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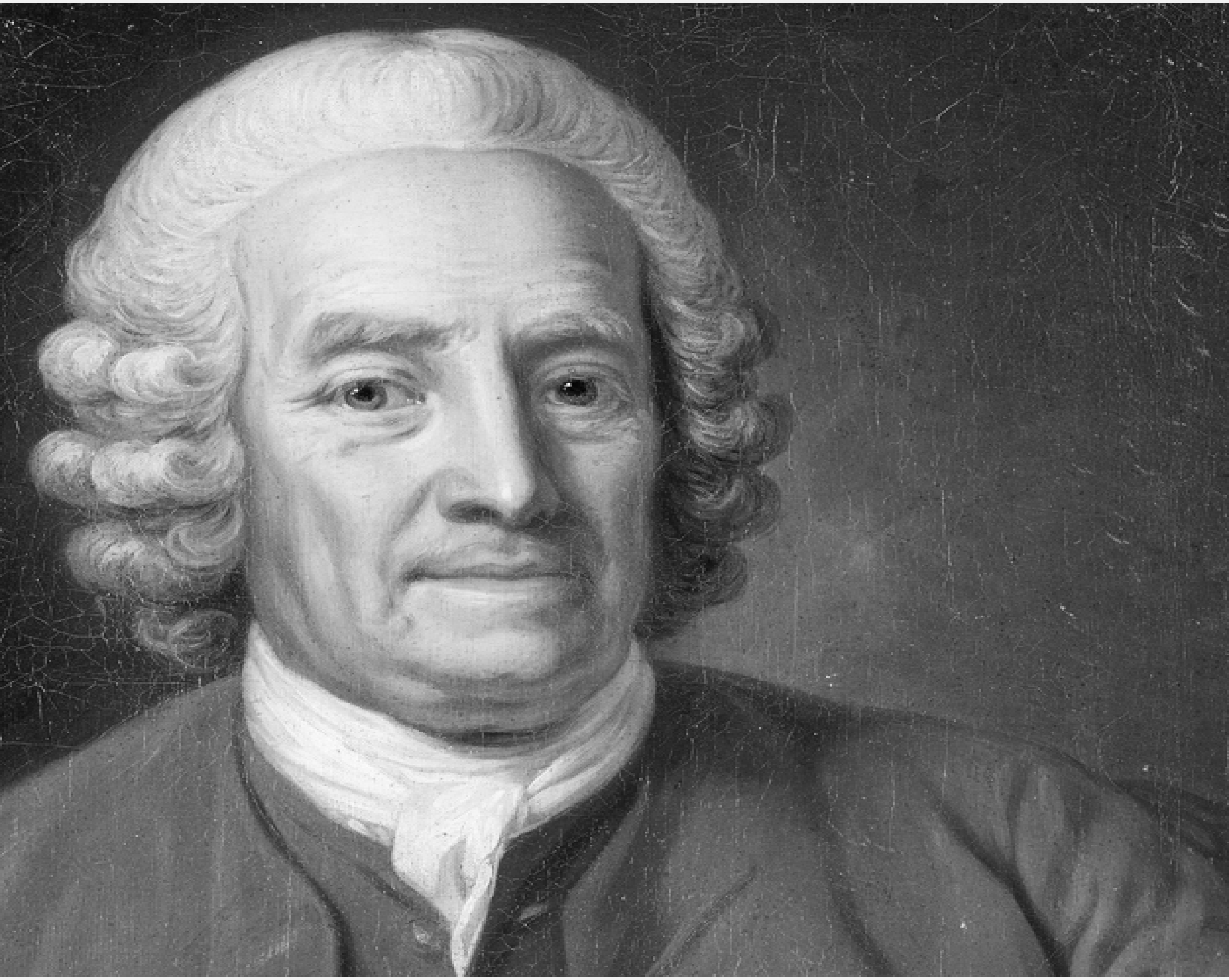

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(1688-1772)

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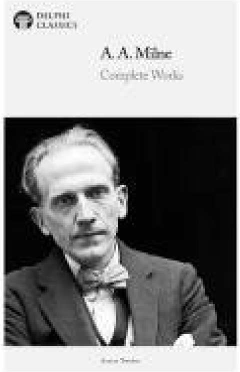
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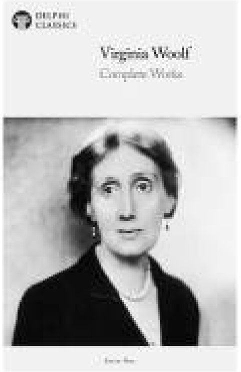
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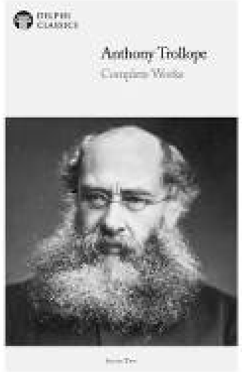
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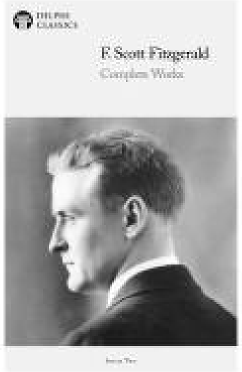
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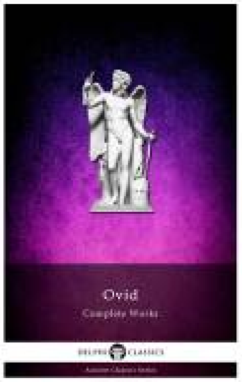
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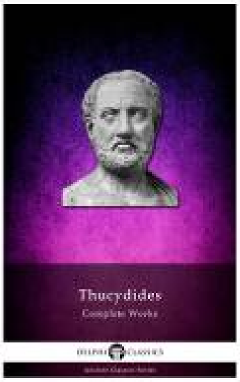
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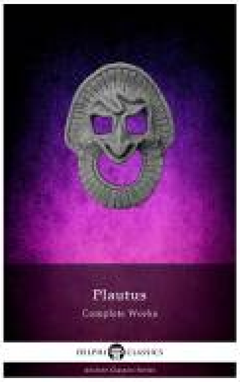
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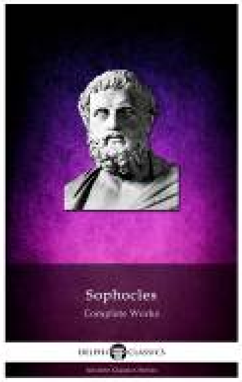
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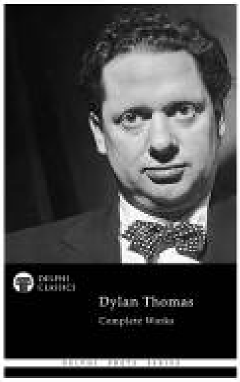
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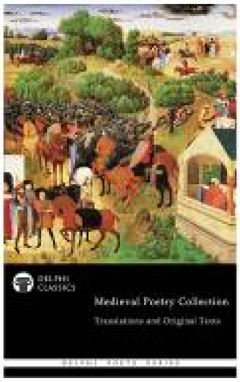
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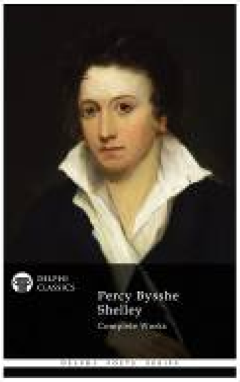
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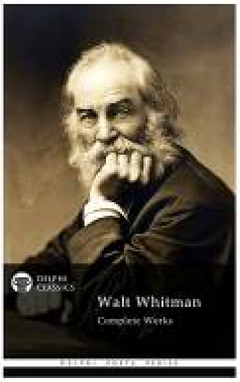
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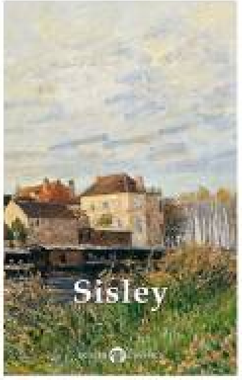
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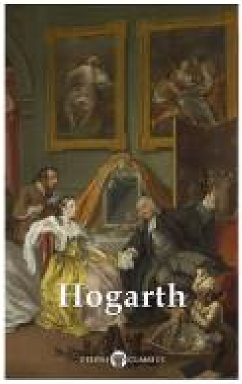
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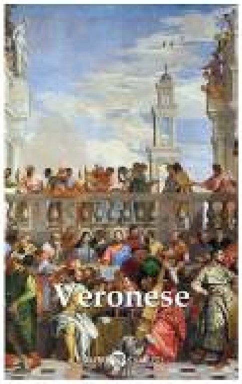
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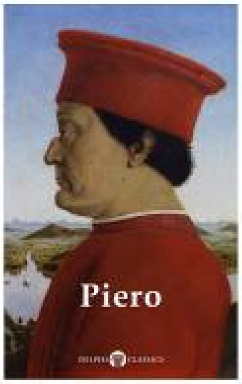
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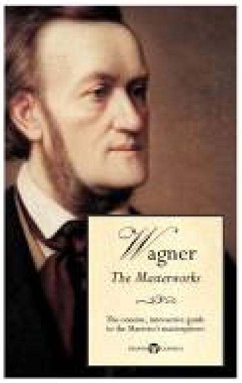
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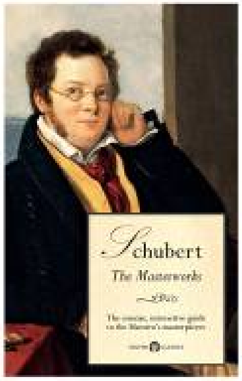
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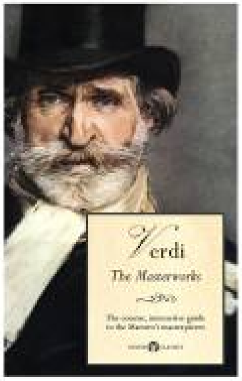
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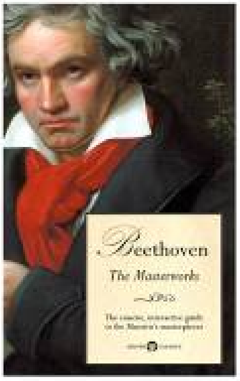
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The Collected Works of

EMANUEL SWEDENBORG

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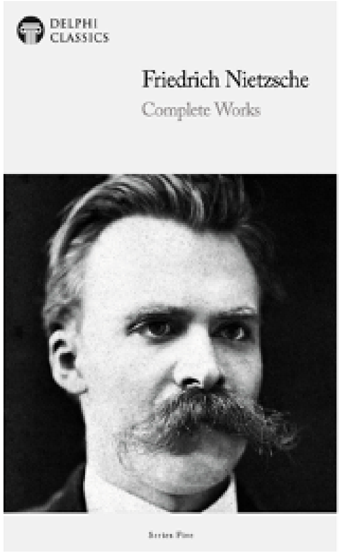
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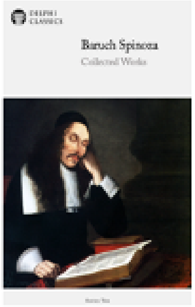
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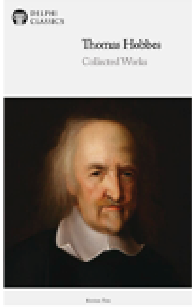
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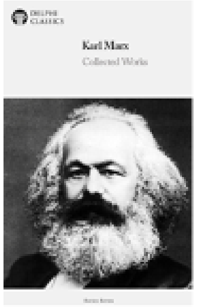
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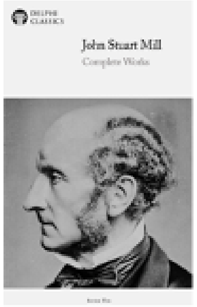
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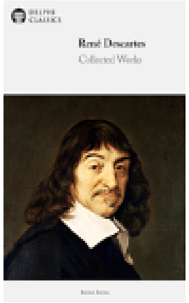
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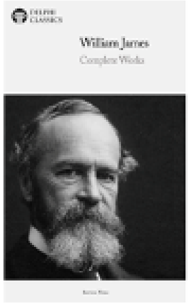
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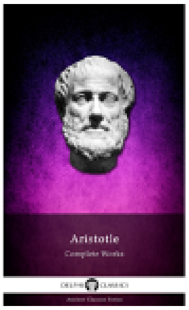
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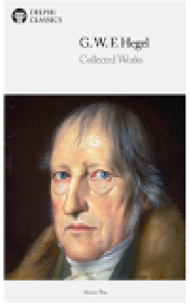
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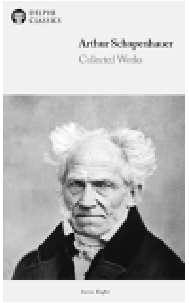
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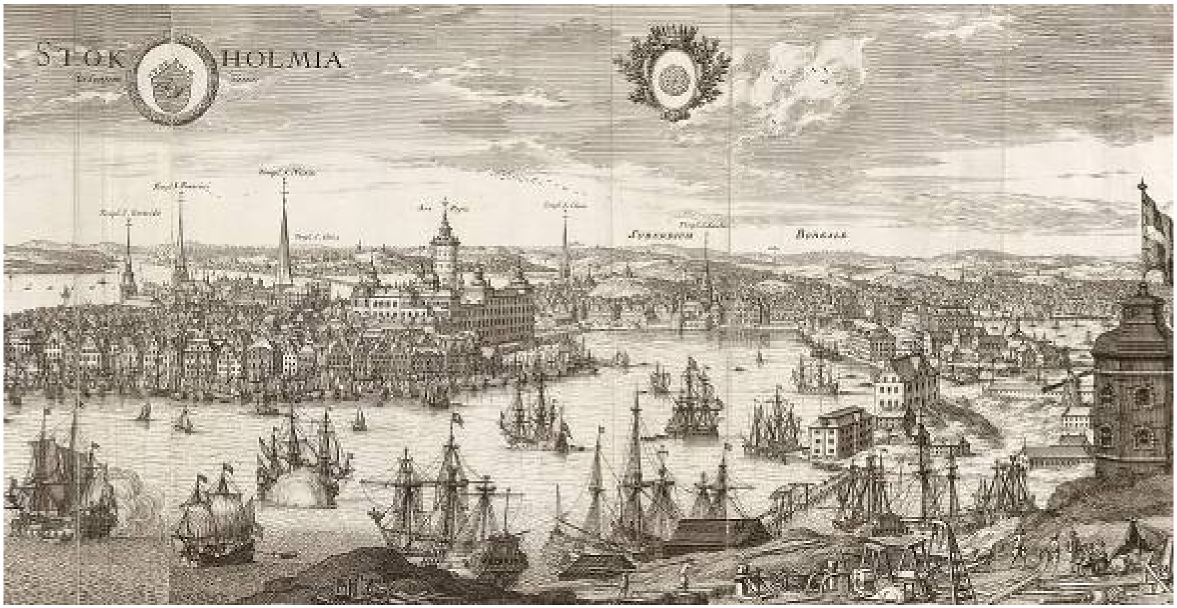

Engraving of Stockholm from 'Suecia Antiqua et Hodierna' by Erik Dahlbergh and Willem Swidde, 1693 — Swedenborg was born in Stockholm in 1688.

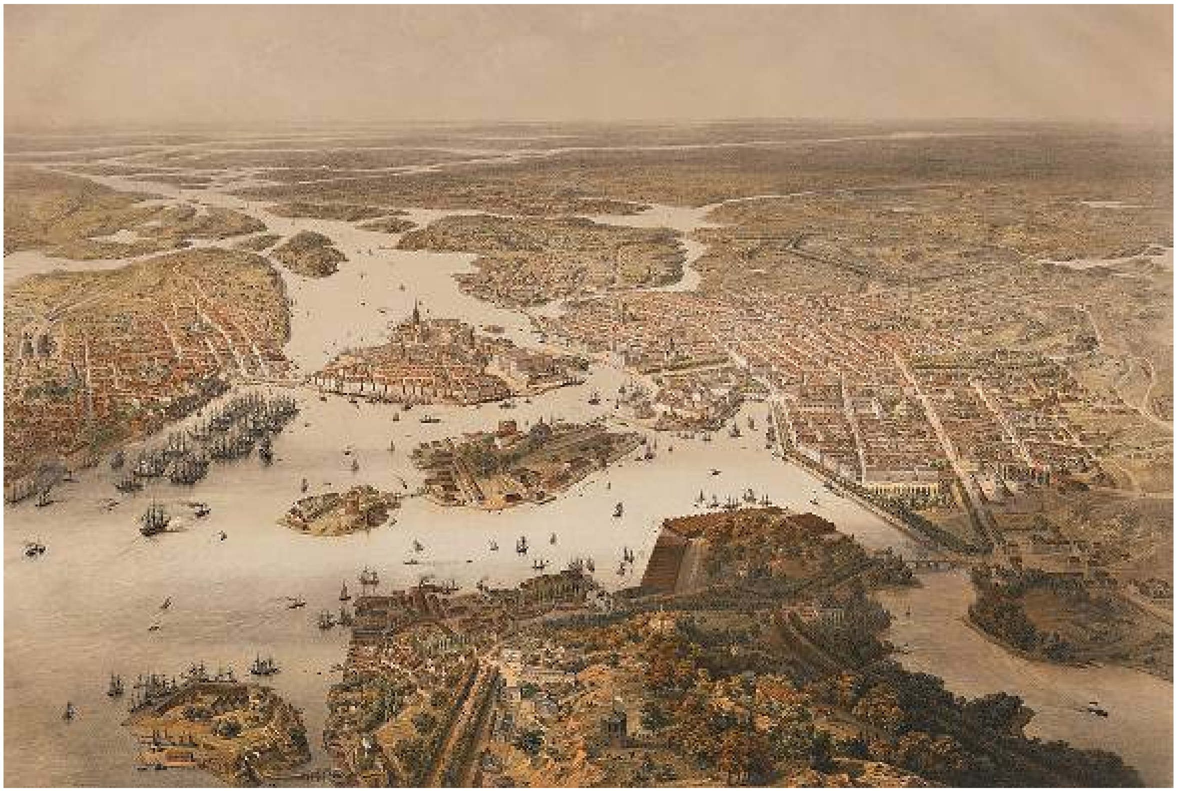

Panorama of Stockholm, as seen from a hot air balloon, c. 1868

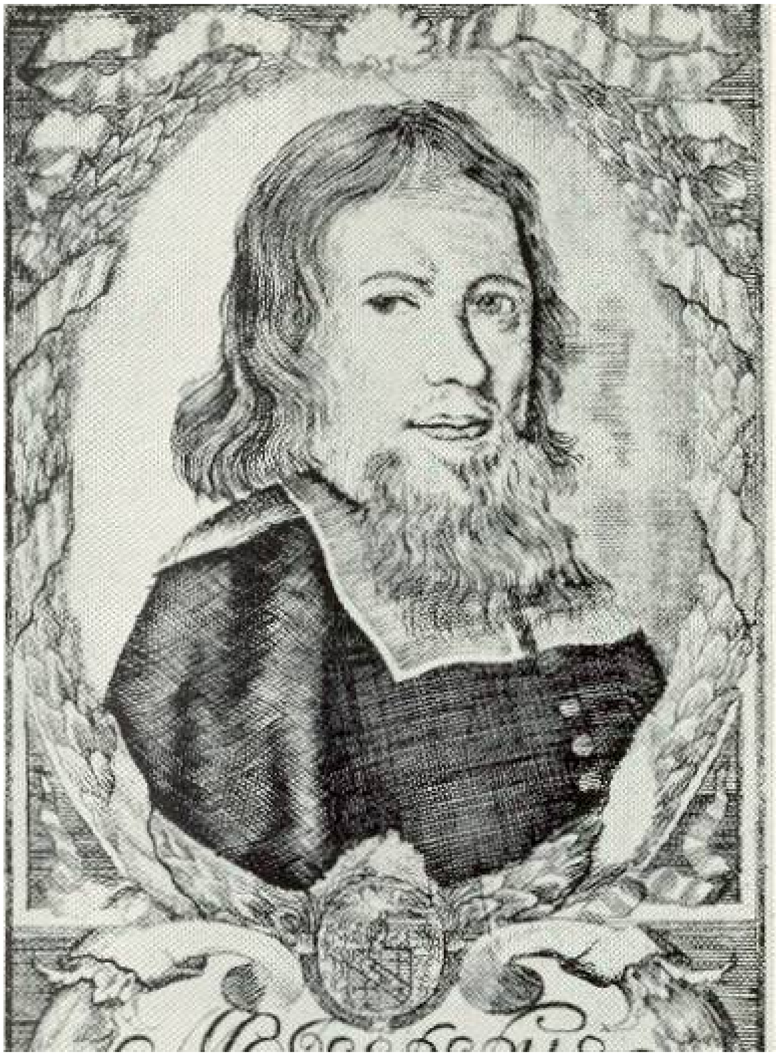

Bishop Jesper Swedberg, the father of Emanuel Swedenborg; engraving from 1700

Arcana Cœlestia (1749-1756)

Translated by John Faulkner Potts, 1910

In June 1747, Swedenborg resigned his post as assessor of the Swedish Board of Mines (Bergskollegium) in Stockholm. He explained that he was obliged to complete a work that he had begun and requested to receive half his salary as a pension. He then immersed himself in the study of Hebrew and began work on a spiritual interpretation of the Bible, with the goal of interpreting the meaning of every verse. For over ten years he devoted his energy to the task, which would become his magnum opus and the basis of all his further theological works.

The *Arcana Cœlestia* (‘Heavenly Mysteries’ or ‘Secrets of Heaven’), Swedenborg’s first and largest work, was written in Neo-Latin and published in eight volumes, one volume per year, from 1749 until 1756. It is an exposition of the spiritual sense of the books of *Genesis* and *Exodus*, according to the doctrine of correspondence (theology), supported by numerous quotations from the Hebrew Bible and the New Testament. Although Swedenborg does not deny the historicity of the stories of the Patriarchs (Bible) and The Exodus from Egypt, he explains them as describing symbolically the process of spiritual growth and struggles in each individual person. *Arcana Cœlestia* is structured as a verse-by-verse exposition of the Biblical text, showing the correspondences (connections through symbols between the material and spiritual world) in which, according to Swedenborg, the Bible is written. Each chapter features embedded sections describing the author’s own spiritual experiences and expounding on his own theological views.

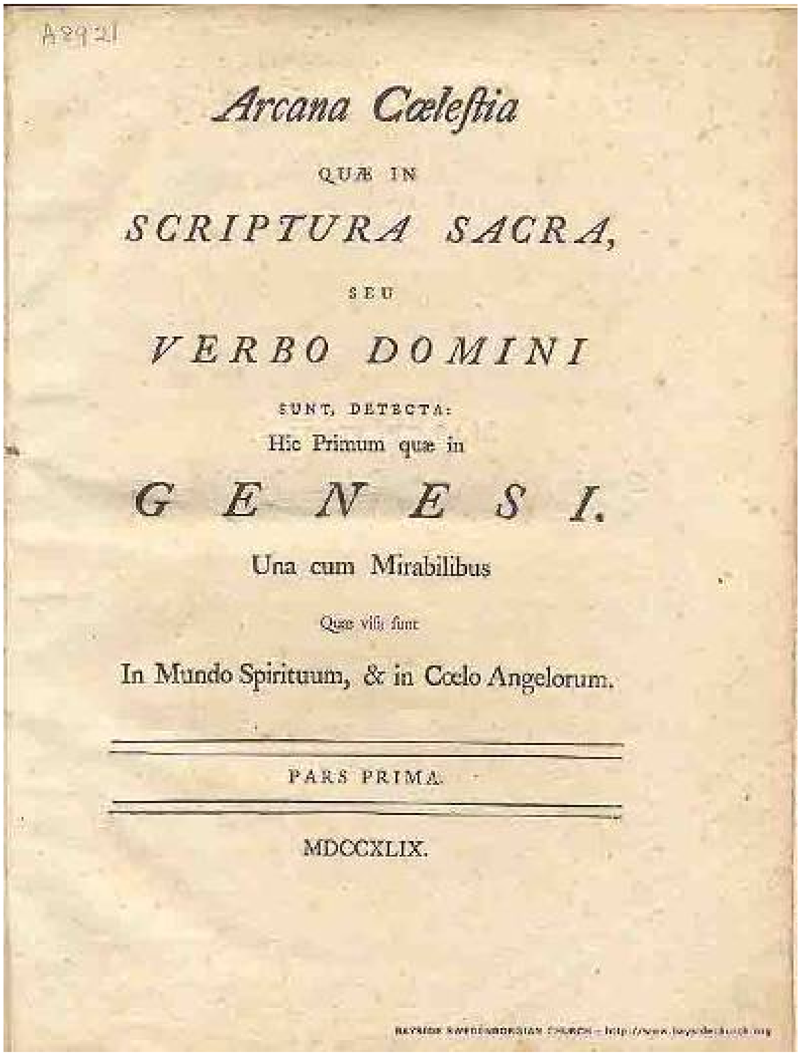

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Arcana Cœleſtia
QUÆ IN
SCRIPTURA SACRA,
SEU
VERBO DOMINI
SUNT, DETECTA:
Hic Primum quæ in
GENESI.
Una cum Mirabilibus
Quæ viſa ſunt
In Mundo Spirituum, & in Cœlo Angelorum.

PARS PRIMA.

MDCCXLIX.

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THE BOOK OF GENESIS

(1) FROM THE mere letter of the Word of the Old Testament no one would ever discern the fact that this part of the Word contains deep secrets of heaven, and that everything within it both in general and in particular bears reference to the Lord, to His heaven, to the church, to religious belief, and to all things connected therewith; for from the letter or sense of the letter all that anyone can see is that-to speak generally-everything therein has reference merely to the external rites and ordinances of the Jewish Church. Yet the truth is that everywhere in that Word there are internal things which never appear at all in the external things except a very few which the Lord revealed and explained to the Apostles; such as that the sacrifices signify the Lord; that the land of Canaan and Jerusalem signify heaven-on which account they are called the Heavenly Canaan and Jerusalem-and that Paradise has a similar signification.

(2) The Christian world however is as yet profoundly unaware of the fact that all things in the Word both in general and in particular, nay, the very smallest particulars down to the most minute iota, signify and enfold within them spiritual and heavenly things, and therefore the Old Testament is but little cared for. Yet that the Word is really of this character might be known from the single consideration that being the Lord's and from the Lord it must of necessity contain within it such things as belong to

heaven, to the church, and to religious belief, and that unless it did so it could not be called the Lord's Word, nor could it be said to have any life in it. For whence comes its life except from those things that belong to life, that is to say, except from the fact that everything in it both in general and in particular bears reference to the Lord, who is the very Life itself; so that anything which does not inwardly regard Him is not alive; and it may be truly said that any expression in the Word that does not enfold Him within it, that is, which does not in its own way bear reference to Him, is not Divine.

(3) Without such a Life, the Word as to the letter is dead. The case in this respect is the same as it is with man, who-as is known in the Christian world-is both internal and external. When separated from the internal man, the external man is the body, and is therefore dead; for it is the internal man that is alive and that causes the external man to be so, the internal man being the soul. So is it with the Word, which, in respect to the letter alone, is like the body without the soul.

(4) While the mind cleaves to the literal sense alone, no one can possibly see that such things are contained within it. Thus in these first chapters of Genesis, nothing is discoverable from the sense of the letter other than that the creation of the world is treated of, and the garden of Eden which is called Paradise, and Adam as the first created man. Who supposes anything else? But it will be sufficiently established in the following pages that these matters contain arcana which have never yet been revealed; and in

fact that the first chapter of Genesis in the internal sense treats in general of the new creation of man, or of his regeneration, and specifically of the Most Ancient Church; and this in such a manner that there is not the least expression which does not represent, signify, and enfold within it these things.

(5) That this is really the case no one can possibly know except from the Lord. It may therefore be stated in advance that of the Lord's Divine mercy it has been granted me now for some years to be constantly and uninterruptedly in company with spirits and angels, hearing them speak and in turn speaking with them. In this way it has been given me to hear and see wonderful things in the other life which have never before come to the knowledge of any man, nor into his idea. I have been instructed in regard to the different kinds of spirits; the state of souls after death; hell, or the lamentable state of the unfaithful; heaven, or the blessed state of the faithful; and especially in regard to the doctrine of faith which is acknowledged in the universal heaven; on which subjects, of the Lord's Divine mercy, more will be said in the following pages.

CHAPTER 1

[THE AUTHOR, WRITING in Latin, has given his own translation, in that language, of the Hebrew and Greek texts of the Word, in which, for the sake of the spiritual sense, he has rendered the originals almost as literally as possible, and it has been deemed necessary to follow him in the translation of the present work into English, but with the endeavor to avoid any needless departure from the language of the English Bible.]

1. In the beginning God created the heavens and the earth. 2. And the earth was a void and emptiness, and thick darkness was upon the faces of the deep. And the Spirit of God moved upon the faces of the waters. 3. And God said, Let there be light, and there was light. 4. And God saw the light, that it was good; and God distinguished between the light and the darkness. 5. And God called the light day, and the darkness He called night. And the evening and the morning were the first day. 6. And God said, Let there be an expanse in the midst of the waters, and let it distinguish between the waters in the waters. 7. And God made the expanse, and made a distinction between the waters which were under the expanse, and the waters which were above the expanse; and it was so. 8. And God called the expanse heaven. And the evening and the morning were the second day. 9. And God said, Let the waters under the heaven be gathered together in one place, and let the dry [land]

appear; and it was so. 10. And God called the dry [land] earth, and the gathering together of the waters called He seas; and God saw that it was good. 11. And God said, Let the earth bring forth the tender herb, the herb yielding seed, and the fruit tree bearing fruit after its kind, whose seed is in itself, upon the earth; and it was so. 12. And the earth brought forth the tender herb, the herb yielding seed after its kind, and the tree bearing fruit, whose seed was in itself, after its kind; and God saw that it was good. 13. And the evening and the morning were the third day. 14. And God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs, and for seasons, and for days, and for years. 15. And let them be for luminaries in the expanse of the heavens, to give light upon the earth; and it was so. 16. And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars. 17. And God set them in the expanse of the heavens, to give light upon the earth; 18. And to rule in the day, and in the night, and to distinguish between the light and the darkness; and God saw that it was good. 19. And the evening and the morning were the fourth day. 20. And God said, Let the waters cause to creep forth the creeping thing, the living soul; and let fowl fly above the earth upon the faces of the expanse of the heavens. 21. And God created great whales, and every living soul that creepeth, which the waters caused to creep forth after their kinds, and every winged fowl after its kind; and God saw that it was good. 22. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and the fowl shall be multiplied in the earth. 23. And the evening and the morning were the fifth day. 24. And God said, Let the earth bring forth the living soul after its kind; the beast, and the thing moving itself, and the wild animal of the earth, after its kind; and it was so. 25. And God made the wild animal of the earth after its kind, and the beast after its kind, and everything that creepeth on the ground after its kind; and God saw that it was good. 26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth. 27. And God created man in His own image, in the image of God created He him; male and female created He them. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth. 29. And God said, Behold, I give you every herb bearing seed which is upon the faces of all the earth, and every tree in which is fruit; the tree yielding seed, to you it shall be for food. 30. And to every wild animal of the earth, and to every fowl of the heavens, and to everything that creepeth upon the earth wherein is a living soul, every green herb for food; and it was so. 31. And God saw everything that He had made, and behold it was very good. And the evening and the morning were the sixth day.

(6) THE CONTENTS. The six days, or periods, which are so many successive states of the regeneration of man, are in general as follows.

(7) The first state is that which precedes, including both the state from infancy, and that immediately before regeneration. This is called a “void” “emptiness” and “thick darkness.” And the first motion, which is the Lord’s mercy, is “the Spirit of God moving upon the faces of the waters.”

(8) The second state is when a distinction is made between those things which are of the Lord, and those which are proper to man. The things which are of the Lord are called in the word “remains” and here are especially knowledges of faith, which have been learned from infancy, and which are stored up, and are not manifested until the man comes into this state. At the present day this state seldom exists without temptation, misfortune, or sorrow, by which the things of the body and the world, that is, such as are proper to man, are brought into quiescence, and as it were die. Thus the things which belong to the external man are separated from those which belong to the internal man. In the internal man are the remains, stored up by the Lord unto this time, and for this use.

(9) The third state is that of repentance, in which the man, from his internal man, speaks piously and devoutly, and brings forth goods, like works of charity, but which nevertheless are inanimate, because he thinks they are from himself. These goods are called the “tender grass” and also the “herb yielding seed” and afterwards the “tree bearing fruit.”

(10) The fourth state is when the man becomes affected with love, and illuminated by faith. He indeed previously discoursed piously, and brought forth goods, but he did so in consequence of the temptation and straitness under which he labored, and not from faith and charity; wherefore faith and charity are now enkindled in his internal man, and are called two "luminaries."

(11) The fifth state is when the man discourses from faith, and thereby confirms himself in truth and good: the things then produced by him are animate, and are called the "fish of the sea" and the "birds of the heavens."

(12) The sixth state is when, from faith, and thence from love, he speaks what is true, and does what is good: the things which he then brings forth are called the "living soul" and the "beast." And as he then begins to act at once and together from both faith and love, he becomes a spiritual man, who is called an "image." His spiritual life is delighted and sustained by such things as belong to the knowledges of faith, and to works of charity, which are called his "food;" and his natural life is delighted and sustained by those which belong to the body and the senses; whence a combat arises, until love gains the dominion, and he becomes a celestial man.

(13) Those who are being regenerated do not all arrive at this state. The greatest part, at this day, attain only the first state; some only the second; others the third, fourth, or fifth; few the sixth; and scarcely anyone the seventh.

(14) THE INTERNAL SENSE. In the following work, by the name Lord is meant the Savior of the world, Jesus Christ,

and Him only; and He is called “the Lord” without the addition of other names. Throughout the universal heaven He it is who is acknowledged and adored as Lord, because He has all sovereign power in the heavens and on earth. He also commanded His disciples so to call Him, saying, “Ye call Me Lord, and ye say well, for I am” (John 13:13). And after His resurrection His disciples called Him “the Lord.”

(15) In the universal heaven they know no other Father than the Lord, because He and the Father are one, as He Himself has said: I am the way, the truth, and the life. Philip saith, Show us the Father; Jesus saith to him, Am I so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, Show us the Father? believest thou not that I am in the Father, and the Father in Me? believe Me that I am in the Father and the Father in Me (John 14:6, 8-11).

(16) Verse 1. In the beginning God created the heavens [coelum] and the earth. The most ancient time is called “the beginning.” By the prophets it is in various places called the “days of old” [antiquitatis] and also the “days of eternity.” The “beginning” also involves the first period when man is being regenerated, for he is then born anew, and receives life. Regeneration itself is therefore called a “new creation” of man. The expressions to “create” to “form” to “make” in almost all parts of the prophetic writings signify to regenerate, yet with a difference in the signification. As in Isaiah: Everyone that is called by My name, I have created him for My glory, I have formed him, yea, I have made him (Isa. 43:7). And therefore the Lord is called the “Redeemer”

the “Former from the womb” the “Maker” and also the “Creator;” as in the same Prophet: I am Jehovah your Holy One, the Creator of Israel, your King (Isa. 43:15). In David: The people that is created shall praise Jah (Ps. 102:18). Again: Thou sendest forth Thy spirit, they are created, and Thou renewest the faces of the ground (Ps. 104:30). That “heaven” signifies the internal man; and “earth” the external man before regeneration, may be seen from what follows.

(17) Verse 2. And the earth was a void and emptiness, and darkness was upon the faces of the deep [abyssi]; and the Spirit of God was brooding upon the faces of the waters. Before his regeneration, man is called the “earth void and empty” and also the “ground” wherein nothing of good and truth has been sown; “void” denotes where there is nothing of good, and “empty” where there is nothing of truth. Hence comes “thick darkness” that is, stupidity, and an ignorance of all things belonging to faith in the Lord, and consequently of all things belonging to spiritual and heavenly life. Such a man is thus described by the Lord through Jeremiah: My people is stupid, they have not known Me; they are foolish sons, and are not intelligent; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and lo a void and emptiness, and the heavens, and they had no light (Jer. 4:22-23).

(18) The “faces of the deep” are the cupidities of the unregenerate man, and the falsities thence originating, of which he wholly consists, and in which he is totally immersed. In this state, having no light, he is like a “deep”

or something obscure and confused. Such persons are also called “deeps” and “depths of the sea” in many parts of the Word, which are “dried up” or “wasted” before man is regenerated. As in Isaiah: Awake as in the ancient days, in the generations of old. Art not thou it that drieth up the sea, the waters of the great deep, that maketh the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of Jehovah shall return (Isa. 51:9-11). Such a man also, when seen from heaven, appears like a black mass, destitute of vitality. The same expressions likewise in general involve the vastation of man, frequently spoken of by the Prophets, which precedes regeneration; for before man can know what is true, and be affected with what is good, there must be a removal of such things as hinder and resist their admission; thus the old man must needs die, before the new man can be conceived.

(19) By the “Spirit of God” is meant the Lord’s mercy, which is said to “move” or “brood” as a hen broods over her eggs. The things over which it moves are such as the Lord has hidden and treasured up in man, which in the Word throughout are called remains or a remnant, consisting of the knowledges of the true and of the good, which never come into light or day, until external things are vastated. These knowledges are here called “the faces of the waters.”

(20) Verse 3. And God said, Let there be light, and there was light. The first state is when the man begins to know that the good and the true are something higher. Men who are altogether external do not even know what good and truth are; for they fancy all things to be good that belong to

the love of self and the love of the world; and all things to be true that favor these loves; not being aware that such goods are evils, and such truths falsities. But when man is conceived anew, he then begins for the first time to know that his goods are not goods, and also, as he comes more into the light, that the Lord is, and that He is good and truth itself. That men ought to know that the Lord is, He Himself teaches in John: Except ye believe that I am, ye shall die in your sins (John 8:24). Also, that the Lord is good itself, or life, and truth itself, or light, and consequently that there is neither good nor truth except from the Lord, is thus declared: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness. He was the true light, which lighteth every man that cometh into the world (John 1:1, 3-4, 9).

(21) Verses 4, 5. And God saw the light, that it was good, and God distinguished between the light and the darkness. And God called the light day, and the dark He called night. Light is called “good” because it is from the Lord, who is good itself, The “darkness” means all those things which, before man is conceived and born anew, have appeared like light, because evil has appeared like good, and the false like the true; yet they are darkness, consisting merely of the things proper to man himself, which still remain. Whatsoever is of the Lord is compared to “day” because it is of the light; and whatsoever is man’s own is compared to

"night" because it is of darkness. These comparisons frequently occur in the Word.

(22) Verse 5. And the evening and the morning were the first day. What is meant by "evening" and what by "morning" can now be discerned. "Evening" means every preceding state, because it is a state of shade, or of falsity and of no faith; "morning" is every subsequent state, being one of light, or of truth and of the knowledges of faith, "Evening" in a general sense, signifies all things that are of man's own; but "morning" whatever is of the Lord, as is said through David: The spirit of Jehovah spake in me, and His word was on my tongue; the God of Israel said, the Rock of Israel spake to me. He is as the light of the morning, when the sun ariseth, even a morning without clouds, when from brightness, from rain, the tender herb springeth out of the earth (2 Sam. 23:2-4). As it is "evening" when there is no faith, and "morning" when there is faith, therefore the coming of the Lord into the world is called "morning;" and the time when He comes, because then there is no faith, is called "evening" as in Daniel: The Holy One said unto me, Even unto evening when it becomes morning, two thousand and three hundred (Dan. 8:14, 26). In like manner "morning" is used in the Word to denote every coming of the Lord, consequently it is an expression of new creation.

(23) Nothing is more common in the Word than for "day" to be used to denote time itself. As in Isaiah: The day of Jehovah is at hand. Behold, the day of Jehovah cometh. I will shake the heavens, and the earth shall be shaken out of her place: in the day of the wrath of Mine anger. Her time is

near to come, and her days shall not be prolonged (Isa. 13:6, 9, 13, 22). And in the same Prophet: Her antiquity is of ancient days. And it shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king (Isa. 23:7, 15). As "day" is used to denote time, it is also used to denote the state of that time, as in Jeremiah: Woe unto us, for the day is gone down, for the shadows of the evening are stretched out (Jer. 6:4). And again: If ye shall make vain My covenant of the day, and My covenant of the night, so that there be not day and night in their season (Jer. 23:20, also 25). And again: Renew our days, as of old (Lam. 5:21).

(24) Verse 6. And God said, Let there be an expanse in the midst of the waters, and let it distinguish between the waters in the waters. After the spirit of God, or the Lord's mercy, has brought forth into day the knowledges of the true and of the good, and has given the first light, that the Lord is, that He is good itself, and truth itself, and that there is no good and truth but from Him, He then makes a distinction between the internal man and the external, consequently between the knowledges [cognitiones] that are in the internal man, and the memory-knowledges [scientifica] that belong to the external man. [Knowledges (cognitiones) are what we really know, as when we say I do not merely think so, I know it." Memory knowledges (scientifica) are what we have in the external memory-a vast accumulation of all kinds, theological and otherwise. For precise definitions of these words by Swedenborg himself, see Arcana Coelestia, n. 27, 896, 1486, 2718, 5212.

See also the Reviser's Prefatory Notes.] The internal man is called an "expanse;" the knowledges[cognitiones] which are in the internal man are called "the waters above the expanse;" and the memory-knowledges of the external man are called "the waters beneath the expanse." [2] Man, before he is being regenerated, does not even know that any internal man exists, much less is he acquainted with its nature and quality. He supposes the internal and the external man to be not distinct from each other. For, being immersed in bodily and worldly things, he has also immersed in them the things that belong to his internal man, and has made of things that are distinct a confused and obscure unit. Therefore it is first said, "Let there be an expanse in the midst of the waters" and then, "Let it distinguish between the waters in the waters;" but not, Let it distinguish between the waters which are "under" the expanse and the waters which are "above" the expanse, as is afterwards said in the next verses: And God made the expanse, and made a distinction between the waters which were under the expanse, and the waters which were above the expanse, and it was so. And God called the expanse heaven (Gen. 1:7-8). [3] The next thing therefore that man observes in the course of regeneration is that he begins to know that there is an internal man, or that the things which are in the internal man are goods and truths, which are of the Lord alone. Now as the external man, when being regenerated, is of such a nature that he still supposes the goods that he does to be done of himself, and the truths that he speaks to be spoken of himself, and whereas, being such, he is led by them of the Lord, as by things of his own, to do what is good and to speak what is true, therefore mention is first made of a distinction of the waters under the expanse, and afterwards of those above the expanse. It is also an arcanum of heaven, that man, by things of his own, as well by the fallacies of the senses as by cupidities, is led and bent by the Lord to things that are true and good, and thus that every movement and moment of regeneration, both in general and in particular, proceeds from evening to morning, thus from the external man to the internal, or from "earth" to "heaven." Therefore the expanse, or internal man, is now called "heaven."

(25) To "spread out the earth and stretch out the heavens" is a common form of speaking with the Prophets, when treating of the regeneration of man. As in Isaiah: Thus saith Jehovah thy Redeemer, and He that formed thee from the womb; I am Jehovah that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by Myself (Isa. 44:24). And again, where the advent of the Lord is openly spoken of: A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth (Isa. 42:3); that is, He does not break fallacies, nor quench cupidities, but bends them to what is true and good; and therefore it follows, Jehovah God createth the heavens, and stretcheth them out; He spreadeth out the earth, and the productions thereof; He giveth breath unto the people upon it, and spirit to them that walk therein (Isa. 42:5). Not to mention other passages to the same purport.

(26) Verse 8. And the evening and the morning were the second day. The meaning of "evening" of "morning" and of "day" was shown above at verse 5.

(27) Verse 9. And God said, Let the waters under the heaven be gathered together to one place, and let the dry [land] appear; and it was so. When it is known that there is both an internal and an external man, and that truths and goods flow in from, or through, the internal man to the external, from the Lord, although it does not so appear, then those truths and goods, or the knowledges of the true and the good in the regenerating man, are stored up in his memory, and are classed among its knowledges [scientifica]; for whatsoever is insinuated into the memory of the external man, whether it be natural, or spiritual, or celestial, abides there as memory-knowledge [scientificum], and is brought forth thence by the Lord. These knowledges are the "waters gathered together into one place" and are called "seas" but the external man himself is called the "dry [land]" and presently "earth" as in what follows.

(28) Verse 10. And God called the dry [land] earth, and the gathering together of the waters called He seas; and God saw that it was good. It is a very common thing in the Word for "waters" to signify knowledges [cognitiones et scientifica], and consequently for "seas" to signify a collection of knowledges. As in Isaiah: The earth shall be full of the knowledge [scientia] of Jehovah, as the waters cover the sea (Isa. 11:9). And in the same Prophet, where a lack of knowledges [cognitionum et scientificorum] is treated of: The waters shall fail from the sea, and the river shall be

dried up and become utterly dry, and the streams shall recede (Isa. 19:5-6). In Haggai, speaking of a new church: I will shake the heavens and the earth, and the sea and the dry [land]; and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory (Hag. 2:6-7). And concerning man in the process of regeneration, in Zechariah: There shall be one day, it is known to Jehovah; not day, nor night; but it shall come to pass that at evening time it shall be light; and it shall be in that day that living waters shall go out from Jerusalem, part of them toward the eastern sea, and part of them toward the hinder sea (Zech. 14:7-8).David also, describing a vastated man who is to be regenerated and who will worship the Lord: Jehovah despiseth not His prisoners; let the heavens and the earth praise Him, the seas and everything that creepeth therein (Ps. 69:33-34). That the "earth" signifies a recipient, appears from Zechariah: Jehovah stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the midst of him (Zech. 12:1).

(29) Verses 11, 12. And God said, Let the earth bring forth the tender herb, the herb yielding seed, and the fruit tree bearing fruit after its kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth the tender herb, the herb yielding seed after its kind, and the tree bearing fruit, whose seed was in itself, after its kind; and God saw that it was good. When the "earth" or man, has been thus prepared to receive celestial seeds from the Lord, and to produce something of what is good and true, then the Lord first causes some tender thing to spring

forth, which is called the “tender herb;” then something more useful, which again bears seed in itself, and is called the “herb yielding seed;” and at length something good which becomes fruitful, and is called the “tree bearing fruit, whose seed is in itself” each according to its own kind. The man who is being regenerated is at first of such a quality that he supposes the good which he does, and the truth which he speaks, to be from himself, when in reality all good and all truth are from the Lord, so that whosoever supposes them to be from himself has not as yet the life of true faith, which nevertheless he may afterwards receive; for he cannot as yet believe that they are from the Lord, because he is only in a state of preparation for the reception of the life of faith. This state is here represented by things inanimate, and the succeeding one of the life of faith, by animate things. [2] The Lord is He who sows, the “seed” is His Word, and the “earth” is man, as He himself has deigned to declare (Matt. 13:19-24, 37-39; Mark 4:14-21; Luke 8:11-16). To the same purport He gives this description: So is the kingdom of God, as a man when he casteth seed into the earth, and sleepeth and riseth night and day, and the seed groweth and riseth up, he knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear (Mark 4:26-28). By the “kingdom of God” in the universal sense, is meant the universal heaven; in a sense less universal, the true church of the Lord; and in a particular sense, everyone who is of true faith, or who is regenerate by a life of faith. Wherefore such a person is also called "heaven" because heaven is in him; and likewise the "kingdom of God" because the kingdom of God is in him as the Lord Himself teaches in Luke: Being demanded of the Pharisees when the kingdom of God should come, He answered them, and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you (Luke 17:20-21). This is the third successive stage of the regeneration of man, being his state of repentance, and in like manner proceeding from shade to light, or from evening to morning; wherefore it is said (verse 13), "and the evening and the morning were the third day."

(30) Verses 14-17. And God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs, and for seasons, and for days, and for years; and let them be for luminaries in the expanse of the heavens, to give light upon the earth; and it was so. And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars. And God set them in the expanse of the heavens, to give light upon the earth. What is meant by "great luminaries" cannot be clearly understood unless it is first known what is the essence of faith, and also what is its progress with those who are being created anew. The very essence and life of faith is the Lord alone, for he who does not believe in the Lord cannot have life, as He himself has declared in John: He that believeth on the Son hath eternal life, but he that believeth not on the Son shall not see life, but the wrath of God shall abide upon

him (John 3:36). [2] The progression of faith with those who are being created anew is as follows. At first they have no life, for it is only in the good and the true that there is life, and none in the evil and the false; afterwards they receive life from the Lord by faith, first by faith of the memory, which is a faith of mere knowledge [fides scientifica]; next by faith in the understanding, which is an intellectual faith; lastly by faith in the heart, which is the faith of love, or saving faith. The first two kinds of faith are represented from verse 3 to verse 13, by things inanimate, but faith vivified by love is represented from verse 20 to verse 25, by animate things. For this reason love, and faith thence derived, are now here first treated of, and are called "luminaries;" love being "the greater luminary which rules by day;" faith derived from love "the lesser luminary which rules by night;" and as these two luminaries ought to make a one, it is said of them, in the singular number, "Let there be luminaries" [sit luminaria], and not in the plural [sint luminaria]. [3] Love and faith in the internal man are like heat and light in the external corporeal man, for which reason the former are represented by the latter. It is on this account that luminaries are said to be "set in the expanse of heaven" or in the internal man; a great luminary in its will, and a lesser one in its understanding; but they appear in the will and the understanding only as does the light of the sun in its recipient objects. It is the Lord's mercy alone that affects the will with love, and the understanding with truth or faith.

(31) That the “great luminaries” signify love and faith, and are also called “sun, moon, and stars” is evident from the Prophets, as in Ezekiel: When I shall extinguish thee, I will cover the heavens and make the stars thereof black; I will cover the sun with a cloud, and the moon shall not give her light; all the luminaries of the light of heaven will I make black over thee, and I will set darkness upon thy land (32:7, 8). In this passage Pharaoh and the Egyptians are treated of, by whom are meant, in the Word, the principle of mere sense and of mere knowledge [sensuale et scientificum]; and here, that by things of sense and of mere knowledge [sensualia et scientifica], love and faith had been extinguished. So in Isaiah: The day of Jehovah cometh to set the land in desolation, for the stars of heaven and the constellations thereof shall not give their light the sun is darkened in his going forth, and the moon shall not cause her light to shine (13:9, 10). Again, in Joel: The day of Jehovah cometh, a day of darkness and of thick darkness; the earth trembleth before Him, the heavens are in commotion; the sun and the moon are blackened, and the stars withdraw their brightness (2:1, 2, 10). [2] Again, in Isaiah, speaking of the advent of the Lord and the enlightening of the Gentiles, consequently of a new church, and in particular of all who are in darkness, and receive light, and are being regenerated: Arise, shine, for thy light is come behold darkness covers the earth, and thick darkness the peoples, and Jehovah shall arise upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising, Jehovah shall be to thee a light of

eternity, thy sun shall no more go down, neither shall thy moon withdraw itself, for Jehovah shall be to thee a light of eternity (60:1-3, 20). So in David: Jehovah in intelligence maketh the heavens, He stretcheth out the earth above the waters He maketh great luminaries the sun to rule by day, the moon and stars to rule by night (Ps. 136:5-9). And again: Glorify ye Jehovah, sun and moon glorify Him, all ye stars of light glorify Him, ye heavens of heavens, and ye waters that are above the heavens (Ps. 148:3, 4). [3] In all thee passages, "luminaries" signify love and faith. It was because "luminaries" represented and signified love and faith toward the Lord that it was ordained in the Jewish Church that a perpetual luminary should be kept burning from evening till morning, for every ordinance in that church was representative of the Lord. Of this luminary it is written: Command the sons of Israel that they take oil for the luminary, to cause the lamp to ascend continually: in the tabernacle of the congregation without the veil, which is before the testimony, shall Aaron and his sons order it from evening even until morning, before Jehovah (Exod. 27:20, 21). That these things signify love and faith, which the Lord kindles and causes to give light in the internal man, and through the internal man in the external, will of the Lord's Divine mercy be shown in its proper place.

(32) Love and faith are first called "great luminaries" and afterwards love is called a "greater luminary" and faith a "lesser luminary;" and it is said of love that it shall "rule by day" and of faith that it shall "rule by night." As these are arcana which are hidden, especially in this end of days, it is

permitted of the Lord’s Divine mercy to explain them. The reason why these arcana are more especially concealed in this end of days is that now is the consummation of the age, when there is scarcely any love, and consequently scarcely any faith, as the Lord Himself foretold in the Evangelists in these words: The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29). By the “sun” is here meant love, which is darkened; by the “moon” faith, which does not give light; and by the “stars” the knowledges of faith, which fall from heaven, and which are the “virtues and powers of the heavens.” [2] The Most Ancient Church acknowledged no other faith than love itself. The celestial angels also do not know what faith is except that which is of love. The universal heaven is a heaven of love, for there is no other life in the heavens than the life of love. From this is derived all heavenly happiness, which is so great that nothing of it admits of description, nor can ever be conceived by any human idea. Those who are under the influence of love, love the Lord from the heart, but yet know, declare, and perceive, that all love, and consequently all life-which is of love alone-and thus all happiness, come solely from the Lord, and that they have not the least of love, of life, or of happiness, from themselves. That it is the Lord from whom all love comes, was also represented by the great luminary or “sun” at His transfiguration, for it is written: His face did shine as the sun, and his raiment was white as the light (Matt. 17:2). Inmost things are signified by the face, and the things that proceed from them, by the raiment. Thus the Lord’s Divine was signified by the “sun” or love; and His Human by the “light” or wisdom proceeding from love.

(33) It is in everyone’s power very well to know that no life is possible without some love, and that no joy is possible except that which flows from love. Such however as is the love, such is the life, and such the joy: if you were to remove loves, or what is the same thing, desires-for these are of love-thought would instantly cease, and you would become like a dead person, as has been shown me to the life. The loves of self and of the world have in them some resemblance to life and to joy, but as they are altogether contrary to true love, which consists in a man’s loving the Lord above all things, and his neighbor as himself, it must be evident that they are not loves, but hatreds, for in proportion as anyone loves himself and the world, in the same proportion he hates his neighbor, and thereby the Lord. Wherefore true love is love to the Lord, and true life is the life of love from Him, and true joy is the joy of that life. There can be but one true love, and therefore but one true life, whence flow true joys and true felicities, such as are those of the angels in the heavens.

(34) Love and faith admit of no separation, because they constitute one and the same thing; and therefore when mention is first made of “luminaries” they are regarded as one, and it is said, “Let there be [sit] luminaries in the expanse of the heavens.” Concerning this circumstance it is permitted me to relate the following wonderful particulars. The celestial angels, by virtue of the celestial love in which

they are from the Lord, are from that love in all the knowledges of faith, and are in such a life and light of intelligence that scarcely anything of it can be described. But, on the other hand, spirits who are in the knowledge of the doctrinals of faith, without love, are in such a coldness of life and obscurity of light that they cannot even approach the first threshold of the court of the heavens, but flee back again. Some of them, while not living according to His precepts, say that they have believed in the Lord, and it was of such that the Lord said in Matthew: Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth My will: many will say to Me in that day, Lord, Lord, have we not prophesied through Thy name (Matt. 7:21, 22, to the end).[2] Hence it is evident that those who are in love are also in faith, and thereby in heavenly life, but not those who say they are in faith, and are not in the life of love. The life of faith without love is like the light of the sun without heat, as in the time of winter, when nothing grows, but all things are torpid and dead; whereas faith proceeding from love is like the light of the sun in the time of spring, when all things grow and flourish in consequence of the sun's fructifying heat. It is precisely similar in regard to spiritual and heavenly things, which are usually represented in the Word by such as exist in the world and on the face of the earth. No faith; and faith without love, are also compared by the Lord to "winter" where He foretells the consummation of the age, in Mark: Pray ye that your flight be not in the winter, for those shall be days of affliction (Mark 13:18-19). "Flight" means the last time, and also that of every man when he dies. “Winter” is a life destitute of love; the “day of affliction” is its miserable state in the other life.

(35) Man has two faculties: will and understanding. When the understanding is governed by the will they together constitute one mind, and thus one life, for then what the man wills and does he also thinks and intends. But when the understanding is at variance with the will (as with those who say they have faith, and yet live in contradiction to faith), then the one mind is divided into two, one of which desires to exalt itself into heaven, while the other tends toward hell; and since the will is the doer in every act, the whole man would plunge headlong into hell if it were not that the Lord has mercy on him.

(36) They who have separated faith from love do not even know what faith is. When thinking of faith, some imagine it to be mere thought, some that it is thought directed toward the Lord, few that it is the doctrine of faith. But faith is not only a knowledge and acknowledgment of all things that the doctrine of faith comprises, but especially is it an obedience to all things that the doctrine of faith teaches. The primary point that it teaches, and that which men should obey, is love to the Lord, and love toward the neighbor, for if a man is not in this, he is not in faith. This the Lord teaches so plainly as to leave no doubt concerning it, in Mark: The foremost of all the commandments is, Hear, O Israel, the Lord our God is one Lord; therefore thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the

foremost commandment; and the second is like, namely this, Thou shalt love thy neighbor as thyself; there is none other commandment greater than these (Mark 12:29-31). In Matthew, the Lord calls the former of these the "first and great commandment" and says that "on these commandments hang all the law and the Prophets" (Matt. 22:37-41). The "law and the Prophets" are the universal doctrine of faith, and the whole Word.

(37) It is said that the luminaries shall be "for signs, and for seasons, and for days, and for years." In these words are contained more arcana than can at present be unfolded, although in the literal sense nothing of the kind appears. Suffice it here to observe that there are alternations of things spiritual and celestial, both in general and in particular, which are compared to the changes of days and of years. The changes of days are from morning to midday, thence to evening, and through night to morning; and the changes of years are similar, being from spring to summer, thence to autumn, and through winter to spring. Hence come the alternations of heat and light, and also of the productions of the earth. To these changes are compared the alternations of things spiritual and celestial. Life without such alternations and varieties would be uniform, consequently no life at all; nor would good and truth be discerned or distinguished, much less perceived. These alternations are in the Prophets called "ordinances" [statuta], as in Jeremiah: Said Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, . . . these statutes shall not recede

from before me (Jer. 31:35-36). And in the same Prophet: Said Jehovah, If My covenant of day and night stand not, and if I have not appointed the ordinances of heaven and earth (Jer. 33:25). But concerning these things, of the Lord’s Divine mercy, at Genesis 8:22.

(38) Verse 15. And to rule in the day, and in the night, and to distinguish between the light and the darkness; and God saw that it was good. By the “day” is meant good, by the “night” evil; and therefore goods are called works of the day, but evils works of the night; by the “light” is meant truth, and by the “darkness” falsity, as the Lord says: Men loved darkness rather than light. He that doeth truth cometh to the light (John 3:19, 21). Verse 19. And the evening and the morning were the fourth day.

(39) Verse 20. And God said, Let the waters cause to creep forth the creeping thing, the living soul; and let fowl fly above the earth upon the faces of the expanse of the heavens. After the great luminaries have been kindled and placed in the internal man, and the external receives light from them, then the man first begins to live. Heretofore he can scarcely be said to have lived, inasmuch as the good which he did he supposed that he did of himself, and the truth which he spoke that he spoke of himself; and since man of himself is dead, and there is in him nothing but what is evil and false, therefore whatsoever he produces from himself is not alive, insomuch that he cannot, from himself, do good that in itself is good. That man cannot even think what is good, nor will what is good, consequently cannot do what is good, except from the Lord, must be plain to

everyone from the doctrine of faith, for the Lord says in Matthew: He that soweth the good seed is the Son of man (Matt. 13:37). Nor can any good come except from the real Fountain of good, which is One only, as He says in another place: None is good save One, God (Luke 18:19). [2] Nevertheless when the Lord is resuscitating man, that is, regenerating him, to life, He permits him at first to suppose that he does what is good and speaks what is true from himself, for at that time he is incapable of conceiving otherwise, nor can he in any other way be led to believe, and afterwards to perceive, that all good and truth are from the Lord alone. While man is thinking in such a way his truths and goods are compared to the "tender grass" and also to the "herb yielding seed" and lastly to the "tree bearing fruit" all of which are inanimate; but now that he is vivified by love and faith, and believes that the Lord works all the good that he does and all the truth that he speaks, he is compared first to the "creeping things of the water" and to the "fowls which fly above the earth" and also to "beasts" which are all animate things, and are called "living souls."

(40) By the "creeping things which the waters bring forth" are signified the memory-knowledges [scientifica] which belong to the external man; by "birds" in general, rational and intellectual things, of which the latter belong to the internal man. That the "creeping things of the waters" or "fishes" signify memory-knowledges, is plain from Isaiah: I came and there was no man; at My rebuke I dry up the sea, I make the rivers a wilderness; their fish shall stink because

there is no water and shall die for thirst; I clothe the heavens with blackness (Isa. 50:2-3). [2] But it is still plainer from Ezekiel, where the Lord describes the new temple, or a new church in general, and the man of the church, or a regenerate person; for everyone who is regenerate is a temple of the Lord: The Lord Jehovah said unto me, These waters that shall issue to the boundary toward the east, and shall come toward the sea, being led into the sea, and the waters shall be healed; and it shall come to pass that every living soul that shall creep forth, whithersoever the water of the rivers shall come, shall live, and there shall be exceeding much fish, because those waters shall come thither, and they shall heal, and everything shall live whither the river cometh; and it shall come to pass that fishers shall stand upon it from En-gedi to En-eglaim, with the spreading of nets shall they be; their fish shall be according to its kind, as the fish of the great sea, exceeding many (Ezek. 47:8-10). “Fishers from En-gedi unto En-eglaim” with the “spreading of nets” signify those who shall instruct the natural man in the truths of faith. [3] That “birds” signify things rational and intellectual, is evident from the Prophets; as in Isaiah: Calling a bird from the east, the man of My counsel from a distant land (Isa. 46:11). And in Jeremiah: I beheld and lo there was no man, and all the birds of the heavens were fled (Jer. 4:25). In Ezekiel: I will plant a shoot of a lofty cedar, and it shall lift up a branch, and shall bear fruit, and be a magnificent cedar; and under it shall dwell every fowl of every wing, in the shadow of the branches thereof shall they dwell (Ezek. 17:22-23). And in

Hosea, speaking of a new church, or of a regenerate man: And in that day will I make a covenant for them with the wild beast of the field, and with the fowls of heaven, and with the moving thing of the ground (Hos. 2:18). That “wild beast” does not signify wild beast, nor “bird” bird, must be evident to everyone, for the Lord is said to “make a new covenant” with them.

(41) Whatever is proper to man has no life in itself, and whenever it is made manifest to the sight it appears hard, like a bony and black substance; but whatever is from the Lord has life, containing within it that which is spiritual and celestial, which when presented to view appears human and living. It may seem incredible but is nevertheless most true, that every single expression, every single idea, and every least of thought in an angelic spirit, is alive, containing in its minutest particulars an affection that proceeds from the Lord, who is life itself. And therefore whatsoever things are from the Lord, have life in them, because they contain faith toward Him, and are here signified by the “living soul:” they have also a species of body, here signified by “what moves itself” or “creeps.” These truths, however, are as yet deep secrets to man, and are now mentioned only because the “living soul” and the “thing moving itself” are treated of.

(42) Verse 21. And God created great whales, and every living soul that creepeth, which the waters made to creep forth, after their kinds, and every winged fowl after its kind; and God saw that it was good. “Fishes” as before said, signify memory-knowledges, now animated by faith from

the Lord, and thus alive. “Whales” signify their general principles, in subordination to which, and from which, are the particulars; for there is nothing in the universe that is not under some general principle, as a means that it may exist and subsist. “Whales” or “great fishes” are sometimes mentioned by the Prophets, and they there signify the generals of memory-knowledges. Pharaoh the king of Egypt (by whom is represented human wisdom or intelligence, that is, knowledge [scientia] in general), is called a “great whale.” As in Ezekiel: Behold, I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers, that hath said, My river is mine own, and I have made myself (Ezek. 29:3). [2] And in another place: Take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art as a whale in the seas, and hast gone forth in thy rivers, and hast troubled the waters with thy feet (Ezek. 32:2), by which words are signified those who desire to enter into the mysteries of faith by means of memory-knowledges, and thus from themselves. In Isaiah: In that day Jehovah, with His hard and great and strong sword, shall visit upon leviathan the longish [oblongum] serpent, even leviathan the crooked serpent, and He shall slay the whales that are in the sea (Isa. 27:1). By “slaying the whales that are in the sea” is signified that such persons are ignorant of even the general principles of truth. So in Jeremiah: Nebuchadnezzar the king of Babylon hath devoured me, he hath troubled me, he hath made me an empty vessel, he hath swallowed me as a whale, he hath filled his belly with my delicacies, he hath cast me out (Jer.

51:34),denoting that he had swallowed the knowledges of faith, here called “delicacies” as the whale did Jonah; a “whale” denoting those who possess the general principles of the knowledges of faith as mere memory-knowledges, and act in this manner.

(43) Verse 22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and the fowl shall be multiplied in the earth. Everything that has in itself life from the Lord fructifies and multiplies itself immensely; not so much while the man lives in the body, but to an amazing degree in the other life. To “be fruitful” in the Word, is predicated of the things that are of love, and to “multiply” of the things that are of faith; the “fruit” which is of love contains “seed” by which it so greatly multiplies itself. The Lord’s “blessing” also in the Word signifies fructification and multiplication, because they proceed from it. Verse 23. And the evening and the morning were the fifth day.

(44) Verses 24, 25. And God said, Let the earth bring forth the living soul after its kind, the beast, and the moving thing, and the wild animal of the earth after its kind; and it was so. And God made the wild animal of the earth after its kind, and the beast after its kind, and everything that creepeth on the ground after its kind; and God saw that it was good. Man, like the earth, can produce nothing of good unless the knowledges of faith are first sown in him, whereby he may know what is to be believed and done. It is the office of the understanding to hear the Word, and of the will to do it. To hear the Word and not to do it, is like saying

that we believe when we do not live according to our belief; in which case we separate hearing and doing, and thus have a divided mind, and become of those whom the Lord calls “foolish” in the following passage: Whosoever heareth My words, and doeth them, I will liken unto a wise man who built his house upon a rock: but everyone that heareth My words, and doeth them not, I liken to a foolish man, who built his house upon the sand (Matt. 7:24, 26).The things that belong to the understanding are signified-as before shown-by the “creeping things which the waters bring forth” and also by the “fowl upon the earth” and “upon the faces of the expanse;” but those which are of the will are signified here by the “living soul which the earth produces” and by the “beast” and “creeping thing” and also by the “wild animal of that earth.”

(45) Those who lived in the most ancient times thus signified the things relating to the understanding and to the will; and therefore in the Prophets, and constantly in the Word of the Old Testament, the like things are represented by different kinds of animals. Beasts are of two kinds; the evil, so called because they are hurtful; and the good, which are harmless. Evils in man are signified by evil beasts, as by bears, wolves, dogs; and the things which are good and gentle, by beasts of a like nature, as by heifers, sheep, and lambs. The “beasts” here referred to are good and gentle ones, and thus signify affections, because it here treats of those who are being regenerated. The lower things in man, which have more connection with the body, are called “wild animals of that earth” and are cupidities and pleasures.

(46) That “beasts” signify man’s affections-evil affections with the evil, and good affections with the good-is evident from numerous passages in the Word, as in Ezekiel: Behold, I am for you, and I will look back to you, that ye may be tilled and sown, and I will multiply upon you man and beast, and they shall be multiplied and bring forth fruit; and I will cause you to dwell as in your ancient times (Ezek. 36:9, 11, treating of regeneration). In Joel: Be not afraid ye beasts of My field, for the dwelling places of the wilderness are become grassy (Joel 2:22). In David also: So foolish was I, I was as a beast before Thee (Ps. 73:22). In Jeremiah, treating of regeneration: Behold the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast, and I will watch over them to build and to plant (Jer. 31:27-28). [2] “Wild animals” have a similar signification, as in Hosea: In that day will I make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the earth (Hos. 2:18). In Job: Thou shalt not be afraid of the wild animals of the earth, for thy covenant is with the stones of the field, and the wild animals of the field shall be at peace with thee (Job 5:22-23). In Ezekiel: I will make with you a covenant of peace, and will cause the evil wild animal to cease out of the land, that they may dwell confidently in the wilderness (Ezek. 34:25). In Isaiah: The wild animals of the field shall honor me, because I have given waters in the wilderness (Isa. 43:20). In Ezekiel: All the fowls of the heavens made their nests in his boughs, and under his branches did all the wild

animals of the field bring forth their young, and under his shadow dwelt all great nations (Ezek. 31:6). This is said of the Assyrian, by whom is signified the spiritual man, and who is compared to the garden of Eden. In David: Glorify ye Him, all His angels, glorify Jehovah from the earth, ye whales, fruit trees, wild animal, and every beast, creeping thing, and flying fowl (Ps. 148:2, 7, 9-10). Here mention is made of the same things-as “whales” the “fruit tree” “wild animal” the “beast” “creeping thing” and “fowl” which, unless they had signified living principles in man, could never have been called upon to glorify Jehovah. [3] The Prophets carefully distinguish between “beasts” and “wild animals of the earth” and “beasts” and “wild animals of the field.” Nevertheless goods in man are called “beasts” just as those who are nearest the Lord in heaven are called “animals”1 both in Ezekiel and in John: All the angels stood round about the throne, and the elders, and the four animals, [This word is here correctly translated “animals” and not “beasts” as in the authorized version, for zoon in Greek, and animal in Latin and English, precisely correspond to each other, and properly signify “a living creature.” Zoon is the word used in these passages in the original, and not thar or tharion, as would be the case if beast had been intended.] and fell before the throne on their faces, and worshiped the Lamb (Rev. 7:11; 19:4). Those also who have the gospel preached to them are called “creatures” because they are to be created anew: Go ye into all the world, and preach the gospel to every creature (Mark 16:15).

(47) That these words contain arcana relating to regeneration, is evident also from its being said in the foregoing verse that the earth should bring forth “the living soul, the beast, and the wild animal of the earth” whereas in the following verse the order is changed, and it said that God made “the wild animal of the earth” and likewise “the beast;” for at first, and afterwards until he becomes celestial, man brings forth as of himself; and thus regeneration begins from the external man, and proceeds to the internal; therefore here there is another order, and external things are mentioned first.

(48) Hence then it appears that man is in the fifth state of regeneration when he speaks from a principle of faith, which belongs to the understanding, and thereby confirms himself in the true and in the good. The things then brought forth by him are animate, and are called the “fishes of the sea” and the “fowl of the heavens.” He is in the sixth state, when from faith, which is of the understanding, and from love thence derived, which is of the will, he speaks truths, and does goods; what he then brings forth being called the “living soul” and the “beast.” And as he then begins to act from love, as well as from faith, he becomes a spiritual man, who is called an “image of God” which is the subject now treated of.

(49) Verse 26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth. In the Most

Ancient Church, with the members of which the Lord conversed face to face, the Lord appeared as a Man; concerning which much might be related, but the time has not yet arrived. On this account they called no one "man" but the Lord Himself, and the things which were of Him; neither did they call themselves "men" but only those things in themselves-as all the good of love and all the truth of faith-which they perceived they had from the Lord. These they said were "of man" because they were of the Lord. [2] Hence in the Prophets, by "man" and the "Son of man" in the supreme sense, is meant the Lord; and in the internal sense, wisdom and intelligence; thus everyone who is regenerate. As in Jeremiah: I beheld the earth, and lo, it was void and emptiness, and the heavens, and they had no light. I beheld and lo there was no man, and all the birds of the heavens were fled (Jer. 4:23, 25). In Isaiah, where, in the internal sense, by "man", is meant a regenerate person, and in the supreme sense, the Lord himself, as the One Man: Thus saith Jehovah the Holy One of Israel, and his Former, I have made the earth, and created man upon it; I, even My hands have stretched out the heavens, and all their army have I commanded (Isa. 45:11-12). [3] The Lord therefore appeared to the prophets as a man, as in Ezekiel: Above the expanse, as the appearance of a sapphire stone, the likeness of a throne, and upon the likeness of the throne was the likeness as the appearance of a man above upon it (Ezek. 1:26). And when seen by Daniel He was called the "Son of man" that is, the man, which is the same thing: I saw, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him; and there was given Him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed (Dan. 7:13-14). [4] The Lord also frequently calls Himself the "Son of man" that is, the man, and, as in Daniel, foretells His coming in glory: Then shall they see the Son of man coming in the clouds of heaven with power and great glory (Matt. 24:30). The "clouds of heaven" are the literal sense of the Word; "power and great glory" are the internal sense of the Word, which in all things both in general and in particular has reference solely to the Lord and His kingdom; and it is from this that the internal sense derives its power and glory.

(50) The Most Ancient Church understood by the "image of the Lord" more than can be expressed. Man is altogether ignorant that he is governed of the Lord through angels and spirits, and that with everyone there are at least two spirits, and two angels. By spirits man has communication with the world of spirits, and by angels with heaven. Without communication by means of spirits with the world of spirits, and by means of angels with heaven, and thus through heaven with the Lord, man could not live at all; his life entirely depends on this conjunction, so that if the spirits and angels were to withdraw, he would instantly perish. [2] While man is unregenerate he is governed quite otherwise than when regenerated. While unregenerate there are evil spirits with him, who so domineer over him

that the angels, though present, are scarcely able to do anything more than merely guide him so that he may not plunge into the lowest evil, and bend him to some good-in fact bend him to good by means of his own cupidities, and to truth by means of the fallacies of the senses. He then has communication with the world of spirits through the spirits who are with him, but not so much with heaven, because evil spirits rule, and the angels only avert their rule. [3] But when the man is regenerate, the angels rule, and inspire him with all goods and truths, and with fear and horror of evils and falsities. The angels indeed lead, but only as ministers, for it is the Lord alone who governs man through angels and spirits. And as this is done through the ministry of angels, it is here first said, in the plural number, “Let us make man in our image;” and yet because the Lord alone governs and disposes, it is said in the following verse, in the singular number, “God created him in His own image.” This the Lord also plainly declares in Isaiah: Thus saith Jehovah thy Redeemer, and He that formed thee from the womb, I Jehovah make all things, stretching forth the heavens alone, spreading abroad the earth by Myself (Isa. 44:24). The angels moreover themselves confess that there is no power in them, but that they act from the Lord alone.

(51) As regards the “image” an image is not a likeness, but is according to the likeness; it is therefore said, “Let us make man in our image, after our likeness.” The spiritual man is an “image” and the celestial man a “likeness” or similitude. In this chapter the spiritual man is treated of; in the following, the celestial. The spiritual man, who is an

"image" is called by the Lord a "son of light" as in John: He that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be sons of light (John 12:35-36). He is called also a "friend:" Ye are My friends if ye do whatsoever I command you (John 15:14-15). But the celestial man, who is a "likeness" is called a "son of God" in John: As many as received Him, to them gave He the power to become sons of God, even to them that believe on His name; who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13). -1 The Greek is [???] See below, at n. 374.3. [Reviser.]-

(52) So long as man is spiritual, his dominion proceeds from the external man to the internal, as is here said: "Let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth." But when he becomes celestial, and does good from love, then his dominion proceeds from the internal man to the external, as the Lord, in David, describes Himself, and thereby also the celestial man, who is His likeness: Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet, the flock and all cattle, and also the beasts of the fields, the fowl of the heavens, and the fish of the sea, and whatsoever passeth through the paths of the seas (Ps. 8:6-8). Here therefore "beasts" are first mentioned, and then "fowl" and afterwards the "fish of the sea" because the celestial man proceeds from love, which belongs to the will, differing

herein from the spiritual man, in describing whom “fishes” and “fowl” are first named, which belong to the understanding, and this to faith; and afterwards mention is made of “beasts.”

(53) Verse 27. And God created man in His own image, in the image of God created He him. The reason why “image” is here twice mentioned, is that faith, which belongs to the understanding, is called “His image;” whereas love, which belongs to the will, and which in the spiritual man comes after, but in the celestial man precedes, is called the “image of God.”

(54) Male and female created He them. What is meant by “male and female” in the internal sense, was well known to the Most Ancient Church, but when the interior sense of the Word was lost among their posterity, this arcanum also perished. Their marriages were their chief sources of happiness and delight, and whatever admitted of the comparison they likened to marriage, in order that in this way they might perceive its felicity. Being also internal men, they were delighted only with internal things. External things they merely saw with the eyes, but thought of what was represented. So that outward things were nothing to them, save as these could in some measure be the means of causing them to turn their thoughts to internal things, and from these to celestial things, and so to the Lord who was their all, and consequently to the heavenly marriage, from which they perceived the happiness of their marriages to come. The understanding in the spiritual man they therefore called male, and the will female, and when these

acted as a one they called it a marriage. From that church came the form of speech which became customary, whereby the church itself, from its affection of good, was called “daughter” and “virgin”-as the “virgin of Zion” the “virgin of Jerusalem”-and also “wife.” But on these subjects see the following chapter, at verse 23, and chapter 3, verse 15.

(55) Verse 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth. As the most ancient people called the conjunction of the understanding and the will, or of faith and love, a marriage, everything of good produced from that marriage they called “fructifications” and everything of truth, “multiplications.” Hence they are so called in the Prophets, as for instance in Ezekiel: I will multiply upon you man and beast, and they shall multiply and be fruitful, and I will cause you to dwell as in your ancient times, and will do better unto you than at your beginnings, and ye shall know that I am Jehovah, yea, I will cause man to walk upon you, even My people Israel (Ezek. 36:11-12).By “man” is here meant the spiritual man who is called Israel; by “ancient times” the Most Ancient Church; by “beginnings” the Ancient Church after the flood. The reason why “multiplication” which is of truth, is first mentioned, and “fructification” which is of good, afterwards, is that the passage treats of one who is to become regenerated, and not of one who is already regenerated. [2] When the understanding is united with the

will, or faith with love, the man is called by the Lord “a married land” as in Isaiah: Thy land shall be no more termed waste, but thou shalt be called Hephzibah [my delight is in her], and thy land Beulah [married], for Jehovah delighteth in thee, and thy land shall be married (Isa. 62:4). The fruits thence issuing, which are of truth, are called “sons” and those which are of good are called “daughters” and this very frequently in the Word. [3] The earth is “replenished” or filled, when there are many truths and goods; for when the Lord blesses and speaks to man, that is, works upon him, there is an immense increase of good and truth, as the Lord says in Matthew: The kingdom of the heavens is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the heavens come and build their nests in the branches thereof (Matt. 13:31-32). A “grain of mustard seed” is man’s good before he becomes spiritual, which is “the least of all seeds” because he thinks that he does good of himself, and what is of himself is nothing but evil. But as he is in a state of regeneration, there is something of good in him, but it is the least of all. [4] At length as faith is joined with love it grows larger, and becomes an “herb;” and lastly, when the conjunction is completed, it becomes a “tree” and then the “birds of the heavens” (in this passage also denoting truths, or things intellectual) “build their nests in its branches” which are memory-knowledges. When man is spiritual, as well as during the time of his becoming spiritual, he is in a state of combat, and therefore it is said, “subdue the earth and have dominion.”

(56) Verse 29. And God said, Behold, I give you every herb bearing seed which is upon the faces of all the earth; and every tree in which is fruit; the tree yielding seed, to you it shall be for food. The celestial man is delighted with celestial things alone, which being in agreement with his life are called celestial food. The spiritual man is delighted with spiritual things, and as these are in agreement with his life they are called spiritual food. The natural man in like manner is delighted with natural things, which, being of his life, are called food, and consist chiefly of memory-knowledges. As the spiritual man is here treated of, his spiritual food is described by representatives, as by the “herb bearing seed” and by the “tree in which is fruit” which are called, in general, the “tree yielding seed.” His natural food is described in the following verse.

(57) The “herb bearing seed” is every truth which regards use; the “tree in which is fruit” is the good of faith; “fruit” is what the Lord gives to the celestial man, but “seed producing fruit” is what He gives to the spiritual man; and therefore it is said, the “tree yielding seed, to you it shall be for food.” That celestial food is called fruit from a tree, is evident from the following chapter, where the celestial man is treated of. In confirmation of this we will here cite only these words of the Lord from Ezekiel: By the river, upon the bank thereof, on this side and on that side, there cometh up every tree of food, whose leaf shall not fade, neither shall the fruit thereof be consumed; it is born again in its month;

because these its waters issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for medicine (Ezek. 47:12). “Waters issuing out of the sanctuary” signify the life and mercy of the Lord, who is the “sanctuary.” “Fruit” is wisdom, which shall be food for them; the “leaf” is intelligence which shall be for their use, and this use is called “medicine.” But that spiritual food is called “herb” appears from David: My shepherd, I shall not want; Thou makest me to lie down in pastures of herb (Ps. 23:1-2).

(58) Verse 30. And to every wild animal of the earth, and to every fowl of the heavens, and to everything that creepeth upon the earth, wherein there is a living soul, I give every green herb for food; and it was so. The natural meat of the same man is here described. His natural is signified by the “wild animal of the earth” and by the “fowl of the heavens” to which there are given for food the vegetable and the green of the herb. Both his natural and his spiritual food are thus described in David: Jehovah causeth the grass to grow for the beast, and herb for the service of man, that he may bring forth bread out of the earth (Ps. 104:14), where the term “beast” is used to express both the wild animal of the earth and the fowl of the heavens which are mentioned in verses 11 and 12 of the same Psalm.

(59) The reason why the “vegetable and the green of the herb” only are here described as food for the natural man, is this. In the course of regeneration, when man is being made spiritual, he is continually engaged in combat, on which account the church of the Lord is called “militant;”

for before regeneration cupidities have the dominion, because the whole man is composed of mere cupidities and the falsities thence derived. During regeneration these cupidities and falsities cannot be instantaneously abolished, for this would be to destroy the whole man, such being the only life which he has acquired; and therefore evil spirits are suffered to continue with him for a long time, that they may excite his cupidities, and that these may thus be loosened, in innumerable ways, even to such a degree that they can be inclined by the Lord to good, and the man be thus reformed. In the time of combat, the evil spirits, who bear the utmost hatred against all that is good and true, that is, against whatever is of love and faith toward the Lord-which things alone are good and true, because they have eternal life in them-leave the man nothing else for food but what is compared to the vegetable and the green of the herb; nevertheless the Lord gives him also a food which is compared to the herb bearing seed, and to the tree in which is fruit, which are states of tranquillity and peace, with their joys and delights; and this food the Lord gives the man at intervals. [2] Unless the Lord defended man every moment, yea, even the smallest part of every moment, he would instantly perish, in consequence of the indescribably intense and mortal hatred which prevails in the world of spirits against the things relating to love and faith toward the Lord. The certainty of this fact I can affirm, having been now for some years (notwithstanding my remaining in the body) associated with spirits in the other life, even with the worst of them, and I have sometimes been surrounded by thousands, to whom it was permitted to spit forth their venom, and infest me by all possible methods, yet without their being able to hurt a single hair of my head, so secure was I under the Lord's protection. From so many years' experience I have been thoroughly instructed concerning the world of spirits and its nature, as well as concerning the combat which those being regenerated must needs endure, in order to attain the happiness of eternal life. But as no one can be so well instructed in such subjects by a general description as to believe them with an undoubting faith, the particulars of the Lord's Divine mercy will be related in the following pages.

(60) Verse 31. And God saw everything that He had made, and behold it was very good. And the evening and the morning were the sixth day. This state is called "very good" the former ones being merely called "good;" because now the things which are of faith make a one with those which are of love, and thus a marriage is effected between spiritual things and celestial things.

(61) All things relating to the knowledges of faith are called spiritual, and all that are of love to the Lord and our neighbor are called celestial; the former belong to man's understanding, and the latter to his will.

(62) The times and states of man's regeneration in general and in particular are divided into six, and are called the days of his creation; for, by degrees, from being not a man at all, he becomes at first something of one, and so by little and little attains to the sixth day, in which he becomes an image of God.

(63) Meanwhile the Lord continually fights for him against evils and falsities, and by combats confirms him in truth and good. The time of combat is the time of the Lord’s working; and therefore in the Prophets the regenerate man is called the work of the fingers of God. Nor does He rest until love acts as principal; then the combat ceases. When the work has so far advanced that faith is conjoined with love, it is called “very good;” because the Lord then actuates him, as His likeness. At the end of the sixth day the evil spirits depart, and good spirits take their place, and the man is introduced into heaven, or into the celestial paradise; concerning which in the following chapter.

(64) This then is the internal sense of the Word, its veriest life, which does not at all appear from the sense of the letter. But so many are its arcana that volumes would not suffice for the unfolding of them. A very few only are here set forth, and those such as may confirm the fact that regeneration is here treated of, and that this proceeds from the external man to the internal. It is thus that the angels perceive the Word. They know nothing at all of what is in the letter, not even the proximate meaning of a single word; still less do they know the names of the countries, cities, rivers, and persons, that occur so frequently in the historical and prophetical parts of the Word. They have an idea only of the things signified by the words and the names. Thus by Adam in paradise they perceive the Most Ancient Church, yet not that church, but the faith in the Lord of that church. By Noah they perceive the church that remained with the descendants of the Most Ancient Church,

and that continued to the time of Abram. By Abraham they by no means perceive that individual, but a saving faith, which he represented; and so on. Thus they perceive spiritual and celestial things entirely apart from the words and names.

(65) Certain ones were taken up to the first entrance court of heaven, when I was reading the Word, and from there conversed with me. They said they could not there understand one whit of any word or letter therein, but only what was signified in the nearest interior sense, which they declared to be so beautiful, in such order of sequence, and so affecting them, that they called it Glory.

(66) There are in the Word, in general, four different styles. The first is that of the Most Ancient Church. Their mode of expression was such that when they mentioned terrestrial and worldly things they thought of the spiritual and celestial things which these represented. They therefore not only expressed themselves by representatives, but also formed these into a kind of historical series, in order to give them more life; and this was to them delightful in the very highest degree. This is the style of which Hannah prophesied, saying: Speak what is high! high! Let what is ancient come out of your mouth (1 Sam. 2:3). Such representatives are called in David, “Dark sayings of old” (Ps. 78:2-4). These particulars concerning the creation, the garden of Eden, etc., down to the time of Abram, Moses had from the descendants of the Most Ancient Church. [2] The second style is historical, which is found in the books of Moses from the time of Abram

onward, and in those of Joshua, Judges, Samuel, and the Kings. In these books the historical facts are just as they appear in the sense of the letter; and yet they all contain, in both general and particular, quite other things in the internal sense, of which, by the Lord's Divine mercy, in their order in the following pages. The third style is the prophetical one, which was born of that which was so highly venerated in the Most Ancient Church. This style however is not in connected and historical form like the most ancient style, but is broken, and is scarcely ever intelligible except in the internal sense, wherein are deepest arcana, which follow in beautiful connected order, and relate to the external and the internal man; to the many states of the church; to heaven itself; and in the inmost sense to the Lord. The fourth style is that of the Psalms of David, which is intermediate between the prophetical style and that of common speech. The Lord is there treated of in the internal sense, under the person of David as a king.

CHAPTER 2

(67) AS OF the Lord’s Divine mercy it has been given me to know the internal meaning of the Word, in which are contained deepest arcana that have not before come to anyone’s knowledge, nor can come unless the nature of the other life is known (for very many things of the Word’s internal sense have regard to, describe, and involve those of that life), I am permitted to disclose what I have heard and seen during some years in which it has been granted me to be in the company of spirits and angels.

(68) I am well aware that many will say that no one can possibly speak with spirits and angels so long as he lives in the body; and many will say that it is all fancy, others that I relate such things in order to gain credence, and others will make other objections. But by all this I am not deterred, for I have seen, I have heard, I have felt.

(69) Man was so created by the Lord as to be able while living in the body to speak with spirits and angels, as in fact was done in the most ancient times; for, being a spirit clothed with a body, he is one with them. But because in process of time men so immersed themselves in corporeal and worldly things as to care almost nothing for aught besides, the way was closed. Yet as soon as the corporeal things recede in which man is immersed, the way is again opened, and he is among spirits, and in a common life with them.

(70) As it is permitted me to disclose what for several years I have heard and seen, it shall here be told, first, how the case is with man when he is being resuscitated; or how he enters from the life of the body into the life of eternity. In order that I might know that men live after death, it has been given me to speak and be in company with many who were known to me during their life in the body; and this not merely for a day or a week, but for months, and almost a year, speaking and associating with them just as in this world. They wondered exceedingly that while they lived in the body they were, and that very many others are, in such incredulity as to believe that they will not live after death; when in fact scarcely a day intervenes after the death of the body before they are in the other life; for death is a continuation of life.

(71) But as these matters would be scattered and disconnected if inserted among those contained in the text of the Word, it is permitted, of the Lord's Divine mercy, to append them in some order, at the beginning and end of each chapter; besides those which are introduced incidentally.

(72) At the end of this chapter, accordingly, I am allowed to tell how man is raised from the dead and enters into the life of eternity.

CHAPTER 2 1. And the heavens and the earth were finished, and all the army of them. 2. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. 3. And God blessed the seventh day, and hallowed it, because that in it He rested from all His work which God in making created. 4. These are the nativities of the heavens and of the earth when He created them, in the day in which Jehovah God made the earth and the heavens. 5. And there was no shrub of the field as yet in the earth, and there was no herb of the field as yet growing, because Jehovah God had not caused it to rain upon the earth. And there was no man to till the ground. 6. And He made a mist to ascend from the earth, and watered all the faces of the ground. 7. And Jehovah God formed man, dust from the ground, and breathed into his nostrils the breath of lives, and man became a living soul. 8. And Jehovah God planted a garden eastward in Eden, and there He put the man whom He had formed. 9. And out of the ground made Jehovah God to grow every tree desirable to behold, and good for food; the tree of lives also, in the midst of the garden; and the tree of the knowledge of good and evil. 10. And a river went out of Eden to water the garden, and from thence it was parted, and was into four heads. 11. The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold. 12. And the gold of that land is good; there is bdellium and the onyx stone. 13. And the name of the second river is Gihon; the same is it that compasseth the whole land of Cush. 14. And the name of the third river is Hiddekel; that is it which goeth eastward toward Assyria; and the fourth river is Euphrates. 15. And Jehovah God took the man, and put him in the garden of Eden, to till it and take care of it. 16. And Jehovah God commanded the man, saying, Of every tree of the garden eating thou mayest eat. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die.

(73) THE CONTENTS. When from being dead a man has become spiritual, then from spiritual he becomes celestial, as is now treated of (verse 1).

(74) The celestial man is the seventh day, on which the Lord rests (verses 2, 3).

(75) His knowledge and his rationality [scientificum et rationale ejus] are described by the shrub and the herb out of the ground watered by the mist (verses 5, 6).

(76) His life is described by the breathing into him of the breath of lives (verse 7).

(77) Afterwards his intelligence is described by the garden in Eden, in the east; in which the trees pleasant to the sight are perceptions of truth, and the trees good for food are perceptions of good. Love is meant by the tree of lives, faith by the tree of knowledge [scientiae] (verses 8-9).

(78) Wisdom is meant by the river in the garden. From thence were four rivers, the first of which is good and truth; the second is the knowledge [cognitio] of all things of good and truth, or of love and faith. These are of the internal man. The third is reason, and the fourth is memory-knowledge [scientia], which are of the external man. All are from wisdom, and this is from love and faith in the Lord (verses 10-14).

(79) The celestial man is such a garden. But as the garden is the Lord's, it is permitted this man to enjoy all these

things, and yet not to possess them as his own (verse 15).

(80) He is also permitted to acquire a knowledge of what is good and true by means of every perception from the Lord, but he must not do so from himself and the world, nor search into the mysteries of faith by means of the things of sense and of memory-knowledge [sensualia et scientifica]; which would cause the death of his celestial nature (verses 16, 17).

(81) THE INTERNAL SENSE. This chapter treats of the celestial man, as the preceding one did of the spiritual, who was formed out of a dead man. But as it is unknown at this day what the celestial man is, and scarcely what the spiritual man is, or a dead man, it is permitted me briefly to state the nature of each, that the difference may be known. First, then, a dead man acknowledges nothing to be true and good but what belongs to the body and the world, and this he adores. A spiritual man acknowledges spiritual and celestial truth and good; but he does so from a principle of faith, which is likewise the ground of his actions, and not so much from love. A celestial man believes and perceives spiritual and celestial truth and good, acknowledging no other faith than that which is from love, from which also he acts. [2] Secondly: The ends which influence a dead man regard only corporeal and worldly life, nor does he know what eternal life is, or what the Lord is; or should he know, he does not believe. The ends which influence a spiritual man regard eternal life, and thereby the Lord. The ends which influence a celestial man regard the Lord, and thereby His kingdom and eternal life. [3] Thirdly: A dead

man, when in combat almost always yields, and when not in combat, evils and falsities have dominion over him, and he is a slave. His bonds are external, such as the fear of the law, of the loss of life, of wealth, of gain, and of the reputation which he values for their sake. The spiritual man is in combat, but is always victorious; the bonds by which he is restrained are internal, and are called the bonds of conscience. The celestial man is not in combat, and when assaulted by evils and falsities, he despises them, and is therefore called a conqueror. He is apparently restrained by no bonds, but is free. His bonds, which are not apparent, are perceptions of good and truth.

(82) Verse 1. And the heavens and the earth were finished, and all the army of them. By these words is meant that man is now rendered so far spiritual as to have become the "sixth day;" "heaven" is his internal man, and "earth" his external; "the army of them" are love, faith, and the knowledges thereof, which were previously signified by the great luminaries and the stars. That the internal man is called "heaven" and the external "earth" is evident from the passages of the Word already cited in the preceding chapter, to which may be added the following from Isaiah: I will make a man more rare than solid gold, even a man than the precious gold of Ophir; therefore I will smite the heavens with terror, and the earth shall be shaken out of its place (Isa. 13:12-13). Thou forgettest Jehovah thy Maker, that stretcheth forth the heavens, and layeth the foundations of the earth; but I will put My words in thy mouth, and I will hide thee in the shadow of My hand, that I

may stretch out the heaven, and lay the foundation of the earth (Isa. 51:13, 16). From these words it is evident that both "heaven" and "earth" are predicated of man; for although they refer primarily to the Most Ancient church, yet the interiors of the Word are of such a nature that whatever is said of the church may also be said of every individual member of it, who, unless he were a church, could not possibly be a part of the church, just as he who is not a temple of the Lord cannot be what is signified by the temple, namely, the church and heaven. It is for this reason that the Most Ancient Church is called "man" in the singular number.

(83) The "heavens and the earth and all the army of them" are said to be "finished" when man has become the "sixth day" for then faith and love make a one. When they do this, love, and not faith, or in other words the celestial principle, and not the spiritual, begins to be the principal, and this is to be a celestial man.

(84) Verses 2, 3. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in making created. The celestial man is the "seventh day" which, as the Lord has worked during the six days, is called "His work;" and as all combat then ceases, the Lord is said to "rest from all His work." On this account the seventh day was sanctified, and called the Sabbath, from a Hebrew word meaning "rest."

And thus was man created, formed, and made. These things are very evident from the words.

(85) That the celestial man is the "seventh day" and that the seventh day was therefore hallowed, and called the Sabbath, are arcana which have not hitherto been discovered. For none have been acquainted with the nature of the celestial man, and few with that of the spiritual man, whom in consequence of this ignorance they have made to be the same as the celestial man, notwithstanding the great difference that exists between them, as may be seen in n. 81. As regards the seventh day, and as regards the celestial man being the "seventh day" or "Sabbath" this is evident from the fact that the Lord Himself is the Sabbath; and therefore He says: The Son of man is Lord also of the Sabbath (Mark 2:27), which words imply that the Lord is Man himself, and the Sabbath itself. His kingdom in the heavens and on the earth is called, from Him, a Sabbath, or eternal peace and rest. [2] The Most Ancient Church, which is here treated of, was the Sabbath of the Lord above all that succeeded it. Every subsequent inmost church of the Lord is also a Sabbath; and so is every regenerate person when he becomes celestial, because he is a likeness of the Lord. The six days of combat or labor precede. These things were represented in the Jewish church by the days of labor, and by the seventh day, which was the Sabbath; for in that church there was nothing instituted which was not representative of the Lord and of His kingdom. The like was also represented by the ark when it went forward, and when it rested, for by its journeyings in the wilderness were

represented combats and temptations, and by its rest a state of peace; and therefore, when it set forward, Moses said: Rise up, Jehovah, and let Thine enemies be scattered, and let them that hate Thee flee before Thy faces. And when it rested, he said, Return, Jehovah, unto the ten thousands of the thousands of Israel (Num. 10:35-36). It is there said of the ark that it went from the Mount of Jehovah "to search out a rest for them" (Num. 10:33). [3] The rest of the celestial man is described by the Sabbath in Isaiah: If thou bring back thy foot from the Sabbath, so that thou doest not thy desire in the day of My holiness, and callest the things of the Sabbath delights to the holy of Jehovah, honorable; and shalt honor it, not doing thine own ways, nor finding thine own desire, nor speaking a word; then shalt thou be delightful to Jehovah, and I will cause thee to be borne over the lofty things of the earth, and will feed thee with the heritage of Jacob (Isa. 58:13-14). Such is the quality of the celestial man that he acts not according to his own desire, but according to the good pleasure of the Lord, which is his "desire." Thus he enjoys internal peace and happiness-here expressed by "being uplifted over the lofty things of the earth"-and at the same time external tranquility and delight, which is signified by "being fed with the heritage of Jacob."

(86) When the spiritual man, who has become the "sixth day" is beginning to be celestial, which state is here first treated of, it is the "eve of the Sabbath" represented in the Jewish Church by the keeping holy of the Sabbath from the

evening. The celestial man is the “morning” to be spoken of presently.

(87) Another reason why the celestial man is the “Sabbath” or “rest” is that combat ceases when he becomes celestial. The evil spirits retire, and good ones approach, as well as celestial angels; and when these are present, evil spirits cannot possibly remain, but flee far away. And since it was not the man himself who carried on the combat, but the Lord alone for the man, it is said that the Lord “rested.”

(88) When the spiritual man becomes celestial, he is called the “work of God” because the Lord alone has fought for him, and has created, formed, and made him; and therefore it is here said, “God finished His work on the seventh day;” and twice, that “He rested from all His work.” By the Prophets man is repeatedly called the “work of the hands and of the fingers of Jehovah;” as in Isaiah, speaking of the regenerate man: Thus hath said Jehovah the Holy One of Israel, and his Former, Seek ye signs of Me, signs concerning My sons, and concerning the work of My hands command ye Me. I have made the earth, and created man upon it; I, even My hands have stretched out the heavens, and all their army have I commanded. For thus hath said Jehovah that createth the heavens, God Himself that formeth the earth and maketh it; He establisheth it, He created it not a void, He formed it to be inhabited; I am Jehovah and there is no God else besides Me (Isa. 45:11-12, 18, 21). Hence it is evident that the new creation, or regeneration, is the work of the Lord alone. The expressions to “create” to “form” and to “make” are

employed quite distinctively, both in the above passage-"creating the heavens, forming the earth, and making it"-and in other places in the same Prophet, as: Everyone that is called by My name, I have created him for My glory, I have formed him, yea, I have made him (Isa. 43:7), and also in both the preceding and this chapter of Genesis; as in the passage before us: "He rested from all His work which God in making created." In the internal sense this usage always conveys a distinct idea; and the case is the same where the Lord is called "Creator" "Former" or "Maker."

(89) Verse 4. These are the nativities of the heavens and of the earth, when He created them, in the day in which Jehovah God made the earth and the heavens. The "nativities of the heavens and of the earth" are the formations of the celestial man. That his formation is here treated of is very evident from all the particulars which follow, as that no herb was as yet growing; that there was no man to till the ground, as well as that Jehovah God formed man, and afterwards, that He made every beast and bird of the heavens, notwithstanding that the formation of these had been treated of in the foregoing chapter; from all which it is manifest that another man is here treated of. This however is still more evident from the fact, that now for the first time the Lord is called "Jehovah God" whereas in the preceding passages, which treat of the spiritual man, He is called simply "God;" and, further, that now "ground" and "field" are mentioned, while in the preceding passages only "earth" is mentioned. In this verse also "heaven" is first

mentioned before “earth” and afterwards “earth” before “heaven;” the reason of which is that “earth” signifies the external man, and “heaven” the internal, and in the spiritual man reformation begins from “earth” that is, from the external man, while in the celestial man, who is here treated of, it begins from the internal man, or from “heaven.”

(90) Verses 5, 6. And there was no shrub of the field as yet in the earth, and there was no herb of the field as yet growing, because Jehovah God had not caused it to rain upon the earth; and there was no man to till the ground. And He made a mist to ascend from the earth, and watered all the faces of the ground. By the “shrub of the field” and the “herb of the field” are meant in general all that his external man produces. The external man is called “earth” while he remains spiritual, but “ground” and also “field” when he becomes celestial. “Rain” which is soon after called “mist” is the tranquility of peace when combat ceases.

(91) But what these things involve cannot possibly be perceived unless it is known what man’s state is while from being spiritual he is becoming celestial, for they are deeply hidden. While he is spiritual, the external man is not yet willing to yield obedience to and serve the internal, and therefore there is a combat; but when he becomes celestial, then the external man begins to obey and serve the internal, and therefore the combat ceases, and tranquility ensues (see n. 87). This tranquility is signified by “rain” and “mist” for it is like a vapor with which the external man is watered and bedewed from the internal; and it is this

tranquility, the offspring of peace, which produces what are called the “shrub of the field” and the “herb of the field” which, specifically, are things of the rational mind and of the memory [rationalia et scientifica] from a celestial spiritual origin.

(92) The nature of the tranquility of peace of the external man, on the cessation of combat, or of the unrest caused by cupidities and falsities, can be known only to those who are acquainted with a state of peace. This state is so delightful that it surpasses every idea of delight: it is not only a cessation of combat, but is life proceeding from interior peace, and affecting the external man in such a manner as cannot be described; the truths of faith, and the goods of love, which derive their life from the delight of peace, are then born.

(93) The state of the celestial man, thus gifted with the tranquility of peace-refreshed by the rain-and delivered from the slavery of what is evil and false, is thus described by the Lord in Ezekiel: I will make with them a covenant of peace, and will cause the evil wild beast to cease out of the land, and they shall dwell confidently in the wilderness, and sleep in the woods; and I will make them and the places round about My hill a blessing; and I will cause the rain to come down in his season; rains of blessing shall they be. And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be upon their ground in confidence, and shall know that I am Jehovah, when I have broken the reins of their yoke, and delivered them out of the hand of those that make them to serve them; and ye

My flock, the flock of My pasture, ye are a man, and I am your God (Ezek. 34:25-27, 31). And that this is effected on the "third day" which in the Word signifies the same as the "seventh" is thus declared in Hosea: After two days will He vivify us; in the third day He will raise us up, and we shall live before Him and we shall know, and shall follow on to know Jehovah: His going forth is prepared as the dawn, and He shall come unto us as the rain, as the late rain watering the earth (Hos. 6:2-3). And that this state is compared to the "growth of the field" is declared by Ezekiel, when speaking of the Ancient Church: I have caused thee to multiply as the growth of the field, and thou hast increased and hast grown up, and hast come to excellent ornaments (Ezek. 16:7). And it is also compared to: A shoot of the Lord's planting, and a work of the hands of Jehovah God (Isa. 60:21).

(94) Verse 7. And Jehovah God formed man, dust from the ground, and breathed into his nostrils the breath [spiraculum] of lives, and man became a living soul. To "form man, dust from the ground" is to form his external man, which before was not man; for it is said (verse 5) that there was "no man to till the ground." To "breathe into his nostrils the breath of lives" is to give him the life of faith and love; and by "man became a living soul" is signified that his external man also was made alive.

(95) The life of the external man is here treated of-the life of his faith or understanding in the two former verses, and the life of his love or will in this verse. Hitherto the external man has been unwilling to yield to and serve the internal,

being engaged in a continual combat with him, and therefore the external man was not then "man." Now, however, being made celestial, the external man begins to obey and serve the internal, and it also becomes "man" being so rendered by the life of faith and the life of love. The life of faith prepares him, but it is the life of love which causes him to be "man."

(96) As to its being said that "Jehovah God breathed into his nostrils" the case is this: In ancient times, and in the Word, by "nostrils" was understood whatever was grateful in consequence of its odor, which signifies perception. On this account it is repeatedly written of Jehovah, that He "smelled an odor of rest" from the burnt-offerings, and from those things which represented Him and His kingdom; and as the things relating to love and faith are most grateful to Him, it is said that "He breathed through his nostrils the breath of lives." Hence the anointed of Jehovah, that is, of the Lord, is called the "breath of the nostrils" (Lam. 4:20). And the Lord Himself signified the same by "breathing on His disciples" as written in John: He breathed on them and said, Receive ye the Holy Spirit (John 20:22).

(97) The reason why life is described by "breathing" and by "breath" is also that the men of the Most Ancient Church perceived states of love and of faith by states of respiration, which were successively changed in their posterity. Of this respiration nothing can as yet be said, because at this day such things are altogether unknown. The most ancient people were well acquainted with it, and so are those who are in the other life, but no longer anyone on this earth, and

this was the reason why they likened spirit or life to “wind.” The Lord also does this when speaking of the regeneration of man, in John: [In the original languages, “wind” “spirit” and “breath” are all expressed by the same word.] The wind bloweth where it listeth, and thou hearest the voice thereof, and knowest not whence it cometh, or whither it goeth so is everyone that is born of the spirit (John 3:8). So in David: By the word of Jehovah were the heavens made, and all the army of them by the breath of His mouth (Ps. 33:6). And again: Thou gatherest their breath, they expire, and return to their dust; Thou sendest forth Thy spirit, they are created, and Thou renewest the faces of the ground (Ps. 104:29-30).That the “breath” [spiraculum] is used for the life of faith and of love, appears from Job: He is the spirit in man, and the breath of Shaddai giveth them understanding (Job 32:8). Again in the same: The Spirit of God hath made me, and the breath of Shaddai hath given me life (Job 33:4).

(98) Verse 8. And Jehovah God planted a garden eastward [ab oriente] in Eden, and there He put the man whom He had formed. By a “garden” is signified intelligence; by “Eden” love; by the “east” the Lord; consequently by the “garden of Eden eastward” is signified the intelligence of the celestial man, which flows in from the Lord through love.

(99) Life, or the order of life, with the spiritual man, is such that although the Lord flows in, through faith, into the things of his understanding, reason, and memory [in ejus intellectualia, rationalia, et scientifica], yet as his external man fights against his internal man, it appears as if

intelligence did not flow in from the Lord, but from the man himself, through the things of memory and reason [per scientifica et rationalia]. But the life, or order of life, of the celestial man, is such that the Lord flows in through love and the faith of love into the things of his understanding, reason, and memory [in ejus intellectualia, rationalia, et scientifica], and as there is no combat between the internal and the external man, he perceives that this is really so. Thus the order which up to this point had been inverted with the spiritual man, is now described as restored with the celestial man, and this order, or man, is called a "garden in Eden in the east." In the supreme sense, the "garden planted by Jehovah God in Eden in the east" is the Lord Himself. In the inmost sense, which is also the universal sense, it is the Lord's kingdom, and the heaven in which man is placed when he has become celestial. His state then is such that he is with the angels in heaven, and is as it were one among them; for man has been so created that while living in this world he may at the same time be in heaven. In this state all his thoughts and ideas of thoughts, and even his words and actions, are open, even from the Lord, and contain within them what is celestial and spiritual; for there is in every man the life of the Lord, which causes him to have perception.

(100) That a "garden" signifies intelligence, and "Eden" love, appears also from Isaiah: Jehovah will comfort Zion, He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, confession

and the voice of singing (Isa. 51:3). In this passage, “wilderness” “joy” and “confession” are terms expressive of the celestial things of faith, or such as relate to love; but “desert” “gladness” and “the voice of singing” of the spiritual things of faith, or such as belong to the understanding. The former have relation to “Eden” the latter to “garden;” for with this prophet two expressions constantly occur concerning the same thing, one of which signifies celestial, and the other spiritual things. What is further signified by the “garden in Eden” may be seen in what follows at verse 10.

(101) That the Lord is the “east” also appears from the Word, as in Ezekiel: He brought me to the gate, even the gate that looketh the way of the east, and behold the glory of the God of Israel came from the way of the east; and His voice was as the voice of many waters, and the earth shone with His glory (Ezek. 43:1-2, 4). It was in consequence of the Lord’s being the “east” that a holy custom prevailed in the representative Jewish Church, before the building of the temple, of turning their faces toward the east when they prayed.

(102) Verse 9. And out of the ground made Jehovah God to grow every tree desirable to behold, and good for food; the tree of lives also, in the midst of the garden, and the tree of the knowledge [scientiae] of good and evil. A “tree” signifies perception; a “tree desirable to behold” the perception of truth; a “tree good for food” the perception of good; the “tree of lives” love and the faith thence derived; the “tree of

the knowledge of good and evil” faith derived from what is sensuous, that is, from mere memory-knowledge [scientia].

(103) The reason why “trees” here signify perceptions is that the celestial man is treated of, but it is otherwise when the subject is the spiritual man, for on the nature of the subject depends that of the predicate.

(104) At this day it is unknown what Perception is. It is a certain internal sensation from the Lord alone, as to whether a thing is true and good; and it was very well known to the Most Ancient church. This perception is so perfect with the angels, that by it they are aware and have knowledge of what is true and good; of what is from the Lord, and what from themselves; and also of the quality of anyone who comes to them, merely from his approach, and from a single one of his ideas. The spiritual man has no perception, but has conscience. A dead man has not even conscience; and very many do not know what conscience is, and still less what perception is.

(105) The “tree of lives” is love and the faith thence derived; “in the midst of the garden” is in the will of the internal man. The will, which in the Word is called the “heart” is the primary possession of the Lord with man and angel. But as no one can do good of himself, the will or heart is not man’s, although it is predicated of man; cupidity, which he calls will, is man’s. Since then the will is the “midst of the garden” where the tree of lives is placed, and man has no will, but mere cupidity, the “tree of lives” is the mercy of the Lord, from whom comes all love and faith, consequently all life.

(106) But the nature of the “tree of the garden” or perception; of the “tree of lives” or love and the faith thence derived; and of the “tree of knowledge” or faith originating in what is sensuous and in mere memory-knowledge, will be shown in the following pages.

(107) Verse 10. And a river went out of Eden, to water the garden, and from thence it was parted, and was into four heads. A “river out of Eden” signifies wisdom from love, for “Eden” is love; “to water the garden” is to bestow intelligence; to be “thence parted into four heads” is a description of intelligence by means of the four rivers, as follows.

(108) The most ancient people, when comparing man to a “garden” also compared wisdom, and the things relating to wisdom, to “rivers;” nor did they merely compare them, but actually so called them, for such was their way of speaking. It was the same afterwards in the Prophets, who sometimes compared them, and sometimes called them so. As in Isaiah: Thy light shall arise in darkness, and thy thick darkness shall be as the light of day, and thou shalt be like a watered garden, and like an outlet of waters, whose waters lie not (Isa. 58:10-11). Treating of those who receive faith and love. Again, speaking of the regenerate: As the valleys are they planted, as gardens by the river’s side; as lignaloes [The Latin is tentoria, “tents” seemingly a misprint for santalos.] which Jehovah hath planted, as cedar-trees beside the waters (Num. 24:6). In Jeremiah: Blessed is the man who trusteth in Jehovah; he shall be as a tree planted by the waters, and that sendeth forth her roots by the river

(Jer. 17:7-8). In Ezekiel the regenerate are not compared to a garden and a tree, but are so called: The waters made her to grow, the deep of waters uplifted her, the river ran round about her plant, and sent out its channels to all the trees of the field; she was made beautiful in her greatness, in the length of her branches, for her root was by many waters. The cedars in the garden of God did not hide her; the fir-trees were not like her boughs, and the plane-trees were not like her branches, nor was any tree in the garden of God equal to her in her beauty; I have made her beautiful by the multitude of her branches, and all the trees of Eden that were in the garden of God envied her (Ezek. 31:4, 7-9). From these passages it is evident that when the most ancient people compared man, or the things in man, to a "garden" they added the "waters" and "rivers" by which he might be watered, and by these waters and rivers meant such things as would cause his growth.

(109) That although wisdom and intelligence appear in man, they are, as has been said, of the Lord alone, is plainly declared in Ezekiel by means of similar representatives: Behold, waters issued out from under the threshold of the house eastward; for the face of the house is the east; and he said, These waters issue out to the border toward the east, and go down into the plain, and come to the sea, which being led into the sea, the waters shall be healed; and it shall come to pass that every living soul which creepeth, whithersoever the water of the rivers shall come, shall live. And by the river upon the bank thereof, on this side and on that side, there come up all trees for food, whose leaf shall

not fade, neither shall the fruit thereof be consumed; it is born again in its months, because these its waters issue out of the sanctuary, and the fruit thereof shall be for food, and the leaf thereof for medicine (Ezek. 47:1, 8-9, 12). Here the Lord is signified by the "east" and by the "sanctuary" whence the waters and rivers issued. In like manner in John: He showed me a pure river of water of life, bright as crystal, going forth out of the throne of God and of the Lamb. In the midst of the street thereof, and of the river on this side and that, was the tree of life, which bare twelve [manner of] fruits, and yielded her fruit every month; and the leaf of the tree was for the healing of the nations (Rev. 22:1-2).

(110) Verses 11, 12. The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone. The "first" river, or "Pishon" signifies the intelligence of the faith that is from love; "the land of Havilah" signifies the mind; "gold" signifies good; "bdellium and the onyx stone" truth. "Gold" is mentioned twice because it signifies the good of love and the good of faith from love; and "bdellium and the onyx stone" are mentioned because the one signifies the truth of love, and the other the truth of faith from love. Such is the celestial man.

(111) It is however a very difficult matter to describe these things as they are in the internal sense, for at the present day no one knows what is meant by faith from love, and what by the wisdom and intelligence thence derived. For

external men scarcely know of anything but memory-knowledge [scientia], which they call intelligence and wisdom, and faith. They do not even know what love is, and many do not know what the will and understanding are, and that they constitute one mind. And yet each of these things is distinct, yea, most distinct, and the universal heaven is ordinated by the Lord in the most distinct manner according to the differences of love and faith, which are innumerable.

(112) Be it known moreover that there is no wisdom which is not from love, thus from the Lord; nor any intelligence except from faith, thus also from the Lord; and that there is no good except from love, thus from the Lord; and no truth except from faith, thus from the Lord. What are not from love and faith, and thus from the Lord, are indeed called by these names, but they are spurious.

(113) Nothing is more common in the Word than for the good of wisdom or of love to be signified and represented by “gold.” All the gold in the ark, in the temple, in the golden table, in the candlestick, in the vessels, and upon the garments of Aaron, signified and represented the good of wisdom or of love. So also in the Prophets, as in Ezekiel: In thy wisdom and in thine intelligence thou hast gotten thee riches, and hast gotten gold and silver in thy treasures (Ezek. 18:4), where it is plainly said that from wisdom and intelligence are “gold and silver” or the good and the true, for “ silver here signifies truth, as it does also in the ark and in the temple. In Isaiah: The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from

Sheba shall come, they shall bring gold and incense, and they shall show forth the praises of Jehovah (Isa. 60:6). Thus also: The wise men from the east, who came to Jesus when He was born, fell down and worshiped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh (Matt. 2:1, 11). Here also "gold" signifies good; "frankincense and myrrh" things that are grateful because from love and faith, and which are therefore called "the praises of Jehovah." Wherefore it is said in David: He shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and every day shall He bless him (Ps. 72:15).

(114) The truth of faith is signified and represented in the Word by precious "stones" as by those in the breast-plate of judgment, and on the shoulders of Aaron's ephod. In the breast-plate, "gold, blue, bright crimson, scarlet double-dyed, and fine-twined linen" represented such things as are of love, and the precious "stones" such as are of faith from love; as did likewise the two "stones of memorial" on the shoulders of the ephod, which were onyx stones, set in ouches of gold (Exod. 28:9-22). This signification of precious stones is also plain from Ezekiel, where, speaking of a man possessed of heavenly riches, which are wisdom and intelligence, it is said: Full of wisdom, and perfect in beauty, thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, the diamond, the beryl, the onyx, and the jasper; the sapphire, the chrysoprase, the emerald, and gold; the workmanship

of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared; thou wast perfect in thy ways from the day that thou wast created (Ezek. 28:12, 13, 15), which words it must be evident to everyone do not signify stones, but the celestial and spiritual things of faith; yea, each stone represented some essential of faith.

(115) When the most ancient people spoke of “lands” they understood what was signified by them, just as those at the present day who have an idea that the land of Canaan and Mount Zion signify heaven, do not so much as think of any land or mountain when these places are mentioned, but only of the things which they signify. It is so here with the “land of Havilah” which is mentioned again in Genesis 25:18, where it is said of the sons of Ishmael, that they “dwelt from Havilah even unto Shur, which is before Egypt, as thou goest toward Assyria.” Those who are in a heavenly idea perceive from these words nothing but intelligence, and what flows from intelligence. So by to “compass”-as where it is said that the river Pishon “compasseth the whole land of Havilah”-they perceive a flowing in; as also in the onyx stones on the shoulders of Aaron’s ephod being encompassed with ouches of gold (Exod. 28:11), they perceive that the good of love should inflow into the truth of faith. And so in many other instances.

(116) Verse 13. And the name of the second river is Gihon; the same is it that compasseth the whole land of Cush. The “second river” which is called “Gihon” signifies the knowledge [cognitio] of all things that belong to the good and the true, or to love and faith, and the “land of Cush”

signifies the mind or faculty. The mind is constituted of the will and the understanding; and what is said of the first river has reference to the will, and what of this one to the understanding to which belong the knowledges [cognitiones] of good and of truth.

(117) The "land of Cush" or Ethiopia, moreover, abounded in gold, precious stones, and spices, which, as before said, signify good, truth, and the things thence derived which are grateful, such as are those of the knowledges of love and faith. This is evident from the passages above cited (n. 113) from Isa. 60:6; Matt. 2:1, 11; Ps. 72:15. That similar things are meant in the Word by "Cush" or "Ethiopia" and also by "Sheba" is evident from the Prophets, as in Zephaniah, where also the "rivers of Cush" are mentioned: In the morning He will give His judgment for light; for then will I turn to the people with a clear language, that they may all call upon the name of Jehovah, to serve Him with one shoulder; from the passage of the rivers of Cush My suppliants shall bring Mine offering (Zeph. 3:5, 9-10). And in Daniel, speaking of the king of the north and of the south: He shall have power over the treasures of gold and of silver, and over all the desirable things of Egypt; and the Lybians and the Ethiopians shall be under his steps (Dan. 11:43), where "Egypt" denotes memory-knowledges [scientifica], and the "Ethiopians" knowledges [cognitiones]. [2] So in Ezekiel: The merchants of Sheba and Raamah, these were thy merchants, in the chief of all spices, and in every precious stone, and in gold (Ezek. 27:22), by whom in like manner are signified knowledges [cognitiones] of faith. So

in David, speaking of the Lord, consequently of the celestial man: In his days shall the righteous flourish, and abundance of peace until there shall be no moon; the kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer a gift (Ps. 72:7, 10).These words, as is plain from their connection with the preceding and subsequent verses, signify celestial things of faith. Similar things were signified by the queen of Sheba, who came to Solomon, and proposed hard questions, and brought him spices, gold, and precious stones (1 Kings 10:1-2). For all things contained in the historical parts of the Word, as well as in the Prophets, signify, represent, and involve arcana.

(118) Verse 14. And the name of the third river is Hiddekel; that is it which goeth eastward toward Asshur; and the fourth river it is Phrath. The "river Hiddekel" is reason, or the clearsightedness of reason. "Asshur" is the rational mind; the "river which goeth eastward toward Asshur" signifies that the clearsightedness of reason comes from the Lord through the internal man into the rational mind, which is of the external man; "Phrath" or Euphrates, is memory-knowledge [scientia], which is the ultimate or boundary.

(119) That "Asshur" signifies the rational mind, or the rational of man, is very evident in the Prophets, as in Ezekiel: Behold, Asshur was a cedar in Lebanon, with fair branches and a shady grove, and lofty in height; and her offshoot was among the thick boughs. The waters made her grow, the deep of waters uplifted her, the river ran round about her plant (Ezek. 31:3-4). The rational is called a "cedar in Lebanon;" the "offshoot among the thick boughs"

signifies the knowledges of the memory, which are in this very plight. This is still clearer in Isaiah: In that day shall there be a path from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur, and the Egyptians shall serve Asshur. In that day shall Israel be the third with Egypt and with Asshur, a blessing in the midst of the land, that Jehovah Zebaoth shall bless, saying, Blessed be Egypt My people, and Asshur the work of My hands, and Israel Mine inheritance (Isa. 19:23-25). By "Egypt" in this and various other passages is signified memory-knowledges, by "Asshur" reason, and by "Israel" intelligence.

(120) As by "Egypt" so also by "Euphrates" are signified memory-knowledges [scientiae seu scientifica], and also the sensuous things from which these knowledges come. This is evident from the Word in the Prophets, as in Micah: My she-enemy hath said, Where is Jehovah thy God? The day in which He shall build thy walls [macerias], that day shall the decree be far removed; that day also He shall come even to thee from Asshur, and to the cities of Egypt, and to the river [Euphrates] (Micah 7:10-12). So did the prophets speak concerning the coming of the Lord who should regenerate man so that he might become like the celestial man. In Jeremiah: What hast thou to do in the way of Egypt, to drink the waters of Sihor? Or what hast thou to do in the way of Asshur, to drink the waters of the river [Euphrates]? (Jer. 2:18), where "Egypt" and "Euphrates" likewise signify memory-knowledges, and "Asshur" reasonings thence derived. In David: Thou hast made a vine to go forth out of Egypt; Thou hast cast out the nations; Thou hast planted

her; Thou hast sent out her shoots even to the sea, and her twigs to the river (Euphrates) (Ps. 80:8, 11), where also the "river Euphrates" signifies what is sensuous and of the memory [sensuali et scientifico]. For the Euphrates was the boundary of the dominions of Israel toward Assyria, as the knowledge of the memory is the boundary of the intelligence and wisdom of the spiritual and celestial man. The same is signified by what was said to Abraham: Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates (Gen. 15:18). These two boundaries have a like signification.

(121) The nature of celestial order, or how the things of life proceed, is evident from these rivers, namely, from the Lord, who is the "East" and that from Him proceeds wisdom, through wisdom intelligence, through intelligence reason, and so by means of reason the knowledges of the memory are vivified. This is the order of life, and such are celestial men; and therefore, since the elders of Israel represented celestial men, they were called "wise, intelligent, and knowing" (Deut. 1:13, 15). Hence it is said of Bezaleel, who constructed the ark, that he was: Filled with the spirit of God, in wisdom, in understanding, and in knowledge [scientia], and in all work (Exod. 31:3; 35:31; 36:1-2).

(122) Verse 15. And Jehovah God took the man, and put him in the garden of Eden, to till it and take care of it. By the "garden of Eden" are signified all things of the celestial man, as described; by to "till it and take care of it" is signified that it is permitted him to enjoy all these things,

but not to possess them as his own, because they are the Lord's.

(123) The celestial man acknowledges, because he perceives, that all things both in general and in particular are the Lord's. The spiritual man does indeed acknowledge the same, but with the mouth, because he has learned it from the Word. The worldly and corporeal man neither acknowledges nor admits it; but whatever he has he calls his own, and imagines that were he to lose it, he would altogether perish.

(124) That wisdom, intelligence, reason, and knowledge [scientia] are not of man, but of the Lord, is very evident from all that the Lord taught; as in Matthew, where the Lord compares Himself to a householder, who planted a vineyard, and hedged it round, and let it out to husbandmen (21:33); and in John: The Spirit of truth shall guide you into all truth; for He shall not speak of Himself, but what things soever He shall hear, He shall speak; He shall glorify Me, for He shall receive of Mine, and shall declare it unto you (John 16:13-14). And in another place: A man can receive nothing except it be given him from heaven (John 3:27). That this is really so is known to everyone who is acquainted with even a few of the arcana of heaven.

(125) Verse 16. And Jehovah God commanded the man, saying, Of every tree of the garden, eating thou mayest eat. To "eat of every tree" is to know from perception what is good and true; for, as before observed, a "tree" signifies perception. The men of the Most Ancient Church had the

knowledges of true faith by means of revelations, for they conversed with the Lord and with angels, and were also instructed by visions and dreams, which were most delightful and paradisal to them. They had from the Lord continual perception, so that when they reflected on what was treasured up in the memory they instantly perceived whether it was true and good, insomuch that when anything false presented itself, they not only avoided it but even regarded it with horror: such also is the state of the angels. In place of this perception of the Most Ancient Church, however, there afterwards succeeded the knowledge [cognitio] of what is true and good from what had been previously revealed, and afterwards from what was revealed in the Word.

(126) Verse 17. But of the tree of the knowledge [scientia] of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die. These words, taken together with those just explained, signify that it is allowable to become acquainted with what is true and good by means of every perception derived from the Lord, but not from self and the world; that is, we are not to inquire into the mysteries of faith by means of the things of sense and of the memory [per sensualia et scientifica], for in this case the celestial of faith is destroyed.

(127) A desire to investigate the mysteries of faith by means of the things of sense and of the memory, was not only the cause of the fall of the posterity of the Most Ancient Church, as treated of in the following chapter, but it is also

the cause of the fall of every church; for hence come not only falsities, but also evils of life.

(128) The worldly and corporeal man says in his heart, If I am not instructed concerning the faith, and everything relating to it, by means of the things of sense, so that I may see, or by means of those of the memory [scientifica], so that I may understand, I will not believe; and he confirms himself in this by the consideration that natural things cannot be contrary to spiritual. Thus he is desirous of being instructed from things of sense in what is celestial and Divine, which is as impossible as it is for a camel to go through the eye of a needle; for the more he desires to grow wise by such means, the more he blinds himself, till at length he believes nothing, not even that there is anything spiritual, or that there is eternal life. This comes from the principle which he assumes. And this is to "eat of the tree of the knowledge of good and evil" of which the more anyone eats, the more dead he becomes. But he who would be wise from the Lord, and not from the world, says in his heart that the Lord must be believed, that is, the things which the Lord has spoken in the Word, because they are truths; and according to this principle he regulates his thoughts. He confirms himself by things of reason, of knowledge, of the senses, and of nature [per rationalia, scientifica, sensualia et naturalia], and those which are not confirmatory he casts aside.

(129) Everyone may know that man is governed by the principles he assumes, be they ever so false, and that all his knowledge and reasoning favor his principles; for

innumerable considerations tending to support them present themselves to his mind, and thus he is confirmed in what is false. He therefore who assumes as a principle that nothing is to be believed until it is seen and understood, can never believe, because spiritual and celestial things cannot be seen with the eyes, or conceived by the imagination. But the true order is for man to be wise from the Lord, that is, from His Word, and then all things follow, and he is enlightened even in matters of reason and of memory-knowledge [in rationalibus et scientificis]. For it is by no means forbidden to learn the sciences, since they are useful to his life and delightful; nor is he who is in faith prohibited from thinking and speaking as do the learned of the world; but it must be from this principle-to believe the Word of the Lord, and, so far as possible, confirm spiritual and celestial truths by natural truths, in terms familiar to the learned world. Thus his starting-point must be the Lord, and not himself; for the former is life, but the latter is death.

(130) He who desires to be wise from the world, has for his "garden" the things of sense and of memory-knowledge [sensualia et scientifica]; the love of self and the love of the world are his "Eden"; his "east" is the west, or himself; his "river Euphrates" is all his memory-knowledge [scientificum], which is condemned; his "second river" where is "Assyria" is infatuated reasoning productive of falsities; his "third river" where is "Ethiopia" is the principles of evil and falsity thence derived, which are the knowledges of his faith; his "fourth river" is the wisdom thence derived, which in the Word is called "magic." And

therefore “Egypt”-which signifies memory-knowledge [scientia]-after the knowledge became magical, signifies such a man, because, as may be seen from the Word, he desires to be wise from self. Of such it is written in Ezekiel: Thus hath said the Lord Jehovih, Behold, I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers, who hath said, My river is mine own, and I have made it for myself. And the land of Egypt shall be for a solitude, and a waste, and they shall know that I am Jehovah, because he hath said, The river is mine, and I have made it (Ezek. 29:3, 9). Such men are also called “trees of Eden in hell” in the same Prophet, where also Pharaoh, or the Egyptian, is treated of in these words: When I shall have made him descend into hell with them that descend into the pit; to whom art thou thus made like in glory and in greatness among the trees of Eden? yet shalt thou be made to descend with the trees of Eden into the lower earth, in the midst of the uncircumcised, with them that be slain by the sword. This is Pharaoh and all his crew (Ezek. 31:16, 18), where the “trees of Eden” denote knowledges [scientifica et cognitiones] from the Word, which they thus profane by reasonings. Genesis 2, verses 18-25 18. And Jehovah God said, It is not good that the man should be alone, I will make him a help as with him. 19. And Jehovah God formed out of the ground every beast of the field, and every fowl of the heavens, and brought it to the man to see what he would call it; and whatsoever the man called every living soul, that was the name thereof. 20. And the man gave names to every beast, and to the fowl of the heavens, and to every wild animal of the field; but for the man there was not found a help as with him. 21. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the flesh in the place thereof. 22. And the rib which Jehovah God had taken from the man, He built into a woman, and brought her to the man. 23. And the man said, This now is bone of my bones, and flesh of my flesh; therefore she shall be called wife, because she was taken out of man [vir]. 24. Therefore shall a man [vir] leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. 25. And they were both naked, the man and his wife, and were not ashamed.

(131) THE CONTENTS. The posterity of the Most Ancient Church, which inclined to their Own, [The Latin word proprium is the term used in the original text that in this and other places has been rendered by the expression “Own.” The dictionary meaning of propius, as an adjective, is “one’s own” “proper” “belonging to one’s self alone” “special” “particular” “peculiar.” The neuter of this which is the word proprium, when used as a noun means “possession” “property;” also “a peculiarity” “characteristic mark” “distinguishing sign” “characteristic.” The English adjective “own” is defined by Webster to mean “belonging to” “belonging exclusively or especially to” “peculiar;” so that our word “own” is a very exact equivalent of proprius, and if we make it a noun by writing it “Own” in order to answer to the Latin proprium, we effect a very close translation.] is here treated of.

(132) Since man is such as not to be content to be led by the Lord, but desires to be led also by himself and the world, or by his Own, therefore the Own which was granted him is here treated of (verse 18).

(133) And first it is given him to know the affections of good and the knowledges of truth with which he is endowed by the Lord; but still he inclines to his Own (verses 19, 20).

(134) Wherefore he is let into a state of his Own, and an Own is given him, which is described by the rib built into a woman (verses 21 to 23).

(135) Celestial and spiritual life are adjoined to the man's Own, so that they appear as a one (verse 24).

(136) And innocence from the Lord is insinuated into this Own, so that it still might not be unacceptable (verse 25).

(137) THE INTERNAL SENSE The first three chapters of Genesis treat in general of the Most Ancient Church, which is called "Man" [homo] from its first period to its last, when it perished: the preceding part of this chapter treats of its most flourishing state, when it was a celestial man; here it now treats of those who inclined to their Own, and of their posterity.

(138) Verse 18. And Jehovah God said, It is not good that the man should be alone; I will make him a help as with him. By "alone" is signified that he was not content to be led by the Lord, but desired to be led by self and the world; by a "help as with him" is signified man's Own, which is subsequently called a "rib built into a woman."

(139) In ancient times those were said to "dwell alone" who were under the Lord's guidance as celestial men, because

such were no longer infested by evils, or evil spirits. This was represented in the Jewish Church also by their dwelling alone when they had driven out the nations. On this account it is sometimes said of the Lord's church, in the Word, that she is "alone" as in Jeremiah: Arise, get you up to a quiet nation that dwelleth confidently, saith the Lord, which hath neither gates nor bar; they dwell alone (Jer. 49:31). In the prophecy of Moses: Israel hath dwelt confidently alone (Deut. 33:28). And still more clearly in the prophecy of Balaam: Lo, the people dwelleth alone, and shall not be reckoned among the nations (Num. 23:9), where "nations" signify evils. This posterity of the Most Ancient Church was not disposed to dwell alone, that is, to be a celestial man, or to be led by the Lord as a celestial man, but, like the Jewish Church, desired to be among the nations. And because they desired this, it is said, "it is not good that the man should be alone" for he who desires is already in evil, and it is granted him.

(140) That by "a help as with him" is signified man's Own, is evident both from the nature of this Own, and from what follows. As however the man of the church who is here treated of was well disposed, an Own was granted him, but of such a kind that it appeared as it were his own, and therefore it is said "a help as with him."

(141) Innumerable things might be said about man's Own in describing its nature with the corporeal and worldly man, with the spiritual man, and with the celestial man. With the corporeal and worldly man, his Own is his all, he knows of nothing else than his Own, and imagines, as before said,

that if he were to lose this Own he would perish. With the spiritual man also his Own has a similar appearance, for although he knows that the Lord is the life of all, and gives wisdom and understanding, and consequently the power to think and to act, yet this knowledge is rather the profession of his lips than the belief of his heart. But the celestial man discerns that the Lord is the life of all and gives the power to think and to act, for he perceives that it is really so. He never desires his Own, nevertheless an Own is given him by the Lord, which is conjoined with all perception of what is good and true, and with all happiness. The angels are in such an Own, and are at the same time in the highest peace and tranquility, for in their Own are those things which are the Lord's, who governs their Own, or them by means of their Own. This Own is the veriest celestial itself, whereas that of the corporeal man is infernal. But concerning this Own more hereafter.

(142) Verses 19, 20. And Jehovah God formed out of the ground every beast of the field, and every fowl of the heavens, and brought it to the man to see what he would call it; and whatsoever the man called every living soul, that was the name thereof. And the man gave names to every beast, and to the fowl of the heavens, and to every wild animal of the field; but for the man there was not found a help as with him. By "beasts" are signified celestial affections, and by "fowls of the heavens" spiritual affections; that is to say, by "beasts" are signified things of the will, and by "fowls" things of the understanding. To "bring them to the man to see what he would call them" is to enable him to

know their quality, and his “giving them names” signifies that he knew it. But notwithstanding that he knew the quality of the affections of good and of the knowledges of truth that were given him by the Lord, still he inclined to his Own, which is expressed in the same terms as before-that “there was not found a help as with him.”

(143) That by “beasts” and “animals” were anciently signified affections and like things in man, may appear strange at the present day; but as the men of those times were in a celestial idea, and as such things are represented in the world of spirits by animals, and in fact by such animals as they are like, therefore when they spoke in that way they meant nothing else. Nor is anything else meant in the Word in those places where beasts are mentioned either generally or specifically. The whole prophetic Word is full of such things, and therefore one who does not know what each beast specifically signifies, cannot possibly understand what the Word contains in the internal sense. But, as before observed, beasts are of two kinds- evil or noxious beasts, and good or harmless ones-and by the good beasts are signified good affections, as for instance by sheep, lambs, and doves; and as it is the celestial, or the celestial spiritual man, who is treated of, such are here meant. That “beasts” in general signify affections, may be seen above, confirmed by some passages in the Word (n. 45, 46), so that there is no need of further confirmation.

(144) That to “call by name” signifies to know the quality, is because the ancients, by the “name” understood the essence of a thing, and by “seeing and calling by name”

they understood to know the quality. The reason was that they gave names to their sons and daughters according to the things which were signified, for every name had something peculiar in it, from which, and by which, they might know the origin and the nature of their children, as will be seen in a future part of this work, when, of the Lord's Divine mercy, we come to treat of the twelve sons of Jacob. As therefore the names implied the source and quality of the things named, nothing else was understood by "calling by name." This was the customary mode of speaking among them, but one who does not understand this may wonder that such things should be signified.

(145) In the Word also by "name" is signified the essence of a thing, and by "seeing and calling by name" is signified to know the quality. As in Isaiah: I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Jehovah, who call thee by thy name, am the God of Israel. For Jacob My servant's sake, and Israel My chosen, I have even called thee by thy name, I have surnamed thee, and thou hast not known Me (Isa. 45:3-4). In this passage, to "call by name" and to "surname" signifies to foreknow the quality. Again: Thou shalt be called by a new name, which the mouth of Jehovah shall declare (Isa. 62:2),signifying to become of another character, as appears from the preceding and subsequent verses. Again: Fear not, O Israel, for I have redeemed thee, I have called thee by thy name; thou art Mine (Isa. 43:1), denoting that He knew their quality. Again in the same Prophet: Lift up your eyes on high, and behold who hath created these

things, that bringeth out their army by number. He will call them all by name (Isa. 40:26), meaning that He knew them all. In the Revelation: Thou hast a few names even in Sardis who have not defiled their garments: he that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels (Rev. 3:4-5). Whose names are not written in the Lamb's book of life (Rev. 13:8). By "names" in these passages are by no means meant names, but qualities; nor is the name of anyone ever known in heaven, but his quality.

(146) From what has been stated, the connection of what is signified may be seen. In verse 18 it is said, "It is not good that the man should be alone, I will make him a help as with him" and presently "beasts" and "birds" are spoken of, which nevertheless had been treated of before, and immediately it is repeated that "for the man there was not found a help as with him" which denotes that although he was permitted to know his quality as to the affections of good, and knowledges of truth, still he inclined to his Own; for those who are such as to desire what is their own, begin to despise the things of the Lord, however plainly they may be represented and shown to them.

(147) Verse 21. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the flesh in the place thereof. By a "rib" which is a bone of the chest, is meant man's Own, in which there is but little vitality, and indeed an Own which is dear to him; by "flesh in the place of the rib" is meant an Own in

which there is vitality; by a “deep sleep” is meant the state into which he was let so that he might seem to himself to have what is his own, which state resembles sleep, because while in it he knows not but that he lives, thinks, speaks, and acts, from himself. But when he begins to know that this is false, he is then roused as it were out of sleep, and becomes awake.

(148) The reason why what is man’s own (and indeed an Own which is dear to him) is called a “rib” which is a bone of the chest, is that among the most ancient people the chest signified charity, because it contains both the heart and the lungs; and bones signified the viler things, because they possess a minimum of vitality; while flesh denoted such as had vitality. The ground of these significations is one of the deepest arcana known to the men of the most Ancient Church, concerning which of the Lord’s Divine mercy hereafter.

(149) In the Word also, man’s Own is signified by “bones” and indeed an Own vivified by the Lord, as in Isaiah: Jehovah shall satisfy thy soul in droughts, and make thy bones alert, and thou shalt be like a watered garden (Isa. 58:11). Again: Then shall ye see, and your heart shall rejoice, and your bones shall sprout as the blade (Isa. 66:14). In David: All my bones shall say, Jehovah, who is like unto Thee? (Ps. 35:10). This is still more evident from Ezekiel, where he speaks of bones receiving flesh, and having spirit put into them: The hand of Jehovah set me in the midst of the valley, and it was full of bones; and He said to me, prophesy upon these bones, and say unto them, O ye

dry bones, hear the word of Jehovah; thus saith the Lord Jehovih to these bones, Behold, I bring breath [spiritus] into you, and ye shall live, and I will lay sinews upon you, and will make flesh come upon you, and cover you with skin, and I will put breath [spiritus] in you, and ye shall live, and ye shall know that I am Jehovah (Ezek. 37:1, 4-6). [2] The Own of man, when viewed from heaven, appears like a something that is wholly bony, inanimate, and very ugly, consequently as being in itself dead, but when vivified by the Lord it looks like flesh. For man's Own is a mere dead thing, although to him it appears as something, indeed as everything. Whatever lives in him is from the Lord's life, and if this were withdrawn he would fall down as dead as a stone; for man is only an organ of life, and such as is the organ, such is the life's affection. The Lord alone has what is His Own; by this Own He redeemed man, and by this Own He saves him. The Lord's Own is Life, and from His Own, man's Own, which in itself is dead, is made alive. The Lord's Own is also signified by the Lord's words in Luke: A spirit hath not flesh and bones as ye see Me have (Luke 24:39). It was also meant by not a bone of the paschal lamb being broken (Exod. 12:46).

(150) The state of man when in his Own, or when he supposes that he lives from himself, is compared to "deep sleep" and indeed by the ancients was called deep sleep; and in the Word it is said of such that they have "poured out upon them the spirit of deep sleep" (Isa. 29:10), and that they sleep a sleep (Jer. 51:57). That man's Own is in itself dead, and that no one has any life from himself, has been

shown so clearly in the world of spirits, that evil spirits who love nothing but their Own, and obstinately insist that they live from themselves, were convinced by sensible experience, and were forced to confess that they do not live from themselves. For a number of years I have been permitted in an especial manner to know how the case is with what is man's own, and it has been granted to me to perceive clearly that I could think nothing from myself, but that every idea of thought flows in, and sometimes I could perceive how and whence it flowed in. The man who supposes that he lives from himself is therefore in what is false, and by believing that he lives from himself appropriates to himself everything evil and false, which he would never do if his belief were in accordance with the real truth of the case.

(151) Verse 22. And the rib which Jehovah God had taken from the man He built into a woman, and brought her to the man. By to "build" is signified to raise up what has fallen; by the "rib" man's Own not vivified; by a "woman" man's own vivified by the Lord; by "He brought her to the man" that what is his own was granted him. The posterity of this church did not wish, like their parents, to be a celestial man, but to be under their own self-guidance; and, thus inclining to their Own, it was granted to them, but still an Own vivified by the Lord, and therefore called a "woman" and afterwards a "wife."

(152) It requires but little attention in anyone to discern that woman was not formed out of the rib of a man, and that deeper arcana are here implied than any person has

heretofore been aware of. And that by the “woman” is signified man’s Own, may be known from the fact that it was the woman who was deceived; for nothing ever deceives man but his Own, or what is the same, the love of self and of the world.

(153) The rib is said to be “built into a woman” but it is not said that the woman was “created” or “formed” or “made” as before when treating of regeneration. The reason of this is that to “build” is to raise up that which has fallen; and in this sense it is used in the Word, where to “build” is predicated of evils; to “raise up” of falsities; and to “renew” of both; as in Isaiah: They shall build the wastes of eternity, they shall set up again the ancient desolations, and they shall renew the cities of the waste, the desolations of generation and generation (Isa. 61:4). “Wastes” in this and other passages signify evils; “desolations” falsities; to “build” is applied to the former, to “set up again” to the latter, and this distinction is carefully observed in other places by the prophets, as where it is said in Jeremiah: Yet still will I build thee, and thou shall be built, O virgin of Israel (Jer. 31:4).

(154) Nothing evil and false is ever possible which is not man’s Own, and from man’s Own, for the Own of man is evil itself, and consequently man is nothing but evil and falsity. This has been evident to me from the fact that when the things of man’s Own are presented to view in the world of spirits, they appear so deformed that it is impossible to depict anything more ugly, yet with a difference according to the nature of the Own, so that he to whom the things of

the Own are visibly exhibited is struck with horror, and desires to flee from himself as from a devil. But truly the things of man’s Own that have been vivified by the Lord appear beautiful and lovely, with variety according to the life to which the celestial of the Lord can be applied; and indeed those who have been endowed with charity, or vivified by it, appear like boys and girls with most beautiful countenances; and those who are in innocence, like naked infants, variously adorned with garlands of flowers encircling their bosoms, and diadems upon their heads, living and sporting in a diamond-like aura, and having a perception of happiness from the very inmost.

(155) The words “a rib was built into a woman” have more things inmostly concealed in them than it is possible for anyone ever to discover from the letter; for the Word of the Lord is such that its inmost contents regard the Lord Himself and His kingdom, and from this comes all the life of the Word. And so in the passage before us, it is the heavenly marriage that is regarded in its inmost contents. The heavenly marriage is of such a nature that it exists in the Own, which, when vivified by the Lord, is called the “bride and wife” of the Lord. Man’s Own thus vivified has a perception of all the good of love and truth of faith, and consequently possesses all wisdom and intelligence conjoined with inexpressible happiness. But the nature of this vivified Own, which is called the “bride and wife” of the Lord, cannot be concisely explained. Suffice it therefore to observe that the angels perceive that they live from the Lord, although when not reflecting on the subject they

know no other than that they live from themselves; but there is a general affection of such a nature that at the least departure from the good of love and truth of faith they perceive a change, and consequently they are in the enjoyment of their peace and happiness, which is inexpressible, while they are in their general perception that they live from the Lord. It is this Own also that is meant in Jeremiah, where it is said: Jehovah hath created a new thing in the earth, a woman shall compass a man (Jer. 31:22) It is the heavenly marriage that is signified in this passage also, where by a “woman” is meant the Own vivified by the Lord, of which woman the expression “to compass” is predicated, because this Own is such that it encompasses, as a rib made flesh encompasses the heart.

(156) Verse 23. And the man said, This now is bone of my bones and flesh of my flesh; therefore she shall be called wife, because she was taken out of man [vir]. “Bone of bones and flesh of flesh” signify the Own of the external man; “bone” this Own not so much vivified, and “flesh” the Own that is vivified. Man [vir], moreover, signifies the internal man, and from his being so coupled with the external man as is stated in the subsequent verse, the Own which was before called “woman” is here denominated “wife.” “Now” signifies that it was thus effected at this time because the state was changed.

(157) Inasmuch as “bone of bones and flesh of flesh” signified the Own of the external man in which was the internal, therefore in ancient times all those were called “bone of bones and flesh of flesh” who could be called their

own [proprii], and were of one house, or of one family, or in any degree of relationship. Thus Laban said of Jacob, Surely thou art my bone and my flesh (Gen. 29:14). And Abimelech said of his mother's brethren, and of the family of the house of his mother's father, Remember that I am your bone and your flesh (Judges 9:2). The tribes of Israel also said of themselves to David, Behold, we are thy bone and thy flesh (2 Sam. 5:1).

(158) That man [vir] signifies the internal man, or what is the same, one who is intelligent and wise, is plain from Isaiah: I behold, and there is no man [vir], even among them, and there is no counselor (Isa. 41:28), meaning none wise and intelligent. Also in Jeremiah: Run ye to and fro through the streets of Jerusalem, and see if ye can find a man, if there be any executing judgment, seeking the truth (Jer. 5:1) "One who executes judgment" means a wise person; and "one who seeks the truth" an intelligent one.

(159) But it is not easy to perceive how the case is with these things unless the state of the celestial man is understood. In the celestial man the internal man is distinct from the external, indeed so distinct that the celestial man perceives what belongs to the internal man, and what to the external, and how the external man is governed through the internal by the Lord. But the state of the posterity of this celestial man, in consequence of desiring their Own, which belongs to the external man, was so changed that they no longer perceived the internal man to be distinct from the external, but imagined the internal to be one with

the external, for such a perception takes place when man inclines to his Own.

(160) Verse 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. To "leave father and mother" is to recede from the internal man, for it is the internal which conceives and brings forth the external; to "cleave unto his wife" is that the internal may be in the external; to "be one flesh" that they are there together; and because before, the internal man, and the external from the internal were spirit, but now they have become flesh. Thus was celestial and spiritual life adjoined to the Own, that they might be as one.

(161) This posterity of the Most Ancient Church was not evil, but was still good; and because they desired to live in the external man, or in their Own, this was permitted them by the Lord, what is spiritual celestial, however, being mercifully insinuated therein. How the internal and external act as a one, or how they appear as a one, cannot be known unless the influx of the one into the other is known. In order to conceive some idea of it, take for example an action. Unless in an action there is charity, that is, love and faith, and in these the Lord, that action cannot be called a work of charity, or the fruit of faith.

(162) All the laws of truth and right flow from celestial beginnings, or from the order of life of the celestial man. For the whole heaven is a celestial man because the Lord alone is a celestial man, and as He is the all in all of heaven and the celestial man, they are thence called celestial. As every law of truth and right descends from celestial

beginnings, or from the order of life of the celestial man, so in an especial manner does the law of marriages. It is the celestial (or heavenly) marriage from and according to which all marriages on earth must be derived; and this marriage is such that there is one Lord and one heaven, or one church whose head is the Lord. The law of marriages thence derived is that there shall be one husband and one wife, and when this is the case they represent the celestial marriage, and are an exemplar of the celestial man. This law was not only revealed to the men of the Most Ancient Church, but was also inscribed on their internal man, wherefore at that time a man had but one wife, and they constituted one house. But when their posterity ceased to be internal men, and became external, they married a plurality of wives. Because the men of the Most Ancient Church in their marriages represented the celestial marriage, conjugial love was to them a kind of heaven and heavenly happiness, but when the Church declined they had no longer any perception of happiness in conjugial love, but in pleasure from a number, which is a delight of the external man. This is called by the Lord "hardness of heart" on account of which they were permitted by Moses to marry a plurality of wives, as the Lord Himself teaches: For the hardness of your heart Moses wrote you this precept, but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh; wherefore they are no more twain but one flesh; what therefore God hath joined together let not man put asunder (Mark 10:5-9).

(163) Verse 25. And they were both naked, the man and his wife, and were not ashamed. Their being "naked, and not ashamed" signifies that they were innocent, for the Lord had insinuated innocence into their Own, to prevent its being unacceptable.

(164) The Own of man, as before stated, is mere evil, and when exhibited to view is most deformed, but when charity and innocence from the Lord are insinuated into the Own, it then appears good and beautiful (as before observed, n. 154). Charity and innocence not only excuse the Own (that is, what is evil and false in man), but as it were abolish it, as may be observed in little children, in whom what is evil and false is not merely concealed, but is even pleasing, so long as they love their parents and one another, and their infantile innocence shows itself. Hence it may be known why no one can be admitted into heaven unless he possesses some degree of innocence; as the Lord has said: Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them (Mark 10:14-16).

(165) That the "nakedness of which they were not ashamed" signifies innocence, is proved by what follows, for when integrity and innocence departed they were ashamed of their nakedness, and it appeared to them disgraceful,

and they therefore hid themselves. The same is evident also from the representations in the world of spirits, for when spirits wish to exculpate themselves and prove their guiltlessness, they present themselves naked in order to testify their innocence. Especially is it evident from the innocent in heaven, who appear as naked infants decorated with garlands according to the nature of their innocence; while those who have not so much innocence are clad in becoming and shining garments (of diamond silk as you might say), as the angels were occasionally seen by the prophets.

(166) Such are some of the things contained in this chapter of the Word, but those here set forth are but few. And as the celestial man is treated of, who at the present day is known to scarcely anyone, even these few things cannot but appear obscure to some.

(167) If anyone could know how many arcana each particular verse contains, he would be amazed, for the number of arcana contained is past telling, and this is very little shown in the letter. To state the matter shortly: the words of the letter, exactly as they are, are vividly represented in the world of spirits, in a beautiful order. For the world of spirits is a world of representatives, and whatever is vividly represented there is perceived, in respect to the minute things contained in the representatives, by the angelic spirits who are in the second heaven; and the things thus perceived by the angelic spirits are perceived abundantly and fully in inexpressible angelic ideas by the angels who are in the

third heaven, and this in boundless variety in accordance with the Lord’s good pleasure. Such is the Word of the Lord.

(168) CONCERNING THE RESUSCITATION OF MAN FROM THE DEAD, AND HIS ENTRANCE INTO ETERNAL LIFE Being permitted to describe in connected order how man passes from the life of the body into the life of eternity, in order that the way in which he is resuscitated might be known, this has been shown me, not by hearing, but by actual experience.

(169) I was reduced into a state of insensibility as to the bodily senses, thus almost into the state of dying persons, retaining however my interior life unimpaired, attended with the power of thinking, and with sufficient breathing for life, and finally with a tacit breathing, that I might perceive and remember what happens to those who have died and are being resuscitated.

(170) Celestial angels were present who occupied the region of the heart, so that as to the heart I seemed united with them, and so that at length scarcely anything was left to me except thought, and the consequent perception, and this for some hours.

(171) I was thus removed from communication with spirits in the world of spirits, who supposed that I had departed from the life of the body.

(172) Besides the celestial angels, who occupied the region of the heart, there were also two angels sitting at my head, and it was given me to perceive that it is so with everyone.

(173) The angels who sat at my head were perfectly silent, merely communicating their thoughts by the face, so that I could perceive that another face was as it were induced upon me; indeed two, because there were two angels. When the angels perceive that their faces are received, they know that the man is dead.

(174) After recognizing their faces, they induced certain changes about the region of the mouth, and thus communicated their thoughts, for it is customary with the celestial angels to speak by the province of the mouth, and it was permitted me to perceive their cogitative speech.

(175) An aromatic odor was perceived, like that of an embalmed corpse, for when the celestial angels are present, the cadaverous odor is perceived as if it were aromatic, which when perceived by evil spirits prevents their approach.

(176) Meanwhile I perceived that the region of the heart was kept very closely united with the celestial angels, as was also evident from the pulsation.

(177) It was insinuated to me that man is kept engaged by the angels in the pious and holy thoughts which he entertained at the point of death; and it was also insinuated that those who are dying usually think about eternal life, and seldom of salvation and happiness, and therefore the angels keep them in the thought of eternal life.

(178) In this thought they are kept for a considerable time by the celestial angels before these angels depart, and those who are being resuscitated are then left to the spiritual angels, with whom they are next associated.

Meanwhile they have a dim idea that they are living in the body.

(179) As soon as the internal parts of the body grow cold, the vital substances are separated from the man, wherever they may be, even if inclosed in a thousand labyrinthine interlacings, for such is the efficacy of the Lord’s mercy (which I had previously perceived as a living and mighty attraction), that nothing vital can remain behind.

(180) The celestial angels who sat at the head remained with me for some time after I was as it were resuscitated, but they conversed only tacitly. It was perceived from their cogitative speech that they made light of all fallacies and falsities, smiling at them not indeed as matters for derision, but as if they cared nothing about them. Their speech is cogitative, devoid of sound, and in this kind of language they begin to speak with the souls with whom they are at first present.

(181) As yet the man, thus resuscitated by the celestial angels, possesses only an obscure life; but when the time comes for him to be delivered to the spiritual angels, then after a little delay, when the spiritual angels have approached, the celestial depart; and it has been shown me how the spiritual angels operate in order that the man may receive the benefit of light, as described in the continuation of this subject prefixed to the following chapter.

CHAPTER 3

CONTINUATION CONCERNING THE ENTRANCE INTO ETERNAL LIFE OF THOSE WHO ARE RAISED FROM THE DEAD.

(182) WHEN THE celestial angels are with a resuscitated person, they do not leave him, for they love everyone; but when the soul is of such a character that he can no longer be in the company of the celestial angels, he is eager to depart from them; and when this takes place the spiritual angels arrive, and give him the use of light, for previously he had seen nothing, but had only thought.

(183) I was shown how these angels work. They seemed to as it were roll off the coat of the left eye toward the septum of the nose, in order that the eye might be opened and the use of light be granted. To the man it appears as if this were really done, but it is only an appearance.

(184) After this little membrane has been thus in appearance rolled off, some light is visible, but dim, such as a man sees through his eyelids when he first awakes out of sleep; and he who is being resuscitated is in a tranquil state, being still guarded by the celestial angels. There then appears a kind of shadow of an azure color, with a little star, but I perceived that this takes place with variety.

(185) Afterwards there seems to be something gently unrolled from the face, and perception is communicated to him, the angels being especially cautious to prevent any

idea coming from him but such as is of a soft and tender nature, as of love; and it is now given him to know that he is a spirit.

(186) He then commences his life. This at first is happy and glad, for he seems to himself to have come into eternal life, which is represented by a bright white light that becomes of a beautiful golden tinge, by which is signified his first life, to wit, that it is celestial as well as spiritual.

(187) His being next taken into the society of good spirits is represented by a young man sitting on a horse and directing it toward hell, but the horse cannot move a step. He is represented as a youth because when he first enters upon eternal life he is among angels, and therefore appears to himself to be in the flower of youth.

(188) His subsequent life is represented by his dismounting from the horse and walking on foot, because he cannot make the horse move from the place; and it is insinuated to him that he must be instructed in the knowledges of what is true and good.

(189) Afterwards pathways were seen sloping gently upward, which signify that by the knowledges of what is true and good, and by self-acknowledgment, he should be led by degrees toward heaven; for no one can be conducted thither without such self-acknowledgment, and the knowledges of what is true and good. A continuation of this subject may be seen at the end of this chapter. GENESIS 3
1. And the serpent was more subtle than any wild animal of the field which Jehovah God had made; and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of

the garden? 2. And the woman said unto the serpent, We may eat of the fruit of the tree of the garden; 3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4. And the serpent said unto the woman, Ye shall not surely die. 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. 6. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to give intelligence, and she took of the fruit thereof and did eat, and she gave also to her man [vir] with her, and he did eat. 7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves girdles. 8. And they heard the voice of Jehovah God going to itself in the garden in the air of the day; and the man and his wife hid themselves from the face of Jehovah God in the midst of the tree of the garden. 9. And Jehovah God cried unto the man [homo], and said unto him, Where art thou? 10. And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? 12. And the man [homo] said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. 13. And Jehovah God said unto the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eat.

(190) THE CONTENTS. The third state of the Most Ancient Church is treated of, which so desired its Own as to love it.

(191) Because from the love of self, that is, their own love, they began to believe nothing that they did not apprehend by the senses, the sensuous part is represented by the "serpent;" the love of self, or their own love, by the "woman;" and the rational by the "man."

(192) Hence the "serpent" or sensuous part, persuaded the woman to inquire into matters pertaining to faith in the Lord in order to see whether they are really so, which is signified by "eating of the tree of knowledge;" and that the rational of man consented, is signified by "the man that he did eat" (verses 1-6).

(193) But they perceived that they were in evil; from which remnant of perception, signified by their "eyes being opened" and by their "hearing the voice of Jehovah" (verses 7, 8), and from the fig-leaves of which they made themselves girdles (verse 7), and from their shame or hiding in the midst of the tree of the garden (verses 8, 9), as well as from their acknowledgment and confession (verses 10-13), it is evident that natural goodness still remained in them.

(194) THE INTERNAL SENSE. Verse 1. And the serpent was more subtle than any wild animal of the field which Jehovah God had made; and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? By the "serpent" is here meant the sensuous part of man in which he trusts; by the "wild animal of the field" here, as before, every affection of the external man; by the "woman"

man’s Own; by the serpent’s saying, “Yea, hath God said, Ye shall not eat of every tree?” that they began to doubt. The subject here treated of is the third posterity of the Most Ancient Church, which began not to believe in things revealed unless they saw and felt that they were so. Their first state, that it was one of doubt, is described in this and in the next following verse.

(195) The most ancient people did not compare all things in man to beasts and birds, but so denominated them; and this their customary manner of speaking remained even in the Ancient Church after the flood, and was preserved among the prophets. The sensuous things in man they called “serpents” because as serpents live close to the earth, so sensuous things are those next the body. Hence also reasonings concerning the mysteries of faith, founded on the evidence of the senses, were called by them the “poison of a serpent” and the reasoners themselves “serpents;” and because such persons reason much from sensuous, that is, from visible things (such as are things terrestrial, corporeal, mundane, and natural), it is said that “the serpent was more subtle than any wild animal of the field.” [2] And so in David, speaking of those who seduce man by reasonings: They sharpen their tongue like a serpent; the poison of the asp is under their lips (Ps. 140:3). And again: They go astray from the womb, speaking a lie. Their poison is like the poison of a serpent, like the deaf poisonous asp that stoppeth her ear, that she may not hear the voice of the mutterers, of a wise one that charmeth charms [sociantis sodalitia] [In the Apocalypse Revealed (n. 462e), instead of

sociatis sodalitia, there is incantatoris incantationum.] (Ps. 58:3-6). Reasonings that are of such a character that the men will not even hear what a wise one says, or the voice of the wise, are here called the "poison of a serpent." Hence it became a proverb among the ancients, that "The serpent stoppeth the ear." In Amos: As if a man came into a house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of Jehovah be darkness and not light? even thick darkness, and no brightness in it? (Amos 5:19-20). The "hand on the wall" means self-derived power, and trust in sensuous things, whence comes the blindness which is here described. [3] In Jeremiah: The voice of Egypt shall go like a serpent, for they shall go in strength, and shall come to her with axes as hewers of wood. They shall cut down her forest, saith Jehovah, because it will not be searched; for they are multiplied more than the locust, and are innumerable. The daughter of Egypt is put to shame; she shall be delivered into the hand of the people of the north (Jer. 46:22-24). "Egypt" denotes reasoning about Divine things from sensuous things and memory-knowledges [scientifica]. Such reasonings are called the "voice of a serpent;" and the blindness thereby occasioned, the "people of the north." In Job: He shall suck the poison of asps; the viper's tongue shall slay him. He shall not see the brooks, the flowing rivers of honey and butter (Job 20:16-17). "Rivers of honey and butter" are things spiritual and celestial, which cannot be seen by mere reasoners; reasonings are called the "poison of the asp" and the "viper's tongue." See more respecting the serpent below, at verses 14 and 15.

(196) In ancient times those were called "serpents" who had more confidence in sensuous things than in revealed ones. But it is still worse at the present day, for now there are persons who not only disbelieve everything they cannot see and feel, but who also confirm themselves in such incredulity by knowledges [scientifica] unknown to the ancients, and thus occasion in themselves a far greater degree of blindness. In order that it may be known how those blind themselves, so as afterwards to see and hear nothing, who form their conclusions concerning heavenly matters from the things of sense, of memory-knowledge, and of philosophy, and who are not only "deaf serpents" but also the "flying serpents" frequently spoken of in the Word, which are much more pernicious, we will take as an example what they believe about the spirit. [2] The sensuous man, or he who only believes on the evidence of his senses, denies the existence of the spirit because he cannot see it, saying, "It is nothing because I do not feel it: that which I see and touch I know exists." The man of memory-knowledge [scientificus], or he who forms his conclusions from memory-knowledges [scientiae], says, What is the spirit, except perhaps vapor or heat, or some other entity of his science, that presently vanishes into thin air? Have not the animals also a body, senses, and something analogous to reason? and yet it is asserted that these will die, while the spirit of man will live. Thus they deny the existence of the spirit. [3] Philosophers also, who would be more acute than

the rest of mankind, speak of the spirit in terms which they themselves do not understand, for they dispute about them, contending that not a single expression is applicable to the spirit which derives anything from what is material, organic, or extended; thus they so abstract it from their ideas that it vanishes from them, and becomes nothing. The more sane however assert that the spirit is thought; but in their reasonings about thought, in consequence of separating from it all substantiality, they at last conclude that it must vanish away when the body expires. Thus all who reason from the things of sense, of memory-knowledge, and of philosophy, deny the existence of the spirit, and therefore believe nothing of what is said about the spirit and spiritual things. Not so the simple in heart: if these are questioned about the existence of spirit, they say they know it exists, because the Lord has said that they will live after death; thus instead of extinguishing their rational, they vivify it by the Word of the Lord.

(197) Among the most ancient people, who were celestial men, by the "serpent" was signified circumspection, and also the sensuous part through which they exercised circumspection so as to be secure from injury. This signification of a "serpent" is evident from the Lord's words to His disciples: Behold, I send you forth as sheep into the midst of wolves; be ye therefore prudent as serpents, and simple as doves (Matt. 10:16). And also from the "brazen serpent" that was set up in the wilderness, by which was signified the sensuous part in the Lord, who alone is the

celestial man, and alone takes care of and provides for all; wherefore all who looked upon it were preserved.

(198) Verses 2, 3. And the woman said unto the serpent, We may eat of the fruit of the tree of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. The “fruit of the tree of the garden” is the good and truth revealed to them from the Most Ancient Church; the “fruit of the tree which is in the midst of the garden, of which they were not to eat” is the good and truth of faith, which they were not to learn from themselves; “not to touch it” is a prohibition against thinking of the good and truth of faith from themselves, or from what is of sense and “memory-knowledge [sensuali et scientifico]; “lest ye die” is because thus faith, or all wisdom and intelligence, would perish.

(199) That the “fruit of the tree of which they might eat” signifies the good and truth of faith revealed to them from the Most Ancient Church, or the knowledges [cognitiones] of faith, is evident from the fact that it is said to be the “fruit of the tree of the garden of which they might eat” and not the “tree of the garden” as before when treating of the celestial man, or the Most Ancient Church (Gen. 2:16). The “tree of the garden” as it is there called, is the perception of what is good and true; which good and truth, because they are from that source, are here called “fruit” and are also frequently signified by “fruit” in the Word.

(200) The reason why the “tree of knowledge” is here spoken of as being “in the midst of the garden” although

previously (Gen. 2:9), the tree of lives was said to be in the midst of the garden, and not the tree of knowledge, is that the “midst” of the garden signifies the inmost; and the inmost of the celestial man, or of the Most Ancient Church, was the “tree of lives” which is love and the faith thence derived; whereas with this man, who may be called a celestial spiritual man, or with this posterity, faith was the “midst” of the garden, or the inmost. It is impossible more fully to describe the quality of the men who lived in that most ancient time, because at the present day it is utterly unknown, their genius being altogether different from what is ever found with anyone now. For the purpose however of conveying some idea of their genius, it may be mentioned that from good they knew truth, or from love they knew what is of faith. But when that generation expired, another succeeded of a totally different genius, for instead of discerning the true from the good, or what is of faith from love, they acquired the knowledge of what is good by means of truth, or what is of love from the knowledges of faith, and with very many among them there was scarcely anything but knowledge [quod scirent]. Such was the change made after the flood to prevent the destruction of the world.

(201) Seeing therefore that such a genius as that of the most ancient people anterior to the flood is not found and does not exist at the present day, it is no easy matter to explain intelligibly what the words of this passage in their genuine sense imply. They are, however, perfectly understood in heaven, for the angels and angelic spirits who are called celestial are of the same genius as the most

ancient people who were regenerate before the flood; while the angels and angelic spirits who are termed spiritual are of a similar genius to the regenerate after the flood, although in both cases with indefinite variety.

(202) The Most Ancient Church, which was a celestial man, was of such a character as not only to abstain from “eating of the tree of knowledge” that is, from learning what belongs to faith from sensuous things and memory-knowledges [scientifica], but was not even allowed to touch that tree, that is, to think of anything that is a matter of faith from sensuous things and memory-knowledges, lest they should sink down from celestial life into spiritual life, and so on downward. Such also is the life of the celestial angels, the more interiorly celestial of whom do not even suffer faith to be named, nor anything whatever that partakes of what is spiritual; and if it is spoken of by others, instead of faith they have a perception of love, with a difference known only to themselves; thus whatever is of faith they derive from love and charity. Still less can they endure listening to any reasoning about faith, and least of all to anything of memory-knowledge [scientificum] respecting it; for, through love, they have a perception from the Lord of what is good and true; and from this perception they know instantly whether a thing is so, or is not so. Therefore when anything is said about faith, they answer simply that it is so, or that it is not so, because they perceive it from the Lord. This is what is signified by the Lord’s words in Matthew: Let your communication be Yea, yea; nay, nay; for whatsoever is more than these cometh of evil

(Matt. 5:37). This then is what was meant by their not being allowed to touch the fruit of the tree of knowledge; for if they touched it, they would be in evil, that is, they would in consequence "die." Nevertheless the celestial angels converse together on various subjects like the other angels, but in a celestial language, which is formed and derived from love, and is more ineffable than that of the spiritual angels.

(203) The spiritual angels, however, converse about faith, and even confirm the things of faith by those of the intellect, of the reason, and of the memory [per intellectualia, rationalia, et scientifica], but they never form their conclusions concerning matters of faith on such grounds: those who do this are in evil. They are also endowed by the Lord with a perception of all the truths of faith, although not with such a perception as is that of the celestial angels. The perception of the spiritual angels is a kind of conscience which is vivified by the Lord and which indeed appears like celestial perception, yet is not so, but is only spiritual perception.

(204) Verses 4, 5. And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as God, knowing good and evil. Their "eyes being opened by eating of the fruit of the tree" signifies that if they were to examine the things of faith from what is of sense and knowledge [ex sensuali et scientifico], that is, from themselves, they would plainly see those things as if erroneous. And that they would be "as God, knowing good

and evil" denotes that if they did so from themselves, they would be as God, and could guide themselves.

(205) Every verse contains a particular state, or change of state, in the church: the preceding verses, that although thus inclined they nevertheless perceived it to be unlawful; these verses, an incipient doubt whether it might not be lawful for them, since they would thus see whether the things they had heard from their forefathers were true, and so their eyes would be opened; at length, in consequence of the ascendancy of self-love, they began to think that they could lead themselves, and thus be like the Lord; for such is the nature of the love of self that it is unwilling to submit to the Lord's leading, and prefers to be self-guided, and being self-guided to consult the things of sense and of memory-knowledge as to what is to be believed.

(206) Who have a stronger belief that their eyes are open, and that as God they know what is good and evil, than those who love themselves, and at the same time excel in worldly learning? And yet who are more blind? Only question them, and it will be seen that they do not even know, much less believe in, the existence of spirit; with the nature of spiritual and celestial life they are utterly unacquainted; they do not acknowledge an eternal life; for they believe themselves to be like the brutes which perish; neither do they acknowledge the Lord, but worship only themselves and nature. Those among them who wish to be guarded in their expressions, say that a certain Supreme Existence [Ens] of the nature of which they are ignorant, rules all things. These are the principles in which they confirm

themselves in many ways by things of sense and of memory-knowledge, and if they dared, they would do the same before all the universe. Although such persons desire to be regarded as gods, or as the wisest of men, if they were asked whether they know what it is not to have anything of their own, they would answer that it is to have no existence, and that if they were deprived of everything that is their own, they would be nothing. If they are asked what it is to live from the Lord, they think it a phantasy. If asked whether they know what conscience is, they would say it is a mere creature of the imagination, which may be of service in keeping the vulgar under restraint. If asked whether they know what perception is, they would merely laugh at it and call it enthusiastic rubbish. Such is their wisdom, such "open eyes" have they, and such "gods" are they. Principles like these, which they think clearer than the day, they make their starting-point, and so continue on, and in this way reason about the mysteries of faith; and what can be the result but an abyss of darkness? These above all others are the "serpents" who seduce the world. But this posterity of the Most Ancient Church was not as yet of such a character. That which became such is treated of from verse 14 to verse 19 of this chapter.

(207) Verse 6. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to give intelligence, and she took of the fruit thereof and did eat, and she gave also to her husband [vir] with her, and he did eat. "Good for food" signifies cupidity; "pleasant to the eyes" phantasy; and" desirable to give

intelligence" pleasure: these are of the Own, or "woman:" by the "husband eating" is signified the consent of the rational (n. 265).

(208) This was the fourth posterity of the Most Ancient Church, who suffered themselves to be seduced by self-love [amore proprio] and were unwilling to believe what was revealed, unless they saw it confirmed by the things of sense and of memory-knowledge.

(209) The expressions here employed, as that "the tree was good for food, pleasant to the eyes, and desirable for giving intelligence" are such as were adapted to the genius of those who lived in that most ancient time, having especial reference to the will, because their evils streamed out from the will. Where the Word treats of the people who lived after the flood, such expressions are used as relate not so much to the will as to the understanding; for the most ancient people had truth from good, but those who lived after the flood had good from truth.

(210) What man's Own is may be stated in this way. Man's Own is all the evil and falsity that springs from the love of self and of the world, and from not believing in the Lord or the Word but in self, and from supposing that what cannot be apprehended sensuously and by means of memory-knowledge [sensualiter et scientifice] is nothing. In this way men become mere evil and falsity, and therefore regard all things pervertedly; things that are evil they see as good, and things that are good as evil; things that are false they see as true, and things that are true as false; things that really exist they suppose to be nothing, and things that are

nothing they suppose to be everything. They call hatred love, darkness light, death life, and the converse. In the Word, such men are called the "lame" and the "blind." Such then is the Own of man, which in itself is infernal and accursed.

(211) Verse 7. And the eyes of them both were opened, and they knew that they were naked. Their "eyes being opened" signifies their knowing and acknowledging, from an interior dictate, that they were "naked" that is, no longer in innocence, as before, but in evil.

(212) That by having the "eyes opened" is signified an interior dictate, is evident from similar expressions in the Word, as from what Balaam says of himself, who in consequence of having visions calls himself the "man whose eyes are opened" (Num. 24:3). And from Jonathan, who when he tasted of the honeycomb and had a dictate from within that it was evil, said that his "eyes saw" that is, were enlightened, so that he saw what he knew not (1 Sam. 14:29). Moreover in the Word, the "eyes" are often used to denote the understanding, and thus an interior dictate therefrom, as in David: Lighten mine eyes, lest I sleep the sleep of death (Ps. 13:3), where "eyes" denote the understanding. So in Ezekiel, speaking of those who are not willing to understand, who "have eyes to see, and see not" (Ezek. 12:2). In Isaiah: Shut their eyes, lest they see with their eyes (Isa. 6:10), denotes that they should be made blind, lest they should understand. So Moses said to the people, Jehovah hath not given you a heart to know, and eyes to see, and ears to hear (Deut. 29:4), where "heart"

denotes the will, and “eyes” denote the understanding. In Isaiah it is said of the Lord, that “He should open the blind eyes” (Isa. 42:7). And in the same Prophet: “The eyes of the blind shall see out of thick darkness and out of darkness” (Isa. 29:18).

(213) By “knowing that they were naked” is signified their knowing and acknowledging themselves to be no longer in innocence as before, but in evil, as is evident from the last verse of the preceding chapter, where it is said, “and they were both naked, the man and his wife, and were not ashamed” and where it may be seen that “not to be ashamed because they were naked” signifies to be innocent. The contrary is signified by their “being ashamed” as in this verse, where it is said that they “sewed fig-leaves together, and hid themselves;” for where there is no innocence, nakedness is a scandal and disgrace, because it is attended with a consciousness of thinking evil. For this reason “nakedness” is used in the Word as a type of disgrace and evil, and is predicated of a perverted church, as in Ezekiel: Thou wast naked and bare, and trampled on in thy blood (Ezek. 16:22). Again: They shall leave her naked and bare, and the nakedness shall be uncovered (Ezek. 23:29). In John: I counsel thee to buy of Me white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear (Rev. 3:18). And concerning the last day: Blessed is he who watcheth, and keepeth his garments, lest he walk naked and they see his shame (Rev. 16:15). In Deuteronomy: If a man hath found some nakedness in his wife, let him write her a bill of divorcement

(Deut. 24:1). For the same reason Aaron and his sons were commanded to have linen breeches when they came to the altar, and to minister, to "cover the flesh of their nakedness, lest they should bear iniquity, and die" (Exod. 28:42-43).

(214) They are called "naked" because left to their Own; for they who are left to their Own, that is, to themselves, have no longer anything of intelligence and wisdom, or of faith, and consequently are "naked" as to truth and good, and are therefore in evil.

(215) That man's Own is nothing but evil and falsity has been made evident to me from the fact that whatever spirits have at any time said from themselves has been so evil and false that whenever it was made known to me that they spoke from themselves I at once knew that it was false, even though while speaking they were themselves so thoroughly persuaded of the truth of what they said as to have no doubt about it. The case is the same with men who speak from themselves. And in the same way, whenever any persons have begun to reason concerning the things of spiritual and celestial life, or those of faith, I could perceive that they doubted, and even denied, for to reason concerning faith is to doubt and deny. And as it is all from self or their Own, they sink into mere falsities, consequently into an abyss of thick darkness, that is, of falsities, and when they are in this abyss the smallest objection prevails over a thousand truths, just as a minute particle of dust in contact with the pupil of the eye shuts out the universe and everything it contains. Of such persons the Lord says in Isaiah: Woe unto those who are wise in their own eyes, and

intelligent before their own faces (Isa. 5:21). And again: Thy wisdom and thy knowledge, it hath turned thee away, and thou hast said in thine heart, I, and none else besides me; and evil shall come upon thee, thou shalt not know from whence it riseth, and mischief shall fall upon thee, which thou shalt not be able to expiate, and vastation shall come upon thee suddenly, of which thou art not aware (Isa. 47:10-11). In Jeremiah: Every man is made stupid by knowledge [scientia], every founder is confounded by the graven image, for his molten image is falsehood, neither is there breath in them (Jer. 51:17). A “graven image” is the falsity, and a “molten image” the evil, of man’s Own.

(216) And they sewed fig-leaves together, and made themselves girdles. To “sew leaves together” is to excuse themselves; the “fig-tree” is natural good; and to “make themselves girdles” is to be affected with shame. Thus spoke the most ancient people, and thus they described this posterity of the church, signifying that instead of the innocence they had formerly enjoyed, they possessed only natural good, by which their evil was concealed; and being in natural good, they were affected with shame.

(217) That the “vine” is used in the Word to signify spiritual good, and the “fig-tree” natural good, is at this day utterly unknown, because the internal sense of the Word has been lost; nevertheless, wherever these expressions occur, they signify or involve this meaning; as also in what the Lord spoke in parables concerning a “vineyard” and a “fig-tree;” as in Matthew: Jesus seeing a fig-tree in the way, came to it, but found nothing thereon save leaves only, and He said

unto it, Let no fruit grow on thee henceforward forever; and presently the fig-tree withered away (Matt. 21:19), by which is meant, that no good, not even natural good, was to be found upon the earth. Similar is the meaning of the "vine" and "fig-tree" in Jeremiah: Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, and they knew not how to blush; therefore I will surely gather them, saith Jehovah; there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf hath fallen (Jer. 8:12-13), by which is signified that all good, both spiritual and natural, had perished, since they were so depraved as to have lost even the sense of shame, like those at the present day who are in evil, and who, so far from blushing for their wickedness, make it their boast. In Hosea: I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree in the beginning (Hos. 9:10). And in Joel: Be not afraid, ye beasts of My fields, for the tree shall bear its fruit, the fig-tree and the vine shall yield their strength (Joel 2:22). The "vine" here denotes spiritual good, and the "fig-tree" natural good.

(218) Verse 8. And they heard the voice of Jehovah God going to itself in the garden in the air of the day; and the man and his wife hid themselves from the face of Jehovah God in the midst the tree of the garden. By the "voice of Jehovah God going to itself in the garden" is signified an internal dictate which caused them to feel afraid, this dictate being the residue of the perception which they had possessed; by the "air" or "breath" of the "day" is denoted a period when the church still possessed some residue of

perception; to “hide themselves from the face of Jehovah God” is to fear the dictate, as is wont to be the case with those who are conscious of evil; by the “midst of the tree of the garden” in which they hid themselves, is signified natural good; that which is inmost is called the “midst;” the “tree” denotes perception as before; but because there was little perception remaining, the tree is spoken of in the singular number, as if there were only one remaining.

(219) That by the “voice of Jehovah God going to itself in the garden” is meant an internal dictate of which they were afraid, is evident from the signification of “voice” in the Word, where the “voice of Jehovah” is used to designate the Word itself, the doctrine of faith, conscience or a taking notice inwardly, and also every reproof thence resulting; whence it is that thunders are called the “voices of Jehovah” as in John: The angel cried with a loud voice, as a lion roareth, and when he had cried seven thunders uttered their voices (Rev. 10:3), denoting that there was then a voice both external and internal. Again: In the days of the voice of the seventh angel the mystery of God shall be consummated (Rev. 10:7). In David: Sing unto God, sing praises unto the Lord, who rideth upon the heavens of heavens which were of old; lo, He shall send out His voice, a voice of strength (Ps. 78:32, 33). The “heavens of heavens which were of old” denote the wisdom of the Most Ancient Church; “voice” revelation, and also an internal dictate. Again: The voice of Jehovah is upon the waters; the voice of Jehovah is in power; the voice of Jehovah is in glory; the voice of Jehovah breaketh the cedars; the voice of Jehovah

divideth the games of fire; the voice of Jehovah maketh the wilderness to shake; the voice of Jehovah maketh the hinds to calve, and uncovereth the forests (Ps. 29:3-5 and 7-9). And in Isaiah: Jehovah shall cause the excellency of His voice to be heard, for through the voice of Jehovah shall Asshur be beaten down (Isa. 30:30, 31).

(220) By the "voice going to itself" is meant that there was but little perception remaining, and that alone as it were by itself and unheard, as is manifest also from the following verse where it is said, "Jehovah called to the man." So in Isaiah: The voice of one crying in the wilderness; the voice said, Cry (Isa. 40:3 and 6). The "wilderness" is a church where there is no faith; the "voice of one crying" is the annunciation of the Lord's advent, and in general every announcement of His coming, as with the regenerate, with whom there is an internal dictate.

(221) That by the "air" or "breath" "of the day" is signified a period when the church had still somewhat of perception remaining, is evident from the signification of "day" and of "night." The most ancient people compared the states of the church to the times of the day and of the night, to the times of the day when the church was still in light, wherefore this state is compared to the breath or air "of the day" because there was still some remnant of perception by which they knew that they were fallen. The Lord also calls the state of faith "day" and that of no faith "night;" as in John: I must work the works of Him that sent Me, while it is day; the night cometh when no man can work (John 9:4). The states

of the regeneration of man were for the same reason called “days” in chapter 1.

(222) That to “hide themselves from the face of Jehovah” means to be afraid of the dictate, as is wont to be the case with those who are conscious of evil, is evident from the reply (verse 10): “I heard Thy voice in the garden, and I was afraid because I was naked.” The “face of Jehovah” or of the Lord, is mercy, peace, and every good, as is clearly evident from the benediction: Jehovah make His faces to shine upon thee, and be merciful unto thee; Jehovah lift up His faces upon thee, and give thee peace (Num. 6:25, 26). And in David: God be merciful unto us, and bless us, and cause His faces to shine upon us (Ps. 67:1). And in another place: There be many that say, Who will show us any good? Jehovah, lift Thou up the light of Thy faces upon us (Ps. 4:6). The mercy of the Lord is therefore called the “angel of faces” in Isaiah: I will make mention of the mercies of Jehovah; He hath requited them according to His mercies, and according to the multitude of His mercies and He became their Saviour. In all their affliction He was acted, and the angel of His faces saved them; in His love and in His pity He redeemed them (Isa. 63:7-9).

(223) As the “face of the Lord” is mercy, peace, and every good, it is evident that He regards all from mercy, and never averts His countenance from any; but that it is man, when in evil, who turns away his face, as is said by the Lord in Isaiah: Your iniquities have separated between you and your God, and your sins have hid His face from you (Isa.

59:2); and here, “they hid themselves from the face of Jehovah, because they were naked.”

(224) Mercy, peace, and every good, or the “faces of Jehovah” are the cause of the dictate with those who have perception, and also, although in a different manner, with those who have conscience, and they always operate mercifully, but are received according to the state in which the man is. The state of this man, that is, of this posterity of the Most Ancient Church, was one of natural good; and they who are in natural good are of such a character that they hide themselves through fear and shame because they are naked: while such as are destitute of natural good do not hide themselves, because they are insusceptible of shame; concerning whom, in Jeremiah 8:12-13. (See above, n. 217.)

(225) That the “midst of the tree of the garden” signifies natural good, in which there is some perception which is called a “tree” is also evident from the “garden” in which the celestial man dwelt; for everything good and true is called a “garden” with a difference according to the man who cultivates it. Good is not good unless its inmost is celestial, from which, or through which, from the Lord, comes perception. This inmost is here called the “midst” as also elsewhere in the Word.

(226) Verses 9, 10. And Jehovah God cried unto the man, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. The meaning of “crying” of the “voice in the garden” of their “being afraid because they were naked” and of “hiding themselves” has been

previously explained. It is common in the Word for man to be first asked where he is and what he is doing, although the Lord previously knew all things; but the reason for asking is that man may acknowledge and confess.

(227) As it is desirable that the origin of perception, internal dictate, and conscience, should be known, and as at the present day it is altogether unknown, I may relate something on the subject. It is a great truth that man is governed by the Lord by means of spirits and angels. When evil spirits begin to rule, the angels labor to avert evils and falsities, and hence arises a combat. It is this combat of which the man is rendered sensible by perception, dictate, and conscience. By these, and also by temptations, a man might clearly see that spirits and angels are with him, were he not so deeply immersed in corporeal things as to believe nothing that is said about spirits and angels. Such persons, even if they were to feel these combats hundreds of times, would still say that they are imaginary, and the effect of a disordered mind. I have been permitted to feel such combats, and to have a vivid sense of them, thousands and thousands of times, and this almost constantly for several years, as well as to know who, what, and where they were that caused them, when they came, and when they departed; and I have conversed with them.

(228) It is impossible to describe the exquisite perception whereby the angels discover whether anything gains admission that is contrary to the truth of faith and the good of love. They perceive the quality of what enters, and when it enters, a thousand times more perfectly than the man

himself, who scarcely knows anything about it. The least of thought in a man is more fully perceived by the angels than the greatest is by himself. This is indeed incredible, yet is most true.

(229) Verses 11-13. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded that thou shouldest not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eat. The signification of these words is evident from what has been explained before, namely, that the rational of man suffered itself to be deceived by its Own, because this was dear to him (that is, by the love of self), so that he believed nothing but what he could see and feel. Everyone can see that Jehovah God did not speak to a serpent, and indeed that there was no serpent, neither did He address the sensuous part that is signified by the "serpent;" but that these words involve a different meaning, namely, that they perceived themselves to be deluded by the senses, and yet, in consequence of self-love, were desirous of ascertaining the truth of what they had heard concerning the Lord, and concerning faith in Him, before they believed it.

(230) The ruling evil of this posterity was the love of self, without their having at the same time so much of the love of the world as exists at the present day; for they dwelt within their own households and families, and had no desire to accumulate wealth.

(231) The evil of the Most Ancient Church which existed before the flood, as well as that of the Ancient Church after the flood, and also that of the Jewish Church, and subsequently the evil of the new church, or church of the Gentiles, after the coming of the Lord, and also that of the church of the present day, was and is that they do not believe the Lord or the Word, but themselves and their own senses. Hence there is no faith, and where there is no faith there is no love of the neighbor, consequently all is false and evil.

(232) At this day, however, it is much worse than in former times, because men can now confirm the incredulity of the senses by memory-knowledges [scientifica] unknown to the ancients, and this has given birth to an indescribable degree of darkness. If men knew how great is the darkness from this cause they would be astounded.

(233) To explore the mysteries of faith by means of memory-knowledges [scientifica] is as impossible as it is for a camel to go through the eye of a needle, or for a rib to govern the finest fibrils of the chest and of the heart. So gross, yea, much more so, is that which pertains to our senses and memory-knowledge [sensale et scientificum] relatively to what is spiritual and celestial. He who would investigate the hidden things of nature, which are innumerable, discovers scarcely one, and while investigating them falls into errors, as is well known. How much more likely is this to be the case while investigating the hidden truths of spiritual and celestial life, where myriads of mysteries exist for one that is invisible in nature!

[2] As an illustration take this single example: Of himself man cannot but do what is evil, and turn away from the Lord. Yet man does not do these things, but the evil spirits who are with him. Nor do these evil spirits do them, but the evil itself which they have made their own. Nevertheless man does evil and turns himself away from the Lord, and is in fault; and yet he lives only from the Lord. So on the other hand, of himself man cannot possibly do what is good, and turn to the Lord, but this is done by the angels. Nor can the angels do it, but the Lord alone. And yet man is able as of himself to do what is good, and to turn himself to the Lord. These facts can never be apprehended by our senses, memory-knowledge, and philosophy, but if these are consulted will be denied in spite of their truth. And it is the same all through. [3] From what has been said it is evident that those who consult sensuous things and memory-knowledges [sensualia et scientifica] in matters of belief, plunge themselves not only into doubt, but also into denial, that is, into thick darkness, and consequently into all cupidities. For as they believe what is false, they also do what is false. And as they believe that what is spiritual and celestial has no existence, so they believe that there is nothing else but what is of the body and the world. And so they love all that belongs to self and the world, and in this way do cupidities and evils spring from what is false. Genesis 3, verses 14-19 14. And Jehovah God said unto the serpent, Because thou hast done this, thou art cursed above every beast, and above every wild animal of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days

of thy life. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; He shall trample upon thy head, and thou shalt bruise His heel. 16. And unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth sons, and thine obedience shall be to thy man [vir], and he shall rule over thee. 17. And unto the man He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in great sorrow shalt thou eat of it all the days of thy life. 18. And the thorn and the thistle shall it bring forth unto thee, and thou shalt eat the herb of the field. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

(234) THE CONTENTS. The subsequent state of the church down to the flood is here described; and as at that time the church utterly destroyed itself, it is foretold that the Lord would come into the world and save the human race.

(235) Being unwilling to believe anything that could not be apprehended by the senses, the sensuous part which is the “serpent” cursed itself, and became infernal (verse 14).

(236) Therefore to prevent all mankind from rushing into hell, the Lord promised that He would come into the world (verse 15).

(237) The church is further described by the “woman” which so loved self or the Own as to be no longer capable of

apprehending truth, although a rational was given them that should “rule” (verse 16).

(238) The quality of the rational is then described, in that it consented, and thus cursed itself, and became infernal, so that reason no longer remained, but ratiocination (verse 17).

(239) The curse and vastation are described, and also their ferine nature (verse 18).

(240) Next, their aversion to everything of faith and love; and that thus from being man they became not men (verse 19).

(241) THE INTERNAL SENSE The most ancient people, being celestial men, were so constituted that every object they beheld in the world or upon the face of the earth, they indeed saw, but they thought about the heavenly and Divine things the objects signified or represented. Their sight was merely an instrumental agency, and so consequently was their speech. Anyone may know how this was from his own experience, for if he attends closely to the meaning of a speaker’s words, he does indeed hear the words, but is as if he did not hear them, taking in only the sense; and one who thinks more deeply does not attend even to the sense of the words, but to a more universal sense. But the posterities that are here treated of were not like their fathers, for when they beheld the objects in the world and on the face of the earth, as they loved them, their minds cleaved to them, and they thought about them, and from them about things heavenly and Divine. Thus with them what is sensuous began to be the principal, and not as with their

fathers the instrumental. And when that which is of the world and of the earth becomes the principal, then men reason from this about the things of heaven, and so blind themselves. How this is may also be known by anyone from his own experience; for he who attends to the words of a speaker, and not to the sense of the words, takes in but little of the sense, and still less of the universal import of the sense, and sometimes judges of all that a man says from a single word, or even from a grammatical peculiarity.

(242) Verse 14. And Jehovah God said unto the serpent, Because thou hast done this, thou art cursed above every beast, and above every wild animal of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. By "Jehovah God said unto the serpent" is signified that they perceived their sensuous part to be the cause [of their fall]. "The serpent cursed above every beast and above every wild animal of the field" signifies that their sensuous part averted itself from that which is heavenly, and turned itself to that which is of the body, and thus cursed itself; the "beast" and the "wild animal of the field" here signify affections, as before. The "serpent going upon its belly" signifies that their sensuous part could no longer look upward to the things of heaven, but only downward, to those of the body and the earth. Its "eating dust all the days of its life" signifies that their sensuous part became such that it could not live from anything but that which is of the body and the earth, that is to say, it became infernal.

(243) In the most ancient celestial men the sensuous things of the body were of such a character as to be compliant and

subservient to their internal man, and beyond this they did not care for them. But after they had begun to love themselves, they set the things of sense before the internal man, and therefore those things were separated, became corporeal, and so were condemned.

(244) Having before shown that by "Jehovah God speaking to the serpent" is signified their perceiving the sensuous part to be the cause of their fall, no more need be said in regard to these words.

(245) That "He said to the serpent, Thou art cursed above every beast, and above every wild animal of the field" signifies that the sensuous part averted itself from that which is heavenly, turned itself to that which is of the body, and thus cursed itself, may be clearly shown from the internal sense of the Word. Jehovah God or the Lord never curses anyone. He is never angry with anyone, never leads anyone into temptation, never punishes anyone, and still less does He curse anyone. All this is done by the infernal crew, for such things can never proceed from the Fountain of mercy, peace, and goodness. The reason of its being said, both here and in other parts of the Word, that Jehovah God not only turns away His face, is angry, punishes, and tempts, but also kills and even curses, is that men may believe that the Lord governs and disposes all and everything in the universe, even evil itself, punishments, and temptations; and when they have received this most general idea, may afterwards learn how He governs and disposes all things by turning the evil of punishment and of temptation into good. In teaching and learning the Word, the most general truths

must come first; and therefore the literal sense is full of such things.

(246) That the “beast and the wild animal of the field” signify affections, is evident from what was previously said concerning them (n. 45 and 46), to which it is permitted to add the following passage from David: Thou, O God, dost send the rain of Thy kindnesses; Thou confirmest Thy laboring inheritance; Thy wild animal shall dwell therein (Ps. 68:9-10), where also “wild animal” denotes the affection of good, because it is said that it shall “dwell in the inheritance of God.” The reason why here, and also in chapter 2:19-20, the “beast and the wild animal of the field” are mentioned, while in chapter 1:24-25, the “beast and the wild animal of the earth” are named, is that the present passage treats of the church or regenerated man, whereas the first chapter related to what was as yet not a church, or to man about to become regenerate; for the word “field” is applied to the church, or to the regenerate.

(247) That the “serpent going on his belly” denotes that their sensuous part could no longer look upward to the things of heaven, but only downward to those of the body and the earth, is evident from the fact that in ancient times by the “belly” such things are signified as are nearest to the earth; by the “chest” such as are above the earth; and by the “head” what is highest. It is here said that the sensuous part, which in itself is the lowest part of man’s nature, “went upon its belly” because it turned to what is earthly. The depression of the belly even to the earth, and the sprinkling of dust on the head, had a similar signification in

the Jewish Church. Thus we read in David: Wherefore hidest Thou Thy faces, and forgettest our misery and our oppression? For our soul is bowed down to the dust, and our belly cleaveth to the earth. Arise, a help for us, and redeem us for Thy mercy's sake (Ps. 44:24-26), where also it is evident that when man averts himself from the face of Jehovah, he "cleaves by his belly to the dust and to the earth." In Jonah likewise, by the "belly" of the great fish, into which he was cast, are signified the lower parts of the earth, as is evident from his prophecy: Out of the belly of hell cried I, and Thou heardest my voice (Jonah 2:2), where "hell" denotes the lower earth.

(248) And therefore when man had regard to heavenly things, he was said to "walk erect" and to "look upward" or "forward" which means the same; but when he had regard to corporeal and earthly things, he was said to be "bowed to the earth" and to "look downward" or "backward." As in Leviticus: I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bonds of your yoke, and made you to go erect (Lev. 26:13). In Micah: Ye shall not thence remove your necks, neither shall ye go erect (Micah 2:3). In Jeremiah: Jerusalem hath sinned a sin, therefore they despise her, because they have seen her nakedness; yea, she groaned and hath turned backward. From on high hath He sent fire into my bones, and hath made me to return backward; He hath made me desolate (Lam. 1:8, 13). And in Isaiah: Jehovah thy Redeemer, that turneth wise

men backward, and maketh foolish their knowledge (Isa. 44:24-25).

(249) That to “eat dust all the days of its life” signifies that their sensuous part became such that it could not live from anything except that which is of the body and the earth, that is to say, that it became infernal, is evident also from the signification of “dust” in the Word; as in Micah: Feed thy people as in the days of eternity. The nations shall see and shall blush at all their might; they shall lick the dust like a serpent, they shall be shaken out of their holds like creeping things [serpentes] of the earth (Micah 7:14, 16-17). “The “days of eternity” mean the Most Ancient Church; the “nations” those who trust in their Own, of whom it is predicated that “they shall lick the dust like a serpent.” In David: Barbarians shall bow themselves before God, and His enemies shall lick the dust (Ps. 72:9). “Barbarians” and “enemies” are those who regard only earthly and worldly things. In Isaiah: Dust shall be the serpent’s bread (Isa. 65:25). As “dust” signifies those who do not regard spiritual and celestial things, but only what is corporeal and earthly, therefore the Lord enjoined His disciples that if the city or house into which they entered was not worthy, they should “shake off the dust of their feet” (Matt. 10:14). (That “dust” signifies what is condemned and infernal, will be further shown at verse 19.)

(250) Verse 15. And I will put enmity between thee and the woman, and between thy seed and her seed; He shall trample upon thy head, and thou shalt bruise His heel. Everyone is aware that this is the first prophecy of the

Lord’s advent into the world; it appears indeed clearly from the words themselves, and therefore from them and from the prophets even the Jews knew that a Messiah was to come. Hitherto however no one has understood what is specifically meant by the “serpent” the “woman” the “serpent’s seed” the “woman’s seed” the “head of the serpent which was to be trodden upon” and the “heel which the serpent should bruise.” They must therefore be explained. By the “serpent” is here meant all evil in general, and specifically the love of self; by the “woman” is meant the church; by the “seed of the serpent” all infidelity; by the “seed of the woman” faith in the Lord; by “He” the Lord Himself; by the “head of the serpent” the dominion of evil in general, and specifically that of the love of self; by to “trample upon” depression, so that it should “go upon the belly and eat dust;” and by the “heel” the lowest natural (as the corporeal), which the serpent should “bruise.”

(251) The reason why the “serpent” means all evil in general, and specifically the love of self, is that all evil has had its rise from that sensuous part of the mind, and also from that memory-knowledge [scientifico], which at first were signified by the “serpent;” and therefore it here denotes evil of every kind, and specifically the love of self, or hatred against the neighbor and the Lord, which is the same thing. As this evil or hatred was various, consisting of numerous genera and still more numerous species, it is described in the Word by various kinds of serpents, as “snakes” “cockatrices” “asps” “adders” “fiery serpents” “serpents that fly” and “that creep” and “vipers” according

to the differences of the poison, which is hatred. Thus we read in Isaiah: Rejoice not thou, whole Philistia, because the rod which smiteth thee is broken, for out of the serpent's root shall go forth a cockatrice, and his fruit shall be a flying fire-serpent (Isa. 14:29).The "serpent's root" denotes that part of the mind, or that principle, which is connected with the senses and with memory-knowledge [est sensuale et scientificum]; the "cockatrice" denotes evil originating in the falsity thence derived; and the "flying fire-serpent" the cupidity that comes from the love of self. By the same Prophet also similar things are elsewhere thus described: They hatch cockatrice's eggs, and weave the spider's web; he that eateth of their eggs dieth, and when it is crushed there cometh out a viper (Isa. 59:5). The serpent described here in Genesis is called in the Revelation the "great and red dragon" and the "old serpent" and also the "devil and satan" that "deceives the whole world" (12:3, 9; 20:2), where, and also in other places, by the "devil" is not meant any particular devil who is prince over the others, but the whole crew of evil spirits, and evil itself.

(252) That by the "woman" is meant the church, is evident from what was said above (n. 155) concerning the heavenly marriage. Such is the nature of the heavenly marriage, that heaven, and consequently the church, is united to the Lord by its Own, insomuch that these are in their Own, for without their Own there can be no union. When the Lord in mercy insinuates innocence, peace, and good into this Own, it still retains its identity, but becomes heavenly and most happy (as may be seen at n. 164). The quality of a heavenly

and angelic Own from the Lord, and the quality of an Own, which, because from self, is infernal and diabolical, cannot be told. The difference is like that between heaven and hell.

(253) It is by virtue of a heavenly and angelic Own that the church is called a “woman” and also a “wife” a “bride” a “virgin” and a “daughter.” She is called a “woman” in the Revelation: A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And the dragon persecuted the woman who brought forth the man child (Rev. 12:1, 4-5, 13).In this passage by a “woman” is meant the church; by the “sun” love; by the “moon” faith; by “stars” as before, the truths of faith, all of which evil spirits hate, and persecute to the utmost. The church is called a “woman” and also a “wife” in Isaiah: Thy Maker is thy Husband, Jehovah of Armies is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth is He called; for as a woman forsaken and afflicted in spirit hath Jehovah called thee, and as a wife of youth [adolescentiarum] (Isa. 54:5-6), where the “Maker” is called also the “husband” because united to the Own; and a “woman afflicted” and a “wife of youth” signify specifically the Ancient and Most Ancient Churches. Likewise in Malachi: Jehovah hath borne witness between thee and the wife of thy youth [adolescentiarum] (Mal. 2:14). She is called a “wife” and a “bride” in the Revelation: I saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband: come hither, I will show thee the bride, the Lamb’s wife

(Rev. 21:2, 9). The church is called a "virgin" and a "daughter" throughout the Prophets.

(254) That by the "seed of the serpent" is meant all infidelity, is evident from the signification of a "serpent" as being all evil; "seed" is that which produces and is produced, or that which begets and is begotten; and as the church is here spoken of, this is infidelity. In Isaiah, in reference to the Jewish Church in its perverted state, it is called a "seed of evil doers" a "seed of adultery" a "seed of falsehood:" Woe to the sinful nation, a people laden with iniquity, a seed of evil doers, sons that are destroyers they have forsaken Jehovah, they have provoked the Holy One of Israel, they have estranged themselves backward (Isa. 1:4). Again: Draw near hither, ye sons of the sorceress, the seed of the adulterer. Are ye not children of transgression, a seed of falsehood ? (Isa. 57:3, 4). And again, speaking of the "serpent" or "dragon" who is there called Lucifer: Thou art cast out of thy sepulchre like an abominable shoot, because thou hast corrupted thy land, thou hast slain thy people the seed of evil doers shall not be called to eternity (Isa 14:19, 20).

(255) That the "seed of the woman" signifies faith in the Lord, is evident from the signification of "woman" as being the church, whose "seed" is nothing but faith, for it is from faith in the Lord that the church is called the church. In Malachi, faith is called the "seed of God:" Jehovah hath witnessed between thee and the wife of thy youth [adolescentiarum]; and not one hath done so who had a residue of the spirit and wherefore one, seeking the seed of

God? but observe ye in your spirit, lest he deal treacherously against the wife of thy youth (Mal 2:14, 15). In this passage the “wife of youth” is the Ancient and Most Ancient Churches, of whose “seed” (or faith) the prophet speaks. In Isaiah also, in reference to the church: I will pour waters upon the thirsty, and floods upon the dry I will pour My spirit upon thy seed, and My blessing upon thine offspring (Isa. 44:3). In the Revelation: The dragon was wroth with the woman, and went to make war with the remnant of her seed, who were keeping the commandments of God, and have the testimony of Jesus Christ (Rev. 12:17). And in David: I have made a covenant with Mine elect, I have sworn unto David My servant, even to eternity will I establish thy seed, and his seed will I make to endure forever, and his throne as the days of the heavens his seed shall endure to eternity, and his throne as the sun before me (Ps. 139:3, 4, 29, 36), where by “David” is meant the Lord; by “throne” His kingdom; by the “sun” love; and by “seed” faith.

(256) Not only is faith, but also the Lord Himself is called the “seed of the woman” both because He alone gives faith, and thus is faith, and because He was pleased to be born, and that into such a church as had altogether fallen into an infernal and diabolical Own through the love of self and of the world, in order that by His Divine power He might unite the Divine celestial Own with the human Own in His human essence, so that in Him they might be a one; and unless this union had been effected, the whole world must have utterly

perished. Because the Lord is thus the seed of the woman, it is not said “it” but “He.”

(257) That by the “head of the serpent” is meant the dominion of evil in general, and specifically of the love of self, is evident from its nature, which is so direful as not only to seek dominion, but even dominion over all things upon earth; nor does it rest satisfied with this, but aspires even to rule over everything in heaven, and then, not content with this, over the Lord himself, and even then it is not satisfied. This is latent in every spark of the love of self. If it were indulged, and freed from restraint, we should perceive that it would at once burst forth and would grow even to that aspiring height. Hence it is evident how the “serpent” or the evil of the love of self, desires to exercise dominion, and how much it hates all those who refuse its sway. This is that “head of the serpent” which exalts itself, and which the Lord “tramples down” even to the earth, that it may “go upon its belly, and eat dust” as stated in the verse immediately preceding. Thus also is described the “serpent” or “dragon” called “Lucifer” in Isaiah: O Lucifer, thou hast said in thy heart, I will ascend the heavens, I will exalt my throne above the stars of God, and I will sit upon the mount of the congregation, in the sides of the north, I will ascend above the heights of the cloud, I will be made equal to the Most High yet thou shalt be brought down to hell, to the sides of the pit (Isa. 14:12-15). The “serpent” or “dragon” is also described in the Revelation in regard to the way in which he exalts his head: A great red dragon, having seven heads, and ten horns, and many diadems upon his

heads; but he was cast into the earth (Rev. 12:3, 9). In David: The saying of Jehovah to my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool: Jehovah shall send the rod of thy strength out of Zion, He shall judge the nations, He hath filled with dead bodies, He hath bruised the head over much land; He shall drink of the brook in the way, therefore shall He lift up the head (Ps. 110:1-2, 6-7).

(258) That by "trampling on" or "bruising" is meant depression, so as to compel it to "go on the belly and eat the dust" is now evident from this and the preceding verses. So likewise in Isaiah: Jehovah hath cast down them that dwell on high; the exalted city He will humble it; He will humble it even to the earth; He will prostrate it even to the dust; the foot shall tread it down (Isa. 26:4-6). Again: He shall cast down to the earth with the hand; they shall be trampled on by feet-a crown of pride (Isa. 28:2-3).

(259) That by the "heel" is meant the lowest natural or corporeal cannot be known unless the way in which the most ancient people considered the various things in man is known. They referred his celestial and spiritual things to the head and face; what comes forth from these (as charity and mercy), to the chest natural things, to the feet; lower natural things, to the soles of the feet; and the lowest natural and corporeal things, to the heel; nor did they merely refer to them, but also so called them. The lowest things of reason, that is, memory-knowledges [scientifica], were also meant by what Jacob prophesied concerning Dan: Dan shall be a serpent upon the way, an adder upon the

path, biting the horse's heels, and his rider falls backward (Gen. 49:17). Also in David: The iniquity of my heels hath compassed me about (Ps. 49:5). In like manner by what is related of Jacob, when he came forth from the womb, That his hand laid hold of Esau's heel, whence he was called Jacob (Gen. 25:26),for the name "Jacob" comes from the "heel" because the Jewish Church, signified by "Jacob" injured the heel. A serpent can injure only the lowest natural things, but unless it is a species of viper, not the interior natural things in man, still less his spiritual things, and least of all his celestial things, which the Lord preserves and stores up in man without his knowledge. What are thus stored up by the Lord are called in the Word "remains." The mode in which the serpent destroyed those lowest natural things in the people before the flood, by the sensuous principle and the love of self; and among the Jews, by sensuous things, traditions, trifles, and by the love of self and of the world; and how at this day he has destroyed and continues to destroy them by the things of sense, of memory-knowledge, and of philosophy, and at the same time by the same loves, shall of the Lord's Divine mercy be told hereafter.

(260) From what has been said it is evident that it was revealed to the church of that time that the Lord would come into the world to save them.

(261) Verse 16. And unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth sons, and thine obedience shall be to thy man [vir], and he shall rule over thee. By the "woman" is

now signified the church as to proprium, which it loved; by "greatly multiplying her sorrow" is signified combat, and the anxiety it occasions; by "conception" every thought; by the "sons whom she would bring forth in sorrow" the truths which she would thus produce; by "man" here as before, the rational which it will obey, and which will rule.

(262) That the church is signified by the "woman" has been previously shown, but here the church perverted by the Own which was itself formerly signified by the "woman" because the posterity of the Most Ancient Church, which had become perverted, is now treated of.

(263) When therefore the sensuous part averts itself or curses itself, the consequence is that evil spirits begin to fight powerfully, and the attendant angels to labor, and therefore this combat is described by the words, "I will greatly multiply thy sorrow, in relation to the conception and birth of sons" that is, as to the thoughts and productions of truth.

(264) That the "conception and birth of sons" in the Word, are taken in a spiritual sense-"conception" for the thought and device of the heart, and "sons" for truths, is evident from Hosea: As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb: and from the conception; though they shall have brought up their sons, yet will I bereave them, that they be not man; yea, woe also to them when I depart from them (Hos. 9:11-12), where "Ephraim" signifies the intelligent, or the understanding of truth; and "sons" truths themselves. It is likewise said elsewhere concerning Ephraim, or one who is intelligent,

who has become foolish: The sorrows of one in travail have come upon him, he is an unwise son, for at the time he will not stand in the breach of the womb of sons (Hos. 13:13). And in Isaiah: Blush, O Zidon, for the sea hath spoken, the fortress of the sea, saying, I have not travailed, nor brought forth, nor have I brought up young men, nor caused girls to grow up; as at the report concerning Egypt, they shall bring forth according to the report of Tyre (Isa. 23:4-5), where "Zidon" means those who have been in the knowledges of faith, but have destroyed them by memory-knowledges [scientifica], and so have become barren. [2] Again in the same prophet, treating of regeneration, and where likewise the truths of faith are signified by "sons": Before she travailed she bringeth forth; and before her pain came, she was delivered of a man child; who hath heard such a thing? who hath seen such things? shall the earth bring forth in one day? and shall I not cause to bring forth? saith Jehovah; shall I cause to bring forth, and close up? saith thy God (Isa. 66:7-9). Goods and truths, being conceived and born of the heavenly marriage, are therefore called "sons" by the Lord in Matthew: He that soweth the good seed is the Son of man the field is the world and the seed are the sons of the kingdom (Matt. 13:37-38). And the goods and truths of a saving faith He calls "sons of Abraham" (John 8:39); for "seed" (as stated n. 255) denotes faith, wherefore "sons" which are of the "seed" are the goods and truths of faith. Hence also the Lord, as being Himself the "seed" called Himself the "Son of man" that is, the faith of the church.

(265) That by “man [vir]” is signified the rational, appears from verse 6 of this chapter, in that the woman gave to her man with her, and he did eat, by which is meant his consent; and the same is also evident from what was said of the man in n. 158, where by him is meant one who is wise and intelligent. Here however “man” denotes the rational, because in consequence of the destruction of wisdom and intelligence by eating of the tree of knowledge, nothing else was left, for the rational is imitative of intelligence, being as it were its semblance.

(266) As every law and precept comes forth from what is celestial and spiritual, as from its true beginning, it follows that this law of marriage does so, which requires that the wife, who acts from desire, which is of what is her own, rather than from reason, like the man, should be subject to his prudence.

(267) Verse 17. And unto the man He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake, in great sorrow shalt thou eat of it all the days of thy life. By the “man hearkening to the voice of his wife” is signified the consent of the man [vir], or rational, by which it also averted or cursed itself, and consequently the whole external man, denoted by “cursed is the ground for thy sake.” To “eat thereof in sorrow” means that the future state of his life would be miserable, and this even to the end of that church, or “all the days of his life.”

(268) That the “ground” signifies the external man, is evident from what was previously stated concerning “earth” “ground” and “field.” When man is regenerate, he is no longer called “earth” but “ground” because celestial seed has been implanted in him; he is also compared to “ground” and is called “ground” in various parts of the Word. The seeds of good and truth are implanted in the external man, that is, in his affection and memory, and not in the internal man, because there is nothing of one’s Own in the internal man, but only in the external. In the internal man are goods and truths, and when these no longer appear to be present, the man is external or corporeal; they are however stored up in the internal man by the Lord, without the man’s knowledge, as they do not come forth except when the external man as it were dies, as is usually the case during temptations, misfortunes, sicknesses, and at the hour of death. The rational belongs also to the external man (n. 118), and is in itself a kind of medium between the internal man and the external; for the internal man, through the rational, operates on the corporeal external. But when the rational consents, it separates the external man from the internal, so that the existence of the internal man is no longer known, nor consequently the intelligence and wisdom which are of the internal.

(269) That Jehovah God (that is, the Lord) did not “curse the ground” or the external man, but that the external man averted or separated itself from the internal, and thus cursed itself, is evident from what was previously shown (n. 245).

(270) That to “eat of the ground in great sorrow” signifies a miserable state of life, is evident from what precedes and follows, not to mention that to “eat” in the internal sense, is to live. The same is evident also from the fact that such a state of life ensues when evil spirits begin to fight, and the attendant angels to labor. This state of life becomes more miserable when evil spirits begin to obtain the dominion; for they then govern the external man, and the angels only the internal man, of which so little remains that they can scarcely take anything thence with which to defend the man; hence arise misery and anxiety. Dead men are seldom sensible of such misery and anxiety, because they are no longer men, although they think themselves more truly so than others; for they know no more than the brutes of what is spiritual and celestial, and what is eternal life, and like them they look downward to earthly things, or outward to worldly ones; they favor only their Own, and indulge their inclinations and senses with the entire concurrence of the rational. Being dead, they sustain no spiritual combat or temptation, and were they exposed to it their life would sink under its weight, and they could thereby curse themselves still more, and precipitate themselves still more deeply into infernal damnation: hence they are spared this until their entrance into the other life, where, being no longer in danger of dying in consequence of any temptation or misery, they endure most grievous sufferings, which likewise are here signified by the ground being cursed, and eating of it in great sorrow.

(271) That “all the days of thy life” signifies the end of the days of the church, is evident from the fact that the subject here treated of is not an individual man, but the church and its state. The end of the days of that church was the time of the flood.

(272) Verse 18. And the thorn and the thistle shall it bring forth unto thee, and thou shalt eat the herb of the field. By the “thorn and the thistle” are meant curse and vastation; and by “thou shalt eat the herb of the field” is signified that he should live as a wild animal. Man lives like a wild animal when his internal man is so separated from his external as to operate upon it only in a most general manner, for man is man from what he receives through his internal man from the Lord, and is a wild animal from what he derives from the external man, which, separated from the internal, is in itself no other than a wild animal, having a similar nature, desires, appetites, phantasies, and sensations, and also similar organic forms. That nevertheless he is able to reason, and, as it seems to himself, acutely, he has from the spiritual substance by which he receives the influx of life from the Lord, which is however perverted in such a man, and becomes the life of evil, which is death. Hence he is called a dead man.

(273) That the “thorn and the thistle” signify curse and vastation, is evident from harvest and fruit tree denoting the opposites, which are blessings and multiplications. That the “thorn” the “thistle” the “brier” the “bramble” and the “nettle” have such a signification, is evident from the Word, as in Hosea: Lo, they are gone away because of the

vastation; Egypt shall gather them; Memphis shall bury them; their desirable things of silver, the nettle shall inherit them; the bramble shall be in their tents (Hos. 9:6). Here "Egypt" and "Memphis" denote such as seek to understand Divine things from themselves and their own memory-knowledges. In the same Prophet: The lofty places of Aven, the sin of Israel, shall be destroyed; the thorn and the thistle shall come up upon their altars (Hos. 10:8), where the "lofty places of Aven" signify the love of self; and the "thorn and thistle on the altars" profanation. In Isaiah: Mourning upon the paps for the fields of desire, for the fruitful vine; upon the ground of My people shall come up the briery thorn (Isa. 32:12-13). And in Ezekiel: There shall be no more a pricking brier unto the house of Israel, nor a painful thorn from all that are round about them (Ezek. 28:24).

(274) That to "eat the herb of the field" (that is, wild food) denotes to live like a wild animal, is evident from what is said of Nebuchadnezzar in Daniel: They shall drive thee from man, and thy dwelling shall be with the beast of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee (Dan 4:25). And in Isaiah: Hast thou not heard how I have done it long ago, and from the days of old have I formed it; now have I brought it to pass, and it shall be to lay waste bulwarks, fenced cities, in heaps; and their inhabitants, short of hand, were dismayed and put to shame; they were made the grass of the field, and the green [olus] of the herb, the grass of the housetops, and a field parched before [coram] the standing corn (Isa. 37:26-

27). Here it is explained what is signified by the “grass of the field” the “green of the herb” the “grass on the housetops” and a “field parched;” for the subject here treated of is the time before the flood, which is meant by “long ago” and the “days of old.”

(275) Verse 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. By “eating bread in the sweat of the face” is signified to be averse to what is celestial; to “return to the ground from whence he was taken” is to relapse into the external man, such as he was before regeneration; and “dust thou art, and unto dust shalt thou return” signifies that he is condemned and infernal.

(276) That to “eat bread in the sweat of the face” signifies to be averse to what is celestial, is evident from the signification of “bread.” By “bread” is meant everything spiritual and celestial, which is the food of the angels, on the deprivation of which they would cease to live as certainly as men deprived of bread or food. That which is celestial and spiritual in heaven also corresponds to bread on earth, by which moreover they are represented, as is shown by many passages in the Word. That the Lord is “bread” because from Him proceeds whatever is celestial and spiritual, He Himself teaches in John: This is the bread that cometh down from heaven; he that eateth of this bread shall live to eternity (John 6:58). Wherefore also bread and wine are the symbols employed in the Holy Supper. This celestial is also represented by the manna. That what is

celestial and spiritual constitutes the food of angels, is manifest from the Lord's words: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Matt. 4:4), that is, from the life of the Lord, from which comes everything celestial and spiritual. [2] The last posterity of the Most Ancient Church, which existed immediately before the flood, and is here treated of, had become so thoroughly lost and immersed in sensuous and bodily things, that they were no longer willing to hear what was the truth of faith, what the Lord was, or that He would come and save them; and when such subjects were mentioned they turned away. This aversion is described by "eating bread in the sweat of the face." So also the Jews, in consequence of their being of such a character that they did not acknowledge the existence of heavenly things, and desired only a worldly Messiah, could not help feeling an aversion for the manna, because it was a representation of the Lord, calling it "vile bread" on which account fiery serpents were sent among them (Num. 21:5, 6). Moreover the heavenly things imparted to them in states of adversity and misery, when they were in tears, were called by them the "bread of adversity" the "bread of misery" and the "bread of tears." In the passage before us, that which was received with aversion is called the "bread of the sweat of the face."

(277) This is the internal sense. He who keeps close to the letter, understands no other than that man must procure bread for himself out of the ground by labor, or by the sweat of his face. "Man" however does not here mean

anyone man, but the Most Ancient Church; nor does "ground" mean ground, nor "bread" bread, nor "garden" garden, but celestial and spiritual things, as has been sufficiently shown.

(278) That by "returning to the ground whence he was taken" is signified that the church would return to the external man such as it was before regeneration, is evident from the fact that "ground" signifies the external man, as previously stated. And that "dust" signifies what is condemned and infernal, is also evident from what was said of the serpent, which in consequence of being cursed is said to "eat dust." In addition to what was there shown as to the signification of "dust" we may add the following passages from David: All those who go down to the dust shall bow before Jehovah, and those whose soul He hath not made alive (Ps. 22:29). And in another place: Thou hidest Thy faces, they are troubled; Thou takest away their breath, they expire, and return to their dust (Ps. 104:29), which means that when men turn away from the face of the Lord, they expire or die, and thus "return to the dust" that is, are condemned and become infernal.

(279) All these verses then, taken in a series, involve that the sensuous part averted itself from the celestial (verse 14); that the Lord would come into the world for the purpose of reuniting them (verse 15); that combat arose in consequence of the external man averting itself (verse 16); whence resulted misery (verse 17); condemnation (verse 18); and at length hell (verse 19). These things followed in succession in that church, from the fourth posterity down to

the flood. 20. And the man [homo] called his wife’s name Eve, because she was the mother of all living. 21. And Jehovah God made for the man and for his wife coats of skin, and clothed them. 22. And Jehovah God said, Behold, the man is become as one of us, knowing good and evil; and now lest he put forth his hand, and take also of the tree of lives, and eat, and live to eternity, 23. Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from which he was taken. 24. And He cast out the man; and He made to dwell from the east toward the garden of Eden cherubim, and the flame of a sword turning itself, to keep the way of the tree of lives.

(280) THE CONTENTS. The Most Ancient Church, and those who fell away, are here summarily treated of; thus also its posterity down to the flood, when it expired.

(281) Of the Most Ancient Church which was celestial, and from the life of faith in the Lord, called “Eve” and the “mother of all living” (verse 20).

(282) Of its first posterity, in which there was celestial spiritual good; and of its second and third, in which there was natural good, signified by the “coat of skin which Jehovah God made for the man and his wife” (verse 21).

(283) Of the fourth posterity, in which natural good began to be dissipated, and which, had they been created anew or instructed in the celestial things of faith, would have perished, which is meant by, “Lest he put forth his hand, and take also of the tree of lives, and eat, and live to eternity” (verse 22).

(284) Of the fifth posterity, which was deprived of all good and truth, and was reduced to the state in which they had been previous to regeneration, which is meant by his being "sent forth out of the garden of Eden to till the ground from which he was taken" (verse 23).

(285) Of the sixth and seventh posterities, in that they were deprived of all memory-knowledge [scientia] of what is good and true, and were left to their own filthy loves and persuasions; this being provided lest they should profane the holy things of faith, which is signified by his being "driven out, and cherubim being made to dwell at the garden, with the flame of a sword, to keep the way of the tree of lives" (verse 24).

(286) THE INTERNAL SENSE. This and the preceding chapters, down to the verses now under consideration, treat of the most ancient people and of their regeneration; first, of those who lived like wild animals, but at length became spiritual men; then of those who became celestial men, and constituted the Most Ancient Church; afterwards of those who fell away, and their descendants, in regular order through the first, second, and third posterities and their successors, down to the flood. In the verses following, which conclude the chapter, we have a recapitulation of what occurred from the period when the man of the Most Ancient Church was formed, until the flood; thus it is a conclusion to all that goes before.

(287) Verse 20. And the man called his wife's name Eve, because she was the mother of all living. By the "man" [homo] is here meant the man of the Most Ancient Church,

or the celestial man, and by the “wife” and the “mother of all living” is meant the church. She is called “mother” as being the first church; and “living” in consequence of possessing faith in the Lord, who is life itself.

(288) That by “man” is meant the man of the Most Ancient Church, or the celestial man, was previously shown; and at the same time it was also shown that the Lord alone is Man, and that from Him every celestial man is man, because in His likeness. Hence every member of the church, without exception or distinction, was called a “man” and at length this name was applied to anyone who in body appeared as a man, to distinguish him from beasts.

(289) It has also been shown above that by “wife” is meant the church, and in the universal sense the kingdom of the Lord in the heavens and on earth; and from this it follows that the same is meant by “mother.” In the Word the church is very frequently called “mother” as in Isaiah: Where is the bill of your mother’s divorcement ? (Isa. 50:1). In Jeremiah: Your mother is greatly ashamed: she that bare you was suffused with shame (Jer. 50: 12). In Ezekiel: Thou art thy mother’s daughter that loathed her man and her sons; your mother was a Hittite, and your father an Amorite (Ezek. 16:45), where “man [vir]” denotes the Lord and all that is celestial; “sons” the truths of faith; a “Hittite” what is false: and an “Amorite” what is evil. In the same: Thy mother is like a vine in thy likeness, planted near the waters; she was fruitful and full of leaves because of many waters (Ezek. 19:10). Here “mother” denotes the Ancient Church. The term “mother” is more especially applicable to the Most

Ancient Church, because it was the first church, and the only one that was celestial, and therefore beloved by the Lord more than any other.

(290) That she was called the “mother of all living” in consequence of possessing faith in the Lord, who is Life itself, is also evident from what has been already shown. There cannot be more than one Life, from which is the life of all, and there can be no life, which is life, except through faith in the Lord, who is the Life; nor can there be faith in which is life, except from Him, consequently unless He is in it. On this account, in the Word, the Lord alone is called “Living” and is named the “Living Jehovah” (Jer. 5:2; 12:16; 16:14, 15; 23:7; Ezek. 5:11); “He that liveth to eternity” (Dan. 4:34 Rev. 4:10; 5:14; 10:6); the “Fountain of Life” (Ps. 36:9); the “Fountain of living waters” (Jer. 17:13). Heaven (which lives by or from Him) is called the “Land of the living” (Isa. 38:11; 53:8; Ezek. 26:20; 32:23-27, 32; Ps. 27:13; 52:5; 142:5). And those are called “Living” who are in faith in the Lord; as in David: Who putteth our soul among the living (Ps. 66:9). And those who possess faith are said to be “in the Book of lives” (Ps. 69:28), and “in the book of life” (Rev. 13:8; 17:8; 20:15). Wherefore also those who receive faith in Him are said to be “made alive” (Hos. 6:2; Ps. 85:6). On the other hand it follows that those who are not in faith are called “dead;” as in Isaiah: The dead shall not live; the Rephaim shall not rise again, because Thou hast visited and destroyed them (Isa. 26:14), meaning those who are puffed up with the love of self; to “rise again” signifies to enter into life. They are also said to be “pierced”

(Ezek. 32:23-26, 28-31). They are also called “dead” by the Lord (Matt. 4:16; John 5:25; 8:21, 24, 51, 52). Hell also is called “death” (Isa. 25:8; 28:15).

(291) In this verse is described the first time, when the church was in the flower of her youth, representing the heavenly marriage, on which account she is described by a marriage, and is called “Eve” from a word meaning “life.”

(292) Verse 21. And Jehovah God made for the man [homo] and for his wife coats of skin, and clothed them. These words signify that the Lord instructed them in spiritual and natural good; His instructing them is expressed by “making” and “clothing” and spiritual and natural good, by the “coat of skin.”

(293) It could never appear from the letter that these things are signified; and yet there is evidently here enfolded some deeper meaning, for everyone must be aware that Jehovah God did not make a coat of skin for them.

(294) Neither would it be evident to anyone that a “coat of skin” signifies spiritual and natural good, except by a revelation of the internal sense, and a subsequent comparison of passages in the Word where similar expressions occur. The general term “skin” is here used, but that of a kid, sheep, or ram, is understood, which animals in the Word signify affections of good, charity, and that which is of charity, as was likewise signified by the sheep used in the sacrifices. Those are called “sheep” who are endowed with the good of charity, that is, with spiritual and natural good, and hence the Lord is called the

"Shepherd of the sheep" and those who are endowed with charity are called His "sheep" as everybody knows.

(295) The reason why they are said to be "clothed with a coat of skin" is that the most ancient people were said to be "naked" on account of their innocence; but when they lost their innocence they became conscious that they were in evil, which also is called "nakedness." That all things might appear to cohere historically (in accordance with the way of speaking of the most ancient people), they are here said to be "clothed lest they should be naked" or in evil. Their being in spiritual and natural good is evident from what was remarked above concerning them, from verse 1 to 13 of this chapter, as well as from its being here related that "Jehovah God made them a coat of skin, and clothed them;" for it here treats of the first-and more especially of the second and third-posterities of the church, who were endowed with such good.

(296) That the skins of kids, sheep, goats, badgers, and rams signify spiritual and natural goods, is evident from the internal sense of the word, where Jacob is treated of, and also where the ark is treated of. Of Jacob it is said that he was "clothed with the raiment of Esau" and on his hands and on his neck, where he was naked, "with skins of kids of the goats" and when Isaac smelled them, he said, "the smell of my son is as the smell of a field" (Gen. 27:15, 16, 27). That these skins signify spiritual and natural goods, will of the Lord's Divine mercy be seen in that place. Of the ark it is said that the covering of the tent was "of rams' skins and badgers' skins" (Exod. 26:14; 36:19), and that when they

set forward Aaron and his sons covered the ark with a covering “of badgers’ skins” and likewise the table and its vessels, the candlestick and its vessels, the altar of gold, and the vessels of ministry and of the altar (Num. 4:6-14). Of the Lord’s Divine mercy it will in that place also be seen that these skins signify spiritual and natural good, for whatever was in the ark, the tabernacle, or the tent, yea, whatever was upon Aaron when clothed with the garments of holiness, signified what is celestial spiritual, so that there was not the least thing that had not its own representation.

(297) Celestial good is not clothed, because it is inmost, and is innocent; but celestial spiritual good is that which is first clothed, and then natural good, for these are more external, and on that account are compared to and are called “garments;” as in Ezekiel, speaking of the Ancient Church: I clothed thee with broidered work, and shod thee with badger, I girded thee about with fine linen, and I covered thee with silk (Ezek. 16:10). In Isaiah: Put on thy beautiful garments, O Jerusalem, the city of holiness (Isa. 52:1). In Revelation: Who have not defiled their garments, and they shall walk with me in white, for they are worthy (Rev. 3:4-5), where it is likewise said of the four and twenty elders that they were “clothed in white raiment” (4:4). Thus the more external goods, which are celestial spiritual, and natural, are “garments;” wherefore also those who are endowed with the goods of charity appear in heaven clothed in shining garments; but here, because still in the body, with a “coat of skin.”

(298) Verse 22. And Jehovah God said, Behold the man is become as one of us, knowing good and evil; and now lest he put forth his hand, and take also of the tree of lives, and eat, and live to eternity. The reason "Jehovah God" is first mentioned in the singular, and afterwards in the plural number, is that by "Jehovah God" is meant the Lord, and at the same time the angelic heaven. The man's "knowing good and evil" signifies that he had become celestial, and thus wise and intelligent; "lest he put forth his hand, and take also of the tree of lives" means that he must not be instructed in the mysteries of faith, for then never to all eternity could he be saved, which is to "live to eternity."

(299) Here are two arcana: first, that "Jehovah God" signifies the Lord, and at the same time heaven; secondly, that had they been instructed in the mysteries of faith they would have perished eternally.

(300) As regards the first arcanum-that by "Jehovah God" is meant the Lord and at the same time heaven-it is to be observed that in the Word, always for a secret reason, the Lord is sometimes called merely "Jehovah" sometimes "Jehovah God" sometimes "Jehovah" and then "God" sometimes the "Lord Jehovih" sometimes the "God of Israel" and sometimes "God" only. Thus in the first chapter of Genesis, where it is also said, in the plural, "Let us make man in our image" He is called "God" only, and He is not called "Jehovah God" until the following chapter, where the celestial man is treated of. He is called "Jehovah" because He alone is or lives, thus from Essence; and "God" because He can do all things, thus from Power; as is evident from

the Word, where this distinction is made (Isa. 49:4, 5; 55:7; Ps. 18:2, 28, 29, 31; 31:14). On this account every angel or spirit who spoke with man, and who was supposed to possess any power, was called “God” as appears from David: God hath stood in the congregation of God, He will judge in the midst of the gods (Ps. 82:1); and in another place: Who in the sky shall be compared unto Jehovah? who among the sons of the gods shall be likened to Jehovah? (Ps. 89:6). Again: Confess ye to the God of gods, confess ye to the Lord of lords (Ps. 136:2-3). Men also as being possessed of power are called “gods” as in Ps. 82:6; John 10:34, 35. Moses also is said to be “a god to Pharaoh” (Exod. 7:1). For this reason the word “God” in the Hebrew is in the plural number-”Elohim.” But as the angels do not possess the least power of themselves, as indeed they acknowledge, but solely from the Lord, and as there is but one God, therefore by “Jehovah God” in the Word is meant the Lord alone. But where anything is effected by the ministry of angels, as in the first chapter of Genesis, He is spoken of in the plural number. Here also because the celestial man, as man, could not be put in comparison with the Lord, but with the angels only, it is said, the man “is become as one of us, knowing good and evil” that is, is wise and intelligent.

(301) The other arcanum is that had they been instructed in the mysteries of faith they would have perished eternally, which is signified by the words, “now lest he put forth his hand, and take also of the tree of lives, and eat, and live to eternity.” The case is this: When men have become inverted orders of life, and are unwilling to live, or to become wise,

except from themselves and from their Own, they reason about everything they hear respecting faith, as to whether it is so, or not; and as they do this from themselves and from their own things of sense and of memory-knowledge, it must needs lead to denial, and consequently to blasphemy and profanation, so that at length they do not scruple to mix up profane things with holy. When a man becomes like this, he is so condemned in the other life that there remains for him no hope of salvation. For things mixed up by profanation remain so mixed up, so that whenever any idea of something holy presents itself, an idea of something profane that is conjoined with it is also there, the consequence of which is that the person cannot be in any society except one of the damned. Whatever is present in any idea of thought in consequence of being conjoined with it, is most exquisitely perceived in the other life, even by spirits in the world of spirits, and much more so by angelic spirits, so exquisitely indeed that from a single idea they know a person's character. The separation of profane and holy ideas when thus conjoined cannot be effected except by means of such infernal torment that if a man were aware of it he would as carefully avoid profanation as he would avoid hell itself.

(302) This is the reason why the mysteries of faith were never revealed to the Jews. They were not even plainly told that they were to live after death, nor that the Lord would come into the world to save them. So great were the ignorance and stupidity in which they were kept, and still are kept, that they did not and do not know of the existence

of the internal man, or of anything internal, for if they had known of it, or if they now knew of it, so as to acknowledge it, such is their character that they would profane it, and there would be no hope of any salvation for them in the other life. This is what is meant by the Lord in John: He hath blinded their eyes, and stopped up their heart, that they should not see with their eyes, nor understand with their heart, and convert themselves, and I should heal them (John 12:40). And by the Lord speaking to them in parables without explaining to them their meaning, lest (as He Himself says), Seeing they should see, and hearing they should hear, and should understand (Matt. 13:13).For the same reason all the mysteries of faith were hidden from them, and were concealed under the representatives of their church, and for the same reason the prophetic style is of the same character. It is however one thing to know, and another to acknowledge. He who knows and does not acknowledge, is as if he knew not; but it is he who acknowledges and afterwards blasphemes and profanes, that is meant by these words of the Lord.

(303) A man acquires a life by all the things he is persuaded of, that is, which he acknowledges and believes. That of which he is not persuaded, or does not acknowledge and believe, does not affect his mind. And therefore no one can profane holy things unless he has been so persuaded of them that he acknowledges them, and yet denies them. Those who do not acknowledge may know, but are as if they did not know, and are like those who know things that have no existence. Such were the Jews about the time of the

Lord’s advent, and therefore they are said in the Word to be “vastated” or “laid waste” that is, to have no longer any faith. Under these circumstances it does men no injury to have the interior contents of the Word opened to them, for they are as persons seeing, and yet not seeing; hearing, and yet not hearing; whose hearts are stopped up; of whom the Lord says in Isaiah: Go and tell this people, Hearing hear ye, but understand not, and seeing see ye, but know not. Make the heart of this people fat, and make their ears heavy, and smear their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, so that they be healed (Isa. 6:9-10). That the mysteries of faith are not revealed until men are in such a state, that is, are so vastated that they no longer believe (in order, as before said, that they may not be able to profane them), the Lord also plainly declares in the subsequent verses of the same Prophet: Then said I, Lord, how long? And He said, Even until the cities are desolated, so that there be no inhabitant; and the houses, so that there be no man, and the ground be utterly desolated, and Jehovah have removed man (Isa. 6:12). He is called a “man” who is wise, or who acknowledges and believes. The Jews were thus vastated, as already said, at the time of the Lord’s advent; and for the same reason they are still kept in such vastation by their cupidities, and especially by their avarice, that although they hear of the Lord a thousand times, and that the representatives of their church are significative of Him in every particular, yet they acknowledge and believe nothing. This then was the reason why the antediluvians were cast out of the garden of Eden, and vastated even until they were no longer capable of acknowledging any truth.

(304) From all this it is evident what is meant by the words, "lest he put forth his hand, and take also of the tree of lives, and eat, and live to eternity." To "take of the tree of lives and eat" is to know even so as to acknowledge whatever is of love and faith; for "lives" in the plural denote love and faith, and to "eat" signifies here as before, to know. To "live to eternity" is not to live in the body to eternity, but to live after death in eternal damnation. A man who is "dead" is not so called because he is to die after the life of the body, but because he will live a life of death, for "death" is damnation and hell. The expression to "live" is used with a similar signification by Ezekiel: Ye hunt souls for My people, and save souls alive for yourselves, and ye have profaned Me among My people, to slay souls that will not die, and to make souls live that will not live (Ezek. 13:18-19).

(305) Verse 23. Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from which he was taken. To be "cast out of the garden of Eden" is to be deprived of all intelligence and wisdom; and to "till the ground from which he was taken" is to become corporeal, as he was previous to regeneration. That to be "cast out of the garden of Eden" is to be deprived of all intelligence and wisdom, is evident from the signification of a "garden" and of "Eden" as above; for a "garden" signifies intelligence, or the understanding of truth; and "Eden" being significative of love, signifies wisdom, or the will of good. That to "till the

ground from which he was taken" signifies to become corporeal, such as he was before regeneration, has been shown above (verse 19), where similar words occur.

(306) Verse 24. And He cast out the man; and He made to dwell from the east toward the garden of Eden cherubim, and the flame of a sword turning itself to keep the way of the tree of lives. To "cast out the man" is to entirely deprive him of all the will of good and understanding of truth, insomuch that he is separated from them, and is no longer man. To "make cherubim from the east to dwell" is to provide against his entering into any secret thing of faith; for the "east toward the garden of Eden" is the celestial, from which is intelligence; and by "cherubim" is signified the providence of the Lord in preventing such a man from entering into the things of faith. By the "flame of a sword turning itself" is signified self-love [amor proprius] with its insane desires and consequent persuasions, which are such that he indeed wishes to enter, but is carried away to corporeal and earthly things, and this for the purpose of "keeping the way of the tree of lives" that is, of preventing the profanation of holy things.

(307) It here treats of the sixth and seventh posterities, which perished by the flood, and were altogether "cast out of the garden of Eden" that is, from all understanding of truth, and became as it were not men, being left to their insane cupidities and persuasions.

(308) As the signification of the "east" and of the "garden of Eden" were given above, it is needless to dwell longer on them; but that " cherubim" denote the providence of the

Lord lest man should insanely enter into the mysteries of faith from his Own, and from what is of the senses and of memory-knowledge [sensuali et scientifico], and should thus profane them, and destroy himself, is evident from all the passages in the Word where mention is made of "cherubim." As the Jews were of such a quality that if they had possessed any clear knowledge concerning the Lord's coming, concerning the representatives or types of the church as being significative of Him, concerning the life after death, concerning the interior man and the internal sense of the Word, they would have profaned it, and would have perished eternally; therefore this was represented by the " cherubim" on the mercy-seat over the ark, upon the curtains of the tabernacle, upon the vail, and also in the temple; and it was signified that the Lord had them in keeping (Exod. 25:18-21; 26:1, 31; 1 Kings 6:23-29, 32). For the ark, in which was the testimony, signified the same as the tree of lives in this passage, namely, the Lord and the celestial things which belong solely to Him. Hence also the Lord is so often called the "God of Israel sitting on the cherubim" and hence He spake with Moses and Aaron "between the cherubim" (Exod. 25:22; Num. 7:89). This is plainly described in Ezekiel, where it is said: The glory of the God of Israel was uplifted from upon the cherub whereon He was, to the threshold of the house. And He called to the man clothed with linen, and said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men who groan and sigh for all the abominations done in the midst thereof. And to the others He said, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay to blotting out the old man, and the young man, and the virgin, the infant, and the women; defile the house, and fill the courts with the slain (Ezek. 9:3-7). And again: He said to the man clothed in linen, Go in between the wheel to beneath the cherub, and fill thy palms with coals of fire from between the cherubim, and scatter them over the city; the cherub put forth his hand from between the cherubim unto the fire which was between the cherubim, and took thereof, and put it into the palms of him that was clothed in linen, who took it and went out (Ezek. 10:2, 7). From these passages it is evident that the providence of the Lord in preventing men from entering into the mysteries of faith is signified by the "cherubim;" and that therefore they were left to their insane cupidities, here also signified by the "fire that was to be scattered over the city" and that "none should be spared."

(309) That by the "flame of a sword turning itself" is signified self-love [amor proprius] with its insane cupidities and persuasions, which are such that they desire to enter [into the mysteries of faith], but are carried away to corporeal and earthly things, might be confirmed by so many passages from the Word as would fill pages; but we will cite only these from Ezekiel: Prophesy and say, Thus saith Jehovah, Say a sword, a sword, it is sharpened, and also burnished to make a sore slaughter; it is sharpened that it may be as lightning. Let the sword be doubled the third time, the sword of his slain; the sword of a great

slaughter, which entereth into their bed-chambers, that their heart may melt, and their offenses be multiplied, I have set the terror of the sword in all their gates. Alas! it is made as lightning (Ezek. 21:9, 10, 14, 15). A "sword" here signifies the desolation of man such that he sees nothing that is good and true, but mere falsities and things contrary, denoted by "multiplying offenses." It is also said in Nahum, of those who desire to enter into the mysteries of faith, "The horseman mounting, and the flame of the sword, and the flash of the spear, and a multitude of the slain" (Nah. 3:3).

(310) Each particular expression in this verse involves so many arcana of deepest import (applicable to the genius of this people who perished by the flood, a genius totally different from that of those who lived subsequent to the flood), that it is impossible to set them forth. We will briefly observe that their first parents, who constituted the Most Ancient Church, were celestial men, and consequently had celestial seeds implanted in them; whence their descendants had seed in them from a celestial origin. Seed from a celestial origin is such that love rules the whole mind and makes it a one. For the human mind consists of two parts, the will and the understanding. Love or good belongs to the will, faith or truth to the understanding; and from love or good those most ancient people perceived what belongs to faith or truth, so that their mind was a one. With the posterity of such a race, seed of the same celestial origin necessarily remains, so that any falling away from truth and good on their part is most perilous, since their whole mind becomes so perverted as to render a

restoration in the other life scarcely possible. It is otherwise with those who do not possess celestial but only spiritual seed, as did the people after the flood, and as also do the people of the present day. There is no love in these, consequently no will of good, but still there is a capability of faith, or understanding of truth, by means of which they can be brought to some degree of charity, although by a different way, namely, by the insinuation of conscience from the Lord grounded in the knowledges of truth and the derivative good. Their state is therefore quite different from that of the antediluvians, concerning which state, of the Lord's Divine mercy hereafter. These are arcana with which the present generation are utterly unacquainted, for at the present day none know what the celestial man is nor even what the spiritual man is, and still less what is the quality of the human mind and life thence resulting, and the consequent state after death.

(311) In the other life, the state of those who perished by the flood is such that they cannot be in the world of spirits, or with other spirits, but are in a hell separated from the hells of others, and as it were under a certain mountain. This appears as an intervening mountain in consequence of their direful phantasies and persuasions. Their phantasies and persuasions are such as to produce so profound a stupor in other spirits that they do not know whether they are alive or dead, for they deprive them of all understanding of truth, so that they perceive nothing. Such also was their persuasive power during their abode in the world; and because it was foreseen that in the other life

they would be incapable of associating with other spirits without inducing on them a kind of death, they all became extinct, and the Lord of His Divine mercy induced other states on those who lived after the flood.

(312) In this verse, the state of these antediluvians is fully described, in that they were "cast out" or separated from celestial good, and in that "cherubim were placed from the east toward the garden of Eden." This expression, "from the east toward the garden of Eden" is applicable only to them, and could not be used in relation to those who lived afterwards, of whom it would have been said, "from the garden of Eden toward the east." In like manner, had the words "the flame of a sword turning itself" been applied to the people of the present day, they would have been "the sword of a flame turning itself." Nor would it have been said the "tree of lives" but the "tree of life;" not to mention other things in the series that cannot possibly be explained, being understood only by the angels, to whom the Lord reveals them; for every state contains infinite arcana, not even one of which is known to men.

(313) From what is here said of the first man, it is evident that all the hereditary evil existing at the present day did not come from him, as is falsely supposed. For it is the Most Ancient Church that is here treated of under the name of "man;" and when it is called "Adam" it signifies that man was from the ground, or that from being non-man he became man by regeneration from the Lord. This is the origin and signification of the name. But as to hereditary evil, the case is this. Everyone who commits actual sin

thereby induces on himself a nature, and the evil from it is implanted in his children, and becomes hereditary. It thus descends from every parent, from the father, grandfather, great-grandfather, and their ancestors in succession, and is thus multiplied and augmented in each descending posterity, remaining with each person, and being increased in each by his actual sins, and never being dissipated so as to become harmless except in those who are being regenerated by the Lord. Every attentive observer may see evidence of this truth in the fact that the evil inclinations of parents remain visibly in their children, so that one family, and even an entire race, may be thereby distinguished from every other.

(314) CONTINUATION CONCERNING MAN’S ENTRANCE INTO ETERNAL LIFE. After the use of light has been given to the resuscitated person, or soul, so that he can look about him, the spiritual angels previously spoken of render him all the kindly services he can in that state desire, and give him information about the things of the other life, but only so far as he is able to receive it. If he has been in faith, and desires it, they show him the wonderful and magnificent things of heaven.

(315) But if the resuscitated person or soul is not of such a character as to be willing to be instructed, he then desires to be rid of the company of the angels, which they exquisitely perceive, for in the other life there is a communication of all the ideas of thought. Still, they do not leave him even then, but he dissociates himself from them. The angels love everyone, and desire nothing more than to

render him kindly services, to instruct him, and to convey him to heaven. In this consists their highest delight.

(316) When the soul thus dissociates himself, he is received by good spirits, who likewise render him all kind offices while he is in their company. If however his life in the world has been such that he cannot remain in the company of the good, he desires to be rid of these also, and this process is repeated again and again, until he associates himself with those who are in full agreement with his former life in the world, among whom he finds as it were his own life. And then, wonderful to say, he leads with them a life like that which he had lived when in the body. But after sinking back into such a life, he makes a new beginning of life; and some after a longer time, some after a shorter, are from this borne on toward hell; but such as have been in faith toward the Lord, are from that new beginning of life led step by step toward heaven.

(317) Some however advance more slowly toward heaven, and others more quickly. I have seen some who were elevated to heaven immediately after death, of which I am permitted to mention only two instances.

(318) A certain spirit came and discoursed with me, who, as was evident from certain signs, had only lately died. At first he knew not where he was, supposing himself still to be in the world; but when he became conscious that he was in the other life, and that he no longer possessed anything, such as house, wealth, and the like, being in another kingdom, where he was deprived of all he had possessed in the world, he was seized with anxiety, and knew not where

to betake himself, or whither to go for a place of abode. He was then informed that the Lord alone provides for him and for all; and was left to himself, that his thoughts might take their wonted direction, as in the world. He now considered (for in the other life the thoughts of all may be plainly perceived) what he must do, being deprived of all means of subsistence; and while in this state of anxiety he was brought into association with some celestial spirits who belonged to the province of the heart, and who showed him every attention that he could desire. This being done, he was again left to himself, and began to think, from charity, how he might repay kindness so great, from which it was evident that while he had lived in the body he had been in the charity of faith, and he was therefore at once taken up into heaven.

(319) I saw another also who was immediately translated into heaven by the angels, and was accepted by the Lord and shown the glory of heaven; not to mention much other experience respecting others who were conveyed to heaven after some lapse of time.

CHAPTER 4

ON THE NATURE OF THE LIFE OF THE SOUL OR SPIRIT.

(320) WITH REGARD to the general subject of the life of souls, that is, of novitiate spirits, after death, I may state that much experience has shown that when a man comes into the other life he is not aware that he is in that life, but supposes that he is still in this world, and even that he is still in the body. So much is this the case that when told he is a spirit, wonder and amazement possess him, both because he finds himself exactly like a man, in his senses, desires, and thoughts, and because during his life in this world he had not believed in the existence of the spirit, or, as is the case with some, that the spirit could be what he now finds it to be.

(321) A second general fact is that a spirit enjoys much more excellent sensitive faculties, and far superior powers of thinking and speaking, than when living in the body, so that the two states scarcely admit of comparison, although spirits are not aware of this until gifted with reflection by the Lord.

(322) Beware of the false notion that spirits do not possess far more exquisite sensations than during the life of the body. I know the contrary by experience repeated thousands of times. Should any be unwilling to believe this, in consequence of their preconceived ideas concerning the nature of spirit, let them learn it by their own experience

when they come into the other life, where it will compel them to believe. In the first place spirits have sight, for they live in the light, and good spirits, angelic spirits, and angels, in a light so great that the noonday light of this world can hardly be compared to it. The light in which they dwell, and by which they see, will of the Lord’s Divine mercy be described hereafter. Spirits also have hearing, hearing so exquisite that the hearing of the body cannot be compared to it. For years they have spoken to me almost continually, but their speech also will of the Lord’s Divine mercy be described hereafter. They have also the sense of smell, which also will of the Lord’s Divine mercy be treated of hereafter. They have a most exquisite sense of touch, whence come the pains and torments endured in hell; for all sensations have relation to the touch, of which they are merely diversities and varieties. They have desires and affections to which those they had in the body cannot be compared, concerning which of the Lord’s Divine mercy more will be said hereafter. Spirits think with much more clearness and distinctness than they had thought during their life in the body. There are more things contained within a single idea of their thought than in a thousand of the ideas they had possessed in this world. They speak together with so much acuteness, subtlety, sagacity, and distinctness, that if a man could perceive anything of it, it would excite his astonishment. In short, they possess everything that men possess, but in a more perfect manner, except the flesh and bones and the attendant imperfections. They acknowledge and perceive that even while they lived in the body it was the spirit that sensated, and that although the faculty of sensation manifested itself in the body, still it was not of the body; and therefore that when the body is cast aside, the sensations are far more exquisite and perfect. Life consists in the exercise of sensation, for without it there is no life, and such as is the faculty of sensation, such is the life, a fact that anyone may observe.

(323) At the end of the chapter, several examples will be given of those who during their abode in this world had thought otherwise.

CHAPTER 4 1. And the man knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man [vir], Jehovah. 2. And she added to bear his brother Abel; and Abel was a shepherd of the flock, and Cain was a tiller of the ground. 3. And at the end of days it came to pass that Cain brought of the fruit of the ground an offering to Jehovah. 4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And Jehovah looked to Abel, and to his offering: 5. And unto Cain and unto his offering He looked not, and Cain’s anger was kindled exceedingly, and his faces fell. 6. And Jehovah said unto Cain, Why art thou wroth? and why are thy faces fallen? 7. If thou doest well, art thou not exalted? and if thou doest not well, sin lieth at the door; and to thee is his desire, and thou rulest over him. 8. And Cain talked to Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. 9. And Jehovah said to Cain, Where is Abel thy brother? And he said, I know not, am I my brother’s keeper? 10. And He said, What hast thou done? the voice of thy brother’s bloods crieth to Me from the ground. 11. And now art thou cursed from the ground, which hath opened its mouth to receive thy brother’s bloods from thy hand. 12. When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth. 13. And Cain said unto Jehovah, Mine iniquity is greater than can be taken away. 14. Behold, Thou hast cast me out this day from the faces of the ground; and from Thy faces shall I be hid, and I shall be a fugitive and a wanderer in the earth; and it shall come to pass that everyone that findeth me shall slay me. 15. And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah set a mark upon Cain, lest any finding him should smite him. 16. And Cain went out from the faces of Jehovah, and dwelt in the land of Nod, toward the east of Eden. 17. And Cain knew his wife, and she conceived and bare Enoch; and he was building a city, and called the name of the city after the name of his son, Enoch. 18. And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech. 19. And Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah. 20. And Adah bare Jabal; he was the father of the dweller in tents, and of cattle. 21. And his brother’s name was Jubal; he was the father of everyone that playeth upon the harp and organ. 22. And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brass and iron; and the sister of Tubal-Cain was Naamah.

23. And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, and with your ears perceive my speech, for I have slain a man to my wounding, and a little one to my hurt. 24. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. 25. And the man knew his wife again, and she bare a son, and called his name Seth; for God hath appointed me another seed instead of Abel; for Cain slew him. 26. And to Seth, to him also there was born a son; and he called his name Enosh: then began they to call upon the name of Jehovah.

(324) THE CONTENTS Doctrines separated from the church, or heresies, are here treated of; and a new church that was afterwards raised up, called “Enosh.”

(325) The most Ancient Church had faith in the Lord through love; but there arose some who separated faith from love. The doctrine of faith separated from love was called “Cain;” and charity, which is love toward the neighbor, was called “Abel” (verses 1, 2).

(326) The worship of each is described, that of faith separated from love, by the “offering of Cain;” and that of charity, by the “offering of Abel” (verses 3, 4). That worship from charity was acceptable, but not worship from separated faith (verses 4, 5).

(327) That the state of those who were of separated faith became evil, is described by Cain’s “anger being kindled, and his countenance falling” (verses 5, 6).

(328) And that the quality of the faith is known from the charity; and that charity wishes to be with faith, if faith is

not made the principal, and is not exalted above charity (verse 7).

(329) That charity was extinguished in those who separated faith, and set it before charity, is described by “Cain slaying his brother Abel” (verses 8, 9).

(330) Charity extinguished is called the “voice of bloods” (verse 10); perverted doctrine, the “curse from the ground” (verse 11); the falsity and evil originating thence, the “fugitive and wanderer in the earth” (verse 12). And as they had averted themselves from the Lord, they were in danger of eternal death (verses 13, 14). But as it was through faith that charity would afterwards be implanted, faith was made inviolable, and this is signified by the “mark set upon Cain” (verse 15). And its removal from its former position is denoted by “Cain dwelling toward the east of Eden” (verse 16).

(331) The amplification of this heresy is called “Enoch” (verse 17).

(332) The heresies that sprang from this one are also called by their names, in the last of which, called Lamech, there was nothing of faith remaining (verse 18).

(333) A new church then arose, which is meant by “Adah and Zillah” and is described by their sons “Jabal” Jubal” and “Tubal-Cain;” the celestial things of the church by “Jabal” the spiritual by “Jubal” and the natural by “Tubal-Cain” (verses 19-22).

(334) That this church arose when everything of faith and charity was extinguished, and had violence done to it, which

was in the highest degree sacrilegious, is described (verses 23, 24).

(335) A summary of the subject is given: that after faith, signified by “Cain” had extinguished charity, a new faith was given by the Lord, whereby charity was implanted. This faith is called “Seth” (verse 25).

(336) The charity implanted by faith is called “Enosh” or another “man” [homo], which is the name of that church (verse 26).

(337) THE INTERNAL SENSE As this chapter treats of the degeneration of the Most Ancient Church, or the falsification of its doctrine, and consequently of its heresies and sects, under the names of Cain and his descendants, it is to be observed that there is no possibility of understanding how doctrine was falsified, or what was the nature of the heresies and sects of that church, unless the nature of the true church be rightly understood. Enough has been said above concerning the Most Ancient Church, showing that it was a celestial man, and that it acknowledged no other faith than that which was of love to the Lord and toward the neighbor. Through this love they had faith from the Lord, or a perception of all the things that belonged to faith, and for this reason they were unwilling to mention faith, lest it should be separated from love, as was shown above (n. 200, 203). [2] Such is the celestial man, and such he is described by representatives in David, where the Lord is spoken of as the king, and the celestial man as the king’s son: Give the king Thy judgments, and Thy righteousness to the king’s son. The

mountains shall bring peace to the people, and the hills in righteousness. They shall fear Thee with the sun, and toward the faces of the moon, generation of generations. In his days shall the righteous flourish, and abundance of peace, until there be no moon (Ps. 72:1, 3, 5, 7). By the "sun" is signified love; by the "moon" faith; by "mountains" and "hills" the Most Ancient Church; by "generation of generations" the churches after the flood; "until there be no moon" is said because faith shall be love. (See also what is said in Isaiah 30:26.) [3] Such was the Most Ancient Church, and such was its doctrine. But the case is far different at this day, for now faith takes precedence over charity, but still through faith charity is given by the Lord, and then charity becomes the principal. It follows from this that in the most ancient time doctrine was falsified when they made confession of faith, and thus separated it from love. Those who falsified doctrine in this way, or separated faith from love, or made confession of faith alone, were then called "Cain;" and such a thing was then regarded as an enormity.

(338) Verse l. And the man knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man [vir], Jehovah. By the "man and Eve his wife" is signified the Most Ancient Church, as has been made known; its first offspring, or firstborn, is faith, which is here called "Cain;" her saying "I have gotten a man, Jehovah" signifies that with those called "Cain" faith was recognized and acknowledged as a thing by itself.

(339) In the three foregoing chapters it has been sufficiently shown that by the “man and his wife” is signified the Most Ancient Church, so that it cannot be doubted, and this being admitted, it is evident that the conception and the birth effected by that church were of the nature we have indicated. It was customary with the most ancient people to give names, and by names to signify things, and thus frame a genealogy. For the things of the church are related to each other in this way, one being conceived and born of another, as in generation. Hence it is common in the Word to call things of the church “conceptions” “births” “offspring” “infants” “little ones” “sons” “daughters” “young men” and so on. The prophetical parts of the Word abound in such expressions.

(340) That the words “I have gotten a man, Jehovah” signify that with such as are called “Cain” faith is recognized and acknowledged as a thing by itself, is evident from what was said at the beginning of this chapter. Previously, they had been as it were ignorant of what faith is, because they had a perception of all the things of faith. But when they began to make a distinct doctrine of faith, they took the things they had a perception of and reduced them into doctrine, calling it “I have gotten a man, Jehovah” as if they had found out something new; and thus what was before inscribed on the heart became a mere matter of knowing. In ancient times they gave every new thing a name, and in this way set forth the things involved in the names. Thus the signification of the name Ishmael is explained by the saying, “Jehovah hath heard her affliction” (Gen. 16:11); that of Reuben, by the

expression, “Jehovah hath looked upon my affliction” (Gen. 29:32); the name Simeon, by the saying, “Jehovah hath heard that I was less dear” (Gen. 29:33); and that of Judah by, “This time will I praise Jehovah” (Gen. 29:35); and an altar built by Moses was called, “Jehovah my banner” (Exod. 17:15). In like manner the doctrine of faith is here denominated “I have gotten a man, Jehovah” or “Cain.”

(341) Verse 2. And she added to bear his brother Abel; and Abel was a shepherd of the flock, and Cain was a tiller of the ground. The second offspring of the church is charity, signified by “Abel” and “brother;” a “shepherd of the flock” denotes one who exercises the good of charity; and a “tiller of the ground” is one who is devoid of charity, however much he may be in faith separated from love, which is no faith.

(342) That the second offspring of the church is charity, is evident from the fact that the church conceives and brings forth nothing else than faith and charity. The same is signified by the first children of Leah from Jacob; “Reuben” denoting faith; “Simeon” faith in act; and “Levi” charity (Gen. 29:32, 33, 34), wherefore also the tribe of Levi received the priesthood, and represented the “shepherd of the flock.” As charity is the second offspring of the church, it is called “brother” and is named “Abel.”

(343) That a “shepherd of the flock” is one who exercises the good of charity, must be obvious to everyone, for this is a familiar figure in the Word of both Old and New Testaments. He who leads and teaches is called a “shepherd” and those who are led and taught are called the

“flock.” He who does not lead to the good of charity and teach it, is not a true shepherd; and he who is not led to good, and does not learn what is good, is not of the flock. It is scarcely necessary to confirm this signification of “shepherd” and “flock” by quotations from the Word; but the following passages may be cited. In Isaiah: The Lord shall give the rain of thy seed, wherewith thou sowest the ground, and bread of the increase of the ground; in that day shall He feed thy cattle in a broad meadow (Isa. 30:23), where “bread of the increase of the ground” denotes charity. Again: The Lord Jehovih shall feed His flock like a shepherd; He shall gather the lambs into His arm, and carry them in His bosom, and shall gently lead those that are with young (Isa. 40:11). In David: Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest on the cherubim, shine forth (Ps. 80:1). In Jeremiah: I have likened the daughter of Zion to a comely and delicate woman; the shepherds and their flocks shall come unto her, they shall pitch tents near her round about, they shall feed everyone his own space (Jer. 6:2, 3). In Ezekiel: Thus saith the Lord Jehovih, I will multiply them as a flock of man, as a hallowed flock, as the flock of Jerusalem in her appointed times; so shall the waste cities be filled with the flock of man (Ezek. 36:37-38). In Isaiah: All the flocks of Arabia shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee (Isa. 60:7). They who lead the flock to the good of charity are they who “gather the flock;” but they who do not lead them to the good of charity “scatter the flock;” for all gathering together and union are of charity, and all dispersion and disunion are from want of charity.

(344) What avails faith, that is, the memory-knowledge [scientia], the knowledge [cognitio], and the doctrine of faith, but that the man may become such as faith teaches? And the primary thing that it teaches is charity (Mark 12:28-35; Matt. 22:34-39). This is the end of all it has in view, and if this be not attained, what is all knowledge or doctrine but a mere empty nothing?

(345) That a "tiller of the ground" is one who is devoid of charity, however much he may be in faith separated from love, which is no faith, is evident from what follows: that Jehovah had no respect to his offering, and that he slew his brother, that is, destroyed charity, signified by "Abel." Those were said to "till the ground" who look to bodily and earthly things, as is evident from what is said in Gen. 3:19, 23, where we read that the man was "cast out of the garden of Eden to till the ground."

(346) Verse 3. And at the end of days it came to pass that Cain brought of the fruit of the ground an offering to Jehovah. By the "end of days" is meant in process of time; by the "fruit of the ground" the works of faith without charity; and by "an offering to Jehovah" worship thence derived.

(347) That by the "end of days" is signified in process of time, is evident to all. At first, and while there was simplicity in it, the doctrine here called "Cain" does not appear to have been so unacceptable as it became afterwards, as is evident from the fact that they called their offspring a "man

Jehovah.” Thus at first faith was not so far separated from love as at the “end of days” or in process of time; as is wont to be the case with every doctrine of true faith.

(348) That by the “fruit of the ground” are meant the works of faith without charity, appears also from what follows; for the works of faith devoid of charity are works of no faith, being in themselves dead, for they are solely of the external man. Of such it is written in Jeremiah: Wherefore doth the way of the wicked prosper? Thou hast planted them, they also have taken root; they have gone on, they also bear fruit; Thou art near in their mouth, and far from their reins; how long shall the land mourn, and the herb of every field wither? (Jer. 12:1, 2, 4). “Near in the mouth, but far from the reins” denotes those who are of faith separated from charity, concerning whom it is said that “the land mourns.” In the same Prophet such works are called the “fruit of works:” The heart is deceitful [supplantativum] above all things, and it is desperate, who can know it? I Jehovah search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his works (Jer. 17:9, 10). In Micah: The land shall be desolate because of them that dwell therein, for the fruit of their works (Mic. 7:13). That such “fruit” is no fruit, or that the “work” is dead, and that both fruit and root perish, is thus declared in Amos: I destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath (Amos 2:9). And in David: Their fruit shalt Thou destroy from the earth, and their seed from the

sons of man (Ps. 21:10). But the works of charity are living, and of them it is declared that they “take root downward, and bear fruit upward;” as in Isaiah: The remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward (Isa. 37:31). To “bear fruit upward” is to act from charity. Such fruit is called the “fruit of excellence” in the same Prophet: In that day shall the shoot of Jehovah be beautiful and glorious, and the fruit of the earth excellent and comely for them that are escaped of Israel (Isa. 4:2). It is also the “fruit of salvation” and is so called by the same Prophet: Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth the fruit of salvation, and let righteousness spring up together; I Jehovah will create it (Isa. 45:8).

(349) That by an “offering” is meant worship, is evident from the representatives of the Jewish Church, in which, sacrifices of every kind, as well as the first fruits of the earth and of all its produce, and the oblation of the firstborn, were called “offerings” in which their worship consisted. And as they all represented heavenly things, and all had reference to the Lord, it must be obvious to everyone that true worship was signified by these offerings. For what is a representative without the thing it represents? or what is an external religion without an internal but a kind of idol and a thing of death? The external has life from things internal, that is, through these from the Lord. From these considerations it is evident that all the offerings of a representative church signify the

worship of the Lord; and concerning these of the Lord’s Divine mercy we shall treat in particular in the following pages. That by “offerings” in general is meant worship, is evident in the Prophets throughout, as in Malachi: Who shall abide the day of His coming? He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, and they shall offer unto Jehovah an offering in righteousness. Then shall the offering of Judah and of Jerusalem be pleasant unto Jehovah, as in the days of eternity, and as in ancient years (Mal. 3:2-4). An “offering in righteousness” is an internal offering, which the “sons of Levi” that is, holy worshipers, will offer. The “days of eternity” signify the Most Ancient Church, and the “ancient years” the Ancient Church. In Ezekiel: In the mountain of My holiness, in the mountain of the height of Israel, there shall all the house of Israel, all that land, worship Me; there will I accept them, and there will I require your oblations, and the first-fruits of your offerings, in all your sanctifyings (Ezek. 20:40). “Oblations” and the “first fruits of the offerings in the sanctifyings” are likewise works sanctified by charity from the Lord. In Zephaniah: From beyond the rivers of Ethiopia My suppliants shall bring Mine offering (Zeph. 3:10). “Ethiopia” denotes those who are in possession of celestial things, which are love, charity, and the works of charity.

(350) Verse 4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof; and Jehovah looked to Abel, and to his offering. By “Abel” here as before is signified charity; and by the “firstlings of the flock” is signified that

which is holy, which is of the Lord alone; by "fat" is signified the celestial itself, which also is of the Lord; and by "Jehovah looking unto Abel, and to his offering" that the things of charity, and all worship grounded in charity, were well-pleasing to the Lord.

(351) That "Abel" signifies charity has been shown before. By charity is meant love toward the neighbor, and mercy; for he who loves his neighbor as himself is also compassionate toward him in his sufferings, as toward himself.

(352) That the "firstlings of the flock" signify that which is of the Lord alone, is evident from the firstlings or firstborn in the representative church, which were all holy, because they had relation to the Lord, who alone is the "firstborn." Love and the faith thence derived are the "firstborn." All love is of the Lord, and not one whit of it is of man, therefore the Lord alone is the "firstborn." This was represented in the ancient churches by the firstborn of man and of beast being sacred to Jehovah (Exod. 13:2, 12, 15); and by the tribe of Levi, which in the internal sense signifies love-though Levi was born after Reuben and Simeon who in the internal sense signify faith-being accepted instead of all the firstborn, and constituting the priesthood (Num. 3:40-45; 8:14-20). Of the Lord as the firstborn of all, with respect to His human essence, it is thus written in David: He shall call Me, My Father, My God, and the rock of My salvation. I will also make Him My firstborn, high above the kings of the earth (Ps. 89:26-27).And in John: Jesus Christ the firstborn of the dead, and the prince of the kings of the earth (Rev.

1:5). Observe that the firstborn of worship signify the Lord, and the firstborn of the church, faith.

(353) By “fat” is signified the celestial itself, which is also of the Lord. The celestial is all that which is of love. Faith also is celestial when it is from love. Charity is the celestial. All the good of charity is the celestial. All these were represented by the various kinds of fat in the sacrifices, and distinctively by that which covered the liver, or the caul; by the fat upon the kidneys; by the fat covering the intestines, and upon the intestines; which were holy, and were offered up as burnt-offerings upon the altar (Exod. 29:13, 22; Lev. 3:3, 4, 14; 4:8-9, 19, 26, 31, 35; 8:16, 25). They were therefore called the “bread of the offering by fire for a rest unto Jehovah” (Lev. 3:14, 16). For the same reason the Jewish people were forbidden to eat any of the fat of the beasts by what is called “a perpetual statute throughout your generations” (Lev. 3:17; 7:23, 25). This was because that church was such that it did not even acknowledge internal, much less celestial things. [2] That “fat” signifies celestial things, and the goods of charity, is evident in the Prophets; as in Isaiah: in Isaiah: Wherefore do ye weigh silver for that which is not bread? and your labor for that which satisfieth not? Attend ye diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness (Isa. 55:2). And in Jeremiah: I will fill the soul of the priests with fatness, and My people shall be satiated with My good (Jer. 31:14), where it is very evident that fatness is not meant, but celestial spiritual good. So in David: They are filled with the fatness of Thy house, and Thou makest

them drink of the river of Thy deliciousnesses. For with Thee is the fountain of lives; in Thy light we see light (Ps. 36:8-9).Here “fatness” and the “fountain of lives” signify the celestial, which is of love; and the “river of deliciousnesses” and “light” the spiritual, which is of faith from love. Again in David: My soul shall be satiated with marrow and fatness, and my mouth shall praise Thee with lips of songs (Ps. 63:5), where in like manner “fat” denotes the celestial, and “lips of songs” the spiritual. That it is what is celestial is very evident, because it will satiate the soul. For the same reason the first fruits, which were the firstborn of the earth, are called “fat” (Num. 18:12). [3] As celestial things are of innumerable genera, and still more innumerable species, they are described in general in the song which Moses recited before the people: Butter of kine, and milk of the flock, with fat of lambs and of rams, the sons of Bashan, and of goats, with the fat of the kidneys of wheat; and thou shalt drink the blood of the grape, unmixed (Deut. 32:14). It is impossible for anyone to know the signification of these expressions except from the internal sense. Without the internal sense, such expressions as the “butter of kine” the “milk of sheep” the “fat of lambs” the “fat of rams and goats” the “sons of Bashan” the “fat of the kidneys of wheat” and the “blood of the grape” would be words and nothing more, and yet they all and each signify genera and species of celestial things.

(354) That “Jehovah looked to Abel, and to his offering” signifies that the things of charity, and all worship grounded

therein, are pleasing to the Lord, has been explained before, as regards both "Abel" and his "offering."

(355) Verse 5. But to Cain and his offering He looked not; and Cain's anger was kindled exceedingly, and his faces fell. By "Cain" as has been stated, is signified faith separated from love, or such a doctrine as admits of the possibility of this separation; by his "offering not being looked to" is signified as before that his worship was unacceptable. By "Cain's anger being kindled exceedingly, and his faces falling" is signified that the interiors were changed. By "anger" is denoted that charity had departed; and by the "faces" the interiors, which are said to "fall" when they are changed.

(356) That by "Cain" is signified faith separated from love, or a doctrine that admits of this separation; and that "to his offering He looked not" signifies that his worship was not acceptable, has been shown before.

(357) That "Cain's anger was kindled" signifies that charity had departed, is evident from what is afterwards related of his killing his brother Abel, by whom is signified charity. Anger is a general affection resulting from whatever is opposed to self-love and its cupidities. This is plainly perceived in the world of evil spirits, for there exists there a general anger against the Lord, in consequence of evil spirits being in no charity, but in hatred, and whatever does not favor self-love [amori proprio] and the love of the world, excites opposition, which is manifested by anger. In the Word, "anger" "wrath" and even "fury" are frequently predicated of Jehovah, but they are of man, and are

attributed to Jehovah because it so appears, for a reason mentioned above. Thus it is written in David: He sent against them the anger of His nostril, and wrath, and fury, and trouble, and an immission of evil angels; He hath weighed a path for His anger, He withheld not their soul from death (Ps. 78:49-50). Not that Jehovah ever sends anger upon anyone, but that men bring it upon themselves; nor does He send evil angels among them, but man draws them to himself. And therefore it is added, that He "hath weighed a path for His anger, and withheld not their soul from death;" and therefore it is said in Isaiah, "To Jehovah shall he come, and all that were incensed against Him shall be ashamed" (Isa. 45:24), whence it is evident that "anger" signifies evils, or what is the same, a departure from charity.

(358) That by the "faces falling" is signified that the interiors were changed, is evident from the signification of the "face" and of its "falling." The face, with the ancients, signified internal things, because internal things shine forth through the face; and in the most ancient times men were such that the face was in perfect accord with the internals, so that from a man's face everyone could see of what disposition or mind he was. They considered it a monstrous thing to show one thing by the face and think another. Simulation and deceit were then considered detestable, and therefore the things within were signified by the face. When charity shone forth from the face, the face was said to be "lifted up;" and when the contrary occurred, the face was said to "fall;" wherefore it is also predicated of the Lord

that He “lifts up His faces upon man” as in the benediction (Num. 6:26; and in Ps. 4:6), by which is signified that the Lord gives charity to man. What is meant by the “face falling” appears from Jeremiah: I will not make My face to fall toward you, for I am merciful, saith Jehovah (Jer. 3:12). The “face of Jehovah” is mercy, and when He “lifts up His face” upon anyone, it signifies that out of mercy He gives him charity; and the reverse when He “makes the face to fall” that is, when man’s face falls.

(359) Verse 6. And Jehovah said unto Cain, Why is thine anger kindled? and why are thy faces fallen? “Jehovah said unto Cain” means that conscience dictated; that his “anger was kindled, and that his countenance fell” signifies as before that charity had departed, and that the interiors were changed.

(360) That “Jehovah said unto Cain” means that conscience dictated, needs no confirmation, as a similar passage was explained above.

(361) Verse 7. If thou doest well, is there not an uplifting? and if thou doest not well, sin lieth at the door; and to thee is his desire, and thou rulest over him. “If thou doest well, an uplifting” signifies that if thou art well disposed thou hast charity; “if thou doest not well, sin lieth at the door” signifies that if thou art not well disposed thou hast no charity, but evil. “To thee is his desire, and thou rulest over him” signifies that charity is desirous to be with thee, but cannot because thou desirest to rule over it.

(362) The doctrine of faith called “Cain” is here described, which in consequence of separating faith from love,

separated it also from charity, the offspring of love. Wherever there is any church, there arise heresies, because while men are intent on some particular article of faith they make that the main thing; for such is the nature of man's thought that while intent on some one thing he sets it before any other, especially when his imagination claims it as a discovery of his own, and when the love of self and of the world puff him up. Everything then seems to agree with and confirm it, until at last he will swear that it is so, even if it is false. Just in this way those called "Cain" made faith more essential than love, and as they consequently lived without love, both the love of self and the phantasy thence derived conspired to confirm them in it.

(363) The nature of the doctrine of faith that was called "Cain" is seen from the description of it in this verse, from which it appears that charity was capable of being joined to faith, but so that charity and not faith should have the dominion. On this account it is first said, "If thou doest well art thou not uplifted?" signifying, If thou art well disposed, charity may be present; for to "do well" signifies, in the internal sense, to be well disposed, since doing what is good comes from willing what is good. In ancient times action and will made a one; from the action they saw the will, dissimulation being then unknown. That an "uplifting" signifies that charity is present, is evident from what has been already said about the face, that to "lift up the face" is to have charity, and that for the "face to fall" is the contrary.

(364) Secondly, it is said, “If thou doest not well, sin lieth at the door” which signifies, If thou art not well disposed, there is no charity present, but evil. Everybody can see that “sin lying at the door” is evil ready and desirous to enter; for when there is no charity there are unmercifulness and hatred, consequently all evil. Sin in general is called the “devil” who, that is, his crew of infernals, is ever at hand when man is destitute of charity; and the only means of driving away the devil and his crew from the door of the mind, is love to the Lord and toward the neighbor.

(365) In the third place it is said, “Unto thee is his desire, and thou rulest over him” by which is signified that charity is desirous to abide with faith, but cannot do so because faith wishes to rule over it, which is contrary to order. So long as faith seeks to have the dominion, it is not faith, and only becomes faith when charity rules; for charity is the principal of faith, as was shown above. Charity maybe compared to flame, which is the essential of heat and light, for heat and light are from it; and faith in a state of separation may be compared to light that is without the heat of flame, when indeed there is light, but it is the light of winter in which everything becomes torpid and dies.

(366) Verse 8. And Cain spake to Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. “Cain spake to Abel” signifies an interval of time. “Cain” as before stated, signifies faith separated from love; and “Abel” charity, the brother of faith, on which account he is here twice called his “brother.” A “field” signifies whatever is of doctrine.

"Cain rose up against Abel his brother, and slew him" signifies that separated faith extinguished charity.

(367) It is unnecessary to confirm these things by similar passages from the Word, except so far as to prove that charity is the "brother" of faith, and that a "field" signifies whatever is of doctrine. That charity is the "brother" of faith is evident to everyone from the nature or essence of faith. This brotherhood was represented by Esau and Jacob, and was the ground of their dispute about the birthright and the consequent dominion. It was also represented by Pharez and Zarah, the sons of Tamar by Judah (Gen. 38:28, 29, 30); and by Ephraim and Manasseh (Gen. 48:13, 14); and in both of these, as well as in other similar cases, there is a dispute about the primogeniture and the consequent dominion. For both faith and charity are the offspring of the church. Faith is called a "man" as was Cain, in verse 1 of this chapter, and charity is called a "brother" as in Isa. 19:2; Jer. 13:14; and other places. The union of faith and charity is called "the covenant of brethren" (Amos 1:9). Similar to the signification of Cain and Abel, was that of Jacob and Esau, as just said; in that Jacob also was desirous of supplanting his brother Esau, as is evident also in Hosea: To visit upon Jacob his ways, according to his doings will He recompense him; he supplanted his brother in the womb (Hos. 12:2-3). But that Esau, or the charity represented by Esau, should nevertheless at length have the dominion, appears from the prophetic prediction of their father Isaac: By thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou hast the dominion, that

thou shalt break his yoke from off thy neck (Gen. 27:40).Or what is the same, the Church of the Gentiles, or new church, is represented by Esau, and the Jewish Church is represented by Jacob; and this is the reason for its being so often said that the Jews should acknowledge the Gentiles as brethren; and in the Church of the Gentiles, or primitive church, all were called brethren, from charity. Such as hear the Word and do it are likewise called brethren by the Lord (Luke 8:21); those who hear are such as have faith; those who do are such as have charity; but those who hear, or say that they have faith, and do not, or have not charity, are not brethren, for the Lord likens them unto fools (Matt. 7:24, 26).

(368) That a "field" signifies doctrine, and consequently whatever belongs to the doctrine of faith and charity, is evident from the Word, as in Jeremiah: O My mountain in the field, I will give thy possessions [facultates] and all thy treasures for a spoil (Jer. 17:3). In this passage "field" signifies doctrine; "possessions" and "treasures" denote the spiritual riches of faith, or the things that belong to the doctrine of faith. In the same: Shall the snow of Lebanon fail from the rock of My field? (Jer. 18:14). It is declared concerning Zion, when destitute of the doctrine of faith, that she shall be "plowed like a field" (Jer. :26:18, Micah 3:12). In Ezekiel: He took of the seed of the land, and set it in a field of sowing (Ezek. 17:5), treating of the church and of its faith; for doctrine is called a "field" from the seed in it. In the same: And let all the trees of the field know that I Jehovah bring down the high tree (Ezek. 17:24). In Joel:

The field is laid waste, the ground mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth, the husbandmen are ashamed, the harvest of the field is perished, all the trees of the field are withered (Joel 1:10-12), where the “field” signifies doctrine, “trees” knowledges, and “husbandmen” worshipers. In David: The field shall exult and all that is therein; then shall all the trees of the forest sing (Ps. 96:12),where it is perfectly evident that the field cannot exult, nor the trees of the forest sing; but things that are in man, which are the knowledges of faith. In Jeremiah: How long shall the land mourn, and the herb of every field wither? (Jer. 12:4), where it is also evident that neither the land nor the herbs of the field can mourn; but that the expressions relate to something in man while in a state of vastation. A similar passage occurs in Isaiah: The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands (Isa. 55:12). The Lord also in His prediction concerning the consummation of the age calls the doctrine of faith a “field:” Then shall two be in the field, the one shall be taken and the other left (Matt. 24:40; Luke 17:36), where by a “field” is meant the doctrine of faith, both true and false. As a “field” signifies doctrine, whoever receives a seed of faith, whether a man, the church, or the world, is also called a “field.”

(369) From this then it follows that the words “Cain rose up against his brother Abel, and slew him, when they were in the field together” denote that while both faith and charity were from the doctrine of faith, yet faith separate from love

could not but disregard and thereby extinguish charity; as is the case at the present day with those who maintain that faith alone saves, without a work of charity, for in this very supposition they extinguish charity, although they know and confess with their lips that faith is not saving unless there is love.

(370) Verse 9. And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not, am I my brother's keeper? "Jehovah said unto Cain" signifies a certain perceptivity from within that gave them a dictate concerning charity or the "brother Abel." Cain's reply, "I know not, am I my brother's keeper?" signifies that faith considered charity as nothing, and was unwilling to be subservient to it, consequently that faith altogether rejected everything of charity. Such did their doctrine become.

(371) By the "speaking of Jehovah" the most ancient people signified perception, for they knew that the Lord gave them the faculty to perceive. This perception could continue no longer than while love was the principal. When love to the Lord ceased, and consequently love toward the neighbor, perception perished; but insofar as love remained, perception remained. This perceptive faculty was proper to the Most Ancient Church, but when faith became separated from love, as in the people after the flood, and charity was given through faith, then conscience succeeded, which also gives a dictate, but in a different way, of which, by the Lord's Divine mercy, hereafter. When conscience dictates, it is in like manner said in the Word that "Jehovah speaks;"

because conscience is formed from things revealed, and from knowledges, and from the Word; and when the Word speaks, or dictates, it is the Lord who speaks; hence nothing is more common, even at the present day, when referring to a matter of conscience, or of faith, than to say, “the Lord says.”

(372) To be a “keeper” signifies to serve, like the “door-keepers” and “porters” (that is, the keepers of the threshold), in the Jewish Church. Faith is called the “keeper” of charity, from the fact that it ought to serve it, but it was according to the principles of the doctrine called “Cain” that faith should rule, as was said in verse 7.

(373) Verse 10. And He said, What hast thou done? The voice of thy brother’s bloods crieth to Me from the ground. The “voice of thy brother’s bloods” signifies that violence had been done to charity; the “crying of bloods” is the accusation of guilt, and “ground” signifies a schism, or heresy.

(374) That the “voice of bloods” signifies that violence had been done to charity, is evident from many passages in the Word, in which “voice” denotes anything that accuses, and “blood” any kind of sin, and especially hatred; for whosoever bears hatred toward his brother, kills him in his heart; as the Lord teaches: Ye have heard that it was said to them of old, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother rashly shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but

whosoever shall say, Thou fool, shall be in danger of the hell of fire (Matt. 5:21, 22), by which words are meant the degrees of hatred. Hatred is contrary to charity, and kills in whatever way it can, if not with the hand, yet in spirit, and is withheld only by external restraints from the deed of the hand. Therefore all hatred is “blood” as in Jeremiah: Why makest thou thy way good to seek love? Even in thy skirts are found the bloods of the souls of the needy innocent ones (Jer. 2:33-34). [2] And as hatred is denoted by “blood” so likewise is every kind of iniquity, for hatred is the fountain of all iniquities. As in Hosea: Swearing falsely, and lying, and killing, and stealing, and committing adultery, they rob, and bloods, in bloods have they touched; therefore shall the land mourn, and everyone that dwelleth therein shall languish (Hos. 4:2-3). And in Ezekiel, speaking of unmercifulness: Wilt thou judge the city of bloods, and make known to her all her abominations? a city that sheddeth bloods in the midst of it. Thou art become guilty through thy blood that thou hast shed (Ezek. 22:2-4, 6, 9). In the same: The land is full of the judgment of bloods, and the city is full of violence (Ezek. 7:23). And in Jeremiah: For the sins of the prophets of Jerusalem, and the iniquities of her priests, that have shed the blood of the righteous in the midst of her, they wander blind in the streets, they have been polluted with blood (Lam. 4:13-14). 13, 14). In Isaiah: When the Lord shall wash away the filth of the daughters of Zion, and shall have purged the bloods of Jerusalem from the midst, with the spirit of judgment, and with the spirit of burning (Isa. 4:4). And again: Your palms are defiled in blood, and your fingers in iniquity (Isa. 59:3). In Ezekiel, speaking of the abominations of Jerusalem, which are called "bloods:" I passed by thee, and saw thee trampled in thine own bloods, and I said unto thee, Live in thy bloods, yea, I said unto thee, Live in thy bloods (Ezek. 16:6, 22). [3] The unmercifulness and hatred of the last times are also described by "blood" in the Revelation (16:3, 4). "Bloods" are mentioned in the plural, because all unjust and abominable things gush forth from hatred, as all good and holy ones do from love. Therefore he who feels hatred toward his neighbor would murder him if he could, and indeed does murder him in any way he can; and this is to do violence to him, which is here properly signified by the "voice of bloods."

(375) A "voice crying" and the "voice of a cry" are common forms of expression in the Word, and are applied to every case where there is any noise, tumult, or disturbance, and also on the occasion of any happy event (as in Exod. 32:17-18; Zeph. 1:9-10; Isa. 65:19; Jer. 48:3). In the present passage it denotes accusation.

(376) From this it follows that the "crying of bloods" signifies the accusation of guilt; for those who use violence are held guilty. As in David: Evil shall slay the wicked, and they that hate the righteous shall be guilty (Ps. 34:21). In Ezekiel: Thou city art become guilty by the blood which thou hast shed (Ezek. 22:4).

(377) That the "ground" here signifies a schism or heresy, is evident from the fact that a "field" signifies doctrine, and therefore the "ground" having the field in it, is a schism.

Man himself is the “ground” and also the “field” because these things are inseminated in him, for man is man from what is inseminated in him, a good and true man from goods and truths, an evil and false man from evils and falsities. He who is in any particular doctrine or heresy is named from it, and so in the passage before us the term “ground” is used to denote a schism or heresy in man.

(378) Verse 11. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother’s bloods from thy hand. “Cursed art thou from the ground” signifies that through the schism he had become averted; “which hath opened its mouth” signifies that the heresy taught them; to “receive thy brother’s bloods from thy hand” signifies that it did violence to charity, and extinguished it.

(379) That these things are signified, is evident from what has gone before; and that to be “cursed” is to be averse to good, has been already shown (n. 245). For iniquities and abominations, or hatreds, are what avert man, so that he looks downward only, that is, to bodily and earthly things, thus to those which are of hell. This takes place when charity is banished and extinguished, for then the bond which connects the Lord with man is severed, since only charity, or love and mercy, are what conjoin us with Him, and never faith without charity, for this is no faith, being mere knowledge, such as the infernal crew themselves may possess, and by which they can craftily deceive the good, and feign themselves angels of light; and as the most wicked preachers are sometimes wont to do, with a zeal like that of piety, although nothing is further from their hearts

than that which proceeds from their lips. Can anyone be of judgment so weak as to believe that faith alone in the memory, or the thought thence derived, can be of any avail, when everybody knows from his own experience that no one esteems the words or assenting of another, no matter of what nature, when they do not come from the will or intention? It is this that makes them pleasing, and that conjoins one man with another. The will is the real man, and not the thought or speech which he does not will. A man acquires his nature and disposition from the will, because this affects him. But if anyone thinks what is good, the essence of faith, which is charity, is in the thought, because the will to do what is good is in it. But if he says that he thinks what is good, and yet lives wickedly, he cannot possibly will anything but what is evil, and there is therefore no faith.

(380) Verse 12. When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth. To "till the ground" signifies to cultivate this schism or heresy; "it shall not yield unto thee its strength" signifies that it is barren. To be a "fugitive and a wanderer in the earth" is not to know what is good and true.

(381) That to "till the ground" means to cultivate this schism or heresy, appears from the signification of "ground" of which we have just now spoken; and that its "not yielding its strength" denotes its barrenness, is evident both from what was said concerning ground, and from the words themselves, as well as from this consideration, that those

who profess faith without charity, profess no faith, as was said above.

(382) That to be a "fugitive and a wanderer in the earth" signifies not to know what is good and true, is evident from the signification of "wandering" and "fleeing away" in the Word. As in Jeremiah: The prophets and priests wander blind in the streets, they have been polluted in blood; the things they cannot do they touch with garments (Lam. 4:13, 14), where "prophets" are those who teach, and "priests" those who live accordingly; to "wander blind in the streets" is not to know what is true and good. [2] In Amos: A part of the field was rained upon, and the part of the field whereupon it rained not withered; so two or three cities shall wander unto one city to drink waters, and shall not be satisfied (Amos 4:7, 8), where by the "part of the field on which it rained" is signified the doctrine of faith from charity; and by the "part" or "piece" "of the field on which it did not rain" the doctrine of faith without charity. To "wander to drink the waters" likewise denotes to seek after truth. [3] In Hosea: Ephraim is smitten, their root is dried up, they shall bear no fruit; my God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations (Hos. 9:16, 17). "Ephraim" here denotes the understanding of truth, or faith, because he was the firstborn of Joseph; the "root which was dried up" denotes charity that cannot bear fruit; "wanderers among the nations" are those who do not know what is true and good. [4] In Jeremiah: Go ye up against Arabia, and devastate the sons of the east. Flee, wander ye exceedingly;

the inhabitants of Hazor have let themselves down into the deep for a habitation (Jer. 49:28, 30). “Arabia” and the “sons of the east” signify the possession of celestial riches, or of the things that are of love, which, when vastated, are said to “flee” and “wander” that is, to be “fugitives and wanderers” when they do nought of what is good. Of the “inhabitants of Hazor” or those who possess spiritual riches, which are those of faith, it is said that they “let themselves down into the deep” that is, they perish. [5] In Isaiah: All thy foremost ones wander together, they are bound before the bow, they have fled from far (Isa. 22:3), speaking of the “valley of vision” or the phantasy that faith is possible without charity. Hence appears the reason why it is said, in a subsequent verse (Isa. 22:14), that he who professes faith that is apart from charity is a “fugitive and a wanderer” that is, knows nothing of good and truth.

(383) Verse 13. And Cain said unto Jehovah, Mine iniquity is greater than can be taken away. “Cain said unto Jehovah” signifies a certain confession that he was in evil, induced by some internal pain; “mine iniquity is greater than can be taken away” signifies despair on that account.

(384) Hence it appears that something of good still remained in Cain; but that all the good of charity afterwards perished is evident from what is said of Lamech (verses 19, 23, 24).

(385) Verse 14. Behold Thou hast cast me out this day from the faces of the ground, and from Thy faces shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass that everyone that findeth me shall slay

me. To be “cast out from the faces of the ground” signifies to be separated from all the truth of the church; to be “hid from Thy faces” signifies to be separated from all the good of faith of love; to be a “fugitive and a wanderer in the earth” is not to know what is true and good; “everyone that findeth me shall slay me” signifies that all evil and falsity would destroy him.

(386) That to be “cast out from the faces of the ground” is to be separated from all the truth of the church, is evident from the signification of “ground” which, in the genuine sense, is the church, or the man of the church, and therefore whatever the church professes, as shown above. The meaning of a word necessarily varies with the subject treated of, and therefore even those who wrongly profess faith, that is who profess a schism or heresy, are also called “ground.” Here however to be “driven out from the faces of the ground” signifies to be no longer in the truth of the church.

(387) That to be “hid from Thy faces” signifies to be separated from all the good of the faith of love, is evident from the signification of the “faces of Jehovah.” The “face of Jehovah” as before said, is mercy, from which proceed all the goods of the faith of love, and therefore the goods of faith are here signified by His “faces.”

(388) To be a “fugitive and a wanderer in the earth” means as before not to know what is true and good.

(389) That “everyone finding him would slay him” signifies that every evil and falsity would destroy him, follows from what has been said. For the case is this. When a man

deprives himself of charity, he separates himself from the Lord, since it is solely charity, that is, love toward the neighbor, and mercy, that conjoin man with the Lord. Where there is no charity, there is disjunction, and where there is disjunction, man is left to himself or to his Own; and then whatever he thinks is false, and whatever he wills is evil. These are the things that slay man, or cause him to have nothing of life remaining.

(390) Those who are in evil and falsity are in continual dread of being slain, as is thus described in Moses: Your land shall be a desolation, and your cities a waste, and upon them that are left of you I will bring softness into their heart in the land of their enemies, and the sound of a driven leaf shall chase them, and they shall flee as fleeing from a sword, and they shall fall when none pursueth, and shall stumble everyone upon his brother, as it were before a sword, when none pursueth (Lev. 26:33, 36-37). In Isaiah: The treacherous deal treacherously, yea, in the treachery of the treacherous they deal treacherously. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare; the transgression thereof shall be heavy upon it, and it shall fall, and not rise again (Isa. 24:16-20). In Jeremiah: Behold, I bring a dread upon thee, from all thy circuits shall ye be driven out every man toward his faces, and none shall gather up him that wandereth (Jer. 49:5). In Isaiah: We will flee upon the horse, therefore shall ye flee; and, we will ride upon the swift, therefore shall they that pursue you be rendered

swift; one thousand shall flee at the rebuke of one, at the rebuke of five shall ye flee (Isa. 30:16-17). In these and other passages of the Word, those who are in falsity and evil are described as "fleeing" and as in "fear of being slain." They are afraid of everybody, because they have no one to protect them. All who are in evil and falsity hate their neighbor, so that they all desire to kill one another.

(391) The state of evil spirits in the other life shows most clearly that those who are in evil and falsity are afraid of everybody. Those who have deprived themselves of all charity wander about, and flee from place to place. Wherever they go, if to any societies, these at once perceive their character by their mere coming, for such is the perception that exists in the other life; and they not only drive them away, but also severely punish them, and with such animosity that they would kill them if they could. Evil spirits take the greatest delight in punishing and tormenting one another; it is their highest gratification. Not until now has it been known that evil and falsity themselves are the cause of this, for whatever anyone desires for another returns upon himself. Falsity has in itself the penalty of falsity, and evil has in itself the penalty of evil, and consequently they have in themselves the fear of these penalties.

(392) Verse 15. And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah set a mark upon Cain, lest any finding him should smite him. By "vengeance being taken sevenfold on anyone who slays Cain" is signified that to do

violence to faith even when thus separated would be a sacrilege; “Jehovah set a mark upon Cain, lest any finding him should smite him” signifies that the Lord distinguished faith in a particular manner, in order that it might be preserved.

(393) Before we proceed to elucidate the internal sense of the words before us, it is necessary to know how the case is with faith. The Most Ancient Church was of such a character as to acknowledge no faith except that which is of love, insomuch that they were unwilling even to mention faith, for through love from the Lord they perceived all things that belong to faith. Such also are the celestial angels of whom we have spoken above. But as it was foreseen that the human race could not be of this character, but would separate faith from love to the Lord, and would make of faith a doctrine by itself, it was provided that they should indeed be separated, but in such a way that through faith, that is, through the knowledges of faith, men might receive from the Lord charity, so that knowledge [cognitio] or hearing should come first, and then through knowledge or hearing, charity, that is, love toward the neighbor, and mercy, might be given by the Lord, which charity should not only be inseparable from faith, but should also constitute the principal of faith. And then instead of the perception they had in the Most Ancient Church, there succeeded conscience, acquired through faith joined to charity, which dictated not what is true, but that it is true, and this because the Lord has so said in the Word. The churches after the flood were for the most part of this character, as

also was the primitive or first church after the Lord’s advent, and by this the spiritual angels are distinguished from the celestial.

(394) Now as this was foreseen, and was provided, lest the human race should perish in eternal death, it is here declared that none should do violence to Cain, by whom is signified faith separated from charity; and further that a mark was set upon him, which means that the Lord distinguished faith in a particular manner, in order to secure its preservation. These are arcana hitherto undiscovered, and are referred to by the Lord in what He said respecting marriage, and eunuchs, in Matthew: There are eunuchs who were so born from their mother’s womb; and there are eunuchs who were made eunuchs of men; and there are eunuchs who have made themselves eunuchs for the kingdom of God’s sake; he that is able to receive it let him receive it (Matt. 19:12). Those in the heavenly marriage are called “eunuchs;” those so “born from the womb” are such as resemble the celestial angels; those “made of men” are such as are like the spiritual angels; and those “made so by themselves” are like angelic spirits, who act not so much from charity as from obedience.

(395) That the words “whosoever slayeth Cain, vengeance shall be taken on him sevenfold” signify that to do violence to faith even when thus separated would be sacrilege, is evident from the signification of “Cain” which is faith separated from charity, and from the signification of “seven” which is what is sacred. The number “seven” was esteemed holy, as is well known, by reason of the six days of

creation, and of the seventh, which is the celestial man, in whom is peace, rest, and the sabbath. Hence this number occurs so frequently in the rites of the Jewish Church, and is everywhere held sacred, and hence also both greater and less periods of time were distinguished into sevens, and were called “weeks” such as the great intervals of time to the coming of the Messiah (Dan. 9:24-25); and the time of seven years called a “week” by Laban and Jacob (Gen. 29:27-28). For the same reason, wherever it occurs, the number seven is accounted holy or inviolable. Thus we read in David: Seven times a day do I praise Thee (Ps. 119:164). In Isaiah: The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days (Isa. 30:26), where the “sun” denotes love, and the “moon” faith from love, which should be as love. As the periods of man’s regeneration are distinguished into six, before the seventh arrives, that is, the celestial man, so also are the periods of his vastation, up to the time when nothing celestial remains. This was represented by the several captivities of the Jews, and by the last or Babylonish captivity, which lasted seven decades, or seventy years. It is also said several times that the earth should rest on its sabbaths. The same is represented by Nebuchadnezzar, in Daniel: His heart shall be changed from man, and a beast’s heart shall be given unto him, and seven times shall pass over him (Dan. 4:16, 23, 32). And in John, concerning the vastation of the last times: I saw another sign in heaven, great and marvelous, seven angels, having the seven last plagues (Rev. 15:1, 6-8); and that: The Gentiles should tread the holy city under foot forty and two months, or six times seven (Rev. 11:2). And again: I saw a book written within and on the back, sealed with seven seals (Rev. 5:1). For the same reason the severities and augmentations of punishment were expressed by the number seven; as in Moses: If ye will not yet for all this obey Me, then I will chastise you sevenfold for your sins (Lev. 26:18, 21, 24, 28). And in David: Render unto our neighbors sevenfold into their bosom (Ps. 79:12). Now as it was a sacrilege to do violence to faith-since as has been said it was to be of service-it is said that "whosoever should slay Cain, vengeance should be taken on him sevenfold."

(396) That "Jehovah set a mark on Cain, lest any should smite him" signifies that the Lord distinguished faith in a particular manner in order that it might be preserved, is evident from the signification of a "mark" and of "setting a mark" on anyone, as being a means of distinction. Thus in Ezekiel: Jehovah said, Go through the midst of the city, through the midst of Jerusalem, and set a mark (that is, "mark out") upon the foreheads of the men groaning and sighing for all the abominations (Ezek. 9:4), where by "marking out the foreheads" is not meant a mark or line upon the front part of their heads, but to distinguish them from others. So in John, it is said that The locusts should hurt only those men who had not the mark of God on their foreheads (Rev. 9:4), where also to have the mark means to be distinguished. [2] And in the same book we read of a "mark on the hand and on the forehead" (Rev. 13:16). The same thing was represented in the Jewish Church by

binding the first and great commandment on the hand and on the forehead, concerning which we read in Moses: Hear, O Israel, Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength, and thou shalt bind these words for a sign upon thy hand, and they shall be as frontlets between thine eyes (Deut. 6:4, 8; 11:13, 18). By this was represented that they should distinguish the commandment respecting love above every other, and hence the signification of "marking the hand and the forehead" becomes manifest. [3] So in Isaiah: I come to gather all nations and tongues; and they shall come and shall see My glory; and I will set a mark upon them (Isa. 66:18-19). And in David: O turn unto me, and have mercy upon me, give Thy strength unto Thy servant, and save the son of Thy handmaid. Set upon me a mark for good, and they that hate me shall see and be ashamed (Ps. 86:16-17).From these passages the meaning of a mark is now evident. Let no one therefore imagine that any mark was set upon a particular person called Cain, for the internal sense of the Word contains things quite different from those contained in the sense of the letter.

(397) Verse 16. And Cain went out from the faces of Jehovah, and dwelt in the land of Nod, toward the east of Eden. By the words "Cain went out from the faces of Jehovah" is signified that faith was separated from the good of the faith of love; "he dwelt in the "land of Nod" signifies outside of truth and good; "toward the east of Eden" is near the intellectual mind, where love reigned before.

(398) That to “go out from the faces of Jehovah” signifies to be separated from the good of the faith of love may be seen in the explication of verse 14; that to “dwell in the land of Nod” signifies outside of truth and good, is evident from the signification of the word “Nod” which is to be a wanderer and a fugitive; and that to be “a wanderer and a fugitive” is to be deprived of truth and good, may be seen above. That “toward the east of Eden” signifies near the intellectual mind, where love had previously reigned, and also near the rational mind, where charity had previously reigned, is evident from what has been said of the signification of “the east of Eden” namely, that “the east” is the Lord, and “Eden” love. With the men of the Most Ancient Church, the mind, consisting of the will and the understanding, was one; for the will was the all in all, so that the understanding was of the will. This was because they made no distinction between love, which is of the will, and faith, which is of the understanding, because love was the all in all, and faith was of love. But after faith was separated from love, as was the case with those who were called “Cain” no will reigned any longer, and as in that mind the understanding reigned instead of the will, or faith instead of love, it is said that he “dwelt toward the east of Eden;” for as was just now observed faith was distinguished, or “had a mark set upon it” that it might be preserved for the use of mankind.

(399) Verse 17. And Cain knew his wife, and she conceived, and bare Enoch; and he was building a city, and called the name of the city after the name of his son, Enoch. The words “Cain knew his wife, and she conceived and bare

Enoch” signify that this schism or heresy produced another from itself that was called “Enoch.” By “the city which he built” is signified all that was doctrinal and heretical therefrom, and because the schism or heresy was called “Enoch” it is said that “the name of the city was called after the name of his son, Enoch.”

(400) That “Cain knew his wife, and she conceived, and bare Enoch” signifies that this schism or heresy produced another from itself, is evident from what has been previously said, as well as from what is stated in the first verse, that the Man and Eve his wife produced Cain; so that the things which now follow are similar conceptions and births, whether of the church, or of heresies, whereof they formed a genealogy, for these are similarly related to each other. From one heresy that is conceived there are born a host of them.

(401) That it was a heresy with all its doctrinal or heretical teaching that was called “Enoch” is in some measure evident from this name, which means the instruction so begun or initiated.

(402) That by the “city that was built” is signified all the doctrinal and heretical teaching that came from that heresy, is evident from every passage of the Word in which the name of any city occurs; for in none of them does it ever mean a city, but always something doctrinal or else heretical. The angels are altogether ignorant of what a city is, and of the name of any city; since they neither have nor can have any idea of a city, in consequence of their ideas being spiritual and celestial, as was shown above. They

perceive only what a city and its name signify. Thus by the "holy city" which is also called the "holy Jerusalem" nothing else is meant than the kingdom of the Lord in general, or in each individual in particular in whom is that kingdom. The "city" and "mountain of Zion" also are similarly understood; the latter denoting the celestial of faith, and the former its spiritual. [2] The celestial and spiritual itself is also described by "cities" "palaces" "houses" "walls" "foundations of walls" "ramparts" "gates" "bars" and the "temple" in the midst; as in Ezekiel 48; in Revelation 21:15 to the end, where it is also called the Holy Jerusalem, verses 2, 10; and in Jeremiah 31:38. In David it is called "the city of God, the holy place of the tabernacles of the Most High" (Ps. 46:4); in Ezekiel, "the city, Jehovah there" (Ezek. 48:35), and of which it is written in Isaiah: The sons of the stranger shall build thy walls, all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of Jehovah, the Zion of the Holy One of Israel (Isa. 60:10, 14). In Zechariah: Jerusalem shall be called the city of truth; and the mountain of Zion, the mountain of holiness (Zech. 8:3), where the "city of truth" or "Jerusalem" signifies the spiritual things of faith; and the "mountain of holiness" or "of Zion" the celestial things of faith. [3] As the celestial and spiritual things of faith are represented by a city, so also are all doctrinal things signified by the cities of Judah and of Israel, each of which when named has its own specific signification of something doctrinal, but what that is no one can know except from the internal sense. As doctrinal things are signified by "cities" so also are heresies, and in this case every particular city, according to its name, signifies some particular heretical opinion. At present we shall only show from the following passages of the Word, that in general a "city" signifies something doctrinal, or else heretical. [4] Thus we read in Isaiah: In that day there shall be five cities in the land of Egypt speaking with the lip of Canaan, and swearing to Jehovah Zebaoth; one shall be called the city Heres (Isa. 19:18), where the subject treated of is the memory-knowledge [scientia] of spiritual and celestial things at the time of the Lord's advent. So again, when treating of the valley of vision, that is, of phantasy: Thou art full of tumults, a tumultuous city, an exulting city (Isa. 22:2). In Jeremiah, speaking of those who are "in the south" that is, in the light of truth, and who extinguish it: The cities of the south have been shut up, and none shall open them (Jer. 13:19). Again: Jehovah hath purposed to destroy the wall of the daughter of Zion; therefore He maketh the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; He hath destroyed and broken her bars (Lam. 2:8-9), where anyone may see that by a "wall" a "rampart" "gates" and "bars" doctrinal things only are meant. [5] In like manner in Isaiah: This song shall be sung in the land of Judah, We have a strong city; salvation will set the walls and the bulwark; open ye the gates, that the righteous nation which keepeth fidelities may enter in (Isa. 26:1-2). Again: I will exalt thee, I will confess to Thy name, for Thou hast made of a city a heap, of a defensed city a ruin; a palace of strangers shall not be built of the city forever. Therefore shall the strong people honor Thee, the city of the terrible nations shall fear Thee (Isa. 25:1-3), in which passage there is no reference to any particular city. In the prophecy of Balaam: Edom shall be an inheritance, and out of Jacob shall one have dominion, and shall destroy the residue of the city (Num. 24:18-19)where it must be plain to everyone that "city" here does not mean a city. In Isaiah: The city of emptiness is broken; every house is shut, that the cry over wine in the streets cannot enter (Isa. 24:10-11), where the "city of emptiness" denotes emptinesses of doctrine; and "streets" signify here as elsewhere the things which belong to the city, whether falsities or truths. In John: When the seventh angel poured out his vial, the great city was divided into three parts, and the cities of the nations fell (Rev. 16:17, 19). That the "great city" denotes something heretical, and that the "cities of the nations" do so too, must be evident to everyone. It is also explained that the great city was the woman that John saw (Rev. 17:18); and that the woman denotes a church of that character has been shown before.

(403) We have now seen what a "city" signifies. But as all this part of Genesis is put into an historical form, to those who are in the sense of the letter it must seem that a city was built by Cain, and was called Enoch, although from the sense of the letter they must also suppose that the land was already populous, notwithstanding that Cain was only the firstborn of Adam. But as we observed above, the most ancient people were accustomed to arrange all things in the form of a history, under representative types, and this was

to them delightful in the highest degree, for it made all things seem to be alive.

(404) Verse 18. And unto Enoch was born Irad; and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech. All these names signify heresies derived from the first, which was called "Cain;" but as there is nothing extant respecting them, except the names, it is unnecessary to say anything about them. Something might be gathered from the derivations of the names; for example, "Irad" means that he "descends from a city" thus from the heresy called "Enoch" and so on.

(405) Verse 19. And Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah. By "Lamech" who was the sixth in order from Cain, is signified vastation, in consequence of there being no longer any faith; by his "two wives" is signified the rise of a new church; by "Adah" the mother of its celestial and spiritual things; and by "Zillah" the mother of its natural things.

(406) That by "Lamech" is signified vastation, or that there was no faith, is evident from the following verses (23, 24), in which it is said that he "slew a man to his wounding, and a little one to his hurt;" for there by a "man" is meant faith, and by a "little one" or "little child" charity.

(407) The state of a church in general is thus circumstanced. In process of time it departs from the true faith until at last it comes to be entirely destitute of faith, when it is said to be "vastated." This was the case with the Most Ancient Church among those who were called Cainites, and also with the Ancient Church after the flood,

as well as with the Jewish Church. At the time of the Lord's advent this last was in such a state of vastation that they knew nothing about the Lord, that He was to come into the world for their salvation, and they knew still less about faith in Him. Such was also the case with the primitive Christian Church, or that which existed after the Lord's advent, and which at this day is so completely vastated that there is no faith remaining in it. Yet there always remains some nucleus of a church, which those who are vastated as to faith do not acknowledge; and thus it was with the Most Ancient Church, of which a remnant remained until the time of the flood, and continued after that event. This remnant of the Church is called "Noah."

(408) When a church has been so vastated that there is no longer any faith, then and not before, it begins anew, that is, new light shines forth, which in the Word is called the "morning." The reason why the new light or "morning" does not shine forth until the church is vastated, is that the things of faith and of charity have been commingled with things profane; and so long as they remain in this state it is impossible for anything of light or charity to be insinuated, since the "tares" destroy all the "good seed." But when there is no faith, faith can no longer be profaned, because men no longer believe what is declared unto them; and those who do not acknowledge and believe, but only know, cannot profane, as was observed above. This is the case with the Jews at the present day, who in consequence of living among Christians must be aware that the Lord is acknowledged by Christians to be the Messiah whom they

themselves have expected, and still continue to expect, but yet they cannot profane this because they do not acknowledge and believe it. And it is the same with the Mohammedans and Gentiles who have heard about the Lord. It was for this reason that the Lord did not come into the world until the Jewish Church acknowledged and believed nothing.

(409) The case was the same with the heresy called “Cain” which in process of time was vastated, for although it acknowledged love, yet it made faith the chief and set it before love, and the heresies derived from this one gradually wandered from it, and Lamech, who was the sixth in order, altogether denied even faith. When this time arrived, a new light, or morning, shone forth, and a new church was made which is here named “Adah and Zillah” who are called the “wives of Lamech.” They are called the wives of Lamech, although he possessed no faith, just as the internal and external church of the Jews, who also had no faith, are also in the Word called “wives” being represented by Leah and Rachel, the two wives of Jacob-Leah representing the external church and Rachel the internal. These churches, although they appear like two, are yet only one; for the external or representative, separate from the internal, is but as something idolatrous, or dead, whereas the internal together with the external constitute a church, and even one and the same church, as Adah and Zillah do here. As however Jacob and his posterity, like Lamech, had no faith, the church could not remain with them, but was transferred to the Gentiles, who lived not in infidelity but in

ignorance. The church rarely, if ever, remains with those who when vastated have truths among them [apud se] but is transferred to those who know nothing at all of truths, for these embrace the faith much more easily than the former.

(410) Vastation is of two kinds; first, of those who know and do not wish to know, or who see and do not desire to see, like the Jews of old, and the Christians of the present day; and secondly, of those who, in consequence of their ignorance, neither know nor see anything, like both the ancient and modern Gentiles. When the last time of vastation comes upon those who know and do not desire to know, that is, who see and do not desire to see, then a church arises anew, not among them, but with those whom they call Gentiles. This occurred with the Most Ancient Church that was before the flood, with the Ancient Church that was after that event, and also with the Jewish Church. The reason why new light shines forth then and not before is, as has been said, that then they can no longer profane the things revealed, because they do not acknowledge and believe that they are true.

(411) That the last time of vastation must exist before a new church can arise, is frequently declared by the Lord in the Prophets, and is there called “vastation” or “laying waste” in reference to the celestial things of faith; and “desolation” in relation to the spiritual things of faith. It is also spoken of as “consummation” and “cutting off.” (See Isa. 6:9, 11-12; 23:8 to the end; 24; 42:15-18; Jer. 25; Dan. 8; 9:24 to the end; Zeph. 1; Deut. 32; Rev. 15; 16; and following chapters.)

(412) Verse 20. And Adah bare Jabal; he was the father of the dweller in tents, and of cattle. By “Adah” is signified, as before, the mother of the celestial and spiritual things of faith; by “Jabal, the father of the dweller in tents, and of cattle” is signified doctrine concerning the holy things of love, and the goods thence derived, which are celestial.

(413) That by “Adah” is signified the mother of the celestial things of faith, is evident from her firstborn Jabal being called the “father of the dweller in tents, and of cattle” which are celestial because they signify the holy things of love and the goods thence derived.

(414) That to “dwell in tents” signifies what is holy of love, is evident from the signification of “tents” in the Word. As in David: Jehovah, who shall abide in Thy tent? Who shall dwell in the mountain of Thy holiness? He that walketh upright, and worketh righteousness, and speaketh the truth in his heart (Ps. 15:1-2), in which passage, what it is to “dwell in the tent” or “in the mountain of holiness” is described by holy things of love, namely, the walking uprightly, and working righteousness. Again: Their line is gone out through all the earth, and their discourse to the end of the world. In them hath He set a tent for the sun (Ps. 19:4), where the “sun” denotes love. Again: I will abide in Thy tent to eternities, I will trust in the covert of Thy wings (Ps. 61:4), where the “tent” denotes what is celestial, and the “covert of wings” what is spiritual thence derived. In Isaiah: By mercy the throne has been made firm, and one hath sat upon it in truth, in the tent of David, judging and seeking judgment, and hasting righteousness (Isa. 16:5),

where also the “tent” denotes what is holy of love, as may be seen by the mention of “judging judgment” and “hasting righteousness.” Again: Look upon Zion, the city of our appointed feast; thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be moved away (Isa. 33:20), speaking of the heavenly Jerusalem. [2] In Jeremiah: Thus said Jehovah, Behold, I bring again the captivity of Jacob’s tents, and will have mercy on his dwelling places, and the city shall be builded upon her own heap (Jer. 30:18); the “captivity of tents” signifies the vastation of what is celestial, or of the holy things of love. In Amos: In that day will I raise up the tabernacle of David which is fallen; and will fence up the breaches thereof, and I will raise up its ruins, and I will build it as in the days of eternity (Amos 9:11), where the “tabernacle” in like manner denotes what is celestial and the holy things thereof. In Jeremiah: The whole land is laid waste, suddenly are My tents laid waste, and My curtains in a moment (Jer. 4:20). And in another place: My tent is laid waste, and all My cords are plucked out, My sons are gone forth from Me, and they are not; there is none to stretch My tent anymore, and to set up My curtains (Jer. 10:20), where the “tent” signifies celestial things, and “curtains” and “cords” spiritual things thence derived. Again: Their tents and their flocks shall they take; they shall carry off for themselves their curtains, and all their vessels, and their camels (Jer. 49:29), speaking of Arabia and the sons of the east, by whom are represented those who possess what is celestial or holy. Again: Into the tent of the daughter of Zion the Lord hath poured out His wrath like fire (Lam. 2:4), speaking of the vastation of the celestial or holy things of faith. [3] The reason why the term “tent” is employed in the Word to represent the celestial and holy things of love, is that in ancient times they performed the holy rites of worship in their tents. But when they began to profane the tents by profane kinds of worship, the tabernacle was built, and afterwards the temple, and therefore tents represented all that was subsequently denoted first by the tabernacle, and afterwards by the temple. For the same reason a holy man is called a “tent” a “tabernacle” and a “temple” of the Lord. That a “tent” a “tabernacle” and a “temple” have the same signification, is evident in David: One thing have I asked of Jehovah, that will I seek after, that I may remain in the house of Jehovah all the days of my life, to behold Jehovah in sweetness, and to visit early in His temple; for in the day of evil He shall hide me in His tabernacle; in the secret of His tent shall He hide me; He shall set me up upon a rock. And now shall my head be lifted up against mine enemies round about me, and I will offer in His tent sacrifices of shouting (Ps. 27:4-6). [4] In the supreme sense, the Lord as to His Human essence is the “tent” the “tabernacle” and the “temple;” hence every celestial man is so called, and also everything celestial and holy. Now as the Most Ancient Church was better beloved of the Lord than the churches that followed it, and as men at that time lived alone, that is, in their own families, and celebrated so holy a worship in their tents, therefore tents were accounted more holy than the temple, which was profaned. In remembrance thereof the feast of tabernacles was instituted, when they gathered in the produce of the earth, during which, like the most ancient people, they dwelt in tents (Lev. 23:39-44; Deut. 16:13; Hosea 12:9).

(415) That by the “father of cattle” is signified the good that is derived from the holy things of love, is evident from what was shown above, at verse 2 of this chapter, where it was shown that a “shepherd of the flock” signifies the good of charity. Here however the term “father” is employed instead of “shepherd” and “cattle” instead of “flock;” and the word “cattle” of which Jabal is said to be the “father” follows immediately after “tent” whence it is evident that it signifies the good that comes from the holy of love, and that there is meant a habitation or fold for cattle, or the father of them that dwell in tents and in folds for cattle. And that these expressions signify goods from the celestial things of love, is evident from various passages in the Word. As in Jeremiah: I will gather the remnants of My flock out of all lands whither I have scattered them, and I will bring them again to their folds, that they may be fruitful and multiply (Jer. 23:3). In Ezekiel: I will feed them in a good pasture, and upon the mountains of the height of Israel shall their fold be; there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel (Ezek. 34:14), where “folds” and “pastures” denote the goods of love, of which “fatness” is predicated. In Isaiah: He shall give the rain of thy seed wherewith thou shalt sow the ground; and bread of the increase of the ground shall be fat and full of oil; in that day shall He feed thy cattle in a broad

meadow (Isa. 30:23), where by “bread” is signified what is celestial, and by the “fat” whereon the cattle should feed, the goods thence derived. In Jeremiah: Jehovah hath redeemed Jacob, and they shall come and sing in the height of Zion, and shall flow together to the good of Jehovah, for the wheat, and for the new wine, and for the oil, and for the sons of the flock, and of the herd; and their soul shall be as a watered garden (Jer. 31:11-12), where the Holy of Jehovah is described by “wheat” and “oil” and the goods derived from it by “new wine” and the “sons of the flock and of the herd” or of “cattle.” Again: The shepherds and the flocks of their cattle shall come unto the daughter of Zion; they shall pitch their tents toward her round about; they shall feed everyone his own space (Jer. 6:3). The “daughter of Zion” denotes the celestial church, of which “tents” and “flocks of cattle” are predicated.

(416) That the holy things of love and the derivative goods are signified, is evident from the fact that Jabal was not the first of those who “dwelt in tents and in folds of cattle” for it is said likewise of Abel, the second son of Adam and Eve, that he was “a shepherd of the flock” and Jabal was the seventh in the order of descent from Cain.

(417) Verse 21. And his brother’s name was Jubal; he was the father of everyone that playeth upon the harp and organ. By “his brother’s name was Jubal” is signified the doctrine of the spiritual things of the same church; by the “father of everyone that playeth upon the harp and organ” are signified the truths and goods of faith.

(418) The former verse treated of celestial things which are of love, but this verse treats of spiritual things which are of faith, and these are expressed by the “harp and organ.” That by stringed instruments, such as harps and the like, are signified the spiritual things of faith, is evident from many considerations. Similar instruments, and also the singing, in the worship of the representative church, represented nothing else, and it was on this account that there were so many singers and musicians, the cause of this representation being that all heavenly joy produces gladness of heart, which was expressed by singing, and in the next place by stringed instruments that emulated and exalted the singing. Every affection of the heart is attended with this: that it produces singing, and consequently what is connected with singing. The affection of the heart is celestial, but the consequent singing is spiritual. That singing and that which resembles it denote what is spiritual, has been evident to me from the angelic choirs, which are of two kinds, celestial and spiritual. The spiritual choirs are easily distinguished from the celestial by their vibrant singing tone [sono canoro alato], comparable to the sound of stringed instruments, of which, by the Divine mercy of the Lord, we shall speak hereafter. The most ancient people referred what was celestial to the province of the heart, and what was spiritual to that of the lungs, and consequently to whatever pertains to the lungs, as do the singing voice and things like it, and therefore the voices or sounds of such instruments. The ground of this was not merely that the heart and lungs represent a kind of

marriage, like that of love and faith, but also because the celestial angels belong to the province of the heart, and the spiritual angels to that of the lungs. That such things are meant in the passage before us, may also be known from the fact that this is the Word of the Lord, and that it would be destitute of life if nothing more were implied than that Jubal was the father of such as play upon the harp and the organ; nor is it of any use to anyone to know this.

(419) As celestial things are the holy things of love and the derivative goods, so spiritual things are the truths and goods of faith; for it belongs to faith to understand not only what is true, but also what is good. The knowledges of faith involve both. But to be such as faith teaches is celestial. As faith involves both of these, they are signified by two instruments, the harp and the organ. The harp, as everyone knows, is a stringed instrument, and therefore signifies spiritual truth; but the organ, being intermediate between a stringed instrument and a wind instrument, signifies spiritual good.

(420) In the Word mention is made of various instruments, each having its own signification, as will be shown, of the Lord's Divine mercy, in its proper place; here however we shall adduce only what is said in David: I will sacrifice in the tent of Jehovah sacrifices of shouting, I will sing, yea, I will sing praises unto Jehovah (Ps. 27:6), where by "tent" is expressed what is celestial, and by "shouting" "singing" and "singing praises" what is spiritual thence derived. Again: Sing unto Jehovah, O ye righteous, for His praise is comely for the upright; confess ye to Jehovah on the harp, sing unto

Him with the psaltery, an instrument of ten strings. Sing unto Him a new song, play skillfully with a loud noise; for the Word of Jehovah is right, and all His work is in the truth (Ps. 33:1-4), denoting the truths of faith, concerning which these things are said. [2] Spiritual things, or the truths and goods of faith, were celebrated with the harp and psaltery, with singing and analogous instruments, but the holy or celestial things of faith were celebrated with wind instruments, such as trumpets and the like; and this was why so many instruments were used about the temple and so often, in order that this or that subject might be celebrated with certain instruments; and in consequence of this the instruments came to be taken and understood for the subjects that were celebrated with them. [3] Again: I will confess to Thee with the psaltery, even Thy truth, O my God; unto Thee will I sing praises with the harp, O Thou Holy One of Israel; my lips shall sing when I sing praises unto Thee, and my soul which Thou hast redeemed (Ps. 71:22, 23), where also the truths of faith are signified. Again: Answer to Jehovah in confession, sing praises upon the harp unto our God (Ps. 147:7) "confession" has respect to the celestial things of faith, and therefore mention is made of "Jehovah;" and to "sing praises upon the harp" has reference to the spiritual things of faith, wherefore "God" is spoken of. Again: Let them praise the name of Jehovah in the dance, let them sing praises unto Him with the timbrel and harp (Ps. 49:3), where the "timbrel" signifies good, and the "harp" truth, which they praise. [4] Again: Praise God with the sound of the trumpet; praise Him with the psaltery and harp; praise Him with the timbrel and dance; praise Him with stringed instruments and the organ; praise Him upon the loud cymbals; praise Him upon the cymbals of shouting (Ps. 150:3, 4, 5). These instruments denote the goods and the truths of faith which were the subjects of praise; for let no one believe that so many different instruments would have been here mentioned unless each had a distinct signification. Again, referring to the knowledges of good and truth: O send out Thy light and Thy truth, let them lead me, let them bring me unto the mountain of Thy holiness, and to Thy habitations, and I will go in to the altar of God, unto God, the gladness of my exultation; yea, I will confess unto Thee upon the harp, O God, my God (Ps. 43:3, 4). [5] In Isaiah, referring to the things that are of faith, and the knowledges thereof: Take a harp, go about the city, play well, sing many songs, that thou mayest be called to remembrance (Isa. 23:16). The same is expressed still more plainly in John: The four animals and the four and twenty elders fell down before the Lamb, having everyone of them harps, and golden vials full of incense offerings, which are the prayers of the saints (Rev. 5:8), where it must be evident to everyone that the animals and elders had not harps, but that by “harps” are signified the truths of faith, and by “golden vials full of incense offerings” the goods of faith. In David the performances on the instruments are called “praises” and “confessions” (Ps. 42:5; 69:31). And in another place in John: I heard a voice from heaven as the voice of many waters, and I heard the voice of harpers harping with their harps, and they sang a new song (Rev. 14:2-3). And in another place: I saw them standing by the sea of glass having the harps of God (Rev. 15:2).It is worthy of mention that angels and spirits distinguish sounds according to their differences with respect to good and truth, not only those produced in singing and by instruments, but also those of voices; and they admit none but such as are in accord, so that there may be a concord of the sounds, and consequently of the instruments, with the nature and essence of the good and the true.

(421) Verse 22. And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brass and iron; and the sister of Tubal-Cain was Naamah. By "Zillah" is signified, as previously stated, the mother of the natural things of the new church; by "Tubal-Cain, an instructor of every artificer in brass and iron" the doctrine of natural good and truth, "brass" denoting natural good, and "iron" natural truth. By "Naamah, the sister of "Tubal-Cain" is signified a similar church, or the doctrine of natural good and truth outside of that church.

(422) How the case was with this new church may be seen from the Jewish Church, which was both internal and external; the internal church consisting of celestial and spiritual things, and the external church of natural things. The internal church was represented by Rachel, and the external by Leah. But as Jacob, or rather his posterity understood by "Jacob" in the Word, were such as to desire only external things, or worship in externals, therefore Leah was given to Jacob before Rachel; and by blear-eyed

Leah was represented the Jewish Church, and by Rachel a new church of the Gentiles. For this reason “Jacob” is taken in both senses in the Prophets, in one denoting the Jewish Church in its perverted state, and in the other the true external church of the Gentiles. When the internal church is signified, he is called “Israel;” but of these matters, by the Divine mercy of the Lord, more will be said hereafter.

(423) Tubal-Cain is called the “instructor of every artificer” and not the “father” as was the case with Jabal and Jubal; and the reason is that before there were no celestial and spiritual or internal things. And the term “father” is applied to Jabal and Jubal, to denote that such internal things then first began to exist; whereas natural or external things did exist before, but were now applied to internal things, so that Tubal-Cain is not called the “father” but the “instructor, of every artificer.”

(424) By an “artificer” in the Word is signified a wise, intelligent, and well-informed [sciens] man, and here by “every artificer in brass and iron” are signified those who are acquainted with natural good and truth. As in John: With violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in her; and no artificer, of whatsoever craft, shall be found anymore in her (Rev. 18:21-22). “Harpers” here as above signify truths; “trumpeters” the goods of faith; an “artificer of any craft” one who knows, or the memory-knowledge [scientia] of truth and good. In Isaiah: The artificer melteth a graven image, and the

smelter spreadeth it over with gold, and casteth silver chains; he seeketh unto him a wise artificer, to prepare a graven image that shall not be moved (Isa. 40:19-20), speaking of those who from phantasy forge for themselves what is false-a “graven image”-and teach it so that it appears true. In Jeremiah: At the same time as they are infatuated they grow foolish, the doctrine of vanities, it is but a stock. Silver beaten out is brought from Tarshish, and gold from Uphaz, the work of the artificer, and of the hands of the smelter; blue and raiment; they are all the work of the wise (Jer. 10:1, 8-9), signifying one who teaches falsities, and collects from the Word things with which to forge his invention, wherefore it is called a “doctrine of vanities” and the “work of the wise.” Such persons were represented in ancient times by artificers who forge idols, that is, falsities, which they adorn with gold, that is, with a semblance of good; and with silver, or an appearance of truth; and with blue and with raiment, or such natural things as are in apparent agreement.

(425) It is unknown to the world at the present day that “brass” signifies natural good, and also that every metal mentioned in the Word has a specific signification in the internal sense-as “gold” celestial good; “silver” spiritual truth; “brass” natural good; “iron” natural truth; and so on with the other metals, and in like manner “wood” and “stone.” Such things were signified by the “gold” “silver” “brass” and “wood” used in the ark and in the tabernacle and in the temple, concerning which, of the Lord’s Divine mercy hereafter. That such is their signification is manifest

from the Prophets, as from Isaiah: Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy tribute peace, and thine exactors righteousness (Isa. 60:16-17), treating of the Lord's advent, of His kingdom, and of the celestial church. "For brass gold" signifies for natural good celestial good; "for iron silver" signifies for natural truth spiritual truth; "for wood brass" signifies for corporeal good natural good; "for stones iron" signifies for sensuous truth natural truth. In Ezekiel: Javan, Tubal, and Meshech, these were thy merchants, in the soul of man, and vessels of brass they gave thy trading (Ezek. 27:13), speaking of Tyre, by which are signified those who possess spiritual and celestial riches; "vessels of brass" are natural goods. In Moses: A land whose stones are iron, and out of whose mountains thou mayest hew brass (Deut. 8:9), where also "stones" denote sensuous truth; "iron" natural, that is, rational truth; and "brass" natural good. Ezekiel saw: Four living creatures, or cherubs, whose feet sparkled like the appearance of burnished brass (Ezek. 1:7), where again "brass" signifies natural good, for the "foot" of man represents what is natural. In like manner there appeared to Daniel, A man clothed in linen, whose loins were girded with gold of Uphaz, his body also was like the beryl, and his arms and his feet like the appearance of burnished brass (Dan. 10:5-6). That the "brazen serpent" (Num. 21:9) represented the sensuous and natural good of the Lord, may be seen above.

(426) That “iron” signifies natural truth, is further evident from what Ezekiel says of Tyre: Tarshish was thy trader by reason of the multitude of all riches; in silver, iron, tin, and lead, they gave thy traffickings. Dan, and Javan, and Meusal furnished bright iron in thy tradings; cassia and calamus were in thy mart (Ezek. 27:12, 19). From these words, as well as from what is said both previously and subsequently in the same chapter, it is very evident that celestial and spiritual riches are signified; and that every particular expression, and even the names mentioned, have some specific signification, for the Word of the Lord is spiritual, and not verbal. [2] In Jeremiah: Can one break iron, even iron from the north, and brass? Thy substance [facultates] and thy treasures will I give for a spoil without price, and this for all thy sins (Jer. 15:12-13), where “iron” and “brass” signify natural truth and good; that it came from the “north” signifies what is sensuous and natural; for what is natural, relatively to what is spiritual and celestial, is like thick darkness (that is, the “north”) relatively to light or the “south;” or like shade, which is also signified here by “Zillah” who is the “mother.” That the “substance” and “treasures” are celestial and spiritual riches, is also very evident. [3] Again in Ezekiel: Take thou unto thee a pan of iron, and set it for a wall of iron between thee and the city, and set thy faces toward it, and let it be for a siege, and thou shalt straiten against it (Ezek. 4:3),where also it is evident that “iron” signifies truth. Strength is attributed to truth, because it cannot be resisted, and for this reason it is said of iron-by which is signified truth, or the truth of faith-

that it “breaks in pieces” and “crushes”; as in Daniel (2:34, 40), and in John: He that overcometh, to him will I give sovereign power over the nations, that he may pasture them with a rod of iron; as the vessels of a potter shall they be broken to shivers (Rev. 2:26-27). Again: The woman brought forth a man child, who should pasture all nations with a rod of iron (Rev. 12:5). [4] That a “rod of iron” is the truth which is of the Word of the Lord, is explained in John: I saw heaven open, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and fight; He was clothed with a vesture dipped in blood, and His name is called the Word of God; out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall pasture them with a rod of iron (Rev. 19:11, 13, 15).

(427) Verse 23. And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, and with your ears perceive my speech; for I have slain a man to my wounding, and a little one to my hurt. By “Lamech” is signified vastation, as before; that he “said unto his wives Adah and Zillah, With your ears perceive my speech” signifies confession, which can only be made where there is a church, which, as has been said, is signified by his “wives.” “I have slain a man to my wounding” signifies that he had extinguished faith, for by a “man” is signified faith; “a little one to my hurt” signifies that he had extinguished charity. By a “wound” and a “hurt” (or “bruise”) is signified that there was no more soundness; by a “wound” that faith was desolated; by a “hurt” that charity was devastated.

(428) From the contents of this and the following verse, it is very evident that by “Lamech” is signified vastation; for he says that he had “slain a man” and a “little child” and that Cain should be avenged sevenfold, and Lamech “seventy and sevenfold.”

(429) That by a “man” [vir] is signified faith, is evident from the first verse of this chapter, in that Eve said, when she bare Cain, “I have gotten a man Jehovah;” by whom was meant the doctrine of faith, called a “man Jehovah.” It is evident also from what was shown above concerning a man or male, that he signifies understanding, which is of faith. That he had also extinguished charity, here called a “little one” or a “little child” follows, for he who denies and murders faith, at the same time also denies and murders the charity that is born from faith.

(430) A “little one” or “little child” in the Word, signifies innocence, and also charity, for true innocence cannot exist without charity, nor true charity without innocence. There are three degrees of innocence, distinguished in the Word by the terms “sucklings” “infants” and “little children;” and as there is no true innocence without true love and charity, therefore also by “sucklings” “infants” and “little children” are signified the three degrees of love: namely, tender love, like that of a suckling toward its mother or nurse; love like that of an infant toward its parents; and charity, similar to that of a little child toward its instructor. Thus it is said in Isaiah: The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them

(Isa. 11:6). Here a “lamb” a “kid” and a “calf” signify the three degrees of innocence and love; a “wolf” a “leopard” and a “young lion” their opposites; and a “little child” charity. In Jeremiah: Ye commit this great evil against your souls, to cut off from you man and wife, infant and suckling, out of the midst of Judah, to leave you no remains (Jer. 44:7). “Man and wife” denote things of the understanding and of the will, or of truth and of good; and “infant and suckling” the first degrees of love. That an “infant” and a “little child” denote innocence and charity, is very evident from the Lord’s words in Luke: They brought unto Him little children that He should touch them. And Jesus said, Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein (Luke 18:15, 17). The Lord Himself is called a “little one” or “child” (Isa. 9:6), because He is innocence itself and love itself, and in the same passage He is spoken of as “Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace.”

(431) That by a “wound” and a “bruise” is signified that there was soundness no longer, by a “wound” that faith was desolated, and by a “bruise” that charity was devastated, is evident from the fact that “wound” is predicated of a “man” and “bruise” of a “little one.” The desolation of faith and the vastation of charity are described in the same terms in Isaiah: From the sole of the foot even unto the head there is no soundness in it; but wound and bruise and a fresh sore they have not been pressed out, neither bound up, neither

mollified with oil (Isa. 1:6). In this passage “wound” is predicated of faith desolated, “bruise” of charity devastated, and “sore” of both.

(432) Verse 24. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. These words signify that they had extinguished the faith meant by “Cain” to do violence to which was sacrilege, and at the same time had extinguished the charity which should be born through faith, a far greater sacrilege, and that for this there was condemnation, that is, a “seventy and sevenfold avengement.”

(433) That Cain’s being “avenged sevenfold” signifies that it was sacrilege to do violence to that separated faith which is meant by “Cain” has been already shown at verse 15. And that by a “seventy and sevenfold avengement” is signified a far greater sacrilege the consequence of which is damnation, is evident from the signification of “seventy and sevenfold.” That the number “seven” is holy, originates in the fact that the “seventh day” signifies the celestial man, the celestial church, the celestial kingdom, and, in the highest sense, the Lord Himself. Hence the number “seven” wherever it occurs in the Word, signifies what is holy, or most sacred; and this holiness and sanctity is predicated of, or according to, the things that are being treated of. From this comes the signification of the number “seventy” which comprises seven ages; for an age, in the Word, is ten years. When anything most holy or sacred was to be expressed, it was said “seventy-sevenfold” as when the Lord said that a man should forgive his brother not until seven times, but

until seventy times seven (Matt. 18:22), by which is meant that they should forgive as many times as he sins, so that the forgiving should be without end, or should be eternal, which is holy. And here, that Lamech should "be avenged seventy and sevenfold" means damnation, because of the violation of that which is most sacred.

(434) Verse 25. And the man [homo] knew his wife again, and she bare a son, and called his name Seth; for God hath appointed me another seed instead of Abel, for Cain slew him. The "man" and his "wife" here mean the new church signified above by "Adah and Zillah;" and by her "son" whose name was Seth, is signified a new faith, by which charity might be obtained. By "God appointed another seed instead of Abel, whom Cain slew" is signified that charity, which Cain had separated and extinguished, was now given by the Lord to this church.

(435) That the "man" and his "wife" here mean the new church signified above by Adah and Zillah no one could know or infer from the literal sense, because the "man and his wife" had previously signified the Most Ancient Church and its posterity; but it is very evident from the internal sense, as well as from the fact that immediately afterwards, in the following chapter (verses 1-4), the man and his wife, and their begetting Seth, are again mentioned, but in entirely different words, and in this case there is signified the first posterity of the Most Ancient Church. If nothing else were signified in the passage before us, there would be no need to say the same thing here: in like manner as in the first chapter the creation of man, and of the fruits of the

earth, and of the beasts, is treated of, and then in the second chapter they are treated of again, for the reason, as has been said, that in the first chapter it is the creation of the spiritual man that is treated of, whereas in the second chapter the subject is the creation of the celestial man. Whenever there is such a repetition in the mention of one and the same person or thing, it is always with a difference of signification, but what it is that is signified cannot possibly be known except from the internal sense. Here, the connection itself confirms the signification that has been given, and there is the additional consideration that man [homo] and wife are general terms which signify the parent church that is in question.

(436) That by her “son” whom she named Seth, is signified a new faith, by which charity may be attained, is evident from what has been previously stated, as well as from its being related of Cain that a “mark was set upon him, lest anyone should slay him.” For the subject as it stands in a series is as follows: Faith separated from love was signified by “Cain;” charity, by “Abel;” and that faith in its separated state extinguished charity, was signified by Cain slaying Abel. The preservation of faith in order that charity might be thereby implanted by the Lord, was signified by Jehovah’s setting a mark on Cain lest anyone should slay him. That afterwards the Holy of love and the good thence derived were given by the Lord through faith, was signified by Jabal whom Adah bare; and that the spiritual of faith was given, was signified by his brother Jubal; and that from these there came natural good and truth was signified by

Tubal-Cain whom Zillah bare. In these two concluding verses of Genesis 4 we have the conclusion, and thus the summary, of all these matters, to this effect, that by the "man and his wife" is signified that new church which before was called Adah and Zillah, and that by "Seth" is signified the faith through which charity is implanted; and in the verse which now follows, by "Enosh" is signified the charity that is implanted through faith.

(437) That "Seth" here signifies a new faith, through which comes charity, is explained by his name, which it is said was given him because God "appointed another seed instead of Abel, whom Cain slew." That God "appointed another seed" means that the Lord gave another faith; for "another seed" is the faith through which comes charity. That "seed" signifies faith, may be seen above (n. 255).

(438) Verse 26. And to Seth, to him also there was born a son; and he called his name Enosh: then began they to call upon the name of Jehovah. By "Seth" is signified the faith through which comes charity, as was said above; by his "son" whose name was "Enosh" is signified a church which regarded charity as the principal of faith; by beginning then to "call on the name of Jehovah" is signified the worship of that church from charity.

(439) That by "Seth" is signified the faith through which comes charity, was shown in the preceding verse. That by his "son, whose name was Enosh" is signified a church that regarded charity as the principal of faith, is also evident from what has been said before, as well as from the fact that it is called "Enosh" which name also means a "man"

not a celestial man, but that human spiritual man which is here called “Enosh.” The same is evident also from the words that immediately follow: “then began they to call upon the name of Jehovah.”

(440) That by the words just quoted is signified the worship of that church from charity, is evident from the fact that to “call upon the name of Jehovah” is a customary and general form of speech for all worship of the Lord; and that this worship was from charity is evident from the fact that “Jehovah” is here mentioned, whereas in the preceding verse He was called “God” as well as from the fact that the Lord cannot be worshiped except from charity, since true worship cannot proceed from faith that is not of charity, because it is merely of the lips, and not of the heart. That to “call on the name of Jehovah” is a customary form of speech for all worship of the Lord, appears from the Word; thus it is said of Abraham, that “he built an altar to Jehovah, and called on the name of Jehovah” (Gen. 12:8; 13:4); and again, that he “planted a grove in Beersheba, and called there on the name of Jehovah, the God of eternity” (Gen. 21:33). That this expression includes all worship, is plain from Isaiah: Jehovah the Holy One of Israel hath said, Thou hast not called upon Me, O Jacob, but thou hast been weary of Me, O Israel. Thou hast not brought to Me the small cattle of thy burnt offerings, neither hast thou honored Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense (Isa. 43:22-23), in which passage a summary is given of all representative worship.

(441) That the invocation of the name of Jehovah did not commence at this time, is sufficiently evident from what has already been said above in regard to the Most Ancient Church, which more than any other adored and worshiped the Lord; and also from the fact that Abel brought an offering of the firstlings of the flock; so that in this passage by "calling upon the name of Jehovah" nothing else is signified than the worship of the new church, after the former church had been extinguished by those who are called "Cain" and "Lamech."

(442) From the contents of this chapter as above explained, it is evident that in the most ancient time there were many doctrines and heresies separate from the church, each one of which had its name, which separate doctrines and heresies were the outcome of much more profound thought than any at the present day, because such was the genius of the men of that time.

(443) SOME EXAMPLES DRAWN FROM EXPERIENCE WITH SPIRITS CONCERNING WHAT THEY HAD THOUGHT DURING THEIR LIFE IN THE BODY ABOUT THE SOUL OR SPIRIT. In the other life it is given to perceive clearly what opinions people had entertained while they lived in the body concerning the soul, the spirit, and the life after death; for when kept in a state resembling that of the body they think in the same way, and their thought is communicated as plainly as if they spoke aloud. In the case of one person, not long after his decease, I perceived (what he himself confessed) that he had indeed believed in the existence of the spirit, but had imagined that

it must live after death an obscure kind of life, because if the life of the body were withdrawn there would remain nothing but what is dim and obscure; for he had regarded life as being in the body, and therefore he had thought of the spirit as being a phantom; and he had confirmed himself in this idea from seeing that brutes also have life, almost as men have it. He now marveled that spirits and angels live in the greatest light, and in the greatest intelligence, wisdom, and happiness, attended with a perception so perfect that it can scarcely be described; consequently that their life, so far from being obscure, is most perfectly clear and distinct.

(444) Conversing with one who while he lived in this world had believed that the spirit has no extension, and on that ground would admit of no word that implied extension, I asked him what he now thought of himself, seeing that now he was a soul or spirit, and possessed sight, hearing, smell, an exquisite sense of touch, desires, thoughts, insomuch that he supposed himself to be exactly as if in the body. He was kept in the idea which he had when he had so thought in the world, and he said that the spirit is thought. I was permitted to ask him in reply, whether, having lived in the world, he was not aware that there can be no bodily sight without an organ of vision or eye? and how then can there be internal sight, or thought? Must it not have some organic substance from which to think? He then acknowledged that while in the bodily life he had labored under the delusion that the spirit is mere thought, devoid of everything organic or extended. I added that if the soul or spirit were mere

thoughts man would not need so large a brain, seeing that the whole brain is the organ of the interior senses; for if it were not so the skull might be hollow, and the thought still act in it as the spirit. From this consideration alone, as well as from the operation of the soul into the muscles, giving rise to so great a variety of movements, I said that he might be assured that the spirit is organic, that is, an organic substance. Whereupon he confessed his error, and wondered that he had been so foolish.

(445) It was further remarked, that the learned have no other belief than that the soul which is to live after death, that is, the spirit, is abstract thought. This is very manifest from their unwillingness to admit of any term that implies extension and what belongs to extension, because thought abstractedly from a subject is not extended, whereas the subject of the thought, and the objects of the thought, are extended; and as for those objects which are not extended, men define them by boundaries and give extension to them, in order that they may comprehend them. This shows very clearly that the learned have no other conception of the soul or spirit than that it is mere thought, and so cannot but believe that it will vanish when they die.

(446) I have discoursed with spirits concerning the common opinion that prevails among men at the present day, that the existence of the spirit is not to be credited because they do not see it with their eyes, nor comprehend it by their memory-knowledges [scientias], and so they not only deny that the spirit has extension, but also that it is a substance, disputing as to what substance is. And as they

deny that it has extension, and also dispute about substance, they also deny that the spirit is in any place, and consequently that it is in the human body; and yet the most simple might know that his soul or spirit is within his body. When I said these things, the spirits, who were some of the more simple ones, marveled that the men of the present day are so foolish. And when they heard the words that are disputed about, such as “parts without parts” and other such terms, they called them absurd, ridiculous, and farcical, which should not occupy the mind at all, because they close the way to intelligence.

(447) A certain novitiate spirit, on hearing me speak about the spirit, asked, “What is a spirit?” supposing himself to be a man. And when I told him that there is a spirit in every man, and that in respect to his life a man is a spirit; that the body is merely to enable a man to live on the earth, and that the flesh and bones, that is, the body, does not live or think at all; seeing that he was at a loss, I asked him whether he had ever heard of the soul. “What is a soul?” he replied, “I do not know what a soul is.” I was then permitted to tell him that he himself was now a soul, or spirit, as he might know from the fact that he was over my head, and was not standing on the earth. I asked him whether he could not perceive this, and he then fled away in terror, crying out, “I am a spirit! I am a spirit!” A certain Jew supposed himself to be living wholly in the body, insomuch that he could scarcely be persuaded to the contrary. And when he was shown that he was a spirit, he still persisted in saying that he was a man, because he could see and hear. Such are they who,

during their abode in this world, have been devoted to the body. To these examples very many more might be added, but these have been given merely in order to confirm the fact, that it is the spirit in man, and not the body, which exercises sensation.

(448) I have conversed with many who had been known to me in this life (and this I have done for a long time-for months and years), in as clear a voice, although an inward one, as with friends in this world. The subject of our conversation has sometimes been the state of man after death, and they have wondered exceedingly that during the bodily life no one knows or believes that he is so to live when the bodily life is over, when yet there is then a continuation of life, and such a continuation that the man passes from an obscure life into a clear one, and those who are in faith in the Lord into a life that is more and more clear. They have desired me to tell their friends that they are alive, and to write and tell them what their condition is, even as I had related to themselves many things about that of their friends here. But I replied that were I to tell their friends such things, or to write to them about them, they would not believe, but would call them delusions, would scoff at them, and would ask for signs or miracles before they would believe; and I should merely expose myself to their derision. And that these things are true, perchance but few will believe. For at heart men deny the existence of spirits, and even those who do not deny it are unwilling to hear that anyone can speak with spirits. In ancient times there was no such state of belief in regard to spirits, but so

it is now when by crazy ratiocination men try to find out what spirits are, and by their definitions and suppositions deprive them of all the senses, and do this the more, the more learned they desire to be.

CHAPTER 5

CONCERNING HEAVEN AND HEAVENLY JOY

(449) HITHERTO THE nature of heaven and of heavenly joy has been known to none. Those who have thought about them have formed an idea concerning them so general and so gross as scarcely to amount to any idea at all. What notion they have conceived on the subject I have been able to learn most accurately from spirits who had recently passed from the world into the other life; for when left to themselves, as if they were in this world, they think in the same way. I may give a few examples.

(450) Some who during their abode in this world had seemed to be preeminently enlightened in regard to the Word, had conceived so false an idea about heaven that they supposed themselves to be in heaven when they were high up, and imagined that from that position they could rule all things below, and thus be in self-glory and preeminence over others. On account of their being in such a phantasy, and in order to show them that they were in error, they were taken up on high, and from there were permitted in some measure to rule over things below; but they discovered with shame that this was a heaven of phantasy, and that heaven does not consist in being on high, but is wherever there is anyone who is in love and charity, or in whom is the Lord’s kingdom; and that neither does it

consist in desiring to be more eminent than others, for to desire to be greater than others is not heaven, but hell.

(451) A certain spirit, who during his life in the body had possessed authority, retained in the other life the desire to exercise command. But he was told that he was now in another kingdom, which is eternal; that his rule on earth was dead; and that where he was now no one is held in estimation except in accordance with the good and truth, and the mercy of the Lord, in which he is; and further, that it is in that kingdom as it is on earth, where everyone is rated according to his wealth, and his favor with his sovereign; and that there good and truth are wealth, and favor with the sovereign is the Lord's mercy; and that if he desired to exercise command in any other way, he was a rebel, seeing that he was now in the kingdom of another. On hearing this he was ashamed.

(452) I have conversed with spirits who supposed heaven and heavenly joy to consist in being the greatest. But they were told that in heaven he is greatest who is least, because he who would be the least has the greatest happiness, and consequently is the greatest, for what is it to be the greatest except to be the most happy? it is this that the powerful seek by power, and the rich by riches. They were told, further, that heaven does not consist in desiring to be the least in order to be the greatest, for in that case the person is really aspiring and wishing to be the greatest; but that heaven consists in this, that from the heart we wish better for others than for ourselves, and desire to be of

service to others in order to promote their happiness, and this for no selfish end, but from love.

(453) Some entertain so gross an idea of heaven that they suppose it to be mere admission, in fact that it is a room into which they are admitted through a door, which is opened, and then they are let in by the doorkeepers.

(454) Some think that heaven consists in a life of ease, in which they are served by others; but they are told that there is no possible happiness in being at rest as a means of happiness, for so everyone would wish to have the happiness of others made tributary to his own happiness; and when everyone wished this, no one would have happiness. Such a life would not be an active life, but an idle one, in which they would grow torpid, and yet they might know that there is no happiness except in an active life. Angelic life consists in use, and in the goods of charity; for the angels know no greater happiness than in teaching and instructing the spirits that arrive from the world; in being of service to men, controlling the evil spirits about them lest they pass the proper bounds, and inspiring the men with good; and in raising up, the dead to the life of eternity, and then, if the souls are such as to render it possible, introducing them into heaven. From all this they perceive more happiness than can possibly be described. Thus are they images of the Lord; thus do they love the neighbor more than themselves; and for this reason heaven is heaven. So that angelic happiness is in use, from use, and according to use, that is, it is according to the goods of love and of charity. When those who have the idea that heavenly

joy consists in living at ease, idly breathing in eternal joy, have heard these things, they are given to perceive, in order to shame them, what such a life really is, and they perceive that it is a most sad one, that it is destructive of all joy, and that after a short time they would loathe and nauseate it.

(455) One who in this world had been most learned in regard to the Word, had the idea that heavenly joy consists in being in a glorious light, like that which exists when the solar rays appear of a golden hue, so that he too supposed it to consist in a life of ease. In order that he might know himself to be in error, such a light was granted him, and he, being in the midst of the light, was as delighted as if he were in heaven, as indeed he said. But he could not remain long in it, for it gradually wearied him and became no joy at all.

(456) The best instructed of them all said that heavenly joy consists solely in praising and glorifying the Lord, being a life destitute of any doing of the goods of charity, and that this is an active life. But they were told that praising and celebrating the Lord is not such an active life as is meant, but is an effect of that life; for the Lord has no need of praises, but wills that they should do the goods of charity, and that it is according to these that they will receive happiness from the Lord. But still these best instructed persons could form no idea of joy, but of servitude, in doing these goods of charity. But the angels testified that such a life is the freest of all, and that it is conjoined with happiness unutterable.

(457) Almost all who pass from this world into the other life suppose that hell is the same for everyone, and that heaven is the same for everyone. And yet in both there are endless, diversities and varieties, and neither the heaven nor the hell of one person is ever exactly like that of another; just as no man, spirit, or angel is ever exactly like another. When I merely thought of there being two exactly alike or equal, horror was excited in the inhabitants of the world of spirits and of the angelic heaven, and they said that everyone is formed by the harmony of many components, and that such as is the harmony, such is the one, and that it is impossible for anything to subsist that is absolutely a one, but only a one that results from a harmony of component parts. Thus every society in the heavens forms a one, and so do all the societies together, that is, the universal heaven, and this from the Lord alone, through love. A certain angel enumerated the most universal only of the genera of the joys of spirits, that is, of the first heaven, to about four hundred and seventy-eight, from which we may infer how innumerable must be the less universal genera and the species in each genus. And as there are so many in that heaven, how, illimitable must be the genera of happinesses in the heaven of angelic spirits, and still more so in the heaven of angels.

(458) Evil spirits have sometimes supposed that there is another heaven besides that of the Lord, and they have been permitted to seek for it wherever they could, but to their confusion they could never find any other heaven. For evil spirits rush into insanities both from the hatred they

bear against the Lord, and from their infernal suffering, and catch at such phantasies.

(459) There are three heavens: the first is the abode of good spirits; the second, of angelic spirits and the third, of angels. Spirits, angelic spirits, and angels are all distinguished into the celestial and the spiritual. The celestial are those who through love have received faith from the Lord, like the men of the Most Ancient Church treated of above. The spiritual are those who through knowledges of faith have received charity from the Lord, and who act from what they have received. A continuation of this subject will follow at the end of this chapter.

CHAPTER 5. 1. This is the book of the births of Man. In the day that God created Man, in the likeness of God made He him. 2. Male and female created He them, and blessed them, and called their name Man, in the day when they were created. 3. And Man lived a hundred and thirty years, and begat into his likeness, after his image, and called his name Seth. 4. And the days of Man after he begat Seth were eight hundred years; and he begat sons and daughters. 5. And all the days that Man lived were nine hundred and thirty years; and he died. 6. And Seth lived a hundred and five years, and begat Enosh. 7. And Seth lived after he begat Enosh eight hundred and seven years, and begat sons and daughters. 8. And all the days of Seth were nine hundred and twelve years; and he died. 9. And Enosh lived ninety years, and begat Kenan. 10. And Enosh lived after he begat Kenan eight hundred and fifteen years; and begat sons and daughters. 11. And all the days of Enosh were nine hundred and five years; and he died. 12. And Kenan lived seventy years, and begat Mahalalel. 13. And Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters. 14. And all the days of Kenan were nine hundred and ten years; and he died. 15. And Mahalalel lived sixty and five years, and begat Jared. 16. And Mahalalel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters. 17. And all the days of Mahalalel were eight hundred ninety and five years; and he died. 18. And Jared lived a hundred sixty and two years, and begat Enoch. 19. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. 20. And all the days of Jared were nine hundred sixty and two years; and he died. 21. And Enoch lived sixty and five years, and begat Methuselah. 22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters. 23. And all the days of Enoch were three hundred sixty and five years. 24. And Enoch walked with God, and he was no more, for God took him. 25. And Methuselah lived a hundred eighty and seven years, and begat Lamech. 26. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. 27. And all the days of Methuselah were nine hundred sixty and nine years; and he died. 28. And Lamech lived a hundred eighty and two years, and begat a son; 29. And he called his name Noah, saying, He shall comfort us from our work, and the toil of our hands, out of the ground which JEHOVAH hath cursed. 30.

And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters. 31. And all the days of Lamech were seven hundred seventy and seven years; and he died. 32. And Noah was a son of five hundred years; and Noah begat Shem, Ham, and Japheth.

(460) THE CONTENTS This chapter treats specifically of the propagation of the Most Ancient Church through successive generations, almost to the flood.

(461) The Most Ancient Church itself, which was celestial, is what is called "Man" [homo], and a "likeness of God" (verse 1).

(462) A second church which was not so celestial as the Most Ancient Church, is called "Seth" (verses 2, 3).

(463) A third church was called "Enosh" (verse 6); a fourth "Kenan" (verse 9); a fifth "Mahalalel" (verse 12); a sixth "Jared" (verse 15); a seventh "Enoch" (verse 18); and an eighth church "Methuselah" (verse 21).

(464) The church called "Enoch" is described as framing doctrine from what was revealed to and perceived by the Most Ancient Church, which doctrine, although of no use at that time, was preserved for the use of posterity. This is signified by its being said that "Enoch was no more, because God took him" (verses 22-24).

(465) A ninth church was called "Lamech" (verse 25).

(466) A tenth, the parent of three churches after the flood, was named "Noah." This church is to be called the Ancient Church (verses 28, 29).

(467) "Lamech" is described as retaining nothing of the perception which the Most Ancient Church enjoyed; and

“Noah” is described as a new church (verse 29).

(468) THE INTERNAL SENSE. From what has been said and shown in the foregoing chapter, it is evident that by names are signified heresies and doctrines. Hence it may be seen that by the names in this chapter are not meant persons, but things, and in the present instance doctrines, or churches, which were preserved, notwithstanding the changes they underwent, from the time of the Most Ancient Church even to “Noah.” But the case with every church is that in course of time it decreases, and at last remains among a few; and the few with whom it remained at the time of the flood were called “Noah.” [2] That the true church decreases and remains with but few, is evident from other churches which have thus decreased. Those who are left are in the Word called “remains” and a “remnant” and are said to be “in the midst” or “middle” “of the land.” And as this is the case in the universal, so also it is in the particular, or as it is with the church, so it is with every individual man; for unless remains were preserved by the Lord in everyone, he must needs perish eternally, since spiritual and celestial life are in the remains. So also in the general or universal-if there were not always some with whom the church, or true faith, remained, the human race would perish; for, as is generally known, a city, nay, sometimes a whole kingdom, is saved for the sake of a few. It is in this respect with the church as it is with the human body; so long as the heart is sound, life is possible for the neighboring viscera, but when the heart is enfeebled, the other parts of the body cease to be nourished, and the man

dies. The last remains are those which are signified by "Noah;" for (as appears from Gen. 6:12, as well as from other places) the whole earth had become corrupt. [3] Of remains as existing in each individual as well as in the church in general, much is said in the Prophets; as in Isaiah: He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy to Him, even everyone that is written unto lives in Jerusalem, when the Lord shall have washed the filth of the daughters of Zion, and shall have washed away the bloods of Jerusalem from the midst thereof (Isa. 4:3-4), in which passage holiness is predicated of the remains, by which are signified the remains of the church, and also of a man of the church; for "those left" in Zion and Jerusalem could not be holy merely because they were "left." Again: It shall come to pass in that day, that the remains of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jehovah the Holy One of Israel in truth. The remains shall return, the remains of Jacob, unto the mighty God (Isa. 10:20-21). In Jeremiah: In those days, and in that time, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon him whom I shall make a remnant (Jer. 50:20). In Micah: The remains of Jacob shall be in the midst of many peoples, as the dew from Jehovah, as the showers upon the grass (Micah 5:7).[4] The residue or remains of a man, or of the church, were also represented by the tenths, which were holy; hence also a number with ten in it was holy, and "ten" is therefore predicated of remains; as in Isaiah: Jehovah shall remove man, and many things [shall be] left in the midst of the land; and yet in it [shall be] a tenth part, and it shall return, and shall be for exterminating; as an oak, and an ilex, when the stock is cast forth from them, the holy seed is the stock thereof (Isa. 6:12-13); where the residue is called a "seed of holiness." And in Amos: Thus saith the Lord Jehovah, The city that goeth forth a thousand shall have a hundred left, and that which goeth forth a hundred shall have ten left to the house of Israel (Amos 5:3). In these and many other passages, in the internal sense are signified the "remains" of which we have been speaking. That a city is preserved for the sake of the remains of the church, is evident from what was said to Abraham concerning Sodom: Abraham said, Peradventure ten may be found there; and He said, I will not destroy it for ten's sake (Gen. 18:32).

(469) Verse 1. This is the book of the births of Man. In the day that God created Man, in the likeness of God made He him. The "book of the births" is an enumeration of those who were of the Most Ancient Church; "in the day that God created Man" denotes his being made spiritual; and "in the likeness of God made He him" signifies that he was made celestial: thus it is a description of the Most Ancient Church.

(470) That the "book of the births" is an enumeration of those who were of the Most Ancient Church, is very evident from what follows, for from this to the eleventh chapter, that is, to the time of Eber, names never signify persons, but actual things. In the most ancient time mankind were distinguished into houses, families, and nations; a house

consisting of the husband and wife with their children, together with some of their family who served; a family, of a greater or lesser number of houses, that lived not far apart and yet not together; and a nation, of a larger or smaller number of families.

(471) The reason why they dwelt thus alone by themselves, distinguished only into houses, families, and nations, was that by this means the church might be preserved entire, that all the houses and families might be dependent on their parent, and thereby remain in love and in true worship. It is to be remarked also that each house was of a peculiar genius, distinct from every other; for it is well known that children, and even remote descendants, derive from their parents a particular genius, and such marked characteristics that they can be distinguished by the face, and by many other peculiarities. Therefore, in order that there might not be a confounding, but an exact distinction, it pleased the Lord that they should dwell in this manner. Thus the church was a living representative of the kingdom of the Lord; for in the Lord's kingdom there are innumerable societies, each one distinct from every other, according to the differences of love and faith. This, as observed above, is what is meant by "living alone" and by "dwelling in tents." For the same reason also it pleased the Lord that the Jewish Church should be distinguished into houses, families, and nations, and that everyone should contract marriage within his own family; but concerning this, of the Lord's Divine mercy hereafter.

(472) That by the “day in which God created Man” is signified his being made spiritual, and that by “God making him in His likeness” is signified his being made celestial, appears from what was said and shown above. The expression to “create” properly relates to man when he is being created anew, or regenerated; and the word “make” when he is being perfected; wherefore in the Word there is an accurate distinction observed between “creating” “forming” and “making” as was shown above in the second chapter, where it is said of the spiritual man made celestial that “God rested from all His work, which God created in making;” and in other passages also, to “create” relates to the spiritual man, and to “make” that is, to perfect, to the celestial man. (See n. 16 and 88.)

(473) That a “likeness of God” is a celestial man, and an “image of God” a spiritual man, has also been previously shown. An “image” is preparatory to a “likeness” and a “likeness” is a real resemblance, for a celestial man is entirely governed by the Lord, as His “likeness.”

(474) Since therefore the subject here treated of is the birth or propagation of the Most Ancient Church, this is first described as coming from a spiritual to a celestial state, for the propagations follow from this.

(475) Verse 2. Male and female created He them, and blessed them, and called their name Man, in the day when they were created. By “male and female” is signified the marriage between faith and love; by “calling their name Man” is signified that they were the church, which, in an especial sense, is called “Man [homo].”

(476) That by “male and female” is signified the marriage between faith and love was declared and proved above, where it was shown that the male or man [vir] signifies the understanding and whatever belongs to it, consequently everything of faith; and that the female or woman signifies the will, or the things appertaining to the will, consequently whatever has relation to love; wherefore she was called Eve, a name signifying life, which is of love alone. By the female therefore is also signified the church, as has been previously shown; and by the male, a man [vir]of the church. The subject here is the state of the church when it was spiritual, and which was afterwards made celestial, wherefore “male” is mentioned before “female” as also in chapter 1:26, 27. The expression to “create” also has reference to the spiritual man but afterwards when the marriage has been effected, that is, when the church has been made celestial, it is not said “male and female” but “man [homo]” who, by reason of their marriage, signifies both; wherefore it presently follows, “and He called their name Man” by which is signified the church.

(477) That “Man” is the Most Ancient Church has been often said and shown above; for in the supreme sense the Lord Himself alone is Man. From this the celestial church is called Man, as being a likeness, and from this the spiritual church is afterwards so called because it was an image. But in a general sense everyone is called a man who has human understanding; for man is man by virtue of understanding, and according thereto one person is more a man than another, although the distinction of one man from another

ought to be made according to his faith as grounded in love to the Lord. [2] That the Most Ancient Church, and every true church, and hence those who are of the church, or who live from love to the Lord and from faith in Him, are especially called “man” is evident from the Word, as in Ezekiel: I will cause man to multiply upon you, all the house of Israel, all of it; I will cause to multiply upon you man and beast, that they may be multiplied and bear fruit; and I will cause you to dwell according to your antiquities and I will do better unto you than at your beginnings and I will cause man to walk upon you, My people Israel (Ezek. 36:10, 11, 12), where by “antiquities” is signified the Most Ancient Church; by “beginnings” the Ancient Churches; by the “house of Israel” and “people Israel” the primitive church, or Church of the Gentiles; all which churches are called “man.” [3] So in Moses: Remember the days of eternity, understand ye the years of generation and generation; when the Most High would give the nations an inheritance, when He would set apart the sons of man, He set the bounds of the peoples according to the number of the sons of Israel (Deut. 32:7, 8), where by the “days of eternity” is meant the Most Ancient Church; by “generation and generation” the Ancient Churches; the “sons of man” are those who were in faith toward the Lord, which faith is the “number of the sons of Israel.” That a regenerate person is called “man” appears from Jeremiah: I beheld the earth, and lo it was empty and void; and the heavens, and they had no light; I beheld, and lo, no man, and all the birds of the heavens were fled (Jer. 4:23, 25), where “earth” signifies the external man; “heaven’ the internal; “man” the love of good; the “birds of the heavens” the understanding of truth. [4] Again: Behold the days come that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seen of beast (31:27), where “man” signifies the internal man, “beast” the external. In Isaiah: Cease ye from man in whose nostrils is breath, for wherein is he to be accounted of (Isa. 2:22), where by “man” is signified a man of the church. Again: Jehovah shall remove man far away, and many things shall be left in the midst of the land (Isa. 6:12), speaking of the vastation of man, in that there should no longer exist either good or truth. Again: The inhabitants of the earth shall be burned, and man shall be left very little (Isa. 24:6), where “man” signifies those who have faith. Again: The paths have been desolated, the farer on the path hath ceased, he hath made vain the covenant, he hath despised the cities, he hath not regarded man, the earth mourneth and languisheth (Isa. 33:8-9), denoting the man who in the Hebrew tongue is “Enosh.” Again: I will make a man more precious than fine gold, and a man than the gold of Ophir; therefore I will shake the heavens, and the earth shall be moved out of her place (Isa. 13:12-13),where the word for man in the first place is “Enosh” and in the second is “Adam.”

(478) The reason why he is called “Adam” is that the Hebrew word “Adam” signifies “man;” but that he is never properly called “Adam” by name, but “Man” is very evident from this passage and also from former ones, in that [in some cases] he is not spoken of in the singular number, but

in the plural, and also from the fact that the term is predicated of both the man and the woman, both together being called "Man." That it is predicated of both, everyone may see from the words, for it is said, "He called their name Man, in the day that they were created;" and in like manner in the first chapter: "Let us make man in our image, and let them have dominion over the fish of the sea" (Gen. 1:27-28). Hence also it may appear that the subject treated of is not the creation of some one man who was the first of mankind, but the Most ancient Church.

(479) By "calling a name" or "calling by name" is signified in the Word to know the quality of things, as was shown above, and in the present case it has relation to the quality of the Most Ancient Church, denoting that man was taken from the ground, or regenerated by the Lord, for the word "Adam" means "ground;" and that afterwards when he was made celestial he became most eminently "Man" by virtue of faith originating in love to the Lord.

(480) That they were called "Man" in the day that they were created, appears also from the first chapter (Gen.1:26-27), that is, at the end of the sixth day, which answers to the evening of the sabbath, or when the sabbath or seventh day began; for the seventh day, or sabbath, is the celestial man, as was shown above.

(481) Verse 3. And Man lived a hundred and thirty years, and begat into his likeness, after his image, and called his name Seth. By a "hundred and thirty years" there is signified the time before the rise of a new church, which, being not very unlike the Most Ancient, is said to be born

“into its likeness, and after its image;” but the term “likeness” has relation to faith, and “image” to love. This church was called “Seth.”

(482) What the “years” and the “numbers of years” which occur in this chapter, signify in the internal sense, has hitherto been unknown. Those who abide in the literal sense suppose them to be secular years, whereas from this to the twelfth chapter there is nothing historical according to its appearance in the literal sense, but all things in general and every single thing in particular contain other matters. And this is the case not only with the names, but also with the numbers. In the Word frequent mention is made of the number three, and also of the number seven, and wheresoever they occur they signify something holy or most sacred in regard to the states which the times or other things involve or represent; and they have the same signification in the least intervals of time as in the greatest, for as the parts belong to the whole, so the least things belong to the greatest, for there must be a likeness in order that the whole may properly come forth from the parts, or the greatest from its leasts. Thus in Isaiah: Now hath Jehovah spoken, saying, Within three years, as the years of a hireling, and the glory of Moab shall be rendered worthless (Isa. 16:14). Again: Thus hath the Lord said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall be consumed (Isa. 21:16), where both the least and the greatest intervals are signified. in Habakkuk: Jehovah, I have heard Thy renown, and was afraid; O Jehovah, revive Thy work in the midst of the years,

in the midst of the years make known (Hab. 3:2),where the "midst of the years" signifies the Lord's advent. In lesser intervals it signifies every coming of the Lord, as when man is being regenerated; in greater, when the church of the Lord is arising anew. It is likewise called the "year of the redeemed" in Isaiah: The day of vengeance is in My heart, and the year of My redeemed is come (Isa. 63:4). So also the thousand years in which Satan was to be bound (Rev. 20:2, 7), and the thousand years of the first resurrection (Rev. 20:4-6), by no means signify a thousand years, but their states; for as "days" are used to express states, as shown above, so also are "years," and the states are described by the number of the years. Hence it is evident that the times in this chapter also involve states; for every church was in a different state of perception from the rest, according to the differences of genius, hereditary and acquired.

(483) By the names which follow: "Seth" "Enosh" "Kenan" "Mahalalel" "Jared" "Enoch" "Methuselah" "Lamech" "Noah" are signified so many churches, of which the first and principal was called "Man." The chief characteristic of these churches was perception, wherefore the differences of the churches of that time were chiefly differences of perception. I may here mention concerning perception, that in the universal heaven there reigns nothing but a perception of good and truth, which is such as cannot be described, with innumerable differences, so that no two societies enjoy similar perception; the perceptions there existing are distinguished into genera and species, and the

genera are innumerable, and the species of each genus are likewise innumerable; but concerning these, of the Lord's Divine mercy hereafter. Since then there are innumerable genera, and innumerable species in each genus, and still more innumerable varieties in the species, it is evident how little-so little that it is almost nothing the world at this day knows concerning things celestial and spiritual, since they do not know even what perception is, and if they are told, they do not believe that any such thing exists; and so with other things also. The Most Ancient Church represented the celestial kingdom of the Lord, even as to the generic and specific differences of perception; but whereas the nature of perception, even in its most general aspect, is at this day utterly unknown, any account of the genera and species of the perceptions of these churches would necessarily appear dark and strange. They were at that time distinguished into houses, families, and nations, and contracted marriage within their houses and families, in order that genera and species of perceptions might exist, and be derived from the parents precisely as are the propagations of native character; wherefore those who were of the Most Ancient Church dwell together in heaven.

(484) That the church called "Seth" was very nearly like the Most Ancient Church, is evident from its being said that the man begat in his likeness, according to his image, and called his name Seth; the term "likeness" having relation to faith, and "image" to love; for that this church was not like the Most Ancient Church with regard to love and its derivative faith, is plain from its being said just before,

“Male and female created He them, and blessed them, and called their name Man” by which is signified the spiritual man of the sixth day, as was said above, so that the likeness of this man was to the spiritual man of the sixth day, that is, love was not so much the principal, but still faith was conjoined With love.

(485) That a different church is here meant by “Seth” from that which was described above (4:25), may be seen at n. 435. That churches of different doctrine were called by the same name, is evident from those which in the foregoing chapter (verses 17 and 18) were called “Enoch” and “Lamech” while here other churches are in like manner called “Enoch” and “Lamech” (verses 21, 30).

(486) Verse 4. And the days of Man after he begat Seth were eight hundred years, and he begat sons and daughters. By “days” are signified times and states in general; by “years” times and states in special; by “sons and daughters” are signified the truths and goods which they perceived.

(487) That by “days” are signified times and states in general, was shown in the first chapter, where the “days” of creation have no other signification. In the Word it is very usual to call all time “days” as is manifestly the case in the present verse, and in those which follow (5, 8, 11, 14, 17, 20, 23, 27, 31); and therefore the states of the times in general are likewise signified by “days;” and when “years” are added, then by the seasons of the years are signified the qualities of the states, thus states in special. The most ancient people had their numbers, by which they signified

various things relating to the church, as the numbers “three” “seven” “ten” “twelve” and many that were compounded of these and others, whereby they described the states of the church; wherefore these numbers contain arcana which would require much time to explain. It was an account or reckoning of the states of the church. The same thing occurs in many parts of the Word, especially the prophetical. In the rites of the Jewish Church also there were numbers, both of times and measures, as for instance in regard to the sacrifices, meat-offerings, oblations, and other things, which everywhere signify holy things, according to their application. The things here involved, therefore, in the number “eight hundred” and in the next verse, in the number “nine hundred and thirty” and in the numbers of years in the verses following-namely, the changes of state of their church as applied to their own general state-are too many to be recounted. In a future part of this work, of the Lord’s Divine mercy we shall take occasion to show what the simple numbers up to “twelve” signify, for until the signification of these is known, it would be impossible to apprehend the signification of the compound numbers.

(488) That “days” signify states in general, and “years” states in special, appears from the Word, as in Ezekiel: Thou hast caused thy days to draw near, and art come even unto thy years (Ezek. 22:4), speaking of those who commit abominations, and fill up the measure of their sins, of whose state in general are predicated “days” and in special “years.” So in David: Thou shalt add days to the days of the

king, and his years as of generation and generation (Ps. 61:6), speaking of the Lord and of His kingdom, where also “days” and “years” signify the state of His kingdom. Again: I have considered the days of old” the years of the ages (Ps. 77:5), where “days of old” signify states of the Most Ancient Church, and “years of the ages” states of the Ancient Church. In Isaiah: The day of vengeance is in My heart, and the year of My redeemed is come (Isa. 63:4), speaking of the last times, where the “day of vengeance” signifies a state of damnation, and the “year of the redeemed” a state of blessedness. Again: To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn (Isa. 61:2), where both “days” and “years” signify states. In Jeremiah: Renew our days as of old (Lam. 5:21), where state is plainly meant. [2] In Joel: The day of Jehovah cometh, for it is nigh at hand, a day of darkness and of thick darkness, a day of cloud and of obscurity; there hath not been ever the like, neither shall be after it, even to the years of generation and generation (Joel 2:1-2), where “day” signifies a state of darkness and of thick darkness, of cloud and of obscurity, with each one in particular, and with all in general. In Zechariah: I will remove the iniquity of that land in one day; in that day shall ye cry a man to his companion under the vine, and under the fig tree (Zech. 3:9-10). And in another place: It shall be one day which is known to Jehovah, not day nor night, and it shall come to pass that at evening time it shall be light (Zech. 14:7), where it is plain that state is meant, for it is said that there shall be a day that is “neither day nor night, at evening time it shall be light.” The same appears from expressions in the Decalogue: Honor thy father and thy mother, that thy days may be prolonged, and that it may be well with thee upon the ground (Deut. 5:16; 25:15), where to have the “days prolonged” does not signify length of life, but a happy state. [3] In the literal sense it must needs appear as if “day” signifies time, but in the internal sense it signifies state. The angels, who are in the internal sense, do not know what time is, for they have no sun and moon that distinguish times; consequently they do not know what days and years are, but only what states are and the changes thereof; and therefore before the angels, who are in the internal sense, everything relating to matter, space, and time disappears, as in the literal sense of this passage in Ezekiel: The day is near, even the day of Jehovah is near, a day of cloud; it shall be the time of the nations (Ezek. 30:3), and of this in Joel: Alas for the day for the day of Jehovah is at hand, and as vastation shall it come (Joel 1:15), where a “day of cloud” signifies a cloud, or falsity; the “day of the nations” signifies the nations, or wickedness; the “day of Jehovah” signifies vastation. When the notion of time is removed, there remains the notion of the state of the things which existed at that time. The case is the same with regard to the “days” and “years” that are so often mentioned in this chapter.

(489) That by “sons and daughters” are signified the truths and goods which they had a perception of, and indeed by “sons” truths, and by “daughters” goods, is evident from many passages in the Prophets; for in the Word, as also in olden time, the conceptions and births of the church are

called “sons and daughters” as in Isaiah: The Gentiles shall come to thy light, and kings to the brightness of thy rising; lift up thine eyes round about and see; all they gather themselves together and come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side; then thou shalt see and flow together, and thy heart shall be amazed, and shall be enlarged (Isa. 60:3-5), in which passage “sons” signify truths, and “daughters” goods. [2] In David: Deliver me and rescue me from the hand of the sons of the stranger, whose mouth speaketh vanity; that our sons may be as plants grown up in their youth, that our daughters may be as corner-stones hewn in the form of a temple (Ps. 44:11-12), where the “sons of the stranger” signify spurious truths, or falsities; “our sons” signify doctrinals of truth; “our daughters” doctrinals of good. [3] In Isaiah: I will say to the north, Give up, and to the south, Keep not back; bring My sons from far, and My daughters from the ends of the earth; bring forth the blind people, and they shall have eyes; the deaf, and they shall have ears (Isa. 43:6, 8), in which passage “sons” signify truths; “daughters” goods; the “blind” those who would see truths; and the “deaf” those who would obey them. [4] In Jeremiah: Shame hath devoured the labor of our fathers from our youth; their flocks, their herds, their sons, and their daughters (Jer. 3:24), where “sons” and “daughters” signify truths and goods. That “children” and “sons” signify truths, is plain from Isaiah: Jacob shall not now be ashamed, neither shall his face now wax pale; for when he shall see his children the work of My hands in the midst of him, they shall sanctify My name, and shall sanctify the Holy One of Jacob, and shall fear the God of Israel; they also that erred in spirit shall know understanding (Isa. 29:22-24), where the "Holy One of Jacob, the God of Israel" signifies the Lord; "children" signify the regenerate, who have the understanding of good and truth, as is indeed explained. [5] Again: Sing, O barren, thou that didst not bear, for more are the sons of the desolate than the sons of the married wife (Isa. 54:1), where the "sons of the desolate" signify the truths of the primitive Church, or that of the Gentiles; the "sons of the married wife" the truths of the Jewish Church. [6] In , Jeremiah: My tent is laid waste and all My cords are plucked out; My sons are gone forth of Me, and are not (Jer. 10:20), where "sons" signify truths. Again: His sons shall be as aforetime, and their congregation shall be established before Me (Jer. 30:20), where "sons" signify the truths of the Ancient Church. In Zechariah: I will stir up thy sons, O Zion, with thy sons, O Javan, and make thee as the sword of a mighty man (Zech. 9:13), signifying the truths of the faith of love.

(490) In the Word "daughters" frequently denote goods; as in David: Kings' daughters were among thy precious ones; at thy right hand doth stand the queen in the best gold of Ophir; the daughter of Tyre with a gift; the king's daughter is all glorious within; of eyelet work of gold is her raiment; instead of thy fathers shall be thy sons (Ps. 45:10-17),where the good and beauty of love and faith are described by the "daughter." Hence churches are called "daughters" by virtue of goods, as the "daughter of Zion" and the

"daughter of Jerusalem" (Isa. 37:22, and in many other places); they are also called "daughters of My people" (Isa. 22:4), the "daughter of Tarshish" (Isa. 23:10), the "daughter of Sidon" (verse 12), and "daughters in the field" (Ezek. 26:6, 8).

(491) The same things are signified by "sons" and "daughters" in this chapter (verses 4, 7, 10, 13, 16, 19, 26, 30), but such as is the church, such are the "sons and daughters" that is, such are the goods and truths; the truths and goods here spoken of are such as were distinctly perceived, because they are predicated of the Most Ancient Church, the principal and parent of all the other and succeeding churches.

(492) Verse 5. And all the days that Man lived were nine hundred and thirty years, and he died. By "days" and "years" are here signified times and states, as above by "Man's dying" is signified that such perception no longer existed.

(493) That by "days" and "years" are signified times and states needs no further explication, except to say that in the world there must needs be times and measures, to which numbers may be applied because they are in the ultimates of nature; but whenever they are applied in the Word, the numbers of the days and years, and also of the measures, have a signification abstractedly from the times and measures, in accordance with the signification of the number; as where it is said that there are six days of labor, and that the seventh is holy, of which above; that the jubilee should be proclaimed every forty-ninth year, and should be

celebrated in the fiftieth; that the tribes of Israel were twelve, and the apostles of the Lord the same; that there were seventy elders, and as many disciples of the Lord; and so in many other instances where the numbers have a special signification abstractedly from the things to which they are applied; and when thus abstracted, then it is states that are signified by the numbers.

(494) That he “died” signifies that there was no longer such perception, is evident from the signification of the word “die” which is, that a thing ceases to be such as it has been. Thus in John: Unto the angel of the church in Sardis write, These things saith He that hath the seven spirits, and the seven stars; I know thy works, that thou art said to live, but art dead; be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God (Rev. :3:1-2). In Jeremiah: I will cast out thy mother that bare thee, into another country where ye were not begotten, and there shall ye die (Jer. 22:26), where “mother” signifies the church. For as we have said, the case with the church is that it decreases and degenerates, and loses its pristine integrity, chiefly by reason of the increase of hereditary evil, for every succeeding parent adds new evil to that which he has inherited. All the actual evil in the parents puts on a kind of nature, and when it often recurs, becomes natural to them, and is added to their hereditary evil, and is transmitted into their children, and so to posterity. In this way the hereditary evil is immensely increased in the descendants. That this is so is evident from the fact that the evil dispositions of

children are exactly like those of their progenitors. Quite false is the opinion of those who think that there is no hereditary evil except that which they allege to have been implanted in us from Adam (see n. 313). The truth is that everyone makes hereditary evil by his own actual sins, and adds it to the evils that he has inherited, and in this way it accumulates, and remains in all the descendants, nor is it abated except in those who are being regenerated by the Lord. In every church this is the principal cause of degeneration, and it was so in the Most Ancient Church.

(495) How the Most Ancient Church decreased cannot appear unless it be known what perception is, for it was a perceptive church, such as at this day does not exist. The perception of a church consists in this, that its members perceive from the Lord what is good and true, like the angels; not so much what the good and truth of civic society is, but the good and truth of love to the Lord and of faith in Him. From a confession of faith that is confirmed by the life it can be seen what perception is, and whether it has any existence.

(496) Verse 6. And Seth lived a hundred and five years, and begat Enosh. “Seth” as was observed, is a second church, less celestial than the Most Ancient Church, its parent, yet one of the most ancient churches; that he “lived a hundred and five years” signifies, as before, times and states; that he “begat Enosh” signifies that from them there descended another church that was called “Enosh.”

(497) That “Seth” is a second church less celestial than the Most Ancient Church, its parent, yet one of the most ancient

churches, may appear from what was said above concerning Seth (verse 3). The case with churches, as we have said, is that by degrees, and in process of time, they decrease as to essentials, owing to the cause above mentioned.

(498) That he “begat Enosh” signifies that from them there descended another church called “Enosh” is evident from the fact that in this chapter the names signify nothing else than churches.

(499) Verses 7, 8. And Seth lived after he begat Enosh eight hundred and seven years, and begat sons and daughters. And all the days of Seth were nine hundred and twelve years, and he died. The “days” and numbers of “years” signify here as before the times and states. “Sons and daughters” too have the same signification as before; and so likewise as the statement that he “died.”

(500) Verse 9. And Enosh lived ninety years, and begat Kenan. By “Enosh” as before said, is signified a third church, still less celestial than the church “Seth” yet one of the most ancient churches; by “Kenan” is signified a fourth church, which succeeded the former ones.

(501) As regards the churches that in course of time succeeded one another, and of which it is said that one was born from another, the case with them was the same as it is with fruits, or with their seeds. In the midst of these, that is, in their inmosts, there are as it were fruits of the fruits, or seeds of the seeds, from which live as it were in regular order the successive parts. For the more remote these are from the inmost toward the circumference, the less of the

essence of the fruit or of the seed is there in them, until finally they are but the cuticles or coverings in which the fruits or seeds terminate. Or as in the case of the brain, in the inmost parts of which are subtle organic forms called the cortical substances, from which and by which the operations of the soul proceed; and from which in regular order the purer coverings follow in succession, then the denser ones, and finally the general coverings called meninges, which are terminated in coverings still more general, and at last in the most general of all, which is the skull.

(502) These three churches, “Man” “Seth” and “Enosh” constitute the Most Ancient Church, but still with a difference of perfection as to perceptions: the perceptive faculty of the first church gradually diminished in the succeeding churches, and became more general, as observed concerning fruit or its seed, and concerning the brain. Perfection consists in the faculty of perceiving distinctly, which faculty is diminished when the perception is less distinct and more general; an obscurer perception then succeeds in the place of that which was clearer, and thus it begins to vanish away.

(503) The perceptive faculty of the Most Ancient Church consisted not only in the perception of what is good and true, but also in the happiness and delight arising from well-doing; without such happiness and delight in doing what is good the perceptive faculty has no life, but by virtue of such happiness and delight it receives life. The life of love, and of the derivative faith, such as the Most Ancient

Church enjoyed, is life while in the performance of use, that is, in the good and truth of use: from use, by use, and according to use, is life given by the Lord; there can be no life in what is useless, for whatever is useless is cast away. In this respect the most ancient people were likenesses of the Lord, and therefore in perceptive powers they became images of Him. The perceptive power consists in knowing what is good and true, consequently what is of faith: he who is in love is not delighted in knowing, but in doing what is good and true, that is, in being useful.

(504) Verses 10, 11. And Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters. And all the days of Enosh were nine hundred and five years, and he died. Here in like manner the "days" and numbers of "years" and also "sons and daughters" and his "dying" signify like things.

(505) "Enosh" as before observed, is a third church, yet one of the most ancient churches, but less celestial, and consequently less perceptive, than the church "Seth;" and this latter was not so celestial and perceptive as the parent church, called "Man." These three are what constitute the Most Ancient Church, which, relatively to the succeeding ones, was as the kernel of fruits, or seeds, whereas the succeeding churches are relatively as the membranaceous parts of these.

(506) Verse 12. And Kenan lived seventy years, and begat Mahalalel. By "Kenan" is signified a fourth church, and by "Mahalalel" a fifth.

(507) The church called “Kenan” is not to be so much reckoned among those three more perfect ones, inasmuch as perception, which in the former churches had been distinct, began now to become general, comparatively as are the first and softer membranes relatively to the kernel of fruits or seeds; which state is not indeed described, but still is apparent from what follows, as from the description of the churches called “Enoch” and “Noah.”

(508) Verses 13, 14. And Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters. And all the days of Kenan were nine hundred and ten years, and he died. The “days” and numbers of “years” have the same signification here as before. “Sons and daughters” here also signify truths and goods, whereof the members of the church had a perception, but in a more general manner. That he “died” signifies in like manner the cessation of such a state of perception.

(509) It is here only to be remarked, that all things are determined by their relation to the state of the church.

(510) Verse 15. And Mahalalel lived sixty and five years, and begat Jared. By “Mahalalel” is signified, as before said, a fifth church; by “Jared” a sixth.

(511) As the perceptive faculty decreased, and from being more particular or distinct, became more general or obscure, so also did the life of love or of uses; for as is the life of love or of uses, so is the perceptive faculty. From good to know truth is celestial; the life of those who constituted the church called “Mahalalel” was such that they preferred

the delight from truths to the delight from uses, as has been given me to know by experience among their like in the other life.

(512) Verses 16, 17. And Mahalalel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalalel were eight hundred ninety and five years, and he died. It is the same with these words as with the like words before.

(513) Verse 18. And Jared lived a hundred sixty and two years, and begat Enoch. By "Jared" as before said, is signified a sixth church; by "Enoch" a seventh.

(514) Concerning the church called "Jared" nothing is related; but its character may be known from the church "Mahalalel" which preceded it, and the church "Enoch" which followed it, between which two it was intermediate.

(515) Verses 19, 20. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred sixty and two years, and he died. The signification of these words also is similar to that of the like words above. That the ages of the antediluvians were not so great, as that of Jared nine hundred and sixty-two years, and that of Methuselah nine hundred and sixty-nine years, must appear to everyone, especially from what of the Lord's Divine mercy will be said at verse 3 of the next chapter, where we read, "Their days shall be a hundred and twenty years;" so that the number of the years does not signify the age of any particular man, but the times and states of the church.

(516) Verse 21. And Enoch lived sixty and five years, and begat Methuselah. By “Enoch” as before said, is signified a seventh church; and by “Methuselah” an eighth.

(517) The quality of the church “Enoch” is described in the following verses.

(518) Verse 22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters. To “walk with God” signifies doctrine concerning faith. That he “begat sons and daughters” signifies doctrinal matters concerning truths and goods.

(519) There were some at that time who framed doctrines from the things that had been matters of perception in the most ancient and succeeding churches, in order that such doctrine might serve as a rule whereby to know what was good and true: such persons were called “Enoch.” This is what is signified by the words, “and Enoch walked with God;” and so did they call that doctrine; which is likewise signified by the name “Enoch” which means to “instruct.” The same is evident also from the signification of the expression to “walk” and from the fact that he is said to have “walked with God” not “with Jehovah:” to “walk with God” is to teach and live according to the doctrine of faith, but to “walk with Jehovah” is to live the life of love. To “walk” is a customary form of speaking that signifies to live, as to “walk in the law” to “walk in the statutes” to “walk in the truth.” To “walk” has reference properly to a way, which has relation to truth, consequently to faith, or the doctrine of faith. What is signified in the Word by “walking” may in some measure appear from the following passages. [2] In

Micah: He hath showed thee, O man, what is good, and what doth Jehovah require of thee, but to do judgment and the love of mercy, and to humble thyself by walking with thy God? (Micah 6:8), where to "walk with God" signifies to live according to the things here indicated; here, however, it is said "with God" while of Enoch another word is used which signifies also "from with God" so that the expression is ambiguous. In David: Thou hast delivered my feet from impulsion, that I may walk before God in the light of the living (Ps. 56:13), where to "walk before God" is to walk in the truth of faith, which is the "light of the living." In like manner in Isaiah: The people that walk in darkness see a great light (Isa. 9:1). So the Lord says by Moses: I will walk in the midst, and will be your God, and ye shall be My people (Lev. 26:12), signifying that they should live according to the doctrine of the law. [3] In Jeremiah: They shall spread them before the sun, and the moon, and to the armies of the heavens, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought (Jer. 8:2), where a manifest distinction is made between the things of love, and those of faith; the things of love being expressed by "loving" and "serving;" and those of faith by "walking" and "seeking." In all the prophetical writings every expression is used with accuracy, nor is one term ever used in the place of another. But to "walk with Jehovah" or "before Jehovah" signifies, in the Word, to live the life of love.

(520) Verses 23, 24. And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God,

and he was no more, for God took him. By “all the days of Enoch being three hundred sixty and five years” is signified that they were few. By his “walking with God” is signified, as above, doctrine concerning faith. By “he was no more, for God took him” is signified the preservation of that doctrine for the use of posterity.

(521) As to the words “he was no more, for God took him” signifying the preservation of that doctrine for the use of posterity, the case with Enoch, as already said, is that he reduced to doctrine what in the Most Ancient Church had been a matter of perception, and which in the time of that church was not allowable; for to know by perception is a very different thing from learning by doctrine. They who are in perception have no need to learn by formulated doctrine that which they know already. For example: he who knows how to think well, has no occasion to be taught to think by any rules of art, for in this way his faculty of thinking well would be impaired, as is the case with those who stick fast in scholastic dust. To those who learn by perception, the Lord grants to know what is good and true by an inward way; but to those who learn from doctrine, knowledge is given by an external way, or that of the bodily senses; and the difference is like that between light and darkness. Consider also that the perceptions of the celestial man are such as to admit of no description, for they enter into the most minute and particular things, with all variety according to states and circumstances. But as it was foreseen that the perceptive faculty of the cost Ancient Church would perish, and that afterwards mankind would

learn by doctrines what is true and good, or by darkness would come to light, it is here said that “God took him” that is, preserved the doctrine for the use of posterity.

(522) The state and quality of the perception with those who were called “Enoch” have also been made known to me. It was a kind of general obscure perception without any distinctness; for in such a case the mind determines its view outside of itself into the doctrinal things.

(523) Verse 25. And Methuselah lived a hundred eighty and seven years, and begat Lamech. By “Methuselah” is signified an eighth church, and by “Lamech” a ninth.

(524) Nothing is mentioned concerning the quality of this church; but that its perceptive faculty was general and obscure, is evident from the description of the church called “Noah;” so that perfection decreased, and with perfection wisdom and intelligence.

(525) Verses 26, 27. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred and sixty and nine years, and he died. These words have a like signification.

(526) Verse 28. And Lamech lived a hundred eighty and ten years, and begat a son. By “Lamech” is here signified a ninth church, wherein the perception of truth and good was so general and obscure that it was next to none, so that the church was vastated. By the “son” is signified the rise of a new church.

(527) That by “Lamech” is signified a church wherein the perception of truth and good was so general and obscure as

to be next to none, consequently a church vastated, appears from what was said in the preceding chapter, and from what follows in the next verse. “Lamech” in the preceding chapter has nearly the same signification as in this, namely, vastation (concerning which see Gen. 4:18, 19, 23, 24); and he who begat him is also called by nearly the same name, “Methuselah” so that the things signified by the names are nearly the same. By “Methuselah” and “Methuselah” is signified something that is about to die; and by “Lamech” what is destroyed.

(528) Verse 29. And he called his name Noah, saying, He shall comfort us from our work, and the toil of our hands, out of the ground which Jehovah hath cursed. By “Noah” is signified the Ancient Church. By “comforting us from our work and the toil of our hands, out of the ground which Jehovah hath cursed” is signified doctrine, whereby what had been perverted would be restored.

(529) That by “Noah” is signified the Ancient Church, or the parent of the three churches after the flood, will appear from the following pages, where Noah is largely treated of.

(530) By the names in this chapter, as we have said, are signified churches, or what is the same, doctrines; for the church exists and has its name from doctrine; thus by “Noah” is signified the Ancient Church, or the doctrine that remained from the Most Ancient Church. How the case is with churches or doctrines has already been stated, namely, that they decline, until there no longer remains anything of the goods and truths of faith, and then the church is said in the Word to be vastated. But still remains are always

preserved, or some with whom the good and truth of faith remain, although they are few; for unless the good and truth of faith were preserved in these few, there would be no conjunction of heaven with mankind. As regards the remains that are in a man individually, the fewer they are the less can the matters of reason and knowledge that he possesses be enlightened, for the light of good and truth flows in from the remains, or through the remains, from the Lord. If there were no remains in a man he would not be a man, but much viler than a brute; and the fewer remains there are, the less is he a man, and the more remains there are, the more is he a man. Remains are like some heavenly star, which, the smaller it is the less light it gives, and the larger, the more light. The few things that remained from the Most Ancient Church were among those who constituted the church called Noah; but these were not remains of perception, but of perfection, and also of doctrine derived from the things of perception in the most ancient churches; and therefore a new church was now raised up by the Lord, which being of an entirely different native character from the most ancient churches, is to be called the Ancient Church-Ancient from the fact that it existed at the close of the ages before the flood, and during the first period after it. Of this church, by the Divine mercy of the Lord, more will be said hereafter.

(531) That by "comforting us from our work and the toil of our hands, out of the ground which Jehovah hath cursed" is signified doctrine, whereby what had been perverted would be restored, will also appear, of the Lord's Divine mercy, in

the following pages. By “work” is signified that they could not perceive what is true except with labor and distress. By the “toil of the hands out of the ground which Jehovah hath cursed” is signified that they could do nothing good. Thus is described “Lamech” that is, the vastated church. There is “work and labor of the hands” when, from themselves or from their Own, men must seek out what is true and do what is good. That which comes of this is the “ground which Jehovah hath cursed” that is, nothing comes of it but what is false and evil. (But what is signified by “Jehovah cursing” may be seen above, n. 245.) To “comfort” has reference to the “son” or Noah, whereby is signified a new regeneration, thus a new church, which is the Ancient Church. By this church, or “Noah” is therefore likewise signified rest, and comfort that comes from rest, just as it was said of the Most Ancient Church that it was the seventh day, in which the Lord rested. (See n. 84-88.)

(532) Verses 30, 31. And Lamech lived after he begat Noah [illum Noachum] five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven years, and he died. By “Lamech” as before said, is signified the church vastated. By “sons and daughters” are signified the conceptions and births of such a church.

(533) As nothing more is related concerning Lamech than that he begat sons and daughters, which are the conceptions and births of such a church, we shall dwell no longer on the subject. What the births were, or the “sons and daughters” appears from the church; for such as is the

church, such are the births from it. Both the churches called "Methuselah" and "Lamech" expired just before the flood.

(534) Verse 32. And Noah was a son of five hundred years; and Noah begat Shem, Ham, and Japheth. By "Noah" as has been said, is signified the Ancient Church. By "Shem, Ham, and Japheth" are signified three Ancient Churches, the parent of which was the Ancient Church called "Noah."

(535) That the church called "Noah" is not to be numbered among the churches that were before the flood, appears from verse 29, where it is said that it should "comfort them from their work and the toil of their hands, out of the ground which Jehovah hath cursed." The "comfort" was that it should survive and endure. But concerning Noah and his sons, of the Lord's Divine mercy hereafter.

(536) As in the foregoing pages much has been said about the perception possessed by the churches that existed before the flood, and as at this day perception is a thing utterly unknown, so much so that some may imagine it to be a kind of continuous revelation, or to be something implanted in men; others that it is merely imaginary, and others other things; and as perception is the very Celestial itself given by the Lord to those who are in the faith of love, and as there is perception in the universal heaven of endless variety: therefore in order that there may be among men some conception of what perception is, of the Lord's Divine mercy I may in the following pages describe the principal kinds of perception that exist in the Heavens.

(537) CONTINUATION CONCERNING HEAVEN AND HEAVENLY JOY. A certain spirit attached himself to my left side, and asked me whether I knew how he could get into heaven. I was permitted to tell him that admission into heaven belongs solely to the Lord, who alone knows what a man's quality is. Very many arrive from the world who make it their sole pursuit to get into heaven, being quite ignorant of what heaven is, and of what heavenly joy is, that heaven is mutual love, and that heavenly joy is the derivative joy. Therefore those who do not know this are first instructed about it by actual experience. For example, there was a certain spirit, newly arrived from the world, who in like manner longed for heaven, and in order that he might perceive what the nature of heaven is, his interiors were opened so that he should feel something of heavenly joy. But as soon as he felt it he began to lament and to writhe, and begged to be delivered, saying that he could not live on account of the anguish; and therefore his interiors were closed toward heaven, and in this way he was restored. From this instance we may see with what pangs of conscience and with what anguish those are tortured who not being prepared for it are admitted even but a little way.

(538) There were some who sought admission into heaven without knowing what heaven is. They were told that unless they were in the faith of love, to enter heaven would be as dangerous as going into a flame; but still they sought for it. When they arrived at the first entrance court, that is to say, the lower sphere of angelic spirits, they were smitten so hard that they threw themselves headlong back, and in this

way were taught how dangerous it is merely to approach heaven until prepared by the Lord to receive the affections of faith.

(539) A certain spirit who during his life in the body had made light of adulteries, was in accordance with his desire admitted to the first threshold of heaven. As soon as he came there he began to suffer and to be sensible of his own cadaverous stench, until he could endure it no longer. It seemed to him that if he went any farther he should perish, and he was therefore cast down to the lower earth, enraged that he should feel such torment at the first threshold of heaven, merely because he had arrived in a sphere that was contrary to adulteries. He is among the unhappy.

(540) Almost all who come into the other life are ignorant of the nature of heavenly happiness and bliss, because they know not the nature and quality of inward joy. They form a conception of it merely from the delights and joys of the body and the world. What they are ignorant of they suppose to be nothing, the truth being that bodily and worldly joys are relatively non-existent and foul. In order therefore that those who are well disposed may learn and may know what heavenly joy is, they are taken in the first place to paradises that surpass every conception of the imagination (concerning which, of the Lord's Divine mercy hereafter), and they suppose that they have arrived in the paradise of heaven; but they are taught that this is not true heavenly happiness, and are therefore permitted to experience interior states of joy which are perceptible to their inmost being. They are then transported into a state of peace, even

to their inmost being, and they confess that nothing of it is at all expressible or conceivable. And finally they are introduced into a state of innocence, also to their inmost feeling. In this way are they permitted to learn the nature of true spiritual and celestial good.

(541) Certain spirits who were ignorant of the nature of heavenly joy were unexpectedly taken up into heaven after they had been brought into such a state as to render this possible, that is to say a state in which their bodily things and fanciful notions were lulled into quiescence. From there I heard one saying to me that now for the first time he felt how great is the joy in heaven, and that he had been very greatly deceived in having a different idea of it, but that now he perceived in his inmost being a joy immeasurably greater than he had ever felt in any bodily pleasure such as men are delighted with in the life of the body, and which he called foul.

(542) They who are taken up into heaven in order that they may know its quality either have their bodily things and fanciful notions lulled to quiescence-for no one can enter heaven with the bodily things and fanciful notions that they take with them from this world-or else they are surrounded by a sphere of spirits who miraculously temper such things as are impure and that cause disagreement. With some the interiors are opened. In these and other ways they are prepared, according to their lives and the nature thereby acquired.

(543) Certain spirits longed to know the nature of heavenly joy, and were therefore allowed to perceive the inmost of

their own, to such a degree that they could bear no more; and yet it was not angelic joy, being scarcely equal to the least angelic joy, as was given me to perceive by a communication of their joy. It was so slight as to be as it were chilly, and yet being their inmost joy they called it most heavenly. From this it was evident not only that there are degrees of joys, but also that the inmost of one scarcely approaches the outmost or middle of another, and that when anyone receives his own inmost joy, he is in his heavenly joy, and cannot endure that which is still more interior, for it becomes painful.

(544) Certain spirits who were admitted into the heaven of innocence of the first heaven spoke to me thence, and confessed that the state of joy and gladness was such as they never could have conceived any idea of. Yet this was only in the first heaven, and there are three heavens, and states of innocence in each, with their innumerable varieties.

(545) But in order that I might know the nature and quality of heaven and of heavenly joy, for long and often I have been permitted by the Lord to perceive the delights of heavenly joys, so that as I know them from actual experience I can indeed know them, but can by no means describe them. However, in order to give some idea of it I may say that heavenly joy is an affection of innumerable delights and joys that form one general simultaneous joy, in which general joy, that is, in which general affection, there are harmonies of innumerable affections that do not come distinctly to perception, but obscurely, because the

perception is very general. Yet I was permitted to perceive that there are things innumerable within it, in such order as can never be described, these innumerable things being such as flow from the order of heaven. Such order exists in every least thing of the affection, all of which together are presented and perceived as a very general one according to the capacity of him who is the subject of it. In a word, in every general joy or affection there are illimitable things ordinated in a most perfect form, and there is nothing that is not alive or that does not affect even the inmost things of our being, for heavenly joys proceed from inmost things. I perceived also that the joy and deliciousness came as if from the heart, and very softly diffused themselves through all the inmost fibers, and so into the congregated fibers, with such an inmost sense of delight that the fiber is as it were nothing but joy and deliciousness, and the whole derivative perceptive and sensitive sphere the same, being alive with happiness. In comparison with these joys the joy of bodily pleasures is like gross and pungent dust as compared with a pure and gentle breeze.

(546) In order that I might know how the case is with those who desire to be in heaven and are not such that they can be there, once when I was in some heavenly society, an angel appeared to me as an infant with a chaplet of bright blue flowers about its head, and girded about the breast with wreaths of other colors. By this I was given to know that I was in some society where there was charity. Some well-disposed spirits were then admitted into the same society, who the moment they entered became much more

intelligent, and spoke like angelic spirits. Afterwards some were admitted who desired to be innocent from themselves, whose state was represented to me by an infant that vomited milk out of its mouth. Such is their state. Then some were admitted who supposed that they were intelligent from themselves, and their state was represented by their faces, which appeared sharp, but fair enough; and they seemed to wear a peaked hat from which a sharp point projected, but their faces did not appear to be of human flesh, but as if carved out and devoid of life. Such is the state of those who believe that they are spiritual from themselves, that is, able from themselves to have faith. Other spirits were admitted who could not remain there, but were dismayed, became distressed, and fled away.

CHAPTER 6

CONCERNING HEAVEN AND HEAVENLY JOY.

(547) THE SOULS who come into the other life are all ignorant of the nature of heaven and of heavenly joy. Very many suppose it to be a kind of joy into which any can be admitted no matter how they have lived, even those who have borne hatred against their neighbor and have passed their lives in adulteries, being quite unaware of the fact that heaven is mutual and chaste love, and that heavenly joy is the derivative happiness.

(548) I have sometimes spoken with spirits fresh from the world concerning the state of eternal life, telling them how important it was for them to know who is the Lord of that kingdom, and what is the nature and form of its government, just as those in this world who go into another kingdom are especially interested to know who and of what sort is the king, what is the nature of the government, and many other things that belong to the kingdom; and how much more should they be interested in this kingdom, where they are to live forever. I told them that the Lord alone rules both heaven and the universe, for He who rules the one must rule the other; and that the kingdom in which they were now is the Lord's kingdom, the laws of which are eternal truths, all of which are based on the one great law that men shall love the Lord above all things and their neighbor as themselves, and now even more than

themselves, for if they would be as the angels this is what they must do. To all this they could make no reply, because in their bodily life they had heard something of the kind, but had not believed it. They marveled that there is such love in heaven, and that it is possible for anyone to love his neighbor more than himself, seeing that they had heard that they were to love their neighbor as themselves. But they were instructed that in the other life all goods are immeasurably increased, and that the life in the body is such that men can go no further than loving the neighbor as themselves because they are in the things of the body, but that when these are removed, the love becomes purer, and at last angelic, which consists in loving the neighbor more than themselves. The possibility of such love is evident from the conjugial love that exists with some persons, who would suffer death rather than let their married partner be injured; and also from the love of parents for their children, in that a mother will endure starvation rather than see her infant hunger, and this even among birds and animals; and likewise from sincere friendship, in that perils will be undergone for our friends; and even from polite and feigned friendship, that would emulate real friendship in offering the better things to those to whom we wish well, making great professions even when they do not come from the heart. And finally its possibility is evident from the very nature of love, which finds its joy in being of service to others, not for the sake of self but for the love's own sake. But all this could not be comprehended by those who loved themselves more than others, and who in the bodily life had been greedy for gain, and least of all by the avaricious.

(549) The angelic state is such that everyone communicates his own bliss and happiness to others. For in the other life there is a most exquisite communication and perception of all the affections and thoughts, so that each person communicates his joy to all, and all to each, so that each one is as it were the center of all. This is the heavenly form. And therefore the more there are who constitute the Lord’s kingdom, the greater is the happiness, for it increases in proportion to the numbers, and this is why heavenly happiness is unutterable. There is this communication of all with each and of each with all when everyone loves others more than himself. But if anyone wishes better for himself than for others the love of self reigns, which communicates nothing to others from itself except the idea of self, which is very foul, and when this is perceived the person is at once banished and rejected.

(550) Just as in the human body all things both in general and particular contribute to the general and individual uses of all the rest, so is it in the Lord’s kingdom, which is constituted like a man, and in fact is called the Grand Man. In this way everyone there contributes either more nearly or more remotely, and in many ways, to the happiness of all, and this in accordance with the order instituted and consequently maintained by the Lord alone.

(551) From the universal heaven bearing relation to the Lord, and all there in both general and particular bearing relation to the Very and Only Being both in the universal as

a whole and in its most individual constituents, there comes order, there comes union, there comes mutual love, and there comes happiness; for so each person regards the welfare and happiness of all, and all that of each one.

(552) That all the joy and happiness in heaven are from the Lord alone, has been shown me by many experiences, of which the following may be related. I saw that with the utmost diligence some angelic spirits were fashioning a lampstand with its lamps and flowers of the richest ornamentation in honor of the Lord. For an hour or two I was permitted to witness with what great pains they labored to make everything about it beautiful and representative, they supposing that they were doing it of themselves. But to me it was given to perceive that of themselves they could devise nothing at all. At last after some hours they said that they had formed a very beautiful representative candelabrum in honor of the Lord, whereat they rejoiced from their very hearts. But I told them that of themselves they had devised and formed nothing at all, but the Lord alone for them. At first they would scarcely believe this, but being angelic spirits they were enlightened, and confessed that it was so. So it is with all other representative things, and with everything of affection and thought in both general and particular, and also with heavenly joys and felicities-the very smallest bit of them is from the Lord alone.

(553) They who are in mutual love in heaven are continually advancing to the springtime of their youth, and to a more and more gladsome and happy spring the more thousands

of years they live, and this with continual increase to eternity, according to the advance and degree of mutual love, charity, and faith. Those of the female sex who have died in old age and enfeebled with years, and who have lived in faith in the Lord, in charity toward the neighbor, and in happy conjugial love with their husbands, after a succession of years come more and more into the bloom of youth and early womanhood, and into a beauty that surpasses all idea of beauty such as is ever perceptible to the natural sight; for it is goodness and charity forming and presenting their own likeness, and causing the delight and beauty of charity to shine forth from every least feature of the countenance, so that they are the very forms of charity: some have beheld them and been amazed. The form of charity, as is seen to the life in the other world, is such that it is charity itself that portrays and is portrayed, and this in such a manner that the whole angel, and especially the face, is as it were charity, the charity both plainly appearing to the view and being perceived by the mind. When this form is beheld, it is unutterable beauty that affects with charity the very inmost life of the beholder’s mind. Through the beauty of this form the truths of faith are presented to view in an image, and are even perceived from it. Such forms, or such beauties, do those become in the other life who have lived in faith in the Lord, that is, in the faith of charity. All the angels are such forms, with countless variety, and of such is heaven.

CHAPTER 6. 1. And it came to pass that man began to multiply himself upon the faces of the ground, and daughters were born unto them. 2. And the sons of God saw the daughters of man that they were good; and they took to themselves wives of all that they chose. 3. And Jehovah said, My spirit shall not reprove man forever, for that he is flesh; and his days shall be a hundred and twenty years. 4. There were Nephilim in the earth in those days; and most especially after the sons of God went in unto the daughters of man, and they bare to them; the same became mighty men, who were of old, men of renown. 5. And Jehovah saw that the evil of man was multiplied on the earth, and that all the imagination of the thoughts of his heart was only evil every day. 6. And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart. 7. And Jehovah said, I will destroy man whom I have created, from upon the faces of the ground, both man and beast, and creeping thing, and fowl of the heavens; for it repenteth me that I have made him. 8. And Noah found grace in the eyes of Jehovah.

(554) THE CONTENTS The subject here treated of is the state of the people before the flood.

(555) That with man, where the church was, cupidities-which are the “daughters”-began to reign. Also that they conjoined the doctrinal things of faith with their cupidities, and thus confirmed themselves in evils and falsities, which is signified by “the sons of God taking to themselves wives of the daughters of man” (verses 1, 2).

(556) And whereas there were thus no remains of good and truth left, it is foretold that man should be differently formed, in order that he might have remains, which are “a hundred and twenty years” (verse 3).

(557) Those who immersed the doctrinal things of faith in their cupidities, and in consequence of this as well as of the love of self conceived dreadful persuasions of their own greatness in comparison with others, are signified by the “Nephilim” (verse 4).

(558) In consequence of this there no longer remained any will or perception of good and truth (verse 5).

(559) The mercy of the Lord is described by “repenting and grieving at heart” (verse 6). That they became such that their cupidities and persuasions must needs prove fatal to them (verse 7). Therefore in order that the human race might be saved, a new church should arise, which is “Noah” (verse 8).

(560) THE INTERNAL SENSE Before proceeding further we may mention how the case was with the church before the flood. Speaking generally, it was as with succeeding churches, as with the Jewish Church before the Lord’s advent, and the Christian Church after His advent, in that it had corrupted and adulterated the knowledges of true faith; but specifically, as regards the man of the church before the flood, he in course of time conceived direful persuasions, and immersed the goods and truths of faith in foul cupidities, insomuch that there were scarcely any remains in them. When they came into this state they were suffocated as if of themselves, for man cannot live without

remains; for, as we have said, it is in the remains that the life of man is superior to that of brutes. From remains, that is, through remains from the Lord, man is able to be as man, to know what is good and true, to reflect upon matters of every kind, and consequently to think and to reason; for in remains alone is there spiritual and celestial life.

(561) But what are remains? They are not only the goods and truths that a man has learned from the Lord's Word from infancy, and has thus impressed on his memory, but they are also all the states thence derived, such as states of innocence from infancy; states of love toward parents, brothers, teachers, friends; states of charity toward the neighbor, and also of pity for the poor and needy; in a word, all states of good and truth. These states together with the goods and truths impressed on the memory, are called remains, which are preserved in man by the Lord and are stored up, entirely without his knowledge, in his internal man, and are completely separated from the things that are proper to man, that is, from evils and falsities. All these states are so preserved in man by the Lord that not the least of them is lost, as I have been given to know from the fact that every state of a man, from his infancy to extreme old age, not only remains in the other life, but also returns; in fact his states return exactly as they were while he lived in this world. Not only do the goods and truths of memory thus remain and return, but also all states of innocence and charity. And when states of evil and falsity recur-for each and all of these, even the smallest, also remain and return-then these states are tempered by the Lord by means of the

good states. From all this it is evident that if a man had no remains he must necessarily be in eternal damnation. (See what was said before at n. 468.)

(562) The people before the flood were such that at last they had almost no remains, because they were of such a genius that they became imbued with direful and abominable persuasions concerning all things that occurred to them or came into their thought, so that they would not go back from them one whit, for they were possessed with the most enormous love of self, and supposed themselves to be as gods, and that whatever they thought was Divine. No such persuasion has ever existed in any people before or since, for it is deadly or suffocative, and therefore in the other life the antediluvians cannot be with any other spirits, for when they are present they take away from them all power of thought by injecting their fearfully determined persuasions, not to mention other matters which of the Lord's Divine mercy shall be spoken of in what follows.

(563) When such a persuasion takes possession of a man, it is like a glue which catches in its sticky embrace the goods and truths that otherwise would be remains, the result of which is that remains can no longer be stored up, and those which have been stored up can be of no use; and therefore when these people arrived at the summit of such persuasion they became extinct of their own accord, and were suffocated by an inundation not unlike a flood; and therefore their extinction is compared to a "flood" and also, according to the custom of the most ancient people, is described as one.

(564) Verse I. And it came to pass that man began to multiply himself upon the faces of the ground, and daughters were born unto them. By “man” [homo] is here signified the race of mankind existing at that time. By the “faces of the ground” is signified all that tract where the church was. By “daughters” are here signified the things appertaining to the will of that man, consequently cupidities.

(565) That by “man” is here signified the race of mankind existing at that time, and indeed a race which was evil or corrupt, appears from the following passages: “My spirit shall not reprove man forever, for that he is flesh” (verse 3). “The evil of man was multiplied on the earth, and the imagination of the thoughts of his heart was only evil” (verse 5). “I will destroy man whom I have created” (verse 7); and in the following chapter (Gen. 7:21-22), “All flesh died that crept upon the earth, and every man, in whose nostrils was the breath of the spirit of lives.” Of man it has already been said that the Lord alone is Man, and that from Him every celestial man, or celestial church, is called “man.” Hence all of other churches are called men; and so is everyone, no matter of what faith, to distinguish him from the brutes. But still a man is not a man, and distinct from the brutes, except by virtue of remains, which are of the Lord. From these also a man is called man, and inasmuch as he is so called by reason of remains, which belong to the Lord, it is from Him that he has the name of man be he ever so wicked, for a man is by no means man, but the vilest of brutes, unless he has remains.

(566) That by the “faces of the ground” is signified all that region where the church was, is evident from the signification of “ground;” for in the Word there is an accurate distinction made between “ground” and “earth;” by “ground” is everywhere signified the church, or something belonging to the church; and from this comes the name of “man” or “Adam” which is “ground;” by “earth” in various places is meant where there is no church, or anything belonging to the church, as in the first chapter, where “earth” only is named, because as yet there was no church, or regenerate man. The “ground” is first spoken of in the second chapter, because then there was a church. In like manner it is said here, and in the following chapter (Gen. 7:4, 23), that “every substance should be destroyed from off the faces of the ground” signifying in the region where the church was; but in Gen. 7:3, speaking of a church about to be created, it is said, “to keep seed alive on the faces of the ground.” “Ground” has the same signification everywhere in the Word; as in Isaiah: Jehovah will have mercy on Jacob, and will yet choose Israel, and will set them upon their own ground, and the peoples shall take them, and shall bring them to their place, and the house of Israel shall inherit them on the ground of Jehovah (Isa. 14:1-2), speaking of the church that has been made; whereas where there is no church it is in the same chapter called “earth” (Isa. 14:9, 12, 16, 20-21, 25-26). [2] Again: And the ground of Judah shall be a terror unto Egypt; in that day there shall be five cities in the land of Egypt speaking with the lip of Canaan (Isa. 19:17-18), where

“ground” signifies the church, and “land” where there is no church. In the same: The earth shall reel to and fro like a drunkard; Jehovah shall visit upon the army of the height in the height, and upon the kings of the ground on the ground (Isa. 24:20-21). In Jeremiah: Because of the ground that is worn, because there was no rain on the earth, the husbandmen were ashamed, they covered their heads, yea, the hind also calved in the field (Jer. 14:4-5), where “earth” is that which contains the “ground” and “ground” that which contains the “field.” [3] In the same: He brought the seed of the house of Israel from the northern land, from all the lands whither I have driven them, and they shall dwell on their own ground (Jer. 23:8), where “land” and “lands” are where there are no churches; “ground” where there is a church or true worship. Again: I will give the remains of Jerusalem, them that are left in this land, and them that dwell in the land of Egypt, and I will deliver them to commotion, for evil to all the kings of the earth, and I will send the sword, the famine, and pestilence among them, till they be consumed from off the ground which I gave to them and to their fathers (Jer. 24:8-10), where “ground” signifies doctrine and the worship thence derived; and in like manner in the same Prophet, chapter 25:5. [4] In Ezekiel: I will gather you out of the lands wherein ye have been scattered, and ye shall know that I am Jehovah when I shall bring you again into the ground of Israel, into the land for which I lifted up My hand to give it to your fathers (Ezek. 20:41-42), where “ground” signifies internal worship; it is called “land” when there is no internal worship. In Malachi:

I will rebuke him that consumeth for your sakes, and he shall not corrupt for you the fruit of the ground, nor shall the vine be bereaved for you in the field and all nations shall call you blessed, because ye shall be a delightsome land (Mal. 3:11-12), where "land" denotes the containant, and therefore it plainly denotes man, who is called "land" when "ground" denotes the church, or doctrine. [5] In Moses: Sing, O ye nations, His people, He will make expiation for His ground, His people (Deut. 32:43), evidently signifying the Church of the Gentiles, which is called "ground." In Isaiah: Before the child shall know to refuse the evil and choose the good, the ground shall be forsaken, which thou abhorrest in presence of both her kings speaking of the advent of the Lord; that the "ground will be forsaken" denotes the church, or the true doctrine of faith. That "ground" and "field" are so called from being sown with seed, is evident; as in Isaiah: Then shall he give rain of thy seed wherewith thou shalt sow the ground; the oxen also and the young asses that labor on the ground (Isa. 30:23-24). And in Joel: The field is laid waste, and the ground hath mourned, because the corn is laid waste (Joel 1:10). Hence then it is evident that "man" who in the Hebrew tongue is called "Adam" from "ground" signifies the church.

(567) All that region is called the region of the church where those live who are instructed in the doctrine of true faith; as the land of Canaan, when the Jewish Church was there, and Europe, where the Christian Church now is; the lands and countries outside of this are not the region of the

church, or the “faces of the ground.” Where the church was before the flood, may also appear from the lands which the rivers encompassed that went forth from the garden of Eden, by which in various parts of the Word are likewise described the boundaries of the land of Canaan; and also from what follows concerning the Nephilim that were “in the land;” and that these Nephilim dwelt in the land of Canaan is evident from what is said of the sons of Anak: that they were “of the Nephilim” (Num. 13:33).

(568) That “daughters” signify such things as are of the will of that man, consequently cupidities, is evident from what was said and shown concerning “sons and daughters” in the preceding chapter (Gen. 5:4), where “sons” signify truths, and “daughters” goods. “Daughters” or goods, are of the will, but such as a man is, such is his understanding and such his will, thus such are the “sons and daughters.” The present passage treats of man in a corrupt state, who has no will, but mere cupidity instead of will, which is supposed by him to be will, and is also so called. What is predicated is in accordance with the quality of the thing whereof it is predicated, and that the man of whom the daughters are here predicated was a corrupt man, has been shown before. The reason why “daughters” signify the things of the will, and, where there is no will of good, cupidities; and why “sons” signify the things of the understanding, and, where there is no understanding of truth, phantasies, is that the female sex is such, and so formed, that the will or cupidity reigns in them more than the understanding. Such is the entire disposition of their fibers, and such their

nature, whereas the male sex is so formed that the intellect or reason rules, such also being the disposition of their fibers and such their nature. Hence the marriage of the two is like that of the will and the understanding in every man; and since at this day there is no will of good, but only cupidity, and still something intellectual, or rational, can be given, this is why so many laws were enacted in the Jewish Church concerning the prerogative of the husband [vir], and the obedience of the wife.

(569) Verse 2. And the sons of God saw the daughters of man that they were good, and they took to themselves wives of all that they chose. By the "sons of God" are signified the doctrinal things of faith. By "daughters" here as before, cupidities. By the "sons of God seeing the daughters of man that they were good, and taking to themselves wives of all that they chose" is signified that the doctrinal things of faith conjoined themselves with cupidities, in fact with any cupidities whatever.

(570) That by the "sons of God" are signified doctrinal things of faith, is evident from the signification of "sons" (concerning which just above, and also in the preceding chapter, verse 4, where "sons" signify the truths of the church). The truths of the church are doctrinal things, which regarded in themselves were truths because those here treated of had them by tradition from the most ancient people, and therefore they are called the "sons of God;" they are so called also relatively, because cupidities are called the "daughters of man." The quality of the members of this church is here described, namely, that they

immersed the truths of the church, which were holy, in their cupidities, and thereby defiled them; and in this way they confirmed the principles of which they were so strongly persuaded. How this occurred may be easily conceived by anyone, from observing what passes in himself and others: those who persuade themselves in regard to any subject, confirm themselves in such persuasion by everything which they imagine to be true, even by what they find contained in the Word of the Lord; for while they cling to principles which they have received, and have become persuaded of, they make everything favor and assent to them. And the more anyone is under the influence of self-love, the more firmly he holds them. Such was this race, concerning whom of the Lord's Divine mercy hereafter, when we come to treat of their direful persuasions, which strange to say are such that they are never allowed to flow in by reasonings, but only from cupidities, for otherwise they would kill everything rational in the spirits present. Hence it appears what is signified by the "sons of God seeing the daughters of man, that they were good, and taking to themselves wives of all that they chose" namely, that they conjoined the doctrinal things of faith with their cupidities, in fact with any cupidities.

(571) When a man is of such a character that he immerses the truths of faith in his insane cupidities, he then profanes the truths, and deprives himself of remains, which although they remain cannot be brought forth, for as soon as they are brought forth they are again profaned by things that are profane for profanations of the Word produce as it were

a callosity, which causes an obstruction, and absorbs the goods and truths of remains. Therefore let man beware of the profanation of the Word of the Lord, which contains the eternal truths wherein is life, although one who is in false principles does not believe that they are truths.

(572) Verse 3. And Jehovah said, My spirit shall not reprove man forever, for that he is flesh; and his days shall be a hundred and twenty years. By "Jehovah's saying My spirit shall not always reprove man" is signified that man would not be so led any longer; "for that he is flesh" signifies because he had become corporeal; "and his days shall be a hundred and twenty years" signifies that he ought to have remains of faith. It is also a prediction concerning a future church.

(573) That by Jehovah's saying My spirit shall not forever reprove man is signified that man would not be so led any longer, is evident from what has gone before and from what follows; from what has gone before in that men had become such, through the immersion of the doctrinal things or truths of faith in cupidities, that they could no longer be reproved, that is, know what evil is; all capacity to perceive truth and good having been extinguished through their persuasions, so that they believed that only to be true that was in conformity with their persuasions; and in regard to what follows, that after the flood the man of the church became different, in that with him conscience succeeded in place of perception, through which he could be reproved. "Reproof by the spirit of Jehovah" therefore signifies an inward dictate, a perception, or a conscience; and the

"spirit of Jehovah" signifies the influx of what is true and good; as also in Isaiah: I will not contend to eternity, neither will I be forever wroth, for the spirit would overwhelm before me, and the souls I have made (Isa. 57:16).

(574) That "flesh" signifies that man had become corporeal, appears from the signification of "flesh" in the Word, where it is used to signify both every man in general, and also, specifically, the corporeal man. It is used to signify every man, in Joel: I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy (Joel 2:28), where "flesh" signifies man, and "spirit" the influx of truth and good from the Lord. In David: Thou that hearest prayers, unto Thee shall all flesh come (Ps. 65:2),where "flesh" denotes every man. In Jeremiah: Cursed is the man that trusteth in man, and maketh flesh his arm (Jer. 17:5), where "flesh" signifies man, and "arm" power. In Ezekiel: That all flesh may know (Ezek. 21:4-5). In Zechariah: Be silent, all flesh, before Jehovah (Zech. 2:13), where "flesh" denotes every man. [2] That it signifies specifically the corporeal man, is evident from Isaiah: The Egyptian is man and not God, and his horses are flesh and not spirit (Isa. 31:3), signifying that their memory-knowledge [scientificum] is corporeal; "horses" here and elsewhere in the Word denoting the rational. Again: He shall withdraw to the right hand, and shall be hungry; and he shall devour on the left hand, and they shall not be satisfied; they shall eat everyone the flesh of his own arm (Isa. 9:20), signifying such things as are man's own, which are all corporeal. In the same: He shall consume from the soul, and even the

flesh (Isa. 10:18), where “flesh” signifies corporeal things. Again: The glory of Jehovah shall be revealed, and all flesh shall see it together; the voice said, Cry; and he said, What shall I cry? All flesh is grass (Isa. 40:5-6), “flesh” here signifies every man who is corporeal. [3] In the same: In fire will Jehovah dispute, and with His sword with all flesh, and the slain of Jehovah shall be multiplied (Isa. 66:16), where “fire” signifies the punishment of cupidities; the “sword” the punishment of falsities; and “flesh” the corporeal things of man. In David: God remembered that they were flesh, a breath that passeth away, and cometh not again (Ps. 78:39), speaking of the people in the wilderness desiring flesh, because they were corporeal; their desiring flesh represented that they desired only things corporeal (Num. 11:32-34).

(575) That by the days of man being a hundred and twenty years is signified that he ought to have remains of faith, appears from what has been said in the foregoing chapter (Gen. 5:3-4), concerning “days” and “years” signifying times and states; and also from the circumstance of the most ancient people from numbers variously compounded signifying states and changes of states in the church; but the nature of their ecclesiastical computation is now totally lost. Here in like manner numbers of years are mentioned, whose signification it is impossible for anyone to understand, unless he be first acquainted with the hidden meaning of each particular number from “one” to “twelve” and so on. It plainly appears that they contain within them something else that is secret, for that men were to live a

"hundred and twenty years" has no connection with the preceding part of the verse, nor did they live one hundred and twenty years, as is evident from the people after the flood (chapter 11), where it is said of Shem that "he lived after he begat Arphaxad five hundred years;" and that Arphaxad lived after be begat Selah "four hundred and three years;" and that Selah lived after he begat Eber "four hundred and three years;" and that Eber lived after he begat Peleg "four hundred and thirty years;" and that Noah lived after the flood "three hundred and fifty years" (Gen. 9:28), and so on. But what is involved in the number "one hundred and twenty" appears only from the meaning of "ten" and "twelve" which being multiplied together make one hundred and twenty, and from the signification of these component numbers it may be seen that "one hundred and twenty" signifies the remains of faith. The number "ten" in the Word, as also "tenths" signify and represent remains, which are preserved by the Lord in the internal man, and which are holy, because they are of the Lord alone; and the number "twelve" signifies faith, or all things relating to faith in one complex; the number therefore that is compounded of these, signifies the remains of faith.

(576) That the number "ten" and also "tenths" signify remains, is evident from the following passages of the Word: Many houses shall be a desolation, great and fair, without an inhabitant; for ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah (Isa. 5:9-10), speaking of the vastation of things spiritual and celestial: "ten acres of vineyard making a bath" signifies

that the remains of things spiritual were so few; and “the seed of a homer yielding an ephah” signifies that there were so few remains of things celestial. In the same: And many things are forsaken in the midst of the land, yet in it shall be a tenth part, and it shall return, and nevertheless it shall be consumed (Isa. 6:12-13); where the “midst of the land” signifies the internal man; a “tenth part” signifies the smallness of the remains. In Ezekiel: Ye shall have balances of justice, and an ephah of justice, and a bath of justice: the ephah and the bath shall be of one measure, the bath to contain the tenth of a homer, and an ephah the tenth of a homer; the measure thereof shall be after the homer; and the ordinance of oil, a bath of oil, the tenth of a bath out of a kor, ten baths to the homer, for ten baths are a homer (Ezek. 45:10-11, 14); in this passage the holy things of Jehovah are treated of by measures, whereby are signified the kinds of the holy things; by “ten” are here signified the remains of celestial and of the derivative spiritual things; for unless such holy arcana were contained herein, what could be the use or intent of describing so many measures determined by numbers, as is done in this and the former chapters in the same Prophet, where the subject is the heavenly Jerusalem and the New Temple? [2] In Amos: The virgin Israel is fallen, she shall no more rise. Thus saith the Lord Jehovih, The city that went out a thousand shall have a hundred remaining, and that which went out a hundred, shall have ten remaining to the house of Israel (Amos 5:2-3), where, speaking of remains, it is said that very little would be left, being only a “tenth part” or remains of remains. Again: I abhor the pride of Jacob and his palaces, and will shut up the city, and its fullness, and it shall come to pass if there shall be left ten men in one house they shall even die (Amos 6:8-9), speaking of remains which should scarcely remain. In Moses: An Ammonite or Moabite shall not come into the congregation of Jehovah, even the tenth generation of them shall not come into the congregation of Jehovah to eternity (Deut. 23:3); "an Ammonite and a Moabite" signify the profanation of the celestial and spiritual things of faith, the "remains" of which are spoken of in what precedes. [3] Hence it appears also that "tenths" represent remains. And so in Malachi: Bring ye all the tithes [tenths] into the treasure-house, that there may be booty in My house, and let them prove Me, bestir ye in this, if I will not open for you the cataracts of heaven, and pour you out a blessing (Mal. 3:10); "that there may be booty in My house" signifies remains in the internal man, which are compared to "booty" because they are insinuated as by stealth among so many evils and falsities; and it is by these remains that all blessing comes. That all man's charity comes by the remains which are in the internal man, was also represented in the Jewish Church by this statute: that when they had made an end of tithing all the tithes, they should give to the Levite, to the stranger, to the fatherless, and to the widow (Deut. 26:12 seq.). [4] Inasmuch as remains are of the Lord alone, therefore the tenths are called "holiness to Jehovah"; as in Moses: All the tenths of the land, of the seed of the land, of the fruit of the tree, they are Jehovah's, holiness to Jehovah: all the tenths of the herd and of the flock, whatsoever passeth under the (pastoral) rod, the tenth shall be holiness to Jehovah (Lev. 27:30-31). That the Decalogue consisted of "ten" precepts, or "ten" words, and that Jehovah wrote them on tables (Deut. 10:4), signifies remains, and their being written by the hand of Jehovah signifies that remains are of the Lord alone; their being in the internal man was represented by the tables.

(577) That the number "twelve" signifies faith, or the things of love and the derivative faith in one complex, might also be confirmed by many passages from the Word, as from the "twelve" sons of Jacob and their names, the "twelve" tribes of Israel, and the Lord's "twelve" apostles; but concerning these of the Lord's Divine mercy hereafter, especially in Genesis 29 and 30.

(578) From these numbers alone it is evident what the Word of the Lord contains in its bosom and interior recesses, and how many arcana are concealed therein which do not at all appear to the naked eye. And so it is everywhere: there are like things in every word.

(579) That with the antediluvians here treated of there were few and almost no remains, will be manifest from what, of the Lord's Divine mercy, will be said of them hereafter; and as no remains could be preserved among them, it is here foretold of the new church called "Noah" that it should have remains; concerning which also, of the Lord's Divine mercy hereafter.

(580) Verse 4. There were Nephilim in the earth in those days; and especially after the sons of God went in unto the daughters of man, and they bare to them, the same became

mighty men, who were of old, men of renown. By "Nephilim" are signified those who through a persuasion of their own loftiness and preeminence made light of all things holy and true; "and especially after the sons of God went in unto the daughters of man, and they bare to them" signifies that this occurred when they immersed the doctrinals of faith in their cupidities, and formed persuasions of what is false; they are called "mighty men" from their love of self; "of old, men of renown" signifies that there had been such before.

(581) That by the "Nephilim" are signified those who through a persuasion of their own loftiness and preeminence made light of all things holy and true, appears from what precedes and what follows, namely, that they immersed the doctrinals of faith in their cupidities, signified by the "sons of God going in unto the daughters of man, and their bearing unto them." Persuasion concerning self and its phantasies increases also according to the multitude of things that enter into it, till at length it becomes indelible; and when the doctrinals of faith are added thereto, then from principles of the strongest persuasion they make light of all things holy and true, and become "Nephilim." That race, which lived before the flood, is such that they so kill and suffocate all spirits by their most direful phantasies (which are poured forth by them as a poisonous and suffocating sphere) that the spirits are entirely deprived of the power of thinking, and feel half dead; and unless the Lord by His coming into the world had freed the world of spirits from that poisonous race, no one could have existed

there, and consequently the human race, who are ruled by the Lord through spirits, would have perished. They are therefore now kept in a hell under as it were a misty and dense rock, under the heel of the left foot, nor do they make the slightest attempt to rise out of it. Thus is the world of spirits free from this most dangerous crew, concerning which and its most poisonous sphere of persuasions, of the Lord's Divine mercy hereafter. These are they who are called "Nephilim" and who make light of all things holy and true. Further mention is made of them in the Word, but their descendants were called "Anakim" and "Rephaim." That they were called "Anakim" is evident from Moses: There we saw the Nephilim, the sons of Anak, of the Nephilim, and we were in our own eyes as grasshoppers, and so we were in their eyes (Num. 13:33). That they were called "Rephaim" appears also from Moses: The Emim dwelt before in the land of Moab, a people great, and many, and tall, as the Anakim, who also were accounted Rephaim, as the Anakim, and the Moabites call them Emim (Deut. 2:10-11). The Nephilim are not mentioned anymore, but the Rephaim are, who are described by the prophets to be such as are above stated; as in Isaiah: Hell low down has been in commotion for thee, to meet thee in coming, it hath stirred up the Rephaim for thee (Isa. 14:9), speaking of the hell which is the abode of such spirits. In the same: Thy dead shall not live, the Rephaim shall not arise, because thou hast visited and destroyed them, and made all their memory to perish (Isa. 26:14), where also their hell is referred to, from which they shall no more rise again. In the same: Thy dead shall live, my corpse, they shall rise again; awake and sing, ye that dwell in the dust, for the dew of herbs is thy dew; but thou shalt cast out the land of the Rephaim (Isa. 26:19); “the land of the Rephaim” is the hell above spoken of. In David: Wilt Thou show a wonder to the dead? Shall the Rephaim arise, shall they confess to Thee? (Ps. 88:10), speaking in like manner concerning the hell of the Rephaim, and that they cannot rise up and infest the sphere of the world of spirits with the very direful poison of their persuasions. But it has been provided by the Lord that mankind should no longer become imbued with such dreadful phantasies and persuasions. Those who lived before the flood were of such a nature and genius that they could be imbued, for a reason as yet unknown, concerning which, of the Lord’s Divine mercy hereafter.

(582) After that the sons of God came in unto the daughters of men, and they bare to them. That this signifies that they became Nephilim when they had immersed the doctrinals of faith in their cupidities, is evident from what was said and shown above in verse 2, namely, that the “sons of God” signify the doctrinal things of faith, and that “daughters” signify cupidities. The birth thereby produced must needs make light of and profane the holy things of faith, for the cupidities of man, being those of the love of self and of the world, are altogether contrary to what is holy and true. Now in man cupidities prevail, so that when what is holy and true, and is acknowledged to be such, is immersed in cupidities, it is all over with the man, for the cupidities cannot be rooted out and separated; they cling to every

idea, and in the other life it is ideas that are communicated from one to another, so that as soon as any idea of what is holy and true is brought forth, what is profane and false is joined to it, which is instantly perceived. Therefore such persons have to be separated and thrust down into hell.

(583) That the Nephilim are called "mighty men" from the love of self, is evident from various passages of the Word, where such are called "mighty"; as in Jeremiah: The mighty ones of Babel have ceased to fight, they sit in their holds, their might faileth, they are become as women (Jer. 51:30), where the "mighty ones of Babel" denote those who are eaten up with the love of self. In the same: A sword is against the liars, and they shall be insane, a sword is against her mighty ones, and they shall be dismayed (Jer. 50:36). Again: I saw them dismayed, and turning away back, their mighty ones were broken in pieces, and have been put to flight, and looked not back; fear was round about; the swift shall not flee away, nor the mighty one escape; come up, ye horses, and rage, ye chariots, and let the mighty ones go forth, Cush, Put, the Lydians (Jer. 46:5-6, 9), speaking of persuasion from reasonings. Again: How say ye, We are mighty, and men of strength for war? Moab is laid waste (Jer. 48:14-15). Again: The city is taken, and the strongholds, it has been seized, and the heart of the mighty men of Moab in that day is become as the heart of a woman in her pangs (Jer. 48:41). In like manner it is said: The heart of the mighty ones of Edom (Jer. 49:22). Again: Jehovah hath redeemed Jacob, and hath avenged him from the hand of him that was mightier than he (Jer. 31:11),

where “mighty” is expressed by another term. That the Anakim, who were of the Nephilim, were called “mighty ones” is evident from Moses: Thou passest over Jordan today, to go in to possess nations greater and more numerous than thyself, cities great and fortified to heaven, a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard; who shall stand before the sons of Anak? (Deut. 9:1-2).

(584) Verse 5. And Jehovah saw that the evil of man was multiplied in the earth, and that all the imagination of the thoughts of his heart was only evil every day. “Jehovah saw that the evil of man was multiplied on the earth” signifies that there began to be no will of good; “all the imagination of the thoughts of his heart was only evil every day” signifies that there was no perception of truth and good.

(585) That by the evil of man being multiplied in the earth is signified that there began to be no will of good, is evident from what was said above, namely, that there was no longer any will, but only cupidity; and from the signification of “man in the earth.” In the literal sense the “earth” is where man is. In the internal sense it is where the love is, and as love is of the will, or of the cupidity, the earth is taken to mean the will itself of man. For man is man from willing, and not so much from knowing and understanding, because these flow out from his will; whatever does not flow out from his will he is willing neither to know nor understand; nay, even when he is speaking or doing something that he does not will, still there is something of the will remote from the speech or action that governs him. That the “land of

Canaan" or the "holy land" denotes love, and consequently the will of the celestial man, might be confirmed by many passages from the Word; in like manner, that the lands of various nations denote their loves, which in general are the love of self and the love of the world; but as this subject so often recurs, it need not be dwelt upon here. Hence it appears that by "the evil of man on the earth" is signified his natural evil, which is of the will, and which is said to be "multiplied" because it was not so depraved in all but that they wished good for others, yet for the sake of themselves; but that the perversion became complete, is signified by the "imagination of the thoughts of the heart."

(586) The imagination of the thoughts of the heart was only evil every day, signifies that there was no perception of truth and good, for the reason, as before said and shown, that they immersed the doctrinal things of faith in their filthy cupidities, and when this occurred all perception was lost, and in place thereof a dreadful persuasion succeeded, that is, a most deep-rooted and deadly phantasy, which was the cause of their extinction and suffocation. This deadly persuasion is here signified by "the imagination of the thoughts of the heart;" but by "the imagination of the heart" without the word "thoughts" is signified the evil of the love of self, or of cupidities, as in the following chapter, where Jehovah said, after Noah had offered a burnt offering: "I will not again curse the ground for man's sake, because the imagination of the heart of man is evil from his childhood" (8:21). An "imagination" is that which man invents for himself, and of which he persuades himself; as in

Habakkuk: What profiteth a graven image, that the fashioner thereof hath graven it ? the molten image and teacher of lies, that the fashioner trusteth to his imagination, to make dumb idols (Hab. 2:18) a "graven image" signifies false persuasions originating in principles conceived and hatched out by one's self; the "fashioner" is one who is thus self-persuaded, of whom this "imagination" is predicated. In Isaiah: Your overturn: shall the potter be reputed as the clay, that the work should say to him that made it, He made me not; and the thing fashioned say to him that fashioned it, He had no understanding? (Isa. 29:16) the "thing fashioned" here signifies thought originating in man's Own, and the persuasion of what is false thence derived. A "thing fashioned" or "imagined" in general, is what a man invents from the heart or will, and also what he invents from the thought or persuasion, as in David: Jehovah knoweth our fashioning [figmentum], He remembereth that we are dust (Ps. 103:14). In Moses: I know his imagination that he doeth this day, before I bring him into the land (Deut. 31:21). 586a. Verse 6. And it repented Jehovah that He made man on the earth, and it grieved Him at His heart. That He "repented" signifies mercy; that He "grieved at the heart" has a like signification; to "repent" has reference to wisdom; to "grieve at the heart" to love.

(587) That it repented Jehovah that He made man on the earth signifies mercy, and that "He grieved at the heart" has a like signification, is evident from this, that Jehovah never repents, because He foresees all things from eternity

both in general and in particular; and when He made man, that is, created him anew, and perfected him till he became celestial, He also foresaw that in process of time he would become such as is here described, and because He foresaw this He could not repent. This appears plainly from what Samuel said: The invincible one of Israel doth not lie, nor repent, for He is not a man that He should repent (1 Sam. 15:29). And in Moses: God is not a man that He should lie, or the son of man that He should repent; hath He said, and shall He not do? or hath He spoken, and shall He not make it good? (Num. 23:19). But to "repent" signifies to be merciful. The mercy of Jehovah, or of the Lord, includes everything that is done by the Lord toward mankind, who are in such a state that the Lord pities them, each one according to his state; thus He pities the state of him whom He permits to be punished, and pities him also to whom He grants the enjoyment of good; it is of mercy to be punished, because mercy turns all the evil of punishment into good; and it is of mercy to grant the enjoyment of good, because no one merits anything that is good; for all mankind are evil, and of himself everyone would rush into hell, wherefore it is of mercy that he is delivered thence; nor is it anything but mercy, inasmuch as He has need of no man. Mercy has its name from the fact that it delivers man from miseries [The Latin word for mercy-misericordia-by its very construction expresses the idea of a heart that feels for the wretched.] and from hell; thus it is called mercy in respect to mankind, because they are in such a state of misery, and it is the effect of love toward them all, because all are so.

(588) But it is predicated of the Lord that He “repents” and “is grieved at heart” because there appears to be such a feeling in all human mercy, so that what is said here of the Lord’s “repenting” and “grieving” is spoken according to the appearance, as in many other passages in the Word. What the mercy of the Lord is none can know, because it infinitely transcends the understanding of man; but what the mercy of man is we all know to be to repent and grieve; and unless a man were to form his idea of mercy according to his own apprehension, he could not have any conception of it, and thus he could not be instructed; and this is the reason why human properties are often predicated of the attributes of Jehovah or the Lord, as that Jehovah or the Lord punishes, leads into temptation, destroys, and is angry; when yet He never punishes anyone, never leads any into temptation, never destroys any, and is never angry. But as even such things as these are predicated of the Lord, it follows that repentance also and grief may be predicated of Him; for the predication of the one follows from that of the other, as plainly appears from the following passages in the Word. [2] In Ezekiel: Mine anger shall be consummated, I will make my wrath to rest, and it shall repent Me (Ezek. 5:13). Here, because “anger” and “wrath” are predicated, “ repentance” is predicated also. In Zechariah: As I thought to do evil when your fathers provoked Me to anger, saith Jehovah Zebaoth, and it repented Me not, so again I will think in those days to do good unto Jerusalem and to the house of Judah (Zech. 8:14, 15). Here it is said that Jehovah “thought to do evil” and yet He never thinks to do evil to

any, but good to all and to everyone. In Moses, when he prayed forbearance of the face of Jehovah: Turn from the wrath of Thine anger and repent Thee of this evil against Thy people; and Jehovah repented of the evil which He said He would do unto His people (Exod. 32:12, 14). Here also the “wrath of anger” is attributed to Jehovah, and consequently “repentance.” In Jonah, the king of Nineveh said: Who knoweth whether God will not turn and repent, and turn from the heat of His anger, that we perish not? (Jonah 3:9). In like manner here “repentance” is predicated because “anger” is. [3] In Hosea: My heart is turned within me; My repentings are kindled together; I will not execute the wrath of Mine anger (Hosea 11:8, 9) where likewise it is said of the heart that” repentings were kindled” just as in the passage we are considering it is said that He “grieved at heart.” Repentings” plainly denote great mercy. So in Joel: Turn unto Jehovah your God; for He is gracious and compassionate, slow to anger and plenteous in mercy, and repenteth of the evil (Joel 2:13) where also to “ repent” manifestly denotes mercy. In Jeremiah: If so be they will hearken, and turn every man from his evil way, and it repent Me of the evil (Jer. 26:3), signifying to have mercy. Again: If that nation turn from their evil, it shall repent Me of the evil (Jer. 18:8); where also to “repent” denotes to have mercy provided they would turn. For it is man who turns the Lord’s mercy away from himself: the Lord never turns it away from man.

(589) From these and many other passages it is evident that the Word was spoken according to the appearances

with man. Whoever therefore desires to confirm false principles by the appearances according to which the Word was spoken, can do so by passages without number. But it is one thing to confirm false principles by the Word, and another to believe in simplicity what is in the Word. He who confirms false principles, first assumes a principle which he will not at all recede from, nor in the least yield, but scrapes together and accumulates confirmations wherever he can, thus also from the Word, until he so strongly persuades himself that he can no longer see the truth. But he who simply or with simple heart believes, does not first assume principles, but thinks that because the Lord has thus said it is true; and if instructed from other sayings of the Word how it is to be understood, he acquiesces and rejoices in his heart. Even the man who in simplicity believes that the Lord is angry, punishes, repents, and grieves, and so believing is afraid of evil and does good, takes no harm; for this belief causes him to believe also that the Lord sees everything; and being in such a belief he is afterwards enlightened in other matters of faith, if not before, then in the other life. Very different is the case with those who in agreement with a foul love of self or of the world persuade themselves to believe certain things that are deduced from the principles they have already adopted.

(590) That “repenting” has reference to wisdom, and “grieving at heart” to love, cannot be explained to human apprehension, save in accordance with the things that are with man, that is, by means of appearances. In every idea of thought in man there is something from the understanding

and from the will, or from his thought and his love. Whatever idea does not derive anything from his will or love is not an idea, for otherwise than from his will he cannot think at all. There is a kind of marriage, perpetual and indissoluble, between the thought and the will, so that in the ideas of man's thought there inhere or adhere the things that are of his will or his love. From this state of things in man it may as it were be known, or rather it seems possible to form some idea of what is contained in the Lord's mercy, namely, wisdom and love. Thus in the Prophets, especially in Isaiah, there are almost everywhere double expressions concerning everything; one involving what is spiritual, the other what is celestial. The spiritual of the Lord's mercy is wisdom; the celestial is love.

(591) Verse 7. And Jehovah said, I will destroy man whom I have created from upon the faces of the ground; both man and beast, and creeping thing, and fowl of the heavens; for it repenteth Me that I have made them. "Jehovah said, I will destroy man" signifies that man would extinguish himself; "whom I have created, from upon the faces of the ground" signifies the man of the posterity of the Most Ancient Church; "both man and beast and creeping thing" signifies that whatsoever is of the will would extinguish him; "and fowl of the heavens" is whatever is of the understanding or thought; "for it repenteth Me that I have made them" signifies as before, compassion.

(592) Jehovah said, I will destroy man. That this signifies that man would extinguish himself, is evident from what has been explained before, namely, that it is predicated of

Jehovah or the Lord that He punishes, that He tempts, that He does evil, that He destroys or kills, and that He curses. As for example, that He slew Er, Judah's firstborn; and Onan, another son of Judah (Gen. 38:7, 10); that Jehovah smote all the firstborn of Egypt (Exod. 12:12, 29). And so in Jeremiah: Whom I have slain in Mine anger and in My wrath (Jer. 33:5). In David: He cast upon them the wrath of His anger; vehement anger, and fury and straitness, a sending of evil angels (Ps. 78:49). In Amos: Shall evil befall a city, and Jehovah hath not done it? (Amos 3:6). In John: Seven golden vials full of the wrath of God who liveth forever and ever (Rev. 15:1, 7; 16:1).All these things are predicated of Jehovah, although entirely contrary to His nature. They are predicated of Him for the reason explained before; and also in order that men may first form the very general idea that the Lord governs and disposes all things both in general and in particular; and may afterwards learn that nothing of evil is from the Lord, much less does He kill; but that it is man who brings evil upon himself, and ruins and destroys himself-although it is not man, but evil spirits who excite and lead him; and yet it is man, because he believes that he is himself the doer. So now here it is said of Jehovah that He would "destroy man" when in fact it was man who would destroy and extinguish himself. [2] The state of the case may be very evident from those in the other life who are in torment and in hell, and who are continually lamenting and attributing all the evil of punishment to the Lord. So in the world of evil spirits there are those who make it their delight, even their greatest delight, to hurt and punish others; and those who are hurt and punished think it is from the Lord. But they are told, and it is shown them, that not the least of evil is from the Lord, but they bring it upon themselves; for such is the state and such the equilibrium of all things in the other life that evil returns upon him who does evil, and becomes the evil of punishment; and for the same reason it is inevitable. This is said to be permitted for the sake of the amendment of the evil. But still the Lord turns all the evil of punishment into good; so that there is never anything but good from the Lord. But hitherto no one has known what permission is; what is permitted is believed to be done by Him who permits, because He permits. But the fact is quite otherwise, concerning which, of the Lord's Divine mercy hereafter.

(593) Whom I have created, from upon the faces of the ground. That this signifies the man from the posterity of the Most Ancient Church, is evident not only from its being said, the man whom He had "created" that is, whom He had regenerated; and afterwards whom He had "made" that is, had perfected, or regenerated until he became celestial; but also from its being said "from upon the faces of the ground." The "ground" is where the church is, as has been shown before. The same is evident from the fact that those are treated of who immersed the doctrinal things of faith in their cupidities; and those who had not doctrinal things of faith could not do so. They who are outside the church are in ignorance of truth and good, and those who are in ignorance may be in a kind of innocence while speaking and

acting somewhat contrary to the truths and goods of faith; for they may act from a certain zeal for the worship with which they have been imbued from infancy, and which they therefore believe to be true and good. But the case is entirely different with those who have the doctrine of faith among them. These can mingle truths with falsities, and holy things with profane. Hence their lot in the other life is much worse than the lot of those who are called Gentiles, concerning whom, of the Lord’s Divine mercy hereafter.

(594) Both man and beast, and creeping thing. That this signifies that whatsoever is of the will would extinguish him, is evident from the signification of “man” of “beast” and of “creeping thing.” Man is man solely from the will and understanding, by which he is distinguished from brutes; in all other respects he is very similar to them. In the case of these men all will of good and understanding of truth had perished. In place of a will of good there followed insane cupidities, in place of an understanding of truth insane phantasies; and these were commingled with their cupidities, so that after they had thus as it were destroyed remains, they could not but be extinguished. That all things of the will are called “beasts” and “creeping things” is evident from what has been said before concerning beasts and creeping things. But here, because of the character of the man treated of, good affections are not signified by “beasts” but evil, consequently cupidities; and by “creeping things” pleasures, both bodily and sensuous. That such things are signified by “beasts” and “creeping things”

needs no further confirmation from the Word, because they have been treated of before (see n. 45, 46, 142, 143).

(595) That the fowl of the heavens signifies whatever is of the understanding, that is, of thought, may also be seen above (n. 40).

(596) Verse 8. And Noah found grace in the eyes of Jehovah. By "Noah" is signified a new church. That he "found grace in the eyes of Jehovah" signifies that the Lord foresaw that the human race might thus be saved.

(597) By "Noah" is signified a new church, which is to be called the Ancient Church, for the sake of distinction between the Most Ancient Church, which was before the flood, and that which was after the flood. The states of these two churches were entirely different. The state of the Most Ancient Church was such that they had from the Lord a perception of good and the derivative truth. The state of the Ancient Church, or "Noah" became such that they had a conscience of good and truth. Such as is the difference between having perception and having conscience, such was the difference of state of the Most Ancient and the Ancient Churches. Perception is not conscience: the celestial have perception; the spiritual have conscience. The Most Ancient Church was celestial, the Ancient was spiritual. [2] The Most Ancient Church had immediate revelation from the Lord by consort with spirits and angels, as also by visions and dreams; whereby it was given them to have a general knowledge of what was good and true; and after they had acquired a general knowledge, these general leading principles, as we may call them, were confirmed by

things innumerable, by means of perceptions; and these innumerable things were the particulars or individual things of the general principles to which they related. Thus were the general leading principles corroborated day by day; whatever was not in agreement with the general principles they perceived not to be so; and whatever was in agreement with them they perceived to be so. Such also is the state of the celestial angels. [3] The general principles of the Most Ancient Church were heavenly and eternal truths-as that the Lord governs the universe, that all good and truth is from the Lord, that all life is from the Lord, that man's Own is nothing but evil, and in itself is dead; with many others of similar character. And they received from the Lord a perception of countless things that confirmed and supported these truths. With them love was the principal of faith. By love it was given them of the Lord to perceive whatever was of faith, and hence with them faith was love, as was said before. But the Ancient Church became entirely different, concerning which of the Lord's Divine mercy hereafter.

(598) He found grace in the eyes of Jehovah, signifies that the Lord foresaw that the human race might thus be saved. The Lord's mercy involves and looks to the salvation of the whole human race; and it is the same with His "grace" and therefore the salvation of the human race is signified. By "Noah" is signified not only a new church, but also the faith of that church, which was the faith of charity. Thus the Lord foresaw that through the faith of charity the human race might be saved (concerning which faith hereafter). [2] But

there is a distinction in the Word between “mercy” and “grace” and this in accordance with the difference that exists in those who receive them; “mercy” being applied to those who are celestial, and “grace” to those who are spiritual; for the celestial acknowledge nothing but mercy, and the spiritual scarcely anything but grace. The celestial do not know what grace is; the spiritual scarcely know what mercy is, which they make one and the same with grace. This comes from the ground of the humiliation of the two being so different; they who are in humiliation of heart implore the Lord’s mercy; but they who are in humiliation of thought beseech His grace; and if these implore mercy, it is either in a state of temptation, or is done with the mouth only and not from the heart. Because the new church called “Noah” was not celestial but spiritual, it is not said to have found “mercy” but “grace” in the eyes of Jehovah. [3] That there is a distinction in the Word between “mercy” and “grace” is evident from many passages where Jehovah is called “merciful and gracious” (as in Ps. 103:8; 111:4; 145:8; Joel 2:13). The distinction is likewise made in other places, as in Jeremiah: Thus saith Jehovah, The people which were left of the sword found grace in the wilderness, when I went to give rest to him, to Israel. Jehovah appeared unto me from afar; and I have loved thee with an everlasting love; therefore in mercy have I drawn thee (Jer. 31:2-3), where “grace” is predicated of the spiritual, and “mercy” of the celestial. In Isaiah: Therefore will Jehovah wait that He may give grace unto you, and therefore will He exalt Himself that He may have mercy upon you (Isa.

30:18). Here likewise “grace” regards the spiritual, and “mercy” the celestial. So in the chapter presently following, where Lot says to the angel: Behold I pray thy servant hath found grace in thine eyes, and thou hast made great thy mercy which thou hast wrought with me, to make alive my soul (Gen. 19:19). That “grace” relates to spiritual things, which are of faith, or of the understanding, is evident here also in that it is said, he “hath found grace in thine eyes;” and that “mercy” relates to celestial things which are of love, or of the will, is evident from the fact that the angel is said to have “wrought mercy” and to have “made alive the soul.” —— —— —— — 9. These are the births of Noah; Noah was a man righteous and perfect in his generations: Noah walked with God. 10. And Noah begat three sons: Shem, Ham, and Japheth. 11. And the earth was corrupt before God; and the earth was filled with violence. 12. And God saw the earth, and behold it was corrupt, for all flesh had corrupted its way upon the earth. 13. And God said unto Noah, The end of all flesh is come before Me, for the earth is filled with violence from their faces, and behold I will destroy them with the earth. 14. Make thee an ark of gopher woods; mansions shalt thou make the ark, and shalt pitch it within and without with pitch. 15. And thus shalt thou make it: three hundred cubits the length of the ark, fifty cubits its breadth, and thirty cubits its height. 16. A window shalt thou make to the ark, and to a cubit shalt thou finish it from above; and the door of the ark shalt thou set in the side thereof; with lowest, second, and third stories shalt thou make it. 17. And I, behold I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of lives from under the heavens; everything that is in the earth shall expire. 18. And I will set up My covenant with thee; and thou shalt enter into the ark, thou and thy sons, and thy wife, and thy sons’ wives with thee. 19. And of every living thing of all flesh, pairs of all shalt thou make to enter into the ark, to keep them alive with thee; they shall be male and female. 20. Of the fowl after its kind, and of the beast after its kind, of every creeping thing of the ground after its kind, pairs of all shall enter unto thee, to keep them alive. 21. And take thou unto thee of all food that is eaten, and gather it to thee, and it shall be for food for thee and for them. 22. And Noah did according to all that God commanded him; so did he.

(599) THE CONTENTS The subject here treated of is the state of the church called “Noah” before its regeneration.

(600) The man of that church is described, that he was such that he could be regenerated (verse 9); but that there arose thence three kinds of doctrine, which are “Shem, Ham, and Japheth” (verse 10).

(601) That the man who was left from the Most Ancient Church could not be regenerated, on account of his direful persuasions and foul cupidities (verses 11, 12) whereby he would utterly destroy himself (verse 13).

(602) But the man of the church called “Noah” who is described by the “ark” was not so (verse 14); and the remains with him are described by the measures (verse 15); the things of his understanding, by the “window” “door” and “mansions” (verse 16).

(603) That he would be preserved when the rest would perish by an inundation of evil and falsity (verse 17).

(604) And that the truths and goods which were with him would be saved (verse 18); and thus whatever was of the understanding and whatever was of the will, by regeneration (verses 19, 20); for receiving which he was to be prepared (verse 21); and that it was so done (verse 22).

(605) THE INTERNAL SENSE The subject now treated of is the formation of a new church, which is called “Noah;” and its formation is described by the ark into which living things of every kind were received. But as is wont to be the case, before that new church could arise it was necessary that the man of the church should suffer many temptations, which are described by the lifting up of the ark, its fluctuation, and its delay upon the waters of the flood. And finally, that he became a true spiritual man and was set free, is described by the cessation of the waters, and the many things that follow. No one can see this who adheres to the sense of the letter only, in consequence (and especially is this the case here) of all things being historically connected, and presenting the idea of a history of events. But such was the style of the men of that time, and most pleasing to them it was that all things should be wrapped up in representative figures, and that these should be arranged in the form of history; and the more coherent the historical series, the better suited it was to their genius. For in those ancient times men were not so much inclined to memory-knowledges [scientiis] as at this day, but to

profound thoughts, of which the offspring was such as has been described. This was the wisdom of the ancients.

(606) That the "flood" the "ark" and therefore the things described in connection with them, signify regeneration, and also the temptations that precede regeneration, is in some degree known among the learned at this day, who also compare regeneration and temptations to the waters of a flood.

(607) But the character of this church will be described hereafter. That an idea of it may be presented here, it shall be briefly said that the Most Ancient Church was celestial, as already shown, but this church became spiritual. The Most Ancient Church had a perception of good and truth; this, or the Ancient Church, had not perception, but in its place another kind of dictate, which may be called conscience. [2] But what is as yet unknown in the world, and is perhaps difficult to believe, is that the men of the Most Ancient Church had internal respiration, and only tacit external respiration. Thus they spoke not so much by words, as afterwards and as at this day, but by ideas, as angels do; and these they could express by innumerable changes of the looks and face, especially of the lips. In the lips there are countless series of muscular fibers which at this day are not set free, but being free with the men of that time, they could so present, signify, and represent ideas by them as to express in a minute's time what at this day it would require an hour to say by articulate sounds and words, and they could do this more fully and clearly to the apprehension and understanding of those present than is

possible by words, or series of words in combination. This may perhaps seem incredible, but yet it is true. And there are many others, not of this earth, who have spoken and at this day speak in a similar manner; concerning whom, of the Lord's Divine mercy hereafter. [3] It has been given me to know the nature of that internal respiration, and how in process of time it was changed. As these most ancient people had a respiration such as the angels have, who breathe in a similar manner, they were in profound ideas of thought, and were able to have such perception as cannot be described; and even if it could be described such as it really was, it would not be believed, because it would not be comprehended. But in their posterity this internal respiration little by little came to an end; and with those who were possessed with dreadful persuasions and phantasies, it became such that they could no longer present any idea of thought except the most debased, the effect of which was that they could not survive, and therefore all became extinct.

(608) When internal respiration ceased, external respiration gradually succeeded, almost like that of the present day; and with external respiration a language of words, or of articulate sound into which the ideas of thought were determined. Thus the state of man was entirely changed, and became such that he could no longer have similar perception, but instead of perception another kind of dictate which may be called conscience, for it was like conscience, though a kind of intermediate between perception and the conscience known to some at this day.

And when such determination of the ideas of thought took place, that is to say, into spoken words, they could no longer be instructed, like the most ancient man, through the internal man, but through the external. And therefore in place of the revelations of the Most Ancient Church, doctrinal things succeeded, which could first be received by the external senses, and from them material ideas of the memory could be formed, and from these, ideas of thought, by which and according to which they were instructed. Hence it was that this church which followed possessed an entirely different genius from that of the Most Ancient Church, and if the Lord had not brought the human race into this genius, or into this state, no man could have been saved.

(609) As the state of the man of this church which is called "Noah" was altogether changed from that of the man of the Most Ancient Church, he could no longer-as said before-be informed and enlightened in the same way as the most ancient man; for his internals were closed, so that he no longer had communication with heaven, except such as was unconscious. Nor, for the same reason, could he be instructed except as before said by the external way of sense or of the senses. On this account, of the Lord's providence, doctrinal matters of faith, with some of the revelations to the Most Ancient Church, were preserved for the use of this posterity. These doctrinal things were first, collected by "Cain" and were stored up that they might not be lost; and therefore it is said of Cain that a "mark was set upon him, lest anyone should slay him" (concerning which

see what was said at that place, Gen. 4:15). These doctrinal matters were afterwards reduced into doctrine by “Enoch;” but because this doctrine was of use to no one at that time, but was for posterity, it is said that “God took him.” (See also Gen. 5:24.) These doctrinal matters of faith are what were preserved by the Lord for the use of this posterity or church; for it was foreseen by the Lord that perception would be lost, and therefore it was provided that these doctrinal things should remain.

(610) Verse 9. These are the births of Noah; Noah was a man righteous and perfect in his generations: Noah walked with God. By “the births of Noah” is signified a description of the reformation or regeneration of the new church. That “Noah was a man just and perfect in his generations” signifies that he was such that he could be endowed with charity; “just” (or “righteous”) has relation to the good of charity, and “perfect” to the truth of charity. The “generations” are those of faith. To “walk with God” signifies here as before, when said of Enoch, the doctrine of faith.

(611) That by “the births of Noah” is signified a description of the reformation or regeneration of the new church, is evident from what has been said before (Gen. 2:4; Gen. 5:1).

(612) Noah was a man righteous and perfect [“Perfect” is used here in the sense of “whole,” “entire.” Swedenborg’s word is integer.] in his generations. That this signifies that he was such that he could be endowed with charity, is evident from the signification of “just and perfect” “just” (or

“righteous”) having regard to the good of charity, and “perfect” to the truth of charity; and also from the essential of that church being charity, concerning which, of the Lord’s Divine mercy hereafter. That “just” (or “righteous”) has regard to the good of charity, and “perfect” to the truth of charity, is evident from the Word, as in Isaiah: They will seek Me daily and desire knowledge of My ways, as a nation that doeth righteousness, and forsaketh not the judgment of their God; they will ask of Me the judgments of righteousness, and will long for the approach of God (Isa. 58:2). Here “judgment” denotes the things which are of truth, and “righteousness” those which are of good. “Doing judgment and righteousness” became as it were an established formula for doing what is true and good (as in Isa. 56:1; Jer. 22:3, 13, 15; 23:5; 33:14, 16, 19). The Lord said: The righteous [The Latin has only one word for our two English words “just” and “righteous” and it is the same with “justice” and “righteousness.”] shall shine forth as the sun, in the kingdom of My father (Matt. 13:43), “the righteous” meaning those who are endowed with charity; and concerning the consummation of the age He said: The angels shall go forth and shall sever the wicked from among the righteous (Matt. 13:49). Here also the “righteous” denote those who are in the good of charity. [2] But “perfect” signifies the truth which is from charity, for there is truth from many another origin; but that which is from the good of charity from the Lord is called “perfect” and a “perfect man” as in David: Who shall sojourn in Thy tent, who shall dwell in the mountain of Thy holiness? He that walketh perfect, and worketh righteousness, and speaketh the truth in his heart (Ps. 15:1-2). The “perfect” [or “complete”] man is here described. Again: With the holy Thou wilt show Thyself holy; with the perfect man Thou wilt show Thyself perfect (Ps. 18:25), where the “perfect man” is one who is so from holiness, or the good of charity. And again: Jehovah will withhold no good from them that walk in perfectness [integritate] (Ps. 84:11). [3] That a “perfect man” is one who is true from good, or who speaks and does truth from charity, is evident from the words “walk” and “way” being often applied to what is perfect, that is, to wholeness or entirety, and also the words “upright” or “uprightness” which words pertain to truth. As in David: I will teach the perfect in the way how far he shall come unto me. I will walk within my house in the perfectness of my heart (Ps. 101:2); and in the sixth verse: He that walketh in the way of the perfect, he shall minister unto me (Ps. 101:6). Again: Blessed are the perfect in the way, who walk in the law of Jehovah (Ps. 119:1). And again: Perfectness and uprightness shall guard me (Ps. 25:21). And in another place: Mark the perfect man, and behold the upright, for the end of that man is peace (Ps. 37:37). It is evident from these passages that he is called “righteous” who does what is good, and that he is called “perfect” who does what is true therefrom, which also is to “do righteousness and judgment.” “Holiness” and “righteousness” are the celestial of faith; “perfectness” and “judgment” are the spiritual thence derived.

(613) That the "generations" are those of faith, does not appear from the sense of the letter, which is historical; but as internal things only are here treated of, generations of faith are signified. It is also evident from the connection that the generations here are no others. It is the same in other passages of the Word, as in Isaiah: They that shall be of thee shall build the waste places of old; thou shalt raise up the foundations of generation and generation; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in (Isa. 58:12). All these things signify what is of faith; the "waste places of old" signify celestial things of faith; the "foundations of generation and generation" spiritual things of faith, which had lapsed from the ancient times that are likewise signified. Again: They shall build the old wastes, they shall raise up the former desolations, they shall renew the waste cities, the desolations of generation and generation (Isa. 61:4); with similar signification. And again: They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of Jehovah, and their offspring with them (Isa. 65:23).Here also "bringing forth" [generare] is predicated of the things of faith; "laboring" of those of love. Of the latter it is said that they are "the seed of the blessed of Jehovah;" of the former, that they are "offspring."

(614) That "to walk with God" signifies the doctrine of faith, may be seen from what was said before respecting Enoch (chapter v. 22, 24), of whom also it is said that he "walked with God;" and there it signifies the doctrine of faith preserved for the use of posterity. And as this is the

posterity for whose use it was preserved, the subject is now here taken up again.

(615) The quality of the man of this church is here described in general; not that he was such as yet-for his formation is treated of in what follows-but that such he might become: that is to say, that by knowledges of faith he could be endowed with charity, and so act from charity, and from the good of charity know what is true. For this reason the good of charity or "righteous" precedes, and the truth of charity or "perfect" follows. Charity, as before said, is love toward the neighbor and mercy; and it is a lower degree of the love of the Most Ancient Church, which was love to the Lord. Thus love now descended and became more external, and is to be called charity.

(616) Verse 10. And Noah begat three sons: Shem, Ham, and Japheth. "Noah begat three sons" signifies that three kinds of doctrine thence arose, which are meant by "Shem, Ham, and Japheth."

(617) Noah begat three sons. That this signifies that three kinds of doctrine thence arose, is evident from all that has been shown before about names signifying nothing else than churches, or, what is the same, doctrines. So it is here; but here they are merely mentioned for the sake of the series or connection with the things that precede, which are, that it was foreseen by the Lord that the man of this genius could be endowed with charity; but yet that three kinds of doctrines would thence have birth, which doctrines, of the Lord's Divine mercy, shall be described hereafter, where Shem, Ham, and Japheth are treated of.

(618) That “Noah was righteous and perfect” that he “walked with God” and in this verse that he “begat three sons” is all said in the past tense, and yet these expressions look to the future. It should be known that the internal sense is such that it has no relation to times; and this the original language favors, where sometimes one and the same word is applicable to any time whatever, without using different words, for by this means interior things appear more evidently. The language derives this from the internal sense, which is more manifold than anyone could believe; and therefore it does not suffer itself to be limited by times and distinctions.

(619) Verse 11. And the earth was corrupt before God; and the earth was filled with violence. By the “earth” is signified the race mentioned before. It is said to be “corrupt” on account of their dreadful persuasions; and to be “filled with violence” on account of their foul cupidities. Here and in the following verses of this chapter it is said “God” because there was now no church.

(620) That by the “earth” is signified the race which has been treated of before, is evident from what has already been told respecting the signification of “earth” and of “ground.” The “earth” [The Latin word terra means both “earth” and “land.”] is a term very often used in the Word; and by it is signified the “land” where the true church of the Lord is, as the “land” of Canaan; also a “land” where there is not a church, as the “land” of Egypt, and of the Gentiles. Thus it denotes the race that dwells there; and as it denotes the race, it denotes likewise everyone of the race who is

there. The church is called the "land" from celestial love, as the "land of Canaan;" and the "land of the Gentiles" from impure loves. But it is called "ground" from faith which is implanted; for, as has been said, the land or country is the containant of the ground, and the ground is the containant of the field, just as love is the containant of faith, and faith is the containant of the knowledges of faith which are implanted. Here the "earth" is taken for a race in which everything of celestial love and of the church had perished. What is predicated is known from the subject.

(621) That the earth is said to be "corrupt" on account of their dreadful persuasions, and "filled with violence" because of their foul cupidities, is evident from the signification of the verb to "corrupt" and of the word "violence." In the Word one term is never taken for another, but uniformly that word is employed which fitly expresses the thing of which it is predicated; and this so exactly that from the words alone which are used, what is in the internal sense at once appears, as here from the words "corrupt" and "violence." "Corrupt" is predicated of the things of the understanding when it is desolated; "violence" of the things of the will, when vastated. Thus "to corrupt" is predicated of persuasions; and "violence" of cupidities.

(622) That "to corrupt" is predicated of persuasions, is evident in Isaiah: They shall not hurt, nor corrupt, in all the mountain of My holiness; for the earth shall be full of the knowledge of Jehovah (Isa. 11:9); and so in 65:25, where "to hurt" has relation to the will, or to cupidities, and "to corrupt" to the understanding, or to persuasions of falsity.

Again: Woe to the sinful nation, a people laden with iniquity, a seed of evildoers, sons that are corrupters (Isa. 1:4). Here, as in other places, “nation” and the “seed of evildoers” denote evils which are of the will, or of cupidities; “people” and “sons that are corrupters” falsities which are of the understanding, or of persuasions. In Ezekiel: Thou wast more corrupt than they in all thy ways (Ezek. 16:47). Here “corrupt” is predicated of things of the understanding, of the reason, or of the thought; for “way” is a word that signifies truth. In David: They have done what is corrupt, and have done abominable work (Ps. 14:1). Here “what is corrupt” denotes dreadful persuasions, and “abominable” the foul cupidities which are in the work, or from which the work is done. In Daniel: After sixty and two weeks shall the Messiah be cut off, and there shall be none belonging to Him; and the people of the leader that shall come shall corrupt the city and the sanctuary, and the end thereof shall be with a flood (Dan. 9:26). Here likewise “to corrupt” denotes persuasions of what is false, of which a “flood” is predicated.

(623) The earth was filled with violence. That this is said on account of their foul cupidities, and most of all on account of those which come of the love of self, or of inordinate arrogance, is evident from the Word. It is called “violence” when men do violence to holy things by profaning them, as did these antediluvians who immersed the doctrinal things of faith in all kinds of cupidities. As in Ezekiel: My faces will I turn from them, and they shall profane My secret [place], and robbers shall enter into it and profane it. Make the

chain; for the land is full of the judgment of bloods, and the city is full of violence (Ezek. 7:22-23). The "violent" are here described as to who they are, and that they are such as we have stated. Again: They shall eat their bread in solicitude, and drink their waters in desolation, that her land may be devastated from its fullness, because of the violence of all them that dwell therein (Ezek. 12:19). The "bread which they shall eat in solicitude" is the celestial things, and the "waters which they shall drink in desolation" are the spiritual things, to which they have done violence, or which they have profaned. [2] In Isaiah: Their webs shall not be for garments; neither shall they be covered in their works; their works are works of iniquity, and the deed of violence is in their hands (Isa. 59:6).Here "webs" and "garments" are predicated of things of the understanding, that is, of the thought; "iniquity" and "violence" of things of the will, that is, of works. In Jonah: Let them turn everyone from his evil way, and from the violence that is in their hands (Jonah 3:8), where the "evil way" is predicated of falsities, which are of the understanding; and "violence" of evils, which are of the will. In Jeremiah: A rumor shall come in one year, and violence in the land (Jer. 51:46). "A rumor" denotes things which are of the understanding, "violence" those which are of the will. In Isaiah: He hath done no violence, neither was there any deceit in His mouth (Isa. 53:9). Here also "violence" denotes the things of the will; "deceit in His mouth" those of the understanding.

(624) That a state not of the church is here treated of, is evident from the fact that here and in the following verses

of this chapter the name “God” is used, but in preceding verses “Jehovah.” When there is not a church “God” is the term used, and when there is a church “Jehovah;” as in the first chapter of Genesis, when there was no church, it is said “God;” but in the second chapter, when there was a church, it is said “Jehovah God.” The name “Jehovah” is most holy, and belongs only to the church; but the name “God” is not so holy, for there was no nation that had not gods, and therefore the name God was not so holy. No one was permitted to speak the name “Jehovah” unless he had knowledge [cognitio] of the true faith; but anyone might speak the name “God.”

(625) Verse 12. And God saw the earth, and behold it was corrupt, for all flesh had corrupted its way upon the earth. “God saw the earth” signifies that God knew man; “it was corrupt” signifies that there was nothing but falsity; “for all flesh had corrupted its way upon the earth” signifies that the corporeal nature of man had destroyed all the understanding of truth.

(626) God saw the earth. That this signifies that God knew man, is evident to everyone; for God who knows all things and everything from eternity, has no need to see whether man is such. To “see” is human, and therefore-as has been said at the sixth verse and elsewhere-the Word is spoken in accordance with the appearance of things to man; and this to such a degree that God is even said to “see with eyes.”

(627) For all flesh had corrupted its way upon the earth. That this signifies that man’s corporeal nature had destroyed all the understanding of truth, is evident from the

signification of “flesh” (concerning which at verse 3), which in general means every man, and in particular the corporeal man, or all that is of the body; and from the signification of a “way” as being the understanding of truth, that is, truth itself. That a “way” is predicated of the understanding of truth, that is, of truth, is evident from passages which have been adduced in different places before, and also from the following. In Moses: Jehovah said, Arise, get thee down quickly from hence; for thy people have corrupted themselves; they have suddenly turned back out of the way which I commanded them; they have made them a molten image (Deut. 9:12, 16), meaning that they had turned away from the commandments, which are truths. [2] In Jeremiah: Whose eyes are open upon all the ways of the sons of man, to give every man according to his ways, and according to the fruit of his works (Jer. 32:19).The “ways” here are a life according to the commandments; the “fruit of his works” is a life from charity. Thus a “way” is predicated of truths, which are those of the precepts and commandments. And the meaning of “son of man” [homo] and of “man” [vir] is as has been shown above. So in Jeremiah 7:3, and 17:10. In Hosea: I will visit upon him his ways, and render to him his works (Hos. 4:9). In Zechariah: Return ye from your evil ways, and from your evil works. Like as Jehovah Zebaoth thought to do unto us according to our ways, and according to our works (Zech. 1:4, 6). Here the sense is similar, but the opposite of the former, because they are evil “ways” and evil “works.” In Jeremiah: I will give them one heart, and one way (Jer.

32:39). “Heart” denotes goods, and “way” truths. In David: Make me to understand the way of Thy commandments; remove from me the way of falsehood; and grant me Thy law graciously. I have chosen the way of truth. I will run the way of Thy commandments (Ps. 119:27, 29-30, 32). Here the “way of the commandments” is called the “way of truth”-opposite to which is the “way of falsehood.” [3] Again: Make known to me Thy ways, O Jehovah, teach me Thy paths. Lead my way in Thy truth, and teach me (Ps. 25:4-5). Here likewise a “way” manifestly denotes truth. In Isaiah: With whom did Jehovah take counsel, and who instructed Him, and taught Him the path of judgment, and taught Him knowledge [scientia], and made Him to know the way of understanding (Isa. 40:14), manifestly for the understanding of truth. In Jeremiah: Thus hath said Jehovah, Stand ye upon the ways and see, and ask for the old paths, where is the good way, and go therein (Jer. 6:16). Here likewise “way” is put for the understanding of truth. In Isaiah: I will lead the blind in a way that they knew not, in paths that they have not known I will lead them (Isa. 42:16). The terms “way” “path” [semita], “path” [trames], “street” [platea], and “street” [vicus] are predicated of truth, because they lead to truth; as also in Jeremiah: They have caused them to stumble in their ways, in the ancient paths, to walk in by-paths, in a way not cast up (Jer. 18:15). So in the book of Judges: In the days of Jael the paths ceased, and they that walked in paths went through crooked paths. The streets ceased in Israel (Judg. 5:6).

(628) The internal sense here is that every man whatsoever, in the land where the church was, "had corrupted his way" so that he did not understand truth. For every man had become corporeal, not only those referred to in the preceding verse, but also those called "Noah" who are specifically treated of here and in the following verse, for such they were before they were regenerated. These things are said first, because in the following verses their regeneration is treated of. And because but little of the church remained, "God" is now named, not "Jehovah." In this verse is signified that there was nothing true, and in the following verse, that there was nothing good, except in the remains which they had who are called "Noah" (for without remains there is no regeneration), and also in the doctrinal matters that they knew. But there was no understanding of truth, as there never can be except where there is a will of good. Where the will is not, there is no understanding; and as the will is, such is the understanding. The most ancient people had a will of good, because they had love to the Lord; and from this they had an understanding of truth, but this understanding wholly perished with the will. A kind of rational truth however, as well as natural good, remained with those who are called "Noah" and therefore they could be regenerated.

(629) Verse 13. And God said unto Noah, The end of all flesh is come before Me, for the earth is filled with violence from their faces, and behold I destroy them with the earth. "God said" signifies that it was so; "the end of all flesh is come before Me" signifies that the human race could not

but perish: “for the earth is filled with violence” signifies that they no longer had a will of good; “behold I destroy them with the earth” signifies that the human race would perish with the church.

(630) That “God said” signifies that it was so, is evident from the fact that in Jehovah there is nothing but Being [Esse].

(631) That the end of all flesh is come before Me signifies that the human race could not but perish, is evident from the words themselves, and from the signification of “flesh” which means every man in general, and specifically the corporeal man, as already shown.

(632) That the earth is filled with violence signifies that they no longer had a will of good, is evident from what has been said and shown before concerning the signification of “violence” (at verse 11). In the preceding verse the understanding of truth was spoken of, and here the will of good, because both had perished with the man of the church.

(633) The case is this: With no man is there any understanding of truth and will of good, not even with those who were of the Most Ancient Church. But when men become celestial it appears as if they had a will of good and understanding of truth, and yet this is of the Lord alone, as they also know, acknowledge, and perceive. So is it with the angels also. So true is this that whoever does not know, acknowledge, and perceive that it is so, has no understanding of truth or will of good whatever. With every man, and with every angel, even the most celestial, that

which is his own is nothing but falsity and evil; for it is known that the heavens are not clean before the Lord [Job 15:15], and that all good and all truth are of the Lord alone. But so far as a man or an angel is capable of being perfected, so far of the Lord's Divine mercy he is perfected, and receives as it were an understanding of truth and a will of good; but his having these is only an appearance. Every man can be perfected-and consequently receive this gift of the Lord's mercy-in accordance with the actual doings of his life, and in a manner suited to the hereditary evil implanted by his parents.

(634) But it is extremely difficult to say, in a manner to be apprehended, what is the understanding of truth and the will of good in the proper sense, for the reason that a man supposes everything he thinks to be of the understanding, since he calls it so; and everything that he desires he supposes to be of the will, since he calls it so. And it is the more difficult to explain this so as to be apprehended, because most men at this day are also ignorant of the fact that what is of the understanding is distinct from what is of the will, for when they think anything they say they will it, and when they will a thing they say they think it. This is one cause of the difficulty, and another reason why this subject can with difficulty be comprehended is that men are solely in what is of the body, that is, their life is in the most external things. [2] And for these reasons they do not know that there is in every man something that is interior, and something still interior to that, and indeed an inmost; and that his corporeal and sensuous part is only the outermost.

Desires, and things of the memory, are interior; affections and rational things are interior still to these; and the will of good and understanding of truth are inmost. And these are so distinct from each other that nothing can ever be more distinct. The corporeal man makes all these into a one, and confounds them. This is why he believes that when his body dies all things are to die; though in fact he then first begins to live, and this by his interiors following one another closely in their order. If his interiors were not thus distinct, and did not thus succeed each other, men could never be in the other life spirits, angelic spirits, and angels, who are thus distinguished according to their interiors. For this reason there are three heavens, most distinct from each other. From these considerations it may now in some measure be evident what, in the proper sense, are the understanding of truth and the will of good; and that they can be predicated only of the celestial man, or of the angels of the third heaven.

(635) What is said in the preceding verse and in this signifies that in the end of the days of the antediluvian church all understanding of truth and will of good had perished, so that among the antediluvians who were imbued with dreadful persuasions and filthy cupidities not even a vestige appeared. But with those who are called “Noah” there continued to be remains, which however could not bring forth anything of understanding and will, but only rational truth and natural good. For the operation of remains is according to the nature of the mad Through remains these people could be regenerated; and

persuasions did not obstruct and absorb the Lord's operation through remains. Persuasions, or principles of falsity, when rooted in impede all operation; and unless these are first eradicated the man can never be regenerated, concerning which subject, of the Lord's Divine mercy hereafter.

(636) I will destroy them with the earth. That this signifies that together with the church the human race would perish, is evident from its being said "with the earth;" for the "earth" in a wide sense signifies love, as before said, and thus the celestial of the church. Here, since no love and nothing whatever that is celestial remained, the "earth" signifies the love of self, and whatever is contrary to the celestial of the church. And yet there was a man of the church, for they had doctrinal things of faith. For, as before stated, the earth is the containant of the ground, and the ground is the containant of the field; as love is the containant of faith, and faith is the containant of the knowledges of faith.

(637) That "I will destroy them with the earth" signified that together with the church the human race would perish, is on this account: If the Lord's church should be entirely extinguished on the earth, the human race could by no means exist, but one and all would perish. The church, as before said, is as the heart: so long as the heart lives, the neighboring viscera and members can live; but as soon as the heart dies, they one and all die also. The Lord's church on earth is as the heart, whence the human race, even that part of it which is outside the church, has life. The reason is

quite unknown to anyone, but in order that something of it may be known, it may be stated that the whole human race on earth is as a body with its parts, wherein the church is as the heart; and that unless there were a church with which as with a heart the Lord might be united through heaven and the world of spirits, there would be disjunction; and if there were disjunction of the human race from the Lord, it would instantly perish. This is the reason why from the first creation of man there has always been some church, and whenever the church has begun to perish it has yet remained with some. [2] This was also the reason of the Lord's coming into the world. If in His Divine mercy He had not come, the whole human race on this earth would have perished, for the church was then at its last extremity, and there was scarcely any good and truth surviving. The reason why the human race cannot live unless it is conjoined with the Lord through heaven and the world of spirits, is that in himself regarded man is much viler than the brutes. If left to himself he would rush into the ruin of himself and of all things; for he desires nothing else than what would be for the destruction of himself and of all. His order should be that one should love another as himself; but now everyone loves himself more than others, and thus hates all others. But with brute animals the case is quite different: their order is that according to which they live. Thus they live quite according to the order in which they are, and man entirely contrary to his order. Therefore unless the Lord should have compassion on him, and conjoin him with Himself through angels, he could not live a single moment; but this he does not know.

(638) Verse 14. Make thee an ark of gopher woods, mansions shalt thou make the ark, and shalt pitch it within and without with pitch. By the "ark" is signified the man of that church; by "gopher wood" his concupiscences; by the "mansions" are signified the two parts of the man, which are the will and the understanding; by "pitching it within and without" is signified his preservation from an inundation of cupidities.

(639) That by the "ark" is signified the man of that church, or the church called "Noah" is sufficiently evident from the description of it in the following verses; and from the fact that the Lord's Word everywhere involves spiritual and celestial things; that is, that the Word is spiritual and celestial. If the ark with its coating of pitch, its measurement, and its construction, and the flood also, signified nothing more than the letter expresses, there would be nothing at all spiritual and celestial in the account of it, but only something historical, which would be of no more use to the human race than any similar thing described by secular writers. But because the Word of the Lord everywhere in its bosom or interiors involves and contains spiritual and celestial things, it is very evident that by the ark and all the things said about the ark, are signified hidden things not yet revealed. [2] It is the same in other places, as in the case of the little ark in which Moses was concealed, which was placed among the sedge by the riverside (Exod. 2:3); and to take a more lofty instance, it

was the same with the holy ark in the wilderness, that was made after the pattern shown to Moses on Mount Sinai. If each and all things in this ark had not been representative of the Lord and His kingdom, it would have been nothing else than a sort of idol, and the worship idolatrous. In like manner the temple of Solomon was not holy at all of itself, or on account of the gold, silver, cedar, and stone in it, but on account of all the things which these represented. And so here-if the ark and its construction, with its several particulars, did not signify some hidden thing of the church, the Word would not be the Word of the Lord, but a kind of dead letter, as in the case of any profane writer. Therefore it is evident that the ark signifies the man of the church, or the church called "Noah."

(640) That by "gopher woods" are signified concupiscences, and by the "mansions" the two parts of this man, which are the will and the understanding, no one has hitherto known. Nor can anyone know how these things are signified, unless he is first told how the case was with that church. The Most Ancient Church, as has often been said, knew from love whatever was of faith; or what is the same, from a will of good had understanding of truth. But their posterity received also by inheritance that cupidities, which are of the will, ruled over them, in which they immersed the doctrinal things of faith, and thus became "Nephilim." When therefore the Lord foresaw that if man continued to be of such a nature he would perish eternally, He provided that the will should be separated from the understanding, and that man should be formed, not as before by a will of

good, but through an understanding of truth should be endowed with charity, which appears as a will of good. Such did this new church become which is called “Noah” and thus it was of an entirely different nature from the Most Ancient Church. Besides this church, there were other churches also at that time, as that which is called “Enosh” (see Gen. 4:26), and others also of which no such mention and description is extant. Only this church “Noah” is here described, because it was of another and entirely different nature from the Most Ancient Church.

(641) As this man of the church must be reformed as to that part of man which is called the understanding, before he could be reformed as to the other part which is called the will, it is here described how the things of the will were separated from those of the understanding, and were as it were covered over and reserved, lest anything should touch the will. For if things of the will, that is of cupidity, had been excited, the man would have perished, as will appear, of the Lord’s Divine mercy, hereafter. These two parts-the will and the understanding-are so distinct in man that nothing could be more distinct, as has been given me also to know with certainty from the fact that things of the understanding of spirits and angels flow into the left part of the head or brain, and things of the will into the right; and it is the same with respect to the face. When angelic spirits flow in, they do so gently like the softest breaths of air; but when evil spirits flow in, it is like an inundation into the left part of the brain with dreadful phantasies and persuasions, and into

the right with cupidities, their influx being as it were an inundation of phantasies and cupidities.

(642) From all this it is evident what this first description of the ark involves, with its construction of gopher wood, its mansions, and its coating within and without with pitch, namely, that one part, that of the will, was preserved from inundation; and only that part opened which is of the understanding, and is described, in verse 16, by the window, the door, and the lowest, second, and third stories. These things are not easily believed, because hitherto no one has had any idea of them. And yet they are most true. But these are the least and most general of the hidden meanings which man is ignorant of. If the individual particulars were told him, he could not apprehend even one of them.

(643) But as regards the signification itself of the words: that "gopher wood" signifies concupiscences, and the "mansions" the two parts of man, is evident from the Word. Gopher wood is a wood abounding in sulphur, like the fir, and others of its kind. On account of its sulphur it is said that it signifies concupiscences, because it easily takes fire. The most ancient people compared things in man (and regarded them as having a likeness) to gold, silver, brass, iron, stone, and wood-his inmost celestial to gold, his lower celestial to brass, and what was lowest, or the corporeal therefrom, to wood. But his inmost spiritual they compared (and regarded as having a likeness) to silver, his lower spiritual to iron, and his lowest to stone. And such in the internal sense is the signification of these things when they

are mentioned in the Word, as in Isaiah: For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors righteousness (Isa. 60:17). Here the Lord's kingdom is treated of, in which there are not such metals, but spiritual and celestial things; and that these are signified is very evident from the mention of "peace" and "righteousness." "Gold" "brass" and "wood" here correspond to each other, and signify things celestial or of the will, as before said; and "silver" "iron" and "stone" correspond to each other, and signify things spiritual or of the understanding. [2] In Ezekiel: They shall make a spoil of thy riches and make a prey of thy merchandise; thy stones, and thy wood (Ezek. 26:12). It is very manifest that by "riches" and "merchandise" are not meant worldly riches and merchandise, but celestial and spiritual; and the same by the "stones" and "wood"-the "stones" being those things which are of the understanding, and the "wood" those which are of the will. In Habakkuk: The stone crieth out of the wall, and the beam out of the wood answereth (Hab. 2:11). The "stone" denotes the lowest degree of the understanding; and the "wood" the lowest of the will, which "answers" when anything is drawn from sensuous knowledge [scientifico sensuali]. Again: Woe unto him that saith to the wood, Awake; and to the dumb stone, Arise, this shall teach. Behold it is fastened with gold and silver, and there is no breath in the midst of it. But Jehovah is in the temple of His holiness (Hab. 2:19-20). Here also "wood" denotes cupidity; "stone" denotes the lowest of the understanding, and therefore to be “dumb” and to “teach” are predicated of it; “there is no breath in the midst of it” signifies that it represents nothing celestial and spiritual, just as a temple wherein are stone and wood, and these bound together with gold and silver, is to those who think nothing of what they represent. [3] In Jeremiah: We drink our waters for silver; our wood cometh for price (Lam. 5:4). Here “waters” and “silver” signify the things of the understanding; and “wood” those of the will. Again: Saying to wood, Thou art my father; and to the stone, Thou hast brought us forth (Jer. 2:27). Here “wood” denotes cupidity, which is of the will, whence is the conception; and “stone” the sensuous knowledge [scientifico sensuali], from which is the “bringing forth.” Hence, in different places in the Prophets, “serving wood and stone” is put for worshiping graven images of wood and stone, by which is signified that they served cupidities and phantasies; and also “committing adultery with wood and stone” as in Jeremiah (3:9). In Hosea: My people inquire of their wood, and the staff thereof declareth unto them; because the spirit of whoredoms hath led them away (Hos. 4:12), meaning that they make inquiry of graven images of wood, or of cupidities. [4] In Isaiah: Topheth is prepared from yesterday, the pile thereof is fire and mulch wood, the breath of Jehovah is like a stream of burning sulphur (Isa. 30:33). Here “fire” “sulphur” and “wood” stand for foul cupidities. In general, “wood” signifies the things of the will which are lowest; the precious woods, such as cedar and the like, those which are good, as for example the cedar wood in the temple, and the cedar wood employed in the cleansing of leprosy (Lev. 14:4, 6-7); also the wood cast into the bitter waters at Marah, whereby the waters became sweet (Exod. 15:25), concerning which, of the Lord’s Divine mercy in those places. But woods that were not precious, and those which were made into graven images, as well as those used for funeral piles and the like, signify cupidities; as in this place does the gopher wood, on account of its sulphur. So in Isaiah: The day of vengeance of Jehovah; the streams thereof shall be turned into pitch, and the dust thereof into sulphur, and the land thereof shall become burning pitch (Isa. 34:9). “Pitch” stands for dreadful phantasies; “sulphur” for abominable cupidities.

(644) That by the “mansions” are signified the two parts of man, which are the will and the understanding, is evident from what has been stated before: that these two parts, the will and the understanding, are most distinct from each other, and that for this reason, as before said, the human brain is divided into two parts, called hemispheres. To its left hemisphere pertain the intellectual faculties, and to the right those of the will. This is the most general distinction. Besides this, both the will and the understanding are distinguished into innumerable parts, for so many are the divisions of the intellectual things of man, and so many those of the will, that they can never be described or enumerated even as to the universal genera, still less as to their species. A man is a kind of least heaven, corresponding to the world of spirits and to heaven, wherein all the genera and all the species of the things of

the understanding and of the will are distinguished by the Lord in the most perfect order, so that not even the least of them is undistinguished, concerning which, of the Lord's Divine mercy hereafter. In heaven these divisions are called Societies, in the Word "habitations" and by the Lord "mansions" (John 14:2). Here also they are called "mansions" because they are predicated of the ark, which signifies the man of the church.

(645) That to "pitch it within and without with pitch" signifies preservation from an inundation of cupidities, is evident from what has been said before. For the man of this church was first to be reformed as to the things of his understanding, and therefore he was preserved from an inundation of cupidities, which would destroy all the work of reformation. In the original text it is not indeed said that it was to be "pitched with pitch" but a word is used which denotes "protection" derived from "expiate" or "propitiate" and therefore it involves the same. The expiation or propitiation of the Lord is protection from the inundation of evil.

(646) Verse 15. And thus shalt thou make it: three hundred cubits the length of the ark, fifty cubits its breadth, and thirty, cubits its height. By the numbers here as before are signified remains, that they were few; the "length" is their holiness, the "breadth" their truth, and the "height" their good.

(647) That these particulars have such a signification, as that the numbers "three hundred" "fifty" and "thirty" signify remains, and that they are few; and that "length"

“breadth” and “height” signify holiness, truth, and good, cannot but appear strange to everyone, and very remote from the letter. But in addition to what was said and shown above concerning numbers (at verse 3 of this chapter, that a “hundred and twenty” there signify remains of faith), it may be evident to everyone also from the fact that they who are in the internal sense, as are good spirits and angels, are beyond all such things as are earthly, corporeal, and merely of the world, and thus are beyond all matters of number and measure, and yet it is given them by the Lord to perceive the Word fully, and this entirely apart from such things. And this being true, it may therefore be very evident that these particulars involve things celestial and spiritual which are so remote from the sense of the letter that it cannot even appear that there are such things. Such are celestial and spiritual things both in general and in particular. And from this a man may know how insane it is to desire to search into those things which are matters of faith, by means of the things of sense and knowledge [sensualia et scientifica]; and to be unwilling to believe unless he apprehends them in this way.

(648) That in the Word numbers and measures signify things celestial and spiritual, is very evident from the measurement of the New Jerusalem and of the Temple, in John, and in Ezekiel. Anyone may see that by the “New Jerusalem” and the “new Temple” is signified the kingdom of the Lord in the heavens and on earth, and that the kingdom of the Lord in the heavens and on earth is not subject to earthly measurement; and yet its dimensions as

to length, breadth, and height are designated by numbers. From this anyone may conclude that by the numbers and measures are signified holy things, as in John: There was given me a reed like unto a rod; and the angel stood, and said unto me, Rise, and measure the temple of God, and the altar, and them that worship therein (Rev. 11:1). And concerning the New Jerusalem: The wall of the New Jerusalem was great and high, having twelve gates, and over the gates twelve angels, and names written, which are the names of the twelve tribes of the sons of Israel; on the east three gates, on the north three gates, on the south three gates, on the west three gates. The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. He that talked with me had a golden reed, to measure the city, and the gates thereof, and the wall thereof. The city lieth four square, and the length thereof is as great as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height thereof are equal. He measured the wall thereof, a hundred and forty and four cubits, which is the measure of a man, that is, of an angel (Rev. 21:12-17). [2] The number "twelve" occurs here throughout, which is a very holy number because it signifies the holy things of faith (as said above, at verse 3 of this chapter, and as will be shown, of the Lord's Divine mercy, at the twenty-ninth and thirtieth, chapters of Genesis). And therefore it is added that this measure is the "measure of a man, that is, of an angel." It is the same with the new Temple and new Jerusalem in Ezekiel which are also described as to their measures (40:3, 5, 7, 9, 11, 13-14, 22, 25, 30, 36, 42, 47; 41:1 to the end; 42:5-15; Zech. 2:1-2). Here too regarded in themselves the numbers signify nothing but the holy celestial and spiritual abstractedly from the numbers. So with all the numbers of the dimensions of the ark (Exod. 25:10); of the mercy seat; of the golden table; of the tabernacle; and of the altar (Exod. 25:10, 17, 23; 26, and 27:1); and all the numbers and dimensions of the temple (1 Kings 6:2-3), and many others.

(649) But here the numbers or measures of the ark signify nothing else than the remains which were with the man of this church when he was being reformed, and that they were but few. This is evident from the fact that in these numbers five predominates, which in the Word signifies some or a little, as in Isaiah: There shall be left therein gleanings, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the branches of a fruitful one (Isa. 17:6), where “two or three” and “five” denote a few. Again: One thousand at the rebuke of one; at the rebuke of five shall ye flee; until ye be left as a pole upon the top of a mountain (Isa. 30:17),where also “five” denotes a few. So too the least fine, after restitution, was a “fifth part” (Lev. 5:16; 6:5; 22:14; Num. 5:7). And the least addition when they redeemed a beast, a house, a field, or the tithes, was a “fifth part” (Lev. 27:13, 15, 19, 31).

(650) That “length” signifies the holiness, “breadth” the truth, and “height” the good of whatever things are described by the numbers, cannot so well be confirmed

from the Word, because they are each and all predicated according to the subject or thing treated of. Thus “length” as applied to time signifies perpetuity and eternity, as “length of days” in Ps. 23:6, and 21:4; but as applied to space it denotes holiness, as follows therefrom. And the same is the case with “breadth” and “height.” There is a trinal dimension of all earthly things, but such dimensions cannot be predicated of celestial and spiritual things. When they are predicated, greater or less perfection is meant, apart from the dimensions, and also the quality and quantity; thus here the quality, that they were remains; and the quantity, that they were few.

(651) Verse 16. A window shalt thou make to the ark, and to a cubit shalt thou finish it from above; and the door of the ark shalt thou set in the side thereof; with lowest, second, and third stories shalt thou make it. By the “window” which was to be finished “to a cubit from above” is signified the intellectual part; by the “door at the side” is signified hearing; by the “lowest, second, and third stories” are signified the things of knowledge, of reason, and of understanding [scientifica, rationalia, et intellectualia].

(652) That the “window” signifies the intellectual part, and the “door” hearing, and thus that in this verse the intellectual part of man is treated of, is evident from what has been stated before: that the man of that church was reformed in this way. There are two lives in man; one is of the will, the other of the understanding. They become two lives when there is no will, but cupidity in place of a will. Then it is the other or intellectual part that can be

reformed; and afterwards through this a new will can be given, so that the two may still constitute one life, namely, charity and faith. Because man was now such that he had no will, but mere cupidity in place of it, the part which belongs to the will was closed-as stated at verse 14-and the other or intellectual part was opened; which is the subject treated of in this verse.

(653) The case is this: When a man is being reformed, which is effected by combats and temptations, such evil spirits are associated with him as excite nothing but his things of knowledge and reason [scientifica ejus et rationalia]; and spirits that excite cupidities are kept entirely away from him. For there are two kinds of evil spirits, those who act upon man's reasonings, and those who act upon his cupidities. The evil spirits who excite a man's reasonings bring forth all his falsities, and endeavor to persuade him that they are true, and even turn truths into falsities. A man must fight against these when he is in temptation; but it is really the Lord who fights, through the angels who are adjoined to the man. As soon as the falsities are separated, and as it were dispersed, by these combats, the man is prepared to receive the truths of faith. For so long as falsities prevail, a man never can receive the truths of faith, because the principles of falsity stand in the way. When he has thus been prepared to receive the truths of faith, then for the first time can celestial seeds be implanted in him, which are the seeds of charity. The seeds of charity can never be implanted in ground where falsities reign, but only where truths reign. Thus is it with the reformation or

regeneration of the spiritual man, and so it was with the man of this church which is called “Noah.” Hence it is that here the “window” and “door” of the ark are spoken of, and its “lowest, second, and third stories” which all pertain to the spiritual or intellectual man.

(654) This agrees with what is at this day known in the churches: that faith comes by hearing. But faith is by no means the knowledge [cognitio] of the things that are of faith, or that are to be believed. This is only memory-knowledge [scientia]; whereas faith is acknowledgment. There can however be no acknowledgment with anyone unless the principal of faith is in him, which is charity, that is, love toward the neighbor and mercy. When there is charity, then there is acknowledgment, or faith. He who apprehends otherwise is as far away from a knowledge of faith as earth is from heaven. When charity is present, which is the goodness of faith, then acknowledgment is present, which is the truth of faith. When therefore a man is being regenerated according to the things of knowledge, of reason, and of understanding, it is to the end that the ground may be prepared-that is, his mind-for receiving charity; from which, or from the life of which, he thereafter thinks and acts. Then he is reformed or regenerated, and not before.

(655) That the “window” which was to be “made perfect to a cubit from above” signifies the intellectual part, anyone may see from what has now been said; and also from the fact that when the construction of the ark is being treated of, and by the “ark” is signified the man of the church, the

intellectual part cannot be otherwise compared than to a "window from above." And so in other parts of the Word: the intellectual part of man, that is, his internal sight, whether it be reason, or mere reasoning, is called a "window." Thus in Isaiah: O thou afflicted, tossed with tempest and not comforted, I will make thy suns (windows) of rubies, and thy gates of carbuncles, and all thy border of pleasant stones (Isa. 54:11-12). Here "suns" are put for "windows" from the light that is admitted, or transmitted. The "suns" or "windows" in this passage are intellectual things that come from charity, and therefore they are likened to a "ruby;" the "gates" are rational things thence derived; and the "border" is that which is of knowledge and the senses [scientificum et sensuale]. The Lord's church is here treated of. [2] All the windows of the temple at Jerusalem represented the same: the highest of them the intellectual things; the middle, rational things; and the lowest, the things of knowledge and the senses; for there were three stories (1 Kings 6:4, 6, 8). Likewise the windows of the new Jerusalem in Ezekiel (40:16, 22, 25, 33, 36). In Jeremiah: Death is come up into our windows, it is entered into our palaces; to cut off the little child from the street, the young men from the streets [vicis] (Jer. 9:21). Windows of the middle story are here meant, which are rational things, it being meant that they are extinguished; the "little child in the street" is truth beginning. [3] Because "windows" signify things intellectual and rational that are of truth, they signify also reasonings that are of falsity. Thus in the same Prophet: Woe unto him that buildeth his house in what is not righteousness, and his chambers in what is not judgment; who saith, I will build me a house of measures, and spacious chambers, and he cutteth him out windows, and it is floored with cedar, and painted with vermilion (Jer. 22:13-14). Here “windows” denote principles of falsity. In Zephaniah: Droves of beasts shall lie down in the midst of her, every wild animal of his kind [gentis], both the cormorant and the bittern [chippod] shall lodge in the pomegranates thereof; a voice shall sing in the window; wasting shall be upon the threshold (Zeph. 2:14). This is said of Asshur and Nineveh; “Asshur” denotes the understanding, here vastated; a “voice singing in the windows” reasonings from phantasies.

(656) That by the “door at the side” is signified hearing is now therefore evident, and there is no need that it should be confirmed by similar examples from the Word. For the ear is to the internal organs of sense as a door at the side is to a window above; or what is the same, the hearing which is of the ear, is so to the intellectual part which is of the internal sensory.

(657) That by the “lowest, second, and third stories” are signified things of knowledge, of reason, and of understanding [scientifica, rationalia, et intellectualia] follows also from what has been shown. There are three degrees of things intellectual in man; the lowest is that of knowledge [scientificum]; the middle is the rational; the highest, the intellectual. These are so distinct from each other that they should never be confounded. But man is not aware of this, for the reason that he makes life consist in

what is of sense and knowledge only; and while he cleaves to this, he cannot even know that his rational part is distinct from that which is concerned with knowing [scientificum]; and still less that his intellectual part is so. And yet the truth is that the Lord flows through man's intellectual into his rational, and through his rational into the knowledge of the memory, whence comes the life of the senses of sight and of hearing. This is the true influx, and this is the true interaction of the soul with the body. Without influx of the Lord's life into the things of the understanding in man-or rather into things of the will and through these into those of understanding-and through things of understanding into things rational, and through things rational into his knowledges which are of the memory, life would be impossible to man. And even though a man is in falsities and evils, yet there is an influx of the Lord's life through the things of the will and of the understanding; but the things that flow in are received in the rational part according to its form; and this influx gives man the ability to reason, to reflect, and to understand what truth and good are. But concerning these things, of the Lord's Divine mercy hereafter; and also how the case is with the life that pertains to brutes.

(658) These three degrees, which in general are called those of man's intellectual things, namely, understanding, reason, and memory-knowledge, are likewise signified, as before said, by the windows of the three stories of the temple at Jerusalem (1 Kings 6:4, 6, 8), and also as above by the rivers which went forth out of the Garden of Eden in

the east. The “east” there signifies the Lord; “Eden” love, which is of the will; the “garden” intelligence thence derived; the “rivers” wisdom, reason, and memory-knowledge (concerning which see what was said before, Gen. 2:10-14).

(659) Verse 17. And I, behold I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of lives from under the heavens; everything that is on the earth shall expire. By the “flood” is signified an inundation of evil and falsity; “to destroy all flesh wherein is the breath of lives from under the heavens” signifies that the whole posterity of the Most Ancient Church would destroy themselves; “everything that is in the earth shall expire” signifies those who were of that church and had become such.

(660) That by the “flood” is signified an inundation of evil and falsity, is evident from what has been stated before concerning the posterity of the Most Ancient Church: that they were possessed with foul cupidities, and that they immersed the doctrinal things of faith in them, and in consequence had persuasions of falsity which extinguished all truth and good, and at the same time closed up the way for remains, so that they could not operate; and therefore it could not be otherwise than that they would destroy themselves. When the way for remains is closed, the man is no longer man, because he can no longer be protected by angels, but is totally possessed by evil spirits, whose sole study and desire it is to extinguish man. Hence came the death of the antediluvians, which is described by a flood, or

total inundation. The influx of phantasies and cupidities from evil spirits is not unlike a kind of flood; and therefore it is called a "flood" or inundation in various places in the Word, as of the Lord's Divine mercy will be seen in what is premised to the following chapter.

(661) To destroy all flesh wherein is the breath of lives from under the heavens. That this signifies that the whole posterity of the Most Ancient Church would destroy themselves, is evident from what is said above, and from the description of them given before: that they derived by inheritance from their parents in succession such a genius that they more than others were imbued with direful persuasions; and especially for the reason that they immersed the doctrinal things of faith that they possessed in their cupidities. It is otherwise with those who have no doctrinal things of faith, but live entirely in ignorance; these cannot so act, and therefore cannot profane holy things, and thereby close up the way for remains; and consequently they cannot drive away from themselves the angels of the Lord. [2] Remains, as has been said, are all things of innocence, all things of charity, all things of mercy, and all things of the truth of faith, which from his infancy a man has had from the Lord, and has learned. Each and all of these things are treasured up; and if a man had them not, there could be nothing of innocence, of charity, and of mercy, and therefore nothing of good and truth in his thought and actions, so that he would be worse than the savage wild beasts. And it would be the same if he had had the remains of such things and had closed up the way by

foul cupidities and direful persuasions of falsity, so that they could not operate. Such were the antediluvians who destroyed themselves, and who are meant by “all flesh wherein is the breath of lives, under the heavens.” [3] “Flesh” as before shown, signifies every man in general, and the corporeal man in particular. The “breath of lives” signifies all life in general, but properly the life of those who have been regenerated, consequently in the present case the last posterity of the Most Ancient Church. Although there was no life of faith remaining among them, yet as they derived from their parents something of seed therefrom which they stifled, it is here called the “breath of lives” or (as in Gen. 7:22) “in whose nostrils was the breathing of the breath of lives.” “Flesh under the heavens” signifies what is merely corporeal; the “heavens” are the things of the understanding that are of truth and the things of the will that are of good, on the separation of which from the corporeal a man can no longer live. What sustains man is his conjunction with heaven, that is, through heaven with the Lord.

(662) Everything that is in the earth shall expire. This signifies those who were of that church and had become of this quality. It has been shown before that the “earth” does not mean the whole world, but only those who were of the church. Thus no deluge was meant here, still less a universal deluge, but the expiring or suffocation of those who existed there, when they were separated from remains, and thereby from the things of the understanding that are of truth and the things of the will that are of good,

and therefore from the heavens. That the “earth” signifies the region where the church is, and therefore those who live there, may be confirmed by the following passages from the Word, in addition to those already cited. In Jeremiah: Thus hath said Jehovah, The whole earth shall be desolate; yet will I not make a consummation. For this shall the earth mourn, and the heavens above shall be black (Jer. 4:27-28). Here the “earth” denotes those who dwell where the church is that is vastated. In Isaiah: I will move the heavens, and the earth shall be shaken out of her place (Isa. 13:13). The “earth” denotes the man who is to be vastated, where the church is. In Jeremiah: The slain of Jehovah shall be at that day from the end of the earth even unto the end of the earth (Jer. 25:33).Here the “end of the earth” does not signify the whole world, but only the region where the church was, and consequently the men who were of the church. Again: I will call for a sword upon all the inhabitants of the earth; a tumult shall come even to the end of the earth; for Jehovah hath a controversy with the nations (Jer. 25:29, 31). In this passage, in like manner, the whole world is not meant, but only the region where the church is, and therefore the inhabitant or man of the church; the “nations” here denote falsities. In Isaiah: Behold, Jehovah cometh forth out of His place to visit the iniquity of the inhabitant of the earth (Isa. 26:21). Here the meaning is the same. Again: Have ye not heard? hath it not been told you from the beginning? have ye not understood the foundations of the earth (Isa. 40:21)? Again: Jehovah, that createth the heavens, God Himself that formeth the earth and maketh it, He establisheth it (Isa. 45:18). The "earth" denotes the man of the church. In Zechariah: The saying of Jehovah, who stretcheth out the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the midst of him (Zech. 12:1), where the "earth" manifestly denotes the man of the church. The "earth" is distinguished from the "ground" as are the man of the church and the church itself, or as are love and faith.

(663) Verse 18. And I will set up My covenant with thee; and thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. To "set up a covenant" signifies that he would be regenerated; that "he, and his sons, and his sons' wives" should "come into the ark" signifies that he would be saved. "Sons" are truths; "wives" are goods.

(664) In the preceding verse those who destroyed themselves were treated of, but here those who were to be regenerated and thus saved, who are called "Noah."

(665) That to "set up a covenant" signifies that he would be regenerated, is very evident from the fact that there can be no covenant between the Lord and man other than conjunction by love and faith, and therefore a "covenant" signifies conjunction. For it is the heavenly marriage that is the veriest covenant; and the heavenly marriage, or conjunction, does not exist except with those who are being regenerated; so that in the widest sense regeneration itself is signified by a "covenant." The Lord enters into a covenant with man when He regenerates him; and therefore among the ancients a covenant represented nothing else. Nothing

can be gathered from the sense of the letter but that the covenant with Abraham, Isaac, and Jacob, and so many times with their descendants, was concerned with them personally, whereas they were such that they could not be regenerated; for they made worship consist in external things, and supposed the externals of worship to be holy, without internal things being adjoined to them. And therefore the covenants made with them were only representatives of regeneration. It was the same with their rites, and with Abraham himself, and with Isaac, and Jacob, who represented the things of love and faith. Likewise the high priests and priests, whatever their character, even those that were wicked, could represent the heavenly and most holy priesthood. In representatives the person is not regarded, but the thing that is represented. Thus all the kings of Israel and of Judah, even the worst, represented the royalty of the Lord; and even Pharaoh too, who set Joseph over the land of Egypt. From these and many other considerations-concerning which, of the Lord's Divine mercy hereafter-it is evident that the covenants so often entered into with the sons of Jacob were only religious rites that were representative.

(666) That a "covenant" signifies nothing else than regeneration and the things pertaining to regeneration, is evident from various passages in the Word where the Lord Himself is called the "Covenant" because it is He alone who regenerates, and who is looked to by the regenerate man, and is the all in all of love and faith. That the Lord is the Covenant itself is evident in Isaiah: I Jehovah have called

thee in righteousness, and will hold thy hand, and will keep thee, and will give thee for a covenant to the people, for a light of the nations (Isa. 42:6), where a “covenant” denotes the Lord “a light of the nations” is faith. So in chapter 49:6, 8. In Malachi: Behold I send Mine angel, and the Lord whom ye seek shall suddenly come to His temple, even the Angel of the covenant whom ye desire; behold He cometh; who may abide the day of His coming? (Mal. 3:1, 2), where the Lord is called the “Angel of the Covenant.” The sabbath is called a “perpetual covenant” (Exod. 31:16), because it signifies the Lord Himself, and the celestial man regenerated by Him. [2] Since the Lord is the very covenant itself, it is evident that all that which conjoins man with the Lord is of the covenant as love and faith, and whatever is of love and faith-for these are of the Lord, and the Lord is in them; and so the covenant itself is in them, where they are received. These have no existence except with a regenerated man, with whom whatever is of the Regenerator or of the Lord is of the covenant, oil is the covenant. As in Isaiah: My mercy shall not depart from thee, neither shall the covenant of My peace be removed away (Isa. 54:10), where “mercy” and the “covenant of peace” denote the Lord and what belongs to Him. Again: Incline your ear and come unto Me, hear, and your soul shall live, and I will make a covenant of eternity with you, the sure mercies of David; behold, I have given Him for a witness to the peoples, a leader and a lawgiver to the nations (Isa. 66:3, 4). “David” here denotes the Lord; the “covenant of eternity” is in those things and by those things which are of the Lord, and these are meant by going to Him and hearing, that the soul may live. [3] In Jeremiah: I will give them one heart, and one way, that they may fear Me all the days, for good to them, and to their sons after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; and I will put My fear in their heart (Jer. 32:39, 40).” This is said of those who are to be regenerated, and of things that belong to them, namely, “one heart and one way” that is, charity and faith, which are of the Lord and so of the covenant. Again: Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, for they rendered My covenant vain: but this is the covenant that I will make with the house of Israel after these days; I will put My law in the midst of them, and write it on their heart; and I will be their God, and they shall be My people (Jer. 31:31-33). Here the meaning of a “covenant” is clearly explained, that it is the love and faith in the Lord which is with those who are to be regenerated. [4] And again in Jeremiah, love is called the “covenant of the day” and faith the “covenant of the night” (Jer. 33:20). In Ezekiel: I, Jehovah, will be their God, and My servant David a prince in the midst of them, and I will make with them a covenant of peace, and I will make the evil beast to cease out of the land; and they shall dwell secure in the wilderness, and sleep in the forests (Ezek. 34:24-25). Here regeneration is evidently treated of. “David” denotes the Lord. Again: David shall be a prince to them to eternity; I will make a covenant of peace with them. It shall be a covenant of eternity with them; I will set My sanctuary in the midst of them to eternity (Ezek. 37:25-26).Here likewise regeneration is treated of. “David” and the “sanctuary” denote the Lord. And again: I entered into a covenant with thee, and thou wast Mine; and I washed thee with waters, and washed away thy bloods from upon thee, and I anointed thee with oil (Ezek. 16:8-9), where regeneration is plainly meant. In Hosea: In that day will I make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the earth (Hos. 2:18), meaning regeneration; the “wild beast of the field” denotes the things that are of the will; “the fowl of the heavens” those that are of the understanding. In David: He hath sent redemption unto His people; He hath commanded His covenant to eternity (Ps. 111:9), also meaning regeneration. It is called a “covenant” because it is given and received. [5] But of those who are not regenerated, or what is the same, who make worship consist in external things, and esteem and worship themselves and what they desire and think as if they were gods, it is said that they render the covenant vain, because they separate themselves from the Lord. And in Jeremiah: They have forsaken the covenant of Jehovah their God, and have bowed themselves down to other gods, and served them (Jer. 22:9). In Moses: He who should transgress the covenant by serving other gods-the sun, the moon, the army of the heavens-should be stoned (Deut. 17:2 seq.).The “sun” denotes the love of self; the “moon” principles of falsity; the "army of the heavens" falsities themselves. From all this it is now evident what the "ark of the covenant" signified wherein was the "covenant" or "testimony" namely, that it signified the Lord Himself; and that the "book of the covenant" also signified the Lord Himself (Exod. 24:4-7; 34:27; Deut. 4:13, 23); and likewise that by the "blood of the covenant" (Exod. 24:6, 8) was signified the Lord Himself, who alone is the Regenerator. Hence the "covenant" denotes regeneration itself.

(667) Thou shalt enter into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee. That this signifies that he would be saved, is evident from what has been said before and from what follows: that he was saved because regenerated.

(668) That "sons" signify truths, and "daughters" goods, has also been shown before-at chapter 5, verse 4-where "sons" and "daughters" were spoken of. But here it is "sons" and "wives" because "wives" are the goods that are adjoined to truths; for no truth can be produced unless there is a good or delight from which it is. In good and in delight there is life; but not in truth, except that which it has from good and delight. From this, truth is formed and begotten, and so is faith, which is of truth, formed and begotten by love, which is of good. It is with truth exactly as it is with light: except from the sun or a flame there is no light; it is from this that light is formed. Truth is only the form of good; and faith is only the form of love. Truth is formed from good according to the quality of the good, and faith is formed from love according to the quality of the love

or charity. This then is the reason why a “wife” and “wives” are mentioned, which signify goods adjoined to truths. And hence it is said in the following verse that pairs of all were to enter into the ark, a male and a female; for without goods adjoined to truths there is no regeneration.

(669) Verse 19. And of every living thing of all flesh, pairs of all shalt thou make to enter into the ark, to keep them alive with thee; they shall be male and female. By the “living soul” are signified the things of the understanding; by “all flesh” those of the will; “pairs of all shalt thou make to enter into the ark” signifies their regeneration; the “male” is truth; the “female” good.

(670) That by the “living soul” are signified the things of the understanding, and by “all flesh” those of the will, is evident from what has been said before, and from what follows. By “living soul” in the Word is signified every living creature in general, of whatever kind (as in chapter 1, verses 20-24, and 2:19); but here, being immediately connected with “all flesh” it signifies the things which are of the understanding; for the reason before advanced that the man of this church was to be regenerated first as to intellectual things. And therefore in the following verse the “fowl” (which signifies intellectual or rational things) is mentioned first, and afterwards the “beasts” which are things of the will. “Flesh” specifically signifies that which is corporeal, which is of the will.

(671) Pairs of all shalt thou make to enter into the ark, to keep them alive. That this signifies their regeneration, is evident from what has been said in connection with the

preceding verse: that truths cannot be regenerated except through goods and delights; nor therefore the things of faith, except through those which are of charity. And for this reason it is said here that “pairs” of all should enter in, that is, both of truths which are of the understanding, and of goods which are of the will. A man who is not regenerated has no understanding of truth or will of good, but only what appear to be such, and in common speech are so called. He can however receive truths of reason and of knowledge [vera rationalia et scientifica], but they are not living. He may also have a kind of goods of the will, such as exist in the Gentiles, and even in brutes, but neither are these living; they are merely analogous. Such goods in man are not living until he is regenerated and they are thus made alive by the Lord. In the other life it is very manifestly perceived what is not alive and what is alive. Truth that is not alive is instantly perceived as something material, fibrous, closed up; and good not alive, as something woody, bony, stony. But truth and good made living by the Lord are open, vital, full of the spiritual and celestial, open and manifest even from the Lord; and this in every idea and in every act, yea, in the least of either of them. This then is why it is said that pairs should enter into the ark, to keep them alive.

(672) That the male means truth and the female good, has been said and shown before. In every least thing of man there is the likeness of a kind of marriage. Whatever is of the understanding is thus coupled with something of the will, and without such a coupling or marriage nothing at all is brought forth.

(673) Verse 20. Of the fowl after its kind, and of the beast after its kind, of every creeping thing of the ground after its kind, pairs of all shall enter unto thee, to keep them alive. The "fowl" signifies things intellectual; the "beast" things of the will; the "creeping thing of the ground" signifies both, but what is lowest of them; "pairs of all shall come unto thee, to keep them alive" signifies, as before, their regeneration.

(674) That the "fowl" signifies things intellectual or rational has been shown before (n. 40), and that the "beast" signifies things of the will, or affections (n. 45, 46, 143, 144, 246). That the "creeping thing of the ground" signifies both, but what is lowest of them, may be plain to anyone from the fact that creeping on the ground is what is lowest. That "pairs of all shall enter unto thee, to keep them alive" signifies their regeneration, has been shown in the preceding verse.

(675) As to its being said "the fowl after its kind" "the beast after its kind" and "the creeping thing after its kind" be it known that in every man there are innumerable genera, and still more innumerable species, of the things of understanding and of will, and that all these are most distinct from one another, although man does not know it. But during the regeneration of man the Lord draws them out, each and all in their order, and separates and disposes them so that they may be bent toward truths and goods and may be conjoined with them, and this with diversity according to the states, which also are innumerable. All these things can never be made perfect even to eternity, as

each genus, each species, and each state, comprehends things illimitable even when uncompounded, and still more in combination. A man does not so much as know this fact; still less can he know in what manner he is regenerated. This is what the Lord says to Nicodemus concerning man’s regeneration: The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth. So is everyone that is born of the spirit (John 3:8).

(676) Verse 21. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food, for thee and for them. That he should “take to himself of all food that is eaten” signifies goods and delights; that he should “gather to himself” signifies truths; that it should be “for food for him and for them” signifies both.

(677) As regards the food of the man who is to be regenerated, the case is this: Before a man can be regenerated he needs to be furnished with all things that may serve as means-with the goods and delights of the affections as means for the will; and with truths from the Word of the Lord, and also with confirmatory things from other sources, as means for the understanding. Until a man is furnished with such things he cannot be regenerated; these being for food. This is the reason why man is not regenerated until he comes to adult age. But each man has his peculiar and as it were his own food, which is provided for him by the Lord before he is regenerated.

(678) That his “taking to himself of all food that is eaten” signifies goods and delights, is evident from what has been

said above: that goods and delights constitute man's life; and not so much truths, for truths receive their life from goods and delights. From infancy to old age nothing of knowledge or of reason is ever insinuated except by means of what is good and delightful, and such things are called "food" because the soul lives and derives its sustenance from them; and they are food, for without them a man's soul cannot possibly live, as anyone may know if he will but pay attention to the matter.

(679) That "gathering to himself" means truths, is therefore evident; for "gathering" is predicated of the things that are in man's memory, where they are gathered together. And the expression further implies that both goods and truths should be gathered in man before he is regenerated; for without goods and truths gathered together, through which as means the Lord may operate, a man can never be regenerated, as has been said. From this then it follows that "it shall be for food for thee and for them" signifies both goods and truths.

(680) That goods and truths are the genuine foods of man must be evident to everyone, for he who is destitute of them has no life, but is dead. When a man is spiritually dead the foods with which his soul is fed are delights from evils and pleasantnesses from falsities-which are foods of death-and are also those which come from bodily, worldly, and natural things, which also have nothing of life in them. Moreover, such a man does not know what spiritual and celestial food is, insomuch that whenever "food" or "bread" is mentioned in the Word he supposes the food of the body to be meant;

as in the Lord’s prayer, the words “Give us our daily bread” he supposes to mean only sustenance for the body; and those who extend their ideas further say it includes also other necessaries of the body, such as clothing, property, and the like. They even sharply deny that any other food is meant; when yet they see plainly that the words preceding and following involve only celestial and spiritual things, and that the Lord’s kingdom is spoken of; and besides, they might know that the Word of the Lord is celestial and spiritual. [2] From this and other similar examples it must be sufficiently evident how corporeal is man at the present day; and that, like the Jews, he is disposed to take everything that is said in the Word in the most gross and material sense. The Lord Himself clearly teaches what is meant in His Word by “food” and “bread.” Concerning “food” He thus speaks in John: Jesus said, Labor not for the meat [or food] which perisheth, but for that meat which endureth unto eternal life, which the Son of man shall give unto you (John 6:27). And concerning “bread” He says, in the same chapter: Your fathers did eat manna in the wilderness, and are dead. This is the Bread which cometh down from heaven, that a man may eat thereof and not die. I am the living Bread which came down from heaven; if any man eat of this Bread he shall live eternally (John 6:49-51, 58). But at the present day there are men like those who heard these words and said: “This is a hard saying; who can hear it?” and who “went back and walked no more with Him” (John 4:60, 66), to whom the Lord said: “The words that I speak unto you they are spirit and they are life” (John

4:63). [3] And so with respect to "water" which signifies the spiritual things of faith, and concerning which the Lord thus speaks in John: Jesus said, Everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up unto eternal life (John 4:13-14). But at the present day there are those who are like the woman with whom the Lord spoke at the well, and who answered, "Lord, give me this water, that I thirst not, neither come hither to draw" (John 4:15). [4] That in the Word "food" means no other than spiritual and celestial food, which is faith in the Lord, and love, is evident from many passages in the Word, as in Jeremiah: The enemy hath spread out his hand upon all the desirable things of Jerusalem; for she hath seen that the nations are entered into her sanctuary, concerning whom Thou didst command that they should not enter into Thy congregation. All the people groan, they seek bread; they have given their desirable things for food to refresh the soul (Lam. 1:10-11). No other than spiritual bread and food are here meant, for the subject is the sanctuary. Again: I have cried out for my lovers, they have deceived me; my priests and mine elders in the city expired, for they sought food for themselves, to refresh their soul (Lam. 1:19), with the same meaning. In David: These wait all upon Thee, that Thou mayest give them their food in its season; Thou givest them, they gather; Thou openest thine hand, they are satisfied with good (Ps. 104:27, 28). Here likewise spiritual and celestial food is meant. [5] In Isaiah: Ho, everyone that thirsteth, come ye to the waters; and he that hath no silver; come ye, buy and eat; yea, come, buy wine and milk without silver, and without price (Isa. 55:1), where “wine” and “milk” denote spiritual and celestial drink. Again: A virgin shall conceive and bear a Son, and thou shalt call His name Immanuel; butter and honey shall He eat, that He may know to refuse the evil and choose the good; and it shall come to pass that for the abundance of milk that they shall give they shall eat butter; for butter and honey shall everyone eat that is left in the midst of the land (Isa. 7:14-15, 22). Here to “eat honey and butter” is to appropriate what is celestial-spiritual; “they that are left” denote remains, concerning whom also in Malachi: Bring ye all the tithes into the treasure house, that there may be food in My house (Mal. 3:10). “Tithes” denote remains. (Concerning the signification of “food” see above, n. 56-58, 276.)

(681) The nature of celestial and spiritual food can best be known in the other life. The life of angels and spirits is not sustained by any such food as there is in this world, but by “every word that proceedeth out of the mouth of the Lord” as the Lord teaches in Matthew 4:4. The truth is that the Lord alone is the life of all, and that from Him come all things both in general and in particular that angels and spirits think, say, and do, and also what evil spirits think, say, and do. The reason why these latter say and do evil things is that they so receive and pervert all the goods and truths that are of the Lord. Reception and affection are according to the form of the recipient. This may be compared to the various objects that receive the light of the

sun, some of which turn the light received into unpleasing and disagreeable colors, while others turn it into pleasing and beautiful colors, according to the form, determination, and disposition of their parts. The whole heaven and the entire world of spirits thus live by everything that proceedeth out of the mouth of the Lord, and from this each individual has his life; and not only the whole heaven and the world of spirits, but also the whole human race. I know that these things will not be believed, nevertheless from the continuous experience of years I can assert that they are most true. Evil spirits in the world of spirits are not willing to believe that this is so; and therefore it has often been demonstrated to them-to the life-even until they have acknowledged with indignation that it is true. If angels, spirits, and men were deprived of this food they would expire in a moment.

(682) Verse 22. And Noah did according to all that God commanded him; so did he. “Noah did according to all that God commanded him” signifies that thus it came to pass. That it is twice said he “did” involves both [good and truth].

(683) As regards the repetition of “did” that it involves both [good and truth], it should be known that in the Word, especially in the Prophets, one thing is described in a twofold manner. Thus in Isaiah: He passed through in peace, a way that He had not gone with his feet; who hath wrought and done it? (Isa. 41:3-4), where one expression relates to good, and the other to truth; or, one relates to what is of the will, and the other to what is of the understanding; that is to say, “he passed over in peace”

involves what is of the will, and “away he had not gone with his feet” involves what is of the understanding; and it is the same with the words “wrought” and “done.” Thus the things that pertain to the will and to the understanding, or to love and faith, or what is the same, celestial and spiritual things, are so conjoined together in the Word that in each and every thing there is a likeness of a marriage, and a relation to the heavenly marriage. It is so here, in that the one word is repeated.

(684) CONCERNING THE SOCIETIES WHICH CONSTITUTE HEAVEN There are three heavens: the First is the abode of good spirits, the Second of angelic spirits, and the Third of angels. And one heaven is more interior and pure than another, so that they are most distinct. Each heaven, the first, the second, and the third, is distinguished into innumerable societies; and each society consists of many individuals, who by their harmony and unanimity constitute as it were one person; and all the societies together are as one man. The societies are distinct from one another according to the differences of mutual love, and of faith in the Lord. These differences are so innumerable that not even the most universal genera of them can be computed; and there is not the least of difference that is not disposed in most perfect order, so as to conspire most harmoniously to a common unity, and the common unity to unanimity of individuals, and thereby to the happiness of all from each, and of each from all. Each angel and each society is therefore an image of the universal heaven, and is as it were a little heaven.

(685) There are wonderful consociations in the other life which may be compared to relationships on earth: that is to say, they recognize one another as parents, children, brothers, and relations by blood and by marriage, the love being according to such varieties of relationship. These varieties are endless, and the communicable perceptions are so exquisite that they cannot be described. The relationships have no reference at all to the circumstance that those who are there had been parents, children, or kindred by blood and marriage on earth; and they have no respect to person, no matter what anyone may have been. Thus they have no regard to dignities, nor to wealth, nor to any such matters, but solely to varieties of mutual love and of faith, the faculty for the reception of which they had received from the Lord while they had lived in the world.

(686) It is the Lord’s mercy, that is, His love toward the universal heaven and the universal human race, thus it is the Lord alone who determines all things both in general and in particular into societies. This mercy it is which produces conjugial love, and from this the love of parents for children, which are the fundamental and principal loves. From these come all other loves, with endless variety, which are arranged most distinctly into societies.

(687) Such being the nature of heaven, no angel or spirit can have any life unless he is in some society, and thereby in a harmony of many. A society is nothing but a harmony of many, for no one has any life separate from the life of others. Indeed no angel, or spirit, or society can have any life (that is, be affected by good, exercise will, be affected

by truth, or think), unless there is a conjunction thereof through many of his society with heaven and with the world of spirits. And it is the same with the human race: no man, no matter who and what he may be, can live (that is, be affected by good, exercise will, be affected by truth, or think), unless in like manner he is conjoined with heaven through the angels who are with him, and with the world of spirits, nay, with hell, through the spirits that are with him. For every man while living in the body is in some society of spirits and of angels, though entirely unaware of it. And if he were not conjoined with heaven and with the world of spirits through the society in which he is, he could not live a moment. The case in this respect is the same as it is with the human body, any portion of which that is not conjoined with the rest by means of fibers and vessels, and thus by means of functions, is not a part of the body, but is instantly separated and rejected, as having no vitality. The very societies in and with which men have been during the life of the body, are shown them when they come into the other life. And when, after the life of the body, they come into their society, they come into their veriest life which they had in the body, and from this life begin a new life; and so according to their life which they have lived in the body they either go down into hell, or are raised up into heaven.

(688) As there is such conjunction of all with each and of each with all, there is also a similar conjunction of the most individual particulars of affection and the most individual particulars of thought.

(689) There is therefore an equilibrium of all and of each with respect to celestial, spiritual, and natural things, so that no one can think, feel, and act except from many, and yet everyone supposes that he does so of himself, most freely. In like manner there is nothing which is not balanced by its opposite, and opposites by intermediates, so that each by himself, and many together, live in most perfect equilibrium. And therefore no evil can befall anyone without being instantly counterbalanced; and when there is a preponderance of evil, the evil or evildoer is chastised by the law of equilibrium, as of himself, but solely for the end that good may come. Heavenly order consists in such a form and the consequent equilibrium; and that order is formed, disposed, and preserved by the Lord alone, to eternity.

(690) It should be known, moreover, that there is never one society entirely and absolutely like another, nor is there one person like another in any society, but there is an accordant and harmonious variety of all; and the varieties are so ordered by the Lord that they conspire to one end, which is effected through love and faith in Him. Hence their unity. For the same reason the heaven and heavenly joy of one is never exactly and absolutely like that of another; but according to the varieties of love and faith, such are the heaven and the heavenly joy in those varieties.

(691) These things in general respecting the heavenly societies are from manifold and daily experience, concerning which specifically, of the Lord's Divine mercy hereafter.

CHAPTER 7.

CONCERNING HELL.

(692) As with regard to heaven, so with regard to hell, man has only a very general idea, which is so obscure that it is almost none at all. It is such as they who have not been beyond their huts in the woods may have of the earth. They know nothing of its empires and kingdoms, still less of its forms of government, of its societies, or of the life in the societies. Until they know these things they can have but the most general notion of the earth, so general as to be almost none. The case is the same in regard to people's ideas about heaven and hell, when yet in each of them there are things innumerable and indefinitely more numerous than in any earthly world. How numberless they are may be evident from this alone: that just as no one ever has the same heaven, so no one has the same hell as another, and that all souls whatever who have lived in the world since the first creation come there and are gathered together.

(693) As love to the Lord and toward the neighbor, together with the joy and happiness thence derived constitute heaven, so hatred against the Lord and the neighbor, together with the consequent punishment and torment, constitute hell. There are innumerable genera of hatreds, and still more innumerable species; and the hells are just as innumerable.

(694) As heaven from the Lord, through mutual love, constitutes as it were one man, and one soul, and thus has regard to one end, which is the conservation and salvation of all to eternity, so, on the other hand, hell, from man's Own, through the love of self and of the world, that is, through hatred, constitutes one devil and one mind [animus], and thus also has regard to one end, which is the destruction and damnation of all to eternity. That such is their endeavor has been perceived thousands and thousands of times, so that unless the Lord preserved all every instant, they would perish.

(695) But the form and the order imposed by the Lord on the hells is such that all are held bound and tied up by their cupidities and phantasies, in which their very life consists; and this life, being a life of death, is turned into dreadful torments, so severe that they cannot be described. For the greatest delight of their life consists in being able to punish, torture, and torment one another, and this by arts unknown in the world, whereby they know how to induce exquisite suffering, just as if they were in the body, and at the same time dreadful and horrid phantasies, with terrors and horrors and many such torments. The diabolical crew take so great a pleasure in this that if they could increase and extend the pains and torments to infinity, they would not even then be satisfied, but would burn yet again to infinity; but the Lord takes away their endeavors, and alleviates the torments.

(696) Such is the equilibrium of all things in the other life in both general and particular that evil punishes itself, so that

in evil there is the punishment of evil. It is the same with falsity, which returns upon him who is in the falsity. Hence everyone brings punishment and torment upon himself, and rushes at the same time among the diabolical crew who inflict such torment. The Lord never sends anyone to hell, but would lead all away from hell, and still less does He lead into torment. But as the evil spirit rushes into it himself, the Lord turns all the punishment and torment to good, and to some use. No penalty is ever possible unless the Lord has in view some end of use; for the Lord’s kingdom is a kingdom of ends and uses. But the uses which the infernals can perform are the lowest uses; and when they are engaged in them they are not in so much torment, but on the cessation of the use they are sent back into hell.

(697) There are with every man at least two evil spirits and two angels. Through the evil spirits the man has communication with hell; and through the angels, with heaven. Without communication with both no man can live a moment. Thus every man is in some society of infernals, although he is unaware of it. But their torments are not communicated to him, because he is in a state of preparation for eternal life. The society in which a man has been is sometimes shown him in the other life; for he returns to it, and thereby into the life that he had in the world; and from thence he either tends toward hell, or is raised up toward heaven. Thus a man who does not live in the good of charity, and does not suffer himself to be led by the Lord, is one of the infernals, and after death also becomes a devil.

(698) Besides the hells there are also vastations, concerning which there is much in the Word. For in consequence of actual sins a man takes with him into the other life innumerable evils and falsities, which he accumulates and joins to himself. It is so even with those who have lived uprightly. Before these can be taken up into heaven, their evils and falsities must be dissipated, and this dissipation is called Vastation. There are many kinds of vastations, and longer and shorter periods of vastation. Some are taken up into heaven in a comparatively short time, and some immediately after death.

(699) That I might witness the torment of those who are in hell, and the vastation of those who are in the lower earth, I have at different times been let down thither. To be let down into hell is not to be carried from one place to another, but to be let into some infernal society, the man remaining in the same place. But I may here relate only this experience: I plainly perceived that a kind of column surrounded me, and this column was sensibly increased, and it was intimated to me that this was the "wall of brass" spoken of in the Word. The column was formed of angelic spirits in order that I might safely descend to the unhappy. When I was there I heard piteous lamentations, such as, O God! O God! take pity on us! take pity on us! and this for a long time. I was permitted to speak to those wretched ones, and this for a considerable time. They complained especially of evil spirits in that they desired and burned for nothing else than to torment them. They were in despair, saying

that they believed their torment would be eternal; but I was permitted to comfort them.

(700) The hells being as we have stated so numerous, in order to give some regular account of them, they shall be treated of as follows -I. Concerning the hells of those who have lived a life of hatred, revenge, and cruelty. II. Concerning the hells of those who have lived in adulteries and lasciviousnesses; and concerning the hells of the deceitful, and of sorceresses. III. Concerning the hells of the avaricious; and the filthy Jerusalem there, and the robbers in the wilderness; also concerning the excrementitious hells of those who have lived in mere pleasures. IV. Afterwards concerning other hells which are distinct from the above. V. Finally concerning those who are in vastation. The description of these will be found prefixed and appended to the following chapters.

CHAPTER 7. 1. And Jehovah said unto Noah, Enter thou and all thy house into the ark; for thee have I seen righteous before Me in this generation. 2. Of every clean beast thou shalt take to thee by sevens, the man [vir] and his wife; and of the beast that is not clean by twos, the man and his wife. 3. Of the fowl of the heavens also by sevens, male and female, to keep seed alive upon the faces of the whole earth. 4. For in yet seven days I will cause it to rain upon the earth forty days and forty nights; and every substance that I have made will I destroy from off the faces of the ground. 5. And Noah did according to all that Jehovah commanded him. 6. And Noah was a son of six hundred years, and the flood of waters was upon the earth. 7. And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, from before the waters of the flood. 8. Of the clean beast, and of the beast that is not clean, and of the fowl, and of everything that creepeth upon the ground, 9. There went in two and two unto Noah into the ark, male and female, as God had commanded Noah. 10. And it came to pass after the seven days that the waters of the flood were upon the earth. 11. In the six hundredth year of Noah’s life, in the second month, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up, and the cataracts of heaven were opened. 12. And the rain was upon the earth forty days and forty nights. 13. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah’s wife, and the three wives of his sons with them, into the ark. 14. They, and every wild animal after its kind, and every beast after its kind, and every creeping thing that creepeth upon the earth after its kind; and every fowl after its kind, every flying thing, every winged thing. 15. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of lives. 16. And they that went in, went in male and female of all flesh, as God had commanded him. And Jehovah shut after him. 17. And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lifted up from off the earth. 18. And the waters were strengthened, and were increased exceedingly upon the earth; and the ark went upon the face of the waters. 19. And the waters were strengthened very exceedingly upon the earth, and all the high mountains that were under the whole heaven were covered. 20. Fifteen cubits upward did the waters prevail, and covered the mountains. 21. And all flesh died that creepeth upon the earth, as to fowl, and as to beast, and as to wild animal, and as to every creeping thing that creepeth upon the earth; and every man. 22. All in whose nostrils was the breathing [flatus] of the breath of lives, of all that was in the dry [land], died. 23. And He destroyed every substance that was upon the faces of the ground, from man even to beast, even to creeping thing, and even to the fowl of the heavens; and they were destroyed from the earth; and Noah only was left, and that which was with him in the ark. 24. And the waters were strengthened upon the earth a hundred and fifty days.

(701) THE CONTENTS. The subject here treated of in general is the preparation of a new church. As the subject before was the intellectual things of that church, so here it is the things of the will (verses 1 to 5).

(702) Next its temptations are treated of, which are described as to its intellectual things from verses 6 to 10, and as to the things of the will in verses 11, 12.

(703) Afterwards the protection of this church is treated of, and its preservation (verses 13 to 15). But what its state was, that it was fluctuating, is described in verses 16 to 18.

(704) Finally the last posterity of the Most Ancient Church is treated of in regard to its character: that it was possessed by persuasions of falsity and by cupidities of the

love of self to such a degree that it perished (verses 19 to 24).

(705) THE INTERNAL SENSE705. The subject here specifically treated of is the “flood” by which is signified not only the temptations which the man of the church called “Noah” had to undergo before he could be regenerated, but also the desolation of those who could not be regenerated. Both temptations and desolations are compared in the Word to “floods” or “inundations” of waters, and are so called. Temptations are denoted in Isaiah: For a small moment have I forsaken thee, but in great compassions will I gather thee again. In an inundation of anger I hid my faces from thee for a moment; but in the mercy of eternity will I have compassion upon thee, saith Jehovah thy Redeemer. For this is the waters of Noah unto Me, to whom I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee and rebuke thee, O thou afflicted and tossed with tempests and not comforted (Isa. 54:7-9, 11). This is said of the church that is to be regenerated, and concerning its temptations, which are called the “waters of Noah.” [2] The Lord Himself also calls temptations an “inundation” in Luke: Jesus said, Everyone that cometh unto Me, and heareth My sayings and doeth them is like unto a man building a house, who digged, and went deep, and laid a foundation upon the rock; and when an inundation came, the stream beat upon that house, but could not shake it, because it had been founded upon the rock (Luke 6:47-48).That temptations are here meant by an

“inundation” must be evident to everyone. Desolations are also denoted in Isaiah: The Lord bringeth up upon them the waters of the river, strong and many, the king of Asshur and all his glory; and he riseth up above all his channels, and shall go over all his banks: and he shall go through Judah; he shall inundate and go through; he shall reach even to the neck (Isa. 8:7-8). “The king of Asshur” here stands for phantasies, principles of falsity, and the derivative reasonings, which desolate man, and which desolated the antediluvians. [3] In Jeremiah: Thus hath said Jehovah, Behold waters rise up out of the north, and shall become an inundating stream, and shall inundate the land and the fullness thereof, the city and them that dwell therein (Jer. 47:2-3). This is said of the Philistines, who represent those who take up false principles, and reason from them concerning spiritual things, which reasonings inundate man, as they did the antediluvians. The reason why both temptations and desolations are compared in the Word to “floods” or “inundations” of waters, and are so called, is that they are similarly circumstanced; it being evil spirits who flow in with their persuasions and the false principles in which they are, and excite such things in man. With the man who is being regenerated, these are temptations; but with the man who is not being regenerated they are desolations.

(706) Verse 1. And Jehovah said unto Noah, Enter thou and all thy house into the ark; for thee have I seen righteous before Me in this generation. “Jehovah said unto Noah” signifies that so it came to pass (“Jehovah” is named

because charity is now treated of); “enter thou and all thy house into the ark” signifies the things that are of the will, which is the “house;” to “enter into the ark” here signifies to be prepared; “for thee have I seen righteous in this generation” signifies that he had good whereby he might be regenerated.

(707) Here, as far as the fifth verse, are found almost the same things that were said in the previous chapter, merely changed in some little measure, and it is the same in the verses that follow. One who is not acquainted with the internal sense of the Word cannot but think that this is merely a repetition of the same thing. Similar instances occur in other parts of the Word, especially in the Prophets, where the same thing is expressed in different words; and sometimes is also taken up again and described a second time. But, as before said, the reason is that there are two faculties in man which are most distinct from each other-the will, and the understanding-and the two are treated of in the Word distinctively. This is the reason of the repetition. That this is the case here will be evident from what follows.

(708) Jehovah said unto Noah. That this signifies that so it came to pass, is evident from the consideration that with Jehovah there is nothing else than Being [Esse]: that which He says comes to pass and is done; just as in the preceding chapter at verse 13, and elsewhere, where the expression “Jehovah said” means that it came to pass and was done.

(709) The name “Jehovah” is here used because the subject now treated of is charity. In the preceding chapter, from the ninth verse to the end it is not said “Jehovah” but “God” for

the reason that the subject there treated of is the preparation of “Noah” (that is, of the man of the church called “Noah”) as to the things of his understanding, which relate to faith; whereas the subject here treated of is his preparation as to the things of the will, which are of love. When the things of the understanding, or the truths of faith, are the subject treated of, the name “God” is used, but when the things of the will, or the goods of love are treated of, the name “Jehovah” is used. For the things of the understanding, or of faith, do not constitute the church, but the things of the will, which are of love. Jehovah is in love and charity and not in faith unless it is a faith of love or of charity. And therefore in the Word faith is compared to “night” and love to “day”; as in the first chapter of Genesis, where the “great lights” are spoken of, it is said that the “greater light” or the sun, which signifies love, should rule the day, and the “lesser light” or the moon, which signifies faith, should rule the night (Gen. 1:14, 16); and it is the same in the Prophets (Jer. 31:35; 33:20; Ps. 136:8, 9; Rev. 8:12).

(710) Enter thou end all thy house into the ark. That this signifies the things that are of the will, is therefore evident. In the preceding chapter, where the things of the understanding are meant, it is expressed differently, namely: “Thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons’ wives with thee” (verse 18). That a “house” signifies the will and what is of the will, is evident in various places in the Word; as in Jeremiah: Their houses shall be turned over unto others, their fields and their wives

together (Jer. 6:12). Here “houses” and also “fields” and “wives” relate to things which are of the will. Again: Build ye houses and dwell in them; and plant gardens and eat the fruit of them (Jer. 29:5, 28). Here “building houses and dwelling in them” relates to the will; “planting gardens” to the understanding: and it is the same in other passages. And the “house of Jehovah” is frequently mentioned as signifying the church wherein love is the principal; the “house of Judah” as signifying the celestial church; and the “house of Israel” as signifying the spiritual church. As “house” signifies the church, the mind of the man of the church (wherein are the things of the will and of the understanding, or of charity and faith), is also signified by “house.”

(711) That to “enter into the ark” is to be prepared, has been stated before, at verse 18 of the preceding chapter. But there it signified that he was prepared for salvation as to things of the understanding, which are truths of faith; but here as to things of the will, which are goods of charity. Unless a man is prepared, that is, furnished with truths and goods, he can by no means be regenerated, still less undergo temptations. For the evil spirits who are with him at such a time excite his falsities and evils; and if truths and goods are not present, to which they may be bent by the Lord, and by which they may be dispersed, he succumbs. These truths and goods are the remains which are reserved by the Lord for such uses.

(712) For thee have I seen righteous in this generation. That this signifies that he had good whereby he might be

regenerated, was stated and shown at the ninth verse of the preceding chapter. In that place “righteous” or “just” signifies the good of charity; and “perfect” the truth of charity. It is there said “generations” in the plural, because things of the understanding are treated of; and here, “generation” in the singular, because things of the will are treated of. For the will comprehends in itself the things of the understanding, but the understanding does not comprehend in itself those of the will.

(713) Verse 2. Of every clean beast thou shalt take to thee by sevens the man and his wife; and of the beast that is not clean by twos, the man and his wife. By “every clean beast” are signified affections of good; by “sevens” is signified that they are holy; by “man and his wife” that the truths were conjoined with goods. By the “beast not clean” are signified evil affections; by “two” that they are relatively profane; by “man and wife” falsities conjoined with evils.

(714) That affections of good are signified by “every clean beast” is evident from what has been said and shown before respecting beasts (n. 45-46, 142-143, 246). The reason why affections are thus signified is that man in himself, and regarded in what is his own, is nothing but a beast. He has very similar senses, appetites, desires; and all his affections are very similar. His good, nay, even his best loves, are very similar; as the love for companions of his own kind, the love of his children, and of his wife; so that they do not at all differ. But his being man, and more than beast, consists in his having an interior life, which beasts never have nor can have. This life is the life of faith and love from the Lord. And

if this life were not within everything that he has in common with beasts, he would not be anything else. Take only one example-love toward companions: if he should love them only for the sake of himself, and there were nothing more heavenly or Divine in his love, he could not from this be called a man, because it is the same with beasts. And so with all the rest. If therefore there were not the life of love from the Lord in his will, and the life of faith from the Lord in his understanding, he would not be a man. By virtue of the life which he has from the Lord he lives after death; because the Lord adjoins him to Himself. And thus he can be in His heaven with the angels, and live to eternity. And even if a man lives as a wild beast, and loves nothing whatever but himself and what regards himself, yet so great is the Lord's mercy-for it is Divine and Infinite-that He does not leave him, but continually breathes into him His own life, through the angels; and even supposing that he receives it no otherwise, it still causes him to be able to think, to reflect, to understand whether a thing is good or evil-in relation to what is moral, civil, worldly, or corporeal-and therefore whether it is true or false.

(715) As the most ancient people knew, and when they were in self-humiliation acknowledged, that they were nothing but beasts and wild beasts, and were men solely by virtue of what they had from the Lord, therefore whatever pertained to themselves they not only likened to but called beasts and birds; things of the will they compared to beasts, and called beasts; and things of the understanding they compared to and called birds. But they distinguished

between good affections and evil affections. Good affections they compared to lambs, sheep, kids, she-goats, he-goats, rams, heifers, oxen-for the reason that they were good and gentle, and serviceable to life, since they could be eaten, and their skins and wool could furnish clothing. These are the principal clean beasts. But those which are evil and fierce, and not serviceable to life, are unclean beasts.

(716) That holy things are signified by "seven" is evident from what has been said before respecting the seventh day, or the sabbath (n. 84-87), namely, that the Lord is the seventh day; and that from Him every celestial church, or celestial man, is a seventh day, and indeed the celestial itself, which is most holy because it is from the Lord alone. For this reason, in the Word, "seven" signifies what is holy; and in fact, as here, in the internal sense partakes not at all of the idea of number. For they who are in the internal sense, as angels and angelic spirits are, do not even know what number is, and therefore not what seven is. Therefore it is not meant here that seven pairs were to be taken of all the clean beasts; or that there was so much of good in proportion to evil as seven to two; but that the things of the will with which this man of the church was furnished were goods, which are holy, whereby he could be regenerated, as was said above. [2] That "seven" signifies what is holy, or holy things, is evident from the rituals in the representative church, wherein the number seven so frequently occurs. For example, they were to sprinkle of the blood and the oil seven times, as related in Leviticus: Moses took the anointing oil, and anointed the tabernacle and all that was

therein, and sanctified them; and he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, to sanctify them (Lev. 8:10-11). Here "seven times" would be entirely without significance if what is holy were not thus represented. And in another place: When Aaron came into the holy place it is said: He shall take of the blood of the bullock and sprinkle with his finger upon the faces of the mercy seat toward the east; and before the mercy seat shall he sprinkle of the blood with his finger seven times (Lev. 16:14). And so at the altar: He shall sprinkle of the blood upon it with his finger seven times, and cleanse it and sanctify it (Lev. 16:19). The particulars here, each and all, signify the Lord Himself, and therefore the holy of love; that is to say, the "blood" the "mercy seat" and also the "altar" and the "east" toward which the blood was to be sprinkled, and therefore also "seven." [3] And likewise in the sacrifices, of which in Leviticus: If a soul shall sin through error, and if the anointed priest shall sin so as to bring guilt on the people, he shall slay the bullock before Jehovah, and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah, toward the veil of the sanctuary (Lev. 4:2-3, 6). Here in like manner "seven" signifies what is holy; because the subject treated of is expiation, which is of the Lord alone, and therefore the subject treated of is the Lord. Similar rites were also instituted in respect to the cleansing of leprosy, concerning which in Leviticus: Of the blood of the bird, with cedar wood, and scarlet, and hyssop, the priest shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall make him clean. In like manner he was to sprinkle of the oil that was upon the palm of his left hand seven times before Jehovah. And so in a house where there was leprosy, he was to take cedar wood and hyssop and scarlet, and with the blood of the bird sprinkle seven times (Lev. 14:6-7, 27, 51).Here anyone may see that there is nothing at all in the “cedar wood” the “scarlet” the “oil” the “blood of a bird” nor yet in “seven” except from the fact that they are representative of holy things. Take away from them what is holy, and all that remains is dead, or profanely idolatrous. But when they signify holy things there is Divine worship therein, which is internal, and is only represented by the externals. The Jews indeed could not know what these things signified; nor does anyone at the present day know what was signified by the “cedar wood” the “hyssop” the “scarlet” and the “bird.” But if they had only been willing to think that holy things were involved which they did not know, and so had worshiped the Lord, or the Messiah who was to come, who would heal them of their leprosy-that is, of their profanation of holy things-they might have been saved. For they who so think and believe are at once instructed in the other life, if they desire, as to what each and all things represented. [4] And in like manner it was commanded respecting the red heifer: The priest shall take of her blood with his finger and sprinkle of her blood toward the face of the tent of meeting seven times (Num. 19:4). As the “seventh day” or “sabbath” signified the Lord, and from Him the celestial man, and the celestial itself, the seventh day in the Jewish Church was of all religious observances the most holy; and hence came the "sabbath of sabbath" in the seventh year (Lev. 25:4), and the "jubilee" that was proclaimed after the seven sabbaths of years, or after seven times seven years (25:8-9). That in the highest sense "seven" signifies the Lord, and hence the holy of love, is evident also from the golden candlestick and its seven lamps (concerning which in Exod. 25:31-33, 37; 37:17-19, 23; Num. 8:2, 3; Zech. 4:2) and of which it is thus written by John: Seven golden lampstands; and in the midst of the seven lampstands One like unto the Son of man (Rev. 1:12-13). It very clearly appears in this passage that the "lampstand with the seven lamps" signifies the Lord, and that the "lamps" are the holy things of love, or celestial things; and therefore they were "seven." [5] And again: Out of the throne went forth seven torches of fire, burning before the throne, which are the seven spirits of God (Rev. 4:5). Here the "seven torches" that went forth out of the throne of the Lord are the seven lights, or lamps. The same is signified wherever the number "seven" occurs in the Prophets, as in Isaiah: The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of His people (Isa. 30:26). Here the "sevenfold light, as the light of seven days" does not signify sevenfold, but the holy of the love signified by the "sun." See also what was said and shown above respecting the number "seven" (chapter 4, verse 15). From all this again it is clearly evident that whatever numbers are used in the

Word never mean numbers (as was also shown before, chapter 6:3).

(717) It is also evident from all this that the subject here treated of is the things of man's will, or the good and holy things in him which are predicated of the will. For it is said that he should "take of the clean beast by sevens;" and the same is said in the following verse concerning the "fowl." But in the preceding chapter (verses 19, 20), it is not said that he should "take by sevens" but by "twos" or pairs; because there things of the understanding are treated of, which are not holy in themselves, but are holy from love, which is of the will.

(718) That by "man [vir] and wife" is signified that the truths were conjoined with goods, is evident from the signification of "man" as being truth, which is of the understanding, and from the signification of "wife" as being good, which is of the will (concerning which before), and also from the fact that man has not the least of thought, nor the least of affection and action, in which there is not a kind of marriage of the understanding and the will. Without a kind of marriage, nothing ever exists or is produced. In the very organic forms of man, both composite and simple, and even in the most simple, there is a passive and an active, which, if they were not coupled as in a marriage, like that of man and wife, could not even be there, still less produce anything, and the case is the same throughout universal nature. These incessant marriages derive their source and origin from the heavenly marriage; and thereby there is

impressed upon everything in universal nature, both animate and inanimate, an idea of the Lord’s kingdom.

(719) That evil affections are signified by the “beasts not clean” is evident from what has been said and shown before respecting the clean beasts. They are called “clean” because they are gentle, good, and useful. The unclean-of which there are genera and species-are the contrary, being fierce, evil, and not useful. In the Word also they are described as wolves, bears, foxes, swine, and many others; and various cupidities and evil dispositions are signified by them. As to its being here said that unclean beasts also (that is, evil affections) should be brought into the ark, the truth is that the man of that church is here described such as he was in character, and this by the ark, and therefore by the things that were in the ark, or that were brought into the ark; that is to say, the things are described that were in the man before he was regenerated. There were in him the truths and goods with which he had been furnished and gifted by the Lord before regeneration; for without truths and goods no one can ever be regenerated. But here the evils that were in him are spoken of, and are signified by the unclean beasts. There are evils in man which must be dispersed while he is being regenerated, that is, which must be loosened and attempered by goods; for no actual and hereditary evil in man can be so dispersed as to be abolished. It still remains implanted; and can only be so far loosened and attempered by goods from the Lord that it does not injure, and does not appear, which is an arcanum hitherto unknown. Actual evils are those which are

loosened and attempered, and not hereditary evils; which also is a thing unknown.

(720) That "pairs" signify things relatively profane, is evident from the signification of the number "two." A "pair" or "two" not only signifies marriage (and is, when predicated of the heavenly marriage, a holy number), but it also signifies the same as "six." That is to say, as the six days of labor are related to the seventh day of rest, or the holy day, so is the number "two" related to "three;" and therefore the third day in the Word is taken for the seventh, and involves almost the same, on account of the Lord's resurrection on the third day. And hence the Lord's coming into the world, and in glory, and every coming of the Lord, is described equally by the "seventh" and by the "third" day. For this reason the two days that precede are not holy, but relatively are profane. Thus in Hosea: Come and let us return unto Jehovah, for He hath wounded, and He will heal us; He hath smitten and He will bind us up. After two days He will revive us; on the third day He will raise us up, and we shall live before Him (Hos. 6:1-2). And in Zechariah: It shall come to pass in all the land, saith Jehovah, that two parts therein shall be cut off and die, and the third shall be left therein; and I will bring the third part through the fire, and will refine them as silver is refined (Zech. 13:8-9). And that silver was most pure when purified seven times appears in Psalm 12:6; from all of which it is plain that as "seven" does not signify seven, but things that are holy, so by "pairs" are signified not pairs, but things relatively profane; and therefore the meaning is not that the unclean

beasts, or evil affections, in comparison with the clean beasts, or good affections, were few in the proportion of two to seven, for the evils in man are far more numerous than the goods.

(721) That by "man and wife" are signified falsities conjoined with evils, is evident from what was said just above. For here "man and wife" is predicated of the unclean beasts; but before of the clean; and therefore the expression there signified truths conjoined with goods, but here falsities conjoined with evils. Such as is the subject, such is the predication.

(722) Verse 3. Of the fowl of the heavens also by sevens, male and female, to keep seed alive upon the faces of the whole earth. By "the fowl of the heavens" are signified things of the understanding; by "sevens" those which are holy; by "male and female" truths and goods; "to keep seed alive upon the faces of the whole earth" signifies truths of faith.

(723) That the "fowl of the heavens" signifies things of the understanding, has been shown before, and therefore need not be dwelt upon.

(724) Likewise that "sevens" signifies things that are holy, and here holy truths, which are holy from the fact that they come from goods. No truth is holy unless it comes from good. A man may utter many truths from the Word, and thus from memory, but if it is not love or charity that brings them forth, nothing holy can be predicated of them. But if he has love and charity, then he acknowledges and believes, and this from the heart. And it is the same with faith, of

which so many say that it alone saves: if there is no love or charity from which the faith comes, there is no faith. Love and charity are what make faith holy. The Lord is in love and charity, but not in faith that is separated from charity. In faith separated is the man himself, in whom there is nothing but uncleanness. For when faith is separated from love, his own praise, or his own advantage, is the moving cause that is in his heart, and from which he speaks. This everyone may know from his own experience. Whoever tells anyone that he loves him, that he prefers him to others, that he acknowledges him as the best of men, and the like, and yet in heart thinks otherwise, does this only with his mouth, and in heart denies, and sometimes makes sport of him. And it is the same with faith. This has been made very well known to me by much experience. They who in the life of the body have preached the Lord and faith with so much eloquence, together with feigned devoutness, as to astonish their hearers, and have not done it from the heart, in the other life are among those who bear the greatest hatred toward the Lord, and who persecute the faithful.

(725) That by “male and female” are signified truths and goods, is evident from what has been said and shown before, namely, that “man” and “male” signify truth, and “wife” and “female” good. But “male and female” are predicated of things of the understanding, and “man and wife” of things of the will, for the reason that marriage is represented by man and wife, and not so much by male and female. For truth can never of itself enter into marriage with good, but good can with truth; because there is no

truth which is not produced from good and thus coupled with good. If you withdraw good from truth, nothing whatever remains but words.

(726) To keep seed alive upon the faces of the whole earth. That this signifies truths of faith, is evident from the seed being kept alive by this church. By “seed” is meant faith. The rest of the descendants of the Most Ancient Church destroyed the celestial and spiritual seed within them, by foul cupidities and direful persuasions. But that celestial seed might not perish, they who are called “Noah” were regenerated, and this by means of spiritual seed. These are the things which are signified. Those are said to be “kept alive” who receive the Lord’s life, because life is in those things only which are of the Lord, as must be evident to everyone from the fact that there is no life in those things which are not of eternal life, or which do not look to eternal life. Life that is not eternal is not life, but in a brief time perishes. Nor can being [esse] be predicated of things that cease to be, but only of those that never cease to be. Thus living and being are within those things only which are of the Lord, or Jehovah; because all being and living, to eternity, is of Him. By eternal life is meant eternal happiness, respecting which see what was said and shown above (n. 290).

(727) Verse 4. For in yet seven days I will cause it to rain upon the earth forty days and forty nights; and every substance that I have made will I destroy from off the faces of the ground. “In yet seven days” signifies the beginning of temptation; “to rain” signifies temptation; “forty days and

nights" signifies the duration of temptation; "I will destroy every substance that I have made from off the faces of the ground" signifies the Own of man, which is as it were destroyed when he is being regenerated. The same words signify also the extinction of those of the Most Ancient Church who destroyed themselves.

(728) That "in yet seven days" here signifies the beginning of temptation, is evident from the internal sense of all things mentioned in this verse, in that the temptation of the man called "Noah" is treated of. It treats in general both of his temptation and of the total vastation of those who were of the Most Ancient Church and had become such as has been described. Therefore "in yet seven days" signifies not only the beginning of temptation, but also the end of vastation. The reason why these things are signified by "in yet seven days" is that "seven" is a holy number, as was said and shown before (at verse 2 of this chapter, and in chapter 4:15, 24; and at n. 84-87). "In seven days" signifies the Lord's coming into the world, also His coming into glory, and every coming of the Lord in particular. It is an attendant feature of every coming of the Lord that it is a beginning to those who are being regenerated, and is the end of those who are being vastated. Thus to the man of this church the Lord's coming was the beginning of temptation; for when man is tempted he begins to become a new man and to be regenerated. And at the same time it was the end of those of the Most Ancient Church who had become such that they could not but perish. Just so when the Lord came into the world-the church at that time was in

its last state of vastation, and was then made new. [2] That these things are signified by “in yet seven days” is evident in Daniel: Seventy weeks are decreed upon thy people, and upon the city of thy holiness, to consummate the transgression, to seal up sins, and to purge away iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the holy of holies. Know therefore and perceive, from the going forth of the word to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks (Dan. 9:24-25). Here “seventy weeks” and “seven weeks” signify the same as “seven days” namely, the coming of the Lord. But as here there is a manifest prophecy, the times are still more sacredly and certainly designated by septenary numbers. It is evident then not only that “seven” thus applied to times signifies the coming of the Lord, but that the beginning also of a new church at that time is signified by the “anointing of the holy of holies” and by Jerusalem being “restored and built.” And at the same time the last vastation is signified by the words, “Seventy weeks are decreed upon the city of holiness, to consummate the transgression, and to seal up sins.” [3] So in other places in the Word, as in Ezekiel, where he says of himself: I came to them of the captivity at Tel-abib, that sat by the river Chebar, and I sat there astonished among them seven days; and it came to pass at the end of seven days that the word of Jehovah came unto me (Ezek. 3:15-16). Here also “seven days” denote the beginning of visitation; for after seven days, while he sat among those who were in captivity, the word of Jehovah came unto him. Again: They shall bury Gog, that they may cleanse the land, seven months; at the end of seven months they shall search (Ezek. 39:12, 14). Here likewise “seven” denotes the last limit of vastation, and the first of visitation. In Daniel: The heart of Nebuchadnezzar shall they change from man, and the heart of a beast shall be given unto him, and seven times shall pass over him (Dan. 4:16, 25, 32), denoting in like manner the end of vastation, and the beginning of a new man. [4] The “seventy years” of Babylonish captivity represented the same. Whether the number is “seventy” or “seven” it involves the same, be it seven days or seven years, or seven ages which make seventy years. Vastation was represented by the years of captivity; the beginning of a new church by the liberation and the rebuilding of the temple. Similar things were also represented by the service of Jacob with Laban, where these words occur: I will serve thee seven years for Rachel; and Jacob served seven years for Rachel; and Laban said, Fulfill this week, and I will give thee her also, for the service which thou shalt serve with me yet seven other years; and Jacob did so, and fulfilled this week (Gen. 29:18, 20, 27-28). Here the “seven years” of service involve the same, and also that after the days of seven years came the marriage and freedom. This period of seven years was called a “week” as also in Daniel. [5] The same was represented too in the command that they should compass the city of Jericho “seven times” and the wall would then fall down; and it is said that: On the seventh day they rose with the dawn and compassed the city after the same manner seven times, and it came to pass at the seventh time the seven priests blew the seven trumpets and the wall fell down (Josh. 6:10-20).If these things had not likewise had such a signification, the command that they should compass the city seven times, and that there should be seven priests and seven trumpets would never have been given. From these and many other passages (as Job 2:13; Rev. 15:1, 6-7; 21:9), it is evident that “in seven days” signifies the beginning of a new church, and the end of the old. In the passage before us, as it treats both of the man of the church called “Noah” and his temptation, and of the last posterity of the Most Ancient Church, which destroyed itself, “in yet seven days” can have no other signification than the beginning of Noah’s temptation and the end or final devastation and expiration of the Most Ancient Church.

(729) That by “raining” is signified temptation, is evident from what was said and shown in the introduction to this chapter, namely, that a “flood” or “inundation” of waters, which is here described by “rain” signifies not only temptation, but also vastation. And the same will also appear from what is to be said concerning the flood in the following pages.

(730) That by “forty days and nights” is signified the duration of temptation, is plainly evident from the Word of the Lord. That “forty” signifies the duration of temptation, comes from the fact that the Lord suffered Himself to be tempted for forty days (as is stated in Matthew 4:1, 2; Luke 4:2; Mark 1:13). And as the things instituted in the Jewish and the other representative churches before the coming of the Lord were each and all types of Him, so also were the

forty days and nights, in that they represented and signified in general all temptation, and specifically the duration of the temptation, whatever that might be. And because a man when in temptation is in vastation as to all things that are of his Own, and of the body (for the things that are of his Own and of the body must die, and this through combats and temptations, before he is born again a new man, or is made spiritual and heavenly), for this reason also “forty days and nights” signify the duration of vastation; and it is the same here where the subject is both the temptation of the man of the new church, called “Noah” and the devastation of the antediluvians. [2] That the number “forty” signifies the duration of both temptation and vastation, whether greater or less, is evident in Ezekiel: Thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah forty days, each day for a year have I appointed it unto thee (Ezek. 4:6). “Forty” denotes here the duration of the vastation of the Jewish Church, and also a representation of the Lord’s temptation; for it is said that he should “bear the iniquity of the house of Judah.” Again: I will make the land of Egypt wastes, a waste of desolation; no foot of man shall pass through it, nor foot of beast shall pass through it, and it shall not be inhabited forty years; and I will make the land of Egypt a desolation in the midst of the desolate lands, and her cities in the midst of the cities that are laid waste shall be a solitude forty years (Ezek. 29:10-12). Here also “forty” denotes the duration of vastation and desolation; and in the internal sense forty years are not meant, but only, in general, the desolation of faith, whether within a less or greater time. In John: The court that is without the temple cast out and measure it not; for it hath been given unto the nations, who shall tread the holy city underfoot forty and two months (Rev. 11:2). [3] And again: There was given unto the beast a mouth speaking great things and blasphemies; and there was given unto him power to make war forty and two months (Rev. 13:5), denoting the duration of vastation, for anyone may know that forty-two months of time is not meant. But the origin of the use of the number "forty-two" in this passage (which has the same signification as the number "forty") is that "seven days" signify the end of vastation, and a new beginning, and "six days" signify labor, from the six days of labor or combat. Seven are therefore multiplied by six, and thus give rise to the number forty-two, which signifies the duration of the vastation and the duration of the temptation, or the labor and combat, of the man who is to be regenerated, in which there is holiness. But, as is evident from these passages in Revelation, the round number "forty" was taken for the not-so-round number "forty-two." [4] That the Israelitish people were led about for forty years in the wilderness before they were brought into the land of Canaan, in like manner represented and signified the duration of temptation, and also the duration of vastation; the duration of temptation, by their being afterwards brought into the holy land; the duration of vastation, by the fact that all above the age of twenty years, who went out of Egypt, except Joshua and Caleb, died in the wilderness (Num. 14:33-35; 32:8-14). The things against which they so often murmured signify temptations, and the plagues and destruction that so frequently came upon them signify vastations. That these signify temptations and vastations will of the Lord’s Divine mercy be shown in that place. Of these things it is written in Moses: Thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, to afflict thee, to tempt thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no (Deut. 8:2-3, 16). That Moses was forty days and forty nights upon Mount Sinai, likewise signifies the duration of the temptation, that is, it signifies the Lord’s temptation, as is evident from his abiding in the mount forty days and forty nights, neither eating bread nor drinking water, supplicating for the people that they might not be destroyed (Deut. 9:9, 11, 18, 25-29; 10:10). [5] The reason why “forty days” signify the duration of temptation is, as just said, that the Lord suffered Himself to be tempted of the devil forty days. And therefore-as all things were representative of the Lord-when the idea of temptations was present with the angels, that idea was represented in the world of spirits by such things as are in this world, as is the case with all angelic ideas during their descent into the world of spirits: they being presented representatively. And in the same way the idea of temptation was presented by the number “forty” because the Lord was to be tempted forty days. With the Lord, and consequently with the angelic heaven, it is the same whether a thing is present or is to come; what is to come is present, or what is to be done is done. From this came the representation of temptations, as also of vastations, in the representative church, by “forty.” But these things cannot as yet be very well comprehended, because the influx of the angelic heaven into the world of spirits is not known, nor that such is the nature of this influx.

(731) Every substance that I have made will I destroy from off the faces of the ground. That this signifies man’s Own, which is as if destroyed when vivified, is evident from what has been said before respecting this Own. Man’s Own is all evil and falsity. So long as this continues, the man is dead; but when he comes into temptations it is dispersed, that is, loosened and tempered by truths and goods from the Lord, and thus is vivified and appears as if it were not present. That it does not appear and is no longer hurtful, is signified by “destroyed;” and yet it is not destroyed, but remains. It is almost as with black and white, which when variously modified by the rays of light are turned into beautiful colors-such as blue, yellow, and purple-whereby, according to their arrangement are presented lovely and agreeable tints, as in flowers, yet remaining radically and fundamentally black and white. But as here at the same time the final vastation of those who were of the Most Ancient Church is treated of, by “I will destroy every existing thing that I have made, from off the face of the ground” are signified those who perished (as likewise in the following verse, 23). The “substance that I have made” is all that, or every man, in which there was heavenly seed, or who was of the church; and therefore, both here and in the following verse, “ground” is mentioned, which signifies the

man of the church in whom good and truth have been implanted. This seed, in those called “Noah”-evils and falsities being dispersed, as before said-gradually grew up; but with the antediluvians who perished it was extinguished by tares.

(732) Verse 5. And Noah did according to all that Jehovah commanded him. This signifies as before, that thus it came to pass. Compare the preceding chapter, verse 22, where it is said twice that Noah “did” here only once; and there the name “God” is used, but here “Jehovah.” The reason is that there things of the understanding are treated of, and here those of the will. Things of the understanding regard those of the will as being different and distinct from themselves; but things of the will regard those of the understanding as being united, or as one, with them; for the understanding is from the will. This is the reason why it is there twice said he “did” and here only once; and also why the name “God” is used, and here “Jehovah.”

(733) Verse 6. And Noah was a son of six hundred years, and the flood of waters was upon the earth. “Noah was a son of six hundred years” signifies his first state of temptation; “the flood of waters was upon the earth” signifies the beginning of temptation.

(734) In the preceding chapter (Gen. 6:13-22) the truths of the understanding are treated of, in which the man of the church called “Noah” was instructed by the Lord before he was regenerated; and next in this chapter (verses 1-5), the goods of the will are treated of, with which also he was endowed by the Lord. As both are treated of, it appears like

a repetition. But now in verses 6 to 11 his temptation is treated of, and here the first state and thus the beginning of temptation; and, as everyone can see, a repetition occurs again. For it is said in this verse that "Noah was a son of six hundred years" when the flood came upon the earth; and in the eleventh verse that it was "in the six-hundredth year of his life, in the second month, in the seventeenth day of the month." And so in the seventh verse it is said that Noah went into the ark with his sons and their wives, and likewise in the thirteenth verse. Again it is said in the eighth and ninth verses that the beasts went in unto Noah into the ark; and also in verses 14 to 16. From which it is evident that here too there is a repetition of what was said before. Those who abide in the sense of the letter alone cannot know but that it is a matter of history thus repeated. But here as elsewhere there is not the least word that is superfluous and vain; for it is the Word of the Lord. There is therefore no repetition, except with another signification. And here, in fact, as before, the signification is that it is the first temptation, which is temptation as to things of his understanding; but afterwards it is his temptation as to things of the will. These temptations follow one after the other with him who is to be regenerated. For to be tempted as to things of the understanding is quite another thing from being tempted as to what is of the will. Temptation as to things of the understanding is light; but temptation as to things of the will is severe.

(735) The reason why temptation as to things of the understanding, or as to the falsities in a man, is light, is that

man is in the fallacies of the senses, and the fallacies of the senses are such that they cannot but enter, and are therefore also easily dispelled. Thus it is with all who abide in the sense of the letter of the Word where it speaks according to the apprehension of man, and therefore according to the fallacies of his senses. If they simply have faith in these things because it is the Word of the Lord, then notwithstanding their being in fallacies they easily suffer themselves to be instructed. As for example: a man who believes that the Lord is angry and punishes and does evil to the wicked, as he has derived this belief from the sense of the letter, he can easily be informed what the real truth is. And so if one simply believes that he can do good of himself, and that if of himself he is good he will receive reward in the other life, he also can easily be instructed that the good which he does is from the Lord, and the Lord in His mercy gives the reward gratuitously. And therefore when such come into temptation as to matters of the understanding, or as to such fallacies, they can be only lightly tempted. And this is the first temptation-and it hardly appears as temptation-which is now treated of. But it is otherwise with those who do not in simplicity of heart believe the Word, but confirm themselves in fallacies and falsities because they favor their cupidities; and who being impelled by this motive bring together many reasonings from themselves and their memory-knowledges [scientificis], and afterwards confirm the same by the Word, and thus impress upon themselves, and persuade themselves, that what is false is true.

(736) As regards “Noah” or the man of this new church, he was of such character that he believed in simplicity what he had from the Most Ancient Church, which were matters of doctrine, collected and reduced to some doctrinal form by those who were called “Enoch.” And he was of an entirely different genius from the antediluvians who perished, called “Nephilim” who immersed the doctrinal things of faith in their foul cupidities, and thereby conceived direful persuasions, from which they would not recede, however much instructed by others and shown the falsity of those persuasions. There are at this day also men of the one genius, or nature, and men of the other. Those of the one may easily be regenerated, but those of the other with difficulty.

(737) Noah was a son of six hundred years. That this signifies his first state of temptation, is evident, because here and as far as to Ber in the eleventh chapter, numbers and periods of years and names mean nothing else than actual things; just as do also the ages and all the names in the fifth chapter. That “six hundred years” here signify the first state of temptation, is evident from the dominant numbers in six hundred, which are ten and six, twice multiplied into themselves. A greater or less number from the same factors changes nothing. As regards the number “ten” it has been shown already (at chapter 6, verse 3) that it signifies remains; and that “six” here signifies labor and combat is evident from many passages in the Word. For the case is this: In what has gone before the subject is the preparation of the man called “Noah” for temptation-that

he was furnished by the Lord with truths of the understanding and goods of the will. These truths and goods are remains, which are not brought out so as to be recognized until the man is being regenerated. In the case of those who are being regenerated through temptations, the remains in a man are for the angels that are with him, who draw out from them the things wherewith they defend the man against the evil spirits who excite the falsities in him, and thus assail him. As the remains are signified by “ten” and the combats by “six” for this reason the years are said to be “six hundred” in which the dominant numbers are ten and six, and signify a state of temptation. [2] As regards the number “six” in particular that it signifies combat is evident from the first chapter of Genesis, where the six days are described in which man was regenerated, before he became celestial, and in which there was continual combat, but on the seventh day, rest. It is for this reason that there are six days of labor and the seventh is the sabbath, which signifies rest. And hence it is that a Hebrew servant served six years, and the seventh year was free (Exod. 21:2; Deut. 15:12; Jer. 34:14); also that six years they sowed the land and gathered in the fruits thereof, but the seventh year omitted to sow it (Exod. 23:10-12), and dealt in like manner with the vineyard; and that in the seventh year was “a sabbath of sabbath unto the land, a sabbath of Jehovah” (Lev. 25:3, 4). As “six” signifies labor and combat, it also signifies the dispersion of falsities, as in Ezekiel: Behold six men came from the way of the upper gate which looketh toward the north, and everyone had his weapon of dispersion in his hand (Ezek. 9:2); and again, against Gog: I will make thee to turn again, and will make thee a sixth, and will cause thee to come up from the sides of the north (Ezek. 39:2). Here “six” and “to reduce to a sixth” denote dispersion; the “north” falsities; “Gog” those who derive matters of doctrine from things external, whereby they destroy internal worship. In Job: In six troubles He shall deliver thee, yea, in the seventh there shall no evil touch thee (Job 5:19), meaning the combat of temptations. [3] But “six” occurs in the Word where it does not signify labor, combat, or the dispersion of falsities, but the holy of faith, because of its relation to “twelve” which signifies faith and all things of faith in one complex; and to “three” which signifies the holy; whence is derived the genuine signification of the number “six;” as in Ezekiel (chapter 40, verse 5), where the reed of the man, with which he measured the holy city of Israel, was “six cubits;” and in other places. The reason of this derivation is that the holy of faith is in the combats of temptation, and that the six days of labor and combat look to the holy seventh day.

(738) Noah is here called “a son of six hundred years” because a “son” signifies truth of the understanding, as before shown. But in the eleventh verse he is not called a “son” because there his temptation as to things of the will is treated of.

(739) That by the “flood of waters” is signified the beginning of temptation, is evident from temptation as to things of the understanding being here treated of, which temptation precedes, and, as before said, is light; and for

this reason it is called a "flood of waters" and not simply "a flood" as in the seventeenth verse. For "waters" signify especially the spiritual things of man, the intellectual things of faith, and the opposites of these, which are falsities; as may be confirmed by very many passages from the Word. [2] That a "flood" or "inundation" of waters signifies temptation, is evident from what was shown in the introduction to this chapter. So also in Ezekiel: Thus saith the Lord Jehovih, I will make a stormy wind to break through in My fury, and an inundating rain shall there be in Mine anger, and hailstones in wrath, unto the consummation, that I may destroy the wall that ye have daubed with what is unfit (Ezek. 13:13-14). Here a "stormy wind" and an "inundating rain" denote the desolation of falsities; the "wall daubed with what is unfit" denotes fiction appearing as truth. In Isaiah: Jehovah God is a protection from inundation, a shadow from the heat, for the breath of the violent is as an inundation against the wall (Isa. 25:4). An "inundation" here denotes temptation as to things of the understanding, and is distinguished from temptation as to things of the will, which is called "heat." [3] Again: Behold the Lord hath a mighty and strong one, as an inundation of hail, a destroying storm, as an inundation of mighty waters, overflowing (Isa. 28:2), where degrees of temptation are described. And again: When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, and the flame shall not kindle upon thee (Isa. 43:2). "Waters" and "rivers" here denote falsities and phantasies, “fire” and “flame” evils and cupidities. In David: For this shall everyone that is holy pray unto Thee at a time of finding; so that in the inundation of many waters they shall not reach unto him; Thou art my hiding place; Thou wilt preserve me from trouble (Ps. 32:6-7),where the “inundation of waters” denotes temptation which is also called a “flood.” In the same: Jehovah sitteth at the flood; yea, Jehovah sitteth King forever (Ps. 29:10). From these passages, and from what was premised at the beginning of this chapter, it is evident that a “flood” or “inundation” of waters signifies nothing else than temptations and vastations, although described historically, after the manner of the most ancient people.

(740) Verse 7. And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, from before the waters of the flood. “Noah went into the ark, from before the waters of the flood” signifies that he was protected in temptation; by “sons” are signified truths, as before; by “wife” goods; by “sons’ wives” truths conjoined with goods.

(741) Noah went into the ark from before the waters of the flood. That this signifies that he was protected, must be evident to everyone. Temptations are nothing else than combats of evil spirits with the angels who are with a man. Evil spirits call up all the wrong things that from his infancy a man has either done or even thought, thus both his evils and his falsities, and condemn him, and there is nothing that gives them greater delight than to do this, for the very delight of their life consists therein. But through angels the Lord guards the man, and restrains the evil spirits and genii

from ranging beyond bounds and inundating the man beyond what he is able to bear.

(742) That by “sons” are signified truths, by “wife” goods, and by “sons’ wives” truths conjoined with goods, has been explained before at the eighteenth verse of the preceding chapter, where the same words occur. By truths and goods (though here called “sons” and “wives”) are meant those things which were in the man called “Noah” and by means of which he was protected. Such is the most ancient style of the Word, connected in the manner of history, but involving heavenly arcana.

(743) Verses 8, 9. Of the clean beast, and of the beast that is not clean, and of the fowl, and of everything that creepeth upon the ground, there went in two and two, to Noah into the ark, male and female, as God had commanded Noah. By “the clean beast” affections of good are signified as before; by “the beast that is not clean” cupidities; by “the fowl” in general, thoughts; by “everything that creepeth upon the ground” the sensuous part and its every pleasure; “two and two” signify things corresponding; that they “went into the ark” signifies that they were protected; “male and female” signify as before truth and good; “as God commanded Noah” signifies that so it came to pass.

(744) That affections of good are signified by “the clean beast” has been stated and explained before, at the second verse of this chapter, and therefore need not be dwelt upon; as also that cupidities, that is, evil affections, are signified by “the beast not clean.”

(745) That by the “fowl” or “bird” in general are signified thoughts, may be seen from what has been said before concerning birds-that they signify things of the understanding, or things rational. But there they were called “fowls of the heavens” and here only “the fowl;” and therefore they signify thoughts in general. For there are many kinds of birds, both clean and unclean, which are distinguished in the fourteenth verse into the “fowl” the “flying thing” and the “winged thing.” The clean birds are thoughts of truth; the unclean are false thoughts; concerning which, of the Lord’s Divine mercy hereafter.

(746) Everything that creepeth upon the ground. That this signifies the sensuous part and its every pleasure, has also been said and shown before. The most ancient people compared and likened the sensuous things of man and his pleasures to reptiles and creeping things, and even called them so, because they are the outermost things, and as it were creep on the surface of a man, and must not be permitted to raise themselves higher.

(747) That “two and two” signify things that correspond, anyone may see from their being pairs; they cannot be pairs unless they correspond to each other, as do goods and truths, and evils and falsities. For there is in all things a semblance of a marriage, or a coupling, as of truths with goods, and of evils with falsities, because there is a marriage of the understanding with the will, or of the things of the understanding with those of the will. And indeed everything has its marriage or its coupling, without which it could not possibly subsist.

(748) That their “going into the ark” signifies that they were protected, was stated before at the seventh verse, where it is said concerning Noah and his sons and their wives.

(749) That “male and female” signify truth and good, may be seen from what has been said before, at verses 2 and 3 of this chapter, where “male and female” are predicated of fowls, and “man and wife” of beasts. The reason was also then stated, namely, that there is a marriage of the things of the will with those of the understanding, and not so much of the things of the understanding, in themselves regarded, with those of the will. The former are related as man and wife, the latter as male and female. And because the subject here, as before said, is the temptation of that man as to the things of his understanding, it is said “male and female” and there is meant a combat or temptation as to the things of the understanding.

(750) As God commanded Noah. That this signifies that so it came to pass, has been shown at verse 22 of the preceding chapter, and in this chapter at verse 5.

(751) As the subject here treated of is the temptation of the man of the new church called “Noah” and as few if any know the nature of temptations (because at this day there are few who undergo such temptations, and those who do undergo them know not but that it is something inherent in themselves which thus suffers), the subject shall be briefly explained. There are evil spirits who as before said in times of temptation call up a man’s falsities and evils, and in fact call forth from his memory whatever he has thought and

done from his infancy. Evil spirits do this with a skill and a malignity so great as to be indescribable. But the angels with the man draw out his goods and truths, and thus defend him. This combat is what is felt and perceived by the man, causing the pain and remorse of conscience. [2] There are two kinds of temptations, one as to things of the understanding, the other as to those of the will. When a man is tempted as to things of the understanding, the evil spirits call up only the evil things he has been guilty of (here signified by the "unclean beasts"), and accuse and condemn him; they do indeed also call up his good deeds (here signified by the "clean beasts"), but pervert them in a thousand ways. At the same time they call up what he has thought (here signified by the "fowl"), and such things also as are signified by "everything that creepeth upon the ground." [3] But this temptation is light, and is perceived only by the recalling of such things to mind and a certain anxiety therefrom. But when a man is tempted as to the things of the will, his thoughts and doings are not so much called up, but there are evil genii (as evil spirits of this kind may be called) who inflame him with their cupidities and foul loves with which he also is imbued, and thus combat by means of the man's cupidities themselves, which they do so maliciously and secretly that it could not be believed to be from them. For in a moment they infuse themselves into the life of his cupidities, and almost instantly invert and change an affection of good and truth into an affection of evil and falsity, so that the man cannot possibly know but that it is done of his own self, and comes forth of his own will. This temptation is most severe, and is perceived as an inward pain and tormenting fire. Of this more will be said hereafter. That such is the case has been given me to perceive and know by manifold experience; and also when and how the evil spirits or genii were flowing in and inundating, and who and whence they were; concerning which experiences, of the Lord’s Divine mercy special and particular mention will be made hereafter.

(752) Verse 10. And it came to pass after the seven days that the waters of the flood were upon the earth. This signifies, as before, the beginning of temptation.

(753) That by “seven days” is signified the beginning of temptation was shown above at the fourth verse; and it has reference to what has gone before, namely, that this temptation, which was of the things of his understanding, was the beginning of temptation, or the first temptation; and it is the conclusion thus expressed. And because this first temptation was as to things of the understanding, it is described by the “waters of the flood” as above at the seventh verse, and by the “flood of waters” at the sixth verse, which properly signify such temptation, as was there shown.

(754) Verse 11. In the six-hundredth year of Noah’s life, in the second month, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up, and the cataracts of heaven were opened. By “the six hundredth year, the second month, and the seventeenth day” is signified the second state of temptation; “all the fountains of the great deep were broken up” signifies the

extreme of temptation as to the things of the will; "the cataracts of heaven were opened" signifies the extreme of temptation as to the things of the understanding.

(755) That by "the six hundredth year, the second month, and seventeenth day" is signified the second state of temptation, follows from what has hitherto been said; for from the sixth verse to this eleventh verse the first state of temptation is treated of, which was temptation as to things of his understanding. And that now the second state is treated of, namely, as to things of the will, is the reason why his age is told again. It was said before that he was "a son of six hundred years" and here that the flood came "in the six-hundredth year of his life, in the second month, and in the seventeenth day." No one could suppose that by the years of Noah's age, of which the years, months, and days are specified, a state of temptation as to things of the will is meant. But as has been said, such was the manner of speech and of writing among the most ancient people; and especially were they delighted in being able to specify times and names, and thereby construct a narrative similar to actual history; and in this consisted their wisdom. [2] Now it has been shown above, at verse 6, that the "six hundred years" signify nothing else than the first state of temptation, and so do the "six hundred years" here; but in order that the second state of temptation might be signified, "months" and "days" are added; and indeed two months or "in the second month" which signifies combat itself, as is evident from the signification of the number "two" in the second verse of this chapter, where it is shown that it signifies the

same as "six" that is, labor and combat, and also dispersion. But the number "seventeen" signifies both the beginning of temptation and the end of temptation, because it is composed of the numbers seven and ten. When this number signifies the beginning of temptation, it involves the days up to seven, or a week of seven days; and that this signifies the beginning of temptation has been shown above, at the fourth verse of this chapter. But when it signifies the end of temptation (as at verse 4 of chapter 8), then "seven" is a holy number; to which "ten" (which signifies remains) is adjoined, for without remains man cannot be regenerated. [3] That the number "seventeen" signifies the beginning of temptation, is evident in Jeremiah, when that prophet was commanded to buy a field from Hanamel his uncle's son, which was in Anathoth; and he weighed him the money, seventeen shekels of silver (Jer. 32:9). That this number also signifies the Babylonish captivity, which represents the temptation of the faithful and the devastation of the unfaithful, and so the beginning of temptation and at the same time the end of temptation, or liberation, is evident from what follows in the same chapter-the captivity in the thirty-sixth verse, and the liberation in the thirty-seventh and following verses. No such number would have appeared in the prophecy if it had not, like all the other words, involved a hidden meaning. [4] That "seventeen" signifies the beginning of temptation, is also evident from the age of Joseph, who was a "son of seventeen years" when he was sent to his brothers and sold into Egypt (Gen. 37:2). His being sold into Egypt has a similar signification, as of the Lord's Divine mercy will be shown in the explication of that chapter. There the historical events are representative, which actually took place as described; but here significative historical incidents are composed, which did not take place as described in the sense of the letter. And yet the actual events involve arcana of heaven, in fact every word of them does so, exactly as do these made-up histories. It cannot but appear strange that this is so, because where any historical fact or statement is presented, the mind is held in the letter and cannot release itself from it, and so thinks that nothing else is signified and represented. [5] But that there is an internal sense in which the life of the Word resides (and not in the letter, which without the internal sense is dead), must be evident to every intelligent man. Without the internal sense how does any historical statement in the Word differ from history as told by any profane writer? And then of what use would it be to know the age of Noah, and the month and day when the flood took place, if it did not involve a heavenly arcanum? And who cannot see that this saying: "all the fountains of the great deep were broken up, and the cataracts of heaven were opened" is a prophetical one? Not to mention other like considerations.

(756) That "all the fountains of the great deep were broken up" signifies the extreme of temptation as to things of the will, is evident from what has been said just above respecting temptations, that they are of two kinds, one as to things of the understanding, the other as to things of the will, and that the latter relatively to the former are severe;

and it is evident likewise from the fact that up to this point temptation as to things of the understanding has been treated of. The same is evident from the signification of the “deep” namely, cupidities and the falsities thence derived (as before at n. 18), and it is evident also from the following passages in the Word. In Ezekiel: Thus saith the Lord Jehovih, When I shall make thee a desolate city, like the cities that are not inhabited, when I shall bring up the deep upon thee, and many waters shall cover thee (Ezek. 26:19), where the “deep” and “many waters” denote the extreme of temptation. In Jonah: The waters compassed me about, even to the soul; the deep was round about me (Jonah 2:5), where likewise the “waters” and the “deep” denote the extreme of temptation. In David: Deep calleth unto deep at the noise of Thy water-spouts; all Thy breakers and all Thy waves are over me (Ps. 42:7), where also the “deep” manifestly denotes the extreme of temptation Again: He rebuked the Red Sea also, and it was dried up; and He made them go through the deeps as in the wilderness, and He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy, and the waters covered their adversaries (Ps. 111:9-11), where the “deep” denotes the temptations in the wilderness. [2] In ancient times, hell was meant by the “deep;” and phantasies and persuasions of falsity were likened to waters and rivers, as also to a smoke out of the deep. And the hells of some appear so, that is, as deeps and as seas; concerning which, of the Lord’s Divine mercy hereafter. From those hells come the evil spirits that devastate, and also those that tempt man; and their phantasies that they pour in, and the cupidities with which they inflame a man, are as inundations and exhalations therefrom. For as before said, through evil spirits man is conjoined with hell, and through angels with heaven. And therefore when it is said that "all the fountains of the deep were broken up" such things are signified. That hell is called the " deep" and that the foul emanations therefrom are called "rivers" is evident in Ezekiel: Thus saith the Lord Jehovah, In the day when he went down into hell I caused a mourning, I covered the deep above him, and I restrained the rivers thereof, and the great waters were stayed (Ezek. 31:15). Hell is also called the "deep" or "abyss" in John (Rev. 9:1-2, 11; 11:7; 17:8; 20:1, 3).

(757) The cataracts of heaven were opened. That this signifies the extreme of temptation as to things of the understanding, is also evident from the above. Temptation as to things of the will, or as to cupidities, can by no means be separated from temptation as to things of the understanding; for if separated there would not be any temptation, but an inundation, such as there is with those who live in the fires of cupidities, in which they, like infernal spirits, feel the delights of their life. They are called the "cataracts of heaven" from the inundation of falsities or reasonings; concerning which also in Isaiah: He who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the cataracts from on high are opened, and the foundations of the earth do shake (Isa. 24:18).

(758) Verse 12. And the rain was upon the earth forty days and forty nights. This signifies that the temptation continued. “Rain” is temptation; “forty days and forty nights” denotes its duration.

(759) That the “rain” here is temptation is evident from what has been said and shown above, concerning a “flood” and an “inundation;” and also from the signification of the “fountains of the deep were broken up” and the “cataracts of heaven were opened” as being temptations.

(760) That the “forty days and forty nights” signify its duration, was shown above, at verse 4. By “forty” as before said, is signified every duration of temptation, whether greater or less, and indeed severe temptation, which is of the things of the will. For by continual pleasures, and by the loves of self and of the world, consequently by the cupidities that are the connected activities of these loves, man has acquired a life for himself of such a kind that it is nothing but a life of such things. This life cannot possibly accord with heavenly life; for no one can love worldly and heavenly things at the same time, seeing that to love worldly things is to look downward, and to love heavenly things is to look upward. Much less can anyone love himself and at the same time the neighbor, and still less the Lord. He who loves himself, hates all who do not render him service; so that the man who loves himself is very far from heavenly love and charity, which is to love the neighbor more than one’s self, and the Lord above all things. From this it is evident how far removed the life of man is from heavenly life, and therefore he is regenerated by the Lord through

temptations, and is bent so as to bring him into agreement. This is why such temptation is severe, for it touches a man’s very life, assailing, destroying, and transforming it, and is therefore described by the words: “the fountains of the deep were broken up, and the cataracts of heaven were opened.”

(761) That spiritual temptation in man is a combat of the evil spirits with the angels who are with him, and that this combat is commonly felt in his conscience, has been stated before, and concerning this combat it should also be known that angels continually protect man and avert the evils which evil spirits endeavor to do to him. They even protect what is false and evil in a man, for they know very well whence his falsities and evils come, namely, from evil spirits and genii. Man does not produce anything false and evil from himself, but it is the evil spirits with him who produce it, and at the same time make the man believe that he does it of himself. Such is their malignity. And what is more, at the moment when they are infusing and compelling this belief, they accuse and condemn him, as I can confirm from many experiences. The man who has not faith in the Lord cannot be enlightened so as not to believe that he does evil of himself, and he therefore appropriates the evil to himself, and becomes like the evil spirits that are with him. Such is the case with man. As the angels know this, in the temptations of regeneration they protect also the falsities and evils of a man, for otherwise he would succumb. For there is nothing in a man but evil and the falsity thence

derived, so that he is a mere assemblage and compound of evils and their falsities.

(762) But spiritual temptations are little known at this day. Nor are they permitted to such a degree as formerly, because man is not in the truth of faith, and would therefore succumb. In place of these temptations there are others, such as misfortunes, griefs, and anxieties, arising from natural and bodily causes, and also sicknesses and diseases of the body, which in a measure subdue and break up the life of a man’s pleasures and cupidities, and determine and uplift his thoughts to interior and religious subjects. But these are not spiritual temptations, which are experienced by those only who have received from the Lord a conscience of truth and good. Conscience is itself the plane of temptations, wherein they operate.

(763) Thus far temptations have been treated of; and now follows the end or purpose of the temptation, which was that a new church might arise.

(764) Verse 13. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah’s wife, and the three wives of his sons with them, into the ark. That they “entered into the ark” signifies here as before that they were saved; “Noah” signifies what was of the church; “Shem, Ham, and Japheth” what was of the churches that were thence derived; “the sons of Noah” signify doctrinal things; “the three wives of his sons with them” signify the churches themselves that were thence derived.

(765) Thus far the temptation of the man of the church called “Noah” has been treated of: first, his temptation as to things of the understanding, which are truths of faith (verses 6 to 10); and then his temptation as to things of the will, which have regard to the goods of charity (verses 11, 12). The end or purpose of the temptations was that a man of the church or a new church might be born again by their means; seeing that the Most Ancient Church had perished. This church called “Noah” was as before said of a different character from that of the Most Ancient Church; that is to say, it was spiritual, the characteristic of which is that man is born again by means of doctrinal matters of faith, after the implantation of which a conscience is insinuated into him, lest he should act against the truth and good of faith; and in this way he is endowed with charity, which governs the conscience from which he is thus beginning to act. From this it is evident what a spiritual man is; that he is not one who believes faith without charity to be saving, but one who makes charity the essential of faith, and acts from it. That such a man or such a church might arise, was the end in view, and therefore that church itself is now treated of. That the church is now treated of is evident also from the repetition as it were of the same matter; for it is said here: “in the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah’s wife, and the three wives of his sons with them, into the ark;” and likewise above in verse 7, but in these words: “and Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark.” But now, because the church is treated

of, the sons are named, “Shem, Ham, and Japheth” who when thus named signify the man of the church, but when called “sons” without names, signify truths of faith. Besides, that which was said in verses 8 and 9 about the beasts and the fowls that went into the ark is repeated again, in verses 14 to 16, but here with a difference accordant with and applicable to the subject of the church.

(767) They entered into the ark. That this signifies that they were saved (namely, the man of the church, who was “Noah” and the other churches descending and derived from him which are here spoken of), is evident from what has been said before about “entering into the ark.”

(768) That by “Noah” is signified what was of the church, and by “Shem, Ham, and Japheth” what pertained to the churches that were derived therefrom, is evident from the fact that here they were not called merely his “sons” as before in the seventh verse, but are called by their names. When thus named they signify the man of the church. The man of the church is not merely the church itself, but is everything that belongs to the church. It is a general term comprehending whatever is of the church, as was said before of the Most Ancient Church, which was called “Man” and likewise of the other churches that were named. Thus by “Noah” and by “Shem, Ham, and Japheth” is signified whatever is of the church and of the churches that were derived from it, in one complex. [2] Such is the style and manner of speaking in the Word. Thus where “Judah” is named, in the Prophets, the celestial church is mostly signified, or whatever is of that church; where “Israel” is

named, the spiritual church is mostly signified, or whatever is of that church; where “Jacob” is named, the external church is signified; for with every man of the church there is an internal and an external of the church, the internal being where the true church is, and the external being what is derived therefrom, and this latter is “Jacob.” [3] But the case is different when the men are not named. The reason why this is so is that when named they refer representatively to the kingdom of the Lord. The Lord is the only Man, and is the all of His kingdom; and as the church is His kingdom on earth, the Lord alone is the all of the church. The all of the church is love or charity; and therefore a man (or what is the same, one called by name), signifies love or charity, that is, the all of the church; and then his “wife” signifies simply the church thence derived. So it is here. But what kind of churches are signified by “Shem, Ham, and Japheth” will of the Lord’s Divine mercy be stated hereafter.

(769) That by the “sons of Noah” are signified doctrinal things, is evident from the signification of “sons” as shown before; for there can be no church without doctrinal things. And therefore they are not only named, but it is also added that they are his “sons.”

(770) That by Noah’s “wife” is signified the church itself, and by the “three wives of his sons with them” the churches themselves that were derived from that church, is evident from what has been said before, namely, that when the man of the church is named, the all of the church is meant, or, as it is termed, the head of the church; and then his “wife” is

the church itself, as shown before (n. 252, 253). It is otherwise when "man and wife" or "male and female" are named in the Word, for then by "man" and "male" are signified the things of the understanding, or the truths of faith; and by "wife" and "female" the things of the will, or the goods of faith.

(771) As every expression in the Word is from the Lord, and therefore has what is Divine within it, it is evident that there is no word, nor even an iota, that does not signify and involve something. And so it is here, when it is said "three wives" and the wives "of his sons" and also "with them." But what the particulars involve it would take too long to explain. It is sufficient to give only a general idea of their most general import.

(772) Verses 14, 15. They, and every wild animal after its kind, and every beast after its kind, and every creeping thing that creepeth upon the earth after its kind; and every fowl after its kind, every flying thing, every winged thing. And they went in unto Noah into the ark, two and two, of all flesh wherein is the breath of lives. By "they" is signified the man of the church in general; by "every wild animal after its kind" is signified every spiritual good; by "every beast after its kind" every natural good; by "every creeping thing that creepeth upon the earth after its kind" every sensuous and corporeal good; by "fowl after its kind" every spiritual truth; by "flying thing" natural truth; by "winged thing" sensuous truth. That "they went in unto Noah into the ark" signifies as before that they were saved; "two and two" signifies as before, pairs; "of all flesh wherein is the breath

of lives" signifies a new creature, or that they received new life from the Lord.

(773) That by "they" is signified the man of the church in general, or all that was of that church, is evident from its referring to those who were named just before, that is, to Noah, Shem, Ham, and Japheth, who, although they are four, yet together constitute a one. In "Noah" by whom the Ancient Church in general is meant, are contained, as in a parent or seed, the churches that were derived from that church; and for this reason by "they" is signified the Ancient Church. All those churches which were called "Shem, Ham, and Japheth" together constitute the church which is called the Ancient Church.

(774) That by the "wild animal after its kind" is signified every spiritual good, and by "beast after its kind" every natural good, and by "creeping thing that creepeth upon the earth" every sensuous and corporeal good, has been stated and shown before (n. 45, 46, 142, 143, 246). At first view it may appear as if it could not be that the "wild animal" signifies spiritual good; yet that this is the true signification appears from the series of expressions, in that mention is first made of "they" meaning the man of the church; next of "wild animal;" then of "beast;" and lastly of "creeping thing." So that "wild animal" involves what is of higher worth and excellence than "beast" the reason of which is that in the Hebrew language the expression "wild animal" means also an animal in which there is a living soul. And so it does not here mean every wild animal, but every animal in which there is a living soul, for it is the same

word. That by “animals” “beasts” and “creeping things that creep upon the earth” are signified things pertaining to the will, has been stated and shown before, and will be further shown in what presently follows, where birds will be spoken of.

(775) It is said of each “after its kind” because there are genera and species of all goods, both spiritual and natural, and also of the derivative sensuous and corporeal goods. So many genera are there of spiritual goods, and so many genera likewise of spiritual truths, that they cannot be numbered; still less can the species of the genera. In heaven all goods and truths, celestial and spiritual, are so distinct in their genera, and these in their species, that there is not the least of them which is not most distinct; and so innumerable are they, that the specific differences may be said to be unlimited. From this it may be seen how poor and almost nonexistent is human wisdom, which scarcely knows that there is such a thing as spiritual good or spiritual truth, much less what it is. From celestial and spiritual goods and their derivative truths, issue and descend natural goods and truths. For there is never any natural good and truth that does not spring from spiritual good, and this from celestial, and also subsist from the same. If the spiritual should withdraw from the natural, the natural would be nothing. The origin of all things [rerum] is in this wise: all things, both in general and in particular, are from the Lord; from Him is the celestial; from Him through the celestial comes forth the spiritual; through the spiritual the natural; through the natural the corporeal and the

sensuous. And as they all come forth from the Lord in this way, so also do they subsist from Him, for, as is well known, subsistence is a perpetual coming into existence. They who have a different conception of the coming into existence and rise of things, like those who worship nature and deduce from her the origins of things, are in principles so deadly that the phantasies of the wild beasts of the forest may be called far more sane. Such are very many who appear to themselves to excel others in wisdom.

(776) That "every fowl after its kind" signifies every spiritual truth, "flying thing" natural truth, and "winged thing" sensuous truth, is evident from what has been stated and shown before concerning "birds" (as at n. 40). The most ancient people likened man's thoughts to birds, because relatively to the things of the will, thoughts are like birds. As mention is made here of "fowl" "flying thing" and "winged thing" and of these in succession, like things intellectual, rational, and sensuous in man, in order that no one may doubt that they signify these things, some passages from the Word may be adduced in confirmation, from which it will also be plain that "beasts" signify such things as have been stated. [2] Thus in David: Thou madest him to have dominion over the works of Thy hands: Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the fields, the fowl of the heaven, and the fish of the sea (Ps. 8:6-8). This is said of the Lord, whose dominion over man, and over the things pertaining to man, is thus described. Otherwise what would be the dominion over "beasts" and "fowls?" Again: Fruitful trees and all

cedars, the wild animal and every beast, creeping things and flying fowl, let them praise the name of Jehovah (Ps. 148:9-10, 13). The “fruitful tree” denotes the celestial man; the “cedar” the spiritual man. The “wild animal” and “beast” and “creeping thing” are their goods, as in the history before us; the “flying fowl” is their truths; from all of which they can “praise the name of Jehovah.” By no means can the wild animal, the beast, the creeping thing, and the bird do this. In profane writings such things may be said by hyperbolism, but there are no hyperbolisms in the Word of the Lord, but things significative and representative. [3] In Ezekiel: The fishes of the sea, and the fowls of the heaven, and the wild animal of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence (Ezek. 38:20). That such things are here signified by “beasts” and “fowls” is very manifest; for how would it be to the glory of Jehovah if fishes, birds, and beasts should shake? Can anyone suppose that such sayings would be holy if they did not involve holy things? In Jeremiah: I beheld, and lo there was no man, and all the birds of the heavens were fled (Jer. 4:25), denoting all good and truth; “man” also denotes here the good of love. Again: They are burned up, so that none passeth through, neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled, they are gone (Jer. 9:10), denoting in like manner that all truth and good have departed. [4] And again: How long shall the land mourn, and the herb of every field wither? for the wickedness of them that dwell therein the beasts are consumed and the birds, because they said, He shall not see our latter end (Jer. 12:4). Here the "beasts" denote goods, and the "birds" truths, which perished. In Zephaniah: I will consume man and beast, I will consume the fowls of the heaven and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the face of the ground (Zeph. 1:3). Here "man and beast" denote the things which are of love and of its good; the "fowls of the heaven and the fishes of the sea" the things which are of the understanding, thus which are of truth. These are called "stumbling-blocks" because goods and truths are stumbling-blocks to the wicked, but not beasts and birds; and they are also plainly spoken of "man." In David: The trees of Jehovah are satisfied, the cedars of Lebanon which He hath planted, where the birds make their nests (Ps. 104:16-17). The "trees of Jehovah" and the "cedars of Lebanon" denote the spiritual man; the "birds" his rational or natural truths, which are as "nests." [5] It was moreover a common form of expression that "birds would make their nests in the branches" signifying truths, as in Ezekiel: In the mountain of the height of Israel will I plant it, and it shall lift up its bough, and bear fruit, and be a goodly cedar; and under it shall dwell every bird of every wing; in the shadow of the branches thereof shall they dwell (Ezek. 17:23), denoting the Church of the Gentiles, which was spiritual. This is "the goodly cedar;" the "bird of every wing" denotes truths of every kind. Again: All the birds of the heavens made their nests in his boughs, and under his branches all the wild animals of the field brought forth, and under his shadow dwelt all great nations (Ezek. 31:6). This is said of Asshur, which is the spiritual church and is called a “cedar;” the “ birds of the heavens” denote its truths; the “beasts” its goods. In Daniel: The leaves thereof were fair, and the fruit thereof much, and it was meat for all; the beasts of the field had shadow under it, and the fowls of heaven dwelt in the branches thereof (Dan. 4:12, 21). Here the “beasts” denote goods, the “fowls of the heavens” truths, as must be evident to everyone; for otherwise of what concern is it that the bird and the beasts dwelt there? And it is the same with what the Lord says: The kingdom of God is like unto a grain of mustard seed, which a man took and cast into his garden, and it grew, and became a tree, and the birds of the heaven lodged in the branches thereof (Luke 13:19; Matt. 13:31, 32; Mark 4:31, 32).

(777) It is now evident that the “fowl” signifies spiritual truth, the “flying thing” natural truth, and the “winged thing” sensuous truth; and that truths are distinguished in this way. Sensuous truths, which are those of the sight and hearing, are called “winged things” because they are outermost; and such is the signification of “wing” as applied to other things also.

(778) Now as the “fowls of the heavens” signify truths of the understanding, and thus thoughts, they also signify their opposites, such as phantasies or falsities, which being of man’s thought are also called “fowls” as for example when it is said that the wicked “shall be given for meat to the fowls of heaven and to the wild beasts” meaning phantasies and cupidities (Isa. 18:6; Jer. 7:33, 16:4, 19:7,

34:20; Ezek. 29:5, 39:4). The Lord himself also compares fantasies and false persuasions to “fowls” where He says: The seed that fell by the wayside was trodden under foot, and the fowls of heaven came and devoured it (Matt. 13:4; Luke 8:5; Mark 4:4, 15), where the “fowls of heaven” are nothing else than falsities.

(779) And they went in unto Noah into the ark. That this signifies that they were saved, has been already shown. That “two and two” signify pairs, and what they are, may be seen at Gen. 6:19.

(780) Of all flesh wherein is the breath of lives. That this signifies a new creature, or that they received new life from the Lord, is evident from the signification of “flesh” as being in general all mankind, and specifically the corporeal man, as before said and shown. Hence “flesh wherein is the breath of lives” signifies a regenerated man, for in his Own there is the Lord’s life, which is the life of charity and faith. Every man is only “flesh;” but when the life of charity and faith is breathed into him by the Lord, the flesh is made alive, and becomes spiritual and celestial, and is called a “new creature” (Mark 16:15), from having been created anew.

(781) Verse 16. And they that went in, went in male and female of all flesh, as God had commanded him; and Jehovah shut after him. “They that went in” signifies the things that were with the man of the church; “went in male and female of all flesh” signifies that there were with him truths and goods of every kind; “as God had commanded” signifies for the reception of which he had been prepared;

“and Jehovah shut after him” signifies that man no longer had such communication with heaven as had the man of the celestial church.

(782) Thus far, down to verse 11, the church has been described as having been preserved in those who were called “Noah.” The state of the church then follows, which is described, and first in this passage, as already explained. Then is described the quality of this state of the church. The single verses and even single words involve peculiarities of its state. And because the state of the church is now treated of, what was said just before is repeated, being said twice; here, in the words “and they that went in, went in male and female of all flesh;” while in the verse just preceding it is said, “and they went in unto Noah into the ark, two and two, of all flesh.” This repetition in the Word signifies that another state is treated of. Otherwise, as anyone may comprehend, it would be an entirely useless repetition.

(783) That “they that went in” signifies the things that were with the man of the church, is therefore evident; and it also follows that “went in male and female, of all flesh” signifies that there were with him goods and truths of every kind, for it has been stated and shown several times before that the “male” and the “female” signify truths and goods. “As God commanded him.” That this signifies that he had been prepared to receive them, has also been mentioned below. With the Lord, to “command” is to prepare and do.

(784) And Jehovah shut after him. That this signifies that man no longer had such communication with heaven as had the man of the celestial church, appears from the following

statement of the case. The state of the Most Ancient Church was such that they had internal communication with heaven, and so through heaven with the Lord. They were in love to the Lord. Those who are in love to the Lord are like angels, with the difference only that they are clothed with a body. Their interiors were uncovered, and were opened even from the Lord. But this new church was different. They were not in love to the Lord, but in faith, and through faith were in charity toward the neighbor. Such cannot have internal communication, like the most ancient man, but external. But the nature of internal and of external communication it would take too long to explain. Every man, even the wicked, has communication with heaven, through the angels with him (but with a difference as to degree, that is, nearer or more remote), for otherwise man could not exist. The degrees of this communication are without limit. A spiritual man cannot possibly have such communication as can the celestial man, for the reason that the Lord is in love, and not so much in faith. And this is what is signified by "Jehovah shut after him." [2] And since those times heaven has never been open in the way it was to the man of the Most Ancient Church. It is true that many afterwards spoke with spirits and angels: as Moses, Aaron, and others, but in an entirely different way, concerning which, of the Lord's Divine mercy hereafter. The reason why heaven was closed is deeply hidden, and why it is so closed at this day that man does not even know that there are spirits, still less that there are angels, with him, and supposes himself to be entirely alone when without companions in the world, and when he is thinking by himself. And yet he is continually in the company of spirits, who observe and perceive what the man is thinking, and what he intends and devises, as fully and plainly as if it were manifest before all in the world. This the man is ignorant of, so closed to him is heaven, and yet it is most true. The reason is that if heaven were not so closed to him while he is in no faith, still less in the truth of faith, and still less in charity, it would be most perilous to him. This is also signified by the words: Jehovah God drove out the man, and He placed at the east of the Garden of Eden the cherubim, and the flame of a sword that turned itself to keep the way of the tree of lives (Gen. 3:24; see also what is said in n. 301-303).

(785) Verses 17, 18. And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lifted up from off the earth; and the waters were strengthened, and increased greatly upon the earth; and the ark went upon the face of the waters. By “forty days” is signified the duration of the church called “Noah;” by “the flood” falsities which still inundated it; that “the waters increased and bare up the ark, and it was lifted up from off the earth” signifies that such was its fluctuation; “the waters were strengthened and increased greatly upon the earth, and the ark went upon the face of the waters” signifies that its fluctuations thus increased in frequency and strength.

(786) That by “forty days” is signified the duration of the church called “Noah” was shown above (at verse 4). Here it

is “forty days” there “forty days and forty nights;” because in that place the duration of temptation was signified, in which the “nights” are anxieties.

(787) That by the “flood” are signified falsities which still inundated the church, also follows from what was shown above; for a “flood” or “inundation” is nothing else than an inundation of falsities. Before (at verse 6), the “flood of waters” signified temptation, as was there shown; which also is an inundation of falsities that evil spirits then excite in man. The case is the same here, but without temptation, and therefore it is said here simply the “flood” not the “flood of waters.”

(788) The waters increased and bare up the ark, and it was lifted up from off the earth. That this signifies that such was its fluctuation, and that “the waters were strengthened and increased greatly upon the earth, and the ark went upon the face of the waters” signifies that its fluctuations thus increased in frequency and strength, cannot be evident unless there be first explained what was the state of this church which is called “Noah.” “Noah” was not the Ancient Church itself, but was as the parent or seed of that church, as before said. “Noah” together with “Shem, Ham, and Japheth” constituted the Ancient Church, which immediately succeeded the Most Ancient. Every man of the church called “Noah” was of the posterity of the Most Ancient Church, and with respect to hereditary evil was therefore in a state nearly like that of the rest of the posterity, which perished; and those who were in such a state could not be regenerated and made spiritual as could

those who did not derive such quality by inheritance. What their hereditary quality was, has been stated above (n. 310). [2] For example (that the matter may be more clearly understood); they who, like the Jews, are of the seed of Jacob, cannot so well be regenerated as can the Gentiles, for they have an inherent opposition to faith, not only from principles imbibed from infancy and afterwards confirmed, but from hereditary disposition also. That this inheres also from hereditary disposition, may in some measure be evident from their being of a different genius, of different manners, and also of different features, from other men, whereby they are distinguishable from others; and these characteristics they have from inheritance. And it is the same with the interior qualities, for manners and features are types of the interiors. Therefore converted Jews fluctuate more than others between truth and falsity. It was the same with the first men of the Ancient Church, who were called "Noah" because they were of the race and seed of the most ancient men. These are the fluctuations described here, and also in what follows: that Noah was a husbandman and planted a vineyard; and that he drank of the wine, and was drunken, and lay uncovered within his tent (Gen. 9:20-21). That they were few, was made evident from the fact that the man of that church was represented in the world of spirits as a tall and slender man, clothed in white, in a chamber of small dimensions. And yet it was they who preserved and had among them the doctrinal things of faith.

(789) The fluctuations of the man of this church are described here; first, by its being said that the "waters (that is, falsities) increased;" then, that they "bare up the ark" and that it was "lifted up from off the earth;" afterwards, that the "waters were strengthened, and increased greatly upon the and finally, that the "ark went upon the face of the waters." But to explain each degree of the fluctuation would be too prolix, and unnecessary. It is sufficient to know that they are here described. We will merely mention what is signified by the statement that the ark was lifted up from off the earth, and went upon the face of the waters. As no one can know this unless he is informed how man is withheld from evils and falsities, and as this is a hidden thing, it shall be briefly explained. Speaking generally, every man, even the regenerate, is such that if the Lord did not withhold him from evils and falsities he would cast himself headlong into hell. The very moment he is not withheld, he rushes headlong into it. This has been made known to me by experience, and was also represented by a horse (as before described, n. 187, 188). This withholding from evils and falsities is in effect a lifting up, so that evils and falsities are perceived below, and the man above. Concerning this elevation, of the Lord's Divine mercy hereafter. It is this elevation which is signified by the "ark being lifted up from off the earth, and going upon the face of the waters."

(790) That the "waters" here and in the following verses signify falsities, is evident from the passages of the Word adduced at the beginning of this chapter, and at verse 6, where a "flood" or inundation of waters is treated of. It is

there shown that inundations of waters signify desolations and temptations, which involve the same as falsities; for desolations and temptations are nothing else than inundations of falsities that are excited by evil spirits. That such “waters” signify falsities, is because in the Word “waters” in general signify what is spiritual, that is, what is of understanding, of reason, and of memory-knowledge [intellectuale, rationale, et scientificum]; and as they signify these they also signify their contraries, for every falsity is a something pertaining to memory-knowledge, and appears as a thing of reason and understanding, because it is of the thought. [2] That “waters” signify spiritual things, is evident from many passages in the Word; and that they also signify falsities, let the following passages, in addition to those already cited, serve for confirmation. In Isaiah: This people hath refused the waters of Shiloah that go softly; therefore behold the Lord bringeth up upon them the waters of the river, strong and many, and he shall go over all his banks (Isa. 8:6-7). The “waters that go softly” here denote things spiritual, “waters strong and many” falsities. Again: Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors upon the sea, and in vessels of papyrus upon the waters. Go, ye swift messengers, to a nation meted out and trodden down, whose land the rivers have spoiled (Isa. 18:1-2), denoting the falsities which are of the “land shadowing with wings.” [3] Again: When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee (Isa. 43:2). The “waters” and “rivers” denote difficulties, and also falsities. In Jeremiah: What hast thou to do with the way of Egypt, to drink the waters of Shihor? And what hast thou to do with the way of Assyria, to drink the waters of the river? (Isa. 2:18), where "waters" denote falsities from reasonings. Again: Who is this that riseth up as a river? as the rivers his waters are in commotion. Egypt riseth up as a river, and as the rivers his waters toss themselves; and he said, I will rise up, I will cover the earth, I will destroy the city and the inhabitants thereof (Isa. 46:7-8), where again "waters" denote falsities from reasonings. [4] In Ezekiel: Thus saith the Lord Jehovih, When I shall make thee a desolate city, like the cities that are not inhabited, when I shall bring up the deep upon thee, and the great waters shall cover thee, then will I bring thee down with them that descend into the pit (Ezek. 26:19-20). "Waters" here denote evils and the falsities therefrom. In Habakkuk: Thou didst tread the sea with thine horses, the mire of many waters (Hab. 3:15), where "waters" denote falsities. In John: And the serpent cast forth after the woman, out of his mouth, water as a river, that he might cause her to be carried away by the stream (Rev. 12:15-16). Here "waters" denote falsities and lies. In David: Send Thine hand from above, rescue me and deliver me out of great waters, out of the hand of the sons of the stranger, whose mouth speaketh a lie, and their right hand is a right hand of falsehood (Ps. 144:7-8). "Great waters" here manifestly denote falsities; the "sons of the stranger" also signify falsities.

(791) Thus far “Noah” has been treated of, or the regenerate men called “Noah” who were in the “ark” and were “lifted up above the waters.” The subject will now be those descendants of the Most Ancient Church who were under the waters, or were submerged by the waters.

(792) Verses 19, 20. And the waters were strengthened very exceedingly upon the earth, and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and covered the mountains. “And the waters were strengthened very exceedingly upon the earth” signifies that persuasions of falsity thus increased; “and all the high mountains that were under the whole heaven were covered” signifies that all goods of charity were extinguished; “fifteen cubits upward did the waters prevail, and covered the mountains” signifies that nothing of charity remained; “fifteen” signifies so few as to be scarcely any.

(793) The subject now treated of, up to the end of this chapter, is the antediluvians who perished, as is evident from the particulars of the description. They who are in the internal sense can know instantly, and indeed from a single word, what subject is treated of; and especially can they know this from the connection of several words. When a different subject is taken up, at once the words are different, or the same words stand in a different connection. The reason is that there are words peculiar to spiritual things, and words peculiar to celestial things; or, what is the same, there are words peculiar to matters of understanding, and others to matters of will. For example:

the word “desolation” is predicated of spiritual things, and “vastation” of celestial things; “city” is predicated of spiritual things, “mountain” of celestial things; and so on. The case is the same with the connective expressions. And (what cannot fail to be a matter of surprise) in the Hebrew language the words are very often distinguishable by their sound; for in those which belong to the spiritual class the first three vowels are usually dominant, and in words that are of the celestial class, the last two vowels. That in these verses a different subject is now treated of, appears also from the repetition already spoken of (in that it is here again said, as in the preceding verse, “and the waters were strengthened very exceedingly upon the earth”), and the same is evident also from what follows.

(794) And the waters were strengthened very exceedingly upon the earth. That this signifies that persuasions of falsity thus increased, is evident from what has been said and shown just above about “waters” namely, that the waters of a flood, or inundations, signify falsities. Here, because falsities or persuasions of what was false were still more increased, it is said that the “waters were strengthened very exceedingly” which in the original language is the superlative. Falsities are principles and persuasions of what is false, and that these had increased immensely among the antediluvians, is evident from all that has been said before concerning them. Persuasions immensely increase when men mingle truths with cupidities, or make them favor the loves of self and of the world; for then in a thousand ways they pervert them and force them into agreement. For who

that has imbibed or framed for himself a false principle does not confirm it by much that he has learned; and even from the Word? Is there any heresy that does not thus lay hold of things to confirm it? and even force, and in diverse ways explain and distort, things that are not in agreement, so that they may not disagree? [2] For example, he who adopts the principle that faith alone is saving, without the goods of charity; can he not weave a whole system of doctrine out of the Word? and this without in the least caring for, or considering, or even seeing, what the Lord says, that "the tree is known by its fruit" and that "every tree that bringeth not forth good fruit is hewn down and cast into the fire"? (Matt. 3:10, 7:16-20, 12:33). What is more pleasing than to live after the flesh, and yet be saved if only one knows what is true, though he does nothing of good? Every cupidity that a man favors forms the life of his will, and every principle or persuasion of falsity forms the life of his understanding. These lives make one when the truths or doctrinals of faith are immersed in cupidities. Every man thus forms for himself as it were a soul, and such after death does his life become. Nothing therefore is of more importance to a man than to know what is true. When he knows what is true, and knows it so well that it cannot be perverted, then it cannot be so much immersed in cupidities and have such deadly effect. What should a man have more at heart than his life to eternity? If in the life of the body he destroys his soul, does he not destroy it to eternity?

(795) All the high mountains that were under the whole heaven were covered. That this signifies that all the goods of charity were extinguished, is evident from the signification of mountains among the most ancient people. With them mountains signified the Lord, for the reason that they held their worship of Him on mountains, because these were the highest places on earth. Hence "mountains" signified celestial things (which also were called the "highest"), consequently love and charity, and thereby the goods of love and charity, which are celestial. And in the opposite sense those also are called "mountains" who are vainglorious; and therefore a "mountain" stands for the very love of self. The Most Ancient Church is also signified in the Word by "mountains" from these being elevated above the earth and nearer as it were to heaven, to the beginnings of things. [2] That "mountains" signify the Lord, and all things celestial from Him, or the goods of love and charity, is evident from the following passages in the Word, from which it is plain what they signify in particular cases, for all things in the Word, both in general and in particular, have a signification according to the subject to which they are applied. In David: The mountains shall bring peace, and the hills, in righteousness (Ps. 72:3). "Mountains" denote here love to the Lord; "hills" love toward the neighbor, such as was with the Most Ancient Church, which because of this character is also signified in the Word by "mountains" and "hills." In Ezekiel: In the mountain of My holiness, in the mountain of the height of Israel, saith the Lord Jehovih, there shall all the house of Israel serve Me, that whole land

(Ezek. 20:40). The “mountain of holiness” here denotes love to the Lord; the “mountain of the height of Israel” charity toward the neighbor. In Isaiah: It shall come to pass in the latter days that the mountain of the house of Jehovah shall be established in the top of the mountains, and shall be exalted above the hills (Isa. 2:2), where “mountains” denote the Lord, and thence all that is celestial. Again: In this mountain shall Jehovah Zebaoth make unto all peoples a feast of fat things, and He will take away in this mountain the face of the covering (Isa. 25:6-7). “Mountain” here denotes the Lord, and hence all that is celestial. [3] Again: And there shall be upon every lofty mountain, and upon every high hill, rivers, streams of waters (Isa. 23:25), where “mountains” denote goods of love; “hills” goods of charity, from which are truths of faith, which are the “rivers and streams of waters.” Again: Ye shall have a song, as in the night when a holy feast is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of Jehovah, to the rock of Israel (Isa. 30:29). The “mountain of Jehovah” here denotes the Lord with reference to the goods of love; the “Rock of Israel” the Lord with reference to the goods of charity. Again: Jehovah Zebaoth shall come down to fight upon Mount Zion and upon the hill thereof (Isa. 31:4). “Mount Zion” here and elsewhere in many places, denotes the Lord, and hence all that is celestial and which is love; and “hills” denote what is celestial of lower degree, which is charity. [4] Again: O Zion that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength (Isa.

40:9). To “go up into the high mountain and bring good tidings” is to worship the Lord from love and charity, which are inmost, and are therefore also called “highest” because what is inmost is called highest. Again: Let the inhabitants of the rock sing, let them shout from the top of the mountains (Isa. 42:11). The “inhabitants of the rock” denote those who are in charity; to “shout from the top of the mountains” is to worship the Lord from love. Again: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation (Isa. 52:7). To “bring good tidings upon the mountains” is likewise to preach the Lord from the doctrine of love and charity, and from these to worship Him. Again: The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands (Isa. 55:12); denoting worship of the Lord from love and charity, which are “the mountains and the hills;” and from the faith thence derived, which are the “trees of the field.” [5] Again: I will make all My mountains a way, and My highways shall be exalted (Isa. 49:11); where “mountains” denote love and charity; and “way” and “highways” the truths of faith thence derived, which are said to be “exalted” when they are from love and charity as their inmost. Again: He that putteth his trust in Me shall possess the land as a heritage, and shall inherit the mountain of My holiness (Isa. 57:13); denoting the Lord’s kingdom, wherein is nothing but love and charity. Again: I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains, and Mine elect shall possess it (Isa. 65:9). “Mountains” here denote the Lord’s kingdom and celestial goods; “Judah” the celestial church. And again: Thus saith the high and lofty One that inhabiteth eternity, whose name is holy, I dwell in the high and holy place (Isa. 57:15). “High” here denotes what is holy; and hence it is that on account of their height above the earth, mountains signify the Lord and His holy celestial things. And it was for this reason that the Lord promulgated the Law from Mount Sinai. Love and charity are also meant by the Lord, by “mountains” where, speaking of the consummation of the age, He says: Then let them that are in Judea flee into the mountains (Matt. 24:16; Luke 21:21; Mark 13:14), where “Judea” denotes the vastated church.

(796) As the Most Ancient Church held holy worship upon mountains, the Ancient Church did the same. And hence in all the representative churches of that time, and in all the nations too, the custom prevailed of sacrificing upon mountains and of building high places, as is evident from what is related of Abram (Gen. 12:1; 22:2); and of the Jews before the building of the temple (Deut. 27:4-7; Josh. 8:30; 1 Sam. 9:12-14, 19; 10:5; 1 Kings 3:2-4); of the nations (Deut. 12:2; 2 Kings 17:9-11); and of the idolatrous Jews (Isa. 57:7; 1 Kings 11:7; 14:23; 22:43; 2 Kings 12:3; 14:4; 15:3-4; 34-35; 16:4; 17:9-11; 21:5; 23:5, 8-9, 13, 15).

(797) From all this it is now evident what is signified by the “waters with which the mountains were covered” namely, persuasions of falsity, which extinguished all the good of charity.

(798) Fifteen cubits upward did the waters prevail, and covered the mountains. That this signifies that nothing of charity remained; and that “fifteen” signifies so few as to be scarcely any, is evident from the signification of the number “five” (of which above, chapter 6, verse 15), where it was shown that in the style of the Word, or in the internal sense, “five” signifies a few; and since the number “fifteen” is composed of five, signifying a few, and of ten, which signifies remains (as was shown above, chapter 6, verse 3), therefore “fifteen” signifies remains, which with this people were scarcely any. For so many were the persuasions of falsity that they extinguished every good. As for the remains with man, the fact was, as already said, that principles of falsity, and still more, persuasions of falsity, such as were with these antediluvians, had so entirely shut in and hidden away the remains that these could not be brought out, and if brought out they would forthwith have been falsified. For such is the life of persuasions that it not only rejects every truth and absorbs every falsity, but also perverts every truth that comes near.

(799) Verses 21, 22. And all flesh died that creepeth upon the earth, as to fowl, and as to beast, and as to wild animal, and as to every creeping thing that creepeth upon the earth; and every man; all in whose nostrils was the breathing of the breath of lives, of all that was in the dry land, died. “All flesh died that creepeth upon the earth” signifies that they who were of the last posterity of the Most Ancient Church became extinct; “as to fowl, and as to beast, and as to wild animal, and as to every creeping thing that

creepeth upon the earth" signifies their persuasions, wherein the "fowl" signifies affections of what is false, "beast" cupidities, "wild animal" pleasures, and "creeping thing" corporeal and earthly things. These in one complex are called "every man." "All in whose nostrils was the breathing of the breath of lives" signifies the men who were of the Most Ancient Church in whose nostrils was the "breathing of the breath of lives" that is, in whom was the life of love and of the derivative faith; "of all that was in the dry land" signifies those men in whom there was no longer such life; that they "died" signifies that they expired.

(800) And all flesh died that creepeth upon the earth. That this signifies that they who were of the last posterity of the Most Ancient Church became extinct, is evident from what follows, where they are described as to their persuasions and their cupidities. They are here first called "flesh that creepeth upon the earth" for the reason that they had become altogether sensuous and corporeal. Sensuous and corporeal things, as has been said, were likened by the most ancient men to creeping things; and therefore when "flesh moving upon the earth" is spoken of, such a man is signified as has become merely sensuous and corporeal. That "flesh" signifies all mankind in general, and specifically the corporeal man, has been said and shown before.

(801) From the description of these antediluvians as here given, it is evident what was the style of writing among the most ancient people, and thus what the prophetic style was. They are described here and up to the end of this chapter; in these verses they are described in respect to their

persuasions, and in verse 23 in respect to their cupidities; that is, they are first described in respect to the state of the things of their understanding, and then in respect to the state of the things of their will. And although with them there were in reality no things of understanding or of will, still the things contrary to them are so to be called; that is to say, such things as persuasions of falsity, which are by no means things of understanding, and yet are things of thought and reason; and also such things as cupidities, which are by no means things of will. The antediluvians are described, I say, first as to their false persuasions, and then as to their cupidities, which is the reason why the things contained in verse 21 are repeated in verse 23, but in a different order. Such also is the prophetic style. [2] The reason is that with man there are two lives: one, of the things of the understanding; the other, of the things of the will, and these lives are most distinct from each other. Man consists of both, and although at this day they are separated in man, nevertheless they flow one into the other, and for the most part unite. That they unite, and how they unite, can be established and made clear by many illustrations. Since man therefore consists of these two parts (the understanding and the will, of which the one flows into the other), when man is described in the Word, he is described with distinctiveness as to the one part and as to the other. This is the reason of the repetitions, and without them the description would be defective. And the case is the same with every other thing as it is here with the will and the understanding, for things are circumstanced exactly as are their subjects, seeing that they belong to their subjects because they come forth from their subjects; a thing separated from its subject, that is, from its substance, is no thing. And this is the reason why things are described in the Word in a similar way in respect to each constituent part, for in this way the description of each thing is full.

(802) That persuasions are here treated of, and cupidities in verse 23, may be known from the fact that in this verse "fowl" is first mentioned, and then "beast." For "fowl" signifies what is of the understanding, or of reason, and "beast" what is of the will. But when things belonging to cupidities are described, as in verse 23, "beast" is first mentioned, and then "fowl;" and this for the reason, as was said, that the one thus reciprocally flows into the other, and so the description of them is full.

(803) As to fowl, and as to beast, and as to wild animal, and as to every creeping thing that creepeth upon the earth. That these signify the persuasions of those in whom "fowl" signifies affections of what is false, "beast" cupidities, "wild animal" pleasures, and "creeping thing" things corporeal and earthly, is evident from what has been already shown respecting the signification of "fowls" and of "beasts" (concerning "fowls" in n. 40, and above at verses 14 and 15 of this chapter; concerning "beasts" also in the same place, and in n. 45, 46, 142, 143, and 246). As "fowls" signify things of understanding, of reason, and of memory-knowledge, they signify also the contraries of these, as what is of perverted reason, falsities, and affections of what is

false. The persuasions of the antediluvians are here fully described, namely, that there were in them affections of what is false, cupidities, pleasures, things corporeal and earthly. That all these are within persuasions, man is not aware, believing a principle or a persuasion of what is false to be but a simple thing, or one general thing; but he is much mistaken, for the case is very different. Every single affection of a man derives its existence and nature from things of his understanding and at the same time from those of his will, so that the whole man, both as to all things of his understanding and all things of his will, is in his every affection, and even in the most individual or least things of his affection. [2] This has been made evident to me by numerous experiences, as for example (to mention only one) that the quality of a spirit can be known in the other life from one single idea of his thought. Indeed angels have from the Lord the power of knowing at once, when they but look upon anyone, what his character is, nor is there any mistake. It is therefore evident that every single idea and every single affection of a man, even every least bit of his affection, is an image of him and a likeness of him, that is, there is present therein, nearly and remotely, something from all his understanding and from all his will. In this way then are described the direful persuasions of the antediluvians: that there were in them affections of what is false, and affections of what is evil, or cupidities, and also pleasures, and finally things corporeal and earthly. All these are within such persuasions; and not only in the persuasions in general, but also in the most individual or least things of the persuasions, in which things corporeal and earthly predominate. If man should know how much there is within one principle and one persuasion of what is false, he would shudder. It is a kind of image of hell. But if it be from innocence or from ignorance, the falsities therein are easily shaken off.

(804) It is added, "every man" by which is signified that these things were in that man. This is a general concluding clause which includes all that goes before. Such clauses are often added.

(805) All in whose nostrils was the breathing of the breath of lives. That this signifies the men who were of the Most Ancient Church in whose nostrils was the breathing of the breath of lives, that is, the life of love and of the derivative faith, is evident from what has been said before (n. 96, 97). Among the most ancient people, life was signified by the "breath in the nostrils" or by "breathing" which is the life of the body corresponding to spiritual things, as the motion of the heart is the life of the body corresponding to celestial things. [2] It is here said, "in whose nostrils was the breathing of the breath of lives" because the antediluvians are treated of, in whom by inheritance from their progenitors there was seed from the celestial, but extinct or suffocated. There is also a deeper meaning that lies hidden in these words, of which we have already spoken (n. 97), namely, that the man of the Most Ancient Church had internal respiration, and thus respiration concordant with and similar to that of angels, concerning which, of the Lord's Divine mercy hereafter. This respiration was varied

in accordance with all the states of the internal man. But in process of time it was changed in their posterity, until this last generation, wherein all that was angelic perished. Then they could no longer respire with the angelic heaven. This was the real cause of their extinction; and therefore it is now said that they “expired” and that they in whose nostrils was the breathing of the breath of lives, “died.” [3] After these times internal respiration ceased, and with it communication with heaven and thereby celestial perception, and external respiration succeeded. And because communication with heaven thus ceased, the men of the Ancient (or new) Church could no longer be celestial men like the Most Ancient, but were spiritual. But concerning these things, of the Lord’s Divine mercy hereafter.

(806) Of all that was in the dry [land]. That this signifies those in whom there was no longer such life, and that their “dying” signifies that they expired, now follows from what has been shown. And because all the life of love and faith was extinguished, it is here said the “dry [land].” “Dry [land]” is where there is no water, that is, where there is no longer anything spiritual, still less celestial. A persuasion of falsity extinguishes and as it were suffocates everything spiritual and celestial; as everyone may know from much experience, if he pays attention. They who have once conceived opinions, though most false, cling to them so obstinately that they are not even willing to hear anything that is contrary to them; so that they never suffer themselves to be informed, even if the truth be placed

before their eyes. Still more is this the case when they worship the false opinion from a notion of its sanctity. Such are they who spurn every truth, and that which they admit they pervert, and thus immerse in phantasies. It is they who are signified here by the "dry [land]" wherein there is no water and no grass. So in Ezekiel: I will make the rivers dry, and will sell the land into the hand of evil men; and I will make the land desolate, and the fullness thereof (Ezek. 30:12). To "make the rivers dry" signifies that there is no longer anything spiritual. And in Jeremiah: Your land is become dry [land] (Jer. 44:22). "Dry [land]" here denotes land that is desolated and laid waste, so that there is no longer anything of truth and good.

(807) Verse 23. And He destroyed every substance that was upon the faces of the ground, from man even to beast, even to creeping thing, and even to the fowl of the heavens; and they were destroyed from the earth; and Noah only was left; and that which was with him in the ark. "And He destroyed every substance" signifies cupidities which are of the love of self; "that was upon the faces of the ground" signifies the posterity of the Most Ancient Church; "from man even to beast, even to creeping thing, and even to the fowl of the heavens" signifies the nature of their evil; "man" that nature itself, "beast" cupidities, "creeping thing" pleasures, "fowl of the heavens" falsities therefrom; "and they were destroyed from the earth" is the conclusion-that the Most Ancient Church expired. "Noah only was left, and that which was with him in the ark" signifies that they who constituted the new church were preserved; "that which

was with him in the ark” signifies all things that were of the new church.

(808) And he destroyed every substance. That this signifies cupidities which are of the love of self, is evident from what follows, where they are described by representatives. “Substance” is predicated of the things of the will, because from the will all things with man arise, that is, come into existence and subsist. The will is the very substance of man, or the man himself. The cupidities of the antediluvians were of the love of self. There are two most universal kinds of cupidities: one kind belongs to the love of self, the other to the love of the world. A man desires nothing else than what he loves, and therefore cupidities belong to his love. With these men the love of self reigned, and consequently its cupidities. For they so loved themselves that they believed themselves to be gods, not acknowledging any God above themselves; and of this they persuaded themselves.

(809) That was upon the faces of the ground. That this signifies the posterity of the Most Ancient Church, is evident from the signification of “ground” (of which before) as being the church, and therefore what is of the church. Here, as “every substance that was upon the faces of the ground” is said to be “destroyed” the meaning is that they who were of the Most Ancient Church, and were of such a character, were destroyed. Here it is said, “ground” though in the twenty-first verse it is said, “earth” for the reason that the church is never predicated of things of the understanding, but of things of the will. Religious knowledge and its attendant rational convictions

[scientificum et rationale fidei] by no means constitute the church or man of the church, but charity, which is of the will. All that is essential comes from the will; and consequently neither does what is doctrinal make the church, unless both in general and in particular it looks to charity, for then charity becomes the end. From the end it is evident what kind of doctrine it is, and whether it is of the church or not. The church of the Lord, like the kingdom of the Lord in the heavens, consists of nothing but love and charity.

(810) Both man and beast, and creeping thing, and fowl of the heavens. That these words signify the nature of their evil; "man" that nature itself; "beast" cupidities; "creeping thing" pleasures and "fowl of the heavens" falsities thence derived, is evident from the signification of all these things as given above, wherefore there is no need to dwell upon them.

(811) And they were destroyed from the earth. That this is the conclusion, namely, that the Most Ancient Church expired; and that by "Noah only was left, and that which was with him in the ark" is signified that they were preserved who constituted the new church; and that by "that which was with him in the ark" are signified all things that were of the new church, needs no further explication, being self-evident.

(812) Verse 24. And the waters were strengthened upon the earth a hundred and fifty days. This signifies the last limit of the Most Ancient Church; "a hundred and fifty" is the last limit, and the first.

(813) That this signifies the last limit of the Most Ancient Church, and that “a hundred and fifty” is the last limit, and the first, cannot indeed be so well confirmed from the Word as can the more simple numbers, which are frequently occurring. And yet it is evident from the mention of the number “fifteen” (concerning which above at verse 20), which signifies so few as to be scarcely any; and this is still more the case with the number “a hundred and fifty” composed of fifteen multiplied by ten, which last signifies remains. The multiplication of a few (like the multiplication of a half, a fourth, or a tenth), makes it still less, so that at length it becomes almost none, consequently the end or last limit. The same number occurs in the following chapter (Gen. 8:3), where it is said: “the waters receded at the end of a hundred and fifty days” with the same signification. [2] The numbers mentioned in the Word are to be understood in a sense entirely abstracted from that of the letter. They are introduced (as has been said and shown before) merely to connect together the historic series that is in the sense of the letter. Thus where “seven” occurs, it signifies what is holy, entirely apart from the times and measures with which the number is commonly joined. For the angels, who perceive the internal sense of the Word, know nothing of time and measure, still less of the number designated; and yet they understand the Word fully, when it is being read by man. When therefore a number anywhere occurs, they can have no idea of any number, but of the thing signified by the number. So here by this number they understand that it denotes the last limit of the Mat Ancient Church; and in the

following chapter (verse 3), that it denotes the first limit of the Ancient or new Church.

(814) CONTINUATION CONCERNING THE HELLS. HERE, CONCERNING THE HELLS OF THOSE WHO HAVE PASSED THEIR LIFE IN HATREDS, REVENGES, AND CRUELTIES. Such spirits as cherish deadly hatred, and hence breathe out vengeance and nothing less than death to another, knowing no rest till then, are kept in the deepest cadaverous hell, where there is a noisome stench as of carcasses; and, wonderful to say, such spirits are so delighted with the stench there that they prefer it to the most pleasing odors. Such is their dreadful nature, and their consequent phantasy. A like stench actually exhales from that hell. When the hell is opened (which occurs rarely, and then only for a short time), so great a stench pours forth from it that spirits cannot remain in the neighborhood. Certain genii, or rather furies, who were sent forth thence in order that I might know their quality, infected the sphere with such poisonous and pestilent breath that the spirits about me could not stay; and at the same time it so affected my stomach that I vomited. They manifested themselves under the appearance of a little child, of not uncomely face, with a concealed dagger, whom they sent to me, bearing a cup in his hand. From this it was given me to know that they had a mind to murder, either with the dagger or with poison, under a show of innocence. Yet they themselves had naked bodies, and were very black. But presently they were sent back into their cadaverous hell, and it was then given me to observe how they sank

down. They went on to the left, in the plane of the left temple, and to a great distance, without descending, and afterwards sank down; first into what appeared as a fire, then into a fiery smoke as of a furnace, and then under that furnace, toward the front, where were many most gloomy caverns tending downward. On the way they were continually revolving and intending evils, and chiefly against the innocent, without cause. When they sank down through the fire they greatly lamented. That they may be well distinguished as to whence and what they are, when they are sent out they have a kind of ring to which are affixed points as of brass, which they press with the hands and twist about. This is a sign that they are of this nature, and are bound.

(815) They who so delight in hatred and the consequent revenge that they are not content to kill the body only, but desire to destroy the soul, which yet the Lord has redeemed, are sent down through a very dark opening toward the lowest parts of the earth, to a depth proportionate to the degree of their hatred and vindictiveness; and there they are struck with grievous terror and horror, and at the same time are kept in the lust for revenge; and as this increases they are sent down to lower depths. Afterwards they are sent into a place beneath Gehenna, where great and dreadful thick-bellied serpents appear (so vividly that it is just as if they were real), by whose bites they are tormented, feeling them acutely. Such things are keenly felt by spirits, answering to their life just as things of the body do to the life of those who are in the

body. Meanwhile they live in direful phantasies for ages, until they no longer know that they have been men. Their life, which they have derived from such hatreds and revenges, cannot otherwise be extinguished.

(816) As there are innumerable genera of hatreds and revenges, and species still more innumerable, and one genus has not the same hell as another, and as it is therefore impossible to recount them singly in their order, I may refer to what have been seen. One came to me who appeared to be a noble. (Those who appeared to me were seen as in clear daylight, and even more clearly, but by my internal sight; for of the Lord’s Divine mercy it has been given me to be in company with spirits.) At his first approach he pretended by signs that he had much he wished to communicate to me, asking whether I was a Christian; to which I replied that I was. He said that he was too, and asked that he might be alone with me, to tell me something that others might not hear. But I answered that in the other life people cannot be alone, as men think they are on earth, and that many spirits were present. He now came nearer and approached stealthily behind me to the back of my head, and then I perceived that he was an assassin. While he was there I felt as it were a stab through the heart, and presently in the brain-such a blow as might easily be the death of a man. But as I was protected by the Lord, I feared nothing. What device he used I do not know. Thinking me dead, he told others that he had just come from a man whom he had killed in that way, and by a deadly stroke from behind, saying that he was so skillful in the art

that a man would not know until he fell down dead, and it would not be doubted that he himself was innocent. It was given me to know from this that he had but lately departed from life, where he had committed such a deed. The punishment of such is dreadful. After they have suffered infernal torments for ages, they at length come to have a detestable and most monstrous face-such as is not a face, but a ghastly thing as of tow. Thus they put off everything human, and then everyone shudders at the sight of them, and so they wander about like wild beasts, in dark places.

(817) There came one to me out of an infernal apartment at the left side and spoke with me. It was given me to perceive that he was of a villainous crew. What he had done in the world was disclosed in the following manner. He was sent down somewhat deep into the lower earth, in front, a little to the left, and there he began to dig a grave, as is done for the dead who are to be buried. From this arose a suspicion that in the life of the body he had perpetrated some deadly deed. Then there appeared a funeral bier covered with a black cloth. Presently one rising from the bier came to me, and in a devout manner related that he had died, and that he believed he had been killed by that man with poison, and that he had thought so at the hour of his death, but did not know whether it was more than a suspicion. When the infamous spirit heard this, he confessed that he had committed such a deed. After the confession, punishment followed. He was twice rolled about in the dark hole he had dug, and became as black as an Egyptian mummy, both face and body, and in that state was taken up on high and

carried about before spirits and angels, and the cry was heard: What a devil! He also became cold, thus one of the cold infernals, and was sent down into hell.

(818) There is a dreadful hell beneath the buttocks, where they seem to stab one another with knives, aiming the knives at one another's breasts like furies, but in the act of striking the knife is continually taken away from them. They are those who have held others in such hatred that they burned to kill them cruelly; and from this they had derived a nature so direful. This hell was opened to me (but only a little on account of their direful cruelties), so that I might see the nature of deadly hatred.

(819) There is at the left, in a plane with the lower parts of the body, a kind of stagnant lake, large, and of greater length than breadth. About its bank in front there appear to those who are there monstrous serpents, such as inhabit stagnant waters, with pestilent breath. Farther away, on the left bank, appear those who eat human flesh, and devour one another, fastening with their teeth on one another's shoulders. Still farther away to the left appear great fishes, enormous whales, which swallow a man and vomit him out again. In the farthest distance, or on the opposite shore, appear very ugly faces, too monstrous to be described, chiefly those of old women, who run about as if frenzied. On the right bank are those who are trying to butcher each other with cruel instruments, which vary in accordance with the direful feelings of their hearts. In the middle of the lake it is everywhere black, as if stagnant. Sometimes I have been surprised to see spirits brought to this lake, but was

informed by some who came from it and told me, that they were those who had cherished intestine hatred against the neighbor; and that their hatred burst forth as often as occasion offered, in which they perceived their greatest delight; and that nothing had pleased them more than to bring a neighbor to judgment and cause punishment to be inflicted on him, and, if the penalties of the law had not deterred them, to put him to death. Into such things (as described above) are the hatreds and cruelties of men turned after the life of the body. The phantasies to which their hatreds and cruelties give rise have to them the reality of life.

(820) In the other life those who have practiced robbery and piracy love rank and fetid urine above all other liquids, and seem to themselves to dwell among such things, and among stagnant and stinking pools. A certain robber approached me, gnashing his teeth, the sound of which was as plainly heard as if it had proceeded from a man, which was strange, since they have no teeth. He confessed that he would rather live in urinous filth than by the clearest waters, and that the smell of urine was what he delighted in. He said he would rather stay and have his home in urinous vats than anywhere else.

(821) There are those who outwardly present an honorable face and life, so that no one could suspect them of being other than honorable, studying in every way to appear so, for the sake of being raised to honors, and of acquiring wealth without the loss of reputation. They therefore do not act openly; but through others by deceitful artifices they

deprive men of their goods, caring nothing if the families they despoil perish of hunger, and they would themselves be personal agents in this villainy, without any conscience, if they could escape public notice, so that they really are of the same character as if they perpetrated it by their own act. They are hidden robbers, and the kind of hatred peculiar to them is joined with scornful contempt for others, greed of gain, unmercifulness, and deceit. In the other life such men desire to be esteemed blameless, saying that they have done nothing wrong, because it was not detected. And to show themselves guiltless, they put off their garments and present themselves naked-in this way attesting their innocence. Yet while they are being examined their quality is thoroughly well perceived from every single word and every single idea of their thought, without their being aware of it. Such, in the other life, desire without any conscience to murder whatever companions they fall in with. They have also an axe with them, and a maul in their hand, and seem to have another spirit with them whom they strike, when on his back; but not to the shedding of blood, for they are afraid of death. And they cannot cast these weapons out of their hands although they strive to do so with all their might, in order to prevent the actual ferocity of their disposition from appearing before the eyes of spirits and angels. They are at a middle distance under the feet, toward the front.

(822) There is a kind of hatred against the neighbor, which finds its delight in injuring and harassing everyone; and the more mischief they can do the more delighted they are.

There are very many such from the lowest of the common people. And there are those not of the common people who have a similar disposition, but outwardly are of better manners, from having been brought up in good society, and also from fear of legal penalties. After death, the upper part of the body of these spirits appears naked, and their hair disheveled. They annoy one another by rushing forward and placing the palms of their hands on each other's shoulders, and they then leap over their heads, and soon come back and make a severe attack with their fists. Those of whom it was said that they have better manners act in a similar way, but first exchange greetings, then go round behind their neighbor's back, and so attack with the fist; but when they see each other face to face they make a salutation, and again go round behind his back and strike him with the fist. In this way they keep up appearances. These appear at some distance toward the left side, at a middle height.

(823) Whatever a man has done in the life of the body successively returns in the other life, and so does all that he has even thought. When his enmities, hatreds, and deceits return, the persons against whom he has indulged hatred and has clandestinely plotted are made present to him, and this in a moment. Such is the case in the other life; but concerning this presence, of the Lord's Divine mercy hereafter. The thoughts a man has harbored against others make their appearance openly, for there is a perception of all thoughts. Hence come lamentable states, for there concealed hatreds break out openly. With the evil all their evil deeds and thoughts thus return, to the life; but it is not

so with the good. With these all their good states of friendship and love return, attended with the highest delight and happiness.

CHAPTER 8.

CONTINUATION CONCERNING THE HELLS. HERE CONCERNING THE HELLS OF THOSE WHO HAVE PASSED THEIR LIVES IN ADULTERIES AND LASCIVIOUSNESS. ALSO CONCERNING THE HELLS OF THE DECEITFUL, AND OF SORCERESSES.

(824) BENEATH THE heel of the right foot is a hell inhabited by those who have delighted in cruelty and at the same time in adulteries, and have felt in them the greatest delight of their lives. It is remarkable that those who have been cruel in the life of the body have been also, more than others, adulterers. Such are those who are in this hell, where they practice unspeakable methods of cruelty. By their phantasies they make themselves vessels as for braying, like those used for braying herbs, and pestles, wherewith they bray and torture whomsoever they can; and also as it were broad axes, like those of executioners; and augers, with which they do cruel violence to one another; not to mention other direful cruelties. Some of the Jews are there who in former times so cruelly treated the Gentiles. And at this day that hell is increasing, especially from those who come from the so-called Christian world and have had all the delight of their life in adulteries, who also are for the most part cruel. Sometimes their delight is turned into the stench of human excrement, which exhales excessively when that hell is opened. I perceived it in the world of

spirits, and at the time almost fell into a swoon from the effect of it. This noisome, excrementitious smell by turns fills the hell, and by turns ceases; for it is their delight from adulteries which is turned into such offensiveness. In process of time, when they have passed through a given period in such things, they are left alone and sit in torment, becoming like unsightly skeletons, but still living.

(825) In the plane of the soles of the feet, at a considerable distance in front, there is a hell which is called Gehenna, where are shameless women who have placed all their delight in adulteries, and have regarded adulteries as not only permissible but honorable, and who under various pretenses of honorableness have allured the guileless and innocent to such things. A kind of fiery glow appears there, such as overcasts the sky from a great conflagration; and it is attended with fiery heat, as it was given me to feel by the warmth from it on my face; and there is a stench exhaled therefrom, as from burning bones and hair. Sometimes this hell is changed into direful serpents, which bite them; and then they long for death, but cannot die. Certain women released therefrom came to me and said there was a fiery heat there; but that when they are allowed to draw near to any society of good spirits the heat is changed to intense cold; and then burning heat and cold alternate with them, from one extreme to the other, by which they are miserably tormented. But yet they have their intervals during which they are in the heat of their fiery lust. But, as was said, their states vary.

(826) There were some, of both sexes, from the so-called Christian world, who in their life of the body had believed adulteries to be not only lawful but even holy, and so held collective marriages, as they impiously call them, under a show of sanctity. I saw that they were sent into Gehenna; but when they came there a change took place; the fieriness of Gehenna, which is ruddy, at their coming became whiter; and it was perceived that they could not agree together. This execrable troop was therefore separated and driven away into a region behind (into another world, it was said), where they would be immersed in stagnant pools, and from there would be conveyed into a new Gehenna appointed for them. There was heard in Gehenna a kind of hissing that cannot be described; but the hiss or buzz of Gehenna was grosser than that of those who had defiled holiness by their adulteries.

(827) Those who ensnare by pretended regard for conjugial love and love for children, so deporting themselves that the husband shall have no suspicion but that his guests are chaste, guileless, and friendly, and under such and various other pretenses the more safely commit adultery, are in a hell under the buttocks, in the filthiest excrement; and are vastated until they become as bones, because they rank with the deceitful. Such do not even know what conscience is. I have talked with them, and they were surprised that anyone should have conscience and should say that adulteries are contrary to conscience. They were told that it is as impossible for such conscienceless adulterers to come into heaven as it is for fishes to rise into the air, or birds into

the ether, because if they but approach they have a feeling of suffocation, and their delight is turned into a noisome stench; and that they cannot but be thrust down into hell, and become at last as of bone, with little life, because they have acquired to themselves a life of such a character that when they lose it, very little of truly human life remains.

(828) They who are possessed with the lust of defloration, and who find their greatest delight in virginities and the theft of them, without any purpose of marriage and offspring, and who when they have robbed virginity of its flower, afterwards forsake, loathe, and prostitute their victims, suffer the most grievous punishment in the other life, because such a life is contrary to order-natural, spiritual, and celestial; and because it is not only contrary to conjugial love, which is held in heaven to be most holy, but is also contrary to innocence, which they violate and kill by enticing the innocent, who might otherwise be imbued with conjugial love, into a meretricious life; for it is the first flower of love which introduces virgins into chaste conjugial love, and conjoins the minds of a married pair. And because the holiness of heaven is founded in conjugial love and in innocence, and such men are therefore interior murderers, they seem to themselves to be sitting upon a furious horse, which tosses them up so that they are thrown from the horse, to the peril of their life as it seems-such terror seizes them. Afterwards they appear to themselves to be under the belly of the furious horse, and presently seem to themselves to go through the hinder part of the horse into his belly; and then suddenly it appears to them as if they

were in the belly of a filthy harlot, which harlot is changed into a great dragon, and there they remain wrapped in torment. This punishment returns many times during hundreds and thousands of years, until they are imbued with a horror of such desires. Respecting their offspring I have been told that they are worse than other children, because they derive from the father something of a like heredity; and therefore children are rarely born from such intercourse, and those that are born do not remain long in this life.

(829) They who in the life of the body think lasciviously, and give a lascivious turn to whatever others say, even to holy things, and this even in adult and old age when nothing of natural lasciviousness incites, do not desist or think and speak differently in the other life; and as there their thoughts are communicated, and sometimes come forth into obscene representations before other spirits, they give offense. Their punishment is, that in the presence of the spirits whom they have offended they are thrown prostrate and rapidly rolled over and over like a roller from left to right, and then transversely in another position, and so in another-naked before all, or half naked, according to the nature of their lasciviousness, and at the same time they are inspired with shame. Then they are whirled about by the head and feet, horizontally, as upon an axis. Resistance is induced, and at the same time pain; for there are two forces acting, one whirling around, the other backward, so that the punishment is attended with the pain of being torn asunder. After undergoing these penalties, an opportunity is

afforded the miserable sufferer of withdrawing himself from the sight of other spirits, and a sense of shame is instilled into him. Yet there are those who try him to see whether he still persists in such things; but so long as he is in a state of shame and distress he is on his guard. Thus he seems to himself to be hidden, although they know where he is. This punishment appeared in front, at some distance. There are also boys, youths, and young men who from the madness and hot desire of their age have conceived abominable principles: as that wives, especially those that are young and beautiful, ought not to be for a husband, but for themselves and their like, the husband remaining only head of the household and educator of the children. These are distinguished in the other life by the boyish sound of their speech. They are behind at some height there. Those of them who have confirmed themselves in such principles, and in actual life conformable thereto, are grievously punished in the other life, by having their joints put out of place and back again, or twisted one way and the other, by spirits who can by their art induce upon them the phantasy of being in the body, and at the same time make them feel bodily pain. By these violent alternations, together with their struggles in resistance, they are so rent that they seem to themselves as if dismembered and torn to bits, with frightful pain; and this time after time, until being struck with horror at such principles of life they cease to think in that way.

(830) They who beguile men by subtle deceit, wearing a pleasant face and manner of speech, but concealing

envenomed guile within, and thus captivating men for the purpose of ruining them, are in a hell more dreadful than the hells of others, even more dreadful than the hell of murderers. They seem to themselves to live among serpents; and the more pernicious their deceit has been, the more dreadful and venomous and the more numerous the serpents appear which surround and torment them. They know not but that they are serpents; they feel similar pains and similar torments. Few perhaps will believe this, but yet it is true. These are they who practice deceit with premeditation, and feel therein the delight of their life. The punishments of the deceitful are various, each according to the nature of the deceit. In general such persons are not tolerated in societies, but are expelled; for whatever a spirit thinks, they who are near instantly know and perceive; thus they perceive whether there is anything of deceit, and what sort of deceit. Therefore, being at length expelled from societies, they sit in solitude; and they then appear with a broad face, the breadth equaling that of four or five faces of others, and with a broad fleshy cap turning white, sitting as images of death, in torment. There are others who are deceitful by nature, thus not so much from premeditation, and not clandestinely under a feigned countenance. They are known at once, and their thought is plainly perceived. They even boast of it, as if they would appear shrewd. These have not such a hell. But, by the Divine mercy of the Lord, more will be said about the deceitful hereafter.

(831) There are women who have lived in the indulgence of their natural inclinations, caring only for themselves and

the world, and making the whole of life and the delight of life to consist in outward decorum, in consequence of which they have been highly esteemed in polite society. They have thus, by practice and habit, acquired the talent of insinuating themselves into the desires and pleasures of others, under the pretense of what is honorable, but with the purpose of gaining control over them. Their life therefore became one of dissimulation and deceit. Like others they frequented churches, but for no other end than that they might appear virtuous and pious; and moreover they were without conscience, and very prone to shameful acts and adulteries, so far as these could be concealed. Such women think in the same way in the other life, knowing not what conscience is, and ridiculing those who speak of it. They enter into the affections of others, whatever these may be, by simulating virtue, piety, pity, and innocence, which are their means of deceiving; but whenever outward restraints are removed, they rush into things most wicked and obscene. [2] These are the women who become enchantresses or sorceresses in the other life, some of whom are those called Sirens; and they there become expert in arts unknown in the world. They are like sponges that imbibe nefarious artifices; and are of such talent that they quickly put them in practice. The arts unknown in this world which they learn in the other are these. They can speak as though they were in another place, so that their voice is heard there as from good spirits. They can as it were be with many at the same time, thus persuading others that they are as if present everywhere.

They can speak as several persons at the same time, and in several places at the same time. They can turn aside what flows in from good spirits, even what flows in from angelic spirits, and in diverse ways pervert it instantly in favor of themselves. They can put on the likeness of another, by the ideas of him which they conceive and fashion. They can inspire anyone with an affection for themselves, by insinuating themselves into the very state of another's affection. They can withdraw suddenly out of sight, and escape unseen. They can represent before the eyes of spirits a white flame about the head, which is an angelic sign, and this before many. They can in diverse ways feign innocence, even by representing infants whom they kiss. They also excite others, whom they hate, to kill them (for they know they cannot die), and then divulge it and accuse them of murder. [3] They have called up out of my memory whatever of evil I have thought and done, and this most skillfully. While I was asleep they have talked with others, just as if from me, so that the spirits were persuaded of it, thus of things false and obscene. And many other arts they have. Their nature is so persuasive that no room is left therein for any doubt; therefore their ideas are not communicated like those of other spirits. And their eyes are like those ascribed to serpents, seeing and paying attention every way at once. These sorceresses or sirens are grievously punished, some in Gehenna, some in a kind of court among snakes; some by wrenchings and various collisions, attended with the greatest pain and torture. In course of time they are separated from all society and become like skeletons from head to foot. A continuation of the subject follows at the end of the chapter.

CHAPTER 8. 1. And God remembered Noah, and every wild animal, and every beast that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged. 2. The fountains also of the deep, and the cataracts of heaven were stopped, and the rain from heaven was restrained. 3. And the waters receded from off the earth, going and returning; and after the end of a hundred and fifty days the waters failed. 4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. 5. And the waters were going and failing until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains appeared. 6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: 7. And he sent forth a raven, and it went forth, going and returning, until the waters were dried up from off the earth. 8. And he sent forth a dove from him, to see if the waters were abated from off the faces of the ground. 9. And the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the faces of the whole earth; and he put forth his hand and took her, and brought her in unto him into the ark. 10. And he stayed yet other seven days; and again he sent forth the dove out of the ark; 11. And the dove came back to him at eventide; and lo in her mouth an olive leaf plucked off; so Noah knew that the waters were abated from off the earth. 12. And he stayed yet other seven days, and sent forth the dove, and she returned not again unto him anymore. 13. And it came to pass in the six hundred and first year, in the beginning, on the first of the month, that the waters were dried up from off the earth; and Noah removed the covering of the ark, and saw, and behold, the faces of the ground were dry. 14. In the second month, on the seven and twentieth day of the month, was the earth dry. 15. And God spake unto Noah, saying, 16. Go forth from the ark, thou and thy wife, and thy sons, and thy sons' wives with thee. 17. Every wild animal that is with thee of all flesh, as to fowl, and as to beast, and as to every creeping thing that creepeth upon the earth, bring forth with thee, that they may spread themselves in the earth, and be fruitful, and multiply upon the earth. 18. And Noah went forth, and his sons, and his wife, and his sons' wives with him. 19. Every wild animal, every creeping thing, and every fowl, everything that creepeth upon the earth, according to their families, went forth out of the ark. 20. And Noah builded an altar unto Jehovah; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. 21. And Jehovah smelled an odor of rest; and Jehovah said in His heart, I will not again curse the ground anymore on man's account; because the imagination of man's heart is evil from his youth; neither will I again smite anymore everything living, as I have done. 22. During all the days of the earth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

(832) THE CONTENTS The subject which now follows in due connection is the man of the new church, who is called “Noah;” and in fact the subject is his state after temptation, even to his regeneration, and thereafter.

(833) His first state after temptation, and his fluctuation between what is true and what is false, until truths begin to appear, is treated of (verses 1 to 5).

(834) His second state which is threefold: first, when the truths of faith are not yet; next, when there are truths of faith together with charity; and afterwards, when the goods of charity shine forth (verses 6 to 14).

(835) His third state, when he begins to act and think from charity, which is the first state of the regenerate (verses 15 to 19).

(836) His fourth state, when he acts and thinks from charity, which is the second state of the regenerate (verses 20, 21).

(837) Lastly, the new church, raised up in the place of the former is described (verses 21, 22).

(838) THE INTERNAL SENSE. In the two preceding chapters, the new church called “Noah” or the man of that church, was treated of: first, his preparation for receiving faith, and by faith, charity; next, his temptation; and afterwards, his protection, when the Most Ancient Church was perishing. What here follows is his state after temptation, which is described exactly in the order in which it was effected, both with him and with all who become regenerate; for the Word of the Lord is such that wherever it treats of one person, it treats of all men, and of every

individual, with a difference according to the disposition of each: this being the universal sense of the Word.

(839) Verse 1. And God remembered Noah, and every wild animal, and every beast that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged. "And God remembered" signifies the end of temptation and beginning of renovation; by "Noah" is signified, as before, the man of the Ancient Church; by "every wild animal and every beast that was with him in the ark" are signified all things that he had; and by "God made a wind to pass over the earth, and the waters assuaged" is signified the disposal of all things into their order.

(840) And God remembered. That this signifies the end of temptation and the beginning of renovation, is evident from what precedes and follows. "God remembered" signifies, specifically, that He is merciful, for His remembrance is mercy; and this is especially predicated after temptation, because new light then shines forth. So long as temptation continues, the man supposes the Lord to be absent, because he is troubled by evil genii so severely that sometimes he is reduced to despair, and can scarcely believe there is any God. Yet the Lord is then more closely present than he can ever believe. But when temptation ceases, the man receives consolation, and then first believes the Lord to be present. Therefore in the passage before us, the words "God remembered" expressed according to the appearance, signify the end of temptation, and the beginning of renovation. "God" is said to remember, and not "Jehovah" because as yet the man was in a state antecedent

to regeneration; but when he is regenerated, then "Jehovah" is named (as at the end of this chapter, verses 20, 21). The reason is that faith is not yet conjoined with charity, for man is for the first time said to be regenerated when he acts from charity. In charity Jehovah is present, but not so much in faith before it is joined to charity. Charity is the very being and life of man in the other world; and as Jehovah is Being and Life itself, so before man is and lives, "Jehovah" is not said to be with him, but "God."

(841) That by " Noah" is signified, as before, the man of the Ancient Church; and by "every wild animal, and every beast that was with him in the ark" everything that belonged to him, is evident from what was previously stated concerning Noah, and concerning the signification of "wild animal" and "beast." In the Word "wild animal" is taken in a twofold sense, namely, for those things in man which are alive, and for those which are dead. It stands for what is alive, because the word in the Hebrew tongue signifies a living thing; but as the most ancient people in their humiliation acknowledged themselves to be as wild animals, the word became also a type of what is dead in man. In the present passage, by "wild animal" is meant both what is alive and what is dead in one complex, in accordance with what is usually the case with man after temptation, in whom the living and the dead, or the things which are of the Lord, and those which are man's own, appear so confounded that he scarcely knows what is true and good; but the Lord then reduces and disposes all things into order, as is evident from what follows. That a "wild animal" signifies what is

alive in man, may be seen in the preceding chapter (Gen. 7:14), and in the present chapter (Gen. 8:17, 19); that it also signifies what is dead in man, is evident from what has been shown above respecting wild animals and beasts (n. 45-46, 142-143, 246).

(842) And God made a wind to pass over the earth, and the waters assuaged. That this signifies the disposal of all things into their order, is evident from the signification of "wind" in the Word. All spirits, both good and evil, are compared and likened to and are also called "winds;" and in the original tongue "spirits" are expressed by the same word that means "winds." In temptations (which are here the "waters that assuaged" as was shown above), evil spirits cause an inundation, by inflowing in crowds with their phantasies, and exciting similar phantasies in man; and when these spirits or their phantasies are dispersed, it is said in the Word to be done by a "wind" and indeed by an "east wind." [2] It is the same with one man during temptation and when the commotions or waters of temptation cease, as it is with man in general, as I have learned by repeated experience; for evil spirits in the world of spirits sometimes band together in troops, and thereby excite disturbances until they are dispersed by other bands of spirits, coming mostly from the right, and so from the eastern quarter, who strike such fear and terror into them that they think of nothing but flight. Then those who had associated themselves are dispersed into all quarters, and thereby the societies of spirits formed for evil purposes are dissolved. The troops of spirits who thus disperse them are

called the East Wind; and there are also innumerable other methods of dispersion, also called “east winds” concerning which, of the Lord’s Divine mercy hereafter. When evil spirits are thus dispersed, the state of commotion and turbulence is succeeded by serenity, or silence, as is also the case with the man who has been in temptation; for while in temptation he is in the midst of such a band of spirits, but when they are driven away or dispersed, there follows as it were a calm, which is the beginning of the disposal of all things into order. [3] Before anything is reduced into a state of order, it is most usual that things should be reduced into a confused mass, or chaos as it were, so that those which do not well cohere together may be separated, and when they are separated, then the Lord disposes them into order. This process may be compared with what takes place in nature, where all things in general and singly are first reduced to a confused mass, before being disposed into order. Thus, for instance, unless there were storms in the atmosphere, to dissipate whatever is heterogeneous, the air could never become serene, but would become deadly by pestiferous accumulations. So in like manner in the human body, unless all things in the blood, both heterogeneous and homogeneous, did continuously and successively flow together into one heart, to be there commingled, there would be deadly conglutinations of the liquids, and they could in no way be distinctly disposed to their respective uses. Thus also it is with man in the course of his regeneration. [4] That “wind” and especially the “east wind” signifies nothing else than the dispersion of falsities and evils, or, what is the same, of evil spirits and genii, and afterwards a disposal into order, may be seen from the Word, as in Isaiah: Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Jehovah, thou shalt glory in the Holy One of Israel (Isa. 41:16). Here dispersion is compared to "wind" and scattering to a "whirlwind" which is said of evils; then they who are regenerate shall rejoice in Jehovah. In David: Lo, the kings assembled themselves, they passed by together; they saw it, then were they amazed; they were dismayed, they hasted away; trembling took hold of them there, pain as of a woman in travail; with the east wind Thou breakest the ships of Tarshish (Ps. 48:4-7). Here is described the terror and confusion occasioned by an east wind, the description being taken from what passes in the world of spirits, which is involved in the internal sense of the Word. [5] In Jeremiah: To make their land an astonishment: I will scatter them as with an east wind before the enemy, I will look upon their neck, and not their face, in the day of their calamity (Jer. 18:16-17). Here in like manner the "east wind" stands for the dispersion of falsities. Similar also was the representation of the east wind by which the Red Sea was dried up, that the sons of Israel might pass over, as described in Exodus: Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided (Exod. 14:21). The signification of the waters of the Red Sea was similar to that of the waters of the flood in the present passage, as is evident from the fact that the Egyptians (by whom are represented the wicked) were drowned therein, while the sons of Israel (by whom are represented the regenerate, as by "Noah" here) passed over. By the "Red Sea" the same as by the "flood" is represented damnation, as also temptation; and thus by the "east wind" is signified the dissipation of the waters, that is, of the evils of damnation, or of temptation, as is evident from the song of Moses after they had passed over (Exod. 15:1-19); and also from Isaiah: Jehovah shall utterly destroy the tongue of the Egyptian sea, and with His mighty wind shall He shake His hand over the river, and shall smite it into seven streams, and cause men to march over dryshod. And there shall be a highway for the remnant of His people which shall remain, from Assyria, like as there was for Israel in the day that he came up out of the land of Egypt (Isa. 11:15-16). Here "a highway for the remnant of the people which shall remain, from Assyria" signifies a disposing into order.

(843) Verse 2. The fountains also of the deep and the cataracts of heaven were stopped, and the rain from heaven was restrained. These words signify that temptation ceased; "the fountains also of the deep" signify evils of the will; "the cataracts of heaven" falsities of the understanding; and "rain" signifies temptation itself in general.

(844) From this to the sixth verse the first state of the man of this church is treated of, after temptation; and what is said in the present verse signifies the cessation of temptation. His temptation, both as to what is of the will

and as to what is of the understanding, has been previously treated of; and its cessation as to what is of the will is here meant by “the fountains of the deep being stopped;” and its cessation as to what is of the understanding, by “the cataracts of heaven being stopped.” That these expressions have such a signification has been stated and shown in the preceding chapter (Gen. 7:11); and also that “rain” signifies temptation itself (Gen. 7:12), wherefore there is no need to dwell longer in confirmation.

(845) The reason why the “fountains of the deep” signify temptation as to what is of the will, and the “cataracts of heaven” temptation as to what is of the understanding, is that it is what is of the will of man that is influenced by hell, and not so much what is of the understanding, unless this has been immersed in cupidities, which are of the will. Evils, which are of the will, are what condemn man and thrust him down to hell, and not so much falsities, unless they become conjoined with evils, for then the one follows the other. The truth of this statement may be seen from the case of very many of those who are in falsities, and are yet saved, which is the case with many among the Gentiles, who have lived in natural charity and in mercy, and with Christians who have believed in simplicity of heart. Their ignorance and simplicity excuse them, because in these there can be innocence. But it is otherwise with those who have confirmed themselves in falsities, and have thus contracted such a life of falsity that they refuse and reject all truth; for this life of falsity must be vastated before anything of truth and thus of good can be inseminated. It is,

however, still worse with those who have confirmed themselves in falsities under the influence of their cupidities, so that the falsities and the cupidities have come to constitute one life; for these are they who plunge themselves into hell. This is the reason why temptation as to what is of the will is signified by the “fountains of the deep” which are the hells, and temptation as to what is of the understanding by the “cataracts of heaven” which are the clouds, from which comes rain.

(846) Verse 3. And the waters receded from off the earth, going and returning; and after the end of a hundred and fifty days the waters failed. “The waters receded from off the earth, going and returning” signifies fluctuations between what is true and what is false; and “after the end of a hundred and fifty days the waters failed” signifies that the temptations ceased; “a hundred and fifty days” here as above signify a termination.

(847) And the waters receded from off the earth, going and returning. That this signifies fluctuations between what is true and what is false, is evident from what has been said: that the waters of the flood, or inundations, with respect to Noah, signified temptations; for as the subject is here the first state after temptation, the “waters receding, going and returning” can signify nothing else than fluctuation between truths and falsities. The nature of this fluctuation, however, cannot be known unless it is known what temptation is, for such as is the temptation, such is the fluctuation after it. When the temptation is celestial, then the fluctuation is between good and evil; when it is spiritual,

the fluctuation is between what is true and what is false; and when it is natural, the fluctuation is between the things that belong to and those which are contrary to the cupidities. [2] There are many kinds of temptations, which are in general the celestial, the spiritual, and the natural; and these ought never to be confounded. Celestial temptations can exist only with those who are in love to the Lord, and spiritual ones with those only who are in charity toward the neighbor. Natural temptations are altogether distinct from these, and indeed are not temptations, but merely anxieties arising from natural loves being assailed by misfortunes, diseases, or a depraved condition of the blood and other fluids of the body. From this brief account it may in some degree be known what temptation is, namely, anguish and anxiety occasioned by whatever opposes one's loves. Thus with those who are in love to the Lord, whatever assails this love produces an inmost torture, which is celestial temptation; with those who are in love toward the neighbor, or charity, whatever assails this love occasions torment of conscience, and this is spiritual temptation. [3] But with those who are natural, what they frequently call temptations and the pangs of conscience, are not temptations, but only anxieties arising from their loves being assailed, as when they foresee and are sensible of the loss of honor, of the good things of the world, of reputation, pleasures, bodily life, and the like; nevertheless these troubles are wont to be productive of some good. Temptations are moreover experienced by those who are in natural charity, and consequently by all kinds of heretics, Gentiles, and idolaters, arising from assaults on the life of their faith which they cherish. But these are distresses that merely emulate spiritual temptations.

(848) When the temptations are over, there is as it were a fluctuation, and if the temptation was spiritual, it is a fluctuation between what is true and what is false, which may be sufficiently evident from this, that temptation is the beginning of regeneration; and as all regeneration has for its end that man may receive new life, or rather that he may receive life, and from being no man may become man, or from dead be made living, therefore when his former life, which is merely animal, is destroyed by temptations, he cannot but fluctuate between what is true and what is false. Truth is of the new life, falsity of the old; and unless the former life is destroyed, and this fluctuation takes place, it is impossible for any spiritual seed to be sown, because there is no ground. [2] When however the former life is destroyed and such fluctuation results, the man scarcely knows what is true and good, and indeed scarcely whether there is any such thing as truth. Thus, for example, when he reflects about the goods of charity, or, as they are called, good works, and considers whether or no he can do them from himself and have merit in himself, he is in such obscurity and darkness, that when informed that no one can do good from himself or from his Own, and that still less can anyone possess merit, but that all good is from the Lord, and all merit is His alone, he must be lost in wonder. And so it is in all other matters of faith; but still the obscurity and darkness of his mind become sensibly and

gradually enlightened. [3] It is with regeneration exactly as with man's birth as an infant. His life is then very obscure; he knows almost nothing, and therefore at first receives only general impressions of things, which by degrees become more distinct as particular ideas are inserted in them, and in these again still more minute particulars. Thus are generals illustrated by particulars, so that the child may learn not only the existence of things, but also their nature and quality. So it is with everyone who emerges out of spiritual temptation; and the state of those in the other life who have been in falsities and are being vastated, is also similar. This state is called Fluctuation, and is here described by "the waters receding, going and returning."

(849) And after the end of a hundred and fifty days the waters failed. That this signifies that temptations ceased, now follows plainly from what has been said. That "a hundred and fifty days" signifies a termination, is evident from what was said of this number in the foregoing chapter (Gen. 7:24); thus here it is the termination of the fluctuation and the beginning of a new life.

(850) Verse 4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. "The ark rested" signifies regeneration; "the seventh month" signifies what is holy; "the seventeenth day of the month" signifies what is new; and "the mountains of Ararat" signifies light.

(851) That "the ark rested" signifies regeneration, is evident from the fact that the "ark" signifies the man of this church; and that all the things which it contained signify all

the things that were in him, as has been fully shown before. When therefore the ark is said to "rest" it means that this man was being regenerated. The connection of the literal sense may indeed seem to imply that by the ark's "resting" is signified the cessation of the fluctuations that follow temptation (spoken of in the preceding verse); but fluctuations, which are doubts and obscurities concerning what is true and good, do not so cease, but persist for a long time, as will be evident from what follows. Hence it is evident that the continuity of things is different in the internal sense; and as they are arcana, it is permitted here to unfold them; and they are that the spiritual man, like the celestial, after enduring temptations, becomes in like manner the "rest" of the Lord; and further, that he in like manner becomes the seventh (not the seventh day, like the celestial man, but the seventh) month. (Concerning the celestial man as being the rest of the Lord, or the Sabbath, and the seventh day, see above, n. 84-88.) As however there is a difference between the celestial man and the spiritual man, the "rest" of the former is expressed in the original language by a word which means the Sabbath, while the "rest" of the latter is expressed by another term, from which he is named "Noah" which properly means "rest."

(852) That the "seventh month" signifies what is holy, is abundantly evident from what has been shown before (n. 84-87, 395, 716). This holiness corresponds to what was said with reference to the celestial man (Gen. 2:3): that the seventh day was sanctified, because God rested therein.

(853) That the “seventeenth day” signifies what is new, is evident from what has been said and shown concerning the same number in the preceding chapter (Gen. 7:11; n. 755), where it signifies a beginning; and every beginning is new.

(854) That the “mountains of Ararat” signify light [lumen] is evident from the signification of a “mountain” as being the good of love and charity (n. 795); and from the signification of “Ararat” as being light, and indeed the light of the regenerate. New light, or the first light of the regenerate, never derives its existence from the knowledges of the truths of faith, but from charity. The truths of faith are like rays of light; love or charity is like flame; and the light of him who is being regenerated is not from the truths of faith, but from charity, the truths of faith themselves being rays of light therefrom. Thus it is evident that the “mountains of Ararat” signify such light. This is the first light perceived after temptation, and being the first, it is obscure, and is called lumen, not lux.

(855) From these things it is now evident what this verse in the internal sense signifies, namely, that the spiritual man is a holy “rest” by virtue of a new intellectual light that is derived from charity. These truths are perceived by angels in a variety so wonderful, and in an order so delightful, that could man but obtain a single such idea, there would be thousands and thousands of things in a manifold series that would enter and affect him, and in fact such things as could not possibly be described. Such is the Word of the Lord in its internal sense throughout, even when it appears in the letter to be crude history, as when it is here said that “the

ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.”

(856) Verse 5. And the waters were going and failing until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains appeared. “And the waters were going and failing” signifies that falsities began to disappear; “in the tenth month” signifies the truths which are of remains; “on the first day of the month the tops of the mountains appeared” signifies the truths of faith, which then began to be seen.

(857) And the waters were going and failing. That this signifies that falsities began to disappear, is evident from the words themselves, as well as from what was shown above (verse 3), where it is said that “the waters receded, going and returning.” Here however it is said that “the waters were going and failing” and by this, as by the former phrase, are signified fluctuations between what is true and what is false, but here that these fluctuations were decreasing. The case with fluctuations after temptation (as before said) is that the man does not know what truth is, but that as by degrees the fluctuations cease, so the light of truth appears. The reason of this is that so long as the man is in such a state, the internal man, that is, the Lord through the internal man, cannot operate upon the external. In the internal man are remains, which are affections of what is good and true, as before described; in the external are cupidities and their derivative falsities; and so long as these latter are not subdued and extinguished, the way is not open for goods and truths from the internal,

that is, through the internal from the Lord. [2] Temptations, therefore, have for their end that the externals of man may be subdued and thus be rendered obedient to his internals, as may be evident to everyone from the fact that as soon as man's loves are assaulted and broken (as during misfortunes, sickness, and grief of mind), his cupidities begin to subside, and he at the same time begins to talk piously; but as soon as he returns to his former state, the external man prevails and he scarcely thinks of such things. The like happens at the hour of death, when corporeal things begin to be extinguished; and hence everyone may see what the internal man is, and what the external; and also what remains are, and how cupidities and pleasures, which are of the external man, hinder the Lord's operation through the internal man. From this it is also plain to everyone what temptations, or the internal pains called the stings of conscience, effect, namely, that the external man is made obedient to the internal. The obedience of the external man is nothing else than this: that the affections of what is good and true are not hindered, resisted, and suffocated by cupidities and their derivative falsities. The ceasing of the cupidities and falsities is here described by "the waters which were going and failing."

(858) That the "tenth month" signifies the truths which are of remains, is evident from the signification of "ten" as being remains (n. 576); and from what was said above concerning the remains in the internal man.

(859) That "on the first day of the month the tops of the mountains appeared" signifies the truths of faith which then

begin to be seen, is evident from the signification of "mountains" (n. 795), as being the goods of love and of charity. Their tops begin to be seen when man is being regenerated, and is being gifted with conscience, and thereby with charity; and he who supposes that he sees the tops of the mountains, or the truths of faith, from any other ground than from the goods of love and of charity, is quite mistaken; since without these, Jews and profane Gentiles may see them in the same way. The "tops of the mountains" are the first dawnings of light which appear.

(860) From these things it is also evident that all regeneration proceeds from evening to morning, as is stated six times over in the first chapter of Genesis, where the regeneration of man is treated of, and where evening is described in verses 2 and 3; and morning in verses 4 and 5. In the present verse the first dawning of light, or the morning of this state, is described by "the tops of the mountains appearing."

(861) Verse 6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made. "And it came to pass at the end of forty days" signifies the duration of the former state, and the beginning of the following one; "that Noah opened the window of the ark which he had made" signifies a second state, when the truths of faith appeared to him.

(862) And it came to pass at the end of forty days. That this signifies the duration of the former state, and the beginning of the following one, is evident from the signification of "forty" which was explained at n. 730; where, the subject

being temptation, it is said “forty days and forty nights” signifying the duration of the temptation. But because the subject here is the state following temptation, it is said “forty days” but not forty nights. The reason is, that charity, which in the Word is compared to “day” and called “day” now begins to appear; and faith which precedes being not yet so conjoined with charity, is compared to “night” and called “night” (as in Gen. 1:16; and in other parts of the Word). In the Word faith is also called “night” from its receiving its light from charity, as the moon does from the sun; and hence faith is compared to the “moon” and called the “moon” and love or charity is compared to the “sun” and called the “sun.” “Forty days” (or the duration which they signify) have respect both to what precedes and to what follows, wherefore it is said, “at the end of forty days;” thus they signify the duration of the former state and the beginning of that now treated of. Here then commences the description of the second state of the man of this church after temptation.

(863) That Noah opened the window of the ark which he had made. That this signifies a second state when the truths of faith appeared to him, is evident from the last words of the preceding verse: “the tops of the mountains appeared;” and from their signification, as also from the signification of a “window” (see n. 655) as being the understanding, or, what is the same, the truth of faith; and likewise from this being the first dawning of light. Concerning the understanding, or the truth of faith, signified by a “window” it may be observed here as above, that no truth of faith is

possible except from the good of love or of charity, as there can be no true understanding except from what is of the will. If you remove what is of the will, there is no understanding, as has been often shown before; and so if you remove charity, there is no faith; but as the will of man is mere cupidity, in order to prevent the immersion of what is of his understanding, or the truth of faith, in his cupidity, the Lord has wonderfully provided that what is of the understanding should be separated from what is of the will of man, by a certain medium, which is conscience, and in which He may implant charity. Without this wonderful providence no one could ever have been saved.

(864) Verse 7. And he sent forth a raven, and it went forth, going and returning, until the waters were dried up from off the earth. "And he sent forth a raven, and it went forth, going and returning" signifies that falsities still made disturbance; by a "raven" are signified falsities; and by "going forth, going and returning" is signified that such was their state; "until the waters were dried up from off the earth" signifies the apparent dissipation of falsities.

(865) And he sent forth a raven, and it went forth, going and returning. That by this is signified that falsities still made disturbance, is evident from the signification of a raven and of "going forth, going and returning" concerning which more will be said hereafter. In this passage is described the second state of the man who is to be regenerated, after temptation, when the truths of faith, like the first dawning of light, begin to appear. Such is the nature of this state that falsities are continually making

disturbance, so that it resembles the morning twilight, while somewhat of the obscurity of night still remains, as is here signified by a “raven.” Falsities with the spiritual man, especially before his regeneration, are like the dense spots of a cloud. The reason is that he can know nothing of the truth of faith except from what is revealed in the Word, where all things are stated in a general way; and generals are but as the spots of a cloud, for every general comprehends in it thousands and thousands of particulars, and each particular thousands and thousands of singulars, all generals being illustrated by the singulars of the particulars. These have never been so revealed to man, because they are both indescribable and inconceivable, and so can neither be acknowledged nor believed in; for they are contrary to the fallacies of the senses in which man is, and which he does not easily permit to be destroyed. [2] It is altogether otherwise with the celestial man, who possesses perception from the Lord; for in him particulars and singulars of particulars can be insinuated. For example: that true marriage is that of one man with one wife; and that such marriage is representative of the heavenly marriage, and therefore heavenly happiness can be in it, but never in a marriage of one man with a plurality of wives. The spiritual man, who knows this from the Word of the Lord, acquiesces in it, and hence admits as a matter of conscience that marriage with more wives than one is a sin; but he knows no more. The celestial man however perceives thousands of things which confirm this general, so that marriage with more wives than one excites his abhorrence.

As the spiritual man knows generals only, and has his conscience formed from these, and as the generals of the Word have been accommodated to the fallacies of the senses, it is evident that innumerable falsities, which cannot be dispersed, will adjoin and insinuate themselves into them. These falsities are here signified by “the raven which went forth, going and returning.”

(866) That a “raven” signifies falsities, is evident in a general way from what has been said and shown above concerning birds, that they signify things of understanding, of reason, and of memory-knowledge, and also the opposite, which are reasonings and falsities. Both of these are described in the Word by various species of birds; truths of understanding by birds which are gentle, beautiful, and clean; and falsities by those which are ravenous, ugly, and unclean, in each case varying according to the species of truth or falsity. Gross and dense falsities are described by owls and ravens; by owls because they live in the darkness of night, and by ravens, because they are of a black color. As in Isaiah: The owl also and the raven shall dwell therein (Isa. 34:11), where the Jewish Church is described as being the habitation of mere falsities, represented by the owl and the raven.

(867) That “going and returning” signifies that such was their state, is evident from the falsities with man while in his first and second state after temptation, namely, that the falsities thus fly about, going and returning, for the reason mentioned above, that man at that time is and can be only in the knowledge of the most general things, into which

flow phantasies arising from corporeal, sensuous, and worldly things, which do not agree with the truths of faith.

(868) Until the waters were dried up from off the earth. That this signifies the apparent dissipation of falsities, is evident from the state of man when he is being regenerated. Everyone believes at the present day that the evils and falsities in man are entirely separated and abolished during regeneration, so that when he becomes regenerate, nothing of evil or falsity remains, but he is clean and righteous, like one washed and purified with water. This notion is, however, utterly false; for not a single evil or falsity can be so shaken off as to be abolished; but whatever has been hereditarily derived from infancy, and acquired by act and deed, remains; so that man, notwithstanding his being regenerate, is nothing but evil and falsity, as is shown to the life to souls after death. The truth of this may be sufficiently manifest from the consideration, that there is nothing of good and nothing of truth in man except from the Lord, and that all evil and falsity are man's from his Own; and that man, and spirit, and even angel, if left in the least to himself, would rush of himself into hell; wherefore also it is said in the Word that heaven is not pure. This is acknowledged by angels, and he who does not acknowledge it cannot be among angels. It is the Lord's mercy alone that liberates them, and even draws them out of hell and keeps them from rushing thither of themselves. That they are kept by the Lord from rushing into hell, is manifestly perceived by the angels, and even in a measure by good spirits. Evil spirits, however, like men,

do not believe this; but it has often been shown them, as of the Lord's Divine mercy will be told from experience hereafter. [2] Since therefore the state of man is such that no evil and falsity can ever be so shaken off as to be abolished, because the life that is proper to him consists in evil and falsity, the Lord, from Divine mercy, while He regenerates man, through temptations so subdues his evils and falsities that they appear as if dead, though they are not dead, but are only subdued so that they cannot fight against the goods and truths which are from the Lord. At the same time also the Lord through temptations gives man a new faculty of receiving goods and truths, by gifting him with ideas and affections of good and of truth, to which evils and falsities can be bent, and by inserting in his generals (of which above) particulars, and in these singulars, which are stored up in man and which he knows nothing about, for they are interior to the sphere of his apprehension and perception. These are of a nature to serve for receptacles or vessels, so that charity can be insinuated into them by the Lord, and into charity innocence. By their wonderful tempering with man, spirit, and angel, a kind of rainbow may be represented, and for this reason the rainbow was made the sign of the covenant (Gen. 9:12-17), concerning which, of the Lord's Divine mercy we shall speak under that chapter. When man has been thus formed, he is said to be regenerate, all his evils and falsities still remaining, yet at the same time all his goods and truths being preserved. With an evil man all his evils and falsities, just as he had them in the life of the body, return in the other life and are turned into infernal phantasies and punishments. But with a good man, all his states of good and truth, such as those of friendship, of charity, and of innocence, are recalled in the other life, and together with their delights and happinesses, are there immensely augmented and multiplied. These things then are what is signified by the drying of the waters, which is the apparent dissipation of falsities.

(869) Verse 8. And he sent forth a dove from him, to see if the waters were abated from off the faces of the ground. By “a dove” are signified the truths and goods of faith with him who is to be regenerated; “and he sent forth a dove from him to see” signifies the state of receiving the truths and goods of faith; “if the waters were abated” signifies falsities which impede; “the faces of the ground” signifies the things which are in the man of the church; it is said “ground” because this is the first state when man becomes a church.

(870) That by a “dove” are signified the truths and goods of faith with him who is to be regenerated, is evident from the signification of a “dove” in the Word, especially the dove which came upon Jesus when He was baptized, of which we read in Matthew: Jesus when He was baptized, went up straightway out of the water, and lo the heavens were opened, and He saw the Spirit of God descending like a dove, and coming upon Him (Matt. 3:16; also John 1:32; Luke 3:21-22; Mark 1:10-11). Here the “dove” signified nothing else than the holy of faith; and the “baptism” itself, regeneration; so that there was signified, in the new church which was to arise, the truth and good of faith which is received by regeneration from the Lord. Similar things

were represented and involved by the young pigeons or turtledoves that were offered for sacrifice and burnt offering in the Jewish Church, of which we read in Leviticus (Lev. 1:14-17; 5:7-10, 12:6, 8, 14:21, 22, 15:14, 29, 30; Num. 6:10, 11; Luke 2:22-24), as is evident from the several passages. That they had such a signification everyone may comprehend from the sole consideration that they must needs represent something; for otherwise they would have no meaning and would be in no respect Divine, for what is external of the church is an inanimate affair, but lives from what is internal, and this from the Lord. [2] That a "dove" in general signifies the intellectual things of faith, is also evident in the Prophets, as in Hosea: Ephraim will be like a silly dove, without heart; they called Egypt, they went unto Assyria (Hos. 7:11). And again, concerning Ephraim: They shall be afraid, as a bird out of Egypt, and as a dove out of the land of Assyria (Hos. 11:11). Here "Ephraim" denotes one who is intelligent, "Egypt" one who has knowledge, "Assyria" one who is rational, a "dove" what is of the intellectual things of faith; and here also the subject is the regeneration of the spiritual church. Again in David: O Jehovah, deliver not the soul of Thy turtledove unto the wild beast (Ps. 74:19);where "wild beast" denotes those who are of no charity; the "soul of the "turtle dove" the life of faith. See also what has been said and shown before about birds, that they signify intellectual things: gentle, beautiful, clean, and useful birds, intellectual truths and goods; but fierce, ugly, unclean, and useless birds, the opposite, or falsities, such as the raven, which is here opposed to the dove.

(871) And he sent forth a dove from him to see. That this signifies a state of receiving the truths and goods of faith, is evident from the connection of the things, as also from what follows, where the three states of the regeneration of this man after temptations are treated of, which are signified by his sending forth the dove three times. Here the words proximately involve his exploration; for it is said that he “sent forth the dove from him to see” namely, whether the waters were abated; that is, whether the falsities were still so abundant that goods and truths could not be received. But with the Lord there is no exploration, because He knows all things both in general and in particular. In the internal sense therefore, the words signify, not exploration, but state, and here the first state, when falsities were still hindering, which is signified by the words, “whether the waters were abated.”

(872) That the “faces of the ground” mean those things which are in the man of the church, and that the “ground” is mentioned because this is the first state when the man is becoming a church, is evident from the signification of “ground” (shown above), as being the man of the church, who is called “ground” when the goods and truths of faith can be sown in him, but before this he is called “earth.” So in the first chapter of Genesis, before the man became celestial, “earth” is predicated of him; but when he became celestial, as described in the second chapter, “ground” and “field” are predicated of him. It is similar in the present

chapter. Merely from the word “earth” and the word “ground” may be seen what is signified in the internal sense, not only here, but everywhere in the Word. By “ground” in the universal sense is signified the church; and because the church, the man of the church is also signified; for, as said before, each man of the church is a church.

(873) Verse 9. And the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the faces of the whole earth; and he put forth his hand and took her, and brought her in unto him into the ark. “And the dove found no rest for the sole of her foot” signifies that nothing of the good and truth of faith could yet take root; “and she returned unto him to the ark” signifies good and truth appearing with him as though they were of faith; “for the waters were on the faces of the whole earth” signifies that falsities were still overflowing; “and he put forth his hand” signifies his own power; “and took her and brought her in unto him into the ark” signifies that he did what was good and thought what was true from himself.

(874) Here is described the first state of the regeneration of the man of this church after temptation, which state is common to all who are being regenerated, namely, that they suppose they do what is good and think what is true from themselves; and because they are as yet in great obscurity, the Lord also leaves them so to imagine. But still all the good they do and all the truth they think while in such imagination, is not the good and truth of faith. For whatever man produces of himself cannot be good, because it is from himself, that is, from a fountain which is impure

and most unclean. From this impure and unclean fountain no good can ever go forth, for the man is always thinking of his own merit and righteousness; and some go so far as to despise others in comparison with themselves (as the Lord teaches in Luke 18:9-14), and others err in other ways. Man's own cupidities intermingle themselves, so that while it appears outwardly to be good, it is inwardly filthy. For this reason the good which man does in this state is not the good of faith, and the case is the same with the truth that he thinks, for although that which he thinks may be very true, yet so long as it is from what is his own it is indeed in itself the truth of faith, but the good of faith is not in it; and all truth, in order to be the truth of faith, must have in it from the Lord the good of faith. Then for the first time there are good and truth.

(875) But the dove found no rest for the sole of her foot. That this signifies that nothing of the good and truth of faith could yet take root, is evident from the signification of a "dove" as being the truth of faith, and from the signification of "rest for the sole of the foot" as being to take root. The reason that it could not take root is told in what follows, namely, that falsities were still overflowing. But how this is cannot be understood unless it be known how the regeneration of the spiritual man is effected. [2] With this man the knowledges of faith are to be implanted in his memory from the Word of the Lord, or from doctrinal things therefrom (which the Ancient Church had from what was revealed to the Most Ancient Church), and thereby his intellectual mind is to be instructed. But as long as falsities

overflow therein, the truths of faith, howsoever sown, cannot take root. They remain on the surface only, that is, in the memory; nor does the ground become fit for them until the falsities have been shaken off so as not to appear, as before said. [3] The real "ground" with this man is prepared in his intellectual mind, and when it has been prepared the good of charity is insinuated by the Lord, and from this, conscience, from which he afterwards acts, that is, through which the Lord works the good and truth of faith. Thus the Lord makes the intellectual things of this man distinct from those of his will so that they are never united; for if they should be united, he could not but perish eternally. [4] With the man of the Most Ancient Church the things of the will were united to those of the understanding, as they also are with the celestial angels. But with the man of this Ancient Church they were not united, nor are they with any spiritual man. It appears indeed as if the good of charity which he does were of his will, but this is only an appearance and fallacy. All the good of charity that he does is of the Lord alone, not through the will, but through conscience. If the Lord should let go ever so little and suffer the man to act from his own will, instead of good he would do evil from hatred, revenge, and cruelty. [5] The case is the same with the truth that the spiritual man thinks and speaks: unless he were to think and speak from conscience, and thus from the good that is of the Lord, he could never think and speak truth otherwise than as do the devils of hell when they feign themselves angels of light. All this is clearly manifest in the other life. From these things it is evident in what manner regeneration is effected, and what the regeneration of the spiritual man is: that in fact it is the separation of his intellectual part from the will part, by means of conscience, which is formed by the Lord in his intellectual part; and whatever is done from this appears as if done by the man's will, but is really done by the Lord.

(876) And she returned unto him to the ark. That this signifies good and truth appearing as though they were of faith, is evident from what has been said, and also from what follows. In the internal sense, to "return to the ark" does not signify liberation, for this is signified by being sent forth from the ark and not returning, as is evident from what follows, in the twelfth verse, that he sent forth the dove and she returned not again to him anymore; and further from the fifteenth and sixteenth verses, that Noah was commanded to go forth from the ark; and from the eighteenth, that he went forth. The "ark" signifies the state of the man of this church before regeneration, in which he was in captivity, or in prison, beset on all sides by evils and falsities, or by the waters of the flood. And so the dove's returning unto Noah to the ark, signifies that the good and truth meant by the dove returned again to the man. For whatever good a man supposes that he does from himself, returns to him, since it regards himself; as he does it either that it may appear before the world, or before the angels, or that he may merit heaven, or that he may be greatest in heaven. Such things are in man's Own and in everyone of its ideas, though in outward form there is an appearance as of the good and truth of faith. The good and truth of faith is

inwardly good and true from the very inmosts; that is, all the good and truth of faith flows in from the Lord through man's inmosts. But when what a man does is from his Own, or from merit, then the interiors are filthy and the exteriors appear clean; just as with a filthy harlot who appears fair in the face; or like an Ethiopian, or rather an Egyptian mummy, wrapped in a white garment.

(877) For the waters were on the faces of the whole earth. That this signifies that falsities were still overflowing, is evident from the signification of the "waters" of the flood, as being falsities (which has been sufficiently shown before), and also from the very words.

(878) And he put forth his hand and took her, and brought her in unto him into the ark. That this signifies his own power, and that he did what was good and thought what was true from himself, is evident from the signification of "hand" as being power, and thus here his own power from which he did these things. For to "put forth his hand and take the dove and bring her in to himself" is to apply and attribute to himself the truth meant by the "dove." That by "hand" is signified power, also authority [potestas], and the derivative self-confidence, is evident from many passages in the Word, as in Isaiah: I will visit upon the fruit of the greatness of heart of the king of Assyria, because he hath said, By the strength of my hand I have done it and by my wisdom, for I am intelligent (Isa. 10:12-13),where "hand" manifestly denotes his own strength to which he attributed what he did, and this was the cause of the visitation upon him. Again: Moab shall spread forth his hands in the midst

of him, as he that swimmeth spreadeth forth his hands to swim, and he shall lay low his pride together with the cataracts of his hands (Isa. 25:11); where “hands” denote man’s own power, from regarding himself as above others, thus from pride. [2] Again: Their inhabitants were short of hand, they were dismayed and put to shame (Isa. 37:27); “short of hand” meaning of no power. Again: Shall the clay say to the potter, What makest thou? or thy work, He hath no hands? (Isa. 45:9). Here “he hath no hands” means that he has no power. In Ezekiel: The king shall mourn, and the prince shall be clothed with stupefaction, and the hands of the people of the land shall be troubled (Ezek. 7:27), where “hands” denote power. In Micah: Woe to them that devise iniquity, and work evil upon their beds; when the morning is light they practice it, because their hand is their god (Micah 2:1), where “hand” denotes their own power in which they trust as their god. In Zechariah: Woe to the worthless shepherd that leaveth the flock; the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened (Zech. 11:17). [3] Because “hands” signify powers, man’s evils and falsities are continually called in the Word “the works of his hands.” Evils are from the Own of man’s will, falsities are from the Own of his understanding. That this is the source of evils and falsities is evident enough from the nature of man’s Own, which is nothing but evil and falsity (as may be seen above, n. 39, 41, 141, 150, 154, 210, 215). As “hands” in general signify power, “hands” are many times in the Word attributed to Jehovah, or the Lord, and then by “hands” is understood in the internal sense Omnipotence, as in Isaiah: Jehovah, Thy hand is lifted up (Isa. 26:11), denoting the Divine power. Again: Jehovah stretched out His hand, all are consumed (Isa. 31:3), Concerning the work of My hands command ye Me My hands have stretched out the heavens and all their army have I commanded (Isa. 45:11, 12), denoting the Divine power. The regenerate are often called in the Word “the work of the hands of Jehovah.” In the same Mine hand hath laid the foundation of the earth, and My right hand hath measured the heavens with the palm (Isa. 48:13), where “hand” and “right hand” denote omnipotence. [4] Again: Is My hand shortened at all that it cannot redeem? or have I no power to deliver ? (Isa. 1:2), denoting the Divine power. In Jeremiah: Thou hast made the heaven and the earth by Thy great power and by Thy stretched out arm; and didst bring forth Thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm (Jer. 32:17, 21), denoting the Divine power; “power” being named in the seventeenth verse, and “hand” in the twenty-first. That Israel was brought out of Egypt with “a strong hand and with a “stretched-out arm” is often said. In Ezekiel: Thus saith the Lord Jehovih, In the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made My self known unto them in the land of Egypt; I lifted up Mine hand unto them, to bring them forth out of the land of Egypt (Ezek. 20:5-6, 23). In Moses: Israel saw the great hand which Jehovah executed upon the Egyptians (Exod. 14:31). [5] That by “hand” is signified power is now plainly manifest from these passages. Indeed “hand” was so significant of power that it became also its representative, as is evident from the miracles that were done in Egypt, when Moses was commanded to stretch forth his rod, or hand, and so they were done; as in Exodus: Moses stretched forth his rod toward heaven, and Jehovah rained hail upon the land of Egypt (Exod. 9:22, 23); Moses stretched forth his hand toward heaven, and there was a thick darkness (Exod. 10:21, 22); Moses stretched out his hand over the sea, and Jehovah made the sea dry land; and Moses stretched forth his hand over the sea, and the sea returned (Exod. 14:21, 27). No one with mental capacity for right thinking can believe that there was any such power in the hand or rod of Moses, but because the lifting up and stretching forth of the hand signified the Divine power, it became a representative in the Jewish Church. [6] It was similar when Joshua stretched out his javelin, as in Joshua: And Jehovah said unto Joshua, Stretch out the javelin that is in thy hand toward Ai; for I will give it into thine hand; and Joshua stretched out the javelin that was in his hand toward the city, and they entered into the city and took it for Joshua drew not back his hand, wherewith he stretched out the javelin, until he had devoted all the inhabitants of Ai (Josh. 8:18, 26).From this it is also evident how the case is with the representatives that were the externals of the Jewish Church; and also how it is with the Word: that the things in its external sense do not appear to be representative of the Lord and His kingdom, as here the stretching forth of the hand, and likewise all the other things, which bear no appearance of being representative while the mind is fixed only on the historic details of the letter. It is evident also how far the Jews had fallen away from a true understanding of the Word and of the rites of the church, while making all worship consist in externals only, even to the extent of attributing power to the rod of Moses and the javelin of Joshua, when yet there was no more power in them than in wood. But because the omnipotence of the Lord was signified, and this was understood in heaven when they stretched forth their hand or rod, the signs and miracles followed. [7] So too it was when Moses on the top of the hill held up his hands, and Joshua prevailed; and when he let down his hands, and Joshua was overcome; and therefore they stayed up his hands (Exod. 17:9-13). Thus it was that hands were laid upon those who were being consecrated, as on the Levites by the people (Num. 8:9, 10, 12), and on Joshua by Moses, when he was substituted in his place (Num. 27:18, 23), in order that power might so be given. Hence also come the rites still observed of inauguration and benediction by the laying on of hands. To what extent the hand signified and represented power, is evident from what is said in the Word concerning Uzzah and Jeroboam. Concerning Uzzah it is said that he put forth (his hand) to the ark of God, and took hold of it, and therefore he died (2 Sam. 6:6, 7). The "ark" represented the Lord, thus all that is holy and celestial. Uzzah's putting forth (his hand) to the ark, represented man's own power, or what is his own; and as this is profane, the word "hand" is understood, but is not expressed in the original, lest it should be perceived by the angels that such a profane thing had touched what is holy. [8] And because Uzzah put it forth, he died. Concerning Jeroboam it is said: And it came to pass, when the king heard the saying of the man of God, which he cried against the altar, that Jeroboam put forth his hand from the altar, saying, Lay hold on him; and his hand which he put forth against him, dried up, so that he could not draw it back again to him; and he said unto the man of God, Intreat now the faces of Jehovah thy God, and pray for me, that my hand may be restored me again; and the man of God intreated the faces of Jehovah, and the king's hand was restored him again, and became as it was before (1 Kings 13:4-6). Here in like manner by "putting forth the hand" is signified man's own power, or his Own, which is profane, and that it wished to violate what is holy by putting forth the hand against the man of God; wherefore the hand was dried up; but as Jeroboam was an idolater and therefore could not commit profanation, his hand was restored. That the "hand" signifies and represents power, is evident from the representatives in the world of spirits, where a naked arm sometimes comes into view, in which there is strength enough to crush one's bones and squeeze their inmost marrow to nothing, causing such terror as to melt the heart; and in fact this strength is actually in it.

(879) Verses 10, 11. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came back to him at eventide; and lo in her mouth an olive leaf plucked off; so Noah knew that the waters were

abated from off the earth. “And he stayed yet other seven days” signifies the beginning of the second state of regeneration; “seven days” signify what is holy, because now charity is treated of; “and again he sent forth the dove out of the ark” signifies a state of receiving the goods and truths of faith; “and the dove came back to him at eventide” signifies that little by little they began to appear; “eventide” means as in the twilight before morning; “and lo in her mouth an olive leaf plucked off” signifies some little of the truth of faith; “a leaf” is truth; “olive” the good of charity; “plucked off” means that the truth of faith is therefrom; “in her mouth” means that it was shown; “so Noah knew that the waters were abated from off the earth” signifies that these things were so because the falsities that impeded were less abundant than before.

(880) And he stayed yet other seven days. That this signifies the beginning of a second state of regeneration, may be evident from the fact that the time is thus described which intervenes between the first state (described in the eighth and ninth verses) and this second state (described here in the tenth and eleventh verses). In order to maintain the historic connection, this intervening time is expressed by his “staying.” How the case is with the second state of regeneration may be seen in some degree from what has been said and shown about the first state, which was that the truths of faith could not yet take root, because falsities hindered. The truths of faith are first rooted when man begins to acknowledge and believe, and they are not rooted before. What man hears from the Word and holds in

memory, is only the sowing; the rooting does by no means begin until the man accepts and receives the good of charity. All the truth of faith is rooted by the good of faith, that is, by the good of charity. This is as with seed that is cast into the ground while it is still winter and the ground is cold; there indeed it lies, but does not take root. But as soon as the heat of the sun warms the earth in the time of early spring, the seed begins first to push its root within itself, and afterwards to send it forth into the ground. The case is the same with spiritual seed that is being implanted: this is never rooted until the good of charity as it were warms it; then for the first time it pushes its root within itself, and afterwards sends it forth. [2] There are three things in man which concur and unite together, namely, the Natural, the Spiritual, and the Celestial. His natural never receives any life except from the spiritual, and the spiritual never except from the celestial, and the celestial from the Lord alone, who is life itself. But in order that a still fuller idea may be gained: the natural is the receptacle that receives the spiritual, or is the vessel into which the spiritual is poured; and the spiritual is the receptacle which receives, or is the vessel into which is poured, the celestial. Thus, through things celestial, life comes from the Lord. Such is the influx. The celestial is all the good of faith; in the spiritual man it is the good of charity. The spiritual is truth, which never becomes the truth of faith unless there is in it the good of faith, that is, the good of charity, in which there is life itself from the Lord. That a yet clearer idea may be gained: man’s natural is what does the Work of Charity, by hand or by mouth, and thus by the organs of the body; but this work in itself is dead, and does not live except from the spiritual that is in it; and the spiritual does not live except from the celestial, which lives from the Lord. From this the work is said to be good, since there is nothing good except from the Lord. [3] This being the case, it must be evident to everyone that in every work of charity the work itself is nothing but a material affair, and that the work is living is attributable to the truth of faith that is in it; and further that neither is the truth of faith anything but an inanimate affair, and that the truth of faith is living is attributable to the good of faith; moreover that the good of faith is not living except from the Lord only, who is Good itself and Life itself. This shows why the celestial angels are unwilling to hear about faith, and are still more unwilling to hear about work (see n. 202). For the celestial angels ascribe to love both the faith and the work, making faith to be from love, and making even the work of faith to be from love, so that with them both the work and the faith vanish, and there remains nothing but love and its derivative good, and within their love is the Lord. In consequence of having ideas so heavenly these angels are distinct from those angels who are called spiritual, their very thought (together with the speech that is derived from this thought) being much more incomprehensible than are the thought and the speech of the spiritual angels.

(881) That "seven" signifies what is holy, because charity is now treated of, is evident from the signification of "seven" (concerning which above, n. 395, 716). Moreover "seven" is

inserted here for the coherence of all things historically, as “seven” and “seven days” in the natural sense add nothing but a certain holiness, which this second state has from the celestial, that is, from charity.

(882) And again he sent forth the dove out of the ark. That this signifies a state of receiving the goods and truths of faith, is evident from what was said at the eighth verse, where similar words occur, but with the difference that it is there said, he sent forth the dove “from him;” for the reason there explained, that at that time he did what was true and good from himself, that is, he believed it to be from his own power, which is meant by the words “from him.”

(883) And the dove came back to him at eventide. That this signifies that little by little the goods and truths of faith began to appear, and that “eventide” means as in the twilight before morning, is likewise evident from what has been said above, at the eighth verse; as well as from the fact that the time of evening is here mentioned. In regard to “evening” see what was said under the first chapter of Genesis, where it is said six times, “there was evening and there was morning.” “Evening” is a term of regeneration, and indeed of that state of it when the man is still in shade, or when as yet only a little light is apparent to him. The morning itself is described in the thirteenth verse by Noah’s removing the covering of the ark and seeing. It was because “evening” signified the twilight before morning, that “evening” is so many times mentioned in connection with the Jewish Church. For the same reason also they began their sabbaths and their feasts in the evening, and

Aaron was commanded to light the holy lamp in the evening (Exod. 27:20-21).

(884) And lo in her mouth an olive leaf plucked off. That this signifies some little of the truth of faith; that "leaf" is truth, and "olive" the good of charity; that "plucked off" means the truth of faith therefrom, and "in her mouth" that it was shown, is evident from the signification of an olive tree, and is obvious from the very words. And that there was only a little, appears from there being only a leaf.

(885) That a "leaf" signifies truth, is evident from many passages in the Word where man is compared to a tree, or is called a tree, and where "fruits" signify the good of charity, and a "leaf" the truth therefrom (which indeed they are like); as in Ezekiel: And by the river upon the bank thereof, on this side and on that side, there cometh up every tree for food, whose leaf doth not fall, neither is the fruit consumed, it is reborn every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for medicine (Ezek. 47:12; Rev. 22:2). Here "tree" denotes the man of the church in whom is the kingdom of the Lord; its "fruit" the good of love and of charity; its "leaf" the truths therefrom, which serve for the instruction of the human race and for their regeneration, for which reason the leaf is said to be for "medicine." Again: Shall He not pull up the roots thereof, and cut off the fruit thereof that it wither? it shall wither in all the plucked off [leaves] of its shoot (Ezek. 17:9). This is said of the vine, that is, the church, in a state of vastation, whose good, which is the "fruit" and whose

truth, which is the "plucked off [leaf] of the shoot" thus withers. [2] In Jeremiah: Blessed is the man that trusteth in Jehovah; he shall be like a tree planted by the waters; his leaf shall be green; and he shall not be anxious in the year of drought, neither shall cease from yielding fruit (Jer. 17:7-8); where the "green leaf" denotes the truth of faith, thus the very faith which is from charity. So in David (Ps. 1:3); and again in Jeremiah: There shall be no grapes on the vine, nor figs on the fig-tree, and the leaf is fallen (Jer. 8:13); "grapes on the vine" denote spiritual good; "figs on the fig-tree" natural good; "leaf" truth, which in this case is "fallen." Likewise in Isaiah (34:4). The same is meant by the fig-tree which Jesus saw and found nothing thereon but leaves, and which therefore withered away (Matt. 21:19, 20; Mark 11:13-14, 20). Specifically, by this fig-tree there was meant the Jewish Church, in which there was no longer anything of natural good; and the religious teaching or truth that was preserved in it, are the "leaves;" for a vastated church is such that it knows truth, but is not willing to understand it. Similar are those who say that they know truth or the things of faith, yet have nothing of the good of charity: they are only fig-leaves, and they wither away.

(886) That the "olive" signifies the good of charity, is evident from the signification in the Word not only of an "olive" but also of "oil." It was with olive oil, together with spices, that the priests and kings were anointed, and it was with olive oil that the lamps were trimmed (see Exod. 30:24; 27:20). The reason olive oil was used for anointing

and for lamps was that it represented all that is celestial, and therefore all the good of love and of charity; for the oil is the very essence of the tree, and is as it were its soul, just as the celestial, or the good of love and of charity, is the very essence or the very soul of faith; and hence oil has this representation. That "oil" signifies what is celestial, or the good of love and of charity, may be confirmed from many passages of the Word; but as it is the olive-tree that is mentioned here, we will merely present some passages that confirm its signification. As in Jeremiah: Jehovah called thy name a green olive-tree, fair with goodly fruit (Jer. 11:16),where the Most Ancient or Celestial Church is so called, which was the foundation church of the Jewish Church; and therefore all the representatives of the Jewish Church had regard to celestial things, and through these to the Lord. [2] In Hosea: His branches shall spread, and his honor shall be as the olive-tree, and his smell as of Lebanon (Hos. 14:6), which is said of the church that is to be planted, whose honor is the "olive-tree" that is, the good of love and of charity; the "smell as of Lebanon" being the affection of the truth of faith therefrom. "Lebanon" stands for its cedars, which signified spiritual things, or the truths of faith. In Zechariah, speaking of the lampstand: Two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof; these are the two sons of the pure oil that stand by the Lord of the whole earth (Zech. 4:3, 11, 14). Here the "two olive-trees" denote the celestial and the spiritual, thus love, which is of the celestial church, and charity, which is of the spiritual church. These are on the “right hand” and on the “left hand” of the Lord. The “lampstand” here signifies, as in the Jewish Church it represented, the Lord; its “lamps” signify celestial things from which are spiritual, as from a flame proceed rays of light, or light. In David: Thy wife shall be as a fruitful vine in the sides of thy house; thy sons like olive plants (Ps. 128:3); where “wife as a vine” denotes the spiritual church; “sons” the truths of faith, which are called “olive plants” because from the goods of charity. In Isaiah: Yet there shall be left therein gleanings, as the shaking of an olive-tree, two or three berries in the top of the branch (Isa. 17:6); where the subject treated of is the remains in man; “of an olive-tree” denoting celestial remains. In Micah: Thou shalt tread the olive, but shalt not anoint thee with oil; and the vintage, but shalt not drink the wine (Micah 6:15). And in Moses: Thou shalt plant vineyards and dress them, but thou shalt not drink of the wine; thou shalt have olive-trees throughout all thy border, but thou shalt not anoint thyself with the oil (Deut. 28:39-40), where the subject is the abundance of doctrinal teachings about the goods and truths of faith, which by reason of their character, those people rejected. From these passages it is evident that a “leaf” signifies the truth of faith, and an “olive” the good of charity; and that like things are signified by the “olive-leaf” which the dove brought in her mouth; that is, that there now appeared in the man of the Ancient Church some little of the truth of faith from the good of charity.

(887) That the waters were abated from off the earth. That this signifies that these things were so because the falsities

that impeded were less abundant than before, is evident from the signification of the same words above, at the eighth verse. As to the falsities that impeded being less abundant in the second state, which is now treated of, the case is that all the falsities which man has acquired remain, so that not one is abolished, as before said; but when man is being regenerated, there are truths implanted to which the falsities are bent by the Lord, and thus appear as if shaken off, and this by means of the goods with which the man is being gifted.

(888) Verse 12. And he stayed yet other seven days, and sent forth the dove, and she returned not again unto him anymore. “And he stayed yet other seven days” signifies the beginning of a third state; “seven days” signify what is holy; “and sent forth the dove” signifies a state of receiving the goods and truths of faith; “and she returned not again unto him anymore” signifies a free state.

(889) And he stayed yet other seven days. That this signifies the beginning of a third state, and that “seven” signifies what is holy, is evident from what has just now been said about the second state, where similar words are used.

(890) And sent forth the dove. That this signifies a state of receiving the goods and truths of faith, is likewise evident from what was said at the tenth verse, where are the same words and the same meaning, except that there the second state, and here the third state, is treated of. The third state is described by the dove’s not returning, and also by Noah’s removing the covering of the ark, and at length by his going

forth from the ark because the face of the ground was dried and the earth was dry.

(891) And she returned not again unto him anymore. That this signifies a free state, follows, and indeed from the fact that the dove (or the truth of faith) and the other birds, as also the beasts, and Noah himself, were no longer kept in the ark on account of the waters of the flood. So long as he was in the ark, he was in a state of slavery, or of bondage or imprisonment, tossed about by the waters of the flood, or falsities. This state, together with the state of temptation, is described in the preceding chapter (verse 17), by the waters increasing and bearing up the ark, and by the ark being lifted up above the earth; also in the next verse by the waters being strengthened and the ark going on the face of the waters. In the present chapter (verses 15 to 18) the man's state of freedom is described by Noah going forth from the ark, and all that were with him, the dove first of all (that is, the truth of faith from good), for all freedom is from the good of faith, that is, from the love of good.

(892) When man has been regenerated, he then for the first time comes into a state of freedom, having before been in a state of slavery. It is slavery when cupidities and falsities rule, and freedom when the affections of good and truth do so. How this is, no man ever perceives so long as he is in a state of slavery, but only when he comes into a state of freedom. When he is in a state of slavery, that is, when cupidities and falsities rule, the man who is under subjection to them supposes that he is in a state of freedom; but this is a gross falsity, for he is then carried away by the

delight of the cupidities and their pleasures, that is, by the delight of his loves; and because this is done by delight, it appears to him to be freedom. Every man, while he is led by any love, and while following whithersoever it carries him, supposes himself to be free, whereas it is the diabolical spirits in whose company, and so to speak torrent, he is, that are carrying him away. This the man supposes to be the greatest freedom, so much so that he believes that the loss of this state would bring him into a life most wretched, indeed into no life at all; and he believes this not merely because he is unaware of the existence of any other life, but also because he is under the impression that no one can come into heaven except through miseries, poverty, and the loss of pleasures. But that this impression is false has been given me to know by much experience, of which by the Lord's Divine mercy hereafter. Man never comes into a state of freedom until he has been regenerated, and is led by the Lord through love for what is good and true. When he is in this state, then for the first time can he know and perceive what freedom is, because he then knows what life is, and what the true delight of life is, and what happiness is. Before this he does not even know what good is, sometimes calling that the greatest good which is the greatest evil. When those who are in a state of freedom from the Lord see, and still more when they feel, a life of cupidities and falsities, they abhor it as do those who see hell open before their eyes. But as it is quite unknown to very many what a life of freedom is, it may be here briefly defined. A life of freedom, or freedom, is simply and solely being led by the Lord. But as there are many things which hinder man from being able to believe that this is a life of freedom, both because men undergo temptations, which take place in order that they may be set free from the dominion of diabolical spirits; and because they know of no other delight than that of cupidities from the love of self and of the world, as well as from their having conceived a false opinion in regard to all things of the heavenly life, so that they cannot be taught by description so well as by living experiences, therefore, of the Lord's Divine mercy, we may adduce such experiences hereafter.

(893) Verse 13. And it came to pass in the six hundred and first year, in the beginning, on the first of the month, that the waters were dried up from off the earth; and Noah removed the covering of the ark, and saw, and behold, the faces of the ground were dry. "And it came to pass in the six hundred and first year" signifies a last boundary [or ending]; "in the beginning, on the first of the month" signifies a first boundary [or new beginning]; "the waters were dried up from off the earth" signifies that falsities did not then appear; "and Noah removed the covering of the ark, and looked" signifies on the removal of falsities there was the light of the truths of faith, which he acknowledged and in which he had faith; "and behold the faces of the ground were dry" signifies regeneration. And it came to pass in the six hundred and first year. That this signifies a last boundary, is evident from the signification of the number "six hundred" concerning which in the preceding chapter (Gen. 7:6, n. 737), as being a beginning, and there

indeed the beginning of temptation, its end being here designated by the same number, a whole year having passed, so that what took place was at the end of the year, and therefore it is added, “in the beginning, on the first of the month” by which is signified a first boundary [or new beginning]. Any whole period is designated in the Word as a “day” a “week” a “month” a “year” even though it be a hundred or a thousand years, as the “days” in the first chapter of Genesis, by which are meant periods of the regeneration of the man of the Most Ancient Church; for “day” and “year” in the internal sense signify nothing else than a time, and because they signify a time they signify a state, and therefore in the Word a “year” is continually used with the meaning of a time and a state. As in Isaiah: To proclaim the acceptable year of Jehovah, and the day of vengeance of our God; to comfort all that mourn (Isa. 61:2), where the coming of the Lord is treated of. Again: For the day of vengeance was in Mine heart, and the year of My redeemed had come (Isa. 63:4), where also “day” and “year” denote a time and state. In Habakkuk: O Jehovah, revive Thy work in the midst of the years, in the midst of the years make known (Hab. 3:2), where “years” denote a time and state. In David: Thou art God Himself, and Thy years are not consumed (Ps. 102:27), where “years” denote times, and it is shown that with God there is no time. So in the passage before us, the year of the flood by no means signifies any particular year, but a time not determined by fixed years, and at the same time a state. (See what has been said before about “years” n. 482, 487, 488, 493.)

(894) In the beginning, on the first of the month. That this signifies a first boundary [or new beginning], is now evident from what has been shown. What is further involved in these words is too deeply hidden to be described any further than that there is no definite period of time within which man's regeneration is completed, so that he can say, "I am now perfect;" for there are illimitable states of evil and falsity with every man, not only simple states but also states in many ways compounded, which must be so far shaken off as no longer to appear, as said above. In some states the man may be said to be more perfect, but in very many others not so. Those who have been regenerated in the life of the body and have lived in faith in the Lord and in charity toward the neighbor, are continually being perfected in the other life.

(895) The waters were dried up from off the earth. That this signifies that falsities did not then appear, is evident from what has been said. Specifically it signifies that falsities have been separated from the things of the will of the man of this church. The "earth" here signifies man's will, which is nothing but cupidity; wherefore it is said that "the waters were dried up from off the earth." His "ground" as said above, is in his intellectual part, in which truths are sown-never in his will part, which in the spiritual man is separate from the intellectual; wherefore it is said afterwards in this verse that the face of the "ground" was dried. With the man of the Most Ancient Church there was ground in his will, in which the Lord sowed goods, and then from the goods the man could know and perceive truth, or

from love could have faith; but if this method were followed now, man could not but perish eternally, for his will is wholly corrupted. How the case is with this sowing in man's will part, or-as is the case now-in his intellectual part, is evident from considering that revelations were made to the man of the Most Ancient Church by means of which he from his infancy was initiated into a perception of goods and truths, but as those revelations were sown in his will part, he without new instruction perceived innumerable things, so that from one general principle he knew from the Lord the particulars and the singulars which now men have to learn and so know, and yet after all they can know scarcely a thousandth part of them. For the man of the spiritual church knows nothing but what he learns, and what he knows in this way he retains and believes to be true. Indeed even if he learns what is false, and this is impressed on his mind as true, he believes it, because he has no other perception than that it is so, for so is he persuaded. Those who have conscience have from conscience a certain dictate, but no other than that a thing is true because they have so heard and learned. This is what forms their conscience, as is evident from those who have a conscience of what is false.

(896) And Noah removed the covering of the ark and saw. That this signifies, on the removal of falsities the light of the truths of faith, which he acknowledged and in which he had faith, is evident from the signification of "removing the covering" as being to take away what obstructs the light. As by the "ark" is signified the man of the Ancient Church who

was to be regenerated, by the “covering” nothing else can be signified than what obstructs or prevents from seeing heaven, or the light. What prevented was falsity; wherefore it is said that he “saw.” In the Word “to see” signifies to understand and to have faith. Here it means that the man acknowledged truths and had faith in them. It is one thing to know truths, and quite another to acknowledge them, and still another to have faith in them. To know is the first thing of regeneration, to acknowledge is the second, to have faith is the third. What difference there is between knowing, acknowledging, and having faith is evident from the fact that the worst men may know, and yet not acknowledge, like the Jews and those who attempt to destroy doctrinal things by specious reasoning; and that unbelievers may acknowledge, and in certain states preach, confirm, and persuade with zeal; but none can have faith who are not believers. [2] Those who have faith, know, acknowledge, and believe, they have charity, and they have conscience; and therefore faith can never be predicated of anyone, that is, it cannot be said that he has faith, unless these things are true of him. This then it is to be regenerate. Merely to know what is of faith is of a man’s memory, without the concurrence of his reason. To acknowledge what is of faith is a rational consent induced by certain causes and for the sake of certain ends. But to have faith is of conscience, that is, of the Lord working through conscience. This is abundantly evident from those who are in the other life. Those who only know are many of them in hell. Those who acknowledge are also many of them there, because their acknowledgment in the life of the body has been in certain states only, and when in the other life they perceive that what they had preached, taught, and persuaded others is true, they wonder greatly and acknowledge it only when it is recalled to their memory as what they had preached. But those who have had faith are all in heaven.

(897) In this place, the subject being the man of the Ancient Church when regenerated, by “seeing” is signified acknowledging and having faith. That “seeing” has this signification is evident from the Word; as in Isaiah: Ye looked not unto the Maker thereof, and the Former thereof from afar ye have not seen (Isa. 22:11), speaking of the city of Zion; “not to see the Former from afar” is not to acknowledge, still less to have faith. Again: Make the heart of this people fat, and make their ears heavy, and smear over their eyes, lest they see with their eyes, and hear with their ears, and their heart should understand, and turn again, and be healed (Isa. 6:10); “to see with their eyes” denotes acknowledging and having faith. Again: The people that walked in darkness have seen a great light (Isa. 9:2), said of the Gentiles who received faith; as it is here said of Noah, that he “removed the covering and saw.” Again: And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of thick darkness and out of darkness (Isa. 29:18), speaking of the conversion of the Gentiles to faith; “to see” denotes to receive faith. Again: Hear, ye deaf and look, ye blind, that ye may see (Isa. 42:18), where the meaning is similar. In Ezekiel: Who have

eyes to see, and see not, who have ears to hear, and hear not; for they are a rebellious house (Ezek. 12:2), meaning who can understand, acknowledge, and have faith, and yet will not. That "to see" signifies to have faith, is evident from the representation of the Lord by the brazen serpent in the wilderness, on seeing which all were healed; as in Moses: Make thee a fiery serpent, and set it upon a standard; and it shall come to pass that everyone that is bitten, when he seeth it, shall live; and it came to pass that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived (Num. 21:8, 9); from which passage everyone can see that "to see" signifies faith; for what would seeing avail in this case, except as a representative of faith in the Lord? Hence also it is evident that Reuben, Jacob's firstborn, being so called from "seeing" signifies in the internal sense faith. (See what was said before about the firstborn of the church, n. 352, 367.)

(898) And behold, the faces of the ground were dry. That this signifies regeneration, is evident from the signification of "ground" as being the man of the church, which has been repeatedly shown above. The face of the ground is said to be "dry" when falsities no longer appear.

(899) Verse 14. In the second month, on the seven and twentieth day of the month, was the earth dry. "The second month" signifies the whole state before regeneration; "on the seven and twentieth day of the month" signifies what is holy; "was the earth dry" signifies that he was regenerate. These words are a conclusion to what goes before, and a beginning to what follows.

(900) In the second month. That this signifies the whole state before regeneration, is evident from the signification of “two” in the Word. “Two” signifies the same as “six” that is, the combat and labor which precede regeneration; thus here the whole state which precedes the completion of man’s regeneration. Periods of time, great and small, are commonly distinguished in the Word as “threes” or “sevens” and are called “days” “weeks” “months” “years” or “ages.” “Three” and “seven” are holy, “two” and “six” which precede, are not holy, but are relatively profane, as before shown (n. 720). “Three” and “seven” are both sacred for the additional reason that they are predicated of the last judgment, which is to come on the “third” or on the “seventh” day. The last judgment comes to everyone when the Lord comes, both in general and in particular. For example, there was a last judgment when the Lord came into the world, and there will be a last judgment when He shall come in glory; there is a last judgment when He comes to any man whatever in particular; and there is also a last judgment for everyone when he dies. This last judgment is what is meant by the “third day” and the “seventh day” which is holy to those who have lived well, but not holy to those who have lived ill. Thus the “third day” or the “seventh day” is predicated as well of those who are adjudged to death, as of those who are adjudged to life; and therefore these numbers signify what is not holy to those who are adjudged to death, and what is holy to those who are adjudged to life. “Two” and “six” preceding three and seven, have relation to and signify in general all that state

which precedes. This is the signification of “two” and of “six” in application to any subject, and to any matter that is the subject of which they are predicated, as is more clearly evident from what now follows about the number twenty-seven.

(901) That the “seven and twentieth day” signifies what is holy, is evident from what has just been said, since it is composed of three multiplied by itself twice. Three multiplied by itself is nine, and nine multiplied again by three is twenty-seven. In “twenty-seven” therefore three is the ruling number. Thus did the most ancient people compute their numbers, and understood by them nothing but actual things [res]. That “three” has the same signification as “seven” is evident from what has been just said. There is a hidden reason why the Lord rose on the third day. The Lord’s resurrection itself involves all holiness, and the resurrection of all, and therefore in the Jewish Church this number became representative, and in the Word is holy; just as it is in heaven, where no numbers are thought of, but instead of “three” and “seven” they have a general holy idea of the resurrection and of the coming of the Lord. [2] That “three” and “seven” signify what is holy, is evident from the following passages in the Word. In Moses: He that toucheth the dead shall be unclean seven days; the same shall expiate himself therefrom on the third day, and on the seventh day he shall be clean; but if he expiate not himself on the third day, on the seventh day he shall not be clean. He that toucheth one slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven

days; the clean shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall expiate him, and he shall wash his clothes, and bathe himself in water, and shall be clean at even (Num. 19:11-12, 16, 19). That these things are representative, or that the outward things signify internal ones, is very evident, as that one would be unclean who had touched a dead body, one slain, a bone of a man, a grave. All these things signify in the internal sense things proper to man, which are dead and profane. So also the washing in water and being clean at even were representative, and also the third day and the seventh day, which signify what is holy because on those days he was to be purified and would thus be clean. [3] In like manner concerning those who returned from battle against the Midianites: Encamp ye without the camp seven days; whosoever hath slain a soul, and whosoever hath touched one slain, ye shall expiate yourselves on the third day and on the seventh day (Num. 31:19).If this were but a ritual, and the third day and the seventh were not representative and significative of holiness, or of expiation, it would be a dead thing, like that which is without a cause, and like a cause without an end, or like a thing separated from its cause, and this cause from its end, and thus in no way Divine. That the “third day” was representative, and thus significative, of what is holy, is very evident from the coming of the Lord upon Mount Sinai, for which it was thus commanded: And Jehovah said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day;

for on the third day Jehovah will come down in the sight of all the people upon Mount Sinai (Exod. 19:10-11, 14-15). [4] For a similar reason Joshua crossed the Jordan on the third day: Joshua commanded, Pass through the midst of the camp, and command the people, saying, Prepare you victuals, for within three days ye are to pass over this Jordan, to go in to inherit the land (Josh. 1:11; 3:2). The crossing of the Jordan represented the introduction of the sons of Israel, that is, of those who are regenerate, into the kingdom of the Lord; Joshua, who led them in, represented the Lord; and this was done on the third day. Because the third day was holy, as was the seventh, it was ordained that the year of tithes should be the third year, and that then the people should show themselves holy by works of charity (Deut. 26:12-15); the "tithes" represented remains, which because they are of the Lord alone, are holy. That Jonah was three days and three nights in the bowels of the fish (Jonah 1:17) manifestly represented the burial and resurrection of the Lord on the third day (Matt. 12:40). [5] That "three" signifies that holy thing is evident also in the Prophets, as in Hosea: After two days will Jehovah revive us; on the third day He will raise us up, that we may live before Him (Hos. 6:2),where also the "third day" plainly denotes the coming of the Lord and His resurrection. In Zechariah: It shall come to pass that in all the land two parts therein shall be cut off and expire, but the third shall be left therein, and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried (Zech. 13:8-9), where the "third part" like "three" denotes what is holy. The same is involved by the third part as by three, and also by the third part of the third part, as in the present passage, for three is the third of the third of twenty-seven.

(902) That the earth's being "dry" signifies that the man was regenerate, is evident from what was said before about the waters being dried up from off the earth, and the face of the ground being dried, in verses 7 and 13.

(903) Verses 15, 16. And God spake unto Noah, saying, Go forth from the ark, thou and thy wife, and thy sons, and thy sons' wives with thee. "And God spake unto Noah" signifies the presence of the Lord with the man of this church; "Go forth from the ark" signifies freedom; "thou and thy wife" signifies the church; "and thy sons and thy sons' wives with thee" signifies the truths, and the goods conjoined with truths, that were in him.

(904) And God spake unto Noah. That this signifies the presence of the Lord with the man of this church, is evident from the internal sense of the Word. The Lord speaks with every man, for whatever a man wills and thinks that is good and true, is from the Lord. There are with every man at least two evil spirits and two angels. The evil spirits excite his evils, and the angels inspire things that are good and true. Every good and true thing inspired by the angels is of the Lord; thus the Lord is continually speaking with man, but quite differently with one man than with another. With those who suffer themselves to be led away by evil spirits, the Lord speaks as if absent, or from afar, so that it can scarcely be said that He is speaking; but with those who are

being led by the Lord, He speaks as more nearly present; which may be sufficiently evident from the fact that no one can ever think anything good and true except from the Lord. [2] The presence of the Lord is predicated according to the state of love toward the neighbor and of faith in which the man is. In love toward the neighbor the Lord is present, because He is in all good; but not so much in faith, so called, without love. Faith without love and charity is a separated or disjoined thing. Wherever there is conjunction there must be a conjoining medium, which is nothing else than love and charity, as must be evident to all from the fact that the Lord is merciful to everyone, and loves everyone, and wills to make everyone happy to eternity. He therefore who is not in such love that he is merciful to others, loves them, and wills to make them happy, cannot be conjoined with the Lord, because he is unlike Him and not at all in His image. To look to the Lord by faith, as they say, and at the same time to hate the neighbor, is not only to stand afar off, but is also to have the abyss of hell between themselves and the Lord, into which they would fall if they should approach nearer, for hatred to the neighbor is that infernal abyss which is between. [3] The presence of the Lord is first possible with a man when he loves the neighbor. The Lord is in love; and so far as a man is in love, so far the Lord is present; and so far as the Lord is present, so far He speaks with the man. Man knows no otherwise than that he thinks from himself, whereas he has not a single idea, nor even the least bit of an idea, from himself; but he has what is evil and false through evil spirits from hell, and what is good and true through angels from the Lord. Such is the influx with man, from which is his life and the interaction of his soul with the body. From these things it is evident what is meant by the words "God spake unto Noah." His "saying" to anyone means one thing (as Gen. 1:29; 3:13-14, 17; 4:6, 9, 15; 6:13; 7:1), and His "speaking" means another. Here, His speaking to Noah denotes being present, because the subject is now the regenerated man, who is gifted with charity.

(905) Go forth from the ark. That this signifies freedom, is evident from what has been said before, and from the connection itself of the context. So long as Noah was in the ark and surrounded with the waters of the flood, the signification was that he was in captivity, that is, he was tossed about by evils and falsities, or what is the same thing, by evil spirits, from whom is the combat of temptation. Hence it follows that to "go forth from the ark" signifies freedom. The presence of the Lord involves freedom, the one following the other. The more present the Lord, the more free the man; that is, the more a man is in the love of good and truth, the more freely he acts. Such is the influx of the Lord through the angels. But on the other hand, the influx of hell through evil spirits is forcible, and impetuous, striving to dominate; for such spirits breathe nothing but the utter subjugation of the man, so that he may be nothing, and that they may be everything; and when they are everything the man is one of them, and scarcely even that, for in their eyes he is a mere nobody. Therefore when the Lord is liberating the man from their dominion

and from their yoke there arises a combat; but when the man has been liberated, that is, regenerated, he, through the ministry of angels, is led by the Lord so gently that there is nothing whatever of yoke or of dominion, for he is led by means of his delights and his happinesses, and is loved and esteemed. This is what the Lord teaches in Matthew: My yoke is easy, and My burden is light (Matt. 11:30),and is the reverse of a man's state when under the yoke of evil spirits, who, as just said, account the man as nothing, and, if they were able, would torment him every moment. This it has been given me to know by much experience, concerning which, of the Lord's Divine mercy hereafter.

(906) That "thou and thy wife" signifies the church, is in like manner evident from the connection, as also that "thy sons and thy sons' wives with thee" signifies the truths, and the goods conjoined with truths, that were in him. That "thou" signifies the man of the church, is evident, and that his "wife" signifies the church, and his "sons" truths, and his "sons' wives" goods conjoined with the truths, has been shown repeatedly before and need not be dwelt on here.

(907) Verse 17. Every wild animal that is with thee of all flesh, as to fowl, and as to beast, and as to every creeping thing that creepeth upon the earth, bring forth with thee, that they may spread themselves over the earth, and be fruitful, and multiply upon the earth. "Every wild animal that is with thee of all flesh" signifies all that was made living in the man of this church; "fowl" signifies here as before the things of his understanding; "beast" the things of

his will, which are both of the internal man; “every creeping thing that creepeth upon the earth” signifies the like corresponding things in the external man; “bring forth with thee” signifies their state of freedom; “that they may spread themselves over the earth” signifies the operation of the internal man upon the external; “and be fruitful” signifies increasings of good; “and multiply” signifies increasings of truth; “upon the earth” signifies in the external man.

(908) Every wild animal that is with thee of all flesh. That this signifies all that was made living in the man of this church, is evident from the fact that “wild animal” is predicated of Noah, or of the man of this church, now regenerated, and manifestly refers to what follows, namely, fowl, beast, and creeping thing; for it is said, “every wild animal that is with thee of all flesh, as to fowl, and as to beast, and as to every creeping thing that creepeth upon the earth.” The word in the original tongue here rendered “wild animal” signifies properly life, or what is living; but in the Word it is used both for what is living and for what is as it were not living, or a wild animal; so that unless one knows the internal sense of the Word, he is sometimes unable to see what is meant. The reason of this twofold meaning is that the man of the Most Ancient Church, in his humiliation before the Lord, acknowledged himself as not living, not even as a beast, but only as a wild animal; for those people knew man to be such when regarded in himself, or in what is his own. Hence this same word means what is living, and also means “wild animal.” [2] That it means “what is living” is evident in David: Thy wild animal shall dwell therein [that

is, in God’s inheritance]; Thou, O God, wilt confirm the poor with Thy good (Ps. 68:10). Here by “wild animal” because he shall dwell in the inheritance of God, no other is meant than the regenerated man; and so here, as in the verse we are considering, what is living in this man is meant. Again: Every wild animal of the forest is Mine, and the beasts upon the mountains where thousands are; I know all the fowls of the mountains, and the wild animals of My field are with Me (Ps. 50:10-11). Here “the wild animals of My field with Me” or with God, denote the regenerated man, thus what is living in him. In Ezekiel: All the fowls of the heavens made their nests in his boughs, and under his branches all the wild animals of the field brought forth (Ezek. 31:6), where the spiritual church is signified, as implanted, and what is living, in the man of that church. In Hosea: In that day will I make a covenant for them with the wild animal of the field and with the fowl of the heavens (Hos. 2:18),where those who are to be regenerated are meant, with whom a covenant is to be made. Indeed, so fully does “wild animal” signify “what is living” that the cherubim, or angels, seen by Ezekiel, are called the “four wild animals” or “living creatures” (Ezek. 1:5, 13-15, 19; 10:15). [3] That “wild animal” in the opposite sense is taken in the Word for what is not living, is evident from many passages, of which only the following will be cited, for confirmation. In David: O deliver not the soul of Thy turtle-dove unto the wild animal (Ps. 74:19). In Zephaniah: How is the city become a desolation, a place for wild animals to lie down in (Zeph. 2:15). In Ezekiel: And they shall no more be a prey to the nations, neither shall the wild animal of the earth eat them (Ezek. 34:28). Again: Upon his ruin all the fowl of the heavens shall dwell, and every wild animal of the field shall be upon his branches (Ezek. 31:13). In Hosea: There will I consume them like a lion; the wild animal of the field shall tear them (Hos. 13:8). In Ezekiel: I have given thee for meat to the wild animals of the earth, and to the fowl of the heaven (Ezek. 29:5), an expression often occurring. And since the Jews remained in the sense of the letter only, and understood by "wild animal" a wild animal, and by "fowl" a fowl, not knowing the interior things of the Word, nor having any willingness to acknowledge them and so to be instructed, they were so cruel and such wild animals that they found their delight in not burying enemies killed in battle, but exposing them to be devoured by birds of prey and wild beasts; which also shows what a wild animal man is.

(909) That the "fowl" signifies the things of his understanding, and the "beast" the things of his will, which are of the internal man, and that "every creeping thing that creepeth upon the earth" signifies like corresponding things in his external man, is evident from the signification of "fowl" as shown above (n. 40, 776), and of "beast" (n. 45, 46, 142, 143, 246). That the "creeping thing that creepeth upon the earth" signifies corresponding things in the external man, is now evident, for the creeping thing here bears relation both to the "fowl" or things of the understanding, and to the "beast" or things of the will. The most ancient people called sensuous things and the

pleasures of the body creeping things that creep, because they are just like creeping things that creep on the earth. They also likened man's body to the earth or ground, and even called it earth or ground, as in this passage, where nothing else than the external man is signified by the "earth."

(911) As to "the creeping thing that creeps" signifying like corresponding things in the external man, the case is this. In the regenerated man external things correspond to internal things, that is, do their bidding. External things are reduced to obedience when man is being regenerated, and he then becomes an image of heaven. But before man has been regenerated, external things rule over internal, and he is then an image of hell. Order consists in celestial things ruling over spiritual things, through these over natural things, and through these over corporeal things; but when corporeal and natural things rule over spiritual and celestial things, order is destroyed, and then the man is an image of hell; and therefore the Lord restores order by means of regeneration, and then the man becomes an image of heaven. Thus does the Lord draw a man out of hell, and thus does He uplift him to heaven. [2] A few words shall be said about the correspondence of the external man to the internal. Every regenerated man is a kind of little heaven, that is, he is an effigy or image of the universal heaven, and therefore in the Word his internal man is called "heaven." There is such order in heaven that the Lord rules spiritual things through celestial things, and natural things through spiritual things, and in this way He rules the

universal heaven as one man, for which reason heaven is called the Grand Man and there is the like order in everyone who is in heaven. Man too, when like this, is a little heaven, or, what is the same, he is a kingdom of the Lord, because the kingdom of the Lord is in him; and then in him external things correspond to internal, that is, they obey them, just as they do in heaven; for in the heavens (which are three, and all of which together stand related as one man) spirits constitute the external man, angelic spirits the interior man, and angels the internal man (n. 459). [3] It is the reverse with those who make life consist solely in corporeal things, that is, in cupidities, pleasures, appetites, and matters of sense, perceiving no delight other than that which is of the love of self and of the world, that is to say, which is of hatred against all who do not favor and serve them. With such, because corporeal and natural things rule over spiritual and celestial things, there is not only no correspondence or obedience of external things, but the very reverse, and thus order is utterly destroyed; and because order is so destroyed, they cannot be other than images of hell.

(912) Bring forth with thee. That this signifies their state of freedom, is evident from what was said under the preceding verse about "going forth from the ark" as signifying freedom.

(913) That they may spread themselves over the earth. That this signifies the operation of the internal man on the external, and that "being fruitful" signifies increasings of good, "multiplying" increasings of truth, and "upon the

earth” in the external man, is evident from the connection of the things, and also from what has been before said and shown about the signification of “being fruitful” which in the Word is predicated of goods, and about that of “multiplying” which is predicated of truths. That “earth” signifies the external man has likewise been shown before; so that we need not dwell longer on these significations in order to confirm them. Here the subject is the operation of the internal man on the external after the man has been regenerated, showing that good is for the first time made fruitful, and truth multiplied, when the external man has been reduced to correspondence or obedience. This can never be so before, because what is corporeal opposes what is good, and what is sensuous opposes what is true, the one extinguishing the love of good, and the other extinguishing the love of truth. The fructification of good and the multiplication of truth take place in the external man; the fructification of good in his affections, and the multiplication of truth in his memory. The external man is here called “the earth” over which they spread themselves, and upon which they become fruitful and multiply.

(914) Verse 18, 19. And Noah went forth, and his sons, and his wife, and his sons’ wives with him; every wild animal, every creeping thing, and every fowl, everything that creepeth upon the earth, according to their families, went forth out of the ark. “Went forth” signifies that it was so done; by “Noah and his sons” is signified the man of the Ancient Church; by “his wife and his sons’ wives with him” is signified that church itself. “Every wild animal, every

creeping thing” signify his goods; “wild animal” the goods of the internal man; “creeping thing” the goods of the external man; “and every fowl, everything that creepeth upon the earth” signify truths; “fowl” the truths of the internal man; “that creepeth upon the earth” the truths of the external man; “according to their families” signifies pairs; “went forth out of the ark” signifies as before that it was so done, and at the same time it signifies a state of freedom.

(915) That by his “going forth” is signified that it was so done; that by “Noah and his sons” is signified the man of the Ancient Church; and that by “his wife and his sons’ wives” is signified that church itself, is evident from the series of the things, which involves that thus was the Ancient Church formed, for these are the last or closing statements to what has gone before. When the church is described in the Word, it is described either by “man [vir] and wife” or by “man [homo] and wife;” when by “man [vir] and wife” by “man” is signified what is of the understanding, or truth, and by “wife” what is of the will, or good; when by “man [homo] and wife” by “man” is signified the good of love, or love, and by “wife” the truth of faith, or faith, thus by “man [homo]” is signified what is essential of the church, and by “wife” the church itself. It is so throughout the Word. In this place, because up to this point the formation of a new church has been treated of, on the perishing of the Most Ancient Church, by “Noah and his sons” is signified the man [homo] of the Ancient Church, and by his “wife and his sons’ wives with him” that church

itself. Here therefore they are named in an order different from that in the previous verse (16), where it is said: “Go forth from the ark, thou and thy wife, and thy sons and thy sons’ wives with thee” where “thou” and “thy wife” are joined together, and “thy sons” and “thy sons’ wives” and thus by “thou” and “sons” is signified truth, and by “wife” and “sons’ wives” good. But in the verse we are now considering the order is different, for the reason, as we have said, that by “thou and thy sons” is signified the man of the church, and by “his wife and his sons’ wives” the church itself, since it is the conclusion to what goes before. Noah did not constitute the Ancient Church, but his sons, Shem, Ham, and Japheth, as said before. For three churches, so to speak, formed this Ancient Church, concerning which, of the Lord’s Divine mercy hereafter. And these churches came forth as the offspring of one, which is called “Noah;” hence it is here said, “thou and thy sons” and also “thy wife and thy sons’ wives.”

(916) That “every wild animal and every creeping thing” signify the goods of the man of the church; “wild animal” the goods of the internal man; “creeping thing” those of the external man; and that “every fowl and everything that creepeth upon the earth” signify truths; “fowl” the truths of the internal man; and “thing that creepeth upon the earth” those of the external man, is evident from what was said and shown under the preceding verse in regard to wild animal, fowl, and creeping thing, where it is said “creeping thing that creepeth” because both good and truth of the external man were signified. Inasmuch as what is here said

is the conclusion to what goes before, these things which are of the church are added, namely, its goods and truths; and by them is indicated the quality of the church, that it is spiritual, and that it became such that charity or good was the principal thing; and therefore "wild animal and creeping thing" are here first mentioned, and afterwards "fowl and thing that creepeth." [2] The church is called spiritual when it acts from charity, or from the good of charity-never when it says that it has faith without charity, for then it is not even a church. For what is the doctrine of faith but the doctrine of charity? And to what purpose is the doctrine of faith, but that men should do what it teaches? It cannot be merely to know and think what it teaches, but only that what it teaches should be done. The spiritual church is therefore first called a church when it acts from charity, which is the very doctrine of faith. Or, what is the same thing, the man of the church is then first a church. Just in the same way, what is a commandment for? not that a man may know, but that he may live according to the commandment. For then he has in himself the kingdom of the Lord, since the kingdom of the Lord consists solely in mutual love and its happiness. [3] Those who separate faith from charity, and make salvation consist in faith without the good works of charity, are Cainites who slay the brother Abel, that is, charity. And they are like birds which hover about a carcass; for such faith is a bird, and a man without charity is a carcass. Thus they also form for themselves a spurious conscience, so that they may live like devils, hold the neighbor in hatred and persecute him, pass their whole life in adulteries, and yet be saved, as is well known in the Christian world. What can be more agreeable to a man than to hear and be persuaded that he may be saved, even if he live like a wild beast? The very Gentiles perceive that this is false, many of whom abhor the doctrine of Christians because they see their life. The real quality of such a faith is evident also from the fact that nowhere is there found a life more detestable than in the Christian world.

(917) According to their families. That this signifies pairs, is evident from what was said before, namely, that there entered into the ark "of the clean by sevens" and "of the unclean by twos" (Gen. 7:2, 3, 15); while here it is said that they went out of it "according to their families" the reason of which is that all things had now been so reduced into order by the Lord that they could represent families. In the regenerated man, goods and truths, or the things of charity and faith, are related to each other as with relationships by blood and by marriage, thus as families from one stock or parent, in like manner as they are in heaven (n. 685), an order into which goods and truths are brought by the Lord. Specifically, it is here signified that all goods both in general and in particular have regard to their own truths, as though these were conjoined with them in marriage; and just as in general charity regards faith, so in every particular good regards truth; for the general, unless it exists from the particular, is not the general, seeing that it is from the particulars that the general has its existence, and from them is called general. So in every man, such as is the man in general, such is he in the minutest particulars of his

affection and of his idea. Of these he is composed, or of these he becomes such as he is in general; and therefore they who have been regenerated become such in the smallest particulars as they are in general.

(918) Went forth out of the ark. That this involves also a state of freedom, is evident from what was said above (at verse 16) about going out of the ark. The quality of the freedom of the spiritual man appears from the consideration that he is ruled by the Lord through conscience. He who is ruled by conscience, or who acts according to conscience, acts freely. Nothing is more repugnant to him than to act against conscience. To act against conscience is hell to him, but to act according to conscience is heaven to him; and from this anyone may see that acting according to conscience is freedom. The Lord rules the spiritual man through a conscience of what is good and true; and this conscience is formed, as already said, in man's understanding, and is thus separated from what is of his will. And because it is wholly separated from what is of the will, it is very evident that man never does anything good of himself; and since all the truth of faith is from the good of faith, it is evident that man never thinks anything true from himself, but that this is from the Lord alone. That he seems to do these things from himself is only an appearance; and because it is so, the really spiritual man acknowledges and believes it. From this it is evident that conscience given to the spiritual man by the Lord is as it were a new will, and thus that the man who has been

created anew is endowed with a new will and from this with a new understanding.

(919) Verse 20. And Noah builded an altar unto Jehovah; and took of every clean beast, and of every, clean fowl, and offered burnt-offerings on the altar. “Noah builded an altar unto Jehovah” signifies a representative of the Lord; “and took of every clean beast, and of every clean fowl” signifies the goods of charity and of faith; “and offered burnt-offerings on the altar” signifies all the worship therefrom.

(920) In this verse there is described the worship of the Ancient Church in general, and this by the “altar” and the “burnt- offering” which were the principal things in all representative worship. In the first place, however, we will describe the worship that existed in the Most Ancient Church, and from that show how there originated the worship of the Lord by means of representatives. The men of the Most Ancient Church had no other than internal worship, such as there is in heaven; for with them heaven was in communication with man, so that they made a one; and this communication was perception, of which we have often spoken before. Thus being angelic they were internal men, and although they sensated the external things of the body and the world, they cared not for them; for in each object of sense they perceived something Divine and heavenly. For example, when they saw a high mountain, they perceived an idea, not of a mountain, but of elevation, and from elevation, of heaven and the Lord, from which it came to pass that the Lord was said to dwell in the highest, He himself being called the “Most High and Lofty One;” and

that afterwards the worship of the Lord was held on mountains. So with other things; as when they observed the morning, they did not then perceive the morning of the day, but that which is heavenly, and which is like a morning and a dawn in human minds, and from which the Lord is called the “Morning” the “East” and the “Dawn” or “Day-spring.” So when they looked at a tree and its leaves and fruit, they cared not for these, but saw man as it were represented in them; in the fruit, love and charity, in the leaves faith; and from this the man of the church was not only compared to a tree, and to a paradise, and what is in him to leaves and fruit, but he was even called so. Such are they who are in a heavenly and angelic idea. [2] Everyone may know that a general idea rules all the particulars, thus all the objects of the senses, as well those seen as those heard, so much so that the objects are not cared for except so far as they flow into the man’s general idea. Thus to him who is glad at heart, all things that he hears and sees appear smiling and joyful; but to him who is sad at heart, all things that he sees and hears appear sad and sorrowful; and so in other cases. For the general affection is in all the particulars, and causes them to be seen in the general affection; while all other things do not even appear, but are as if absent or of no account. And so it was with the man of the Most Ancient Church: whatever he saw with his eyes was heavenly to him; and thus with him everything seemed to be alive. And this shows the character of his Divine worship, that it was internal, and by no means external. [3] But when the church declined, as in his posterity, and that perception or communication with heaven began to be lost, another state of things commenced. Then no longer did men perceive anything heavenly in the objects of the senses, as they had done before, but merely what is worldly, and this to an increasing extent in proportion to the loss of their perception; and at last, in the closing posterity which existed just before the flood, they apprehended in objects nothing but what is worldly, corporeal, and earthly. Thus was heaven separated from man, nor did they communicate except very remotely; and communication was then opened to man with hell, and from thence came his general idea, from which flow the ideas of all the particulars, as has been shown. Then when any heavenly idea presented itself, it was as nothing to them, so that at last they were not even willing to acknowledge that anything spiritual and celestial existed. Thus did the state of man become changed and inverted. [4] As the Lord foresaw that such would be the state of man, He provided for the preservation of the doctrinal things of faith, in order that men might know what is celestial and what is spiritual. These doctrinal things were collected from the men of the Most Ancient Church by those called "Cain" and also by those called "Enoch" concerning whom above. Wherefore it is said of Cain that a mark was set upon him lest anyone should kill him (see Gen. 4:15, n. 393, 394); and of Enoch that he was taken by God (Gen. 5:24). These doctrinal things consisted only in significative, and thus as it were enigmatical things, that is, in the significations of various objects on the face of the earth; such as that mountains signify celestial things, and the Lord; that morning and the east have this same signification; that trees of various kinds and their fruits signify man and his heavenly things, and so on. In such things as these consisted their doctrinal things, all of which were collected from the significatives of the Most Ancient Church; and consequently their writings also were of the same nature. And as in these representatives they admired, and seemed to themselves even to behold, what is Divine and heavenly, and also because of the antiquity of the same, their worship from things like these was begun and was permitted, and this was the origin of their worship upon mountains, and in groves in the midst of trees, and also of their pillars or statues in the open air, and at last of the altars and burnt-offerings which afterwards became the principal things of all worship. This worship was begun by the Ancient Church, and passed thence to their posterity and to all nations round about, besides many other things, concerning which of the Lord's Divine mercy hereafter.

(921) And Noah builded an altar unto Jehovah. That this signifies a representative of the Lord, is evident from what has just been said. All the rites of the Ancient Church were representative of the Lord, as also the rites of the Jewish Church. But the principal representative in later times was the altar, and also the burnt-offering, which being made of clean beasts and clean birds, had its representation according to their signification, clean beasts signifying the goods of charity, and clean birds the truths of faith. When men of the Ancient Church offered these, they signified that they offered gifts of these goods and truths to the Lord.

Nothing else can be offered to the Lord that will be grateful to Him. But their posterity, as the Gentiles and also the Jews, perverted these things, not even knowing that they had such a signification, and making their worship consist in the externals only. [2] That the altar was the principal representative of the Lord, is evident from the fact that there were altars, even among Gentiles, before other rites were instituted, and before the ark was constructed, and before the temple was built. This is evident from Abram, as that when he came upon the mountain on the east of Bethel he raised an altar and called upon the name of Jehovah (Gen. 12:8); and afterwards he was commanded to offer Isaac for a burnt-offering on an altar (Gen. 22:2, 9). So Jacob built an altar at Luz, or Bethel (Gen. 35:6-7); and Moses built an altar under Mount Sinai, and sacrificed (Exod. 24:4-6). All this was before the [Jewish] sacrifices were instituted, and before the ark was constructed at which worship was afterwards performed in the wilderness. That there were altars likewise among the Gentiles, is evident from Balaam, who said to Balak that he should build seven altars and prepare seven bullocks and seven rams (Num. 23:1-7, 14-18, 29-30); and also from its being commanded that the altars of the nations should be destroyed (Deut. 7:5; Judg. 2:2). Thus Divine worship by altars and sacrifices was not a new thing instituted with the Jews. Indeed altars were built before men had any idea of slaying oxen and sheep upon them, but as memorials. [3] That altars signify a representative of the Lord, and burnt-offerings the worship of Him thereby, is plainly evident in the Prophets, as also in Moses when it is said of Levi, to whom the priesthood belonged: They shall teach Jacob Thy judgments, and Israel Thy law; they shall put incense in Thy nostrils, and whole burnt-offering upon Thine altar (Deut. 33:10), meaning all worship; for “to teach Jacob judgments, and Israel the law” denotes internal worship; and “to put incense in Thy nostrils, and whole burnt-offering on Thine altar” denotes corresponding external worship. In Isaiah: In that day shall a man look unto his Maker, and his eyes shall have respect to the Holy One of Israel and he shall not look to the altars, the work of his hand (Isa. 17:7-8), where “looking to the altars” plainly signifies representative worship in general, which was to be abolished. Again: In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah (Isa. 19:19), where also “an altar” stands for external worship. [4] In Jeremiah: The Lord hath cast off His altar, He hath abhorred His sanctuary (Lam. 2:7); “altar” denoting representative worship which had become idolatrous. In Hosea: Because Ephraim hath multiplied altars to sin, altars have been unto him to sin (Hos. 8:11); “altars” denote here all representative worship separate from internal, thus what is idolatrous. Again: The high places also of Aven, the sin of Israel, shall be destroyed; the thorn and the thistle shall come up on their altars (Hos. 10:8), where “altars” denote idolatrous worship. In Amos: In the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel, and the horns of the altar shall be cut off (Amos 3:14), where again “altars” denote representative worship become idolatrous. [5] In David: Let them bring me unto the mountain of Thy holiness, and to Thy tabernacles. And I will go unto the altar of God, unto God the gladness of my joy (Ps. 43:3-4), where “altar” manifestly denotes the Lord. Thus the building of an altar in the Ancient and in the Jewish Church was for a representative of the Lord. As the worship of the Lord was performed principally by burnt-offerings and sacrifices, and thus these things signified principally representative worship, it is evident that the altar itself signifies this representative worship itself.

(922) And took of every clean beast and of every clean fowl. That this signifies the goods of charity and the truths of faith, has been shown above; that “beast” signifies the goods of charity (n. 45-46, 142-143, 246); and that “fowl” signifies the truths of faith (n. 40, 776). Burnt-offerings were made of oxen, of lambs and goats, and of turtledoves and young pigeons (Lev. 1:3-17; Num. 15:2-15; 28:1-31).1:3-17; Num. 15:2-15, 28:1-31). These were clean beasts, and each one of them signified some special heavenly thing. And because they signified these things in the Ancient Church and represented them in the churches that followed, it is evident that burnt-offerings and sacrifices were nothing else than representatives of internal worship; and that when they were separated from internal worship they became idolatrous. This anyone of sound reason may see. For what is an altar but something of stone, and what is burnt-offering and sacrifice but the slaying of a beast? If there be Divine worship, it must

represent something heavenly which they know and acknowledge, and from which they worship Him whom they represent. [2] That these were representatives of the Lord no one can be ignorant, unless he is unwilling to understand anything about the Lord. It is by internal things, namely, charity and the faith therefrom, that He who is represented is to be seen and acknowledged and believed, as is clearly evident in the Prophets, for example, in Jeremiah: Thus saith Jehovah of armies, the God of Israel, Add your burnt-offerings unto your sacrifices, and eat ye flesh for I spake not unto your fathers, and I commanded them not in the day that I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices but this thing I commanded them, saying, Hearken unto My voice, and I will be your God (Jer. 7:21-23). To “hearken to” or obey, “the voice” is to obey the law, which all relates to the one command: to love God above all things, and the neighbor as one’s self; for in this is the Law and the Prophets (Matt. 22:35-40; 7:12). In David: O Jehovah, sacrifice and offering Thou hast not desired, burnt-offering and sin-offering hast Thou not required; I have desired to do Thy will, O my God; yea, Thy law is within my heart (Ps. 40:7, 9). [3] In Samuel, who said to Saul, Hath Jehovah as great pleasure in burnt-offerings and sacrifices as in hearkening to the voice of Jehovah? behold, to obey is better than sacrifice, and to hearken than the fat of rams (1 Sam. 15:22). What is meant by “ hearkening to the voice” may be seen in Micah: Shall I come before Jehovah with burnt-offerings, with calves of a year old? will Jehovah be pleased with thousands of rams, with ten thousands of rivers of oil? He hath showed thee, O man, what is good; and what doth Jehovih require of thee, but to do judgment, and to love mercy; and to humble thyself in walking with thy God? (Micah 6:6-8). This is what is signified by “burnt-offerings and sacrifices of clean beasts and birds.” So in Amos: Though you offer Me your burnt-offerings and gifts I will not accept them neither will I regard the peace-offering of your fat ones; let judgment flow like waters, and righteousness like a mighty river (Amos 5:22, 24). “Judgment” is truth, and “righteousness” is good, both from charity, and these are the “burnt-offerings and sacrifices” of the internal man. In Hosea: For I desire mercy and not sacrifice, and the knowledge of God rather than burnt-offerings (Hosea 6:. 6). From these passages it is evident what sacrifices and burnt-offerings are where there is no charity and faith; and it is also evident that clean beasts and clean birds represented, because they signified, the goods of charity and of faith.

(923) And he offered burnt-offerings on the altar. That this signifies all worship therefrom, is evident from what has been already said. Burnt-offerings were the principal things of the worship of the representative church, and so thereafter were sacrifices, concerning which, of the Lord’s Divine mercy hereafter. That “burnt-offerings” taken in the complex signify representative worship, is evident also in the Prophets, as in David: Jehovah will send thee help from the sanctuary, and strengthen thee out of Zion; He will remember all thy offerings, and accept as fat thy burnt-

offering (Ps. 20:2, 3). In Isaiah: Whoso keepeth the sabbath from profaning it, them will I bring in to My holy mountain; their burnt-offerings and their sacrifices shall be accepted upon Mine altar (Isa. 56:6, 7), where "burnt-offerings and sacrifices" denote all worship; "burnt-offerings" worship from love, "sacrifices" worship from the derivative faith. As is usual in the Prophets," internal things are here described by external.

(924) Verse 21. And Jehovah smelled an odor of rest; and Jehovah said in His heart, I will not again curse the ground anymore on man's account; because the imagination of man's heart is evil from his youth; neither will I again smite anymore everything living, as I have done. "And Jehovah smelled an odor of rest" signifies that worship therefrom was grateful to the Lord, that is, worship from charity and the faith of charity; "and Jehovah said in His heart" signifies that it would happen so no more; "I will not again curse the ground anymore" signifies that man would not anymore so turn himself away; "on man's account" signifies as did the man of the posterity of the Most Ancient Church; "because the imagination of man's heart is evil from his youth" signifies that man's will is altogether evil; "neither will I again smite anymore everything living, as I have done" signifies that man would not be able anymore so to destroy himself.

(925) And Jehovah smelled an odor of rest. That this signifies that worship therefrom was grateful to the Lord, that is, worship from charity and the faith of charity, which is signified by "burnt-offering" has been stated under the

preceding verse. It is often said in the Word that Jehovah "smelled an odor of rest" especially from burnt-offerings; and this always means what is grateful or acceptable; as that He "smelled an odor of rest" from burnt-offerings (Exod. 29:18, 25, 41; Lev. 1:9, 13, 17; 33:12, 13, 18; Num. 28:6, 8, 13; 29:2, 6, 8, 13, 36), and also from other sacrifices (Lev. 2:2, 9; 6:15, 21, 8:21, 28; Num. 15:3, 7, 13). They are also called "made by fire for an odor of rest unto Jehovah" by which is signified that they are from love and charity. "Fire" in the Word and "made by fire" when predicated of the Lord and of the worship of Him, signifies love. So also does "bread" and for this reason representative worship by burnt-offerings and sacrifices is called "the bread of the offering made by fire for an odor of rest" (Lev. 3:11, 16). [2] That an "odor" signifies what is grateful and acceptable, and thus that an odor in the Jewish Church was a representative of what is grateful, and is ascribed to Jehovah or the Lord, is because the good of charity and the truth of faith from charity correspond to sweet and delightful odors. The fact of this correspondence and the nature of it is demonstrable from the spheres of spirits and angels in heaven, where there are spheres of love and faith which are plainly perceived. The spheres are such that when a good spirit or angel, or a society of good spirits or of angels, comes near, then, whenever the Lord pleases, it is at once perceived, even at a distance, but more sensibly on a nearer approach, what is the quality in respect to love and faith of that spirit, angel, or society. This is incredible, yet is perfectly true. Such is the communication in the other life, and such is the perception. Wherefore, when it pleases the Lord, there is no need to explore in many ways the quality of a soul or spirit; for it may be known at his first approach. To these spheres correspond the spheres of odors in the world. That they do so correspond is evident from the fact that when it pleases the Lord the spheres of love and faith in the world of spirits are turned into spheres of sweet and pleasing odors, and are plainly perceived. [3] From these things it is now evident whence and why "an odor of rest" signifies what is grateful, and why an odor became representative in the Jewish Church, and why "an odor of rest" is here ascribed to Jehovah or the Lord. An odor of rest is one of peace, or a grateful sense of peace. Peace taken in the complex embraces all things of the Lord's kingdom both in general and in particular, for the state of the Lord's kingdom is a state of peace, and in a state of peace there come forth all the happy states that result from love and faith in the Lord. From what has now been said it is plain not only how it is with representatives, but also why in the Jewish Church incense was used, for which there was an altar before the veil and the mercy-seat; why there were offerings of frankincense in the sacrifices; also why so many spices were used in the incense, in the frankincense, and in the oil for anointing; and thus what is signified in the Word by "an odor of rest" "incense" and "spices" namely, the celestial things of love and the spiritual things of faith therefrom; in general, whatever is grateful from love and faith. [4] As in Ezekiel: In the mountain of My holiness, in the mountain of the height of Israel, there shall all the house of Israel in the whole land serve Me; there will I accept them, and there will I seek your oblations and the first fruits of your gifts, with all your holy things; as an odor of rest will I accept you (Ezek. 20:40-41). Here "an odor of rest" is predicated of burnt-offerings and gifts, that is, of worship from charity and its faith, which is signified by the burnt-offerings and gifts, and is consequently acceptable, which is meant by the "odor." In Amos: I hate, I have rejected your feasts, and I will not receive the odor of your holidays, for if ye shall offer Me your burnt-offerings and gifts, they shall not be acceptable (Amos 5:21-22). Here "odor" manifestly signifies what is grateful or acceptable. Of Isaac when blessing Jacob instead of Esau it is said: And Jacob came near, and he kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed (Gen. 27:27). The "smell of his raiment" signifies natural good and truth, which is grateful from its agreement with celestial and spiritual good and truth, the gratefulness of which is described by the "smell of a field."

(926) Jehovah said in His heart. That this signifies that it would happen so no more, is evident from what follows. When it is predicated of Jehovah that He "says" nothing else is meant than that what He says is or takes place so, or not so, for of Jehovah nothing else can be said than that He is. Whatever is predicated of Jehovah in various places in the Word, is so expressed for the sake of those who can apprehend nothing except from such things as are in man,

and therefore the sense of the letter is of this nature. The simple in heart may be instructed from the appearances with man, for they scarcely go beyond the knowledges that are derived from things of sense, and therefore the language of the Word is adapted to their apprehension; as here, where it is said that "Jehovah said in His heart."

(927) I will not again curse the ground anymore on man's account. That this signifies that man would not anymore so turn away, as did the man of the posterity of the Most Ancient Church, is evident from what has been said before about this posterity. That "to curse" signifies in the internal sense to turn oneself away, may be seen above (n. 223, 245). How the case is with this and with what follows: that man would not anymore so turn away, as did the man of the Most Ancient Church, and that he would not again be able so to destroy himself, is evident from what has been already said about the posterity of the Most Ancient Church who perished, and about the new church which is called "Noah." [2] It has been shown that the man of the Most Ancient Church was so constituted that the will and understanding with him formed one mind, or that with him love was implanted in his will part, and thus at the same time faith, which filled the other or intellectual part of his mind. From this their posterity inherited the condition that the will and the understanding made a one; and therefore when the love of self and the consequent insane cupidities began to take possession of their will part (where previously there had been love to the Lord and charity toward the neighbor), not only did their will part or will become utterly perverted,

but so also together with it did their intellectual part or understanding, and this was still more the case when the last posterity immersed their falsities in their cupidities, and so became “Nephilim” for thereby they became of such a nature that they could not be restored, because both parts of the mind (that is, the whole mind) had been ruined. But as this had been foreseen by the Lord, He had also provided for man’s upbuilding, in this way, that he might be reformed and regenerated in respect to the second or intellectual part of the mind, in which there might be implanted a new will which is conscience, and through which the Lord might work the good of love (that is, of charity), and the truth of faith. Thus of the Lord’s Divine mercy has man been restored. These are the things that are signified in this verse by, “I will not again curse the ground anymore on man’s account; because the imagination of man’s heart is evil from his youth; neither will I smite anymore everything living, as I have done.”

(928) Because the imagination of man’s heart is evil from his youth. That this signifies that man’s will part is utterly evil, is evident from what has just been said. The “imagination of the heart” signifies nothing else. Man supposes that he has a will for what is good, but he is quite mistaken. When he does good, it is not from his will, but from a new will which is the Lord’s; thus it is from the Lord that he does it. Consequently when he thinks and speaks what is true, it is from a new understanding, which is from the new will, and it is from the Lord that he does this also.

For the regenerate man is an altogether new man formed by the Lord, and this is why he is said to be created anew.

(929) Neither will I again smite anymore everything living, as I have done. That this signifies that man would not be able anymore so to destroy himself, is now evident, for such is the case when man is regenerated, seeing that he is then withheld from the evil and falsity that is with him, and then perceives no otherwise than that he does what is good and thinks what is true from himself. This however is an appearance, or fallacy, owing to his being withheld (as indeed he is, powerfully), and in consequence of being thus withheld from evil and falsity, he cannot destroy himself; but if he were in the least let go, or left to himself, he would rush into all evil and falsity.

(930) Verse 22. During all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. "During all the days of the earth" signifies all time; "seed-time and harvest" signifies the man who is to be regenerated, and hence the church; "cold and heat" signifies the state of the man when he is being regenerated, which is like this in respect to the reception of faith and charity; "cold" signifies no faith and charity, "heat" faith and charity; "summer and winter" signifies the state of the regenerate man in respect to what is of his new will, the alternations of which are as summer and winter; "day and night" signifies the state of the same regenerate man in respect to what is of his understanding, the alternations of which are as day and night; "shall not cease" means that this shall be the case in all time.

(931) During all the days of the earth. That this signifies all time, is evident from the signification of "day" as being a time (see n. 23, 487, 488, 493); wherefore "the days of the earth" here mean all time so long as there is earth [terra], or inhabitant upon the earth [tellure]. An inhabitant first ceases to be on the earth when there is no longer any church. For when there is no church, there is no longer any communication of man with heaven, and when this communication ceases, every inhabitant perishes. As we have seen before, it is with the church as with the heart and lungs in man: so long as the heart and lungs are sound, so long the man lives; and such also is the case with the Grand Man, which is the universal heaven, so long as the church lives; and therefore it is here said "during all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." From this it also may appear that the earth will not endure to eternity, but that it too will have its end; for it is said, "during all the days of the earth" that is, as long as the earth endures. [2] But as to believing that the end of the earth will be the same thing as the last judgment, foretold in the Word-where the consummation of the age, the day of visitation, and the last judgment are described-this is a mistake; for there is a last judgment of every church when it has been vastated, or when there is no longer in it any faith. The last judgment of the Most Ancient Church was when it perished, as in its last posterity just before the flood. The last judgment of the Jewish Church was when the Lord came into the world. There will also be a last judgment

when the Lord shall come in glory; not that the earth and the world are then to perish, but that the church perishes; and then a new church is always raised up by the Lord; as at the time of the flood was the Ancient Church, and at the time of the coming of the Lord the primitive church of the Gentiles. [3] So also will there be a new church when the Lord shall come in glory, which is also meant by the new heaven and new earth, in like manner as with every regenerate man, who becomes a man of the church, or a church, and whose internal man, when he has been created anew, is called a new heaven, and his external man a new earth. Moreover there is also a last judgment for every man when he dies, for then, according to what he has done in the body, he is adjudged either to death or to life. That nothing else is meant, consequently not the destruction of the world, by the consummation of the age, the end of days, or the last judgment, is clearly evident from the words of the Lord in Luke: In that night there shall be two men in one bed; the one shall be taken and the other shall be left; there shall be two women grinding together, the one shall be taken, and the other shall be left (Luke 17:34-36), where the last time is called "night" because there is no faith, that is, no charity; and where by some being "left" it is clearly indicated that the world will not then perish.

(932) That "seed-time and harvest" signify man who is to be regenerated, and thus the church, there is no need to confirm from the Word, because it occurs so often that man is compared and likened to a field, and thus to a sowing or seed-time, and the Word of the Lord to seed, and the effect

to the produce or harvest, as everyone comprehends from the forms of speech thus made familiar. In general every man is here treated of-that there never will be lacking to him the sowing of seed from the Lord, whether he be within the church or without; that is, whether he be acquainted with the Word of the Lord, or be not acquainted with it. Without seed sown by the Lord, man can do nothing of good. All the good of charity, even with the Gentiles, is seed from the Lord; and although with these there is not the good of faith, as there may be within the church, yet there may come the good of faith; for in the other life those Gentiles who have lived in charity, as Gentiles are wont to do in this world, when instructed by angels, embrace and receive the doctrine of true faith and the faith of charity much more easily than do Christians; concerning which, of the Lord's Divine mercy hereafter. Specifically, however, the subject treated of here is the man who is to be regenerated, that is to say that there will be no such thing as a failure of the church to come forth somewhere on the earth, which is here signified by there being seed-time and harvest all the days of the earth. That seed-time and harvest, or the church, will always come into existence, has regard to what was said in the preceding verse, namely, that man will no more be able so to destroy himself as was done by the last posterity of the Most Ancient Church.

(933) That "cold and heat" signifies the state of man when he is being regenerated, which is like this in regard to the reception of faith and charity, and that "cold" signifies no faith and charity, and "heat" charity, is evident from the

signification of "cold" and "heat" in the Word, where they are predicated of a man about to be regenerated, or being regenerated, or of the church. The same is also evident from the connection, that is, from what precedes and what follows; for the subject is the church (in the preceding verse that man would not again be able so to destroy himself, in this verse that some church will always come into existence), which is first described as to the way it comes into existence, that is, when the man is being regenerated so as to become a church, and then the quality of the regenerated man is treated of; so that the treatment of the subject covers every state of the man of the church. [2] That his state when regenerated is as described, namely, a state of cold and heat, or of no faith and charity, and again of faith and charity, may not be so evident to anyone except from experience, and indeed from reflection in regard to the experience. And because there are few who are being regenerated, and among those who are being regenerated few if any who reflect, or who are able to reflect on the state of their regeneration, we may say a few words on the subject. When man is being regenerated, he receives life from the Lord; for before this he cannot be said to have lived, the life of the world and of the body not being life, but only that which is heavenly and spiritual. Through regeneration man receives real life from the Lord; and because he had no life before, there is an alternation of no life and of real life, that is, of no faith and charity, and of some faith and charity; no charity and faith being here signified by "cold" and some faith and charity by "heat." [3]

As regards this subject the case is this: Whenever man is in his corporeal and worldly things, there is then no faith and charity, that is, there is "cold" for then corporeal and worldly things, consequently those which are his own, are at work, and so long as the man is in these, he is absent or remote from faith and charity, so that he does not even think about heavenly and spiritual things. The reason of this is that heavenly and corporeal things can never be together in a man, for man's will has been utterly ruined. But when the things of man's body and will are not at work, but are quiescent, then the Lord works through his internal man, and then he is in faith and charity, which is here called "heat." When he again returns into the body he is again in cold; and when the body, or what is of the body, is quiescent, and as nothing, he is then in heat, and so on in alternation. For such is the condition of man that heavenly and spiritual things cannot be in him along with his corporeal and worldly things, but there are alternations. This is what takes place with everyone who is to be regenerated, and it goes on as long as he is in a state of regeneration; for in no other way is it possible for man to be regenerated, that is, from being dead to be made alive, for the reason, as already said, that his will has been utterly ruined, and is therefore completely separated from the new will, which he receives from the Lord and which is the Lord's and not the man's. Hence now it is evident what is here signified by "cold and heat." [4] That such is the case every regenerated man may know from experience, that is to say, that when he is in corporeal and worldly things, he is absent and remote from internal things, so that he not only takes no thought about them, but feels in himself cold at the thought of them; but that when corporeal and worldly things are quiescent, he is in faith and charity. He may also know from experience that these states alternate, and that therefore when corporeal and worldly things begin to be in excess and to want to rule, he comes into straits and temptations, until he is reduced into such a state that the external man becomes compliant to the internal, a compliance it can never render until it is quiescent and as it were nothing. The last posterity of the Most Ancient Church could not be regenerated, because, as before said, with them the things of the understanding and of the will constituted one mind; and therefore the things of their understanding could not be separated from those of their will, so that they might in this manner be by turns in heavenly and spiritual things, and in corporeal and worldly things; but they had continual cold in regard to heavenly things and continual heat in regard to cupidities, so that they could have no alternation.

(934) That “cold” signifies no love, or no charity and faith, and that “heat” or “fire” signifies love, or charity and faith, is evident from the following passages in the Word. In John it is said to the church in Laodicea: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot; so because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth (Rev. 3:15-16); where “cold” denotes no charity, and “hot” much charity. In Isaiah: Thus hath Jehovah said unto me, I will be still, and I will behold in

My place; like the clear heat upon the light, like a cloud of dew in the heat of harvest (Isa. 18:4), where the subject is the new church to be planted; “heat upon the light” and “heat of harvest” denote love and charity. Again: Saith Jehovah, whose fire is in Zion, and His furnace in Jerusalem (Isa. 31:9), where “fire” denotes love. Of the cherubim seen by Ezekiel it is said: As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning (Ezek. 1:13). [2] And again it is said of the Lord, in the same chapter: And above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of a throne was a likeness as the appearance of a man above upon it; and I saw as the appearance of burning coal, as the appearance of fire within it round about, from the appearance of His loins and upward; and from the appearance of His loins and downward I saw as it were the appearance of fire, and there was brightness round about Him (Ezek. 1:26-27; 8:2). Here again “fire” denotes love. In Daniel: The Ancient of days did sit; His throne was flames of fire, and the wheels thereof burning fire; a fiery stream issued and came forth from before Him, a thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him (Dan. 7:9-10).Here “fire” denotes the Lord’s love. In Zechariah: For I, saith Jehovah, will be unto her a wall of fire round about (Zech. 2:5), where the new Jerusalem is treated of. In David: Jehovah maketh His angels spirits, His ministers a flaming fire (Ps. 104:4), “a flaming fire” denoting the celestial spiritual. [3] Because “fire” signified love, fire was also made a representative of the Lord, as is evident from the fire on the altar of burnt-offering which was never to be extinguished (Lev. 6:12-13), representing the mercy of the Lord. On this account, before Aaron went in to the mercy-seat, he was to burn incense with fire taken from the altar of burnt-offering (Lev. 16:12-14). And for the same reason, that it might be signified that worship was accepted by the Lord, fire was sent down from heaven and consumed the burnt-offering (as in Lev. 9:24, and elsewhere). By “fire” is also signified in the Word self-love and its cupidity, with which heavenly love cannot agree; and therefore the two sons of Aaron were consumed by fire, because they burned incense with strange fire (Lev. 10:1-2). “Strange fire” is all the love of self and of the world, and all the cupidity of these loves. Moreover, heavenly love appears to the wicked no otherwise than as a burning and consuming fire, and therefore in the Word a consuming fire is predicated of the Lord, as the fire on Mount Sinai, which represented the love, or mercy, of the Lord, and that was seen by the people as a consuming fire, and therefore they desired Moses not to let them hear the voice of Jehovah God, and see that great fire, lest they should die (Deut. 18:16). The love or mercy of the Lord has this appearance to those who are in the fire of the loves of self and of the world.

(935) That “summer and winter” signify the state of the regenerate man as to his new will, the alternations of which

are as summer and winter, is evident from what has been said about cold and heat. The alternations with those who are to be regenerated are likened to cold and heat, but the alternations with those who have been regenerated are likened to summer and winter. That in the former case the man who is to be regenerated is treated of, and in the present case the man who has been regenerated, is evident from this, that in the one case cold is named first, and heat second; whereas in the other case summer is first named, and winter second. The reason is that a man who is being regenerated begins from cold, that is, from no faith and charity; but when he has been regenerated, he begins from charity. [2] That there are alternations with the regenerate man-now no charity, and now some charity-is clearly evident for the reason that in everyone, even when regenerated, there is nothing but evil, and everything good is the Lord's alone. And since there is nothing but evil in him, he cannot but undergo alternations and now be as it were in summer, that is, in charity, and now in winter, that is, in no charity. Such alternations exist in order that man may be perfected more and more, and thus be rendered more and more happy, and they take place with the regenerate man not only while he lives in the body, but also when he comes into the other life, for without alternations as of summer and winter as to what is of his will, and as of day and night as to what is of his understanding, he cannot possibly be perfected and rendered more happy; but in the other life these alternations are like those of summer and winter in the temperate zones, and those of day and night in springtime. [3] These states are also described in the Prophets by "summer and winter" and by "day and night;" as in Zechariah: And it shall come to pass in that day that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea; in summer and in winter shall it be (Zech. 14:8),where the New Jerusalem is treated of, or the kingdom of the Lord in heaven and on earth, that is, its state of both kinds, which is called "summer and winter." In David: The day is Thine, the night also is Thine; Thou hast prepared the light and the sun, Thou hast set all the borders of the earth, Thou hast made summer and winter (Ps. 74:16-17), where like things are involved. So in Jeremiah: That the covenant of the day, and the covenant of the night be not made vain, that there may be day and night in their season (Jer. 33:20).

(936) That "day and night" signify the state of the same, that is, of the regenerate man, as to the things of the understanding, the alternations of which are as day and night, is evident from what has just been said. "Summer and winter" are predicated of what is of the will, from their cold and heat; for so it is with the things of the will. But "day and night" are predicated of what is of the understanding, from their light and darkness; for so it is with the things of the understanding. As these things are self-evident, there is no need to confirm them by other like passages from the Word.

(937) From all this it is evident what the nature of the Lord's Word is in the internal sense. In the sense of the

letter it appears so unpolished as to give no hint of anything being spoken of but seed-time and harvest, cold and heat, summer and winter, and day and night, when yet all these things involve arcana of the Ancient, that is, of the Spiritual, Church. The very words in the sense of the letter are of this character, thus are so to speak most general vessels, each one of which contains so many and such great arcana of heaven as to be inexhaustible even as to the one ten-thousandth part of it; for in these most general words, taken as they are from earthly things, the angels-from the Lord-can see, in illimitable variety, the whole process of regeneration, and the state of the man who is to be and who has been regenerated, while man can see scarcely anything.

(938) CONTINUATION CONCERNING THE HELLS. HERE, CONCERNING THE HELLS OF THE AVARICIOUS, THE FILTHY JERUSALEM, AND THE ROBBERS IN A DESERT. ALSO CONCERNING THE EXCREMENTITIOUS HELLS OF THOSE WHO HAVE LIVED IN MERE PLEASURES. The avaricious are of all men the most sordid, and think the least about the life after death, the soul, and the internal man. They do not even know what heaven is, because of all men they least elevate their thoughts, but sink them and immerse them wholly in corporeal and earthly things. Wherefore when they come into the other life they do not know for a long time that they are spirits, but suppose that they are still altogether in the body. The ideas of their thought which from their avarice have become as it were corporeal and earthly, are turned into direful phantasies. It

seems incredible, yet is true, that in the other life the sordidly avaricious seem to themselves to be busy in cellars where their money is, and to be infested there by mice; yet however they may be infested they do not withdraw until they are wearied out, and so at last they work their way out of these tombs.

(939) What sordid phantasies the ideas of thought of those who have been sordidly avaricious are turned into, is evident from their hell, which is deep under foot. A vapor exhales from it like that from hogs whose bristles are being scraped off in a scalding trough. There are the homes of the avaricious. Those who come thither at first appear black, but by the scraping off of their hair, as is done with hogs, they seem to themselves to become white. So they then appear to themselves, but still there remains therefrom a mark by which they are known wherever they go. A certain black spirit who had not yet been brought to his own hell, because he had to make a longer stay in the world of spirits, being let down thither (although he had not been so avaricious as the rest, and yet had in his lifetime wickedly panted for the wealth of others), on his arrival the avaricious there fled away, saying that he was a robber, because he was black, and would kill them. For the avaricious flee from such spirits, being especially fearful of losing their lives. At length, having found out that he was not such a robber, they told him that if he wished to become white he merely had to have the hair taken off, like the swine-which were in full view-and then he would be white.

But as he did not desire this, he was taken up among spirits.

(940) In this hell are for the most part Jews who have been sordidly avaricious, whose presence too when they come to other spirits is perceived as the stench of mice. In regard to the Jews something may be said about their cities and the robbers in the desert, to show how miserable is their state after death, especially that of those who have been sordidly avaricious and have despised others in comparison with themselves in consequence of their inborn arrogance in thinking themselves to be the only chosen people. In consequence of having conceived and confirmed in themselves, during their life in the body, the phantasy that they shall go to Jerusalem, and the Holy Land, to possess it (not being disposed to understand that by the New Jerusalem is meant the Lord's kingdom in the heavens and on earth), there appears to them, when they come into the other world, a city on the left of Gehenna, a little in front, to which they flock in crowds. This city, however, being miry and fetid, is called the filthy Jerusalem; and here they run about the streets, over the ankles in dirt and mud, pouring out complaints and lamentations. They see these cities-indeed I have sometimes seen them myself-and the streets therein, with all their defilements, represented as in open day. There once appeared to me a certain spirit of a dusky hue coming from this filthy Jerusalem, the gate seeming as it were to be opened. He was encompassed about with wandering stars, especially on his left side; wandering stars around a spirit signifying in the spiritual world falsities, but

it is different when the stars are not wandering. He approached, and applied himself to the upper part of my left ear, which he seemed to touch with his mouth, in order to speak with me; but he did not speak in a sonorous tone of voice like others, but within himself, nevertheless in such a manner that I could hear and understand. He said that he was a Jewish Rabbi, adding that he had been in that miry city for a long time, and that the streets thereof were nothing but mud and dirt. He said also there was nothing to eat in it but dirt, and on my asking why he who was a spirit desired to eat, he replied that he did eat, and that when he desired to eat, nothing was offered him but mud, which grieved him exceedingly. He inquired what he must do, having in vain tried to meet with Abraham, Isaac, and Jacob. I related to him some particulars respecting them, informing him it was in vain to seek for them, and that even if they were found, they could not possibly afford him any assistance. After adverting to matters of deeper import, I said that no one ought to be sought after but the Lord alone, who is the Messiah whom they had despised on earth; and that He rules the universal heaven and the universal earth, and that help comes from Him alone. He then asked anxiously and repeatedly where the Lord was. I replied that He is to be found everywhere, and that He hears and knows all men. But at that instant other Jewish spirits drew him away.

(941) There is also another city on the right of Gehenna, or between Gehenna and the Lake, where the better sort of the Jews seem to themselves to dwell. But this city is

changed to them according to their phantasies, sometimes being turned into villages, at others into a lake, and again into a city; and its inhabitants are much afraid of robbers, but so long as they remain in the city they are secure. Between the two cities there is a kind of triangular space, dark, where are robbers, who are Jews, but of the worst sort, who cruelly torture whomsoever they meet. The Jews out of fear call these robbers the Lord, and the desert in which they reside they call the Land. As a security against the robbers, at the entrance into the city, on the right, there is a good spirit stationed, in the extreme corner, who receives all comers, and before whom, as they arrive, they bow themselves toward the earth. They are admitted under his feet, this being the ceremony of admittance into this city. A certain spirit approaching me suddenly; I demanded whence he came? He replied that he was making his escape from the robbers, whom he feared, because they kill, slaughter, burn, and boil men, inquiring where he might be safe. I asked whence and from what country he came? In his terror he dared not give me any other answer than that it was the Lord's Land, for they call that desert the Land, and the robbers the Lord. Afterwards the robbers presented themselves. They were very black, and spoke in a deep tone of voice like giants, and, strange to say, when they come they induce a sense of dread and horror. I asked them who they were? They said they were in quest of plunder. I inquired what they meant to do with their plunder, and whether they did not know that they were spirits, and therefore could neither seize upon nor amass plunder, and that such notions are the phantasies of the evil? They replied, that they were in the desert in quest of booty, and that they torture whomsoever they meet. At last they acknowledged, while they were with me, that they were spirits, but still could not be brought to believe that they were not still living in the body. Those who thus wander about are Jews, who threaten to kill, slaughter, burn, and boil whomsoever they meet, even though they are Jews, and friends. Their disposition was thus made known, although in the world they dare not divulge it.

(942) Not far from the filthy Jerusalem there is still another city which is called the Judgment of Gehenna, where those dwell who claim heaven as due to their own righteousness, and condemn others who do not live according to their phantasies. Between this city and Gehenna there appears as if there were a rather handsome bridge, of a pale or gray color; where there is a black spirit, whom they fear, and who prevents their passing over, for on the other side of the bridge appears Gehenna.

(943) Those who in the life of the body have made mere pleasures their end and aim, loving merely to indulge their natural propensities, and to live in luxury and festivity, caring only for themselves and the world, without any regard to things Divine, and who are devoid of faith and charity, are after death first introduced into a life similar to that which they had in the world. There is a place in front toward the left, at a considerable depth, where all is pleasure, sports, dancing, feasting, and chatting together. Hither such spirits are conveyed, and then they know no

otherwise than that they are still in the world. After a short time however the scene is changed, and then they are carried down to a hell beneath the buttocks which is merely excrementitious; for in the other life such exclusively corporeal pleasure is turned into what is excrementitious. I have seen them there carrying dung and bemoaning their lot.

(944) Women who from low and mean condition have become rich, and in their pride have given themselves up to pleasures and a life of delicacy and ease, reclining on couches like queens, sitting at tables and banquets, and caring for nothing else, when they come into the other life have wretched quarrels with one another-they beat and tear each other, they drag each other by the hair, and become like furies.

(945) It is otherwise with those who have been born into the pleasures and enjoyments of life, and who have been educated in such things from childhood, such as queens, and others of noble family, and also those of wealthy parentage. These, though they have lived in luxury, splendor, and elegance, provided they have lived at the same time in faith in the Lord and charity toward the neighbor, are among the happy in the other life. For to deprive oneself of the enjoyments of life, of power, and of riches, and to think thus to merit heaven by wretchedness, is a false course. But to esteem pleasures and power and riches as nothing in comparison with the Lord, and the life of the world as nothing in comparison with heavenly life,

this is what is meant in the Word by renouncing these things.

(946) I have spoken with spirits concerning the fact that possibly few will believe in the existence of so many and such wonderful things in the other life, in consequence of the absence of any but a very general and obscure conception - amounting to none at all-of the life after death, and in which men have confirmed themselves by the consideration that they do not see a soul or spirit with their eyes. Even the learned, although they say there is a soul or spirit, so cleave to artificial words and terms-which rather obscure or even extinguish the understanding of things than assist it-and so devote themselves to self and the world, and but rarely to the general welfare and to heaven, that they believe still less than do sensuous men. The spirits to whom I spoke marveled that men should be of such a character, seeing that they are well aware of the existence in nature itself, and in each of its kingdoms, of many wonderful and varied things about which they are ignorant, as for example those in the internal human ear, concerning which a book might be filled with things amazing and unheard of, and in the existence of which everyone has faith. But if anything is said about the spiritual world, from which come forth all things in the kingdoms of nature both in general and in particular, scarcely anyone gives credence to it, on account-as before said-of the preconceived and confirmed opinion that because it is not seen it is nothing.

CHAPTER 9

CONTINUATION CONCERNING THE HELLS HERE, CONCERNING OTHER HELLS, DISTINCT FROM THOSE PREVIOUSLY DESCRIBED

(947) THOSE WHO are deceitful and who suppose that they can obtain all things by deceitful craft, and who have confirmed themselves in this idea by their success in the life of the body, seem to themselves to dwell in a kind of tun or vat at the left, which is called the Infernal Tun, over which there is a covering, and outside of it a small globe on a pyramidal base, which they conceive to be the universe, under their inspection and rule. Precisely thus does it appear to them. Those of them who have deceitfully persecuted the innocent are there for ages. I was told that some have remained there already for twenty ages. When they are let out they are possessed with such phantasy that they suppose the universe to be a globe about which they walk and which they trample with their feet, believing themselves to be gods of the universe. I have seen them at times and spoken with them about their phantasy; but as they had been of this nature in the world, they could not be withdrawn from it. I have also at times perceived with what subtle deceit they could pervert the thoughts, turning them in a moment in other directions, and substituting others, so that it could hardly be known that it was done by them, and this so naturally as to be beyond belief. Being of this

character, these spirits are never admitted to men, for they infuse their poison so clandestinely and secretly as not to be noticeable.

(948) There is at the left another tun-as it appears to them-in which are some who in the life of the body had supposed that when they did evil they did good, and the converse; so that they had made good to consist in evil. These remain there for a while, and then are deprived of rationality, on the loss of which they are as if asleep, and what they then do is not imputed to them; but yet they seem to themselves to be awake. On their rationality being restored to them they return to themselves and are as other spirits.

(949) Toward the left and in front there is a certain chamber in which there is no light, but mere darkness, from which it is called the Dark Chamber. In it are those who have longed for the goods of others, continually hankering after them, and also whenever possible getting possession of them under some specious claim, in the most conscienceless manner. There are some there who when they lived in this world had been in stations of much dignity, but had based the respect due to sagacity on wily practices. In that chamber they consult together-just as when they lived in the body-how to take other people in. The darkness there they call delicious. I was shown the appearance of those who are there and had acted fraudulently. As in clear daylight I saw what they at last come to. Their faces are more hideous than those of the dead, ghastly in hue like a corpse, and pitted with horrible cavities, the result of living in the torment of anxiety.

(950) There was a phalanx of spirits rising up from the side of Gehenna on high toward the front, from whose sphere it was perceived-for the quality of spirits may be perceived from their sphere alone, at their first approach-that they accounted the Lord as vile, and held all Divine worship in contempt. Their speech was undulatory. One of them spoke in a scandalous way against the Lord, and was at once cast down toward one side of Gehenna. They were being carried from the front up overhead, in the endeavor to meet with some with whom they might conjoin themselves in an attempt to reduce others to subjection, but they were retarded on the way, and were told to desist, because the attempt would be hurtful to them, so they came to a halt. Then they were seen. They had black faces, and had a white bandage round their heads, by which is signified that they regard Divine worship-and therefore the Lord's Word-as black, and useful only to keep the vulgar under the restraint of conscience. Their abode is near Gehenna, where are flying dragons, not venomous, from which it is called the Habitation of Dragons. But because they are not deceitful, their hell is not so grievous. Such spirits ascribe all things to themselves and their own prudence, and boast that they fear no one. But they were shown that a mere hiss would terrify them and put them to flight, for on a hiss being heard they thought in their terror that all hell was rising to carry them off, and from heroes they suddenly became like women.

(951) Those who in the life of the body have thought themselves holy, are in the lower earth before the left foot.

At times they there appear to themselves to have a shining face, which flows from their idea of their own holiness. But the outcome with them is that they are kept in the most intense desire to ascend into heaven, which they suppose to be on high. This desire is increased and is turned more and more into anxiety, which grows immensely until they acknowledge that they are not holy; and when they are taken out of that place, they are enabled to perceive their own stench, which is very offensive.

(952) A certain spirit supposed that he had lived holily in the world because he was esteemed as holy by men and so merited heaven. He said that he had led a pious life, and had spent much time in prayer, supposing it to be sufficient for each person to look out for his own interests. He also said that he was a sinner, and was willing to suffer even to being trodden under foot by others, which he called Christian patience; and that he was willing to be the least, in order that he might become the greatest in heaven. When examined in order to see whether he had performed or had been willing to perform anything of good, that is, any works of charity, he said that he did not know what these were; but only that he had lived a holy life. But because he had as his end his own preeminence over others, whom he accounted vile in comparison with himself, at first, because he supposed himself to be holy, he appeared in a human form shining white down to the loins, but was turned first to a dull blue, and then to black; and as he desired to rule over others, and despised them in comparison with himself, he

became blacker than others. (Concerning those who desire to be greatest in heaven, see above, n. 450, 452.)

(953) I was led through some abodes of the first heaven, from which I was permitted to see afar off a great sea swelling with mighty waves, the boundaries of which stretched beyond the range of vision, and I was told that those have such phantasies, and see such a sea, with fear of being sunk in it, who have desired to be great in the world, caring nothing whether by right or by wrong, provided they could secure their own glory and renown.

(954) The phantasies which have been indulged in the life of the body are turned in the next life into others, which, however, correspond to the first. For example, with those who have been violent and merciless on earth, their violence and unmercifulness are turned into incredible cruelty; and they seem to themselves to kill whatever companions they meet, and to torture them in various ways, wherein they take what is to them the greatest possible delight. Those who have been bloodthirsty take delight in torturing other spirits, even to bloodshed, for they suppose spirits to be men, not knowing otherwise. At the sight of blood-for such is their phantasy that they as it were see blood-they are greatly delighted. From avarice there break forth phantasies as if they were infested with mice, and the like, according to the species of avarice. Those who have been delighted with mere pleasures, having these as their ultimate end, as their highest good, and as it were their heaven, find their highest delight in staying in privies, perceiving there what is most enjoyable. Some take delight

in urinous and noisome pools, some in miry places, and so on.

(955) Moreover there are penalties of various kinds with which in the other life the evil are most grievously punished, and into which they run when they return to their foul cupidities, and by which they contract shame, terror, and horror for such things, until at last they desist from them. The penalties are various, being in general those of laceration, of discerption or pulling to pieces, of sufferings under veils, and many others.

(956) Those who are tenacious of revenge and who think themselves greater than all others, regarding them as of no account in comparison with themselves, suffer the punishment of laceration in the following manner: They are mangled in face and body until there is scarcely anything human left; the face becomes like a broad round cake, the arms look like rags, and these being stretched out, the man is whirled around on high and all the time toward heaven, while his character is proclaimed in the presence of all until shame penetrates him to the inmost. Thus, a suppliant, he is compelled to beg for pardon in terms that are dictated to him. Afterwards he is carried to a miry lake, which is near the filthy Jerusalem, and is plunged and rolled in it till he becomes a figure of mud; and this is done repeatedly, until such cupidity is taken away. In this miry lake there are malicious women belonging to the province of the bladder.

(957) Those who in the life of the body have contracted a habit of saying one thing and thinking another, especially those who under the appearance of friendship have longed

for the possessions of others, wander about, and wherever they come ask whether they may stay there, saying that they are poor; and when they are received they from innate desire long for all they see. As soon as their character is detected they are driven out and fined; and sometimes they are miserably racked in various ways in accordance with the nature of the deceitful simulation which they have contracted, some being racked in the whole body, some in the feet, some in the loins, some in the breast, some in the head, and some only in the region of the mouth. They are knocked backward and forward in a way that is indescribable; there are violent collisions of the parts, thus pullings asunder, so that they believe themselves to be torn into small bits; and resistance is induced, to increase the pain. Such punishments of discerption take place with great variety, and at intervals are repeated again and again, until the sufferers are penetrated with fear and horror at false statements made with an intention to deceive. Each punishing takes away something. The discerptors said that they are so delighted to punish that they are not willing to desist, even should it go on to eternity.

(958) There are troops of spirits who wander about and whom other spirits greatly dread. They apply themselves to the lower part of the back, and inflict torture by rapid movements to and fro which no one can prevent, and which are attended with sound, and they direct the constrictive and expansive movement upward in the form of a cone with its point at the top; and whoever is introduced within this cone, especially toward the top of it, is miserably racked in

every particle of his limbs. It is deceitful pretenders who are introduced into it and so punished.

(959) I awoke in the night from my sleep, and heard spirits about me who desired to ambush me in my sleep, yet presently dozing I had a sad dream. But having awaked, punishing spirits were suddenly present-at which I wondered-and miserably punished the spirits who had ambushed me in my sleep. They induced on them as it were bodies-visible ones-and bodily senses, and thus tortured them by violent collisions of the parts to and fro, with pains induced by resistance. The punishers would have killed them if they could, so that they used the most extreme violence. Those guilty were for the most part sirens (concerning whom see n. 831). The punishment lasted a long time, and extended around me to many troops, and to my astonishment all those who had ambushed me were found, though they wanted to hide themselves. Being sirens, they tried with many arts to elude the penalty, but could not. Now they sought to withdraw into interior nature, now to induce the belief that they were others, now to transfer the punishment to others by a transference of ideas, now they counterfeited infants who would thus be tortured, now good spirits, now angels, besides making use of many other artifices, but all in vain. I was surprised that they should be so grievously punished, but perceived that the crime is enormous from the necessity of man's being able to sleep in safety, without which the human race would perish; so that it is of necessity that there should be so great a penalty. I perceived that the same takes place

around other men whom they attempt to assail insidiously in their sleep, although the men know nothing about it. For one to whom it is not given to speak with spirits and to be with them by inner sense, can hear nothing of the kind, still less see it, when yet the same things happen with all. The Lord guards man with most especial care during his sleep.

(960) There are certain deceitful spirits who while they lived in the body practiced their wiles in secret, and some of them in order to deceive have by pernicious arts feigned being as it were angels. In the other life these learn to withdraw themselves into a finer or more interior realm of nature [in subtiliorem naturam], and to snatch themselves away from the eyes of others, and in this way they suppose themselves to be safe from every penalty. But these, just like others, undergo the penalty of discerption in accordance with the nature and the wickedness of their deceit, and in addition to this they are glued together, and when this happens the more they desire to loose themselves-that is, to tear themselves away from one another-the more tightly they are fastened. This penalty is attended with a more intense torture because it answers to their more hidden deceptions.

(961) Some persons from habit, and some from contempt, make use in familiar conversation of the things contained in Holy Scripture as an aid or formula for joking and ridicule, thinking thus to give point thereto. But such things of Scripture when thus thought and spoken add themselves to their corporeal and filthy ideas, and in the other life bring upon them much harm; for they return together with the

profane things. These persons also undergo the punishment of discerption, until they become disused to such things.

(962) There is also a penalty of discerption in respect to the thoughts, so that the interior thoughts fight with the exterior, which is attended with interior torment.

(963) Among punishments a frequent one consists in the throwing over the sufferers of a veil, and is as follows. By means of phantasies that are impressed on them the sufferers seem to themselves to be under a veil that is stretched out to a great distance. It is like a closely clinging cloud that increases in density in proportion to the phantasy, and under which, incited by the desire to burst out of it, they run hither and thither at various rates of speed, until they are wearied out. This usually lasts for the space of an hour, more or less, and is attended with different degrees of torment in proportion to the degree of the desire for extrication. The veil is for those who although they see the truth, yet under the influence of the love of self are unwilling to acknowledge it, and feel constant indignation that the truth should be so. When under the veil some feel such anxiety and terror that they despair of the possibility of their deliverance, as I was informed by one who had himself been delivered from it.

(964) There is an additional kind of veil in which the sufferers are wrapped up as it were in a cloth, so that they seem to themselves to be bound in hand, in foot, and in body, and there is injected into them a burning desire to unwrap themselves. As the sufferer has been wrapped round only once, he supposes that he will easily be

unwrapped, but when he begins to unwrap himself the veil increases in length, and the unwrapping goes on without end, until he despairs.

(965) These things relate to the hells and to penalties. Infernal torments are not the stings of conscience, as some suppose, for those who are in hell have had no conscience, and therefore cannot suffer torment of conscience. Those who have had conscience are among the happy.

(966) It is to be observed that in the other life no one undergoes any punishment and torture on account of his hereditary evil, but only on account of the actual evils which he himself has committed.

(967) When the evil are being punished, angels are always present who moderate the punishment and alleviate the pains of the sufferers, but cannot take them away. For there is such an equilibrium of all things in the other life that evil punishes itself, and unless it could be taken away by means of punishment, those in whom it exists could not but be kept in some hell to eternity, for they would otherwise infest the societies of the good, and offer violence to the order instituted by the Lord, wherein lies the safety of the universe.

(968) Certain spirits had brought with them from the world the idea that they must not speak with the devil, but flee from him. But they were instructed that it would do no harm at all to those whom the Lord protects, even if they should be encompassed by all hell, both within and without. This it has been given me to know by much and by marvelous experience, so that at length I came to have no

fear of even the worst of the infernal crew, to hinder my speaking with them; and this was granted in order that I might become acquainted with their character. To those who have wondered that I spoke with them, I have been permitted to say not only that this would do me no harm, but also that the devils in the other life are such as have been men, and who when they lived in the world passed their life in hatred, revenge, and adultery, some of them being then preeminently esteemed; nay, that among them are some I had known in the bodily life; and that the devil means nothing else than such a crew of hell. And furthermore, that men, while they live in the body, have with them at least two spirits from hell, as well as two angels from heaven; and that these infernal spirits rule with the evil, but with the good have been subjugated and are compelled to serve. Thus it is false to suppose that there has been a devil from the beginning of creation, other than such as were once men. When they heard these things they were amazed, and confessed that they had held a totally different opinion in regard to the devil and the diabolical crew.

(969) In so great a kingdom, where all the souls of men from the first creation flock together, from this earth alone nearly a million coming every week, and each person among them all having his own individual genius and nature; and where there is a communication of all the ideas of everyone; and where notwithstanding all this, all things both in general and in particular must be reduced into order, and this continually; it cannot be but that numberless

things exist there which have never entered into the idea of man. And as in relation to hell, as well as in relation to heaven, scarcely anyone has conceived more than one single obscure idea, it cannot be but that these things will appear strange and wonderful, especially from the fact that men suppose spirits to have no sense of feeling, although the truth is that they feel more exquisitely than do men, and what is more have induced on them by evil spirits, by artifices unknown in this world, a sense of feeling almost like that of the body, but much more gross.

(970) The subject of Vastations will follow on at the end of this chapter.

CHAPTER 9. 1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 2. And let the fear of you and the terror of you be upon every beast of the earth, and upon every bird of heaven; even to everything that the ground maketh to creep forth, and to all the fishes of the sea, into your hands let them be given. 3. Every creeping thing that liveth shall be food for you; as the esculent herb [olus herbae] have I given it all to you. 4. Only the flesh with the soul thereof, the blood thereof, shall ye not eat. 5. And surely your blood with your souls will I require; at the hand of every wild beast will I require it; and at the hand of man [homo], even at the hand of the man [vir] his brother, will I require the soul of man [homo]. 6. Whoso sheddeth man's blood in man, his blood shall be shed; for in the image of God made He man. 7. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and be ye multiplied therein. 8. And God said unto Noah, and to his sons with him, saying, 9. And I, behold, I establish My covenant with you, and with your seed after you; 10. And with every living soul that is with you, the fowl, the beast, and the wild animal of the earth with you; of all that go out of the ark, even every wild animal of the earth. 11. And I will establish my covenant with you; neither shall all flesh be cut off anymore by the waters of the flood; neither shall there anymore be a flood to destroy the earth. 12. And God said, This is the sign of the covenant which I make between Me and you and every living soul that is with you, for the generations of an age: 13. I have set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. 14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, 15. And I will remember My covenant, which is between Me and you and every living soul of all flesh; and the waters shall no more become a flood to destroy all flesh. 16. And the bow shall be in the cloud; and I will see it, that I may remember the eternal covenant between God and every living soul of all flesh that is upon the earth. 17. And God said unto Noah, This is the sign of the covenant which I have established between Me and all flesh that is upon the earth. 18. And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. 19. These three were the sons of Noah; and from these was the whole earth overspread. 20. And Noah began to be a man of the ground, and he planted a vineyard: 21. And he drank of the wine and was drunken; and he was uncovered in the midst of his tent. 22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23. And Shem and Japheth took a garment, and laid it upon their shoulders, both of them, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. 24. And Noah awoke from his wine, and knew what his younger son had done unto him. 25. And he said, Cursed be Canaan; a servant of servants shall he be to his brethren. 26. And he said, Blessed be Jehovah, the God of Shem; and Canaan shall be his servant. 27. May God enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. 28. And Noah lived after the flood three hundred and fifty years. 29. And all the days of Noah were nine hundred and fifty years; and he died.

(971) THE CONTENTS The subject that now follows on is the state of the regenerate man; first, concerning the dominion of the internal man, and the submission of the external.

(972) Namely, that all things of the external man have been made subject to and serviceable to the internal (verses 1 to 3), but that especial care must be taken lest the man should immerse the goods and truths of faith in cupidities, or by the goods and truths which are of the internal man should confirm evils and falsities, which must of necessity condemn him to death, and punish him (verses 4 and 5); and thus destroy the spiritual man, or the image of God, with him

(verse 6). That if these things are avoided, all will go well (verse 7).

(973) It next treats of the state of man after the flood, whom the Lord had so formed that He might be present with him by means of charity, and thus prevent his perishing, like the last posterity of the Most Ancient Church (verses 8 to 11).

(974) Afterwards the state of man subsequent to the flood, who is in the capacity to receive charity, is described by the "bow in the cloud" which he resembles (verses 12 to 17). This "bow" has regard to the man of the church, or the regenerate man (verses 12, 13); to every man in general (verses 14, 15); specifically, to the man who is in the capacity of being regenerated (verse 16); and consequently not only to man within but also to man without the church (verse 17).

(975) It treats lastly of the Ancient Church in general; by "Shem" is meant internal worship; by "Japheth" corresponding external worship; by "Ham" faith separated from charity; and by "Canaan" external worship separated from internal (from verse 19 to the end). This church, through the desire to investigate from itself the truths of faith, and by reasonings, first lapsed into errors and perversions (verses 19 to 21). Those who are in external worship separated from internal, deride the doctrine of faith itself, in consequence of such errors and perversions (verse 22); but those who are in internal worship, and in the external worship thence derived, put a good interpretation on such things, and excuse them (verse 23).

Those who are in external worship separated from internal, are most vile (verses 24, 25); and yet they are able to perform vile services in the church (verses 26, 27).

(976) Lastly, the duration and state of the first Ancient Church are described by the years of Noah's age (verses 28, 29).

(977) THE INTERNAL SENSE As the subject here treated of is the regenerate man, a few words shall be said about what he is relatively to the unregenerate man, for in this way both will be apprehended. With the regenerate man there is a conscience of what is good and true, and he does good and thinks truth from conscience; the good which he does being the good of charity, and the truth which he thinks being the truth of faith. The unregenerate man has no conscience, or if any, it is not a conscience of doing good from charity, and of thinking truth from faith, but is based on some love that regards himself or the world, wherefore it is a spurious or false conscience. With the regenerate man there is joy when he acts according to conscience, and anxiety when he is forced to do or think contrary to it; but it is not so with the unregenerate, for very many such men do not know what conscience is, much less what it is to do anything either according or contrary to it, but only what it is to do the things that favor their loves. This is what gives them joy, and when they do what is contrary to their loves, this is what gives them anxiety. With the regenerate man there is a new will and a new understanding, and this new will and new understanding are his conscience, that is, they are in his conscience, and through this the Lord works the

good of charity and the truth of faith. With an unregenerate man there is not will, but instead of will there is cupidity, and a consequent proneness to every evil; neither is there understanding, but mere reasoning and a consequent falling away to every falsity. With the regenerate man there is celestial and spiritual life; but with the unregenerate man there is only corporeal and worldly life, and his ability to think and understand what is good and true is from the Lord's life through the remains before spoken of, and it is from this that he has the faculty of reflecting. With the regenerate the internal man has the dominion, the external being obedient and submissive; but with the unregenerate the external man rules, the internal being quiescent, as if it had no existence. The regenerate man knows, or has a capacity of knowing on reflection, what the internal man is, and what the external; but of these the unregenerate man is altogether ignorant, nor can he know them even if he reflects, since he is unacquainted with the good and truth of faith originating in charity. Hence may be seen what is the quality of the regenerate, and what of the unregenerate man, and that they differ from each other like summer and winter, and light and darkness; wherefore the regenerate is a living, but the unregenerate a dead man.

(978) What the internal man is, and what the external, is at this day known to few, if any. It is generally supposed that they are one and the same, and this chiefly because men believe that they do good, and think truth from what is their own, for it is the nature of man's Own to believe this; whereas the internal man is as distinct from the external as

heaven is from earth. Both the learned and the unlearned, when reflecting on the subject, have no other conception respecting the internal man than its being thought, because it is within; and of the external man that it is the body, with its life of sense and pleasure, because this is without. Thought, however, which is thus ascribed to the internal man, does not belong thereto; for in the internal man there are nothing but goods and truths which are the Lord's, and in the interior man conscience has been implanted by the Lord; and yet the evil, and even the worst of men, have thought, and so have those who are devoid of conscience, which shows that man's thought does not belong to the internal, but to the external man. That the body, with its life of sense and pleasure, is not the external man, is evident from the fact that spirits equally possess an external man, although they have no such body as they had during their life in this world. But what the internal man is, and what the external, no one can possibly know unless he knows that there is in every man a celestial and a spiritual that correspond to the angelic heaven, a rational that corresponds to the heaven of angelic spirits, and an interior sensuous that corresponds to the heaven of spirits. For there are three heavens, and as many in man, which are most perfectly distinct from each other; and hence it is that after death the man who has conscience is first in the heaven of spirits, afterwards is elevated by the Lord into the heaven of angelic spirits, and lastly into the angelic heaven, which could not possibly take place unless there were in him as many heavens, with which and with the state of which he has the capacity of corresponding. From this I have learned what constitutes the internal, and what the external man. The internal man is formed of what is celestial and spiritual; the interior or intermediate man, of what is rational; and the external man of what is sensuous, not belonging to the body, but derived from bodily things; and this is the case not only with man, but also with spirits. To speak in the language of the learned, these three, the internal, the interior, and the external man, are like end, cause, and effect; and it is well known that there can be no effect without a cause, and no cause without an end. Effect, cause, and end, are as distinct from each other as are what is exterior, what is interior, and what is inmost. Strictly speaking, the sensuous man-or he whose thought is grounded in sensuous things-is the external man, and the spiritual and celestial man is the internal man, and the rational man is intermediate between the two, being that by which the communication of the internal and the external man is effected. I am aware that few will apprehend these statements, because men live in external things, and think from them. Hence it is that some regard themselves as being like the brutes, and believe that on the death of the body they will die altogether, although they then first begin to live. After death, those who are good, at first live a sensuous life in the world or heaven of spirits, afterwards an interior sensuous life in the heaven of angelic spirits, and lastly an inmost sensuous life in the angelic heaven, this angelic life being the life of the internal man, and concerning which scarcely anything can be said that is comprehensible by man. The regenerate may know that there is such a life by reflecting on the nature of the good and the true, and of spiritual warfare, for it is the life of the Lord in man, since the Lord-through the internal man-works the good of charity and the truth of faith in his external man. What is thence perceived in his thought and affection is a certain general which contains innumerable things that come from the internal man, and which the man cannot possibly perceive until he enters the angelic heaven. (Concerning this general and its nature, see above, n. 545, from experience.) The things here said about the internal man, being above the apprehension of very many, are not necessary to salvation. It is sufficient to know that there is an internal and an external man, and to acknowledge and believe that all good and truth are from the Lord.

(979) These observations on the state of the regenerate man, and on the influx of the internal man into the external, have been premised, because this chapter treats of the regenerate man, of the dominion of the internal man over the external, and of the submission of the external man.

(980) Verse 1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. "God blessed" signifies the presence and grace of the Lord; "Noah and his sons" signifies the Ancient Church; "be fruitful" signifies the goods of charity; "and multiply" signifies the truths of faith, which were now to be increased; "replenish the earth" signifies in the external man.

(981) That “God blessed” signifies the presence and grace of the Lord, is evident from the signification of “to bless.” “To bless” in the Word, in the external sense signifies to enrich with every earthly and corporeal good, according to the explanation of the Word given by those who abide in the external sense-as the ancient and modern Jews, and also Christians, especially at the present day-wherefore they have made the Divine blessing to consist in riches, in an abundance of all things, and in self-glory. But in the internal sense, “to bless” is to enrich with all spiritual and celestial good, which blessing is and never can be given except by the Lord, and on this account it signifies His presence and grace, which necessarily bring with them such spiritual and celestial good. It is said presence, because the Lord is present solely in charity, and the subject treated of here is the regenerate spiritual man, who acts from charity. The Lord is indeed present with every man, but in proportion as a man is distant from charity, in the same proportion the presence of the Lord is-so to speak-more absent, that is, the Lord is more remote. The reason why grace is mentioned, and not mercy, is for the reason-which as I conjecture, has been hitherto unknown-that celestial men do not speak of grace, but of mercy, while spiritual men do not speak of mercy, but of grace. This mode of speaking is grounded in the circumstance that those who are celestial acknowledge the human race to be nothing but filthiness, and as being in itself excrementitious and infernal; wherefore they implore the mercy of the Lord, for mercy is predicated of such a condition. Those, however, who are spiritual, although they

know the human race to be of such a nature, yet they do not acknowledge it, because they remain in their Own, which they love, and therefore they speak with difficulty of mercy, but easily of grace. This difference in language results from the difference in the humiliation. In proportion as anyone loves himself, and thinks that he can do good of himself, and thus merit salvation, the less capable is he of imploring the Lord's mercy. The reason why some can implore grace is that it has become a customary form of speaking, in which there is but little of the Lord and much of self, as anyone may discover in himself while he names the grace of the Lord.

(982) That by "Noah and his sons" is signified the Ancient Church, has been said and shown above, and is evident also from what follows.

(983) That "be fruitful" signifies the good of charity, and "multiply" the truths of faith, which were now about to be increased, is evident from the signification of these two expressions in the Word, where "to be fruitful" or to produce fruit, is constantly predicated of charity, and "to multiply" of faith, as was shown above, n. 43, 55, and in further confirmation of which we may adduce the following passages from the Word: Turn, O backsliding sons; I will give you shepherds according to Mine heart, and they shall feed you with knowledge and intelligence and it shall be that ye shall be multiplied and made fruitful in the earth (Jer. 3:14-16), where "to be multiplied" manifestly denotes growth in knowledge and intelligence, that is, in faith, and "to be made fruitful" denotes the goods of charity; for it

there treats of the implantation of the church, in which faith or "multiplication" comes first. Again: I will gather the remnant of My flock out of all lands whither I have driven them, and will bring them again to their folds, and they shall be fruitful and multiplied (Jer. 23:3), speaking of a church already planted, consequently to be "made fruitful" as to the goods of charity and to be "multiplied" as to the truths of faith. So in Moses: Moreover I will look to you, and make you to be fruitful, and I will make you to be multiplied, and establish My covenant with you (Lev. 26:9), speaking in the internal sense of the celestial church, wherefore "to be fruitful" is predicated of the goods of love and charity, and "to be multiplied" of the goods and truths of faith. In Zechariah: I will redeem them, and they shall be multiplied as they have been multiplied (Zech. 10:8); that "to be multiplied" is here predicated of the truths of faith, is evident from their being to "be redeemed." In Jeremiah: The city shall be builded upon her own heap, and out of them shall proceed confession, and the voice of them that make merry, and I will cause them to be multiplied, and they shall not be diminished; their sons also shall be as aforetime (Jer. 30:18-20),speaking of the affections of truth, and of the truths of faith; the former being denoted by "confession, and the voice of them that make merry" and the latter by "being multiplied;" "sons" also here denote truths.

(984) That to "replenish the earth" signifies in the external man, is evident from the signification of the "earth" as being the external man, which has been already shown

several times. In reference to the goods of charity and the truths of faith in the regenerate man, it may be observed that they are implanted in his conscience; and as they are implanted by means of faith, or by the hearing of the Word, they are at first in his memory, which belongs to the external man. When the man has been regenerated, and the internal man acts, the same takes place with respect to fructification and multiplication, the goods of charity putting themselves forth in the affections of the external man, and the truths of faith in his memory, increasing and multiplying in each case. The nature of this multiplication may be known to every regenerate person, for things that confirm constantly accrue, from the Word, from the rational man, and from knowledges [scientifica], by which he becomes more and more confirmed, this being an effect of charity, the Lord alone doing the work through charity.

(985) Verse 2. And let the fear of you and the terror of you be upon every beast of the earth, and upon every bird of heaven even to everything which the ground causeth to creep forth, and to all the fishes of the sea; into your hands let them be given. “The fear of you and the terror of you” signifies the dominion of the internal man; “fear” having reference to evils; and “terror” to falsities; “upon every beast of the earth” signifies upon the cupidities which are of the mind [animus] “and upon every bird of heaven” signifies upon the falsities which belong to reasoning; “to everything which the ground causeth to creep forth” signifies affections of good; “to all the fishes of the sea” signifies memory-knowledges [scientifica] “let ahem be given into

your hands" signifies the possession of the internal man in the external.

(986) The fear of you and the terror of you. That this signifies the dominion of the internal man, "fear" having reference to evils, and "terror" to falsities, is evident from the state of the regenerate man. The state of man before regeneration is such that cupidities and falsities, which are of the external man, continually predominate, and hence arises a combat; but after regeneration the internal man has dominion over the external, that is, over its cupidities and falsities, and then the man is in fear of evils and in terror of falsities, both of which are contrary to conscience, and to act in opposition to this affects him with horror. Howbeit, it is not the internal but the external man that fears evils and dreads falsities, wherefore it is here said "let the fear of you and the terror of you be upon every beast of the earth, and upon every bird of the heaven" that is, upon all cupidities, here signified by "beasts" and upon all falsities, here meant by the "bird of heaven." This "fear" and this "terror" appear as if they were the man's own, but they arise from the following cause. As has been previously stated, there are with every man at least two angels, through whom he has communication with heaven, and two evil spirits, through whom he has communication with hell. When the angels rule-as is the case with the regenerate man-then the attendant evil spirits dare not attempt to do anything contrary to what is good and true, because they are in bonds; for, on their attempting to do anything evil, or to speak what is false-that is, to excite it-they are instantly

seized with a kind of infernal fear and terror. This fear and terror are what are perceived in the man as a fear and terror for what is contrary to conscience; and therefore as soon as he does or speaks anything contrary to conscience, he comes into temptation, and into the pangs of conscience, that is, into a kind of infernal torment. As to “fear” being predicated of evils, and “terror” of falsities, the case is this: the spirits with a man do not so much fear to do evils as they do to speak falsities, because man is born again and receives conscience through the truths of faith, and therefore the spirits are not allowed to excite false things. With everyone of them there is nothing but evil, so that they are in evil; their very nature, and all their effort therefrom is evil; and since they are in evil, and their proper life consists in evil, they are pardoned for doing evil when they are serving any use. But it is not permitted them to speak anything false, and this in order that they may learn what is true, and thus so far as possible be amended, so that they may serve some low use; but concerning this subject, of the Lord’s Divine mercy, more hereafter. Similar is the case with the regenerate man, for his conscience is formed of the truths of faith, and therefore his conscience is a conscience of what is right, what is false being to him the very evil of life, because it is contrary to the truth of faith. It was otherwise with the man of the Most Ancient Church, who had perception. He perceived evil of life as evil, and falsity of faith as falsity.

(987) Upon every beast of the earth. That this signifies over the cupidities of the lower mind, is evident from the

signification of “beasts” in the Word, where they signify either affections or cupidities, affections of good being signified by gentle, useful, and clean beasts; and affections of evil, or cupidities, by those that are fierce, useless, and unclean (concerning which see above, n. 45, 46, 142, 143, 246, 776). Here, as cupidities are signified, they are called “beasts of the earth” not beasts of the field. With regard to the rule of the regenerate man over cupidities, it is to be known that those are in the greatest error, and are by no means the regenerate, who believe that they can of themselves rule over evils. For man is nothing but evil; he is a mass of evils; all his will being merely evil; which is what is said in the preceding chapter (8:21): that “the imagination of man’s heart is evil from his youth.” It has been shown me by living experience that a man and a spirit, even an angel, in himself regarded, that is, as to all that is his own, is but vilest excrement; and that left to himself he breathes nothing but hatred, revenge, cruelty, and most foul adultery. [2] These things are his own; these are his will; as must also be evident to everyone if he reflects, merely from this, that man when born is, among all wild animals and beasts, the vilest creature living. And when he grows up and becomes his own master, if not hindered by outward bonds of the law, and bonds which he imposes on himself for the purpose of gaining great honor and wealth, he would rush into every crime, and not rest until he had subjugated all in the universe, and raked together the wealth of all in the universe; nor would he spare any but those who submitted to be his humble servants. Such is the nature of every man, although those are unaware of it who are powerless and to whom such attempts are impossible, and also those who are in the bonds above mentioned. But let the possibility and power be given, and the bonds be relaxed, and they would rush on to the extent of their ability. Wild animals never show such a nature. They are born into a certain order of their nature. Those which are fierce and rapacious inflict injury on other creatures, but only in self-defense; and their devouring other animals is to allay their hunger, and when this is allayed they do harm to none. But it is altogether different with man. From all this it is evident what is the nature of man's Own and will. [3] Since man is such mere evil and excrement, it is evident that he can never of himself rule over evil. It is an utter contradiction for evil to be able to rule over evil, and not only over evil, but also over hell; for every man is in communication through evil spirits with hell, and thereby the evil in him is excited. From all this everyone may know, and he who has a sound mind may conclude, that the Lord alone rules over evil in man and over hell with him. In order that the evil in man may be subjugated, that is, hell, which strives every moment to rush in upon him and destroy him forever, man is regenerated by the Lord and endowed with a new will, which is conscience, through which the Lord alone performs all good. These are points of faith: that man is nothing but evil; and that all good is from the Lord. They are therefore not only known by man, but also acknowledged and believed; and if he does not so acknowledge and believe in the life of the body, it is shown him to the life in the life to come.

(988) And upon every bird of heaven. That this signifies upon falsities of reasoning, is evident from the signification of "bird." In the Word "birds" signify intellectual things: those which are gentle, useful, and beautiful, signifying intellectual truths; and those which are fierce, useless, and ugly, signifying intellectual falsities, or falsities of reasoning. (That they signify intellectual things may be seen above, n. 40, 776, 870.) From this it is also evident that "birds" signify reasonings and their falsities. That there may be no doubt let the following passages (in addition to those cited about the raven, n. 866) serve for confirmation. In Jeremiah: I will visit upon them in four kinds, saith Jehovah; the sword to slay, and the dogs to drag, and the fowl of heaven, and the beasts of the earth, to devour and to destroy (Jer. 15:3). In Ezekiel: Upon his ruin all the fowls of the heaven shall dwell, and all the wild animals of the field shall be upon his branches (Ezek. 31:13). In Daniel: At last upon the bird of abominations shall be desolation (Dan. 9:27). In John: Babylon is become a hold of every unclean and hateful bird (Rev. 18:2).Many times it is said in the Prophets that carcasses should be given for meat to the fowl of the air and to the beast of the field (Jer. 7:33; 19:7; 34:20; Ezek. 29:5; 39:4; Ps. 79:2; Isa. 18:6). By this was signified that they should be destroyed by falsities, which are "birds of heaven" and by evils, or cupidities, which are the "beasts of the earth."

(989) As regards dominion over falsities, it is the same as with dominion over evils: man cannot of himself have the least dominion over them. Since the subject here is the dominion of the regenerated man over cupidities, or the “beast of the earth” and over falsities, or the “bird of heaven” it is to be known that no one can ever say that he is regenerate unless he acknowledges and believes that charity is the primary thing of his faith, and unless he is affected with love toward the neighbor, and has mercy on him. Of charity his new will is formed. Through charity the Lord brings about good, and thereby truth, but not through faith without charity. There are some who perform works of charity from obedience alone, that is, because it is so commanded by the Lord, and yet are not regenerate. These if they do not place righteousness in their works are regenerated in the other life.

(990) Even to everything that the ground maketh to creep forth. That this signifies affections of good is evident both from what precedes and from the signification of the “ground” from which they are produced or creep forth; from what precedes, since there evils and falsities are treated of, over which the regenerate man rules, and therefore here affections of good, which are given into his hands; and from the signification of the “ground” from which they are produced or creep forth, since the “ground” is in general the man of the church and whatever is of the church, and thus here whatever is produced by the Lord through the internal man in the external. The ground itself is in the external man, in his affections and memory. It

appears as if man produced what is good, and therefore it is said "everything that the ground maketh to creep forth;" but this is only the appearance; good is produced through the internal man by the Lord, since, as has been said, there is nothing of good and truth except from the Lord.

(991) And to all the fishes of the sea. That this signifies memory-knowledges [scientifica], is evident from the signification of a fish. "Fishes" in the Word signify memory-knowledges, which spring from things of sense. For memory-knowledges [scientifica] are of three kinds: intellectual, rational, and sensuous. All these are planted in the memory, or rather memories, and in the regenerate man are called forth thence by the Lord, through the internal man. These memory-knowledges which are from things of sense come to man's sensation or perception when he lives in the body, for he thinks from them. The rest, which are interior, do not come so much to perception until man puts off the body and enters the other life. That "fishes" or the creeping things which the waters produce, signify memory-knowledges, may be seen above (n. 40); and that a "whale" or "sea monster" signifies the generals of these knowledges (n. 42). Moreover the same is evident from the following passages in the Word. In Zephaniah: I will make man and beast to fail; I will make the fowls of the heavens and the fishes of the sea to fail (Zeph. 1:3), where the "fowls of the heavens" denote things of reason, and the "fishes of the sea" lower rational things, that is, man's thought from sensuous memory-knowledges. [2] In Habakkuk: Thou makest man as the fishes of the sea, as the

creeping thing that has no ruler over them (Hab. 1:14), where “making man as the fishes of the sea” means that he is altogether sensuous. In Hosea: Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the wild animal of the field and the fowl of the heavens; yea, the fishes of the sea also shall be gathered (Hos. 4:3), where the “fishes of the sea” denote memory-knowledges from things of sense. In David: Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, whatsoever passeth through the paths of the seas (Ps. 8:6-8), speaking of the dominion of the Lord in man, the “fish of the sea” denote memory-knowledges. That “seas” signify the gathering together of knowledges [scientificorum seu cognitionum], may be seen above (n. 28). In Isaiah: The fishers shall lament, and all they that cast a hook into the river shall mourn, and they that spread a net upon the faces of the waters shall languish (Isa. 19:8); “fishers” denoting those who trust only in things of sense, and out of these hatch falsities; the subject being Egypt, or the realm of memory-knowledge.

(992) Into your hands let them be given. That this signifies the possession of the internal man in the external, is evident from what has been already said, and from the signification of “hand” (as above, n. 878). It is said “into your hands let them be given” because such is the appearance.

(993) Verse 3. Every creeping thing that liveth shall be food for you; as the esculent herb have I given it all to you. “Every creeping thing that liveth” signifies all pleasures in

which there is good which is living; “shall be food for you” signifies their delight, which they enjoy; “as the esculent herb” signifies what is vile of delights; “have I given it all to you” signifies enjoyment on account of use.

(994) Every creeping thing that liveth. That this signifies all pleasures in which there is good which is living, is evident from the signification of a “creeping thing” as shown before. That creeping things here mean all clean beasts and birds, is evident to everyone, for it is said that they are given for food. Creeping things in their proper sense are such as are vilest of all (as named in Lev. 11:23, 29, 30), and were unclean. But in a broad sense, as here, animals are meant which are given for food; yet here they are called “creeping things” because they signify pleasures. Man’s affections are signified in the Word by clean beasts, as already said; but since his affections are perceived only in his pleasures, so that he calls them pleasures, they are here called “creeping things.” [2] Pleasures are of two kinds, those of the will, and those of the understanding. In general there are the pleasures of possession of land and wealth, the pleasures of honor and office in the state, the pleasures of conjugial love and of love for infants and children, the pleasures of friendship and of converse with companions, the pleasures of reading, of writing, of knowing, of being wise; and many others. There are also the pleasures of the senses: as the pleasure of hearing, which is in general that from the sweetness of music and song; and that of seeing, which is in general that of various and manifold beauties; and of smelling, which is from the sweetness of odors; and

of tasting, which is from the agreeableness and wholesomeness of foods and drinks; and of touch, from many pleasing sensations. These kinds of pleasures, being felt in the body, are called pleasures of the body. But no pleasure ever exists in the body unless it exists and subsists from an interior affection, and no interior affection exists except from one more interior, in which is the use and the end. [3] These things which, in regular order, are interior, commencing from those which are inmost, are not perceived by man while he lives in the body, and most men hardly know that they exist, still less that they are the source of pleasures; when yet nothing can ever exist in externals except from things interior in order. Pleasures are only ultimate effects. The interior things do not lie open to view so long as men live in the body, except to those who reflect upon them. In the other life they for the first time come forth to view, and indeed in the order in which they are elevated by the Lord toward heaven. Interior affections with their delights manifest themselves in the world of spirits, the more interior with their delights in the heaven of angelic spirits, and the still more interior with their happiness in the heaven of angels; for there are three heavens, one more interior, more perfect, and more happy than another (see n. 459, 684). These interiors unfold and present themselves to perception in the other life; but so long as man lives in the body, since he is all the time in the idea and thought of corporeal things, these interior things are as it were asleep, being immersed in the corporeal things. But yet it may be evident to anyone who reflects, that all pleasures are such as are the affections that are more and more interior in order, and that they receive from these all their essence and quality. [4] Since the affections that are more and more interior in order are felt in the extremes or outermost things, that is, in the body, as pleasures, they are called “creeping things” but they are only corporeal things affected by internal ones, as must be evident to everyone merely from sight and its pleasures. Except there be interior sight, no eye can ever see. The sight of the eye exists from interior sight, and for this reason after the death of the body man sees equally as well and even better than when he lived in the body-not indeed worldly and corporeal things, but those of the other life. Those who were blind in the life of the body, see in the other life as well as those who had keen vision. So too when man sleeps, he sees in his dreams as clearly as when awake. It has been given me to see by internal sight the things in the other life more clearly than I see the things in the world. From all this it is evident that external sight comes forth from interior sight, and this from sight still more interior, and so on. It is similar with every other sense and with every pleasure. [5] Pleasures are likewise in other parts of the Word called “creeping things” with a distinction between the clean and the unclean, that is, between pleasures the delights of which are living, or heavenly, and pleasures the delights of which are dead or infernal. As in Hosea: In that day will I make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the ground (Hos. 2:18). That here the wild animal of the field, the fowl of the heavens, and the creeping thing, signify such things in man as have been said, is evident from the subject being a new church. In David: Let the heavens and the earth praise Jehovah, the seas, and everything that creepeth therein (Ps. 69:34). The seas and the things that creep therein cannot praise Jehovah, but the things in man that are signified by them and are living, thus from what is living within them. Again: Praise Jehovah ye wild animal and every beast, creeping thing and winged fowl (Ps. 148:10), with a similar meaning. [6] That here by "creeping thing" nothing else is meant than good affections from which are pleasures, is evident also from creeping things being with this people unclean, as will be plain from what follows. Again: O Jehovah the earth is full of Thy riches; this sea, great and wide, wherein are things creeping without number; these wait all upon Thee, that Thou mayest give them their food in due season; Thou givest them, they gather; Thou openest Thy hand, they are satiated with good (Ps. 104:24-28). Here in the internal sense by "seas" are signified spiritual things, by "things creeping" all things that live therefrom; the enjoyment is signified by giving them food in due season, and by their being satiated with good. In Ezekiel: And it shall come to pass that every living soul that creepeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish, because these waters are come thither, and they shall be healed, and everything shall live whithersoever the river cometh (Ezek. 47:9). Here are meant the waters of the New Jerusalem; these waters denote spiritual things from a celestial origin; “the living soul that creepeth” the affections of good, and the pleasures therefrom, both of the body and of the senses; that these live from the “waters” or from spiritual things from a celestial origin, is very evident. [7] That filthy pleasures too, which have their origin in what is man’s own, thus in the foul cupidities thereof, are also called “creeping things” is evident in Ezekiel: So I went in and saw; and behold every form of creeping thing and of beast, the abomination, and all the idols of the house of Israel, portrayed upon the wall round about (Ezek. 8:10). Here the “form of creeping thing” signifies unclean pleasures whose interiors are cupidities, and the interiors of these, hatreds, revenges, cruelties, and adulteries; such are the “creeping things” or delights of pleasures from the love of self and of the world, or from man’s Own, which are their “idols” because they regard them as delightful, love them, have them for gods, and thus adore them. In the representative church, these creeping things, because they had such a vile signification, were likewise so unclean that it was not permitted even to touch them; and he who but touched them was unclean (as may be seen in Lev. 5:2; 11:31-33; 22:5-6).

(995) Shall be food for you. That this signifies its delight which they should enjoy, is evident from this, that any pleasure not only affects man, but also sustains him, like food. Pleasure without delight is not pleasure, but is something without life, and only from delight is and is called pleasure. Such also as is the delight, such is the pleasure.

Corporeal and sensuous things are in themselves only material, lifeless, and dead; but from delights which come in order from the interiors, they have life. From this it is evident that such as is the life of the interiors, such is the delight in the pleasures, for in the delight there is life. The delight in which there is good from the Lord is alone living, for it is then from the very life of good; for which reason it is here said, "every creeping thing that liveth shall be food for you" that is, for enjoyment. [2] Some think that no one ought ever to live in the pleasures of the body and its senses who wishes to be happy in the other life, but that all these should be renounced on the ground that they are corporeal and worldly, withdrawing man and keeping him away from spiritual and heavenly life. But those who think so and therefore reduce themselves to voluntary misery while they live in the world, are not well-informed as to what the real case is. No one is forbidden to enjoy the pleasures of the body and its senses, that is, the pleasures of possession of lands and wealth; the pleasures of honor and office in the state; the pleasures of conjugial love and of love for infants and children; the pleasures of friendship and of interaction with companions; the pleasures of hearing, or of the sweetness of singing and music; the pleasures of sight, or of beauties, which are manifold, as those of becoming dress, of elegant dwellings with their furniture, beautiful gardens, and the like, which are delightful from harmony of form and color; the pleasures of smell, or of fragrant odors; the pleasures of taste, or of the flavors and benefits of food and drink; the pleasures of touch. For these are most external or bodily affections arising from interior affections, as already said. [3] Interior affections, which are living, all derive their delight from good and truth; and good and truth derive their delight from charity and faith, and in this case do so from the Lord, thus from life itself; wherefore the affections and pleasures therefrom are living. And since genuine pleasures have this origin, they are denied to no one. Indeed, when they are from this origin their delight indefinitely surpasses delight not from this source, which is in comparison unclean. For example, the pleasure of conjugial love, when it has its origin from true conjugial love, surpasses immeasurably pleasure that has not this origin, so much so that those who are in true conjugial love are in heavenly delight and happiness, since it comes down from heaven. This was acknowledged by the men of the Most Ancient Church. The delight from adulteries felt by adulterers was to those men so abominable that when they thought of it they shuddered. From all this it is evident what is the nature of the delight that does not flow from the true fountain of life, or from the Lord. [4] That the pleasures above mentioned are never denied to man, and that so far from being denied they are then first really pleasures when they come from their true origin, may also be seen from the fact that very many who have lived in power, dignity, and opulence in the world, and who had all pleasures in abundance, both of the body and of the senses, are among the blessed and happy in heaven, and with them now the interior delights and happinesses are living, because they have had their origin in the goods of charity and the truths that are of faith in the Lord. And since they had regarded all their pleasures as coming from charity and faith in the Lord, they regarded them from use, which was their end. Use itself was the most delightful thing to them, and from this came the delight of their pleasures. (See what has been related from experience, n. 945.)

(996) That the "esculent herb" signifies the vile things of delights is evident from what has been said. They are called the esculent herb because they are only worldly and corporeal, or external. For, as already said, the pleasures that are in the bodily or outermost things of man have their origin in delights that are successively more and more interior. The delights that are perceived in those outermost or bodily things are relatively vile, for it is the nature of all delight to become more vile in proportion as it progresses toward the externals, and more happy in proportion as it advances toward the internals. For this reason, as before said, in proportion as the externals are stripped off, or rolled away, the delights become more pleasant and happy, as may be evident enough from man's delight in pleasures being vile while he lives in the body, in comparison with his delight after the life of the body, when he comes into the world of spirits; so vile indeed that good spirits utterly spurn the delights of the body, nor would they return to them if all in the whole world should be given them. [2] The delight of these spirits in like manner becomes vile when they are taken up by the Lord into the heaven of angelic spirits; for they then throw off these interior delights and enter into those that are still more interior. So again to

angelic spirits the delight which they have had in their heaven becomes vile when they are taken up by the Lord into the angelic or third heaven, in which heaven, since internal things are there living, and there is nothing but mutual love, the happiness is unspeakable. (See what is said of interior delight or happiness above, n. 545.) From these things it is evident what is signified by “as the esculent herb have I given it all to you.” Inasmuch as creeping things signify both pleasures of the body and pleasures of the senses, of which the esculent herb is predicated, the word in the original language is one which signifies both “esculent” and “green”-”esculent” in reference to pleasures of the will, or of celestial affections, and “green” in reference to pleasures of the understanding, or of spiritual affections. [3] That the “esculent herb” and “green herb” signify what is vile, is evident in the Word, as in Isaiah: The waters of Nimrim shall be desolate; for the grass is dried up, the herbage is consumed, there is no green thing (Isa. 15:6). Their inhabitants were short of hand, they were dismayed, and put to shame; they became the herb of the field, and the green herbage, the grass on the house tops (Isa. 37:27), the “green herbage” denoting what is most vile. In Moses: The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs (Deut. 11:10), where a “garden of herbs” denotes what is vile. In David: The evil are as grass, suddenly are they cut down, and will be consumed as the green herbage (Ps. 37:2), where “grass” and the “green herbage” denote what is most vile.

(997) Have I given it all to you. That this signifies enjoyment on account of use, is because it is “for food”; for whatever is given for food is for use. With regard to use: those who are in charity, that is, in love to the neighbor (from which is the delight in pleasures that is alive), pay no regard to the enjoyment of pleasures except on account of the use. For there is no charity apart from works of charity; it is in its practice or use that charity consists. He who loves the neighbor as himself perceives no delight in charity except in its exercise, or in use; and therefore a life of charity is a life of uses. Such is the life of the whole heaven; for the kingdom of the Lord, because it is a kingdom of mutual love, is a kingdom of uses. Every pleasure therefore which is from charity, has its delight from use. The more noble the use, the greater the delight. Consequently the angels have happiness from the Lord according to the essence and quality of their use. [2] And so it is with every pleasure-the more noble its use, the greater its delight. For example, the delight of conjugial love: because this love is the seminary of human society, and thereby of the Lord’s kingdom in the heavens, which is the greatest of all uses, it has in it so much delight that it is the very happiness of heaven. It is the same with all other pleasures, but with a difference according to the excellence of the uses, which are so manifold that they can scarcely be classed in genera and species, some having regard more nearly and directly, and some more remotely and indirectly, to the kingdom of the

Lord, or to the Lord. From these things it is further evident that all pleasures are granted to man, but only for the sake of use; and that they thus, with a difference from the use in which they are, partake of heavenly happiness and live from it.

(998) Verse 4. Only the flesh with the soul thereof, the blood thereof, shall ye not eat. “Flesh” signifies the will part of man; the “soul” signifies the new life; the “blood” signifies charity; “not to eat” signifies not to mingle together; wherefore by “not eating flesh with the soul thereof, the blood thereof” is meant not mingling profane things with holy.

(999) That “flesh” signifies the will part of man, is evident from the signification of “flesh” in its proper sense in reference to man when corrupt. “Flesh” in general, signifies the whole man, and specifically the corporeal man, as may be seen above (n. 574); and since it signifies the whole man, and specifically the corporeal man, it signifies what is proper to man, consequently his will part. Man’s will part, or will, is nothing but evil; and therefore “flesh” predicated of man, because he is such, signifies all cupidity, or all concupiscence, for man’s will is nothing but cupidity, as occasionally shown before. And because “flesh” has this signification, such was also the representation of the flesh which the people lusted after in the desert-as in Moses: The mixed multitude that was among them fell a lusting whence they wept again, and said, Who shall give us flesh to eat? (Num. 11:4). Here flesh is plainly called lust, for it is said that they fell a lusting, saying, Who shall give us flesh? The

same is likewise evident from what follows: While the flesh was yet between their teeth, ere it was chewed, the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague; and the name of that place was called the Graves of Lust, because there they buried the people that lusted (Num. 11:33-34). [2] It must be evident to everyone that such a plague would never have been sent among the people on account of their lusting after flesh, thus not on account of a lust for flesh, since this is natural when a man has been kept from eating it for a long time, as the people then had in the wilderness. But a deeper reason lies hidden, which is spiritual, namely, that the people were of such a nature as to loathe what was signified and represented by the manna-as is evident also from the sixth verse-and to desire only such things as were signified and represented by "flesh" the things of their own will, which are of those of cupidities, and in themselves are excrementitious and profane. It was because that church was representative, from the representation of such things, that the people were afflicted with so great a plague; for what was done among the people was represented spiritually in heaven. The manna represented in heaven what is heavenly, and the flesh which they lusted after, the unclean things of their own will. For this reason, because they were of such a nature, they were punished. From these and other passages in the Word, it is evident that by "flesh" is signified what is of the will, and here of the will of man, the uncleanness of which may be seen under the second verse of this chapter, where the beast of the earth is treated of.

(1000) That the "soul" signifies life, is evident from the signification of "soul" in the Word, in many places. "Soul" in the Word signifies in general all life, as well internal, or that of the internal man, as external, or that of the external man. And because it signifies all life, it signifies such life as is that of the man of whom the soul is predicated. Here it is predicated of the life of the regenerate man, which is separate from man's will; for, as already said, the new life which the regenerate spiritual man receives from the Lord is entirely separate from the will or Own of the man, that is, from the life that is his own, which is not life, though so called, but is death, because it is infernal life. Here therefore "flesh with the soul thereof" which they should not eat, signifies flesh together with its soul; that is, they should not mingle this new life, which is of the Lord, with the evil or excrementitious life which is of man, that is, with his will or Own.

(1001) That the "blood" signifies charity, is evident from many things. Thus it signifies the new will part which the regenerate spiritual man receives from the Lord, and which is the same as charity, for the new will is formed of charity. Charity or love is the very essential or life of the will, for no one can say that he wills anything, except from choosing or loving it. To say that one thinks a thing is not to will it, unless willing is in the thought. This new will which is of charity is here the "blood" and this will is not the man's, but the Lord's in the man. And because it is the Lord's, it is never to be mingled with the things of man's will, and which are so foul, as has been shown. For this reason it was commanded in the representative church that they should not eat flesh with the soul or blood thereof, that is, should not mingle the two together. [2] The "blood" because it signified charity, signified what is holy; and the "flesh" because it signified man's will, signified what is profane. And because these things are separate, being contrary, they were forbidden to eat blood; for by eating flesh with the blood was then represented in heaven profanation, or the mingling of what is sacred with what is profane; and this representation in heaven could not then but strike the angels with horror; for at that time all things existing with the man of the church were turned, among the angels, into corresponding spiritual representations, in accordance with the signification of the things in the internal sense. As the nature of all things is determined by that of the man of whom they are predicated, so also is the signification of "blood." Relatively to the regenerate spiritual man, "blood" signifies charity, or love toward the neighbor; relatively to the regenerate celestial man it signifies love to the Lord; but relatively to the Lord it signifies all His Human essence, consequently Love itself, that is, His mercy toward the human race. Hence "blood" in general, because it signifies love and what is of love, signifies celestial things, which are of the Lord alone; and thus relatively to man the celestial things which he receives from the Lord. The celestial things which the regenerate spiritual man receives from the Lord, are celestial spiritual-of which, by the Divine mercy of the

Lord, elsewhere. [3] That “blood” signifies what is celestial, and in the supreme sense signified the Human essence of the Lord, thus love itself, or His mercy toward the human race, is evident from the sanctity in which it was commanded that blood should be held in the Jewish representative church. For this reason blood was called the blood of the covenant, and was sprinkled upon the people, as also upon Aaron and his sons, together with the anointing oil; and the blood of every burnt offering and sacrifice was sprinkled upon and around the altar (see Exod. 12:7, 13, 22-23; 24:6, 8; Lev. 1:5, 11, 15; 4:6-7, 17-18, 25, 30, 34; 5:9, 16:14-15, 18-19; Num. 18:17; Deut. 12:27). [4] And because blood was held so sacred and man’s will is so profane, the eating of blood was severely prohibited, on account of its representation of the profanation of what is holy. As in Moses: It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood (Lev. 3:17).”Fat” here denotes celestial life, and “blood” celestial spiritual life. The celestial spiritual is the spiritual which is from the celestial; as in the Most Ancient Church love to the Lord was their celestial, because implanted in their will; their celestial spiritual was the faith therefrom, of which see above (n. 30-38, 337, 393, 398). With the spiritual man, however, the celestial does not exist, but the celestial spiritual, because charity has been implanted in his intellectual part. Again in Moses: Whosoever of the house of Israel, or of the sojourner sojourning among them, eateth any manner of blood, I will set My faces against that soul that eateth blood, and will cut him off from among his people; for the soul of the flesh is in the blood; and I have given it to you upon the altar, to make atonement for your souls; for it is the blood that maketh atonement for the soul. The soul of all flesh, it is the blood thereof; whosoever eateth it shall be cut off (Lev. 17:10, 11, 14). Here it is plainly shown that the soul of the flesh is in the blood, and that the soul of the flesh is the blood, or the celestial, that is, the holy, which is the Lord's. [5] Again: Be sure that thou eat not the blood; for the blood is the soul, and thou shalt not eat the soul with the flesh (Deut. 12:23-25).From this passage also it is evident that the blood is called the soul, that is, celestial life, or the celestial, which was represented by the burnt offerings and sacrifices of that church. And in the same way, that what is celestial, which is the Lord's Own [Domini Proprium]-which alone is celestial and holy-was not to be commingled with that which is man's own-which is profane-was also represented by the command that they should not sacrifice or offer the blood of the sacrifice on what was leavened (Exod. 23:18; 34:25). What was leavened signified what is corrupt and defiled. That blood is called the soul and signifies the holy of charity, and that the holy of love was represented in the Jewish Church by blood, is because the life of the body consists in the blood. And as the life of the body consists in the blood, this is its ultimate soul, so that the blood may be said to be the corporeal soul, or that in which is the corporeal life of man; and inasmuch as in the representative churches internal things were represented by external, the soul or celestial life was represented by the blood.

(1002) Shall ye not eat. That this signifies not to mingle together, follows from what has just been said. Eating the flesh of animals, regarded in itself, is something profane, for in the most ancient time they never ate the flesh of any beast or bird, but only seeds, especially bread made from wheat, also the fruit of trees, vegetables, various milks and what was made from them, such as various butters. To kill animals and eat their flesh was to them a wickedness, and like wild beasts. They took from them only service and use, as is evident from Genesis 1:29-30. But in process of time, when men began to be as fierce as wild beasts, and even fiercer, they then for the first time began to kill animals and eat their flesh; and because such was man's nature, it was permitted him to do this, and is still permitted, to this day; and so far as he does it from conscience, so far it is lawful for him, since his conscience is formed of all that he supposes to be true and thus lawful. No one therefore is at this day condemned because of eating flesh.

(1003) From these things it is now evident that "not to eat flesh with the soul thereof, the blood thereof" is not to mingle profane things with holy. Profane things are not mingled with holy by one's eating blood with flesh, as the Lord clearly teaches in Matthew: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man; for the things which proceed out of the mouth come forth out of the heart (Matt. 15:11, 18-20).But in the Jewish Church it was forbidden because, as has been said, by the eating of blood with the flesh there was then in heaven represented profanation. All things done in that church were turned in heaven into corresponding representatives-blood into the holy celestial; flesh, outside of the sacrifices, because it signified cupidities, into what is profane; and the eating of both into the mingling of the holy with the profane. For this reason it was then so severely interdicted. But after the coming of the Lord, when external rites were abolished, and thus representatives ceased, such things were no longer turned in heaven into corresponding representatives. For when man becomes internal and is instructed about internal things, external ones are of no account to him. He then knows what the holy is, namely, charity and the faith therefrom. According to these are his external things then regarded, that is to say, according to the amount of charity and faith in the Lord there is in them. Since the coming of the Lord, therefore, man is not regarded in heaven from external things, but from internal ones. And if anyone is regarded from external things it is because he is in simplicity, and in his simplicity there are innocence and charity, which are in his external things, that is, in his external worship, from the Lord, without the man's knowledge.

(1004) Verse 5. And surely your blood with your souls will I require; from the hand of every wild beast will I require it; and from the hand of man, from the hand of the man his brother will I require the soul of man. "And surely your blood with your souls will I require" signifies that violence inflicted upon charity will punish itself; “your blood” here, is violence; “souls” are they who inflict violence; “from the hand of every wild beast” signifies from all that is violent in man; “from the hand of man” is from all his will; “from the hand of the man his brother” is from all his understanding; “will I require the soul of man” is to avenge profanation.

(1005) And surely your blood with your souls will I require. That this signifies that violence inflicted upon charity will punish itself, and that “blood” is violence, and “souls” they who inflict violence, is evident from what precedes and what follows, as also from the signification of “blood” in the opposite sense, and from the signification of “soul” in the opposite sense. From what precedes, because in the preceding verse the eating of blood is treated of, by which is signified profanation, as has been shown. From what follows, as the next verse treats of the shedding of blood; and therefore here the subject is the state and punishment of him who mingles what is sacred with what is profane. From the signification of “blood” in the opposite sense, because in the genuine sense “blood” signifies what is celestial, and in reference to the regenerate spiritual man charity, which is his celestial; but in the opposite sense “blood” signifies violence inflicted upon charity, consequently what is contrary to charity, and therefore all hatred, revenge, cruelty, and especially profanation, as may be seen from the passages in the Word cited above (n. 374, 376). From the signification of “soul” in the opposite sense, since “soul” in the Word signifies in general life, thus every man who lives; but since such as man is such is his life, it signifies also the man who brings violence, as may be confirmed by many passages from the Word, but here only by this from Moses: He that eateth blood, I will set My faces against the soul that eateth blood, and I will cut it off from among his people; for the soul of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that will make atonement for the soul (Lev. 17:10-11, 14). Here the "soul" denotes the life in a threefold sense, as often elsewhere. That violence inflicted upon charity will bring punishment on itself, will be evident from what follows.

(1006) From the hand of every wild beast. That this signifies from all that is violent in man, is evident from the signification of "wild beast." In the Word "wild beast" [fera] signifies what is living (as shown n. 908), but in the opposite sense it signifies what is like a wild beast, thus whatever is ferine in man (as also shown above). Therefore it signifies a man of such life, namely, a violent man, or one who inflicts violence on charity; for he is like a wild beast. Man is a man from love and charity, but he is a wild beast from hatred, revenge, and cruelty.

(1007) From the hand of man [homo]. That this is from all of his will, and that "from the hand of the "brother man" [viri fratris] is from all of his intellectual, is evident from the signification of "man"-for the essential and life of man is his will, and such as the will is, such is the man-and from the signification of a "brother man." The intellectual in man is called "brother man" as shown before (n. 367). Whether it be a true intellectual, a spurious intellectual, or a false intellectual, it is still called a “brother man”; for the understanding is called “man” [vir] (n. 158, 265), and the “brother” of the will (n. 367). “Man [homo]” and “man [vir] brother” are here mentioned, and the unclean will and unclean intellectual are so called, because profanation is here treated of, no mention or representation of which is tolerated in heaven, but is at once rejected. For this reason such mild terms are here used, and the meaning of the words of this verse is in a manner ambiguous, that it may not be known in heaven that such things are contained in it.

(1008) Will I require the soul of man. That this means to avenge profanation, is evident from what has been said in the preceding verse and in this verse, for the subject is the eating of blood, by which is signified profanation. What profanation is, few know, and still less what its punishment is in the other life. Profanation is manifold. He who utterly denies the truths of faith does not profane them, as do not the nations which live outside of the church and of knowledges. But he profanes them who knows the truths of faith, and especially he who acknowledges them, bears them in his mouth, preaches them, and persuades others to adopt them, and yet lives in hatred, revenge, cruelty, robbery, and adultery, which he confirms in himself by many things that he extracts from the Word, perverting them and thus immersing them in these foul evils. He it is who profanes. And it is such profanity chiefly that brings death to a man, as may be evident from this, that in the other life what is profane and what is holy are entirely separated-what is profane in hell and what is holy in heaven. When such a man comes into the other life, in every idea of his thought, just as in the life of the body, what is holy adheres to what is profane. He cannot there bring forth a single idea of what is holy without what is profane being seen adhering, as clearly as in daylight, there is such perception of another's ideas in the other life. Thus in everything he thinks profanation is manifest, and since heaven abhors profanation, he cannot but be thrust down into hell. [2] The nature of ideas is known to hardly anyone. It is supposed that they are something simple; but in each idea of thought there are things innumerable, variously conjoined so as to make a certain form, and hence pictured image of the man, which is all perceived and even seen in the other life. Merely for example-when the idea of a place occurs, whether of a country, a city, or a house, then an idea and image of all things the man has ever done there comes forth, and they are all seen by angels and spirits; or when the idea of a person whom he has held in hatred, then the idea comes forth of all things which he has thought, spoken, and done against him. And so it is with all other ideas; when they come up, all things in general and particular that he has conceived and impressed on himself in regard to the subject in question lie open to view. As when the idea of marriage arises, if he has been an adulterer, all filthy and obscene things of adultery, even of thought about it, come forth; likewise all things with which he has confirmed adulteries-whether from things of sense, from things of reason, or from the Word-and how he has adulterated and perverted the truths of the Word. [3] Moreover, the idea of one thing flows into the idea of another and colors it, as when a little black is dropped into water and the whole volume of water is darkened. Thus is the spirit known from his ideas, and, wonderful to say, in every idea of his there is an image or likeness of himself, which when presented to view is so deformed as to be horrible to see. From this it is evident what is the state of those who profane holy things, and what is their appearance in the other life. But it can never be said that those profane holy things who in simplicity have believed what is said in the Word, even if they have believed what was not true; for things are said in the Word according to appearances, as may be seen above (n. 589).

(1009) Verse 6. Whoso sheddeth man's blood in man, his blood shall be shed; for in the image of God made He man. "Sheddeth man's blood in man" signifies extinguishing charity; "in man" is with man; "his blood shall be shed" signifies his condemnation; "for in the image of God made He man" signifies charity, which is the "image of God."

(1010) Whoso sheddeth man's blood in man. That this signifies extinguishing charity, and that "in man" is with man, is evident from the signification of "blood"-concerning which above-as being the holy of charity, and from its being said "man's blood in man." This means his internal life, which is not in him, but with him; for the life of the Lord is charity, which is not in man, because he is filthy and profane, but is with man. That "shedding blood" is inflicting violence on charity, is evident from passages in the Word, as from those adduced before (n. 374, 376), where it was shown that violence inflicted upon charity is called “blood.” “Shedding blood” is in the literal sense killing, but in the internal sense it is bearing hatred against the neighbor, as the Lord teaches in Matthew: Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that everyone who is angry with his brother without cause shall be in danger of the judgment (Matt. 5:21-22).Here “being angry” signifies receding from charity (on which see n. 357), and consequently hatred. [2] He who is in hatred, not only has no charity, but also inflicts violence on charity, that is, “sheds blood.” In hatred lies actual murder, as is manifest from this, that he who is in hatred desires nothing so much as that the one he hates should be killed; and if he were not withheld by outward restraints, he would kill him. For this reason the “killing of a brother and the shedding of his blood” is hatred; and since it is hatred, there is this in every idea of his against him. It is the same with profanation. He who profanes the Word, as has been said, not only holds truth in hatred, but also extinguishes, or kills it. This is manifest from those in the other life who have committed profanation; no matter how upright, wise, and devout they have appeared outwardly during their life in the body, in the other life they hold the Lord in deadly hatred, and also all the goods of love and truths of faith, for the reason that these are opposed to their inward hatred, robbery, and adultery, which they have veiled with a show of holiness, and while adulterating the goods of love and truths of faith to favor themselves. [3] That “blood” means profanation, is evident not only from the passages adduced above (n. 374), but also from the following in Moses: What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the camp, and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto Jehovah before the tabernacle of Jehovah, blood shall be imputed unto that man, he hath shed blood; and that man shall be cut off from among his people (Lev. 17:3-4). Sacrificing in any other place than on the altar, which was near the tabernacle, represented profanation; for sacrificing was a holy thing, but profane if in the camp or outside the camp.

(1011) His blood shall be shed. That this signifies his condemnation, is evident from what has been said. It is according to the sense of the letter that the shedder of blood, or the slayer, should be punished with death. But in the internal sense the meaning is that he who has hatred against the neighbor is thereby condemned to death, that is, to hell, as the Lord also teaches in Matthew: Whosoever shall say to his brother, Thou fool, shall be in danger of the hell of fire (Matt. 5:22). For when charity is extinguished, the man is left to himself and to his Own, and is ruled by the Lord no longer through internal bonds, which are of conscience, but through external bonds, which are of laws, such as he himself makes for the sake of his own wealth and power. And when these bonds are relaxed, as is the case in the other life, he rushes into the greatest cruelty and obscenity, thus into his own condemnation. That the blood shall be shed of him who sheddeth blood is a law of retaliation well known to the ancients, according to which they judged crimes and wrongs, as is evident from many passages in the Word. This law has its origin in the universal law that one should not do to another what he would not that another should do to him (Matt. 7:12); as also from this, that it is the order universal in the other life that evil punishes itself, and likewise falsity; thus that in evil and falsity is its own punishment. And because there is such order that evil punishes itself, or what is the same, that an evil man rushes into punishment answering to his evil, the ancients deduced from this their law of retaliation as is here also signified by the declaration that whoso sheddeth blood, his blood shall be shed, that is, he will rush into condemnation.

(1012) The literal meaning of the words: "whoso sheddeth man's blood in man, his blood shall be shed" is one who sheds another's blood; but in the internal sense it is not another's blood, but charity in oneself. For this reason it is said "man's blood in man." Sometimes when two are spoken of in the literal sense, only one is meant in the internal sense. The internal man is man in man. Whoso therefore extinguishes charity, which is of the internal man, or is the internal man himself, his blood shall be shed, that is, he condemns himself.

(1013) For in the image of God made He man. That this signifies charity, which is the "image of God" follows as a consequence. In the preceding verse charity was treated of, which was signified by "blood" and that it should not be extinguished was signified by "not shedding blood." Here now it follows that He made man into the image of God; from which it is evident that charity is the image of God. What the image of God is, hardly anyone knows at the present day. They say that the image of God was lost in the first man, whom they call Adam, and that it was a certain perfection of the nature of which they are ignorant. And indeed there was perfection, for by “Adam” or “Man” is meant the Most Ancient Church” which was a celestial man, and had perception, such as had no church after it; by reason of which it was also a likeness of the Lord. A likeness of the Lord signifies love to Him. [2] After this church perished in the course of time, the Lord created a new church, which was not a celestial but a spiritual church. This was not a likeness, but an image of the Lord. An “image” signifies spiritual love, that is, love to the neighbor, or charity, as has been shown before (n. 50-51). That this church was, from spiritual love, or charity, an image of the Lord, is evident from this verse; and that charity is itself an image of the Lord is evident from its being said, “for in the image of God made He man” that is to say, charity itself made him so. That charity is the “image of God” is most clearly evident from the very essence of love, or charity. Nothing else than love and charity can make an image and likeness of anyone. It is the essence of love and charity to make of two as it were one. When one person loves another as himself, and more than himself, he then sees the other in himself, and himself in the other. This may be known to everyone if he only directs his attention to love, or to those who love each other-the will of the one is the will of the other, they are interiorly as it were joined together, and only in body distinct the one from the other. [3] Love to the Lord makes man one with the Lord, that is, a likeness of Him. So does charity, or love toward the neighbor, make him one with the Lord, but as an image. An image is not a likeness, but is according to or after a likeness [est ad similitudinem]. This oneness arising from love the Lord describes in John: I pray that they all may be one; even as Thou Father art in Me, and I in Thee, that they also may be one in Us; and the glory which Thou hast given unto Me I have given unto them; that they may be one, even as We are one; I in them, and Thou in Me (John 17:21-23). This "being one" is that mystical union which some think about, and which is by love alone. Again: I live, and ye shall live; in that day ye shall know that I am in My Father, and ye in Me, and I in you; he that hath My commandments and keepeth them, he it is that loveth Me; if a man love Me, he will keep My word; and My Father will love him, and We will come unto him, and make Our abode with him (John 14:19-23). Hence it is evident that it is love which conjoins, and that the Lord has His abode with him who loves Him, and also with him who loves his neighbor, for this is love of the Lord. [4] This union, which makes a likeness and image, cannot be so well seen among men, but is seen in heaven, where from mutual love all the angels are as a one. Each society, which consists of many, constitutes as it were one man. And all the societies together-or the universal heaven-constitute one man, which is also called the Grand Man (see n. 457, 549). The universal heaven is a likeness of the Lord, for the Lord is the all in all who are therein. So also is each society a likeness, and so is each angel. The celestial angels are likenesses, the spiritual angels are images. Thus heaven consists of as many likenesses of the Lord as there are angels, and this solely through mutual love-one loving another more than himself (see n. 548, 549). For in order that the general or universal heaven may be a likeness, the parts, or individual angels, must be likenesses, or images that are according to likenesses. Unless the general consists of parts like itself, it is not a general that makes a one. From these things it may be seen as from an archetype, or pattern, what makes a likeness and image of God, namely, love to the Lord and love toward the neighbor; consequently, that every regenerate spiritual man, from love or charity, which is from the Lord alone, is His image. And he who is in charity from the Lord, is in "perfection;" of which perfection, by the Divine mercy of the Lord hereafter.

(1014) Verse 7. And you, be ye fruitful and multiply; bring forth abundantly in the earth, and be ye multiplied therein. "Be ye fruitful and multiply" signifies here, as before, increase of good and truth in the interior man; "to be fruitful" being predicated of goods, and "to be multiplied" of truths; "bring forth abundantly in the earth, and be ye multiplied therein" signifies increase of good and truth in the external man, which is the "earth;" "to bring forth abundantly" is predicated of goods, and "to be multiplied" of truths.

(1015) Be ye fruitful and multiply. That this signifies increase of good and truth in the interior man, and that "to be fruitful” is predicated of goods, and “to multiply” of truths, is evident from what has been shown before at the first verse of this chapter, where the same words occur. That the increase is in the interior man, is evident from what follows, where it is said again “be ye multiplied” which repetition would be needless, because superfluous, if it did not signify something special, distinct from what goes before. From this and from what was said above it is evident that being fruitful and multiplying are here predicated of goods and truths in the interior man. It is said the interior man because, as was shown above, in respect to what is celestial and spiritual, which is of the Lord alone, man is an internal man; but as to what is rational he is an interior or middle man, intermediate between the internal man and the external; and in respect to the affections of good and knowledges of the memory he is an external man. That such is the nature of man has been shown in what is premised to this chapter (n. 978); but his not knowing it while he lives in the body is because he is in the things of the body, and hence does not even know that there are interior things, still less that they are set in this distinct and separate order. Yet on reflecting the fact will be quite evident to him, when he is in thought withdrawn from the body and is thinking as it were in his spirit. The reason fruitfulness and multiplication are predicated of the interior or rational man is that the working of the internal man is not perceived, except in the interior man in a very general manner. For in the interior man an innumerable host of particulars are presented to view as one general thing;

most extremely general in fact. How innumerable the particulars are, what is their nature, and how they present an obscure general whole, is evident from what has been shown above (n. 545).

(1016) Bring forth abundantly in the earth, and be ye multiplied therein. That this signifies increase of good and truth in the external man, which is the earth; and that “to bring forth abundantly” is predicated of goods, and “to be multiplied” of truths, is evident from what has now been said, and also from the signification of “earth” as being the external man, concerning which significations see what was said and shown at the first verse of this chapter (n. 983). As to its being said, “Bring forth abundantly in the earth, and be ye multiplied therein” the case is this: nothing is multiplied with the regenerate man in his external man, that is, nothing of good and truth receives increase, except as the effect of charity. Charity is like heat in the time of spring or summer, which causes grass and plants and trees to grow. Without charity, or spiritual heat, nothing grows, and for this reason it is here said in the first place, “Bring forth abundantly in the earth” which is predicated of the goods that are of charity, by means of which there is multiplication of good and truth. Anyone may understand how this is; for nothing is increased and multiplied in man unless there be some affection, for it is the delight of the affection that causes it not only to take root, but also to increase, and everything depends upon the influence of the affection. What a man loves he freely learns, retains, and cherishes-thus all things that favor any affection. Those which do not favor, the man cares nothing for, regards as nothing, and even rejects. But such as the affection is, such is the multiplication. With the regenerate man the affection is that of good and truth from the charity that is given by the Lord. Whatever therefore favors that affection of charity he learns, retains, and cherishes, and thus confirms himself in goods and truths. This is signified by, “Bring forth abundantly in the earth and be ye multiplied therein.”

(1017) To show that the multiplication is such as is the affection, take for example a man who accepts the principle that faith alone saves even if he does no work of charity, that is, even if he has no charity, and who thus separates faith from charity-not only on account of this principle received from childhood, but also because he supposes that if one should call the works of charity, or charity itself, an essential part of faith, and should on this account live aright, he could not but place merit in works, though this is a false supposition. Thus he rejects charity and makes the works of charity of no account, abiding only in the idea of faith, which is no faith without its essential, namely, charity. In confirming this principle in himself, he does it not at all from the affection of good, but from the affection of pleasure, that he may live in the indulgence of his cupidities. And anyone belonging to this class of people who confirms faith alone by many things, does so not from any affection of truth, but for his own glory, that he may seem greater, more learned, and more exalted than others, and may thus take a high place among those in wealth and honor; thus he does it from the delight of the affection, and this delight causes the multiplication of the confirmatory things; for, as has been said, such as the affection is, such is the multiplication. In general, when the principle is false, nothing but falsities can follow from it; for all things conform themselves to the first principle. Indeed-as I know from experience, of which by the Divine mercy of the Lord hereafter-those who confirm themselves in such principles about faith alone, and are in no charity, care nothing for, and are as if they did not see, all that the Lord said so many times about love and charity (see Matt. 3:8-9; 5:7, 43-48; 6:12, 15; 7:1-20; 9:13; 12:33; 13:8, 23; 18:21-23 and to the end; 19:19; 21:34, 40-41, 43; 22:34-39; 24:12-13; Mark 4:18-20; 11:13-14, 20; 12:28-35; Luke 3:8-9; 6:27-39, 43-49; 7:47; 8:8, 14-15; 10:25-28; 12:58-59; 13:6-10; John 3:19, 21; 5:42; 13:34-35; 14:14-15, 20-21, 23; 15:1-19; 21:15-17).

(1018) The reason why it is here said again, “Be ye fruitful, and multiply” as in the first verse of the chapter, is that here is the conclusion, and that all things will go well, and will be fruitful and multiply, if men shun what is signified by eating blood and by shedding blood, that is, if they do not extinguish charity by hatreds and profanations.

(1019) Verse 8. And God said unto Noah, and to his sons with him, saying. “God said unto Noah, and to his sons with him, saying,” signifies the truth of the things that follow in regard to the spiritual church, which is meant by “Noah and his sons with him.”

(1020) That these things are signified is evident from the fact that all things put historically, from the first chapter of

Genesis to Eber in the eleventh chapter, signify things quite different from those which appear in the letter, and the historical series is only made-up history, after the manner of the most ancient people, who when they would attest the truth of a thing, declared that "Jehovah said" it. Here however it is said that "God" said, because the subject treated of is the spiritual church. They used the same form of speaking when anything true was coming to pass, or had done so.

(1021) That by "Noah and his sons with him" is signified the Ancient Church, has been shown before, and will be evident in what follows in this chapter, so that there is no need to confirm it now.

(1022) Verses 9, 10. And I, behold, I establish My covenant with you, and with your seed after you; and with every living soul that is with you, the fowl, the beast, and every wild animal of the earth with you; of all that go out of the ark, even every wild animal of the earth. "And I, behold, I establish My covenant" signifies the presence of the Lord in charity; "with you" signifies the regenerate spiritual man; "and with your seed after you" signifies those who are being created anew; "and with every living soul that is with you" signifies in general all things in man that have been regenerated; "the fowl" signifies specifically the things of his understanding; "the beast" the things of his new will; "and every wild animal of the earth" signifies the lower things of his understanding and those of his will therefrom; "with you" signifies here as before what is in the regenerate spiritual man; "of all that go out of the ark" signifies the men of the church; “even every wild animal of the earth” signifies the men outside of the church.

(1023) And I, behold, I establish My covenant. That this signifies the presence of the Lord in charity, is evident from the signification of “covenant” as shown above (n. 666), where it was shown that a “covenant” signifies regeneration, and indeed the conjunction of the Lord with the regenerate man by love; and that the heavenly marriage is that veriest covenant itself, and consequently so is the heavenly marriage with every regenerate man. This marriage or covenant has been treated of before. With the man of the Most Ancient Church the heavenly marriage was in the Own of his will part, but with the man of the Ancient Church the heavenly marriage was effected in the Own of his intellectual part. For when man’s will part had become wholly corrupt, the Lord miraculously separated the Own of his intellectual part from that corrupt Own of his will part, and in the Own of his intellectual part He formed a new will, which is conscience, and into the conscience insinuated charity, and into the charity innocence, and thus conjoined Himself with man, or what is the same, made a covenant with him. So far as the Own of man’s will part can be separated from this Own of the intellectual part, the Lord can be present with him, or conjoin Himself, or enter into a covenant with him. Temptations and the like means of regeneration cause the Own of man’s will part to be quiescent, to become as nothing, and as it were to die. So far as this is done the Lord through conscience implanted in the Own of man's intellectual part can work in charity. And this is what is here called a "covenant."

(1024) With you. That this signifies the regenerate spiritual man, is evident from what has been said before, namely, that Noah and his sons signify the spiritual church which succeeded the Most Ancient celestial church; and since the church is signified, so also is each man of the church, thus the regenerate spiritual man.

(1025) And with your seed after you. That this signifies those who are being created anew, is evident from the signification of "seed" and also from what follows. From the signification of "seed" inasmuch as "seed" signifies in the literal sense posterity, but in the internal sense faith; and since, as has been often said, there is no faith except where there is charity, it is charity itself which is meant in the internal sense by "seed." From what follows it is evident that not only the man who is within the church is meant, but also the man who is without the church, thus the whole human race. Wherever there is charity, even among nations most remote from the church, there is "seed" for heavenly seed is charity. No man can do anything of good from himself, but all good is from the Lord. The good which the Gentiles do is also from the Lord, of whom, by the Divine mercy of the Lord, hereafter. That the "seed of God" is faith, has been shown before (n. 255). By faith there, and elsewhere, is meant the charity from which is faith; for there is no other faith that is faith, than the faith of charity. [2] It is the same also in other places in the Word where "seed" is named, as the "seed of Abraham, of Isaac, and of

Jacob" by which is signified love or charity. For Abraham represented the celestial love, and Isaac the spiritual love, which are of the internal man. Jacob represented the same, but that of the external man. It is so not only in the prophetic, but also in the historic parts of the Word. The history in the Word is not perceived in heaven, but what is signified by it. The Word was written not only for man, but also for angels. When man reads the Word and takes from it nothing but the literal sense, angels then take not the literal, but the internal sense. The material, worldly, and corporeal ideas which man has when he reads the Word, become with angels spiritual and heavenly ideas-as when man reads about Abraham, Isaac, and Jacob, the angels do not think at all of Abraham, Isaac, and Jacob, but of what is represented and thus signified by them. [3] So with Noah, Shem, Ham, and Japheth, the angels do not know of these persons, nor perceive anything else than the Ancient Church; and the interior angels do not even perceive the church, but the faith of that church, and according to the connection the state of the things treated of. Thus when "seed" is mentioned in the Word (as here the seed of Noah, that a covenant was made with them and with their seed after them), angels do not perceive such a posterity; for there was no Noah, but the Ancient Church was so called; and by "seed" angels understand charity, which was the essential of the faith of that church. And again when in the history of Abraham, Isaac, and Jacob their "seed" is spoken of, angels never understand the posterity of these men, but all in the universe, both in the church and out of it, in whom there is heavenly seed, or charity; and the interior angels perceive love itself-abstractedly-which is heavenly seed. [4] That by "seed" is signified love, and also everyone in whom there is love, is evident from the following passages in Genesis: And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land (Gen. 12:7); and again: All the land which thou seest, to thee will I give it, and to thy seed forever; and I will make thy seed as the dust of the earth (Gen. 13:15-16). Those who are in the sense of the letter do not apprehend anything else than that by "seed" is meant the posterity of Abram, and by this "land" the land of Canaan, especially as this land was given to his posterity. But those who are in the internal sense, as is the whole heaven, by the "seed of Abram" perceive nothing else than love; by the "land of Canaan" nothing else than the kingdom of the Lord in the heavens and on the earth; and in the land's being given them they perceive nothing but its representation, of which, by the Divine mercy of the Lord, elsewhere. And again it is said of Abram: Jehovah led him forth abroad, and said, Look up now toward heaven, and number the stars, if thou be able to number them; and He said unto him, So shall thy seed be (Gen. 15:15).Here likewise Abram is named because he represented love, or saving faith; and by his "seed" no other posterity is meant, in the internal sense, than all in the universe who have love. [5] Again: And I will establish My covenant between Me and thee and thy seed after thee, and I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be to them for God; this is My covenant, which thou shalt keep, between Me and you and thy seed after thee, that every male be circumcised unto you (Gen. 17:7-8, 10). Here “establishing His covenant” likewise signifies the conjunction of the Lord with men throughout the universe by love, which love was represented by Abram. From this it is evident what is signified by his “seed” namely, all in the universe who have love. The covenant here treated of was circumcision, by which is never understood in heaven circumcision of the flesh, but circumcision of the heart, which those have who have love. Circumcision was a representative of regeneration by love, as is clearly explained in Moses: And Jehovah thy God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live (Deut. 30:6), from which it is evident what circumcision is in the internal sense; and therefore wherever circumcision is mentioned, nothing else is meant than love and charity, and the life therefrom. [6] That by the “seed of Abraham” all in the universe who have love are signified, is evident also from the words of the Lord to Abraham and to Isaac. To Abraham, after he was willing to sacrifice Isaac as commanded, the Lord said: In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall inherit the gate of thine enemies; and in thy seed shall all the nations of the earth be blessed (Gen. 22:17-18), where it is plainly evident that by “seed” is meant all in the universe who have love. [7] As

Abraham represented celestial love, as already said, so Isaac represented spiritual love; and therefore by the "seed of Isaac" nothing else is signified than every man in whom there is spiritual love, or charity. Of him it is said: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I sware unto Abraham thy father; and I will multiply thy seed as the stars of the heavens, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed (Gen. 26:3-4, 24), where it is manifest that all nations are meant who are in charity. Celestial love was represented by Abraham as the father of the spiritual love that was represented by Isaac; for the spiritual is born of the celestial, as shown above. [8] As Jacob represented the externals of the church, which come forth from the internals, and thus all things springing in the external man from love and charity, by his "seed" is signified all in the universe who have external worship in which is internal, and who do works of charity in which there is charity from the Lord. Of this "seed" it was said to Jacob after he had seen the ladder in his dream: I am Jehovah, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and in thee and in thy seed shall all the families of the ground be blessed (Gen. 28:13-14; 32:12; 48:4). [9] That such is the signification of "seed" is evident from the passages of the Word cited above (n. 255); and also from the following. In Isaiah: But thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham, My friend (Isa. 41:8),where the subject is the regeneration of man; and, as is often the case, a distinction is made between Israel and Jacob, and by "Israel" is signified the internal spiritual church, by "Jacob" the externals of the same church, and both are called the "seed of Abraham" that is, of the celestial church, because the celestial, spiritual, and natural follow one another in succession. In Jeremiah: I had planted thee a wholly noble vine, a seed of truth; how then art thou turned into the degenerate ones of a strange vine unto Me? (Jer. 21:21). This is said of the spiritual church, which is a "noble vine" whose charity, or faith of charity, is called a "seed of truth." [10] Again: As the army of the heavens cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David My servant, and the Levites that minister unto Me (Jer. 33:22), where "seed" plainly denotes heavenly seed, for by David is signified the Lord. That the seed of David was not as the army of the heavens that cannot be numbered, neither as the sand of the sea that cannot be measured, is known to everyone. Again: Behold, the days come, saith Jehovah, that I will raise unto David a righteous offshoot, and He shall reign as king and shall act intelligently, and shall do judgment and righteousness in the land; in His days Judah shall be saved, and Israel shall dwell confidently; and this is His name whereby He shall be called, Jehovah our righteousness therefore behold the days come, saith Jehovah, that they shall no more say, As Jehovah liveth, who brought up the sons of Israel out of the land of Egypt but, As Jehovah liveth, who brought up and who led the seed of the house of Israel out of the north country (Jer. 23:5-8). Here things very different from those appearing in the letter are signified. David is not meant by "David" nor Judah by "Judah" nor Israel by "Israel;" but by "David" is signified the Lord, by "Judah" what is celestial, by "Israel" what is spiritual; and therefore by "the seed of Israel" those who have charity, or the faith of charity. [11] In David: Ye that fear Jehovah, praise Him; all ye the seed of Jacob, glorify Him; and stand in awe of Him, all ye the seed of Israel (Ps. 22:23),where by "the seed of Israel" no other seed is meant than the spiritual church. In Isaiah: A seed of holiness is the stock thereof (Isa. 6:13), meaning remains which are holy, because they are the Lord's. Again: I will bring forth a seed out of Jacob, and out of Judah a possessor of My mountains; and Mine elect shall possess it, and My servants shall dwell there (Isa. 65:9), where the celestial church, external and internal, is treated of. Again: They shall not generate for trouble; for they are the seed of the blessed of Jehovah, and their offspring with them (Isa. 65:23), where the subject is the new heavens and the new earth, or the kingdom of the Lord. Those who are therein, being "generated" from love, or regenerated, are called the "seed of the blessed of Jehovah."

(1026) And with every living soul that is with you. That this signifies in general all things in man that are regenerated, is evident from what precedes and from what follows, and also from the signification of "living." Everything is called "living" that has received life from the Lord, and everything a "living soul" that lives therefrom in the regenerate man. For according to the life which the regenerate man receives, everything in him is living, as well the things of his reason as his affections; and this life is apparent in everything of his thought and speech in the sight of angels, but not in that of man.

(1027) The fowl. That this signifies specifically the things of his understanding, is evident from what has been said and shown before about fowls (n. 40, 776).

(1028) The beast. That this signifies specifically the things of his new will, is evident also from what has been said and shown before concerning beasts and their signification (n. 45, 46, 142, 143, 246, 776).

(1029) And every wild animal of the earth. That this signifies the lower things of his understanding and those of his will therefrom, is evident also from what has been said and shown before as to the signification of a "wild animal." For with every man there are things interior and things exterior. The interior are things of reason, here signified by "the fowl" and also affections, signified by the "beast." The exterior are things of knowledge [scientifica] and pleasures, which are here signified by the "wild animal of the earth." That by "fowl, beast, and wild animal" is not signified any fowl, beast, or wild animal, but what is living in the regenerate man, anyone may know and conclude from this, that a covenant cannot be made by God with brute animals (yet it is said, "I establish My covenant with every living soul that is with you, the fowl, the beast, and the wild animal of the earth with you"), but with man, who is described by them in this way as to his interiors and exteriors.

(1030) Of all that go out of the ark. That this signifies the men of the church, and that "even every wild animal of the earth" signifies the man who is outside the church, is evident from the series of things in the internal sense; for all that went forth from the ark have been named before-as every living soul, the fowl, the beast, and the wild animal of the earth-and here it is said again, "of all that go out of the ark, even every wild animal of the earth." Thus the "wild animal of the earth" is named a second time, and there would not be this repetition unless something else were here meant. And there also follows: "I will establish My covenant with you" as was said before. From this it is evident that by "those going out of the ark" are signified the regenerate, or the men of the church, and by the "wild animal of the earth" is signified all in the universe who are outside the church. [2] The "wild animal of the earth" in the Word, when living things are not meant by it, signifies those things which are more vile and partake more or less of the ferine nature, and this in accordance with the subject of which it is predicated. When it is predicated of what is in man, then the "wild animal of the earth" signifies lower things which are of the external man and of the body, as presently in this same verse, and thus what is more vile. When it is predicated of an entire society, which is called a composite man or person, then the "wild animal of the earth" signifies those who are not of the church, because they are more vile; and so in other cases according to the subject of which it is predicated. As in Hosea: In that day will I make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the earth (Hos. 2:18). In Isaiah: The wild animal of the field shall honor Me, because I give waters in the wilderness (Isa. 43:20). In Ezekiel: All the birds of the heavens made their nests in his boughs, and under his branches all the wild animals of the field brought forth, and under his shadow dwelt all great nations (Ezek. 31:6).

(1031) Verse 11. And I will establish My covenant with you; neither shall all flesh be cut off anymore by the waters of the flood; neither shall there anymore be a flood to destroy the earth. “And I will establish My covenant with you” signifies the presence of the Lord with all who have charity, and refers to those who go forth from the ark and to every wild animal of the earth, that is, to men within the church and men without the church; “neither shall all flesh be cut off anymore by the waters of the flood” signifies that they shall not perish like the last posterity of the Most Ancient Church; “neither shall there anymore be a flood to destroy the earth” signifies that there shall not come forth any such deadly and suffocating persuasion.

(1032) And I will establish my covenant with you. That this signifies the presence of the Lord with all who have charity, and refers to those who go forth from the ark and to every wild animal of the earth, that is, to men within the church and men without, is evident from what has been said just above. That the Lord enters into a covenant, or conjoins Himself by charity, with Gentiles also who are outside the church, shall now be shown. The man of the church supposes that all who are out of the church, and are called Gentiles, cannot be saved, because they have no knowledges of faith, and are therefore wholly ignorant of the Lord, saying that without faith and without knowledge of the Lord there is no salvation, and thus he condemns all who are out of the church. Indeed many of this sort who are in some doctrine, even if it be heresy, suppose that all outside this, that is, all who do not hold the same opinion, cannot be saved; when in fact the case is not so at all. The Lord has mercy toward the whole human race, and wills to save and draw to Himself all who are in the universe. [2] The mercy of the Lord is infinite, and does not suffer itself to be limited to those few who are within the church, but extends itself to all in the whole world. Their being born out of the church and being thus in ignorance of faith, is not their fault; and no one is ever condemned for not having faith in the Lord when he is ignorant of Him. Who that thinks aright will ever say that the greatest part of the human race must perish in eternal death because they were not born in Europe, where there are comparatively few? And who that thinks aright will say that the Lord suffered so great a multitude to be born to perish in eternal death? This would be contrary to the Divine, and contrary to mercy. And besides, those who are out of the church, and are called Gentiles, live a much more moral life than those who are within the church, and embrace much more easily the doctrine of true faith, as is still more evident from souls in the other life. The worst of all come from the so-called

Christian world, holding the neighbor in deadly hatred, and even the Lord. Above all others in the whole world they are adulterers. [3] It is not so with those from other parts of the world. Very many of those who have worshiped idols are of such a disposition as to abhor hatred and adultery, and to fear Christians because of their being of this character and desirous of tormenting everyone. Indeed Gentiles are so disposed as to listen readily, when taught by angels about the truths of faith, and that the Lord rules the universe, and to be easily imbued with faith and thus to reject their idols. For this reason Gentiles who have lived a moral life and in mutual charity and innocence, are regenerated in the other life. While they live in the world the Lord is present with them in charity and innocence, for there is nothing of charity and innocence except from the Lord. The Lord also gives them a conscience of what is right and good according to their religion, and insinuates innocence and charity into that conscience; and when there is innocence and charity in the conscience, they easily suffer themselves to be imbued with the truth of faith from good. The Lord Himself said this, in Luke: And one said unto Him, Lord, are they few that be saved? and He said unto them, Ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without; and they shall come from the east and the west, and from the north and from the south, and shall sit down in the kingdom of God; and behold, there are last who shall be first, and there are first who shall be last (Luke 13:23, 28-30). By

"Abraham, Isaac, and Jacob" are here meant all who have love, as shown above.

(1033) With regard to a conscience of what is right and good being given to Gentiles according to their religion, the case is this, Conscience, in general, is either true, spurious, or false. True conscience is that which is formed by the Lord of the truths of faith. When a man has been gifted with this, he fears to act contrary to the truths of faith, because he would thus act contrary to conscience. This conscience no one can receive who is not in the truths of faith, and therefore there are not very many in the Christian world who receive it, for each one sets up his own dogma as the truth of faith. But still those who are being regenerated receive conscience together with charity, for the very ground of conscience is charity. Spurious conscience is that which is formed with Gentiles from their religious worship into which they have been born and educated, to act contrary to which is to them to act contrary to conscience. When their conscience has been founded in charity and mercy, and in obedience, they are in such a state that they can receive true conscience in the other life, and they also do receive it; for they love nothing before and beyond the truth of faith. False conscience is that which is formed, not from internal but from external things, that is, not from charity but from the love of self and of the world. For there are those who seem to themselves to act contrary to conscience when they act against the neighbor, and also seem to themselves to be then inwardly pained; and yet it is for the reason that they perceive in their thought that their life, honor, fame, wealth, or gain, is thus imperiled, and therefore they themselves are injured. Some inherit such a softness of heart, some acquire it; but it is a false conscience.

(1034) Neither shall all flesh be cut off anymore by the waters of the flood. That this signifies that they should not perish, as did the last posterity of the Most Ancient Church, is evident from what has been said before about those before the flood, who perished, being signified by those who were cut off by the waters of the flood. It has been shown before (n. 310) how the case was, namely, that the last posterity of the Most Ancient Church was of such a nature that both the will part and the intellectual part of their mind, had become corrupt, so that the intellectual could not be separated from the will, and a new will be formed in the intellectual, since both parts of their mind cohered together. And because this was foreseen, it was also provided by the Lord that the intellectual in man might be separated from the will, and thus be renewed. And therefore because it was provided that such men as were that race before the flood should not afterwards exist, therefore it is here said, "neither shall all flesh be cut off anymore by the waters of the flood."

(1035) Neither shall there anymore be a flood to destroy the earth. That this signifies that such a deadly and suffocating persuasion should no longer come forth, is evident from the signification of "a flood" relatively to the antediluvians who perished, as described above; as well as from their direful persuasions (n. 311, 563, 570, 581, 586);

as also from what has been shown of the succeeding church, called “Noah;” and further from what follows concerning the rainbow.

(1036) Verses 12, 13. And God said, This is the sign of the covenant which I make between Me and you and every living soul that is with you, for the generations of an age: I have set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. “And God said” signifies that it was so; “this is the sign of the covenant” signifies an indication of the presence of the Lord in charity; “which I make between Me and you” signifies the conjunction of the Lord with man by charity; “and every living soul that is with you” signifies as before all things in man that have been regenerated; “for the generations of an age” signifies all perpetually who are being created anew; “I have set My bow in the cloud” signifies the state of the regenerated spiritual man, which is like a rainbow; “the cloud” signifies the obscure light in which is the spiritual man relatively to the celestial; “and it shall be for a sign of a covenant between Me and the earth” signifies as before an indication of the presence of the Lord in charity; “the earth” is here that which is man’s own. All these things regard the regenerate spiritual man, or the spiritual church.

(1037) And God said. That this signifies that it was so, has been said and shown before; for the “saying of God” or “of Jehovah” signifies that it was so. The most ancient people arranged the things of the church in the form of history; and when they wished to affirm that a thing was so, they said that "God said" or "Jehovah said" and this was their form of asseveration and confirmation.

(1038) This is the sign of the covenant. That this signifies an indication of the presence of the Lord in charity, is evident from the signification of a "covenant" and of a "sign of a covenant." That a "covenant" signifies the presence of the Lord in charity, has been shown before (Gen. 6:18, and above in the present chapter, verse 9). That a "covenant" is the presence of the Lord in love and charity, is evident from the nature of a covenant. Every covenant is for the sake of conjunction, that is, for the sake of living in mutual friendship, or love. Marriage also is for this reason called a covenant. There is no conjunction of the Lord with man except in love and charity; for the Lord is love and mercy itself. He wills to save everyone and to draw him with mighty power to heaven, that is, to Himself. From this everyone may know and conclude that no one can ever be conjoined with the Lord except through that which He Himself is, that is, except by becoming like or making one with Him-in other words, by loving the Lord in return and loving the neighbor as himself. By this alone is the conjunction effected. This is the veriest essence of a covenant. When there is conjunction from this, it then follows manifestly that the Lord is present. There is indeed the very presence of the Lord with every man, but it is nearer or more remote exactly according to the approach to love or the distance from love. [2] Because the "covenant" is the conjunction of the Lord with man by love, or what is the same, the presence of the Lord with man in love and charity, it is called in the Word the “covenant of peace;” for “peace” signifies the kingdom of the Lord, and the kingdom of the Lord consists in mutual love, in which alone is peace. As in Isaiah: For the mountains shall depart, and the hills be removed; but My mercy shall not depart from thee, neither shall My covenant of peace be removed, saith Jehovah that hath mercy on thee (Isa. 54:10), where mercy, which is of love, is called a “covenant of peace.” In Ezekiel: I will raise up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd; and I will make with them a covenant of peace (Ezek. 34:23, 25), where by “David” is plainly meant the Lord; and His presence with the regenerate man is described by His feeding” them. [3] Again: My servant David shall be king over them; and there shall be to them all one shepherd, and I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will set them, and will cause them to multiply, and will put My sanctuary in the midst of them forevermore; and I will be their God, and they shall be My people (Ezek. 37:24, 26-27), where in like manner the Lord is meant by “David;” love, by “His sanctuary in the midst of them;” the presence and conjunction of the Lord in love, by “His being their God and by their being His people” which is called a “covenant of peace” and an “everlasting covenant.” In Malachi: Ye shall know that I have sent this commandment unto you, that My covenant might be with Levi, saith Jehovah of armies; My covenant was with him of lives and peace; and I gave them to him in fear, and he shall fear Me (Mal. 2:4-5).

“Levi” in the supreme sense is the Lord, and hence the man who has love and charity, and therefore the covenant of lives and peace with Levi is in love and charity. [4] In Moses, speaking of Phinehas: Behold, I give unto him My covenant of peace; and it shall be unto him, and to his seed after him, the covenant of an eternal priesthood (Num. 25:12-13), where by “Phinehas” is not meant Phinehas, but the priesthood which was represented by him, which signifies love and what is of love, as does all the priesthood of that church. Everyone knows that Phinehas did not have an eternal priesthood. Again: Jehovah thy God, He is God; the faithful God, who keepeth covenant and mercy with them that love Him and keep His commandments, to the thousandth generation (Deut. 7:9, 12), where it is plain that the presence of the Lord with man in love is the “covenant” for it is said that He keepeth it with them that love Him and keep His commandments. [5] Since a “covenant” is the conjunction of the Lord with man by love, it follows that it is also by all things that pertain to love, which are the truths of faith, and are called precepts; for all precepts, indeed the Law and the Prophets, are founded on the one Law, to love the Lord above all things and the neighbor as oneself, as is evident from the words of the Lord (Matt. 22:34-40; Mark 12:28-34). And therefore the tables on which were written the ten commandments, are called the “Tables of the Covenant.” Since a covenant, or conjunction, is effected through the laws or precepts of love, it was effected also through the laws of society given by the Lord in the Jewish Church, which are called “testimonies;” and also through the rites of the church enjoined by the Lord, called “statutes.” All these things are said to be of the “covenant” because they regard love and charity, as we read of Josiah the king: The king stood upon the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep His commandments, and His testimonies, and His statutes, with all the heart and with all the soul, to establish the words of this covenant (2 Kings 23:3). [6] From these things it is now evident what a “covenant” is, and that the covenant is internal; for the conjunction of the Lord with man takes place by what is internal, and never by what is external separate from what is internal. External things are only types and representatives of internal, as the action of a man is a type representative of his thought and will; and as the work of charity is a type representative of the charity which is within, in the heart and mind. So all the rites of the Jewish Church were types representative of the Lord, consequently of love and charity, and of all things therefrom. Wherefore it is through the internals of man that a covenant and conjunction is made, and externals are only signs of the covenant, as indeed they are called. That a covenant and conjunction is made through internals is plainly evident, as in Jeremiah: Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, forasmuch as they made vain My covenant but this is the covenant that I will make with the house of Israel after these days, saith Jehovah; I will put My law in their inward parts and write it on their heart (Jer. 31:31-33), where a new church is treated of. It is clearly stated that the veriest covenant is through the internals, and indeed in conscience on which the Law is inscribed, all of which is of love, as has been said. [7] That external things are not the "covenant" unless internal things are adjoined to them, and thus by union act as one and the same cause; but are only "signs" of the covenant by means of which as by representative types the Lord might be kept in remembrance, is evident from the fact that the Sabbath and circumcision are called "signs" of the covenant. That the Sabbath is so called, we read in Moses: The sons of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant; it is a sign between Me and the sons of Israel eternally (Exod. 31:16-17). And that circumcision also is so called, in the same: This is My covenant, which ye shall keep, between Me and you and thy seed after thee; that every male be circumcised unto you; and ye shall circumcise the flesh of your foreskin; and it shall be for a sign of a covenant between Me and you (Gen. 17:10-11). Hence also blood is called the "blood of the covenant" (Exod. 24:7-8). [8] External rites are called "signs of a covenant" for the reason chiefly that interior things may be kept in mind by them, that is, the things signified by them. All the rites of the Jewish Church were nothing else. And for this reason they were also called "signs" that the people might be reminded by them of interior things-as for instance, the binding of the chief commandment on the hand and on the forehead, as in Moses: Thou shalt love

Jehovah thy God with all thy heart, and with all thy soul, and with all thy might; and these words thou shalt bind for a sign upon thy hand, and they shall be for frontlets between thine eyes (Deut. 6:5, 8; 11:13, 18). Here “hand” signifies the will because it signifies power, for power is of the will; “frontlets between the eyes” signify the understanding; thus the “sign” signifies remembrance of the chief commandment, or of the Law in sum, that it may be continually in the will and in the thought, that is, that the presence of the Lord and of love may be in all the will and in all the thought. Such is the presence of the Lord and of mutual love from Him with the angels, which continual presence will be further described, by the Divine mercy of the Lord, hereafter. In like manner, in the present verse its being said: “This is the sign of the covenant which I make between Me and you: I have set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth” signifies no other sign than an indication of the presence of the Lord in charity, thus the remembrance of Him in man. But how there is thence, or from the bow in the cloud, a sign and remembrance, will be told, of the Lord’s Divine mercy, in what follows.

(1039) Which I make between Me and you. That this signifies the conjunction of the Lord with man by charity, is evident from what has now been said of the covenant and the sign of the covenant. For the “covenant” is the presence of the Lord in charity. “Between Me and you” is conjunction therefrom. “Making” is causing to be.

(1040) And every living soul that is that with you. That this signifies all things in man that have been regenerated, is evident from the signification of “living soul” shown above at verse 10. For “soul” in the Word signifies, as before said, all man’s life both internal and external, and even that of animals from their signifying what is in man. But that is properly a “living soul” which receives life from the Lord, that is, which is regenerate, because this alone is living. And because “soul” signifies man’s life both internal and external, “living soul” signifies in one complex all things in man that have been regenerated. In man there are things of the will and things of the understanding, the two being most distinct; and with a living man all of these both in general and in particular are also living; for the fact is that such as a man is, such are all things in him both in general and in particular; his general life itself is in everything. [2] For every general is derived from all the component items, as from its own particulars; in no other way can any general come into existence, for it is called a general because it comes forth from particulars. Therefore such as is a man’s life in general, such is it in the most minute atoms of his effort and intention-that is, of his will-and in the most minute atoms of his thought; so that there cannot be the smallest bit of an idea in which the life is not the same. As for example with a haughty man; in every single effort of his will and in every single idea of his thought there is haughtiness; with him who is covetous there is in like manner covetousness, and so with him who hates his neighbor; just as with the stupid man there is stupidity in everything of his will and everything of his thought, and with him who is insane there is insanity. Since this is the nature of man, in the other life his quality is known from a single idea of his thought. [3] When a man has been regenerated, then all things in him, both in general and in particular, have also been regenerated, that is, have life, and the life they have bears an exact proportion to the degree in which his own will-which is foul and dead-could be separated from the new will and intellectual that he has received from the Lord. Therefore as the subject here treated of is the regenerated man, the "living soul" signifies all things in the man that have been regenerated, which, in general, are all the things of his understanding and of his will, both interior and exterior, and which were expressed before, in the tenth verse, by the "fowl, the beast, and the wild animal of the earth;" for it is said, "I establish My covenant with every living soul that is with you, the fowl, the beast, and the wild animal of the earth."

(1041) For the generations of an age. That this signifies all perpetually who are being created anew, is evident from the signification of the "generations of an age." "Generations" are posterities which are from those which have preceded, as from their parents. "Of an age" is what is perpetual. The subject here is the things that have been regenerated, and therefore by the "generations of an age" are meant those who thereby are perpetually being regenerated, that is, who are being created anew. In the internal sense, all things bear a signification that is determined by what is being treated of.

(1042) I have set My bow in the cloud. This signifies the state of the regenerated spiritual man, which is like a rainbow. Anyone may wonder that the “bow in the cloud” or the rainbow, is taken in the Word for a token of the covenant, seeing that the rainbow is nothing but an appearance arising from the modification of the rays of sunlight in raindrops, and thus only something natural, unlike other signs of the covenant in the church, mentioned just above. And that the “bow in the cloud” represents regeneration, and signifies the state of the regenerated spiritual man, cannot be known to anyone unless it be given him to see and hence to know how the case is. Spiritual angels, who have all been regenerated men of the spiritual church, when presented to sight as such in the other life, appear with as it were a rainbow about the head. But the rainbows seen are in accordance with their state, and thus from them their quality is known in heaven and in the world of spirits. The reason that the appearance of a rainbow is seen is that their natural things corresponding to their spiritual present such an appearance. It is a modification of spiritual light from the Lord in their natural things. These angels are those who are said to be regenerated “of water and the spirit” but the celestial angels are said to be regenerated “with fire.” [2] As regards natural colors, the existence of color requires something both dark and light, or black and white. When rays of sunlight fall on this, according to the varied tempering of the dark and the light, or of the black and the white, from the modification of the inflowing rays of light, colors are produced, some of which partake more and some less of the dark and black, and some more and some less of the light and white; and hence is their diversity. To speak comparatively, it is the same in spiritual things. The darkness in this case is the Own of man's intellectual part, or falsity; and the blackness is the Own of his will part, or evil; which absorb and extinguish the rays of light. But the lightness and whiteness is the truth and good that the man supposes he does of himself, which reflects and throws back from itself the rays of light. The rays of light that fall upon these, and as it were modify them, are from the Lord, as from the Sun of wisdom and intelligence; for rays of spiritual light are no other and from no other source. It is because natural things correspond to spiritual that when what is about a regenerate spiritual man is presented to view in the other life, it appears like the bow in the cloud, this bow being the representation of his spiritual things in his natural things. There is in the regenerate spiritual man an Own of the understanding into which the Lord insinuates innocence, charity and mercy. According to the reception of these gifts by the man is the appearance of his rainbow when presented to view-beautiful in proportion to the degree in which the Own of his will is removed, subdued, and reduced to obedience. [3] By the prophets also, when they were in the vision of God, there was seen a bow as in a cloud. As by Ezekiel: Above the expanse that was over the head of the cherubs was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a Man upon it above; and I saw as the appearance of burning coal, as the appearance of fire within it round about, from the appearance of His loins and upward; and from the appearance of His loins and downward I saw as it were the appearance of fire, and there was brightness round about Him; as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about; this was the appearance of the likeness of the glory of Jehovah (Ezek. 1:26-28).It must be evident to everyone that it is the Lord who was thus seen, and also that by Him was represented heaven, for He is heaven, that is, He is the all in all things of heaven. He is the "Man" here spoken of; the "throne" is heaven; the "burning coal as the appearance of fire from the loins and upward" is the celestial of love; the "brightness as of fire round about from the loins downward, as the bow in the cloud" is the celestial spiritual. Thus the celestial heaven, or the heaven of the celestial angels, is represented from the loins upward, and the spiritual heaven, or the heaven of the spiritual angels, is represented from the loins downward. For in the Grand Man what is below, from the loins down through the feet to the soles, signifies what is natural. Hence also it is evident that the natural things of man thus illuminated by spiritual light from the Lord, appear as the bow in the cloud. The like was seen also by John (Rev. 4:2-3; 10:1).

(1043) That the "cloud" signifies the obscure light in which is the spiritual man as compared with the celestial man, is evident from what has just been said about the "bow;" for the bow, or the color of the bow, has no existence except in the cloud. As before said, it is the darkness of the cloud, through which the sun's rays shine, that is turned into colors; and thus the color is such as is the darkness which is touched by the brightness of the rays. The case is the same with the spiritual man. With him, the darkness which is here called a "cloud" is falsity, which is the same as the Own of his understanding. When innocence, charity, and mercy are insinuated into this Own by the Lord, then this cloud appears no longer as falsity, but as an appearance of truth, together with truth from the Lord. Hence there is the likeness of a colored bow. There is a certain spiritual modification which can by no means be described, and unless it be perceived by man by means of colors and their origin, I do not know how it can be set forth to his apprehension. [2] The nature of this "cloud" with the regenerate man may be seen from his state before regeneration. Man is regenerated through what he supposes to be truths of faith. Everyone supposes his own dogma to be true, and from this he acquires a conscience, for which reason after he has acquired a conscience, to act contrary to what has been impressed upon him as truths of faith, is to him contrary to conscience. Such is every regenerated man. For many are regenerated by the Lord in every dogma, and when they have been regenerated they do not receive any immediate revelation, but only what is insinuated into them through the Word and the preaching of the Word. But because they receive charity, the Lord works through charity upon their cloud, from which there springs light, as when the sun strikes a cloud, which then becomes more luminous and is variegated with colors. Thus also there arises in the cloud the likeness of a bow. The thinner the cloud, that is, the more numerous are the intermingled truths of faith of which it consists, the more beautiful is the bow. But the denser the cloud, that is, the fewer the truths of faith of which it consists, the less beautiful is the bow. Innocence adds much to its beauty, giving as it were a living brightness to the colors. [3] All appearances of truth are clouds in which man is when he is in the sense of the letter of the Word, for the language of the Word is according to appearances. But when he believes the Word with simplicity, and has charity, even though he remains in appearances, this cloud is comparatively thin. It is in this cloud that conscience is formed by the Lord with a man who is within the church. All ignorances of truth are also clouds, in which man is when he does not know what the truth of faith is; in general, when he does not know what the Word is, and still more when he has not heard about the Lord. In this cloud conscience is formed by the Lord with a man who is outside the church; for in his very ignorance there may be innocence, and thus charity. All falsities also are clouds; but these clouds are darkness, and are either with those who have a false conscience-described elsewhere-or with those who have none. These are, in general, the qualities of clouds. As regards their mass, there are with man clouds so great and so dense that if he knew of them, he would wonder that rays of light could ever shine through from the Lord, and that man could be regenerated. He who supposes himself to have the least cloud, has sometimes a very great one; and he who believes that he has very much cloud, has less. [4] There are such clouds with the spiritual man, but not so great with the celestial, because he has love to the Lord implanted in his will part, and therefore receives from the Lord, not conscience, as does the spiritual man, but perception of good and thence of truth. When man's will part is such that it can receive the rays of celestial flame, then his intellectual part is enlightened thereby, and from love he knows and perceives all things that are truths of faith. His will part is then like a little sun, from which rays shine into his intellectual part. Such was the man of the Most Ancient Church. But when man's will part is wholly corrupt and infernal, and therefore a new will, which is conscience, is formed in his intellectual part (as was the case with the man of the Ancient Church, and is so with every regenerated man of the spiritual church), then his cloud is dense, for he needs to learn what is good and true, and has no perception whether it is so. Then also falsity continually flows in (which is the darkness of cloud) from his black will part, that is, through it from hell. This is the reason why the intellectual part can never be enlightened in the spiritual man as it is in the celestial. Hence it is that the "cloud" here signifies the obscure light in which the spiritual man is in comparison with the celestial.

(1044) And it shall be for a sign of a covenant between Me and the earth. That this signifies a sign of the presence of the Lord in charity, and that the "earth" here denotes the Own of man, is evident from what has been already said.

That the “earth” signifies the Own of man, is evident also from the internal sense and from the connection in which it here occurs. For it was said before: “this is the sign of the covenant which I make between Me and you and every living soul that is with you” by which was signified whatever has been regenerated. But here it is said, differently: “it shall be for a sign of a covenant between Me and the earth.” From this, and also from the repetition of the words “sign of a covenant” it is plain that here something else is signified, and in fact that the “earth” means that which is not and cannot be regenerated, which is the Own of man’s will part. [2] For man when regenerated is as to the intellectual part the Lord’s, but as to his will part is his own, these two parts in the spiritual man being opposed. But though the will part of man is opposed, yet it cannot but be present; for all the obscurity in his intellectual part, or all the density of his cloud, is from it. It continually flows in from it, and in proportion as it flows in, the cloud in his intellectual part is thickened; but in proportion as it is removed, the cloud is made thin. Thus it is that by the “earth” is here signified the Own of man. (That by the “earth” is signified the corporeal part of man, as well as many other things, has been shown before.) [3] This condition of things between the will and the understanding is as if two who were formerly conjoined by a covenant of friendship, as were the will and the understanding in the man of the Most Ancient Church, had their friendship broken, and enmity had arisen-as took place when man wholly corrupted his will part-and then when a covenant is again entered into, the hostile part is set forth as if the covenant were with it, but it is not with it, because it is utterly opposite and contrary, but it is with that which flows in from it-as already said-that is, with the Own of the understanding. The “token” or “sign” of the covenant is this, that in proportion as there is the presence of the Lord in the Own of the understanding, in the same proportion the Own of the will will be removed. The case herein is exactly as it is with heaven and hell. The intellectual part of the regenerated man, from charity, in which the Lord is present, is heaven; his will part is hell. So far as the Lord is present in this heaven, so far is this hell removed. For of himself man is in hell, and of the Lord is in heaven. And man is being continually uplifted from hell into heaven, and so far as he is uplifted, so far his hell is removed. The “sign” therefore, or indication, that the Lord is present, is that man’s will part is being removed. The possibility of its removal is effected by means of temptations, and by many other means of regeneration.

(1045) What has now been presented regards the regenerated spiritual man, or the spiritual church. What is to follow regards all men in general; and afterwards, specifically, the man who can be regenerated.

(1046) Verses 14, 15. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember My covenant, which is between Me and you and every living soul of all flesh; and the waters shall no more become a flood to destroy all flesh. “And it shall come to pass, when I bring a cloud over the earth" signifies when on account of the Own of man's will part the faith of charity does not appear; "that the bow shall be seen in the cloud" signifies when man is still such that he can be regenerated; "and I will remember My covenant, which is between Me and you" signifies the mercy of the Lord specifically toward the regenerate and those who can be regenerated; "and every living soul of all flesh" signifies the whole human race; "and the waters shall no more become a flood to destroy all flesh" signifies that man's intellectual part should no more be able to put on such a persuasion for its destruction as did the posterity of the Most Ancient Church. These things regard all men in general.

(1047) And it shall come to pass, when I bring a cloud over the earth. That this signifies when on account of the Own of man's will part the faith of charity does not appear, is evident from what has been said just above about the earth-or the Own of man's will part-namely, that it is of such a nature that it continually pours into the intellectual part of man what is obscure, or false, which is a "clouding over" and is the source of all falsity. This is sufficiently evident from the fact that the loves of self and of the world-which are of man's will-are nothing but hatred. For insofar as anyone loves himself, so far he hates the neighbor. And because these loves are so contrary to heavenly love, such things must needs continually flow in from them as are contrary to mutual love, and in the intellectual part all these are falsities. Thence comes all its darkness and obscurity. Falsity beclouds truth, just as a dark cloud does the light of the sun. And because falsity and truth cannot be together, just as darkness and light cannot, it plainly follows that the one departs as the other comes. And since this happens with alternation, it is therefore said here, “When I bring a cloud over the earth” that is, when through the Own of the will part, the faith of charity, or truth with its derivative good, does not appear, and still less good with its derivative truth.

(1048) That the bow shall be seen in the cloud. That this signifies when man is still such that he can be regenerated, is evident from the signification of the “bow in the cloud” which is a sign or indication of regeneration, as said above. With regard to the bow in the cloud, the case further is this. The quality of a man, or of a soul after the death of the body, is known at once; by the Lord it is known from eternity, and what it will be to eternity. By the angels his quality is perceived the moment he comes near. There is a certain sphere which exhales-so to speak-from his nature, or from everything in him; and this sphere, wonderful to say, is such that from it is perceived in what faith and in what charity the man is. It is this sphere that becomes visible as a bow when it so pleases the Lord. (Concerning this sphere, of the Lord’s Divine mercy hereafter.) Hence it is evident what is here signified by the bow when seen in the cloud, namely, when man is such that he can be regenerated.

(1049) And I will remember My covenant, which is between Me and you. That this signifies the mercy of the Lord, specifically toward the regenerate and those who can be regenerated, also follows, for, with the Lord, to “remember” is to have mercy. Remembering cannot be predicated of the Lord, because from eternity He knows all things both in general and in particular; but to have mercy is what is predicated of Him, because He knows that such is man's character-that is to say, as before said-that man's Own is infernal, and that it is his very hell. For by the Own of his will, man communicates with hell, and from hell and from itself this Own desires nothing so much and so strongly as to cast itself down into hell; nor is it content with this, but desires to cast down all in the universe. Since man of himself is such a devil, and the Lord knows this, it follows that His "remembering the covenant" means nothing else than having mercy on man, and by Divine means regenerating him, and drawing him to heaven by a mighty force, so far as the man is such as to render this possible.

(1050) And every living soul of all flesh. That this signifies the whole human race, is evident from the signification of "living soul of all flesh." Every man is called a living soul from what is living in him. No man can ever live, still less as a man, if he has not something living in him, that is, if he has not something of innocence, of charity, and of mercy, or something from it like or emulating it. This something of innocence, charity, and mercy man receives from the Lord during infancy and childhood, as is evident from the state of infants and also from that of childhood. What the man then receives is preserved in him, and the things that are preserved are called in the Word "remains" and are of the Lord alone in the man. What is thus preserved is what causes the man, when he comes to adult age, to be capable of being a man. (Concerning remains see what is said above, n. 468, 530, 560-563, 576.) [2] That the states of innocence, charity, and mercy which a man has had in infancy and during the years of childhood, cause him to be capable of being a man, is plainly evident from this, that man is not born into any exercise of life, as brute animals are, but has everything to learn, and what he learns becomes by exercise habitual, and thus as it were natural to him. He cannot even walk or speak until he learns, and so with everything else. By use these things become as it were natural to him. And such is the case also with the states of innocence, charity, and mercy with which he is in like manner imbued from infancy, and without which states he would be much viler than a brute. Yet these are states which man does not learn, but receives as a gift from the Lord, and which the Lord preserves in him. Together with the truths of faith, they are also what are called "remains" and are of the Lord alone. Insofar as a man in adult age extinguishes these states, he becomes dead. When a man is being regenerated, these states are the beginnings of regeneration, and he is led into them; for the Lord works through the remains, as already stated. [3] These remains with every man are what are here called the "living soul of all flesh." That "all flesh" signifies every man, and thus the whole human race, is evident from the signification of "flesh" everywhere in the Word. (See what was shown in n. 574.) As in Matthew: Except those days should be shortened, no flesh would be saved (Matt. 24:22; Mark 13:20). In John: Jesus said, Father glorify Thy Son, as Thou hast given Him power over all flesh (John 17:2). In Isaiah: And the glory of Jehovah shall be revealed, and all flesh shall see it together (Isa. 40:5). And again: And all flesh shall know that I Jehovah am thy Savior (Isa. 49:26).

(1051) And the waters shall no more become a flood to destroy all flesh. That this signifies that man's intellectual part should no more be able to put on such a persuasion for its destruction as did the last posterity of the Most Ancient Church, is evident from what has been frequently said and shown before in regard to the waters of the flood, and also in regard to those before the flood who perished; namely, that with them not only the will part was destroyed and made infernal, but also the intellectual part; so that they could not be regenerated, that is, have a new will formed in their intellectual part.

(1052) Verse 16. And the bow shall be in the cloud; and I will see it, that I may remember the eternal covenant between God and every living soul of all flesh that is upon the earth. "And the bow shall be in the cloud" signifies man's state; "and I will see it" signifies that it is such that he can be regenerated; "that I may remember the eternal covenant" signifies that the Lord can be present with him in charity; "between God and every living soul of all flesh that is upon the earth" signifies with every man with whom this is possible. These things specifically regard the man who can be regenerated.

(1053) And the bow shall be in the cloud. That this signifies man's state, is evident from what has been said and shown above concerning the bow in the cloud, namely, that a man or a soul in the other life is known among angels from his sphere, and that this sphere, whenever it pleases the Lord, is represented by colors, like those of the rainbow, in variety according to the state of each person relatively to faith in the Lord, thus relatively to the goods and truths of faith. In the other life colors are presented to view which from their brightness and resplendence immeasurably surpass the beauty of the colors seen on earth; and each color represents something celestial and spiritual. These colors are from the light of heaven, and from the variegation of spiritual light, as said above. For angels live in light so great that the light of the world is nothing in comparison. The light of heaven in which angels live, in comparison with the light of the world, is as the noonday light of the sun in comparison with candlelight, which is extinguished and becomes a nullity on the rising of the sun. In heaven there are both celestial light and spiritual light. Celestial light-to speak comparatively-is like the light of the sun, and spiritual light is like the light of the moon, but with every difference according to the state of the angel who receives the light. It is the same with the colors, because they are from the light. The Lord Himself is to the heaven of the celestial angels a Sun, and to the heaven of the spiritual angels, a Moon. These things will not be credited by those who have no conception of the life which souls live after death, and yet they are most true.

(1054) And I will see it. That this signifies that he is such that he can be regenerated, is evident from the fact that to “see” anyone, when predicated of the Lord, means to know his quality. For the Lord knows all from eternity, and has no need to see what anyone is. When anyone is such that he can be regenerated, then it is said of the Lord that He "sees" him, as also that He "lifts up His countenance" upon him. But when he cannot be regenerated, it is not said that the Lord sees him, or lifts up His countenance upon him, but that He "turns away His eyes" or "His face" from him, although it is not the Lord who turns them away, but the man. Hence in the fourteenth verse, where the whole human race was treated of, in which there are many who cannot be regenerated, it is not said, when "I" see the bow in the cloud, but when the bow "shall be seen" in the cloud. As regards the Lord, the case is the same with "seeing" as it is with "remembering" which in the internal sense signifies to have mercy. (Concerning this see above, n. 840, 1049; and also n. 626.)

(1055) That I may remember the eternal covenant. That this signifies that the Lord can be present with him in charity, is evident from what has been said and shown about the signification of a "covenant" namely, that there is no other "eternal covenant" than love to the Lord and love toward the neighbor. This is eternal, because from eternity to eternity. The universal heaven is founded in love, and so is universal nature; for in nature nothing whatever is possible-in which there is any union and conjunction, whether it be animate or inanimate-that does not derive its origin from love. For every natural thing comes into existence from something spiritual, and the spiritual from the celestial, as said above. Hence love, or a semblance of love, has been implanted in all things in general and in particular; with man alone there is not love, but the contrary, because man has destroyed in himself the order of nature. When however he can be regenerated, or restored again to order, and can receive mutual love, then there is "the covenant" or conjunction by charity, that is here treated of.

(1056) Between God and every living soul of all flesh that is upon the earth. That this signifies with every man with whom this is possible, is evident from what has been said, namely, that the subject here treated of is those who can be regenerated. No others, therefore, are signified by "every living soul of all flesh."

(1057) Verse 17. And God said unto Noah, This is the sign of the covenant which I have established between Me and all flesh that is upon the earth. "And God said unto Noah" signifies that the church should know this; "this is the sign of the covenant which I have established between Me and all flesh that is upon the earth" signifies that the indication of the presence of the Lord in charity was not only with the man of the church, but also with the man who is outside the church.

(1058) And God said unto Noah. That this signifies that the church should know this, is evident from the series of things treated of, which does not appear except from the internal sense, in which these things are thus connected: first, the regenerated spiritual man within the church is treated of; second, every man, universally; third, every man who can be regenerated; and this is the conclusion, namely, that the church should know this. That "Noah" is the church was shown before, and here indeed he is the spiritual church in general, because Noah alone is named. What the church should know, now follows.

(1059) This is the sign of the covenant which I have established between Me and all flesh that is upon the earth. That this signifies that the indication of the Lord’s presence in charity was not only with the man of the church, but also with the man outside the church, is evident from the signification of “all flesh” as being every man, and consequently the whole human race. That the whole human race is meant, both within the church and without the church, is evident not only from its being said “all flesh” but also from its not being said as before, “every living soul of all flesh;” and this is made still plainer from its being added, “that is upon the earth.” That with those who are outside the church, and are called Gentiles, the Lord is equally present in charity as with those who are within the church, you may see stated above (n. 932, 1032). He is even more present, for there is not so great a cloud in their intellectual part as there is in general with those who are called Christians. For the Gentiles are ignorant of the Word, nor do they know what the Lord is, consequently not what the truth of faith is; and therefore they cannot be against the Lord and against the truth of faith. Hence their “cloud” is not against the Lord and the truth of faith; and such a cloud may be easily dispersed when they are enlightened. But the cloud of Christians is against the Lord and against the truths of faith, and this cloud is so dense as to be darkness. And when there is hatred in place of charity, then it is thick darkness. Still darker is it with those who profane the truths of faith, which the Gentiles cannot do because they live in ignorance of the truth of faith. No one can profane that of which he does not know the nature or the existence. This is why more of the Gentiles are saved than of Christians, in accordance with what the Lord also said in Luke (13:23, 28-30), besides that their children all belong to the Lord's kingdom (Matt. 18:10, 14; 19:14; Luke 18:16).

(1060) Verse 18. And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. "The sons of Noah, that went forth from the ark" signify those who constituted the Ancient Church; "that went forth from the ark" signifies those who are regenerate; "Shem" signifies the internal church; "Ham" signifies the church corrupted; "Japheth" signifies the external church; "and Ham is the father of Canaan" signifies that from the corrupted church sprang worship in externals without internals, which worship is signified by "Canaan."

(1061) And the sons of Noah, that went forth from the ark. That these signify those who constituted the Ancient Church, and that they "that went forth from the ark" are those who are regenerate, is evident from all that follows; from which it will be plain how the case is.

(1062) That "Shem" signifies the internal church, "Ham" the church corrupted, and "Japheth" the external church, is also evident from what follows, where their quality is described. As in every church, so in the Ancient there were men who were internal, men who were internal and corrupted, and men who were external. Those who are internal are those who make charity the principal of their faith; those who are internal and corrupted make faith without charity the principal of their faith; and those who are external think little about the internal man, but still perform works of charity and sacredly observe the rites of the church. Besides these three kinds of men there are no others who are to be called men of the spiritual church; and because they were all men of the church, they are said to have “gone forth from the ark.” Those in the Ancient Church who were internal men, that is, who made charity the principal of their faith, were called “Shem”; those who were internal and corrupted, who made faith without charity the principal, were called “Ham”; while those who were external and thought little about the internal man, but still performed works of charity and sacredly observed the rites of the church, were called “Japheth.” The nature of each will be seen from the particulars in what follows.

(1063) And Ham is the father of Canaan. That this signifies that from the corrupted church sprang worship in externals without internals, which worship is signified by “Canaan” is likewise evident from what follows; for what is contained in this verse is premised to what is in the following verses. That “Ham” signifies the corrupted church, that is, those who make faith separate from charity the principal of their faith, is evident in David: He smote all the firstborn in Egypt, the beginning of strength, in the tents of Ham (Ps. 78:51). By “the firstborn in Egypt” was represented faith without charity. That faith is called the firstborn of the church may be seen above (n. 352, 367); and that faith is thence called the "beginning of strength" as here in David, may be seen in Genesis (49:3), in what is said of Reuben, who represented faith because he was the firstborn of Jacob, and is called the "beginning of strength." The "tents of Ham" are the worship therefrom. That "tents" signify worship may be seen above (n. 414). Egypt is hence called the "land of Ham" (Ps. 105:23, 27; 106:22). Such men, who in the Ancient Church were called "Ham" because they lived a life of all cupidities, merely prating that they could be saved by faith howsoever they lived, appeared to the ancient people black from the heat of cupidities, and from this were called "Ham." Ham is said to be the "father of Canaan" for the reason that such men care nothing how a man lives, provided he frequents sacred rites-for they do still desire some worship. But external worship is the only worship for them; internal worship, which belongs solely to charity, they reject. Hence Ham is said to be "the father of Canaan."

(1064) Verse 19. These three were the sons of Noah; and from these was the whole earth overspread. "These three were the sons of Noah" signify these three kinds of doctrines, which are those of churches in general; "and from these was the whole earth overspread" signifies that from them have been derived all doctrines, both true and false.

(1065) These three were the sons of Noah. That these signify these three kinds of doctrines, which are those of churches in general, has been shown just above. There are indeed innumerable less universal kinds of doctrines, but there are not more kinds that are universal. Those who do not acknowledge charity and faith, nor external worship, are not of any church. They are not treated of here, because it is the church that is treated of.

(1066) And from these was the whole earth overspread. That this signifies that from them were derived all doctrines, both true and false, is evident from the signification of "earth." "Earth" or "land" in the Word, is used with various meanings. In the universal sense it denotes the place or region where the church is, or where it has been, as the land of Canaan, the land of Judah, the land of Israel. Thus it denotes universally everyone that belongs to the church, since the land is predicated of the man who is in it, as we know in common speech. In ancient times therefore when men spoke of the "whole earth" they did not mean the whole globe, but only the land where the church was, and thus the church itself; as is evident from the following passages in the Word. In Isaiah: Behold, Jehovah maketh the earth empty; the earth shall be utterly emptied; the earth shall mourn and be confounded; the earth also shall be polluted under the inhabitants thereof; therefore shall the curse devour the earth; therefore the inhabitants of the earth shall be burned, and man shall be left feeble. The cataracts from on high are opened, and the foundations of the earth do shake; the earth is utterly broken; the earth is clean dissolved; the earth is moved exceedingly; the earth reeling shall reel like a drunken man, and shall be moved to and fro like a hut, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again (Isa. 24:1, 3-6, 18-20).The “earth” here denotes the people who are in it, and in fact the people of the church, thus the church itself, and the vastated things of the church, of which when vastated it is said that they are “emptied” “moved exceedingly” “reel like a drunken man” “move to and fro” and “fall, not to rise again.” [2] That by “earth” or “land” is signified man, consequently the church, which is of man, may be seen in Malachi: All nations shall call you happy; for ye shall be a delightsome land (Mal. 3:12). That “earth” denotes the church is seen in Isaiah: Have ye not understood the foundations of the earth? (Isa. 40:21), where the “foundations of the earth” denote the foundations of the church. Again: For, behold, I create new heavens and a new earth (Isa. 65:17; 66:22; Rev.21:1). “New heavens and a new earth” denote the kingdom of the Lord and the church. In Zechariah: Jehovah, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him (Zech. 12:1), meaning the church. Also, as before, in Genesis: In the beginning God created the heaven and the earth (Gen. 1:1). And the heavens and the earth were finished (Gen. 2:1). These are the nativities of the heavens and of the earth (Gen. 2:4), everywhere denoting the church created, formed, and made. In Joel: The earth quaked before Him, the heavens trembled, the sun and the moon were darkened (Joel 2:10), meaning the church and the things of the church; when these are vastated, “heaven and earth” are said to quake, and the “sun and moon” to grow dark, that is, love and faith. [3] In Jeremiah: I beheld the earth, and lo a void and emptiness; and the heavens, and they had no light (Jer. 4:23). Here the “earth” plainly denotes the man in whom there is not anything of the church. Again: The whole earth shall be desolate; yet will I not make a full consummation; for this shall the earth mourn, and the heavens above be black (Jer. 4:27-28). Here also the church is meant, whose exteriors are the “earth” and the interiors the “heavens” of which it is said that they shall be black, with no light in them, when there is no longer wisdom of good and intelligence of truth. Then the earth also is empty and void; and in like manner the man of the church who should be a church. That by the “whole earth” is meant in other places also only the church, may be seen in Daniel: The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces (Dan. 7:23); the “whole earth” denotes the church and what is of the church; for the Word does not treat, like profane writings, of monarchial sovereignties, but of the holy things and states of the church, which are here signified by the “kingdoms of the earth.” [4] In Jeremiah: A great tempest shall be raised up from the uttermost parts of the earth; and the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth (Jer. 25:32-33); here “from one end of the earth even unto the other end of the earth” means the church and everything that is of the church. In Isaiah: The whole earth is at rest and is quiet; they break forth into singing (Isa. 14:7), where the “whole earth” denotes the church. In Ezekiel: When the whole earth rejoiceth (Ezek. 35:14), where also the “whole earth” denotes the church. In Isaiah: I have sworn that the waters of Noah should no more go over the earth (Isa. 54:9), where the “earth” denotes the church, because the church is there treated of. [5] Because “land” or “earth” in the Word signifies the church, it signifies also what is not the church, for every such word has contrary or opposite meanings; as for example the various lands of the Gentiles; in general all lands outside the land of Canaan. “Land” is therefore taken also for the people and for the man outside the church, and hence for the external man, for his will, his Own, and so forth. The term is rarely used in the Word for the whole world, except when the whole human race is meant as regards their state, whether of the church or not of the church. And because the earth is the containant of the ground, which also signifies the church, and the ground is the containant of the field, the word “earth” signifies, because it involves, many things; and what it signifies is evident from the subject treated of, which is that of which the term is predicated. From all this it is evident that by the “whole earth” that was overspread by the sons of Noah, is not signified the whole world, or the whole human race, but all the doctrines both true and false that were of the churches.

(1067) Verse 20. And Noah began to be a man of the ground, and he planted a vineyard. “And Noah began to be a man of the ground” signifies, in general, man instructed from the doctrinal things of faith; “and he planted a vineyard” signifies a church therefrom; a “vineyard” is the spiritual church.

(1068) And Noah began to be a man of the ground. That this signifies in general man instructed from the doctrinal things of faith, is evident from the signification of “ground” (concerning which above, n. 268, 566), namely, the man of the church, or what is the same, the church; for that there may be a church, the man must be a church. The church is called “ground” because it receives the seeds of faith, or the truths and goods of faith. “Ground” is distinguished from “earth”-which, as shown, also signifies the church-as faith is distinguished from charity. Just as charity is the containant of faith, so is “earth” the containant of “ground.” When therefore the church is treated of in general, it is called “earth;” and when specifically, it is called “ground” as in this verse; for the general is the complex of the things derived from it. The doctrinals possessed by the man of the Ancient Church were, as before said, from the revelations and perceptions of the Most Ancient Church, which had been preserved; and in these they had faith as at this day we have in the Word. These doctrinal things were their Word. Noah’s beginning to be “a man of the ground” signifies therefore man instructed in the doctrinals of faith.

(1069) And he planted a vineyard. That this signifies a church therefrom, and that a “vineyard” is the spiritual church, is evident from the signification of a “vineyard.” In the Word churches are frequently described as “gardens” and also as the “trees of a garden” and are even so named.

This is from their fruits, which signify the things belonging to love and charity; and therefore it is said that a man is “known by his fruit.” The comparing of churches to “gardens” “trees” and “fruits” originates from representations in heaven, where gardens of inexpressible beauty are sometimes presented to view, in accordance with the spheres of the faith. From the same origin the celestial church was described by the Paradisal Garden, in which were trees of every kind; and by the “trees” of that garden were signified the perceptions of that church, and by the “fruits” the goods of love of every kind. But the Ancient Church, being spiritual, is described by a “vineyard” from its fruits, which are grapes, and which represent and signify the works of charity. [2] This is clearly evident from many passages of the Word, as in Isaiah: I will sing for My beloved a song of My beloved touching his vineyard: My beloved had a vineyard in a horn of the son of oil; and he made a hedge about it, and fenced it with stones, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a wine-press therein and he looked that it should bring forth grapes, and it brought forth wild grapes; and now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt Me and My vineyard: the vineyard of Jehovah of armies is the house of Israel (Isa. 5:1-3, 7). Here the “vineyard” signifies the Ancient Church, thus the spiritual church, and it is plainly said to he the house of Israel; for by “Israel” in the Word is signified the spiritual church, and by “Judah” the celestial church. In Jeremiah: Again will I build thee, and thou shalt be built, O virgin of Israel: again shalt thou deck thy timbrels, and shalt go forth in the dance of them that make merry again shalt thou plant vineyards upon the mountains of Samaria (Jer. 31:4, 5), where “vineyards” denote the spiritual church; and the subject is Israel, by whom is signified the spiritual church, as just said. [3] In Ezekiel: When I shall have gathered the house of Israel from the peoples, they shall dwell upon the land in confidence, and they shall build houses, and plant vineyards (Ezek. 28:25, 26). Here a “vineyard” is the spiritual church, or “Israel;” and “to plant vineyards” is to be instructed in the truths and goods of faith. In Amos: I have smitten you with blasting and mildew; the multitude of your gardens and your vineyards and your fig-trees and your olive-yards hath the palmer-worm devoured; thus will I do unto thee, O Israel (Amos 4:9, 12). “Gardens” here denote the things of the church, “vineyards” the spiritual things of the church, “fig-trees” the natural things, “olive-yards: the celestial things; thus “vineyards” denote the things of the spiritual church, or Israel. Again: I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them (Amos 9:14). “Planting vineyards” denotes the planting of the spiritual church; thus a “vineyard” means the spiritual church, or Israel. [4] As a “vineyard” signifies the spiritual church, so also does a “vine;” for a vine is a part of a vineyard; so that they are as the church and a man of the church, and the signification is the same. In

Jeremiah: Is Israel a servant? if he was born of the house, why is he become a prey? I had planted thee a wholly noble vine, a seed of truth; how then art thou turned into the averted branches of a strange vine unto Me? (Amos 2:14, 21), where a “vine” denotes the spiritual church, or “Israel.” In Ezekiel: Take thou up a lamentation for the princes of Israel; thy mother was like a vine, in thy likeness, planted by the waters, fruitful and full of leaves by reason of many waters (Ezek.19:1, 10). A “vine” here denotes the Ancient Spiritual Church, which is the “mother;” thus “Israel” which is therefore said to be “in thy likeness.” In Hosea: Israel is an empty vine, which putteth forth fruit like himself (Hosea 10:1).” A “vine” denotes the spiritual church, or “Israel” here desolated. Again: O Israel, return unto Jehovah thy God; I will be as the dew unto Israel; they that dwell in his shadow shall return; they shall revive the corn, and blossom as the vine; his memory shall be as the wine of Lebanon (Hos. 14:1, 5, 7), where the “vine” denotes the spiritual church, or “Israel.” In Moses: Until Shiloh come; binding His young ass to the vine, and His ass’s colt unto the choice vine (Gen. 49:10-11). This is a prophecy of the Lord; the “vine” and the “choice vine” denote spiritual churches. [5] The Lord’s parables of the laborers in the vineyards in like manner signified spiritual churches (Matt. 20:1-16; 21:33-44; Mark 12:1-12; Luke 20:9-16). Since the “vine” signifies the spiritual church, and the primary thing of the spiritual church is charity, in which the Lord is present, and by means of which He conjoins Himself with man, and Himself alone works every good, therefore the

Lord compares Himself to a vine, and describes the man of the church, or the spiritual church, in these words, in John: I am the true vine and My Father is the husbandman; every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He will prune it, that it may bear more fruit; abide in Me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me; I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing; this is My commandment, that ye love one another, even as I have loved you (John 15:1-5, 12); from these words it is evident what the spiritual church is.

(1070) Verse 21. And he drank of the wine and was drunken; and he was uncovered in the midst of his tent. “And he drank of the wine” signifies that he desired to investigate the things which are of faith; “and was drunken” signifies that he thereby fell into errors; “and he was uncovered in the midst of his tent” signifies the consequent perverted things; the “midst of a tent” is the principal of faith.

(1071) And he drank of the wine. That this signifies that he desired to investigate the things which are of faith, is evident from the signification of “wine.” The “vineyard” or the “vine” as has been shown, is the spiritual church, or the man of the spiritual church; the “grape” “bunches” and “clusters” are its fruit, and signify charity and what is of charity. But “wine” signifies the faith thence derived, and all things that belong to it. Thus the “grape” is the celestial of that church, and the “wine” is the spiritual of that church. The former, or the celestial, is of the will, as has been said before; the latter, or the spiritual, is of the understanding. That his “drinking of the wine” signifies that he desired to investigate the things of faith, and this by reasonings, is evident from his becoming drunken, that is, fallen into errors. For the man of this church had no perception, as had the man of the Most Ancient Church, but had to learn what was good and true from the doctrinal things of faith collected and preserved from the perception of the Most Ancient Church, which doctrinal things were the Word of the Ancient Church. Like the Word, the doctrinal things of faith were in many cases such as without perception could not be believed; for spiritual and celestial things infinitely transcend human apprehension, and hence arises reasoning. But he who will not believe them until he apprehends them, can never believe, as has been often shown before. (See n. 128-130, 195, 196, 215, 232, 233.) [2] That “grapes” in the Word signify charity and what is of charity, and that “wine” signifies the faith thence derived and the things that belong to it, is evident from the following passages. In Isaiah: My beloved had a vineyard in a horn of the son of oil, and he looked that it should bring forth grapes, and it brought forth wild grapes (Isa. 5:1-2, 4), where “grapes” denote charity and its fruits. In Jeremiah: Gathering I will gather them, saith Jehovah; there shall be no grapes on the vine, nor figs on the fig tree (Jer. 8:13), where the “vine” denotes the spiritual church; “grapes” charity. In Hosea: I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree, at the beginning (Hos. 9:10). “Israel” denotes the Ancient Church; “grapes” its being endued with charity. The sense is opposite when “Israel” denotes the sons of Jacob. In Micah: There is no cluster to eat; my soul desireth the first-ripe fig. The holy man is perished out of the earth, and there is none upright among men (Micah 7:1). “Cluster” denotes charity, or what is holy; “first-ripe fig” faith, or what is right. [3] In Isaiah: Thus saith Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it (Isa. 65:8); where “cluster” denotes charity, and “new wine” the goods of charity and the truths thence derived. In Moses: He washed His garment in wine, and His vesture in the blood of grapes (Gen. 49:11); a prophecy relating to the Lord. “Wine” denotes the spiritual from the celestial, the “blood of grapes” the celestial relatively to spiritual churches. Thus “grapes” denote charity itself, “wine” faith itself. In John: The angel said, Put forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe (Rev. 14:18). Here the subject is the last times when there is no faith, that is, when there is no charity; for faith is no other than of charity, and essentially is charity itself; so that when it is said that there is no longer any faith, as in the last times, it is meant that there is no charity. [4] As “grapes” signify charity, so “wine” signifies the faith thence derived, for wine is from grapes. This will be evident from the passages already cited about the vineyard and the vine, and also from the following. In Isaiah: Gladness is taken away, and exultation, from Carmel;

and in the vineyards there shall be no singing, neither joyful noise; no treader shall tread out wine in the presses; I have made the vintage shout to cease (Isa. 16:10), meaning that the spiritual church, which is "Carmel" is vastated; "not treading out wine in the presses" means that there are no longer any who are in faith. Again: The inhabitants of the earth are burned, and man shall be left feeble; the new wine shall mourn, the vine shall languish; they shall not drink wine with a song; strong drink shall be bitter to them that drink it; there is a crying in the streets because of the wine (Isa. 24:6-7, 9, 11).The subject here is the vastated church, and "wine" denotes the truths of faith, there held to be of no value. In Jeremiah: They will say to their mothers, where is the corn and the wine? when they faint as one wounded in the streets of the city? (Lam. 2:12). "Where is the corn and the wine" signifies where is love and faith; the "streets of the city" signify here, as elsewhere in the Word, truths; "being wounded in them" signifies not to know what the truths of faith are. [5] In Amos: I will bring again the captivity of My people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof (Amos 9:14). This is said of the spiritual church, or "Israel" of which planting vineyards and drinking the wine thereof is predicated, when it becomes such as to have faith from charity. In Zephaniah: They shall build houses, but shall not inhabit them; and they shall plant vineyards, but shall not drink the wine thereof (Zeph. 1:13; Amos 5:11). Here is described the opposite condition, when the spiritual church is vastated. In Zechariah: They shall be as the mighty Ephraim, and their heart shall rejoice as through wine; yea, their sons shall see it and be glad (Zech. 10:7); said of the house of Judah, that it should be such from the goods and truths of faith. In John: That they were not to hurt the oil and the wine (Rev. 6:6), meant that no injury is to be done to the celestial and the spiritual, or to what is of love and faith. [6] As "wine" signified faith in the Lord, in the Jewish Church faith was represented in the sacrifices by a libation of wine (Num. 15:2-15; 28:11-15, 18-31; 29:7-39; Lev. 23:12-13; Exod. 29:40). Wherefore it is said in Hosea: The threshing-floor and the wine-press shall not feed them, and the new wine shall deceive therein; they shall not dwell in the land of Jehovah; but Ephraim shall return to Egypt, and they shall eat what is unclean in Assyria; they shall not pour out wine to Jehovah, neither shall [their libations] be pleasing to Him (Hos. 9:2-4). Here the subject is Israel, or the spiritual church, and those in it who pervert and defile the holy and true things of faith by desiring to investigate them by means of knowledges and reasonings. "Egypt" is memory-knowledge, "Assyria" reasoning, "Ephraim" one who reasons.

(1072) And was drunken. That this signifies that he thereby fell into errors, is evident from the signification of a "drunkard" in the Word. They are called "drunkards" who believe nothing but what they apprehend, and for this reason search into the mysteries of faith. And because this is done by means of sensuous things, either of memory or of philosophy, man being what he is, cannot but fall thereby into errors. For man's thought is merely earthly, corporeal, and material, because it is from earthly, corporeal, and material things, which cling constantly to it, and in which the ideas of his thought are based and terminated. To think and reason therefore from these concerning Divine things, is to bring oneself into errors and perversions; and it is as impossible to procure faith in this way as for a camel to go through the eye of a needle. The error and insanity from this source are called in the Word "drunkenness." Indeed the souls or spirits who in the other life reason about the truths of faith and against them, become like drunken men and act like them; concerning whom, of the Lord's Divine mercy hereafter. [2] Spirits are perfectly well distinguished from each other, as to whether they are in the faith of charity or not. Those who are in the faith of charity do not reason about the truths of faith, but say that the thing is so, and also as far as possible confirm it by things of sense and of memory, and by the analysis of reason; but as soon as anything obscure comes in their way the truth of which they do not perceive, they defer it, and never suffer such a thing to bring them into doubt, saying that there are but very few things they can apprehend, and therefore to think that anything is not true because they do not apprehend it, would be madness. These are they who are in charity. But-on the contrary-those who are not in the faith of charity desire merely to reason whether a thing be so, and to know how it is, saying that unless they can know how it is, they cannot believe it to be so. From this alone they are known at once as being in no faith, a mark of which is that they not only doubt concerning all things, but also deny in their hearts; and when they are instructed how the case is, they still cling to their disbelief and start all kinds of objections, and never acquiesce, were it to eternity. Those who thus persist in their contumacy heap errors upon errors. [3] These, or such as these, are they who are called in the Word "drunken with wine or strong drink." As in Isaiah: These err through wine, and through strong drink are gone astray; the priest and the prophet err through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err in vision; all tables are full of vomit and filthiness. Whom will He teach knowledge? and whom will He make to understand the report? Them that are weaned from the milk, and drawn from the breasts (Isa. 28:7-9). That such are meant here is evident. Again: How say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? where then are thy wise men? and let them tell thee now; Jehovah hath mingled a spirit of perversities in the midst of her; and they have caused Egypt to go astray in every work thereof, as a drunken man goeth astray in his vomit (Isa. 19:11-12, 14). A "drunken man" here denotes those who desire, from memory-knowledges [scientifica], to investigate spiritual and celestial things. "Egypt" signifies these knowledges, and therefore calls itself the "son of the wise." In Jeremiah: Drink ye, and be drunken, and spue, and fall, and rise no more (Jer. 25:27), meaning falsities. [4] In David: They reel to and fro, and stagger like a drunken man, and all their wisdom is swallowed up (Ps. 107:27). In Isaiah: Come ye, I will take wine, and we will be drunken with strong drink; and there shall be tomorrow, as this day, great abundance (Isa. 56:12), said of what is contrary to the truths of faith. In Jeremiah: Every bottle shall be filled with wine; all the inhabitants of Jerusalem, with drunkenness (Jer. 13:12-13); “wine” denotes faith; “drunkenness” errors. In Joel: Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth; for a nation is come up upon My land; he hath laid My vine waste (Joel 1:5-7), said of the church when vastated as to the truths of faith. In John: Babylon hath made all the nations to drink of the wine of the wrath of her fornication. They that dwell in the earth were made drunken with the wine of her fornication (Rev. 14:8, 10; 16:19; 17:2; 18:3; 19:15). The “wine of fornication” means adulterated truths of faith, of which “drunkenness” is predicated. So in Jeremiah: Babylon hath been a golden cup in the hand of Jehovah, that made all the earth drunken; the nations have drunk of her wine, therefore the nations are mad (Jer. 51:7). [5] Because “drunkenness” signified insanities about the truths of faith, it also became representative and was forbidden to Aaron and his sons, thus: Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not; that ye may put a difference between the holy and the profane, and between the unclean and the clean (Lev. 10:8, 9). Those who believe nothing but what they apprehend by things of sense and memory [scientifica] are also called “heroes to drink.” In Isaiah: Woe unto them that are wise in their own eyes, and intelligent before their own faces! Woe unto them that are heroes to drink wine, and men of strength to mingle strong drink! (Isa. 5:21, 22). They are called “wise in their own eyes and intelligent before their own faces” because those who reason against the truths of faith think themselves wiser than others. [6] But those who care nothing for the Word and the truths of faith, and thus are not willing to know anything about faith, denying its first principles, are called “drunken without wine.” In Isaiah: They are drunken, but not with wine; they stagger, but not with strong drink; for Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes (Isa. 29:9-10). That such is their quality is evident from what goes before and what follows, in that Prophet. Such “drunken men” think themselves more wide awake than others, but they are in deep sleep. That the Ancient Church in the beginning was such as is described in this verse, especially those who were of the stock of the Most Ancient Church, is evident from what has been said before (n. 788).

(1073) And he was uncovered in the midst of his tent. That this signifies things thereby perverted, is evident from the signification of “uncovered” that is, naked. For he is called “uncovered and naked from the drunkenness of wine” in whom there are no truths of faith, and still more so is he in whom they are perverted. The truths of faith themselves are compared to garments which cover the goods of charity, or charity itself; for charity is the body itself, and therefore truths are its garments; or what amounts to the same thing, charity is the soul itself and the truths of faith are as the body, which is the clothing of the soul. The truths of faith are also called in the Word “garments” and a “covering” and therefore it is said in the twenty-third verse that Shem and Japheth took a garment and covered the nakedness of their father. Spiritual things relatively to celestial are as a body that clothes the soul, or as garments that clothe the body; and in heaven they are represented by garments. In this verse, because it is said that he lay uncovered, it is signified that he stripped himself of the truths of faith by desiring to investigate them by means of the things of sense and by reasonings therefrom. The like is signified in the Word by lying naked from drunkenness with wine, as in Jeremiah: Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup shall pass through unto thee also; thou shalt be drunken, and shalt make thyself naked (Lam. 4:21). And in Habakkuk: Woe unto him that maketh his companion drink, and also maketh him drunken, in order to look upon their nakednesses (Hab. 2:15).

(1074) That "the midst of a tent" signifies the principal of faith, is evident from the signification of the "midst" and from that of a "tent." In the Word the "midst" signifies the inmost, and a "tent" charity, or worship from charity. Charity is the inmost, that is, is the principal of faith and of worship, and thus is "the midst of the tent." (That the "midst" signifies the inmost, has been shown before, and that a "tent" is the holy of love, that is, is charity, may be seen above, n. 414.)

(1075) Verse 22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. "Ham" and "Canaan" have the same signification here as before; "Ham" the church corrupted; "Canaan" worship in externals without internal worship; “saw the nakedness of his father” signifies that he observed the errors and perversions mentioned above; “and told his two brethren without” signifies that he derided. They are called his “brethren” because he professed faith.

(1076) That “Ham” signifies the church corrupted, is evident from what has been said before about Ham. A church is said to be corrupted when it acknowledges the Word and has a certain worship like that of a true church, but yet separates faith from charity, thus from its essential and from its life, whereby faith becomes a kind of dead affair; the result of which necessarily is that the church is corrupted. What the men of the church then become, is evident from the consideration that they can have no conscience; for conscience that is really conscience cannot possibly exist except from charity. Charity is what makes conscience, that is, the Lord through charity. What else is conscience than not to do evil to anyone in anyway; that is, to do well to all in every way? Thus conscience belongs to charity, and never to faith separated from charity. If such persons have any conscience, it is a false conscience (concerning which see above); and because they are without conscience, they rush into all wickedness, so far as outward bonds are relaxed. They do not even know what charity is, except that it is a word significant of something. And as they are without charity, they do not know what faith is. When questioned, they can only answer that it is a kind of thinking; some, that it is confidence; others, that it is the knowledges of faith; a few, that it is life according to these knowledges, and scarcely any that it is a life of charity or of mutual love. And if this is said to them, and opportunity is given them for reflection, they answer only that all love begins from self, and that he is worse than a heathen who does not take care of himself and his own family. They therefore study nothing but themselves and the world. Hence it comes to pass that they live in their Own, the nature of which has been described before. These are they who are called "Ham."

(1077) That they who are here called "Ham" and "Canaan" that is, those who separate faith from charity and hence make worship consist in externals alone, cannot know what and whence is conscience, needs to be briefly shown. Conscience is formed by means of the truths of faith, for that which a man has heard, acknowledged, and believed makes the conscience in him; and afterwards to act contrary to this is to him to act contrary to conscience, as may be sufficiently evident to everyone; so that unless it is the truths of faith that a man hears, acknowledges, and believes, he cannot possibly have a true conscience. For it is through the truths of faith (the Lord working in charity) that man is regenerated, and therefore it is through the truths of faith that he receives conscience, conscience being the new man himself. From this it is evident that the truths of faith are the means by which this may take place, that is, that the man may live according to what faith teaches, the principal of which is to love the Lord above all things, and the neighbor as himself. If he does not so live, what is his faith but an empty affair, and a mere high-sounding word, or a thing that is separated from heavenly life, and in which when thus separated there is no possible salvation? [2] For to believe that no matter how a man lives, he may yet be saved provided he has faith, is to say that he may be saved if he has no charity, and no conscience (that is, if he passes his life in hatred, revenge, robbery, adultery, in a word, in all things contrary to charity and conscience) provided only that he has faith, even if it be but at the hour of death. Let such persons consider, when they are in such a false principle, what truth of faith there is that can form their conscience, and whether it be not what is false. If they suppose that they have anything of conscience, it must be only outward bonds-such as fear of the law, of loss of honor, of gain, or of reputation for the sake of these-that make, with them, what they call conscience, and which lead them not to injure the neighbor, but to do him good. But as this is not conscience, because not charity, therefore when these restraints are loosened or taken away, such persons rush into most wicked and obscene things. Very different is the case with those who, although they have declared that faith alone saves, have still lived a life of charity; for in their faith there has been charity from the Lord.

(1078) That the "father of Canaan" signifies worship in externals without internal worship, has been stated before. From faith separated from charity no other worship can come forth; for the internal man is charity, never faith without charity; so that he who is destitute of charity can have no other worship than external worship without internal. And because such worship comes forth from faith separated from charity, Ham is called "the father of Canaan" and in what follows Ham is not treated of, but Canaan.

(1079) Saw the nakedness of his father. That this signifies that he observed the errors and perversions, is evident from the signification of "nakedness" (concerning which see just above, and also before at n. 213, 214), as being what is evil and perverted. Here, those who are in faith separated from charity are described by "Ham" in his "seeing the nakedness of his father" that is, his errors and perversions; for they who are of this character see nothing else in a man; whereas-very differently-those who are in the faith of charity observe what is good, and if they see anything evil and false, they excuse it, and if they can, try to amend it in him, as is here said of Shem and Japheth. Where there is no charity, there is the love of self, and therefore hatred against all who do not favor self. Consequently such persons see in the neighbor only what is evil, and if they see anything good, they either perceive it as nothing, or put a bad interpretation upon it. It is just the other way with those who are in charity. By this difference these two kinds of men are distinguished from one another, especially when they come into the other life; for then with those who are in no charity, the feeling of hatred shines forth from every single thing; they desire to examine everyone, and even to judge him; nor do they desire anything more than to find out what is evil, constantly cherishing the disposition to condemn, punish, and torment. But they who are in charity scarcely see the evil of another, but observe all his goods and truths, and put a good interpretation on what is evil and false. Such are all the angels, which they have from the Lord, who bends all evil into good.

(1080) And told his two brethren without. That this signifies that he derided, follows as a consequence from what has been said. For with those who are in no charity, there is continual contempt for others, or continual derision, and on every occasion a publishing of their errors. That they do not act openly, is solely owing to the restraining influence of external bonds, namely, fear of the law, of loss of life, of honor, of gain, and of reputation, on their account; and this is why they inwardly cherish such things, while outwardly they pretend friendship. In this way they acquire two spheres, which are plainly perceived in the other life: the one, interior, full of hatreds; the other, exterior, simulative of what is good. These spheres, being as they are utterly discordant, cannot but be in conflict with each other; and therefore when the exterior sphere is taken away from them, so that they cannot dissemble, they rush into all wickedness; and when it is not taken away, hatred lurks in every word they utter; and this is perceived. From this come their punishments and torments.

(1081) That they are called his “brethren” because he professed faith, is evident from what has been shown above (n. 367), namely, that charity is the brother of faith.

(1082) Verse 23. And Shem and Japheth took a garment, and laid it upon the shoulder, both of them, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. By "Shem" as before said, is signified the internal church; by "Japheth" the external church corresponding thereto; "took a garment" signifies that they interpreted for good; "and laid it upon the shoulder, both of them" signifies that they did this with all their might; "and went backward" signifies that they did not attend to the errors and perversions; "and covered the nakedness of their father" signifies that they thus excused them; "and their faces were backward, and they saw not their father's nakedness" signifies that so it ought to be done, and that such things as errors and mistakes from reasonings should not be attended to.

(1083) That by "Shem" is signified the internal church and by "Japheth" the external church corresponding thereto, has been stated before. Where there is a church, there must needs be what is internal and what is external; for man, who is the church, is internal and external. Before he becomes a church, that is, before he has been regenerated, man is in externals; and when he is being regenerated he is led from externals, nay, by means of externals, to internals (as has been already stated and shown); and afterwards, when he has been regenerated, all things of the internal man are terminated in the externals. Thus of necessity every church must be both internal and external, as was the Ancient Church, and as at this day is the Christian Church.

[2] The internals of the Ancient Church were all the things of charity and of the derivative faith-all humiliation, all adoration of the Lord from charity, all good affection toward the neighbor, and other such things. The externals of the Ancient Church were sacrifices, libations, and many other things, all of which by representation had reference to the Lord and regarded Him. Hence there were internals in the externals, and they made one church. The internals of the Christian Church are exactly like the internals of the Ancient Church, but other externals have succeeded in their place, namely, in place of sacrifices and the like, the sacraments [symbolica], from which in like manner the Lord is regarded; and thus, again, internals and externals make a one. [3] The Ancient Church did not differ one whit from the Christian Church as to internals, but only as to externals. Worship of the Lord from charity can never differ, howsoever externals are varied. And since, as has been said, there cannot be a church unless there are both what is internal and what is external, the internal without an external would be something interminate, unless it were terminated in some external. For man for the most part is such that he does not know what the internal man is, and what belongs to the internal man; and therefore unless there were external worship, he would know nothing whatever of what is holy. When such men have charity and the derivative conscience, they have internal worship within themselves in the external worship; for in them the Lord works, in charity and in conscience, and causes all their worship to partake of what is internal. It is otherwise with

those who have no charity and no derivative conscience. They may have worship in externals, but separated from internal worship, as they have faith separated from charity. Such worship is called "Canaan" and such faith is called "Ham." And because this worship comes forth from faith separated, Ham is called the "father of Canaan."

(1084) Took a garment. That this signifies that they interpreted for good, is evident from what has been already said. To "take a garment and cover the nakedness" of anyone, can have no other signification, seeing that "being uncovered" and "nakedness" signify errors and perversions.

(1085) And laid it upon the shoulder. That this signifies that they did this-that is, interpreted for good and excused-with all their might, is evident from the signification of "shoulder" as being all power. "Hand" in the Word signifies power, as shown before; "arm" signifies still greater power; and "shoulder" signifies all power, as is evident from the following passages in the Word, in Ezekiel: Ye thrust with side and with shoulder, and push all the diseased sheep with your horns, till ye have scattered them abroad (Ezek. 34:21). "With side and with shoulder" means with all the soul and all the might, and "pushing with their horns" means with all the strength. [2] Again: That all the inhabitants of Egypt may know that I am Jehovah, because they have been a staff of reed to the house of Israel; in their taking hold of thee in the hand thou shalt be broken, and shall rend for them every shoulder (Ezek. 29:6-7). This is said of those who desire to explore spiritual truths by means of memory-knowledges [scientifica]. The “staff of reed” denotes such power; “taking in the hand” means trusting therein; “rending every shoulder” means being deprived of all power so as to know nothing. [3] In Zephaniah: That they may all call upon the name of Jehovah, to serve Him with one shoulder (Zeph. 3:9); meaning with one soul, thus with one might. In Zechariah: But they refused to hearken, and turned a stubborn shoulder (Zech. 7:11); meaning that they resisted with all their might. In Isaiah: They hire a goldsmith, who maketh gold and silver into a god; they adore, yea, they bow down; they bear it upon the shoulder, they carry it (Isa. 46:6-7); meaning that they adore their idol with all their might, which is “bearing it on the shoulder.” [4] Again: For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace (Isa. 9:6).This is said of the Lord, and of His power and might; and therefore it is said, “upon His shoulder.” Again: The key of the house of David will I lay upon His shoulder; and He shall open, and none shall shut; and He shall shut and none shall open (Isa. 22:22). This likewise is said of the Lord, and “to lay upon His shoulder the key of the house of David” means His power and authority.

(1086) And went backward. That this signifies that they did not attend to the errors and perversions, is evident from the signification of “going backward” as being to avert the eyes and not see; which is plain from what follows, where it is said that they did not see the nakedness of their father. “Not to see” in the internal sense is not to attend to.

(1087) And covered the nakedness of their father. That this signifies that they excused them, is evident both from the connection, and from the signification of “nakedness” that is, perversions.

(1088) And their faces were backward, and they saw not the nakedness of their father. That this signifies that so it ought to be done, and that such things as errors and mistakes from reasonings should not be attended to, is evident from the repetition; for nearly the same things are said here as just before, and therefore these words make at the same time a conclusion. For such was the character of this parent church, or of the man of this church, that he did not act in this way from malice, but from simplicity, as is evident from what presently follows, where it is said that “Noah awoke from his wine” that is, was better instructed. As regards the matter here treated of, we may say that those who are in no charity think nothing but evil of the neighbor, and say nothing but evil; if they say anything good, it is for their own sake, or for the sake of him whom they flatter under the appearance of friendship; whereas those who are in charity think nothing but good of their neighbor and speak only well of him, and this not for their own sake or the favor of another whom they flatter, but from the Lord thus working in charity. The former are like the evil spirits, the latter are like the angels, who are with a man. The evil spirits excite nothing but what is evil and false in the man, and condemn him; but the angels excite nothing but what is good and true, and excuse what is evil and false. From this it is evident that with those who are in no charity the evil spirits rule, through whom the man communicates with hell; and that with those who are in charity the angels rule, through whom he communicates with heaven.

(1089) Verse 24. And Noah awoke from his wine, and knew what his younger son had done unto him. "And Noah awoke from his wine" signifies when he was better instructed; "and knew what his younger son had done unto him" signifies that external worship separate from internal is such that it derides.

(1090) And Noah awoke from his wine. That this signifies when he was better instructed, is evident from the signification of "awaking" after drunkenness. When he was "drunken" (verse 21) it signified that he had fallen into errors, and therefore his "awaking" is nothing else than coming out of errors.

(1091) What his younger son had done unto him. This signifies that external worship separate from internal is such that it derides. From the literal or historic sense it appears as if Ham were meant by his younger son, but from the following verse it is evident that Canaan is meant, for it is said, "Cursed be Canaan" and in the subsequent verses (26 and 27), it is said that Canaan should be a servant. The reason nothing is said of Ham will be explained under the next verse. Here we shall merely mention why the order is such that Shem is named first, Ham second, Japheth third, and Canaan fourth. Charity is the first of the church, or Shem; faith is the second, or Ham; worship from charity is the third, or Japheth; worship in externals without faith and charity is the fourth, or Canaan. Charity is the brother of faith, and therefore so also is worship from charity; but worship in externals without charity is “a servant of servants.”

(1092) Verse 25. And he said, Cursed be Canaan; a servant of servants shall he be to his brethren. “Cursed be Canaan” signifies that external worship separate from internal averts itself from the Lord; “a servant of servants shall he be to his brethren” signifies the vilest thing in the church.

(1093) Cursed be Canaan. That this signifies that external worship separate from internal averts itself from the Lord, is evident from the signification of “Canaan” and from that of “being cursed.” That “Canaan” is external worship separate from internal, is evident from what has been said before about Canaan, and also from his being said to be “cursed” and from what follows about his being a servant of servants; moreover one who is a servant to both Shem and Japheth cannot signify anything else than something that is separated from the church itself, such as is worship in externals alone. This is evident from the signification of being “cursed” as being to avert oneself, because the Lord never curses anyone, nor is even angry; but it is man who curses himself by averting himself from the Lord. (See what was stated and shown above, n. 223, 245, 592.) The Lord is as far from cursing anyone and being angry with him as heaven is from earth. Who can believe that the Lord, who is omniscient and omnipotent, and by His wisdom rules the universe, and is thus infinitely above all infirmities, is angry with such wretched dust as men, who scarcely know anything of what they do, and can of themselves do nothing but evil? It is, therefore, never possible for the Lord to be angry, or be other than merciful. [2] That arcana are here contained, may be seen merely from this, that Ham is not cursed, when yet it was he who saw the nakedness of his father and told it to his brethren, but his son Canaan, who was not his only son nor his firstborn, but the fourth in order, as is evident from the tenth chapter, sixth verse, where the sons of Ham are named: Cush, Mizraim, Put, and Canaan. It was also of the Divine Law that a son should not bear the iniquity of his father, as is evident in Ezekiel: The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son (18:20; Deut. 24:16; 2 Kings 14:6). The same appears also from the consideration that this iniquity seems so light (that is to say, Ham's seeing the nakedness of his father and telling it to his brethren), that a whole posterity could not be cursed for it. From all this it is evident that there are arcana contained here. [3] That "Ham" is not now named, but "Canaan" is because "Ham" signifies faith separated from charity in the spiritual church; and this cannot be cursed, since in that church there is holiness in faith, because there is truth. Hence although there is no faith when there is no charity, still as man is regenerated by means of the knowledges of faith, this faith without charity may be joined to charity, and thus is in a certain sense a brother, or may become a brother; therefore not Ham but Canaan was cursed. Furthermore, the inhabitants of the land of Canaan were in great part of such a nature that they made all worship consist in externals, the Jews as well as the Gentiles. Such are the arcana here contained, and unless this were so, Canaan would never have been substituted in place of Ham. That external worship separated from internal averts itself and thus curses itself, is sufficiently evident from the consideration that those who are in external worship regard nothing but what is worldly, corporeal, and earthly; thus they look downward, and immerse their minds and their life in these things, of which we shall have more to say presently.

(1094) A servant of servants shall he be to his brethren. That this signifies the vilest thing in the church, is evident from the nature of external worship when separated from internal. That, regarded in itself, external worship is nothing, unless there be internal worship to make it holy, must be evident to everyone. For what is external adoration, without adoration of the heart, but a gesture? Or what is prayer of the lips, if the mind is not in it, but mere babbling? And what is any work, if there is no intention in it, but a thing of nought? So that in itself every external thing is an inanimate affair, and lives solely from what is internal. [2] The nature of external worship when separated from what is internal, has been made evident to me from many things in the other life. The sorceresses there had in the world frequented churches and the sacraments equally with others; and so had the deceitful, in fact these had done so more than others; and so also had those who had been delighted with robbery, and the avaricious; and yet they are infernals, and bear the greatest hatred against the Lord and the neighbor. Their internal worship in external had been either that they might be seen by the world; or that they might gain worldly, earthly, and corporeal things which they desired; or that they might deceive under the appearance of sanctity; or from a certain acquired habit. That such persons are very prone to adore any god or any idol that favors them and their desires is very manifest, especially from the Jews, who in consequence of making their worship to consist in nothing but externals, so often lapsed into idolatry. The reason is that such worship is in itself merely idolatrous, for the external is what is worshiped by them. [3] The Gentiles also in the land of Canaan, who worshiped Baal and other gods, had a nearly similar external worship; for they had not only temples and altars, but also sacrifices; so that their external worship differed but little from the worship of the Jews, except that they gave the names of Baal, Ashtaroth, and others, to their god; and the Jews gave to him the name Jehovah, as is the case also at this day, for they suppose that the mere naming of Jehovah will make them holy and elect; when yet this has tended rather to condemn them more than others; for in this way they have been able to profane what is holy, which the Gentiles cannot do. Such worship is what is called "Canaan" who is said to be a "servant of servants." That a "servant of servants" denotes the vilest thing in the church, may be seen in the following verse.

(1095) Verse 26. And he said, Blessed be Jehovah the God of Shem; and Canaan shall be his servant. “Blessed be Jehovah the God of Shem” signifies every good for those who worship the Lord from internals; “Shem” is the internal church; “and Canaan shall be his servant” signifies that such as make worship consist solely in externals are among those who may perform vile services to the men of the church.

(1096) Blessed be Jehovah the God of Shem. That this signifies every good for those who worship the Lord from internals, is evident from the signification of “blessed.” Blessing involves every good: celestial, spiritual, and natural; and all these are signified by “blessing” in the internal sense. In the external sense, by “blessing” is signified every worldly, corporeal, and earthly good; but these, if they be a blessing, must necessarily be so from internal blessing; for this alone is blessing, because it is eternal, and is conjoined with every felicity, and is the very being of blessings. For what really is, unless it is eternal? Every other being ceases to be. It was customary among the ancients to say, “Blessed be Jehovah;” by which they meant that from Him is every blessing, that is, every good; and the same was also a formula of thanksgiving because the Lord blesses, and has blessed; as in David (Ps. 28:6; 31:21; 41:13; 66:20; 68:19, 35; 72:18, 19; 89:52; 119:12; 124:6; 135:21; 144:1; and many other places). [2] “Blessed be Jehovah” is said here because Shem, or the internal church, is the subject that is being treated of, which church is said to be internal, from charity. In charity the Lord is present, who is here called “Jehovah God.” But He is not so called in the external church, for although the Lord is present in it, He is not present as He is in the man of the internal church. For the man of the external church still believes that he does the goods of charity from himself, and therefore when the subject treated of is the man of the external church, the Lord is called “God” as in the following verse concerning Japheth: “God shall enlarge Japheth.” That every good is the portion of those who worship the Lord from internals, is evident also from the order of things; for the order is this: from the Lord is everything celestial, from the celestial is everything spiritual, from the spiritual is everything natural. This is the order of the coming forth of all things, and therefore it is the order of influx. [3] The celestial is love to the Lord and toward the neighbor. Where there is no love, the connection is broken, and the Lord is not present, who flows in solely through the celestial, that is, through love. When there is no celestial, there cannot possibly be any spiritual, because everything spiritual is through the celestial from the Lord. The spiritual is faith, and therefore there is no faith except through charity, or love, from the Lord. It is similar with the natural. According to this same order do all goods flow in; from which it follows that those have every good who worship the Lord from internals, that is, from charity; whereas those who do not worship Him from charity have no good, save such as counterfeits what is good, but in itself is evil, such as the delight of hatreds and adulteries, which regarded in itself is nothing but an excrementitious delight, into which also it is turned in the other life.

(1097) And Canaan shall be his servant. That this signifies that such as make worship consist solely in externals are among those who may perform vile services to the men of the church, is evident especially from the representatives in the Jewish Church. In the Jewish Church the internal church was represented by Judah and Israel; by Judah the celestial church, by Israel the spiritual church, and by Jacob the external church. But those who made worship consist solely in externals were represented by the Gentiles, whom they called strangers, and who were their servants, and performed menial services in the church. As in Isaiah: Strangers shall stand and feed your flock, and the sons of the stranger shall be your plowmen and your vinedressers; but ye shall be called the priests of Jehovah; the ministers of our God shall ye be called; ye shall eat the wealth of the Gentiles, and in their glory shall ye boast yourselves (Isa. 61:5-6). Here celestial men are called the “priests of Jehovah” spiritual men the “ministers of our God;” those who make worship consist solely in externals are called the “sons of the stranger” who should serve in their fields and vineyards. [2] Again: The sons of the stranger shall build up thy walls, and their kings shall minister unto thee (Isa. 60:10), where in like manner their services are mentioned. In Joshua concerning the Gibeonites: Now therefore ye are cursed, and there shall not be cut off from you a servant, both hewers of wood and drawers of water for the house of my God; and Joshua made them that day hewers of wood and drawers of water for the congregation, especially for the altar of Jehovah (Josh. 9:23, 27).It may be seen elsewhere who were represented by the Gibeonites, because of the covenant made with them, in spite of which however they were among those who served in the church. Concerning strangers, a law was delivered, that if they would receive peace and open their gates, they should be tributary and serve (Deut. 20:11; 1 Kings 9:21-22). Everything written in the Word concerning the Jewish Church was representative of the kingdom of the Lord. The kingdom of the Lord is such that everyone in it, whosoever and whatsoever he may be, must perform some use. Nothing but use is regarded by the Lord in His kingdom. Even the infernals must perform some use, but the uses which they perform are most vile. Among those who in the other life perform vile uses are those who have had merely external worship, separated from internal. [3] Moreover the representatives in the Jewish Church were of such a nature that there was no thought about the person that represented, but only about the thing represented thereby; as for instance in the case of the Jews, who were by no means celestial men, and yet represented them; and Israel again was by no means a spiritual man, yet represented him; and so it was with Jacob and the rest. The same was the case with the kings and priests, by whom was represented the royalty and holiness of the Lord. This is very evident from the use of inanimate things for representation, as Aaron's garments, the altar itself, the tables for bread, the lamps, the bread and wine, besides oxen, bullocks, goats, sheep, kids, lambs, pigeons, and turtledoves. And because the sons of Judah and Israel only represented the internal and external worship of the Lord's church, and yet more than others made all worship consist in externals, they above all others may be called "Canaan" according to his signification here.

(1098) What is meant by "Shem" and what by "Japheth" that is, who is a man of the internal church, and who is a man of the external church; and hence what is meant by "Canaan" will be evident from the following considerations. The man of the internal church attributes to the Lord all the good that he does, and all the truth that he thinks; but the man of the external church does not know how to do this, and yet does what is good. The man of the internal church makes the worship of the Lord from charity, thus internal worship, essential, and external worship not so essential; but the man of the external church makes external worship essential, and does not know what internal worship is, although he has it. And therefore the man of the internal church believes that he is acting against his conscience if he does not worship the Lord from what is internal; while the man of the external church believes that he is acting against his conscience if he does not sacredly observe external rites. There are many things in the conscience of the man of the internal church, because he knows many things from the internal sense of the Word; but there are fewer things in the conscience of the man of the external church, because he knows few things from the internal sense of the Word. The former, that is, the man of the internal church, is he who is called "Shem;" and the latter, that is, the man of the external church, is he who is called "Japheth." But he who makes worship consist only in externals, and has no charity, consequently no conscience, is called "Canaan."

(1099) Verse 27. May God enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. By "Japheth" is signified as before a corresponding external church; "May God enlarge Japheth" signifies its enlightenment; "and he shall dwell in the tents of Shem" signifies in order that the internals of worship may be in the externals; "and Canaan shall be his servant" signifies here as before that those who make worship consist solely in externals are able to perform vile services.

(1100) That by "Japheth" is signified a corresponding external church, has been already stated, and also what is meant by an external church, namely, external worship, and thus those who do not know what the internal man is, nor anything that belongs to the internal man, and yet live in charity. With these the Lord is equally present, for the Lord works through charity, wherever charity exists. The case in this respect is the same as it is with little children, with whom, although they do not know what charity is, still less what faith is, the Lord is nevertheless much more present than with adults, especially when the little children live together in charity. And the case is the same with the simple who have innocence, charity, and mercy. It is utterly useless for a man to know many things if he does not live according to what he knows. For knowing has no other end than that the man may thereby become good. When he has become good, he has much more than one who knows innumerable things and yet is not good; for what the latter seeks by much knowledge, the former already has. Very different, however, is the case with one who knows many truths and goods, and at the same time has charity and conscience; for such a one is a man of the internal church, or "Shem." Those who know little and yet have conscience are enlightened in the other life, insomuch that they become angels, and possess wisdom and intelligence inexpressible. These are signified by "Japheth."

(1101) May God enlarge Japheth, signifies the enlightenment of this church. In the literal sense "to enlarge" is to extend the boundaries, but in the internal sense it is to be enlightened; for enlightenment is the enlargement, as it were, of the boundaries of wisdom and intelligence. As in Isaiah: Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations (Isa. 54:2), meaning enlightenment in spiritual things. The man of the external church is "enlarged" when he is instructed in the truths and goods of faith; and as he is in charity, he is thereby more and more confirmed; and besides, the more he is instructed, the more is the cloud of his intellectual part dispersed-of that intellectual part, that is to say, in which are charity and conscience.

(1102) And he shall dwell in the tents of Shem. That this signifies in order that the internals of worship may be in the externals, is evident from all that has been said before concerning Shem, namely, that "Shem" is the internal church, or internal worship, and that external worship is nothing but an inanimate affair, or else an unclean one, unless there is internal worship to vivify and hallow it. That the "tents" signify nothing else than what is holy of love, and the derivative worship, is evident from the signification of "tents" (concerning which, see above, n. 414). It was customary among the ancients to speak of "journeying" and "dwelling in tents" by which was signified in the internal sense holy worship, for the reason that the most ancient people not only journeyed with tents, but also dwelt in tents, and performed their holy worship in them. Hence also "to journey" and "to dwell" signified in the internal sense to live. [2] That "tents" signify holy worship, the following passages-in addition to those before cited (n. 414)-may serve for confirmation. In David: God forsook the tabernacle of Shiloh, the tent in which He dwelt in man (Ps. 78:60), where "tent" signifies the same as "temple" in which God is said to "dwell" when He is present with man in love. Hence the man who lived in holy worship, was called by the ancients a tent, and afterwards a temple. In Isaiah: Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations (Isa. 54:2), meaning enlightenment in those things which are of true worship. In Jeremiah: The whole land is laid waste, suddenly have My tents been laid waste, and My curtains in a moment (Jer. 4:20), where it is very manifest that tents are not meant, but holy worship. In Zechariah: Jerusalem shall yet again dwell in her own place, even in Jerusalem. Jehovah also shall save the tents of Judah (Zech. 12:6-7), where the “tents of Judah” stand for the worship of the Lord from the holy of love. [3] From these passages it is now evident what it is “to dwell in the tents of Shem” namely, that internal worship is in external. But because the man Japheth, or the man of the external church, does not well know what internal things are, this shall be briefly told. When a man feels or perceives in himself that he has good thoughts concerning the Lord, and that he has good thoughts concerning the neighbor, and desires to perform kind offices for him, not for the sake of any gain or honor for himself; and when he feels that he has pity for anyone who is in trouble, and still more for one who is in error in respect to the doctrine of faith, then he may know that he dwells in the tents of Shem, that is, that he has internal things in him through which the Lord is working.

(1103) And Canaan shall be his servant. That this signifies that those who make worship consist solely in externals are able to perform vile offices, is evident from what has been said above, under the preceding verses (25, 26), about Canaan, as being a servant. Such men are not indeed servants in the church of the Lord on earth, for there are many of them who hold high stations, and who are set over all others, who do nothing from charity and conscience, and yet observe with much strictness the externals of the church, and even condemn those who do not observe them. But such persons, because they are in no charity and conscience, and make worship consist solely in externals without internals, are servants in the kingdom of the Lord, that is, in the other life; for they are among the unhappy.

The services which they there perform are vile, and are so many that they cannot be well set forth here, but of the Divine mercy of the Lord will be described hereafter. For in the other life everyone without exception must perform some use, because man is born for no other end than that he may perform use to the society in which he is and to the neighbor, while he lives in the world, and in the other life according to the good pleasure of the Lord. The case in this respect is the same as it is in the human body, every part of which must perform some use, even things which in themselves are of no value, such as humors which in themselves are excrementitious, as are the many salival fluids, the biles, and other secretions, which must be of service not only to the food, but in separating the excrements and purging the intestines. Such also are the uses of manure and dung in the fields and vineyards; and many other such things.

(1104) Verses 28, 29. And Noah lived after the flood three hundred and fifty years; and all the days of Noah were nine hundred and fifty years; and he died. These words signify the duration of the first Ancient Church, and at the same time its state.

(1105) That these things are signified is sufficiently evident from what has been said before concerning numbers and years (see n. 482, 487, 488, 493, 575, 647, 648).

(1106) CONCERNING VASTATIONS There are many persons who during their life in this world from simplicity and ignorance have imbibed falsities of religious belief, and yet have had a kind of conscience in accordance with the principles of their faith, and have not like others lived in hatred, revenge, and adultery. In the other life these persons cannot be introduced into heavenly societies so long as they remain in these falsities, for they would contaminate them; and they are therefore kept for a time in the lower earth, in order that they may get rid of their false principles. The time that they remain there is longer or shorter according to the nature of the falsity, and the life contracted thereby, and according to the degree in which they have confirmed themselves in their principles. Some suffer there severely, others not severely. These sufferings are what are called Vastations, of which there is frequent mention in the Word. When the period of vastation is completed, they are taken up into heaven, and as newcomers are instructed in the truths of faith, and this by the angels by whom they are received.

(1107) There are some who are very willing to be vastated and thus get rid of the false principles which they have brought with them from the world. (No one can get rid of his false principles in the other life except by the lapse of time and by means provided by the Lord.) While these persons remain in the lower earth, they are kept by the Lord in the hope of deliverance, and in the thought of the end in view, which is that they may be amended and prepared to receive heavenly happiness.

(1108) Some are kept in a middle state between sleep and waking, and think very little, except when they as it were awake-which takes place by alternations-and then they remember what they had thought and done in the life of the body, and again they relapse into the middle state between being awake and being asleep. In this way these are vastated. They are under the left foot, a little in front.

(1109) Those who have fully confirmed themselves in false principles are reduced to complete ignorance, and then they are in obscurity and confusion, so that when they merely think of the things in which they have confirmed themselves, they have inward pain. But after some time has passed, they are as it were created anew, and are imbued with the truths of faith.

(1110) Those who have assumed righteousness and merit on account of their good works, and so have attributed the efficacy of salvation to themselves, and not to the Lord and His righteousness and merit, and have confirmed themselves in this in thought and in life, in the other world have their principles of falsity turned into phantasies, so that they seem to themselves to be hewing wood: this is exactly as it appears to them. I have spoken with them. When they are engaged in their labor, and are asked whether they are not fatigued, they reply that they have not yet accomplished enough work to be able to merit heaven. When they are hewing the wood there appears to be something of the Lord under the wood, thus as if the wood were merit that they are getting. The more of the Lord there appears in the wood, the longer they remain in this condition; but when that appearance begins to cease, their vastation is drawing to an end. At length they become such that they too can be admitted into good societies, but still they long fluctuate between truth and falsity. Great care is taken of them by the Lord, because they have lived a dutiful life, and He from time to time sends angels to them. These are they who in the Jewish Church were represented by the hewers of wood (Josh. 9:23, 27).

(1111) Those who have lived a good civic and moral life, but have persuaded themselves that they merit heaven by their works, and have believed that it is sufficient to acknowledge an only God as the Creator of the universe, in the other life have their false principles turned into such phantasies that they seem to themselves to be cutting grass, and are called grass-cutters. They are cold, and try to warm themselves by this cutting. Sometimes they go round and inquire among those whom they meet whether they will give them some heat, which indeed spirits can do, but the heat which they receive has no effect upon them, because it is external and what they want is internal heat; and therefore they return to their cutting, and thus gain heat by their labor. Their cold I have felt. They are always hoping to be taken up into heaven, and sometimes consult together how they may introduce themselves by their own power. As these persons have performed good works, they are among those who are vastated; and at length, after some time has passed, they are introduced into good societies, and are instructed.

(1112) Those however who have been in the goods and truths of faith, and have gained therefrom a conscience and a life of charity, are taken up by the Lord into heaven immediately after death.

(1113) There are girls who have been enticed into harlotry, and thus persuaded that there is no evil in it, being in other respects rightly disposed. These, because they are not yet of an age to be able to know and judge concerning such a life, have an instructor with them, quite severe, who chastises them whenever in thought they break out into such wantonness. Of him they are in great fear, and in this way are vastated. But adult women who have been harlots and have enticed other women, do not undergo vastation, but are in hell.

CHAPTER 10.

CONCERNING THE MOST ANCIENT CHURCH, WHICH WAS CALLED MAN, OR ADAM

(1114) ANGELS AND spirits, or men after death, when permitted by the Lord, can meet all whom they have known in this world, or whom they have heard of-whomsoever they desire-can see them as present, and can converse with them. Wonderful to say, they are at hand in a moment and are most intimately present; so that it is possible to converse not only with friends, who usually find one another, but also with others that have been respected and esteemed. By the Divine mercy of the Lord it has been granted me to converse not only with those whom I had known when they lived in the body, but also with those of especial note in the Word; also with those who were of the Most Ancient Church, which was that called “Man,” or “Adam,” and with some who were of the subsequent churches, in order that I might know that by the names in the first chapters of Genesis churches are meant; and also that I might know what was the character of the men of the churches of that time. The accounts therefore that follow are what it has been given me to know about the Most Ancient Churches.

(1115) They who were of the Most Ancient Church, which was called Man, or Adam, and were celestial men, are very high above the head, and dwell together there in the greatest happiness. They said that others rarely come to them, except some at times, as they expressed it, “from the universe;” and that they were on high above the head not because they were of a lofty spirit, but in order that they might govern those who are there.

(1116) Dwellings were shown me of those who were of the second and third posterities of this Most Ancient Church. They are magnificent, extending to a great length, and diversified with beautiful colors of bright crimson and azure blue. For the angels have most magnificent dwellings, such as cannot be described, as I have often seen. To their eyes so real is their appearance that nothing can be more real. But whence such real appearances come will be shown of the Lord’s Divine mercy hereafter. They live in an aura, so to speak, of resplendent pearly and sometimes of diamond-like light. For there are wonderful auras in the other life, of inexpressible variety. They greatly err who do not believe that such things exist there, and indefinitely more than anyone ever could or can conceive. They are indeed representative, like the things sometimes seen by the prophets; but yet are so real that they who are in the other life hold them to be real, and the things which are in the world to be relatively unreal.

(1117) They live in the most intense light. The light of this world can scarcely be compared to that in which they live. That light was shown me by a light as of flame that as it were streamed down before my eyes; and they who were of the Most Ancient Church said that the light is such with them, but still more intense.

(1118) There was shown me by a certain influx which I cannot describe, what the nature of their speech was when they lived in this world-that it was not articulate, like the vocal speech of our time, but tacit; and was produced not by external but by internal respiration. It was also granted me to perceive the nature of their internal respiration-that it advanced from the navel toward the heart, and so through the lips, without sound; and that it did not enter into the ear of another and strike upon what is called the drum of the ear by an external way, but by a certain way within the mouth, in fact by a passage there which is now called the Eustachian tube. And it was shown me that by such speech they could much more fully express the sentiments of the mind and the ideas of thought than can possibly be done by articulate sounds, or vocal words, which likewise are directed by the respiration, but external. For there is nothing in any word that is not directed by applications of the respiration. But with them this was done much more perfectly, because by the internal respiration; which, from the fact that it is interior, is at once far more perfect, and more applicable and conformable to the very ideas of thought. Besides, they also conversed by slight movements of the lips, and correspondent changes of the face; for being celestial men, whatever they thought shone forth from their faces and eyes, which were varied conformably. They could by no means put on an expression of countenance different from that which was in agreement with their thoughts. Simulation, and still more deceit, was to them a monstrous iniquity.

(1119) It has been shown me to the life how the internal respiration of the most ancient people silently flowed into a kind of external and thus tacit speech, perceived by another in his interior man. They said that this respiration varied with them, according to the state of their love and faith in the Lord. They gave also as a reason that it could not be otherwise, because they had communication with heaven; for they respired with the angels in whose company they were. Angels have a respiration to which internal respiration corresponds; and it likewise varies with them. For when anything befalls them which is contrary to love and faith in the Lord, their respiration is restrained; but when they are in the happiness of love and faith, their respiration is free and full. There is something like this also with every man, but in accordance with his corporeal and worldly loves and also with his principles. When anything opposes these, there is a restriction of the respiration; and when they are favored, the respiration is free and full. These, however, are variations of external respiration. But concerning the respiration of the angels, of the Lord's Divine mercy hereafter.

(1120) It has also been shown that the internal respiration of the men of the Most Ancient Church, which was from the navel toward the interior region of the breast, in the course of time, or in their posterity, was changed, and receded more toward the back region, and toward the abdomen, thus more outward and downward; and that at length, in the last posterity of that church, which existed immediately before the flood, scarcely anything of internal respiration remained; and when at last there remained none of this in the breast, they were suffocated of their own accord; but that in some, external respiration then began, and with it articulate sound, or the language of spoken words. Thus with the men before the flood the respiration was in accordance with the state of their love and faith; and at last, when there was no love and no faith, but a persuasion of falsity, internal respiration ceased; and with this, the immediate communication with angels, and perception.

(1121) I have been informed by sons of the Most Ancient Church concerning the state of their perception, that they had perception of all things that belong to faith, almost as have the angels with whom they had communication; for the reason that their interior man, or spirit, by means also of the internal respiration, was joined to heaven; and that love to the Lord and love toward the neighbor are attended with this; for man is thus conjoined with angels through their veriest life, which consists in such love. They said that they had the law written upon them, because they were in love to the Lord and love toward the neighbor; and such being the case, whatever the laws prescribe was in agreement with their perception, and whatever the laws forbid was contrary to it. Nor did they doubt that all laws, human as well as Divine, are founded in love to the Lord and charity toward the neighbor, and regard these as their fundamental. Wherefore, as they had this fundamental in them, from the Lord, they could not but know all things that were from it. They believe too that those who live in the world at this day, who love the Lord and the neighbor, have also the law written upon them, and are acceptable citizens everywhere on earth, as the same are in the other life.

(1122) I have been further informed that the men of the Most Ancient Church had most delightful dreams, and also visions, and that it was insinuated into them at the same time what they signified. Hence their paradisal representations, and many other things. The objects of the external senses therefore, which are earthly and worldly, were nothing to them; nor had they any perception of delight in them, but only in what they signified and represented; and therefore when they looked at earthly objects they did not think about them at all, but only about the things which they signified and represented, which were most delightful to them; for they were such things as are in heaven, from which they see the Lord Himself.

(1123) I have conversed with the third generation of the Most Ancient Church, who said that in their time, when they lived in the world, they expected the Lord, who would save the whole human race; and that it was then a common saying among them that the seed of the woman would tread down the serpent’s head. They said that from that time the greatest delight of their life was to procreate offspring; so that their sweetest deliciousnesses were to love their consort for the sake of offspring, which they called most delightful deliciousnesses and most delicious delights, adding that the perception of these delights and deliciousnesses was from influx out of heaven, because the Lord was to be born.

(1124) There were near me some of the posterity that lived before the flood-not of those who perished, but of those who were somewhat better than they. At first they flowed in gently and imperceptibly enough; but it was given me to perceive that inwardly they were evil, and that they inwardly acted contrary to love. There exhaled from them a sphere of the odor of a dead body, so that the spirits who were around me fled away. They imagined themselves to be so subtle that no one would perceive what they thought. I spoke with them about the Lord, as to whether or not they had expected Him, as their fathers did. They said that they had represented the Lord to themselves as an old man, holy, with a gray beard; and also that they became holy from Him, and in like manner bearded; whence arose such veneration for beards among their posterity. They added that now also they are able to adore Him, but from themselves. But then an angel came, whose presence they could not endure.

(1125) It has also been granted me to converse with those who were of the church called "Enosh," concerning which in Genesis 4:26. Their influx was gentle, and their conversation unassuming. They said that they live in charity with one another, and perform offices of friendship to others who come among them. But it was evident that their charity was the charity of friendship. They live quietly, as good citizens, and do no injury to anyone.

(1126) There appeared to me a narrow room; and the door being opened a tall man came into view, clothed in white, the whiteness being intense. I wondered who he was, and was told that a man clothed in white signified those who were called “Noah,” who were the first of all of the Ancient Church, which was the church after the flood; and that they were thus represented because they were few.

(1127) It has been granted me to converse with those of the Ancient Church, or of the church after the flood, who were called “Shem.” They inflowed gently through the region of the head into the region of the breast, toward the heart, but not to the heart. The quality of spirits can be known from their influx.

(1128) There appeared one veiled over as with a cloud, about whose face were many wandering stars, which signify falsities. I was told that such were the posterity of the Ancient Church when it began to perish, especially among those who instituted worship by sacrifices, and by images.

(1129) Some account of the antediluvians who perished follows at the end of this chapter.

CHAPTER 10. 1. And these are the nativities of the sons of Noah: Shem, Ham, and Japheth: and unto them were sons born after the flood. 2. The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 3. And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. 4. And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim. 5. From these were spread abroad the isles of the nations in their lands, everyone according to his tongue, according to their families, as to their nations. 6. And the sons of Ham: Cush, and Mizraim, and Put, and Canaan. 7. And the sons of Cush:

Seba, and Havilah, and Sabtah, and Raamah, and Sabteca. And the sons of Raamah: Sheba, and Dedan. 8. And Cush begat Nimrod. He began to be a mighty one in the earth. 9. He was mighty in hunting before Jehovah; wherefore it was said, As Nimrod, mighty in hunting before Jehovah. 10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. 11. Out of that land went forth Asshur, and built Nineveh, and the city of Rehoboth, and Calah. 12. And Resen, between Nineveh and Calah; this is that great city. 13. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim. 14. And Pathrusim, and Casluhim, from whom went forth the Philistines, and Caphtorim. 15. And Canaan begat Zidon, his firstborn, and Heth. 16. And the Jebusite, and the Amorite, and the Girgashite. 17. And the Hivite, and the Arkite, and the Sinite. 18. And the Arvadite, and the Zemarite, and the Hamathite. And afterwards were the families of the Canaanites spread abroad. 19. And the border of the Canaanites was from Zidon, in coming to Gerar, even unto Gaza; in coming to Sodom, and Gomorrah, and Admah, and Zeboiim, even unto Lasha. 20. These are the sons of Ham, according to their families, according to their tongues, in their lands, in their nations. 21. And there was born to Shem also; he is the father of all the sons of Eber; the elder brother of Japheth. 22. The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram. 23. And the sons of Aram: Uz, and Hul, and Gether, and Mash. 24. And Arpachshad begat Shelah; and Shelah begat Eber. 25. And unto Eber were born two sons; the name of the one was

Peleg, for in his days was the earth divided; and his brother's name was Joktan. 26. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah. 27. And Hadoram, and Uzal, and Diklah. 28. And Obal, and Abimael, and Sheba. 29. And Ophir, and Havilah, and Jobab. All these were the sons of Joktan. 30. And their dwelling was from Mesha, in coming to Sephar, the mountain of the east. 31. These are the sons of Shem, according to their families, according to their tongues, in their lands, according to their nations. 32. These are the families of the sons of Noah, according to their nativities, in their nations; and from these were spread abroad the nations in the earth after the flood.

(1130) THE CONTENTS The subject treated of throughout this whole chapter is the Ancient Church, and its propagation (verse 1).

(1131) They who had external worship corresponding to internal are the "sons of Japheth" (verse 2). They who had worship more remote from internal are the "sons of Gomer and Javan" (verses 3, 4). And they who had worship still more remote are the "isles of the nations" (verse 5).

(1132) They who cultivated knowledges, memory-knowledges, and rituals, and separated them from things internal, are the "sons of Ham" (verse 6). They who cultivated the knowledges of spiritual things are the "sons of Cush;" and they who cultivated the knowledges of celestial things are the "sons of Raamah" (verse 7).

(1133) Those treated of who have external worship in which are interior evils and falsities, "Nimrod" being such worship (verses 8, 9). The evils in such worship (verse 10). The falsities in such worship (verses 11, 12).

(1134) Concerning those who form for themselves new kinds of worship out of memory-knowledges by means of reasonings (verses 13, 14); and concerning those who make mere memory-knowledge of the knowledges of faith (verse 14).

(1135) Concerning external worship without internal, which is "Canaan," and the derivations of this worship (verses 15-18); and its extension (verses 19, 20).

(1136) Concerning internal worship, which is "Shem," and its extension even to the second Ancient Church (verse 21). Concerning internal worship and its derivations, which being from charity, are derivations of wisdom, of intelligence, of memory-knowledge, and of knowledges, which are signified by the "nations" (verses 22-24).

(1137) Concerning a certain church which arose in Syria, instituted by Eber, which is to be called the second Ancient Church, the internal worship of which is "Peleg," the external "Joktan" (verse 25). Its rituals are the nations named in verses 26 to 29. The extension of this church (verse 30).

(1138) That there were different kinds of worship in the Ancient Church, in accordance with the genius of each nation (verses 31, 32).

(1139) THE INTERNAL SENSE It has been stated already that there are four different styles in the Word. The first, which was that of the Most Ancient Church, is such as is that from the first chapter of Genesis to this chapter. The second is the historical style, as in the following books of Moses, and in the rest of the historical books. The third is the prophetic style. The fourth is intermediate between the prophetic style and that of common speech. Concerning these styles see n. 66.

(1140) In this chapter, and in the following one as far as Eber, the most ancient style is continued; but here it is intermediate between the style of made-up history, and that of true history. For by Noah, and his sons, Shem, Ham, Japheth, and Canaan, nothing else was meant, nor is anything else meant, than the Ancient Church regarded abstractly as to its worship-namely, by “Shem” internal worship, by “Japheth” corresponding external worship, by “Ham” internal worship corrupted, by “Canaan” external worship separated from internal. Such persons never existed; but the kinds of worship were so named because all other different kinds, or all specific differences, could be reduced to these as fundamental ones. By “Noah” therefore was meant merely the Ancient Church in general, as a parent comprehending all. And yet by the names in this chapter, except those of Eber and his posterity, are meant so many nations; and so many nations there were that constituted the Ancient Church; which church was widely spread around the land of Canaan.

(1141) They who are here named “sons of Japheth” were all such as had external worship corresponding to internal; that is, who lived in simplicity, in friendship, and in mutual charity. Nor did they know any other doctrinal teachings than external rites. They who are named “sons of Ham” were those who had internal worship corrupted. They who are called "sons of Canaan" were those who had external worship separate from internal. They who are called "sons of Shem" were internal men, and worshiped the Lord and loved the neighbor; whose church was nearly like our true Christian Church.

(1142) What manner of men they were specifically is not related in this chapter, for they are only recounted as to their names. But this appears from the writings of the prophets, where the names of these nations occur in different places, and everywhere with no other signification-though sometimes in the genuine, and sometimes in the opposite sense.

(1143) Although these were the names of the nations that constituted the Ancient Church, yet in the internal sense they mean actual things [res], namely, the worships themselves. In heaven nothing at all is known about the names, countries, nations, and the like; the angels have no idea of such things, but of the actual things signified by them. The Word of the Lord is living by virtue of the internal sense. This is as the soul, of which the external sense is as the body. And just as with man when his body dies the soul lives, and when the soul lives he no longer knows the things that pertain to the body, so when he comes among angels he does not know what the Word is in the sense of the letter, but only what it is in its soul. Such was the man of the Most Ancient Church; who, if he were living and read the Word at the present day, would not cleave at all to the sense of the letter; but would be as if he did not see it, but only the internal sense abstractly from the letter; and indeed as if the letter had no existence. Thus he would be in the life or soul of the Word. It is the same everywhere in the Word, even in its historical parts, which were just such as are narrated, and yet there is not so much as one little word therein that does not, in the internal sense, enfold within it deep secrets which never appear to those who hold the mind in the historical connection. Thus in this chapter by the names, in the literal or historical sense, are meant the peoples that constituted the Ancient Church, but in the internal sense their doctrinals are signified.

(1144) Verse 1. And these are the nativities of the sons of Noah: Shem, Ham, and Japheth; and unto them were sons born after the flood. “These are the nativities of the sons of Noah,” signifies derivations of the doctrinals and worships of the Ancient Church, which in general is “Noah;” “Shem, Ham, and Japheth” signify here as before-”Shem” true internal worship, “Ham” internal worship corrupted, and “Japheth” external worship corresponding to internal; “and unto them were sons born” signifies doctrinals derived therefrom; “after the flood,” signifies from the time when this new church arose.

(1145) These are the nativities of the sons of Noah. That these signify derivations of the doctrinals and worships of the Ancient Church, which in general is “Noah,” is evident from the signification of “nativities” (of which above). In the external or literal sense, “nativities” or “births,” as is known, are generations of one from another; but in the internal sense all things have regard to what is celestial and spiritual, that is, to the things of charity and of faith. Thus here the “nativities” are those of the church, consequently are doctrinal matters, as will be made more clear in what follows.

(1146) Shem, Ham, and Japheth. That these signify here as before-”Shem” true internal worship, “Ham” internal worship corrupted, and “Japheth” external worship corresponding to internal, is evident from what has been previously stated concerning them; where it was shown, not only that Shem, Ham, and Japheth signify those kinds of worship, but also what is meant by true internal worship, or Shem; what by internal worship corrupted, or Ham; and what by external worship corresponding to internal, or Japheth. They need not therefore be further dwelt upon.

(1147) And unto them were sons born. That these signify the doctrinals thence derived, is evident from the signification of “sons” in the internal sense, as being the truths of faith, and also the falsities, consequently doctrinal matters; by which both true and false are meant, for such are the doctrinals of churches. (That “sons” have such a signification may be seen above, n. 264, 489, 491, 535.)

(1148) After the flood. That this signifies from the time when this new church arose, is evident likewise from what has been said in the preceding chapters; for the end of the Most Ancient Church is described by the flood, and also the beginning of the Ancient Church. It must be observed that the church before the flood is called the Most Ancient Church, and the church after the flood, the Ancient Church.

(1149) Verse 2. The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. "The sons of Japheth" signify those who had external worship corresponding to internal. "Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras" were so many nations, with whom such worship existed, by which in the internal sense are signified so many different doctrinals that were the same as rituals, which they devoutly observed.

(1150) The sons of Japheth. That these signify those who had external worship corresponding to internal, has been explained before. External worship is said to correspond to internal when that which is the essential is in the worship. This essential is the adoration of the Lord from the heart; which is by no means possible unless there is charity, or love to the neighbor. In charity or love toward the neighbor the Lord is present, and then He can be adored from the heart. Thus the adoration is from the Lord, for the Lord gives all the ability and all the being in the adoration. Hence it follows that such as is the charity in a man, such is his adoration or worship. All worship is adoration, because the adoration of the Lord must be in it for it to be worship. The sons of Japheth, or the nations and peoples called "sons of Japheth," lived in mutual charity with each other, in friendship, in courtesy, and in simplicity; and therefore the Lord was present in their worship. For when the Lord is present in the external worship, there is internal worship in the external, that is, there is external worship corresponding to internal. There were formerly very many such nations. And there are also at this day those who make worship consist in externals and do not know what internal worship is, or if they know, do not think about such things. If these persons acknowledge the Lord and love the neighbor, the Lord is in their worship, and they are sons of Japheth; but if they deny the Lord, and love only themselves, and do not care for the neighbor, especially if they bear hatred toward him, their worship is external separate from internal, and they are sons of Canaan, or Canaanites.

(1151) Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. That these were so many nations among whom such worship existed, and that in the internal sense they signify so many doctrinals, which were the same as rituals, which they devoutly observed, is very evident from the Word, where these nations are frequently mentioned; for they everywhere signify external worship-sometimes external worship corresponding to internal, sometimes the opposite. The reason why they signify the opposite is that all churches, wherever they were, in process of time have been changed, even to their opposites. That the nations here named signify nothing but external worship, consequently their doctrinals which were rituals, can be established, as was said, from the Word in other places, especially in the Prophets. [2] Thus, of Magog, Meshech, Tubal, and Gomer, it is written in Ezekiel: Son of man, set thy face toward Gog, the land of Magog, the prince, head of Meshech and Tubal; and prophesy against him and say, Thus saith the Lord Jehovih, Behold I am against thee, O Gog, prince, head of Meshech and Tubal, and I will turn thee about, and put hooks, into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full, a great company with buckler and shield, all of them handling swords; Persia, Cush, and Put with them; with them Gomer and all his hordes; the house of Togarmah in the sides of the north, and all his hordes. In the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been made a waste (Ezek. 38:2-6, 8). This whole chapter treats of the church, which became perverted, and at length made all worship consist in externals, or rituals; charity, which is signified by "the mountains of Israel," being extinguished. Here "Gog, and the land of Magog the prince and head of Meshech and Tubal," is worship in externals. Anyone may see that it is not Gog and Magog that are treated of, for the Word of the Lord does not treat of worldly things, but enfolds within it Divine things. [3] In the same: Prophesy upon Gog, and say, Thus saith the Lord Jehovih, Behold I am against thee, O Gog, prince, head of Meshech and Tubal; and I will turn thee about, and take a sixth part of thee, I will cause thee to come up from the sides of the north, and will bring thee upon the mountains of Israel; upon the mountains of Israel thou shalt fall, thou and all thy hordes, and the people that are with thee (Ezek. 39:1-2, 4). The whole of this chapter, likewise, treats of external worship separated from internal, and become idolatrous, which is here signified by Gog, Meshech, and Tubal, by whom also are meant the doctrinals which they receive and afterwards confirm by the literal sense of the Word, and thus falsify truths and destroy internal worship. For, as was said, the opposite also are signified by the same nations. [4] In John: When the thousand years are finished, Satan shall be loosed out of his prison, and shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war. They went up over the plain of the earth, and compassed the camp of the saints about, and the beloved city (Rev. 20:7-9); where "Gog and Magog" have a similar signification. External worship separate from internal, that is, separate from love to the Lord and love toward the neighbor, is nothing else than idolatrous, which encompasses the camp of the saints, and the beloved city. [5] Of Meshech and Tubal it is said in Ezekiel: There is Meshech, Tubal, and all her multitude; her graves are round about her; all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living (Ezek. 32:26). The subject here is Egypt, or the memory-knowledges wherewith men desire to explore spiritual things. "Meshech and Tubal" denote doctrinals which are rituals, and which, when there is no love, are called "uncircumcised." Hence they are slain with the sword, and a terror in the land of the living. [6] Of Javan it is said in Joel: The sons of Judah and the sons of Jerusalem ye have sold unto the sons of the Javanites that ye might remove them far from their border (Joel 3:6). "The sons of Judah" denote celestial things of faith; "the sons of Jerusalem," spiritual things of faith-thus things internal; and "the sons of the Javanites," worship in externals separate from what is internal. Because this worship is so widely remote from what is internal, it is said that they have "removed them far from their border." [7] Javan and Tubal denote true external worship itself in Isaiah: It shall come that I will gather all nations and tongues, and they shall come, and shall see My glow. And I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the Isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the nations (Isa. 66:18-19). The subject here is the kingdom of the Lord and His coming. "Tubal and Javan" denote those who are in external worship corresponding to internal, who are to be instructed concerning internal things.

(1152) Verses 3, 4. And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim. By the "sons of Gomer" also are signified those who had external worship, but derived from that which existed in the nation Gomer. "Ashkenaz, and Riphath, and Togarmah" were so many nations, among whom there was such worship, by whom also are signified so many doctrinals which were rituals, derived from the external worship with Gomer; by the "sons of Javan" are signified still others with whom external worship existed, derived from the worship which was in the nation Javan; "Elishah, and Tarshish, Kittim, and Dodanim" were so many nations among whom such worship existed, by whom also are signified so many doctrinals which were rituals, derived from the external worship with Javan.

(1153) And the sons of Gomer. That by these also are signified those who had external worship, but derived from that which existed in the nation Gomer, follows from what has been said and shown before concerning the signification of "sons;" and also from the fact that Gomer was one of those nations that had external worship corresponding to internal. There were seven nations named in the foregoing verse which were in such worship. Here again are seven nations, which are called "sons of Gomer" and "of Javan;" but what were the specific differences between them cannot be told, because here they are merely mentioned. But in the Prophets, where this and that worship of the church is treated of specifically, the differences can be distinguished. In general, all the diversities of external, as also of internal worship, are according to the adoration of the Lord in the worship; and the adoration is according to the love to the Lord and the love toward the neighbor. For the Lord is present in love, and thereby in worship; the differences of worship therefore among the nations here mentioned were of this nature. [2] That it may be still more clearly explained how the case is in respect to diversities of worship, and how it was with the various nations in the Ancient Church, let it be known that all true worship consists in adoration of the Lord, adoration of the Lord in humiliation, and humiliation in one's acknowledgment that in himself there is nothing living, and nothing good, but that all within him is dead, yea, cadaverous; and in the acknowledgment that everything living and everything good is from the Lord. The more a man acknowledges these things, not with the mouth, but with the heart, the more he is in humiliation; and consequently the more he is in adoration, that is, in true worship, and the more he is in love and charity, and the more in happiness. The one is in the other, so conjoined as to be inseparable. From this it is evident what and of what nature are these differences of worship. [3] Those here spoken of, called “sons of Gomer and Javan,” are those who also had external worship corresponding to internal, but somewhat more remote than those who were named in the preceding verse. For this reason they are called “sons.” The generations successively descending, or the derivations, here proceed from the interior toward the exterior. The more sensuous a man becomes, the more exterior his worship becomes, and consequently the more remote from the true worship of the Lord; for it partakes more of the world, of the body, and of the earth, and less of the spirit; and therefore it is more remote. These, who are called “sons of Gomer and Javan,” being more sensuous, made worship still more to consist in externals than did their so-called parents and kindred. They therefore here constitute a second class.

(1154) Ashkenaz, Riphath, and Togarmah. That these were so many nations among whom there was such worship, and that they signify so many doctrinals which were rituals, derived from the external worship with Gomer, is evident from the Prophets, where the same nations are also mentioned, and by them are everywhere signified doctrinals or rituals-as usual, in each sense, sometimes in the genuine sense, sometimes in the opposite one. “Ashkenaz,” in Jeremiah: Set ye up a standard in the land, blow the trumpet among the nations, consecrate the nations against her, make to hearken against her the kingdoms of Ararath, Minni, and Ashkenaz (Jer. 51:27). The subject here is the destruction of Babel, where “Ashkenaz” denotes its idolatrous worship, or external worship separate from internal, which destroys Babel. Specifically, it denotes false doctrinals, and therefore is mentioned in the opposite sense. “Togarmah,” in Ezekiel: Javan, Tubal, and Meshech, these were thy traders in the soul of man, and furnished vessels of brass in thy commerce. They of the house of Togarmah furnished for thine aids, horses, and horsemen, and mules (Ezek. 27:13-14). This is said concerning Tyre, by which they were represented who possessed the knowledges of celestial and spiritual things. “Javan, Tubal, and Meshech,” denote, as before, various representative or correspondent rites; “the house of Togarmah” likewise. The external rites of the former have reference to celestial things; and those of the latter, or “the house of Togarmah,” to spiritual things, as is evident from the signification of the things in which they traded. Here they are in the genuine sense. In the same: Gomer and all his hordes, the house of Togarmah the sides of the north, and with all his hordes (Ezek. 38:6); denoting perverted doctrinals, which are meant also by “the sides of the north.” Here the names of these nations are used in the opposite sense.

(1155) And the sons of Javan. That by these are signified still others with whom there was external worship, derived from the worship which prevailed in the nation Javan, can in the same way be seen in the Prophets, where they are named in connection with the actual things [res] themselves, and therein signify nothing different from them. The reason why the sons of Gomer and the sons of Javan only are mentioned, and not the sons of the others mentioned in the second verse-where there are seven-is that the sons of the one relate to the class of spiritual things, and the sons of the other to the class of celestial things. It is evident that the sons of Gomer relate to the class of spiritual things, from the passages in the Prophets cited just above; and that the sons of Javan relate to the class of celestial things, will appear from what follows. The class of spiritual things is distinguished from the class of celestial things by this, that the former relate to truths of faith, and the latter to goods of faith, which are those of charity. Although these distinctions are entirely unknown in the world, yet they are most perfectly known in heaven, not merely as to the generic differences, but as to the specific differences also; for in heaven there is not the least difference that is not distinguished according to the most perfect order. In the world no more is known than that there are varieties of worship, and that in externals-for nothing beyond these is known-they differ from each other. But in heaven the differences, which are innumerable, themselves appear to the life, and indeed such as they are in internals.

(1156) Elishah, and Tarshish, Kittim, and Dodanim. That these were so many nations, with whom there was such worship, and that they signify so many doctrinals which were rituals, derived from the external worship with Javan, may be seen from the following passages in the Prophets. Of “Elishah” it is written in Ezekiel: Fine linen with broidered work from Egypt was thy spreading forth, that it might be to thee for an ensign; blue and crimson from the Isles of Elishah were thy covering (Ezek. 27:7). The subject here treated of is Tyre, by which they are signified who possess celestial and spiritual riches, or knowledges; “embroidered work from Egypt” denotes memory-knowledges, and thus rituals representative of spiritual things; “blue and crimson from the isles of Elishah,” rituals corresponding to internal worship, thus representatives of celestial things. The words are here used in the genuine sense. Of “Tarshish” in Isaiah: I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the Isles afar off (Isa. 66:19). Howl, ye ships of Tarshish, for Tyre is laid waste, so that there is no house for entering in; from the land of Kittim it is revealed to them (Isa. 23:1, 14). And further concerning Tarshish in Isa. 40:9; Jer. 10:9; Ezek. 27:12; Ps. 48:7-where it denotes rituals, that is, doctrinals. Of “Kittim” in Jeremiah: Pass over to the isles of Kittim and see; and to Arabia, and consider diligently, whether there hath been such a thing (Jer. 2:10). And in Isaiah: Thou shalt no more rejoice, O thou oppressed virgin daughter of Zidon; arise, pass over to Kittim; even there shalt thou have no rest (Isa.

33:12), where “Kittim” denotes rituals. In Ezekiel: Of the oaks of Bashan have they made thine oars; they have made thy planks of ivory, the daughter of steps, from the isles of Kittim (Ezek. 27:6). This is said of Tyre; “the planks of a ship from the isles of Kittim” denotes externals of worship-thus rituals-which have reference to the class of celestial things. In Moses: Ships shall come from the coast of Kittim, and they shall afflict Asshur, and shall afflict Eber (Num. 24:24), where also “Kittim” denotes external worship, or rituals. Hence it is evident that in the internal sense by all these names are signified actual things [res], which actual things stand in their own regular order and connection.

(1157) Verse 5. From these were dispersed the isles of the nations in their lands, everyone according to his tongue, according to their families, as to their nations. “From these were dispersed the isles of the nations in their lands” signifies that the worships of many nations sprang from these; “isles” are particular regions and thus particular worships which were still more remote from internal worship; “lands” are their generals; “everyone according to his tongue, according to their families, as to their nations,” signifies that these were according to the genius of each; “according to his tongue,” is according to the opinion of each; “according to their families,” is according to their uprightness; “as to their nations,” is with respect to both in general.

(1158) From these were dispersed the isles of the nations in their lands. That this signifies that the worships of many nations originated from these, that “isles” are particular regions and thus particular worships which were still more remote, and that "lands" are their generals, is evident from the signification of "isles" in the Word. Thus far they have been treated of who had external worship corresponding to internal. By the seven sons of Japheth were signified those who approached nearer to true internal worship; by the seven sons of Gomer and at the same time of Javan, those who were more remote from true internal worship. By "the isles of the nations" are signified those who are still more remote, and properly those who lived in mutual charity with one another, but yet in ignorance, knowing nothing about the Lord, about the doctrinals of faith of the church, and about internal worship; but who yet had a certain external worship which they religiously observed. Such are called "isles" in the Word, and therefore by "isles," in the internal sense, there is signified worship which is more remote from internal worship. [2] They who are in the internal sense of the Word, as the angels are, have no knowledge of isles, for they no longer have any idea of such things; but instead of them they perceive a remoter worship, such as is that of the nations out of the church. And in like manner by "isles" they perceive those things within the church itself which are somewhat remote from charity, as are friendships and civilities. Friendship is not charity, and still less is politeness charity-these are degrees below charity; and the more they derive from charity the more sincere they are. [3] That such things are signified by "islands" may be seen from the following passages from the Word. In Isaiah: Keep silence before Me, O Islands; and let the peoples renew their strength, let them come near. The isles saw, and feared; the ends of the earth trembled; they drew near, and came (Isa. 41:1, 5). Here "islands" denote upright nations out of the church who have religiously observed their external worship. The furthest limits of the region where the church is are called "the ends of the earth." In the same: He shall not be dark, and shall not break in pieces till He has set judgment in the earth, and the isles shall wait for His law. Sing unto Jehovah a new song, His praise from the end of the earth, ye that go down to the sea, and the fullness thereof, the isles and the inhabitants thereof. Let them give glory to Jehovah, and declare His praise in the islands (Isa. 42:4, 10, 12). Here also "islands" denote nations out of the church, who have lived in ignorance, simplicity, and uprightness. [4] In the same: Listen, O Isles, unto Me, and hearken, ye peoples from far (Isa. 49:1), likewise denoting those nations which are more remote from the worship of the Lord, and from the knowledges of faith; wherefore it is said "from far." Again: The Isles shall hope in Me, and on Mine arm shall they wait (Isa. 51:5), denoting the same. Because they are such as live in uprightness, it is said, "they shall hope in Me, and on Mine arm shall they wait." In Jeremiah: Hear the word of Jehovah, O ye nations, and declare it in the Isles afar off (Jer. 31:10), Jehovah will be terrible unto them, for with leanness He will consume all the gods of the earth and they shall bow themselves down to Him, everyone from his place, even all the isles of the nations (Jer. 2:11). "The isles of the nations" denote nations more remote from the knowledges of faith. [5] In David:

Jehovah reigneth; let the earth rejoice let the multitude of isles be glad. Clouds and darkness are round about Him (Ps. 97:1, 2). denoting the same. Their ignorance is here representatively expressed by "clouds and darkness;" but because they are in simplicity and uprightness it is said "round about Him." Because by "islands" are signified those things which are more remote, Tarshish, Pul, Lud, Tubal, and Javan also-by whom were signified external worships-are called "islands" (Isa. 66:19). So also Kittim (Jer. 2:10; Ezek. 27:6). When contrasted with "lands," or with "mountains," "islands" signify also the truths of faith, from being in the sea; thus they signify doctrinals which are rituals.

(1159) Everyone according to his tongue, according to their families, as to their nations. That this signifies that these were according to the genius of each; "according to their tongue," according to the opinion of each; "according to their families," according to their uprightness; and "as to their nations," as regards both in general, may be seen from the signification of "tongue," of "families," and of "nations," in the Word; concerning which of the Lord's Divine mercy hereafter. That "tongue," or "language," in the internal sense, signifies opinion, thus principles and persuasions, is because there is a correspondence of the tongue with the intellectual part of man, or with his thought, like that of an effect with its cause. Such also is not only the influx of a man's thoughts into the movements of the tongue in speaking, but also the influx of heaven, concerning which some things from experience, by the

Divine mercy of the Lord, will be told elsewhere. [2] That "families" in the internal sense signify uprightness, and also charity and love, comes from the fact that in the heavens all things which are of mutual love are circumstanced as are relationships by blood and by marriage, thus as families (see n. 685). In the Word therefore the things which pertain to love or charity are expressed by "houses," and also by "families," which it is unnecessary here to stop to confirm. (That such is the signification of a "house" may be seen at n. 710.) [3] That "nations" here signify both, in general, is evident from the signification of a nation, or nations, in the Word. In a good sense "nations" signify things of the new will and understanding, consequently the goods of love and truths of faith; but in the opposite sense they signify evils and falsities; and in like manner so also do "houses," "families," and "tongues," as may be confirmed by very many passages from the Word. The reason is that the Most Ancient Church was distinguished into houses, families, and nations. A married pair with their children, and their menservants and maidservants, constituted a house; a number of houses that were not far distant from one another constituted a family; and a number of families, a nation. Hence "nations" signified all the families taken together in the aggregate. It is much the same in heaven; but the relation of all there is according to love and faith toward the Lord (see n. 685). [4] From this then comes the signification of "nations" in the internal sense, as a general term comprising things of both the will and the understanding, or what is the same of both love and faith;

but relatively to the families and houses of which they are composed. (See also what has been said before concerning this subject, n. 470, 471, 483.) It is evident from these considerations that "nations" signify both [opinion and uprightness] in general; and that "everyone according to his tongue, according to their families, as to their nations," signifies according to the genius of each man, family, and nation, to whom worship was derived from the Ancient Church.

(1160) Verse 6. And the sons of Ham: Cush, and Mizraim, and Put, and Canaan. By "Ham" is signified, here as before, faith separated from charity; by "the sons of Ham," the things that belong to this separated faith; "Cush, Mizraim, Put, and Canaan" were so many nations, by which are signified, in the internal sense, the knowledges, the memory-knowledges, and the worships that are of faith separated from charity.

(1161) That by "Ham" is signified faith separated from charity, is evident from what was said and shown concerning Ham in the preceding chapter.

(1162) That by "the sons of Ham" are signified the things that belong to this separated faith, follows from this. In order that it may be known what is meant by "Ham," and therefore by "the sons of Ham," it must first be known what faith separated from charity is. Faith separated from charity is no faith. Where there is no faith, there is no worship, neither internal nor external. If there be any worship at all, it is corrupt worship, and therefore by "Ham" is likewise signified internal worship corrupted. They hold a false opinion who call the mere memory-knowledge of things celestial and spiritual, separated from charity, faith. For sometimes the worst of men have this knowledge more than others-as those who live in continual hatred and vindictiveness, and in adultery, and are therefore infernal, and after the life of the body become devils. It may be seen from this that memory-knowledge is not faith. But faith is the acknowledgment of the things which are of faith; and this acknowledgment is by no means external, but internal, and is the working of the Lord alone through the charity in a man. And this acknowledgment is by no means a thing of the mouth, but of the life. From the life of everyone it may be known what his acknowledgment is. All they are called "sons of Ham" who have a memory-knowledge of the knowledges of faith, and have not charity, whether it be a memory-knowledge of the interior knowledges of the Word, and of its veriest mysteries, or a memory-knowledge of all things in the literal sense of the Word, or a memory-knowledge of other truths, whatever their name, from which these may be regarded, or a knowledge of all the rituals of external worship-if they have not charity, they are "sons of Ham." That they who are called "sons of Ham" are of this character, is evident from the nations now treated of.

(1163) That "Cush, Mizraim, Put, and Canaan," were so many nations, by which in the internal sense are signified knowledges, memory-knowledges, and rituals that are of faith separated from charity, may be seen from the Word, where these nations are frequently mentioned; for such things are there signified by them; that is to say, by "Cush," or “Ethiopia,” are signified the interior knowledges of the Word, whereby such men confirm false principles; by “Mizraim,” or “Egypt,” memory-knowledges or various matters of memory, whereby men desire to explore the mysteries of faith, and from them confirm principles of falsity; by “Put,” or “Lybia,” knowledges from the literal sense of the Word, by which in like manner they confirm false principles; and by “Canaan,” or “the Canaanites,” rituals, or the things of external worship separated from internal. All these, when separated from charity, are called “sons of Ham.” By the same nations are also signified simply knowledges and memory-knowledges; by “Cush,” the interior knowledges of the Word; by “Egypt,” memory-knowledges; by “Put,” knowledges from the literal sense of the Word. This is the reason why they are taken-as may be seen from the following passages-in both a bad and a good sense.

(1164) That by “Cush” or “Ethiopia” are signified the interior knowledges of the Word, by which such men confirm false principles, may be seen in Jeremiah: Egypt riseth up like a stream, whose waters toss themselves like the rivers, and he hath said, I will go up, I will cover the earth, I will destroy the city and the inhabitants thereof. Go up ye horses, and rage ye chariots; and let the mighty men go forth, Cush and Put that handle the shield (Jer. 46:8-9). “Egypt” here denotes those who believe nothing unless they apprehend it from memory-knowledges, whereby everything becomes involved in doubt, denial, and falsity, which is to “go up, cover the earth, and destroy the city.”

"Cush" here denotes more universal and more interior knowledges of the Word, whereby men confirm received principles of falsity. "Put" denotes knowledges from the literal sense of the Word which are according to the appearances of the senses. [2] In Ezekiel: A sword shall come upon Egypt, and there shall be grief in Cush, when the slain shall fall in Egypt; and they shall take her multitude, and her foundations shall be destroyed. Cush, and Put, and Lud, and all Ereb and Cub, and the sons of the land of the covenant shall fall with them by the sword (Ezek. 30:4-5). No one could at all know what these things mean except from the internal sense; and if the names did not signify actual things [res], there would be scarcely any sense. But here by "Egypt" are signified memory-knowledges, whereby men desire to enter into the mysteries of faith. "Cush and Put" are called "the foundations thereof" because they signify knowledges from the Word. [3] In the same: In that day shall messengers go forth from before Me in ships, to make confident Cush afraid; and there shall be grief upon them, as in the day of Egypt (Ezek. 30:9). "Cush" denotes those knowledges from the Word that confirm falsities which are hatched from memory-knowledges. In the same: I will make the land of Egypt into wastes, a waste of desolation, from the tower of Seveneh, even unto the border of Cush (Ezek. 29:10). Here "Egypt" denotes memory-knowledges; and "Cush" the knowledges of the interior things of the Word, which are the boundaries as far as memory-knowledges go. [4] In Isaiah: The king of Assyria shall lead the captivity of Egypt and the captivity of Cush, boys and old men, naked and barefoot, and with buttocks uncovered, the nakedness of Egypt; and they shall be dismayed and ashamed because of Cush their hope, and of Egypt their glory (Isa. 20:4-5). “Cush” here denotes knowledges from the Word, whereby falsities acquired through memory-knowledges are confirmed; “Asshur” is reasoning which leads men “captive.” In Nahum: Cush and Egypt were her strength, and there was no end; Put and Lubim were thy helpers (Nahum 3:9). This is said of the church vastated, and here in like manner “Egypt” denotes memory-knowledges, and “Cush” knowledges. [5] “Cush and Egypt” here denote simply knowledges and memory-knowledges, which are truths, useful to those who are in the faith of charity; thus they are here used in a good sense. In Isaiah: Thus said Jehovah, The labor of Egypt, and the merchandise of Cush, and of the Sabeans, men of stature, shall pass over unto thee, and they shall be thine; they shall go after thee in fetters, they shall pass over and shall bow down unto thee; they shall pray unto thee; God is in thee only, and there is no other God besides (Isa. 45:14). “The labor of Egypt” denotes memory-knowledge; and “the merchandise of Cush and of the Sabeans,” knowledges of spiritual things which are serviceable to those who acknowledge the Lord; for all memory-knowledge and knowledge are for them. [6] In Daniel: The king of the north shall have dominion over the hidden stores of gold and silver, and over all the desirable things of Egypt; and the Lubim (Put) and Cushim shall be at thy steps (Dan. 11:43). “Put and Cush” here denote knowledges from the Word; and "Egypt," memory-knowledges. In Zephaniah: From the crossing of the rivers of Cush, My worshipers (Zeph. 3:10), denoting those who are without knowledges, that is, the Gentiles. In David: Great ones shall come out of Egypt; Cush shall hasten his hands unto God (Ps. 68:31). "Egypt" here denotes memory-knowledges and "Cush" knowledges. [7] In the same: I will make mention of Rahab and Babylon as among them that know Me behold Philistia, and Tyre, with Cush; this one was born there (in the city of God) (Ps. 87:4). "Cush" denotes knowledges from the Word; and therefore it is said that he "was born in the city of God." It is because "Cush" signifies the interior knowledges of the Word and the intelligence thence derived, that it is said that the second river that went forth from the garden of Eden "encompassed the whole land of Cush" (concerning which see n. 117).

(1165) That by "Mizraim," or "Egypt," in the Word, are signified the memory-knowledges (that is, the various matters of memory) wherewith men desire to explore the secrets of faith, and to confirm the principles of falsity thereby conceived; and that it also signifies simply memory-knowledges, thus such as are useful, is evident not only from the passages already adduced, but from very many others also, which, if all cited, would fill pages. (See Isa. 19:1 to the end; 30:1-3; 31:1-3; Jer. 2:18, 36; 42:14 to the end; 46:1 to the end; Ezek. 16:26; 23:3, 8; 29:1 to the end; 30:1 to the end; Hos. 7:11; 9:3, 6; 11:1, 5, 11; Micah 7:5; Zech. 10:10-11; Ps. 80:8 and following verses.)

(1166) That by "Put," or "Lybia," in the Word, are signified the knowledges from the literal sense by which in like manner false principles are confirmed, and also simply such knowledges, is evident from the passages cited above where "Cush" is spoken of. Because by him there are in like manner signified those knowledges which are more interior, "Put" and "Cush" are mentioned together in the Word, as may be seen in the passages above cited (Jer. 46:8, 9; Ezek. 30:4, 5; Nahum 3:9; Dan. 11:43).

(1167) That by "Canaan," or "the Canaanite," when mentioned in the Word, are signified rituals, that is, the things of external worship separated from internal, is evident from very many passages, especially in the historicals. Because the Canaanites were of this character at the time when the sons of Jacob were introduced into their land, it was permitted that they should be exterminated. But in the internal sense of the Word, all those are meant by "Canaanites" who have external worship separated from internal. And as the Jews and Israelites more than others were of this nature, they specifically are signified by "Canaanites" in the prophetical Word, as may be seen from these two passages only: They have shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was profaned with bloods, and they were defiled with their works, and went a whoring in their doings. (Ps. 106:38-39). "To shed the blood of sons and daughters," here signifies in the internal sense that they extinguished all truths of faith and goods of charity; "to sacrifice sons and daughters to the idols of Canaan" signifies to profane the things which are of faith and charity by external worship separate from internal, which is nothing else than idolatrous. Thus were they defiled with their works, and went a whoring in their doings. In Ezekiel: Thus saith the Lord Jehovih unto Jerusalem, Thy tradings and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite (Ezek. 16:3). Here they are plainly said to be of the land of Canaan. (That "Canaan" signifies external worship separated from internal may be seen above, n. 1078, 1094.)

(1168) Verse 7. And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabteca. And the sons of Raamah: Sheba, and Dedan. By "the sons of Cush" are signified those who had not internal worship, but who had the knowledges of faith, in the possession of which they made religion to consist. "Seba, and Havilah, and Sabtah, and Raamah, and Sabteca" are so many nations with whom there were such knowledges. By the same in the internal sense the knowledges themselves are signified. By "the sons of Raamah," likewise, are signified those who had not internal worship, but had knowledges of faith, in the possession of which they made religion to consist. "Sheba and Dedan" are nations who had such knowledges. By the same in the internal sense are signified the knowledges themselves; but with the difference that by "the sons of Cush" are signified knowledges of spiritual things, and by "the sons of Raamah," knowledges of celestial things.

(1169) That by "the sons of Cush" are signified those who had no internal worship, but had knowledges of faith, in the possession of which they made religion to consist, is evident from "Cush," whose sons they were, and by whom are signified interior knowledges of spiritual things, as shown above, as well as from the Word where these nations are mentioned.

(1170) That "Seba, and Havilah, and Sabtah, and Raamah, and Sabteca" are so many nations with whom there were such knowledges, and that in the internal sense the knowledges themselves are signified by the same, may be seen from passages from the Word which will be adduced below.

(1171) That by "the sons of Raamah" are in like manner signified those who had no internal worship, but knowledges of faith, in the possession of which they made religion to consist; and that "Sheba and Dedan" are nations who had such knowledges; and that in the internal sense they signify the knowledges themselves, is evident from the following passages in the Prophets. Concerning Seba, Sheba, and Raamah, from these passages-in David: The kings of Tarshish and of the isles shall bring gifts; the kings of Sheba and Seba shall offer a present; yea, all kings shall bow themselves down unto Him (Ps. 72:10-11). This is said concerning the Lord, His kingdom, and the celestial church. Anyone may see that here by "gifts" and "a present" are signified worships; but what these worships were, and of what quality, cannot be known unless it be understood what is meant by "Tarshish and the isles," and by "Sheba and

Seba." It has been shown already that by "Tarshish and the isles" are meant external worships that correspond to internal. From this it follows that by "Sheba and Seba" are meant internal worships, namely, by "Sheba" celestial things of worship, and by "Seba" spiritual things of worship. [2] In Isaiah: I have given Egypt for thy ransom, Cush and Seba for thee (Isa. 43:3). "Cush and Seba" denote here the spiritual things of faith. In the same: The labor of Egypt, and the merchandise of Cush, and of the Sabeans, men of stature, shall come over unto thee (Isa. 45:14). "The labor of Egypt" denotes the memory-knowledge, and "the merchandise of Cush and of the Sabeans," the knowledges of spiritual things, which are of service to those who believe in the Lord. [3] In the same: The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come; they shall bring gold and frankincense, and shall proclaim the praises of Jehovah. All the flocks of Arabia shall be gathered together unto thee (Isa. 60:6-7). By " Sheba" are here meant celestial things and the derivative spiritual ones, which are "gold and frankincense;" and it is explained that these are "the praises of Jehovah," that is, they are internal worship. [4] In Ezekiel: The traders of Sheba and Raamah, these were thy traders in the chief of every spice, and in every precious stone, and they gave gold for thine aids (Ezek. 27:22-23). This is said of Tyre. What is signified here by "Sheba and Raamah" is evident from their merchandise, which is said to be spice, the precious stone, and gold. "Spice" in the internal sense is charity; "the precious stone" is faith from charity; and “gold” is love to the Lord, all which are celestial things signified by “Sheba.” Properly the knowledges of such things are “Sheba” (and therefore they are here called “merchandise”), wherewith all who are becoming men of the church are imbued; for no one can become a man of the church without knowledges. [5] Similar things were represented by the queen of Sheba, who came to Solomon and brought him spices, gold, and precious stones (1 Kings 10:1-3); and also by the wise men from the east who came to Jesus when He was born, and fell down and worshiped Him, and opening their treasures, they offered Him gifts, gold and frankincense and myrrh (Matt. 2:1, 11), by which was signified good, celestial, spiritual, and natural. In Jeremiah: To what purpose cometh there to Me frankincense from Sheba, and the sweet calamus from a far country? Your burnt-offerings are not acceptable (Jer. 6:20). Here too it is evident that by “ Sheba” are signified knowledges and adorations, which are “incense” and “calamus;” but in this instance such as are devoid of charity, which are not grateful.

(1172) That by “Dedan” are signified the knowledges of the lower celestial things that are in rituals, is evident from the following passages in the Word. In Ezekiel: The sons of Dedan were thy traders; many isles were the mart of thy hand; they brought thee for a present horns of ivory, and ebony (Ezek. 27:15). “Horns of ivory, and ebony” are in the internal sense exterior goods, which are of worship, or of rituals. In the same: Dedan was thy trader in garments of freedom for the chariot; Arabia and all the princes of Kedar

(Ezek. 27:20-21). Here in like manner “garments of freedom for the chariot” are exterior goods, or goods of rituals. In Jeremiah: Their wisdom is become stinking; flee ye, they have turned themselves away, they have let themselves down to dwell in the deep, O inhabitants of Dedan (Jer. 49:7-8). Here “Dedan” in the proper sense denotes rituals in which there is no internal worship or adoration of the Lord from the heart, of which it is said that they “turn themselves away and let themselves down to dwell in the deep.” From these passages it is now evident that knowledges of spiritual things are signified by “the sons of Cush;” and knowledges of celestial things by “the sons of Raamah.”

(1173) Verses 8, 9. And Cush begat Nimrod; he began to be a mighty one in the earth. He was mighty in hunting before Jehovah; wherefore it was said, As Nimrod mighty in hunting before Jehovah. By “Cush” are signified here as before, interior knowledges of things spiritual and celestial; by “Nimrod” are signified those who made internal worship external; thus by “Nimrod” is signified such external worship. “Cush begat Nimrod,” means that they who had knowledges of interior things instituted such worship. He was “a mighty one in the earth,” signifies that such a religion prevailed in the church, “the earth” being the church, as before. “He was mighty in hunting before Jehovah,” signifies that he persuaded many; “wherefore it was said, As Nimrod mighty in hunting before Jehovah,” signifies that because so many were persuaded, such a form of speech became proverbial; and further, it signifies that such a religion easily captivates the minds of men.

(1174) That by "Cush" are signified interior knowledges of spiritual and celestial things, is evident from what has been said and shown before concerning Cush.

(1175) That by "Nimrod" are signified those who made internal worship external, and that "Nimrod" thus signifies such external worship, may be seen from what follows. It must be here stated, beforehand, what is meant by making internal worship external. It was said and shown above that internal worship, which is from love and charity, is worship itself; and that external worship without this internal worship is no worship. To make internal worship external is to make external worship essential, rather than internal, which is the reverse of the former, being as if it was said that internal worship without external is no worship, while the truth is that external worship without internal is no worship. Such is the religion of those who separate faith from charity, in that they set the things which are of faith before those which are of charity, or the things which are of the knowledges of faith before those which are of the life, thus formal things before essential ones. All external worship is a formality of internal worship, for internal worship is the very essential; and to make worship consist of that which is formal, without that which is essential, is to make internal worship external. As for example, to hold that if one should live where there is no church, no preaching, no sacraments, no priesthood, he could not be saved, or could have no worship; when yet he can worship the Lord from what is internal. But it does not follow from this that there ought not to be external worship. [2] To make the matter yet more clear, take as a further example the setting up as the essential itself of worship the frequenting of churches, going to the sacraments, hearing sermons, praying, observing feasts, and many other things which are external and ceremonial, while, talking about faith, men persuade themselves that these are sufficient-all of which are formal things of worship. It is quite true that those who make worship from love and charity the essential, act in the same way, that is, they frequent churches, go to the sacraments, hear sermons, pray, observe feasts, and the like, and this very earnestly and diligently; but they do not make the essential of worship consist in these things. In the external worship of these men there is what is holy and living, because there is internal worship in it; but in the external worship of those referred to before there is not what is holy and not what is living. For the very essential itself is what sanctifies and vivifies the formal or ceremonial; but faith separated from charity cannot sanctify and vivify worship, because the essence and life are absent. Such worship is called "Nimrod;" and it is born of the knowledges which are "Cush," as these are born from faith separated from charity, which faith is "Ham." From "Ham," or faith separated, through the knowledges which belong to faith separated, no other worship can possibly be born. These are the things that are signified by "Nimrod."

(1176) Cush begat Nimrod. That this signifies that they who had knowledges of interior things instituted such worship, is evident from what has just been said. Knowledges of interior things are what they call doctrinals, which they also distinguish from rituals. For example, their chief doctrinal is that faith alone saves; but they do not know that love to the Lord and love toward the neighbor are faith itself; and that the knowledges which they call faith exist for no other end than that by means of them men may receive from the Lord love to Him and love toward the neighbor; and that this is the faith which saves. It is those who make faith consist in knowledges alone, who beget and institute such worship as is spoken of above.

(1177) He was a mighty one in the earth. That this signifies that such a religion prevailed in the church, may be seen from what presently follows. That the "earth" is the church has been shown before (n. 620, 636, 662, and elsewhere).

(1178) He was mighty in hunting before Jehovah. That this signifies that he persuaded many, is evident from its being so with faith separated from charity; and also from the signification of "hunting" in the Word. Faith separated from charity is of such a nature that men are easily persuaded. The greater part of mankind do not know what internal things are, but only external things; and most men abide in things of sense, in pleasures and in cupidities, and have in view themselves and the world; and therefore they are easily captivated by such a religion. From the signification of "hunting:" in the Word "hunting" signifies in general persuading; specifically, captivating the minds of men by favoring their sensuous inclinations, pleasures, and cupidities, by using doctrinals which they explain at their own pleasure in accordance with their temper and that of the other, and with a view to their own self-exaltation and enrichment, thus by persuading. [2] As is made evident in Ezekiel: Woe to them that sew cushions upon all the joints of My hands, and that make veils upon the head, of every stature, to hunt souls. Do ye hunt souls for My people, and make souls alive for yourselves? And ye have profaned Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to make the souls alive that should not live, by your lying to My people that listen unto a lie. Behold, I am against your cushions wherewith ye there hunt souls to make them fly, and I will tear them from your arms, and I will let the souls go, the souls that ye hunt to make them fly, and your veils also will I tear, and deliver My people out of your hand, and they shall be no more in your hand, to be hunted (Ezek. 13:18-21). What is meant by "hunting" is here explained, that it is captivating by persuasions, and by knowledges which they pervert, and interpret in favor of themselves, and in accommodation to the temper of another. [3] In Micah: The merciful man is perished out of the earth, and there is none upright among man; they all lie in wait for bloods; they hunt every man his brother with a net, when they do evil with the hands instead of doing good, the prince asketh and judgeth for the sake of reward, and the great man, he uttereth the perversity of his soul, and they wrest it (Micah 7:2-3). Here likewise what is meant by "hunting" is explained, that it is to lie in wait for the sake of self, or to call the false true, and utter perversity, and distort, and thereby to persuade. In

David: A man of tongue shall not be established in the earth; evil shall hunt the violent man to overthrow him (Ps. 140:11). This is said of the wicked who persuade by means of falsities, think evilly and talk blandly for the purpose of deceiving; "tongue" here denotes falsehood.

(1179) Wherefore it was said, As Nimrod mighty in hunting before Jehovah. That this signifies that, because so many were persuaded, such a form of speech became proverbial and that it further signifies that such a religion easily captivates the minds of men, may be seen from all that has been said, and from the very sense of the letter. Moreover, as in ancient times they gave names to actual things, they gave this name to this worship, saying that "Nimrod"-that is, this worship-"was mighty in hunting," that is, was one that captivates the minds of men. It is said "before Jehovah," because they who were in such worship called faith separated "Jehovah," or "the man Jehovah," as is evident from what has been said before (n. 340) concerning Cain, by whom in like manner there is signified faith separated from charity. But the difference between "Cain" and "Ham" is that the former was in the celestial church which had perception, and the latter in the spiritual church which had no perception; and therefore the former was more heinous than the latter. In ancient times such were called "mighty," as in Isaiah: All the glory of Kedar shall be consumed, and the residue of the number, the bows of the mighty men of the sons of Kedar shall be diminished (Isa. 21:16-17). And in Hosea: Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of a lie, for thou didst trust in thy way, in the multitude of thy mighty men (Hos. 10:13); and in other places. They called themselves "men" [viri], and "mighty," from faith; for there is a term in the original language which expresses the idea of might and at the same time of a man [vir], which term in the Word is predicated of faith, and that in both senses.

(1180) Verse 10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. "The beginning of his kingdom," signifies that thus such worship began; "Babel, and Erech, and Accad, and Calneh, in the land of Shinar," signify that there were such worships in that region; and at the same time they signify the worships themselves, the externals of which appear holy, but the interiors are profane.

(1181) The beginning of his kingdom. That this signifies that thus such worship began, is evident from the signification of "Babel in the land of Shinar," of which hereafter.

(1182) Babel, and Erech, and Accad, and Calneh, in the land of Shinar. That these signify that such worships were in that region, and that at the same time they signify the worships themselves, the externals of which appear holy while the interiors are profane, is evident from the signification of "Babel," and of "the land of Shinar." Babel is much treated of in the Word, and everywhere such worship is signified by it, that is to say that the externals appear holy while the interiors are profane. But as the following chapter treats of Babel, it will be shown there that such things are signified by Babel; and that in the beginning such worship was not so profane as it became afterwards. For the quality of external worship is precisely in accordance with the interiors; the more innocent the interiors are, the more innocent is the external worship; but the more foul the interiors are, the more foul is the external worship; and the more profane the interiors are, the more profane is the external worship. In a word, the more of the love of the world and of self there is in a man who is in this external worship, the less there is that is living and holy in his worship; the more hatred toward the neighbor there is in his love of himself and of the world, the more profanity there is in his worship; the more malice in his hatred, the more still of profanity there is in his worship; and the more deceit in his malice, the more profanity yet is there in his worship. Those loves and these evils are the interiors of the external worship which is signified by "Babel," concerning which in the following chapter.

(1183) What is signified in particular by "Erech, Accad, and Calneh, in the land of Shinar," cannot so well be seen, because they are not mentioned in other parts of the Word, except Calneh (in Amos 6:2) but they are varieties of such worship. But as regards the land of Shinar in which these worships were, that external worship wherein is what is profane is signified by it in the Word is evident from its signification in the following chapter (Gen. 11:2), and also in Zechariah 5:11; and, especially in Daniel, where these words occur: The Lord gave Jehoiakim, king of Judah, into the hand of Nebuchadnezzar, king of Babel, with part of the vessels of the house of God, and he carried them into the land of Shinar, into the house of his god and he brought the vessels into the treasure house of his god (Dan. 1:2), by which is signified that holy things were profaned: "the vessels of the house of God," are holy things; "the house of the god of Babel, in the land of Shinar," is profane things, into which the holy things were brought. Although these incidents are historical, yet they involve these arcana, as do all the historical facts of the Word. The same is further evident from the profanation of the same vessels (Dan. 5:3-5). If sacred things had not been represented by them, no such events would have taken place.

(1184) Verses 11, 12. Out of that land went forth Asshur, and built Nineveh, and the city of Rehoboth, and Calah, and Resen, between Nineveh and Calah; this is that great city. "Out of that land went forth Asshur," signifies that they who were in such external worship began to reason about the internals of worship; "Asshur" denotes reasoning; "and built Nineveh, and the city of Rehoboth, and Calah," signifies that thereby they formed doctrinals of faith for themselves; by "Nineveh" are signified the falsities of these doctrinals; by "Rehoboth and Calah," the same from another origin; "Resen, between Nineveh and Calah," signifies that they also formed for themselves doctrinals of life. By "Resen" are signified falsities of doctrinals thence derived; "Nineveh" is falsity from reasonings; "Calah" is falsity from cupidities; "between Nineveh and Calah," is falsity from both; "this is that great city," signifies doctrinals, that these increased and prevailed.

(1185) Out of that land went forth Asshur. That this signifies that they who were in such external worship began to reason about the internals of worship, may be seen from the signification of “Asshur” in the Word, as being reason and reasoning, concerning which in what presently follows. There is a twofold meaning in these words, namely, that Asshur went forth out of that land, and that Nimrod went forth from that land into Asshur, or Assyria. It is so expressed because both are signified, namely, that reasoning concerning spiritual and celestial things arises from such worship-which is that Asshur went forth out of the land of Shinar-and that such worship reasons about spiritual and celestial things-which is that Nimrod went forth from that land into Asshur, or Assyria.

(1186) That “Asshur” is reasoning, is evident from the signification of Asshur or Assyria in the Word, where it is constantly taken for the things which pertain to reason, in both senses; namely, for what is of reason, and for reasonings. By reason and rational things are properly meant things that are true; and by reasoning and reasonings, those which are false. Because “Asshur” signifies reason and reasoning, it is very frequently connected with “Egypt,” which signifies memory-knowledges; for reason and reasoning are from such knowledges. That “Asshur” signifies reasoning is evident in Isaiah: Woe unto Asshur, the rod of Mine anger, he thinketh not right, neither doth his heart meditate right, he hath said, By the strength of my hand I have done it, and by my Wisdom, because I am intelligent (Isa. 10:5, 7, 13), where “Asshur” denotes reasoning, of whom it is therefore predicated that he neither thinketh nor doth meditate right; and it is said, “by his own wisdom, because he is intelligent.” [2] In Ezekiel: Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth. The one committed whoredom, and doted on her lovers, on Asshur (the Assyrians) her neighbors, who were clothed in blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. The sons of Babel came to her, and they defiled her with their whoredom (Ezek. 23:2-3, 5-6, 17). Here “Egypt” denotes memory-knowledges; “Asshur,” reasoning; and “the sons of Babel,” falsities from cupidities. [3] In the same: O Jerusalem, thou hast also committed whoredom with the sons of Egypt, thou hast committed whoredom also with the sons of Asshur, and thou hast multiplied thy whoredom even into the land of Canaan unto Chaldea (Ezek. 16:26, 28-29), where “Egypt” in like manner denotes memory-knowledges; “Asshur,” reasoning. Reasoning from memory-knowledges concerning spiritual and celestial things is called “whoredom,” both here and elsewhere in the Word. That whoredom with the Egyptians and the Assyrians is not meant, anyone can see. [4] In Jeremiah: Israel, what hast thou to do with the way of Egypt, to drink the waters of Shihor? and what hast thou to do with the way of Asshur, to drink the waters of the river [Euphrates]? (Jer. 2:18, 36). Here likewise “Egypt” denotes memory-knowledges; and “Asshur,” reasoning. In the same: Israel is a scattered sheep, the lions have driven him away, first the king of Asshur hath devoured him, and after that this king of Babel hath broken his bones (Jer. 50:17-18). “Asshur” here is reasoning concerning spiritual things. [5] In Micah: This shall be the peace, when Asshur shall come into our land, and when he shall tread in our palaces, we will even set over him seven shepherds, and eight princes of men, and they shall feed down the land of Asshur with the sword, and the land of Nimrod, In the gates thereof, and he shall deliver from Asshur, when he shall come into our land, and when he shall tread upon our border (Micah 5:5-6). The subject here is Israel, or the spiritual church, of which it is said that "Asshur shall not enter in," that is, that reasoning shall not; "the land of Nimrod" denotes such worship as is signified by Nimrod, in which the interiors are evil and false. [6] That "Asshur" in the Word is also reason, which is in the man of the church, whereby he discerns truth and good, is evident in Hosea: They shall tremble as a bird out of Egypt, and as a dove out of the land of Asshur (Hos. 11:11). "Egypt" here denotes the memory-knowledge of the man of the church; and "Asshur," his reason. That a "bird" is the intellectual of the memory [scientificum intellectuale], and "a dove" rational good, has been shown before. [7] In Isaiah: In that day shall there be a path from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur, and the Egyptians shall serve Asshur. In that day shall Israel be the third with Egypt and with Asshur, a blessing in the midst of the land, which Jehovah Zebaoth shall bless, saying, Blessed be Egypt My people, and Asshur the work of My hands, and Israel Mine inheritance (Isa. 19:23-25). The subject here is the spiritual church, which is "Israel," whose reason is "Asshur," and memory-knowledge "Egypt." These three constitute the intellectual things of the man of the spiritual church, which follow one another in this order. In other places also where Asshur is named, it signifies the rational, either true or false, as in Isaiah 20:1 to the end; 23:13; 27:13; 30:31; 31:8, 36-37; 52:4; Ezek. 27:23-24; 31:3 to the end; 32:22; Micah 7:12; Zeph. 2:13; Zech. 10:11; Ps. 83:8. "Asshur" denotes reasoning in Hosea 5:13; 7:11; 10:6; 11:5; 12:1; 14:3; and in Zechariah 10:10, where Ephraim is spoken of, by whom is signified the intellectual, but here, perverted.

(1187) He built Nineveh, and the city of Rehoboth, and Calah. That this signifies that they thus formed doctrinals of faith for themselves, is evident from the signification of Nineveh, and Rehoboth, and Calah (concerning which in what immediately follows), and from the signification of a "city," in the Word, as being doctrine, either true or heretical (as has been shown before, n. 402).

(1188) That falsities of doctrine are signified by "Nineveh," and such things also from another origin by "Rehoboth and Calah," is evident from the signification of Nineveh in the Word, concerning which presently. Falsities of this kind are from three origins. The first is from the fallacies of the senses in the obscurity of an unenlightened understanding, and from ignorance; hence comes the falsity which is "Nineveh." The second origin is from the same cause, but with a predominant cupidity, such as that for innovation, or for pre-eminence: the falsities from this origin are "Rehoboth." The third origin is from the will and thus from cupidities, in that men are unwilling to acknowledge anything as truth that does not favor their cupidities; hence come the falsities which are called "Calah." All these falsities arise through Asshur, or reasonings concerning the truths and goods of faith. [2] That "Nineveh" signifies falsities from the fallacies of the senses in the obscurity of an unenlightened understanding, and from ignorance, is evident in Jonah, who was sent to Nineveh, which city was pardoned because they were such, and from the particulars in Jonah concerning Nineveh, of which by the Divine mercy of the Lord in another place. The particulars there are historical, and yet prophetical, involving and representing such arcana, as do all the other historicals of the Word. [3] Likewise in Isaiah, where it is said of the king of Asshur that he remained in Nineveh, and that when he bowed himself in the house of Nisroch his god, his sons slew him with the sword (37:37, 38). Although these things are historical, yet they are prophetical, involving and representing similar arcana; and here by "Nineveh" is signified external worship in which there are falsities; and because this was idolatrous he was slain by his sons with the sword. "Sons" are falsities, as has been shown before; "the sword" is the punishment of falsity, as everywhere in the Word. [4] In Zephaniah also: Jehovah will stretch forth His hand upon the north, and will destroy Asshur, and will make Nineveh a desolation, a dryness like the wilderness. And flocks shall lie down in the midst of her, every wild beast of his kind, the cormorant and the bittern also shall pass the night in the pomegranates thereof, a voice shall sing in the windows, wasteness upon the threshold, for he hath laid bare its cedar (Zeph. 2:13-

14). Nineveh is here described, but in the prophetic style, and the falsity itself which is signified by Nineveh. This falsity, because it is worshiped, is called "the north, the wild beast of his kind, the cormorant and the bittern in the pomegranates," and is described by "a voice singing in the windows," and by "laying bare the cedar," which is intellectual truth. All these expressions are significative of such falsity.

(1189) That falsities originating from cupidities are signified by "Calah," cannot be confirmed from the prophetical, but only from the historical parts of the Word, in that the king of Asshur carried the sons of Israel into Asshur, or Assyria, and made them dwell in Calah, and in Habor, by the river Gozan, and in the cities of Media (2 Kings 17:6; 18:11). The historical facts here involve nothing else, for, as was said before, all the historicals of the Word are significative and representative. Thus "Israel" here is the perverted spiritual church; "Asshur" is reasoning; and "Calah" is such falsity.

(1190) And Resen, between Nineveh and Calah. That this signifies that they also formed for themselves doctrinals of life; and that the false doctrinals thence derived are signified by "Resen," may be seen from what has just been shown respecting Nineveh and Calah; and also from the connection, in that in the preceding verse falsities of doctrine, and here falsities of life are treated of. For such is the style of the Word, especially the prophetical style, that when it treats of things of the understanding it treats also of those of the will. In the preceding verse things of the understanding, or falsities of doctrine, are treated of; but here falsities of life, which are signified by "Resen." As no further mention is made of Resen in the Word, this cannot so well be confirmed, except from the fact of Resen's being built between Nineveh and Calah, that is, between falsity from reasonings and falsity from cupidities, which produces falsity of life; and from its being called the "great city," because it is from falsities both of the understanding and of the will.

(1191) This is that great city. That this signifies doctrinals, and that these increased and prevailed, is evident from the signification of a "city," as being a true doctrinal, or a false doctrinal (as was shown at n. 402). And it is called the "great city" because all falsity of doctrine, and of the worship therefrom, is derived into falsity of life.

(1192) In verse 10, just above, the evils in worship, signified by "Babel, Erech, Accad, and Calneh, in the land of Shinar," were treated of; in these two verses the falsities in worship, signified by "Nineveh, Rehoboth, Calah, and Resen," are treated of. Falsities belong to principles from reasonings; evils to cupidities from the love of the world and of self.

(1193) Verses 13, 14. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, from whom went forth the Philistines, and Caphtorim. "Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim," signifies so many nations, by which so many kinds of rituals are signified; "Mizraim" is memory-knowledge; "Ludim, Anamim, Lehabim, and Naphtuhim" are so many rituals which are mere matters of memory-knowledge [scientifica]; "Pathrusim and Casluhim" are nations so called, by which are signified the doctrinals of rituals from a similar origin, which were only matters of memory-knowledge; "from whom went forth the Philistines," signifies a nation thence derived, by which is signified the mere memory-knowledge of the knowledges of faith and charity. Its being said that they "went forth" signifies that with them knowledges are mere memory-knowledges.

(1194) Mizraim begat Ludim, Anamim, Lehabim, and Naphtuhim. That these signify so many nations, by which so many rituals are signified, may be seen from what was shown above respecting Mizraim or Egypt (at verse 6, of this chapter), namely, that "Egypt" signifies memory-knowledge or matters of memory [scientiam seu scientifica]. They who are said to be begotten thereof could be no other or nothing else than rituals, and in fact rituals of external worship. For the Word of the Lord in its bosom and recess, that is, in its internal sense, never treats of other things than those which belong to His kingdom, and thus to the church; so that here the things that were born from memory-knowledges by reasonings are nothing else than rituals.

(1195) That "Mizraim" or "Egypt" is memory-knowledge, was shown at verse 6 of this chapter. That "Ludim, Anamim, Lehabim, and Naphtuhim" are so many rituals which are merely memory-knowledges, is evident from what has just been stated. Those are said to have rituals which are merely memory-knowledges, who explore spiritual and celestial things by means of reasonings, and thereby devise a worship for themselves. The rituals of this worship, being from reasonings and memory-knowledges, are called rituals of memory-knowledge [ritualia scientifica], wherein there was nothing spiritual and celestial, because they were from themselves. Hence came the idols of Egypt, and its magic. And because their rituals were from this origin, they totally rejected, nay, loathed and hated, the rites of the Ancient Church, as is evident from what is said in Gen. 43:32, 46:34; Exod. 8:22. Because these things are signified, they are said to be begotten of Mizraim, or of Egypt, that is, of memory-knowledges; and as their memory-knowledges were diverse, the derivative rituals also became different. These diversities, in general, are signified by so many nations. That such things are meant by the Ludim, or Lydians, appears in Jeremiah: Egypt riseth up like the river, and like the rivers the waters are troubled; and he saith, I will rise up, I will cover the earth, I will destroy the city and the inhabitants thereof. Come up, ye horses, and rage, ye chariots, and let the mighty come forth, Cush and Put, that handle the shield, and the Lydians, that handle and bend the bow (Jer. 46:8-9). The "rivers of Egypt" here are diverse memory-knowledges which are false; "to go up and cover the earth" is to enter into the things that pertain to the church or to faith by means of memory-knowledges; "to destroy the city" is to destroy truths; "Cush and Put" are knowledges; "the Lydians" are the rituals of memory-knowledge spoken of above; "to handle and bend the bow" is to reason.

(1196) That “the Pathrusim and Casluhim” are nations so called, and that they signify doctrinals of rituals from a similar origin, which were only matters of memory-knowledge, is evident from what has been stated; and from their following in this manner in the series. Concerning the Pathrusim see in Isa. 11:11-12; Ezek. 29:13-15; 30:13-14; Jer. 44:1, 15.

(1197) From whom went forth the Pelistim [Philistines]. That this signifies a nation thence derived, and that by this nation is signified a mere memory-knowledge of the knowledges of faith and charity, is evident from the Word, where the Philistines are frequently mentioned. In the Ancient Church all those were called Philistines who talked much about faith, and declared that salvation is in faith, and yet had no life of faith. Therefore they preeminently were called “the uncircumcised,” which means those who are devoid of charity. That they were called “the uncircumcised” may be seen in 1 Sam. 14:6; 17:26, 36; 31:4; 2 Sam. 1:20, and in other places. Because they were such, they could not but make the knowledges of faith matters of memory; for the knowledges of spiritual and celestial things and the very mysteries of faith themselves become nothing but matters of memory, when the man who is skilled in them is devoid of charity. The things of the memory are like things dead unless the man is such that from conscience he lives according to them. When he does this, then at the same time as they are things of memory they are also things of life; and only then do they remain with him for his use and salvation after the life of the body. Knowledges [scientiae et cognitiones] are nothing to a man in the other life, even though he may have known all the arcana that have ever been revealed, unless they have affected his life. [2] Such [as those described above] are everywhere signified by "Philistines" in the prophetical parts of the Word, and also in the historical, as for example, when Abraham sojourned in the land of the Philistines, and made a covenant with Abimelech, the king of the Philistines (Gen. 20:1 to the end; 21:22 to the end; 26:1-34). As the knowledges of faith are here signified by the Philistines, Abraham, because he represented the celestial things of faith, sojourned there, and entered into a covenant with them; and likewise Isaac, by whom were represented the spiritual things of faith; but not Jacob, because by him the externals of the church were represented. [3] That the "Philistines" signify in general a mere memory-knowledge of the knowledges of faith, and specifically those who make faith and salvation consist in knowledges alone, which they make matters of memory, may be seen in Isaiah: Rejoice not thou whole Philistia, because the rod that smote thee is broken; for out of the serpent's root shall come forth a basilisk, and his fruit shall be like a fiery flying serpent (Isa. 14:29). Here "the root of the serpent" denotes memory-knowledges; "the basilisk," evil from the derivative falsity; and "the fruit of a fiery flying serpent," is their works, which are called "a fiery flying serpent" because they come of cupidities. [4] In Joel: What are ye to Me, O Tyre, and Zidon, and all the borders of Philistia? Will ye render a recompense upon Me? very speedily will I return your recompense upon your own head. Inasmuch as ye have taken My silver and My gold, and have carried into your temples My desirable good things; the sons also of Judah and the sons of Jerusalem have ye sold unto the sons of the Javanites, that ye might cause them to remove far from their border (Joel 3:4-6). Here it is evident what is meant by the Philistines, and by "all Philistia," or all "the borders" of it. "Silver and gold" here are the spiritual and celestial things of faith; "desirable good things" are the knowledges of them. That they "carried them into their temples," is that they possessed and proclaimed them; and that they "sold the sons of Judah and the sons of Jerusalem," signifies that they had no love and no faith; "Judah" in the Word is the celestial of faith, and "Jerusalem" is the spiritual of faith thence derived, which were "removed far from their borders." So also in other places in the Prophets, as in Jer. 25:20; 47:1 to the end; Ezek. 16:27, 57; 25:15-16; Amos 1:8; Obad. 19; Zeph. 2:5; Ps. 83:7; 87:4. And concerning the Caphtorim in Deut. 2:23; Jer. 47:4; Amos 9:7.

(1198) That they "went forth" signifies that with them knowledges are mere memory-knowledges is evident from what has been stated. They are not said to have been "begotten" by those who were of Egypt, but to have "gone forth" from them, because they are not such as reason from natural memory-knowledges concerning spiritual and celestial things, and thereby frame doctrinals for themselves-like those treated of before-but they are such as learn the knowledges of faith from others, and know and retain them in the memory, with no other end in view than such as they have in learning other things which they care nothing about except merely to know them, and except for the reason that they may thereby be advanced to honors, or some other such reason. So distinct is this mere memory-knowledge of the knowledges of faith from the memory-knowledge of natural things, that they have scarcely anything in common; and therefore it is said, not that they were "born," but that they "went forth" from them. Such being the character of the "Philistines," they cannot but pervert even the knowledges of faith by reasonings from them, and thence form for themselves false doctrinals; and therefore they are among those who can with difficulty be regenerated and receive charity, both because they are uncircumcised in heart, and because principles of falsity, and consequently the life of their understanding, prevent and oppose.

(1199) Verse 15. And Canaan begat Zidon, his firstborn, and Heth. "Canaan," here as before, signifies external worship in which there is nothing internal. "Zidon" signifies the exterior knowledges of spiritual things; and because they are the first things of such external worship, it is said that Zidon was "the firstborn of Canaan;" "Heth" signifies the exterior knowledges of celestial things.

(1200) That "Canaan" signifies external worship in which there is nothing internal, was shown before where Canaan was treated of. The external worship which is called "Canaan" is such as was that of the Jews, both before and after the coming of the Lord. They had an external worship which they strictly observed, but yet were so ignorant of what is internal that they supposed that they lived only with the body. Of the nature of the soul, of faith, of the Lord, of spiritual and celestial life, of the life after death, they were entirely ignorant. And therefore in the time of the Lord very many of them denied the resurrection-as is evident in Matthew 22:22-33; Mark 12:18-28; Luke 20:27-41. When a man is such that he does not believe that he will live after death, he also disbelieves that there is anything internal which is spiritual and celestial; and such are they who live in mere cupidities, because they live a mere life of the body and of the world; especially those who are immersed in loathsome avarice. They nevertheless have worship, attend their synagogues, or their churches, and observe the ceremonies, some very strictly; but as they do not believe that there is a life after death, their worship cannot be other than external worship wherein is nothing internal-like a shell without a kernel, or a tree whereon is no fruit, and not even leaves. It is such external worship that is signified by "Canaan." The other kinds of external worship, treated of above, were worships that had internal things within.

(1201) That "Zidon" signifies exterior knowledges of spiritual things, is evident from the fact that it is called the "first-born of Canaan;" for the firstborn of every church, in the internal sense, is faith (n. 352, 367). But here, where there is no faith, because no internal things, there are nothing but exterior knowledges of spiritual things which are in the place of faith; thus knowledges such as existed among the Jews, which are knowledges not only of the rites of external worship, but also of many things, such as doctrinals, which belong to that worship. That this is the signification of “Zidon” is also evident from the fact that Tyre and Zidon were extreme borders of Philistia, and were moreover by the sea; and therefore by “Tyre” interior knowledges are signified, and by “Zidon” exterior knowledges, that is, of spiritual things-which is also evident from the Word. In Jeremiah: On the day that cometh to lay waste all the Philistines, to cut off from Tyre and Zidon every helper that remaineth; for Jehovah will lay waste the Philistines, the remnant of the isle of Caphtor (Jer. 47:4). Here “the Philistines” denote the mere memory-knowledge of the knowledges of faith and charity; “Tyre” denotes the interior knowledges, and “Zidon” the exterior knowledges, of spiritual things. [2] In Joel: What are ye to Me, O Tyre and Zidon, and all the borders of Philistia? Forasmuch as ye have taken My silver and gold, and have carried into your temples My desirable good things (Joel 3:4-5). Here “Tyre and Zidon” evidently denote knowledges, and are called “the borders of Philistia;” “silver and gold,” and “desirable good things,” are knowledges. In Ezekiel: The princes of the north, all of them, and every Zidonian who has gone down with the slain into the pit. When he has been made to lie in the midst of the uncircumcised, with them that are slain with the sword; Pharaoh and all his crowd (Ezek. 32:30, 32). “The Zidonians” here denote exterior knowledges, which without internal things are nothing but memory-knowledges and therefore they are named in connection with Pharaoh, or Egypt, by whom memory-knowledges are signified. In Zechariah: Hamath also shall be bordered thereon; Tyre and Zidon, because she was very wise (Zech. 9:2). The subject here is Damascus; “Tyre and Zidon” denote knowledges. [3] In Ezekiel: The inhabitants of Zidon and of Arvad were thy rowers; thy wise men, O Tyre, were in thee, they were thy pilots (Ezek. 27:8). Here “Tyre” denotes interior knowledges; wherefore her wise men are called “pilots;” and “Zidon” denotes exterior knowledges, and therefore her inhabitants are called “rowers;” for such is the relation of interior knowledges to exterior. In Isaiah: Let the inhabitants of the isle be silent, the merchant of Zidon, that passes over the sea, they have replenished thee. And in great waters the seed of Sihor, the harvest of the river was her revenue, and she was the mart of nations. Be ashamed, O Zidon, for the sea hath spoken, the stronghold of the sea, saying, I have not travailed, nor brought forth, nor have I brought up young men, nor caused virgins to grow up (Isa. 23:2-4). “Zidon” here denotes exterior knowledges, which, because there is nothing internal in them, are called “the seed of Sihor, the harvest of the river her revenue, the mart of the nations,” and also “the sea,” and “the stronghold of the sea;” and it is said that she doth not “travail and bring forth”-which could not be comprehended in the literal sense, but is all perfectly clear in the internal sense; as is the case with other passages in the Prophets. Because “Zidon” signifies exterior knowledges, it is said to be “a circuit about Israel,” that is, around the spiritual church (Ezek. 28:24, 26); for exterior knowledges are like a circuit round about.

(1202) That Zidon is called “the firstborn of Canaan” because these knowledges are the foremost things of such external worship, wherein is no internal worship, has just been explained, in the preceding paragraph.

(1203) That “Heth” signifies exterior knowledges of celestial things is consequently evident. It is customary in the Prophets for spiritual and celestial things to be joined together, that is, where spiritual things are treated of, celestial things are also treated of; for the reason that the one is from the other, and there is a certain want of perfection if they are not conjoined; so that there is an image of the heavenly marriage in each and all things of the Word. It is also evident from this, as well as from the Word in other places, that by “Zidon” are signified exterior knowledges of spiritual things, and by “Heth” exterior knowledges of celestial things, in both senses-that is to say, without internal things, and with internal things-and also simply exterior knowledges. Spiritual things, as has often been said before, are those which are of faith; and celestial things are those which are of love; and again, spiritual things are those which are of the understanding, and celestial things are those which are of the will. That “Heth” signifies exterior knowledges without internal, is evident in Ezekiel: Thus saith the Lord Jehovih unto Jerusalem, Thy tradings and thy nativity are of the land of Canaan; thy father was an Amorite, and thy mother a Hittite. Thou art thy mother’s daughter, that loatheth her man [vir] and her sons; and the sister of thy sisters, that loathed their husbands and their sons. Your mother was a Hittite, and your father an Amorite (Ezek. 16:3, 45). Here external worship without internal is “Canaan;” to “loathe husbands and sons,” is to reject goods and truths. Hence her mother is called “a Hittite.” But “Heth” is also taken in the Word for exterior knowledges of celestial things in a good sense, as are nearly all names of countries, cities, nations, and persons, for a reason already explained. Concerning this signification of “Heth,” by the Divine mercy of the Lord hereafter. Knowledges of spiritual things are those which have regard to faith, consequently to doctrine; and knowledges of celestial things are those which have regard to love, and thus to life.

(1204) Verses 16-18. And the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite. And afterwards were the families of the Canaanites spread abroad. “The Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite” were so many nations, by which are signified also so many different idolatries. “And afterwards were the families of the Canaanites spread abroad,” signifies that all other forms of idolatrous worship are derived from these.

(1205) The Jebusite, Amorite, Girgashite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite, were so many nations, and they also signify so many different idolatries. That idolatries were signified by these nations, is evident from many places in the Word, for they were the inhabitants of the land of Canaan who on account of their idolatries were cast out, and in part extirpated. But in the internal sense of the Word these nations are not signified, but the idolatries themselves in general, with whomsoever and wheresoever they are; specifically, among the Jews. For they who make worship consist merely in externals, and are entirely unwilling to know internal things, and when instructed reject them, are very prone to all these idolatries, as is clearly manifest from the Jews. In internal worship alone is there a bond that withholds man from idolatry; and when this ceases, there is nothing that restrains. There are however interior idolatries, as well as external ones. They who have external worship without internal rush into external idolatries; they who have external worship whose interiors are unclean rush into interior idolatries; and both these kinds of idolatries are signified by these nations. Interior idolatries are so many falsities and cupidities which men love and adore, and which are thus in place of the gods and idols that existed among the Gentiles. But what particular kinds of falsities and cupidities are those which are adored, and which are signified by these nations-the Jebusite, Amorite, Girgashite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite-it would take too long to explain here; but of the Lord's Divine mercy it will be told in the places where their names occur.

(1206) Afterwards were the families of the Canaanites spread abroad. That this signifies that all other forms of idolatrous worship are derived from these, is evident without explication.

(1207) Verse 19. And the border of the Canaanite was from Zidon, in coming to Gerar, even unto Gaza, in coming to Sodom, and Gomorrah, and Admah, and Zeboiim, even unto Lasha. By “Zidon,” here as before, exterior knowledges are signified; by “Gerar” are signified the things that are revealed concerning faith; by “Gaza” the things that are revealed concerning charity; “the border of the Canaanites was from Zidon, in coming to Gerar, even unto Gaza,” signifies the extension of knowledges to truth and good, with those who have external worship without internal; “in coming to Sodom, Gomorrah, Admah, and Zeboiim, even unto Lasha,” signifies the falsities and evils in which they terminate.

(1208) That by “Zidon” are signified exterior knowledges, is evident from what was shown above, at verse 15.

(1209) That by “Gerar” are signified the things that have been revealed concerning faith, and thus in general faith itself, is evident from the passages where Gerar is mentioned (as Gen. 20:1; 26:1, 17), concerning which signification of “Gerar,” of the Lord’s Divine mercy hereafter.

(1210) That by “Gaza” are signified the things that have been revealed concerning charity, is evident from the fact that where spiritual things are treated of in the Word, celestial things also are treated of, conjointly (that is to say, when things of faith are treated of, so also are those of charity); and the same is also evident from the Word where “Gaza” is mentioned; and still further from the consideration that knowledges extend to faith, and even to charity, which is their furthest limit.

(1211) The border of the Canaanites was from Zidon, in coming to Gerar, even unto Gaza. That this signifies the extension of knowledges with those who have external worship without internal, is evident from the signification of "Gerar" and of "Gaza." Thus far do the boundaries of all knowledges that relate to worship extend, whether that worship be external or internal; for all worship is from faith and charity. What is not from these is not worship, but is idolatry. As Canaan, that is, external worship and its derivations, is the subject here treated of, the boundaries and extensions meant are those not of worship, but of knowledges.

(1212) In coming to Sodom, Gomorrah, Admah, and Zeboiim, even unto Lasha. That these signify the falsities and evils in which they terminate, can be seen from the signification of the same in the historical and prophetical parts of the Word. There are, in general, two origins of falsities; one is the cupidities that belong to the love of self and of the world; the other is knowledges [cognitiones et scientifica], through reasonings; and the falsities which thus originate, when they would domineer over truths, are signified by "Sodom, Gomorrah, Admah, and Zeboiim." That falsities and evils from them are the boundaries of external worship which is without internal, anyone may see. In such worship there is nothing but what is dead; and therefore whichever way the man who is in such worship turns, he sinks into falsities. There is nothing internal that leads and keeps him in the way of truth, but only what is external, which carries him whithersoever cupidity and phantasy lead. As Sodom, Gomorrah, Admah, and Zeboiim are mentioned in both the historical and prophetical parts of the Word, what each specifically signifies, will of the Lord's Divine mercy be there explained.

(1213) Verse 20. These are the sons of Ham, according to their families, according to their tongues, in their lands, in their nations. "The sons of Ham" signify derivations of doctrinals and of worships from the corrupt internal worship which is "Ham;" "according to their families, according to their tongues, in their lands, in their nations," signifies according to the genius of each, in particular and in general; "according to their families," is according to their morals; "according to their tongues," is according to their opinions; "in their lands," is in general relatively to their opinions; "in their nations," is in general relatively to their morals.

(1214) That "the sons of Ham" signify derivations of doctrinals and of worships from the corrupt internal worship which is "Ham," is evident from the signification of "sons," as being doctrinals; and from the signification of "Ham," as being corrupt internal worship; concerning which before.

(1215) According to their families, according to their tongues, in their lands, in their nations. That this signifies according to the genius of each, in particular and in general, was explained above (at verse 5), where the same words occur, but in another order. The subject there was the sons of Japheth, that "From these were dispersed the isles of the nations, in their lands, everyone according to his tongue, according to their families, as to their nations," signified external worships in which there was internal. In that passage therefore the things that belong to doctrine take precedence; but here those which belong to morals, or to life.

(1216) That "according to their families" is according to their morals; that "according to their tongues" is according to their opinions; that "in their lands" is in general relatively to their opinions; and that "in their nations" is in general relatively to their morals, can be seen from the signification of each term in the Word-that is, of "family," "tongue," "land," and "nation"-concerning which see what was said above, at verse 5.

(1217) Verse 21. And there was born to Shem also; he is the father of all the sons of Eber; the elder brother of Japheth. By "Shem" is here signified the Ancient Church in general; "there was born to Shem," signifies that a new church sprang from the Ancient Church; by "Eber" is signified this new church, which is to be called the Second Ancient Church; "he is the father of all the sons of Eber," signifies that this second Ancient Church, and what belonged to this church, sprang from the prior Ancient Church as from its father; "the elder brother of Japheth," signifies that its worship was external.

(1218) That by "Shem" is here signified the Ancient Church in general, is evident from the fact that the subject here treated of is Eber, whom Shem now bears reference to; and from his being called in this verse "the elder brother of Japheth."

(1219) That "there was born to Shem" here signifies that a new church sprang from the Ancient Church, is evident from the contents of this verse, which treat of Eber, by whom that new church is meant, of which hereafter.

(1220) That by "Eber" a new church is signified, which is to be called the Second Ancient Church, is evident from what follows, where Eber is specifically treated of. Eber is mentioned here because that new church was from him. How the case was with Eber and with this second church, will of the Lord's Divine mercy be told hereafter.

(1221) He is the father of all the sons of Eber. That this signifies that this second Ancient Church, and what belonged to this church, sprang from the prior Ancient Church, as from its father, will likewise be seen from what follows concerning Eber, and concerning this church; for Eber is treated of from verses 24 to 30 of this chapter, and from verse 11 to the end of the following chapter.

(1222) The elder brother of Japheth. That this signifies that its worship was external, is evident from the signification of "Japheth," as being the external church, concerning which in the preceding chapter, in the 18th and following verses; and above, in this chapter, verses 1 to 5. Here "Shem, the elder brother of Japheth" signifies specifically that the internal church and the external church are brothers; for such is the relation of internal worship to external worship in which there is internal. It is a blood-relationship, for in each the principal is charity. But the internal church is the elder brother, because it is prior and interior. “The elder brother of Japheth” here involves also that the second Ancient Church, called “Eber,” was as a brother to the first Ancient Church. For by “Japheth,” in the internal sense, nothing else is signified than external worship in which there is internal, in whatever church; thus also the worship of this new Ancient Church, which was chiefly external. Such is the internal sense of the Word that the historicals of the literal sense are not attended to when universals, which are abstract from the literal sense, are regarded; for they look toward one another in a contrary manner. Hence “the elder brother of Japheth” here signifies, in the internal sense, the worship of the new Ancient Church, that it was external. Unless this were signified, it would be needless to say here that he was the elder brother of Japheth.

(1223) Verse 22. The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram. By “Shem” is signified here as before, an internal church; by “the sons of Shem,” the things that are of wisdom; “Elam, and Asshur, and Arpachshad, and Lud, and Aram” were so many nations, by which are signified things that are of wisdom-by “Elam” faith from charity, by “Asshur” the derivative reason, by “Arpachshad” the derivative memory-knowledge, by “Lud” the knowledges of truth, by “Aram” the knowledges of good.

(1224) From all this it is evident what these names signify in the internal sense, namely, that the Ancient Church, which was internal, was endowed with wisdom, intelligence, memory-knowledge, and the knowledges of truth and of good. Such things are contained in the internal sense, although here are only names from which nothing else appears in the literal sense than that there were so many origins or fathers of nations, thus nothing doctrinal, much less anything spiritual and celestial. Such is the case also in the Prophets, where, whenever a series of names occurs, which in the internal sense signify actual things, they follow one another in a beautiful order.

(1225) That by "Shem" is signified an internal church, has been stated and shown in the preceding chapter, at the 18th and following verses.

(1226) That by "the sons of Shem" are signified the things that are of wisdom, is evident merely from Shem's being an internal church, the sons of which are none other than things of wisdom. Everything is called wisdom that is begotten of charity, because it comes by means of charity from the Lord, from whom is all wisdom, for He is wisdom itself. Hence comes true intelligence, and hence comes true memory-knowledge, and hence comes true knowledge, which are all sons of charity, that is, sons of the Lord through charity. And because they are sons of the Lord through charity, wisdom is predicated of each of them, for wisdom is in each of them, and they draw their life from it, and this in such a manner that neither intelligence, nor memory-knowledge, nor knowledge, has life except from the wisdom which is of charity, which is of the Lord.

(1227) That "Elam, Asshur, Arpachshad, Lud, and Aram" were so many nations, is evident from the historical and prophetical parts of the Word where they are mentioned. And that they signify things that are of wisdom, is evident from what has been said just above, and from what follows. Among these nations there was an internal church; with others, who were called sons of Japheth, there was an external church; with those who were called sons of Ham there was a corrupted internal church; and with those who were sons of Canaan there was a corrupted external church. Whether it be said internal and external worship, or an internal and an external church, it is quite the same.

(1228) That by "Elam" is signified faith from charity, is evident from the essence of an internal church. A church is internal when charity is the principal of it, from which it thinks and acts. The first offspring of charity is none other than faith; for faith is from it, and from no other source. That "Elam" is faith from charity, or the faith itself which constitutes an internal church, is evident also in Jeremiah: The Word of Jehovah that came to Jeremiah the prophet concerning Elam: Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four ends of the heavens, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. And I will cause Elam to be dismayed before their enemies, and before them that seek their soul; and I will bring evil upon them, My fierce anger, and I will send the sword after them till I have consumed them. And I will set My throne in Elam, and will destroy from thence the king and the princes. But it shall come to pass in the latter days that I will bring back the captivity of Elam (Jer. 49:34-39). [2] In this passage "Elam" denotes faith, or what is the same thing, an internal church, become perverted and corrupt; and then the same restored. Just as in the Word, Judah, Israel, and Jacob, are frequently spoken of-by whom churches are signified-by “Judah” a celestial church, by “Israel” a spiritual church, by “Jacob” an external church; of which become perverted it is said in like manner that they should be scattered, and then, being scattered by their enemies, they should be gathered again and brought back from their captivity, by which is meant the creation of a new church. So here it is said of Elam, or the internal church perverted and corrupt, that it should be scattered, and afterwards that it should be brought back; and then that Jehovah should set His throne in Elam, that is in the internal church, or in the internals of the church, which are nothing else than the things of faith from charity. [3] In Isaiah: The burden of the desert of the sea. It cometh from the desert, from a terrible land. A grievous vision is declared unto Me; the treacherous one dealeth treacherously: and the waster layeth waste. Go up, O Elam, besiege, O Madai; all the sighing thereof I will make to cease (Isa. 21:1-2). Here the laying waste of the church by Babel is spoken of; “Elam” is the internal church; “Madai” is the external church, or external worship in which is internal. That Madai is such a church, or such worship, is shown at verse 2 of this chapter, where Madai is said to be a son of Japheth.

(1229) That by “Asshur” is signified reason, is evident from what was shown above, at verse 11 of this chapter.

(1230) That by “Arpachshad” is signified memory-knowledge, cannot be so well confirmed from the Word, but is evident from the series of things that precede and that follow.

(1231) That by “Lud” are signified the knowledges of truth, is evident from the fact that the knowledges of truth are from that source, that is, from the Lord through charity, and thus through faith, by means of reason and of memory-knowledge. So also in Ezekiel: Persia and Lud and Put were in thine army, thy men of war; they hanged the shield and helmet in thee; they set forth thine honor (Ezek. 27:10). This is said of Tyre. “Lud and Put” denote knowledges, which are said to be in her army and to be her men of war, because they serve in defending truths with the aid of reason. This also is to “hang the shield and helmet.” That “Put” signifies the exterior knowledges of the Word, may be seen above, at verse 6 of this chapter.

(1232) That by “Aram,” or Syria, are signified the knowledges of good, follows; and is seen also from the Word, as in Ezekiel: Aram was thy trader, in the multitude of thy works; in chrysoprase, crimson, and broidered work, and fine linen, and coral, and carbuncle; they gave them in thy tradings (Ezek. 27:16), where Tyre is treated of, or the possession of knowledges; and “works, chrysoprase, crimson, broidered work, fine linen, coral, and carbuncle,” here signify nothing else than the knowledges of good. In Hosea: Jacob fled into the field of Aram, and Israel served for a wife, and for a wife he kept guard; and by a prophet Jehovah brought Israel up out of Egypt, and by a prophet was he kept. Ephraim hath provoked to anger with bitternesses (Hos. 12:12-14). “Jacob” here denotes the external church, and “Israel,” the internal spiritual church; “Aram,” the knowledges of good; “Egypt,” memory-knowledge that perverts; “Ephraim,” intelligence perverted. What these signify in series cannot be seen from the literal sense, but only from the internal sense, where names signify actual things of the church, as has been said. In Isaiah: Behold Damascus is rejected from being a city, and is become a ruinous heap. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Aram shall be as the glory of the sons of Israel (Isa. 17:1, 3). “The remnant of Aram” here denotes the knowledges of good, which are called “the glory of Israel.” “Aram,” or Syria, in the opposite sense, denotes the knowledges of good perverted; for it is a usual thing in the Word that the expressions are used in both senses (Isa. 7:4-6; 9:11-12; Deut. 26:5).

(1233) Verse 23. And the sons of Aram: Uz, and Hul, and Gether, and Mash. “Aram” here, as before, signifies the knowledges of good; “the sons of Aram” are the derivative knowledges, and that which comes of these knowledges; “Uz, and Hul, and Gether, and Mash,” signify so many kinds of these knowledges.

(1234) That “Aram” signifies the knowledges of good, has been shown just above. That “the sons of Aram” are the derivative knowledges, and the things which are of knowledges, follows. These derivative knowledges are natural truths; and the things which are of knowledges are the things done according to them. That these things are signified cannot be so well confirmed from the Word, because these are not among the names that are frequently mentioned. Only Uz is mentioned, in Jeremiah 25:20, and Lam. 4:21. It follows then that "Uz, Hul, Gether, and Mash" signify so many kinds of these knowledges, and of deeds according thereto.

(1235) Verse 24. And Arpachshad begat Shelah; and Shelah begat Eber. "Arpachshad" was a nation so called, by which is signified memory-knowledge; "Shelah" likewise was a nation so called, by which is signified that which is derived from this memory-knowledge; by "Eber" also a nation is signified, the father of which was Eber, one who was called by this name, by whom there is signified a second Ancient Church, which was separate from the former one.

(1236) That "Arpachshad" was a nation so called, and that by it is signified memory-knowledge, is evident from what was said of it just above, at verse 22.

(1237) That "Shelah" likewise was a nation, and that by it is signified that which is derived from this memory-knowledge, follows, because it is said that "Arpachshad begat Shelah."

(1238) That by "Eber" is signified a nation also, whose father was Eber, one who was called by this name, is to be understood in this way. Those mentioned hitherto were the nations among whom the Ancient Church existed, and were all called sons of Shem, of Ham, of Japheth, and of Canaan, because by Shem, Ham, Japheth, and Canaan are signified the various worships of the church. Noah, Shem, Ham, Japheth, and Canaan never existed as men; but because the Ancient Church specifically, and in general every church, is such that it is true internal, corrupt internal, true external, and corrupt external, therefore the above-mentioned names were given in order that all the differences in general might be referred to them and their sons, as to their heads. Moreover the nations here named originally had such worship; and therefore are called the sons of one of the sons of Noah. And for the same reason also, such worships themselves are signified by the names of these nations in the Word. [2] This first Ancient Church, signified by Noah and his sons, was not confined to a few, but extended over many kingdoms, as is evident from the nations mentioned, namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia as far as Tyre and Sidon, and the whole land of Canaan, on this side and beyond Jordan. But afterwards in Syria a kind of external worship began, which from thence spread itself widely around, over many countries, especially over Canaan, and which was different from the worship of the Ancient Church. And as something of a church thus arose that was separate from the Ancient Church, there sprang up thence as it were a new church, which may therefore be called the Second Ancient Church. The first institutor of this was Eber, and therefore this church is called after Eber. At that time, as has been said before, all were distinguished into households, families, and nations. Each nation acknowledged one father, from whom also it was named, as is seen in various places in the Word. Thus the nation which acknowledged Eber as its father was called the Hebrew nation.

(1239) That by “Eber” is signified a second Ancient Church that was separate from the former, is evident from what has just been said.

(1240) Verse 25. And unto Eber were born two sons; the name of the one was Peleg, for in his days was the earth divided; and his brother’s name was Joktan. Eber was the first institutor of the second Ancient Church, and by him this church is signified; unto him “were born two sons,” by whom are signified the two kinds of worship, namely, internal and external. His two sons were called “Peleg” and “Joktan;” by “Peleg” is signified the internal worship of that church, and by “Joktan” its external worship; “for in his days was the earth divided,” signifies that a new church then arose, “the earth” here as before signifying the church; “his brother’s name was Joktan” signifies the external worship of that church.

(1241) As to Eber being the first institutor of the second Ancient Church, by whom this church is signified, the case is this. The first Ancient Church, so widely spread as has been stated, especially through the Asiatic world, in process of time degenerated-as is usual with all churches everywhere-and was adulterated by innovators, as to both its external and its internal worship, and this in various places; and especially by the fact that all things significative and representative which the Ancient Church had from the mouth of the Most Ancient Church-which all bore reference to the Lord and His Kingdom-were turned into things idolatrous, and by some of the nations into things magical. That the whole church might not go to ruin, it was permitted by the Lord that significative and representative worship should be somewhere reestablished, which was done by Eber. This worship consisted chiefly in externals. The externals of worship, in addition to the priestly offices and what pertained to them, were high places, groves, statues, anointings, and many other things called statutes. The internals of worship were doctrinal things handed down from the time before the flood, especially from those who were called “Enoch,” who collected the perceptive findings of the Most Ancient Church, and made doctrinal things therefrom. These were their Word; and from these internals and those externals came the worship of this church, a worship set up anew by Eber, but added to, and also changed. Especially did they begin to exalt sacrifices above other rites. In the true Ancient Church sacrifices had been unknown, except among some of the descendants of Ham and Canaan, who were idolaters, and with whom they were permitted to prevent them from sacrificing their sons and daughters. From all this the quality of this second Ancient Church, instituted by Eber and continued among his posterity who were called the Hebrew nation, is manifest.

(1242) That by the two sons of Eber, who were named Peleg and Joktan, the two kinds of worship of that church, internal and external, are signified-by Peleg the internal worship and by Joktan the external worship-is evident especially from this, that in the internal sense this second Ancient Church is signified by Eber and the Hebrew nation, and that in every church there is an internal and an external.

For without the internal it is not and cannot be called a church, but an idolatry. Therefore, "sons" being here predicated of the church, it is evident that by one son the internal of the church is signified, and by the other the external; as in various other places in the Word; and as is signified by Adah and Zillah, the two wives of Lamech (see n. 409); by Leah and Rachel; by Jacob and Israel, of whom hereafter; and by others. The posterity of Joktan is treated of in this chapter; that of Peleg in the following chapter.

(1243) For in his days was the earth divided. That this signifies that a new church then arose, is now consequently evident; for by "the earth" nothing else than the church is signified, which has been clearly shown above (n. 662, 1066).

(1244) And his brother's name was Joktan. That this signifies the external worship of that church, has been shown just above. That external worship is called a "brother" may be seen above, at verse 21 of this chapter, where it is said of Shem that he was the elder brother of Japheth. This is why the name "brother" is here added.

(1245) Verses 26-29. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah. And Hadoram, and Uzal, and Diklah. And Obal, and Abimael, and Sheba. And Ophir, and Havilah, and Jobab. All these were the sons of Joktan. These were so many nations of the family of Eber, by which are signified so many rituals.

(1246) That these were so many nations, of the families of Eber, may be seen from the state in which they lived at that period. In the most ancient time, as has been said before, nations were distinguished into families, and these into households. Each nation acknowledged one father, from whom it was named. As they were multiplied, the sons of the one father in like manner constituted households, families, and nations; and so on. So it was with these sons of Joktan, as we may see it was with the sons of Jacob, who afterwards when multiplied constituted tribes, each one of which acknowledged one of the sons of Jacob, from whom it was named, as its father; and yet all taken together were from Jacob, and were called Jacob. Just so these nations were from Eber, and were called Hebrews.

(1247) That by these nations are signified so many rituals, is evident from the fact that in the Word names never signify anything else than actual things; for in its internal sense the Word relates only to the Lord, to His Kingdom in the heavens and on earth, and consequently to the church and the things of the church. Such is the case with these names. And as Joktan, a son of Eber, signifies the external worship of this new church, as was said before, so his sons can signify nothing else than things of external worship, which are rituals, and in fact so many kinds of rituals. But what these kinds of rituals are, it is impossible to say, because they are determined by their relation to the worship itself, and until this is known nothing can be said about its rituals; nor would it be of any use to know them. Neither do the names recur in the Word, except Sheba, Ophir, and Havilah; and they are not of this stock; for the Sheba and Havilah elsewhere spoken of in the Word were of those who are called sons of Ham, as is evident at verse 7 of this chapter; and the case is the same with Ophir.

(1248) Verse 30. And their dwelling was from Mesha, in coming unto Sephar, a mountain of the east. By these words is signified the extension of the worship, even from the truths of faith to the good of charity. "Mesha" signifies truth; "Sephar," good; "a mountain of the east," charity.

(1249) That by these words is signified the extension of the worship, even from the truths of faith to the good of charity; and that "Mesha" signifies truth, and "Sephar" good, cannot indeed be confirmed from the Word, because no mention is made of Mesha and Sephar in the Prophets. Still, this may be seen from its being the conclusion from what goes before, and especially from the fact that "a mountain of the east" is the final thing to which the words that go before bear reference, and in the Word by "a mountain of the east" is signified charity from the Lord-as will be shown in what follows-and the same may be seen from the fact that all things of the church have charity in view, as their finality or end. From all which it follows that "Mesha" signifies truth, or the terminus from which the progression commences [terminus a quo]; and that "Sephar" signifies good, and thereby charity, which is "a mountain of the east," or the terminus to which the progression tends [terminus ad quem].

(1250) That "a mountain of the east" signifies charity, and in fact charity from the Lord, is evident from the signification of a "mountain" in the Word, as being love to the Lord and charity toward the neighbor, as has been shown before (n.

795). And that “the east” signifies the Lord, and things celestial from Him, which are of love and charity, may be seen above (n. 101), as well as from the following passages. In Ezekiel: The cherubim lifted up their wings, and the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east of the city (Ezek. 11:22-23). Here “the mountain which is on the east” signifies nothing else than what is celestial, which is of love and charity, and which is of the Lord, for it is said that “the glory of Jehovah stood” thereon. Again: He brought me to the gate, even the gate that looketh to the way of the east; and behold the glory of the God of Israel came from the way of the east (Ezek. 43:1-2), where “the east” has a like signification. [2] Again: He brought me back by the way of the outer gate of the sanctuary which looketh toward the east, and it was shut. And Jehovah said unto me, This gate shall be shut, it shall not be opened, neither shall any man enter in by it, but Jehovah the God of Israel shall enter in by it (Ezek. 44:1-2). Here likewise “the east” denotes what is celestial, which is of love, which is of the Lord alone. And again: When the prince shall make a freewill offering, a burnt-offering, and peace-offerings, a freewill offering unto Jehovah, one shall open for Him the gate that looketh toward the east, and he shall make his burnt-offering and his peace-offerings, as he shall do on the Sabbath day (Ezek. 46:12), in like manner denoting what is celestial, which is of love to the Lord. [3] And in another place: He brought me back unto the door of the house, and behold waters issued out from under the threshold of the house eastward, for the face of the house was toward the east (Ezek. 47:1, 8), speaking of the New Jerusalem "the east" denotes the Lord, and thus the celestial, which is of love; "waters" are things spiritual. The same is signified in the passage before us by "a mountain of the east." Moreover they who dwelt in Syria were called "sons of the east," concerning which, of the Lord's Divine mercy hereafter.

(1251) Verse 31. These are the sons of Shem, according to their families, according to their tongues, in their lands, according to their nations. "These are the sons of Shem," signifies derivations from internal worship, which is "Shem;" "according to their families, according to their tongues, in their lands, in their nations," signifies according to the genius of each in particular and in general; "according to their families," is according to their differences in respect to charity; "according to their tongues," is according to the differences in respect to faith; "in their lands," is in general relatively to the things that are of faith; "in their nations," is in general relatively to the things that are of charity.

(1252) That these things are signified, needs no further confirmation; for they are the same words as occur above (verse 20); see what is said there. The significations of the terms, as here of the "families, tongues, lands, and nations," are determined by the relation of the terms to the things of which they are predicated. There they are predicated of Ham, or of corrupt internal worship; but here of Shem, or of true internal worship; and therefore the "families and nations" there relate to the morals, and the "tongues and lands” to the opinions, of a corrupt internal church; while here the “families and nations” relate to the charity, and the “tongues and lands” to the faith, of a true internal church. Concerning the signification of “nations and families,” see what follows in this chapter.

(1253) Verse 32. These are the families of the sons of Noah, according to their nativities, in their nations. “These are the families of the sons of Noah,” signifies the worships of the Ancient Church in particular; “according to their nativities,” signifies in proportion as they could be reformed; “in their nations,” signifies the worships of that church in general.

(1254) These are the families of the sons of Noah. That this signifies the worships of the Ancient Church in particular, is evident from the signification of a “family,” and of “the families of the sons,” as being worships, and in fact the species of the worships. The nations named in the preceding verses of this chapter signify nothing else than various worships of the Ancient Church, and therefore the families of which the nations consisted must signify the same. In the internal sense no other families can be meant than those of things spiritual and celestial.

(1255) According to their nativities. That this signifies in proportion as they could be reformed, is evident from the signification of a “nativity,” as being reformation. While a man is being born again, or regenerated, by the Lord, each and all things that he receives anew are nativities or births. So here, as the subject is the Ancient Church, the nativities signify in proportion as they could be reformed. As regards the reformations of the nations, they were not all in the same worship, nor in the same doctrine, for the reason that they were not all of the same genius, and were not all similarly educated and instructed from infancy. The principles which a man imbibes from infancy the Lord never breaks, but bends. If they are things that the man esteems holy, and are such as are not contrary to Divine and natural order, but are in themselves matters of indifference, the Lord lets them alone, and suffers the man to remain in them. So it was with many things in the second Ancient Church, concerning which of the Lord's Divine mercy hereafter.

(1256) In their nations. That these nations signify the various worships of that church in general, is evident from what has been said before about nations, and from what follows.

(1257) And from these were spread abroad the nations in the earth after the flood. "From these were spread abroad the nations in the earth," signifies that from them came all the worships of the church in respect to goods and evils, which are signified by "the nations;" "the earth" is the church; "after the flood," signifies from the beginning of the Ancient Church.

(1258) And from these were spread abroad the nations in the earth. That this signifies that from them came all the worships of the church in respect to goods and evils, and that these are meant by the "nations," is evident from the signification of "nations." By a nation, as has been explained before, are meant many families together. In the Most Ancient and in the Ancient Church, the many families which acknowledged one father constituted one nation. But as to "nations" signifying in the internal sense the worships of the church, and this in respect to the goods or evils in the worship, the case is this: when families and nations are viewed by the angels, they have no idea of a nation, but only of the worship in it; for they regard all from the quality itself, that is, from what they are. The quality or character of a man, from which he is regarded in heaven, is his charity and faith. This anyone may clearly apprehend if he considers that when he looks at any man, or any family, or nation, he thinks for the most part of what quality they are, everyone from that which is dominant in himself at the time. The idea of their quality comes instantly to mind, and in himself he estimates them from that. Still more is this the case with the Lord; and, from Him, with the angels, who cannot but regard a man, a family, and a nation, from their quality in respect to charity and faith. And hence it is that in the internal sense by "nations" nothing else is signified than the worship of the church, and this in respect to its quality, which is the good of charity and the derivative truth of faith. When the term "nations" occurs in the Word, the angels do not abide at all in the idea of a nation, in accordance with the historical sense of the letter, but in the idea of the good and truth in the nation that is named.

(1259) Further, as regards nations signifying the goods and evils in worship, the case is this. In the most ancient times, as has been stated before, men lived distinguished into nations, families, and households, in order that the church on earth might represent the Lord's kingdom, wherein all are distinguished into societies, and these societies into greater ones, and these again into still greater societies, and this according to the differences of love and of faith, in general and in particular, concerning which see n. 684, 685. Thus these in like manner are distinguished as it were into households, families, and nations. And hence it is that in the Word "houses, families, and nations" signify the goods of love and of the derivative faith; and an accurate distinction is there made between "nations" and "people." A "nation" signifies good or evil, and a "people" truth or falsity, and this so constantly as never to vary, as may be seen from the following passages. [2] In Isaiah: In that day there shall be a root of Jesse, which standeth for an ensign of the peoples, unto it shall the nations seek, and His rest shall be a glory. In that day the Lord shall set His hand again the second time to acquire the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah (Isa. 11:10-12). Here "peoples" denote the truths, and "nations" the goods, of the church; and there is a manifest distinction made between them. The subject treated of is the Lord's kingdom and the church, and in a universal sense every regenerate man. The signification of the names is as stated above; and by "Israel" is signified the spiritual things of the church, and by "Judah" its celestial things. Again: The people that walked in darkness have seen a great light; Thou hast multiplied the nation, Thou hast magnified gladness for it (Isa. 9:2-3). The "people" here denote truths, and therefore are said to "walk in darkness," and to "see light;" the "nation" denotes goods. [3] And again: What answer shall be made to the messengers of the nation? That Jehovah hath founded Zion, and in her shall the wretched ones of His people confide (Isa. 14:32). Here likewise the "nation" denotes good, and "people" truth. And again: Jehovah Zebaoth will swallow up in this mountain the faces of the covering, of the covering over all peoples, and the veil that is spread over all nations (Isa. 25:7). Here a new church is spoken of, or the church of the nations; "peoples" denote its truths, and "nations" its goods. Again: Open ye the gates, that the righteous nation that keepeth faithfulnesses may enter in (Isa. 26:2), where "nation" manifestly denotes goods. Again: All the nations shall be gathered together, and the peoples shall be assembled (Isa. 43:9). This also is said of the church of the nations; "nations" denoting its goods, and "peoples" its truths. And because they are distinct from each other, both are treated of; otherwise there would be a vain repetition. Again: Thus saith the Lord Jehovih, Behold I will lift up Mine hand to the nations, and will exalt My ensign to the peoples; and they shall bring thy sons in their bosom, and shall carry thy daughters upon their shoulder (Isa. 49:22). This is said of the Lord's kingdom; and the "nations" in like manner denote goods, and the "peoples" truths. [4] Again: Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the nations, and they shall inhabit the desolate cities (Isa. 54:3); treating of the Lord’s kingdom, and of the church which is called the church of the nations. That the “nations” denote the goods of charity, or, what is the same, those in whom there are goods of charity, is evident from its being said that the “seed”- or faith-”shall inherit” them; “cities” denote truths. Again: Behold I have given Him for a witness to the peoples, a prince and lawgiver to the peoples. Behold, thou shalt call a nation that thou knewest not, and a nation that knew not thee shall run unto thee (Isa. 55:4-5). This is said of the Lord’s kingdom; “peoples” denote truths; “nations” goods. Those in the church who are endowed with the good of charity are “nations,” and those who are endowed with the truths of faith are “peoples;” for goods and truths are predicated according to the subjects in whom they are. Again: Nations shall walk to thy light, and kings to the brightness of thy rising. Then thou shalt see and flow together, and thine heart shall be amazed and be enlarged; because the multitude of the sea shall be converted unto thee, the army of the nations shall come unto thee (Isa. 60:3, 5); treating of the Lord’s kingdom, and of the church of the nations. “Nations” here denote goods; “kings,” who belong to peoples, truths. [5] In Zephaniah: The remains of My people shall spoil them, and the residue of My nation shall inherit them (Zeph. 2:9). In Zechariah: Many peoples and numerous nations shall come to seek Jehovah of Armies in Jerusalem (Zech. 8:22). “Jerusalem” denotes the Lord’s kingdom, and the church; “peoples” those who are in the truths of faith; “nations” those who are in the good of charity; and therefore they are mentioned distinctively. In David: Thou wilt deliver Me from the contentions of the people; Thou wilt set Me for the head of the nations; a people whom I have not known shall serve Me (Ps. 18:43). Here likewise the “people” denote those who are in truths; and the “nations” those who are in good; and they are both mentioned because they constitute the man of the church. Again: The peoples shall confess Thee, O God, all the peoples shall confess Thee, the nations shall be glad and shall exult, because Thou shalt judge the peoples in uprightness, and shalt lead the nations into the land (Ps. 67:4-5). Here “peoples” manifestly denote those who are in the truths of faith; and “nations” those who are in the good of charity. [6] In Moses: Remember the days of eternity, understand the years of generation and generation; ask thy father, and he will show thee; thine elders, and they will tell thee. When the Most High gave to the nations their inheritance, and separated the sons of man, He set the bounds of the peoples according to the number of the sons of Israel (Deut. 32:7-8). This is said of the Most Ancient Church, and of the Ancient Churches, which are “the days of eternity, and the years of generation and generation;” and in which they who were in the good of charity were called “nations,” to whom an inheritance was given; and they who were in the derivative truths of faith were called “sons of man,” and afterwards “peoples.” It was because the goods of the church are signified by “nations,” and its truths by “peoples,” that it was said concerning Esau and Jacob, while they were yet in the womb, Two nations are in thy womb, and two peoples shall be separated from thy bowels (Gen. 25:23). From these passages it may now be seen what the church of the nations is, in its genuine sense. The Most Ancient Church was a true church of the nations, and so afterwards was the Ancient Church. [7] Because those who are in charity are called "nations," and those who are in faith "peoples," the priesthood of the Lord is predicated of nations-because of things celestial, which are goods-and His royalty of peoples-because of spiritual things, which are truths. This was also represented in the Jewish Church, where before they had kings they were a nation, but after they received kings they became a people.

(1260) Because in the Most Ancient and in the Ancient Church, nations signified goods, or good men, therefore in the opposite sense they signify evils, or evil men. In like manner peoples, because they signified truths, in the opposite sense signify falsities. For in a depraved church good is turned into evil, and truth into falsity. Hence comes the signification of "nations" and of "peoples" in this opposite sense in many places in the Word, as in Isaiah 13:4; 14:6; 18:2, 7; 30:28; 34:1-2; Ezek. 20:32; and in many other places.

(1261) As nations signified goods, so also did families, for each nation consisted of families; and so in like manner did households, for each family consisted of a number of households. (Concerning a "household" or "house," see above, n. 710.) "Families," however, signify goods when predicated of nations, and truths when predicated of peoples, as in David: All the families of the nations shall bow themselves before Thee; for the kingdom is Jehovah's, and

He is the ruler over the nations (Ps. 22:27-28). Again: Give unto Jehovah, ye families of the peoples, give unto Jehovah glory and strength (Ps. 96:7). In the verse now before us, and also in the preceding verse of this tenth chapter of Genesis, "families" are predicated of goods, because they were families of the nations.

(1262) From what has been said it may now be seen that by "the earth" is here signified the church; for when "earth" (or "land") is mentioned, there cannot but be a perception of the nation or people there; and when a nation or people is perceived, there must be a perception of their quality. Hence by "the earth" nothing else is signified than the church, as has been shown before (n. 662, 1066).

(1263) That "after the flood" signifies from the beginning of the Ancient Church, is evident from the fact that the flood was the end of the Most Ancient Church and the beginning of the Ancient Church, as was shown before (n. 705, 739, 790).

(1264) From all this it may now be seen that although in this chapter mere names of nations and families occur, yet it contains, in general, not only all the differences of worship as regards the goods of charity and truths of faith that were in the Ancient Church, but also all that are in any church; in fact it contains more than any man could ever believe. Such is the Word of the Lord.

(1265) CONCERNING THE ANTEDILUVIANS WHO PERISHED. At some height above the head there were a number of spirits who inflowed into my thoughts and kept them as it were bound, so that I was in very much obscurity.

They pressed heavily upon me. The spirits about me were likewise held as it were bound by them, so that they could scarcely think, except that which inflowed from those spirits, and this to such a degree as to excite their indignation. It was said that the spirits in question were of those who had lived before the flood; but not of those called Nephilim, and who perished, for they were not so strongly persuasive.

(1266) The antediluvians who perished are in a certain hell beneath the heel of the left foot. There is a kind of misty rock with which they are covered, that is projected from their direful phantasies and persuasions, and by which they are separated from the other hells, and are kept away from the world of spirits. They are in the continual effort to rise out of it, but cannot get beyond the effort; for they are of such a nature that if they should come into the world of spirits, they, by their direful phantasies and the exhalations and venom of their persuasions, would take away the faculty of thinking from all the spirits they met, except the good. And unless the Lord, by His coming into the flesh, had liberated the world of spirits from this nefarious crew, the human race would have perished; for no spirit could have been with man, and yet if spirits and angels are not with man, he cannot live a moment.

(1267) Those of them who obstinately try to emerge from that hell are cruelly treated by their companions; for they are possessed with deadly hatred against all, even against their companions. Their greatest delight consists in holding each other in subjection, and as it were in butchering each other. Those who more resolutely persist in the endeavor to force their way out, are sent down still deeper under the misty rock; for it is their innate crazy ardor to destroy all, that leads them on; hence their efforts to emerge. They wrap all they meet in a cloth, in order to take them captive, and cast them into a certain sea, as it appears to them, or otherwise treat them savagely.

(1268) I was led, guarded, toward that misty rock. (To be led to such spirits is not to be led from place to place, but it is effected by means of intermediate societies of spirits and angels, the man remaining in the same place; and yet it appears to him as a letting down.) As I came near the rock I was met with a coldness which gripped the lower region of my back. From there I spoke with them about their persuasions, and about what they had believed in the life of the body as regards the Lord. They answered that they had thought much about God, but had persuaded themselves that there is no God, but that men are gods, and thus they themselves were gods; and that they had confirmed themselves in these persuasions by their dreams. Their phantasies against the Lord will be spoken of below.

(1269) That I might know still better what kind of men they were, it was permitted by the Lord that some of them should come up into the world of spirits. Before this took place a beautiful child appeared, clothed in shining white raiment; afterwards, in an open doorway, there appeared another child in a green garment; and then two maidservants with white headdresses. But what these things signified was not disclosed to me.

(1270) Presently some were let out of that hell; but the Lord made such a disposition by means of intermediate spirits and angels that they could do me no harm. Out of that deep they came in front, and appeared to themselves to be working their way toward the front, as it were through caverns in the rock, and so upward. At last they appeared from above to the left, in order that from there, and thus from a distance, they might inflow into me. I was told that they were permitted to inflow into the right side of the head, but not into the left side; and from the right side of the head into the left side of the chest; but by no means into the left of the head, for if this occurred I should be destroyed, because they would then flow in with their persuasions, which are direful and deadly; whereas if they flowed into the right of the head, and thence into the left of the chest, it would be by means of cupidities. Such is the case with influx. [2] Their persuasions are of such a nature that they extinguish all truth and good, so that those into whom they flow can perceive nothing whatever, and after that cannot think; and therefore the other spirits were removed. When they began to flow in I fell asleep. Then while I slept they flowed in by means of cupidities, and this with such violence that if awake I could not have resisted them. In my sleep I was sensible of the vehemence of it, which I cannot describe, save that I afterwards remembered that they tried to kill me by a suffocating afflatus, which was like a terrible nightmare. Then, waking, I observed that they were near me; and when they perceived that I was awake, they fled away to their own place above, and flowed in from thence. [3] When they were there they appeared to me as if they were being wrapped up in a cloth, such as was spoken of before (n. 964). I thought they were being thus wrapped up, but it was others whom they were wrapping up. This is effected by means of phantasies; but yet the spirits against whom they thus work by phantasies know not but that they are really being wrapped up. It appeared as if those whom they thus wrapped up rolled down a certain rocky declivity. But those who were thus wrapped up were released and set at liberty. They were spirits who were unwilling to withdraw, and who were thus preserved by the Lord, for otherwise they would have been suffocated-although they would have revived again, but after great suffering. The spirits from that hell then went back by the rocky declivity; and there was heard from thence a sound of boring, as if many great boring instruments were at work; and it was perceived that it was from their intensely cruel phantasies against the Lord that such a sound came. They were afterwards cast down through dark caverns into their hell beneath the misty rock. While they were in the world of spirits, the constitution or order of the sphere there was changed.

(1271) After this, there were certain deceitful spirits who desired that these might emerge, and inspired them to say that they were nothing, so that they might steal out. Then a tumult was heard in that hell, as of a great turbulent uprising, which was a commotion among those who desired to force their way out, and therefore it was again permitted that some of them should rise up, and be seen in the same place as the former were. From there, aided by those deceitful genii, they attempted to pour into me their deadly persuasive influence; but in vain, because I was protected by the Lord. Yet I plainly perceived that their persuasive influence was suffocating. They believed themselves to be all-powerful, and able to take away life from everyone. And because they believed themselves to be all-powerful, they were thrust down by a little child, at whose presence they tottered and faltered, so that they cried out that they were in anguish, and this so sorely that they betook themselves to supplications. The deceitful spirits were also punished, first being almost suffocated by the antediluvians, and then being glued together, to make them desist from such doings; but after a time they were set free.

(1272) It was afterwards shown me how their women were dressed. They wore upon the head a round black hat, projecting turret-like in front, and had a small face, whereas the men were shaggy and hairy. It was shown me also how they gloried in the great number of their children; and that they had their children with them wherever they went, who walked before them in a curved line. But they were told that the brutes also, even the worst, all have a love for their young; and that this is no evidence that there is anything good in them; but that if they had loved children, not from their love of themselves and their own glory, but that human society might be augmented, for the common good; and especially if they had loved them in order that heaven might thereby be multiplied, thus for the sake of the Lord’s kingdom, then their love for children would have been genuine.

CHAPTER 11

CONCERNING THE SITUATION OF THE GRAND MAN; AND ALSO CONCERNING PLACE AND DISTANCE IN THE OTHER LIFE

(1273) SOULS NEWLY arrived from the world, when about to leave the company of the spiritual angels to go among spirits, and so at length to come into the society in which they had been while they lived in the body, are led about by angels to many mansions or abodes, that is, to societies which are distinct and yet conjoined with others; in some of which they are received, while in other cases they are led to still other societies, and this for an indefinite time, until they come to the society in which they had been while they lived in the body; and there they remain. From this moment they experience a new beginning of life. If the man is a dissembler, a hypocrite, or deceitful, who can assume a fictitious state, and a seemingly angelic disposition, he is sometimes received by good spirits; but after a short time he is dissociated, and then wanders about, without the angels, and begs to be received, but is rejected, and sometimes punished, and at last he is carried down among the infernals. Those who are taken up among angels after being vastated, also change their societies, and when they pass from one society to another they are dismissed with courtesy and charity, and this until they come into the angelic society which accords with the distinctive quality or genius of their charity, piety, probity, or sincere courtesy. I in like manner have been led through such “mansions,” and those who dwelt there conversed with me, that I might know how the case was in regard to this matter. It was given me at the time to reflect on the changes of place, and to see that they were nothing else than changes of state, my body remaining in the same place.

(1274) Among the marvelous things in the other life are, - First, the fact that societies of spirits and angels appear distinct from one another as to situation, although places and distances in that life are nothing else than varieties of state. Second, that the situations and distances are determined by their relation to the human body, so that those who are on the right appear on the right whichever way the body is turned; and the case is the same with those who are on the left and in all other directions. Third, that no spirits or angels are at so great a distance away that they cannot be seen; and yet no more come into view than so many as the Lord permits. Fourth, that spirits of whom others are thinking-for example, such as had been in some manner known to them in the life of the body-when the Lord permits it, are present in a moment, and so closely that they are at the ear, in touch, or else at some distance, greater or less, no matter should they be thousands of miles away, or even among the stars. The reason is that distance of place has no effect in the other life. Fifth, that with the angels there is no idea of time. These things are so in the world of spirits, and are still more completely so in heaven. How much more then must this be the case before the Lord, to whom all both generally and individually cannot but be most present, and under His view and providence. These things seem incredible, but yet they are true.

(1275) I was in a society where there was tranquillity, that is, a society of those whose state was tranquil, approximating in a measure to a state of peace, but it was not peace. I spoke there of the state of infants; and also of place, saying that change of place and distance is only an appearance, according to the state of each one, and according to his change of state. When I was translated thither, the spirits around me appeared to be removed, and to be seen below me; and yet I could hear them speaking.

(1276) As regards the situation in which spirits are in the world of spirits, and angels in heaven, the case is this. The angels are at the Lord's right hand; on His left are evil spirits; in front are those of a middle kind; at the back are the malignant; above the head are those of a self-exalted spirit who aspire to high things; under the feet are the hells which correspond to those who are on high. Thus all have their situation determined relatively to the Lord; in all directions and at all altitudes, in a horizontal plane and in a vertical one, and in every oblique direction. Their situation is constant, and does not vary to eternity. The heavens there constitute as it were one man, which is therefore called the Grand Man; to which all things that are in man correspond; concerning which correspondence, of the Lord's Divine mercy hereafter. It is from this that there is a like situation of all things around each angel; and with each man to whom heaven is opened by the Lord; for the Lord's presence is attended with this. It would not be so unless the Lord were omnipresent in heaven.

(1277) The case is the very same with men, as to their souls, which are constantly bound to some society of spirits and of angels. They too have a situation in the kingdom of the Lord according to the nature of their life, and according to their state. It matters not that they are distant from each other on earth even though it were many thousands of miles-still they can be together in the same society-those who live in charity in an angelic society, and those who live in hatred and such evils in an infernal society. In like manner it matters not that there be many together on earth in one place, for still they are all distinct in accordance with the nature of their life and of their state, and each one may be in a different society. Men who are distant from each other some hundreds or thousands of miles, when they appear to the internal sense may be so near each other that some of them may touch, according to their situation. Thus if there were a number of persons on earth whose spiritual sight was opened, they might be together and converse together, though one was in India and another in Europe, which also has been shown me. Thus are all men on earth, both generally and individually, most closely present to the Lord, and under His view and providence.

(1278) A continuation of the subject of situation, place, distance, and time, in the other life, will be found at the end of this chapter.

CHAPTER 11. 1. And the whole earth was of one lip, and their words were one. 2. And it came to pass when they journeyed from the east, that they found a valley in the land of Shinar, and they dwelt there. 3. And they said a man to his fellow, Come, let us make bricks, and let us burn them to a burning. And they had brick for stone, and bitumen had they for mortar. 4. And they said, Come, let us build us a city and a tower, and its head in heaven; and let us make us a name, lest peradventure we be scattered upon the faces of the whole earth. 5. And Jehovah came down to see the city and the tower which the sons of man were building. 6. And Jehovah said, Behold, the people are one, and they all have one lip, and this is what they begin to do; and now nothing will be withholden from them of all which they have thought to do. 7. Come, let us go down, and there confound their lip, that they hear not a man the lip of his fellow. 8. And Jehovah scattered them from thence upon the faces of all the earth; and they left off to build the city. 9. Therefore He called the name of it Babel, because there did Jehovah confound the lip of all the earth; and from thence did Jehovah scatter them upon the faces of all the earth. 10. These are the births of Shem: Shem was a son of a hundred years, and begat Arpachshad, two years after the flood. 11. And Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters. 12. And Arpachshad lived five and thirty years, and begat Shelah. 13. And Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters. 14. And Shelah lived thirty years, and begat Eber. 15. And Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters. 16. And Eber lived four and thirty years, and begat Peleg. 17. And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. 18. And Peleg lived thirty years, and begat Reu. 19. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. 20. And Reu lived two and thirty years, and begat Serug. 21. And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. 22. And Serug lived thirty years, and begat Nahor. 23. And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. 24. And Nahor lived nine and twenty years, and begat Terah. 25. And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters. 26. And Terah lived seventy years, and begat Abram, Nahor, and Haran. 27. And these are the births of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28. And Haran died upon the faces of Terah his father, in the land of his nativity, in Ur of the Chaldees. 29. And Abram and Nahor took them wives; the name of Abram’s wife was Sarai; and the name of Nahor’s wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. 30. And Sarai was barren, she had no offspring. 31. And Terah took Abram his son; and Lot the son of Haran, his son’s son; and Sarai his daughter-in-law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came even unto Haran, and stayed there. 32. And the days of Terah were two hundred and five years; and Terah died in Haran.

(1279) THE CONTENTS. The subject treated of is the first Ancient Church, which was after the flood (verses 1-9).

(1280) Concerning its first state, that all had one doctrine (verse 1); its second state, that it began to decline (verse 2); its third, that the falsities of cupidities began to reign (verse 3); its fourth, that men began to exercise dominion by means of Divine worship (verse 4) and therefore the state of the church was changed (verses 5 and 6); so that none had the good of faith (verses 7-9).

(1281) The second Ancient Church is then treated of which was named from Eber-and its derivation and state, which finally ended in idolatry (verses 10-26).

(1282) The origin of a third Ancient Church is treated of, which from being idolatrous became representative (verses 27-32).

(1283) THE INTERNAL SENSE The Ancient Church in general is now treated of, and it is shown that in course of time its internal worship was falsified and adulterated; and consequently its external worship also, for the quality of the external worship is determined by that of the internal worship. The falsification and adulteration of internal worship here is "Babel." That thus far-except what is said about Eber-the historical incidents were not true, but were made up, may be further seen from what is here said about the Babylonish tower-that men undertook to build a tower whose top should be in heaven, that their lips were confounded so that one should not hear the lip of another, and that Jehovah thus confounded them; and also from its being said that this was the origin of Babel, whereas in the preceding chapter (verse 10) it is said that Babel was built by Nimrod. It is also evident from all this that Babel does not signify a city, but a certain actual thing; and here a worship whose interiors are profane, while its externals appear holy.

(1284) Verse I. And the whole earth was of one lip, and their words were one. "And the whole earth was of one lip," signifies that everywhere there was one doctrine in general; a "lip" is doctrine; "the earth" is the church; "and their words were one," signifies that there was one doctrine in particular.

(1285) The whole earth was of one lip. That this signifies that everywhere there was one doctrine in general, is evident from the signification of "lip," in the Word, concerning which presently. In this verse, and by these few words, is described the state of the Ancient Church as it had been, that it had one doctrine in general; but in the following verse it is described how it began to be falsified and adulterated; and from that to the ninth verse, how it became altogether perverted, so that it no longer had any internal worship. Then, a little further on, the subject treated of is the second Ancient Church, that was begun by Eber; and, finally, the third Ancient Church, which was the beginning of the Jewish Church. For after the flood there were three churches in succession. [2] As regards the first Ancient Church, in that although it was so widely spread over the earth it was still one in lip and one in words, that is, one in doctrine in general and in particular, when yet its worship both internal and external was everywhere different-as shown in the preceding chapter, where by each nation there named a different doctrinal and ritual were signified-the case is this. In heaven there are innumerable societies, and all different, and yet they are a one, for they are all led as a one by the Lord, concerning which see what has been said before (n. 457, 551, 684, 685, 690). In this respect the case is the same as it is with man, in whom, although there are so many viscera, and so many little viscera within the viscera, organs, and members, each one of which acts in a different way, yet all and each are governed as a one, by the one soul; or as it is with the body, wherein the activities of the powers and motions are different, yet all are governed by one motion of the heart and one motion of the lungs, and make a one. That these can thus act as a one, comes from the fact that in heaven there is one single influx, which is received by every individual in accordance with his own genius; and which influx is an influx of affections from the Lord, from His mercy, and from His life; and notwithstanding that there is only one single influx, yet all things obey and follow as a one. This is the result of the mutual love in which are they who are in heaven. [3] The case was the same in the first Ancient Church; for although there were as many kinds of worship-some being internal and some external-as in general there were nations, and as many specifically as there were families in the nations, and as many in particular as there were men of the church, yet they all had one lip and were one in words; that is, they all had one doctrine, both in general and in particular. The doctrine is one when all are in mutual love, or in charity. Mutual love and charity cause them all to be a one, although they are diverse, for they make a one out of the varieties. All men how many soever they may be, even myriads of myriads, if they are in charity or mutual love, have one end, namely, the common good, the Lord's kingdom, and the Lord Himself. Varieties in matters of doctrine and of worship are like the varieties of the senses and of the viscera in man, as has been said, which contribute to the perfection of the whole. For then, through charity, the Lord inflows and works in diverse ways, in accordance with the genius of each one; and thus, both in general and in particular, disposes all into order, on earth as in heaven. And then the will of the Lord is done, as He Himself teaches, as in the heavens, so also upon the earth.

(1286) That a "lip" signifies doctrine, is evident from the following passages in the Word. In Isaiah: The seraphim cried and said, Holy, holy, holy, Jehovah of Armies. And the prophet said, Woe is me! for I am cut off, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of Armies. Then flew one of the seraphim unto me, and he touched my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is expiated (Isa. 6:3, 5-7). "Lips" here denote the interior things of man, thus internal worship, from which is adoration, as is here represented with the prophet. That his lips were touched, and that thus his iniquity was taken away and his sin expiated, anyone may see was a representative of interior things that are signified by the "lips," which are things of charity and its doctrine. [2] Again: Jehovah shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked (Isa. 11:4). In the internal sense this does not mean that Jehovah smites with the rod of His mouth, and slays the wicked with the breath of His lips, but that a wicked man does this to himself; "the breath of the lips" is doctrine, which with the wicked is false. Again: I create the increase of the lips, peace, peace, to him that is far off, and to him that is near, saith Jehovah; and I heal him (Isa. 57:19). "The increase of the lips" denotes doctrine. [3] In Ezekiel: Son of man, go, get thee unto the house of Israel, and speak My words unto them. For thou art not sent to a people deep of lip, and heavy of tongue, but to the house of Israel; not to many peoples deep of lip and heavy of tongue, whose words thou canst not understand. If I had sent thee to them, would they not have hearkened unto thee? But the house of Israel will not hearken unto thee, for they will not hearken unto Me, for all the house of Israel are of a hardened forehead, and hard of heart (Ezek. 3:4-7). "Deep of lip" is predicated of the nations which although in falsity of doctrine were yet in charity, and are therefore said to "hearken;" but they who are not in charity are said to be of "a hardened forehead, and a hard heart." [4] In Zephaniah: Then will I turn to the people with a clear lip, that they may all call upon the name of Jehovah, to serve Him with one shoulder (Zeph. 3:9). "A clear lip” manifestly denotes doctrine. In Malachi: The law of truth was in his mouth, and perversity was not found in his lips. For the priest’s lips should keep knowledge, and they should seek the law at his mouth; for he is the angel of Jehovah of Armies (Mal. 2:6-7). This is said of Levi, by whom the Lord is represented; “lips” denote doctrine from charity. In David: Who say, With our tongue will we prevail; our lips are with us (Ps. 12:4). Here “lips” denote falsities. Again: My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with lips of songs (Ps. 63:5). In Isaiah: In that day there shall be five cities in the land of Egypt speaking with the lip of Canaan, and swearing to Jehovah of Armies (Isa. 19:18) “lip” denotes doctrine.

(1287) That “the earth” signifies the church, has been shown before (n. 662, 1066).

(1288) Their words were one. That this signifies that there was one doctrine in particular, is evident from what has been said before; for “a lip” signifies doctrine in general, as was shown; and “words” signify doctrine in particular, or the particulars of doctrine. For the particulars cause no disagreement, provided they look to one end, which is to love the Lord above all things and the neighbor as oneself; for then they are particulars of these generals. [2] That a “word” signifies all doctrine concerning charity and the derivative faith, and that “words” signify the things which are of doctrine, is evident in David: I will confess unto Thee with uprightness of heart, when I shall learn the judgments of Thy righteousness; I will keep Thy statutes. Wherewithal shall a child make pure his path? By taking heed according to Thy word. With my whole heart have I sought Thee; make me not to wander from Thy precepts. Thy word have I hidden in my heart, that I might not sin against Thee. Blessed art Thou, O Jehovah; teach me Thy statutes. With my lips have I rehearsed all the judgments of Thy mouth. I have rejoiced in the way of Thy testimonies. I meditate in Thy commandments, and look unto Thy ways. I delight in Thy statutes; I do not forget Thy word (Ps. 119:7-16). "Word" here denotes doctrine in general. It is evident that a distinction is here made between "precepts," "judgments," "testimonies," "commandments," "statutes," "way," and "lips;" and that all these belong to the Word, or to doctrine. And everywhere else in the Word they signify the same distinct things. [3] Again: A song of love. My heart hath willed a good word; my tongue is the pen of a rapid writer. Thou art beauteous above the sons of man; grace is poured upon thy lips. Ride upon the word of truth; and of the gentleness of righteousness; thy right hand shall teach thee wonderful things (Ps. 45:1-2, 4). "To ride upon the word of truth and of the gentleness of righteousness," is to teach the doctrine of truth and of good. Here, as elsewhere in the Word, the terms "word," "lip," and "tongue" signify distinct things; that they are things of doctrine concerning charity is evident, because it is called "a song of loves." Of this doctrine is predicated beauty above the sons of man, grace of lips, and a right hand that teacheth wonderful things. [4] In Isaiah: Jehovah sent a word unto Jacob, and it hath lighted upon Israel (Isa. 9:8). "A word" denotes the doctrine of internal and of external worship; "Jacob" here denotes external worship, and “Israel” internal. In Matthew: Jesus said, Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God (Matt. 4:4). Again: When anyone heareth the word of the Kingdom and heedeth it not, then cometh the evil one and snatcheth away that which hath been sown in his heart (Matt. 13:19); see also concerning “the word” in the same chapter, verses 20-23. Again: Heaven and earth shall pass away, but My words shall not pass away (Matt. 24:35). In these passages, “the word” denotes the Lord’s doctrine; and “words” the things that belong to His doctrine. [5] Because the expression “words” denotes all things of doctrine, the commandments of the Decalogue were called “words,” in Moses: Jehovah wrote upon the tables the words of the covenant, the ten words (Exod. 34:28). Again: He hath declared unto you His covenant, which He commanded you to perform, the ten words; and He wrote them upon two tables of stone (Deut. 4:13; 10:4). Again: Take heed to thyself, and keep thy soul diligently, lest thou forget the words that thine eyes have seen (Deut. 4:9); besides other places.

(1289) Verse 2. And it came to pass when they journeyed from the east, that they found a valley in the land of Shinar, and they dwelt there. “When they journeyed from the east,” signifies when they went back from charity; “the east,” is charity from the Lord; “that they found a valley in the land of Shinar,” signifies that their worship became more unclean and profane “and they dwelt there,” signifies their life.

(1290) When they journeyed from the east. That this signifies when they went back from charity, is evident from the signification in the Word of "journeying," and of "the east." That "journeying" here signifies to go back, is evident from its being said concerning charity which is "the east" whence they journeyed.

(1291) That "the east" is charity from the Lord, is evident from what has been shown before (n. 101, 1250).

(1292) That they found a valley in the land of Shinar. That this signifies that their worship became more unclean and profane, is evident from the signification of "a valley," and of "the land of Shinar." In the Word, "mountains" signify love or charity, because these are the highest, or, what is the same, the inmost things in worship, as before shown (n. 795). Hence "a valley" signifies what is beneath the mountains, that is, what is lower in worship, which is the same as what is exterior therein; and "the land of Shinar," signifies external worship wherein is what is profane, as before shown (n. 1183). And so in this passage, their having found a valley in the land of Shinar signifies that their worship became more unclean and profane. [2] In the first verse it is said of the church that it was of one lip and that its words were one, which means that it had one doctrine in general and in particular. But in this verse the decline of the church is treated of, in that it is said that they journeyed from the east, that is, they began to go back from charity; for insofar as the church, or a man of the church, goes back from charity, so far his worship goes back from what is holy, or in other words, so far his worship approaches what is unclean and profane. That their having found a valley in the land of Shinar signifies the decline of the church, or of worship, to what is profane, is because a valley is a low place between mountains, by which are signified the holy things of love or of charity in worship, as before said. This may also be seen from the signification of “a valley” in the Word, where valleys are designated, in the original language, by certain terms which signify, when used in that sense, what is more or less profane in worship. [3] That “valleys” have such a signification is evident in Isaiah: The burden of the valley of vision. For it is a day of tumult, and of treading down, and of perplexity, to the Lord Jehovih of Armies, in the valley of vision (Isa. 22:1, 5). “The valley of vision” denotes phantasies and reasonings, whereby worship is falsified and at last profaned. In Jeremiah: How sayest thou I am not defiled, I have not walked after the Baalim? see thy way in the valley (Jer. 2:23). “The valley” denotes unclean worship. Again: They have built the high places of Tophet, which is in the valley of the son of Hinnom; wherefore behold the days come, saith Jehovah, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter (Jer. 7:31-32; 19:6). “The valley of Hinnom” denotes hell, and also the profanation of truth and good. [4] In Ezekiel: Thus hath said the Lord Jehovih to the mountains and to the hills, to the watercourses and to the valleys, Behold Me, I bring a sword upon you, and I will destroy your high places (Ezek. 6:3). Again: I will give unto Gog a place there for burial in Israel, the valley of them that pass through toward the east of the sea, and they shall call it the valley of the multitude of Gog (Ezek. 39:11, 15). This is said of worship in externals; "a valley" denotes such worship. But when the worship has not yet become so profane, this is expressed by the Hebrew word for valley that is used in the verse before us (Gen. 11:2); and also in Isaiah: I will open rivers upon the slopes, and I will make fountains in the midst of the valleys, the wilderness a pool of waters, and the dry land springs of waters (Isa. 41:18). This is said of those who are in ignorance, or who are beyond the knowledges of faith and of charity, and yet are in charity. "Valley" as used here denotes these. In like manner does "valley" in Ezekiel 37:1.

(1293) And they dwelt there. That this signifies the derivative life, may be seen from the signification in the Word of "dwelling," which is living. The word "dwell" frequently occurs in both the prophetic and the historic parts of the Word, and in the internal sense it usually signifies to live. The reason is that the most ancient people dwelt in tents, and held their most holy worship there; and therefore in the Word "tents" signify what is holy in worship, as before shown (n. 414). And as tents signified the holy in worship, "to dwell," also, in a good sense, signifies to live, or life. In like manner, because the most ancient people journeyed with their tents, in the internal sense of the Word "to journey" signifies the modes and order of life.

(1294) Verse 3. And they said a man to his fellow, Come, let us make bricks, and let us burn them to a burning. And they had brick for stone, and bitumen had they for mortar. "And they said a man to his fellow," signifies that it was begun; "Come, let us make bricks," signifies falsities which they fashioned for themselves; "and let us burn them to a burning," signifies evils from the love of self. "And they had brick for stone," signifies that they had falsity instead of truth; "and bitumen had they for mortar," signifies that they had the evil of cupidity instead of good.

(1295) And they said a man to his fellow. That this signifies that it was begun, or that they had begun, follows from the connection. In this verse the third state of the church is treated of, when falsities had begun to reign; and in fact from cupidities. There are two beginnings of falsities, one from ignorance of truth, the other from cupidities. Falsity from ignorance of truth is not so pernicious as falsity from cupidities. For the falsity of ignorance arises either from one's having been so instructed from childhood, or from having been diverted by various occupations so that one has not examined whether what professes to be true is really so, or from not having had much faculty of judging concerning what is true and what is false. The falsities from these sources do not inflict much harm, provided the man has not much confirmed and thus persuaded himself, being incited thereto by some cupidity so as to defend the falsities; for by doing this he would make the cloud of ignorance dense, and turn it into darkness so that he could not see the truth. [2] But the falsity of cupidities exists when the origin of the falsity is the cupidity or love of self and of the world; as when one seizes upon some point of doctrine and professes it in order to captivate minds and lead them, and explains or perverts the doctrine in favor of self, and confirms it both by reasonings from memory-knowledges, and by the literal sense of the Word. The worship derived from this is profane, however holy it may outwardly appear; for inwardly it is not the worship of the Lord, but the worship of self. Nor does such a man acknowledge anything as true except insofar as he can explain it so as to favor himself. Such worship is that which is signified by “Babel.” But the case is different with those who have been born and brought up in such worship, and who do not know that it is false, and who live in charity. In their ignorance there is innocence, and in their worship there is good from charity. The profanity in worship is not predicated so much from the worship itself, as from the quality of the man who is in the worship.

(1296) Come, let us make bricks. That this signifies falsities which they fashioned for themselves, is evident from the signification of “brick.” In the Word, “stone” signifies truth, and therefore “brick,” because it is made by man, signifies falsity; for brick is stone artificially made. That “brick” has this signification may be further seen from the following passages. In Isaiah: I have spread out My hands all the day unto a refractory people, that walk in a way that is not good, after their own thoughts, sacrificing in gardens, and burning incense upon bricks (Isa. 65:2-3). “Burning incense upon bricks” denotes worship from things fabricated and false; and therefore they are said to walk after their own thoughts. Again: For the elation and pride of heart of Ephraim and of the inhabitant of Samaria, that say, The bricks have fallen down, but we will build with hewn stone (Isa. 9:9-10). "Ephraim" denotes an intelligent person who falls into perversities, and calls or makes to be true things that are false, or "bricks;" "hewn stone" denotes what is fabricated. In Nahum: Draw thee water for the siege, strengthen thy fortresses, go into the mud and tread the clay, repair the brick kiln. There shall the fire devour thee, and the sword shall cut thee off (Nahum 3:14-15). Here "to tread the clay" denotes falsities; "to repair the brick kiln denotes the derivative worship; "the fire" is the punishment of cupidities; "the sword" is the punishment of falsities. In Ezekiel: Take thee a brick, and set it before thee, and grave upon it a city, even Jerusalem (Ezek. 4:1); and he was commanded to besiege it, in which prophetic matter there is involved that the worship was falsified. That "brick" signifies falsity, may be still further seen from the signification of "stone," which is truth, concerning which presently.

(1297) And let us burn them to a burning. That this signifies evils from the love of self, is evident from the signification in the Word of "to burn," of "a burning," of "fire," of "sulphur," and of "bitumen," which are predicated of cupidities, especially of those which belong to the love of self. As in Isaiah: Our house of holiness, and our beauty [decus], where our fathers praised Thee, hath been made a burning of fire; and all our desirable things have been made a waste (Isa. 64:11). Again: Conceive chaff, bring forth stubble; your wind is a fire that shall devour you; thus will the peoples be burnings of lime; thorns lopped off, they will be kindled with fire (Isa. 33:11-12). Not to mention many other similar expressions. "To be burned" and "fire" are predicated of cupidities, because the case as regards them both is much the same.

(1298) And they had brick for stone. That this signifies that they had falsity for truth, is evident from the signification of "brick," just now shown to be falsity; and from the signification of "stone," which in a wide sense is truth, concerning which above (n. 643). Stones have signified truth for the reason that the boundaries of the most ancient people were marked off by stones, and that they set up stones as witnesses that the case was so and so, or that it was true; as is evident from the stone that Jacob set up for a pillar (Gen. 28:22; 35:14), and from the pillar of stones between Laban and Jacob (Gen. 31:46, 47, 52), and from the altar built by the sons of Reuben, Gad, and Manasseh, near the Jordan, as a witness (Josh. 22:10, 28, 34). Therefore in the Word truths are signified by "stones;" insomuch that not only by the stones of the altar, but also by the precious stones upon the shoulders of Aaron's ephod and upon the breastplate of judgment, there were signified holy truths which are of love. [2] As regards the altar, when the worship of sacrifices upon altars began, the altar signified the representative worship of the Lord in general; but the stones themselves represented the holy truths of that worship; and therefore it was commanded that the altar should be built of whole stones, not hewn, and it was forbidden that any iron should be moved upon them (Deut. 27:5-7; Josh. 8:31); for the reason that hewn stones, and stones on which iron has been used, signified what is artificial, and thus what is fictitious in worship; that is, what is of man's own or of the figment of his thought and heart. This was to profane worship, as is plainly said in Exodus 20:25. For the same reason iron was not used upon the stones of the temple (1 Kings 6:7). [3] That the precious stones upon the shoulders of Aaron's ephod, and in the breastplate of judgment, signified holy truths, has been shown before (n. 114). The same is evident in Isaiah: Behold I will make thy stones to lie in carbuncle, and I will lay thy foundation in sapphires, and will put rubies for thy suns (windows), and thy gates in gem stones, and all thy border in stones of desire; and all thy sons shall be taught of Jehovah, and great shall be the peace of thy sons (Isa. 54:11-13). The stones here named denote holy truths, and therefore it is said, "all thy sons shall be taught of Jehovah." Hence it is said in John that the foundations of the wall of the city, the holy Jerusalem, were adorned with every precious stone, and the stones are named (Rev. 21:19-20). The "holy Jerusalem" denotes the kingdom of the Lord in heaven and on earth, the foundations of which are holy truths. In like manner the tables of stone, on which the commands of the Law, or the Ten Words, were written, signified holy truths; and therefore they were of stone, or their foundation [fundus] was stone, concerning which see Exodus 24:12, 31:18, 34:1; Deut. 5:22, 10:1, for the commands themselves are nothing else than truths of faith. [4] As then in ancient times truths were signified by stones, and afterwards, when worship began upon pillars and altars, and In a temple, holy truths were signified by the pillars, altars, and temple, therefore the Lord also was called "a Stone;" as in Moses: The Mighty One of Jacob, from thence is the Shepherd, the Stone of Israel (Gen. 49:24). In Isaiah: Thus saith the Lord Jehovih, Behold, I lay in Zion for a foundation a Stone, a tried Stone of the corner, of price, of a sure foundation (Isa. 28:16). In David: The Stone which the builders rejected is become the head of the corner (Ps. 118:22). The like is signified in Daniel by "the stone cut out of the rock," which brake in pieces the statue of Nebuchadnezzar (Dan. 2:34-35, 45). [5] That "stones" signify truths, is evident also in Isaiah: By this shall the iniquity of Jacob be expiated, and this shall be all the fruit, to take away his sin; when he shall put all the stones of the altar as chalk stones that are scattered (Isa. 27:9); "the stones of the altar" denote truths in worship, which are dispersed. Again: Make ye level the way of the people; flatten out, flatten ye out the path; gather out the stones (Isa. 62:10); "Way" and "stone" denote truths. In Jeremiah: I am against thee, O destroying mountain; I will roll thee down from the rocks, and will make thee into a mountain of burning; and they shall not take of thee a stone for a corner, nor a stone of foundation (Jer. 51:25-26). This is said of Babel; "a mountain of burning," is the love of self. That "a stone should not be taken from it," means that there is no truth.

(1299) And bitumen had they for mortar. That this signifies that they had the evil of cupidity instead of good, is evident from the signification in the Word of "bitumen" and of "mortar." As the subject here treated of is the building of the Babylonish tower, such things are set forth as are used in building; here, bitumen, because it is sulfurous and inflammable, and in the Word by such things there are signified cupidities, especially those which belong to the love of self. Here, "bitumen" signifies both the evils of cupidities and the derivative falsities; which also are the evils wherewith the tower was built; concerning which hereafter. That such things are signified, is evident in Isaiah: The day of vengeance of Jehovah; the torrents shall be turned into pitch, and the dust thereof into sulfur, and the land thereof shall be burning pitch (Isa. 34:8-9). "Pitch" and "sulfur" denote the falsities and evils of cupidities. And so in other places.

(1300) That "mortar" [or "clay"] signifies the good whereof the mind of the man of the church is formed, is also evident from the Word. Thus in Isaiah: Now, O Jehovah, Thou art our Father; we are the clay and Thou our potter, and we all are the work of Thy hand (Isa. 64:8); "clay" denotes the man himself of the church who is being formed, and thus the good of charity, by means of which comes all the formation of man, that is, his reformation and regeneration. In Jeremiah: As the clay in the potter's hand, so are we in Thy hand, the house of Israel (Jer. 18:6); the meaning being similar. It is all the same whether building by means of clay, or formation, is spoken of.

(1301) That these things are signified may now be seen by anyone, both from the signification of all the things mentioned in this verse, and from such things being here mentioned as the kind of stones and of mortar that they used; things by no means worthy to be mentioned in the Word of the Lord, unless these arcana were contained within them.

(1302) Verse 4. And they said, Come, let us build us a city and a tower, and its head in heaven; and let us make us a name, lest peradventure we be scattered upon the faces of the whole earth. “And they said,” signifies that it came to pass; “let us build us a city and a tower,” signifies that they framed a doctrine and a worship; “a city” is a doctrine, “a tower” is the worship of self; “and its head in heaven,” signifies even to their having dominion over the things that are in heaven; “and let us make us a name,” signifies that thereby they might have a reputation for power; “lest peradventure we be scattered upon the faces of the whole earth,” signifies that otherwise they would not be acknowledged.

(1303) And they said. That this signifies that it came to pass, follows from the connection, just as the preceding words, “they said a man to his fellow,” signified that it was begun; for Babel is here described, and what its quality is, by the “tower.”

(1304) Let us build us a city and a tower. That this signifies that they framed a doctrine and a worship, may be seen from the signification of “a city,” and from that of “a tower,” concerning which presently. The church is of such a nature that when charity toward the neighbor departs, and the love of self succeeds in its place, the doctrine of faith is of no account except insofar as it can be turned into the worship of self; and nothing whatever is accounted holy in worship unless it is for the sake of self, and thus unless it is self-worship. All love of self is attended with this; for he who loves himself more than others, not only hates all who are not subservient to him, and shows them no favor except when they have become subservient, but also, insofar as he is not under restraint, he rushes on even until he exalts himself above God. That this is the nature of the love of self when the reins are given to it, has been shown me to the life. This is what is signified by "a city and a tower." The love of self and every derivative cupidity is of all things the most filthy and the most profane, and is the veriest infernalism; and from this anyone may conclude what the quality of that worship must be which contains within it an infernalism so absolute.

(1305) That "a city" signifies doctrine, or that which is doctrinal, whether genuine or heretical, has been shown before (n. 402).

(1306) That "a tower" is the worship of self, is evident from the signification of "a tower." The worship of self exists when a man exalts himself above others even to the point of being worshiped. And therefore the love of self, which is arrogance and pride, is called "height," "loftiness," and "being lifted up;" and is described by all things that are high. As in Isaiah: The eyes of man's pride shall be humbled, and the loftiness of men shall be brought low, and Jehovah Himself alone shall be exalted in that day. For the day of Jehovah of Armies is upon everyone proud and high and upon everyone that is lifted up, and he shall be humbled; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower, and upon every fenced wall (Isa. 2:11-18); concerning the love of self, which is described by the "cedars," "oaks," "mountains," "hills," and "tower" that are "high" and "lifted up." [2] Again: There shall be rivers, streams of waters, in the day of the great slaughter, when the towers shall fall (Isa. 30:25); in like manner denoting the love of self, and the exalting of self in worship. And again: Behold the land of the Chaldeans; this people was not; Asshur hath founded it in tziim; they will set up their watchtowers, they will raise up their palaces, he will make it a ruin (Isa. 23:13); said of Tyre and its vastation; "watchtowers," expressed by another word, denote the phantasies therefrom. In Ezekiel: I will cause many nations to come up against thee, O Tyre, and they shall ruin the walls of Tyre, and destroy her towers; I will also scrape her dust from her, and will make her the dryness of a rock (Ezek. 26:3-4); the signification being similar. [3] The love of self in worship, or the worship of self, is called a "tower," for the reason that a "city" signifies a doctrine (as before shown, n. 402) and cities were formerly fortified with towers, in which there were watchmen; and there were also towers on the borders, which for this reason were called "towers of watchmen" (2 Kings 9:17; 17:9; 18:8), and "watchtowers" (Isa. 23:13). And besides, when the church of the Lord is compared to a "vineyard," those things which belong to worship and to its conservation are compared to a “winepress” and to “a tower in the vineyard,” as is evident in Isaiah 5:1, 2; Matt. 21:33; Mark 12:1.

(1307) And its head in heaven. That this signifies even to their having dominion over the things that are in heaven, follows from what has been said. For “to have the head in heaven” is to exalt self even that far, as is evident from the description of Babel in other places in the Word; and from what has already been said about “lifting up the head” (n. 257). The love of self is that which is least of all in accord with the heavenly life; for all evils come from it, not only hatreds, but also revenges, cruelties, and adulteries; and still less does it accord when it enters into worship, and profanes it. And therefore the hells consist of such persons, who the more they would lift up their heads into heaven, the deeper they press themselves down, and the more frightful are the penalties into which they precipitate themselves.

(1308) And let us make us a name. That this signifies that thereby they might have a reputation for power, may be seen from the signification of “making oneself a name.” For they knew that everyone desires to be in some worship; for this is common to all, and exists among all nations. For everyone who beholds the universe, and still more who considers the order of the universe, acknowledges some supreme being or entity [summum ens], and as he desires his own prosperity, he pays adoration to that entity. Moreover there is something within, which dictates this, for such a dictate flows in from the Lord through the angels who are with every man. The man who is not like this, and who does not acknowledge a God, is under the dominion of infernal spirits. Knowing this, they who build Babylonish towers make themselves a name by means of doctrinal and holy things, for otherwise they could not be worshiped, which is signified in what next follows by their otherwise being scattered over the faces of the whole earth, that is, they would not be acknowledged. And from this it follows that the higher such men can lift up the head to heaven, the more they make themselves a name. Their dominion is greatest over those who have some conscience; for these they lead whithersoever they will; but as to those who have not conscience, they rule all such by means of various external bonds.

(1309) Lest we be scattered upon the faces of the whole earth. That this signifies that otherwise they would not be acknowledged, follows from what has just been said; for to be "scattered abroad upon the faces of the whole earth," is to be lost to their view, and thus not to be received and acknowledged.

(1310) Verse 5. And Jehovah came down to see the city and the tower which the sons of man were building. "Jehovah came down," signifies judgment upon them; "to see the city and the tower," signifies because they had perverted doctrine and profaned worship; "which the sons of man were building," signifies which they had devised for themselves.

(1311) And Jehovah came down. That this signifies judgment upon them, is evident from what has gone before and from what follows, and also from the signification of "coming down," when predicated of Jehovah; from what has gone before, in that the subject has been the building of the city and tower of Babel; from what follows, in that the subject is the confusion of lips and of dispersion; from the signification of "coming down," when predicated of Jehovah, in that this is said when judgment takes place. Jehovah or the Lord is everywhere present and knows all things from eternity; and therefore it cannot be said of Him that He came down to see, except in the literal sense, where it is so said according to the appearances with man. But in the internal sense it is not so, for in this sense the subject is presented as it is in itself, and not according to the appearances; so that in the passage before us "to come down to see" signifies judgment. [2] Judgment is predicated of a state when evil has reached its highest, or, as it is termed in the Word, when it is "consummated," or when "iniquity is consummated." For the case herein is that all evil has its limits as far as which it is permitted to go; but when it goes beyond these limits, it incurs the penalty of the evil. This is so both in particular and in general. The punishment of evil is what is then called a judgment. And because it appears at first as if the Lord did not see or observe that the evil exists-for when a man does evil without punishment, he supposes that the Lord troubles not Himself about the matter, but when he undergoes the penalty he begins to think that the Lord sees, and even that the Lord inflicts the punishment-it is therefore said, in accordance with these appearances, that Jehovah came down to see. [3] To "come down" is predicated of Jehovah, because “the highest” is predicated of Him, that is, He is said to be in the highest, and this too according to the appearance, for He is not in things highest but in things inmost, and this is the reason why in the Word what is highest and what is inmost have the same signification. On the other hand, judgment or the penalty of evil takes place in lower and lowest things. This explains why He is said to “come down;” as also in David: O Jehovah, bow Thy heavens and come down; touch the mountains and they shall smoke; cast forth lightning and scatter them (Ps. 144:5-6), where the punishment of evil, or judgment, is signified. In Isaiah: Jehovah of Armies shall come down to fight upon Mount Zion, and upon the hill thereof (Isa. 31:4). And again: O that Thou wouldest come down, that the mountains might flow down at Thy presence (Isa. 64:1). Here in like manner to “come down” denotes the penalty, or judgment, inflicted upon evil. In Micah: Jehovah cometh forth out of His place, and will come down, and tread upon the high places of the earth, and the mountains shall be molten under Him (Micah 1:3-4).

(1312) To see the city and the tower. That these words signify because they had perverted doctrine and profaned worship, is evident from the signification of a “city” and of a “tower,” concerning which before.

(1313) Which the sons of man were building. That this signifies which they had devised for themselves, is clear without explication. “The sons of man” here are the sons of the church; for they who are not of the church, and have not the knowledges of faith, cannot devise such things. That such as these cannot profane holy things, has been shown before (n. 301-303, 593).

(1314) Verse 6. And Jehovah said, Behold, the people are one, and they all have one lip, and this is what they begin to do; and now nothing will be withholden from them of all which they have thought to do. “And Jehovah said,” signifies that it was so; “Behold, the people are one, and they all have one lip,” signifies that they all had one truth of faith and doctrine; “and this is what they begin to do,” signifies that they now begin to become different; “and now nothing will be withholden from them of all which they have thought to do,” signifies unless their state is now changed.

(1315) And Jehovah said. That this signifies that it was so, is evident from the fact, that here, as has been shown before, we have not true history, but made-up history; and therefore when it is said that “Jehovah said,” it can signify nothing else than that it was so, as has also been shown before.

(1316) Behold, the people are one, and they all have one lip. That this signifies that they all had one truth of faith and doctrine, is evident from the signification of “people,” as being the truth of faith, and from the signification of “lip,” as being doctrine. It has been shown before (n. 1259), that “people” signifies the truth of faith, that is, those who are in the truth of faith; and that “lip” signifies the doctrine of faith, was shown just above (at verse 1). The people is said to be “one,” and their “lip one,” when all have as their end the common good of society, the common good of the church, and the kingdom of the Lord; for when this is the case the Lord is in the end, and all are a one from Him. But the Lord cannot possibly be present with a man whose end is his own good; the Own itself of man estranges the Lord, because thereby the man twists and turns the common good of society, and that of the church itself, and even the kingdom of the Lord, to himself, insomuch that it is as if it existed for him. He thus takes away from the Lord what is His, and puts himself in His place. When this condition reigns in a man, there is the like of it in every single thought he has, and even in the least particulars of his thoughts; for such is the case with whatever is regnant in any man. [2] This does not appear so manifestly in the life of the body as it does in the other life, for there whatever is regnant in anyone manifests itself by a certain sphere which is perceived by all around him, and which is of this character because it exhales from every single thing in him. The sphere of him who has regard to himself in everything, appropriates to itself, and, as is said there, absorbs everything that is favorable to itself, and therefore it absorbs all the delight of the surrounding spirits, and destroys all their freedom, so that such a person has to be banished from society. But when the people is one, and the lip one, that is, when the common good of all is regarded, one person never appropriates to himself another's delight, or destroys another's freedom, but insofar as he can he promotes and increases it. This is the reason why the heavenly societies are as a one, and this solely through mutual love from the Lord; and the case is the same in the church.

(1317) And this is what they begin to do. That this signifies that now they began to become different, is evident from the connection. To "begin to do," here signifies their thought or intention, and consequently their end, as also is evident from the words that next follow, "and now nothing will be withholden from them of all which they have thought to do." That in the internal sense their end is signified, is because nothing else than the end in a man is regarded by the Lord. Whatever may be his thoughts and deeds-which vary in ways innumerable-provided the end is made good, they are all good; whereas if the end is evil, they are all evil. It is the end that reigns in everything a man thinks and does. The angels with a man, being the Lord's angels, rule nothing in the man but his ends; for when they rule these, they rule also his thoughts and actions, seeing that all these are of the end. The end with a man is his very life; and all things that he thinks and does have life from the end, for, as was said, they are of the end; and therefore such as is the end, such is the man's life. The end is nothing else than the love; for a man cannot have anything as an end except that which he loves. He who thinks one thing and does another, still has as the end that which he loves; in the dissimulation itself, or in the deceit, there is the end, which is the love of self or the love of the world, and the derivative delight of his life. From these considerations anyone may conclude that such as is a man's love, such is his life. These therefore are the things signified by "beginning to do."

(1318) And now nothing will be withholden from them of all which they have thought to do. That this signifies unless their state is now changed, may be seen from what follows. The internal sense of the Word is of such a nature that it keeps constantly in view the things that follow, and also the conclusion, although this does not appear to be so in the literal sense. As regards those who are of the character described above, unless their state were changed, they could not be withheld from doing all they thought of doing. But that their state was changed, is evident from what follows. The thought of doing is nothing else than the intention, that is, the end. The end with a man can never be withheld, that is, changed, unless his state is changed; for the end is the very life of a man, as was said. When the state is changed, the end also is changed; and with the end the thought. The nature of the change of state that took place with the man of this church, will of the Lord's Divine mercy be shown in what follows.

(1319) Verse 7. Come, let us go down, and there confound their lip, that they hear not a man the lip of his fellow. "Come, let us go down," signifies that a judgment was thus effected; "and there confound their lip," signifies that not anyone has the truth of doctrine; "that they hear not a man the lip of his fellow," signifies that all are at variance with one another.

(1320) Come, let us go down. That this signifies that a judgment was thus effected, is evident from what was said above (at verse 5) about the signification of "going down." The reason why it is here said, in the plural, "let us go down and confound their lip," is that it is the execution of a judgment, which is effected by means of spirits, and indeed by means of evil spirits.

(1321) And there confound their lip. That this signifies that not anyone has the truth of doctrine, may be seen from the signification of “lip,” as being doctrine, concerning which see above (at verse 1). Hence it follows that to “confound the lips” is to confound the things that are of doctrine, that is, the truths of doctrine. In the internal sense, “to confound” signifies not only to darken, but also to blot out and dissipate, so that there is not any truth. When the worship of self succeeds in the place of the worship of the Lord, then all truth is not only perverted, but is even abolished, and at last falsity is acknowledged in the place of truth, and evil in the place of good. For all the light of truth is from the Lord, and all darkness is from man; and when man takes the place of the Lord in worship, the light of truth becomes thick darkness; and then the light is seen by men as thick darkness, and thick darkness is seen as the light. [2] Such moreover is precisely the life of such persons after death; the life of falsity is to them as if it were light, but the life of truth is to them as thick darkness. But when they approach toward heaven, the light of such a life is changed into total darkness. So long as they are in the world, they can indeed speak truth, even with eloquence and apparent zeal; and as there is with all such persons a constant reflection upon self, they seem to themselves to think as they speak; but as their very end is the worship of self, their thoughts derive from the end that they do not acknowledge truth except insofar as self is in the truth.

When a man in whose mouth is the truth is of such a character, it is evident that he does not possess the truth; and in the other life this is plainly evident, for there such men not only do not acknowledge the truth which they had professed in the life of the body, but hold it in hatred, and persecute it; and this just in proportion as their arrogance or their worship of self is not taken away.

(1322) That they hear not a man the lip of his fellow. That this signifies that all are at variance, or that the one is against the other, is evident from the words themselves. “Not to hear one another’s lip,” is not to acknowledge what another says, and in the internal sense not to acknowledge what another teaches, that is, his doctrine, for “lip” is doctrine, as has been shown above (at verse 1). They acknowledge it indeed with the mouth, but not with the heart; but agreement with the mouth is nothing when there is disagreement of the heart. The case in this respect is the same as it is with evil spirits in the other life, who, in like manner as the good, are distinguished into societies, but are kept conjoined together by being attached by the like phantasies and cupidities, so that they act as a one in persecuting truths and goods. Thus there is a certain common interest by which they are held together; but as soon as this common bond is dissolved, they rush one upon another, and then their delight consists in tormenting their associate or associates. The case is similar with such doctrine and worship in this world; those in it acknowledge what pertains to doctrine and ritual harmoniously enough; but the common interest that holds them together is the worship of self; and so far as they can share in this common interest, they acknowledge; but so far as they cannot share or hope to share in it, they are disunited; for the reason given just above, that no one of this character possesses any truth, but everyone has falsity in the place of truth, and evil in the place of good. This therefore is what is signified by their "not hearing a man the lip of his fellow."

(1323) Verse 8. And Jehovah scattered them from thence upon the faces of all the earth; and they left off to build the city. "And Jehovah scattered them from thence upon the faces of all the earth," signifies here, as before, that they were not acknowledged; "and they left off to build the city," signifies that such doctrine was not received.

(1324) And Jehovah scattered them upon the faces of all the earth. That this signifies that they were not acknowledged, is evident from what was said before (at verse 4), where the same words occur. "And they left off to build the city"-that this signifies that such doctrine was not received, is evident from the signification of a "city," as being doctrine (as was shown above, n. 402); and from what was said at verses 4 and 5 concerning the building of a city and a tower. From all this it is evident that such doctrine, or such worship, wherein interiorly there is the love of self, or the worship of self, was not permitted to this Ancient Church, and this for the reason explained in the verse that next follows.

(1325) Verse 9. Therefore He called the name of it Babel, because there did Jehovah confound the lip of all the earth; and from thence did Jehovah scatter them upon the faces of all the earth. "Therefore He called the name of it Babel," signifies such worship; "because there did Jehovah confound the lip of all the earth," signifies the state of this Ancient Church, that internal worship began to perish; "the earth" is the church; "and from thence did Jehovah scatter them upon the faces of all the earth," signifies that internal worship was annihilated.

(1326) Therefore He called the name of it Babel. That this signifies such worship, that is, the kind of worship signified by "Babel," is evident from what has been said hitherto; that is to say, worship in which interiorly there is the love of self, and therefore all that is filthy and profane. The love of self is nothing else than man's Own; and how filthy and profane this is may be seen from what has been shown before concerning man's Own (n. 210, 215). From self-love [philautia], that is, the love of self, or man's Own, all evils flow, such as hatreds, revenges, cruelties, adulteries, deceits, hypocrisies, impiety; and therefore when the love of self, or man's Own, is in the worship, such evils are in it, according to the difference and degree of quantity and quality that are from that love. Hence comes all the profanation of worship. In point of fact, in proportion as anything from the love of self, or from man's Own, is introduced into worship, in the same proportion internal worship departs, that is, it comes to pass that there is no internal worship. Internal worship consists in the affection of good and the acknowledgment of truth, and in proportion as the love of self, that is, in proportion as man's Own, makes its approach, or enters in, the affection of good and the acknowledgment of truth depart, or go out. The holy can never be with the profane, just as heaven cannot be with hell, but the one must take its departure from the other. Such is the state and order in the Lord's kingdom. This is the reason why there is no internal worship among such men as those whose worship is called "Babel," but only a kind of dead thing, and in fact one inwardly cadaverous, that is worshiped. From this it is evident what must be the quality of the external worship that contains such an internal within it. [2] That such worship is "Babel," is evident from the Word in various places where Babel is described, as in Daniel, where the image that Nebuchadnezzar the king of Babylon saw in a dream-the head of which was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay-signifies that from true worship there finally comes such worship as is called "Babel;" and therefore a stone cut out of the rock broke in pieces the iron, the brass, the clay, the silver, and the gold (Dan. 2:31-33, 44, 45). The image of gold that Nebuchadnezzar King of Babylon set up, and which they worshiped, was nothing else (Dan. 3:1 to the end). The like is signified by the king of Babylon with his lords drinking wine out of the vessels of gold that had been brought from the temple at Jerusalem, and praising the gods of gold, of silver, of brass, of iron, and of stone, on which account there appeared the writing upon the wall (Dan. 5:1 to the end). The like is signified also by Darius the Mede commanding that he should be adored as a god (Dan. 6:7 to the end); and likewise by the beasts seen by Daniel in a dream (Dan. 7:1 to the end) and the beasts and the

Babylon described by John in the Revelation. [3] That such worship was signified and represented is very evident, not only in Daniel and John, but also in the Prophets. As in Isaiah: Their faces are faces of flames. The stars of the heavens and the constellations thereof shine not with their light; the sun is darkened in his going forth, and the moon doth not cause her light to shine. There do the Ziim couch, and their houses are filled with the Ochim; and the daughters of the night owl dwell there, and satyrs dance there, and Iim answer in her palaces, and dragons in the buildings of pleasure (Isa. 13:8, 10, 21-22). This is said of Babylon, and the internal of such worship is described by "faces of flames," which are cupidities by "the stars," which are truths of faith, "not giving their light;" by "the sun," which is holy love, being "darkened;" by "the moon," which is the truth of faith, "not shining;" by "the Ziim," "Ochim," "daughters of the owl," "satyrs," "Iim," and "dragons," as being the interiors of their worship; for such things are of the love of self, that is, of man's Own. And therefore also Babylon is called in John "the mother of whoredoms and abominations" (Rev. 17:5); and also "a habitation of dragons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird" (Rev. 18:2); from all which it is evident that with such things within, there cannot be anything of good, or of the truth of faith; and that insofar as the goods of affection and the truths of faith depart, such things enter in. The same are called also "the graven images of the gods of Babylon" (Isa. 21:9). [4] That it is the love of self, or the Own of man, that is in such worship, or that it is the worship of self, is very evident in Isaiah: Prophesy this parable upon the king of Babylon: Thou hast said in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit on the mount of assembly, in the sides of the north; I will ascend above the heights of the cloud, I will become like the Most High. Yet thou shalt be cast down to hell (Isa. 14:4, 13-15). Here it is manifest that “Babylon” denotes one who desires to be worshiped as a god; that is, that it is the worship of self. [5] Again: Come down, and sit on the dust, O virgin daughter of Babylon; sit in the earth, without a throne, O daughter of the Chaldeans; thou hath trusted in thy wickedness; thou hast said, None seeth me; thy wisdom and thy knowledge, it hath averted thee; thou hast said in thine heart, I, and there is none else besides like me (Isa. 47:1, 10). In Jeremiah: Behold, I am against thee, O destroying mountain, that destroyeth all the earth; and I will stretch out My hand upon thee, and will roll thee down from the rocks, and will make thee into a mountain of burning. Though Babylon should mount up to the heavens, and though she should fortify the height of her strength, yet from Me shall they that lay waste come to her (Jer. 51:25, 53). From this passage also it is evident that “Babylon” is the worship of self. [6] That such persons have no light of truth, but total darkness; that is, that they have no truth of faith, is described in Jeremiah: The word that Jehovah spoke against Babylon, against the land of the Chaldeans. Out of the north there shall ascend upon her a nation that shall make her land a desolation, and none shall dwell therein; from man even to beast they shall move asunder, they shall be gone (Jer. 50:1, 3); "the north" denotes thick darkness, or no truth; "no man and no beast," no good. (See further concerning Babel, below, at verse 28, where Chaldea is treated of.)

(1327) There did Jehovah confound the lip of all the earth. That this signifies the state of this Ancient Church, that internal worship began to perish, is evident from its being said, "the lip of all the earth," and not, as before, at verse 7, "the lip of those who began to build a city and a tower." By "the face of all the earth," is signified the state of the church, for "the earth" is the church (as has been shown before, n. 662, 1066). As regards the churches after the flood, the case stood thus: there were three of these churches that are specifically mentioned in the Word; namely, the First Ancient Church, which was named from Noah; the Second Ancient Church, named from Eber; and the Third Ancient Church, named from Jacob, and afterwards from Judah and Israel. [2] As regards the first of these churches, which was named from Noah, that church was as the parent of those which succeeded it; and, as is wont to be the case with churches in their beginnings, it was more unimpaired and guiltless than its successors, as is evident also from the first verse of this chapter, in that it had "one lip," that is, one doctrine, in consequence of all its members holding charity to be the essential thing. But in process of time, like other churches, this First Ancient Church began to fall, and this chiefly from the fact that many of them began to aspire after the worship of self, so that they might take precedence of others; as is evident from verse 4, for they said, “Let us build us a city and a tower, and its head in heaven; and let us make us a name.” Such men in the church could not but be as a kind of ferment, or as a firebrand causing a conflagration. As the peril of the profanation of what is holy thence impended (see n. 571, 582), of the Lord’s Providence the state of this church was changed, so that its internal worship perished, while its external worship remained, which is here signified by the statement that Jehovah confounded the lip of all the earth. It is also evident from this that such worship as is called “Babel” did not prevail in the First Ancient Church, but in those which followed, when men began to be worshiped as gods, especially after their death, whence arose the many gods of the Gentiles. [3] The reason why it was permitted that internal worship should perish and external remain, was that what is holy might not be profaned; for the profanation of what is holy is attended with eternal damnation. No one can profane what is holy except one who is in possession of the knowledges of faith, and who acknowledges the truth of them. A person who does not possess them cannot acknowledge, and still less profane them. It is the internal things that can be profaned; for what is holy abides in internal, and not in external, things. The case in this respect is the same as it is with a man who does what is evil, but does not purpose what is evil. To him the evil that he does cannot be imputed, just as it cannot be imputed to one who does not do it of deliberate intention, or to one who is destitute of reason. Thus a man who does not believe that there is a life after death, and yet performs external worship, cannot profane the things that belong to eternal life, because he does not believe that there is any such life; but the case is quite different with those who know and who acknowledge these things. [4] And this is the reason why it is permitted a man rather to live in pleasures and in cupidities, and by them to remove himself from internal things, than to come into the knowledge and acknowledgment of internal things, and profane them. For this reason the Jews are at this day permitted to immerse themselves in avarice, that in this way they may be further removed from the acknowledgment of internal things; for they are of such a character that if they were to acknowledge them, they could not but profane them. Nothing removes men further from internal things than avarice, because it is the lowest earthly cupidity. And the case is the same with many within the church; and it is the same with the Gentiles outside the church. These latter, to wit, the Gentiles, are least of all capable of profanation. This then is the reason why it is here said that Jehovah confounded the lip of all the earth, and why these words signify that the state of the church was changed, so that its worship became external, and devoid of all internal worship. [5] The like was represented and signified by the Babylonish captivity into which the Israelites, and afterwards the Jews, were carried away, concerning which it is thus written in Jeremiah: And it shall come to pass, that the nation and the kingdom which will not serve the king of Babylon, and whoso will not put his neck under the yoke of the king of Babylon, upon that nation will I visit with the sword, with the famine, and with the pestilence, until I have consumed them by his hand (Jer. 27:8). "To serve the king of Babylon and to put the neck under his yoke," is to be utterly deprived of the knowledge and acknowledgment of the good and of the truth of faith, and thereby of internal worship. [6] This is still more plainly evident in the same Prophet: Thus hath said Jehovah to all the people in this city, Your brethren who have not gone forth with you into captivity, thus hath said Jehovah Zebaoth, Behold, I send upon them the sword, the famine, and the pestilence, and I will make them like horrible figs (Jer. 29:16, 17). "To abide in the city and not go forth to the king of Babylon," represented and signified those who were in the knowledges of internal things, or of the truths of faith, and who profaned them, upon whom it is said there would be sent the sword, the famine, and the pestilence, which are the penalties of profanation; and that they should become like horrible figs. [7] That by "Babel" are signified those who deprive others of all the knowledge and acknowledgment of truth, was also represented and signified by these things in the same Prophet: I will give all Judah into the hand of the King of Babylon, and he shall carry them into Babylon, and shall smite them with the sword. Moreover I will give all the riches of this city, and all the toil thereof, and all the precious thing thereof, and all the treasures of the kings of Judah, will I give into the hand of their enemies, and they shall spoil them, and take them (Jer. 20:4, 5). Here by "all the riches, all the toil, all the precious thing, and all the treasures of the kings of Judah," are signified the knowledges of faith, [8] Again: With the families of the north I will bring up the king of Babylon upon this land, and upon the inhabitants thereof, and upon all these nations round about, and I will give them to the curse, and will make them a desolation, and a hissing, and everlasting wastes; and this whole land shall be a waste (Jer. 25:9, 11). Here the devastation of the interior things of faith, or of internal worship, is described by "Babylon." For the man who worships self possesses no truth of faith, as has been shown before. Everything that is true he destroys and lays waste, and carries away into captivity. And therefore Babylon is called "a destroying mountain" (Jer. 51:25). (See what has been further said concerning Babel above, n. 1182.)

(1328) And from thence did Jehovah scatter them upon the faces of all the earth. That this signifies that internal worship was annihilated, may be seen from the signification of "scattering," as being to dissipate. In the proximate sense, the scattering over the faces of all the earth, means the dispersion of those who desire to build the city of Babel; but as these are they who deprive others of all the knowledge of truth, as before said, the words signify, at the same time, the deprivation of internal worship; for the one is a consequence of the other; and here we have the consequence, for it is stated for the third time. That the First Ancient Church was deprived of the knowledges of truth and good, is evident from the fact that the nations which constituted that Ancient Church became for the most part idolaters, and yet had a certain external worship. The lot of those idolaters who are outside the church is much better than that of those idolaters who are within the church; for the former are external idolaters, whereas the latter are internal idolaters. That the lot of the former is better, is evident from the words the Lord spoke in Luke 13:23, 28-30; Matthew 8:11-12. This therefore is the reason why the state of this Ancient Church was changed.

(1329) Verse 10. These are the births of Shem: Shem was a son of a hundred years, and begat Arpachshad two years after the flood. "These are the births of Shem," signifies the derivations of the Second Ancient Church; "Shem" is internal worship in general; "a hundred years," signifies the state of that church at the beginning; "Arpachshad" was a nation so named, by which is signified memory-knowledge [scientia]; "two years after the flood," signifies the second post-diluvian church.

(1330) These are the births of Shem. That this signifies the derivations of the Second Ancient Church, is evident from the signification of "births," as being the origin and derivation of doctrinal things and of worships (as before said, n. 1145). Here, and elsewhere in the Word, the "births" are no other than those of the church, that is, of doctrinal things and of worships. The internal sense of the Word enfolds nothing else; and therefore when any church is born, it is said that "these are its births," as for instance when the Most Ancient Church was born: "These are the births of the heavens and of the earth" (Gen. 2:4); and in like manner with the other churches which followed, before the flood: "This is the book of the births" (Gen. 5:1). In like manner with the churches after the flood, which were three-the First called Noah, the Second named from Eber, the Third from Jacob, and afterwards from Judah and Israel. When the First of these churches is described, the record begins in a similar manner: “These are the births of the sons of Noah” (verse 1 of the preceding chapter). So with this Second church, named from Eber, in this verse: “These are the births of Shem.” And with the Third also, in the twenty-seventh verse of this chapter: “These are the births of Terah.” So that “births” signify nothing else than the origins and derivations of the doctrinal things and of the worships of the church that is being described. The reason why the births of this Second church are derived from Shem, or why its beginning is described by “Shem,” is that “Shem” signifies internal worship, here, the internal worship of this church. Not that the internal worship of this church was such internal worship as that which was signified by “Shem” in the preceding chapter; but merely that it is the internal worship of the church.

(1331) From what has been said it is now evident that “Shem” denotes internal worship in general. The quality of the internal worship of this church is evident from those who are named in succession after Shem, namely, that it was characterized by memory-knowledge [fuerit scientificum], as is confirmed by the numbers of the years, when they are examined and unfolded.

(1332) That “a hundred years” signifies the state of that church in general, is evident from what has been stated and shown before concerning numbers and years (n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893), namely, that they signify times and states. But what and of what quality the states were that are signified by the number "a hundred" years, and by the numbers of years in the following verses of this chapter, it would be tedious to explain; moreover the subject is intricate.

(1334) That Arpachshad was a nation so named, and that thereby is signified memory-knowledge, was stated at verse 24 of the preceding chapter (n. 1236).

(1335) Two years after the flood. That this signifies the Second post-diluvian church, may be seen from the fact that by a "year," in the Word, as also by a "day" and by a "week," is signified an entire period, greater or less, of fewer or of more years; in fact a period in the abstract, as may be seen from the paragraphs referred to above (n. 488, 493). So here with the "two years after the flood," by which is signified the second period of the church, which was when this second church began.

(1336) Verse 11. And Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters. "And Shem lived after he begat Arpachshad five hundred years," signifies the duration and state; "Shem" signifies here, as before, internal worship in general; "Arpachshad" signifies memory-knowledge; "and begat sons and daughters," signifies the doctrinal things.

(1337) That these things are signified, calls for no confirmation, being evident from the signification of the same words as given above. I shall merely state that the internal worship of this church was no other than a kind of memory-knowledge [scientficum], thus a kind of love which may be called a love of truth. For when this church began, there was scarcely any charity left, and therefore scarcely any faith, which comes solely from charity; as also is evident from what was said just before concerning the city and the tower of Babel, in that Jehovah did confound the lip of all the earth (verse 9).

(1338) And begat sons and daughters. That this signifies doctrinal things, is evident from the signification of "sons," as before given (n. 264, 489-491, 533).

(1339) Verse 12. And Arpachshad lived five and thirty years and begat Shelah. "And Arpachshad lived five and thirty years," signifies the beginning of the second state of this church, as well as that second state itself; "Arpachshad" signifies here, as before, memory-knowledge; "and begat Shelah," signifies the derivation therefrom. Shelah was a nation so called, whereby is signified that which pertains to memory-knowledge.

(1340) That these things are signified calls for no confirmation. That "Shelah" was a nation so called, whereby is signified that which pertains to memory-knowledge, has been stated before, at verse 24 of the preceding chapter.

(1341) Verse 13. And Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters. "And Arpachshad lived after he begat Shelah four hundred and three years," signifies the duration and state; "Arpachshad" here, as before, signifies memory-knowledge; and "Shelah" is that which pertains to memory-knowledge; “and begat sons and daughters,” signifies the doctrinal things.

(1342) Verse 14. And Shelah lived thirty years and begat Eber. “And Shelah lived thirty years,” signifies the beginning of a third state; “Shelah” here, as before, signifies that which pertains to memory-knowledge; “and begat Eber,” signifies a derivation therefrom; “Eber” was a nation called, from Eber as its father, the Hebrew nation, whereby is signified the worship in general of the Second Ancient Church.

(1343) That “Eber” was a nation called, from Eber as its father, the Hebrew nation, and that thereby is signified the worship in general of the Second Ancient Church, is evident from those historical parts of the Word wherein it is spoken of. From that nation, because the new worship commenced there, all were called Hebrews who had a similar worship. Their worship was of the kind that was afterwards restored among the descendants of Jacob; and its chief characteristic consisted in their calling their God “Jehovah,” and in their having sacrifices. The Most Ancient Church with unanimity acknowledged the Lord, and called Him Jehovah, as is evident from the first chapters of Genesis, and elsewhere in the Word. The Ancient Church, that is, the church after the flood, also acknowledged the Lord, and called Him Jehovah, especially those who had internal worship, and were called “sons of Shem.” The others, who were in external worship, also acknowledged Jehovah, and worshiped Him. But when internal worship became external, and still more when it became idolatrous, and when each nation began to have its own god whom it worshiped, the Hebrew nation retained the name Jehovah, and called their God Jehovah; and hereby were distinguished from the other nations. [2] Together with their external worship, the descendants of Jacob in Egypt lost this also-that they called their God Jehovah; nay, Moses himself did so; and therefore they were instructed first of all that Jehovah was the God of the Hebrews, and the God of Abraham, of Isaac, and of Jacob; as may be seen from these words in Moses: Jehovah said unto Moses, Thou shalt come in, thou and the elders of Israel, to the king of Egypt, and ye shall say unto him, Jehovah the God of the Hebrews hath met with us; and now let us go, we pray thee, a three days' journey into the wilderness, and we will sacrifice to Jehovah our God (Exod. 3:18). Again: Pharaoh said, Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us; let us go, we pray thee, a three days' journey into the wilderness, and we will sacrifice to Jehovah our God (Exod. 5:2-3). [3] That together with the worship the descendants of Jacob in Egypt lost also the name of Jehovah, may be seen from these words in Moses: Moses said unto God, Behold, when I come unto the sons of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM WHO I AM. And He said, Thus shalt thou say unto the sons of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the sons of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you this is My name to eternity (Exod. 3:13-15). [4] From these words it is evident that even Moses did not know Jehovah; and that they were distinguished from others by the name of Jehovah the God of the Hebrews. Hence in other places also Jehovah is called the God of the Hebrews: Thou shalt say unto Pharaoh, Jehovah the God of the Hebrews hath sent me unto thee (Exod. 7:16). Go in unto Pharaoh, and tell him, Thus saith Jehovah the God of the Hebrews (Exod. 9:1, 13). And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith Jehovah the God of the Hebrews (Exod. 10:3). And in Jonah: I am a Hebrew; and I fear Jehovah the God of the heavens (Jonah 1:9). And also in Samuel: The Philistines heard the voice of the shouting, and said, What meaneth the voice of this great shouting in the camp of the Hebrews? And they knew that the ark of Jehovah was come into the camp. And the Philistines said, Woe unto us! Who shall deliver us out of the hand of these august gods? These are the gods that smote the Egyptians with all manner of plagues in the wilderness. Be like men, O ye Philistines, that ye be not servants unto the Hebrews (1 Sam. 4:6, 8-9). Here also it is evident that the nations were distinguished by the gods on whose name they called, and the Hebrew nation by Jehovah. [5] That the second essential of the worship of the Hebrew nation consisted in sacrifices, is also evident from passages cited above (Exod. 3:18, 5:2, 3); as well as from the fact that the Egyptians abominated the Hebrew nation on account of this worship, as is evident from these words in Moses: Moses said, It is not right so to do, for we shall sacrifice the abomination of the Egyptians to Jehovah our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? (Exod. 8:26). For this reason the Egyptians so abominated the Hebrew nation that they would not eat bread with them (Gen. 43:32). It is also evident from all this that the posterity of Jacob was not the only Hebrew nation, but all who had such worship; and therefore in Joseph's time the land of Canaan was called the land of the Hebrews: Joseph said, I was stolen away out of the land of the Hebrews (Gen. 40:15). [6] That there were sacrifices among the idolaters in the land of Canaan, may be seen from many passages, for they sacrificed to their gods-to the Baals and others; and moreover Balaam, who was from Syria where Eber dwelt and whence the Hebrew nation came, not only offered sacrifices before the descendants of Jacob came into the land of Canaan, but also called Jehovah his God. That Balaam was from Syria, whence came the Hebrew nation, see Numbers 23:7; that he offered sacrifices, 22:39-40; 23:1-3, 14, 29; that he called Jehovah his God, 22:18, and throughout the chapter. What is said of Noah (Gen. 8:20), that he offered burnt-offerings to Jehovah, is not true history, but is history so made up, because by burnt-offerings there is signified the holy of worship, as may there be seen. From all this it is now evident what is signified by "Ber," or by the Hebrew nation.

(1344) Verse 15. And Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters. “And Shelah lived after he begat Eber four hundred and three years,” signifies the duration and state; “Shelah” here, as before, signifies that which pertains to memory-knowledge; “Eber” here, as before, signifies the worship of this church in general; “and begat sons and daughters,” signifies the doctrinal things.

(1345) Verse 16. And Eber lived four and thirty years, and begat Peleg. “And Eber lived four and thirty years,” signifies the beginning of the fourth state of this church; “Eber” here, as before, signifies the worship of this church in general; “and begat Peleg,” signifies a derivation from it. “Peleg” was a nation so called from him as its father, whereby there is signified external worship. That “Peleg” here signifies external worship, follows from the series of the derivations of worship, and thus from his derivation. In the preceding chapter, verse 25, there is another meaning from the signification of this name, that “in his days the earth was divided,” and because there he together with his brother Joktan represented that Second Ancient Church.

(1346) Verse 17. And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. “And Eber lived after he begat Peleg four hundred and thirty years,” signifies the duration and state; “Eber” and “Peleg” signify the same here as before; “and begat sons and daughters,” signifies doctrinal things which are rituals.

(1347) Verse 18. And Peleg lived thirty years, and begat Reu. “And Peleg lived thirty years,” signifies the beginning of the fifth state; “Peleg” signifies the same here as before; “and begat Reu,” signifies a derivation therefrom. Reu was a nation so named from him as its father, whereby there is signified a worship still more external.

(1348) Verse 19. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. “And Peleg lived after he begat Reu two hundred and nine years,” signifies the duration and state; “Peleg” and “Reu” signify the same here as before; “and begat sons and daughters,” signifies rituals.

(1349) Verse 20. And Reu lived two and thirty years, and begat Serug. “And Reu lived two and thirty years,” signifies the beginning of the sixth state; “Reu” signifies the same here as before; “and begat Serug,” signifies a derivation therefrom. Serug was a nation so named from him as its father, by which is signified worship in externals.

(1350) Verse 21. And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. “And Reu lived after he begat Serug two hundred and seven years,” signifies the duration and state; “Reu” and “Serug” signify the same here as before; “and begat sons and daughters,” signifies the rituals of such worship.

(1351) Verse 22. And Serug lived thirty years, and begat Nahor. “And Serug lived thirty years,” signifies the beginning of the seventh state of this church; “Serug” signifies the same here as before “and begat Nahor,” signifies a derivation therefrom. Nahor was a nation so named from him as its father, whereby is signified worship verging to what is idolatrous.

(1352) Verse 23. And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. "And Serug lived after he begat Nahor two hundred years," signifies the duration and state; "Serug" and "Nahor" signify the same here as before; "and begat sons and daughters" signifies the rituals of that worship.

(1353) Verse 24. And Nahor lived nine and twenty years, and begat Terah. "And Nahor lived nine and twenty years," signifies the beginning of the eighth state of this church; "Nahor" signifies here, as before, worship verging to what is idolatrous; "and begat Terah," signifies a derivation therefrom. Terah was a nation so named from him as its father whereby idolatrous worship is signified.

(1354) Verse 25. And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters. "And Nahor lived after he begat Terah a hundred and nineteen years" signifies the duration and state; "Nahor" signifies here, as before, worship verging to what is idolatrous; "Terah" signifies idolatrous worship; "and begat sons and daughters," signifies idolatrous rituals.

(1355) Verse 26. And Terah lived seventy years, and begat Abram, Nahor, and Haran. "And Terah lived seventy years," signifies the beginning of the ninth state, which was the last; "Terah" signifies here, as before, idolatrous worship; "and begat Abram, Nahor, and Haran," signifies the derivations therefrom. Abram, Nahor, and Haran were persons, from whom also nations were named that were idolaters.

(1356) That by "Terah" is signified idolatrous worship, may be seen from the derivations spoken of from the twentieth verse to this place. This Second Ancient Church degenerated from a kind of internal worship, and was so adulterated that at last it became idolatrous; as churches are wont to do, in that from internal things they go to external, and finally terminate in mere external things, internal things being blotted out. That such was the case with this church, insomuch that a great part of them did not acknowledge Jehovah as God, but worshiped other gods, is evident in Joshua: Joshua said unto all the people, Thus hath said Jehovah the God of Israel, Your fathers dwelt of old time beyond the river, even Terah, the father of Abraham, and the father of Nahor; and they served other gods. Now therefore fear Jehovah, and serve Him in integrity and in truth; and put away the gods that your fathers served beyond the river, and in Egypt, and serve ye Jehovah. And if it be evil in your eyes to serve Jehovah, choose ye this day whom ye will serve; whether the gods that your fathers served, that were beyond the river, or the gods of the Amorites (Joshua 24:2, 14-15). Here it is very plain that Terah, Abram, and Nahor were idolaters. [2] That Nahor was a nation in which there was idolatrous worship, is also evident from Laban the Syrian, who dwelt in the city of Nahor, and worshiped the images or teraphim which Rachel carried away (Gen. 24:10; 31:19, 26, 32, 34). And that there was one god of Abraham, another god of Nahor, and another of their father, that is, of Terah, is evident from Genesis 31:53. It is also plainly stated by Moses concerning

Abram, that Jehovah was not known to him: I Jehovah appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai, but by My name Jehovah I was not known to them (Exod. 6:3). From all this it is evident how much this church fell away among this nation into the idolatrous worship which is here signified by Terah; and because it is signified by Terah, it is also signified by Abram, Nahor, and Haran.

(1357) There are three universal kinds of idolatry. The first comes of the love of self; the second, of the love of the world; the third, of the love of pleasures. All idolatrous worship has one or other of these for its end. The worship of idolaters can have no other ends; for they know not and care not for eternal life; they even deny it. These three kinds of idolatry are signified by the three sons of Terah.

(1358) That Abram, Nahor, and Haran were persons, from whom also nations were named that were idolaters, is evident from the historical parts of the Word. As regards Nahor this has been already shown; for the city was called the city of Nahor (Gen. 24:10). At that time cities were nothing else than families that dwelt together; and a number of families constituted a nation. That a number of nations were born of Abraham, is evident not only from the posterity of Ishmael, or the Ishmaelites, but also from that of his several sons by his wife Keturah, who are named in Genesis 25:1-4.

(1359) Verse 27. And these are the births of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. “And these are the births of Terah,” signifies the origins and derivations of the idolatry from which came the representative church. Terah was the son of Nahor, and was also a nation named from him as its father. By him there is signified idolatrous worship. Abram, Nahor, and Haran were sons of Terah, and also nations named from them as their fathers. By them are here signified the idolatrous worships derived from that one. From Lot also there came two nations that were idolaters.

(1360) And these are the births of Terah. This signifies the origins and derivations of the idolatry from which came the representative church. It has been shown above (at verse 10 of this chapter) that "births" signify origins and derivations. Here now the Third Church after the flood is treated of, which succeeded when the second-treated of from verse 10 to this-became idolatrous in Terah. It has been shown that Terah, Abram, Nahor, and Haran were idolaters, as well as the nations derived from them, as the Ishmaelites and Midianites, and others who were descendants of Abram; besides others in Syria that were derived from Nahor; and also the Moabites and Ammonites, who were descendants of Lot.

(1361) That from being idolatrous the church became representative, no one can know unless he knows what a representative is. The things that were represented in the Jewish Church, and in the Word, are the Lord and His kingdom, consequently the celestial things of love, and the spiritual things of faith: these are what were represented, besides many things that pertain to these, such as all things that belong to the church. The representing objects are either persons or things that are in the world or upon the earth; in a word, all things that are objects of the senses, insomuch that there is scarcely any object that cannot be a representative. But it is a general law of representation that there is no reflection upon the person or upon the thing which represents, but only upon that thing itself which is represented. [2] For example, every king, whoever he was, in Judah and Israel, and even in Egypt and elsewhere, could represent the Lord. Their royalty itself is what is representative. So that the worst of all kings could represent, such as the Pharaoh who set Joseph over the land of Egypt, Nebuchadnezzar in Babylon (Dan. 2:37-38), Saul, and the other kings of Judah and of Israel, of whatever character they were. The anointing itself-from which they were called Jehovah's anointed-involved this. In like manner all priests, how many soever they were, represented the Lord; the priestly function itself being what is representative; and so in like manner the priests who were evil and impure; because in representatives there is no reflection upon the person, in regard to what his quality is. And not only did men represent, but also beasts, such as all that were offered in sacrifice; the lambs and sheep representing celestial things; the doves and turtledoves, spiritual things; and in like manner the rams, goats, bullocks, and oxen represented lower celestial and spiritual things. [3] And not only were animate things used as representatives, but also inanimate things, such as the altar and even the stones of the altar, the ark and the tabernacle with all that was in them, and, as everyone may know, the temple with all that was therein, such as the lamps, the breads, and the garments of Aaron. Nor these things only, but also all the rites in the Jewish Church were representative. In the Ancient Churches, representatives extended to all the objects of the senses, to mountains and hills, to valleys, plains, rivers, brooks, fountains, and pools, to groves and trees in general, and to every tree in particular, insomuch that each tree had some definite signification; all which, afterwards, when the significative church had ceased, were made representatives. From all this it may be seen what is meant by representatives. And as things celestial and spiritual-that is-the things of the Lord's kingdom in the heavens, and of the Lord's kingdom on earth could be represented not only by men, whosoever and of what quality soever they were, but also by beasts, and even by inanimate things, it may now be seen what a representative church is. [4] The representatives were of such an efficacy that all things that were done according to the rites commanded appeared holy before the spirits and angels, as for instance when the high priest washed himself with water, when he ministered clothed in his pontifical garments, when he stood before the burning lights, no matter what kind of man he was, even if most impure, and in his heart an idolater. The case was the same with all the other priests. For, as before said, in representatives the person was not reflected upon, but only the thing itself that was represented, quite abstractly from the person, as it was abstractly from the oxen, the bullocks, and the lambs that were sacrificed, or from the blood that was poured round about the altar, and also abstractly from the altar itself; and so on. [5] This representative church was instituted-after all internal worship was lost, and when worship had become not only merely external, but also idolatrous-in order that there might be some conjunction of heaven with earth, that is, of the Lord through heaven with man, even after the conjunction by the internal things of worship had perished. But what kind of conjunction this is by representatives alone, shall of the Lord's Divine mercy be told in what follows. Representatives do not begin until the following chapter; in which, and in those that follow, all things in general and in particular are purely representative. Here, the subject treated of is the state of those who were the fathers, before certain of them and their descendants became representative; and it has been shown above that they were in idolatrous worship.

(1362) That Terah was the son of Nahor, and also a nation named from him as its father, and that by him is signified idolatrous worship, has been shown before. That Terah was a nation, may be seen from the fact that the nations which originated from his sons acknowledged him as their father, just as the sons of Jacob, or the Jews and Israelites, and also the Ishmaelites, Midianites, and others, acknowledged Abraham; and the Moabites and Ammonites acknowledged Lot. Although these nations were not named from them, but from their sons, yet when all acknowledge a common father and call themselves his sons-as the sons of Terah, the sons of Abraham, or the sons of Lot-in a general sense a nation is signified by each one of these, as here by Terah, by Abram, by Nahor, and by Lot; for they are the stocks or roots of the nations. So with the descendants of Jacob, who were all named from his twelve sons, and yet were called Jacob and Israel, as also the seed and the sons of Abraham (John 8:33, 39).

(1363) That Abram, Nahor, and Haran were sons of Terah, and that they were also nations named from them as their fathers, and that by them idolatrous worships are here signified, is evident from the explanations given above; and also from the fact that idolatry is signified by Terah, whose sons they were. But what idolatrous worships are here signified by the three sons of Terah, and afterwards by Lot the son of Haran, may be seen if idolatrous worships are examined according to their kinds. There are in general four idolatrous worships, one more interior than another. The three more interior ones are as the sons of one parent; the fourth is as the son of the third. Idolatrous worships are internal and external; the internal are those which condemn man; the external not so much. The more interior the idolatrous worship is, the more it condemns; but the more exterior, the less. Internal idolaters do not acknowledge God, but adore themselves and the world, and make idols of all their cupidities; whereas external idolaters are able to acknowledge God, although they do not know who is the God of the universe. Internal idolaters are known from the life they have acquired; and in proportion as this life departs from the life of charity, in the same proportion are they more interior idolaters. External idolaters are known solely from their worship; and, although idolaters, they can still have the life of charity. Internal idolaters can profane holy things, but external idolaters cannot; and therefore external idolatry is tolerated, in order to prevent the profanation of holy things; as may be seen from what has been said before (n. 571, 582; and at verse 9, n. 1327).

(1364) That from Lot there sprang two nations that were idolaters, is evident from his two sons, Moab and Ben-Ammi, by his daughters (Gen. 19:37, 38), from whom descended the Moabites and the Ammonites, who, as is evident from the Word, were idolaters. Lot is mentioned here as the father of the idolatrous worships signified by Moab and Ben-Ammi.

(1365) Verse 28. And Haran died upon the faces of Terah his father, in the land of his nativity, in Ur of the Chaldees. "And Haran died upon the faces of Terah his father, in the land of his nativity, in Ur of the Chaldees," signifies that interior worship was blotted out and became merely idolatrous; by "Haran" is signified interior idolatrous worship; by "Terah his father," as before, idolatrous worship in general; by "the land of his nativity," the origin whence it was derived; by "Ur of the Chaldees," external worship in which there are falsities.

(1366) And Haran died upon the faces of Terah his father, in the land of his nativity, in Ur of the Chaldees. That this signifies that interior worship was blotted out and became merely idolatrous, is evident from the signification of "Haran," of "Terah," of "nativity," and of "Ur of the Chaldees;" and also from its being said that he "died upon the faces of Terah his father." As regards the fact that interior worship was blotted out, or that there came to be none, the case is this. The church cannot come forth anew among any nation until it has been so vastated that nothing of evil and falsity remains in its internal worship. So long as there is evil in its internal worship, the things that are good and true, which constitute its internal worship, are impeded; for so long as evils and falsities are present, goods and truths cannot be received. This may be seen from the fact that they who have been born in any heresy, and have so confirmed themselves in its falsities that they are entirely persuaded, can with difficulty, if ever, be brought to receive the truths which are contrary to their falsities. But with Gentiles who do not know what is the truth of faith, and yet live in charity, the case is different. This was the reason why the Lord's church could not be restored among the Jews, but among Gentiles who had no knowledges of faith. The former, by their falsities, entirely darken and thus extinguish the light of truth; but the Gentiles not so much, for they do not know what is the truth of faith; and what they do not know they cannot darken and extinguish. [2] As a new church was now to be restored, those were taken to form it with whom goods and truths could be implanted, being those with whom all knowledge of the good and of the truth of faith had been blotted out, and who, like the Gentiles, had become external idolaters. As regards Terah and Abram, it has been shown above that they were of this character, that is to say, they worshiped other gods, and had no knowledge of Jehovah, nor consequently of what is the good and the truth of faith. They had thus become better fitted to receive the seed of truth than others in

Syria among whom knowledges as yet remained. That they did remain with some is evident from Balaam, who was from Syria, and who not only worshiped Jehovah, but also offered sacrifice, and was at the same time a prophet. These therefore are the things contained in this verse, namely, that interior worship had been blotted out and had become merely idolatrous.

(1367) That by “Haran” is signified interior idolatrous worship, and by “Terah” idolatrous worship in general, has been stated and shown before. That the origin is signified by “the land of his nativity;” and that their idolatrous worship was thence derived, is evident from the signification of nativity,” as being origin and derivation, concerning which see under verses 10 and 27.

(1368) That by “Ur of the Chaldees” is signified external worship in which there are falsities, is evident from the signification in the Word of “the Chaldeans.” It has been shown above, at verse 9, that by “Babel” is signified worship in which interiorly there are evils; but by “Chaldea” is signified worship in which interiorly there are falsities. Consequently by “Babel” is signified worship in which there is inwardly nothing of good; and by “Chaldea,” worship in which there is inwardly nothing of truth. Worship in which there is inwardly nothing good and nothing true, is a worship wherein there is interiorly what is profane and idolatrous. That such worship is signified in the Word by “Chaldea,” may be seen from the following passages. In Isaiah: Behold the land of the Chaldeans; this people is no more; Asshur founded it in Ziim; they shall set up the watchtowers thereof, they shall raise up her palaces; he shall make it a ruin (Isa. 23:13). “The land of the Chaldeans which is not a people,” denotes falsities; “Asshur founded it,” denotes reasonings; “the watchtowers,” phantasies. Again: Thus hath said Jehovah, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have thrown down the bars, all of them, and the Chaldeans in whose ships is a cry (Isa. 43:14). “Babylon” denotes worship in which inwardly there is evil; “the Chaldeans,” worship in which inwardly there is falsity; the “ships” are knowledges of truth which are corrupted. [2] Again: Sit thou silent and get thee into darkness, O daughter of the Chaldeans; for they shall no more call thee the lady of kingdoms. I was wroth with My people, I profaned My inheritance, and gave them into thy hand; these two things shall come to thee suddenly in one day, the loss of children and widowhood together; to the full shall they come upon thee, because of the multitude of thy sorceries, and because of the greatness of thine enchantments (Isa. 47:5-6, 9). Here it is evident that “Chaldea” is the profanation of truth, and is called “sorceries” and “enchantments.” Again: Go ye forth out of Babylon, flee ye from the Chaldeans (Isa. 48:20); that is, from the profanation of good and of truth in worship. In Ezekiel: Cause Jerusalem to know her abominations; thy father was an Amorite, and thy mother a Hittite; thou hast committed whoredom with the sons of Egypt; thou hast committed whoredom with the sons of Asshur; hence thou hast multiplied thy whoredom even into the land of Chaldea (Ezek. 16:2-3, 26, 28-29). This is said specifically of the Jewish Church; “the Sons of Egypt” denote memory-knowledges; “the sons of Assyria,” reasonings; “the land of Chaldea into which she multiplied her whoredom,” the profanation of truth. That countries are not meant by Egypt, Assyria, and Chaldea, and that no other whoredom is spoken of, may be seen by anyone. [3] Again: Oholah hath committed whoredom, and hath doted on her lovers the Assyrians, her neighbors; and she hath not forsaken her whoredoms from Egypt; she hath added to her whoredoms; and she saw men, it was portrayed upon the wall, images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, dyed turbans hanging down on their heads, all of them leaders to look upon, the likeness of the sons of Babylon, of the Chaldeans, the land of their nativity. As soon as she saw them she loved them lewdly, and sent messengers unto them into Chaldea; the sons of Babylon polluted her by their whoredoms (Ezek. 23:5, 8, 14-17). Here the Chaldeans are called “sons of Babylon,” and denote truths profaned in worship. “Oholah” denotes the spiritual church, which is called Samaria. [4] In Habakkuk: I stir up the Chaldeans, a bitter and hasty nation, that march through the breadths of the earth, to possess dwelling places that are not theirs, a horrible and a terrible one, and from itself doth its judgment and its exaltation go forth; whose horses are swifter than leopards, and keener than the evening wolves; and the horsemen thereof spread themselves, yea, the horsemen thereof come from afar; they fly as an eagle that hasteth to devour; wholly doth it come for violence; the panting desire of its faces is toward the east (Hab. 1:6-9). The Chaldean nation is here described by many representatives that are significant of the profanations of truth in worship. [5] Moreover, Babylon and Chaldea are described in two entire chapters in Jeremiah (chapters 50 and 51), where what is signified by each is plainly evident, namely, by Babylon the profanation of celestial things, and by Chaldea the profanation of spiritual things, in worship. From all this therefore it is evident what is signified by "Ur of the Chaldees," namely, external worship in which there is inwardly profane idolatry. Moreover it has been permitted that I should be instructed by themselves that such was the character of their worship.

(1369) Verse 29. And Abram and Nahor took them wives; and the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. "And Abram and Nahor took them wives; and the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah," signifies marriages of evil with falsity in idolatrous worship; which stand in the relationship here indicated. By the husbands are signified evils; by the wives, falsities.

(1370) That these things are signified it would take too long to set forth; for it would involve a setting forth of the genera and derivations of idolatries. These cannot be known except from the opposite things, that is, from profanations, as of the celestial things of love, of the spiritual things of the same, and of the rational things therefrom, and lastly of memory-knowledges. The profanations themselves of these things constitute the genera and species of idolatries; but not the worships of idols, which are external idolatries, and which worships can be conjoined with affections of good and truth, and thus with charity, as takes place among Gentiles who live in mutual charity. It is interior idolatrous worships that are signified in the Word by the external idolatrous worships. The births, the generations, and also the marriages of them, which are those of evil and falsity, are circumstanced precisely as are these relationships and these marriages, which have been described in the 27th verse, and also in this one.

(1371) Verse 30. And Sarai was barren, she had no offspring. These words signify that what was evil and false reproduced itself no further.

(1372) This may be seen from the signification of "barren," concerning which elsewhere. For, as before shown, a son and a daughter signify truth and good; and in the opposite sense, evil and falsity. Hence "barren" signifies that the evil and falsity of idolatrous worship reproduced itself no further.

(1373) Verse 31. And Terah took Abram his son; and Lot the son of Haran, his son's son; and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came even unto Haran, and stayed there. These words signify that those who had been in idolatrous worship were instructed in the celestial and spiritual things of faith, in order that a representative church might come forth from that source.

(1374) That this is signified may be seen from what has been said above, and from what is to be said in the following chapter.

(1375) Verse 32. And the days of Terah were two hundred and five years; and Terah died in Haran. “And the days of Terah were two hundred and five years,” signifies the duration and state of the idolatrous worship meant by Terah; “and Terah died in Haran,” signifies the end of idolatry, and the beginning of a representative church through Abram.

(1376) CONTINUATION CONCERNING SITUATION AND PLACE,AND ALSO CONCERNING DISTANCE AND TIME, IN THE OTHER LIFE. I have frequently conversed with spirits concerning the idea of place and of distance among them-that it is not anything real, but appears as if it were, being nothing else than their states of thought and of affection, which are thus varied, and are in this manner presented to view in the world of spirits; but not so much so in heaven among the angels, since these are not in the idea of place and time, but in that of states. But the spirits to whom bodily and earthly ideas adhere, do not apprehend this, for they suppose that the case is exactly as they see it to be. Such spirits can hardly be brought to believe otherwise than that they are living in the body, and are not willing to be persuaded that they are spirits; and thus scarcely that there is any appearance, or any fallacy, in relation to the matter, for they desire to live in fallacies.

Thus do they preclude themselves from the apprehension and acknowledgment of truths and goods, which are as far as possible from fallacies. It has been shown them many times that change of place is nothing but an appearance, and also a fallacy of sense. For there are two kinds of mutation of place in the other life; one is that which has been spoken of before, when it is said that all spirits and angels in the Grand Man constantly keep their own situation therein; which is an appearance. The other is that spirits appear in a place when in fact they are not there, which is a fallacy.

(1377) That in the world of spirits place, change of place, and distance, are an appearance, has been evidenced from the fact that all souls and spirits whatever who have existed from the first creation, appear constantly in their own places, and never change their places except when their state is changed; and that as their state is changed, so are the places and distances with them varied. But as everyone has a general state which is regnant, and as the particular and individual changes of state have regard to the general state, therefore after these changes all return to their own situation.

(1378) I have been informed, both by conversation with angels, and by living experience, that spirits, as spirits, in regard to the organic forms which constitute their bodies, are not in the place where they are seen, but may be far away, and yet appear there. I know that they who suffer themselves to be carried away by fallacies will not believe this, but still the case is so. This has been illustrated to those spirits who have believed nothing to be true that they did not see with their eyes-even if this were mere fallacy-by the fact that something similar is exhibited among men in the world. Take for instance the sound of a speaker's voice coming to the ear of another person: if the person who hears it did not know to the contrary, by the discriminations of sound, learned by experience from infancy, and did not see the speaker at a distance, he would have no other belief than that the speaker was close to his ear. So with a man who sees remote objects: if he did not at the same time see intervening objects, and know from them, or judge of the distance by what he knows, he would believe a distant object to be near his eye. Much more is this the case with the speech of spirits, which is interior speech; and with their sight, which is interior sight. [2] And the spirits were told, further, that when plain experience declares a fact, they ought not to doubt, and still less deny it, on the ground that it does not so appear to the senses, and that they do not perceive it. For even within the realm of nature there are many things that are contrary to the fallacies of the senses, but are believed because visible experience teaches them. For example, the sailing of a ship around the globe: they who suffer themselves to be carried away by the fallacies of the senses, might believe that ship and sailors would fall off when they came to the opposite side, and that the people at the antipodes could never stand upon their feet. Such also is the case with the subject before us, and with many things in the other life that are contrary to the fallacies of the senses, and yet are true-as that man has no life of himself, but from the Lord; and very many other things. By these and other considerations, incredulous spirits could be brought to believe that the case is as we have stated it.

(1379) From all this it may also be seen that the walking and removal of spirits from place to place, and their advancements, which are so frequently seen, are nothing but changes of state; that is to say, they appear in the world of spirits as changes of place; but in heaven, as changes of state. The case is similar with many other things that are representative, and are there presented to view, concerning which of the Lord's Divine mercy hereafter.

(1380) That in the other life place, change of place, and distance are a fallacy, has been evidenced by the fact that spirits can by phantasy be carried up on high in a moment, even to a very great height, and can also at the same moment be carried into the depths below; and also as it were from one end of the universe to the other. Nay, the sorceresses and magicians there, can by phantasies induce others to believe that when they are in one place they are also at the same time in another, even in several places, thus counterfeiting as it were a universal presence. They who in the life of the body have aspired to exalted station, and also those who have been deceitful, often appear above the head, while really they are in a hell under the feet; and as soon as their soaring arrogance is taken away, they sink down into their own hell, as has been shown me. Their appearance on high is not an appearance, but a fallacy; for, as already said, there are two kinds of mutation of place;

that arising from all spirits and angels keeping constantly in their own situation, being an appearance; and their appearing in one place when their real situation is not there, being a fallacy.

(1381) The souls and spirits who have not as yet been allotted a constant situation in the Grand Man, are carried to various places, now to this, now to that; now are seen on one side, now on another; now above, now below. These are called wandering souls or spirits, and are comparable to the fluids in the human body, which rise up from the stomach, sometimes to the head, sometimes to other parts, and are carried about. So is it with these spirits, until they come to their designated place, and to a situation in conformity with their general state. It is their states that are thus changed, and that are wandering.

(1382) Men cannot but confound the Divine Infinity with infinity of space; and as they have no apprehension of infinity of space except as of a nothing, which in fact it is, they do not believe in the Divine Infinity. Such also is the case with the Eternity, which men cannot conceive of except as an eternity of time, since it is presented by means of time to those who are in time. The true idea of the Divine Infinity is insinuated into the angels by the fact that they are instantly present under the Lord’s sight, with no intervening space or time, even though they were at the furthest extremity of the universe; and the true idea of the Divine Eternity is insinuated by the fact that thousands of years do not appear to them as time, but scarcely otherwise than as if they had lived only a minute; and both ideas are insinuated by the fact that in their present they have past and future things together. Hence they have no solicitude about future things; nor have they ever any idea of death, but only the idea of life; so that in all their present there is the Lord's Eternity and Infinity.

CHAPTER 12

CONCERNING THE PERCEPTION OF SPIRITS AND OF ANGELS AND CONCERNING SPHERES IN THE OTHER LIFE.

(1383) AMONG THE wonderful things in the other life are perceptions, of which there are two kinds. One kind, which is angelic perception, consists in perceiving what is true and good, and what is from the Lord, and what from the persons themselves; and also in perceiving the source and quality of their thoughts, words, and actions, when these are from themselves. The other kind is common to all, to angels in the highest perfection, and to spirits according to their respective qualities, and consists in knowing the quality of another on his first approach.

(1384) As regards the first kind of perception, which is angelic, and which consists in perceiving what is true and good, also what is from the Lord and what from the persons themselves; and also in perceiving the source and quality of their thoughts, words, and actions, when these are from themselves-it has been granted me to converse with the sons of the Most Ancient Church concerning their perception. They said that of themselves they neither think nor can think anything, nor of themselves will anything; but that in all things whatever which they think and will, both in general and in particular, they perceive what comes from the Lord, and what from other sources; and they perceive not only how much is from the Lord, and how much is as from themselves, but also, when it is as from themselves, they perceive whence it is, from what angels, and likewise the quality of the angels and what their thoughts are, distinguishing every difference; thus they perceive what the influx is, and numberless other things. Perceptions of this kind exist in much variety. With the celestial angels, who are in love to the Lord, there is a perception of good, and from this, of all things of truth; and as they perceive truth from good, they do not admit of any speaking, and still less of any reasoning, about truth; but they say that it is so, or that it is not so. Whereas the spiritual angels, who likewise have perception, although not such as the celestial have, speak concerning truth and good; but still they perceive them, although with a difference; for there are innumerable varieties of this perception, the varieties having reference to their perception as to whether a thing is of the Lord's will, as to whether it is of His leave, or as to whether it is of His permission, all of which are perfectly distinct from each other.

(1385) There are spirits who belong to the province of the skin, especially the scaly skin, who desire to reason about everything; they have no perception of what is good and true; indeed the more they reason, the less they perceive; they make wisdom consist in reasoning, and on this base their claim to seem wise. They have been told that it is of angelic wisdom to perceive without reasoning whether a thing is good and true; but they do not apprehend that such perception is possible. These are they who in the life of the body had confused truth and good by means of matters of knowledge and of philosophy, and thereby had seemed to themselves to be pre-eminently learned; but as they had not previously adopted any principles of truth from the Word, they have less common sense than others.

(1386) So long as spirits suppose that they are under their own guidance and think from themselves, and that they have knowledge, understanding, and wisdom from themselves, they cannot have perception, but believe it to be a fable.

(1387) I have several times conversed about perception with those in the other life who, while they lived in the world, had regarded themselves as able to penetrate and understand all things; telling them that angels perceive that they think and speak, and will and act from the Lord. But still they could not conceive what perception is, but supposed that if all things were to inflow in this way, they would be bereaved of all life; because in that case they would think nothing from themselves, or from what is their own; and in this they had made life to consist; and that in that case it would be another who was thinking, and not themselves; so that they would be mere organs devoid of life. But they were told that between having perception, and not having it, the difference of life is like that between light and darkness; and that men first begin to feel alive when they receive such perception; for then they live from the Lord, and also have what is their own, which is given together with all happiness and delight. It was also shown them by varied experience how the case is with perception, and at the time they acknowledged the possibility of it; but after a while they again did not know, doubted, and denied. From this it has been made evident how difficult it is for man to comprehend what perception is.

(1388) The second kind of perception, as has been said, is what is common to all, in the highest perfection to angels, and to spirits according to their quality. It consists in knowing the quality of another at his first approach, even if he does not speak. He manifests himself forthwith by a certain wonderful influx. It is known of a good spirit, not only of what goodness he is, but also of what faith; and when he speaks, this is known from every word. Of an evil spirit it is known of what evil he is and of what unbelief; and when he speaks, this is known from every word, and so manifestly that there can be no mistake. Something similar appears with men, who likewise can sometimes know from another’s gesture, looks, or speech, what he is thinking, even although it is contrary to what he says; and this knowledge is natural to man, deriving its origin and character from the nature of spirits, and thus from the spirit of the man himself, and its communication with the world of spirits. This communicative perception has its beginning in the fact that the Lord wills that all goods may be communicable, and that all may be affected by mutual love, and so be happy. Hence such a perception reigns universally also among spirits.

(1389) Souls that have come into the other life have wondered that there is such a communication of another’s thoughts, and that they at once know the quality of another person’s faith, as well as that of his disposition. But they were told that the spirit receives much more excellent faculties when it has been separated from the body. During the bodily life there is an influx of the objects of the senses; and also of phantasy from those things which thence inhere in the memory; besides anxieties for the future; various cupidities that are excited by external things; cares for food, clothing, place of abode, children; and other things, concerning which they take no thought in the other life; and therefore on the removal of these obstacles and hindrances, together with the corporeal parts that are of gross sensation, they cannot but be in a more perfect state. The same faculties remain, but are much more perfect, clear, and free; especially with those who have lived in charity and faith in the Lord, and in innocence; for the faculties of all such are immensely elevated above those which they had in the body, being finally elevated even to the angelic faculties of the third heaven.

(1390) Nor is there a communication merely of another’s affections and thoughts, but also of his memory-knowledge, to such an extent that one spirit supposes that he has known what another knows, even if he had known nothing about such matters. Thus there is a communication of all the other’s knowledge. Some spirits retain what is thus communicated, and some do not.

(1391) Communications are made both by conversation with one another, and by ideas together with representations; for the ideas of thought of spirits are simultaneously representative, and by this means all things are set forth in great fullness. They can represent more by a single idea than they can utter by a thousand words. But the angels perceive what is within the idea, what the affection is, what the origin of the affection, what its end; besides other things that are interior.

(1392) The delights and happiness in the other life are wont to be communicated from one to many by a real transmission that is wonderful, by which they too are affected in a similar manner; and these communications are effected without any loss to him who makes the communication. It has been granted me also thus to communicate delights to others by transmissions. From this may be seen what must be the happiness of those who love the neighbor more than themselves, and who desire nothing more than to transfer their happiness to others; a condition that originates in the Lord, who in this manner communicates felicities to the angels. The communications of happiness are such continual transmissions; but without any reflection that they are from such an active origin, and from a determination as it were open and voluntary.

(1393) Communications are also effected in a wonderful way by means of removals, the nature of which cannot be perceived by man. Sad and troublesome things are removed in an instant, and thus things that give delight and happiness are presented without any hindrances; for when these have been removed, the angels flow in, and communicate their happy feelings.

(1394) It is owing to the existence of such perception as enables one to know in an instant what is the quality of another in respect to love and faith, that spirits and angels are joined together into societies in accordance with their agreement, and are separated from fellowship according to their disagreement; and this so exquisitely that there is not the smallest difference which does not dissociate or consociate. Hence the societies in the heavens are so distinct from one another that nothing can be conceived to be more so; and this in accordance with all the differences of love to the Lord, and of faith in Him, which cannot be numbered. Hence comes the form of heaven, which is such as to represent one man; and this form is continually being perfected.

(1395) As regards this kind of perception, I have learned many things from experience, but it would be tedious to relate them all. Often have I heard the deceitful speaking, and have perceived not only that there was deceit, but also what the deceit was, and what special wickedness there was in it. There is as it were an image of the deceit in every tone of the voice. I could also perceive whether the deceit belonged to him who was speaking, or to others who spoke through him. The case is similar with those who are in hatred: the nature of the hatred is at once perceived, and more things that are in it than man can in any wise be induced to believe. When the persons are presented against whom the hatred has been felt, a lamentable state results, for whatever had been thought and plotted against them stands forth to view.

(1396) A certain spirit who while he lived in the world had desired to arrogate to himself merit for his acts and his teaching, went away to the right and came to those who were not of such a character. In order that he might be associated with them, he said that he was nothing, and that he desired to serve them; but instantly, on his first approach, and indeed while he was still far away, they perceived what he was; and they at once replied that he was not what he professed to be, but that he desired to be great, and therefore could not be in agreement with them, who were little. Being ashamed at this, he withdrew, wondering that they knew him so far away.

(1397) As the perceptions are so exquisite, evil spirits cannot approach a sphere, or any society, where there are good spirits who are in mutual love. When they merely approach it they begin to be distressed, and they complain and lament. In his audacity and self-confidence, a spirit who was evil obtruded himself into a certain society that is at the first threshold of heaven; but from the moment of his arrival he was scarcely able to breathe, and became sensible of a cadaverous stench from himself, and therefore fell back.

(1398) There were a number of spirits about me who were not good. An angel came, and I saw that the spirits could not endure his presence; for, as he came nearer, they fell back more and more. I wondered at this, but it was given me to know that the spirits could not stay in the sphere which he had with him. From this, and also from other experience, it has been made evident that one angel can put to flight myriads of evil spirits, for they cannot endure the sphere of mutual love. And yet it was perceived that the sphere of the angel had been tempered by means of others who were associated with him: if it had not been tempered, they would all have been dissipated. From all this it is evident what a perfect perception exists in the other life; and how those who are there are associated together, and also separated from fellowship, in accordance with the perceptions.

(1399) Every spirit has communication with the interior and with the inmost heaven, though he is wholly ignorant of it, and without this communication he could not live. What he is inwardly, is known by the angels who are in his interiors, and he is also ruled by the Lord by means of these angels. Thus there are communications of his interiors in heaven, as there are of his exteriors in the world of spirits. By means of interior communications he is fitted for the use into which he is led without his being aware of it. The case is the same with man: he likewise communicates with heaven by means of angels-although of this he is wholly ignorant-for otherwise he could not live. The things which flow in therefrom into his thoughts, are only the ultimate effects; all his life is from this source, and from this are ruled all the endeavors [conatus] of his life.

(1400) A continuation concerning perceptions and the spheres that arise from them, will be found at the end of this chapter.

CHAPTER 12 1. And Jehovah said unto Abram, Get thee out of thy land, and from thy birth, and from thy father’s house, to the land that I will cause thee to see. 2. And I will make thee into a great nation; and I will bless thee, and will make thy name great; and thou shalt be a blessing. 3. And I will bless them that bless thee, and will curse him that curseth thee; and in thee shall all the families of the ground be blessed. 4. And Abram went as Jehovah had spoken unto him, and Lot went with him. And Abram was a son of five years and seventy years, when he went forth out of Haran. 5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gotten, and the soul that they had gained in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6. And Abram passed through the land, even unto the place Shechem, even unto the oak-grove Moreh: and the Canaanite was then in the land. 7. And Jehovah was seen of Abram, and said, To thy seed will I give this land. And there he built an altar to Jehovah, who was seen of him. 8. And he removed from thence into the mountain on the east of Bethel, and spread his tent; having Bethel toward the sea, and Ai on the east. And there he built an altar to Jehovah, and called on the name of Jehovah. 9. And Abram journeyed, going and journeying, toward the south. 10. And there was a famine in the land. And Abram went down into Egypt to sojourn there; because the famine was grievous in the land. 11. And it came to pass that when he drew nigh to come into Egypt, he said unto Sarai his wife, Behold I pray, I know that thou art a woman beautiful to look upon: 12. And it shall come to pass, when the Egyptians shall see thee, that they will say, This is his wife; and they will kill me, and will make thee to live. 13. Say, I pray, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee. 14. And it came to pass when Abram was come into Egypt, that the Egyptians saw the woman, that she was very beautiful. 15. And the princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken to Pharaoh's house. 16. And he did well unto Abram for her sake; and he had flock and herd, and he-asses and menservants, and maidservants and she-asses, and camels. 17. And Jehovah smote Pharaoh with great plagues, and his house, because of the word of Sarai, Abram's wife. 18. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she is thy wife? 19. Why saidst thou, She is my sister? and I might have taken her to me for a woman. And now, behold thy wife; take her, and go. 20. And Pharaoh commanded the men concerning him; and they sent him away, and his wife, and all that he had.

(1401) THE CONTENTS True historical things begin here, all of which are representative, and each word significative. The things related in this chapter concerning Abram represent the Lord's state from earliest childhood up to youth. As the Lord was born in the same way as other men, He also advanced from an obscure state to one more lucid. "Haran" is the first state, which was obscure; "Shechem" is the second; "the oak-grove Moreh" is the third; "the mountain which had Bethel toward the sea and Ai on the east," is the fourth; and the "journey thence toward the south into Egypt," is the fifth.

(1402) The things told of Abram's sojourn in Egypt represent and signify the Lord's first instruction. "Abram" is the Lord; “Sarai,” as a wife, is truth to be adjoined to the celestial; “Sarai,” as a sister, is intellectual truth; “Egypt” is memory-knowledge [scientia]. The progress from memory-knowledges [a scientificis] even to celestial truths is described; this was according to Divine order, that the Lord’s Human Essence might be conjoined with His Divine Essence, and at the same time become Jehovah.

(1403) THE INTERNAL SENSE From the first chapter of Genesis up to this point, or rather to the mention of Eber, the historicals have not been true but made-up historicals, which in the internal sense signify celestial and spiritual actualities. But in this chapter and in those which follow, the historicals are not made-up but true historicals; and in the internal sense these in like manner signify celestial and spiritual actualities, as anyone may see from the single consideration that it is the Word of the Lord.

(1404) In these things now before us, which are true historicals, all the statements and words both in general and in particular have in the internal sense an entirely different signification from that which they bear in the sense of the letter; but the historicals themselves are representative. Abram, who is first treated of, represents in general the Lord, and specifically the celestial man; Isaac, who is afterwards treated of, in like manner represents in general the Lord, and specifically the spiritual man; Jacob also in general represents the Lord, and specifically the natural man. Thus they represent the things which are of the Lord, of His kingdom, and of the church.

(1405) But the internal sense, as has already been clearly shown, is of such a nature that all things in general and in particular are to be understood abstractly from the letter, just as if the letter did not exist; for in the internal sense is the Word's soul and life, which does not become manifest unless the sense of the letter as it were vanishes. Thus, from the Lord, do the angels perceive the Word when it is being read by man.

(1406) What the historicals in this chapter represent, is evident from the Contents that have been premised; what is signified by the statements and the words, may be seen from what follows, where they are explained.

(1407) Verse 1. And Jehovah said unto Abram, Get thee out of thy land, and from thy birth, and from thy father's house, to the land that I will cause thee to see. These and the things which follow occurred historically, as they are written; but the historicals are representative, and each word is significative. By "Abram" in the internal sense is meant the Lord, as has been said before. By "Jehovah said unto Abram," is signified the first mental advertence of all; "get thee out of thy land," signifies the corporeal and worldly things from which He was to recede; "and from thy birth," signifies the more exterior corporeal and worldly things; "and from thy father's house," signifies the more interior of such things; "to the land that I will cause thee to see," signifies the spiritual and celestial things that were to be presented to view.

(1408) These and the things which follow occurred historically as they are written; but the historicals are representatives and all the words are significative. The case is the same with all the historicals of the Word, not only with those in the books of Moses, but also with those in the books of Joshua, Judges, Samuel, and Kings. In all these, nothing is apparent but mere history; but although it is history in the sense of the letter, still in the internal sense there are arcana of heaven, which lie stored up and hidden there, and which can never be seen so long as the mind, together with the eye, is kept in the historicals; nor are they revealed until the mind is removed from the sense of the letter. The Word of the Lord is like a body that contains within it a living soul; the things belonging to the soul do not appear while the mind is so fixed in corporeal things that it scarcely believes that there is a soul, still less that it will live after death; but as soon as the mind withdraws from corporeal things, those which are of the soul and life become manifest. And this also is the reason, not only why corporeal things must die before man can be born anew, or be regenerated, but also why the body itself must die so that he may come into heaven and see heavenly things. [2] Such also is the case with the Word of the Lord: its corporeal things are those which are of the sense of the letter; and when the mind is kept in these, the internal things are not seen at all; but when the former are as it were dead, then for the first time are the latter presented to view. But still the things of the sense of the letter are similar to those which are with man while in the body, to wit, to the knowledges of the memory that come from the things of sense, and which are general vessels that contain interior or internal things within them. It may be known from this that the vessels are one thing, and the essentials contained in the vessels another. The vessels are natural; the essentials contained in the vessels are spiritual and celestial. So likewise the historicals of the Word, and all the expressions in the Word, are general, natural, and indeed material vessels, in which are things spiritual and celestial; and these in no wise come into view except by the internal sense. [3] This will be evident to everyone from the mere fact that many things in the Word are said according to appearances, and indeed according to the fallacies of the senses, as that the Lord is angry, that He punishes, curses, kills, and many other such things; when yet in the internal sense they mean quite the contrary, namely, that the Lord is in no wise angry and punishes, still less does He curse and kill. And yet to those who from simplicity of heart believe the Word as they apprehend it in the letter, no harm is done while they live in charity. The reason is that the Word teaches nothing else than that everyone should live in charity with his neighbor, and love the Lord above all things. They who do this have in themselves the internal things; and therefore with them the fallacies taken from the sense of the letter are easily dispelled.

(1409) That the historicals are representative, but all the words significative, is evident from what has already been said and shown concerning representatives and significatives (n. 665, 920, 1361); nevertheless, since representatives begin here, it is well to give briefly a further explanation of the subject. The Most Ancient

Church, which was celestial, looked upon all earthly and worldly, and also bodily things, which were in any wise objects of the senses, as being dead things; but as each and all things in the world present some idea of the Lord's kingdom, consequently of things celestial and spiritual, when they saw them or apprehended them by any sense, they thought not of them, but of the celestial and spiritual things; indeed they thought not from the worldly things, but by means of them; and thus with them things that were dead became living. [2] The things thus signified were collected from their lips by their posterity and were formed by them into doctrinals, which were the Word of the Ancient Church, after the flood. With the Ancient Church these were significative; for through them they learned internal things, and from them they thought of spiritual and celestial things. But when this knowledge began to perish, so that they did not know that such things were signified, and began to regard the terrestrial and worldly things as holy, and to worship them, with no thought of their signification, the same things were then made representative. Thus arose the Representative Church, which had its beginning in Abram and was afterwards instituted with the posterity of Jacob. From this it may be known that representatives had their rise from the significatives of the Ancient Church, and these from the celestial ideas of the Most Ancient Church. [3] The nature of representatives may be manifest from the historicals of the Word, in which all the acts of the fathers, Abram, Isaac, and Jacob, and afterwards those of Moses, and of the judges and kings of Judah and Israel, were nothing but representatives. Abram in the Word, as has been said, represents the Lord; and because he represents the Lord, he represents also the celestial man; Isaac likewise represents the Lord, and thence the spiritual man; Jacob in like manner represents the Lord, and thence the natural man corresponding to the spiritual. [4] But with representatives the character of the person is not considered at all, but the thing which he represents; for all the kings of Judah and of Israel, of whatever character, represented the Lord's kingly function; and all the priests, of whatever character, represented His priestly function. Thus the evil as well as the good could represent the Lord and the celestial and spiritual things of His kingdom; for, as has been said and shown above, the representatives were altogether separated from the person. Hence then it is that all the historicals of the Word are representative; and because they are representative, it follows that all the words of the Word are significative, that is, that they have a different signification in the internal sense from that which they bear in the sense of the letter.

(1410) Jehovah said unto Abram. That this signifies the first mental advertence of all, depends upon the fact that this historical is representative, and the words themselves significative. Such was the style in the Ancient Church, that when anything was true, they said "Jehovah said," or, "Jehovah spoke," which signified that it was so; as has been shown above. But after significatives had been turned into representatives, then Jehovah or the Lord did actually speak with men; and when it is then said that Jehovah said, or, Jehovah spoke with anyone, it signifies the same as before; for the Lord's words in the true historicals involve the same as His words in the made-up ones. There is only this difference, that the latter are composed to be like true history, and the former are not so composed. Wherefore that "Jehovah said unto Abram," signifies nothing else than the first mental advertence; as when in the Ancient Church anyone was admonished by conscience, or by some other dictate, or by their Word, that a thing was so, it was then said in like manner that "Jehovah said."

(1411) Get thee out of thy land. That this signifies the corporeal and worldly things from which He was to recede, is evident from the signification of "land" or "earth," which is variable, adapting itself to the person or thing of which it is predicated-as in the first chapter of Genesis, where likewise "earth" signifies the external man (see also n. 82, 620, 636, 913). That it here signifies corporeal and worldly things, is because these are of the external man. A "land," in the proper sense, is the land, region, or kingdom itself; it is also the inhabitant thereof; and also the people itself and the nation itself, in the land. Thus the word "land" not only signifies in a broad sense the people or the nation, but also in a limited sense the inhabitant. When the word "land" is used with reference to the inhabitant, its signification is then in accordance with the thing concerning which it is used. It is here used respecting corporeal and worldly things; for the land of his birth, out of which Abram was to go, was idolatrous. In the historical sense, therefore, the meaning here is that Abram should go out from that land;

but in the representative sense, that He should recede from the things which are of the external man; that is, that external things should not resist, nor bring in disturbance; and because this is concerning the Lord, it signifies that His externals should agree with His internals.

(1412) And from thy birth. That this signifies the more exterior corporeal and worldly things, and that "from thy father's house" signifies the more interior of such things, may be seen from the signification of "birth," and from the signification of a "father's house." There are in man corporeal and worldly things more exterior and more interior; the more exterior are those which are proper to the body, such as pleasures and the things of sense; the more internal are affections and things of memory-knowledge; and these are what are signified by "birth" and a "father's house." That these are their significations may be confirmed by many passages of the Word, but as it is evident from the connection, and from looking at the things in the internal sense, there is no need to dwell on the confirmation.

(1413) To the land that I will cause thee to see. That this signifies the spiritual and celestial things that would be presented to view, is evident from the signification of "land" (n. 662, 1066), and here indeed of the land of Canaan, by which the Lord's kingdom is represented, as may be seen from many other passages in the Word. The land of Canaan is therefore called the Holy Land, and also the heavenly Canaan. And because it represented the Lord's kingdom, it also represented and signified the celestial and spiritual things that belong to His kingdom; here, those which belong to the Lord Himself.

(1414) As the Lord is here treated of, more arcana are contained than can ever be thought of and declared. For here, in the internal sense, is meant the Lord's first state, when born; which state, because most deeply hidden, cannot well be set forth to the comprehension. Suffice it to say that the Lord was like other men, except that He was conceived of Jehovah, but still was born of a virgin mother, and by birth derived infirmities from the virgin mother like those of man in general. These infirmities are corporeal, and it is said of them in this verse that He should recede from them, in order that celestial and spiritual things might be presented for Him to see. There are two hereditary natures connate in man, one from the father, the other from the mother. The Lord's heredity from the Father was the Divine, but His heredity from the mother was the infirm human. This infirm nature which a man derives hereditarily from his mother, is something corporeal that is dispersed when he is being regenerated, while that which a man derives from his father remains to eternity. But the Lord's heredity from Jehovah, as was said, was the Divine. Another arcanum is that the Lord's Human also was made Divine. In Him alone there was a correspondence of all the things of the body with the Divine-a most perfect correspondence, infinitely perfect, giving rise to a union of the corporeal things with Divine celestial things, and of sensuous things with Divine spiritual things; and thus He was the Perfect Man, and the Only Man.

(1415) Verse 2. And I will make thee into a great nation; and I will bless thee, and will make thy name great; and thou shalt be a blessing. "I will make thee into a great nation" signifies the kingdom in the heavens and on the earth; it is said "a great nation," from things celestial and from goods; "and I will bless thee," signifies the fructification of celestial things and the multiplication of spiritual things; "and will make thy name great," signifies glory; "and thou shalt be a blessing," signifies that from the Lord are all things both in general and in particular.

(1416) I will make thee into a great nation. That this signifies the kingdom in the heavens and on the earth, is evident from the signification of a "nation," as being in the internal sense the celestial of love and the derivative good, thus all in the universe in whom is the celestial of love and of charity; and as in the internal sense the Lord is here treated of, there is meant all the celestial and all the derivative good, thus His kingdom, which is with those who are in love and charity. In the supreme sense the Lord is Himself the "great nation," because He is the celestial itself, and good itself; for all the good of love and of charity is from Him alone; and therefore the Lord is His kingdom itself, that is, He is the all in all of His kingdom, as is also acknowledged by all the angels in heaven. Hence now it is evident that "I will make thee into a great nation," signifies the Lord's kingdom in the heavens and on earth. [2] That in the internal sense, where the Lord and the celestial things of love are treated of, a "nation" signifies the Lord and all celestial things, is evident from the things adduced above concerning the signification of a “nation,” and of “nations” (n. 1258, 1259). This may also be further confirmed by the following passages. Concerning Abraham it is said: Thy name shall not any more be called Abram, and thy name shall be Abraham, for the father of a multitude of nations have I given thee (Gen. 17:5). The letter h in “Abraham” was taken from the name Jehovah, on account of his representation of Jehovah or the Lord. In like manner it is said of Sarai: Thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and also give thee a son of her; thus I will bless her, and she shall become nations; kings of peoples shall be of her (Gen. 17:15-16); where “nations” denote the celestial things of love, and “kings of peoples” the spiritual things of faith thence derived, which belong to the Lord alone. [3] Concerning Jacob in like manner: Thy name shall no more be called Jacob, but Israel shall be thy name, and He called his name Israel: and God said, I am God the thunderer; increase and multiply; a nation and a congregation of nations shall be from thee, and kings shall go forth out of thy loins (Gen. 35:10-11); where “Israel” denotes the Lord, and that He Himself is “Israel” in the supreme sense, is well known to some; and when He is “Israel,” it is evident that “a nation” and “an assemblage of nations,” and “kings out of His loins,” are the celestial and the spiritual things of love, and therefore all who are in the celestial and the spiritual things of love. Concerning Ishmael, Abram’s son by Hagar, it is said: The son of the handmaid I will make him into a nation, because he is thy seed (Gen. 21:13, 18). What is represented by Ishmael will be seen in its place; the “seed” of Abram is love itself, and from this the term “nation” is used for those begotten of Ishmael. [4] That a “nation” signifies the celestial things of love, is evident in Moses: If hearing ye will hear My voice, and will keep My covenant, ye shall also be a peculiar treasure unto Me out of all peoples, and ye shall be unto Me a kingdom of priests, and a holy nation (Exod. 19:5, 6); where “a kingdom of priests,” which is the Lord’s kingdom in the heavens and on earth, being so named from the celestial things of love, is manifestly called “a holy nation;” whereas the Lord’s kingdom from His kingly function was named from the spiritual things of love, and is called “a holy people;” and for this reason “kings out of the loins,” in the passage quoted above, are spiritual things. In Jeremiah: If these statutes have departed from before Me, saith Jehovah, the seed of Israel also shall cease, that it be not a nation before Me all the days (Jer. 31:36); “the seed of Israel” denotes the celestial of charity; and when this ceases, there is no longer a nation before the Lord. [5] In Isaiah: The people that walk in darkness have seen a great light; Thou hast multiplied the nation (Isa. 9:2-3). This is said of the church of the nations specifically; but in general of all who are in ignorance and live in charity; these are a “nation,” because they are of the Lord’s kingdom. In David: That I may see the good of Thy chosen; that I may be glad in the gladness of Thy nation, that I may glory in Thine inheritance (Ps. 106:5). Here “nation” plainly denotes the Lord’s kingdom. As the signification of “nation” is the celestial of love and the derivative good, there originated, from a perception of this signification, the fact that the men of the Most Ancient Church were distinguished into households, families, and nations; and thereby they perceived the Lord's kingdom, and consequently the celestial itself. From this Perceptive arose the Significative, and from this the Representative.

(1417) That "a great nation" is so called from celestial things and goods, is evident from what has just been said and shown, and also from what was said above (n. 1259). Hence it may be known what in the proper sense is the Church of the Nations.

(1418) And I will bless thee. That this signifies the fructification of celestial things and the multiplication of spiritual things, is evident from the signification in the Word of "to bless," concerning which presently.

(1419) And I will make thy name great. That this signifies glory, is evident without explication. In the external sense, by "making a name," and by "glory," there is signified something worldly; but in the internal sense, something celestial. This celestial is not to strive to be the greatest, but to be the least, by serving all; as the Lord Himself said in Matthew: It shall not be so among you; but whosoever would be great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many (Matt. 20:26-28; Mark 10:44-45). It is the celestial of love not to desire to be one's own, but to belong to all; so that we desire to give others all that is our own; in this consists the essence of celestial love. The Lord, being love itself, or the essence and life of the love of all in the heavens, wills to give to the human race all things that are His; which is signified by His saying that the Son of man came to give His life a ransom for many. From this it is evident that in the internal sense "name" and "glory" are altogether different from what they are in the external sense. In heaven therefore all are rejected who desire to become great and the greatest; because this is contrary to the essence and life of heavenly love, which are from the Lord. Hence also it is that nothing is more contrary to heavenly love than the love of self. Concerning these things see what is related from experience above (n. 450, 452, 952).

(1420) And thou shalt be a blessing. That this signifies that all things both in general and in particular are from the Lord, is evident from the signification of "a blessing." A "blessing" is predicated of all goods; in the external sense, of corporeal, worldly, and natural goods; in the internal sense, of spiritual and celestial goods. "To be a blessing," is to be the source of all goods, and the giver of all goods. This can by no means be said of Abram, and hence it is evident that by Abram is represented the Lord, who alone is "a blessing." In like manner in regard to what is said of Abraham hereafter: Abraham shall surely become a great and numerous nation, and in him shall all the nations of the earth be blessed (Gen. 18:18); of Isaac: In thy seed shall all the nations of the earth be blessed (Gen. 26:4), and of Jacob: In thee and in thy seed shall all the families of the earth be blessed (Gen. 28:14). That nations cannot be blessed, and are not blessed, in Abraham, Isaac, and Jacob, and in their seed, but in the Lord, may be seen by everyone. This is clearly said in David: His name shall endure forever; before the sun shall the name of his son endure; and all nations shall be blessed in him (Ps. 72:17); where the Lord is treated of. Again: Thou shalt set him for blessings forever (Ps. 21:6); where also the Lord is treated of. In Jeremiah: The nations shall be blessed in Him, and in Him shall they glory (Jer. 4:2). From these passages it is now evident that “a blessing” signifies the Lord, and that when He is called “a blessing,” it signifies that from Him are all celestial and spiritual things, which alone are goods; and because they alone are goods, they alone are truths; and therefore in proportion as there are celestial and spiritual goods in natural, worldly, and corporeal ones, in the same proportion these are goods, and are “blessed.”

(1421) Verse 3. And I will bless them that bless thee, and will curse him that curseth thee; and in thee shall all the families of the ground be blessed. “I will bless them that bless thee,” signifies all happiness to those who acknowledge the Lord from the heart; “and will curse him that curseth thee,” signifies unhappiness to those who do not acknowledge Him; “and in thee shall all the families of the ground be blessed,” signifies that all things true and good are from the Lord.

(1422) I will bless them that bless thee. That this signifies all happiness to those who acknowledge the Lord from the heart, is evident from the signification of a “blessing,” as involving all and each of the things that are from the Lord, as well those that are good as those that are true; thus celestial, spiritual, natural, worldly, and corporeal things; and because in the universal sense "blessing" embraces all these, it may be seen in each passage, from the connection, what is signified by "to bless;" for this adapts itself to the things of which it is predicated. From this it is evident that "I will bless them that bless thee," signifies all happiness to those who acknowledge the Lord from the heart; for in the internal sense, as already said, the Lord is here treated of. [2] Among the ancients, "to bless Jehovah," or "the Lord," was a customary form of speech, as is evident from the Word. Thus in David: Bless ye God in the congregations, the Lord from the fountain of Israel (Ps. 68:26). Again: Sing to Jehovah, bless His name, proclaim His salvation from day to day (Ps. 96:2). In Daniel: Then was the secret revealed in a vision of the night; therefore Daniel blessed the God of the heavens; he said, Blessed be the name of God Himself for ever and ever, for wisdom and power are His (Dan. 2:19-20). Of Zacharias and Simeon we also read that they "blessed God" (Luke 1:64, 2:28). Here it is evident that "to bless the Lord" is to sing to Him, to proclaim the good tidings of His salvation, to preach His wisdom and power, and thus to confess and acknowledge the Lord from the heart. They who do this cannot but be blessed by the Lord, that is, be gifted with those things which belong to blessing, namely, with celestial, spiritual, natural, worldly, and corporeal good; these, when they follow each other in this order, are the goods in which there is happiness. [3] As "to bless Jehovah," or "the Lord," and "to be blessed by

Jehovah," or "the Lord," was a common form of speech, it was therefore common also to say "Blessed be Jehovah." As in David: Blessed be Jehovah, because He hath heard the voice of my supplications (Ps. 28:6). Again: Blessed be Jehovah, for He hath made His mercy wonderful to me (Ps. 31:21). Again: Blessed be God, who hath not turned away my prayers, nor His mercy from me (Ps. 66:20). Again: Blessed be Jehovah God, the God of Israel, who only doeth wondrous things and blessed be His glorious name for ever, and let the whole earth be filled with His glory (Ps. 72:18-19). Again: Blessed art Thou, O Jehovah teach me Thy statutes (Ps. 119:12). Again: Blessed be Jehovah, my Rock, that teacheth my hands (Ps. 144:1). In Luke: Zacharias, filled with the Holy Spirit, prophesied, saying, Blessed be the God of Israel, for He hath visited and wrought deliverance for His people (Luke 1:67-68).

(1423) And will curse him that curseth thee. That this signifies the unhappiness of those who do not acknowledge the Lord, is evident from the signification of "being cursed," and of "cursing," as being to turn one's self away from the Lord, as has been shown before (n. 245, 379), and consequently not to acknowledge Him; for they who do not acknowledge, turn themselves away. Thus "to curse" here involves all things opposite to those involved in "blessing."

(1424) And in thee shall all the families of the ground be blessed. That this signifies that all goods and truths are from the Lord, is evident from the signification of "to bless," which is treated of in this verse and the preceding; also from the signification of "the families of the ground," as being all good and truth; for in the Word "families" signify the like as do "nations" and "peoples," being predicated of both; and it is said, "families of the nations," and "families of the peoples." "Nations," as has been shown, signify goods; and "peoples," as has also been shown, signify truths (n. 1259); and therefore "families" signify goods and also truths (n. 1261). The reason why these are called "all the families of the ground," is that all goods and truths are of the faith of love, which is of the church. That by "the ground" is signified the church, consequently the faith of the church, was shown above (n. 566).

(1425) Verse 4. And Abram went as Jehovah spoke unto him; and Lot went with him. And Abram was a son of five years and seventy years when he went forth out of Haran. By "Abram," as already said, is represented the Lord as to His Human Essence. "And Abram went as Jehovah spoke unto him" signifies His progression toward Divine things; "and Lot went with him," signifies what is sensuous; by "Lot" is represented the Lord as to His sensuous and corporeal man; "and Abram was a son of five years and seventy years," signifies that as yet there was not very much of the Divine; "when he went forth out of Haran," signifies an obscure state of the Lord.

(1426) That by "Abram" is represented the Lord as to His Human Essence, is evident from everything that is said of Abram. Afterwards he represents the Lord both as to the Human and also the Divine Essence, and he is then called "Abraham." The things that have so far been said, from the first verse, represent and signify the Lord's first mental advertence that He was to put on celestial and thus Divine things. Here there commence the progressions of His Human Essence to His Divine Essence.

(1427) And Abram went as Jehovah spoke unto him. That this signifies progression toward Divine things, is evident from what has just been said.

(1428) And Lot went with him. That this signifies what is sensuous, and that by “Lot” is represented the Lord as to His sensuous and corporeal man, is evident from the representation of Lot in what follows, where it is said that he was separated from Abram, and was saved by angels; but afterwards, when he was separated, Lot put on another representation, concerning which, of the Lord’s Divine mercy hereafter. It is evident that the Lord was born as are other men, but of a virgin mother, and that He possessed what is sensuous and corporeal as do other men; but He differed from other men in the fact that His sensuous and corporeal was afterwards united to celestial things, and was made Divine. The Lord’s sensuous and corporeal itself, or what is the same, His sensuous and corporeal man, as it was in His state of childhood-not as it became when united by means of celestial things to the Divine-is represented by Lot.

(1429) Abram was a son of five years and seventy years. That this signifies that as yet there was not very much of the Divine, is evident from the signification of the number “five” as being a little, and of the number “seventy” as being what is holy. That “five” denotes a little, has been shown above (n. 649); and also that “seventy,” like “seven,” signifies what is holy (n. 395, 433, 716, 881): here, because “seventy” is a predicated of the Lord, it signifies the holy Divine. That in the internal sense the numbers of Abram’s years also signify other things, is evident from what has been said and shown before concerning years and numbers (n. 482, 487, 493, 575, 647, 648,, 755, 813); and also from the fact that there is not a syllable or iota in the Word which has not an internal sense; and unless spiritual and celestial things were involved, it would not have been mentioned that Abram was then five years and seventy years old; neither would this have taken place at this age of Abram; as is evident also from other numbers, both of years and of measures, that occur in the Word.

(1430) When he went forth out of Haran. That this signifies an obscure state of the Lord, like that of man’s childhood, is evident from the signification of “Haran” in the preceding chapter, whither Terah first came with Abram, and where Terah the father of Abram died,(Gen. 11:31-32); and also from what follows, in that Jacob went to Haran, where Laban dwelt (Gen. 27:43; 28:10; 29:4). Haran was a region where worship was external; and indeed, as regards Terah, Abram, and Laban, it was idolatrous; yet in the internal sense the same is not signified as in the external, but only something that is obscure. When from the external sense we pass to the internal the idea of idolatry does not remain, but is wiped away, just as the idea of holy love arises from the mention of a mountain (see n. 795); in passing from the external sense to the internal, the idea of a mountain first perishes, and there remains the idea of height, and by height is represented holiness. So in all other cases.

(1431) Verse 5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gotten, and the soul that they had gained in Haran: and they went forth to go into the land of Canaan; and into the land of Canaan they came. "And Abram took Sarai his wife," signifies good to which truth has been adjoined; by "Abram," as has been said, is meant the Lord; here, when He was a child; by Sarai" as a "wife," is meant truth: "and Lot his brother's son," signifies sensuous truth, thus the first that is insinuated into a child; "and all their substance that they had gotten," signifies all things that are sensuous truths; "and the soul that they had gained in Haran," signifies every living essential that was possible in that obscure state; "and they went forth to go into the land of Canaan," signifies that He thus advanced to the celestial things of love; "and into the land of Canaan they came," signifies that He attained to the celestial things of love.

(1432) And Abram took Sarai his wife. That this signifies good to which truth has been adjoined, is evident from that which is signified in the Word by a man and his wife (see n. 915); thus here, in the internal sense, by "Sarai" is signified truth. In all things of man both in general and in particular there is an image of a marriage; nor can there possibly be anything so small as not to contain this image within it, whether it be in the external man and each and everything belonging to it, or in the internal man and each and everything belonging to it. The reason is that all things both in general and in particular come forth and subsist from the Lord, and from the unition of His Human Essence, as in a marriage, with His Divine Essence; and from the conjunction or heavenly marriage of both with His kingdom in the heavens and on earth. In the present case therefore, where there was to be represented the truth that is joined to the Lord's good, and this by historic facts concerning Abram, it could be represented in no other way than by a "wife." That there is an image of a marriage in all things both in general and in particular, may be seen above (n. 54, 55, 718, 747, 917).

(1433) That by "Abram" is meant the Lord, in the present case when He was a child; and that by "Sarai his wife" is meant truth, is evident from what has been already said.

(1434) And Lot his brother's son. That this signifies sensuous truth, and thus the first that was insinuated into the Lord when a child, is evident from the signification of "Lot," as being the sensuous-as stated in the explication of the preceding verse-and from the signification of "son," as being truth (see n. 264, 489, 491, 533); and also from the signification of "brother," as being the truth of faith (n. 367). Thus sensuous truth is what is here signified, for in the internal sense there is no reflection on the persons and words, but only upon their signification. In heaven they do not know who Lot is, but only the quality that is represented by him; nor do they know what a son is, but the spiritual state by which one is relatively as a son; nor do they know what a brother is, except from brotherhood such as there is in heaven. As regards sensuous truth, it is the first truth that insinuates itself; for in childhood the judgment does not go higher. Sensuous truth consists in seeing all earthly and worldly things as being created by God, and each and every thing for a purpose, and in all things whatsoever a certain image of God’s kingdom. This sensuous truth is insinuated solely with the celestial man; and as the Lord alone was a celestial man, these and similar sensuous truths were insinuated into Him in earliest childhood: whereby He was prepared for the reception of celestial things.

(1435) And all the substance that they had gotten. That this signifies all things that are sensuous truths, is evident from what has already been said. All the memory-knowledge from which a man thinks, is called “acquisition” or “substance.” Without the acquisition of memory-knowledges, a man cannot as a man have any idea of thought. The ideas of thought are founded upon those things which have been impressed on the memory from the things of sense; and therefore memory-knowledges are vessels of spiritual things; and affections that are from good pleasures of the body are vessels of celestial things. All these are called “the substance gotten,” and indeed in Haran, by which is signified an obscure state, such as is that of infancy up to childhood.

(1436) And the soul that they had gained in Haran. That this signifies every living essential that was possible in that obscure state, is evident from the signification of “soul,” as being what is living essential; and from the signification of “Haran” as being an obscure state, concerning which see the preceding verse. The soul in the proper sense signifies that which lives in man, and thus his very life. That in man which lives is not the body, but the soul, and the body lives by means of the soul. The life itself of man, or the living part of him, is from celestial love; there cannot possibly be anything living which does not derive its origin from this; and therefore by “soul” is here signified the good which lives from celestial love, which good is the living essential itself. In the literal sense, by “soul” is here meant every man, and also every beast that was alive, and which they had procured for themselves; but in the internal sense nothing else is signified than what is living essential.

(1437) And they went forth to go into the land of Canaan. That this signifies that He thus advanced to the celestial things of love, is evident from the signification of “the land of Canaan.” That the land of Canaan represents the Lord’s kingdom in the heavens and on earth, is evident from many things in the Word. The reason is that the Representative Church was instituted there, in which all things both in general and in particular represented the Lord and the celestial and spiritual things of His kingdom. Not only were the rites representative, but everything connected with them, as well the persons who ministered, as the things by which they ministered, and also the places of the ministration. As the Representative Church was there, the land was called the Holy Land, although it was anything but holy, for it was inhabited by the idolatrous and the profane. This then is the reason why by “the land of Canaan,” here and in what follows, are signified the celestial things of love;

for the celestial things of love, and these alone, are in the Lord's kingdom, and constitute His Kingdom.

(1438) And into the land of Canaan they came. That this signifies that He attained to the celestial things of love, is evident from what has just been said concerning the land of Canaan. There is here described the first thing in the Lord's life-from birth to childhood-namely, that He attained to the celestial things of love. The celestial things of love are the very essentials; the rest come from them. With these He was first of all imbued; for from these as from their seed were all things afterwards made fruitful. The seed itself in Him was celestial, because He was born of Jehovah; and therefore He was the only one who had this seed in Himself. All men whatever have no other seed than something filthy and infernal, in and from which is what is their own; and this is from what is inherited from the father, as is known to everyone; wherefore, unless they receive from the Lord a new seed and a new Own, that is, a new will and a new understanding, they cannot be otherwise than accursed to hell; from which all men, spirits, and angels, are drawn forth, and are continually withheld by the Lord.

(1439) Verse 6. And Abram passed through the land, even unto the place Shechem, even unto the oak-grove Moreh: and the Canaanite was then in the land. "Abram passed through the land, even unto the place Shechem" signifies the Lord's second state, when the celestial things of love became apparent to Him, which are signified by "Shechem;" "even unto the oak-grove Moreh," signifies the third state, namely, the first perception, which is "the oak-grove Moreh;" "and the Canaanite was then in the land," signifies the evil heredity from the mother in His external man.

(1440) Abram passed through the land, even unto the place Shechem. That this signifies the Lord's second state, when the celestial things of love became apparent to Him, is evident from what precedes and from the order of all these events-from what precedes, in that He advanced to the celestial things of love and attained to them, which is signified by "they went forth to go into the land of Canaan," and by "they came into the land of Canaan;" and from the order of the events, in that after He had advanced to celestial things and had attained to them, they then became apparent to Him. In celestial things there is the very light of the soul; because the Divine itself, that is, Jehovah Himself, is in them; and as the Lord was to conjoin the Human Essence to the Divine Essence, when He attained to celestial things it could not be otherwise than that Jehovah appeared to Him.

(1441) That these things are signified by "Shechem," is also evident from the fact that Shechem is as it were the first station in the land of Canaan, in journeying from Syria, or from Haran; and as the celestial things of love are signified by "the land of Canaan," it is evident that their first appearing is signified by Shechem. When Jacob returned from Haran into the land of Canaan, he in like manner came to Shechem, as is evident from the following passage: Jacob journeyed to Succoth, and built him a house, and made booths for his cattle; therefore he called the name of the place Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Paddan-aram, and encamped before the city. And he erected there an altar (Gen. 33:17-20); where also by " Shechem" is signified the first of light. In David: God hath spoken in His holiness I will exult, I will divide Shechem, and will mete out the valley of Succoth; Gilead is Mine and Manasseh is Mine and Ephraim is the strength of Mine head; Judah is My lawgiver; Moab is My wash-pot; upon Edom will I cast My shoe; over Philistia will I sound in triumph (Ps. 60:6-8; 108:7-9); where the signification of "Shechem" is similar. That names signify nothing else than actual things [res], and that so also does "Shechem," may be plainly seen from these prophetic sayings of David; for otherwise they would be little but an accumulation of names. That Shechem was made a city of refuge (Josh. 20:7), and also a city of the priests (Josh. 21:21), and that a covenant was made there (Josh. 24:1, 25), involve also what is similar.

(1442) Unto the oak-grove Moreh. That this signifies the first perception, is also evident from the order. As soon as Jehovah appeared to the Lord in His celestial things it is evident that He attained perception; all perception is from celestial things. What perception is, has been declared and shown before (n. 104, 202, 371, 483, 495, 503, 521, 536, 865). Everyone receives perception from the Lord when he comes to celestial things. They who have become celestial men, such as those of the Most Ancient Church, have all received perception, as before shown (n. 125, 597, 607, 784, 895). They who become spiritual men, that is, who receive charity from the Lord, have something analogous to perception, or rather they have a dictate of conscience, more or less clear, in proportion as they are in the celestial things of charity. The celestial things of charity are attended with this; for in them alone the Lord is present, and in them He appears to man. How much more must this have been the case with the Lord, who from infancy advanced to Jehovah, and was conjoined and united to Him, so that they were One.

(1443) As regards “the oak-grove Moreh” being the first perception, the case is this. There are with man things intellectual, things rational, and things of memory [scientifica]; his inmost things are intellectual, his interior things are rational, and his exterior things are those of the memory [scientifica]; all these are called his spiritual things, which are in the order here given. The intellectual things of the celestial man are compared to a garden of trees of every kind; his rational things, to a forest of cedars and similar trees, such as there were in Lebanon; but his memory-knowledges [scientifica] are compared to oak-groves, and this from their intertwined branches such as are those of the oak. By trees themselves are signified perceptions; as by the trees of the garden of Eden eastward, inmost perceptions, or those of intellectual things (as before shown, n. 99, 100, 103) by the trees of the forest of Lebanon, interior perceptions, or those of rational things; but by the trees of an oak-grove, exterior perceptions, or those of memory-knowledges, which belong to the external man. Hence it is that “the oak-grove Moreh” signifies the Lord’s first perception; for He was as yet a child, and His spiritual things were not more interior than this. Besides, the oak-grove Moreh was where the sons of Israel also first came when they passed over the Jordan and saw the land of Canaan, concerning which in Moses: Thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal. Are they not beyond Jordan, behind the way of the going down of the sun, in the land of the Canaanite that dwelleth in the plain over against Gilgal, beside the oak-groves of Moreh (Deut. 11:29-30); by which also is signified the first of perception, for the entrance of the sons of Israel represents the entrance of the faithful into the Lord’s kingdom.

(1444) And the Canaanite was then in the land. That this signifies the evil heredity from the mother, in His external man, is evident from what has been already said concerning that which was inherited by the Lord; for He was born as are other men, and inherited evils from the mother, against which He fought, and which He overcame. It is well known that the Lord underwent and endured the most grievous temptations (concerning which, of the Lord’s Divine mercy hereafter), temptations so great that He fought alone and by His own power against the whole of hell. No one can undergo temptation unless evil adheres to him; he who has no evil cannot have the least temptation; evil is what the infernal spirits excite. [2] In the Lord there was not any evil that was actual, or His own, as there is in all men, but there was hereditary evil from the mother, which is here called “the Canaanite then in the land.” Concerning this, see what was said above, at verse 1 (n. 1414), namely, that there are two hereditary natures connate in man, one from the father, the other from the mother; that which is from the father remains to eternity, but that which is from the mother is dispersed by the Lord while the man is being regenerated. The Lord’s hereditary nature from His Father, however, was the Divine. His heredity from the mother was evil, and this is treated of here, and is that through which He underwent temptations (see Mark 1:12-13; Matt. 4:1; Luke 4:1-2). But, as already said, He had no evil that was actual, or His own, nor had He any hereditary evil from the mother after He had overcome hell by means of temptations; on which account it is here said that there was such evil at that time, that is, that the “Canaanite was then in the land.” [3] The Canaanites were those who dwelt by the sea and by the coast of Jordan, as is evident in Moses. The spies on their return said: We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it. Howbeit the people that dwelleth in the land is strong, and the cities are fenced, very great; and moreover we saw the children of Anak there; Amalek dwelleth in the south; and the Hittite and the Jebusite and the Amorite dwell in the mountains; and the Canaanite dwelleth by the sea, and by the coast of Jordan (Num. 13:27-29). That the Canaanites dwelt by the sea and by the coast of Jordan, signified evil thence in the external man, such as is the heredity from the mother; for the sea and the Jordan were boundaries. [4] That such evil is signified by “the Canaanite,” is also evident in Zechariah: In that day there shall be no more a Canaanite in the house of Jehovah Zebaoth (Zech. 14:21); where the Lord's kingdom is treated of, and it is signified that the Lord will conquer the evil meant by the Canaanite and will expel it from His kingdom. All kinds of evils are signified by the idolatrous nations in the land of Canaan, among which were the Canaanites (see Gen. 15:18-21; Exod. 3:8, 17; 23:23, 28; 33:2; 34:11; Deut. 7:1; 20:17; Josh. 3:10; 24:11; Judges 3:5). What evil is signified by each nation specifically, shall of the Lord's Divine mercy be told elsewhere.

(1445) Verse 7. And Jehovah was seen of Abram, and said, To thy seed will I give this land. And there he built an altar to Jehovah, who was seen of him. "Jehovah was seen of Abram," signifies that Jehovah appeared to the Lord while yet a child; "and said, To thy seed will I give this land," signifies that celestial things should be given to those who should have faith in Him; "and there he built an altar to Jehovah, who was seen of him," signifies the first worship of His Father from the celestial of love.

(1446) Jehovah was seen of Abram. That this signifies that Jehovah appeared to the Lord while yet a child, is evident from the things that precede; also from the very representation of the Lord by Abram; and also from the order, in that He attained to celestial things, then to perception, from which there follows that Jehovah was seen.

(1447) And said, To thy seed will I give this land. That this signifies that celestial things should be given to those who should have faith in Him, is evident from the signification of "seed," and from the signification of "land." That "seed" signifies faith in the Lord, was shown above (n. 255, 256); and that "land" signifies celestial things, was also shown above, at verse 1 of this chapter (and also n. 620, 636, 662, 1066). In the sense of the letter, by "the seed of Abram" is meant his posterity from Jacob, and by "land" is meant the land of Canaan itself, which would be given them for a possession, so that they might represent the celestial and spiritual things of the Lord's kingdom and church, and that the Representative Church might be instituted among them, and because the Lord was to be born there; but in the internal sense nothing else is signified by "seed" than faith in the Lord, and by "land" nothing else than celestial things, and in the present passage that celestial things should be given those who should have faith in Him. What is meant by having faith in the Lord has already been shown repeatedly.

(1448) And there he built an altar to Jehovah who was seen of him. That this signifies the first worship of His Father from the celestial of love, is evident from the signification of "an altar," as being the principal representative of worship (n. 921).

(1449) Verse 8. And he removed from thence into the mountain on the east of Bethel, and spread his tent; having Bethel toward the sea, and Ai on the east. And there he built an altar to Jehovah, and called on the name of Jehovah. "He removed from thence into the mountain on the east of Bethel," signifies the Lord's fourth state when a child, namely, the progression of the celestial things of love, signified by being transferred to a mountain on the east of Bethel; “and spread his tent,” signifies the holy things of faith; “having Bethel toward the sea, and Ai on the east,” signifies that His state was still obscure; “and there he built an altar to Jehovah,” signifies the external worship of His Father from that state; “and called on the name of Jehovah,” signifies the internal worship of His Father from that state.

(1450) And he removed from thence into the mountain on the east of Bethel. That this signifies the Lord’s fourth state when a child, is evident from what precedes and from what follows, and also from the order itself. The order was that the Lord should first of all be imbued from infancy with the celestial things of love. The celestial things of love are love to Jehovah and love to the neighbor, and innocence itself in these. From these, as from the veriest fountains of life, flow all other things both in general and particular, for all other things are merely derivations. These celestial things are insinuated into man chiefly in his state of infancy up to childhood, and in fact without knowledges; for they flow in from the Lord, and affect him, before the man knows what love is and what affection is; as may be seen from the state of infants, and afterwards from the state of early childhood. These things in man are the remains which have been spoken of several times; and which are insinuated by the Lord and stored up for use in afterlife (concerning which see n. 468, 530, 560, 561, 660, 661). As the Lord was born as are other men, He was also introduced according to order into celestial things, and in fact by degrees from infancy to childhood, and afterwards into knowledges; and how the case was with Him in regard to these is described in this verse, and is represented in what follows by Abraham's sojourn in Egypt.

(1451) That to be "removed into the mountain on the east of Bethel" signifies the progression of the celestial things of love, is evident from the signification of a "mountain," as being what is celestial, as has been shown above (n. 795, 796); and from the signification of "the east," as being Jehovah Himself as to love; for He is the East itself, as has also been shown above (n. 101, and elsewhere); and also from the signification of "Bethel," as being the knowledge of celestial things. Celestial things are insinuated into man both without knowledges, and with knowledges; celestial things without knowledges from infancy up to childhood, as said just above; but celestial things with knowledges from childhood onward to adult age. And as the Lord was to advance into the knowledges of celestial things, which are signified by "Bethel," it is here said that Abram passed over thence to a mountain on the east of Bethel.

(1452) And spread his tent. That this signifies the holy things of faith, is evident from the signification of a "tent," as being the holy of love, and consequently the holy of faith from love, as before shown (n. 414). That "he spread his tent," there signifies that this was now beginning.

(1453) Having Bethel toward the sea, and Ai on the East, signifies that the Lord's state was still obscure, that is to say, in regard to the knowledges of celestial and spiritual things; for it is one thing to be in celestial things, and another to be in the knowledges of celestial things. Infants and children are in celestial things more than adults, because they are in love toward their parents, and in mutual love, and also in innocence; but adults are in the knowledges of celestial things more than infants and children, while very many of them are not in the celestial things of love. Before man is instructed in the things of love and faith, he is in an obscure state, that is, in regard to knowledges; which state is here described by having Bethel toward the sea, that is on the west, and Ai on the east. By "Bethel," as has been said, is signified the knowledges of celestial things; but by "Ai" the knowledges of worldly things. The knowledges of celestial things are said to be "on the west" when they are in obscurity, for in the Word "the west" signifies what is obscure; and the knowledges of worldly things are said to be "on the east" when they are in clearness, for relatively to the west, the east is clearness. That the west and the east have this signification needs no confirmation, for it is evident to everyone without confirmation. [2] And that "Bethel" signifies the knowledges of celestial things, may be seen from other passages in the Word where Bethel is named; as in the next chapter, where it is said that Abram went on his journeys from the south even to Bethel, unto the place where his tent was in the beginning, between Bethel and Ai, unto the place of the altar which he made there (Gen. 13:3-4); where "on his journeys from the south to Bethel," signifies progression into the light of knowledges, on which account it is not here said that Bethel was on the west and Ai on the east. When Jacob saw the ladder, he said: This is none other but the House of God, and this is the gate of heaven; and he called the name of that place Bethel (Gen. 28:17, 19); where the knowledge of celestial things is in like manner signified by "Bethel;" for man is a Bethel, that is a House of God, and also a gate of heaven, when he is in the celestial things of knowledges. When a man is being regenerated, he is introduced by means of the knowledges of spiritual and celestial things; but when he has been regenerated, he has then been introduced, and is in the celestial and spiritual things of the knowledges. Afterwards: God said unto Jacob, Arise, go up to Bethel, and dwell there; make there an altar to God who appeared unto thee (Gen. 35:1, 6-7); where in like manner "Bethel" signifies knowledges. [3] That the ark of Jehovah was in Bethel, and that the sons of Israel came thither and inquired of Jehovah (Judges 20:18, 26, 27; 1 Sam. 7:16, 10:3) signify similar things; also that the king of Assyria sent one of the priests whom he had brought from Samaria, and he dwelt in Bethel, and taught them how they should fear Jehovah (2 Kings 17:27, 28). In Amos: Amaziah said unto Amos, O thou seer, go flee thee away into the land of Judah, and there eat bread, and there shalt thou prophesy; but prophesy not again any more at Bethel, for this is the king's sanctuary, and this is the house of the kingdom (Amos 7:12-13). [4] After Jeroboam had profaned Bethel (1 Kings 12:32; 13:1-8; 2 Kings 23:15) it had an opposite representation (see Hosea 10:15; Amos 3:14-15; 4:5-7). But that "Ai" signifies the knowledges of worldly things, may also be confirmed from the historical and the prophetical parts of the Word (see Josh. 7:2; 8:1-28; Jer. 49:3-4).

(1454) And he built an altar to Jehovah. That this signifies the external worship of His Father from that state, is evident from the signification of “an altar,” as being the principal representative of worship (n. 921).

(1455) And called on the name of Jehovah. That this signifies the internal worship of His Father from that state, is evident from the signification of “calling on the name of Jehovah” (n. 440). Everybody can see that it is external worship to build an altar to Jehovah, and internal to call on the name of Jehovah.

(1456) Verse 9. And Abram journeyed, going and journeying toward the south. “And Abram journeyed, going and journeying,” signifies further progression; “toward the south,” signifies into goods and truths, and thus into a state of light as to the interiors.

(1457) And Abram journeyed, going and journeying. That this signifies further progression, is evident from the signification of “to go,” and “to journey.” Among the ancients, travels, journeys, and sojournings, signified nothing else; hence also in the internal sense they signify nothing else in the Word. Here commence the Lord’s advancements into knowledges. That the Lord was also instructed as are other men, may be seen in Luke: The child grew and waxed strong in spirit, and was in the deserts till the day of His appearing to Israel (Luke 1:80). The Child grew and waxed strong in spirit, and was filled with wisdom, and grace was upon Him (Luke 2:40). Joseph and the mother of Jesus after three days found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard Him were amazed at His understanding and answers. Seeing Him they wondered; but He said unto them, How is it that ye sought Me? Knew ye not that I must be in the things that are My Father's? (Luke 2:46-49). That He was then twelve years old, is stated in verse 42, of the same chapter. Again: Then Jesus advanced in wisdom and in age, and in grace with God and men (Luke 2:52).

(1458) That "toward the south" signifies into goods and truths, and thus into a state of light as to the interiors, is evident from the signification of "the south." That "the south" signifies a state of light, comes from the fact that there are neither quarters nor times in the other life, but states which are signified by quarters and times. The states of intellectual things are as the states of the times of the day and of the year, and also as the states of the quarters. The states of the day are those of evening, night, morning, and noon; the states of the year are those of autumn, winter, spring, and summer; and the states of the quarters are those of the sun, in its relation to the west, the north, the east, and the south. Similar to these are the states of intellectual things. And, what is wonderful, in heaven those are in light who are in a state of wisdom and intelligence, exactly according to their state; those being in the greatest light who are in a state of the highest wisdom and intelligence; but the wisdom there is that of love and charity, and the intelligence is that of faith in the Lord. That in the other life there is light to which the light of the world can scarcely be compared, is to me a fact established by much experience (concerning which, of the Lord's Divine mercy hereafter), and because there is in heaven such a correspondence between light and intellectual things, therefore in the Word, in this and in other passages, nothing else is signified in the internal sense by "the south." "The south" here signifies the intelligence which is procured by means of knowledges. These knowledges are celestial and spiritual truths, which in heaven are so many radiations of light, and they are also presented visibly by means of the light, as before stated. As the Lord was now to be imbued with knowledges in order that as to the Human Essence also He might become the very Light of heaven, it is here said that "Abram journeyed, going and journeying toward the south." [2] That this is the signification of "the south," may be seen from similar passages in the Word, as in Isaiah: I will say to the north, Give; and to the south, Keep not back; bring My sons from far, and My daughters from the end of the earth (Isa. 43:6); "the north" denotes those who are in ignorance; "the south" those who are in knowledges; "sons" truths; and "daughters" goods. Again: If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in the darkness, and thy thick darkness as the noonday [or, south-meridies] (Isa. 58:10); to "draw out the soul to the hungry and to satisfy the afflicted soul," denotes the goods of charity in general; the "light rising in the darkness," means that they shall have the intelligence of truth; and "the thick darkness as the south," means that they shall have the wisdom of good; "the south," from its heat, signifies good, and from its light, truth. [3] In Ezekiel: In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, whereon was as it were the building of a city on the south (Ezek. 40:2); concerning the New Jerusalem, or the Lord's kingdom, which, because it is in the light of wisdom and intelligence, is "on the south." In David: Jehovah shall bring forth thy righteousness as the light, and thy judgment as the noonday (Ps. 37:6). Again: Thou shalt not be afraid for the terror of the night, for the arrow that flieth by day, for the pestilence that walketh in the thick darkness, for the destruction that wasteth at noonday [or, in the south] (Ps. 91:5-6); "not to fear for the destruction that wasteth in the south," means not to be afraid because of the damnation which comes upon those who are in knowledges and pervert them. In Ezekiel: Son of man, set thy face toward the south, and drop [thy word] to the south, and prophesy to the forest of the field of the south, and say to the forest of the south, All faces from the south to the north shall be burned in her (Ezek. 20:46-47); "the forest of the south," denotes those who are in the light of truths, and who extinguish it, and thus those of this character who are within the church. [4] In Daniel: Out of one of them there went forth a little horn, and it grew exceedingly toward the south, and toward the east, and toward beauty [decus], and it grew even to the army of the heavens (Dan. 8:9-10); meaning those who fight against goods and truths. In

Jeremiah: Give glory to Jehovah your God, before He maketh it grow dark, and before your feet stumble upon the mountains of twilight; and ye look for light, and He turn it into the shadow of death, He shall make it thick darkness; the cities of the south shall be shut, and there is none to open (Jer. 13:16, 19); "the cities of the south" denote the knowledges of truth and good. In Obadiah: The captivity of Jerusalem which is in Sepharad shall inherit the cities of the south (Obad. 20); "the cities of the south" denote in like manner truths and goods; hence the very truths and goods of which they are the heirs; the Lord's kingdom is here treated of. [5] That Abram's journeying, going and journeying toward the south, signifies, as before said, the Lord's progression into goods and truths, and thus into a state of light as to the interiors, is to be thus understood: knowledges are the things that open the way for seeing celestial and spiritual things; by means of knowledges the way is opened for the internal man to advance toward the external, in which latter are the receiving vessels, which are as many as are the knowledges of good and truth; into these knowledges, as into their vessels, do celestial things inflow.

(1459) Verse 10. And there was a famine in the land. And Abram went down into Egypt to sojourn there; because the famine was grievous in the land. "There was a famine in the land," signifies a scarcity of knowledges as yet with the Lord when a child; "and Abram went down into Egypt to sojourn," signifies instruction in knowledges from the Word; "Egypt" is the memory-knowledge of knowledges [scientia cognitionum]; “to sojourn” is to be instructed; “because the famine was grievous in the land,” signifies much scarcity in His external man.

(1460) There was a famine in the land. That this signifies a scarcity of knowledges as yet with the Lord when a child, is evident from what has been already said. During childhood the knowledges in a man never come from that which is interior, but from the objects of the senses, especially from the hearing. For, as before said, there are in the external man receiving vessels, called the things of the memory, and these are formed by means of knowledges-as everybody may know-the internal man flowing in and helping; consequently knowledges are learned and are implanted in the memory in accordance with the influx of the internal man. Thus also was it with the Lord when He was a child-for He was born as are other men and was instructed as are other men-but with Him the interiors were celestial, which adapted the vessels for the reception of the knowledges, and in such a way that the knowledges should afterwards become vessels to receive the Divine. The interiors with Him were Divine, from Jehovah His Father; the exteriors were human, from Mary His mother. Hence it may be seen that with the Lord, equally as with other men, there was in His external man, during His childhood, a scarcity of knowledges. [2] That “famine” signifies a scarcity of knowledges, is evident from the Word in other places, as in Isaiah: They do not look into the work of Jehovah, and see not the doing of His hands. Therefore My people go into captivity because they have no knowledge [cognitio], and their glory are mortals of famine, and their multitude are parched with thirst (Isa. 5:12-13); “mortals of famine” denote a scarcity of the knowledges of celestial things; a “multitude parched with thirst,” a scarcity of the knowledges of spiritual things. In Jeremiah: They have lied against Jehovah, and have said, It is not He; neither shall evil come upon us; neither shall we see sword nor famine; and the prophets shall become wind, and the word is not in them (Jer. 5:12-13); “sword and famine” denote the deprivation of the knowledges of truth and of good; “the prophets” are those who teach, in whom the word is not. That “to be consumed by the sword and famine,” is to be deprived of the knowledges of truth and of good; and that vastation is denoted, by “the sword” as to spiritual things, and by “famine” as to celestial things, is evident in various places in the Word (as Jer. 14:13-16, 18; Lam. 4:9; and elsewhere). [3] So too in Ezekiel: And I will increase famine upon you, and will break your staff of bread; and I will send upon you famine, and the evil wild beast; and they shall bereave thee, and I will bring the sword upon thee (Ezek. 5:16-17); “famine” denotes the deprivation of the knowledges of celestial things, or of the knowledges of good, whence come falsities and evils. In David: And He called for a famine upon the land, He broke the whole staff of bread (Ps. 105:16); “to break the staff of bread,” signifies to be deprived of heavenly food; for the life of good spirits and angels is sustained by no other food than the knowledges of good and truth, and the goods and truths themselves, whence comes the signification of “famine” and of “bread,” in the internal sense. Again: He hath satisfied the longing soul, and hath filled the hungry soul with good (Ps. 107:9); denoting those who desire knowledges. In Jeremiah: Lift up thy hands for the soul of thy young children, who faint for hunger at the head of all the streets (Lam. 2:19); “hunger” denotes the lack of knowledges; “the streets,” truths. In Ezekiel: They shall dwell confidently, and none to make afraid. And I will raise up for them a plant for a name, and they shall be no more consumed with famine in the land (Ezek. 34:28-29), denoting that they shall no longer be made destitute of the knowledges of good and truth. [4] In John: They shall hunger no more, neither thirst anymore (Rev. 7:16); concerning the Lord’s kingdom, where there is an abundance of all celestial knowledges and goods, which is “not to hunger;” and of spiritual knowledges and truths, which is “not to thirst.” In like manner spoke the Lord in John: I am the Bread of life he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst (John 6:35). And in Luke: Blessed are ye that hunger now, for ye shall be filled (Luke 6:21). And again: He hath filled the hungry with good things (Luke 1:53); where celestial goods and their knowledges are treated of. That “famine” signifies a scarcity of knowledges, is plainly said in Amos: Behold, the days are coming, that I will send a famine upon the land; not a famine of bread, nor a thirst for waters, but of hearing the words of Jehovah (Amos 8:11-12).

(1461) And Abram went down into Egypt to sojourn. That this signifies instruction in knowledges [cognitiones] from the Word is evident from the signification of “Egypt,” and from the signification of “sojourning.” That “Egypt” signifies the memory-knowledge of knowledges, and that “to sojourn” signifies to be instructed, will be seen presently. That in His childhood the Lord was instructed as are other men, is evident from the passages in Luke that were adduced in the explication of verse 9 (n. 1457); and also from what has been said just above concerning the external man, which cannot be reduced to correspondence and agreement with the internal except by means of knowledges. The external man is corporeal and sensuous; nor does it receive anything celestial and spiritual unless knowledges are implanted in it, as in ground; for in these celestial things can have their recipient vessels. But the knowledges must be from the Word. Knowledges from the Word are such that they are open from the Lord Himself; for the Word itself is from the Lord through heaven, and the Lord’s life is in all things of the Word, both in general and in particular, although it does not so appear in the external form. Hence it may be seen that in His childhood the Lord did not will to imbue Himself with any other knowledges than those of the Word, which was open to Him, as before said, from Jehovah Himself, His Father, with whom He was to be united and become One; and this the more, because nothing is said in the Word that does not in its inmosts have regard to Him, and that has not first come from Him; for the Human Essence was only a something that was added to His Divine Essence that was from eternity.

(1462) That relatively to the Lord, “Egypt” is the memory-knowledge of knowledges, but relatively to all other men is memory-knowledge [scientia] in general, is evident from its signification in the Word (concerning which above in various places, especially in n. 1164, 1165). For the Ancient Church was in Egypt as well as in many other places (n. 1238); and when this church was there, memory-knowledges [scientiae] flourished there more than anything else; hence by Egypt has been signified memory-knowledge. But after the people desired to enter by means of memory-knowledges into the mysteries of faith, and thus from their own power to investigate the truth of Divine arcana, Egypt became addicted to magic, and signified things of memory-knowledge which pervert, whence come falsities, and from these evils, as is evident in Isaiah 19:11. [2] That useful memory-knowledges are signified by “Egypt,” thus in the present passage the memory-knowledge of knowledges, which is able to serve as vessels for celestial and spiritual things, is evident from the following passages in the Word. In Isaiah: They have seduced Egypt, the cornerstone of the tribes (Isa. 19:13), where it is called “the cornerstone of the tribes,” as it should serve for a support to the things that are of faith, which are signified by “the tribes.” Again: In that day there shall be five cities in the land of Egypt that speak with the lip of Canaan, and swear to Jehovah Zebaoth; each shall be called the city of the sun. In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar to Jehovah at the border thereof. And it shall be for a sign and for a witness unto

Jehovah Zebaoth in the land of Egypt; for they shall cry unto Jehovah because of the oppressors, and He shall send them a Saviour and a Prince, and He shall deliver them; and Jehovah shall become known to Egypt, and the Egyptians shall know Jehovah in that day; and they shall offer sacrifice and meat-offering, and shall vow a vow to Jehovah, and shall perform it. And Jehovah shall smite Egypt in smiting and in healing, and they shall return unto Jehovah, and He shall be entreated of them, and shall heal them (Isa. 19:18-22). Here Egypt is spoken of in a good sense, denoting those who are in memory-knowledges [scientifica], that is, in natural truths, which are the vessels of spiritual truths. [3] Again: In that day there shall be a path from Egypt to Assyria, and Assyria shall come into Egypt, and Egypt into Assyria, and the Egyptians shall serve Assyria. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, which Jehovah Zebaoth shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance (Isa. 19:23-25). Here by "Egypt" is signified the memory-knowledge of natural truths; by "Assyria," reason or rational things; by "Israel," spiritual things; all of which succeed one another; and therefore it is said that "in that day there shall be a path from Egypt to Assyria," and that "Israel shall be the third with Egypt and with Assyria." [4] In Ezekiel: Fine linen with broidered work from Egypt was thine expansion, that it might be to thee for an ensign (Ezek. 27:7); concerning Tyre, by which is signified the possession of knowledges; "fine linen with broidered work" denotes the truths of memory-knowledges, that serve; for memory-knowledges, being of the external man, ought to serve the internal man. Again: Thus saith the Lord Jehovih, At the end of forty years will I gather Egypt from the peoples whither they have been scattered, and I will bring back the captivity of Egypt (Ezek. 29:13-14); denoting the same that is said in many places concerning Judah and Israel, in that they should be gathered from the peoples and brought back from captivity. In Zechariah: And it shall come to pass that whoso of the families of the earth goeth not up unto Jerusalem to worship the King Jehovah Zebaoth, upon them there shall be no rain; and if the family of Egypt go not up and come not (Zech. 14:17-18); also concerning Egypt in a good sense, and by which the like is meant. [5] That memory-knowledge, or human wisdom, is signified by "Egypt," is evident also in Daniel, where the memory-knowledges of celestial and spiritual things are called "the hidden things of gold and silver," and also "the desirable things of Egypt" (Dan. 11:43). And it is said of Solomon that "his wisdom was multiplied above the wisdom of all the sons of the east, and above all the wisdom of the Egyptians" (1 Kings 4:30). The house built by Solomon for Pharaoh's daughter represented nothing else (1 Kings 7:8, etc.). [6] That the Lord when an infant was brought into Egypt, signified the same that is here signified by Abram; and it took place for the additional reason that He might fulfill all the things that had been represented concerning Him. In the inmost sense the migration of Jacob and his sons into Egypt represented the first instruction of the Lord in knowledges from the Word, as is also manifest from the following passages. It is said of the Lord in Matthew: An angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I tell thee. And he arose and took the young child and His mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken by the prophet, saying, Out of Egypt have I called My son (Matt. 2:13-15, 19-21); concerning which it is said in Hosea: When Israel was a child then I loved him, and called My son out of Egypt (Hos. 11:1); from which it is evident that by the "child Israel," is meant the Lord; and that His instruction when a child is meant by the words, "I called My son out of Egypt." [7] Again in Hosea: By a prophet the Lord made Israel to go up out of Egypt, and by a prophet was he kept (Hos. 12:13-14); where in like manner by "Israel" is meant the Lord; by "a prophet" is signified one who teaches, and thus the doctrine of knowledges. In David: Turn us again, O God Zebaoth, cause Thy face to shine, and we shall be saved. Thou didst bring a vine out of Egypt, Thou didst drive out the nations, and planted it (Ps. 80:7-8); where also the Lord is treated of, who is called "a vine out of Egypt" in regard to the knowledges in which He was being instructed.

(1463) That "to sojourn" means to be instructed, is evident from the signification of "sojourning" in the Word, as being to be instructed; and this for the reason that sojourning and migration, or proceeding from place to place, is in heaven nothing but change of state, as before shown (n. 1376, 1379); and therefore, whenever traveling, sojourning, and passing from place to place, occur in the Word, nothing else is suggested to the angels than such change of state as exists with them. There are changes of state of both the thoughts and the affections; changes of the state of the thoughts are knowledges, and in the world of spirits these changes are presented by means of instructions; which also was the reason why the men of the Most Ancient Church, having communication with the angelic heaven, by sojourning perceived nothing else. So in the passage before us, Abram's going down into Egypt to sojourn, signifies nothing else than the instruction of the Lord. [2] Similar, too, is the signification of Jacob and his sons' going down into Egypt; as in Isaiah: Thus hath said the Lord Jehovih, My people went down in the beginning into Egypt to sojourn there; and Assyria oppressed them without cause (Isa. 52:4); where "Assyria" denotes reasonings. Hence also in the Jewish Church, those who were being instructed were called "sojourners, sojourning in the midst of them," concerning whom it was commanded that they should be treated as the homeborn (Exod. 12:48-49; Lev. 24:22; Num. 15:13-16, 26, 29; 19:10). Of them it is thus written in Ezekiel: Ye shall divide this land unto you according to the tribes of Israel. And it shall come to pass that ye shall divide it by lot, for an inheritance unto you and to the sojourners that sojourn in the midst of you; and they shall be unto you as the homeborn among the sons of Israel; with you shall they cast the lot for an inheritance in the midst of the tribes of Israel; and it shall come to pass that in what tribe the sojourner sojourneth, there shall ye give him his inheritance (Ezek. 47:21-23). This is concerning the New Jerusalem, or the Lord’s kingdom; by “the sojourners sojourning” are meant those who suffer themselves to be instructed, consequently the Gentiles; that those are meant who are being instructed, is evident from its being said that in the tribe with which he has sojourned, there his inheritance should be given; “tribes” denote the things that are of faith. [3] “Sojourning” has also nearly the same signification as “journeying,” and “dwelling.” By “journeying” are signified the arrangements and order of life, and by “dwelling” is signified to live (see above, n. 1293); on which account the land of Canaan is also called the land of the sojournings of Abraham, Isaac, and Jacob (Gen. 28:4; 36:7; 37:1; Exod. 6:4); and Jacob said unto Pharaoh: The days of the years of my sojournings, few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers, in the days of their sojournings (Gen. 47:9); where “sojourning” denotes life and instructions.

(1464) Because the famine was grievous in the land. That this signifies much scarcity in His external man, is evident from the signification of “famine,” as given above in this verse. The arcana here contained are more than can be briefly told. The Lord had the power of learning above every other man; but because, unlike other men, He was to be instructed in celestial things before He was instructed in spiritual things, this is here declared; and also for the further reason that there was hereditary evil from the mother in His external man, against which He was to fight, and which He was to overcome; and also for other reasons innumerable.

(1465) Verse 11. And it came to pass, when he drew nigh to come into Egypt, that he said unto Sarai his wife, Behold I pray, I know that thou art a woman beautiful to look upon. "And it came to pass, when he drew nigh to come into Egypt," signifies when He began to learn; "Egypt," as before said, means the memory-knowledge of knowledges [scientia cognitionum]; "he said unto Sarai his wife," signifies that He so thought concerning the truths to which celestial things were adjoined; "Sarai" as a wife is the truth adjoined to the celestial things that were in the Lord; "Behold I pray, I know that thou art a woman beautiful to look upon," signifies that truth from a celestial origin is delightful.

(1466) And it came to pass, when he drew nigh to come into Egypt. That this signifies when He began to learn, is evident from the signification of "Egypt," as being the memory-knowledge of knowledges; and when the expression "to draw nigh" is used with reference to this, it can mean nothing else.

(1467) That "Egypt" is the memory-knowledge of knowledges, is evident from what was said and shown concerning Egypt under the preceding verse.

(1468) He said to Sarai his wife. That this signifies that He so thought concerning the truths to which celestial things were adjoined, is evident from the signification of Sarai when she is called a wife. A "wife," in the internal sense of the Word, signifies nothing else than truth conjoined with good; for the conjunction of truth with good is circumstanced precisely as is a marriage. In the Word, when a "husband" is mentioned, the husband signifies good, and the wife signifies truth; but when he is not called the husband, but the "man," then he signifies truth, and the wife signifies good: this is the constant usage in the Word, as before said (n. 915). In the passage before us, as Abram is named, Sarai his wife signifies truth. To say thus to Sarai his wife is, in the internal sense, to think so concerning the truths with which celestial things were conjoined. It is historically true that Abram so said to his wife, when journeying into Egypt; but as before said, all the historicals of the Word are representative, and all the words are significative. No other historicals are recorded in the Word, and in no other order, and no other words are used to express them, than such as in the internal sense may express these arcana.

(1469) That "Sarai," as a wife, is the truth that was adjoined to the celestial things which were in the Lord, is evident from what has just been said concerning the signification of Sarai his wife. It is said, "the truth that was adjoined to celestial things," because the Lord possessed all truth previous to His instruction. What is celestial has truth with it, the one being inseparable from the other, as light is from flame; but this truth was stored up in the Lord's internal man, which was Divine. The knowledges [scientifica et cognitiones] that He learned are not truths [vera seu veritates], but are only recipient vessels; just as whatever is in man's memory is by no means truth, although it is so called; but the truth is therein, as in vessels. These vessels were to be formed, or rather to be opened, by the Lord, through instruction in knowledges from the Word; not only that celestial things might be insinuated into them, but also that the celestial things might in this way be made Divine; for the Lord conjoined the Divine Essence with the Human Essence in order that His Human things might likewise be made Divine.

(1470) Behold I pray, I know that thou art a woman beautiful to look upon. That this signifies that truth from a celestial origin is delightful, is evident from the signification of "a woman beautiful to look upon." All truth that is celestial, or that is produced from the celestial, is happy in the internal man, and delightful in the external, and with the celestial angels is so perceived; but it is altogether otherwise when it is not from a celestial origin. There are two kinds of happiness in the internal man, to which correspond two kinds of delight in the external man; one is of good, the other is of truth; celestial happiness and delight are of good, spiritual happiness and delight are of truth. It is also known that truth itself is attended with happiness and delight, but these are essentially such only when the truth is from what is celestial, for then the truth itself also becomes celestial, and is called celestial truth. To speak comparatively, truth is then like the light of the sun in the springtime, which has heat in its bosom, from which all things on the earth are made to vegetate, and are as it were animated. This celestial truth is the beautiful itself, or beauty itself. This is the truth which is here called “a woman beautiful to look upon.” What further arcana are involved in these words, will be manifest from what follows.

(1471) Verse 12. And it shall come to pass, when the Egyptians shall see thee, that they will say, This is his wife, and they will kill me, and will make thee to live. “And it shall come to pass, when the Egyptians shall see thee,” signifies the memory-knowledge of knowledges [scientia cognitionum], which is described as to what it is when they see celestial knowledges; “that they will say, This is his wife,” signifies that they will call the knowledges celestial; “and they will kill me, and will make thee to live,” signifies that they would not care for the celestial things, but only for the mere knowledges, which they would carry off.

(1472) And it shall come to pass, when the Egyptians shall see thee. That this signifies the memory-knowledge of knowledges, which is described as to what it is when they see celestial knowledges, is evident from the signification of “Egypt,” which is the memory-knowledge of knowledges, as before shown; and from this it is evident what is signified by the words “when the Egyptians see,” namely, that this memory-knowledge is such as is described in this verse. The memory-knowledge of knowledges is attended with this, and it is something natural in it, as is manifested in children when they first begin to learn, namely, that the higher things are, the more they desire them; and still more when they hear that they are celestial and Divine. But this delight is natural, and arises from a desire that is of the external man. With other men this desire causes them to feel delight in the mere memory-knowledge of knowledges, without any further end; when yet the memory-knowledge of knowledges is nothing but an instrumental agency having for its end a use, namely, that the knowledges may serve celestial and spiritual things as vessels; and when they are thus serving, they are then for the first time in their use, and receive from the use their delight. Anyone can see, if he pays attention, that in itself the memory-knowledge of knowledges is nothing but a means whereby a man may become rational, and thence spiritual, and at last celestial; and that by means of the knowledges his external man may be adjoined to his internal; and when this is done, he is in the use itself. The internal man regards nothing but the use. For the sake of this end also, the Lord insinuates the delight that childhood and youth perceives in memory-knowledges. But when a man begins to make his delight consist in memory-knowledge alone, it is a bodily cupidity which carries him away, and in proportion as he is thus carried away (that is, makes his delight consist in mere memory-knowledge), in the same proportion he removes himself from what is celestial, and in the same proportion do the memory-knowledges close themselves toward the Lord, and become material. But in proportion as the memory-knowledges are learned with the end of use,-as for the sake of human society, for the sake of the Lord’s church on earth, for the sake of the Lord’s kingdom in the heavens, and still more for the Lord’s own sake,-the more are they opened toward Him. On this account also the angels, who are in the memory-knowledge of all knowledges, and indeed to such a degree that scarcely one part in ten thousand can be presented to the full apprehension of man, yet esteem such knowledge as nothing in comparison with use. From what has been said it may be seen what is signified by the words, “When the Egyptians shall see thee, they will say, This is his wife; and they will kill me, and will make thee to live.” These things were said because the Lord when a child knew this and thought in this way, namely, that if He should be carried away by a mere desire for the memory-knowledge of knowledges, this memory-knowledge is of such a character that it would care no more for celestial things, but only for the knowledges [cognitiones] which the desire for memory-knowledge would carry away. On these subjects more follows.

(1473) And they will say, This is his wife. That this signifies that they will call the knowledges celestial, is evident from the signification of a “wife,” as being the truth that was adjoined to celestial things; hence “this is his wife” signifies that which is celestial.

(1474) And they will kill me, and will make thee to live. That this signifies that they would not care for celestial things, but only for mere knowledges, is evident from what has just been said. Verse 13. Say, I pray, thou art my sister, that it may be well with me for thy sake, and that my soul may live because of thee. “Say, I pray, thou art my sister,” signifies intellectual truth which is a “sister;” “that it may be well with me for thy sake,” signifies that so the celestial could have no violence done to it; “and that my soul may live because of thee," signifies that so the celestial could be saved.

(1475) Say, I pray, thou art my sister. That this signifies intellectual truth, which is a "sister," is evident from the signification of a "sister," as being intellectual truth when celestial truth is a "wife," concerning which hereafter. These things stand thus: it is the nature of memory-knowledge to desire nothing more than to introduce itself into celestial things and explore them; but this is contrary to order, for it thus does violence to celestial things. Order itself is that the celestial by means of the spiritual introduces itself into the rational, and thus into the memory-knowledge [in scientificum], and adapts this to itself; and unless this order is observed, there cannot possibly be any wisdom. In the passage before us are also contained the arcana as to how the Lord was instructed by His Father according to all order; and thus how His external man was conjoined with His internal, that is, how His external man was made Divine, like the internal; thus how He became Jehovah as to each essence; which was done by means of knowledges, which are the means. Without knowledges as means, the external man cannot even become man.

(1476) That it may be well with me for thy sake. That this signifies that so the celestial could have no violence done to it, is evident from what has been said above; for as has been repeatedly said, the order is that the celestial flows into the spiritual, the spiritual into the rational, and this into the faculty of memory-knowledge. When there is this order, then the spiritual is adapted by the celestial, the rational by the spiritual, and the memory-knowledge by the rational. The memory-knowledge in general then becomes the ultimate vessel; or what is the same, memory-knowledges, specifically and particularly, become the ultimate vessels which correspond to rational things, rational things to spiritual things, and spiritual things to celestial things. When this is the order, the celestial cannot suffer any violence; otherwise, it does so suffer. As in the internal sense the Lord's instruction is here treated of, the method of His progress therein is here described.

(1477) That my soul may live because of thee. That this signifies that thus the celestial could be saved, is evident from the signification of the "soul," as being the celestial; for this is the soul itself, because the very life itself. Hence it is evident what is signified by the words "that my soul may live because of thee." It will be evident from what follows, that celestial or Divine things were not so adjoined to the Lord that they made one essence, until He endured temptations, and thus expelled the evil heredity from the mother. Here and in the following verses it is described how meanwhile the celestial itself suffered no violence, but was saved.

(1478) Verse 14. And it came to pass when Abram was come into Egypt, that the Egyptians saw the woman, that she was very beautiful. "It came to pass when Abram was come into Egypt," signifies when the Lord began to be instructed; "and the Egyptians saw the woman, that she was very beautiful," signifies that the memory-knowledge of knowledges is of such a nature as to be highly pleasing to itself.

(1479) It came to pass when Abram was come into Egypt. That this signifies when the Lord began to be instructed, is evident from the representation of Abram, which in the internal sense is the Lord when a child; and from the signification of “Egypt,” as being the memory-knowledge of knowledges, as before shown, at verse 10. Hence it is evident that “to come into Egypt” is to be instructed.

(1480) And the Egyptians saw the woman, that she was very beautiful. That this signifies that the memory-knowledge of knowledges is of such a nature as to be highly pleasing to itself, is evident from what was before said, at verse 11, that such is the nature of memory-knowledge during childhood; for this is as it were innate in memory-knowledge, because it is innate in man, that at the very first it pleases for no other end than for the sake of knowing. Such is every man; his spirit is greatly delighted to know, so that there is scarcely anything it desires more; this is its food, by which it is sustained and refreshed, as the external man is by earthly food. This sustenance, which is that of his spirit, is communicated to the external man, to the end that this may be adapted to the internal man. But the various foods succeed one another in the following order: celestial food is all the good of love and charity from the Lord; spiritual food is all the truth of faith: on these foods the angels live; and from them comes forth the food, likewise celestial and spiritual, but of a lower angelic degree, on which angelic spirits live; from this again there comes a still lower celestial and spiritual food, which is that of reason and thence of memory-knowledge, on which good spirits live; and lastly comes corporeal food, which is proper to man while he lives in the body. These foods correspond to one another in a wonderful manner. From this it is also evident why and how memory-knowledge is very pleasing to itself; for the case therewith is the same as it is with appetite and taste; and therefore eating, with man, corresponds to memory-knowledges in the world of spirits; and appetite and taste themselves correspond to the desire for these knowledges; as is evident from experience, concerning which, of the Lord's Divine mercy hereafter.

(1481) Verse 15. And the princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken to Pharaoh's house. "The princes of Pharaoh saw her," signifies the primary precepts, which are "the princes of Pharaoh;" "and they praised her to Pharaoh," signifies that they were pleasing; "and the woman was taken to Pharaoh's house," signifies that they captivated the lower mind [animus].

(1482) The princes of Pharaoh saw her. That this signifies the primary precepts, which are "the princes of Pharaoh," is evident from the signification of "princes," and of "Pharaoh." In both the historical and prophetical parts of the Word, "princes" signify the things which are primary; and "Pharaoh" signifies the same as "Egypt;" and here "Egypt," or "Pharaoh," is used in the best sense, because predicated of the memory-knowledge of knowledges which the Lord first acquired in childhood. That they were primary precepts from the Word, is evident from the signification of these things in the internal sense. That, speaking generally, by “Pharaoh” in the Word is signified the same as by “Egypt,” may be confirmed from many passages; as also that by the kings of other kingdoms, who are named, the same is signified as by the names of the kingdoms; but by “princes” are signified their primary things, as in Isaiah: The princes of Zoan are foolish, the wise counselors of Pharaoh; how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? The princes of Zoan are become fools, the princes of Noph are deceived (Isa. 19:11, 13). Here “the princes of Zoan,” and “the wise counselors of Pharaoh,” denote the primary memory-knowledges; and as wisdom first flourished in Egypt, as before said, it is called “the son of the wise,” and “the son of ancient kings.” So “princes” frequently denote in the Word primary things.

(1483) And they praised her to Pharaoh. That this signifies that they were pleasing, may be seen without explication.

(1484) And the woman was taken to Pharaoh’s house. That this signifies that they captivated the lower mind, is evident from the signification of “woman,” and from the signification of “house.” A “woman” signifies truth, here the truth that was in the memory-knowledges with the delights of which the Lord was captivated in childhood. The delights of truth are those which come from the intellectual truth which is signified by a “sister.” A “house” signifies the things that are in man, especially those which are of his will, as before shown (n. 710); here therefore those which are of the lower mind, or of the affection of knowing and learning. 1484a. Verse 16. And he did well unto Abram for her sake; and he had flock and herd, and he-asses and menservants, and maidservants and she-asses, and camels. "He did well unto Abram for her sake," signifies that memory-knowledges were multiplied with the Lord; "and he had flock and herd, and he-asses and menservants, and maidservants and she-asses, and camels," signifies all the things in general that belong to memory-knowledges.

(1485) And he did well unto Abram for her sake. That this signifies that memory-knowledges were multiplied with the Lord, is evident from the signification of "doing well unto," as being to enrich. This is said of the memory-knowledge that is signified by "Pharaoh," that it did well unto Abram, that is to the Lord when a child; and this for her sake, that is, for the sake of the intellectual truth that He desired. It was this desire for truth from which the enriching came.

(1486) And he had flock and herd, and he-asses and menservants, and maidservants and she-asses, and camels. That these words signify all things in general that belong to memory knowledges, is evident from the signification of all these things in the Word. But it would be too tedious to show what is signified by each in particular, as what by the "flock and herd," the "he-asses and menservants," the "maidservants and she-asses," and the "camels." Each has its own peculiar signification. In general they signify all things that belong to the memory-knowledge of knowledges, and to memory-knowledges. Regarded in themselves, memory-knowledges are "he-asses and menservants;” their pleasures are “maidservants and she-asses;” “camels” are general things of service; “flock and herd” are possessions; and so in the Word throughout. All things whatever that are in the external man, are nothing but things of service, that is, they are for the service of the internal man. So it is with all memory-knowledges, which belong solely to the external man; for they are procured from earthly and worldly things by means of sensuous impressions, in order that they may serve the interior or rational man, and this the spiritual man, this the celestial, and this the Lord. Thus are they subordinated one to another, as are the more external things to the more internal, in their order; and thus all things whatever, both in general and in particular, are, in their order, subordinated to the Lord. Memory-knowledges are therefore the lowest and outermost things, in which are terminated in their order the things that are more interior; and because they are the lowest and outermost things, they must be pre-eminently things of service. Everyone may know for what such knowledges may be serviceable, if he reflects or inquires in himself for what use they are; and when he is thus reflecting upon their use, he can also apprehend the quality of the use. Every memory-knowledge must be for the sake of some use, and this is its service. Verse 17. And Jehovah smote Pharaoh with great plagues, and his house, because of the word of Sarai, Abram’s wife. “Jehovah smote Pharaoh with great plagues,” signifies that the memory-knowledges were destroyed; “and his house,” signifies which He had collected; “because of the word of

Sarai, Abram’s wife,” signifies because of the truth that was to be adjoined to the celestial.

(1487) And Jehovah smote Pharaoh with great plagues. That this signifies that the memory-knowledges were destroyed, is evident from the signification of “Pharaoh,” as being memory-knowledge in general, consequently the memory-knowledges that belong to such knowledge; and from the signification of being “smitten with plagues,” as being to be destroyed. As regards memory-knowledges the case is this. In childhood they are acquired for no other end than that of knowing; with the Lord, they were acquired from the delights and affection of truth. The memory-knowledges acquired in childhood are very numerous, but are disposed by the Lord into order so as to serve for use; first, to give the ability to think; then that they may be of use by means of thought; and lastly that this may take effect, that is to say that the very life may consist in use, and be a life of uses. These are the things performed by the memory-knowledges that are acquired in childhood; and without them the external man can never be conjoined with the internal, and at the same time become use. When man becomes use, that is, when he thinks all things from the end of use, and does all things for the end of use-if not by manifest reflection, still by tacit reflection from a nature acquired by so doing-then the memory-knowledges which have served the first use-that the man may become rational-being no longer of service, are destroyed; and so on. These are the things here meant by the words “Jehovah smote Pharaoh with great plagues.”

(1488) And his house. That this signifies which He had collected, is evident from the signification of a “house,” as being, in this place, the memory-knowledges that are collected. To collect memory-knowledges, and by their means frame the external man, and build it up, is not unlike building a house; and therefore such things are signified in many passages of the Word by “building,” and by “building houses,” as in Isaiah: I create new heavens and a new earth; they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them; they shall not build and another inhabit (Isa. 65:17, 21-22); here “houses” mean where there are wisdom and intelligence, thus where there are the knowledges of good and truth; for the Lord’s kingdom is here treated of, namely, the new heavens and the new earth. In Jeremiah: Build ye houses and dwell in them; and plant gardens, and eat the fruit of them (Jer. 29:5); where the meaning is similar. In David: Blessed is the man that feareth Jehovah, that delighteth greatly in His commandments; wealth and riches are in his house, and his righteousness endureth forever (Ps. 112:1, 3); where “wealth and riches” denote the wealth and riches of wisdom and intelligence, thus knowledges; which are “in his house,” that is, are in him. [2] “House” is used in the opposite sense in Zephaniah: I will visit upon them that say in their heart, Jehovah hath not done good, and hath not done evil; and their wealth shall be for a spoil, and their houses a desolation; and they shall build houses and shall not inhabit them, and they shall plant vineyards but shall not drink the wine thereof (Zeph. 1:12-13). In Haggai: Go up into the mountain, and bring wood, and build the house. Ye looked for much, and lo, it came to little; and ye brought it into the house, and I did blow it away. Why? saith Jehovah. Because of My house, which is deserted, while ye run everyone to his own house; therefore upon you are the heavens shut from dew (Hag. 1:8-10); "houses" denote memory-knowledges by which, through reasoning, come falsities. In Isaiah: Woe unto them that join house to house, that cause field to draw near to field, till there be no place, and ye dwell alone in the midst of the land. Shall not many houses be for a desolation, great and good, without an inhabitant? The vineyard of Jehovah is the house of Israel (Isa. 5:7-9); also denoting memory-knowledges by means of which come falsities. In Amos: Behold, Jehovah commandeth, and will smite the great house with breaches, and the little house with clefts. Shall horses run upon the rock? will one plow there with oxen? that ye have turned judgment into gall, and the fruit of righteousness into wormwood (Amos 6:11-12); where "houses" denote in like manner falsities and the derivative evils; "horses," reasoning; "judgment," truths, which are "turned into gall;" and "the fruit of righteousness," goods which are "turned into wormwood." [3] Thus throughout the Word, "houses" denote human minds, in which there should be intelligence and wisdom. In the passage before us, "the house of Pharaoh" denotes memory-knowledges by means of which comes intelligence, and thereby wisdom. The like is also signified by the house which Solomon built for the daughter of Pharaoh (1 Kings 7:8, etc.). Because "houses" denote minds, in which are intelligence and wisdom, and in which are affections belonging to the will, the word "house" in the Word is of a wide signification; but what its specific signification is, may be seen from the things of which it is predicated. Man himself is also called "a house."

(1489) Because of Sarai, Abram's wife. That this signifies because of the truth that was to be adjoined to what is celestial, is evident from the signification of a "wife," and consequently of "Sarai the wife," as being truth that is to be adjoined to the celestial, concerning which above, at verse 12. The case is this: unless the knowledges which in childhood have performed the use of making the man rational, are destroyed, so that they are as nothing, truth can never be conjoined with what is celestial. These first memory-knowledges are for the most part earthly, corporeal, and worldly. However Divine may be the precepts that a child learns, he still has no other idea concerning them than that which is obtainable from such knowledges; and therefore, so long as those lowest knowledges cling to him, from which are his ideas, his mind cannot be elevated. With the Lord it was the same, because He was born as are other men, and was to be instructed as are others, but according to Divine order, which is such as has been stated. In these things which are said concerning Abram in Egypt, there is described the Divine order-how in the Lord the external man was conjoined with the internal, so that the external also might become Divine.

(1490) Verse 18. And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she is thy wife? “And Pharaoh called Abram,” signifies that the Lord bethought Himself; “and said, What is this that thou hast done unto me?” signifies that it grieved Him; “Why didst thou not tell me that she is thy wife?” signifies seeing that He knew that He ought not to have any other truth than that which would be conjoined with what is celestial.

(1491) And Pharaoh called Abram. That this signifies that the Lord bethought Himself, is evident from the signification of “Pharaoh,” as being memory-knowledge. The memory-knowledge itself [scientia], that is, the matters of memory-knowledge [scientifica], which the Lord acquired when a child, are here called “Pharaoh;” thus it is that knowledge itself which thus addresses the Lord, that is, it is Jehovah who does so by means of that knowledge. Hence it is evident that these things signify that the Lord bethought Himself. Mental advertence comes by means of memory-knowledge, thus by means of Pharaoh, by whom, as before said, this knowledge is signified.

(1492) And said, What is this that thou hast done unto me? That this signifies that it grieved Him, is also evident from the very indignation in which this is said: the grief itself is thus expressed. The internal sense is such that the affection itself that lies hidden in the words is what constitutes it; the words of the letter are not attended to, but are as if they had no existence. The affection in these words is the indignation as it were of the memory-knowledge, and the Lord’s grief; and in fact grief from this, that the memory-knowledges which He had learned with pleasure and delight should be thus destroyed. The case herein is like that of little children who when they love something their parents see to be hurtful to them, and it is taken away from them, are thereby grieved.

(1493) That she was thy wife. That this signifies that He ought to have no other truth than that which was to be conjoined with what is celestial, is evident from the signification of a "wife," as being the truth that was to be conjoined with what is celestial (concerning which above, at verse 12). There is here described the order in which the Lord advanced to intelligence, and thus to wisdom; so that, as He was wisdom itself as to His Divine Essence, so He should become wisdom itself as to His Human Essence.

(1494) Verse 19. Why saidst thou, She is my sister? and I might have taken her to me for a woman. And now behold thy wife; take her and go. "Why saidst thou, She is my sister?" signifies that He then knew no otherwise than that He had intellectual truth; "and I might have taken her to me for a woman," signifies that so He might have done violence to the truth that was to be conjoined with what is celestial; "and now behold thy wife; take her and go," signifies that truth was to be conjoined with what is celestial.

(1495) Why saidst thou, She is my sister? That this signifies that He then knew no otherwise than that He had intellectual truth, is evident from the signification of a "sister," as being intellectual truth; and also from the fact that Abram had said so (as is evident from verse 13), which was done to the end that the celestial might not suffer any violence, but might be saved. From all this it is evident that when the Lord as a child learned memory knowledges, He first of all knew no otherwise than that those knowledges were solely for the sake of the intellectual man, that is, in order that He might get to know truths from them; but it was afterwards disclosed that they had existed in order that He might attain to celestial things; and this took place to prevent celestial things from suffering violence, and in order that they might be saved. When man is being instructed, there is a progression from memory-knowledges to rational truths; further, to intellectual truths; and finally, to celestial truths, which are here signified by the "wife." If the progression is made from memory knowledges and rational truths to celestial truths without intellectual truths as media, the celestial suffers violence, because there can be no connection of rational truths-which are obtained by means of memory-knowledges-with celestial truths, except by means of intellectual truths, which are the media. What celestial truths are, and what intellectual truths are, will be seen presently. [2] That it may be known how these things stand, something shall be said respecting order. The order is for the celestial to inflow into the spiritual and adapt it to itself; for the spiritual thus to inflow into the rational and adapt it to itself; and for the rational thus to inflow into the memory-knowledge and adapt it to itself. But when a man is being instructed in his earliest childhood, the order is indeed the same, but it appears otherwise, namely, that he advances from memory-knowledges to rational things, from these to spiritual things, and so at last to celestial things.

The reason it so appears is that a way must thus be opened to celestial things, which are the inmost. All instruction is simply an opening of the way; and as the way is opened, or what is the same, as the vessels are opened, there thus flow in, as before said, in their order, rational things that are from celestial spiritual things; into these flow the celestial spiritual things; and into these, celestial things. These celestial and spiritual things are continually presenting themselves, and are also preparing and forming for themselves the vessels which are being opened; which may also be seen from the fact that in themselves the memory-knowledge and rational are dead, and that it is from the inflowing interior life that they seem to be alive. This can become manifest to anyone from the thought, and the faculty of judgment. [3] In these lie hidden all the arcana of analytical art and science, which are so many that they can never explored even as to the ten-thousandth part; and this not with the adult man only, but also with children, whose every thought and derivative expression of speech is most full of them (although man, even the most learned, is not aware of this), and this could not possibly be the case unless the celestial and spiritual things within were coming forth, flowing in, and producing all these things.

(1496) I might have taken her to me for a woman. That this signifies that so the truth that was to be conjoined with what is celestial might have suffered violence, is evident from what has just been said; and also from what was said above at verse 13. As regards truth being conjoined with what is celestial, the case is this. Regarded in itself, the truth learned from childhood is nothing but a vessel adapted to the reception of what is celestial. Truth has no life from itself, but only from the celestial that flows in. The celestial is love and charity; all truth is thence, and because all truth is thence it is nothing but a kind of vessel; and so are truths themselves plainly presented in the other life; truths there are never regarded from truths, but from the life which is in them; that is, from the celestial things which are of love and charity in the truths; from these it is that truths become celestial, and are called celestial truths. We can now see what intellectual truth is, as also that with the Lord intellectual truth opened the way to celestial things. Truth in the memory [verum scientificum] is one thing; rational truth is another; and intellectual truth is another; they succeed one another. Truth in the memory is a matter of memory-knowledge; rational truth is this truth confirmed by reason; intellectual truth is conjoined with an internal perception that it is so. This intellectual truth existed with the Lord in His childhood, and with Him opened the way to celestial things.

(1497) And now behold thy wife; take her and go. That this signifies that truth was to be conjoined with what is celestial, is evident from the signification of a "wife," as being truth that is to be conjoined with what is celestial (as before shown, at verses 11 and 12, and also from what has just been said).

(1498) Verse 20. And Pharaoh commanded the men concerning him; and they sent him away, and his wife, and all that he had. "And Pharaoh commanded the men concerning Him, [and they sent him away],” signifies that memory-knowledges left the Lord; “and his wife,” signifies that they also left the truths that were conjoined with celestial things; “and all that he had,” signifies that they left all things that belonged to celestial truths.

(1499) And Pharaoh commanded the men concerning Him, [and they sent him away]. That this signifies that memory-knowledges left the Lord, is evident from the signification of “Pharaoh,” as being memory-knowledge; and also from the signification of “men,” as being intellectual things (as before shown, n. 158). “The men” here, because attributed to Pharaoh, or to memory-knowledge, signify intellectual things adapted thereto. As regards memory-knowledges leaving the Lord, the case is this. When celestial things are being conjoined with intellectual truths, and these are becoming celestial, then all things that are empty are dissipated of themselves; this is in the nature of the celestial.

(1500) And his wife. That this signifies that they left the truths that were conjoined with celestial things, that is to say, that memory-knowledges left them, is evident from the signification of “wife,” as being truth conjoined with what is celestial (spoken of above), and also from what has just been said. Empty memory-knowledges leave celestial things, as vain things are wont to leave wisdom; they are as crusts and scales that separate themselves of their own accord.

(1501) And all that he had. That this signifies that they left all things that belonged to celestial truths, follows in the series.

(1502) From all this it is now evident that Abram's sojourn in Egypt represents and signifies nothing else than the Lord, and in fact His instruction in childhood. This is also confirmed by what is said in Hosea: Out of Egypt have I called My son (Hos. 11:1; Matt. 2:15); and again from what is said in Moses: The dwelling of the sons of Israel who dwelt in Egypt was thirty years and four hundred years; and it came to pass at the end of the four hundred and thirty years, and it came to pass on the selfsame day, that all the armies of Jehovah went out from the land of Egypt (Exod. 12:40-41); which years were not reckoned from Jacob's going down into Egypt, but from the sojourning of Abram in Egypt, counting from which the years were four hundred and thirty. Thus by the "son out of Egypt" (in Hosea 11:1) in the internal sense is signified the Lord. This is further confirmed by the fact that in the Word "Egypt" signifies memory-knowledge (as shown, n.1164, 1165, 1462). [2] And that these arcana are contained is also evident from the fact that the same is said of Abram during his sojourn in Philistia, namely, that he called his wife his sister (Gen. 20:1-18); and similar things are said of Isaac when he also was sojourning in Philistia, in that he too called his wife his sister (Gen. 26:6-13). These things would not have been related in the Word, and with almost the same circumstances, unless these arcana had been concealed within them. Moreover this is the Word of the Lord, which can in no wise have any life, unless there is an internal sense that has regard to Him. [3] The arcana which lie stored up in these things, as also in those said concerning Abram and Isaac in Philistia, are-how the Lord's Human Essence was conjoined with His Divine Essence,, or what is the same, how the Lord became Jehovah as to His Human Essence also; and that His inauguration went on from childhood, which inauguration is here treated of. Moreover these things also involve more arcana than man can ever believe; but those which can be told are so few as to be almost nothing. Besides the most profound arcana concerning the Lord, they also involve arcana concerning the instruction and regeneration of man, that he may become celestial; as also concerning his instruction and regeneration, that he may become spiritual; and not only concerning the instruction of the individual man, but also concerning that of the church in general. And, further, they involve arcana concerning the instruction of little children in heaven; in a word, concerning the instruction of all who become images and likenesses of the Lord. These things do not at all appear in the sense of the letter, for the reason that the historical narrative veils them over and obscures them; but they appear in the internal sense.

(1504) CONTINUATION CONCERNING PERCEPTION; AND CONCERNING SPHERES IN THE OTHER LIFE It has already been said that it is known in the other life what another is on his first approach, even though he does not speak. From this it may be known that a man's interiors are in a kind of unconscious activity, and that from this the quality of the spirit is perceived. That it is so has been evidenced by the fact that this sphere of the activity not only extends itself to a distance, but that sometimes also, when the Lord permits, it is in various ways made perceptible to the senses.

(1505) I have also been informed how these spheres, which in the other life become so perceptible to the senses, are acquired. Take as an example one who has formed a high opinion of himself and of his own preeminent excellence. He at last becomes imbued with such a habit, and as it were with such a nature, that wherever he goes, though he looks at others and speaks with them, he keeps himself in view; and this at first manifestly, but afterwards not manifestly, so that he is not aware of it; but still it is regnant, both in the particulars of his affection and thought, and in those of his bearing and speech. Men can see this in others. And this is the kind of thing that in the other life makes a sphere, which is perceived, but no more frequently than the Lord permits. The same is the case with other affections; and therefore there are as many spheres as there are affections and combinations of affections, which are innumerable. The sphere is as it were the man's image extended outside of himself, the image in fact of all things that are in him. In the world of spirits that which is presented to the view or perception is only something general; what the man is as to particulars, is known in heaven; but what as to the least particulars is known to none but the Lord.

(1506) In order that the nature of spheres may be known, I may adduce some things from experience. A certain spirit who had been known to me and with whom I had conversed while he lived in the body, appeared many times afterwards among the evil; and as he had a high opinion of himself, he had acquired a sphere of preeminent excellence, because of which the spirits suddenly fled away, so that none appeared but himself alone; and he filled the whole surrounding sphere, which was one of self-regard. Being deprived of companions, he presently fell into another state; for in the other life one who is deprived of the society in which he is, at first becomes as if he were half dead, for his life is then supported solely by the influx of heaven into his interiors. He then began to lament and feel torment. The other spirits afterwards said that they could not endure his presence, because he desired to be greater than others. Being at last brought into association with others, he was carried up on high, so that it seemed to him that he alone governed the universe; to such a degree does the love of self puff itself up when left to itself. He was then cast down among the infernals. Such a lot awaits those who think themselves greater than others. More than any other love is the love of self contrary to mutual love, which is the life of heaven.

(1507) A certain person during his bodily life had seemed to himself to be greater and wiser than others; in other respects he was well disposed, and not much given to despising others in comparison with himself; but as he had been born of high rank, he had contracted a sphere of supereminence and authority. In this character he came to me, and for a long time spoke not, but I noticed that he was encompassed as with a mist, which going forth from him began to cover the other spirits; at which they began to be distressed. Thereupon, addressing me, they said that they could not possibly stay there, for they were deprived of all their freedom, so that they did not dare to say anything. He also began to speak to them, calling them his sons, and at times instructing them, but with the authority that he had contracted. This showed the nature in the other life of a sphere of authority.

(1508) Many times has it been given me to observe that those who in the world had been endowed with high rank, could not help contracting thereby a sphere of authority, and therefore in the other life they could neither hide nor get rid of it. In those of them who had been endowed with faith and charity, the sphere of authority is in a wonderful way conjoined with a sphere of goodness, so that it is not troublesome to anyone; indeed a kind of corresponding subordination is shown them by well-behaved spirits; and in fact they have no sphere of commanding, but only a sphere that is natural to them from their high birth, and which after some delay they put off; for they are good, and strive to put it off.

(1509) For several days such spirits were with me as during their life in this world had cared nothing for the good of society, but only for themselves, being useless members of the commonwealth, and who had had no end but to live sumptuously, to be clothed splendidly, and to grow rich; being well practiced in simulation, and in ways of insinuating themselves by various forms of flattering assent and a display of services, but only that they might seem devoted, and be intrusted with their master’s goods, while they looked down with contempt upon all who were earnestly employed. It was perceived that they had been courtiers. The effect of their sphere was to take from me the power of close application, and to make it so irksome for me to act and to think in serious matters, true and good, that at last I scarcely knew what to do. When such as these come among spirits, they induce on them a similar torpor. In the other life they are useless members, and are rejected wherever they come.

(1510) Every spirit-and still more every society of spirits-has his own sphere from his principles and persuasions, which sphere is that of his principles and persuasions. Evil genii have a sphere of cupidities, and in their case the sphere of principles and persuasions is such that when acting upon another it makes truths to be as falsities and calls forth all things that are confirmatory, so as to induce a belief that falsities are truths, and that evils are goods. [2] This has shown how easily a man may be confirmed in falsities and evils, if he has no belief in the truths which are from the Lord. Such spheres are dense in proportion to the nature of the falsities. These spheres can by no means agree with the spheres of spirits who are in truths. If they approach, there arises a repugnance; and if by permission the sphere of falsity prevails, the good come into temptation and into anxiety. I have also perceived the sphere of unbelief, which is such that those who are in it do not believe anything that is said, and scarcely what is presented to their sight. There is also the sphere of those who believe nothing but what they apprehend by the senses. [3] A certain one was seen by me, clothed in something dark, sitting at a mill, as if grinding meal, and at the side were seen little mirrors, and I afterwards saw some things produced by phantasy,, but which were aerial. I wondered who he was; but he came to me and said that he was the one who sat at the mill; and that he had such ideas, as that all things whatsoever are only phantasies, and that nothing is real. For this reason he had become such as he was.

(1511) It has been made known to me by much experience, so well known that nothing can be more so, that spirits who are in falsities flow into the thought, and induce a persuasion exactly as if what is false is true, so that it cannot possibly appear otherwise, and this they do from their sphere. In like manner genii, who are in evils, inflow in the same way into the will, and produce an effect exactly as if what is evil is good, so that it cannot possibly be felt otherwise; and this also from their sphere. This influx of spirits of both kinds it has been given me to plainly perceive a thousand times; also from whom it came, and how angels from the Lord removed such things; besides many other things that cannot so well be specifically narrated; so that I have become assured, with all possible certainty, whence come the falsities and evils with man; and also that such spheres as remain after the death of the body and manifest themselves so evidently, are from principles of falsity and cupidities of evil.

(1512) The spheres of phantasies, when presented in visible form, appear like clouds, more or less dense according to the quality of the phantasy. There is a certain misty rock under the left foot, where the antediluvians are, and under which they stay. That cloudiness, by which they are kept apart from all others in the other life, arises from their phantasies. From those who have lived in hatred and revenge, there exhale such spheres as cause swooning, and excite vomiting. Such spheres are as it were poisonous; and it is usual to test how poisonous they are, and how dense, by fillets of a dull azure color: as these fade away, the sphere also is lessened.

(1513) A certain spirit came to me of those called the lukewarm, who bore himself as if he had repented; nor did I perceive the deceit, although I thought that he was concealing something within. But the spirits said that they could not endure his presence, and that they felt within themselves such an effect as men feel when moved to vomit, and that he was among those who are to be spewed out. He afterwards spoke abominable things; nor could he desist, however much he was persuaded not to speak so.

(1514) Spheres are also made susceptible to sense by odors, which spirits smell much more exquisitely than men; for, wonderful to say, odors correspond to spheres. When the sphere of those who have indulged in the practice of simulation and have thereby contracted a nature, is turned into an odor, there is a stench of vomit. When the sphere of those who have studied eloquence to the end that everything may redound to self-admiration, is made odoriferous, it is like the odor of burnt bread. With those who have indulged in mere pleasures, and have been in no charity and faith, the odor of their sphere is like that of excrement. So is the odor of those who have spent their lives in adulteries, but this is still more offensive. When the sphere of those who have lived in deep hatred and revenge, and in cruelty, is turned into odors, there is a cadaverous stench. The stench of mice is diffused around from those who have been sordidly avaricious; the stench of bedbugs from those who persecute the innocent. These odors cannot be smelled by any man, except by one whose interior sensations are opened, so that he may be in company with spirits.

(1515) The sphere of the stench of a certain woman was perceived, who was afterwards associated with sirens; and that stench exhaled for some days wherever she went. The spirits said that the stench seemed deadly; yet she perceived nothing of it. The stench of sirens is similar, because their interiors are filthy, while their exteriors are for the most part becoming and fair (see n. 831). It is wonderful how quickly the sirens in the other life learn all things there, and know better than others how things are, even matters of doctrine; but all to the end that they may turn them into magic, and arrogate to themselves command over others. They enter into the affections of the good by the simulation of good and truth; but still their quality remains, which shows that what is doctrinal is nothing, unless the man becomes as it teaches, that is, unless he has the life as the end in view; and besides, there are many among the infernals who had been preeminently skilled in doctrinal things. But they who have lived a life of charity are all in heaven.

(1516) I have spoken with spirits about the sense of taste, which they said that they do not possess, but a something from which they know what taste is, and which they likened to an odor, but which they could not describe. It was brought to my recollection that taste and smell meet in a kind of third sense, as is evident also from animals which examine their food by the smell, from which they know whether it is wholesome and suitable for them.

(1517) A vinous odor was perceived, and I was informed that it came from those who compliment one another from friendship and rightful love, so that there is also truth in the compliments. This odor exists with much variety, and comes from the sphere of the beautiful in forms.

(1518) When the celestial angels are with the body of a deceased person who is to be raised up, the smell of the body is turned into an aromatic odor; on perceiving which, evil spirits cannot approach.

(1519) The spheres of charity and faith, when perceived as odors, are most delightful; the odors are pleasant, as of flowers, lilies, and spices of various kinds, with indefinite variety. Moreover, the spheres of the angels also are sometimes made visible as atmospheres or auras, which are so beautiful, so pleasant, and so various, that they cannot possibly be described.

(1520) But in regard to what has been said of the possibility of perceiving the interiors of a spirit by spheres extended and projected outside of him, as also by odors, it is to be known that these are not always perceptible; and besides, they are tempered in various ways by the Lord, in order that the quality of spirits may not always be exposed before others.

CHAPTER 13.

CONCERNING THE LIGHT IN WHICH THE ANGELS LIVE.

(1521) THAT SPIRITS and angels possess every sense, except taste, far more exquisitely and perfectly than man ever does, has been made manifest to me in many ways. They not only see one another and converse together-the angels with the greatest happiness from mutual love-but in that world there is more to see than men could believe to be possible; the world of spirits and the heavens are full of representatives such as were seen by the prophets, and of so wonderful a nature that if a person's sight were but opened so that for a few hours he might behold them, he would be astounded. The light in heaven is such as to incredibly surpass even the midday light of our solar world. They however have no light from this world, because they are above or within the sphere of this light; but their light is from the Lord, who to them is a Sun. Even the midday light of this world is dense darkness to the angels; and when they have an opportunity to see it, it is as if they were looking at mere darkness, as I have been given to know by experience. This shows what a difference there is between the light of heaven and the light of this world.

(1522) I have so frequently seen the light in which spirits and angels live, that at last I have ceased to wonder at it, because it has become familiar. But to adduce all my experience would be too tedious; let what follows suffice.

(1523) That I might know the nature of that light, I have often been conducted into the abodes of good and of angelic spirits, and have seen both the spirits and the objects there. I have also seen infants and mothers in light of so great a brightness and resplendence that there could not possibly be anything brighter.

(1524) An intense flaming irradiation unexpectedly poured down before my eyes, dazzling them greatly-not merely the light of the eye, but the interior sight also. Presently there appeared a sort of obscurity, like a thick cloud, in which there was as it were something earthy. While I wondered at this it was given me to know that such is the light with the angels in heaven in comparison with that in the world of spirits; and that although the spirits live in light, yet still there is such a difference; and that, as does the light, so also do the intelligence and the wisdom of the angels surpass those of spirits; and not their intelligence and wisdom only, but also all things that belong to these, such as their speech, thought, joys, and felicities; for these correspond to the light. This evidenced to me how great and of what nature are the perfections of angels as compared with men, who are in greater obscurity even than spirits.

(1525) The kind of light in which those live who belong to a certain internal province of the face, was shown me. It was beautifully varied by rays of golden flame for those who are in affections of good, and by rays of silver light for those who are in affections of truth. Sometimes they see the sky-not that which appears before our eyes, but one that is represented before them — beautifully studded with little stars. The reason for the difference in the light is that all good spirits who are in the first heaven, and all angelic spirits who are in the second, and all angels who are in the third, are distinguished in general into the celestial and the spiritual; the celestial being those who are in the love of good, and the spiritual those who are in the love of truth.

(1526) I was withdrawn from the ideas of particular things, or those of the body, so that I might be kept in spiritual ideas. There then appeared a vivid glow of diamond light, and this for a considerable time. I cannot describe the light in any other way; for in its least parts it was like the sparkling of the diamond. And while I was kept in that light, I perceived the particular things, which are worldly and corporeal, as it were below me, and remote; by which I was instructed how great light those are in who are withdrawn from material ideas into those which are spiritual. Moreover, the light of spirits and of angels has been seen by me so many times, that many pages would be filled if all the experiences were recounted.

(1527) When the Lord pleases, good spirits appear before others, and also to one another, as bright stars that sparkle in accordance with the quality of their charity and faith; but evil spirits appear like little balls of coal fire.

(1528) The life of cupidities and of the derivative pleasures sometimes appears among evil spirits like a coal fire. Into such a fieriness, as it were, is the life of the Lord’s love and mercy changed that flows in with them; and the life of their phantasies appears as the light from it, which is a dim light that extends to no great distance; but at the approach of the life of mutual love, that fieriness is extinguished and turned into cold, and that dim light is turned into darkness. For evil spirits pass their lives in darkness; and, wonderful to say, some also love darkness, and hate light.

(1529) It is perfectly well known in heaven, but not so well in the world of spirits, whence comes the light that is so great, namely, from the Lord; and it is a remarkable fact that the Lord appears in the third heaven to the celestial angels as a Sun, and to the spiritual angels as a Moon. The very origin of the light is this and this alone. But the angels have light in proportion to what is celestial and spiritual with them, and the quality of this determines the quality of their light. Thus the Lord's celestial and spiritual manifests itself before their external sight by means of light.

(1530) That this is so the Word has shown to all; as when the Lord was made manifest to Peter, James, and John; for His face then shone as the sun, and His garments became as the light (Matt. 17:2). He so appeared to them simply because their interior sight was opened. The same is confirmed also in the Prophets; as in Isaiah, where the Lord's kingdom in the heavens is treated of: The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days (Isa. 30:26). And in John, where also the Lord's kingdom, which is called the New Jerusalem, is spoken of: The city hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the lamp thereof (Rev. 21:23). And again: There shall be no night there, and they have no need of a lamp, neither light of the sun, for the Lord God giveth them light (Rev. 22:5). Besides that when the Lord appeared to Moses, Aaron, Nadab, Abihu, and the seventy elders, they saw the God of Israel, under whose feet was as it were a work of sapphire stone, and as it were the substance of heaven in clearness (Exod. 24:10). As the Lord's celestial and spiritual appear before the external sight of the angels as a Sun and a Moon, therefore "the sun" in the Word signifies what is celestial, and "the moon" what is spiritual.

(1531) That I might be confirmed in the truth that the Lord appears to the celestial angels as a Sun, and to the spiritual angels as a Moon, my interior sight was of the Lord's Divine mercy so far opened that I plainly saw the Moon shining, which was encompassed by a number of smaller moons, the light of which was almost solar, according to the words in Isaiah: The light of the moon shall be as the light of the sun (Isa. 30:26). But it was not granted me to see the Sun. The Moon appeared in front, to the right.

(1532) Wonderful things appear in heaven from the Lord's light, things so beyond number that they could never be told. They are continual representatives of the Lord and of His kingdom, such as are mentioned in the Prophets, and by John in Revelation; besides other significatives. With the bodily eyes no man can possibly see them, but the moment the interior sight or that of the spirit is opened by the Lord, such things become visible. The visions of the prophets were nothing else than openings of their interior sight; as when John saw the golden lampstands (Rev. 1:12-13); and the Holy City as pure gold, with its luminary like to a stone most precious (Rev. 21:2, 10-11); besides many things mentioned in the Prophets; from which it may be known, not only that the angels live in the brightest light, but also that there are countless things there which surpass belief.

(1533) Before my sight was opened, the idea I cherished concerning the countless things that appear in the other life differed but little from that of others, that is to say, that in the other life there could be no light, and such things as exist from light, together with the things of sense; a notion derived from the phantasy entertained by the learned respecting the immateriality which they predicate so strongly of spirits and of all things pertaining to their life; from which no other conception could be had, than that, because it was immaterial, it was either so obscure that no idea of it could be grasped, or that it was nothing; for the immateriality involves such things. And yet the fact is just the reverse; for unless spirits were organized, and unless angels were organized substances, they could neither speak, nor see, nor think.

(1534) That by the aid of the light from a celestial and spiritual origin from the Lord, there are in the other life presented before the sight of spirits and angels most wonderful objects, such as paradises, cities, palaces, dwellings, the most beautiful atmospheres, and others besides, see the "Continuation concerning Light" at the end of this chapter. GENESIS 13 1. And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, toward the south. 2. And Abram was very rich in cattle, in silver, and in gold. 3. And he went according to his journeys from the south and even to Bethel, unto the place where his tent was at the first, between Bethel and Ai. 4. Unto the place of the altar which he had made there in the beginning; and there Abram called on the name of Jehovah. 5. And Lot also, who went with Abram, had flock and herd, and tents. 6. And the land was not able to bear them that they might dwell together, for their substance was great, so that they could not dwell together. 7. And there was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite were then dwelling in the land. 8. And Abram said unto Lot, Let there be no contention, I pray, between me and thee, and between my herdmen and thy herdmen, for we are men brethren. 9. Is not the whole land before thee? Separate, I pray, from me; if to the left hand, then I will go to the right; or if to the right hand, then I will go to the left. 10. And Lot lifted up his eyes, and saw all the plain of Jordan, that it was all well watered, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt in coming to Zoar. 11. And Lot chose him all the plain of Jordan; and Lot journeyed from the east; and they were separated, a man from his brother. 12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent as far as Sodom. 13. And the men of Sodom were wicked and sinners against Jehovah exceedingly. 14. And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. 15. For all the land which thou seest, to thee will I give it, and to thy seed, forever. 16. And I will make thy seed as the dust of the earth; so that if anyone can number the dust of the earth, then shall thy seed also be numbered. 17. Arise, walk through the land, in the length of it and in the breadth of it; for unto thee will I give it. 18. And Abram pitched his tent, and came, and dwelt in the oak-groves of Mamre, which are in Hebron, and built there an altar unto Jehovah.

(1535) THE CONTENTS This chapter treats of the external man in the Lord which was to be conjoined with His internal man. The external man is the Human Essence, the internal is the Divine essence. The former is here represented by Lot, but the latter by Abram.

(1536) There is here described the state of the external man such as it was in childhood, when first imbued with knowledges [scientifica et cognitiones]-that it thence advanced more and more to conjunction with the internal man (verses 1 to 4).

(1537) But that there were still many things in His external man that impeded the conjunction (verses 5 to 7); from which, however, He desired to be separated (verses 8, 9).

(1538) That the external man appeared to the Lord such as it is in its beauty when conjoined with the internal; and also such as it is when not conjoined (verses 10 to 13).

(1539) A promise that when the external man was conjoined with the internal, that is, when the Lord's Human Essence was conjoined with His Divine Essence, all power and authority [potestas] should be given to Him (verses 14 to 17). Concerning the Lord's interior perception (verse 18).

(1540) THE INTERNAL SENSE The true historicals of the Word began, as before said, with the foregoing chapter-the twelfth. Up to that point, or rather to Eber, they were made-up historicals. In the internal sense, the historicals here continued respecting Abram are significative of the Lord, and in fact of His first life, such as it was before His external man had been conjoined with the internal so as to make one thing; that is, before His external man had been in like manner made celestial and Divine. The historicals are what represent the Lord; the words themselves are significative of the things that are represented. But being historical, the mind of the reader cannot but be held in them; especially at this day, when most persons, and indeed nearly all, do not believe that there is an internal sense, and still less that it exists in every word; and it may be that in spite of the fact that the internal sense has been so plainly shown thus far, they will not even now acknowledge its existence, and this for the reason that the internal sense appears to recede so far from the sense of the letter as to be scarcely recognized in it. And yet that these historicals cannot be the Word they might know from the mere fact that when separated from the internal sense there is no more of the Divine in them than in any other history; whereas the internal sense makes the Word to be Divine. [2] That the internal sense is the Word itself, is evident from many things that have been revealed, as, "Out of Egypt have I called My son" (Matt. 2:15); besides many others.

The Lord Himself also, after His resurrection, taught the disciples what had been written concerning Him in Moses and the Prophets (Luke 24:27); and thus that there is nothing written in the Word that does not regard Him, His kingdom, and the church. These are the spiritual and celestial things of the Word; but the things contained in the literal sense are for the most part worldly, corporeal, and earthly; which cannot possibly make the Word of the Lord. At this day men are of such a character that they perceive nothing but such things; and what spiritual and heavenly things are, they scarcely know. It was otherwise with the men of the Most Ancient and of the Ancient Church, who, had they lived at this day, and had read the Word, would not have attended at all to the sense of the letter, which they would look upon as nothing, but to the internal sense. They wonder greatly that anyone perceives the Word in any other way. All the books of the Ancients were therefore so written as to have in their interior sense a different meaning from that in the letter.

(1541) Verse l. And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, toward the south. In the internal sense, the things here stated, and those which follow in this chapter, also represent the Lord; there being a continuation of His life from childhood. "Abram went up out of Egypt," signifies from memory-knowledges, which left the Lord. In the internal sense, "Abram" is the Lord, here the Lord when still a child; "Egypt," here as before, is memory-knowledge; "he and his wife," signifies the celestial truths that were then with the

Lord; “and all that he had” signifies all things that were of the celestial “things; “and Lot with him” signifies what is sensuous; “toward the south,” signifies into celestial light.

(1542) That in the internal sense these things, and those that follow in this chapter, also represent the Lord, and that it is a continuation of His life from childhood, may be seen from what was said and shown in the preceding chapter, and also from what follows, but especially from the consideration that this is the Word of the Lord, and that it has come down from Him through heaven, and therefore that not even the least bit of a word has been written that does not involve heavenly arcana. That which comes from such an origin cannot possibly be of any other nature. It has been shown already that in the internal sense the Lord’s instruction when a child is treated of. There are two things with man which prevent his becoming celestial, one of which belongs to his intellectual, and the other to his will part: that which belongs to the intellectual part consists of the empty memory-knowledges he learns in childhood and youth; and that which belongs to the will part consists of pleasures from the cupidities which he favors. These are the hindrances that prevent his being able to attain to celestial things. These are first to be dispersed; and when they have been dispersed, he can then for the first time be admitted into the light of celestial things, and at last into celestial light. [2] As the Lord was born as are other men, and was to be informed as others are, it was necessary for Him to learn memory-knowledges, which was represented and signified by Abram’s sojourn in Egypt; and that the empty memory-knowledges at last left Him, was represented by Pharaoh's commanding his men respecting him, and by their sending him away, and his wife, and all that he had. (See the foregoing chapter, verse 20.) But that the pleasures which pertain to the things of the will, and which constitute the sensuous man, but the outermost of it, also left Him, is represented in this chapter by Lot, in that he separated himself from Abram; for Lot represents such a man.

(1543) And Abram went up out of Egypt. That this signifies from memory-knowledges, which left the Lord, is evident from the signification of "Abram," as representing the Lord; and also from the signification of "Egypt," which is memory-knowledge; and also from the signification of "going up," for this expression is used of emerging from the lower things, which are the memory-knowledges, to the higher, which are the celestial things; and therefore, in the Word, "to go up from Egypt into the land of Canaan"-an expression which often occurs-involves the like things.

(1544) It has already been shown that here, in the internal sense, "Abram" is the Lord while still a child, and that "Egypt" is memory-knowledge.

(1545) He and he wife. That this signifies the celestial truths then in the Lord, may be seen from the signification of "he," that is, of Abram, as being the Lord, and consequently the celestial that was in Him. A man is a man from the things that are in him; the Lord, from the celestial things; for He alone was celestial, so as to be the celestial itself; on which account celestial things are signified by "Abram," and still more by “Abraham.” This may be further seen from the signification of a “wife,” as being truth adjoined to the celestial (as before shown, n. 1468). That the truths are celestial truths, or truths which are from celestial things, is evident from the fact that “he” is named first, and “his wife” afterwards. For celestial truth is one thing, and truth celestial is another; celestial truth is that which derives its origin from the celestial; truth celestial is that which is from the truth which is implanted in the celestial by means of knowledges [cognitiones].

(1546) And all that he had. That this signifies all things that were of the celestial things, is evident from what has now been said.

(1547) And Lot with him. That this signifies what is sensuous, has already been briefly stated (n. 1428); but as Lot is here specifically treated of, it must be known what it is in the Lord that he represents. Pharaoh represented the memory-knowledges that at last sent the Lord away; but Lot represents sensuous things, by which is meant the external man and its pleasures that pertain to sensuous things, thus those things which are outermost, and which are wont to captivate man in his childhood, and draw him away from goods. For so far as a man indulges the pleasures that originate from cupidities, he is drawn away from the celestial things that are of love and charity; because in those pleasures there is love from self and from the world, with which celestial love cannot agree. There are, however, pleasures that agree perfectly with celestial things, and that likewise appear similar in external form (concerning which see above, n. 945, 994, 995, 997). But the pleasures that originate from cupidities are to be restrained and wiped out, because they block the way to celestial things. It is these pleasures, and not the others, that are treated of in this chapter-by Lot, in that he separated himself from Abram; and here it is said that such pleasures were present, which are signified by "Lot with him." But in general by "Lot" is signified the external man, as will be evident from what follows.

(1548) Toward the south. That this signifies into celestial light, is evident from the signification of "the south," as being a state of light as to the interiors (spoken of before, n. 1458). There are two states from which comes celestial light. The first is that into which man is introduced from infancy; for it is known that infants are in innocence and in the goods of love, which are the celestial things into which they are at first introduced by the Lord, and which are stored up in the child for use in later life, and for his use when he comes into the other life; these are what are called the first remains, spoken of in several places before. The other state is, that man is introduced into spiritual and celestial things by means of knowledges, which must be implanted in the celestial things given from infancy. With the Lord, these were implanted in His first celestial things, from which He had the light which is here called "the south."

(1549) Verse 2. And Abram was very rich in cattle, in silver, and in gold. "Abram was very rich in cattle," signifies the goods with which the Lord was then enriched; "in silver," signifies the truths; “and in gold,” signifies the goods from truths.

(1550) Abram was very rich in cattle. That this signifies goods, is evident from the signification of “cattle,” and of “flock,” as being good (concerning which above, n. 343, 415).

(1551) In silver. That this signifies truths, is evident from the signification of “silver,” as being truth. The most ancient people compared the goods and truths in man to metals; the inmost or the celestial goods, which are of love to the Lord, to gold; the truths which are from these, to silver; but the lower or natural goods, to copper; and the lower truths, to iron; nor did they simply compare them, but they likewise called them so. Hence periods of time were also likened to the same metals, and were called the golden, the silver, the copper, and the iron ages; for the ages followed one another in this order. The golden age was the time of the Most Ancient Church, which was a celestial man; the silver age was the time of the Ancient Church, which was a spiritual man; the copper age was the time of the succeeding church; and to this succeeded the iron age. Similar things are also signified by the statue seen by Nebuchadnezzar in a dream, whose “head was of good gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron” (Dan. 2:32-33). That this was to be the series, or that the periods of the church succeeded one another in this order, is evident from the same Prophet, and in the same chapter. [2] That in the internal sense of the Word, “silver,” wherever named, signifies truth, and in the opposite sense falsity, is evident from the following passages. In Isaiah: For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors righteousness (Isa. 60:17); where it is evident what each metal means. The Lord's coming, and His celestial kingdom and church, are there treated of; "gold for brass," is celestial good instead of natural good; "silver for iron," is spiritual truth instead of natural truth; "brass for wood," is natural good instead of corporeal good; "iron for stones," is natural truth instead of sensuous truth. In the same: Ho, everyone that thirsteth, go ye to the waters; and he that hath no silver; go ye, buy and eat (Isa. 55:1); "he that hath no silver," is he who is in ignorance of truth, and yet in the good of charity, like many within the church, and the nations outside the church. [3] In the same: The isles shall wait for me, and the ships of Tarshish in the beginning, to bring thy sons from far, their silver and their gold with them, unto the name of Jehovah thy God, and to the Holy One of Israel (Isa. 60:9). Here a new church, or that of the Gentiles, is treated of specifically, and the Lord's kingdom universally; "the ships from Tarshish" denote knowledges; "silver," truths; and "gold," goods; for these are the things which they shall "bring to the name of Jehovah." In Ezekiel: Thou didst take the vessels of thine adorning of My gold and of My silver, which I had given thee, and madest for thee images of a male (Ezek. 16:17). Here "gold" denotes the knowledges of celestial things; "silver," those of spiritual things. In the same: Thou wast adorned with gold and silver, and thy raiment was fine linen and silk, and broidered work (Ezek. 16:13). This is said of Jerusalem, by which the Lord's church is signified, and the adornment of which is thus described. Again: Behold, thou art wise, there is no secret that they have hidden from thee; in thy wisdom and in thine intelligence thou hast gotten thee riches, and hast gotten gold and silver into thy treasures (Ezek. 28:3-4). This is said of Tyre, and it is plain that here "gold" is the wealth of wisdom, and "silver" the wealth of intelligence. [4] In Joel: Ye have taken My silver and My gold, and have carried into your temples My goodly desirable things (Joel 3:5). This is said concerning Tyre, Zidon, and Philistia; by which are signified knowledges, which are "the gold and the silver" that they have carried into their temples. In Haggai: The choice of all nations shall come, and I will fill this house with glory; the silver is Mine and the gold is Mine; the glory of this latter house shall be greater than that of the former (Hag. 2:7-9); where the Lord's church is treated of, concerning which "gold" and "silver" are predicated. In Malachi: He shall sit as a smelter and purifier of silver, and shall purify the sons of Levi (Mal. 3:3); where the Lord's coming is treated of. In David: The discourses of Jehovah are pure discourses, silver smelted in a crucible of earth, smelted seven times (Ps. 12:6); the "silver purified seven times," denotes Divine truth. In respect to the command given to the sons of Israel, when they were to go out of Egypt: Every woman shall borrow of her neighbor, and of her that is a guest in her house, vessels of silver and vessels of gold, and garments; and ye shall put them upon your sons, and upon your daughters, and shall spoil the Egyptians (Exod. 3:22; 11:2-3; 12:35-36); everyone can see that the sons of Israel would by no means have been told thus to steal, and to spoil the Egyptians, unless some arcana were thus to be represented; but what the arcana are may be seen from the signification of "silver," of "gold," and of "garments," and of "Egypt;" and it may also be seen that much the same was there represented as is here represented by Abram, who was rich in silver and gold from Egypt. [5] As "silver" signifies truth, so in the opposite sense it signifies falsity; for they who are in falsity think that falsity is truth; as is also evident in the Prophets. In Moses: Thou shalt not covet the silver and the gold of the nations, nor take it unto thee, lest thou be snared therein; for it is an abomination to Jehovah thy God; detesting thou shalt detest it (Deut. 7:25-26); "the gold of the nations" denotes evils, and their "silver" falsities. Again: Ye shall not make with Me gods of silver, and gods of gold shall ye not make unto you (Exod. 20:23); by which in the internal sense nothing else is signified than falsities and cupidities; "gods of silver" are falsities; and "gods of gold" are cupidities. In Isaiah: In that day shall they cast away every man his idols of silver and his idols of gold, which your own hands have made unto you for a sin (Isa. 31:7); "idols of silver and idols of gold," denote similar things as before; "your own hands have made them," means that they are from man's Own. In Jeremiah: They are become brutish and foolish; a teaching of vanities is that stock; silver beaten out is brought from Tarshish, and gold from Uphaz, the work of the artificer and of the hands of the founder; blue and crimson are their clothing, it is all the work of the wise (Jer. 10:8-9); denoting the like things, as is very evident.

(1552) And in gold. That this signifies goods from truths, is evident from the signification of "gold," as being celestial good, or the good of wisdom and of love, as is evident from the things just shown, and also from those shown before (n. 113). That the goods here are from truths, follows from what was said in the foregoing chapter, that the Lord conjoined intellectual truths with celestial things.

(1553) Verse 3. And he went according to his journeys, from the south and even to Bethel, unto the place where his tent was at the first, between Bethel and Ai. "He went according to his journeys," signifies according to order; "from the south and even to Bethel," signifies from the light of intelligence into the light of wisdom; "unto the place where his tent was before," signifies to the holy things which there were before He was imbued with knowledges; "between Bethel and Ai," signifies here, as before, the celestial things of knowledges, and worldly things.

(1554) He went according to his journeys. That this signifies according to order, is evident from the signification of "journeys," as being further progressions (concerning which, see n. 1457); and as these were made according to order, "journeys" here signify nothing else. From His earliest infancy the Lord advanced according to all Divine order to celestial things, and into celestial things; and in the internal sense, the nature of this order is described by what is said concerning Abram. According to such order also are all led who are being created anew by the Lord; but this order is various with men, according to the nature and genius of each one. But the order by which a man is led while being regenerated is known to no man, and not even to the angels, except obscurely, but to the Lord alone.

(1555) From the south and even to Bethel. That this signifies from the light of intelligence into the light of wisdom, is evident from the signification of “the south,” as being the light of intelligence, or what is the same, a state of light as to the interiors (spoken of before, n. 1458); and from the signification of “Bethel,” as being celestial light arising from knowledges (concerning which before, n. 1453). That is called the light of intelligence which is procured by means of the knowledges of the truths and goods of faith; but the light of wisdom is that of the life which is thence acquired. The light of intelligence regards the intellectual part, or the understanding; but the light of wisdom regards the will part, or the life. [2] Few, if any, know how man is brought to true wisdom. Intelligence is not wisdom, but leads to wisdom; for to understand what is true and good is not to be true and good, but to be wise is to be so. Wisdom is predicated only of the life-that the man is such. A man is introduced to wisdom or to life by means of knowing [scire et nosse], that is, by means of knowledges [scientiae et cognitiones]. In every man there are two parts, the will and the understanding; the will is the primary part, the understanding is the secondary one. Man’s life after death is according to his will part, not according to his intellectual part. The will is being formed in man by the

Lord from infancy to childhood, which is effected by means of the innocence that is insinuated, and by means of charity toward parents, nurses, and little children of a like age; and by means of many other things that man knows nothing of, and which are celestial. Unless these celestial things were first insinuated into a man while an infant and a child, he could by no means become a man. Thus is formed the first plane. [3] But as a man is not a man unless he is endowed also with understanding, will alone does not make the man, but understanding together with will; and understanding cannot be acquired except by means of knowledges [scientiae et cognitiones] and therefore he must, from his childhood, be gradually imbued with these. Thus is formed the second plane. When the intellectual part has been instructed in knowledges [scientiae et cognitiones], especially in the knowledges of truth and good, then first can the man be regenerated; and, when he is being regenerated, truths and goods are implanted by the Lord by means of knowledges in the celestial things with which he had been endowed by the Lord from infancy, so that his intellectual things make a one with his celestial things; and when the Lord has thus conjoined these, the man is endowed with charity, from which he begins to act, this charity being of conscience. In this way he for the first time receives new life, and this by degrees. The light of this life is called wisdom, which then takes the first place, and is set over the intelligence. Thus is formed the third plane. When a man has become like this during his bodily life, he is then in the other life being continually perfected. These considerations show what is the light of intelligence, and what the light of wisdom.

(1556) Unto the place where his tent was before. That this signifies to the holy things which there were before He was imbued with knowledges, is evident from the signification of a "tent," which is the holy things of faith (concerning which, n. 414, 1452, and from what has just been said); it thus signifies to the celestial things which the Lord had before He was imbued with knowledges, as is evident from what was said in the preceding chapter: "and Abram removed from thence unto the mountain on the east of Bethel, and pitched his tent" (verse 8); which was before he departed into Egypt, that is, before the Lord was imbued with knowledges.

(1557) Between Bethel and Ai. That this signifies the celestial things of knowledges, and worldly things, is evident from the signification of "Bethel," which is the light of wisdom by means of knowledges (see n. 1453); and from the signification of "Ai," which is the light from worldly things (also spoken of in n. 1453). From what is there said, it may be seen what the Lord's state then was, namely, that it was childlike; and the state of a child is such that worldly things are present; for worldly things cannot be dispersed until truth and good are implanted in celestial things by means of knowledges; for a man cannot distinguish between celestial and worldly things until he knows what the celestial is, and what the worldly. Knowledges make a general and obscure idea distinct; and the more distinct the idea is made by means of knowledges, the more can the worldly things be separated. [2] But still that childlike state is holy, because it is innocent. Ignorance by no means precludes holiness, when there is innocence in it; for holiness dwells in ignorance that is innocent. With all men, except with the Lord, holiness can dwell solely in ignorance; and if not in ignorance, they have no holiness. With the angels themselves, who are in the highest light of intelligence and wisdom, holiness also dwells in ignorance; for they know and acknowledge that of themselves they know nothing, but that whatever they know is from the Lord. They also know and acknowledge that all their memory-knowledge, intelligence, and wisdom, is as nothing in comparison with the infinite knowledge, intelligence, and wisdom of the Lord; thus that it is ignorance. He who does not acknowledge that there are infinite things with which he is not acquainted, beyond those with which he is acquainted, cannot be in the holiness of ignorance in which are the angels. [3] The holiness of ignorance does not consist in being more ignorant than others; but in the acknowledgment that of himself a man knows nothing, and that the things he does not know are infinite in comparison with those he does know; and especially does it consist in his regarding the things of the memory and of the understanding as being of but little moment in comparison with celestial things; that is, the things of the understanding in comparison with the things of the life. As regards the Lord, as He was conjoining things human with things Divine, He advanced according to order; and He now for the first time arrived at the celestial state such as He had had when a child; in which state worldly things also were present. By advancing from this into a state still more celestial, He at length came into the celestial state of infancy, and in this He fully conjoined the Human Essence with the Divine Essence.

(1558) Verse 4. Unto the place of the altar which he had made there in the beginning; and there Abram called on the name of Jehovah. "Unto the place of the altar," signifies the holy things of worship; "which he had made in the beginning," signifies which He had when a child; "and there Abram called on the name of Jehovah," signifies the internal worship in that state.

(1559) Unto the place of the altar. That this signifies the holy things of worship, is evident from the signification of an "altar," as being the principal representative of worship (concerning which, see n. 921).

(1560) Which he had made in the beginning. That this signifies which He had when a child, is evident from what was said in the preceding chapter at verse 8. It is here said, "in the beginning," and in the preceding verse, "at the first," because that was before the Lord had been imbued with knowledges. All the state before a man is instructed, is "the first" [initium]; and when he begins to be instructed, it is "the beginning" [principium].

(1561) And there Abram called on the name of Jehovah. That this signifies the internal worship in that state, is evident from the signification of "calling on the name of Jehovah" (explained above, n. 440, 1455). Here too, because of the similarity of the states, mention is made of an “altar,” and it is said that he “called on the name of Jehovah,” as was the case in the preceding chapter, verse 8; but there is this difference, that as compared with the former, the state here described is a lucid one. When knowledges are implanted in the state described above, they make it lucid; and when truth and good are conjoined with the former celestial state by means of knowledges, its activity is then described as in the words now before us; for worship itself is nothing but a certain activity coming forth from the celestial which is within. The celestial itself cannot possibly exist without activity. Worship is its first activity; for it puts itself forth in this way, because it perceives joy in it. All the good of love and of charity is essential activity itself.

(1562) Verse 5. And Lot also, who went with Abram, had flock and herd, and tents. “And Lot also, who went with Abram,” signifies the external man that was in the Lord; “had flock and herd, and tents,” signifies those things in which the external man abounds; “flock and herd” are the external man’s possessions; “tents” are his worship: these things were separating themselves from the internal man.

(1563) And Lot also, who went with Abram. That this signifies the external man that was in the Lord, is evident from the representation of Lot, as being the sensuous man, or what is the same, the external man. That there is an internal and an external in every man, or what is the same, that man is internal and external, is known to everyone within the church (concerning which see what has been said before, n. 978, 994, 995, 1015). The external man receives its life principally from the internal man, that is, from the spirit or soul. Thence comes its very life in general; but this life cannot be received in its particulars, or distinctly, by the external man, unless its organic vessels are opened, which must be the recipients of the particulars and the singulars of the internal man. These organic vessels, which are to be the recipients, are not opened except by means of the senses, especially those of hearing and sight; and, as they are opened, the internal man can flow in with its particulars and singulars. They are opened with the senses as the media, by means of knowledges [scientifica et cognitiones], and also by means of pleasures and delights; those belonging to the understanding by means of knowledges, and those belonging to the will by means of pleasures and delights. [2] From these things it may be seen that it must necessarily happen that such knowledges as cannot agree with spiritual truths will insinuate themselves into the external man; and that such pleasures and delights will insinuate themselves as cannot agree with celestial goods; as is the case with all those things which regard corporeal, worldly, and earthly things as the ends; which, when regarded as ends, draw the external man outward and downward, and so remove it from the internal man. Wherefore, unless such things are first dispersed, the internal man cannot possibly agree with the external; so that before the internal man can agree with the external, such things must first be removed. That with the Lord these things were removed or separated, is represented and signified by the separation of Lot from Abram.

(1564) Had flock and herd, and tents. That this signifies the things with which the external man abounds, is evident from the signification of “flock,” “herd,” and “tents,” explained just below. They here signify the possessions of the external man; for by Lot, as before said, is represented the Lord’s external man. There are two classes of possessions in the external man, namely, such as can agree with the internal, and such as cannot agree. By “flock, herd, and tents” are here signified those things which cannot agree, as is evident from what follows-”and there was strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle” (verse 7).

(1565) That “flock and herd” signify the possessions of the external man, is evident from the signification of “flock” and “herd,” as being goods (see n. 343 and 415); but here they signify things that are to be separated, and thus things that are not good, because they are attributed to Lot, who was being separated from Abram. That “flock” and “herd” signify also things not good, is evident from the following passages of the Word. In Zephaniah: I will destroy thee, that there shall be no inhabitant. And the sea coast shall be habitations dug out for shepherds, and folds for a flock (Zeph. 2:5-6). In Jeremiah: I will disperse in thee the shepherd and the flock; and I will disperse in thee the husbandman and his yoke (Jer. 51:23). In the same: Go ye up to Arabia, and lay waste the sons of the east; their tents and their flocks shall they take (Jer. 49:28-29).

(1566) That “tents” are the worship of that which was separating itself from the internal, is evident from the signification of “tent,” as being the holy of worship (n. 414); and also from the representation of Lot, as being the external man, of which “tents”-or worship-are predicated. That in the opposite sense “tents” signify worship not holy, is also evident from the following passages of the Word. In Hosea: The nettle shall inherit them; thorns shall be in their tents (Hos. 9:6). In Habakkuk: I saw the tents of Cushan; the curtains of the land of Midian were greatly moved; Jehovah was angry against the rivers (Hab. 3:7-8). In Jeremiah: Shepherds with their flocks shall come unto the daughter of Zion; they shall pitch tents against her round about; they shall feed down everyone his space (Jer. 6:3). In David: He smote all the firstborn in Egypt, the beginning of strength in the tents of Ham (Ps. 78:51). In the same: I had rather stand at the threshold in the house of my God, than to dwell in the tents of wickedness (Ps. 84:10).

(1567) Verse 6. And the land was not able to bear them that they might dwell together, because their substance was great, so that they could not dwell together. “The land was not able to bear them that they might dwell together,” signifies that the things belonging to the internal celestial things could not be together with the others; “because their substance was great, so that they could not dwell together,” signifies that the things that had been acquired by the internal man could not agree with those acquired in the external man.

(1568) The land was not able to bear them that they might dwell together. This signifies that the things belonging to the internal celestial things could not be together with the others, that is, with those here signified by “Lot.” Abram, as before said, represents the Lord, here His internal man; but Lot represents His external man, here the things that were to be separated from the external man, with which the internal things could not dwell. There are many things in the external man with which the internal man can dwell, such as affections of good, and the delights and pleasures thence originating; for these are the effects of the goods of the internal man, and of its joys and happiness; and when they are the effects, they altogether correspond; and they are then of the internal man and not of the external. For the effect, as is known, is not of the effect, but of the effecting cause; as, for example, the charity which shines forth from the face is not of the face, but is of the charity that is within, and which so forms the face, and presents the effect; or as the innocence of little children that shows itself in their looks, gestures, and play with each other, is not of the countenance or the gesture, but is of the innocence of the Lord that flows in through their souls; so that the manifestations of innocence are effects; and it is the same in all other cases. [2] From this it is evident that there are many things in the external man that can dwell together and agree with the internal man. But there are also very many which do not agree, or together with which the internal man cannot dwell; this is the case with all things that spring from the love of self, and from the love of the world, for all such things regard self as the end, and the world as the end. With these the celestial things which are of love to the Lord and love toward the neighbor cannot agree; for these look to the Lord as the end, and to His kingdom and all things that are of Him and His kingdom as the ends. The ends of the love of self and the love of the world look outward or downward; but the ends of love to the Lord and love toward the neighbor look inward or upward; from all which it is evident that they disagree so much that they cannot possibly be together. [3] That it may be known what makes the correspondence and agreement of the external man with the internal, and what makes the disagreement, one needs only to reflect upon the ends which reign; or what is the same, upon the loves which reign; for the loves are the ends; for whatever is loved is looked to as the end. It will thus be evident of what quality the life is, and what it will be after death; for, from the ends, or what is the same, from the loves which reign, the life is formed; the life of every man is nothing else. The things that disagree with eternal life-that is, with spiritual and celestial life, which is eternal life-if not removed in the life of the body, must be removed in the other life; and if they cannot be removed, the man cannot be otherwise than unhappy to eternity. [4] These things are now said that it may be known that there are things in the external man which agree with the internal man, and things which disagree; and that those which agree cannot possibly be together with those that disagree; and further, that the things in the external man which agree, are from the internal man, that is, through the internal man from the Lord; like a face that beams from charity, or a face of charity; or like the innocence in the countenance and gestures of little children, as before said. But the things which disagree are of the man and what is his own. From what has been said it may be known what is signified by the words, “the land was not able to bear them that they might dwell together.” In the internal sense, the Lord is here treated of; and because the Lord, every likeness and image of Him is also treated of-His kingdom, the church, and every man of His kingdom or church; and it is for this reason that the things which are in men are here set forth. The things appertaining to the Lord, before He from His own power overcame evil, that is, the devil and hell, and so became celestial, Divine, and Jehovah, as to His Human essence also, are to be considered relatively to the state in which He then was.

(1569) Because their substance was great, so that they could not dwell together. That this signifies that the things that had been acquired by the internal man could not agree with those acquired in the external may be seen from what has just been said.

(1570) Verse 7. And there was strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle; and the Canaanite and the Perizzite were then dwelling in the land. “There was strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle,” signifies that the internal man and the external man did not agree; “the herdmen of Abram’s cattle,” are the celestial things; “the herdmen of Lot’s cattle,” are the sensuous things; “and the Canaanite and the Perizzite were then dwelling in the land,” signifies evils and falsities in the external man.

(1571) There was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. That this signifies that the internal man and the external did not agree, is evident from the signification of the "herdmen [or shepherds-pastores] of cattle," as being those who teach, and thus things that are of worship, as may be known to everyone; it is therefore unnecessary to confirm this from the Word. These things relate to what were called "tents" in the preceding verse 5; and it was there pointed out that these signify worship. What is said in verse 6, that immediately precedes these words, relates to what were called "flock and herd" in verse 5; and in the consideration of that verse it was also pointed out that these denote possessions or acquisitions. As worship is here treated of, namely, that of the internal man and of the external, and as these did not yet agree, it is here said that "there was strife between the herdmen;" for Abram represents the internal man, and Lot the external. In worship the nature and quality of the disagreement between the internal man and the external are especially discernible, and this even in every single thing of worship; for when in worship the internal man desires to regard the ends that belong to the kingdom of God, and the external man desires to regard the ends that belong to the world, there thus arises a disagreement which manifests itself in the worship, and that so plainly that the smallest bit of such disagreement is noticed in heaven. This is what is signified by the "strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle." The cause is also subjoined, namely, that "the

Canaanite and the Perizzite were then dwelling in the land."

(1572) That "the herdmen of Abram's cattle" are the celestial things which are of the internal man, and that "the herdmen of Lot's cattle" are the sensuous things which are of the external man, is evident from what has already been said. By the celestial things which are "the herdmen of Abram's cattle," are meant the celestial things in worship which are of the internal man. By "the herdmen of Lot's cattle" are meant the sensuous things that are in worship, which are of the external man, and do not agree with the celestial things of the worship of the internal man. How these things stand, is evident from what has already been shown.

(1573) And the Canaanite and the Perizzite were then dwelling in the land. That this signifies evils and falsities in the external man, is evident from the signification of "the Canaanite," as being the hereditary evil from the mother in the external man (as before shown, n. 1444); and from the signification of "the Perizzite," as being the derivative falsity (concerning which see below). That there was with the Lord an evil heredity from the mother in His external man, may be seen above (n. 1414, 1444); and that there was falsity from this, is a necessary consequence; for where there is hereditary evil, there is also falsity; the latter being born of the former. But the falsity that is from evil cannot be born until the man has been imbued with knowledges [scientifica et cognitiones]. Evil has nothing but these into which it may operate or flow; for in this way the evil which is of the will part is turned into falsity in the intellectual part; so that this falsity also was hereditary, because it was born of what was hereditary, and yet was not the falsity that is derived from principles of falsity; but it was in the external man, and there the internal man could see it to be false. [2] And because there was hereditary evil from the mother before the Lord had been imbued with knowledges, or before Abram sojourned in Egypt, it is said in the preceding chapter, verse 6, that "the Canaanite was in the land," but not the Perizzite; but here, after He had been imbued with knowledges, it is said that "the Canaanite and the Perizzite dwelled in the land;" from which it is evident that by "the Canaanite" is signified evil, and by "the Perizzite" falsity. It is also evident from this, that the mention of the Canaanite and the Perizzite is not in any historical series, for in what goes before and in what follows they are not treated of at all; and the same is true of the mention of the Canaanite in the foregoing chapter, verse 6; from all which it is evident that some arcanum lies hidden here which cannot be known except from the internal sense. [3] Its being said that there was with the Lord hereditary evil from the mother may cause surprise, but as it is here so plainly declared, and as the Lord is treated of in the internal sense, it cannot be doubted that so it was. For no human being can possibly be born of another human being without thence deriving evil. But the hereditary evil derived from the father is one thing, and that from the mother is another. The hereditary evil from the father is more internal, and remains to eternity, for it cannot possibly be eradicated; but the Lord had not such evil, because He was born of Jehovah the Father, and thus as to internals was Divine or Jehovah. But the hereditary evil from the mother is of the external man; this did exist with the Lord, and it is called "the Canaanite in the land;" and the falsity from this is "the Perizzite." Thus was the Lord born as are other men, and had infirmities as have other men. [4] That He derived hereditary evil from the mother is clearly evident from the fact that He underwent temptations; no one can possibly be tempted who has no evil; it is the evil in a man which tempts, and through which he is tempted. That the Lord was tempted, and that he underwent temptations a thousandfold more grievous than any man can ever endure; and that He endured them alone, and overcame evil, or the devil and all hell, by His own power, is also evident. Concerning these temptations we read thus in Luke: Jesus was led in the spirit into the wilderness, being forty days tempted by the devil, so that He did not eat in those days. But after the devil had ended every temptation, he departed from Him for a season. Thence He returned in the power of the Spirit into Galilee (Luke 4:1-2, 13-14). [5] And in Mark: The Spirit impelling Jesus made Him go forth into the wilderness. And He was in the wilderness forty days, being tempted, and He was with the wild beasts (Mark 1:12-13); where hell is signified by "the wild beasts." Moreover, He was tempted even unto death, so that His sweat was drops of blood: And being in an agony, He prayed the more earnestly; and His sweat became as drops of blood falling down upon the earth (Luke 22:44). [6] No angel can ever be tempted of the devil;

because, while he is in the Lord, evil spirits cannot approach him, even distantly, without being instantly seized with horror and terror. Much less would hell have been able to approach the Lord if He had been born Divine; that is, without evil adhering from the mother. [7] It is likewise a common expression with preachers, that the Lord also bore the iniquities and evils of the human race; but for Him to admit into Himself iniquities and evils, except by the hereditary way, is utterly impossible; for the Divine is not susceptible of evil. And therefore in order that He might conquer evil by His own powers-which no man has been able to do, or is able to do-and so might alone become righteousness, He was willing to be born as are other men. If it had not been for this, there would have been no need of His being born; for the Lord could have assumed the Human Essence without birth, as He did sometimes assume it, when seen by the Most Ancient Church, and likewise by the prophets, but for the additional purpose of putting on evil, against which He might fight, and which He might conquer, and might thus conjoin in Himself the Divine Essence with the Human Essence, He came into the world. [8] But the Lord had no evil that was actual, or His own, as He also says in John: Which of you convicted Me of sin? (John 8:46). From what has been said it is now clearly evident what is signified by there being “strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle,” which words immediately precede. The reason was that “the Canaanite and the Perizzite were then dwelling in the land.”

(1574) That "the Canaanite" signifies the hereditary evil from the mother, in the external man, was before shown (n. 1444); but that "the Perizzite" signifies the falsity that is from evil, is evident from other passages in the Word where the Perizzite is named. As in the following concerning Jacob: Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I am mortals of number [i.e., few], and they will gather themselves together against me and smite me; and I shall be destroyed, I and my house (Gen. 34:30); where in like manner evil is signified by "the Canaanite," and falsity by "the Perizzite." [2] In Joshua: Joshua said to the sons of Joseph, If thou be much people, get thee up to the forest, and cut down for thyself there in the land of the Perizzite and of the Rephaim, if Mount Ephraim is too narrow for thee (Josh. 17:15); where principles of falsity are signified by "the Perizzite," and persuasions of falsity by "the Rephaim," which they were to extirpate; for in the spiritual sense "Mount Ephraim" is intelligence. [3] In the book of Judges: After the death of Joshua, the sons of Israel also asked of Jehovah, Who shall go up for us first against the Canaanite, to fight against him? And Jehovah said, Judah shall go up; behold I have given the land into his hand. And Judah said unto Simeon his brother, Come up with me into my lot, and let us fight against the Canaanite; and I likewise will go with thee into thy lot. And Simeon went with him. And Judah went up; and Jehovah gave the Canaanite and the Perizzite into their hand (Judg. 1:1-4); where by "Judah" likewise is represented the Lord as to celestial things, and by “Simeon” as to the derivative spiritual things; “the Canaanite” is evil, and “the Perizzite” falsity, which were overcome. This was the response, or Divine oracle, which, with this explanation, is understood.

(1575) Verse 8. And Abram said unto Lot, Let there be no contention, I pray, between me and thee, and between my herdmen and thy herdmen, for we are men brethren. “Abram said unto Lot,” signifies that the internal man said thus to the external. “Let there be no contention, I pray, between me and thee, and between my herdmen and thy herdmen,” signifies that there ought to be no disagreement between the two; “for we are men brethren,” signifies that in themselves they were united.

(1576) Abram said unto Lot. That this signifies that the internal man said thus to the external, is evident from the representation of Abram, as being here the internal man; and from the representation of Lot, as being the external man that was to be separated. That Abram represents the internal man, is because he is spoken of relatively to Lot, who is that in the external man which was to be separated. There are in the external man, as before said, things that agree, and things that disagree. By “Lot” are here meant the things that disagree; by “Abram,” therefore, are meant those which agree, including those which are in the external man; for these together with the internal man constitute one thing, and they belong to the internal man.

(1577) Let there be no contention, I pray, between me and thee. That this signifies that there ought to be no disagreement between the two, is evident from what has already been said. The arcana relating to the agreement or union of the internal man with the external are more than can ever be told. With no man have the internal man and the external ever been united; nor could they be united, nor can they be, but with the Lord only, for which cause also He came into the world. With men who have been regenerated, it appears as if they were united; but these belong to the Lord; for the things which agree are the Lord's, but those which disagree are man's. [2] There are two things in the internal man, namely, the celestial and the spiritual, which two constitute a one when the spiritual is from the celestial; or what is the same, there are two things in the internal man, good and truth; these two constitute a one when the truth is from good; or what is also the same, there are two things in the internal man, love and faith; these two constitute a one when the faith is from love; or what is again the same, there are in the internal man two things, the will and the understanding; and these two constitute a one when the understanding is from the will. This may be apprehended still more clearly by considering the sun, from which is light. If in the light from the sun there are both heat and illuminating power, as in the springtime, all things are thereby made to vegetate and to live; but if there is not heat from the sun in the light, as in the time of winter, then all things become torpid and die. [3] From all this it is evident what constitutes the internal man; and what constitutes the external thence appears. In the external man all is natural; for the external man itself is the same as the natural man. The internal man is said to be united to the external when the celestial spiritual of the internal man flows into the natural of the external, and makes them act as a one. As a consequence of this the natural also becomes celestial and spiritual, but a lower celestial and spiritual; or what is the same, the external man becomes celestial and spiritual, but a more external celestial and spiritual. [4] The internal man and the external are altogether distinct, because celestial and spiritual things are what affect the internal man, but natural things are what affect the external. But though distinct, they are still united, namely, when the celestial spiritual of the internal man flows into the natural of the external, and disposes it as its own. In the Lord alone the internal man was united to the external; this is not the case in any other man, except so far as the Lord has united and does unite them. Love and charity only, or good, is what unites; and there is never any love and charity, that is, any good, except from the Lord. Such is the union that is intended in these words of Abram: “Let there be no contention between me and thee, and between my herdmen and thy herdmen.” [5] It is said, “Between me and thee, and between my herdmen and thy herdmen,” for the case is thus: as there are two things in the internal man, namely, the celestial and the spiritual, which as before said make a one, so also are there in the external man, its celestial being called natural good, and its spiritual natural truth. “Let there be no contention between me and thee,” has reference to good, meaning that the good of the internal man should not disagree with the good of the external man; and “Let there be no contention between my herdmen and thy herdmen,” has reference to truth, meaning that the truth of the internal man should not disagree with the truth of the external man.

(1578) For we are men brethren. That this signifies that they are united together, is evident from the signification of “man brother,” as being union, and in fact the union of truth and good.

(1579) Verse 9. Is not the whole land before thee? Separate, I pray, from me; if to the left hand, then I will go to the right; and if to the right hand, then I will go to the left. “Is not the whole land before thee?” signifies all good. “Separate, I pray, from me,” signifies that the good cannot appear unless what is discordant is made none; “if to the left hand, then I will go to the right; and if to the right hand, then I will go to the left,” signifies separation.

(1580) Is not the whole land before thee? That this signifies all good, is evident from the signification of “land” in a good sense, and here of the land of Canaan, which is the celestial, and therefore also good (concerning which see above, n. 566, 620, 636, 662). The internal man here addresses the external, but those things in the external man which disagree; as a man is wont to do when he perceives some evil in himself from which he desires to be separated, as is the case in temptations and combats. For it is known to those who have been in temptations and combats, that they perceive in themselves things which disagree; from which, so long as there is combat, they cannot be separated; but still they desire separation, and sometimes to such a degree that they are angry with the evil, and desire to expel it. These are the things that are here signified.

(1581) Separate, I pray, from me. That this signifies that the good cannot appear unless what is discordant is made null is evident from what has just been said; namely, that the internal man desires that which disagrees, in the external man, should separate itself; for until it has been separated, the good which continually flows in from the internal man, that is, from the Lord through the internal man, cannot appear. But as regards this separation, it is to be known that it is not separation, but quiescence. With no one, except the Lord, can the evil that is in the external man be separated. Whatever a man has once acquired, remains; but it seems to be separated when it is quiescent, for thus it appears to be none. Neither does it become quiescent so as to appear as none, except from the Lord; and when it does thus become quiescent, then for the first time do goods flow in from the Lord, and affect the external man. Such is the state of the angels; nor do they know otherwise than that evil has been separated from them; whereas there is only a withholding from the evil, thus a quiescence, so that it appears as none; consequently this is an appearance, as also the angels know when they reflect.

(1582) If to the left hand, then I will go to the right; and if to the right hand, then I will go to the left. That this signifies separation, is evident from the signification of “the right” and “the left.” Right and left are merely relative terms. They do not designate a fixed quarter, or a definite place; as is evident from the fact that the east as well as the west, the south as well as the north, may be on the right or on the left, according to the way in which one is looking. The same is true also of place. The land of Canaan could not be said to be on the right or on the left, except relatively. Wherever the Lord is, there is the center; and the right and the left are determined from that. Thus whether Abram, by whom the Lord was represented, withdrew this way or that way, still the representation was with him, and so also was the land; so that it was the same thing whether Abram was in the land of Canaan, or was elsewhere; just as it is with the one at table who is of the highest dignity, the highest place is wherever he sits, and the places to the right and the left are reckoned from that. To go to the right or the left, was therefore a form of offering the choice by which there was signified separation.

(1583) Verse 10. And Lot lifted up his eyes, and saw all the plain of Jordan, that it was all well watered, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt in coming to Zoar. "And Lot lifted up his eyes," signifies that the external man was illuminated by the internal; "and saw all the plain of Jordan," signifies the goods and truths that are in the external man; "that it was all well watered," signifies that these can increase there; "before Jehovah destroyed Sodom and Gomorrah," signifies the external man destroyed by the cupidities of evil and the persuasions of falsity; "like the garden of Jehovah," signifies its rational things; "like the land of Egypt in coming to Zoar," signifies memory-knowledges from the affections of good. These things signify that the external man appeared to the Lord such as it is in its beauty when conjoined with the internal man.

(1584) Lot lifted up his eyes. That this signifies that the external man was illuminated by the internal, is evident from the signification of “lifting up the eyes,” as being to see, and, in the internal sense, to perceive, here, to be illuminated, because it is predicated of Lot, or the external man; for this, when it perceives what the external man is when conjoined with the internal, or what it is in its beauty, is then illuminated by the internal man, and is then in the Divine vision here treated of. Nor can it be doubted that the Lord when a child was as to His external man frequently in such Divine sight, because He alone was to conjoin the external man with the internal. The external man was His Human Essence; the internal man was the Divine Essence.

(1585) And saw all the plain of Jordan. That this signifies those goods and truths that were in the external man, is evident from the signification of a “plain,” and of “Jordan.” In the internal sense “the plain of Jordan” signifies the external man as to all its goods and truths. That “the plain of Jordan” signifies this, is because the Jordan was a boundary of the land of Canaan. The land of Canaan, as before said and shown, signifies the Lord’s kingdom and church, and in fact the celestial and the spiritual things thereof; on which account it has also been called the Holy Land, and the Heavenly Canaan; and because it signifies the Lord’s kingdom and church, it signifies in the supreme sense the Lord Himself, who is the all in all of His kingdom and of His church. [2] Hence all things that were in the land of Canaan were representative. Those which were in the midst of the land, or which were the inmost, represented the Lord’s internal man-as Mount Zion and Jerusalem, the former the celestial things, the latter the spiritual things. Those which were further distant from the center, represented the things more remote from the internals. Those which were the furthest off, or which were the boundaries, represented the external man. The boundaries of Canaan were several; in general, the two rivers Euphrates and Jordan, and also the sea. Hence the Euphrates and the Jordan represented the externals. Here, therefore, “the plain of Jordan,” signifies, as it represents, all things that are in the external man. The case is similar when the expression “land of Canaan” is applied to the Lord’s kingdom in the heavens, or to the Lord’s church on earth, or again to the man of His kingdom or church, or, abstractly, to the celestial things of love, and so on. [3] Hence it is that almost all the cities, and even all the mountains, hills, valleys, rivers, and other things, in the land of Canaan, were representative. It has already been shown (n. 120) that the river Euphrates, being a boundary, represented the things of sense and knowledge that belong to the external man. That the case is similar with the Jordan, and the plain of Jordan, may be seen from passages that now follow. In David: O my God, my soul is bowed down within me; therefore will I remember Thee from the land of Jordan, and the Hermons, from the mountain of littleness (Ps. 42:6); where “the land of Jordan” denotes that which is low, thus that which is distant from the celestial, as man’s externals are from his internals. [4] That the sons of Israel crossed the Jordan when they entered the land of Canaan, and that it was then divided, likewise represented the access to the internal man through the external, and also man's entrance into the Lord's kingdom, besides other things. (See Josh. 3:14 to the end; 4:1 to the end.) And because the external man continually fights against the internal, and desires dominion, the "pride" or "swelling" of Jordan became a prophetic expression. As in Jeremiah: How shalt thou offer thyself a match for horses? And in a land of peace thou art confident; but how wilt thou do in the swelling of Jordan? (Jer. 12:5). "The swelling of Jordan" denotes the things that belong to the external man, which rise up and desire to dominate over the internal man, as reasonings do-which here are the "horses"- and the confidence that is from them. [5] In the same: Edom shall be for a desolation; behold he shall come up like a lion from the pride of Jordan to the habitation of Ethan (Jer. 49:17, 19); "the pride of Jordan" denotes the rising of the external man against the goods and truths of the internal. In Zechariah: Howl, O fir tree, for the cedar is fallen, because the magnificent ones are laid waste. Howl, O ye oaks of Bashan, for the defensed forest is come down. A voice of the howling of the shepherds, for their magnificence is laid waste; a voice of the roaring of young lions, for the swelling of Jordan is laid waste (Zech. 11:2-3). That the Jordan was a boundary of the land of Canaan, is evident from Numbers 34:12; and of the land of Judah toward the east, from Joshua 15:5.

(1586) That it was all well watered. That this signifies that goods and truths can grow there, is evident from the signification of “well watered” (see above, n. 108).

(1587) Before Jehovah destroyed Sodom and Gomorrah. That this signifies the external man destroyed by the cupidities of evil and the persuasions of falsity, is evident from the signification of “Sodom,” as being the cupidities of evil, and from the signification of “Gomorrah,” as being the persuasions of falsity; for these two are what destroy the external man, and separate it from the internal, and these two were what destroyed the Most Ancient Church before the flood. The cupidities of evil are of the will, and the persuasions of falsity are of the understanding; and when these two reign, the whole external man is destroyed; and when it is destroyed, it is also separated from the internal man. Not that the soul or spirit is separated from the body, but that good and truth are separated from man’s soul or spirit, so as not to flow in except remotely; concerning which influx, of the Lord’s Divine mercy elsewhere. And because the external man was so destroyed in the human race, and its bond with the internal, that is, with good and truth, was broken, the Lord came into the world in order that He might conjoin and unite the external man to the internal, that is, the Human Essence to the Divine. What the external man is when conjoined with the internal, is here described, namely, that before Jehovah destroyed Sodom and Gomorrah, it was “like the garden of Jehovah, like the land of Egypt in coming to Zoar.”

(1588) Like the garden of Jehovah. That this signifies its rational things, is evident from the signification of “the garden of Jehovah,” as being intelligence (see n. 100), and consequently the rational, which is the medium between the internal and the external man. The rational is the intelligence of the external man. The expression “garden of Jehovah” is used when the rational is celestial, that is, from a celestial origin, as it was with the Most Ancient Church, concerning which in Isaiah: Jehovah will comfort Zion; He will comfort all her waste places, and will make her wilderness as Eden, and her desert as the garden of Jehovah; joy and gladness shall be found in her, confession and the voice of a song (Isa. 51:3). But the expression “garden of God” is used when the rational is spiritual, that is, from a spiritual origin, as it was in the Ancient Church, spoken of in Ezekiel: Full of wisdom, and perfect in beauty, thou hast been in Eden the garden of God (Ezek. 28:12-13). Man’s rational is compared to a “garden,” from the representative that is presented in heaven; it is man’s rational that appears as a garden when the celestial spiritual flows into it from the Lord; and even paradises are from this presented to the sight, which in magnificence and beauty surpass every idea of human imagination, which is the effect of the influx of celestial spiritual light from the Lord (spoken of before, n. 1042, 1043). The pleasant and the beautiful things of these paradises are not what affect the beholder, but the celestial spiritual things that live in them.

(1589) Like the land of Egypt in coming to Zoar. That this signifies memory-knowledges from the affections of good, is evident from the signification of "Egypt" (see n. 1164, 1165; in a good sense, n. 1462) as being memory-knowledge; and from the signification of "Zoar," as being the affection of good. Zoar was a city not far from Sodom, whither also Lot fled when rescued by the angels from the burning of Sodom (described, Gen. 19:20, 22, 30). Zoar is also named in other places (Gen. 14:2, 8; Deut. 34:3; Isa. 15:5; Jer. 48:34), where also it signifies affection and as it signifies the affection of good, it also, in the opposite sense, as is common, signifies the affection of evil. [2] There are three faculties which constitute the external man, namely, the rational, that of memory-knowledge, and the external sensuous. The rational is interior, the faculty of memory-knowledge is exterior, and this sensuous is outermost. It is the rational by means of which the internal man is conjoined with the external; and such as is the rational, such is the conjunction. The external sensuous, here, is the sight and the hearing. But in itself the rational is nothing, unless affection flows into it and makes it active, and causes it to live. It follows from this that the rational is such as is the affection. When the affection of good flows in, it becomes in the rational the affection of truth. The contrary is the case when the affection of evil flows in. As the faculty of memory-knowledge applies itself to the rational, and is an instrumentality for it, it follows that the affection inflows into this also, and disposes it; for nothing but affection ever lives in the external man. The reason of this is that the affection of good comes down from the celestial, that is, from celestial love, which vivifies everything into which it flows; it even vivifies the affections of evil, or cupidities. [3] For the good of love from the Lord continually flows in through the internal man into the external; but the man who is in the affection of evil, or in cupidity, perverts the good; but still there remains life from it. This may be perceived by comparison with the objects which receive the rays of the sun. There are some that receive these rays most beautifully, and turn them into most beautiful colors, as do the diamond, the ruby, the jacinth, the sapphire, and other precious stones; but there are others which do not so receive them, but turn them into most disagreeable colors. The same may also be seen from the different genius of different men. There are those who receive goods from another with all affection; and there are those who turn them into evils. This shows what is that memory-knowledge from the affections of good that is signified by “the land of Egypt in coming to Zoar,” when the rational is “like the garden of Jehovah.”

(1590) That these things signify that to the Lord there appeared the external man such as it is in its beauty when conjoined with the internal, may be seen from the internal sense, in which the Lord as to His internal man is represented by Abram, and as to the external by Lot. What the beauty of the external man is when conjoined with the internal cannot be described, because it does not exist with any man, but with the Lord alone. What exists in man and angel is from the Lord. Only in a small degree can this appear, from the image of the Lord as to His external man that is presented in the heavens (see n. 553 and 1530). The three heavens are images of the Lord's external man; but their beauty can never be described by anything so as to present to anyone's apprehension an idea of what it is. As in the Lord everything is infinite, so in heaven everything is indefinite (or unlimited). The indefinite of heaven is an image of the infinite of the Lord.

(1591) Verse 11. And Lot chose him all the plain of Jordan; and Lot journeyed from the east; and they were separated, a man from his brother. "And Lot chose him all the plain of Jordan," signifies the external man, that it was such; "and Lot journeyed from the east," signifies the things in the external man that recede from celestial love; "and they were separated, a man from his brother," signifies that those things cause the separation.

(1592) Lot chose him all the plain of Jordan. That this signifies the external man, and that it was such, is evident from the signification of "the plain of Jordan," explained in the preceding verse, which is the external man. In the preceding verse is described the beauty of the external man when it is conjoined with the internal, but its deformity when disjoined is described in this and the two following verses.

(1593) And Lot journeyed from the east. That this signifies those things in the external man that recede from celestial love, is evident from the signification of "the east," as being the Lord, and thus all that is celestial (concerning which above, n. 101); and as the Lord is signified by the east, it follows that "the east" here is the Lord's internal man, which was Divine. Thus that the external man receded from the internal, is here signified by "Lot journeyed from the east."

(1594) And they were separated, a man from his brother. That this signifies that those things cause the separation, follows from what has been said. What "a man, a brother" signifies was stated above at verse 8, namely, union; and therefore "to be separated, a man from his brother," signifies disunion. What disunites the external man from the internal man knows not, and this for many reasons. It is partly owing to his not knowing, or if told, to his not believing, that there is any internal man; and partly to his not knowing, or if told, to his not believing, that the love of self and its cupidities are what cause the disunion; and also the love of the world and its cupidities, but not so much as the love of self. [2] The reason why man does not know, and if told, does not believe, that there is an internal man, is that he lives in corporeal and sensuous things, which cannot possibly see what is interior. Interior things can see what is exterior, but never exterior things what is interior. Take the case of sight: the internal sight can see what the external sight is; but the external sight cannot see what the internal sight is; or again, the intellectual and the rational can perceive what the faculty of memory-knowledge is, but not the reverse. A further cause is that man does not believe that there is a spirit which is separated from the body at death; and scarcely that there is an internal life which is called the soul; for when the sensuous and corporeal man thinks about the separation of the spirit from the body, it strikes him as an impossible thing, because he places life in the body, and confirms himself in this idea from the fact that brute animals also live, but still do not live after death; besides many other things. All this is a consequence of his living in corporeal and sensuous things; which kind of life, viewed in itself, scarcely differs from the life of brute animals, with the single exception that a man has ability to think and reason about the things he meets with; but upon this faculty, which brute animals have not, he does not then reflect. [3] This cause, however, is not what most disunites the external man from the internal, for a very great part of mankind are in such unbelief, and the most learned more than the simple. But what disunites is principally the love of self; the love of the world, also, but not so much as the love of self. The reason why man does not know this is that he lives in no charity, and when he is living in no charity it cannot be apparent to him that a life of the love of self and its cupidities is so contrary to heavenly love. There is also in the love of self and its cupidities something glowing, and consequently delightful, which so affects the life that the man hardly knows otherwise than that therein consists eternal happiness itself; and therefore many place eternal happiness in becoming great after the life of the body, and in being served by others, even by angels; while they themselves desire to serve no one, except for the sake of self, with a hidden view to being served themselves. Their saying that they desire to serve the Lord alone is false, for they who are in the love of self desire to have even the Lord serve them, and so far as this is not done they fall back. Thus they carry in their heart the desire to become lords themselves, and to reign over the universe. It is easy to conceive what kind of government this would be, when many, nay, when all, were like this. Is not that government infernal in which everyone loves himself more than any other? This lies hidden in the love of self. From this we can see the nature of the love of self, and we can see it also from the fact that there is concealed within it hatred against all who do not subject themselves to it as slaves; and because there is hatred, there are also revenge, cruelties, deceits, and many other wicked things. [4] But mutual love, which alone is heavenly, consists in a man's not only saying of himself, but acknowledging and believing, that he is utterly unworthy, and that he is something vile and filthy, which the Lord from His infinite mercy continually withdraws and holds back from hell, into which the man continually strives, nay longs, to precipitate himself. His acknowledging and believing this, is because it is true; not that the Lord, or any angel, desires him to acknowledge and believe it for the sake of his submission; but that he may not exalt himself, seeing that he is even such; for this would be as if excrement should call itself pure gold, or a fly of the dunghill should say that it is a bird of paradise. So far therefore as a man acknowledges and believes himself to be such as he really is, he recedes from the love of self and its cupidities, and abhors himself. So far as he does this, he receives heavenly love from the Lord, that is, mutual love, which consists in the desire to serve all. These are they who are meant by "the least," who become in the Lord's kingdom the greatest (see Matt. 20:26-28; Luke 9:46-48). [5] From what has been said we can see that what principally disjoins the external man from the internal is the love of self; and that what principally unites them is mutual love, which love is never possible until the love of self recedes, for these are altogether contrary to each other. The internal man is nothing else than mutual love. Man's very spirit or soul is the interior man that lives after death; and it is organic, for it is adjoined to the body while the man is living in this world. This interior man, that is, the soul or spirit, is not the internal man; but the internal man is in it when mutual love is in it. The things that are of the internal man are the Lord's; so that it may be said that the internal man is the Lord. But because to an angel or a man while he lives in mutual love, the Lord gives a heavenly Own, so that it appears no otherwise than that he does what is good of himself, the internal man is predicated of man, as if it were his. But he who is in mutual love acknowledges and believes that all that is good and true is not his, but the Lord's; and his ability to love another as himself-and what is more, if he is like the angels, his ability to love another more than himself-he acknowledges and believes to be the Lord's gift; from which gift and its happiness he recedes, so far as he recedes from the acknowledgment that it is the Lord's.

(1595) Verse 12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent as, far as Sodom. "Abram dwelt in the land of Canaan," signifies that the internal man was in the celestial things of love;

"and Lot dwelt in the cities of the plain," signifies that the external man was in memory-knowledges; "and pitched his tent as far as Sodom," signifies extension to cupidities.

(1596) Abram dwelt in the land of Canaan. That this signifies that the internal man was in the celestial things of love, is evident from the signification of "the land of Canaan," as being the celestial things of love, spoken of several times before.

(1597) And Lot dwelt in the cities of the plain. That this signifies that the external man was in memory-knowledges, is evident from the representation of Lot, as being the external man; and from the signification of a "city," or "cities," as being doctrinal things, which in themselves are nothing but memory-knowledges when predicated of the external man while this is separated from the internal. (That "cities" signify doctrinal things, both true and false, was before shown, n. 402.)

(1598) And pitched his tent as far as Sodom. That this signifies extension to cupidities, is evident from the signification of "Sodom" (explained above, at verse 10), as being cupidity. These things correspond to those in the preceding verse (10)-that "the plain of Jordan was all well watered, like the garden of Jehovah, like the land of Egypt in coming to Zoar;" where the external man when united to the internal was treated of; and by "the land of Egypt in coming to Zoar" was signified memory-knowledges from the affections of good. But here, that "Lot dwelt in the cities of the plain, and pitched his tent as far as Sodom," signifies the external man when not united to the internal; and by these things is signified memory-knowledges from the affections of evil, or from cupidities. For there was described the beauty of the external man when united to the internal; but here, its deformity when not united; and still more is this deformity described in the verse that follows, where it is said, "and the men of Sodom were wicked and sinners against Jehovah exceedingly." What the deformity of the external man is when separated from the internal, may be seen by everyone from what has been said concerning the love of self and its cupidities, which are what principally disunite. As great as is the beauty of the external man when united to the internal, so great is its deformity when disunited. For considered in itself the external man is as nothing else than a servant to the internal; it is a kind of instrumentality by means of which ends may become uses, and uses be presented in effect, so that there may thus be a perfection of all things. The contrary takes place when the external man separates itself from the internal, and desires to be of service to itself alone; and still more is this the case when it desires to rule over the internal man, which is principally the case from the love of self and its cupidities, as has been shown.

(1599) Verse 13. And the men of Sodom were wicked and sinners against Jehovah exceedingly. "The men of Sodom were wicked and sinners against Jehovah exceedingly," signifies the cupidities to which the memory-knowledges extended themselves.

(1600) The men of Sodom were wicked and sinners against Jehovah exceedingly. That this signifies the cupidities to which the memory-knowledges extended themselves, is evident from the signification of "Sodom," explained before, as being cupidities; and from the signification of "the men [viri]," as being intellectual and rational things, here, memory-knowledges, because they are predicated of the external man when separated from the internal. That "men" signify intellectual and rational things, was also shown above (n. 265, 749, 1007). Memory-knowledges are said to extend themselves to cupidities, when they are learned with no other end than that the man may become great; not that they may serve him for use, that he may thereby become good. All memory-knowledges are for the end that a man may become rational, and thus wise; and that thereby he may serve the internal man.

(1601) Verse 14. And Jehovah said unto Abram, after that Lot was separated from him, Lift up, I pray, thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. "Jehovah said unto Abram," signifies that Jehovah spoke thus to the Lord; "after that Lot was separated from him," signifies when the cupidities of the external man had been removed so as not to impede; "Lift up, I pray, thine eyes, and look from the place where thou art," signifies the state in which the Lord then was, from which He could perceive things that were to come; "northward, and southward, and eastward, and westward," signifies all men, as many as there are in the universe.

(1602) Jehovah said unto Abram. That this signifies that Jehovah thus spoke to the Lord, may be seen from the internal sense of the Word, in which the Lord is meant by “Abram;” and also from the state itself in which He then was, which is also described here, namely, that the external things that impeded had been removed, which is signified by the words “after that Lot was separated from him.” In respect to the internal man, the Lord was Divine, because born from Jehovah; and therefore when nothing impeded on the part of the external man, it follows that He saw all things that were to come; and that this then appeared as if Jehovah spoke is because it appeared before the external man. In respect to His internal man the Lord was one with Jehovah, as He Himself teaches in John: Philip said, Show us the Father. Jesus said, Have I been so long time with you, and hast thou not known Me, Philip? He that seeth Me seeth the Father; how sayest thou, then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me (John 14:6, 8-11).

(1603) After that Lot was separated from him. That this signifies when the cupidities of the external man had been removed so as not to impede, is evident from the representation of Lot, which is the external man, and from what precedes in regard to his being separated, that is, the things that would impede; and when these had been removed, the internal man, or Jehovah, acted as one with the external, or with the Lord’s Human Essence. The external things that do not agree, spoken of above, are what impede the internal man, while acting into the external, from making it a one with itself. The external man is nothing else than a kind of instrument, or something organic, having in itself no life; it receives life from the internal man, and then it appears as if the external man had life from itself. [2] But with the Lord, after He had expelled the hereditary evil, and so had purified the organic things of His Human Essence, these too received life, so that the Lord, being already life in regard to His internal man, became life as to His external man also. This is what is signified by "glorification," in John: Jesus saith, Now is the Son of man glorified, and God is glorified in Him. If God is glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him (John 13:31-32). Again: Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. Now therefore O Father glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was (John 17:1, 5). Again: Jesus said, Father, glorify Thy name. There came therefore a voice from heaven, I have both glorified, and will glorify it again (John 12:28).

(1604) Lift up, I pray, thine eyes, and look from the place where thou art. That this signifies the state in which the Lord then was, is evident from the signification of "lifting up the eyes and looking," which is to be illuminated and to perceive (as shown above, at verse 10); and from the signification of "place" in the internal sense, as being state. (That "place" is nothing else than state, was shown above, n. 1274, 1376-1379.)

(1605) Northward, and southward, and eastward, and westward. That this signifies all men, as many as there are in the universe, is evident from the signification of these quarters. In the Word, the "north," "south," "east," and "west," has each its own signification. The "north" signifies those who are out of the church, namely, those who are in darkness as regards the truths of faith; and it also signifies the darkness in man. But the "south" signifies those who are within the church, that is, who are in the light as regards knowledges; and it likewise signifies the light itself. The "east" signifies those who lived previously; and it also signifies celestial love, as before shown. But the "west" signifies those who are to come, and in like manner those who are not in love. The special signification of these words is seen from the connection in the internal sense. But when they are all mentioned, as here, "the north, south, east, and west," they signify all in the whole world who are now living, and also those who have been, and those who are to come; they also signify the states of the human race in regard to love and faith.

(1606) Verse 15. For all the land which thou seest, to thee will I give it, and to thy seed forever. "For all the land which thou seest, to thee will I give it," signifies the heavenly kingdom, that it should be the Lord's; "and to thy seed forever," signifies those who should have faith in Him.

(1607) For all the land which thou seest, to thee will I give it. That this signifies the heavenly kingdom, that it should be the Lord's, is evident from the signification of "the land," and here of the land of Canaan-because it is said, "the land which thou seest"-as being the heavenly kingdom. For by the land of Canaan was represented the Lord's kingdom in the heavens, that is heaven, and the Lord’s kingdom on earth, or the church; which signification of “land” or “earth” has been several times treated of before. That the kingdom in the heavens and on earth has been given to the Lord, is evident from various passages of the Word. As in Isaiah: Unto us a Child is born, unto us a Son is given and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, God, Hero, Father of eternity, Prince of Peace (Isa. 9:6). In Daniel: I saw in the night visions, and behold one like the Son of man came with the clouds of heaven; and He came even to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom; and all peoples, nations, and languages shall serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed (Dan7:13, 14). The Lord Himself also says the same in Matthew: All things are delivered unto Me of My Father (Matt.11:27) also in Luke (10:22). And again in Matthew: All power [potestas] has been given unto Me in heaven and on earth (Matt. 28:18). In John: Thou gavest to the Son power [potestas] over all flesh, that whatsoever Thou hast given Him, to them He should give eternal life (Matt. 17:2, 3). The same is also signified by His “sitting at the right hand,” as in Luke: Now from henceforth shall the Son of man sit at the right hand of the power of God (Luke 22:69). [2] As regards all power being given unto the Son of man in the heavens and on earth, it is to be known that the Lord had power over all things in the heavens and on earth before He came into the world; for He was God from eternity and Jehovah, as He plainly says in John: Now, O Father, glorify Thou Me with Thine own self, with the glow which I had with Thee before the world was (John 17:5); and again: Verily, verily, I say unto you, before Abraham was, I am (John 8:58); for He was Jehovah and God to the Most Ancient Church that was before the flood, and was seen by them. He was also Jehovah and God to the Ancient Church that was after the flood. And it was He who has represented by all the rites of the Jewish Church, and whom they worshiped. But the reason He says that all power was given unto Him in heaven and on earth, as if it were then His for the first time, is that by “the Son of man” is meant His Human Essence; and this, when united to His Divine Essence, was also Jehovah, and at the same time had power; and this could not be the case until He had been glorified, that is, until by unition with the Divine Essence His Human Essence also had life in itself, and so became in like manner Divine and Jehovah; as He says in John: As the Father hath life in Himself, so hath He given to the Son to have life in Himself (John 5:26). [3] It is His Human Essence, or external man, that is likewise called “Son of man” in Daniel, in the passage quoted above; and of which it is said in the passage quoted from Isaiah, “A Child is born and a Son is given to us.” That the heavenly kingdom should be given to Him, and all power in the heavens and on earth, He now saw, and it was now promised Him; and this is signified by the words, “all the land which thou seest, to thee will I give it, and to thy seed after thee forever.” This was before

His Human Essence had been united to His Divine Essence, which was united when He had overcome the devil and hell, that is, when by His own power and His own might He had expelled all evil, which alone disunites.

(1608) And to thy seed forever. That this signifies those who should have faith in Him, is evident from the signification of "seed," as being faith, and indeed the faith of charity (spoken of before, n. 255, 256, 1025). That the heavenly kingdom should be given to His seed, that is, to those who have faith in Him, is clearly evident from the words of the Lord Himself in John: The Father loveth the Son,, and hath given all things into His hand he that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life (John 3:35-36). [2] And again: As many as received Him, to them gave He power [potestas] to become the sons of God, to those that believe in His name, who were born not of bloods, nor of the will of the flesh, nor of the will of man (John 1:12-13). From these words it is evident what faith, or believing in Him, is, namely, that it is with those who receive Him and believe in Him, not from "the will of the flesh," nor from "the will of man." "The will of the flesh" is what is contrary to love and charity, for this is signified by "flesh" (n. 999); and "the will of man" is what is contrary to the faith that is from love or charity, for this is what is signified by "man." For the will of the flesh and the will of man are what disjoin; but love and the derivative faith are what conjoin; therefore they in whom are love and the derivative faith, are they who are born of God. And because they are born of God, they are called "sons of God," and are His “seed,” to whom is given the heavenly kingdom. These things are signified by the following words in this verse: “all the land which thou seest, to thee will I give it, and to thy seed, forever.” [3] That the heavenly kingdom cannot be given to those who are in faith without charity, that is, to those who say that they have faith and yet hold the neighbor in hatred, may be seen by anyone who is willing to reflect; for there can be no life in such faith, when hatred, that is hell, constitutes the life. For hell consists of nothing but hatreds; not of the hatreds which a man has received hereditarily, but of those which he has acquired by actual life.

(1609) Verse 16. And I will make thy seed as the just of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. “I will make thy seed as the dust of the earth,” signifies multiplication immeasurably; “so that if a man can number the dust of the earth, then shall thy seed also be numbered,” signifies asseveration.

(1610) I will make thy seed as the dust of the earth. That this signifies multiplication immeasurably, is evident without explication. It is here said that his seed should be made “as the dust of the earth;” in other places in the Word, “as the sand of the sea,” and in others, “as the stars of the heavens.” Each expression has its own peculiar signification. “The dust of the earth” refers to things that are celestial, for “the earth,” as before shown, signifies the celestial of love. “The sand of the sea” refers to things that are spiritual; for “the sea,” as has also been shown, signifies the spiritual of love. “As the stars of the heavens” signifies both of these, in a higher degree; and as none of these things can be numbered, it became a customary form of speaking to express by them immeasurable fructification and multiplication. [2] That his seed (that is, the faith of love, or love) should be immeasurably multiplied, in the supreme sense, signifies the Lord, and in fact His Human Essence; for the Lord as to His Human Essence was called “the Seed of the woman” (see n. 256). And when the Lord’s Human Essence is signified, by immeasurable multiplication is meant the infinite celestial and spiritual; but when the faith of charity, or charity, in the human race, is signified by “seed,” it is meant that this seed in each one who lives in charity is immeasurably multiplied; as also comes to pass in the other life, with everyone who lives in charity. With such a one, charity and the derivative faith, and, together with these, happiness, are multiplied to such a degree, that it can only be described as immeasurable, and beyond words. When by “seed” there is signified the human race, the multiplication of this in the Lord’s Kingdom is also immeasurable, not only from those who are within the church and their children, but also from those who are without the church and their children. Hence the kingdom of the Lord, or heaven, is immeasurable. Concerning its immensity, of the Lord’s Divine mercy more will be said elsewhere.

(1611) Verse 17. Arise, walk through the land, in the length of it, and in the breadth of it; for unto thee will I give it. “Arise, walk through the land,” signifies that He should survey the heavenly kingdom; "in the length of it, and in the breadth of it," signifies its celestial and its spiritual: "for unto thee will I give it," signifies that it was to be His.

(1612) Arise, walk through the land. That this signifies that He should survey the heavenly kingdom, is evident from the signification of "the land," as being the heavenly kingdom (spoken of several times before). To "arise and walk through the land," in the sense of the letter, is to explore and see what it is; in the spiritual sense, therefore, in which by "the land," that is, the land of Canaan, is signified the kingdom of God in the heavens, or heaven, and the kingdom of God on the earth, or the church, it signifies to survey, and also to perceive.

(1613) In the length of it and in the breadth of it. That this signifies the celestial and the spiritual, or what is the same, good and truth [may be seen from the signification of "length" and "breadth"]. That "length" signifies good, and "breadth" truth, may be seen explained before (n. 650). The reason is that "the land" signifies the heavenly kingdom, or the church, of which no length and breadth can be predicated, but only those things which are applicable and correspondent, which are goods and truths. The celestial, or good, being primary, is compared to length; and the spiritual or truth, being secondary, is compared to breadth. [2] That "breadth" is truth, appears plainly enough in the prophetic Word. As in Habakkuk: I raise up the Chaldeans, that bitter and swift nation, that walketh in the breadths of the land (Hab. 1:6); "the Chaldeans" denote those who are in falsity; "to walk in the breadths of the land," denotes to destroy truths, for this is predicated of the Chaldeans. In David: O Jehovah, Thou hast not shut me up into the hand of the enemy; Thou hast made my feet to stand in a broad place (Ps. 31:8); "to stand in a broad place," denotes in truth. Again: Out of straightness have I called upon Jah; Jah answered me in a broad place (Ps. 118:5); "to answer in a broad place," denotes in the truth. In Hosea: Jehovah will feed them as a lamb, in a broad place (Hos. 4:16); "to feed in a broad place," signifies to teach truth. [3] In Isaiah: Asshur shall go through Judah, he shall overflow and pass through, he shall reach even to the neck, and the stretchings out of his wings shall be the fullness of the breadth of thy land (Isa. 8:8); "Asshur" denotes reasoning, which will overflow the land, or the church; "the wings" denote the reasonings whence falsities arise; "the fullness of the breadth," denotes that it is full of falsities, or things contrary to truth. Because the "length" of a land signifies good, and its "breadth" truth, the New Jerusalem is said to have been measured, and to lie foursquare, and its length to be as great as its breadth (Rev. 21:16), from which everyone can see that the length and the breadth signify nothing else, since the New Jerusalem is nothing else than the Lord's kingdom in the heavens and on earth. From the signification of things in the internal sense, modes of speaking concerning celestial and spiritual things by means of such things as are on earth, as by length and breadth, formerly became familiar; as the terms height and depth are used in common discourse at the present day, when predicated of wisdom.

(1614) For unto thee will I give it. That this signifies that it should be His, is evident without explication. That "the land," or the heavenly kingdom, is the Lord's alone, is evident from what has been shown so many times, namely, that no other is the Lord of heaven; and as He is the Lord of heaven, He is the Lord of the church also. It is also evident from the fact that all the celestial and the spiritual, or good and truth, are from the Lord alone, and from these the Lord is the all in all of His heaven, and this so completely that he who has no apperception of good and truth from the Lord, is no longer in heaven. This is the sphere that reigns in the universal heaven; this also is the soul of heaven; and this is the life that inflows into all who are in good.

(1615) Verse 18. And Abram pitched his tent, and came and dwelt in the oak-groves of Mamre that are in Hebron, and there he built an altar to Jehovah. "Abram pitched his tent, and came and dwelt in the oak-groves of Mamre that are in Hebron," signifies that the Lord came to a perception still more internal; this is the sixth state; "and there he built an altar to Jehovah," signifies worship from that state.

(1616) And Abram pitched his tent, and came and dwelt in the oak-groves of Mamre that are in Hebron. That this signifies that the Lord attained to a perception still more internal, is evident from the signification of "pitching a tent," that is, of moving and fixing a tent, as being to be conjoined,-for a "tent" is the holy of worship (as shown before, n. 414, 1452), by which the external man is conjoined with the internal-and from the signification of an "oak-grove," as being perception, as explained above (n.

1442, 1443), where it was “the oak-grove of Moreh,” which is the first perception; but here, “the oak-groves of Mamre,” in the plural, which signify more perception, that is, perception more internal. This perception is called “the oak-groves of Mamre that are in Hebron.” “Mamre” is also mentioned elsewhere (as in Gen. 14:13; 18:1; 23:17-19; 35:27), and Hebron likewise (as in Gen. 35:27; 37:14; Josh. 10:36, 39; 14:13-15; 15:13, 54; 20:7; 21:11, 13; Judges 1:10, 20; and in other places); but with what signification, will of the Lord’s Divine mercy be seen where these passages are explained. [2] As to “the oak-groves of Mamre that are in Hebron” signifying a still more internal perception, the case is as follows. As the things that are of the external man are conjoined with the celestial things of the internal man, so perception increases and becomes more internal. Conjunction with celestial things gives perception; for in the celestial things that are of love to Jehovah is the very life of the internal man; or what is the same, in the celestial things that are of love, that is, in celestial love, Jehovah is present, which presence is not perceived in the external man until conjunction has been effected, all perception being from conjunction. [3] From the internal sense it is here evident how the case was with the Lord, namely, that His external man, or the Human Essence, was conjoined with the Divine Essence by degrees, according to the multiplication and fructification of knowledges. In no way can anyone, as a man, be conjoined with Jehovah or the Lord, except by means of knowledges, for by means of knowledges a man becomes a man; and so the Lord, because born as are other men, was also instructed as they are, but into His knowledges as receptacles celestial things were constantly being insinuated, so that the knowledges continually became the recipient vessels of celestial things, and themselves also became celestial. [4] He continually advanced in this way to the celestial things of infancy for, as before said, the celestial things that are of love are insinuated from the earliest infancy up to childhood, and also to youth, when being a man he is then and afterwards imbued with knowledges [scientiae et cognitiones]. If the man is such that he can be regenerated, these knowledges are then filled with the celestial things that are of love and charity, and are thus implanted in the celestial things with which he has been gifted from infancy up to childhood and youth; and thus his external man is conjoined with his internal man. They are first implanted in the celestial things with which he was gifted in youth, next in those with which he was gifted in childhood, and finally in those with which he was gifted in infancy; and then he is a "little child," of whom the Lord said that "of such is the kingdom of God." This implantation is effected by the Lord alone; and for this reason nothing celestial is possible with man, nor can be, that is not from the Lord, and that is not the Lord's. [5] But the Lord from His own power conjoined His external man with His internal man, and filled His knowledges with celestial things, and implanted them in the celestial things, and this in fact according to Divine order; first in the celestial things of His childhood, next in the celestial things of the age between childhood and infancy; and finally in the celestial things of His infancy; and thus at the same time became, as to the Human Essence,, innocence itself and love itself, from which are all innocence and all love in the heavens and on earth. Such innocence is true infancy, because it is at the same time wisdom. But the innocence of infancy, unless by means of knowledges it becomes the innocence of wisdom, is of no use; and therefore in the other life infants are imbued with knowledges. As the Lord implanted knowledges in celestial things, so had He perception, for, as before said, all perception is from conjunction. He had His first perception when He implanted the memory-knowledges of childhood, which perception is signified by “the oak-grove of Moreh;” and His second, treated of here, which is more internal, when He implanted knowledges, which perception is signified by “the oak-groves of Mamre that are in Hebron.”

(1617) That this is the sixth state, is evident from the things contained in the preceding chapter.

(1618) And there he built an altar to Jehovah. That this signifies worship from that state, is evident from the signification of “an altar,” as being a representative of all worship in general (explained before, n. 921). By worship, in the internal sense, is meant all conjunction through love and charity. When a man is in love and charity he is continually in worship, external worship being merely the effect. The angels are in such worship; with them, therefore, there is a perpetual Sabbath; and from this the Sabbath, in the internal sense, signifies the Lord’s kingdom.

But man, while in the world, ought not to be otherwise than in external worship also; for by external worship internal things are excited, and by means of external worship external things are kept in holiness, so that internal things can flow in. And besides, man is thus imbued with knowledges, and is prepared for receiving celestial things, and is also gifted with states of holiness, although he is unaware of this; which states of holiness are preserved to him by the Lord for the use of eternal life, for in the other life all the states of his life return.

(1619) CONTINUATION CONCERNING THE LIGHT IN WHICH THE ANGELS LIVE: ALSO CONCERNING THEIR PARADISAL SCENES, AND THEIR DWELLINGS. When man’s interior sight is opened, which is the sight of his spirit, the things in the other life appear, which cannot possibly be made visible to the sight of the body. The visions of the prophets were nothing else. In heaven, as has been said, there are continual representations of the Lord and His kingdom; and there are things that are significative; and this to such an extent that nothing exists before the sight of the angels that is not representative and significative. Thence come the representatives and significatives in the Word; for the Word is from the Lord through heaven.

(1620) The things presented to view in the world of spirits and in heaven are more than can be told. In this place, as the light is treated of, it is proper to tell of the things that are immediately from the light; such as the atmospheres, the paradisal and rainbow scenes, the palaces and dwellings, which are there so bright and living before the outer sight of spirits and angels, and are at the same time perceived so fully by every sense, that they say that these are real, and those in the world comparatively not real.

(1621) As regards the atmospheres in which the blessed live, which are of the light because from that light, they are numberless, and are of beauty and pleasantness so great that they cannot be described. There are diamond-like atmospheres, which glitter in all their least parts, as if they were composed of diamond spherules. There are atmospheres resembling the sparkling of all the precious stones. There are atmospheres as of great pearls translucent from their centers, and shining with the brightest colors. There are atmospheres that flame as from gold, also from silver, and also from diamond-like gold and silver. There are atmospheres of flowers of variegated hue that are in forms most minute and scarcely discernible; such, in endless variety, fill the heaven of infants. There are even atmospheres as of sporting infants, in forms most minute, indiscernible, and perceptible only to an inmost idea; from which the infants receive the idea that all the things around them are alive, and are in the Lord's life; which affects their inmosts with happiness. There are other kinds besides, for the varieties are innumerable, and are also unspeakable.

(1622) As regards the paradisal scenes, they are amazing. Paradisal gardens are presented to view of immense extent, consisting of trees of every kind, and of beauty and pleasantness so great as to surpass every idea of thought;

and these gardens are presented with such life before the external sight that those who are there not only see them, but perceive every particular much more vividly than the sight of the eye perceives such things on earth. That I might not be in doubt respecting this, I was brought to the region where those are who live a paradisal life, and I saw it; it is in front of and a little above the corner of the right eye. Each and all things there appear in their most beautiful springtime and flower, with a magnificence and variety that are amazing; and they are living, each and all, because they are representatives; for there is nothing that does not represent and signify something celestial and spiritual. Thus they not only affect the sight with pleasantness, but also the mind with happiness. [2] Certain souls, newcomers from the world-who from principles received while they lived, doubted the possibility of such things existing in the other life, where there is no wood and stone-being taken up thither and speaking thence with me, said in their amazement that it was beyond words, and that they could in no way represent the unutterableness of what they saw by any idea, and that joys and delights shone forth from every single thing, and this with successive varieties. The souls that are being introduced into heaven are for the most part carried first of all to the paradisal regions. But the angels look upon these things with different eyes; the paradises do not delight them, but the representatives; thus the celestial and spiritual things from which these come. It was from these representatives that the Most Ancient Church had what related to paradise.

(1623) As regards the rainbow scenes, there is as it were a rainbow heaven, where the whole atmosphere throughout appears to be made up of minute rainbows. Those who belong to the province of the interior eye are there, at the right in front, a little way up. There the whole atmosphere, or aura, is made up of such flashes of light, irradiated thus, as it were, in all its origins. Around is the encompassing form of an immense rainbow, most beautiful, composed of similar smaller ones that are the beauteous images of the larger. Every color is thus made up of innumerable rays, so that myriads enter into the constitution of one general perceptible ray; and this is as it were a modification of the origins of the light from the celestial and spiritual things that produce it; and which at the same time present before the sight the representative idea. The varieties and varyings of the rainbows are innumerable; some of them I have been permitted to see; and that some idea may be conceived of their variety, and that it may be seen of what innumerable rays one visible ray consists, one or two of the varieties may be described.

(1624) I saw the form of a certain large rainbow, in order that from it I might know what they are in their smallest forms. The light was the brightest white, encompassed with a sort of border or circumference, in the center of which there was a dimness as it were terrene, and around this it was intensely lucid, which intense lucidity was varied and intersected by another lucidity with golden points, like little stars; besides variegations induced by means of flowers of variegated hue, that entered into the intense lucidity. The colors of the flowers did not flow forth from a white, but from a flaming light. All these things were representative of things celestial and spiritual. All the colors seen in the other life represent what is celestial and spiritual; colors from flaming light, the things that are of love and of the affection of good; and colors from shining white light, those which are of faith and of the affection of truth. From these origins come all the colors in the other life; and for this reason they are so refulgent that the colors in this world cannot be compared to them. There are also colors that have never been seen in this world.

(1625) A rainbow form was also seen in the midst of which there was a green space, as of herbage; and there was perceived the semblance of a sun which was itself unseen, at one side, illuminating it, and pouring in a light of such shining whiteness as cannot be described. At the outer border or circumference, there were the most charming variations of color, on a plane of pearly light. From these and other things it has been shown what are the forms of the rainbows in their minutest parts, and that there are indefinite variations, and this in accordance with the charity, and the derivative faith, of him to whom the representations are made, and who is as a rainbow to those to whom he is presented in his comeliness and in his glory.

(1626) Besides these paradisal scenes, cities are also presented to view, with magnificent palaces, contiguous to one another, resplendent in their coloring, beyond all the art of the architect. Nor is this to be wondered at; cities of similar appearance were seen also by the prophets, when their interior sight was opened, and this so clearly that nothing in the world could be more distinct. Thus was the New Jerusalem seen by John, which is also described by him in these words: And he carried me away in the spirit upon a mountain great and high, and showed me the great city, the holy Jerusalem; having a wall great and high, having twelve gates; and the building of the wall thereof was jasper; and the city was pure gold, like unto golden glass. The foundations of the wall there adorned with all manner of precious stones. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst (Rev. 21:10, 12, 18-20). Such things were seen also by the prophets. Similar things, beyond number, are seen by angels and angelic spirits in clear day; and wonderful to say, they are perceived with all fullness of sense. These things cannot be credited by one who has extinguished spiritual ideas by the terms and definitions of human philosophy, and by reasonings; and yet they are most true. That they are true might have been apprehended from the fact that they have been seen so frequently by the saints.

(1627) Besides the cities and palaces, I have sometimes been permitted to see their decorations, such as those of the steps and of the gates and these were moving as if alive, and continually changing, with a beauty and symmetry ever new. And I have been informed that the variations may thus succeed each other perpetually, even if it were to be to eternity, with new harmony continually, the succession itself also forming a harmony. And I have been told that these were among the very little things.

(1628) All the angels have their own dwellings in the places where they are, and they are magnificent. I have been there, and have sometimes seen and marveled at them, and have there spoken with the angels. They are so distinct and clearly seen that nothing can be more so. In comparison with these, the habitations on earth amount to scarcely anything. They also call those which are on the earth dead, and not real; but their own, living and true, because from the Lord. The architecture is such that the art itself is derived from it, with a variety that knows no limit. They have said that if all the palaces in the whole world should be given them, they would not receive them in exchange for their own. What is made of stone, clay, and wood is to them dead; but what is from the Lord, and from life itself and light itself, is living; and this is the more the case that they enjoy them with all fullness of sense. For the things that are there are perfectly adapted to the senses of spirits and angels; for spirits cannot see at all by their sight the things that are in the light of the solar world; but things of stone and wood are adapted to the senses of men in the body. Spiritual things are in correspondence with those who are spiritual, and corporeal things with those who are corporeal.

(1629) The habitations of good spirits and of angelic spirits commonly have porticos or long entrance halls, arched, and sometimes doubled, where they walk. The walls of these are formed with much variety, and are also decorated with flowers and garlands of flowers wonderfully woven together, and with many other ornaments, that are varied and succeed one another, as before said; these they see, now in a clearer light, and now in one less clear, but always with inward delight. Their dwellings are also changed into more beautiful ones, as the spirits who inhabit them are perfected. When they are changed, there appears something representing a window, at one side; this is enlarged, and it becomes darker within; and there opens as it were something of heaven, with stars, also a kind of cloud; which is an indication that their dwellings are to be changed into dwellings still more pleasant.

(1630) Spirits are very indignant that men have no conception of the life of spirits and angels, and that they suppose them to be in an obscure state, which cannot but be most sad, and as it were in vacuity and emptiness; when yet they are in the greatest light, and in the enjoyment of all good things as to all the senses, and this with an inmost perception of them. There have also been souls who had lately come from the world, and who had brought with them, from the principles there accepted, the idea that there were no such things in the other life. They were therefore introduced into the homes of angels, and spoke with those who were there, and saw these things. When they returned, they said that they had perceived that it was so, and that the things were real; but that they had not at all believed this in the life of the body, and could not believe it; also that these must of necessity be among those wonderful things that are not believed because they are not comprehended. But as the experience is a thing of sense, but of the interior sense, this also was said to them-that still they are not to doubt because they do not apprehend; for if nothing were believed except that which is apprehended, nothing would be believed respecting the things of interior nature; still less concerning the things that are of eternal life. Hence comes the insanity of our age.

(1631) They who had been rich in the life of the body, and had dwelt in magnificent palaces, placing their heaven in such things, and, being destitute of conscience and charity, had despoiled others of their goods under various pretenses, when they come into the other life, are, as before said, first introduced into the very same life that they had in the world. And there also they are sometimes allowed to dwell in palaces, as they had done in the world. For in the other life all are at first received as guests and as newcomers; and as their interiors and ends of life are not yet to be disclosed, angels from the Lord treat them with favor and kindness. But the scene is changed. The palaces are gradually dissipated, and become small houses, more and more mean, and at last none at all. And then they wander about, like those who ask alms, and beg to be received. But because they are of such a character, they are expelled from the societies; and at last they become excrementitious, and exhale a sphere of the stench of teeth.

(1632) I have spoken with angels concerning representatives, to the effect that there is nothing in the vegetable kingdom on the earth that does not in some way represent the Lord’s kingdom. They said that all the beautiful and graceful things in the vegetable kingdom derive their origin from the Lord through heaven; and that when the celestial and spiritual things of the Lord inflow into nature, such things have actual existence; and that this is the source of the vegetative soul or life. Hence come representatives. And as this is not known in the world, it was called a heavenly secret.

(1633) I have likewise been fully informed concerning the nature of the influx into the lives of animals, all of which are dissipated after death; but concerning this subject, of the Lord’s Divine mercy hereafter.

CHAPTER 14

CONCERNING THE SPEECH OF SPIRITS AND ANGELS

(1634) IT IS known from the Word of the Lord that many persons formerly spoke with spirits and angels, and that they heard and saw many things that are in the other life; but that afterwards heaven was as it were shut, insomuch that at the present day the existence of spirits and angels is scarcely credited, and still less that anyone can speak with them; for men regard it as impossible to speak with the unseen, and with those whose existence they in their hearts deny. But as of the Lord's Divine mercy I have now for some years been permitted to hold converse with spirits and angels almost continually, and to be in companionship with them as one of themselves, I may now relate what it has been given me to learn concerning their speech with one another.

(1635) The speech of spirits with me has been heard and perceived as distinctly as the speech of man with man; indeed, when I have spoken with them while I have been in company with men, I observed that just in the same way as I heard the men speaking sonorously, so also did I hear the spirits; insomuch that the spirits sometimes wondered that others did not hear what they said to me; for as regards the hearing there was absolutely no difference. But as the influx into the internal organs of hearing is different from that of speech with men, it could be heard only by myself; to whom of the Lord’s Divine mercy these organs have been opened. Human speech passes in through the ear, by an external way, by means of the air; but the speech of spirits does not enter through the ear, nor by means of the air; but by an internal way, into the same organs of the head or brain. Consequently the hearing is the same.

(1636) How difficult it is for men to be brought to believe in the existence of spirits and angels, and still more that anyone can speak with them, has been evidenced to me by the following example. There were certain spirits who when they lived in the body had been among the more learned, and had then been known to me (for I have spoken with nearly all with whom I was acquainted during their bodily life, with some for several weeks, with others for a year, exactly as if they had been living in the body). These spirits were once brought into a state of thought similar to that which they had had while they lived in the world: in the other life this is easily done. The inquiry was then suggested, whether they believed that any man can speak with spirits. They then said, in that state, that it was a phantasy to believe any such thing; and this they asserted very persistently. From this it was given to know with how much difficulty a man can be brought to believe that any speaking with spirits is possible to man, for the reason that men do not believe in the existence of spirits, and still less that they are themselves to come among them after death. And at this these same spirits then wondered greatly; and yet they were among the more learned, and had spoken much in public concerning the other life, and concerning heaven and the angels; so that this might have been thought to be most fully known to them as a matter of memory-knowledge, especially from the Word, where it is frequently met with.

(1637) Among the wonderful things in the other life is the fact that the speech of spirits with a man is in his native tongue, which they speak as readily and skillfully as if they had been born in the same land, and had been brought up with the same language; and this whether they are from Europe, from Asia, or from any other part of the globe. The case is the same with those who lived thousands of years ago, before the language in question had come into existence. The spirits indeed know no otherwise than that the language in which they speak with a man is their own, and that of their native land. The case is the same with other languages in which the man is skilled; but beyond these languages, the spirits cannot utter a syllable of any language, unless to do this is given them by the Lord immediately. Even little children who had died before they had been taught any language, speak in the same way. [2] But the reason is that the language with which spirits are familiar is not a language of words, but is a language of ideas of thought; and this language is the universal of all languages; and when they are with a man, their ideas of thought fall into the words that are in the man, and this in a manner so correspondent and fitting that the spirits know no otherwise than that the words themselves are theirs, and that they are speaking in their own language; when yet they are speaking in that of the man. I have occasionally spoken with spirits concerning these matters. All souls, as soon as they enter into the other life, are endowed with the gift of being able to understand the speech of all who are in the whole world, precisely as if it were their native tongue, for they perceive whatever a man thinks. They are endowed with other faculties also that are still more excellent. Hence it is that souls, after the death of the body, can converse and associate with all, of whatever region or language they may have been.

(1638) The words which they speak, that is, which they call up or bring forth from the man's memory, and suppose to be their own, are well chosen and clear, full of meaning, distinctly pronounced, and applicable to the subject; and, wonderful to say, they know how to choose the words better and more promptly than the man himself; and as has been shown, they are even acquainted with the various significations of the words, and instantly apply them, without any premeditation, for the reason, as before said, that the ideas of their language flow solely into words that are fitting. The case with this is nearly like that of a man who speaks without any thought of the words he is using, being simply in the meaning of the words; then, in accordance with the meaning, his thought falls readily and spontaneously into words; the inner meaning is that which calls forth the words. In such an internal meaning, only one still more subtle and excellent, does the speech of spirits consist; and through this a man communicates with spirits, although he is unaware of it.

(1639) The speech of words, as has been said, is the speech proper to man, and in fact to his corporeal memory; but the speech of ideas of thought is the speech of spirits, and in fact of the interior memory, which is the memory of the spirit. Men are not aware that they have this memory, because the memory of particulars, or of material things, which is corporeal, is everything, and obscures the interior memory; when yet without the interior memory, which is proper to his spirit, man cannot think at all. From this memory I have often spoken with spirits, thus in their own language, that is, by ideas of thought. How universal and copious this language is, may be seen from the fact that every word contains an idea of great extension; for it is well known that the single idea of a word may be set forth by many words; and this is still more true of the idea of one whole subject, and still more so of the idea of a number of such subjects, which can be brought together into one compound idea that still appears as simple; from which may be seen what is the quality of the natural speech of spirits among themselves, and by means of which speech man is conjoined with spirits.

(1640) I have been enabled to perceive distinctly not only what was said to me by spirits, but also where they were when speaking; whether above the head, or below; whether at the right hand, or at the left; at the ear, or at some other point near or within the body; at what distance, whether greater or less. For they spoke with me from the various places or positions in which they were, according to their position in the Grand Man,, that is, according to their state.

[2] I have also been enabled to perceive when they were coming, and when they were going away, and whither, and how far; also whether they were many or few; besides other things; and also from their speech to perceive their quality, for from their speech, in like manner as from their sphere, it is plainly manifest of what genius and of what natural disposition they are; also of what persuasion and what affection; so that if they are deceitful, even if there is no deceit while they are speaking, still the generic and specific character of their deceitfulness is perceived from every word and idea; and so with all other malignities and cupidities; so that there is no need of much exploration, for there is an image of the spirit in every word and idea. [3] It is also perceived whether the idea of their speech is closed, or is open; also what is from themselves, what from others, and what from the Lord. This is much the same as it is with a man's countenance, from which, without a word, it is often known whether there is present dissembling, or deceit, or gladness, or cheerfulness natural or affected, whether there is friendliness from the heart, whether modesty, and also whether there is insanity; sometimes also the same is apparent from the tone of the man's speech. Why then should not this be the case in the other life, where the perception greatly exceeds such apperception? Indeed, before a spirit speaks, it is known from the thought alone what he intends to say; for thought flows in with greater rapidity than speech.

(1641) Spirits in the other life converse among themselves as men do on earth; and they who are good, with all familiarity of friendship and love, as I have frequently heard; and this in their own speech, by which they express more in a minute than a man can in an hour. For their speech, as before said, is the universal of all languages, being by means of ideas, the primitives of words. They speak upon subjects with such acuteness and perspicuity, by so many series of reasons following one another in order, and exercising persuasion, that if a man knew of it he would be astounded. They join persuasion and affection to their discourse, and thus give it life. [2] Sometimes also they discourse by means of simultaneous representations before the sight, and thus to the life. As for example: let the discourse be about shame, whether it can exist without reverence: among men this cannot be discussed except by means of many reasonings from evidence and examples, and still it remains in doubt; but with a spirit all would be done within a minute, by means of the states of the affection of shame varied in their order, and by means of those of reverence also; thus by perceiving the agreements and the disagreements, and at the same time beholding them in the representatives adjoined to the speech; from which they forthwith perceive the conclusion, which thus flows of itself from the disagreements thus reduced to agreement. So in all other cases. Souls come into this faculty directly after death; and good spirits then love nothing more than to instruct those who are newly arrived, and the ignorant. [3] The spirits themselves are not aware that they speak with one another with speech of such surpassing excellence, and that they are furnished with an endowment so preeminent, unless it is given them by the Lord to reflect upon it; for this mode of speaking is natural to them, and is then inherent. The case in this respect is the same as it is with a man when he fixes his mind on the meaning of things, and not on the words and the mode of speaking, in that, without reflection, he sometimes does not know what kind of speech he is making use of.

(1642) This then is the speech of spirits; but the speech of angelic spirits is still more universal and perfect; and the speech of angels is more universal and perfect still. For there are three heavens, as before said; the first is where good spirits are, the second is where angelic spirits are, and the third is where angels are. The perfections thus ascend, as from exterior things to things more interior. To use a comparison for the sake of illustration, it is almost like hearing relatively to sight, and sight relatively to thought; for what the hearing can receive through speech in an hour, can be presented before the sight in a minute, as, for example, a view of plains, palaces, and cities and all that can be seen by the eye in many hours, can be comprehended by the thought in a minute. In such a ratio does the speech of spirits stand to the speech of angelic spirits, and the speech of angelic spirits to the speech of angels; for angelic spirits distinctly comprehend more in one idea of speech or thought, than spirits by several thousand; and so it is with angels in comparison with angelic spirits. How then must it be with the Lord, from whom is all the life of affection, thought, and speech, and who alone is the Speech, and the Word!

(1643) The speech of angelic spirits is beyond comprehension; so that it will be treated of in few words, and only that kind which is called representative. The subject of the discourse is itself presented representatively in a wonderful form, which is withdrawn from the objects of sense, and is varied by means of the most pleasant and beautiful representatives in ways innumerable, with a continual influx of affections from the happy current of mutual love inflowing through the higher heaven from the Lord; from which influx each and all things are as it were alive. Each subject is thus presented, and this through continuous series. Not one single representative in any series can possibly be described to the understanding. These are the things that flow into the ideas of spirits; but to them they are not apparent, except as something general that flows in and affects them, without their having a distinct perception of the things that are distinctly perceived by the angelic spirits.

(1644) There are very many evil spirits of an interior kind, who do not speak as spirits do, but are also in the beginnings of ideas, and are thus more subtle than other spirits. There are many such spirits; but they are completely separated from the angelic spirits, and cannot even approach them. These more subtle evil spirits likewise attach their ideas to objects and things in an abstract way, but to such as are filthy; and in them they represent to themselves various things of a filthy nature; and they involve their ideas in such things. They are as it were silly. Their speech was made known to me, and was also represented by the unclean dregs from a vessel; and the intellectual element of their speech was represented by the hinder parts of a horse, whose forward parts did not appear; for in the world of spirits the intellectual is represented by horses. But the speech of angelic spirits was represented by a maiden of graceful carriage, becomingly attired in a robe of white, that was neatly fitted to a kind of vest.

(1645) But the speech of angels is ineffable, far above the speech of spirits, for it is above that of angelic spirits, and is not intelligible in any way to man so long as he lives in the body. Nor can the spirits in the world of spirits form any idea of it, for it is above the perceptive power of their thought. This speech of angels is not of things represented by any ideas like those of spirits and angelic spirits; but it is a speech of ends and of the derivative uses, which are the primaries and the essentials of things. Into these are angelic thoughts insinuated, and are varied there with indefinite variety; and in each and all things of that speech there is an inward and happy delight from the good of mutual love from the Lord, and a beautiful and delightful one from the truth of faith from that good. Ends, and the uses from them, are as it were most delicate recipients, and are the delightful subjects of unnumbered variations; and this by means of celestial and spiritual forms that are beyond comprehension. In these they are kept by the Lord, for the Lord’s kingdom is simply a kingdom of ends and uses; and for this reason also the angels who are with a man attend to nothing else than the ends and uses, and elaborate nothing else from the man’s thought. All other things, which are ideal and material, they care nothing for; because these are far below their sphere.

(1646) The speech of angels sometimes appears in the world of spirits, thus before the interior sight, as a vibration of light, or of resplendent flame; and this with variation according to the state of the affections of their speech. It is only the general things of their speech, as regards the states of affection, and which general things originate in numberless distinct things, that are thus represented.

(1647) The speech of the celestial angels is distinct from that of the spiritual angels, and is even more ineffable and inexpressible. The celestial and good things of ends are what their thoughts are insinuated into, and they are therefore in happiness itself; and, wonderful to say, their speech is far more abounding, for they are in the very fountains and origins of the life of thought and of speech.

(1648) There is a speech of good spirits, and also of angelic spirits, which is a simultaneous speech of many, especially in circles or choirs, concerning which of the Lord’s Divine mercy hereafter. The speech in choirs has often been heard by me; it has a cadence [labens], as if in rhythm. They have no thought about the words or ideas, for into these their sentiments flow spontaneously. No words or ideas flow in which multiply the sense, or draw it away to something else, or to which anything artificial adheres, or that seems to them elegant from self, or from self-love, for such things would at once cause disturbance. They do not inhere in any word; they think of the sense; the words follow spontaneously from the sense itself. They come to a close in unities, for the most part simple; but when in those which are compound, they turn by an accent to the next. These things are the result of their thinking and speaking in society; hence the form of the speech has a cadence in accordance with the connection and unanimity of the society. Such was once the form of songs; and such is that of the Psalms of David.

(1649) Wonderful to say, this kind of speech, possessing the rhythmical or harmonic cadence of songs, is natural to spirits. They speak so among themselves, although they are not aware of it. Immediately after death souls come into the habit of speaking in this way. I have been initiated into the same, and it has at last become familiar. The reason their speech is of this nature, is that they speak in society, which for the most part they are not aware of: a very clear proof that they are all distinguished into societies, and that consequently all things fall into the forms of the societies.

(1650) A continuation concerning the speech of spirits, and its diversities, will be found at the end of this chapter. GENESIS 14 1. And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, 2. That they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and with the king of Bela, this is Zoar. 3. All these were gathered together at the valley of Siddim, this is the Salt Sea. 4. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. 5. And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shavehkiriathaim; 6. And the Horites in their Mount Seir, even to El-paran which is over in the wilderness. 7. And they returned, and came to En-mishpat, this is Kadesh, and smote all the field of the Amalekites, and also the Amorite that dwelt in Hazazon-tamar. 8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, this is Zoar; and they set the battle in array with them in the valley of Siddim; 9. With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five. 10. And the valley of Siddim was pits, pits of bitumen; and the king of Sodom and of Gomorrah fled, and they fell there, and they that remained fled to the mountain. 11. And they took all the wealth of Sodom, and of Gomorrah, and all their food, and departed. 12. And they took Lot, Abram’s brother’s son, and his substance, and departed; and he was dwelling in Sodom. 13. And there came one that had escaped, and told Abram the Hebrew; and he was dwelling in the oak-groves of Mamre the Amorite, the brother of Eshcol, and the brother of Aner; and these were men of the covenant of Abram. 14. And Abram heard that his brother was made captive; and he hastened his trained men that were born in his house, three hundred and eighteen, and pursued unto Dan. 15. And he divided himself against them by night, he and his servants, and smote then, and pursued them unto Hobah, which is on the left of Damascus. 16. And he brought back all the substance, and also brought back his brother Lot and his substance, and the women also, and the people. 17. And the king of Sodom went out to meet him, after his return from smiting Chedorlaomer and the kings that were with him, at the valley of Shaveh, this is the king's valley. 18. And Melchizedek king of Salem brought forth bread and wine, and he was priest to GOD MOST HIGH. 19. And he blessed him, and said, Blessed be Abram to GOD MOST HIGH, Possessor of the heavens and the earth. 20. And blessed be GOD MOST HIGH, who hath delivered thine enemies into thy hand. And he gave him tithes of all. 21. And the king of Sodom said unto Abram, Give me the soul, and take the substance to thyself. 22. And Abram said to the king of Sodom, I have lifted up my hand to JEHOVAH GOD MOST HIGH, Possessor of the heavens and the earth; 23. That from a thread even to the thong of a shoe, I will not take aught that is thine; lest thou shouldest say, I have enriched Abram. 24. Save only that which the boys have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre; let them take their portion.

(1651) THE CONTENTS This chapter treats of the Lord's temptation combats, which are represented and signified by the wars here described.

(1652) The goods and truths in the external man, but which only appeared as goods and truths, were the things from which the Lord fought in His childhood against evils and falsities. The apparent goods and truths are signified by the kings named in verse 1; but the evils and falsities against which He fought are signified by the kings named in verse 2; and these were unclean (verse 3).

(1653) These evils and falsities against which He fought did not show themselves earlier than in childhood; and then they burst forth, which is signified by their previously serving Chedorlaomer (verse 4).

(1654) The Lord then warred against and conquered the persuasions of falsity of all kinds, which are the Rephaim, the Zuzim, the Emim, and the Horites (verses 5, 6); next, the falsities and evils themselves, which are the Amalekite and the Amorite (verse 7); afterwards the other falsities and evils, which are the kings named in verses 8 to 11.

(1655) Apparent truths and goods, which are not in themselves truths and goods, took possession of the external man (verse 12); and the rational man which is "Abram the Hebrew," perceiving this, laid claim to it and liberated it (verses 13 to 16).

(1656) After these combats, evil and falsity submitted themselves (verse 17).

(1657) The Lord's internal man in the interior man, or the Divine in the rational, is Melchizedek, from whom came the benediction after the combats (verses 18 to 20). The tithes are the remains, or the states of good and truth from the combats (verse 20).

(1658) The evil and infernal spirits, being overcome, begged for life, and did not care for other things; but nothing was taken from them by the Lord, because He had no strength from their evils and falsities; but they were given into the power [potestas] of good spirits and angels (verses 21-24).

(1659) THE INTERNAL SENSE The things contained in this chapter appear as if they were not representative, for it treats only of wars between several kings, and the rescue of Lot by Abram; and finally concerning Melchizedek; and thus it seems as if they contained no heavenly arcanum. But still these things, like all the rest, conceal in the internal sense the deepest arcana, which also follow in a continuous series from those which go before, and connect themselves in a continuous series with those which follow. [2] In those which precede, the Lord has been treated of, and His instruction, and also His external man, which was to be conjoined with the internal by means of knowledges [scientiae et cognitiones]. But as His external man was-as before said-of such a nature that it had in it by inheritance from the mother things that hindered conjunction, and yet that were to be expelled by means of combats and temptations, before His external man could be united to His internal man, or His Human Essence to the Divine Essence, therefore these combats are treated of in this chapter; and are represented and signified in the internal sense by the wars of which it treats. It is known within the church that Melchizedek represented the Lord, and therefore that the Lord is meant in the internal sense where Melchizedek is mentioned. It may be concluded from this, that not only the things concerning Melchizedek, but all the rest also, are representative; for not a syllable can have been written in the Word which was not sent down from heaven, and consequently in which the angels do not see heavenly things. [3] In very ancient times also, many things were represented by wars, which they called the Wars of Jehovah, and which signified nothing else than the combats of the church, and of those who were of the church, that is, their temptations, which are nothing but combats and wars with the evils in themselves, and consequently with the diabolical crew that excite the evils, and endeavor to destroy the church and the man of the church. That nothing else is meant in the Word by "wars," may be clearly seen from the fact that nothing can be treated of in the Word except the Lord and His kingdom, and the church; because it is Divine and not human, consequently heavenly and not worldly, and therefore by "wars," in the sense of the letter, nothing else can be meant in the internal sense. This will be more evident from what follows.

(1660) Verses 1, 2. And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, this is Zoar. "It came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim," signifies so many kinds of apparent goods and truths, which in themselves are not goods and truths, in the Lord's external man. Each of the kings and each of the nations signifies some such good and truth; "they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, this is Zoar," signifies so many kinds of cupidities of evil, and of persuasions of falsity, against which the Lord combated.

(1661) And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim. That these signify so many kinds of apparent goods and truths, which in themselves are not goods and truths, that were in the Lord's external man, may be seen from the signification of all these in the internal sense, and also from what follows. For the Lord's combat against evils and falsities is treated of; here, His first combat, which took place in his childhood and earliest youth; which He then first engaged in and sustained when He had been imbued with knowledges [scientiae et cognitiones], on which account it is here said, "in the days of these." [2] No one can ever fight against evils and falsities until he has learned to know what evil and falsity are, and therefore not until he has been instructed. A man does not know what evil is, still less what falsity is, until he has the full use of his understanding and judgment, which is the reason why a man does not come into temptations until he has arrived at adult age; thus every man in his age of manhood, but the Lord in His childhood. [3] Every man combats first of all from the goods and truths he has received through knowledges; and from them and by them he judges about evils and falsities. Every man also, when he first begins to combat, supposes that the goods and truths from which he combats are his own; that is, he attributes them to himself, and at the same time attributes to himself the power by which he resists. This also is permitted; for the man cannot then know otherwise. Until a man has been regenerated, he cannot possibly know, so as to be able to say that he knows, acknowledges, and believes, that nothing of good and truth is from himself, but that all good and truth are from the Lord; or that he cannot resist any evil and falsity from his own power; for he does not know that evil spirits excite and infuse the evils and falsities; still less that by means of evil spirits he is in communication with hell; and that hell presses upon him as the sea does upon every part of a dike, which pressure of hell no man can possibly resist by his own powers. But as until he has been regenerated a man cannot but suppose that he resists by his own powers, this also is permitted; and thus he is introduced into combats or temptations; but afterwards he is more and more enlightened. [4] When a man is in such a state that he supposes good and truth to be from himself, and that the power of resisting is his own, then the goods and truths from which he combats against evils and falsities are not goods and truths, although they appear so; for there is what is his own in them, and he places self-merit in victory, and glories as if it were he who had overcome the evil and falsity, when yet it is the Lord alone who combats and overcomes. That this is really the case, none can know but they who are being regenerated by means of temptations. [5] And as in his earliest childhood the Lord was introduced into most grievous combats against evils and falsities, neither could He at that time suppose otherwise; and this not only because it was according to Divine order that His Human Essence should be introduced to the Divine

Essence and be united to it by means of continual combats and victories, but also because the goods and truths from which He combated against evils and falsities were of the external man; and as these goods and truths were therefore not altogether Divine, they are therefore called appearances of good and truth. His Divine Essence introduced His Human in this manner, in order that it might overcome from its own power. But there are more arcana here than can possibly be described. In a word, in the first combats, the goods and truths in the Lord, from which he combated, were imbued with things inherited from the mother, and so far as they were imbued with things inherited from the mother, they were not Divine; but by degrees, as He overcame the evil and falsity, they were purified and made Divine.

(1662) That each of the kings, and each of the nations, signifies such good and such truth, is evident from their signification in the internal sense, as applied to the subject here treated of; for every nation, and every land, signifies some certain thing in general, and this both in the proper and in the opposite sense; but the general signification applies itself to the subject being treated of. That apparent goods and truths are signified by the names of these kings and these nations, can be confirmed by many passages; but as this has been done so many times before, and as so many names occur here, it would be too tedious thus to explain them all one by one.

(1663) They made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and

Shemeber king of Zeboiim, and the king of Bela, this is Zoar. That these signify so many kinds of cupidities of evil and of persuasions of falsity, against which the Lord fought, may likewise be seen from the signification of the kings and nations here named, and also from what follows. What cupidity of evil and what persuasion of falsity is signified by each one, it would also be too tedious to set forth. Of the signification of Sodom and Gomorrah, of Admah and Zeboiim, and of Zoar, we have already briefly treated. They are the most general or the most universal kinds of evils and falsities; and these, being signified in the internal sense, here follow in their series. [2] That the Lord underwent and endured the most grievous temptations-temptations more grievous than have ever been endured by anyone-is not so well known from the Word, where it is only mentioned that He was in the wilderness forty days, and was tempted by the devil. The temptations themselves which He then had, are described in a few words only; but these few involve them all; as that it is said in Mark (1:12, 13) that He was there with the beasts, by which are signified the worst of the infernal crew; and the things which are mentioned [in Matthew and in Luke], that He was taken by the devil upon the pinnacles of the temple, and upon a high mountain, are nothing but representatives of most grievous temptations which He had in the wilderness; concerning which, of the Lord’s Divine mercy hereafter.

(1664) That the wars here mentioned signify nothing else, in the internal sense, than spiritual wars, or temptations, was said above, at the beginning of this chapter. By the wars mentioned in the Word, especially in the Prophets, nothing else is signified. The wars of men can have no place in the internals of the Word; for such things are not spiritual and celestial, such as alone belong to the Word. That combats with the devil, or what is the same, with hell, are signified by the wars mentioned in the Word, may be seen from the passages that now follow, besides many others. In John: They are spirits of demons, doing signs, to go forth to the kings of the earth and of the whole world, to gather them together unto the war of that great day of God Almighty (Rev. 16:14); where everyone can see that no other war is signified, on the "great day of God Almighty." [2] Again: The beast that cometh up out of the abyss shall make war (Rev. 11:7); where "the abyss" is hell. Again: The dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ (Rev. 12:17). Again: It was given unto him to make war with the saints (Rev. 13:7). All of these "wars" are combats such as are those of temptations. The wars of the kings of the south and of the north, and the other wars mentioned in Daniel (chapters 10 and 11), also the things said of Michael (Dan. 10:13, 21; 12:1; Rev. 12:7), mean the same. [3] That "wars" signify nothing else is evident also from the other Prophets. As in Ezekiel: Ye have not gone up into the breaches, neither have ye built up the fence for the house of Israel, to stand in the war in the day of Jehovah (Ezek. 13:5); where this is said concerning the Prophets. In Isaiah: They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:4); where it is plain that no other wars are meant; and consequently that by the weapons of war, as by swords, spears, shields, and others, nothing else is meant in the Word than the things that pertain to such wars. [4] Again in Isaiah: Bring ye water to him that is thirsty; ye inhabitants of the land of Tema, meet with his bread him that is wandering; for they shall wander before the swords, before the drawn sword, and before the bent bow, and before the grievousness of war (Isa. 21:14-15). In Jeremiah: Shepherds and their flocks shall come unto the daughter of Zion; they shall pitch their tents against her round about; they shall feed down everyone his space; sanctify a war against her; arise, and let us go up at noon (Jer. 6:3-5); where no other war is meant, for it is against the daughter of Zion, that is, the church. [5] Again: How is the city of praise not forsaken, the city of my joy; therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day (Jer. 49:25-26); "the city of praise and of joy" denotes the things which are of the church; "the men of war," those who combat. [6] In Hosea: In that day will I make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the ground; and I will break the bow, and the sword, and war out of the land, and will make them to lie down in confidence (Hos. 2:18); where in like manner "war" denotes combats, and the various arms of war those things which pertain to spiritual combat; these are "broken" when, yearnings and falsities ceasing, the man comes into the tranquillity of peace. [7] In David: Behold the works of Jehovah, who hath made solitudes in the earth, making wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire (Ps. 46:8-9); where the meaning is similar. Again: In Salem is the habitation of God, and his dwelling place in Zion. There He brake the fiery shafts of the bow, the shield, and the sword, and the war (Ps. 76:2-3). As the priests represented the Lord, who alone combats for man, their service is called "warfare" (Num. 4:23, 35, 39, 43, 47). [8] That Jehovah alone, that is, the Lord, combats and overcomes the devil that is with man when he is in the combats of temptations, although it does not so appear to the man, is a constant truth; for not even the smallest thing can be brought upon a man by evil spirits that is not by permission; and nothing, however small, can be averted by angels, except from the Lord; so that it is the Lord alone who sustains all the combat, and who overcomes; which also is everywhere represented by the wars waged by the sons of Israel against the nations. That it is the Lord alone, is also declared in Moses: Jehovah your God who walketh before you, He shall fight for you (Deut. 1:30). Again: Jehovah your God is He that walketh with you, to fight for you against your enemies, to save you (Deut. 20:4; so too in Joshua, as chapter 23:3, 5). [9] For the wars there that were carried on against the idolatrous inhabitants of the land of Canaan, all represented the Lord's combats with hell; and consequently those of His church, and those of the men of His church.

This also accords with the following words in Isaiah: As the lion roareth, and the young lion, over his prey, when a multitude of shepherds come running against him, he will not be dismayed at their voice, nor afflicted by their tumult; so Jehovah Zebaoth shall come down to fight upon Mount Zion, and upon the hill thereof (Isa. 31:1). [10] For this reason, also, Jehovah or the Lord is also called a “Man of War.” As in Moses: Jehovah is a Man of War, Jehovah is His name (Exod. 15:9). And in Isaiah: Jehovah shall go forth as a Hero, He shall stir up zeal like a Man of wars; He shall cry, yea, He shall shout aloud, He shall prevail against His enemies (Isa. 42:13). This also is why many things that pertain to war are attributed to the Lord; as here to “cry” and “shout aloud.” [11] Spirits and angels also appear as men of war when a representation is made. As in Joshua: Joshua lifted up his eyes and looked, and behold there stood a man over against him, and his sword drawn in his hand. And he said unto Joshua, I am the prince of Jehovah’s army. And Joshua fell on his face to the earth (Josh. 5:13-14). These things were so seen because they were representative; and for the same reason the posterity of Jacob called their wars the Wars of Jehovah. [12] The same also was the case in the Ancient Churches; and among them were books which also were called The Wars of Jehovah; as is evident in Moses: It is said in the Book of the Wars of Jehovah (Num. 21:14-15). This was written in a manner not unlike that in which wars are treated of in this chapter; but the wars of the church were signified. Such a mode of writing was familiar in those times; for then there were interior men, and they thought of exalted things.

(1665) Verse 3. All these were gathered together at the valley of Siddim, this is the Salt Sea. "All these were gathered together at the valley of Siddim," signifies that they were in the unclean things of cupidities; "this is the Salt Sea," signifies the filthy things of the derivative falsities.

(1666) All these were gathered together at the valley of Siddim. That this signifies that they were in the unclean things of cupidities, may be seen from the signification of "the valley of Siddim," concerning which see below (at verse 10), where it is said that "the valley of Siddim was pits, pits, of bitumen," that is, that it was full of pits of bitumen, by which are signified the foul and unclean things of cupidities (see n. 1999). The same may be seen from the fact that by Sodom, Gomorrah, Admah, and Zeboiim were signified the cupidities of evil and the persuasions of falsity, which in themselves are unclean. That they are unclean may be seen by everyone within the church; and it also is actually seen in the other life. Such spirits desire nothing better than to pass their time in marshy, boggy, and excrementitious places, so that their nature carries such things with it. Such unclean things sensibly exhale from them when they approach the sphere of good spirits; especially when they desire to infest the good, that is, to gather together to attack them. From this it is evident what "the valley of Siddim" is. [2] That "this is the Salt Sea," signifies the filthy things of the derivative falsities, may be seen from the signification of “the Salt Sea,” which is as it were the same as that of the valley of Siddim; for it is said, “the valley of Siddim, this is the Salt Sea;” but these words are added for the reason that “the Salt Sea” signifies the falsities which burst forth from the cupidities; for there cannot possibly be any cupidity that does not produce falsities. The life of cupidities may be likened to a coal fire, and the falsities to the obscure light from it. As there cannot be fire without light, so neither can there be cupidity without falsity. All cupidity is of some foul love; for that which is loved is desired [cupitur], and hence is called cupidity and in cupidity itself there is the love in question in its continuity. Whatever favors or dissents to this love or cupidity is called falsity. Hence it is evident why the words “the Salt Sea” are here added to the words “the valley of Siddim.” [3] As cupidities and falsities are what vastate or lay waste man, that is, deprive him of all the life of the love of good, and of the affection of truth, vastation is described in many passages by “saltiness.” As in Jeremiah: He that maketh flesh his arm shall be like a bare shrub in the desert, and shall not see when good cometh, and shall inhabit the parched places In the wilderness, a salt land, and not inhabited (Jer. 17:5, 6). In Ezekiel: The miry places thereof and the marshes thereof shall not be healed; they shall be given up to salt (Ezek. 47:11). In David: Jehovah turneth rivers into a wilderness, and water-springs into drought, a fruitful land into one of saltiness, for the wickedness of them that dwell therein (Ps. 107:33, 34). In Zephaniah: Moab shall he as Sodom, and the sons of

Ammon as Gomorrah, a place left to the nettle, and a pit of salt, and a desolation forever (Zeph. 2:9). [4] In Moses: The whole land is brimstone and salt, a burning; it shall not be sown and shall not sprout, neither shall any herb spring up in it as in the overthrow of Sodom and Gomorrah, of Admah and Zeboiim (Deut. 29:23). “The whole land brimstone and salt, a burning,” denotes vastated goods and truths; “brimstone,” the vastation of good; “salt,” the vastation of truth; for parching and saltiness destroy the land and the products of the land just as cupidity destroys goods and as falsity destroys truths. As “salt” was significative of devastation, it was also customary to sow with salt the cities which were destroyed, that they might not be rebuilt (see Judges 9:45). “Salt” is used also in the opposite sense, signifying that which gives fertility, and as it were relish. Verse 4. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. “Twelve years they served Chedorlaomer,” signifies that the evils and falsities did not appear in childhood, but that they served the apparent goods and truths; “and in the thirteenth year they rebelled,” signifies the beginning of temptations in childhood.

(1667) Twelve years they served Chedorlaomer. That this signifies that the evils and falsities did not appear in childhood, but that they served the apparent goods and truths, is evident from the representation and signification of “Chedorlaomer,” and also of those who served (as explained above, verse 1); and also from the signification of “twelve.” “Chedorlaomer,” together with those named above (verse 2), signifies the apparent goods and truths in the Lord, thus His external man in respect to these things. “Chedorlaomer” here denotes all that are named above (verse 2) in the complex, as is evident also from what follows, as also from the circumstance that he was king of Elam, the signification of which has been given already, as being faith from charity; here therefore truth and good; for faith and the things of faith are nothing but truths, and charity and the things of charity are goods. [2] But here the goods of infancy, which, although they appear good, are not good so long as hereditary evil contaminates them. That which is inherent and which adheres is from the love of self and the love of the world. Whatever is of the love of self and of the love of the world then appears as good, but is not good; but still it is to be called good so long as it is in an infant or a child who does not yet know what is truly good. The ignorance excuses, and the innocence makes it appear as good. But the case is different when the man has been instructed, and knows what good and evil are. Such good and truth as are in a child before he has been instructed, are signified by “Chedorlaomer.” [3] By their “serving twelve years” is signified all the time that there are such good and truth; for in the internal sense “twelve” signifies all things that pertain to the faith of charity, or to faith from charity, much the same as “Elam” (Gen. 10:22). And so long as such good and truth are in a man, whether it be in his childhood or at any other age, evils and falsities can effect nothing; that is, evil spirits do not venture to do anything, or to introduce any evil; as is evident with infants, well disposed children, and the simple in heart; with whom, even though evil spirits, or the worst of the diabolic crew, were present, they could effect nothing at all, but are in subjection; which is here signified by their serving Chedorlaomer twelve years. [4] The reason of their being then in subjection and serving is that the man has not yet acquired to himself a sphere of cupidities and falsities. For evil spirits and genii are not allowed to operate except into those things which a man has procured to himself by his acts, and not into those which are from inheritance; and therefore before the man procures such spheres to himself, the evil spirits serve; but as soon as he procures them, they pour themselves in upon him, and endeavor to rule; for they are then in his very sphere, and find there a certain delight, or their very life. Where the carcass is, there are the eagles [Matt. 24:28].

(1668) And in the thirteenth year they rebelled. That this signified the beginning of temptations in childhood, is evident from the signification of "the thirteenth year," and from the signification of "rebelling." The thirteenth year is intermediate between the twelfth and the fourteenth. What is signified by "twelve" has been stated; and what by "fourteen" will be stated presently. The intermediate between no temptation and temptation is "thirteen." What "rebelling" signifies may be seen when it is predicated of the evils in a man, or of evil spirits, when they have been in subjection or are serving, and begin to rise up and infest. [2] Evils or evil spirits rebel in proportion as the man who desires to be in good and truth confirms in himself any evils and falsities, that is, in proportion as cupidities and falsities insinuate themselves into his goods and truths. In cupidities and falsities is the life of evil spirits, and in goods and truths is the life of angels; and hence come infestation and combat. This is so with all who have conscience; and much more was it the case with the Lord when a child, who had perception. With those who have conscience there arises therefrom a dull pain; but with those who have perception, a sharp one, and the more interior the perception is, the sharper is the pain. From this we may see what was the nature of the Lord's temptation in comparison with that of men, for He had interior and inmost perception.

(1669) Verse 5. And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and Emim in Shaveh-kiriathaim. "In the fourteenth year," signifies the first temptation; "came Chedorlaomer," signifies the apparent good in the external man; "and the kings that were with him" signifies the apparent truth which is of that good; "and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim," signifies the persuasions of falsity, or the hells of such, which the Lord conquered.

(1670) In the fourteenth year. That this signifies the first temptation, may be seen from the signification of "fourteen," or the end of the second week, concerning which, see above (n. 728), where the time of seven days or of one week signifies the beginning of temptation. "Fourteen," or the term of two weeks, signifies the same. It is here said "in the fourteenth year," in reference to the twelve years which precede; by which, as before said, is signified the time of childhood.

(1671) Came Chedorlaomer. That this signifies the apparent good in the external man, is evident from the signification of "Chedorlaomer," explained in the preceding verse, as being apparent good and truth, here good only, because it is said also, "and the kings that were with him," and by "the kings" is signified the truth.

(1672) And the kings that were with him. That this signifies the apparent truth which is of that good, is evident from the signification of "kings" in the Word. "Kings," "kingdoms," and "peoples," in the historical and the prophetical parts of the Word, signify truths and the things which are of truths, as may be abundantly confirmed. In the Word an accurate distinction is made between a "people" and a "nation;" by a "people" are signified truths, and by a "nation" goods, as before shown (n. 1259, 1260). "Kings" are predicated of peoples, but not so much of nations. Before the sons of Israel sought for kings, they were a nation, and represented good, or the celestial; but after they desired a king, and received one, they became a people, and did not represent good or the celestial, but truth or the spiritual; which was the reason why this was imputed to them as a fault (see 1 Sam. 8:7-22, concerning which subject, of the Lord's Divine mercy elsewhere). As Chedorlaomer is named here, and it is added, "the kings that were with him," both good and truth are signified; by "Chedorlaomer," good, and by "the kings," truth. But what was the quality of the good and truth at the beginning of the Lord's temptations has already been stated.

(1673) And smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim. That this signifies the persuasions of falsity, or the hells of such, which the Lord conquered, is evident from the signification of "the Rephaim," "the Zuzim," and "the Emim," as being of similar kind with "the Nephilim," who are mentioned in Genesis 6:4; and in the exposition of that passage (see n. 581) it was sufficiently and abundantly shown that by "the Nephilim" are signified persuasions of falsity, or those who from a persuasion of their own exaltation and preeminence have made nothing of all holy and true things, and who have infused falsities into their cupidities; as is also plain from the passages there adduced (Num. 13:33; Deut. 2:10-11; Isa. 14:9; 26:14, 19; Ps. 88:10). The different kinds of persuasions of falsity are what are here signified by these three and by "the Horites in Mount Seir;" for there are many kinds of persuasions of falsity, not only according to the falsities, but also according to the cupidities to which they are adjoined, or into which they are infused, or from which they flow forth and are produced. The nature of these persuasions of falsity can never appear to any man, who scarcely knows more than that there is such a thing as persuasion of falsity and cupidity of evil; but in the other life they are most distinctly arranged into their genera and into their species. [2] The most direful persuasions of falsity existed with those who lived before the flood, especially with those who were called "Nephilim." These Nephilim are of such a character that in the other life they by their persuasions take away from the spirits to whom they come all faculty of thinking, so that these spirits seem to themselves scarcely to live, much less to be able to think anything true. For, as before shown, there is in the other life a communication of the thoughts of all, and therefore when such a persuasiveness flows in, it cannot do otherwise than as it were murder all power of thought in others. Such were the wicked tribes against whom the Lord combated in His earliest childhood, and whom He conquered; and unless the Lord had conquered them by His coming into the world, not a man would have been left at this day upon the earth; for every man is governed by the Lord through spirits. These same Nephilim are at this day enclosed by their phantasies by what seems like a misty rock, out of which they are continually striving, but in vain, to rise up (concerning whom see n. 1265- 1272, and in many other places above). These, and others like them, were also meant in Isaiah: The dead shall not live, the Rephaim shall not rise, because Thou hast visited and hast destroyed them, and hast made all their memory to perish (Isa. 26:14). [3] Also in David: Wilt Thou show a wonder to the dead? shall the Rephaim arise and praise Thee? (Ps. 88:10), where by “the dead” are not meant the dead, but the damned. There are also those at this day, especially from the Christian world, who likewise have persuasions, but not so direful as the antediluvians had. There are certain persuasions of falsity which take possession of both the will part and the intellectual part of man; such were those of the antediluvians, and of those who are here signified by the Rephaim, the Zuzim, and the Emim. But there are other persuasions of falsity which take possession of the intellectual part only, and which arise from the principles of falsity that are confirmed in one's self. These are not so powerful, nor so deadly, as the former; but still they cause much annoyance to spirits in the other life, and take away in part their ability to think. Spirits of this kind excite in a man nothing but confirmations of what is false, so that the man sees no otherwise than that falsity is truth, and evil good. It is their sphere which is of such a character. As soon as anything of truth is called forth by angels, they suffocate and extinguish it. [4] A man can perceive whether he is governed by such as these simply by observing whether he thinks the truths of the Word to be false, and confirms himself so that he cannot see otherwise; if such be the case, he may be pretty sure that such spirits are with him, and that they have the dominion. In like manner they who persuade themselves that their private advantage is the common good, and who regard nothing as being for the common good but what is also to their own advantage; in this case also the evil spirits who are present suggest so many things in confirmation that they see no otherwise. They who are such that they regard every advantage to themselves as the common good, or who veil it over with the appearance of being the common good, do much the same in the other life in regard to the common good there. That such is the nature of the influx of spirits with man, it has been given me to know by continual experience to the life.

(1674) Verse 6. And the Horites in their Mount Seir, even to El-paran, which is over in the wilderness. "The Horites in their Mount Seir," signifies the persuasions of falsity that are from the love of self; "even to El-paran, which is over in the wilderness," signifies their extension.

(1675) The Horites in their Mount Seir. That this signifies the persuasions of falsity that are from the love of self, is evident from the signification of "the Horites," and from the signification of "Seir." As regards the Horites, they were those who dwelt in Mount Seir, as is evident from Genesis 36:8, 20, etc., where Esau is spoken of, who is called Edom. By "Esau" or "Edom," in the genuine sense, is signified the Lord as to His Human Essence; and He is also represented by Esau or Edom, as may be seen from many passages of the Word both historical and prophetical; concerning which, of the Lord's Divine mercy hereafter. And as they who are in persuasions of falsity were represented by the Horites, and as at that time representatives came forth into actual realization, therefore the driving out of the Horites from Mount Seir by the descendants of Esau had a similar representation. [2] Of this it is said in Moses: That also is accounted a land of Rephaim; Rephaim dwelt therein aforetime; and the Ammonites call them Zamzummim, a people great and many, and tall as the Anakim; and Jehovah destroyed them from before them, and they had them in possession, and dwelt in their place. As He did for the sons of Esau, that dwelt in Seir, in that He destroyed the Horites from before them; and they had them in possession, and dwelt in their place (Deut. 2:20-22). These things represent and signify the same as what is here related concerning Chedorlaomer, namely, that Chedorlaomer and the kings with him smote the Horites in Mount Seir; for by Chedorlaomer, as before said, are represented the Lord’s good and truth in His childhood, thus the Lord’s Human Essence in respect to good and truth at that time, by which He destroyed the persuasions of falsity, that is, the hells filled with such a crew of the devil, that attempted to destroy the world of spirits, and consequently the human race, by persuasions of falsity. [3] And as Esau or Edom represented the Lord in respect to His Human Essence, Mount Seir also, and Paran represented the things that belonged to His Human Essence, namely, the celestial things of love. This is evident from the blessing of Moses: Jehovah came from Sinai, and arose to them from Seir; He shone forth from Mount Paran, and He came from the ten thousands of holiness; from His right hand was a fire of law unto them, yea, He loveth the peoples (Deut. 33:2-3); that “Jehovah arose from Mount Seir, and shone forth from Mount Paran,” signifies nothing else than the Lord’s Human Essence. Everyone may know that to rise from Mount Seir, and to shine forth from Mount Paran, signifies neither mountains nor their inhabitants, but Divine realities, thus the celestial things of the Lord’s Human Essence, of which it is predicated that Jehovah arose and shone forth from it. [4] That “Seir” has this signification is evident from the Song of Deborah and Barak, in the book of Judges: O Jehovah, when Thou wentest forth out of Seir, when Thou departedst out of the field of Edom, the earth trembled, the heavens also dropped drops, the clouds also dropped waters, the mountains flowed down, this Sinai before Jehovah the God of Israel (5:4-5); where to "go forth out of Seir," and to "depart out of the field of Edom," have no other signification. [5] This is even more manifest in the prophecy of Balaam (who was one of the sons of the east, or from Syria, where there was a remnant of the Ancient Church), as given in Moses: I see Him, but not now; I behold Him, but not nigh; there shall arise a star out of Jacob, and a scepter shall rise up out of Israel, and Edom shall be an inheritance, Seir also shall be an inheritance, belonging to His enemies (Num. 24:17-18); where "to see Him, but not now," to "behold Him, but not nigh," is the Lord's coming into the world; whose Human Essence is called "a star out of Jacob," which is to arise, and also "Edom," and "Seir"; that Edom and Seir were not to be the inheritance, is plain to everyone. That "Seir, belonging to His enemies," or the mountain of His enemies, should be an inheritance, means the same as in many other places, where it is said that the enemies were to be expelled, and their land possessed. [6] That Mount Paran also, or El-paran, named in this verse, signifies the same, is evident likewise in Habakkuk: God will come from Teman, and the Holy One from Mount Paran. Selah. His honor covered the heavens, and the earth was filled with His praise (Hab. 3:3). But it is to be known that mountains and lands have and take a signification from those who inhabit them; from the Horites when the Horites dwelt there; and when these were expelled, from those who expelled them, as from Esau or Edom, and also from other sources; and therefore the signification exists in two senses, the genuine and the opposite; in the genuine the places in question denote the Lord's Human Essence; in the opposite, the love of self. The Lord's Human Essence is celestial love itself, and the opposite to celestial love is the love of self. So the Horites here signify the persuasions of falsity from the love of self. [7] There are persuasions of falsity from the love of self, and there are persuasions of falsity from the love of the world; the persuasions that are from the love of self are most foul; but the persuasions from the love of the world are not so foul. The persuasions of falsity from the love of self are opposite to the celestial things of love; but the persuasions of falsity from the love of the world are opposite to the spiritual things of love. Persuasions from the love of self carry with them a desire to exercise command over all things; and so far as restraints are relaxed to them, they rush on, even to desire to exercise command over the universe, and even over Jehovah Himself, as has been shown. Therefore persuasions of this kind are not tolerated in the other life. But persuasions from the love of the world do not rush on so far; but only to the insanity of not being contented with one's lot. They vainly affect a heavenly joy, and desire to appropriate the goods of others, but not so much with the disposition to exercise command. But the differences that exist among these persuasions are innumerable.

(1676) Even to El-paran which is in the wilderness. That this signifies their extension, may be seen from the fact that the Horites were smitten and were compelled to flee thus far.

The wilderness of Paran is mentioned in Gen. 21:21; Num. 10:12; 12:16; 13:3, 26; Deut. 1:1. What is here signified by "El-paran which is in the wilderness," cannot so well be explained, except insofar as to say that the Lord's first victory over the hells signified by those nations did not as yet extend any further, but how far it did extend is signified by "El-paran in the wilderness." [2] He to whom it has not been given to know heavenly arcana, may suppose that there was no need of the Lord's coming into the world to fight against the hells, and by means of temptations admitted into Himself to vanquish and conquer them, when they might have been subjugated at any time by the Divine Omnipotence, and shut up in their hells; but that still the fact is really so, is a certain truth. To unfold the arcana themselves merely as to the most general things would fill a whole work; and it would also give occasion for reasonings about such Divine mysteries as human minds would not comprehend, however fully they might be unfolded; and most people would not desire to comprehend them. [3] Therefore it is sufficient for men to know, and, because it is so, to believe, that it is an eternal truth that unless the Lord had come into the world and subjugated and conquered the hells by means of temptations admitted into Himself, the human race would have perished; and that otherwise those who have been on this earth even from the time of the Most Ancient Church could not possibly have been saved.

(1677) Verse 7. And they returned and came to En-mishpat, this is Kadesh, and smote all the field of the Amalekites, and also the Amorite that dwelt in Hazezon-tamar. "They returned and came to En-mishpat, this is Kadesh," signifies a continuation; "and smote all the field of the Amalekites," signifies the kinds of falsities; "and also the Amorite that dwelt in Hazezon-tamar," signifies the kinds of evils that were derived from them.

(1678) They returned and came to En-mishpat, this is Kadesh. That this signifies a continuation, is evident from what goes before, and from what follows. Here now the falsities and the evils derived from them are treated of. The falsities are signified by "the Amalekite," and the evils that were derived from them are signified by "the Amorite in Hazezon-tamar." By "Kadesh" are signified truths, and also contentions about truths. Because the falsities, and the evils derived from them which the Lord conquered in His first combat, are here treated of, it is here said, "En-mishpat, this is Kadesh," because there was contention about truths. [2] That "Kadesh" signifies truths concerning which there is contention, is evident in Ezekiel, where the boundaries of the Holy Land are described: The corner of the south southward from Tamar as far as the waters of Meriboth (contentions) Kadesh, an inheritance to the great sea, and the corner of the south southward (Ezek. 47:19; 48:28) where "the south" denotes the light of truth; its boundary, by which is signified contention about truths, is called "Kadesh." [3] Kadesh also was where Moses smote the rock, out of which waters came forth, which waters were called Meribah, from contention (Num. 20:1-2, 11, 13). By a "rock," as is known, the Lord is signified; by "waters," in the internal sense of the Word, are signified spiritual things, which are truths; they were called “the waters of Meribah” because there was contention about them. That they were also called “the waters of the contention of Kadesh,” is evident in Moses: Ye rebelled against My mouth in the wilderness of Zin, in the contention of the assembly, to sanctify Me by the waters in their eyes. These are the waters of contention of Kadesh in the wilderness of Zin (Num. 27:14; Deut. 32:51). So too it was to Kadesh that the spies returned from the land of Canaan, and Kadesh was the place where the Israelites murmured and contended, not being willing to enter into the land (Num. 13:26). [4] It is evident from these things that “En-mishpat,” or “the Fountain of Judgment,” or “the Fountain of Mishpat-Kadesh,” signifies contention about truths, and thus a continuation. As these are true historicals, and this occurred just as is here stated, it may appear as if such things were not represented and signified by the places to which Chedorlaomer came, and by the nations that he smote; but all the historicals in the Word are representative and significative, both those relating to places and nations, and also those relating to things done; as may be clearly seen from all things in both the historical and the prophetical parts of the Word.

(1679) And smote all the field of the Amalekites. That this signifies the kinds of falsities, is evident from the representation and signification of the Amalekite nation. By all the nations that were in the land of Canaan there were represented different kinds of evils and falsities, as will be evident, of the Lord’s Divine mercy, from what follows.

Falsities were signified by “the Amalekites,” and evils derived from the falsities, by “the Amorites in Hazezon-tamar.” That falsities by which truths are attacked are signified by the Amalekites, may be seen from the things that are related concerning them (see Exod. 17:13-16; Num. 13:29; 24:20; Deut. 25:17-19; Judges 5:13-14; 1 Sam. 15:1-35; 27:8; Ps. 83:7-8). [2] By the Rephaim, Zuzim, Emim, and Horites, spoken of in verses 5 and 6, were signified the persuasions of falsity that arise from cupidities of evil, that is, from evils; but by the Amalekites and the Amorite in Hazezon-tamar, are signified the falsities from which come evils. Falsity from evil is one thing, and falsity and the evil derived from it is another. Falsities spring either from cupidities, which are of the will, or from received principles, which are of the understanding. Falsities that are from the cupidities of the will are foul, nor do they suffer themselves, like others, to be easily rooted out, for they cohere with the man’s very life. The very life of man is that which desires, that is, loves. While a man is confirming in himself this life, or cupidity, or love, all the things which confirm are falsities, and are implanted in his life. Such were the antediluvians. [3] But the falsities from received principles, which are of the understanding, cannot be thus rooted in the will part of man. False or heretical doctrines, for instance, have their origin outside of the will, from the man’s being imbued with such things from infancy, and afterwards from confirmation in adult age. But as they are false, they cannot but produce evils of life; as for instance in the case of a man who believes in meriting salvation by works, and confirms himself in this belief,-the merit itself, self-justification, and confidence, are the evils that come from it; or on the other hand one who believes that it is impossible to have piety of life without placing merit in works,-the evil from this is that he extinguishes in himself all piety of life, and gives himself up to cupidities and pleasures. So in many other cases. Such are the falsities and the evils derived from them that are treated of in this verse.

(1680) And also the Amorite that dwelt in Hazezon-tamar. That this signifies the kinds of evils derived from those falsities, is evident from what has just been said, and also from the representation and signification of the Amorites, spoken of in the next chapter, verse 16. As regards the evils and falsities against which the Lord combated, it is to be known that what He fought against was the infernal spirits who were in the evils and falsities, that is, it was the hells filled with such spirits, which continually infested the human race. The infernals desire nothing else than to destroy everyone; and they perceive no greater pleasure than in torturing others. [2] All spirits in the other life are distinguished in the following manner: those who desire evil against others are infernal or diabolical spirits; but those who desire good to others are good and angelic spirits. A man can know among which he is, whether among the infernal or among the angelic: if he intends evil to his neighbor, thinks nothing but evil concerning him, and actually does it when he can, and takes delight therein, he is among the infernals, and also becomes infernal in the other life; whereas the man who intends good to his neighbor, and thinks nothing but good respecting him, and actually does it when he can, is among the angelic spirits, and also becomes an angel in the other life. This is the distinctive characteristic. Let everyone examine himself by this, in order to learn what he is. [3] That a man does no evil when he is unable or afraid to do it, amounts to nothing; or that he does good for the sake of self; for these are external things that are removed in the other life. A man there is such as he thinks and intends. There are many who can speak well from a habit formed in the world; but it is instantly perceived whether the mind or intention agrees therewith; if not, they are rejected among the infernals of their own genus and species.

(1681) Verses 8, 9. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, this is Zoar; and they set the battle in array with them in the valley of Siddim; with Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. "There went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, this is Zoar," signifies, as before, the evils and falsities that reign generally; "and they set the battle in array with them," signifies that they began the attack; "in the valley of Siddim," signifies here as before, uncleanness; "with Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar," signifies the truths and goods in the external man; "Chedorlaomer king of Elam," signifies the truth; "Tidal king of Goiim," the good; and the others the things derived from these; "four kings with five," signifies the union of the last named, and the disunion of the others.

(1682) There went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, this is Zoar. That these signify the evils and falsities that reign generally, is evident from what was said above, at verse 2, concerning these kings, namely, that they are cupidities of evil and persuasions of falsity. In that verse by the same kings are signified all evils and all falsities in general, or what is the same, cupidities of evil and persuasions of falsity, and therefore it is said that war was made with them. Afterwards the war with the Rephaim, Zuzim, Emim, and Horites, was treated of; also the war with the Amalekite and the Amorite; and finally with these kings who were named in the beginning. Here therefore by the same kings are signified only the reigning evils and falsities that are of a less degree.

(1683) They set the battle in array with them. That this signifies that they began the attack, is evident from the signification of "setting the battle in array," as meaning to fight against; for it is said above (verse 3) that they rebelled. The same is evident also from the fact that evil spirits are those who make the assault. For it is the case that the Lord never began the combat with any hell, but the hells assaulted Him; as is also the case with every man who is in temptation, or In combat with evil spirits. In man's case the angels never make the assault, but always and continually the evil or infernal spirits do so; the angels only ward off and defend. This comes from the Lord, who never desires to bring evil upon anyone, or to thrust him down into hell, even if he were the worst and the most bitter enemy of all; but it is he who brings the evil upon himself, and precipitates himself into hell. This also follows from the nature of evil, and from the nature of good. It is the nature of evil to desire to maltreat everyone; but that of good to desire to maltreat no one. The evil are in their very life when they are assaulting; for they continually desire to destroy. The good are in their very life when they are assaulting no one, and when they can be of use in defending others from evils.

(1684) In the valley of Siddim. That this signifies uncleanness, is evident from what was before said (verse 3) concerning the valley of Siddim and the Salt Sea.

(1685) With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar. That this signifies the truths and goods in the external man, is evident from the signification of the same in verse 1 of this chapter. That “Chedorlaomer king of Elam” signifies truths, and “Tidal king of Goiim” goods, and the others the things derived from these, is evident from the fact that the same kings are here enumerated in a different order from that of verse 1 above. There “Chedorlaomer king of Elam” stands in the third place, but here in the first; and there “Tidal king of Goiim” is in the fourth place, but here in the second. It is truth that is first in combat, for combat is from truth; for from truth it is known what falsity is and what evil is; on which account such combats never arise until the man has been imbued with knowledges [scientiae et cognitiones] of truth and good. Hence by "Chedorlaomer," who is here named in the first place, is signified the truth that was in the Lord; which is also evident from the signification of "Elam," as being faith from charity, which is the same thing as truth (as has been shown before, Gen. 10:22). It follows from this that "Tidal king of Goiim" or "of nations" signifies good; and that the other kings signify the truths and goods that are derived from these.

(1686) Four kings with five. That this signifies the union of the last named, and the disunion of the first named, may be seen from the signification of "four," and of "five." "Four" signifies union, because it is made up of pairs, as also does two when it has relation to marriages of things (as was also observed, n. 720). But "five" signifies disunion, because it means but little (as shown n. 649). The signification of all things is in accordance with the subject of which they are predicated.

(1687) Verse 10. And the valley of Siddim was pits, pits [or, full of pits] of bitumen; and the king of Sodom and of Gomorrah fled, and fell there, and they that remained fled to the mountain. "The valley of Siddim was pits, pits, of bitumen," signifies the uncleanness of the falsities and cupidities; "and the king of Sodom and of Gomorrah fled, and fell there," signifies that those evils and falsities were overcome; "and they that remained fled to the mountain," signifies but not all of them; "the mountain" is the love of self and of the world.

(1688) The valley of Siddim was pits, pits [or, full of pits] of bitumen. That this signifies the uncleanness of the falsities and cupidities, is evident from the signification of “Siddim,” which is uncleanness (as stated above at verse 3); also from the signification of “pits,” as being falsities and of “bitumen,” as being cupidities. Falsities are called “pits,” from the unclean water in them; and cupidities are called “bitumen,” from the foul sulphurous smell in such water.

(1689) The king of Sodom and of Gomorrah fled, and fell there. That this signifies that these evils and falsities were overcome, is evident from the signification of “Sodom” and of “Gomorrah,” as being the evils of cupidities and the falsities of persuasions spoken of above. Here “the king of Sodom and of Gomorrah” denotes all the evils and falsities, even those signified by the other kings; and also from the signification of “fleeing and falling,” as being to be overcome.

(1690) They that remained fled to the mountain. That this signifies that not all were overcome, is evident without explication, from the fact that there was a residue that fled away. In the internal sense the temptations are treated of that the Lord sustained in His childhood, concerning which nothing is related in the Word of the New Testament, except concerning His temptation in the wilderness, or soon after He came out of the wilderness, and finally concerning His last temptation in Gethsemane and what then followed. That the Lord’s life, from His earliest childhood even to the last hour of His life in the world, was continual temptation and continual victory, is evident from many things in the

Word of the Old Testament; and that it did not cease with the temptation in the wilderness is evident from what is said in Luke: And when the devil had completed every temptation, he departed from Him for a season (Luke 4:13); as also from the fact that He was tempted even to the death on the cross, and thus to the last hour of His life in the world. Hence it is evident that the whole of the Lord's life in the world, from His earliest childhood, was continual temptation and continual victory. The last was when He prayed on the cross for His enemies, and thus for all in the whole world. [2] In the Word of the Lord's life, in the Gospels, none but the last is mentioned, except His temptation in the wilderness. More were not disclosed to the disciples. The things that were disclosed appear in the sense of the letter so slight as to be scarcely anything; for to speak and to answer in this manner is no temptation, when yet His temptation was more grievous than can ever be comprehended and believed by any human mind. No one can know what temptation is except the one who has been in it. The temptation that is related in Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13, contains all temptations in a summary; namely, that from love toward the whole human race, the Lord fought against the loves of self and of the world, with which the hells were filled. [3] All temptation is an assault upon the love in which the man is, and the temptation is in the same degree as is the love. If the love is not assaulted, there is no temptation. To destroy anyone's love is to destroy his very life; for the love is the life. The Lord's life was love toward the whole human race, and was indeed so great, and of such a quality, as to be nothing but pure love. Against this His life, continual temptations were admitted, as before said, from His earliest childhood to His last hour in the world. The love which was the Lord's veriest life is signified by His "hungering," and by the devil's saying, If Thou art the Son of God, command this stone that it be made bread and by Jesus answering that man shall not live by bread alone, but by every word of God (Luke 4:2-4; Matt. 4:2-4). [4] That He fought against the love of the world, or all things that are of the love of the world, is signified by: The devil took Him up into a high mountain, and showed Him all the kingdoms of the world in a moment of time, and said unto Him, All this power will I give Thee and the glory of them, for it hath been delivered unto me; and to whomsoever I will, I give it; if Thou therefore wilt worship before me, all shall be Thine. But Jesus answered and said unto him, Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve (Luke 4:5-8; Matt 4:8-10). [5] That He fought against the love of self, and all things that are of the love of self, is signified by this: The devil took Him into the holy city, and set Him on the pinnacle of the temple, and said unto Him, If Thou art the Son of God, cast Thyself down for it is written, He shall give His angels charge concerning Thee, and upon their hands they shall bear Thee up, lest Thou dash Thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God (Matt. 4:5-7; Luke 4:9-12). Continual victory is signified by its being said that after the temptations, "angels came and ministered unto

Him” (Matt. 4:11; Mark 1:13). [6] In brief, the Lord from His earliest childhood up to the last hour of His life in the world, was assaulted by all the hells, against which He continually fought, and subjugated and overcame them, and this solely from love toward the whole human race. And because this love was not human but Divine, and because such as is the greatness of the love, such is that of the temptation, it may be seen how grievous the combats were, and how great the ferocity on the part of the hells. That all this was so, I know of a certainty.

(1691) That “the mountain” means the love of self and the love of the world, may be seen from the signification of a “mountain,” concerning which presently. All evil and falsity come forth from the love of self and the love of the world; they have no other origin; for the love of self and the love of the world are the opposites of celestial love and spiritual love; and because they are the opposites, they are what are continually endeavoring to destroy the celestial and spiritual things of the kingdom of God. From the love of self and of the world come forth all hatreds; from hatreds, all revenges and cruelties; and from these, all deceits; in short, all the hells. [2] That in the Word by “mountains” there is signified the love of self and the love of the world, may be seen from the following passages. In Isaiah: The proud eyes of man shall be humbled and the loftiness of men shall be brought low. The day of Jehovah Zebaoth is upon all that is proud and lofty, upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower (Isa. 2:11-12, 14-15); the “high mountains” plainly denote the love of self; and the “hills that are lifted up,” the love of the world. [3] Again: Every valley shall be exalted, and every mountain and hill shall be made low (Isa. 40:4); here also “mountain and hill” manifestly denote the love of self and the love of the world. Again: I will lay waste mountains and hills, and dry up all their herbage (Isa. 42:15); where also “mountains” denote the love of self, and “hills” the love of the world. In Ezekiel: The mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the earth (Ezek. 38:20). [4] In Jeremiah: Behold I am against thee, O destroying mountain, which destroyest all the earth; and I will stretch out mine hand against thee, and roll thee down from the rocks, and will make thee a mountain of burning (Jer. 51:25); where Babel and Chaldea are spoken of, by which is signified the love of self and of the world, as before shown. In the Song of Moses: A fire is kindled in Mine anger, and shall burn unto the lowest hell, and shall devour the earth and her increase, and set on fire the foundations of the mountains (Deut. 32:22); “the foundations of the mountains” mean the hells, as is plainly said; these are called the foundations of the mountains, because the love of self and the love of the world reign in them, and are from them. [5] In Jonah: The waters compassed me about, even to the soul; the deep was round about me; the seaweed was wrapped about my head; I went down to the cuttings-off of the mountains; the bars of the earth were upon me forever; yet hast Thou brought up my lives from the pit, O Jehovah my God (Jonah 2:5-6); the Lord’s temptations against the hells are thus prophetically described by Jonah, when he was in the belly of the great fish. So likewise in other passages of the Word, especially in David. He who is in temptations is in the hells; place has nothing to do with being in the hells, but state. [6] As “mountains” and “towers” signify the love of self and of the world, it may be seen what is signified by the Lord’s being taken by the devil “upon a high mountain,” and “upon a pinnacle of the temple,” namely, that He was led into temptation combats, the most extreme of all, against the loves of self and of the world, that is, against the hells. “Mountains” also, in the opposite sense, signify celestial and spiritual love, as before shown (n. 795, 796).

(1692) Scarcely anyone can know what temptations, or combats of temptations, effect. They are the means by which evils and falsities are broken up and dispersed, and by which horror of them is induced; and not only is conscience given, but it is also strengthened thereby, and so the man is regenerated, which is the reason why they who are being regenerated are let into combats, and undergo temptations; and they who do not undergo them in the life of the body, do so in the other life, if they are capable of being regenerated, on which account the Lord’s church is called militant. But the Lord alone sustained the most cruel combats of temptations by His own strength or His own power; for He was surrounded by all the hells, and continually conquered them. [2] It is the Lord alone also who fights in the men who are in the combats of temptations, and who overcomes. Man from his own power can effect nothing at all against evil or infernal spirits; for they are so connected with the hells that if one were overcome, another would rush in, and so on forever. They are like the sea which presses upon every part of a dike; and if the dike should be broken through by a cleft or a crack, the sea would never cease to burst through and overflow, until nothing was left standing. So would it be with man unless the Lord alone sustained in him the combats of temptations.

(1693) Verse 11. And they took all the wealth of Sodom and Gomorrah, and all their food, and departed. "They took all the wealth of Sodom and Gomorrah," signifies that these were deprived of the power of doing evil; "and all their food," signifies that they were deprived of the power of thinking falsity; "and departed," signifies that so they were left.

(1694) They took all the wealth of Sodom and Gomorrah. That this signifies that these were deprived of the power of doing evil, is evident from the signification of taking away anyone's wealth. By the wealth of Sodom and Gomorrah nothing else is meant in the internal sense but evil and falsity. Evil is here signified by "the wealth," and falsity by "the food." Relatively to the good, spiritual wealth and riches are nothing but the goods and truths with which they are gifted and enriched by the Lord; and therefore relatively to the evil, wealth and riches are nothing but the evils and falsities they have acquired to themselves. Such things are also signified in the Word by "riches." From this it is evident that to take the wealth of Sodom and Gomorrah is to deprive them of the power of doing evil.

(1695) And all their food. That this signifies that they were deprived of the power of thinking falsity, is evident from the signification of “food.” What the celestial, spiritual, and natural food are that are enjoyed in the other life, has been shown before (n. 56-58, 680, 681). These also correspond to the food of the body; and therefore are represented in the Word by food, and are called “food.” But the food of evil and infernal spirits is that which is contrary to wisdom, intelligence, and true knowledge, which is all falsity; and wonderful to say, evil spirits are sustained by this food. The reason that it sustains them is that it is their life. Unless there is given them the means of vilifying the truth, and indeed of blaspheming it, they cannot live. But still license is given them to think and speak only that falsity which is from their evil, and not that which is contrary to their evil, for this would be deceit for insofar as they speak falsity from their evil, it is from their life; and then it is forgiven them, because their nature is such that otherwise they could not live. [2] As to their being deprived of the power of doing evil and of thinking falsity, the case is this: In the combats of temptations the evil spirits are permitted to draw forth all the evil and falsity that are in the man, and to battle from the evil and falsity of the man; but when they have been overcome, they are no longer permitted to do so, for they instantly perceive in the man that good and truth have been confirmed. Spirits, more than men, are gifted with such perception; from the very sphere of a man who has been confirmed in truth and good, they know at once how the case is, what answer they will get, and more besides. This is plainly evident with the spiritual regenerate man, with whom there are evil spirits equally as well as with the non-regenerate, but they are subjugated and serve. This is what is meant by their being deprived of the power of doing evil and of thinking falsity.

(1696) And departed. That this signifies that they were left, is evident without explication.

(1697) Verse 12. And they took Lot, Abram's brother's son, and his substance, and departed; and he was dwelling in Sodom. "They took Lot, Abram's brother's son, and his substance, and departed," signifies that the apparent goods and truths, which in themselves are not goods and truths, took possession of the external man, and of all things therein; "and he was dwelling in Sodom," signifies the state of the external man.

(1698) And they took Lot, Abram's brother's son, and his substance, and departed. That this signifies that the apparent goods and truths, which in themselves are not goods and truths, took possession of the external man, and of all things therein, is evident from the signification of "Lot." That "Lot" signifies the sensuous or external man in the Lord, has already been frequently stated and shown; but here by "Lot" is signified the external man in respect to the apparent goods and truths, which are Lot's "substance." That in the Lord's earliest childhood these goods and truths appeared to be goods and truths, but in themselves were not so, has been already explained; but that they were by degrees purified, and this in fact by means of the combats of temptations, may be seen from what has been said concerning temptations.

(1699) And he was dwelling in Sodom. That this signifies the state of the external man, is evident from the signification of "Sodom."

(1700) Verse 13. And there came one that had escaped, and told Abram the Hebrew, and he was dwelling in the oak-groves of Mamre the Amorite, the brother of Eshcol, and the brother of Aner; and these were men of the covenant of Abram. "There came one that had escaped, and told Abram the Hebrew," signifies that the Lord perceived from His interior man; "Abram the Hebrew" is the interior man to which the internal or Divine man is adjoined; "and he was dwelling in the oak-groves of Mamre the Amorite," signifies the state of perception from the rational man; "the brother of Eshcol, and the brother of Aner, and these were men of the covenant of Abram," signifies the state of the rational man in respect to the external man as regards the quality of its goods and truths.

(1701) And there came one that had escaped, and told Abram the Hebrew. That this signifies that the Lord perceived from His interior man, is evident from the signification of "Abram the Hebrew," as being the interior man conjoined with the internal, explained just below. And as in the internal sense these things are predicated of the Lord, and the historicals are representative, it is evident that the coming of one who had escaped, and his telling, signifies nothing else than that the Lord perceived. The interior man perceives what is going on in the external man just as if one were to tell it. The Lord, who had a perception of all things that were taking place, knew very clearly the quality and the source of all that took place in connection with Himself, as for example if anything of evil were taking possession of the affections of His external man, or anything of falsity of its thoughts, He could not but know what it was, and whence; and also what evil spirits were exciting the evil and the falsity; and how they were exciting them, besides other things; for such things, and others beyond number, are not concealed from the angels, and scarcely from men who have celestial perception, still less from the Lord.

(1702) That "Abram the Hebrew" is the interior man to which the internal or Divine man was adjoined, may be seen from the signification of "Abram the Hebrew," or from the surnaming of Abram, in that he is here called "the Hebrew." In what goes before, and in what follows, where Abram is spoken of, he is not called the Hebrew; he is so called in this passage only; and therefore some distinct thing in the Lord is represented and signified by "Abram the Hebrew." What is represented and signified may be seen from the internal sense, namely, that it is the interior man adjoined to the internal or Divine man, as may likewise be seen from the series of things in the internal sense. The Hebrews are named in the Word when anything of servitude is signified, whatever it may be; as may be seen from what follows. The interior man is such that it serves the internal or Divine man; and for this reason the interior man is here called "Abram the Hebrew." [2] What the interior man is, scarcely anyone knows, and it must therefore be briefly stated. The interior man is intermediate between the internal and the external man. By the interior man the internal man communicates with the external; without this medium, no communication at all is possible. The celestial is distinct from the natural, and still more from the corporeal, and unless there is a medium by which there is communication, the celestial cannot operate at all into the natural, and still less into the corporeal. It is the interior man which is called the rational man; and this man, because it is intermediate, communicates with the internal man, where there is good itself and truth itself; and it also communicates with the exterior man, where there are evil and falsity. By means of the communication with the internal man, a man can think of celestial and spiritual things, or can look upward, which beasts cannot do. By means of the communication with the exterior man, a man can think of worldly and corporeal things, or can look downward; in this differing little from the beasts, which have in like manner an idea of earthly things. In a word, the interior or middle man is the rational man himself, who is spiritual or celestial when he looks upward, but animal when he looks downward. [3] It is well known that a man can know that he speaks in one way while thinking in another, and that he does one thing while willing another; and that there exist simulation and deceit; also that there is reason, or the rational; and that this is something interior, because it can dissent; and also that with one who is to be regenerated there is something interior which combats with that which is exterior. This that is interior, and that thinks and wills differently from the exterior, and that combats, is the interior man. In this interior man there is conscience with the spiritual man, and perception with the celestial. This interior man, conjoined with the Divine internal man that was in the Lord, is what is here called "Abram the Hebrew."

(1703) That the term "Hebrew" is predicated in the Word of some form of servitude, is evident from the following passages. In Moses: When thy brother, a Hebrew, or a Hebrewess, shall be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee (Deut. 15:12); where it is said "a Hebrew" and "a Hebrewess," because servitude is treated of. In Jeremiah: At the end of seven years ye shall let go every man his brother that is a Hebrew, who hath been sold unto thee, and hath served thee six years (Jer. 34:9, 14); where in like manner the term "Hebrew" is used, because servitude is treated of; otherwise the sons of Jacob are not in the Prophets called "Hebrews." In Samuel: The Philistines said, Be strong, and be men, that ye be not servants unto the Hebrews as they have been to you (1 Sam. 4:9); where the word is used for the same reason. [2] In Moses: Jehovah said unto Moses, Go in unto Pharaoh, and say to him, Thus saith Jehovah, the God of the Hebrews, Let My people go, that they may serve Me (Exod. 9:1, 13; 10:3); where they are called "Hebrews" from serving. The wife of Potiphar, speaking of Joseph: Called unto the men of her house, and said unto them, See, he hath brought in a Hebrew unto us to mock us (Gen. 39:14). Joseph is here called "a Hebrew" because he was a servant there. The chief of the butlers said unto Pharaoh: There was with us a young man, a Hebrew, servant to the captain of the guard, and he interpreted to us our dreams (Gen. Moreover, the Egyptians called the sons of Israel “Hebrews,” because they were servants, or in servitude, as is known (see Exod. 1:15-16, 19, and other places).

(1704) And he was dwelling in the oak-groves of Mamre the Amorite. That this signifies the state of perception from the rational man, is evident from the signification of an “oak-grove,” and of “the oak-groves of Mamre the Amorite,” spoken of before (n. 1442, 1443, 1616).

(1705) The brother of Eshcol, and the brother of Aner, and these were men of the covenant of Abram. That by these is signified the state of the rational man in respect to the external man, as regards the quality of its goods and truths, may be seen from their signification as explained below at verse 24, where also they are named. In brief, by Mamre, Eshcol, and Aner, are represented and signified the angels who were with the Lord when He fought in His earliest childhood, and who were adapted to the goods and truths then with the Lord. They are named from these goods and truths. In no case does an angel in heaven have any name; it is goods and truths from which names are predicated of them; for instance, “Michael” and the other angels named in the Word are not angels with such names; but they bear these names from the office they fill, whatever it may be. It is the same here with Mamre, Eshcol, and Aner; but representatively.

(1706) Verse 14. And Abram heard that his brother was taken captive; and he hastened his trained men that were born in his house, three hundred and eighteen, and pursued unto Dan. "Abram heard that his brother was taken captive," signifies that the interior man perceived in what state was the external man; "and he hastened his trained men that were born in his house," signifies those goods in the external man that were now delivered from the yoke of servitude; "three hundred and eighteen," signifies their quality; "and pursued unto Dan," signifies the commencement of purification.

(1707) Abram heard that his brother was taken captive. That this signifies that the interior man perceived in what state the external was, is evident from the signification of "Abram" in the verse that immediately precedes this, as being the interior man to which the internal or Divine man was adjoined; and from the signification of "Lot," as being the external man, as has been shown before; also from the signification of "hearing that his brother was captive," as being to perceive in what state the external man was, namely, as was said in verse 12, that apparent goods and truths had possession of it. [2] The case is this: When the interior man (meant by "Abram the Hebrew") perceived that the goods and truths from which the combat was waged were not goods and truths except apparently, and that they had possession of the whole of the external man (signified by "Lot, his brother's son"), then the interior man, or the Divine internal man through the interior, purified them. How this is done, no one can possibly know but he to whom it has been revealed; for the influx of the internal man, through the interior or middle man, into the external man, is an arcanum, especially at the present time, when few, if any, know what the interior man is, and still less what the internal man is. What the internal man is, and what the interior man, may be seen just above, at verse 13. But here it shall be briefly stated what is the nature of the influx. [3] The internal man in everyone belongs to the Lord alone; for there the Lord stores up the goods and truths with which He gifts man from infancy. Thence through these He flows into the interior or rational man, and through this into the exterior; in this way it is given to the man to think, and to be a man. But the influx from the internal man into the interior or middle man, and so into the exterior man, is twofold; it is either by celestial things, or by spiritual things or what is the same, it is either by goods, or by truths. By celestial things, or goods, it flows in only with regenerate men, who have been gifted either with perception or with conscience; thus it flows in by perception or by conscience; for which reason the influx by celestial things has no existence except with those who are in love to the Lord and in charity toward the neighbor. But by spiritual things, or truths, the Lord flows in with every man; and unless there were this influx the man could not think, and therefore could not speak. When a man is such that he perverts the goods and truths, and when he cares nothing for celestial and spiritual things, there is then no influx of celestial things, or goods, but the way for these is closed; and yet there is an influx of spiritual things, or truths, for a way for them is continually kept open. Hence may be seen what is the nature of the interior or middle, that is, of the rational man. [4] The internal man in the interior or middle man is here signified by “Abram.” When the celestial things, or goods, flow in from the internal man into the interior man, the internal man then appropriates to itself the interior or middle man, and makes it its own; but the interior or middle man is still distinct from the internal man. The case is similar when the internal man flows in through the interior or middle man into the exterior man, for then it likewise appropriates the exterior man to itself, and makes it its own; but yet the exterior man is distinct from the interior man. So now, when the internal man perceived in the interior or middle man that the state of the external man was such, namely, that the external man was made captive, that is, that not genuine but apparent goods and truths had taken possession of it, from which it had fought against so many enemies, it then flowed in, and reduced all things to order, and liberated it from the things which infested it, and thus purified it, that is to say, so that its goods and truths were not apparent but genuine goods and truths, and were thus conjoined with the internal or Divine man; and this, as before said, by means of the interior or middle man. [5] In this the Lord was not like any man for His interior man as to celestial things or goods was Divine, and was adjoined to His internal man even from birth. His internal man, together with this interior man, was Jehovah Himself, His Father. But He was similar to other men in this, that His interior man as to spiritual things or truths had been adjoined to His external man, and thus was Human; but this also was made Divine, that is, Jehovah, by means of combats of temptations and continual victories from its own power. The external man is what is called "Lot;" in the former state however this is called "Abram's brothers son," but in this "Abram's brother;" for it was called his brother's son when possessed by apparent goods and truths, but his brother when possessed by genuine goods and truths.

(1708) And he hastened his trained men that were born in his house. That this signifies these goods and truths in the external man which were now delivered from the yoke of servitude, is evident from the signification of the "trained men," as also of those "born in Abram's house." Abram's "men in training," or novitiates, in the internal sense, are those goods in the external man which can be conjoined with the interior man; those "born in the house," in the internal sense, are the same goods and also truths, as being proper to that man. But these things contain more arcana that can be told; in the first place these-how, after the combats of temptations, apparent goods become genuine goods, and that they can then be conjoined with the interior or middle man, and through this with the internal man, and be made in like manner Divine. For the Lord adjoined His Human Essence to His Divine Essence by degrees, and this by means of combats of temptations and victories, as before said. These goods that were made genuine are what are called Abram's "men in training," or novitiates; for these goods were in training, and were novitiates; and as they were procured by His own power, they are called “born in his house.”

(1709) Three hundred and eighteen men. That this signifies their quality, namely, that they are the holy things of combat, is involved in the number “eighteen,” and also in the number “three hundred;” for these numbers are composed of three and six. “Three” signifies what is holy (as shown n. 720, 901); and “six” combat (as shown n. 737, 900). That Abram hastened so many, is an historical truth but still it was representative, as is all the history in the Word in the five books of Moses, in Joshua, in Judges, in Samuel, in the Kings, in Daniel, and in Jonah, where the numbers in like manner involve arcana; for nothing has been written in the Word which was not of this nature, otherwise it would not be the Word, and otherwise it would not have been related that Abram hastened three hundred and eighteen; and also that these were in training, and born in his house; besides many other things which are said in this chapter.

(1710) And pursued even to Dan. That this signifies a state of purification, is evident from the connection of the things in the internal sense. To “pursue the enemies” is here to expel the evils and falsities which were with the goods and truths, and that caused them to merely appear to be goods and truths, and thus to liberate and purify them. “Even to Dan,” signifies to the farthest limit of Canaan, thus to the uttermost boundaries whither they had fled. That “Dan” signifies the farthest limits, or the extreme boundaries of Canaan, is evident in many places in the Word. As in

Samuel: To transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba (2 Sam. 3:10). Again: In gathering, all Israel shall be gathered together, from Dan even to Beersheba (2 Sam. 17:11). Again: David said to Joab, Go now to and fro through all the tribes of Israel, from Dan even to Beersheba (2 Sam. 24:2, 15). In the book of Kings: Judah and Israel dwelt in safety, every man under his vine and under his fig tree, from Dan even to Beersheba (1 Kings 4:25). From these passages it is evident that Dan was the farthest boundary of Canaan, whither the enemies were pursued which infested the goods and truths of the external man. But as Dan was a boundary of Canaan, and therefore within Canaan, lest they should stay there, they were driven further, namely, "to Hobah on the left of Damascus," as is evident from the things stated in the verse next following, and in this way purification was effected. By the land of Canaan, in a holy sense, as before said, is signified the Lord's kingdom, thus the celestial of love, or good; primarily, the good with the Lord.

(1711) Verse 15. And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left of Damascus. "He divided himself against them by night," signifies the shade in which the apparent goods and truths were; "he and his servants," signifies the rational man, and the things in the external man which obeyed; "and smote them," signifies vindication; "and pursued them unto Hobah, which is on the left of Damascus," signifies as far as this extended.

(1712) He divided himself against them by night. That this signifies the shade in which the apparent goods and truths were, is evident from the signification of “night,” as being a state of shade. There is said to be a state of shade when it is not known whether the good and truth are apparent or are genuine. When anyone is in apparent good and truth, he supposes them to be genuine good and truth; the evil and falsity that are in apparent good and truth are what cause the shade, and make them appear genuine. They who are in ignorance can know no otherwise than that the good which they do is their own, and that the truth which they think is their own, and it is the same with those who attribute to themselves the goods they do, and place merit in them, not knowing that in this case they are not good, although they appear so; and that the Own and self-merit which they place in them are the evils and falsities which obscure and darken. So in many other cases. [2] The kind and the measure of the evil and falsity which lie concealed in them, cannot possibly be so well seen in the life of the body as in the other life, where they are presented to view as in clear light. But the case is different if this is done from ignorance that is not confirmed, for in this case those evils and falsities are easily dispersed. But if men confirm themselves in the belief that they can do good and resist evil by their own powers, and that they thus merit salvation, in this case this idea remains attached, and causes the good to be evil, and the truth to be falsity. But still it is according to order for a man to do good as of himself; and therefore he ought not to slacken his hand, with the thought, “If I can do nothing of good from myself, I ought to wait for immediate influx," and thus remain in a passive state, for this would be contrary to order; but he must do good as of himself; yet, when he reflects upon the good which he does or has done, let him think, acknowledge, and believe that the Lord has done the work in him. [3] If he slackens his effort, thinking as has been said, he is then not a subject into which the Lord can operate. The Lord cannot flow into anyone who deprives himself of everything into which power can be infused. It is as if one were not willing to learn anything without a revelation to himself; or as if one would teach nothing unless the words were put into him; or as if one would attempt nothing unless he were put into action as one without will. But if these things were done, he would be still more indignant at being like an inanimate thing; when yet that which is animated by the Lord in a man is that which appears as if it were from himself. It is thus an eternal truth that a man does not live from himself, but that if he did not appear to live from himself he could not live at all.

(1713) He and his servants. That this signifies the rational man, and the things in the external man which obeyed, is evident from the signification of "he," that is, of Abram, as being the interior man (explained above); and from the signification of "servants," as being the things which obey. All the things that are in the external man before it has been liberated and vindicated, are called "servants," for they do nothing but render obedience to the interior man. For example: in the exterior man there are affections and there are memory-knowledges; the former are from the goods of the interior man, and the latter are from the truths of the same. When these are made to act so that they accord with the interior man, they are said to serve and obey; and therefore by "servants" nothing else is here signified than those things in the external man which obeyed.

(1714) And smote them. That this signifies vindication, is evident from the connection, and without explication.

(1715) And pursued them unto Hobah, which is on the left of Damascus. That this signifies as far as this extended, is evident from the signification of "Hobah, which is on the left of Damascus." It is not known where Hobah was situated, as there is no further mention of it in the Word. But Damascus was the principal city of Syria (as is evident from 2 Sam. 8:5, 6; Isa. 7:8); and by it is signified almost the same as by Syria (spoken of before, Gen. 10:22). The farthest boundary of the land of Canaan, beyond Dan, is described as being Damascus, as in Amos: Ye have taken up Siccuth your king, and Chiun your images; the star of your gods which ye made to yourselves, and I will cause you to go away beyond Damascus (Amos 5:26-27). The boundary of the holy land, or of the Lord's kingdom, toward the north, is also called the "boundary of Damascus" (Ezek. 47:16-18, 48:1). Here, where it is said that they were smitten and driven as far as Hobah, which is on the left of Damascus, there is signified the extent to which the apparent goods and truths were purified. But unless it is known what was the character of the apparent goods and truths, and by what means they were purified so as to be made genuine, it cannot be explained what is properly meant here by Hobah, on the left of Damascus; except in a general way, that they were purified.

(1716) Verse 16. And he brought back all the substance, and also brought back his brother Lot and his substance, and the women also, and the people. “He brought back all the substance,” signifies that the interior man reduced all things in the external man into a conforming state; “and also brought back his brother Lot and his substance,” signifies the external man and all the things belonging to it; “the women and the people,” signifies both the goods and the truths.

(1717) And he brought back all the substance. That this signifies that the interior man reduced all things in the external man into a conforming state, may be seen from the signification of “bringing back all the substance.” The “substance” here is the things which Chedorlaomer and the kings with him took from their enemies; as told in what goes before. By Chedorlaomer and the kings with him, are signified the goods and truths of the exterior man. The substance they took from their enemies was nothing else than their being deprived of the power of doing evil and thinking falsity, which was signified by the wealth of Sodom and Gomorrah, and by all the food which they took (treated of above, at verse 11). [2] This matter is of such a nature that it cannot be set forth in few words; but what here follows may be sufficient to give some notion of it. He who is in the combats of temptations, and overcomes, acquires to himself more and more a power [potestas] over the evil spirits, or over the diabolical crew, till at last they do not dare to tempt at all. But as often as a victory is gained, so often does the Lord reduce into order the goods and truths from which the combat was waged; and so often are they thus purified; and so far as they are purified, so far are the celestial things of love insinuated into the exterior man, and a correspondence effected. These are the things that are signified by bringing back all the substance. [3] He who supposes that the external man can be reduced into correspondence without combats of temptations is mistaken; for temptations are the means of dissipating evils and falsities, as also of introducing goods and truths, and of reducing the things which are of the external man into obedience, so that it may serve the interior or rational man, and through this the internal, that is, the Lord operating through the internal man. That these things are effected by temptations, no one can know but he who has been regenerated through temptations. But how this is done can scarcely be described even in the most general manner, since it is done without the man's knowing whence and how; for it is the Lord's Divine operation.

(1718) And also brought back his brother Lot and his substance. That this signifies the external man and all that belongs to it, is evident from the signification of "Lot," which is the external man, as has been stated several times before. What the external man is, is scarcely known at this day; for it is thought that only that which belongs to the body constitutes the external man; as the faculties of sense, namely, the touch, taste, smell, hearing, and sight; and also the appetites and pleasures. But these constitute the outermost man, which is merely corporeal. The knowledges that belong to the memory, and the affections that are of the love, with which the man has been imbued, properly constitute the external man; also those faculties of sense which properly belong to the spirit, together with the pleasures that the spirit enjoys. That these properly constitute the external or exterior man, is evident from men in the other life, that is, spirits. These in like manner possess an external man, and in like manner an interior man, and consequently an internal man. The body is only as it were a covering, a crust, which is dissolved in order that the man may truly live, and that all things belonging to him may become more excellent.

(1719) The women and the people. That this signifies both the goods and the truths, may be seen from the signification of "wives" and of "daughters," as being what is good (spoken of before, n. 489-491, 568, 915)-here the word "women" is used instead of wives and daughters; and from the signification of "people," as being truth (also explained before, n. 1259, 1260).

(1720) Verse 17. And the king of Sodom went out to meet him, after his return from smiting Chedorlaomer and the kings that were with him, at the valley of Shaveh, this is the king's valley. "The king of Sodom went out to meet him," signifies that the evil and falsity submitted themselves; "after his return from smiting Chedorlaomer and the kings that were with him," signifies the liberation and vindication of the apparent goods and truths; "at the valley of Shaveh, this is the king's valley," signifies the state of the external man as to goods and truths at that time.

(1721) The king of Sodom went out to meet him. That this signifies that the evil and falsity submitted themselves, is evident from the signification of "the king of Sodom," as being the evil and falsity against which was the combat; and from the signification of "going out to meet," as being to submit one's self. The king of Sodom is here spoken of, because the fact that evil and falsity submitted themselves occurs here in the series; but he is [specially] treated of in verse 21, which follows.

(1722) After his return from smiting Chedorlaomer and the kings that were with him. That this signifies the liberation and vindication of the apparent goods and truths, is evident from the things which precede, and from what was said above concerning Chedorlaomer and the kings that were with him.

(1723) At the valley of Shaveh, this is the king's valley. That this signifies the state of the external man as to goods and truths at that time, may be seen from the signification of "the valley of Shaveh," and also of "the king's valley." "The valley of Shaveh" signifies the goods of the external man; and "the king's valley" signifies the truths of the same. The external man is called a "valley" from the fact that it is below. That which is more external is also lower, as that which is more internal is also higher. That a "king" signifies truth, has been said before (n. 1672).

(1724) Verse 18. And Melchizedek king of Salem bought forth bread and wine; and he was priest to God Most High.

“Melchizedek” signifies the celestial things of the interior man in the Lord; “king of Salem,” signifies a state of peace as to interior or rational things; “brought forth bread,” signifies celestial things and the refreshment from them; “and wine,” signifies spiritual things and the refreshment from them; “and he was priest,” signifies the holy of love; “to God Most High,” signifies the internal man, which is Jehovah.

(1725) Melchizedek. That this signifies the celestial things of the interior man in the Lord, may be seen from the signification of the name “Melchizedek,” to be explained presently; and also from the things that precede and from those which follow. What the internal man is, and what the interior man, and what the external, has been sufficiently shown above; also that the internal man flows in through the interior man into the external; as also that the internal man flows into the interior man either by celestial things or by spiritual things; by celestial things with every regenerate man, that is, with those who live in love to the Lord and in love toward the neighbor; but by spiritual things with every man, whatever his quality may be; thence is his light from heaven, that is, his ability to think and speak, and to be a man. On this subject see what was said before (n. 1707). [2] The celestial things of the interior man are all those which are of celestial love, as has often been said before. These celestial things in the Lord’s interior man, or the Lord’s interior man as to these celestial things, is called “Melchizedek.” The internal man in the Lord was Jehovah Himself. The interior man, when purified after the combats of temptations, was also made Divine and Jehovah; in like manner also the external; but now, when the interior man was in the state of the combats of temptation, and was not yet much purified by the combats of the temptations, it is called as to the celestial things "Melchizedek," that is, "King of holiness and righteousness." [3] That this is really so, may also be seen in David, where the Lord's combats of temptations are in like manner treated of, and at last His interior man as to celestial things is called "Melchizedek." Thus in David: Jehovah said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. Jehovah shall send forth the scepter of Thy strength out of Zion; rule Thou in the midst of Thine enemies. Thy people are willing offerings in the day of Thy might; in honors of holiness; from the womb of the morning Thou hast the dew of Thy birth. Jehovah hath sworn, and will not repent, Thou art a priest for ever, after My word Melchizedek. The Lord at Thy right hand smote through kings in the day of His anger (Ps. 110:1-5). Here the Lord's combats of temptations with the hells are treated of, as in the chapter before us, as may be seen from every word. That the Lord is here treated of He Himself teaches (see Matt. 22:41-43; Mark 12:36; Luke 20:42-44); to "make His enemies His footstool," to "rule in the midst of His enemies," the "day of might," to "smite kings in the day of His anger," signify the combats of temptations, and victories.

(1726) King of Salem. That this signifies a state of peace as to interior or rational things, is evident from the signification of "Salem." In the original language "Salem" means “peace,” and also “perfection;” thus it signifies a state of peace, and a state of perfection. A state of peace is the state of the Lord’s kingdom; in that state the Lord’s celestial and spiritual things are as in their morning, and in their spring; for peace is like the dawn in the early morning, and like the spring in the springtime. The dawn and the spring cause all things that then meet the senses to be full of joy and gladness; every object draws an affection from the general one of the dawn and of the springtime. So is it with the state of peace in the Lord’s kingdom: in the state of peace all celestial and spiritual things are as it were in their morning or springtide flower and smile, that is, in their happiness itself. So does the state of peace affect everything, for the Lord is peace itself. This is signified by Salem also in David: In Judah is God known, His name is great in Israel, in Salem also is His tabernacle, and His dwelling place in Zion (Ps. 76:1, 2). When a man is in the combats of temptations, he is by turns gifted by the Lord with a state of peace, and is thus refreshed. A state of peace is here signified by “Salem;” and presently also by the “bread and wine,” by which celestial and spiritual things are signified; thus a state of celestial and spiritual things in peace, which state is refreshment itself.

(1727) Brought forth bread and wine. That to “bring forth bread” signifies celestial things and refreshment from them, and to “bring forth wine” signifies spiritual things and refreshment from them, is evident from the signification of “bread,” as being what is celestial (spoken of n. 276, 680); and from the signification of “wine,” as also of the “vine” and the “vineyard,” as being what is spiritual (explained n. 1069, 1071). And because “bread” signifies celestial things, and “wine” spiritual things, they were made symbols also in the Holy Supper. That Melchizedek brought forth bread and wine, has here a similar signification; for bread in the Ancient Church was the representative of all celestial things, and wine the representative of all spiritual things; thus here of the Lord Himself, from whom is all that is celestial and all that is spiritual.

(1728) And he was priest. That this signifies the holy of love, is evident from the signification of “priest” in the Word. There are two things which are predicated of the Lord, namely, that He is King, and that He is Priest. A king, or the royalty, signifies the holy which is true; and a priest, or the priesthood, signifies the holy which is good; the former is the Divine spiritual, the latter the Divine celestial. The Lord as King governs each and all things in the universe from Divine truth; and as Priest, from Divine good. Divine truth is the very order of His universal kingdom, all the laws of which are truths, or eternal verities; Divine good is the very essential of order, all things of which are of mercy. Both of these are predicated of the Lord. If Divine truth alone were His, no mortal could be saved, for truths condemn everyone to hell; but Divine good, which is of mercy, uplifts from hell to heaven. These are what the kings and priests in the Jewish Church represented and these likewise Melchizedek represented, as king of Salem, and priest to God Most High.

(1729) To God Most High. That this signifies the internal man, which is Jehovah, is evident from what has been said already several times concerning the Lord's internal man, that it is Jehovah Himself, and thus that the Lord is the same as Jehovah the Father; as He Himself says in John: I am the way, and the truth, and the life. Philip saith, Show us the Father. Jesus saith unto him, Am I so long time with you, and dost thou not know Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in Me? Believe Me, that I am in the Father, and the Father in Me (John 14:6, 8-11). [2] It is the Lord's Human Essence which is called the "Son of man;" which also, after the combats of the temptations, was united to His Divine Essence, so that it was itself also made Jehovah; wherefore in heaven they know no other Jehovah the Father than the Lord (see above, n. 15). With the Lord all is Jehovah; not only His internal and His interior man, but also the external man, and the very body; and therefore He alone rose into heaven with the body also; as is sufficiently evident in the Gospels, where His resurrection is treated of; as also from the words of the Lord Himself: Wherefore do thoughts arise in your hearts? See My hands and My feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones as ye see Me have. And when He had said this, He showed them His hands and His feet (Luke 24:38-40).

(1730) Verse 19. And he blessed him, and said, Blessed be Abram to God Most High, Possessor of the heavens and the earth. "And he blessed him," signifies the enjoyment of celestial and spiritual things; "and said, Blessed be Abram to God Most High," signifies the Lord's interior man, that it came into the enjoyment of goods from His internal man; “Possessor of the heavens and the earth,” signifies the conjunction of the internal man, or Jehovah, with the interior and the exterior man.

(1731) He blessed him. That this signifies the enjoyment of celestial and spiritual things, may be seen from the signification of “blessing,” as being to enjoy all goods (see n. 981, 1096). They are in the enjoyment of all goods who enjoy celestial and spiritual goods; for all goods, of whatever name, are from these. The things which are contained in this verse declare and proclaim the conjunction of the Lord’s Human Essence with His Divine Essence the blessing itself involves this.

(1732) Blessed be Abram to God Most High. That this signifies the Lord’s interior man, that it came into the enjoyment of goods from His internal man, is in like manner evident from the signification of “blessing” as being the enjoyment of goods, as before said; also from the signification of “Abram” here, as being the interior or rational man, treated of above (at verse 13); and also from the signification of “God Most High,” as being the Lord’s internal, which subject also has been treated of before. By “Abram,” as before said, is signified the interior or rational man which is to be united to the internal man or Jehovah, and this by the combats of temptations and victories. For with the interior man the case is as follows. The interior man, as before said, is intermediate between the internal and the external man, and enables the internal man to flow into the external; for without the interior man there is no communication. There is thus effected a communication of celestial things, and of spiritual. When the communication was of celestial things, the interior man was called "Melchizedek;" but when there is a communication of spiritual things, it is called "Abram the Hebrew."

(1733) Possessor of the heavens and the earth. This signifies the conjunction of the internal man or Jehovah with the interior and the exterior man, as appears from the signification of "heaven and earth." That which is interior in man is called "heaven;" and that which is exterior is called "earth." The reason why "heaven" signifies that which is interior in man, is that a man as to his interiors is an image of heaven, and so is a kind of little heaven. Primarily the Lord's interior man is heaven, because the Lord is the all in all of heaven, and thus is heaven itself. It follows from this that the exterior man is called the earth. For the same reason also, by the "new heavens" and the "new earth," spoken of in the Prophets and in Revelation, nothing else is meant than the Lord's kingdom, and everyone who is a kingdom of the Lord, or in whom the Lord's kingdom is. That "heaven and earth" signify these things may be seen, as to "heaven," n. 82, 911; and as to "earth," n. 82, 620, 636, 913. [2] That here "God Most High, Possessor of the heavens and earth," signifies the conjunction in the Lord of the internal man with the interior and exterior man, may be seen from the fact that as to His internal man the Lord was Jehovah Himself; and because the internal man or Jehovah led and instructed the external, as a father his son, therefore relatively to Jehovah He is called, as to the external man, the “Son of God;” but relatively to the mother, He is called the “Son of Man.” The Lord’s internal man, which is Jehovah Himself, is what is here called “God Most High;” and before plenary conjunction or union was effected, it is called “Possessor of the heavens and earth,” that is, Possessor of all things which are in the interior and the exterior man; for these, as before said, are here meant by “the heavens and the earth.”

(1734) Verse 20. And blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him tithes of all. “Blessed be God Most High,” signifies the Lord’s internal man; “who hath delivered thine enemies into thy hand,” signifies victory. “And he gave him tithes of all,” signifies remains derived from victory.

(1735) Blessed be God Most High. That this signifies the Lord’s internal man, is evident from the things which were said just above concerning the internal man. In the Ancient Church, Jehovah was called “God Most High” for the reason that “height” represented and therefore signified what is internal, and thus “the Most High” signified what is inmost. Hence the worship of the Ancient Church was upon high places, mountains, and hills. The inmost also has the same relation to the exterior and the outermost, as the highest bears to the lower and the lowest. The Most High or the Inmost is the Celestial of Love, or Love, itself. Jehovah, or the Lord’s internal man, was the very Celestial of Love, that is, Love itself, to which no other attributes are fitting than those of pure Love, thus of pure Mercy toward the whole human race which is such that it wills to save all and make them happy to eternity, and to bestow on them all that it has; thus out of pure mercy to draw all who are willing to follow, to heaven, that is, to itself, by the strong force of love. This Love itself is Jehovah. [2] Of nothing can Am or Is be predicated except of Love. From this Love-because in Love, or of Love itself-is the very Being [Esse] of all life, that is, Life itself; and because Jehovah alone is Being of life, or Life itself, as He alone is Love, each and all things have thence their being and their life; nor can anyone be and live of himself except Jehovah alone, that is, the Lord alone; and as no one can be and live of himself except the Lord alone, it is a fallacy of sense that men seem to themselves to live of themselves. The angels plainly perceive that they do not live of themselves, but from the Lord, since they live in the very being of the Lord's life, because in His love. But yet to them above all others there is given the appearance as of living from themselves, together with ineffable happiness. This therefore is to live in the Lord, which is never possible unless we live in His love, that is, in charity toward the neighbor.

(1736) That the Lord is Jehovah, who is here called "God Most High," is plainly evident from the Word. In Isaiah: Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel; the God of the whole earth is He called (Isa. 54:5); where it is plain that the Redeemer and the Holy One of Israel, who is the Lord alone, is "Jehovah Zebaoth" and "the God of the whole earth." Again: Thus said Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God (Isa. 48:17). Again: I do help thee, saith Jehovah, thy

Redeemer, the Holy One of Israel (Isa. 41:14). The expressions “the Holy One of Israel,” and “the God of Israel” occur many times. That the Lord is the Holy One of Israel and the God of Israel is clearly evident in that: They saw the God of Israel, and there was under His feet as it were a work of sapphire stone, and as it were the substance of heaven for clearness (Exod. 24:10). [2] No other was acknowledged and called Jehovah by the Jewish Church, for it worshiped the one God Jehovah, and this was the more fully the case for the reason-which was unknown to most of them-that all the rites of that church represented the Lord, and all the things of the Word in the internal sense were significative of Him. In Isaiah: He will swallow up death forever; and the Lord Jehovih will wipe away the tear from off all faces. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is Jehovah, we have waited for Him; let us exult and be glad in his salvation (Isa. 25:8-9); treating of the coming of the Lord. [3] In the same: Behold the Lord Jehovih will come in strength, and His arm shall rule for Him. He shall feed His flock like a shepherd, He shall gather the little lambs in His arm, He shall carry them in His bosom, He shall lead the sucklings (Isa. 40:10-11). Here the Lord is plainly spoken of, who is “the Lord Jehovih.” That He “shall come in strength,” and “His arm rule for Him,” signifies that He would conquer the hells by His own power; to “feed His flock, gather the little lambs in His arm, carry them in His bosom, and lead the sucklings,” are predicated of His love or mercy. [4] Again: Thus said Jehovah that created the heavens, God

Himself that formed the earth and made it, He established it, He created it not an emptiness, He formed it to be inhabited: I am Jehovah, and there is none else. Am not I Jehovah, and there is no God else besides Me? a just God, and a Saviour, there is none besides Me. Look unto Me and be saved, all the ends of the earth; for I am God, and there is none else (Isa. 45:18, 21-22). Here the Lord is manifestly spoken of as being alone Jehovah and God. That to “create the heavens and form the earth” is to regenerate, thus that the Creator of heaven and earth is the Regenerator, may be seen above at n. 16, 88, 472, and elsewhere; and therefore the Lord is often called the Creator, Former, and Maker. [5] Again: Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us. Thou, O Jehovah, art our Father, our Redeemer, Thy name is from everlasting (Isa. 63:16). Here the Lord is plainly meant, who alone is the “Redeemer.” In Moses: Take heed of His face, and hear His voice, provoke Him not, for He will not bear your transgression, for My name is in the midst of Him (Exod. 23:21). That “name” means essence, see above (n. 144, 145); and “in the midst” means the inmost (n. 1074). [6] In Isaiah: Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace (Isa. 9:6), plainly said of the Lord. In Jeremiah: Behold the days come that I will raise unto David a righteous offshoot, and He shall reign a King, and shall act intelligently, and shall do judgment and justice in the earth; in His days Judah shall be saved, and Israel shall dwell in confidence; and this is His name whereby they shall call Him, Jehovah our Righteousness (Jer. 23:5-6), plainly meaning the Lord. In Zechariah: Jehovah shall be King over all the earth; in that day there shall be one Jehovah, and His name one (Zech. 14:9), plainly speaking of the Lord. The "name" denotes the essence.

(1737) Who hath delivered thine enemies into thy hand. That this signifies victory, may be seen without explication. The conjunction of the Human Essence with the Divine Essence was procured and effected by the Lord by continual combats of temptations and victories, and this from His own power. He who apprehends the mode of the conjunction and union in any other way is much mistaken. By this He became righteousness. The conjunction or union was effected with the Celestial of Love, that is, with Love itself, which, as before said, is Jehovah. The conjunction of men with the Lord is also effected by temptations, and by the implanting of faith in love. Unless faith is implanted in love, that is, unless a man by the things that are of faith receives the life of faith, that is, charity, there is no conjunction. This alone is to follow Him, namely, to be conjoined with the Lord just as the Lord as to His Human Essence was conjoined with Jehovah. Hence also all such are called "sons of God," from the Lord who was the only Son of God, and hence they become images of Him.

(1738) And he gave him tithes of all. That this signifies remains derived from victory, is evident from the signification of "tithes" as being remains (spoken of before, n. 576). But what remains are may be seen above (n. 468, 530, 560, 561, 661, 1050), namely, that they are all the states of love and charity, and consequently all the states of innocence and peace, with which a man is gifted. These states are given to man from infancy, but less by degrees as the man advances into adult age. But when a man is being regenerated, he then receives new remains also, besides the former, thus new life. For it is from remains, or by remains, that a man is a man; for without the state of love and charity, and without the state of innocence-which states insinuate themselves into the other states of his life-a man is not a man, but is worse than any wild beast. The remains acquired in the combats of temptations are those which are here meant. These remains are what are signified by the tithes given to Melchizedek by Abram; and they are all the celestial things of love which the Lord procured to Himself by the continual combats and victories by which He was continually being united to His Divine Essence, until His Human Essence in like manner became Love, or the Being of life, that is, Jehovah.

(1739) Verse 21. And the king of Sodom said to Abram, Give me the soul, and take the substance to thyself. "The king of Sodom said," signifies the evil and falsity which were overcome; "unto Abram" signifies the Lord's rational; "Give me the soul, and take the substance to thyself," signifies that He should give them life, and they would not care for other things.

(1740) The king of Sodom said. That this signifies the evil and falsity which were overcome, is evident from the signification of "Sodom," which is evil and falsity, as was shown above in this chapter. It is said above (in verse 17), that the king of Sodom went out to meet Abram, by which is signified that evil and falsity submitted themselves; it is now added that they are suppliants. [2] That evil and falsity were conquered, or that evils and falsities are conquered by the combats of temptations, and that goods and truths are thereby put on, comes from the fact that evils and falsities are thus dissipated; and when these have been dissipated, goods and truths succeed in their place; and these are afterwards confirmed more and more, and are thus strengthened. For it is by evil spirits that evils and falsities are excited; and unless they are excited, the man scarcely knows that they are evils and falsities; but when excited they are manifest. And the longer the combats of temptations last, the more manifest do the evils and falsities become, until at last they are held in abhorrence. [3] And as evils and falsities are dissipated, goods and truths take their place; and the greater the horror that is conceived for evils and falsities, the more of love for goods and truths is insinuated by the Lord. And further, the greater the horror for evils and falsities, the less do evil spirits dare to approach, for they cannot endure aversion and horror for the evils and falsities in which their life consists, and are sometimes seized with terror on their first approach. And the more of love there is for goods and truths, the more do the angels love to be with the man, and together with the angels, heaven; for they are in their own life when in the goods of love and truths of faith.

(1741) To Abram. That this signifies the Lord's rational, is evident from the representation of Abram. In the two chapters which precede, Abram represented the Lord or His state in childhood; here in this chapter, he represents the Lord's rational, and is then called "Abram the Hebrew;" as is evident from what has been said and shown above at verse 13; and here the representation is the same; for in this chapter no other Abram is meant than Abram the Hebrew. The Lord's spiritual which is adjoined to His internal man is Abram the Hebrew but the celestial which is adjoined to His internal man is represented and signified by Melchizedek, as before said.

(1742) Give me the soul, and take the substance to thyself. That this signifies that He should give them life, and they would not care for other things, is evident from the signification of "soul," as being life (treated of before, n. 1000, 1005, 1040); and from the signification of the "substance," as being the other things that are not so properly of life, of which more will be said presently. [2] The life which evil spirits have, and which they love extremely, is the life of the cupidities of the love of self and of the world, hence a life of hatreds, revenge, and cruelties; and they suppose that there can be no delight in any other life. They are like men-for they have been men, and they retain this belief from their life when they were men-who place all life in the delights of such cupidities, not knowing but that such life is the only life, and that when they lose it they will utterly die. But of what nature is that life which they love, is plain from those of this character in the other life, where it is turned into a fetid and excrementitious life, and wonderful to say, they perceive the stench as most enjoyable; as may be seen from what is related from experience in n. 820, 954. [3] It was the same with the demons, who, when the Lord cast them out of the maniac, fearing for their life, asked that they might be sent into the swine (Mark 5:7-13). That these demons were those who in the life of the body had been given up to filthy avarice, may be seen from the fact that such seem to themselves in the other life to pass their time among swine, for the reason that the life of swine corresponds to avarice, and is therefore delightful to them; as is evident from what is related from experience in n. 939.

(1743) Verse 22. And Abram said to the king of Sodom, I have lifted up my hand to Jehovah God Most High, Possessor of the heavens and the earth. "Abram said to the king of Sodom," signifies the reply; "I have lifted up my hand to Jehovah," signifies the state of mind in the Lord; "Possessor of the heavens and the earth," signifies conjunction.

(1744) Abram said to the king of Sodom. That this signifies the reply, is evident without explication.

(1745) I have lifted up my hand to Jehovah. That this signifies the state of mind in the Lord, is evident from the signification of "lifting up the hands." The lifting up of the hand to Jehovah is a gesture of the body corresponding to an affection of the mind, as is well known. In the sense of the letter, those things which are interior, or of the mind, are expressed by external things which correspond; but in the internal sense it is internal things that are meant; here therefore the lifting up of the hand means the mind, or an affection of the mind. [2] So long as the Lord was in a state of temptations, He spoke with Jehovah as with another; but so far as His Human Essence was united to, He spoke with Jehovah as with Himself; which is evident from many passages in the Gospels, as also from many in the Prophets and in David. The cause is clearly evident from what has been said before concerning the inheritance from the mother. So far as this remained, He was as it were absent from Jehovah; but so far as this was extirpated, He was present, and was Jehovah Himself. [3] This may be illustrated by the conjunction of the Lord with the angels. Sometimes an angel does not speak from himself, but from the Lord, and he then does not know but that he is the Lord; but then his externals are quiescent. It is otherwise when his externals are active. The reason is, that the internal man of the angels is the Lord's possession; and so far then as there are no obstructions on the part of what is their own, it is the Lord's, and even is the Lord. But in the Lord, a plenary conjunction or an eternal union with Jehovah was wrought, so that His very Human Essence also is Jehovah.

(1746) Possessor of the heavens and the earth. This signifies conjunction, as appears from what was said above, at verse 19; where the same words occur, with the same signification.

(1747) Verse 23. That from a thread even to the thong of a shoe, I will not take aught that is thine, lest thou shouldest say, I have enriched Abram. "That from a thread even to the thong of a shoe," signifies all natural and corporeal things that were unclean; "I will not take aught that is thine," signifies that in celestial love here was nothing of the kind; "lest thou shouldest say, I have enriched Abram," signifies that the Lord derived no strength whatever from such things.

(1748) That from a thread even to the thong [or latchet] of a shoe. That this signifies all natural and corporeal things that were unclean, is evident from the signification of "the thong of a shoe." In the Word the sole of the foot and the heel signify the ultimate natural (as before shown, n. 259). A shoe is that which covers the sole of the foot and the heel; a "shoe" therefore signifies what is natural still further, thus the corporeal itself. The signification of a "shoe" is according to the subject. When predicated of goods it is taken in a good sense; and when of evil, in a bad sense; as here in treating of the substance of the king of Sodom, by whom evil and falsity are signified, the "thong of a shoe" signifies unclean natural and corporeal things. By the "thread of a shoe" falsity is signified, and by the "thong of a shoe" evil, and this the most worthless of all, because the word is a diminutive. [2] That such things are signified by a "shoe," is evident also from other passages in the Word; as when Jehovah appeared to Moses out of the midst of the bush, and said to Moses: Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground (Exod. 3:5). The prince of the army of Jehovah said in like manner to Joshua: Put off thy shoe from off thy foot; for the place whereon thou standest is holiness

(Josh. 5:15). Here everyone can see that the shoe would take away nothing from the holiness, provided the man were holy in himself; but that it was said for the reason that the shoe represented the ultimate natural and corporeal which was to be put off. [3] That it is the unclean natural and corporeal, is also plain in David: Moab is my washpot, upon Edom will I cast My shoe (Ps. 60:8). The command to the disciples involves what is similar: Whosoever shall not receive you, nor hear your words, as ye go out of that house or that city, shake off the dust of your feet (Matt. 10:14; Mark 6:11; Luke 9:5); where the "dust of the feet" has a signification like that of a "shoe," namely, uncleanness from evil and falsity, because the sole of the foot is the ultimate natural. They were commanded to do this because they were at that time in representatives, and thought that heavenly arcana were stored up in these alone, and not in naked truths. [4] Because a "shoe" signified the ultimate natural, the putting off of the shoe, or the shoe-loosing, signified that one should be divested of the ultimate things of nature; as in the case of him who was not willing to fulfill the duty of brother-in-law, spoken of in Moses: If the man is not willing to fulfill the duties of a husband's brother, then his brother's wife shall come unto him in the eyes of the elders, and draw his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done to the man that doth not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe taken off (Deut. 25:5-10); meaning that which is devoid of all natural charity. [5] That a "shoe" signifies the ultimate natural, in a good sense also, is likewise evident from the Word; as in Moses, concerning Asher: Blessed be Asher above the sons; let him be acceptable unto his brethren, and let him dip his foot in oil; iron and brass shall thy shoe be (Deut. 33:24, 25); where the "shoe" denotes the ultimate natural; a "shoe of iron" natural truth, a "shoe of brass" natural good, as is evident from the signification of iron and brass (see n. 425, 426). And because a "shoe" signified the ultimate natural and corporeal, it became a symbol of what is least and most worthless; for the ultimate natural and corporeal is the most worthless of all things in man. This was meant by John the Baptist, when he said, There cometh One that is mightier than I, the latchet of whose shoes I am not worthy to unloose (Luke 3:16; Mark 1:7; John 1:27).

(1749) I will not take aught that is thine. That this signifies that in celestial love there was nothing of the kind, may be seen from the fact that it was Abram who said that he would not take aught from the king of Sodom. Abram represented the Lord, now victorious, and thus the things which were of celestial love, which He procured to Himself by the victories; and the king of Sodom represented evil and falsity, from which there was nothing in the Lord as a victor, or in celestial love. [2] What is meant by these things in the internal sense cannot be made evident unless it be known how the case is in the other life. With evil and infernal spirits there reigns the love of self and of the world. Hence they think that they are the gods of the universe, and that they can do much. When they are vanquished, although they perceive that they can do nothing at all, there still remains the notion of power and dominion; and they think that they can contribute much to the Lord's power and dominion, and therefore in order that they may reign together with the good spirits, they offer them their services. But as the things by which they think that they can effect anything are nothing but evil and falsity; and in the Lord, or in celestial love, there is nothing but good and truth, the king of Sodom, by whom such are represented, is here told in reply that there was nothing of the kind in the Lord, or that the Lord had no power from evil and falsity. [3] Dominion from evil and falsity is altogether contrary to dominion from good and truth. Dominion from evil and falsity consists in desiring to make all slaves; dominion from good and truth in desiring to make all free. Dominion from evil and falsity consists in destroying all; but dominion from good and truth in saving all. From which it is evident that dominion from evil and falsity is of the devil, and that dominion from good and truth is of the Lord. That the two kinds of dominion are altogether contrary to each other may be seen from the Lord's words in Matthew 12:24-30; also from His saying that no one can serve two masters (Matt. 6:24; Luke 16:13).

(1750) Lest thou shouldest say, I have enriched Abram. That this signifies that the Lord derived no strength whatever from such things, may be seen from the signification of "being enriched," which is to acquire power and strength. How these things are, is evident from what has just been said.

(1751) Verse 24. Save only that which the lads have eaten, and the portion of the men who went with me; Aner, Eshcol, and Mamre, let them take their portion. "Save only that which the lads have eaten," signifies the good spirits; "and the portion of the men who went with me," signifies the angels; "Aner, Eshcol, and Mamre," signifies the things that appertained to them; "let them take their portion," signifies that they have been given into their power [potestas].

(1752) Save only that which the lads have eaten. That this signifies the good spirits, is evident from what precedes, and from what follows. It is evident from what precedes, for Mamre, Eshcol, and Aner are mentioned above (verse 13) as being allies of the covenant of Abram, by whom was signified the state of the Lord's rational man as to His external man, in respect to the quality of its goods and truths; and thus it is evident that by them were signified the angels who were with the Lord when He was combating, as is plain from the explication there given. The same is evident from what follows, as will presently appear. Those who went with Abram are here called "the lads" or "children," by whom no others are meant than good spirits; but by "the men," who are spoken of immediately afterwards, are meant angels. That there were angels with the Lord when He fought against the hells, is evident from the Word; as also from the consideration that when He was in the combats of temptations, it could not be otherwise than that angels should be present, to whom the Lord from His own power gave strength, and as it were power, to fight together with Him, for all the power that the angels have is from the Lord. [2] That angels fight against the evil, may be seen from what has occasionally been said before concerning the angels with man-that they protect man, and avert the evils which are threatened by infernal spirits (see above, n. 50, 227, 228, 697, 968) but all their power is from the Lord. The good spirits also are angels, but lower ones, for they are in the first heaven; the angelic spirits are in the second; and the angels, properly so called, are in the third (see n. 459, 684). Such is the form of government in the other life that the good spirits are subordinate to the angelic spirits, and the angelic spirits to the real angels; so that they constitute one angelic society. The good spirits and the angelic spirits are those who are here called "the lads;" but the real angels, "the men."

(1753) And the portion of the men who went with me. That this signifies the angels, is evident from what has just been said; and also from the fact that angels, when they have appeared to men, are in the Word called "men."

(1754) Aner, Eshcol, and Mamre. That these signify the things appertaining to them, is evident from what is said above in this chapter (at verse 13) concerning the same, namely, that by their names are signified the goods and truths from which the combat was waged, and not so much the angels themselves, for the angels are meant by "the lads," and "the men," as has been said. For the angels never have any name given them, but are distinguished in respect to their quality by goods and truths; and on this account nothing else is signified in the Word by a name but the essence and its quality (as before shown, n. 144, 145, 340).

This may be seen also in Isaiah, where the Lord is spoken of: His name shall be called Wonderful, Counselor, God, Hero, Father of eternity, Prince of Peace (Isa. 9:6), where by the "name" is meant of what quality He is, that is, that He is Wonderful, Counselor, God, a Hero, Father of eternity, Prince of Peace. [2] In Jeremiah, where also the Lord is spoken of: This is His name whereby they shall call Him, Jehovah our Righteousness (Jer. 23:5, 6) where it is plainly evident that the name is "Righteousness." So too in Moses, where likewise the Lord is spoken of: He will not bear your transgression, for My name is in the midst of Him (Exod. 23:21), where also the "name" denotes the essence, as being Divine. So also in many other passages of the Word, where it is said that "they called on the name of Jehovah;" that "they should not take the name of Jehovah in vain;" and in the Lord's Prayer, "Hallowed be Thy name." The case is similar with the names of angels; and is so here with the names of Eshcol, Aner, and Mamre, who represent angels, in that these names signify the things appertaining to the angels.

(1755) Let them take their portion. That this signifies that they had been given into their power, is evident from what was said above (at verses 21-33), namely, that it was the Lord's will to receive nothing from them, because He derived no strength from any such thing. That they had been given into the power of the angels stands thus: It is the angels who rule over evil and infernal spirits, as has been made evident to me from much experience. But the Lord foresees and sees all things in both general and particular, and provides and disposes for them; but some things from permission, some from sufferance, some from leave, some from good pleasure, some from will. The desire to rule is itself something of man's own which differs from anything that the angels receive from the Lord; but still all their dominion is of love and mercy, apart from any desire to rule. But these things, being deeper arcana, cannot be stated to the understanding in a few words. It is sufficient to know that the evil and infernal spirits have been delivered into the power [potestas] of the angels, and that the Lord governs all things, both in general and in particular, down to the veriest singulars, concerning which, of the Lord's Divine mercy hereafter, where Providence and Permissions are treated of.

(1756) The foregoing are the things that are in general involved in the internal sense of this chapter; but the series or connection itself of the things, and its beauty, cannot appear when each separate thing is explained in detail according to the signification of the words, as they would if they were embraced in a single idea, for when they are all apprehended under a single idea the things that had been scattered appear beautifully coherent and connected. The case herein is like that of one who hears another speaking, and gives his attention to the words; in which case he does not so well apprehend the idea of the speaker as he would if he paid no attention to the words or their signification. For the internal sense of the Word holds nearly the same relation to the external or literal sense as speech does to its words when these are scarcely heard, still less attended to, and when the mind is kept exclusively in the sense of the things signified by the words of the speaker. [2] The most ancient mode of writing represented subjects by using persons and words which were understood as meaning things that were quite different. Profane writers then composed their historicals in this way, even those matters which pertained to civic and moral life; and in fact so that nothing was exactly the same as it was written in the letter, but under this something else was meant; they even presented affections of every kind as gods and goddesses, to whom the heathen afterwards instituted Divine worship, as may be known to every man of letters, for such ancient books are still extant. They derived this mode of writing from the most ancient people who existed before the flood, who represented heavenly and Divine things to themselves by such as were visible on the earth and in the world, and so filled their minds and souls with joys and delights while beholding the objects of the universe, especially such as were beautiful in their form and order; and therefore all the books of the church of those times were written in this way. Such is the book of Job; and, in imitation of those books, such is Solomon’s Song of Songs. Such were the two books mentioned by Moses in Num. 21:14, 27; besides many that have perished. [3] At a later period this style of writing was venerated on account of its antiquity, both among the Gentiles and the posterity of Jacob, to such a degree that whatever was not written in this style they did not venerate as Divine, and therefore when they were moved by the prophetic Spirit, they spoke in a similar manner; and this for many hidden reasons. This was the case with Jacob (Gen. 49:3-17); with Moses (Exod. 15:1-21; Deut. 33:2-29); with Balaam, who was of the sons of the East, from Syria where the Ancient Church still existed (Num. 23:7-10, 19-24; 24:5-9, 17-24); with Deborah and Barak (Judges 5:2-31); with Hannah (1 Sam. 2:2-10); and with many others. And though very few understood or knew that their words signified the heavenly things of the Lord's kingdom and church, still, being touched and penetrated with the awe of admiration, they felt that what was Divine and holy was in them. [4] But that the historicals of the Word are similar-that is, that in respect to every name and every word they are representative and significative of the celestial and the spiritual things of the Lord's kingdom-has not yet become known to the learned world, except in that the Word is inspired as to the smallest iota, and that there are heavenly arcana in all things of it in both general and particular.

(1757) CONTINUATION CONCERNING THE SPEECH OF SPIRITS, AND ITS DIVERSITIES. The speech of spirits with man, as before said, is effected by words; but the speech of spirits among themselves, by ideas-the origins of words-such as are the ideas of thought; these however are not so obscure as are man's ideas while he lives in the body, but are distinct, like those of speech. Human thought, after the decease of the body, becomes more distinct and clear; and the ideas of thought become discrete, so as to serve for distinct forms of speech; for obscurity has been dissipated together with the body; and so the thought-being liberated from the shackles in which it was as it were entangled, and consequently from the shade in which it was involved-becomes more instantaneous; and hence the mental view, perception, and utterance of each thing is more prompt.

(1758) The speech of spirits is diverse: each society or family of spirits, and even every spirit, can be distinguished from others by their speech (much as is the case with men), not only by the affections which make the life of the speech and which fill or give impulse to the words, and by the accents, but also by the tones, and by other characteristics not so easily described.

(1759) The speech of celestial spirits cannot easily flow into the articulate sounds or words that appertain to man; for it cannot be suited to a word in which there is anything that sounds harshly, or in which there is a rough doubling of consonants, or in which there is an idea that is derived from memory-knowledge; on which account they rarely flow into the speech otherwise than by affections which, like a flowing stream or a gentle breeze, soften the words. The speech of spirits who are intermediate between the celestial and the spiritual is sweet, flowing like the gentlest atmosphere, soothing the recipient organs, and softening the words themselves; it is also rapid and sure. The flow and the pleasantness of the speech come from the fact that the celestial good in their ideas is of this character, and there is nothing in the speech that dissents from the thought. All the sweet harmoniousness in the other life comes from goodness and charity. The speech of the spiritual also is flowing, but is not so soft and gentle. It is chiefly these who speak.

(1760) There is also a flowing speech of evil genii; yet it is so only to the outward hearing; but inwardly it is grating, because from a pretense of good, and no affection of it. There is also a speech of these genii that is devoid of the flowing character, in which the dissent of the thoughts is perceived as something that silently creeps along.

(1761) There are spirits who do not inflow in a stream-like manner, but by vibrations and movements to and fro, as it were in lines, and more or less sharp. The same inflow not only with the speech, but also with the reply. They are those who from many causes reject the interior things of the Word; looking upon man as their tool, and as of little account; and caring for themselves alone.

(1762) There are spirits who do not speak, but who have expressed the sentiments of their mind by changes induced on my face, and have presented their ideas so vividly that their thought was thus made manifest as it were in a form. This was done by changes about the region of the lips, passing thence to the face; also about the eyes, while they were communicating the interior sentiments of their mind; around the left eye when they were communicating truth and affections of truth, and around the right eye when communicating good and affections of good.

(1763) I have also heard a simultaneous speech of many spirits speaking together, that undulated like a roll, and flowed into the brain in varying directions. Also a speech of certain spirits that terminated in a quadruple movement, as if to the tone and sound of men threshing. These spirits are separated from others. They induce a pain in the head, as if from the suction of an air-pump. Some have been heard who spoke with a sonorous voice, but as if within, in themselves but still it came to the hearing as speech. [2] Others who spake by a belching forth of the words as from the belly; these are such as wish to give no attention to the sense of a thing, but are forced to speak by others. I have heard some who spoke with a rough or cracked sound; these apply themselves to the left side, under the elbow; also to the left external ear. Some I heard who could not speak aloud, but as if they had a cold; these belong to the class of those who by insinuations into the delights of others worm out their secrets for the purpose of doing harm. [3] There are spirits of low stature, who, although few, speak like a great multitude, with a sound like thunder; they were heard above the head, and I thought that there was a multitude; but one of them came to me at the left side beneath the arm, and spoke in the same way with a thundering voice; he also moved away, and did the same. Whence such spirits come, will of the Lord's Divine mercy be told elsewhere. But these kinds of speech are comparatively rare. It is a remarkable fact that what is said in these various ways is heard as loudly and sonorously by one whose interior organs of hearing are opened, and also by spirits, as are sounds and the speech of men on earth; but they are not heard at all by one in whom these organs are not opened.

(1764) Once also spirits conversed with me simply by representatives shown before the sight, by representing flames of various colors; lights clouds rising and falling;, small houses and platforms for speaking of different kinds; vessels; persons variously dressed, and many other things, which were all significative; and merely from these it could be known what they desired to convey.

CHAPTER 15

CONCERNING THE HOLY SCRIPTURE OR WORD, IN WHICH ARE STORED UP DIVINE THINGS, WHICH ARE OPEN BEFORE GOOD SPIRITS AND ANGELS

(1767) WHEN THE Word of the Lord is being read by a man who loves the Word and lives in charity, or by a man who from simplicity of heart believes what is written and has not formed principles contrary to the truth of faith which is in the internal sense, it is presented by the Lord before the angels in such beauty and in such pleasantness, with representatives also, and this with inexpressible variety in accordance with all their state at the time, that every particular is perceived as if it had life, which life is that which is in the Word, and from which the Word had birth when it was sent down from heaven. From this cause the Word of the Lord is such, that although in the letter it appears crude, there are stored up in it spiritual and celestial things which lie open before good spirits, and before angels, when the Word is being read by man.

(1768) That the Word of the Lord is so presented before good spirits and before angels, it has been given me to hear and to see; and I am therefore permitted to relate the experiences themselves.

(1769) A certain spirit came to me not long after his departure from the body, as I was able to infer from the fact that he did not yet know that he was in the other life, but supposed that he was living in the world. It was perceived that he had been devoted to studies, concerning which I spoke with him. But he was suddenly taken up on high; and, surprised at this, I imagined that he was one of those who aspire to high things, for such are wont to be taken up on high; or else that he placed heaven at a great height, for such likewise are often carried up on high, that they may know from experience that heaven is not in what is high, but in what is internal. [2] But I soon perceived that he was taken up to the angelic spirits, who were in front, a little to the right, at the entrance to heaven. He then spoke with me from thence, saying that he saw things more sublime than human minds could at all comprehend. While this was taking place, I was reading the first chapter of Deuteronomy, about the Jewish people, in that men were sent to explore the land of Canaan and what was in it. While I was reading this, he said that he perceived nothing of the sense of the letter, but the things in the spiritual sense, and that these were wonders which he could not describe. This was in the first entrance to the heaven of angelic spirits; what wonders then would be perceived in that heaven itself! and what in the angelic heaven! [3] Certain spirits who were with me, and who before had not believed that the Word of the Lord is of such a nature, then began to repent of their unbelief; they said, in that state, that they believed because they heard the spirit say that he heard, saw, and perceived that it was so. [4] But other spirits still persisted in their unbelief, and said that it was not so, but that these things were fancies; and therefore they too were suddenly taken up, and spoke with me from thence; and they confessed that it was anything but fancy, because they really perceived that it was so; and by a more exquisite perception indeed than can ever be given to any sense during the life of the body. [5] Soon others also were taken up into the same heaven, and among them one whom I had known in the life of the body, who testified to the same effect, saying also, among other things, that he was too much amazed to be able to describe the glory of the Word in its internal sense. Then, speaking from a kind of pity, he said that it was strange that men knew nothing at all of such things. He said further that from where he then was he could look most deeply into my thoughts and my affections, and perceived in them more things than he could tell; such as causes, influxes, whence they came, and from whom; the ideas, and how they were mixed with earthly things, and that these were to be wholly separated; besides other things.

(1770) On two occasions afterwards I saw others taken up into the second heaven, among the angelic spirits; and they spoke with me thence while I was reading the third chapter of Deuteronomy from beginning to end. They said that they were solely in the interior sense of the Word; at the same time asserting that there was not a tittle in which there was not a spiritual sense that coheres most beautifully with all the rest, and further that the names signify real things. Thus they too were confirmed; because they had not believed before that each and all things in the Word have been inspired by the Lord; and this they wished to confirm before others by an oath, but it was not permitted.

(1771) Certain spirits also were in unbelief concerning the Word of the Lord, as to there being such things stored up in its bosom, or within it; for in the other life spirits are in unbelief like that in which they had been in the life of the body; and this is not dissipated except by means provided by the Lord, and by living experiences. On this account, while I was reading some of the Psalms of David, the deeper insight or mind of these spirits was opened. These were not taken up among angelic spirits. They then perceived the interior things of the Word in those Psalms; and being amazed at them said that they had never believed such things. [2] The same portion of the Word was then heard by many other spirits; but they all apprehended it in different ways. With some it filled the ideas of their thought with many pleasant and delightful things, thus with a kind of life in accordance with the capacity of each one, and at the same time with an efficacy that penetrated to their inmosts, and this to such a degree with some that they seemed to be uplifted toward the interiors of heaven, and nearer and nearer to the Lord, according to the degree in which they were affected by the truths and the goods therewith injoined. [3] The Word was then at the same time brought to some who had no apprehension of its internal sense, but only of the external or literal sense; and to them the letter appeared to have no life. From all this it was manifest what the Word is when the Lord fills it with life-that it is of such efficacy that it penetrates to the inmosts; also what it is when He does not fill it with life-that it is then the letter only, with scarcely any life.

(1772) Of the Lord’s Divine mercy I too have been permitted in the same way to see the Lord’s Word in its beauty in the internal sense, and this many times; not as it is while the words are being explained as to the internal sense in detail, but with all things both in general and particular brought together into a single series or connection, which may be said to be the seeing of a heavenly paradise from an earthly one.

(1773) Spirits who had found delight and joy in the Word of the Lord during their life in the body, have in the other life a kind of joyous heavenly warmth which it has also been permitted me to feel. The warmth of those who had some measure of this delight was communicated to me. It was like a vernal heat, beginning in the region of the lips, and diffusing itself about the cheeks, and thence as far as the ears, ascending also to the eyes, and descending toward the middle region of the breast. [2] The warmth of those who had been still more affected by delight in the Word of the Lord, and by the interior things of it which the Lord Himself had taught, was also communicated to me; beginning at the breast it ascended thence toward the chin, and descended toward the loins. The warmth of those who had been even more delighted and affected, was still more interiorly joyous and vernal, extending indeed from the loins upward toward the breast, and thence through the left arm to the hands. I was instructed by the angels that this is really the case, and that the approach of those spirits brings such warmths, although they themselves do not feel them, because they are in them, just as infants, children, and youths are not commonly sensible of their own warmth which they have in greater measure than adults and old people, because they are in it. [3] I was also made sensible of the warmth of some, who had indeed been delighted with the Word, but had not been solicitous about the understanding of it; their warmth was felt in the right arm only. As regards the warmth: evil spirits also can by their artifices produce a warmth which counterfeits delight, and can communicate it to others; but it is only an external warmth, without an origin from internals. Such warmth is that which putrefies and converts food into excrement, like the heat of adulterers, and that of those who have been immersed in filthy pleasures.

(1774) There are spirits who do not desire to hear anything about the interior things of the Word; and even should they understand them, they are still unwilling. They are chiefly those who have placed merit in works, and who therefore have done goods from the love of self and of the world, or for the sake of the rank or wealth to be gained for themselves, and the consequent reputation, thus not for the sake of the Lord’s kingdom. In the other life such desire more than others to enter heaven; but they remain outside of it; for they are unwilling to be imbued with the knowledges of truth, and thereby to be affected with good. They interpret the meaning of the Word from the letter according to their fancies, and by advancing whatever favors their cupidities with its approval. Such were represented by an old woman who had a face not comely, but of even snowy paleness, with irregular features [cui inerant inordinata], which made her ugly. But those who admit and love the interior things of the Word, were represented by a girl in early maidenhood, or in the flower of youth, handsomely dressed, and adorned with garlands and heavenly ornaments.

(1775) I have conversed with certain spirits concerning the Word, saying that it has been necessary that of the Lord's Divine Providence some revelation should come into existence, for a revelation or Word is the general recipient vessel of spiritual and celestial things, thus conjoining heaven and earth; and that without it they would have been disjoined, and the human race would have perished. And besides it is necessary that there should be heavenly truths somewhere, by which man may be instructed, because he was born for heavenly things, and, after the life of the body, ought to come among those who are heavenly; for the truths of faith are the laws of order in the kingdom in which he is to live forever.

(1776) It may seem a paradox, but still it is most true, that the angels understand the internal sense of the Word better and more fully when little boys and girls are reading it, than when it is read by adult persons who are not in the faith of charity. The cause has been told me, and is that little boys and girls are in a state of mutual love and innocence, and thus their most tender vessels are almost heavenly, and are simply capacities for receiving, which therefore can be disposed by the Lord; although this does not come to their perception, except by a certain delight suited to their genius. It was said by the angels that the Word of the Lord is a dead letter; but that in him that reads it is vivified by the Lord according to the capacity of each one; and that it becomes living according to the life of his charity and his state of innocence, and this with inexpressible variety.

(1777) A continuation follows at the end of this chapter. GENESIS 15 1. After these words, the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram; I am a shield to thee, thy exceeding great reward. 2. And Abram said, Lord Jehovih, what wilt Thou give me, and I am walking childless, and the steward of my house is this Eliezer the Damascene? 3. And Abram said, Lo to me Thou hast not given seed, and behold a son of my house is mine heir. 4. And behold the word of Jehovah came unto him, saying, This one shall not be thine heir; but he that shall go forth out of thy bowels shall be thine heir. 5. And He led him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them; and He said unto him, So shall thy seed be. 6. And he believed in Jehovah, and He imputed it to him for righteousness. 7. And He said unto him, I am Jehovah who led thee forth out of Ur of the Chaldees, to give thee this land, to inherit it. 8. And he said, Lord Jehovih, whereby shall I know that I shall inherit it? 9. And He said unto him, Take thee a heifer of three years, and a she-goat of three years, and a ram of three years, and a turtledove, and a young pigeon. 10. And he took unto him all these and divided them in the midst, and laid each part over against the other; and the birds he did not divide. 11. And the fowls came down upon the bodies, and Abram drove them away. 12. And it came to pass when the sun was going down that a deep sleep fell upon Abram; and behold a terror of great darkness falling upon him. 13. And He said unto Abram, Knowing thou shalt know that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. 14. And also that nation whom they shall serve will I judge; and after that shall they go out with great substance. 15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16. And in the fourth generation they shall return hither, for the iniquity of the Amorites is not yet consummated. 17. And it came to pass that the sun went down, and there was thick darkness; and behold a furnace of smoke, and a torch of fire that passed between those pieces. 18. In that day Jehovah made a covenant with Abram, saying, Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates: 19. The Kenite, and the Kenizzite, and the Kadmonite; 20. And the Hittite, and the Perizzite, and the Rephaim; 21. And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

(1778) THE CONTENTS Here in the internal sense are continued the things concerning the Lord after He had endured in childhood the most severe combats of temptations, which were directed against the love which He cherished toward the whole human race, and in particular toward the church; and therefore being anxious concerning their future state a promise was made Him; but it was shown at the same time what the state of the church would become toward its end when it would begin to expire; but that still a new church should revive, which would take the place of the former, and the heavenly kingdom would be immensely increased.

(1779) The Lord's consolation after the combats of temptations described in the foregoing chapter (verse 1).

(1780) The Lord's complaint respecting the church, that it was in externals only (verses 2, 3). A promise concerning an internal church (verse 4). Concerning its multiplication (verse 5). That the Lord is righteousness (verse 6). And unto Him alone belongs the kingdom in the heavens and on earth (verse 7).

(1781) And as He desired to be assured that the human race would be saved (verse 8), it was shown Him how the case is with the church, in general, specifically, and in particular (verses 9 to 17).

(1782) The "heifer," "she-goat," and "ram," are the representatives of the celestial things of the church; the "turtledove" and the "young pigeon" are the representatives of its spiritual things (verse 9). The church was on one side, and the Lord on the other (verse 10). The Lord would dissipate evils and falsities (verse 11). But the falsities would still infest it (verses 12, 13). From these there should be deliverance (verse 14). Thus the Lord received consolation (verse 15). But that evils would take possession (verse 16). And at last nothing but falsities and cupidities would reign (verse 17). Then would come the Lord's kingdom, and a new church, the extension of which is described (verse 18). The falsities and evils to be expelled from it are the nations named (verses 19-21).

(1783) THE INTERNAL SENSE The things which are here contained, are as before said true historicals, namely, that Jehovah spoke thus with Abram, and that the land of Canaan was promised him as an inheritance; that he was commanded so to place the heifer, the she-goat, ram, turtledove, and young pigeon; that the fowls came down upon the bodies; that a deep sleep fell upon him, and in the sleep a terror of darkness; and that when the sun had set, there was seen by him as it were a furnace of smoke with a torch of fire between the parts; besides the other historicals. These are true historicals, but still each and all of them, even to the least of what was done, are representative; and the words themselves by which they are described, are, as to the smallest iota, significative. That is to say, in each and all of these things there is an internal sense; for each and all of the things contained in the Word are inspired, and being inspired they cannot but be from a heavenly origin; that is, they must necessarily store up within them celestial and spiritual things, for otherwise it could not possibly be the Word of the Lord. [2] These are the things contained in the internal sense; and when this sense lies open, the sense of the letter is obliterated, as if there were none; and on the other hand, when attention is given solely to the historical sense or that of the letter, the internal sense is obliterated, as if there were none. These two are related as is heavenly light to the light of the world; and, conversely, as is the light of the world to heavenly light.

When heavenly light appears, then the light of the world is as thick darkness; as has been made known to me by experience; but when anyone is in the light of the world, then heavenly light, if it appeared, would be as thick darkness; the same as with human minds: to him who places everything in human wisdom, or in memory-knowledges, heavenly wisdom appears as an obscure nothing; but to him who is in heavenly wisdom, human wisdom is as a kind of obscure general affair, which, if there were not heavenly rays in it, would be as thick darkness.

(1784) Verse 1. After these words, the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram, I am a shield to thee, thy exceeding great reward. "After these words, the word of Jehovah came unto Abram in a vision," signifies that after the combats in childhood there was revelation; "a vision" denotes inmost revelation, which is that of perception; "Fear not, Abram, I am a shield to thee," signifies protection against evils and falsities, which is to be trusted; "thy great reward," signifies the end or purpose of the victories.

(1785) After these words, the word of Jehovah came to Abram in a vision. That this signifies that after the combats in childhood there was revelation, is evident from the signification of "words," also of "the word of Jehovah to Abram," and also from the signification of "a vision." By "words," in the Hebrew language, are signified actual things; here the things accomplished, which are the Lord's combats of temptations, treated of in the preceding chapter. "The word of Jehovah to Abram" is nothing else than the Lord's word with Himself but in childhood, and in the combats of temptations, when the Essences were not yet united as a one, it could not appear otherwise than as a revelation. What is internal, when it acts into what is external, in a state and at moments when this is far away, is presented in no other manner. This is the state which is called the Lord's state of humiliation.

(1786) That "a vision" denotes inmost revelation, which is that of perception, may be seen from the nature of visions, which take place in accordance with the man's state. To those whose interiors are closed, a vision is very different from what it is to those whose interiors are open. For example: when the Lord appeared to the whole congregation in Mount Sinai, the appearing was a vision that was different to the people from what it was to Aaron, and that was different to Aaron from what it was to Moses; and again, visions were different to the prophets from what they were to Moses. There are many kinds of visions, concerning which, of the Lord's Divine mercy hereafter. The more interior the visions, the more perfect they are. With the Lord they were the most perfect of all; because He then had perception of all things in the world of spirits and in the heavens, and also had immediate communication with Jehovah. This communication is represented, and in the internal sense is signified, by the vision in which Jehovah appeared to Abram.

(1787) Fear not, Abram, I am a shield to thee. That this signifies protection against evils and falsities, which is to be trusted, is evident from the signification of "a shield," to be explained presently. These words, namely, that Jehovah is a shield, and that He is an exceeding great reward, are words of consolation after temptations. Every temptation is attended with some kind of despair (otherwise it is not a temptation), and therefore consolation follows. He who is tempted is brought into anxieties, which induce a state of despair as to what the end is to be. The very combat of temptation is nothing else. He who is sure of victory is not in anxiety, and therefore is not in temptation. [2] The Lord also, as He endured the most dire and cruel temptations of all, could not but be driven into states of despair, and these He dispelled and overcame by His own power; as may be clearly seen from His temptation in Gethsemane, thus recorded in Luke: When Jesus was at the place, He said unto the disciples, Pray that ye enter not into temptation. But He was parted from them about a stone's cast; and kneeling down He prayed, saying, Father, if Thou be willing let this cup pass from Me; nevertheless, not My will, but Thine, be done. And there appeared unto Him an angel from heaven, strengthening Him; and being in an agony, He prayed more earnestly; and His sweat became as drops of blood falling down upon the ground (Luke 22:40-45). In Matthew: He began to be sorrowful and sore troubled. Then saith He unto the disciples, My whole soul is sorrowful even unto death. And going forward a little, He fell on His face, praying, and saying, My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt. Again a second time He went away, and prayed, saying, My Father, if this cup cannot pass except I drink it, Thy will be done. And He prayed a third time, saying the same word (Matt. 26:37-44). In Mark: He began to be terrified, and sore troubled, and said to the disciples, My soul is encompassed with sorrow even unto death. He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from Him. He said, Abba, Father, all things are possible unto Thee; remove this cup from Me; howbeit, not as I will, but as Thou wilt: and He spake thus a second time and a third (Mark 14:33-41). [3] From these passages we may see what was the nature of the Lord's temptations-that they were the most terrible of all; and that He felt anguish from the very inmosts, even to the sweating of blood; and that He was then in a state of despair concerning the end and the event; and also that He had consolations. The words now under consideration, "I, Jehovah, am thy shield, and thy exceeding great reward," involve in like manner consolation after the combats of temptations treated of in the foregoing chapter.

(1788) That a "shield" means protection against evils and falsities, which is trusted in, is evident without explication; for from common usage the expression has become familiar that Jehovah is a shield and a buckler. But what is specifically signified by "a shield," may be seen from the Word, in that as regards the Lord it signifies protection, and as regards man, trust in the Lord's protection. As "war" signifies temptations (as before shown, n. 1664), so all the weapons of war signify some specific thing belonging to temptation, and to defend against evils and falsities, that is, against the diabolical crew that induce the temptation, and that tempt. Therefore a “shield” signifies one thing, a “buckler” signifies another, and a “target” another, a “helmet” another, a “spear” and a “lance” another, a “sword” another, a “bow and arrows” another, a “coat of mail” another; concerning each of which of the Lord’s Divine mercy hereafter. [2] The reason why a “shield” in relation to the Lord signifies protection against evils and falsities, and in relation to man trust in the Lord; is that it was a protection to the breast; and by the breast good and truth are signified-good because the heart is there, and truth because the lungs are there. That this is the signification of a “shield,” is evident in David: Blessed be Jehovah my rock, who teacheth my hands combat, my fingers war; my mercy and my fortress, my fortified citadel and my deliverer, my shield, and He in whom I trust (Ps. 144:1-2), where the “combat” and “war” are those of temptations, and in the internal sense, the Lord’s temptations; the “shield,” with reference to Jehovah, is protection; and with reference to man is trust, as is plainly evident. [3] In the same: O Israel, trust thou in Jehovah; He is their help and their shield. O house of Aaron, trust ye in Jehovah; He is their help and their shield. Ye that fear Jehovah, trust in Jehovah; He is their help and their shield (Ps. 115:9-11), where the meaning is similar. Again: Jehovah is my fortress, my God in whom I trust. He shall cover thee with His wing; and under His wings shalt thou trust; His truth is a shield and a buckler (Ps. 91:2, 4), where “a shield” and “a buckler” denote protection against falsities. [4] Again: Jehovah is my rock and my fortress and my deliverer, my

God, my strong rock in whom I trust, my shield, and the horn of my salvation. Jehovah is a shield unto all that trust in Him (Ps. 18:2, 30), where the meaning is similar. Again: Thou that provest the hearts and reins, a just God; my shield is upon God who saveth the upright in heart (Ps. 7:9-10), meaning trust. Again: Thou hast given me the shield of Thy salvation, and Thy right hand will hold me up (Ps. 18:35), also signifying trust. Again: The shields of the earth belong unto God; He is greatly exalted (Ps. 47:9), where trust is again meant. [5] Again: Jehovah God is a sun and a shield; Jehovah will give grace and glory; good shall not be withheld from them that walk in integrity (Ps. 84:11), signifying protection. In Moses: Thy blessings, O Israel; who is like unto thee, a people saved in Jehovah, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be mistaken in regard to thee (Deut. 33:29); "the shield" denoting protection. [6] As weapons of war are spoken of with reference to those who are in the combats of temptations, so also the same weapons of war are attributed to the enemies who assail and tempt, and then they signify the contrary things; thus a "shield" signifies the evils and falsities from which they fight, and which they defend, and in which they trust. As in Jeremiah: Make ye ready the shield and buckler, and draw near to battle. Harness the horses, and go up, ye horsemen, and stand forth in helmets, furbish the lances, put on the coats of mail (Jer. 46:3-4). Besides many other passages.

(1789) Thy great reward. That this signifies the end and purpose of the victories, is evident from the signification of "reward," as being the prize after the combats of temptations; here the end and purpose of the victories, because the Lord never looked for any prize of victory for Himself. His prize of victories was the salvation of the whole human race; and it was from love toward the entire human race that He fought. He who fights from this love demands for himself no prize, because this love is such that it wills to give and transfer all its own to others, and to have nothing for itself; so that it is the salvation of the whole human race that is here signified by the "reward."

(1790) Verse 2. And Abram said, Lord Jehovih, what wilt Thou give me, and I am walking childless, and the steward of my house is this Eliezer the Damascene? "Abram said, Lord Jehovih," signifies the Lord's perception; "Abram" is the interior man; the "Lord Jehovih" is the internal man relatively to the interior; "what wilt Thou give me, and I am walking childless?" signifies that there was no internal church; "and the steward of my house," signifies an external church; "is this Eliezer the Damascene" denotes the external church.

(1791) Abram said, Lord Jehovih. That this signifies the Lord's perception, may be seen from the fact that the Lord had the most interior and perfect perception of all things. This perception, as before said, was a perceptive sensation and knowledge of all things that were taking place in heaven, and was a continual communication and internal conversation with Jehovah, which the Lord alone had. This is meant in the internal sense by the words "Abram said to Jehovah;" this was represented by Abram when he spoke with Jehovah; and the like is signified in what follows wherever the expression “Abram said to Jehovah” occurs.

(1792) That “Abram” denotes the interior man, or that Abram represented the Lord’s interior or rational man, has been stated before. What the Lord’s interior man is, was shown in the foregoing chapter.

(1793) That the “Lord Jehovih” is the internal man relatively to the interior, is evident from what has been said concerning the Lord’s internal man, namely, that it was Jehovah Himself, from whom He was conceived, and whose only Son He was, and to whom the Lord’s Human became united after He had by the combats of temptation purified the maternal human, that is, that which He derived from the mother. The appellation “Lord Jehovih” occurs very often in the Word; indeed, as often as Jehovah is called “Lord” He is not called “Lord Jehovah,” but “Lord Jehovih,” and this especially where temptations are treated of. [2] As in Isaiah: Behold, the Lord Jehovih cometh in strength, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd, He shall gather the lambs in His arm, and carry them in His bosom, and shall lead those that give suck (Isa. 40:10-11), where “the Lord Jehovih cometh in strength,” relates to His victory in the combats of temptations; “His arm shall rule for Him,” means that it is from His own power. What the reward is that is mentioned in the first verse of this chapter is here declared, namely, that it is the salvation of the whole human race, that is to say, “He feeds His flock like a shepherd, gathers the lambs in His arm, carries them in His bosom, and leads those that give suck;" all of which things pertain to inmost or Divine love. [3] Again in the same Prophet: The Lord Jehovih hath opened Mine ear, and I was not rebellious; I have not turned away backward. I gave My body to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting; and the Lord Jehovih will help Me; behold the Lord Jehovih will help Me (Isa. 50:5-7, 9), where temptations are manifestly treated of. Besides other passages.

(1794) What wilt Thou give me, and I am walking childless? That this signifies that there is no internal church, may be seen from the signification of "walking childless." To "walk," in the internal sense, is to live (as before shown, n. 519); but one who is childless is one who has no seed, or no posterity of his own. This is treated of in the following verses (3-5), where it is explained what is meant by one who is childless, or one who has no seed.

(1795) And the steward of my house. That this signifies an external church, is evident from the signification of the "steward of a house," in the internal sense, that is, in respect to the church. The external church is called "the steward of a house," when the internal church itself is the house, and the father of the family is the Lord. The external church is circumstanced no otherwise, for all stewardship belongs to the external of the church; as the administration of rituals, and of many things that pertain to the place of worship and to the church itself, that is, to the House of Jehovah or of the Lord. [2] The externals of the church without the internals are things of naught; they have their being from the internals, and are such as the internals are. The case herein is the same as it is with man: his external or corporeal is in itself a thing of no account unless there is an internal which gives it soul and life. Such therefore as is the internal, such is the external; or such as is the mind [animus et mens], such is the worth of all things which come forth by means of the external or corporeal. The things which are of the heart make the man; not those which are of the mouth and the gestures; and such is the case with the internals of the church. But still the externals of the church are like the externals of a man, in that they take charge of and administer; or what is the same, the external or corporeal man may in like manner be called the steward or administrator of the house, when the house means the interiors. From this it is evident what "childless" means, namely, the state in which there is no internal of the church, but only an external; as was the case at the time of which the Lord complained.

(1796) Is this Eliezer the Damascene. From what has just been said it is now evident that these words denote the external church; and the same appears from the signification of a "Damascene." Damascus was the principal city of Syria, where there were remains of the worship of the Ancient Church, and whence came Eber, or the Hebrew nation, with which there was nothing but the external of the church (as before said, n. 1238, 1241), thus nothing but the stewardship of the house. That there is in these words something of despair, and consequently of the Lord's temptation, is evident from the words themselves, and also from the consolation that follows respecting the internal church.

(1797) Verse 3. And Abram said, Lo to me Thou hast not given seed, and behold a son of my house is mine heir. “Abram said, Lo to me Thou hast not given seed,” signifies that there was no internal of the church, which is love and faith; “behold a son of my house is mine heir,” signifies that there would be in the Lord’s kingdom only what is external.

(1798) Abram said, Lo to me Thou hast not given seed. That this signifies that there was no internal of the church, is evident from the signification of “seed,” which is love and faith, spoken of above (n. 255, 256, 1025), and from the signification of an heir, as explained in what follows. That love and the faith derived from it are the internal of the church, has already been several times said and shown. No other faith is meant as being the internal of the church than that which is of love or charity, that is, which is from love or charity. [2] Faith, in a general sense, is all the doctrinal teaching of the church. But doctrine [doctrinale] separated from love or charity, by no means makes the internal of the church, for doctrine is only knowledge which is of the memory, and this exists also with the worst men, and even with infernals. But the doctrine that is from charity, or that is of charity, does make the internal of the church, for this is of the life. The life itself is the internal of all worship; and so is all doctrine that flows from the life of charity and it is this doctrine that is of faith which is here meant. That it is this faith which is the internal of the church, may be seen from this consideration alone, that he who has the life of charity is acquainted with all things of faith. If you will, just examine all doctrinal things, and see what and of what quality they are; do they not all pertain to charity, and consequently to the faith that is from charity? [3] Take only the Precepts of the Decalogue. The first of these is to worship the Lord God. He who has the life of love or of charity worships the Lord God, because this is his life. Another precept is to keep the Sabbath. He who is in the life of love, or in charity, keeps the Sabbath holy, for nothing is more sweet to him than to worship the Lord, and to glorify Him every day. The precept, “Thou shalt not kill,” is altogether of charity. He who loves his neighbor as himself, shudders at doing anything that injures him, still more at killing him. So too the precept, “Thou shalt not steal;” for he who has the life of charity would rather give of his own to his neighbor, than take anything away from him. And so with the precept, “Thou shalt not commit adultery;” he who is in the life of charity the rather guards his neighbor’s wife, lest anyone should offer her such injury, and regards adultery as a crime against conscience, and such as destroys conjugial love and its duties. To covet the things that are the neighbor’s is also contrary to those who are in the life of charity; for it is of charity to desire good to others from one’s self and one’s own; such therefore by no means covet the things which are another’s. [4] These are the precepts of the Decalogue which are more external doctrinal things of faith; and these are not only known in the memory by him who is in charity and its life, but are in his heart; and he has them inscribed upon himself, because they are in his charity, and thus in his very life; besides other things of a dogmatic nature which he in like manner knows from charity alone; for he lives according to a conscience of what is right. The right and the truth which he cannot thus understand and explore, he believes simply or from simplicity of heart to be so because the Lord has said so; and he who so believes does not do wrong, even though what he thus accepts is not true in itself, but apparent truth. [5] As for example, if anyone believes that the Lord is angry, punishes, tempts, and the like. Or if he holds that the bread and wine in the Holy Supper are significative, or that the flesh and blood are present in some way in which they explain it-it is of no consequence whether they say the one thing or the other, although there are few who think about this matter, or even if they do think about it, provided this is done from a simple heart, because they have been so instructed, and nevertheless live in charity: these, when they hear that the bread and wine in the internal sense signify the Lord’s love toward the whole human race, and the things which are of this love, and man’s reciprocal love to the Lord and the neighbor, they forthwith believe, and rejoice that it is so. Not so they who are in doctrinal things and not in charity; these contend about everything, and condemn all whoever they may be that do not say (they call it “believe”) as they do. From all this everyone can see that love to the Lord and charity toward the neighbor are the internal of the church.

(1799) Behold a son of my house is mine heir. That this signifies that there would be only what is external in the Lord's kingdom, is evident from the signification in the internal sense of an "heir" and of "inheriting." To become an heir, or to inherit, signifies eternal life in the Lord's kingdom. All who are in the Lord's kingdom are heirs; for they live from the Lord's life, which is the life of mutual love; and from this they are called sons. The Lord's sons or heirs are all who are in His life, because their life is from Him, and they are born of Him, that is, are regenerate. They who are born of anyone are heirs; and so are all who are being regenerated by the Lord, for in this case they receive His life. [2] In the Lord's kingdom there are those who are external, those who are interior, and those who are internal. Good spirits, who are in the first heaven, are external; angelic spirits, who are in the second heaven, are interior; and angels, who are in the third, are internal. They who are external are not so closely related or so near to the Lord, as they who are interior; nor are these so closely related or so near to the Lord, as they who are internal. The Lord, from the Divine love or mercy, wills to have all near to Himself; so that they do not stand at the doors, that is, in the first heaven; but He wills that they should be in the third; and, if it were possible, not only with Himself, but in Himself. Such is the Divine love, or the Lord's love; and as the church was then only in externals, He in these words complained, saying, "Behold, a son of my house is mine heir," by which is signified that there would thus be only what is external in His kingdom. But consolation follows, and a promise concerning what is internal, in the verses that follow. [3] What the external of the church is, has been stated before (see n. 1083, 1098, 1100, 1151, 1153). What pertains to doctrine does not itself make the external, still less the internal, as before said; nor with the Lord does it distinguish churches from each other, but that which does this is a life according to doctrinals, all of which, provided they are true, look to charity as their fundamental. What is doctrine but that which teaches how a man must live? [4] In the Christian world it is doctrinal matters that distinguish churches; and from them men call themselves Roman Catholics, Lutherans, and Calvinists, or the Reformed and the Evangelical, and by other names. It is from what is doctrinal alone that they are so called; which would never be if they would make love to the Lord and charity toward the neighbor the principal of faith. Doctrinal matters would then be only varieties of opinion concerning the mysteries of faith, which truly Christian men would leave to everyone to hold in accordance with his conscience, and would say in their hearts that a man is truly a Christian when he lives as a Christian, that is, as the Lord teaches. Thus from all the differing churches there would be made one church; and all the dissensions that come forth from doctrine alone would vanish; yea, all hatreds of one against another would be dissipated in a moment, and the Lord's kingdom would come upon the earth. [5] The Ancient Church just after the flood, although spread through many kingdoms, was yet of this character, that is, men differed much among themselves as to doctrinal matters, but still made charity the principal; and they looked upon worship, not from doctrinal matters which pertain to faith, but from charity which pertains to life. This is meant where it is said (Gen. 11:1), that they all had one lip, and their words were one; concerning whom see above (n. 1285).

(1800) Verse 4. And behold the word of Jehovah came unto him, saying, This one shall not be thine heir; but he that shall go forth out of thy bowels shall be thine heir. “Behold the word of Jehovah came unto him,” signifies an answer: “saying, This one shall not be thine heir” signifies that what is external shall not be the heir of His kingdom; “but he that shall go forth out of thy bowels,” signifies those who are in love to Him and in love toward the neighbor; “he shall be thine heir,” signifies that they shall be made heirs.

(1801) Behold the word of Jehovah came unto him. That this signifies an answer, namely that there should not be what is external of the church, but that there should be what is internal, is evident from what follows. “The word of Jehovah,” or this answer, is the consolation.

(1802) Saying, This one shall not be thine heir. That this signifies that what is external shall not be the heir of His kingdom, is evident from the signification of becoming an heir, or inheriting, explained just above. The heir of the Lord’s kingdom is not what is external, but what is internal. What is external is so too, but through what is internal, for they then act as a one. That it may be known how the case herein is, it is to be kept in mind that all who are in the heavens-as well those who are in the first and in the second, as those who are in the third,-that is, as well those who are external and those who are interior, as those who are internal-are heirs of the Lord’s kingdom; for they all make one heaven. In the Lord’s heavens, the internals and the externals are circumstanced exactly as they are in man. The angels in the first heaven are subordinate to those in the second, and these are subordinate to the angels in the third heaven. The subordination, however, is not that of command, but is, as in a man, the influx of things internal into things more external; that is, the Lord’s life inflows through the third heaven into the second, and through this into the first, in the order of their succession, besides that it inflows immediately into all the heavens. The inferior or subordinate angels do not know that this is so unless reflection is given them by the Lord; thus there is no subordination of command. [2] In proportion to the existence of what is internal in an angel of the third heaven is he an heir of the Lord’s kingdom; and in proportion to the same in an angel of the second heaven is he an heir; and in like manner, in proportion to the existence of what is internal in an angel of the first heaven, is he too an heir. It is that which is internal that causes anyone to be an heir. With the interior angels there is more of what is internal than there is with the more external angels, and therefore the former are nearer to the Lord, and are more fully heirs. That which is internal is love to the Lord and charity toward the neighbor; in proportion therefore to the love and the charity which they have, in the same proportion are they sons and heirs, for in the same proportion are they partakers of the Lord’s life. [3] But no one can possibly be taken up from the first or external heaven into the second or interior heaven until he has been instructed in the goods of love and the truths of faith. So far as he has been instructed, so far he can be taken up, and can come among angelic spirits. It is the same with angelic spirits before they can be taken up or come into the third heaven, or among angels. By instruction the interiors are formed, and thereby the internals, and are adapted to receiving the goods of love and the truths of faith, and thereby the perception of what is good and true. No one can perceive what he does not know and believe, consequently he cannot be gifted with the faculty of perceiving the good of love and the truth of faith except by means of knowledges, so as to know what they are and of what nature. It is so with all, even with infants, who are all instructed in the Lord's kingdom. But these are easily instructed, because they are imbued with no principles of falsity; they are however instructed in general truths only; and when they receive these they perceive things without number or limit. [4] The case in this respect is the same as it is with one who has been persuaded respecting any truth in general: the particulars of the general truths, and the singulars of the particulars, which are confirmatory, he easily learns, as it were of himself, or spontaneously; for he is affected by the truth in general, and thence also by the particulars and singulars of the same truth, which confirm; for these enter into the general affection with delight and pleasantness, and thus constantly perfect it. These are the internal things on account of which they are called "heirs," or by means of which they can inherit the Lord’s kingdom. But they first begin to be heirs, or to have a heritage, when they are in the affection of good, that is, in mutual love, into which they are introduced by the knowledges of good and truth, and by the affections of them; and in proportion as they are in the affection of good, or in mutual love, in the same proportion are they “heirs,” or have an inheritance. For mutual love is the veriest life [vitale] which they receive from the Lord’s essence, as from their Father. These things may be seen from what follows in the next verse.

(1803) But he that shall go forth out of thy bowels. That this signifies those who are in love to the Lord and in love toward the neighbor, is evident from the signification of “bowels,” and of “going forth out of the bowels,” which is to be born; and here it means those who are being born of the Lord. They who are being born of the Lord, that is, who are being regenerated, receive the Lord’s life. The Lord’s life, as before said, is the Divine love, that is, love toward the whole human race; or His will to eternally save, if possible, the whole of it, or all men. They who have not the Lord’s love, that is, who do not love the neighbor as themselves, never have the Lord’s life, and therefore are never born of Him, that is, have not “come forth out of His bowels;” and therefore they cannot be heirs of His kingdom. [2] From which it is evident that by “to go forth out of the bowels,” in the internal sense, are here signified those that are in love to Him and in love toward the neighbor. So in Isaiah: Thus said Jehovah thy Redeemer, the Holy One of Israel; I am Jehovah thy God, who teacheth thee to profit, who leadeth thee in the way that thou shouldest walk. Oh that thou hadst hearkened to My commandments, and thy peace had been as a river, and thy righteousness as the billows of the sea, and thy seed had been as the sand, and those who go forth out of thy bowels as the gravel thereof (Isa. 48:17-19). The "seed as the sand," denotes good; and "those who go forth out of the bowels as the gravel," truth; thus those who have love, for these alone are in the love of good and truth. [3] Moreover, in the Word "bowels" signify love or mercy for the reason that the bowels of generation, especially the mother's womb, represent and thus signify chaste conjugial love, and the love for children that is derived from it. As in Isaiah: The stirring of Thy bowels and of Thy compassions toward me have restrained themselves (Isa. 63:15). In Jeremiah: Is not Ephraim a dear son onto Me? Is he not a child of delights? Therefore My bowels are troubled for him; in mercy I will have mercy upon him (Jer. 31:20). [4] It is evident from this that the Lord's love itself, or mercy itself, and compassion toward the human race, are what are signified in the internal sense by "bowels," and by "going forth out of the bowels;" consequently by "them that go forth out of the bowels" are signified those who have love. (That the Lord's kingdom is mutual love, may be seen above, n. 548, 549, 684, 693, 694.)

(1804) He shall be thine heir. That this signifies that they shall become heirs, is evident from the signification of an "heir," already treated of.

(1805) Verse 5. And He led him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them; and He said unto him, So shall thy seed be. “He led him forth abroad,” signifies the sight of the interior man which from external things sees internal; “and said, Look now toward heaven,” signifies a representation of the Lord’s kingdom in a mental view of the universe; “and number the stars,” signifies a representation of things good and true in a mental view of the constellations; “if thou canst number them,” signifies the fruitfulness of love and the multiplication of faith; “and He said unto him, So shall thy seed be,” signifies the heirs of the Lord’s kingdom.

(1806) He led him forth abroad. That this signifies the sight of the interior man which from things external sees things internal, may be seen from the signification of “leading forth abroad,” in connection with what follows. Things internal are led forth, when with the eyes of the body a man contemplates the starry heaven, and thence thinks of the Lord’s kingdom. Whenever a man sees anything with his eyes, and sees the things that he looks upon as if he saw them not, but from them sees or thinks of the things which are of the church or of heaven, then his interior sight, or that of his spirit or soul, is “led forth abroad.” The eye itself is properly nothing but the sight of his spirit led forth abroad, and this especially to the end that he may see internal things from external; that is, that he may, from the objects in the world, reflect continually upon those which are in the other life; for this is the life for the sake of which he lives in the world. Such was the sight in the Most Ancient Church; such is the sight of the angels who are with man; and such was the Lord’s sight.

(1807) And said, Look now toward heaven. That this signifies a representation of the Lord's kingdom in a mental view of the universe, may be seen from the signification of "heaven." "Heaven" in the Word, in the internal sense, does not signify the heavens which appear to the eyes; but the Lord's kingdom, universally and particularly. When a man who is looking at internal things from external sees the heavens, he does not think at all of the starry heaven, but of the angelic heaven; and when he sees the sun, he does not think of the sun, but of the Lord, as being the Sun of heaven. So too when he sees the moon, and the stars also; and when he sees the immensity of the heavens, he does not think of their immensity, but of the immeasurable and infinite power of the Lord. It is the same when he sees all other things, for there is nothing that is not representative. [2] In like manner as regards the things on the earth; as when he beholds the dawning of the day he does not think of the dawn, but of the arising of all things from the Lord, and of progression into the day of wisdom. So when he sees gardens, groves, and flower-beds, his eye remains not fixed on any tree, its blossom, leaf, and fruit; but on the heavenly things which these represent; nor on any flower, and its beauty and pleasantness; but on what they represent in the other life. For there is nothing beautiful and delightful in the skies or on the earth, which is not in some way representative of the Lord's kingdom (concerning which see what is said, n. 1632). This is the "looking toward heaven" which signifies a representation of the Lord's kingdom in a mental view of the universe. [3] The reason why all things in the sky and on earth are representative, is that they have come forth and do continually come forth, that is, subsist, from the influx of the Lord through heaven. It is with these things as it is with the human body, which comes forth and subsists by means of the soul; on which account all things in the body both in general and in particular are representative of the soul. The soul is in the use and the end; but the body is in the performance of them. All effects, whatever they may be, are in like manner representatives of the uses which are the causes; and the uses are representative of the ends which belong to the first principles. [4] They who are in Divine ideas never come to a stand in the objects of the external sight; but from them and in them constantly see internal things. The veriest internal things themselves are those which are of the Lord's kingdom, thus those which are in the veriest end itself. It is the same with the Word of the Lord; he who is in Divine things never regards the Lord's Word from the letter; but regards the letter and the literal sense as being representative and significative of the celestial and spiritual things of the church and of the Lord's kingdom. To him the literal sense is merely an instrumental means for thinking of these. Such was the Lord's sight.

(1808) And number the stars. That this signifies a representation of what is good and true in a mental view of the constellations, is evident from what has just been said; and also from the representation and signification of "the stars," as being things good and true. The "stars" are frequently mentioned in the Word, and everywhere they signify things good and true, and also, in the contrary sense, things evil and false; or what is the same, they signify angels or societies of angels, and also in the contrary sense evil spirits and their associations. When they signify angels or societies of angels, they are then fixed stars; but when evil spirits and their associations, they are wandering stars, as I have very frequently seen. [2] That all things in the skies and on the earth are representative of celestial and spiritual things, has been evidenced by this plain indication, that things similar to those which appear before the eyes in the sky and on the earth, are also presented to view in the world of spirits, and this as plainly as in clear day; and there they are nothing but representatives. For instance, when the starry heaven appears, and the stars therein are fixed, it is instantly known that they signify things good and true; and when the stars appear wandering, it is instantly known that they signify things evil and false. From the very glow and sparkle of the stars it may also be known of what kind they are; besides numberless other things. Hence, if one is willing to think wisely, he may know what is the origin of all things on the earth, namely, that it is the Lord; and the reason why they come forth on the earth not ideally but actually, is that all things, both celestial and spiritual, which are from the Lord, are living and essential, or as they are called substantial, and therefore they come forth into actual existence in ultimate nature (see n. 1632). [3] That the stars represent and signify things good and true, may be seen from the following passages in the Word. In Isaiah: The stars of the heavens and the constellations thereof shine not with their light; the sun has been darkened in his going forth, and the moon doth not cause her light to shine; and I will visit evil upon the world, and their iniquity upon the wicked (Isa. 13:10-11); where the day of visitation is treated of. Everyone can see that by “the stars” and “constellations” here are not meant the stars and constellations, but things true and good; and by “the sun,” love; and by “the moon,” faith; for the evils and falsities which cause darkness are treated of. [4] In Ezekiel: When I shall extinguish thee I will cover the heavens, and make the stars thereof black; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light I will make black over thee, and will set darkness upon thy land (Ezek. 32:7-8), where the meaning is similar. In Joel: The earth quaked before Him, the heavens trembled, the sun and the moon were blackened, and the stars withdrew their shining (Joel 2:10; 3:15), where the meaning is similar. In David: Praise Jehovah, sun and moon; praise Him, all ye stars of light; praise Him, ye heavens of heavens (Ps. 148:3-4), meaning the same. [5] That by the “stars” are not meant the stars, but things good and true, or what is the same, those who are in things good and true, as the angels are, is plainly said in John: I saw the Son of man; and He had in His right hand seven stars. The mystery of the seven stars which thou sawest upon My right hand, and the seven candlesticks: the seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches (Rev. 1:13, 16, 20). [6] Again: The fourth angel sounded, so that the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day shone not for the third part of it, and the night in like manner (Rev. 8:12), where it is clearly evident that what is good and true was darkened. In Daniel: There came forth a little horn, which grew exceedingly toward the south and toward the east and toward adornment [decus] and it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them (Dan. 8:9-10), which words plainly show that “the army of the heavens” and “the stars” are things good and true, which were trampled upon. [7] From these passages may be seen what is meant by the words of the Lord in Matthew: In the consummation of the age, immediately after the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29). And in Luke: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations in despair, the sea and the waves roaring (Luke 21:25); where by “the sun” the sun is not meant at all, nor by “the moon” the moon, nor by “the stars” the stars, nor by “the sea” the sea; but the things which they represent, namely, by “the sun” the celestial things of love, by “the moon” the spiritual things, by “the stars” things good and true, that is, the knowledges of what is good and true, which are thus darkened near the consummation of the age, when there is no faith, that is, no charity.

(1809) If thou canst number them. That this signifies the fruitfulness of love and the multiplication of faith, or what is the same, the fruitfulness of good and the multiplication of truth, may be seen without explication; for the words plainly mean that they cannot be numbered.

(1810) So shall thy seed be. That this signifies the heirs of the Lord's kingdom, is evident from the signification of "seed," as being love and the faith derived from it, or what is the same, those who are in love and faith, both angels and men. That "seed" has this signification has already in various places been stated and shown. These words signify in general the Lord's kingdom, which is so vast and numerous that no one can ever credit it; so that it can only be expressed by IMMENSE. Its immensity will of the Lord's Divine mercy be treated of elsewhere; it is what is here signified by the words of this verse, "Look now toward heaven, and number the stars, if thou canst number them; and He said unto him, so shall thy seed be." These words also signify the innumerable goods and truths of wisdom and intelligence, together with their attendant happiness, in every angel.

(1811) Verse 6. And he believed in Jehovah, and He imputed it to him for righteousness. "He believed in Jehovah," signifies the Lord's faith at that time; "and He imputed it to him for righteousness," signifies that herein the Lord first became righteousness.

(1812) He believed in Jehovah. That this signifies the Lord's faith at that time, is evident from the very words, and also from the connection of things in the internal sense; which is that while He lived in the world the Lord was in continual combats of temptations, and in continual victories, from a constant inmost confidence and faith that because He was fighting for the salvation of the whole human race from pure love, He could not but conquer; which is here meant by “believing in Jehovah.” From the love from which anyone fights it is known what his faith is. He who fights from any other love than love toward the neighbor and toward the Lord’s kingdom, does not fight from faith, that is, does not “believe in Jehovah,” but in that which he loves, for the love itself for which he fights is his faith. For example: he who fights from the love of becoming the greatest in heaven, does not believe in Jehovah, but rather in himself; for to desire to become the greatest is to desire to command others; thus he fights for command; and so in all other cases. And thus from the love itself from which anyone fights, it may be known what his faith is. [2] But in all His combats of temptations the Lord never fought from the love of self, or for Himself, but for all in the universe, consequently, not that He might become the greatest in heaven, for this is contrary to the Divine Love, and scarcely even that He might be the least; but only that all others might become something, and be saved. As He also says in Mark: The two sons of Zebedee said, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left, in Thy glory. Jesus said, Whoever would be great among you shall be your minister; and whoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered onto, but to minister, and to give His soul a ransom for many (Mark 10:37, 43-45). This is the love, or this is the faith, from which the Lord fought, and which is here meant by “believing in Jehovah.”

(1813) He imputed it to him for righteousness. That this signifies that herein the Lord first became righteousness, may also be seen from the connection of things in the internal sense, in which the Lord is treated of. That the Lord alone became righteousness for the whole human race, may be seen from the fact that He alone fought from Divine love, namely, from love toward the whole human race, whose salvation was what in His combats He solely desired and burned for. In regard to His Human Essence the Lord was not born righteousness, but became righteousness through combats of temptations and victories, and this from His own power. As often as He fought and overcame, this was imputed to Him for righteousness, that is, it was added to the righteousness that He was becoming, as a continual increase, until He became pure righteousness. [2] A man who is born of a human father, or of the seed of a human father, when fighting from himself cannot fight from any other love than the love of self and of the world, thus not from heavenly love, but from infernal love, for such is the character of his Own from his father, in addition to the Own acquired by his own conduct. Therefore he who supposes that he fights from himself against the devil is hugely mistaken. In like manner he who desires to make himself righteous by his own powers-that is, to believe that the goods of charity and the truths of faith are from himself, consequently that he merits heaven by them-acts and thinks against the good and truth of faith; for it is a truth of faith, that is, it is the truth itself, that the Lord fights. And therefore because he then acts and thinks against the truth of faith, he takes away from the Lord what is His, and makes what is the Lord's to be his own, or what is the same, he puts himself in the Lord's place, and thereby puts that which is infernal in himself. Hence it is that such men desire to become great, or the greatest, in heaven; and hence it is that they falsely believe that the Lord fought against the hells in order that He might be the greatest. What is man's own is attended with such phantasies,, which appear as if they were truths, but are just the reverse. [3] That the Lord came into the world in order to become righteousness, and that He alone is righteousness, was also foretold by the prophets; and therefore this could have been known before His coming; and also that He could not become righteousness except through temptations, and victories over all evils and all the hells. As in Jeremiah: In His days Judah shall be saved, and Israel shall dwell in confidence, and this is His name whereby they shall call Him, Jehovah our righteousness (Jer. 23:6). In the same: In those days and in that time will I cause an Offshoot of righteousness to grow onto David, and He shall do judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell in confidence; and this is what they shall call Him, Jehovah our righteousness (Jer. 33:15-16). In Isaiah: He saw, and there was no man; and He wondered that there was none to intercede; and His arm brought salvation unto Him, and His righteousness it upheld Him. And He put on righteousness as a coat of mail, and a helmet of salvation upon His head (Isa. 59:16-17; see especially Isa. 63:3, 5). “His arm” means His own power. Because the Lord alone is righteousness, the “habitation of righteousness” also is mentioned in Jeremiah 31:23; 50:7.

(1814) Verse 7. And He said unto him, I am Jehovah, who led thee forth out of Ur of the Chaldees to give thee this land to inherit it. “He said unto him, I am Jehovah,” signifies the Lord’s internal man, which was Jehovah, and from which He had perception; “who led thee forth out of Ur of the Chaldees,” signifies the first state of the external man; “to give thee this land to inherit it,” signifies the Lord’s kingdom, of which He alone is the possessor.

(1815) He said unto him, I am Jehovah. That this signifies the Lord’s internal man, which is Jehovah, and from which He had perception, is evident from what has been already said, namely, that the Lord’s Internal, that is, whatever the Lord received from the Father, was Jehovah in Him, for He was conceived from Jehovah. What a man receives from his father is one thing, and what he receives from his mother is another. From his father a man receives all that is internal, his soul itself or life being from the father; but he receives from his mother all that is external. In a word, the interior man, or spirit itself, is from the father; but the outer man, or body itself, is from the mother; which everyone can comprehend merely from the fact that the soul itself is implanted by the father, and this begins to clothe itself in a little bodily form in the ovum. Whatever is afterwards added, whether in the ovum or in the womb, is of the mother, for it has no increase from anywhere else. [2] It may be seen from this that as to His internals the Lord was Jehovah. But because the external, which the Lord received from the mother, was to be united to the Divine or Jehovah, and this through temptations and victories, as before said, it could not appear otherwise to Him in those states, than that when He spoke with Jehovah it was as it were with another; when yet He spoke with Himself, that is, so far as He was in a state of conjunction. The Lord's perception, which He had in the highest perfection above all who have been born, was from His Internal, that is, from Jehovah Himself, which is here signified in the internal sense by the words, "Jehovah said unto him."

(1816) Who led thee forth out of Ur of the Chaldees. That this signifies the first state of His external man, may be seen from the signification of "Ur of the Chaldees." The maternal which the Lord received from birth, or the inheritance from the mother, is what is here signified by "Ur of the Chaldees." The nature of this has been described before. It was out of this maternal, or inheritance from the mother, that He was led forth whenever He conquered evils and falsities, that is, the hells.

(1817) To give thee this land, to inherit it. That this signifies the Lord's kingdom, of which He alone is the possessor, is evident from the signification of the "land," here the Holy Land or Land of Canaan, as being the heavenly kingdom; and also from the signification of "inheriting," spoken of several times before. To "inherit the land," signifying to possess the heavenly kingdom, is here predicated of the Lord's Human Essence; for as to the Divine Essence He was the Possessor of the universe, consequently of the heavenly kingdom, from eternity.

(1818) Verse 8. And he said, Lord Jehovih, whereby shall I know that I shall inherit it? "He said, Lord Jehovih," signifies a conversation, as it were, of the Interior man with the Internal; "whereby shall I know that I shall inherit it?" signifies a temptation against the Lord's love, which desired to be fully assured.

(1819) He said, Lord Jehovih. That this signifies a conversation, as it were, of the Interior man with the Internal, is evident from what was said in the preceding verse in connection with the words, "Jehovah said unto him;" and also from what was said (at verse 2 of this chapter) concerning the Lord Jehovih, as denoting the conversation of the Interior man with the Internal, or Jehovah, especially when He was in temptation.

(1820) Whereby shall I know that I shall inherit it? That this signifies a temptation against the Lord's love, which desired to be fully assured, may be seen from the doubt that is implied in the words themselves. He who is in temptation is in doubt concerning the end in view. The end in view is the love, against which the evil spirits and evil genii fight, and thereby put the end in doubt; and the greater the love is, the more do they put it in doubt. If the end which is loved were not put in doubt, and indeed in despair, there would be no temptation. Assurance respecting the result precedes the victory, and belongs to the victory. [2] As few know how the case is with temptations, it may here be briefly explained. Evil spirits never fight against other things than those which the man loves; the more ardently he loves them, the more fiercely do they wage the combat. It is evil genii who fight against the things that pertain to the affection of good, and evil spirits that fight against those which pertain to the affection of truth. As soon as they notice even the smallest thing which a man loves, or perceive as it were by scent what is delightful and dear to him, they forthwith assault it and endeavor to destroy it, and thereby the whole man, for man's life consists in his loves. Nothing is more delightful to them than to destroy a man in this way, nor would they desist, even to eternity, unless they were driven away by the Lord. They who are malignant and crafty insinuate themselves into man's very loves by flattering them, and thus bring the man among themselves; and presently, when they have brought him in, they attempt to destroy his loves, and thereby murder the man, and this in a thousand ways that cannot be comprehended. [3] Nor do they wage the combat simply by reasoning against things good and true, because such combats are of no account, for if they were vanquished a thousand times they would still persist, since reasonings against goods and truths can never be wanting. But they pervert the goods and truths, and inflame with a certain fire of cupidity and of persuasion, so that the man does not know otherwise than that he is in the like cupidity and persuasion; and at the same time they enkindle these with delight that they snatch from the man's delight in something else, and in this way they most deceitfully infect and infest him; and this they do with so much skill, by leading him on from one thing to another, that if the Lord did not aid him, the man would never know but that the case was really so. [4] They act in a similar way against the affections of truth that make the conscience: as soon as they perceive anything of conscience, of whatever kind, then from the falsities and failings in the man they form to themselves an affection; and by means of this they cast a shade over the light of truth, and so pervert it; or they induce anxiety and torture him. They also hold the thought persistently in one thing, and thus fill it with phantasies; and at the same time they clandestinely clothe the cupidities with the phantasies; besides innumerable other arts, which cannot possibly be described to the apprehension. These are a few of the means, and only the most general, by which they can make their way to man's conscience, for this above all else they take the greatest delight in destroying. [5] From these few statements, and they are very few, it may be seen what temptations are, and that they are, in general, such as the loves are, and from this we may see what was the nature of the Lord's temptations, that they were the most terrible of all, for such as is the greatness of the love, such is the fearful character of the temptation. The Lord's love was the salvation of the whole human race, and was most ardent; consequently it was the whole sum of the affection of good and affection of truth in the highest degree. Against these, with the most malignant wiles and venom, all the hells waged the combat;

but still the Lord conquered them all by His own power. Victories are attended with the result that the malignant genii and spirits afterwards dare not do anything; for their life consists in their being able to destroy, and when they perceive that a man is of such a character that he can resist, then at the first onset they flee away, as they are wont to do when they draw near to the first entrance to heaven, for they are at once seized with horror and terror, and hurl themselves backward.

(1821) Verse 9. And He said unto him, Take thee a heifer of three years, and a she-goat of three years, and a ram of three years, and a turtledove, and a young pigeon. “He said unto him,” signifies perception; “take a heifer of three years, and a she-goat of three years, and a ram of three years,” signifies the representatives of the celestial things of the church; a “heifer” being representative of exterior celestial things, a “she-goat” of interior celestial things, and a “ram” of spiritual celestial things; they were to be “three years” old, because they were to involve all things of the church as to times and states; “and a turtledove and a young pigeon,” signifies the representatives of the spiritual things of the church; a “turtledove” those which are exterior, and a “young pigeon” those which are interior.

(1822) He said unto him. That this signifies perception, is evident from what was said above at verses 2 and 7. Perception itself is nothing else than a kind of internal speech, which internal speech manifests itself by being perceived. All interior dictate, and even conscience, is nothing else; but perception is a higher or more interior degree of it.

(1823) Take a heifer of three years, and a she-goat of three years, and a ram of three years. That this signifies the representatives of the celestial things of the church, is evident from the signification of the same animals in the sacrifices. No one who thinks sanely can believe that the various animals which were sacrificed signified nothing but sacrifices; or that an ox and a bullock or a calf signified the same as a sheep, a kid, and a she-goat, and these the same as a lamb; and that a turtledove signified the same as young pigeons; the fact being that every animal had its own special signification. This may be sufficiently evident from the fact that in no case was one offered instead of another; and that those are expressly named which were to be used in the daily burnt-offerings and sacrifices, those on the Sabbaths and festivals, those used in free-will offerings, vows, and peace-offerings, those in expiation of guilt and sin, and those in purifications; which would never have been so unless something special had been represented and signified by each animal. [2] But what was signified by each particular kind would be too tedious to explain here; it is sufficient to know now that celestial things were signified by the animals, and spiritual things by the birds; and by each kind, some special celestial or spiritual thing. The Jewish Church itself, and all things relating to it, were representative of such things as are of the Lord's kingdom, where there is nothing but what is celestial and spiritual, that is, nothing but what is of love and of faith; as may also be sufficiently evident from the signification of the clean and useful beasts, explained above (n. 45, 46, 142, 143, 246, 714, 715, 776). As in the Most Ancient Churches these were significative of heavenly goods, they afterwards became representative in the church, when worship merely external, which was also representative, was valued and acknowledged. [3] As the state of the church is here treated of, and it is foretold what that state is to be, this was shown to Abram by similar representatives, exactly as is here related; but still such things are signified in the internal sense, as indeed everyone may know and think; for what would be the need of taking a heifer three years old, a she-goat three years old, a ram three years old, a turtledove, and a young pigeon, of dividing them into two parts, and placing them so, unless everything had been significative? But what these things signified may be seen from what follows.

(1824) That "a heifer" signifies the representatives of exterior celestial things, "a she-goat" the representatives of interior celestial things, and "a ram" those of spiritual celestial things, may be seen from the sacrifices, concerning which, of the Lord's Divine mercy hereafter, where the sacrifices are treated of. There are exterior celestial things, and interior celestial things, as well as spiritual celestial things. Exterior celestial things are those which are of the external man, interior celestial things are those which are of the internal man, and spiritual celestial things are those which are derived from these. The celestial itself is love to the Lord and love toward the neighbor. This celestial flows in from the Lord, and in fact through the internal man into the external. In the interior man this is called the interior celestial; in the external man the exterior celestial. The exterior celestial is all affection of good; nay, it is also all the pleasure which comes from the affection of good. So far as the good of love and of charity is in these, that is, in the affection of good and in the pleasure derived from it, so far the celestial is in them, and also happiness. But the spiritual celestial is all the affection of truth in which there is the affection of good, or the affection of truth which is begotten by the affection of good; thus it is faith in which is charity, or faith which is begotten by charity.

(1825) That “three years old” involves all things of the church as to times and states, is evident from the signification of “three” in the Word. By “three” is signified the full time of the church, from its origin even to its end, and thus all its state. The last time of the church is therefore signified by the third day, the third week, the third month, the third year and the third age, which are all the same. As the state of the church is signified by the number three, so also is the state of everyone who is a church, and everything which is of the church, as may be seen from the signification of this number in the passages adduced from the Word (n. 720, 901). [2] That “a heifer of three years” thus signifies the time or state of the church even to the last, that is, when it has been vastated or made desolate, may also be seen in Isaiah: My heart crieth out upon Moab; her fugitives are unto Zoar, a heifer of three years old; for by the ascent of Luhith, with weeping he shall go up in it; for in the way of Horonaim they shall raise up a cry of breaking to pieces (Isa. 15:5). Also in Jeremiah: Gladness and exultation are gathered from Carmel, and from the land of Moab; and I will make wine to cease from the winepresses; none shall tread with shouting; the shouting shall be no shouting. From the cry of Heshbon even unto Elealeh, even unto Jahaz have they uttered their voice, from Zoar even unto Horonaim, a heifer of three years old; for the waters of Nimrim also shall become desolations (Jer. 48:33-34). No one could possibly perceive what these things mean unless he knew what is signified by "Moab," by "Zoar," "the ascent of Luhith," "the cry of Heshbon unto Elealeh," by "Jahaz," by "Horonaim," "the waters of Nimrim," and by "a heifer three years old." That this is an uttermost vastation is plain.

(1826) And a turtle-dove and a young pigeon. That this signifies the representatives of the spiritual things of the church, is evident from the signification of birds in general and of turtle-doves and pigeons in particular. That "birds" signify spiritual things, which are those of faith or of truth, and therefore are intellectual and rational things, was shown above (n. 40, 745, 776, 991); also that "doves" signify the goods and truths of faith (n. 870). What they signified in the sacrifices shall of the Lord's Divine mercy be stated in what follows, where the sacrifices are treated of. In the Word, especially in the prophetic part, when celestial things are spoken of, spiritual things also are spoken of, and in this way they are conjoined; because the one is from the other, so that the one is the other's (as before said, n. 639, 680, 683, 707, 793, 801).

(1827) That "a turtle-dove" signifies the representatives of exterior spiritual things, and "a young pigeon" the representatives of interior spiritual things, may be seen from what has been said respecting celestial things, of which the exterior were signified by the "heifer," the interior by the "she-goat," and the intermediate by the "ram."

(1828) Verse 10. And he took unto him all these and divided them in the midst, and laid each part over against the other; and the birds he did not divide. "He took unto him all these," signifies that it was so done; "and divided them in the midst," signifies the church and the Lord; "and laid each part over against the other," signifies a parallelism and correspondence as to celestial things; "and the birds he did not divide," signifies spiritual things, wherein there was not such parallelism and correspondence.

(1829) He took unto him all these. That this signifies that it was so done, is evident without explication.

(1830) And divided them in the midst. That this signifies the church and the Lord, is evident from what follows; for celestial things were signified by the heifer, the she-goat, and the ram, and spiritual things by the turtle-dove and the young pigeon; and these, when divided and placed opposite to each other, can have no other signification.

(1831) And laid each part over against the other. That this signifies a parallelism and correspondence as to the celestial things, may be seen from the consideration that the parts on one side signify the church, and the parts on the other the Lord; and when these are placed opposite to each other, this is nothing else than a parallelism and correspondence; and as the heifer, the she-goat, and the ram were so divided and placed, and by these celestial things are signified (as said just above at verse 9), it is evident that there is a parallelism and correspondence as to celestial things. It is otherwise with spiritual things, concerning which presently. Celestial things, as has often been said, are all that pertain to love to the Lord and to love toward the neighbor. It is the Lord who gives love and charity; it is the church that receives. What unites is conscience, in which the love and charity are implanted; and therefore the middle space between the parts signifies that in man which is called perception, internal dictate, and conscience. The things which are above the perception, dictate, and conscience, are the Lord's; those which are below, are in man. Because they thereby mutually regard each other, there is said to be a parallelism; and because they correspond to each other, as the active and the passive, there is said to be correspondence.

(1832) And the birds he did not divide. That this signifies spiritual things, and that in them there is not such a parallelism and correspondence, is evident from the signification of "birds," as being what is spiritual [as distinguished from what is celestial], and as treated of in verse 9, just above; and from the statement that he did not divide the birds in the midst; consequently that there is not such a parallelism and correspondence. By spiritual things are signified, as often said before, all the things of faith, consequently all doctrinal things, for these are called things of faith, although they are not of faith until they have been conjoined with charity. Between these and the Lord there is not a parallelism and correspondence, for they are such things as do not flow in by internal dictate and conscience, as do those which are of love and charity, but they flow in by instruction, and so by hearing, thus not from the interior, but from the exterior, and in this way they form their vessels or recipients in man. [2] The greater part of them appear as if they were truths, but are not truths, such as those things which are of the literal sense of the Word, and are representatives of truth and significatives of truth, and thus are not in themselves truths; some of them even being falsities, which however can serve as vessels and recipients. But in the Lord there are none but truths that are essentially such; and therefore with these there is no parallelism and correspondence on the part of those apparent truths, but still they may be so adapted as to serve as vessels for the celestial things which are of love and charity. These apparent truths are what constitute the cloud of the intellectual part, before spoken of, into which the Lord insinuates charity, and so makes conscience. [3] For example: with those who remain in the sense of the letter of the Word, and suppose that it is the Lord who leads into temptation and who then torments man's conscience, and who suppose that because He permits evil He is the cause of evil, and that He thrusts the evil down into hell, with other similar things: these are apparent truths, but are not truths; and because they are not truths that are such in themselves, there is no parallelism and correspondence. Still the Lord leaves them intact in man, and miraculously adapts them by means of charity so that they can serve celestial things as vessels. So also with the worship, the religious teachings and morals, and even with the idols, of the well-disposed Gentiles; these likewise the Lord leaves intact, and yet adapts them by means of charity so that they also serve as vessels. The case was the same in regard to the very numerous rites in the Ancient Church, and afterwards in the Jewish Church; which in themselves were nothing but rituals in which there was not truth, but which were tolerated and permitted, and indeed commanded, because they were held as sacred by parents, and so were implanted in the minds of children and impressed upon them from infancy as truths. [4] These and other such things are what are signified by the statement that the birds were not divided. For the things that are once implanted in a man's opinion, and are accounted as holy, the Lord leaves intact, provided they are not contrary to Divine order; and although there is no parallelism and correspondence, still He adapts them. These same things are what was signified in the Jewish Church by the birds not being divided in the sacrifices; for to divide is to place the parts opposite to each other in such a manner that they may adequately correspond; and because the things which have been spoken of are not adequately in correspondence, they are obliterated in the other life with those who suffer themselves to be instructed, and truths themselves are implanted in their affections of good. That in the Jewish Church for the sake of this representation and signification the birds were not divided, is evident in Moses: If his offering to Jehovah be a burnt-offering of birds, then he shall bring his offering of turtle-doves or of the sons of the pigeon. And he shall cleave it with its wings, he shall not divide it (Lev. 1:14, 17). And the same in the case of the sacrifices for sin (Lev. 5:7-8).

(1833) Verse 11. And the fowls came down upon the bodies, and Abram drove them away. "The fowls came down upon the bodies," signifies evils and the falsities thence derived, that were desirous to destroy; "and Abram drove them away," signifies that the Lord put them to flight.

(1834) The fowls came down upon the bodies. That this signifies evils and the falsities thence derived that were desirous to destroy, is evident from the signification of "fowls," as being falsities. "Fowls" in the Word signify truth-as shown above-and also in the opposite sense falsity (for almost all such things in the Word are thus used in both senses); that "fowls" signify falsity also has been shown before (n. 778, 866, 988). Everyone can see that this signifies arcana; otherwise it would not have been worthy of mention. What the arcanum is has also been already stated, and is evident from the series or connection of things in the internal sense, namely, that it is concerning the state of the church. [2] When a church is raised up by the Lord, it is in the beginning blameless, and the one then loves the other as his brother, as is known from the case of the primitive church after the Lord's coming. All the church's children then lived together as brethren, and likewise called one another brethren, and loved one another; but in process of time charity grew cold and vanished away and as it vanished, evils succeeded, and together with these falsities insinuated themselves. Hence came schisms and heresies, which would never be the case if charity were regnant and alive, for then they would not even call schism schism, nor heresy heresy, but a doctrinal matter in accordance with each person’s opinion; and this they would leave to each person’s conscience, provided such doctrinal matter did not deny first principles, that is, the Lord, eternal life, and the Word; and provided it was not contrary to the Divine order, that is, to the precepts of the Decalogue. [3] The evils and the falsities thence derived which succeed in the church when charity vanishes, are what are here meant by the fowls which Abram drove away, that is, which the Lord, who is here represented by Abram, put to flight. Abram drove away nothing but the fowls, and nothing at all of evil and falsity; nor is Abraham known in heaven except as is any other man, who can do nothing at all of himself; but the Lord alone; as also is said by Isaiah: Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us; Thou O Jehovah art our Father, our Redeemer; Thy name is from everlasting (Isa. 63:16).

(1835) And Abram drove them away. That this signifies that the Lord put them to flight, is evident from what has been said. And such also is the case with a church when it is beginning to recede from charity. Evils and the falsities thence derived are then more easily put to flight, for as yet the church is in a state that is not so far removed from charity, and thus men's minds are more easily bent. But in process of time evils and the falsities derived from them increase, and so are confirmed and strengthened; and this is treated of in what follows. [2] So far as possible the Lord is continually putting evils and falsities to flight, but through conscience. When conscience is relaxed, there is no medium through which the Lord can flow in, for the Lord's influx with man is by means of charity into his conscience. But in place of this charity a new medium succeeds and is formed, which is external, namely, the fear of the law, fear for life, for honors and wealth, and the reputation from these. But these are not of conscience; they are only external bonds which enable a man to live in society with others, and to appear as a friend, whatsoever he may be inwardly. [3] But this medium, or these bonds, are of no account in the other life, for there externals are removed, and everyone remains as he is internally. There are very many who have lived a moral and a civic life, have injured no one, have performed acts of friendship and civility, nay, have done good to many, but only for the sake of self, with a view to honors, gain, and the like. In the other life these are among the infernals, because they have nothing of good and truth within, but only evil and falsity, nay, hatred, revenge, cruelty, adulteries, which do not appear before man, that is to say insofar as the fears just referred to, which are external bonds, prevail.

(1836) Verse 12. And it came to pass when the sun was going down, that a deep sleep fell upon Abram, and behold a terror of great darkness falling upon him. “The sun was going down,” signifies the time and the state before the consummation; “that a deep sleep fell upon Abram,” signifies that the church was then in darkness; “and behold a terror of great darkness falling upon him,” signifies that the darkness was terrible; “darkness” means falsities.

(1837) The sun was going down. That this signifies the time and the state before the consummation, is evident from the signification of “the sun.” In the internal sense “the sun” signifies the Lord, and thence it signifies the celestial things which are of love and charity, consequently love itself and charity (spoken of above, n. 30-38, and n. 1053). From this it is evident that the “going down of the sun” denotes the last time of the church, which is called the consummation, when there is no longer any charity. The Lord’s church is also compared to the times of the day; its first period to the rising of the sun, or to the dawn and the morning; its last to the setting of the sun, or to the evening and the shades then prevailing, for the two things are similarly circumstanced. The church is also compared to the times of the year; its first period to the spring, when all things are in bloom; that which is before the last to the autumn, when they begin to become inactive. It is even compared to the metals; its first period is called golden; its last, iron and clay; as in Daniel (2:31-33). From all this it is evident what is signified by “the going down of the sun,” namely, that it signifies the time and the state before the consummation, seeing that the sun had not yet set. In what follows, the state of the church when the sun has set is treated of, in that there was then thick darkness and the smoke of a furnace, and that a torch of fire passed between the pieces.

(1838) A deep sleep fell upon Abram. That this signifies that the church was then in darkness, is evident from the signification of “a deep sleep.” A “deep sleep,” relatively to one of wakefulness, denotes a dark state; and this state is here attributed to the Lord, who is represented by Abram; not that there was ever with Him a deep sleep or a state of darkness, but that there was with the church. The case herein is the same as it is in the other life, where the Lord is always the Sun, and Light, itself; but where before the evil He appears as darkness; for the Lord appears according to the state of each person. So here this is said of the church when it is in a state of darkness. [2] Also take as an example, vastation, punishment, and condemnation, which are attributed to the Lord in many passages of the Word; when nevertheless they belong to the man of the church, who vastates, punishes, and condemns himself. It appears before man as if the Lord vastated, punished, and condemned; and because it appears so, it is so expressed according to the appearances; for if man were not instructed by appearances, he would not suffer himself to be instructed at all. What is contrary to the appearance he does not believe or comprehend, except at a later period, when he possesses judgment and has been gifted with the faith of charity. [3] So with the church; when it is in a state of darkness, the Lord is then obscured before its people, so that He does not appear, that is, is not acknowledged; although the Lord is not at all obscured, but man, in whom and with whom the

Lord should be; but still the obscuration is predicated of the Lord. So is it here with the "deep sleep," by which there is signified a dark state of the church.

(1839) Behold a terror of great darkness falling upon him. That this signifies that the darkness was terrible, and that "darkness" means falsities, is evident from the signification of "darkness," as being falsities, to be explained presently. The state of the church before its consummation, when the sun was "going down," is described by the "terror of great darkness;" but its state when the sun had gone down is described by the "thick darkness" and the other things mentioned in verse 17. [2] The same is thus described by the Lord in Matthew: The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29). This does not mean that the sun of the world will be darkened, but the celestial which is of love and charity; nor the moon, but the spiritual which is of faith; nor that the stars will fall from heaven, but that the knowledges of good and truth with the man of the church will do so, for these are "the powers of the heavens;" nor will these things take place in heaven, but on earth; for heaven is never darkened. [3] That "a terror of great darkness fell upon him," means that the Lord was horrified at so great a vastation. So far as anyone is in the celestial things of love, so far does he feel horror when he perceives a consummation. So it was with the Lord, above all others; for He was in love itself, both celestial and Divine. [4] That "darkness" signifies falsities is evident from very many passages in the Word; as in Isaiah: Woe unto them that put darkness for light, and light for darkness (Isa. 5:20); “darkness” denotes falsities, and “light” truths. In the same: He shall look onto the land, and behold darkness, distress, and the light is darkened (Isa. 5:30); “darkness” denoting falsities, and “the light darkened” the truth not appearing. [5] In the same: Behold, darkness covereth the earth, and thick darkness the peoples (Isa. 60:2). In Amos: The day of Jehovah, it is darkness, and not light. Shall not the day of Jehovah be darkness, and not light? and thick darkness and no brightness in it? (Amos 5:18, 20). In Zephaniah: The great day of Jehovah is near; that day is a day of wrath, a day of straitness and distress, a day of wasteness and desolation, a day of darkness and thick darkness, a day of cloud and shade (Zeph. 1:14-15). In these passages, the “day of Jehovah” denotes the last time and state of the church; “darkness and thick darkness” falsities and evils. [6] The Lord likewise calls falsities “darkness” in Matthew: If thine eye be evil, thy whole body is darkened. If therefore the light that is in thee be darkness, how great is that darkness (Matt. 6:33). “Darkness” here denotes the falsities which take possession of those who are in knowledges; and the meaning is, how great is this darkness above that of others, or of the Gentiles,, who have not knowledges. [7] Again in Matthew: The sons of the kingdom shall be cast out into the outer darkness (Matt. 8:12; 22:13). “The outer darkness” denotes the more direful falsities of those who are in the church; for they darken the light, and bring up falsities against truths, which Gentiles cannot do. In John: In

Him was life, and the life was the light of men; and the light appeareth in the darkness, but the darkness comprehended it not (John 1:4-5). “The darkness” here denotes falsities within the church. [8] Falsities outside of the church are also called “darkness,” but such as can be illuminated. Such are spoken of in Matthew: The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, did light spring up (Matt. 4:16); “darkness” here denoting the falsities of ignorance, such as are those of the Gentiles. [9] In John: And this is the judgment, that the Light is come into the world, but men loved the darkness rather than the Light, for their works were evil (John 3:19); “the Light” denotes truths, and “the darkness” falsities; and “the Light” denotes the Lord, because all truth is from Him; and “the darkness” the hells, because all falsity is from them. [10] Again: Jesus said, I am the Light of the world; he that followeth Me shall not walk in the darkness (John 8:12). And again: Walk while ye have the light, lest darkness seize upon you, for he that walketh in the darkness knoweth not whither he goeth. I am come a light into the world, that whosoever believeth in Me may not abide in the darkness (John 12:35, 46). “The light” denotes the Lord, from whom are all good and truth; “the darkness” falsities, which are dispersed by the Lord alone. [11] The falsities of the last times, which are called “darkness” in the verse before us, or of which the “terror of great darkness” is predicated, were represented and signified by the darkness that came upon the whole earth, from the sixth hour to the ninth [at the crucifixion], and also by the sun being then darkened, by which was represented and signified that there was then no longer either love or faith (Matt. 27:45; Mark 15:33; Luke 23:44-45).

(1840) Verse 13. And He said unto Abram, Knowing thou shall know that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. "He said unto Abram," signifies a perception; "knowing thou shalt know," signifies that it is certain; "thy seed shall be a stranger," signifies that charity and faith shall be rare; in a land that is not theirs," signifies where there is a church that is as it were not composed of those who are in charity and faith; "and they shall serve them," signifies oppression; "and they shall afflict them," signifies their severe temptations; "four hundred years," signifies the duration and state.

(1841) He said unto Abram. That this signifies a perception, is evident from what has been already said (at verse 9 and elsewhere), where the same words have the same signification.

(1842) Knowing thou shalt know. That this signifies that it is certain, is evident without explication.

(1843) Thy seed shall be a stranger. That this signifies that charity and faith shall be rare, is evident from the signification of "a stranger," and of "seed." A "stranger" or "sojourner" signifies one that is not born in the land, so that he is not acknowledged as a native, and thus is looked upon as an alien. But "seed" signifies charity and its faith (as before shown, n. 255, 1025; and just above at verse 3). Because that is called "strange" which is looked upon as alien, and alien is that which is not in the land or of the land, it follows that it is that which is rare; and consequently it here means that charity and the faith of charity, which are the "seed," will be rare. It is the time before the consummation that is here treated of, when there shall be "great darkness," that is, falsities; the seed shall then be a stranger, that is, charity and faith will then be rare. [2] That faith would be rare in the last times was foretold by the Lord when He spoke of the consummation of the age (Matt. 24:4-51; Mark 13:3-37; Luke 21:7-38), where everything that is said implies that charity and faith will be rare at those times, and that at last there will be none. The like is said by John in Revelation, and also in many passages of the Prophets, besides what is said in the historical parts of the Word. [3] But by the faith that will perish in the last times there is meant nothing but charity, for there cannot possibly be any faith but the faith of charity. He who has not charity cannot have any faith at all, for charity is the very soil in which faith is implanted; it is its heart, from which it exists and lives. The ancients therefore compared love and charity to the heart, and faith to the lungs, both of which are in the breast. This comparison involves a real likeness, seeing that if a man should pretend to a life of faith without charity, it would be like having life from the lungs alone without the heart, which is manifestly impossible; and therefore the ancients called all things that pertain to charity things of the heart, and all things that pertain to faith without charity they said were of the mouth only, or of the lungs by the influx of the breathing into the speech. Thence came the ancient forms of speech concerning good and truth; that they must go forth from the heart.

(1844) In a land which is not theirs. That this signifies where there is a church that is as it were not composed of those who are in charity and faith, is evident from the signification of “a land,” as being the church (see n. 566, 662, 1066, 1067). At this day men speak of the church as existing from the mere doctrinals of faith, and thereby distinguish the churches of the Lord, not caring what life men live-whether they cherish inward hatreds, and tear one another like wild beasts, rob one another, and deprive others of reputation, honor, and wealth, and at heart deny whatever is holy. And yet with such there is no church at all; but the church is with those who love the Lord, and who love the neighbor as themselves, who have conscience, and are averse to such hatreds as have been mentioned. But among those previously described these men are like strangers, and are treated with the utmost possible abuse and persecution, or else are regarded as being simple, mean, and of no account. This then is what is meant by “thy seed shall be a stranger in the land.”

(1845) And they shall serve them. That this signifies oppression, may be seen from what has just been said.

(1846) And they shall afflict them. That this signifies their severe temptations, may be seen from the signification of “afflicting,” or of “affliction,” as being persecution, consequently temptation. In the Word of the Lord nothing else is signified by “affliction.” As in Isaiah: I will purge thee, and not with silver; I will choose thee in the furnace of affliction (Isa. 48:10), "affliction" denoting temptation. In Moses: Thou shalt remember all the way by which Jehovah thy God hath led thee these forty years in the wilderness, that He might afflict thee, to tempt thee. Jehovah, who fed thee in the wilderness with manna which thy fathers knew not, that He might afflict thee, and that He might tempt thee, to do thee good at thy latter end (Deut. 8:2, 16); to "afflict" manifestly denotes to tempt. [2] In the same: When the Egyptians did evil unto us, and afflicted us, and laid upon us hard servitude; and we cried unto Jehovah, the God of our fathers, and Jehovah heard our voice, and saw our affliction, and our toil, and our oppression (Deut. 26:6-7). Here we find the same things as in the present verse: that they "served" and were "afflicted," by which in like manner are signified the temptations of the faithful, as likewise by their afflictions in the wilderness, by which also there were represented the temptations of the Lord. [3] As in Isaiah: He was despised, a man of sorrows, and we hid as it were our faces from Him; He was despised, and we esteemed Him not. But truly He hath borne our diseases, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted (Isa. 53:3-4). By these words are signified the Lord's temptations; by His "bearing our sicknesses, and carrying our sorrows," is not meant that the faithful are to undergo no temptations, nor is it meant that He took their sins upon Himself, and so bore them; but it means that by the combats and victories of temptations He overcame the hells, and in this way would alone, even as to His Human

Essence, endure the temptations of the faithful. [4] Temptations are also called by the Lord "afflictions;" as in Mark: They that are sown upon stony places, when they have heard the Word have no root in themselves, but endure for a while; afterwards, when affliction and persecution arise because of the Word, straightway they are offended (Mark 4:16-17). "Affliction" here manifestly denotes temptation; to "have no root in themselves" is to have no charity, for in this is faith rooted, and they who have not the support of this root yield in temptations. In John: In the world ye have affliction; but be of good cheer, I have overcome the world (John 16:33). "Affliction" here denotes temptation. [5] In Matthew: Nation shall be stirred up against nation and kingdom against kingdom; all these things are the beginning of sorrows. Then shall they deliver you up unto affliction. Then shall be great affliction, such as hath not been from the beginning of the world. Immediately after the affliction of those days the sun shall be darkened (Matt. 24:7-9, 21, 29). Here the consummation of the age, or the last times of the church, are treated of; "affliction" denotes temptations, both external and internal, the external being persecutions from the world, and the internal being persecutions from the devil. That there will be no charity, is signified by "nation being stirred against nation, and kingdom against kingdom;" also by "the sun," that is, the Lord and love and charity, being "darkened."

(1847) Four hundred years. That this signifies the duration and state, namely, of the temptations, is evident from the signification of "four hundred," which number signifies the same as "forty," namely, the durations and states of temptations (see n. 730, 862). The durations of temptations, both the shorter and the more lasting, are described in the Word by "forty." In the literal sense the words before us relate to the stay of the sons of Jacob in Egypt; and that this was four hundred and thirty years is evident from Exodus 12:40; though the time was not so great as reckoned from Jacob's coming into Egypt, but it was reckoned from Abram's sojourn there, as has been observed before. The number four hundred and thirty is mentioned, from Abram's sojourn, for the reason that this number involves the temptations which they represented by their servitude in Egypt, and afterwards also by the forty years' afflictions in the wilderness.

(1848) Verse 14. And also that nation whom they shall serve will I judge, and after that shall they go out with great substance. "And also that nation whom they shall serve," signifies the evil who oppress; "will I judge" signifies visitation and judgment; "and after that shall they go out with great substance," signifies deliverance, and that they will have celestial and spiritual goods.

(1849) And also that nation whom they shall serve. That this signifies the evil who oppress, is evident from the signification of a "nation" and of "serving." In the genuine sense a "nation" signifies goods, or what is the same, good persons; for when goods are spoken of in the abstract, they are in a subject; and this is a man, a spirit, or an angel. But in the opposite sense a "nation" signifies evils, or what is the same, the evil (see n. 1159, 1258-1260). But to "serve," or “servitude,” signifies oppression, as in the preceding verse.

(1850) Will I judge. That this signifies visitation and judgment, may be seen without explication. By “judging,” or “judgment,” there is not signified any last judgment, as people in general suppose, that is, that the heaven and the earth are to perish, and that so a new heaven and a new earth will be created, as spoken of in the Prophets and in Revelation; and thus that all things are to perish, which opinion has spread itself so widely that it has even taken possession of the minds of those who are best instructed; and this to such a degree that they do not believe that the dead are to rise except at that time. And therefore because this time was foretold, and still, after so many centuries have since passed by, they see that it has not come and is not at hand, feeling safe they confirm themselves in their assurance that there is no such thing, and therefore that they will not rise again. But it is to be known that by the last judgment, or by the destruction of heaven and earth, no such thing is meant. According to the sense of the letter it is so; but not at all according to the internal sense: in this sense the last judgment means the last time of the church; the heaven and earth that will perish, mean the church as to internal and external worship, which becomes no church when there is no charity. [2] There was a last judgment of the Most Ancient Church when all charity and faith had failed, and when there was no perception, as was the case just before the flood. The flood itself, treated of above, was the last judgment of that church; heaven and earth, that is, the church, then perished; and a new heaven and a new earth, that is, a new church, were created, which was called the Ancient Church, and which also has been treated of. This church likewise had its last time, namely, when all charity grew cold and all faith was darkened, which was about the time of Eber. This time was the last judgment of that church; which was the heaven and earth that had perished. [3] The Hebrew Church was a new heaven and a new earth, and this too had its last time, or last judgment, when it became idolatrous; and then a new church was raised up among the descendants of Jacob, which was called the Jewish Church, and which was a church that was merely representative of charity and faith. In this church, that is, among the descendants of Jacob, there was neither charity nor faith, and therefore no church, but only the representative of a church, for the reason that it had become impossible for there to be immediate communication of the Lord's kingdom in the heavens with any true church on earth, and therefore a mediate communication was effected by means of representatives. The last time of this so-called church, or its last judgment, was when the Lord came into the world; for the representatives then ceased, that is, the sacrifices and similar rites; and in order that these might cease, the Jews were cast out of the land of Canaan. [4] After this a new heaven and a new earth were created, that is, a new church, which is to be called the Primitive Church, which was commenced by the Lord, and afterwards gradually became stronger, and which at first was in charity and faith.

The destruction of this church is foretold by the Lord in the Gospels, and by John in Revelation; and this destruction is what is called the Last Judgment. Not that heaven and earth are now to perish, but that in some quarter of the globe a new church will be raised up, the present one remaining in its external worship, as the Jews do in theirs, in whose worship it is well known that there is nothing of charity and faith, that is, nothing of the church. So far as regards the last judgment in general. [5] In particular, there is a last judgment for everyone immediately after he dies; for he then passes into the other life, in which, when he comes into the life that he had had in the body, he is adjudged either to death or to life. There is also a last judgment in the singular, for with a man who is adjudged to death, every single thing condemns him, for there is nothing in his thought and will, not even the least thing, that does not resemble his last judgment, and that does not drag him to death. In like manner with the man who is adjudged to life: in him every single thing of his thought and of his will presents an image of his last judgment, and all carry him on to life. For such as is man in general, such is he in the singulars of his thought and of his affection. These are the things that are signified by the last judgment.

(1851) And after that shall they go out with great substance. That this signifies deliverance, and that they will have celestial and spiritual goods, is evident from the signification of "going out," which is to be liberated, and from the signification of "substance," which is celestial and spiritual goods, for this is the substance of those who suffer the persecutions, and undergo the temptations, oppressions, afflictions, or servitudes, that are treated of in this and the preceding verses. These goods are also represented and signified by the substance of the sons of Jacob when they went out of Egypt (Exod. 11:2; 12:36); and also by their substance in the land of Canaan when the nations had been driven out; and in the Prophets, whenever the spoils taken from their enemies are treated of, by which they were enriched.

(1852) Verse 15. And thou shall go to thy fathers in peace, thou shall be buried in a good old age. “Thou shalt go to thy fathers in peace,” signifies that nothing of the goods and truths shall be harmed; “thou shalt be buried in a good old age,” signifies the enjoyment of all goods by those who are the Lord’s.

(1853) Thou shalt go to thy fathers in peace. That this signifies that nothing of the goods and truths shall be harmed, may be seen from the signification of “fathers,” also of “going to one’s fathers,” and of “peace.” In the internal sense, “fathers” here signify the same as “daughters” and “sons” taken together. That “daughters” signify goods, and “sons” truths, has been shown before (n. 489-491, 533, 1147); hence “fathers” signify the things which belong to daughters and sons together. To “go to one’s fathers” is to pass from the life of the body into the life of the spirit, or from the world into the other life. “In peace,” signifies that he shall lose nothing, and thus that nothing shall be harmed, for he who passes into the other life loses nothing of the things that belong to him as a man;

he retains and has with him everything except the body, which had been an impediment to the interior exercise of his faculties. That no death, or passing to the fathers by death, is here meant, will be evident from what next follows.

(1854) Thou shalt be buried in a good old age. That this signifies the enjoyment of all goods by those who are the Lord's, is evident from the fact that those who die and are buried do not die, but pass from an obscure life into a clear one. For the death of the body is merely the continuation and also the perfection of the life, and they who are the Lord's then first come into the enjoyment of all goods, which enjoyment is signified by "a good old age." The expressions that they "died," were "buried," and were "gathered to their fathers," are often met with, but in the internal sense these do not signify the same as in the sense of the letter. In the internal sense are such things as are of the life after death and are eternal; but in the sense of the letter are such as are of the life in the world and belong to time. [2] Consequently they who are in the internal sense (as the angels are) when such expressions are met with never abide in ideas of death and burial, but in such as relate to the continuance of life, for they regard death as nothing but the putting off of those things which are of grossest nature and of time, and as being a continuation of the real life; in fact they do not know what death is, for they think nothing about it. And the like is the case with the ages of man, so that when it is here said "in a good old age," the angels have no perception at all of old age, indeed they do not know what old age is, for they are constantly verging toward the life of early manhood and of youth. Such life, and consequently the celestial and spiritual things of it, are what are meant when "a good old age" and similar expressions occur in the Word.

(1855) Verse 16. And in the fourth generation they shall return hither, for the iniquity of the Amorites is not yet consummated. "In the fourth generation they shall return hither," signifies the time and state of restoration; "for the iniquity of the Amorites is not yet consummated," signifies the last time, when there is no longer any good.

(1856) In the fourth generation they shall return hither. That this signifies the time and state of restoration, is evident from the signification of "the fourth generation." "The fourth generation" signifies the same as "forty" and as "four hundred;" namely, the duration and the state of temptation, spoken of at verse 13; it is a sort of diminutive from these. Whether a number be larger or smaller, provided it be of the same stock, it involves the same; as has already been stated several times. That "the fourth generation" does not signify any generation from Abram, or from Isaac, or from Jacob, is evident from the historicals of the Word; for there were more generations, and these people were very different from their fathers when they returned. "The fourth generation" is an expression that occurs likewise in other places, yet in the internal sense it never signifies any generation; and here it signifies the time and state of restoration, because it signifies the end of those things which are signified by "forty" or by "four hundred" (see n. 862, 1847).

(1857) For the iniquity of the Amorites is not yet consummated. That this signifies the last time, when there is no longer any good, is evident from the signification of "the Amorite," and also from the signification of "consummation." By "the Amorite" in the Word, is signified evil in general, for the reason that the land of Canaan was called the land of the Amorites (as is evident in Ezek. 16:3, 4; Amos 2:9, 10). And therefore by "the Amorite" in this passage are signified all the nations of the land of Canaan; and by these, as before said, were signified evils and falsities specifically; and consequently by "the Amorite" are signified all evils in general. By "consummation" is signified the last time, when there is no longer any good. [2] But what is meant in the internal sense by the fact that the iniquity of the Amorites was not yet consummated, is an arcanum. For the state of the case with the evil in the other life is that they are not punished until their evils have reached their height, and this both in general and in particular. For such is the equilibrium in the other life that evil punishes itself, that is to say those who are evil run into the punishment of their evil, but only when it has reached its height. Every evil has its limit that varies in each individual case, beyond which it is not allowable to pass. When an evil person passes beyond this limit he precipitates himself into the penalty, and this is so in every particular. [3] It is the same in general, the wicked thrust themselves down into hell, not in a moment, but successively. This has its origin in the universal law of order established by the Lord, that the Lord never casts anyone down into hell; but that evil casts itself down, or that the evil person casts himself down, and this successively, until the evil has been consummated, and nothing of good any longer appears. So long as there is any good, he is uplifted above hell; but when there is nothing but evil, of himself he is thrust down into it. Good and evil must first be separated from each other, for they are opposites; and no one is allowed to incline both ways. This is what is signified by the iniquity of the Amorites having to be consummated. But with the good the case is otherwise; they are continually uplifted by the Lord toward heaven, and their evil is successively wiped away. [4] The same is the case with the state of a church. The visitation does not come until its evil has been consummated, that is, until there is no longer any good of charity and truth of faith. This consummation is very often spoken of in the Prophets. As in Isaiah: A consummation and a decree have I heard from the Lord Jehovih Zebaoth upon the whole earth (Isa. 28:22). In Jeremiah: O Babel, that dwellest upon many waters, great in treasures, thine end is come, the measure of thy gain (Jer. 51:13). In Daniel: Seventy weeks are decreed upon thy people and upon the city of thy holiness, to consummate the transgression, and to seal up sins, and to expiate iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the holy of holies (Dan. 9:24). At length upon the bird of abominations shall be desolation, and even unto the consummation and the decree shall it pour itself out upon the devastation (Dan. 9:27). [5] The consummation is also foretold by the Lord Himself in these words of Luke: They shall fall by the edge of the sword, and shall be led captive among all the nations; and at length Jerusalem shall be trodden down by the nations, until the times of the nations shall be fulfilled (Luke 21:24). To "fall by the edge of the sword," signifies by falsities, for "a sword" in the Word is the punishment of what is false; "Jerusalem" denotes the Lord's kingdom and the church (see n. 402); "nations" evils (see n. 1260). Thus the signification is that there would be a consummation when the church should be possessed by evils and falsities, and so be destroyed of itself.

(1858) Verse 17. And it came to pass that the sun went down, and there was thick darkness; and behold a furnace of smoke, and a torch of fire, which passed between those pieces. "And it came to pass that the sun went down," signifies the last time, when the consummation came; "and there was thick darkness," signifies when hatred was in the place of charity; "and behold a furnace of smoke," signifies the densest falsity; "and a torch of fire," signifies the burning heat of cupidities; "which passed between those pieces," signifies that it separated those who were of the church from the Lord.

(1859) And it came to pass that the sun went down. That this signifies the last time, when the consummation came, is evident from what was said above (at verse 12) concerning the setting of the sun and its signification, namely, that it is the last time of the church.

(1860) And there was thick darkness. That this signifies when hatred was in the place of charity, is evident from the signification of "thick darkness." In the Word "darkness" signifies falsities, and “thick darkness” evils (as shown just below). There is “darkness” when falsity is in the place of truth; and there is “thick darkness” when evil is in the place of good, or what is precisely the same, when hatred is in the place of charity. When hatred is in the place of charity, the thick darkness is so great that the man is quite unaware that it is evil, still less that it is so great an evil as in the other life to thrust him down to hell, for they who are in hatred perceive a kind of delight and as it were a kind of life in it, and this delight and life themselves cause him scarcely to know but that it is good, for whatever favors a man’s pleasure and cupidity, because it favors his love, he feels as good, and this to such a degree that when he is told that it is infernal he can scarcely believe it, still less when he is told that such delight and life are in the other life turned the stench of excrement and cadavers. And still less does he believe that he is becoming a devil and a horrible image of hell; for hell consists of nothing but hatreds and such diabolical forms. [2] Yet anyone might know this who possesses any faculty for thinking, for if he should describe or represent, or if he could in any manner picture, hatred, he would do it no otherwise than by diabolical forms, such as those who are in hatred also become after death, and, wonderful to say, such men are capable of declaring that in the other life they shall come into heaven; some merely for saying that they have faith, when yet there are in heaven none but forms of charity, and what these are may be seen from experience (n. 553). Let all such therefore consider how these two forms, of hatred and of charity, can agree together in one place. [3] That "darkness" signifies falsity, and "thick darkness" evil, may be seen from the following passages in the Word. In Isaiah: Behold, darkness covereth the earth, and thick darkness the peoples (Isa. 60:2). In Joel: Let all the inhabitants of the land tremble, for the day of Jehovah cometh, a day of darkness and thick darkness (Joel 2:1-2). In Zephaniah: That day is a day of wrath, a day of wasteness and desolation, a day of darkness and thick darkness (Zeph. 1:15). In Amos: Shall not the day of Jehovah be darkness and not light, and thick darkness and no brightness in it? (Amos 5:20). In these passages "the day of Jehovah" denotes the last time of the church, which is here treated of; "darkness" denotes falsities, "thick darkness" evils; both therefore are mentioned; otherwise it would be a repetition of the same thing, or an unmeaning amplification. But the word in the original language that in this verse is rendered "thick darkness" involves falsity as well as evil, that is, dense falsity from which is evil, and also dense evil from which is falsity.

(1861) And behold a furnace of smoke and a torch of fire. That "a furnace of smoke" signifies the densest falsity, and "a torch of fire" the burning heat of cupidities, is evident from the signification of "a furnace of smoke" as being dense falsity, and from the signification of "a torch of fire" as being the burning heat of cupidities. It is said "a furnace of smoke," because a man, especially a man of the church, who has a knowledge of the truth and still does not acknowledge, but in heart denies it, and indeed passes his life in things contrary to the truth, appears no otherwise than as a furnace of smoke-himself as the furnace, and the falsity from his hatreds as the smoke. The cupidities from which are the falsities appear as torches of fire from such a furnace, as is evident also from the representatives in the other life (described from experience, n. 814, 1528). It is cupidities of hatred, revenge, cruelties, adulteries-and still more when these are mingled with deceits-that appear and become such things. [2] That by a "furnace," "smoke," and "fire" such things are signified in the Word may be seen from the following passages. In Isaiah: Everyone is a hypocrite and a wicked one, and every mouth speaketh folly. For wickedness burneth as the fire, it devoureth the briars and thorns, and kindleth in the thickets of the forest, and they mount up as the rising of smoke. In the wrath of Jehovah Zebaoth is the land darkened, and the people is become like food for fire; a man shall not spare his brother (Isa. 9:17-19). Here "fire" denotes hatreds and "the rising of smoke" from it such falsities; hatred is described by "no man sparing his brother;" for when such men are looked upon by the angels they appear no otherwise than as here described. [3] In Joel: I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come (Joel 2:30-31). Here "fire" denotes hatred; "pillars of smoke" falsities; "the sun" charity; and "the moon" faith. [4] In Isaiah: The land shall become burning pitch; it shall not be quenched night nor day; the smoke thereof shall go up to eternity (Isa. 34:9-10). "Burning pitch" denotes direful cupidities; and “smoke” falsities. [5] In Malachi: Behold the day cometh burning as a furnace, and all the proud and everyone that worketh wickedness shall be stubble, and the day that cometh shall set them on fire, it shall leave them neither root nor branch (Mal. 4:1). A “burning furnace” here denotes the same as before; the “root” denotes charity; the “branch” truth, which shall not be left. [6] In Hosea: Ephraim became guilty in Baal, he shall be as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney (Hos. 13:1, 3). “Ephraim” denotes an intelligent man who becomes such. [7] In Isaiah: The strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them (Isa. 1:31); meaning those who are in the love of self, or what is the same, in hatred against the neighbor, in that they shall be thus kindled by their own cupidities. In John: Babylon is become a habitation of demons. They cried out when they saw the smoke of her burning. Her smoke goeth up for ever and ever (Rev. 18:2, 18; 19:3). [8] In the same: He opened the pit of the abyss, and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun was darkened, and the air, from the smoke of the pit (Rev. 9:2). In the same: Out of the mouths of the horses went forth fire and smoke and brimstone. By these was the third part of men killed, by the fire and the smoke and the brimstone, that went forth out of their mouth (Rev. 9:17-18). In the same: He that worshipeth the beast shall drink of the wine of the wrath of God, poured out unmixed in the cup of His anger, and he shall be tormented with fire and brimstone (Rev. 14:9-10). In the same: The fourth angel poured out his vial upon the sun, and it was given to him to scorch men with fire; and men were scorched with great heat, and blasphemed the name of God (Rev. 16:8-9). In like manner it is said that They were cast into the lake of fire burning with brimstone (Rev. 19:20; 20:14-15; 21:8). [9] In these passages "fire" denotes the cupidities, and "smoke" the falsities that will reign in the last times. These things were seen by John when his interior sight was opened, just as they appear in the other life. Similar things are also seen by spirits, and by souls after death. Hence it may be seen what hell fire is, that it is nothing but hatred, revenge, and cruelty, or what is the same, the love of self; for such do these become. During his life in the body, any man of such a quality, however he might appear outwardly, if inspected closely by the angels would appear no otherwise in their eyes, that is, his hatreds would appear as torches of fire, and the falsities derived from them as furnaces of smoke. [10] Concerning this fire the Lord thus speaks in Matthew: Every tree that bringeth not forth good fruit is hewn down and cast into the fire (Matt. 3:10; Luke 3:9); by "good fruit" is meant charity: he who deprives himself of this cuts himself down, and casts himself into such fire. Again: The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire (Matt. 13:41-42, 50), with a like meaning. And again: The king saith unto those on the left hand, Depart from me, ye cursed, into the eternal fire, prepared for the devil and his angels (Matt. 25:41). [11] That they should be "sent into the eternal fire," "the Gehenna of fire," and that "their worm should not die, and their fire should not be quenched" (Matt. 18:8-9; Mark 9:43-49), have a like meaning. In Luke: Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame (Luke 16:24), with a like meaning. [12] They who are not acquainted with the arcana of the Lord's kingdom suppose that the Lord casts the wicked into hell, or into such fire, which, as before said, is that of hatreds; but the case is very different, for it is the man himself, or the diabolical spirit himself, who casts himself down. But because it so appears it has been expressed in the Word according to the appearance, and indeed according to the fallacies of the senses; and especially was this necessary in the case of the Jews, who were unwilling to accept anything at all unless it were in accordance with the senses, whatever might be the fallacies thus involved. On this account the sense of the letter, especially in the prophecies, is full of such things. [13] As in Jeremiah: Thus said Jehovah, Judge judgment in the morning, and deliver the spoiled out of the hand of the oppressor, lest My fury go forth like fire, and burn, and there be none to quench it, because of the wickedness of their works (Jer. 21:12). To "judge judgment" is to speak truth; to "deliver the spoiled out of the hand of the oppressor," is to do the good of charity; "fire" denotes the infernal punishment of those who do not do these things, that is, who pass their lives in the falsity of hatred. In the sense of the letter such "fire" and "fury" are attributed to Jehovah, but in the internal sense it is quite the contrary. [14] In like manner in Joel: The day of Jehovah: a fire devoureth before Him, and behind Him a flame burneth (Joel 2:1, 3). In David: There went up a smoke out of His nostrils, and fire out of His mouth devoured, coals did burn from Him, and thick darkness was under His feet (Ps. 18:8-9). In Moses: A fire is kindled in Mine anger, and it shall burn unto the lowest hell, and shall devour the earth and her increase, and set on fire the foundations of the mountains (Deut. 32:22), where "fire" denotes the hatreds, and "smoke" the falsities which are in men, which are attributed to Jehovah or the Lord for the reasons that have been given. In the hells also the appearance is that Jehovah or the Lord does this, but it is quite the contrary; they do it to themselves, because they are in the fires of hatred. Hence it is manifest how easily a man may fall into phantasies if the internal sense of the Word is not known. [15] It was similar with the "smoke" and "fire" that were seen by the people on Mount Sinai when the law was promulgated. For Jehovah, or the Lord, appears to everyone according to his quality-to celestial angels as a Sun,, to spiritual angels as a Moon,, to all the good as a Light of varied delight and pleasantness but to the evil as a smoke and as a consuming fire. And as when the Law was promulgated, the Jews had nothing of charity, but the love of self and of the world prevailed in them, and thus nothing but evils and falsities, He therefore appeared to them as a smoke and fire, when at the same instant He appeared to the angels as the Sun and Light of heaven. [16] That He so appeared to the Jews because they were of such a character, is evident in Moses: The glory of Jehovah abode upon Mount Sinai, and the appearance of the glory of Jehovah was like devouring fire on the top of the mount, in the eyes of the sons of Israel (Exod. 24:16-17). Again: And Mount Sinai was all of it smoking, because Jehovah descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly (Exod. 19:18). And elsewhere: Ye came near and stood under the mountain, and the mountain burned with fire, even to the heart of heaven; darkness, cloud, and thick darkness and Jehovah spake unto you out of the midst of the fire (Deut. 4:11-12; 5:22). Also: It came to pass when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me, and ye said, Now therefore why should we die? for this great fire will consume us; if we hear the voice of Jehovah our God any more, then we shall die (Deut. 5:23-25). [17] Just so would it be with anyone else who should see the Lord, and who has passed his life in hatred and in the foul things of hatreds, for he could see Him no otherwise than from his hatred and its foulnesses, these being the recipients of the rays of good and truth from the Lord, and they would turn these rays into such fire, smoke, and thick darkness. From the same passages it is also plain what the “smoke of the furnace” is, and what the “torch of fire,” namely, the most dense falsity and most filthy evil, that would in the last times take possession of the church.

(1862) That passed between those pieces. That this signifies that it separated those who were of the church from the Lord, may be seen from what was said above (at verse 10) concerning the partition of the animals in the midst, as signifying a parallelism and correspondence in respect to celestial things; and that one part being placed opposite the other signified the church and the Lord; and that the intermediate space or interspace signified that which comes in between the Lord and the church, or between the Lord and the man of the church, which is conscience, in which goods and truths have been implanted by means of charity. When hatreds succeed in place of charity, and evils and falsities in place of goods and truths, there is then no conscience of what is good and true; but this middle space or interspace appears to be filled with a furnace of smoke and with torches of fire, that is, with persuasions of falsity and with hatreds, which are what altogether separate the Lord from the church. [2] These are the things signified by the passing between the pieces; chiefly that of the torch of fire, for this is the love of self, or what is the same, the evil of hatred. This may also be seen in Jeremiah, where we find nearly the same words: I will give the men who have transgressed My covenant, who have not established the words of the covenant which they made before Me, the calf which they cut in twain and passed between the parts thereof; the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, that passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their souls; and their carcass shall be for food to the fowl of the heavens and to the beast of the earth (Jer. 34:14, 18-20).

(1863) Verse 18. In that day Jehovah made a covenant with Abram, saying, Unto thy seed will I give this land, from the river of Egypt, even to the great river, the river Euphrates. "In that day Jehovah made a covenant with Abram," signifies the conjunction of the Lord's interior man with His Internal or Jehovah; "saying, Unto thy seed will I give this land," signifies the consolations after these temptations and horrors, in that they who are in charity and in faith in Him will become heirs; "from the river of Egypt unto the great river, the river Euphrates," signifies the extension of spiritual and celestial things; "to the river of Egypt," is the extension of spiritual things; "to the river Euphrates," is the extension of celestial things.

(1864) In that day Jehovah made a covenant with Abram. That this signifies the conjunction of the Lord's interior man with His Internal, is evident from the signification of a "covenant," as being conjunction (explained before, n. 665, 666, 1023, 1038). And as the Lord is here treated of in the internal sense, it signifies interior conjunction. For the Lord advanced more and more to conjunction and union with Jehovah His Father, until He became One, that is, the Human Essence itself also became Jehovah, who was the Lord's Internal itself. These things were represented by the covenant which Jehovah made with Abram. Everyone can see that Jehovah never makes a covenant with a man, for this would be contrary to the Divine. What is a man but something vile and filthy, which of itself thinks and does nothing but evil? All the good that he does is from Jehovah; from which it may be seen that this covenant, like other covenants with Abram's posterity, was nothing but a representative of the Divine, and of the celestial things of the kingdom of God; in the present case that the covenant was representative of the conjunction of the Lord's Human Essence with His Divine Essence, that is, with Jehovah. That it was representative of the conjunction of the Lord's interior man with His Internal, that is, Jehovah, is evident from what has been said before, namely, that by the combats and victories of temptations the Lord conjoined and united Himself more and more. What His interior man was, has been told before, namely, that it was intermediate between the internal man and the external.

(1865) Saying, Unto thy seed will I give this land. That this signifies the consolation after these temptations and horrors, in that they who are in charity and faith in Him should become heirs, is evident from the signification of "seed," and from the signification of the "land." By the "seed of Abram" are signified love and the faith derived therefrom, as has been shown before (n. 255, 256, 1025), consequently all those who are in charity and in faith in the Lord. But by the land of Canaan is signified the Lord's kingdom; therefore to "give the land unto thy seed" signifies that the heavenly kingdom should be given as an inheritance to those who from charity have faith in Him. [2] That these things were a consolation to the Lord after His temptations and horrors, may be seen without explication.

For after those hard and adverse eventualities which the Lord had seen, that is to say, after he had put to flight evils and falsities-which were signified by the fowls that came down upon the bodies and that Abram drove away (mentioned in verse 11)-and yet after all dense falsities infused themselves, at which He shuddered (which were signified by the “terror of great darkness” that fell upon Abram in the deep sleep, spoken of in verse 12), and yet at last mere falsities and evils took possession of the human race (which are signified by “the furnace of smoke” and “the torch of fire” which passed between the pieces, mentioned in verse 17, that precedes this), the Lord could not but be in distress and grief; and therefore consolation now follows, such as was given above (verses 4 and 5); namely, that His seed should inherit the land, that is, that they who are in charity and in faith in Him should become heirs of His kingdom. To Him the salvation of the human race was the only consolation, for He was in Divine and celestial love, and became, even as to His Human Essence, the Divine and celestial Love itself, in which the love of all is alone regarded and is at heart. [3] That the Divine love is such may be seen from the love of parents toward their children, which increases according to the degree in which it descends, that is, it becomes greater toward the more remote descendants than it is toward the immediate children. Nothing ever exists without a cause and an origin, consequently neither does this love in the human race that is characterized by a constant increase toward the descendants in succession. The cause and origin of this cannot but be from the Lord, from whom inflows all conjugial love, and that of parents toward their children, and the source of which is that His love for all is like that of a father for his sons, who desires to make all His heirs, and provides an inheritance for those who are to be born, as He does for those already born.

(1866) From the river of Egypt unto the great river, the river Euphrates. That this signifies the extension of spiritual and celestial things-to “the river of Egypt” being the extension of spiritual things, and “to the river Euphrates” being the extension of celestial things-is evident from the signification of “the river of Egypt,” and from the signification of “the great river,” or “the Euphrates.” That these “rivers” signify the extension of spiritual and celestial things, may be seen from the signification of the land of Canaan, as being the Lord’s kingdom in the heavens and on the earth, in which there is nothing but the spiritual things which are of faith and the celestial things which are of mutual love; and therefore nothing but the extension of these can be meant by the boundaries of the land of Canaan. For what the land of Canaan is, what the river of Egypt is, and what the great river Euphrates is, and indeed what the boundaries of any land are, they who are in the heavens do not know at all; but they well know what the extension of spiritual and celestial things is, and also the determinations and the limitations of the states of these things. These things they have in mind while the others are being read by man; and so the letter vanishes and together with it that historical sense which has served as an objective form for the heavenly ideas. [2] That “the river of Egypt” signifies the extension of spiritual things, is because “Egypt” signifies memory-knowledges [scientifica], which, together with a man’s rational and intellectual things, constitute spiritual things (as before said, n. 1443 and in other places; and that “Egypt” in the internal sense signifies memory-knowledges may be seen n. 1164, 1165, 1186, 1462). That “the river Euphrates” signifies the extension of celestial things, may be seen from a consideration of the lands which that river bounds and separates from the land of Canaan, and by which likewise in many passages are signified the knowledges [scientifica et cognitiones] of celestial things but here, because it is called “the river” and “the great river,” celestial things and the knowledges [cognitiones] of them are what alone are signified; for a “great river” and “greatness” are predicated of these.

(1867) Verses 19, 20, 21. The Kenite, and the Kenizzite, and the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite. “The Kenite, and the Kenizzite, and the Kadmonite,” signify falsities which are to be expelled from the Lord’s kingdom; “the Hittite, and the Perizzite, and the Rephaim,” signify persuasions of falsity; “the Amorite and the Canaanite,” signify evils; “the Girgashite and the Jebusite,” signify falsities from evils.

(1868) That these things are signified by these nations it would be too tedious to confirm from the Word; and there is no need to do so here, because they are merely named.

Some of them have been treated of above; the “Rephaim” as signifying the persuasions of falsity (n. 567, 581, 1673); the “Amorite” as signifying evils (n. 1680); the “Canaanite” as signifying evils (above at verse 16); the “Perizzite” as signifying falsities (n. 1574). What is the specific signification of the other nations, shall of the Lord’s Divine mercy be told in what follows, as they occur. [2] As regards the nations which are to be expelled from the Lord’s kingdom, the case is this. In the other life the evil and diabolical spirits desire nothing more than to come up into the world of spirits and infest the good spirits, but as often as they do so they are cast out, in like manner as in a man who is being regenerated the falsities and evils which have taken possession of him are subjugated and dissipated, and the goods and truths of the Lord’s kingdom are implanted in their place. [3] These were represented by the nations that were expelled from the land of Canaan by the sons of Jacob; and the same were represented by the Jews themselves, who were afterwards expelled from the land. The same occurred with many nations of old that represented similar things, as the Horites who were driven from Mount Seir by the descendants of Esau (spoken of in Deut. 2:12, 22); and the Avvim who were expelled by the Caphtorim (mentioned in Deut. 2:23); also the Emim or Rephaim who were driven out by the Moabites (spoken of in Deut. 2:9-11); and also the Zamzummim who were expelled by the Ammonites (mentioned in Deut. 2:19-21); besides many others spoken of in the Prophets.

(1869) CONTINUATION CONCERNING THE HOLY SCRIPTURE OR WORD How many things there are in a single word of the Word has been shown me by the opening of the ideas of thought. It is a remarkable fact that in the other life this can be done so to the very life that the ideas themselves appear visible in form, and thus like pictured images. One who during his life in this world had lived in charity or mutual love, and had taken great delight in the Word, had his ideas thus opened. There then appeared beautiful things beyond number, together with delicious and delightful things of an affecting nature, and it was said that the things which thus appear visible can be opened again as to their interiors, and that when these have been opened things still more beautiful and delightful are presented that are attended with happiness itself. Such are all angelic ideas, for they are open from the Lord Himself. [2] To spirits who wondered that ideas of thought could be so opened in the other life, this was illustrated by taking the case of the sight of the eye, the rays of vision of which are so dull and obscure that the smaller things in nature (which contain things innumerable) they see only as something opaque, black, and shapeless; but when the same objects are viewed through a microscope, things more interior are presented to view, connected in beautiful series and flowing in delightful order; and it is seen that these might in like manner be opened still more by a more powerful microscope. In this way such spirits have been shown how the case is with the internal sight, the rays of which are nothing but ideas, in that in themselves these ideas are so gross that anything more gross can scarcely exist in that sphere, although men think differently. But concerning ideas, of the Lord's Divine mercy hereafter.

(1870) The case is similar with the Word of the Lord; each of its words presents in form its own idea, for a word is nothing but an idea so presented in form that the sense may be perceived; and in the ideas are things so innumerable, and which cannot come to man's perception, but only to that of angels, that it can never be believed. And when these are opened by the Lord, more internal forms are presented to the perception by delightful and happy things, and to the sight by representative and paradisal things; the former from the celestial and spiritual things of the Lord's love or mercy, and the latter from the rays of light thence derived. [2] It has been shown me by wonderful experience that the Word has been inspired not only as to each of its words, but also as to the little letters of each word, and thus exactly as is said, as to the smallest jot; for in every jot there is something from that affection and life which is common to the whole expression, and which therefore has been insinuated in a correspondent manner into its smallest particulars. But this can by no means be explained to the understanding without a previous knowledge of many other things.

(1871) How the Word of the Lord appears before the angels cannot be described, but some idea can be formed by those who have seen in museums the optical cylinders in which beautiful images are represented from things roughly projected. Although the things which are round about in the projection appear to have no form, series, or order, and to be merely confused projections, still when they are concentrated toward the cylinder, they there present a lovely image. So it is with the Word of the Lord, especially with the prophetic Word of the Old Testament. In the literal sense there is scarcely anything that does not appear destitute of order, but when it is being read by a man, and especially by a little boy or girl, it becomes more beautiful and delightful by degrees as it ascends, and at last it is presented before the Lord as the image of a human being, in which and by which heaven is represented in its whole complex, not as it is, but as the Lord wills it to be, namely, a likeness of Himself.

(1872) There appeared to me a beautiful girl with a radiant face, passing quickly upward toward the right, and making some haste. In age she seemed to be in the first bloom-not a child nor yet a young woman-becomingly clothed with a dress of shining black; so she was hastening on with gladness from light to light. It was said that the interiors of the Word are such in their first ascent; the black dress was the Word in the letter. Afterwards the young girl flew to my right cheek, but was perceivable only by the interior sight. It was said that such are the things from the internal sense of the Word which do not come to the comprehension.

(1873) Spirits spoke respecting the internal sense of the Word; and in order that the nature of it might be presented to the understanding, it was illustrated by the example, What is the fruit of faith? And it was said that good works are the fruit of faith in the external sense or that of the letter, but that these good works have no life unless they proceed from charity; and that thus the fruit of faith in the proximate interior sense is charity. But as charity or love toward the neighbor ought to proceed from love to the Lord, this love is the fruit of faith in the internal sense; and as all love is from the Lord, it is the Lord Himself. For thus in the good work is charity; in charity is love to the Lord; and in love to the Lord is the Lord Himself.

(1874) In conversation with good spirits, I said that in the Word many things, even more than one can believe, are said according to appearances and according to the fallacies of the senses, as that Jehovah is in anger, wrath, and fury against the wicked; that He takes pleasure in bringing them to ruin and destruction, and even that He kills them. But these things have been said in order that persuasions and cupidities might not be broken, but that they might be bent; for to speak otherwise than as man apprehends (that is, from appearances, fallacies, and persuasions) would have been to sow seed in the waters, and to say that which would be at once rejected. Nevertheless such forms of speech are able to serve as general vessels in which spiritual and celestial things may be contained, for into them it may be insinuated that all things are from the Lord; then that the Lord permits, but that evil is wholly from diabolical spirits; afterwards that the Lord provides and disposes that evils should be turned into goods; and at last that nothing but good is from the Lord. Thus the sense of the letter perishes as it ascends and becomes spiritual, then celestial, and at last Divine.

(1875) It was granted me to have a perception of angelic ideas about these words in the Lord's Prayer: "Lead us not into temptation, but deliver us from evil." Temptation and evil were rejected by the nearest good spirits, by a certain idea perceptible within me, and this even until what is purely angelic, namely, Good,, remained, without any idea of temptation and evil; the literal sense thus perishing altogether. In the first rejection innumerable ideas were being formed respecting this Good-how good may come from man's affliction while the affliction still is from the man and his evil, in which there is punishment, and this with a kind of indignation joined with it that it should be thought that temptation and its evil come from any other source, and that anyone should have any thought of evil in thinking of the Lord. These ideas were purified in the degree of their ascent. The ascents were represented by rejections (spoken of also n. 1393), which were made with a rapidity and in a manner that were inexpressible, until they passed into the shade of my thought. They were then in heaven, where there are only ineffable angelic ideas concerning the Lord's good.

(1876) The names of men, of kingdoms, and of cities, that occur in the Word, like the words of human speech, perish at the very threshold of the ascent; for these are earthly, corporeal, and material; and the souls that come into the other life successively put these things off, and those who come into heaven do so altogether. The angels retain not even the least of an idea of any person, nor consequently of his name. What Abram is, what Isaac, and Jacob, they no longer know. They form an idea for themselves from the things which are represented and signified by them in the Word. Names and words are to them like dust, or like scales, which fall off when they enter heaven. Hence it may be seen that by the names in the Word nothing is signified except actual things. I have frequently spoken with angels about these matters, and have been fully instructed by them concerning the truth. The speech of spirits with one another is not a speech of words, but of ideas, such as are those of human thought without words, on which account it is the universal of all languages. But when they speak with a man, their speech falls into the words of the man's language (as before said, n. 1635, 1637, 1639). [2] When I have spoken with spirits about this, it has been given me to say that when they are conversing with one another, they cannot utter even one single word of human language, still less any name. Some of them, wondering at this, retired and tried; but returning they said that they were not able to pronounce them because the words were so grossly material that they were below their sphere, as they were formed from the sound of air, made articulate by the bodily organs, or by influx into such organs by an internal way leading to the organ of hearing. From this it may likewise be clearly seen that no part of a word that is in the Word can pass to spirits, still less to angelic spirits, whose speech is still more universal (see n. 1642), and least of all to the angels (see n. 1643), with whom remains nothing of the first ideas of spirits, but in place of them spiritual truths and celestial goods, which are varied in an ineffable manner in the least forms, continued and connected in a unanimous series, with the originaries of representatives that are most pleasant and beautiful from the happiness of mutual love, and that are happy from pleasantnesses and beauties, because they are inspired with the life of the Lord.

(1877) The souls or spirits who are in the world of spirits, especially the wicked, retain at first the things which they had in their life of the body, that is, things earthly, corporeal, and worldly, and with them the principles which they had taken up. Among these spirits are those who are not willing to hear anything concerning the internal sense of the Word, but only concerning the literal sense, which they carry so far as to believe that the twelve apostles are to sit upon twelve thrones and to judge the twelve tribes of Israel; and also that none but the poor, the miserable, and they that have suffered persecutions can enter into heaven; when yet both the rich and the powerful who have lived in charity and in faith in the Lord are there. As such persons claim heaven for themselves on account of their merits, I have seen them running hither and thither, and wherever they went they derided the things which are of the internal sense of the Word, for the reason that these are contrary to their persuasions and cupidities, in that they desire to merit heaven and to be preferred before all others. But they are like the corrupt and noxious things that flow into the blood, and pervade the veins and arteries, and pollute the mass of the blood.

(1878) There are also those who in the life of the body had despised the Word; and there are those who had abused the things that are in the Word to give point to a joke. There are those who had supposed that the Word was of no account, but that it might serve to keep the common people in some restraint. There are those who had blasphemed the Word; and there are those who had profaned it. The lot in the other life of all these persons is miserable, in accordance with the quality and degree of their contempt, derision, blasphemy, and profanation. For, as before said, the Word is so holy in the heavens that it is itself as it were heaven to those who are there; and as there exists there a communion of the thoughts of all, such spirits cannot possibly be with them, but are separated.

(1879) On one occasion while in bed I was told that evil spirits were conspiring against me with the intention of suffocating me, but as I was safe and felt secure under the Lord's keeping, I disregarded the threats and went to sleep. But awaking in the middle of the night, I felt that I was not breathing of myself, but from heaven, for there was nothing of my own respiration, as I plainly perceived. It was then said that the band of conspirators was present, and that it was composed of those who hold in hatred the interior things of the Word (that is, the very truths of faith, for these are the interiors of the Word), and who thus hate them because they are contrary to their fallacies, persuasions, and cupidities, which the sense of the letter might be brought to support. [2] After their attempt had failed, their leaders tried to enter into the viscera of my body, and to penetrate even to the heart, and to this also they were admitted. This was all the time perceived by manifest sensation, for one to whom the interiors of the spirit are opened, gets at the same time a sensible perception of such things. But I was then introduced into a kind of celestial state, which was that I made no effort to repel these visitors, still less to avenge the injury. They then said that there was peace; but soon they were as if deprived of rationality, breathing out vengeance, and striving to carry out their purpose, but in vain. They afterwards dispersed of themselves.

(1880) As regards spirits and angels in general, who all are human souls living after the death of the body, I may say here that they have much more exquisite senses than men-that is, sight, hearing, smell, and touch-but not taste. Spirits however are not able, and angels are still less able, to see anything that is in the world by their own sight, that is, by the sight of the spirit; for the light of the world or of the sun is to them as thick darkness; just in the same way as man by his sight, that is, by the sight of the body, cannot see anything that is in the other life; for the light of heaven, or the Lord's heavenly light, is to man as thick darkness. [2] But still when the Lord pleases, spirits and angels can see the things in this world through the eyes of a man. But the Lord does not grant this except in the case of one whom He enables to speak with spirits and angels, and to be together with them. Spirits and angels have been permitted to see the things in this world through my eyes as plainly as I could see them myself, and also to hear men talking with me. It has sometimes happened that to their great astonishment, some through me have seen their friends whom they had had in the life of the body, just as they had seen them before. Some have also seen their married partners, and their children, and have desired me to tell them that they were close by and saw them, and to give an account of their state in the other life, but I had been forbidden to tell them or reveal to them that they were seen in this way, and this partly for the reason that they would have called me insane, or would have thought such things to be delirious fancies of the mind; for I was well aware that although they would acknowledge it with the lips, they did not believe in heart in the existence of spirits, or that the dead are risen. [3] When my interior sight was first opened, and through my eyes spirits and angels saw the world and the things that are in it, they were so amazed that they called it the miracle of miracles; and they were affected with a new joy, in that in this way communication was opened of earth with heaven, and of heaven with earth. This delight lasted for months, but afterwards it became familiar, and now they do not wonder at all. I have been instructed that the spirits and angels who are present with other men do not in the slightest degree see the things of this world, but only perceive the thoughts and affections of those with whom they are. [4] These things have shown that man was so created that while living on earth among men, he might at the same time also live in heaven among angels, and the converse; so that heaven and earth might be together, and might act as a one, and that men might know what is going on in heaven, and angels what in the world; and therefore that when men depart this life they would pass from the

Lord's kingdom on earth into the Lord's kingdom in the heavens, not as into another kingdom, but as into the same as that in which they had been when living in the body. But in consequence of man's becoming so corporeal, he has closed heaven against himself.

(1881) Spirits are exceedingly indignant, indeed are angry, when told that men do not believe that they see, that they hear, that they feel by the touch. They have said that surely men ought to know that without sense there is no life, and that the more exquisite the sense the more excellent the life; also that the objects of their sense are suited to the excellence of their senses, and that the representatives which are from the Lord are real, for all the things that are in nature and the world are derived from them (see n. 1632). The words in which they express their indignation are that they perceive by the senses much better and more excellently than men do.

(1882) There are two kinds of visions that are not of the ordinary kind, into which I have been let solely that I might know their nature, and what is meant by its being said in the Word that men were "withdrawn from the body," and that they were "carried by the spirit into another place."

(1883) As regards the first, namely, being withdrawn from the body, the case is this. The man is brought into a certain state that is midway between sleep and wakefulness, and when he is in this state he cannot know but that he is wholly awake. All his senses are as fully awake as in the highest wakefulness of the body; the sight, the hearing, and, wonderful to say, the touch, which is then more exquisite than it can ever be in the wakefulness of the body. In this state also spirits and angels have been seen to the very life, and also heard, and, wonderful to say, have been touched, and almost nothing of the body then intervened. This is the state of which it is said that they are “withdrawn from the body,” and that they “do not know whether they are in the body or out of it.” I have been let into this state only three or four times, merely that I might know how the case is with it, and that spirits and angels are in the enjoyment of every sense, even touch in a form more delicate and more exquisite than that of the body.

(1884) As regards the other kind of vision-being carried away by the spirit into another place-it has been shown me by living experience what it is, and how it is done, but only two or three times. One single experience I may mention. Walking through the streets of a city and through the country, and being at the same time also in conversation with spirits, I did not know but that I was wide awake and saw as at other times, so that I walked on without mistake, and all the time being in vision, seeing groves, rivers, palaces, houses, men, and many other things. But after I had thus walked for hours, suddenly I was in the sight of the body, and became aware that I was in another place. Greatly amazed at this, I perceived that I had been in such a state as they were in of whom it is said that they were “led away by the spirit into another place;” for while this state lasts there is no reflection concerning the way, even if it be many miles; nor is there reflection concerning the time, even if it be many hours or days; nor is there any feeling of fatigue. Moreover the person is led through ways of which he has no knowledge, even to the appointed place. This took place that I might know that a man can be led by the Lord without his knowing whence and whither.

(1885) These two kinds of visions, however, are extraordinary, and were shown me merely to the end that I might know their nature. But the things I have habitually "seen" [as mentioned in the title to this work] are all those which of the Lord's Divine mercy you may see related in this First Part, and which are placed at the beginning and end of the several chapters. These are not visions, but things seen in the highest wakefulness of the body, and this for several years. Preface [to Volume 2 of the Original Latin] In the First Part of this work fifteen chapters of Genesis have been explained, and the things contained in the internal sense have been stated; and to each chapter there have been added things that of the Lord's Divine mercy I have been permitted to see and hear in the world of spirits and in the heaven of angels. The Second Part now follows, and in this likewise similar things will be added to the several chapters. To this sixteenth chapter will be appended such as relate to Visions and Dreams, including those of a prophetical character found in the Word. I know that few will believe that anyone can see things that exist in the other life, and bring therefrom any report respecting the state of souls after death, for few believe in the resurrection, and fewer of the learned do so than of the simple. With the lips indeed they say that they will rise again, because so to speak is according to the doctrine of their faith, but still they deny it in heart. [2] Some go so far as to say openly that if anyone were to rise from the dead and they were to see, hear, and touch him, then they would believe. But if this were done, it would have to be done for each individual, and still no such person as denies in heart would be persuaded by it, for thousands of objections would flow in that would harden his heart in denial. Some however say that they believe that they will rise, but on the day of the last judgment; and respecting this they have formed the opinion that all things in the visible world will then perish, and because that day has been expected in vain for so many centuries they too are in doubt. But what is meant by the last judgment spoken of in the Word shall of the Lord's Divine mercy be briefly told at the end of the seventeenth chapter. [3] From this we may see what kind of people there are in the Christian world at this day. The Sadducees (of whom we read in Matt. 22:23, etc.) openly denied the resurrection, but did better than those at the present day who say they do not deny it because it is according to the doctrine of faith, as said above, and yet do deny in heart; so that they say what is contrary to what they believe, and believe what is contrary to what they say. But lest they should confirm themselves further in this false opinion, of the Lord's Divine mercy I have been permitted, while still in the body in this world, to be in the spirit in the other life (for a man is a spirit clothed with a body), and to speak there with souls who had risen not long after their death, in fact with nearly all with whom I have been acquainted in the life of the body, and who have died. For some years also I have been permitted to speak with spirits and angels every day, and to see amazing things there, which have never come into anyone’s idea, and this without any fallacious appearance. [4] As very many say that they will believe if anyone comes to them from the other life, it will now be seen whether they will be persuaded against the hardness of their hearts. This I can aver, that they who come into the other life from the Christian world are the worst of all, hating the neighbor, hating faith, and denying the Lord (for in the other life hearts speak, not mouths), besides the fact that above all others are they addicted to adultery. And because heaven is thus beginning to be removed from those who are within the church, we can see that its last time is at hand; the truth of which I have been permitted to know with certainty. Concerning the internal sense of the Word, what it is, and what is its nature, see what has been said and shown in Part First n. 1-5, 64-66, 167, 605, 920, 937, 1143, 1224, 1404, 1405, 1408, 1409, 1502 at the end, 1540, 1659, 1756, especially 1767-1777 and 1869-1879, 1783, 1807; and in this Part, n. 1886-1889 inclusive.

CHAPTER 16

(1886) THIS CHAPTER treats of Hagar and Ishmael. But what is represented and signified in the internal sense by Hagar and Ishmael has not hitherto been known to anyone, nor could be, because the world, even the learned world, has hitherto supposed the histories of the Word to be nothing but histories, and to involve nothing deeper. And although they have said that every iota is Divinely inspired, they have meant nothing further than that the historical facts have been disclosed, and that something of a doctrinal nature that could be applied to the doctrine of faith may be deduced from them and be of use to both teachers and learners; and that because these have been Divinely inspired they have Divine power in the mind, and work for good above all other history. Regarded in themselves, however, historical matters effect but little toward man's amendment, and nothing at all for his eternal life, since in the other life they are forgotten. For what would it amount to there to know respecting the maid Hagar that she was given by Sarai to Abram? Or to know about Ishmael, or even about Abram? Nothing but what belongs to the Lord and is from the Lord is necessary to souls in order that they may enter into heaven and enjoy its happiness, that is, eternal life. It is for the sake of these things that the Word exists, and these are the things that are contained in its interiors.

(1887) Inspiration implies that in every particular of the Word (as well in the historicals as in the other parts) there are celestial things which are of love or good, and spiritual things which are of faith or truth, thus Divine things. For that which is inspired by the Lord descends from Him, and does so through the angelic heaven, and so through the world of spirits down to man, with whom it is presented such as it is in the letter; but in its first origin it is altogether different. In heaven there is never any worldly history, but all is representative of Divine things, and there is no perception there of anything else, as may also be known from the fact that the things which are there are unutterable. Unless therefore the historicals were representative of Divine things, and in this way were heavenly, they could not possibly be Divinely inspired. The Word as it exists in the heavens can be known solely from the internal sense, for the internal sense is the Word of the Lord in the heavens.

(1888) That the sense of the letter of the Word is representative of Divine arcana, and that it is the receptacle and thus the repository of the Lord's celestial and spiritual things, may be illustrated by two examples: first, that by "David" is not meant David, but the Lord; second, that the names signify nothing but actual things, and therefore it must be the same with all the rest of the Word. Concerning David it is said in Ezekiel: My servant David shall be king over them, and they shall all have one shepherd; they shall dwell upon the land, they and their sons and their sons' sons, even to eternity; and David my servant shall be their prince to eternity (Ezek. 37:24-25). And in Hosea: The sons of Israel shall return, and shall seek Jehovah their God, and David their king (Hos. 3:5). These things were written by the prophets after the time of David, and yet it is plainly said that he shall be their king and prince, from which all may see that in the internal sense it is the Lord who is meant by "David." And the case is the same in all other passages, even those which are historical, where David is named. [2] That the names of kingdoms, regions, cities, and men, signify actual things, may be clearly seen in the Prophets. Take merely this example in Isaiah: Thus said the Lord, Jehovih Zebaoth, O My people, thou inhabitant of Zion, be not afraid of Asshur; he shall smite thee with a rod, and shall lift up his staff upon thee in the way of Egypt. Jehovah of Armies shall stir up a scourge for him according to the plague of Midian at the rock of Horeb; and as His rod was upon the sea, so shall He lift it up in the way of Egypt. He shall come against Aiath, He shall pass over to Migron, at Michmash shall He command His arms; they shall pass over Mabarah; Geba is a lodging-place for us; Ramah shall tremble; Gibeah of Saul shall flee; cry aloud with thy voice, O daughter of Gallim; hearken, O Laish; O thou poor Anathoth; Madmenah shall wander; the inhabitants of Gebim shall gather themselves together; as yet there is a day for a stand at Nob; the mountain of the daughter of Zion, the hill of Jerusalem, shall shake her hand; He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a magnificent one (Isa. 10:24, 26-34). [3] Here there is almost nothing but names, from which no sense would appear unless all the names signified actual things; and if the mind were to abide in the names, this would never be acknowledged to be the Word of the Lord. But who will believe that in the internal sense they all contain arcana of heaven? and that by them is described the state of those who are endeavoring to enter into the mysteries of faith by reasonings from memory-knowledges? Some special thing belonging to that state are described by each name; and that the meaning is that these reasonings are dispersed by the Lord by means of the celestial things of love and the spiritual things of faith. That the reasoning here treated of is signified by "Asshur," may be clearly seen from what has been already shown concerning Asshur (n. 119, 1186); also that memory-knowledges are signified by "Egypt" (n. 1164, 1165, 1462); which see and examine. The case is the same with all other names, and also with all the several words.

(1889) In this chapter it is the same with the names Abram, Sarai, Hagar, and Ishmael; and what they involve may be seen from the CONTENTS, and further on from the explication of each name in its place. But these matters are of a nature that does not admit of easy explication, for the subject treated of in connection with these names is the Lord's rational, and how it was conceived and born, and what its quality was before it was united to the Lord's Internal, which was Jehovah. The reason why this subject is not of easy explication, is that at this day it is not known what the internal man is, what the interior, and what the exterior. When the rational is spoken of, or the rational man, some idea can be formed of it; but when it is said that the rational is the intermediate between the internal and the external, few if any comprehend it. Yet as the subject here treated of in the internal sense is the Lord's Rational Man, and how it was conceived and born by the influx of the internal man into the external, and as it is these very matters that are involved in the historical facts stated concerning Abram, Hagar, and Ishmael, therefore in order to prevent what we have to say in the following explication from being utterly unintelligible, be it known that in every man there is an internal man, a rational man which is intermediate, and an external man, and that these are most distinct from one another. (Concerning this subject see what was said above, n. 978.) GENESIS 16 1. And Sarai, Abram's wife, did not bear unto him; and she had a handmaid, an Egyptian, and her name was Hagar. 2. And Sarai said unto Abram, Behold I pray, Jehovah hath shut me up from bearing; go in I pray unto my handmaid; it may be that I shall be built up by her. And Abram harkened to the voice of Sarai. 3. And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after ten years of Abram's dwelling in the land of Canaan, and gave her to Abram, her man, for a woman to him. 4. And he went in unto Hagar, and she conceived; and she saw that she had conceived, and her mistress was despised in her eyes. 5. And Sarai said unto Abram, My wrong be upon thee; I gave my handmaid unto thy bosom; and she saw that she conceived, and I am despised in her eyes; Jehovah judge between me and thee. 6. And Abram said unto Sarai, Behold thy handmaid is in thy hand, do to her that which is good in thine eyes; and Sarai humbled her, and she fled from her face. 7. And the Angel of Jehovah found her by a fountain of waters in the wilderness, by the fountain in the way to Shur. 8. And he said, Hagar, Sarai's handmaid, whence comest thou? and whither goest thou? And she said, From the face of Sarai, my mistress, am I fleeing. 9. And the Angel of Jehovah said unto her, Return to thy mistress, and humble thyself under her hands. 10. And the Angel of Jehovah said unto her, In multiplying I will multiply thy seed, and it shall not be numbered for multitude. 11. And the Angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a son, and thou shalt call his name Ishmael; because Jehovah hath heard thine affliction. 12. And he will be a wild-ass man; his hand against all, and the hand of all against him and he shall dwell against the faces of all his brethren. 13. And she called the name of Jehovah that was speaking unto her, Thou God seest me; for she said, Have I also here seen after Him that seeth me? 14. Therefore she called the fountain, The fountain of the Living One who seeth me; behold it is between Kadesh and Bared. 15. And Hagar bare Abram a son; and Abram called the name of his son that Hagar bare, Ishmael. 16. And Abram was a son of eighty years and six years, when Hagar bare Ishmael to Abram.

(1890) THE CONTENTS The subject treated of in this chapter is the Lord's first rational, which was conceived by the influx of the internal man into the affection of memory-knowledges [scientiae] of the external. The internal man is

"Abram;" the affection of memory-knowledges in the external is "Hagar the Egyptian handmaid;" the rational thence derived is "Ishmael." The nature of this rational is here described; and it is afterwards said (chapter 21) that it was expelled from the house, after the Lord's Divine rational, represented by Isaac, had been born.

(1891) The Lord's first rational was conceived according to order by the influx or conjunction of the internal man with the life of the affection of memory-knowledges belonging to the external (verses 1-3). But as this affection was of the external man, its nature was such that it held intellectual truth in low esteem (verse 4). On which account the Lord thought concerning the subjugation of it (verses 5-9), and that when subjugated, it would become spiritual and celestial (verses 10, 11). What it would be if not subjugated, is described (verse 12); the Lord's insight into the cause from His interior man (verses 13, 14). The rational is thus described in respect to its quality; also the Lord's state when it originated (verses 15, 16).

(1892) THE INTERNAL SENSE Verse 1. And Sarai, Abram's wife, did not bear unto him; and she had a handmaid, an Egyptian, and her name was Hagar. "Sarai, Abram's wife, did not bear unto him," signifies that as yet there was no rational man; "Sarai" is truth adjoined to good; "Abram" is the Lord's internal man, which was Jehovah. "And she had a handmaid, an Egyptian," signifies the affection of memory-knowledges; "and her name was Hagar," signifies the life of the exterior or natural man.

(1893) Sarai, Abram's wife, did not bear unto him. That this signifies that the rational man was not yet, will be evident from what follows, where Isaac is treated of. For, as has been said, there are in every man an internal man, a rational man that is intermediate, and an external, which is properly called the natural man. With the Lord these were represented by Abraham, Isaac, and Jacob; the internal man by Abraham, the rational by Isaac, and the natural by Jacob. The internal man in the Lord was Jehovah Himself, for He was conceived of Jehovah; on this account He so often called Him His "Father," and in the Word He is called the "Only-begotten of God," and the only "Son of God." The rational man is not born with man, but only the capacity for becoming rational, as all may see from the fact that new-born infants are not endowed with any reason, but become rational in process of time by means of things of sense external and internal, as they are imbued with knowledges [scientiae et cognitiones]. In children indeed there is an appearance of rationality, yet it is not rationality, but is only a kind of rudiment of it, which is known from the fact that reason belongs to adults and men of years. [2] The rational man in the Lord is treated of in this chapter. The Divine Rational itself is represented by Isaac; but the first rational before it was made Divine, by Ishmael; and therefore that "Sarai, Abram's wife, did not bear unto him" here signifies that hitherto there was no Divine rational. As before said, the Lord was born as are other men, and as regards all that He drew from Mary the mother He was like other men; and as the rational is formed by means of knowledges [scientifica et cognitiones], which enter through things of the external senses, or those of the external man, therefore His first rational was born as with any other man; but as by His own power He made Divine all the human things that appertained to Him, so did He also make the rational Divine. His first rational is described in this chapter, and also in chapter 21, where Hagar and Ishmael are likewise treated of (from verses 9 to 21), and it is said that Ishmael was expelled when Isaac grew up, by whom is represented the Divine rational.

(1894) That Sarai is truth adjoined to good, has been said and shown before (n. 1468 and elsewhere), as also that Abram is the Lord's internal man, which is Jehovah. The Lord's internal man, which is Jehovah, is called Man, because no one is man except Jehovah alone; for man, in the genuine sense, signifies that Esse from which man is. The Esse itself from which man is, is the Divine, consequently the celestial and the spiritual. Without the Divine celestial and spiritual, there is nothing human in man, but only a sort of animal nature, such as there is in beasts. It is from the Esse of Jehovah, or of the Lord, that every man is man; and from this also he is called man. The celestial which makes the man is that he loves the Lord and loves the neighbor; in this way is he man, because he is an image of the Lord, and because he has this from the Lord; otherwise he is a wild beast. [2] That Jehovah or the Lord is the only Man, and that men have it from Him that they are called men, also that one is more man than another, may be seen above (n. 49, 288, 477, 565); and the same may also be seen from the fact that Jehovah, or the Lord, appeared as Man to the fathers of the Most Ancient Church, and afterwards also to Abraham and to the prophets; and on this account also the Lord, after there was no man any longer on the earth, or no longer anything celestial and spiritual among men, deigned to assume the human nature by being born as are other men, and to make that nature Divine; and in this way also He is the only Man. Besides, the universal heaven presents before the Lord the image of a man, because it presents Himself. From this, heaven is called the Grand Man, and this especially from the fact that the Lord there is all in all.

(1895) And she had a handmaid, an Egyptian. That this signifies the affection of memory-knowledges [scientiae], is evident from the signification of a "handmaid," and from the signification of "Egypt." Sarai, who was the mistress or lady, represents and signifies truth adjoined to good, as already said. Truth adjoined to good is intellectual truth in the genuine sense, but rational truth is beneath this and therefore is lower; and this rational truth is born from knowledges [scientiae et cognitiones] vivified by the affection that corresponds to them, and this affection, being of the exterior man, ought to serve the intellectual truth that appertains to the inmost man, as a handmaid serves her lady, or a household servant her mistress; and therefore this affection is what is represented and signified by the "handmaid Hagar." [2] How these things stand cannot well be stated to the apprehension, for it must first be known what intellectual truth in the genuine sense is, and also how the rational is born, namely, from the internal man as a father, and from the exterior or natural man as a mother, for without the conjunction of these two nothing rational can possibly come forth. The rational is not born (as is supposed) of knowledges [scientiae et cognitiones], but of the affection of these knowledges, as may be seen from the mere fact that no one can ever become rational unless some delight or affection of these knowledges aspires thereto. The affection is the maternal life itself; and the celestial and spiritual itself, in the affection, is the paternal life; therefore in proportion to the affection, and in accordance with the quality of the affection, in the same proportion, and in the same quality, does the man become rational. In themselves these knowledges are nothing but dead things, or instrumental causes, which are vivified by the life of affection; and such is the conception of the rational man in everyone. The reason why the handmaid was an Egyptian, and the reason why this fact is stated, is that "Egypt" signifies memory-knowledges [scientiae], as before shown (n. 1164, 1165, 1186, 1462).

(1896) And her name was Hagar. That this signifies the life of the exterior or natural man, may be seen from what has been said, and also from the meaning of "Hagar," which is "a stranger" or "sojourner." Strangers represented those who were to be instructed, and sojourning represented instruction and also principles of life [vitae instituta], as shown above (n. 1463). When anyone's name is stated in the Word, as here that "her name was Hagar," it signifies that something is involved in the name to which attention should be given, for to "call by name" means to know a person's quality (as before shown, n. 144, 145, 340). No syllable in the Word is there without a cause, or without a signification in the internal sense of some actual thing.

(1897) Verse 2. And Sarai said unto Abram, Behold I pray, Jehovah hath shut me up from bearing; go in I pray unto my handmaid; it may be that I shall be built up by her; and Abram harkened to the voice of Sarai. "Sarai said unto Abram," signifies that it was so perceived; "Behold I pray, Jehovah hath shut me up from bearing," signifies the state before the interior or Divine rational man was born; "go in I pray unto my handmaid," signifies conjunction with the exterior man; "it may be that I shall be built up by her," signifies that in this way the rational could be born. "And Abram harkened to the voice of Sarai," signifies that it could not be done in any other way.

(1898) Sarai said unto Abram. That this signifies that it was so perceived, is evident from the signification of "Sarai" and of "Abram," namely, that "Sarai" is truth adjoined to good, and "Abram" is the internal man; and therefore that "Sarai said to Abram," in the internal sense cannot signify any conversation, but perception. The Lord's perception at that time was from truth adjoined to good, which dictated to Him how the case was. There is something similar with a celestial man who receives perception; for there is something of truth adjoined to good which dictates; afterwards there is good from which or through which the truth is perceived. (That "to say," in the internal sense, signifies to perceive, may be seen above, n. 1791, 1815, 1819, 1822.)

(1899) Behold I pray, Jehovah hath shut me up from bearing. That this signifies the state before the interior or Divine rational man was born, is evident from what has been already said about the conception and birth of the rational man, namely, that the Lord's Divine rational man is represented by Isaac, but His first rational man, which was to become Divine, by Ishmael. In order that these things might be represented, Sarai remained so long barren, even until Ishmael had become a lad (spoken of in Genesis 21); on which account it is here said that "Jehovah shut her up from bearing."

(1900) Go in I pray unto my handmaid. That this signifies conjunction with the exterior man, is also evident from what has been said before, namely, that man's rational is conceived and born of the internal man as a father, and of the exterior man as a mother. Man's very life is from the internal man, which cannot have communication with the external, except a most obscure communication, until the receiving vessels that are of the memory have been formed, which is effected by means of knowledges [cognitiones et scientiae]. [2] The influx of the internal man goes into the knowledges of the exterior man; affection being the means. Meanwhile, before there are these knowledges, there is indeed a communication, but through affections alone, by which the external man is governed; but from this there exist only the most general motions, and certain appetites, also certain blind inclinations, such as show themselves in infants. But this life becomes by degrees more distinct in proportion as the vessels of the memory are formed by means of knowledges, and the vessels of the interior memory by means of rational things. As these vessels are formed, and are arranged in series-and indeed in such series that they mutually regard each other, comparatively like relationships by blood and by marriage, or like societies and families-thereby is perfected the correspondence of the external man with the internal, and still better is this done by means of rational things, which are intermediate. [3] But still there is a want of congruity unless the knowledges by which the vessels are formed are truths; for the celestial and spiritual things of the internal man find no correspondence for themselves except in truths. These are the genuine vessels in the organic forms of each memory, and to which the celestial things of love and the spiritual things of faith can be fitted in; for they are there arranged by the Lord according to the idea and image of the societies of heaven, or of His kingdom, insomuch that the man becomes, in least form, a heaven, or a kingdom of the Lord, as also the minds of those who are in the celestial things of love and the spiritual things of faith are called in the Word. But these things have been said for those who love to think more deeply.

(1901) It may be that I shall be built up by her. That this signifies that in this way the rational could be born, may be seen from the signification of being "built up," when predicated of generation, and thus without explication. By "Sarai," as has been said, is signified intellectual truth which has been adjoined as a wife to good. Intellectual truth, which appertains to the inmost, is altogether barren, or like a childless mother, when as yet there is not any rational into which and through which it may inflow; for without the rational as a medium intellectual truth cannot inflow with any truth into the exterior man, as may be seen from the case of little children, who can know nothing whatever of truth until they have been imbued with knowledges; but, as before said, the better and more perfectly they are imbued with knowledges, so much the better and more perfectly can intellectual truth which appertains to the inmost, or to good, be communicated. [2] This intellectual truth, represented by Sarai, is the spiritual itself which flows in through heaven, and this by an internal way, and with every man; and it continually meets the knowledges that are insinuated by means of the things of sense, and are implanted in the memory. Man is not aware of this intellectual truth because it is too pure to be perceived by a general idea. It is like a kind of light that illuminates the mind, and confers the faculty of knowing, thinking, and understanding. As the rational cannot come into existence except by means of the influx of the intellectual truth represented by Sarai, it stands related to this truth as a son. When the rational is being formed from truths that have been adjoined to good, and still more when it is being formed from the goods from which are truths, it is then a genuine son. Before this it is indeed acknowledged as a son, yet not as a genuine son, but as coming from a handmaid; and still it is adopted, which is the reason why it is here said that she might be built up by her.

(1902) And Abram harkened to the voice of Sarai. That this signifies that it could not be done in any other way, may be seen from the connection in the internal sense, and from the necessity that exists for the rational to be born in this way. If man were imbued with no hereditary evil, the rational would then be born immediately, from the marriage of the celestial things of the internal man with its spiritual things, and the faculty of knowing would be born through the rational, so that on coming into the world a man would at once have in himself all the faculty of reason and of knowing, for this would be in accordance with the order of influx, as may be inferred from the fact that all animals whatever are born into all the faculty of knowing that is necessary and helpful in securing food, safety, habitation, and procreation, because their nature is in accordance with order. Why then is man not born into it, except for the reason that order has been destroyed in him, for he alone is born into no knowledge? [2] The cause of his being so born is evil inherited from his father and mother. By reason of this all his faculties are turned in a contrary direction in regard to truths and goods, and therefore cannot be reduced into correspondent forms by the immediate influx of what is celestial and spiritual from the Lord. This is the reason why man's rational must be formed by an altogether different process, that is, in a different way, namely, by means of knowledges [scientifica et cognitiones] introduced through the senses, thus flowing in by an external way, and so in inverted order. Man is thus made rational by the Lord in a miraculous manner. This is meant by "going in unto the handmaid," by which is signified the conjunction of the internal man with the exterior man; and also by "Abram's hearkening to the voice of Sarai," which signifies that it could not be done in any other way. [3] The Lord, being born as are other men, and because He had a nature inherited from the mother, was like other men also in respect to the miraculous formation of the rational by means of knowledges, to the end that by combats of temptations and by victories He might reduce all things into order. Therefore was His rational conceived and born in the same way as with other men, but with the difference that inmostly in all things that were His, in both general and particular, there was the Divine, or Jehovah, and thus the life of love toward the whole human race, for whom and for whose salvation He fought in all His temptations.

(1903) Verse 3. And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after ten years of Abram's dwelling in the land of Canaan, and gave her to Abram, her man, for a woman to him. "Sarai, Abram's wife, took," signifies the affection of truth, which in the genuine sense is "Sarai the wife;" "Hagar the Egyptian, her handmaid," signifies the life of the exterior man, and the affection of memory-knowledges; "after ten years of Abram's dwelling in the land of Canaan," signifies the remains of good and of the derivative truth which the Lord procured to Himself, and by means of which that rational was conceived; "and gave her to Abram, her man, for a woman to him," signifies conjunction through the incitation of the affection of truth.

(1904) Sarai, Abram's wife, took. That this signifies the affection of truth, which in the genuine sense is "Sarai the wife," is evident from the signification of "Sarai," as being truth adjoined to good, and from the signification of a "wife," as being affection (explained above, n. 915, 1468). There are two affections distinct from each other,-affection of good, and affection of truth. When a man is being regenerated the affection of truth has the lead, for he is affected with truth for the sake of good; but when he has been regenerated the affection of good has the lead, and from good he is affected with truth. The affection of good is of the will; the affection of truth is of the understanding. Between these two affections the most ancient people instituted as it were a marriage. Good, or the love of good, they called man as a husband; truth, or the love of truth, they called man as a wife. The comparison of good and truth with marriage has its origin in the heavenly marriage. [2] Regarded in themselves, good and truth have no life, but they derive their life from love or affection. They are only instrumentalities of life; and such as is the love that affects the good and truth, such is the life; for the whole of life is of love, or affection. Hence it is that "Sarai the wife," in the genuine sense, signifies the affection of truth. And because in the case before us the intellectual desired the rational as an offspring, and because that which she speaks is of this desire or affection, it is therefore expressly said in this verse, "Sarai, Abram's wife, gave to Abram, her man," which there would have been no need of repeating if it did not involve such things in the internal sense, for in themselves these words would be superfluous. [3] Intellectual truth is distinguished from rational truth, and this from truth in the form of memory-knowledge, as are what is internal, what is intermediate, and what is external. Intellectual truth is internal, rational truth is intermediate, truth of memory-knowledge is external. These are most distinct from each other, because one is more internal than another. With any man whatever, intellectual truth, which is internal, or in his inmost, is not the man's, but is the Lord's with the man. From this the Lord flows into the rational, where truth first appears as belonging to man; and through the rational into the memory-knowledge; from which it is evident that man cannot possibly think as of himself from intellectual truth, but only from rational truth and truth of memory-knowledge, because these appear as if they were his. [4] The Lord alone, when He lived in the world, thought from intellectual truth, for this was His Divine truth in conjunction with Good, or the Divine spiritual in conjunction with the Divine celestial, and herein was the Lord distinguished from every other man. To think from what is Divine as from himself is never possible to man, nor in man, but only in Him who was conceived of Jehovah. Because He thought from intellectual truth, that is, from the love or affection of intellectual truth, from it also He desired the rational, and this is why it is here said that "Sarai, Abram's wife" (by whom is meant the affection of intellectual truth) "took Hagar the Egyptian, and gave her to Abram her husband, for a woman to him." [5] The rest of the arcana that are herein cannot be unfolded and explained to the apprehension, because man is in the greatest obscurity, and in fact has no idea at all of the internal things within him, for he makes both the rational and the intellectual to consist in memory-knowledge, and is not aware that these are distinct from each other, so distinct indeed that the intellectual can exist apart from the rational, and also the rational that is derived from the intellectual, apart from the memory-knowledge. This cannot but seem a paradox to those who are in memory-knowledges, but still it is the truth. It is however impossible for anyone to be in the truth that is in the form of memory-knowledge (that is, in the affection of this and the belief in it), unless he is in rational truth, into which and through which the Lord inflows from the intellectual. These arcana do not open to man except in the other life.

(1905) Hagar the Egyptian, her handmaid. That this signifies the life of the exterior man, and the affection of memory-knowledges, is evident from the signification of "Hagar," as given above, n. 1895, 1896; and from the signification of an "Egyptian," and also of a "handmaid," likewise explained there.

(1906) After ten years of Abram's dwelling in the land of Canaan. That this signifies the remains of good and of the derivative truth which the Lord procured to Himself, and by means of which that rational was conceived, is evident from the signification of "ten," as being remains, spoken of before (n. 576). What remains are, has been stated and shown above (n. 468, 530, 560, 561, 661, 798, 1050), namely, that they are all the states of the affection of good and truth with which a man is gifted by the Lord, from earliest infancy even to the end of life; which states are stored up for him for the use of his life after death; for in the other life all the states of his life return in succession, and are then tempered by the states of good and truth with which he has been gifted by the Lord. The more remains therefore that a man has received in the life of the body, that is, the more of good and truth, the more delightful and beautiful do the rest of his states appear when they return. That this is really so may be evident to everyone, if he will consider. When a man is born he has not a particle of good of himself, but is wholly defiled throughout with hereditary evil, and all that is good flows in, such as his love for his parents, his nurses, his companions; and this from innocence. Such are the things that flow in from the Lord through the heaven of innocence and peace, which is the inmost heaven, and thus is man imbued with them in his infancy. [2] Afterwards, when he grows up, this good, innocent, and peaceful state of infancy recedes little by little; and so far as he is introduced into the world, he comes into its pleasures, and into cupidities, and thus into evils; and so far the celestial or good things of the age of infancy begin to disappear; but still they remain, and the states which the man afterwards puts on or acquires are tempered by them. Without them a man can never be a man, for the states of the cupidities, or of evil, if not tempered by states of the affection of good, would be more atrocious than those of any animal. These states of good are what are called remains, given by the Lord and implanted in one’s natural disposition, and this when the man is not aware of it. [3] In after life he is also gifted with new states; but these are not so much states of good as states of truth, for as he is growing up he is imbued with truths, and these are in like manner stored up in him in his interior man. By these remains, which are those of truth, born of the influx of spiritual things from the Lord, man has the ability to think, and also to understand what the good and the truth of civic and moral life are, and also to receive spiritual truth or faith; but he cannot do this except by means of the remains of good that he had received in infancy. That there are remains, and that they are stored up in a man in his interior rational, is wholly unknown to man; and this because he supposes that nothing flows in, but that everything is natural to him, and born with him, thus that it is all in him when an infant, when yet the real case is altogether different. Remains are treated of in many parts of the Word, and by them are signified those states by which man becomes a man, and this from the Lord alone. [4] But the remains that appertained to the Lord were all the Divine states which He procured for Himself, and by which He united the Human Essence to the Divine Essence. These cannot be compared to the remains that pertain to man, for the latter are not Divine, but human. It is the remains appertaining to the Lord that are signified by the “ten years in which Abram dwelt in the land of Canaan.” When angels hear the Word, they do not know what the number ten is, but as soon as it is named by man the idea of remains occurs to them; for by “ten” and “tenths” in the Word are signified remains, as is evident from what was shown above (n. 576, 1738); and when a perception comes to them based on the idea of the end of the ten years that Abram dwelt in the land of Canaan, the idea of the Lord comes to them, and at the same time innumerable things that are signified by the remains in the Lord during the time that He was in the world.

(1907) And gave her to Abram her man for a woman to him. That this signifies conjunction through the incitation of the affection of truth, is evident from what has already been said concerning Sarai, the wife of Abram, as being the affection of truth in the genuine sense; and from what has been said respecting the conjunction of the internal man with the life and affection of the exterior man, whence comes the rational. Hagar was not given to Abram for a wife, but for a woman; and this because it is according to a law of Divine order that it is not marriage unless it is that of one man and one wife. Conjugial love can never be divided. The love that is divided among a number is not conjugial love, but is that of lasciviousness, on which subject, of the Lord’s Divine mercy hereafter.

(1908) Verse 4. And he went in unto Hagar, and she conceived; and she saw that she had conceived, and her mistress was despised in her eyes. “He went in unto Hagar,” signifies the conjunction of the internal man with the life which is of the affection of memory-knowledges; “and she conceived” signifies the first life of the rational; “and she saw that she had conceived, and her mistress was despised in her eyes," signifies that this rational at its conception lightly esteemed the truth itself that was adjoined to good.

(1909) He went in unto Hagar. That this signifies the conjunction of the internal man with the life which is of the affection of memory-knowledges, is evident from the signification of "Hagar," as being the life of the exterior or natural man (explained above at verse 1) and that this life is the life of the affection of memory-knowledges, is evident from the signification of the "Egyptian handmaid" (also explained above). There are many affections belonging to the exterior man, all dedicated to their uses; but the affection of knowledges [cognitiones et scientiae] stands preeminent above them all, when it has for its end that we may become truly rational, for thus it has good and truth for its end. The very life of the internal man flows into all the affections of the natural man, but is varied there according to the ends; when it flows into affections which have the world for their end, this end is vivified by that life, and there results worldly life; when into affections which have self for their end, this end is vivified by that life, and there results corporeal life; and so in all other cases. It is from this that cupidities and phantasies live, but a life contrary to the affection of good and truth. [2] The inflowing life is applied to no other object than the end, because with everyone his end is his love, and it is the love alone that lives. All other objects are only derivations from this, and they all draw their life from the end. Everyone may see what kind of life he has, if he will only search out what his end is; not what all his ends are-for he has numberless ones, as many as intentions, and almost as many as judgments and conclusions of thoughts, which are only intermediate ends, variously derived from the principal one, or tending to it-but let him search out the end he prefers to all the rest, and in respect to which all others are as nothing. If he has for his end himself and the world, let him know that his life is infernal; but if he has for his end the good of his neighbor, the common good, the Lord's kingdom, and especially the Lord Himself, let him know that his life is heavenly.

(1910) And she conceived. That this signifies the first life of the rational, is evident from the signification of "conception," as being the first life. As regards the rational, it receives its life, as before said, from the life of the internal man flowing into the life of the affection of knowledges [cognitiones et scientiae] in the exterior man. The life of the affection of these knowledges gives a sort of body to the rational, or clothes the life of the internal man as the body clothes the soul; for this is precisely the case with these knowledges. In everything appertaining to man, in everything of his affection and in everything of his thought, there is the idea or likeness of soul and body, for there is nothing, however simple it may appear, that is not composite, and that does not come forth from what is prior to itself.

(1911) And she saw that she had conceived, and her mistress was despised in her eyes. That this signifies that this rational, at its conception, lightly esteemed the truth itself that was adjoined to good, is evident from the signification of the "mistress," or Sarai, as being truth adjoined to good. The rational first conceived cannot acknowledge intellectual or spiritual truth as truth, because there adhere to this rational many fallacies from the memory-knowledges drawn from the world and from nature, and many appearances from the knowledges taken from the literal sense of the Word, and these are not truths. [2] For example: it is an intellectual truth that all life is from the Lord; but the rational first conceived does not apprehend this, and supposes that if it did not live from itself it would have no life; nay, it is indignant if the contrary is said, as has been many times perceived from the spirits who still cling to the fallacies of the senses. [3] It is an intellectual truth that all good and truth are from the Lord; but the rational first conceived does not apprehend this, because it has the feeling that they are as from itself; and it also supposes that if good and truth were not from itself, it could have no thought of good and truth, and still less do anything good and true; and that if they are from another it should let itself go, and wait all the time for influx. [4] It is an intellectual truth that nothing but good is from the Lord, and not even the least of evil; and this too the rational first conceived does not believe, but supposes that because the Lord governs everything, evil also is from Him; and that because He is omnipotent and omnipresent, and is good itself, and does not take away the punishments of the evil in hell, He wills the evil of punishment; when yet He does evil to no one, nor does He will that anyone should be punished.

[5] It is an intellectual truth that the celestial man has from the Lord a perception of good and truth; but the first rational either denies the existence of perception altogether, or supposes that if a man were to perceive from another, and not from himself, he would be as if inanimate, or devoid of life. In fact the more the rational thinks from memory-knowledges that originate from sensuous things and from philosophical reasonings, the less does it apprehend the foregoing and all other intellectual truths, for the fallacies therefrom are involved in so much the darker shades. Hence it is that the learned believe less than others. [6] Since the rational first conceived is such, it is evident that it despises its mistress, that is, it lightly esteems intellectual truth. Intellectual truth does not become manifest, that is, is not acknowledged, except insofar as fallacies and appearances are dispersed, and these are not dispersed so long as the man reasons about truths themselves from things of sense and from memory-knowledges, but it for the first time becomes manifest when he believes from a simple heart that it is truth because so said by the Lord. Then the shades of fallacies are dispersed, and then nothing in him prevents him from apprehending it. [7] In the Lord however there were no fallacies, but when His rational was first conceived there were appearances of truth that in themselves were not truths, as is evident from what has been already said (n. 1661). Hence also His rational at its first conception lightly esteemed intellectual truth; but gradually, as His rational was made Divine, the clouds of the appearances were dispersed, and intellectual

truths lay open to Him in their light; and this is represented and signified by Ishmael being expelled from the house when Isaac grew up. That the Lord did not lightly esteem intellectual truth, but that He perceived and saw that His new rational did so, will be seen from what follows (n. 1914).

(1912) Verse 5. And Sarai said unto Abram, My wrong be upon thee; I gave my handmaid into thy bosom, and she saw that she conceived, and I am despised in her eyes; Jehovah judge between me and thee. "Sarai said unto Abram," signifies that the affection of truth so perceived; "My wrong be upon thee; I gave my handmaid into thy bosom," signifies unwillingness to take blame to itself; "and she saw that she conceived," signifies the first life of the rational; "and I am despised in her eyes," signifies here as before that this rational at its conception lightly esteemed truth adjoined to good; "Jehovah judge between me and thee," signifies the Lord's indignation.

(1913) Sarai said unto Abram. That this signifies that the affection of truth so perceived, is evident from the signification of "Sarai," as being the affection of truth (see n. 1904); and of saying, as being in the internal sense perceiving-as before said (n. 1898) where the same words occur.

(1914) My wrong be upon thee; I gave my handmaid into thy bosom. That this signifies unwillingness to take blame upon itself, is evident without explication. In the internal sense there is involved in these words that the Lord perceived this first rational to be such as to lightly esteem intellectual truth, on which account He rebuked it. For the Lord thought from intellectual truth, as before said (n. 1904); and because this truth is above the rational, it could perceive and see the quality of this rational, namely, that it held that truth in low esteem. [2] That the Lord could perceive and see from the interior man what was the quality of the new rational in Himself, may be seen from the fact that the interior can perceive what takes place in the exterior, or what is the same, that the higher can see what is in the lower; but not the reverse. Moreover they who have conscience can do this and are accustomed to do it, for when anything contrary to the truth of conscience flows into the thought, or into the endeavor of the will, they not only perceive it, but also find fault with it; and it even grieves them to be of such a character. Still more can those do this who have perception, as perception is more interior in the rational. What then could not the Lord do, who had Divine celestial perception, and thought from the affection of intellectual truth, which is above the rational! Therefore He could not but be indignant, knowing that nothing of evil and falsity was from Himself, and that from the affection of truth He took the greatest pains that His rational should be pure. This shows that the Lord did not lightly esteem intellectual truth, but that He perceived the first rational in Himself to be thinking lightly of it. [3] What it is to think from intellectual truth cannot be explained to the apprehension, and the less so because no one but the Lord ever thought from this affection and from this truth. He who thinks therefrom is above the angelic heaven, for even the angels of the third heaven do not think from intellectual truth, but from the interior of the rational. But so far as the Lord united His Human Essence to His Divine Essence, He thought from the Divine good itself, that is, from Jehovah. [4] The fathers of the Most Ancient Church who had perception, thought from the interior rational. The fathers of the Ancient Church, who had not perception but conscience, thought from the exterior or natural rational. But all who are without conscience do not think at all from the rational, since they have not the rational, although they appear to have it; but they think from the sensuous and corporeal natural. The reason why they who have no conscience cannot think from the rational, is that they have no rational, as just said. The rational man is he who thinks the good and truth of faith, and by no means he who thinks contrary thereto. They who think evil and falsity are insane in their thought, and therefore the rational can by no means be predicated of them.

(1915) And she saw that she conceived. That this signifies the first life of the rational, is evident from the signification of "conception" as being the first life (here as before, n. 1910).

(1916) I am despised in her eyes. That this signifies that this rational at its conception lightly esteemed the truth itself that was adjoined to good, is evident from what was said just above (n. 1911, 1914).

(1917) Jehovah judge between me and thee. That this signifies the Lord's indignation, is evident from what has just been said, and thus without explication. No further idea of these things can be had, except by those who have been in the combats of temptations. In temptations there are vastations and desolations, and there are states of despair, and of consequent grief and indignation, besides other interior painful emotions; and this with variety and alternation, according to the states of evil and falsity which are excited by evil genii and spirits, and against which the combat is being waged. The diabolical spirits desire nothing more than to find some falsity, in fact it is common with them to induce a falsity from themselves, and then at the same time to make it the subject of accusation. Hence the Lord's indignation was so great, in whose first rational there was no falsity, but an appearance of truth that in itself was not true (spoken of before, n. 1661, 1911 at the end).

(1918) Verse 6. And Abram said unto Sarai, Behold thy handmaid is in thy hand, do to her that which is good in thine eyes; and Sarai humbled her, and she fled from her face. "Abram said unto Sarai," signifies perception; "Behold thy handmaid is in thy hand," signifies that the rational that was conceived was in the power of truth adjoined to good; "do to her that which is good in thine eyes," signifies absolute control; "and Sarai humbled her," signifies subjugation; "and she fled from her face," signifies the indignation of this rational that was first conceived.

(1919) Abram said unto Sarai. That this signifies perception, is evident from what was said above (n. 1898). The Lord's perception was represented and is here signified by this which Abram said to Sarai; but His thought from the perception, by that which Sarai said to Abram. The thought was from the perception. They who are in perception think from nothing else; but still perception is one thing and thought another. To show that this is the case, take conscience as an illustration. [2] Conscience is a kind of general dictate, and thus an obscure one, of the things that flow in through the heavens from the Lord. Those which flow in present themselves in the interior rational man and are there as in a cloud, which cloud is from appearances and fallacies concerning the truths and goods of faith. But thought is distinct from conscience, and yet it flows from conscience; for they who have conscience think and speak according to it, and the thought is little else than an unfolding of the things which are of conscience, and thereby the partition of them into ideas and then into words. Hence it is that they who have conscience are kept by the Lord in good thoughts respecting the neighbor, and are withheld from thinking evil; and therefore conscience can have no place except with those who love their neighbor as themselves, and think well concerning the truths of faith. From what has been advanced we may see what the difference is between conscience and thought; and from this we may know what the difference is between perception and thought. [3] The Lord's perception was immediately from Jehovah, and thus from the Divine good; but His thought was from intellectual truth and the affection of it, as before said (n. 1904, 1914). The Lord's Divine perception cannot be apprehended by any idea, not even of angels, and therefore it cannot be described. The perception of the angels (spoken of n. 1354, etc., 1394,

1395) is scarcely anything in comparison with the perception which the Lord had. The Lord's perception, being Divine, was a perception of all things in the heavens, and therefore also of all things on earth, for such is the order, connection, and influx, that he who is in the perception of the former is also in the perception of the latter. [4] But after the Lord's Human Essence had been united to His Divine Essence, and at the same time had become Jehovah, the Lord was then above that which is called perception, because He was above the order that is in the heavens and thence on the earth. It is Jehovah who is the source of order, and hence it may be said that Jehovah is Order itself, for He from Himself governs order; not as is supposed in the universal only, but also in the veriest singulars, for the universal comes from these. To speak of the universal, and to separate from it the singulars, would be nothing else than to speak of a whole in which there are no parts, and therefore to speak of a something in which there is nothing. So that to say that the Lord's Providence is universal, and is not a Providence of the veriest singulars, is to say what is utterly false, and is what is called an ens rationis [that is, a figment of the imagination]. For to provide and govern in the universal, and not in the veriest singulars, is to provide and govern absolutely nothing. This is true philosophically, and yet wonderful to say, philosophers themselves, even those who soar the highest, apprehend the matter differently, and think differently.

(1920) Behold thy handmaid is in thy hand. That this signifies that the rational that was conceived was in the power of the affection of truth that is adjoined to good, is evident from the signification of the "hand," as being power (explained before, n. 878); and from the signification of "Hagar the Egyptian," as being the affection of memory-knowledges (also spoken of above). After the rational had been conceived by the influx of the internal man into the life of the affection of memory-knowledges of the exterior man, then by the "handmaid" is also meant that tender rational which was in the womb, but which when born and grown, is represented by Ishmael, who is treated of in what follows. That the Lord had sovereign control over the rational that was in Him, and that He subjugated it by His own power, will be seen from what will be said presently.

(1921) Do to her that which is good in thine eyes. That this signifies absolute control, is evident without explication. In the internal sense these words represent and signify that the Lord, from His own power, conquered, subjugated, and expelled the evil which from His hereditary nature had insinuated itself also into this first rational, for as has been said the rational was conceived of the internal man, which was Jehovah, as a father, and was born of the exterior man as a mother. Whatever was born from the exterior man had the hereditary nature with it, and therefore it had evil with it. It was this that the Lord conquered, subjugated, and expelled, and at last made Divine [His rational] by His own power. That it was by His own power is evident from everything contained in this verse, as from its being said, "Thy handmaid is in thy hand," by which is signified that that rational was in His sovereign power; and now, "Do to her that which is good in thine eyes," by which is signified absolute control over it; and then, "Sarai humbled her," by which is signified subjugation. [2] The words now under consideration were said to Sarai, by whom is represented the intellectual truth that belonged to the Lord Himself, and from which He thought (as before said, n. 1904, 1914), and from which He had absolute control over the rational and also over the natural that was of the exterior man. He who thinks from intellectual truth, and perceives from Divine good-which good also was His, because the Father's, for the Father was His soul and He had no other-cannot do otherwise than act from His own power. And therefore, because by His own power He subdued and cast out the evil of His hereditary nature, He also by His own power united the Human Essence to the Divine Essence, for the one is a consequence of the other. [3] He who is conceived of Jehovah has no other internal, that is no other soul, than Jehovah; and therefore as to His veriest life the Lord was Jehovah Himself. Jehovah, or the Divine Essence, cannot be divided, as can the soul of a human father, from which offspring is conceived. So far as this offspring recedes from the likeness of the father, so far it recedes from the father, and this it does more and more as age advances. It is from this that a father's love for his children diminishes with their advance in age. It was not so with the Lord; as age advanced He did not recede as to the Human Essence, but continually drew nearer, even to perfect union. Hence it is evident that He is the same as Jehovah the Father, as He also clearly teaches (John 14:6, 8-11).

(1922) And she humbled her. That this signifies subjugation, follows from what has been said.

(1923) And she fled from her face. That this signifies the indignation of this rational that was first conceived, is also evident without explication, for to flee from anyone's face is nothing else than not to endure his presence, and pertains to indignation. Here is described the indignation of this rational against intellectual truth, because intellectual truth, or the Lord, willed to humble or subjugate it. When the rational rises up against the intellectual, an intestine combat arises, together with indignation on the part of that which is being subjugated, as is the case in temptations, which are nothing but intestine combats, being disputes and contentions about sovereign power and control, between evils on the one side and goods on the other.

(1924) Verse 7. And the Angel of Jehovah found her by a fountain of waters in the wilderness, by the fountain in the way to Shur. "The Angel of Jehovah found her," signifies the thought of the interior man; "the Angel of Jehovah" is here the interior thought from the Lord's internal; "by a fountain of waters in the wilderness," signifies natural truth that had not as yet attained to life; "by the fountain in the way to Shur," signifies that that truth was from those things which proceed from memory-knowledges.

(1925) The Angel of Jehovah found her. That this signifies the thought of the interior man, namely, in the Lord, may be seen from the representation and signification of "the Angel of Jehovah." "The Angel of Jehovah" is occasionally mentioned in the Word, and everywhere, when in a good sense, represents and signifies some essential in the Lord and from the Lord; but what he represents and signifies may be seen from the connection. They were angels who were sent to men, and who spoke through the prophets; yet what they spoke was not from the angels, but through them, for the state of the latter was then such that they knew not but that they were Jehovah, that is, the Lord; but as soon as they had done speaking, they returned into their former state, and spoke as from themselves. [2] This was the case with the angels who spoke the Word of the Lord, as has been given me to know from much similar experience in the other life, concerning which, of the Lord's Divine mercy hereafter. This is the reason why the angels were sometimes called "Jehovah;" as is very evident from the angel who appeared to Moses in the bush, of whom it is written: And the Angel of Jehovah appeared unto Moses in a Flame of fire out of the midst of a bush. Jehovah saw that he turned aside to see, and God called unto him out of the midst of the bush. God said unto Moses, I am that I am. And God said moreover to Moses, Thus shalt thou say unto the sons of Israel, Jehovah, the God of your fathers hath sent me unto you (Exod. 3:2, 4, 14-15). from which it is evident that it was an angel who appeared to Moses as a flame in the bush, and that he spoke as Jehovah because the Lord or Jehovah spoke through him. [3] For in order that the speaking may come to man by words of articulate sound and in ultimate nature, the Lord makes use of the ministry of angels, filling them with the Divine, and lulling the things which are their own; so that at the time they do not know but that they themselves are Jehovah. In this way the Divine of Jehovah, which is in the highest things, passes down into the lowest of nature, in which lowest is man in respect to sight and hearing. So it was with the angel who spoke to Gideon, of whom it is thus said in the book of Judges: The Angel of Jehovah appeared unto Gideon, and said unto him, Jehovah is with thee, thou mighty man of strength. And Gideon said unto him, In me, my Lord; why then is all this befallen us? And Jehovah looked upon him, and said, Go in thy might; and Jehovah said unto him, Surely I will be with thee (Judg. 6:12, 14, 16); and it is afterwards said: And Gideon saw that he was the Angel of Jehovah, and Gideon said, Ah, Lord Jehovah, forasmuch as I have seen the Angel of Jehovah face to face. And Jehovah said unto him, peace be unto thee; fear not (Judg. 6: 22-23). In this case also it was an angel, but he was then in such a state that he did not know otherwise than that he was Jehovah or the Lord. [4] So in another place in the book of Judges: The Angel of Jehovah went up from Gilgal to Bochim, and he said, I made you to go up out of Egypt, and have brought you into the land which I sware unto your fathers, and I said, I will not make void My covenant with you to eternity (Judg. 2:1); where in like manner an angel speaks in the name of Jehovah, saying that he had led them up out of the land of Egypt, when yet the angel did not lead them out, but Jehovah, as is declared many times elsewhere. From all this we may see how angels spoke through the prophets, namely, that Jehovah Himself spoke, but through angels, and the angels spoke nothing from themselves. That the

Word is from the Lord, is evident from many passages, as in Matthew: That it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son (Matt. 1:22-23), besides other passages. As when the Lord speaks with men He speaks through angels, therefore sometimes in the Word the Lord is also called an “Angel,” and then by “Angel,” as already said, there is signified some essential thing in the Lord and from the Lord; as, in the present case, the Lord’s interior thought; and therefore also the angel is called in this chapter “Jehovah” and also “God,” as in verse 13: “and Hagar called the name of Jehovah that was speaking unto her, Thou God seest me.” [5] In other places likewise some special attribute of the Lord is signified by “angels.” As in John: The seven stars are the angels of the seven churches (Rev. 1:20). There are no angels of churches, but by the “angels” is signified that which is of the church, thus that which is of the Lord in respect to the churches. And again: I saw the wall of the Holy Jerusalem great and high, having twelve gates, and upon the gates twelve angels, and names written which are the names of the twelve tribes of the sons of Israel (Rev. 21:12) where by the “twelve angels” the same is signified as by the “twelve tribes,” namely, all things of faith, and thus the Lord, from whom is faith and all that is of faith. And again: And I saw another angel flying in the midst of heaven, having the eternal gospel (Rev. 14:6) where by the “angel” is signified the gospel, which is the Lord’s alone. [6] In Isaiah: The Angel of His faces saved them in His love and in His pity He redeemed them and He bare them and carried them all the days of eternity (Isa. 63:9) where by “the Angel of His faces” is meant the Lord’s mercy toward the whole human race, in redeeming them. So too it was said by Jacob when he blessed the sons of Joseph: The Angel who redeemed me from all evil bless the lads (Gen. 48:18) where also redemption, which is the Lord’s, is signified by the “Angel.” In Malachi: The Lord whom ye seek shall suddenly come to His temple, even the Angel of the covenant whom ye desire (Mal. 3:1) it is here plainly evident that the Lord is signified by the “Angel,” since He is called “the Angel of the covenant” on account of His advent. And even more plainly does it appear that the Lord is signified by an “Angel” in Exodus: Behold, I send an Angel before thee, to keep thee by the way, and to bring thee to the place which I have prepared. He will not endure your transgression, for My name is in the midst of him (Exod. 23:20, 21). Hence now it is evident that by “Angel” in the Word is meant the Lord; but what of the Lord, appears from the series and connection in the internal sense.

(1926) That in the passage before us “the Angel of Jehovah” denotes the interior thought that came from the Lord’s Internal, is evident, as before said, from the connection. By that which is “interior” is here meant that in the Lord which was united to Jehovah, or to His Internal. The unition was not effected all at once and by a single alternation, but successively from His earliest childhood to the end of His life in the world, and this chiefly by means of temptations and victories. Each temptation and victory effected union, and in proportion as He united Himself with His Internal or

Jehovah, in the same proportion His thought became interior, and in the same proportion intellectual truth was united to Divine good. This is the thought that is here meant by the interior thought which was from the Lord's Internal, and which is properly and peculiarly represented and signified in the present case by "the Angel of Jehovah."

(1927) By a fountain of waters in the wilderness. That this signifies natural truth that had not as yet attained to life, is evident from the signification of "a fountain of waters," as being truth; and from the signification of "the wilderness," as being that which as yet has but little vitality. Such also is the signification of this term in the internal sense in Luke, where the Lord is treated of: The child [John] grew, and waxed strong in spirit and was in the wilderness until the day of his showing unto Israel (Luke 1:80). That "a fountain of waters" and "the wilderness" signify these things, may be confirmed by very many passages from the Word; but as mention is very often made of "fountains" in what follows, and also of the "wilderness," where their signification is the same as here, of the Lord's Divine mercy the proof will there be given. What it is for truth not yet to have attained to life, will be evident from what is to be said presently.

(1928) By the fountain in the way to Shur. That this signifies that that truth was from those things which proceed from memory-knowledges, is evident from the signification of a "fountain," also of a "way," and likewise of "Shur." A "fountain," as before said, signifies truth. A "way" signifies that which leads to truth and which proceeds from truth (as before shown, n. 627). But "Shur" signifies such memory-knowledge as is still as it were in the wilderness, that is, which has not yet attained to life. Truths that come from memory-knowledges are said to attain to life, when they join or associate themselves with the truths into which flows the celestial of love, for the very life of truth comes thence. There are conjunctions of actual things, thus of truths, like those of the societies in heaven, to which also they correspond; for a man as to his interiors is a kind of little heaven. The actual things, or truths, that have not been conjoined in accordance with the form of the heavenly societies, have not yet attained to life; for before this the celestial of love from the Lord cannot flow in with adaptation. They first receive life when the form is similar on both sides, or when the man's little heaven is a correspondent image of the Grand Heaven; previous to this, no one can be called a heavenly man. [2] The Lord, who was to govern the universal heaven from Himself, did when in the world reduce the truths and goods in His external man, or in His Human Essence, into such order; but as He perceived that His rational that was first conceived was not of this character (as said above, at verses 4 and 5), He thought out the cause, and perceived that the natural truths that sprung from memory-knowledges had not as yet attained to life, that is, were not as yet reduced into that heavenly order. And besides, the truths of faith have no life at all, unless the man lives in charity, for all the truths of faith flow from charity and are in charity; and when they are in charity and from charity, then they have life. In charity there is life, but never in truths apart from charity.

[3] That "Shur" signifies memory-knowledge that has not yet attained to life, is evident from its meaning, for Shur was a wilderness not far from the Red Sea, thus toward Egypt, as is evident in Moses: Moses made Israel to journey from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water (Exod. 15:22). That it was toward Egypt is evident also in Moses, where the posterity of Ishmael are spoken of: They dwelt from Havilah unto Shur, that is toward the faces of Egypt (Gen. 25:18). Also in Samuel: Saul smote Amalek from Havilah, as thou comest to Shur, that is toward the faces of Egypt (1 Sam. 15:7). And again: David made a raid against the Geshurite, and the Gizrite, and the Amalekite, for they were the inhabitants of the land who were of old, as thou goest to Shur, even to the land of Egypt (1 Sam. 27:8). From these passages it may be seen that by "Shur" is signified the first memory-knowledge, and in fact such as is still in the wilderness, or that is not as yet conjoined with the rest in accordance with the order of heavenly association; for by "Egypt," before which it was, is signified memory-knowledge in every sense as before shown, n. 1164, 1165, 1186, 1462).

(1929) That these things are signified by "the Angel of Jehovah finding Hagar at a fountain of waters in the wilderness, at the fountain in the way to Shur," can by no means appear from the literal sense, and the less so seeing that it is historical; for this sense seems very remote from signifying such things. But still this is the meaning that comes into the ideas of the angels when these things are read by man, for the angels have no idea of Hagar, nor of a fountain of waters, nor of a wilderness, nor of a way, nor of Shur. None of these things penetrate to the angels, but perish at the first threshold. But what is signified by “Hagar,” by “a fountain,” by “a wilderness,” by “a way,” and by “Shur,” this they understand, and thereby form heavenly ideas, and in this way they perceive the Lord’s Word; for the internal sense is the Word to them.

(1930) Verse 8. And he said, Hagar, Sarai’s handmaid, whence comest thou? and whither goest thou? And she said, From the face of Sarai, my mistress, am I fleeing. “He said, Hagar, Sarai’s handmaid,” signifies information; “whence comest thou, and whither goest thou?” signifies respecting the state; “and she said, From the face of Sarai, my mistress, am I fleeing,” signifies response and indignation.

(1931) He said, Hagar, Sarai’s handmaid. That this signifies information, is evident from the series, for Hagar is addressed by the angel as if he were to be informed. It is a common thing in the Word for Jehovah to question a man, and for men to reply, although Jehovah knew all before, not only what is done, but also the causes and the ends, and thus all the least and inmost things. But as man is not aware of this, and believes that no one can possibly know what he does in secret when no one sees it, and still less what he thinks, therefore the matter takes place according to the man’s belief. But still it is really true that even ordinary spirits perceive a man’s thoughts better than does the man himself; angelic spirits still more interior things of his thoughts; and angels things even more interior, namely, the causes and the ends, of which the man knows but little. It has been given me to know this by much and continual experience lasting many years. As spirits and angels perceive these things, what must be the case with the Lord, or Jehovah, who is infinite, and who gives to all their ability to perceive.

(1932) Whence comest thou? and whither goest thou? That this signifies information respecting the state, is evident from the words themselves.

(1933) And she said, From the face of Sarai, my mistress, am I fleeing. That this signifies response and indignation is evident from what has been said. Respecting the indignation see above at verse 6, where the same words occur. As the "face" signifies the interiors (as before shown, n. 358), so it signifies indignation and other things.

(1934) Verse 9. And the Angel of Jehovah said unto her, Return to thy mistress, and humble thyself under her hands. "The Angel of Jehovah said," signifies the response of the Lord's interior man; "Return to thy mistress," signifies that it was observed that it ought not to trust to itself, but to interior truth and to the affection of it; "and humble thyself under her hands," signifies that it ought to compel itself to be under its sovereign power.

(1935) The Angel of Jehovah said. That this signifies the response of the Lord's interior man, is evident from the signification of "the Angel of Jehovah," as being the Lord's interior thought (spoken of above, n. 1925); and because it is thought, it is also response. The Lord's interior thought was from the affection of intellectual truth, and this affection was from the Divine good itself. Such thought, as before said, never exists in any man, nor can do so. In man also there is interior thought that flows in from the Lord through his internal man into the interior rational, with those who have conscience, as may be seen from the fact that they can observe the evil and falsity in their external man that is in conflict with the good and truth in the interior man. This thought is much lower and is not in any way to be compared to that of the Lord, which was from the affection of intellectual truth and was proper and peculiar to Him. But they who have not conscience cannot have interior thought, and therefore there is no conflict, the reason of which is that their rational acts as one and the same with the corporeal sensual; and though there is in them also a continual influx of good and truth from the Lord, yet they have no perception of it, because they forthwith extinguish and suffocate it, and this is why they do not believe any truth of faith.

(1936) Return to thy mistress. That this signifies that it was observed that it ought not to trust to itself, but to interior truth and the affection of it, is evident from the signification of her "mistress," as being the affection of interior truth. But what is specially signified by "Sarai" (by Sarai as a "wife," and by Sarai as a "mistress") cannot be described, for it can be grasped by no idea; the things signified are, as before said, above the understanding, even that which is angelic. It is only suggested here how the Lord thought concerning the appearances that had engaged the attention of His first rational, namely, that they were not to be trusted, but Divine truths themselves, however incredible these might appear in the view of that rational. For such is the case with all truths Divine; if the rational be consulted respecting them, they cannot possibly be believed, for they surpass all its comprehension. For example: that no man, spirit, or angel, lives from himself, but the Lord only; and that the life of a man, spirit, or angel is an appearance of life in him; this is repugnant to the rational, which judges from fallacies, but still it is to be believed because it is the truth. [2] It is a truth Divine that in every expression of the Word, which appears so simple and rude to man, there are things illimitable, nay, more than the universal heaven; and that the arcana which are therein may be presented before the angels by the Lord with perpetual variety to eternity. This is so incredible to the rational that it is unwilling to give it any credence at all; but still it is true. [3] It is a truth Divine that no one is ever rewarded in the other life for good deeds, if he placed merit in them, or if he did them for the sake of gain, honor, and reputation; also that no one is ever punished for evil deeds if he acted from a truly good end; the ends being what are regarded, and from them the deeds. This too cannot be believed by the rational; but as it is true, the rational is not to be trusted, for it does not form its conclusions from internal things, but from external things. [4] It is a truth Divine that he who aspires to the least joy in the other life, receives from the Lord the greatest, and that he who aspires to the greatest has the least, also that in heavenly joy there is never anything connected with being preeminent to others, and that in proportion as there is this, there is hell; also that in heavenly glory there is nothing whatever of worldly glory. These things also are repugnant to the rational, but still are to be believed, because they are true. [5] It is also a truth Divine that the more anyone believes nothing of wisdom to be from himself, the wiser he is; and that the more he believes it to be from himself, and thus the more he attributes prudence to himself, the more insane he is. This also the rational denies, because it supposes that what is not from itself is nothing. There are innumerable such things. From these few examples it may be seen that the rational is not to be trusted; for the rational is in fallacies and appearances, and it therefore rejects truths that are stripped of fallacies and appearances; and it does this the more, the more it is in the love of self and its cupidities, and the more it is in reasonings, and also in false principles respecting faith. (See also the examples adduced above, n. 1911.)

(1937) Humble thyself under her hands. That this signifies that it ought to compel itself to be under its sovereign power, is evident without explication. “To humble oneself” is expressed in the original tongue by a word which signifies “to afflict.” That “to afflict oneself” is, in the internal sense, to compel oneself, may be seen from very many passages in the Word, and will be treated of in what follows. That man ought to compel himself to do what is good, to obey the things commanded by the Lord, and to speak truths, which is to “humble himself under” the Lord’s hands, or to submit himself to the sovereign power of the Divine good and truth, involves more arcana than can be explained in a few words. [2] There are certain spirits who during their life in the world, because they had been told that all good is from the Lord, and that a man can do nothing of himself, had held it as a principle not to compel themselves in anything, but to cease from all effort, thinking that as the case was so, all effort would be in vain; and therefore they had waited for immediate influx into the effort of their will, and did not compel themselves to do anything good, going so far that when anything evil crept in, as they felt no resistance from within, they resigned themselves to it also, supposing that it was permissible to do so. But these spirits are as it were devoid of what is their own, so that they have no determination to anything, and are therefore among the more useless, for they suffer themselves to be led alike by the evil and by the good, and suffer much from the evil. [3] But they who have compelled themselves to resist what is evil and false-although at first they supposed that this was from themselves or from their own power, but were afterwards enlightened to see that their effort was from the Lord, even to the least of all the particulars of the effort-these in the other life cannot be led by evil spirits, but are among the happy. Thus we may see that a man ought to compel himself to do what is good and to speak what is true. The arcanum herein contained is that a man is thus gifted by the Lord with a heavenly Own, for this heavenly Own of man is formed in the effort of his thought; and if he does not maintain this effort by compelling himself (as the appearance is), he certainly does not maintain it by not compelling himself. [4] That we may see how this is, let it be observed that in all self-compulsion to what is good there is a certain freedom, which is not discerned as such while the man is engaged in this self-compulsion, but still it is within. For instance, in one who is willing to undergo the risk of death for the sake of a certain end, or in one who is willing to suffer bodily pain for the sake of health, there is a willingness and thus a certain freedom from which the man acts, although the dangers and the pains, while he is in them, take away his perception of this willingness or freedom; and such is the case also with those who compel themselves to do what is good: there is a willingness within, and thus a freedom, from which and for the sake of which they compel themselves, that is to say, they do so for the sake of obedience to what the Lord has commanded, and for the sake of the salvation of their souls after death, within which although the man is not aware of it, there is still more interiorly a regard for the Lord's kingdom, and even for the Lord Himself. [5] This is the case most of all during temptations, for in these-when the man compels himself to resist the evil and falsity which are infused and suggested by evil spirits, there is more of freedom than is possible in any state out of temptations-although at the time the man cannot comprehend this-for there is an interior freedom, from which he wills to subjugate evil, and which is so great as to equal the force and strength of the evil that is assailing him, for otherwise he could not possibly wage the combat. This freedom is from the Lord, who insinuates it into the man’s conscience, and by means of it causes him to overcome the evil as from what is his own. Through this freedom man acquires an Own in which the Lord can work what is good. Without an Own acquired, that is, given, through freedom, no man can possibly be reformed, because he cannot receive the new will, which is conscience. The freedom thus given is the very plane into which there is an influx of good and truth from the Lord. Hence it is that they who in temptations do not resist from their own will, or in freedom, give way. [6] In all freedom there is man’s life, because there is his love. Whatever a man does from love appears to him free. But in this freedom, when the man is compelling himself to resist what is evil and false, and to do what is good, there is heavenly love, which the Lord then insinuates, and through which He creates the man’s Own; and therefore the Lord wills that it should appear to the man as his, although it is not his. This Own which man during his bodily life thus receives through what is apparently compulsory, is filled by the Lord in the other life with illimitable delights and happinesses. Such persons are also by degrees enlightened to see and even to be confirmed in the truth, that of themselves they have not compelled themselves one atom, but that all things of the effort of their will, even the smallest, had been from the Lord; and that the reason why it had appeared as if it was of themselves was in order that a new will might be given them by the Lord as their own, and that in this way the life of heavenly love might be appropriated to them. For the Lord wills to communicate to everyone what is His, and therefore He wills to communicate what is heavenly, so that it may appear as the man’s, and in him, although it is not his. The angels are in such an Own; and in proportion as they are in the truth that all good and truth are from the Lord, they are in the delight and happiness of this Own. [7] But they who despise and reject all good and truth, and who are willing to believe nothing that is repugnant to their cupidities and reasonings, cannot compel themselves; and thus cannot receive this Own of conscience, or new will. From what has been said above it is also evident that to compel oneself is not to be compelled; for no good ever comes from compulsion, as when a man is compelled by another man to do what is good; but it is evident that in the case we are now considering the self-compulsion comes from a certain freedom that is unknown to the man, since from the Lord there is never any compulsion. Hence it is a universal law that all that which is good and true is inseminated in freedom, for otherwise the ground cannot possibly receive and cherish that which is good, and in fact there is no ground in which the seed can grow.

(1938) Verse 10. And the Angel of Jehovah said unto her, In multiplying I will multiply thy seed, and it shall not be numbered for multitude. “The Angel of Jehovah said,” signifies the thought of the interior man; “In multiplying I will multiply thy seed,” signifies the fruitfulness of the rational man when it submits itself to the sovereign control of intellectual truth which is adjoined to good; “and it shall not be numbered for multitude,” signifies multiplication beyond measure.

(1939) The Angel of Jehovah said. That this signifies the thought of the interior man, is evident from the preceding verse, where the same words occur.

(1940) In multiplying I will multiply thy seed. That this signifies the fruitfulness of the rational man when it submits itself to the sovereign control of the interior man when this is adjoined to good, is evident from the signification of “seed,” as being love and faith (spoken of before, n. 1025, 1447, 1610), but in the present case by “multiplying seed” is signified the fruitfulness of the celestial things of love in the rational, when the rational has submitted itself to interior or Divine truth. “Multiplication” is predicated of truth, and “fruitfulness” of good, as may be seen from what has already been said and shown (n. 43, 55, 913, 983). But as the Lord is here treated of, “multiplying” signifies becoming fruitful, because all the truth in His rational was made good, and thereby Divine, as is here declared concerning Him. It is otherwise in man, whose rational is formed by the Lord from truth or the affection of truth. This affection is his good, from which he acts. [2] How the case is with man’s rational in regard to multiplication and fruitfulness cannot be understood unless we know how the case is with influx, of which it may be said in a general way that in everyone there is an internal man, a rational man which is intermediate, and an external man, as before said. It is the internal man that is his inmost from which he is man, and by which he is distinguished from brute animals, which have not such an inmost; and it is as it were the door or entrance for the Lord, that is, for what is celestial and spiritual from the Lord, into man. What is going on there cannot be comprehended by the man, because it is above all his rational, from which he thinks. That rational which appears as man’s own is subject to this inmost, or to this internal man, and into this rational through the internal man there inflow from the Lord the heavenly things of love and of faith, and through this rational they inflow into the memory-knowledges that are in the external man; but the things that inflow are received in accordance with the state of each person. [3] Now unless the rational submits itself to the Lord’s goods and truths, it either suffocates, or rejects, or perverts the things that flow in; and this is still more the case when they flow into the sensuous knowledges of the memory. This is what is meant by seed falling on a highway, or upon a rocky place, or among thorns, as the Lord teaches (Matt. 13:3-7; Mark 4:3-7; Luke 8:5-7). But when the rational submits itself and believes the Lord, that is, His Word, the rational is then like good ground or earth, into which the seed falls and bears much fruit.

(1941) And it shall not be numbered for multitude. That this signifies multiplication beyond measure, is evident without explication. By these words is signified the truth that, from good, will thus grow multitudinously. In the case of the Lord-who in the internal sense is here treated of-these things cannot be fully expressed in words, because in Him all things are Divine and Infinite, and therefore in order that we may form some idea of how the case is with the multiplication of truth from good, we must speak concerning man. With a man who is in good, that is, in love and charity, the seed that comes from the Lord is made fruitful and multiplied to such an extent that it cannot be numbered for multitude; not so much while he is living in the body, but in the other life to an incredible degree; for so long as a man is living in the body the seed is in corporeal ground, and is there in the midst of jungles and thickets, which are memory-knowledges and pleasures, and also cares and anxieties; but when these are put off, which is done when he passes into the other life, the seed is freed from them and grows, just as the seed of a tree uprising from the ground grows into a sapling, then into a great tree, which is afterwards multiplied into a garden of trees. For all memory-knowledge [scientia], intelligence, and wisdom, together with their delights and happiness, are thus made fruitful and multiplied, and thereby increase to eternity, and this from the smallest seed, as the Lord teaches respecting the grain of mustard seed (Matt. 13:31). This may be seen very clearly from the knowledge, intelligence, and wisdom of the angels, which while they were men had been to them unutterable.

(1942) Verse 11. And the Angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a son, and thou shalt call his name Ishmael; because Jehovah hath hearkened to thine affliction. “The Angel of Jehovah said unto her,” signifies the thought of the interior man; “Behold, thou art with child,” signifies the life of the rational man; “and shalt bear a son,” signifies the truth of the same; “and thou shalt call his name Ishmael,” signifies the state of its life; "because Jehovah hath hearkened to thine affliction," signifies while it was submitting itself.

(1943) The Angel of Jehovah said. That this signifies the thought of the interior man, is evident from what is said above at verses 7, 9, and 10.

(1944) Behold, thou art with child. That this signifies the life of the rational man, is evident from what is said above concerning the conception of this and from what follows concerning Ishmael, namely, that by him is signified the first rational in the Lord. It is to be known concerning the rational man in general that it is said to receive life, to be in the womb, and to be born, when the man begins to think that the evil and falsity in himself is that which contradicts and is opposed to truth and good, and still more is this the case when he wills to remove and subjugate this evil and falsity. Unless he can perceive and become sensible of this, he has no rational, however much he may imagine that he has. For the rational is the medium that unites the internal man with the external, and thereby perceives from the Lord what is going on in the external man, and reduces the external man to obedience, nay, elevates it from the corporeal and earthly things in which it immerses itself, and causes the man to be man, and to look to heaven to which he belongs by birth; and not, as do brute animals, solely to the earth in which he is merely a sojourner, still less to hell. These are the offices of the rational, and therefore a man cannot be said to have any rational unless he is such that he can think in this manner; and whether the rational is coming into existence is known from his life in his use or function. [2] To reason against good and truth, while they are denied at heart, and only known by hearing about them, is not to have a rational, for many can do this who openly rush without any restraint into all wickedness. The only difference is that those who suppose that they have a rational and have it not, maintain a certain decorum in their discourse and act from a pretended honorableness, in which they are held by external bonds, such as fear of the law, of the loss of property, of honor, of reputation, and of life. If these bonds, which are external, were to be taken away, some of these men would rave more insanely than those who rush into wickedness without restraint, so that no one can be said to have a rational merely because he can reason. The fact is that those who have no rational usually discourse from the things of sense and of memory-knowledge much more skillfully than those who have it. [3] This is very clearly evident from evil spirits in the other life, who although accounted as being preeminently rational while they have lived in the body, yet when the external bonds which caused their decorum of discourse and their pretended honorableness of life are taken away, as is usual with all in the other life, they are more insane than those who in this world are openly so, for they rush into all wickedness without horror, fear, or shame. Not so those who while they lived in this world had been rational, for when the external bonds are taken away from them, they are still more sane, because they have had internal bonds-bonds of conscience-by which the Lord kept their thoughts bound to the laws of truth and good, which were their rational principles.

(1945) And shalt bear a son. That this signifies the truth, namely, of the rational here referred to, and which is signified by "Ishmael," is evident from the signification of a "son," as being truth (shown before, n. 264, 489, 491, 533, 1147). This truth is described in the next verse.

(1946) And thou shalt call his name Ishmael. This signifies the state of the life. In ancient times names were bestowed on sons and daughters that were significant of the state in which the parents were, especially the mothers when they conceived, or while they were with child, or when they brought forth; or the state in which the infants were when born, so that the names were significative. From what Ishmael had his name is here explained, namely, "because Jehovah hearkened to the affliction," referring to his mother's state. But what Ishmael represents is described in the verse following.

(1947) Because Jehovah hath hearkened to thine affliction. That this signifies while it was submitting itself, is evident from what was said above (n. 1937), in that to "humble and afflict oneself" denotes to submit to the sovereign control of the internal man, which submission was there treated of, and it is shown that this is to compel oneself; also that in compelling oneself there is freedom, that is, what is spontaneous and voluntary, by which compelling oneself is distinguished from being compelled. It was also shown that without this freedom, that is, spontaneity or willingness, man cannot possibly be reformed and receive any heavenly

Own; and further that there is more of freedom in temptations than out of them, although the contrary appears to be the case, for the freedom is then stronger in proportion to the assaults of evils and falsities, and is strengthened by the Lord in order that a heavenly Own may be conferred upon the man; and for this reason the Lord is more present with us while we are in temptations. It was shown further that the Lord never compels anyone; for he who is compelled to think what is true and do what is good is not reformed, but thinks falsity and wills evil all the more. All compulsion has this effect, as we may see from the records and examples of life, for from them we know these two things: that consciences do not suffer themselves to be compelled, and that we strive after what is forbidden. Moreover everyone desires to pass from non-freedom into freedom, for this belongs to man's life. [2] Hence it is evident that anything which is not from freedom, that is, which is not from what is spontaneous or voluntary, is not acceptable to the Lord; for when anyone worships the Lord from what is not free, he worships from nothing that is his own, and in this case it is the external which moves, that is, which is moved, from being compelled, while the internal is null, or resistant, or is even contradictory to it. While man is being regenerated, he, from the freedom with which he is gifted by the Lord, exercises self-compulsion, and humbles and even afflicts his rational, in order that it may submit itself, and thereby he receives a heavenly Own, which is afterwards gradually perfected by the Lord, and is made more and more free, so that it becomes the affection of good and thence of truth, and has delight, and in both the freedom and the delight there is happiness like that of angels. This freedom is what the Lord speaks of in John: The truth shall make you free; if the Son makes you free, you shall be free indeed (John 8:32, 36). [3] The nature of this freedom is utterly unknown to those who do not possess conscience, for they make freedom consist in doing as they please and in the license of thinking and speaking what is false, of willing and doing what is evil, and of not compelling and humbling, still less of afflicting such desires; when yet the very reverse is the case, as the Lord also teaches in the same gospel: Everyone that committeth sin is the servant of sin (John 8:34). This slavish freedom they receive from the infernal spirits who are with them and who infuse it, and when they are in the life of these spirits they are also in their loves and cupidities, and an impure and excrementitious delight breathes upon them, and when they are being as it were carried away by the torrent, they suppose themselves to be in freedom, but it is infernal freedom. The difference between this infernal freedom and heavenly freedom is that the one is that of death, and drags them down to hell, while the other, or heavenly freedom, is of life and uplifts them to heaven. [4] That all true internal worship comes from freedom, and none from compulsion, and that if worship is not from freedom it is not internal worship, is evident from the Word, as from the sacrifices that were freewill offerings or vows, or offerings of peace or of thanksgiving; which were called “gifts” and “offerings” (concerning which see Num. 15:3, etc.; Deut. 12:6; 16:10-

11; 23:23-24). So in David: With a free-will offering will I sacrifice unto Thee; I will confess to Thy name, O Jehovah, for it is good (Ps. 54:6). So again from the contribution or collection which they were to make for the Tabernacle, and for the garments of holiness, spoken of in Moses: Speak unto the sons of Israel, and let them take for Me an offering; from every man whom his heart impels willingly ye shall take My offering (Exod. 25:2). And again: Whosoever is of a willing heart let him bring it, Jehovah's offering (Exod. 35:5). [5] Moreover the humiliation of the rational man, or its affliction (from freedom, as before said), was also represented by the affliction of souls on days of solemnity, as mentioned in Moses: It shall be a statute of eternity unto you; in the seventh month, on the tenth of the month, ye shall afflict your souls (Lev. 16:29). And again: On the tenth of the seventh month, this is the day of expiations; there shall be a holy convocation unto you, and ye shall afflict your souls; every soul that shall not have afflicted itself in that same day, shall be cut off from his peoples (Lev. 23:27, 29). It was for this reason that the unleavened bread, in which there was nothing fermented, is called the "bread of affliction" (Deut. 16:2-3). [6] "Affliction" is thus spoken of in David: Jehovah, who shall sojourn in Thy tent? who shall dwell in the mountain of Thy holiness? He that walketh uprightly, and worketh righteousness; he that sweareth to afflict himself, and changeth not (Ps. 15:1-2, 4). That "affliction" denotes the mastering and subjugation of the evils and falsities that rise up from the external man into the rational, may be seen from what has been said.

Thus “affliction” does not mean that we should plunge ourselves into poverty and wretchedness, or that we should renounce all bodily delights, for in this way evil is not mastered and subjugated; and moreover some other evil may be aroused, namely, a sense of merit on account of the renunciation; and besides, man’s freedom suffers, in which alone, as in ground, the good and truth of faith can be inseminated. (Concerning “affliction” as denoting also temptation, see above, n. 1846.)

(1948) Verse 12. And he shall be a wild-ass [onager] man; his hand against all, and the hand of all against him; and he shall dwell against the faces of all his brethren. “He shall be a wild-ass man,” signifies rational truth, which is described; “his hand against all,” signifies that it will wage war upon whatever is not true; “and the hand of all against him,” signifies that falsities will fight back; “and he shall dwell against the faces of all his brethren,” signifies that there will be continual contentions about matters of faith; but that nevertheless it will be a conqueror.

(1949) He shall be a wild-ass [onager] man. That this signifies rational truth, which is described, is evident from the signification of “a wild-ass,” as being rational truth. In the Word there is frequent mention of horses, horsemen, mules, and asses; and as yet no one has known that these signify things of the intellect, of the reason, and of memory-knowledge. That these animals and their riders have such a signification will of the Lord’s Divine mercy be fully confirmed in the proper places. Of the same class is the “onager,” for this is the mule of the wilderness or wild-ass, and it signifies man’s rational; not however the rational in its whole complex, but only rational truth. The rational consists of good and truth, that is, of things belonging to charity and of things belonging to faith, and it is rational truth that is signified by the “wild-ass.” This then is what is represented by Ishmael, and is what is described in this verse. [2] It seems incredible that rational truth when separated from good should be of such a character, neither should I have known this to be the case unless I had been instructed by living experience. Whether you say rational truth; or the man whose rational is of this kind, amounts to the same. The man whose rational is of such a character that he is solely in truth-even though it be the truth of faith-and who is not at the same time in the good of charity, is altogether of such a character. He is a morose man, will bear nothing, is against all, regards everybody as being in falsity, is ready to rebuke, to chastise, and to punish; has no pity, and does not apply or adapt himself to others and study to bend their minds; for he looks at everything from truth, and at nothing from good. Hence it is that Ishmael was driven out, and afterwards dwelt in the wilderness, and his mother took him a wife out of the land of Egypt (Gen. 21:9-21); all of which things are representative of one who is endowed with such a rational. [3] Mention is made of “wild-asses” in the prophetical parts of the Word, as in Isaiah: The palace shall be forsaken, the multitude of the city shall be deserted; the high place and the watchtower shall be for dens, even forever a joy of wild-asses, a pasture of flocks (Isa. 32:14); where the devastation of intellectual things is treated of, which, when laid waste as regards truths, are called “a joy of wild- asses;” and when as regards goods, “a pasture of flocks;” so that there is no rational. In Jeremiah: The wild-asses stood upon the hills, they snuffed up the wind like whales, their eyes perished because there was no herbage (Jer. 14:6); where the subject treated of is drought, that is, the absence of what is good and true. It is said of the wild-asses that they “snuff up the wind,” when empty things are seized on instead of real things, which are truths; “their eyes perished” means that there is no apprehension of what truth is. [4] In Hosea: For they have gone up to Assyria, a wild-ass alone by himself; Ephraim hath sought loves with a harlot’s hire (Hos. 8:9). Here “Israel,” or the spiritual church, is treated of; “Ephraim” denotes its intellectual; “going up into Assyria,” reasoning about truth, as to whether it is truth; the “solitary wild-ass,” the rational thus destitute of truths. In the same: For he shall be among his brethren as a wild-ass; an east wind shall come, the wind of Jehovah coming up from the wilderness; and his spring shall become dry, and his fountain shall be dried up; he shall make a spoil of the treasure of all vessels of desire (Hos. 13:15), speaking of Ephraim, by whom is signified the intellectual of the spiritual church, whose rational is “as a wild-ass;” and the destruction of which is here treated of. In David: Jehovah God shall send forth springs into rivers, they shall run among the mountains; they shall supply drink to every beast of the fields; the wild-asses shall quench their thirst

(Ps. 104:10, 11). “Springs” denote knowledges; the “beasts of the fields,” goods; the “wild-asses,” the truths of reason.

(1950) His hand against all. That this signifies that it will wage war upon whatever is not true, and that “the hand of all against him” signifies that falsities will fight back, is evident from the fact that by “Ishmael,” as before said, is signified rational truth separated from good; and when it is said of this truth that “its hand is against all, and the hand of all against it,” it is evident that such is the signification of these words. It was stated above that by Abram is represented the Lord’s internal man, or what is the same, His Divine celestial and spiritual; by Isaac the Lord’s interior man, or His Divine rational; and by Jacob the Lord’s exterior man, or His Divine natural. The words before us treat of the rational as it would be if not united to the internal, that is, to the Divine celestial and spiritual. Because this rational had its nature from the life of affection of memory-knowledges, that is, from Hagar the Egyptian, Sarai’s handmaid, and because this life pertained to the external man, which had an hereditary nature from the Lord’s mother that was to be fought against and expelled, therefore the rational is here described such as it would be if devoid of rational good. But after the Lord had humbled, that is, had afflicted and subjugated that hereditary nature by means of the combats of temptations and by victories, and had vivified His rational itself with Divine good, it then became “Isaac,” that is, it is represented by Isaac; Ishmael, together with Hagar his mother, being cast out of the house. [2] All the genuine rational consists of good and truth, that is, of the celestial and the spiritual. Good, or the celestial, is its very soul or life; truth, or the spiritual, is what receives its life from this. Without life from celestial good, the rational is such as is here described, that is, it fights against all, and all fight against it. Rational good never fights, however it is assailed; because it is mild and gentle, patient and yielding; for its character is that of love and mercy. Yet although it does not fight, it conquers all, nor does it ever think about combat, or glory on account of victory; and this because it is Divine, and is safe of itself. For no evil can attack good; it cannot even continue to exist in the sphere where good is, for when this merely approaches, evil withdraws and falls back of itself; for evil is infernal, and good is heavenly. Very similar is the case with the celestial spiritual, that is, with truth from a celestial origin, or with truth which is from good, for this truth is truth that is formed by good, so that it may be called the form of good. [3] But truth separated from good, which is here represented by Ishmael and is described in this verse, is altogether different, being like a wild-ass, and fighting against all, and all against it; in fact it thinks of and breathes scarcely anything but combats; its general delectation, or reigning affection, is to conquer, and when it conquers it glories in the victory; on which account it is described as an "onager," or mule of the wilderness, that is, the wild-ass, which cannot be with others. Such a life is a life of truth without good, yea, a life of faith without charity, and therefore when a man is being regenerated, this is indeed effected by means of the truth of faith, but still at the same time by means of a life of charity, which the Lord insinuates in accordance with the increments of the truth of faith.

(1951) He shall dwell against the faces of all his brethren. That this signifies that there will be continual contentions about matters of faith, but that nevertheless it will be a conqueror, is evident from what has just been said; which is yet more fully described where the Word tells of the posterity of Ishmael, in these words: They dwelt from Havilah unto Shur, that is toward the faces of Egypt, as one comes to Asshur, (his lot) fell toward the faces of all his brethren (Gen. 25:18), of which words the internal sense is evident from the signification of Havilah, Shur, Egypt, and Assyria. "Havilah" signifies that which is of intelligence (as appears from what has been shown in n. 115); "Shur" signifies truth proceeding from memory-knowledges (spoken of above, n. 1928); "Egypt," all that is of memory-knowledge (n. 1164, 1165, 1186, 1462); and "Assyria," that which belongs to reason (n. 119, 1186); from the significations of all which, when reduced into one general meaning, it is evident that by Ishmael is represented such a rational. This very kind of truth is represented in the other life in various ways, and always as what is strong, powerful, and hard; insomuch that it cannot be resisted at all. When spirits merely think of such truth, something of terror comes over them, because it is its nature not to yield, and thus not to recede; from which also we may see what is meant by "dwelling against the faces of all his brethren."

Anyone may know that an arcanum lies hidden in this description, but of what nature has hitherto been unknown.

(1952) Verses 13, 14. And she called the name of Jehovah who was speaking unto her, Thou God seest me; for she said, Have I also here seen after Him that seeth me? Therefore she called the fountain, The fountain of the Living One who seeth me; behold it is between Kadesh and Bared. "And she called the name of Jehovah who was speaking unto her," signifies the state of the Lord's interior man when it thought about these things. "Thou God seest Me," signifies influx; "for she said, Have I also here seen after Him that seeth me?" signifies influx into the life of the exterior man without the rational as a medium; "therefore she called the fountain," signifies the derivative state of truth; "the fountain of the Living One who seeth me," signifies truth thus clearly seen; "behold it is between Kadesh and Bared," signifies its quality.

(1953) And she called the name of Jehovah who was speaking unto her. That this signifies the state of the Lord's interior man when it thought about these things, is evident from what precedes and what follows, and also from the signification of "calling a name," which is to know what is the quality (explained before, n. 144, 145, 1754). This state is described in regard to its quality, or the state in which the Lord was when He thus thought about the rational. The rational could not think this, but the interior or higher man could (spoken of before, n. 1926). For the rational can by no means think about itself in regard to its quality, for nothing can look into itself; but it must be something more internal or higher that thinks about it, for this can look into it. For example: the ear cannot know, and still less perceive the speech that it receives into itself: this is done by a more interior hearing. The ear merely discerns articulate sounds or words: it is the interior hearing that apprehends what is said, and then it is an interior sight or mental view that perceives it, and in this way there is through the hearing a perception of the meaning of the speech. The case is similar with the things of sight: the first ideas received from the objects of sight are material, as they are also called; but there is a sight still more interior that views the objects mentally, and thereby thinks. And such is the case with man's rational. The rational can by no means look into itself, still less explore its own quality: there must be something more internal that does this; and therefore when a man is able to do it-that is, perceive anything false in his rational, or any truth that shines there, and especially if he is able to perceive anything that is battling and overcoming-he may know that his ability to do this comes from the Lord's influx through the internal man. The Lord's interior man, spoken of above (n. 1926) and meant here, was that which had been conjoined with His internal man, which was Jehovah, and was therefore far above that rational. From that interior man, as in celestial light, He saw and perceived of what quality the rational would become if it were in truth alone, and not in good.

(1954) Thou God seest me. That this signifies influx, is evident from what has just been said. Mental view from the higher into the lower, or what is the same, from the interior into the exterior, is termed influx, for it takes place by influx; just as in the case of man’s interior sight: unless this continually inflowed into his outer sight, which is that of the eye, this latter could not possibly apprehend and discern any object; for it is the interior sight which, through the eye, apprehends the things which the eye sees; and by no means is it the eye, although it so appears. From all this we may also see how much that man is in the fallacies of the senses who believes that the eye sees; when in fact it is the sight of his spirit, which is the interior sight, that sees through the eye. [2] Spirits who were with me have seen through my eyes things in the world as well as I did (concerning which see n. 1880); yet some of them who were still in the fallacies of the senses supposed that they had seen through their own eyes; but they were shown that it was not so, for when my eyes were closed they saw nothing in this atmospheric world. It is the very same with man: it is his spirit that sees, not his eye: the spirit sees through the eye. The same thing may be seen from dreams, in which a man sometimes sees as in the day. The case is the very same in regard to this interior sight, or that of the spirit; this again does not see from itself, but from a still more interior sight, or that of man’s rational. Nay, neither does this see of itself, but does so from a still more internal sight, which is that of the internal man (concerning which, n. 1940). And even this does not see of itself, for it is the Lord who sees through the internal man, and He is the Only One who sees because He is the Only One who lives, and He it is who gives man the ability to see, and this in such a manner that it appears to him as if he saw of himself. Such is the case with influx.

(1955) For she said, Have I also here seen after Him who seeth me? That this signifies influx into the life of the exterior man without the rational as a medium, is evident from the signification of “seeing after Him that seeth.” “To see after Him that seeth” is to see from what is interior, or higher, for in the internal sense that which is within or above is expressed in the sense of the letter by “after,” when that which is within or above appears in that which is without or below. It is Hagar who speaks here; and by Hagar, as before shown, is signified the life of memory-knowledges, which belongs to the exterior man. As the first rational originated from this life, the Lord saw the reason for its so doing, and He saw it from His interior man in His exterior man, and did so without the rational as a medium. That the words before us involve arcana, everyone can see from the single consideration that no one can know what it is to “see after Him that seeth me,” except from an internal sense, in which also there must be such things as cannot be explained to the apprehension, except by means of ideas like those of angels, which do not fall into words, but only into the sense of the words; and this quite apart from the material ideas out of which come the ideas of the sense of the words. Concerning the things before us, which appear so obscure to man, the angels have ideas so clear and distinct, and enriched with so many representations, that were only a small part of them described, they would fill a volume.

(1956) Therefore she called the fountain. That this signifies the derivative state of truth, is evident from what has been said; and also from the signification of a fountain," as being truth (explained above, n. 1927). As this truth was not seen in the rational, but below the rational, the word in the original language that is here rendered "fountain" is a different word from that rendered "fountain" above, and from the common word for fountain.

(1957) The fountain of the Living One who seeth me. That this signifies truth thus clearly seen, is also evident from what has been already said, namely, that the Lord clearly saw how the case was with the truth of this rational-that it was not good. The Lord's interior man, from which He saw this, is called "The Living One who seeth," because it was conjoined with the internal man, which was Jehovah, who alone lives and alone sees (as shown just above, n. 1954).

(1958) Behold it is between Kadesh and Bared. That this signifies the quality-that is that He saw of what quality this truth was, and thus what the quality of the rational was-is evident from the signification of "Kadesh" and of "Bared." That "Kadesh" signifies truth, and also contentions about truths, has been shown before (n. 1678); but "Bared" signifies what is below, and thus truth in the form of memory-knowledge, from which also comes the rational. (That names in the Word signify actual things, may be seen above, n. 1876, 1888, 1889; also n. 1224, 1264.)

(1959) Verse 15. And Hagar bare Abram a son; and Abram called the name of his son that Hagar bare, Ishmael. "Hagar bare Abram a son," signifies the rational man born from this conjunction and conception; “and Abram called the name of his son that Hagar bare, Ishmael,” signifies the quality of it.

(1960) Hagar bare Abram a son. That this signifies the rational man born from this conception and conjunction, is evident from the representation and signification of “Hagar,” of “Abram,” and of “a son.” That “Hagar” signifies the life of the affection of memory-knowledges in the exterior man, has been said above (n. 1895, 1896); also that “Abram” signifies the Lord’s internal man (n. 1893, 1950); and that “a son” signifies truth, and thus the truth that was of this rational (n. 264, 489, 491, 533, 1147). Hence that “Hagar bare a son to Abram,” signifies the rational man that was born from this conception and conjunction. Into this sense is the sense of the letter changed when it reaches the angels, or is in the presence of the angels.

(1961) And Abram called the name of his son that Hagar bare, Ishmael. That this signifies its quality, is evident from the signification of “calling a name,” as being to know what is the quality of the thing in question (explained n. 144, 145, 1754); and also from the representation and signification of “Ishmael,” as being rational truth, which is described in verses 11 and 12 in the words: “Thou shalt call his name Ishmael, because Jehovah hath heard thine affliction; and he will be a wild-ass man; his hand against all, and the hand of all against him; and he shall dwell against the faces of all his brethren;” and for the meaning of these words, see the explication of the verses that contain them. It is the quality of this rational that is there described.

(1962) Verse 16. And Abram was a son of eighty years and six years, when Hagar bare Ishmael to Abram. "Abram was a son of eighty years and six years," signifies the Lord's state in respect to the celestial good acquired by combats of temptations; "when Hagar bare Ishmael," signifies when the life of the affection of memory-knowledges brought forth the rational.

(1963) Abram was a son of eighty years and six years. That this signifies the Lord's state in respect to the celestial good acquired by means of the combats of temptations, is evident from the signification of "eighty," in which number is involved much the same as in "forty;" and that these numbers signify temptations has been already shown (n. 730, 862); and from the signification of "six," as being combat, also explained before (n. 720, 737, 900); and further from the signification of "ten," as being remains (treated of, n. 576); which remains in the Lord's case were the possessions of celestial goods by which He united the Human Essence to the Divine Essence (n. 1906, at the end). These three numbers are components of the number eighty-six, in which such things are involved, and which thus signifies the Lord's state in regard to the celestial good acquired by means of the combats of temptations; for all numbers in the Word signify actual things (as before shown, n. 482, 487, 575, 647, 648, 755, 813). As in this case the numbers mentioned are numbers of years, and as they are also mentioned in historical connection with Abram, it appears as if they were not significative of such things. But there is nothing written in the Word which does not pass into a spiritual and a celestial sense when it passes over to the angels; for angels are in none other than spiritual and celestial ideas, and when the Word is being read by a man, the angels neither know nor perceive what “eighty-six” is, nor do they care of what age Abram was when Hagar bare Ishmael to him; but from such a number, when read, the things involved in the numbers immediately come to them; and the same is the case with all the other expressions, as they have been explained in the internal sense.

(1964) When Hagar bare Ishmael to Abram. That this signifies when the life of the affection of memory-knowledges brought forth the rational, is evident from the signification of “Hagar” as being the life of the affection of memory-knowledges; and from the signification of “Ishmael,” as being the rational first conceived, treated of above. As in this chapter the subject treated of is man’s rational, and as there is described the quality of the rational when constituted solely of truths, and also when of goods and of truths derived from goods, be it known that the rational cannot possibly be conceived and born, that is, formed, apart from knowledges [scientifica et cognitiones] but these knowledges must have use as their end, and when they have use, they have life as their end, for all life belongs to uses, because it belongs to ends, and therefore unless knowledges are learned for the sake of a life of uses, they are of no moment, because of no use. [2] From these knowledges alone, without a life of use, the rational becomes as here described, resembling a wild-ass, morose, pugnacious, and characterized by a parched and dry life, from a kind of love of truth that is defiled with the love of self. But when these knowledges have use as their end, they receive life from uses, yet life of such a quality as is that of the uses. They who learn knowledges in order that they may be perfected in the faith of love-for true and real faith is love to the Lord and toward the neighbor-are in the use of all uses, and receive spiritual and celestial life from the Lord; and when they are in this life, they have a capacity to perceive all things of the Lord's kingdom. In this life are all angels; and because they are in this life they are in intelligence itself and wisdom itself.

(1965) This then is the internal sense of the things contained in this chapter concerning Abram, Hagar, and Ishmael. But how copious this sense is, that is, what illimitable things it contains, may be seen from the mere consideration that as in the internal sense all things in the Word both in general and in particular regard the Lord, and treat of the Lord-for the life of the Word, because the Word itself, is from this-they also, in the internal sense, treat at the same time of His kingdom in the heavens, and of His kingdom on earth, which is the church; and in the same way they treat of everyone in whom is the Lord's kingdom; and besides this they treat in general of all that is celestial and spiritual, for all these are from the Lord. Hence it is that by Abram is also represented the celestial church, the celestial man, and the celestial itself, and so on. But to extend the explication to all these would make it too tedious.

(1966) CONCERNING VISIONS AND DREAMS, INCLUDING THE PROPHETIC ONES CONTAINED IN THE

WORD. Few know how the case is with visions, and what visions are genuine; but as for some years I have been almost continually with those who are in the other life-as may be sufficiently evident from Part First -and have there seen amazing things, I have in this way been informed by experience itself in regard to visions and dreams, concerning which I may relate what follows.

(1967) Much has been said about the visions of certain persons who have declared that they have seen many things, and who did see them, but in phantasy. I have been instructed about them, and it was likewise shown how they take place. There are spirits who by means of phantasies induce appearances that seem to be real. For example, if anything is seen in shadow, or in moonlight, or even in daylight, if the object be in a dark place, these spirits keep the mind of the beholder fixedly and continually in the thought of someone thing, be it an animal, a monster, a forest, or any other thing; and so long as the mind is held in this thought, the phantasy is increased, and it grows to such a degree that the person is persuaded, and sees just as if the things themselves were there, whereas they are nothing but illusions. Such things befall those who indulge much in fancies, and are subject to infirmity of mind, and have thereby become credulous. These are visionaries.

(1968) Enthusiastic spirits are similar, but these have visions about things to be believed, of which they are persuaded and persuade others so strongly as to be ready to swear that what is false is true, and that a fallacy is a reality. Concerning this nature of spirits, many things might be related from experience; but of the Lord's Divine mercy they will be treated of specifically. They have contracted this nature from persuasions and false principles, while they lived in the world.

(1969) Evil spirits in the other life are scarcely anything but cupidities and phantasies. They have acquired to themselves no other life. Their phantasies are such that they have no perception whatever but that the case is so. Men's phantasies cannot be compared with theirs, for their state surpasses that of men even in regard to such things. Such phantasies are perpetual with the infernals, among whom one miserably torments another by means of phantasies.

(1970) By genuine visions are meant visions or sights of such things in the other life as have real existence, and are nothing but actual things that can be seen by the eyes of the spirit and not by the eyes of the body, and that appear to a man when his interior sight is opened by the Lord (that is, the sight which his spirit has), and into which he comes when, separated from the body, he passes into the other life; for a man is a spirit clothed with a body. Such were the visions of the prophets. When this sight is opened, then those things which have actual existence with spirits are seen in clearer day than that of noon in this world, not only the representatives, but also the spirits themselves, together with a perception of who they are, also what they are, where they are, whence they come, whither they are going; also of what affection, what persuasion, nay of what faith they are (n. 1388, 1394), all confirmed by living speech, exactly as if it were human speech, and this free from all fallacy.

(1971) The visions that come forth before good spirits are representatives of the things that are in heaven; for when that which exists in heaven before the angels passes down into the world of spirits, it is turned into representatives, from which and in which it may be plainly seen what they signify. Such things are perpetual with good spirits, and are attended with a beauty and pleasantness than can hardly be expressed.

(1972) As regards the visions, or rather sights, that appear before the eyes of the spirit, not before the eyes of the body, they are more and more interior. Those which I have seen in the world of spirits I have seen in clear light, but those in the heaven of angelic spirits I have seen more obscurely, and still more obscurely those in the heaven of angels, for the sight of my spirit has rarely been opened to me so far, but it has been given me to know what they were saying, by a certain perception, the nature of which cannot be described, and frequently through intermediate spirits; the things which are there have sometimes appeared in the shade of the light of heaven, which is not like the shade of the light of the world, for it is light growing thin and faint from its incomprehensibility equally as discerned by the understanding and by the sight.

(1973) To describe all the kinds of visions would be too tedious, for there are many. For the sake of illustration, I may describe two visions, from which their character may be seen; and also at the same time how spirits are affected by the things which they see, and how evil spirits are tormented when the ability to see the things that others are seeing and hearing is stolen away from them, for they cannot bear to have any such thing taken away from them; for spirits have not the sense of taste, but in place of it they have a desire, or a kind of appetite, for knowing and learning. This is as it were their food by which they are nourished (see n. 1480). The nature of their distress, therefore, when this food is taken away may be seen from the example that follows.

(1974) After a troubled sleep, about the first watch, a very pleasant sight was presented. There were wreaths as of laurel, quite fresh, in most beautiful order, with motion as if alive: of such form and elegance of arrangement that description fails to express their beauty and harmony, and the affection of bliss that flowed forth from them. They were in a double series, at a little distance from each other, and running on together to a considerable length, and constantly varying the state of their beauty. This was plainly seen by spirits, even by evil ones. This was afterwards followed by another sight still more beautiful, in which there was heavenly happiness, but it was only dimly visible: there were infants in their heavenly sports, that affected the mind in a manner inexpressible. [2] I afterwards spoke with spirits concerning these sights, who confessed that they saw the first as much as I did, but the second only so dimly that they could not tell what it was. This caused them to feel indignation, and afterwards by degrees envy, from the fact that it was said that angels and little children had seen it; and this envy of theirs it was given me to perceive sensibly, so that nothing escaped me so far as concerned my instruction. The envy was of such a nature as to cause in them not merely the utmost annoyance, but also a feeling of anguish and interior pain and this merely because they did not see the second vision also, and the consequence was that they were led through varieties of envy until they were in pain in the region of the heart. [3] While they were in this state I spoke with them about the envy, telling them that they might be content with having seen the first vision, and that they would have been able to see the second also if they had been good; but this excited in them a feeling of indignation which intensified their envy, causing it to increase further to such a degree that they could not afterwards bear the least recollection of the matter without being affected with pain. The states and progressions of the envy, together with its degrees, aggravations, and varied and mingled distresses of mind and heart, cannot be described. It was thus shown how much the wicked are tormented by envy merely, when they see from afar the blessedness of the good, and even when they merely think of it.

(1975) As regards dreams, it is known that the Lord revealed the arcana of heaven to the prophets, not only by visions, but also by dreams, and that the dreams were as fully representative and significative as the visions, being almost of the same class; and that to others also as well as the prophets things to come were disclosed by dreams; as by the dreams of Joseph, and of those who were in prison with him, and by those of Pharaoh, of Nebuchadnezzar, and others, from which it may be seen that dreams of this kind, equally with visions, flow in from heaven; with this difference, that dreams occur when the corporeal is asleep, and visions when it is not asleep. How prophetic dreams, and such as are found in the Word, flow in, nay, descend from heaven, has been shown me to the life; concerning which I may relate the following particulars, from experience.

(1976) There are three kinds of dreams. The first kind come from the Lord mediately through heaven; such were the prophetic dreams that are treated of in the Word. The second kind come through angelic spirits, especially those who are in front above at the right, where there are paradisal scenes; from this source the men of the Most Ancient Church had their dreams, which were instructive (see n. 1122). The third kind come through the spirits who are near when man is sleeping, which are likewise significative. But fantastic dreams come from a different source.

(1977) In order that I might fully know how dreams flow in, I was put to sleep, and I dreamed that a ship came laden with delicacies and savory food of every kind. The things in the ship were not seen, but were stowed away. Upon the ship stood two armed guards, besides a third who was its captain. The ship passed into a kind of arched dock. So I awoke and thought about the dream. The angelic spirits, who were above in front to the right, then addressed me, and told me that they had introduced this dream; and in order that I might know with certainty that it was from them, I was put into a state as of sleep and at the same time of wakefulness; and they introduced in the same way various things that were pleasant and delightful; for instance, an unknown little animal which was dispersed in a likeness of blackish and shining rays, that darted with marvelous quickness into my left eye. They also presented men and also little children adorned in various ways; and other things besides, with inexpressible pleasantness, about which I also spoke with them. This was done, not once, but many times, and each time I was instructed by them with the living voice. [2] The angelic spirits who are at the entrance to the paradisal scenes, are they who insinuate such dreams; and to them is also intrusted the duty of watching over certain men when they sleep, lest they should then be infested by evil spirits. They perform this duty with the greatest delight, so that there is rivalry among them as to who shall be present, and they love to affect the man with the enjoyable and delightful things which they see in his affection and genius. They who have become angelic spirits are from those who in the life of the body had delighted and had loved in every way and with the utmost pains, to make the life of others delightful. When the hearing is opened sufficiently far, there is heard from them, as from a distance, a sweetly modulated sound, as it were of singing. They said that they do not know whence such things, and representatives so beautiful and pleasant, come to them in a moment; but it was said that it was from heaven. They belong to the province of the cerebellum; for, as I have been informed, the cerebellum is awake in time of sleep, when the cerebrum sleeps. From this source the men of the Most Ancient Church had their dreams, together with a perception of what they signified; from whom in great part came the representatives and significatives of the ancients, under which were set forth things that are deeply hidden.

(1978) Moreover there are other spirits, who belong to the province of the left side of the chest, by whom they are often interfered with; as well as by others whom they disregard.

(1979) After such dreams I have very frequently been permitted to speak with the spirits and angels who had introduced them; and they told what they had introduced, and I what I had seen. But it would be too tedious to relate all my experience of these matters.

(1980) It is worthy of mention that when after waking I related what I had seen in a dream, and this in a long series, certain angelic spirits (not of those spoken of above) then said that what I related wholly coincided, and was identical, with the subjects they had been conversing about, and that there was absolutely no difference; but still that they were not the very things they had discoursed about, but were representatives of the same things, into which their ideas were thus turned and changed in the world of spirits; for in the world of spirits the ideas of the angels are turned into representatives; and therefore each and all things they had conversed about were so represented in the dream. They said, further, that the same discourse could be turned into other representatives, nay, into both similar and dissimilar ones, with unlimited variety. The reason they were turned into such as have been described, was that it took place in accordance with the state of the spirits around me, and thus in accordance with my own state at the time. In a word, very many dissimilar dreams might come down and be presented from the same discourse, and thus from one origin; because, as has been said, the things that are in a man's memory and affection are recipient vessels, in which ideas are varied and received representatively in accordance with their variations of form and changes of state.

(1981) I may relate one more instance of a similar kind. I dreamed a dream, but a common one. When I awoke, I related it all from beginning to end. The angels said that it coincided exactly with what they had spoken of together; not that the things seen in the dream were the same, for they were wholly different, being things into which the thoughts of their conversation were turned, but in such a way that they were representative and correspondent; and this in every particular, so that nothing was wanting. I then spoke with them about influx, as to how such things flow in and are varied. There was a person of whom I had the idea that he was in natural truth, which idea I had gathered from the acts of his life. There was a conversation among the angels about natural truth, and on this account that person was represented to me; and the things he said to me, and did, in my dream, followed in order representatively and correspondently from the discourse of the angels with one another. But still there was nothing precisely alike, or the same.

(1982) Some souls recently from the world who long to see the glory of the Lord before they are qualified to be admitted, are lulled in regard to the exterior senses and lower faculties in a kind of sweet sleep, and then their interior senses and faculties are aroused into a high degree of wakefulness, and thereby they are admitted into the glory of heaven, but when wakefulness is restored to their exterior senses and faculties, they return into their former state.

(1983) Evil spirits most vehemently desire and burn to infest and attack man when he is sleeping, but man is then especially guarded by the Lord, for love does not sleep. The spirits who infest are miserably punished. I have heard their punishments oftener than I can tell; they consist in rendings (spoken of, n. 829, 957, 959), under the heel of the left foot, and this sometimes for hours together. Sirens, who are interior enchantresses, are they who are especially insidious in the night time, and then try to insinuate themselves into a man's interior thoughts and affections, but are as often driven away by the Lord by means of angels, and are at last deterred by the severest punishments. They have also spoken with others in the night time, exactly as if they spoke from me, and as it were with my speech, so like that it could not be distinguished, pouring in filthy things, and persuading false ones. [2] I was once in a very sweet sleep, in which I had nothing but soft repose. When I awoke, some good spirits began to chide me for having (as they said) infested them so atrociously that they supposed they were in hell-throwing the blame upon me. I answered them that I knew nothing whatever about the matter, but had been sleeping most quietly, so that by no possibility could I have been troublesome to them. Astonished at this, they at last had a perception that it had been done by the magic arts of sirens. The like was also shown afterwards, in order that I might know the quality of the crew of sirens. [3] They are chiefly of the female sex, who in the life of the body had studied to allure male companions to themselves by interior artifices; insinuating themselves by means of outward things, captivating their lower minds in every possible way, entering into each one's affections and delights, but with an evil end, especially that of exercising command. Hence they have such a nature in the other life that they seem able of themselves to do all things, imbibing and inventing various arts, which they absorb as easily as sponges do waters, whether clean or filthy. So do they imbibe and put into act things profane as well as holy, with the end, as before said, of exercising command. It has been granted me to perceive their interiors, and to see how foul they are, being defiled by adulteries and hatreds. It has also been granted me to perceive how powerful in its effects is their sphere. They reduce their interiors into a state of persuasion, in order that these may conspire with their exteriors toward such things as they intend. They thus compel and violently draw spirits to think exactly as they do. [4] No reasonings appear in connection with them, but they make use of a kind of simultaneous rush of reasonings that are breathed into the person’s evil affections and so they work by applying themselves to the natural inclinations, and thereby they get into the lower minds of others, whom they lead on, and by persuasion either overwhelm or captivate them. They study nothing more than to destroy the conscience, and when it is destroyed they get possession of men’s interiors, and even obsess the men, although these are ignorant of it. At this day there are not as formerly external obsessions, but there are internal ones, by spirits of this class. They who have no conscience have become obsessed in this way. The interiors of their thoughts are insane in a manner not unlike this, but are concealed and veiled over by an external decorum and a pretended honorableness, for the sake of their own honor, gain, and reputation. And this such men may know, if they pay attention to their thoughts.

CHAPTER 17

(1984) FEW PERSONS can bring themselves to believe that the Word has within it an internal sense that from the letter is not apparent, because it is so remote from the sense of the letter that it is as it were distant from it as heaven is from earth. But that the sense of the letter contains such things within itself, and that it is representative and significative of arcana that no one sees except the Lord, and angels from Him, is evident from what has been stated in various places in the first Part of this work. The sense of the letter bears a relation to the internal sense like that of the human body to the soul. While a man is in the body, and thinks from bodily things, he knows almost nothing about the soul; for the functions of the body are different from those of the soul, so different that if the functions of the soul were disclosed, they would not be acknowledged as such. The case is the same with the internals of the Word: its soul, that is, its life, is in its internals, and these have regard solely to the Lord, His kingdom, the church, and to those things in man that belong to His kingdom and church; and when these are regarded, it is the Word of the Lord, for in this case there is life itself therein. That this is really the case has been confirmed by many things in the first Part, and has been given me to know as a certainty; for no ideas concerning bodily and worldly things can by any possibility pass to the angels, but they are put off and altogether removed at the first threshold, as they leave man; as may be seen in the first Part, from experience itself (n. 1769-1772 inclusive), and also how they are changed (n. 1872-1876). [2] This may also be sufficiently evident from very many things in the Word that are not at all intelligible in the sense of the letter, and that would not be acknowledged as the Word of the Lord if there were not such a soul and life in them; nor would they appear as Divine to anyone who has not been imbued from infancy with the belief that the Word is inspired and thereby holy. Who would know from the sense of the letter what those things signify which Jacob spoke to his sons just before his death (Gen. 49): That Dan shall be a serpent upon the way, an adder upon the path, biting the horse's heels, and his rider shall fall backward (verse 17); that a troop shall ravage Gad, and he shall ravage the heel (verse 19); that Naphtali is a hind let loose, giving discourses of elegance (verse 21); that Judah shall bind his young ass to the vine, and the son of his she-ass to the noble vine; he shall wash his garment in wine, and his vesture in the blood of grapes; his eyes are redder than wine, and his teeth are whiter than milk (Gen. 49:11-12); and the case is the same with very many passages in the Prophets. But what these things signify cannot possibly appear except in the internal sense, in which all things both in general and in particular are coherent in the most beauty order. [3] The case is the same again with all that the Lord said concerning the last times: In the consummation of the age, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man, and then shall all the tribes of the earth wail (Matt. 24:29-30). These words by no means signify the darkening of the sun and moon, nor the falling of the stars from heaven, nor the wailing of the tribes; but they signify charity and faith, for in the internal sense these are "the sun and the moon," and these will be darkened; and they also signify the knowledges of good and truth, for these are "the stars," which are here called "the powers of the heavens," and which will thus fall down and vanish; and that so also will all things of faith, which are "the tribes of the earth." This was shown also in Part First (n. 31, 32, 1053, 1529-1531, 1808). From these few things the nature of the internal sense of the Word may be seen, and also that it is remote, and in some places very remote, from the sense of the letter. But still the sense of the letter represents truths; and sets forth appearances of truth, in which a man can be when not in the light of truth. GENESIS 17 1. And Abram was a son of ninety years and nine years; and Jehovah appeared to Abram, and said unto him, I am God Shaddai; walk thou before Me, and be thou perfect. 2. And I will give My covenant between Me and thee, and will multiply thee very exceedingly. 3. And Abram fell upon his faces; and God spoke with him saying: 4. I, behold, My covenant is with thee, and thou shalt be for a father of a multitude of nations. 5. And thy name shall no more be called Abram; and thy name shall be Abraham, for a father of a multitude of nations have I made thee. 6. And I will make thee fruitful very exceedingly, and I will make thee nations, and kings shall go forth from thee. 7. And I will set up My covenant between Me and thee and thy seed after thee, unto their generations, for an eternal covenant, to be to thee for God, and to thy seed after thee. 8. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be to them for God. 9. And God said unto Abraham, And thou shalt keep My covenant, thou and thy seed after thee, unto their generations. 10. This is My covenant, which ye shall keep, between Me and you and thy seed after thee, that every male be circumcised unto you. 11. And ye shall circumcise the flesh of your foreskin, and it shall be for a sign of a covenant between Me and you. 12. And a son of eight days shall be circumcised unto you, every male in your generations, he that is born in the house, and he that is bought with silver from every son that is a stranger, who is not of thy seed. 13. Circumcising he shall be circumcised that is born in thy house, and he that is bought with thy silver; and My covenant shall be in your flesh for an eternal covenant. 14. And the uncircumcised male, who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his peoples, he hath made vain My covenant. 15. And God said unto Abraham, Sarai thy wife, thou shalt not call her name Sarai, for Sarah is her name. 16. And I will bless her, and will also give thee a son from her; and I will bless her, and she shall be for nations; kings of peoples shall be from her. 17. And Abraham fell upon his faces, and laughed, and said in his heart, Shall there be born to a son of a hundred years? And shall Sarah, that is a daughter of ninety years, bear? 18. And Abraham said unto God, Would that Ishmael might live before Thee! 19. And God said, Truly Sarah, thy wife, shall bear thee a son, and thou shalt call his name Isaac; and I will set up My covenant with him for an eternal covenant, to his seed after him. 20. And as for Ishmael, I have heard thee; behold I will bless him, and will make him fruitful, and will multiply him very exceedingly; twelve princes shall he beget, and I will make him a great nation. 21. And My covenant will I set up with Isaac, whom Sarah shall bear unto thee at this set time in the following year. 22. And He left off speaking with him; and God went up from over Abraham. 23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, as God spoke with him. 24. And Abraham was a son of ninety and nine years, when he was circumcised in the flesh of his foreskin. 25. And Ishmael his son was a son of thirteen years, when he was circumcised in the flesh of his foreskin. 26. In the self-same day was Abraham circumcised, and Ishmael his son. 27. And all the men of his house, he that was born in the house, and he that was bought with silver from the stranger, were circumcised with him.

(1985) THE CONTENTS The subject here treated of is the union of the Lord's Divine Essence with the Human Essence, and of the Human Essence with the Divine Essence; and also the conjunction of the Lord, through the Human Essence, with the human race.

(1986) Jehovah was manifested to the Lord in His Human (verse 1). Foretelling the union (verses 2, 3); namely, of the Divine with the Human, and of the Human with the Divine (verses 4, 5). And that all good and truth is from Him (verse 6). The conjunction of the Divine with the human race would thus be effected through Him (verse 7). And the heavenly kingdom would be His, which He would give to those who should have faith in Him (verses 8, 9). But man must first remove his loves and their foul cupidities, and so be purified; this is what was represented and is signified by circumcision (verses 10, 11). Thus conjunction would be effected, both with those who are within the church, and with those who are without it (verse 12). [2] Purification must by all means precede; otherwise there is no conjunction, but condemnation; and yet after all the conjunction cannot take place except in man's impurity (verses 13, 14). The union of the Human Essence with the Divine Essence, or of truth with good, is foretold (verses 15-17). Also conjunction with those who are in the truths of faith, namely, as with those who are of the celestial church, so with those who are of the spiritual church (verses 18, 19). And that the latter also would be imbued with the goods of faith (verse 20). In conclusion, these things will be effected through the union in the Lord of the Human Essence with the Divine Essence (verse 21). The end of the prediction (verse 22). It was so to be done, and it was so done (verses 23-27).

(1987) THE INTERNAL SENSE Verse 1. And Abram was a son of ninety years and nine years; and Jehovah appeared unto Abram, and said unto him, I am God Shaddai; walk thou before Me and be thou perfect [integer]. "Abram was a son of ninety years and nine years," signifies the time before the Lord had fully conjoined the internal man with the rational; "Abram" signifies the Lord in that state and in that age; "and Jehovah appeared to Abram," signifies manifestation; "and said unto him," signifies perception; "I am God Shaddai," in the sense of the letter signifies the name of Abram's God, by which name the Lord was first represented before them; "walk thou before Me," signifies the truth of faith; "and be thou perfect," signifies good.

(1988) Abram was a son of ninety years and nine years. That this signifies the time before the Lord had fully conjoined the internal man with the rational, is evident from the signification of "nine" when regarded as coming before ten; or what is the same, of "ninety-nine" before a hundred, for Abram was a hundred years old when Isaac was born to him. The nature of the internal sense of the Word may be seen in an especial manner from the numbers, as well as from the names, that occur in the Word; for the numbers therein, whatever they may be, signify actual things, as do the names also; for there is absolutely nothing in the Word that has not what is Divine within it, or that does not possess an internal sense; and how remote this is from the sense of the letter is especially manifest from the numbers and the names; for in heaven no attention is given to these, but to the things that are signified by them. For example, whenever the number "seven" occurs, instead of seven there at once comes to the angels what is holy, for "seven" signifies what is holy, and this from the fact that the celestial man is the "seventh day," or "Sabbath," and thus the Lord's "rest" (n. 84-87, 395, 433, 716, 881). The case is similar with the other numbers, as for example with twelve. Whenever "twelve" occurs, there comes to the angels the idea of all things that belong to faith, for the reason that these were signified by the "twelve tribes" (n. 577). That in the Word numbers signify actual things, may be seen demonstrated in Part First (n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893). [2] The case is the same with the number "ninety-nine;" and that this number signifies the time before the Lord had fully conjoined the internal man with the rational, is evident from the signification of a "hundred years," which was Abram's age when Isaac was born to him; for by Isaac is represented and signified the Lord's rational man that is conjoined with His internal man, that is, with the Divine. In the Word, a "hundred" signifies the same as "ten," for it is formed by the multiplication of ten into ten and "ten" signifies remains (as shown in Part First, n. 576). What the remains in man are, may be seen above (n. 468, 530, 561, 660, 1050), also what the remains in the Lord were (n. 1906). These arcana cannot be set forth further, but everyone may form a conclusion on the subject after he has first made himself acquainted with what remains are (for what they are is at this day unknown), provided it be known that in the Lord's case remains mean the Divine goods that He procured for Himself by His own power, and by means of which He united the Human Essence to the Divine Essence. [3] From all this we may see what is signified by "ninety-nine," for this number, because it precedes a hundred, signifies the time before the Lord had fully conjoined the internal man with the rational. In the Lord's case, the first rational was represented by Ishmael; and the nature of this rational has been sufficiently shown above (in the preceding chapter 16). But by Isaac is represented the Lord's Divine rational, as will appear in what follows. From Abram's staying so long in the land of Canaan (now twenty-four years, that is, ten years before Ishmael was born, and thirteen years after that) without his as yet having a son by his wife Sarai, and from the promise of a son being first given when he was ninety-nine years old, everyone can see that some arcanum is involved. The arcanum was, that he might thereby represent the union of the Lord's Divine Essence with His Human Essence; and in fact the union of His internal man, which is Jehovah, with His rational.

(1989) That "Abram" signifies the Lord in that state and at that age, is evident from what has already been said concerning Abram. In the internal sense Abram represents the Lord, for when he is mentioned in the Word no other Abram is understood in heaven. Those who have been born within the church, and have heard about Abram from the Word, on their entrance into the other life do indeed have some knowledge of him; but as he is like any other man, and cannot render them any aid, they no longer care about him; and they are informed that by "Abram" in the Word there is meant no other than the Lord. But the angels, who are in heavenly ideas and do not fix them on any man, know nothing about Abram; and therefore when the Word is being read by man and Abram is mentioned they perceive no other than the Lord; and when the words now before us are read, they perceive the Lord in that state and at that age; for Jehovah here speaks with Abram, that is, with the Lord.

(1990) Jehovah appeared unto Abram. That this signifies manifestation, is evident without explication, for as before said the Lord is represented by Abram. No man in the whole world has seen Jehovah, the Father of the Lord; but the Lord alone saw Him, as He Himself has said in John: No one hath seen God at any time the Only-Begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18). Again: Ye have neither heard His voice at any time, nor seen His shape (John 5:37). And again: Not that anyone hath seen the Father save He that is with the Father; He hath seen the Father (John 6:46). [2] The Infinite Itself, which is above all the heavens, and is over the inmost things that appertain to man, cannot be made manifest, except through the Divine Human which appertains to the Lord alone. No communication of the Infinite with those who are finite is possible from any other source, and this is also the reason that when Jehovah appeared to the men of the Most Ancient Church, and afterwards to the Ancient Church that was after the flood, and then again to Abraham and the prophets, He was manifested to them as a man. That this was the Lord, He teaches openly in John: Your father Abraham rejoiced to see My day, and he saw it, and was glad; verily, verily, I say unto you, Before Abraham was, I am (John 8:56, 58). Also in the Prophets-as in Daniel, by whom He was seen as the Son of man (Dan. 7:13). [3] From these passages it may be seen that the Infinite Esse, which is Jehovah, could not possibly be manifested to man except through the Human Essence, thus except through the Lord; and therefore that it has been manifested to no one save the Lord alone. That He might also be present and be conjoined with man, after man had completely removed himself from the Divine, and had immersed himself in foul cupidities, and thereby in mere bodily and earthly things, He assumed in actuality the Human Essence itself by birth, that so He might still adjoin the Infinite Divine to man now so far removed; otherwise men would have perished to eternity with the death of the damned. The other arcana concerning the manifestation of Jehovah in the Lord's Human, when He was in a state of humiliation, before He had fully united the Human Essence to the Divine Essence, and had glorified it, will of the Lord's Divine mercy be set forth in what follows, so far as they can be comprehended.

(1991) And said unto him. That this signifies perception, is evident from the Lord's perception, which was from Jehovah, spoken of before (n. 1919); also because in the internal sense "Jehovah's saying," or "God's saying," signifies to perceive (n. 1602, 1791, 1815, 1819, 1822).

(1992) I am God Shaddai. That in the sense of the letter this signifies the name of Abram's God, by which name the Lord was first represented before them, is evident from the things contained in the Word concerning Abram, and concerning the house of his father, in that they adored other gods. In Syria, whence Abram came, there still existed remains of the Ancient Church, and many families there retained its worship-as is evident from Eber who was of that country, from whom came the Hebrew nation-and they in like manner retained the name "Jehovah," as is evident from what has been shown in Part First (n. 1343), and also from the case of Balaam, who was from Syria and offered sacrifices and called Jehovah his God. That Balaam was from Syria may be seen in Numbers 23:7; that he offered sacrifices, Num. 22:39-40; 23:1-3, 14, 29; that he called Jehovah his God, Num. 22:8, 13, 18, 31; 23:8, 12, 16. [2] But this was not the case with the house of Terah, the father of Abram and Nahor, for this was one of the families of the nations there that had not only lost the name "Jehovah" but had also served other gods, and instead of Jehovah had worshiped Shaddai, whom they called their god. That they had lost the name "Jehovah," is evident from the things adduced in Part First (n. 1343). And that they served other gods is openly stated in Joshua: Joshua said unto all the people, Thus hath said Jehovah, the God of Israel, Your fathers dwelt of old time beyond the River, Terah the father of Abraham and the father of Nahor, and they served other gods; now fear Jehovah, and serve Him in entirety and in truth; and put away the gods that your fathers served beyond the River, and in Egypt, and serve ye Jehovah. And if it be evil in your eyes to serve Jehovah, choose ye this day whom ye will serve, whether the gods that your fathers served that were beyond the River, or the gods of the Amorites (Josh. 24:2, 14-15). That Nahor also, the brother of Abram, and the nation descended from him, served other gods, is evident from Laban the Syrian, who was in the city of Nahor and worshiped images or teraphim, which Rachel carried away (Gen. 24:10; 31:19, 26, 32, 34). See also what is said on this subject in Part First (n. 1356). That instead of Jehovah they worshiped Shaddai, whom they called their god, is distinctly stated in Moses: I (Jehovah) appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai; and by My name Jehovah was I not known to them (Exod. 6:3). [3] From all this we may see that in his early manhood, Abram, like other Gentiles, was an idolater, and that up to this time, while living in the land of Canaan, he had not rejected from his mind the god Shaddai-by which is meant in the sense of the letter the name of Abram's god-and that by this name the Lord was first represented before them (that is, before Abram, Isaac, and Jacob), as is evident from the passage just quoted. [4] The reason why the Lord was willing to be first represented before them by the name "Shaddai" is that the Lord by no means desires to destroy suddenly (still less in a single moment) the worship that has been inseminated in anyone from his infancy; for this would be to tear up the root, and thereby destroy the holy state of adoration and of worship that has been deeply implanted, and which the Lord never breaks, but bends. The holy state of worship, that has been rooted in from infancy is of such a nature that it cannot endure violence, but only a gentle and kindly bending. The case is the same with those Gentiles who in their bodily life had worshiped idols, and yet had lived in mutual charity. As the holy state of their worship has been inrooted from their infancy, in the other life it is not taken away in a moment, but successively; for in those who have lived in mutual charity, the goods and truths of faith can be easily implanted, and they receive them afterwards with joy; for charity is the very soil. And such also was the case with Abraham, Isaac, and Jacob, in that the Lord suffered them to retain the name "God Shaddai," insomuch that He said He was God Shaddai; and this from the meaning of the name. [5] Some translators render Shaddai "the Almighty;" others, "the Thunderer;" but it properly signifies "the Tempter" or "Tester," and "the Benefactor," after the temptations" or "trials," as is evident from the book of Job, which mentions "Shaddai" so frequently because Job was in trials or temptations; as may be seen from the following passages: Behold, happy is the man whom God chastiseth; and reject not thou the chastening of Shaddai (Job 5:17). The arrows of Shaddai are with me, the terrors of God do set themselves in array against me (Job 6:4). He shall forsake the fear of Shaddai (Job 6:14). I will speak to Shaddai, and I desire to contend with God (Job 13:3). He hath stretched out his hand against God, and strengtheneth himself against Shaddai His eyes shall see his destruction, and he shall drink of the fury of Shaddai (Job 21:20). Shaddai, thou shalt not find Him out; He is great in power, and in judgment, and in the greatness of righteousness. He will not afflict (Job 37:23). Also in Joel: Alas for the day! for the day of Jehovah is near, and as devastation from Shaddai shall it come (Joel 1:15). The same may also be seen from the word shaddai itself, which signifies vastation, and thus temptation, for temptation is a kind of vastation. But as this name took its rise from nations in Syria, He is not called "Elohim Shaddai," but "El Shaddai;" and in Job simply "Shaddai," and "El" or "God" is named separately. [6] As after temptations there is consolation, those people also attributed the good resulting from them to the same Shaddai (as in Job 22:17, 23, 25-26); as well as the understanding of truth, which also results from temptations (Job 32:8; 33:4). And as Shaddai was thus esteemed as the god of truth-for vastation, temptation, chastening, and rebuking, are not of good, but of truth-and because the Lord was represented by him before Abraham, Isaac, and Jacob, the name was retained even in the Prophets; but in them by "Shaddai" is meant truth. As in Ezekiel: I heard the voice of the wings of the cherubim, like the voice of many waters, like the voice of Shaddai, when they went; the voice of tumult, like the voice of a camp (Ezek. 1:24). And again: The court was filled with the brightness of the glory of Jehovah; and the voice of the wings of the cherubim was heard even to the outer court, as the voice of God Shaddai when He speaketh (Ezek. 10:4-5); where "Jehovah" denotes good, and "Shaddai" truth. In the internal sense of the Word "wings" in like manner signify things that belong to truth. [7] Moreover Isaac and Jacob also make mention of the God Shaddai in a similar sense, that is, as of one who tempts, and delivers from temptation, and afterwards confers benefits. When Jacob was fleeing because of Esau, Isaac said to him, God Shaddai bless thee, and make thee fruitful and multiply thee (Gen. 28:3). And when the sons of Jacob were about to go into Egypt to buy corn, and when they feared Joseph so greatly, Jacob said to them, God Shaddai give you mercies before the man, that he may release unto you your other brother, and Benjamin (Gen. 43:14). Jacob, then called Israel, blessing Joseph, who had been in the evils of temptations, or trials, more than his brethren, and had been delivered from them, said, By the God of thy father, and He shall help thee, and with Shaddai, and he shall bless thee (Gen. 49:25). All this shows why the Lord was at first willing to be represented by the god Shaddai whom Abram worshiped, and why He said "I am God Shaddai;" as in like manner He afterwards said to Jacob, "I am God Shaddai; be fruitful and multiply" (Gen. 35:11); and a further reason was that in what goes before, temptations were treated of in the internal sense. [8] The worship of Shaddai among those people originated from the fact that, as was the case with a certain nation that of the Lord's Divine mercy will be spoken of in what follows, so with those who were of the Ancient Church, there were often heard spirits who reproved them and who also afterwards comforted them. The spirits who reproved them were perceived at the left side, beneath the arm. Angels were present at such times, at the head, who governed the spirits and moderated the reproof. And as there was nothing that was said to them by the spirits which they did not regard as Divine, they named the reproving spirit "Shaddai;" and because he afterwards administered consolation, they called him "the god Shaddai." The men at that time, as also the Jews, because they did not understand the internal sense of the Word, were in the religious belief that all evil and thus all temptation, like all good and thus all consolation, come from God; but that it is not so, may be seen in Part First (n. 245, 592, 696, 1093, 1874, 1875).

(1993) Walk thou before Me. That this signifies the truth of faith, is evident from the signification of "walking," as being to live according to the truth of faith (see n. 519); and also from the signification of a "way" in relation to which walking is predicated, as being truth (see n. 627).

(1994) And be thou perfect. That this signifies the good of charity, is evident from the signification of "being perfect" [integer], which is from truth to do what is good, that is, to do what is good from a conscience of truth, and thus from charity, for charity makes conscience (concerning which signification, see n. 612). But as the Lord is here treated of in the internal sense, by "perfect" is signified the good of charity, for good proceeds from charity, insomuch that the truth which is derived from charity is itself good.

(1995) Verse 2. And I will give My covenant between Me and thee, and will multiply thee very exceedingly. "I will give My covenant between Me and thee," signifies the union of the internal man, which was Jehovah, with the interior man; "and will multiply thee very exceedingly," signifies the fruitfulness to infinity of the affection of truth.

(1996) I will give My covenant between Me and thee. That this signifies the union of the internal man, which was Jehovah, with the interior man, is evident from the signification of a "covenant," as being conjunction; for whenever a covenant between Jehovah and man is mentioned in the Word, in the internal sense nothing else is signified by the "covenant" than the conjunction of the Lord with man. The covenants so often made between Jehovah and the descendants of Jacob represented nothing else; but as this was confirmed in Part First (n. 665, 666, 1023, 1038, 1864), it would be superfluous to confirm it again here. The Lord's internal man was Jehovah, because conceived of Him; but the interior man is here represented by Abram; and therefore the "covenant between Me and thee" signifies the union of the internal man, or Jehovah, with the interior man, and thus with the Lord's Human Essence.

(1997) I will multiply thee very exceedingly. That this signifies the fruitfulness to infinity of the affection of truth, may be seen from the signification of "to be multiplied," as being predicated of truth (explained, n. 43, 55, 913, 983); and as the Lord is treated of, it signifies the fruitfulness to infinity of the truth that is from good (as before, n. 1940). There are two affections, namely, the affection of good, and the affection of truth. The affection of good is to do what is good from the love of good, and the affection of truth is to do what is good from the love of truth. At the first view these two affections appear to be the same; but in reality they are distinct from each other both as to essence and as to origin. The affection of good, or doing what is good from the love of good, is properly of the will; but the affection of truth, or doing what is good from the love of truth, is properly of the understanding. Thus these two affections are distinct from each other in the same way as are the will and the understanding. The affection of good is from celestial love, but the affection of truth is from spiritual love. [2] The affection of good can be predicated solely of the celestial man, but the affection of truth, of the spiritual man. What the celestial or the celestial man is, and what the spiritual or the spiritual man, has been sufficiently shown in Part First. The Most Ancient Church, which existed before the flood, was in the affection of good; but the Ancient Church, which existed after the flood, was in the affection of truth; for the former was a celestial church, but the latter a spiritual church. All the angels in the heavens are distinguished into the celestial and the spiritual. The celestial are they who are in the affection of good, the spiritual are they who are in the affection of truth; to the former the Lord appears as a sun, but to the latter as a moon (n. 1529-1531, 1838). This latter affection, of truth, the Lord united to the affection of good, which is to do what is good from the love of good, when He united the Human Essence to the Divine Essence. Hence by "multiplying very exceedingly," is signified the fruitfulness to infinity of the truth that is from good.

(1998) Verse 3. And Abram fell upon his faces, and God spoke with him, saying. "Abram fell upon his faces," signifies adoration; "and God spoke with him, saying," signifies a degree of perception; the expression "God" is used for the reason that the Lord is represented by the God Shaddai whom Abram worshiped; also because truth is treated of, which was to be united to good.

(1999) Abram fell upon his faces. That this signifies adoration, is evident without explication. To fall upon the face was a rite of adoration in the Most Ancient Church, and thence in that of the Ancients, for the reason that the face signified the interiors, and the state of their humiliation was represented by falling upon the face; hence in the Jewish representative church it became a customary ceremonial. True adoration, or humiliation of heart, carries with it prostration to the earth upon the face before the Lord, as a gesture naturally flowing from it. For in humiliation of heart there is the acknowledgment of self as being nothing but filthiness, and at the same time the acknowledgment of the Lord's infinite mercy toward that which is such; and when the mind is kept in these two acknowledgments, the very mind droops in lowliness toward hell, and prostrates the body; nor does it uplift itself until it is uplifted by the Lord. This takes place in all true humiliation, with a perception of being uplifted by the Lord's mercy. Such was the humiliation of the men of the Most Ancient Church; but very different is the case with that adoration which comes not from humiliation of the heart. (See n. 1153.) [2] That the Lord adored and prayed to Jehovah His Father, is known from the Word of the Gospels; and also that He did so as if to one different from Himself, although Jehovah was in Him. But the state in which the Lord was at these times was His state of humiliation, the nature of which has been stated in Part First, namely, that He was then in the infirm human that was from the mother; but insofar as He put this off, and put on the Divine, He was in another state, which is called

His state of glorification. In the former state He adored Jehovah as one different from Himself, although in Himself; for, as has been said, His internal was Jehovah; but in the latter, that is, in His state of glorification, He spoke with Jehovah as with Himself, for He was Jehovah Himself. [3] But how the case is with these matters cannot be apprehended unless it is known what the internal is, and how the internal acts into the external; and further, in what manner the internal and the external are distinct from each other, and yet are conjoined. This, however, may be illustrated by something that is similar, namely, by the internal in man, and by its influx and operation into the external. That man has an internal, an interior or rational, and an external, may be seen above (n. 1889, 1940). Man's internal is that from which he is man, and by which he is distinguished from brute animals. By means of this internal he lives after death, and to eternity a man, and by means of it he can be uplifted by the Lord among the angels. This internal is the very first form from which a man becomes and is man, and by means of it the Lord is united to man. The very heaven that is nearest the Lord is composed of these human internals; but this is above even the inmost angelic heaven, and therefore these internals belong to the Lord Himself. By this means the whole human race is most present under the Lord's eyes, for there is no distance in heaven, such as appears in the sublunary world, and still less is there any distance above heaven. (See what is said from experience, n. 1275, 1277.) [4] These internals of men have no life in themselves, but are forms recipient of the Lord's life.

Insofar therefore as a man is in evil, whether actual or hereditary, so far has he been as it were separated from this internal which is the Lord's and with the Lord, and thereby so far has he been separated from the Lord; for although this internal has been adjoined to man, and is inseparable from him, nevertheless insofar as he recedes from the Lord, so far he as it were separates himself from it. (See n. 1594.) But the separation is not an absolute sundering from it, for then the man could no longer live after death; but it is a dissent and disagreement on the part of those faculties of his which are below, that is, of his rational and of his external man. Insofar as there is dissent and disagreement, there is disjunction from the Lord; but insofar as there is not dissent and disagreement, the man is conjoined with the Lord through the internal, which takes place insofar as the man is in love and charity, for love and charity conjoin. Such is the case with man. [5] But the Lord's internal was Jehovah Himself, because He was conceived from Jehovah, who cannot be divided and become another's, as is the case with a son who is conceived from a human father; for the Divine is not divisible, like the human, but is and remains one and the same. To this internal the Lord united the Human Essence; and because the Lord's internal was Jehovah, it was not a form recipient of life, like the internal of man, but was life itself. His Human Essence also in like manner was made life by the unition, on which account the Lord so often said that He is Life, as in John: As the Father hath life in Himself, so hath He given to the Son to have life in Himself (John 5:26); besides other passages in the same gospel (John 1:4; 5:21; 6:33, 35, 48; 11:25). Insofar therefore as the Lord was in the human which He received by inheritance from the mother, so far did He appear distinct from Jehovah and adore Jehovah as one different from Himself. But insofar as the Lord put off this human, He was not distinct from Jehovah, but was one with Him. The former state, as before said, was the Lord's state of humiliation; but the latter was His state of glorification.

(2000) And God spake with him, saying. That this signifies a degree of perception, is evident from the signification of Jehovah's "saying," which is to perceive (n. 1898, 1899). Here it signifies a degree of perception, because He was in a state of humiliation or of adoration, in which He was conjoined and united to Jehovah in proportion to the degree of the humiliation; for humiliation carries this with it. (That perceptions are more and more interior may be seen above, n. 1616.)

(2001) That the expression "God" is used for the reason that the Lord is represented by the God Shaddai whom Abram worshiped, and also because truth is treated of, which was to be united to good, is evident from what has been said before. In the Word the Lord is sometimes called "Jehovah," sometimes "Jehovah God," also the "Lord Jehovih," and sometimes "God," and always for a secret reason in the internal sense. Where love or good; and the celestial church, are treated of, He is called "JEHOVAH;" but when faith or truth, and the spiritual church, are treated of, He is called "God," and this constantly; and the reason is, that the Lord's very Being itself is of love, and the Being thence derived is of faith (n. 709, 732). Here therefore the Lord is called "God," because the truth which is to be united to good is treated of. Another reason is that the Lord willed to be represented by the God Shaddai that Abram worshiped, on which account the name God is retained in what follows; for in this chapter He is called "Jehovah" only once, and "God" several times (as in verses 7-8, 15, 18-19, 22-23).

(2002) Verse 4. I, behold, My covenant is with thee, and thou shalt be for a father of a multitude of nations. "I, behold, My covenant is with thee," signifies the union of the Divine Essence with the Human Essence; "and thou shalt be for a father of a multitude of nations," signifies the union of the Human Essence with the Divine Essence; "father" signifies that it would be from the Lord Himself; "a multitude" signifies truth; "of nations" signifies the good thence derived.

(2003) I, behold, My covenant is with thee. That this signifies the union of the Divine Essence with the Human Essence, is evident from the signification of a "covenant," as being conjunction (see n. 665, 666, 1023, 1038). That here "covenant" signifies the union of the Divine Essence with the Human Essence, is evident from this signification, and also from the internal sense of what precedes, consequently from the very words, "My covenant is with thee."

(2004) And thou shalt be for a father of a multitude of nations. That this signifies the union of the Human Essence with the Divine Essence, cannot be seen so well from an unfolding of the several words in the internal sense, unless they are viewed in a kind of general idea, by which this sense is presented, for such is sometimes the nature of the internal sense, and when it is so, it may be called more universal, because more remote. From the explication of the several words there results this proximate sense: that all truth and all good come from the Lord, for, as we shall see presently, the expression "father" here signifies from Him, that is, from the Lord; "multitude" signifies truth; and "of nations" signifies the good thence derived. But because these-that is, truths and goods-are the means through which the Lord united the Human Essence to the Divine Essence, there arises from this that more universal and more remote sense. The angels perceive these words in this way, and have at the same time a perception of reciprocal union, namely, that of the Lord's Divine Essence with the Human Essence and of the Human Essence with the Divine Essence; for, as before said, "I, My covenant is with thee" signifies the union of the Divine Essence with the Human Essence; and consequently the words now under consideration signify the union of the Human Essence with the Divine Essence. [2] That the union was effected reciprocally, is an arcanum which has not yet been disclosed, and it is such an arcanum as can scarcely be explained to the apprehension; for as yet no one knows what influx is, and without a knowledge of influx no idea can possibly be formed in regard to what is reciprocal union. Yet this may in some measure be illustrated from the influx in the case of man, for with man too there is a reciprocal conjunction. From the Lord, through man's internal (treated of just above, n. 1999), life continually flows into man’s rational, and through this into his external, and in fact into his knowledges [scientifica et cognitiones], and this life not only adapts them to receive the life, but also disposes them into order, and so enables the man to think, and finally to be rational. Such is the conjunction of the Lord with man, without which man could not think at all, still less be rational, as everyone can see from the fact that there are in man’s thoughts numberless arcana of science and analytical art-too numerous to render their exploration possible to all eternity-and which do by no means flow in through the senses or through the external man, but through the internal. Man however, on his part, by means of knowledges [scientifica et cognitiones], advances to meet this life which is from the Lord, and thereby reciprocally conjoins himself. [3] But as regards the union of the Lord’s Divine Essence with His Human Essence, and of His Human Essence with His Divine Essence, this infinitely transcends the reciprocal conjunction between man and the Lord, for the Lord’s internal was Jehovah Himself and therefore was life itself; whereas man’s internal is not the Lord, and therefore is not life but a recipient of life. Between the Lord and Jehovah there was union, but between man and the Lord there is not union, but conjunction. The Lord united Himself to Jehovah by His own power, and He therefore also became Righteousness; whereas man by no means conjoins himself by his own power, but by the power of the Lord; so that the Lord conjoins man with Himself. It is this reciprocal union that is meant by the Lord, where He attributes what is His own to the Father, and what is the Father’s to Himself, as in John: Jesus said, He that believeth on Me, believeth not on Me, but on Him that sent Me: I am come a light into the world, that whosoever believeth in Me may not abide in the darkness (John 12:44-46), in which words lie hidden the deepest arcana-arcana concerning the union of good with truth, and of truth with good; or what is the same, concerning the union of the Divine Essence with the Human Essence, and of the Human Essence with the Divine Essence; and therefore the Lord says, “He that believeth on Me, believeth not on Me, but on Him that sent Me;” and then almost immediately adds, “He that believeth on Me;” with words between that refer to this union, namely, “he that seeth Me seeth Him that sent Me.” [4] Again in the same gospel: The words that I speak unto you I speak not from Myself; the Father that abideth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me. Verily I say unto you, He that believeth in Me, the works that I do shall he do also (John 14:10-12). In these words are contained the same arcana, namely, those concerning the union of good with truth, and of truth with good; or what is the same, of the Lord’s Divine Essence with His Human Essence, and of His Human Essence with His Divine Essence; and He therefore says, “The words that I speak unto you I speak not from Myself; the Father who is in Me doeth the works;” and then He almost immediately adds, “the works that I do;” and here, as before, there are intervening words concerning the union, which declare, “I am in the Father, and the Father in Me.” This is the mystical union of which many speak. [5] From all this it is evident that the Lord was not another than the Father, although He spoke of the Father as of another, and this on account of the reciprocal unition that was to be effected and that was effected; for He so many times openly says that He is one with the Father, as in the passages just cited: “He that seeth Me seeth Him that sent Me” (John 12:45) also, “The Father that abideth in Me; believe Me that I am in the Father, and the Father in Me” (John 14:10, 11); and in the same, “If ye had known Me, ye would have known My Father also” (John 8:19); and again, “If ye have known Me, ye have known My Father also; and from henceforth ye have known Him, and have seen Him; Philip saith unto Him, Lord, show us the Father; Jesus saith unto him, Am I so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in Me?” (John 14:7-10) and again, “I and the Father are one” (John 10:30). Hence it is that in heaven they know no other Father than the Lord, because the Father is in Him, and He is one with the Father; and when they see Him, they see the Father, as He Himself says (see n. 15).

(2005) That “father” signifies that it would be from the Lord Himself, is evident from the signification of “father,” as just explained, namely, that whatever was from the Father was from Him, because they were one. Every man’s internal is from his father, and his external from his mother; or what is the same thing, the soul itself is from the father, and the body with which the soul is clothed is from the mother. The soul together with the body, although two, make a one; for the soul is the body's, and the body is the soul's; and therefore they are inseparable. The Lord's internal was from the Father, and therefore was the Father Himself, and hence it is that the Lord says that "the Father is in Him;" also, "I am in the Father and the Father in Me;" also, "He that seeth Me seeth the Father; I and the Father are one;" as may be seen in the passages cited above. In the Word of the Old Testament also the Lord is called "the Father," as in Isaiah: Unto us a Child is born, unto us a Son is given and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, God, Hero, the Father of Eternity, the Prince of Peace (Isa. 9:6). It is evident to everyone that the "Child" born to us and the "Son" given to us is the Lord, who is called the "Father of Eternity." Again in Isaiah: Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us. Thou, O Jehovah, art our Father, our Redeemer, from eternity is Thy name (Isa. 63:16); where also it is the Lord who is called "Jehovah our Father," for there is no other "Redeemer." In Malachi: Have we not all one Father? Hath not one God created us? (Mal. 2:10). To "create" denotes to regenerate (as shown in Part First, n. 16, 88, 472). Besides that everywhere in the Word of the Old Testament, by "Jehovah" is meant the Lord, because all the rites of the church represented Him; and in the internal sense all things in the Word regard Him.

(2006) That "a multitude" signifies truth, is evident from the signification of "multitude" as being truth (explained before, n. 1941); and from the signification of "being multiplied," which is predicated of truth (see n. 43, 55, 913, 983).

(2007) Of nations. That this signifies the good thence derived, is evident from the signification of "nations" as being good (explained in Part First, n. 1159, 1258-1260, 1416, 1849).

(2008) Verse 5. And thy name shall no more be called Abram; and thy name shall be Abraham, for a father of a multitude of nations have I made thee. "Thy name shall no more be called Abram," signifies that He will put off the human; "and thy name shall be Abraham," signifies that He will put on the Divine; "for a father of a multitude of nations have I made thee," signifies here, as before, that all truth and the good thence derived come from Him.

(2009) Thy name shall no more be called Abram, and thy name shall be Abraham. That "thy name shall no more be called Abram," signifies that He will put off the human; and that "thy name shall be Abraham," signifies that He will put on the Divine, is evident from the signification of "name;" also from the signification of "Abram;" and, afterwards, of "Abraham." The expression "this shall be thy name," when used in the Word, signifies the quality, that is, that the person will be of such a quality, as is evident from what has been adduced in Part First (n. 144, 145, 1754). And as the "name" signifies the quality, the name comprehends in one complex whatever is in the man. For in heaven no attention is paid to anyone's name; but when anyone is named, or when the word name is spoken, there is presented the idea of the person's quality, that is, of all things that are his, that are connected with him, and that are in him; hence in the Word “name” signifies quality. That this may be evident to the understanding we may adduce from the Word a number of additional confirmatory passages. As in the Benediction in Moses: Jehovah bless thee, and keep thee; Jehovah make His faces to shine upon thee and have compassion on thee; Jehovah lift up His faces upon thee and give thee peace. So shall they put My name upon the sons of Israel (Num. 6:24-27). From this it is evident what is denoted by “name,” and by “putting the name” of Jehovah upon the sons of Israel, namely, that Jehovah blesses, guards, enlightens, is pitiful, gives peace; and thus that Jehovah or the Lord is such. [2] In the Decalogue: Thou shalt not take the name of thy God in vain; for Jehovah will not hold him guiltless who taketh His name in vain (Exod. 20:7; Deut. 5:11); where to “take the name of God in vain” does not signify the name, but all things in general and particular that are from Him, and therefore all things in general and particular that belong to the worship of Him, none of which are to be despised, still less blasphemed and contaminated with what is filthy. In the Lord’s Prayer: Hallowed be Thy name; Thy kingdom come Thy will be done, as in heaven so also in the earth (Luke 11:2); where also by “name” is not meant the name, but all things of love and faith; for these are God’s or the Lord’s, and are from Him; and as these are holy, the Lord’s kingdom comes and His will is done on earth as in the heavens when they are held to be so. [3] That “name” signifies such things is evident from all the passages in the Word of the Old and of the New Testament where “name” is mentioned. As in Isaiah: In that day shall ye say, Confess to Jehovah, call upon His name, make known His works among the peoples, make mention that His name is exalted (Isa. 12:4); where to "call upon the name of Jehovah," and to "make mention that His name is exalted," does not at all mean to place worship in the name, or to believe that Jehovah is invoked by using His name, but by knowing His quality, and thus by means of all things in general and particular that are from Him. In the same: Therefore honor ye Jehovah in the Urim the name of Jehovah the God of Israel in the isles of the sea (Isa. 24:15); where to "honor Jehovah in the Urim," is to honor Him from the holy things of love; and to "honor the name of Jehovah the God of Israel in the isles of the sea," is to honor Him from the holy things of faith. [4] In the same: O Jehovah our God, only in Thee will we make mention of Thy name (Isa. 26:13). I will raise up one from the north, and he shall come; from the rising of the sun, he shall call upon My name (Isa. 41:25); where to "make mention of the name of Jehovah," and to "call upon His name," means to worship from the goods of love and the truths of faith. They who are from the north are they who are outside the church and ignorant of the name of Jehovah, who nevertheless "call upon His name" when they live in mutual charity and adore as the Deity the Creator of the universe; for the "calling upon Jehovah" consists in worship and the quality of it, and not in the name. (That the Lord is present with the Gentiles also may be seen above, n. 932, 1032, 1059.) [5] In the same: The nations shall see thy righteousness, and all kings thy glory and thou shalt be called by a new name which the mouth of Jehovah shall name (Isa. 62:2); where “thou shalt be called by a new name,” denotes to become another person, that is, to be created anew or regenerated, and thus to be such. In Micah: All the peoples will walk everyone in the name of his god, and we will walk in the name of Jehovah our God forever and to eternity (Micah 4:5); to “walk in the name of his god,” plainly denotes profane worship; and to “walk in the name of Jehovah,” true worship. In Malachi: From the rising of the sun and even to its going down, My name shall be great among the nations; and in every place incense is offered unto My name, and a clean offering for My name shall be great among the nations (Mal. 1:11); where by “name” is not signified the name, but the worship; which is the quality of Jehovah or the Lord, by reason of which He wills to be adored. [6] In Moses: The place which Jehovah your God shall choose out of all the tribes to put His name there, and to cause His name to dwell there, thither shall ye bring all that I command you (Deut. 12:5, 11, 14; 16:2, 6, 11); where also by “putting His name,” and “making His name dwell there,” is not signified the name, but the worship, and thus the quality of Jehovah or the Lord by reason of which He is to be worshiped. His quality is the good of love and the truth of faith; and “the name of Jehovah dwells” with those who are in these. In Jeremiah: Go ye unto My place which was in Shiloh, where I caused My name to dwell in the beginning (Jer. 7:12); where in like manner “name” denotes worship, and thereby the doctrine of true faith. Everyone can see that Jehovah does not dwell with him who merely knows and speaks His name, for the name alone, without any idea, knowledge, or faith concerning His quality is a mere word. Hence it is evident that the "name" is the quality, and the knowledge of the quality. [7] In Moses: At that time Jehovah separated the tribe of Levi, to minister unto Him, and to bless in His name (Deut. 10:8); where to "bless in the name" of Jehovah is not to do so through the name, but by means of the things which appertain to the name of Jehovah, spoken of above. In Jeremiah: This is His name whereby they shall call Him, Jehovah our righteousness (Jer. 23:6); where the "name" denotes righteousness, which is the quality of the Lord, of whom these words are said. In Isaiah: Jehovah hath called Me from the womb, from the bowels of My mother hath He made mention of My name (Isa. 49:1); also said of the Lord; to "make mention of His name," is to instruct in respect to His quality. [8] That "name" signifies quality, is still more clearly evident in John, in Revelation: Thou hast a few names in Sardis that did not defile their garments; and they shall walk with Me in white, for they are worthy. He that overcometh shall be clothed in white raiment, and I will not blot his name out of the book of life; and I will confess his name before My Father and before the angels. He that overcometh, I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My God, and My new name (Rev. 3:4, 5, 12); where that the "name" is not the name, but the quality, is plainly evident; the "name in the book of life" is nothing else; and the quality is also meant by "confessing his name before the Father," and by "writing upon him the name of God, and of the city, and the new name;" and the same is true of the names which are said elsewhere to be written in the book of life, and in heaven (Rev. 13:8, 17:8; Luke 10:20). [9] In heaven it is solely by the quality that anyone is known from another; and in the sense of the letter this is expressed by the name, as everyone can see from the consideration that on earth whoever is named is presented in the listener's idea in accordance with his quality, and it is by this idea that he is known and distinguished from others. In the other life the ideas remain, but the names perish; and this is still more the case among the angels. Hence it is that in the internal sense the "name" is the quality, or to know the quality. Again: Upon the head of Him who sat upon the white horse were many diadems; and He hath a name written which no one knoweth but He Himself. He was clothed in a garment dipped in blood; and His name is called the Word of God (Rev. 19:12, 13); where that the "name" is the Word of God, and thus is the quality of Him who sat upon the white horse, is said in plain words. [10] That the "name of Jehovah" is to know His quality, namely, that He is all the good of love and all the truth of faith, is clearly evident from these words of the Lord: O righteous Father I have known Thee, and these also have known that Thou hast sent Me for I have made known unto them Thy name, and will make it known; that the love wherewith Thou hast loved Me may be in them, and I in them (John 17:25, 26). [11] And that the "name of God" or of the Lord is all the doctrine of faith concerning love and charity, which is signified by “believing in His name,” is evident from these words in the same gospel: As many as received Him, to them gave He the power [potestas] to be sons of God, to them that believe in His name (John 1:12). If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments (John 14:13-15). Whatsoever ye shall ask of the Father in My name, He giveth you. These things I command you, that ye love one another (John 15:16, 17). In Matthew: Where two or three are gathered together in My name, there am I in the midst of them (John 18:20). By those who are “gathered together in the name of the Lord,” are here signified those who are in the doctrine of faith concerning love and charity, and thus who are in love and charity. Again Ye shall be hated of all nations for My name’s sake (Matt. 10:22 24:9, 10; Mark 13:10); where “for My names sake” plainly means for the sake of His doctrine. [12] That the name itself effects nothing, but that everything is effected by that which the name involves, namely, everything of charity and faith, is clearly evident from these words in Matthew: Have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? But then will I profess unto them, I never dew you; depart from Me, ye that work iniquity (Matt. 7:22, 23); from which it is evident that they who place worship in a name, as did the Jews in the name of Jehovah, and as do Christians in the name of the Lord, are not on that account the more worthy, because the name avails nothing; but that which does avail is that they be of such a character as the Lord has commanded; for this is to "believe in His name;" and further, that its being said that there is no salvation in any other name than the Lord's, means that there is none in any other doctrine, that is, in no other than mutual love, which is the true doctrine of faith, and thus in no other than the Lord, because all love and the derivative faith are from Him alone.

(2010) Since therefore the "name" signifies the quality and to know what the quality is, we can see what is signified by the words in this verse, "thy name shall no more be called Abram, and thy name shall be Abraham;" to wit, that he was not to be such in quality as in the past, but such as he was about to be. That Abram served other gods, and worshiped the god Shaddai, was shown above (n. 1992); but because he was to represent the Lord, and in fact His internal man, and thus the Celestial of His Love, his former quality was to be blotted out, that is, the name "Abram" was to be so changed in character that the Lord could be represented by it. Therefore the letter H was taken from the name of Jehovah-which letter is the only one in the name "Jehovah" that involves the Divine, and which signifies I AM or BEING (Esse)-and was inserted in his name, and he was called "Abraham." The case is similar with "Sarai," spoken of in what follows; to whose name the same letter was also added, and she was called "Sarah." From this also we can see that in the internal sense of the Word Abraham represents Jehovah or the Lord. [2] Be it known however that in representations it matters not what a man's quality is, for in them no attention is paid to the person, but to the thing which he represents (as was said and shown before,

n. 665, 1097 at the end, 1361). Therefore in the internal sense the signification of these words is that the Lord will put off the human, and will put on the Divine; which also is in a series with what goes before, and likewise with what follows; for a promise is now made concerning the son Isaac, by whom was to be represented the Lord's Divine rational.

(2011) For a father of a multitude of nations have I made thee. That this signifies, here as before, that all truth and the good thence derived come from Him, is evident from the signification of his being "a father," as denoting that they are from Him; from the signification of "a multitude," as being truth; and also from that of "nations," as being the good thence derived (concerning which see above, n. 2005-2007). That in a more universal or more remote sense these same words signify the union of the Lord's Human Essence with His Divine Essence, may be seen above (n. 2004); for the union of the Lord's Human Essence with His Divine Essence is circumstanced as is that of truth with good; and the union of His Divine Essence with His Human Essence as is that of good with truth, which is reciprocal. Nay, in the Lord it was Truth itself that united itself to Good, and Good that united itself to Truth; for the Infinite Divine can be spoken of in no other way than as being Good itself and Truth itself, and therefore the human mind is in no fallacy when it thinks that the Lord is Good itself and Truth itself.

(2012) Verse 6. And I will make thee fruitful very exceedingly, and I will make thee nations, and kings shall go forth from thee. "I will make thee fruitful very exceedingly," signifies the fruitfulness of good to infinitude; "and I will make thee nations," signifies that all good is from Him; "and kings shall go forth from thee," signifies that from Him is all truth.

(2013) I will make thee fruitful very exceedingly. That this signifies the fruitfulness of good to infinitude, is evident from the signification of being "made fruitful," as being predicated of good (explained before, n. 43, 55, 913, 983); and because it is said "very exceedingly," and the Lord is treated of, it signifies fruitfulness to infinitude.

(2014) I will make thee nations. That this signifies that all good is from Him, is evident from the signification of "nations" in its genuine and primitive sense, as being good (spoken of in Part First, n. 1259, 1260, 1416, 1849).

(2015) Kings shall go forth from thee. That this signifies that all truth is from Him, is evident from the signification of a "king," in both the historical and the prophetic Word, as being truth (stated above, n. 1672, but not yet fully shown). From the signification of "nations" as being goods, and from the signification of "kings" as being truths, we can see the nature of the internal sense of the Word, and also how remote it is from the sense of the letter. He who reads the Word, especially the historical portion, has no other belief than that the nations there are nations, and the kings kings, and thus that nations and kings are treated of in the very Word itself. But the idea of nations, as well as that of kings, altogether perishes when it is received by the angels, and in their place there succeed good and truth. This cannot but appear as strange and indeed as a paradox, but still it is really so, and the truth of it may appear to everyone from considering that if, in the Word, nations were signified by "nations," and kings by "kings," then the Word of the Lord would involve scarcely anything more than any other history, or any other writing, and thus would be a merely worldly affair, when yet there is nothing in the Word that is not Divine, and therefore celestial and spiritual. [2] Take as a single instance what is said in this verse, that Abraham should be made fruitful and should be made nations, and that kings should go forth from him-what is this but a merely worldly matter, and in no respect heavenly? For in these things there is only the glory of the world, which is nothing at all in heaven; but if this is the Word of the Lord, there must be in it the glory of heaven, and none of the world's glory. Therefore the sense of the letter is altogether obliterated and vanishes when it passes into heaven; and it is so purified that nothing that is worldly is intermingled. For by "Abraham" is not meant Abraham, but the Lord; by his being "made fruitful" is not meant that his posterity should increase exceedingly, but that the good of the Lord's Human Essence should increase to infinitude; by the "nations" are not meant nations, but goods; and by the "kings," not kings but truths. Still the history according to the sense of the letter remains true; for it is true that it was so said to Abraham; also that he was made fruitful, and that nations and kings came from him. [3] That "kings" signify truths, may be seen from the following passages. In Isaiah: The sons of strangers shall build up thy walls, and their kings shall minister unto thee; thou shalt suck the milk of the nations, and the breast of kings shalt thou suck (Isa. 60:10, 16); what it is to “suck the milk of nations” and “the breast of kings,” is by no means plain from the letter, but it is from the internal sense, in which it signifies to be gifted with goods, and instructed in truths. In Jeremiah: There shall enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses (Jer. 17:25; 22:4); to “ride in chariots and on horses” is a prophetical saying which signifies an abundance of intellectual things, as may appear from very many passages in the Prophets; and thus by “kings entering in by the gates of the city” is signified in the internal sense that they should be imbued with truths of faith. This is the heavenly sense of the Word, into which the worldly literal sense passes. [4] Again, in the same Prophet: Jehovah hath despised in the indignation of His anger the king and the priest; the gates of Zion have sunk into the earth; He hath destroyed and broken her bars; her king and her princes are among the nations; the law is not (Lam. 2:6, 9); “the king” here denotes the truth of faith; “the priest” the good of charity; “Zion” the church which is being destroyed, and whose bars are being broken; hence “the king and the princes are among the nations,” that is, truth and the things which are of truth will be banished to such an extent that there will be no “law,” that is, nothing of the doctrine of faith. In Isaiah: Before the child shall know to refuse the evil and choose the good, the ground shall be forsaken, which thou loathest in the presence of her two kings (Isa. 7:16); where the Lord’s coming is treated of; the “ground which shall be forsaken” denotes faith, of which there would then be none, and the truths of which are the "kings that would be loathed." [5] In the same Prophet: I will lift up My hand to the nations, and raise up My ensign to the peoples; and they shall bring thy sons in their bosom, and thy daughters shall be carried upon the shoulder; and kings shall be thy nourishers, and their queens those that give thee suck (Isa. 49:22, 23); "the nations" and "the daughters" denote goods; and "the peoples" and "the sons" truths (as shown in Part First, where it may be seen that "nations" denote goods, n. 1259, 1260, 1416, 1849; and that "daughters" have a similar signification, n. 489-491; also that "peoples" denote truths, n. 1259, 1260; and "sons" likewise, n. 489, 491, 533, 1147). "Kings" therefore denote truths in general, by which they will be nourished, and their "queens" the goods from which they will be "suckled." Whether you say goods and truths, or those who are in goods and truths, it is the same. [6] Again in the same Prophet: He shall sprinkle many nations, upon him kings shall shut their mouth-for that which was [not] told them have they seen; and that which they did not hear have they understood (Isa. 52:15), where the Lord's coming is spoken of; the "nations" denote those who are affected by goods, and "kings" those who are affected by truths. In David: Now, O ye kings, be intelligent; be instructed, ye judges of the earth; serve Jehovah with fear, and exult with trembling. Kiss the Son, lest He be angry, and ye perish in the way (Ps. 2:10-12). "Kings" denote those who are in truths; who also from their truths are often called "king's sons;" "the Son" here denotes the Lord, who is here called “the Son” because He is the truth itself, and because all truth is from Him. [7] In John: They shall sing a new song, Worthy art Thou who takest the book, and openest the seals thereof; Thou hast made us unto our God kings and priests, that we may reign upon the earth (Rev. 5:9-10); where they who are in truths are called “kings.” The Lord also calls such persons “the sons of the kingdom,” in Matthew: He that soweth the good seed is the Son of man; the field is the world; the seed is the sons of the kingdom, and the tares are the sons of the evil one (Matt. 13:37-38). In John: The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings that are from the sun rising might be prepared (Rev. 16:12). That by the “Euphrates” is not meant the Euphrates, nor by “the kings from the sun-rising” any kings therefrom, is evident (what is meant by the “Euphrates” may be seen above, n. 120, 1585, 1866); so that “the way of the kings that are from the sun-rising” means the truths of faith that are from the goods of love. [8] In the same: The nations that are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it (Rev. 21:24); where “the nations” denote those who are in goods, and “the kings of the earth” those who are in truths, as may be inferred from the fact that these words are prophetic, and not historical. In the same: With the great harlot that sitteth upon many waters the kings of the earth have committed whoredom, and have been made drunken with the wine of her whoredom (Rev. 17:1-2). And again: Babylon hath made all the nations drink of the wine of her whoredom, and the kings of the earth have committed whoredom with her (Rev. 18:3, 9); where in like manner it is evident that kings are not meant by “the kings of the earth;” for the falsification and adulteration of the doctrine of faith, that is, of truth, is treated of, and this is the “whoredom;” “ the kings of the earth” denote the truths that are falsified and adulterated. [9] In the same: The ten horns which thou sawest are ten kings, that have received no kingdom as yet, but they receive authority [potestas] as kings with the beast for one hour. These shall have one mind, and shall give their power and authority to the beast (Rev. 17:12-13); that these “kings” are not kings, is evident to everyone; for if so it would be wholly unintelligible that the ten kings should receive authority as kings one hour. So too in another passage: I saw the beast and the kings of the earth and their armies gathered together to make war with him that sat upon the horse, and with his army (Rev. 19:19); that “he that sat upon the horse” is “the Word of God,” is openly stated in verse 13; and it is against this that the kings of the earth are said to have been gathered together. “The beast” denotes the goods of love, profaned; and “the kings” denote the truths of faith, adulterated; these are called “the kings of the earth,” because they are within the church. (That “the earth” is the church may be seen above, n. 662, 1066, 1067, 1262.) The “white horse” denotes the understanding of truth; and “he that sat upon the horse,” the Word. This meaning is still more manifest in Daniel (chapter 11), where the war between “the king of the south” and “the king of the north" is treated of; by which terms are signified the truths and falsities that had fought, the combats being described here also in an historical manner by this "war." [10] As "a king" signifies truth, it may be seen what is meant in the internal sense when the Lord is called a King and also a Priest; and also what it was in the Lord that was represented by kings, and what by priests. Kings represented His Divine truth, and priests His Divine good. All the laws of order by which the Lord governs the universe as King, are truths; but all the laws by which He governs the universe as and by which also He rules truths themselves, are goods; for government from truths alone would condemn everyone to hell; but government from goods lifts everyone out thence and uplifts him into heaven (see n. 1728). Because in the Lord's case these two are conjoined, they were anciently represented by kingship conjoined with priesthood; as with Melchizedek, who was king of Salem and at the same time priest to God Most High (Gen. 14:18); and afterwards with the Jews, among whom the representative church was instituted in its own form, by judges and priests, and afterwards by kings. [11] But as the kings represented truths, which ought not to have command, for the reason, as before said, that they condemn, therefore the desire to have kings was so displeasing as to call for rebuke, and the nature of truth as regarded in itself was described by the rights [jus] of the king (1 Sam. 8:11-18); and at an earlier day it was commanded by Moses (Deut. 17:14-18) that they should choose genuine truth which is from good, and not spurious;

and that they should not defile it by reasonings and memory-knowledges [scientifica]. This is what is involved in the directions concerning a king, given in Moses in the place just cited; which no one can possibly see from the sense of the letter, but yet is evident from the several points contained in the internal sense; so that "king" and "kingship" evidently represented and signified nothing else than truth.

(2016) As regards the fact that all good and the derivative truth are from the Lord: this is a constant verity. The angels are in the perception of it to such a degree that they perceive that insofar as anything is from the Lord, it is good and true, and that insofar as it is from themselves, it is evil and false. They also confess this before novitiate souls, and before spirits who are in doubt of it, nay, they go so far as to say that it is by the Lord that they are withheld from the evil and falsity that come from what is their own, and are kept in good and truth. Moreover the very withholding and the very influx are perceptible to them (see n. 1614). But as to man's supposing that he does good from himself and thinks truth from himself, this is an appearance, because he is in a state of no perception, and in a state of the greatest obscurity in respect to influx; and therefore he infers this from the appearance, nay, from the fallacy, from which he by no means suffers himself to be withdrawn so long as he has belief in nothing but the senses, and so long as he reasons from them whether it be so. But although the case is as stated, man nevertheless ought to do good and to think truth as from himself; for in no other way can he be reformed and regenerated (the reason of which may be seen above, n. 1937, 1947). [2] The verse now before us treats of the Lord’s Human Essence that was to be united to the Divine Essence; and that all good and truth would thereby come to man from His Divine Essence through His Human Essence, is a Divine arcanum which few believe, because they do not apprehend it, for they suppose that the Divine good is able to reach to man without the Lord’s Human united to the Divine; but that this cannot be done, has been already shown in a few words (n. 1676, 1990), to this effect, that man has removed himself so far from the Supreme Divine, by the cupidities in which he has immersed himself and by the falsities with which he has blinded himself, that there could not possibly be any influx of the Divine into the rational part of his mind except through the Human which the Lord united in Himself to the Divine. Through His Human, communication has been effected; for thereby the Supreme Divine has been able to come to man. This the Lord says openly in many places, for He says that He is “the way,” and that “no one cometh to the Father but by Him.” This then is what is here affirmed: that from Him, namely, from the Human united to the Divine, is all good and all truth.

(2017) Verse 7. And I will set up My covenant between Me and thee and thy seed after thee unto their generations, for an eternal covenant, to be to thee for God, and to thy seed after thee. “I will set up My covenant between Me and thee,” signifies union; “and thy seed after thee,” signifies conjunction with those who have faith in Him; “unto their generations," signifies those things which are of faith; "for an eternal covenant," signifies conjunction with these; "to be to thee for God," signifies the Lord's Divine in Himself; "and to thy seed after thee," signifies the Divine thence derived with those who have faith in Him.

(2018) I will set up My covenant between Me and thee. That this signifies union, is evident from the signification of a "covenant," as being union (explained before, n. 665, 666, 1023, 1038); which union has been treated of in this chapter, and many times before; and it has been shown that Jehovah, who here speaks, was in the Lord, because He was one with Him from first conception and from birth; for the Lord was conceived from Jehovah, and hence His internal was Jehovah. This has been further illustrated by what is similar in man (n. 1999), namely, that his soul is one with his body, or his internal with his external, although they are distinct from each other, and sometimes so distinct that the one fights with the other, as is wont to be the case in temptations, in which the internal reproves the external and desires to reject the evil that is in it; and still they are conjoined, or are a one, because both soul and body belong to the same man. Take for example one whose thought differs from what he shows in his looks, speaks with his mouth, and acts by his gesture. There is in him an interior which is at variance with the external, but still they are one; for the thought is the man's as much as are the external looks, mouth, and gestures; but there is a union when the look, the speech of the lips, and the gestures accord with the thought. So much for illustration.

(2019) And thy seed after thee. That this signifies conjunction with those who have faith in Him, is evident from the signification of “seed,” as being faith (treated of, n. 1025, 1447, 1610); and also from the signification of “after thee,” as being to follow. To “walk after” someone is an expression that is often made use of in the Word (as in Jer. 7:6; 8:2; Ezek. 20:16; also Mark 8:34; Luke 9:23, 14:27). In this passage therefore “thy seed after thee,” signifies those who are in faith and follow Him; in the internal sense, who are born of Him.

(2020) Unto their generations. That this signifies the things that are of faith, is evident from the signification of “generations,” as being the things which are generated and born of charity, that is, all the things of faith, or what is the same, all who are regenerated by the Lord, and thus in whom there is the faith of charity; concerning which, of the Lord’s Divine mercy hereafter. That in the internal sense “generations,” and also “births,” are such things, was shown in Part First (n. 613, 1041, 1145, 1330).

(2021) For an eternal covenant. That this signifies conjunction with these, is evident from the signification of a “covenant,” as being conjunction (explained before, n. 665, 666, 1023, 1038) and that it is with those who are called his “seed” is evident from its immediately following, and because a “covenant” is spoken of a second time in this verse. The “covenant” first spoken of refers to the union of Jehovah with the Human Essence, and the second mention of a “covenant” refers to the conjunction with those who are the seed. In order that a more distinct idea may be formed concerning the union of the Lord's Divine Essence with His Human Essence, and concerning the Lord's conjunction with the human race through the faith of charity, it may be well here and in what follows to call the former Union, but the latter Conjunction. Between the Lord's Divine Essence and His Human Essence there was a Union; but between the Lord and the human race there is a Conjunction, through the faith of charity, as is evident from the fact that Jehovah or the Lord is Life, and that His Human Essence also was made Life, as shown above, and between Life and Life there is Union. Whereas man is not Life, but a recipient of life, as also has been shown before; and when Life flows into a recipient of life, there is conjunction; for it is adapted to the recipient as is the active to the passive, or as that which is in itself alive to that which is in itself dead, and which lives therefrom. The principal and the instrumental-as they are termed-do indeed appear to be conjoined together as if they were a one, but still they are not a one; for the former is by itself, and the latter is by itself. Man does not live from himself, but the Lord in mercy adjoins man to Himself and thereby causes him to live to eternity; and because the Lord and man are thus distinct, it is called conjunction.

(2022) To be to thee for God. That this signifies the Lord's Divine in Himself, is evident from what has been said above respecting the Lord's Divine Essence, that it was in Himself.

(2023) And to thy seed after thee. That this signifies the Divine thence derived with those who have faith in Him, is evident from the signification of "seed," as being the faith of charity (see n. 1025, 1447, 1610); and also from the signification of “after thee,” as being to follow Him (explained just above, n. 2019). The Divine with those who have faith in the Lord is love and charity. By Love is meant love to the Lord; by Charity,”,” love toward the neighbor. Love to the Lord cannot possibly be separated from love toward the neighbor; for the Lord’s love is toward the universal human race, which He wills to save eternally and to adjoin wholly to Himself, so that not one of them may perish. He therefore who has love to the Lord, has the Lord’s love, and thereby can do no otherwise than love his neighbor. [2] But they who are in love toward the neighbor are not all for that reason in love to the Lord, as for example the well-disposed Gentiles who are in ignorance respecting the Lord, but with whom the Lord is nevertheless present in charity (as shown in Part First, n. 1032, 1059), and also others within the church; for love to the Lord is in a higher degree. They who have love to the Lord are celestial men, but they who have love toward the neighbor, or charity, are spiritual men. The Most Ancient Church, which was before the flood, and was celestial, was in love to the Lord, but the Ancient Church, which was after the flood, and was spiritual, was in love toward the neighbor, or in charity. This distinction between Love and Charity will be observed when they are mentioned hereafter.

(2024) Verse 8. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an eternal possession; and I will be to them for

God. “I will give unto thee, and to thy seed after thee, the land of thy sojournings,” signifies that the Lord acquired to Himself all things by His own forces or powers, which are “the land of the sojournings;” “I will give unto thee,” signifies that the things which are in the heavens and on the earth are His; “and to thy seed after thee,” signifies that He would give them to those who should have faith in Him; “all the land of Canaan,” signifies the celestial or heavenly kingdom; “for an eternal possession,” signifies to eternity; “and I will be to them for God,” signifies that God is one.

(2025) I will give unto thee, and to thy seed after thee, the land of thy sojournings. That this signifies that the Lord acquired to Himself all things by His own forces or powers, which are “the land of the sojournings,” is evident from the signification of “sojourning,” as being to be instructed (see n. 1463). And as a man acquires life to himself especially by means of instruction in memory-knowledges, doctrinal matters, and the knowledges of faith, therefore “sojourning,” signifies the life so acquired. As applied to the Lord, “sojourning” signifies the life which He procured to Himself by means of knowledges, combats of temptations, and victories therein; and as He procured for Himself that life by His own forces, this is here signified by “the land of the sojournings.” [2] That the Lord procured all things to Himself by His own forces, and by His own forces united the Human Essence to the Divine Essence, and the Divine Essence to the Human Essence; and that He alone thus became righteousness, is clearly evident in the Prophets. As in Isaiah: Who is this that cometh from Edom, marching in the multitude of his strength? I have trodden the winepress alone, and of the peoples there was none with Me; I looked around, and there was no one helping; and I was amazed, and there was no one upholding; therefore Mine arm brought salvation unto Me (Isa. 63:1, 3, 5) “Edom” denotes the Lord’s Human Essence; “strength,” and “arm,” power that this was from what was His own is clearly said, in that “there was no one helping,” “no one upholding,” and that “His own arm brought salvation unto Him.” [3] In the same Prophet: He saw that there was not anyone, and He was amazed that there was none to intercede; and His arm achieved salvation unto Him, and His righteousness supported Him; and He put on righteousness as a coat of mail, and a helmet of salvation upon His head (Isa. 59:16, 17) meaning in like manner by His own power, and that thereby He became righteousness. That the Lord is righteousness is stated in Daniel: Seventy weeks are decreed to expiate iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the holy of holies (Dan 9:24). And in Jeremiah: I will raise unto David a righteous offshoot, and He shall reign as King, and shall act intelligently, and shall do judgment and righteousness in the land. In His days Judah shall be saved, and Israel shall dwell in confidence; and this is His name whereby they shall call Him, Jehovah our righteousness (Jer. 23:5, 6; 33:15, 16). For this reason He is also called “the Habitation of righteousness,” in Jeremiah (31:23; 50:7); and in Isaiah (9:6), “Wonderful,” and “Hero.” [4] The reason why the Lord so often attributes to the Father that which is His own, has been explained above (n. 1999, 2004); for Jehovah was in Him, and consequently in everything that was His. This can be illustrated by what is similar, though not equal, in man. A man's soul is in him; and as it is in him, it is in the veriest singulars of him, that is in the veriest singulars of his thought, and of his action. Whatever has not his soul in it, is not his. The Lord's soul was Life itself, or Being [Esse] itself, which is Jehovah, for He was conceived from Jehovah; and consequently Jehovah or Life itself was in His veriest singulars; and as Life itself, or Being itself, which is Jehovah, was His, as the soul is man's, so that which was Jehovah's was His, which is what the Lord says: that He "is in the bosom of the Father" (John 1:18), and that "all things whatsoever that the Father hath are His" (John 16:15, 17:10, 11). [5] From good, which is Jehovah's, He united the Divine Essence to the Human Essence; and from truth He united the Human Essence to the Divine Essence; thus He did all things both in general and in particular from Himself; in fact His Human was left to itself, in order that He might fight of Himself against all the hells, and overcome them; and as He had life in Himself that was His own-as already said-He overcame them by His own power and by His own forces, as is also clearly stated in the Prophets, in the passages that have been cited. Consequently, as He acquired all things for Himself by His own forces, He became righteousness, emancipated the world of spirits from infernal genii and spirits, and thereby delivered the human race from destruction-for the human race is ruled by means of spirits-and so redeemed it. For this reason He is so often called in the Word of the Old Testament the Deliverer and the Redeemer, and the Saviour, which is the meaning of His name Jesus.

(2026) That by “I will give unto thee” is meant that the things which are in the heavens and on the earth are His, follows from what has just been said. In the sense of the letter, the words “I will give unto thee” mean that God or Jehovah would give to the Lord; just as it is said in the Word of the Evangelists that the Father gave unto Him all things that are in heaven and on the earth. But in the internal sense, in which the truth itself is presented in its purity, it means that the Lord acquired them for Himself, because Jehovah was in Him, and in everything belonging to Him, as before said. This may be further illustrated by that which is like it; for it is as if the interior or rational man, or the thought, should say that the corporeal would have rest or tranquillity if it would desist from doing this or that: in this case he that speaks is the same man as he that is spoken to, for both the rational and the corporeal belong to the man, and therefore when mention is made of the former, the latter also is understood. [2] Moreover that the things in the heavens and on the earth are the Lord’s, is evident from very many passages in the Word, both in the Old Testament, and also in the Evangelists (as Matt. 11:27; Luke 10:22; John 3:34, 35, 17:2; Matt. 28:18); and also from what has been shown in Part First (n. 458, 551, 552, 1607). And as the Lord rules the universal heaven, He also rules all things on earth; for they have been so connected together that He who rules the one rules all things; for on the heaven of angels depends the heaven of angelic spirits, on this the world of spirits, and on this again the human race. And in like manner on the heavens depend all things that are in the world and in nature, for without influx from the Lord through the heavens, nothing that is in nature and its three Kingdoms would come forth and endure (see n. 1632).

(2027) That "to thy seed after thee" signifies that He would give all these things to those who should have faith in Him, is evident from the signification of "seed," as being faith (see n. 1025, 1447, 1610), and in fact the faith of charity (see n. 379, 389, 654, 724, 809, 916, 1017, 1162, 1176, 1258). They who place merit in the actions of their lives have not the faith of charity, and therefore are not the seed here meant; for thereby they desire to be saved, not because of the Lord's righteousness, but because of their own. That there is no faith of charity in them, that is, no charity, is evident from the fact, that they set themselves before others, and thus regard themselves and not others, except insofar as they are of service to them; and they either despise or hate those who are not willing to render them service. Thus by the love of self they dissociate, and never associate; and thus destroy what is heavenly, namely, mutual love, which gives heaven its stability; for heaven itself is in it, and all its consociation and unanimity subsist and consist in it; for in the other life whatever destroys unanimity is contrary to the order of heaven itself, and thus conspires to the destruction of the whole. Such are they who place merit in the actions of their lives, and claim righteousness for themselves. Of these there are many in the other life. [2] They sometimes shine in the face like little torches, but from an illusive fire that proceeds from self-justification, and in fact they are cold. They are sometimes seen running about and confirming self-merit from the literal sense of the Word, for they hate the truths which are of the internal sense (n. 1877). Their sphere is a sphere of self-regard, and is thus destructive of all ideas that do not regard self as a kind of deity. The sphere of many of this sort together is so conflicting that there is nothing there but enmity and hostility; for when everyone desires the same thing, namely, to be served, he murders others in his heart. [3] Some of them are among those who say that they have labored in the Lord's vineyard, whereas they have at the same time continually had in mind their own preeminence, glory, and honors, as well as gain; and even that they might become the greatest in heaven and be served by the angels, in heart despising others in comparison with themselves, and thus being imbued with no mutual love, in which heaven consists, but with the love of self, in which they place heaven; for they know not what heaven is. (Respecting such see above, n. 450-452, 1594, 1679.) These are of those who desire to be first, but become last (Matt. 19:30; 20:16; Mark 10:31); and who say that they have prophesied by the name of the Lord, and have done many wonderful works; but to whom it is said, "I know you not" (Matt. 7:22, 23). [4] Very different is the case with those who from simplicity of heart have supposed that they merit heaven, and have lived in charity; these have looked upon meriting heaven as something that is promised, and they easily acknowledge it to be of the Lord's mercy; for the life of charity is attended with this, because true charity loves all truth.

(2028) All the land of Canaan. That this signifies the heavenly kingdom, is evident from the signification of the "land of Canaan," as being the heavenly kingdom, as explained before (n. 1413, 1437, 1607).

(2029) For an eternal possession. That this signifies what is eternal, is evident without explication. They are called "possessors," and also "heirs," not from merit, but from mercy.

(2030) And I will be to them for God. That this signifies that God is one, is evident from the fact that the subject here treated of is the Lord's Human Essence that was to be united to His Divine Essence, and thereby itself likewise become God. Thus "I will be to them for God," signifies in the internal sense that God is one.

(2031) Verse 9. And God said unto Abraham, And thou shalt keep My covenant, thou and thy seed after thee, unto their generations. "God said unto Abraham," signifies perception; "and thou shalt keep My covenant," signifies still closer union; "thou and thy seed after thee," signifies that from Him there is conjunction with all who have faith in Him; "unto their generations," signifies the things which are of faith.

(2032) God said unto Abraham. That this signifies perception, is evident from the signification of "God said," in the historic Word as being to perceive (explained before, n. 1602, 1791, 1815, 1819, 1822).

(2033) Thou shalt keep My covenant. That this signifies still closer union, is evident from the signification of a "covenant," as being union and conjunction (treated of before, at verses 2, 4, and 7; also in Part First, n. 665, 666, 1023, 1038). The repeated mention here of "covenant," so frequently mentioned before, denotes a closer union. In the historical sense, which relates to Abraham, nothing else can be said than that he is to keep the covenant; but in the internal sense, in which the Lord is treated of, what is historical vanishes, and the things that can be predicated of Him succeed in its place, which relate to a closer union. The unition of the Lord's Human Essence with His Divine Essence was not effected all at once, but through the whole course of His life, from infancy to the last of His life in the world. Thus He ascended continuously to glorification, that is, to union; according to what is said in John: Jesus said, Father glorify Thy name; there came a voice from heaven: I have both glorified and will glorify it again (John 12:28). (See what was said above, n. 1690, 1864.)

(2034) Thou and thy seed after thee. That this signifies that from Him there is conjunction with all who have faith in Him, is evident from the signification of "seed," as being faith, spoken of several times before; and from the signification of "after thee," as being to follow Him (explained above, n. 2019). The union of the Divine Essence with the Human Essence, and of the Human Essence with the Divine Essence, has already been treated of; and the subject here treated of is the conjunction of the Lord with those who believe in Him, and therefore there is a repetition of the word “thou;” for it is said, “Thou shalt keep My covenant, thou and thy seed;” and from this repetition of the words in connection with “seed” it is evident that in the internal sense conjunction is signified, and in fact with those who are the seed, by which is signified the faith of charity, as shown above (n. 1025, 1447, 1510; and that faith is charity itself may be seen in Part First, n. 30-38, 379, 389, 654, 724, 809, 916, 1017, 1076, 1077, 1162, 1176, 1258, 1798, 1799, 1834, 1844). [2] Moreover when speaking of His union with the Father, the Lord speaks immediately and without a break of His conjunction with the human race; because this was the cause of the union, as is evident in John: That they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in us; the glory which Thou hast given Me I have given them, that they may be one, even as we are one, I in them, and Thou in Me, for I have made known unto them Thy name, and will make it known, that the love wherewith Thou hast loved Me may be in them (John 17:21, 22, 26) from which it is evident that in the union of Himself with the Father the Lord had in view the conjunction of Himself with the human race, and that He had this at heart, because it was His love; for all conjunction is effected by means of love, love being conjunction itself. [3] Again in the same gospel: Because I live, ye shall live also in that day ye shall know that I am in the Father, and ye in Me, and I in you; he that hath My commandments, and keepeth them, he it is that loveth Me

(John 14:19-21); from which in like manner it is evident that in the union of His Human Essence with His Divine Essence the Lord had in view the conjunction of Himself with the human race, and that this was His end, and this His love, which was such that the salvation of the human race, as held in the union of Himself with His Father, was to Him the inmost joy. There is also here described that which unites, namely, to have and to do His commandments, and thereby to love the Lord. [4] Again: Father, glorify Thy name; there came therefore a voice from heaven, I have both glorified and will glorify it again. Jesus said, This voice hath not come for My sake, but for your sakes. But I, when I shall be lifted up from the earth, will draw all after Me (John 12:28, 30, 32) by "glorification" is meant union, as before said; and that in the union of Himself with the Father He regarded the conjunction of Himself with the human race, is openly said in the words, "when I shall be lifted up, I will draw all after Me." [5] That conjunction of the Infinite or Supreme Divine with the human race was effected through the Lord's Human made Divine, and that this conjunction was the cause of the Lord's coming into the world, is an arcanum into which many inquire in their own minds, and because they do not comprehend, they do not believe it; and as they do not believe for the reason that they do not comprehend, it becomes a scandal or stumbling-block to them. That this is so, I have learned from much experience from those who come into the other life. Very many of these-almost the greater part of those who had been men of talent in the world-when they merely think that the Lord became a man, and in external form was like other men, that He suffered, and that nevertheless He rules the universe, at once fill the sphere with scandals, because this had been a scandal or stumbling-block to them in the life of the body; although at that time they had divulged nothing about it, and had adored Him with outward sanctity. For in the other life the interiors are open, and are made manifest by the sphere diffused from them (treated of in Part First, n. 1048, 1053, 1316, 1504). In this way it is plainly perceived of what faith they had been, and what they had thought concerning the Lord. [6] Seeing that such is the case, it may be well to explain the matter a little further. After all the celestial in man had perished, that is, all love to God, so that there was no longer any will of good, the human race had then been separated from the Divine; for nothing effects conjunction except love, and when this had been annihilated, there was disjunction; and when there is disjunction, then destruction and extirpation follow. Therefore the promise was then made respecting the Lord's coming into the world, who should unite the Human to the Divine, and by this union should effect in Himself the conjunction of the human race by means of the faith of love and of charity. [7] From the time of the first promise (spoken of in Gen. 3:15) the faith of love in the Lord who was to come effected conjunction. But when there was no longer any faith of love remaining in the whole world, then the Lord came and united the Human Essence to the Divine Essence, so that they were altogether one, as He Himself clearly says; and at the same time He taught the way of truth, that everyone who should believe in Him-that is, who should love Him and the things that are His, and who should be in His love which is love toward the universal human race, thus in love toward the neighbor-should be conjoined and saved. [8] When, in the Lord, the Human was made Divine, and the Divine Human, the result was an influx of the Infinite or Supreme Divine with man that otherwise could not possibly have existed; and an additional result was the dispersion of the direful persuasions of falsity and the direful cupidities of evil with which the world of spirits was brimful, and with which it was continually being filled full from the souls arriving from the world; and they who were in those persuasions and cupidities were cast into hell, and thereby were separated. Unless this had been done, the human race would have perished, for the Lord rules the human race by means of spirits. Nor could they have been dispersed in any other way, for no operation of the Divine was possible through man's rational things into those of internal sense, because these are far below the Supreme Divine when not so united; not to mention still deeper arcana that cannot be explained to the apprehension of any man. (See what was said above, n. 1676, 1990, that in the heaven of the celestial angels the Lord appears as a sun, and in the heaven of the spiritual angels as a moon; and that the Sun is the celestial of His love, and the Moon the spiritual of His love, n. 1053, 1521, 1529-1531 and that all things both in general and in particular are under His view, n. 1274e, 1277e.)

(2035) Unto their generations. That this signifies the things which are of faith, is evident from the signification of "generations," and of "births," as being the things that are of faith (concerning which see above, n. 613, 1145, 1255, 1330; and that those which are of love and faith are related as by blood and marriage, n. 685, 917).

(2036) Verse 10. This is My covenant, which ye shall keep between Me and you, and thy seed after thee, that every male be circumcised unto you. "This is My covenant which ye shall keep between Me and you," signifies a token of the conjunction of all with the Lord; "and thy seed after thee," signifies those who have faith in Him; "that every male be circumcised unto you," signifies purity.

(2037) This is My covenant, which ye shall keep between Me and you. That this signifies a token of the conjunction of all with the Lord, is evident from the signification of a "covenant," as being conjunction, as explained before. That it is here the token of conjunction, is evident from the next verse, where it is called "a sign of a covenant:" "Ye shall circumcise the flesh of your foreskin, and it shall be for a sign of a covenant between Me and you." All the external rites of the church were signs of the covenant, and were to be sacredly observed, because internal things were signified by them. Circumcision-which is treated of here-was nothing but a representative and significative rite, and as such is explained in what follows; nevertheless in various passages of the Word such rites are called the "covenant," for the reason that external things represented and thereby signified internal things. The internal things are what belong to the covenant, because they are effective of conjunction, and the external things are not so except by means of the internal ones. The external things were merely signs of the covenant, or tokens of the conjunction, by means of which they might call to mind the internal things and thereby be conjoined by means of these. (Respecting the signs of the covenant, see above, n. 1308.) All the internal things that belong to the covenant, or that are effective of conjunction, relate to love and charity, and proceed from love and charity; for on these two things, namely, loving God more than one's self, and loving the neighbor as one's self, "hang all the law and the prophets," that is, the universal doctrine of faith (Matt. 22:34-39; Mark 12:28-35).

(2038) And thy seed after thee. That this signifies those who have faith in Him, is evident from the signification of "seed," as being the faith of charity, concerning which above.

(2039) That every male be circumcised. That this signifies purity, is evident from the representation and derivative signification in the internal sense of "circumcising." Circumcision, or the cutting off of the foreskin, signified the removal and wiping away of those things that were impeding and defiling celestial love, and which are the evils of cupidities (especially the evils of the cupidities of the love of self) and the derivative falsities. The reason of this signification is that the organs of generation, in both sexes, represent celestial love. There are loves of three kinds that constitute the celestial things of the Lord's kingdom, namely, conjugial love, love for infants, and the love for society, or mutual love. Conjugial love is the principal love of all, because it has within it the end of greatest use, namely, the propagation of the human race, and thereby of the Lord's kingdom, of which it is the seminary. Love toward infants follows next, being derived from conjugial love; and then comes the love for society, or mutual love. Whatever covers up, obstructs, and defiles these loves, is signified by the foreskin; and the cutting off of this, or circumcision, was therefore made representative; for insofar as the evils of cupidities, and the falsities derived from them are removed, insofar the man is purified; and insofar celestial love can appear. How contrary to celestial love, and how filthy, is the love of self, has been stated and shown above (n. 760, 1307, 1308, 1321, 1594, 2045, 2057). From what has now been said, it is clear that in the internal sense "circumcision" signifies purity. [2] That circumcision is only a sign of covenant, or of conjunction, may be plainly seen from considering that the circumcision of the foreskin amounts to nothing at all without the circumcision of the heart; and that it is the circumcision of the heart, or purification from the filthy loves above referred to that is signified by it, as is plainly evident from the following passages in the Word. In Moses: Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God in thy whole heart, and in thy whole soul, that thou mayest live (Deut. 30:6); from which it is evident that to "circumcise the heart" is to be purified from filthy loves, in order that Jehovah God, or the Lord, may be loved with all the heart and with all the soul. [3] In Jeremiah: Break up your fallow ground, and sow not among thorns; circumcise yourselves unto Jehovah, and take away the foreskin of your heart, O man of Judah and inhabitants of Jerusalem (Jer. 4:3-4); to “circumcise one’s self to Jehovah, and remove the foreskin of the heart,” is to remove such things as obstruct heavenly love; all which shows that the circumcision of the heart is an interior thing that is signified by the circumcision of the foreskin. In Moses: Ye shall circumcise the foreskin of your heart, and shall no longer harden your neck, doing the judgment of the orphan and the widow, and loving the stranger to give him bread and raiment (Deut. 10:16, 18); where also it is clear that to “circumcise the foreskin of the heart” is to be purified from the evils of filthy loves and from the falsities derived from them. The celestial things of love are described by these works of charity, namely, “doing the judgment of the orphan and the widow,” and “loving the stranger to give him bread and raiment.” [4] In Jeremiah: Behold, the days come in which I will visit upon everyone that is circumcised in the foreskin, upon Egypt, and upon Judah, and upon Edom, and upon the sons of Ammon, and upon Moab, and upon all that are cut off at the corner, that dwell in the wilderness; for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart (Jer. 9:25-26); where it is evident that circumcision is significative of purification, for they are called the “circumcised in the foreskin,” but still are reckoned among the uncircumcised nations, as are even the Jews; and Israel is said to be “uncircumcised in heart.” And it is the same in Moses: If then their uncircumcised heart be humbled (Lev. 26:41). [5] That by the “foreskin” and by “one that is uncircumcised” is signified uncleanness, is evident in

Isaiah: Awake, awake, put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean (Isa. 52:1). By “Zion” is meant the celestial church, and by “Jerusalem” the spiritual church, into which what is “uncircumcised,” that is, the “unclean,” shall not enter. [6] That circumcision is a sign of a covenant, or a token of conjunction, is clearly evident from the fact that the like was represented by means of the fruits of trees, which also were to be circumcised, concerning which in Moses: When ye shall have come into the land, and shall have planted all manner of trees of food, ye shall circumcise the foreskin thereof, its fruit; three years shall they be unto you as uncircumcised, it shall not be eaten; and in the fourth year all the fruit thereof shall be holiness for praises unto Jehovah (Lev. 19:23-24); “fruits,” like the “heart,” represent and signify charity, as may be seen from many passages in the Word; and thus their “foreskin” signifies the uncleanness which obstructs and contaminates charity. [7] Wonderful to say, when the angels who are in heaven have the idea of purification from natural defilements, with the utmost rapidity there is represented in the world of spirits something like circumcision; for the angelic ideas pass over into representatives in the world of spirits. In the Jewish Church some of the representative rites originated in this source, and some did not. Those with whom that quick circumcision was represented in the world of spirits, were in the desire to be admitted into heaven; and before they were admitted, there was this representation. This shows why Joshua was commanded to circumcise the people, when, having passed over Jordan, they were entering the land of Canaan; for the entrance of the people into the land of Canaan represented this very admission of the faithful into heaven. [8] For this reason circumcision was commanded a second time, concerning which in Joshua: Jehovah said unto Joshua, Make thee swords of rocks, and circumcise the sons of Israel the second time; and Joshua made him swords of rocks, and circumcised the sons of Israel at the hill of the foreskins; and Jehovah said unto Joshua, This day have I rolled away the reproach of Egypt from off you; and he called the name of that place Gilgal [Rolling off] (Joshua 5:2-3, 9); the "swords of rocks" signify the truths with which they were to be imbued, in order that thereby they might castigate and disperse filthy loves; for without the knowledges of truth no purification is possible. (That a "stone" or "rock" signifies truths, has been shown before, n. 643, 1298; and that a "sword" is predicated of the truths by which evils may be castigated, is evident from the Word.)

(2040) Verse 11. And ye shall circumcise the flesh of your foreskin, and it shall be for a sign of a covenant between Me and you. "Ye shall circumcise the flesh of your foreskin," signifies the removal of the love of self and of the world; "and it shall be for a sign of a covenant between Me and you," signifies a representative and significative of purity.

(2041) Ye shall circumcise the flesh of your foreskin. That this signifies the removal of the love of self and of the world, is evident from the representation and signification of "circumcision," as being purification from filthy loves (explained above, n. 2039); and from the signification of "flesh," as being what is man's own (treated of before, n. 999). That which is man's own is nothing but the love of self and of the world, thus is all the derivative cupidity; and how filthy this is has been shown in Part First (n. 141, 150, 154, 210, 215, 694, 731, 874-876, 987, 1047). As this Own of man which is to be removed is signified, the expression "flesh of the foreskin" is made use of. [2] There are two so-called loves and their cupidities that obstruct the influx of heavenly love from the Lord; for when these loves reign in the interior and in the external man, and take possession thereof, they either reject or suffocate, and also pervert and contaminate, the inflowing heavenly love; for they are utterly contrary to heavenly love, as will of the Lord's Divine mercy be shown hereafter. But insofar as these loves are removed, so far the heavenly love flowing in from the Lord begins to appear, nay, to give light in the interior man; and so far he begins to see that he is in evil and falsity; next that he is actually in uncleanness and filthiness; and finally that this has been his Own. They who are becoming regenerate are those with whom these loves are being removed. [3] Observation of this removal is possible also with the unregenerate, for when the cupidities of these loves are quiescent in them, as sometimes occurs when they are in holy meditation, or when the cupidities are lulled, as happens when they are in misfortunes, in sicknesses, and diseases, and especially at the moment of death, then, because bodily and worldly things are lulled and as it were dead, they observe something of heavenly light and the consequent comfort. But with these persons there is not removal of the cupidities in question, but only a lulling of them, for when they return into their former state, they at once relapse into the same cupidities. [4] With the evil also, bodily and worldly things can be lulled, and they can then be as it were uplifted into a kind of heavenliness, as sometimes takes place with souls in the other life, especially those newly arrived, who intensely desire to see the glory of the Lord, because they had heard so much about heaven while they lived in the world. The external things above referred to are then lulled in them, and in this way they are carried into the first heaven and enjoy their desire. But they cannot remain long, because there is only a quiescence of the bodily and worldly things, and not a removal of them, as with the angels (concerning which, see n. 541, 542). Be it known that heavenly love is continually inflowing into man from the Lord, and that nothing else obstructs and impedes it, and causes its reception by the man impossible, except the cupidities of those loves and the falsities derived from them.

(2042) And it shall be for a sign of a covenant between Me and you. That this signifies a representative and significative of purity, is evident from what has been shown just above (n. 2039), namely, that circumcision was nothing but a representative of purification from filthy loves. And as it was only an external rite which represented and signified something internal, it was not a covenant, but a sign of a covenant.

(2043) Verse 12. And a son of eight days shall be circumcised unto you, every male in your generations, he that is born in the house, and he that is bought with silver from every son that is a stranger who is not of thy seed. "A son of eight days," signifies any beginning of purification whatever; "shall be circumcised unto you," signifies the purification; "every male," signifies those who are in the truth of faith "in your generations," signifies the things which are of faith; "he that is born in the house," signifies those who are celestial; "he that is bought with silver," signifies those who are spiritual, who are within the church; "from every son that is a stranger who is not of thy seed," signifies those who are outside the church.

(2044) And a son of eight days. That this signifies any beginning of purification whatever, is evident from the signification of "the eighth day." A "week," which is seven days, signifies an entire period of any state or time, as of reformation, of regeneration, of temptation, whether of man in particular, or of the church in general; thus a period is called a "week," whether it be one of a thousand years, of a hundred, of ten, or of as many days, hours, minutes, and so on (as may be seen from the passages cited in Part First, n. 728). And as the eighth day is the first day of a new week, it signifies any beginning whatever. This shows also that, as circumcision was itself a representative of purification, so also was the time of it, namely, the eighth day; not that they then entered into a purer state, and were purified on that account, but for the reason that, as "circumcision" signified purification, so "the eighth day" signified that this ought to be effected at all times, and thus always, as from a new beginning.

(2045) Shall be circumcised unto you. That this signifies purification, is evident from the representation and signification of “circumcision,” as being purification from filthy loves (explained above, n. 2039). They who are in the loves of self and of the world cannot possibly believe that they are in things so filthy and unclean as they actually are in, for there is a certain pleasure and delight that soothes, favors, and allures, and causes them to love that life, to prefer it to all other life, and thereby to suppose that there is nothing of evil in it; for whatever favors anyone’s love and the life thence derived is believed to be good. Hence also the rational consents, and suggests falsities which confirm and cause such blindness that they see nothing of the nature of heavenly love; and if they were to see it they would say in their hearts that it is a wretched affair, or a thing of naught, or something of the nature of a phantasy that takes hold of the mind, as in sickness. [2] But that the life of the love of self and of the world, together with its pleasures and delights, is filthy and unclean, may be seen by everyone who is willing to think from the rational faculty with which he is gifted. The love of self is the source of all the evils that destroy civic society. From it as from an unclean pit spring all hatreds, all revenges, all cruelties, nay, all adulteries; for he who loves himself, despises, vituperates, or hates, all others who do not serve him, or do him honor, or favor him; and when he hates, he breathes nothing but revenges and cruelties, and this in proportion to the degree in which he loves himself, so that this love is destructive of society and of the human race. (That such is its nature may be seen also from what is said of it in Part First, n. 693, 694, 760, 1307, 1308, 1321, 1506, 1594, 1691, 1862.) That in the other life the love of self is most filthy, and that it is diametrically opposite to the mutual love in which heaven consists, shall of the Lord's Divine mercy be told in what follows. [3] And as the love of self is the source of hatreds, revenges, cruelties, and adulteries, it is the source of all things that are called sins, wickednesses, abominations, and profanations, and therefore when this love is in the rational part of man, and is in the cupidities and phantasies of his external man, the influx of heavenly love from the Lord is continually repelled, perverted, and contaminated. It is like foul excrement, which dissipates, nay, defiles, all sweet odor; it is like an object that turns the continually inflowing rays of light into dark and repulsive colors; and it is like a tiger, or a serpent, which repels all fondling, and kills with bite and poison those who offer it food; or like a vicious man who turns even the best intentions of others, and their very kindnesses, into what is blameworthy and malicious. Hence it is evident that these loves-of self and of the world-are what are represented and signified by the foreskins that were to be cut off.

(2046) Every male. That this signifies those who are in the truth of faith, is evident from the signification of a "male," as being truth (concerning which, see n. 672, 749). The "male:"," by which is signified the truth of faith, is named here because no one can be purified from those filthy loves except one who is in truth. From truth he knows [cognoscit] what is pure and what impure, and what is holy and what profane. Before he has learned this, there are no mediums into which and through which the heavenly love continually flowing in from the Lord can operate, as this cannot be received except in truths; and therefore man is reformed and regenerated by means of the knowledges of truth, and this not until he has been imbued with them. Conscience itself is formed by means of the truths of faith; for the conscience with which the regenerate man is gifted is a conscience of what is true and right (see n. 977, 986 at the end, 1033, 1076, 1077). This also is the reason why knives of stone, or "swords of rocks," as they are called, were employed in circumcising. (That these signify truths may be seen above, n. 2039, at the end.)

(2047) Throughout your generations. That this signifies the things which are of faith, is evident from the signification of "generations" and of "births," as being the things that are of faith (see n. 613, 1145, 1255, 2020, 2035).

(2048) That "he that is born in the house" signifies those who are celestial, and that "he that is bought with silver" signifies those who are spiritual, and that they thus signify those who are within the church, is evident from the signification of one "born in the house," as being those who are within the house. A "house," in the Word, signifies what is celestial, because this is the inmost; whence by the "house of God" in a universal sense is signified the Lord's kingdom; in a sense less universal, His church; and in a particular sense, the man himself in whom there is the

Lord's kingdom or church. When man is called a "house," the celestial of faith in him is signified; and when he is called a "temple," the truth of faith in him is signified; thus here by one "born in the house" those who are celestial are signified. But that "he that is bought with silver" signifies those who are spiritual, is evident from the signification of "silver," as being truth, thus the spiritual of faith (see Part First, n. 1551). [2] Those are called celestial who are in love to the Lord; and as the Most Ancient Church, which was before the flood, was in this love, it was a celestial church. Those are called spiritual who are in love toward the neighbor and thereby in the truth of faith, as was the Ancient Church, which was after the flood. The distinction between the celestial and the spiritual has been treated of many times in Part First. Everyone can see that there are heavenly arcana in what is here said, namely, that those born in the house were to be circumcised, and those bought with silver, and also the sons that were strangers; and also from their being repeatedly mentioned (as in verses 13, 23, and 27, which follow); which arcana do not appear except from the internal sense, which shows that by those born in the house and those bought with silver are signified the celestial and the spiritual, thus those who are within the church; and that by "a son that is a stranger who is not of thy seed" are signified those who are outside the church.

(2049) From every son that is a stranger who is not of thy seed. That this signifies those who are outside the church, is evident from the signification of "son that is a stranger," as being those who are not born within the church, thus are not in the goods and truths of faith, because not in the knowledges of them. “Sons that are strangers” also signify those who are in external worship (concerning whom, n. 1097); but where this is the meaning, those who are within the church are treated of, whereas in the passage before us the Lord’s church in the universal is treated of, and therefore “sons that are strangers” signify those who are not born within the church, as is the case with the Gentiles. Gentiles, who are outside the church, may be in truths, but not in the truths of faith. Their truths, like the precepts of the Decalogue, are that parents are to be honored, that men are not to kill, steal, commit adultery, or covet things that belong to others; also that the Deity is to be worshiped. But the truths of faith are all doctrinal things concerning eternal life, the Lord’s kingdom, and the Lord Himself, which cannot be known to the Gentiles because they have not the Word. [2] These are they who are signified by “sons that are strangers who are not of thy seed,” and yet were to be circumcised, that is purified, together with them. This shows that they can be purified, equally with those within the church; as was represented by their being circumcised. They are purified when they reject filthy loves, and live with one another in charity; for then they live in truths, since all truths are of charity; but in the truths already mentioned. They who live in these truths readily imbibe the truths of faith, if not in the life of the body, yet in the other life, because the truths of faith are the interior truths of charity, and they then love nothing more than to be admitted into the interior truths of charity. The interior truths of charity are those in which the Lord's kingdom consists (see n. 932, 1032, 1059, 1327, 1328, 1366) [3] In the other life a memory-knowledge of the knowledges of faith is of no avail, for the worst, nay, the infernals, can be in the memory-knowledge of them, sometimes more than others; but that which avails is a life according to the knowledges, for all knowledges have life as their end. Unless knowledges were learned for the sake of life, they would be of no use except that men might talk about them, and thereby be esteemed learned in the world, be exalted to honors, and gain reputation and wealth. From this it is evident that a life of the knowledges of faith is no other than a life of charity; for the Law and the Prophets, that is, the universal doctrine of faith together with all its knowledges, consists in love to the Lord and in love toward the neighbor; as is manifest to all from the Lord's words in Matthew 22:34-39 and Mark 12:28-35. [4] But still doctrinal things, that is, the knowledges of faith, are most necessary for forming the life of charity, which cannot be formed without them. This is the life that saves after death, and by no means any life of faith without it; for without charity there cannot be any life of faith. They who are in the life of love and charity are in the Lord's life, and by no other life can anyone be conjoined with Him. Hence also it is evident that the truths of faith can never be acknowledged as truths, that is, the acknowledgment of them so much talked of is impossible, except outwardly, and by the mouth, unless they are implanted in charity; for inwardly or in the heart they are denied, since, as already said, they all have charity as their end; and if this is not within them they are inwardly rejected. When the exteriors are taken away-as is done in the other life-the interiors are manifest in their true character, in that they are utterly contrary to all the truths of faith. When men have had no life of charity-that is, no mutual love-during their bodily life, it is utterly impossible to receive it in the other life, because they are averse to and hate it, for after death the same life remains with us that we have lived here. When such persons merely approach a society where there is the life of mutual love, they tremble, shudder, and feel torture. [5] Such persons, although born within the church, are called “sons that are strangers, uncircumcised in heart and uncircumcised in flesh,” who are not to be admitted into the sanctuary, that is, into the Lord’s kingdom; and who are also meant in Ezekiel: No son that is a stranger, uncircumcised in heart and uncircumcised in flesh, shall enter into My sanctuary (Ezek. 44:7, 9). Again: To whom art thou thus become like in glory and in greatness among the trees of Eden? and thou shalt be brought down with the trees of Eden into the lower earth, thou shalt lie in the midst of the uncircumcised with them that are slain by the sword (Ezek. 31:18); where Pharaoh is treated of, by whom are signified memory-knowledges in general (n. 1164, 1165, 1186, 1462); by “the trees of Eden” with which they should go down into the lower earth, are also signified memory-knowledges, but those of the knowledges of faith. All this shows what “the uncircumcised” is in the internal sense, namely, one who is in filthy loves and the life of them.

(2050) Verse 13. Circumcising he shall be circumcised that is born in thy house, and he that is bought with thy silver; and My covenant shall be in your flesh for an eternal covenant. “Circumcising he shall be circumcised” signifies that they must wholly remove from themselves the loves of self and of the world; “that is born in thy house, and that is bought with thy silver,” signifies those within the church, of both kinds; “and My covenant shall be in your flesh,” signifies the conjunction of the Lord with man in his impurity, and also a significative rite; “for an eternal covenant,” signifies conjunction.

(2051) Circumcising he shall be circumcised. That this signifies that they must wholly remove from themselves the loves of self and of the world, that is, that they must do this who are within the church and who are signified by him “that is born in the house,” and by him “that is bought with silver,” is evident from the representation of circumcision,” as being purification from the loves of self and of the world (see above, n. 2039). It is here repeated that they are to be circumcised, and it is said, “circumcising he shall be circumcised,” by which is expressed the necessity, that is, for their being wholly purified from those loves. And as those are signified who are within the church, the “sons that are strangers” are not mentioned here, because by them (as shown above, n. 2049) are signified those who are outside the church. [2] From the repetition of what was said in the preceding verse concerning those born in the house and those bought with silver, everyone can see that there is a Divine arcanum which is not seen from the sense of the letter. The arcanum is, that purification from those filthy loves is necessary most of all within the church, and this for the reason that they who are within the church are able to render holy things themselves impure, which they who are outside the church-that is, the Gentiles cannot do; so that the danger of damnation is greater in the case of the former. Moreover those who are within the church are able to form principles of falsity contrary to the very truths of faith, and to become imbued with them; whereas those who are outside the church cannot do this, because they are ignorant of these truths. Thus the former can profane holy truths, but not the latter (concerning which more may be seen in Part First, n. 1059, 1327, 1328).

(2052) That is born in thy house, and that is bought with thy silver. That this signifies those who are within the church, of both kinds-that is, the celestial, meant by “him that is born in the house,” and the spiritual, meant by “him that is bought with silver,” was shown above (n. 2048).

(2053) My covenant shall be in your flesh. That this signifies the conjunction of the Lord with man in his impurity, is evident from the signification of a “covenant,” as being conjunction (explained above); and from the signification of “flesh,” as being what is man’s own (also explained above, n. 2041: how impure what is man’s own is was also stated there, and was shown in Part First, n. 141, 150, 154, 210, 215, 694, 731, 874-876, 987, 1047). As regards the words “my covenant in your flesh” denoting the conjunction of the Lord with man in his impurity, the case is this: With man there is no pure intellectual truth, that is, truth Divine; for the truths of faith appertaining to man are appearances of truth, to which fallacies of the senses adjoin themselves, and to these the falsities that belong to the cupidities of the love of self and of the world. Such are the truths appertaining to man. How impure these are may be seen from the fact that such things are adjoined to them. [2] But still the Lord conjoins Himself with man in these impure truths, for He animates and vivifies them with innocence and charity, and thereby forms conscience. The truths of conscience are various, that is, they are according to each person's religion; and these truths, provided they are not contrary to the goods of faith, the Lord will not do violence to, because the man has been imbued with them, and has regarded them as holy. The Lord breaks no one, but bends him, as may be seen from the fact that in every dogma within the church there are some who are being gifted with conscience, which conscience is a better one in proportion as its truths approach more closely to the genuine truths of faith. As conscience is formed from truths of faith of this kind, it is evident that it has been formed in the intellectual part of man, for it is the intellectual part that receives these truths; and therefore the Lord has miraculously separated this part from the will part-an arcanum not previously known, and concerning which see Part First (n. 863, 875, 895, 927, 1023). That a "covenant in your flesh" also denotes what is significative, namely, of purification, is evident from what has been shown in respect to circumcision in n. 2039.

(2054) For an eternal covenant. That this signifies conjunction, is evident from the signification of a "covenant," as being conjunction, explained before. As those are here treated of who are within the church, the "covenant" is again spoken of; and it is here called an eternal covenant, both because it is most especially necessary for those within the church to be "circumcised," that is, purified from the loves of self and of the world (as shown above, n. 2051); and also because with them there is the nearest conjunction of the Lord and His heaven, since this is effected by means of the goods and truths of faith. There is indeed a conjunction with those also who are outside of the church, but a more remote one, because they are not in the goods and truths of faith (as before said, n. 2049). The church, in the Lord's kingdom, is circumstanced as are the heart and lungs in man. Man's interior things are conjoined with his external things by means of the heart and lungs, and from these live all the surrounding viscera. Such also is the case with the human race: the conjunction of the Lord and His heaven is nearest with the church, but more remote with those who are outside of the church, who are circumstanced as are the organs that live by means of the heart and lungs. The celestial are like the heart, and the spiritual are like the lungs. Because of the necessity for the purification of both of these, they who are within the church are here treated of specifically, and the "covenant" is stated twice.

(2055) Verse 14. And the uncircumcised male, who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his peoples; he hath made vain My covenant. "The uncircumcised male," signifies one who is not in the truth of faith; "who is not circumcised in the flesh of his foreskin," signifies who is in the love of self and of the world; "that soul shall be cut off from his peoples," signifies eternal death; "he hath made vain My covenant," signifies that he cannot be conjoined.

(2056) And the uncircumcised male. That this signifies one who is not in the truth of faith, is evident from the signification of a "male," as being the truth of faith (see above, n. 2046); the "uncircumcised male" therefore here signifies one who is not in the truth of faith, and who is thereby in what is false. That is said to be "uncircumcised" which obstructs and defiles, as before said. When said of the "male," it is that which obstructs and defiles truth; and in like manner when it is said of any other subject, it signifies the darkening and contamination of that subject. Thus an "uncircumcised ear" is mentioned in Jeremiah: Upon whom shall I speak and testify, and they will hear? Behold, their ear is uncircumcised, and they cannot hearken; behold the Word of Jehovah is become unto them a reproach; they do not desire it (Jer. 6:10); their "ear being uncircumcised" means that there was no hearkening, and that the Word was a reproach unto them. [2] Moreover the verse before us treats of those who are within the church, and who are not only in falsity, but also in the impurity of the loves of self and of the world; for these things are said in continuation of what was said before. It is therefore said "the uncircumcised male, who is not circumcised in the flesh of his foreskin," and thus the meaning is falsity conjoined with impurity of life. How great a danger of eternal damnation these are incurring may be seen from what was said above (n. 2051). These words especially signify those within the church who profane the goods and truths of faith, of whom it is said, "that soul shall be cut off from his people;" for these can commit profanation, but not those who are outside the church (as has been shown in Part First, n. 593, 1008, 1010, 1059).

(2057) Who is not circumcised in the flesh of his foreskin. That this signifies who is in the love of self, is evident from what was said above in regard to the signification of being "circumcised," and of the "foreskin" (n. 2039, 2049, at the end), also as to the signification of "flesh" (n. 2041). The "flesh of the foreskin" here signifies the love of self. Those within the church who are in falsity, and at the same time are in the love of self, are most especially those who profane holy things; but they who are in any other love whatever not so much, for the love of self is the most foul of all, because it is destructive of society, and thus of the human race, as before shown (n. 2045). That it is also diametrically opposed to mutual love, in which heaven consists, and thus is destructive of heavenly order itself, may be seen from the evil spirits and genii in the other life; and also from the hells, in which nothing reigns but the love of self; and because the love of self reigns there, so do all kinds of hatreds, revenges, and cruelties, because these are derived from it. [2] Mutual love in heaven consists in the fact that they love the neighbor more than themselves, the effect of which is that the whole heaven represents as it were one man; for by means of mutual love all are so consociated by the Lord, and hence it is that the happinesses of all are communicated to each one, and those of each one to all. Consequently the heavenly form is such that everyone is as it were a kind of center, thus a center of communications, and consequently of happinesses, from all; and this in accordance with all the differences of mutual love, which are innumerable. And because those who are in that love perceive the highest happiness in being able to communicate to others that which flows into them, and this from the heart, the communication becomes perpetual and eternal; and on this account, as the Lord's kingdom increases, so the happiness of each angel increases. As the angels are in distinct societies and abodes, they do not think of this; but the Lord thus disposes all things both in general and in particular. Such is the kingdom of the Lord in the heavens. [3] Nothing else endeavors to destroy this form and this order than the love of self, and therefore all in the other life who are in the love of self are more deeply infernal than others, for the love of self communicates nothing to others, but extinguishes and suffocates their delights and happinesses. Whatever delight flows into them from others, they receive to themselves, concentrate it within themselves, turn it into the filthiness of self, prevent its going any further, and thus destroy all that tends to unanimity and consociation. From this comes disunion, and consequently destruction. And as every such person desires to be served, courted, and adored by others, and loves no one but himself, hence comes dissociation, which is determined and puts itself forth into lamentable states, so that they perceive nothing to be more delightful than to torture others, in direful modes and by phantasies, from hatred, revenge, and cruelty. When such persons come to any society where mutual love resides, they are cast down of their own accord, like impure and dead weights in a pure and living aura, because all the influent delight is terminated in themselves; and because they exhale a foul idea of self, their delight is there turned into a cadaverous stench, by which they are made sensible of the hell of self, besides being seized with terrible anguish. [4] From this we can see that it is the nature of the love of self to be destructive not only of the human race (as shown above, n. 2045), but also of heavenly order; and thus that there is nothing in it but impurity, filthiness, profaneness, and hell itself; however little this may appear to those who are in it. They are in the love of self who despise others in comparison with themselves, and hate those who do not favor, serve, and pay a kind of worship to them; and who find a cruel delight in revenge, and in depriving others of honor, reputation, wealth, and life. They who are in the love of self are in these evils; and they who are in these evils may know that they are in the love of self.

(2058) That soul shall be cut off from his peoples. That this signifies eternal death, is evident from the signification of "soul," as being life (n. 1000, 1040, 1742); and from the signification of "peoples," as being truths (see n. 1259, 1260). Thus "peoples" are they who live in truths, that is, angels; and for a "soul to be cut off" from these, is to be damned, or to perish in eternal death.

(2059) He hath made vain My covenant. That this signifies that he cannot be conjoined, is evident from the signification of a "covenant," as being conjunction, explained before. Thus to "make the covenant vain," is to disjoin himself to such an extent that he cannot be conjoined.

(2060) Verse 15. And God said unto Abraham, Sarai, thy wife, thou shalt not call her name Sarai, for Sarah is her name. "God said unto Abraham," signifies perception; "Sarai thy wife," signifies here as before truth conjoined with good; "thou shalt not call her name Sarai," signifies that He will put off the human; "for Sarah is her name," signifies that He will put on the Divine.

(2061) God said unto Abraham. That this signifies perception, is evident from the signification of "God's saying," in the historical sense, as being in the internal sense to perceive (explained before, n. 1791, 1815, 1819, 1822, 1898, 1919). As another subject here begins to be treated of, namely, that signified by "Sarai" and "Sarah," and also that signified by the promise of a "son" from Sarah, and by Ishmael's becoming a "great nation," it is introduced by a new perception of the Lord, which is expressed by "God said unto Abraham," as in other places.

(2062) Sarai thy wife. That hereby is signified truth conjoined with good, is evident from the signification of "Sarai," as being intellectual truth; and as "wife" is here added, the meaning is, this truth conjoined with good. (That

"Sarai," and "Sarai the wife," signifies truth conjoined with good, has been shown before, n. 1468, 1901, and in several other places.)

(2063) Thou shalt not call her name Sarai, for Sarah is her name. That this signifies that He will put off the human, and will put on the Divine, is evident from what was said of Abraham above (verse 5), where occur the words, "thy name shall no more be called Abram, but thy name shall be Abraham," by which in like manner there is signified that He will put off the human, and will put on the Divine (see n. 2009). For the letter H which was added to the name "Sarah," was taken from the name "Jehovah," so that Sarah, like Abraham, should represent the Lord's Divine; and that thus should be represented the Divine marriage of Good with Truth in the Lord-Abraham representing the Divine Good, and Sarah the Divine Truth-from which should be born the Divine Rational, which is Isaac. [2] The Divine Good, which is Love, and which in regard to the whole human race is Mercy, was the Lord's Internal, that is, Jehovah, who is itself: this is represented by Abraham. The truth that was to be conjoined with the Divine Good was represented by Sarai; and this truth when also made Divine is represented by Sarah; for the Lord advanced to union with Jehovah successively, as already said. The truth not yet Divine represented by Sarai, was such when it was not yet so united to good as to be truth from good. But when it was so united to good as to proceed from good, it was then Divine; and the truth itself was then also good, because it was the truth of good. The truth which tends to good in order that it may be united to good, is one thing; and that which is so united to good as to proceed wholly from good, is another. The truth which is tending to good still derives something from the human; but that which is wholly united to good has put off all that is human, and has put on the Divine. [3] This may be illustrated as before, by what is similar with man. When a man is being regenerated, that is, when he is to be conjoined with the Lord, he proceeds to the conjunction by means of truth, that is, by means of the truths of faith; for no one can be regenerated except by means of the knowledges of faith, which are the truths by means of which he proceeds to conjunction. The Lord goes to meet these by means of good, that is, by means of charity, and adjusts and fits this in to the knowledges of faith, that is, to its truths; for all truths are recipient vessels of good, and therefore the more genuine the truths are, and the more they are multiplied, the more abundantly can good accept them as vessels, reduce them to order, and finally manifest itself; so that at last the truths do not appear, except insofar as good shines through them. In this way truth becomes the celestial spiritual. As the Lord is present solely in the good which is of charity, the man is in this way conjoined with the Lord, and by means of good, that is, by means of charity, is gifted with conscience, from which he afterwards thinks what is true and does what is right; but this conscience is in accordance with the truths and right things into which the good or charity is adjusted and fitted.

(2064) Verse 16. And I will bless her, and I will give thee a son from her also; and I will bless her, and she shall be for nations; kings of peoples shall be from her. “I will bless her,” signifies the multiplication of truth; “and I will give thee a son from her also,” signifies the rational; “and I will bless her,” signifies its multiplication; “and she shall be for nations,” signifies the goods thence derived; “kings of peoples shall be from her,” signifies truths from the conjoined truths and goods, which are the “kings of peoples.”

(2065) I will bless her. That this signifies the multiplication of truth, is evident from the signification of “being blessed,” which is to be enriched with all good and truth (see Part First, n. 981, 1096, 1420, 1422). As it is here said to Sarah that God would bless her, the enrichment or multiplication of truth is signified; for by Sarah, as before shown, is represented and signified the truth of good, which is intellectual truth; and this truth and its multiplication are here treated of. (What intellectual truth is may be seen above, n. 1904.)

(2066) And I will give thee a son from her also. That this signifies the rational, is evident from the signification of a “son,” as being truth (see n. 489, 491, 533, 1147); and as all that is rational begins from truth, the rational is here signified by a “son.” The Lord’s first rational was represented and signified by Ishmael, born of Hagar the handmaid treated of in the preceding chapter (16). The second rational, treated of here, is represented and signified by Isaac who was to be born from Sarah. The former, that is, the rational represented by Ishmael, was the rational that was afterwards expelled from the house; but this second rational, represented by Isaac, is that which remained in the house, because it was Divine. But concerning this rational, of the Lord's Divine mercy we shall speak in the following chapter, where Isaac is treated of.

(2067) And I will bless her. That this signifies its multiplication, that is, the multiplication of the rational meant by the "son," is evident from the signification of being "blessed," which is to be enriched with all good and truth (as said just above).

(2068) And she shall be for nations. That this signifies the goods thence derived, is evident from the signification of "nations," as being goods (see Part First, n. 1259, 1260, 1416, 1849).

(2069) Kings of peoples shall be from her. That this signifies truths from the conjoined truths and goods, which are the "kings of peoples," is evident from the signification of "kings," as being in general all truths (see above, n. 2015); and from the signification of "peoples," as also being truths, and in general all things spiritual; for "kings" are predicated of peoples, and not of nations except when nations signify evils (see n. 1259, 1260). In the prophetic Word there is frequent mention of "kings" and "peoples;" but by these are never meant kings and peoples; for in the very Word itself, which is the internal sense, kings and peoples are not treated of at all, but the celestial and spiritual things which belong to the Lord's kingdom, thus goods and truths. The sense of the letter simply furnishes objective forms (as is done by human words) for causing its meaning to be understood. [2] As it is here said of Sarah that "kings of peoples shall be from her," and as by "Sarah" is signified the Divine truth which the Lord had, it is evident that by "kings of peoples" are signified truths from the conjoined truths and goods, which are all truths of the internal church, or the interior truths of faith. These truths, being from the Lord, are called "kings" in various passages of the Word, and also "king's sons," as shown above (n. 2015). [3] Everyone can see that some internal Divine thing lies hidden in the words that "kings of peoples shall be from her"- for in this verse Isaac is treated of, and in reference to him it is said, "I will bless her and she shall be for nations;" but of Sarah, that "kings and peoples shall be from her"- and also in nearly the same thing being said of Abraham (verse 6), in that "kings should come forth" from him; but it is not said of him as of Sarah, that "kings of peoples" should be from him. The arcanum that is herein lies too deeply hidden to be unfolded and described in a few words. From the representation and signification of Abraham as being the Divine Good, and from the representation and signification of Sarah as being the Divine Truth, the arcanum is in some measure evident to the effect that all celestial truth will go forth and will be from the Lord's Divine Good, meant by "Abraham;" and that all spiritual truth will go forth and will be from the Lord's Divine Truth, meant by "Sarah." Celestial truth is that which is with the celestial angels, and spiritual truth is that which is with the spiritual angels; or what is the same thing, celestial truth is that which was with the men of the Most Ancient Church, which was before the flood, and which was a celestial church; and spiritual truth is that which was with the men of the Ancient Church, which was after the flood, and which was a spiritual church. For angels, as well as men of the church, are distinguished into the celestial and the spiritual. The celestial are distinguished from the spiritual by love to the Lord; and the spiritual are distinguished from the celestial by love toward the neighbor. [4] But concerning celestial truth and spiritual truth no more can be said until it is known what the distinction is between the celestial and the spiritual, or what is the same, between the celestial church and the spiritual church (concerning which see Part First, n. 202, 337, 1577; also what was the quality of the Most Ancient Church, and what that of the Ancient Church, n. 597, 607, 640, 765, 1114-1125, and in many other places; and that to have love to the Lord is celestial, and to have love toward the neighbor is spiritual, n. 2023). [5] These considerations will suffice to open the arcanum that by the "kings" who should go forth from Abraham, spoken of in the sixth verse, are signified the celestial truths that inflow from the Lord's Divine Good; and that by the "kings of peoples" who should be from Sarah, spoken of in the present verse, are signified the spiritual truths that inflow from the Lord's Divine Truth. For the Lord's Divine good cannot inflow except with the celestial man, because it inflows into the will part, as it did in the case of the Most Ancient Church; but the Lord's Divine truth inflows with the spiritual man, because it inflows solely into his intellectual part, which in him has been separated from his will part (see n. 2053, at the end); or what is the same, celestial good inflows with the celestial man, and spiritual good with the spiritual man; and on this account the Lord appears to the celestial angels as a Sun, but to the spiritual as a Moon (see n. 1529, 1530).

(2070) Verse 17. And Abraham fell upon his faces, and laughed, and said in his heart, Shall there be born to a son of a hundred years? and shall Sarah that is a daughter of ninety years bear? “Abraham fell upon his faces,” signifies adoration; “and laughed,” signifies the affection of truth; “and said in his heart,” signifies that He so thought; “shall there be born to a son of a hundred years?” signifies that the rational of the Lord’s Human Essence should then be united to His Divine Essence; “and shall Sarah that is a daughter of ninety years bear?” signifies that truth conjoined with good will do this.

(2071) Abraham fell upon his faces. That this signifies adoration, is evident from the signification of “falling upon the faces,” as being to adore (see above, n. 1999).

(2072) And laughed. That this signifies the affection of truth, may be seen from the origin and essence of laughter, for its origin is nothing but the affection of truth, or else the affection of what is false, from which come the gladness and merriment that in laughter display themselves in the face, which shows that the essence of laughter is nothing else. Laughter is indeed an external thing that belongs to the body because to the face; but in the Word interior things are expressed and signified by exterior things; just as all the interior affections of the mind are expressed and signified by means of the face, interior hearing and obedience being signified by the ear, interior sight or understanding by the eye, power and strength by the hand and arm, and so on, and in the same way the affection of truth by laughter. [2] In man’s rational there is truth, which is its chief characteristic, and there is also the affection of good, but this is in the very affection of truth as its soul. The affection of good which is in the rational does not display itself by means of laughter, but by means of a certain joy and consequent pleasurable delight which does not laugh; for in laughter there is usually something that is not so good. The reason why truth is the chief characteristic in man’s rational, is that the rational is formed by means of the knowledges of truth, for by no other means can anyone ever become rational. The knowledges of good are truths, equally as much as are the knowledges of truth. [3] That “laughter” here signifies the affection of truth, may be seen from its being related that Abraham laughed; and in like manner Sarah, both before Isaac was born, and afterwards; and also from Isaac’s being named from “laughter,” for the word “Isaac” means “laughter.” That Abraham laughed when he heard about Isaac, is evident from this verse, for it is said that Abraham laughed when he heard about a son from Sarah. That Sarah also laughed before Isaac’s birth, when she heard from Jehovah that she should bear a son, is told in the words, “When Sarah heard at the door of the tent, Sarah laughed within herself, saying, After I am grown old shall I have pleasure? and my lord old? And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, and I am become old? Sarah denied, saying, I laughed not; for she was, afraid. And He said, Nay, but thou didst laugh” (Gen. 18:12, 13, 15). And later, when Isaac had been born, “Abraham called the name of his son Isaac” (meaning “laughter”); and Sarah said, “God hath made laughter for me; everyone that heareth shall laugh with me” (Gen. 21:3, 6). Unless “laughing” and the name “Isaac,” meaning “laughter,” involved such things, these matters would never have been related.

(2073) And said in his heart. That this signifies that he so thought, is evident without explication.

(2074) Shall there be born to a son of a hundred years? That this signifies that the rational of the Lord’s Human Essence should then be united to the Divine Essence, is evident from the signification of “a hundred” (concerning which see above, n. 1988).

(2075) And shall Sarah that is a daughter of ninety years bear? That this signifies that truth conjoined with good will do this, is evident from the representation and signification of “Sarah,” as being truth conjoined with good, that is, truth Divine; and from the signification of the number “ninety,” or what is the same, of “nine.” One cannot but wonder that the number “a hundred years,” which was Abraham’s age, signifies that the rational of the Lord’s Human Essence should be united to His Divine Essence; and that the number “ninety years,” which was Sarah’s age, signifies that truth conjoined with good would do this. But as there is nothing in the Lord’s Word which is not heavenly and Divine, so must it be with the very numbers contained in it. It was shown in Part First that in the Word all numbers whatever signify actual things, equally as do all the names (see n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893, 1988). [2] Now that the number "nine" signifies conjunction, and still more the number "ninety," which is the product of the multiplication of nine into ten (for "ten" signifies the remains by which conjunction is effected, as is evident from what was said above, n. 1988, at the end), may also be seen from the representatives and significatives which now follow. It was commanded that on the tenth day of the seventh month there should be a day of expiations, and that this should be a Sabbath of a Sabbath; and on the ninth day of the seventh month at evening, from evening even to evening, they should celebrate a Sabbath (Lev. 23:27, 32). [3] In the internal sense these things signify conjunction by means of remains-"nine" signifying conjunction, and "ten" signifying remains. That a Divine arcanum lies hidden in these numbers, is clearly evident from the months and the days of the year that were to be held holy; as that every seventh day there was a Sabbath; and that every seventh month, as just stated, there should be a Sabbath of a Sabbath; in like manner the seventh year; and also that on the seven times seventh year the jubilee should commence. The case is the same with all other numbers in the Word; as with "three," the signification of which is nearly the same as that of "seven;" and with "twelve," which signifies all things of faith; and with "ten," which signifies the same as "tenths," that is, remains (see n. 576); and so on. Thus in the passage here quoted from Leviticus, unless the number "ten" and the number "nine" involved arcana, it would by no means have been commanded that this Sabbath of a Sabbath should be on the tenth day of the seventh month, and that on the ninth of the month they should celebrate it. Such is the Word of the Lord in the internal sense, although in the historical sense nothing of the kind appears. [4] In the same way it is related of Jerusalem that it was besieged by Nebuchadnezzar in the ninth year of Zedekiah, and that a breach was made in the eleventh year, on the ninth day of the month; concerning which we read as follows in the second book of Kings: It came to pass in the ninth year of the reign of Zedekiah, in the tenth month, in the tenth of the month, came Nebuchadnezzar king of Babylon against Jerusalem, and the city was besieged until the eleventh year of king Zedekiah; on the ninth of the month the famine prevailed in the city, and there was no bread for the people of the land, and a breach was made in the city (2 Kings 25:1, 3-4). By the "ninth year" and the "tenth month," and by the "eleventh year" and the "ninth of the month," when the famine prevailed in the city and there was no bread for the people of the land, is signified in the internal sense that there was no longer any conjunction by means of the things of faith and of charity; "famine in the city and no bread for the people of the land," signifies that there was nothing of faith and nothing of charity left. This is the internal sense of these words, which does not at all appear in the letter; and such things shine forth from the historical portions of the Word still less than from the prophetical, because the histories so captivate the mind that it is scarcely believed that anything deeper lies hidden within; when yet all things are representative, and the words themselves are everywhere significative. These things are hard to believe, but still they are true (see n. 1769-1772).

(2076) Verse 18. And Abraham said unto God, Would that Ishmael might live before Thee! "Abraham said unto God," signifies the Lord's perception from love; "Would that Ishmael might live before Thee," signifies that others who are rational from truth should not perish.

(2077) Abraham said unto God. That this signifies the Lord's perception from love, is evident from the signification of "saying unto God," as being to perceive, which has often been explained before. That "Abraham" here signifies the Lord in such a state and at such an age, has been stated above (n. 1989). That the Lord said this from love, is evident, for the affection of love shines forth from the very words when it is said, "Would that Ishmael might live before Thee!" The Lord's affection or love was Divine, being toward the universal human race, which He willed to completely adjoin to Himself, and to save to eternity, by means of the union of His Human Essence with His Divine Essence (concerning which love, see Part First, n. 1735; and that from this love the Lord continually fought against the hells, n. 1690, 1789, 1812; also that in the union of His Human with His Divine, He regarded nothing but the conjunction of the Divine with the human race, n. 2034). [2] Love such as the Lord had transcends all human understanding, and is in the highest degree incredible to those who do not know what the heavenly love is in which the angels are. To save a soul from hell, the angels would regard death as nothing, nay, if it were possible they would undergo hell for that soul. Hence it is the inmost of their joy to translate into heaven one who is rising from the dead. But they confess that this love is not one whit from themselves, but that all things of it both in general and in particular are from the Lord alone; nay, they manifest irritation if anyone thinks otherwise.

(2078) Would that Ishmael might live before Thee! That this signifies that others who are rational from truth should not perish, is evident from the representation and consequent signification of "Ishmael," as being the rational (explained in the foregoing chapter, where Ishmael is treated of). There are two kinds of men within the church; the spiritual, and the celestial. The spiritual become rational from truth, but the celestial from good. What the distinction between them is may be seen above (n. 2069), and in many places in Part First. The spiritual, who become rational by means of truth, are here meant by "Ishmael;" for "Ishmael" denotes rational truth in its genuine sense, as before shown (n. 1893, 1950, 1951). When this rational truth is being adopted and desired by good, as here by the Lord who is meant by "Abraham," it signifies what is spiritual, thus the spiritual man, or what is the same, the spiritual church, the salvation of which was desired by the Lord from Divine love (see just above, n. 2077). This is expressed by the words, "would that Ishmael might live before Thee."

(2079) Verse 19. And God said, Truly Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will set up My covenant with him for an eternal covenant, to his seed after him. “God said,” signifies an answer perceived; “truly Sarah thy wife,” signifies the Divine truth conjoined with good; “shall bear thee a son,” signifies that the rational is from this; “and thou shalt call his name Isaac,” signifies the Divine rational; “and I will set up My covenant with him,” signifies union; “for an eternal covenant,” signifies an eternal union; “to his seed after him,” signifies those who should have faith in the Lord.

(2080) God said. That this signifies an answer perceived, is evident from the signification of “saying,” as being to perceive (explained just above, n. 2077). And as in the preceding verse we read that “Abraham said,” and this signified perception, and as here we read that “God said,” or answered, it follows that this signifies an answer perceived, or an answer of perception. In all perception whatever there is both a propounding and a reply. The perception of both of these is here expressed in the historical sense by the words “Abraham said unto God,” and “God said.” (That “God said” denotes to perceive, may be seen above, n. 1791, 1815, 1819, 1822, 1898, 1919; and also in this chapter repeatedly.)

(2081) Truly Sarah thy wife. That this signifies Divine truth conjoined with good, is evident from the representation and the consequent signification of “Sarah,” as being Divine truth conjoined with good, concerning which above (n. 2063).

(2082) Shall bear thee a son. That this signifies that the rational will be from this conjunction of Divine truth with Divine good, is evident from the signification of a “son,” as being truth, here rational truth (also spoken of above, n. 2066).

(2083) And thou shalt call his name Isaac. That this signifies the Divine rational, is evident from the representation of Isaac, and also from the signification of his “name” in the internal sense. First, from the representation of Isaac: Abraham, as said in various places before, represents the Lord’s internal man, but Isaac His rational man, and Jacob His natural man. The Lord’s internal man was Jehovah Himself. His rational man, because conceived from the influx of His internal man into the affection of memory-knowledges in the external man (see n. 1896, 1902, 1910), was from the Divine thus conjoined with the Human. Hence the first rational, represented by Ishmael, was human; but it was made Divine by the Lord, and then is represented by Isaac. Secondly, from the signification of his “name:” Isaac was named from “laughter;” and as in the internal sense “laughter” signifies the affection of truth, which affection belongs to the rational, as was shown above (n. 2072), “laughter” here signifies the Divine rational. [2] The Lord from His own power made Divine all that was human with Him; thus not only the rational, but also the interior and the exterior sensuous part, and thereby the body itself. He thus united the Human to the Divine. That not only the rational, but also the sensuous part, and thus the whole body also, was made Divine and Jehovah, has been already shown, and may be seen by everyone from the fact that He alone rose from the dead as to the body, and sits at the right hand of the Divine power both as to all the Divine and as to all the human. To sit at the right hand of the Divine power, signifies to have all sovereign power in heaven and in earth.

(2084) And I will set up My covenant with him for an eternal covenant. That this signifies union, and in fact eternal union, is evident from the signification of a "covenant," as being conjunction; and when it is predicated of the Lord, as being the union of His Divine Essence with His Human Essence, and of the Human Essence with the Divine Essence. (That a "covenant" signifies these things has been shown before, n. 665, 666, 1023, 1038, 1864, and occasionally in this chapter.)

(2085) To his seed after him. That this signifies those who should have faith in the Lord, is evident from the signification of "seed," as being faith (explained before, n. 1025, 1447, 1610, 2034). Those are here signified by "seed" who have the faith of love, that is, who have love to the Lord; consequently the celestial, or those who are of the celestial church; for the seed from Isaac is treated of. But they who have the faith of charity, that is, who have charity toward the neighbor-consequently the spiritual, or those who are of the spiritual church-are signified by "Ishmael," who is treated of in the verse that now follows. (What the distinction is between the celestial and the spiritual, may be seen above, n. 2069, 2078; and also what the distinction is between having love to the Lord and having charity toward the neighbor, n. 2023.)

(2086) Verse 20. And as for Ishmael, I have heard thee: behold I will bless him, and will make him fruitful, and will multiply him very exceedingly; twelve princes shall he beget, and I will make him a great nation. "As for Ishmael, I have heard thee," signifies those who are rational from truth, that they are to be saved; "behold I will bless him," signifies that they would be imbued and gifted; "I will make him fruitful," signifies with the goods of faith; "and will multiply him," signifies with the truths thence derived; "very exceedingly," signifies beyond measure; "twelve princes shall he beget," signifies the primary precepts of the faith which is of charity; "and I will make him a great nation," signifies the fruition of goods and their increase.

(2087) As for Ishmael, I have heard thee. That this signifies those who are rational from truth, that they are to be saved, is evident from the representation of Ishmael in this place, as being those who are rational from truth, or the spiritual (spoken of above, n. 2078); and that they are to be saved, is evident from the signification of "hearing thee," as may be seen without explication.

(2088) Behold I will bless him; and will make him fruitful very exceedingly. That this signifies that they should be imbued and gifted with the goods of faith and with the derivative truths beyond measure, is evident from the signification of being "blessed," of being "fruitful," and of being "multiplied." To be "blessed" signifies to be gifted with all goods (as shown in Part First, n. 981, 1096, 1420, 1422). To be "fruitful" denotes the goods of faith with which they should be gifted; and to be "multiplied" denotes the truths thence derived (as also shown in Part First, n. 43, 55, 913, 983). [2] Who the celestial are, and who the spiritual, it would be too tedious to describe here, and they have been described already (as may be seen n. 81, 597, 607, 765, 2069, 2078, and in many other places). In general, the celestial are those who have love to the Lord, and the spiritual those who have charity toward the neighbor. (What the distinction is between having love to the Lord, and having charity toward the neighbor, may be seen above, n. 2023.) The celestial are those who are in the affection of good from good; but the spiritual are those who are in the affection of good from truth. In the beginning all were celestial, because they were in love to the Lord; and hence they received perception, by which they perceived good, not from truth, but from the affection of good. [3] But afterwards, when love to the Lord was no longer such as it had been, spiritual men followed, those men being called spiritual who were in love toward the neighbor, or in charity. But love toward the neighbor, or charity, was implanted by means of truth; and thereby they received conscience, and acted in accordance with it, not from the affection of good, but from the affection of truth. Charity, with the spiritual, appears like the affection of good; but it is the affection of truth. From this appearance, charity is still called good; but it is the good of their faith. These are they who are meant by the Lord in John: I am the door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture I am the good shepherd and I know Mine own, and am known of Mine; and other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock, and one shepherd (John 10:9, 14, 16).

(2089) Twelve princes shall he beget. That this signifies the primary precepts which are of charity, is evident from the signification of “twelve,” as being all things of faith; and from the signification of “princes,” as being primary things. “King” and “princes” are mentioned in various parts of the Word; but in the internal sense they never signify king or princes, but the primary things of the matter in connection with which they are mentioned. (That “kings” signify truths in one complex has been already shown, n. 2015; also that “princes” are the primaries of truth, which are precepts, n. 1482.) Hence the angels-in fact the spiritual angels-are called “principalities,” because they are in truths. The term “princes” is predicated from the truths which are of charity; for, as before said (n. 1832), the spiritual, by means of the truths that appear to them as truths, receive charity from the Lord, and through this, conscience. [2] That “twelve” signifies all the things of faith, has been hitherto unknown to the world; and yet whenever the number “twelve” occurs in the Word, whether in the historic or the prophetic part, it signifies nothing else. By the “twelve sons” of Jacob, and derivatively by the “twelve tribes” named from them, the same is signified; and also by the “twelve disciples” of the Lord. Each son of Jacob, and each of the twelve disciples, represented an essential and primary of faith. (What was represented by each son of Jacob, and so by each tribe, will of the Lord’s Divine mercy be told in what follows, where the sons of Jacob are treated of, Gen. 29 and 30.)

(2090) And I will make him a great nation. That this signifies the fruition of goods and their increase, is evident from the signification of “nations,” as being goods (explained in Part First, n. 1159, 1258-1260, 1416, 1849); and therefore to “make a great nation,” here signifies both the fruition and the increase of goods.

(2091) Verse 21. And My covenant will I set up with Isaac, whom Sarah shall bear unto thee at this set time in the following year. “My covenant will I set up with Isaac,” signifies union with the Divine rational; “whom Sarah shall bear unto thee,” signifies the Divine truth conjoined with Good, from which it will come forth; “at this set time in the following year,” signifies a state of union then.

(2092) My covenant will I set up with Isaac. That this signifies union with the Divine rational, is evident from the signification of a “covenant,” as being union (explained before); and from the representation of “Isaac,” as being the Divine rational (spoken of above, n. 2083).

(2093) Whom Sarah shall bear unto thee. That this signifies the Divine truth conjoined with the Divine good, from which it will come forth, is evident from the representation of “Sarah,” as being the Divine truth (spoken of before, n. 2063, 2081); and from the representation of “Abraham,” as being the Divine good (treated of, n. 2063, and in several other places). [2] How the Lord’s first rational was conceived and born, has been stated in the foregoing chapter, where “Ishmael” is treated of, by whom that rational was represented. But here, and also in the following chapter, that rational is treated of which was made Divine by the Lord, and this by the conjunction, as by marriage, of the Divine good with the Divine truth. The first rational cannot be conceived otherwise than by the influx of the internal man into the affection of memory-knowledges in the external man; nor can it be born otherwise than from the affection of memory-knowledges, which was represented by Hagar, Sarah's handmaid (as shown in the preceding chapter, n. 1896, 1902, 1910, etc.). [3] But the second or Divine rational is not conceived and born in this way, but by means of the conjunction of the truth of the internal man with the good of the same, and the influx thence derived. With the Lord this was effected of His own proper power from the Divine itself, that is, from Jehovah. As has been repeatedly stated above, His internal man was Jehovah; and the good itself that was represented by Abraham belonged to His internal man, as also did the truth itself that was represented by Sarah, and therefore both were Divine. From this source therefore was the Lord's Divine rational conceived and born; and in fact from the influx of the good into the truth, and thus by means of the truth; for the chief characteristic of the rational is truth (as before said, n. 2072). On this account it is here said, "whom Sarah shall bear unto thee," which signifies Divine truth conjoined with Good, from which that Divine rational will come forth; and above (at verse 17) it was said that Sarah was a "daughter of ninety years," which signifies that the truth conjoined with good shall do this. [4] With every man whatever because he has been created in the likeness and image of God, the like, but not the equal of this takes place, that is to say, his first rational is also conceived and born by means of the influx of his internal man into the life of the affection of memory-knowledges in his external man; but his second rational, from the influx of the good and truth from the Lord through his internal man. This second rational he receives from the Lord when he is being regenerated, for he then perceives in his rational what the good and the truth of faith are. In man the internal man is above his rational, and is the Lord's (see n. 1889, 1940).

(2094) In the preceding chapter, and up to this point in the present one, the subject has been the conception and birth of the rational that appertained to the Lord; and how it was made Divine is also treated of in what follows. But some may suppose that to know these things does not conduce much to faith, provided it is known that the Lord's Human Essence was made Divine, and that the Lord is God as to both the Human Essence and the Divine Essence. But the case is this: They who in simplicity believe this to be so, do not need to know how it was effected, for knowing how it was effected is simply for the end that they may believe it to be so. [2] But at the present day there are many who believe nothing unless they know from reason that it is so, as may be clearly seen from the fact that few believe in the Lord, although they confess Him with the lips because this is according to the doctrine of faith. Yet still they say to themselves and to one another that if they knew it could be so they would believe. The reason why they do not believe and yet say this, is that the Lord was born as are other men, and in the external form was like others. These persons cannot possibly receive any faith unless they first comprehend in some measure how it can be so, and this is why these things have been explained. They who believe the Word in simplicity have no need to know all these things, for they are already in the end to which the others just described cannot come except by a knowledge [cognitio] of such things. [3] Moreover these are the things that are contained in the internal sense, and the internal sense is the Word of the Lord in the heavens, and is so perceived by those who are there. When a man is in the truth, that is, in the internal sense, he can make one as to thought with those in heaven, even though he may be in a relatively very general and obscure idea. The celestial in heaven, who are in faith itself, look at these things from good, and see that they are so; but the spiritual look at them from truth and are also confirmed, and thus perfected, by such things as are contained in the internal sense; but this by thousands of interior reasons which cannot flow perceptibly into man's idea.

(2095) At this set time in the following year. That this signifies a state of union then, is evident from what has been said concerning the age of Abraham, in that he was a "son of a hundred years;" and concerning that of Sarah, in that she was a "daughter of ninety years," when Isaac was to be born; by which was signified that the rational of the Lord's Human Essence would then be united to His Divine Essence, and that truth conjoined with good would effect this (concerning which see above, n. 1988, 2074, 2075). So that the "following year" is a state of union.

(2096) Verse 22. And He left off speaking with him; and God went up from over Abraham. "He left off speaking with him," signifies the end of this perception; "and God went up from over Abraham," signifies the Lord's entrance into the former state.

(2097) He left off speaking with him. That this signifies the end of this perception, is evident from the signification of "speaking" and "saying," as being in the internal sense to perceive (concerning which several times before); and therefore to "leave off speaking" is to be no longer in such perception.

(2098) And God went up from over Abraham. That this signifies the Lord's entrance into the former state, follows from what has been said, and therefore without explication. That during His life in the world the Lord had two states, one of humiliation, and the other of glorification, has been shown before (n. 1603, 2033); and as He had two states, it is evident that He had two states of perception. He was in a state of glorification, that is, of union of the Human with the Divine, when He perceived the things that are contained in the internal sense of this chapter up to this point; but that He was no longer in such perception is expressed by the words, "He left off speaking with him, and God went up from over Abraham."

(2099) Verse 23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, as God spoke with him. "Abraham took Ishmael his son," signifies those who are truly rational; "and all that were born in his house, and all that were bought with his silver, and every male among the men of Abraham’s house,” signifies here as before those who are within the church, with whom the truths of faith are being conjoined with goods; “and circumcised the flesh of their foreskin,” signifies their purification and righteousness from the Lord; “in the selfsame day,” signifies the state that has been spoken of; “as God spoke with him” signifies in accordance with the perception.

(2100) Abraham took Ishmael his son. That this signifies those who are truly rational, is evident from the signification of “Ishmael,” as being those who are rational from truth, that is, the spiritual (see n. 2078, 2087, 2088).

(2101) All that were born in his house, and all that were bought with his silver, every male among the men of Abraham’s house. That this signifies those who are within the church, with whom the truths of faith are conjoined with goods, is evident from the signification of “those born in the house,” as being the celestial; from the signification of “those bought with silver,” as being the spiritual; and from these being within the church, as explained above (n. 2048, 2051, 2052); and also from the signification of a “male,” as being those who are in the truth of faith (spoken of above, n. 2046), from all which it is evident that they are meant who are within the church, with whom the truths of faith are conjoined with goods.

(2102) And circumcised the flesh of their foreskin. That this signifies their purification and righteousness from the Lord, is evident from the signification of being “circumcised,” as being to be purified from the loves of self and of the world (explained above, n. 2039); also from the signification of "circumcising the flesh of the foreskin," as being the removal of these loves (also spoken of above, n. 2041, 2053, 2057; where it was further shown that those loves are the sole obstacle to the influx and operation of the good and truth from the Lord, and consequently to the application of the Lord's righteousness to man). [2] This whole chapter has treated of the union of the Lord's Divine Essence with His Human Essence; and concerning the conjunction of the Lord with man by means of His Human Essence made Divine; and also concerning circumcision, that is, purification from the filthy things in man. All these things are in one series, and follow one from another; for the union of the Divine Essence with the Human Essence in the Lord was effected to the end that the Divine might be conjoined with man; and the conjunction of the Divine with man cannot be effected unless man is purified from those loves; but as soon as he is being purified from them, the Lord's Divine Human flows in, and thus conjoins man with itself. This shows the nature of the Word, namely, that when what is signified in the internal sense is understood, the Word is all connected together in a becoming and beautiful series.

(2103) In the selfsame day. That this signifies the state that has been spoken of, is evident from the signification of "day," as being in the internal sense state (see n. 23, 487, 488, 493, 893).

(2104) As God spoke with him. That this signifies in accordance with the perception, is evident from the signification of “God saying” and “speaking,” as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2097).

(2105) Verses 24-26. And Abraham was a son of ninety and nine years when he was circumcised in the flesh of his foreskin. And Ishmael his son was a son of thirteen years when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. “Abraham was a son of ninety and nine years,” signifies the state and time before the union of the Lord’s Divine Essence with His Human Essence; “when he was circumcised in the flesh of his foreskin,” signifies when He utterly expelled the evils of the external man; “and Ishmael his son,” signifies those who by virtue of the truths of faith are made rational by the Lord; “a son of thirteen years,” signifies holy remains; “when he was circumcised in the flesh of his foreskin,” signifies, as before, purification; “in the selfsame day,” signifies that it was then; “was Abraham circumcised, and Ishmael his son,” signifies that when the Lord conjoined His Human Essence with His Divine Essence, He also conjoined with Himself all others who become rational from truth, and saved them.

(2106) Abraham was a son of ninety and nine years. That this signifies the state and time before the union of the Lord’s Divine Essence with His Human Essence, is evident from the signification of “ninety-nine years,” as being the time before the Lord fully conjoined the internal man with the rational (explained above, n. 1988). The Lord’s internal man, as already shown, was Jehovah Himself, that is, the

Divine itself; which, when it was united to the Human, was united to the rational; for the human begins in the inmost of the rational, and extends itself thence to man's external.

(2107) When he was circumcised in the flesh of his foreskin. That this signifies when He utterly expelled the evils of His external man, is evident from the signification of "being circumcised," as being to be purified from the loves of self and of the world, or what is the same, from evils; for all evils come from these loves (see above, n. 2039, 2041, 2053, 2057); and that the Lord expelled the evils by His own power, and thereby made His Human Essence Divine, has been abundantly shown in Part First, and now just above (n. 2025).

(2108) Ishmael his son. That this signifies those who become rational from the truths of faith, is evident from the representation of Ishmael here, as being those who become rational from truth, that is, who become spiritual (see also above, n. 2078, 2087, 2088).

(2109) A son of thirteen years. That this signifies holy remains, may be seen from the signification of "ten," as being remains (explained above, n. 576, 1988); and from the signification of "three," as being what is holy (see n. 720, 901). Thus the number "thirteen," being composed of ten and three, signifies holy remains. (That numbers in the Word signify actual things, may be seen above, n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893. What the remains with man are, has been stated above, n. 468, 530, 561, 660, 1050, 1906.)

(2110) When he was circumcised in the flesh of his foreskin. That this signifies purification, is evident from the signification of “being circumcised,” as being to be purified from the loves of self and of the world (see n. 2039); and from the signification of “circumcising the flesh of the foreskin,” as being the removal of those loves (n. 2041, 2053, 2057).

(2111) In the selfsame day. That this signifies that it was then, is evident from the signification of “day,” as being time and state (also explained before, n. 23, 487, 488, 493, 893).

(2112) Was Abraham circumcised, and Ishmael his son. That this signifies that when the Lord conjoined His Human Essence with His Divine Essence, He also conjoined with Himself all others who become rational from truth and saved them, is evident from the representation of Abraham in this chapter, as being the Lord in that state and at that age (see above, n. 1989); and from the representation of Ishmael here, as being those who become rational from truth (explained above, n. 2078, 2087, 2088); and also from the signification of “being circumcised,” as being to be purified (see above, n. 2039), and when predicated of the Lord, to be glorified, and thus to put off the human and to put on the Divine. (That to be glorified is to put on the Divine, may be seen above, n. 2033; and that the Lord then conjoined with Himself those who become rational from truth, that is, the spiritual, may also be seen above, n. 2034, 2078, 2088.)

(2113) Verse 27. And all the men of his house, he that was born in the house, and he that was bought with silver, from the son that is a stranger, were circumcised with him. “All the men of his house, he that was born in the house, and he that was bought with silver,” signifies all those who are within the church; “from the son that is a stranger,” signifies all who are rational outside the church; “were circumcised by him,” signifies that they were justified by the Lord.

(2114) All the men of his house, he that was born in the house, and he that was bought with silver. That this signifies all those who are within the church, is evident from the signification of “him that was born in the house,” as being the celestial; and from the signification of “those bought with silver,” as being the spiritual (concerning which above, n. 2048, 2051, 2052); and also that these are they who are within the church, for all who are within the church, that is, all who constitute the church, are either celestial or spiritual; but who the celestial and who the spiritual are, may be seen above (n. 2088). In this last verse of this chapter there is a summary of all that has been said above, namely, that they who have been purified from the loves of self and of the world, both those within the church and those outside the church, are justified by the Lord. Both these classes are called the “men of the house;” for in the internal sense “the house” signifies the Lord’s kingdom (n. 2048).

(2115) From the son that is a stranger. That this signifies all who are rational outside the church, is evident from the signification of a “stranger,” as being those who are outside the church (explained above, n. 2049), and thus the

Gentiles who have not the Word and therefore have learned nothing about the Lord; and that these when rational are just as much saved, that is, when they live together in charity or mutual love, and have gained something of conscience in accordance with their own religion, has been shown in Part First (n. 593, 932, 1032, 1059, 1327, 1328).

(2116) That they "were circumcised by [ab] him" signifies that they are justified by the Lord, may be seen from the representation and thence the signification of "being circumcised," as being to be purified (explained above, n. 2039). Their "being circumcised by him," that is, by Abraham, was also representative, namely, that they are purified and thereby justified by the Lord. But in regard to justification, the case is not as is commonly supposed, namely, that all evils and sins are wiped away and utterly blotted out when men, as they imagine, believe-even if it were their last and dying hour-however they may have lived in evils and in misdeeds during the entire course of their lives; for I have been fully instructed that not the smallest evil which a man during his bodily life has thought and has carried out into act is wiped away and utterly blotted out; but that it all remains, even to the very least of it. [2] The truth is that with those who have meditated and practiced acts of hatred, of revenge, of cruelty, and of adultery, and who thereby have lived in no charity, the life thence contracted awaits them after death, nay, so do all things of that life both in general and in particular, which return in succession; and from this comes their torment in hell. But with those who have lived in love to the Lord and in charity toward the neighbor, their evils of life also all remain, but they are tempered by the goods which during their life in the world they have received from the Lord by means of a life of charity; and thereby they are uplifted into heaven, nay, are withheld from the evils which they have appertaining to them, so that these do not appear. They who in the other life doubt their having evils with them, because the evils do not appear, are let into them until they know that the case is really so, and then are again uplifted into heaven. [3] This then is what is meant by being justified; for in this way men come to acknowledge not their own righteousness, but that of the Lord. As to its being said that those are saved who have faith-this is true; but in the Word by "faith" nothing else is meant than love to the Lord and charity toward the neighbor, and thus a life from these loves. The doctrinal things and dogmas of faith are not faith, but belong to faith; for they are one and all for the sake of the end that a man may become such as they teach him to be, as may be clearly seen from the Lord's words that in love to God and love toward the neighbor consist all the law and the prophets, that is, the universal doctrine of faith (Matt. 22:34-39; Mark 12:28-35). (That there cannot possibly be any other faith that is faith, was shown in Part First, n. 30-38, 379, 389, 724, 809, 896, 904, 916, 989, 1017, 1076, 1077, 1121, 1158, 1162, 1176, 1258, 1285, 1316, 1608, 1798, 1799, 1834, 1843, 1844; and also that heaven itself consists in love to the Lord and in mutual love, n. 537, 547, 553, 1112, 2057.)

(2117) CONCERNING THE LAST JUDGMENT. Few at this day know what the Last Judgment is. They suppose that it will come together with the destruction of the world; and this gives rise to the notion that the whole globe will perish by fire, together with all things in the visible world; and that then for the first time the dead will rise again and will be brought to judgment, the evil being cast into hell, and the good ascending into heaven. These conjectures originate in the prophetical statements of the Word-where mention is made of a new heaven and a new earth, and also of the New Jerusalem-those who make them not being aware that in the internal sense such prophetical statements have a totally different meaning from that which appears in the sense of the letter; and that by “heaven” is not meant the sky, nor by “earth” the earth, but the Lord’s church in general, and with everyone in particular.

(2118) By the Last Judgment is meant the last time of a church, and also the last state of each person’s life. As regards the last time of the church, it was the Last Judgment of the Most Ancient Church, which was before the flood, when their posterity perished; whose destruction is described by the flood The Last Judgment of the Ancient Church, which was after the flood, was when almost all who were of that church became idolaters, and were dispersed. The Last Judgment of the Representative Church, which succeeded among the posterity of Jacob, was when the ten tribes were carried away into captivity, and were dispersed among the nations; and when later, after the Lord’s coming, the Jews were driven out of the land of Canaan, and were scattered throughout the world. The Last Judgment of the present church, which is called the Christian Church, is what is meant by John in Revelation by the "New Heaven and the New Earth."

(2119) That the last state of each person's life when he dies, is his Last Judgment, is not hidden from some, but still few believe it; when yet it is a constant truth that every man after death rises again into the other life, and is brought to judgment. But this Judgment takes place as follows. As soon as man's corporeals grow cold, which takes place after a few days, he is resuscitated by the Lord, by means of the celestial angels, who at first are with him. But if the man is such that he cannot remain with those angels, he is received by the spiritual angels; and afterwards in succession by good spirits, for all who come into the other life are without exception welcome and accepted guests. But as everyone's desires follow with him, he who had led an evil life cannot stay long with the angels and good spirits, but separates himself from them in succession, until at last he comes to spirits of a life similar in nature to that which he had had in the world. It then appears to him as if he were in the life of his body, and in fact it is in itself a continuation of that life. With this life his judgment begins. After periods of delay they who have lived an evil life go down into hell; while they who have lived a good life are by degrees uplifted by the Lord into heaven. Such is the last judgment of each person, as has been shown from experience in Part First.

(2120) As to what the Lord said concerning the last times, that then the sea and the billows shall roar, the sun be darkened, the moon not give her light, the stars fall from heaven, nation rise up against nation and kingdom against kingdom, and more (see Matt. 24:7, 29; Luke 21:25)-these things both in general and in particular signify the state of the church, such as it would be at the time of its Last Judgment. And by the "roaring of the sea" and the "billows" nothing else is signified than that heresies and controversies within the church in general, and in everyone in particular, will be thus in uproar. By the "sun" is meant nothing else than love to the Lord and charity toward the neighbor; by the "moon," faith; and by the "stars," the knowledges of faith; all of which, in the last times, will be thus darkened, will not give light, and will fall from heaven, that is, will vanish away. The like is said by the Lord also in Isaiah (chapter 13:10). So too by "nation against nation, and kingdom against kingdom," nothing else is meant than evils against evils, and falsities against falsities, and so on. There were many secret reasons why the Lord spoke in this way. (That the "seas," "sun," "moon," "stars," "nations," and "kingdoms" have such a signification, I know with certainty, and have shown in Part First.)

(2121) That a Last Judgment is at hand, cannot be so evident on the earth and within the church as in the other life, whither all souls arrive, and flock together. At this day the world of spirits is full of evil genii and evil spirits, mostly from the Christian world, among whom there reign nothing but hatreds, revenges, cruelties, obscenities, and deceitful machinations. Nor is this the case only with the world of spirits, where souls fresh from the world first arrive, but also with the interior sphere of that world, where those are who have been interiorly evil in respect to their intentions and ends. This likewise is at the present day so crowded that I have wondered there ever could be so great an abundance. For all are not instantly cast down into the hells, because it is according to the laws of order that every such person should return into his life which he had had in the body, and should in this way be brought down by degrees into hell. The Lord casts no one into hell, but everyone casts himself there. The result is that these Worlds of spirits are thronged with a crowd of such spirits, who gather and stay there for a time. By their means the souls who come from the world are frightfully infested. Moreover the spirits who are with man (for every man is governed by the Lord through spirits and angels) are more stirred up than heretofore to bring malign influences to bear upon man, and this to such a degree that the angels who are with him can scarcely avert them, but are compelled to inflow into man from a greater distance. In the other life it is from all this very evident that the last time is at hand.

(2122) As to what further regards the souls newly arriving from the world, those coming from the Christian world think and plan for scarcely anything else than to become the greatest, and to possess all things; so that all are devoured with the love of self and of the world, which loves are utterly contrary to heavenly order (n. 2057); besides that very many think of nothing but filthy, obscene, and profane things, and among themselves speak of nothing else. They also make nothing of and utterly despise all things that are of charity and faith; and do not acknowledge the Lord Himself; nay, they hate all who confess Him; for in the other life thoughts and hearts speak. Besides all this, on account of the infamous life of parents, hereditary evils are becoming more malignant, and like inward fires fostered in secret, stimulate man to greater profanation of what is honorable and pious than heretofore. At the present day such persons flock in crowds into the other life, and fill to repletion the exterior and interior spheres of the world of spirits, as already said. When evil thus begins to prevail, and the equilibrium begins to incline to the side of evil, it is thereby clearly perceived that the last time is at hand, and that the equilibrium is going to be restored by the rejection of those who are within the church, and the reception of others who are outside.

(2123) That the last time is at hand may also be seen from this fact in the other life, that all the good which flows in from the Lord through heaven into the world of spirits, is there turned in a moment into what is evil, obscene, and profane, and that all the truth is turned in a moment into falsity; thus mutual love is turned into hatred, sincerity into deceit, and so on; so that those who are there are no longer capable of perceiving anything of what is good and true; and the like redounds upon man, who is governed through spirits with whom those who are in the world of spirits have communication. The certainty of this I have learned by much experience, which, if all advanced, would fill many pages. I have very frequently been permitted to perceive and hear how what is good and true from heaven is turned into what is evil and false, together with the amount and the nature of the change.

(2124) I have been told that the good of the will [bonum voluntarium] that existed in the men of the Most Ancient Church, was destroyed in the antediluvians; and that at the present day, with the men of the Christian Church, the good of the intellect [bonum intellectuale] is beginning to perish, insomuch that there is but little of it left; the cause of which is, that they believe nothing except what they apprehend by the senses; and that at this day men not only reason from the senses, but also, by means of a philosophy unknown to the ancients, reason concerning Divine arcana; whereby intellectual light is altogether darkened; a darkening that is becoming so dense as scarcely to admit of being dispelled.

(2125) The present quality of the men of the Christian Church was exhibited to my view by means of representations. In a dark cloud there appeared spirits so black that I shuddered, and afterwards others not so horrible; and it was signified to me that I was about to see something. First, there appeared children who were being combed by their mothers so cruelly that the blood ran down; by which was represented that such is the bringing up of little children at this day. Afterwards there appeared a tree which seemed as if it were the tree of knowledge, into which there was seen to climb a great viper, such as to strike one with horror; it appeared to extend all along the trunk of the tree. When the tree with the viper vanished, there appeared a dog; and then a door was opened into an apartment where there was a yellow light as from coals, and there were two women there; it was perceived to be a kitchen, but I am not at liberty to mention what I saw therein. I was told that the tree into which the viper climbed represented the state of the men of the church as they are at this day, in that in place of love and charity they have deadly hatreds that are beset with pretenses of what is honorable, and with deceits, together with wicked thoughts concerning all matters that belong to the faith. But what was seen in the kitchen represented the same hatreds and thoughts in their further developments.

(2126) It was further represented how opposed are those now within the church to innocence itself. There appeared a beautiful and innocent little child, at the sight of whom the external bonds by which evil genii and spirits are withheld from abominable deeds were slightly relaxed; and they then began to treat the little child in the most shocking manner-to trample on him, and to will the killing of him, one in one way, and another in another; for in the other life innocence is represented by infants. I remarked that during their bodily life such things do not appear in connection with these men, but it was answered that such are their interiors, and that if the civil laws did not hinder, and also other external bonds, such as the fear of the loss of property, of honor, of reputation, and of their life, they would rush insanely in the same way against all who are innocent. When they heard this answer, they made sport of it also. From what has been said we may see what is the quality of the men of the present day, and also that the last times are at hand.

(2127) In the other life there sometimes appears a kind of Last Judgment to the evil when their societies are being broken up; and to the good, when they are being admitted into heaven. Concerning both of these I may relate some things from experience.

(2128) The idea of a Last Judgment as presented to the evil, which I have seen two or three times, was as follows. When the spirits around me had combined into mischievous societies, so as to exercise predominance, and did not suffer themselves to be so governed by the law of equilibrium according to order as not to annoy other societies in an excessive manner, and to begin inflicting injury upon them by their overpowering force, there then appeared a band of spirits of considerable magnitude, coming from the quarter in front, a little to the right and above, at the approach of which there was heard a hubbub that as it were rose and fell with a loud roar; and as soon as the spirits heard it they were seized with consternation and terror, the result of which was a confusion; and then the spirits who were in those societies were dispersed, one this way and another that, so that they dissolved away from one another, and no one knew where his companion was. While this lasted, it appeared to the spirits just as if it were the Last Judgment with the destruction of all things. Some uttered lamentations; some from fright as it were lost all heart; in a word, a sense of danger as of a final crisis seized on all. [2]

The sound of those advancing from the quarter in front was heard by them variously; by some as the sound of armed horsemen, and by others otherwise, according to their state of fear and the phantasy it excited. It was perceived by me as a continuous murmur, with undulations rising and falling, and indeed as of many together. I was instructed by those near me that such bands come from that quarter when societies have been evilly combined in this way, and that they know how to dissociate and dissever the one from the other, and at the same time to strike terror, so that nothing is thought of but flight; and that by means of such disjunctions and dispersions all are at last reduced by the Lord into order. I was also told that this is what is signified in the Word by the “east wind.”

(2129) There are likewise other kinds of tumults, or rather of conflicts, which also present the idea of a Last Judgment, and by which societies that have been evilly combined in respect to their interiors are dissolved, concerning which I may relate what follows. Such spirits are driven into a state in which they do not think in society or communion in the usual way, but each one for himself. From their thoughts thus at variance, and the confused sound of their jarring speech, an uproar is heard, as of many waters, and a conflict among them, such as cannot be described, that arises from the confusion of opinions concerning fixed and certain truths which are then the subjects of their thoughts and speech, and which uproar is of such a character that it may be called a spiritual chaos. [2] The sound of the conflicting and confused roarings was threefold. One sound flowed in around the head, and was said to be that of the thoughts. Another sound flowed in toward the left temple, and was said to be the conflict of their reasonings about certain truths in which they were not willing to have faith. The third sound flowed in from above at the right, and was a gnashing one, but not so confused, and the gnashing was turned this way and that, and it was said that this was because the truths that were being turned in this manner this way and that by their reasonings, were in conflict. While these conflicts were going on there were other spirits besides who spoke to me and told me what each thing signified, and their speech penetrated distinctly through those sounds. [3] The subjects of the reasonings were especially these: whether it is to be understood according to the letter that the twelve apostles are to sit upon twelve thrones and judge the twelve tribes of Israel; also, whether any others are to be admitted into heaven than those who have suffered persecutions and miseries. Each one reasoned according to his phantasy, which he had caught in the life of the body. But some of them who had been brought back into communion and order, were afterwards instructed that the statement concerning the apostles is to be understood in an entirely different manner; namely, by the “apostles” are not meant apostles, nor by “thrones,” thrones, nor by “tribes,” tribes, nor in fact by “twelve,” twelve; but by all these terms-”apostles,” “thrones,” “tribes,” and also by “twelve,” are signified the primary things of faith (see n. 2089); and it is from these and according to them that judgment is effected upon everyone.

It was further shown that the apostles cannot judge even one man, but that all judgment is of the Lord alone. [4] And as regards the other subject of reasoning, neither is this to be understood as meaning that those only are to come into heaven who have suffered persecutions and miseries; but that the rich will enter heaven just as much as the poor, those posted in dignity just as much as those in low condition; and that the Lord has mercy on all, especially on those who have been in spiritual miseries and temptations, which are persecutions by the evil-thus on those who acknowledge that of themselves they are wretched, and who believe that it is solely of the Lord's mercy that they are saved.

(2130) In regard to the second subject, namely, the idea of a Last Judgment as presented to the good when they are being intromitted into heaven, I may relate how the case is. It is said in the Word that the door was shut, so that they could no longer be admitted; and that they had no oil, and came too late, and therefore were not admitted; by which things also there is signified the state of the Let Judgment. How these matters are and are to be understood, has been shown me. [2] I heard societies of spirits, one after another, saying in a clear voice that the wolf had wanted to carry them off, but that the Lord rescued them, and that so they were restored to the Lord, in consequence of which they rejoiced from the inmost heart, for they had been in despair, and thus in fear, that the door had been shut, and that they had come too late to be admitted. Such thought had been infused into them by those who are called "wolves

“ but it vanished on their being admitted, that is, on their being received by angelic societies, for intromission into heaven is nothing else. The intromission was seen by me as though it were made and continued with one society after another up to twelve, and that the twelfth society was intromitted (that is, received) with more difficulty than the eleven that had preceded it. There were afterwards admitted eight additional quasi societies that I was told were of the female sex. When I had seen these things, it was said that this process of admission (that is, of reception) into the heavenly societies presents this appearance, and this continuously, in order, from one place to another; and also that heaven can never to eternity be filled, still less is the door shut; but the more there come thither, the more blessed and happy are those who are in heaven; because the harmoniousness is so much the stronger. [3] After these had been admitted, it appeared as if heaven were shut; for there were a number more who desired to be intromitted (that is, received) next. But they were answered that they could not be received as yet; which is signified by those who came too late, by the door being shut, by their knocking, and by their lacking oil in their lamps. Their not being admitted was because they were not yet prepared to be capable of being among the angelic societies, where there is mutual love, for, as before said (n. 2119 at the end), they who in this world have lived in charity toward the neighbor are by degrees raised into heaven by the Lord. [4] There were also other spirits who were ignorant of what heaven is, that it is mutual love, who also desired to be then admitted, supposing that admission is everything; but they were answered that it was not yet their time, but that they would be admitted at another time, when they were ready. The reason that the societies appeared to be twelve, was that by "twelve" are signified all things of the faith, as before said (n. 2129 at the end).

(2131) Individuals who are being intromitted are received by the angelic societies with inmost charity and its joy, and all love and friendship are shown them. But when they do not willingly desire to be in the societies to which they first come, they are received by other societies, and this successively until they come to that society with which they are in agreement, in accordance with the life of mutual love which they have; and they remain there until the time when they go forth still more perfect, and are then elevated and exalted thereby into greater happiness-and this from the Lord's mercy, in accordance with the life of love and charity which they had received in the world. But the transference from one society into another never takes place by their being rejected by the society where they are, but by a certain willingness in themselves, in accordance with a longing that is insinuated into them by the Lord; and because it takes place in accordance with their longings, there is nothing that is not done from freedom.

(2132) As to its being said in the Word that there entered also one who was not clothed in a wedding garment (Matt. 22:11-13), and that he was cast out, it was shown how the case is with this also. There are some persons who during their bodily life have been imbued with the deceit of being able to feign themselves angels of light; and in the other life, when in this hypocritical state, they are also able to insinuate themselves into the nearest heavenly societies. But they do not remain there long, for the moment they perceive the sphere of mutual love there, they are seized with fear and horror, and cast themselves down (and it then appears in the world of spirits as if they had been cast down), some toward the lake, some toward Gehenna, and some into some other hell.

(2133) Of the Lord's Divine mercy heaven has on two or three occasions been so far opened to me that I have heard a general glorification of the Lord, which is of such a nature that a number of societies glorified the Lord together and with one mind, and yet each society did so by itself, with distinct affections and the derivative ideas. It was a heavenly voice, heard far and wide, to an extent so immense that the hearing failed to reach its end (as fails the sight when it beholds the universe), and this was attended with inmost joy and inmost happiness. A glorification of the Lord has also been sometimes perceived like an irradiation flowing down and affecting the interiors of the mind. This glorification takes place when the angels are in a state of tranquillity and peace, for it then flows from their inmost joys, and from their happinesses themselves.

(2134) At the end of the following chapter the state of little children in the other life will of the Lord's Divine mercy be treated of.

CHAPTER 18

(2135) AT THE end of the preceding chapter, the subject of the Last Judgment was treated of, and it was shown what is signified thereby, namely, not the destruction of the world, but the last time of the church. When this is at hand, the Lord says that He "will come in the clouds of the heavens, with power and glory" (Matt. 24:30; Mark 13:26; Luke 21:27). Hitherto no one has known what is meant by the "clouds of the heavens." But it has been disclosed to me that nothing else is meant than the literal sense of the Word; and by "power and glory" the internal sense of the Word, for in the internal sense of the Word there is glory, since whatever is there is concerning the Lord and His kingdom (see in volume 1, n. 1769-1772). [2] Similar is the signification of the "cloud" which encompassed Peter, James, and John, when the Lord appeared to them in glory; of which it is said in Luke: A voice came out of the cloud, saying, This is My beloved Son, hear ye Him; but when the voice had passed, Jesus was found alone (Luke 9:35-36), where by "Moses and Elias," who spoke with the Lord, was represented the Word of the Old Testament, which is also called "Moses and the Prophets" (by "Moses," his books together with the other historical books, and by "Elias" the prophet, all the books of the Prophets); but by "Peter, James, and John," as in all other places where they are named in the books of the Evangelists, were represented faith, charity, and the good of charity. That they only were present signifies that no others can see the glory of the Lord, which is in His Word than those who are in faith, in its charity, and in the good of charity. Others are indeed able to see, but still do not see, because they do not believe. This is the internal sense in regard to the foregoing two passages; and in various places in the Prophets also, a "cloud" signifies the Word in its letter, and "glory" the Word in its life. [3] The nature and quality of the internal sense of the Word has already been frequently stated, and has been shown in the explication word by word. It was those skilled in the Law in the Lord's time who least of all believed that there was anything written in the Word concerning the Lord. At the present day, those skilled in the Law know indeed, but it may be that they will believe least of all that there is any other glory in the Word than that which appears in the letter; when yet this is the cloud in which is the glory.

CHAPTER 18. From this chapter we may see, in an especial manner, what is the nature of the internal sense of the Word, and how the angels perceive it when it is being read by man. From the historical sense of the letter we can understand nothing else than that Jehovah appeared to Abraham under the form of three men; and that Sarah, Abraham, and his lad prepared food for them, namely, cakes made of the meal of fine flour, a "son of an ox," and also butter and milk; which things, though they are true historicals describing what really took place, are still not so perceived by the angels; but the things which they represent and signify are what are perceived, altogether abstractedly from the letter, in accordance with the explication given in the CONTENTS. Thus, instead of the things historically related in this chapter, the angels perceive the state of the Lord's perception in the Human, and the communication with the Divine at that time, before the perfect union of His Divine Essence with the Human Essence, and of the Human Essence with the Divine Essence, which state is also that concerning which the Lord thus speaks: No one hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18). [2] And by the various kinds of food here mentioned, the angels perceive nothing but celestial and spiritual goods, concerning which see the explication. Moreover by what is afterwards said concerning the son that Sarah should bear at the set time of another year, they perceive nothing else than that the Lord's human rational should be made Divine. Lastly, by the things which Abraham spoke with Jehovah concerning the overthrow of Sodom and Gomorrah, the angels perceive nothing else than the Lord's intercession for the human race; and by five, forty-five, forty, thirty, twenty, and ten, they perceive His intercession for those with whom truths should be adjoined to goods, and who should have goods by means of temptations and combats, or by means of other states. So it is with all other things in the Word, as may be more clearly seen from the explication word by word, where it is shown that in each word similar things are involved in the Word, both Historic and Prophetic. [3] That there is such an internal sense everywhere in the Word, which treats solely of the Lord, of His kingdom in the heavens, of His church on earth and in particular with every man, thus treating of the goods of love and truths of faith, may also be seen by every one from the passages cited by the Evangelists from the Old Testament. As in Matthew: The Lord said unto my Lord, Sit thou on My right hand, until I made thine enemies thy footstool (Matt. 22:44; compare Ps. 110:1). That these words treat of the Lord, cannot be apparent in the literal sense of the passage cited, as found in David; but yet that no other than the Lord is meant, He Himself here teaches in Matthew. [4] Again: Thou Bethlehem, the land of Judah, art in no wise least among the leaders of Judah; for out of thee shall come forth a Leader, who shall feed My people Israel (Matt. 2:6; compare Micah 5:2). They who abide in the literal sense, as do the Jews, know indeed from this passage that the Lord should be born there; but as they are expecting a leader and a king who will bring them back into the land of Canaan, they therefore explain the words found here according to the letter; that is, by the "land of Judah" they understand the land of Canaan; by "Israel" they understand Israel, although they know not where Israel now is; and by a "Leader" they still understand their Messiah; when yet other things are meant by "Judah" and "Israel;" namely, by "Judah" those who are celestial, by "Israel," those who are spiritual, in heaven and on earth; and by the "Leader" the Lord. [5] Again in the same: A voice was heard in Ramah, lamentation, a cry, and great wailing; Rachel weeping for her children, and she would not be comforted, because they are not (Matt. 2:18; compare Jer. 31:15). They who abide in the literal sense of these words cannot possibly gather from it what is the internal sense; and yet that there is an internal sense is evident in the Evangelist. Again: Out of Egypt have I called My Son (Matt. 2:15; compare Hos. 11:1). In Hosea it is said: When Israel was a child, then I loved him, and called My son out of Egypt. They called them, so they went from their faces, and I made Ephraim to go (Hos. 11:1-3). They who know not that there is an internal sense, cannot know otherwise than that Jacob is here meant when he entered into Egypt, and his posterity when they went out from it, and that by Ephraim is meant the tribe of Ephraim, thus the same things that are in the historicals of the Word nevertheless it is evident from the Word of the Evangelist that they signify the Lord. But what the several particulars signify could not possibly be known unless it were disclosed by means of the internal sense. GENESIS 18 1. And Jehovah appeared unto him in the oak-groves of Mamre, and he was sitting at the door of the tent, as the day was growing hot. 2. And he lifted up his eyes and saw, and behold three men standing over him; and he saw, and ran to meet them from the door of the tent, and bowed himself toward the earth. 3. And he said, My Lord, if I pray I have found grace in thine eyes, pass not I pray from over thy servant. 4. Let I pray a little water be taken, and wash ye your feet, and lie down under the tree. 5. And I will take a piece of bread, and support ye your heart; afterwards ye may pass on; for therefore have ye passed over unto your servant. And they said, So do as thou hast spoken. 6. And Abraham hastened toward the tent unto Sarah, and said, Make ready quickly three measures of meal of fine flour, knead, and make cakes. 7. And Abraham ran unto the herd and took a son of an ox, tender and good, and gave it to the lad, and he hasted to make it. 8. And he took butter and milk, and the son of an ox that he had made, and set before them; and he stood before them under the tree, and they did eat. 9. And they said unto him, Where is Sarah thy wife? And he said, Behold in the tent. 10. And he said, Returning I will return unto thee about this time of life, and behold Sarah thy wife shall have a son. And Sarah heard at the door of the tent, and it was behind him. 11. And Abraham and Sarah were old, entering into days; it had ceased to be with Sarah in the way as of women. 12. And Sarah laughed within herself, saying, After I am grown old shall I have pleasure? and my lord old? 13. And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I indeed truly bear, and I am become old? 14. Shall anything be wonderful for Jehovah? At the set time I will return unto thee, about this time of life, and Sarah shall have a son. 15. And Sarah denied, saying, I laughed not; for she was afraid. And He said, Nay, for thou didst laugh. 16. And the men rose up thence, and looked toward the faces of Sodom; and Abraham went with them, to send them away. 17. And Jehovah said, Shall I hide from Abraham that which I do? 18. And Abraham shall surely be for a nation great and numerous, and all the nations of the earth shall be blessed in him. 19. For I know him, because he will command his sons, and his house after him, and they will keep the way of Jehovah, to do righteousness and judgment; that Jehovah may bring upon Abraham that which He hath spoken concerning him. 20. And Jehovah said, Because the cry of Sodom and Gomorrah has become great, and because their sin has become very grievous. 21. I will go down I pray, and I will see whether they have made a consummation according to the cry thereof which is come unto Me, and if not I will know. 22. And the men looked forth thence, and went toward Sodom; and Abraham as yet he was standing before Jehovah. 23. And Abraham drew near, and said, Wilt Thou also destroy the righteous with the wicked? 24. Peradventure there be fifty righteous in the midst of the city; wilt Thou also destroy and not spare the place for the sake of the fifty righteous that are in the midst of it? 25. Be it far from Thee to do according to this thing, to cause the righteous to die with the wicked, so that the righteous be as the wicked; be it far from Thee; shall not the Judge of all the earth do judgment? 26. And Jehovah said, If I find in Sodom fifty righteous in the midst of the city, I will spare all the place for their sake. 27. And Abraham answered and said, Behold I pray I have taken upon me to speak unto my Lord, and I am dust and ashes. 28. Peradventure there shall lack five of the fifty righteous; wilt Thou destroy all the city for five? and He said, I will not destroy it, if I find there forty and five. 29. And he added yet to speak unto Him, and said, Peradventure forty shall be found there; and He said, I will not do it for forty's sake. 30. And he said, Oh let not my

Lord be angry, and I will speak: peradventure thirty shall be found there; and He said, I will not do it if I find thirty there. 31. And he said, Behold I pray I have taken upon me to speak unto my Lord: peradventure twenty shall be found there; and He said, I will not destroy it for twenty's sake. 32. And he said, Oh let not my Lord be angry, and I will speak but this once: peradventure ten shall be found there; and He said, I will not destroy it for ten's sake. 33. And Jehovah went when He had completed His speaking unto Abraham; and Abraham returned unto his place.

(2136) THE CONTENTS. In the first place, this chapter treats concerning the Lord's state of perception in the Human and concerning the communication with the Divine at that time, before the perfect union of His Human Essence with the Divine Essence, which state is also that in regard to which the Lord says, "No one hath seen God at any time, the Only-begotten Son who is in the bosom of the Father" (John 1:18).

(2137) The Lord's state of perception in the Human at that time is signified by the "oak-groves of Mamre" (verse 1); and that in this state He perceived the Divine which was manifesting itself before His Human (verse 2); at which He rejoiced (verse 3); and desired that the Divine should draw nearer to His Human by putting on something natural (verse 4), and His Human nearer to the Divine by putting on the celestial (verse 5). The celestial and the derivative spiritual, which He put on, are signified by the "three measures of meal of fine flour" of which the cakes were made (verse 6); and that He also put on a conforming natural, is signified by the “son of an ox” (verse 7); the result being conformation, and a communication of the Divine with the Human, and of the Human with the Divine (verse 8).

(2138) In the second place, this chapter treats concerning the Lord’s perception in that state respecting the rational with Him, in that it would put off the Human, and be made Divine.

(2139) That the rational would be made Divine, is signified by the “son” whom Sarah was to bear (verse 10). That the human rational truth that was with the Lord did not perceive this, and thus did not believe it, is signified by Sarah’s “laughing” at the door of the tent that was behind him (verses 10-13, 15). It is confirmed that the Lord would put off this also, and would put on in its place truth Divine (verse 14).

(2140) In the third place, the chapter treats concerning the Lord’s grief and anxiety over the human race, because men were so greatly imbued with the love of self, and from this with the cupidity of exercising command over others from what is evil and false, for whom in that state He interceded, and obtained that those should be saved with whom there should be goods and truths; and who these are, is recounted in order.

(2141) The Lord’s perception concerning the human race, that it was in evil and falsity, “Sodom” being the love of self and the derivative cupidity of exercising command from what is evil, and “Gomorrah” being the same from what is false (verses 16, 20). That this could not be concealed from the Lord in that state, because by Him and from Him is all salvation (verses 17-19); that is to say, they were to be visited when their wickedness reached its height (verses 20-21). That when He was in this perception (verse 22), He interceded for them; first for those with whom there should be truths, and these truths full of goods, who are signified by the “fifty” (verses 23-26); also for those with whom there should be less of good, but this good nevertheless conjoined with truths, who are signified by the “forty-five” (verses 27-28); next for those who have been in temptations, who are signified by the “forty” (verse 29); as likewise for those who have been in some combats against evils, who are signified by the “thirty” (verse 30); afterwards for those with whom there should be states of the affection of good from any other source, who are signified by the “twenty” (verse 31); lastly for those with whom there should be states of the affection of truth, who are signified by the “ten” (verse 32); and the constant answer was that they should be saved (verses 26, 28-32). These things being accomplished, the Lord returned into His former state of perception (verse 33). These are the arcana contained in the internal sense of this chapter, which are not manifest from the letter.

(2142) THE INTERNAL SENSE Verse l. And Jehovah appeared unto him in the oak groves of Mamre, and he was sitting at the door of the tent, as the day was growing hot. “Jehovah appeared unto him,” signifies the Lord’s perception; “in the oak-groves of Mamre,” signifies the quality of the perception; “he was sitting at the door of the tent," signifies the holiness which at that time appertained to Him; "as the day was growing hot," signifies from love.

(2143) Jehovah appeared unto him. That this signifies the Lord's perception, may be seen from the fact that the historicals of the Word are merely representative, and the words therein significative, of those things which are in the internal sense. In the internal sense of the passage before us the subject treated of is the Lord and His perception, which perception was represented by the appearing to Abraham of Jehovah; for such is the representative nature in the historicals of the Word of every appearing, of every discourse, and of every deed. But what they represent does not appear unless the historicals are attended to simply as objects, like those of sight, from which there is given the occasion and the opportunity for thinking about things more lofty; for instance, from gardens, as we behold them, for thinking about fruits, their uses, and also the derivative delight of life, and, still more loftily, about paradisal or heavenly happiness. When such things are thought of, the several objects of the garden are indeed seen, but so slightly that they are not attended to. The case is the very same with the historicals of the Word, for when the celestial and spiritual things that are in the internal sense of these historicals are thought of, these, together with the words themselves, are attended to just as little.

(2144) In the oak-groves of Mamre. That this signifies the quality of the perception, is evident from the representation and signification of "oak-groves," and also from the representation and signification of "Mamre." What "oak-groves” represented and signified in general was shown in volume 1 (n. 1442-1443); and what “the oak-groves of Mamre” represented and signified specifically (n. 1616), namely, perceptions, but such as are human from memory-knowledges [scientific], and from the first rational things thence derived. [2] What perception is, is at this day utterly unknown, because at this day no one has perception like that of the ancients, especially like that of the most ancients; for these latter knew from perception whether a thing was good, and consequently whether it was true. There was an influx into their rational from the Lord through heaven, whereby, when they thought about any holy thing, they instantly perceived whether it was so, or was not so. Such perception afterwards perished with man, when he began to be no longer in heavenly ideas, but solely in worldly and corporeal ones; and in place of it there succeeded conscience, which also is a kind of perception; for to act contrary to conscience and according to conscience is nothing else than to perceive from it whether a thing is so or is not so, or whether it is to be done. [3] But the perception of conscience is not from good that flows in, but it is from the truth that from infancy has been implanted in the rational of men in accordance with the holy of their worship, and which has afterwards been confirmed, for this alone do they in such case believe to be good. Hence it is that conscience is a kind of perception, but from such truth; and when charity and innocence are insinuated into this truth by the Lord, there comes into existence the good of this conscience. From these few observations we can see what perception is. But between perception and conscience there is much difference. (See what is said about perception in volume 1, n. 104, 125, 371, 483, 495, 503, 521, 536, 597, 607, 784, 865, 895, 1121, 1616; about the perception of spirits and angels, n. 202-203, 1008, 1383-1384, 1390-1392, 1394, 1397, 1504; and that the learned do not know what perception is, n. 1387.) [4] As regards the Lord when He lived in the world, all His thought was from Divine perception, because He alone was a Divine and Celestial Man; for He was the only one in whom was Jehovah Himself, from whom was His perception (as to which see also in volume 1, n. 1616, 1791). His perceptions were more and more interior in proportion as He approached more nearly to union with Jehovah. Of what quality His perception was at the time here treated of, may be seen from what has been said about the oak-groves of Mamre in volume 1 (n. 1616); and of what quality it became when He perceived the things that are contained in this chapter, is described in what now follows.

(2145) He was sitting at the door of the tent. That this signifies the holy which at that time appertained to Him, namely, the holy of love-which is signified by the day growing hot, as explained in what follows-is evident from the signification of a "tent," as being what is holy (see n. 414, 1102, 1566, where also the reason of this signification of "tents" is explained). As the Lord was then in the perception which is signified by the oak-groves of Mamre, which is a lower rational perception, but yet is a perception more internal than that which is signified by the oak-grove of Moreh (concerning which see n. 1442, 1443), it is here represented and therefore signified by His sitting at the door of the tent, that is, at the entrance to what is holy. How the case is with perceptions, as being less or more interior, may be illustrated by the perceptions of the most ancient people, from whom I have heard that the more they were in memory-knowledges from the things which are objects of hearing and sight, the lower were their perceptions; but that the more they were uplifted above them to the celestial things of charity and love, the more interior their perceptions were, because they were then nearer to the Lord.

(2146) As the day was growing hot. That this signifies from love, is evident from the signification of "heat," as being in the internal sense love; and since heat belongs either to the day or to the year, love is represented either by the heat of the day or by the heat of the year, according to what is related in the historicals. That "heat" signifies love may be seen from the fact that love is called spiritual heat, and that growing warm is predicated of all affection, even in common speech; and further from the fact that love and its affections, in man's interiors, as also in his exteriors, and even in his very corporeals, make themselves manifest under the guise of heat; in fact heat has no other origin in connection with man when it flows forth from his interiors. Such however as is the love, such is the heat. Celestial love and spiritual love are what give genuine heat. All other heat, namely, that which is from the loves of self and of the world, and also from other filthy loves, is unclean, and in the other life sinks into what is excrementitious (see n. 1773). Be it known moreover that holiness is never predicated except of love and charity; not of faith except insofar as love and charity are in the truths of faith. Except from this the truths of faith are not holy. (See what was said before, n. 2049.)

(2147) Verse 2. And he lifted up his eyes, and saw, and behold three men standing over him; and he saw them, and ran to meet them from the door of the tent, and bowed himself toward the earth. “He lifted up his eyes,” signifies that He saw within Himself; “and behold three men standing over him,” signifies the Divine Itself, the Divine Human, and the Holy proceeding; “and he saw them,” signifies when He observed this; “and ran to meet them,” signifies that in thought He approached nearer to the things that were being perceived; “from the door of the tent,” signifies from the holy which at that time appertained to the Lord; “and bowed himself toward the earth,” signifies the effect of humiliation, from the consequent joy.

(2148) He lifted up his eyes. That this signifies that the Lord saw within Himself, is evident from the signification of “lifting up the eyes.” By “eyes” in the Word is signified the interior sight, or the understanding, as may be seen from the passages cited above (n. 212). Hence to “lift up the eyes” means to see and perceive things which are above self. Things that are interior are expressed in the Word by those which are higher, as “looking upward,” “lifting up the eyes to heaven,” “thinking high things,” the reason of which is that man supposes heaven to be on high, or above himself; when yet it is not on high, but is in things internal-as when a man is in the celestial things of love, his heaven is then within him (see n. 450). From this it follows that to "lift up the eyes" signifies to see within oneself.

(2149) Behold three men standing over him. That this signifies the Divine Itself, the Divine Human, and the Holy proceeding, may be seen without explication; for it is known to everyone that there is a Trine, and that this Trine is a One. That it is a One is plainly evident in this chapter, to wit, in verse 3, where it is said, "He said, My Lord, if I pray I have found grace in Thine eyes, pass Thou not, I pray," which words were addressed to the three men. And further, in verse 10, "And he said, Returning I will return unto thee." In verse 13, "And Jehovah said unto Abraham." In verse 15, "He said, Nay, but thou didst laugh." In verse 17, "And Jehovah said, Shall I hide from Abraham that which I do?" In verse 19, "Because I have known him." In verse 20, "And Jehovah said." In verse 21, "I will go down, and I will see whether they have made a consummation according to the cry thereof which is come unto Me; and if not, I will know." In verse 23, Abraham said, "Wilt Thou also destroy the righteous with the wicked?" In verse 25, "Be it far from Thee to do according to this thing; be it far from Thee." In verse 26, "And Jehovah said, If I find fifty righteous I will spare the whole place for their sake." In verse 27, "I have taken upon me to speak unto my Lord." In verse 28, "Wilt Thou destroy the whole city for five? And He said, I will not destroy it, if I find there forty and five." In verse 29, "He added yet to speak unto Him; He said, I will not do it for forty's sake." In verse 30, "Let not my Lord be angry; He said, I will not do it if I find thirty there." In verse 31, "He said, I have taken upon me to speak unto my Lord; He said, I will not destroy it for twenty's sake." In verse 32, "Let not I pray my Lord be angry; and He said, I will not destroy it for ten's sake." And in verse 33, "And Jehovah went when He had left off speaking to Abraham." From all this it may be seen that by the three men who appeared to Abraham was signified the Divine Itself, the Divine Human, and the Holy proceeding; and that this Trine is in itself a One. In the internal sense the subject here treated of is Jehovah, in that He appeared to the Lord, and that the Lord perceived this; but not by an appearing such as there was to Abraham; for it is historically true that three men were seen by Abraham, but this represents the Divine perception, or the perception from the Divine which the Lord had when in the Human, which perception is treated of in what follows.

(2150) And he saw them. That this signifies when the Lord observed this, is evident from the signification of "seeing" in the internal sense, as being to understand and observe, and also to be illuminated (see n. 1584). Nothing is more common in the Word than for "seeing" to have this signification. The signification here is that the Lord observed a perception from the Divine to be present, as just stated.

(2151) And Abraham ran to meet them. That this signifies that the Lord approached nearer to the things which were perceived, is evident from the series of things in the internal sense; for the preceding verse treats of the Lord's perception, in which He then was; this verse treats of His observing the perception to be from the Divine, and here now His approaching nearer to it is represented and thus signified by his running to meet them.

(2152) From the door of the tent. That this signifies from the holy which then appertained to the Lord, is evident from the signification of a "tent," as being what is holy, and from the signification of the "door," as being the entrance into what is holy (explained above, n. 2145).

(2153) And bowed himself toward the earth. That this signifies the effect of the humiliation from the consequent joy, is evident from the signification of "bowing himself," as being to humble. Just as all interior affections have gestures corresponding to them in outward or bodily motions, which gestures are the effects of the affections as their effecting causes, so the action of humbling oneself has humiliation and also prostration. That this prostration was from joy is evident, because He observed, as before said, the perception to be from the Divine. The state of the Lord's humiliation when He was in the Human, has already been treated of in various places, and of the Lord's Divine mercy shall be further treated of in this chapter.

(2154) Verse 3. And he said, My Lord, if I pray I have found grace in Thine eyes, pass not I pray from Thy servant. "And he said," signifies that the Lord so thought; "My Lord," signifies the Trine in a One; "if I pray I have found grace in Thine eyes," signifies the deference of the Lord's state when He noticed that perception; "pass not I pray from Thy servant," signifies that He intensely desired that what He began to perceive should not pass away. The “servant” is the human that appertained to the Lord before it was made Divine.

(2155) He said. That this signifies that the Lord so thought, is evident from the signification of “saying,” when found in the historical sense, as being to perceive (see n. 1898, 1919, 2080).

(2156) My Lord. That this signifies the Trine in a One, namely, the Divine Itself, the Divine Human, and the Holy proceeding, which Trine is in a One, is evident from its being here said “Lord,” in the singular number. So too in verses 27, 31, “Behold I pray I have taken upon me to speak unto my Lord,” and in verses 30, 32, “Let not I pray my Lord be angry.” The three men are also called “Jehovah,” in verse 13, “Jehovah said unto Abraham;” in verse 14, “Shall anything be wonderful for Jehovah?” in verse 22, “Abraham was yet standing before Jehovah;” and in verse 33, “And Jehovah went when He left off speaking to Abraham.” Hence it is evident that the three men (that is, the Divine Itself, the Divine Human, and the Holy proceeding), are the same as the Lord, and the Lord the same as Jehovah. In the Christian Faith, called the Creed, the same is acknowledged, where it is said in plain words, “There are not three Uncreate, nor three Infinite, nor three Eternal, nor three Almighty, nor three Lords, but One.” There are none who separate this Trine which is in a One except those who say that they acknowledge one Supreme Existence [Ens], the Creator of the Universe; which is forgiven those who are outside of the church. But they who are within the church, and say this, although they say it and sometimes think it, do not in fact acknowledge any God; still less do they acknowledge the Lord.

(2157) If I pray I have found grace in Thine eyes. That this signifies the deference of the Lord's state when He observed that perception, may be seen from the affection of humiliation which there is in these very words; and also in those which directly follow-"Pass not I pray from over Thy servant"-in which likewise there is humiliation. In every particular in the Word there are both affection and subject matter. The celestial angels perceive the Word such as it is in the internal sense as to the affection; but the spiritual angels perceive it such as it is in the internal sense as to the matter. Those who perceive the Word in the internal sense as to the affection, pay no attention to the words which belong to the matter, but form for themselves ideas from the affection and its series, and this with endless variety. Here for example at the words, "If I pray I have found grace in Thine eyes, pass not I pray from over Thy servant," they perceive the Lord's state of humiliation in the Human, but only the affection of the humiliation. From this, in a manner, variety, and abundance inexpressible, they form for themselves celestial ideas, which can scarcely be called ideas, but rather so many lights of affections and perceptions, which follow in a continuous series, in accordance with the series of the affection of the things contained in the Word that is being read. [2] This shows that the perception, thought, and speech of the celestial angels are more ineffable and much richer than the perception, thought, and speech of the spiritual angels, the latter being simply determined to the subject matter [rem], in accordance with the series of the expressions. (That the speech of the celestial angels is of this nature, may be seen in volume 1, n. 1647.) Hence it is that these words, “If I pray I have found grace in Thine eyes,” in the celestial sense signify the deference of the Lord’s state when He observed that perception. Moreover to “find grace in thine eyes” was a customary mode of speech for every expression of deference; as may be seen from Laban’s deference to Jacob: Laban said unto him, If I pray I have found grace in thine eyes (Gen. 30:27); also from Jacob’s deference to Esau: Jacob said, Nay, I pray, if I pray I have found grace in thine eyes (Gen. 33:10); and in like manner elsewhere in the Word.

(2158) Pass not I pray from over Thy servant. That this signifies that He intensely desired, appears from what has just been said, the case being much the same, namely, that here also there is deference, which is expressed in this way, and at the same time the affection of desire that what He began to perceive should not pass away.

(2159) That the “servant” denotes the human that appertained to the Lord, before it was made Divine, may be seen from many passages in the Prophets. The reason is-as already shown several times-that until He had put it off and made it Divine the human that appertained to the Lord was merely a servant. The human that appertained to Him was from the mother, thus was infirm, having with it from the mother an hereditary which by means of the combats of temptations He overcame and utterly expelled, insomuch that nothing was left of that which was infirm and hereditary from the mother, nay, at last there remained not anything whatever from the mother. Thus He entirely put off all that was from the mother, and therefore was no longer her son, as also He himself says in Mark: They said unto Him, Behold Thy mother and Thy brethren without seek for Thee: and He answered them, saying, Who is My mother, or My brethren? And looking round on them that sat about Him, He said, Behold My mother and My brethren; for whosoever shall do the will of God, the same is My brother, and My sister, and My mother (Mark 3:32-35; Matt. 12:46-49; Luke 8:20, 21). [2] And when He had put off this human, He put on the Divine Human, from which He called Himself the "Son of man," as we find many times in the Word of the New Testament; and also the "Son of God;" and by the "Son of man" He meant the truth itself, and by the "Son of God" the good itself, which belonged to His Human Essence when this was made Divine. The former state was that of the Lord's humiliation, but the latter that of His glorification (treated of before, n. 1999). [3] In the former state, namely, that of humiliation, when as yet He had appertaining to Him an infirm human, He adored Jehovah as one other than Himself, and indeed like a servant; for relatively to the Divine the human is nothing else, on which account in the Word the term "servant" is predicated of that human, as in Isaiah: I will defend this city to save it, for Mine own sake, and for My servant David's sake (Isa. 37:35), where the Assyrians are treated of, in whose camp a hundred and eighty-five thousand were smitten by an angel. “David” denotes the Lord, who, as He was to come, in respect to the human is called a “servant.” (That in the Word “David” denotes the Lord, may be seen above, n. 1888.) [4] In the same Prophet: Behold My servant upon whom I will lean; My chosen, My soul is well pleased. I have put My spirit upon him; he shall bring forth judgment unto the nations (Isa. 42:1), manifestly concerning the Lord, of whom, when He was in the human, the terms “servant” and “chosen” are predicated. Again: Who is blind but My servant? and deaf, as the angel I will send? who is blind as the perfect one, and blind as the servant of Jehovah? (Isa. 42:19), where also the Lord is spoken of; and of whom in like manner the terms “servant” and “angel” are predicated when He was in the human. [5] Again: Ye are My witnesses, saith Jehovah, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He (Isa. 43:10). Again: Said Jehovah, My Former from the womb to be His servant; to bring Jacob again unto Him, and that Israel be gathered unto Him; and He said, Thou art a slight thing that thou shouldest be My servant, to set up the tribes of Jacob I have given thee for a light of the nations to be My salvation unto the extremity of the earth (Isa. 49:5, 6), where also the Lord and His human are manifestly treated of before He was made the “light of the nations,” and “salvation unto the extremity of the earth.” Again: Who is among you that feareth Jehovah, that heareth the voice of His servant, who walketh in darkness, and hath no brightness? let him trust in the name of Jehovah, and lean upon His God (Isa. 50:10). “Servant” here also denotes the human that appertained to the Lord; and that He was in this human and taught the way of truth, is the “voice of the servant of Jehovah.” [6] Again: Jehovah goeth before you, and the God of Israel gathereth you. Behold, My servant shall act prudently, he shall be lifted up, and shall be exalted, and shall be raised up exceedingly (Isa. 5212, 13). It is evident that “servant” is here predicated of the Lord when He was in the human; for it is said of Him that He “shall be lifted up, exalted, and raised up.” Again: He hath no form and no honor; we saw him, but there was no appearance; He was despised, a man of sorrows, acquainted with disease. Jehovah willed to bruise him; He made him infirm; if he shall make his soul guilt, he shall see seed, he shall prolong days, and the will of Jehovah shall prosper by his hand; he shall see of the labor of his soul, he shall be satisfied; by his knowledge shall My righteous servant justify many; and he himself hath carried their iniquities (Isa;. 53:2, 3, 10, 11). Here, as in the whole of this chapter, the Lord’s state of humiliation is openly treated of; and it is also said that He was then in an infirm human, namely, that He was a “man of sorrows, acquainted with disease, infirm, was in the labor of His soul,” besides a number of other statements, in which state He is called “servant.”

(2160) Verse 4. Let I pray a little water be taken, and wash ye your feet, and lie down under the tree. “Let I pray a little water be taken,” signifies that they should draw near, and let themselves down from things Divine nearer to His intellectual things; "and wash ye your feet," signifies that they should put on something natural, in order that in the state in which He then was, He might the better perceive; "and lie down under the tree," signifies near to the perception of His state in which He was; "tree" is perception.

(2161) Let I pray a little water be taken. That this signifies that they should draw near, and let themselves down from things Divine nearer to His intellectual things, cannot be so evident from these words alone-that they should take a little water-but it is evident from the series of things in this verse, and from their connection with those which go before and those which follow. From what is said in this verse no one would ever know that the words "Let I pray a little water be taken, and wash ye your feet, and lie down under the tree" signify that the Divine should let itself down nearer to the state of perception in which the Lord then was, and should put on something natural in order that He might the better perceive; for not a trace of this arcanum is manifest in the words as understood historically; but that nevertheless such in the internal sense is their signification, and that the angels so perceive them, I know for certain. [2] This shows what great and deep arcana lie hidden in the Word. Moreover that such is the signification, may be seen from the signification in the internal sense of the several words, namely, from the signification of "water" as being intellectual things, from the signification of "feet" as being natural things, and from the signification of a "tree" as being perception. When these things are understood, the signification in the internal sense (to wit, that which has been stated) can be seen from the series of things, and from their connection with those which precede and those which follow. (That "waters" signify memory-knowledges and rational things, consequently the things of the understanding, has been shown in volume 1, n. 28, 680, and may be seen from very many other passages in the Word that it would be too tedious to bring forward.)

(2162) Wash ye your feet. That this signifies that [the Divine] should put on something natural, in order that, in the state in which the Lord then was, He might the better perceive, may be seen from the signification of "feet," as being natural things, and also likewise from the series of things. That arcana here lie hidden may to some extent be seen from the fact that Abraham prayed the three men to take a little water and wash their feet, and to recline under a tree; when yet he knew that it was the Lord or Jehovah; and also from the fact that otherwise such things would not have been mentioned. [2] That "feet" signify natural things, is evident from the representatives in the other life, and from the derivative representatives among the most ancient people, and thus in the Word. Celestial and spiritual things are represented by the head and its belongings; rational things and their belongings, by the breast and its belongings; natural things and their belongings, by the feet and their belongings. Hence it is that the "sole" and the "heel" of the foot signify the lowest natural things (concerning which see n. 259); and a "shoe" the lowest things of all, which are unclean (concerning which see n.

1748). [3] Similar things are signified by the representations in the dreams and visions in the Prophets-as by the statue seen by Nebuchadnezzar, The head of which was good gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet part of iron and part of clay (Dan. 2:32-33), where the "head" signifies celestial things, which are inmost, and are "gold" (as shown, n. 113, 1551, 1552); the "breast and arms" spiritual or rational things, which are "silver" (as shown, n. 1551); but the "feet" are the lower things, which are natural, the truths of which are signified by "iron," and the goods by "clay" [argillum seu lutum]. That "iron" denotes truth, may be seen above (n. 425, 426); also that "clay" denotes good (n. 1300); in the present case both being natural. Such is the order of succession in the Lord's kingdom in the heavens, and in the church which is the Lord's kingdom on earth, and also in everyone who is a kingdom of the Lord. [4] The case is similar with the vision that Daniel saw, of which it is said: I lifted up mine eyes, and saw, and behold a man clothed in linen, and his loins were girded with gold of Uphaz; his body also was like the beryl [tarshish], and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like the brightness of burnished brass (Dan. 10:5-6). Specifically, by these words are signified the interiors of the Word as to goods and truths; the "arms" and "feet" are its exteriors, which are the sense of the letter, because natural things are therein, for the exterior things of the Word are taken from natural things. What each part signifies besides, namely, the loins, body, face, eyes, and the many other things of man, is evident from the representatives in the other life, concerning which, of the Lord's Divine mercy more will be said when we come to treat of the Grand Man, which is the Lord's heaven, and of the derivative representatives in the world of spirits. [5] That which we read concerning Moses, Aaron, Nadab, Abihu, and the seventy elders-that "they saw the God of Israel, under whose feet there was as it were a work of sapphire stone, and as it were the substance of heaven as to purity" (Exod. 24:9, 10)-signifies that they saw only the externals of the church represented in natural things; and also the literal sense of the Word, in which likewise external things are represented by natural things-as before said-which are the "feet under which was as it were a work of sapphire stone, and as it were the substance of heaven." That it was the Lord who was seen by them, but only in those lower or natural things, is evident, for He is called "the God of Israel," whom all things of the church represented, and all things of the Word in the internal sense signified. For the Lord is presented to view in accordance with the things which are at the time signified-in John, as a Man upon a white horse, when He signified the Word, as is plainly said (Rev. 19:11, 13). [6] The animals seen by Ezekiel, which were cherubs, are described as to celestial and spiritual things-among other representatives-by their faces and wings, but as to natural things, as follows: Their feet, a straight foot; and the sole of their feet as the sole of a calf's foot; and they glittered like the brightness of burnished brass (Ezek. 1:7). The feet (that is, the natural things) are said to have "glittered like burnished brass," for the reason that "brass" signifies natural good (n. 425, 1551). It was much the same with the Lord's appearance to John as the "Son of man:" Whose eyes were as a flame of fire, and His feet like unto burnished brass (Rev. 1:14-15; 2:18). [7] That the "feet" signify natural things, may be further evident from the passages that now follow. In John: I saw a strong angel coming down out of heaven, encompassed with a cloud, and a rainbow about his head, and his face as the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left upon the earth (Rev. 10:1-2). By this angel there is in like manner signified the Word; the quality of which in the internal sense is signified by the "rainbow about his head," and by "his face being as the sun;" but the external sense, or that of the letter, by the "feet." The "sea" denotes natural truths, the "earth" natural goods, which shows what is signified by his putting "his right foot upon the sea, and his left upon the earth." [8] A "footstool" is mentioned in various passages of the Word; but it is not known what it signifies in the internal sense. As in Isaiah: Jehovah said, The heavens are My throne, and the earth is My footstool. Where is that house which ye will build unto Me? and where is that place of My rest? (Isa. 66:1). The "heavens" are the celestial and spiritual things (thus the inmost things) of both the Lord's kingdom in the heavens, and of the Lord's kingdom on the earth, that is, in the church, and also in every man who is a kingdom of the Lord or a church; thus they also denote celestial and spiritual things as regarded in themselves, which are those of love and charity and of the derivative faith; and thus are all things which are of internal worship, and in like manner all things which are of the internal sense of the Word: these are the “heavens,” and are called the Lord’s “throne.” But the “earth” is all lower things that correspond to these-as the lower rational and natural things, whereof also things celestial and spiritual are predicated from correspondence; such as are the things which are in the lower heavens, also those in the church and in external worship, and in the literal sense of the Word; in short, all such things as proceed from things internal and are presented in things external-these, being natural things, are called the “earth” and the Lord’s “footstool.” (What “heaven and earth” denote in the internal sense, may be seen above, n. 82, 1733; also what the “new heaven and the new earth” denote, n. 2117, 2118 end; and that man is a little heaven, n. 911, 978, 1900.) [9] In like manner in Jeremiah: The Lord covereth the daughter of Zion with a cloud in His anger; He hath cast down from the heavens unto the earth the beauty of Israel, and hath not remembered His footstool in the day of His anger (Lam. 2:1). Also in David: Exalt ye Jehovah our God, and bow yourselves down at His footstool, Holy is He (Ps. 99:5). And again: We will enter into His tabernacles, we will bow down at His footstool (Ps. 132:7). In the Representative Church-thus among the Jews-it was supposed that the house of God and the temple were His footstool, for they knew not that external representative worship was signified by the house of God and the temple; and what the internals of the church were (which were signified by “heaven,” or God’s “throne”), they were utterly ignorant of. [10] Again: The saying of Jehovah unto my Lord: Sit Thou at My right hand, until I make Thine enemies Thy footstool (Ps. 110:1; Matt. 22:42-45; Mark 12:36; Luke 20:42, 43). Here in like manner a “footstool” signifies natural things, both those which are sensuous, and those of memory-knowledge, and the derivative rational things of man, which are called “enemies” when they pervert worship, and do this from the literal sense of the Word, so that there is worship solely in externals, and either no internal worship, or else that which is filthy (see n. 1094, 1175, 1182). When things natural and rational are thus perverted and defiled, they are called “enemies;” but because, regarded in themselves, they have reference to internal worship-when this is restored, they become as before said a “footstool,” whether they are things of external worship, or of the literal sense of the Word. [11] In Isaiah: The glory of Lebanon shall come unto thee, the fir-tree, the pine, and the box together, to beautify the place of My sanctuary, and I will make the place of My feet honorable (Isa. 60:13), where the subject is the Lord’s kingdom and church, the celestial-spiritual things of which are the “glory of Lebanon” (that is, the cedars), and its celestial natural things are the “fir-tree, the pine, and the box” (as also in the Word elsewhere), and thus the things which are of external worship; of which it is said, “I will make the place of My feet honorable;” and this cannot be made honorable by the fir, the pine, and the box, but by the things which they signify. [12] That the “feet” signify these things, is evident also from the representatives in the Jewish Church-as from Aaron and his sons washing their hands and their feet before entering into the tabernacle (Exod. 30:19-20; 40:31, 32). No one can fail to see that arcana were thus represented, for what is the washing of the hands and feet but an external affair which is of no avail unless the internal is clean and pure? Nor can the internal be cleaned and purified by such a washing. But as all the rites of that church were significative of internal things, which are celestial and spiritual, such is the case here also: it is cleanness of external worship that is here signified, and external worship is clean when there is internal worship within it. Hence their lavers were of brass, and also that great laver that was called the brazen sea, and the ten smaller lavers of brass around the temple of Solomon (1 Kings 7:23, 38); because "brass" represented the good of external worship, which is the same as natural good (concerning which signification of "brass," see n. 425, 1551). [13] In like manner it was a representative that, A man of the seed of Aaron in whom there was a fracture of the foot or a fracture of the hand, should not approach to offer the offering made by fire to Jehovah (Lev. 21:19, 21). By those who had a "fracture" in the feet or hands were represented such as are in perverted external worship. [14] That "feet" signify natural things, is further evident in other passages that occur in the Prophets, as in these propheticals in Moses: Blessed be Asher above sons; let him be accepted of his brethren, and let him dip his foot in oil; the iron and brass of thy shoe (Deut. 33:24, 25). No one can understand these words unless it is known what “oil,” the “foot,” “iron,” “brass,” and a “shoe” signify in the internal sense. That “foot” is the natural, and “shoe” the still lower natural, such as is the corporeal sensual, may be seen above (n. 1748); also that “oil” is the celestial (n. 886), “iron” natural truth (n. 425, 426), and “brass” natural good (n. 425, 1551), which shows what these words involve. [15] In Nahum: The way of Jehovah is in the storm and tempest, and the clouds are the dust of His feet (Nahum 1:3), where the “dust of the feet” signifies the natural and corporeal things with man, whence come the “clouds.” The same also is signified by these words in David: Jehovah bowed the heavens, and came down, and thick darkness was under His feet (Ps. 18:9). [16] When the goods and truths of faith are perverted by means of natural light, as it is called, this is described in the Word by the “feet” and “hoofs” of a beast, whereby waters are disturbed, and food is trampled upon. As in Ezekiel: Thou hast come forth into the rivers, and hast troubled the waters with thy feet; and trampled the streams thereof. I will destroy every beast thereof from off many waters; and the foot of man shall not trouble them any more, nor the hoof of beast (Ezek. 32:2, 13). Egypt is here treated of, by which are signified memory-knowledges [scientiae] (as has been shown, n. 1164, 1165, 1462); so that by the “feet” and “hoofs” by which the streams and waters are troubled are signified memory-knowledges [scientifica] derived from sensuous and natural things, from which they reason about the arcana of faith; nor do they believe until these arcana are comprehended by means of such knowledges; and this is not to believe at all, for the more such persons reason, the less do they believe (see n. 128-130, 215, 232, 233, 1072, 1385). From all this it is now evident that by "feet" in the Word are signified natural things; but what more is signified, is evident from the series of things.

(2163) And lie down under the tree. That this signifies near to the perception of His state in which He then was, is evident from the signification of a "tree," as being perception (see n. 103); bearing which in mind the series of things shows that the above is the real sense of the words. That "trees" signified perceptions, originated in the fact that the celestial man was compared and likened to Paradise, or the garden in Eden; from which the perceptions of celestial things with him were likened to the trees therein.

(2164) Verse 5. And I will take a piece of bread, and support ye your heart; afterwards ye may pass on; for therefore have ye passed over unto your servant. And they said, So do as thou hast spoken. "I will take a piece of bread," signifies something celestial adjoined; "support ye your heart," signifies as much as is meet; "afterwards ye may pass on," signifies that when He had left off perceiving He would be content therewith; "for therefore have ye passed over unto your servant," signifies that they came for this purpose; "and they said, So do as thou hast spoken," signifies that it should be so done.

(2165) I will take a piece of bread. That this signifies something celestial adjoined, is evident from the signification of “bread,” as being what is celestial (explained before, n. 276, 680-681, 1798). That “bread” signifies what is celestial, is because “bread” means all food in general, and thus in the internal sense all celestial food. What celestial food is, has been stated in volume 1 (n. 56-58, 680-681, 1480, 1695). That “bread” means all food in general, is evident from the following passages of the Word. We read of Joseph that: He said to him who was over his house, that he should bring the men-his brethren-home, and should slay what was to be slain, and should make ready; and afterwards, when they had made ready, and were to eat, he said, Set on bread (Gen. 43:16, 31); meaning that they should make ready the table; “bread” thus denoting all kinds of food. We read concerning Jethro that, Aaron came, and all the elders of Israel to eat bread with Moses’ father-in-law before God (Exod. 18:12), where also “bread” denotes all kinds of food. Concerning Manoah, in the Book of Judges: Manoah said unto the Angel of Jehovah, Let us I pray detain thee, and let us make ready before thee a kid of the goats. And the Angel of Jehovah said unto Manoah, Though thou detain me, I will not eat of thy bread (Judg. 13:15-16), where “bread” denotes a kid of the goats. When Jonathan ate of the honeycomb, they told him that Saul had adjured the people, saying: Cursed be the man that shall eat bread this day (1 Sam. 14:27-28), where “bread” denotes all food. Again, concerning Saul: When Saul sat down to eat bread, he said unto Jonathan, Wherefore cometh not the son of Jesse to bread either yesterday or today? (1 Sam. 20:24, 27), meaning to the table, where were all kinds of food. We read concerning David that he said to Mephibosheth the son of Jonathan: Thou shalt eat bread on my table continually (2 Sam. 9:7, 10). So too concerning Evil-merodach, who said that, Jehoiachin king of Judah should eat bread before him continually, all the days of his life (2 Kings 25:29). Concerning Solomon also: Solomon's bread for each day was thirty cors of fine flour, and sixty cors of meal, ten fat oxen, and twenty oxen of the pastures, and a hundred sheep, besides the hart and the wild she-goat, and the antelope, and fatted fowl (1 Kings 4:22-23), where "bread" plainly denotes all of these things. [2] Now as "bread" means all kinds of food in general, it therefore signifies in the internal sense all those things which are called celestial foods, as may be still more evident from the burnt-offerings and sacrifices that were made of lambs, sheep, she-goats, kids, he-goats, heifers, and oxen, which were called in one word the "bread of the offering made by fire unto Jehovah," as is clearly evident from the following passages in Moses, where the various sacrifices are treated of, of which it is said that, The priest should burn them upon the altar, the bread of the offering made by fire unto Jehovah, for an odor of rest (Lev. 3:11, 16), all those sacrifices and burnt-offerings being so called. Again: The sons of Aaron shall be holy unto their God, neither shall they profane the name of their God; because the offerings to Jehovah made by fire, the bread of their God, they do offer. Thou shalt sanctify him, because he offereth the bread of thy God. A man of the seed of Aaron in whom there shall be a blemish, shall not come nigh to offer the bread of his

God (Lev. 21:6, 8, 17, 21), where also sacrifices and burnt-offerings are the “bread.” The same is true of Leviticus 22:25. Again: Command the sons of Israel, and say unto them, My oblation, My bread for offerings made by fire, of an odor of rest, shall ye observe, to offer unto Me at their appointed time (Num. 28:2). Here also “bread” denotes all the sacrifices which are there enumerated. In Malachi: Offering polluted bread upon Mine altar (Mal. 1:7), where also the sacrifices are spoken of. The hallowed things of the sacrifices, which they ate, were also called “bread,” as is evident from these words in Moses: He that toucheth an unclean thing shall not eat of the hallowed things, but he shall wash his flesh in water, and when the sun is down, he shall be clean; and afterwards he shall eat of the hallowed things, because this is his bread (Lev. 22:6-7). [3] The burnt-offerings and sacrifices in the Jewish Church represented nothing else than the celestial things of the Lord’s kingdom in the heavens, and of the Lord’s kingdom on earth (that is, in the church), also of the Lord’s kingdom or church with each person, and in general all those things which are of love and charity, for these are things celestial; and each kind of sacrifice represented something special and peculiar. All these were at that time called BREAD, and therefore when sacrifices were abolished, and other things succeeded in their place for external worship, it was commanded that bread and wine should be made use of. [4] From all this we may now see what the “bread” [in the Holy Supper] signifies, namely, all the things represented by the sacrifices, thus in the internal sense the Lord Himself. And because the “bread” signifies the Lord Himself, it signifies love itself toward the universal human race, and what belongs to love; as also man’s reciprocal love to the Lord and toward the neighbor. The “bread” thus signifies all celestial things, and in the same way the “wine” signifies all spiritual things, as the Lord also teaches in plain words in John. They said, Our fathers did eat the manna in the wilderness; as it is written, He gave them bread from heaven to eat. Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but My Father giveth you the true bread from heaven; for the bread of God is He that cometh down from heaven, and giveth life unto the world. They said unto Him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst (John 6:31-35). Verily I say unto you, he that believeth on Me hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and are dead; this is the bread that cometh down from heaven, that one may eat thereof and not die. I am the living bread that came down from heaven; if anyone eat of this bread, he shall live to eternity (John 6:47-51). [5] Now because the “bread” is the Lord, it belongs to the celestial things which are of love, which are the Lord’s; for the Lord is the celestial itself, because He is love itself, that is, mercy itself; and because this is so, “bread” means all the celestial, that is, all the love and charity with man, for these are from the Lord; and therefore they who are not in love and charity have not the Lord with them, and thus are not gifted with the good and happy things that in the internal sense are signified by “bread.” This outward symbol was commanded because the greatest part of the human race are in external worship, and therefore without some outward symbol there would be scarcely anything holy with them. And therefore when they live in love to the Lord and in charity toward the neighbor, they nevertheless have appertaining to them what is internal, although they do not know that this love and charity is the veriest internal of worship. Thus in their external worship they are confirmed in the goods which are signified by the “bread.” [6] In the Prophets also the celestial things of love are signified by “bread” (as in Isa. 3:1, 7; 30:23; 33:15-16; 55:2; 58:7-8; Lam. 5:9; Ezek. 4:16-17; 5:16; 14:13; Amos 4:6; 8:11; Ps. 105:16), in like manner by the “bread of faces” upon the table (mentioned Lev. 24:5-9; Exod. 25:30; 40:23; Num. 4:7; 1 Kings 7:48).

(2166) Support ye your heart. That this signifies as much as is meet, cannot be so evident from the proximate signification of the words in the internal sense, but yet it is evident from the series of things, for the subject treated of is the Divine perception-that this might draw nearer to the perception of the human which then appertained to the Lord, and that it might let itself down to His intellectual things, by putting on something natural and also something celestial adjoined to it, as much as was meet-which is to “support the heart.” In the proximate sense, to “support the heart by bread” is to be refreshed, and thus to enjoy what little of the celestial is meet.

(2167) Afterwards ye may pass on. That this signifies that when He had left off perceiving He would be content therewith, is in like manner evident from the series.

(2168) For therefore have ye passed over unto your servant. That this signifies that they came for this purpose, is also evident without explication.

(2169) And they said, So do as thou hast spoken. That this signifies that it would be so done, likewise needs no explication.

(2170) Verse 6. And Abraham hastened toward the tent unto Sarah, and said, Make ready quickly three measures of meal of fine flour, knead, and make cakes. "Abraham hastened toward the tent unto Sarah," signifies the Lord's rational good conjoined with His truth; "Abraham" is here the Lord in that state as to good; "Sarah," as to truth; the "tent," as to the holy of love: "and said," signifies the state of perception relatively at that time; "make ready quickly three measures of meal of fine flour, knead, and make cakes," signifies the celestial of His love in that state; "three" denotes what is holy; "meal of fine flour," is the spiritual and the celestial of the rational which were then with the Lord; "cakes" denote the same when both are conjoined.

(2171) Abraham hastened toward the tent unto Sarah. That this signifies the Lord's rational good conjoined with His truth, is evident from the representation of "Abraham," and also of "Sarah," and from the signification of a "tent," concerning which presently. As each and all things bear relation to the subject treated of in the internal sense, so do these words bear relation to the Divine perception into which the Lord came when He was in the perception of the human. But those who do not know what perception is, cannot know either how the case is with it, still less that there exists a perception that is more and more interior, namely, natural perception, then rational perception, and finally internal perception, which is Divine, and which the Lord alone had. They who are in perception, as are the angels, know very well in which perception they are; whether in natural, in rational, or in a still more interior perception which to them is Divine. What then must have been the case with the Lord, who had a perception from the Supreme and Infinite Divine (concerning which see n. 1616 at the end, 1791), in which no angels ever are, for perception flows into them from the Lord's Supreme or Infinite Divine through His Human Essence. [2] The reason why the Lord's perception is described, is that when He was in the human, it was thus made known to Him how the Divine Itself, the Divine Human, and the Holy proceeding were to be united in Him; then, how His rational was to be made Divine; and finally what was the quality of the human race-that it was to be saved by Him, that is, by the union of the Human Essence with the Divine Essence in Him; which are the subjects treated of in this chapter. On these accounts the Lord's perception is first described, as also on account of the union itself which was to be effected.

(2172) That "Abraham" is here the Lord in that state as to good, is evident from the representation of Abraham. When he is speaking with Jehovah, as here, Abraham represents the Lord in the Human (as also before, n. 1989, where he represented the Lord in the state and at the age there described, because then also he spoke with Jehovah). In other cases Abraham represents the Lord’s Divine good, and Sarah His Divine truth; hence Abraham now represents the Lord’s rational good.

(2173) That “Sarah” is here the Lord as to truth, is evident from the representation of Sarah, as being intellectual truth adjoined to good; here, as being rational truth, for the same reason as just now stated in regard to Abraham. (That Sarah represents truth may be seen above, n. 1468, 1901, 2063, 2065). In the historicals of the Word good and truth cannot be represented otherwise than by a marriage, for this is really the case with them, for there is a Divine marriage between things celestial and spiritual, or what is the same, between those which are of love and those which are of faith, or again what is the same, between those of the will and those of the understanding. The former are of good, the latter are of truth. There is such a marriage in the Lord’s kingdom in the heavens; such also in the Lord’s kingdom on the earth (that is, in the church); such a marriage in every man, in every single thing of him, nay, in the veriest singulars of all. That which is not in such a marriage does not live. Nay, from that Divine marriage there is such a marriage in universal nature, and in every particular of it, but under other form and appearance, otherwise nothing whatever would there subsist. Because there is such marriage in everything, therefore with the Prophets every matter is expressed in a twofold manner, especially in Isaiah-one expression referring to what is celestial, or to good, and the other to what is spiritual, or to truth (see n. 683, 793, 801). That in everything there is a resemblance of a marriage, may be seen above (n. 718, 747, 917, 1432). Hence it is that the Lord's good is represented by Abraham, and His truth by Sarah.

(2174) That a "tent" is the Lord as to the holy of love, is evident from the signification of a "tent," as being what is holy (explained before, n. 414, 1102, 1566, 2145).

(2175) And he said. That this signifies the state of the perception relatively at that time, is evident from the signification in the historical sense of "saying" as being to perceive (explained before, n. 1898, 1919, 2080).

(2176) Make ready quickly three measures of meal of fine flour, knead, and make cakes. That this signifies the celestial of His love in that state, is evident from the signification of "meal," "fine flour," and "cakes," which will be treated of in what next follows. That such things are involved, no one can believe who keeps his mind intent on the literal sense, or that of the words, still less if on the historical things described by them; for he is thinking not only about this preparation, but also about the men who came to Abraham, and not about these matters involving more secret things. This is the reason why he can still less believe that the historicals of the Word in every detail store up within them such arcana equally as do the propheticals; for the historicals draw the mind strongly to themselves, and darken the interiors. Nevertheless that there really are arcana deeply hidden in these historicals is evident from the mere fact that it is the Word of the Lord, written not only for man, but at the same time also for heaven; and this in such a manner, that when a man is reading it, the angels have heavenly ideas therefrom; so that in this way heaven is conjoined with the human race by means of the Word. What is meant in the internal sense by "meal," "fine flour," and "cakes," will now be shown.

(2177) That the "meal of fine flour" denotes the spiritual and the celestial which were then with the Lord, and that "cakes" denote the same when both are conjoined, is very evident from the sacrifices of the Representative Church, and from the meat-offering then made use of, which consisted of fine flour mingled with oil and made into cakes. The chief part of representative worship consisted in burnt-offerings and sacrifices. What these represented has already been stated, where bread is treated of (n. 2165), namely, the celestial things of the Lord's kingdom in the heavens and of the Lord's kingdom on the earth (that is, in the church), and also those of the Lord's kingdom or church with each person; and in general all the things of love and charity, because these are celestial. All these offerings and sacrifices were at that time called "bread," and to them was adjoined the meat-offering also, which, as already said, consisted of fine flour mingled with oil, to which frankincense was likewise added, as well as a libation of wine. [2] What these represented is also evident, namely, similar things as the sacrifices, but in a less degree, thus the things which are of the spiritual church, and likewise those of the external church. Everyone can see that such things would never have been commanded unless they had represented Divine things, and also that each one represents something special and peculiar, for unless they had represented Divine things, they would not have differed from similar things in use among the Gentiles, among whom also there were sacrifices - meat-offerings, libations, frankincense, perpetual fires, and many other things, derived to them from the Ancient Church, and especially from the Hebrew Church. But as internal things (that is, the Divine things that were represented) were separated from these Gentile rites, they were merely idolatrous, as also they became with the Jews, who for this reason fell into all kinds of idolatry. From what has been said everyone can see that there were heavenly arcana in every rite, especially in the sacrifices and all their particulars. [3] As regards the meat-offering, the nature of it and how it was to be prepared into cakes, is described in a whole chapter in Moses (Lev. 2; also in Num. 15, and elsewhere). The law of the meat-offering is described in Leviticus in these words: Fire shall be kept burning upon the altar continually, it shall not go out. And this is the law of the meat-offering: the sons of Aaron shall bring it before Jehovah to the faces of the altar; and he shall take therefrom his handful of the fine flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar, an odor of rest, for a memorial unto Jehovah; and the residue thereof Aaron and his sons shall eat; unleavened shall they be eaten in a holy place; in the court of the tent of meeting shall they eat it. It shall not be baked leavened; I have given it as their portion of My offerings made by fire; it is a holy of holies (Lev. 6:13-17). [4] The fire which must be kept burning upon the altar continually, represented the love, that is, the mercy of the Lord, perpetual and eternal. That in the Word "fire" signifies love, see n. 934; hence "offerings made by fire for an odor of rest" signify the Lord's pleasure in the things which are of love and charity. (That "odor" denotes what is well-pleasing, that is, what is grateful, see n. 925, 1519.) Their "taking a handful" represented that they should love with all the strength, or with all the soul; for the hand, or the palm of the hand, signifies power (as shown n. 878), from which "handful" also signifies power. The fine flour, with the oil and the frankincense, represented all things of charity-the fine flour the spiritual, and the oil the celestial of charity, the frankincense what was in this manner grateful. (That fine flour represents what is spiritual, is evident from what has just been said, and from what follows; that oil represents what is celestial, or the good of charity, may be seen above, n. 886; and also that frankincense, from its odor, represents what is grateful and acceptable, n. 925.) [5] Its being "unleavened," or not fermented, signifies that it should be sincere, and thus from a sincere heart, and free from uncleanness. That Aaron and his sons should eat the residue, represented man's reciprocality and his appropriation, thus conjunction through love and charity; on which account it was commanded that they should eat it in a holy place. Hence it is called a "holy of holies." These were the things that were represented by the meat-offering; and the representatives themselves were so perceived in heaven; and when the man of the church so apprehended them, he was then in an idea similar to the perception of the angels, thus he was in the Lord’s kingdom itself in the heavens although he was on earth. [6] The meat-offering is further treated of, as regards what it ought to be in connection with each kind of sacrifice, and how it should be baked into cakes, also what kind should be offered by those who were being cleansed, and what on other occasions; to mention and explain all of which would be too tedious; but concerning all these matters see Exod. 29:39-41; Lev. 5:11-13; 6:14-23; 10:12-13; 23:10-13, 16-17; Num. 5:15, etc.; 6:15-17, 19-20, chapter 7, in several places; 28:5, 7, 9, 12-13, 20-21, 28-29; 29:3-4, 9-10, 14-15, 18, 21, 24, 27, 30, 33, 37. [7] Fine flour made into cakes in general represented the same as bread, namely, the celestial of love, and meal the spiritual of it, as is evident from the passages cited above. The “breads” [or loaves] that were called the “bread of faces,” or the “show bread” [panis propositionis], were made of fine flour, which was prepared in cakes and placed upon the table, for a perpetual representation of the love, that is, the mercy, of the Lord toward the universal human race, and the reciprocality of man. Concerning these loaves we read as follows in Moses: Thou shalt take fine flour and shalt bake it into twelve cakes; of two tenths shall one cake be; and thou shalt set them in two rows, six in a row, upon the clean table, before Jehovah; and thou shalt put pure frankincense upon each row, and it shall be to the breads for a memorial, an offering made by fire unto Jehovah. On every Sabbath day he shall set it in order before Jehovah continually, from the sons of Israel in a covenant of eternity. And it shall be for Aaron and his sons, and they shall eat it in a holy place, for it is a holy of holies unto him, of the offerings made by fire unto Jehovah by a statute of eternity (Lev. 24:5-9). Every particular in this description and all the smallest details represented the holy of love and of charity, the “fine flour” the same as the “meal of fine flour,” namely, the celestial and its spiritual, and the “cake” the two conjoined. [8] Hence it is evident what is the holiness of the Word to those who are in heavenly ideas, nay, what holiness there was in this very representative rite, on account of which it is called a holiness of holinesses; and on the contrary, how void of holiness it is to those who suppose that there is nothing heavenly in these things, and who abide solely in the externals; as do they who perceive the meal here merely as meal, the fine flour as fine flour, and the cake as a cake, and who suppose these things to have been stated without each particular involving something of the Divine. These do in like manner as do those who think the bread and wine of the Holy Supper to be nothing but a certain rite, containing nothing holy within; whereas there is such holiness that human minds are by that Supper conjoined with heavenly minds, when from internal affection they are thinking that the bread and wine signify the Lord’s love and the reciprocality of man, and are thus in holiness from interior thought and feeling. [9] The like was involved in that the sons of Israel on their coming into the land of Canaan were to offer a cake of the first of their dough, as a heave-offering unto Jehovah (Num. 15:20). That such things are signified is also evident in the Prophets, from which we may at present adduce only this from Ezekiel: Thou wast decked with gold and silver; and thy raiment was fine linen and silk, and broidered work; thou didst eat fine flour, honey, and oil, and thou wast become beautiful very exceedingly, and thou wast prospered unto a kingdom (Ezek. 16:13); where the subject treated of is Jerusalem, by which is signified the church, that was so decked in its earliest time-that is, the Ancient Church-and which is described by the garments and other ornaments; as also its affections of truth and good by the fine flour, honey, and oil. Everyone can see that all these things have a very different meaning in the internal sense from that in the sense of the letter. And so have these words which Abraham said to Sarah: “Make ready quickly three measures of the meal of fine flour, knead, and make cakes.” (That “three” signifies holy things has been shown before, n. 720, 901.)

(2178) Verse 7. And Abraham ran unto the herd, and took a son of an ox tender and good, and gave it to the lad, and he hasted to make it. “Abraham ran unto the herd,” signifies natural good; “and took a son of an ox tender and good” signifies the celestial natural which is conformable, and which the rational associated to itself in order that it might conjoin itself with the perception from the Divine; “and gave it to the lad, and he hasted to make it,” signifies the conjunction of this good with rational good; “the lad” is here the natural man.

(2179) Abraham ran unto the herd. That this signifies natural good, is evident from the signification of the oxen and bullocks of the herd-to be explained presently. That the beasts of the herd and of the flock signify such things as are in man, is evident from what has been shown in volume 1 (n. 45-46, 142-143, 246, 714-715, 719, 776), and also from what was said concerning the beasts used in the sacrifices (n. 1823). It may seem surprising that the animals named in the Word, and also those offered in the sacrifices, should signify goods and truths, or what is the same, things celestial and spiritual, but the reason of this may be briefly stated. [2] In the world of spirits various representatives are presented to view, and withal animals are often presented before the eyes of the spirits there, such as horses variously caparisoned, oxen, sheep, lambs, with other animals of various kinds, sometimes such as are never seen on the earth, but are only representative. Such animals were also seen by the prophets, as described in the Word, and were from the same source. The animals that appear in the world of spirits are representative of affections of good and truth, and also of evil and falsity. Good spirits know perfectly well what they signify, and thus also gather from them what the angels are conversing about; for the speech of angels, passing down into the world of spirits, is sometimes presented in this way. For example, when horses appear, they know that the speech of the angels is about the things of the understanding; when oxen and bullocks, that it is about natural goods; when sheep, that it is about rational goods, and probity; when lambs, that it is about goods still more internal and about innocence; and so on. [3] As the men of the Most Ancient Church had communication with spirits and angels, and constantly had visions and also dreams such as the prophets had, the consequence was that whenever they saw any beast, there occurred to them the idea of what it signified. Representatives and significatives originated in this way, and remained long after their times; and at length became so venerated from their antiquity that men wrote by mere representatives; books not so written being held in no esteem; and those written within the church being of no sanctity. From this and other hidden causes, concerning which of the Lord's Divine mercy elsewhere, the books of the Word also were so written.

(2180) And took a son of an ox tender and good. That this signifies the celestial natural which the rational associated to itself, in order that it might conjoin itself with the perception from the Divine, is evident from the signification in the Word of a "bullock" or "son of an ox," as being natural good. And as the Lord's rational is treated of, it is called "tender" from the celestial-spiritual, or the truth of good; and "good" from the celestial itself, or good itself. In the genuine rational there is the affection of truth and the affection of good; but its chief thing [primarium] is the affection of truth (as before shown, n. 2072). Hence it is first called "tender," and yet is called both "tender and good," according to the usual practice in the Word, to indicate the marriage of good and truth (spoken of above, n. 2173). [2] That a "bullock," or "son of an ox," signifies the celestial natural, or what is the same, natural good, is especially evident from the sacrifices, which were the principal representatives of worship in the Hebrew Church, and afterwards in the Jewish. Their sacrifices were made either from the herd or from the flock, thus from animals of various kinds that were clean, such as oxen, bullocks, he-goats, sheep, rams, she-goats, kids, and lambs; besides turtledoves and young pigeons, all of which animals signified internal things of worship, that is, things celestial and spiritual (n. 2165, 2177); the animals taken from the herd signifying celestial natural things, and those from the flock celestial rational things; and as both the natural and the rational things are more and more interior, and are various, therefore so many kinds and species of those animals were made use of in the sacrifices; as is also evident from its being prescribed what animals should be offered-in the burnt-offerings; in the sacrifices of various kinds, as in those that were daily, those of the Sabbaths and festivals, those that were voluntary, those for thanksgiving and vows, those expiatory of guilt and sin, those of purifying and cleansing, and those of inauguration-and also from their being expressly named, and how many of them should be used in each kind of sacrifice; which would never have been done unless each had signified some special thing. This is very evident from those passages where the sacrifices are treated of (as Exod. 29; Lev. 1, 3-4, 9, 16, 23; Num. 7-8, 15, 29). But this is not the place to set forth what each one signified. The case is similar in the Prophets where these animals are named, and from them it is evident that “bullocks” signified celestial natural things. [3] That no other than heavenly things were signified, is also evident from the cherubs seen by Ezekiel, and from the animals before the throne seen by John. Concerning the cherubs the Prophet says: The likeness of their faces was the face of a man, and they four had the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle (Ezek. 1:10). Concerning the four animals before the throne John says: Around the throne were four animals; the first animal was like a lion, the second animal like a young bullock, the third animal had a face like a man, the fourth animal was like a flying eagle; saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come (Rev. 4:6-8). Everyone can see that holy things were represented by the cherubs and by these animals, and also by the oxen and young bullocks in the sacrifices. In like manner in the prophecy of Moses concerning Joseph: Let it come upon the head of Joseph, and upon the crown of the head of him that was a Nazirite from his brethren. The firstling of his ox, honor is his; and his horns are the horns of the unicorn, with them he shall push the peoples together, to the ends of the earth (Deut. 33:16-17). None can understand these things unless it is known what an ox, a unicorn, horns, and other things signify in the internal sense. [4] As regards sacrifices in general, they were indeed enjoined through Moses on the people of Israel, but the Most Ancient Church, that existed before the flood, knew nothing whatever about sacrifices; nor did it even come into their minds to worship the Lord by slaughtering animals. The Ancient Church, that existed after the flood, was likewise unacquainted with sacrifices. This church was indeed in representatives, but not in sacrifices. In fact sacrifices were first instituted in the following church, which was called the Hebrew Church, and from this spread to the nations, and from the same source they came to Abraham, Isaac, and Jacob, and thus to the descendants of Jacob. That the nations were in a worship of sacrifices, was shown above (n. 1343); and that so were Jacob's posterity before they went out of Egypt, thus before sacrifices were commanded by Moses upon Mount Sinai, is evident from what is said in Exodus 5:3; 10:25, 27; 18:12; 24:4-5; and especially from their idolatrous worship before the golden calf. [5] Thus described in Moses: Aaron built an altar before the calf, and Aaron made proclamation and said, Tomorrow is the feast of Jehovah. And they rose up early on the morrow, and offered burnt-offerings and brought peace-offerings; and the people sat down to eat, and to drink, and rose up to play (Exod. 32:5-6). This was done while Moses was upon Mount Sinai, and thus before the command concerning the altar and the sacrifices came to them. The command came on this account-that the worship of sacrifices had become idolatrous with them, as it had with the gentiles, and from this worship they could not be withdrawn, because they regarded it as the chief holy thing. For what has once been implanted from infancy as holy, especially if by fathers, and thus inrooted, the Lord never breaks, but bends, unless it is contrary to order itself. This is the reason why it was directed that sacrifices should be instituted in the way described in the books of Moses. [6] That sacrifices were by no means acceptable to Jehovah, thus were merely permitted and tolerated for the reason just stated, is very evident in the Prophets, as we read in Jeremiah: Thus saith Jehovah Zebaoth the God of Israel, Add your burnt-offerings to your sacrifices, and eat flesh. I spoke not unto your fathers, and I commanded them not in the day that I brought them out of the land of Egypt, concerning burnt-offering and sacrifice; but this word I commanded them, saying, Obey My voice, and I will be your God (Jer. 7:21-23). In David: O Jehovah, sacrifice and offering Thou hast not willed, burnt-offering and sin-offering Thou hast not required. I have desired to do Thy will, O my God (Ps. 40:6, 8). In the same: Thou delightest not in sacrifice, that I should give it; burnt-offering Thou dost not accept. The sacrifices of God are a broken spirit (Ps. 51:16-17). In the same: I will take no bullock out of thy house, nor he-goats out of thy folds; sacrifice to God confession (Ps. 50:9, 13-14; 107:21-22; 116:17; Deut. 23:19). In Hosea: I will have mercy, and not sacrifice, and the knowledge of God more than burnt-offerings (Hos. 6:6). Samuel said to Saul: Hath Jehovah pleasure in burnt-offerings and sacrifices? Behold, to obey is better than sacrifice, to hearken than the fat of rams (1 Sam. 15:22). In Micah: Wherewith shall I come before Jehovah, and bow myself to the high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will Jehovah be pleased with thousands of rams, with ten thousands of rivers of oil? He hath showed thee, O man, what is good; and what doth

Jehovah require of thee, but to do judgment, and to love mercy, and to humble thyself in walking with thy God (Micah 6:6-8). [7] From all this it is now evident that sacrifices were not commanded, but permitted; also that nothing else was regarded in the sacrifices than what is internal; and that it was the internal, not the external, that was acceptable. On this account also, the Lord abrogated them, as was likewise foretold by Daniel in these words: In the midst of the week shall He cause the sacrifice and the oblation to cease (Dan. 9:27), where the Lord's advent is treated of. (See what is said concerning sacrifices in volume 1, n. 922-923, 1128, 1823.) As regards the "son of an ox" which Abraham "made" or prepared for the three men, the case is the same as with that animal in the sacrifices. That it had a like signification is evident also from his telling Sarah to take three measures of fine flour. Concerning the fine flour to a bullock, we read in Moses: When ye be come into the land; when thou shalt make a son of an ox a burnt-offering or a sacrifice, in pronouncing publicly a vow, or peace-offerings unto Jehovah, thou shalt offer upon the son of an ox a meat offering of three tenths of fine flour, mingled with oil (Num. 15:8-9), where it is in like manner "three," here "three tenths," and above, "three measures;" but to a ram there were to be only two tenths, and to a lamb one tenth (Num. 15:4-6).

(2181) And gave it to the lad, and he hasted to make it. That this signifies the conjunction of this good with rational good, and that the "lad" is the natural man, is evident from the signification of a "lad" as being one who ministers and administers; and that which is ministered or done is to make-to wit, the son of an ox, by which is signified natural good, as already shown. That it may be better perceived how this is, be it known that there exist with every man an internal, a rational which is intermediate, and a natural; also that these are distinct from each other (see n. 1889, 1940), and are to be made to conform, in order that they may make a one-thus rational good with natural good-and that without conformation and thereby conjunction there can be no Divine perception. As in these words the Lord's Divine perception is treated of, they signify in the internal sense the conformation and conjunction of these two kinds of good.

(2182) Verse 8. And he took butter and milk, and the son of an ox that he had made, and set before them; and he stood before them under the tree, and they did eat. "He took butter and milk, and the son of an ox that he had made," signifies all those things thus conjoined together; "butter" is the celestial of the rational, "milk" is the derivative spiritual, a "son of an ox" is the corresponding natural; "and set before them," signifies that He so prepared Himself to receive; "and he stood before them under the tree," signifies derivative perception (the "tree," as before, is perception); "and they did eat," signifies communication in this manner.

(2183) He took butter and milk, and the son of an ox that he had made. That this signifies all those things thus conjoined together, is evident from the signification of "butter," of "milk," and of a "son of an ox," to be explained presently. In the verses which precede, the subject was the Lord's rational in that it was instructed in the celestial and the derivative spiritual, which are signified by the "meal of fine flour made into a cake" (n. 2176, 2177); and it also was the celestial natural, which is signified by the "son of an ox" (n. 2180). The same things are now expressed by other words, namely, by "butter," "milk," and also a "son of an ox," by which are signified all those things conjoined together. [2] But these things can with difficulty be described to the ordinary understanding, because to most people it is unknown that every man has an internal, a rational, and a natural, and that these are most distinct from each other, nay, so distinct, that one of them may be dissident from another; to wit, that the rational, which is called the rational man, may be dissident from the natural, which is the natural man; nay, that the rational man can even see and perceive the evil which is in the natural man and, if it is a genuine rational, may chastise it (see n. 1904). Before these two have been conjoined together, the man cannot be an entire (or perfect) man, nor can he be in the tranquillity of peace, for the one fights with the other. For the angels who are with the man rule his rational, but the evil spirits who are with him, his natural, and hence comes combat. [3] If the rational then conquers, the natural is subjugated, and the man is thus gifted with conscience; but if the natural conquers, he can then receive nothing of conscience. If the rational conquers, his natural then becomes as if it also was rational; but if the natural conquers, the rational becomes as if it also was natural. And further, if the rational conquers, the angels then draw nearer into the man, and insinuate to him charity (which is the celestial that comes from the Lord through the angels), and the evil spirits remove themselves to a distance; but if the natural conquers, the angels then remove themselves further away (that is, more toward the man's interiors), while the evil spirits draw nearer toward the rational, and continually attack it, and fill the lower parts of his mind with hatreds, revenges, deceits, and the like. If the rational conquers, the man then comes into the tranquillity of peace, and in the other life into the peace of heaven; but if the natural conquers, then, while the man lives he appears as if he were in tranquillity, but in the other life he comes into the unrest and torment of hell. [4] In this way may be known what is the quality of a man's state as to his rational, and as to his natural; so that there is nothing else that can make a man blessed and happy but that his natural be conformed to his rational, and both be conjoined together. This is effected solely by means of charity, and charity is solely from the Lord.

(2184) That "butter" is the celestial of the rational; that "milk" is the derivative spiritual; and that a "son of an ox" is the corresponding natural, is evident from the signification of "butter," of "milk," and of a "son of an ox." As regards butter, it signifies in the Word what is celestial, and this from its fatness. (That fat denotes what is celestial was shown in volume 1, n. 353; and that "oil," because fat, is the celestial itself, n. 886.) That "butter" also is the celestial, is evident in Isaiah: Behold, a virgin beareth a son, and shall call His name Immanuel, Butter and honey shall He eat, that He may know to refuse what is evil, and choose what is good (Isa. 7:14-15), where the Lord (who is "Immanuel") is treated of; and anyone can see that butter is not signified by "butter," nor honey by "honey;" but that by "butter" is signified His celestial, and by "honey" that which is from the celestial. [2] In the same: And it shall come to pass, for the multitude of the making of milk He shall eat butter; for butter and honey shall everyone eat that is left in the midst of the land (Isa. 7:22), where the Lord's kingdom is treated of, and those on earth who are in the Lord's kingdom. "Milk" here denotes spiritual good, "butter" celestial good, and "honey" the derivative happiness. [3] In Moses: Jehovah alone leadeth him, and there is no strange god with him. He maketh him to ride upon the high places of the earth, and to eat the produce of the fields, and He maketh him to suck honey out of the rock, and oil out of the flint of the rock; butter of the herd, and milk of the flock, with the fat of lambs, and of rams the sons of Bashan, and of he-goats, with the fat of the kidneys of wheat; and of the blood of the grape shalt thou drink unmixed wine [merum] (Deut. 32:12-14). No one can understand what these things denote unless he knows the internal sense of each one. It appears like a heap of expressions such as are used by the eloquent among the wise ones of the world, and yet every expression signifies the celestial and its spiritual, and also the derivative blessedness and happiness, and all these in a well-ordered series. "Butter of the herd" is the celestial natural, "milk of the flock" is the celestial-spiritual of the rational. [4] But as regards milk, as before said, this signifies the spiritual from the celestial, that is, the celestial-spiritual. (What the celestial-spiritual is may be seen in volume 1, n. 1577, 1824, and occasionally elsewhere.) That "milk" is the spiritual which is from the celestial, comes from the fact that "water" signifies what is spiritual (n. 680, 739); but "milk," as there is fat in it, signifies the celestial-spiritual, or what is the same, the truth of good; or what is the same, the faith of love or of charity; or what is also the same, the intellectual of the good of the will; and again the same, the affection of truth in which there is inwardly the affection of good; and yet again the same, the affection of knowledges [cognitiones et scientiae] from the affection of charity toward the neighbor, such as exists with those who love the neighbor, and confirm themselves in this love from the knowledges of faith, and also from memory-knowledges, which they love on this account. All these things are the same as the celestial-spiritual, and are predicated according to the subject treated of. [5] That this is signified, is evident also from the Word, as in Isaiah: Everyone that thirsteth, come ye to the waters, and he that hath no silver, come ye, buy, and eat; yea come, buy wine and milk without silver, and without price. Wherefore do ye weigh silver for that which is not bread? (Isa. 55:1-2), where "wine" denotes the spiritual which is of faith, and "milk" the spiritual which is of love. In Moses: He hath washed his garment in wine, and his clothing in the blood of grapes; his eyes are redder than wine, and his teeth are whiter than milk (Gen. 49:11-12), which is the prophecy of Jacob, then

Israel, concerning Judah; and by Judah the Lord is here described, and by his "teeth being whiter than milk," is signified the celestial-spiritual that pertained to His natural. [6] In Joel: It shall be in that day that the mountains shall drop new wine, and the hills shall flow with milk; and all the brooks of Judah shall flow with waters (Joel 3:18), speaking of the Lord's kingdom; "milk" denotes the celestial-spiritual. In the Word the land of Canaan also (by which the Lord's kingdom is represented and signified) is called a "land flowing with milk and honey" (as in Num. 13:27; 14:8; Deut. 26:9, 15; 27:3; Jer. 11:5; 32:22; Ezek. 20:6, 15), and in these passages nothing else is meant by "milk" than an abundance of celestial-spiritual things, and by "honey" an abundance of the derivative happinesses; the "land" is the celestial itself of the kingdom, from which those things come. [7] As regards the "son of an ox," it was shown just above that thereby is signified the celestial natural (n. 2180), the celestial natural being the same as natural good, or good in the natural. The natural of man, like his rational, has its good and its truth; for there is everywhere the marriage of good and truth (as said above, n. 2173). The good of the natural is the delight which is perceived from charity, or from the friendship which is of charity; from which delight there comes forth a pleasure which is properly of the body. The truth of the natural is the memory-knowledge [scientificum] which favors that delight. Hence it is evident what the celestial natural is.

(2185) And set before them. That this signifies that He thus prepared Himself to receive, is evident from the signification in the internal sense of "setting before them," when the subject treated of is the preparation of the rational to receive perception from the Divine, thus without further explication.

(2186) And he stood before them under the tree. That this signifies the derivative perception, follows from the signification of a "tree," as being perception (see n. 103, 2163). It has been already stated (verse 4), that the three men who came to Abraham lay down under a tree, by which was signified that the Divine approached the perception of that state in which the Lord then was. But it is here said that Abraham stood under the tree, by which is signified that the Lord approached Divine perception, after He had prepared Himself; and this is the reciprocality. Everyone can see that it is not without a cause, that mention is made of the three men and of Abraham standing under a tree, consequently that it was said for the sake of the arcana which lie hidden in these things.

(2187) And they did eat. That this signifies communication in this manner, is evident from the signification of "eating," as being to be communicated and to be conjoined; as is also evident from the Word. The fact that Aaron, his sons, the Levites, and also the people, ate the hallowed things of the sacrifices in the holy place, signified nothing else than communication, conjunction, and appropriation, as above said at the explication of the passage from Leviticus 6:9, 10 (see n. 2177), for it was celestial and spiritual food that was signified by the hallowed things which they ate, consequently the appropriation of it. The hallowed things were the parts of the sacrifices which were not burned upon the altar, and were eaten either by the priests, or by the people that made the offering; as is evident from many passages where the sacrifices are treated of (what should be eaten by the priests, Exod. 29:32, 33; Lev. 6:9, 16, 18; 26; 7:6, 15-16, 18; 8:31; 10:12-13; Num. 18:9-11; what should be eaten by the people, Lev. 19:5-6; Deut. 12:27; 27:7; and elsewhere; and that the unclean should not eat of them, Lev. 7:19-21; 22:4-7). These feastings were made in a holy place near the altar, either at the door, or in the court of the tabernacle, and they signified nothing else than the communication, conjunction, and appropriation of celestial goods; for by them were represented celestial foods (concerning which food see n. 56-58, 680-681, 1480, 1695), and they were all called “bread,” the signification of which may be seen above (n. 2165). The like was represented by Aaron and his sons eating the showbread or “bread of faces,” in a holy place (Lev. 24:9). [2] The law given for the Nazirite-that in the days of his Naziriteship he should not eat of anything from the grape, whence wine is made, from the seeds even to the skin (Num. 6:4)-was because the Nazirite represented the celestial man, and the celestial man is such that he is not willing even to mention spiritual things (as may be seen in volume 1, n. 202, 337, 880 at the end, 1647); and as wine and the grape, and also whatever is from the grape, signified what is spiritual, it was therefore forbidden the Nazirite to eat of them; that is, to have communication with them, to conjoin himself with them, and to appropriate them to himself. [3] The like is meant by “eating” in Isaiah: Everyone that thirsteth, come ye to the waters, and he that hath no silver, come ye, buy, and eat; yea come, buy wine and milk without silver and without price. Wherefore do ye weigh silver for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and your soul shall be deliciated in fatness (Isa. 55:1-2). As also in John: To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God (Rev. 2:7). The “tree of life” is the celestial itself, and in the supreme sense is the Lord Himself, because from Him is all the celestial, that is, all love and charity. Thus to “eat of the tree of life” is the same as to eat the Lord, and to eat the Lord is to be gifted with love and charity, and thus with those things which are of heavenly life. This the Lord Himself says in John: I am the living bread that came down from heaven; if anyone eat of this bread, he shall live to eternity; he that eateth Me shall live by Me (John 6:51, 57). But they said, This is a hard saying. And Jesus said, The words that I speak unto you are spirit, and are life (John 6:60, 63). [4] Hence it is manifest what is meant by eating in the Holy Supper (Matt. 26:26-28; Mark 14:22, 23; Luke 22:19, 20); namely, to have communication, to be conjoined, and to appropriate to oneself. Hence also it is clear what is meant by the Lord’s saying that: Many shall come from the east and the west, and shall recline with Abraham, Isaac, and Jacob (Matt. 8:11), not that they are to eat with them in the kingdom of God, but that they will enjoy the celestial goods which are signified by “Abraham, Isaac, and Jacob,” namely, the celestial things of love; not only the inmost, which are "Abraham," but also the lower that are intermediate, as are those of the rational, which are "Isaac;" and the still lower, which are the celestial natural, such as are in the first heaven, and which are meant by "Jacob." Such is the internal sense of these words. (That these things are meant by "Abraham, Isaac, and Jacob," may be seen in n. 1893, and wherever else they are treated of.) For whether we speak of enjoying those celestial things, or of enjoying the Lord, who is represented by those men, it is the same thing; for all those things are from the Lord, and the Lord is the all in all of them.

(2188) Verse 9. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. "They said to him, Where is Sarah thy wife?" signifies rational truth, which did not then appear because it was in rational good; "and he said, Behold, in the tent," signifies that it was in what is holy.

(2189) They said unto him, Where is Sarah thy wife? That this signifies rational truth, which did not then appear because it was in rational good, is evident from the representation here of Sarah, as being rational truth (spoken of above, n. 2173). How the case is with these things, as also with those which follow, where the state of the rational with the Lord is treated of, which is represented by Sarah, cannot be so well explained to the understanding unless it is known what in general is the state of the rational as to good and as to truth; and with the Lord, as to the Divine and as to the Human in which He then was. [2] The primary thing of the rational with man is truth (as before said, n. 2072), consequently it is the affection of truth, to the end that man may be reformed, and so regenerated. This is effected by means of knowledges [cognitiones et scientifica] that are of truth, which are continually being implanted in good, that is, in charity, that so the man may receive the life of charity. It is on this account that the affection of truth in man is predominant in his rational. For it is the case with the life of charity (which is the heavenly life itself) that with those who are being reformed and regenerated it is continually being born and growing up and receiving increments, and this by means of truths; therefore the more of truth there is insinuated, the more is the life of charity perfected; wherefore according to the quality and quantity of truth, so is the charity with a man. [3] From all this it may in some measure be evident how the case is with man's rational. In truth, however, there is no life, but in good. Truth is only a recipient of life, that is, of good. Truth is as the clothing or garment of good; therefore also truths are called in the Word "clothing," and also "garments." But when good constitutes the rational, truth disappears and becomes as if it were good. Good then shines through the truth, in the same way as takes place with the angels, for when they appear clothed, it is a brightness inducing the appearance of raiment, as was the case also when angels appeared before the prophets. [4] This then is what is meant by rational truth not then appearing because it was in rational good, and which is signified by their saying to him, "Where is Sarah thy wife?" But as the Lord's rational good was then Divine, such as it can be with no angel, it cannot be described otherwise than by comparison, and thus by illustration from something similar, and which is not the same.

(2190) And he said, Behold, in the tent. That this signifies that it was in what is holy, is evident from the signification of a "tent," as being what is holy (explained n. 414, 1102, 1566, 2145). It is said in what is holy, because it was in good. All good is called holy from the fact that it is of love and charity, which are solely from the Lord. But such as are the goods, such are the holinesses. Goods are formed, that is, are born and grow up, by means of the truths of faith, and their quality and quantity are therefore determined by those of the truth of faith implanted in charity (as just said, n. 2189), from which it follows that goods or the holinesses differ with everyone; and although in the external form they may appear to be alike, yet in the internal forms they are unlike; and this both with those who are out of the church and with those who are within the church. There are more things in the good of charity with a man than man can possibly believe. All the things of his faith are in it, and consequently they are in the holiness of his worship. The quality of the holiness of his worship appears to the angels as in clear day, although the man knows nothing beyond the fact that he is in a certain holy state. Myriads of myriads of his thoughts concerning the goods and truths of faith and of the derivative affections, are in the holiness of his state. But as to the holiness of worship, what it is in general, of the Lord's Divine mercy elsewhere.

(2191) Verse 10. And He said, Returning I will return unto thee about this time of life; and behold Sarah thy wife shall have a son. And Sarah heard at the door of the tent, and it was behind him. "And He said," signifies perception; "Returning I will return unto thee about this time of life," signifies the conjunction of the Divine with the Lord's Human; "and behold Sarah thy wife shall have a son," signifies the rational that was to be Divine; "and Sarah heard at the door of the tent," signifies rational truth then near what is holy; "and it was behind him," signifies near the good in which the rational then was, and thus separated from it insofar as anything of the human was in it.

(2192) And He said. That this signifies perception, is evident from the signification in the historical sense of "saying," as being perceiving (explained before, n. 1898, 1919, 2080).

(2193) Returning I will return unto thee, about this time of life. That this signifies the conjunction of the Divine with the Human, is evident from the fact that the coming of Jehovah to Abraham represented the Divine perception, for receiving which the Lord prepared Himself, consequently it represented conjunction, as shown above; thus by "returning He would return to him," there is signified the like, namely, the conjunction of the Divine with the Human. "At this time of life," means at the same time of the following year.

(2194) Behold, Sarah thy wife shall have a son. That this signifies the rational that was to be Divine, is evident from the signification of a “son” and of “Sarah,” and also of “Isaac” who should be born to her. Both “son” and “Sarah,” and also “Isaac,” signify that which is of the Lord’s rational. (That a “son” is truth may be seen above, n. 489, 491, 533, 1147; also that “Sarah” signifies rational truth, n. 2173; and that “Isaac” signifies the Divine rational, n. 1893, 2066, 2083.) The human with every man begins in the inmost of his rational (as before said, n. 2106); and so also the Lord’s Human: that which was above it was Jehovah Himself, differently from any other man whatever. As the human begins in the inmost of the rational, and as the Lord made all the Human that was with Himself Divine, He first made the rational itself so from its inmost, which, when made Divine is represented and signified (as before said) by “Isaac.”

(2195) And Sarah heard at the door of the tent. That this signifies that rational truth was then near what is holy, is evident from the representation of Sarah, as being rational truth (see n. 2173, 2194); and from the signification of a “tent,” as being what is holy (see n. 414, 1102, 1566, 2145); and thus from the signification of the “door of the tent,” as being the entrance to what is holy, thus near what is holy (see above, n. 2145). How the case is with these things now follows.

(2196) And it was behind him. That this signifies near the good in which the rational then was, and separated from it insofar as anything of the human was in it, is evident from the fact that it is said of the door where Sarah was that it was “behind him.” To be “behind him” signifies not to be conjoined, but at his back. That which is separated from anyone is represented by a kind of rejection as it were to the back, as is evident from the representatives in the other life (concerning which from experience, n. 1393, 1875). This is here expressed by its being said that the door where Sarah was, was "behind him." [2] As regards the merely human rational truth which was then with the Lord being separated from Him when He conjoined Himself with the Divine, the case is this. Human rational truth does not apprehend Divine things, because these are above the sphere of its understanding, for this truth communicates with the memory-knowledges which are in the natural man, and in so far as it looks from these at the things which are above itself, so far it does not acknowledge them. For this truth is in appearances, which it is not able to put off; and appearances are born from sensuous things, which induce a belief as if Divine things themselves also were of a like nature, when yet these are exempt from all appearances, and when they are stated, this rational truth cannot possibly believe them, because it cannot apprehend them. [3] If for example it is stated that man has no life except what is from the Lord, the rational supposes from appearances that in that case man cannot live as of himself; whereas he for the first time truly lives when he perceives that he does so from the Lord. [4] The rational supposes from appearances that the good which man does is from himself, and yet there is nothing of good from self, but all is from the Lord. [5] From appearances the rational supposes that man merits salvation when he does what is good;

whereas of himself man can merit nothing, but all merit is the Lord's. [6] From appearances man supposes that when he is withheld from evil and is kept in good by the Lord, there is nothing with him but what is good and just, nay, holy; whereas there is nothing in man but what is evil, unjust, and profane. [7] From appearances man supposes that when he does what is good from charity, he does it from his will; whereas it is not from his will part, but from his intellectual part, in which charity has been implanted. [8] From appearances man supposes that there can be no glory without the glory of the world; whereas in the glory of heaven there is not a particle of the world's glory. [9] From appearances man supposes that no one can love his neighbor more than himself, but that all love begins from self; when yet in heavenly love there is nothing of the love of self. [10] From appearances man supposes that there can be no light but that which is from the light of the world; whereas in the heavens there is not one whit of the light of the world, and yet the light is so great that it surpasses the world's noon day light a thousand times. [11] From appearances man supposes that the Lord cannot shine before the universal heaven as a sun; when yet all the light of heaven is from Him. [12] From appearances man cannot apprehend that in the other life there are motions forward; whereas those who are there appear to themselves to move forward just as do men on earth-in their dwellings, courts, and paradises; and still less can he apprehend if it is said that these movings forward are changes of state, which so appear. [13] Nor can man from appearances apprehend that spirits and angels, who are invisible before our eyes, can be seen; nor that they can speak with man; when yet they appear to the internal sight, or that of the spirit, more manifestly than man does to man on earth; and their voices are heard as distinctly; besides thousands of thousands of such things, which man's rational, from its own light, born from things of sense, and thereby darkened, cannot possibly believe. Nay, the rational is blinded in natural things themselves, not being able to apprehend, for instance, how those who dwell on the opposite side of the globe can stand on their feet and walk; and it is the same with very many other things. How blind then must the rational not be in spiritual and heavenly things, which are far above natural things? [14] As the human rational is of such a character, it is here said of it that it was separated when the Lord in Divine perception was united to the Divine, which is signified by the standing of Sarah (who is here such rational truth) at the door of the tent, and by this being behind him.

(2197) Verse 11. And Abraham and Sarah were old, entering into days; it had ceased to be with Sarah in the way as of women. "Abraham and Sarah were old," signifies the Human with the Lord, that it should be put off; "entering into days," signifies that the time was come; "it had ceased to be with Sarah in the way as of women," signifies the state of rational truth, that it could no longer remain so.

(2198) Abraham and Sarah were old. That this signifies the Human with the Lord, that it should be put off, is evident from the representation of Abraham and of Sarah; as also from the signification of the “old,” or of “old age.” Abraham here represents the Lord as to rational good, and Sarah represents the Lord as to rational truth, as has been said repeatedly in this chapter; thus each here represents the Human with the Lord, for the reason, as before said, that Jehovah was now present and spoke with Abraham; and Jehovah was the Lord’s Divine itself, not separate from Him, although it is presented as separate in the historical representatives, for by means of historical things it cannot be represented otherwise. But as regards its being said that “Abraham and Sarah were old,” signifying that that human should be put off-”old age” involves nothing else than the last time. “Old age” is mentioned in various places in the Word, as also that men “died;” but in the internal sense no old age, or death, such as those of the body, are ever perceived; but something else that is evident from the series of things; for in the other life old age and death are unknown. What is here meant is evident, as before said, from the series of things, namely, that the Lord was to put off the human.

(2199) Entering into days. That this signifies that the time was come, now follows from what has been said. A “day,” in the Word, as also a “year,” and indeed time in general, signifies state (as shown n. 23, 487, 488, 493, 893). Thus here, to “enter into days” signifies in the internal sense to enter into that state in which He should put off the Human; thus that the time was come.

(2200) It had ceased to be with Sarah in the way as of women. That this signifies that it could no longer so remain, is evident from what has been now said; thus without explication.

(2201) Verse 12. And Sarah laughed within herself, saying, After I am grown old, shall I have pleasure? and my lord old? "Sarah laughed within herself," signifies the affection of that rational truth in regard to its being so done; "saying, After I am grown old, shall I have pleasure?" signifies that it was not of the affection of that truth that it should change its state; "and my lord old," signifies that the affection of truth wondered that the rational good to which truth was adjoined should also put off the human.

(2202) Sarah laughed within herself. That this signifies the affection of that rational truth in regard to its being so done, is evident from the signification of "laughing" or of "laughter," as being the affection of truth (spoken of before, n. 2072). What these things involve now follows.

(2203) Saying, After I am grown old, shall I have pleasure? That this signifies that it was not of the affection of that truth that it should change its state, is evident from the signification of "growing old," as being to put off the human, and thus to change the state (as explained above, n. 2198); and from the signification of "shall I have pleasure?" as being not to desire; thus that this was not its affection. How the case is with these things is evident from what was said of Sarah above (n. 2196), that she stood at the door of the tent, and it was behind him; that is, that the human rational as to truth is of such a nature that it cannot understand what the Divine is, for the reason that that truth is in appearances; and therefore that which it cannot understand, it does not believe; and by that which it does not believe it is not affected. The appearances in which the rational is, are such as to affect it, for there is delight in the appearances themselves; and therefore if it is deprived of appearances, it supposes that there is nothing of delight left; whereas heavenly affection is not in appearances, but in good and truth itself. As rational truth is of this nature, this is pardoned, and it is permitted to be in appearances, and to have delight in them. Such truth as was in appearances is represented by Sarah, when the Lord had conjoined Himself with the Divine, and therefore it is said that she "stood at the door," and that she "laughed and said, After I am grown old, shall I have pleasure?" By this is signified that it was not of its affection that it should change its state.

(2204) And my lord old? That this signifies that the affection of truth wondered that the rational good to which truth was adjoined should also put off the human, is evident from the representation of Abraham, who is here "my lord," as here denoting rational good (spoken of above, n. 2198, and elsewhere); also from the signification of "growing old," as being to put off the human (also spoken of n. 2198). Human rational good is such as to have in itself much from worldly delights, for it is formed not only from truths, but also from the delights of sensuous things, and from many of the delights that are in the world. Into these delights (when the man is being reformed and regenerated) spiritual good is insinuated by the Lord; and thereby what is worldly is then tempered, and thus afterwards has its happiness therein. But the Lord utterly expelled from the rational all that was worldly, and so made it Divine; which is what the rational truth meant by "Sarah" wondered at.

(2205) Verse 13. And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I indeed truly bear, and I am become old? "Jehovah said unto Abraham," signifies the Lord's perception from the Divine; "Wherefore did Sarah laugh?" signifies the thought of rational truth from the affection of it; "saying, Shall I indeed truly bear?" signifies that it wondered that the rational should become Divine; "and I am become old," signifies after it should be no longer of such a nature.

(2206) Jehovah said unto Abraham. That this signifies the Lord's perception from the Divine, is evident from the signification of "saying" as being to perceive (explained before, n. 1898, 1919, 2080); and from the words "Jehovah said," as being to perceive from the Divine, for as already often shown, the Lord's internal itself was Jehovah.

(2207) Wherefore did Sarah laugh? That this signifies the thought of rational truth from its affection, is evident from the signification of "laughing," or of "laughter," as being the affection which is of truth (spoken of above, n. 2072); and from the representation of Sarah as being rational truth (concerning which several times before in this chapter). This interrogation involves that the Lord perceived that in His rational there was still what was human.

(2208) Shall I indeed truly bear? That this signifies that it wondered that the rational was to become Divine, is evident from the signification here in the internal sense of “bearing,” to wit, that as the Lord’s Divine rational is represented by Isaac (as before said, and as will be evident from what follows), so to “bear” here signifies Isaac, that is, the rational in that it should be made Divine; which the rational truth represented by Sarah could not comprehend.

(2209) And I am become old. That this signifies after it should no longer be of such a nature, namely, not Divine but human, and that this latter should be put off, is evident from the signification of “becoming old,” as being to put off the human (spoken of above, n. 2198, 2203). As regards the rational in general, when it thinks about Divine things, especially from its own truth, it cannot possibly believe that there are such things; both because it does not apprehend them, and because there adhere to it the appearances born from the fallacies of the senses by which and from which it thinks; as is evident from the examples adduced above (n. 2196); to which the following may be added for the sake of illustration. [2] If the rational be consulted, can it believe that the Word has an internal sense, and this so remote from the literal sense as has been shown? And thus that the Word is that which conjoins heaven with earth, that is, the Lord’s kingdom in the heavens with the Lord’s kingdom on earth? Can the rational believe that souls after death speak with each other most distinctly, without the speech of words, and yet so fully as to express more in a minute than a man does by his speech in an hour? And that the angels do the same, but in a speech still more perfect, and one that is not perceivable by spirits? Also, that on coming into the other life all souls know how to speak in this way, although they receive no instruction in so speaking? Can the rational believe that in one affection of man, nay, in one sigh, there are such numberless things as can never be described, and yet are perceived by angels? And that every affection of man, nay, every idea of his thought, is an image of him, being such as to contain within it in a wonderful manner all the things of his life? Not to mention thousands upon thousands of such things. [3] The rational, which is wise from sensuous things, and is imbued with their fallacies, when thinking of such things, does not believe that they can be so, because it is unable to form to itself any idea except from such things as it perceives by some sense either external or internal; and what then must be the case when it thinks about Divine celestial and spiritual things, which are still higher? For there must always be some appearances from sensuous things, upon which the thought must lean, and when these appearances are withdrawn, the idea perishes, as has also been evident to me from novitiate spirits, who take the greatest delight in the appearances which they have brought with them from the world, saying that if these should be taken away from them, they did not know whether they could think. Such is the rational as regarded in itself.

(2210) Verse 14. Shall anything be wonderful for Jehovah? At the set time I will return unto thee, about this time of life, and Sarah shall have a son. “Shall anything be wonderful for Jehovah?” signifies that everything is possible for Jehovah; “at the set time I will return unto thee,” signifies a state that was to come; “about this time of life, and Sarah shall have a son,” signifies that the Lord would then put off the human rational, and put on the Divine rational.

(2211) Shall anything be wonderful for Jehovah? That this signifies that everything is possible to Jehovah, is evident without explication.

(2212) At the set time I will return unto thee. That this signifies a state that was to come, is evident from the signification of “time,” as being state (see above, n. 2199). It is here said that Jehovah would “return at the set time,” and then “at this time of life,” or what is the same, at the present time of the following year. Each expression involves something peculiar, to wit, the “set time” involves the general of that state which is signified by “this time of life,” and the general is that it was about to come; but how it was to be is signified by “this time of life.” It is usual in the Word, especially in the Prophets, to describe states by double expressions seemingly alike; when yet the one involves the general, and the other something determinate in the general.

(2213) About this time of life, and Sarah shall have a son. That this signifies that the Lord would then put off the human rational, and put on the Divine rational, is evident from the signification of “returning at this time of life,” or at this present time of the following year, as being the conjunction of the Lord’s Divine with His Human (spoken of above, n. 2193); and from the signification of Sarah’s “son,” as being the rational about to be Divine (also spoken of above, n. 2194). This time of life, or the present time of the following year, denotes the time when Abraham should enter upon his hundredth year, by which year is signified the unition of the Lord's Human with His Divine and of His Divine with His Human (as shown above, n. 1988). There then intervened a year, because by a "year" in the Word is not signified a year, but an entire time, and thus a whole period, whether it be of a thousand years, or of a hundred, or of ten, or of hours (as was also shown before, n. 482, 487, 488, 493, 893; and also by a "week," see above, n. 2044).

(2214) Verse 15. And Sarah denied, saying, I laughed not, for she was afraid. And He said, Nay, for thou didst laugh. "And Sarah denied, saying, I laughed not, for she was afraid," signifies that human rational truth wished to excuse itself, because it observed that it was not such as it ought to be. "And He said, Nay, for thou didst laugh," signifies that nevertheless it was such.

(2215) Sarah denied, saying, I laughed not, for she was afraid. That this signifies that human rational truth wished to excuse itself, because it observed that it was not such as it ought to be, is evident without explication.

(2216) He said, Nay, for thou didst laugh. That this signifies that nevertheless it was such, is also evident without explication. How the case is with these things is evident from what is said above (n. 2072) concerning the signification of "laughing," or of "laughter," that it is an affection of the rational, and indeed the affection of truth or of falsity, in the rational, that is the source of all laughter. So long as there is in the rational such an affection as displays itself in laughter, so long there is in it something corporeal or worldly, and thus merely human. Celestial good and spiritual good do not laugh, but express their delight and cheerfulness in the face, the speech, and the gesture, in another way; for there are very many things in laughter, for the most part something of contempt, which, even if it does not appear, nevertheless lies concealed; and laughter is easily distinguished from cheerfulness of the mind, which also produces something similar to it. The state of the human rational with the Lord is described by Sarah's "laughing;" and thereby is signified with what kind of affection the truth of the rational, at that time separated from good, regarded what was said: that it should be put off, and the Divine put on; not that the Lord laughed, but that He perceived from the Divine what the rational still was, and how much of the human there still was in it, and which was to be expelled. In the internal sense this is what is signified by Sarah's "laughing."

(2217) Verse 16. And the men rose up thence, and looked toward the faces of Sodom, and Abraham went with them to send them away. "The men rose up thence," signifies that that perception came to an end; "and looked toward the faces of Sodom," signifies the state of the human race; "Sodom" is all evil from the love of self; "and Abraham went with them," signifies that the Lord still remained with them in perception, but concerning the human race; "to send them away,” signifies that He willed to withdraw from that perception.

(2218) The men rose up. That this signifies that that perception came to an end, is evident from the signification of “rising up,” as being to go away; and from that of the “men,” described above. By the coming of the three men, or of Jehovah, to Abraham, was represented the Lord’s Divine perception, as shown above. The Lord’s perception from the Divine at that time was first concerning the Divine Trine, which is the Divine Itself, the Divine Human, and the Proceeding. Afterwards it was concerning His Human, that it should put on the Divine. Now follows a perception from the Divine concerning the human race, as regards its quality. These three things are what are treated of in this chapter, and they follow in order, namely, that the Divine assumed the Human, and made this Divine, in order that it might save the human race. Concerning the former two it is said that the perception came to an end, which is meant in the internal sense by the “men rising up;” but the perception concerning the human race, as regards its quality, is signified in the internal sense by their “looking to the faces of Sodom, and by Abraham going with them;” and that the Lord did not will to remain in that perception, is signified by Abraham “going with them to send them away.” How the case is with these things can be better seen from the Contents which were premised, as also from the explication of what follows.

(2219) They looked toward the faces of Sodom. That this signifies the state of the human race, is evident from the signification of “looking to the faces,” here, to the faces of Sodom. By “faces” are signified all man’s interiors, both good and evil, for the reason that they shine forth from the face (as shown in volume 1, n. 358). Here therefore “faces,” because predicated of Sodom, signify interior evils, which are those of the love of self, and which evils in general are meant by “Sodom,” as will be evident from what now follows. That the worst evils of all originate from the love of self, is because the love of self is destructive of human society (as shown above, n. 2045), and of heavenly society (n. 2057); and since the perversity of the human race is thence known, by the “faces of Sodom” is here signified the state of the human race. [2] Moreover it has been shown in volume 1, in various places, what the nature of the love of self is, namely, that it is diametrically contrary to the order into which man was created. Man is distinguished above beasts by having a rational given him, to the end that everyone may will well and do well to others, as in general so in particular. This is the order into which man has been created; consequently it is love to God and love toward the neighbor that should be man’s life, and by which he should be distinguished from brute animals. This is also the order of heaven, in which it was intended man should be while he lives in the world; thus in the Lord’s kingdom; and into this kingdom he would pass when he had put off the body that had been of service to him upon the earth, and there he would rise into a state continually advancing in heavenly perfection. [3] But the love of self is the primary and indeed the only thing that destroys all this; and not so much so the love of the world, for this is indeed opposite to the spiritual things of faith, but the love of self is diametrically opposite to the celestial things of love; for he who loves himself loves no others, but endeavors to destroy all persons whatever that do not pay reverence to him; nor does he will well and do well to anyone, except to him who is a part of himself, or can be captivated so as to be a part of himself, like something inoculated as it were with his cupidities and phantasies. Hence it is evident that from the love of self there gush forth all hatreds, all revenges and cruelties, as also all infamous simulations and deceits, and thus all heinous things against the order of human society and against the order of heavenly society. [4] Nay, so heinous is the love of self, that when its bonds are relaxed, that is, when opportunity of free range is given it, even with those who are in the lowest condition, it so rushes on, that it not only wills to exercise dominion over neighbors and those near at hand, but also over the universe, and even over the Supreme Divine Itself. Of this the man is indeed ignorant, because he is kept in bonds not well known to him, but insofar as these bonds are slackened (as before said), so far he rushes on; and this it has been given me to know from much experience in the other life. As these things lie hidden in the love of self, they who are in the love of self, and are not endowed with the bonds of conscience, above all others hold the Lord in hatred, consequently all the truths of faith, for these are the very laws of order in the Lord's kingdom, and these they reject so as to abominate them, which also shows itself openly in the other life. This love is also the “serpent’s head,” which the “Seed of the woman” (that is, the Lord) “treads down” (concerning which see volume 1, n. 257). [5] But the love of self is not always that which appears in the outward form as pride and haughtiness, for sometimes such persons are able to hold the neighbor in charity, for with some such an external is born, and with some it is contracted in early life, but is afterwards subjugated, the external still remaining. But those are in the love of self who despise others and make them of no account in comparison with themselves, and who care nothing for the common good, unless it is for them, and they themselves, as it were, are it, especially those who hate all by whom they are not favored and served, persecuting them, and so far as they are able depriving them of their possessions, honor, reputation, and even life. Let those who breathe such things in intention know that they are preeminently in the love of self.

(2220) That “Sodom” is all evil from the love of self, is evident from the signification of “Sodom” in the Word. Although in the following chapter it appears as if the evil of the worst adultery was signified by “Sodom,” nevertheless in the internal sense nothing else than evil from the love of self is signified by it. In the Word also the abominations that well forth from the love of self are represented by adulteries of various kinds. That “Sodom” signifies in general all evil from the love of self, and “Gomorrah” all falsity therefrom, has been shown in volume 1 (n. 1212, 1663, 1682, 1689), and is further evident from the following passages in the Word. In Jeremiah: A sword upon the Chaldeans, and upon the inhabitants of Babel, as when God overthrew Sodom and Gomorrah, and the neighbor cities thereof, saith Jehovah, there shall not a man dwell there, and there shall not a son of man sojourn therein (Jer. 50:35, 40). This passage treats of those signified by the Chaldeans, who are such as have profane falsity in their worship (see n. 1368); and of those signified by Babel, who are such as have profane evil in their worship (see n. 1182, 1326). Their condemnation is described by the "overthrow of Sodom," that is, of evil in general, and by the "overthrow of Gomorrah," that is, of falsity in general; because they also have in their worship the evil of the love of self, and the derivative falsity. [2] In Amos: I have overthrown you as when God overthrew Sodom and Gomorrah; and ye became as a brand plucked out of the burning (Amos 4:11), where Samaria is treated of, by which is signified the perverted spiritual church, and which in respect to evils in general contrary to the goods of charity is called "Sodom," and in respect to falsities in general contrary to the truths of faith is called "Gomorrah;" and in respect to both (here as previously) is called the "overthrowing of God." In Zephaniah: Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a forsaken place of the nettle, and a pit of salt, and a desolation even to eternity; this shall they have for their pride, because they have reproached and have enlarged upon the people of Jehovah Zebaoth (Zeph. 2:9-10), where "Sodom" denotes evil from the love of self, and "Gomorrah" the derivative falsity, of both of which "desolation" is here predicated, as previously was "overthrow." "Pride" is the love of self; to "reproach the people of Jehovah Zebaoth," is to bring evil upon truths; and to "enlarge upon the people," is to bring falsity upon them. [3] In Ezekiel: Thine elder sister is Samaria, that dwelleth at thy left hand, she and her daughters; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Thy sister Sodom hath not done, she and her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom; pride, satiety of bread, and security of ease, were in her and her daughters, and she did not strengthen the hand of the wretched and needy; and they became haughty, and committed abomination before Me (Ezek. 16:46-50), where the abominations of Jerusalem are treated of, and are described by "Samaria" and "Sodom"; by "Samaria," instead of Gomorrah, as to falsities, and by "Sodom" as to evils; and it is stated what is specifically signified by "Sodom," for it is said, "this was the iniquity of Sodom," to wit that it was the love of self, which is there signified by "pride." That they turned away from the goods of charity, is signified by the "satiety of bread;" that they had acquiesced in these things, is signified by the "security of ease;" that they had no mercy, is described by their "not having strengthened the hand of the poor and needy;" and that all the cupidities thence derived are imbued with the love of self, is signified by their "daughters having become haughty;" the "daughters" are cupidities. [4] Hence it is manifestly evident what "Sodom" is, thus that it is not according to the historic sense in the following chapter, but that such things are there signified in the internal sense as are described here by the prophet, namely, those which are of the love of self. But Sodom is here described more mildly because the abominations of Jerusalem are treated of as having been greater than those of Sodom, as is also evident from the Lord's words in Matthew: Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city (Matt. 10:15; Mark 6:11; Luke 10:12). In John: Their bodies shall lie upon the street of the great city which spiritually is called Sodom and Egypt (Rev. 11:8), where it is evident that by "Sodom" is not meant Sodom, nor Egypt by "Egypt," for it is said that it is "spiritually called Sodom and Egypt;" "Sodom" denotes all evil from the love of self, and "Egypt" (instead of Gomorrah) all derivative falsity.

(2221) Abraham went with them. That this signifies that the Lord still remained with them in perception, but concerning the human race, is evident from the series of things in the internal sense; for to "go with the three men" (that is, with Jehovah) is to be still in perception.

(2222) To send them away. That this signifies that He willed to withdraw from that perception, is evident without explication. The reason is also manifest, namely, that the perception from the Divine, and the thought therefrom concerning the human race that such was their quality, struck Him with horror, for the Lord's love toward the human race was so great that He willed to save all to eternity by the unition of His Human Essence with the Divine, and of the Divine with the Human, on which account, when He perceived that they were such, He willed to withdraw from the perception and derivative thought, which is signified by Abraham desiring to "send the men away."

(2223) Verse 17. And Jehovah said, Shall I hide from Abraham that which I do? "And Jehovah said," signifies perception; "Shall I hide from Abraham that which I do?" signifies that nothing ought to be hidden before the Lord.

(2224) Jehovah said. That this signifies perception, is evident from the signification of "saying," as being to perceive (see n. 1898, 1919, 2080). Here, as it is Jehovah who "said," the meaning is that the Lord perceived from the Divine.

(2225) Shall I hide from Abraham that which I do? That this signifies that nothing ought to be hidden before the Lord, is evident from the representation of Abraham, as being the Lord in that state (as already explained several times in this chapter). That the rest of the words signify that nothing ought to be hidden, is evident. In this case the sense of the letter is similar to the internal sense, as occasionally elsewhere, especially where the essentials of faith are treated of, which, being necessary to salvation, are stated in the letter such as they are in the internal sense; as for example in Moses: Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strengths; and these words shall be upon thy heart (Deut. 6:4-6); with other similar passages.

(2226) Verse 18. And Abraham shall surely be for a nation great and numerous; and all the nations of the earth shall be blessed in him. "Abraham shall surely be for a nation great and numerous," signifies that from the Lord will be all good and all the derivative truth; "and in him shall all the nations of the earth be blessed," signifies that all who are in charity will be saved by Him.

(2227) Abraham shall surely be for a nation great and numerous. That this signifies that all good and all the derivative truth will be from the Lord, is evident from the representation of Abraham, as being the Lord (often shown above), and also from the signification of a "nation," as being good (explained n. 1159, 1258-1260, 1416, 1849); here a "nation great and numerous," by which is signified good and the derivative truth. That "great" is predicated of good, and "numerous" of truth, appears from other places in the Word, but I must refrain from citing them here. The derivative truth, that is, truth from good, in the genuine sense is spiritual good. There are two kinds of good that are distinct from each other, namely, celestial good and spiritual good. Celestial good is that of love to the Lord, spiritual good is that of love toward the neighbor. From the former, or celestial good, comes the latter, or spiritual good; for no one can love the Lord unless he also loves his neighbor. In love to the Lord is love toward the neighbor; for love to the Lord is from the Lord, and thus is from love itself toward the universal human race. To be in love to the Lord is the same as to be in the Lord; and he who is in the Lord cannot be otherwise than in His love; which is toward the human race and thus toward the neighbor; thus is he in both kinds of good, celestial and spiritual. The former is the veriest good itself; but the latter is its truth, or the truth therefrom; which truth is spiritual good, as said. The former is what is signified by "great," but the latter by "numerous."

(2228) All the nations of the earth shall be blessed in him. That this signifies that all who are in charity will be saved by Him, is evident from the signification of being "blessed," as being to be endowed with all goods which are from a heavenly origin (as explained n. 981, 1096, 1420, 1422). They who are endowed with goods from a heavenly origin, that is, with both celestial and spiritual goods (concerning which just above, n. 2177), are also endowed with eternal salvation, that is, are saved. By "all the nations of the earth" are meant in the internal sense those who are in the good of love and of charity, as is evident from the signification of a "nation," as being good (n. 1159, 1258-1260, 1416, 1849). That all men in the whole globe are not meant by "all the nations of the earth," is evident to everyone, because there are very many among them who are not saved, but only those who are in charity, that is, who have attained the life of charity. [2] That none may be unaware how the case is with the salvation of men after their decease, it shall be briefly stated. There are many who say that man is saved by faith, or, in their words, if he only has faith; but for the most part they are those who do not know what faith is. Some suppose that it is mere thought; some that it is an acknowledgment of something to be believed; some that it is the whole doctrine of faith, which is to be believed; and others otherwise. Thus in the bare knowledge of what faith is they wander in error; consequently in the knowledge of what that is by which man is saved. Faith, however, is not mere thought, nor is it an acknowledgment of something to be believed, nor a knowledge of all things which belong to the doctrine of faith. By these no one can be saved; for they can take root no deeper than in the thought, and thought saves no one, but the life which the man has procured for himself in the world by means of the knowledges of faith. This life remains; whereas all thought which does not accord with the life perishes, even so as to become none at all. The heavenly consociations are according to lives, and by no means according to thoughts which are not of the life. Thoughts which are not of the life are counterfeit, and such are altogether rejected. [3] In general, life is twofold, being on the one hand infernal, on the other heavenly. Infernal life is acquired from all those ends, thoughts, and works which flow from the love of self, consequently from hatred against the neighbor; heavenly life, from all those ends, thoughts, and works which are of love toward the neighbor. The latter is the life to which all things that are called faith have regard, and which is procured by all things of faith. All this shows what faith is, namely, that it is charity, for to charity all things lead which are said to be of the doctrine of faith; in it they are all contained, and from it they are all derived. The soul, after the life of the body, is such as its love is.

(2229) Verse 19. For I know him, because he will command his sons, and his house after him, and they will keep the way of Jehovah to do righteousness and judgment; that

Jehovah may bring upon Abraham that which He hath spoken concerning him. "For I know him," signifies that it is true; "because he will command his sons, and his house after him, and they will keep the way of Jehovah to do righteousness and judgment," signifies that all the doctrine of charity and faith is from Him; "sons" are they who are in truths, "house," they who are in goods, "way" is doctrine, "righteousness" has regard to good, "judgment" to truth; "that Jehovah may bring upon Abraham that which He hath spoken concerning him," signifies that the Human Essence will for this reason be adjoined to the Divine Essence.

(2230) For I know him. That this signifies that it is true, is evident from the signification of "knowing." Properly speaking, to "know" [cognoscere] anyone is to know [scire] that he is of such and such a quality; and it is the same when the term is applied to anything, or to anything else: to "know" it means to know that such is its quality; and therefore to "know" [nosse] has reference to that which is predicated, and it signifies that that which is meant in accordance with the series of things is so, or is true.

(2231) Because he will command his sons, and his house after him, and they will keep the way of Jehovah, to do righteousness and judgment. That this signifies that all the doctrine of charity and faith is from Him, is evident from the signification of a "son," of a "house," of a "way," of righteousness," and of "judgment;" which when summed up, or gathered into one sense, signify all the doctrine of charity and faith. For by "sons" are signified all who are in truths, by "house" all who are in goods, by a "way" the doctrine by which they are instructed, which doctrine in regard to good is signified by “righteousness,” and in regard to truth by “judgment.” Doctrine concerning good is the doctrine of charity, and doctrine concerning truth is the doctrine of faith. [2] In general, there is only one doctrine, namely, the doctrine of charity, for (as before said, n. 2228) all things of faith look to charity. Between charity and faith there is no other difference than that between willing what is good and thinking what is good (for he who wills what is good also thinks what is good), thus than that between the will and the understanding. They who reflect, know that the will is one thing and the understanding another. This is also known in the learned world, and it plainly appears with those who will evil and yet from thought speak well; from all which it is evident to everyone that the will is one thing, and the understanding another; and thus that the human mind is distinguished into two parts, which do not make a one. Yet man was so created that these two parts should constitute one mind; nor should there be any other distinction (to speak by comparison) than such as there is between a flame and the light from it (love to the Lord and charity toward the neighbor being like the flame, and all perception and thought being like the light from it); thus love and charity should be the all of the perception and thought, that is should be in each and all things of them. Perception or thought concerning the quality of love and charity is that which is called faith. [3] But as the human race began to will what is evil, to hate the neighbor, and to exercise revenges and cruelties, insomuch that that part of the mind which is called the will was altogether destroyed, men began to make a distinction between charity and faith, and to refer to faith all the doctrinal matters that were of their religion, and call them by the single term faith; and at length they went so far as to say that they could be saved by faith alone-by which they meant their doctrinal things-provided they merely believed these, no matter how they might live. Thus was charity separated from faith, which is then nothing else whatever (to speak by comparison) than a kind of light without flame, such as is wont to be the light of the sun in time of winter, which is cold and icy, insomuch that the vegetation of the earth grows torpid and dies; whereas faith from charity is like the light in the time of spring and summer, by which all things germinate and bloom. [4] This may also be known from the fact that love and charity are celestial flame, and that faith is the spiritual light therefrom. In this manner also do they present themselves to perception and sight in the other life; for there the Lord's celestial manifests itself before the angels by a flaming radiance like that of the sun, and the Lord's spiritual by the light from this radiance, by which also angels and spirits are affected as to their interiors, in accordance with the life of love and charity that appertains to them. This is the source in the other life of joys and happinesses with all their varieties. And all this shows how the case is with the statement that faith alone saves.

(2232) That "sons" are those who are in truths, is evident from the signification of a "son" in the Word as being truth (see n. 489, 491, 533, 1147). By "sons" in the abstract sense are signified truths; but as applied to man, “sons” denote all those who are in truths.

(2233) That a “house” denotes those who are in goods, is evident from the signification of a “house,” as being good (see n. 710, 1708, 2048). By a “house,” or those born in the house, in the abstract sense goods are in like manner signified, but as applied to man they denote all who are in good.

(2234) That a “way” denotes doctrine, is evident from the signification of a “way.” A “way” in the Word is predicated of truths, because truths lead to good and proceed from good (as is evident from the passages adduced in volume 1, n. 627); and as a “way” is predicated of truths, it denotes doctrine, because doctrine comprises in one complex all the things which lead to good, that is, to charity.

(2235) That “righteousness” has regard to good, and “judgment” to truth, is evident from the signification of “righteousness,” and from the signification of “judgment.” In the Word, “righteousness and judgment” are many times named together, but what they signify in the internal sense has not yet been known. In the proximate sense “righteousness” is predicated of what is righteous or just [justus], and “judgment” of what is right [rectus]. There is what is righteous when anything is judged from good, and this according to conscience; but what is right when anything is judged from the law, and thus from the righteousness of the law, thus also according to conscience, because it has the law for its rule. But in the internal sense “righteousness” denotes that which is from good, and "judgment" that which is from truth. Good is all that which belongs to love and charity; truth is all that which belongs to the derivative faith. Truth derives its essence from good, and is called truth from good, just as faith derives its essence from love, and in the same way judgment from righteousness. [2] That such is the signification of "righteousness and judgment" is evident from the following passages in the Word. In Jeremiah: Thus saith Jehovah, Execute ye judgment and righteousness, and rescue the spoiled out of the hand of the oppressor. Woe to him that buildeth his house in that which is not righteousness and his chambers in that which is not judgment. Did not thy father eat and drink, and do judgment and righteousness? Then he had that which is good (Jer. 22:3, 13, 15), where "judgment" denotes the things that are of truth, and "righteousness" the things that are of good. In Ezekiel: If the wicked shall return from his sin, and do judgment and righteousness, all his sins that he hath sinned shall not be mentioned unto him; he hath done judgment and righteousness: he shall surely live. When the wicked turns himself from his wickedness, and does judgment and righteousness, for these he shall live (Ezek. 33:14, 16, 19), where in like manner "judgment" denotes truth, which is of faith; and "righteousness" good, which is of charity. [3] So in Amos: Let judgment flow like waters, and righteousness like a mighty river (Amos 5:24). In Isaiah: Thus saith Jehovah, Keep ye judgment, and do righteousness, for My salvation is near to come, and My righteousness to reveal itself (Isa. 56:1). In the same: To peace there shall be no end, upon the throne of David and upon his kingdom, to establish it, and to uphold it, with judgment and with righteousness, from henceforth and even to eternity (Isa. 9:7), denoting that they are in the truths of faith and in the goods of charity. In the same: Jehovah is exalted, for He dwelleth on high; He hath filled Zion with judgment and righteousness (Isa. 33:5), where "judgment" denotes faith, "righteousness" love, and "Zion" the church. "Judgment" stands first because love comes through faith; but when "righteousness" stands first, it is because the faith is from love, as in Hosea: I will betroth thee unto Me to eternity, and I will betroth thee unto Me in righteousness and judgment, and in mercy and in compassions; and I will betroth thee unto Me in faith, and thou shalt know Jehovah (Hos. 2:19-20), where "righteousness" stands first, as also "mercy," which are of love; and "judgment" follows, as also "compassions," which are of faith from love; both are called "faith" or "faithfulness." [4] In David: Thy mercy, O Jehovah, is in the heavens, thy truth reacheth unto the skies [aetheres]; Thy righteousness is like the mountains of God, Thy judgments are a great deep (Ps. 36:5-6), where both "mercy" and "righteousness" are in like manner of love, and "truth" and "judgments" are of faith. In the same: Truth shall spring out of the earth, and righteousness shall look forth from heaven. Yea, Jehovah shall give good, and our land shall yield its increase (Ps. 85:11-12), where "truth," which is of faith, denotes "judgment," and "righteousness" love or mercy. In Zechariah: I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be My people, and I will be their God in truth and in righteousness (Zech. 8:8), from which also it is evident that “judgment” denotes truth, and “righteousness” good; because “truth” is here used in place of “judgment.” In like manner in David: He that walketh perfect, and worketh righteousness, and speaketh truth (Ps. 15:2). [5] As faith is of charity, or as truth is of good, the truths of good are occasionally called the “judgments of righteousness;” and thus “judgments” signify almost the same as “precepts;” as in Isaiah: They will seek Me day by day, and desire to know My ways, as a nation that doeth righteousness and forsaketh not the judgment of their God; they will ask of Me judgments of righteousness, they will desire to draw near to God (Isa. 58:2). That “precepts” signify the same may be seen in David: Seven times a day have I praised Thee because of the judgments of Thy righteousness; all Thy precepts are righteousness (Ps. 119:164, 172). It is especially said of the Lord that He “does judgment and righteousness,” when He creates man anew as in Jeremiah: Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am Jehovah that doeth mercy, judgment, and righteousness in the earth, for in these things I am well pleased (Jer. 9:24), where mercy, which is of love, is described by “judgment and righteousness.” In the same: I will raise up unto David a righteous offshoot, and He shall reign as King, and shall act intelligently, and shall do judgement and righteousness in the earth (Jer. 23:5; 33:15). [6] Hence it is said in John: If I go away, I will send the Comforter unto you; and when He is come, He will reprove the world of sin, of righteousness, and of judgment; of sin, because they believe not on Me; of righteousness, because I go unto My Father, and ye shall see Me no more; of judgment, because the prince of this world is judged (John 16:7-11). “Sin” here denotes all unfaithfulness. His “reproving in regard to righteousness” means in regard to all that is against good, when yet the Lord united the Human to the Divine to save the world-which is the meaning of “I go unto My Father and ye shall see Me no more.” His “reproving in regard to judgment” means in regard to all that is against truth, when yet evils were cast down into their hells so as no longer to be able to inflict injury-which is meant by the prince of the world being judged. In general, His “reproving in regard to sin, righteousness, and judgment,” means that it was in regard to all unfaithfulness against good and truth; and thus that there was no charity and faith; for in ancient times by righteousness and judgment were understood, as regards the Lord, all mercy and grace; and as regards man, all charity and faith.

(2236) That Jehovah may bring upon Abraham that which He hath spoken concerning him. That this signifies that on this account the Human Essence will be adjoined to the Divine Essence, is not so evident from the signification of the words as from the fact that all things said in the Word involve the Lord’s coming to unite the Human Essence to the Divine Essence, by which unition He should save the human race. These are the things signified in the internal sense by His “bringing upon Abraham that which He hath spoken concerning him.”

(2237) Verse 20. And Jehovah said, Because the cry of Sodom and Gomorrah has become great, and because their sin has become very grievous. "Jehovah said," signifies perception; "because the cry of Sodom and Gomorrah has become great, and because their sin has become very grievous," signifies that the falsity and evil of the love of self have grown even to consummation. "Cry" is falsity, and "sin" is evil.

(2238) Jehovah said. That this signifies perception, is evident from the signification, in the historical sense, of "saying," as being to perceive, as shown several times before. When the expression "Jehovah said" occurs in the historicals of the Word, it signifies a perception which is not altogether continuous with the previous one, but is a sequent one, and sometimes a new one (see also n. 2061).

(2239) Because the cry of Sodom and Gomorrah has become great, and because their sin has become very grievous. That this signifies that the falsity and evil of the love of self have increased even to consummation, is evident from the signification of "Sodom," as being evil from the love of self; and of "Gomorrah," as being the derivative falsity (shown above, n. 2220); also from the signification of a "cry," as being falsity; and of "sin," as being evil (to be explained presently); from all which it is evident that the "cry having become great, and the sin having become very grievous," signifies that the falsity and evil had come to their height, or to consummation. This is better seen from what follows, where it is said that if ten were found there the city should be spared (verse 32); by which is signified, if there were still any remains, that is, anything of good and truth; for when there is no longer anything of good and truth within man, there is then wasteness and desolation, consequently consummation (concerning which in the following verse).

(2240) That a "cry" denotes falsity, and "sin" evil, is evident from the signification in the Word of a "cry." That a "cry" signifies falsity, can be evident to no one unless he knows the internal sense of the Word. The word sometimes occurs in the Prophets, and when vastation and desolation are there treated of, it is said that men "howl and cry," by which is signified that goods and truths have been vastated; and a term is there made use of by which in the internal sense falsity is described; as in Jeremiah: A voice of the cry of the shepherds, and the howling of the powerful ones of the flock because Jehovah layeth waste their pasture (Jer. 25:36), where the "cry of the shepherds" denotes that they are in falsity, from which there comes vastation. [2] In the same: Behold, waters rise up from the north, and shall become an overflowing stream, and shall overflow the land and the fullness thereof, the city and them that dwell therein and the men shall cry, and every inhabitant of the land shall howl, because of the day that cometh to lay waste (Jer. 47:2, 4), where the desolation of faith is treated of, which is brought about by falsities; the "overflowing stream" is falsity (as shown in Part First, n. 705, 790). [3] In Zephaniah: The voice of a cry from the fish gate, and a howling from the second, and a great shattering from the hills, and their wealth shall become a spoil, and their houses a desolation (Zeph. 1:10, 13), where also a "cry" is predicated of the falsities which lay waste. [4] In Isaiah: In the way of Horonaim they shall rouse up a cry of shattering, for the waters of Nimrim shall be desolations, for the grass has dried up, the herb is consumed, there is no green thing (Isa. 15:5, 6; Jer. 48:3), where the desolation of faith and its consummation is described by a "cry." [5] In Jeremiah: Judah hath mourned, and her gates languish, they have been blackened upon the earth, and the cry of Jerusalem is gone up and their illustrious ones have sent their younger ones to the waters they came to the pits, they found no waters, they returned with their vessels empty (Jer. 14:2, 3), where the "cry of Jerusalem" denotes falsities for by their "finding no waters" is signified that there were no knowledges of truth, which are " waters" (as shown in Part First, n. 28, 680, 739). [6] In Isaiah: I will exult in Jerusalem and be glad in My people, and the voice of weeping shall be no more heard in her, nor the voice of crying (Isa. 65:19), where there "not being heard the voice of weeping" `denotes that there shall not be evil; "nor the voice of crying" denotes that there shall not be falsity. Very many of these things cannot be understood from the sense of the letter, but only from the internal sense, and this is the case with a "cry." [7] In the same: Jehovah looked for judgment, but behold a scab; for righteousness, but behold a cry (Jer. 5:7), where also the vastation of good and truth is treated of. There is in this passage a kind of reciprocation, such as is occasionally found in the Prophets, and which is of such a nature that in the place of truth there is found evil, which is meant by there being “a scab instead of judgment;” and falsity in place of good, which is meant by there being “a cry instead of righteousness” (for that “judgment” is truth, and “righteousness” good, was shown above, n. 2235). [8] There is a like reciprocation in Moses, where Sodom and Gomorrah are treated of: Of the vine of Sodom is their vine, and of the fields of Gomorrah are their grapes; they have grapes of gall, clusters of bitternesses. (Deut. 32:32), where there is a similar mode of speaking; for the “vine” is predicated of truths and falsities, and the “fields” and “grapes,” of goods and evils; so that “the vine of Sodom” is falsity from evil, and “the fields and grapes of Gomorrah” are evils from falsities; for there are two kinds of falsity (see volume 1, n. 1212); and so also there are two kinds of evil. Both kinds of falsity and evil are signified in this verse by the “cry of Sodom and Gomorrah having become great, and their sin having become exceeding grievous;” as is evident from the fact that “cry” is named in the first place, and “sin” in the second; and yet “Sodom,” which is evil from the love of self, is mentioned first; and “Gomorrah,” which is the derivative falsity, second.

(2241) Verse 21. I will go down, I pray, and I will see whether they have made a consummation according to the cry thereof which is come unto Me, and if not I will know. “I will go down, I pray, and I will see,” signifies visitation; “whether they have made a consummation according to the cry thereof which is come unto Me, and if not I will know,” signifies whether the evil has arrived at its height.

(2242) I will go down, I pray, and I will see. That this signifies visitation, is evident from the signification of "going down to see," as being Judgment (explained in volume 1, n. 1311), consequently that it is visitation. The last time of the church in general, and that of everyone in particular, is called in the Word "visitation," which precedes Judgment; thus a "visitation" is simply an exploration as to quality, that is, as to the quality of the church in general, or of a man in particular; and this exploration is expressed in the sense of the letter by Jehovah "going down and seeing." [2] This shows what is the nature of the sense of the letter, for Jehovah does not go down, since going down cannot be predicated of the Lord, because He is always in the highest; nor does Jehovah see whether a thing be so, for seeing whether it be so cannot be predicated of the Lord, because He knows all things from eternity both in general and in particular. Nevertheless it is so expressed because it appears to man as if it were so, for man is in things that are below, and when anything appears there, he does not think or even know how the case is with things that are above, thus neither how they flow in, for his thought goes no further than to what is nearest to him, and hence he cannot perceive otherwise than that there is some such thing as going down and seeing, and this the more because he imagines that no one knows what he is thinking; besides that he has no other idea than that there is a coming down from on high, and, when said of God, from the highest; whereas it is not from the highest, but from the inmost. [3] This shows what is the nature of the sense of the letter, namely, that it is according to appearances and if it were not according to appearances, no one would understand and acknowledge the Word; thus no one would receive it. But the angels are not in appearances in the way that man is, and therefore while the Word as to the sense of the letter is for man, as to the internal sense it is for the angels, as also for those men to whom of the Lord's Divine mercy it is given, while living in the world, to be like the angels. [4] "Visitation" is mentioned in various places in the Word, and by it is signified either vastation-whether of the church or of each man-or deliverance, and thus exploration as to quality. It denotes vastation in Isaiah: What will ye do in the day of visitation? it shall come from far. To whom will ye flee for help? and where will ye leave your glory? (Isa. 10:3). And again: The stars of the heavens and the constellations thereof shall not shine with their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, and I will visit evil upon the world, and upon the wicked their iniquity (Isa. 13:10, 11). That by the stars and constellations which shall not shine, and the sun which shall be darkened, and the moon which shall not make her light to shine, is signified that there will be no love and no charity, may be seen above (n. 2120); and as this is vastation, it is the "day of visitation." [5] In Jeremiah: They shall fall among them that fall, and in the time of their visitation they shall stumble (Jer. 8:12); meaning the time when they have been vastated, or when there is no charity and faith. In Ezekiel: The visitations of the city have come near, and every man with his instrument of destruction in his hand (Ezek. 9:1). Here also vastation is treated of; hence every man has an instrument of destruction. In Hosea: The days of visitation are come, the days of retribution are come (Hos. 9:7). In Micah: The day of thy watchmen, thy visitation, is come; now shall be their perplexity (Micah 7:4), also denoting vastated charity. In Moses: In the day of My visiting, and I will visit upon them their sin (Exod. 32:34), where the people in the wilderness are treated of, after they had made for themselves the golden calf. That deliverance is signified by "visitation" is plain from many passages (as Exod. 3:16; 4:31; Jer. 27:22; 29:10; Luke 1:68, 78; 19:41-42).

(2243) Whether they have made a consummation according to the cry of it which is come unto Me, and if not I will know. That this signifies whether evil has arrived at its height, is evident from the signification of a "cry," as being falsity (explained just above, n. 2240). As there said (near the end) there are two kinds of falsity, namely, the falsity which is from evil, and the falsity which produces evil. The falsity which is from evil is all that which a man thinks when he is in evil, namely, all that favors his evil; as for example, when he is in adultery, that which he then thinks about adultery: that it is allowable, that it is becoming, that it is the delight of life, that the procreation of offspring is thereby promoted, and so on; all these thoughts being falsities from evil. [2] But the falsity which produces evil takes place when from his religious belief a man conceives some principle, and consequently believes that it is good or holy, when yet in itself it is evil. For example, he who believes from his religion that there is some man who can save, and therefore worships and adores him, does evil from that falsity; and the same is true in regard to any other religious belief which in itself is false. As therefore falsity is from evil, and falsity produces evil, the expression “cry” is here used, signifying, as a kind of general expression, that which it involves, namely, evil; as is also evident from its being said, “whether they have made a consummation according to the cry of it which is come unto Me;” where “its cry” is put in the singular number, and “they have made a consummation,” in the plural. [3] What a “consummation” is, was shown in volume 1 (n. 1857); and what a consummation is further, may be comprehended from the churches. The Most Ancient Church, which was called “Man,” was the most celestial of all. This in process of time so far degenerated from the good of love, that at length nothing celestial remained, and then was its consummation, which is described by the state of those just before the flood. [4] The Ancient Church (which was after the flood and was called “Noah,” and was less celestial) also in course of time so departed from the good of charity, that nothing of charity remained, for it was turned partly into magic, partly into idolatry, and partly into a kind of dogmatic system separate from charity; and then was its consummation. [5] Another church succeeded, called the Hebrew Church, which was still less celestial and spiritual, placing somewhat of holy worship in external rites. This in course of time was distorted in various ways, and that external worship was turned into idolatry; and then was its consummation. [6] A fourth church was then restored among the posterity of Jacob, which had nothing celestial and spiritual, but only a representative of it; and therefore that church was a church representative of celestial and spiritual things, inasmuch as they did not know what their rites represented and signified; but it was instituted in order that there might still be some connection between man and heaven, such as there is between the representatives of good and truth, and good and truth themselves. This church at length so fell away into falsities and evils that every rite became idolatrous; and then was its consummation. Therefore, after the churches had thus successively declined-when in the last one the connection between the human race and heaven was altogether broken, insomuch that the human race would have perished because there was no church by which there could be a connection and a bond (see n. 468, 637, 931, 2054). [7] The Lord then came into the world, and by the unition of the Divine Essence with the Human Essence in Himself, conjoined heaven with earth, and at the same time He set up again a new church, called the Christian Church, which at first was in the good of faith, and its members lived in charity with one another as brethren. But in process of time this church has departed in diverse ways, and at the present day has become such that its members do not even know that the fundamental of faith is love to the Lord and charity toward the neighbor; and although they say from doctrine that the Lord is the Saviour of the human race, that they are to rise again after death, and that there is a heaven and a hell, yet few believe it. As this church has become such, its consummation is not far off. [8] All this shows what "consummation" is, namely, that it is when evil has come to its height. The case is similar in particular, that is, with every man; but how the case is with consummation as regards each person in particular, will of the Lord's Divine mercy be told in what follows. Consummation is treated of in the Word in various places, and the state which precedes is described by "vastation" and "desolation," which is followed by "visitation."

(2244) Verse 22. And the men looked forth thence and went toward Sodom; and Abraham as yet he was standing before Jehovah. "The men looked forth thence," signifies the Lord's thought from the Divine; "and went toward Sodom," signifies concerning the human race as being in such great evil; "and Abraham as yet he was standing before Jehovah," signifies the Lord's thought from the Human which was adjoined in the manner stated above.

(2245) The men looked forth thence. That this signifies the Lord's thought from the Divine, is evident from the signification of "looking forth," as being to think (for to "see," in the internal sense, as in common discourse, is to understand, since understanding is internal sight, and in the same way to "look forth" is to think, which is of the internal sight, that is, of the understanding); and also from the signification of "the men," as being the Divine. In this chapter throughout mention is sometimes made of "the men," and sometimes of "Jehovah" instead of "the men:" when mention is made of "the men" there is signified a Trine, namely, the Divine Itself, the Divine Human, and the

Proceeding. The Lord's thought from this Divine is signified by "the men looked forth thence." The thought was from the Human conjoined with the Divine, which conjunction was treated of at the beginning of this chapter; but the perception from which came the thought was from the Divine, therefore mention is now made in this same verse of "Jehovah"-that "Abraham was standing before Jehovah;" and when the Human was conjoined with the Divine, there was also together with them the Proceeding.

(2246) They went toward Sodom. That this signifies thought concerning the human race as being in such great evil, is evident from the signification of "Sodom," as being evil from the love of self (see above, n. 2220); and of "looking forth toward the faces of Sodom," as being toward the state of the human race (n. 2219). That "Sodom" signifies the state of the human race as being in such great evil, is because by "Sodom" is not meant Sodom, but all those in the universal world who are in the love of self; and by the description of Sodom is represented the state of all who are in that evil, as is evident from what follows. That the love of self is the fountain of all evils, thus evil itself, is evident from what was said and shown of it before (n. 2045, 2057, 2219), and therefore it is here said that they were in such great evil.

(2247) Abraham as yet he was standing before Jehovah. That this signifies the Lord's thought from the Human which was adjoined in the manner stated above, is evident from the representation of Abraham in this chapter, as being the Lord as to the Human; and from his "standing before Jehovah." Hence it follows without explication, that it was the thought from the Human which was adjoined in the manner stated at the beginning of this chapter, as also above (n. 2245).

(2248) Verse 23. And Abraham drew near, and said, Wilt Thou also destroy the righteous with the wicked? "Abraham drew near, and said," signifies the Lord's thought from the Human, which thought adjoined itself more closely to the Divine; "wilt Thou also destroy the righteous with the wicked?" signifies the Lord's grief from love toward the human race, and His intercession, urging that possibly there might be what is good joined to them, although they were evil.

(2249) And Abraham drew near, and said. That this signifies the Lord's thought from the Human, which thought adjoined itself more closely to the Divine, follows from the things that precede, where the Lord's thought concerning the human race is treated of: thus without explication. That in this chapter in the internal sense the state of the Lord's thought and perception is so fully described, and at the beginning the state of the conjunction of the Lord's Human with His Divine, will possibly appear to man as if it were not of so much importance. [2] And yet it is of the greatest moment; for before the angels, to whom the internal sense is the Word, these things are presented to the life, together with their representatives, in a most beautiful form; besides numberless things that follow from them and bear their likeness, concerning the Lord's conjunction with heaven, and the reception of His Divine in their human; for the ideas of angels are such that they relish such things above all others, and perceive them as being most pleasant; and they are also enlightened and confirmed by them more and more in regard to the unition of the Lord's Human Essence with His Divine Essence; for the angels have been men, and when men they could not but think of the Lord as a man, and of the Lord as God, as also of the Divine Trinity, and form for themselves various ideas, although at that time they knew not of what quality these ideas were. [3] For heavenly arcana are of such a nature that although they surpass all apprehension, yet everyone forms for himself some idea of them; for nothing can possibly be retained in the memory, still less enter into anything of thought, except by means of some idea formed in one way or another. And because their ideas could not be formed otherwise than from things in the world, or from things analogous to those in the world; and because fallacies then insinuated themselves from things not understood (which in the other life alienate the ideas of thought-which are then more internal-from the truth and good of faith),[4] in order that such things may be dispersed, so much is said in this chapter, in its internal sense, about the conjunction of the Lord's Human with His divine, and about His perception and thought; and accordingly when the Word is read, these things are so presented to the perception of the angels that their former ideas, formed from other sources and from scruples easily springing therefrom, are gradually dissipated, and new ideas are insinuated that are in conformity with the light of truth in which the angels are. This takes place more with the spiritual angels than with the celestial; for according to the purification of their ideas are they perfected for the reception of celestial things. It is known that heaven is not pure before the Lord; and it is a truth that the angels are continually being perfected.

(2250) Wilt Thou also destroy the righteous with the wicked? That this signifies the Lord's grief from love toward the human race, and His intercession urging that possibly there might be what is good adjoined to them although they were evil, is evident from the zeal of love that here shines forth, and still more in verse 25 just below, where it is said, "Be it far from Thee to do according to this thing, to cause the righteous to die with the wicked, that so the righteous be as the wicked; be it far from Thee; shall not the Judge of all the earth do judgment?" The same is evident from the signification of "the righteous" as being good (see n. 612, 2235), and from the signification of "the wicked" as being opposite to "the righteous," that is, opposite to good, thus evil. It is likewise evident from these words, as also from the things that follow in this chapter, that there is intercession. The Lord's intercession for the human race existed at the time when He was in the world, and in fact when He was in a state of humiliation, for as before said, He then spoke with Jehovah as with another. But of course in His state of glorification when the Human Essence has become united to the Divine Essence, and is itself also Jehovah, He does not intercede, but has mercy and affords aid from His Divine, and saves. It is Mercy itself which is the intercession, for such is its essence.

(2251) Verse 24. Peradventure there be fifty righteous in the midst of the city; wilt Thou also destroy and not spare the place for the sake of the fifty righteous that are in the midst of it? "Peradventure there be fifty righteous in the midst of the city," signifies that possibly the truths may be full of goods; "wilt Thou also destroy and not spare the place for the sake of the fifty righteous that are in the midst of it?" signifies intercession from love, that in such case they should not perish.

(2252) Peradventure there be fifty righteous in the midst of the city. That this signifies that the truths may possibly be full of goods, is evident from the signification of "fifty," as being what is full; from the signification of "righteous" as being good (see n. 612, 2235); from that of the "midst," as being what is within (n. 1074); and from that of "city," as being truth (n. 402). Thus "fifty righteous in the midst of the city," means in the internal sense that truths may possibly be full of goods within. That there is this meaning in these words cannot be seen from the letter, for the historicals of the literal sense lead the mind in quite a different direction, that is, to different thoughts; and yet that these words are so perceived by those who are in the internal sense, I know of a certainty. The numbers themselves also, as here "fifty," and in what follows "forty-five," "forty," "thirty," "twenty," and "ten," are by no means perceived as numbers by those who are in the internal sense, but as real things or states (as is shown, n. 482, 487, 575, 647, 648, 755, 813, 1963, 2075). [2] For the ancients marked the states of their church-in one way-by numbers; and the nature of their computation in so doing is evident from the signification of the numbers in the places just referred to. They had the signification of numbers from the representatives which exist in the world of spirits, where, when anything appears as numbered, it does not signify anything that is determined by the numbers, but the thing or state itself; as is evident from the things that have been adduced (n. 2129, 2130, also n. 2089) concerning "twelve," as meaning all the things of faith. It is similar with the numbers which now follow. This shows what is the nature of the Word in the internal sense. [3] That "fifty" signifies what is full, comes from its following next after the product of seven into seven, or forty-nine, so that it is the impletion of this number, on which account there was in the Representative Church the festival of the Seven Sabbaths on the fiftieth day, and the Jubilee in the fiftieth year. As regards the festival of the seven sabbaths we read in Moses: Ye shall count unto you from the morrow of the sabbath, from the day that ye brought the sheaf of the wave-offering, seven entire sabbaths shall there be, even unto the morrow of the seventh sabbath shall ye count fifty days, and ye shall offer a new offering unto Jehovah (Lev. 23:15). And concerning the Jubilee: Thou shalt count for thee seven sabbaths of years, seven years seven times, and they shall be to thee seven sabbaths of years, nine and forty years, and ye shall hallow the fiftieth year, and proclaim liberty in the land to all the inhabitants thereof; it shall be a jubilee unto you (Lev. 25:8, 10), which shows that the fiftieth is what is full in relation to sabbaths. [4] Moreover, wherever "fifty" is mentioned in the Word, it signifies what is full; as when it is said that: The Levites were numbered from a son of thirty years and upward, even unto a son of fifty years (Num. 4:23, 35, 39, 43, 47; 8:25); meaning the full or final state of discharging the ministry. That a man lying with a damsel, a virgin, shall give unto the damsel’s father fifty pieces of silver, and she should be to him for a wife, nor could he put her away (Deut. 22:29), which denotes a full fine and full restitution. David’s giving to Araunah for the threshing-floor where he built the altar to Jehovah, fifty shekels of silver (2 Sam. 24:24) denotes a full price and a full purchase. Absalom’s preparing for himself a chariot and horses, and having fifty men running before him (2 Sam. 15:1), and in like manner: Adonijah’s having chariots and horsemen, and fifty men running before him (1 Kings 1:5), denotes full excellence and greatness. For they had from the ancients certain representative and significative numbers, which they observed, and which were also commanded in their rites; but most of them did not know what they signified. [5] And in the same way, as “fifty” signifies what is full, and as this number was also representative-already said-the same thing is signified by it in the Lord’s parable of the steward, who said to him that owed the oil: How much owest thou unto my lord? And he said, a hundred baths of oil. And he said unto him, take thy bond, and sit down quickly, and write fifty (Luke 16:6); “fifty” denoting full payment. As fifty is a number, it indeed appears to involve nothing beyond the number; whereas in the internal sense what is full is everywhere meant by it, as in Haggai: One came to the wine-press to draw out fifty out of the wine-press; there were twenty (Hag. 2:16), that is, instead of fullness there was not much. “Fifty” could not have been mentioned here in the Prophet unless it had been significative.

(2253) Wilt thou also destroy and not spare the place for the sake of the fifty righteous that are in the midst of it? That this signifies intercession from love-that they should not perish-is evident from the signification of “fifty,” and of “righteous,” as also of “the midst of it,” that is, of the city (concerning which just above, n. 2252), all of which things involve intercession from love, and that they should not perish. (As regards the intercession, see above, n. 2250.) That it was from love is also manifest. With the Lord, when He was in the world, there was no other life than the life of love toward the universal human race, which He ardently desired to eternally save. This is the veriest celestial life, by which He united Himself to the Divine, and the Divine to Himself-for Esse itself, or Jehovah, is nothing else than Mercy, which is of love to the universal human race-and that life was one of pure love, which is never possible with any man. They who do not know what life is, and that the life is such as the love, do not comprehend this. This shows that insofar as anyone loves his neighbor, insofar he partakes of the Lord’s life.

(2254) Verse 25. Be it far from Thee to do according to this thing, to cause the righteous to die with the wicked, that so the righteous be as the wicked; be it far from Thee; shall not the Judge of all the earth do judgment? “Be it far from

Thee to do according to this thing," signifies the Lord's horror; "to cause the righteous to die with the wicked, that so the righteous be as the wicked," signifies that good cannot die, because evil can be separated from it; "be it far from Thee," signifies a greater degree of horror; "shall not the Judge of all the earth do judgment?" signifies that the Divine good cannot do this, after the manner of truth separated from good.

(2255) Be it far from Thee to do according to this thing. That this signifies the Lord's horror, is evident without explication.

(2256) To cause the righteous to die with the wicked, that so the righteous be as the wicked. That this signifies that good cannot die, because evil can be separated from it, is evident from the signification of "righteous," as being good, and of "wicked," as being evil (see above, n. 2250). Hence to "cause the righteous to die with the wicked," is to make good die with evil. As this ought not to be done, and causes horror to think of, it is removed in the internal sense, and then there is presented this: that good cannot die, because evil can be separated from it. [2] How this matter stands, is known to few, if any. Be it known that all the good a man has thought and done from infancy even to the last of his life, remains; in like manner all the evil, so that not the least of it completely perishes. Both are inscribed on his book of life (that is, on each of his memories), and on his nature (that is, his native disposition and genius). From these he has formed for himself a life, and so to speak a soul, which after death is of a corresponding quality. But goods are never so commingled with evils, nor evils with goods, that they cannot be separated; for if they should be commingled, the man would eternally perish. In relation to this the Lord exercises His providence, and when a man comes into the other life, if he has lived in the good of love and of charity, the Lord then separates his evils, and by what is good with him elevates him into heaven. But if he has lived in evils, that is, in things contrary to love and charity, the Lord then separates from him what is good, and his evils bring him into hell. Such is the lot of everyone after death; but it is a separation, and in no wise a complete removal. [3] Moreover, as the will of man, which is the one part of his life, has been utterly destroyed, the Lord separates this destroyed part from the other which is his intellectual part, and in those who are being regenerated, implants in this intellectual part the good of charity, and through this a new will; these are they who have conscience. Thus also, speaking generally, the Lord separates evil from good. These are the arcana which are meant in the internal sense by the statement that good cannot die, because evil can be separated from it.

(2257) Be it far from Thee. That this signifies a greater degree of horror, is evident from the words being repeated; thus it also needs no explication.

(2258) Shall not the Judge of all the earth do judgment? That this signifies that the Divine good cannot do this after the manner of truth separated from good, is evident from the signification of the "Judge of all the earth," as also from the signification of "judgment." The "Judge of all the earth," signifies in the internal sense the good itself from which comes truth; which also in the representative Church was represented by the priests who were at the same time judges; for as priests they represented the Divine good, and as judges the Divine truth; but the "Judge of all the earth" means both, and this from the signification of "earth," as explained in several places in volume 1. But to prove these things now from the representatives of that church would be too tedious. "Judgment," however, signifies truth (as shown above, n. 2235). From these significations, and at the same time from the series of things in the internal sense, it is evident that "Shall not the Judge of all the earth do judgment?" signifies that the Divine good cannot do this after the manner of truth separated from good. [2] In order to understand these things, be it known that there are two things which constitute the order of the universal heaven, and thence in the universe, namely, Good and Truth. Good is the essential of order, all the things of which are mercies. Truth is the secondary of order, all the things of which are truths. The Divine good adjudges all to heaven, but the Divine truth condemns all to hell; and therefore unless the Lord's Mercy, which is of good, were eternal, all men, however many, would be condemned. This is what is signified by the statement that the Divine good cannot do this after the manner of truth separated from good. (See also what is said concerning this in volume 1, n. 1728.) [3] That the evil are nevertheless condemned to hell, is not because the Divine good is separated from the Divine truth, but because the man separates himself from the Divine good. For the Lord in no case sends anyone down into hell, but the man sends himself, as has been already stated a number of times. In the following respect also the Divine good is conjoined with the Divine truth: that unless the evil were separated from the good, the evil would do harm to the good, and would be continually endeavoring to destroy order: thus that the good may not be harmed, is of Mercy. This stands just as in the kingdoms of the earth. If evils were not punished, the whole kingdom would be infected with evils, and so would perish; for which reason kings and judges show more mercy in punishing evils and in expelling from society those guilty of them, than by exercising in their behalf an unseasonable clemency.

(2259) Verse 26. And Jehovah said, If I find in Sodom fifty righteous in the midst of the city, I will spare all the place for their sake. "Jehovah said," signifies perception; "If I find in Sodom fifty righteous in the midst of the city," signifies here as before, if truths are full of goods; "I will spare all the place for their sake," signifies that they will be saved.

(2260) Jehovah said. That this signifies perception, is evident from the signification of "Jehovah's saying," in the historic Word, as being representative of the Lord's perception from the Divine, and something of thought following therefrom, and some reply. (Concerning the expression "Jehovah said," see above, n. 2238.)

(2261) If I find in Sodom fifty righteous in the midst of the city. That this signifies if truths are full of goods, is evident from the signification of "fifty," as being what is full, and from the signification of "the midst of the city," as being within truth, or in truth (as explained above, n. 2252, where the same words occur). It may be supposed that a man cannot but be saved if truths are full of goods. But be it known that there are very few truths with man, and that if there are any, they have no life unless there are goods in them; and that if there are goods in them, he is saved, but from Mercy. For, as before said, the truths with man are very few; and the goods which are in them have their quality in accordance with the truths, and the man's life. [2] Regarded in themselves, truths do not give life. It is goods that give life. Truths are only recipients of life, that is, of good. And therefore no one can ever say that he can be saved by truths (or as the common expression is, by faith alone), unless there is good in the truths which are of faith, and this good that must be in the truths must be the good of charity; hence faith itself, in the internal sense, is nothing else than charity (as shown above, n. 2231). As regards people's saying that the acknowledgment of truth is the faith that saves, be it known that with those who live in things contrary to charity, there cannot possibly be any acknowledgment but only persuasion, to which there has been adjoined the life of the love of self or of the world; thus in the acknowledgment they refer to there is not the life of faith, which is that of charity. The worst men of all-from the love of self or the world, that is, for the sake of being eminent above others in what is called intelligence and wisdom, and thus of winning honors, reputation, and gains-can learn the truths of faith, and confirm them by many things; but still with them these truths are dead. [3] The life of truth, and thus of faith, is solely from the Lord, who is life itself. The Lord's life is mercy, which is that of love toward the universal human race. In the Lord's life those can in no wise have part who although they profess the truths of faith despise others in comparison with themselves, and who, when their life of the love of self and of the world is touched, hold the neighbor in hatred, and take delight in his loss of wealth, of honor, of reputation, and of life. But the case with the truths of faith is that by means of them man is regenerated, for they are the veriest vessels recipient of good. Such therefore as are the truths, and such as are the goods in the truths, and such as is their conjunction and the consequent capability of being perfected in the other life, such is the state of blessedness and happiness after death.

(2262) I will spare all the place for their sake. That this signifies that they will be saved, follows from the series as a conclusion, and thus without explication. "Place" signifies state (as shown above, n. 1273, 1378), and therefore it is here said the "place" instead of the "city," to signify that they who are in such a state would be saved.

(2263) Verse 27. And Abraham answered and said, Behold I pray I have taken upon me to speak unto my Lord, and I am dust and ashes. "Abraham answered and said," signifies the Lord's thought from the human; "Behold I pray I have taken upon me to speak unto my Lord, and I am dust and ashes," signifies the humiliation of the human as to its relative quality.

(2264) Abraham answered and said. That this signifies the Lord's thought from the human, is evident from the signification of “Abraham” in this chapter, as being the Lord in respect to the human, concerning which several times above.

(2265) Behold I pray I have taken upon me to speak unto my Lord, and I am dust and ashes. That this signifies the humiliation of the human as to its relative quality, is evident. The Lord’s state in the human (or His state of humiliation), and the Lord’s state in the Divine (or His state of glorification), have been treated of several times before; and it has been shown that in His state of humiliation the Lord spoke with Jehovah as with another; but in His state of glorification, as with Himself (n. 1999). As in the present passage Abraham (as before said) represents the Lord in His human, it is said in that state that relatively to the Divine the human is dust and ashes; on which account that state is also called His state of humiliation. The humiliation results from the self-acknowledgment that one is relatively of such a character. By the human in this place is not meant the Divine Human, but the human which the Lord derived from the mother, and which He utterly expelled, and put on in its stead the Divine Human. It is the former human, namely, the maternal human, of which “dust and ashes” are here predicated. (See what has been said above at n. 2159.)

(2266) Verse 28. Peradventure there shall lack five of the fifty righteous; wilt Thou destroy all the city for five? And He said, I will not destroy it if I find there forty and five. “Peradventure there shall lack five of the fifty righteous,” signifies if there should be somewhat less; “wilt thou destroy all the city for five?” signifies, shall man perish for the little which is wanting? "and He said, I will not destroy it if I find there forty and five," signifies that he should not perish if good and truth could be conjoined together.

(2267) Peradventure there shall lack five of the fifty righteous. That this signifies if there should be somewhat less, is evident from the signification of "five," as being a little, or less (in regard to which signification of this number, see volume 1, n. 649). What the "fifty righteous" signify, has been shown above (n. 2252).

(2268) Wilt Thou destroy all the city for five? That this signifies shall man perish for the little which is wanting, is evident from the signification of "five" as being a little (as just stated); and from the signification of a "city," as being truth, also explained before. In regard to the truths in it the human mind is compared in the Word to a "city," and is also so called; and in regard to the goods which are in the truths, it is compared to the inhabitants of the city, and the goods are also so called; for the case as regards these is much the same. If the truths which are in man's memories, and in the thoughts of his mind, are devoid of goods, they are like a city without inhabitants, and are in the same way vacant and empty. Nay, even of the angels it may be declared that when a man lives in love to the Lord, and in charity toward the neighbor, they dwell as it were in his truths, and insinuate affections of good from the Lord; for they are delighted to dwell thus, that is, to live with such men. Very different is it with those who are in some truths, but in no goods of charity.

(2269) And He said, I will not destroy it if I find there forty and five. That this signifies that man should not perish if good and truth could be conjoined together, is evident from the signification of the number forty-five, as being conjunction. It has been already shown that the simple numbers retain their signification even when they are multiplied; and that consequently the greater numbers have a signification similar to that of the less; and such is the case with forty-five, which number is compounded by the multiplication of five into nine; and as it has been compounded by the multiplication of five into nine, it has the same signification as have "five" and "nine." That "five" signifies a little, was shown above (n. 649), and that "nine" signifies conjunction, or what is conjoined (n. 2075); and thus the signification here is: If goods have in some measure been conjoined with truths. That in the Word numbers signify actual things, or states, is evident from what was said about fifty (n. 2252); also from what has been shown before concerning numbers (n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988). [2] It is because "five" signifies a little, and "forty-five" conjunction, that the very setting forth of these numbers in this verse is of such a nature, for it is said, "Peradventure there shall lack five of the fifty righteous;" and by this is signified, If there should be somewhat less; and then it is said, "Wilt Thou destroy all the city for five?" by which is signified, Shall they perish for the little which is wanting? For as "five" signifies a little, this number is not employed again, but it is said, "I will not destroy it if I find there forty and five;" by which is signified that they would not perish if good and truth could be conjoined together. The reason also of its being said here “forty and five,” and not “if there lack five of fifty,” is because “five” not only signifies a little (as was shown, n. 649), but also signifies disjunction (as was likewise shown in volume 1, n. 1686); and therefore in order that not disjunction, but conjunction, might be signified, this number forty-five is named; for “forty-five” denotes some conjunction, as stated above; and thus in the internal sense all things follow on in a beautiful sequence Of their own. [3] As regards the conjunction of good with truth, it is an arcanum which cannot be described so that it can be grasped by the ordinary comprehension. It must be told in a few words. The more genuine and pure the truth, the better can the good which is from the Lord be adapted into it as its recipient vessel; but the less genuine and pure the truth, the less can the good which is from the Lord be adapted into it; for they must correspond to each other, and the conjunction of the two is effected according to the correspondence. Goods cannot possibly be insinuated into falsities, nor evils into truths, as their recipient vessels; for they are of a contrary character and nature, the one casting out the other as its enemy; nay, should they attempt to conjoin themselves together, the one would spew out the other, that is to say, good would spew out evil as if it were poison, and evil would spew out good as if it were an emetic. Such enmity between good and evil has been provided by the Lord in order to prevent the possibility of their being commingled, for if they were commingled, the man would perish. In the deceitful and in hypocrites they are not far from being conjoined together, but still precautions are taken by the Lord in order to prevent their being so conjoined. This is the reason why in the other life those who are deceitful and those who are hypocrites suffer things more direful than those which are suffered by any others.

(2270) Verse 29. And he added yet to speak unto Him, and said, Peradventure forty shall be found there; and He said, I will not do it for forty's sake. "He added yet to speak unto Him," signifies thought; "and said, Peradventure forty shall be found there," signifies those who have been in temptations; "and He said, I will not do it for forty's sake," signifies that they shall be saved.

(2271) He added yet to speak unto Him. That this signifies thought, is evident from the signification in the internal sense of "speaking." To "speak" or "speaking" is nothing else than that which flows forth from the thought; and as internal things are signified by external things-like understanding by "seeing," the understanding by the "eye," obedience by the "ear," and so forth-so thinking is signified by "speaking."

(2272) And he said, Peradventure forty shall be found there. That this signifies those who have been in temptation, is evident from the signification of the number forty, as being temptations (explained in volume 1, n. 730). How these things follow on in a series may be seen from temptations. Temptations take place to the end not only that the man may be confirmed in truths, but also that truths may be more closely conjoined with goods; for man is then battling for truths against falsities, and as he is then in interior distress and in torment, the delights of the life of cupidities and their derivative pleasures come to a cessation; and then goods flow in from the Lord, the consequence of which is that evils are at the same time regarded as abominable, and the effect of this is new thoughts of a nature contrary to those possessed before, to which the man may afterwards be bent, thus from evils to goods, and these goods be conjoined with truths. And as the conjunction of good with truth is effected by means of temptations, and as it has been said in a former verse that those would be saved with whom goods can be conjoined with truths, therefore there follows what is here said; and indeed in such words as to signify that goods and truths can be conjoined by means of temptations. This is the connection of the subject matters for those who are in the internal sense.

(2273) And He said, I will not do it for forty's sake. That this signifies that they will be saved, is evident without any unfolding of the meaning. As regards those who in the preceding verse are signified by "forty-five," it was said, "I will not destroy it if I find forty and five," and the signification was that they should not perish if goods were able to be conjoined with truths, and there here follows a statement concerning the forty: "I will not do it for forty's sake;" by which is not signified that they should be saved on account of temptations, for there are some who even undergo temptations and who yield in them; and therefore with these goods are not conjoined. I would even say that a man is not saved on account of temptations if he places anything of merit in them; for if he does this, it is from the love of self, in that he congratulates himself on their account, and believes that he has merited heaven more than others, and at the same time he is thinking of his own preeminence over others by despising others in comparison with himself; all of which things are contrary to mutual love, and therefore to heavenly blessedness. [2] The temptations in which a man overcomes are attended with a belief that all others are more worthy than himself, and that he is infernal rather than heavenly; for while in temptations such ideas are presented to him; and therefore when after temptations he comes into thoughts contrary to these, it is an indication that he has not overcome; for the thoughts which the man has had in temptations are those to which can be bent the thoughts which he has after the temptations; and if the latter cannot be bent to the former, the man has either yielded in the temptation, or he again comes into similar ones, and sometimes into more grievous ones, until he has been reduced to such sanity that he believes he has merited nothing. Hence it is evident that by "forty" are here signified those with whom by means of temptations goods have been conjoined with truths.

(2274) Verse 30. And he said, Oh let not my Lord be angry, and I will speak: peradventure thirty shall be found there; and He said, I will not do it if I find thirty there. "And he said, Oh let not my Lord be angry, and I will speak," signifies anxiety concerning the human race; "peradventure thirty shall be found there," signifies somewhat of combat;

“and He said, I will not do it if I find thirty there,” signifies that these shall be saved.

(2275) And he said, Oh let not my Lord be angry, and I will speak. That this signifies anxiety concerning the state of the human race, may be seen, not so much from the words, as from the affection that belongs to them. The internal sense of the Word contains within it two things, to wit, what is spiritual, and what is celestial. That which is spiritual consists in there being comprehended, abstractedly from the letter, actual things to which the literal sense serves as an object, just as do those things which the eye sees, when they serve as objects for suggesting thought about matters of a more exalted nature. That which is celestial consists in there being solely perceived the affection that belongs to the actual things that are in the internal sense. In the former are the spiritual angels, in the latter are the celestial angels. They who are in the latter, that is, in the affection, perceive at once from the affection alone what the letter involves when it is being read by man, and from it they form for themselves celestial ideas, and this with endless variety, and in an ineffable manner, in accordance with the onflowing harmony of the celestial things of love that are in the affection. From this we may see what the Word of the Lord contains within its remote recesses. When therefore these words are read: “Oh let not my Lord be angry, and I will speak,” the celestial angels at once perceive a certain anxiety, and indeed the anxiety of love toward the human race; and at the same time there are insinuated into them innumerable and ineffable things in regard to the anxiety of love which the Lord felt when He thought about the state of the human race.

(2276) Peradventure thirty shall be found. That this signifies somewhat of combat, is evident from the signification of the number thirty. That "thirty" signifies somewhat of combat, thus but a little of combat, comes from the fact that this number is compounded by the multiplication of five (by which is signified some little), and six (by which is signified labor or combat, as was shown in volume 1, n. 649, 720, 737, 900, 1709). [2] Hence also this number, wherever read in the Word, signifies something that is relatively little; as in Zechariah: I said unto them, If it be good in your eyes, give me my hire; and if not, forbear; and they weighed my hire, thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter, the goodly price whereat I was valued by them; and I took the thirty silver pieces, and cast it to the potter in the house of Jehovah (Zech. 11:12-13); denoting that they valued so little the Lord's merit, and redemption and salvation by Him. The "potter" denotes reformation and regeneration. [3] Hence the same thirty silver pieces are spoken of in Matthew: They took the thirty pieces of silver, the price of Him whom they had bought from the sons of Israel, and gave them for the potter's field, as the Lord commanded me (Matt. 27:9-10); from which it is plainly evident that "thirty" here denotes the price of what is but little valued. The valuation of a servant who was held as being of little account, was thirty shekels; as is evident in Moses: If the ox gore a manservant, or a maidservant, he shall give unto their master thirty shekels of silver; and the ox shall be stoned (Exod. 21:32). Of how little account a servant was held, is evident in the same chapter (verses 20-

21). In the internal sense a "servant" denotes labor. [4] That the Levites were taken for the work of the ministerial office-which is described by the expression "one coming to exercise warfare, and to do the work in the tent"-from a "son of thirty years to one of fifty" (Num. 4:3, 23, 30, 35, 39, 43), was because "thirty" signified those who were being initiated, and who therefore could as yet exercise but little warfare as understood in the spiritual sense. [5] So in other passages where "thirty" is named in the Word; as that they should offer "upon a son of an ox a meat-offering of three tenths" (Num. 15:9); which was because the sacrifice of an ox represented natural good (as shown above, n. 2180); and natural good is but little in comparison with spiritual good, which was represented by the sacrifice of a ram; and still less in comparison with celestial good, which was represented by the sacrifice of a lamb; in connection with which there was another rate of tenths for the meat-offering, as is evident in the same chapter (verses 4 to 6; also Num. 28:12-13, 20-21, 28-29; 29:3-4, 9-10, 14-15); which rates of tenths, or which proportions, would never have been commanded, unless they had involved heavenly arcana. In Mark also "thirty" denotes a little: The seed which fell into good ground yielded fruit growing up and increasing, and brought forth, one thirty, and another sixty, and another a hundred (Mark 4:8), where "thirty" denotes a small growth, and that which has labored but little. These numbers would not have been marked out for use, unless they had contained within them the things which they signify.

(2277) He said, I will not do it if I find thirty there. That this signifies that these shall be saved, is evident from the series or connection of things in the internal sense, without any unfolding of the meaning.

(2278) Verse 31. And he said, Behold I pray I have taken upon me to speak unto my Lord: peradventure twenty shall be found there; and He said, I will not destroy it for twenty's sake. "He said, Behold I pray I have taken upon me to speak unto my Lord," signifies here as before the humiliation of the human before the Divine; "peradventure twenty shall be found there," signifies if there be not anything of combat, but still there be good "and He said, I will not destroy it for twenty's sake," signifies that they will be saved.

(2279) He said, Behold I pray I have taken upon me to speak unto my Lord. That this signifies the humiliation of the human before the Divine, is evident from what was said above (n. 2265), where are the same words.

(2280) Peradventure twenty shall be found there. That this signifies if there be not anything of combat, but still there be good, is evident from the signification of "twenty." As all the numbers that are mentioned in the Word signify actual things, and states (as before said and shown in many places, see n. 2252), so also does "twenty;" and what it signifies can be seen from its derivation, namely, from twice ten. "Ten" in the Word, as also "tenths," signify remains, by which is meant everything good and true that the Lord insinuates into man from infancy even to the end of his life, and which are treated of in the following verse. Twice ten, or double tenths, that is, twenty, signify the same, but in a higher degree, namely, good. [2] Goods of three kinds are signified by remains, namely, the goods of infancy, the goods of ignorance, and the goods of intelligence. The goods of infancy are those which are insinuated into man from his very birth up to the age in which he is beginning to be instructed and to know something. The goods of ignorance are what are insinuated when he is being instructed and is beginning to know something. The goods of intelligence are what are insinuated when he is able to reflect upon what is good and what is true. The good of infancy exists from the man's infancy up to the tenth year of his age; the good of ignorance, from this age up to his twentieth year. From this year the man begins to become rational, and to have the faculty of reflecting upon good and truth, and to procure for himself the good of intelligence. [3] The good of ignorance is that which is signified by "twenty," because those who are in the good of ignorance do not come into any temptation for no one is tempted before he is able to reflect, and in his own way to perceive the nature of good and truth. Those who have received goods by means of temptations have been treated of in the two immediately preceding verses; those who have not been in temptations, and yet have good, are now treated of in this verse. [4] As those who have this good, which is called the good of ignorance, are signified by "twenty," all those who went forth from Egypt were reckoned from "a son of twenty years" and upward; or as it is expressed, "everyone going forth into the army," by whom are meant those who were no longer in the good of ignorance, concerning whom we read in Numbers (1:20, 24, 26, 28, 30, 32, 34, 38, 40, 42, 45; 26:4); and also that all those who were more than twenty years old died in the wilderness (32:10, 11), because evil could be imputed to them, and they represented those who yield in temptations; as well as that the valuing made of a male, from “a son of five years” to “a son of twenty years” was “twenty shekels” (Lev. 17:5); and another valuing from “a son of twenty years” old to one of sixty was fifty shekels (verse 3). [5] As regards the before-mentioned goods, namely those of infancy, of ignorance, and of intelligence, the case is this. The good of intelligence is the best, for this is of wisdom the good which precedes it, namely that of ignorance, is indeed good, but as there is but little of intelligence in it, it cannot be called the good of wisdom; and as for the good of infancy, it is indeed good in itself, but still it is less good than the other two; for as yet there is not any truth of intelligence adjoined to it, and thus it has not become any good of wisdom, but it is only a plane for being able to become so; for it is the knowledges of good and truth that cause a man to be wise as a man. Infancy itself, by which is signified innocence, does not belong to infancy, but to wisdom; as can be better seen from what will be said about little children in the other life, at the end of this chapter. [6] By “twenty,” in this verse, as has been said, there is signified no other good than the good of ignorance which good is not only declared to be with those who are under their twentieth year, as already said, but also with all who are in the good of charity and at the same time in ignorance of truth, as are those within the church who are in the good of charity, but from whatever cause, do not know what the truth of faith is; as is the case with very many of those who think devoutly about God and kindly about the neighbor; and as is also the case with all outside the church, who are called Gentiles, and who in like manner live in the good of charity. Both the latter and the former, although not in the truths of faith, yet being in good, are in the faculty of receiving the truths of faith in the other life equally as are little children; for their understanding has not as yet been tainted with principles of falsity, nor their will so confirmed in a life of evil, because they are ignorant of its being falsity and evil; and the life of charity is attended with this: that the falsity and evil of ignorance may be easily bent to truth and good. Not so is it with those who have confirmed themselves in things contrary to the truth, and at the same time have lived a life in things contrary to good. [7] In other cases by "two tenths" in the Word is signified good both celestial and spiritual, good celestial and thence spiritual by the two tenths of which every loaf of the showbread or bread of faces was prepared (Lev. 24:5), and spiritual good by the two tenths of the meat-offering with the sacrifice of the ram (Num. 15:6; 28:12, 20, 28; 29:3, 9, 14), concerning which, of the Lord's Divine mercy elsewhere.

(2281) And He said I will not destroy it for twenty's sake. That this signifies that they will be saved, is evident from the series of things in the internal sense, and thus without any unfolding of the meaning.

(2282) Verse 32. And he said, Oh let not my Lord be angry, and I will speak but this once: peradventure ten shall be found there; and He said, I will not destroy it for ten's sake. "He said, Oh let not my Lord be angry, and I will speak but this once," signifies anxiety still continued concerning the state of the human race; "peradventure ten shall be found there," signifies if there should still be remains; "and He said, I will not destroy it for ten's sake," signifies that they will be saved.

(2283) He said, Oh let not my Lord be angry, and I will speak but this once. That this signifies anxiety still continued concerning the state of the human race, is evident from the affection of these words, as shown above (n. 2275), where the same words occur.

(2284) Peradventure ten shall be found there. That this signifies if there should still be remains, is evident from the signification of the number "ten," as being remains (explained in volume 1, n. 576, 1738). What remains are has been stated and shown before in various places (as in n. 468, 530, 560, 561, 660, 661, 1050, 1738, 1906), namely, that they are all the good and all the truth with man which lie stored up in his memories and in his life. [2] It is well known that there is nothing good and nothing true, except from the Lord; and also that what is good and true is continually inflowing from the Lord into man, but that it is received in various ways, and in fact in accordance with the life of evil, and in accordance with the principles of falsity in which the man has confirmed himself. These are what either quench, or stifle, or pervert the goods and truths that are continually flowing in from the Lord. Lest therefore goods should be commingled with evils, and truths with falsities (for if they were commingled the man would perish eternally), the Lord separates them, and stores up in his interior man the goods and truths which the man receives; whence He will never permit them to come forth so long as the man is in evil and falsity, but only at such a time as he is in a holy state, or in some anxiety, sickness, or other trouble. These things which the Lord has thus stored up with man are what are called "remains," of which very much mention is made in the Word; but it has not yet been known to anyone that this is what they signify. [3] According to the quality and quantity of the remains-that is, of the good and truth with a man-does he enjoy bliss and happiness in the other life; for, as has been said, these remains are stored up in his interior man, and they are opened at the time when the man has left corporeal and worldly things behind. The Lord alone knows the quality and extent of the remains in a man; the man himself cannot possibly know this, for at the present day man is of such a character that he is able to counterfeit what is good, while within there is nothing but evil; and a man may also appear to be evil and yet have good within. On this account no man is ever allowed to judge concerning the quality of the spiritual life of another, for the Lord alone, as before said, knows this; but everyone may judge of another in regard to the quality of his moral and civil life, for this concerns society. [4] It is very common for those who have taken up an opinion respecting any truth of faith, to judge of others that they cannot be saved, unless they believe as they do-a judgment which the Lord has forbidden (Matt. 7:1-2). On the other hand, I have learned from much experience that men of every religion are saved, provided that by a life of charity they have received remains of good and of apparent truth. This is what is meant by its being said that if ten were found, they should not be destroyed for the ten's sake; by which is signified that they would be saved if there were remains. [5] The life of charity consists in thinking kindly of another, and in wishing him well; and in perceiving joy in oneself from the fact that others also are saved. But those have not the life of charity who desire that none should be saved except those who believe as they do; and especially is this the case with those who are indignant that it is otherwise. This may be seen from the mere fact that more from the Gentiles are saved than from Christians; for those Gentiles who have thought kindly of their neighbor and have wished well to him, receive the truths of faith in the other life better than those who are called Christians, and acknowledge the Lord more than Christians do. For nothing is more delightful and blessed to the angels than to instruct those who come from the earth into the other life.

(2285) I will not destroy it for ten's sake. That this signifies that they will be saved, is evident from the series of the things in the internal sense, and thus without any unfolding of the meaning.

(2286) Verse 33. And Jehovah went when He had completed His speaking unto Abraham; and Abraham returned unto his place. "Jehovah went when He had completed His speaking unto Abraham,” signifies that this state of perception in which the Lord was, then ceased to be such; “and Abraham returned unto his place,” signifies that the Lord returned into the state in which He had been before He perceived these things.

(2287) Jehovah went when He had completed His speaking unto Abraham. That this signifies that this state of perception in which the Lord was, then ceased to be such, is evident from the signification of “speaking,” and from the representation of Abraham. “To speak,” in the internal sense, signifies to think (as shown above, n. 2271); but here it signifies to perceive, because it is declared of Jehovah that He “had completed His speaking” to Abraham; for the thought was from perception, as before said, and the perception was from the Lord’s internal, which was Jehovah. But “Abraham” in this chapter represents the Lord in the human state, as often stated above. From this we can see that by its being said that “Jehovah went when He had completed His speaking unto Abraham,” nothing else is signified in the internal sense than that the state of perception in which the Lord had been, then came to its close and completion. The reason why the Lord’s perception and thought are so much treated of in this chapter in the internal sense, may be seen above (n. 2249).

(2288) Abraham returned to his place. That this signifies that the Lord returned into the state in which He had been before He perceived these things, is evident from the representation of Abraham in this chapter, as being the Lord in the human state; and from the signification of a “place,” as being a state (as shown above, volume 1, n. 1273, 1378); thus to “return to his place,” in the internal sense, here signifies to return to the state in which He had been before. That while He lived in this world the Lord had two states, namely, a state of humiliation and a state of glorification, has been said and shown before. His state of humiliation was when He was in the human which He took by inheritance from the mother; His state of glorification was when He was in the Divine which He had from Jehovah His Father. The former state, namely, that of the human from the mother, the Lord altogether put off, and put on the Divine Human, when He passed out of the world, and returned to the Divine Itself, in which He was from eternity (John 17:5), together with the Human made Divine; from both of which comes the Holy which fills the universal heaven. Thus from the Divine Itself and the Divine Human, by means of the proceeding Holy, He directs the universe.

(2289) CONCERNING THE STATE OF LITTLE CHILDREN IN THE OTHER LIFE. I have been given to know with certainty that all little children in the wide world who die, are raised again by the Lord and are taken up into heaven, and there are brought up and instructed among angels who have the care of them, and that they also grow up in proportion to their advance in intelligence and wisdom. From this we can see how immense is the Lord’s heaven from little children alone; for they are all instructed in the truths of faith and in the goods of mutual love, and become angels.

(2290) They who know nothing about the state of the life after death may suppose that little children are in angelic intelligence and wisdom as soon as they come into the other life; but I have been instructed by much experience that such is not the case. Those who die not long after birth are of an infantile mind, almost as on earth, nor do they know anything more; for they possess only the faculty of knowing, and from this of understanding, and from this of being wise; which faculty is more perfect because they are not in the body, but are spirits. That they are so when they first come into heaven, has not merely been told, but has also been shown me; for of the Lord's Divine mercy little children have on several occasions been sent to me in choirs, and I have also been allowed to read to them the Lord's Prayer; and at the same time I have been given to perceive how the angels in whose company they were, insinuated into their tender and novitiate ideas the meaning of the things which are in this Prayer, and filled them, so far as the little ones were able to receive; and afterwards how the capacity was given the little ones of thinking such things as it were from themselves.

(2291) The nature of their tender understanding was also shown me when I was praying the Lord's Prayer; and they then inflowed into the ideas of my thought from their own understanding, which was so tender that they understood scarcely anything beyond the sense of the words. Yet their ideas in that tenderness were capable of being opened even to the Lord, that is, even from the Lord, for the Lord inflows into the ideas of little children especially, from the inmosts;

for nothing has as yet closed their ideas, as is the case with adults; no principle of falsity against the understanding of truth, and no life of evil against the reception of good, and thus not against becoming wise.

(2292) From all this we can see that little children do not come into the state of angels immediately after death; but that they are introduced successively, by means of the knowledges of good and truth, and this in accordance with all heavenly order; for the very least of all the things of their natural disposition are there most exquisitely perceived; and according to all the movements of their inclination both in general and in particular they are impelled to receive the truths of good and the goods of truth, and this under the Lord's constant oversight.

(2293) Especially are they all the time initiated into knowing no other Father, and thereafter in acknowledging no other than the Lord alone, and that they have life from Him; for that they are lives, that is, truly human and angelic lives, is from the intelligence of truth and the wisdom of good, which they have solely from the Lord. Hence it is that they know no otherwise than that they have been born in heaven.

(2294) Many times when children have been with me in choirs, they being as yet quite infantile, they have been heard as a tender something devoid of order, so that they did not as yet act as a one, as they do afterwards when they become older; and what surprised me, the spirits about me could not refrain from trying to lead them to think and to speak. Such a desire is innate in spirits. But I often noticed that the little children resisted, not being willing to think or speak in such a way. I have often observed this refusal and resistance attended with a kind of indignation, and when any ability to speak was granted them they merely said that it was not so. I have been instructed that such is the temptation of little children in the other life, to accustom and inaugurate them not only in the resisting of falsity and evil, but also in not allowing themselves to think, speak, and act from others, and thus in not suffering themselves to be led by any other than the Lord alone.

(2295) When little children are not in that state, but in a more interior sphere, namely, the angelic sphere, they cannot possibly be infested by spirits; even if they are in the midst of them. Moreover the little children who are in the other life are sometimes sent by the Lord to little children on earth (although the little child on earth is quite unaware of it), and those little ones of heaven are in the highest degree delighted with these little ones of earth.

(2296) The manner in which all things are insinuated into the little ones of the other life by means of delightful and pleasant things suited to their genius, has also been shown me; for I have been permitted to see the little children most beautifully clothed, having their bosoms and tender arms encircled with garlands of flowers that were resplendent with the most pleasing and heavenly colors. Once also I was permitted to see the little children with their maiden educatresses in a paradisal garden, that consisted not so much of trees, as of laurel espaliers and of bowers thus formed; beautifully laid out with paths that led toward the more interior parts; and I also saw the little children themselves, clothed as above described; and when they entered the garden the flower arch above the entrance shone most joyously. From this we can see the nature of their deliciousnesses, and also that by means of pleasant and delightful things they are introduced into the goods of innocence and charity, which are continually being insinuated by the Lord into those delightful and pleasant things.

(2297) Moreover, as the little children are perfected, they are encompassed with atmospheres in accordance with the state of their perfection. (That in the other life there are atmospheres of endless variety and ineffable beauty, may be seen from experience in Volume 1, n. 1621.) Especially are there presented to their atmospheres as of sporting little children in least forms, not visible, but perceptible only by an inmost idea; from which they receive this heavenly idea: that everything around them is alive, and that they are in the Lord's life, and this idea affects their deepest being with happiness.

(2298) It has been shown me by a method of communication that is familiar in the other life of what nature are the ideas of little children when they see any objects. They were as if everything was alive, so that they had life in every idea of their thought. I also perceived that little children on earth have very similar ideas when they are at play; for as yet they have not reflection, such as adults have, as regards that which is devoid of life.

(2299) Especially are the little children instructed by means of representatives adapted to their various genius; and how beautiful these are, and at the same time how full of wisdom from within, no one can possibly believe. In this way there is by degrees insinuated into them an intelligence that draws its soul from good. I may here mention one representative only that I was permitted to see, from which the nature of the rest may be inferred. They represented the Lord rising out of the sepulcher, and at the same time the unition of His Human with the Divine; which was done in a manner so wise as to surpass all human wisdom, and at the same time in an innocent infantile manner. They presented also the idea of a sepulcher, but not at the same time the idea of the Lord, except so remotely that it was scarcely perceived that it was the Lord, except as it were from afar; for the reason that in the idea of a sepulcher there is something funereal, which they thus removed. They afterwards in the most discreet manner admitted into the sepulcher something of an atmospherical nature, yet appearing thinly aqueous, by which they signified, also with becoming remoteness, spiritual life in baptism. I afterwards saw represented by them the Lord's descent to the bound, and His ascent with the bound into heaven; and this with incomparable sagacity and piety. A child-like feature of the representation was that when they represented the Lord among the bound in the lower earth, they let down cords that were almost invisible, and that were very soft and tender, with which to lift the Lord in His ascent; with a constant holy fear lest anything in the representative should touch upon something in which there was not what is spiritual celestial. Besides other representatives wherein the little ones are, and by which, as well as by sports of infancy adapted to their various dispositions, they are brought into knowledges of truth and affections of good.

(2300) Moreover little children are of diverse genius and of diverse natural disposition, and this from what they inherit from their parents, and by succession from grandparents and great-grandparents; for the actual life with parents, confirmed by habit, becomes a second nature, and is implanted hereditarily in the infants, and this is the source of their diverse tendencies.

(2301) Speaking generally, little children are of a genius either celestial or spiritual. Those of a celestial genius are well distinguished from those of a spiritual genius. The former think, speak, and act more softly, so that hardly anything appears except a fluent something from the love of good to the Lord and toward other little children; but the latter do not think, speak, and act so softly, but something as it were winged and vibratile shows itself in all their doings; and is also evident from their indignation; besides other characteristic differences. Thus every little child has a natural disposition different from that of every other, and each is educated according to his natural disposition.

(2302) There are certain and numerous societies of angels who have the care of little children; and which are chiefly from the female sex, who had loved them very tenderly in the life of the body. The little children who are more virtuous than others, by an established custom they offer to the Lord.

(2303) Angelic spirits who were above in front spoke with me in angelic speech not distinguished into words, saying that their state was a state of the tranquillity of peace, and that there were also little children among them, and that they were conscious of blessedness from being in association with them; these spirits also were of the female sex. They said further concerning infants on earth, that directly after birth angels from the heaven of innocence are with them; in the succeeding age angels from the heaven of the tranquillity of peace; and afterwards those who are from the societies of charity; and then, as the innocence and charity with the young children decrease, other angels are with them; and at length, when they become older and enter into a life foreign to charity, angels are indeed present, but more remotely, and this in accordance with the ends of life, which the angels especially regulate by continually insinuating good ones, and turning aside evil ones; and they flow in more nearly or more remotely, in proportion as they can or cannot do this.

(2304) Many may suppose that in the other life the little children remain such, and are as little children among the angels. They who do not know what an angel is, may have been confirmed in this opinion by the images that are common in churches and elsewhere, where angels are represented as little children. Very different however is the actual truth. It is intelligence and wisdom that make an angel, and so long as the little children have not these they are indeed with the angels, but are not angels. But when they have become intelligent and wise, then for the first time do they become angels; and it is a wonderful fact that they then do not appear as little children, but as adults; for they are then no longer of an infantile genius, but of a more adult angelic one. Intelligence and wisdom are attended with this result, for it is understanding and judgment, and a life according thereto, that cause everyone to appear to himself and to others as an adult; as everyone can see. [2] I have not only been informed by the angels that such is the case, but I have also spoken with a certain one who had died when an infant, and yet then appeared as an adult. The same also spoke with his brother who had died in adult age, and this from so much mutual brotherly love that his brother could not refrain from tears, saying that he perceived no otherwise than that it was love itself that was speaking. Besides other examples not necessary to mention.

(2305) There are some who suppose that innocence is the same as infancy, for the reason that the Lord said of little children that of such is heaven; and that they who do not become as little children cannot enter into the kingdom of the heavens. But they who so imagine do not know the internal sense of the Word, nor therefore what is meant by "infancy." By "infancy" is meant the innocence of intelligence and wisdom, which is such that they acknowledge that they have life from the Lord alone, and that the Lord is their only Father; for that man is man is from the intelligence of truth and the wisdom of good, which he has solely from the Lord. Innocence itself, which in the Word is called "infancy," has no existence or abode except in wisdom; so much so that the wiser one is, the more innocent he is; on which account the Lord is innocence itself, because wisdom itself.

(2306) As regards the innocence of little children, being as yet devoid of intelligence and wisdom it is only a kind of plane for receiving genuine innocence, which they receive by degrees as they become wise. The quality of the innocence of little children has been represented to me by a wooden something almost void of life, which is vivified in proportion as they are perfected by means of knowledges of truth and affections of good. The quality of genuine innocence was afterwards represented by a most beautiful little child, full of life, and naked; for the innocent themselves, who are in the inmost heaven, and thereby are nearest the Lord, appear before the eyes of other angels no otherwise than as little children, and indeed naked; for innocence is represented by the nakedness of which they are not ashamed, as we read of the first man and his wife in paradise. In a word, the wiser the angels are, the more innocent they are; and the more innocent they are, the more do they appear to themselves as little children. Hence it is that in the Word innocence is signified by "infancy." But concerning the state of innocence, of the Lord's Divine mercy hereafter.

(2307) Concerning little children I have inquired of the angels whether they are pure from evils, seeing that they have no actual evil, as adults have. But I was told that they are equally in evil; nay, that they too are nothing but evil;

but that they, like all the angels, are withheld from evil and are kept in good by the Lord, insomuch that it appears to them as if they were in good from themselves. And therefore also the little children, after they have become adults in heaven, in order to prevent them from being of the false opinion regarding themselves that the good in them is from themselves, and not from the Lord, are sometimes remitted into their evils which they have received by inheritance, and are left in them until they know, acknowledge, and believe, that the truth is as has been said. A certain one also who had died when an infant, but had grown up in heaven, was of a similar opinion; and therefore he was remitted into the life of the evils inborn in him, and it was then given me to perceive from his sphere that he had a disposition to domineer over others, and that he esteemed lascivious things as of no account; which were evils that he had inherited from his parents. But after he had acknowledged that such was his nature, he was again received among the angels with whom he had been before.

(2308) No one ever suffers punishment in the other life on account of hereditary evil, because it is not his, and therefore he is not to blame for being of such a nature; but everyone suffers on account of the actual evil which is his own, and consequently for so much of the hereditary evil as he has appropriated to himself by actual life (as before said, n. 966). It is not therefore for the sake of punishment that the little children on becoming adult are remitted into the state of their hereditary evil; but that they may know that of themselves they are nothing but evil, and that it is of the

Lord’s mercy that they are taken away from the hell that is with them into heaven; and that they are not in heaven by their own merit, but of the Lord; and thereby to prevent them from boasting before others of the good that is in them; for this is contrary to the good of mutual love, as it is contrary to the truth of faith.

(2309) From what has been adduced we can see what is the nature of the education of little children in heaven, namely, that by means of the intelligence of truth and the wisdom of good they are introduced into the angelic life, which is love to the Lord, and mutual love, in which loves there is innocence. But how contrary is the education of little children on earth, with many, has been evidenced from this one example. I was in the street of a great city, and saw little boys fighting with one another. A crowd gathered and looked on with much pleasure; and I was informed that the parents themselves urge on their little boys to such fights. The good spirits and angels who saw these things through my eyes were so averse to them that I perceived their horror, especially at the fact that the parents incite them to such things; saying that thus in their earliest age they extinguish all the mutual love and all the innocence which little children receive from the Lord, and initiate them into hatred and revenge; consequently that they deliberately shut out their children from heaven, where there is nothing but mutual love. Let parents therefore who wish well to their children beware of such things. At the end of the preceding seventeenth chapter of Genesis the Last Judgment is treated of, and at the end of this eighteenth chapter the state of little children in the other life-in both cases from experience of things which have been seen and heard in the world of spirits and in the heaven of angels.

CHAPTER 19

(2310) THE INTERNAL Sense of the Word has already been many times treated of; but I am aware that few can believe that there is such a sense in everything of the Word, not only in the prophetical, but also in the historical parts. That there is such a sense in the prophetical parts can more easily be believed, because in them there is not so connected a series of things, and there are also strange expressions in them, from which everyone may conjecture that they contain within them some secret meaning. But that there is also such a sense in the historical parts, does not so easily appear, both because this has hitherto come into no one's mind, and because the historical parts are such as to keep the attention fixed on themselves, and thereby to draw away the mind from thinking that anything of a deeper nature is there stored up; and also because the historicals are truly such as related. [2] Nevertheless no one can fail to infer that within these parts of the Word also there is what is heavenly and Divine, and which does not shine forth; first, from the fact that the Word was sent down by the Lord through heaven to man, and therefore differs in its origin (and what the nature of this origin is, and that it is so different and distant from the literal sense as not even to be seen, and consequently not acknowledged, by those who are merely worldly, will be shown by many things in what follows); secondly, from the fact that the Word, being

Divine, has not been written for man only, but also for the angels with man, in order that it might serve not only for use to the human race, but also for use to heaven; and that in this way the Word is a medium uniting heaven and earth. This union takes place by means of the church, and in fact by means of the Word in the church, which is for this reason such as it is, and is distinguished from all other writing. [3] As regards the historical parts specifically, unless they in like manner contained Divine and heavenly things in a sense abstracted from the letter, they could never be acknowledged by anyone who thinks more deeply to be the inspired Word, even as to every jot. Would anyone say that the abominable affair of Lot's daughters, treated of at the end of this chapter, would be related in a Divine Word? or Jacob's peeling rods and making the white appear, and placing them in the watering-troughs, that the flock might bear partly-colored, speckled, and spotted young? Besides many other things in the rest of the books of Moses, of Joshua, the Judges, Samuel, and the Kings, which would be of no importance, and in regard to which it would be a matter of indifference whether they were known or not known, unless they enfolded deeply within them a secret Divine meaning. If it were not for this, they would differ in no respect from other historical narratives, which have sometimes been so written that they seem more effective. [4] As the learned world is unacquainted with the fact that Divine and heavenly things lie hidden even within the historical parts of the Word, were it not for the holy veneration for the books of the Word which has been impressed upon them from childhood, they would be quite ready to say in their hearts that the Word is not holy except solely from that fact; when yet it is not from that, but because there is within it an internal sense which is heavenly and Divine, and which causes it to unite heaven with earth, that is, angelic minds with human minds, and thereby these latter with the Lord.

(2311) That the Word is of such a nature, and that it is in this way distinct from all other writing, may be seen also from the fact that not only do all the names signify actual things (as shown above, n. 1224, 1264, 1876, 1888), but all the words also have a spiritual sense; and they thus signify another thing in heaven from what they do on earth, and this most constantly, in both the prophetical and the historical parts. When these names and words are set forth in their heavenly sense in accordance with their constant signification in the whole Word, there comes forth an internal sense which is the angelic Word. This twofold sense of the Word is circumstanced as are the body and the soul; the literal sense is like the body, and the internal sense is like the soul; and as the body lives by means of the soul, so does the literal sense by means of the internal sense. Through the internal sense the Lord's life inflows into the literal sense, in accordance with the affection of him who is reading it. Hence it is evident how holy is the Word, although it does not appear so to worldly minds. GENESIS 19 1. And the two angels came to Sodom in the evening; and Lot was sitting in the gate of Sodom; and Lot saw, and rose up to meet them, and he bowed himself with his face to the earth. 2. And he said, Behold I pray my lords, turn aside, I pray, to the house of your servant, and pass the night, and wash your feet; and in the morning ye shall rise, and go on your way; and they said, Nay, for we will pass the night in the street. 3. And he urged them exceedingly; and they turned aside unto him, and came to his house; and he made them a feast, and baked unleavened [bread]; and they did eat. 4. Scarcely yet were they lain down when the men of the city, the men of Sodom, compassed the house about, from a boy even to an old man, all the people from the uttermost part. 5. And they cried unto Lot, and said unto him, Where are the men that came unto thee this night? Bring them out unto us, that we may know them. 6. And Lot went out unto them to the door and shut the door behind him. 7. And he said, I pray you, my brethren, do not wickedly. 8. Behold I pray I have two daughters, who have not known man; let me I pray bring them out unto you, and ye may do unto them as is good in your eyes; only unto these men do not anything; for therefore are they come under the shadow of my roof. 9. And they said, Come on. And they said, Is one come to sojourn, and shall he judge indeed? Now will we do worse to thee than to them. And they pressed upon the man, upon Lot, exceedingly; and drew near to break open the door. 10. And the men put forth their hand, and brought Lot into the house to them, and shut the door. 11. And the men who were at the door of the house they smote with blindness, from small even to great; and they labored to find the door. 12. And the men said unto Lot, Hast thou yet anyone here? Son-in-law, thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place. 13. For we will destroy this place, because their cry is become great before Jehovah; and Jehovah hath sent us to destroy it. 14. And Lot went out, and spoke to his sons-in-law that were to marry his daughters, and said, Up, get you out of this place, for Jehovah will destroy the city. And he was in the eyes of his sons-in-law as one that jested. 15. And when the dawn arose the angels pressed Lot to hasten, saying, Arise, take thy wife, and thy two daughters that are found, lest thou be consumed in the iniquity of the city. 16. And he lingered; and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the clemency of Jehovah upon him, and they led him forth, and set him without the city. 17. And it came to pass, when they were leading them forth abroad, that he said, Escape for thy life; look not back behind thee, and stay not in all the plain; escape to the mountain, lest thou be consumed. 18. And Lot said unto them, Nay I pray my lords. 19. Behold I pray thy servant hath found grace in thine eyes, and thou hast made thy mercy great, which thou hast done with me, to make alive my soul, and I cannot escape to the mountain, lest peradventure evil cleave to me, and I die. 20. Behold I pray this city is near to flee thither, and it is a little one; let me, I pray, escape thither-is it not a little one? And my soul shall live. 21. And he said unto him, Behold I have accepted thy face as to this word also, that I will not overthrow the city of which thou hast spoken. 22. Hasten, escape thither, for I cannot do anything until thou be come thither. Therefore he called the name of the city Zoar. 23. The sun was gone forth upon the earth, and Lot came to Zoar. 24. And Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven. 25. And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the growth of the ground. 26. And his wife looked back behind him, and became a pillar of salt. 27. And Abraham rose up early in the morning, unto the place where he had stood before Jehovah. 28. And he looked against the faces of Sodom and Gomorrah, and against all the faces of the land of the plain, and he saw and behold the smoke of the land went up, as the smoke of a furnace. 29. And it came to pass when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt. 30. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters. 31. And the firstborn said unto the younger, Our father is old, and there is no man in the earth to come unto us according to the way of all the earth. 32. Come, let us make our father drink wine, and let us lie with him, and let us quicken seed from our father. 33. And they made their father drink wine that night; and the firstborn went in, and lay with her father; and he knew not when she lay down, nor when she arose. 34. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I, lay yesternight with my father; let us make him drink wine this night also, and go thou in and lie with him, and let us quicken seed from our father. 35. And they made their father drink wine that night also; and the younger arose, and lay with him; and he knew not when she lay down nor when she arose. 36. And the two daughters of Lot conceived by their father. 37. And the firstborn bare a son, and called his name Moab: he is the father of Moab even unto this day. 38. And the younger she also bare a son, and called his name Ben-ammi: he is the father of the sons of Ammon unto this day.

(2312) THE CONTENTS. In this chapter, in the internal sense, by “Lot” is described the state of the Spiritual Church which is in the good of charity but in external worship: how in course of time it declines.

(2313) The First State of that church: that they are in the good of charity and acknowledge the Lord, and that from Him they are confirmed in good (verses 1-3); and are saved (verse 12). The Second State: that with them evils begin to act against goods, but they are powerfully withheld from evils and kept in goods by the Lord (verses 14-16). Their weakness is described (verse 17); that they are saved (verse 19). The Third State: that they no longer think and act from the affection of good, but from the affection of truth (verses 18-20); and that they are saved (verse 23). The Fourth State: that the affection of truth perishes, which is Lot’s wife becoming a pillar of salt (verse 26). The Fifth State: that an impure good, or a good of falsity, succeeds, which is Lot in the cave of the mountain (verse 30). The Sixth State: that even this good is still more adulterated and falsified (verses 31-33); and the truth likewise (verses

34-35). That therefrom there is conceived and born a certain semblance of a church whose good, so called, is "Moab," and whose truth, also so called, is the "son of Ammon" (verses 36-38).

(2314) Further: in the internal sense, by the "inhabitants of Sodom" is described the state of those within the same church who are against the good of charity, and how in course of time evil and falsity increase with them until they have nothing but evil and falsity.

(2315) Their First State: that they are against the good of charity and against the Lord (verses 4, 5). Their Second State: that although informed concerning the good of charity and concerning the delights of its affections which they should enjoy, they are obstinate and reject good (verses 6-8). That they also endeavor to destroy the very good of charity itself, but that the Lord protects it (verses 9, 10). The Third State: that at last they become such that they cannot even see truth and good, still less that truth leads to good (verse 11). That they are possessed by evil and falsity, so that they cannot but perish (verse 13). The Fourth State: their destruction (verse 24); and that all goods and truths are separated from them (verse 25).

(2316) That the good are separated from the evil, and that the good are saved through the Lord's Human made Divine (verses 27-29).

(2317) THE INTERNAL SENSE Verse 1. And the two angels came to Sodom in the evening; and Lot was sitting in the gate of Sodom; and Lot saw, and rose up to meet them, and bowed himself with his face to the earth. "The two angels came to Sodom in the evening,” signifies the visitation which precedes the Judgment; the “two angels” signify the Lord’s Divine Human and Holy proceeding, to which Judgment belongs; “Sodom” signifies the evil, especially those within the church; “evening” is the time of visitation; “and Lot was sitting in the gate of Sodom,” signifies those who are in the good of charity, but in external worship, who here are “Lot;” these are among the evil, but are separated from them, which is to “sit in the gate of Sodom;” “and Lot saw,” signifies their conscience; “and rose up to meet them,” signifies acknowledgment and a disposition of charity; “and bowed himself with his face to the earth” signifies humiliation.

(2318) The two angels came to Sodom in the evening. That this signifies the visitation which precedes the Judgment, can be seen from the things said by the three men, or Jehovah, in the preceding chapter; and also from the things that follow in this chapter; and likewise from the signification of “evening.” In the preceding chapter Jehovah said: “I will go down and see whether the inhabitants of Sodom and Gomorrah have made a consummation according to the cry which is come unto Me; and if not, I will know” (5:20, 21), by which words, as has been there shown, is signified the visitation which precedes the Judgment. In this chapter there is described the act itself of visitation, and then the Judgment; as is evident from what follows. That “evening” signifies the time of visitation will be seen below. (What visitation is, and that visitation precedes Judgment, may be seen above, n. 2242.) The preceding chapter has treated of the perverted state of the human race, and of the Lord's grief and intercession for those who were in evil and yet in some good and truth; and therefore the present chapter treats, in continuance, of the salvation of those who are in some good and truth; and it is these who are represented in this chapter by "Lot." At the same time also the destruction of those who are altogether in evil and falsity is treated of; and it is these who are here signified by "Sodom and Gomorrah."

(2319) "Two angels." That these signify the Lord's Divine Human and Holy proceeding, to which Judgment belongs, is evident both from the signification in the Word of "angels," and from its being here said that there were "two" angels. That in the Word "angels" signify some Divine essential in the Lord, and that what this is can be seen from the series, has been shown above (n. 1925). That they here signify the Lord's Divine Human and Holy proceeding, is evident from the fact that by the "three men" who were with Abraham was meant the Lord's Divine Itself, Divine Human, and Holy proceeding (n. 2149, 2156, 2288); from this and also from the fact that the angels are called "Jehovah" (verse 24), and also from the signification of "angels" (n. 1925), it is clear that by the "two angels" are here meant the Lord's Divine Human and Holy proceeding.

(2320) Why there should here be only two angels, seeing that there were three men with Abraham, is an arcanum which cannot be set forth in few words. It can in some measure be seen from the fact that in this chapter Judgment is treated of, namely, the salvation of the faithful, and the condemnation of the unfaithful; and it is evident from the Word that Judgment belongs to the Lord’s Divine Human and Holy proceeding. That it belongs to the Divine Human see in John: “The Father judgeth not anyone, but hath given all judgment unto the Son” (John 5:22); by the “Son” is meant the Divine Human (see n. 2159). That Judgment belongs to the Holy that proceeds from the Lord’s Divine Human, see also in John: “If I go away, I will send the Comforter unto you; and when He is come, He shall reprove the world of sin, and of righteousness, and of judgment” (John 16:7-8); and that the Holy proceeds from the Lord, see in the same: “He shall not speak from Himself but shall take of Mine, and shall declare it” (John 16:13, 15); and this when the Human was made Divine, that is, when the Lord had been glorified, see in the same: “The Holy Spirit was not yet, because Jesus was not yet glorified” (John 7:39).

(2321) As regards the fact that Judgment pertains to the Lord’s Divine Human and Holy proceeding, the case is this: The human race could no longer have been saved unless the Lord had come into the world and had united the Divine Essence to the Human Essence; for without the Lord’s Human made Divine salvation could no longer have reached to man (n. 1990, 2016, 2034, 2035). The Holy Itself that proceeds from the Lord’s Divine Human is that which separates the evil from the good; for the evil so fear and shudder at the Lord’s Holy that they cannot approach it, but flee far away from it into their hells, each one according to the profaneness that is in him.

(2322) That “Sodom” signifies the evil, especially those within the church, is evident from the signification of “Sodom,” as being the evil of the love of self (see n. 2220, 2246); consequently as being those who are in that evil. They who apprehend the Word according to the sense of the letter alone, may suppose that by “Sodom” is meant a foulness that is contrary to the order of nature; but in the internal sense by “Sodom” is signified the evil of the love of self. Out of this evil all evils of every kind well forth; and all evils that thus spring from it are called in the Word “adulteries,” and are described by the same, as will be evident from passages of the Word that will be adduced at the end of this chapter.

(2323) That “evening” signifies the time of visitation, is evident from the signification of “evening.” The states of the church are compared in the Word both to the seasons of the year and the times of the day; to the seasons of the year because to its summer, autumn, winter, and spring; to the times of the day because to its noon, evening, night, and morning; for the two things are similarly circumstanced. The state of the church which is called “evening,” is when there is no longer any charity, consequently when there begins to be no faith, thus when the church is ceasing to be; this is the “evening” that is followed by the “night” (see n. 22). There is also an “evening” when charity shines forth, consequently when faith does so, and thus when a new church is rising up; this “evening” is the twilight before the morning (see n. 883). Thus “evening” has both significations, for it is provided by the Lord that when a church is ceasing to be, a new one is rising up, and this at the same time; for without a church somewhere on the globe the human race cannot subsist, because it would have no conjunction with heaven (as shown above in n. 468, 637, 931, 2054). [2] In the present chapter both states of the church are treated of, namely, the rising up of a new church, which is represented by "Lot," and the destruction of the old, which is signified by "Sodom and Gomorrah;" as can be seen from the Contents. This is why it is here said that the two angels came to Sodom "in the evening;" and why there is told what was done in the evening (verses 1-3), what in the night (verses 4-14), what in the morning or rising dawn (verses 15-22), and what after the sun had gone forth (verses 23-26). [3] As the "evening" signifies these states of the church, it also signifies the visitation which precedes Judgment; for when a Judgment is close at hand, that is, the salvation of the faithful and the condemnation of the unfaithful, then visitation precedes, or an exploration of what quality they are, that is, whether there is any charity and faith. This visitation takes place in the "evening;" and therefore the visitation itself is called "evening," as in Zephaniah: Woe to the inhabitants of the region of the sea, the nation of the Cherethites. The word of Jehovah is against you, O Canaan, the land of the Philistines; and I will cause to destroy thee, till there shall be no inhabitant. The remnant of the house of Judah shall feed in the houses of Ashkelon, in the evening shall they lie down; for Jehovah their God will visit them, and will bring back their captivity (Zeph. 2:5, 7).

(2324) And Lot was sitting in the gate of Sodom. That this signifies those who are in the good of charity, but in external worship, who here are “Lot,” and who are among the evil, but separate from them-which is to “sit in the gate of Sodom”-can be seen from the representation of “Lot,” and from the signification of “gate,” and also from that of “Sodom.” From the representation of “Lot:” Lot when with Abraham represented the Lord’s sensuous part, thus His external man (as shown in Volume 1, n. 1428, 1434, 1547). But here, when separated from Abraham, Lot no longer retains the representation of the Lord, but the representation of those who are with the Lord, namely, the external man of the church, that is, those who are in the good of charity, but in external worship. [2] No, in this chapter Lot not only represents the external man of the church, or what is the same, the external church such as it is in the beginning, but also such as it is in its progress, and also in its end. It is the end of that church which is signified by “Moab” and the “son of Ammon,” as of the Lord’s Divine mercy will appear from the series of the things that follow. It is a common thing in the Word for one person to represent a number of states that succeed each other, and which are described by the successive acts of his life. [3] From the signification of a “gate:” a gate is that through which one enters into a city, and through which he goes out of the city; consequently, to “sit in the gate” does indeed here signify to be with the evil, but still to be separate from them; as is wont to be the case with the men of the church who are in the good of charity; these, although they are among the wicked, are still separate from them; not as to civic society, but as to spiritual life. (That "Sodom" signifies evil in general, or what is the same, the evil, especially within the church, was said above, n. 2322.)

(2325) And Lot saw. That this signifies the conscience, namely, of those who are in the good of charity but in external worship, may be seen from the signification of to "see." To "see," in the Word, signifies to understand (n. 897, 1584, 1806, 1807, 2150); but in the internal sense it signifies to have faith, of which signification we shall speak, of the Lord's Divine mercy, when we come to the 32nd verse of chapter 29. That to "see" here signifies conscience, is because those who have faith also have conscience. Faith is inseparable from conscience, so inseparable indeed that whether you say faith or conscience it is the same. By faith is meant the faith by means of which there is charity, and which is from charity, thus charity itself; for faith without charity is no faith; and as faith is not possible without charity, so neither is conscience.

(2326) And he rose up to meet them. That this signifies acknowledgment, as also a disposition of charity, may be seen from the fact that when they came Lot forthwith acknowledged that they were angels; but not so the men of Sodom, of whom it is said: "They cried unto Lot, and said, Where are the men that came unto thee this night? Bring them out unto us, that we may know them" (verse 5). In the internal sense these words signify that those within the church who are in the good of charity acknowledge the Lord's Divine Human and Holy proceeding (meant by the "two angels"), but not those who are not in the good of charity. That the same words likewise involve a disposition of charity, is evident also from the fact that Lot, by whom are represented those who are in the good of charity, nay, by whom is signified the good of charity itself, invited them into his house.

(2327) He bowed himself with his face to the earth. That this signifies humiliation, may be seen without unfolding the meaning. The reason that in former times, especially in the representative churches, they bowed themselves so low that they let down the face to the earth, was because the face signified man's interiors (n. 358, 1999); and the reason they let it down to the earth was that the dust of the earth signified what is profane and condemned (n. 278); consequently they thus represented that of themselves they were profane and condemned. For the same reason they prostrated themselves, pressing the face to the earth, and even rolling themselves in dust and ashes, and also sprinkling dust and ashes upon their heads (as may be seen from Lam. 2:10; Ezek. 27:30; Micah 1:10; Josh. 7:6; Rev. 18:19; and elsewhere). [2] By all this they represented the state of true humiliation, which is possible to none unless they acknowledge that of themselves they are profane and condemned, and thus that they cannot of themselves look to the Lord, where there is nothing but what is Divine and Holy; on which account, so far as a man is in self-acknowledgment, so far he can be in true humiliation, and in adoration when in worship. For in all worship there must be humiliation; and if this is separated therefrom, there is nothing of adoration, thus nothing of worship. [3] That the state of humiliation is the essential state of worship itself, comes from the fact that so far as the heart is humbled, so far the love of self and all the evil therefrom ceases; and so far as this ceases, so far good and truth, that is, charity and faith, flow in from the Lord; for that which stands in the way of the reception of these is principally the love of self, in which there is contempt for others in comparison with one's self; hatred and revenge if self is not treated with honor; and also unmercifulness and cruelty; thus the worst evils of all; and into these good and truth can in no wise be introduced, for they are opposites.

(2328) Verse 2. And he said, Behold I pray my lords, turn aside I pray to the house of your servant, and pass the night, and wash your feet; and in the morning ye shall rise and go on your way; and they said, Nay, for we will pass the night in the street. "And he said, Behold I pray my lords," signifies an interior acknowledgment and confession of the Lord's Divine Human and Holy proceeding; "turn aside I pray to the house of your servant, and pass the night," signifies an invitation to have an abode with him; "to the house of a servant," means in the good of charity; "and wash your feet," signifies application to his natural; "and in the morning ye shall rise and go on your way," signifies confirmation thereby in good and truth; "and they said, Nay," signifies a doubting, which is wont to attend temptation; "for we will pass the night in the street," signifies that He was as it were willing to judge from truth.

(2329) He said, Behold I pray my lords. That this signified an interior acknowledgment and confession of the Lord's Divine Human and Holy proceeding, is evident from the acknowledgment and humiliation spoken of just before; here confession immediately follows, for this is meant by Lot's saying, "Behold I pray my lords." Interior confession is of the heart and comes forth in humiliation, and at the same time in the affection of good; but exterior confession is of the lips, and may possibly come forth in a feigned humiliation and a feigned affection of good, which is none at all, being such as exists with those who confess the Lord for the sake of their own honor, or rather their own worship, and their own gain. That which these confess with the lips, they deny in the heart. [2] Its being said in the plural, "my lords," is for the same reason that in the preceding chapter it is said "three men;" for just as the "three" there signify the Divine Itself, the Divine Human, and the Holy proceeding, so here the "two" signify the Lord's Divine Human and Holy proceeding, as was said above. That these are one is known to everyone within the church; and because they are one, they are also named in the singular in what follows, as in verse 17, "It came to pass when they had led them forth abroad, that He said, Escape for thy life;" verse 19, "Behold I pray thy servant hath found grace in thine eyes, and thou hast made thy mercy great which thou hast done with me;" verse 21, "And he said unto him, Behold I have accepted thy face as to this word also, that I will not overthrow the city;" and verse 22, "For I cannot do anything until thou be come thither." [3] That the Divine

Itself, the Divine Human, and the Holy proceeding are Jehovah, is evident from the foregoing chapter, where the three men are called "Jehovah," as in verse 13, "Jehovah said unto Abraham;" verse 14," Shall anything be too wonderful for Jehovah;" verse 22, "Abraham, he stood yet before Jehovah;" verse 33, "Jehovah went His way when He made an end of speaking with Abraham." Consequently the Divine Human and Holy proceeding are Jehovah, as also He is named in this chapter, verse 24, "And Jehovah caused it to rain upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven;" the internal sense of which words will be seen in what follows. (That the Lord is Jehovah Himself, who is so often named in the histories and prophecies of the Old Testament, may be seen above, n. 1736.) [4] They who are truly men of the church, that is, who are in love to the Lord and in charity toward the neighbor, are acquainted with and acknowledge a Trine; but still they humble themselves before the Lord and adore Him alone, for the reason that they know that there is no access to the Divine Itself which is called the "Father" except through the Son; and that all the Holy which is of the Holy Spirit proceeds from Him. When they are in this idea they adore no other than Him through whom and from whom all things are, thus One; [5] nor do they spread out their ideas among Three, as many within the church are wont to do, as can be seen from many in the other life, even the learned, who in the life of the body had supposed that they possessed the arcana of faith more than others. When these were explored in the other life as to what idea they had concerning the one God-whether of Three Uncreates, Three Infinities, Three Eternals, Three Almighties, Three Lords, it was plainly perceived that they had the idea of Three (for there is a communication of ideas there), when yet it is part of the creed, being stated in plain words, that there are not Three Uncreates, not Three Infinities, not Three Eternals, not Three Almighties, not Three Lords, but One; as also is the truth. The result was that they confessed that with the mouth they had indeed said that there is one God, yet still had thought, and some had believed, that there are three, whom in idea they could separate, but not join together, the reason of which is that all arcana whatever, even the deepest, are attended with an idea; for without an idea nothing can be thought of, nor indeed can anything be kept in the memory. [6] Hence in the other life it is manifest as in clear day what thought, and thence what belief, each person has formed for himself concerning the One God. Indeed the Jews in the other life, when they hear that the Lord is Jehovah and that there is but One God, can say nothing. But when they perceive that the ideas of Christians are divided among Three, they say that they themselves worship One God, but Christians Three; and this the more since none can join together the Three thus separated in idea, except those who are in the faith of charity; for the Lord applies the minds of these to Himself.

(2330) Turn aside I pray to the house of your servant and pass the night. That this signifies an invitation for the Divine Human and Holy proceeding to have an abode with him, is evident without unfolding the meaning.

(2331) That “to the house of a servant” denotes in the good of charity, is evident from the signification of a “house,” as being celestial good, which is of love and charity alone (see n. 2048, 2233).

(2332) Wash your feet. That this signifies application to his natural, is evident from what was said in the preceding chapter (n. 2162), where are the same words. In former times, when they saw an angel of Jehovah, they believed that they were about to die (Exod. 19:12, 21, 24; 20:19; Judges 6:22-23; 13:22-23), for the reason that when the Divine Holy flows into the profane that is with man, its virtue is such as to cause it to be a devouring and consuming fire; and therefore when the Lord presents Himself to the view of any man, or even of any angel, He miraculously moderates and tempers the Holy that proceeds from Him, so that they may be able to endure it; or what is the same, He applies Himself to their natural. This then is what is signified in the internal sense by these words which Lot said to the angels: “Wash your feet.” And this shows what is the nature of the internal sense, for that this is the signification cannot be seen from the sense of the letter.

(2333) And in the morning ye shall rise and go on your way. That this signifies confirmation in good and truth, may be seen from the signification of “rising in the morning,” and also from the signification of “going on the way.” In the Word “morning” signifies the Lord’s kingdom and whatever belongs to the Lord’s kingdom, thus principally the good of love and of charity, as will be confirmed from the Word at verse 15; and a "way" signifies truth (see n. 627); for which reason it is said that after they had been in his house and had passed the night there (by which is signified that they had an abode in the good of charity that was with him), they should "rise in the morning and go on their way," by which is signified being thereby thus confirmed in good and truth. [2] From this, as from other passages, it is evident how remote from the sense of the letter, and consequently how much unseen, is the internal sense, especially in the historical parts of the Word; and that it does not come to view unless the meaning of every word is unfolded in accordance with its constant signification in the Word. On this account, when the ideas are kept in the sense of the letter, the internal sense appears no otherwise than as something obscure and dark; but on the other hand when the ideas are kept in the internal sense, the sense of the letter appears in like manner obscure, nay, to the angels as nothing. For the angels are no longer in worldly and corporeal things, like those of man, but in spiritual and celestial things, into which the words of the sense of the letter are wonderfully changed, when it ascends from a man who is reading the Word to the sphere in which the angels are, that is, to heaven; and this from the correspondence of spiritual things with worldly, and of celestial things with corporeal. This correspondence is most constant, but its nature has not yet been disclosed until now in the unfolding of the meaning of the words, names, and numbers in the Word, as to the internal sense. [3] That it may be known what is the nature of this correspondence, or what is the same, how worldly and corporeal ideas pass into corresponding spiritual and celestial ideas when the former are elevated to heaven, take as an example "morning" and "way." When "morning" is read, as in the passage before us to "rise in the morning," the angels do not get an idea of any morning of a day, but an idea of morning in the spiritual sense, thus such a one as is described in Samuel: "The Rock of Israel He is as the light of the morning when the sun riseth, a morning without clouds" (2 Sam. 23:3, 4); and in Daniel: "The holy one said unto me, Until evening, when morning comes, two thousand three hundred" (Dan. 8:14, 26). Thus instead of "morning" the angels perceive the Lord, or His Kingdom, or the heavenly things of love and charity; and these in fact with variety according to the series of things in the Word which is being read. [4] In like manner where "way" is read-as here, to "go on your way"-they can have no idea of a way, but another idea which is spiritual or celestial, namely, like that in John, where the Lord said: "I am the way and the truth" (John 14:6); and as in David: "Make Thy ways known to me, O Jehovah, lead my way in truth" (Ps. 25:4, 5); and in Isaiah: "He made Him to know the way of understanding" (Isa. 40:14). Thus instead of "way" the angels perceive truth, and this in both the historical and the prophetical parts of the Word. For the angels no longer care for the historical things, as these are altogether inadequate to their ideas; and therefore in place of them they perceive such things as belong to the Lord and His kingdom, and which also in the internal sense follow on in a beautiful order and well-connected series. For this reason, and also in order that the Word may be for the angels, all the historical things therein are representative, and each of the words is significative of such things; which peculiarity the Word has above all other writing.

(2334) And they said, Nay. That this signifies the doubting which is wont to attend temptation, may be seen from their declining and yet going into his house. In all temptation there is somewhat of doubt concerning the Lord's presence and mercy, and concerning salvation and the like things; for those who are in temptation are in interior anxiety, even to despair; in which they are for the most part kept, to the end that they may be at length confirmed in the fact that all things are of the Lord's mercy; that they are saved by Him alone; and that with themselves there is nothing but evil; in respect to which they are confirmed by means of conflicts in which they overcome. After the temptation there remain from it many states of truth and good to which their thoughts may afterwards be bent by the Lord, which would otherwise rush into insane things, and draw away the mind into opposition to what is true and good. [2] Since by "Lot" there is here treated of the first state of the church which is in the good of charity but in external worship, and since before a man comes into this state he is to be reformed, which is also done by a certain kind of temptation (but they who are in external worship undergo only a light temptation), therefore these things which involve something of temptation are said, namely, that the angels at first said they would pass the night in the street, and that

Lot urged them, and so they turned aside to him, and came into his house.

(2335) For we will pass the night in the street. That this signifies that he was as it were desirous to judge from truth, may be seen from the signification of a "street," and from the signification of "passing the night." A "street" is often named in the Word, and in the internal sense signifies the same as a "way," namely, truth-for a street is a way in a city-as will be evident from the passages that will soon follow. That "to pass the night" is here to judge, may be seen from the signification of "night." It was shown above (n. 2323) that "evening" signifies the state of the church before the last, when there begins to be no faith; and also the visitation which precedes the Judgment. From this it is evident that "night," which succeeds, is the last state, when there is no faith; also that it is the Judgment. It is clear from this that to "pass the night in the street," in the internal sense denotes to judge from truth. [2] As regards Judgment it is twofold, namely, from good and from truth. The faithful are judged from good, but the unfaithful from truth. That the faithful are judged from good, is plainly evident in Matthew (Matt. 25:34-40), and that the unfaithful are judged from truth (Matt. 25:41-46). To be judged from good is to be saved because they have received it; but to be judged from truth is to be condemned because they have rejected good. Good is the Lord's, and they who acknowledge this in life and faith are the Lord's, and therefore are saved; but they who do not acknowledge it in life, and consequently not in faith, cannot be the Lord's, and therefore cannot be saved. They are therefore judged according to the acts of their life and according to their thoughts and ends; and when they are judged according to these, they cannot but be condemned; for it is a truth that of himself a man does, thinks, and intends nothing but evil, and of himself rushes to hell insofar as he is not withheld therefrom by the Lord. [3] But as regards judgment from truth the case is this: The Lord never judges anyone except from good; for He desires to raise all into heaven, however many they may be, and indeed, if it were possible, even to Himself; for the Lord is mercy itself and good itself. Mercy itself and good itself can never condemn anyone; but it is the man who condemns himself, because he rejects good. As in the life of the body he had shunned good, so does he shun it in the other life; consequently he shuns heaven and the Lord, for the Lord cannot be in anything except good. He is likewise in truth, but not in truth separated from good. That the Lord condemns no one, nor judges any to hell, He says in John: God sent not His Son into the world to judge the world, but that the world through Him might be saved. This is the judgment, that the light is come into the world, but men loved the darkness rather than the light, because their works were evil (John 3:17, 19). And in the same: If any one hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world (John 12:47). (See also what has been said on the subject before, n. 223, 245, 592, 696, 1093, 1683, 1874, 2258.) [4] Where Judgment was treated of above (n. 2320, 2321), it was shown that all Judgment belongs to the Lord's

Divine Human and Holy proceeding, according to His words in John: The Father judgeth not anyone, but hath given all judgment unto the Son (John 5:22); and yet it is now said that the Lord does not judge by condemning anyone. From this it is evident what is the nature of the Word in the letter: that unless it were understood from another sense, namely, from the internal sense, it would not be comprehended. From the internal sense alone is it manifest how the case is with Judgment.

(2336) That a "street" signifies truth, may be seen from many passages in the Word, as in John, where the New Jerusalem is treated of: The twelve gates were twelve pearls, every gate was one pearl; and the street of the city was pure gold, as it were transparent glass (Rev. 21:21). [2] The "New Jerusalem" is the Lord's kingdom, which, being described as to good and truth, is described by "walls," "gates," and "streets." By the "streets" are meant all things of truth which lead to good, or all things of faith which lead to love and charity; and because truths then become of good, thus transparent from good, the street is said to be "gold, as it were transparent glass." Again: In the midst of the street of it and of the river, on this side and on that, was the tree of life, bearing twelve fruits (Rev. 22:2), where also the New Jerusalem or the Lord's kingdom is treated of. The "midst of the street" denotes the truth of faith, by means of which comes good, and which afterwards comes from good; the "twelve fruits" are what are called the fruits of faith; for "twelve" signifies all the things of faith (as shown above, n. 577, 2089, 2129-2130). [3] In Daniel: Know and perceive that from the going forth of the word to restore and to build Jerusalem, even unto Messiah the Leader, shall be seven weeks, and sixty and two weeks, and it shall be restored and built with street and moat (Dan. 9:25), where the Lord's advent is treated of; "it shall be restored with street and moat," denotes that there will then be what is true and good. That Jerusalem was not then restored and built is well known; and that it is not to be restored and built anew everyone may also know provided he does not keep his ideas fixed on a worldly kingdom, but on the heavenly kingdom that is meant by "Jerusalem" in the internal sense. [4] In Luke: The master of the house said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, the lame, and the blind (Luke 14:21). They who remain in the sense of the letter apprehend from this nothing else than that the servant should go everywhere, and that this is signified by the "streets and lanes;" and that he should bring in everybody, and that this is signified by the "poor, maimed, lame, and blind." But each of these words contains deep secrets within it, for they are the Lord's words. That he should "go into the streets and lanes," signifies that he should seek everywhere for some genuine truth, or truth which shines from good, or through which good shines. That he should "bring in the poor, the maimed, the lame, and the blind," signifies such as were so called in the Ancient Church and were such as to the faith, but were in the life of good, who should thus be informed about the Lord's kingdom-thus the nations which were not yet instructed. [5] As "streets" signified truths, it was a representative rite among the Jews to teach in the streets (as appears in Matt. 6:2, 5, and in Luke 13:26-27). In the Prophets, “streets,” wherever named, signify in the internal sense either truths, or things contrary to truths, as in Isaiah: Judgment is cast away backward, and righteousness standeth afar off; for truth hath stumbled in the street, and uprightness cannot enter (Isa. 59:14). Again: Thy sons have fainted, and have lain at the head of all the streets (Isa. 51:20). In Jeremiah: Death is come up into our windows, it is entered into our palaces, to cut off the child from the street, the young men from the roads (Jer. 9:21). [6] In Ezekiel: Nebuchadnezzar shall tread down all thy streets with the hoofs of his horses (Ezek. 26:11), speaking of Tyre, by which are signified the knowledges of truth (n. 1201); the “hoofs of the horses” denote the memory-knowledges that pervert truth. In Nahum: The chariots rave in the streets, they run to and fro in the roads (Nah. 2:4); the “chariots” denote the doctrine of truth, which is said to “rave in the streets,” when falsity is in the place of truth. In Zechariah: There shall yet old men and old women dwell in the streets of Jerusalem, and the streets of the city shall be full of boys and girls, playing in the streets (Zech. 8:4-5), speaking of the affections of truth, and the consequent gladnesses and joys. (Besides other places, as Isa. 24:11; Jer. 5:1; 7:34; 49:26; Lam. 2:11, 19; 4:8, 14; Zeph. 3:6).

(2337) Verse 3. And he urged them exceedingly, and they turned aside unto him, and came to his house; and he made them a feast, and baked unleavened [bread]; and they did eat. “He urged them exceedingly,” signifies a state of temptation when one overcomes; “and they turned aside unto him,” signifies abode; “and came to his house,” signifies confirmation in good; “and he made them a feast,” signifies a dwelling together; “and baked unleavened [bread],” signifies purification; “and they did eat,” signifies appropriation.

(2338) He urged them exceedingly. That this signifies a state of temptation which one overcomes, cannot be seen except by those who have been in temptations. As before said, temptations are attended with doubt in regard to the Lord’s presence and mercy, and also in regard to salvation. The evil spirits who are then with the man and induce the temptation strongly inspire negation, but the good spirits and angels from the Lord in every possible way dispel this state of doubt, and keep the man in a state of hope, and at last confirm him in what is affirmative. The result is that a man who is in temptation hangs between what is negative and what is affirmative. One who yields in temptation remains in a state of doubt, and falls into what is negative; but one who overcomes is indeed in doubt, but still, if he suffers himself to be cheered by hope, he stands fast in what is affirmative. As during this conflict the man seems to urge the Lord, especially by prayers, to be present, to have mercy, to give aid, and to deliver from damnation, therefore where the temptation of those who are becoming men of the church is treated of, as in the passage before us, these things are described by the angels’ first saying, “Nay,” and that they would tarry all night in the street; and by Lot’s then urging them exceedingly, so that they turned aside to him and came to his house.

(2339) And they turned aside unto him. That this signifies abode, is evident from the signification of the same words above (n. 2330); thus without further explication.

(2340) And came to his house. That this signifies confirmation in good, is evident from the signification of a "house," as being celestial good (see n. 2233, 2331); and from this, as well as from the series of things in the internal sense, it is evident that these words mean to be confirmed in good.

(2341) And he made them a feast. That this signifies a dwelling together, is evident from the signification of a "feast." Feasts are often mentioned in the Word; and in the internal sense they signify a dwelling together; as in Jeremiah: The word of Jehovah to him: Thou shalt not go into the house of a feast, to sit with them, to eat and to drink (Jer. 16:8); where several things are said to the prophet by which he should represent the fact that good should have no communication with evil, nor truth with falsity; and among other things it is said that he should not enter into the house of a feast, by which was signified that good and truth should not dwell together with evil and falsity. [2] In Isaiah: In this mountain shall Jehovah Zebaoth make unto all people a feast of fat things, a feast of sweet wines, of fat things full of marrow, of wines well refined (Isa. 25:6); where "mountain" denotes love to the Lord (n. 795, 1430). They who are in this love dwell with the Lord in good and truth, which is signified by the "feast." The "fat things full of marrow" are goods (n. 353); the "sweet" and the "refined wines" are the truths thereof (n. 1071). [3] The feasts made from the sanctified things in the Jewish Church, when they sacrificed, represented nothing else than the Lord's dwelling with man in the holy things of love signified by the sacrifices (n. 2187). The same was afterwards represented by the Holy Supper, which in the Primitive Church was called a Feast. [4] In the twenty-first chapter of Genesis it is related that Abraham made a great feast on the day that Isaac was weaned (verse 8); by which was represented, and thereby signified, the dwelling together and first conjunction of the Lord's Divine with His Human Rational. In the internal sense the same is also signified in other places by "feasts," as may also be inferred from the fact that feasts take place in a company of many who are in love and charity together, who mentally conjoin themselves together, and share with one another their glad feelings, which are emotions of love and charity.

(2342) And baked unleavened [bread]. That this signifies purification, is evident from the signification of "unleavened" or "unfermented." In the Word "bread" signifies in general all celestial and spiritual food, thus celestial and spiritual things in general (see n. 276, 680, 1798, 2165, 2177). That these should be free from everything impure was represented by bread without leaven; for "leaven" signifies that which is evil and false, by which celestial and spiritual things are rendered impure and profane. On account of this representation it was commanded those who were of the Representative Church that in their sacrifices they should not offer any other bread, that is, meat-offering, than that which was unfermented or unleavened; as is evident in Moses: No meat-offering which ye shall bring to Jehovah shall be made with leaven (Lev. 2:11). Again: Thou shalt not sacrifice the blood of My sacrifice with what is leavened (Exod. 23:18; 24:25). [2] And it was therefore also commanded, that on the seven days of the Passover they should not eat any other than unfermented or unleavened bread, as stated in Moses: Seven days shall ye eat unleavened [bread] even on the first day ye shall cause leaven to cease from your houses; for whosoever eateth what is leavened, from the first day until the seventh day, that soul shall be cut off from Israel. In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened [bread], until the one and twentieth day of the month at even seven days shall no leaven be found in your houses; for whosoever eateth what is leavened, that soul also shall be cut off from the congregation of Israel, whether he be a sojourner or born in the land (Exod. 12:15, 18-20; and elsewhere, as Exod. 13:6, 7; 23:15; 34:18; Deut. 16:3, 4). Hence the Passover is called the “Feast of Unleavened Bread” (Lev. 23:6; Num. 28:16, 17; Matt. 26:17; Luke 22:1, 7). [3] That the Passover represented the Lord’s glorification, and thereby the conjunction of the Divine with the human race, will of the Lord’s Divine mercy be shown elsewhere; and as the Lord’s conjunction with the human race is effected through love and charity and the faith thence derived, these celestial and spiritual things were represented by the unleavened bread that they were to eat on the day of the Passover; and lest these things should be contaminated by anything profane, that which was leavened was so severely interdicted that whoever should eat of it was to be cutoff; for whoever profanes celestial and spiritual things cannot fail to perish. Everyone can see that apart from this secret meaning, this ceremonial, to which there was attached so severe a penalty, would never have been given. [4] Everything that was commanded in that church represented some secret thing, even the very cooking, as was the case with every particular of what the sons of Israel did when they went forth from Egypt; to wit: They shall eat on that night flesh roasted with fire, and unleavened bread upon bitter herbs they shall not eat it raw, nor boiled in water; the head shall be on the legs they shall not leave of it until the morning, but shall burn the residue with fire (Exod. 12:8-10). These particulars, namely, that they should eat it by night, the flesh roasted with fire, the unleavened bread upon bitter herbs, the head on the legs, not raw, nor boiled in water, that they should not leave of it until the morning, and that they should burn the residue with fire, were representative. But the arcana represented cannot possibly appear unless disclosed by the internal sense; it is from this sense alone that it can be seen that all things are Divine. [5] In like manner with the ritual in regard to the Nazirite: The priest shall take the boiled shoulder of a ram, and one unleavened cake out of a basket, and one unleavened wafer, and shall put them upon the palms of the Nazirite, after he has shaved his nazariteship (Num. 6:19). He who does not know that the Nazirite represented the celestial man himself, does not know that celestial things, thus arcana which do not appear in the letter, are enfolded within all these particulars, namely, the boiled shoulder of a ram, the unleavened cake, the unleavened wafer, and the shaving of the hair; which shows what kind of an opinion concerning the Word must be formed by those who do not believe that it contains an internal sense; for without what is internal these are particulars of no moment: whereas when the ceremonial or ritual is removed, everything there becomes Divine and holy. The same is the case with everything else, as here with the unleavened bread, which denotes the holy of love, or a holy of holies, as it is likewise called in Moses: The unleavened bread that is left shall be eaten by Aaron and his sons in a place of holiness, for it is a holy of holies (Lev. 6:16, 17). The “unleavened bread” therefore denotes pure love; and the “baking of what is unleavened” denotes purification.

(2343) And they did eat. That this signifies appropriation, is evident from the signification of “eating,” which is to be communicated and conjoined, thus to be appropriated (see above, n. 2187). From what has been already said and unfolded it can be seen how the things contained in the preceding verse, and in this, are circumstanced in the internal sense, and how in that sense they cohere together; from the fact that by the “angels” is signified the Lord’s Divine Human and Holy proceeding; by “turning aside to him,” having an abode; by “coming to his house,” being confirmed in good; by “making a feast,” dwelling together;

by “baking unleavened bread,” being purified; and by “eating,” being appropriated. From this it is evident what is the series and connection of things in the internal sense, although nothing whatever of it appears in the historical sense. [2] Such is the order and series in all of the things of the Word, both in general and particular. But the series itself such as it is in itself cannot be made to appear in an explication of the several words, for in that case everything appears in a disconnected form, and the continuity of the sense is dissipated. But when all things are viewed together in one idea, or are perceived in one mental view, as is the case with those who are in the internal sense and at the same time in heavenly light from the Lord, there is then presented to view in these words the entire process of the reformation and regeneration of those who are becoming men of the church (who are here represented by Lot), to wit, that at first they perceive something of temptation, but when they persist and overcome, the Lord has an abode with them, and confirms them in good, introduces them unto Himself in His kingdom, and dwells with them, and there purifies and perfects them, and at the same time appropriates good and happy things to them, and this by means of His Divine Human and Holy proceeding. [3] That all regeneration or new life, thus salvation, is from the Lord alone, is indeed known in the church, but is believed by few, for the reason that men are not in the good of charity. It is as impossible for those who are not in the good of charity to have this belief, as it is for a camel to go through the eye of a needle; for the good of charity is the very ground for the seeds of faith. Truth and good agree, but truth and evil never: they are of a contrary nature, and are averse one to the other. For this reason, so far as a man is in good, so far he can be in truth; or so far as he is in charity, so far he can be in faith; especially in this chief point of faith, that all salvation is from the Lord. [4] That this is the chief point of faith, is evident from many passages in the Word, as in John: God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have eternal life (John 3:16). Again: He that believeth in the Son hath eternal life, but he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36). Again: This is the work of God, that ye believe in Him whom the Father hath sent (John 6:29). Again: This is the will of Him that sent Me, that everyone that seeth the Son, and believeth in Him, should have eternal life; and I will raise Him up at the last day (John 6:40). Again: Except ye believe that I am, ye shall die in your sins (John 8:24). Again: I am the resurrection and the life; he that believeth in Me, though he die, yet shall he live; and whosoever liveth and believeth in Me shall never die (John 11:25-26). [5] That no one can believe in the Lord unless he is in good, that is, that no one can have faith unless he is in charity, is also evident in John: As many as received Him, to them gave He power to become children of God, to them that believe in His name; who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13). And again: I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit, for without

Me ye can do nothing. If one abide not in Me, he is cast forth as a branch, and is withered. As the Father hath loved Me, I also have loved you; abide ye in My love. This is My commandment, that ye love one another as I have loved you (John 15:5-6, 9, 12). [6] From these passages it can be seen that love to the Lord and charity toward the neighbor are the life of faith. But that they who are in evil, that is, in a life of evil, cannot possibly believe that all salvation is from the Lord, has been made evident to me from those who had come into the other life from the Christian world; and also from those who in the life of the body had confessed with the mouth and had even taught, according to the doctrinal tenet of faith, that without the Lord there is no salvation, and yet had led a life of evil. These, when the Lord was merely named, forthwith filled the sphere with endless difficulties (for in the other life that which spirits merely think is perceived, and diffuses from itself a sphere, in which it becomes manifest in what kind of faith they are; see n. 1394). [7] Among the same, when love or charity was merely mentioned, there was perceived from them something as it were full of darkness and at the same time clotted from a kind of filthy love; which thing was of such a nature as to extinguish, suffocate, and pervert all perception of love to the Lord and of charity toward the neighbor. Such is the faith at this day, which they say saves without the good of charity. [8] The same also on being asked what faith they had (since they had not that which they had professed in the life of the body) said (for in the other life no one can conceal what he thinks) that they believed in God the Creator of the universe. But when they were examined in order to see whether it was so, it was found that they did not believe in any God, but thought that all things are of nature, and that all things that have been said about eternal life are empty and worthless. Such is the faith of all those within the Church who do not believe in the Lord, but say that they believe in God the Creator of the universe. For truth can flow in from no other source than the Lord; nor can truth be inseminated in anything except the good which is from the Lord. [9] That it is the Lord’s Divine Human and Holy proceeding by means of which and from which come life and salvation, is very well known from the words of the Holy Supper: “This is My Body;” “this is My Blood;” which is the Lord’s Divine Human; and it is evident that all the Holy is from this. Whether you say His Divine Human, or His Body, or His Flesh, or the Bread, or the Divine Love, it is the same; for the Lord’s Divine Human is pure Love, and the Holy is of love alone, and from this is derived the Holy of faith.

(2344) Verse 4. Scarcely yet were they lain down when the men of the city, the men of Sodom, compassed the house about, from a boy even to an old man, all the people from the uttermost part. “Scarcely yet were they lain down,” signifies the first period of visitation; “the men of the city,” signifies those who are in falsities; “the men of Sodom,” signifies those who are in evils; “compassed the house about,” signifies that they were against the good of charity; “from a boy even to an old man,” signifies falsities and evils both recent and confirmed; “all the people from the uttermost part,” signifies all and each of them.

(2345) Scarcely yet were they lain down. That this signifies the first period of visitation, is evident from what was said above concerning “evening” and “night” (n. 2323, 2335), namely, that in the Word they signify visitation and Judgment. Here neither evening nor night is indeed mentioned, but it is said, “scarcely yet were they lain down,” whereby there is implied the time of evening advancing to night, or of commencing night, consequently the first period of visitation upon the evil; as is also evident from what follows, for here commences an inquisition concerning the evil within the church who are meant by “Sodom.”

(2346) The men of the city. That this signifies those who are in falsities; and “the men of Sodom,” those who are in evils, is evident from the signification of “city,” and of “Sodom.” That a “city” signifies truths, and also falsities or things contrary to truths, was shown before (n. 402); and that “Sodom” signifies evils of every kind (n. 2220, 2246). As there were both falsities and evils that were inquired into, or visited, it is said, “the men of the city, the men of Sodom.” If both were not meant, it would only have been said, “the men of Sodom.”

(2347) Compassed the house about. That this signifies that they were against the good of charity, is evident from the signification of “house,” as being celestial good, which is nothing else than the good of love and of charity (see n. 2048, 2233); and also from the signification of “compassing about," which is to be against that good, that is, to assail and attack it with hostile intent.

(2348) From a boy even to an old man. That this signifies falsities and evils both recent and confirmed, can be seen from the signification of a "boy" and of an "old man," when predicated of falsities and evils; namely, that "boys" denote those not yet matured, thus recent ones; and "old men," those which have attained to considerable age, thus those confirmed. "Boy" and "old man" occur elsewhere in the Word in a similar sense, as in Zechariah: There shall yet old men and old women dwell in the streets of Jerusalem; and the streets of the city shall be full of boys and girls playing in the streets (Zech. 8:4-5); where "Jerusalem" denotes the Lord's kingdom and church (n. 402, 2117); the "streets," truths therein (n. 2336); thus "old men," confirmed truths; and "old women," confirmed goods; "boys playing in the streets," recent truths; and "girls," recent goods and their affections and the derivative gladnesses. It is evident from this how celestial and spiritual things are changed into things historic, in their descent into the worldly things of the sense of the letter, in which sense it scarcely appears otherwise than that old men, boys, women, and girls, are meant. [2] In Jeremiah: Pour out upon the child in the street of Jerusalem, and upon the assembly of young men in like manner; for even the man with the woman shall be taken, the old man with him that is full of days (Jer. 6:11); here the "street of Jerusalem" denotes the falsities that reign in the church (n. 2336), of which the recent and the maturing are called the "child" and the "young men," and the old and the confirmed are called the "old man" and "him that is full of days." Again: I will scatter in thee the horse and his rider, and I will scatter in thee the chariot and him that is borne in it, and I will scatter in thee man and woman, and I will scatter in thee the old man and the boy (Jer. 51:21-22); where in like manner the "old man" and the "boy" denote confirmed truth and recent truth. [3] Again: Death is come up into our windows, it is entered into our palaces, to cut off the child in the street, the young men from the roads (Jer. 9:21); where the "child" denotes the truths which are first born, and which are cut off when death comes into the windows and palaces, that is, into the things of the intellect and of the will. (That "windows" denote things of the intellect, see above, n. 655, 658; and that "palaces," or "houses," denote things of the will, n. 710.)

(2349) All the people from the uttermost part. That this signifies all and each of them, is evident from what precedes (that by "boys" and "old men" are signified falsities and evils both recent and confirmed), so that here the "people from the uttermost part" signifies all and each of these. Moreover the term "people" in general signifies falsities (see n. 1259, 1260). [2] Here then there is described the first state of those within the church who are against the good of charity, and consequently against the Lord, for the one involves the other, because no one can be conjoined with the Lord except through love and charity. Love is spiritual conjunction itself, as can be seen from the essence of love; and whoever cannot be conjoined with Him, also cannot acknowledge Him. That they who are not in good cannot acknowledge the Lord, that is, have faith in Him, is evident in John: The light is come into the world, but men loved the darkness rather than the light, because their works were evil; for everyone that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved; but he that doeth the truth cometh to the light, that his works may be made manifest, because they have been wrought in God (John 3:19-21); from which it is evident that they who are against the good of charity are against the Lord; or what is the same, that they who are in evil hate the light, and do not come to the light. That the "light" is faith in the Lord, and is the Lord Himself, is evident in John (1:9-10; 12:35-36, 46). [3] In like manner in the same elsewhere: The world cannot hate you, but Me it hateth, because I testify of it that its works are evil (John 7:7). More plainly still in Matthew: He shall say unto them on the left hand, Depart from Me, ye cursed for I was hungry, and ye gave Me not to eat; I was thirsty, and ye gave Me not to drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me (Matt. 25:41-43, 45). [4] These words show in what manner those are against the Lord who are against the good of charity; and also that everyone is judged according to the good of charity, and not according to the truth of faith when this is separated from good. So also again in Matthew: The Son of man shall come in the glory of His Father with His angels; and then shall He render to everyone according to his deeds (Matt. 16:27); "deeds" denote the goods which proceed from charity; and the things which are of charity are also called the fruits of faith.

(2350) Verse 5. And they cried unto Lot, and said unto him, Where are the men that came unto thee this night? Bring them out unto us that we may know them. "They cried unto Lot, and said unto him," signifies falsity from evil becoming angry against good; "where are the men that came unto thee?" signifies the denial of the Lord's Divine Human and Holy proceeding; "this night," signifies the last time, when these are no longer acknowledged; "bring them out unto us, that we may know them," signifies that men then desire to show that it is false to acknowledge their existence.

(2351) They cried unto Lot and said unto him. That this signifies falsity from evil becoming angry against good, can be seen from the signification of "crying," and also of "Lot," and thereby from the feeling that is expressed. That the term "crying" is predicated of falsity, was shown above (n. 2240); and that "Lot" represents the men of the church who are in good, thus good itself (n. 2324). From this and from the feeling of anger expressed in these words, it is evident that they signify falsity from evil becoming angry against good. That there are many kinds of falsity, but in general two, namely, the falsity which is produced from evil, and that which produces evil, may be seen above (n. 1188, 1212, 1295, 1679, 2243). [2] The falsity from evil, within the church, is especially that falsity which favors evils of life-such as that good, that is, charity, does not make a man of the church, but truth, that is, faith; and that a man is saved howsoever he may have lived in evils during the whole course of his life, provided that when corporeal things are lulled to sleep, as is usual a short time before death, he utters something of faith with apparent affection. This is the falsity which is especially angry against good, and is signified by their “crying to Lot.” The cause of anger is all that which endeavors to destroy the delight of any love. It is called “anger” when evil attacks good, but “zeal” when good reproves evil.

(2352) Where are the men that came unto thee? That this signifies a denial of the Lord’s Divine Human and Holy proceeding, is evident from the signification of the “two men” (explained above, n. 2320); also from the feeling latent in the words expressive of this anger; and likewise from what immediately follows, where it is said, “Bring them out unto us, that we may know them;” all of which show that denial is involved. (That they who are against the good of charity are against the Lord and deny Him in heart, although they profess Him with the mouth for the sake of the love of self and of the world, may be seen above, n. 2343, 2349.)

(2353) This night. That this signifies the last time, when these are no longer acknowledged, is evident from the signification of “night,” as being a time of darkness, when the things of light are no longer seen. The angels did not come in the night, but in the evening; but as it is the men of Sodom who spoke and cried out, that is, those who are in falsity and evil, it is not said in the “evening,” but in the “night.” For in the Word “night” signifies the time and state when there is no longer any light of truth, but merely falsity and evil. [2] Thus the last time when comes the Judgment; with which signification it is often found, as in Micah: Against the prophets that lead the people astray: It shall be night unto you that ye have no vision; and it shall be darkness to you, that ye shall not divine, and the sun shall go down upon the prophets, and the day shall be black over them (Micah 3:5-6). “Prophets” here denote those who teach falsities; “night,” “darkness,” the “going down of the sun,” and the “blackening day,” denote falsities and evils. [3] In John: If anyone walk in the day, he stumbleth not; but if anyone walk in the night he stumbleth, because the light is not in him (John 11:9-10); where “night” denotes falsity from evil; “light,” truth from good; for as all the light of truth is from good, so all the night of falsity is from evil. [4] Again: I must work the works of Him that sent Me while it is day; the night cometh when no one can work (John 9:4); “day” denotes the time and state when there is what is good and true; but “night” when there is what is evil and false. [5] In Luke: I say unto you, in that night there shall be two upon one bed, the one shall be accepted, the other abandoned (Luke 17:34); here “night” denotes the last time, when there is no longer any truth of faith. [6] Inasmuch as when the sons of Israel went out from Egypt there was represented in that country the vastation of good and truth within the church, and that there then reigned therein nothing but what was evil and false, it was commanded that they should go out at midnight (Exod. 11:4); and it also came to pass that at midnight all the firstborn of Egypt were slain (Exod. 12:12, 29, 30). And inasmuch as they who are in what is good and true, who were represented by the sons of Israel, are guarded when among falsities and evils (as was Lot in Sodom), that night, in respect to them, is called "a night of the guardings of Jehovah" (verse 42).

(2354) Bring them out unto us, that we may know them. That this signifies that they desired to show that it is false to acknowledge that these exist (namely, the Lord's Divine Human and Holy proceeding), is evident from the signification of the "two angels" (see n. 2320); as also from the angry feeling with which these things were said, and in which there is what is expressive of denial. [2] There is here described the first state of a vastated church; that is, the state when there begins to be no faith because there is no charity; which state as before said is that because they are against the good of charity they are also in no faith, and especially in no acknowledgment of the Lord's Divine Human and Holy proceeding. These are at heart denied by all who are in a life of evil, that is, by all who despise others in comparison with themselves, who hate those who do not pay them respect, who feel a delight in being revenged on them, who even feel delight in cruelty, and who regard adulteries as matters of no moment. The Pharisees of old, who openly denied the Lord's Divinity, did better than is the case with such men at the present day, who for the sake of their own exaltation and sordid enrichment outwardly worship Him in a holy manner, but inwardly cherish that profane state. The successive development and doom of such as these is described in what follows by the men of

Sodom, and finally by the overthrow of that city (verses 24-25). [3] The case with man (as before stated several times) is that there are with him evil spirits, and at the same time angels. Through the evil spirits he communicates with hell, and through the angels with heaven (n. 687, 697). Insofar therefore as his life approximates to what is evil, so far hell flows in; but insofar as his life approximates to what is good, so far heaven flows in, and therefore the Lord. From this it is evident that they who are in a life of evil cannot acknowledge the Lord, but frame for themselves innumerable things against Him; because the phantasies of hell flow in and are received by them. But they who are in a life of good acknowledge the Lord, because heaven flows in, in which love and charity are the main thing; because heaven is the Lord's, from whom come all things of love and charity (see n. 537, 540, 547, 548, 551, 553, 685, 2130).

(2355) Verses 6, 7. And Lot went out unto them to the door [janua], and shut the door [ostium] behind him. And he said, I pray you my brethren do not wickedly. "Lot went out unto them to the door," signifies that he applied himself prudently; "and shut the door behind him," signifies lest they should do violence to the good of charity, and also deny the Lord's Divine Human and Holy proceeding; "and he said," signifies exhortation; "I pray you my brethren do not wickedly," signifies that they should not do violence to them. He calls them "brethren," because it is from good that he exhorts them.

(2356) And Lot went out unto them to the door. That this signifies that he applied himself prudently, is evident from the interior sense of the expression “door,” and of “going out to the door.” In the Word a “door” signifies that which introduces or gives admission either to truth, to good, or to the Lord. Hence it is that a “door” signifies truth itself, good itself, and also the Lord Himself; for truth leads to good, and good to the Lord. Such things were represented by the door and veils of the Tent, and also of the Temple (see n. 2145, 2152, 2576). [2] That this is the signification of a “door,” is evident from the Lord’s words in John: He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the shepherd of the sheep; to him the porter openeth. I am the door of the sheep; by Me if anyone enter in, he shall be saved (John 10:1-3, 7, 9). Here the “door” denotes truth and good, and therefore the Lord, who is truth itself and good itself. From this it is evident what is signified by being admitted into heaven through the door, and consequently what is signified by the keys with which the door is opened. [3] But in the present case by the “door” is signified some good adapted to the character of those who beset the house; for the “door” [janua] is here distinguished from the “door” [ostium], and was at the front of the house (as is evident from the fact that Lot went out and closed the door behind him) and from what immediately follows it is evident that the good in question was a blessedness of life by which he would persuade those who were in falsity and evil; for such do not suffer themselves to be persuaded by the veriest good itself, but reject it. From all which it is evident that by "going out to the door" is here signified that he applied himself prudently.

(2357) And shut the door behind him. That this signifies lest they should do violence to the good of charity and should also deny the Lord's Divine Human and Holy proceeding, is evident from what has been already said. In the present case to "shut the door" denotes lest they should enter into the good signified by the "house," and therefore to the Lord's Divine and Holy. [2] These things involve still deeper arcana, into the sense and idea of which the angels come when these words are being read, namely, that they who are in a life of evil are admitted no further than to the knowledge of good and of the Lord, but not into the veriest acknowledgment and faith; for the reason that so long as they are in evil they cannot be at the same time in good. No one can at the same time serve two masters. When a man who once acknowledges and believes returns to a life of evil, he profanes what is good and holy; but he who does not acknowledge and believe, cannot profane. Care is therefore taken by the Lord's Divine Providence lest a man be admitted further into the very acknowledgment and faith of the heart than he can afterwards be kept; and this on account of the punishment of profanation, which is the most grievous in hell. [3] This is the reason why at the present day it is vouchsafed to so few, to believe from the heart that the good of love and charity are heaven in man, and that all the Divine is in the Lord; for at the present day men are in a life of evil. This then is what is more interiorly signified by Lot's shutting the door behind him; for this door was an inner door, through which there was admission into the house itself where the angels were; that is, into the good in which is the Lord.

(2358) And he said. That this signifies exhortation, is evident from what now follows, thus without further explication.

(2359) I pray you my brethren do not wickedly. That this signifies that they should not do violence to them, namely, to the good of charity and the Lord's Divine Human and Holy proceeding, is evident from the signification of "doing wickedly," as being to do violence. From all this it is evident that those are treated of who are within the church, and that it is they who are meant by the "men of Sodom;" for no one can do violence to these holy things except one who is in possession of the Word. That these things are most holy can be seen from the fact that no one can be admitted into the Lord's kingdom (that is, into heaven) unless he is in the good of love and of charity; and no one can be in the good of love and of charity, unless he acknowledges the Lord's Divine and Holy; for this good flows in from Him alone, and indeed into the good itself which is from Him. The Divine cannot flow in except into the Divine, nor be communicated to man except through the Lord's Divine Human and His Holy thence derived. From this we can understand how it is that the Lord is the all in all of His kingdom; and also that nothing of the good that is with man is man's, but is the Lord's.

(2360) That Lot calls them "brethren" because it is from good that he exhorts them, is evident from the signification of a “brother.” In the Word “brother” signifies the same as “neighbor,” for the reason that everyone ought to love his neighbor as himself; thus brethren were so called from love; or what is the same, from good. This manner of naming and addressing the neighbor comes from the fact that in heaven the Lord is the Father of all and loves all as His children; and thus that love is spiritual conjunction. From this the universal heaven resembles as it were one family derived from love and charity (n. 685, 917). [2] Therefore as all the sons of Israel represented the Lord’s heavenly kingdom, that is, the kingdom of love and charity; among each other they were called “brethren,” and also “companions;” but the latter, that is, “companions,” not from the good of love, but from the truth of faith; as in Isaiah: They help every man his companion, and he saith to his brother, Be of good courage (Isa. 41:6). In Jeremiah: Thus shall ye say every man to his companion, and every man to his brother, What hath Jehovah answered? and what hath Jehovah spoken? (Jer. 23:35). In David: For my brethren and companions’ sakes I will say, Peace be within thee (Ps. 122:8). In Moses: He shall not press upon his companion or his brother, because the release of Jehovah hath been proclaimed (Deut. 15:2, 3). In Isaiah: I will confound Egypt with Egypt, and they shall fight every man against his brother, and every man against his companion (Isa. 19:2). In Jeremiah: Beware every man of his companion, and trust ye not in any brother; for every brother will utterly supplant, and every companion will slander (Jer. 9:4). [3] That all who were of that church were called by the one name “brethren,” see in Isaiah: They shall bring all your brethren out of all the nations for an offering unto Jehovah, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to the mountain of My holiness, Jerusalem (Isa. 66:20). They who know nothing beyond the sense of the letter, as was the case with the Jews, believe that no others are signified than the posterity of Jacob; thus that they will be brought back to Jerusalem upon horses, and in chariots, and in litters, and upon mules, by those whom they call the Gentiles. But by the “brethren” are meant all who are in good; and by the “horses,” “ chariots,” and “litters,” the things which are of truth and good; and by “Jerusalem” the Lord’s kingdom. [4] In Moses: When there shall be among thee a needy one of one of thy brethren, in one of thy gates, thou shalt not harden thy heart, and shalt not shut thy hand from thy needy brother (Deut. 15:7, 11). Again: From among thy brethren thou shalt set a King over thee; thou mayest not put over thee a foreigner, who is not thy brother, and his heart shall not be lifted up above his brethren (Deut. 17:15, 20). Again: A prophet from the midst of thee, of thy brethren, like unto me, Jehovah thy God will raise up unto thee; him shall ye obey (Deut. 18:15, 18). [5] From all this it is evident that the Jews and Israelites all called one another brethren; but those united by covenant they called companions. Yet as they understood nothing beyond the historical and worldly things of the Word, they believed that they called one another brethren because they were all sons of one father, or of Abraham; yet they were not called “brethren” in the

Word from this circumstance, but from the good which they represented. “Abraham” also, in the internal sense, denotes nothing else than love itself, that is, the Lord (n. 1893, 1965, 1989, 2011), whose sons, consequently those who are “brethren,” are those who are in good, in fact all those who are called the neighbor; as the Lord teaches in Matthew: One is your Master, Christ; all ye are brethren (Matt. 23:8). [6] Again: Whosoever is angry with his brother without cause shall be in danger of the judgment; whosoever shall say to his brother, Raca, shall be in danger of the council. If thou offer a gift upon the altar, and there remember that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother (Matt. 5:22-24). Again: Why beholdest thou the mote that is in thy brother’s eye? How wilt thou say to thy brother, Let me cast out the mote out of thine eye (Matt. 7:2-4)? Again: If thy brother sin against thee, go and show him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother (Matt. 18:15). Again: Peter coming to Him said, Lord, how oft shall my brother sin against me, and I forgive him? (Matt. 18:21). Again: So also will My heavenly Father do unto you, if ye from the heart forgive not everyone his brother their trespasses (Matt. 18:35). [7] It is clear from these teachings that all in the universe who are the neighbor are called “brethren,” and this because everyone ought to love his neighbor as himself, thus they are so called from love or good. And as the Lord is good itself, and regards all from good, and is Himself the Neighbor in the highest sense, He also calls them "brethren," as in John: Jesus said to Mary, Go to My brethren (John 20:17). And in Matthew: The King answering shall say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me (Matt. 25:40). Thus it is evident that "brother" is a term of love.

(2361) Verse 8. Behold I pray I have two daughters who have not known man; let me I pray bring them out unto you, and ye may do unto them as is good in your eyes; only unto these men do not anything; for therefore are they come under the shadow of my roof. "Behold I pray I have two daughters who have not known man," signifies the affections of good and of truth; "let me I pray bring them out unto you," signifies blessedness therefrom; "and ye may do unto them as is good in your eyes," signifies enjoyment insofar as they perceived it to be from good; "only unto these men do not anything;" signifies that they should not do violence to the Lord's Divine Human and Holy proceeding; "for therefore are they come under the shadow of my roof," signifies that they are in the good of charity; the "shadow of the roof," denoting in his obscure general [perception] of it.

(2362) Behold I pray I have two daughters who have not known man. That this signifies the affections of good and of truth, is evident from the signification of "daughters," as being affections (see n. 489-491). Their "not having known man" signifies that falsity had not contaminated them; for "man" [vir] signifies rational truth, as also in the opposite sense falsity (n. 265, 749, 1007). There are two affections, namely, of good and of truth (see n. 1997). The former, or the affection of good, constitutes the celestial church, and is called in the Word the “daughter of Zion,” and also the “virgin daughter of Zion;” but the latter, or the affection of truth, constitutes the spiritual church, and is called in the Word the “daughter of Jerusalem.” [2] As in Isaiah: The virgin daughter of Zion hath despised thee, hath mocked at thee; after thee hath the daughter of Jerusalem shaken her head (Isa. 37:22; 2 Kings 19:21). In Jeremiah: What shall I liken to thee, O daughter of Jerusalem; what shall I equal to thee, and comfort thee, O virgin daughter of Zion (Lam. 2:13). In Micah: Thou, O tower of the flock, the hill of the daughter of Zion, even to thee shall it come, and the former dominion shall come, the kingdom of the daughter of Jerusalem (Micah 4:8). In Zephaniah: Shout, O daughter of Zion; make a loud noise, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem (Zeph. 3:14). In Zechariah: Rejoice greatly, O daughter of Zion; make a loud noise, O daughter of Jerusalem; behold, thy King shall come unto thee (Zech. 9:9; Matt. 21:5; John 12:15). [3] That the celestial church, or the Lord’s celestial kingdom, is called the “daughter of Zion” from the affection of good, that is, from love to the Lord Himself, may be seen further in Isaiah (10:32; 16:1; 52:2; 62:11; Jer. 4:31; 6:2, 23; Lam. 1:6; 2:1, 4, 8, 10; Micah 4:10, 13; Zech. 2:10; Ps. 9:14). And that the spiritual church, or the Lord’s spiritual kingdom, is called the “daughter of Jerusalem” from the affection of truth, and thus from charity toward the neighbor, may be seen in Jeremiah (Lam. 2:15). Both of these churches and their characteristics have been treated of many times in volume 1. [4] From the fact that the celestial church is from love to the Lord in love toward the neighbor, it is likened especially to an unmarried daughter or virgin, and indeed is also called a "virgin," as in John: These are they who have not been defiled with women, for they are virgins; these are they that follow the Lamb whithersoever He goeth, for they are without spot before the throne of God (Rev. 14:4-5). That this might be represented in the Jewish Church also, it was enjoined upon the priests that they should not take widows, but virgins, for wives (Lev. 21:13-15; Ezek. 44:22). [5] From the things contained in this verse it can be seen how pure is the Word in the internal sense, although it may not so appear in the letter; for when these words are read: "Behold I pray I have two daughters who have not known man; let me I pray bring them out unto you, and ye may do unto them as is good in your eyes, only unto these men do not anything," nothing but what is impure enters the ideas, especially the ideas of those who are in a life of evil. And yet how chaste these words are in the internal sense, is manifest from the explication, by which it is shown that they signify the affections of good and of truth, and the blessedness which they who do no violence to the Lord's Divine and Holy perceive from the enjoyment of them.

(2363) Let me I pray bring them out unto you. That this signifies blessedness therefrom, that is, from the affections of good and of truth, is evident from the sense of these words when they are predicated of the affections which are here meant by the "daughters." As regards the thing itself, namely, that there is blessedness and happiness solely in the affection of good and of truth, it is a matter profoundly unknown to all who are in evil and its delight. To them the blessedness in the affection of good and of truth appears either as something that is nonexistent, or as something that is sad; while to some it appears as what is painful, and even deadly. This is the case with the genii and the spirits of hell, who think and believe that if the delight of the love of self and of the world, consequently of the evils therein originating, were taken away from them, nothing of life could remain to them; and when they are shown that true life with its blessedness and happiness then begins, they feel a kind of sadness from the loss of their own delight; and when they are brought among those who are in such a life, pain and torture seize upon them; and besides this, they then begin to feel in themselves something that is cadaverous and direfully infernal; so that they call heaven (which is the abode of this blessedness and happiness) their hell, and flee away, in order so far as possible to remove and hide themselves from the Lord's face. [2] That nevertheless all blessedness and happiness consist in the affection of the good which is of love and charity, and also of the truth which is of faith insofar as the latter leads to the former, can be seen from the fact that heaven (that is, angelic life) consists in this blessedness, and that it affects from the inmosts those who receive it, because it flows in through the inmosts from the Lord (see n. 540, 541, 545). Then also do wisdom and intelligence enter into and fill the inmost recesses of the mind, and kindle the good with heavenly flame, and the truth with heavenly light; and this with a perception of blessedness and happiness of which no description can be given except that they are unutterable. They who are in this state perceive how dead, how sad, and how lamentable is the life of those who are in the evils of the love of self and of the world. [3] In order to obtain a clear idea of the nature of this life of the love of self and of the world (or what is the same, of a life of pride, avarice, envy, hatred, revenge, unmercifulness, adultery), let any person of talent make for himself an impersonation of some one of these evils; or if he can, let him paint it before his eyes in accordance with the ideas he is able to conceive of it from experience, knowledge, and reason; and he will then see, in proportion to the energy of his description or picture, how horrible these evils are, and that they are diabolical forms, in which there is nothing human. Forms such as these do all those become after death who perceive the delight of their life in such evils, and the greater is their delight in them, the more horrible are their own forms. [4] On the other hand, let the same person delineate for himself an impersonation of love and charity, or let him express it before his eyes under some form; and then in proportion to his power of description or portrayal he will see that the form is angelic, full of bliss and beauty, and pervaded within with what is heavenly and Divine. Can anyone believe that these two forms can abide together? or that the diabolical form can be put off and be transmuted into the form of charity? and this by a faith to which the life is contrary? For after death everyone’s life remains; or what is the same, his affection; and in accordance with this is then all his thought, and consequently his faith, which thus manifests itself as it had been at heart.

(2364) And ye may do unto them as is good in your eyes. That this signifies enjoyment insofar as [they perceived it to be] from good, can be seen even from the sense of the words, as well as from the series, when these words are predicated of the affections signified by the "daughters." That Lot applied himself prudently, is signified by his "going out unto them to the door" (n. 2356). This prudence is evident from the words just quoted, together with what else is contained in this verse, namely, that they should enjoy the blessedness of the affections of good and of truth, insofar as this was from good; which is signified by their "doing unto them as was good in their eyes." To enjoy insofar as this was from good, here means insofar as they knew it to be good, beyond which no one is required to go; for all are bent by the Lord to the good of life through the good of their faith, thus Gentiles otherwise than Christians, the simple otherwise than the learned, little children otherwise than adults. They who have imbued their life with evil are bent by abstaining from evil and intending good, and by doing this according to their apprehension. It is their intention or end that is regarded; and although their acts may not be good in themselves, they nevertheless derive from the end something of good, and of the derivative life, which makes their blessedness.

(2365) Only unto these men do not anything. That this signifies that they should not do violence to the Lord's

Divine Human and Holy proceeding, is evident from the signification of the "men" and the "angels," as above.

(2366) For therefore are they come under the shadow of my roof. That this signifies that they are in the good of charity, is evident from the signification of a "house," as being good (n. 710, 2233-2234), which is here called the "shadow of the roof" for a reason to be presently explained.

(2367) As to the "shadow of the roof" denoting in an obscure general [perception], the case is this: with man, even when regenerate, the perception of good and truth is very obscure, and this is still more the case with a man who is in external worship, such as is here represented by "Lot." While a man is in corporeal things (that is, while he is living in the body), the affections, like the perceptions, are of a very general nature, and consequently are very obscure, no matter how much the man may suppose that such is not the case. There are myriads of myriads of particulars in every little affection, and even in every idea of his perception, that appear to him as all one, as of the Lord's Divine mercy will be shown hereafter, when affections and ideas are treated of. Sometimes it is possible for a man by reflection to explore and describe a few of the things that are in him, but there lie hidden innumerable other things, things without limit or measure, that never come to his knowledge, nor can come so long as he is living in the body, but which become manifest after corporeal and worldly things have been abolished-as may be sufficiently evident from the fact that when a man who has been in the good of love and of charity passes into the other life, he passes from an obscure life into a clearer one, as from a kind of night into day; and in proportion as he passes into the Lord's heaven, in the same proportion does he pass into a light that is more and more clear, until he arrives at the light in which are the angels, a light of intelligence and wisdom that is unutterable. In comparison with this the light in which is man, is darkness. Hence it is here said that they "came under the shadow of his roof;" by which is signified that those signified by "Lot" are in their obscure general [perception]; that is, that they know but little concerning the Lord's Divine and Holy; but that nevertheless they acknowledge and have faith in the existence of these, and that these are in the good of charity, that is, present with those who are in this good.

(2368) Verse 9. And they said, Come on. And they said is one come to sojourn, and shall he judge indeed? Now will we do worse to thee than to them. And they pressed upon the man, upon Lot, exceedingly; and drew near to break open the door. "And they said," signifies a reply from anger; "Come on," signifies the threats of their anger. And they said, "Is one come to sojourn," signifies those who are of another doctrine and another life; "and shall he judge indeed?" signifies shall they teach us? "Now will we do worse to thee than to them," signifies that they would reject the good of charity more than the Lord's Divine Human and Holy proceeding; "and they pressed upon the man," signifies that they desired to offer violence to truth; "upon Lot exceedingly," signifies most especially to the good of charity; "and drew near to break open the door," signifies that they came even to the endeavor to destroy both.

(2369) And they said. That this signifies a reply from anger, is evident from what precedes and what follows, and thus without explication.

(2370) Come on. That this signifies threats of anger, namely, against the good of charity, is evident from the signification of "Lot," as being the good of charity, to which and concerning which these things are said; and that these are threats of anger, is evident from the words themselves, and also from what follows, as involving that they would altogether reject it if he should say anything more about it, and should persuade; which is meant by "Come on."

(2371) And they said, Is one come to sojourn, and shall he judge indeed? That this signifies those who are in another doctrine and another life, is evident from the signification of "sojourning," which is to be instructed and to live, thus doctrine and life (see n. 1463, 2025). The state of the church is here described such as it is near the last times, when there is no longer any faith, because there is no charity, namely, that the good of charity, because it has altogether receded from the life, is also rejected from the doctrine. [2] The subject here treated of is not those who falsify the good of charity by explaining all things in their own favor, both for their own sake, that they may be the greatest, and for the sake of the good things of this world, that they may possess them all; and who arrogate to themselves the dispensation of rewards, and thereby defile the good of charity by various arts and delusive means; but the subject treated of is those who desire to hear nothing of the goods of charity, or of good works, but only of faith separate from them; and this from reasoning that there is nothing but evil in man, and that the good which is from him is also in itself evil, in which therefore there is thus nothing of salvation; and that no one can merit heaven by any good, nor be saved by it, but only by the faith with which they acknowledge the Lord’s merit. This is the doctrine that flourishes in the last times, when the church is beginning to expire, and it is ardently taught and favorably received. [3] But it is false to infer from these considerations that a man can have an evil life and a good faith; or that because there is nothing but evil in man, he cannot receive good from the Lord that has heaven in it because it has Him in it, and that having heaven in it has also bliss and happiness in it. And it is certainly very false to infer that because no one can merit heaven by any good, therefore it is impossible to receive from the Lord heavenly good in which self-merit is regarded as monstrous wickedness. In such good are all the angels, in such are all the regenerate, and in such are they who perceive delight, and even bliss, in good itself, that is, in the affection of it. Concerning this good, that is, concerning this charity, the Lord speaks thus in Matthew: Ye have heard that it has been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Do good to them that hate you, and pray for them that injure you and persecute you, that ye may be sons of your Father who is in the heavens; for if ye love them that love you, what reward have ye? And if ye salute your brethren only, what do ye more [than others]? do not even the publicans so? (Matt. 5:43-48). In like manner in Luke, with this addition: Do good, and lend, hoping for nothing again; then shall your reward be great, and ye shall be sons of the Highest (Luke 6:27-36). [4] Here the good which is from the Lord is described, and that it is free from all purpose of receiving recompense; on which account they who are in it are called "sons of the Father who is in the heavens," and "sons of the Highest;" and because the Lord is in it, there is also a reward, as we read in Luke: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors; lest haply they call thee in turn, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, [the lame,] and the blind; then shalt thou be blessed, for they have not wherewith to recompense thee; but thou shalt be recompensed in the resurrection of the just (Luke 14:12-14). A "dinner," "supper," or "feast," denotes the good of charity, in which there is the Lord's dwelling-place with man (n. 2341) so that it is here described, and made clearly manifest, that the recompense is in the good itself, because in this is the Lord; for it is said, "thou shalt be recompensed in the resurrection of the just." [5] Those who strive to do good of themselves, because the Lord has so commanded, are they who at length receive this good; and who, being afterwards instructed, acknowledge with faith that all good is from the Lord (n. 1712, 1937, 1947); and they are then so averse to self-merit that when they merely think of it they grow sad, and perceive their blessedness and happiness to be proportionately diminished. [6] Quite different is it with those who do not do this, but lead a life of evil, teaching and professing that in faith alone there is salvation. People of this character are not aware that such a good is possible; and wonderful to say (as has been given me to know from much experience) in the other life these same people desire to merit heaven on account of whatever good deeds they recollect; because then for the first time are they aware that in faith separated from charity there is no salvation. These are the people of whom the Lord says in Matthew: They will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? But then will I confess unto them, I know you not; depart from Me, ye that work iniquity (Matt. 7:22-23). In the case of these same people it also becomes apparent that they have paid no attention whatever to the things which the Lord Himself so often taught concerning the good of love and of charity; but that these things have been to them like passing clouds, or like things seen in the night: for example such things as are found in Matthew 3:8-9; 5:7-48; 6:1-20; 7:16-20, 24-27; 9:13; 12:33; 13:8, 23; 18:21-23 and to the end; 19:19; 22:34-39; 24:12-13; 25:34 to the end; Mark 4:18-20; 11:13-14, 20; 12:28-35; Luke 3:8-9; 6:27-39, 43 to the end; 7:47; 8:8, 14-15; 10:25-28; 12:58-59; 13:6-10; John 3:19, 21; 5:42; 13:34-35; 14:14-15, 20-21, 23; 15:1-8, 9-19; 21:15-17. Such, then, and other such things as these, are what are signified by the men of Sodom (that is, those who are in evil, n. 2220, 2246, 2322) saying to Lot, “Is one come to sojourn, and shall he judge indeed?” that is, Shall they who are in another doctrine and another life teach us?

(2372) And shall he judge indeed? That this signifies, Shall they teach us? is evident from the signification of "judging," as being to teach. That "righteousness" is predicated of the practice of good, but "judgment" of the instruction of truth, was shown above (n. 2235); hence in the internal sense to "judge" is to instruct or teach. To teach truth is the same as to teach what is good, because all truth looks to good.

(2373) Now will we do worse to thee than to them. That this signifies that they would reject the good of charity more than the Lord's Divine Human and Holy proceeding, is evident from the signification of "Lot," as being the good of charity; for Lot represents those who are in the good of charity (n. 2324, 2351, 2371); and from the signification of the "men," or "angels," as being the Lord as to the Divine Human and Holy proceeding (see above). Hence it is evident that to "do worse to thee than to them" has this meaning. The reason why they who are in evil within the church reject charity more than they deny the Lord, is that in this way they can favor their concupiscences by a kind of religion, and have external worship with no internal (that is, worship of the lips and not of the heart), and the more they make this worship to be Divine and holy, so much the greater are their dignities and wealth, besides many other causes that are hidden and yet are manifest. Nevertheless the truth really is that he who rejects the one (that is, does so in doctrine and at the same time in life) rejects also the other (for even if he dare not do this openly he does it in his heart); and this is here expressed in the sense of the letter by its being said that the men of Sodom drew near to break open the door, by which is signified that they came even to the endeavor to destroy both. But that which prevents this endeavor from bursting forth into act is by no means hidden.

(2374) They pressed upon the man. That this signifies that they desired to offer violence to truth, is evident from the signification of a man [vir], as being the intellectual and rational in man, and consequently truth (see n. 158, 1007). To offer violence to truth is to pervert the things of faith; and these are perverted when they are separated from charity, and when it is denied that they lead to the good of life.

(2375) Upon Lot exceedingly. That this signifies that they desired to offer violence especially to the good of charity, is evident from the signification of "Lot," as being the good of charity (see above, n. 2324, 2351, 2371, 2373). From the very words-that they "pressed upon the man, upon Lot exceedingly"-it is evident that one thing is signified by the "man," and another by "Lot exceedingly;" otherwise one expression would have sufficed.

(2376) And drew near to break open the door. That this signifies that they came even to the endeavor to destroy both, is evident from the signification of "drawing near," as being to endeavor, and from the signification of a "door," as being that which introduces to good and to the Lord, and also as being good itself and the Lord Himself (n. 2356, 2357). (How this is may be seen above, n. 2373.)

(2377) Verse 10. And the men put forth their hand, and brought Lot into the house to them, and shut the door. "The men put forth their hand," signifies the Lord's powerful aid; "and brought Lot into the house to them," signifies that the Lord protects those who are in the good of charity; "and shut the door," signifies that He also closes all access to them.

(2378) The men put forth their hand. That this signifies the Lord's powerful aid, is evident from the signification of the "men," as being the Lord (as shown above), and from the signification of the "hand," as being power (see n. 878).

(2379) And brought Lot into the house to them. That this signifies that the Lord protects those who are in the good of charity, is evident from the representation of Lot as being those who are in the good of charity (spoken of above); and from the signification of "bringing into the house to them," as being to protect. To be "brought into the house" denotes to be brought into good; and they who are brought into good are brought into heaven; and they who are brought into heaven are brought to the Lord; hence they are protected from all infestation as to their souls. That the man who is in good is as to his soul in society with angels, and while living in the body is nevertheless in heaven (although at the time he is not aware of this, and is not able to perceive angelic joy in consequence of being in corporeal things and in a state of preparation), may be seen above (n. 1277).

(2380) And shut the door. That this signifies that He also closes all access to them, is evident from the signification of a "door," as being that which introduces (n. 2356, 2357, 2376), thus access. Hence it is that to "shut the door" denotes to preclude access. In the other life access is precluded by the good being separated from the evil, so that they cannot be infested by the spheres of the persuasions of falsity and of the cupidities of evil; for the exhalation from hell cannot penetrate to heaven. In the life of the body access is precluded by the principles and persuasions of falsity being rendered powerless against those who are in good; for whenever any falsity of evil or evil of falsity is infused into them, whether in speech by an evil man, or in thought by an evil spirit or devil, the angels who are with them at once turn it aside, and bend it to something true and good in which the persons in question have been confirmed; and this however severely they may be suffering bodily trouble, for the angels esteem the body as nothing in comparison with the soul. [2] While a man remains in corporeal things, he is in such a general and obscure idea and perception (see n. 2367) that he scarcely knows whether he is in the good of charity or not; and this for the additional reason that he does not know what charity is, and what the neighbor is. But be it known who the persons in question are. All those are in the good of charity who have conscience (that is, who are unwilling to depart in any degree from what is just and fair, and good and true, and this for the very sake of what is just and fair, and good and true, for this principle is from conscience), and who from having conscience think well of the neighbor and desire his welfare, even should he be an enemy; and this without any recompense. These are they who are in the good of charity, whether they be without the church or within the church. If within the church, they adore the Lord, and willingly hear and do the things that He has taught. [3] On the other hand, they who are in evil have no conscience; for that which is just and fair they care not, except insofar as thereby they can gain the reputation of seeming to care for it. What the good and truth are that affect the spiritual life they know not, and even reject this as being no life at all. Further than this: they think evilly about the neighbor and desire his injury, and also inflict injury upon him if he does not favor them, even if a friend; and in doing this they feel delight. Should they do anything good, it is with a view to recompense. Such within the church deny the Lord in secret; and insofar as honor, gain, reputation, or life are not endangered they do so openly. [4] Be it known however that some persons think they are not in good when they are, and some that they are in good when they are not. The reason why some think they are not in good when they are, is that when they reflect upon the good in themselves, it is at once insinuated by the angels in whose society they are, that they are not in good, lest they should attribute the good to themselves, and lest their thought should be turned to their own merit, and thereby to the setting up of themselves above others. Without this guardianship they would fall into temptations. [5] As regards some supposing themselves to be in good when they are not, the cause of this is that when they reflect upon it, it is immediately insinuated by the evil genii and spirits in whose companionship they are, that they are in good (for the evil believe delight to be good), and it is suggested that whatever good they have done to others for the sake of the love of self and of the world is good that is to be recompensed even in the other life; thus that they have merit above others, whom they despise in comparison with themselves, and indeed esteem them as of no account. And, wonderful to say, if they were to think differently they would fall into temptations, in which they would yield.

(2381) Verse 11. And the men who were at the door of the house they smote with blindness, from small even to great; and they labored to find the door. "The men who were at the door of the house," signifies things rational and the derivative doctrinals, by which violence is offered to the good of charity; "they smote with blindness," signifies that they were filled with falsities; "from small even to great," signifies in particular and in general; "and they labored to find the door," signifies so that they could not see any truth that would lead to good.

(2382) And the men who were at the door of the house. That this signifies things rational and the derivative doctrinals, by which violence is offered to the good of charity, is evident from the signification of "men," as being things rational (see n. 158, 1007); from the signification of a "door," as being introduction or access, leading either to truth or to good, and thus what is doctrinal (see above, n. 2356); and from the signification of a "house," as being the good of charity (see above in various places). Here, because those are treated of who drew near to break open the door (that is, who attempted to destroy both the good of charity and the Divine and the Holy of the Lord, n. 2376), evil rational things are meant, and the derivative false doctrinals by which violence is inflicted on the good of charity.

(2383) They smote with blindness. That this signifies that they were filled with falsities, is evident from the signification of "blindness." In the Word "blindness" is predicated of those who are in falsity, and also of those who are in ignorance of truth. Both are called the "blind;" but which are meant in any special instance can be seen from the series or connection, especially in the internal sense. That they who are in falsity are called the "blind," is evident from the following passages. In Isaiah: His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark (Isa. 56:10). "Blind watchmen," denotes those who from reasoning are in falsity. Again: We look for light, and behold darkness; for brightness, but we walk in thick darkness; we grope for the wall like the blind (Isa. 59:9-10). In Jeremiah: They have wandered as the blind in the streets; they have polluted themselves with blood; what they cannot pollute, they touch with their garments (Lam. 4:14); meaning that all truths have been polluted; the "streets" denoting the truths wherein they have gone astray (n. 2336). [2] In Zechariah: In that day I will smite every horse with astonishment, and his rider with madness; every horse of the peoples will I smite with blindness (Zech. 12:4). Here and elsewhere in the Word a "horse" denotes the understanding; hence it is said that the "horse should be smitten with astonishment," and that the "horse of the peoples should be smitten with blindness," that is, should be filled with falsities. [3] In John: For judgment am I come into the world, that they that see not may see, and that they that see may become blind. They of the Pharisees heard these things, and said, Are we also blind? Jesus said unto them, If ye were blind, ye would not have sin; but now ye say, We see, therefore your sin remaineth (John 9:39-41). Here the "blind" in both senses are spoken of, namely, those who are in falsity, and those who are in ignorance of truth. With those who are within the church and know what the truth is, "blindness" is falsity; but with those who do not know what the truth is (as is the case with those who are outside the church), "blindness" is ignorance of the truth, and these are blameless. [4] Again: He hath blinded their eyes, and hardened their heart, that they may not see with their eyes, and understand with their heart, and I should heal them (John 12:40; Isa. 6:9-11); meaning that it would be better for them to be in falsities than to be in truths, because they are in a life of evil, and if they were instructed in truths, they would not only still falsify them, but would also defile them with evils; for the like reason that the men of Sodom were smitten with blindness, that is, the doctrinal things were filled with falsities. (Why this was done was shown above, n. 301-303, 593, 1008, 1010, 1059, 1327, 1328, 2426.) [5] As what is blind signified what is false, therefore in the representative Jewish Church it was forbidden to sacrifice anything that was blind (Lev. 22:22; Deut. 15:21; Mal. 1:8). It was also forbidden that any one of the priests who was blind should draw near to offer upon the altar (Lev. 21:18, 21). [6] That "blindness" is predicated of ignorance of truth, such as prevails with the Gentiles, is evident in Isaiah: In that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of thick darkness and out of darkness (Isa. 29:18). Here the “blind” denotes those who are in ignorance of truth, being chiefly those outside the church. Again: Bring forth the blind people and they shall have eyes; and the deaf and they shall have ears (Isa. 43:8); where the church of the Gentiles is spoken of. Again: I will lead the blind in a way that they have not known; I will make darkness light before them (Isa. 42:16). [7] And again: I will give Thee for a light of the people, to open the blind eyes, to bring out the bound from the dungeon, and them that sit in darkness out of the prison house (Isa. 42:6-7); where the Lord’s advent is treated of, in that they who are in ignorance of truth should then be instructed; for those who are in falsity do not suffer themselves to be so instructed, because they are acquainted with the truth and have confirmed themselves against it, and have turned the light into darkness, which cannot be dispelled. In Luke: The master of the house said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the lame, and the blind (Luke 14:21); where the Lord’s kingdom is treated of, and it is evident that the poor, maimed, lame, and blind are not meant, but those who are such in the spiritual sense. [8] Again: Jesus said that they should tell John that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached (Luke 7:22). According to the sense of the letter, by the “blind,” the “lame,” the “lepers,” the “deaf,” the “dead,” the “poor,” only these are meant; because it was actually the case that the blind received sight, the deaf hearing, the lepers health, the dead life. [9] But yet in the internal sense the same are meant as in Isaiah: Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped, and the lame shall leap as the hart, and the tongue of the dumb shall sing (Isa. 35:5-6); where the Lord’s advent is treated of, and the new church at that time, which is called that of the Gentiles; of whom it is declared that they were “blind,” “deaf,” “lame,” and “dumb;” being so called in respect to doctrine and to life. For be it known that all the miracles performed by the Lord always involved, and thence signified, such things as are meant in the internal sense by the healing of the blind, of the lame, of the lepers, the deaf, the dead, and the poor. For this reason the Lord’s miracles were Divine, as also were those performed in Egypt and in the wilderness, as well as all the other miracles that are treated of in the Word. This is an arcanum.

(2384) From small even to great. That this signifies in particular and in general, is evident from the signification in the internal sense of these words when predicated of rational things and the doctrinal things thence derived, which are signified by the men who were at the door of the house; for particulars and generals are related to each other as are the small and the great, particulars being as small things, and the generals of particulars as great ones. (What particulars are relatively to generals, and how they stand related to each other, may be seen above, n. 920, 1040, 1316.)

(2385) And they labored to find the door. That this signifies so that they could not see any truth that would lead to good, is evident from the signification of a “door,” as being introduction and access, and as being truth itself, because this introduces to good (see above, n. 2356). But here by the “door” are signified the knowledges that introduce to truth; for the “door” (as said above, n. 2356) was at the front of the house, for it is said that Lot “went out to the door, and shut the door behind him” (verse 6): hence to “labor to find the door,” denotes not to see any truth that would lead to good. [2] Such do those become, especially in the last times, who by ratiocination hatch doctrinal things, and believe nothing unless they first apprehend it; for in this case the life of evil continually inflows into their rational, and a kind of fallacious light pours in from the fire of the affections of evil, and causes them to see falsities as truths; as are wont to do those who see phantoms in nocturnal light. These same things are then confirmed in many ways, and become matters of doctrine, such as are the doctrinal tenets of those who say that the life (which is of the affection) is of no efficacy, but only the faith (which is of the thought). [3] That every principle whatever, even if falsity itself, when once taken up, can be confirmed by innumerable things, and be presented in the outward form as if it were truth itself, may be known to everyone. Hence come heresies; from which, when once confirmed, the man never recedes. Yet from a false principle nothing but falsities can flow; and even if truths are interlarded among them, they became truths falsified when used to confirm a false principle, because they are contaminated by its essence. [4] Very different is the case when truth itself is received as a principle, and this is confirmed, as for example that love to the Lord and charity toward the neighbor are that on which hangs all the Law, and of which all the Prophets speak, and that they are therefore the essentials of all doctrine and worship; for in this case the mind would be illuminated by innumerable things in the Word, that otherwise lie hidden in the obscurity of a false principle. Nay, in such a case heresies would be dissipated, and one church would arise out of many, no matter how greatly the doctrinal and ritual matters that flowed from or led to it might differ. [5] Such was the ancient Church, which extended through many kingdoms, namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Libya, Egypt, Philistia as far as Tyre and Sidon, and through the land of Canaan on both sides the Jordan. Among these the doctrinal and ritual matters differed, but still the church was one, because to them charity was the essential thing. Then was there the Lord's kingdom on earth as in the heavens, for such is heaven (see n. 684, 690). If it were so now, all would be governed by the Lord as one man; for they would be as the members and organs of one body, which, although not of similar form, nor of similar function, yet all have relation to one heart, on which depend all and each in their several forms, that are everywhere varied. Then would each person say, in whatever doctrine and in whatever outward worship he might be, This is my brother, I see that he worships the Lord, and is a good man.

(2386) Verse 12. And the men said unto Lot, Hast thou yet anyone here? Son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place. "And the men said unto Lot," signifies that the Lord admonishes those who are in the good of charity; "hast thou yet anyone here? Son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place," signifies that all who are in the good of charity, and that all things belonging thereto, would be saved, and also those who are in the truth of faith, provided they would recede from evil; "sons-in-law," are the truths that are associated with the affections of good; here, that were to be associated; "sons," are truths; "daughters," affections of good and of truth; "whomsoever thou hast in the city," denotes whatever derives anything from truth; the "place," is the state of evil.

(2387) And the men said unto Lot. That this signifies that the Lord admonishes those who are in the good of charity, is evident from the signification of the "men," as being the Lord (see n. 2378); from the signification of "saying," as being to admonish; and from the representation of Lot, as being those who are in the good of charity (see n. 2324, 2351, 2371). Hence these words, "the men said unto Lot," signifies that the Lord admonishes those who are in the good of charity.

(2388) Hast thou yet anyone here? Son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place. That this signifies that all who are in the good of charity, and that all things belonging thereto, would be saved, and also those who are in the truth of faith, provided they would recede from evil, is evident from the signification of "sons-in-law," of "sons," of "daughters," of "city," and of "place," concerning which in what follows. [2] As regards those being saved who are in the truth of faith, provided they recede from evil, the case is this. The truths of faith are the very receiving vessels of good (n. 1900, 2063, 2261, 2269); and they receive good insofar as the man recedes from evil; for good continually flows in from the Lord, and it is the evil of life that hinders its being received in the truths which are with man in his memory or knowledge. Therefore insofar as a man recedes from evil, so far good enters and applies itself to his truths; and then the truth of faith with him becomes the good of faith. A man may indeed know truth, may also confess it under the incitement of some worldly cause, may even be persuaded that it is true; and yet this truth does not live so long as he is in a life of evil. For such a man is like a tree on which there are leaves, but no fruit; and His truth is like light in which there is no heat, such as there is in the time of winter when nothing grows. But when there is heat in it, the light then becomes such as there is in the time of spring, when all things grow. In the Word truth is compared to light and is called "light," but heat is compared to love, and is also called spiritual heat. In the other life also truth manifests itself by light, and good by heat; but truth without good by cold light, and truth with good by light similar to that of spring. This shows what the truth of faith is without the good of charity. Hence it is that the sons-in-law and the sons, by whom such truths are signified, were not saved; but only Lot with His daughters. [3] As it is here said that those also who are in the truth of faith are saved, provided they recede from evil, be it known that these are they who profess faith and think nothing about charity for the reason that they have been so instructed, and do not know what charity is (supposing that it consists merely in the giving of our own to others, and in pitying everybody), and who also do not know what the neighbor is toward whom charity is to be exercised (for they suppose that the neighbor is almost everybody, without distinction), and yet who live in the life of charity toward the neighbor, because in the life of good. It does these persons no harm to profess faith along with all the rest, for in their faith there is charity, since this means all the good of life in general and in particular. What therefore charity is, and what the neighbor, will of the Lord's Divine mercy be told in what follows.

(2389) That the "sons-in-law" are the truths that are associated with the affections of good and of truth, in this case that were to be associated, is evident from the signification of "sons-in-law." In the Word "a man" signifies truth, and a "wife" good (n. 265, 749, 915, 1007), for the reason that between truth and good there is a likeness of a marriage (n. 1432, 1904, 2173). Hence "sons-in-law" signify the knowledges of truth, with which are associated the affections of good (denoted by the "daughters"), but which here are to be associated, for it is said afterwards, in verse

14, that Lot went out and spoke to his sons-in-law that were marrying, that is, were about to marry his daughters.

(2390) That the "sons" are truths, or what is the same, are they who are in truths, is evident from the signification of "sons," as being truths (see n. 489, 491, 533, 1147).

(2391) That the "daughters" are affections of good, and of truth, or what is the same, are those who are in these affections, is evident from the signification of "daughters," as being these affections (see n. 2362).

(2392) That "whomsoever thou hast in the city," denotes whatever derives anything from truth, is evident from the signification of a "city," as being what is doctrinal, thus truth in its complex (see n. 402, 2268).

(2393) That the "place" is a state of evil, is evident from the signification of "place," as being state (see above, n. 1273 to 1275, 1377), here a state of evil, because it was Sodom, by which is signified evil in general (n. 2220, 2246, 2322).

(2394) Verse 13. For we will destroy this place, because their cry is become great before Jehovah, and Jehovah hath sent us to destroy it. "For we will destroy this place," signifies that the state of evil in which they were would condemn them; "because their cry is become great before Jehovah," signifies because the falsity from evil is so great; "and Jehovah hath sent us to destroy it," signifies that they cannot but perish.

(2395) For we will destroy this place. That this signifies that the state of evil in which they were would condemn them, is evident from the meaning of "destroying," when predicated of the Lord, as being in the internal significance to perish by evil, that is, to be condemned; and also from the signification of "this place," as being a state of evil (n. 2393). It is frequently said in the Word that Jehovah "destroys;" but in the internal sense it is meant that man destroys himself; for Jehovah or the Lord destroys no one. But as from the fact of His seeing and regulating all things in both general and particular it appears as if the destruction came from Jehovah or the Lord, it is so expressed in many places in the Word, to the end that men may thereby be kept in a most general idea that all things are under the Lord's eyes, and all things under His auspices; for if at first they are kept in this idea, they can afterwards be easily instructed. For the explications of the Word as to the internal sense are nothing but particulars that elucidate a general idea. [2] Another reason why it is so expressed is that they who are in no love are kept in fear, and thereby stand in awe of the Lord, and flee to Him for the sake of deliverance. This shows that it does no harm to believe the sense of the letter, even though the internal sense teaches something else, provided that it is done from a simple heart. But these things will be treated of more fully in what follows, at verse 24 (n. 2447), where it is said that Jehovah caused it to rain brimstone and fire upon Sodom and Gomorrah. The angels, being in the internal sense, are so far from thinking that Jehovah destroys anyone that they cannot endure even the idea of such a thing; and therefore when these and other such things are read in the Word by man, the sense of the letter is cast away as it were to the back, and at last passes into this: that evil itself is what destroys man, and that the Lord destroys no one (as may be seen from the example given above in n. 1875).

(2396) Because their cry is become great before Jehovah. That this signifies because the falsity from evil is so great, is evident from the signification of a "cry" (n. 2240), as being predicated of falsity; and here of falsity from evil (n. 2351).

(2397) And Jehovah hath sent us to destroy it. That this signifies that they cannot but perish, is to be understood in the same way as the signification given just above (n. 2395). That "us" (that is, the "men" or "angels") denotes the Lord's Divine Human and Holy proceeding, has been shown above. Through these were the good saved, and the evil destroyed; and yet the latter by the law that evil itself destroyed them. And because they perished in this way, and this through the Lord's advent into the world, it is said according to the appearance, that they "were sent to destroy them." [2] It is sometimes said of the Lord in the Word, that He was "sent by the Father," as it is said here, "Jehovah hath sent us;" but in the internal sense by being "sent" is everywhere signified to go forth, as in John: They have received, and have known of a truth that I came forth from Thee, and they have believed that Thou didst send Me (John 17:8). So in other places, as in the same: God sent not His Son into the world to judge the world, but that the world through Him may be saved (John 3:17). Again: He that honoreth not the Son, honoreth not the Father who hath sent Him (John 5:23). Besides many other passages (as Matt. 10:40; 15:24; John 3:34; 4:34; 5:30, 36-38; 6:29, 39-40, 44, 57; 7:16, 18, 28-29; 8:16, 18, 29, 42; 9:4; 10:36; 11:41-42; 12:44-45, 49;

13:20; 14:24; 17:18; 20:21; Luke 4:43; 9:48; 10:16; Mark 9:37; Isa. 61:1). [3] In the same way it is said of the Holy Spirit, that it was "sent," that is, that it goes forth from the Lord's Divine, as in John: Jesus said, When the Comforter shall come, whom I will send unto you from the Father, the Spirit of Truth which goeth forth from the Father, He shall testify of Me (John 15:26). If I go away, I will send the Comforter unto you (John 16:5, 7). Hence the prophets were said to be "sent," because the words which they spoke came forth from the Holy of the Lord's Spirit. And because all Divine Truth comes forth from Divine Good, the expression "to be sent" is properly predicated of Divine Truth. But what "to go forth" means, is also evident, namely, that he who goes forth, or that which goes forth, is of him from whom it goes forth.

(2398) Verse 14. And Lot went out and spoke to his sons-in-law, that were to marry his daughters, and said, Up, get you out of this place, for Jehovah will destroy the city. And he was in the eyes of his sons-in-law as one that jested. "Lot went out," signifies those who are in the good of charity, and also the good itself of charity; "and spoke to his sons-in-law, that were to marry his daughters," signifies with those who were in truths, with which the affections of good could be adjoined; "and said, Up, get you out of this place," signifies that they should not remain in a state of evil; "for Jehovah will destroy the city," signifies that they must needs perish; "and he was in the eyes of his sons-in-law as one that jested," signifies derision.

(2399) And Lot went out. That this signifies those who are in the good of charity, and also the good itself of charity, has been repeatedly shown before. He who represents those who are in good, also signifies that good itself in which they are.

(2400) And spoke to his sons-in-law, that were to marry his daughters. That this signifies with those who were in truths, with which the affections of good could be conjoined, is evident from the signification of "sons-in-law," as being the knowledges of truth, and consequently truths (concerning which see above, n. 2389); and from the signification of "daughters," as being the affections of good (see also above, n. 2362); and because it is said that he "spoke to his sons-in-law, that were to marry his daughters," it is signified with those who were in truths with which the affections of good could be conjoined. As they could be conjoined, they are called his "sons-in-law;" but as they were not conjoined, it is said "that were to marry his daughters." [2] The subject here treated of is the third kind of men who are within the church, namely, those who know truths, yet live in evil. For there are three kinds of men within the church: first, those who live in the good of charity; these are represented by "Lot;" second, those who are altogether in falsity and evil, and reject both truth and good; these are they who are represented by the "men of Sodom;" third, those who indeed know truths, but nevertheless are in evil; these are here signified by the "sons-in-law," and are especially those who teach, but the truth which they teach has not sent down its root deeper than is wont to do the knowledge that is solely of the memory, for it is learned and vaunted merely for the sake of honor and gain. And because with such persons the ground in which the truth is sown is the love of self and the love of the world, they have no belief in the truth, except a kind of persuasive one derived from these loves, the quality of which shall of the Lord's Divine mercy be told elsewhere. Such are here described by the sons-in-law, in that they believed nothing concerning the overthrow of Sodom, but laughed at it; and such is the faith of their heart.

(2401) And said, Up, get you out of this place. That this signifies that they should not remain in a state of evil, is evident from the signification of "rising up," and of "getting out," and also of the "place." To "rise up" often occurs in the Word, but excites little thought as to what it further signifies, because it is a familiar expression. But in the internal sense this expression involves elevation, as here, from evil to good; for the mind is elevated when it recedes from evil (n. 2388). To "get out" is to recede, or not to remain. And the "place" is a state of evil (n. 2393). Thus the signification is evident. [2] The quality of those who are in the knowledges of truth, but at the same time in a life of evil, has been repeatedly stated before, namely, that so long as they are in a life of evil they believe nothing; for to will evil and from will to do evil, and at the same time to acknowledge truth in faith, is not possible. This shows also that a man cannot be saved by thinking and speaking what is true, nor even what is good, while he wills nothing else, and from this his will does nothing else, than evil. It is the very will of man that lives after death; not so his thought, except that which flows from his will. [3] As therefore a man is such as his will is, it is evident what must be his opinion of the truths of faith he has learned, and even taught, seeing that they condemn him. So far is he then from making them the basis of his thoughts, that he feels a positive aversion for them; nay, insofar as he is permitted to do so, he, like the devil's crew, blasphemes them. They who have not been instructed concerning the life after death may suppose that it will be easy for them to receive faith when they see that the Lord governs the universe, and when they hear that heaven consists in loving the Lord and the neighbor; whereas the truth is that the evil are as far from being able to receive faith, that is, to believe from the will, as hell is from heaven, for they are wholly in evil, and in the falsity thence derived. That such persons are against the Lord and against the neighbor, and therefore against good, and consequently against truth, is known and perceived from their mere approach, or presence. There is a horrible sphere that exhales from the life of their will and of their derivative thought (n. 1048, 1053, 1316, 1504). [4] If by mere instruction in the other life it were possible that men could be brought to believe and to become good, there would not be a single person in hell; for the Lord desires to raise all without exception to Himself into heaven. For His mercy is infinite, because it is the Divine mercy itself, that is extended toward the whole human race, and therefore toward the evil as well as toward the good.

(2402) For Jehovah will destroy the city. That this signifies that they must needs perish, is evident from the explication of nearly the same words above (n. 2395, 2397).

(2403) And he was in the eyes of his sons-in-law as one that jested. That this signifies derision, is evident from the signification of "jesting," as being to utter as it were a joke, a fable, or trifles, thus such things as they would laugh at. "In their eyes," signifies that which was before their rational, as is evident from the signification of the "eyes" (n. 212). This shows what is the character of those who are in the truth of faith and not at the same time in the good of life.

(2404) Verse 15. And when the dawn arose the angels pressed Lot to hasten, saying, Arise, take thy wife, and thy two daughters that are found, lest thou be consumed in the iniquity of the city. "When the dawn arose," signifies when the Lord's kingdom is approaching; "the angels pressed Lot to hasten," signifies that the Lord withheld them from evil and kept them in good; "saying, Arise, take thy wife, and thy two daughters that are found," signifies the truth of faith and the affections of truth and of good; "found," denotes that they are separated from evil; "lest thou be consumed in the iniquity of the city," signifies lest they should perish by the evils of falsity.

(2405) When the dawn arose. That this signifies when the Lord's kingdom is approaching, is evident from the signification in the Word of the "dawn" or "morning." As in this chapter the subject treated of is the successive states of the church, that which is done in the evening is first treated of, next that which is done in the night, and there now follows that which is done in the morning twilight, and presently that which is done after the sun is gone forth. The twilight is here expressed by “when the dawn arose,” and it denotes the time when the upright are being separated from the evil; which separation is treated of in this verse, and as far as verse 22, by Lot together with his wife and daughters being led out and saved. That separation precedes Judgment is evident from the Lord’s words in Matthew: Before Him shall be gathered all nations, and He shall separate them one from another, as the shepherd separateth the sheep from the goats (Matt. 25:32). [2] This time or state is called in the Word the “dawn,” because the Lord then comes; or what is the same, His kingdom then approaches. The case is similar with the good, for at such a time there shines out with them a semblance of the morning twilight or dawn; and therefore in the Word the advent of the Lord is compared to the “morning,” and is also called the “morning.” As in Hosea: After two days Jehovah will revive us, on the third day He will raise us up, and we shall live before Him; and we shall know, and we shall follow on to know Jehovah; His going forth is as the dawn (Hos. 6:2-3). “Two days” denotes the time and state which precedes; the “third day” denotes the Judgment, or the advent of the Lord, and therefore the approach of His kingdom (n. 720, 901), which advent or approach is compared to the “dawn.” [3] In Samuel: The God of Israel is as the light of the morning, the sun riseth, a morning without clouds; from the brightness, from the rain, there is a growth from the earth (2 Sam. 23:4). The “God of Israel” denotes the Lord; for no other God of Israel was meant in that church, and He was represented in each and all things of it. In Joel: The day of Jehovah cometh, for it is nigh at hand; a day of darkness and of thick darkness, a day of cloud and obscurity; as the dawn spread upon the mountains (Joel 2:1-2). Here also the Lord’s advent and His kingdom are treated of; it is said a “day of darkness and of thick darkness,” because the good are then being separated from the evil, as here Lot from the men of Sodom; and after the good have been separated, the evil perish. [4] That the Lord’s advent or the approach of His kingdom, is not merely compared to the “morning,” but is actually called the “morning,” may be seen in Daniel: A holy one said, How long shall be the vision, the continual sacrifice, and the transgression that maketh waste? He said unto me, Until evening and morning, two thousand three hundred, then shall the holy one be justified. The vision of the evening and the morning which hath been told is truth (Dan. 8:13-14, 26). “Morning” here manifestly denotes the Lord’s advent. In David: Thy people are willing offerings in the day of thy strength, in honors of holiness, from the womb of the dawn thou hast the dew of thy youth (Ps. 110:3). In this whole Psalm the subject treated of is the Lord, and His victories in temptations, which are the “day of His strength,” and the “honors of His holiness;” “from the womb of the dawn,” denotes Himself, thus the Divine love from which He fought. [5] In Zephaniah: Jehovah in the midst of her is righteous, He will not do perversity; in the morning, in the morning will He give judgment for light (Zeph. 3:65). The “morning” denotes the time and state of Judgment, which is the same as that of the Lord’s advent; and this is the same as the approach of His kingdom. [6] Because the “morning” signified these things, in order that the same might be represented, it was commanded that: Aaron and his sons should light up the lamp, and should order it from evening until morning before Jehovah (Exod. 27:21). The “evening” here denotes the twilight before the morning (n. 2323). In like manner it was commanded that the fire upon the altar should be kindled every morning (Lev. 6:5); also that nothing of the paschal lamb and of the sanctified things of the sacrifices should be left till the morning (Exod. 12:10; 23:18; 34:25; Lev. 22:29-30; Num. 9:12); by which was signified that when the Lord came, sacrifices should cease. [7] In a general sense it is called “Morning” both when the dawn appears, and when the sun rises; and in this latter case “morning” denotes the Judgment as it concerns both the good and the evil, as in this chapter: The sun was gone forth upon the earth, and Lot came unto Zoar; and Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire (Gen. 19:23-24). In like manner insofar as regards the Judgment upon the evil; in David: In the mornings will I destroy all the wicked of the land, to cut off from the city of Jehovah all the workers of iniquity (Ps. 101:8). And in Jeremiah: Let that man be as the cities which Jehovah overthrew, and He repenteth not; and let him hear a cry in the morning (Jer. 20:16). As in the proper sense the “morning” signifies the

Lord, His advent, and thus the approach of His kingdom, it is evident what it signifies besides, namely, the rise of a new church (for this is the Lord's kingdom on earth), and this both in general and in particular, and even in the least particular; in general, when any church on the globe is being raised up anew; in particular, when a man is being regenerated, and being made new (for then the Lord's kingdom is arising in him, and he is becoming a church); and in the least particular, whenever the good of love and faith is working in him; for in this consists the advent of the Lord. Hence the Lord's resurrection on the third day in the morning (Mark 16:2, 9; Luke 24:1; John 20:1) involves all these things (even in the particular and the least particular) in regard to His rising again in the minds of the regenerate every day, and even every moment.

(2406) The angels pressed Lot to hasten. That this signifies that the Lord withheld them from evil and kept them in good is evident from the signification of "pressing" and "hastening," as being to urge; and that by these words is signified to be withheld from evil, is evident both from the internal sense of these words and from what follows. The internal sense is that when the church begins to fall away from the good of charity, its people are at that time withheld from evil by the Lord more strongly than when it is in the good of charity. The same is evident from what follows, namely, that although the angels pressed Lot to go out of the city, he still lingered; and that they then laid hold of the hands of himself, his wife, and his daughters, and led them forth, and set them without the city; by which is signified and described the character of man in that state; for it is the second state of this church that is here treated of. The first state is described in the first three verses of this chapter; which state is such that they are in the good of charity and acknowledge the Lord, and are confirmed in good by Him. The second state is described here, which is such that with the men of the church themselves evils begin to act against goods, and that they are then powerfully withheld from evils and kept in goods by the Lord; which state is treated of in this verse, and in the 15th, 16th, and 17th, that follow. [2] As regards this matter, few, if any, know that all men without exception are withheld from evils by the Lord, and this by a mightier force than man can ever believe. For the endeavor of every man is continually toward evil, and this both from what is hereditary, into which he is born, and from what is actual, which he has procured for himself; and this to such a degree that if he were not withheld by the Lord, he would rush headlong every moment toward the lowest hell. But the mercy of the Lord is so great that at every moment, even the least, the man is uplifted and held back, to prevent him from rushing thither. This is the case with the good also, but with a difference according to their life of charity and faith. Thus the Lord combats continually with man, and for man with hell, although it does not so appear to the man. That it is really so has been given me to know by much experience, which of the Lord's Divine mercy will be related elsewhere. (See also n. 929, 1581.)

(2407) Saying, Arise, take thy wife, and thy two daughters that are found. That this signifies the truth of faith and the affections of truth and of good, and that “found” means separated [from evil] is evident from the signification of “arising,” as being to be elevated from evil (n. 2401); also from the signification in this place of “wife,” as being the truth of faith (respecting which see under verse 26, where it is said of Lot’s wife that she was turned into a statue of salt) and also from the signification of the “two daughters,” as being the affections of truth and of good (see n. 2362). That “found” denotes separated from evil, is also evident, because they were set free. By these few words is this second state of the church here described, namely, that they do not from good suffer themselves to be led to truth, as before, but through truth to good; and yet they are in an obscure affection of good; for in the proportion that truth is made the leader, good is obscure; whereas in the proportion that good is made the leader, truth is plain and evident in its own light.

(2408) Lest thou be consumed in the iniquity of the city. That this signifies lest they should perish in the evils of falsity, is evident from the signification of “iniquity,” as being evil; and from the signification of “city,” as being what is doctrinal, even if it is false (see n. 402). What the evil of falsity is may be seen from what was said in volume 1 (n. 1212, 1679).

(2409) Verse 16. And he lingered; and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters; in the clemency of Jehovah upon him, and they led him forth, and set him without the city. “And he lingered,” signifies opposition arising from the nature of evil; “and the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters,” signifies that the Lord powerfully withheld them from evils, and thereby strengthened the goods and truths signified by “Lot,” his “wife,” and his “daughters;” “in the clemency of Jehovah upon him,” signifies from grace and mercy; “and they led him forth and set him without the city,” signifies his state then.

(2410) And he lingered. That this signifies opposition arising from the nature of evil, is evident from what was said above (n. 2406); for the evil which is in man continually reacts against the good which is from the Lord. Evil from what is hereditary and from what is actual adheres to man in each of His thoughts, nay, in the least things of his thoughts. This drags him downward (but the Lord, by means of the good which he instills, withholds him, and uplifts Him, so that the man is held suspended between evil and good), and the consequence of this downward tendency is that if even for the least moment the man were not withheld from evils, he would of himself rush downward; and this he would do more in the state in which is the man of the church now represented by Lot than in the former state. This state is that he is beginning to think and to act not so much from good as from truth; thus at some distance from good.

(2411) And the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters. That this signifies that the Lord powerfully withheld from evils, and thus strengthened the goods and truths signified by “Lot, his wife, and his daughters,” is evident from the signification of the “men,” as being the Lord (concerning which above); from the signification of the “hand,” as being power (see n. 878); also from the signification of “Lot,” as being the good of charity (see n. 2324, 2351, 2371, 2399); from the signification of “wife,” as being the truth of faith (treated of in the 26th verse); from the signification of “daughters,” as being the affections of good and of truth (see n. 489-491, 2362); and finally from what was said above (n. 2388), namely, that good and truth flow in from the Lord in the proportion that man is withheld from evil; consequently, that the goods and truths signified by “Lot, his wife, and His two daughters,” are in the same proportion strengthened. [2] On reflection every man may know this from his own experience; for in proportion as he is removed from corporeal and worldly things, in the same proportion he is in a spiritual idea, that is, is uplifted toward heaven; as is the case when he is in any holy worship, when in any temptation, also when in misfortune or sickness. It is well known that corporeal and worldly things, that is, the loves of them, are then removed, the reason being as stated, namely, that what is heavenly and spiritual from the Lord continually flows in; but evil and its derivative falsity, and falsity and its derivative evil, which flow in from corporeal and worldly things, are what hinder its being received.

(2412) In the clemency of Jehovah unto him. That this signifies from grace and mercy, is evident from the signification of the “clemency of Jehovah,” which can be nothing else than grace and mercy. That man’s being withheld from evil and kept in good by the Lord is of His pure mercy, may be seen above (n. 1049). The reason both grace and mercy are mentioned, is (as before explained, n. 598, 981) that they who are in truth and from truth in good implore the Lord’s grace only, whereas they who are in good and from good in truth implore His mercy; and this difference results from the difference that exists in their respective states of humiliation and consequent adoration.

(2413) And they led him forth and set him without the city. That this signifies his state at the time, is evident from the signification of “leading forth,” as being to withhold; and from the signification of “setting without the city,” as being away from falsity; so that the state here referred to was that by his being withheld from evils, goods and truths from the Lord were strengthened.

(2414) Verse 17. And it came to pass when they were leading them forth abroad, that he said, Escape for thy life; look not back behind thee, and stay not in all the plain; escape to the mountain, lest thou be consumed. “And it came to pass when they were leading them forth abroad,” signifies the state when they were being withheld from falsity and evil; “that he said, Escape for thy life” signifies that he should take thought for his eternal life; “look not back behind thee,” signifies that he should not look to doctrinal things; “and stay not in all the plain,” signifies that he should not linger in any of these doctrinal matters; “escape to the mountain,” signifies to the good of love and of charity; "lest thou be consumed," signifies that if he should do otherwise he would perish.

(2415) And it came to pass when they were leading them forth abroad. That this signifies the state when they were being withheld from falsity and evil, is evident from what was said just above (n. 2413; as also n. 2388, 2411).

(2416) That he said, Escape for thy life. That this signifies that he should take thought for his eternal life, is evident without explication. But in what way he should take thought for his life, now follows.

(2417) Look not back behind thee. That this signifies that he should not look to doctrinal things, is evident from the signification of "looking back behind him," when the city was behind him and the mountain before him. For by "city" is signified what is doctrinal (n. 402, 2268, 2392); and by "mountain," love and charity (n. 795, 1430). That this is the signification will be evident in the explication at verse 26, where it is said that his wife "looked back behind him," and became a pillar of salt. Everyone may know that in this expression, "looking back behind him," there is some Divine arcanum, and that it lies too deep to be seen. For in looking back behind him there appears to be nothing criminal, and yet it is a matter of importance so great that it is said he should escape for his life, that is, should take thought for his eternal life by not looking back behind Him. But what it is to look to doctrinal things will be seen in what follows; in this place we shall merely state what these doctrinal things are. [2] Doctrine is twofold: that of love and charity, and that of faith. At first, while it is still a little maid and a virgin, every church of the Lord has no other doctrine, and loves no other, than that of charity; for this belongs to life. But successively the church turns itself away from this doctrine, until it begins to hold it cheap, and at length to reject it; and then it acknowledges no other doctrine than that which is called the doctrine of faith; and when it separates faith from charity, this doctrine conspires with a life of evil. [3] Such was the case with the Primitive Church, or that of the Gentiles, after the Lord's coming. In its beginning it had no other doctrine than that of love and charity, for this the Lord Himself taught (see n. 2371 at the end). But after His time, successively, as love and charity began to grow cold, there arose the doctrine of faith, and with it dissensions and heresies, which increased as men came to lay stress on this doctrine. [4] The like was the case with the Ancient Church that was after the flood, and was extended through so many kingdoms (n. 2385): this church also in its beginning knew no other doctrine than that of charity, because this looked to and affected the life, and by so doing they had regard for their eternal welfare. And yet after some time the doctrine of faith too began to be cultivated with some, and at length to be separated from charity; but those who did this they called "Ham," because they were in a life of evil (see n. 1062, 1063, 1076). [5] The Most Ancient Church which was before the flood and which in preeminence to all others was called "Man," was in the very perception of love to the Lord and of charity toward the neighbor; thus it had the doctrine of love and charity inscribed on itself. But even then there were those who cultivated faith, and when they separated it from charity they were called “Cain;” for by “Cain” is signified such faith, and by “Abel,” whom he killed, charity (see the explication of chapter 4). [6] This shows that there are two doctrines, the one of charity, and the other of faith, although in themselves the two are one; for the doctrine of charity involves all things of faith. But when the doctrine comes to be from those things alone which are of faith, it is then called twofold, because faith is separated from charity. That these doctrines are separated at the present day may be seen from the fact that it is altogether unknown what charity is, and what the neighbor is. They who are solely in the doctrine of faith are not aware that charity toward the neighbor consists in anything beyond giving of their own to others, and in feeling pity for anybody who may seem to need it, because they call everybody the neighbor without distinction; and yet charity is all good whatever there is in a man: in his affection, and in his zeal, and from these in his life; and the neighbor is all the good in others by which one is affected, consequently those who are in good; and this with every possible distinction. [7] For example: that man is in charity and mercy who exercises justice and judgment by punishing the evil and rewarding the good. There is charity in punishing the evil, for to this are we impelled by our zeal to amend them, and at the same time to protect the good, lest these suffer injury at the hands of the evil. In this way does a man consult the welfare of one who is in evil, or his enemy, and express his good feeling toward him, as well as to others, and to the common weal itself; and this from charity toward the neighbor. The case is the same with all the other goods of life; for the good of life is never possible unless it comes from charity toward the neighbor, because it looks to this, and involves it. [8] Seeing then that there is obscurity so great as regards the true nature of charity and of the neighbor, it is clear that the doctrine of charity (the doctrine of faith having assumed the first place) is among the things that are lost; when yet it was this alone that was cultivated in the Ancient Church; and that to such a degree that they reduced into classes all the goods that belonged to charity toward the neighbor, that is, all those who were in good; and this with many distinctions, to which they also gave names, calling them the poor, the miserable, the oppressed, the sick, the naked, the hungry, the thirsty, captives or those in prison, strangers, orphans, and widows; some also they called the lame, the blind, the deaf, the dumb, the maimed; besides many other names. In the Word of the Old Testament the Lord has spoken in accordance with this doctrine, on which account such terms so often occur there; and He himself again spoke in accordance with the same doctrine, as in Matt. 25:35-36, 38-39, 40, 42-45; Luke 14:13, 21; and in many other places. Hence it is that in the internal sense these names have quite a different signification. In order therefore that the doctrine of charity may be restored, it will of the Lord's Divine mercy be stated in the following pages who those denoted by these names are, and what charity is, and what the neighbor is, both generally and specifically.

(2418) Stay not in all the plain. That this signifies that he should not linger in any of these doctrinal matters, is evident from the signification of a “plain,” as being everything of a doctrinal nature, concerning which presently. How the case stands with his not lingering in any of these doctrinal matters shall be stated at verse 26, where Lot’s wife is treated of in that she looked back behind him. That in the Word a “plain” signifies all things of a doctrinal nature, is evident in Jeremiah: He that layeth waste shall come upon every city, and no city shall escape, and the valley shall perish, and the plain shall be destroyed (Jer. 48:8); where “city” denotes false doctrine; and the “plain” all things that belong to that doctrine. In John: When the thousand years are finished, Satan shall be loosed out of his prison, and shall go forth to seduce the nations, Gog and Magog, to gather them together to war, the number of whom is as the sand of the sea; and they went up upon all the plain of the earth, and compassed the camp of the saints about, and fire came down from God out of heaven, and consumed them (Rev. 20:7-9); where “Gog and Magog” denote those who are in external worship without internal, thus worship become idolatrous (n. 1151); the “plain of the earth,” the doctrinal things of the church, which they lay waste; the “camp of the saints,” the goods of love and of charity; their being “consumed by fire from God out of heaven” means the same as when this is said of the men of Sodom and Gomorrah, in verse 24. Again: the doctrinal things of charity are called the “cities of the mountain,” and the doctrinal things of faith the “cities of the plain,” in Jeremiah 33:13.

(2419) Escape to the mountain. That this signifies to the good of love and of charity, is evident from the signification of a “mountain,” as being love and charity (see n. 795, 1430).

(2420) Lest thou be consumed. That this signifies that if he should do otherwise he would perish, is evident without explication.

(2421) Verses 18, 19. And Lot said unto them, Nay I pray my lords. Behold I pray thy servant hath found grace in thine eyes, and thou hast made thy mercy great which thou hast done with me to make alive my soul; and I cannot escape to the mountain, lest peradventure evil cleave to me, and I die. “Lot said unto them, Nay I pray my lords,” signifies weakness, so that he could not; “Behold I pray thy servant hath found grace in thine eyes,” signifies humiliation from the affection of truth; “thou hast made thy mercy great,” signifies a semblance of humiliation from the affection of good; “which thou hast done with me to make alive my soul,” signifies on account of His desiring to save him; “and I cannot escape to the mountain,” signifies doubt as to his being able to have the good of charity; “lest peradventure evil cleave to me, and I die,” signifies that then it could not but come to pass that he would be at the same time in evil, and thereby would be condemned.

(2422) Lot said unto them, Nay I pray my lords. That this signifies weakness, so that he could not, is evident from the affection in the very words, as also from what follows. There is here treated of the third state of the church represented in this chapter by Lot, which is that they no longer think and act from the affection of good, but from the affection of truth; which state succeeds, when the affection of good begins to be diminished, and as it were to recede. Good is indeed present, but has withdrawn itself more toward the interiors, and therefore is in obscurity; and yet it manifests itself in a certain affection, which is called the affection of truth. (What the affection of good is, and what the affection of truth, may be seen above, n. 1997, and in what presently follows, n. 2425.) That there are these states is not apparent to man, still less what is the nature of them; but they are apparent to the angels as in clear light, for the angels are in every good affection of man; and they are apparent also to man himself when he comes into the other life. It is in accordance with these affections, and the quality of them, that the good are distinguished into societies (n. 685).

(2423) That Behold I pray thy servant hath found grace in thine eyes, signifies humiliation from the affection of truth; and that "thou hast made thy mercy great" signifies a semblance of humiliation from the affection of good, is evident from what has been said before concerning "grace" and "mercy" (n. 598, 981). For they who are in the affection of truth cannot humble themselves so far as to acknowledge from the heart that all things are of mercy; and therefore, instead of "mercy" they say "grace;" nay, the less of the affection of truth there is in them, the less of humiliation there is in their mention of grace; whereas on the other hand, the more of the affection of good there is in anyone, the more of humiliation there is in his mention of mercy.

This shows how much the adoration, and consequently the worship, that exists with those who are in the affection of truth differs from that which exists with those who are in the affection of good. For in order that there may be worship, there must be adoration; and in order that there may be adoration, there must be humiliation; and this in all things of the worship both in general and particular. What has been said will serve to show why both “grace” and “mercy” are here mentioned.

(2424) Which thou hast done with me to make alive my soul. That this signifies on account of His desiring to save him, is evident without explication.

(2425) And I cannot escape to the mountain. That this signifies doubt as to his being able to have the good of charity, that is, to think and act from that good, is evident from the signification of a “mountain,” as being love and charity (see n. 795, 1430). [2] As regards this doubt, the case is this. Within the affection of truth of those who are in this affection there is the affection of good, but so obscurely that they do not perceive, thus do not know, what the affection of good is, and what genuine charity is. They do suppose that they know, but it is from truth, thus from memory-knowledge, and not from good itself. Nevertheless they do the goods of charity, not in order to merit anything thereby, but from obedience; and this insofar as they apprehend that it is the truth. For they suffer themselves to be led by the Lord out of their obscurity of good by means of the truth which appears to them to be truth. For example: being ignorant what the neighbor is, they do good to everyone whom they suppose to be the neighbor; especially to the poor, because these call themselves poor on account of being destitute of worldly wealth; to orphans and widows, because they are so termed; to strangers, because they are such; and so on with all the rest and this they do so long as they are ignorant what is signified by the poor, by orphans, widows, strangers, and others. Nevertheless seeing that in their affection of apparent truth there lies in obscurity the affection of good, by which the Lord leads them to such action, they are at the same time in good as to their interiors, and in this good the angels are present with them, and are delighted there with their appearances of truth by which such persons are affected. [3] But they who are in the good of charity, and from this in the affection of truth, do all things with discrimination, for they are in light; since the light of truth is from no other source than good, because the Lord flows in by means of good. These persons do not do good to the poor, to orphans, to widows, and to strangers, for the mere reason that they are so termed; for they know that those who are good, whether poor or rich, are neighbors more than all others; since by the good, good is done to others; and therefore insofar as these persons do good to the good, they do it to others through them. They also know how to make distinctions among goods, and so among good men. They call the general good itself their neighbor in a greater degree, for in this there is regarded the good of still greater numbers. As still more their neighbor to whom charity is to be done they acknowledge the Lord's kingdom on earth, which is the church; and the Lord's kingdom itself in the heavens even still more. But they who set the Lord before all these-who adore Him alone and love Him above all things-derive the neighbor in all these degrees from Him; for the Lord alone is the neighbor in the highest sense, thus all good is the neighbor insofar as it is from Him. [4] But they who are in the opposite derive the degrees of the neighbor from themselves, and acknowledge only those as neighbor who favor and serve them-calling no others brethren and friends-and this with a distinction, accordingly as they make one with them. All this shows what the neighbor is, namely, that a man is our neighbor according to the love in which he is; and that he is truly the neighbor who is in love to the Lord and in charity toward his neighbor, and this with every possible difference; thus it is the good itself with everyone that determines the point in question.

(2426) Lest peradventure the evil cleave to me, and I die. That this signifies that then it could not but come to pass that he would be at the same time in evil, and that thereby he would be condemned, is evident without explication. What these words involve may be known from what has been said and shown before (n. 301-303, 571, 582, 1001, 1327, 1328), namely, that the Lord constantly provides that evil should not be commingled with good; but that insofar as a man is in evil, so far is he removed from good; for it is better for a man to be altogether in evil, than in evil and at the same time in good. For if he is in evil and at the same time in good, he must needs be damned eternally. It is the deceitful and hypocrites within the church who are most in danger of this. Such therefore is the meaning, in the internal sense, of "lest the evil cleave to me, and I die."

(2427) Verse 20. Behold I pray this city is near to flee thither, and it is a little one; let me I pray escape thither-is it not a little one? And my soul shall live. "Behold I pray this city is near to flee thither," signifies that he might be permitted [to think and act] from the truth of faith; "and it is a little one," signifies from the little truth that he had; "let me I pray escape thither," signifies that from this small amount of truth it might be permissible to have regard to good; "is it not a little one?" signifies might he not have some little truth; "and my soul may live," signifies that so perchance he might be saved.

(2428) Behold I pray this city is near to flee thither. That this signifies that he might be permitted [to think and act] from the truth of faith, is evident from the signification of a "city," as being what is of doctrine, thus the truth of faith (see n. 402, 2268). It is said to be "near," because truth is nearly related to good; on which account to "flee thither" signifies that he might be permitted [to think and act] from truth, seeing that he could not do so from good (n. 2422).

(2429) It is a little one. That this signifies from the little truth that he had, is evident from the signification of a "city," as being truth, concerning which just above. Its being "little" signifies that there was little of truth; here, from the little that he had, as is evident from what precedes and what follows. [2] As regards the thing itself, namely, that they who are in the affection of truth have little truth in comparison with those who are in the affection of good, this is evident from the fact that it is from the meager and obscure good appertaining to them that they regard truth. The truth in a man is exactly according to the good that is in him. Where there is little good, there is little truth. They are in a like ratio and in a like degree, or, as we say, they march with even step. This indeed may seem a paradox, but still the case is so. Good is the very essence of truth, and truth without its essence is not truth, although it appears as if it were; it is merely a sounding brass, and is like an empty vessel. [3] In order that anyone may have truth in himself, he must not only know it, but also acknowledge it, and have faith in it; he then for the first time has truth, because it then affects him, and remains. It is otherwise when he only knows truth, and does not acknowledge it, and have faith in it; for in this case he has not the truth in himself. This is the case with many who are in evil: they are able to know truths, sometimes more than other men; but still they have not the truth; nay, they have it so much the less, because at heart they deny it. [4] It is provided by the Lord that no one should have (that is, acknowledge and believe) more truth than he receives of good. Hence it is here said of the city, by which truth is signified, that it is a "little one," and again in this verse, "Is it not a little one?" also in verse 22, that he called the name of the city "Zoar," which in the original language means "little;" for the reason that those are here treated of who are in the affection of truth, and not so much in the affection of good.

(2430) Let me I pray escape thither. That this signifies that from this small amount of truth it might be permissible to have regard to good, is evident from what precedes and what follows. It was said that he should “escape to the mountain,” by which is signified the good of love and of charity (n. 2419); but it was answered that he could not do this, but could escape to the city, by which is signified the truth of faith (n. 2428); thus that he could regard good from truth, or what is the same, charity from faith. Moreover, that city was situated at the foot of the mountain; and from it he afterwards went up and dwelt on the mountain, but in a cave (verse 30).

(2431) Is it not a little one? That this signifies might he not have some little truth, is evident from what was said above (n. 2429), thus without further explication. This question is asked for the reason that the Lord alone knows how much good there is in the truth, and thus how much truth there is in a man.

(2432) And my soul shall live. That this signifies that so perchance he might be saved, is likewise evident without explication. That he also was saved, because there was good in his truth, is evident from what follows, namely, from the answer, “Behold, I have accepted thy face as to this word also, that I will not overthrow the city of which thou hast spoken” (verse 21); and afterwards, “The sun was gone forth upon the earth, and Lot came unto Zoar” (verse 23); by which is meant that they who are in the affection of truth, that is, who are in faith, are saved, provided it is the faith of good.

(2433) Verse 21. And He said unto him, Behold, I have accepted thy face as to this word also, that I will not overthrow the city of which thou hast spoken. “He said unto him, Behold, I have accepted thy face as to this word also,” signifies assent, provided that the interiors in the truth derive anything from good; “that I will not overthrow the city of which thou hast spoken,” signifies that thus he would not perish.

(2434) He said unto him, Behold, I have accepted thy face as to this word also. That this signifies assent, provided that the interiors in the truth derive anything from good, is evident from the signification of “face.” The term “face” is of frequent occurrence in the Word, and there signifies the interiors, as before shown (n. 358, 1999); and also that when the face is attributed to Jehovah or the Lord, it signifies Mercy, Peace, Good (n. 222, 223); so that here it signifies the good which is interiorly in truth; and therefore to “accept the face” denotes to assent, provided that the interiors in the truth derive anything from good. “As to this word,” denotes as to this matter. That there is no truth unless there is good within it, may be seen above (n. 1496, 1832, 1900, 1904, 1928, 2063, 2173, 2269, 2401, 2403, 2429); and that the blessedness and happiness which a man has after death is not from truth, but from the good that is in the truth (n. 2261); and hence the more good there is in his truth, the more blessed and happy he is. That good is within truth, and causes it to be truth, is evident also from the goods and truths that exist even in worldly things. When a man learns and acknowledges that anything in these is good, then whatever favors this good he calls truth; but whatever does not favor it, he rejects and calls falsity.

He may indeed say that that is true which does not favor the good in question; but he is then making a pretense, while thinking differently. And the case is the same in spiritual things.

(2435) That I will not overthrow the city of which thou hast spoken. That this signifies that so he would not perish, namely, the man with whom there is truth within which there is good, is evident from the signification of a “city,” as being truth (see n. 402, 2268, 2428). It has been disputed from the most ancient times which is the firstborn of the church, charity or faith; for the reason that man is regenerated and becomes a church by means of the truths of faith. But they who have set faith foremost and made it the firstborn, have all fallen into heresies and falsities, and at length have extinguished charity altogether; as we read of Cain, by whom such faith is signified, that at length he killed his brother Abel, by whom is signified charity; and afterwards of Reuben, the firstborn son of Jacob, by whom likewise faith is signified, that he polluted his father’s couch (Gen. 35:22; 49:4), and therefore was held unworthy, and the primogeniture was given to Joseph (Gen. 48:5; 1 Chron. 5:1). [2] This was the source of all the contentions, and also all the laws, respecting primogeniture that are mentioned in the Word. The cause of there being such a controversy was that it was not known, as even at this day it is not known, that a man has only so much of faith as he has of charity; and that when a man is being regenerated, charity presents itself to faith, or what is the same, good presents itself to truth, and insinuates itself into it and adapts itself to it in every particular, causing faith to be faith; and thus that charity is the very firstborn of the church, although to man it appears otherwise (see also n. 352, 367). But as these things will frequently be treated of hereafter, of the Lord's Divine mercy we shall say more on the subject as the occasion arises.

(2436) Verse 22. Haste thee, escape thither, for I cannot do anything until thou be come thither. Therefore he called the name of the city Zoar. "Haste thee, escape thither," signifies that he should remain in it, because he cannot go further; "for I cannot do anything until thou be come thither," signifies that before the Judgment upon the evil, they are to be saved who are in the affection of truth; "Therefore he called the name of the city Zoar," signifies the affection of truth.

(2437) Haste thee, escape thither. That this signifies that he should remain in it, because he could not go further (that is to say, in the truth of faith and the affection of it, because he could not be in the very good of charity and the affection of it), is evident from what precedes.

(2438) For I cannot do anything until thou be come thither. That this signifies that before the Judgment upon the evil they are to be saved who are in the affection of truth, is evident from the fact that the words "I cannot do anything," refer to the Judgment upon the evil, which is presently described by the overthrow of Sodom and Gomorrah; and that the words "until thou be come thither," signify that they are first to be saved who are in the affection of truth, and who are here represented by Lot; which also is what is meant by Lot's coming to Zoar (verse 23). [2] That the good and the just are saved before the evil and the unjust perish, is evident also elsewhere in the Word, as where the Last Judgment is treated of in Matthew, and it is said that the sheep were separated from the goats, and the sheep were told to enter into the Lord's kingdom before the goats were told to depart into eternal fire (25:32, 34, 41). The like was also represented in the exodus of the sons of Israel from Egypt-that they were saved before the Egyptians were drowned in the Red Sea. [3] The same is also signified by the declarations of the Prophets, that after the faithful had been brought back from captivity, their enemies should then undergo their punishments and perish. This is continually taking place in the other life, that is, the faithful are first saved, and then the unfaithful are punished; or what is the same, the faithful are elevated into heaven by the Lord, and the unfaithful then cast themselves down into hell. The reason why these two things do not take place at the same time is that unless the good were carefully withdrawn from the wicked, they would easily perish by the cupidities of evil and the persuasions of falsity, which the wicked continually scatter around like poisons. But in general, before this comes to pass, it is provided that evils should be separated from the good, and that goods should be separated from the evil, so that the former may by means of their goods be uplifted by the Lord into heaven, and the latter by means of their evils may cast themselves down into hell; concerning which subject of the Lord's Divine mercy hereafter, at n. 2449, 2451.

(2439) Therefore he called the name of the city Zoar. That this signifies the affection of truth, is evident from the signification of Zoar," as being the affection of good, namely, of the good of knowledge, that is, the affection of truth (see n. 1589); and from the signification of "calling a name," as being to know the quality (see n. 144, 145, 1754, 2009); here that there was a little truth, for in the original language "Zoar" means "little," or "small." In comparison with those who are in the affection of good, they who are in the affection of truth have little truth because they have little good (see above, n. 2429). [2] Moreover that truths which are in themselves truths are with one person more true, with another less true, and with some not true at all, and even false, is evident from almost all things which in themselves are true; for they are varied in the man with whom they are, in accordance with his affections. For example, the doing of a good work or a good of charity: in itself it is a truth that this is to be done; and with one person it is a good of charity, because it proceeds from charity; with another it is a work of obedience, because it proceeds from obedience; with some it is work of self-merit, because by it they desire to merit and to obtain salvation; but with others it is hypocritical, being done in order that they may seem charitable; and so on. It is the same with all other things that are called truths of faith. And this shows that there is much truth with those who are in the affection of good, and less truth with those who are in the affection of truth; for the latter regard good as being more remote from themselves, whereas the former regard good as being present in themselves.

(2440) Verse 23. The sun was gone forth upon the earth, and Lot came to Zoar. "The sun was gone forth upon the earth," signifies the last period, which is called the Last Judgment; "and Lot came to Zoar," signifies that those are saved who are in the affection of truth.

(2441) The sun was gone forth upon the earth. That this signifies the last period, which is called the Last Judgment, is evident from the signification of the "rising of the sun," when the subject treated of is the times and states of the church. That in the internal sense the times of the day, and also the times of the year, signify the successive states of the church, has been shown before (n. 2323); and that the dawn or morning signifies the Lord's advent, that is, the approach of His Kingdom (n. 2405) so that in the passage before us the rising of the sun, that is, his "going forth upon the earth," signifies the Lord's presence itself; and this for the reason that both the "sun" and the "east" signify the Lord. (As to the "sun," seen. 31, 32, 1053, 1521, 1529-1531, 2120; as to the "east," n. 101.) [2] The reason why the Lord's presence is the same as the last period, which is called the Judgment, is that His presence separates the good from the evil, and results in the good being elevated into heaven, and the evil casting themselves down into hell; for in the other life the Lord is the Sun to the universal heaven (see n. 1053, 1521, 1529-1531), for it is the Divine Celestial of His love that so appears before their eyes and actually makes the very light of heaven. In so far therefore as the inhabitants of the spiritual world are in celestial love, so far are they elevated into that celestial light which is from the Lord; but in so far as they are remote from celestial love, so far do they cast themselves away from this tight into infernal darkness. [3] This therefore is the reason why the "rising of the sun," by which is signified the presence of the Lord, involves both the salvation of the good and the damnation of the evil; and this is why it is now said for the first time that "Lot came to Zoar," that is, that they who are here represented by Lot were saved; and presently that "Jehovah caused it to rain upon Sodom and Gomorrah brimstone and fire," that is, that the evil were damned. [4] To those who are in the evils of the love of self and of the world, that is, to those who are in hatreds against all things of love to the Lord and of charity toward the neighbor, the light of heaven actually appears as thick darkness; on which account it is said in the Word that to such the "sun was blackened;" by which is signified that they rejected everything of love and charity, and received everything that is contrary thereto. As in Ezekiel: When I shall extinguish thee, I will cover the heavens, and make the stars thereof black I will cover the sun with a cloud, and the moon shall not make her light to shine all the luminaries of light in the heavens will I make black over thee, and will set darkness upon thy land (Ezek. 31:7, 8). Every one can see that by "covering the heavens," "blackening the stars," "covering the sun," and "blackening the luminaries of heaven," other things than these are signified. [5] In like manner in Isaiah: The sun shall be darkened in his going forth, and the moon shall not cause her light to shine (Isa. 13:10). And in Joel: The sun and the moon are blackened, and the stars withdraw their shining (Joel 2:2, 10). It is therefore evident what is signified by the Lord's words in Matthew, where He is speaking of the last period of the church, which is called the Judgment: Immediately after the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven (Matt. 24:29) where by the "sun" is not meant the sun; nor by the "moon," the moon; nor by the "stars," the stars; but by the "sun" are signified love and charity; by the "moon," the faith thence derived; and by the "stars," the knowledges of good and truth; which are said to be "obscured," to "lose their light," and to "fall from heaven," when there is no longer any acknowledgment of the Lord, nor any love to Him, nor any charity toward the neighbor; and when these have become nought, the love of self with its falsities takes possession of the man; for the one thing is a consequence of the other. [6] Hence we read also in John: The fourth angel poured out his vial upon the sun; and it was given unto him to scorch men with fire, and men were scorched with great heat, and blasphemed the name of God (Rev. 16:8, 9) where also the last times of the church are treated of, when all love and charity are being extinguished; or, speaking according to the common mode, when there is no longer any faith. The extinction of love and charity is meant by the "pouring out of the vial upon the sun;" so that it was the love of self and its cupidities by which men were then "scorched with fire," and "scorched with great heat;"

and from which came the “blaspheming of the name of God.” [7] By the “sun” the Ancient Church understood nothing else than the Lord and the Divine Celestial of His love; and therefore they were accustomed to pray toward the sun rising, while not thinking at all about the sun. But after their posterity had lost this also, together with the rest of their representatives and significatives, they began to worship the sun itself and also the moon; which worship spread to many nations, so much so that they dedicated temples to them, and set up pillars; and because the sun and the moon then took on an opposite signification, they came to signify the love of self and of the world, which are diametrically contrary to heavenly and spiritual love. Hence in the Word by the “worship of the sun and the moon” is meant the worship of self and of the world. [8] As in Moses: Lest thou lift up thine eyes unto heaven, and see the sun and the moon and the stars, all the army of the heavens, and thou be driven to bow down unto them, and serve them (Deut. 4:19). And again: If he have gone and served other gods, and the sun and the moon, or any of the army of the heavens, which I have not commanded, then thou shalt stone them with stones, and they shall die (Deut. 17:3, 5). Into such idolatry was the ancient worship turned when they no longer believed that anything internal was signified by the rites of the church, but only what was external. [9] In like manner in Jeremiah: At that time shall they spread out the bones of the kings of Judah, of the princes, of the priests, of the prophets, and of the inhabitants of Jerusalem, before the sun and the moon, and all the army of the heavens, which they have loved, and which they have served (Jer. 8:1-2). The "sun" here denotes the love of self and its cupidities; their "spreading out the bones" signifies the infernal things that belong to such worshipers. Again: He shall break the pillars of the house of the sun, which are in the land of Egypt, and the houses of the gods of Egypt shall he burn with fire (Jer. 43:13). The "pillars of the house" denote the worship of self.

(2442) And Lot came to Zoar. That this signifies that those who are in the affection of truth are saved, is evident from the signification of "Zoar," as being the affection of truth (see n. 2439). This shows that those also are saved who are in faith, provided there is good in their faith; that is, provided they are affected by the truths of faith for the sake of good, for this is from good: all the life of faith is from no other source. (That charity is the essential of faith, nay, that it is faith itself, because it is the very substance of faith, may be seen above, n. 379, 389, 654, 724, 809, 916, 1162, 1176, 1798, 1799, 1834, 1844, 2049, 2116, 2189, 2190, 2228, 2261, 2343, 2349, 2417).

(2443) Verse 24. And Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven. "Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire," signifies the hell of those who are in the evils of the love of self and the falsities thence derived; "to rain" is to be damned; "brimstone" is the hell of the love of self; "fire" is the hell of the falsities thence derived; "from Jehovah out of heaven," signifies from the laws of order as to truth, because they separate themselves from good.

(2444) Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire. That this signifies the hell of those who are in the evils of the love of self and the falsities thence derived, is evident from the signification of "raining," as being to be damned; of "brimstone," as being the hell of the evils of the love of self; and of "fire," as being the hell of the falsities thence derived, concerning which presently; also from the signification of "Sodom," as being the evil of the love of self; and of "Gomorrah," as being the falsity thence derived (see n. 2220, 2246, 2322). [2] Here "Gomorrah" is also mentioned, for the first time in this chapter, for the reason that "Gomorrah" signifies the falsity that comes from the evil of the love of self. For within the church, whose last period or Judgment is here treated of, this evil is that which chiefly acts against good, and its falsity is that which acts against truth; and these two things are so conjoined that he who is in the one is also in the other, and indeed in a like ratio and a like degree. It does indeed appear otherwise, but yet is plainly so in the other life, if not in the world. (As regards the love of self, its nature, the vastness of the evils that come from it, and that it is the source of the hells, see n. 693, 694, 760, 1307, 1308, 1321, 1594, 1691, 2041, 2045, 2051, 2057, 2219).

(2445) That to "rain" denotes to be damned, is evident from the signification of "rain." In the Word "rain" in the genuine sense signifies a blessing, and therefore also salvation; but in the opposite sense a curse, and therefore also damnation. That it signifies a blessing and therefore salvation, is evident from many passages; but that in the opposite sense it signifies a curse, and therefore damnation, is manifest from the following. In Isaiah: There shall be a tabernacle for a shadow in the daytime from the heat, and for a refuge and a covert from flood, and from rain (Isa. 4:6). In Ezekiel: Say to them that daub on what is untempered, that it shall fall; there shall be an overflowing rain, and ye hailstones shall fall; an overflowing rain shall there be in Mine anger, and hailstones in wrath unto the consummation (Ezek. 13:11, 13). In David: He made their rains hail, a fire of flames in their land, and He smote their vine and their fig-tree (Ps. 105:32-33); concerning Egypt, of which we read in Moses: Jehovah gave thunders and hail, and fire quivered upon the land; and Jehovah made it rain hail upon the land of Egypt (Exod. 9:23-24).

(2446) That "brimstone" denotes the hell of the evils of the love of self, and "fire" the hell of the falsities thence derived, is evident from the signification in the Word of "brimstone" and the "fire" from it, as being the love of self with its cupidities and the derivative falsities, thus as being hell, for hell consists of such things. That "brimstone" and "fire" have this signification is evident in David: Jehovah shall rain upon the wicked snares, fire, and brimstone (Ps. 11:6). That fire and brimstone are not here meant, but something else that is signified by "fire and brimstone," is evident also from its being said that Jehovah "rains snares." In Ezekiel: I will contend against him with pestilence and with blood, and I will make it rain an overflowing rain, and hailstones, fire and brimstone, upon him, and upon his troops, and upon the many peoples that are with him (Ezek. 38:22); where God is treated of, who lays waste the land of Israel, that is, the church. (The signification of “God” may be seen above, n. 1151.) “Fire” denotes falsities, “brimstone” the evils thence, and at the same time the hells of those who lay waste. In John: They who adored the beast were cast into a lake of fire burning with brimstone (Rev. 19:20); meaning hell. Again: The devil was cast into a lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ever and ever (Rev. 20:10); manifestly meaning hell. Again: The abominable, and murderers, and adulterers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone (Rev. 21:8); where also “fire and brimstone” plainly denote hell. [2] That they denote the evils of the love of self and the falsities thence derived, from which come the hells-in Isaiah: The day of the vengeance of Jehovah, and the year of retribution in the controversy of Zion; and the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch (Isa. 34:8-9); where “burning pitch,” here mentioned instead of “fire,” denotes dense and direful falsities and “ brimstone” the evils from the love of self. Again: The pile thereof is fire and much wood; the breath of Jehovah is like a stream of brimstone kindling in it (Isa. 30:33); speaking of Topheth; the “stream of kindling brimstone” denoting falsities from the evils of the love of self. In Luke: In the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all; even thus shall it be in the day when the Son of man is revealed (Luke 17:29-30). That it will not then rain fire and brimstone is obvious; but what is meant is that the falsities and cupidities of the love of self, which are signified by “fire and brimstone,” and which make the hells, will then predominate. [3] That in the Word “fire” signifies cupidities, and at the same time the hells, and that in this case the “smoke” from the fire signifies the falsity thence derived, and which is in those hells, may be seen above (n. 1861); and in John: I saw the horses in the vision, and them that sat upon them, having breastplates of fire and of brimstone; and the heads of the horses were like the heads of lions, and out of their mouth issued fire, smoke, and brimstone: by these three were the third part of men killed, by the fire, and the smoke, and the brimstone (Rev. 9:17-18); “fire, smoke, and brimstone” denote evils and falsities of every kind, of which as before said the hells consist.

(2447) From Jehovah out of heaven. That this signifies from the laws of order as to truth, because they separate themselves from good, cannot be seen except from the internal sense, by which there is disclosed how the case stands with punishments and damnations: that they in no wise come from Jehovah, that is, from the Lord, but from the man himself, the evil spirit, and the devil; and this from the laws of order as to truth, because they separate themselves from good. [2] All order is from Jehovah, that is, from the Lord, and according to this order are all things directed by Him both in general and in particular, but in many different ways, to wit, from Will, from Good-pleasure, from Leave, and from Permission. The things that are from His will and good-pleasure are from the laws of order as to good, and so also are many of those which are from leave, and some of those which are from permission. But when a man separates himself from good he casts himself into the rule of the laws of order that are of truth separated from good, which are such that they condemn; for all truth condemns man and casts him down into hell; whereas the Lord from good, that is, from mercy, saves him, and uplifts him into heaven. From this we see that it is man himself who condemns himself. [3] The things done from permission are mostly of this nature, as for example, that one devil punishes and torments another; and innumerable other things of this kind. These things are from the laws of order as to truth separated from good; for the devils could not otherwise be held in bonds, and withheld from rushing upon all the well disposed and good, and eternally destroying them. It is the prevention of this which is the good the Lord has in view. The case herein is similar to that which exists on earth, where a mild and clement king, who intends and does nothing but good, must needs suffer his laws to punish the evil and the wicked (although he punishes no one, but rather grieves that they are such that their evils must punish them), for otherwise he would leave his kingdom itself a prey to them; which would be the height of rigor and of unmercifulness. [4] This shows that Jehovah in no wise caused it to rain brimstone and fire, that is in no wise condemned to hell; but that the men themselves who were in evil and thence in falsity did this, because they had separated themselves from good, and so had cast themselves into the rule of the laws of order that come from truth alone. From all which it follows that this is the internal sense of these words. [5] That in the Word "evil," "punishing," "cursing," "damnation," and many other such things are attributed to Jehovah or the Lord, as here that He made it "rain brimstone and fire," we read in Ezekiel: I will contend against him with pestilence and with blood; and I will rain upon him fire and brimstone (Ezek. 38:22). In Isaiah: The breath of Jehovah like a stream of brimstone doth kindle it (Isa. 30:33). In David: Jehovah shall rain upon the wicked snares, fire, and brimstone (Ps. 11:6). Again: There went up a smoke out of His nostrils, and fire out of His mouth, coals did burn from Him (Ps. 18:8). In Jeremiah: Lest My fury go forth like fire, and burn, and there is none to quench it (Jer. 21:12). In Moses: A fire is kindled in Mine anger, and shall burn unto the lowest hell (Deut. 32:22); besides similar things in many other places. The reason why such things are attributed in the Word to Jehovah or the Lord has been explained in volume 1 (n. 223, 245, 589, 592, 696, 735, 1093, 1638, 1683, 1874); for such things are as far from coming from the Lord, as good is far from evil, or as heaven is from hell, or what is Divine from what is diabolical. Evil, hell, and the devil do these things; but by no means the Lord, who is mercy itself and good itself; but because He appears to do them, therefore for the reasons mentioned in the numbers cited, they are attributed to Him. [6] From its being said in this verse that Jehovah caused it to rain from Jehovah out of heaven, it appears in the sense of the letter as if there were two; one on earth, and one in heaven; but the internal sense teaches how this also is to be understood, namely, that by the Jehovah first named is meant the Lord's Divine Human and Holy proceeding (meant in this chapter by the "two men") and by the Jehovah named in the second place is meant the Divine Itself that is called the "Father" (spoken of in the preceding chapter); and that this Trine is in the Lord, as He himself says in John: He that hath seen Me hath seen the Father; believe Me, that I am in the Father, and the Father in Me (John 14:9-11). And concerning the Holy proceeding, in the same: The Comforter shall not speak from Himself but He shall take of Mine, and shall declare it unto you (John 16:13-15). Thus Jehovah is one, although two are here named; two being named for the reason that all the laws of order are from the Lord's Divine Itself, Divine Human, and Holy proceeding.

(2448) Verse 25. And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the growth of the ground. "He overthrew those cities," signifies that all truths were separated from them, in order that they might have only falsities "and all the plain," signifies all things that pertained to truths; "and all the inhabitants of the cities," signifies that all goods were separated from them, in order that they might have nothing but evils; "and the growth of the ground," signifies all that is of the church.

(2449) He overthrew those cities. That this signifies that all truths were separated from them, in order that they might have only falsities, is evident from the signification of “cities,” as being doctrinal things, thus truths, since these belong to doctrinal things (see n. 402, 2268, 2428); and which are said to be “overthrown” when there are falsities instead of truths, in the present case when all truths have been separated from them, as well as all goods, which are likewise treated of in this verse because the subject is the last state of those within the church who are in falsities and evils; and this is the state into which they come, concerning the nature of which a few words shall be said. [2] They who come into the other life are all brought again into a life similar to that which they had in the body; and then with the good evils and falsities are separated, in order that by means of goods and truths they may be elevated by the Lord into heaven; but with the evil, goods and truths are separated in order that by evils and falsities they may be borne into hell (see n. 2119); precisely in accordance with the Lord’s words in Matthew: Whosoever hath, to him shall be given, that he may have more abundance; but whosoever hath not, from him shall be taken away even that which he hath (Matt. 13:12). And elsewhere in the same: Unto him that hath shall be given, that he may have abundance; but from him that hath not, shall be taken away even that which he hath (Matt. 25:29; Luke 8:18; 19:24-26; Mark 4:24-25). The same things are also signified by these words in Matthew: Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

The harvest is the consummation of the age; as therefore the tares are gathered and burned in the fire, so shall it be in the consummation of the age (Matt. 13:30, 39-40). The same are also signified by what is said of the net cast into the sea that gathered fishes of various kinds, the good being collected into vessels and the bad cast away; and of its being so at the consummation of the age (verses 47 to 50). What the “consummation” is, and that it involves like things as these in regard to the church, may be seen above, n 1857, 2243.) The reason why evils and falsities are separated from the good is that they may not hang between evils and goods, but may be elevated by means of goods into heaven; and the reason why goods and truths are separated from the evil is that they may not by means of any goods that pertain to them seduce the upright, and also that by means of their evils they may go away among the evil who are in hell. For such is the communication in the other life, of all ideas of thought, and of all affections, that goods are communicated among the good, and evils among the evil (n. 1388-1390); so that unless the good and the evil were separated, countless mischiefs would result, and moreover all association together would be impossible; when yet all things are most exquisitely consociated, in the heavens according to all the differences of love to the Lord and of mutual love, and of the derivative faith (n. 685, 1394); and in the hells according to all the differences of cupidities and of the derivative phantasies (n. 695, 1322). Be it known however that the separation is not entire removal, for from no one is that which he has had altogether taken away.

(2450) And all the plain. That this signifies all things that pertained to those truths, is evident from the signification of a "plain," as being everything of what is doctrinal, thus everything that pertains to truths (see n. 2418).

(2451) And all the inhabitants of the cities. That this signifies that all goods were taken away from them, in order that they might have nothing but evils, is evident from the signification of "inhabitants," when predicated of a city, as being goods; which may be confirmed by many things in the Word. The same is also evident from the fact that when a "city" signifies truth (as already shown), an "inhabitant" denotes good; for truth is that in which good dwells; and truth in which there is no good, is like a city empty, or without an inhabitant. Moreover as regards the fact that all goods are separated from the evil, so that they may have nothing but evils, see above (n. 2449).

(2452) And the growth of the ground. That this signifies all that is of the church, is evident from the signification of the "growth" (by which is meant both the crops and also every green thing, and that goods and truths are signified by these, is evident from the Word throughout); and also from the signification of the "ground," as being the church (see n. 566, 1068). That goods and truths are everything of the church, is well known.

(2453) Verse 26. And his wife looked back behind him, and she became a pillar of salt. "His wife looked back behind him," signifies that truth turned itself away from good, and looked to doctrinal things; “and she became a pillar of salt,” signifies that all the good of truth was vastated.

(2454) His wife looked back behind him. That this signifies that truth turned itself away from good, and looked to doctrinal things, is evident from the signification of "looking back behind him," and from the signification of a "wife." It has been already said (n. 2417) that to "look back behind him" is to look to doctrinal things, which are of truth, and not to a life according to doctrinal things, which is of good; for that is said to be "behind" him, which is posterior; and that is said to be "before" him, which is prior. It has been frequently shown that truth is posterior, and good prior; for truth is of good, because good is the essence and life of truth; and therefore to "look back behind him" is to look to truth, which is of doctrine, and not to good, which is of life according to doctrine. That this is the signification is very evident from the Lord's words (where also He is speaking of the last time of the church, or of the consummation of the age) in Luke: In that day he that shall be upon the house, and his vessels in the house, let him not go down to take them away; and let him that is in the field likewise not turn back behind him: Remember Lot's wife (Luke 17:31-32). [2] These words of the Lord are not at all intelligible without the internal sense, thus unless it is known what is signified by being upon the house, what by the vessels in the house, what by going down to take them away, and what by the field, and lastly what by turning back behind him. According to the internal sense, to be "upon the house" is to be in good (that a "house" denotes good may be seen above, n. 710, 2238, 2234). The "vessels" in a house denote the truths which are of good (that truths are the vessels of good, may be seen above, n. 1496, 1832, 1900, 2063, 2269). To "go down to take them away" denotes to turn one's self away from good to truth, as we can see; for as good is prior it is also higher; and as truth is posterior it is lower. That a "field" denotes the church, being so called from the seed which it receives into it, consequently that those are "fields" who are in the good of doctrine, is evident from many passages in the Word. This shows what is signified by "turning back behind him," namely, to turn one's self away from good, and to look to doctrinal things; wherefore, because these things are signified by Lot's wife, it is added, "Remember Lot's wife." It is not said that she "looked back behind herself," but "behind him;" because "Lot" signifies good (see n. 2324, 2351, 2370, 2399). Hence it is that when Lot was told what to do (verse 17), it was said, "Look not back behind thee." [3] The reason why it is said in Luke, "Let him not turn back behind him," and not "to the things that are behind him," is that the celestial are not willing even to mention anything of a doctrinal nature (see n. 202, 337); which is the reason why nothing specific is mentioned, but it is merely said "behind him." These same things are thus described in Matthew: When ye shall see the abomination of desolation, foretold by Daniel the prophet, then let them that are in Judea flee into the mountains; let him that is upon the house not go down to take anything out of his house; and let him that is in the field not return back to take his garments (Matt. 24:15-17). [4] The "abomination of desolation" denotes the state of the church when there is no love and no charity, for when these are desolated, abominable things predominate. That “Judea” denotes the church, and indeed the celestial church, is evident from the Word of the Old Testament throughout, both the historic and the prophetic. That the “mountains” into which they shall flee, denote love to the Lord and the consequent charity toward the neighbor, may be seen above (n. 795, 1430, 1691). That “he who is upon the house,” denotes the good of love, has just been stated. That to “go down to take anything out of his house,” denotes to turn one’s self away from good to truth, has also just been stated. That “they who are in the field” denote those who are in the spiritual church, is evident from the signification in the Word of a “field.” That “let him not return back to take his garments,” denotes that he should not turn himself away from good to the truth that is of doctrine, is because “garments” signify truths, for truths act as garments in clothing good (see n. 1073). Everyone can see that very different things are meant and that arcana are involved by all that the Lord there said concerning the consummation of the age, as that they who were in Judea should flee into the mountains, that they who were upon the house should not go down to take anything out of the house, and that they who were in the field should not return back to take their garments; and in like manner by its being said that Lot should not look back behind himself (verse 17), and here that his wife did look back behind him. This is further evident from the signification of a “wife,” as being truth (see n. 915, 1468); and from the signification of “Lot,” as being good (see n. 2324, 2351, 2370, 2399); hence it is said “behind him.” [5] Truth is said to turn itself away from good, and to look to doctrinal things, when the man of the church no longer has at heart what kind of a life he lives, but what kind of a doctrine he possesses; when yet it is a life according to doctrine that makes a man of the church, but not doctrine separate from life; for when doctrine is separated from life, then because good, which is of the life, is laid waste, truth, which is of doctrine, is also laid waste, that is, becomes a pillar of salt; which everyone may know who looks only to doctrine and not to life, when he considers whether, although doctrine teaches them, he believes in the resurrection, in heaven, in hell, even in the Lord, and in the rest of the things that are of doctrine.

(2455) And she became a pillar of salt. That this signifies that all the good of truth was laid waste, is evident from the signification of a “pillar,” and from the signification of “salt.” In the original language a “pillar” is expressed by a word which signifies a standing still, not by one that means a pillar erected for worship, or for a sign, or for a witness; so that by the “pillar of salt” is here signified that it, namely, the truth signified by Lot’s wife, stood vastated (n. 2454). Truth is said to be vastated, or laid waste, when there is no longer any good in it, vastation itself being signified by “salt.” [2] As most things in the Word have a double sense, namely, the genuine sense and its opposite, so also has “salt;” in the genuine sense it signifies the affection of truth; in the opposite sense, the vastation of the affection of truth, that is, of good in truth. That “salt” signifies the affection of truth may be seen in Exod. 30:35; Lev. 2:13; Matt. 5:13; Mark 9:49, 50; Luke 14:34, 35; and that it signifies the vastation of the affection of truth is evident from the following passages. In Moses: The whole land shall be brimstone and salt, a burning; it shall not be sown, it shall not bear, neither shall any herb spring up therein; like the overthrow of Sodom and Gomorrah, Admah and Zeboim (Deut. 29:23); where "brimstone" denotes the vastation of good; and "salt" the vastation of truth: that the subject is vastation is evident from every particular. [3] In Zephaniah: Moab shall be as Sodom, and the sons of Ammon as Gomorrah; a place that is left to the nettle, and a pit of salt, and an eternal desolation (Zeph. 2:9); where a "place that is left to the nettle" denotes vastated good, and a "pit of salt" vastated truth; for the expression "place left to the nettle" refers to Sodom, by which is signified evil or vastated good, and a "pit of salt" to Gomorrah, by which is signified falsity or vastated truth, as already shown. That the subject is vastation is manifest, for it is said an "eternal desolation." In Jeremiah: He that maketh flesh his arm shall be like a bare shrub in the solitude, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, a salt land, and not inhabited (Jer. 17:5-6); where "parched places" denote vastated goods, and a "salt land" vastated truths. [4] In David: Jehovah maketh rivers into a wilderness, and water springs into dry ground, a fruitful land into a salt one, for the wickedness of them that dwell therein (Ps. 107:33-34); a "fruitful land made into a salt one" denotes the vastation of good in truth. In Ezekiel:

The miry places thereof and the marshes thereof shall not be healed; they shall be given up to salt (Ezek. 47:11); to be “given up to salt” denotes being altogether vastated as to truth. As “salt” signified vastation, and “cities” the doctrinal things of truth (shown at n. 402, 2268, 2428, 2451), in ancient times when cities were destroyed they were sown with salt, in order to prevent their being rebuilt (Judges 9:45). The words before us therefore denote the fourth state of that church which was represented by Lot, which state was that all truth was vastated as to good.

(2456) Verses 27-29. And Abraham rose up early in the morning unto the place where he had stood before Jehovah. And he looked against the faces of Sodom and Gomorrah, and against all the faces of the land of the plain; and he saw and behold the smoke of the land went up, as the smoke of a furnace. And it came to pass when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt. “Abraham rose up early in the morning,” signifies the Lord’s thought concerning the last time; Abraham here as before denotes the Lord in that state; “unto the place where he had stood before Jehovah,” signifies the state of perception and thought in which He had been before; “place” denotes state. “And he looked against the faces of Sodom and Gomorrah,” signifies thought concerning their interior state in respect to evil and falsity; “and against all the faces of the land of the plain,” signifies all the interior states thence derived; “and he saw and behold the smoke of the land went up, as the smoke of a furnace," signifies a state of falsity (which is "smoke") from a state of evil (which is the "furnace") within the church (which is the "land"). "And it came to pass when God destroyed the cities of the plain," signifies when they perished through the falsities of evil, which are the "cities of the plain;" "that God remembered Abraham," signifies salvation through the unition of the Lord's Divine Essence with His Human Essence; "and sent Lot out of the midst of the overthrow," signifies the salvation of those who are in good, and of those who are in truth in which is good, all of whom are here meant by "Lot;" "when He over- threw the cities," signifies when those who were in falsities from evils perished; "in which Lot dwelt," signifies although they who were saved were also in such falsities.

(2457) It is not necessary to explain these things in detail, because for the most part they have been explained in the preceding chapter, and also previously to that. They have been here added and inserted to the end that it might be evident that the good were separated from the evil, the former being saved while the latter were condemned, solely through the unition of the Lord's Divine Essence with His Human Essence; for if this had not taken place all those who are here represented by Lot would have perished together with the rest; which is meant by these words: "And it came to pass when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt;" which in the internal sense denote that through the unition of the Lord's Divine Essence with His

Human Essence, all who were in good were saved, and also those who were in truth in which there is good, here represented by Lot, while those who were in falsities from evils perished, although they who were saved were also in falsities and evils. In this way therefore are the things said in this chapter conjoined with those said in the preceding one; namely, that Abraham (that is, the Lord in that state) interceded for those people of Sodom and Gomorrah who are signified by the "fifty," the "forty-five," the "forty," the "thirty," the "twenty," and the "ten;" concerning whom it was there explained that these are all in their order who are in good, and also those who are in truth in which there is anything of good.

(2458) Verse 30. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters. "Lot went up out of Zoar," signifies when they were no longer in the affection of truth; "and dwelt in the mountain," signifies that they then betook themselves to a kind of good; " and his two daughters with him," signifies that so did the affections thence derived; "for he feared to dwell in Zoar," signifies because they could no longer look to good from the affection of truth; "and he dwelt in a cave," signifies the good of falsity; "and his two daughters," signifies the affections thence derived, which are those of such good and such falsity.

(2459) Lot went up out of Zoar. That this signifies when they were no longer in the affection of truth, is evident from the signification of "Zoar," as being the affection of truth (see n.

2439); and as there follows the statement that “he dwelt in the mountain because he feared to dwell in Zoar,” the signification is “when they were no longer in the affection of truth,” and this because all the good of truth had been vastated, as is evident from verse 26. In this verse therefore there is described the fifth state of the church which was represented by Lot, which state was that after there was no longer any affection of truth, a kind of impure good, or good of falsity, infused itself.

(2460) And dwelt in the mountain. That this signifies that they then betook themselves to a kind of good, is evident from the signification of a “mountain,” as being love in every sense, namely, celestial and spiritual love (n. 795, 1430); and also the love of self and of the world (n. 1691); and this because most things in the Word have also an opposite sense. And as all good is of some love, by the “mountain” is here signified good; but what kind of good is described in what follows, namely, that it was obscure, and became impure; for it is presently said that he “dwelt in a cave,” and afterwards that profane things took place there.

(2461) And his two daughters with him. That this signifies that so did the affections thence derived, is evident from the signification of “daughters,” as being affections (see n. 489-491); but such as the good is, such are the affections that are derived from it. Even spurious and impure good has its affections, for all are affected by the things which they deem to be good, of whatever kind these may be, for they are the objects of their love.

(2462) For he feared to dwell in Zoar. That this signifies because he could no longer regard good from the affection of truth, is evident from the signification of “Zoar,” as being the affection of truth (n. 2439); and when this is vastated no one can any longer have regard to good from it. There is then also a fear of all truth, because this is opposed to the good of an impure love.

(2463) And he dwelt in a cave. That this signifies the good of falsity, is evident from the signification of a “cave.” A cave is a kind of dwelling in a mountain, but a dark one; and as all dwellings whatever, like “houses,” signify goods (n. 2233, 2234), but goods of such sort as are the dwellings; here the “cave,” being a dark dwelling, signifies the good of falsity. “Caves of mountains” are often mentioned in the Word, and in the internal sense have such a signification, as in Isaiah (2:19; 32:14), and in the historical books, as when Elijah, escaping from Jezebel, Came to a cave in Mount Horeb, and spent the night there; and there the word of Jehovah came to him, and He said unto him, Go forth and stand on the mount before Jehovah; and he wrapped his face in his mantle, and went out, and stood at the entrance of the cave (1 Kings 19:9, 13); where in the internal sense by a “cave” is signified obscure good, but such as exists in temptations; and as this could not endure the Divine, he wrapped his face in his mantle. So too elsewhere in the historical books, as that the sons of Israel made for themselves caves in the mountains on account of Midian (Judges 6:2); also on account of the Philistines (1 Sam. 13:6). These historical facts, like those now explained in the books of Moses, have a different meaning in the internal sense.

(2464) And his two daughters. That this signifies the affections thence derived, which are those of such good and such falsity, is evident from the signification of "daughters," as being affections (n. 2461). The good from which came these affections, or the father from whom came these daughters, was Lot; and the truth from which came these affections, or the mother of the daughters, was Lot's wife; and when she was made a pillar of salt, that is, when the good of truth was vastated, then there came forth such good as is signified by "Lot in the cave," and such affections thence derived as are signified by the "daughters."

(2465) Verses 31-36. And the firstborn said unto the younger, Our father is old, and there is no man in the earth to come unto us according to the way of all the earth. Come, let us make our father drink wine, and let us lie with him, and let us quicken seed from our father. And they made their father drink wine that night; and the firstborn went in, and lay with her father; and he knew not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father; let us make him drink wine this night also, and go thou in and lie with him, and let us quicken seed from our father. And they made their father drink wine that night also; and the younger arose, and lay with him; and he knew not when she lay down, nor when she arose. And the two daughters of Lot conceived by their father. [2] " The firstborn said unto the younger," signifies here as before the affections; the firstborn the affection of such good, the younger the affection of such falsity; “our father is old, and there is no man in the earth,” signifies that it is no longer known what good is, and what truth is; “to come unto us,” signifies with which they might be conjoined; “according to the way of all the earth,” signifies according to doctrinal things; the “earth” is the church. “Come, let us make our father drink wine,” signifies that they should imbue such good with falsities, which are the “wine;” “and let us lie with him,” signifies that in this way they would be conjoined; “and let us quicken seed from our father,” signifies that so there would be a newness of a sort of church. [3] “And they made their father drink wine,” signifies that they imbued such good with falsities; “that night,” signifies when all things were in such obscurity; “and the firstborn went in,” signifies the affection of such good; “and lay with her father,” signifies that thus they were brought into accordance; “and he knew not when she lay down nor when she arose,” signifies that such a general kind of good knew no otherwise than that it was so. “And it came to pass on the morrow,” signifies afterwards “that the firstborn said unto the younger,” signifies that the affection of such good persuaded the falsity; “Behold, I lay yesternight with my father,” signifies that thus they were conjoined; “let us make him drink wine this night also,” signifies here as before that they imbued such good with falsities when everything was in such obscurity; [4] “and go thou in and lie with him,” signifies that these things also should be conjoined; “and let us quicken seed from our father," signifies here as before that so there would be a newness of a sort of church. "And they made their father drink wine that night also," signifies that in that obscure state they imbued such good with falsities; "and the younger arose and lay with him," signifies that the affection of falsity did in like manner, so that falsities appeared as truths, and in this way they were conjoined; "and he knew not when she lay down nor when she arose," signifies that such general good knew no otherwise than that it was so. "And the two daughters of Lot conceived by their father," signifies that hence was the origin of such a religion as is signified by Noah and the son of Ammon.

(2466) That the things now set forth are signified in the internal sense, can be confirmed, and indeed as to each word; but most of them have been confirmed before, and besides, they are such as do violence to our ideas and give offense to chaste ears. From the summary explication we can see that by the things in question there is described the origin of such a religion as is signified in the Word by "Moab" and the "son of Ammon." The nature of this religion will be told hereafter, where Moab and the son of Ammon are treated of. That it is adulterated good and falsified truth, is evident. The adulterations of good and the falsifications of truth are commonly described in the Word by "adulteries" and "whoredoms," and are also so called, the reason of which is based on the fact that good and truth form a marriage with each other (n. 1904, 2173); nay, incredible as it may appear to most, it is from this marriage as from its genuine origin that there comes the sanctity of marriages on earth, and also the laws of marriages given in the Word. [2] For the case is this: When celestial and spiritual things descend out of heaven into a lower sphere, they are there turned in the most perfect manner into some likeness of marriages, and this from the correspondence that exists between spiritual and natural things (concerning which correspondence of the Lord’s Divine mercy elsewhere). But when they are perverted in the lower sphere, as is done where evil genii and evil spirits are present, the same are then turned into such things as belong to adulteries and whoredoms. Hence it is that contaminations of good and perversions of truth are described in the Word by adulteries and whoredoms, and are also so named, as is very evident from the following passages in Ezekiel: Thou didst commit whoredom because of thy name, and pouredst out thy whoredoms on everyone that passed by; thou didst take of thy garments and madest for thee high places decked with diverse colors, and didst commit whoredom upon them; thou didst take the vessels of thy adornment of My gold and of My silver, which I had given thee, and madest for thee images of a male, and didst commit whoredom with them; thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and these hast thou sacrificed unto them. Was there but little of thy whoredoms? Thou hast committed whoredom with the sons of Egypt, thy neighbors, great of flesh and hast multiplied thy whoredom to provoke Me to anger; thou hast committed whoredom with the sons of Asshur, and hast committed whoredom with them, and wast not satisfied;

and thou hast multiplied thy whoredom even unto the land of traffic, unto Chaldea; and yet thou wast not satisfied therewith (Ezek. 16:15-17, 20, 26, 28-29, etc.), [3] where Jerusalem is treated of, by which is here signified the church perverted in respect to truths. Everyone can see that all these things have quite different meanings. That something of the church that has been perverted is called "whoredom" is quite evident; the "garments" here mentioned denote the truths that are being perverted; the falsities thence derived, which are worshiped, are the "high places decked with divers colors," with which there was whoredom. (That "garments" denote truths may be seen above, n. 1073; and that "high places" denote worship, n. 796.) The "vessels of adornment of gold and silver which I had given," denote the knowledges of good and truth from the Word by which they confirm falsities; and when these appear as truths, they are called "images of a male" with which whoredom was committed. (That the "vessels of adornment of gold and silver," denote the knowledges of good and truth, is evident from the signification of "gold," as being good, n. 113, 1551, 1552; and of "silver" as being truth, n. 1551, 2048; and that the "images of a male" signify that they appear as truths may be seen above, n. 2046.) That the "sons and daughters" which they bore and sacrificed to them denote the truths and goods which they have perverted, is evident from the signification of "sons and daughters" (see n. 489-491, 533, 2362). That to "commit whoredom with the sons of Egypt," denotes to pervert these truths and goods by means of memory-knowledges is evident from the signification of “Egypt” as being memory-knowledge (n. 1164, 1165, 1186, 1462). That to “commit whoredom with the sons of Asshur,” denotes to pervert them by reasonings, is evident from the signification of “Asshur,” as being reasoning (n. 119, 1186). That to “multiply whoredom even unto the land of Chaldea,” denotes to pervert them even to the profanation of truth, which is “Chaldea” (n. 1368). All this makes clear what is the nature of the internal sense of the Word in the very sense of the letter. [4] In like manner elsewhere in the same Prophet: Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth; Samaria is Oholah, Jerusalem is Oholibah. Oholah committed whoredom under Me, and she doted on her lovers, the Assyrians her neighbors, she bestowed her whoredoms upon them, the choice of all the sons of Asshur; she hath not forsaken her whoredoms from Egypt, for they lay with her in her youth. Oholibah corrupted her love more than she, and her whoredoms more than the whoredoms of her sister; she doted upon the sons of Asshur; she added to her whoredoms, and saw the images of the Chaldeans, she doted upon them at the view of her eyes; the sons of Babel came to her into the bed of loves (Ezek. 23:2-5, 7-8, 11-12, 14, 16, etc.). “Samaria” denotes the church which is in the affection of truth, and “Jerusalem” that which is in the affection of good; whose “whoredoms with the Egyptians,” and “with the sons of Asshur,” denote perversions of good and truth by means of memory-knowledges and reasonings, by which falsities are confirmed, as is evident from the signification of “Egypt” (n. 1164, 1165, 1186, 1462); and of “Asshur” (n. 119, 1186). That this was done even to profane worship, which in respect to truth is “Chaldea” (n. 1368); and in respect to good is the “sons of Babel” (n. 1182, 1326). [5] In Isaiah: And it shall come to pass at the end of seventy years that Jehovah will visit Tyre, and she shall return to her harlot hire, and shall commit whoredom with all the kingdoms of the earth (Isa. 23:17). It is the vaunting of what is false that is signified by the “harlot hire” and the “whoredom” of Tyre. That “Tyre” denotes the knowledges of truth may be seen above (n. 1201); and also that the “kingdoms” with which the whoredom was committed denote truths (n. 1672). [6] In Jeremiah: Thou hast committed whoredom with many companions; and return again unto Me. Lift up thine eyes unto the hills, and see; where hast thou not been debauched? Upon the ways hast thou sat for them as an Arab in the wilderness, and thou hast profaned the land with thy whoredoms and with thy wickedness (Jer. 3:1-2). To “commit whoredoms” and to “profane the land with whoredoms” denote to pervert and falsify the truths of the church (that the “land” denotes the church see above, n. 662, 1066, 1067). [7] Again: By the voice of her whoredom she hath profaned the land, she hath committed adultery with stone and with wood (Jer. 3:9); to “commit adultery with stone and with wood,” denotes to pervert the truths and goods of external worship (that “stone” is such truth may be seen above, n. 643, 1298; and that “wood” is such good, n. 643). [8] Again: Because they have wrought folly in Israel, and have committed adultery with the wives of their fellows, and have spoken a word in My name that is false, which I commanded them not (Jer. 29:23); to "commit adultery with the wives of their fellows," is to teach falsity as from them. [9] Again: In the prophets of Jerusalem I have seen a horrible thing, in committing adultery and walking in falsehood (Jer. 23:14); where to "commit adultery" regards good which is contaminated; and to "walk in falsehood" regards truth which is perverted. Again: I have seen thine abominations; thine adulteries, and thy neighings, the foulness of thy whoredom upon the hills in the field. Woe unto thee, O Jerusalem, thou wilt not be made clean; how long shall it yet be? (Jer. 13:27). [10] In Hosea: Whoredom, and wine, and new wine, have taken possession of the heart. My people inquireth of wood, and the staff thereof will declare it; for the spirit of whoredom hath led them astray, and they have committed whoredom from under their God; they sacrifice upon the tops of the mountains, and burn incense upon the hills, under the oak, the poplar, and the terebinth [robore]; therefore your daughters commit whoredom, and your daughters-in-law commit adultery; shall I not visit upon your daughters because they commit whoredom, and upon your daughters-in-law because they commit adultery? For they divide with whores, and sacrifice with prostitutes (Hos. 4:11-14). What each of these things signifies in the internal sense can be seen from the signification of "wine," as being falsity; of "new wine," as being the evil thence derived; of the "wood that is inquired of," as being the good of the delight of some cupidity; of the "staff that will declare," as being the imaginary power of their understanding; also of the "mountains" and the "hills," as being the loves of self and of the world; of the "oak, the poplar, and the terebinth," as being so many gross perceptions thence derived in which they trust; of "daughters" and the "daughters-in-law" as being such affections; all of which show what is here signified by "whoredoms," "adulteries," and "harlots." [11] In the same: O Israel, thou hast committed whoredom over thy God, thou hast loved harlot hire upon all the corn floors (Hos. 9:1); "harlot hire" denotes the vaunting of what is false. In Moses: Lest thou make a covenant with the inhabitants of the land, and they commit whoredom after their gods, and sacrifice unto their gods; and one call thee, and thou eat of his sacrifices, and thou take of his daughters for thy sons, and his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods (Exod. 34:15-16). In the same: I will cut off all that commit whoredom after him, committing whoredom after Molech, from the midst of their people; and the soul that turneth unto them that have familiar spirits, and unto the soothsayers, to commit whoredom after them, I will set My face against that soul, and will cut him off from the midst of his people (Lev. 20:5-6). In the same: Your sons shall be shepherds in the wilderness forty years, and shall bear your whoredoms, until your bodies be consumed in the wilderness (Num. 14:33). In the same: Remember all the precepts of Jehovah, and do them, that ye seek not after your own heart, and your own eyes, after which ye do commit whoredom (Num. 15:39). [12] And still more plainly in John: An angel said, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters, with whom the kings of the earth have committed whoredom, and the inhabitants of the earth have been made drunk with the wine of her whoredom (Rev. 17:1-2); the “great harlot” denotes those who are in profane worship; the “many waters” upon which she sits, are knowledges (n. 28, 739); the “kings of the earth” who have committed whoredom with her, are the truths of the church (n. 1672, 2015, 2069); the “wine” with which they were made drunk, is falsity (n. 1071, 1072). Because “wine” and “drunkenness” signify these things, it is said of the daughters of Lot, that they made their father drink wine (verses 32-33, 35). [13] In the same: Babylon hath made all nations drink of the wine of the fury of her whoredom, and the kings of the earth have committed whoredom with her (Rev. 18:3). “Babylon” or “Babel” denotes a worship the externals of which appear holy, while the interiors are profane (n. 1182, 1295, 1326); the “nations that she makes to drink,” are the goods which are being profaned (n. 1259, 1260, 1416, 1849); the “kings” who committed whoredom with her, are truths (n. 1672, 2015, 2069). In the same: True and just are the judgments of the Lord God, for He hath judged the great harlot, who corrupted the earth with her whoredom (Rev. 19:2); where the “earth” denotes the church (n. 566, 662, 1066, 1068, 2117, 2118). [14] As “whoredoms” signify such things, and “daughters” signify affections, it was therefore forbidden so severely that the daughter of a priest should commit whoredom; concerning which we read in Moses: The daughter of a priest, having begun to commit whoredom, she is profaning her father, she shall be burned with fire (Lev. 21:9). It was also commanded that they should not bring the hire of a harlot into the house of Jehovah, because it is an abomination (Deut. 23:18). And for the same reason there was such an inquisitorial process concerning a wife whose husband had conceived a suspicion of adultery (Num. 5:12-31), in which instance each and all things have relation to the adulterations of good. Moreover in the Word many different kinds of adulteries and whoredoms are spoken of, and still more varieties. This kind which is here described by Lot's daughters lying with their father, is what is called "Moab" and the "son of Ammon," now to be explained.

(2467) Verses 37, 38. And the firstborn bare a son, and called his name Moab; he is the father of Moab even unto this day. And the younger, she also bare a son, and called his name Ben-ammi; he is the father of the sons of Ammon even unto this day. "The firstborn bare a son," signifies the religion of that church in respect to good; "and called his name Moab," signifies its quality; "he is the father of Moab even unto this day," signifies that this is the source of such persons. "And the younger she also bare a son," signifies the falsified truth of that church; "and called his name Benammi," signifies its quality; "he is the father of the sons of Ammon even unto this day," signifies that this is the source of such persons.

(2468) These things, again, need no confirmation; for that such things are signified is evident from the explication itself, and from what precedes and what follows. But what is the nature and quality of the religion signified by "Moab" and the "sons of Ammon," can be seen from their origin, as here described; as well as from many passages in the Word, both historic and prophetic, where these nations are mentioned. To speak generally they denote those who are in an external worship which appears in a manner holy, but who are not in internal worship; and who readily learn as being goods and truths the things that belong to external worship, but reject and despise those of internal worship. [2] Such worship and such religion fall to the lot of those who are in natural good, but despise others in comparison with themselves. They are not unlike fruits which in the external form are not unbeautiful, but which are moldy or rotten within; and they are not unlike marble vases, within which are things impure and even foul; or not unlike women seemly enough in face, form, and manners, but diseased within, and full of impurities. For there is a general good appertaining to such which appears not ill-favored; but the particulars that enter into it are filthy. In the beginning indeed it is not so, but it gradually becomes so; for such men easily suffer themselves to be imbued with whatever things are called good, and with any falsities whatsoever that are derived from these, and which, because they confirm them, they suppose to be truths; and this because they despise the interior things of worship, for the reason that they are in the love of self. Such persons have their existence and derivation from those who are in external worship alone (represented in this chapter by Lot); and this when the good of truth has been desolated. They are described in the Word, both such as they are in the beginning, when their good has not yet become so defiled; and afterwards when it is becoming defiled; and also after this, when it has become utterly defiled; and it is shown that they reject the interior things of worship and of doctrine. [3] The character of such in the beginning when their good has not yet become so defiled, is described in Daniel: In the time of the end shall the king of the south be at variance with him; and the king of the north shall rush upon him like a storm, with chariot, and with horsemen, and with many ships, and shall come into the lands, and shall overflow, and shall pass through; and he shall come into the land of beauty, and many lands shall go to ruin: these shall be rescued out of his hand, Edom, and Moab, and the firstlings of the sons of Ammon (Dan. 11:40-41). The "king of the south," denotes those who are in goods and truths; the "king of the north," those who are in evils and falsities; the "king of the north with chariot, horsemen, and ships, coming upon the lands, overflowing, and passing through," signifies that the evils and falsities denoted by "chariots," "horsemen," and "ships," will prevail; "Edom, Moab, and the firstlings of the sons of Ammon who are to be rescued out of his hand," denote those who are in such good that is not as yet so defiled by falsities; on which account they are called the "firstlings of the sons of Ammon." [4] In Moses: We passed through by the way of the wilderness, and Jehovah said unto Moses, Distress not Moab, neither mingle thyself with them in war, for I will not give thee of his land for an inheritance, because I have given Ar unto the sons of Lot for an inheritance (Deut. 2:8-9). And concerning the sons of Ammon: Jehovah spoke unto Moses, saying, Thou art to pass this day over Ar the border of Moab, and thou wilt come near over against the sons of Ammon; distress them not, nor mingle thyself with them; for I will not give thee of the land of the sons of Ammon for an inheritance, because I have given it unto the sons of Lot for an inheritance (Deut. 2:17-19); "Ar" denotes such good; "Moab" and the "sons of Ammon" denote those who are in such good, but in the beginning; on which account it is ordered that they be not distressed. [5] Hence it is that Moab drove out the Emim, and the Rephaim who were like the Anakim; and that the sons of Ammon also drove out the Rephaim whom they called the Zamzumim (Deut. 2:9-11, 18-21). By the Emim, Rephaim, Anakim, and Zamzumim, are signified those who are imbued with persuasions of what is evil and false (see n. 581, 1673); by Moab and the sons of Ammon are here meant those who were not yet so imbued. These nations however when they too had become so imbued, that is, when their good was defiled by falsities, were likewise driven out (Num. 21:21-31; Ezek. 25:8-11). [6] Their character when their good is becoming defiled is described in Jeremiah: Unto Moab thus saith Jehovah, Woe unto Nebo, for it is laid waste; Kiriathaim is put to shame, is taken; Misgab is put to shame and is dismayed; the praise of Moab is no more; give wing to Moab, for flying she must fly away, and her cities shall become a desolation, without any to dwell therein. Leave the cities, and dwell in the rock, O inhabitants of Moab; and be like the dove, she maketh her nest in the passages of the mouth of the pit. I know his anger, saith Jehovah, but it is not firm; his falsities, they have not done right. Therefore will I howl over Moab, and I will cry out to all Moab. From the weeping of Jazer will I weep for thee, O vine of Sibmah; thy shoots have passed over the sea, they reached even to the sea of Jazer; upon thy summer fruits and upon thy vintage the spoiler is fallen. Therefore my heart is moved over Moab, like fruits. Woe unto thee, O Moab, the people of Chemosh is destroyed; for thy sons are taken into captivity, and thy daughters into captivity. And I will bring back the captivity of Moab in the latter days (Jer. 48:1, 9, 28, 30-32, 36, 46-47). [7] In this whole chapter the subject treated of is Moab; but through him those are treated of who are in such good, in that they suffer themselves to be imbued with falsities; on which account it is said that they should "give wing to Moab, that it may fly away, and that its cities shall become a desolation;" but that they should "leave the cities, and dwell in the rock, and make nests like the dove in the passages of the mouth of the pit," and so on, by which expressions it is signified that they are persuaded to remain in their general goods and truths; and that if they should then be seduced by the falsities of ignorance, they will be brought back from captivity in the latter days; but concerning those with whom this was not done it is said, "I will howl over Moab, and I will cry out for all Moab, and my heart is moved over Moab." The falsities with which they are imbued are signified by Nebo, Kiriathaim, Misgab, Sibmah, Jazer, Chemosh, and other names in this chapter. [8] In Isaiah: A nest sent away shall the daughters of Moab be. Bring forth counsel, execute judgment; make thy shadow like the night in the midst of the noonday; hide the outcasts, betray not the wanderer, let mine outcasts dwell with thee, O Moab; be thou a covert to them from the spoiler. We have heard the arrogance of Moab, he is very arrogant, his pride, and his arrogance, and his anger; his lies are not so; therefore Moab shall howl, for Moab all shall howl. Therefore my bowels shall be stirred like a harp over Moab, and mine inward part for the city of Heres. And it shall come to pass when Moab shall be seen, when he is wearied upon the high place, and shall come to his sanctuary to pray, that he shall not prevail. In three years, as if years of hire, and the praise of Moab shall become vile, in all the great multitude; and the remnant shall be very small, and not strong (Isa. 16:2-4, 6, 11-12, 14). Moab is further treated of in this whole chapter, and through him those who are in such good; and they are described there in words similar to those in Jeremiah (chapter 48) and are in like manner persuaded to remain in their general goods and truths, and not to suffer themselves to be imbued with falsities. These general goods and truths are signified by their "giving counsel," "executing judgment," "hiding the outcasts," "not betraying the wanderer," and being "a covert to the outcasts from the spoiler;" all of which things signify the externals of worship. But as they suffer themselves to be imbued with falsities, it is said, "in three years, as years of hire, shall the praise of Moab become vile in all the great multitude, and the remnant shall be very small, and not strong." [9] As such persons are easily led away, Moab is called "the sending forth of the band of the Philistines," and the sons of Ammon their "obedience," in Isaiah: The root of Jesse which standeth for an ensign of the peoples, unto Him shall the nations seek, and His rest shall be glory; the envy of Ephraim shall depart, and the enemies of Judah shall be cut off Ephraim shall not envy Judah, and Judah shall not distress Ephraim and they shall fly upon the shoulder of the Philistines toward the sea; together shall they spoil the sons of the east, Edom, Moab the sending forth of their hand, and the sons of Ammon their obedience (Isa. 11:10, 13, 14) the "root of Jesse" denotes the Lord; "Judah" those who are in celestial good; "Ephraim" those who are in spiritual truth; the "Philistines" those who are in the mere memory-knowledge of the knowledges of truth, and not in charity, the "sons of the east," those who are in the mere memory-knowledge of the knowledges of good, and also not in charity; and Moab is called the "sending forth of their hand," and the sons of Ammon their "obedience," because they are imbued with falsities by them. [10] But of what character become those who are called Moab and the sons of Ammon when their good has been altogether defied by falsities, is described in David: God hath spoken in His holiness, Gilead is Mine, Manasseh is Mine, Ephraim also is the strength of My head, Judah is My lawgiver, Moab is My washpot (Ps. 60:7-9, and also Ps. 108:8-10) the "washpot" denotes good defiled by falsities. [11] In Jeremiah: The praise of Moab is no more in Heshbon they have devised evil against him: come, let us cut him off from being a nation. Moab hath been at peace from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, and hath not gone into exile therefore his taste remaineth in him, and his odor is not changed. On all the housetops of Moab there shall be lamentation everywhere, because I have broken Moab like a vessel in which there is no pleasure (Jer. 48:2, 11, 38) The falsities with which the good denoted by Moab is defiled, are here called "lees, in which the taste and the odor remain," if he is not reformed, which is here denoted by being "emptied from vessel to vessel." This good itself is called the "vessel in which there is no pleasure," just as in David it is called a "washpot," in which washing is done. In Isaiah: In this mountain the band of Jehovah resteth, and Moab shall be trodden down under it, as chaff is trodden down in the dunghill (Isa. 25:10). [12] That they who are in such good care for external things only, and despise, reject, and indeed spew out the internal things of worship and of doctrine, and that consequently they have falsities instead of truths - in Ezekiel: Son of man, set thy face toward the sons of Ammon, and prophesy against them, and say unto the sons of Ammon, Hear the word of the Lord Jehovah. Thus saith the Lord Jehovah, Because thou saidst, Aha, against My sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the house of Judah when they went into captivity, I will make Rabbah a habitation for camels, and the sons of Ammon a couching-place for the flock. Thus saith the Lord Jehovah, Because thou hast clapped the hand, and hast stamped with the foot, and hast been glad with all the contempt of thy soul against the ground of Israel, therefore behold I will stretch out My hand upon thee, and give thee for a spoil to the nations, and I will cut thee off from the peoples, and destroy thee from the lands (Ezek. 25:2-11). These words: “Aha, against My sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the house of Judah when they went into captivity,” “thou hast clapped the hand, and hast stamped with the foot, and hast been glad with all the contempt of thy soul against the land of Israel,” are expressions of contempt, derision, and rejection of the interior things of worship and of doctrine; and when these are rejected, external things are of no avail; but such persons are “given for a spoil to the nations,” that is, they are taken possession of by evils, and are “cut off from the peoples,” that is by falsities, and are “destroyed from the earth,” that is they become of no church. [13] In Zephaniah: I have heard the reproach of Moab, and the blasphemies of the sons of Ammon, who have reproached My people; they enlarged against their border: therefore, as I live, Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a place abandoned to the nettle, and a pit of salt, and a perpetual desolation. This they have for their pride, because they reproached and enlarged against the people of Jehovah Zebaoth (Zeph. 2:8-10). To “reproach the people,” and to “enlarge against their boundary, and against the people of Jehovah Zebaoth,” is to hold as vile and to reject interior truths, which are the “people of

Jehovah Zebaoth.” The consequence of this is that goods become evils of falsity, which are “Sodom” and a “place abandoned to the nettle;” and truths become falsities, which are “Gomorrah” and a “pit of salt.” For it is from internal things that external are capable of being good and true. [14] In David: Thine enemies craftily meditate a secret thing against thy people, they consult together against thy hidden ones: Come, let us cut them off from being a nation, and let the name of Israel be no more in remembrance for they consult together with one heart; against thee do they cut out a covenant, the tents of Edom, and the Ishmaelites, Moab and the Hagarenes, Gebal and Ammon and Amalek, Philistia with the inhabitants of Tyre Asshur also is joined with them, they are an arm to the sons of Lot (Ps. 83:2-8). To “consult together against the hidden ones,” to “cut them off from being a nation, that the name of Israel should be no more in remembrance,” denotes to utterly reject interior things; the “tents of Edom, the Ishmaelites, Noah, the Hagarenes, Gebal, and Ammon,” denote those who are in the external things of worship and of doctrine; “Philistia with Tyre” denote the things they say concerning internal things while not being in them; “Asshur, who is an arm to the sons of Lot,” denotes the reasoning by which they contend in favor of external things and against internal things. [15] In Moses: A man shall not take his father’s wife, and shall not violate his father’s skirt. He that is bruised with a bruising, or is bruised in the testicle, shall not come into the congregation of Jehovah; a Moabite and an Ammonite shall not come into the congregation of Jehovah;

even to the tenth generation, they shall not come into the congregation of Jehovah forever (Deut. 22:30; 23:1-3). These words show what is the character of Moab and Ammon in the "end of days," or when they have become altogether imbued with falsities (that is, those with whom good is being adulterated and truth falsified), in that they despise, reject, and at length utterly cast out all interior things. On this account they are here mentioned after mention has been made of foul adulteries, such as taking a father's wife, and violating a father's skirt; nearly as is related of Lot's daughters, from whom came Moab and Ammon; and also after the mention of those who are bruised with a bruising, and bruised in the testicle, by whom are signified those who utterly reject whatever is of love and charity. The "congregation of Jehovah" is heaven, into which they cannot come, because they have no remains, which are solely from interior goods and interior truths, and are signified by the "tenth generation" (n. 576, 1738, 2280). [16] These were also among the nations who sacrificed their sons and daughters to Molech, by which is signified in the internal sense that they extinguished truths and goods; for the god of Moab was Chemosh, and the god of the sons of Ammon was Molech and Milchom (1 Kings 11:7, 33; 2 Kings 23:13), to which they sacrificed (2 Kings 3:27). That by "sons and daughters" are signified truths and goods, may be seen above (n. 489-491, 533, 1147). [17] Such then is the signification of Moab and Ammon; but as regards the various kinds of falsity by which they adulterate goods and extinguish truths, these are numerous, being thus recounted in Jeremiah, but merely by names: Judgment is come upon the land of the plain, upon Holon, upon Jahzah, and upon Mephaath; and upon Dibon, and upon Nebo, and upon Beth-diblathaim; and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon; and upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far and near. The horn of Moab is cut off, and his arm is broken. Make him drunken, because he magnified himself against Jehovah; and let Moab exult in his vomit (Jer. 48:21-26). These are the kinds of falsity that assemble together in those who are called Moab and Ammon; but what is the nature and quality of these various kinds of falsity can be seen from the signification of these several names in the internal sense. That in the Word names signify nothing else than actual things, has often been shown already.

(2469) CONCERNING MAN'S MEMORY WHICH REMAINS AFTER DEATH, AND THE RECOLLECTION OF WHAT HE HAD DONE IN THE LIFE OF THE BODY Scarcely anyone has yet known that every man has two memories, one exterior and the other interior; and that the exterior memory is proper to his body, but the interior memory to his spirit.

(2470) Man, while living in the body, can scarcely be aware that he has an interior memory, because the interior memory then acts almost as one with his exterior memory; for the ideas of thought of the interior memory flow into the things in the exterior memory as into their vessels, and the two are there conjoined together. It is as when angels and spirits are speaking to a man; for then the ideas of the former, by which they converse with each other, flow into the words of the man's language, and so conjoin themselves with them that the spirits know no otherwise than that they are speaking the man's own language; when yet the ideas are theirs, and the words into which they flow are the man's; on which subject I have often spoken with spirits.

(2471) These two memories are entirely distinct from each other. To the exterior memory, which is proper to man while he is living in the world, pertain all the words of languages, also the objects of the outer senses, and also the knowledges that belong to the world. To the interior memory pertain the ideas of the speech of spirits, which are of the inner sight, and all rational things, from the ideas of which thought itself comes into existence. That these two classes of things are distinct from each other, man does not know, both because he does not reflect upon it, and because he is in corporeal things, from which he cannot then so far withdraw his mind.

(2472) Hence it is that men while living in the body cannot speak with each other except by means of languages distinguished into articulate sounds, that is, into words, and are unable to understand one another unless they are acquainted with these languages, for the reason that their speech is from the exterior memory. Whereas spirits speak with each other by means of a universal language distinguished into ideas such as are of thought itself, and thus they can have converse with any spirit whatever, of whatever language and nation he had been while in the world, for the reason that their speech is from the interior memory. Into this language comes every man immediately after death, because he comes into this memory, which, as before said, is proper to his spirit (see n. 1637, 1639, 1757, 1876).

(2473) The interior memory immeasurably surpasses the exterior, and is relatively as are some myriads to one, or as light is to darkness; for myriads of the ideas of the interior memory flow into a single thing of the exterior memory, and there present a general obscure something. Hence all the faculties of spirits, and still more those of angels, are in a more perfect state, that is, both their sensations, and their thoughts and perceptions. In what way the interior memory excels the exterior, may be seen from examples. When a man calls to remembrance any other man whose quality is known to him from the interaction of many years, whether a friend or an enemy, that which he then thinks about him is presented as one obscure thing; and this because he is thinking from the exterior memory. But when the same man has become a spirit, and calls the other to remembrance, that which he then thinks about him is presented as to all the ideas which he had ever conceived concerning him; and this because he is then thinking from the interior memory. And so it is with everything: the thing itself about which anyone has known many things presents itself in the exterior memory as a single general thing; but in the interior memory it presents itself as to all the particulars about which he has ever acquired for himself an idea in respect to that thing; and this in a wonderful form.

(2474) All things whatever that a man hears and sees, and by which he is affected, are, unknown to the man, insinuated as to ideas and ends into his interior memory; and they remain in it, so that not anything perishes; although the same things are obliterated in the exterior memory. Such therefore is the interior memory that there are inscribed on it all the single, nay, the most singular things that the man has ever thought, spoken, and done; nay, even those which have appeared to him as but a shade, with the minutest particulars, from his earliest infancy to the last of old age. The memory of all these things the man has with him when he comes into the other life, and he is successively brought into full recollection of them. This is his Book of Life, which is opened in the other life, and according to which he is judged. He then can scarcely believe this, but yet it is most true. All the ends, which to him have been in obscurity, and all the things he has thought; together with everything that from these he has spoken and done, down to the smallest point, are in that Book, that is, in the interior memory, and whenever the Lord grants, are made manifest before the angels as in clear day. This has several times been shown me, and has been attested by so much experience that not the least doubt remains.

(2475) As yet no one knows what is the state of souls after death in respect to the memory. From much and daily experience of many years, it has been given me to know that after death a man loses nothing whatever of what has been in his memories, whether in the exterior or in the interior memory; insomuch that nothing can possibly be thought of so small or so minute that the man does not have it with him; so that after death he leaves nothing whatever behind him except his bones and flesh, which, while he lived in the world, were not animated from themselves, but from the life of his spirit, which was his purer substance annexed to the things of the body.

(2476) But as regards man's exterior memory, the case is this: He has all things of it with him both in general and in particular; but he is not then allowed to use this memory, but only the interior memory. The reasons are many; the first being that which has been stated, namely, that from the interior memory one can speak and have interaction in the other life with all in the universe. The second is, that this memory is proper to the spirit and is adapted to the state in which it then is; for exterior things-that is, those of memory-knowledge, of the world, and of the body-are adapted to man and correspond to his state while he is in the world and the body; but interior things-that is, things rational, spiritual, and celestial-are adapted and correspond to his spirit.

(2477) I once heard spirits speaking together of the fact that whatever is adopted as a principle, no matter what it may be, can be confirmed by innumerable things, until at length, to the man who has confirmed himself, it appears entirely true even though false; and that men can be more easily persuaded of a falsity than of a truth. In order that they might be convinced of this, it was proposed to them that they should think and speak together on the point as to whether it is useful to spirits to use the exterior memory (for spirits converse on such subjects in a manner far surpassing man's belief, or even conception, but each one in accordance with his affection). The spirits who were in favor of corporeal and worldly things confirmed the proposition in question by many reasons, such as that in this way they would have lost nothing, but would be men after death equally as before; that in this way they could come again into the world through man; that the delight of life is in the exterior memory; and that in no other faculty and endowment are there intelligence and wisdom; besides many other reasons by which they confirmed themselves in their principle, until it appeared to them true. [2] But others then thought and spoke from the opposite principle, knowing that what they said was true, because it was from Divine order. They said that if spirits were permitted to use the exterior memory they would then be in similar imperfection as before, when they were men; that by so doing they would be in gross and obscure ideas, in comparison with those who are in the interior memory; and thus would not only become more and more foolish, but would also descend, and not ascend; thus would not live eternally; for to immerse themselves again in worldly and corporeal things would be to give themselves again into a state of death. They said also that if spirits were permitted to use the exterior memory the human race would perish; for every man is directed by the Lord through angels and spirits; and that if spirits were to flow into man from the exterior memory, he could not think from his own memory, but only from that of the spirit; thus man would come to be no longer in the enjoyment of his own life and his own freedom, but would be obsessed (the obsessions of former times being nothing else); besides other reasons.

(2478) In order that I might know how the case is as to man's not being able to think from his own memory if spirits flowed in from their exterior memory, it has been permitted two or three times that this should be done; and I then knew no otherwise than that that was mine which was not mine, but a spirit's; and that I had thought things before which I had not thought; and this I was not able to perceive until they withdrew.

(2479) A certain newly arrived spirit was indignant that he did not remember many things which he knew in the life of the body, grieving on account of the delight which he had lost, and with which he had been very greatly pleased. But he was told that he had lost nothing at all, and that he knew everything he had known; but that in the other life it is not permitted to draw forth such things; and that it is sufficient that he is now able to think and speak much better and more perfectly, without immersing his rational as before in dense, obscure, material, and corporeal things which are of no use in the kingdom into which he has now come; and that the things which were in the kingdom of the world had been left behind; and that he now has whatever conduces to the use of eternal life; and that thus and not otherwise can he become blessed and happy; thus that it is a result of ignorance to believe that in the other life intelligence perishes with the disuse of the corporeal memory; when yet the case is that insofar as the mind can be withdrawn from sensuous or corporeal things, so far is it elevated to spiritual and heavenly things.

(2480) Seeing that men after death are in the interior memory (which has belonged to their rational) therefore those who in the world have been preeminently skilled in languages, cannot call forth even one syllable of them; and they who have been preeminently versed in the sciences cannot call up anything of their knowledges, and are sometimes more stupid than others. But whatever they have imbibed by means of the languages, or of the sciences, this they bring forth into use, because it has formed their rational. The rational they had so procured is that from which they think and speak. He who has imbibed falsities by means of the languages and sciences, and has confirmed himself in them, reasons from nothing but falsities; but he who has imbibed and confirmed truths, speaks from the truths. It is the affection itself which gives life-the affection of evil which gives life to falsities, and the affection of good which gives life to truths. Everyone thinks from affection, and no one without affection.

(2481) That men after death, that is, spirits, have lost nothing whatever of the things which belong to their external or corporeal memory; but that they retain all things of it (that is to say, they retain the whole of it), although it is not permitted to bring forth from it the particulars of their life, has been given me to know from much experience, as may be seen from what follows. Two persons whom I had known during their life in the body, and who had been enemies to each other, met; and I heard one describing the character of the other with many circumstances, and also telling what opinion he had had of him, repeating an entire letter that he had written to him, and many other things in series which were particulars, and that belonged to the exterior memory; all of which the other acknowledged, and at which he was silent.

(2482) I heard a certain one upbraiding another, in that he had kept back his property, and had not restored it; and this together with circumstances that were of the exterior memory, until the other was ashamed. I also heard the other replying, and rehearsing the reasons why he had done it; all of which were worldly particulars.

(2483) A certain woman was let into the state in which she had been in the world when she had plotted a misdeed; and then all the details of her thoughts, and of her conversation with another female, came out as into clear day. A certain female belonging to the crew of the Sirens, because she persisted in denying that she had been such in the life of the body, was let into the state of her corporeal memory; and then her adulteries and shameless deeds, which while she lived had been known to scarcely anyone, were laid open and were recounted in series, almost to hundreds: where she had been; with whom she had committed adultery; what she then plotted; and all these as much to the life as if in open day; thus was she convicted. Such things are brought forth when anyone desires to exculpate himself from having been such; and indeed to the life, with every circumstance.

(2485) A certain one was with me whom I had not known during his life in the body. When I inquired whether he knew whence he was, he did not know; but by means of the interior sight he was led by me through the cities where I had been, and at length through the city from which he was, and then through its streets and squares, all of which he recognized, and at length into the street where he had dwelt; and if I had been acquainted with the houses, and how they were situated, I should have been able to know his house.

(2486) That men have with them everything of the corporeal memory, both in general and in particular, has frequently been made evident to me from those with whom I had been acquainted during their life in the body, in that when I spoke with them they recognized everything they had done while I was present, and which they had then spoken and thought. From these and many other experiences, it has been given me to know for certain that a man carries with him into the other life all things of the exterior or corporeal memory.

(2487) I have been instructed that regarded in itself the exterior memory is simply something organic formed from the objects of the senses-specially those of the sight and of the hearing-in the substances which are the beginnings of the fibers; and that according to the impressions from these objects are effected variations of form, which are reproduced; and that these forms are varied and changed according to the changes of the state of the affections and persuasions. Also that the interior memory is in like manner organic, but purer and more perfect, being formed from the objects of the interior sight; which objects are disposed into regular series, in an incomprehensible order.

(2488) Before I had been instructed by living experience, I had supposed, as do others, that no spirit could possibly know the things in my memory and in my thought; but that they were solely in my possession, and were hidden. But I can assert that the spirits with man know and take note of the smallest things of his memory and thoughts; and this much more clearly than the man himself; and that the angels know and take note of the ends themselves, how they bend themselves from good to evil, and from evil to good; and of many more things than the man knows; such as those which he has immersed in his delights, and thus as it were in his nature and disposition; for when this is done such things no longer appear, because he no longer reflects upon them. Let no man therefore any longer believe that his thoughts are hidden, and that he is not to render an account of his thoughts, and of his deeds according to the degree and the quality of the thoughts that have been in them; for the deeds have their quality from the thoughts, and the thoughts from the ends.

(2489) The things of the interior memory manifest themselves in the other life by a certain sphere, from which the quality of spirits is known at a distance, that is, what is their affection, and what their opinions. This sphere comes forth from the activity of the things in the interior memory. (Concerning these spheres see above, n. 1048, 1053, 1316, 1504, etc.)

(2490) As regards the interior memory the case is this: There are retained in it not only all and each of the things the man from his infancy has ever seen and heard, and those he has thought, spoken, and done; but also those which he sees and hears, and which he thinks, speaks, and does, in the other life. But this takes place with a difference. They who are in the persuasion of falsity and the cupidity of evil imbibe and retain all things that are in agreement therewith, for they enter in as water does into a sponge. All other things do indeed also flow thereto, but are retained so slightly that they scarcely know that they are anything. But they who are in the faith of truth and the affection of good retain all things which are true and good, and are thereby being continually perfected. Hence it is that they can be instructed, and that they are instructed in the other life.

(2491) There are spirits whose origin shall of the Lord's Divine mercy be spoken of elsewhere, who relate to the interior memory. These wander about in bands, and in wonderful ways elicit whatever others know, and whatever they hear they communicate to their companions.

(2492) The nature of the memories is sometimes presented to view in the other life, in forms to be seen there alone. (Many things are there presented to the sight, which in the case of men fall only into the ideas.) The exterior memory is thus presented to view as a callosity; the interior memory as a medullary substance such as is in the human brain. From this circumstance it is possible to know of what quality the spirits are. With those who in the life of the body have fostered the memory alone, and so have not cultivated their rational, the callosity appears hard, and striated within. With those who have filled the memory with falsities, it appears as if made of hair and shaggy, and this from the disorderly mass of things. With those who have fostered the memory for the sake of the love of self and of the world, it appears conglutinated and indurated. With those who have desired to penetrate into Divine arcana by things scientific, and especially by things philosophical, and who would not believe until persuaded by means of these things, it appears dark, and of such a nature as to absorb the rays of light, and turn them into darkness. With those who have been deceitful and hypocrites, it appears as if bony and of ebony, reflecting the rays of light. But with those who have been in the good of love and the truth of faith, such a callosity does not appear; because their interior memory transmits the rays of light into the exterior memory, in the objects or ideas of which-as in their basis or as in their ground-the rays are terminated, and find there delightful receptacles. For the exterior memory is the ultimate of order, in which spiritual and heavenly things are softly terminated and reside when there are goods and truths therein.

(2493) I have spoken with the angels concerning the memory of things past, and the consequent anxiety regarding things to come; and I have been instructed that the more interior and perfect the angels are, the less do they care for past things, and the less do they think of things to come; and also that from this comes their happiness. They say that the Lord gives them every moment what to think, and this with blessedness and happiness; and that they are thus free from cares and anxieties. Also, that this was meant in the internal sense by the manna being received daily from heaven; and by the daily bread in the Lord's Prayer; and likewise by the instruction not to be solicitous about what they should eat and drink, and wherewithal they should be clothed. But although the angels do not care for past things, and are not solicitous about things to come, they nevertheless have the most perfect recollection of past things, and the most perfect mental view of things to come; because in all their present there are both the past and the future. Thus they have a more perfect memory than can ever be thought of or expressed.

(2494) When men who are in love to the Lord and in charity toward the neighbor are living in the world, they have with themselves and in themselves angelic intelligence and wisdom, but stored up in the inmosts of their interior memory; which intelligence and wisdom cannot possibly appear to them until they put off corporeal things. Then the memory of particulars (spoken of above) is put to sleep; and they are awakened into the interior memory, and successively afterwards into the angelic memory itself.

CHAPTER 20

(2495) THAT THE Word contains within it an internal sense that is not apparent in the letter has already been stated and shown in many places, and the nature of this internal sense appears from all that has thus far been unfolded, beginning with the first chapter of Genesis. Nevertheless as the few who at this day believe in the Word do not know that there is such a sense, it may be well to confirm it further. [2] The Lord describes the Consummation of the Age, or the last period of the church, as follows: Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29; Mark 13:24). That in this passage the "sun" does not mean the sun, nor the "moon" the moon, nor the "stars" the stars; but that the "sun" signifies love to the Lord and charity toward the neighbor; the "moon" the faith of love and charity; and the "stars" the knowledges of good and truth, was shown above (n. 31, 32, 1053, 1521, 1529-1531, 2120, 2441); so that by these words of the Lord there is signified that in the consummation of the age (or last period of the church) there will no longer be any love, or charity, nor therefore any faith. [3] That this is the meaning is evident from similar words of the Lord in the Prophets, as in Isaiah: Behold, the day of Jehovah cometh, to make the earth a solitude and He shall destroy the sinners thereof out of it; for the stars of the heavens and the constellations thereof shall not shine with their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine (Isa. 13:9-10); where also the last period of the church, or what is the same, the consummation of the age, is treated of. In Joel: A day of darkness and of thick darkness, a day of cloud and obscurity, before Him the earth quaked, the heavens trembled, the sun and the moon were darkened, and the stars withdrew their shining (Joel 2:2, 10); with a similar meaning. Again in the same: The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah comes (Joel 2:31). And again in the same: The day of Jehovah is near, the sun and the moon have been darkened, and the stars have withdrawn their shining (Joel 3:14-15). In Ezekiel: When I shall extinguish thee, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light in the heavens will I make dark, and will set darkness upon thy land (Ezek. 32:7-8). So too in John: I saw when he opened the sixth seal, and behold there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars fell unto the earth (Rev. 6:12, 13). The fourth angel sounded, so that the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, and the third part of them was darkened (Rev. 8:12). [4] From these passages it is evident that the Lord's words in the Evangelists involve much the same as His words in the Prophets, namely, that in the last times there will be neither charity, nor faith; and that this is the internal sense; as also is still further evident in Isaiah: The moon shall blush, and the sun shall be ashamed, for Jehovah Zebaoth shall reign in Mount Zion, and in Jerusalem (Isa. 24:23); that is to say, faith, which is the "moon," shall blush; and charity, which is the "sun," shall be ashamed, because they are such; for it cannot be said of the moon and the sun that they shall blush and be ashamed. And in Daniel: The goat's horn grew toward the south, and toward the east, and grew even to the army of the heavens, and some of the army and of the stars it cast down to the earth and trampled upon them (Dan. 8:9-10); where it is plain to everyone that the "army of the heavens" does not signify an "army," nor the "stars" stars. GENESIS 20 1. And Abraham journeyed thence toward the land of the south, and dwelt between Kadesh and Shur, and he sojourned in Gerar. 2. And Abraham said of Sarah his wife, She is my sister; and Abimelech king of Gerar sent and took Sarah. 3. And God came to Abimelech in a dream by night, and said to him, Behold thou wilt die because of the woman whom thou hast taken, for she is married to a husband. 4. And Abimelech had not come near her; and he said, Lord, wilt Thou slay also a righteous nation? 5. Said he not himself unto me, She is my sister? And she herself also said, He is my brother: in the uprightness of my heart and in the blamelessness of my hands have I done this. 6. And God said unto him in the dream, Yea, I know that in the uprightness of thy heart thou hast done this; and I also withheld thee from sinning against Me; therefore I did not suffer thee to touch her. 7. And now restore the man’s wife, for he is a prophet; and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou that dying thou shalt die, thou and all that are thine. 8. And Abimelech rose early in the morning, and called all his servants, and spoke all these words in their ears; and the men feared greatly. 9. And Abimelech called Abraham, and said unto him, What hast thou done unto us? And wherein have I sinned against thee that thou hast brought on me and on my kingdom a great sin? Thou hast done unto me deeds that ought not to be done. 10. And Abimelech said unto Abraham, What sawest thou that thou hast done this word? 11. And Abraham said, Because I said, Surely there is no fear of God in this place, and they will kill me on account of the word of my wife. 12. And moreover truly she is my sister, being the daughter of my father, but not the daughter of my mother, and she became my wife. 13. And it came to pass when God caused me to depart from my father’s house that I said unto her, This is thy goodness which thou shalt do unto me; at every place whither we shall come, say of me, He is my brother. 14. And Abimelech took flock and herd, and menservants and maidservants, and gave unto Abraham; and restored to him Sarah his wife. 15. And Abimelech said, Behold my land is before thee; dwell in that which is good in thine eyes. 16. And unto Sarah he said, Behold I have given a thousand of silver to thy brother; behold it is unto thee a covering of the eyes to all that are with thee, and with all; and she was vindicated.

17. And Abraham prayed unto God, and God healed Abimelech, and his wife, and his maidservants; and they brought forth. 18. For closing Jehovah had therefore closed every womb of the house of Abimelech, because of the word of Sarah, Abraham's wife.

(2496) THE CONTENTS. In the twelfth chapter above, Abraham's sojourning in Egypt has been treated of; by which was signified the Lord's instruction in memory-knowledges while still a boy. In this chapter the subject treated of is Abraham's sojourn in Gerar, where Abimelech was; by which the Lord's instruction is in like manner signified, but in the doctrinal things of charity and faith. The subject that is especially treated of here is the doctrine of charity and faith in respect to its origin; namely, that it is spiritual from a celestial origin, but is not from the rational.

(2497) The Lord's state in which He was when He first instructed Himself in the doctrinal things of charity and faith is treated of; the state itself is signified by "Kadesh and Shur;" the doctrine of faith by "Abimelech king of Gerar" (verses 1, 2). That He at first thought in regard to the rational that it should be consulted (verse 2). That still it was not consulted (verses 3, 4, 8, 9). The reasons why He so thought (verses 5, 6, 10 to 13). That the doctrine of charity and faith is spiritual from a celestial origin (verse 7). That He was so instructed; and that then all things rational, as well as all memory-knowledges, were of service to Him, being like a covering or garment (verses 14 to 16). And in this way the doctrine was perfect (verse 17). That it would have been otherwise if the doctrine had come from the rational (verse 18).

(2498) THE INTERNAL SENSE That these historical matters, like all the other things of the Word, involve Divine arcana, is evident from the fact that Abraham now again said that his wife was his sister; for the same thing had occurred when he came into Egypt; for he then said to Sarah, “Say, I pray, thou art my sister” (Gen. 12:13). And not Abraham alone, but Isaac likewise, when he came to Gerar, said that his wife Rebecca was his sister: “The men of that place asked concerning his wife, and he said, She is my sister” (Gen. 26:6-7); and there are other things in the same chapters that resemble each other, so that such historical matters are related three times; which, without a hidden cause in the internal sense, would by no means have been done.

(2499) Verse 1. And Abraham journeyed thence toward the land of the south, and dwelt between Kadesh and Shur, and he sojourned in Gerar. “Abraham journeyed thence toward the land of the south,” signifies the Lord’s progression in the goods and truths of faith (“Abraham” is the Lord in that state); “and dwelt between Kadesh and Shur,” signifies His state specifically (“Kadesh” is the affection of interior truth proceeding from things rational; “Shur” is the affection of exterior truth proceeding from memory-knowledges); “and he sojourned in Gerar,” signifies instruction thence in the spiritual things of faith.

(2500) Abraham journeyed thence toward the land of the south. That this signifies the Lord’s progression in the goods and truths of faith, is evident from the signification of "journeying," as being to progress (see n. 1457); and from the signification of the "land of the south," as being the good and truth of faith (see n. 1458). It has already been stated concerning Abraham, in the twelfth chapter, that he "journeyed, going and journeying toward the south," when he went into Egypt (verses 9, 10); by which was signified in the internal sense that the Lord when a child progressed into goods and truths in respect to the memory-knowledge of knowledges (n. 1456, 1459); and here it is said that he journeyed "toward the land of the south," by which there is signified a further and more interior progression, which is into goods and truths in respect to the doctrine of faith; on which account it is here said the "land" of the south, because "land" in its proper sense signifies the church, for the sake of which is doctrine (n. 566, 662, 1066, 2117, 2118). [2] As regards the Lord's instruction in general, the nature of it is very clear in the internal sense of this chapter; namely, that it was by continual revelations, and thus by Divine perceptions and thoughts from Himself, that is, from His Divine; which perceptions and thoughts He implanted in Divine intelligence and wisdom, and this even to the perfect union of His Human with His Divine. This way of growing wise is not possible with any man; for it flowed in from the Divine itself, which was His inmost, being of the Father, of whom He was conceived; thus from the Divine Love itself, which the Lord alone had, and which consisted in His desire to save the universal human race. [3] It is an arcanum which is as yet known to scarcely anyone, that within love itself there are wisdom and intelligence; these being such as is the love. That wisdom and intelligence are within love comes from the fact that all influx takes place into the love, or what is the same, into the good, thus into man's very life. This is the source of the wisdom and intelligence of the angels, which is ineffable. It is also the source of the wisdom and intelligence of men who are in love to the Lord and in charity toward the neighbor; who, although they have no perception of it in themselves while they are living in the body, nevertheless come into it after death, for the reason that it is within this very love and charity (see n. 2494). But as regards the Lord's love, it was infinitely above the love in which the angels are, for it was the Divine love itself; and therefore He had in Himself a supereminence of all wisdom and intelligence; into which however because He was born a man, and was to progress as a man according to Divine order, He introduced Himself by successive steps, in order that He might thus unite His Human to the Divine, and make it Divine; and this by His own power.

(2501) That "Abraham" is the Lord in that state, is evident from the representation of Abraham, as being the Lord; here the Lord in that state (as also before, n. 1893, 1965, 1989, 2011, 2172, 2198).

(2502) And dwelt between Kadesh and Shur. That this signifies His state specifically, is evident from the signification of "dwelling," as being to live (see n. 1293). What precedes also indicates this, namely, that Abraham journeyed thence toward the land of the south, by which there is signified the Lord’s progression into the goods and truths of faith; and as it is now said that he “dwelt between Kadesh and Shur,” it follows that nothing else is signified than the Lord’s state specifically, which is described by “Kadesh and Shur”-now to be explained.

(2503) That “Kadesh” is the affection of interior truth that proceeds from things rational, and “Shur” the affection of exterior truth that proceeds from memory-knowledges, is evident from the signification of “Kadesh and Shur.” That “Kadesh” signifies truth about which there is contention, was shown above (n. 1678), thus contention concerning truth in regard to its origin, as to whether it is from the rational; as is evident from what follows. But as with the Lord all truth was from a celestial origin, “Kadesh” here signifies the affection of truth. With every man of the church there are rational truths and truths of mere memory [vera scientifica], the former being more interior, and the latter more exterior. These are distinct from each other, precisely as are man’s two memories (see n. 2469-2473, etc.). From this it follows that there are also two affections of truth-one more interior, as being of rational things, and the other more exterior, as being of mere memory truths. The affection of interior truth that proceeds from rational things is here signified by “Kadesh;” and the affection of exterior truth that proceeds from memory truths, by “Shur.” (That “Shur” signifies this truth may be seen above, n. 1928. That names in the Word signify nothing else than actual things, has been shown above, n. 1224, 1264, 1876, 1888, and in many other places.)

(2504) And he sojourned in Gerar. That this signifies instruction thence in the spiritual things of faith, is evident from the signification of "sojourning," as being to be instructed (see n. 1463, 2025); and from the signification of "Gerar," as being what is spiritual of faith. Gerar is named in several places in Genesis (as chapter 10:19, 26:1, 6, 17, 20, 26); and in these it signifies faith, and this for the reason that Gerar was in Philistia; and by "Philistia" is signified the mere memory-knowledge of the knowledges of faith (see n. 1197, 1198); and it was Gerar where the king of the Philistines dwelt. Hence it is that faith itself is signified by "Gerar" (n. 1209); and by the "king of Gerar," the truth itself of faith; for "king" in the internal sense is truth (n. 1672, 2015, 2069). Thus by "Abimelech" is signified the doctrine of faith, concerning which in what follows. [2] In general there are intellectual things of faith, rational things of faith, and memory-knowledges of faith. They thus proceed in their order from interiors to exteriors. The things of faith which are inmost are called intellectual; those which proceed from them or thence are the rational things of faith; and those which proceed again from these are the memory-knowledges of faith. They are-to use the language of the learned-as prior to posterior, or what is the same, as higher to lower, that is, as interior to exterior. It indeed appears to man as if the memory-knowledge of faith were first, and that the rational then came forth from it, and at length the intellectual; and this for the reason that man advances in this way from his childhood. Nevertheless, although man is not aware of it, the intellectual flows in continually into the rational, and this into the faculty of knowing; but in childhood obscurely, in adult age more evidently, and at last in full light when the man has been regenerated. Then it is apparent that this is the order, and still more fully in the other life (see n. 1495). All these are called “spiritual things;” which are distinguished in this way into degrees, and succeed one another in such an order. The spiritual things of faith are all the truths which are from good, that is, from a celestial origin. Whatever is derived from the celestial is a spiritual thing of faith.

(2505) Verse 2. And Abraham said of Sarah his wife, She is my sister; and Abimelech king of Gerar sent and took Sarah. “Abraham said,” signifies the Lord’s thought; “of Sarah his wife,” signifies spiritual truth conjoined with the celestial; “she is my sister,” signifies rational truth; “and Abimelech king of Gerar sent,” signifies the doctrine of faith (“Abimelech” signifies the doctrine of faith that looks to rational things); “and took Sarah,” signifies the affection of consulting the rational.

(2506) Abraham said. That this signifies thought, is evident from the signification of “saying,” in the historicals of the Word, as being to perceive, as well as to think (see n. 1898, 1919, 2061, 2080, 2238, 2260, 2271, 2287).

(2507) Of Sarah his wife. That this signifies spiritual truth conjoined with the celestial, is evident from the signification of “Sarah” as a wife, as being intellectual truth conjoined with the Divine good, or what is the same, spiritual truth conjoined with the celestial (see n. 1468, 1901, 2063, 2065, 2172, 2173, 2198). What the spiritual is, and what the celestial, has often been stated before (see n. 1155, 1577, 1824, 2048, 2088). That is called Celestial, which is of good, that is, which is of love to the Lord and of charity toward the neighbor; and that Spiritual, which is of truth, that is, which is of faith derived from those loves.

(2508) She is my sister. That this signifies rational truth, is evident from the signification of a "sister," as being rational intellectual truth (see n. 1495). That rational truth is a "sister," can be seen only from the heavenly marriage; for the things which descend from this have kinships among themselves like the relationships and connections on earth (concerning which see n. 685, 917); and this with indefinite variety. The heavenly marriage itself exists solely between the Divine good and the Divine truth. From this there are conceived in man the intellectual, the rational, and the faculty of knowing; for without conception from the heavenly marriage man cannot possibly be imbued with understanding, with reason, or with knowledge, and consequently cannot be man. In proportion therefore as he receives from the heavenly marriage, in the same proportion is he man. The heavenly marriage is in the Lord Himself, thus the Lord is this marriage itself, for He is the Divine good itself and at the same time the Divine truth. Angels and men are in the heavenly marriage insofar as they are in love to the Lord and in charity toward the neighbor, and insofar as they are thence in faith; that is, insofar as they are in the Lord's good, and thence in truth; and they are then called "daughters and sons," and in their relation to one another "sisters and brothers;" but this with differences. The reason why rational truth is called a "sister" is that it is conceived from the influx of the Divine good into the affection of rational truths; the good which is thence in the rational is called a "brother," and the truth which is thence, a "sister." But this will be better seen from what is said by Abraham in verse 12 of this chapter: "and moreover truly she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

(2509) And Abimelech king of Gerar sent. That this signifies the doctrine of faith, is evident from what was said above (n. 2504), namely, that by "Philistia" is signified the memory-knowledge of the knowledges of faith (n. 1197, 1198); by "Gerar," which was in Philistia, faith (n. 1209, 2504); and by a "king," the truth itself of faith (n. 1672, 2015, 2069). Hence by "Abimelech" is signified the doctrine of faith, but the doctrine of faith looking to rational things; as will be manifest from what now follows.

(2510) That "Abimelech" is the doctrine of faith looking to rational things is evident from the fact that he looked upon Sarah, not as Abraham's wife, but as his sister; and by Sarah as a sister is signified rational truth (n. 2508). The same is also manifest from what follows; for the doctrine of faith is there treated of, as to whether it has its origin from the rational, or from the celestial. Hence "Abimelech" signifies the doctrine of faith looking to rational things. Doctrine is said to look to rational things when nothing is acknowledged as truth of doctrine except what can be comprehended by the reason, so that the consideration of all the things which are of doctrine is from the rational. Yet that the doctrine of faith is not from a rational but from a celestial origin, is taught in the internal sense in what follows.

(2511) And took Sarah. That this signifies the affection of consulting the rational, is evident from the signification of Sarah as a "sister," as being rational truth (see n. 2508); and also from the signification of "taking" her, as being from affection toward her; thus, in the internal sense, from the affection of consulting the rational. The things contained in this verse involve the Lord's first thought respecting the doctrine of faith, as to whether it would be well to consult the rational or not. The reason why the first thought was of such a character is that the Lord progressed according to all Divine order; and whatever was of the human into which He was born, and which He derived from the mother, must necessarily be put off in order that He might put on the Divine; thus also this human thought, namely, as to whether the rational was to be consulted in regard to the doctrinal things of faith.

(2512) Verse 3. And God came to Abimelech in a dream by night, and said to him, Behold, thou wilt die because of the woman whom thou hast taken, for she is married to a husband. "God came to Abimelech," signifies the Lord's perception concerning the doctrine of faith; "in a dream by night," signifies that it was obscure; "and said to him," signifies thought thence; "Behold, thou wilt die because of the woman," signifies that the doctrine of faith would be null and void if the rational were consulted in regard to its contents; “for she is married to a husband,” signifies that the doctrine of true faith, and the things therein, are conjoined with the celestial.

(2513) God came to Abimelech. That this signifies the Lord’s perception concerning the doctrine of faith, is evident from the signification of “God coming,” and from the signification of “Abimelech.” That “God coming” signifies to perceive, is evident, for perception is nothing else than the Divine advent or influx into the intellectual faculty. (That “Abimelech” signifies the doctrine of faith was shown above, n. 2504, 2509, 2510.)

(2514) In a dream by night. That this signifies that the perception was obscure, is evident from the signification of a “dream,” and likewise of “night.” A “dream,” when perception is treated of, signifies something obscure in comparison with wakefulness; and still more when it is said “a dream by night.” The Lord’s first perception is called obscure, because it was in the human that He was to put off, and the shades of which He was to disperse. The Lord’s perception, although from the Divine, was yet in the human, which is such that it does not immediately receive the light itself, but gradually as the shades which are there are dispersed. That He brought Himself into what was less obscure in regard to the doctrine of faith, is signified by “God coming again to Abimelech in a dream,” as declared in verse 6, where there is no mention of “night;” and that He afterwards came into clear perception is signified in verse 8 by the words, “Abimelech rose early in the morning.”

(2515) And said to him. That this signifies thought therefrom, namely, from the perception, is evident from the signification of “saying,” as being to perceive, and also to think (as shown in n. 2506). As it is here said that there was thought from the perception, it may be well to state in a few words how the case is with thought. There are thoughts from perception; thoughts from conscience; and thoughts from no conscience. Thoughts from perception exist only with the celestial, that is, with those who are in love to the Lord; such thought is the most internal that exists with man; and it exists with the celestial angels in heaven, for it is perception from the Lord by which and from which their thought exists; and to think contrary to perception is impossible. Thoughts from conscience are lower, and exist with the spiritual, that is, with those who are in the good of charity and faith as to life and as to doctrine. Moreover with these persons to think contrary to conscience is impossible; for this would be to think against the good and truth which are dictated to them from the Lord through conscience. [2] But thoughts from no conscience exist with those who do not suffer themselves to be inwardly directed by what is good and true, but only by what is evil and false; that is, not by the Lord, but by themselves. Such persons believe that they inwardly think just as do those who think from conscience and perception, for the reason that they do not know what conscience is, still less perception; but the difference is as great as is that between hell and heaven. They who think without conscience think from any cupidities and phantasies whatever; thus from hell; and when it seems otherwise, it is from external decorum for the sake of reputation. But they who think from conscience think from the affections of good and truth; thus from heaven. But as regards the Lord's thought, it transcended all human understanding, for it was immediately from the Divine.

(2516) Behold, thou wilt die because of the woman. That this signifies that the doctrine of faith would become null and void if the rational were consulted as to its contents, is evident from the signification of "Abimelech," who is here addressed, as being the doctrine of faith; from the signification of "dying," as being to become null and void; and from the signification of a "sister," who is here called "the woman," as being the rational (see n. 2508). Hence now by "Abimelech dying because of the woman" is signified that the doctrine of faith would become null and void if the rational were consulted. [2] The reason why there is no doctrine of faith from the rational, is that the rational is in appearances of good and truth, which appearances are not in themselves truths (as before shown, n. 2053, 2196, 2203, 2209). Moreover the rational has under it fallacies which are from external sensuous things confirmed by memory-knowledges, which induce obscurity in these appearances of truth. The rational for the most part is merely human, as also is evident from its birth; and this is why nothing doctrinal of faith can begin from it, and still less be constructed from it; but must be from the Lord's Divine Itself and Divine Human. This is its origin, and indeed so entirely that the Lord is doctrine itself; on which account also in the Word He is called the Word, the Truth, the Light, the Way, the Door; and (what is an arcanum) all doctrine is from the Divine good and the Divine truth, and has in itself the heavenly marriage. Doctrine that has not this in it is not the genuine doctrine of faith. Hence it is that in all the particulars of the Word (the source of doctrine) there is an image of a marriage (see n. 683, 793, 801). [3] In the literal or external sense of the Word the doctrine of faith does indeed appear as if it possessed much from the rational, and even from the natural; but this is because the Word is for man, and has been in this manner accommodated to him; but still in itself it is spiritual from a celestial origin, that is, from Divine truth conjoined with Divine good. That doctrine would become null and void if as to its contents the rational were consulted, will be illustrated by examples in what follows.

(2517) For she is married to a husband. That this signifies that the doctrine of true faith is spiritual, and that its contents are conjoined with the celestial, is evident from the signification of being "married to a husband." "Husband," when mentioned in the Word, signifies good, and "wife" then signifies truth. It is otherwise when the husband is called the "man;" for then "man" signifies truth, and "wife" good (see n. 915, and elsewhere). Here therefore her being "married to a husband" signifies that truth is conjoined with good, and in such a manner that the truth also is good. The same is also evident from the signification of "Sarah as a wife," as being spiritual truth, and of "Abraham," as being celestial good, both Divine (see

n. 2501, 2507). And as "Sarah" signifies Divine spiritual truth, the doctrine itself of true faith is also meant by "Sarah a wife;" for the doctrine is from truths. It is plain from this that her being "married to a husband" means that the doctrine of true faith is spiritual, and that its contents are conjoined with the celestial.

(2518) Verse 4. And Abimelech had not come near her; and he said, Lord, wilt Thou slay also a righteous nation? "Abimelech had not come near her," signifies that in the doctrine of faith rational truth had not been consulted in any manner; "and he said, Lord, wilt Thou slay also a righteous nation?" signifies whether would the good and truth of doctrine be extinguished.

(2519) Abimelech had not come near her. That this signifies that in the doctrine of faith rational truth had not been consulted in any manner, is evident from the signification of "Abimelech," as being the doctrine of faith (see n. 2504, 2509, 2510); and from the signification of "coming near her," namely to Sarah as a sister, as being to touch, or in any manner to consult rational truth, which is a "sister" (n. 1495, 2508). The reason why the rational had not been consulted in any manner, is that which has been stated before, namely, that the doctrinal things of faith are in their entirety from the Divine, which is infinitely above the human rational. It is from the Divine that the rational receives its good and its truth. The Divine can enter into the rational, but not the rational into the Divine; as the soul can enter into the body, and form it, but not the body into the soul; or as light can enter into shade, and modify it variously into colors; but not shade into light. But as it appears at first as if the rational ought to be present, because the rational is the very thing that receives the doctrine, it is here shown that the first subject of thought was, whether it also should not be consulted at the same time. But the Lord revealed and answered to Himself that doctrine would thus become null and void; and therefore the rational was not consulted; which is here signified by "Abimelech not coming near her."

(2520) And he said, Lord, wilt Thou slay also a righteous nation? That this signifies whether would the good and truth be extinguished, is evident from the signification of "nation," as being good (see n. 1259, 1260, 1416); and as it is predicated of the nation of Abimelech, by whom is signified the doctrine of faith, by a "righteous nation" is here signified both good and truth; for both are of doctrine. [2] That this was said from the zeal of affection or of love toward the whole human race, is manifest. This love directed the Lord's thoughts while He was still in the maternal human; and although He perceived from the Divine that the doctrine of faith was from a celestial origin only, nevertheless in order that the human race might be provided for, which does not receive anything of which it cannot have some idea from its rational, it is therefore said, " Wilt Thou slay also a righteous nation?" by which is signified whether would the good and truth of doctrine be extinguished. That man does not receive anything of which he cannot have some idea from his rational, is evident from the ideas which man cherishes respecting Divine arcana.

Some idea from worldly things or from things analogous to these always adheres to them, by which they are retained in the memory, and by which they are reproduced in the thought; for without an idea from worldly things man can think nothing at all. If therefore truths from a Divine origin were set forth naked, they would never be received, but would completely transcend man's comprehension, and therefore his belief, and most especially with those who are in external worship. [3] To illustrate this take the following examples: The Divine Itself can be in nothing but the Divine, thus in nothing but the Lord's Divine Human, and with man through this. If the rational were consulted it would say that the Divine Itself can be in the human of everyone. Again: Nothing is holy which does not proceed from the Lord, thus from the Divine, which is one. If the rational were consulted it would say that there may be what is holy from other sources also. [4] Again: Man does not live, nor do good, nor believe truth, from himself, nay, does not even think from himself; but the good and truth are from the Lord, while the evil and falsity are from hell; and what is more, hell, that is, they who are in hell, do not think from themselves, but receive the Lord's good and truth in the manner indicated. If the rational were consulted it would reject this, because it does not comprehend it. In like manner it would reject the truth that no one is rewarded on account of doing what is good and teaching what is true; and that the external contributes nothing, but only the internal insofar as there is the affection of good in doing what is good, and insofar as there is from that the affection of truth in teaching what is true, and this not from self. And so in a thousand other instances. [5] It is because the human rational is of such a character that the Word has spoken in accordance with man's apprehension, and also in accordance with his genius. This therefore is the reason why the internal sense of the Word is different from its literal sense; which is very evident in the Word of the Old Testament, where most things have been written in accordance with the apprehension and genius of the people who then lived. On this account almost nothing is said concerning the life after death, salvation, and the internal man. For the Jewish and Israelitish people with whom the church then was, were of such a character that if these things had been disclosed they would not only not have understood them, but would also have derided them. And it would have been the same if it had been disclosed to them that the Messiah or Christ was to come to eternally save their souls: this also they would have rejected as a matter of no moment; as is also evident from the same nation at the present day; for if what is internal or spiritual is mentioned in their presence even now, and it is said that the Messiah will not be the greatest king on the earth, they deride it. [6] This is why the Lord sometimes spoke like the Prophets, and taught the rest of what He had to say by parables, as He Himself has declared in Matthew: Jesus said, I speak unto them by parables, because seeing they see not, and hearing they hear not, neither do they understand (Matt. 13:13). By "those who see and hear" are meant those within the church who although they see and hear, still do not understand. Also in

John: He hath blinded their eyes, and hardened their heart, lest they should see with their eyes, and understand with their heart, and should be converted, and I should heal them (John 12:40). Their being "converted" and "healed" implies that nevertheless they would afterwards reject, and so would profane, which involves eternal condemnation (see n. 301-303, 582, 1008, 1010, 1059, 1327, 1328, 2051, 2426). Nevertheless the Lord has disclosed the interior things of the Word in many places, but only for the wise.

(2521) Verse 5. Said he not himself unto me, She is my sister? And she herself also said, He is my brother: in the uprightness of my heart and in the blamelessness of my hands have I done this. "Said he not himself unto me," signifies exculpation for having so thought; "she is my sister," signifies that it was the rational which should be consulted; "and she herself also said, He is my brother," signifies that the rational itself so dictated that celestial good should be adjoined to it; "in the uprightness of my heart," signifies that it was so thought from innocence and simple good; "and in the blamelessness of my hands have I done this," signifies from the affection of truth, and so with all ability.

(2522) Said he not himself unto me. That this signifies exculpation for having so thought, is evident from the particulars in this verse, as also from the signification of "saying," as being to think (see n. 2506).

(2523) She is my sister. That this signifies that it was the rational which should be consulted (that is, that he so thought), is evident from the signification of "sister" in this chapter as being rational truth (see n. 1495, 2508). In the internal sense of the Word the Lord's whole life is described, such as it was to be in the world, even as to the perceptions and thoughts, for these were foreseen and provided because from the Divine; this being done for the additional reason that all these things might be set forth at that time as present to the angels, who perceive the Word according to the internal sense; and that so the Lord might be before them, and at the same time how by successive steps He put off the human, and put on the Divine. Unless these things had been as if present to the angels, through the Word, and also through all the rites in the Jewish Church, the Lord would have been obliged to come into the world immediately after the fall of the Most Ancient Church, which is called Man or Adam; for there was an immediate prophecy of the Lord's advent (Gen. 3:15); and what is more, the human race of that time could not otherwise have been saved. [2] As regards the Lord's life itself, it was a continual progression of the Human to the Divine, even to absolute union (as already frequently stated), for in order that He might combat with the hells and overcome them, He must needs do it from the Human; for there is no combat with the hells from the Divine. It therefore pleased Him to put on the human like another man, to be an infant like another, to grow up into knowledges [in scientias et in cognitiones], which things are represented by Abraham's sojourning in Egypt (chapter 12), and now in Gerar; thus it pleased Him to cultivate the rational as another man, and in this way to disperse its shade, and bring it into light, and this from His own power. That the Lord’s progression from the Human to the Divine was of this nature, can be denied by no one if he only considers that He was a little child, and learned to talk like one; and so on. But there was this difference: that the Divine Itself was in Him, seeing that He was conceived of Jehovah.

(2524) And she herself also said, He is my brother. That this signifies that the rational itself dictated that celestial good should be adjoined to it, is evident from the signification of a “sister” (here meant by “she herself”) as being the rational (n. 1495, 2508); and from the signification of a “brother,” as being the good of truth (n. 367, 2508). For the case herein is as follows: Divine good and Divine truth are united to each other as if by marriage; for thence comes the heavenly marriage, and thence comes marriage love also, even down to lower nature. But the good and truth of the rational are not conjoined with each other as by marriage, but by consanguinity, like brother and sister; since the rational as to truth is conceived from the influx of Divine good into the affection of knowledges [scientiarum et cognitionum] (see n. 1895, 1902, 1910); and the good of the rational, through the influx of Divine good into that truth, which then becomes the good itself of charity, which is the “brother” of faith, or what is the same, of truth (n. 367). [2] But in regard to the good and truth of the rational, the procuring of this takes place in such a way that its good is from Divine good, whereas its truth is not from Divine truth; for the truth of the rational is procured by means of knowledges [scientias et cognitiones], which are insinuated through the external and internal senses, thus by an external way. Hence it is that there adhere to its truths many fallacies from the senses, which cause the truths not to be truths; nevertheless when Divine good flows into them, and conceives them, they then appear as truths, and are acknowledged as truths, although they are nothing but appearances of truth. The good itself is then modified in these truths according to the shades there, and becomes in quality like the truth. This is one arcanum which lies hidden in these words, that the rational thus dictated that celestial good should be adjoined to it.

(2525) In the uprightness of my heart. That this signifies that it was so thought from innocence and simple good, is evident from the signification of "uprightness," and of "heart." In the original tongue "uprightness" is expressed by a word which signifies also integrity and perfection, and also simplicity; moreover "heart" signifies love and charity, which are of good, as is well known. Hence it is that "from the uprightness of the heart" means from innocence and simple good.

(2526) And in the blamelessness of my hands have I done this. That this signifies from the affection of truth, and so from all ability, is evident from the signification of "blamelessness," and also of "hands." In the original language "blamelessness" is expressed by a word which also means cleanness and purity. "Hands" are predicated of truth, and signify power, thus ability (n. 878). That "I have done this from the uprightness of my heart and the blamelessness of my hands" signifies that it was so thought from innocence and simple good, and from the affection of truth, and thus from all ability, is because good is good from innocence; and truth is truth from good; and when these are in their order, there is then all ability. That these things are involved in the words is plain; for there is not an upright, sound, or perfect heart (by which good is signified) unless innocence be in the good, as just said; from this it becomes simple good. And there are not blameless, clean, or pure hands (which are predicated of truths) unless good be in the truths, as also just said; that is, unless there be the affection of truth. When the thought is from these, it is also from all ability or power; which is likewise signified by "hands" (n. 878).

(2527) Verse 6. And God said unto him in the dream, Yea, I know that in the uprightness of thy heart thou hast done this; and I also withheld thee from sinning against Me; therefore I did not suffer thee to touch her. "God said unto him in the dream," signifies perception less obscure; "Yea, I know that in the uprightness of thy heart thou hast done this," signifies here as before that it was so thought from innocence and from simple good; thus that there was no fault; "and I also withheld thee from sinning against Me," signifies that no harm resulted; "therefore I did not suffer thee to touch her," signifies that the rational was not at all consulted.

(2528) God said unto him in the dream. That this signifies perception less obscure, is evident from what was said and explained above (n. 2514). The name "God" is used in this chapter, but not "Jehovah," except in the last verse, for the reason that spiritual things are treated of, that is, the doctrinal things of faith. When this is the subject He is called "God;" but when celestial things, or love and charity, are treated of, He is then called "Jehovah" (see n. 709, 732, 2001).

(2529) Yea, I know that in the uprightness of thy heart thou hast done this. That this signifies that it was so thought from innocence and from simple good, is evident from what was said above (n. 2525, 2526), where are the same words. That it is not also said, as above, "in the blamelessness of thy hands," is for the hidden reason that in the affection of truth (which is signified by the "blamelessness of the hands") there was something of the human; for truth was insinuated into the Lord also through the human of His birth, but good from the Divine alone; as is evident from the coming forth [existentia] of the rational as to good and as to truth (n. 2524).

(2530) And I also withheld thee from sinning against Me. That this signifies that no harm resulted, that is, that in the doctrine of faith the rational was not consulted (as also follows presently) is evident without explication.

(2531) Therefore I did not suffer thee to touch her. That this signifies that the rational was not at all consulted, is evident from the signification of "suffering to touch," as being to consult (as is also meant by "coming near her" in verse 4, n. 2519); and from the signification of "Sarah as a sister," who is here meant, as being the rational (see n. 1495, 2508). [2] That it may be further known how the case is with the doctrine of faith, as being spiritual from a celestial origin, be it known that it is Divine truth from Divine good, and thus wholly Divine. What is Divine is incomprehensible, because above all understanding, even the angelic; but still this Divine, which in itself is incomprehensible, can flow in through the Lord's Divine Human into man's rational; and when it flows into his rational, it is there received according to the truths which are therein; thus variously, and not with one as with another. Insofar therefore as the truths with a man are more genuine, so far the Divine which flows in is received more perfectly, and so far the man's understanding is enlightened. [3] In the Lord's Word are Truths themselves; but in its literal sense are truths which are accommodated to the apprehension of those who are in external worship; whereas in its internal sense are truths accommodated to those who are internal men; that is, to those who are angelic as to doctrine and at the same time as to life. Their rational is enlightened therefrom to such a degree that their enlightenment is compared to the brightness of the stars and the sun (Dan. 12:3; Matt. 13:43). Hence it is plain how important it is that interior truths be known and received. These truths may indeed be known, but by no means received, except by those who have love to the Lord, or faith in Him; for as the Lord is the Divine good, so He is the Divine truth; consequently He is doctrine itself, since whatever is in the doctrine of true faith looks to the Lord, and looks also to the heavenly kingdom and the church, and to all things of the heavenly kingdom and the church. But all these are His, and are the intermediate ends through which the last end, that is, the

Lord, is regarded. [4] That the Lord is doctrine itself as to truth and good, and thus that it is He who alone is regarded in doctrine, He teaches John: Jesus said, I am the way, the Truth, and the Life (John 14:6, 7); where the "Way" is doctrine, the "Truth" all that is of doctrine, and the "Life" the good itself which is the life of the truth. And that love to Him or faith in Him is what receives, He also teaches in John: His own received Him not; but as many as received Him, to them gave He power to be the sons of God, even to them that believe on His name who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:11-13). Those are "born of God" who are in love and thence in faith.

(2532) Verse 7. And now restore the man's wife; for he is a prophet, and shall pray for thee, and thou shalt live; and if thou restore her not, know thou that dying thou shalt die, thou and all that are thine. "And now restore the man's wife," signifies that he should render up the spiritual truth of doctrine without taint from the rational; "for he is a prophet," signifies that thus it should be taught; "and he shall pray for thee," signifies that it will thus be revealed; "and thou shalt live," signifies that thus doctrine will have life; "and if thou restore her not," signifies here as before that if he should not render up the spiritual truth of doctrine without taint from the rational; "know thou that dying thou shalt die," signifies there will be no doctrine of truth and good; "and all that are thine," signifies all things that belong to it together.

(2533) And now restore the man’s wife. That this signifies that he should render up the spiritual truth of doctrine without taint from the rational, is evident from the signification of “wife,” as being spiritual truth (see n. 2507, 2510); and from the signification of the “man,” as being doctrine itself; for Abraham (by whom the Lord in that state is represented), when called a “man,” signifies celestial truth, which is the same as doctrine from a celestial origin; for in the internal sense a “man” is the intellectual (see n. 158, 265, 749, 915, 1007, 2517). Hence it is evident that to “restore the man’s wife” is to render up the spiritual truth of doctrine without taint. That it means without taint from the rational, is because Abimelech, who was to restore her, signifies doctrine that has regard to rational things, or what is the same, the rational things of doctrine (n. 2510). [2] It was said above that although the doctrine of faith is in itself Divine, and therefore above all human and even angelic comprehension, it has nevertheless been dictated in the Word according to man’s comprehension, in a rational manner. The case herein is the same as it is with a parent who is teaching his little boys and girls: when he is teaching, he sets forth everything in accordance with their genius, although he himself thinks from what is more interior or higher; otherwise it would be teaching without their learning, or like casting seed upon a rock. The case is also the same with the angels who in the other life instruct the simple in heart: although these angels are in celestial and spiritual wisdom, yet they do not hold themselves above the comprehension of those whom they teach, but speak in simplicity with them, yet rising by degrees as these are instructed; for if they were to speak from angelic wisdom, the simple would comprehend nothing at all, and thus would not be led to the truths and goods of faith. The case would be the same if the Lord had not taught in the Word in accordance with man’s comprehension, in a rational manner. Nevertheless in its internal sense the Word is elevated to the angelic understanding; and yet that sense, in its highest elevation in which it is perceived by the angels, is infinitely below the Divine. It is hence manifest what the Word is in its origin, and thus in itself; and that it thus everywhere involves more things than the whole heaven is capable of comprehending, even as to a small part, although in the letter it appears so unimportant and so rude. [3] That the Lord is the Word, because the Word is from Him and He is in the Word, is evident in John: In the beginning was the Word, and the Word was with God, and God was the Word; in Him was life, and the life was the light of men; the Word was made flesh, and dwelt among us; and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth (John 1:1, 4, 14; see also Rev. 19:11, 13, 16). And as the Lord is the Word, He is also doctrine; for there is no other doctrine which is itself Divine.

(2534) For he is a prophet. That this signifies that thus it would be taught, is evident from the signification of a “prophet.” In the Word we frequently read of a “prophet;” and in the sense of the letter “prophet” signifies those to whom revelation is made, also abstractedly, revelation itself;

but in the internal sense a "prophet" signifies one who teaches, and also abstractedly doctrine itself; and as the Lord (as before said) is doctrine itself, that is, the Word which teaches, He is called a "Prophet," as in Moses: A Prophet from the midst of thee, of thy brethren, like unto me, will Jehovah thy God raise up; unto Him shall ye be obedient (Deut. 18:15, 18). It is said "like unto me," because the Lord was represented by Moses, as well as by Abraham, Isaac, Jacob, David, and many more; and because they expected Him it is said in John: The men, seeing the sign which Jesus did, said, This is of a truth that Prophet that should come into the world (John 6:14). [2] It is because the Lord is the "Prophet" in the highest sense, and that "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10), that in the internal sense of the Word a "prophet" signifies one who teaches, and also abstractedly, doctrine; which is plainly evident from the following passages. In Luke: Thou child shalt be called the prophet of the Highest (Luke 1:76). This was said by Zacharias of his son John the Baptist, who himself said that he was not the prophet, but one preparing the way by teaching and preaching concerning the Lord's coming: They asked him, What art thou? Art thou Elias? But he said, I am not. Art thou that prophet? he answered, No. They said therefore unto him, Who art thou? he said, I am the voice of one crying in the wilderness, Make straight the way of the Lord (John 1:21-23). [3] In Matthew: Many will say in that day, Lord, Lord, have we not prophesied by Thy name? (Matt. 7:22), where it is manifest that to "prophesy" is to teach. In John: Thou must prophesy again before many peoples, and nations, and tongues, and kings (Rev. 10:11); to “prophesy” denotes to teach; and what “peoples, nations, tongues, and kings” mean, has been stated and shown before. In the same: The nations shall trample the holy city forty-two months; but I will give to My two witnesses that they shall prophesy a thousand two hundred and sixty days clothed in sackcloth (Rev. 11:2-3); where also to “prophesy” denotes to teach. In Moses: Jehovah said unto Moses, See, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet (Exod. 7:1); where “prophet” denotes the one who should teach or speak what Moses would say. In Joel: I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy (Joel 2:28); “shall prophesy” denotes shall teach. [4] In Isaiah: Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your heads, the seers, hath He covered; the vision of all hath become like the words of a sealed book, which they give to him that knoweth letters, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed (Isa. 29:10-11); where by “prophets” are meant those who teach truth; and by “seers” those who see truth; who are said to be “covered” when they know and see nothing of the truth. As in ancient times those who taught were called “prophets,” they were therefore called also “seers,” because to “see” signifies to understand (n. 2150, 2325; that they were called “seers” may be seen 1 Sam. 9:9; 2 Sam. 24:11). They were also called “men of God,” from the signification of “man” (n. 158, 265, 749, 915, 1007, 2517; that they were called “men of

God,” 2 Kings 1:9-16; 4:7, 9, 16, 21-22, 25, 27, 40, 42; 5:8, 14, 20; 13:19; 23:16-17). [5] That in the internal sense by “prophets” are signified those who teach, is evident in Jeremiah in the whole of chapter 23, and in Ezekiel in the whole of chapter 13, where “prophets” are specifically treated of; as also in many other places where they are mentioned. Hence also by “false prophets” are signified those who teach falsities; as in Matthew: In the consummation of the age many false prophets shall arise, and shall mislead many. There shall arise false Christs and false prophets, and shall show great signs, and shall mislead if possible even the elect (Matt. 24:11, 24); where by “false prophets” no others are signified. In like manner by the “false prophet” in Rev. 16:13; 19:20; 20:10. [6] This shows how greatly the internal sense of the Word is obscured by the ideas that have been formed from the representatives of the Jewish Church; for whenever a “prophet” is mentioned in the Word, there at once occurs the idea of prophets such as they were at that time; which idea is a great obstacle to perceiving what is signified by them. Yet the wiser anyone is, the more easily is the idea gathered from those representatives removed; as for example where the “temple” is mentioned, they who think more wisely do not perceive the temple at Jerusalem, but the Temple of the Lord; where “Mount Zion,” or “Zion,” is mentioned, they do not perceive that mountain at Jerusalem, but the Lord’s kingdom; and where “Jerusalem” is mentioned, they do not perceive the city that was in the tribes of Benjamin and Judah, but the holy and heavenly Jerusalem.

(2535) He shall pray for thee. That this signifies that it will thus be revealed, is evident from the signification of "praying." Prayer, regarded in itself, is speech with God, and some internal view at the time of the matters of the prayer, to which there answers something like an influx into the perception or thought of the mind, so that there is a certain opening of the man's interiors toward God; but this with a difference according to the man's state, and according to the essence of the subject of the prayer. If the man prays from love and faith, and for only heavenly and spiritual things, there then comes forth in the prayer something like a revelation (which is manifested in the affection of him that prays) as to hope, consolation, or a certain inward joy. It is from this that to "pray" signifies in the internal sense to be revealed. Still more is this the case here, where praying is predicated of a prophet, by whom is meant the Lord, whose prayer was nothing else than internal speech with the Divine, and at the same time revelation. That there was revelation is evident in Luke: It came to pass when Jesus was baptized, and prayed, that the heaven was opened (Luke 3:21). In the same: It came to pass that He took Peter, James, and John, and went up into the mountain to pray; and as He prayed, the fashion of His countenance was altered, and His raiment became white and glistening (Luke 9:28-29). In John: When He prayed, saying, Father glorify Thy name, then came there a voice from heaven: I have both glorified, and will glorify again

(John 12:27-28); where it is plain that the Lord's "praying" was speech with the Divine, and revelation at the same time.

(2536) And thou shalt live. That this signifies that thus doctrine will have life, is evident without explication.

(2537) And if thou restore her not. That this signifies that if spiritual truth were not rendered up without taint from the rational, is evident from what has been said just above (n. 2533), where are the same words.

(2538) Know thou that dying thou shalt die. That this signifies that there will be no doctrine of truth and good, is also evident from what was said above (n. 2516); where also the words are similar. In like manner that "all that are thine" signifies all the things that are of it, namely, of the doctrine, together. That in the internal sense "all" signifies everything or all things, is because in the Word persons signify actual things; and thus "all that belonged to Abimelech" signifies everything or all things that are of doctrine. From all this then it is evident what is the internal sense of the words in this verse; namely, that He should render up the spiritual truth of doctrine without taint from the rational, and that thereby it would be taught and revealed to Him, and thus doctrine would have life; but that if He should not render up spiritual truth without taint from the rational, the doctrine of truth and good would become null and void in respect to each and all things of it. [2] In regard to doctrine the case is this: Insofar as there is what is human (that is, what is of sense, of memory-knowledge, and of the rational) as the ground of belief, so far the doctrine is null and void. But insofar as what is of sense, of memory-knowledge, and of the rational is removed, that is, insofar as doctrine is believed without these things, so far doctrine lives; for so far the Divine flows in. It is that which is proper to the human that hinders the influx and the reception. But it is one thing to believe from what is of the rational, of memory-knowledge, and of sense (that is, to consult such things in order to believe), and quite another thing to confirm and corroborate by means of things rational, of memory-knowledge, and of sense, that which is believed. What the difference is will be made plain in what follows; for these things also are treated of in this chapter in the internal sense.

(2539) Verse 8. And Abimelech rose early in the morning, and called all his servants, and spoke all these words in their ears; and the men feared greatly. “Abimelech rose early in the morning,” signifies clear perception, and the light of confirmation from celestial good; “and called all his servants,” signifies things rational and of memory-knowledge; “and spoke all these words in their ears,” signifies an exhortation to the things thence derived that confirm, even until they should become obedient; “and the men feared greatly,” signifies until they were also averse.

(2540) Abimelech rose early in the morning. That this signifies clear perception, and the light of confirmation from celestial good, is evident from the signification of “rising in the morning,” also of “Abimelech,” and also of “early.” What “morning” signifies has been shown above (n. 2333, 2405): that it is here clear perception is manifest in itself, as well as from the series; that the perception was at first obscure (n. 2513, 2514); and that afterwards it was less obscure (n. 2528). That “Abimelech” signifies the doctrine of faith looking to rational things, may be seen above (n. 2509, 2510); and what “early” signifies is manifest from the signification of “morning.” As it is here said that he “rose early in the morning,” this not only signifies clear perception, but also the light of confirmation from celestial good; for it is celestial good from which comes the confirming light of truth; all of which shows that this is the signification. [2] The reason why the perception which the Lord had when in the Human, and His thought concerning what is rational in the doctrine of faith, are so much treated of in the internal sense, is that which has been stated above; as well as that it is angelic to think with distinctiveness of various things concerning the Lord’s life in the world, and how He put off the human rational, and made the rational Divine from His own power; and at the same time concerning the doctrine of charity and faith, such as it is when the rational mixes itself with it; besides many more things dependent on these, which are interior things of the church and of man. To the man whose mind and heart are set upon worldly and corporeal things, these things appear as unimportant, and perchance as of no advantage to him; yet to the angels, whose minds and hearts are set upon celestial and spiritual things, these same things are precious; and their ideas and perceptions respecting them are ineffable. This shows that very many things which seem unimportant to man, because they transcend his comprehension, are held in the highest estimation by the angels, because they enter into the light of their wisdom; and on the other hand, things that are most highly esteemed by man, because they are of the world, and therefore come within his comprehension, are unimportant to the angels, for they pass outside of the light of their wisdom. And such is the case with the internal sense of the Word, relatively to angels and to men, in many places.

(2541) And called all his servants. That this signifies rational things and memory-knowledges, is evident from the signification in the Word of "servants" (concerning which hereafter at verse 14, n. 2567). In a man who is in the Lord's kingdom, or who is the Lord's kingdom, there are celestial things, spiritual things, rational things, memory-knowledges, and things of sense; and these are in subordination to one another. Celestial and spiritual things hold the first place, and are the Lord's; to these rational things are subordinate, and are subservient; to these again memory-knowledges are subordinate and subservient; and lastly the things of sense are subordinate and subservient to these, that is to memory-knowledges. The things which are subservient, or which serve, are relatively servants, and in the Word are called "servants." That there is such a subordination, the man who thinks only from sense and memory-knowledge is ignorant; and he who knows anything of them nevertheless has a most obscure idea, because he is still in corporeal things; but the angels have a most distinct idea; for thousands, nay myriads, of ideas that to the angels are distinct, present nothing but a single obscure idea to men. For example, in regard to Abimelech calling his servants and speaking all the words in their ears, and the men fearing greatly, the angels perceive deeper arcana than man can possibly apprehend, or can even believe-namely, how the Lord reduced rational things and memory-knowledges to obedience; and indeed in such manner that He reduced to obedience not the rational things and memory-knowledges themselves, but the affections that rose up against the celestial and spiritual things of doctrine, for on the subjugation of these the rational things and memory-knowledges were reduced to obedience, and at the same time into order. To the angels, these are among the most common things; but to man they are perchance among those which are most obscure or unintelligible to him.

(2542) And spoke all these words in their ears. That this signifies an exhortation to the things thence derived that confirm, even until they should become obedient, is evident from the series in the internal sense, as well as from the signification of "ears." From the series: There are many confirmatory things that support whatever the rational acknowledges; for it is precisely from these confirmatory things that its acknowledgment comes; and therefore it is that when rational things are being reduced to obedience exhortation is made to the things that confirm; for these are ever pressing in, and as it were rising up. From the signification of "ears:" In the internal sense of the Word "ears" signify obedience, by reason of the correspondence between hearing and obeying; which correspondence is moreover latent in the very word “hear,” and still more in “hearken;” the origin of which correspondence is from the other life, where they who are willing and obedient belong to the province of the ear, and indeed correspond to the hearing itself; which is an arcanum not yet known. But these things will become more clearly manifest when in what follows, of the Lord’s Divine mercy, correspondence will be treated of. That “ears” have this signification is evident from many passages in the Word. For the present we may adduce a single passage from Isaiah: Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest peradventure they see with their eyes, and hear with their ears, and their heart should understand (Isa. 6:10). Here to “see with the eyes” is to understand; and to “hear with the ears” is to perceive with affection, consequently to obey. And nothing else is signified where the Lord says, “He that hath an ear to hear, let him hear” (Matt. 11:15, 13:9, 43; Luke 8:8; 14:35).

(2543) The men feared greatly. That this signifies even until they should become averse, is evident from the signification here of “fearing;” and from the signification of the “men.” “Fearing,” or “fear,” like all other emotions, though in appearance simple, involves in itself many things, namely, in worldly matters the loss of life, of reputation, of honor, and of gain; and in heavenly matters the loss of what is good and true, and of the life thence derived. As fear involves these things it also involves aversion to whatever endeavors to destroy them; and this the more in proportion as the man is in the affection of what is good and true. To this very affection aversion is the opposite or contrary, and therefore by "fearing" is here signified to become averse. How great was the Lord's aversion is evident from the zeal with which the things in the next verse are said; which zeal was for doctrine, that it might be free from contamination by anything rational or by anything of memory-knowledge. (That "men" signify rational things and memory-knowledges, or all intellectual things whatever, has been shown above, n. 158, 265, 749, 915, 1007.)

(2544) Verse 9. And Abimelech called Abraham and said unto him, What hast thou done unto us? And wherein have I sinned against thee that thou hast brought on me and on my kingdom a great sin? Thou hast done unto me deeds that ought not to be done. "Abimelech called Abraham and said unto him," signifies the Lord's thought from the doctrine of faith; "what hast thou done unto us? And wherein have I sinned against thee?" signifies self-conviction for having so thought; "that thou hast brought on me and on my kingdom a great sin," signifies that thereby the doctrine of faith and all doctrinal things would be in danger; "thou hast done unto me deeds that ought not to be done," signifies horror.

(2545) Abimelech called Abraham and said unto him. That this signifies the Lord's thought from the doctrine of faith, is evident from the representation of Abimelech, and also of Abraham, and from the signification of "saying," which have all been explained several times. What it is to think from the doctrine of faith cannot be explained to the apprehension;

for the perception of this can fall into angelic ideas only; but to these it is presented in a light so great, attended with heavenly representatives, that scarcely anything of it can be described; as is evident when we say that the Lord's thought was from intellectual truth, which was above that rational which He looked upon therefrom; but that the perception from which He thought was from Divine truth.

(2546) What hast thou done unto us? And wherein have I sinned against thee? That this signifies self-conviction for having so thought, is evident from the emotion and zeal in these words (see n. 2543), on account of the faculties of reason and memory-knowledge desiring to rise up and enter, and thus to have some share in the doctrine of faith, which is Divine.

(2547) That thou hast brought on me and on my kingdom a great sin. That this signifies that thereby the doctrine of faith and all doctrinal things would be in danger, is evident from the signification of "Abimelech," here meant by "me," as being the doctrine of faith; and from the signification of "kingdom," as being the truth of doctrine or that which is doctrinal. That in the internal sense "kingdom" signifies the truths of doctrine; and in the opposite sense, falsities of doctrine, is evident from the Word; as in Jeremiah: He is the Former of all things, and the scepter of His inheritance Jehovah Zebaoth is His name. Thou art My hammer, weapons of war; and I will scatter nations in thee, and destroy kingdoms in thee (Jer. 51:19-20), where the Lord is treated of, who evidently will not scatter nations nor destroy kingdoms, but will scatter and destroy the things signified by nations and kingdoms, namely, the evils and falsities of doctrine. [2] In Ezekiel: Behold, I will take the sons of Israel from among the nations whither they be gone, and will gather them from every side, and bring them into their own land; I will make them one nation in the land in the mountains of Israel, and one king shall be king to them all; and they shall no more be two nations, neither shall they any more be divided into two kingdoms (Ezek. 37:21-22); here "Israel" denotes the spiritual church; and "nation" the good of that church or of doctrine. (That "nations" denote goods may be seen above, n. 1259, 1260, 1416, 1849.) "Kingdom" denotes its truths. It is evident that something else than nations and kingdoms is here meant by "nations and kingdoms," for it is said of the sons of Israel or of the Israelites that they are to be "gathered and brought back into the land," the fact being that when dispersed among the nations they were transformed into Gentiles. [3] In Isaiah: I will confound Egypt with Egypt, and they shall fight every man against his brother, and every man against his companion, city against city, kingdom against kingdom (Isa. 19:2), where "Egypt" denotes reasonings from memory-knowledges concerning the truths of faith (n. 1164, 1165, 1186); "city" denotes doctrine, here one that is heretical (n. 402, 2268, 2449); "kingdom" denotes the falsity of doctrine; so that "city against city, and kingdom against kingdom" denotes that heresies and falsities will fight among themselves; in like manner as is denoted by what the Lord said in regard to the consummation of the age, in Matthew: Nation shall rise up against nation, and kingdom against kingdom (Matt. 24:7); denoting evils against evils, and falsities against falsities. [4] That which Daniel prophesied in regard to the four kingdoms (chapter 2:37-46, 7:17 to the end); and concerning the kingdoms of Media and Persia (chapter 8:20 to the end); and concerning the kingdoms of the king of the south and the king of the north (chapter 11); and that which John prophesied in the Revelation concerning kings and kingdoms, have no other signification: "kingdoms" there merely mean the states of the church in respect to truths and falsities. States of monarchs and of the kingdoms of the earth in the sense of the letter, are in the internal sense states of the church and of the Lord's kingdom; in which sense there are none other than spiritual and celestial things; for regarded in itself the Lord's Word is solely spiritual and celestial; but in order that it may be read and apprehended by every man whatever, the things of heaven are set forth by such things as are on earth.

(2548) Thou hast done unto me deeds that ought not to be done. That this signifies horror, is evident from the emotion in the words; as well as from the series, namely, that the Lord was averse (n. 2543); that He reproved Himself from zeal (n. 2546); and here that He felt horror.

(2549) Verses 10, 11. And Abimelech said unto Abraham, What sawest thou that thou hast done this word? And Abraham said, Because I said, Surely there is no fear of God in this place, and they will kill me on account of the word of my wife. "Abimelech said unto Abraham," signifies further thought from the doctrine of faith; "what sawest thou that thou hast done this word?" signifies a looking into the cause; "Abraham said," signifies a perception which is an answer; "because I said surely there is no fear of God in this place," signifies thought thence derived: that they would have no respect for spiritual truth in the state in which they were; "and they will kill me on account of the word of my wife," signifies that the celestial things of faith would thus also perish if they were to think that spiritual truth alone could be conjoined with celestial good.

(2550) Abimelech said unto Abraham. That this signifies further thought from the doctrine of faith, is evident from what was said above (n. 2545), where are nearly the same words. As the statement is here repeated, it signifies further thought, and indeed concerning the cause. (What thought from the doctrine of faith is may also be seen there.)

(2551) What sawest thou that thou hast done this word? That this signifies a looking into the cause, is evident without explication; as well as from what follows, where the cause is stated. The reason of there being thus presented in regular order, in the internal sense, how the Lord perceived and thought concerning the doctrine of faith, and concerning the rational as to whether it should be consulted, is that it is angelic to think of these things in such a series. The internal sense of the Word is especially for the angels; and therefore is adapted to their perceptions and thoughts. They are in their delightful, nay, in their blessed and happy states, when they are thinking about the Lord, His Divine and His Human, and how the

Human was made Divine; for they are encompassed with a celestial and spiritual sphere which is full of the Lord; so that it may be said that they are in the Lord. Hence nothing is more blessed and happy to them than to think in accordance with the things that belong to that sphere and its derivative affection. [2] At the same time, moreover, they are instructed and perfected, especially in this: how the Lord by degrees and of His own power, as He grew up, made Divine the human into which He was born; and thus how, by means of the knowledges that He revealed to Himself He perfected His rational, dispersed by successive steps its shadows, and introduced it into Divine light. These and innumerable other things are presented before the angels in a celestial and spiritual manner, with a thousand and a thousand representatives, in the light of life, when the Word is being read. But these things, which are so precious to the angels, are to men as of no importance, because above their comprehension, and thus in the shade of their understanding; and on the other hand, the things that are precious to men, such as those which contain within them worldly matters, are of no importance to the angels, because below their state and thus in the shade of their wisdom. Thus, wonderful to say, the things that come to shade with man, and almost into contempt, with the angels pass into light, and into their affection, as is the case with many things of the internal sense of the Word.

(2552) Abraham said. That this signifies a perception which is an answer, is evident from the signification of “saying” in the historicals of the Word, as explained many times before

(n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2238, 2260, 2271, 2287). With regard to the Lord's thought from the doctrine of faith being signified by the words "Abimelech said to Abraham;" and the perception which was an answer being meant by "Abraham said," the case is this: perception is a higher thing, and the Lord had it from the Divine Itself; whereas thought is a lower thing, and the Lord had it from the intellectual itself; and as it was perception from which He had the thought, so the answer of the thought was from perception. This may be illustrated by something similar with man. The celestial man cannot think except from perception, nor the spiritual man except from conscience (n. 2515). The perception of the former, like the conscience [of the latter] is from the Lord, and it is not apparent to the man himself whence it is; but his thought is from the rational, and appears to him as from himself. And so again, when a man is thinking concerning any subject from the rational, then the conclusion of the thought, or the answer, comes either from perception or from conscience; consequently an answer is given him by the Lord in accordance with his state of life, his affection, and the truth of doctrine implanted or impressed in agreement therewith.

(2553) Because I said, Surely there is no fear of God in this place. That this signifies the thought thence derived: that they would have no respect for spiritual truth in that state in which they were, is evident from the signification of the expression "fear of God," as being respect for Divine or spiritual truth; and from the signification of "place," as being state (see n. 1273-1275, 1377). The case herein is this: Man cannot apprehend any doctrine that is purely spiritual and celestial, that is, Divine, because it infinitely transcends his apprehension, and thus also his belief. All man's thoughts are terminated in the natural things which are connected with his senses. Whatever is not said from and according to these natural things is not comprehended, but perishes, like sight that has no bound in some ocean or universe; and therefore if doctrinal matters were set forth before a man in any other manner, they would not be at all received, and thus no respect would be entertained for them; as may be sufficiently evident from everything in the Word, where for this very reason purely Divine things themselves are set forth naturally, nay, sensuously; as that Jehovah has ears, eyes, and a face; and that He has feelings like a man, such as anger, and so forth. [2] This need was still greater at the time when the Lord came into the world, for then men did not know even what the celestial and the spiritual was, nor even that there was anything internal. Things merely earthly and worldly, and thus external, had full possession of their minds, as was the case with the apostles themselves, who imagined that the Lord's kingdom would be like a kingdom of this world, and therefore asked that one might sit on His right hand and another on His left, and who long thought that they should sit upon twelve thrones to judge the twelve tribes of Israel; not as yet being aware that in the other life they would not have ability to judge even the smallest thing of one man (n. 2129, at the end). His looking into this state of the human race was the reason of the Lord's thinking at first whether the rational was to be consulted in the doctrine of faith; and this from His love, which was that the salvation of all might be provided for, and that the Word might not perish.

(2554) They will kill me for my wife's sake. That this signifies that thus the celestial things of faith also would perish, if they were to think that spiritual truth alone could be conjoined with celestial good, is evident from the signification of "killing," as being to perish; and from the signification of "wife," as being spiritual truth conjoined with celestial good (see n. 2507). This is another reason why the Lord thus thought, and is as follows. The Divine good, which is here called celestial good, is united as by a marriage to the Divine truth, which is here called spiritual truth (n. 2508); and although the Divine good is united in this manner to the Divine truth alone, it nevertheless flows into lower truths, and conjoins itself with them, but not as by a marriage; for it flows into rational truths which are only appearances of truth, and conjoins itself with them; nay, it flows into truths of sense and of memory-knowledge, which are scarcely anything but fallacies, and conjoins itself with these. Unless this were so, no man could possibly have been saved (see volume 1, n. 1831-1832). That the Divine good might be conjoined with truths of reason and of memory-knowledge, and that man might thus be saved, was the purpose of the Lord's coming into the world; for without the Lord's Human made Divine there cannot possibly be any conjunction; whereas through Him there is conjunction. [2] Besides this arcanum, there are still other arcana in the words “they will kill me for my wife’s sake” (by which is signified that so the celestial things of faith would perish, if they were to think that spiritual truth alone could be conjoined with celestial good); for example, that if men were to have no regard for spiritual truth, celestial good would thereby also perish; for when the former is rejected the latter perishes; and again, that unless it were said that they should adore the Father (although there is no access to Him except through the Son, and he who sees the Son sees the Father, John 14:8-12), it would not have been received: besides other arcana.

(2555) Verses 12, 13. And moreover truly she is my sister, being the daughter of my father, but not the daughter of my mother, and she became my wife. And it came to pass when God caused me to depart from my father’s house, that I said unto her, This is thy goodness which thou shalt do unto me; at every place whither we shall come, say of me, He is my brother. “And moreover truly she is my sister,” signifies that rational truth had such an affinity; “the daughter of my father, but not the daughter of my mother,” signifies that the rational was conceived of celestial good as a father, but not of spiritual truth as a mother; “and she became my wife,” signifies that spiritual truth was conjoined with the celestial by the mediumship of rationality; “and it came to pass when God caused me to depart from my father’s house,” signifies when He left what is of memory-knowledge and the appearances therefrom, together with their delights, which are here the “house of his father;” “that I said unto her,” signifies the thought at the time; “this is thy goodness which thou shalt do unto me," signifies that He would then have therefrom this comfort; "at every place whither we shall come," signifies all that He should afterwards conclude concerning rational truth; "say of me, he is my brother," signifies that it should be said that rational truth had been adjoined to celestial good.

(2556) And moreover truly she is my sister. That this signifies that rational truth had such an affinity, is evident from the representation of Sarah, as a sister, as being rational truth (see n. 2508); as well as from what now follows concerning the birth of the rational, and its consequent affinity. It is to be held in general that all things in a truly rational, that is, a regenerate man-all the things of his affections, of his perceptions, and of his thoughts-are conjoined with one another as if by blood relationship and affinity; for they have been so disposed that they mutually regard one another as do the families of one house, and this in the most distinct manner; and hence they are reproduced in accordance with these affinities. This they derive from the influx of heaven, that is, of the Lord through heaven. With the man who is truly rational, that is, regenerate, all things have been disposed into order such as exists in heaven, and this from influx. From this there is given man a faculty of thinking, concluding, judging, and reflecting so wonderful as to exceed all mere human knowledge and wisdom, and immeasurably to surpass the analyses which human industry has drawn from these sources. The reason why these things have been hitherto unknown, is that it has not been believed that all things of the affections, perceptions, and thoughts flow in (the evil from hell, and the good from heaven), thus that these have a connection with the things which are without them; when yet the truth is that man is so conjoined as to his spirit with those who are without him, that if he were deprived of this connection he would not live a single moment; as may also be known from the fact that anything unconnected is impossible, and that anything unconnected perishes in a moment.

(2557) The daughter of my father, but not the daughter of my mother. That this signifies that the rational was conceived of celestial good as a father, but not of spiritual truth as a mother, is evident from the conception of the rational, namely, that this is effected by the influx of Divine celestial good into the affection of memory-knowledges (see n. 1895, 1902, 1910). Two arcana are contained herein; one, that man's rational is conceived of Divine celestial good as a father, and that otherwise no rational would exist; the other, that the rational is not conceived of spiritual truth as a mother. As regards the first, namely, that man's rational is conceived of Divine celestial good as a father, and that otherwise no rational would exist, this is evident from what has been said above (n. 1895, 1902, 1910), and also from what may be known to every man if he reflects. [2] For it is known that a man is born into no knowledge and into nothing of reason, but only into the faculty of receiving them; and also that he afterwards learns and imbues himself with all things by degrees, and this principally through the sensuous things of the hearing and sight; and as he learns and imbues himself with these, he so becomes rational. That these things take place by the way of the body, that is, by an external way, because through the hearing and sight, is manifest; but the reason why man has not become acquainted with this (on account of not reflecting upon it) is that there is something constantly flowing in from within that receives the things which thus enter and are insinuated from without, and disposes them into order. That which flows in and receives and disposes them, is Divine celestial good, which is from the Lord. Thence comes the life of these things, thence their order, and thence the kinships and affinities among them severally, as before said. All this shows that man's rational is from Divine celestial good as a father, in accordance with the words in this verse: "she is the daughter of my father." [3] As regards the other arcanum, namely, that the rational is not conceived of spiritual truth as a mother; this is evident from what was said above (n. 1902). For if spiritual truth were to flow in from within, as good does, man would then be born into everything of reason, and at the same time into everything of knowledge, so that he would have no need to learn anything. But as man is such that he is hereditarily in all evil, and thence in all falsity, and therefore if truths themselves also were to flow in would adulterate and falsify them, and thereby the man would eternally perish, it has been provided by the Lord that nothing of truth flows in through man's internal, but only through his external. From this it is evident that man's rational is not from spiritual truth as a mother, in accordance with the words in this verse: “she is not the daughter of my mother.” It was the Lord’s pleasure that His rational should be formed according to the same order, to the end that from His own power He might make what was human in Himself Divine, and might implant and unite Divine spiritual truth to Divine celestial good, and Divine celestial good to Divine spiritual truth.

(2558) And she became my wife. That this signifies that spiritual truth was conjoined with the celestial by the mediumship of rationality, is evident from the representation of Sarah as Abraham’s wife, as being spiritual truth conjoined with celestial good (see n. 2507); and from the representation of the same as his sister, as being rational truth (n. 2508). Hence that she became his wife, from being his sister, signifies that by rationality as a medium spiritual truth was conjoined with the celestial. (How these things are circumstanced is evident from what has been said just above, n. 2557.)

(2559) And it came to pass when God caused me to depart from my father’s house. That this signifies when He left what is of memory-knowledge, and the appearances therefrom, together with their delights, which here are the “house of his father,” is evident from the signification of “departing,” as being to leave; and from the signification of “house,” as being good (n. 2231, 2233), here the good of the delight from the appearances of the things of memory-knowledge and of rational things; for all delight appears as good. That by the “house of his father” are here signified the delights of memory-knowledges and of rational things, consequently of their appearances, comes from the fact that they are predicated of Abraham when he departed from the house of his father; for then Abraham together with the house of his father worshiped other gods (see n. 1356, 1992). Hence it is that it is said in the plural, “God [Elohim] caused me to depart.” It might also be rendered according to the original tongue, “the gods caused me to wander;” but as the Lord is represented by Abraham it must be rendered “God caused me to depart.” As with the Lord the first memory-knowledges and the rational things derived from them were human, being imbued with what was hereditary from the mother, and thus were not purely Divine, they are therefore represented by Abraham’s first state (but how far representations go, see n. 665, 1907e, 1361, 1992).

(2560) That I said unto her. That this signifies the thought at the time, is evident from the signification of “saying” as being to think, as explained several times before.

(2561) This is thy goodness which thou shalt do unto me. That this signifies that He would then have therefrom this comfort, is evident from what goes before and from what follows, and thus without further explication.

(2562) At every place whither we shall come. That this signifies all that He should afterwards conclude respecting rational truth, is evident from the signification of “place,” as being state (see n. 1273-1275, 1377). The state of the thing here treated of is the state of concluding concerning rational truth (that it should be said that rational truth was adjoined to celestial good), as follows.

(2563) Say of me, He is my brother. That this signifies that it should be said that rational truth was adjoined to celestial good, is evident from what was said above (n. 2524), where nearly the same words occur.

(2564) Verse 14. And Abimelech took flock and herd, and menservants and maidservants, and gave unto Abraham; and restored to him Sarah his wife. "Abimelech took," signifies the doctrine of faith; "flock and herd," signifies that it was enriched with rational goods and natural goods; "and menservants and maidservants" signifies also with rational truths and natural truths, as well as with their affections; "and gave unto Abraham," signifies to the Lord; "and restored to him Sarah his wife," signifies when the Divine spiritual had been adjoined to the Divine celestial.

(2565) Abimelech took. That this signifies the doctrine of faith, is evident from the signification of "Abimelech," as being the doctrine of faith (see n. 2504, 2509, 2510).

(2566) Flock and herd. That this signifies that it was enriched with rational goods and natural goods, is evident from the signification of "flock and herd." Those within the church are called the "flock" who are truly rational, that is, are internal men; hence also it is that in the abstract rational or internal goods themselves are signified by "flock" (concerning which signification of "flock" see above, n. 343, 415, 1565). But those within the church are called the "herd" who are natural, that is, are external men; hence also in the abstract natural or external goods themselves are signified by "herd;" (concerning which signification of "herd" see also above, n. 2180. That such things are signified by “beasts” has been shown above, n. 45, 46, 142, 143, 246, 714, 715, 776, 1823, 2179). Its being said that “Abimelech took and gave” signifies that the doctrine of faith was enriched; for as already said by “Abimelech” is signified the doctrine of faith.

(2567) And menservants and maidservants. That this signifies that it was enriched also with rational truths and natural truths, as well as with the affections of them, is evident from the signification of “menservants and maidservants.” These are frequently mentioned in the Word, and by them are signified in the internal sense things that are relatively lower and of less value, such as are rational and natural things in comparison with spiritual and celestial things. By natural truths are meant memory-knowledges of every kind, for these are natural. That in the Word these are signified by “menservants and maidservants,” is manifest from the internal sense of the words where they are mentioned, as in Isaiah: Jehovah will have compassion on Jacob, and will yet choose Israel, and will set them upon their own ground; and the sojourner shall cleave unto them, and shall join themselves unto the house of Jacob; and the peoples shall take them, and shall bring them to their own place; and the house of Israel shall possess them for themselves upon the ground of Jehovah for menservants and for maidservants (Isa. 14:1-2), [2] where “Jacob” denotes the external church; “Israel,” the internal; “sojourners,” those who are being instructed in truths and goods (see n. 1463, 2025); “menservants and maidservants,” natural and rational truths together with the affections of them, which are to serve the church meant by "Jacob and Israel." It is evident that Jacob and Israel are not meant here, nor the Jews and Israelites, for the latter when dispersed among the Gentiles became Gentiles. The Jews still cherish this prophecy and expect its fulfillment, even according to the letter, namely, that sojourners will cleave to them, that the people will bring them to their place, and will be to them for menservants and maidservants; when yet not even the smallest thing is to be understood of the Jews and Israelites in the prophecies of the Word where these are mentioned; as must be evident even to themselves from the fact that it is often said of Israel equally as of Judah that they shall be brought back. [3] Again in the same Prophet: Behold, Jehovah maketh the earth empty, and emptieth it out, and will disfigure the face of it, and scatter the inhabitants thereof; and it shall be, as the people, so the priest; as the servant, so his master; as the maidservant, so her mistress (Isa. 24:1-2). Here the "earth" denotes the church (n. 662, 1066, 1068, 1850), which is made empty and is emptied out, and its face is disfigured, and its inhabitants scattered, when there are no longer any interior truths and goods, which are the "people and the priest," nor any exterior truths and goods, which are the "servant" and the "maidservant," as comes to pass when external things rule over internal things. [4] Again: I will bring forth a seed out of Jacob and out of Judah an inheritor of My mountain, and My chosen shall possess it, and My servants shall dwell there (Isa. 65:9), where "Jacob" denotes the external church; "Judah," the internal celestial church; the “chosen,” its goods; and the “servants,” its truths. [5] In Joel: I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy; also upon the servants and the maidservants will I pour out My spirit in those days (Joel 2:28-29); where the Lord’s kingdom is treated of; “to prophesy” denotes to teach (n. 2534); “sons,” truths themselves (n. 489, 491, 533, 1147) “daughters,” goods themselves (n. 489-491) “servants” and “maidservants,” lower truths and goods, upon which the spirit is said to be poured out when they accede and confirm. That such things are signified by “menservants and maidservants” here and elsewhere, does not so appear, by reason both of the common idea respecting menservants and maidservants, and of the apparent history. [6] In John: I saw an angel standing in the sun, and he cried with a loud voice, saying to the birds that fly in the midst of heaven, Eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all, both of free and bond, both of small and great (Rev. 19:17, 18). It is here evident that it is not the flesh of kings, of captains, of mighty men, of horses, of those who sit on them, of the free and of the bond, which they should eat; but that it is the truths of the church, both internal and external, that were made “flesh” for them. [7] That “menservants” signify truths, and “maidservants” goods, which are subservient to and thus serve spiritual and celestial truths and goods, is more clearly evident from the laws enjoined in the Representative Church in regard to menservants and maidservants; which laws all have regard to the state of the church and of the Lord’s kingdom in general and in particular; and to the way in which lower truths and goods, or those which are natural and rational, are to serve those which are spiritual and celestial, and thereby those which are Divine. For example: The Hebrew manservant and the Hebrew maidservant were to be free in the seventh year, and were then to be endowed from the flock, the threshing-floor, and the wine-press (Exod. 21:2, 6; Deut. 15:12-15; Jer. 34:9-14): The servant’s wife was to be free if she entered into service with him; but if the master gave him his wife, the wife and children were to be the master’s (Exod. 21:3, 4): A poor brother who had been purchased was not to serve as a bondservant, but as a hired servant and a sojourner; at the jubilee he was to go out together with his children (Lev. 25:39-43): If a brother were bought by a foreign sojourner, he might be redeemed, and was to go out in the year of the jubilee (Lev. 25:47, etc.): Menservants and maidservants might be bought of the nations around, and of the sons of foreign sojourners, and they were to be their perpetual possession, whom they might rule absolutely, but not the sons of Israel (Lev. 25:44-46): If a manservant did not desire to go out of service, his ear was to be pierced with an awl, at the door, and he was to be a perpetual servant; and the same with a maidservant (Exod. 21:6; Deut. 15:16, 17): If anyone smote his manservant or his maidservant with a rod, so that he died, vengeance was to be taken on him; but if he survived a day or more, he was to be free, because he was his money (Exod. 21:20, 21): If he should smite a servant’s eye or tooth, he was to go forth free (Exod. 21:26, 27): If an ox should gore a manservant or a maidservant so that he died, the owner was to pay thirty shekels to his master, and the ox was to be stoned (Exod. 21:32): A servant who had escaped from his master was not to be placed in confinement, but should dwell in the place where he chose, and was not to be afflicted (Deut. 23:15, 16): A servant bought with silver, and circumcised, was to eat of the Passover (Exod. 12:44): Anyone's daughter that was bought was not to go out of service like the manservants; if she were evil, her master was not to sell her to a stranger; if she were betrothed to his son, she was to be as a daughter; if he took another, he was not to diminish her food, her raiment, nor her duty of marriage; if these things were not done, she was to go out of service without price (Exod. 21:7-12). [8] All these laws have their origin from the laws of truth and good in heaven, and in the internal sense have reference to them; partly by correspondences, partly by representatives, and partly by significatives. But after the representatives and significatives of the church (which were the most external and lowest things of worship) had been abolished, the necessity for these laws ceased also. Now if these laws were to be unfolded from the laws of order of truth and good, and from representatives and significatives, it would be plain that nothing else was meant by "menservants" than rational and memory truths [vera rationalia et scientifica], which are lower truths, and therefore ought to serve spiritual truths; and that by "maidservants" were signified the goods of these, which being also lower, ought to serve indeed, but in another manner; and therefore certain of the laws laid down respecting maidservants differ from those laid down respecting menservants; for regarded in themselves truths are more fully servants than their goods are. [9] By the "king's right," in Samuel, nothing else is signified in the internal sense than the "right" of truth, and likewise the "right" of falsity when it begins to rule over truth and over good; as is evident from the explication of the words by which this is described: This will be the right of the king that shall reign over you: he will take your sons and appoint them to him over his chariots and for his horsemen, and they shall run before his chariots; he will take your daughters for perfumers, and for cooks, and for bakers; your menservants and your maidservants and your goodliest young men and your asses will he take and put them to his work; he will take the tenth of your flock; and ye shall be for servants. And ye shall cry out in that day because of your king whom ye have chosen for you, and Jehovah will not answer you in that day (1 Sam. 8:11, 13, 16-18). [10] That by a "king" is signified truths, may be seen above (n. 1672, 2015, 2069); thus in the opposite sense things that are not true, that is, falsities. By the "sons whom he would appoint for himself over his chariots and for his horsemen," are signified the truths of doctrine, which should be subservient to principles of falsity, which are the "chariots and horsemen." By the "daughters whom he should take for perfumers, cooks, and bakers," are signified the goods of doctrine, by which those falsities would be filled with delight; and which would be made to favor the falsities. By the “menservants and maidservants, the young men, and the asses, by which he would do his work,” are signified the things of reason and of memory-knowledge, by which those falsities would be confirmed. By the “flock of which he will take a tenth” are signified the remains of good that he would do violence to. And by their “being servants” is signified that it would come to pass that the celestial and spiritual things of the Word and of doctrine, instead of ruling, would be subservient to the confirmation of the falsities of his principles, and the evils of his cupidities. For there is nothing that cannot be injected into principles of falsity as confirmatory of them, either by a false application, by a wrong interpretation, by perversion, or by a rejection of those things which do not favor; and therefore it is added: “if ye cry out in that day because of your king whom ye have chosen for you, Jehovah will not answer in that day.”

(2568) It has been said above in this chapter that doctrine would become null and void if the rational were consulted (n. 2516, 2538); and that it was not consulted (n. 2519, 2531). But here it is said that the doctrine of faith was enriched with goods and truths both rational and natural. At first view these statements appear as if they were adverse and contrary to each other; and yet are not so. How the case was with the Lord, has been stated; but how it is with man, remains to be told. [2] As regards man it is one thing to regard the doctrine of faith from rational things, and altogether another to regard rational things from the doctrine of faith. To regard the doctrine of faith from rational things is not to believe in the Word, or in the doctrine thence derived, until one is persuaded from rational things that it is so; whereas to regard rational things from the doctrine of faith is first to believe in the Word, or in the doctrine therefrom, and then to confirm the same by rational things. The former is inverted order, and results in nothing being believed; whereas the latter is genuine order, and causes the man to believe the better. It is the former that is here meant by its being said that Abimelech should die because of the woman; by which is signified that the doctrine of faith would become null and void if the rational were consulted (n. 2516, 2538); but the latter is meant by its being said that Abimelech gave flock and herd, and menservants and maidservants; by which is signified that the doctrine of faith was enriched with rational and natural goods and truths. [3] These things are much treated of in the Word in its internal sense, especially where Asshur and Egypt are spoken of; for the reason that while the doctrine of faith is regarded from rational things, that is, while a man does not believe until he is persuaded from them that it is so, it then not only becomes null and void, but whatever is contained in it is also denied; whereas when rational things are regarded from the doctrine of faith, that is, when a man believes the Word, and afterwards the same things are confirmed by rational things, the doctrine is then living and whatever is contained in it is affirmed. [4] There are therefore two principles; one of which leads to all folly and insanity, and the other to all intelligence and wisdom. The former principle is to deny all things, or to say in the heart that we cannot believe them until we are convinced by what we can apprehend, or perceive by the senses; this is the principle that leads to all folly and insanity, and is to be called the negative principle. The other principle is to affirm the things which are of doctrine from the Word, or to think and believe within ourselves that they are true because the Lord has said them: this is the principle that leads to all intelligence and wisdom, and is to be called the affirmative principle. [5] The more they who think from the negative principle consult things rational, the more they consult memory-knowledges, and the more they consult things philosophical, the more do they cast and precipitate themselves into darkness, until at last they deny all things. The causes of this are, that no one can apprehend higher things from lower ones, that is, spiritual and celestial things, still less Divine things, from lower ones, because they transcend all understanding, and moreover everything is then involved in negatives from that principle. On the other hand, they who think from an affirmative principle can confirm themselves by whatever things rational, by whatever memory-knowledges, and whatever things philosophic they have at command; for all these are to them things confirmatory, and give them a fuller idea of the matter. [6] Moreover there are some who are in doubt before they deny, and there are some who are in doubt before they affirm. They who are in doubt before they deny are they who incline to a life of evil; and when this life carries them away, then insofar as they think of the matters in question they deny them. But they who are in doubt before they affirm are they who incline to a life of good; and when they suffer themselves to be bent to this by the Lord, then insofar as they think about those things so far they affirm. As this subject is further treated of in the verses which follow,. it is permitted of the Lord's Divine mercy to illustrate them more fully there (see n. 2588).

(2569) And gave unto Abraham; and restored to him Sarah his wife. That he "gave unto Abraham" signifies to the Lord, is evident from the representation of Abraham, as being the Lord (concerning which frequently before). That he "restored unto him Sarah his wife" signifies when the Divine spiritual had been adjoined to the Divine celestial, is evident from the signification of "Sarah a wife," as being spiritual truth adjoined to celestial good (see n. 2507). The internal sense of the words in this verse is manifest from what has been said, namely, that when the Human in the Lord had been united to the Divine, and the Divine to the Human, He then possessed omniscience not only of Divine celestial and spiritual things, but also of infra-celestial and infra-spiritual things, that is, of rational and natural things; for from the Divine, as from the Sun of all light, everything is seen as present.

(2570) Verse 15. And Abimelech said, Behold my land is before thee; dwell in that which is good in thine eyes. "Abimelech said, Behold my land is before thee," signifies the Lord's perception concerning the doctrine of love and charity; "dwell in that which is good in thine eyes," signifies that he was in everything where there was good.

(2571) Abimelech said, Behold my land is before thee. That this signifies the Lord’s perception concerning the doctrine of love and charity, is evident from the signification of “saying,” as being to think (see n. 2506); and from the signification of “land,” as being here the doctrine of love and charity. “Land” (or “earth”) in the internal sense signifies various things (n. 620, 636, 1066); and that which it signifies is evident from the series or connection. For it signifies the external man of the church, when “heaven” signifies the internal (n. 82, 913, 1411, 1733); it also signifies the region where the church is (n. 662, 1066); it signifies the church itself; also in a universal sense the Lord’s kingdom in the heavens and on earth, since this was represented by the land of Canaan or the holy land (n. 1437, 1585, 1607); the same being signified also by the “new heaven and new earth” (n. 1733, 1850, 2117, 2118); and because “land” signifies the man of the church, the church, and the Lord’s kingdom, it also signifies that which is their essential, namely, love to the Lord and charity toward the neighbor, for on this they all hang (n. 537, 540, 547, 553, 2130); consequently it signifies the doctrine of love and charity, which belongs to the church, and which is here the “land of Abimelech;” for by Abimelech as a king is signified the doctrine of faith, as shown above; and by his “land,” whence and where he was, is signified the doctrine of love and charity, whence and where faith is. [2] That the Lord’s thought hitherto had been concerning the doctrine of faith, but now was concerning the doctrine of love and charity, comes from the fact that the Lord adjoined the

Human to the Divine by means of the truths which are of faith (although at the same time by means of Divine goods which are of love, in the truths) according to the order by which man also becomes spiritual and celestial; but not Divine, so as to have life in himself, like the Lord. But when the Divine marriage of truth and good and of good and truth in the Lord had been effected (which is signified by Abimelech restoring to Abraham Sarah his wife, see n. 2569), the Lord's thought then was concerning the doctrine of love and charity, and this also according to order; for when a man has become spiritual and celestial he then no longer thinks from truth, but from good; yet not from the Divine good united to the Divine truth, as did the Lord. This is the reason why the doctrine of love and charity is now for the first time mentioned, although regarded in itself the doctrine of faith is the same; and the Lord's perception and thought in everything of faith was always from the Divine Love. Hence it is that the doctrine of love and charity is the Divine doctrine itself, and is that which was cultivated in the most ancient churches; and because this made a one with the doctrine of faith, they cast out those who separated them (see n. 2417).

(2572) Dwell in that which is good in thine eyes. That this signifies that He was in everything where there was good (in the proximate sense, that He was in the good of doctrine) is evident from the signification of "eyes," as being the intellectual, which is of doctrine; and from the signification of "dwelling," as being to live (n. 1293); here Esse [being], because it is predicated of the Lord. Esse in everything where there is good, is Esse in the omniscience of all Divine, celestial, spiritual, rational, and natural things, and this from Divine love; for in the Divine Love there is omniscience of all these things (n. 2500). [2] Moreover there are both the good and the truth of doctrine. The good of doctrine is love and charity, the truth of doctrine is faith. They who are in the good of doctrine, that is, in love and charity, are in the truth of doctrine, that is, in faith. But it is one thing to be in good, or in love and charity, and another to be in the good of doctrine. Little children who are in love to their parents and in charity toward other little children are in good, but not in the good of doctrine, consequently not in the truth of doctrine, or faith. But they who have been regenerated by the truths of faith are in the good of doctrine. Insofar as these are in good, so far are they in truths; that is, insofar as they are in love and charity, so far are they in faith, consequently, so far in wisdom and intelligence. [3] The angels, being in love to the Lord and in mutual love, are also in all truth, and thus in all wisdom and intelligence; not only in regard to celestial and spiritual things, but also in regard to rational and natural things; for from love, because from the Lord, they are in the very principles or springs of things; that is, in their ends and causes. To see from principles, or from ends and causes, is to see from heaven all things that are below, even those which are on the earth. To use a comparison, this is like one who is on a high mountain, in a watchtower, who is able to look around for many miles upon the things below; while they who are below, especially if they are in a valley or in a forest, can scarcely see as many paces. Precisely so is it with those who are in the good of doctrine, in comparison with those who are in the truth of doctrine separated from its good; although the latter think that they see farther than the former. Nevertheless these see nothing of good, nor anything of truth except very slightly on the surface, and even this defiled by falsities. [4] Yet at the best the wisdom and intelligence of angels is finite, and in comparison with the Lord's Divine wisdom, most finite, and scarcely anything; as is evident from the fact that between the Infinite and the finite there is no ratio; but yet there is a communication from the Divine omnipotence; and also from the fact that the Lord is Good Itself and Love Itself, consequently the Esse itself of good, and the Esse itself of the love that exists with the angels, and thus the Esse itself of their wisdom and intelligence. From this we can see that the Lord is in everything in which there is good, both in heaven and on earth. They who think that the Lord is in truth separate from good are much mistaken. He is not in anything but good, and from that in truth; that is, in love and charity, and from that in faith.

(2573) Verse 16. And unto Sarah he said, Behold I have given thy brother a thousand of silver; behold it is unto thee a covering of the eyes to all that are with thee, and with all; and she was vindicated. "And unto Sarah he said," signifies perception from spiritual truth; "behold I have given thy brother a thousand of silver," signifies an abundance of rational truth adjoined to celestial good; "behold it is unto thee a covering of the eyes to all that are with thee," signifies that rational truths are like a covering or clothing to spiritual truths; "and with all," signifies that so also are the derivative truths; "and she was vindicated," signifies that thus there was no fault and no harm.

(2574) And unto Sarah he said. That this signifies perception from spiritual truth, is evident from the representation of "Sarah a wife," as being Divine spiritual truth (see n. 2507), and of the same as a "sister," as being rational truth (see n. 2508); and from the signification of "saying," as being to perceive (see n. 2506). Sarah is here addressed as a wife, and also as a sister; as a wife, inasmuch as she had been restored (n. 2569), and as a sister, inasmuch as it is said, "I have given thy brother a thousand of silver;" and that which was said by Abimelech was perceived by Sarah in the former relation; therefore by "saying to Sarah" is signified to perceive from spiritual truth. [2] It is evident that these things involve deeper arcana than can be set forth to the apprehension; and even if they were set forth merely to some extent, it would be necessary to explain many things first that are as yet unknown; such as what spiritual truth is, and what perception from spiritual truth is; that the Lord alone had perception from spiritual truth; that as the Lord had implanted rational truth in rational good, so had He implanted spiritual truth in celestial good, thus continually the Human in the Divine, so that there might be in everything a marriage of the Human with the Divine, and of the Divine with the Human. These and many more things must come first, before the things in this verse can be unfolded to the apprehension. These things are chiefly adapted to the minds of angels who are in the understanding of such things, and for whom is the internal sense of the Word. To them these things are represented in a heavenly manner, and thereby, and by the things contained in this chapter, it is insinuated how the Lord by degrees cast out the human from the mother, until at last He was no longer her son (that He did not acknowledge her as His mother, is manifest in Matthew 12:46-49; Mark 3:31-35; Luke 8:20, 21; John 2:4); also how He made the Human Divine by His own power, even until He was one with the Father, as He Himself teaches in John 14:6, 8-11, and elsewhere. [3] These things are presented by the Lord to the angels in clear light by means of myriads of ideas and representations, all ineffable. The reason as before said is that such things are adapted to their minds, and when in them they are in the blessedness of their intelligence and the happiness of their wisdom. Moreover as there are angels who when they were men had conceived an idea of the Lord's Human as of the human with another man, in order that in the other life these may be able to be with the celestial angels (for there ideas inspired by the affection of good conjoin), such things are dispersed by means of the spiritual sense of the Word, and in this way they are perfected. This shows how precious to the angels is that which is contained in the internal sense of the Word, although perchance it may appear as but of little consequence to man, who has so obscure an idea about such things that it is scarcely any idea at all.

(2575) Behold I have given to thy brother a thousand of silver. That this signifies an infinite abundance of rational truth adjoined to good, is evident from the signification of a "thousand," as being much and countless; here infinite, or an infinite abundance, because predicated of the Lord (concerning which signification see below); from the signification of "silver," as being rational truth (see n. 1551, 2048); and from the signification of "brother," as being celestial good adjoined to rational truth, as a brother to a sister (n. 2524, 2557). From all this it is evident that "I have given to thy brother a thousand of silver" signifies an infinite abundance of rational truth adjoined to good. Its being given to good, which is the "brother," but not to truth, is because truth is from good, not good from truth. (Concerning this infinite abundance, see above, n. 2572.) [2] That in the Word a "thousand" signifies much and countless, and when predicated of the Lord what is infinite, is manifest from the following passages. In Moses: I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the sons, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep My commandments (Exod. 20:5-6; 34:7; Deut. 5:9-10). And in Jeremiah: Jehovah showeth mercy unto thousands, and recompenseth the iniquity of the fathers into the bosom of their sons after them (Jer. 32:18). In these passages by " thousands" is not signified any definite number, but what is infinite, for the Lord's mercy is infinite, because Divine. In David: The chariots of God are two myriads, thousands upon thousands; the Lord is among them, Sinai in holiness (Ps. 68:17); where "myriads" and "thousands" denote things innumerable. [3] In the same: A thousand shall fall at thy side, and a myriad at thy right hand; it shall not come nigh thee (Ps. 91:7); where also a "thousand" and a " myriad" denote things innumerable; and as it is concerning the Lord, who in the Psalms is meant by "David," they denote all who are His enemies. In the same: Our garners are full, affording all manner of food, our flocks bring forth a thousand and ten thousand in our streets (Ps. 144:13); where also a "thousand," and "ten thousand," that is, a myriad, denote things innumerable. In the same: A thousand years in Thine eyes are as yesterday when it is past (Ps. 90:4); a "thousand years" denote what is without time, and therefore eternity, which is infinity of time. In Isaiah: One thousand from before the rebuke of one, from before the rebuke of five shall ye flee, until ye be left as a mast upon the top of a mountain (Isa. 30:17); where "one thousand" denotes many without any definite number; and "five" a few (n. 649). In Moses: Jehovah the God of your fathers make you a thousand times as many more as ye are, and bless you (Deut. 1:11); where a "thousand times" denotes numberless, as in common speech, in which also a "thousand" is used for many; as when it is said that a thing has been said a thousand times, or done in a thousand ways. In like manner in Joshua: One man of you shall chase a thousand, for Jehovah your God fighteth for you (Josh. 23:10). [4] As in computation a "thousand" is a definite number, it appears in the prophecies, especially when connected with history, as if a "thousand" meant simply a thousand, when yet it signifies many or innumerable, apart from any fixed number; for historical matters are of such a nature as to determine the ideas into the nearest and proper significations of the words, as also to the names given; when yet real things are signified in the Word by numbers as well as by names (as is evident from what has been shown before, n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252). Hence also it is supposed by some that by the "thousand years" in the Revelation (chapter 20:1-7) there are meant a thousand years or a thousand periods, for the reason as already said that things prophetic are there described under the form of history; when yet by the "thousand years" nothing is there meant except an indeterminate large amount, as elsewhere also infinity of time, or eternity.

(2576) Behold it is unto thee a covering of the eyes to all that are with thee. That this signifies that rational truths are like a covering or clothing to spiritual truths, is evident from the signification of a "covering" (concerning which presently); and from the signification of the "eyes," as being things intellectual (as is evident from very many passages in the Word); and also from the signification of "seeing," as being to understand (n. 2150, 2325). Everyone can see that in everything in this verse there are arcana which cannot be revealed except by some interior sense; such as the statement that he gave a thousand of silver, and that this is said to have been given, not to her husband, but to her brother; that it was a covering of the eyes both to her and to all that were with her, and also with all; and that thereby she was vindicated. Many historical conjectures might possibly be drawn from the sense of the letter, but without having anything spiritual in them, still less anything Divine; and yet this is what the Word is. [2] As regards rational truths being like a covering or clothing to spiritual truths, the case is this: Man's inmost things are those of his soul, and his outer things are those of his body; the former are goods and truths, from which the soul has its life, for otherwise the soul would not be a soul: the latter draw their life therefrom, and are all like a body, or what is the same, a covering or clothing. This is especially evident from the things that appear in the other life; as from angels when presented to view; for their interiors shine forth from their faces; their exteriors being represented in both their bodies and their dress; and this so fully that everyone there can know their quality from their garments alone; for these are real substances, and thus essences in form. The same is the case with the angels seen and described in respect to their faces and dress in the Word, such as those seen in the Lord's sepulcher (Matt. 28:3; Mark 16:5); and the four and twenty elders around the throne (Rev. 4:4); and others. Nor is this the case with the angels only, but also with all other things that are mentioned in the Word, even those which are inanimate; in all cases their exteriors are a covering or clothing; as for example the ark of the covenant and the tent that was round about it; the ark, being the inmost, represented the Lord Himself, for therein was the Testimony; and the tent outside of it represented the Lord's kingdom. The clothing, that is, the veils and coverings, each and all represented the more exterior celestial and spiritual things in His kingdom, that is, in the three heavens; as is evident from the fact that the form of the Tent was shown to Moses on Mount Sinai (Exod. 25:9; 26:30). From this it had its holiness, and not from the gold, the silver, and the carvings, that were in it. [3] Since rational truths are now treated of, as being a kind of veil or clothing to spiritual truths, and as the tent is described in Moses in respect to its clothing or coverings, and also in respect to its veils which were before the entrance, for the sake of illustration we may explain what was specifically signified by the veils; but what was signified by the encompassing coverings will of the Lord's Divine mercy be told elsewhere. The veils of the tent were three: the first, which made the division between the holy and the holy of holies; the second, which is called the hanging for the door of the tent; and the third, which was the hanging for the gate of the court. [4] Concerning the veil itself, which was the first, before the ark, we read in Moses: Thou shalt make a veil of hyacinthine, and bright crimson, and double-dyed scarlet, and fine twined linen, the work of a designer, thou shall make it with cherubim; and thou shalt hang it upon four pillars of shittim wood, overlaid with gold, and their hooks of gold; upon four bases of silver; and thou shalt hang the veil under the clasps; and thou shalt bring in thither, within the veil, the Ark of the Testimony; and the veil shall divide unto you between the Holy and the Holy of Holies (Exod. 26:31-34; 36:35-36). This veil represented the nearest and inmost appearances of rational good and truth, in which are the angels of the third heaven; which appearances are described by the hyacinthine, the bright crimson, the double-dyed scarlet, and the fine twined linen; in which the red color represented the goods of love, and the white its truths. The same is true also of the gold and silver with which the pillars were overlaid, and of which the hooks and the bases were made. (That colors are representative may be seen above, n. 1042, 1043, 1053, 1624; that "gold" is the good of love, n. 113, 1551, 1552; and that "silver" is truth, n. 1551, 2048.) [5] From this we can see what is signified by the veil of the temple being rent in twain (Matt. 27:51; Mark 15:38; Luke 23:45), namely, that the Lord entered into the Divine Itself by dispersing all appearances; and that He at the same time opened the way to His Divine Itself through His Human made Divine. [6] Concerning the second veil, or the hanging for the door of the tent, we read in Moses: Thou shalt make a hanging for the door of the tent, of hyacinthine, and bright crimson, and double-dyed scarlet, and fine-twined linen, the work of the embroiderer; and thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold; and thou shalt cast for them five bases of brass (Exod. 26:36-37; 36:37-38). By this hanging were represented appearances of good and truth that are lower or more external than the former, that is, the middle ones of the rational, in which are the angels of the second heaven; which appearances are described almost in the same manner as the first, with the difference however that for this hanging there were five pillars and five bases, by which number is signified what is comparatively but little; for these appearances do not so cohere together, or are not so heavenly, as are the appearances of the inmost or third heaven. (Concerning the number five as meaning a little, see above, n. 649, 1686.) And because these appearances look to natural things, it was commanded that the bases should be cast of brass; for by brass was represented and signified natural good (n. 425, 1551). [7] Concerning the third veil, or the hanging for the gate of the court, we read in Moses: For the gate of the court shall be a hanging of twenty cubits, of hyacinthine, and bright crimson, and double-dyed scarlet, and fine-twined linen, the work of the embroiderer; their pillars four, and their bases four; all the pillars of the court round about shall be filleted with silver, their hooks of silver, but their bases of brass (Exod. 27:16-17; 38:18-19). By this hanging were represented still lower or more external appearances of good and truth, which are the lowest ones of the rational, in which are the angels of the first heaven. As these appearances correspond to interior things, they are described in a similar manner, yet with the difference that these pillars were not overlaid with gold, but filleted with silver, and that the hooks were of silver, by which are signified rational truths that derive their origin immediately from memory-knowledges; and the bases were of brass, by which are signified natural goods. All this shows that there was nothing in the Tent that was not representative of the celestial and spiritual things of the Lord’s kingdom, or that all things were made according to the type of celestial and spiritual things in the three heavens; also that the veilings or coverings signified the things that are like a body or dress around or without the inmost. [8] Moreover that "veilings," "coverings," "clothing," or "garments" signify relatively lower truths, is evident from many passages in the Word, as in Ezekiel: Fine linen with broidered work from Egypt was thy spread of sail; hyacinthine and bright crimson from the isles of Elishah was thy covering (Ezek. 27:7); where Tyre is treated of, by which are signified interior knowledges of celestial and spiritual things, and consequently those who are in them (n. 1201); "broidered work from Egypt" denotes what is of memory-knowledge (that "Egypt" denotes this may be seen above, n. 1164, 1165, 1186, 1462); "hyacinthine and bright crimson from the isles of Elishah, which was the covering," denote the rituals that correspond to internal worship (n. 1156). [9] In the same: All the princes of the sea shall come down from their thrones, and lay aside their robes, and put off their broidered garments; they shall be clothed with tremblings, they shall sit upon the earth (Ezek. 26:16); also speaking of Tyre "robes" and "broidered garments" denote knowledges derived from the contents of the memory [cognitionibus ex scientificis], and thus lower truths. [10] In the same: I clothed thee with broidered work, and shod thee with badger, and girded thee about with fine linen, and covered thee with silk; I decked thee also with ornaments, and put bracelets upon thy hands, and a necklace upon thy throat. Thou didst take of thy garments, and madest for thee high places with divers colors, and didst commit whoredom upon them; thou tookest thy broidered garments, and coveredst them (Ezek. 16:10-11, 16, 18); speaking of Jerusalem, which is the spiritual church, described as it was of old, and such as it was afterwards, when perverted: its lower spiritual things and its doctrinal matters are the “garments of broidered work, fine linen, and silk.” [11] In Isaiah: The Lord Jehovih Zebaoth doth take away from Jerusalem the whole staff of bread and the staff of water. Then shall a man take hold of his brother, of the house of his father-Thou hast a garment, be thou our prince. In that day he shall lift up his voice, saying, I will not be a binder up, and in my house there is neither bread, nor garment; ye shall not make me a prince of the people. The Lord will smite with a scab the crown of the head of the daughters of Zion; and in that day the Lord will take away the bravery of their anklets, and their network, and crescents, and their collars, and chains, and plates; and the headtires, and the ankle chains, and the sashes, and the soul houses, and the ear-drops; the rings, and the nose jewels, the festival garments, and the mantles, and the robes, and the satchels, the mirrors, and the fine linen, and the turbans, and the cloaks (Isa. 3:1, 6-7, 17-24). “Jerusalem” denotes the spiritual church; “Judah” the celestial church; the “staff of bread and the staff of water, which will be removed,” denote good and truth; the “garment which the prince should have,” the truths which are of doctrine; the clothing and various ornaments of the daughters of Zion, which are enumerated, all and each, the kinds and varieties of good and truth, of which they would be deprived. Unless everything here mentioned signified something peculiar to the church, they would not be of the Word, in every expression of which there is what is Divine; but they are predicated of the daughters of Zion, and by these are signified the things of the church, as may be seen above (n. 2362). [12] In the same: Awake! awake! put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean (Isa. 52:1, 2); "Zion" denotes the celestial church; "Jerusalem" the spiritual church; and "garments of beauty" the holy things of faith. In the same: Their webs shall not become a garment, neither shall they cover themselves with their works; their works are works of iniquity (Isa. 59:6); "webs" denote fictitious truths that do not become a garment; a "garment" denotes the exterior truths of doctrine and of worship; hence it is said, "neither shall they cover themselves with their works." [13] In the same: Rejoicing I will rejoice in Jehovah, my soul shall exult in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness (Isa. 61:10); the "garments of salvation" denote the truths of faith; and the "robe of righteousness" the good of charity. In John: Thou hast a few names even in Sardis that have not defiled their garments; and they shall walk with Me in white, for they are worthy; he that overcometh shall be clothed in white raiment (Rev. 3:4-5). Blessed is he that watcheth, and keepeth his garments, lest he walk naked (Rev. 16:15). In the same: Upon the thrones I saw four and twenty elders sitting, clothed in white garments (Rev. 4:4); where it is manifest that the "garments" are not garments, but the spiritual things of truth. [14] So where the Lord said in reference to the consummation of the age that they should not return back to take their garments (Matt. 24:18; Mark 13:16), where that "garments" are truths may be seen above (n. 2454). Also in regard to the one not clothed in a wedding garment (Matt. 22:11, 12). And concerning John: What went ye out to see? a man clothed in bright garments? Behold they that wear bright garments are in kings' houses (Matt. 11:8; Luke 7:25); meaning that they were not in the externals of doctrine and worship, but in the internals; on which account He adds: What went ye out to see? a prophet? yea, I say unto you and more than a prophet (Matt. 11:9); a "prophet" denotes the externals of doctrine and of worship. [15] As "garments" signified truths of every kind, it was commanded that the sons of Israel on going out of Egypt should borrow gold and silver, and garments, and put them upon their sons (Exod. 3:22; 12:35-36); also that garments of various kinds, or mixed garments, should not be worn (Lev. 19:19; Deut. 22:11); and that they should make for themselves fringes on the borders of their garments, and should put a blue thread there, and that when they saw it they should call to mind the commandments, and do them (Num. 15:38-40). [16] Formerly also they rent their garments (as is seen in Josh. 7:6; Judges 11:35; 1 Sam. 4:12; 2 Sam. 1:2, 11-12; 3:31; 13:30-31; 15:32; 1 Kings 21:27; 2 Kings 5:7-8; 6:30; 22:11, 14, 19; Isa. 36:22; 37:1); by which was signified zeal for doctrine and truth, which was thus torn to pieces; and also humiliation, because there was nothing appertaining to them that is signified by the adornment of garments. [17] That such things are signified by "veilings," "coverings," "clothing," or "garments" is also manifest from the prophecy of Jacob, then Israel: He shall bind his foal to the vine, and his ass's colt unto the choice vine; he shall wash his garments in wine, and his clothes in the blood of grapes (Gen. 49:11); what these words signify can be known to none except from the internal sense; namely a "vine," a "choice vine," a "foal," an "ass's colt," "wine," the "blood of grapes," "garments," and "clothes"; but it is evident that they are predicated of the Lord, who is here called "Shiloh." The subject spoken of is Judah, by whom is represented the Lord's Divine celestial; and by the "garments he should wash in wine," and "the vesture he should wash in the blood of grapes" are signified the Lord's rational and natural, which He should make Divine. [18] In like manner in Isaiah: Who is this that cometh from Edom, with dyed garments from Bozrah; this that is glorious in his apparel, marching in the multitude of his strength? Wherefore art thou red in thine apparel, and thy garment like him that treadeth in the wine vat? I have trodden the winepress alone, and of the peoples there was none with me; their victory is sprinkled upon my garments, and I have stained all my raiment (Isa. 63:1-3); where also "garments" and "raiment" denote the Lord's Human which of His own power He made Divine by combats of temptations and by victories; on which account it is said, "I have trodden the winepress alone, and of the peoples there was none with me.” Isaac’s smelling the smell of Esau’s garments, and so blessing him (Gen. 27:27), involved the same. [19] The Holy itself of the Lord’s Divine Human was also a garment which appeared as the light, and as white and glistening, when He was transfigured, concerning which we read in Matthew: When Jesus was transfigured, His face did shine as the sun, and His garments became as the light (Matt. 17:2). In Luke: When Jesus prayed, the appearance of His countenance was changed, and His raiment became white and glistening (Luke 9:29). And in Mark: When Jesus was transfigured, His garments became shining, exceeding white like snow, so as no fuller on earth can white them (Mark 9:3). The garments of holiness with which Aaron was clothed when he entered within the veil, and which were of linen, had a similar representation (Lev. 16:2, 4): likewise the garments of holiness that were for glory and for beauty; and those of his ministry (Exod. 28:2 to the end, and 39:1 to the end): for in these there was not one whit that was not representative.

(2577) And with all. That this signifies that so also are the derivative truths, namely, those of memory and of the senses, is evident from what has been said above, and from the series itself; for it is said just above, “behold it shall be unto thee a veiling of the eyes unto all who are with thee;” by which are signified rational truths, which are like a veil to spiritual truths; and it is now said again, “with all;” by which are therefore signified still lower truths which are derived from rational truths; these being no other than what are called memory truths and sensuous truths. That these truths are derived from rational truths is evident from the order of influx. Interior things flow into exterior things; or what is the same, higher things into lower; but not the reverse. It indeed appears otherwise, namely, that man becomes rational by means of the things of sense and of memory, but this is a fallacy. Good from the Lord is constantly flowing in through man's rational faculty, and it meets and adopts to itself the knowledges in the memory; and insofar as it can do this, and dispose them in due order, so far the man becomes rational. The case herein is the same as with the good and truths which are called those of faith: good from the Lord flows into truths, and adopts them, and insofar as it can do this the man becomes spiritual; although it appears as if truths, called the truths of faith, flow in, and render the man spiritual. It is also owing to this appearance that the truth of faith is so much cultivated at this day, while the good of charity is not thought of.

(2578) And she was vindicated. That this signifies that thus there was no fault and no harm, is evident from all that precedes, of which this is a brief conclusion.

(2579) Verse 17. And Abraham prayed unto God, and God healed Abimelech, and his wife, and his maidservants; and they brought forth. "Abraham prayed unto God," signifies a revelation; "and God healed Abimelech," signifies soundness of the doctrine in respect to good; "and his wife," signifies in respect to truth; "and his maidservants," signifies in respect to the affections of doctrinal things; "and they brought forth," signifies their fruitfulness.

(2580) Abraham prayed unto God. That this signifies revelation, is evident from the signification of "praying" when predicated of the Lord, as being to be revealed (see n. 2535); and from the representation of Abraham, as being the Lord-often shown above. Here in the sense of the letter there are two, namely, one who prayed, and another to whom he prayed; for it is said, "Abraham prayed unto God." But in the internal sense there are not two, but one; for it was God or Jehovah in the Lord who made the revelation, because He was conceived of Jehovah; yet insofar as He had that which belonged to the maternal human, so far He was another. How the case is herein can with difficulty fall into the ideas so as to be understood. These things can indeed fall into angelic ideas, which are presented in the light of heaven; but not so well into human ideas, which do not perceive unless illuminated by things that are of the light of the world; still less can they fall into the ideas of those to whom everything that is of the light of heaven is thick darkness, so as to be nothing at all.

(2581) And God healed Abimelech. That this signifies the soundness of the doctrine in respect to good, is evident from the signification of "healing," as being to make sound; and from the representation of Abimelech, as being the doctrine of faith looking to rational things (n. 2510). That it is in respect to good is evident from the fact that his wife also is said to be healed, by which is meant the soundness of the doctrine in respect to truth; for when in the Word a husband is called "husband," and also when he is called by name, he then signifies good, and his wife truth; but when a husband is called a “man,” he then signifies truth, and his wife good (see also n. 915, 1468, 2517).

(2582) And his wife. That this signifies in respect to truth, is evident from the signification of a “wife,” as being truth (see just above, n. 2581).

(2583) And his maidservants. That this signifies in respect to the affections of the derivative doctrinal things, is evident from the signification of “maidservants,” as being the affections of the things of the reason and of the memory (see n. 1895, 2567); here of doctrinal things, because they are predicated of the doctrine of faith (for they belonged to Abimelech, by whom is signified the doctrine of faith, n. 2509, 2510); for the signification of everything is determined by what is being treated of.

(2584) And they brought forth. That this signifies fruitfulness, is evident from the signification of “bringing forth” and of “birth.” In the internal sense of the Word none but spiritual and celestial things are signified; on which account where mention is made of “conception” or of “conceiving;” of “bearing” or of “bringing forth;” of “birth” or of “being born;” of “generation” or of “generating,” as well as of those who beget, as “father and mother;” and of those who are begotten, as “sons and daughters,” all these are meant in none but a spiritual sense, for in itself the Word is spiritual and celestial; and such is the case here in regard to “bringing forth,” by which is signified fruitfulness in respect to the things of doctrine. [2] That in the Word “birth” means no other kind of birth than this, is evident from the passages that follow. In Samuel: The full have hired out themselves for bread, and the hungry have ceased, until the barren hath borne seven, and she that hath many children hath languished; Jehovah killeth and maketh alive. He causeth to go down into hell, and bringeth up (1 Sam. 2:5-6). In Jeremiah: She that hath borne seven languisheth, she breatheth out her soul; her sun is gone down while it is yet day (Jer. 15:9). In Isaiah: Sing, O barren, that did not bear; break forth into singing and cry aloud, that did not travail with child; for more are the sons of the desolate than the sons of the married wife, saith Jehovah (Isa. 54:1). In David: The voice of Jehovah maketh the hinds to calve, and strippeth the forests; and in His temple everyone speaketh glory (Ps. 29:9). In Isaiah: Blush, O Zidon, for the sea hath spoken, the stronghold of the sea, saying, I have not travailed, nor brought forth, neither have I brought up young men, nor caused maids to grow up; as with the report of Egypt, they shall travail according to the report of Tyre (Isa. 23:4-5). Before she travailed she brought forth, and before her pain came she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Does the earth travail in one day, and shall I not cause to bring forth? saith Jehovah; shall I cause to bring forth, and close up? said thy God (Isa. 66:7-9). In Jeremiah: Ask I pray and see whether a man bringeth forth; wherefore have I seen every man with his hands on his loins, as one that bringeth forth (Jer. 30:6). In Ezekiel: I will set a fire in Egypt, and Sin travailing shall travail, and No may be...(Ezek. 30:16). In Hosea: Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from conception (Hos. 9:11). In the same: The pains of one that travaileth came upon Ephraim; he is an unwise son, for at the time he will not stand in the place of the breaking forth of sons (Hos. 13:13). In John: A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing, and pained to bring forth. The dragon stood before the woman who was about to bring forth, that when she brought forth her son, he might devour him. And she brought forth a man child, who was to pasture all nations with a rod of iron; but the child was caught up unto God and to His throne (Rev. 12:1-5). [3] Who cannot see from all these passages that no other conceptions and births are signified than those which are of the church? And the same is the case with what is here said concerning Abimelech, that "God healed Abimelech, and his wife, and his maidservants, and they brought forth;" and that "Jehovah closing had closed up every womb of the house of Abimelech, because of the word of Sarah, Abraham's wife." What is signified by these things in the internal sense is evident from the explication of the same, namely, the quality of the doctrine of faith when regarded from Divine truths, and when regarded from the rational: when it is regarded from Divine truths, that is, from the Word, then each and all things, of both reason and memory, confirm it; but this is not the case when it is regarded from human things, that is, from reason and memory-knowledges; for then nothing of good and nothing of truth is conceived; for to regard it from the Word is to regard it from the Lord, whereas to regard it from reason and memory-knowledge is to regard it from man. From the former comes all intelligence and wisdom; from the latter all insanity and folly.

(2585) Verse 18. For closing Jehovah had therefore closed every womb of the house of Abimelech, because of the word of Sarah, Abraham's wife. "For closing Jehovah had therefore closed every womb of the house of Abimelech," signifies the barrenness of the doctrine; "because of the word of Sarah," signifies by reason of the rational, if it had conjoined itself; "Abraham's wife," signifies that spiritual truth might be conjoined with celestial good.

(2586) For closing Jehovah had therefore closed every womb of the house of Abimelech. That this signifies barrenness, namely, of doctrine, is evident from the signification of "closing to close up the womb," as being to prevent conception itself; and from the signification of "the house of Abimelech," as being the good of the doctrine of faith, which shows that barrenness is signified. That up to this point in this chapter "God" is mentioned, but here for the first time "Jehovah," is because "God" is mentioned where the subject is truth, but "Jehovah" where the subject is good. All the conception of doctrine is from good as a father, but its birth is by means of truth as a mother, as occasionally stated before. Here the conception of doctrine is treated of, and as this is from good, "Jehovah" is mentioned; whereas above its birth is treated of, and as this takes place by means of truth, "God" is mentioned, as in the verse preceding: "God healed Abimelech, and his wife, and his maidservants, and they brought forth." [2] The case is the same elsewhere in the Word where conception is treated of, as in Isaiah: Jehovah hath called me from the womb. Thus saith Jehovah that formed me from the womb; then shall I be precious to Jehovah; and my God shall be my strength (Isa. 49:1, 5); "strength" is predicated of truth, and therefore "God" is mentioned. In the same: Thus saith Jehovah thy Maker, and thy Former from the womb (Isa. 44:2, 24, and elsewhere). For the same reason it is said "the house of Abimelech," by which is signified the good of the doctrine of faith (that a "house" denotes good may be seen above, n. 2048, 2233, 2234; and that "Abimelech" denotes the doctrine of faith, n. 2509, 2510). That there is a Divine arcanum in the fact that they brought forth, and that the wombs of the house of Abimelech were shut on account of Sarah, is manifest; and this arcanum cannot possibly be disclosed except by the internal sense.

(2587) Because of the word of Sarah. That this signifies by reason of the rational if it had conjoined itself, is evident from the representation of "Sarah" as a sister, as being rational truth (see n. 2508). The "word of Sarah" signifies the whole transaction, namely, that she was called a sister, and that Abimelech took her, but that he did not come near her. What these things signify further will be told in what follows.

(2588) Abraham's wife. That this signifies in order that spiritual truth might be conjoined with celestial good, is evident from the representation of Sarah as a wife, as being spiritual truth conjoined with celestial good (see n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507); and from the representation of Abraham, as being celestial good conjoined with spiritual truth (see n. 2011, 2172, 2198, 2501). Whether we say “spiritual truth and celestial good,” or “the Lord,” it is the same; because the Lord is truth itself and good itself, and is the very marriage itself of truth and good, and of good and truth. How the case herein is can indeed be seen from the explication; but as these matters are among those which are obscure at this day, we may so far as possible illustrate them. The subject here treated of is the doctrine of faith, concerning which the Lord thought in His childhood, namely, whether it was allowable to enter into it by means of rational things, and thus form for one’s self ideas concerning it. His so thinking came from His love and consideration for the human race, who are such as not to believe what they do not comprehend in a rational manner. But He perceived from the Divine that this ought not to be done; and He therefore revealed the doctrine to Himself from the Divine, and thereby at the same time all things in the universe that are subordinate, namely, all things of the rational and of the natural. [2] How the case is with the doctrinal things of faith among men has been stated above (n. 2568), namely, that there are two principles from which they think, a negative and an affirmative; and that those think from the negative principle, who believe nothing unless they are convinced by what is of reason and memory-knowledge; nay, by what is of sense; but those think from the affirmative who believe that things are true because the Lord has said so in the Word, thus who have faith in the Lord. They who are in the negative in regard to a thing being true because it is in the Word, say at heart that they will believe when they are persuaded by things rational and memory-knowledges. But the fact is that they never believe; and indeed they would not believe if they were to be convinced by the bodily senses of sight, hearing, and touch; for they would always form new reasonings against such things, and would thus end by completely extinguishing all faith, and at the same time turning the light of the rational into darkness, because into falsities. But those who are in the affirmative, that is, who believe that things are true because the Lord has said so, are continually being confirmed, and their ideas enlightened and strengthened, by what is of reason and memory-knowledge, and even by what is of sense; for man has light from no other source than by means of the things of reason and memory, and such is the way with everyone. With these the doctrine thus "living lives;" and of them it is said, that they "are healed," and "bring forth;" whereas with those who are in the negative the doctrine "dying dies;" and it is said of them that "the womb closing is closed." All this shows what it is to enter into the doctrine of faith by means of rational things, and what to enter into rational things by means of the doctrine of faith; but let this be illustrated by examples. [3] It is from the doctrine of the Word, that the first and principal thing of doctrine is love to the Lord and charity toward the neighbor. They who are in the affirmative in regard to this can enter into whatever things of reason and of memory, and even of sense, they please, everyone according to his gift, his knowledge, and his experience. Nay, the more they enter in, the more they are confirmed; for universal nature is full of confirmation. But they who deny this first and principal thing of doctrine, and who desire to be first convinced of anything true by means of the things of reason and memory, never suffer themselves to be convinced, because at heart they deny, and all the time take their stand in favor of some other principle which they believe to be essential; and finally, by confirmations of their principle they so blind themselves that they cannot even know what love to the Lord and love to the neighbor are. And as they confirm themselves in what is contrary, they at length confirm themselves in the notion that no other love is possible that has any delight in it except the love of self and of the world; and this to such a degree (if not in doctrine, yet in life) that they embrace infernal love in place of heavenly love. But with those who are not in the negative nor as yet in the affirmative, but are in doubt before they deny or affirm, the case is as above stated (n. 2568), namely that they who incline to a life of evil fall into the negative, but they who incline to a life of good are brought into the affirmative. [4] Take another example: It is among the primary things of the doctrine of faith that all good is from the Lord, and all evil from man, that is, from one’s self. They who are in the affirmative that it is so, can confirm themselves by many things of reason and of memory-knowledge, such as that no good can possibly flow in except from good itself, that is, from the Fountain of Good, thus from the Lord; and that the beginning or principle of good can be from no other source;

finding illustration in all things that are truly good, in themselves, in others, in the community, and also in the created universe. But they who are in the negative confirm themselves in what is contrary by everything they think of, insomuch that at last they do not know what good is; and dispute among themselves as to what is the highest good, being deeply ignorant of the fact that it is the celestial and spiritual good from the Lord, by which all lower good is made alive, and that the delight therefrom is truly delight. Some also think that unless good is from themselves, it cannot possibly come from any other source. [5] Take as another example the truth that they who are in love to the Lord and charity toward the neighbor can receive the truths of doctrine and have faith in the Word, but not they who are in the life of the love of self and the world; or what is the same, that they who are in good can believe, but not they who are in evil. They who are in the affirmative can confirm this by numberless things of reason and memory. From reason they can confirm it on the ground that truth and good agree, but not truth and evil; and that as all falsity is in evil, so it is from evil; and that if any who are in evil nevertheless have truth, it is on the lips, and not in the heart; and from their memory-knowledge they can confirm by many things that truths shun evils, and that evils spew out truths. But they who are in the negative confirm themselves by alleging that everyone, of whatever character, is able to believe just as well as others, even though he lives in continual hatred, in the delights of revenge, and in deceit; and this even while they themselves altogether reject from their doctrine the good of life, after the rejection of which they do not believe anything. [6] That it may be still more manifest how the case herein is, let us take this example: They who are in the affirmative that the Word has been so written as to possess an internal sense which does not appear in the letter, can confirm themselves therein by many rational considerations; as that by the Word man has connection with heaven; that there are correspondences of natural things with spiritual, in which the spiritual are not seen; that the ideas of interior thought are altogether different from the material ideas which fall into the words of language; that man, being born for both lives, can, while in the world, be also in heaven, by means of the Word which is for both worlds; that with some persons a certain Divine light flows into the things of the understanding, and also into the affections, when the Word is read; that it is of necessity that there should be something written that has come down from heaven, and that therefore the Word cannot be such in its origin as it is in the letter; and that it can be holy only from a certain holiness that it has within it. He can also confirm himself by means of memory-knowledges; as that men were formerly in representatives, and that the writings of the Ancient Church were of this nature; also that the writings of many among the Gentiles had this origin; and that it is on this account that in the churches such a style has been revered as holy, and among the Gentiles as learned, as examples of which the books of many authors might be mentioned. But they who are in the negative, if they do not deny all these things, still do not believe them, and persuade themselves that the Word is such as it is in the letter, appearing indeed worldly, while yet being spiritual (as to where the spiritual is hidden within it they care little, but for manifold reasons are willing to let it be so), and this they can confirm by many things. [7] In order to present the subject to the apprehension of the simple, take as an example the following matter of knowledge. They who are in the affirmative that sight is not of the eye, but of the spirit, which sees the things that are in the world through the eye as an organ of its body, can confirm themselves by many things; as from our hearing things said by others; in that they refer themselves to a certain interior sight, into which they are changed; which would be impossible unless there were an interior sight; also that whatever is thought of is seen by an interior sight, by some more clearly, by others more obscurely; and again, that things we imagine present themselves not unlike objects of sight; and also that unless it were the spirit within the body that saw the objects which fall within the ken of the eye as the organ of sight, the spirit could see nothing in the other life, when yet it cannot but be that it will see innumerable and amazing things that cannot possibly be seen with the bodily eye. Then again we may reflect that in dreams, especially those of the prophets, many things have been seen although not with the eyes. And finally, should anyone be skilled in philosophy, he may confirm himself by considering that outer things cannot enter into inner things, just as compounds cannot into simples; and therefore that things of the body cannot enter into those of the spirit, but only the reverse; not to mention a host of other proofs, until at last the man is persuaded that the spirit has sight, and not the eye, except from the spirit. But they who are in the negative call every consideration of this kind either a matter of nature or one of fancy, and when they are told that a spirit possesses and enjoys much more perfect sight than a man in the body, they ridicule the idea, and reject it as an idle tale, believing that if deprived of the sight of the bodily eye they would live in the dark; although the very opposite is the truth, for they are then in the light. [8] From these examples we may see what it is to enter into the things of reason and memory-knowledge from truths, and what it is to enter into truths from the things of reason and memory-knowledge; and that the former is according to order, but the latter contrary to order; and that when we do that which is according to order we are enlightened; but when we do that which is contrary to order, we are made blind. All of which shows of how great concern it is that truths should be known and believed; for man is enlightened by truths, but is made blind by falsities. By truths there is opened to the rational an immense and almost unbounded field; but by falsities comparatively none at all, although this does not appear to be so. It is because the angels are in truths that they enjoy wisdom so great; for truth is the very light of heaven. [9] They who have blinded themselves by not being willing to believe anything which they do not apprehend by the senses, until at length they have come to believe nothing, were in old times called “serpents of the tree of knowledge;” for such reasoned much from sensuous things and their fallacies, which easily fall into man’s apprehension and belief, and thereby they seduced many (see n. 195, 196). In the other life such are readily distinguished from other spirits by the fact that in regard to all things of faith they reason whether it be so; and if they are shown a thousand and a thousand times that it is so, still they advance negative doubts against every proof that is offered; and this they would go on doing to all eternity. So blind are they on this account that they have not common sense, that is, they cannot comprehend what good and truth are; and yet every one of them thinks himself wiser than all in the universe; making wisdom to consist in being able to invalidate what is Divine, and deduce it from what is natural. Many who in this world have been esteemed wise, are preeminently of this character; for the more anyone is endowed with talent and knowledge, and is in the negative, the more insane he is, beyond all others; whereas the more anyone is endowed with talent and knowledge, and is in the affirmative, the wiser he is able to be. It is by no means denied man to cultivate the rational faculty by means of memory-knowledges; but that which is forbidden is to harden ourselves against the truths of faith which belong to the Word. [10] These things are much treated of in the internal sense of the Word, especially in that of the prophetic Word, where Asshur (or Assyria) and Egypt are treated of; for reasoning is signified by “Asshur” (n. 119, 1186); and memory-knowledge by “Egypt” (n. 1164, 1165, 1186, 1462). Concerning those who desire to enter into doctrinal and Divine things by means of memory-knowledges and rational things, we read in Isaiah: I will confound Egypt in Egypt, and they shall fight every man against his brother, and every man against his companion, city against city, and kingdom against kingdom; and the spirit of Egypt shall be made void in the midst of it, and I will swallow up the counsel thereof; the waters shall fail from the sea, and the river shall be dried up and shall become totally dry; and the streams shall vanish, the rivers of Egypt shall be diminished and dried up; the reed and the flag shall wither away; and all the seed of the river shall become dry. Jehovah hath mingled a spirit of perversities in the midst of her, and they have caused Egypt to go astray in every work thereof, as a drunken man strayeth in his vomit (Isa. 19:2-3; 5-7, 14). Woe to the rebellious sons, who walk to go down into Egypt, but have not asked at My mouth, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. And the strength of Pharaoh shall be unto you for a shame, and the trust in the shadow of Egypt for a reproach (Isa. 30:1-3). Woe to them that go down into Egypt for help, and stay upon horses, and trust in chariots, because they are many; but they look not unto the Holy One of Israel, and seek not Jehovah. And when Jehovah shall stretch out His hand, he that helpeth shall stumble, and he that is helped shall fall, and they shall all be consumed together. And Asshur shall fall by the sword not of man, and the sword not of man shall devour him (Isa. 31:1, 3, 8). In Jeremiah: My people have committed two evils; they have forsaken me, the fountain of living waters, to hew them out pits, broken pits, which can hold no water. Is Israel a servant? If he was born of the house, why is he become a prey? Dost thou not do this unto thyself, in that thou hast forsaken Jehovah thy God in the time when He led thee in the way? And now what hast thou to do with the way to Egypt to drink the waters of Shihor? Or what hast thou to do with the way of Asshur to drink the waters of the river? O generation, see ye the Word of Jehovah: have I been a wilderness unto Israel, a land of darkness? Wherefore said My people, We will rule, we will come no more unto Thee? Why goest thou away so much to change thy way? Thou shalt be ashamed from Egypt also, as thou wast ashamed from Asshur (Jer. 2:13-14, 17-18, 31, 36). Hear ye the word of Jehovah, O remnant of Judah; thus saith Jehovah Zebaoth the God of Israel, If setting ye set your faces to come into Egypt, and ye come to sojourn there, then it shall come to pass that the sword which ye were fearing for yourselves shall overtake you there in the land of Egypt, and the famine whereof ye were afraid shall cleave unto you there in Egypt, that ye die there. So shall it be with all the men who set their faces to come into Egypt, to sojourn there; they shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that I will bring upon you (Jer. 42:15-17, etc.). In Ezekiel: And all the inhabitants of Egypt shall know that I am Jehovah; because they have been a staff of reed to the house of Israel; in their taking thee by thy hand thou didst break, and didst rend for them every shoulder, and in their leaning upon thee thou breakest, and makest all their loins to be at a stand; therefore thus said the Lord Jehovih, Behold I will bring a sword upon thee, and will cut off from thee man and beast, and the land of Egypt shall be a desolation and a waste, and they shall know that I am Jehovah; because he hath said, The river is mine, and I have made it (Ezek. 29:6-9, etc.). In Hosea: Ephraim was like a silly dove; they called unto Egypt, they went unto Asshur; when they shall go, I will spread out My net upon them; woe unto them because they have wandered away from Me (Hos. 7:11-13). Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth a lie and a waste, and they make a covenant with Asshur, and oil is carried down into Egypt (Hos. 12:1). Israel hath committed whoredom under her God; thou hast loved hire upon all the corn floors; Ephraim shall return into Egypt, and they shall eat what is unclean in Asshur; for lo they are gone away from devastation, Egypt shall gather them up, Moph shall bury them, the thorn shall possess their desirable things of silver, the thistle shall be in their tents. Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth yet will I slay the desired fruit of their womb; my God will cast them out, because they did not hearken unto Him, and they shall be wanderers among the nations (Hos. 9:1, 3, 6, 16-17). In Isaiah: Woe to Asshur, the rod of Mine anger, and he is the staff in their hand of Mine indignation; he thinketh not right, neither doth his heart meditate right; for it is in his heart to destroy and to cut off nations not a few; for he saith, Are not my princes all of them kings? I will visit upon the fruit of the elation of heart of the king of Asshur, for he hath said, In the strength of my hand I have done it, and in my wisdom, for I am intelligent; and I will remove the bounds of the peoples, and will plunder their treasures, and will cast down as a mighty one the inhabitants. Therefore shall the Lord of lords Zebaoth send among his fat ones leanness; and instead of his glory, kindling there shall be kindled a burning of fire (Isa. 10:5, 7-8, 12-13, 16). [11] In all these passages, by "Asshur" as before shown is signified reasoning; by "Egypt" and "Pharaoh" memory-knowledge; by "Ephraim" the intellectual; and there is described in these and in many other places of what quality man's rational becomes when it reasons concerning the truths of faith from the negative principle. The like is involved in Isaiah (chapters 36 and 37), where we read that when Rabshakeh, sent by the king of Asshur, spoke against Jerusalem and king Hezekiah, the Angel of Jehovah smote a hundred and eighty-five thousand in the camp of the king of Asshur; by which is signified what an overthrow of man's reasonings takes place when he reasons against Divine things, however much the man may then appear to himself to be wise. [12] This reasoning is also in various places called "whoredom with the sons of Egypt and with the sons of Asshur." As in Ezekiel: Thou hast committed whoredom with the sons of Egypt, thy neighbors, great of flesh, and hast multiplied thy whoredom and hast committed whoredom with the sons of Asshur, and yet thou wast not satisfied (Ezek. 16:26, 28; 23:3, 5-21; see n. 2466). [13] Concerning those who enter into rational things and memory-knowledges from the doctrine of faith, and thence are wise. In Isaiah: In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah; and it shall be for a sign and for a witness unto Jehovah Zebaoth in the land of Egypt; for they shall cry unto Jehovah because of the oppressors, and He shall send them a Saviour and a Prince, and He shall deliver them; and Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day; and they shall offer sacrifice and meat-offering, and shall vow a vow unto Jehovah, and shall perform it (Isa. 19:19-21). In the same: In that day there shall be a highway from Egypt to Asshur, and Asshur shall come into Egypt, and the Egyptians shall serve Asshur. In that day shall Israel be the third with Egypt and with Asshur, a blessing in the midst of the land, which Jehovah Zebaoth shall bless, saying, Blessed be Egypt My people, and Asshur the work of My hands, and Israel Mine inheritance (Isa. 19:23-25); where the spiritual church is treated of, of which the spiritual is "Israel," the rational is "Asshur," and the faculty of knowing is "Egypt;" which three constitute the intellectual things of that church, which thus follow in order; on which account it is said, "In that day shall Israel be the third with Egypt and with Asshur," and "Blessed be Egypt My people, and Asshur the work of My hands, and Israel Mine inheritance." [14] In the same: It shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Asshur, and they that were outcasts in the land of Egypt, and they shall bow themselves down to Jehovah in the mountain of holiness at Jerusalem

(Isa. 27:13). In the same: Thus saith Jehovah, The labor of Egypt, and the merchandise of Cush and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine; they shall go after thee, and shall bow themselves down to thee, they shall make supplication unto thee. In thee only is God, and there is no God else besides (Isa. 45:14); "Cush and the Sabeans" are knowledges (n. 117, 1171). In Zechariah: Egypt shall go up to Jerusalem, to worship the King Jehovah Zebaoth (Zech. 14:17-18). In Micah: I look unto Jehovah, I wait for the God of my salvation; my God will hear me; a day for building thy walls, in this day, and they shall come even unto thee thence from Asshur, and the cities of Egypt, and thence from Egypt even to the river (Micah 7:7, 11-12). [15] In Ezekiel: Thus saith the Lord Jehovih, At the end of forty years will I gather Egypt from the peoples whither they were scattered, and I will bring again the captivity of Egypt (Ezek. 29:13-14). In the same: Behold, Asshur was a cedar in Lebanon with fair branches and a shadowing forest, and lofty in height, and its branch was among the tangled boughs; the waters made it grow, going with her streams round about her plantation, and she sent out her canals unto all the trees of the field; therefore its height was exalted above all the trees of the field, and its boughs were multiplied, and its branches became long by reason of many waters; all the birds of the heavens made their nests in its boughs, and under its branches all the beasts of the field brought forth, and under its shadow dwelt all great nations. And it became fair in its greatness, in the length of its branches, for its root was by many waters; the cedars in the garden of God did not hide it, the firs were not like its boughs, nor was any tree in the garden of God like unto it in its beauty. I made it fair by the multitude of its branches, and all the trees of Eden that were in the garden of God, envied it (Ezek. 31:3-8). The Most Ancient Church, which was celestial, is here described in regard to the quality of its rational, and thereby its wisdom and intelligence, because that church looked at things below from Divine things, thus at truths from goods themselves, and thence at things that are subordinate. "Asshur" and the "cedar" are the rational; the "tangled boughs among which were its branches" are memory-knowledges; the "rivers and waters" are spiritual goods, among which was its root; the "height and length of its branches" are its extension; the "garden of God" is the spiritual church; the "trees of Eden" are perceptions. From this and from all that goes before we can see what is the quality of man's rational, and what is the quality of his faculty of knowing, when they are subordinated to Divine truths, and serve them by confirming them. [16] That rational things and memory-knowledges are of service to those who are in the affirmative as means of being wise, was represented and signified by its being commanded the sons of Israel to borrow from the Egyptians vessels of gold, and vessels of silver, and garments (Exod. 3:22; 11:2; 12:35-36). The like is meant by its being said in various passages of the Word that they should possess the goods, houses, vineyards, and oliveyards, and other things, of the nations; and also that the very gold and silver taken from the nations should become holy. As in Isaiah: Jehovah will visit Tyre, and she shall return to her harlot hire, and shall commit whoredom with all the kingdoms of the earth upon the face of the ground, and her merchandise and her harlot hire shall be holiness to Jehovah; it shall not be stored up nor laid away, for to them that dwell before Jehovah her merchandise shall be for eating till satisfied, and for an ancient covering (Isa. 23:17-18); “the merchandise of Tyre” denotes knowledges (n. 1201), which to those who are in the negative are as harlot hire; but to those who are in the affirmative are as what is holy. The like is also meant by the Lord’s words: Make to yourselves friends by means of the mammon of unrighteousness, that when ye fail they may receive you into eternal habitations; if ye have not become faithful in the unrighteous mammon, who will intrust you with the true? (Luke 16:9, 11).

(2589) CONCERNING THE STATE AND LOT IN THE OTHER LIFE OF THE NATIONS AND PEOPLES BORN OUTSIDE OF THE CHURCH. It is the common opinion that they who are born out of the church, and who are called Pagans and Gentiles, cannot be saved, because they have not the Word, and thus are ignorant of the Lord, without whom there is no salvation. But that these also are saved, may be known from the following considerations: that the Lord’s mercy is universal, that is, toward everyone; that these are born men equally with those who are within the church, who are comparatively few; and that it is not their fault that they are ignorant of the Lord. Consequently, their state and lot in the other life, have of the Lord’s Divine mercy been shown me.

(2590) I have been instructed in many ways that Gentiles who have led a moral life, and have been obedient, and have lived in mutual charity, and have received some sort of conscience according to their religion, are accepted in the other life, and are there instructed by angels with anxious care in the goods and truths of faith. While receiving instruction they conduct themselves modestly, intelligently, and wisely, and easily receive and become imbued with the instruction; for they have formed for themselves no principles contrary to the truths of faith that have to be dispersed, still less stumbling-blocks against the Lord; as have many Christians who have led a life of evil. Moreover such do not hate others, nor avenge injuries, nor plot artifices and deceits. Nay, they wish well to Christians; although on the other hand Christians despise them and even do them violence so far as they can; but they are withdrawn by the Lord from their unmercifulness, and are protected. [2] For the case of Christians and Gentiles in the other life is such that Christians who have acknowledged the truths of faith, and have at the same time led a life of good, are received in preference to Gentiles; although at the present day such are few; but Gentiles who have lived in obedience and mutual charity are received in preference to Christians who have not led so good a life. For in the wide world all those who have lived in good are of the Lord’s mercy received and saved; for good is that which receives truth. The good of life is the very ground for the seed, that is, for the truth. Evil of life cannot possibly receive it, for although such as are in evil be instructed in a thousand ways, nay, even if they become most fully instructed, nevertheless the truths of faith enter no further with them than into the memory, and do not penetrate to the affection which is of the heart; and therefore in the other life their truths of memory are dissipated, and become null and void.

(2591) Among the Gentiles however, just as among Christians, there are both the wise and the simple. In order that I might be instructed as to the quality of these, it has been granted me to speak with both wise and simple, sometimes for hours and days. But of the wise there are scarcely any at this day, whereas in ancient times there were very many, especially in the Ancient Church, from which wisdom emanated to many nations. In order that I might know of what quality these were, I have been allowed to hold familiar converse with some of them; so that the nature of their wisdom, and its superiority to that of the present day may be seen from what follows.

(2592) There was present with me a certain person who was formerly among the more wise, and was thereby well known in the learned world. I conversed with him on various subjects, and as I knew that he had been a wise man, I spoke with him concerning wisdom, intelligence, order, the Word, and finally concerning the Lord. Concerning wisdom he said that there is no other wisdom than that which is of life, and that wisdom can be predicated of nothing else. Concerning intelligence he said that it was from wisdom. Concerning order he said that it is from the Supreme God, and that to live in that order is to be wise and intelligent. [2] As regards the Word, when I read to him something from the prophecies, he was very greatly delighted, especially from the fact that each of the names and each of the words signified interior things, wondering greatly that the learned of this day are not delighted with such a study. I plainly perceived that the interiors of his thought or mind had been opened, and at the same time that those of certain Christians who were present had been closed; for ill will against him prevailed with them, and also unbelief that the Word is of this nature. Nay, when I went on reading the Word he said that he could not be present, because he perceived it to be too holy for him to endure, so interiorly was he affected. The Christians on the other hand said aloud that they could be present; and this was because their interiors had been closed, and therefore the holy things did not affect them. [3] At length I talked with him about the Lord; that He was born a man, but was conceived of God; that He had put off the human and had put on the Divine; and that it is He who governs the universe. To this he made answer that he knew many things about the Lord, and had perceived in his own way that it could not have been done otherwise if the human race was to be saved. Meantime certain wicked Christians injected various difficulties, for which he did not care, saying that it was not surprising, because they had become imbued in the life of the body with unbecoming ideas respecting these things, and that until such ideas were dispersed they could not admit things confirmatory, as could those who are ignorant. This man was a Gentile.

(2593) I have also been permitted to speak with others who lived in ancient times and who were then among the more wise. They were at first seen in front at a distance, and were there able to perceive the interiors of my thoughts, thus many things in a thorough manner. From one idea of the thought they could know the entire series, and fill it with delightful things of wisdom together with pleasing representations, which showed me that they were among the more wise, and I was told that they were from the Ancients. So they drew nearer, and when I read to them something from the Word they were most highly delighted. It was granted me to perceive their very delight and enjoyment, which arose chiefly from the fact that all the things they heard from the Word were both in general and in particular representative and significative of heavenly and spiritual things. They said that in their time when they lived in the world their mode of thinking and speaking, and also of writing, was of this nature, and that this was their wisdom's study.

(2594) But as regards the Gentiles who are on earth at this day, they are not so wise, but are for the most part simple in heart; and yet those of them who have lived in mutual charity receive wisdom in the other life-concerning whom I may relate what follows.

(2595) I heard the sound of a certain gyre, but coarser than usual, and from the sound I at once knew that they were from the Gentiles. I was told by the angels that they were

Gentiles who had been raised up three or four days before. The gyre or choir was heard for several hours, and it was perceived that even during the short time in which it was heard they were being perfected more and more. When I wondered at this I was told that these can be initiated into choirs, and thus into harmony, in one night; while most Christians barely can in thirty years. Gyres or choirs exist when many speak together, all as one, and each as all; but concerning gyres or choirs, of the Lord's Divine mercy elsewhere.

(2596) One morning there was a choir at a distance from me, and it was given me to know from the representations of the choir that they were Chinese; for they presented a kind of woolly goat, a cake of millet, and an ivory spoon, as also the idea of a floating city. They desired to come nearer to me; and when they had applied themselves they said that they desired to be alone with me, that they might open their thoughts. But they were told that they were not alone, and that there were others who were indignant at their desiring to be alone, when yet they were guests. When they perceived the indignation of the others, they began to think whether they had trespassed against the neighbor, and whether they had claimed anything for themselves that belonged to others. (In the other life all thoughts are communicated.) I was permitted to perceive their trouble: it was that of an acknowledgment that perhaps they had wronged the others, and of shame on that account, and of other good affections at the same time, from which it was known that they were endued with charity. Presently I spoke with them, and at length about the Lord. When I called Him Christ, a kind of repugnance was perceived in them; but the cause was discovered to be that they brought this repugnance from the world, from their having known Christians to live worse than they did themselves, and in no charity. But when I simply called Him the Lord, they were inwardly moved. They were afterwards instructed by the angels that beyond every other doctrine in the whole world the Christian doctrine prescribes love and charity, but that there are but few persons who live in accordance with it.

(2597) There are Gentiles who when they lived in the world had known from social interaction and report that Christians lead the very worst life-in adulteries, in hatreds and quarrels, in drunkenness, and the like things-at which they are affected with horror, because such things are contrary to their laws, their morals, and their religion. In the other life these are more timid than others in receiving the truths of faith; but they are instructed by the angels that the Christian doctrine, and the faith itself, teach the very opposite, but that Christians live less in accordance with their doctrine than do the Gentiles. When they perceive this they receive the truths of faith and adore the Lord, but more tardily.

(2598) When I read the 17th and 18th chapters of Judges, concerning Micah, how the sons of Dan took away his graven image, the teraphim, and the Levite, there was present a spirit from the Gentiles, who in the life of the body had adored a carved image. While he listened attentively to what was done to Micah, and in what grief he was on account of his graven image that the Danites took away, he too was overcome with grief, and was affected to such a degree that he scarcely knew what to think for inward grief. I perceived his grief, and at the same time perceived the innocence in each of his affections. Christian spirits were also present and observed it, and wondered that a worshiper of a graven image should be moved by so strong an affection of mercy and innocence. Afterwards good spirits spoke to him, saying that a graven image ought not to be adored, and that he could understand this because he was a human being; but that he ought to think beyond the graven image of God the Creator and Governor of the universal heaven and earth; and that this God is the Lord. When these things were said I was permitted to perceive the interior emotion of his adoration, which was communicated to me, and was much more holy than that with Christians; from which it could be seen that Gentiles come into heaven more easily than Christians at this day who are not so affected (according to the Lord's words in Luke 13:29, 30); for in the state in which he was he could be imbued with all things of faith, and could receive them with interior affection. There was in him the mercy that is of love, and in his ignorance there was innocence; and when these are present, all things of faith are received as it were spontaneously, and with joy. He was afterwards received among the angels.

(2599) There was also another among the Gentiles, who had lived in the good of charity. When he heard Christian spirits reasoning about things to be believed (spirits reason with one another much more fully and much more acutely than men, especially about goods and truths, because these belong to the other life), he marveled that they should dispute so, and said that he did not want to hear such things, because they were reasoning from fallacies, and he gave them the following instruction: If I am good, I can know from good itself what is true, and what I do not know, I can receive.

(2600) Well-disposed Gentiles are instructed in the other life, for the most part, and so far as possible, in accordance with their states of life and in accordance with their religion, thus in various ways. I may here describe only three.

(2601) Some are reduced into a state of tranquillity, as it were a kind of sleep; and they then seem to themselves to be building small cities, and in the midst of them to hide some secret thing which they wish to preserve from violence. They give these cities to others, with entreaties not to do violence to the secret thing in the midst of them. Innocence is thus insinuated into them, and also charity, together with the idea that the secret thing is concerning the Lord. They are kept in this state a considerable time. It is a state of ignorance in which there is innocence. They are guarded by little children, lest anyone should do them harm. I have spoken with them, and have been much affected by their state of innocence and charity, and also by the solicitude with which they hide the secret, and by the holy fear lest it should be violated.

(2602) There is one nation (I was told that it is from the Indies) which makes it their religion to worship the Greatest God with the following rite. When they are adoring Him they first magnify themselves, but soon prostrate themselves as worms; and at the same time they hold, that above the universe, which they believe to be whirling around, is that Greatest God, looking down on what they are doing. As they have had such religious observances, in the other life they are brought back into them; and I have spoken with them while they imagined such things. They are for the most part modest, obedient, and simple in heart. They are by successive steps freed by the angels from this phantasy; for they are instructed, in accordance with their religion, that the Greatest God is the Lord; and that they can indeed magnify themselves on account of their being able to adore Him; and that nevertheless they are like little worms; and that the Lord from on high sees each and all things. In this manner, by means of their own religion, they are brought into the knowledges of good and truth.

(2603) There are some Gentiles from those regions where they are black, who bring with them from their life in the world a wish to be treated severely; believing that no one can come into heaven except through punishments and afflictions, and that they will afterwards receive more gladsome things, which they call paradisal. As they have such ideas from their religion they are at first treated severely in the other life by some whom they call devils, and are afterwards taken to the paradises already described (n. 1622). But they are instructed by the angels that their punishments and afflictions are turned by the Lord into what is good for them, as with those who are in temptations; also that paradisal things are not heaven, but that heaven is the affection of the celestial and spiritual things that are in them; and that they have been in a certain way of truth, although in the shade of ignorance. They spoke with me a long time. While in their state of affliction their speech was attended with a kind of collision; thus was distinct from that of others; but after their afflictions were over, and they were taken up to the paradises, they no longer had such a speech, but one that was almost angelic. From their religion they have that they believe, and desire to have interior things. They said that whenever they are treated severely they are black; but that they shortly put off the blackness, and put on whiteness; knowing that their souls are white, but their bodies black.

(2604) It is usual for Gentiles who adore any god under an image or statue, or any carved thing, to be introduced, on coming into the other life, to certain ones who are in the place of their gods or idols, in order that they may put away their phantasies; and when they have been with these for some days, they are taken away from such persons. They who have adored men are also sometimes introduced to them, or to others in their stead; as many of the Jews are to Abraham, Jacob, Moses, and David; but when they perceive that these have the same kind of human nature as others have, and can afford them no help, they become ashamed, and are taken to their own places in accordance with their life. Among the Gentiles in the other life the Africans are the most beloved, because they receive the goods and truths of heaven more easily than others. They especially desire to be called the obedient, but not the faithful. They say that Christians can be called faithful, because they have the doctrine of faith; but not they, unless they receive it, or as they say, are able to receive it.

(2605) I have spoken with some who were in the Ancient Church, and who then knew concerning the Lord that He was to come, and who had been imbued with the goods of faith, but yet fell away and became idolaters. They were in front, toward the left, in a darksome place, and in a miserable state. Their speech was like the sound of a fife, of one tone, almost devoid of rationality of thought. They said that they had been there for many ages, and that they are sometimes taken out thence to serve others for some uses, which are vile. From these it was given me to think about many Christians, who are idolaters not exteriorly but interiorly, and who at heart deny the Lord, and thereby also the truths of faith; and to reflect upon what kind of a lot must await them in the other life.

CHAPTER 21

(2606) THE WORD of the Old Testament was formerly called the “Law and the Prophets.” By the “Law” were meant all the historical books, which are the five books of Moses, and those of Joshua, Judges, Samuel, and Kings: by the “Prophets” were meant all the prophetical books, which are those of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zephaniah, Malachi; and also the Psalms of David. The historical books of the Word are also called “Moses;” hence it is occasionally said, “Moses and the Prophets,” instead of the “Law and the Prophets;” and the prophetical books are called “Elias” (see the preface to the eighteenth chapter of Genesis).

(2607) As regards the historicals they are all historically true, except those in the first chapters of Genesis, which are made up history, as shown in volume 1. Yet although they are historically true, they nevertheless have an internal sense; and in that sense, like the propheticals, treat solely of the Lord. They do indeed treat of heaven and the church, and of what belongs to heaven and the church, but as these are of the Lord, through these the historicals look to the Lord, and therefore are the Word. The historic events are all representative, and every word by which they are described is significative. That the historic events are representative is evident from what has been unfolded thus far concerning Abraham, and will be further evident from what of the Lord’s Divine mercy is to be explained concerning Isaac, Jacob, and his twelve sons; concerning Egypt, the sojourning of the people in the wilderness, their entrance into the land of Canaan, etc. [2] That every word by which these historicals are described is significative, is also evident from what has been shown for instance in regard to the names as signifying actual things; thus “Egypt” signifies memory-knowledge, “Asshur” the rational, “Ephraim” the intellectual, “Tyre” knowledges, “Zion” the celestial church, “Jerusalem” the spiritual church, and so on. The same has been shown in regard to the words; as that “king” signifies truth, “priest” good, and that all other words have their respective internal significance; such as “kingdom,” “city,” “house,” “nation,” “people,” “garden,” “vineyard,” “oliveyard,” “gold,” “silver,” “brass,” “iron,” “birds,” “beasts,” “bread,” “wine,” “oil,” “morning,” “day,” “light;” and this uniformly in both the historical and the prophetical books, although they were written by various individuals, and at different times-a uniformity that would not be possible unless the Word had come down from heaven. From this it may be known that there is an internal sense in the Word; as well as from the fact that the Divine Word cannot treat of mere men, such as Abraham, Isaac, Jacob, and their posterity (which was the worst of nations); of their kings, their wives, sons, and daughters; of harlots, plunderings, and such things, which, considered in themselves, are not worthy to be even mentioned in the Word, unless by them are represented and signified such things as are in the Lord’s kingdom: it is these things that are worthy of the Word.

(2608) Similar to these also are very many things in the Prophets, such as those adduced above (n. 1888); and also the following in Isaiah: Moab shall howl, all Moab shall howl, for the foundations of Kirhareseth shall ye mourn howbeit ye have been bruised; for the fields of Heshbon have failed, the vine of Sibmah; the lords of the nations break down the shoots, they reached even unto Jazer, they wandered in the wilderness, her offshoots have been torn away; they have passed over the sea. Therefore with weeping will I weep for Jazer, for the vine of Sibmah; I will water thee with my tears, O Heshbon and Elealeh; for upon thy vintage and upon thy harvest the shout is fallen (Isa. 16:7-9). In Jeremiah: The voice of a cry from Horonaim, wasting and great destruction, Moab is broken to pieces, her little ones have caused a cry to be heard; for by the ascent of Luhith with weeping a weeping goeth up; for in the going down of Horonaim the enemies have heard a cry of a breaking to pieces. Judgment is come unto the land of the plain, unto Holon, and unto Jahzah, and unto Mephaath, and upon Dibon, and upon Nebo, and upon Beth-diblathaim, and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, and upon Kerioth, and upon Bozrah (Jer. 48:3-5, 21-24). Such in very many places is the character of the propheticals of the Word, which would be of no use unless they had an internal sense; and yet the Word, being Divine, must needs contain within itself the laws of that Heavenly Kingdom into which man is to come.

(2609) But as regards the Precepts of Life, such as all things in the Decalogue, and many in the Law and the Prophets-these, being of service to man's very life, are of use in both senses, both the literal and the internal. The things contained in the literal sense were for the people and peoples of that period, who did not apprehend internal things; and the things contained in the internal sense were for the angels, who have no care for external things. Unless the precepts of the Decalogue contained internal things also, they would never have been promulgated on Mount Sinai with so great a miracle; for such things as it contains, such as that parents are to be honored, that men must not steal, must not kill, must not commit adultery, must not covet what is another's, are things which the Gentiles also know and have prescribed in their laws; and which the sons of Israel as men must have been well acquainted with, without such a promulgation. But as those precepts were for the service of life, in both senses, and were as external forms produced from internal, that corresponded to each other-this was the reason why they came down out of heaven upon Mount Sinai with so great a miracle, and in their internal sense were uttered and heard in heaven, while in their external sense they were uttered and heard on earth. [2] Take as an example the promise that they who honor their parents shall have their days prolonged upon the land: by "parents" the angels in heaven perceived the Lord; by the "land," His kingdom, which those who worship Him from love and faith should eternally possess as sons and heirs; whereas by "parents" men on earth understood parents; by “land,” the land of Canaan; by the “prolongation of their days,” the years of their life. Take again the precept that men must not steal: by this the angels who were in heaven perceived that they should take nothing away from the Lord, and should not claim anything of righteousness and merit for themselves; whereas men on earth understood that they must not steal; from which we can see that these precepts are true in both senses. Take again the precept that men must not kill: by this the angels in heaven perceived that they should not hate anyone, and should not extinguish anything of good and truth with anyone; whereas men on earth understood that their friends must not be killed. The case is the same with all the other precepts. GENESIS 21 1. And Jehovah visited Sarah, as He had said; and Jehovah did unto Sarah as He had spoken. 2. And Sarah conceived and bare Abraham a son in his old age, at the appointed time, as God had spoken with him. 3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 4. And Abraham circumcised Isaac his son, a son of eight days, as God had commanded him. 5. And Abraham was a son of a hundred years when Isaac his son was born unto him. 6. And Sarah said, God hath made laughter for me, everyone that heareth will laugh with me. 7. And she said, Who would have said unto Abraham, Sarah shall suckle sons? For I have borne a son to his old age. 8. And the child grew, and was weaned; and Abraham made a great feast, on the day when he weaned Isaac. 9. And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, mocking.

10. And she said unto Abraham, Cast out this handmaid and her son; for the son of this handmaid shall not inherit with my son, with Isaac. 11. And the word was evil exceedingly in the eyes of Abraham, on account of his son. 12. And God said unto Abraham, Let it not be evil in thine eyes because of the boy, and because of thine handmaid; all that Sarah saith unto thee, hearken unto her voice, for in Isaac shall thy seed be called. 13. And also the son of the handmaid I will make a nation, because he is thy seed. 14. And Abraham rose early in the morning, and took bread, and a bottle of water, and gave to Hagar, and put them on her shoulder, and the child, and sent her away; and she went and wandered in the wilderness of Beersheba. 15. And the water was spent out of the bottle, and she cast the child under one of the shrubs. 16. And she went and sat by herself over against him, withdrawing about a bowshot; for she said, Let me not see the death of the child; and she sat over against him; and she lifted up her voice, and wept. 17. And God heard the voice of the child, and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not, for God hath heard the voice of the child where he is. 18. Arise, lift up the child, and strengthen thy hand in him, for I will make him a great nation. 19. And God opened her eyes, and she saw a well of water, and she went and filled the bottle with water, and gave the child drink. 20. And God was with the child, and he grew, and he dwelt in the wilderness, and became a shooter of the bow. 21. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt. 22. And

it came to pass at that time, that Abimelech and Phicol the captain of his army said unto Abraham, saying, God is with thee in all that thou doest. 23. And now swear unto me here by God, that thou wilt not be false to me, nor to my son, nor to my son's son; according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. 24. And Abraham said, I will swear. 25. And Abraham reproved Abimelech, because of the well of water which Abimelech's servants had taken away. 26. And Abimelech said, I know not who hath done this word, neither didst thou tell me, neither heard I of it, but today. 27. And Abraham took flock and herd, and gave to Abimelech, and they two struck a covenant. 28. And Abraham set seven ewe lambs of the flock by themselves. 29. And Abimelech said unto Abraham, What are these seven ewe lambs which thou hast set by themselves? 30. And he said, Because these seven ewe lambs thou shalt take from my hand, that it may be a witness unto me that I have digged this well. 31. Therefore he called that place Beersheba, because there they sware both of them. 32. And they struck a covenant at Beersheba; and Abimelech rose up, and Phicol the captain of his army, and they returned into the land of the Philistines. 33. And he planted a grove in Beersheba, and called there on the name of the God of eternity. 34. And Abraham sojourned in the land of the Philistines many days.

(2610) THE CONTENTS. In the internal sense of this chapter the Lord's Divine Rational is first treated of, which is represented by "Isaac" (verses 1-8).

(2611) Next the merely human rational, which was then separated, and which is the "son of Hagar the Egyptian" (verses 9-12).

(2612) After this had been separated, the spiritual church is represented by the same, namely, by Hagar's son, as well as by his mother; which church and its state are treated of in verses 13-21.

(2613) Concerning the human rational things that were adjoined to the doctrine of faith, which in itself is Divine (verses 22-34).

(2614) This doctrine together with those things adjoined is "Beersheba" (verses 14, 31, 33).

(2615) THE INTERNAL SENSE Verse 1. And Jehovah visited Sarah, as he had said; and Jehovah did unto Sarah as He had spoken. "Jehovah visited Sarah," signifies the presence of the Divine celestial in the Divine spiritual; "as He had said," signifies as He had perceived; "and Jehovah did unto Sarah," signifies the state of unition; "as He had spoken" signifies as He had thought.

(2616) Jehovah visited Sarah. That this signifies the presence of the Divine celestial in the Divine spiritual, is evident from the signification of "Jehovah," as being the Divine celestial, that is, the Divine Good, or Esse (Being) itself, which, because it is of love and mercy, is Good itself; from the signification of "visiting," as meaning to be present; and from the signification of "Sarah," as being the Divine spiritual, that is, Divine truth (see n. 1468, 1901, 2063, 2065, 2507).

(2617) As He had said. That this signifies as He had perceived, is evident from the signification in the historical parts of the Word of “saying,” as meaning to perceive (see n. 2238, 2260, 2552).

(2618) And Jehovah did unto Sarah. That this signifies the state of unition, namely, of the Lord’s Divine spiritual in His Divine celestial, is evident from the signification of “doing,” when predicated of the Lord’s Divine, as being the sum total of the effect, consequently the state; and from the signification of “Jehovah,” and also of “Sarah” (concerning which see above, n. 2616). As regards the state of unition of the Lord’s Divine spiritual in His Divine celestial, this is the very marriage itself of good and truth, from which comes the heavenly marriage; and this marriage is the Lord’s kingdom in the heavens and on earth. For this reason the Lord’s kingdom is so frequently in the Word called a “marriage,” and is compared to a marriage. The reason (a secret one) is that all conjugial love (and through this all celestial and spiritual love) comes from the marriage of Divine good and truth, and of Divine truth and good, in the Lord. What further arcana are enfolded in these words: that “Jehovah visited Sarah as He had said,” and that “Jehovah did unto Sarah as He had spoken,” cannot be declared, because they are inexpressible; for they comprise the very state itself of the unition of the Lord’s Divine with His Human. Appearances of this are presented by the Lord before the angels by means of heavenly lights, and are illustrated by means of ineffable representations; but they cannot be presented before men, because it would have to be done by means of such things as belong to the light of the world, into which such arcana do not fall; nay, by a description based on such things they become more obscure.

(2619) As He had spoken. That this signifies as He had thought, is evident from the signification of "speaking," as being to think (see n. 2271, 2287). The perception which is signified by "Jehovah said" was from the Divine celestial; but the thought which is signified by "Jehovah spoke" was from the Divine celestial through the Divine spiritual; and there is therefore an apparent repetition in the sense of the letter, namely, "as He said," and "as He spake." But what it is to perceive from the Divine celestial and to think from the Divine celestial through the Divine spiritual, does not fall into even the most enlightened apprehension by means of things that belong to the light of the world. This shows how infinite the rest of the Word may be. (That thought is from perception may be seen above, n. 1919, 2515.) With man the case is this: it is good from which he perceives, but it is truth by means of which he thinks. Good is of love and its affections, consequently from it is perception; but truth is of faith, consequently this is of thought. The former is signified in the historic parts of the Word by "saying," but the latter by "speaking." But when "saying" is found alone, it then sometimes signifies perceiving, and sometimes thinking; because "saying" involves both.

(2620) Verse 2. And Sarah conceived and bare Abraham a son in his old age, at the appointed time, as God had spoken with him. She "conceived and bare," signifies that it was and came forth; “Sarah bare Abraham,” signifies from the unition of the Lord’s Divine spiritual with His Divine celestial; “a son” signifies the Divine rational; “in his old age,” signifies when the days were fulfilled that He should put off the human; “at the appointed time,” signifies when the rational was such as to receive; “as God had spoken with him,” signifies as He had willed.

(2621) That “conceived and bare” signifies that it Was and Came forth, namely (as follows) the Divine rational, from the unition of the Lord’s Divine spiritual with His Divine celestial, is evident from the signification of “conceiving and bearing.” That in the internal sense of the Word no other conceptions and bearings are meant than those which are spiritual and celestial, may be seen above (n. 2584); but here those which were Divine, because the subject here treated of is the Lord’s rational made Divine; and of Him, namely, the Lord, Being and Coming forth [Esse et Existere] are chiefly predicated; for He alone Is and Comes forth. As regards Being and Coming forth (Esse et Existere) we may add that they seem as if they were nearly the same, but are not the same. Every person and every thing, has its Being from conception, but its Coming forth from birth; and thus, as conception is prior to birth, so Being is prior to Coming forth. [2] The soul is the Being itself of man, and the sensitive or corporeal faculty is its Coming forth, for the former comes forth in the latter. Celestial and spiritual love are the very Being of the man who is being regenerated; and the rational and sensitive faculties, when imbued with that love, are his Coming forth. And so it is with each and all things in the universe; for there is nothing whatever which has not its conception that it may Be, and its birth that it may Come forth; which may also be illustrated in the terms of philosophy by saying that every effect has its cause, and every cause has its end. The end is the Being of the cause, and the cause is the Coming forth of the end. In the same way, the cause is the Being of the effect, and the effect is the Coming forth of the cause.

(2622) Sarah to Abraham. That this signifies from the unition of the Divine spiritual with the Divine celestial, is evident from the representation of Sarah, as being the Divine spiritual, or Divine Truth (see n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507); and from the representation of Abraham, as being the Divine celestial, or Divine Good (see n. 1989, 2011, 2172, 2198, 2501). (Concerning the unition of the Divine spiritual with the Divine celestial, see what was said above, n. 2618.)

(2623) A son. That this signifies the Divine rational is evident from the signification of a “son.” In the internal sense of the Word a “son” signifies truth (n. 489, 491, 533); and as truth is the chief thing in the rational (n. 2072, 2189), the rational is also signified by a “son;” but here the Divine rational, in which principally there is good, which Isaac, who is the “son,” also represents (concerning which hereafter).

(2624) In his old age. That this signifies when the days were fulfilled that the human should be put off, is evident from the signification of “old age,” as being the state when the human should be put off and the Divine put on (see n.

2198); for Abraham was at that time a hundred years old; and by this number is signified a full state of unition, as will be seen in the explication at verse 5.

(2625) At the appointed time. That this signifies when the rational was such as to receive, is evident from the signification of “time.” There are two things which while man lives in the world appear to be essential, because they are proper to nature, namely, space and time. Hence to live in space and time is to live in the world or in nature. But in the other life these two things are of no consequence. In the world of spirits indeed they do appear to be of some consequence, for the reason that spirits fresh from the body still retain the idea of natural things; yet it is not long before they perceive that there is no space and time there, but state instead; and that in the other life states correspond to spaces and times in nature; to spaces states as to Being [esse], and to times states as to Coming forth [existere]. (In regard to space or place see above, n. 1274, 1379, 1380, 1382.) [2] From this anyone can see what kind of an idea a man may have, while in the world or in nature, respecting the things of the other life and many arcana of faith; namely, that he is not willing to believe them until he apprehends them by means of the things in the world, nay, by sensuous things; for he must needs suppose that if he were to put off the idea of space and time, and still more space and time themselves, he would become absolutely nothing; and thus that he would have nothing left from which he could feel and think, except something confused and incomprehensible; when yet the case is exactly the reverse. Angelic life is of such a nature as to be the wisest and happiest of all. [3] This is the reason why in the Word "ages" in the internal sense do not signify ages, but states; so that in this verse "old age" does not mean old age. And in the same way the numbers do not signify numbers, but some specific state, as for instance the number a hundred years, concerning which hereafter. From this we can now see that by the "appointed time" is signified the state when the rational was such as to receive. [4] In regard to the specific matter here treated of, namely, that the Divine rational was and came forth from the unition of the Divine spiritual with the Divine celestial of the Lord, when the days were fulfilled for the human to be put off, and when the rational was such as to receive (all of which is signified in the internal sense by Sarah's conceiving and bearing to Abraham a son to his old age at the appointed time), be it known that the human begins in the inmost of the rational (see n. 2106, 2194); and that the Lord advanced successively to the union of the Human Essence with the Divine Essence, and of the Divine Essence with the Human Essence (n. 1864, 2033, 2523); and this by His own power (n. 1921, 2025, 2026, 2083), by continual temptations and victories (n. 1737, 1813, 1690), and by continual revelations from His Divine (n. 1616, 2500); and this until at length He had expelled all the maternal human (n. 1414, 1444, 2574); and thus had made His Human Divine in respect to the rational, according to the things contained in this verse. Hence it is manifest what is to be understood by the days being fulfilled for the human to be put off, and by the rational being such as to receive. [5] Some idea of this may be formed from what takes place in those who are being regenerated. The celestial things of love and the spiritual things of faith are not at once implanted in them by the Lord, but successively; and when by means of them the man’s rational has become such that it can receive, then for the first time is he becoming regenerate, for the most part by means of temptations in which he conquers. When these things take place, the days are fulfilled for him to put off the old man, and to put on the new. (Concerning man’s regeneration, see above, n. 677, 679, 711, 848, 986, 1555, 2475.)

(2626) As God had spoken with him. That this signifies as He had willed, is evident from the signification of “speaking,” as being to think (see n. 2271, 2287, 2619); but that here it means to will is because it is said, “as God had spoken;” since for the Divine to think is to will.

(2627) Verse 3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. “Abraham called the name of his son that was born unto him,” signifies the quality of the rational as being Divine; “whom Sarah bare to him,” signifies that it was and came forth from the Divine spiritual united to the Divine celestial; “Isaac” signifies the Divine rational.

(2628) Abraham called the name of his son that was born unto him. That this signifies the quality of the rational as being Divine, is evident from the representation of Abraham, as being the Lord as to the Divine celestial, or the Divine Good, treated of many times before; and from the signification of “calling a name,” as being the quality (see n. 144, 145, 1754, 1896, 2009); and from the signification of his “son,” as being the rational (see n. 2623); and also from the signification of his being “born unto him,” as being to come forth from the Divine. Hence it is evident that “Abraham called the name of his son that was born unto him,” signifies the quality of the rational as being Divine. From these few words three arcana shine forth for those who are in the internal sense: First, that the Lord’s Divine Human came forth [exstiterit] from the Divine Itself; which is further treated of in this verse. Second, that the Lord’s Divine Human was not only conceived, but also born, of Jehovah, and hence the Lord as to His Divine Human is called the “Son of God,” and the “Only-begotten” (John 1:14, 18, 50; 3:16, 18, 35-36; 5:19-27; 6:69; 9:35; 10:36; 11:27; 14:13-14; 17:1; 20:31; and in like manner in the other Evangelists). Third, that the Lord’s Divine Human is the “name” of Jehovah, that is, His quality (see John 12:28).

(2629) Whom Sarah bare to him. That this signifies being and coming forth from the Divine spiritual united to the Divine celestial is evident from the signification of “bearing,” as being to come forth [existere] (see n. 2621); and as birth involves conception, and the birth or coming forth is from the Divine spiritual, and the conception, or being, from the Divine celestial, which two have now been united, hence “bearing” here signifies both being and coming forth; and also from the representation of Sarah, as being the Divine spiritual united to the Divine celestial (see n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2507). These things are arcana too deep to be described, or indeed to be illustrated by anything in this world. They are for angelic minds, to whom they are presented in the light of heaven by means of things ineffable.

(2630) Isaac. That this signifies the Divine Rational, is evident from what has been said before concerning Abraham, Isaac, and Jacob (n. 1893, 2066, 2083), namely, that Abraham represents the supreme Divine, Isaac the Divine rational, and Jacob His Divine natural; as will also be seen hereafter, where Isaac is treated of.

(2631) Verse 4. And Abraham circumcised Isaac his son, a son of eight days, as God commanded him. "Abraham circumcised Isaac his son," signifies the purification of the rational; "a son of eight days," signifies a beginning and continuance; "as God had commanded him," signifies according to Divine order.

(2632) Abraham circumcised Isaac his son. That this signifies the purification of the rational, is evident from the signification of "being circumcised," which is to be purified (see n. 2039); and from the representation of "Isaac," as being the Divine rational (see n. 2630). [2] That the Lord's first rational was born as with others, namely, by means of knowledges [scientifica et cognitiones], has been stated before, where Ishmael was treated of, by whom that rational is represented. As this was born by means of knowledges, thus by the external way, which is that of the senses, and as with others, it could not but have in itself many things from the outward world, for from them are the ideas of the rational procured; and this the more because it had its hereditary from the mother. It was these worldly things and this hereditary which the Lord successively expelled from His rational, and this until it was such as to be able to receive the Divine (n. 2624, 2625). The Lord's Divine rational was then born, which is represented by Isaac (n. 2630); not however by the external way, which is that of the senses, as the former rational was; but by the internal way from the Divine Itself (n. 2628, 2629). As this was not done at once, but successively (n. 1690, 2033), it was purified, and this continually; which is signified by "Abraham's circumcising his son, a son of eight days." That the Lord made His rational Divine by successive steps, and continually purified it, is evident also in John: Jesus said, Father, glorify Thy name. Then came there a voice from heaven: I have both glorified, and will glorify again (John 12:28). That to "glorify" is to make Divine, may be seen above (n. 1603, 1999). [3] In the Ancient Church nothing else was represented and signified by circumcision than that a man should be purified from the loves of self and of the world, and this also by successive steps and continually (see n. 2039, 2046 at the end, 2049, 2056); especially when he has been born a new man, that is, when he has been regenerated; for the Lord then flows in by the internal way, that is, by the good of conscience, and successively and continually separates the things which adhere both from hereditary and from actual evil.

(2633) A son of eight days. That this signifies a beginning and continuance, is evident from the signification of the "eighth day," on which they were circumcised, as being any beginning, and thus continuance (see n. 2044).

(2634) As God had commanded him. That this signifies according to Divine order, is evident from the signification of "God commanding," or of His precepts. God's precepts, or the things which God has commanded, are all things that are of Divine order both in general and in particular; so that Divine order is nothing but the perpetual precept of God; and therefore to live according to the precepts of God, and to live in the precepts of God, is to live according to Divine order and in Divine order. Hence it is that by "as God commanded," is signified according to Divine order. It was according to Divine order that every male should be circumcised on the eighth day from his birth; not that circumcision was of any avail, or that they who were circumcised would enter into the kingdom of God before the uncircumcised; but because in the representative church such a rite corresponded to the purification of the heart; which correspondence will of the Lord's Divine mercy be spoken of elsewhere. It is of Divine order that the heart, that is, man's interiors, should be purified gradually and continually from the evils of cupidities, and from the falsities of the phantasies thence derived. The precepts relating to the purification of the heart are all things of Divine order both in general and in particular. Insofar therefore as a man lives in those precepts, so far he lives in Divine order; and insofar as he lives in this, so far all things in him, both of reason and memory, are disposed by the Lord according to the order which is from Him in the heavens. Hence the man becomes a little heaven corresponding to the greatest.

(2635) Verse 5. And Abraham was a son of a hundred years when Isaac his son was born unto him. “Abraham was a son of a hundred years,” signifies a full state of unition; “when Isaac his son was born unto him,” signifies when the Lord’s rational was made Divine.

(2636) Abraham was a son of a hundred years. That this signifies a full state of unition, is evident from the signification of a “hundred,” as being what is full (concerning which presently); and from the signification of “years,” as being state (see n. 482, 487, 488, 493, 893); here, a state of unition. What a full state of unition of the Lord’s Divine with His Human is, or what is the same, with His rational (for the human begins in the inmost of the rational, n. 2106, 2194), cannot so well be told to the apprehension, but still can be illustrated by what is called with man a full state when he is being reformed and regenerated. [2] It is known that a man cannot be regenerated until adult age, because he then for the first time has the full exercise of reason and judgment, and thus can receive good and truth from the Lord. Before he comes into this state he is being prepared by the Lord by such things being insinuated into him as may serve him as ground for receiving the seeds of good and truth; which are the many states of innocence and charity, and also the knowledges of good and truth, and the thoughts derived from them. This preparation is going on for some years before his regeneration commences. When the man has been imbued with these things, and is thus prepared, his state is then said to be full; for his interiors are then disposed for receiving. All those things with which a man is endowed by the Lord before regeneration, and by means of which he is regenerated, are called remains, which are signified in the Word by the number "ten" (n. 576, 1738, 2284); and also by a "hundred," when the state for regeneration is full (n. 1988). [3] These things may serve for illustration as to what is signified by a full state of unition of the Human with the Divine in the Lord, namely, when from His own power, by means of the combats of temptations and by victories, and by the powers of the Divine wisdom and intelligence, He had procured to Himself so much of the Divine in His Human, that is, in His rational, as to be able to unite the Divine Itself to the Divine acquired in the rational. That this state might be represented, it was brought to pass that, although Abraham had dwelt for many years in the land of Canaan, Isaac was not born to him until he was a hundred years old. These are the arcana contained in the number a "hundred years," which was Abraham's age. [4] That the number a "hundred" signifies what is full, is evident from other passages in the Word, as in Isaiah: There shall be no more thence an infant of days, nor an old man that hath not filled His days; for the child shall die a son of a hundred years, and the sinner a son of a hundred years shall be accursed (Isa. 65:20); where a "hundred" manifestly denotes what is full; for it is said, there shall be no more an infant of days, nor an old man that hath not filled his days, and a child and a sinner of a hundred years;

that is, when his state is full. [5] In Matthew: Everyone that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive a hundredfold, and shall inherit eternal life (Matt. 19:29; Mark 10:29-30); where a “hundredfold” denotes what is full; or “good measure, pressed down, shaken together, running over” (Luke 6:38). [6] And in Luke: And other seed fell upon the good earth and having sprung up it brought forth fruit a hundredfold (Luke 8:8; Matt. 13:8, 23; Mark 4:20); where also a “hundred” denotes what is full, which number would not have been mentioned unless it had signified that. The same is true where the Lord speaks by parable concerning the debtors, that one owed “a hundred baths of oil,” and the other “a hundred cors of wheat” (Luke 16:5-7). So also in other places where a “hundred” is mentioned. The case is similar with a “thousand,” respecting which number, see above (n. 2575).

(2637) When Isaac his son was born unto him. That this signifies when the Lord’s rational was made Divine, is evident from the signification of “being born,” which is to come forth [existere] (see n. 2584, 2621, 2629) and from the representation of “Isaac,” as being the Divine rational (see n. 2630). This is said to be “born to Abraham,” when made Divine; as also above, verse 3: “Abraham called the name of his son that was born unto him” (see n. 2628).

(2638) Verses 6, 7. And Sarah said, God hath made laughter for me; everyone that heareth will laugh with me. And she said, Who would have said unto Abraham, Sarah shall suckle sons? For I have borne a son to his old age. “Sarah said” signifies perception from the Divine spiritual; “God hath made laughter for me,” signifies the affection of celestial truth; “everyone that heareth will laugh with me,” signifies that all things in it will have this affection; “and she said,” signifies thought; “who would have said unto Abraham, Sarah shall suckle sons?” signifies that the Lord implanted the Human in the Divine by His own power; “for I have borne a son to his old age,” signifies that this was done when the days were fulfilled.

(2639) Sarah said. That this signifies perception from the Divine spiritual, is evident from the signification of “saying,” as being to perceive (as has been often shown); and from the representation of Sarah, as being the Divine spiritual, or Divine truth (see n. 2622).

(2640) God hath made laughter for me. That this signifies the affection of celestial truth, is evident from the signification of “laughter,” as being the affection of truth (see n. 2072, 2216); and from the expression “God making,” as denoting the celestial from which it is.

(2641) Everyone that heareth will laugh with me. That this signifies that all things in it will have this affection, is evident from the signification of “hearing” and “laughing.” In the Word to “hear” is predicated of what is of affection, but to “see” of what is of thought; which is evident from a great many passages in the Word, as also from the correspondences (see n. 2542). As the affection of celestial truth is here treated of, it is said, “Everyone that heareth,” by which are signified all things that are of affection. (That to “laugh” denotes to be affected by truth, that is, to have the affection of truth, see above, n. 2072, 2216, 2640.)

(2642) And she said. That this signifies thought, is evident from the signification of “saying,” as being to perceive, and also to think (as explained very often, see n. 2619 at the end).

(2643) Who would have said unto Abraham, Sarah shall suckle sons? That this signifies that the Lord implanted the Human in the Divine by His own power, is evident from the representation of Abraham, and also of Sarah, and from the signification of “suckling” and of “sons.” That Abraham represents Divine good, and Sarah Divine truth, has been shown before. That “milk” denotes what is spiritual from a celestial origin, or truth from good, may be seen above (n. 2184); and thus to “suckle” is to implant it. That “sons” are truths, here those that are in the rational, is evident from the signification of “sons” (n. 489, 490, 491, 533). That these things signify in the internal sense that the Lord implanted the Human in the Divine by His own power, is because the Divine truth is the same as the Divine Human; and when it is said of this that it “suckles sons to Abraham,” the signification is that it has implanted the Human in the Divine; and as it was the Human, He did it from His own power. But these things can with difficulty be explained more clearly to the understanding. If many words be used, the sense will become still more obscure; for these are Divine things, which can only be presented before angels by things celestial and spiritual; and if they were presented before man in any more elevated style, they would fall into the material and corporeal ideas which man has. [2] It is further to be known that the Lord's Divine rational is described as to its quality when it was first born in the words, "God hath made laughter for me; everyone that heareth will laugh with me; and she said, Who would have said unto Abraham, Sarah shall suckle sons?" For it was according to ancient custom, that when a child was born, a name was given significative of the state; and that the state also was then described; as when Cain was born to Eve and Adam (Gen. 4:1); when Sheth was born to them (Gen. 4:25); when Noah was born to Lamech (Gen. 5:29); when Esau and Jacob were born to Isaac (Gen. 25:25-26); when the twelve sons were born to Jacob (Gen. 29:32-35; 30:6, 8, 11, 13, 18, 20, 24; 35:18); when Perez and Zerah were born to Tamar (Gen. 38:29-30); when Manasseh and Ephraim were born to Joseph (Gen. 41:51, 52); when Gershom and Eliezer were born to Moses (Exod. 2:22; 18:4). What all these represent, and what they signify in the internal sense, was involved in the descriptions added to the names which were given; thus here what Isaac represents. What is involved is manifest in some degree from this brief explication, but deeper arcana yet are hidden within; for they are Divine things, which can be expressed by no forms or formulas of expression.

(2644) For I have borne a son to his old age. That this signifies that this was done when the days were fulfilled, is evident from the explication of nearly the same words in the second verse (as to which see n. 2621-2624).

(2645) Verse 8. And the child grew, and was weaned; and Abraham made a great feast on the day when he weaned Isaac. “The child grew,” signifies the further perfecting of the Lord’s rational; “and was weaned,” signifies the separation of the merely human rational; “Abraham made a great feast,” signifies dwelling together and union; “on the day when he weaned Isaac,” signifies the state of separation.

(2646) The child grew. That this signifies the further perfecting of the Lord’s rational, is evident from the signification of “growing,” as being to be perfected; and from the signification of the “child” or “son,” as being the Lord’s Divine rational (see n. 2623).

(2647) And was weaned. That this signifies the separation of the merely human rational, is evident from the signification of “being weaned,” as being to be separated, like infants from their mothers’ breasts. That the merely human rational was separated, is further described in this chapter, and is represented by Hagar’s son, in his being cast out of the house.

(2648) Abraham made a great feast. That this signifies dwelling together and union, is evident from the signification of a “feast,” as being a dwelling together (see n. 2341); here union also, because the Lord is treated of, whose Human was united to His Divine, and the Divine to the Human; and because this union is treated of, it is said a “great feast.”

(2649) On the day when he weaned Isaac. That this signifies the state of separation, is evident from the signification of "day," as being state (see n. 23, 487, 488, 493, 893); and from the signification of "being weaned," as being to be separated (see n. 2647). From the first verse of this chapter the uniting of the Lord's Divine Essence with His Human Essence has been treated of, in this order: The presence of the Divine in the Human for the sake of unition (verse 1). The presence of the Human in the Divine, and thus a reciprocal unition (see n. 2004) (verse 2). From this unition the Human was made Divine (verse 3). And this successively and continually while the Lord lived in the world (verse 4). And this commenced when the rational was in a state to receive (verse 5). The state of the unition is described as to its quality, with its arcana (verses 6, 7). Now follows the separation of the maternal human, and this is continued down to verse 12; which separation is signified in this verse by the weaning of Isaac, and is represented in the following verses by Hagar's son being sent away out of the house. And as the union of the Lord's Divine with His Human and of His Human with His Divine is the very marriage of good and truth, and from it is the heavenly marriage, which is the same as the Lord's kingdom, therefore a great feast is mentioned which Abraham made when he weaned Isaac, by which the beginning of marriage or the first union is signified; which feast and weaning, but for the signification, would never have been mentioned. [2] As the separation of the first human, which the Lord had from the mother, now follows, and at length the full removal of it, it is to be known that the Lord gradually and continually, even to the last of His life when He was glorified, separated from Himself and put off that which was merely human, namely, that which He derived from the mother, until at length He was no longer her son, but the Son of God, not only as to conception but also as to birth, and thus was one with the Father, and was Jehovah Himself. That He separated from Himself and put off all the human from the mother, so that He was no longer her son, is manifest from His words in John: When the wine failed, the mother of Jesus said unto Him, They have no wine. Jesus saith unto her, Woman, what [belongs] to Me and to thee ? (John 2:3, 4). In Matthew: One said, Behold, Thy mother and Thy brethren stand without, seeking to speak to Thee. But Jesus answering said unto him that told Him, Who is My mother? and who are My brethren? And stretching forth His hand toward His disciples, He said, Behold My mother, and My brethren; for whosoever shall do the will of My Father who is in the heavens, the same is My brother, and sister, and mother (Matt. 12:47-50; Mark 3:2-35; Luke 8:20, 21). In Luke: A certain woman out of the multitude lifting up her voice, said unto Him, Blessed is the womb that bare Thee, and the breasts which Thou didst suck. But Jesus said, Blessed are they that hear the Word of God, and keep it (Luke 11:27, 28). [3] Here, when the woman spoke of His mother, the Lord spoke of those described above, namely, “Whoever shall do the will of My Father, the same is My brother, and sister, and mother;” which is the same as this, “Blessed are they that hear the Word of God, and keep it.” In John: Jesus seeing His mother and the disciple whom He loved standing by, said unto His mother, Woman, behold thy son. Then said

He to the disciple, Behold thy mother. Therefore from that hour the disciple took her to his own home (John 19:26, 27). From these words it is manifest that the Lord spoke to her according to her thought when she saw Him on the cross, and even then not calling her mother, but “woman;” and that He transferred the name of mother to those who are signified by the disciple; on which account He said to the disciple, “Behold thy mother.” Still more manifest is this from the Lord’s own words, in Matthew: Jesus asked the Pharisees, saying, What think ye of Christ? whose son is He? They say unto Him, David’s. He saith unto them, How then doth David in the spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand until I make Thine enemies Thy foot stool? If David therefore call Him Lord, how is He his Son ? And no one was able to answer Him a word (Matt. 22:41-46 Mark 12:35-37 Luke 20:42-44). Thus He was no longer the Son of David as to the flesh. [4] And further, in regard to the separation and putting off of the maternal human those do not comprehend this who have merely corporeal ideas respecting the Lord’s Human, and think of it as of the human of any other man; hence to such these things are stumbling-blocks. They do not know that such as the life is such is the man, and that the Divine Esse [Being] of life, or Jehovah, was in the Lord from conception, and that a similar Esse of life came forth in His Human by means of the union.

(2650) Verse 9. And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, mocking. “Sarah saw,” signifies the Lord’s insight from the Divine spiritual; “the son of Hagar the Egyptian,” signifies into the merely human rational; “Hagar the Egyptian” is the affection of memory-knowledges, of which as a mother that rational was born; “whom she had borne unto Abraham,” signifies that it came forth from the Divine celestial as a father; “mocking” signifies not in agreement with or favoring the Divine rational.

(2651) And Sarah saw. That this signifies the Lord’s insight from the Divine spiritual, is evident from the signification of “seeing,” as being to understand (see n. 897, 2150, 2325), which is the same as to look into, from the mind’s sight; also from the representation of Sarah, as being the Divine spiritual, or Divine truth (see n. 2622). “Sarah saw,” means that the Divine spiritual had insight, which is the same as to say that the Lord had it from the Divine spiritual.

(2652) The son of Hagar the Egyptian. That this signifies into the merely human rational, and that “Hagar the Egyptian” is the affection of memory-knowledges, of which that rational was born as a mother, is evident from the signification of the “son,” namely Ishmael, as being the first rational which the Lord had-treated of in Genesis 16, where Hagar and Ishmael are the subject-also from his representation, and that of Hagar the Egyptian, his mother, explained under that chapter. (That the first or merely human rational in the Lord was conceived from the Divine celestial as a father, and born of the affection of memory-knowledges as a mother, may be seen above, n. 1895, 1896, 1902, 1910.)

(2653) Whom she had borne unto Abraham. That this signifies that it came forth from the Divine celestial as a father, is evident from the signification of “bearing,” as being to come forth (see n. 2621, 2629); and from the representation of Abraham, as being the Divine celestial (see n. 1989, 2011, 2172, 2198, 2501). (That the first rational came forth from the Divine celestial as a father, may be seen above, n. 1895, 1896, 1902, 1910.)

(2654) Mocking. That this signifies not in agreement with or favoring the Divine rational, is evident from the signification of “mocking,” as being that which comes of an affection contrary to what does not agree with and favor one’s self. In the preceding verse it was said that the child grew, and was weaned, and that Abraham made a great feast when he weaned Isaac; by which is signified that when the Lord’s rational was made Divine, the former rational was separated. Therefore there now immediately follows that which concerns the son of Hagar the Egyptian, by whom this rational is meant, as was shown in the explication at the sixteenth chapter, where Ishmael and Hagar are treated of. From this it is likewise manifest that the things which are in the internal sense follow together in a continuous series. [2] But in regard to the Lord’s first rational, seeing that it was born as with another man, namely, by means of knowledges [per scientias et cognitiones], it could not but be in appearances of truth which are not truths in themselves, as is evident from what has been shown before (n. 1911, 1936, 2196, 2203, 2209, 2519); and as it was in appearances of truth, truths without appearances, such as Divine truths are, could not agree with it or favor it, both because this rational does not comprehend them, and because they oppose it. But take examples for illustration. [3] The human rational-that namely which has its birth from worldly things through impressions of sense, and afterwards from analogies of worldly things by means of knowledges [per scientifica et cognitiones] - is ready to laugh and mock if told that it does not live of itself, but only appears to live so; and that one lives the more, that is, the more wisely and intelligently, and the more blissfully and happily, the less he believes that he lives of himself; and that this is the life of angels, especially of those who are celestial, and inmost, or nearest to the Lord; for they know that no one lives of himself except Jehovah alone, that is, the Lord. [4] This rational would mock also if it were told that it has nothing of its own, and that its having anything of its own is a fallacy or an appearance; and still more would it mock if told that the more it is in the fallacy that it has anything of its own, the less it has; and the converse. So too would it mock if told that whatever it thinks and does from what is its own is evil, although it were good; and that it is not wise until it believes and perceives that all evil is from hell, and all good from the Lord. In this belief, and even in this perception, are all the angels; who nevertheless have what is their own more abundantly than all others; but they know and perceive that this is from the Lord, although it altogether appears as theirs. [5] Again: this rational would mock if it were said that in heaven the greatest are they who are least, the wisest they who believe and perceive themselves to be the least wise, and the happiest they who desire others to be the most happy, and themselves the least so; that it is heaven to wish to be below all, but hell to wish to be above all; consequently that in the glory of heaven there is absolutely nothing the same as in the glory of the world. [6] In the same way would that rational mock, if it were said that in the other life there is nothing of space and time, but that there are states, according to which there are appearances of space and time; and that life is the more heavenly the further it is from what is of space and time, and the nearer it is to what is eternal; in which, namely, in what is eternal, there is nothing at all from the idea of time, nor from anything analogous to it: and so with numberless other things. [7] That there were such things in the merely human rational, and that therefore this rational mocked at Divine things, the Lord saw, and indeed from the Divine spiritual (which is signified by Sarah's seeing the son of Hagar the Egyptian, n. 2651, 2652). That man is able to look from within into the things in himself which are below, is known by experience to those who are in perception, and even to those who are in conscience; for they see so far as to reprove their very thoughts. Hence the regenerate can see what is the quality of the rational which they had before regeneration. With man such perception is from the Lord; but the Lord's was from Himself.

(2655) Verse 10. And she said unto Abraham, Cast out this handmaid and her son; for the son of this handmaid shall not inherit with my son, with Isaac. "She said unto Abraham," signifies perception from the Divine; "cast out this handmaid and her son," signifies that the things of the merely human rational should be banished; "for the son of this handmaid shall not inherit with my son, with Isaac," signifies that the merely human rational could not have a common life with the Divine rational itself, either as to truth or as to good.

(2656) She said unto Abraham. That this signifies perception from the Divine, is evident from the signification of "saying" in the historic parts of the Word, which is to perceive (as stated often before); and from the representation of Abraham, as being the Divine celestial, or the Divine good (see n. 2622).

(2657) Cast out this handmaid and her son. That this signifies that the things of the merely human rational should be banished, is evident from the signification of "casting out," as being to banish; from the signification of a "handmaid," as being the affection of rational things and memory-knowledges, thus as being the good of them (see n. 2567); and from the signification of her "son," as being the truth of that rational (see n. 264, 489, 533, 1147). But it is apparent good and truth which are predicated of this first or merely human rational. Hence it is that "cast out this handmaid and her son," signifies that the things of the merely human rational were to be banished. How this is, namely, that the first rational was banished when the Divine rational took its place, has been stated and shown several times before; but as it is here treated of specifically, it must be still further explained in a few words. [2] With every man who is being regenerated there are two rationals, one before regeneration, the other after regeneration. The first, which is before regeneration, is procured through the experience of the senses, by reflections upon things of civic life and of moral life, and by means of the sciences and the reasonings derived from them and by means of them, also by means of the knowledges of spiritual things from the doctrine of faith or from the Word. But these go no further at that time than a little above the ideas of the corporeal memory, which comparatively are quite material. Whatever therefore it then thinks is from such things; or, in order that what it thinks may be comprehended at the same time by interior or intellectual sight, the semblances of such things are presented by comparison, or analogically. Of this kind is the first rational, or that which is before regeneration. [3] But the rational after regeneration is formed by the Lord through the affections of spiritual truth and good, which affections are implanted by the Lord in a wonderful manner in the truths of the former rational; and those things in it which are in agreement and which favor are thus vivified; but the rest are separated from it as of no use; until at length spiritual goods and truths are collected together as it were into bundles, the incongruous things which cannot be vivified being rejected to the circumference, and this by successive steps, as spiritual goods and truths grow, together with the life of the affections of them. From this it appears what the second rational is. [4] How the case is with these things may be illustrated by comparison with the fruit of trees. The first rational, in the beginning, is like unripe fruit, which gradually matures till it forms seeds within itself, and when it is of such age as to begin to separate itself from the tree, its state is then full (see above, n. 2636). But the second rational, with which one is gifted by the Lord when he is being regenerated, is like the same fruit in good ground, in which those things which are round about the seeds decay, and the seeds push forth from their inmost parts, and send out a root, and then a shoot above the ground, which grows into a new tree, and unfolds itself at length even into new fruits, and then into gardens and paradises, according to the affections of good and truth which it receives (see Matt. 13:31-32; John 12:24). [5] But as examples aid conviction, take as an example that which is man's own before regeneration, and that which is his own after it. From the first rational, which he has procured to himself by the means described above, the man believes that he thinks truth and does good from himself, and thus from what is his own. This first rational cannot apprehend otherwise, even if it has been instructed that all the good of love and all the truth of faith are from the Lord. But when man is being regenerated, which takes place in adult age, then from the other rational with which he is gifted by the Lord he begins to think that the good and truth are not from himself, or from what is his own, but from the Lord (but that nevertheless he does good and thinks truth as from himself, may be seen above, n. 1937, 1947). The more he is then confirmed in this, the more is he led into the light of truth respecting these things, till at last he believes that all good and all truth are from the Lord. The Own that belongs to the former rational is then successively separated, and the man is gifted by the Lord with a heavenly Own, which becomes that of his new rational. [6] Take another example. The first rational, in the beginning, knows no other love than that of self and the world; and although it hears that heavenly love is altogether of another character, it nevertheless does not comprehend it. But then, when the man does any good, he perceives no other delight from it than that he may seem to himself to merit the favor of another, or may hear himself called a Christian, or may obtain from it the joy of eternal life. The second rational, however, with which he is gifted by the Lord through regeneration, begins to feel some delight in good and truth itself, and to be affected by this, not for the sake of anything of his own, but for the sake of the good and truth; and when he is led by this delight, he disclaims merit, till at length he rejects it as an enormity. This delight grows with him step by step, and becomes blessed; and in the other life it becomes happiness, and is itself his heaven. Hence it is now evident how it is with each rational in the man who is being regenerated. [7] But be it known that although a man is being regenerated, still each and all things of the first rational remain with him, and are merely separated from the second rational, and this in a most wonderful manner by the Lord. But the Lord wholly banished His first rational, so that nothing of it remained; for what is merely human cannot be together with the Divine. Hence He was no longer the son of Mary, but was Jehovah as to each essence.

(2658) For the son of this handmaid shall not inherit with my son, with Isaac. That this signifies that the merely human rational could not have a life in common with the Divine rational itself, either as to good or as to truth, is evident from the signification of "inheriting," as being to have another's life (to be explained presently); from the signification of the "son of the handmaid," as being the merely human rational as to truth and as to good (see n. 2657); from the signification of "my son Isaac," as being the Divine rational as to truth (which is "my son"), and as to good (which is "Isaac"), concerning which see n. 2623, 2630. That "Isaac" is the Divine rational as to good, is evident from the signification of "laughter," from which he was named, as being the affection of truth, or the good of truth, in the sixth and seventh verses (2640, 2641, 2643). Hence it is manifest that "the son of this handmaid shall not inherit with my son, with Isaac," denotes that the merely human rational cannot have a life in common with the Divine rational, either as to truth or as to good. That it cannot have a life in common, is evident from the mere fact that the Divine is Life itself, and thus has life in Itself; whereas the merely human is an organ of life, and thus has not life in itself. [2] When the Lord's Human was made Divine it was no longer an organ of life, or a recipient of life, but was Life itself, such as is that of Jehovah Himself. It had this at first from its very conception from Jehovah, as is clearly manifest from the Lord's own words in John: As the Father hath life in Himself, so hath He given to the Son to have life in Himself (John 5:26); the Divine Human is what is here called the "Son" (n. 1729, 2159, 2628). In the same: In Him was life, and the life was the light of men (John 1:4). In the same: Jesus said, I am the way, the truth, and the life (John 14:6). In the same: Jesus said, I am the resurrection and the life, he that believeth in Me, though he die, yet shall he live (John 11:25). In the same: The bread of God is He that cometh down from heaven, and giveth life unto the world (John 6:33). But that man is not life, but an organ or recipient of life, may be seen above (n. 2021, and occasionally elsewhere). From all this it is evident that when the Lord was made Jehovah even as to His Human, that which was not life in itself, that is, that which was merely human, was banished. This is signified by its being said that the son of the handmaid could not inherit with the son Isaac. [3] That to "inherit," in the internal sense, when predicated of the Lord, is to have the Father's life, thus to have life in Himself; and when predicated of men, it is to have the Lord's life, that is, to receive life from the Lord, is evident from many passages in the Word. To have life in Himself is the Esse itself of life, that is, Jehovah; whereas to have the Lord's life, or to receive life from the Lord, is to receive the Lord in love and faith; and as those who so receive Him are in the Lord, and are the Lord's, they are called His "heirs," and His "sons." [4] In the Word of the Old Testament "inheriting" is predicated not only of what is celestial, or of good, but also of what is spiritual, or of truth, but still the one is expressed by a different word from the other: the word that is predicated of good may be rendered "to possess by inheritance;" and the word that is predicated of truth, "to inherit." The former word also in the original language involves possession, but the latter, derivation from something else, as is the case with the spiritual in relation to the celestial, or with truth in relation to good. In this verse, where the Lord's Divine rational, or His Divine Human, is represented by Isaac, the word denoting possession by hereditary right is used, because the Lord's Divine Human is the sole heir-possessor, as He also teaches in the parable (Matt. 21:33, 37, 38; Mark 12:7; Luke 20:14); and He declares in several places that all things of the Father are His. [5] That to "possess by inheritance" and to "inherit," in the Word, when predicated of men, signify to receive life from the Lord, consequently eternal life or heaven (for they alone receive heaven who receive the Lord's life), is evident in John: He that overcometh shall inherit all things, and I will be his God, and he shall be My son (Rev. 21:7). In Matthew: Everyone that hath left houses, or brethren, or sisters, for My name's sake, shall receive a hundredfold, and shall inherit eternal life (Matt. 19:29; 25:34; Mark 10:17; Luke 18:18). Here heaven is called "eternal life," elsewhere simply "life" (as in Matt. 18:8-9; 19:17; John 3:36; 5:24, 29), for the reason that the Lord is Life itself, and he who receives His life is in heaven. [6] In David: God will save Zion, and build the cities of Judah, and they shall dwell there, and possess it by inheritance, the seed also of His servants shall inherit it, and they that love His name shall dwell therein (Ps. 69:35-36); where to "possess by inheritance" is predicated of those who are in celestial love, and to "inherit" of those who are in spiritual love. In Isaiah: He that putteth his trust in Me shall inherit the land, and shall possess by inheritance the mountain of

My holiness (Isa. 57:13). [7] In like manner in Moses: I will bring you unto the land concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob, and I will give it to you for an hereditary possession (Exod. 6:8). In the sense of the letter these words signify that the land of Canaan should be given to them for an hereditary possession, which also was done; but in the internal sense they signify that heaven should be given to those who are in love to the Lord and faith in Him; for as the Lord is represented by Abraham, Isaac, and Jacob, so love itself and faith itself are signified, consequently those who are in love and faith, and thus those who are in the Lord. The same are also signified by Abraham, Isaac, and Jacob, with whom many shall sit down in the kingdom of the heavens, as we read in Matthew 8:11; for in heaven Abraham, Isaac, and Jacob are not known at all; but it is only known what is represented and signified by them, as also what is signified by sitting down or eating with them. For that all names in the Word signify actual things may be seen above (n. 1224, 1264, 1876, 1888); also that the "land of Canaan" is the heavenly Canaan or heaven (n. 1585, 1607, 1866), which is called simply the "land" (n. 1413, 1607, 1733, 2571). So too in Matthew: Blessed are the meek, for they shall inherit the earth (Matt. 5:5).

(2659) Verse 11. And the word was evil exceedingly in the eyes of Abraham, on account of his son. "The word was evil exceedingly in the eyes of Abraham," signifies the Lord's state when He first thought of that rational being separated from Himself; “on account of his son,” signifies on this account, that He loved it.

(2660) The word was evil exceedingly in the eyes of Abraham. That this signifies the Lord’s state at first when He thought of that rational being separated from Himself, namely, that it was a state of grief from love, is evident without explication.

(2661) On account of his son. That this signifies on this account, that He loved it, namely, the first rational, is evident from the signification of the “son,” namely, that of the handmaid, as being the merely human or first rational, described before. Although the cause of this grief is not told, it is evident from what follows. That the cause is the love is plain enough, for it is said “on account of his son;” and the same son is treated of in what follows, from verse 13 to verse 21. Nevertheless in order that it may be known why there was this grief, or on what account it is said that the word was very evil in Abraham’s eyes on account of his son; take these few things by way of illustration. [2] The Lord did not come into the world to save the celestial, but the spiritual. The Most Ancient Church, called “Man,” was celestial; and if this church had remained in its integrity, the Lord would have had no need to be born a man. But as soon as this church began to decline, the Lord foresaw that the celestial church would wholly perish from the world; and on that account the prediction was then made concerning the Lord’s coming into the world (Gen. 3:15). After the time of that church there was no longer a celestial church, but a spiritual church; for the Ancient Church which was after the flood (spoken of many times in volume 1) was a spiritual church; and this church, that is, those who were of the spiritual church, could not have been saved unless the Lord had come into the world. This is meant by the Lord's words in Matthew: They that are well have no need of a physician, but they that are sick; I came not to call the righteous, but sinners to repentance (Matt. 9:12-13). Also by these words in John: And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock and one shepherd (John 10:16). Also by the parable of the hundred sheep, in Matt. 18:11-13. [3] Now as by Isaac is represented the Lord's Divine rational, and as by him are also signified the celestial who are called "heirs;" and as by Ishmael is represented the Lord's merely human rational, and as by him are also signified the spiritual who are called "sons" (as is manifest from what was said above, n. 2658), this was the reason why the Lord felt grief from Divine love, as shown in the words of this verse; and also in those which follow from verse 13 to verse 21, where by Hagar's son and the mother of that son is represented the spiritual church; and the state of this church, that is, the state of those who were of this church, is treated of (n. 2612). These arcana cannot as yet be set forth more fully; it may simply be said that with the Lord when in the world all the states of the church were represented, and also in what manner those who belonged to the church were to be saved by Him; and for this reason the same states of the church are likewise signified by these same names.

(2662) Verse 12. And God said unto Abraham, Let it not be evil in thine eyes because of the child, and because of thine handmaid; all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall thy seed be called. "God said unto Abraham," signifies the Lord's perception from the Divine; "let it not be evil in thine eyes because of the child, and because of thine handmaid," signifies a change of state toward that rational; "all that Sarah saith unto thee, hearken unto her voice," signifies that He should act according to spiritual truth; "for in Isaac shall thy seed be called," signifies that from the Lord's Divine Human is all salvation for those who are in good.

(2663) God said unto Abraham. That this signifies the Lord's perception from the Divine, is evident from the signification of "saying" in the historic parts of the Word, as being to perceive (explained very often before); and because it was from the Divine it is said that "God said to Abraham." By both names, "God" and "Abraham," is meant the Lord; which shows that the historic statements which are the sense of the letter, divide the ideas; but that the internal sense unites them; for in the historic sense of the letter there are two (namely, God and Abraham) who speak to each other; but in the internal sense there is one, namely, the Lord in respect to the Divine. This also shows that they who are three in the sense of the letter are one in the internal sense; as the Father, the Son, and the Holy Spirit, who are not three gods, but one; and that all the Trinity is complete in the Lord; namely, that in Him is the Father, as

He says; and that from Him is the Holy Spirit, as He also says.

(2664) Let it not be evil in thine eyes because of the child, and because of thine handmaid. That this signifies a change of state toward that rational, is evident. In the internal sense nearest the words, the meaning is that He should not grieve at having to separate the merely human rational from Himself; and also that He did not grieve; for it belonged to His perception from the Divine that it was necessary that it should be separated; because in no other manner could the human race be saved. This is the change of state that is signified.

(2665) All that Sarah saith unto thee, hearken unto her voice. That this signifies that He should act according to spiritual truth, is evident from the representation of Sarah, as being the Divine spiritual, or Divine truth (see n. 2622); and from the signification of "hearkening to the voice," as being to act according to it (see n. 2542). What it is to act according to spiritual truth cannot be unfolded to the apprehension in the fullness in which it can be perceived by those who are in the internal sense; and therefore if we were to state what it is according to their perception, it would scarcely be acknowledged; and there is the further reason that more arcana are first to be unfolded, nay, believed, before the matter when unfolded can enter into the ideas of men's belief. What it signifies in a general way can be told in some small degree, namely, that the Lord formed a conclusion from the Human Divine, and acted according to it, and thus from His own power: for Divine truth was that by means of which He united the Human to the Divine; and Divine good that by means of which He united the Divine to the Human; which unition was reciprocal (see n. 2004).

(2666) In Isaac shall thy seed be called. That this signifies that from the Lord’s Divine Human is all salvation for those who are in good, is evident from the representation of Isaac, as being the Divine rational (as shown before), thus the Divine Human (for the human commences in the inmost of the rational, n. 2106); and from the signification of “seed,” which is predicated of Isaac, as being the celestial rational, or what is the same, those who are celestial (see n. 2085, 2661). Thus that “thy seed shall be called” signifies that they will be heirs, consequently that they will have salvation. The spiritual also are “seed,” but from the son of the handmaid, as is said in the following verse: “and also the son of the handmaid, I will make him a nation, because he is thy seed;” and therefore the spiritual also have salvation if they are in good, as will appear from the internal sense of these words. The Lord also teaches the same in many places, and plainly in John: As many as received Him, to them gave He power to become the sons of God, to them that believe in His name who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13).

(2667) From the first verse of this chapter to the seventh, the unition of the Lord’s Human with His Divine, and of His Divine with His Human, has been treated of; and it has been shown that from that unition the Lord’s Human was made

Divine. The contents of the several verses may be seen above (n. 2649). From that point the merely human rational has been treated of, as being separated (verse 8); because it was not in agreement with the Divine Rational (verse 9); nor could it have a life in common with it, either as to truth or as to good (verse 10); that the separation was at first a grief to the Lord (verse 11); but that He perceived from the Divine that the human race could be saved in no other manner (verse 12). There now follows the subject of those who were of the spiritual church, who are signified by Hagar's son after he was sent away.

(2668) Verse 13. And also the son of the handmaid I will make a nation, because he is thy seed. "The son of the handmaid I will make a nation," signifies the spiritual church which was to receive the good of faith; "because he is thy seed," signifies that they also shall have salvation from the Lord's Divine Human.

(2669) Also the son of the handmaid I will make a nation. That this signifies the spiritual church which was to receive the good of faith, is evident from the signification of the "son of the handmaid," and also of a "nation." The son of the handmaid, or Ishmael, when he was in Abraham's house, or with Abraham, represented the Lord's first rational, as shown above (n. 2652, 2653, 2657, 2658); but now, when separated, he puts on another representation, namely, that of the spiritual church (n. 2666); in the same manner as did Lot before, who while with Abraham represented the Lord's external man (n. 1428, 1429, 1434, 1547, 1597, 1598, 1698); but when separated from Abraham represented the external church, and the many states of that church (n. 2324, 2371, 2399, 2422, 2459; and in the whole of the nineteenth chapter of Genesis). That a "nation" signifies good may be seen above (n. 1159, 1258-1260, 1416, 1849); here the good of faith, because it is predicated of the spiritual church. Hence now "also the son of the handmaid I will make a nation" signifies the spiritual church which was to receive the good of faith, that is, charity. [2] The Lord's kingdom in the heavens and on earth is celestial and spiritual; and the angels are therefore distinguished into celestial and spiritual (see n. 202, 337). To the celestial angels the Lord appears as a Sun, and to the spiritual as a Moon (n. 1053, 1521, 1529-1531). In the same manner are men distinguished into celestial and spiritual. They who were of the Most Ancient Church, which was before the flood, were celestial (treated of n. 607, 608, 780, 895, 920, 1114-1125); but they who were of the Ancient Church, which was after the flood, were spiritual (treated of n. 609, 640, 641, 765). What the difference between these churches was, may be seen above (n. 597, 607); also what the difference is between what is celestial and what is spiritual (n. 81, 1155, 1577, 1824, 2048, 2069, 2088, 2227, 2507). [3] The celestial are they of whom the Lord says: He calleth His own sheep by name, and leadeth them out; and when He hath led out His own sheep, He goeth before them, and the sheep follow Him, for they know His voice (John 10:3-4). But the spiritual are they of whom He says: And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock, and one shepherd (John 10:16). The good of love is what makes the celestial church, but the good of faith is what makes the spiritual church. The truth of faith does not make, but introduces.

(2670) Because he is thy seed. That this signifies that they also have salvation from the Lord's Divine Human, is evident from what was said above (n. 2666). That "seed" is faith, but the faith of charity, may be seen above (n. 255, 880, 1025, 1447, 1610, 1940).

(2671) From this thirteenth verse to the twenty-first, the Lord's spiritual kingdom is treated of in general, and specifically those who become spiritual; and this in order from the first state of their reformation to the last. Their state before reformation, as being one of wandering in the doctrinal things of faith (verse 14). That they are reduced even to ignorance, so as to know nothing of truth (verse 15). That they have grief from it (verse 16). And then comfort and help from the Lord (verse 17). And enlightenment (verse 18). And instruction from the Word (verse 19). That still their state after reformation, in comparison with the celestial, is obscure (verse 20). But that they have light from the Lord's Divine Human in their affection of memory-knowledges and of appearances of truths (verse 21).

(2672) Verse 14. And Abraham rose early in the morning, and took bread and a bottle of water, and gave to Hagar, and put them on her shoulder, and the child, and sent her away, and she went and wandered in the wilderness of Beersheba. "Abraham rose early in the morning," signifies the Lord's clear perception from the Divine; "and took bread and a bottle of water," signifies good and truth; "and gave to Hagar," signifies implantation in its life; "and put them on her shoulder," signifies as much as it could receive; "and the child," signifies spiritual truth; "and sent her away," signifies that he left it in what is their own; "and she went and wandered in the wilderness of Beersheba" signifies a state of wandering in the doctrinal things of faith.

(2673) Abraham rose early in the morning. That this signifies the Lord's clear perception from the Divine, is evident from the signification of "morning," and of "rising early," as being to perceive clearly (see above, n. 2540, where the same words occur); and from the representation of Abraham, as being the Lord's Divine (shown often before). The Lord had a clear perception from the Divine concerning the state of His spiritual kingdom; namely, what they who are of that kingdom or of that church are in the beginning, what they are successively, and what they at length become; for all their state is accurately and fully described in the internal sense, from verse 13 to verse 21 of this chapter.

(2674) And he took bread and a bottle of water. That this signifies good and truth, is evident from the signification of "bread," as being what is celestial, or good (see n. 276, 680, 2165); and from the signification of "water," as being what is spiritual, or truth (see n. 28, 680, 739). It is said a "bottle of water," because it is very little truth with which they are gifted in the beginning; as much that is to say as they are able to receive, which is signified by his "putting it on her shoulder” (n. 2676). Everyone can see that these historic statements involve arcana, from the fact that Abraham, who was rich in flock and herd, and also in gold and silver, sent away in this manner his handmaid by whom he had a son, and the boy Ishmael whom he much loved, giving them only bread [and water]. He could also foresee that when these were consumed they would die; and this would have come to pass if they had not received help from the angel. And besides, these things respecting the bread and the bottle of water, and their being put on her shoulder, are not of so much importance as to be narrated. But still it was so done, and was related because these things involve and signify the first state of those who are becoming spiritual-to whom in the beginning something of good and something of truth, and indeed but little, is imparted-and afterwards that the water fails them, and they then receive help from the Lord.

(2675) And gave to Hagar. That this signifies implantation in its life, is evident from the signification of “Hagar,” as being the life of the exterior man (see n. 1896, 1909). The life of the exterior man is the affection of memory-knowledges, which is specifically signified by “Hagar the Egyptian.” With those who are becoming spiritual, good and truth are implanted by the Lord in the affection of memory-knowledges; and this so that they desire to know and to learn what is good and true for the purpose and use of becoming rational and of becoming spiritual; for the affection of memory-knowledges is the mother through whom is born the rational in which is the spiritual (n. 1895, 1896, 1902, 1910). The like does indeed flow in from the

Lord with all, but no others receive it for that end and that use except those who can be reformed; the rest do it for other ends and other uses, which are innumerable, and have regard to themselves and the world.

(2676) Put it on her shoulder. That this signifies as much as it could receive, is evident from the signification of the “shoulder,” as being all power (see n. 1085); thus as much of good and truth as one can receive.

(2677) And the child. That this signifies the spiritual, is evident from the signification of a “child,” here as being that which is called the spiritual; for Ishmael or the son of the handmaid here represents the man of the spiritual church; and because he here represents the beginning of it, he is called a “child.”

(2678) And sent her away. That this signifies that He left it in what is their own, is evident from the signification of “sending away,” when done by Abraham, who represents the Lord; and also from the first state of those who are being reformed and are becoming spiritual. Their first state is that they suppose they do good and think truth from themselves, thus from what is their own, nor do they then know otherwise; and when told that all good and truth are from the Lord they do not indeed reject it, but do not acknowledge it at heart, because they do not feel it, nor interiorly perceive that anything flows in from any other source than themselves. As all who are being reformed are in such a state at first, they are therefore left by the Lord in what is their own; nevertheless they are led by means of this without knowing it.

(2679) And she went and wandered in the wilderness of Beersheba. That this signifies a state of wandering at that time in the doctrinal things of faith, is evident from the signification of “going and wandering in the wilderness,” as being a wandering state; and from the signification of “Beersheba,” as being the doctrine of faith (treated of at the end of this chapter, where it is said that Abraham and Abimelech made a covenant in Beersheba, verse 32; and that Abraham planted a grove in Beersheba, verse 33). In this verse is described what the quality of the state of those who are reformed is in the beginning, namely, that they are carried away into various wanderings; for it is given them by the Lord to think much about eternal life, and thus much about the truths of faith; but because from what is their own (as just stated) they cannot do otherwise than wander hither and thither, both in doctrine and in life, seizing as truth that which has been inseminated from their infancy, or is impressed upon them by others, or is thought out by themselves-besides their being led away by various affections of which they are not conscious-they are like fruits as yet unripe, on which shape, beauty, and savor cannot be induced in a moment; or like tender blades which cannot in a moment grow up into bloom and ear. But the things which enter in at that time, though for the most part erroneous, are still such as are serviceable for promoting growth; and afterwards, when the men are being reformed, these are partly separated, and are partly conducive to introducing nourishment and as it were juices into the subsequent life-which again can afterwards be partly adapted to the implanting of goods and truths by the Lord, and partly to being serviceable to spiritual things as ultimate planes; and thus as continual means to reformation, which means follow on in perpetual connection and order; for all things even the least with man are foreseen by the Lord, and are provided for his future state to eternity; and this for his good insofar as is in any wise possible, and as he suffers himself to be led by the Lord.

(2680) Verse 15. And the water was spent out of the bottle, and she cast the child under one of the shrubs. "The water was spent out of the bottle," signifies the desolation of truth; "and she cast the child under one of the shrubs," signifies despair that nothing of truth and good was perceived.

(2681) The water was spent out of the bottle. That this signifies the desolation of truth, is evident from the signification of being "spent," as being desolated; and from the signification of "water," as being truth (see n. 28, 680, 739).

(2682) And she cast the child under one of the shrubs. That this signifies despair that nothing of truth and good was perceived, is evident from the signification of the "child," as being spiritual truth (see n. 2669, 2677); and from the signification of a "shrub" or "bush," as being perception, but so little as to be scarcely anything; on which account it is also said "under one of the shrubs" having the same signification as trees, but in a less degree; and that "trees" signify perceptions may be seen above (n. 103, 2163): also from the feeling there was in the act, which was one of despair; all which shows that by her casting the child under one of the shrubs is signified despair that nothing of truth and good was perceived. That being “cast under one of the shrubs” denotes to be desolated as to truth and good even to despair, is manifest in Job: Alone in want and famine; they flee to the drought, yesternight desolation and wasteness; they pluck mallows upon the shrub; to dwell in the cleft of the valleys, in holes of the dust and of the rocks; among the shrubs they were groaning, under the thistle they were joined together (Job 30:3-4, 6-7); where the desolation of truth is treated of, which is described by forms of expression in common use in the Ancient Church (for the book of Job is a book of the Ancient Church), such as to be alone, in want and in famine, to flee to the drought, yesternight desolation and wasteness; to dwell in the clefts of the valleys and of the rocks; also to pluck mallows upon the shrub, and to groan among the shrubs. So too in Isaiah: They shall come and shall rest all of them in the rivers of desolations, in the clefts of the rocks, and in all shrubs, and in all water courses (Isa. 7:19); where also desolation is treated of, which is described by similar forms of expression, that is to say, by resting in the rivers of desolations, in the clefts of the rocks, and in the shrubs. [2] In this verse the second state of those who are being reformed is treated of, which is that they are reduced to ignorance till they know nothing of truth, and this even to despair. The cause of their being reduced to such ignorance is that persuasive light may be extinguished, which is of such a nature as to illuminate falsities equally as well as truths, and to induce a belief in falsity by means of truths, and a belief in truth by means of falsities, and at the same time trust in themselves; also that they may be led by experience itself to a knowledge of the fact that nothing of good and nothing of truth is of self or of man's own, but from the Lord. They who are being reformed are reduced into ignorance even to despair, and then they have comfort and enlightenment, as is evident from what follows; for the light of truth from the Lord cannot flow into the persuasive which is from man's own; for this is of such a nature as to extinguish that light. In the other life that which is persuasive appears like the light of winter; but at the approach of the light of heaven, instead of that light there comes darkness, in which there is ignorance of all truth. With those who are being reformed this state is called the state of desolation of truth, and this also is much treated of in the internal sense of the Word. [3] But of this state few have any knowledge, because few at this day are being regenerated. To those who are not being regenerated it makes no difference whether they know the truth, or do not; nor whether what they do know be truth or not, provided they can palm a thing off for truth. But they who are being regenerated think much about doctrine and life, because they think much about eternal salvation; and therefore if truth be deficient with them, as it is the subject of their thought and affection, they grieve at heart. The state of the one and of the other may be seen from this: While a man is in the body he is living as to his spirit in heaven, and as to his body in the world; for he is born into both, and has been so created that as to his spirit he can be actually with the angels, and at the same time with men by means of what is of the body. But as there are few who believe that they have a spirit which is to live after death, there are few who are being regenerated. To those who believe it, the other life is the whole of their thought and affection, and the world is nothing in comparison; but to those who do not believe it, the world is the whole of their thought and affection, and the other life is in comparison nothing. The former are they who can be regenerated, but the latter are they who cannot.

(2683) Verse 16. And she went and sat by herself over against him, withdrawing about a bowshot; for she said, Let me not see the death of the child; and she sat over against him; and she lifted up her voice and wept. "She went and sat by herself over against him," signifies a state of thought; "withdrawing about a bowshot," signifies how far that state was from the doctrine of truth (a "bow" is the doctrine of truth); "for she said, Let me not see the death of the child," signifies grief that it should thus perish; "and she sat over against him," signifies a state of thought; "and she lifted up her voice and wept," signifies a further degree of grief.

(2684) And she went and sat by herself over against him. That this signifies a state of thought, is evident from the signification of "going," and also of "sitting by herself," and this over against, as applied to the things that precede and that follow. To "go," here to go away from the child, signifies removal from spiritual truth; which is further expressed and determined by her withdrawing about a bowshot. To "sit by one's self," signifies a solitary state, such as is that of thought in grief and despair; "over against," signifies that she might not look on, and yet might look on; that to "look on" means to think, see above (n. 2245); this is also further expressed and determined by her saying, "Let me not see the death of the child; and she sat over against." There is thus involved in these words the state of thought of those who are in desolation of truth, and in the consequent despair.

(2685) Withdrawing about a bowshot. That this signifies how distant the state was from the doctrine of truth, is evident from the signification of "withdrawing," as being to be distant; and from the signification of a "bow," as being the doctrine of truth (concerning which presently); a "shot" signifies as far distant as possible, since it was as far as an arrow could be sent by a bow. It is here said a "bowshot," because a "bow" is predicated of the spiritual man, and he is a shooter of the bow-as is said of him in verse 20 below: "and he dwelt in the wilderness, and became a shooter of the bow."

(2686) That a "bow" here denotes the doctrine of truth, is evident from its signification. Wherever wars are treated of in the Word, and wherever they are mentioned, no other wars are signified than spiritual ones (n. 1664). There were books also in the Ancient Word that were entitled "The Wars of Jehovah;" as is evident in Moses (Num. 21:14-16); which, being written in the prophetic style, had an internal sense, and treated of the combats and temptations of the Lord, and also of those of the church, and of the men of the church. This is manifest from the fact that some things were taken from these books by Moses; and also from other books of that church called “The Books of the Prophetic Enunciators” (respecting which see Num. 21:27-30), in which almost the same words are found as in Jeremiah (compare Num. 21:28, and Jer. 48:45). From this it may also be concluded that the Ancient Church had writings both historic and prophetic that were Divine and inspired, and that in their internal sense treated of the Lord and His kingdom; and that these were the Word to them, as are to us those historic and prophetic books which in the sense of the letter treat of the Jews and Israelites, but in their internal sense of the Lord, and of the things which are His. [2] As in the Word, and also in the books of the Ancient Church, “war” signified spiritual war, so all arms, such as sword, spear, buckler, shield, darts, bow, and arrows, signified special things belonging to war as understood in the spiritual sense. What the several kinds of arms specifically signify, will of the Lord’s Divine mercy be told elsewhere. Here it will now be shown what a “bow” signifies, namely, the doctrine of truth; and this from the darts, arrows, or other missiles, which denote the doctrinal things from which and with which those in especial fight who are spiritual, and who were thence formerly called “shooters with the bow.” [3] That a “bow” signifies the doctrine of truth is evident from the following passages. In Isaiah: Jehovah’s arrows are sharp, and all His bows are bent, the hoofs of His horses are counted as rock, and His wheels as the whirlwind (Isa. 5:28). Here the truths of doctrine are treated of; “arrows” are spiritual truths; “bows” are doctrine; the “horses’ hoofs” are natural truths; the “wheels” are their doctrine; and as these things have such a signification they are attributed to Jehovah, to whom they cannot be attributed except in a spiritual sense; for otherwise they would be empty words and unbecoming. In Jeremiah: The Lord hath bent His bow like an enemy, He hath stood with His right hand as an adversary, and hath slain all that were pleasant to the eye in the tent of the daughter of Zion, He hath poured out His fury like fire (Lam. 2:4). Here “bow” denotes the doctrine of truth, which appears to those who are in falsities as an enemy and as hostile; no other bow can be predicated of the Lord. In Habakkuk: O Jehovah, Thou ridest upon Thy horses, Thy chariots of salvation, Thy bow will be made quite bare (Hab. 3:8-9). Here also the “bow” is the doctrine of good and truth. In Moses: They grieved him, and shot at him, the archers hated him, his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty One of Jacob; from thence is the Shepherd, the Stone of Israel (Gen. 49:23-24); where Joseph is spoken of. His “bow” denotes the doctrine of good and truth. [4] In John: I saw and behold a white horse, and he that sat thereon had a bow, and there was given unto him a crown (Rev. 6:2). The “white horse” denotes wisdom; “he that sat thereon,” the Word, as is said plainly in chapter 19:13, where the white horse is again treated of; and as he that sat thereon was the Word, it is evident that the “bow” is the doctrine of truth. In Isaiah: Who hath raised up righteousness from the east, and called him to his footsteps? He hath given nations before him, and made him to rule over kings; he gave them as dust to his sword, as the driven stubble to his bow (Isa. 41:2); where the Lord is treated of; the "sword" denotes truth; the "bow," doctrine from Him. In the same: I will set a sign among them, and I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan (Isa. 66:19). They that "draw the bow" denote those who teach doctrine. The signification of "Tarshish" may be seen above (n. 1156); that of "Lud" (n. 1195, 1231), that of "Tubal" (n. 1151), and that of "Javan" (1152-1153, 1155). [5] In Jeremiah: For the voice of the horseman and of him that shooteth the bow, the whole city fleeth; they have entered into clouds, and climbed up upon the rocks, the whole city is forsaken (Jer. 4:29). The "horseman" denotes those who declare truth; the "bow," the doctrine of truth, which they who are in falsities flee from or fear. In the same: Set yourselves in array against Babel round about; all ye that bend the bow shoot at her, spare not with the arrow, for she hath sinned against Jehovah (Jer. 50:14, 29; 51:2-3); where "they that shoot, and bend the bow" denote those who declare and teach the doctrine of truth. [6] In Zechariah: I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off, and He shall speak peace unto the nations (Zech. 9:10). "Ephraim" denotes the understanding of truth in the church; the "bow," doctrine. In Samuel: David lamented with this lamentation over Saul, and over Jonathan his son, and he said it to teach the sons of Judah the bow (2 Sam. 1:17-18). where the "bow" is not the subject, but the doctrinal things of faith. In Ezekiel: Said the Lord Jehovih, This is the day whereof I have spoken; and they that dwell in the cities of Israel shall go forth, and shall set on fire and burn up the weapons, the shield and the buckler, the bow and the arrows, and the hand staff and the spear, and they shall kindle fire in them seven years (Ezek. 39:8-9). The arms here named are all arms of spiritual war; the "bow with the arrows" denote doctrine and its truths. In the other life truths themselves, when separated from good and represented to the sight, appear like arrows. [7] As a "bow" signifies the doctrine of truth, in the opposite sense it signifies the doctrine of falsity. The same things in the Word have usually an opposite sense, as has been said and shown in several places; thus in Jeremiah: Behold a people cometh from the north country, and a great nation shall be stirred up from the sides of the earth; they lay hold on bow and spear; they are cruel, and shall not have compassion; their voice shall roar like the sea, they shall ride upon horses set in array as a man for battle, against thee, O daughter of Zion (Jer. 6:22-23); where "bow" denotes the doctrine of falsity. In the same: Behold a people cometh from the north, and a great nation, and many kings shall be stirred up from the sides of the earth, they lay hold on bow and spear, they are cruel, and have no compassion (Jer. 50:41-42); where the meaning is similar. In the same: They bend their tongue; their bow is a lie, and not for truth, they are grown strong in the land; for they have gone forth from evil to evil, and have not known

Me (Jer. 9:3). [8] That the "bow" is the doctrine of falsity is plainly manifest, for it is said, "they bend their tongue; their bow is a lie, and not for truth." In the same: Jehovah Zebaoth said, Behold I will break the bow of Elam, the chief of his might (Jer. 49:35). In David: Come, behold the works of Jehovah, who hath made desolations in the earth; He maketh wars to cease unto the end of the earth, He breaketh the bow, He cutteth the spear in sunder, He burneth the chariots in the fire (Ps. 46:9). In Judah is God known, His name is great in Israel; in Salem also shall be His tabernacle, and His dwelling-place in Zion; there brake He the fiery shafts of the bow, the shield and the sword, and the war (Ps. 76:1-3). In the same: Lo the wicked bend the bow, they make ready their arrows upon the string, to shoot in darkness at the upright in heart (Ps. 11:2). Here the "bow and arrows" plainly denote doctrinal things of falsity.

(2687) For she said, Let me not see the death of the child. That this signifies grief that it should so perish, is evident from the signification of "seeing the death," as being to perish; and from the signification of the "child," as being spiritual truth-explained above. Hence, and from the feeling of despair on account of the desolation of truth, it is manifest that it is interior grief that is within these words.

(2688) And she sat over against him. That this signifies a state of thought, is evident from what was said above (n. 2684), where are the same words. The reason that this is said again in this verse is that the state of thought was increased and aggravated even to the last degree of grief, as is manifest from what just precedes: "let me not see the death of the child;” and from what next follows: “she lifted up her voice and wept.”

(2689) And she lifted up her voice and wept. That this signifies a further degree of grief, is evident from the signification of “lifting up the voice and weeping,” as being the last degree of grief; for weeping with a loud voice is nothing else. The state of desolation of truth, and also of removal from truths, with those who are becoming spiritual, is described in this verse. How these things are to be understood shall be briefly told. Those who cannot be reformed do not at all know what it is to grieve on account of being deprived of truths; for they suppose that no one can feel in the least anxious about such a thing. The only anxiety they believe to be possible is on account of being deprived of the goods of the body and the world; such as health, honors, reputation, wealth, and life. But they who can be reformed believe altogether differently: these are kept by the Lord in the affection of good and in the thought of truth; and therefore they come into anxiety when deprived of this thought and affection. [2] It is known that all anxiety and grief arise from being deprived of the things with which we are affected, or which we love. They who are affected only with corporeal and worldly things, or who love such things only, grieve when they are deprived of them; but they who are affected with spiritual goods and truths and love them, grieve when they are deprived of them. Everyone’s life is nothing but affection or love. Hence it is evident what is the state of those who are desolated as to the goods and truths with which they are affected, or which they love, namely, that their state of grief is more severe, because more internal; and in the deprivation of good and truth they do not regard the death of the body, for which they do not care, but eternal death. It is their state which is here described. [3] That it may be known who those are that can be kept by the Lord in the affection of good and truth, and thus be reformed and become spiritual, and who those are that cannot, we will briefly state that during childhood, while being for the first time imbued with goods and truths, everyone is kept by the Lord in the affirmative idea that what he is told and taught by his parents and masters is true. With those who can become spiritual men this affirmative is confirmed by means of knowledges [scientifica et cognitiones]; for whatever they afterwards learn that has an affinity with it, insinuates itself into this affirmative, and corroborates it; and this more and more, even to affection. These are they who become spiritual men in accordance with the essence of the truth in which they have faith, and who conquer in temptations. But it is otherwise with those who cannot become spiritual men. Although during their childhood these are in the affirmative, yet in the age that follows they admit doubts, and thus trench upon the affirmative of good and truth; and when they come to adult age, they admit negatives, even to the affection of falsity. If these should be brought into temptations, they would wholly yield; and on this account they are exempted from them. [4] But the real cause of their admitting doubts, and afterwards negatives, is to be found in their life of evil. They who are in a life of evil cannot possibly do otherwise; for as before said the life of everyone is his affection or love; and such as is the affection or love, such is the thought. The affection of evil and the thought of truth never conjoin themselves together. With those in whom there is an appearance of this conjunction, there is really no such conjunction, but only the thought of truth without the affection of it; and therefore with such persons truth is not truth, but only something of sound, or of the mouth, from which the heart is absent. Such truth even the worst can know, and sometimes better than others. With some also there is found a persuasion of truth, of such a nature that no one can know but that it is genuine; and yet it is not so if there is no life of good: it is an affection of the love of self or of the world, which induces such a persuasion that they defend it even with the vehemence of apparent zeal; nay, they will even go so far as to condemn those who do not receive it, or believe in the same way. But this truth is of such a quality as is the principle with each person from which it starts, being strong in proportion as the love of self or of the world is strong. It indeed attaches itself to evil, but does not conjoin itself with it, and is therefore extirpated in the other life. Very different is it with those who are in the life of good. With these truth itself has its own ground and heart, and has its life from the Lord.

(2690) Verse 17. And God heard the voice of the child; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not, for God hath heard the voice of the child where he is. “God heard the voice of the child,” signifies help at that time; “and the angel of God called to Hagar out of heaven," signifies consolation; "and said unto her, What aileth thee Hagar?" signifies perception concerning one's state; "fear not, for God hath heard the voice of the child where he is," signifies the hope of help.

(2691) God heard the voice of the child. That this signifies help at that time, is evident from the signification of "God hearing a voice," said in the historic sense, as being in the internal sense to bring help; and from the signification of the "child," as being spiritual truth-explained before; here it is the state in which the spiritual was as to truth; for it is said that He heard the voice of the child, and again in this verse, that He heard the voice of the child where he was, that is, in what state; and in what precedes it was shown that it was in a state of the greatest grief on account of the privation of truth. The voice of the child, and not Hagar's, is said to have been heard, because the state of the spiritual man is treated of. By the child, or Ishmael, is represented the man of the spiritual church; by his mother Hagar, the affection of the knowledges of truth, which is that which had grief. Man's rational is born of the affection of memory-knowledges as a mother (n. 1895-1896, 1902, 1910, 2094, 2524); but his spiritual is born of the affection of the knowledges of truth from doctrine, especially from the Word. The spiritual itself is here the "child;" and the affection of the knowledges of truth is "Hagar."

(2692) And the angel of God called to Hagar out of heaven. That this signifies consolation, is evident from the signification of "calling out of heaven," and also of the "angel of God," as well as of "Hagar." To "call out of heaven," signifies influx; the "angel of God," signifies the Lord (n. 1925, 2319); and "Hagar," the affection of the knowledges of truth (n. 2691). The influx of the Lord into the affection of truth, when this is in deepest grief on account of the deprivation, is consolation. That which flows in with man from the Lord is said to be "called out of heaven," because it is through heaven, and is there manifest; but in man's perception and thought it is obscure, manifesting itself only by a change of the state of his affection; as here by its receiving consolation.

(2693) And said unto her, What aileth thee, Hagar? That this signifies perception concerning its state, is evident from the signification of "saying" in the historic parts of the Word, as being to perceive-explained before; and from the signification of "What aileth thee, Hagar?" as being the state in which it was: here it signifies that the Lord thoroughly knew its state, although she was questioned, and it is said, What aileth thee, Hagar ? In the sense of the letter it is interrogation from the Lord, but in the internal sense it is infinite perception of all things. We read here and there in the Word that men are questioned as to their state; but the reason is that man believes that no one knows his thoughts, still less the state of his affection. A further reason is that men may have consolation from being able to express their feelings, which often proves a relief (see n. 1701, 1931).

(2694) Fear not, for God hath heard the voice of the child where he is. That this signifies the hope of help, is evident from the signification of “fear not,” as being not to despair; for when fear is taken away, hope is present; and from the signification of “hearing the voice of the child,” as being help (see above, n. 2691, where the words are similar). In the verses which precede, the state of desolation in which those are who are being reformed and are becoming spiritual, is treated of; now the subject is their being restored, and here their comfort and hope of help. [2] That they who are being reformed are reduced into ignorance of truth, or desolation, even to grief and despair, and that they then for the first time have comfort and help from the Lord, is unknown at this day, for the reason that few are reformed. They who are such that they can be reformed are brought into this state, if not in the life of the body, nevertheless in the other life, where this state is well known, and is called vastation or desolation, concerning which there has been some mention in volume 1 (where also see n. 1109). They who are in such vastation or desolation are reduced even to despair; and when they are in this state they then receive comfort and help from the Lord, and are at length taken away into heaven, where they are instructed among the angels as it were anew in the goods and truths of faith. The reason of this vastation and desolation is chiefly that the persuasive which they have conceived from what is their own may be broken (see n. 2682); and that they may also receive the perception of good and truth, which they cannot receive until the persuasive which is from their own has been as it were softened. This is effected by the state of anxiety and grief even to despair. What is good, nay, what is blessed and happy, no one can perceive with an exquisite sense unless he has been in a state of what is not good, not blessed, and not happy. From this he acquires a sphere of perception, and this in the degree in which he has been in the opposite state. The sphere of perception and the extension of its limits arise from the realizing of contrasts. These are causes of vastation or desolation, besides many others. [3] But take examples for illustration. If to those who ascribe all things to their own prudence and little or nothing to Divine Providence, it be proved by thousands of reasons that the Divine Providence is universal, and this because it is in the most minute particulars; and that not even a hair falls from the head (that is, nothing happens however small) which is not foreseen and provided accordingly, nevertheless their state of thought about their own prudence is not changed by it, except at the very moment when they find themselves convinced by the reasons. Nay, if the same thing were attested to them by living experiences; just at the moment when they see the experiences, or are in them, they may confess that it is so; but after the lapse of a few moments they return to their former state of opinion. Such things have some momentary effect upon the thought, but not upon the affection; and unless the affection is broken, the thought remains in its own state; for the thought has its belief and its life from the affection. But when anxiety and grief are induced upon them by the fact of their own helplessness, and this even to despair, their persuasive is broken, and their state is changed; and then they can be led into the belief that they can do nothing of themselves, but that all power, prudence, intelligence, and wisdom are from the Lord. The case is similar with those who believe that faith is from themselves, and that good is from themselves. [4] Take another example for illustration: If to those who have conceived the persuasion that when justified there is no longer any evil in them, but it is completely wiped away and blotted out, and thus they are pure-if to these it be made clear by thousands of reasons that nothing is wiped away or blotted out, but that they are kept back from evil and held in good by the Lord (that is to say those who are of such a character that from the life of good in which they had been in the world this is possible to them); and if moreover they be convinced by experience that of themselves they are nothing but evil, and indeed are most impure heaps of evils-after all they will not recede from the belief of their opinion. But when they are reduced to such a state that they perceive hell in themselves, and this to such a degree as to despair of ever being able to be saved, then for the first time that persuasive is broken, and with it their pride, and their contempt of others in comparison with themselves, and also the arrogance that they are the only ones who are saved; and they can be led into the true confession of faith, not only that all good is from the Lord, but also that all things are of His mercy; and at length into humiliation of heart before the Lord, which is not possible without the acknowledgment of the true character of self. Hence now it is manifest why they who are being reformed, or are becoming spiritual, are reduced into the state of vastation or desolation treated of in the verses which precede; and that when they are in that state even to despair, they then for the first time receive comfort and help from the Lord.

(2695) Verse 18. Arise, lift up the child, and strengthen thy hand in him, for I will make him a great nation. “Arise,” signifies elevation of mind; “lift up the child,” signifies the spiritual as to truth; “and strengthen thy hand in him” signifies support therefrom; “for I will make him a great nation,” signifies the spiritual church.

(2696) Arise. That this signifies elevation of mind, is evident from the signification in the Word of “arising,” as involving where mentioned some kind of elevation (see n. 2401); here elevation of mind, because enlightenment-and in the following verse instruction-in truths.

(2697) Lift up the child. That this signifies the spiritual as to truth, is evident from the signification of the “child,” as being the spiritual especially as to truth (see n. 2677, 2687); for the man of the spiritual church seems to be regenerated by means of the truths of faith, but does not know that it is by means of the good of truth; for this is not apparent, and only manifests itself in the affection of truth, and then in life according to truth. Never can anyone be regenerated by means of truth, except when in the truth there is good; for truth without good has no life; and therefore by truth separate from good there does not come any new life; which however a man possesses by regeneration.

(2698) And strengthen thy hand in him. That this signifies support from it, is evident from the signification of "being strengthened," as meaning to be supported; and from the signification of the "hand," as being power (see n. 878), which relates to support. "In him," that is, in the child, means from it, that is, from the spiritual as to truth. They who are in internal grief, and in despair from the privation of truth, are elevated and sustained solely by truth, because it is for this that they have grief and despair. With those who are in the affection of good, their good desires good as one hungers for bread; but with those who are in the affection of truth, their good desires truth, as one thirsts for water. What "strengthening the hand in him" here means, will not be understood by anyone except from the internal sense.

(2699) For I will make him a great nation. That this signifies the spiritual church, is evident from the signification of a "great nation," as being the spiritual church, which will receive the good of faith (see above, n. 2669). It is said a "great nation," because the spiritual kingdom is the Lord's second kingdom (spoken of also in the same number). As the man of the spiritual church is represented by Ishmael, so also is the spiritual church itself represented by him, and also the Lord's spiritual kingdom in the heavens; for the image and likeness of the one is in the other. The first state after desolation was described in the preceding verse, which was a state of consolation and of the hope of help. Their second state after desolation is described in this verse, which is a state of enlightenment and of refreshment therefrom. [2] As these states are unknown in the world, for the reason as before said that at this day few are being regenerated, we may describe the state of those who are being regenerated in the other life, where it is most fully known. Those who have been in vastation or desolation there, after being comforted by the hope of help, are elevated by the Lord into heaven, thus from a state of shade which is a state of ignorance, into a state of light which is a state of enlightenment and of the refreshment therefrom, thus into a joy that affects their inmosts. It is actually light into which they come, of such a quality as to enlighten not only their sight, but also their understanding at the same time; and how much this light refreshes them may be seen from the opposite state, from which they have been delivered. Some who had been of an infantile disposition and of simple faith, then appear to themselves in white and shining garments; some with crowns; some are taken around to various angelic societies, and are everywhere received with charity as brethren; and whatever of good is gratifying to their new life is shown them: to some it is given to see the immensity of heaven, or of the Lord's kingdom, and at the same time to perceive the blessedness of those who are there; besides innumerable other things which cannot be described. Such is the state of the first enlightenment, and of the refreshment therefrom with those who come out of desolation.

(2700) Verse 19. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the child drink. "God opened her eyes," signifies intelligence; “and she saw a well of water,” signifies the Lord’s Word from which are truths; “and she filled the bottle with water,” signifies truths from the Word; “and she gave the child drink,” signifies instruction in spiritual things.

(2701) God opened her eyes. That this signifies intelligence, is evident from the signification of “opening” and of “God opening,” and also of “eyes” as being to give intelligence (that “eyes” signify the understanding may be seen above, n. 212, in like manner as “sight” or “seeing,” n. 2150, 2325). It is said that “God opens the eyes” when He opens the interior sight or understanding; which is effected by an influx into man’s rational, or rather into the spiritual of his rational. This is done by the way of the soul, or the internal way, unknown to the man. This influx is his state of enlightenment, in which the truths which he hears or reads are confirmed to him by a kind of perception interiorly within his intellectual. This the man believes to be innate in him, and to proceed from his own intellectual faculty; but in this he is very much mistaken; for it is an influx through heaven from the Lord into what is obscure, fallacious, and seeming with the man, which by means of the good therein causes the things which he believes to be similar to truth. But they only who are spiritual are blessed with enlightenment in the spiritual things of faith. It is this which is signified by “God opening the eyes.” [2] That the “eye” signifies the understanding is because the sight of the body corresponds to the sight of its spirit, which is the understanding; and because it corresponds, in the Word the understanding is signified by the “eye” in almost every place where it is mentioned, even where it is believed to be otherwise; as where the Lord says in Matthew: The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness; if therefore the light that is in thee be darkness, how great is that darkness (Matt. 6:22-23; Luke 11:34). Here the “eye” is the understanding, the spiritual of which is faith, as also is evident from the explication: “if therefore the light that is in thee be darkness, how great is that darkness.” So too in the same: If thy right eye causeth thee to stumble, pluck it out, and cast it from thee (Matt. 5:29; 18:9). The “left eye” is the intellectual, but the “right eye” is its affection: that the right eye is to be plucked out means that the affection is to be subdued if it causes stumbling. [3] In the same: Blessed are your eyes, for they see, and your ears, for they hear (Matt. 13:16); and in Luke: Jesus said to the disciples, Blessed are the eyes which see the thing which ye see (Luke 10:23). Here by the “eyes which see,” intelligence and faith are signified; for their seeing the Lord, and also His miracles and works, did not make them blessed; but comprehending them with the understanding and having faith, which is “seeing with the eyes;” and obeying, which is “hearing with the ears.” That to “see with the eyes” is to understand, and also to have faith, may be seen above (n. 897, 2325) for the understanding is the spiritual of the sight, and faith is the spiritual of the understanding. The sight of the eye is from the light of the world, but the sight of faith is from the light of heaven. Hence it is common to speak of seeing with the understanding, and of seeing by faith. (That to “hear with the ear” is to obey, may be seen above, n. 2542.) [4] Also in Mark: Jesus said to the disciples, Do ye not yet perceive, neither understand? Have ye your heart yet hardened? Having eyes see ye not? And having ears hear ye not? (Mark 8:17-18); where it is manifest that not to be willing to understand and not to believe, is to “have eyes and not see.” In Luke: Jesus said of the city, If thou hadst known the things that belong unto thy peace; but now it is hid from thine eyes (Luke 19:41-42). And in Mark: This is the Lord’s doing, and it is marvelous in our eyes (Mark 12:11); where to be “hid from the eyes,” and to be “marvelous in the eyes,” means to be so to the understanding, as is known to everyone from the signification of the eye even in the common use of language.

(2702) And she saw a well of water. That this signifies the Lord’s Word from which are truths, is evident from the signification of a “well of water,” and of a “fountain,” as being the Word, and also doctrine from the Word, consequently also truth itself; and from the signification of “water,” as being truth. That a “well in which there is water,” and a “fountain,” denote the Lord’s Word, and also doctrine from the Word, consequently also truth itself, may be seen from very many passages. A “well,” and not a “fountain,” is spoken of here, because the spiritual church is treated of, as also in the following verses of this chapter: Abraham reproved Abimelech because of the well which the servants of Abimelech had taken away (Gen. 22:25). So too in the twenty-sixth chapter: All the wells which the servants of Isaac's father digged in the days of Abraham his father, the Philistines had stopped up. And Isaac returned, and digged the wells of water which they had digged in the days of Abraham his father, and the Philistines had stopped them up after the death of Abraham. And Isaac's servants digged in the valley, and found there a well of living water. And they digged another well, and for that they strove not. And it came to pass in that day that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water (Gen. 26:15, 18-20, 21-22, 25, 32). Here by "wells" nothing else is signified than doctrinal matters about which they contended, and those about which they did not contend. Otherwise their digging wells and contending so many times about them would not be of so much importance as to be worthy of mention in the Divine Word. [2] The "well" spoken of by Moses signifies in like manner the Word, or doctrine: They journeyed to Beer; this is the well whereof Jehovah said unto Moses, Gather the people together, and I will give them water. Then sang Israel this song: Spring up, O well; answer ye from it. The princes digged the well, the willing of the people digged it, in the lawgiver, with their staves (Num. 21:16-18). As a "well" signified these things, there was therefore this prophetic song in Israel, in which the doctrine of truth is treated of, as is evident from every particular in the internal sense. Hence came the name "Beer" [a well], and hence the name "Beersheba," and its signification in the internal sense, as being doctrine itself. [3] But doctrine in which there are no truths is called a "pit," or a "well in which there is no water" as in Jeremiah: Their nobles have sent their little ones to the water; they came to the pits, they found no water; they returned with their vessels empty (Jer. 14:3); where "waters" denote truths; and "pits where they found no water," doctrine in which there is no truth. In the same: My people have committed two evils: they have forsaken Me the fountain of living waters, to hew them out pits, broken pits, that can hold no waters (Jer. 2:13); where "pits" in like manner denote doctrines that are not true; and "broken pits," fabricated doctrines. [4] That a "fountain" is the Word, and also doctrine, consequently truth, may be seen in Isaiah: The afflicted and the needy seek waters, and there are none; their tongue faileth for thirst. I Jehovah will hear them, the God of Israel will not forsake them; I will open rivers upon the hillsides, and fountains in the midst of the valleys; I will make the wilderness a pool of waters, and the dry land springs of waters (Isa. 41:17-18); where the desolation of truth is treated of, which is signified by the afflicted and needy seeking for waters when there are none, and by their tongue failing for thirst; and then their consolation, refreshment, and instruction after desolation are treated of (as in the verses about Hagar now being explained), signified by Jehovah opening rivers upon the hillsides, making fountains in the midst of the valleys, and the wilderness into a pool of waters, and the dry land into springs of waters; all which things relate to the doctrine of truth, and to the affection thence derived. [5] In Moses: Israel dwelt securely alone at the fountain of Jacob, in a land of corn and new wine; yea, his heavens drop down dew (Deut. 33:28). The "fountain of Jacob" denotes the Word and the doctrine of truth therefrom. Because the "fountain of Jacob" signified the Word and the doctrine of truth therefrom, when the Lord came to the fountain of Jacob, He spoke with the woman of Samaria, and taught what is signified by a "fountain" and by "water," as described in John: Jesus came to a city of Samaria called Sychar, and Jacob's fountain was there; Jesus therefore being wearied with His journey, sat thus by the fountain. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give Me to drink: Jesus said, If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldst ask of Him that He should give thee living water. Everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a fountain of water springing up unto eternal life (John 4:5-7, 10, 13-14). As "Jacob's fountain" signified the Word, the "water" truth, and " Samaria" the spiritual church (as is frequently the case in the Word), the Lord spoke with the woman of Samaria, and taught that the doctrine of truth is from Him; and that when it is from Him, or what is the same, from His Word, it is a fountain of water springing up unto eternal life; and that truth itself is living water. [6] Again: Jesus said, If any man thirst, let him come unto Me, and drink; whosoever believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water (John 7:37-38). And in the same: The Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes (Rev. 7:17). In the same: I will give unto him that is athirst of the fountain of the water of life freely (Rev. 21:6); "rivers of living water," and "living fountains of waters," denote truths that are from the Lord, or from His Word; for the Lord is the Word. The good of love and of charity, which is solely from the Lord, is the life of truth. He is said to be "athirst" who is in the love and affection of truth; no other can "thirst." [7] These truths are also called "fountains of salvation" in Isaiah: With joy shall ye draw waters out of the fountains of salvation; and in that day shall ye say, Confess to Jehovah, call upon His name (Isa. 12:3-4). That a "fountain" is the Word, or doctrine from it, is plain also in Joel: It shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the streams of Judah shall flow with waters, and a fountain shall go forth out of the house of Jehovah, and shall water the stream of Shittim (Joel 3:18); where "waters" denote truths; and a "fountain out of the house of Jehovah," the Lord's Word. [8] In Jeremiah: Behold I will bring them from the north country, and gather them from the sides of the earth; and among them the blind and the lame; they shall come with weeping, and with supplications will I bring them unto fountains of waters in a straight way, wherein they shall not stumble (Jer. 31:8-9); "fountains of waters in a straight way" manifestly denote the doctrinal things of truth; the "north country," ignorance or desolation of truth; "weeping" and "supplications," their state of grief and despair; and to be “brought to the fountains of waters,” refreshment and instruction in truths (as here, where Hagar and her son are treated of). [9] The same things are also thus described in Isaiah: The wilderness and the parched land shall be glad for them, and the desert shall rejoice and blossom as the rose; budding it shall bud, and shall rejoice even with rejoicing and singing; the glory of Lebanon has been given unto it, the honor of Carmel and Sharon; they shall see the glory of Jehovah, the honor of our God. Make ye firm the enfeebled hands, and strengthen the tottering knees. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; in the wilderness shall waters break out, and streams in the desert; and the dry place shall become a pool, and the thirsty ground springs of waters (Isa. 35:1-3, 5-7); where the “wilderness” denotes the desolation of truth; “waters,” “streams,” “lakes,” and “springs of waters,” the truths that are a refreshment and joy to those who have been in vastation, whose joys are there described with many words. [10] In David: Jehovah sendeth forth fountains into the valleys, they shall run among the mountains; they shall give drink to every wild beast of the field, the wild asses shall quench their thirst. He watereth the mountains from His chambers (Ps. 104:10-11, 13); “fountains” denote truths; “mountains,” the love of good and truth; to “give drink,” instructing; “wild beasts of the field,” those who live from this (see n. 774, 841, 908); “wild asses,” those who are solely in rational truth (n. 1949-1951). [11] In Moses: Joseph is the son of a fruitful one, the son of a fruitful one by a fountain (Gen. 49:22); a “fountain” denotes doctrine from the Lord. In the same: Jehovah thy God bringeth thee into a good land, a land of rivers, of waters, of fountains, and of depths going forth in valley and in mountain (Deut. 8:7); the “land” denotes the Lord’s kingdom and church (n. 662, 1066, 1067, 1262, 1413, 2571); which is called “good” from the good of love and charity; “rivers,” “waters,” “fountains,” and “depths,” denote the truths thence derived. In the same: The land of Canaan, a land of mountains and valleys, that drinketh water of the rain of heaven (Deut. 11:11). [12] That “waters” are truths, both spiritual and rational, and also those of memory-knowledge, is manifest from these passages in Isaiah: Behold the Lord Jehovih Zebaoth doth take away from Jerusalem and from Judah the whole staff of bread, and the whole staff of water (Isa. 3:1). In the same: Bring ye waters to him that is thirsty; meet the fugitive with his bread (Isa. 21:14). In the same: Blessed are ye that sow beside all waters (Isa. 32:20). In the same: He that walketh in righteousnesses, and speaketh uprightnesses, shall dwell on high; his bread shall be given, his waters shall be faithful (Isa. 33:15, 16). In the same: Then shall they not thirst, He shall lead them in the desert, He shall cause the waters to flow out of the rock for them; He cleaveth the rock also, and the waters flow out (Isa. 48:21; Exod. 17:1-8; Num. 20:11, 13). [13] In David: He clave the rocks in the wilderness, and gave them to drink abundantly as out of the deeps. He brought streams out of the rock and caused waters to run down like a river (Ps. 78:15, 16); where the “rock” denotes the Lord; “waters,” “rivers,” and “deeps” from it, denote truths from Him. In the same: Jehovah maketh rivers into a wilderness, and water-springs into dry ground; He maketh a wilderness into a pool of waters, and a dry land into water-springs (Ps. 107:33, 35). In the same: The voice of Jehovah is upon the waters; Jehovah is upon many waters (Ps. 29:3). In the same: A river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High (Ps. 46:4). In the same: By the Word of Jehovah were the heavens made, and all the army of them by the breath of His mouth; He gathereth the waters of the sea together as a heap, He layeth up the deeps in storehouses (Ps. 33:6, 7). In the same: Thou dost visit the earth, and delightest in it greatly; thou enrichest it, the river of God is full of waters (Ps. 65:9). In the same: The waters saw Thee, O God, the waters saw Thee, the deeps also trembled; the clouds poured out waters; Thy way was in the sea, and Thy path in many waters (Ps. 77:16, 17, 19). It is manifest to everyone that the "waters" here do not signify waters, and that it is not meant that the deeps trembled, nor that the way of Jehovah was in the sea, and His path in the waters; but that spiritual waters are meant, that is, spiritual things which are of truth; otherwise this would be a heap of empty words. In Isaiah: Ho every one that thirsteth, come ye to the waters and he that hath no silver, come ye, buy (Isa. 55:1). In Zechariah: It shall come to pass in that day that living waters shall go out from Jerusalem, half of them toward the eastern sea, and half of them toward the western sea (Zech. 14:8). [14] Moreover where the church is treated of in the Word as about to be planted and as having been planted, and where it is described by a paradise, a garden, a grove, or by trees, it is usual for it to be also described by waters or rivers which irrigate; by which either spiritual, rational, or memory things (which are of truth) are signified-as in the description of Paradise in Genesis (2:8, 9); which is also described by the rivers there (verses 10 to 14), signifying the things of wisdom and intelligence (see n. 107-121). The same is true in many other places in the Word, as in Moses: As valleys are they planted, as gardens by the river, as sandal-wood trees which Jehovah hath planted, as cedars beside the waters; waters shall flow from his buckets, and his seed shall be in many waters (Num. 24:6, 7). In Ezekiel: He took of the seed of the land, and planted it in a field of sowing, he placed it beside many waters; it budded, and became a luxuriant vine (Ezek. 17:5, 6); that a "vine" and a "vineyard" signify the spiritual church may be seen above (n. 1069). In the same: Thy mother was like a vine in thy likeness, planted by the waters; she became fruitful and full of branches by reason of many waters (Ezek. 19:10). In the same: Behold Asshur was a cedar in Lebanon; the waters nourished him, the deep made him high, going with her rivers round about his plant; and she sent out her canals unto all the trees of the field (Ezek. 31:4). [15] In the same: Behold upon the bank of the river were very many trees on this side and on that. He said unto me, These waters issue forth toward the eastern border, and shall go down into the plain, and shall go toward the sea; and being sent into the sea the waters are healed. And it shall be that every living soul that creepeth, in every place whither the two rivers come, shall live; and there shall be a very great multitude of fish, because these waters are come thither; and they shall be healed, so that everything whithersoever the river cometh shall live. The miry places thereof and the marshes thereof shall not be healed; they shall be given up to salt (Ezek. 47:7-9, 11). Here the New Jerusalem, or the Lord's spiritual kingdom, is described: the "waters going forth to the eastern border," signify spiritual things from celestial things, which are truths from a celestial origin; that is, faith from love and charity (n. 101, 1250). To "go down into the plain," signifies doctrinal things which are of the rational (n. 2418, 2450). To "go toward the sea," signifies to memory-knowledges; the "sea" is the collection of them (n. 28); the "living soul which creepeth," signifies their delights (n. 746, 909, 994); which will "live from the waters of the river," that is, from spiritual things from a celestial origin. "Much fish" denotes an abundance of applicable memory-knowledges (n. 40, 991). The "miry places and the marshes" denote things not applicable and impure; being "given up to salt," denotes being vastated (n. 2455). In Jeremiah: Blessed is the man that trusteth in Jehovah; he shall be like a tree planted by the waters, and that sendeth forth its roots by the river (Jer. 17:7-8). In David: He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season (Ps. 1:3). In John: He showed me a pure river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb; in the midst of the street of it, and on this side of the river and on that was the tree of life bearing twelve fruits (Rev. 22:1-2). [16] Seeing that in the internal sense of the Word "waters" signify truths, therefore in the Jewish Church, for the sake of representation before the angels with whom the rituals were viewed spiritually, it was commanded that the priests and Levites should wash themselves with water when they came near to minister, and indeed out of the laver between the tent and the altar; and later, out of the brazen sea and the other lavers around the temple, which were in place of a fountain. So too for the sake of the representation was the institution of the water of sin or of purgation that was to be sprinkled upon the Levites (Num. 8:7); also that of the water of separation, from the ashes of the red heifer (Num. 19:2-19); and that the spoils from the Midianites should be cleansed by water (Num. 31:19-25). [17] The waters which were given out of the rock (Exod. 17:1-8; Num. 20:1-13; Deut. 8:15) represented and signified an abundance of spiritual things or truths of faith from the Lord. The bitter waters which were healed by the wood (Exod. 15:23-25) represented and signified that the truths which are not pleasing become acceptable and grateful from good, that is, from the affection of it. (That "wood" signifies good which is of affection, or of the will, may be seen above, n. 643.) From all this it may now be known what "water" denotes in the Word, and hence what the water in baptism denotes, of which the Lord speaks thus in John: Except a man be born of water and of the spirit, he cannot enter into the kingdom of God (John 3:5); namely, that "water" is the spiritual of faith, and the "spirit" the celestial of it; thus that baptism is the symbol of the regeneration of man by the Lord by means of the truths and goods of faith. Not that regeneration is effected by baptism, but by the life signified in baptism, into which life Christians who have the truths of faith, because they have the Word, must come.

(2703) And she filled the bottle with water. That this signifies truths therefrom, is evident from the signification of "water" as being truth-treated of just above.

(2704) And gave the child drink. That this signifies instruction in spiritual things, is evident from the signification of "giving to drink," as being to instruct in truths; and from the signification of the "child," as being the spiritual as to truth (see n. 2697). This state, which is that of instruction, treated of in this verse, is the third state of those who are coming out of vastation or desolation; for when they come into a state of enlightenment or of heavenly light (treated of in the preceding verse 18, see n. 2699), they are then in the affection of knowing and learning truths; and when they are in this affection, they are easily and as it were spontaneously imbued with truths: those who are on earth, from the Lord's Word or from doctrine; but those who are in heaven, from the angels, who perceive nothing more blessed and happy than to teach novitiate brethren, and imbue them with the truths and goods which are of heavenly order, and thus lead to the Lord.

(2705) Verse 20. And God was with the child, and he grew, and he dwelt in the wilderness, and became a shooter of the bow. "God was with the child," signifies the Lord's presence with the spiritual; "and he grew," signifies increase; "and he dwelt in the wilderness," signifies obscurity, relatively; "and became a shooter of the bow," signifies the man of the spiritual church.

(2706) God was with the child. That this signifies the Lord's presence with the spiritual, is evident from the signification of "God being with" anyone, and from the signification of the "child." That "God being with" anyone signifies the Lord's presence, is evident without explication. The Lord is indeed present with everyone; for life is from no other source, and He governs the most minute things of it, even with the worst of men, and in hell itself; but in various ways according to the reception of life. With those who receive the life of the love of His good and truth in a wrong manner, and pervert it into loves of evil and falsity, the Lord is present, and overrules their ends as far as possible for good; but His presence with them is called absence, and indeed in the same degree in which evil is distant from good, and falsity from truth. But with those who receive the life of the love of the Lord's good and truth, He is said to be present, and indeed according to the degree of reception. It is with the Lord's presence as with that of the sun, which is present with its heat and light in the vegetation of the world also according to the reception. That the "child" signifies the spiritual as to truth, has been said above; but here he signifies those who are spiritual because he represents the man of the spiritual church, and also the spiritual church itself, and in the universal sense the Lord's spiritual kingdom; for when it is said that anyone signifies what is spiritual, as here that “the child” signifies the spiritual as to truth, it involves that those are signified who are spiritual; for there is no spiritual without a subject. It is the same with all other things said in an abstract sense.

(2707) And he grew. That this signifies increase, is evident without explication.

(2708) And he dwelt in the wilderness. That this signifies in what is relatively obscure, is evident from the signification of “dwelling,” as being to live (see n. 2451); and from the signification of “wilderness,” as being that which has little vitality (see n. 1927); here what is obscure, but relatively. By what is relatively obscure is meant the state of the spiritual church relatively to the state of the celestial church, or the state of those who are spiritual relatively to that of those who are celestial. The celestial are in the affection of good, the spiritual in the affection of truth; the celestial have perception, but the spiritual a dictate of conscience; to the celestial the Lord appears as a Sun, but to the spiritual as a Moon (n. 1521, 1530, 1531, 2495). The former have light from the Lord, but giving both sight and the perception of good and truth, like the light of day from the sun; but the latter have light from the Lord like the light of night from the moon, and thus they are in relative obscurity. The reason is that the celestial are in love to the Lord, and thus in the Lord’s life itself; but the spiritual are in charity toward the neighbor and in faith, and thus in the Lord’s life indeed, but more obscurely. Hence it is that the celestial never reason about faith and its truths, but being in perception of truth from good, they say that it is so;

whereas the spiritual speak and reason concerning the truths of faith, because they are in the conscience of good from truth; and also because with the celestial the good of love has been implanted in their will part, wherein is the chief life of man, but with the spiritual in their intellectual part, wherein is the secondary life of man; this is the reason why the spiritual are in what is relatively obscure (see n. 81, 202, 337, 765, 784, 895, 1114-1125, 1155, 1577, 1824, 2048, 2088, 2227, 2454, 2507). [2] This comparative obscurity is here called a "wilderness." In the Word a "wilderness" signifies what is little inhabited and cultivated, and also signifies what is not at all inhabited and cultivated, and is thus used in a twofold sense. Where it signifies what is little inhabited and cultivated, or where there are few habitations, folds of flocks, pastures, and waters, it signifies what has relatively little life and light-as what is spiritual, or those who are spiritual, in comparison with what is celestial, or those who are celestial. But where it signifies what is not inhabited or cultivated at all, or where there are no habitations, folds of flocks, pastures, or waters, it signifies those who are in vastation as to good and in desolation as to truth. [3] That a "wilderness" signifies what is comparatively little inhabited and cultivated, or where there are few habitations, folds of flocks, pastures, and waters, is evident from the following passages. In Isaiah: Sing unto Jehovah a new song and His praise from the end of the earth; ye that go down to the sea, and the fullness thereof, the isles and the inhabitants thereof; let the wilderness and the cities thereof lift up, the villages that

Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains (Isa. 42:10-11). In Ezekiel: I will make with them a covenant of peace, and will cause the evil wild beast to cease out of the land, and they shall dwell securely in the wilderness, and sleep in the woods; and I will make them and the places round about My hill a blessing; the tree of the field shall yield its fruit, and the earth shall yield her fruit (Ezek. 34:25-27); here the spiritual are treated of. In Hosea: I will bring her into the wilderness, and will speak to her heart; and I will give her her vineyards from thence (Hos. 2:14-15); where the desolation of truth, and consolation afterwards, are treated of. In David: The folds of the wilderness do drop, and the hills are girded with rejoicing; the pastures are clothed with flocks, the valleys also are covered over with corn (Ps. 65:12-13). [4] In Isaiah: I will make the wilderness a pool of waters, and the dry land springs of waters. I will plant in the wilderness the cedar of Shittim, and the myrtle, and the oil-tree; I will set in the desert the fir-tree; that they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it (Isa. 41:18-20); where the regeneration of those who are in ignorance of truth, or the Gentiles, and the enlightenment and instruction of those who are in desolation, are treated of; the "wilderness" is predicated of these; the "cedar, myrtle, and oil-tree" denote the truths and goods of the interior man; the "fir-tree" denotes those of the exterior. In David: Jehovah maketh rivers into a wilderness, and watersprings into dry ground;

He maketh a wilderness into a pool of waters, and a dry land into watersprings (Ps. 107:33, 35); where the meaning is the same. In Isaiah: The wilderness and the parched land shall be glad for them, and the desert shall rejoice, and blossom as the rose; budding it shall bud; in the wilderness shall waters break out, and streams in the desert (Isa. 35:1-2, 6). In the same: Thou shalt be like a watered garden, and like a spring of water whose waters do not fail; and they that be of thee shall build the deserts of old (Isa. 58:11-12). In the same: Until the spirit be poured upon us from on high, and the wilderness become Carmel, and Carmel be counted for a forest; and judgment shall dwell in the wilderness, and righteousness in Carmel (Isa. 32:15-16); where the spiritual church is treated of, which though inhabited and cultivated is called relatively a "wilderness;" for it is said, "judgment shall dwell in the wilderness and righteousness in Carmel." That a "wilderness" denotes a comparatively obscure state, is plain from these passages by its being called a "wilderness" and also a "forest;" and very evidently so in Jeremiah: O generation, see ye the Word of Jehovah. Have I been a wilderness unto Israel? or a land of darkness? (Jer. 2:31). [5] That a "wilderness" signifies what is not at all inhabited or cultivated, or where there are no habitations, folds of flocks, pastures, and waters, and thus those who are in vastation as to good and in desolation as to truth, is also evident from the Word. This kind of "wilderness" is predicated in a double sense, namely, of those who are afterwards reformed, and of those who cannot be reformed. Concerning those who are afterwards reformed (as here in regard to Hagar and her son) we read in Jeremiah: Thus saith Jehovah, I remember for thee the mercy of thy youth, thy going after Me in the wilderness, in a land that was not sown (Jer. 2:2); where Jerusalem is treated of, which here is the Ancient Church that was spiritual. In Moses: Jehovah's portion is His people, Jacob is the line of His inheritance; He found him in a desert land, and in a waste howling wilderness; He led him about, He made him understand, He kept him as the pupil of His eye (Deut. 32:9-10). In David: They wandered in the wilderness in a solitary way, they found no city of habitation (Ps. 107:4); where those who have been in desolation of truth and are being reformed are treated of. In Ezekiel: I will bring you to the wilderness of the peoples, and I will judge with you there, as I judged with your fathers in the wilderness of the land of Egypt (Ezek. 20:35-36); where in like manner the vastation and desolation of those who are being reformed are treated of. [6] The journeyings and wanderings of the people of Israel in the wilderness represented nothing but the vastation and desolation of believers before reformation; consequently their temptation, if indeed they are in vastation and desolation when they are in spiritual temptations; as may also be seen from the following passages in Moses: Jehovah bare them in the wilderness as a man beareth his son, in the way, even unto this place (Deut. 1:31). And in another place: Thou shalt remember all the way which Jehovah thy God led thee these forty years in the wilderness, to afflict thee, to tempt thee, and to know what is in thy heart; whether thou wouldest keep His commandments or no. He afflicted thee, He suffered thee to hunger, He made thee to eat manna, which thou knewest not, neither did thy fathers know; that thou mightiest know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live (Deut. 8:2-3). And again in the same chapter: Lest thou forget that Jehovah led thee in the great and terrible wilderness, where were serpents, fiery serpents, and scorpions; a thirsty land where was no water; who brought thee forth water out of the rock of flint; He fed thee in the wilderness with manna, which thy fathers knew not, that He might afflict thee, and might tempt thee, to do thee good at thy latter end (Deut. 8:15-16). Here the "wilderness" denotes vastation and desolation, such as those are in who are in temptations. By their journeyings and wanderings in the wilderness forty years, all the state of the combating church is described-how of itself it yields, but conquers from the Lord. [7] By the "woman who fled into the wilderness," in John, nothing else is signified than the temptation of the church, thus described: The woman who brought forth a son, a man child, fled into the wilderness, where she hath a place prepared of God; there were given unto the woman two wings of a great eagle, that she might fly into the wilderness, into her place; and the serpent cast out of his mouth after the woman water as a flood, that he might cause her to be carried away of the flood. But the earth helped the woman; for the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth (Rev. 12:6, 14-16). [8] That "wilderness" is predicated of a church altogether vastated, and of those who are altogether vastated as to good and truth, who cannot be reformed, is thus shown in Isaiah: I make the rivers a wilderness; their fish stink because there is no water, and die for thirst; I clothe the heavens with thick darkness (Isa. 50:2-3). In the same: Thy holy cities were become a wilderness, Zion was become a wilderness, Jerusalem a desolation (Isa. 64:10). In Jeremiah: I beheld and lo Carmel was a wilderness, and all her cities were broken down at the presence of Jehovah (Jer. 4:26). In the same: Many shepherds have destroyed My vineyard, they have trodden My portion under foot; they have made My pleasant portion a wilderness of desolation, they have made it a desolation, it hath mourned unto Me, being desolate; the whole land is made desolate, because no man layeth it to heart. Spoilers are come upon all the hillsides in the wilderness (Jer. 12:10-12). In Joel: The fire hath devoured the folds of the wilderness, and the flame hath burned all the trees of the field, the water brooks are dried up, the fire hath devoured the folds of the wilderness (Joel 1:19-20). In Isaiah: He made the world as a wilderness, and overthrew the cities thereof (Isa. 14:17); where Lucifer is spoken of. In the same: The prophecy of the wilderness of the sea. As whirlwinds in the south, it cometh from the wilderness, from a terrible land (Isa. 21:1 seq.). The "wilderness of the sea" denotes truth vastated by memory-knowledges and the reasonings from them. [9] From all this it may be seen what is signified by the following concerning John the Baptist: It was said by Isaiah, The voice of one crying in the wilderness, Prepare ye the way for the Lord, make His paths straight (Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23; Isa. 40:3); which means that the church was then altogether vastated, so that there was no longer any good, nor any truth; which is plainly manifest from the fact, that then no one knew that man had any internal, nor that there was any internal in the Word, and thus that no one knew that the Messiah or Christ was to come to eternally save them. Hence it is also manifest what is signified by John being in the wilderness until the days of his appearing to Israel (Luke 1:80); and by his preaching in the wilderness of Judea (Matt. 3:1, and following verses); and by his baptizing in the wilderness (Mark 1:4); for by that he also represented the state of the church. From the signification of a "wilderness" it may also be seen why the Lord so often withdrew into the wilderness (see for examples Matt. 4:1; 15:32 to the end; Mark 1:12-13, 35-40, 45; 6:31-36; Luke 4:1; 5:16; 9:10 and following verses; John 11:54). From the signification of a "mountain" also it is manifest why the Lord withdrew into the mountains (as in Matt. 14:23; 15:29-31; 17:1 and following verses; 28:16-17; Mark 3:13-14; 6:46; 9:2-9; Luke 6:12-13; 9:28; John 6:15).

(2709) And he became a shooter of the bow. That this signifies the man of the spiritual church, is evident from the signification of a "shaft," "dart," or "arrow," as being truth; and from the signification of a "bow," as being doctrine (see above, n. 2686). The man of the spiritual church was formerly called a "shooter of the bow," because he defended himself by truths, and disputed about truths; differently from the man of the celestial church, who is secure by means of good, and does not dispute about truths (see above, n. 2708). The truths by which the man of the spiritual church defends himself, and respecting which he disputes, are from the doctrine which he acknowledges. [2] That the spiritual man was in old time called a “shooter” and an “archer,” and that doctrine was called a “bow” and a “quiver,” and that the truths of doctrine, or rather doctrinal matters, were called “darts,” “shafts,” and “arrows,” is further evident in David: The sons of Ephraim, being armed, shooters of the bow, turned back in the day of battle (Ps. 78:9). “Ephraim” denotes the intellectual of the church. In the book of Judges: Consider, ye that ride on white asses, ye that sit upon carpets, and ye that walk by the way; because of the voice of archers among them that draw water, there shall they rehearse the righteousnesses of Jehovah, the righteousnesses toward His villages in Israel (Judg. 5:10-11). In Isaiah: Jehovah hath called me from the womb, from the bowels of my mother hath He made mention of my name, and He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and He hath made me a polished arrow, in His quiver hath He hid me; and He said unto me, Thou art My servant; Israel, in whom I will be glorified (Isa. 49:1-3). “Israel” denotes the spiritual church. [3] In David: As arrows are in the hand of a mighty man, so are the children of the youth; happy is the man that hath filled his quiver with them (Ps. 127:4); a “quiver” denotes the doctrine of good and truth. In Habakkuk: The sun and moon stood still in their seat; at the light of Thine arrows shall they go, at the shining of the lightning of Thy spear (Hab. 3:11). That Joash king of Israel shot an arrow from a bow through the window, at the command of Elisha, while Elisha said, "The arrow of the salvation of Jehovah, the arrow of the salvation of Jehovah against the Syrian" (2 Kings 13:16 to 18), signifies arcana concerning the doctrine of good and truth. [4] As most of the things in the Word have also an opposite sense, so likewise have "shafts," "darts," "arrows," "bows," and a "shooter;" and they signify falsities, the doctrine of falsity, and those who are in falsity. Thus in Moses: Joseph is the son of a fruitful one, the son of a fruitful one by a fountain, of a daughter, she marcheth upon the wall; they grieved him, and shot at him, and the archers hated him (Gen. 49:22, 23). In Jeremiah: They have shot out their tongue, their bow is a lie, and not for truth; their tongue is a lengthened arrow, it speaketh deceit (Jer. 9:3, 8). In David: They have sharpened their tongue like a sword, they have aimed their arrow, a bitter word, to shoot in secret places at the perfect; suddenly will they shoot at him, and will not fear. They will make strong for themselves an evil word, they will tell of the hiding of snares (Ps. 64:4-6). In the same: Lo, the wicked bend the bow, they make ready their arrow upon the string, to shoot in the darkness at the upright in heart (Ps. 11:2). In the same: His truth is a shield and buckler; thou shalt not be afraid for the terror by night, for the arrow that flieth by day (Ps. 91:4-5).

(2710) In the verse before us the state of the spiritual church is described, as being obscure in comparison with the state of the celestial church, and as being combative, for the reason that the man of the spiritual church knows truth only from doctrine, and not from good itself, as does the man of the celestial church.

(2711) Verse 21. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt. "He dwelt in the wilderness of Paran," signifies the life of the spiritual man as to good; the "wilderness" here as before is what is relatively obscure; "Paran" is illumination from the Lord's Divine Human; "and his mother took him," signifies the affection of truth; "a wife out of the land of Egypt," signifies the affection of memory-knowledges which the man of the spiritual church has.

(2712) He dwelt in the wilderness of Paran. That this signifies the life of the spiritual man as to good, is evident from the signification of "dwelling," as being predicated of the good of truth, or of spiritual good, that is, of the good of the spiritual man. What its quality is, is described by his "dwelling in the wilderness of Paran" which is to be treated of presently. That "to dwell" is predicated of the good, that is, of the affection, of truth, is evident from many passages in the Word where cities are treated of, by which truths are signified, and as being without an inhabitant, by whom good is signified (n. 2268, 2450, 2451); for truths are inhabited by good; and truths without good are like a city in which there is no one dwelling. So in Zephaniah: I have made their streets waste, that none passeth by; their cities are desolated, so that there is no inhabitant (Zeph. 3:6). [2] In Jeremiah: Jehovah led us through the wilderness, where no man passed through, and where no man dwelt; they had made his land a waste, his cities are burned up, so that there is no inhabitant (Jer. 2:6, 15). In the same: Every city is forsaken, and no one dwelleth therein (Jer. 4:29). In the same: In the streets of Jerusalem that are desolate, without man, and without inhabitant, and without beast (Jer. 33:10); "streets" denote truths (n. 2336); "without man" denotes no celestial good; "without inhabitant," no spiritual good; and "without beast," no natural good. In the same: The cities of Moab shall become a desolation, without any to dwell therein (Jer. 48:9). [3] In the Prophets in every expression there is the marriage of truth and good; and therefore where a city is said to be desolate, it is also added that there is no inhabitant in it; for the reason that the city signifies truths, and the inhabitant good; otherwise it would be superfluous to say that there was no inhabitant, when it has been said that the city was desolate. So likewise the expressions are constant that signify the things of celestial good, those of spiritual good, and those of truth; as in Isaiah: Thy seed shall possess the nations, and they shall dwell in the desolate cities (Isa. 54:3); where to "possess" is predicated of celestial goods; and to "dwell in," of spiritual good. In the same: Mine elect shall possess it, and my servants shall dwell there (Isa. 65:9); where the signification is the same. [4] In David: God will save Zion, and will build the cities of Judah and they shall dwell there, and shall possess it; the seed also of His servants shall inherit it, and they that love His name shall dwell therein (Ps. 69:35-36); "dwelling" and at the same time "possessing," is predicated of celestial good; but "dwelling," of spiritual good. In Isaiah: Saying to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, ye shall be built (Isa. 44:26); where "dwelling," or "inhabiting," is predicated of the good of the spiritual church, which is "Jerusalem." To such a degree are the expressions in the Word predicated of their own goods and their own truths, that merely from a knowledge of the predication of these expressions it can be known what subject in general is treated of.

(2713) That a "wilderness" here signifies what is relatively obscure, is evident from the signification of a "wilderness," when predicated of the spiritual man, as being what is obscure in comparison with the celestial man (see above, n. 2708).

(2714) That "Paran" is illumination from the Lord's Divine Human, is evident from the signification of "Paran," as being the Lord's Divine Human, which is manifest from the passages in the Word where it is named, as in the prophet Habakkuk: O Jehovah, I have heard Thy fame, I was afraid; O Jehovah, revive Thy work in the midst of the years, in the midst of the years make known, in zeal remember mercy. God will come from Teman, and the Holy One from Mount Paran; Selah: His honor covered the heavens, and the earth is full of His praise; and His brightness shall be as the light. He had horns going out from His hand, and there was the hiding of His strength (Hab. 3:2-4); where the Lord's advent is plainly treated of, which is signified by "reviving in the midst of the years," and by "making down in the midst of the years." His Divine Human is described by "God coming from Teman, and the Holy One from Mount Paran." He is said to "come from Teman" as to celestial love, and "from Mount Paran" as to spiritual love; and that illumination and power are from these is signified by saying that there shall be "brightness and light," and by His having "horns going out from His hand;" the "brightness and light" are illumination, and the "horns" are power. [2] In Moses: Jehovah came from Sinai, and rose from Seir unto them; He shone forth from Mount Paran, and He came from the ten thousands of holiness; from His right hand was a fire of law unto them; yea, He loveth the peoples; all His saints are in thy hand, and they were gathered together at thy foot, and he shall receive of thy words (Deut. 33:2, 3). Here also the Lord is treated of, whose Divine Human is described by His "rising from Seir, and shining forth from Mount Paran"-from "Seir" as to celestial love, and from "Mount Paran" as to spiritual love. The spiritual are signified by the "peoples whom He loves," and by their being "gathered together at His foot." The "foot" signifies what is lower, and thus more obscure, in the Lord's kingdom. [3] In the same: Chedorlaomer and the kings that were with him smote the Horites in their Mount Seir, unto El-paran, which is in the wilderness (Gen. 14:5, 6); that the Lord's Divine Human is here signified by "Mount Seir," and by "El-paran," may be seen above (n. 1675, 1676). In the same: It came to pass in the second year, in the second month, in the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony and the sons of Israel set forward according to their journeys, out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran (Num. 10:11, 12). [4] That the journeys of the people in the wilderness all signify the state of a combating church and its temptations, in which man yields but the Lord conquers for him-consequently the very temptations and victories of the Lord-will of the Lord's Divine mercy be shown elsewhere; and because the Lord from His Divine Human sustained temptations, the Lord's Divine Human is here signified in like manner by the "wilderness of Paran." And so again by these words in the same: The people afterwards journeyed from Hazeroth, and pitched their camp in the wilderness of Paran. And Jehovah spake unto Moses, saying, Send thou men, and let them explore the land of Canaan, which I give unto the sons of Israel and Moses sent them from the wilderness of Paran, according to the command of Jehovah. And they returned, and came to Moses, and to Aaron, and to all the congregation of the sons of Israel, unto the wilderness of Paran to Kadesh; and brought back word unto them, and showed them the fruit of the land (Num. 12:16; 13:1-3, 26). [5] By their setting out from the wilderness of Paran and exploring the land of Canaan, is signified that through the Lord's Divine Human the sons of Israel, that is, the spiritual, have the heavenly kingdom, which is signified by the land of Canaan; but their also succumbing at that time signifies their weakness, and that the Lord therefore fulfilled all things in the Law, and endured temptations, and conquered; and that they who are in the faith of charity, as also they who are in temptations in which the Lord conquers, have salvation from His Divine Human. On which account also, when the Lord was tempted, He was in the wilderness (Matt. 4:1; Mark 1:12, 13; Luke 4:1; see above, n. 2708).

(2715) There are two arcana here, one, that the good of the spiritual man is comparatively obscure; and the other, that this obscurity is illuminated by the Lord's Divine Human. As regards the first, that good with the spiritual man is comparatively obscure, this is evident from what was said above concerning the state of the spiritual man in comparison with the state of the celestial man (n. 2708); for by comparing these states the fact becomes manifest. With the celestial, good itself is implanted in their will part, and light comes therefrom into their intellectual part; but with the spiritual all the will part has been destroyed, so that they have nothing of good from it; and therefore good is implanted by the Lord in their intellectual part (see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2124, 2256). The will part is what chiefly lives in man, while the intellectual lives from it. As therefore the will part has been so destroyed with the spiritual man as to be nothing but evil, and yet evil flows in from it perpetually and continually into his intellectual part, that is, into his thought, it is evident that the good there is comparatively obscured. [2] Hence it is that the spiritual have not love to the Lord, as have the celestial, and consequently they have not the humiliation which is essential in all worship, and by means of which good can flow in from the Lord; for an elated heart does not receive at all, but a humble heart. Neither have the spiritual love toward the neighbor, as the celestial have for the love of self and the world continually flows in from their will part, and obscures the good of that love; as must also be evident to everyone if he reflects, by considering that when he does good to anyone it is for the sake of an end in the world; and that therefore, although he is not doing so consciously, still he is thinking of a recompense, either from those to whom he does good, or from the Lord in the other life; thus that his good is defiled by the idea of merit, as also by considering that when he has done any good, if he can make it known and thus set himself above others, he is in the delight of his life. But the celestial love the neighbor more than themselves; nor do they think at all of recompense, nor in any manner set themselves up above others. [3] Moreover, the good that is with the spiritual has been obscured by persuasions from various principles arising also from the love of self and of the world. The quality of their persuasion even of faith may be seen above (n. 2682, 2689 at the end); this likewise is from the influx of evil from their will part. [4] Moreover that the good with the spiritual man is obscure in comparison, is evident from the fact that he does not know what is true from any perception, as the celestial do, but from instruction from parents and masters, and also from the doctrine into which he was born; and when he superadds anything from himself and from his thought, then for the most part the sensuous and its fallacies, and the rational and its appearances, prevail, and cause him to be scarcely able to acknowledge any pure truth, such as the celestial acknowledge.

Nevertheless in those seeming truths the Lord implants good, even if the truths are fallacious, or appearances of truth; but the good becomes obscure from them, being qualified by the truths with which it is conjoined. The case with this is as with the light of the sun flowing into objects. The quality of the objects which receive it causes the light to appear there under the aspect of color, beautiful if the quality of the form and of the reception is becoming and correspondent, but unbeautiful if the quality of the form and of the reception is not becoming, and thus not correspondent. In this manner the good itself is qualified according to the truth. [5] The same is also manifest from the fact that the spiritual man does not know what evil is. He scarcely believes any other things to be evil than those which are contrary to the precepts of the Decalogue, and is not aware of the evils of affection and thought, which are innumerable; nor does he reflect upon them, nor call them evils. All delights whatever of cupidities and pleasures he regards no otherwise than as good; and the very delights of the love of self he both seeks after, and approves, and excuses, being ignorant that such things affect his spirit, and that he becomes altogether such in the other life. [6] From this it is in like manner evident that though scarcely anything else is treated of in the whole Word than the good of love to the Lord and of love toward the neighbor, still the spiritual man does not know that good is the essential of faith, nor even what love and charity are in their essence; and that as to what he has learned of faith, which he makes essential, he nevertheless discusses whether it be so, unless he has been confirmed by much experience of life. This the celestial never do, for they know and perceive that it is so. Hence it is said by the Lord in Matthew: Let your speech be, Yea, yea; Nay, nay; what is more than these is of evil (Matt. 5:37). For the celestial are in the truth itself respecting which the spiritual dispute whether it be so; hence, as the celestial are in the truth itself, they can see from it endless things which belong to that truth, and thus from light see as it were the whole heaven. But as the spiritual dispute whether it be so, they cannot, so long as they do this, come to the first boundary of the light of the celestial, still less look at anything from their light.

(2716) As regards the second arcanum, namely, that the obscurity with the spiritual is illuminated by the Lord's Divine Human, it is one which cannot be explained to the comprehension, for it is the influx of the Divine that would have to be described. But some idea of it may be obtained by considering that if the Supreme Divine Itself were to flow into such a good as has been described, defiled by so many evils and falsities, it could not be received; and if anything were received by the man who had such good, he would feel infernal torture and would thus perish. But the Lord's Divine Human can flow in with such men and can illuminate such good, as the sun shines into the dense clouds and transforms them in the early morning into the glories of the dawn; and yet the Lord cannot appear before them as the light of the sun, but as the light of the moon. Hence it is evident that the cause of the Lord's coming into the world was that the spiritual might be saved (see n. 2661).

(2717) And his mother took him. That this signifies the affection of truth, is evident from the signification of "mother," as being the church (see n. 289); and because the spiritual church that is here represented is in the affection of truth, and is a church by virtue of the affection of truth, this affection is here signified by "mother."

(2718) A wife out of the land of Egypt. That this signifies the affection of memory-knowledges belonging to the man of the spiritual church is evident from the signification of a "wife," as being affection or good (see n. 915, 2517); and from the signification of "Egypt" as being memory-knowledge (see n. 1164, 1165, 1186, 1462). In this verse the man of the spiritual church is described in regard to his quality as to good, that is, as to the essence of his life, namely, that the good that is with him is obscure, but is illuminated by the Lord's Divine Human; from which illumination there comes forth in his rational the affection of truth, and in his natural the affection of memory-knowledges. The reason why the affection of good cannot come forth with the spiritual man such as it is with the celestial, but in place of it the affection of truth, is that the good which is in him is implanted in his intellectual part and is comparatively obscure (as was shown, n. 2715), from which no other affection can be produced and derived in his rational than the affection of truth, and thereby in his natural the affection of memory-knowledges. By truth here no other truth is meant than such as he believes to be true, though it be not true in itself; and by memory-knowledges are not meant such as the learned have, but everything of knowledge with which one can be imbued from experience and by hearing, from civic life, from doctrine, and from the Word. The man of the spiritual church is in the affection of such things. [2] That it may be known what it is to be in the affection of truth, and what to be in the affection of good, we will briefly state that they who are in the affection of truth, think, search out, and discuss whether a thing be true, or whether it be so; and when they are confirmed that it is true, or that it is so, they think, search out, and discuss what it is, and thus stick fast at the first threshold; nor can they be admitted into wisdom until they are free from doubt. But they who are in the affection of good, from the good itself in which they are, know and perceive that the thing is so; and thus are not at the first threshold, but are in the inner chamber, being admitted into wisdom. [3] Take as an example that it is celestial to think and act from the affection of good, or from good: They who are in the affection of truth discuss whether this be so, whether it be possible, and what it is; and so long as they are occupied with doubts about it they cannot be admitted; but they who are in the affection of good do not discuss, nor busy themselves with doubts, but affirm that it is so, and are therefore admitted; for they who are in the affection of good, that is, who are celestial, begin where they who are in the affection of truth, that is, who are spiritual, stop; so that the furthest boundary of the latter is the first of the former. For this reason it is given to them to know, to recognize, and to perceive that there are innumerable affections of good (as many, in fact, as there are societies in heaven); and that they are all conjoined by the Lord into a heavenly form, so as to constitute as it were one man; and it is also given them to distinguish by perception the kind and variety of each affection. [4] Or take this example: That all delight, blessedness, and happiness, are solely of love; and that such as the love is, such is the delight, the blessedness, and the happiness. The spiritual man keeps his natural mind fixed on the question whether it be so, and whether the happiness be not from some other source, as from social interaction, conversation, meditation, and learning, or from possessions and the honor, reputation, and glory of them; not confirming himself in the fact that these effect nothing, but only the affection of love such as there is in them. But the celestial man does not stick in these preliminaries, but affirms that it is so, and is therefore in the end itself and the use, that is, in the very affections of the love, which are innumerable, and in every one of which there are ineffable things-and this with variation of delight, blessedness, and happiness, to eternity. [5] Take also as an example that the neighbor is to be loved for the good that is in him: They who are in the affection of truth, think, search out, and discuss whether this be true, or whether it be so; what the neighbor is, and what good is; nor do they go any further, and therefore they close to themselves the gate to wisdom; but they who are in the affection of good affirm that it is so, and therefore do not close that gate to themselves, but enter in, and know, and recognize, and perceive, from good, who is more the neighbor than another, also in what degree he is the neighbor, and that all are neighbors in different degrees; and thus they perceive ineffable things beyond those who are only in the affection of truth. [6] Take further this example: That he who loves his neighbor for the good that is in him, loves the Lord. They who are in the affection of truth examine carefully whether it be so; and if they are told that he who loves his neighbor for the good that is in him, loves the good, and that-as all good is from the Lord and the Lord is in the good-when anyone loves good he also loves Him from whom it is and in which He is, they examine whether it be so; also what good is, and whether the Lord is in good more than in truth; and so long as they stick in such things they cannot see wisdom even at a distance. But they who are in the affection of good know from perception that it is so; and they immediately see the field of wisdom, leading even to the Lord. [7] From all this we can see why they who are in the affection of truth (that is, the spiritual) have obscurity in comparison with those who are in the affection of good (that is, the celestial). Nevertheless the spiritual can come from obscurity into light, provided they are willing to be in the affirmative that all good is of love to the Lord and of charity toward the neighbor; and that love and charity are spiritual conjunction; and that all blessedness and happiness are from these; and thus that heavenly life is in the good of love from the Lord, but not in the truth of faith separate from it.

(2719) In this chapter the Lord's rational has first been treated of, as being made Divine, which rational is "Isaac;"

then the merely human rational, as being separated, which is the "son of Hagar the Egyptian;" and afterwards the spiritual church, which was saved by the Lord's Divine Human, which church is "Hagar" and her "child." Now the doctrine of faith is treated of, which is to be serviceable to that church; namely, that human reasonings from memory-knowledges are adjoined to it, which are "Abimelech" and "Phicol." This conjunction is signified by the "covenant" which Abraham made with them. These reasonings are appearances, not from a Divine but from a human origin, which are adjoined for the reason that without them the spiritual church would not comprehend doctrine, and thus would not receive it. For, as was shown above (n. 2715), the man of the spiritual church is relatively in obscurity; and doctrine is therefore to be clothed with such appearances as are of human thought and affection, and is not to be in discrepancy to such a degree that the Divine good cannot have in them some kind of receptacle. As Abimelech is again treated of in the following twenty-sixth chapter, and also a covenant (but with Isaac); and in the internal sense, the reasonings and memory-knowledges added to the doctrine of faith a second time, only a summary may here be given of the things contained in the internal sense, which will become clearer by the explication of that chapter.

(2720) Verse 22. And it came to pass at that time, that Abimelech, and Phicol the captain of his army, said unto Abraham, saying, God is with thee in all that thou doest. Verse 23. And now swear unto me here by God, that thou wilt not be false to me, nor to my son, nor to my son's son;

according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. Verse 24. And Abraham said, I will swear. Verse 25. And Abraham reproved Abimelech, because of the well of water which Abimelech's servants had taken away. Verse 26. And Abimelech said, I know not who hath done this word, neither didst thou tell me, neither heard I of it but today. Verse 27. And Abraham took flock and herd, and gave to Abimelech, and they two struck a covenant. Verse 28. And Abraham set seven ewe lambs of the flock by themselves. Verse 29. And Abimelech said unto Abraham, What are these seven ewe lambs which thou hast set by themselves? Verse 30. And he said, Because these seven ewe lambs shalt thou take of my hand, that it may be a witness unto me that I have digged this well. Verse 31. Therefore he called that place Beersheba, because there they sware, both of them. Verse 32. And they struck a covenant at Beersheba; and Abimelech rose up, and Phicol the captain of his army; and they returned into the land of the Philistines. [2] "It came to pass at that time" signifies the state in which the Lord was when His rational was made Divine; "and Abimelech, and Phicol the captain of his army, said unto Abraham" signifies the human rational things from memory-knowledges that were to be adjoined to the doctrine of faith, which in itself is Divine; "saying, God is with thee in all that thou doest" signifies that it was Divine as to all things both in general and in particular. [3] "And now swear unto me here by God" signifies affirmation; "that thou wilt not be false to me" signifies without a doubt; "nor to my son, nor to my son's son" signifies concerning the things of faith; "according to the kindness that I have done unto thee" signifies the rational things in which the Lord had been previously instructed; "thou shalt do unto me and to the land wherein thou hast sojourned" signifies what is reciprocal. [4] "And Abraham said, I will swear" signifies all that is affirmative. "And Abraham reproved Abimelech" signifies the Lord's indignation; "because of the well of water which Abimelech's servants had taken away" signifies as to the doctrine of faith, that the memory-knowledges desired to attribute it to themselves. [5] "And Abimelech said" signifies a reply. "I know not who hath done this word" signifies that the rational dictated something different; "neither didst thou tell me" signifies that it was not from the Divine; "neither heard I of it but today" signifies that it was now first disclosed. [6] "And Abraham took flock and herd, and gave to Abimelech" signifies the Divine goods implanted in the rational things of doctrine signified by "Abimelech"; "and they two struck a covenant" signifies conjunction thus. "And Abraham set seven ewe lambs of the flock by themselves" signifies the holiness of innocence. [7] "And Abimelech said unto Abraham, What are these seven ewe lambs which thou hast set by themselves" signifies that he should be instructed and would acknowledge. "And he said, Because these seven ewe lambs shalt thou take of my hand" signifies that the holiness of innocence is from the Divine; "that it may be a witness unto me" signifies certainty; "that I have digged this well" signifies that the doctrine was from the Divine. "Therefore he called that place Beersheba" signifies the state and quality of the doctrine; "because there they sware both of them" signifies from the conjunction. [8] "And they struck a covenant in Beersheba" signifies that human rational things were adjoined to the doctrine of faith; "and Abimelech rose up, and Phicol the captain of his army, and they returned into the land of the Philistines" signifies that nevertheless these things had no part in the doctrine.

(2721) Verse 33. And he planted a grove in Beersheba; and he called there on the name of the God of eternity. "He planted a grove in Beersheba" signifies doctrine with its knowledges and its quality; "and he called on the name of the God of eternity," signifies worship from it.

(2722) He planted a grove in Beersheba. That this signifies doctrine thence with its knowledges and its quality, is evident from the signification of a "grove," and from the signification of "Beersheba." As regards groves: in the Ancient Church holy worship was performed on mountains and in groves; on mountains, because mountains signified the celestial things of worship; and in groves, because groves signified its spiritual things. So long as that church, namely, the Ancient, was in its simplicity, their worship at that time on mountains and in groves was holy, for the reason that celestial things, which are those of love and charity, were represented by things high and lofty, such as mountains and hills; and spiritual things, which are therefrom, by things fruitful and leafy, such as gardens and groves; but after representatives and significatives began to be made idolatrous, by the worship of external things without internal, that holy worship became profane; and they were therefore forbidden to worship on mountains and in groves. [2] That the ancients held holy worship on mountains is evident from the twelfth chapter of Genesis, where we read of Abraham: He removed thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the sea, and Ai on the east; and there he built an altar, and called on the name of Jehovah (Gen. 12:8, n. 1449-1455); and also from the signification of a "mountain," as being the celestial of love (n. 795, 796, 1430). That they also held holy worship in groves is evident from what is stated in this verse: "Abraham planted a grove in Beersheba, and called there on the name of the God of eternity;" and also from the signification of a "garden," as being intelligence (n. 100, 108, 1588); and of "trees," as being perceptions (n. 103, 2163). That this was forbidden is evident from the following passages. In Moses: Thou shalt not plant thee a grove of any tree beside the altar of Jehovah thy God which thou shalt make thee, and thou shalt not set thee up a pillar; which Jehovah thy God hateth (Deut. 16:21-22). In the same: The altars of the nations shall ye break down, and dash in pieces their pillars, and cut down their groves (Exod. 34:13); and they were commanded to burn the groves of the nations with fire (Deut. 12:3). [3] And as the Jews and Israelites, among whom the representative ritual of the Ancient Church was introduced, were solely in externals, and at heart were nothing but idolaters, neither knowing nor wishing to know what anything internal was, nor the life after death, nor even that the Messiah’s kingdom was a heavenly one, therefore whenever they were in freedom they held profane worship on mountains and hills, and also in groves and forests; and likewise in place of mountains and hills they made for themselves high places, and in place of groves carved representations of a grove, as is evident from many passages in the Word. As in the book of Judges: The sons of Israel served Baalim and the groves (Judg. 3:7). In the book of Kings: Israel made groves provoking Jehovah (1 Kings 14:15). And in another place: Judah built them high places, and pillars, and groves, upon every high hill, and under every green tree (1 Kings 14:23). And again: Israel built them high places in all their cities, and set up pillars and groves upon every high hill, and under every green tree (2 Kings 17:9-10). And again: Manasseh king of Judah reared up altars for Baal, and made a grove, as did Ahab king of Israel, and set the carved image of the grove which he had made in the house of God (2 Kings 21:3, 7); from which it is manifest that they also made for themselves carved images of a grove. That these were destroyed by king Josiah may be seen in the same book: Josiah caused all the vessels that were made for Baal and for the grove, and for the sun and the moon, and for all the army of the heavens, to be brought out of the temple of Jehovah, and he burnt them without Jerusalem, and the houses which the women had woven there for the grove (2 Kings 23:4-5, 7, 14-15). He also cut down the groves which Solomon had made, and likewise the grove in Bethel which Jeroboam had made (2 Kings 23:4, 6-7, 13-15). That king Hezekiah also demolished such things may be seen in the same book: Hezekiah king of Judah removed the high places, and brake the pillars, and cut down the grove, and brake in pieces the brazen serpent which Moses had made (2 Kings 18:4). [4] That the brazen serpent was holy in the time of Moses is evident; but when the external was worshiped it became profane, and was broken in pieces, for the same reason that worship on mountains and in groves was forbidden. These things are still more evident in the Prophets. In Isaiah: Inflaming yourselves with gods under every green tree; sacrificing the children in the rivers under the crags of the rocks; thou hast also poured out a drink-offering to the rivers, thou hast offered a gift; upon a high and lofty mountain hast thou set thy habitation, and thither wentest thou up to offer sacrifice (Isa. 57:5-7). In the same: In that day shall a man look unto his Maker, and his eyes shall see the Holy One of Israel; and he shall not look to the altars the work of his hands, neither shall he see that which his fingers have made, and the groves and the sun images (Isa. 17:7-8). In Micah: I will cut off thy graven images and thy pillars out of the midst of thee, and thou shalt no more bow thyself down to the work of thy hands; and I will pluck up thy groves out of the midst of thee, and I will destroy thy cities (Micah 5:13-14). In Ezekiel: That their slain may be among their idols, round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every tangled oak, the place where they did offer an odor of rest to all their idols (Ezek. 6:13). [5] From all this it is now manifest from what origin idolatrous worship came, namely, the worship of objects that were representative and significative. The most ancient people who were before the flood saw in each and everything-in mountains, hills, plains, and valleys, gardens, groves, and forests, rivers and waters, fields and plantations, trees and animals of every kind, and the luminaries of heaven-something representative and significative of the Lord's kingdom; but they never dwelt with their eyes, still less with their minds, on these objects; but these things served them as means for thinking about the celestial and spiritual things in the Lord's kingdom; and this to such a degree that there was nothing at all in universal nature that did not serve them as such means. The real fact is that everything in nature is representative, which is an arcanum at this day and scarcely believed by anyone. But after the celestial which is of love to the Lord had perished, the human race was then no longer in that state-namely, that from objects as means they could see the celestial and spiritual things of the Lord's kingdom. [6] Yet the ancients after the flood knew, from traditions, and from collections made by certain persons, that these things had such a signification; and as they were significative they esteemed them holy. Hence came the representative worship of the Ancient Church; which church, being spiritual, was not in the perception that a thing was so, but was in the knowledge of the fact; for it was relatively in obscurity (n. 2715). Nevertheless they did not worship outward things, but by means of outward things they called to mind inward things; and hence when they were in those representatives and significatives, they were in holiness of worship. They were able to be so because they were in spiritual love, that is, in charity, which they made an essential of worship; and therefore holiness from the Lord could flow into their worship. But when the state of the human race had become so changed and perverted that they removed themselves from the good of charity, and thus no longer believed that there was any heavenly kingdom, or any life after death, but that men were in a similar condition with animals, save only that they could think (as is also believed at this day), then the holy representative worship was turned into idolatry, and the outward things were worshiped. Hence with many Gentiles at that time, and also with the Jews and Israelites, the worship was not representative, but was a worship of the representatives and significatives; that is, of the outward things without the inward. [7] As regards groves in particular, among the ancients they were of various signification, and indeed according to the kinds of trees in them. Groves of olive-trees signified the celestial things of worship; groves of vines signified the spiritual things of worship; but groves of fig-trees, cedars, fir-trees, poplars, and oaks, signified various things relating to what is celestial and spiritual. In the passage before us mention is made simply of a grove or plantation of trees; and this signifies the things of reason that were adjoined to doctrine and its knowledges; for trees in general signify perceptions (n. 103, 2163), but when they are predicated of the spiritual church they signify knowledges, for the reason that the man of the spiritual church has no other perceptions than those which come through knowledges from doctrine or the Word; for these become of his faith, and thus of conscience, from which he has perception.

(2723) But in regard to Beersheba-"Beersheba" signifies the state and quality of the doctrine, namely, that it is Divine and it is that to which what is of human reason is adjoined-as is evident from the series of things treated of from verse 22 to this verse (see n. 2613, 2614); and also from the signification of the word itself in the original language, which is "the well of the oath," and "of seven." That a "well" is the doctrine of faith may be seen above (n. 2702, 2720); that an "oath" is conjunction (n. 2720); and that a "covenant made by an oath," has the same meaning (n. 1996, 2003, 2021, 2037); and that "seven" denotes what is holy and thus Divine (n. 395, 433, 716, 881); from all which it is evident that "Beersheba" signifies doctrine which is in itself Divine together with things of human reason or appearances adjoined. [2] That the name Beersheba comes from all this is manifest from Abraham's words: Because these seven ewe lambs shalt thou take from my hand, that it may be a witness unto me that I have digged this well; therefore he called that place Beersheba, because there they sware both of them; and they struck a covenant in Beersheba (Gen. 21:30-32). In like manner from Isaac's words in chapter 26: It came to pass on that day that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water; and he called it Shibah (an "oath" and "seven"); therefore the name of the city is Beersheba unto this day

(Gen. 26:32-33). There also wells are spoken of about which there was contention with Abimelech, and a covenant with him is treated of; and by "Beersheba" are signified the things of human reason again adjoined to the doctrine of faith; and because they are again adjoined, and the doctrine thus became adapted to human comprehension, it is called a "city" (that a "city" signifies doctrine in its complex may be seen above, n. 402, 2268, 2450, 2451). Moreover Beersheba is mentioned with a similar signification as to the internal sense in other places (Gen. 22:19; 26:22-23; 28:10; 46:1, 5; Josh. 15:28; 19:1-2; 1 Sam. 8:2; 1 Kings 19:3; and also in the opposite sense, Amos 5:5; 8:13-14). [3] The extension of the celestial and spiritual things belonging to doctrine is signified in the internal sense, where the extent of the land of Canaan is described by the expression "from Dan even to Beersheba;" for by the land of Canaan is signified the Lord's kingdom, and also His church, consequently the celestial and spiritual things of doctrine; as in the book of Judges: All the sons of Israel went out, and the congregation was assembled as one man from Dan even to Beersheba (Judg. 20:1). In the book of Samuel: All Israel from Dan even to Beersheba (1 Sam. 3:20). And again: To transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba (2 Sam. 3:10). And again: Hushai said to Absalom, Let all Israel be gathered together, from Dan even unto Beersheba (2 Sam. 17:11). And again: David told Joab to go through all the tribes of Israel from Dan even to Beersheba (2 Sam. 24:2, 7). And again: There died of the people from Dan even to Beersheba seventy thousand men (2 Sam. 24:15). In the book of Kings: Judah dwelt under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon (1 Kings 4:25).

(2724) And called there on the name of the God of eternity. That this signifies worship therefrom, is evident from the signification of "calling upon the name of God," as being worship (see n. 440). They who were of the Ancient Church did not by a name understand the name, but all the quality (see n. 144-145, 440, 768, 1754, 1896, 2009); and thus by the "name of God" all that in one complex by which God was worshiped, consequently everything of love and faith; but when the internal of worship perished, and only the external remained, they then began to understand by the name of God nothing else than the name, so much so that they worshiped the name itself, feeling no care about the love and the faith from which they worshiped. On this account the nations began to distinguish themselves by the names of their gods; and the Jews and Israelites set themselves up above the rest, because they worshiped Jehovah, placing the essential of worship in uttering the name and invoking it, when in truth the worship of a name only is no worship, and may also be found among the worst of men, who thereby profane the more. [2] But as by the "name of God" everything of worship is signified, that is, everything of love and faith from which He is worshiped, it is therefore evident what is meant by "hallowed be Thy Name," in the Lord's Prayer (Matt. 6:9); also by what the

Lord said: Ye shall be hated for My name's sake (Matt. 10:22). If two shall agree on earth as touching anything that they shall ask, it shall be done for them by My Father who is in the heavens; for where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:19-20). Everyone that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit eternal life (Matt. 19:29). Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord (Matt. 21:9). Jesus said, Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord (Matt. 23:39). Ye shall be hated of all nations for My name's sake and then shall many be offended, and shall betray one another, and shall hate one another (Matt. 24:9-10). As many as received Him, to them gave He power to become the sons of God, to them that believe on His name (John 1:12). He that believeth not is judged already, because he hath not believed on the name of the only begotten Son of God (John 3:18). Jesus said, Whatsoever ye shall ask in My name, that will I do (John 14:14-15; 15:16; 16:23-24, 26-27). Jesus said, I have manifested Thy name unto the men (John 17:6). Holy Father, keep them in Thy name whom Thou hast given Me, that they may be one, as We are (John 17:11-12). I have made known unto them Thy name, and will make it known; that the love wherewith Thou hast loved Me may be in them, and I in them (John 17:26). That ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name

(John 20:31). Besides very many passages in the Old Testament, in which by the "name" of Jehovah and of God the name is not meant, but everything of love and faith from which is worship. [3] But they who worship a name only, without love and faith, are thus spoken of in Matthew: Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name have cast out demons, and in Thy name done many mighty works? But I will confess unto them, I know you not; depart from Me ye that work iniquity (Matt. 7:22-23). When as before said the men of the church became external, from being internal, and began to place worship in a name alone, they then no longer acknowledged one God, but many. For it was a common thing for the ancients to add something to the name of Jehovah, and thereby call to mind some benefit or attribute of His, as in the passage before us, "he called upon the name of the God of eternity;" and in the following chapter (22), "Abraham called the name of that place, Jehovah-jireh," that is, "Jehovah shall see" (verse 14). "Moses built an altar, and called the name of it Jehovah-nissi," that is, "Jehovah my banner" (Exod. 17:15); "Gideon built an altar there unto Jehovah, and called it Jehovah-shalom" that is, "Jehovah of peace" (Judges 6:24); besides other places. From this it came to pass that they who placed worship in a name only, acknowledged so many gods; and also that among the Gentiles, especially in Greece and at Rome, so many gods were acknowledged and worshiped; whereas the Ancient Church, from which the epithets emanated, never worshiped but one God, reverenced under so many names, because by the “name” they understood the quality.

(2725) Verse 34. And Abraham sojourned in the land of the Philistines many days. “Abraham sojourned in the land of the Philistines many days,” signifies that the Lord adjoined to the doctrine of faith very many things from the memory-knowledge of human knowledges [ex scientia cognitionum humanarum].

(2726) Abraham sojourned in the land of the Philistines many days. That this signifies that the Lord adjoined to the doctrine of faith very many things from the memory-knowledge of human knowledges is evident from the signification of “sojourning,” as being to instruct (see n. 1463, 2025); from the representation of Abraham, as being the Lord (see n. 1965, 1989, 2011, 2501); from the signification of the “land of the Philistines,” or Philistia, as being the memory-knowledge of knowledges (see n. 1197, 1198); and from the signification of “days,” as being the state of the thing which is treated of (n. 23, 487, 488, 493, 893); here, because knowledges from the things of memory and reason are treated of, and it is said “many days,” it signifies relatively very many things. Thus far, from verse 22, rational things from human memory-knowledges, added to the doctrine of faith, are treated of, as is manifest from the explication; and here is the conclusion of them. As regards the subject itself; as in itself it is deep, and as much is said about it in chapter 26, it may be well at present to defer further explication.

(2727) CONCERNING MARRIAGES, HOW THEY ARE REGARDED IN THE HEAVENS; AND CONCERNING ADULTERIES. What genuine conjugial love is, and whence its origin, few at this day know, for the reason that few are in it. Almost all believe that it is inborn, and so flows from a kind of natural instinct, as they say, and this the more, because something of marriage exists also among animals; whereas the difference between conjugial love among human beings and what is of marriage among animals is such as is that between the state of a human being and the state of a brute animal.

(2728) And because, as was said, few at this day know what genuine conjugial love is, it shall be described from what has been discovered to me. Conjugial love takes its origin from the Divine marriage of good and truth, and thus from the Lord Himself. That conjugial love is from this, is not apparent to sense nor to apprehension; but still it may be seen from influx and from correspondence, as well as from the Word. From influx, inasmuch as heaven, from the union of good and truth, which inflows from the Lord is compared to a marriage, and is called a marriage: from correspondence, since, when good united to truth flows down into a lower sphere, it forms a union of minds; and when into one still lower, it forms a marriage: wherefore union of minds from good united to truth from the Lord, is conjugial love itself.

(2729) That genuine conjugial love is from this, may be seen from the fact that no one can be in it unless he is in the good of truth and the truth of good from the Lord; also from the fact that heavenly blessedness and happiness is in that love; and they who are in it all come into heaven, or into the heavenly marriage. Also from the fact that when angels are conversing about the union of good and truth, there is then presented among good spirits in the lower sphere a representative of marriage; but among evil spirits a representative of adultery. Hence it is that in the Word the union of good and truth is called "marriage;" but the adulteration of good and the falsification of truth, "adultery" and "whoredom" (see n. 2466).

(2730) The people of the Most Ancient Church above all on this earth lived in genuine conjugial love, because they were celestial, were in truth from good, and were in the Lord's kingdom together with the angels; and in that love they had heaven. But their posterity, with whom the church declined, began to love their children, and not their consorts; for children can be loved by the evil, but a consort can be loved only by the good.

(2731) From those most ancient people it has been heard that conjugial love is of such a nature as to desire to be altogether the other's, and this reciprocally; and that when this is experienced mutually and reciprocally they are in heavenly happiness: also, that the conjunction of minds is of such a nature that this mutuality and reciprocity is in everything of their life, that is, in everything of their affection, and in everything of their thought. On this account it has been instituted by the Lord that wives should be affections of good which are of the will, and husbands thoughts of truth which are of the understanding; and that from this there should be a marriage such as there is between the will and the understanding, and between all things thereof with one who is in the good of truth and the truth of good.

(2732) I have spoken with angels as to the nature of this mutuality and reciprocity, and they said that there is the image and likeness of the one in the mind of the other, and that they thus dwell together not only in the particulars, but also in the inmosts of life; and that into such a one the Lord's love and mercy can flow with blessedness and happiness. They said also that they who have lived in such conjugial love in the life of the body are together and dwell together in heaven as angels, sometimes with their children also; but that very few from Christendom at this day have so lived, though all so lived from the Most Ancient Church, which was celestial, and many from the Ancient Church, which was spiritual. But that they who have lived in marriage, joined together not by conjugial love, but by lascivious love, are separated in the other life, because nothing of lasciviousness is tolerated in heaven; and that still more are those separated who have lived in mutual aversion, and more still they who have hated each other. When both first come into the other life, they for the most part meet again, but after much suffering are separated.

(2733) There were certain spirits who from practice in the life of the body infested me with peculiar adroitness, and this by a somewhat gentle influx, like a wave, such as that of upright spirits is wont to be; but it was perceived that there was in it craftiness and the like, to captivate and deceive. I at length spoke with one of them who I was told had been in the world the commander of an army. And as I perceived that in the ideas of his thought there was lasciviousness, I spoke with him about marriage. The speech of spirits is illustrated by representatives, which fully express the sense, and many things in a moment of time. [2] He said that in the life of the body he thought nothing of adulteries. But it was given to tell him that adulteries are horribly wicked-though to such men they do not appear to be so, but even allowable, owing to the delight they take in them, and the persuasion therefrom-which he might also know from the fact that marriages are the nurseries of the human race, and hence also the nurseries of the heavenly kingdom, and on that account are in no wise to be violated, but to be kept holy; as well as from the consideration that being in the other life and in a state of perception he ought to be aware that conjugial love comes down through heaven from the Lord; and that from that love, as from a parent, is derived mutual love, which is the basis of heaven; and also from the fact that when adulterers merely approach heavenly societies they become sensible of their own stench, and cast themselves down toward hell. Further, he might at least know that to violate marriages is contrary to the Divine laws, and contrary to the civil laws of all, and also contrary to the genuine light of reason, because contrary to order both Divine and human; and much more besides. [3] But he answered that he had never known such things in the life of the body, nor had thought of them. He wished to reason whether they were so; but was told that in the other life truth does not admit of reasonings, for these favor one’s delights, and thus his evils and falsities; and that he ought first to think of the things that had been said, because they were true. Or he ought also to think from the principle most fully known in the world, that one must not do to another what he is not willing that the other should do to him: and thus, if anyone had in such a manner beguiled his wife, whom he loved-as everyone does in the beginning of marriage-would he not himself also at that time, when in a state of wrath about it, if he spoke from that state, have detested adulteries? And at the same time, as he was of superior talent, would he not have confirmed himself against them more than others, even to condemning them to hell? And thus he might have judged himself from himself.

(2734) They who in the life of the body have had happiness in marriages from genuine conjugial love, have happiness also in the other life; so that with them the happiness of the one life is continued into that of the other, and becomes there a union of minds, in which is heaven. I have been told that the kinds of celestial and spiritual happiness from it, even only the most universal, cannot be numbered.

(2735) Genuine conjugial love is the image of heaven, and when it is represented in the other life this is done by the most beautiful things that can ever be seen by the eyes, or conceived by the mind. It is represented by a virgin of inexpressible beauty, encompassed by a bright cloud, so that it may be said to be beauty itself in essence and form. It has been said that all beauty in the other life is from conjugial love. Its affections and thoughts are represented by diamond-like auras, sparkling as it were with rubies and carbuncles, and these things are attended with delights which affect the inmosts of the mind; but as soon as anything of lasciviousness enters in, they disappear.

(2736) I have been instructed that genuine conjugial love is innocence itself, which dwells in wisdom. Those who have lived in conjugial love are in wisdom more than all others in heaven; and yet when viewed by others they appear like little children, in the age of bloom and spring; and whatever then befalls is joy and happiness to them. They are in the inmost heaven, which is called the heaven of innocence. Through this heaven the Lord flows into conjugial love, and angels from that heaven are present with those who live in that love. They are also present with little children in their earliest age.

(2737) With those who live in conjugial love, the interiors of their minds are open through heaven even to the Lord; for this love flows in from the Lord through a man's inmost. From this they have the Lord's kingdom in themselves, and from this they have genuine love toward little children for the sake of the Lord's kingdom; and from this they are receptive of heavenly loves above others, and are in mutual love more than others; for this comes from that source as a stream from its fountain.

(2738) Mutual love, such as there is in heaven, is not like conjugial love. Conjugial love consists in desiring to be in the other's life as a one; but mutual love consists in wishing better to another than to one's self, as is the case with the love of parents toward their children, and as is the love of those who are in the love of doing good, not for their own sake, but because this is a joy to them. Such angelic love is derived from conjugial love, and is born from it as a child from its parent; and for this reason it exists with parents toward their children. This love is preserved by the Lord with parents, even if they are not in conjugial love, in order that the human race may not perish.

(2739) From the marriage of good and truth in the heavens descend all loves, which are such as the love of parents toward their children, the love of brothers for one another, and the love for relatives, and so on, according to their degrees in their order. According to these loves, which are solely from good and truth, that is, from love to the Lord and faith in Him, are formed all the heavenly societies; which are so joined together by the Lord as to represent one man, and therefore heaven is also called the Grand Man. There are unutterable varieties, all of which take their origin and are derived from the union of good and truth from the Lord, which union is the heavenly marriage. Hence it is that the origin of all consanguinities and relationships on earth is derived from marriages, and that loves were derived in like manner according to their degrees mutually among themselves; but as there is no conjugial love at this day, consanguinities and relationships are indeed reckoned from marriage, but there are no consanguinities and relationships of love. In the Most Ancient Church the derivations of love were of this nature, and therefore they dwell together in the heavens distinguished as it were into nations, families, and houses, all of which acknowledge the Lord as their only Parent.

(2740) Genuine conjugial love is not possible except between two consorts, that is, in the marriage of one man with one wife, and by no means with more than one at the same time; for the reason that conjugial love is mutual and reciprocal, and is the alternate life of the one in the other, so that they are as it were a one. Such a union is possible between two, but not among more: more tear that love asunder. The men of the Most Ancient Church, who were celestial and in the perception of good and truth, like the angels, had but one wife. They said that with one wife they perceived heavenly delights and happiness, and that when marriage with more was merely mentioned, they were filled with horror; for as before said the marriage of one husband and one wife comes down from the marriage of good and truth, or from the heavenly marriage, which is of this nature, as is very evident from the Lord's words in Matthew: Jesus said, Have ye not read that He who made them from the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain, but one flesh; what therefore God hath joined together, let not man put asunder. Moses, for the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. All cannot receive this word, save they to whom it is given (Matt. 19:3-12).

(2741) Good and truth are continually flowing in from the Lord with all, and consequently so is genuine conjugial love; but it is received in various ways; and as it is received, such it becomes. With the lascivious it is turned into lasciviousness, with adulterers into adulteries, its heavenly happiness into unclean delight, thus heaven into hell. The case with this is as with the light of the sun flowing into objects, which is received according to the nature of the objects, and becomes blue, red, yellow, green, dark, and even black, according to the reception.

(2742) A certain semblance of conjugial love is found with some, but is not really that unless they are in the love of good and truth. It is a love appearing like conjugial love, but it is for the sake of the love of the world or of self, namely, to be served at home, or to be in security or at ease, or to be ministered to when ill and when growing old; or for the sake of the care of their children whom they love. With some this seeming love is induced from fear of the consort, or for one's reputation, or fear of misfortunes; and with some from lascivious love. This appears in the first period as if it were conjugial love; for at that time they behave with something like innocence, they sport like little children, they have a perception of joy as of something from heaven; but with the progress of time they do not become united more and more closely, like those who are in conjugial love, but are being separated. Conjugial love also differs with the consorts; with the one it may be more or less, with the other little or nothing; and because of this difference there may be heaven for the one, but hell for the other. The affection and the reception determine this.

(2743) A great dog like Cerberus was seen by me, and I asked what it signified, and was told that by such a dog is signified a guard lest anyone should pass in conjugial love from heavenly delight to infernal delight, or the reverse; for they who are in genuine conjugial love are in heavenly delight; but they who are in adulteries are also in a delight which appears to them as heavenly, but is infernal. By the dog is thus represented that those opposite delights must not communicate.

(2744) It was shown me how the delights from conjugial love advance, on the one side to heaven, and on the other to hell. The advancement of the delights toward heaven was into blessedness and happiness continually more and more, even to what was beyond number or description; and the more interior, the more innumerable and ineffable, even to the very celestial happiness of the inmost heaven, or of the heaven of innocence; and this with the greatest freedom, for all freedom is from love; and thus the greatest freedom is from conjugial love, and is heavenly freedom itself. It was then shown how the delights of conjugial love descend toward hell-that they remove themselves little by little away from heaven, and this likewise with apparent freedom, till at last scarcely anything human remains in them. The deadly and infernal end to which they come has been seen, but cannot be described. A certain spirit who was then with me, and likewise saw these things, ran hastily forward to some sirens, of this character, declaring that he would show them the quality of their delight, and at first having the idea of delight; but as by little and little he came more in front, his idea was continued on, like the progress of the delight, to hell; and at length it ended in such horror. Sirens are women who have been in the persuasion that it is honorable to commit whoredom and adultery, and have also been valued by others for being so disposed, and for being in the elegancies of life. Most of them come into the other life from Christendom. They are treated of above (n. 831, 959, 1515, 1983, 2483).

(2745) There are women who do not love their husbands, but hold them in contempt, and at length esteem them as of no account. Their quality was represented to me by a cock, a wild cat, and a tiger of a dark color. It was said that such begin by talking much, and then proceed to scolding, and at length put on the nature of the tiger. It was said by some that such still love their children; but it was answered that such love is not human, and that it flows equally into the evil, and even into animals of whatever kind, to such a degree that these also love their offspring more than themselves. It was added that with such persons there is nothing of conjugial love.

(2746) There was a certain spirit in middle altitude above the head, who in the life of the body had lived wantonly, delighted with variety, so that he loved no one constantly, but passed his time in brothels, and thus had scortated with many, every one of whom he had afterwards rejected. It hence came to pass that he had beguiled many, and had thereby extinguished the desire for marriage, even for the procreation of children, and thus had contracted an unnatural nature. All these things were disclosed, and he was miserably punished, and this in the sight of the angels;

and afterwards he was cast into hell. (Concerning the hells of adulterers, see volume 1, n. 824-830.)

(2747) As adulteries are contrary to conjugial love, adulterers cannot be in heaven with the angels; for the reason also that they are in what is contrary to good and truth, and thus are not in the heavenly marriage; and also because they have none but filthy ideas respecting marriage. When marriage is merely mentioned, or the idea of it occurs, instantly in their ideas are things lascivious, obscene, nay, unmentionable. It is the same when the angels are speaking about good and truth: such persons then think things that are opposite; for all affections and the derivative thoughts remain with a man after death, such as they had been in the world. Adulterers are in the desire of destroying society; many of them are cruel (n. 824), and thus in heart they are opposed to charity and mercy; laughing at the miseries of others; wishing to take away from everyone what is his; and doing this as far as they dare. Their delight is to destroy friendships, and to bring about enmities. Their religious profession is that they acknowledge a Creator of the universe and a Providence-but only a universal one-and salvation by faith, and believe that nothing worse can be done to them than to others. But when they are examined as to what they are at heart, which is done in the other life, they do not believe even what they have professed; but instead of the creator of the universe they think of nature; instead of a universal Providence, they think of none; and they think nothing of faith. All this is so, because adulteries are wholly contrary to good and truth. Judge then how such can be in heaven.

(2748) Some spirits who in the world had lived a life of adultery, came and spoke to me. I perceived that they had not been long in the other life, for they did not know that they were there, thinking that they were still in the world, and reflection as to where they were, being taken away from them. It was given to tell them that they were in the other life; but soon forgetting it, they asked where there were houses into which they might get introduced. But they were asked whether they had no respect for spiritual things, namely, for conjugial love, which is broken up by such allurements; and they were told that such things are contrary to heavenly order. But to this they paid no attention, neither did they understand what was said. I inquired further whether they did not fear the laws, and punishments according to the laws; but these things they held in contempt. But when I said that perhaps they would be severely beaten by the servants, this alone they feared. It was afterwards given to perceive their thoughts, which are communicated in the other life. They were so filthy and obscene that the well disposed could not but be struck with horror; and yet they are made manifest as to each and every particular before spirits and angels in the other life. From all this it is evident that such cannot be in heaven.

(2749) With those who have by adulteries conceived a loathing and nausea for marriages, when any delight, blessedness, and happiness from the heaven of the angels reaches them, it is turned into what is loathsome and nauseous, and then into what is painful, and at length into an offensive stench, until they cast themselves down from thence into hell.

(2750) I have been instructed by angels that when anyone commits adultery on earth, heaven is then immediately closed to him, and he afterwards lives only in worldly and corporeal things; and although he then hears of the things of love and faith, they nevertheless do not penetrate to his interiors; and what he says about them himself does not come from his interiors, but only from the memory and the mouth, being called forth by pride or the love of gain; for his interiors are closed up, and cannot be opened except by serious repentance.

(2751) Above in front before the left eye were massed together such as in the life of the body had in secret and with great craftiness plotted against others. They were adulterers, and were still in the world of spirits, as they were among the newcomers. Their custom was to send forth from their troop this way and that some to plot intrigues, not only against conjugial love, but also against good and truth, and most of all against the Lord. They who are thus sent out return to them, and relate what they have heard; and so they take counsel. They also sent one to me, supposing that I was a spirit, because I spoke with the speech of spirits. When that emissary spoke, he uttered scandalous things, mostly against the Lord; so that he was as it were made up of mere scandals. But I answered that he should abstain from such things, as I knew from what band and what refuse he was; and that as regards the Lord, I knew beyond all doubt that He is one with the Father; that the universal heaven is His; that all innocence, peace, love, charity, and mercy are from Him, and all conjugial love also; and that from Him are all good and truth; all of which things are Divine; and that Moses and the Prophets, that is, all and everything in the Word, in the internal sense, treats of Him; and that all the rites of the Jewish Church represented Him; and as I was so certain of these things that I had no doubt, what more did he want? On hearing these things he withdrew with shame. These things were said, that he might tell them to the adulterers who constituted that wicked troop from which he was sent.

(2752) In the other life they who have been eaten up with adulteries desire more than others to obsess men, and thus through them to return into the world; but they are kept back in hell by the Lord, lest they should come among the spirits who are with men. The most who are such are from the Christian world; rarely from elsewhere.

(2753) There are some in the world who are carried away by the lust of seducing virgins to whoredom, wherever they may be: in nunneries, in families, or with their parents, and also wives; and they insinuate themselves by crafty modes and with flatteries. As they are accustomed to such things, and have formed their nature from them, they retain in the other life the ability to insinuate themselves into societies by flatteries and simulations; but as their thoughts lie plainly open, they are rejected. They thus pass from one society to another, but are everywhere rejected: they are also treated with severity, for they study to steal away the delights and blessedness of others. At length they are admitted into no societies, but after having endured severe punishments, are associated with their like in hell.

(2754) The most deceitful sometimes appear high above the head, but their hell is deep under the heel of the foot. They are the modern antediluvians. They ensnare by pretense of innocence, of pity, and of various good affections, with persuasion. When they lived in the world they were adulterers beyond others. Where there was a wife beautiful and young, there they entered without conscience and by such means seduced her. They are invisible and are unwilling to be discovered, as they act in secret. They are also cruel, having cared for themselves alone, and reckoning it as nothing even if the whole world should perish for them. There are great numbers of such spirits at this day, and it was said that they are from Christendom. Their hell is the most grievous of all.

(2755) The hells of adulterers are many. There they love nothing more than filth and excrement, in which they now find delight. This may also be evident from many of that sort in the life of the body, to whom it is delightful to think and talk of filthy things, abstaining only for decorum's sake. The delight of adultery is turned into such things in the other life. It is as when the heat of the sun, even that of spring, flows into excrement or into carrion.

(2756) There are those who have held as a principle community of wives. These in the other life speak as if they were good, but they are malignant and deceitful. Their punishment is horrible. They are bound together as if into a bundle, and by representation a serpent appears wound around them, which binds them all as it were into a great ball, and thus they are cast out.

(2757) When I was being conducted through several abodes, I came to one where heat seized my feet and loins, and it was said that those were there who have indulged in pleasures, but still have not extinguished the natural desire of procreating offspring.

(2758) That genuine conjugial love is heaven, is represented in the kingdoms of nature; for there is nothing in all nature that does not in some way represent the Lord’s kingdom in general, since the natural kingdom derives all its origin from the spiritual. What is without an origin prior to itself is nothing. Nothing exists that is unconnected with a cause, and thus with an end. What is unconnected falls away in a moment, and becomes nothing; from this then are the representatives of the Lord’s kingdom in the kingdoms of nature. That conjugial love is heaven, is manifest from the transformation of little worms into nymphs and chrysalides, and thus into winged insects; for when their time of nuptials comes-which is when they put off their earthly form, or their worm-like form, and are embellished with wings and become flying creatures-they are then elevated into the air, which is their heaven; and there they sport with each other, perform their marriage rites, lay eggs, and nourish themselves on the juices of flowers. They are then also in their beauty; for they have wings decorated with golden, silver, and other elegantly marked colors. Such things does the marriage principle produce among such vile little worms.

(2759) On the right side there rose up from the lower earth as it were a roll; and it was said that they were many spirits from the lower class of people, untaught but not depraved. They were peasants and other simple people. I spoke with them, and they said that they know the Lord, to whose name they commend themselves. Further than this they knew little of faith and its mysteries. Afterwards others rose up who knew some little more. It was perceived that their interiors were capable of being opened; for in the other life this can be manifestly perceived. They had conscience, which was communicated to me, that I might know it; and it was said that they lived in conjugial love in simplicity. They said that they loved their consorts and abstained from adulteries. That this was from conscience was evident from their saying that they could not do otherwise, because it was contrary to their will. Such persons are instructed in the other life and are perfected in the good of love and truth of faith, and are at length received among the angels. Preface [to volume 3 of the original Latin] How greatly they are deluded who remain in the sense of the letter alone, and do not search out the internal sense from other passages in the Word in which it is explained, is very evident from the many heresies, every one of which proves its dogmas from the literal sense of the Word; especially is this manifest from that great heresy which the insane and infernal love of self and the world has drawn from the Lord’s words to Peter: I say unto thee that thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind upon earth shall be bound in the heavens, and whatsoever thou shalt loose upon earth shall be loosed in the heavens (Matt. 16:15-19). [2] They who press the sense of the letter think that these things were said of Peter, and that power so great was given him; although they are fully aware that Peter was a very simple man, and that he by no means exercised such power; and that to exercise it is contrary to the Divine. Nevertheless, as owing to the insane and infernal love of self and the world they desire to arrogate to themselves the highest power on earth and in heaven, and to make themselves gods, they explain this according to the letter, and vehemently defend it; whereas the internal sense of these words is, that Faith itself in the Lord, which exists solely with those who are in love to the Lord and in charity toward the neighbor, has that power; and yet not faith, but the Lord from whom faith is. By "Peter" there is meant that faith, as everywhere else in the Word. Upon this is the Church built, and against it the gates of hell do not prevail. This faith has the keys of the kingdom of the heavens, and it shuts heaven lest evils and falsities should enter in, and opens heaven for goods and truths. This is the internal sense of these words. [3] The twelve apostles, like the twelve tribes of Israel, represented nothing else than all the things of such faith (n. 577, 2089, 2129, 2130 at the end). Peter represented faith itself, James charity, and John the goods of charity (see the preface to

Genesis 18); in like manner as did Reuben, Simeon, and Levi, the firstborn sons of Jacob, in the representative Jewish and Israelitish Church, which is plain from a thousand passages in the Word. And as Peter represented faith, the words in question were said to him. From this it is manifest into what darkness those cast themselves, and others with them, who explain all things according to the letter; as those who so explain these words to Peter, by which they derogate from the Lord and arrogate to themselves the power of saving the human race.

CHAPTER 22

(2760) THE WORD as to its internal sense is thus described by John in Revelation: I saw heaven opened, and behold a white horse, and He who sat upon him was called faithful and true; and in righteousness He doth judge and make war. His eyes were a flame of fire; and upon His head were many diadems; and He had a name written which no one knew but He Himself; and He was clothed in a garment dipped in blood; and His name is called The Word of God. And the armies which are in heaven followed Him upon white horses, clothed in fine linen white and clean. And He hath upon His garment and upon His thigh a name written, King of kings, and Lord of lords (Rev. 19:11-14, 16). What each of these things involves no one can know except from the internal sense. It is manifest that every one of them is something representative and significative, as, that heaven was opened, that the horse was white, that He that sat upon him was faithful and true, and judgeth and maketh war in righteousness; that His eyes were a flame of fire, that upon His head were many diadems, that He had a name written which no one knew but He Himself, that He was clothed in a garment dipped in blood, that the armies which are in heaven followed Him upon white horses, that they were clothed in fine linen white and clean, and that He had upon His garment and upon His thigh a name written. It is said in plain words that it is the Word which is meant, and that it is the Lord who is the Word; for it is said, “His name is called the Word of God,” and then, “He hath upon His garment and upon His thigh a name written, King of kings, and Lord of lords.” [2] From the interpretation of each of the words it is manifest that the Word is here described as to its internal sense. “Heaven being opened,” represents and signifies that the internal sense of the Word is not seen except in heaven, and by those to whom heaven is opened, that is, who are in love to the Lord and thence in faith in Him. The “horse which was white” represents and signifies the understanding of the Word as to its interiors; that a “white horse” is this will be manifest from what follows. That “He who sat upon him” is the Word, and the Lord who is the Word, is evident. He is called “faithful and judging from righteousness” on account of good, and “true and making war from righteousness” on account of truth. His “having upon His head many diadems,” signifies all things of faith. His “having a name written which no one knew but He Himself,” signifies that no one sees what the Word is in its internal sense but Himself, and he to whom He reveals it. “His being clothed in a garment dipped in blood,” signifies the Word in the letter. The “armies in the heavens which followed Him upon white horses,” signify those who are in the understanding of the Word as to its interiors. “Clothed in fine linen white and clean,” signifies the same in love and thence in faith. The “name written upon His garment and upon His thigh,” signifies truth and good. From all this, and from what there precedes and follows, it is manifest that toward the last period the internal sense of the Word will be opened; but what will then come to pass is also described there (verses 17-21).

(2761) That the "white horse" is the understanding of the Word as to its interiors, or what is the same, the internal sense of the Word, is evident from the signification of a "horse," as being the intellectual faculty. In the prophetic parts of the Word a horse and a rider are often named; but no one has hitherto known that a "horse" signifies the faculty of understanding, and a "rider" one who is intelligent-as in the prophecy of Jacob, then Israel, respecting Dan: Dan shall be a serpent upon the way, an arrow-snake upon the path, biting the horse's heels, and his rider shall fall backward. I wait for Thy salvation, O Jehovah (Gen. 49:17-18). That a "serpent" is one who reasons concerning Divine arcana from the senses and from memory-knowledges, may be seen above (n. 195); also that a "way" and a "path" are truth (n. 627, 2333); and that the "heel" is the lowest of the natural (n. 259); a "horse" is the understanding of the Word; and a "rider" he that teaches. Hence it is manifest what these prophetic words signify, namely, that one who reasons concerning the truths of faith from the senses and from memory-knowledges, sticks fast in the lowest things of nature only, and thus believes nothing, which is to "fall backward;" wherefore it is added, "I wait for Thy salvation, O Jehovah." [2] In Habakkuk: O God, Thou dost ride upon Thy horses, Thy chariots are salvation, Thou hast made Thy horses to tread in the sea (Hab. 3:8, 15); where "horses" denote the Divine truths which are in the Word; "chariots," doctrine from them; the “sea,” knowledges (n. 28, 2120); and because these are of the understanding of the Word from God, it is said, “Thou hast made Thy horses to tread in the sea.” Horses are here attributed to God, as in Revelation, above; to whom they cannot be attributed unless they signify such things. [3] In David: Sing unto God, sing praises to His name, extol Him that rideth upon the clouds, by His name Jah (Ps. 68:4); to “ride upon the clouds” denotes the understanding of the Word as to its interiors, or in its internal sense. That a “cloud” is the Word in the letter, in which is the internal sense, may be seen in the Preface to Genesis 18, where it is explained what is signified when it is said that the Lord will come in the clouds of heaven with power and glory. [4] In the same: Jehovah bowed the heavens, and came down, and thick darkness was under His feet; and He rode upon a cherub (Ps. 18:9-10); “thick darkness” here denotes clouds; to “ride upon a cherub” represents the Lord’s providence lest man should of himself enter into the mysteries of faith which are in the Word (n. 308). In Zechariah: In that day shall there be upon the bells of the horses, Holiness unto Jehovah (Zech. 14:20); the “bells of the horses” denote the understanding of the spiritual things of the Word, which are holy. [5] In Jeremiah: There shall enter in by the gates of this city kings and princes, sitting upon the throne of David, riding in chariot and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall be inhabited forever (Jer. 17:25-26; 22:4); the “city Jerusalem” denotes the Lord’s spiritual kingdom and church; “kings,” truths (n. 1672, 2015, 2069); “princes,” the primary precepts of truth (n. 1482, 2089); "David," the Lord (n. 1888); the "men of Judah and the inhabitants of Jerusalem," those who are in the good of love, of charity, and of faith (n. 2268, 2451, 2712); thus to "ride upon a chariot and upon horses" means to be instructed in the doctrine of truth from the internal understanding of the Word. [6] In Isaiah: Then shalt thou delight thyself in Jehovah, and I will make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob (Isa. 58:14); to "ride upon the high places of the earth" denotes intelligence. In David: A song of loves: Gird Thy sword upon Thy thigh, O mighty one, Thy glory and Thy majesty; and in Thy majesty go forward, ride upon the word of truth, and of the gentleness of righteousness, and Thy right hand shall teach Thee wonderful things (Ps. 45: title, 3-4); to "ride upon the word of truth" manifestly denotes the understanding of truth; and "upon the word of the gentleness of righteousness," the wisdom of good. [7] In Zechariah: In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness (Zech. 12:4-5); where also the "horse" manifestly denotes the understanding, which would be smitten with astonishment and blindness; and the "rider" him that understands, who would be smitten with madness. In Hosea: Take away all iniquity, and accept that which is good, and we will render the bullocks of our lips. Asshur shall not save us; we will not ride upon horses; and we will no more say to the work of our hands, Thou art our god (Hos. 14:2-3); "Asshur" denotes reasoning (n. 119, 1186); the "horse" one's own intelligence. Besides these there are many other passages.

(2762) That a "horse" signifies the faculty of understanding is from no other source than the representatives in the other life. Often there, in the world of spirits, horses are seen, and this with great variety, and those also that sit on them; and whenever they are seen they signify the faculty of understanding. There are such representatives continually with spirits. It is from the representation of the horse, as being the understanding, that when horses are mentioned in the Word, the spirits and angels with man at once know that the understanding is what is treated of. It is also from this that when spirits from a certain distant world on being imbued with intelligence and wisdom are taken up from the world of spirits into heaven, there appear to them horses shining as with fire; which also I have seen when they were taken up. [2] From this I could see what is signified by the chariot of fire and horses of fire seen by Elisha when Elijah went up by a whirlwind into heaven; as also what is signified by the exclamation of Elisha then: "My Father, my Father, the chariot of Israel and the horsemen thereof" (2 Kings 2:11, 12); and by Joash king of Israel saying the same to Elisha when he was dying: "My Father, my Father, the chariot of Israel and the horsemen thereof" (2 Kings 13:14). That by Elijah and Elisha was represented the Lord as to the Word, will of the Lord's Divine mercy be told elsewhere; the doctrine of love and charity from the Word being meant by the "chariot of fire," and the doctrine of faith therefrom by the “horses of fire.” The doctrine of faith is the same as the understanding of the Word as to its interiors, or as to its internal sense. [3] That chariots and horses are seen in the heavens with spirits and angels, is evident from the fact of their being seen by the prophets, as by Zechariah (chapter 1:8-10; 6:3-7), and by others, and also by Elisha’s servant, as thus described in the book of Kings: Jehovah opened the eyes of Elisha’s boy, and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha (2 Kings 6:17). Moreover, where the abode of the intelligent and wise is, in the world of spirits, chariots and horses appear continually; for the reason as said that by chariots and horses are represented the things of wisdom and of intelligence. Resuscitated persons after death, who are entering into the other life, see represented to them a young man sitting upon a horse, and then alighting from the horse; and by this is signified that they are to be instructed in the knowledge of good and truth before they can come into heaven (see volume 1, n. 187-188). [4] That chariots and horses signified these things, was well known in the Ancient Church, as also is evident from the book of Job, which is a book of that Church, where are these words: God hath made her to forget wisdom, and hath not imparted to her intelligence; what time she lifteth up herself on high she scorneth the horse and his rider (Job 39:17-19). From the Ancient Church the signification of the horse, as being the faculty of understanding, was extended to the wise round about, even into Greece. From this it came to pass that when they described the sun (by which was signified love, n. 2441, 2495), they placed in it the god of their wisdom and intelligence, and gave him a chariot and four horses of fire; and that when they described the god of the sea, because by the sea were signified knowledges in general (n. 28, 2120), they gave horses also to him; and that when they described the rise of knowledges from the understanding, they represented a flying horse which with his hoof broke open a fountain, where dwelt the virgins that were the sciences; and by the Trojan horse nothing else was signified than a contrivance of their understanding for destroying city walls. Even at this day the intellect is often described, according to the custom received from those ancient people, under the figure of a flying horse, or Pegasus; and learning is described as a fountain; but scarcely anyone knows that a horse, in the mystic sense, signifies the understanding, and a fountain truth; still less that these significatives were handed down to the Gentiles from the Ancient Church.

(2763) From all this it is now manifest whence come the representatives and significatives in the Word, namely, from the representatives that exist in the other life. From this source they came to the men of the Most Ancient Church, who were celestial, and were in company with spirits and angels while living on earth. From them the representatives passed to their posterity, and at length to those who merely knew that they had such a signification; but because the representatives came from the most ancient times, and were in their Divine worship, they were venerated and held sacred. [2] Besides representatives, there are also correspondences which suggest and also signify something altogether different in the spiritual world from what they do in the natural world; as the heart, the affection of good; the eyes, the understanding; the ears, obedience; the hands, power; besides innumerable other correspondences. These are not represented in this way in the world of spirits; but they correspond, as what is natural to what is spiritual. Hence it is that every word, even to the smallest iota of all, in the Word, involves spiritual and heavenly things; and that the Word is in this manner inspired, so that when it is read by man, spirits and angels immediately perceive it spiritually according to the representations and correspondences. But this knowledge, which was so much cultivated and esteemed by the ancients after the flood, and by means of which they were able to think with spirits and angels, is at this day altogether obliterated, so much so that scarcely anyone is willing to believe that it exists; and they who believe in it merely call it a kind of mystical thing, of no use; and this for the reason that man has become altogether worldly and corporeal; to such a degree that when what is spiritual and heavenly is mentioned, he feels a repugnance, and sometimes a loathing, or even nausea. What then will he do in the other life, which lasts forever, and where there is nothing worldly and corporeal, but only what is spiritual and heavenly, which makes the life in heaven? GENESIS 22 1. And it came to pass after these words, that God did tempt Abraham, and said unto him, Abraham; and he said, Here am I. 2. And He said, Take I pray thy son, thine only one, whom thou lovest, even Isaac, and get thee to the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. 3. And Abraham rose early in the morning, and saddled his ass, and took two of his boys with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place of which God told him. 4. On the third day, and Abraham lifted up his eyes, and saw the place afar off. 5. And Abraham said unto his boys, Abide ye here with the ass, and I and the boy will go yonder, and we will bow ourselves down, and will come again to you. 6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. 7. And Isaac said unto Abraham his father; and he said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; and where is the lamb for a burnt-offering? 8. And Abraham said, God will see for Himself the lamb for a burnt-offering, my son: and they went both of them together. 9. And they came to the place which God told him of; and Abraham built there the altar, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10. And Abraham put forth his hand, and took the knife to slay his son. 11. And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. 12. And He said, Put not forth thine hand upon the boy, and do not anything unto him; for now I know that thou fearest God, and thou hast not withheld thy son, thine only one, from Me. 13. And Abraham lifted up his eyes, and saw, and behold a ram behind, caught in a thicket by his horns; and Abraham went, and took the ram, and offered him up for a burnt-offering in the stead of his son. 14. And Abraham called the name of that place, Jehovah-will-see, as it is said to this day, In the mountain Jehovah will see. 15. And the angel of Jehovah called unto Abraham a second time out of heaven. 16. And said, By Myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only one, 17. That in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heavens, and as the sand which is upon the sea shore; and thy seed shall inherit the gate of thine enemies. 18. And in thy seed shall all the nations of the earth be blessed, because thou hast harkened to My voice. 19. And Abraham returned unto his boys; and they rose up, and went together to Beersheba; and Abraham dwelt in Beersheba. 20. And it came to pass after these words that it was told Abraham, saying, Behold, Milcah, she also hath borne children unto Nahor thy brother: 21. Uz his firstborn, and Buz his brother, and Kemuel the father of Aram; 22. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23. And Bethuel begat Rebekah; these eight did Milcah bear to Nahor, Abraham's brother. 24. And his concubine, whose name was Reumah, she also bare Tebah, and Gaham, and Tahash, and Maacah.

(2764) THE CONTENTS. In this chapter in the internal sense the Lord's most grievous and inmost temptations are treated of, by which He united His Human Essence to His

Divine Essence; and also the salvation by this union of those who constitute the Lord’s spiritual church.

(2765) The Lord’s most grievous and inmost temptations are treated of (verses 1, 3-6, 9-11). Concerning the unition of His Human Essence with His Divine Essence, or His glorification, by means of them (verses 2, 11, 12, 16). Concerning the salvation by the Lord’s Divine Human of the spiritual, of those who are in charity and faith, within the church (verses 2, 7, 8, 13, 14, 15, 16, 17, 18, 19). And concerning the salvation of those who are in good, outside the church (verses 20, 21, 22, 23, 24).

(2766) THE INTERNAL SENSE Verse 1. And it came to pass after these words that God did tempt Abraham, and said unto him, Abraham; and he said, Here am I. “It came to pass after these words,” signifies after the things just accomplished; “that God did tempt Abraham,” signifies the Lord’s most grievous and inmost temptations; “and said unto him, Abraham,” signifies the Lord’s perception from Divine truth; “and he said, Here am I,” signifies thought and reflection.

(2767) It came to pass after these words. That this signifies after the things just accomplished, is evident without explication. The things which have been treated of are those respecting Abimelech and Abraham, that they made a covenant in Beersheba, and lastly that Abraham raised up a grove in Beersheba, by which was signified that human rational things were adjoined to the doctrine of faith, which is in itself Divine. Here now the Lord’s temptation as to the rational, which is signified by Isaac, is treated of; for by temptations the Lord made His Human Divine, and thus His rational, in which the human commences (n. 2106, 2194), by chastising and expelling all in the rational that was merely human, or the maternal human. This is the connection of the things of the preceding chapter with those in this chapter; whence it is said, “It came to pass after these things that God did tempt Abraham.”

(2768) That God did tempt Abraham. That this signifies the Lord’s most grievous and inmost temptations, is evident from what follows. That in the internal sense by “Abraham” is represented and meant the Lord, is manifest from all that precedes where Abraham is treated of. That the Lord suffered most grievous and inmost temptations, which are described in this chapter in the internal sense, will be made evident. But its being said that “God did tempt,” is according to the sense of the letter, in which temptations and many other things are attributed to God; but it is according to the internal sense that God tempts no one; but in the time of temptations is continually liberating from them, as far as possible, or as far as the liberation does not do harm, and is continually looking to the good into which He is leading him who is in the temptations; for God never takes part in temptations in any other manner; and though it is predicated of Him that He permits, still it is not according to the idea which man has of permission, namely, that by permitting He concurs. Man cannot comprehend it in any other manner than that he who permits is also willing; but it is the evil within the man which causes, and even leads into the temptation; and no cause of this is in

God-as the cause is not in the king or in the judge, when a man does evil and suffers punishment therefor. For he who separates himself from the laws of Divine order, all of which are the laws of good and thence of truth, casts himself into the laws that are opposite to Divine order, which are those of evil and falsity, and thence of punishments and torments.

(2769) And said unto him, Abraham. That this signifies the Lord's perception from Divine truth, is evident from the signification of "saying" in the historical statements of the Word, as being to perceive (see n. 1898, 1919, 2080, 2619); and from the representation of Abraham, as being the Lord. That the perception was from Divine truth, may be seen from the fact that "God" is named, and not "Jehovah;" for where truth is treated of in the Word, there "God" is named; but where good is treated of, there "Jehovah" is named (see n. 2586). Hence it is that it is said "God" in this verse and also in those which follow, to verse 11, for the reason that temptation is there treated of. And that it is said "Jehovah" in verse 11 and those that follow, is because liberation is then treated of; for all temptation and condemnation is from truth, but all liberation and salvation is from good. (That truth condemns and good saves may be seen above, n. 1685, 2258, 2335.)

(2770) And he said, Here am I. That this signifies thought and reflection, is evident from the signification of "saying," as being to perceive (n. 2769), but here to think and reflect, because they are the words of an answer; for all thought and the reflection therefrom comes from perception (n. 1919, 2515, 2552).

(2771) Verse 2. And He said, Take I pray thy son, thine only one, whom thou lovest, even Isaac, and get thee to the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. "He said, Take I pray thy son," signifies the Divine rational begotten by Him; "thine only one, whom thou lovest," signifies the sole one in the universe by which He was to save the human race; "even Isaac," signifies its quality; "and get thee to the land of Moriah," signifies a place and state of temptation; "and offer him there for a burnt- offering," signifies that He should sanctify Himself to the Divine; "upon one of the mountains," signifies the Divine Love; "which I will tell thee of," signifies as He should perceive.

(2772) He said, Take I pray thy son. That this signifies the Divine rational begotten by Him, is evident from the signification of a "son," as being the rational (see n. 2623); here the Divine rational, because by the son is meant Isaac; and that he represents the Lord's Divine rational has been shown above (n. 1893, 2066, 2083, 2630). And as the Lord made His rational Divine by His own power, as has been often said, by "thy son" is also signified that it was begotten by Him (see n. 1893, 2093, 2625).

(2773) Thine only one, whom thou lovest. That this signifies the only one in the universe by which He was to save the human race, is evident from the signification of the "only one," as being the sole and indeed the only one in the universe, because the Lord is treated of, who alone as to all His Human became God, or Divine.

(2774) Even Isaac. That this signifies the quality of the rational, namely, as being the good of truth and the truth of good, that is, the Divine marriage as to the Lord's Human, is evident from the naming of Isaac (see the preceding chapter, 21, verses 6-7).

(2775) And get thee to the land of Moriah. That this signifies a place and state of temptation may be seen from the signification of the "land of Moriah." That the "land of Moriah" means a place of temptation, is manifest from Abraham's being commanded to go thither and offer up his son as a burnt-offering, and thus to undergo the extremity of temptation. That Jerusalem, where the Lord Himself endured the extremity of temptation, was in the same land, is evident from the fact that an altar was built by David on Mount Moriah, and afterwards the temple by Solomon; as is manifest from the book of Chronicles: Solomon began to build the house of Jehovah in Jerusalem, on Mount Moriah, which was seen by David his father, in the place which David prepared in the threshing floor of Ornan [Araunah] the Jebusite (2 Chron. 3:1; compare 1 Chron. 21:16-28 with 2 Sam. 24:16-25). From this it is sufficiently evident that these things which are said respecting the sacrificing of Isaac are representative of the Lord; otherwise this might have been done where Abraham was then tarrying; and he would not have been commanded to proceed from thence a journey of nearly three days.

(2776) And offer him there for a burnt-offering. That this signifies that He should sanctify Himself to the Divine, is evident from the representation of a burnt-offering among the Hebrew nation and in the Jewish church, as being the most holy thing of their worship. There were burnt-offerings and there were sacrifices, and what these represented may be seen above (n. 922, 923, 1823, 2180). Their sanctifications were made by means of them, and hence it is that by "offering up for a burnt-offering" is here signified to be sanctified to the Divine, for the Lord Himself sanctified Himself to the Divine, that is, united His Human to His Divine by the combats and victories of temptations (see n. 1663, 1690, 1691 at the end, 1692, 1737, 1787, 1812, 1813, 1820). [2] It is a common belief at this day that the burnt-offerings and sacrifices signified the Lord's passion, and that by this the Lord made expiation for the iniquities of all; indeed, that He took them upon Himself, and thus bore them; and that those who believe are in this manner justified and saved, provided they think, even though it were in the last hour before death, that the Lord suffered for them, no matter how they may have lived during the whole course of their life. But the case is not really so: the passion of the cross was the extremity of the Lord's temptation, by which He fully united His Human to His Divine and His Divine to His Human, and thus glorified Himself. This very union is the means by which those who have the faith in Him which is the faith of charity, can be saved. For the supreme Divine Itself could no longer reach to the human race, which had removed itself so far from the celestial things of love and the spiritual things of faith, that men no longer even acknowledged them, and still less perceived them. In order therefore that the supreme Divine might be able to come down to man in such a state, the Lord came into the world and united His Human to the Divine in Himself; which union could not be effected otherwise than by the most grievous combats of temptations and by victories, and at length by the last, which was that of the cross. [3] Hence it is that the Lord can from His Divine Human illumine minds, even those far removed from the celestial things of love, provided they are in the faith of charity. For the Lord in the other life appears to the celestial angels as a Sun, and to the spiritual as a Moon (n. 1053, 1521, 1529, 1530, 2441, 2495), whence comes all the light of heaven. This light of heaven is of such a nature that when it illumines the sight of spirits and angels, it also illumines their understanding at the same time. This is inherent in that light, so that in heaven so much as anyone has of external light, so much has he of internal light, that is, so much of understanding; which shows wherein the light of heaven differs from the light of the world. It is the Lord's Divine Human which illuminates both the sight and the understanding of the spiritual; which would not take place if the Lord had not united His Human Essence to His Divine Essence; and if He had not united them, man in the world would no longer have had any capacity of understanding and perceiving what is good and true, nor indeed would a spiritual angel in heaven have had any; so that they would have had nothing of blessedness and happiness, consequently nothing of salvation. From this we can see that the human race could not have been saved unless the Lord had assumed the Human and glorified it. [4]

Hence then anyone may infer what truth there is in the idea that men are saved if they only think from a kind of interior emotion that the Lord suffered for them, and took away their sins, however they may have lived; whereas the light of heaven from the Lord's Divine Human cannot reach to any but those who live in the good of faith, that is, in charity; or what is the same, those who have conscience. The very plane into which that light can operate, or the receptacle of that light, is the good of faith, or charity, and thus conscience. (That the spiritual have salvation from the Lord's Divine Human, may be seen above, n. 1043, 2661, 2716, 2718.)

(2777) Upon one of the mountains. That this signifies the Divine Love, is evident from the signification of a "mountain," as being love (see n. 795, 796, 1430); here, the Divine Love, because it is predicated of the Lord; and what the quality of this love is, may be seen above (n. 1690, 1691 at the end, 1789, 1812, 1820, 2077, 2253, 2500, 2572). As it was the Divine Love from which the Lord fought in temptations and conquered, and by which He sanctified and glorified Himself, it is here said to Abraham that he should offer up Isaac for a burnt-offering upon one of the mountains in the land of Moriah. This representative is elucidated by the fact that an altar was built by David, and the temple was built by Solomon, upon the mountain of Moriah (n. 2775); for the altar upon which burnt-offerings and sacrifices were offered, was the principal representative of the Lord, as was afterwards the temple. That the altar was so may be seen above (n. 921); and it is evident in David: Let them bring me to the mountain of Thy holiness, and to Thy tabernacles; and I will go unto the altar of God, unto God, the gladness of my joy (Ps. 43:3-4). That the temple was so too, is evident in John: Jesus said, Destroy this temple, and in three days I will raise it up. He spake of the temple of His body (John 2:19, 21).

(2778) Which I will tell thee of. That this signifies as He should perceive, is evident from the signification of "saying," as being to perceive (see above, n. 2769).

(2779) Verse 3. And Abraham rose early in the morning, and saddled his ass, and took two of his boys with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place of which God told him. "And Abraham rose early in the morning," signifies a state of peace and innocence; "and saddled his ass," signifies the natural man which He prepared; "and took two of his boys," signifies the former rational which He had adjoined; "and Isaac his son," signifies the Divine rational begotten by Himself; "and he clave the wood for the burnt-offering," signifies the merit of righteousness; "and rose up," signifies elevation; "and went unto the place of which God told him," signifies the state at that time according to perception.

(2780) And Abraham rose early in the morning. That this signifies a state of peace and innocence, is evident from the signification of "morning," and also of "rising early," when predicated of the Lord, who here is "Abraham." "Morning" in the universal sense signifies the Lord, and hence His kingdom; consequently the celestial of love in general and in particular (as was shown n. 2333); and as it signifies these, it signifies the state itself in which they are, which state is that of peace and innocence. The state of peace in the heavens is like that of the dawn on earth. In the state of peace in the heavens come forth all celestial and spiritual things, and derive therefrom all that is auspicious, blessed, and happy in them, as in the time of dawn on earth all things come forth before man as things of delight and gladness; for all the singulars derive their quality from the general affection (see n. 920, 2384). The case is the same with the state of innocence: this comes forth in the state of peace, and is a general thing affecting all the things of love and faith. Unless these have innocence in them, they lack their essential. Hence it is that no one can come into heaven unless he have something of innocence (see Mark 10:15). It is plain from this what "morning" signifies in the internal sense, and still more when it is said that he "rose early in the morning;" and as in the highest sense "morning" is the Lord, and as the state is from Him which effects and affects all things in His kingdom, "morning" and "rising in the morning" signify many other things which come forth in that state; and this as related to the things which follow in the internal sense.

(2781) And saddled his ass. That this signifies the natural man which He prepared, is evident from the signification of an "ass," as explained in what now follows. There are in man things of the will and things of the understanding; to the former class belong the things of good, to the latter those of truth. There are various kinds of beasts by which the things of the will, or those of good, are signified; such as lambs, sheep, kids, goats, bullocks, oxen (see n. 1823, 2179, 2180); and there are likewise beasts by which intellectual things, or those of truth, are signified, namely, horses, mules, wild-asses, camels, asses, and also birds. That the intellectual faculty is signified by the "horse," has been shown above (n. 2761, 2762). That by the "wild-ass" truth separate from good is signified, see above (n. 1949). That by the "camel" there is signified memory-knowledge in general, and by the "ass" memory-knowledge in particular, may be seen above (n. 1486). [2] There are two things which constitute the natural with man, or what is the same, which constitute the natural man, namely, natural good and natural truth. Natural good is the delight flowing forth from charity and faith; natural truth is the memory-knowledge of them. That natural truth is what is signified by the "ass," and rational truth by the "mule," may be seen from the following passages. In Isaiah: The prophecy of the beasts of the south. In a land of straightness and distress; the lion and the old lion, and from them the viper and the flying fire-serpent; they carry their riches upon the shoulder of young asses, and their treasures upon the hump of camels, to a people that shall not profit; and the Egyptians shall help in vain and to no purpose (Isa. 30:6-7); those are called the "beasts of the south" who are in the knowledges of good and truth, but who make them not of the life but of memory; of whom it is said that "they shall bring their riches upon the shoulder of young asses, and their treasures upon the hump of camels," for the reason that "young asses" signify memory-knowledges in particular, and "camels" memory-knowledges in general: that the “Egyptians” are memory-knowledges, may be seen above (n. 1164, 1165, 1186); of whom it is said that “they shall help in vain and to no purpose.” That this prophecy has an internal sense, without which it is understood by nobody, is plain to everyone; for without the internal sense it cannot be known what the prophecy of the beasts of the south is, the lion and the old lion, the viper and the flying fire-serpent; and what is meant by these beasts bringing their riches upon the shoulder of young asses, and their treasures upon the hump of camels, and why it immediately follows that the Egyptians shall help in vain and to no purpose. The like is meant by the “ass” in the prophecy of Israel respecting Issachar, in Moses: Issachar is a bony ass, lying down between the burdens (Gen. 49:14). [3] In Zechariah: This shall be the plague wherewith Jehovah will smite all the peoples that shall fight against Jerusalem; there shall be the plague of the horse, of the mule, of the camel, and of the ass, and of every beast (Zech. 14:12, 15); that by the “horse,” “mule,” “camel,” and “ass,” are signified things of the understanding in man, which will be affected by the plague, is evident from all that precedes and follows there; for the plagues which precede the last judgment or consummation of the age are treated of, a subject also much treated of by John in Revelation, and by the rest of the prophets in many places. By these animals are meant those who will then fight against Jerusalem, that is, against the Lord’s spiritual church and its truths, and who will be affected by such plagues as to the things of their understanding. [4] In Isaiah: Blessed are ye that sow beside all waters, that send forth the foot of the ox and the ass (Isa. 32:20); “they that sow beside all waters” denote those who suffer themselves to be instructed in spiritual things. (That “waters” are spiritual things, thus intellectual things of truth, may be seen above, n. 680, 739, 2702.) “They that send forth the foot of the ox and the ass” denote natural things which are to do service. The “ox” is the natural as to good (see n. 2180, 2566). The “ass” is the natural as to truth. [5] In Moses: Binding his young ass unto the vine, and his ass’s colt unto the choice vine; he hath washed his garments in wine, and his vesture in the blood of grapes (Gen. 49:11); this is the prophecy of Jacob, at that time Israel, concerning the Lord; the “vine” and the “choice vine” denote the spiritual church external and internal (n. 1069); the “young ass” denotes natural truth; the “ass’s colt” rational truth. The reason an “ass’s colt” denotes rational truth is that a “she-ass” signifies the affection of natural truth (n. 1486), the son of which is rational truth, as may be seen above (n. 1895, 1896, 1902, 1910). [6] In old times a judge rode upon a she-ass, and his sons upon young asses; for the reason that the judges represented the goods of the church, and their sons the truths thence derived. But a king rode upon a she-mule, and his sons upon mules, by reason that kings and their sons represented the truths of the church (see n. 1672, 1728, 2015, 2069). That a judge rode upon a she-ass is evident in the book of Judges: My heart is toward the lawgivers of Israel, that offered themselves willingly among the people; bless ye Jehovah, ye that ride upon white she-asses, ye that sit upon carpets

(Judg. 5:9-10). That the sons of the judges rode upon young asses: Jair the judge over Israel had thirty sons, that rode on thirty young asses (Judges 10:3-4, and in other places). Abdon the judge of Israel had forty sons, and thirty sons' sons, that rode on seventy young asses (Judges 12:14). That a king rode upon a she-mule: David said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon the she-mule which is mine. And they caused Solomon to ride upon king David's she-mule, and Zadok the priest and Nathan the prophet anointed him king in Gihon (1 Kings 1:33, 38, 44-45). That the sons of a king rode upon he-mules: All the sons of king David rose up, and rode each one upon his mule, and fled, because of Absalom (2 Sam. 13:29). [7] Hence it is manifest that to ride on a she-ass was the badge of a judge, and to ride on a she-mule, the badge of a king; and that to ride on a young ass was the badge of a judge's sons, and to ride on a mule was the badge of a king's sons; for the reason as already said that a she-ass represented and signified the affection of natural good and truth, a she-mule the affection of rational truth, an ass or a young ass natural truth itself, and a mule and also the son of a she-ass rational truth. Hence it is plain what is meant by the prophecy concerning the Lord in Zechariah: Rejoice, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee. He is just and having salvation, lowly and riding upon an ass, and upon a young ass the son of she-asses. His dominion shall be from sea to sea, and from the river to the ends of the earth (Zech. 9:9-10). That the Lord, when He came to

Jerusalem, willed to ride upon these animals, is known from the Evangelists, as in Matthew: Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find a she-ass tied, and a colt with her; loose them, and bring them unto Me. This was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek, sitting upon a she-ass, and upon a colt the son of a beast of burden. And they brought the she-ass and the colt, and put their garments upon them, and set Him thereon (Matt. 21:1-2, 4-5, 7). [8] To "ride upon an ass" was a sign that the natural was made subordinate; and to "ride upon a colt the son of a she-ass" was a sign that the rational was made subordinate. (That the "son of a she-ass" signified the same as a "mule" has been shown above at the passage from Gen. 49:11.) From this their signification, and because it belonged to the highest judge and to a king to ride upon them, and at the same time that the representatives of the church might be fulfilled, it pleased the Lord to do this: as is thus described in John: On the next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried, Hosanna, Blessed is He that cometh in the name of the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold thy King cometh sitting on the colt of a she-ass. These things understood not His disciples at the first; but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him (John 12:12-16; Mark 11:1-12; Luke 19:28-41). [9] From all this it is now evident that all and everything in the church of that period was representative of the Lord, and therefore of the celestial and spiritual things that are in His kingdom-even to the she-ass and the colt of a she-ass, by which the natural man as to good and truth was represented. The reason of the representation was that the natural man ought to serve the rational, and this the spiritual, this the celestial, and this the Lord: such is the order of subordination. [10] Since by an "ox and an ass" the natural man as to good and truth is signified, many laws were therefore given in which oxen and asses are mentioned, which laws at first sight do not appear to be worthy of mention in the Divine Word; but when unfolded as to their internal sense, the spiritual meaning in them appears to be of great moment-as the following in Moses: If a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall into it, the owner of the pit shall give money to the owner, and the dead shall be his (Exod. 21:33-34). If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to remove it, removing thou shalt remove it from him (Exod. 23:4-5; Deut. 22:1, 3). Thou shalt not see thy brother's ass or his ox falling down in the way, and hide thyself from them; lifting thou shalt lift them up again (Deut. 22:4). Thou shalt not plow with an ox and an ass together. Thou shalt not wear a mixed web of wool and linen together (Deut. 22:10-11). Six days thou shalt do thy works, and on the seventh day thou shalt rest, that thine ox and thine ass may rest also, and the son of thy handmaid, and the sojourner (Exod. 23:12). Here the "ox and ass" signify nothing else in the spiritual sense than natural good and truth.

(2782) And took two of his boys. That this signifies the former rational which He had adjoined, is evident from the signification of "boys." A "boy" and "boys" signify various things in the Word; because these terms are applied not only to the sons of the house but also to the sons of the stranger, and to servants also; here to servants. (That man's natural things which are to serve the rational are dignified by "servants" also in the Word, may be seen above, n. 1486, 1713, 2541, 2567.) As however they are not here called "servants," but "boys," the former or merely human rational, which was to serve the Divine rational, is signified; as may also be seen from the very series of the things.

(2783) And Isaac his son. That this signifies the Divine rational begotten by Himself, is evident from the representation of Isaac, as being the Lord's Divine rational, often spoken of before. That it was begotten by Him is meant by its being called his "son" (as above, n. 2772).

(2784) And he clave the wood for the burnt-offering. That this signifies the merit of righteousness, is evident from the signification of "wood" and of "cleaving wood." That "wood" signifies the goods that are of works, and of righteousness; and that "cleaving wood" signifies the placing of merit in the goods that are of works, but "cleaving wood for a burnt-offering" the merit of righteousness, appears too remote to be known without revelation. That "cleaving wood" denotes placing merit in the goods that are of works, was made clear to me by what I have seen and have described in volume 1 (n. 1110) respecting the hewers of wood, as being those who had desired to merit salvation by the goods which they had done. Moreover there are others also, in front, above, a little to the right, from a certain world, who in the same way had claimed all good to themselves, and appear in like manner to cut and cleave wood. When these seem to themselves to be laboring, they sometimes shine in the face from a kind of fatuous fire, which is the good of merit that they attribute to themselves. The reason of its appearing so is that wood is a representative of good; as was all the wood in the ark and in the temple, and also all the wood upon the altar when the burnt-offerings and sacrifices were made. But they who attribute good to themselves, and make it self-meritorious, these also are said in the Word to "worship wood," or a "graven image" of wood.

(2785) And he rose up. That this signifies elevation, is evident from the signification of "rising up," as meaning where it occurs in the Word some elevation.

(2786) And went unto the place of which God told him. That this signifies His state at that time according to perception, is evident from the signification of "place," as being state (see n. 1273-1277, 1376-1381, 2625); and from the signification of "God saying," as being to perceive from the Divine (n. 2769, 2778). As regards the state itself, it is described in this verse, that is, the state which the Lord assumed when He underwent temptations, and here that which He assumed when He underwent the most grievous and inmost temptations. His first preparation for that state was that He entered into a state of peace and innocence, and that He prepared the natural man in Himself, as also the rational, so that they should serve the Divine rational, and that He adjoined the merit of righteousness, and in this manner elevated Himself. These things cannot be explained at all to the comprehension, or be presented to the idea, of anyone who does not know that many states exist together, and these distinct from one another; and who does not also know what a state of peace and innocence is, what the natural man is, what the rational man, and also what the merit of righteousness is; for he must first have a distinct idea of all these, and must also know that the Lord from His Divine could induce upon Himself whatever states He pleased, and that He prepared Himself for temptations by inducing many states. Although these things are in obscurity as of night with men, they are nevertheless in clearness as of day with the angels, who being in the light of heaven from the Lord, see in these and similar things innumerable things distinctly, and from the affection flowing in at the time perceive ineffable joy. Hence it is evident how far human understanding and perception fall short of angelic understanding and perception.

(2787) Verse 4. On the third day, and Abraham lifted up his eyes, and saw the place afar off. "On the third day," signifies completeness, and the beginning of sanctification; "and

Abraham lifted up his eyes and saw,” signifies thought and view from the Divine; “the place afar off,” signifies the state which He foresaw.

(2788) On the third day. That this signifies completeness, and the beginning of sanctification, is evident from the signification of the “third day.” “Day” in the Word signifies state (n. 23, 487, 488, 493, 893); as also does “year,” and in general all periods of time; as an “hour,” a “day,” a “week,” a “month,” a “year,” an “age;” as also “morning,” “noon,” “evening,” and “night;” and “spring,” “summer,” “autumn,” and “winter;” and when “third” is added to these, they signify the end of that state, and at the same time the beginning of the following state. As the Lord’s sanctification is here treated of, which was effected by temptations, the “third day” signifies completeness, and at the same time the beginning of sanctification, as also follows from what has been already said. The reason of this signification is that when the Lord had fulfilled all things He would rise again on the third day; for the things that were done, or that would be done by the Lord when He lived in the world, were in the representatives of the church as if already done (as also they were in the internal sense of the Word); for in God to be and to become are the same; indeed all eternity is present to Him. [2] Hence the number “three” was representative, not only in the Ancient Church and in the Jewish, but also among various nations. (See what is said concerning this number above, n. 720, 901, 1825.) That this was the origin of the signification of “three,” is evident in Hosea: Let us return unto Jehovah, for He hath wounded, and He will heal us; He hath smitten, and He will bind us up; after two days He will revive us, on the third day He will raise us up, that we may live before Him (Hos. 6:1-2); where the "third day" denotes the Lord's coming, and His resurrection. And from Jonah, that he "was in the belly of the fish three days and three nights" (Jonah 1:17); concerning which the Lord thus speaks in Matthew: As Jonah was in the whale's belly three days and three nights, so shall the Son of man be three days and three nights in the heart of the earth (Matt. 12:40). [3] Be it known that in the internal sense of the Word "three days" and the "third day" signify the same, as also do "three" and "third" in the passages which now follow. In John: Jesus said to the Jews, Destroy this temple, and in three days I will raise it up. He spake of the temple of His body (John 2:19-21; Matt. 26:61; Mark 14:58; 15:29). [4] That the Lord rose again on the third day is known. For the same reason the Lord distinguished the periods of His life into three, as stated in Luke: Go ye and tell that fox, Behold I cast out demons, and perform cures today and tomorrow, and the third day I am perfected (Luke 13:32). His last temptation also, that of the cross, the Lord endured at the "third hour" of the day (Mark 15:25); and after three hours there came darkness over the whole land, or at the "sixth hour" (Luke 23:44); and after three hours, or at the "ninth hour," the end (Mark 15:33-34, 37). But on the morning of the "third day" He rose again (Mark 16:1-4; Luke 24:7); (see Matt. 16:21; 17:22-23; 20:18-19; Mark 8:31; 9:31; 10:33-34; Luke 18:33; 24:46). From all this, and especially from the Lord's resurrection on the third day, the number "three" was representative and significative, as may be seen from the following passages in the Word: When Jehovah came down upon Mount Sinai, He told Moses to sanctify the people today and tomorrow, and that they should wash their garments, and be ready against the third day, for on the third day Jehovah would descend (Exod. 19:10-11, 15-16). When they set forth from the mount of Jehovah on a journey of three days, the ark of Jehovah went before them a three days' journey to seek out a resting place for them (Num. 10:33). There was thick darkness in all the land of Egypt three days, and they saw not one another for three days, but the sons of Israel had light (Exod. 10:22-23). [5] The flesh of the sacrifice of a vow, or of a freewill-offering, was to be eaten on the first and second day; nothing was to be left to the third day, but the remainder was to be burnt, because it was an abomination. So too with the flesh of the peace-offering; and if it should be eaten on the third day it would not propitiate, but the soul should carry its iniquity (Lev. 7:16-18; 19:6-7). He that touched one dead was to purify himself on the third day, and on the seventh day he should be clean; otherwise that soul should be cut off from Israel and one that was clean should sprinkle water upon him that was unclean on the third day and on the seventh day (Num. 19:12-13, 19). They who slew a person in battle, or touched one that was slain, were to purify themselves on the third day, and on the seventh day (Num. 31:19). [6] When they came into the land of Canaan the fruit was to be uncircumcised three years, and was not to be eaten (Lev.

19:23). At the end of three years they were to bring all the tithes of their increase in that year and lay it up in their gates, that the Levite, the sojourner, the orphan, and the widow might eat (Deut. 14:28-29; 24:12). Three times in the year they were to keep a feast to Jehovah, and three times in the year every male was to appear before the face of the Lord Jehovih (Exod. 23:14, 17; Deut. 16:16). Joshua told the people that in three days they should pass over the Jordan and inherit the land (Josh. 1:11; 3:2). [7] Jehovah called to Samuel three times, and he answered the third time (1 Sam. 3:8). When Saul wished to kill David, David hid himself in the field till the third evening. Jonathan said to David that he would sound his father on the third day. Jonathan shot three arrows by the side of the stone, and David then fell upon his face to the earth before Jonathan and bowed himself down three times (1 Sam. 20:5, 12, 19-20, 30, 36, 41). David was to choose one of three things: seven years of famine in the land; or that he should flee before his enemies three months; or a pestilence in the land three days (2 Sam. 24:12-13). [8] There was a famine in the days of David three years, year after year (2 Sam. 21:1). Elijah stretched himself upon the dead child three times and brought him to life (1 Kings 17:21). When Elijah had built the altar to Jehovah, he told them to pour water upon the burnt offering and upon the wood three times (1 Kings 18:34). The fire twice consumed the commanders over fifty, sent to Elijah, but not him that was sent the third time (2 Kings 1:13). It was a sign to king Hezekiah that they should eat that year what sprung up spontaneously, in the second year the aftergrowth, but in the third year they should sow, reap, plant vineyards, and eat the fruit of them (2 Kings 19:29). [9] Daniel entered into his house and had the windows open in his chamber toward Jerusalem, and here three times a day he blessed upon his knees and prayed (Dan. 6:11, 14). Daniel mourned three weeks of days, eating no pleasant bread, nor drinking wine, nor anointing himself, until the three weeks of days were fulfilled (Dan. 10:2-3). Isaiah went naked and barefoot three years, for a sign and a wonder upon Egypt and upon Cush (Isa. 20:3). Out of the candlestick went forth three branches on each side, and three almond-shaped cups on each branch (Exod. 25:32-33). In the Urim and Thummim there were three precious stones in each row (Exod. 28:17-19). [10] In the new temple there were to be three chambers of the gate on this side and three on that side, and they three should have one measure; at the porch of the house the breadth of the gate should be three cubits on this side and three cubits on that side (Ezek. 40:10, 21, 48). In the new Jerusalem there were to be three gates to the north, three to the east, three to the south, and three to the west (Ezek. 48:31-34; Rev. 21:13). So in the following passages: Peter denied Jesus thrice (Matt. 26:34, 69 and following verses). The Lord said to Peter three times, “Lovest thou Me?” (John 21:17). Also in the parable, the man who planted the vineyard sent servants three times, and at length his son (Luke 20:12; Mark 12:2, 4-6). They who labored in the vineyard were hired at the third hour, the sixth hour, the ninth hour, and the eleventh hour (Matt. 20:1-17). Because the fig tree did not bear fruit for three years, it was to be cut down (Luke 13:6, 7). [11] As a trine and a third were representative, so also was a third part; as that in the meat offering of fine flour two tenths were mixed with a third part of a hin of oil and the wine for a libation was a third part of a hin (Num. 15:6, 7; Ezek. 46:14). The prophet Ezekiel was to pass a razor upon his head, and upon his beard, and then divide the hair and burn a third part in the fire, and smite a third with the sword, about it [the city], and scatter a third to the wind (Ezek. 5:1-2, 11). In the whole land, two parts were to be cut off and the third was to be left; but the third was to be brought through the fire and proved (Zech. 13:8-9). [12] When the first angel sounded there came hail and fire mingled with blood, and it fell upon the earth so that a third part of the trees were burnt up. The second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and a third part of the sea became blood; because of which a third part of the creatures in the sea having souls, died, and a third part of the ships were destroyed. The third angel sounded, and there fell a great star from heaven burning like a lamp, and it fell upon a third part of the rivers; the name of the star was Wormwood. The fourth angel sounded, and a third part of the sun was smitten, and a third part of the moon, and a third part of the stars, so that a third part of them was darkened, and the day shone not for a third part of it, and the night in like manner (Rev. 8:7-12). [13] The four angels were loosed to kill a third part of men (Rev. 9:15). By these three were the third part of men killed, by the fire, and the smoke, and the brimstone, which proceeded out of the mouth of the horses (Rev. 9:18). The dragon drew with his tail a third part of the stars of heaven and cast them to the earth (Rev. 12:4). A "third part," however, signifies some, and what is not yet complete; but the "third," and a "trine," what is complete; and this, of evil to the evil, and of good to the good.

(2789) And Abraham lifted up his eyes and saw. That this signifies thought and mental view from the Divine, is evident from the signification of the "eyes," as being intelligence (see n. 2701); hence to "lift up the eyes" denotes to elevate the intelligence, thus to think; and from the signification of "seeing," as being to view from the Divine, because it is predicated of the Lord.

(2790) The place afar off. That this signifies into the state which He foresaw, is evident from the signification of "place," as being state (see n. 1273-1277, 1376-1381, 2625); and from the signification of "seeing afar off," as being to foresee.

(2791) Verse 5. And Abraham said unto his boys, Abide ye here with the ass, and I and the boy will go yonder, and we will bow ourselves down, and will come again to you. "Abraham said unto his boys, Abide ye here with the ass," signifies the separation of the former rational together with the natural at that time; "and I and the boy will go yonder," signifies the Divine rational in a state of truth prepared for the most grievous and inmost combats of temptations; the "boy" is the Divine rational in such a state; "and we will bow ourselves down," signifies submission; "and will come again to you," signifies conjunction afterwards.

(2792) Abraham said unto his boys, Abide ye here with the ass. That this signifies the separation of the former rational together with the natural at that time, is evident from the signification of "abiding here," as being to be separated so long; from the signification of the "boys," as being the former rational (explained above, n. 2782); and from the signification of the "ass," as being the natural man, or the natural (also explained above, n. 2781).

(2793) And I and the boy will go yonder. That this signifies the Divine rational in a state of truth prepared for the most grievous and inmost combats of temptations, is evident; and that the "boy" is the Divine rational in such a state, is evident from the representation of Isaac, as being the Divine rational; but as he is not here called "Isaac," nor "my son," as before, but "the boy," it denotes the Divine rational in such a state, concerning which presently.

(2794) And we will bow ourselves down. That this signifies submission, is evident without explication.

(2795) And will come again to you. That this signifies conjunction afterwards, is also evident without explication. As the Lord's most grievous and inmost temptations are treated of in this chapter, all the states that He assumed when He underwent these temptations are described. The first state is described in the third verse, the second state in this verse, the third state in the verse next following, and the rest afterwards. But these states cannot be expounded to the common apprehension unless many things are first known, not only respecting the Lord’s Divine, as here represented by Abraham, but also respecting His Divine Human as represented by Isaac, and respecting the state of this rational when He engaged in and underwent the combats of temptation (this being the “boy”); and also what and of what quality the former rational was, and also the natural which it had; and likewise what the state was when the one was adjoined to the other, and what the state was when they were more or less separated. Moreover many things concerning temptations must be known, as what exterior and interior temptations are, and hence what were the inmost and most grievous temptations the Lord had, and which are treated of in this chapter. So long as these things are unknown, the things contained in this verse cannot possibly be described to the comprehension; and if they should be described, even most clearly, they would still appear obscure. To the angels, who are in the light of heaven from the Lord, all these things are manifest and clear, indeed blessed, because they are most heavenly. [2] Here we will merely say that the Lord could not be tempted at all when He was in the Divine Itself, for the Divine is infinitely above all temptation; but He could be tempted as to His human. This is the reason why when He was to undergo the most grievous and inmost temptations, He adjoined to Himself the prior human, that is, the rational and the natural of it, as described in verse 3; and why He afterwards separated Himself from these, as is said in this verse; but nevertheless retaining something by means of which He could be tempted; which is the reason why it is not here said, "Isaac my son," but "the boy," by whom is meant the Divine rational in such a state, namely, in a state of truth, prepared for the most grievous and inmost combats of temptations (see n. 2793). That neither the Divine Itself nor the Divine Human could be tempted, must be evident to everyone simply from the fact that not even the angels can approach the Divine, much less the spirits who induce temptations, and still less the hells. Hence it is manifest why the Lord came into the world, and put on the human state itself with its infirmity; for thus He could be tempted as to the human, and by means of the temptations subjugate the hells, and reduce each and all things to obedience and into order, and save the human race which had removed itself so far away from the supreme Divine.

(2796) As regards the putting on of the various states by the Lord which is here treated of, they cannot but be unknown to man, because he never reflects on his changes of state; which are nevertheless going on continually, both as to what is of the understanding or the thoughts, and as to what is of the will or the affections. The reason of his not reflecting upon them is that he believes that all things in him follow in natural order, and that there is nothing higher which directs; whereas the case is that all things are disposed by means of the spirits and angels with him; and all his states and changes of states are therefrom, and are thus to eternity directed by the Lord to ends which the Lord alone foresees. That the reality is so, has become most fully known to me now by the experience of many years. It has also been given to know and observe what spirits and angels were with me, and what states they induced; and this I can solemnly assert-that all states, even to the least particulars, come from this source and are thereby directed by the Lord. It has also been given to know and observe that in every state there are a great many others, which do not appear, and which together appear as one general state; and that these states are disposed in relation to the states which follow in order in their series. With a man these things are done by the Lord; but with the Lord Himself, when He lived in the world, they were done by Himself; because He was Divine, and the very being of His life was Jehovah. [2] The changes of state with man as to what is of the understanding and as to what is of the will, and the order in which they follow on, as also the series through which they pass, and thus how they are bent by the Lord as far as possible to good, it belongs to the angels to know. The wisdom of the angels is such that they perceive all these things most minutely. Hence it is that these things which are revealed in the internal sense concerning the changes of state with the Lord, are clearly and distinctly perceivable by the angels, because they are in the light of heaven from the Lord; and they are also in some degree intelligible to a man who lives in simple good; but they are merely obscure and as nothing to those who are in evil, and also to those who are in the deliriums of wisdom; for these have obscured and extinguished their natural and rational light by many things which have induced darkness, however much they may believe that they are preeminently in light.

(2797) Verse 6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. "Abraham took the wood of the burnt-offering," signifies the merit of righteousness; "and laid it upon Isaac," signifies that it was adjoined to the Divine rational; "and he took in his hand the fire and the knife," signifies the good of love and the truth of faith; "and they went both of them together," signifies unition as far as possible.

(2798) Abraham took the wood of the burnt-offering, and laid it upon Isaac his son. That this signifies the merit of righteousness, is evident from what was said and shown above (n. 2784), thus without further explication. That he "laid it upon Isaac" signifies that the merit of righteousness was adjoined to the Divine rational, is evident from the representation of Isaac, as being the Lord's Divine rational (often shown before) and from the signification of "laying upon him," as being to adjoin. He is called his "son," because the Lord's Divine Human was not only conceived, but was also born of Jehovah. That the Lord was conceived of Jehovah is most fully known from the Word of the Lord; hence He is called the "Son of the Highest," the "Son of God," and the "Only-begotten of the Father," in many places (Matt. 2:15; 3:16-17; 16:13-17; 17:5; 27:43, 54; Mark 1:10; 9:7, 9; 14:61-62; Luke 1:31-32, 35; 3:21-22; 9:35; 10:22; John 1:14, 18, 50; 3:13, 16-18; 5:20-27; 6:69; 9:34-35, 38; 10:35-36; 20:30-31), and in many other places He calls Jehovah His "Father." [2] That He was born of the virgin Mary is known, yet as another man; but when He was born again, or became Divine, it was from Jehovah who was in Him, and who was Himself as to the very being of life. The unition of the Divine and the Human Essence was effected mutually and reciprocally, so that He united the Divine Essence to the Human and the Human to the Divine (see n. 1921, 1999, 2004, 2005, 2018, 2025, 2083, 2508, 2523, 2618, 2628, 2632, 2728, 2729). Hence it is evident that the Lord made the Human in Himself Divine by His own power, and thus became righteousness. The merit of righteousness was what was adjoined to the Divine rational when He underwent inmost temptations, and from it He then fought, and against this the evil genii fought, until He glorified this also. These are the things meant in the internal sense by Abraham laying the wood of the burnt-offering upon Isaac his son, and these are what are perceived by the angels when the words are read.

(2799) And he took in his hand the fire and the knife. That this signifies the good of love and the truth of faith, is evident from the signification of “fire,” as being the good of love (see n. 934); and from the signification of a “knife,” as being the truth of faith. That the knife used upon the victims in the sacrifices signified the truth of faith, may be seen from the signification of a “sword” or “little sword” in the Word; for instead of “knife” it is said “little sword.” Both have the same signification, but with the difference that the knife used for sacrifices signified the truth of faith, but a sword truth combating; and as a knife is rarely mentioned in the Word, for a secret reason to be mentioned presently, we may show what a “sword” signifies. A “sword” in the internal sense signifies the truth of faith combating, and also the vastation of truth; and in the opposite sense falsity combating, and the punishment of falsity. [2] I. That a "sword" signifies the truth of faith combating, may be seen from the following passages. In David: Gird Thy sword upon Thy thigh, O mighty One, prosper in Thy glow and Thy majesty, ride upon the word of truth, and Thy right hand shall teach Thee wonderful things (Ps. 45:3-4); where the Lord is treated of, the "sword" denoting truth combating. In the same: Let the merciful exult in glory, let them sing upon their beds; let the high praises of God be in their throat, and a two-edged sword in their hand (Ps. 149:5-6). In Isaiah: Jehovah hath called Me from the womb; from the bowels of My mother hath He made mention of My name, and He hath made My mouth like a sharp sword, and hath made Me a polished arrow (Isa. 49:1-2); a "sharp sword" denotes truth combating; and a "polished arrow," the truth of doctrine (see n. 2686, 2709). In the same: Asshur shall fall by the sword not of a man; and the sword not of man shall devour him; and he shall flee before the sword, and his young men shall become tributary (Isa. 31:8); "Asshur" denotes reasoning in Divine things (n. 119, 1186); the "sword not of a man, and not of man," falsity; the "sword before which he shall flee," truth combating. [3] In Zechariah: Turn you to the stronghold, ye prisoners of hope; even today do I declare that I will render double unto thee; I who have bent Judah for Me as a bow, I have filled Ephraim, and have stirred up thy sons, O Zion, against thy sons, O Javan, and I will make thee as the sword of a mighty man, and Jehovah shall be seen over them, and His arrows shall go forth as the lightning (Zech. 9:12-14); the "sword of a mighty man" denotes truth combating. In John: In the midst of the seven candlesticks was one like unto the Son of man; He had in His right hand seven stars; out of His mouth proceeded a sharp two-edged sword, and His countenance was as the sun shining in his strength (Rev. 1:13, 16). Again: These things saith He that hath the sharp two-edged sword; I will come unto thee quickly, and will fight against them with the sword of My mouth (Rev. 2:12, 16); the "sharp two-edged sword" manifestly denotes truth combating, which was therefore represented as a "sword going out of the mouth." [4] In the same: Out of the mouth of Him that sat upon the white horse proceeded a sharp sword, that with it He should smite the nations; and they were slain by the sword of Him that sat upon the horse, which came forth out of His mouth (Rev. 19:15, 21); where it is manifest that the "sword out of His mouth" is truth combating. (That He who sat upon the white horse is the Word, and thus the Lord who is the Word, may be seen above, n. 2760-2763.) Hence it is that the Lord says in Matthew: Think not that I came to send peace on the earth; I came not to send peace, but a sword (Matt. 10:34). Also in Luke: Now he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his garment, and buy a sword; they said, Lord, behold here are two swords; and Jesus said, It is enough (Luke 22:36-38); where nothing else is meant by a "sword" than the truth from which and for which they would combat. [5] In Hosea:

In that day will I make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the ground; and I will break the bow, and the sword, and the war out of the land; and will make them to lie down securely (Hos. 2:18); where the Lord's kingdom is treated of; by "breaking the how, the sword, and the war," is signified that there is no combat there respecting doctrine and truth. In Joshua: Joshua lifted up his eyes and looked, and behold there stood a man over against him, and his sword drawn in his hand; and he said to Joshua, I am prince of the army of Jehovah; and Joshua fell on his face to the earth (Josh. 5:13-14). This was when Joshua entered with the sons of Israel into the land of Canaan, by which is meant the entrance of the faithful into the Lord's kingdom. Truth combating, which is of the church, is the "drawn sword in the hand of the prince of the army of Jehovah." [6] But that by "little swords" or "knives" is signified the truth of faith, may be seen from the fact that they were used not only in the sacrifices, but also in circumcision. For use in circumcision they were of stone, and were called "little swords of flint," as is manifest in Joshua: Jehovah said unto Joshua, Make thee little swords of flint, and circumcise again the sons of Israel the second time. And Joshua made him little swords of flint, and circumcised the sons of Israel at the hill of the foreskins (Josh. 5:2-3). That circumcision was a representative of purification from the love of self and the world, may be seen above (n. 2039, 2632); and as this purification is effected by the truths of faith, therefore little swords of flint were used

(n. 2039 at the end, 2046 at the end). [7] II. That a "sword" signifies the vastation of truth, is evident from the following passages. In Isaiah: These two things are befallen thee; who shall bemoan thee? Desolation and destruction, and the famine and the sword; who will comfort thee? Thy sons have fainted, they lie at the head of all the streets (Isa. 51:19-20); "famine" denotes the vastation of good; and the "sword" the vastation of truth; to "lie at the head of all the streets," is to be deprived of all truth. (That a "street" is truth may be seen above, n. 2336; and what vastation is, at n. 301-304, 407-408, 410-411.) In the same: I will number you to the sword, and ye shall all bow down to the slaughter; because I called, and ye did not answer; I spake, and ye did not hear (Isa. 65:12). [8] In the same: By fire and by the sword will Jehovah judge all flesh, and the slain of Jehovah shall be many (Isa. 66:16); the "slain of Jehovah" denote those who are vastated. In Jeremiah: Spoilers are come upon all the hillsides in the wilderness, for the sword of Jehovah devoureth from the one end of the land; even to the other end of the land no flesh hath peace; they have sown wheat, and have reaped thorns (Jer. 12:12-13); the "sword of Jehovah" plainly denotes the vastation of truth. In the same: They have lied against Jehovah, and said, It is not He, neither shall evil come upon us, neither shall we see sword nor famine; and the prophets shall become wind, and the word is not in them (Jer. 5:12-13). [9] In the same: I will visit upon them; the young men shall die by the sword, their sons and their daughters shall die by famine (Jer. 11:22). In the same: When they offer burnt-offering and meat-offering

I will not accept them; for I will consume them by the sword, and by the famine, and by the pestilence. And I said, Ah, Lord Jehovih, behold the prophets say unto them, Ye shall not see the sword, and ye shall not have famine (Jer. 14:12-13). In the same: The city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence (Jer. 32:24, 36). In the same: I will send the sword, the famine, and the pestilence among them, until they be consumed from off the land that I gave unto them and to their fathers (Jer. 24:10). [10] In these passages by "the sword, the famine, and the pestilence" vastation is described; by the "sword" the vastation of truth, by the "famine" the vastation of good, and by the "pestilence" a wasting away even to consumption. In Ezekiel: Son of man, take thee a sharp sword, a barber's razor shalt thou take it unto thee, and shalt cause it to pass upon thy head, and upon thy beard; and take thee balances to weigh, and divide them. A third part shalt thou burn with fire in the midst of the city; a third part thou shalt smite with the sword round about it; and a third part thou shalt scatter to the wind; and I will draw out a sword after them. A third part shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and a third part I will scatter to every wind, and I will draw out a sword after them (Ezek. 5:1-2, 12, 17). Here the vastation of natural truth is treated of, which is thus described. In the same: The sword is without, and the pestilence and the famine within; he that is in the field shall die by the sword, and he that is in the city, famine and pestilence shall devour him (Ezek. 7:15). [11] In the same: Say to the land of Israel, Thus said Jehovah, Behold I am against thee, and will draw forth My sword out of its sheath, and will cut off from thee the just and the wicked. Because I will cut off from thee the just and the wicked, therefore shall My sword go forth out of its sheath, it shall not return any more. The word of Jehovah came unto me, saying, Son of man, prophesy and say, Thus said Jehovah, Say a sword, a sword, it Is sharpened and also furbished; it is sharpened to slaughter a slaughter; it Is furbished that it may be as lightning. Son of man, prophesy and say, Thus said the Lord Jehovih to the sons of Ammon, and to their reproach; and say thou, A sword, a sword is drawn for the slaughter, it is furbished to devour because of the lightning, whiles they see vanity unto thee, whiles they divine a lie unto thee (Ezek. 21:3-5, 8-10, 28-29). Nothing else is here signified by the "sword" than vastation, as is manifest from the particulars in the internal sense. [12] In the same: The king of Babel shall break down thy towers with his swords; by reason of the abundance of his horses their dust shall cover thee; by reason of the noise of the rider, and of the wheel, and of the chariot, thy walls shall shake; with the hoofs of his horses shall he tread down all thy streets (Ezek. 26:9-11). What Babel is, may be seen above (n. 1326); and that it vastates (n. 1327). In David: If he turn not, God will whet His sword, He will bend His bow, and make it ready (Ps. 7:12). In Jeremiah: I said, Ah Lord Jehovih surely deceiving Thou hath deceived this people and Jerusalem, saying, Ye shall have peace; and the sword hath reached even to the soul (Jer. 4:10). [13] In the same: Declare ye in Egypt, and make it to be heard in Migdol, Stand forth and prepare thee, for the sword shall devour round about thee (Jer. 46:14). A sword is upon the Chaldeans, and upon the inhabitants of Babel, and upon her princes, and upon her wise men; a sword is upon her boasters, and they shall be foolish; a sword is upon her mighty men, and they shall be dismayed; a sword is upon her horses, and upon her chariots, and upon all the mixed multitude that is in the midst of her, and they shall become as women; a sword is upon her treasures, and they shall be robbed; a drought is upon her waters, and they shall be dried up (Jer. 50:35-38); a "sword" manifestly denotes the vastation of truth, for it is said, "a sword is upon the wise men, upon the boasters, upon the mighty men, upon the horses and the chariot, and upon the treasures," and that "drought is upon the waters, and they shall be dried up." [14] In the same: We have given the hand to Egypt, to Asshur, to be satisfied with bread. Servants have ruled over us, there is none to deliver us out of their hand; we got our bread with our lives, because of the sword of the wilderness (Lam. 5:6, 8-9). In Hosea: He shall not return into the land of Egypt, and Asshur he shall be his king, because they refused to return to Me, and the sword shall hang over his cities, and shall consume his bars, and shall devour them, because of their counsels (Hos. 11:5-6). In Amos: I have sent among you the pestilence in the way of Egypt, I have slain your young men with the sword, with the captivity of your horses (Amos 4:10); "in the way of Egypt" denotes the memory-knowledges which vastate, when they reason from them on Divine things; the "captivity of the horses" denotes the intellectual faculty deprived of its endowment. [15] III That a "sword" in the opposite sense signifies falsity combating, may be seen in David: My soul lieth in the midst of lions, the sons of men are set on fire; their teeth are spears and arrows, and their tongue a sharp sword (Ps. 57:4). Behold they belch out with their mouth, swords are in their lips, for who doth hear? (Ps. 59:7). In Isaiah: Thou art cast forth out of thy sepulchre as an abominable branch, as the raiment of the slain, that are thrust through with the sword, that go down to the stones of the pit, as a carcass trodden under foot (Isa. 14:19); where Lucifer is treated of. In Jeremiah: In vain have I smitten your sons, they received no correction; your own sword hath devoured your prophets, like a destroying lion. O generation, see ye the word of Jehovah: have I been a wilderness unto Israel? (Jer. 2:30-31). [16] In the same: Go not forth into the field, and walk not in the way, for there is the sword of the enemy, terror is on every side (Jer. 6:25-26). In the same: Take the cup of the wine of fury, and cause all the nations to whom I send thee to drink it; and they shall drink, and reel, and be mad because of the sword that I will send among you. Drink ye and be drunken, and spew and fall, and rise no more because of the sword (Jer. 25:15-16, 27). In the same: Go up, ye horses; and rage, ye chariots; let the mighty men go forth: Cush and Put that handle the shield, and the Ludim that handle and bend the bow. For that is a day of the Lord Jehovih of Armies, a day of vengeance; and the sword shall devour, and be satisfied, and shall be drunken with their blood (Jer. 46:9, 10). [17] In Ezekiel: They shall strip thee of thy garments, and take the jewels of thy glory, and shall leave thee naked and bare; and they shall bring up an assembly against thee; and they shall stone thee with stones, and thrust thee through with their swords (Ezek. 16:39-40); where the abominations of Jerusalem are treated of. In Zechariah: Woe to the worthless shepherd that leaveth the flock; the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened (Zech. 11:17). In Hosea: Against me have they thought evil; their princes shall fall by the sword, because of the rage of their tongue; this shall be their derision in the land of Egypt (Hos. 7:15-16). [18] In Luke: There shall be great distress upon the land, and wrath unto this people; for they shall fall by the edge of the sword, and be led captive among all the nations; and at length Jerusalem shall be trodden down by the nations (Luke 21:23-24); where the Lord is speaking of the consummation of the age; and in the sense of the letter, of the dispersion of the Jews and the destruction of Jerusalem; but in the internal sense, of the last state of the church. By "falling by the edge of the sword," is signified that there is no longer any truth, but mere falsity; by "all nations" are signified evils of every kind, among which they should be led captive; that "nations" are evils may be seen above (n. 1259, 1260, 1849, 1868); also that "Jerusalem" is the church (n. 2117), which is thus "trodden down." [19] IV. That a "sword" also signifies the punishment of falsity, is evident in Isaiah: In that day Jehovah with His hard, and great, and strong sword, will visit upon leviathan the long serpent, and upon leviathan the crooked serpent, and will slay the whales that are in the sea (Isa. 27:1); where those are treated of who by reasonings from sensuous things and from memory-knowledges enter into the mysteries of faith; the "hard and great and strong sword" denotes the punishments of the falsity therefrom. [20] Where we read that they were "given over to the edge of the sword and slain by it," sometimes both man and woman, boy and old man, ox and herd, and ass, in the internal sense the punishment of the condemnation of falsity is signified (as in Josh. 6:21; 8:24-25; 10:28, 30, 37, 39; 11:10-12, 14; 13:22; 19:47; Judges 1:8, 25; 4:15-16; 18:27; 20:37; 1 Sam. 15:8, 11; 2 Kings 10:25; and other places). Hence it was commanded that a city which should worship other gods should be smitten with the sword, be utterly destroyed, and be burnt up with fire, and be a heap forever (Deut. 13:13, 15-17); the "sword" denoting the punishment of falsity; and "fire" the punishment of evil. The angel of Jehovah standing in the way against Balaam with a drawn sword (Num. 22:31) signified the truth which resisted the falsity in which Balaam was; and for that reason also he was killed with a sword (Num. 31:8). [21] That a "sword" in the genuine sense signifies truth combating, and in the opposite sense falsity combating, also the vastation of truth, and the punishment of falsity, has its origin from the representatives in the other life; for when anyone there speaks what he knows to be false, there then immediately come down over his head as it were little swords, and strike terror; and besides, truth combating is represented by things that have a point, like swords; for indeed truth without good is of this nature, but when together with good it has a rounded form and is gentle. From this origin it comes to pass that whenever a “knife,” or “spear,” or “little sword,” or “sword” is mentioned in the Word, to the angels there is suggested truth combating. [22] But the reason that a knife is seldom mentioned in the Word, is that there are evil spirits in the other life who are called “knifers,” at whose side there appear knives hanging; for the reason that they have such a brutal nature that they wish to cut everyone’s throat with the knife. Hence it is that “knives” are not mentioned, but “little swords” or “swords;” for as these are used in combats, they suggest the idea of war, and thus of truth combating. [23] As it was known to the ancients that a little sword, a little lance, and a knife signify truth, the nations to whom this came by tradition were accustomed to pierce and lacerate themselves with little swords, little lances, or knives, at the time of their sacrifices, even to blood; as we read of the priests of Baal: The priests of Baal cried with a loud voice, and cut themselves after their manner with swords and little lances, even till the blood gushed out (1 Kings 18:28). That all the weapons of war in the Word signify things which belong to spiritual combat, and each one something specific, may be seen above (n. 2686).

(2800) And they went both of them together. That this signifies unition as far as possible, is evident without explication.

(2801) Verse 7. Isaac said unto Abraham his father; and he said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; and where is the lamb for a burnt-offering? “Isaac said unto Abraham his father; and he said, My father; and he said, Here am I, my son,” signifies a conference of the Lord from love - of the Divine Truth with the Divine Good; the Divine Truth is the “son,” and the Divine Good is the “father;” “and he said, Behold the fire and the wood,” signifies that love and righteousness are present; “where is the lamb for a burnt-offering?” signifies where are they of the human race who are to be sanctified?

(2802) Isaac said unto Abraham his father; and he said, My father; and he said, Here am I, my son. That this signifies the Lord conference from love - of the Divine Truth with the Divine Good-is evident from the signification of “Isaac the son,” as being the Divine Truth; and from the signification of “Abraham the father,” as being the Divine Good; which are treated of in what presently follows; and from the affection that is in these words, as being from love on both sides. Hence it is manifest that it is a conference of the Lord with His Father. That more arcana lie hid in these words than can come to human perception, is evident from the fact that the words “he said” occur four times in this verse. It is usual in the Word, when any new thing is begun, to say, “and he said” (see n. 2061, 2238, 2260). The same is evident from the fact that the words are words of love; and when such come to the perception of the celestial angels who are in the inmost sense, they form for themselves from them most celestial ideas; for they form for themselves luminous ideas from the affections in the Word, whereas the spiritual angels do so from the significations of the words and of the things (n. 2157, 2275); and thus from these words, in which there are four distinct periods and affections of love, the celestial angels form such things as can in no wise come down to human apprehension, nor can be put into words; and this with ineffable abundance and variety. Hence we can see what the quality of the Word is in its internal sense, even where it appears simple in the letter, as in this verse.

(2803) That the Divine Truth is the "son," and the Divine Good the "father," is evident from the signification of a "son," as being truth (see n. 489, 491, 533, 1147, 2633); and of a "father," as being good; and also from the conception and birth of truth, which is from good. Truth cannot be and come forth [existere] from any other source than good, as has been shown many times. That the "son" here is the Divine Truth, and the "father" the Divine Good, is because the union of the Divine Essence with the Human, and of the Human Essence with the Divine, is the Divine marriage of Good with Truth, and of Truth with Good, from which comes the heavenly marriage; for in Jehovah or the Lord there is nothing but what is infinite; and because infinite, it cannot be apprehended by any idea, except that it is the being and the coming forth [esse et existere] of all good and truth, or is Good itself and Truth itself. Good itself is the "Father," and Truth itself is the "Son." But because as before said there is a Divine marriage of Good and Truth, and of Truth and Good, the Father is in the Son, and the Son is in the Father, as the Lord Himself teaches in John: Jesus saith unto Philip, Believest thou not that I am in the Father and the Father in Me ? Believe Me that I am in the Father and the Father in me (John 14:10-11). And again in the same Evangelist: Jesus said to the Jews, Though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me, and I in the Father (John 10:36, 38). And again: I pray for them for all Mine are Thine, and Thine are Mine; and that they all may be one, as Thou Father art in Me, and I in Thee (John 17:9, 10, 21). And again: Now is the Son of man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself. Father, glorify Thy Son, that Thy Son also may glorify Thee (John 13:31-32; 17:1). [2] From this may be seen the nature of the union of the Divine and the Human in the Lord; namely, that it is mutual and alternate, or reciprocal; which union is that which is called the Divine Marriage, from which descends the heavenly marriage, which is the Lord’s kingdom itself in the heavens -thus spoken of in John: In that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:20). And again: I pray for them, that they all may be one, as Thou Father art in Me and I in Thee, that they also may be one in us, I in them and Thou in Me; that the love wherewith Thou hast loved Me may be in them, and I in them (John 17:21-23, 26). That this heavenly marriage is that of good and truth, and of truth and good, may be seen above (n. 2508, 2618, 2728, 2729 and following numbers). [3] And because the

Divine Good cannot be and come forth without the Divine Truth, nor the Divine Truth without the Divine Good, but the one in the other mutually and reciprocally, it is therefore manifest that the Divine Marriage was from eternity; that is, the Son in the Father, and the Father in the Son, as the Lord Himself teaches in John: And now O Father, glorify Thou Me with Thyself, with the glory which I had with Thee before the world was (John 17:5, 24). But the Divine Human which was born from eternity was also born in time; and what was born in time, and glorified, is the same. Hence it is that the Lord so often said that He was going to the Father who sent Him; that is, that He was returning to the Father. And in John: In the beginning was the Word (the "Word" is the Divine Truth itself), and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth (John 1:1-3, 14; see also John 3:13; 6:62).

(2804) And he said, Behold the fire and the wood. That this signifies that love and righteousness were present, is evident from the signification of "fire," as being love (see n. 934); and from the signification of "wood for a burnt-offering," as being the merit of righteousness (see n. 2784).

(2805) Where is the lamb [pecus] for a burnt-offering? That this signifies, Where are they from the human race who are to be sanctified? is evident from the representation of sacrifices, especially of burnt-offerings. That burnt-offerings and sacrifices were representative of internal worship, may be seen above (n. 922, 923); that they were made from the flock and from the herd; that when made from the flock, they consisted of lambs, sheep, she-goats, kids, rams, he-goats, and when from the herd, of oxen, bullocks, or calves; and that these signified various kinds of celestial and spiritual things (n. 922, 1823, 2180); also that by means of them sanctifications were to be effected (n. 2776). It may be seen from this, that by Isaac's inquiry, "Where is the lamb for a burnt-offering?" is signified, Where are they from the human race who are to be sanctified?-which is more plainly manifest from what follows, that is, from the answer of Abraham his father, "God will see for Himself the lamb for a burnt-offering" (verse 8); by which is signified that the Divine Human will provide those who are to be sanctified. This is also evident from the fact that a ram was afterwards seen behind them, held by the horns in a thicket, which was offered for a burnt-offering (verse 13), by which are signified those of the human race who are of the Lord's spiritual church. And the same is evident from what follows in verses 14 to 17.

(2806) Verse 8. And Abraham said, God will see for Himself the lamb for a burnt-offering, my son: and they went both of them together. "Abraham said, God will see for Himself the lamb for a burnt-offering, my son," signifies the reply, that the Divine Human will provide those who are to be sanctified; "and they went both of them together," signifies unition still closer as far as possible.

(2807) Abraham said, God will see for Himself the lamb for a burnt-offering, my son. That this signifies the reply that the Divine Human will provide those who are to be sanctified, is evident from the signification of "seeing for Himself," when predicated of God, as being to foresee and provide; for "seeing," in the proximate internal sense, is to understand (n. 2150, 2325); in a still more internal sense it is having faith (n. 897, 2325); but in the supreme sense it is foreseeing and providing; and also from the signification of the "lamb for a burnt-offering," as being those from the human race who are to be sanctified (see just above, n. 2805). That the spiritual are here meant by the "lamb for a burnt-offering," is manifest from what follows. The beasts for the burnt-offering and sacrifice signified various things: a lamb one thing, a sheep another, a kid and a she-goat another, a ram and a he-goat another; so also an ox, a bullock, and a calf, and the young of doves, and turtledoves. That each signified a different thing is plainly evident from its being expressly defined which kind should be sacrificed on the several days, and at each festival; as at expiations, cleansings, inaugurations, and at other times. These kinds would by no means have been so expressly pointed out, unless each one had a special signification. [2] It is manifest that all the rites or external kinds of worship that existed in the Ancient Church, and afterwards in the Jewish, represented the Lord, and especially the burnt-offerings and sacrifices, because among the Hebrew nation these were the principal things of worship. And because they represented the Lord, they at the same time also represented those things which are the Lord’s with men, namely, the celestial things of love and the spiritual things of faith, consequently the men themselves who are celestial or spiritual, or who ought to be. Hence it is that by the “lamb” here are signified the spiritual, that is, they who are of the Lord’s spiritual church. That by “God will see for Himself the lamb for a burnt-offering, my son,” is signified that the Divine Human will provide, is evident from the fact that it is not here said that “Jehovah” will see, but that “God” will see. When both are named, as in this chapter, by “Jehovah” is then meant the same as by the “Father,” and by “God” the same as by the “Son,” and thus here the Divine Human; and this because the spiritual man is treated of, who has salvation from the Divine Human, as may be seen above (n. 2661, 2716).

(2808) They went both of them together. That this signifies unition still closer as far as possible, is evident without explication. A closer unition is signified because it is said a second time.

(2809) Verse 9. And they came to the place which God told him of; and Abraham built there the altar, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. “They came to the place which God told him of,” signifies the state at that time according to perception from Divine Truth; “and Abraham built there the altar,” signifies the preparation of the Lord’s Human Divine; “and laid the wood in order,” signifies the righteousness that was adjoined to it; “and bound Isaac his son,” signifies the state of the Divine rational which was thus, as to truth, about to undergo the last degrees of temptation; "and laid him on the altar upon the wood," signifies in the Human Divine to which the righteousness belonged.

(2810) They came to the place which God told him of. That this signifies the state at that time according to perception from Divine Truth, is evident from the signification of "place," as being state (see above, n. 2786); and from the signification of "saying," in the historical parts of the Word, as being to perceive-explained often before. Here "God saying" denotes perceiving from Divine Truth, because it is said "God," and not "Jehovah" (n. 2586, 2807 at the end).

(2811) And Abraham built there the altar. That this signifies the preparation of the Lord's Human Divine, is evident from the signification of an "altar," and of "building an altar." "Altars" signified all worship in general, because they were the primary things of the worship of the representative church (n. 921); and as they signified all worship in general, they signified the Lord's Divine Human, for the Lord's Divine Human is all worship and all doctrine; so much so as to be worship itself and doctrine itself; as may be seen also from the Holy Supper, which succeeded to altars, or to burnt-offerings and sacrifices (n. 2165, 2187, 2343, 2359), and which is the primary thing of external worship, because it is the Lord's Divine Human which is there given. That to "build an altar" is to prepare the Human Divine, is evident from the above, and thus without explication. The final preparation of the Lord's Human Divine for undergoing the last degrees of temptation is treated of in this verse, and is described by Abraham laying the wood in order, binding Isaac his son, and placing him on the altar upon the wood.

(2812) And he laid the wood in order. That this signifies the righteousness which was adjoined to it, is evident from the signification of the "wood of a burnt-offering," as being the merit of righteousness (see above, n. 2784, 2798); and from the signification of "laying the wood in order upon the altar," as being to adjoin that righteousness to the Human Divine. The merit of righteousness is adjoined when it is there, and when there is confidence from truth that it belongs to Him.

(2813) And bound Isaac his son. That this signifies the state of the Divine rational thus about to undergo as to truth the last degrees of temptation, is evident from the signification of "binding," and also of "Isaac his son." That to "bind" is to put on the state for undergoing the last degrees of temptation, is evident from the fact that he who is in a state of temptation is no otherwise than as bound or chained. That "Isaac the son" is the Lord's Divine rational, here as to truth, may be seen above (n. 2802, 2803). All the genuine rational consists of good and truth. The Lord's Divine rational as to good could not suffer, or undergo temptations; for no genius or spirit inducing temptations can come near to Good Divine, as it is above all attempt at temptation. But Truth Divine bound was what could be tempted; for there are fallacies, and still more falsities, which break in upon and thus tempt it; for concerning Truth Divine some idea can be formed, but not concerning Good Divine except by those who have perception, and are celestial angels. It was Truth Divine which was no longer acknowledged when the Lord came into the world, and therefore it was that from which the Lord underwent and endured temptations. Truth Divine in the Lord is what is called the “Son of man,” but Good Divine is what is called the “Son of God.” Of the “Son of man” the Lord says many times that He was to suffer, but never of the Son of God. That He says this of the Son of man, or of Truth Divine, is evident in Matthew: Behold we go up to Jerusalem, and the Son of man shall be delivered, unto the chief priests and scribes, and they shall condemn Him, and shall deliver Him unto the Gentiles to mock and to scourge, and to crucify (Matt. 20:18-19). Jesus said to His disciples, Behold the hour is at hand, and the Son of man is delivered into the hands of sinners (Matt. 26:45). In Mark: Jesus began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again (Mark 8:31). It is written of the Son of man, that He shall suffer many things, and be set at nought. And the Son of man shall be delivered into the hands of men, and they shall kill Him; but when He is killed He shall rise again on the third day (Mark 9:12, 31). Behold we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him unto the Gentiles, and they shall mock Him, and shall spit upon Him, and shall kill Him, and the third day He shall rise again (Mark 10:33-34). The hour is come; behold the Son of man is betrayed into the hands of sinners (Mark

14:41). In Luke: The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day rise again (Luke 9:22, 44). We go up to Jerusalem, where all the things that are written by the prophets concerning the Son of man shall be accomplished; He shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon, and they shall scourge and kill Him, and the third day He shall rise again (Luke 18:31-33). The angel said to the women, Remember what He spake unto you when He was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again (Luke 24:6-7). [2] In all these places by the "son of man" is meant the Lord as to Truth Divine, or as to the Word in its internal sense, which was rejected by the chief priests and scribes, was shamefully entreated, scourged, spit upon, and crucified, as may be clearly evident from the fact that the Jews applied and arrogated everything to themselves according to the letter, and were not willing to know anything about the spiritual sense of the Word, and about the heavenly kingdom, believing that the Messiah was to come to raise up their kingdom above all the kingdoms of the earth, as they also believe at this day. Hence it is manifest that it was Truth Divine which was rejected by them, shamefully treated, scourged, and crucified. Whether you say Truth Divine, or the Lord as to Truth Divine, it is the same; for the Lord is the Truth itself, as He is the Word itself (n. 2011, 2016, 2533 at the end). [3] The Lord's rising again on the third day also involves that

Truth Divine, or the Word as to the internal sense, as it was understood by the Ancient Church, will be revived in the consummation of the age, which is also the “third day” (n. 1825, 2788); on which account it is said that the Son of man (that is, Truth Divine) will then appear (Matt. 24:30, 37, 39, 44; Mark 13:26; Luke 17:22, 24-26, 30; 21:27, 36). [4] That the “Son of man” is the Lord as to Truth Divine, is evident from the passages adduced, and further from the following. In Matthew: He that soweth the good seed is the Son of man, the field is the world. In the consummation of the age the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend (Matt. 13:37, 41-42); where the “good seed” is the truth; the “world” is men; “He that soweth the seed” is the Son of man; and the “things that offend” are falsities. In John: The multitude said, We have heard out of the Law that the Christ abideth forever; and how sayest Thou that the Son of man must be lifted up? Who is this Son of man ? Jesus answered them, A little while is the Light with you; walk while ye have the Light, that darkness overtake you not; for he that walketh in the darkness knoweth not whither he goeth. While ye have the Light, believe in the Light, that ye may become the sons of Light (John 12:34-35); where, when they asked who the Son of man is, Jesus answered concerning the Light, which is the Truth, and that He is the Light or Truth in which they should believe. (As regards the Light which is from the Lord, and which is the Divine Truth, see above, n. 1053, 1521, 1529-1531, 1619-1632.) [5] But that the Son of God, or the Lord as to Good in His Human

Divine could not be tempted, as was said above, this is manifest also from the Lord's answer to the tempter, in the Evangelists: The tempter said, If Thou art the Son of God cast Thyself down; for it is written, He shall give His angels charge concerning Thee, lest haply Thou dash Thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God (Matt. 4:6-7; Luke 4:9-12).

(2814) And laid him on the altar upon the wood. That this signifies in the Human Divine to which righteousness belongs, is evident from the signification of an "altar," as being the Lord's Divine Human (see just above, n. 2811); and from the signification of the "wood of a burnt-offering," as being the merit of righteousness (see n. 2784, 2798, 2812). The Truth Divine in the Lord's Human Divine, which underwent the temptations, and which has been treated of, is not the Divine Truth itself, for this is above all temptation; but it is rational truth, such as the angels have, consisting in the appearances of truth, and is what is called the "Son of man," but before the glorification. But the Divine Truth in the Lord's glorified Divine Human is above appearances, nor can it possibly come to any understanding, and still less to the apprehension of man, nor even to that of angels, and thus not at all to anything of temptation. It appears in the heavens as light which is from the Lord. Concerning this Divine Truth, or the Son of man glorified, it is thus written in John: Jesus said, Now is the Son of man glorified, and God is glorified in Him: if God is glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify

Him (John 13:31, 32). That a distinct idea may be had of this very deep arcanum, we may call the Truth with the Lord which could be tempted, and which underwent temptations, Truth Divine in the Lord's Human Divine; but the Truth which could not be tempted, or undergo any temptation, because it was glorified, the Divine Truth in the Lord's Divine Human; this distinction has also been observed here and there in what goes before.

(2815) Verse 10. And Abraham put forth his hand, and took the knife to slay his son. "Abraham put forth his hand," signifies temptation even to the utmost of power; "and took the knife," signifies as to truth; "to slay his son," signifies until whatever was from the merely human was dead.

(2816) Abraham put forth his hand. That this signifies temptation even to the utmost of power, is evident from the series of things; for the Lord's most grievous and inmost temptations are treated of. The verses which precede treat of the preparation of the Human Divine for admitting and enduring them: here the act is treated of, which is expressed in the sense of the letter by "Abraham put forth his hand." That power is signified by the "hand" may be seen above (n. 878); here the utmost of power, because nothing but the act was wanting. It is according to the internal sense, that the Lord's Divine led His Human into the most grievous temptations (for by "Abraham" is meant the Lord as to His Divine), and this even to the utmost of power. The truth is that the Lord admitted temptations into Himself in order that He might expel thence all that was merely human, and this until nothing but the Divine remained. [2] That the Lord admitted temptations into Himself, even the last, which was that of the cross, may be seen from the words of the Lord Himself, in Matthew: Jesus began to show the disciples that He must suffer many things, and be killed. Then Peter took Him, and began to rebuke Him, saying, Spare Thyself, Lord; let this not be done unto Thee. But He turned and said unto Peter, Get thee behind Me, Satan; thou art an offense unto Me; for thou savorest not the things that are of God, but those that are of men (Matt. 16:21-23). And more manifestly in John: No one taketh My life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again (John 10:18). And in Luke: Behooved it not the Christ to suffer these things, and to enter into His glory? (Luke 24:26).

(2817) And took the knife. That this signifies as to truth, is evident from the signification of a "knife," as being the truth of faith (explained above, n. 2799); and that the Lord's temptation was as to Truth Divine, see above (n. 2813, 2814).

(2818) To slay his son. That this signifies until whatever was from the merely human was dead, is evident from the internal sense of these words; for they signify the Lord's most grievous and inmost temptations, the last of which was that of the cross, in which it is evident that what was merely human also died. This could not be represented by Abraham's son or Isaac, because to sacrifice sons was an abomination; but it was represented so far as it could be, namely, even to the attempt, but not to the act. Hence it is evident that by these words, “Abraham took the knife to slay his son,” is signified until all that was merely human was dead. [2] That it was known from the most ancient time that the Lord was to come into the world, and was to suffer death, is evident from the fact that the custom prevailed among the Gentiles of sacrificing their sons, believing that they were thus purified, and propitiated to God; in which abominable custom they could not have placed their most important religious observance, unless they had learned from the ancients that the Son of God was to come, who would, as they believed, be made a sacrifice. To this abomination even the sons of Israel were inclined, and Abraham also; for no one is tempted except by that to which he is inclined. That the sons of Jacob were so inclined is evident in the Prophets; but lest they should rush into that abomination, it was permitted to institute burnt-offerings and sacrifices (see n. 922, 1128, 1241, 1343, 2180).

(2819) As regards the Lord’s temptations in general, some were more external and some more internal; and the more internal they were, the more grievous. The inmost ones are described by the Evangelists (Matt. 26:37-39, 42, 44; 27:46; Mark 14:33-36; 15:34; Luke 22:42-44); but see what has been said before respecting the Lord’s temptations, namely: That the Lord first contended from goods and truths which appeared as goods and truths (n. 1661); That He contended against the evils of the love of self and the world from Divine Love toward the whole human race (n. 1690, 1691 at the end, 1789, 1812-1813, 1820); That He alone contended from the Divine Love (n. 1812, 1813): That all the hells fought against the Lord's love, which was for the salvation of the whole human race (n. 1820): That the Lord endured the most grievous temptations of all (n. 1663, 1668, 1787): That the Lord became righteousness from His own power by means of temptations and victories (n. 1813, 2025): That the union of His Human Essence with His Divine Essence was effected by the Lord by means of temptations and victories (n. 1737, 1813, 1921, 2025, 2026). See also what has been said before concerning temptations in general (n. 59, 63, 227, 847): That temptation is a combat concerning power, as to whether good or evil, truth or falsity, is to reign supreme (n. 1923): That in temptations there are indignations, and many other affections (n. 1917): That temptations are celestial, spiritual, and natural (n. 847): That in temptations the evil genii and spirits assail the things of the love, and thus the things of the man's life (n. 847, 1820): What temptations effect (n. 1692 at the beginning, 1717, 1740): That temptation is for the purpose that corporeal things may be subdued (n.857): That the evils and falsities in a man who is being regenerated are subdued by temptations, not abolished (n. 868): That truth has the first place in combat (n. 1685): That man combats from the goods and truths which he has acquired by knowledges, though they be not in themselves goods and truths (n. 1661): That evil spirits and genii excite the falsities and evils in a man, and hence come temptations (n. 741, 751, 761). That in temptations man thinks that the Lord is absent, whereas He is then more present (n. 840): That man can by no means sustain the combats of temptations of himself, because they are against all the hells (n. 1692 at the end): That the Lord alone combats in man (n. 1661, 1692): That by means of temptations evil genii and spirits are deprived of the power of doing evil and inspiring falsity in man (n. 1695, 1717): That temptations come with those who have conscience, and more acute ones with those who have perception (n. 1668): That temptations rarely exist at this day, but in their place anxieties, which are of another character and from another source (n. 762): That men spiritually dead cannot sustain the combats of temptations (n. 270): That all temptations are attended with despair respecting the end (n. 1787, 1820): That after temptations there is fluctuation (n. 848, 857): That the good learn by temptations that they are nothing but evil, and that all things are of mercy (n. 2334): That by temptations goods are conjoined more closely with truths (n. 2272): That men are not saved by temptations if they yield in them, nor if they think that they have merited by them (n. 2273): That in every temptation there is freedom, and stronger than out of temptations (n. 1937).

(2820) Verse 11. And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. “The angel of Jehovah called unto him out of heaven,” signifies consolation at that time from the Divine Itself; “and said, Abraham, Abraham; and he said, Here am I,” signifies a perception of consolation in the Divine Good of the rational after temptation.

(2821) The angel of Jehovah called unto him out of heaven. That this signifies consolation from the Divine Itself at that time, is evident from the signification of "calling out of heaven," as being to console; as is also manifest from what immediately precedes and what next follows; and also from the signification of the "angel of Jehovah." (That when angels are mentioned in the Word, by them is meant something in the Lord, and that it appears from the series what of the Lord is meant, may be seen above, n. 1925.) We read in like manner concerning the Lord, that when He sustained the most grievous temptation in Gethsemane, an angel from heaven was seen by Him strengthening Him (Luke 22:43). By the "angel from heaven" here also in the internal sense is meant the Divine which was in Him.

(2822) And said, Abraham, Abraham; and he said, Here am I. That this signifies a perception of consolation in the Divine Good of the rational after temptation, is evident from the signification of "saying" in the historical parts of the Word, as being to perceive-explained often before. That it is here perception in the Divine Good of the rational, is because the Divine Good of the rational of the Lord's Human is here signified by "Abraham." What perception in the Divine Good of the rational is, cannot be unfolded to the apprehension; for before it is unfolded, an idea of the Lord's Divine Human must have been formed from knowledge of many things; and before this has been formed, all things belonging to the explication would fall into empty and obscure ideas, which would either pervert the truths or bring them into things incongruous. In this verse the Lord's first state after temptation is treated of, which is a state of consolation; on which account it is now no longer said "God," but "Jehovah;" for "God" is named when truth is treated of, but "Jehovah" when good is treated of, from which comes consolation (n. 2769). All consolation after temptation is insinuated into good, for from good is all joy; and from the good it passes into truth. On this account by "Abraham" is here signified the Divine good of the rational, as in other places also, and also whenever "Jehovah" is named in the same verse.

(2823) Verse 12. And He said, Put not forth thine hand upon the boy, and do not anything unto him; for now I know that thou fearest God, and thou hast not withheld thy son, thine only one, from Me. "He said, Put not forth thine hand upon the boy," signifies that He should admit the temptation no further into the Truth Divine which belonged to the rational; "and do not anything unto him," signifies liberation; "for now I know that thou fearest God," signifies glorification from the Divine love; "and hast not withheld thy son, thine only one, from Me," signifies the unition of the Human with the Divine by means of the last of temptation.

(2824) And He said, Put not forth thine hand upon the boy. That this signifies that He should admit the temptation no further into the Truth Divine which belonged to the rational, is evident from the signification of "putting forth the hand," as being temptation even to the utmost of power-explained just above (n. 2816); and from the signification of the "boy," that is, of Isaac, as being the rational as to Truth Divine, into which the temptations were admitted (see n. 2803, 2813, 2814, 2817).

(2825) And do not anything unto him. That this signifies liberation, is evident without explication; for when it is said that he should do nothing to him, it means that the act should be interrupted, and thus that he will be liberated.

(2826) For now I know that thou fearest God. That this signifies glorification from the Divine love, is evident from the signification of "knowing," when predicated of the Lord's Divine, as being nothing else than to be united, or what is the same, to be glorified; for it was being united to the Human Divine by means of temptations (n. 1737, 1813); and from the signification of "fearing God," or of the "fear of God," as being here the Divine love. And because this is predicated of the Lord's Divine rational as to truth, it is here said to fear "God," and not "Jehovah;" for when truth is treated of, it is said "God;" but when good, "Jehovah" (n. 2586,, 2769, 2822). That the Divine love is that by which the Lord united His Human Essence to His Divine Essence, and the Divine Essence to the Human, or what is the same, glorified Himself, may be seen above (n. 1812, 1813, 2253). What "fearing God" signifies in the Word, may be seen from a great many passages when understood as to the internal sense. The "fear of God" there signifies worship, and indeed worship either from fear, or from the good of faith, or from the good of love; worship from fear when the non-regenerate, worship from the good of faith when the spiritual regenerate, and worship from the good of love when the celestial regenerate are treated of. [2] I. That the “fear of God” in general signifies worship, is manifest in the book of Kings: The sons of Israel feared other gods, and walked in the statutes of the nations. The nations sent into Samaria feared not Jehovah in the beginning, therefore Jehovah sent lions among them; and one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear Jehovah. Jehovah made a covenant with the sons of Israel and commanded them, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them; but ye shall fear Jehovah, and bow yourselves down unto Him, and sacrifice to Him (2 Kings 17:7-8, 24-25, 28, 32-33, 35-37, 41); here “fearing” manifestly denotes worshiping. In Isaiah: Because this people have drawn nigh unto Me with their mouth, and have honored Me with their lips, and their heart hath removed itself far from Me, and their fear of Me is a commandment of men which hath been taught (Isa. 29:13); where their “fear of Me” denotes worship in general; for it is said that the fear was a commandment of men. In Luke: There was in a city a judge who feared not God and regarded not man (Luke 18:2); “fearing not God” means not worshiping Him. [3] II. That the “fear of God” signifies worship from fear when the nonregenerate are treated of, is manifest from the following passages in Moses: When the Law was promulgated upon Mount Sinai, the people said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, God is come to prove you, and that His fear may be before you, that ye sin not (Exod. 20:19-20).

And again: Now why shall we die? for this great fire will consume us; if we hear the voice of Jehovah our God anymore, then we shall die. Go thou near, and hear all that Jehovah our God shall say; and speak thou unto us all that Jehovah our God shall say unto thee; and we will hear it, and do it. And Jehovah said unto Moses, Who will give them to have such a heart as this, to fear Me, and keep all My commandments always (Deut. 5:25, 27-29); here the "fear of God before you that ye sin not, and a heart to fear Me, and keep all My commandments," signifies worship from fear, in respect to them, because such was their quality; for they who are in external worship, and not in internal, are driven to the observance of the law and to obedience by fear; but still they do not come into internal worship or into holy fear [timor sanctus] unless they are in the good of life, and know what is internal, and believe it. In the same: If thou wilt not observe to do all the words of this law that are written in this book, to fear this glorious and fearful name, Jehovah thy God, Jehovah will make thy plagues wonderful, and the plagues of thy seed, plagues great and sure, and sore diseases and sure, and He will bring upon thee again all the sickness of Egypt, which thou wast afraid of, and they shall cleave unto thee (Deut. 28:58-60); here also to "fear the glorious and fearful name of Jehovah God" is to worship from fear; and that this might exist among those of such a character, all evils even to cursings were attributed to Jehovah (n. 592, 2335, 2395, 2447). In Jeremiah: Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and a bitter that thou hast forsaken Jehovah thy God, and that My fear is not in thee (Jer. 2:19). In Luke: I say unto you, Be not afraid of them that kill the body, but after that have no more that they can do; but I will warn you whom ye shall fear; fear Him who after He hath killed, hath power to cast into hell; yea, I say unto you, fear Him (Luke 12:4-5; Matt. 10:28); here also "fearing God" involves worshiping from some fear, because fear drove them to obedience, as before said. [4] III. That to "fear God" or "Jehovah" signifies worship from the good of faith, where the spiritual regenerate are treated of, is manifest from the following passages. In Moses: The king shall write for himself a copy of this law in a book before the priests the Levites, and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear Jehovah his God, to keep all the words of this law, and these statutes, to do them (Deut. 17:18-19). In the internal sense "king" denotes the truth of faith; for royalty represented the Lord's spiritual kingdom (n. 1672, 1728, 2015, 2069). Hence to "fear Jehovah his God," is to worship Him from the truth of faith; and because this is inseparable from the good of charity, it is described by "keeping the words of the law and the statutes to do them." In Samuel: Behold Jehovah hath set a king over you. If ye will fear Jehovah and serve Him, and hearken unto His voice, then shall both ye and the king that reigneth over you be followers of Jehovah your God (1 Sam. 12:13-14); here also in the internal sense "fearing Jehovah" denotes worshiping from the good and truth of faith, as before, because a king or royalty is treated of. [5] In Joshua: Now fear Jehovah, and serve Him in integrity and in truth, and put away the gods which your fathers served (Josh. 24:14); where also to "fear Jehovah" denotes worshiping from good and truth, which is of the spiritual man; for "integrity" is predicated of the good of faith (n. 612), and "truth" of the truth of faith. In Jeremiah: They shall be My people, and I will be their God; and I will give them one heart, and one way, that they may fear Me forever, for the good of them and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; and I will put My fear in their heart, that they shall not depart from Me (Jer. 32:38-40); that "fearing God" here is worshiping from the good and truth of faith, is evident from the series, and from the use of the words "people" and "God." (That those are called "people" who are in truth, may be seen above, n. 1259, 1260; and that "God" is named where truth is treated of, n. 2586, 2769, 2807 at the end.) In Isaiah: The strong people shall honor Thee, the city of the mighty nations shall fear Thee (Isa. 25:3); where "fearing God" also denotes worshiping from spiritual truth, for it is predicated of "people" and "city." (That a "city" is doctrinal truth may be seen above, n. 402, 2268, 2450, 2451.) [6] In David: What man is he that feareth Jehovah? Him shall He teach the way that He shall choose (Ps. 25:12); where the "man that feareth Jehovah" denotes him who worships Him; and that this is said of the spiritual man is manifest from its being said, "him shall He teach the way." (That a "way" is truth, may be seen above, n. 627, 2333.)

And again with similar meaning: Blessed is every one that feareth Jehovah, that walketh in His ways (Ps. 128:1). In the same: They that fear Jehovah shall glorify Him; all the seed of Jacob shall glorify Him, and all the seed of Israel shall stand in awe of Him (Ps. 22:23); here to "stand in awe of him" means to worship from the truth of faith; for the "seed of Israel" is the spiritual of the church, or the good and truth of faith (n. 1025, 1447, 1610). In Moses: Now Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all His ways, and to love Him, and to serve Jehovah thy God, with all thy heart, and with all thy soul, to keep the commandments of Jehovah, and His statutes (Deut. 10:12-13). Here is described what it is to "fear God," with the spiritual man, that is, "Israel;" namely, that it is to walk in the ways of Jehovah, to love Him, to serve Him, and to keep His precepts and His statutes. In John: I saw an angel flying in the midst of heaven, having the everlasting Gospel, saying with a great voice, Fear God, and give glory to Him, for the hour of His judgment is come (Rev. 14:6-7); here to "fear God" denotes holy worship from the good and truth of faith. In Luke: Jesus said to him that was palsied, Arise, take up thy couch, and go unto thy house; and amazement took hold upon them all; and they glorified God, and they were filled with fear (Luke 5:24-26); where "fear" denotes holy fear, such as is that of those who are being initiated into the good of love by the truth of faith. [7] IV. That to "fear God" or "Jehovah" signifies worship from the good of love, when the celestial regenerate are treated of. In Malachi: My covenant was with Levi, of lives and peace; and I gave them to him that he might fear, and he feared Me, and for My name was he broken. The law of truth was in his mouth, and unrighteousness was not in his lips; he walked with Me in peace and uprightness (Mal. 2:5-6); where the Lord is treated of, who here in the internal sense is “Levi;” “Levi” signifies the priesthood, and signifies love; “fear” here denotes the good of Divine love; the “law of truth,” truth; and “peace and uprightness,” both. [8] In Isaiah: There shall come forth a shoot out of the stock of Jesse, and a branch shall grow out of his roots; and the spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah, and of His scent in the fear of Jehovah (Isa. 11:1-3); where also the Lord is treated of. The “spirit of knowledge and of the fear of Jehovah” denotes the Divine love of truth; and His “scent in the fear of Jehovah,” the Divine love of good. [9] In David: The precepts of Jehovah are right, rejoicing the heart; the commandment of Jehovah is pure, enlightening the eyes; the fear of Jehovah is clean, standing forever; the judgments of Jehovah are truth, made righteous together (Ps. 19:8-9); where “the fear of Jehovah is clean” denotes love; and “the judgments of Jehovah are truth” denotes faith. (That “righteousness” is predicated of the good of love, and “judgment” of the truth of faith, may be seen above, n. 2235) and these are said to be “made righteous together,” when truth becomes good, or when faith becomes charity. [10] In the same: Behold the eye of Jehovah is upon them that fear Him, upon them that wait for His mercy (Ps. 33:18). And again: Jehovah delighteth not in the strength of the horse, He taketh not pleasure in the legs of a man. Jehovah taketh pleasure in them that fear Him, in those that wait for His mercy (Ps. 147:10-11); the "strength of the horse" denotes one's own power of thinking truth (that a "horse" denotes the intellectual faculty, may be seen above, 2760-2762); the "legs of a man" denote one's own power of doing good; "they that fear Jehovah" denote those who worship Him from the love of truth; and "they that wait for His mercy," those who worship from the love of good. Where good is spoken of in the Prophets, so also is truth; and where truth is spoken of, so also is good, on account of the heavenly marriage of good and truth in everything (see n. 683, 793, 801, 2516, 2712, 2713). [11] In the same: Jehovah will bless the house of Israel, He will bless the house of Aaron, He will bless them that fear Jehovah, both small and great (Ps. 115:12-13); here "they that fear Jehovah" denote those who worship from the good of faith, which is the "house of Israel," and from the good of love, which is the "house of Aaron;" they are both named on account of the heavenly marriage, as said above, in everything in the Word. [12] In Isaiah: The truth of thy times shall be strength of salvations, wisdom, and knowledge; the fear of Jehovah itself a treasure (Isa. 33:6); where "wisdom and knowledge" denote the good of faith conjoined with its truth; and the "fear of Jehovah," the good of love. In the same: Who is among you that feareth Jehovah, hearkening to the voice of His servant (Isa. 50:10)? "he that feareth Jehovah" denotes him that worships from love; "he that hearkeneth to the voice of His servant," him that worships from faith. When the one is of the other, then there is the heavenly marriage. [13] From the passages which have been adduced from the Word it is evident that the "fear of God" is worship, either from fear, or from the good of faith, or from the good of love. But the more there is of fear in the worship, the less there is of faith, and the less still of love; and on the other hand, the more of faith there is in the worship, and especially the more there is of love, the less there is of fear. There is indeed a fear within all worship, but under another appearance and another condition, and this is holy fear. But holy fear is not so much the fear of hell and of damnation, as it is of doing or thinking anything against the Lord and against the neighbor, and thus anything against the good of love and the truth of faith. It is an aversion, which is the boundary of the holy of love and the holy of faith on the one side; and as it is not a fear of hell and damnation, as before said, those have it who are in the good of faith; but those have less of it who are in the good of love, that is, who are in the Lord. [14] V. Therefore to "fear" signifies also to distrust, or not to have faith and love, as in Isaiah: Thus saith thy Creator, O Jacob, and thy Former, O Israel, Fear not, for I have redeemed thee I have called thee by thy name, thou art Mine (Isa. 43:1, 5; 44:8). In Luke: The oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him (Luke 1:73-74). In the same: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom (Luke 12:32). In Mark: Jesus said unto the ruler of the synagogue, Fear not, only believe (Mark 5:36; Luke 8:49-50). In the same: Jesus said, Why are ye so fearful? How is it that ye have no faith? (Mark 4:40). In Luke: The hairs of your head are all numbered; fear not therefore, ye are of more value than many sparrows (Luke 12:7). In these passages to "fear" is to distrust, or not to have faith and love.

(2827) And thou hast not withheld thy son, thine only one, from Me. That this signifies the unition of the Human with the Divine by the utmost of temptation, is evident from the signification of "thy son," namely, Isaac, as being the Divine rational (explained before), or the Divine Human, for this begins in the rational (n. 2106, 2194); which is called the "only one," because it was the only-begotten (see n. 2772); and from the signification of "not withholding from me" as being to cause it to be united, namely, to the Divine Itself. That the unition was effected by the utmost of temptation, is manifest from all that precedes.

(2828) Verse 13. And Abraham lifted up his eyes, and saw, and behold a ram behind, caught in a thicket by his horns; and Abraham went, and took the ram, and offered him up for a burnt-offering in the stead of his son. "Abraham lifted up his eyes, and saw," signifies the Lord's thought and mental view from the Divine; "and behold a ram," signifies the spiritual from the human race; "behind, caught in a thicket," signifies entangled in natural knowledge; "by his horns," signifies with all power as to the truths of faith. "And Abraham went, and took the ram," signifies their liberation by the Lord’s Divine Human; “and offered him up for a burnt-offering in the stead of his son,” signifies their sanctification and adoption.

(2829) Abraham lifted up his eyes, and saw. That this signifies the Lord’s thought and mental view from the Divine, may be seen above (n. 2789), where are the same words. The thought and mental view from the Divine is concerning all and each of the things that will take place to eternity, with the Divine Providence.

(2830) And behold a ram. That this signifies the spiritual from the human race, is evident from the signification of a “ram,” as explained in what follows. It is known within the church that the burnt-offerings and sacrifices in the representative Jewish and Israelitish Church signified the Lord’s Divine Human; but the burnt-offerings and sacrifices from lambs signified one thing, those from sheep and she-goats another, and those also from kids, rams, and he-goats, and from oxen, bullocks, and calves, and from turtledoves and the young of pigeons, other things; and in like manner the meat-offerings and libations. In general they signified the Divine celestial, Divine spiritual, and Divine natural things which belong to the Lord; and hence they signified the celestial, spiritual, and natural things which are from Him in His kingdom, consequently in everyone who is a kingdom of the Lord; which may also be seen from the Holy Supper, which succeeded the burnt-offerings and sacrifices. The bread and wine therein signify the Lord’s Divine Human; the bread His Divine celestial, and the wine His Divine spiritual; they consequently signify His love toward the universal human race; and on the other hand the love of the human race to the Lord (n. 2343, 2359). Hence it is manifest that the burnt-offerings and sacrifices involved celestial worship from love to the Lord, and spiritual worship from charity toward the neighbor and the derivative faith in the Lord (n. 922, 923, 1823, 2180). What the celestial is, and what the spiritual, or what are the celestial and the spiritual in the Lord's kingdom or in His church, has been frequently stated (see n. 1155, 1577, 1824, 2048, 2088, 2184, 2227, 2669, 2708, 2715). [2] That a "ram" therefore signifies the Lord's Divine spiritual, and consequently the spiritual with man, or what is the same, those of the human race who are spiritual, may be seen from the burnt-offerings and sacrifices made from rams; in that when Aaron and his sons were sanctified to perform the ministry, that is, when they were inaugurated, they were to offer one bullock for sin, the blood of which was to be sprinkled upon the horns of the altar, and the rest poured at the bottom of it; also that one ram was to be killed, and his blood sprinkled round the altar, and then the whole ram was to be burnt for a burnt-offering; and that the blood of the other ram that was killed was to be sprinkled upon the tip of Aaron's ear, and upon the thumb of his hand and the great toe of his foot; and that after it was waved, it was to be burnt upon the burnt-offering (Exod. 29:1-35; Lev. 8:1 to the end; 9:2 to the end). That all these rites were holy is evident; but they were holy from their representing and signifying holy things. Otherwise to slaughter a bullock and to sprinkle his blood upon the horns of the altar and pour the rest at its base, and to slaughter one ram and sprinkle his blood round the altar and then to burn him, and to sprinkle the blood of the other ram upon the tip of Aaron's ear and the thumb of his hand and the great toe of his foot, also to wave it, and to burn it upon the burnt-offering - all these things would have had no holiness and thus would have effected no worship unless they had represented holy things. But what each particular represented can be evident to no one except from the internal sense. That the bullock which was for sin signified the Lord's Divine natural, and the ram His Divine spiritual, and that it signified also those who are spiritual of the human race, may be seen from the signification of a "bullock" and a "ram" in the Word. Inaugurations into the priesthood were made by spiritual things, for by spiritual things a man is introduced into celestial things; or what is the same, by the truths of faith into the good of love. In like manner when Aaron entered into the holy place, he was to offer a bullock for sin, and a ram for a burnt-offering (Lev. 16:2, 3). [3] That the Nazirite, when the days of his Naziriteship were fulfilled, was to offer a whole lamb a son of a year, for a burnt-offering, and one ewe-lamb a daughter of a year, entire, for sin, and one whole ram for peace-offerings (Num. 6:13-17), was because the Nazirite represented the celestial man, who is a likeness of the Lord (n. 51, 52, 1013). The celestial man is such that he is in celestial love, that is, in love to the Lord, and thence in celestial truth (n. 202, 337, 2069, 2715, 2718); he was therefore to sacrifice a lamb and a ewe-lamb, by which the celestial was signified; and also a ram, by which the spiritual was signified. At the festivals, bullocks, rams, and lambs were sacrificed-as on the first day of the feast of the unleavened bread, two bullocks, one ram, and seven lambs, with their meat-offering, for a burnt-offering (Num. 28:18-20). On the day of the firstfruits also, two bullocks, one ram, and seven lambs, with their meat-offering, for a burnt-offering (Num. 28:26-25). On the new moons, two bullocks, one ram, and seven lambs, with their meat-offering, for a burnt-offering (Num. 28:11, 12). In the seventh month, on the first of the month, one bullock, one ram, and seven lambs, with their meat-offering. On the fifteenth day of the seventh month, thirteen bullocks, two rams, and fourteen lambs. (See also Num. 29:1, 2, 12-14, 17, 18, 20-22, 24, 26-36.) The "bullocks" and the "rams" signified spiritual things, but the "lambs" celestial things; for at the feasts they had to be sanctified and introduced by spiritual things. [4] As "rams" signified the Divine spiritual of the Lord's Divine Human, as also the spiritual things with man, therefore where the new temple and New Jerusalem, that is, the Lord's spiritual kingdom, is spoken of, it is said in Ezekiel, that when they had made an end of cleansing the altar there, they were to offer a bullock for a sin-offering, and a ram for a burnt-offering, and were to offer the goat of the sin-offering every day for seven days, and a bullock and a ram (Ezek. 43:23-25); and that on this day the prince should prepare the bullock of the sin-offering for all the people, and on the seven days of the feast seven bullocks, and seven rams, with the meat-offering, for a burnt-offering

(Ezek. 45:22-24); and that on the day of the sabbath he should prepare six lambs and a ram (Ezek. 46:4, 6). [5] That by the new temple and the New Jerusalem in the universal sense is signified the Lord's kingdom, may be seen above (n. 402, 940); in particular the New Church (n. 2117). That there are not burnt-offerings and sacrifices there, may be known to everyone, which shows that by these are signified the celestial things of love, and the spiritual things of faith; for these are of the Lord's kingdom; and thus such things are here signified by "bullocks," "rams," and "lambs." That "bullocks" and "rams" signify spiritual things, is evident from the several particulars in the internal sense; in general from this, that by the "new temple" and the "New Jerusalem" the Lord's spiritual kingdom is specifically signified, but by "Zion" the celestial kingdom. [6] That a "ram" signifies that which is spiritual, or what is the same, those who are spiritual, is plain also in Daniel; in that a ram was seen by him standing before the river, which had two horns; afterwards a he-goat of the goats, which smote him, broke his horns, and trampled him down (Dan. 8:3, 4, and the following verses); where nothing else is meant by the "ram" than the spiritual church, and by the "he-goat of the goats" than those who are in faith separated from charity, or in truth separate from good, who by successive steps uplift themselves against good, and at length against the Lord-which is also described. In Samuel: Samuel said to Saul, Hath Jehovah as great pleasure in burnt-offerings and sacrifices as in hearkening to the voice of Jehovah? Behold to hearken is better than sacrifice, and to obey than the fat of rams (1 Sam. 15:22); where because obedience is treated of, so is truth, which is spiritual; and these words were said to the king, by whom also is signified truth (n. 1672, 2015, 2069). It is not therefore said, “better than the fat of oxen,” or of “lambs,” but “better than the fat of rams.” [7] In David: When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah became His sanctuary, Israel His dominion. The sea saw it, and fled, and the Jordan turned back; the mountains leaped like rams, the hills like the sons of the flock. What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest back; ye mountains, that ye skip like rams? ye hills, like the sons of the flock? Thou travailest, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a pool of waters, and the flint into a fountain of waters (Ps. 114:1 to the end); here in the internal sense the subject treated of is spiritual good after regeneration, and it is described in respect to its quality; its celestial spiritual by the “mountains leaping like rams;” and its celestial natural by the “hills like the sons of the flock.” (That “mountains” are the celestial things of love, may be seen above, n. 795, 1430.) Everyone may know that in these, as in the rest of the words of David, there are holy things, but in the internal sense; and that something is signified by the mountains skipping like rams, and the hills like the sons of the flock, and by the earth travailing at the presence of the Lord; which things, without the internal sense, are words of no meaning. [8] So with these words in Moses: He maketh him ride on the high places of the earth, and to eat the increase of the earth, and He maketh him to suck honey out of the rock, and oil out of the flint of the rock; butter of kine and milk of the flock, with fat of lambs, and of rams the sons of Bashan, and he-goats with the fat of kidneys of wheat; and of the blood of grapes thou shalt drink unmixed wine (Deut. 32:13-14); "rams the sons of Bashan" denotes celestial spiritual things (what celestial spiritual things are, may be seen above, n. 1824). In David: I will offer unto Thee burnt-offerings of fatlings with the incense of rams, I will offer bullocks with goats (Ps. 66:15); "burnt-offerings of fatlings" denotes the celestial things of love; and the "incense of rams," the spiritual things of faith. [9] In Ezekiel: Arabia and all the princes of Kedar were the merchants of thy hand: in lambs, in rams, and he-goats (Ezek. 27:21); where Tyre is treated of, by which those are signified who are in the knowledges of good and truth (n. 1201); "Arabia" denotes their wisdom; the "princes of Kedar," their intelligence; "lambs," celestial things; "rams," spiritual things; and "he-goats," natural things, which follow in order. In Isaiah: All the flock of Kedar shall be gathered together unto Thee, the rams of Nebaioth shall minister unto Thee; they shall come up with acceptance on Mine altar, and I will adorn the house of My adornment (Isa. 60:7); here the Lord's Divine Human is treated of; the "flock of Kedar" denotes Divine celestial things; and the "rams of Nebaioth," Divine spiritual things. From all this it is now evident that a "ram" in the internal sense signifies the Lord's Divine spiritual, and hence the spiritual in men, or what is the same, those of the human race who are spiritual.

(2831) Behind, caught in a thicket. That this signifies entangled in natural knowledge, is evident from the signification of being "caught," as here being entangled; and from the signification of a "thicket" or "tangle" as being memory-knowledge-explained in what follows. That the spiritual are held entangled in natural knowledge in regard to the truths of faith, is as follows. The spiritual have not perception of good and truth, as the celestial have, but instead of it conscience formed from the goods and truths of faith which they have imbibed from infancy from their parents and masters, and afterwards from the doctrine of faith into which they were born. They who have no perception of good and truth have to be confirmed by knowledges. Everyone forms for himself some idea respecting the things he has learned, and also respecting the goods and truths of faith; for without an idea, nothing remains in the memory otherwise than as an empty thing. Confirmatory things are added thereto, and fill up the idea of the thing, from other knowledges, even from memory-knowledges. The confirmation of the idea itself by many things causes not only that it sticks in the memory, so that it can be called forth into the thought, but also that faith can be insinuated into it. [2] As regards perception in general, since few know what perception is, this must be declared. There is perception of what is good and true in celestial and spiritual things; there is perception of what is just and equitable in civil life; and there is perception of what is honorable in moral life. As regards the perception of what is good and true in celestial and spiritual things, the interior angels have this perception from the Lord, the men of the Most Ancient Church had it, and the celestial, who are in love to the Lord, have it. These know at once, from a kind of internal observation, whether a thing is good and whether it is true; for this is insinuated by the Lord, because they are conjoined with Him by love. Spiritual men, however, have no such perception of good and truth in celestial and spiritual things, but instead of it have conscience which dictates; but as before said, this conscience is formed from the knowledges of good and truth which they have imbibed from their parents and masters, and afterwards from their own study in doctrine and in the Word; and in these, even though not entirely good and true, they put their faith. Hence it is that men can have conscience from any doctrine whatever; even the Gentiles have something not unlike conscience from their religion. [3] That the spiritual have no perception of the good and truth of faith, but say and believe that to be true which they have learned and apprehended, is sufficiently evident from the fact that everyone says that his own dogma is true, heretics more than others; and that they are not able to see the truth itself, still less to acknowledge it, although thousands of things should declare it. Let everyone explore himself and see if he is able to perceive from any other source whether a thing is true; and if when a thing most true is made manifest to him he still does not fail to acknowledge it. As for example, one who makes faith the essential of salvation, and not love: even if all should be read before him which the Lord spoke concerning love and charity (see n. 2373), and if he should know from the Word that all the Law and the Prophets hang upon love to the Lord and charity toward the neighbor, he will nevertheless remain in the idea of faith, and will say that this alone saves. It is otherwise with those who are in celestial and spiritual perception. [4] As regards the perception of what is just and equitable in civil life, however, those in the world who are rational have this, and also the perception of what is honorable in moral life. These two perceptions distinguish one man from another, but by no means do such men for this reason have the perception of the good and truth of faith, because this perception is higher or more internal, and flows in from the Lord through the inmost of the rational. [5] The reason also why the spiritual have no perception of the good and truth of faith, is that good and truth are not implanted in their will part, as with celestial men, but in their intellectual part (see n. 863, 875, 927, 1023, 1043, 1044, 2256). Hence it is that the spiritual cannot arrive at the first degree of the light in which the celestial are (n. 2718), but have what is obscure in comparison (n. 1043, 2708 at the beginning, 2715). That the spiritual are entangled in natural memory-knowledge in respect to the truths of faith, follows from this. [6] That a “thicket” or “tangle” in the internal sense signifies natural memory-knowledge, that is, that knowledge which sticks fast in the exterior memory, may also be seen from other passages in the Word. In Ezekiel: Behold, Asshur was a cedar in Lebanon, with beautiful foliage, and a shady grove, and lofty in height, and his branch was among the tangled boughs (Ezek. 31:3); where Egypt, which is memory-knowledge, is treated of (n. 1164, 1165, 1186, 1462); “Asshur” denotes the rational (n. 119, 1186); which is also the “cedar,” and also “Lebanon,” in the Word; “among the tangled boughs” means among memory-knowledges, for the human rational is founded on its memory-knowledges. [7] In the same: Thus saith the Lord Jehovih, Because thou art exalted in stature, and he hath set his branch among the tangled boughs, and his heart is lifted up in its height, strangers, the violent of the nations, shall cut him down, and cast him out (Ezek. 31:10, 12); concerning Egypt; to “set the branch among the tangled boughs” denotes sticking fast in memory-knowledges, and regarding spiritual, celestial, and Divine things from them. In the same: To the end that none of all the trees by the waters exalt themselves in their stature, neither set their branch among the tangled boughs, nor that all that drink waters stand over them in their height, for they shall all be delivered unto death, to the lower earth in the midst of the sons of man, to them that go down to the pit (Ezek. 31:14); here those are treated of who by reasonings from memory-knowledges desire to enter into the mysteries of faith (that they are made altogether blind, may be seen above, n. 215, 232, 233, 1072, 1911, 2196, 2203, 2568, 2588). To reason from memory-knowledges is to “set the branch among the tangled boughs.” In the same: She had plants of strength for the scepters of them that bare rule, and her height was exalted among the tangled boughs (Ezek. 19:11); this has a similar meaning. [8] In the same: The slain of Israel shall be among their idols, round about their altars, and under every green tree, and under every tangled oak (Ezek. 6:13); this treats of the worship which those form to themselves who have faith in themselves, and thus in the things which they hatch out from their memory-knowledges; the “tangled oak” denotes the memory-knowledges in such a state. (That “oaks” are apperceptions from memory-knowledges may be seen above, n. 1442, 1443, 2144.) The like is found elsewhere in the same Prophet: They saw every high hill, and every tangled tree, and there they sacrificed their sacrifices (Ezek. 20:28); a “tangled tree” denotes the things which are dictated not by the Word, but by one’s own memory-knowledge. (That worship was performed in groves, and was significative according to the qualities of the trees, may be seen above, n. 2722.) [9] In Isaiah: Wickedness burneth as the fire; it devoureth the briars and thorns, and kindleth in the thickets of the forest (Isa. 9:18); the “briars and thorns” denote falsity and cupidity; the “thickets of the forest,” memory-knowledges. In the same: Jehovah Zebaoth shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one (Isa. 10:34); the “thickets of the forest” denote memory-knowledges and “Lebanon,” things rational. In Jeremiah: Set up a standard toward Zion, for I will bring evil from the north, and a great destruction; a lion is gone up from his thicket, and a destroyer of nations; he is on his way, he is gone forth from his place, to make thy land a waste; thy cities shall be destroyed, without inhabitant (Jer. 4:6-7); “from his thicket” denotes from memory-knowledge; and that which ascends into Divine arcana from this makes the “land a waste,” that is, lays waste the church. [10] The reason why in the Word memory-knowledges are called “thickets,” is that they are comparatively of such a character, especially when the cupidities of the love of self and of the world, and the principles of falsity, seek for them. Celestial and spiritual love is that which disposes into order the knowledges which are of the exterior memory; and the love of self and of the world is that which perverts the order, and disturbs all things in it. These things the man does not take notice of, because he places order in perverted order, good in evil, and truth in falsity. On this account these things are in entanglement; and also on this, that the things of the exterior memory, where these knowledges are, compared with those in the interior memory, where rational things are, are as in a thicket, or as in a dark forest. How shady, opaque, and dark it is there in comparison, a man cannot know so long as he is living in the body; for he then supposes that all wisdom and intelligence are from this source; but he will know in the other life, when he comes into the things of his interior memory. That in the exterior memory, which is proper to man while he is living in the world, nothing is less to be found than the light of intelligence and wisdom; but that all is relatively dark, disorderly, and entangled there, may be seen above (n. 2469-2494).

(2832) By his horns. That this signifies with all power in regard to the truths of faith, is evident from the signification of “horns.” “Horns” are mentioned in many places in the Word; and there signify the power of truth from good; and in the opposite sense the power of falsity from evil; here the meaning is that the spiritual who are signified by the “ram” are entangled in natural memory-knowledge with all their might in regard to truth, and hence that they are deprived of the power of perceiving truths. For the more anyone consults natural memory-knowledges, and sticks fast in them in his animus and mind in regard to the things which are truths of faith, the more does he lose the light of truth, and with the light, the life of truth. Everyone may know this from experience, if he attends and reflects, from those who say that they can believe nothing unless they comprehend that it is so by means of the things of sense, or of memory-knowledge. If you explore their quality, you will find that they believe nothing; and moreover that nothing seems to them more wise than to ascribe everything to nature. There are many also who say that they believe although they do not comprehend; when nevertheless, in secret with themselves, they reason equally as others do from the things of sense and memory-knowledge concerning the truths of faith, as to whether a thing is so. These either have a kind of persuasion breathed in from the love of self and the world, or they do not believe at all. Their quality is manifest from their life. Both classes are indeed in the Lord’s spiritual church, but they are not of the church. They who are of the church are in a life of good, and have faith in truths; but the spiritual have faith in other truths besides those which have been impressed on them from infancy, and which they have afterwards confirmed to themselves from doctrine or from some other source. Such is the state of the spiritual, which state is here described by the "ram caught in the thicket by his horns" (see just above, n. 2831). [2] That a "horn" signifies the power of truth from good, is evident from the following passages. In David: Thou art the glory of their strength, and in Thy good pleasure wilt Thou exalt our horn; for our shield belongeth unto Jehovah, and our king to the Holy One of Israel. My truth and My mercy shall be with him, and in My name shall his horn be exalted; I will set his hand also in the sea, and his right hand in the rivers (Ps. 89:17-18, 24-25); where "our horn" and "his horn" manifestly denote the power of truth. The Lord's spiritual kingdom is there treated of; "our king belongs to the Holy One of Israel" denotes that Divine truth belongs to the Lord. (That a "king" is truth, and that the Lord's royalty is the Divine Truth, may be seen above, n. 1672, 1728, 2015, 2069); to "put his hand in the sea, and his right hand in the rivers" denotes that strength is in the memory-knowledges and the knowledges of truth. (That the "hand" and the "right hand" denote strength, see above, n. 878; and also that the "sea" and the "rivers" denote memory-knowledges and knowledges, n. 28, 2702.) In the same: I will love Thee, O Jehovah, my strength; Jehovah is my rock, and my fortress, and my deliverer, my God, my strong rock in whom I trust, my shield, and the horn of my salvation (Ps. 18:1-2;

2 Sam. 22:2-3); the “horn of salvation” denotes truth as to power; in this passage “strength,” “rock,” “fortress,” “God,” “strong rock,” and “shield,” are all significative of the power of truth. [3] In the same: In Zion will I make a horn to bud unto David, I will prepare a lamp for Mine anointed; His enemies will I clothe with shame (Ps. 132:17-18); where the Lord is treated of, who is “David” (n. 1888); a “horn” denotes the power of truth; a “lamp,” the light of truth. In Samuel: My heart hath exulted in Jehovah, my horn is exalted in Jehovah, my mouth is enlarged against mine enemies, because I have been glad in Thy salvation. Jehovah will give strength unto His king, and will exalt the horn of His anointed (1 Sam. 2:1, 10); this is the prophecy of Hannah; the “horn” denotes the power of truth. [4] In Moses: The firstling of his ox, honor is his, and his horns are the horns of the unicorn; with them shall he push the peoples all of them, to the ends of the earth (Deut. 33:17); this is the prophecy of Moses concerning Joseph, where the “horns of the unicorn” denote the great power of truth, as is manifest also from its being said that he shall “push the peoples with them to the ends of the earth.” So too in David: My horn shalt Thou exalt like the unicorn’s (Ps. 92:10). And in the same: O Jehovah, save me from the mouth of the lion, and answer me from the horns of the unicorn (Ps. 22:21); Divine truths, from their height, are called the “horns of unicorns;” hence the “horn” is so often said to be “exalted,” for exaltation signifies power from the interior. (That what is internal is represented by what is high, may be seen above, n. 1735, 2148.) [5] In Jeremiah:

The Lord hath cut off in fierce anger all the horn of Israel, He hath drawn back His right hand from before the enemy (Lam. 2:3); to “cut off all the horn of Israel” denotes to deprive of truth which has power, which is also to “draw back the right hand from before the enemy.” In Ezekiel: In that day will I make a horn to grow for the house of Israel, and I will give thee the opening of the mouth in the midst of them (Ezek. 29:21); to “make the horn to grow for the house of Israel,” denotes to multiply the truths of the spiritual church, which is “Israel;” the “opening of the mouth” denotes the confession of them. [6] In Habakkuk: God will come from Teman, and the Holy One from Mount Paran; His honor covered the heavens, and the earth was full of His praise and His brightness shall be as the light He; had horns out of His hand, and there was the hiding of His strength (Hab. 3:3-4); where the Lord is treated of; that “He had horns out of His hand, and there was the hiding of His strength,” plainly denotes the power of truth; that “Mount Paran” is the Divine Spiritual or the Divine Truth of the Lord’s Human, may be seen above (n. 2714), which also is the “brightness” and the “light.” [7] The Divine Truth of the Lord’s Human is thus described in John: I saw and behold in the midst of the throne, and of the four animals, a Lamb standing as if slain, having seven horns, which are the seven spirits of God sent forth into all the earth (Rev. 5:6); the “seven horns” denote holy or Divine truths. (That “seven” means holy, may be seen above, n. 716, 881.) The “seven spirits sent forth into all the earth,” are the holy preachings of the same truths. [8] The “horns of the altars” signified nothing else than truth in which is power. Of these it is said in Moses: Thou shalt make horns upon the four corners of the altar; out of it shall its horns be (Exod. 27:2; 38:2). So too upon the altar of incense, out of which were to be horns (Exod. 30:2; 37:25). (That the altar was a principal representative of the Lord and of His worship, may be seen above, n. 921.) The altar was a representative of His Divine Good; the horns were the representatives of His Divine Truth; that truth was from good was represented by the horns being out of it, or out of the altar. (That there is no other truth than that which is from good, may be seen above, n. 654, 1162, 1176, 1608, 2063, 2261, 2429.) It is manifest from this that "horns" in the genuine sense signify the power of truth which is from good. [9] That Aaron and his sons, when initiated in the ministry, took of the blood of the bullock, and put it upon the horns of the altar with the finger (Exod. 29:12; Lev. 8:15); and that Aaron made expiation upon the horns of the altar once in the year (Exod. 30:10); and that when a priest sinned, he offered a bullock, and put of the blood upon the horns of the altar of incense (Lev. 4:3, 7); also that when a prince sinned, he offered a burnt-offering, and the blood was sprinkled upon the horns of the altar of burnt-offering (Lev. 4:. 22, 25); and that it was the same when a soul sinned (verses 27, 30, 34, of the same chapter); as also when the altar was expiated (Lev. 16:18, 19)-all these things signified truths from good; for all sanctifications, inaugurations, and expiations were made by truths, because truths introduce to good (n. 2830). That the "horns of the altar" signified truths which are from good, may also be seen in John: The sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God (Rev. 9:13); the "horns of the golden altar" manifestly denote truths from good, for thence came the voice (that "gold" is good may be seen above, n. 113, 1551, 1552; and still more the "golden altar"). [10] In Amos: In the day that I shall visit the transgressions of Israel upon him, I will visit upon the altars of Bethel, and the horns of the altar shall be cut off, and shall fall to the ground (Amos 3:14); that the "horns of the altar were to be cut off," was because truth from good was no longer represented there; "Bethel" is the Divine Good, and is therefore called the "king's sanctuary," and the "house of the kingdom" (Amos 7:13). The kings being "anointed with oil from a horn" (1 Sam. 16:1, 13; 1 Kings 1:39) represented in like manner truth from good. (The "oil" was good, n. 886; but the "horn," truth; the "royalty" itself in the internal sense is such truth, n. 1728, 2015, in which is power.) [11] That a "horn" in the opposite sense signifies the power of falsity which is from evil, is evident from the following passages. In Amos: Ye who rejoice in a thing of naught, who say, Have we not taken to us horns by our own strength? (Amos 6:13); "horns" here denote the power of falsity. In Zechariah: I lifted up mine eyes and saw, and behold four horns; and I said unto the angel that talked with me, What are these? And he said to me, These are the horns which have scattered Judah; Israel, and Jerusalem. And Jehovah showed me four smiths; and I said, What come these to do? And He said, saying, These are the horns which scattered

Judah, so that no man doth lift up his head; and these are come to terrify them, to cast down the horns of the nations, which lifted up their horn against the land of Judah, to scatter it (Zech. 1:18-21); the "horns" denote the power of falsity, which vastates the church. In Ezekiel: Ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad (Ezek. 34:21); here the shepherds who seduce by falsities are treated of; the "horns" denote the power of falsity; the "shoulder," all power (n. 1085). In Jeremiah: Jehovah hath destroyed, and hath not pitied, and He hath caused the enemy to rejoice over thee; He hath exalted the horn of thine adversaries (Lam. 2:17). In the same: The horn of Moab is cut off, and his arm is broken (Jer. 48:25); "horn" here denotes powerful falsity. [12] In David: I said to them that were glorying, Glory ye not, and to the wicked, Lift not up the horn; lift not up your horn on high, speak not with a stiff neck. All the horns of the wicked will I cut off, the horns of the righteous shall be lifted up (Ps. 75:4-5, 10); the "horns of the wicked" denote the power of falsity from evil; the "horns of the righteous," the power of truth from good. [13] In Daniel: A fourth beast was seen, terrible and powerful and strong exceedingly, and it had iron teeth; it devoured and brake in pieces, and stamped the residue with his feet, and it had ten horns. I considered the horns, and behold another little horn came up among them, and three of the first horns were rooted up before it; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things. I held then because of the voice of the great words which the horn spake; I desired certitude concerning the fourth beast, and concerning the ten horns that were on his head, and concerning the other which came up, and three fell before it; and concerning the same horn that had eyes, and a mouth speaking great things; I held, and the same horn made war with the saints. And he said, As for the fourth beast, it shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of this kingdom shall ten kings arise, and another shall arise after them, and he shall be diverse from the former ones, and he shall humble three kings; he shall speak words against the Most High, and shall wear out the saints; afterwards the judgment shall sit (Dan. 7:7-8, 11, 19-26). Here in the internal sense the perverted state of the church is treated of. The things which were here seen by Daniel, as the beast, the teeth of iron, the horn in which were eyes, and the horns that spoke, and those which made war with the saints, and that which spoke against the Most High, signify the state of falsity and of heresies within the church. That "horns" signify falsity powerful and prevailing, is evident from the mere fact that eyes are attributed to them, that is, understanding (n. 2701); and that they spoke, even against the Most High. By the "kingdoms" and "kings" are not signified kingdoms and kings, but doctrinal things of falsity; as may be seen from their signification in the Word as being doctrinal things of truth, and in the opposite sense of falsity (see n. 1672, 2015, 2069, 2547). [14] Again in Daniel: A ram was seen by him standing before the river, which had two horns; and the horns were high, but one was higher than the other, and the higher came up last. I saw the ram pushing with his horn westward, and northward, and southward, so that no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself. As I was considering, behold a he-goat of the goats came from the west over the face of the whole earth; this he-goat had a horn between his two eyes; he came to the ram the lord of the horns, and ran upon him in the fury of his power, and smote him, and brake his two horns; and there was no power in the ram to stand before him. Afterwards the he-goat of the goats magnified himself exceedingly and when he was strong, his great horn was broken, and there came up four horns in place of it. Soon out of one of them went forth a little horn, and grew exceedingly toward the south, and toward the east, and toward beauty and it grew even to the army of the heavens, and some of the army and of the stars it cast down to the earth, and trampled upon them. The ram with the two horns, they are the kings of Media and Persia; the he-goat is the king of Greece; the four horns in place of one are four Kingdoms out of the nation (Dan. 8:1-27). Here in the spiritual sense the state of the spiritual church is treated of, which is the "ram" (n. 2830); and the state of that church is described, how it gradually declines and is perverted. The "he-goat of the goats" denotes those who are in faith separate from charity, or in truth separate from good, who begin to uplift themselves against good, and at length against the Lord. The “horns of the ram” are the truths of the spiritual church both internal and external; the “horns of the he-goat of the goats” are truths which have gradually degenerated into falsities; and by the “kingdoms” and “kings” here mentioned are not signified kingdoms and kings, but truths and falsities, as already said; for the Lord’s Word in its essence does not treat of worldly and earthly, but of spiritual and heavenly things. [15] In John: And there was seen another sign in heaven; and behold a great red dragon, having seven heads, and ten horns, and upon his heads seven diadems; his tail drew a third part of the stars of heaven, and cast them to the earth (Rev. 12:3, 4). And again: I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten diadems, and upon his heads names of blasphemy. It was given unto him to make war with the saints, and to overcome them. And then I saw another beast coming up out of the earth, and he had two horns like a lamb (Rev. 13:1-2, 7, 11). Again in the same: I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy; having seven heads and ten horns; it was the great Babylon. The seven heads are seven mountains, on which the woman sitteth; and they are seven kings; the ten horns are ten kings (Rev. 17:3, 5, 7, 9, 12-13). That by the “horns” here in like manner as in Daniel are signified the powers of falsity, is evident.

(2833) And Abraham went, and took the ram. That this signifies their liberation by the Lord’s Divine Human, is evident from the representation of Abraham, as being here the Lord as to His Divine Human (for when Jehovah, or the angel of Jehovah, speaks with Abraham, then "Jehovah," or the "angel of Jehovah," is the Divine Itself, and "Abraham" is the Divine Human); and also from the signification of a "ram," as being the spiritual (n. 2830). It is hence manifest that Abraham's going and taking the ram caught in the thicket by his horns, signifies the liberation of the spiritual by the Lord's Divine Human. (That without the Lord's coming into the world the spiritual could not possibly have been saved, may be seen above, n. 2661, 2716; and that they have salvation and liberation by the Lord's Divine Human, n. 2716.)

(2834) And offered him up for a burnt-offering in the stead of his son. That this signifies their sanctification and adoration, is evident from the signification of "offering for a burnt-offering," as being to be sanctified (see n. 2776) and from the signification of "in the stead of his son," as being adoption, namely, by the Lord's Divine Human, which here is "Abraham" (n. 2833). The adoption of the spiritual is described in John: Jesus said, I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing (John 15:5). (That a "vine" is the spiritual church may be seen above, n. 1069.)

(2835) Verse 14. And Abraham called the name of that place, Jehovah-will-see, as it is said to this day, In the mountain Jehovah will see. "And Abraham called the name of that place," signifies the quality of their state from the Lord's Divine Human; "Jehovah-will-see," signifies the Lord's providence; "as it is said to this day," signifies what is perpetual; "in the mountain Jehovah will see," signifies charity, by means of which it was provided by the Lord that they should be saved.

(2836) Abraham called the name of that place. That this signifies the quality of their state (namely, of the spiritual) from the Lord's Divine Human, is evident from the signification of "calling a name," as being to know what the thing is, that is, its quality (see n. 144, 145, 1754, 1896, 2009); from the signification of "place," as being state (see n. 1273-1277, 1376-1381, 2625); and from the representation of Abraham, as being the Lord as to His Divine Human (see n. 2833). Hence it is manifest that "Abraham called the name of that place," signifies the quality of the state of the spiritual from the Lord's Divine Human. That the spiritual are saved by the Lord's coming into the world, was shown above (n. 2661, 2716); also that they have illumination from the Lord's Divine Human (n. 2716); and that it is provided that those should be saved who are in the faith of charity, that is, in charity, follows in this verse. This is the state which is signified by these words.

(2837) Jehovah-will-see. That this signifies the Lord's providence, is evident from the signification of "seeing," when predicated of Jehovah or the Lord, as being to foresee and provide (see n. 2807). (That "Jehovah" is the Lord, may be seen above, n. 1343, 1736, 2156, 2329.) In the literal sense this is the naming of a place, but in the internal sense it is the quality of a state which is described; for times and spaces are merely of nature; and therefore when the sense of the letter of the Word passes from nature into heaven, the natural idea of those things altogether perishes, and becomes the spiritual idea that corresponds to them.

(2838) As it is said to this day. That this signifies what is perpetual, is evident from the signification of "today" in the Word explained in what follows. We read in several places in the Word, "even to this day," or "to today;" as in what goes before, "He is the father of Moab even unto this day; and the father of Ammon unto this day" (Gen. 19:37, 38); and later in the same book, "The name of the city is Beersheba, even to this day" (Gen. 26:33). Also this, "The sons of Israel eat not the sinew of the part put out of place, which is upon the hollow of the thigh, even to this day" (Gen. 32:32). And also this, "This is the pillar of Rachel's grave even unto this day" (Gen. 35:20). "Joseph made it a statute even to this day" (Gen. 47:26). In the historical sense these things regard the time when Moses lived; but in the internal sense by "this day" and by "today" there is signified perpetuity and eternity of state. That "day" is state may be seen above (n. 23, 487, 488, 493, 893); and thus "today" also, which is time present. That which is of time in the world, is eternal in heaven. That this might be signified, "today" is added, or "to this day," although it appears to those who are in the historical sense as if it involved nothing further. The like is said elsewhere in the Word (as Josh. 4:9; 6:25; 7:26; Judges 1:21, 26; and in other places). [2] That "today" signifies perpetuity and eternity may be seen in David: I will tell of the decree: Jehovah hath said unto Me, Thou art My Son, this day have I begotten Thee

(Ps. 2:7); where “this day” manifestly denotes what is eternal. In the same: Forever O Jehovah Thy Word is settled in the heavens, Thy truth is unto generation and generation; Thou hast established the earth, and it abideth; they abide this day according to Thy judgments (Ps. 119:89-91); where also “this day” manifestly denotes what is eternal. In Jeremiah: Before I formed Thee in the belly, I knew Thee; and before Thou camest forth out of the womb, I sanctified Thee; I gave Thee for a prophet unto the nations; I have set Thee this day over the nations and over the kingdoms, and I have made Thee this day a defensed city, and an iron pillar, and walls of brass (Jer. 1:5, 10, 18); here in the sense of the letter Jeremiah is treated of, but in the internal sense the Lord is meant; “I have set Thee this day, or today, over the nations and over the kingdoms, and I have made Thee this day a defensed city” means that it was from eternity. Of the Lord nothing else than what is eternal can be predicated. [3] In Moses: Ye are standing this day all of you before Jehovah your God, to enter into the covenant of Jehovah thy God, and into His oath, which Jehovah thy God maketh with thee this day, that He may establish thee this day unto Himself for a people; and He will be a God unto thee; and not with you only, but with them who stand here with us this day before Jehovah our God, and with them who are not with us this day (Deut. 29:10, 12-14). In the sense of the letter here “this day” is the time present when Moses spoke to the people; but that it nevertheless involves the time to come and what is perpetual, is evident; for to make a covenant with anyone, and with those who were there, and not there, involves perpetuity, and the perpetuity itself is what is meant in the internal sense. [4] That "daily" and "this day" signify what is perpetual, is also evident from the sacrifice which was made every day. This, on account of the signification of "day," "daily," and "this day," was called the continual or perpetual sacrifice (Num. 28:3, 23; Deut. 8:13; 11:31; 12:11). This is still more plainly evident from the manna which rained from heaven, of which it is thus said in Moses: Behold I will rain bread from heaven; and the people shall go out and gather a portion day by day; and let no man leave of it till the morning. What they left till the morning bred worms, and putrefied, except what was kept the day before the Sabbath (Exod. 16:4, 19-20, 23). This was because the manna signified the Lord's Divine Human (John 6:31, 32, 49, 50, 58). And because it signified the Lord's Divine Human, it signified heavenly food, which is nothing else than love and charity together with the goods and truths of faith. This food is given by the Lord in the heavens to the angels every moment, and thus perpetually and to eternity (see n. 2493). This also is what is meant in the Lord's Prayer by "Give us this day our daily bread" (Matt. 6:11; Luke 11:3); that is, every instant to eternity.

(2839) In the mountain Jehovah will see. That this signifies charity, by means of which it is provided by the Lord that they should be saved, namely, the spiritual, is evident from the signification of a "mountain," as being love and charity (see n. 795, 796, 1430). That "Jehovah will see" denotes the Lord's providence, or what is provided by the Lord, was said just above (n. 2837). Here charity is spoken of, and not love, on account of the difference between charity and love (see n. 2023). That the spiritual are saved by charity, and not by faith separate from charity, is evident from many passages in the Word. With charity and with faith the case is this: charity without faith is not genuine charity, and faith without charity is not faith. That there may be charity, there must be faith; and that there may be faith, there must be charity; but the essential itself is charity; for in no other ground can the seed which is faith be implanted. From the conjunction of the two mutually and reciprocally is the heavenly marriage, that is, the Lord's kingdom. Unless faith is implanted in charity it is mere memory-knowledge; for it goes no further than the memory; there is no affection of the heart which receives it; but when it is implanted in charity, that is, in the life, it becomes intelligence and wisdom. Charity without faith, such as is with children and with upright Gentiles, is only ground in which faith is implanted-if not in the life of the body, still in the other life (see n. 1802, 2280, 2290-2309, 2419, 2589-2604).

(2840) Verses 15, 16. And the angel of Jehovah called unto Abraham a second time out of heaven, and said, By Myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only one. "The angel of Jehovah called unto Abraham a second time out of heaven," signifies still greater consolation of the Lord from the Divine; "and said, By Myself have I sworn, saith Jehovah," signifies irrevocable confirmation from the Divine; "because thou hast done this thing," signifies the thing accomplished; "and hast not kept back thy son, thine only one," signifies the unition of the Human with the Divine by the utmost of temptation.

(2841) The Angel of Jehovah called unto Abraham a second time out of heaven. That this signifies still greater consolation of the Lord, is evident from the signification of "calling out of heaven," as being to console; and from the signification of the "angel of Jehovah," as being the Lord's Divine Itself (see above, n. 2821, where the same words occur). This is said a "second time," because there is greater consolation. The first consolation is contained in verses 12, 13, and 14, where the subject is the Lord's providence that those from the human race who are called the spiritual should be adopted. The second consolation, which is greater, is contained in the verses that follow (17, 18, etc., to the end), namely, that the spiritual should be multiplied as the stars of the heavens, and as the sand upon the sea shore; and that not they only should be saved, but also all who are in good. These were things of the Lord's love, and therefore He had consolation from them. No one has consolation except from the things which are of his love.

(2842) And said, By Myself have I sworn, saith Jehovah. That this signifies irrevocable confirmation from the Divine, namely, concerning the things which follow, is evident from the signification of "saying by Myself have I sworn," and of "saith Jehovah;" all which involve confirmation, and indeed from the Divine, that is, from Himself. The Divine cannot confirm from any other source than from Itself; and what it confirms is irrevocable, because it is eternal truth.

Whatever Jehovah or the Lord speaks is eternal truth (Matt. 24:35), for it comes from the very being of truth. But His confirming it as it were by an oath (as here and elsewhere in the Word) is not for the reason that it may be more true, but for the reason that it is said to such as do not receive truth Divine unless it is so confirmed; for they have no other idea of Jehovah or the Lord than as of a man, who can say, and change, as we frequently read in the Word; but in the internal sense it is very different. Everyone may know that Jehovah or the Lord never confirms anything by an oath; but when the Divine truth itself, and its confirmation, passes down to a man of such nature, it is turned into the semblance of an oath. The case herein is as it was with the devouring fire and smoke that appeared upon Mount Sinai before the eyes of the people, when Jehovah or the Lord came down (Exod. 19:18; Deut. 4:11-12; 5:19-21): His glory in heaven, even mercy itself, appeared in this manner before the people there, who were in evil and falsity (see n. 1861); and the case is the same with many things called the sayings and doings of Jehovah that are spoken of in the Word. It may be seen from this that the expression, “by Myself have I sworn, saith Jehovah,” is significative of irrevocable confirmation from the Divine. [2] That to “swear,” when predicated of Jehovah, signifies to confirm with a man who is of such nature, may be seen from many other passages in the Word; as in David: Jehovah remembered His covenant forever, the word which He commanded to a thousand generations; which He made with Abraham, and His oath unto Isaac (Ps. 105:8-9). The case is the same with a covenant as with an oath, in that Jehovah or the Lord does not make a covenant with man, but when conjunction by love and charity is treated of, this is set forth in act as a covenant (see n. 1864). In the same: Jehovah hath sworn, and will not repent, Thou art a Priest forever, after the manner of Melchizedek (Ps. 110:4). This is said concerning the Lord, and "Jehovah hath sworn" denotes irrevocable confirmation from the Divine, that is, that it is eternal truth. [3] In the same: I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish forever, and build up thy throne to generation and generation (Ps. 89:3-4). This also is concerning the Lord: to "make a covenant with the chosen," and to "swear unto David," denote irrevocable confirmation or eternal truth; "David" denotes the Lord (n. 1888); to "make a covenant" regards the Divine good; to "swear," the Divine truth. In the same: My covenant will I not profane nor alter the thing that is gone out of My lips; once have I sworn by My holiness, I will not lie unto David (Ps. 89:34-35); where also "David" denotes the Lord; the "covenant" here likewise has regard to the Divine good; and the "thing that has gone out of My lips," to the Divine truth, and this on account of the marriage of good and truth which is in everything in the Word (see n. 683, 793, 801, 2516, 2712). [4] In the same: Jehovah hath sworn unto David in truth, He will not turn from it. Of the fruit of thy body will I set upon thy throne, if thy sons will keep My covenant, and My testimony that I shall teach them (Ps. 132:11-12); "Jehovah hath sworn unto David in truth" manifestly denotes the confirmation of eternal truth; and therefore it is said, “He will not turn from it; “that by David is meant the Lord has been stated already; the oath was still “to David,” because he was of such a character that he believed that the confirmation was concerning himself and his posterity; for David was in the love of himself and of his posterity, and hence believed that it was concerning him; that is, as said above, that his seed should be established forever, and his throne to generation and generation; but this was said of the Lord. [5] In Isaiah: This is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee (Isa. 54:9); where to “swear” denotes making a covenant and confirming it by an oath. That it was a covenant, and not an oath, may be seen in Genesis 9:11. In the same: Jehovah hath sworn, saying, Surely as I have thought, so shall it come to pass (Isa. 14:24). In the same: Jehovah hath sworn by His right hand, and by the arm of His strength (Isa. 62:8). In Jeremiah: Hear ye the word of Jehovah, all Judah, that dwell in the land of Egypt; behold I have sworn by My great name, saith Jehovah, that My name shall no more be named in the mouth of any man of Judah, saying, As the Lord Jehovih liveth, in all the land of Egypt (Jer. 44:26). By Myself have I sworn, saith Jehovah, that Bozrah shall become a desolation (Jer. 49:13). In the same: Jehovah Zebaoth hath sworn by His soul, Surely I will fill thee with men as with the locust (Jer. 51:14). In Amos: The Lord Jehovih hath sworn by His holiness, that behold the days shall come (Amos 4:2). In the same: Jehovah hath sworn by the excellency of Jacob, Surely I will never forget any of their deeds (Amos 8:7). [6] In these passages, “Jehovah swearing by His right hand,” “by His great name,” by “Himself,” by His “soul,” by His “holiness,” by the “excellency of Jacob,” signifies the confirmation there is in Jehovah or the Lord. A confirmation by Jehovah can be given only from Himself. The “right hand of Jehovah,” the “great name of Jehovah,” the “soul of Jehovah,” the “holiness of Jehovah,” the “excellency of Jacob,” signify the Lord’s Divine Human: “swearing” thereby was confirmation. [7] Jehovah or the Lord “swearing” to give the land to Abraham, Isaac, and Jacob, or to their posterity, signifies in the internal sense the confirmation that He would give the heavenly kingdom to those who are in love to Him and faith in Him. It is they who are meant in the internal sense of the Word by the sons and the posterity of Abraham, Isaac, and Jacob, or of the fathers; which was also actually represented by the fact that the land of Canaan was given to their posterity, and that the church at that time with them represented the Lord’s heavenly kingdom, as the land itself also did. (That “land” and the “land of Canaan” in the internal sense is the Lord’s kingdom, may be seen above, n. 1413, 1437, 1607.) It is from this that it is said in Moses: That ye may prolong your days upon the ground which Jehovah sware unto your fathers, to give unto them, and to their seed, a land flowing with milk and honey; that your days may be multiplied, and the days of your children, upon the ground which Jehovah sware unto your fathers, to give them, as the days of the heavens upon the earth (Deut. 11:9, 21). From these passages it must now be evident that Jehovah's "swearing" was representative of confirmation, and indeed of an irrevocable one. This is still more plainly manifest in Isaiah: By Myself have I sworn, the word of righteousness is gone forth from My mouth, and shall not return, that to Me every knee shall bow, every tongue shall swear (Isa. 45:23). [8] Moreover it was enjoined upon those who were of the representative Jewish Church, that when they confirmed covenants by an oath, and likewise vows, also promises, and sureties, they should "swear by the name of Jehovah." The reason why this was enjoined upon them, although it was only permitted, was that the confirmation of the internal man also would thus be represented; so that oaths at that time in the name of Jehovah, were as other things were, namely, representative. That it was enjoined, that is, permitted, is evident in Moses: Thou shalt fear Jehovah thy God, and Him shall thou serve, and shalt swear by His name; ye shall not go after other gods (Deut. 6:13-14). Again in the same: Thou shalt fear Jehovah thy God, Him shalt thou serve and to Him shalt thou cleave, and shalt swear by His name (Deut. 10:20). In Isaiah: He who blesseth himself in the earth shall bless himself in the God of truth, and he that sweareth in the earth shall swear by the God of truth (Isa. 65:16). In Jeremiah: If thou wilt return, O Israel, saith Jehovah, unto Me shall thou return; and if thou wilt put away thine abominations from before Me, waver not; and thou shalt swear, Jehovah liveth, in truth, in judgment, and in righteousness (Jer. 4:1-2). In the same: If learning they will learn the ways of My people, to swear by My name, then they shall be built up in the midst of My people (Jer. 12:16). That they also swore "by the name of Jehovah," or swore "to Jehovah," may be seen in Isaiah: Hear ye this, O house of Jacob, that are called by the name of Israel, and are come forth out of the waters of Judah, that swear by the name of Jehovah, and have made mention of the God of Israel, not in truth, and not in righteousness (Isa. 48:1). In the same: In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah Zebaoth (Isa 19:18). In Joshua: The princes of the congregation sware to the Gibeonites by Jehovah the God of Israel (Josh. 9:18-19). [9] From this it is evident that they were permitted to swear by the name of Jehovah, or by Jehovah; yet it is evident that this was nothing else than a representative of the confirmation of the internal man. But it is known that internal men, that is, those who have conscience, have no need to confirm anything by an oath; and that they do not thus confirm. To them oaths are a cause of shame. They can indeed say with some asseveration that a thing is so, and can also confirm the truth by reasons; but to swear that it is so, they cannot. They have an internal bond by which they are bound, namely, that of conscience. To superadd to this an external bond, which is an oath, is like imputing to them that they are not upright in heart. The internal man is also of such a character that he loves to speak and act from freedom, but not from compulsion; for with them the internal compels the external, but not the reverse. On this account they who have conscience do not swear; still less do they who have perception of good and truth, that is, celestial men. These do not even confirm themselves or one another by reasons, but merely say that a thing is so, or is not so (n. 202, 337, 2718); wherefore they are still further removed from taking an oath. [10] For these reasons, and because oaths were among the representatives which were to be abrogated, the Lord taught that we are not to swear at all, in these words in Matthew: Ye have heard that it has been said, Thou shalt not forswear thyself; but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all neither by the heaven, for it is God's throne; nor by the earth, for it is His footstool nor by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; nay, nay; for whatsoever is more than these cometh of evil (Matt. 5:33-37). By these words is meant that we are not to swear at all by Jehovah, nor by anything which is of Jehovah or the Lord.

(2843) Because thou hast done this thing. That this signifies the thing accomplished, is evident without explication.

(2844) And hast not withheld thy son, thine only one. That this signifies the unition of the Human with the Divine by the utmost of temptation, is evident from what was said above (n. 2827), where the same words occur, except that we do not here read "from Me," by which is signified that there will be a still further unition. That there was always a further unition of the Lord's Human Essence with His

Divine Essence, even to a plenary unition, may be seen above (n. 1864, 2033).

(2845) Verse 17. That in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heavens, and as the sand which is upon the sea shore; and thy seed shall inherit the gate of thine enemies. “That in blessing I will bless thee,” signifies fructification from the affection of truth; “and in multiplying I will multiply,” signifies derivations of truth therefrom; “thy seed,” signifies the spiritual, who being in the good of faith are saved by the Lord’s Divine Human; “as the stars of the heavens,” signifies the multitude of the knowledges of good and truth; “and as the sand which is upon the sea shore,” signifies the multitude of corresponding memory-knowledges; “and thy seed shall inherit the gate of thine enemies,” signifies that charity and faith shall come into the place where evil and falsity were before.

(2846) That in blessing I will bless thee. That this signifies fructification from the affection of truth, is evident from the signification of “being blessed,” as meaning to be enriched with celestial and spiritual good (see n. 981, 1096, 1420, 1422); here, to be made fruitful from the good of faith, or what is the same, from the affection of truth, because the spiritual are treated of. It is here said by Jehovah to Abraham, “in blessing I will bless thee,” and by Abraham is represented the Lord as to His Divine Human, as before in this chapter; and yet the Lord Himself could not be blessed, because He is blessing itself; but He is said to be blessed, when in accordance with His love those abound who are saved; and therefore in the internal sense these are here signified, as is also evident from what immediately follows. Fructification is here spoken of, because this is predicated of affection; but multiplication, as next follows, is predicated of the truths which are therefrom.

(2847) In multiplying I will multiply. That this signifies the derivations of truth therefrom, is evident from the predication of "being multiplied," as being concerning truth; here therefore as meaning the derivations of truth from affection, as was said just above. (That being "fructified" is predicated of good, and being "multiplied," of truth, may be seen above, n. 43, 55, 913, 983.)

(2848) Thy seed. That this signifies the spiritual who are saved in the good of faith by the Lord's Divine Human, is evident from the signification of "seed," as being the faith of charity (concerning which see n. 1025, 1447, 1610, 1941); or what is the same, those of the human race who are in the faith of charity, that is, who are spiritual. They are also called by the Lord the "seed," and the "sons of the kingdom," in Matthew: He who soweth the good seed is the Son of man, but the seed are the sons of the kingdom (Matt. 8:37-38).

(2849) As the stars of the heavens. That this signifies the multitude of the knowledges of good and truth, is evident from the signification of the "stars," as being the knowledges of good and truth (see n. 1808, 2495). The spiritual are they who in the Word are in various places compared to the stars, and this owing to the knowledges of good and truth which they have; but the celestial are not so compared, because they have not knowledges but perceptions; moreover the stars illumine the night, and the spiritual have a light of night (as from the moon and stars) in comparison with the light of day in which the celestial are. (That the spiritual have comparative obscurity may be seen above, 1043, 2708 at the beginning, 2715.)

(2850) And as the sand which is upon the sea shore. That this signifies the multitude of corresponding memory-knowledges, is evident from the signification of the "sea," as being memory-knowledges in general, or a gathering of them (see n. 28, 2120); and from the signification of "sand," as being memory- knowledges specifically or in particular. Memory-knowledges are compared to "sand," because the little stones of which sand is made, in the internal sense signify memory-knowledges (n. 643, 1298). It is here said that they shall be multiplied "as the stars of the heavens," and also "as the sand of the sea shore," because the stars or knowledges have relation to the rational, but the sand of the sea shore or memory-knowledges to the natural. When the things of the rational man, namely, the goods and truths of knowledges, agree with those of the natural man, namely, with memory-knowledges, so that they make a one, or mutually confirm each other, they then correspond. To this correspondence the Lord reduces the rational and natural things of man when he regenerates him, or makes him spiritual. From this cause it is that both the stars of the heavens and the sand of the sea shore are here mentioned; otherwise one would have been sufficient.

(2851) And thy seed shall inherit the gate of thine enemies. That this signifies that charity and faith shall succeed in the place where evil and falsity were before, is evident from the signification of "inheriting," as being to receive the Lord's life (see n. 2658); here, to succeed in the place, because when charity and faith are in the place where evil and falsity were before, then the Lord's life succeeds there; from the signification of "seed," as being charity and faith (see n. 1025, 1447, 1610, 1941); from the signification of a "gate" (explained in what follows); and from the signification of "enemies," as being evils and falsities, or what is the same, those who are in evil and falsity: in the internal sense of the Word these are signified by "enemies" and "foes." [2] As regards the signification of a "gate," there are in general two gates with every man; the one opens toward hell, and is opened to the evils and falsities therefrom; in this gate are infernal genii and spirits; the other gate opens toward heaven, and is opened to good and the truths therefrom; in this gate are angels. There is thus a gate which leads to hell, and a gate which leads to heaven. The gate of hell is opened to those who are in evil and falsity, and only through chinks round about above does anything of the light from heaven enter, by means of which they are able to think and reason; but the gate of heaven is opened to those who are in good and the truth therefrom. [3] For there are two ways which lead into man's rational mind-a higher or internal one, through which good and truth from the Lord enter, and a lower or external one, through which evil and falsity come up from hell. The rational mind itself is in the middle, and to it these ways tend. That mind, from the goods and truths which are in it, is compared in the Word to a city, and is called a "city." And because it is compared to a city, and is called a "city," gates are attributed to it, and it is often described as being besieged and stormed by enemies, that is, by evil genii and spirits; and as being defended by angels from the Lord, that is by the Lord. The infernal genii and spirits, with their evils and falsities, cannot come further than to the lower or outer gate, and in no case into the city. If they could get into the city, or into the rational mind, all would be over with the man. But when they come so far as to seem to themselves to have taken that city by storm, it is then closed, so that good and truth no longer flow into it from heaven except as was said some little through chinks round about. From this it is that such persons no longer have anything of charity or anything of faith, but make good consist in evil, and truth in falsity. From this also it is that they are no longer truly rational, although they seem to themselves to be so (n. 1914, 1944). And it is from this that they are called dead men, although they believe that they are more alive than others (n. 81, 290 at the end). These things are so because the gate of heaven is closed to them. That it is closed to them manifestly appears and is perceived in the other life; as also on the other hand that the gate of heaven is open to those who are in good and truth. [4] As regards the "gate of enemies" in particular, which is treated of in this verse, it is with man in his natural mind. When man is wholly natural, or not regenerate, evils and falsities occupy the gate; or what is the same, evil genii and spirits flow into it with cupidities of evil and persuasions of falsity (see n. 687, 697, 1692); but when man becomes spiritual, or is being regenerated, then the evils and falsities, or what is the same, the evil genii and spirits, are driven away from the gate, or from the mind; then goods and truths, or charity and faith, take their place; which things are signified by its being said, “thy seed shall inherit the gate of thine enemies.” This takes place in particular with every man when he is being regenerated; and in like manner in the other life with those who come into the Lord’s kingdom; and it also takes place in the general body, or in the church, which is composed of many. [5] This was represented by the sons of Israel expelling the nations from the land of Canaan. The latter is meant in the literal sense where it is said, “thy seed shall inherit the gate of thine enemies;” but in the internal sense are signified the things which have been told. Hence in ancient times it became customary to speak thus when blessing those who were entering into marriage; as is also manifest from the benediction of Laban to his sister Rebekah, when she was going away betrothed to Isaac: Our sister, be thou thousands of ten thousands, and let thy seed inherit the gate of those that hate thee (Gen. 24:60). [6] That such things are signified in the Word by the “gate of enemies” or of “those that hate,” may be seen from the following passages. In Isaiah: I will kill thy root with famine, and I will slay them that remain of thee. Howl, O gate; cry, O city; thou art melted away, O Philistia, all of thee, for there cometh a smoke out of the north (Isa. 14:30-31); to “kill the root with famine, and to slay them that remain," denotes to take away the goods and truths which had been stored up interiorly by the Lord. That "they that remain" mean these, may be seen above (n. 468, 530, 560-562, 661, 798, 1050, 1738, 1906, 2284). The "gate" denotes access to the interiors, or to the rational mind; the "city," that mind, or what is the same, the goods and truths in it (n. 402, 2268, 2450, 2451, 2712); "Philistia" denotes the memory-knowledge of the knowledges of faith, or what is the same, those who are in the memory-knowledge of them, but not in the goods of faith (n. 1197, 1198); "a smoke out of the north" signifies that there is falsity from hell (that "smoke" is falsity from evil, may be seen above, n. 1861). [7] In the same: The city of emptiness shall be broken down, every house shall be shut up that no one may come in; there is a crying in the streets because of the wine; all gladness shall be desolated, the joy of the land shall be exiled, that which is left in the city shall be desolation, and the gate shall be smitten with devastation, for thus shall it be in the midst of the earth, among the people (Isa. 24:10-13); the "city of emptiness which shall be broken down" denotes the human mind as being deprived of truth; that "every house shall be shut up," denotes being without good (that a "house" is good, may be seen above, n. 2233, 2234; the "crying in the streets because of the wine" denotes a state of falsity (that a "cry" is predicated of falsities, may be seen above, n. 2240; also that "wine" is truth, of which the cry is that there is none, n. 1071, 1798; that "streets" are what lead to truths, n. 2336); "gladness which is desolated" is predicated of truth; the “joy of the land which is exiled” is predicated of good; hence it is manifest what is signified by “that which is left in the city shall be desolation,” and by “the gate shall be smitten with devastation;” the gate is said to be “devastated” when nothing but evils and falsities reign. [8] In Jeremiah: The ways of Zion do mourn, because none come to the appointed feast; all her gates are desolate, her priests do sigh, her virgins are afflicted, and she herself is in bitterness; her adversaries have become the head, her enemies are secure, because Jehovah hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the adversary (Lam. 1:4-5); “the ways of Zion mourning” denotes there being no longer truths from good (that “ways” are truths, may be seen above, n. 189, 627, 2333); “all the gates being desolated” denotes that all the approaches are occupied by falsities; “the enemies having become the head” denotes that evils reign. [9] In the same: Jehovah hath made the rampart and the wall of the daughter of Zion to lament; they languish together; her gates are sunk into the earth; He hath destroyed and broken her bars; her king and her princes are among the nations; the law is not; yea her prophets found no vision from Jehovah; all thine enemies have opened their mouth against thee; they hissed and gnashed the teeth; they said, We have swallowed her up; surely this is the day that we looked for; we have found, we have seen it (Lam. 2:8-9, 16); “the gates sunk down into the earth” denotes the natural mind occupied by evils and falsities; “her king and her princes being among the nations" denotes that truths are immersed in evils (that a "king" is truth in general, may be seen above, n. 1672, 1728, 2015, 2069; also that "princes" are primary truths, n. 1482, 1089; and that "nations" are evils, n. 1259, 1260, 1849, 1868, 2588). [10] In Moses: A nation from far, from the end of the earth, shall straiten thee in all thy gates, in all thy land; thus shall thine enemy straiten thee (Deut. 28:49, 52, 63). This is among the curses which Moses foretold to the people if they should not remain in the precepts and statutes: a "nation from far from the end of the earth," in the internal sense, denotes evils and falsities, or those who are in evil and falsity; to "besiege in all the gates" denotes cutting off all access to good and truth. [11] In Nahum: Behold, thy people in the midst of thee are women, the gates of thy land are set wide open to thine enemies, the fire hath devoured thy bars; draw thee water for the siege; strengthen thy fortresses; go into the clay and tread the mortar, make strong the brickkiln (Nahum 3:13-14); "the gates of thy land being set wide open to thine enemies" denotes that evils occupy the place where there should be goods. In the book of Judges: The highways ceased, and they walked through byways, they went through crooked ways, the villages ceased in Israel. He chose new gods; then was war against the gates; was there a shield seen or a spear in forty thousands of Israel? (Judg. 5:6-8); the prophecy of Deborah and Barak; there being "war against the gates" denotes against goods and truths. [12] In David: They that dwell in the gate plot against me, they that drink strong drink sing songs (Ps. 69:12); "they that dwell in the gate" denotes evils and falsities, and also the infernals. In Ezekiel: In the visions of God he brought me to the door of the inner gate that looketh toward the north. (He there saw the great abominations of the house of Israel.) He also brought me to the door of the gate of the house of Jehovah that looketh toward the north; he there also saw abominations (Ezek. 8:6, 14-15); "the door of the inner gate that looketh toward the north" denotes the place where interior falsities are; "the door of the gate of the house of Jehovah toward the north" denotes the place where interior evils are (that the falsities and evils are interior ones, and that it is an interior sphere in which such spirits and genii are, may be seen above, n. 2121-2124). [13] In David: Lo, sons are a possession of Jehovah, and the fruit of the womb is His reward; as arrows in the hand of a mighty man, so are sons of the youth. Happy is the man that hath filled his quiver with them; they shall not be ashamed, for they shall speak with the enemies in the gate (Ps. 127:3-5); "to speak with the enemies in the gate" denotes to have no fear of evils and falsities, and thus not of hell. In Isaiah: In that day shall Jehovah Zebaoth be for a spirit of judgment to Him that sitteth in judgment, and for strength to them that turn back the battle to the gate; and these also are insane through wine, and through strong drink are gone astray (Isa. 28:5-7). In the same: They shall be cut off that make men to sin by a word, and lay a snare for him that reproveth in the gate; and make the just to turn aside to a thing of naught (Isa. 29:20-21). In the same: Elam bare the quiver in a chariot of a man, and horsemen; Kir uncovered the shield; and the choice of thy valleys was full of chariots and horsemen; placing they placed themselves at the gate, and he looked in that day to the armory of the house of the forest (Isa. 22:6-8). In Jeremiah: Judah hath mourned, and the gates thereof languished; they have mourned to the earth, and the cry of Jerusalem is gone up; their nobles have sent their little ones to the waters; they came to the pits, they found no waters (Jer. 14:2-3). In the same: The elders have ceased from the gate, the young men from their music (Lam. 5:14). [14] It may be seen from these passages what is signified by the "gate of enemies," namely, that it is hell, or infernal spirits, who are continually attacking goods and truths. Their seat with man as before said is in his natural mind. But when a man is of such a character as to admit goods and truths, and thus angels, the infernal spirits are then driven away by the Lord from that seat; and on their being driven away, the gate of heaven or heaven itself is opened. This gate is also mentioned in the Word in various places; as in Isaiah: A song in the land of Judah. We have a strong city, salvation will He appoint for walls and bulwarks; open ye the gates, and the righteous nation that keepeth fidelities shall enter in (Isa. 26:1-2). In the same: Thus said Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open the doors before him, and the gates shall not be shut; I will go before thee, and will make the crooked places straight, and I will break in pieces the doors of brass, and cut in sunder the bars of iron (Isa. 45:1-2). In the same: The sons of the stranger shall build up thy walls, and their kings shall minister unto thee; they shall open thy gates continually, they shall not be shut day nor night; violence shall no more be heard in thy land, wasting and destruction within thy borders; and thou shalt call thy walls salvation, and thy gates praise (Isa. 60:10-11, 18). In the same: Go through, go through the gates; prepare ye the way for the people, level, make level the highway; say ye to the daughter of Zion, Behold thy salvation cometh (Isa. 62:10-12). In Micah: They shall pass through the gate, and shall go out thereat, and their King shall pass on before them, and Jehovah in their beginning (Micah 2:13). In David: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; lift them up, ye everlasting doors (Ps. 24:7-10). Praise Jehovah, O Jerusalem; praise thy God, O Zion: for He hath strengthened the bars of thy gates, He hath blessed thy children within thee (Ps. 147:12-13). [15] From these passages it is manifest that the "gate of heaven" is where angels are with man, that is, where there is an influx of good and truth from the Lord; and thus that as before said there are two gates. Concerning these two gates the Lord speaks thus in Matthew: Enter ye in by the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it (Matt. 7:12-14; Luke 13:23-24). Moreover the gates to the New Jerusalem and the gates to the new temple are much treated of in Ezekiel, and also by John in Revelation, by which nothing else is meant than the entrances to heaven (see Ezek. 40:6-49; 43:1-2, 4; 44:1-3; 46:1-9, 12; 48:31-34; Rev. 21:12-13, 21, 25; 22:14; Isa. 54:11-12). Hence Jerusalem is called the “gate of the people” (Micah 1:9; Obad. verse 13).

(2852) Verse 18. And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to My voice. "In thy seed shall all the nations of the earth be blessed," signifies the salvation of all who are in good; "because thou hast hearkened to My voice," signifies by the union of His Human Essence with His Divine Essence.

(2853) In thy seed shall all the nations of the earth be blessed. That this signifies the salvation of all who are in good, is evident from the signification of "being blessed," as being to be enriched with celestial and spiritual good (see n. 981, 1096, 1420, 1422); here, to be saved, because spoken of those who are saved (that "to be blessed" has a comprehensive meaning is well known); from the signification of "seed," as being the faith of charity (see n. 1025, 1447, 1610); and from the signification of the "nations of the earth," as being those who are in good (see n. 1159, 1258-1260, 1416, 1849). [2] Moreover in these words there is contained the following arcanum: that through the church (which is here the "earth," n. 662, 1066, 1067, 1262) those are saved who are out of the church; for as just stated, "thy seed" denotes the faith of charity; and no others are in the faith of charity than those within the church, for the faith of charity is truth of doctrine adjoined to good of life. The case is this: The Lord's kingdom on earth consists of all those who are in good, who though scattered over the whole earth, are still one, and as members constitute one body. Such is the Lord's kingdom in the heavens, where the whole heaven represents one man, which is therefore also called the Grand Man (n. 684, 1276); and what is wonderful and hitherto unknown, all parts of the human body correspond to societies in heaven. And therefore it is sometimes said that some societies belong to the province of the head, some to the province of the eye, others to that of the chest, and so on, which correspondence will of the Lord's Divine mercy be spoken of by itself. [3] The case is the same with the Lord's church on earth, where the church is like the heart and lungs; while those outside the church answer to the parts of the body which are supported and live from the heart and lungs. Hence it is manifest that without a church somewhere on the earth the human race could not subsist, as the body could not without the heart and lungs (see n. 468, 637, 931, 2054). From this cause it is that whenever any church is consummated, that is, becomes no church because there is no longer any charity, a new one is of the Lord's providence always raised up; as when the Most Ancient Church called "Man" perished, a new one was created by the Lord, which was called "Noah," and was the Ancient Church that was after the flood; and when this degenerated and became none, the Jewish and Israelitish representative Church was instituted; and when this became altogether extinct, the Lord then came into the world, and set up again a new one; and this for the purpose that there might be conjunction of heaven with the human race through the church. This is also what is signified by "in thy seed shall all the nations of the earth be blessed."

(2854) Because thou hast hearkened to My voice. That this signifies by the union of the Lord's Human Essence with His

Divine Essence, is evident from all that precedes, of which this is the conclusion. To "hearken to the voice" signifies that He underwent the utmost of temptation, and thus united His Human Essence to His Divine Essence. That the Lord united His Human to His Divine and His Divine to His Human by continual temptations and victories, may be seen above (n. 1737, 1813); and that by this union He saved the human race (n. 1676 at the end, 1990, 2016, 2025). From this the human race has all its salvation. It is the common opinion that the Father sent the Son to suffer the hardest things even to the death of the cross; and thus that by looking upon the passion and merit of the Son, He has mercy upon the human race. But everyone can know that Jehovah does not have mercy by any looking upon the Son, for He is mercy itself; but that the arcanum of the Lord's coming into the world is that He united in Himself the Divine to the Human and the Human to the Divine; which could not be done except through the most grievous things of temptations; and thus that by that union it became possible for salvation to reach the human race, in which no celestial and spiritual, or even natural good, any longer remained; and it is this union which saves those who are in the faith of charity. It is the Lord Himself who shows the mercy.

(2855) Verse 19. And Abraham returned unto his boys; and they rose up, and went together to Beersheba; and Abraham dwelt in Beersheba. "Abraham returned unto his boys," signifies conjunction again with His former rational; "and they rose up," signifies a greater degree of elevation;

“and went together to Beersheba” signifies advancement in the doctrine of charity and faith, which is Divine, and to which human rational things were adjoined; “and Abraham dwelt in Beersheba,” signifies that the Lord is that doctrine itself.

(2856) Abraham returned unto his boys. That this signifies conjunction again with the former rational, is evident from the signification of the “boys,” as being the former or merely human rational, which was to serve the Divine rational (see above n. 2782, 2792); and from the signification of “returning to them,” as being to be conjoined (see also above, n. 2795). That the Lord separated the merely human rational from Himself when He underwent the most grievous temptations, is evident from the explication of verse 5 (n. 2791-2793, 2795); and that after the temptations He again conjoined Himself with that rational is evident from what has been said before (n. 2795), and from these things in this verse.

(2857) And they rose up. That this signifies a greater degree of elevation, is evident from the signification of “rising up,” as, when mentioned in the Word, being some elevation which is signified (n. 2401); here, the elevation of the rational after temptation; for after temptations the rational was always elevated, and this takes place also with man. Every temptation in which a man overcomes, elevates his mind and the things which belong to his mind; for it confirms his goods and truths and superadds new ones (n. 1692, 1717, 1740, 2272).

(2858) And they went together to Beersheba. That this signifies advancement in the doctrine of charity and faith, which is Divine and to which human rational things were adjoined, is evident from the signification of "Beersheba," as being the doctrine of charity and faith which was Divine and to which human rational things were adjoined (see n. 2614, 2723). The human rational things are signified by the "boys" (n. 2782, 2792, 2856); and that the doctrine to which they were adjoined was Divine, is signified by their going together with Abraham (see n. 2767).

(2859) And Abraham dwelt in Beersheba. That this signifies that the Lord is that doctrine itself, is evident from the signification of "dwelling;" from the representation of Abraham; from the signification of "Beersheba" (explained before); and at the same time from the things which just precede. To "dwell in Beersheba" is to be in doctrine, but when predicated of the Lord it is to be doctrine; just as to dwell in heaven, which is also said of the Lord, signifies not only that He is in heaven, but also that He Himself is heaven; for He is the all of heaven (n. 551, 552). That the Lord is the Word is known, and therefore the Lord is doctrine (n. 2531), for all doctrine is from the Word. The all of doctrine in the Word is from the Lord, and is concerning the Lord. In the internal sense of the Word nothing but the Lord and His kingdom is treated of, as has been shown many times. It is the Lord's Divine Human of which the internal sense of the Word especially treats; and the all of doctrine in the Word as regards man is to worship Him and love Him.

(2860) Verses 20, 21, 22, 23. And it came to pass after these words that it was told Abraham, saying, Behold, Milcah, she also hath borne children unto Nahor, thy brother. Uz his first-born, and Buz his brother, and Kemuel the father of Aram. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight did Milcah bear to Nahor, Abraham's brother. "It came to pass after these words," signifies the things done relating to those who are within the church; "that it was told Abraham, saying," signifies the Lord's perception; "Behold, Milcah, she also hath borne children unto Nahor, thy brother" signifies those out of the church who are in brotherhood from good: "Uz his first-born, and Buz his brother, and Kemuel the father of Aram; and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel," signify various religions and their modes of worship; "Bethuel begat Rebekah," signifies from good the affection of truth; "these eight did Milcah bear to Nahor, Abraham's brother," signifies a second class of those who are saved.

(2861) It came to pass after these words. That this signifies the things done relating to those who are within the church, is evident from the signification of "words," as being actual things. In the original language things are called "words;" and thus "after these words" means after the things done. In what precedes, from verse 13 to this verse, the salvation of the spiritual by the Lord's Divine Human is treated of, and indeed those who are in good within the church. These are they who can be truly spiritual, because they have the Word, and thus the truths of faith. By truths of doctrine conjoined with good of life, man becomes spiritual. All spiritual quality is from this. But the nations without the church, because they have not the Word, and thus not the truths of faith, so long as they live in the world, although in the good of charity, are still not truly spiritual until they have been instructed in the truths of faith. And as most of these nations cannot be instructed in the world, those who have lived in mutual charity and in obedience are of the Lord's providence and mercy instructed in the other life, and then receive the truths of faith easily, and become spiritual. (That the state and lot of these nations is such in the other life, may be seen above, n. 2589-2604.) [2] As those within the church who are saved by the Lord's Divine Human are treated of in what precedes, in the things which follow to the end of this chapter those out of the church who are saved are treated of, and are signified by those who were born to Nahor, Abraham's brother, from Milcah his wife and Reumah his concubine: this also follows in the series. He who has not become acquainted with the internal sense of the Word would suppose that these things relate merely to the genealogy of the house of Terah, being given on account of Rebekah who became Isaac's wife, and also on account of Bethuel, whose two granddaughters, Leah and Rachel, became Jacob's wives. But as has been very often said and shown, all the names in the Word signify actual things (n. 1224, 1264, 1876, 1888); and unless they signified such things, the Word would not be Divine, but worldly. From this it is also evident that these things which follow relate in series to the Lord's spiritual church, but to that which is among the Gentiles; and this through Nahor, Abraham's brother, in order that those who are in brotherhood from good may be signified (as follows, n. 2863).

(2862) And it was told Abraham, saying. That this signifies the Lord's perception, is evident from the signification of "telling," as being to think and reflect; and of "saying" as being to perceive-explained often before. The Lord's reflecting and perceiving, treated of in the internal sense of the Word, cannot be expressed in the historical form in any other way than by "telling and saying." In itself also reflection and perception is an internal telling and saying.

(2863) Behold, Milcah, she also hath borne children unto Nahor thy brother. That this signifies those out of the church who are in brotherhood from good, is also evident from what was said before respecting Milcah and Nahor (n. 1363, 1369, 1370). For Terah had three sons, Abraham, Nahor, and Haran; and that they worshiped other gods may be seen above (n. 1356). Milcah was the daughter of Haran, who became Nahor's wife (n. 2369). And Haran died upon the faces of Terah in Ur of the Chaldees (n. 1365-1368). Hence it is evident what is signified by "Milcah" and "Nahor," namely, by "Milcah" the truth of those nations, and by "Nahor" their good. [2] That there were truths among the Gentiles is evident from many things, for it is known that formerly there was wisdom and intelligence among the nations, as that they acknowledged one God, and wrote concerning Him in a holy manner; also that they acknowledged the immortality of the soul, and the life after death, and also the happiness of the good and the unhappiness of the evil; and further that they had for their law the precepts of the Decalogue, namely, that God is to be worshiped, that parents are to be honored, that men must not kill, steal, commit adultery, nor covet the property of others; nor were they content to be of this character in externals, but were so in internals. [3] It is the same at this day; the better behaved Gentiles from all parts of the earth sometimes speak better on such subjects than Christians do; nor do they merely speak better things, but also live according to them. These and many other truths are among the Gentiles, and conjoin themselves with the good which they have from the Lord, from the conjunction of which they are in a state to receive still more truths, because one truth recognizes another, and truths easily consociate themselves together, for they are connected with and related to each other. Hence it is that they who have been in good in the world easily receive the truths of faith in the other life. The falsities that are with them do not conjoin themselves with their good, but only apply themselves to it in such manner as to be separable from it. The falsities which have been conjoined remain, but those which have been merely applied are separated; and they are separated at the time when the men learn the truths of faith and imbue themselves with them. Every truth of faith removes and separates what is false, so that at length the man is averse to it and shuns it. From all this we can see what kind of persons are signified by the sons whom Milcah bare to

Nahor, Abraham’s brother, namely, those out of the church who are in brotherhood from good.

(2864) Uz his firstborn, and Buz his brother, and Kemuel the father of Aram; and Chesed and Hazo, and Pildash, and Jidlaph, and Bethuel. That these signify various religions and their modes of worship, is evident from the fact that, as before said, names signify actual things. The things which these names signify are religions and their modes of worship, as also are signified by the names which are found in Genesis 5 and 11. But what each name and each son here signifies, cannot so well be told, as they are merely named. Uz and Buz are also named in Jeremiah (25:20, 23), but among several other names. Uz is also found in Lamentations 4:21; Job 1:1; (concerning whom see Genesis 10:23, n. 1233, 1234).

(2865) And Bethuel begat Rebekah. That this signifies from good their affection of truth, is evident from the representation of Bethuel and of Rebekah, treated of in chapter 24, which follows.

(2866) These eight did Milcah bear to Nahor, Abraham’s brother. That this signifies a second class of those who are saved, is evident from the signification of “eight;” and from its being again said that “Milcah bare to Nahor, Abraham’s brother.” Because the eighth day is the first day of the following week, therefore “eight” signifies something that is distinct from what has gone before (see n. 2044); here therefore it denotes another class, and the number was added for the sake of this signification. Milcah’s “bearing them to Nahor, Abraham’s brother,” signifies those out of the church who are in brotherhood from good (as shown above, n. 2863, 2865). Here, being the conclusion, it signifies the same, and in addition the fact that they are saved.

(2867) Verse 24. And his concubine, whose name was Reumah; she also bare Tebah, and Gaham, and Tahash, and Maacah. "His concubine whose name was Reumah," signifies Gentiles who are in idolatrous worship and in good; "she also bare Tebah, and Gaham, and Tahash, and Maacah," signifies their various religions: these constitute a third class of the spiritual who are saved.

(2868) His concubine, whose name was Reumah. That this signifies Gentiles who are in idolatrous worship and in good, is evident from the things which precede; for in the former place are the Gentiles who are signified by the sons who were born to Nahor from his wife, and in this place are the Gentiles signified by those born from his concubine. By those from the wife were signified (as before shown) the Gentiles out of the church who are in brotherhood from good (n. 2863); those now signified are those out of the church who are in idolatrous worship and in good; thus these are not from so legitimate a stock as the former. Nevertheless they are as if legitimate; for at that time children who were born of maidservants were adopted as legitimate (as is evident from the sons of Jacob who were born of the maidservants Bilhah and Zilpah, Gen. 30:4-12; from whom tribes were derived equally as from those who were born of Leah and Rachel, and indeed without any difference). But that still there was a difference is evident from Genesis 33:1, 2, 6, 7. The maidservants who were at that time given to the husband by the wife for the sake of procreating children were called concubines; as is manifest from Bilhah, Rachel’s maidservant, who is also called Jacob’s concubine (Gen. 35:22). That men should procreate children from maidservants or concubines was tolerated at that time, in order that those who are out of the church might thus be represented, and also those who are in a lower degree within the church. The name of this concubine being said to be “Reumah” involves her quality (n. 1896, 2009); which here is exaltation, this being the meaning of the word “Reumah.” (Concerning the state and lot of the nations and peoples who are out of the church, see above, n. 593, 932, 1032, 1059, 1327, 1328, 1366, 2049, 2051, 2284, 2589-2604.)

(2869) She also bare Tebah, and Gaham, and Tahash, and Maacah. That this signifies their various religions and the kinds of worship from them; and that these constitute a third class of the spiritual who are saved, is evident from what was said above (n. 2864, 2866, 2868).

(2870) CONCERNING MAN’S FREEDOM. Few know what freedom is, and what non-freedom is. All that which is of any love and its delight appears to be freedom, and that which is contrary to these, non-freedom. What is of the love of self and the love of the world, and of their cupidities, appears to man as freedom, but it is infernal freedom; while what is of love to the Lord and of love toward the neighbor, consequently of the love of good and truth, is freedom itself, and is heavenly freedom.

(2871) Infernal spirits do not know that there is any other freedom than that which is of the love of self and the love of the world; that is, of the cupidities of commanding, of persecuting and hating all who do not serve them, of tormenting everyone, of destroying the universe if they could for the sake of self; of taking away and claiming to themselves whatever is another's. When they are in these and similar things, they are in their freedom, because they are in their delight. Their life consists in this freedom to such a degree that if it were taken away from them, nothing more of life would remain to them than that of a newborn infant. This was also shown by living experience. A certain evil spirit was in the persuasion that such things could be taken away from him, and that in this way he could come into heaven; consequently that his life could be miraculously changed into heavenly life; on which account those loves together with their cupidities were taken away from him (which is done in the other life by dissociation), and he then appeared like an infant paddling with his hands, which he could scarcely move; and he was at the same time in such a state as to be less able to think than any infant, and unable to speak anything at all, or to know anything. But he was soon restored to his delight, and thus to his freedom. From this it is manifest that it is impossible for anyone to come into heaven who has procured a life for himself from the love of self and the world, and consequently who is in the freedom of these loves; for if that life were taken away from such a person, he would not have anything of thought and will remaining.

(2872) But heavenly freedom is that which is from the Lord, and in it are all the angels in the heavens. As before said this is the freedom of love to the Lord and mutual love, and thus of the affection of good and truth. The quality of this freedom may be seen from the fact that everyone who is in it communicates his blessedness and happiness to another from inmost affection, and that it is a blessedness and happiness to him that he is able to communicate it. And because the universal heaven is such, it follows that everyone is a center of all forms of blessedness and happiness, and that all these belong at the same time to each angel. The communication itself is effected by the Lord, by wonderful inflowings in an incomprehensible form, which is the form of heaven. This shows what heavenly freedom is, and that it is from the Lord alone.

(2873) How far distant heavenly freedom (which is from the affection of good and truth) is from infernal freedom (which is from the affection of evil and falsity), is evident from the fact that when the angels in heaven merely think about such freedom as is from the affection of evil and falsity, or what is the same, from the cupidities of the love of self and the world, they are immediately seized with internal pain; and on the other hand, when evil spirits merely think about the freedom which is from the affection of good and truth, or what is the same, from the desires of mutual love, they at once come into anguish; and what is wonderful, so opposite is the one freedom to the other, that the freedom of the love of self and the world is hell to good spirits; and on the other hand, the freedom of love to the Lord and mutual love is hell to evil spirits. Hence all in the other life are distinct according to their kinds of freedom, or what is the same, according to their loves and affections, consequently according to the delights of their life, which is the same as according to their lives; for lives are nothing else than delights, and these are nothing else than affections which are of the loves.

(2874) From this it is now evident what freedom is, namely, that it is to think and will from affection, and that the freedom is such as is the affection; also that the one freedom is infernal, and the other freedom heavenly, and that infernal freedom is from hell, whereas heavenly freedom is from the Lord. It is also evident that they who are in infernal freedom cannot come into heavenly freedom (which would be coming from hell into heaven) unless the whole of their life is taken away from them; also that no one can come into heavenly freedom except by reformation from the Lord; and that he is then introduced into it by the affection of good and truth, that is, by the good of life in which the truth of doctrine is being implanted.

(2875) The good of life, or the affection of good, is insinuated by the Lord by an internal way, without man's knowing anything about it; but the truth of doctrine, or faith, by an external way, into the memory, whence it is called forth by the Lord in His own time and according to His own order, and is conjoined with the affection of good. This is done in man's freedom; for as before said, man's freedom is from affection. Such is the insemination and inrooting of faith. Whatever is done in freedom is conjoined, but that which is done under compulsion is not conjoined; as may be seen from considering that by no possibility can anything be conjoined except that by which we are affected: affection is the very thing that receives; to receive anything contrary to the affection is to receive it contrary to the life. Hence it is manifest that truth of doctrine, or faith, cannot be received except by the affection of it. But such as is the affection, such is the reception. It is only the affection of truth and good that receives the truth of faith; for they agree, and because they agree, they conjoin themselves together.

(2876) As no one can be reformed except in freedom, therefore freedom is never taken away from a man, insofar as the appearance is concerned; for it is an eternal law that everyone should be in freedom as to his interiors, that is, as to his affections and thoughts, in order that the affection of good and truth may be implanted in him.

(2877) Whenever the affection of truth and the affection of good are insinuated by the Lord, which is done without man’s knowledge, he then imbues himself with truth and does good in freedom, because from affection; for when anything is done from affection, then as before said there is freedom; and the truth of faith conjoins itself with the good of charity. Unless a man had freedom in everything he thinks and wills, the freedom of thinking truth and of willing good could never be insinuated by the Lord into anyone; for in order that a man may be reformed he must think truth as of himself, and do good as of himself; and what is done as of one’s self is done in freedom. Unless this were so, there would never be any reformation or regeneration.

(2878) There are innumerable causes from which and on account of which a man loves to learn truth and to will good (very many from the world, and also very many from the body); and sometimes these things are not done for the sake of heaven, and still less for the sake of the Lord. A man is thus introduced by the Lord into truth and good by affections, and one man altogether differently from another, each one according to his disposition, innate and acquired. And as he is continually being introduced into truth and good by affections, and thus continually by freedom, and at length into the affections of spiritual truth and spiritual good, the Lord alone knows the times and the states, and He alone arranges and governs them in application to each one’s genius and life. This shows why man has freedom.

(2879) The Lord flows in through man’s inmost with good, and there conjoins truth with it: their root must be in the inmost. Unless a man is in freedom interiorly as to all his affections and as to all his thoughts, he can never be so disposed that good and truth may take any root.

(2880) Nothing else appears to a man as his (or what is the same, as his own) except that which flows from freedom. The reason is that all affection which is of love is his veriest life; and to act from affection is to act from life, that is, from himself, and thus from what is his, or what is the same, from his own. In order therefore that man may receive an Own that is heavenly, such as have the angels in heaven, he is kept in freedom, and through freedom he is introduced into it, in the way already stated. It may be known to everyone that to worship the Lord from freedom appears as if it were from one's self, or from one's own; but that to worship Him under compulsion is not from one's self, but from a force from without, or from some other source, compelling him to do it; thus that worship from freedom is worship itself, and that worship under compulsion is no worship.

(2881) If man could have been reformed by compulsion, there would not be any man in the universe who would not be saved; for nothing would be easier for the Lord than to compel man to fear Him, to worship Him, and indeed as it were to love Him; the means being innumerable. But as that which is done under compulsion is not conjoined, and thus is not appropriated, it is therefore the furthest possible from the Lord to compel anyone. So long as a man is in combats, or is one of the church militant, it appears as if the Lord compels the man, and thus that he has no freedom; for he is then continually combating against the love of self and of the world, thus against the freedom into which he was born and into which he has grown up; hence comes the appearance just referred to. But that in the combats in which he overcomes, the freedom is stronger than when out of combats (a freedom not from himself, but from the Lord, and still appearing as his), may be seen above (n. 1937, 1947).

(2882) Most of all does man believe that he has no freedom from the fact that he has learned that he cannot do good and think truth of himself. But let him not believe that anyone ever has or ever had any freedom of thinking truth and doing good of himself, not even the man who, from the state of perfection in which he was, was called a “likeness and image of God;” for the freedom of thinking the truth of faith, and of doing the good of charity, all flows in from the Lord. The Lord is Good itself and Truth itself; and is hence their fountain. All the angels are in such freedom, and indeed in the very perception that what we have just stated is the truth. The inmost angels perceive how much is from the Lord, and how much from themselves; and so far as it is from the Lord, they are in happiness; but so far as it is from themselves, they are not in what is happy.

(2883) In order therefore that a man may receive an Own that is heavenly, he must do good of himself, and think truth of himself; but still must know, and when reformed must think and believe, that all the good and all the truth are from the Lord, even as to the very least of all (and this because it is so); while its being given to man to think that it is from himself, is in order that the good and truth may become as his own.

(2884) The freedom of the love of self and of the world, and of their cupidities, is anything but freedom, being complete slavery; but still it is called freedom, just as love, affection, and delight are so called in both senses; and yet the love of self and of the world is anything but love, being hatred; and so are its affection and delight. They are named according to what they appear; not according to what they are.

(2885) No one can know what slavery is and what freedom is, unless he knows the origin of them (which no one can know except from the Word), and unless he knows how the case is with man in regard to his affections which are of his will, and his thoughts which are of his understanding.

(2886) As to man’s affections and thoughts, the case is this: No one, whoever he may be, whether man, spirit, or angel can will and think from himself; but from others; nor can these others will and think from themselves, but all again from others, and so on; and thus each one from the First of life, which is the Lord. That which is unconnected has no existence. Evils and falsities have connection with the hells; from the hells come the willing and thinking of those who are in evils and falsities; and also their love, affection, and delight, consequently their freedom. But goods and truths have connection with heaven, and the willing and thinking of those who are in them is from heaven, and so also are their love, affection, and delight, and therefore their freedom. From this we may see whence comes the one freedom, and whence the other. That the case is really so is most fully known in the other life, but is at this day altogether unknown in the world.

(2887) With man there are evil spirits constantly, and also angels; by the spirits he communicates with the hells, and by the angels with the heavens. If these spirits and angels were to be taken away from him, he would in a moment be devoid of willing and thinking, thus of life. That this is so may seem a paradox; and yet it is most true. But concerning the spirits and angels who are with man, of the Lord’s Divine mercy elsewhere.

(2888) The truth is that the life of everyone, both of man, of spirit, and also of angel, flows in solely from the Lord, who is life itself; and diffuses itself through the whole heaven and also through hell, thus into everyone; and this in an order and series incomprehensible: but the life which flows in is received by each one according to his disposition. Good and truth are received as good and truth by the good; but good and truth are received as evil and falsity by the evil, and are also turned into evil and falsity in them. The case with this is comparatively like the light of the sun, which diffuses itself into all the objects of the earth, but is received according to the quality of each object, and becomes of a beautiful color in beautiful forms, and of a disagreeable color in disagreeable forms. In the world this is an arcanum, but nothing is better known in the other life. That I might know that influx is of such a nature, it has been given me to speak with the spirits and angels who were with me, and also to feel and perceive their influx; and this so often that I cannot number the times. But I know that the fallacy will prevail, the fallacy that is to say, that men will believe that they will from themselves, and think from themselves, and thus have life from themselves; whereas nothing is further from the truth.

(2889) Evil spirits cannot possibly apprehend that they do not live from themselves, and that they are only organs of life; still less that there is no life except that which is from good and truth; and still less that they do not begin to live until the life of the cupidities of evil and of the persuasions of falsity, in which they are, is extinguished. They believe that if they were deprived of these there could be nothing of life remaining; whereas the truth is that when they have lost the life of the cupidities of evil and of the persuasions of falsity, they then first begin to live; and that the Lord, together with the good and truth in which life solely consists, is not till then received; and that intelligence and wisdom, and thus the veriest life, then flow in, and are afterwards immensely increased; and this with delight, blessedness, and happiness, and thus with inmost joy, and with ineffable variety, to eternity.

(2890) The evil spirits who are with man, through whom he communicates with hell, regard him no otherwise than as a vile slave; for they infuse into him their cupidities and their persuasions, and thus lead him whithersoever they will. But the angels through whom man communicates with heaven, regard him as a brother, and insinuate into him affections of good and truth, and thus lead him by freedom, not whither they will, but whither it pleases the Lord. From this we can see of what kind the one freedom is, and of what kind the other; and that it is slavery to be led by the devil, and freedom to be led by the Lord.

(2891) Spirits fresh from this world severely torment themselves by trying to comprehend how no one can do good of himself, or think truth of himself, except from the Lord; believing that thus they would be like machines, having no control of anything; and that if this is really so they should let their hands hang down, and suffer themselves to be acted upon. But they were told that they ought by all means to think, to will, and to do good of themselves; and that in no other way could they have an Own that is heavenly, and heavenly freedom; but that still they should acknowledge that the good and truth are not from them, but from the Lord: and they are instructed that all the angels are in such an acknowledgment, nay, in the perception that it is so; and the more exquisitely they perceive that they are led by the Lord, and thus are in the Lord, the more are they in freedom.

(2892) He who lives in good, and believes that the Lord governs the universe, and that all the good which is of love and charity, and all the truth which is of faith, are from the Lord alone; nay, that life is from Him, and thus that from Him we live, move, and have our being, is in such a state that he can be gifted with heavenly freedom, and together with it with peace; for he then trusts solely in the Lord and has no care for other things, and is certain that all things are tending to his good, his blessedness, and his happiness to eternity. But he who believes that he governs himself is continually disquieted, being borne along into cupidities, and into solicitude respecting future things, and thus into manifold anxieties; and because he so believes, the cupidities of evil and the persuasions of falsity also adhere to him.

(2893) Good spirits wondered exceedingly that the man of the church at this day does not believe that all the evils and falsities within him flow in from hell, and all the goods and truths from the Lord; when yet he has learned this from the Word, and also from the doctrine of faith; and, when anyone has done a grievous evil, everybody says that he has suffered himself to be led by the devil; and when anyone has done good, that he has suffered himself to be led by the Lord.

CHAPTER 23

(2894) WE READ in John: In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light appeareth in the darkness, but the darkness comprehended it not. And the Word was made flesh and dwelt within us; and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth (1:1-5, 14). Few know what is here meant by the "Word." That it is the Lord, is evident from the several particulars; but the internal sense teaches that it is the Lord as to His Divine Human that is meant by the "Word," for it is said: "the Word was made flesh and dwelt within us, and we beheld His glory." And because the Divine Human is meant by the "Word," all that Truth also is meant which relates to Him, and is from Him, in His kingdom in the heavens, and in His church on the earth. Hence it is said that "in Him was life, and the life was the light of men, and the light appeareth in the darkness." And because Truth is meant by the "Word," all revelation is meant, and thus also the Word itself or Holy Scripture.

(2895) As regards the Word specifically, it had existed in all times, but not the Word which we have at this day. There had been another Word in the Most Ancient Church which was before the flood, and another Word in the Ancient Church which was after the flood; then came the Word written by Moses and the prophets in the Jewish Church; and lastly the Word that was written by the Evangelists in the new church. The reason why there has been a Word at all times, is that by the Word there is communication of heaven with earth; and also because the Word treats of good and truth, from which man is to live happy forever; and on this account in the internal sense it treats of the Lord alone, because all good and truth are from Him.

(2896) The Word in the Most Ancient Church which was before the flood was not a written Word, but was revealed to everyone who was of that church. For they were celestial men, and therefore were in the perception of good and truth, as the angels are (with whom moreover they were in company), so that they had the Word written on their hearts (concerning which things see n. 597, 607, 895, 920, 1114-1125). As they were celestial men, and had companionship with angels, all the things which they saw and apprehended by any of the senses were to them representative and significative of the celestial and spiritual things which are in the Lord's kingdom; so that they indeed saw worldly and earthly things with their eyes, or apprehended them by some other sense, but from them and by means of them they thought of celestial and spiritual things. In this way, and in no other, were they able to speak with angels; for the things with the angels are celestial and spiritual things, and when they come down to man they fall into such things as are with him in the world. That each one of the things in the world represents and signifies something in the heavens, has been shown from the first chapter of Genesis up to this point. Thence came the representatives and significatives which, when communication with angels began to cease, were collected by those meant by “Enoch,” as was signified by the words (Gen. 5:24) “Enoch walked by himself with God, and was no more, for God took him” (see n. 521).

(2897) From this source was the Word in the Ancient Church which was after the flood. As the man of this church was spiritual and not celestial, he knew but did not perceive what the representatives and significatives involved; and as they involved Divine things, they came to be in use among those men, and were employed in their Divine worship; and this in order that they might have communication with heaven; for as before said, all things in the world represent and signify such things as are in heaven. They also had a written Word, which consisted of Histories and Prophecies, like the Word of the Old Testament; but in process of time that Word was lost. The Histories were called “Wars of Jehovah,” and the Prophecies were called “Enunciations,” as is evident in Moses (see Num. 21:14, 27), where they are quoted. Their histories were written in the prophetic style, and were for the most part made up histories, like those in the first eleven chapters of Genesis; as is plain from the quotations from them in Moses, where are these words: Therefore it is said in the Book of the Wars of Jehovah, Vaheb in Suphah, and the rivers of Arnon, and the slope of the rivers that inclineth toward the dwelling of Ar, and leaneth upon the border of Moab (Num. 21:14-15). [2] Their prophecies were written like the prophecies of the Old Testament, as is likewise plain from the quotations made from them also in Moses, where are these words: Wherefore the Enunciations (or the Prophetic Enunciators) say, Come ye to Heshbon, let the city of Sihon be built and established; for a fire is gone out of Heshbon, a flame from the city of Sihon; it hath devoured Ar of Moab, the lords of the high places of Arnon. Woe to thee, Moab; thou hast perished, O people of Chemosh; he hath given his sons as escapers, and his daughters into captivity, unto Sihon king of the Amorite. And we have shot at them; Heshbon is perished even unto Dibon, and we have laid waste even unto Nophah, which reacheth unto Medeba (Num. 21:27-30). That these prophecies involve heavenly arcana, as do the prophecies of the Old Testament, is clearly manifest not only from their having been transcribed by Moses and applied to the state of things of which he was then writing, but also from the fact that nearly the same words are found in Jeremiah, inserted in the prophecies of that book; in which it is evident, from what has been said about the internal sense of the Word, that there are as many heavenly arcana as there are words. The words in Jeremiah are: A fire is gone forth out of Heshbon, and a flame from among Sihon, and hath devoured the corner of Moab, and the crown of the head of the sons of tumult. Woe unto thee, O Moab, the people of Chemosh has perished, for thy sons are taken into captivity, and thy daughters into captivity (Jer. 48:45-46). From this also it is plain that that Word also had an internal sense. (Concerning the Ancient Church which was after the flood, see above, n. 640, 641, 765, 1238, 1327, 2385.)

(2898) That with them there were prophecies which in the internal sense treated of the Lord and of His kingdom, may be seen not only from what has been shown, but also from the prophecies of Balaam, who was from Syria, spoken of in Moses (Num. 23:7-10, 18-25; 24:3-10, 15-25), which are expressed in a style similar to the other prophecies of the Word, and plainly foretell the Lord's coming, in these words: I see Him, but not now; I behold Him, but not nigh; there shall come forth a Star out of Jacob, and a Scepter shall rise out of Israel and shall smite through the corners of Moab, and break down all the sons of Sheth (Num. 24:17). These prophecies, like the former, are called "Parables" [Enuntiata], for the same word is used (Num. 23:7, 18; 24:3, 15, 20).

(2899) A Word afterwards followed in the Jewish Church that in like manner was written by representatives and significatives, so that it might have within it an internal sense understood in heaven, and that thus by the Word there might be communication, and the Lord's kingdom in the heavens be united to the Lord's kingdom on earth. Unless everything in the Word represents, and unless all the words by which everything therein is written, signify the Divine things pertaining to the Lord, thus the celestial and spiritual things belonging to His kingdom, the Word is not Divine; but being so it could not possibly be written in any other style; for by means of this style and not possibly by any other, human things and human words correspond to heavenly things and heavenly ideas, even to the least jot. From this it is that if the Word is read even by a little child, the Divine things therein are perceived by the angels (see n. 1776).

(2900) In regard to the Word of the New Testament which is in the Evangelists, as the Lord spoke from the Divine itself, the several things spoken by Him were representative and significative of Divine things, thus of the heavenly things of His kingdom and church, as has been abundantly shown above. GENESIS 23 1. And the lives of Sarah were a hundred years and twenty years and seven years, the years of the lives of Sarah. 2. And Sarah died in Kiriath-arba, the same is Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her. 3. And Abraham rose up from upon the faces of his dead, and spoke unto the sons of Heth, saying, 4. I am a sojourner and a dweller with you; give me a possession of a sepulcher with you, and I will bury my dead from before me. 5. And the sons of Heth answered Abraham, saying unto him, 6. Hear us, my lord, thou art a prince of God in the midst of us; in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, from burying thy dead. 7. And Abraham rose up, and bowed himself to the people of the land, to the sons of Heth. 8. And he spoke with them, saying, If it is with your soul that I should bury my dead from before me, hear me, and intercede for me with Ephron the son of Zohar. 9. That he may give me the cave of Machpelah, which he hath, which is in the end of his field; in full silver let him give it to me, in the midst of you, for a possession of a sepulcher. 10. And Ephron was sitting in the midst of the sons of Heth; and Ephron the Hittite answered Abraham in the ears of the sons of Heth, of all that went in at the gate of his city, saying, 11. Nay, my lord, hear me; the field give I thee, and the cave that is therein I give it thee; to the eyes of the sons of my people give I it thee; bury thy dead. 12. And Abraham bowed himself before the people of the land. 13. And he spoke unto Ephron in the ears of the people of the land, saying, But if thou wilt, I pray thee, hear me; I will give the silver of the field; take it of me, and I will bury my dead there. 14. And Ephron answered Abraham, saying unto him, 15. My lord, hear me; land of four hundred shekels of silver, what is that between me and thee? Bury therefore thy dead. 16. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver which he had spoken of in the ears of the sons of Heth, four hundred shekels of silver current with the merchant. 17. And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and every tree that was in the field, that was in all the border thereof round about, were made sure, 18. Unto Abraham for an acquisition to the eyes of the sons of Heth, of all that went in at the gate of his city. 19. And after this Abraham buried Sarah his wife, in the cave of the field of Machpelah, upon the faces of Mamre, the same is Hebron, in the land of Canaan. 20. And the field and the cave that is therein were made sure unto Abraham for a possession of a sepulcher from the sons of Heth.

(2901) THE CONTENTS. In the internal sense a New Spiritual Church is here treated of, that was raised up by the Lord after the former church had altogether expired; and also the reception of faith with those who were of the church. “Sarah” here, is the truth Divine which expired; “burial,” is raising up again; “Ephron and the sons of Heth,” are those with whom the good and truth of the church were received; “Machpelah which is before Mamre,” is regeneration; “Hebron in the land of Canaan,” is a new church.

(2902) Truth Divine, that it expired, is treated of (verses 1-3); and that the Lord set up again a new church (verse 4); and was kindly received (verses 5, 6); from which there was joy (verses 7, 12); that their first state was obscure, and they believed the good of charity and the truth of faith to be from themselves (verses 8-11, 14-15); but they were instructed that good and truth were not from themselves, but from the Lord (verse 13); and thus they were redeemed (verse 16); and regenerated (verses 17, 18); and thus there was a new church (verse 19); from the Gentiles (verse 20).

(2903) THE INTERNAL SENSE. Verse 1. And the lives of Sarah were a hundred years and twenty years and seven years, the years of the lives of Sarah. “The lives of Sarah were,” signifies the times and states of the church as to the truths Divine that preceded; “a hundred years and twenty years and seven years,” signifies their fullness; “the years of the lives of Sarah,” signifies while any truth Divine remained on earth.

(2904) The lives of Sarah were. That this signifies the times and states of the church as to the truths Divine that preceded, is evident from the signification here of “lives;” and from the representation of “Sarah.” “Lives,” here, because they regard age and its periods, namely, infancy, youth, adult age, and old age, signify states, as do all times in general (see n. 2625, 2788, 2837); and because the following verses treat of the church, therefore “lives” signify the times and states of the church. That “Sarah” is truth Divine, may be seen above (n. 1468, 1901, 2063, 2172, 2173, 2198, 2507); from which it follows that by “the lives of Sarah were,” in the internal sense are here signified the times and states of the church as to the truths Divine which preceded. [2] That Sarah, while alive as Abraham’s wife, represented the Lord’s Divine Truth conjoined with His Divine Good, may be seen from the places above cited; and because the Lord’s Divine Truth was represented by her, so also the truth Divine of the church is signified; for in the church there is no other truth than that which is the Lord’s. Truth which is not from Him is not truth; as is also evident from the Word and from the doctrine of faith derived from it. It is evident from the Word, in John: A man can receive nothing, except it be given him from heaven (John 3:27). Without Me ye can do nothing (John 15:5). And the same is evident from the doctrine of faith, in that the all of faith, that is, all truth, is from the Lord. [3] All and each of the representatives and significatives in the Word, in the highest sense regard the Lord; hence is the very life of the Word; and as they regard the Lord, they regard His kingdom also, for the Lord is the all in His kingdom; the Divine things which are from the Lord in His kingdom make the kingdom. Therefore insofar as an angel, spirit, or man receives good and truth from the Lord, and believes that it is from the Lord, so far he is in His kingdom; but insofar as he does not receive and does not believe that it is from the Lord, so far he is not in His kingdom. Thus the Divine things that are from the Lord make His kingdom, or heaven; and this is what is meant by the Lord being the all in His kingdom.

(2905) A hundred years and twenty years and seven years. That this signifies their fullness, is evident from the signification of a "hundred," as being what is full (see n. 2636); and of "twenty," or twice ten, as being also what is full (see n. 1988); and of "seven," as being what is holy (see n. 395, 433, 716, 881); thus it is the fullness or the end of what is holy belonging to the church that is here signified. (That numbers in the Word all signify things, may be seen above, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252.) [2] Their fullness, that is, the fullness of the states and times of the church, signifies their end; for the case with the church is like that of the ages of man, of which the first is childhood, the second youth, the third adult age, the fourth old age; the last, or old age, being called the fullness or end. It is also like the times and states of the year; of which the first is spring, the second summer, the third autumn, and the fourth winter; and this last is the end of the year. It is also like the times and states of the day, the first of which is dawn, the second noon, the third evening, and the fourth night; and when this has come, there is fullness or the end. To all these are the states of the church compared in the Word, and they are signified by the same; for by times are signified states (see n. 2625, 2788, 2837). [3] The good and truth with those who are of the church are wont to decrease in this manner; and when there are no longer any good and truth (or as is said, when there is no longer any faith, that is, no charity) then the church has come to its old age, or its winter, or its night; and its time and state then are called "decision," "consummation," and "fulfillment" (see n. 1857). The same is signified when it is said of the Lord that He came into the world in the fullness of times, or when there was fullness; for there was then no longer any good, not even natural good; and consequently there was no truth. These are the things specifically signified by what is said in this verse.

(2906) The years of the lives of Sarah. That this signifies while any truth Divine remained, is evident from the signification of a "year," as being an entire period of the church from beginning to end; thus from the signification of the "years," as being periods (see above, n. 2905); and from the signification of the "lives of Sarah," as being states as to truth Divine (of which also just above, n. 2904); thus denoting here the limit when there was no longer any truth Divine remaining; which also follows from what immediately precedes. [2] That a "year" signifies the entire time of a state of the church from beginning to end, or what is the same, an entire period; and consequently that "years" signify times or periods within the general period, may be seen from the following passages in the Word. In Isaiah: Jehovah hath anointed Me to preach good tidings unto the afflicted; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and an opening of every kind to the bound, to proclaim the year of Jehovah's good pleasure, and the day of vengeance to our God (Isa. 61:1-2); said of the Lord's advent; the "year of Jehovah's good pleasure" denotes the time of a new church. In the same: The day of vengeance is in My heart, and the year of My redeemed is come (Isa. 63:4); this too is said of the Lord's advent; the "year of the redeemed" denotes the time of a new church. In the same: It is the day of vengeance to Jehovah; the year of retributions for the controversy of Zion (Isa. 34:8); where the signification is similar. [3] The same time is also called the "year of visitation" in Jeremiah: I will bring evil upon the men of Anathoth, in the year of their visitation (Jer. 11:23). In the same: I will bring upon Moab the year of their visitation (Jer. 48:44). Still more plainly in Ezekiel: After many days thou shalt be visited; in the futurity of years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which shall be for a waste continually (Ezek. 38:8); "the futurity of years" denotes the last time of the church, which then becomes no church, those being rejected who before were of the church, and others received from elsewhere. In Isaiah: Thus hath the Lord said unto me, Yet within a year, according to the years of a hireling, and all the glory of Kedar shall be consumed (Isa. 21:16); here also is meant the last time. [4] In Ezekiel: Thou art become guilty in thy blood that thou hast shed, and art defiled in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years; therefore have I made thee a reproach unto the nations, and a mocking to all the lands (Ezek. 22:4); "to come even unto the years" denotes to the end, when the Lord withdraws from the church. In Isaiah: Now hath Jehovah spoken, saying, "Within three years, as the years of a hireling, and the glory of Moab shall be brought into contempt, with all his great multitude, and the remnant shall be very small (Isa. 16:14); "within three years" also denotes the end of the former church. That "three" denotes what is complete, and a beginning, may be seen above (n. 1825, 2788). [5] Similar is the signification of "seven," and also of "seventy" (n. 720, 728, 901); and therefore it is said in Isaiah: And it shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years it shall be to Tyre as in the song of a harlot. And it shall come to pass after the end of seventy years that Jehovah will visit Tyre, and she shall return to her harlot hire (Isa. 23:15-17); "seventy years" denotes the entire period, from the time at which the church began even till it expires; which is also meant by "the days of one king," for a "king" signifies the truth of the church (see n. 1672, 1728, 2015, 2069). The "seventy years" of captivity in which the Jews were, also involve something similar, of which likewise it is said in Jeremiah: These nations shall serve the king of Babel seventy years; and it shall come to pass when seventy years are fulfilled, I will visit their iniquity upon the king of Babel, and upon this nation, saith Jehovah (Jer. 25:11-12; 29:10). [6] That a "year," and also "years," denote the entire period of a church, or the time of its duration, may be seen still further in Malachi: Behold I send Mine angel, and he shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant whom ye desire; behold He cometh, said Jehovah Zebaoth; and who may endure the day of His coming? Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, according to the days of an age, and according to the ancient years (Mal. 3:1-2, 4); where the advent of the Lord is treated of; the "days of an age" denote the Most Ancient Church; "ancient years," the Ancient Church; the "offering of Judah," worship from celestial love; and the "offering of Jerusalem," worship from spiritual love; that Judah is not meant here, nor Jerusalem, is plain. In David: I have considered the days of old, and the years of the ages (Ps. 77:5); where the "days of old" and the "years of the ages" denote the same churches. This is still more plain in Moses: Remember the days of an age, understand the years of generation and generation; ask thy father, and he will show thee; thine elders, and they will tell thee. When the Most High gave to the nations their inheritance, when He separated the sons of man (Deut. 32:7-8). [7] That a "year" and "years" denote the full time of a church, is also plain in Habakkuk: O Jehovah, I have heard Thy fame, I was afraid; O Jehovah, revive Thy work in the midst of the years, in the midst of the years make known; in anger remember mercy.

God will come from Teman, and the Holy One from Mount Paran (Hab. 3:2-3); This is said of the Lord's advent; "in the midst of the years" denotes in the fullness of times; and what is meant by the fullness of times" may be seen just above (n. 2905). [8] As a "year" and "years" signify the full time between its two limits, which are the beginning and the end when predicated of the Lord's kingdom on earth (that is, the church) so they signify what is eternal when predicated of the Lord's kingdom in heaven. As in David: O God, Thy years are to generation and generation; and Thou art He, and Thy years shall not be brought to an end. The sons of Thy servants shall continue, and their seed shall be established before Thee (Ps. 102:24, 27-28). In the same: Thou wilt add days to the days of the king, his years shall be as generation and generation; he shall dwell before God forever (Ps. 61:6-7); where "years" denote what is eternal, for this treats of the Lord and His kingdom. [9] The lambs which were offered for burnt-offering and sacrifice being "sons of their year" (see Lev. 12:6; 14:10; Num. 6:12; 7:15, 21, 27, 33, 39, 45, 51, 57, 63, 69, 75, 81, and other places), signified the celestial things of innocence in the Lord's kingdom, which are eternal. And for this reason also the burnt-offering of calves that were "sons of a year" is mentioned as being most grateful (Micah 6:6). [10] That in the internal sense a "year" does not signify a year, is also evident from the fact that the angels, who are in the internal sense of the Word, cannot have an idea of any year; but because a year is a full period of time in nature, which belongs to the world, therefore instead of a year they have an idea of what is full in respect to states of the church, and of what is eternal in respect to states of heaven; times with them are states (see n. 1274, 1382, 2625, 2788, 2837).

(2907) Verse 2. And Sarah died in Kiriath-arba, the same is Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her. "Sarah died," signifies night as to the truths of faith; "in Kiriath-arba, the same is Hebron in the land of Canaan," signifies in the church; "and Abraham came to mourn for Sarah, and to weep for her," signifies the Lord's state of grief.

(2908) Sarah died. That this signifies night as to the truths of faith, is evident from the signification of "dying," of "dead," and of "death," when these are predicated of the church, as denoting its last time, when all faith, that is, charity, has expired; which time, throughout the Word, is called "night" (see n. 221, 709, 1712, 2353); that "dying" denotes ceasing to be such, may be seen above (n. 494). The same is further evident from the representation of Sarah, as being truth Divine (see above, n. 2904); and thus it is plain that the signification is as has been said.

(2909) In Kiriath-arba, the same is Hebron in the land of Canaan. That this signifies in the church, is evident from the signification of "Kiriath-arba," as being the church as to truth; and from the signification of "Hebron in the land of Canaan," as being the church as to good. In the Word, and especially in the prophetical parts, where truth is treated of, good is treated of also, because of the heavenly marriage in everything of the Word (see n. 683, 793, 801, 2173, 2516, 2712); therefore here, when Kiriath-arba is mentioned, it is also said, "the same is Hebron in the land of Canaan." (That the "land of Canaan" denotes the Lord's kingdom, may be seen above, n. 1413, 1437, 1607; also that the places in that land were variously representative, n. 1585, 1866.) [2] In regard to Kiriath-arba which is Hebron, it was the region where Abraham, Isaac, and Jacob dwelt. That Abraham dwelt there, appears from what was said in a preceding chapter: "Abraham came and dwelt in Mamre, which is in Hebron" (Gen. 13:18). That Isaac dwelt there, appears from what is said in a later chapter: "Jacob came unto Isaac his father, to Mamre, to Kiriath-arba, the same is Hebron, where Abraham and Isaac sojourned" (Gen. 35:27). That Jacob dwelt there is evident from Joseph being sent to his brethren by Jacob his father, from the valley of Hebron (Gen. 37:14). From the representation of the three, as spoken of above, it is plain that Kiriath-arba which is Hebron represented the church before Jerusalem did. [3] That every church in process of time decreases, until it has nothing left of faith and charity, and then is destroyed, was also represented by Kiriath-arba which is Hebron, in its being possessed by the Anakim, by whom were signified dire persuasions of falsity (n. 581, 1673). That it was possessed by the Anakim, may be seen in several places (Num. 13:21, 22; Josh. 11:21; 14:15; 15:13, 14; Judges 1:10); and that it came to its end or consummation and was destroyed, was represented by all things therein being given by Joshua to the curse (Josh. 10:36, 37; 11:21); and the Anakim being smitten by Judah and Caleb (Judges 1:10; Josh. 14:13-15; 15:13, 14). And that there was again a new church, was represented by Hebron being assigned to Caleb for an inheritance, as to field and villages (Josh. 21:12); but the city itself was made a city of refuge (Josh. 20:7; 21:13); and a priestly city for the sons of Aaron (Josh. 21:10, 11); in the inheritance of Judah (Josh. 15:54). [4] Hence it is evident that Hebron represented the Lord's spiritual church in the land of Canaan. And likewise on this account David was required by the command of Jehovah to go to Hebron, and was there anointed to be king over the house of Judah; and after he had reigned there seven years and six months, he went to Jerusalem and took possession of Zion (see 2 Sam. 2:1-11; 5:5; 1 Kings 2:11); and then for the first time the spiritual church of the Lord began to be represented by Jerusalem, and the celestial church by Zion.

(2910) And Abraham came to mourn for Sarah and to weep for her. That this signifies the Lord's state of grief on account of the night as to truths of faith in the church, is evident from the representation of Abraham, as being the Lord (see n. 1893, 1965, 1989, 2011, 2172, 2501, 2833, 2836). That to "mourn" and to "weep" signify a state of grief is evident without explication; to "mourn" has respect to grief on account of night as to good in the church, and to "weep" as to truths. These two verses treat of the end of the church; its end is when there is no longer any charity. This state is treated of in many places in the Word, especially in the Prophets, and in John in Revelation; the Lord also describes this end by many things in the Evangelists, and calls it the "consummation of the age," and also "night." [2] For with churches the case is this: In the beginning charity is fundamental with them; everyone then loves another as a brother, and is affected from good, not for his own sake, but for the sake of the neighbor, the community, the kingdom of the Lord, and above all things for the Lord's sake. But in process of time charity begins to grow cold and to become naught. Afterwards comes hatred of one another; which, although it does not appear outwardly, because in civic society men are under laws, and are under outward bonds of restraint, still is nourished inwardly. These outward bonds of restraint come from the love of self and of the world; they are the love of honor and eminence, the love of gain and hence also of power, thus the love of reputation. Under these loves hatred against the neighbor conceals itself, which is of such a nature that men desire to have command over all, and to possess all things that are another's; and when these desires are opposed, they treasure in their hearts contempt for the neighbor, they breathe revenge, they take delight in his ruin, and even practice cruelties so far as they dare. Into things like these does the charity of the church at its end at last decline, and then it is said of it that there is no longer any faith, for where there is no charity there is no faith, as has been shown many times. [3] There have been a number of churches, known to us from the Word, that had such an end. The Most Ancient Church thus expired about the time of the flood; in like manner the Ancient Church which was after the flood; also a second Ancient Church, called the Hebrew Church; and at last the Jewish Church, which was by no means a church that commenced from charity, but was only the representative of a church, to the intent that by representatives communication with heaven might survive, until the Lord came into the world. Afterwards a new church was raised up by the Lord, called the Church of the Gentiles, which was internal, for interior truths had been revealed by the Lord; but this church is now at its end, because now there is not only no charity, but there is hatred instead of charity; which hatred, though it does not appear outwardly, yet is within, and breaks out whenever possible with anyone, that is, whenever outward bonds do not restrain. [4] Besides these churches there have been very many others that are not so fully described, which in like manner decreased and destroyed themselves. There are many causes for such decrease and self-destruction; one is that parents accumulate evils, and by frequent practice, and at length by habit, they implant them in their nature, and so by inheritance transcribe them upon their offspring; for what parents acquire from actual life by frequent use is rooted in their nature and is transmitted by inheritance to posterity; and unless the posterity is reformed or regenerated, it is continued to successive generations and is all the time increasing; and thus the will becomes more prone to evils and falsities. But when a church is consummated and perishes, then the Lord always raises up a new church somewhere; but rarely, if ever, from the people of the former church; but from nations that have been in ignorance. Concerning these in what follows.

(2911) Verse 3. And Abraham rose up from upon the faces of his dead, and spoke unto the sons of Heth, saying.

“Abraham rose up,” signifies elevation; “from upon the faces of his dead,” signifies in that night; “and spoke unto the sons of Heth, saying,” signifies those with whom there was to be a new spiritual church.

(2912) Abraham rose up. That this signifies elevation, is evident from the signification of “rising up,” as implying some elevation (see n. 2401, 2785); here elevation from grief, since a new church was about to be raised up in place of the former that perished. From upon the faces of his dead. That this signifies in that night, is evident from the signification of “dying,” of “death,” and of “dead,” as denoting night in regard to the state of the church (concerning which see above, n. 2908).

(2913) And spoke unto the sons of Heth, saying. That this signifies those with whom there was to be a new spiritual church, is evident from the signification of “Heth,” and of the “Hittites.” There were many inhabitants of the land of Canaan, who are enumerated in various places in the Word, and among them the Hittites (see Gen. 15:20; Exod. 3:8, 17; 13:5; 23:23; Deut. 7:1; 20:17; Josh. 3:10; 11:1, 3; 12:8; 24:11; 1 Kings 9:20; and other places). Most of these were from the Ancient Church (that this extended through many lands, and likewise through the land of Canaan, may be seen above, n. 1238, 2385). All who were of that church acknowledged charity as the principal, and all their doctrinal things were of charity or of life. Those who elaborated doctrinal things of faith were called “Canaanites,” and were separated from the other inhabitants of the land of Canaan (Num. 13:29; see n. 1062-

1063, 1076). [2] Among the better inhabitants of the land of Canaan were the Hittites, as is evident from the fact that Abraham dwelt among them, and afterwards Isaac and Jacob, and had their burial place there; also from their bearing themselves piously and modestly toward Abraham, as is very plain from what is related of them in this chapter (particularly in verses 5-6, 10-11, 14-15). And thus by the Hittites, as by a well-disposed nation, is represented and signified the spiritual church, or the truth of the church. But with these, as with the rest of the Ancient church, it came to pass that in course of time they declined from charity or the good of faith; and consequently the falsity of the church is afterwards signified by them (as in Ezek. 16:3, 45, and other places). That still the Hittites were among the more honored, is evident from the fact that there were Hittites with David, as Abimelech (1 Sam. 26:6), and Uriah, who was a Hittite (2 Sam. 11:3, 6, 17, 21), whose wife was Bathsheba, of whom Solomon was born to David (2 Sam. 12:24). (That "Heth" signifies the more external knowledges regarding life, which are the external truths of the spiritual church, may be seen above, n. 1203.) [3] This verse treats of the new church that the Lord sets up anew when the former church expires; and the verses that follow treat of the reception of faith with them. A church among the sons of Heth is not treated of; but the raising up by the Lord of the spiritual church in general, after the former ceases or is consummated; the sons of Heth are merely those who represent and signify this. See what has been said above concerning churches, namely: That in process of time a church decreases and is contaminated (n. 494, 501, 1327, 2422): That it recedes from charity, and produces evils and falsities (n. 1834, 1835): That then the church is said to be laid waste and desolate (n. 407-411, 2243): That a church is set up anew with the Gentiles, and why (n. 1366). That in the church which is being vastated, there is always preserved something of the church as a nucleus (n. 468, 637, 931, 2422): That unless there were a church on earth, the human race would perish (n. 468, 637, 931, 2422): That the church is as the heart and lungs in the grand body, that is, in the human race (n. 637, 931, 2054, 2853): The quality of the spiritual church (n. 765, 2669): That charity constitutes the church, not faith separate (n. 809, 916): That if all had charity, the church would be one, although they should differ as to doctrinal things and worship (n. 1285, 1316, 1798, 1799, 1834, 1844, 2385): That all men on earth who are in the Lord's church, though scattered through the world, still as it were make a one, as in the heavens (n. 2853): That every church is internal and external, and both together constitute one church (n. 409, 1083, 1098, 1100, 1242): That the external church is nothing, if there is no internal church (n. 1795): That the church is compared to the rising and the setting of the sun, also to the seasons of the year, and the times of the day (n. 1837): That the Last Judgment is the last time of the church (n. 900, 931, 1850, 2117, 2118).

(2914) Verse 4. I am a sojourner and a dweller with you; give me a possession of a sepulcher with you, and I will bury my dead from before me. "I am a sojourner and a dweller with you," signifies their first state, that although the Lord was unknown to them, still He could be with them; "give me a possession of a sepulcher with you" signifies that they might be regenerated; "and I will bury my dead from before me," signifies that thus He would come forth and rise again from the night which is with them.

(2915) I am a sojourner and a dweller with you. That this signifies their first state, that although the Lord was unknown to them still He could be with them, is evident from the representation of Abraham, as being the Lord (frequently shown above); and from the signification of being a "sojourner with them," and of being a "dweller with them," as being unknown and yet with them. That this is the internal sense is plain from what precedes and what follows; for here a new church is treated of, and in this verse its first state, which is such that first of all the Lord is unknown to them; and yet because they live in the good of charity, and in what is just and equitable as to civil life, and in what is honorable and becoming as to moral life, they are such that the Lord can be with them; for the Lord's presence with man is in good, and therefore in what is just and equitable, and further in what is honorable and becoming (what is honorable being the complex of all the moral virtues; and what is becoming being simply its form); for these are goods which succeed in order, and are the planes in man on which conscience is founded by the Lord, and consequently intelligence and wisdom. But with those who are not in these goods (that is to say from the heart or affection), nothing of heaven can be inseminated; for there is no plane or ground, thus there is no recipient; and as nothing of heaven can be inseminated, neither can the Lord be present there. The Lord's presence is predicated according to the good, that is, according to the quality of the good; the quality of the good is according to the state of innocence, of love, and of charity, in which the truths of faith have been implanted or can be implanted.

(2916) Give me a possession of a sepulcher with you. That this signifies that they can be regenerated, is evident from the signification of a "sepulcher," which in the internal sense of the Word signifies life or heaven, and in the opposite sense death or hell. That it signifies life or heaven, is because the angels, who are in the internal sense of the Word, have no idea of a sepulcher because they have none of death; and therefore instead of a sepulcher they perceive nothing else than continuation of life, and thus resurrection-for man rises again as to his spirit, and is buried as to his body (see n. 1854). And because burial" signifies resurrection, it also signifies regeneration, for regeneration is man's first resurrection, as he then dies in respect to the former man, and rises again as to the new. By regeneration a man from being dead becomes alive; hence comes the signification of a "sepulcher" in the internal sense. That the idea of regeneration occurs to the angels when the idea of a sepulcher is presented is plain also from what was said above about little children (n. 2299). [2] That in the opposite sense a "sepulcher" signifies death or hell is because the evil do not rise again into life; and therefore when the evil are treated of and a sepulcher is mentioned, no other idea then occurs to the angels than that of hell; this is the reason why hell in the Word is also called a "sepulcher." [3] That a "sepulcher" signifies resurrection, and also regeneration is plain in Ezekiel: Therefore prophesy, and say unto them, Thus saith the Lord Jehovih, Behold I will open your sepulchers, and cause you to come up out of your sepulchers, O My people; and I will bring you to the ground of Israel. And ye shall know that I am Jehovah, when I have opened your sepulchers, and caused you to come up out of your sepulchers, O My people; and shall put My spirit in you, and ye shall live, and I shall place you on your own ground (Ezek. 37:12-14); where the Prophet treats of the bones that were made to live, and in the internal sense of regeneration. That he treats of regeneration is plainly evident, for it is said, "when I shall put My spirit in you and ye shall live, and I shall place you on your own ground." "Sepulchers" here denote the former man and his evils and falsities, to "open," and to "come up out of" which is to be regenerated. Thus the idea of a sepulcher perishes and is as it were put off, when the idea of regeneration or of the new life comes in. [4] That the sepulchers were opened, and many bodies of the saints that were sleeping arose and went forth out of their sepulchers after the Lord's resurrection, and entered into the holy city, and appeared unto many (Matt. 27:52, 53), involves what is similar, namely resurrection because of the Lord's resurrection, and in a more interior sense every resurrection. That the Lord raised Lazarus from the dead (John 11:1 and the following verses) also involves the raising up of a new church from the Gentiles; for all the miracles wrought by the Lord, because they were Divine, involved states of His church. The signification also is similar where it is said that the man who was cast into the sepulcher of Elisha, when he touched his bones, revived (2 Kings 13:20, 21); for by Elisha was represented the Lord. [5] As "burial" signified resurrection in general, and every resurrection, therefore the ancients were very solicitous about their burials and the places where they should be buried-as Abraham, that he should be buried in Hebron in the land of Canaan; also Isaac and Jacob, with their wives (Gen. 47:29-31; 49:30-32); and Joseph, that his bones should be carried from Egypt into the land of Canaan (Gen. 50:25; Exod. 13:19; Josh. 24:32); David, and the kings who came after him, that they should be buried in Zion (1 Kings 2:10; 11:43; 14:31; 15:8, 24; 22:50; 2 Kings 8:24; 12:21; 14:20; 15:7, 38; 16:20). The reason of this was that the land of Canaan and Zion represented and signified the Lord's kingdom, and burial represented and signified resurrection; but that the place effects nothing in regard to resurrection must be evident to everyone. [6] That "burial" signifies resurrection to life is also plain from other representatives as that there should be no wailing for the wicked, and that they should not be buried but cast out (Jer. 8:2; 14:16; 16:4, 6; 20:6; 22:19; 25:33; 2 Kings 9:10; Rev. 11:9); and that wicked persons who had been buried should be cast forth from their sepulchers (Jer. 8:1, 2; 2 Kings 23:16-18). In the opposite sense however, a "sepulcher" signifies death or hell (see Isa. 14:19-21; Ezek. 32:21-23, 25, 27; Ps. 88:5, 6, 11, 12; Num. 19:16, 18, 19).

(2917) I will bury my dead from before me. That this signifies that thus He would come forth and rise again from the night in which they were, is evident from the signification of "burying," as being to rise again (see just above, n. 2916); and from the signification of "dead," as being the state of shade or of night, that is, of ignorance (see also above, n. 2908, 2912), out of which the Lord comes forth and rises with man, when He is acknowledged. Before this He is in night, because He does not appear; He rises again with everyone who is being regenerated.

(2918) Verses 5, 6. And the sons of Heth answered Abraham, saying unto him, Hear us, my lord, thou art a prince of God in the midst of us; in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher from burying thy dead. "The sons of Heth answered Abraham, saying unto him," signifies a reciprocal state with those who are of the new church; "Hear us," signifies reception; "my lord, thou art a prince of God in the midst of us," signifies the Lord as to the good and truth Divine with them; "in the choice of our sepulchers," signifies good pleasure as to regeneration; "bury thy dead," signifies that so they would come forth from night and be raised up into life; "none of us shall withhold his sepulcher from thee," signifies that they were all prepared to receive regeneration; "from burying thy dead," signifies so that they might come forth from night and be raised up.

(2919) The sons of Heth answered Abraham, saying unto him. That this signifies a reciprocal state with those who are of the new church, is evident from the signification of "answering," when assent is given to that which is asked, as being what is reciprocal; and from the signification of the "sons of Heth," as being those with whom there is to be a new spiritual church (of which above, n. 2913).

(2920) Hear us. That this signifies reception, is evident from the signification of "hear us," when it is a mode of answering to express assent, as being reception.

(2921) My lord, thou art a prince of God in the midst of us. That this signifies the Lord as to the good and truth Divine with them, is evident from the signification of "lord," and of a "prince of God;" and from the signification of "in the midst of us." That it is said "Lord" where good is treated of, is evident from the Word of the Old Testament; for there Jehovah is now called Jehovah, now God, now Lord, now Jehovah God, now the Lord Jehovih, now Jehovah Zebaoth; and this from a hidden cause which can be known only from the internal sense. In general, when the subject is the celestial things of love, or good, it is said "Jehovah;" but when it is the spiritual things of faith, or truth, it is said "God;" when both together are treated of, it is said "Jehovah God;" but when the Divine power of good or omnipotence is treated of, it is said "Jehovah Zebaoth," that is, "Jehovah of Armies," and likewise "Lord," so that "Jehovah Zebaoth" and "Lord" are of the same sense and signification. From this, namely, the power of good, men and angels are also called "lords;" and in the opposite sense those are called “servants” in whom there is no power, or who have power from the former. From all this it may be seen that here “my lord” in the internal sense signifies the Lord as to good; which will be illustrated from the Word in the passages that follow. “Prince of God,” however, signifies the Lord as to the power of truth, or as to truth; as is evident from the signification of a “prince,” or of “princes,” as being primary truths (see n. 1482, 2089); and also from its being said “prince of God,” for it is said “God” where truth, and “Jehovah” where good is treated of, (see n. 2586, 2769, 2807, 2822). That “in the midst of us” means among them, or with them, is evident without explication. [2] That in the Word of the Old Testament “Jehovah Zebaoth” and “Lord” are of the same sense and signification, is evident in Isaiah: The zeal of Jehovah Zebaoth shall perform this; the Lord sent a word into Jacob, and it hath fallen on Israel (Isa. 9:7-8). And in another place: A mighty king shall rule over them, saith the Lord, Jehovah Zebaoth (Isa. 19:4). In Malachi: Behold the Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant whom ye desire; behold He cometh, saith Jehovah Zebaoth (Mal. 3:1). Still more plainly in Isaiah: I saw the Lord sitting upon a throne high and lifted up; above Him stood the seraphim; six wings and six wings for each; the one cried to the other, Holy, holy, holy, Jehovah Zebaoth. Woe is me, for I am undone, for mine eyes have seen the King, Jehovah Zebaoth. And I heard the voice of the Lord (Isa. 6:1, 3, 5, 8); from which it is plain that “Jehovah Zebaoth” and “the Lord” have the same meaning. [3] But the name “Lord

Jehovih" is used especially when the aid of omnipotence is sought and implored as in Isaiah: Say unto the cities of Judah, Behold your God. Behold the Lord Jehovih will come in a strong one, and His arm shall rule for Him; behold His reward is with Him and His work before Him. He shall feed His flock like a shepherd (Isa. 40:9-11). That the name "Lord Jehovih" is used when such aid is sought, may be seen further in Isa. 25:8; 40:10; 48:16; 50:4-5, 7, 9; 61:1; Jer. 2:22; Ezek. 8:1; 11:13, 17, 21; 12:10, 19, 28; 13:8, 13, 16, 18, 20; 14:4, 6, 11, 18, 20, 21; Micah 1:2; Ps. 71:5, 16; and frequently elsewhere. [4] And besides this in the Word of the Old Testament the name "Lord" involves the like as "Jehovah," namely, that it is said "Lord" when good is treated of; wherefore also "Lord" is similarly distinguished from "God" as "Jehovah" is distinguished from "God." As in Moses: Jehovah your God, He is God of gods and Lord of lords (Deut. 10:17). In David: Give thanks unto the God of gods, for His mercy is forever; give thanks unto the Lord of lords, for His mercy is forever (Ps. 136:1-3). [5] But in the Word of the New Testament, with the Evangelists and in Revelation, "Jehovah" is nowhere named; but instead of "Jehovah" it is said "Lord," and this from hidden causes of which we shall speak below. That in the Word of the New Testament it is said "Lord," instead of "Jehovah" is very plain in Mark: Jesus answered, The first of all the commandments is, Hear O Israel, The Lord our God is one Lord; therefore thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy thought, and from all thy strength (Mark 12:29-30). The same is thus written in Moses: Hear O Israel, Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God from all thy heart, and from all thy soul, and from all thy strength (Deut. 6:4-5); where it is plain that “the Lord” is said instead of “Jehovah.” So too in John: I saw and behold there was a throne set in heaven, and one sitting upon the throne; and round about the throne four animals full of eyes before and behind; each one of them had six wings round about, and was full of eyes within; and they said, Holy, holy, holy, Lord God Almighty (Rev. 4:2, 6, 8). But in Isaiah we read: I saw the Lord sitting upon a throne high and lifted up. Above him stood the seraphim; six wings and six wings for each; the one cried to the other, Holy, holy, holy, Jehovah Zebaoth (Isa. 6:1, 3, 5, 8). Here “the Lord” is said instead of “Jehovah”; or “the Lord God Almighty” instead of “Jehovah Zebaoth” (that the “four animals” are seraphim or cherubim is plain in Ezekiel, 1:5, 13-15, 19; 10:15). That “the Lord” in the New Testament is “Jehovah” is also evident from many other passages as in Luke: There appeared to Zacharias an angel of the Lord (Luke 1:11); an “angel of the Lord” meaning an “angel of Jehovah.” In the same: The angel said to Zacharias concerning his son, Many of the sons of Israel shall he turn unto the Lord their God (Luke 1:16); “unto the Lord their God” meaning “unto Jehovah God.” In the same: The angel said to Mary concerning Jesus, He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David (Luke 1:32); “the Lord God” here is instead of “Jehovah God.” In the same: Mary said, My soul doth magnify the Lord, and my spirit hath exalted itself upon God my savior (Luke 1:46-47); here too "the Lord" is instead of "Jehovah." In the same: Zacharias prophesied, saying, Blessed be the Lord God of Israel (Luke 1:68); "the Lord God" is instead of "Jehovah God." In the same: An angel of the Lord stood by the shepherds; and the glory of the Lord shone round about them (Luke 2:9); an angel of "the Lord," and the glory of "the Lord," instead of an angel of "Jehovah," and the glory of "Jehovah." In Matthew: Blessed is he that cometh in the name of the Lord (Matt. 21:9; 23:39; Luke 13:35; John 12:13); "in the name of the Lord," instead of "in the name of Jehovah." Besides many other passages as Luke 1:28; 2:15, 22-24, 29, 38, 39; 5:17; Mark 12:10, 11. [6] Among the hidden causes of their calling Jehovah "the Lord" were the following. If at that time it had been said that the Lord was the Jehovah so often named in the Old Testament (see n. 1736), men would not have accepted it, for they would not have believed it; and moreover the Lord did not become Jehovah as to the Human also until He had completely united the Divine Essence to the Human Essence, and the Human to the Divine (see n. 1725, 1729, 1733, 1745, 1815, 2156, 2751). The full unition was accomplished after the last temptation, which was that of the cross; and for this reason, after the resurrection the disciples always called Him "the Lord" (John 20:2, 13, 15, 18, 20, 25; 21:7, 12, 15-17, 20; Mark 16:19, 20); and Thomas said, "My Lord and my God" (John 20:28). And because the Lord was the Jehovah so often named in the Old Testament, He therefore also said to the disciples: Ye call Me Master and Lord, and ye say well, for I am (John 13:13-14, 16); and these words signify that He was Jehovah God; for He is here called “Lord” as to good, and “Master” as to truth. That the Lord was Jehovah is also meant by the words of the angel to the shepherds: Unto you is born this day a Saviour who is Christ the Lord (Luke 2:11); He is called “Christ” as the Messiah, the Anointed, King; and “Lord” as Jehovah; “Christ” in respect to truth, and “Lord” in respect to good. One who does not closely study the Word could not know this, for he would think that our Savior was called Lord, like others, from the common title of reverence; when yet He was so called because He was Jehovah.

(2922) In the choice of our sepulchers. That this signifies good pleasure as to regeneration, is evident from the signification of “choosing,” of “choice,” and of “chosen,” as being what is wished for, or what is of good pleasure; and from the signification of a “sepulcher” as being resurrection and regeneration (concerning which above, n. 2916).

(2923) Bury thy dead. That this signifies that so they would come forth from night and be raised up into life, is evident from the signification of being “buried,” as being to rise again, or to be raised up to life (see n. 2916); and from the signification of the “dead,” as being night in respect to the goods and truths of faith (see n. 2908, 2912, 2917).

(2924) None of us shall withhold from thee his sepulcher. That this signifies that they were all prepared to receive regeneration, is evident from the signification of a “sepulcher” as being regeneration (see n. 2916); and from the signification of "not withholding," as being willingness to receive.

(2925) From burying thy dead. That this signifies that they might come forth from night and be raised up, is evident from the signification of being "buried," and of "dead," as being to be raised up from night in respect to the goods and truths of faith (concerning which see just above, n. 2923, where the same words occur).

(2926) Verses 7, 8. And Abraham rose up, and bowed himself to the people of the land, to the sons of Heth. And he spoke with them, saying, If it is with your soul that I should bury my dead from before me, hear me, and intercede for me with Ephron the son of Zohar. "Abraham rose up, and bowed himself," signifies the Lord's joy on account of the kind reception; "to the people of the land, to the sons of Heth," signifies by those who were to be of the new spiritual church; "and he spoke with them, saying," signifies thought and perception concerning them; "if it is with your soul," signifies if from the affection of truth from the heart; "that I should bury my dead from before me," signifies that they desired to come forth from night and rise again; "hear me," signifies that they should comply; "and intercede for me with Ephron the son of Zohar," signifies those with whom the truth and good of faith could be received.

(2927) Abraham rose up, and bowed himself. That this signifies the Lord's joy on account of the kind reception, is evident from the signification of "rising up," as involving something of elevation (see n. 2401, 2785; for the mind is elevated by gladness and joy, and it is therefore here said that he "rose up"); also from the representation of Abraham, as being the Lord (as often shown above); and from the signification of "bowing himself," as being to rejoice. Bowing is a movement of the body expressive both of humiliation and of joy; that here it is expressive of joy, and is on account of kind reception, is plain from what precedes and what follows.

(2928) To the people of the land, to the sons of Heth. That this signifies by those who are of the spiritual church, is evident from the signification of "people," as being those who are in truths, thus the spiritual (see n. 1259, 1260); from the signification of the "land," as being the church (see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118 at the end); and from the signification of the "sons of Heth," as being those who are of the new spiritual church (n. 2913). The "people of the land" are sometimes mentioned in the Word where it treats of Israel and of Jerusalem, and by them in the internal sense is signified the spiritual church, or those who are of the spiritual church; for by "Israel" and by "Jerusalem" this church is meant. When Judah and Zion are treated of, the term "nation" is used, for by "nation" is signified the celestial church; and this church is meant by "Judah" and by "Zion." [2] That it is said the "people of the land" when Israel and Jerusalem are treated of (thus where it treats of the spiritual church), is evident from many passages in the Word; as in Ezekiel: Say unto the people of the land, Thus saith the Lord Jehovih to the inhabitants of Jerusalem, to the ground of Israel, They shall eat their bread in sadness, and shall drink their waters in devastation; that her land may be laid waste; the cities that are inhabited shall be laid waste, and the land shall be desolate (Ezek. 12:19-20); where in the internal sense Jerusalem and the ground of Israel denote the spiritual church; “bread” and “waters,” charity and faith, or good and truth; the “land,” the church itself, which is said to be “wasted” as to good, and “desolate” as to truth. [3] In the same: Gog and his multitude shall the house of Israel bury, that they may cleanse the land seven months; and all the people of the land shall bury them (Ezek. 39:11-13); “Gog” denotes external worship separate from internal, which is idolatrous (n. 1151); the “house of Israel,” the spiritual church in respect to good; the “people of the land,” the same in respect to truth; the “land,” the church itself. The “land” denotes the church for the reason that the land of Canaan represented the Lord’s kingdom and thus the church, for the Lord’s kingdom on earth is the church. [4] In the same: All the people of the land shall be for this oblation for the prince in Israel; and upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin-offering. The people of the land shall bow themselves at the door of the gate in the sabbaths and in the new moons; and the people of the land shall enter, in the appointed feasts (Ezek. 45:16, 22; 46:3, 9); where the New Jerusalem, that is, the Lord’s spiritual kingdom, is treated of; they who are in it are the “people of the land;” the “prince” is truth Divine which is from the Lord. [5] The sons of Heth are so called because by “sons” are signified truths (see n. 489, 491, 533, 1147, 2623). Truths are predicated of the spiritual, because the spiritual are initiated into good by means of truths, that is, into charity by means of faith; and because they do good from the affection of truth, not knowing that it is good from anything else than because they are so instructed. Their conscience also is founded in these truths of faith (see n. 1155, 1577, 2046, 2088, 2184, 2507, 2715, 2716, 2718).

(2929) And he spoke with them, saying. That this signifies thought and perception concerning them, is evident from the signification of "speaking and saying," as being to think and perceive (see n. 1898, 1919, 2080, 2271, 2287, 2506, 2515, 2552, 2619).

(2930) If it is with your soul. That this signifies if it is from the affection of truth from the heart, is evident from the signification of "soul" in the internal sense. In many passages of the Word it is said "from the heart and from the soul," or "from the whole heart and from the whole soul," and by this is signified that it is from all the will and all the understanding. That man has two faculties, namely, will and understanding, may be known to everyone; also that the will is a separate faculty from the understanding, for we are able to understand good and truth and yet will what is evil and false. From the beginning man was so created that his will and understanding should make a one, so that he should not think one thing and will another, nor will one thing and think another. Such is the state with the celestial, and such it was in the celestial church, which was called "Man" or "Adam." But with the spiritual, or in the spiritual church, one faculty has been separated from the other, that is, the understanding from the will; and the man is reformed by the Lord as to the intellectual part, and in this there is formed a new will and a new understanding (see n. 863, 875, 895, 897, 927, 928, 1023, 1044, 2256). The new will which is from the Lord, in this part, is what is called "heart," and the new understanding is what is called "soul;" and when it is said, "from all the heart and from all the soul," by this is meant from all the will and from all the understanding. [2] This is what is meant by "heart and soul" in Moses: Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy strength (Deut. 6:5). And again: Now, O Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all His ways, and to love Him, and to serve Jehovah thy God with all thy heart and with all thy soul (Deut. 10:12; 11:13). Again: This day Jehovah thy God commandeth thee to do these statutes and judgments; and thou shalt keep and do them with all thy heart and with all thy soul (Deut. 26:16). in the book of Kings: David said to Solomon, Jehovah will establish His word which He spoke concerning me, saying, If thy sons take heed to their way to walk before Me in truth, with all their heart and with all their soul; there shall not be cut off from thee a man from upon the throne of Israel (1 Kings 2:4). In Matthew: Thou shalt love the Lord thy God with all thy heart, and with all thy soul (Matt. 22:37; Mark 12:29, 30). [3] The same is also predicated of Jehovah or the Lord, because thence comes the affection of good which is of the will, and the affection of truth which is of the understanding, with the man of the church. As in Samuel: I will raise Me up a faithful priest, according to that which is in My heart and in My soul (1 Sam. 2:35). And in Jeremiah: I will rejoice over them to do them good, and I will plant them in this land in truth, with all My heart and with all My soul (Jer. 32:41). And in other passages throughout the Word, "soul" signifies the affection of truth, as in Isaiah: With my soul have I desired Thee in the night; yea, with my spirit in the midst of me have I sought Thee early; for according to Thy judgments to the earth, the inhabitants of the world learn righteousness (Isa. 26:9); here "soul" denotes the affection of truth; "spirit," the affection of good (that "judgments" are predicated of truths, and "righteousness" of good, may be seen above, n. 2235). [4] In the same: The fool speaketh folly, to make empty the hungry soul; and to cause the thirsty for drink to fail (Isa. 32:6); the "hungry soul" denotes the desire for good, which the fool maketh empty; the "soul thirsty for drink" denotes the desire for truth, which the fool causeth to fail. In Jeremiah: Their soul shall be as a watered garden, and I will water the wearied soul, and every sorrowful soul will I fill (Jer. 31:12, 25); here "soul" denotes the affection of good and of truth. Again: All her people sigh, they seek bread, they have given their pleasant things for food to restore the soul. The comforter that restoreth my soul is far from me; my sons are desolate. They sought food for themselves, to restore their soul (Lam. 1:11, 16, 19); "soul" denotes the life of the affection of good and truth; "food," wisdom and intelligence. [5] It is said that "soul" signifies the affection of truth from the heart, because there are affections of truth which are not from the heart; as those which are from the love of self or of being eminent, from the love of the world or of making gain, also from the love of meriting; from these in like manner there come forth affections of truth, but they are not genuine; being from the will of the flesh, and not from the heart: that which is from the heart is from the Lord. Moreover "soul" in the Word signifies in the universal sense all life (see n. 1000, 1005, 1040, 1742) for in the universal sense the soul is that from which another thing is, and lives; thus the soul of the body is its spirit, for from this the body lives; but the soul of the spirit is its still more internal life, from which it has wisdom and understanding.

(2931) That I should bury my dead from before me. That this signifies that they desired to come forth from night and to rise again, is evident from the signification of "burying," which is to rise again; and of "dead," as denoting night in respect to the goods and truths of faith (see above, n. 2923, 2925, where the same words occur).

(2932) Hear me. That this signifies that they should comply, is evident from the signification of "hearing," as being to obey, or comply (see n. 2542).

(2933) And intercede for me with Ephron the son of Zohar. That this signifies those with whom the truth and good of faith could be received, is evident from the fact that the field and the cave in the field, where Sarah was to be buried, belonged to Ephron; and as "burial" signifies regeneration (n. 2916), it follows that by "Ephron" are signified those with whom the truth and good of faith could be received. The sons of Heth also represent the same, inasmuch as they were of Ephron’s city and were his people. By “interceding” is here signified to be prepared to receive.

(2934) Verse 9. That he may give me the cave of Machpelah, which he hath, which is in the end of his field; in full silver let him give it to me, in the midst of you, for a possession of a sepulcher. “That he may give me the cave of Machpelah, which he hath,” signifies the obscurity of faith they have; “which is in the end of his field,” signifies where there is little of the church; “in full silver” signifies redemption by means of truth; “let him give it to me, in the midst of you, for a possession of a sepulcher” signifies possession thus, through regeneration.

(2935) That he may give me the cave of Machpelah. That this signifies obscurity of faith, is evident from the signification of a “cave,” as being what is obscure (see n. 2463); and from the signification of “Machpelah,” as being faith that is in obscurity. A “cave” signifies obscurity because it is a dark place; when a “cave of a mountain” is spoken of, it then means obscurity of good; but when it is said the “cave of the field of Machpelah,” it then means obscurity of truth. As it is here said, the “cave of Machpelah,” and Machpelah was where there was a field at the end of which was the cave, obscurity of truth is here meant, or what is the same, obscurity of faith; and hence also it is plain that “Machpelah” means faith which is in obscurity. [2] Those who are being regenerated and being made spiritual are in the greatest obscurity as to truth. Good indeed flows in with them from the Lord, but not so much truth; wherefore between the Lord and the good with man there exist parallelism and correspondence, but not with the truth (see n. 1832). The primary cause of this is that those here treated of do not know what good is; and even if they should know, still they do not believe from the heart; and so long as good is in obscurity with them, so long is truth, for all truth is from good. But to make this more clear: They know only very obscurely that the Lord is good itself, and that all is good which is of love to Him and of charity toward the neighbor, and that all is truth which asserts this and confirms it; indeed they even cherish doubts, and admit reasonings against these things; and so long as they are in such a state, the light of truth from the Lord cannot flow in; they even think of the Lord as another man, and not as God; and they think of love to Him from some worldly love; what the genuine affection of charity toward the neighbor is they scarcely know, nor indeed what charity is and what the neighbor, when yet these are essentials. Hence it is evident how far the spiritual are in obscurity; and they are still more so before regeneration, which is the state here treated of.

(2936) Which is in the end of his field. That this signifies where there is little of the church, is evident from the signification of the "end" or extremity, as being what is little; and from the signification of "field," as being the church, and also doctrine which is of the church (see n. 368). That the "end" or extremity denotes little, may be seen from the description of land, ground, and fields, in the Word; their middle part signifies much, but the extremity signifies little; this extremity is also called the part round about. The reason is that the representative ceases at the extremity; thus here the "end of the field" signifies little of the church.

(2937) In full silver. That this signifies redemption through truth, is evident from the signification of "silver," as being truth (see n. 1551); and from the signification of "let him give me in silver," or "for silver," as being to buy, and in the spiritual sense to redeem. That the spiritual are said to have been "bought with silver," may be seen above (n. 2048), that is, redeemed by truth. The reason of this is that they are regenerated, that is, are introduced to good, through the truth of faith; for the spiritual man has no perception of good, as the celestial man has; but truth is that by means of which he knows, and from which he afterwards acknowledges, that there is good; and when he acknowledges and believes, then it becomes good to him, and he is affected by it as good, which becomes such in quality as is the truth which he has. Hence it is that the spiritual are said to have been redeemed by means of truth. But still the quality of the good is not born and produced from truth, but from the influx of good into truth of that quality.

(2938) Let him give it to me, in the midst of you, for a possession of a sepulcher. That this signifies possession thus, through regeneration, is evident without explication;

for that a "sepulcher" is regeneration was shown above (n. 2916).

(2939) Verse 10. And Ephron was sitting in the midst of the sons of Heth; and Ephron the Hittite answered Abraham in the ears of the sons of Heth, of all that went in at the gate of his city, saying. "Ephron was sitting in the midst of the sons of Heth," signifies those by whom the good and truth of faith could primarily be received; "and Ephron the Hittite answered Abraham," signifies their state of reception; "in the ears of the sons of Heth," signifies obedience; "of all that went in at the gate of his city, saying," signifies as to the doctrinal things through which there is faith.

(2940) Ephron was sitting in the midst of the sons of Heth. That this signifies those by whom the good and truth of faith could primarily be received, is evident from the representation of "Ephron," and also from the signification of the "sons of Heth," as being those with whom the truth and good of faith could be received, and with whom there could be a new church (see n. 2913, 2933); and from the signification of "the midst" or "in the midst," as being what is primary, or principal, and also inmost (see n. 1074). That "the midst" in the internal sense signifies what is primary or principal, and also inmost, is from representatives in the other life; for when any good is represented by spiritual ideas, then what is best is presented in the midst, and what is less and less good is presented successively from the middle outward; and lastly at the circumference are those things which are not good; it is from this that "in the midst" denotes both what is primary or principal and what is inmost. In this manner likewise are represented the ideas of thought, and also affections, and all changes of state; the goods or evils being thus varied according to their situation in respect to the middle. The origin of this is from the form of spiritual and heavenly things, which is such.

(2941) And Ephron the Hittite answered Abraham. That this signifies their state of reception, is evident from the signification of "answering," when assent is given, as being reception; as is also plain from what now follows. Ephron is here called "the Hittite," so as to represent the spiritual church as the head and chief.

(2942) In the ears of the sons of Heth. That this signifies obedience, is evident from the signification of the "ear," as being obedience (see n. 2542).

(2943) Of all that went in at the gate of his city, saying. That this signifies as to the doctrinal things through which there is faith, is evident from the signification of "gate," as being entrance, thus that which introduces (in like manner as "door," see n. 2145, 2152, 2356, 2385); and from the signification of "city," as being the truth of faith (see n. 402, 2268, 2449, 2451, 2712). Cities in the Ancient Church were not like the cities of later times and of the present day, that is, assemblages and gatherings of people; but they were the dwelling together of separate families. The family of one parent constituted a city, as for instance the city of Nahor (to which Abraham's servant came when he was to betroth Rebekah to Isaac, Gen. 24:10) was Nahor's family which was there; and Shalem, the city of Shechem (to which Jacob came when he journeyed from Paddan-aram, Gen. 33:18;

34) was the family of Hamor and Shechem, which was there; and so with the other cities of that time. [2] And as they had learned from the most ancient people that nations and families represented the heavenly societies, and thus the things of love and charity (n. 655, 1159), so when a "city" is mentioned instead of a family, and "people" instead of nation, truth is signified which is of faith. Hence also the "city of God" and the "holy city," in the genuine sense signify faith in the Lord; and as a walled town or city signified faith, the "gate" of the city signified doctrinal things, because these introduce to faith. This in the representative Jewish Church was also signified by the judges and the elders sitting in the gate of the city and judging there; as is plain from the historical parts of the Word; and also in Zechariah: These are the words that ye shall do: Speak ye every man the truth with his companion, judge truth and the judgment of peace in your gates (Zech. 8:16). Also in Amos: Hate the evil and love the good, and establish judgment in the gate (Amos 5:15). (That a "gate" also signifies the way of access to the rational mind, and that this mind is compared to a city, may be seen above, n. 2851.)

(2944) Verse 11. Nay, my lord, hear me; the field give I thee, and the cave that is therein I give it thee; to the eyes of the sons of my people give I it thee: bury thy dead. "Nay, my lord, hear me," signifies that first state, described before; "the field give I thee, and the cave that is therein I give it thee," signifies preparation by themselves as to the things that are of the church and of faith; "in the eyes of the sons of my people give I it thee," signifies according to the understanding of all; "bury thy dead," signifies that they may come forth from night and be raised up.

(2945) Nay, my lord, hear me. That this signifies that first state, described above (n. 2935, 2936), namely, that they were in obscurity of faith, is evident from the refusal, in that they were not willing to listen to Abraham, that he should give silver in full (verse 9, which means in the internal sense that they should be redeemed by the Lord), but desired to prepare themselves as to the things of the church and of faith, that is, to reform themselves. These words, "Nay, my lord, hear me," involve their state; that is, the state of their thought about redemption and reformation; for a proposal immediately follows.

(2946) The field give I thee, and the cave that is therein I give it thee. That this signifies preparation by themselves as to the things that are of the church and of faith, is evident from the signification of "field," as being the church (see n. 368, 2936); from the signification of the "cave" therein, that is, in the field, as being obscurity of faith (see above, n. 2935); and from the signification of "giving the field" and "giving the cave," or what is the same, not receiving silver from Abraham, as being not to desire to be redeemed by the Lord, but by themselves, and thus to desire to prepare themselves as to these things. Such is the first state of all who are being reformed and made spiritual, namely, that they do not believe that they are reformed by the Lord but by themselves, that is, they believe all of the will of good and of the thought of truth to be from themselves; they are also left in this state by the Lord, since in no other way can they be reformed. For if before they have been regenerated it should be said to them that they cannot do anything of good from themselves, or think anything of truth from themselves, they would then either fall into the error of thinking that they must wait for influx into the will and influx into the thought, and if this does not take place must attempt nothing; or into the error of thinking that if good and truth were from any other source than themselves, nothing would be imputed to them for righteousness; or into the idea that so they would be as it were machines, and not their own masters, or in control of themselves; or into some other error. It is therefore permitted them at that time to think that good and truth are from themselves. [2] But after they are regenerate, then by degrees the knowledge is insinuated into them that the case is otherwise, and that all good and truth are solely from the Lord; and still further, when they are becoming more perfected, that whatever does not come from the Lord is evil and false. To the regenerate, if not in the life of the body still in the other life, it is given not only to know this, but also to perceive it; for all the angels are in the perception that it is so. (See what was said above on these subjects, namely, that all good and truth are from the Lord, n. 1614, 2016; that all intelligence and wisdom are from the Lord, n. 109, 112, 121, 124; that man of himself can do nothing of good and think nothing of truth, n. 874-876; that nevertheless everyone ought to do good as if from what is his own, and not hang down his hands, n. 1712; and that if a man compels himself to resist evil and to do good, as from himself, he receives from the Lord a heavenly Own, n. 1937, 1947.)

(2947) To the eyes of the sons of my people give I it thee. That this signifies as to the understanding of all, is evident from the signification of the "eyes," as being the understanding (see n. 2701); and from the signification of "sons of the people," as being all; "sons of the people" are those who for the first time are initiated into truths, for "people" are those who are in truths (n. 1259, 1260); therefore it is not said "to the eyes of my people," but "to the eyes of the sons of my people."

(2948) Bury thy dead. That this signifies that they may come forth from night and be raised up, is evident from the signification of being "buried," as being to rise again, or what is the same, to be raised up; and from the signification of "dead," as being night as to the goods and truths of faith (see above, n. 2917, 2923, 2925, 2931, where are the same words).

(2949) Verses 12, 13. And Abraham bowed himself before the people of the land. And he spoke unto Ephron in the ears of the people of the land, saying, But if thou wilt, I pray thee, hear me; I will give the silver of the field; take it of me, and I will bury my dead there. "Abraham bowed himself before the people of the land," signifies the Lord's joy on account of the good will of those who were of the new spiritual church; "and he spoke unto Ephron" signifies influx with those who were able to receive; "in the ears of the people of the land," signifies even unto obedience as to the truths of the church; “but if thou wilt, I pray thee, hear me,” signifies more interior influx; “I will give the silver of the field; take it of me,” signifies redemption as to the truths of the church which are from the Lord; “and I will bury my dead,” signifies that thus they would come forth from night and be vivified.

(2950) Abraham bowed himself before the people of the land. That this signifies the Lord’s joy on account of the good will of those who were of the new spiritual church, is evident from the signification of “bowing himself,” here being to rejoice (as also above, n. 2927), from the representation of Abraham, as being the Lord (concerning which quite often above); and from the signification of the “people of the land,” as being those who are of the spiritual church, concerning which see above (n. 2928), where the same words occur; but it is there said that “he bowed himself to the people of the land, to the sons of Heth” (verse 7). The reason why the sons of Heth also are mentioned there, is that there those of the church are signified who are beginning to be initiated, who are also signified by the “sons of the people” (see n. 2947); but here those are meant who are progressing, and therefore it is simply said the “people of the land,” without the addition of the “sons of Heth;” and in the former passage there is signified joy on account of their kind reception, but here because of their good will. Reception comes first, because it is of the understanding; good will comes afterwards, because it is of the will (see n. 2954).

(2951) And he spoke unto Ephron. That this signifies influx with those who were able to receive, is evident from the signification of “speaking,” as being to think (n. 2271, 2287), and likewise to will (n. 2626), and thus to flow in, because influx is thereby effected; and from the representation of Ephron, as being those with whom the truth and the good of faith could be received (see n. 2933).

(2952) In the ears of the people of the land. That this signifies even to obedience as to the truths of the church, is evident from the signification of the “ear,” as being obedience (see n. 2542, 2942); and from the signification of the “people of the land,” as being those who are of the spiritual church, and also the truths of this church (see n. 1259, 1260, 2928).

(2953) But if thou wilt, I pray thee, hear me. That this signifies more interior influx, is evident from the series of the discourse. That Abraham’s speaking to Ephron signified influx, was stated just above (n. 2951); and here the discourse is continued and the attention aroused by its being said, “but if thou wilt, I pray thee, hear me;” wherefore a more interior influx is signified. The internal sense is of such a nature that the expressions and words are almost nothing; but their sense flowing from the series presents an idea, and indeed before the angels a spiritual idea, to which the external or literal sense serves as the object ex quo; for it is the ideas of man’s thought which are the objects of spiritual thoughts with the angels; and in fact chiefly those ideas of thought with man that are from the Word, for the reason that all things in the Word are representative, and the words in both general and particular are significative; and it is at once observed that they are from the Word, because the spiritual and celestial things therein follow in their order in the most regular manner; and in both there is what is holy from the inmost sense, which treats solely of the Lord and His kingdom.

(2954) I will give the silver of the field; take it of me. That this signifies redemption as to the truths of the church which are from the Lord, is evident from the signification of "giving silver," as being to redeem by truth (see above, n. 2937); for "silver" is truth (n. 1551); from the signification of "field," as being the church, and also the doctrine of truth (see n. 368, 2936); and from the signification of "taking of me," as being what is reciprocal with those who are of the church; the reciprocal is faith that redemption is from the Lord alone. As regards redemption, it is the same as reformation and regeneration and the consequent deliverance from hell and salvation. The redemption or reformation and salvation of the men of the spiritual church is effected through truth; but that of the men of the celestial church through good. The reasons have been repeatedly stated above, namely, that the spiritual have nothing of the will of good, but in its stead have been gifted with the faculty of understanding what is good. The understanding of good is what is principally called truth, and indeed the truth of faith; but willing and thence doing this is what is called good. The spiritual therefore, through the understanding of good, or what is the same, through truth, are introduced into the will of good, or what is the same, into good; not however into anything of the will of good from themselves, for with them all the will of good has been lost (see n. 895, 927, 2124); but into a new will which they receive from the Lord (n. 863, 875, 1023, 1043, 1044); and when they have received this will they are then called specifically the redeemed.

(2955) I will bury my dead. That this signifies that they would come forth from night and be vivified, is evident from the signification of being "buried," and of "dead," as given above (n. 2917, 2923, 2925, 2931, 2948). They are here said to be vivified, because they are in the course of receiving faith; for from faith, that is, from its good, they receive life; their life is from no other source. That "I will bury my dead" signifies emerging from spiritual night and being vivified, is also for the reason that when a former church is dead, a new one is raised up by the Lord in its place; thus life is given in place of death, and in place of night there comes morning; and also for the reason that with everyone who is being reformed and is becoming spiritual, his "dead" is as it were buried, and that which is new, which is living, rises again: thus in place of night with him, or in place of darkness and cold, there arises morning with its light and its heat. Hence it is that the angels, who are in the Lord's life, in place of man's idea about the burial of the dead, have an idea of resurrection and of new life. And this also is the case, for there is always some church on the earth; and when the old expires, and night comes on, then a new church arises elsewhere and there comes morning.

(2956) Verses 14, 15. And Ephron answered Abraham, saying unto him, My lord, hear me; land of four hundred shekels of silver, what is that between me and thee? Bury therefore thy dead. "Ephron answered Abraham, saying unto him," signifies a state of reception; "My lord, hear me," signifies the first state of reception; "land of four hundred shekels of silver," signifies the price of redemption by means of truth; "what is that between me and thee?" signifies that he gave his assent, but still desired it to be from himself; "bury therefore thy dead," signifies here as before, emerging from night, and a consequent resuscitation.

(2957) Ephron answered Abraham, saying unto him. That this signifies a state of reception, is evident from the signification of "answering," when assent is given, as being to receive (see above, n. 2941). That it is a state of reception which is here signified by "answering and saying," is evident from what follows.

(2958) My lord, hear me. That this signifies the first state of reception, is also evident from what follows, and also from what was said above (n. 2945) where the same words occur; there however there was denial, but here affirmation, although there is still doubt, for in what follows presently it is said, "What is that between me and thee?" by which is signified that he gave assent, but still desired it to be from himself. And besides, "My lord, hear me," is merely a customary form of speech intended to excite reflection in another, yet still it involves a state of making an offer.

(2959) Land of four hundred shekels of silver. That this signifies the price of redemption by means of truth, is evident from the signification of “four hundred shekels” (concerning which presently); and from the signification of “silver” as being truth (see n. 1551, 2048, 2937). That “four hundred shekels” signifies the price of redemption, is because “four hundred” signifies vastation; and “shekel” signifies the price. What vastation is may be seen above (n. 2455, 2682, 2694, 2699, 2701, 2704), namely, that it is twofold; of one kind when a church altogether perishes, that is, when there is no longer any charity or faith, and when it is said to be “devastated” or laid waste;” and of the other kind when they who are of the church are reduced to a state of ignorance, and also of temptation, in order that the evils and falsities with them may be separated and as it were dispersed. They who emerge from this kind of vastation are they who are specifically called the redeemed, for they are then instructed in the goods and truths of faith, and are reformed and regenerated by the Lord (concerning whom see the passages cited). Now whereas “four hundred” when predicated of time, as “four hundred years,” signifies the duration and state of vastation, so when predicated of shekels it signifies the price of redemption; and when mention is made of silver at the same time, there is signified the price of redemption by means of truth. [2] That “four hundred years” signifies the duration and state of vastation, may also be seen from what was said to Abram: Jehovah said unto Abram, Knowing thou shalt know that thy seed shall be a sojourner in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years (Gen. 15:13); where it seems that by "four hundred years" is meant the stay of the sons of Israel in Egypt. But that their stay in Egypt is not what is signified, but something else which is not manifest to anyone except from the internal sense, is evident from the fact that the stay of the sons of Israel in Egypt was but half of that time; as is clearly evident from the generations from Jacob to Moses; for from Jacob came Levi; from Levi, Kohath; from Kohath, Amram; and from Amram, Aaron and Moses (Exod. 6:16-20). Levi and his son Kohath came with Jacob into Egypt (Gen. 46:11); Moses was of the second generation after this, and he was eighty years old when he spoke to Pharaoh (Exod. 7:7); from all which it is evident that from the coming of Jacob into Egypt to the going forth of his sons was about two hundred and fifteen years. [3] It is still further evident that by "four hundred" in the Word something else is signified than what is meant by the number itself in the historic sense, from its being said: The dwelling of the sons of Israel which they dwelt in Egypt was four hundred and thirty years; and it came to pass at the end of four hundred and thirty years, in the selfsame day it came to pass that all the armies of Jehovah went out from the land of Egypt (Exod. 12:40-41); when nevertheless the stay of the sons of Israel there was but half that number of years; but it was four hundred and thirty years counting from Abraham's entrance into Egypt; and therefore it was so said for the sake of the internal sense that lies concealed in the words. In the internal sense, by the sojourning of the sons of Jacob in Egypt is represented and signified the vastation of the church; the state and duration of which is described by the number “four hundred and thirty years”; by “thirty” the state of vastation of Jacob’s sons, that it was none at all, because they were such that they could not be reformed by any state of vastation (concerning the signification of the number thirty, see n. 2276); and by “four hundred years,” the general state of vastation of those who were of the church. [4] Therefore they who go forth from this vastation are they who are called the “redeemed” as is also plain from the words spoken to Moses: Wherefore say unto the sons of Israel, I am Jehovah, and I will bring you out from under the burdens of Egypt, and I will deliver you from their bondage, and I will redeem you with a stretched out arm, and with great judgments (Exod. 6:6). Jehovah brought you out with a mighty hand, and redeemed you out of the house of servants, from the hand of Pharaoh king of Egypt (Deut. 7:8; 13:5). Thou shalt remember that thou wast a servant in the land of Egypt, but Jehovah thy God redeemed thee (Deut. 15:15; 24:18). In Samuel: Thy people whom thou hast redeemed to thee out of Egypt (2 Sam. 7:23). Because those who emerge from the state of vastation are called the “redeemed,” therefore by “four hundred shekels” is signified the price of redemption. [5] That a “shekel” signifies the price or estimation is evident from the following passages in the Word; in Moses: And all thy estimation shall be in the shekel of the holiness (Lev. 27:25). And in another place: When a soul hath committed a trespass, and sinned in error from the holy things of

Jehovah, he shall bring his guilt offering to Jehovah, a ram without blemish out of the flock, according to thy estimation, in silver of shekels, after the shekel of holiness (Lev. 5:15). From these passages it is plain that by a "shekel" is signified the price or estimation. It is said the "shekel of holiness," because the price or estimation has regard to truth and good from the Lord; and truth and good from the Lord are the holy itself in the church. For this reason it is called the "shekel of holiness" in other places also (as in Exod. 30:24; Lev. 27:3; Num. 3:47, 50; 7:13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73; 18:16). [6] That the "shekel" denotes the price of what is holy, is clearly evident in Ezekiel, where the Holy Land and the Holy City are treated of. It is there said of the shekel: The shekel shall there be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh [pound] (Ezek. 45:12); that here by "shekel," and by "pound," and by the numbers, are signified holy things, that is, good and truth, anyone can see; for the Holy Land, and the Holy City in it (or the New Jerusalem there treated of) is no other than the kingdom of the Lord, where neither shekel nor gerah nor pound, nor the counting by them, but the number itself, from its signification in the internal sense, determines the estimation or the price of what is good and what is true. [7] In Moses: They shall give every man an expiation for his soul lest there should be a plague, half a shekel, after the shekel of holiness: the shekel is twenty gerahs and the half shekel for a therumah [an oblation] to Jehovah (Exod. 30:12-13); where ten gerahs, which are the "half shekel," denote the remains which are from the Lord. (Remains are goods and truths stored up with man, and these are signified by "ten," as may be seen above, n. 576, 1738, 1906, 2284; and also that remains are goods and truths from the Lord stored up with man, n. 1906, 2284). These therefore are called an "oblation to Jehovah," and it is said that by them there shall be an expiation for the soul. The reason why it is so often said that the shekel was twenty gerahs (as in the passages quoted, and also in Lev. 27:25; Num. 3:47; 18:16, and elsewhere) is that the "shekel which is twenty gerahs" signifies the estimation of the good of remains (that "twenty" signifies the good of remains may be seen above, n. 2280). On this account the shekel was likewise a weight, according to which the value both of gold and of silver was estimated (see Gen. 24:22; Exod. 38:24; Ezek. 4:10; 45:12); the value of gold, because "gold" signifies good (n. 113, 1551, 1552); and of silver, because "silver" signifies truth (n. 1551, 2048). From all this it is now plain that by "land of four hundred shekels of silver" is signified the price of redemption by means of truth. It is called "land" because the subject is the spiritual church, which is reformed and regenerated by means of truth from the Lord (n. 2954). (That by "land" is signified the church, may be seen above, n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118 at the end.)

(2960) What is that between me and thee? That this signifies that he gave his assent, but still desired it to be from himself, namely, his being prepared or reformed, is evident from the sense of the letter when applied to the internal sense which treats of reformation. Above, it was said by Ephron, “The field give I thee, and the cave that is therein I give it thee” (verse 11), by which was signified that they desired to prepare themselves in regard to the things which are of the church and of faith, that is, reform themselves; that such is the first state of those who are being reformed may be seen above (n. 2946). But when they progress further in the knowledges of truth or of faith, then comes their second state, in which they indeed give assent, but still desire it to be from themselves; this is the state treated of in this verse; but a third state is presently described, namely, the state of belief that they are reformed by the Lord. The cause of their being such in the beginning was stated above (n. 2946). But that when they advance in the knowledges of truth or of faith they indeed acknowledge that they are reformed by the Lord, but still desire it to be from themselves, is for the reason that the cloud of ignorance is only gradually dispersed, and that the confirmations of truth are strengthened with time, and that good is perfected by imbuements of the knowledges of truth. It is the good itself in which the truth has been implanted that causes them not only to acknowledge but also to believe that reformation is from the Lord. This is the third state; and it is followed by a fourth, namely, that in which they perceive it to be from the Lord. But there are few who come into this state in the life of the body, for it is an angelic state; but they who are regenerate come into it in the other life. Hence it is evident that in the internal sense is here described the man of the spiritual church, and what his state is while he is yet immature; also what it is when he begins to mature, and at last when he has matured.

(2961) Bury therefore thy dead. That this signifies an emerging from night, and a consequent resuscitation, is evident from the signification of “dead,” as being night in regard to the truths of faith; and from the signification of “being buried,” as being to be raised up (concerning which see n. 2917, 2923, 2925, 2931, 2948, 2955). The reason why these words are said so often in this chapter, is that the subject treated of is the emerging from night in regard to the truths of faith, and the resuscitation (that is, the reformation and regeneration) of the spiritual church.

(2962) Verse 16. And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had spoken of in the ears of the sons of Heth, four hundred shekels of silver current with the merchant. “Abraham hearkened unto Ephron” signifies confirmation for obeying; “and Abraham weighed to Ephron the silver,” signifies redemption; “which he had spoken of in the ears of the sons of Heth,” signifies according to the capacity of those who are of the new church; “four hundred shekels of silver,” signifies the price of redemption; “current with the merchant,” signifies adapted to their state.

(2963) Abraham hearkened unto Ephron. That this signifies confirmation for obeying, namely, by those with whom the good and truth of faith could be received, is evident from the signification of “hearkening,” as being to obey (see n. 2542); and from the representation of “Ephron,” as being those with whom the good and truth of faith could be received (see above, n. 2933). That the confirmation is with them, and by them, is plain from the words; for it is said that Abraham “hearkened unto him.”

(2964) And Abraham weighed to Ephron the silver. That this signifies redemption, is evident from the signification of “weighing silver,” as being to purchase, and in the spiritual sense to redeem. The “silver” here is the same as the “four hundred shekels,” by which is signified the price of redemption (as was shown above, n. 2959).

(2965) Which he had spoken of in the ears of the sons of Heth. That this signifies according to the capacity of those who are of the new church, is evident from the signification of “speaking in the ears,” and of the “sons of Heth.” In the internal sense to “speak” signifies both to perceive and to will (that it signifies to perceive, see n. 2619; that it signifies to will, n. 2626). But the “ears” signify obedience (see n. 2542); hence to “speak in the ears” denotes according to the capacity (for the capacity depends on the reception, and thus on the obedience accordingly as one perceives and wills); also from the signification of the “sons of Heth,” as being those who are of the new spiritual church (concerning which see above, n. 2913). (That the man of the church is reformed, that is, the truth of faith is implanted in him, and that this is conjoined with the good of charity, will be stated below in this verse, n. 2967.)

(2966) Four hundred shekels of silver. That this signifies the price of redemption, was shown above (n. 2959); but what the price of redemption is shall now be told. Redemption is of the Lord alone, and so too is the price of redemption; and this price is also predicated of the reception by man, with whom the price is great according to the reception. The price of redemption is the Lord's merit and righteousness through the most grievous temptations, whereby He united the Human Essence to the Divine, and the Divine Essence to the Human, and this by His own power; and by this unition saved the human race, and especially those who are of the spiritual church. (That the Lord was made righteousness through the most grievous temptations, may be seen above, n. 1813, 2025-2027; also that He united the Human Essence to the Divine Essence, and the Divine to the Human, n. 1725, 1729, 1733, 1737, 1813, 2083; and that He did this from His own power, n. 1616, 1921, 2025, 2026, 2083, 2500, 2523, 2632; and by this unition saved the human race, and especially those who are of the spiritual church, n. 2661, 2716.) These are the things which are signified by the "price of redemption." [2] That this price is also predicated of the reception with man, with whom it is great in proportion to his reception, is evident from the fact that it is the Lord's Divine which makes the church with man; for nothing is called the church that is not the Lord's own; for it is the good which is of love and charity, and it is the truth which is of faith, which make that which is called the church. That all good is from the Lord, and that all truth is from Him, is well known; good and truth that are from man are not good and truth; and from this it is plain that the price of redemption with a man is great in proportion to his reception. [3] As with the Jews the Lord's redemption was so little esteemed as to be scarcely anything, it is said in Zechariah: I said unto them, If it be good in your eyes, give me my hire, and if not, forbear. And they weighed my hire, thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter, the goodly price that I was priced at of them (Zech. 11:12-13). And in Matthew: They took the thirty pieces of silver, the price of Him that was priced, whom they had bought from the sons of Israel, and gave them for the potter's field, as the Lord appointed me (Matt. 27:9-10). That "thirty" denotes what is so little as to be scarcely anything, may be seen above (n. 2276); thus this passage denotes that the Jews placed no value on the merit and redemption of the Lord. But with those who believe all good and all truth to be from the Lord, the price of redemption is signified by "forty," and in a higher degree by "four hundred."

(2967) Current with the merchant. That this signifies adapted to their state, is evident from the signification of the "merchant," and thence of "current with the merchant." A "merchant" in the Word signifies those who have the knowledges of good and truth; and their "merchandise" signifies the knowledges themselves; hence "silver current with the merchant" signifies truth, as much as can be received; or what is the same, adapted to the state and capacity of each one. That these added words involve some arcanum, anyone may see. [2] Concerning the signification of "merchant" and of "merchandise," something will be said presently; but as regards the thing itself the case is this. All who are being reformed and regenerated are gifted with charity and faith by the Lord, but each according to his capacity and his state; for there are evils and falsities with which man has imbued himself from infancy, which stand in the way of one person's receiving a like gift with another; these evils and falsities must be vastated before the man can be regenerated; and insofar as there is a residue of heavenly and spiritual life after vastation, this can be enlightened with truth and enriched with good. It is the remains, which are goods and truths from the Lord stored up with man, that then receive life. These goods and truths are acquired from infancy even to the time of reformation, with one person more, with another fewer. These are reserved in his internal man; nor can they be brought forward until his external man has been reduced to correspondence, which is effected chiefly by temptations, and by many kinds of vastation; for until corporeal things, which are contrary to them, become quiescent (such as the things of the love of self and of the world), celestial and spiritual things, which are of the affection of good and truth, cannot flow in; this is the reason why everyone is reformed according to his state and capacity. This also the Lord teaches in the parable concerning the man who went abroad: Who called his own servants and delivered unto them his goods; and unto one he gave five talents, to another two, to another one; to each according to his several ability. He that received the five talents traded with them, and made other five talents; in like manner he also that received the two, he also gained other two (Matt. 25:14-17, etc.). So too concerning the ten servants, to whom were given ten pounds, that they might trade with them (Luke 19:12-13, etc.). [3] That a “merchant” signifies those who have the knowledges of good and truth; and that “merchandise” signifies the knowledges themselves is evident from the passages that have just been quoted from Matthew and Luke, and also from those which now follow. In Ezekiel: Say unto Tyre, O thou that dwellest at the entrances of the sea, that art the trader of the peoples unto many isles, Tarshish was thy merchant by reason of the multitude of all kinds of riches; in silver, iron, tin, and lead, they furnished thy fairs. Javan, Tubal, and Meshech, these were thy traders; in the soul of man and vessels of brass they furnished thy commerce. The sons of Dedan were thy traders; many isles were the mart of thy hand. Syria was thy merchant in the multitude of thy handiworks. Judah and the land of Israel, they were thy traders; in wheat, minnith and pannag, and honey, and oil, and balm, they furnished thy commerce. Damascus was thy merchant in the multitude of thy handiworks, by reason of the multitude of all kinds of riches, in the wine of Helbon and wool of Zahar. Dan also and Javan furnished yarn in thy fairs. Dedan was thy trader in flowing garments for riding. The Arabian and all the princes of Kedar, they were the merchants of thy hand, in lambs, in rams, and goats, in these were they thy merchants. The traders of Sheba and Raamah, they were thy traders in the chief of all spices. Haran and Canneh, and Eden, the traders of Sheba; Asshur, Chilmad, were thy traders. These were thy traders in perfect things (Ezek. 27:3, 12-13, 15-24). These things are said concerning Tyre;

and by “Tyre” are signified the knowledges of good and truth (see n. 1201), as is plain from the several particulars. The “traffickings,” and “merchandise,” and the “wares” that are here mentioned, are nothing else than these knowledges; and for this reason Tyre is called the “dweller at the entrances of the sea” (that “waters” are knowledges; and that the “sea” is a collection of these, may be seen above, n. 28); and is also called the “trader of the peoples unto many isles,” that is, even to those who are more remotely in worship (that “islands” are the more remote kinds of worship, may be seen above, n. 1158; also what is signified by “Tarshish,” n. 1156). The “silver, iron, tin, and lead,” which are from thence, are truths in their order, even to the last which are sensuous. (What “silver” signifies, may be seen above, n. 1551, 2048; also what “iron” signifies, n. 425, 426,; also what “Javan, Tubal, and Meshech,” n. 1151-1153, 1155.) The “soul of man,” and the “vessels of brass,” therefrom, are the things which are of natural life (that “soul” signifies all life that is from the Lord, may be seen above, n. 1000, 1040, 1436, 1742; also that “vessels of brass” are the natural goods which receive that life, n. 425, 1551). (What “Dedan” signifies has been stated, see n. 1172; and what “Syria,” n. 1232, 1234.) That “Judah and the land of Israel” are “traders in wheat, minnith and pannag, honey, oil, balm” signifies celestial and spiritual things from the Word. The other nations and their merchandise which are mentioned, are the various genera and species of truth and good, thus the knowledges which are with those who are signified by “Tyre.” [4] That they are knowledges from which come wisdom and intelligence is plainly evident in the same prophet, where it is thus said: Son of man, say unto the prince of Tyre, By thy wisdom, and by thine intelligence thou hast gotten thee riches, and hast gotten gold and silver into thy treasures; by the multitude of thy wisdom, by thy trading, thou hast multiplied thy riches, and thy heart is lifted up because of thy riches; therefore behold I will bring strangers upon thee, the terrible of the nations (Ezek. 28:2, 4-7); where it is manifestly evident that the wares with which they traded are the knowledges of good and truth; for from these, and from no other source, come wisdom and intelligence; and it is therefore said, "by thy wisdom and by thine intelligence thou hast gotten thee riches, and thou hast gotten gold and silver into thy treasures." But when knowledges are for the sake of self, for gaining eminence and reputation, or wealth, then they have no life, and those who acquire them are altogether deprived of them; they are deprived of them in the life of the body by embracing falsities for truths and evils for goods; and in the other life they are wholly deprived even of those which are true; and from this it is said, "because thy heart is lifted up because of thy riches, therefore behold I will bring strangers upon thee" (that is, falsities); and "the terrible of the nations" (that is, evils). [5] Also in another place in the same prophet: Tyre is like one that is cut off from the midst of the sea; when thy traffickings went forth out of the seas, thou didst satiate many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. Now thou art broken by the seas, in the depths of the waters; thy commerce and all thy company are fallen in the midst of thee; the merchants among the peoples hiss at thee (Ezek. 27:32-34, 36). Also in Isaiah: The prophecy concerning Tyre. Let the inhabitants of the isle be silent; the merchants of Zidon that pass over the sea have replenished thee; and in [great] waters [the seed] of Shihor, the harvest of the river, was her revenue, and thou wast the mart of the nations. Who hath purposed this against Tyre that crowneth herself, whose merchants are princes? (Isa. 23:2-3, 8); where the vastation of Tyre is treated of. [6] Of Babylon in like manner are predicated "trading" and "merchandise," which are the knowledges of good adulterated, and the knowledges of truth falsified. As in the Revelation: Babylon hath made all nations drink of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her, and the merchants of the earth were made rich by the abundance of her delicacies. The merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more; the merchandise of gold, and silver, and precious stones, and pearl, and fine linen, and crimson, and silk, and scarlet. The merchants of these things who were made rich by her shall stand afar off for the fear of her torment, weeping and mourning (Rev. 18:3, 11, 15). That "Babylon" is worship the externals of which appear holy while the interiors are profane, may be seen above (n. 1182, 1283, 1295, 1304, 1306, 1326); and from this it is plain what its "tradings" and "merchandise" are. [7] That a "merchant" is one who procures for himself knowledges of truth and good, and thence intelligence and wisdom, is evident from the Lord's words in Matthew: The kingdom of the heavens is like unto a merchant man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it (Matt. 13:45-46); the "goodly pearl" is charity, or the good of faith. [8] That all the knowledges of good and truth are from the Lord, is taught in Isaiah: Thus said Jehovah, The labor of Egypt, and the merchandise of Cush and of the Sabeans, men of stature, shall pass over upon thee, and they shall be thine; they shall go after thee, in chains they shall pass over, and they shall bow themselves down to thee, they shall pray unto thee. Surely God is in thee, and there is no God else (Isa. 45:14); treating of the Divine Human of the Lord. [9] From all this it may now be seen what is meant by "trading," that is, buying and selling; namely, that it is procuring for one's self the knowledges of good and truth, and by means of them good itself. That this is from the Lord alone is taught in the same Prophet: Ho everyone that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy and eat; yea come, buy wine and milk without silver and without price (Isa. 55:1-2); where "buying" denotes procuring for one's self; "wine" denotes spiritual truth (n. 1071, 1798); "milk," spiritual good (n. 2184). Anyone may see that "coming to the waters" here is not coming to the waters, that "buying" is not buying, that "silver" is not silver, and that "wine and milk" are not wine and milk, but are that which is said to correspond to them in the internal sense; for the Word is

Divine, and to its several expressions which are from the natural world and man's sensuous things correspond Divine spiritual and celestial things. In this way and in no other is the Word Divinely inspired.

(2968) Verses 17, 18. And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave that was therein, and every tree that was in the field, that was in all the border thereof round about, were made sure unto Abraham for an acquisition to the eyes of the sons of Heth, of all that went in at the gate of his city. "The field of Ephron," signifies that which belonged to the church; "which was in Machpelah, which was before Mamre," signifies the quality and amount of regeneration; "the field and the cave that was therein," signifies as to the good and truth of faith; "and every tree that was in the field," signifies interior knowledges of the church; "that was in all the border thereof round about," signifies exterior knowledges; "were made sure unto Abraham for an acquisition," signifies that they were ascribed to the Lord alone; "to the eyes of the sons of Heth," signifies according to their understanding; "of all that went in at the gate of his city," signifies as to all doctrinal things.

(2969) The field of Ephron. That this signifies that which belonged to the church, is evident from the signification of "field," as being the church and also doctrine (see n. 368, 2936); and from the representation of "Ephron," as being those with whom the good and truth of faith, which belong to the church, could be received (n. 2933); hence the "field of Ephron" signifies that which belonged to the church.

(2970) Which was in Machpelah, which was before Mamre. That this signifies the quality and amount of regeneration, is evident from the signification of "Machpelah" as being regeneration by means of the truth which is of faith; and from the signification of "Mamre," as being its quality and amount. By "Machpelah" when the word "cave" is joined to it, or when it is said the "cave of Machpelah," is signified faith which is in obscurity (n. 2935); but by "Machpelah" when named without the word "cave," and it is stated afterwards that there is a "field with a cave" there, is meant regeneration; for by the "field" and "cave" are signified the good and truth of faith by which the regeneration is effected; and besides, Machpelah was a tract of land in which there was a sepulcher, by which last is signified regeneration (n. 2916). But "Mamre," because it was Hebron (as is said in the 19th verse that follows presently), and was in Hebron (as is said in Genesis 13, verse 18), signifies nothing else than the quality and amount, here, of regeneration, when joined with "Machpelah;" but of the church when joined with "Hebron;" and likewise of perception when joined with "oak-groves" (as in n. 1616). Thus "Mamre" is simply the determination of the state of the thing; for it was a place where Abraham dwelt (Gen. 13:18); and where Isaac dwelt, and to which Jacob came (Gen. 35:27).

(2971) The field and the cave that was therein. That this signifies as to the good and the truth of faith, is evident from the signification of "field" as being the church, also the good itself of the church. The celestial, or good, which is of love to the Lord and of charity toward the neighbor, is compared to "ground," and also to "field;" it is also called "ground" and "field;" because the celestial or good is that which receives the truths of faith, which are compared to seeds and are also called "seeds." The same is evident also from the signification of a "cave," as being the truth of faith which is in obscurity (see n. 2935); it is said to be in obscurity because it is with the spiritual (see n. 1043, 2708, 2715).

(2972) And every tree that was in the field. That this signifies interior knowledges of the church, is evident from the signification of a "tree," as being perceptions when the celestial church is treated of (see n. 103, 2163), but knowledges when the spiritual church is treated of (see n. 2722); here interior knowledges, because it is said "every tree that was in the field," and there then follows "that was in all the border thereof round about," by which is signified exterior knowledges; also from the signification of "field," as being the church (of which above). Mention is made of the tree that was in the field and in the borders thereof round about, on account of that internal sense; otherwise it would not be worthy of mention in a Word that is Divine.

(2973) That was in all the border thereof round about. That this signifies exterior knowledges, is evident from the signification of "borders" and of "round about," as being things which are exterior (of which above, n. 2936); so that here the "tree that was in the border round about" signifies exterior knowledges. Exterior knowledges are those of the ritual and doctrinal things that are the externals of the church; but interior knowledges are those of the doctrinal things that are the internals of the church. What the externals of the church are, and what the internal, has already been repeatedly stated. [2] Moreover in various places in the Word mention is made of the "midst" and of that which is "round about;" as when speaking of the land of Canaan, that was called the "midst" where were Zion and Jerusalem, but the country "round about" was where the surrounding nations were. By the "land of Canaan" was represented the kingdom of the Lord; its celestial by "Zion," and its spiritual by "Jerusalem," where was the dwelling place of Jehovah or the Lord. The country "round about," even to the borders, represented the celestial and spiritual things flowing forth in their order and derived therefrom; and in the furthest boundaries the representatives of celestial and spiritual things ceased. These representatives had their origin from those in the Lord's kingdom in the heavens; there the Lord as a Sun is in the midst; from this is all celestial flame and spiritual light; they who are nearest are in the highest light, but they who are more remote are in less light, and they who are most remote are in the least; and there are the boundaries, and hell begins, which is outside of heaven. [3] With celestial flame and spiritual light the case is this: The celestial things of innocence and love, and the spiritual things of charity and faith, are in the like ratio as are the heat and light the angels have; for all the heat and light in the heavens are therefrom. It is from this therefore that the "midst" signifies the inmost, and the circumference signifies the outermost, and the things which proceed in order from the inmost to the outermost are in such degrees of innocence, love, and charity as is their distance from the center. And so it is in every heavenly society; they who are in the midst are the best of that kind, and the love and charity of that kind decreases with them according to their remoteness from the center; that is, it decreases with those who are at a distance from the center, in proportion to the distance. [4] The case is the like with man; his inmost is where the Lord dwells with him, and from this inmost governs the things which are round about. When man suffers the Lord to dispose the things round about to correspondence with the inmost ones, then man is in such a state that he can be received into heaven; and then the inmost, the interior, and the external things act as one; but when man does not suffer the Lord to dispose the things round about to correspondence, then he recedes from heaven in the measure in which he does not suffer it. That the soul of man is in the midst, or in his inmost, and that the body is round about or in the outmosts, is well known; for it is the body that encompasses and invests his soul or his spirit. [5] With those who are in celestial and spiritual love, good from the Lord flows in through the soul into the body, and thence the body becomes full of light; but with those who are in bodily and worldly love, good from the Lord cannot flow in through the soul into the body, but their interiors are in darkness; whence also the body becomes full of darkness, according to what the Lord teaches in Matthew: The lamp of the body is the eye; if the eye be single, the whole body is full of light; but if the eye be evil, the whole body is full of darkness. If therefore the light be darkness, how great is the darkness (Matt. 6:22-23); by the "eye" is signified the intellectual which belongs to the soul (n. 2701). [6] But the case is worse still with those whose interiors are darkness, and whose exteriors appear as full of light. These are such as outwardly counterfeit angels of light, but are devils inwardly, and they are called "Babel;" and when with such persons the things that are "round about" are destroyed, they are carried headlong into hell. These things were represented by the city Jericho, in that its walls fell and the city was given to the curse when the priests had gone about it seven times, and had sounded the trumpets (Joshua 6:1-17). They are meant also in Jeremiah: Set yourselves in array against Babel round about, all ye that bend the bow; sound the trumpet against her round about; she hath given her hand; her foundations are fallen; her walls are thrown down (Jer. 50:14-15). It is now plain what "round about" means. Moreover in the Word mention is sometimes made of that which is "round about" (as Jer. 21:14; 32:44; 46:14; 49:5; Ezek. 36:3-4, 7; Amos 3:11; and elsewhere), and by the things "round about" are signified those which are exterior; concerning which, of the Lord's Divine mercy more elsewhere.

(2974) Were made sure unto Abraham for an acquisition. That this signifies that they were ascribed to the Lord alone, that is, everything of regeneration as to both quality and quantity, in regard to the good and truth of faith, and therefore in regard to all knowledges interior and exterior, is evident from the representation of "Abraham" as being the Lord (of which frequently above); and from the signification of an “acquisition,” as being His, and thus ascribed to Him alone. It is a primary article of faith that all good and all truth are the Lord’s, thus from the Lord alone. The more interiorly anyone acknowledges this, the more interiorly he is in heaven; for in heaven it is perceived to be so, and there is there a sphere of perception that it is so; for they are in good which is from the Lord alone, and this is what is called being in the Lord. The degrees of this perception decrease from the midst even to the circumferences (as was said just above, n. 2973).

(2975) To the eyes of the sons of Heth. That this signifies to their understanding, that is to say, to the understanding of those who are of the new spiritual church, is evident from the signification of the “eyes,” as being the understanding (see n. 212, 2701); and from the signification of the “sons of Heth,” as being those who are of the new spiritual church (see n. 2913, 2928). It was said above (verse 16), that Abraham spoke “in the ears” of the sons of Heth, by which was signified that it was according to their capacity (n. 2965, 2967); here however it is said “to the eyes” of the sons of Heth, by which is signified to their understanding. What was said before involves application to their will; but what is said here, to their understanding, for man is reformed as to both parts for if the will and understanding do not agree, even so as to make a one, the man has not been regenerated; that is, if good and truth, or what is the same, charity and faith, are not a one; for charity is of the will, and faith is of the understanding. It is because of this that it was before said “in the ears of the sons of Heth;” but here, “before the eyes of the sons of Heth.”

(2976) Of all that went in at the gate of his city. That this signifies as to all doctrinal things, is evident from what was said above (n. 2943), where the same words occur.

(2977) Verse 19. And after this Abraham buried Sarah his wife, in the cave of the field of Machpelah, upon the faces of Mamre, the same is Hebron in the land of Canaan. “After this,” signifies that it was so; “Abraham buried Sarah his wife,” signifies that they received from the Lord truth conjoined with good; “in the cave of the field of Machpelah, upon the faces of Mamre,” signifies that thus they were regenerated so far as they could be; “the same is Hebron,” signifies that this was a new church; “in the land of Canaan,” signifies which in the Lord’s kingdom is one.

(2978) After this. That this signifies that it was so, is evident from the series, for here is the conclusion, namely, that they were regenerated, and thus a new spiritual church was set up again.

(2979) Abraham buried Sarah his wife. That this signifies that they received from the Lord truth conjoined with good, is evident from the signification of “burying,” as being to regenerate (see n. 2916, 2917; that man is regenerate when he has received from the Lord truth conjoined with good will be shown presently); from the representation of “Abraham,” as being the Lord (of which often before); and from the representation of “Sarah as a wife,” as being truth conjoined with good (see n. 2063, 2065, 2507). [2] With the regeneration of the spiritual man the case is this. He is first instructed in the truths of faith, and then he is held by the Lord in the affection of truth. The good of faith, which is charity toward the neighbor, is at the same time insinuated into him, but in such a way that he is scarcely aware of it; for it lies hidden in the affection of truth, and this to the end that the truth which is of faith may be conjoined with the good which is of charity. As time goes on, the affection of truth which is of faith increases, and truth is regarded for the sake of its end, that is, for the sake of good, or what is the same, for the sake of the life, and this more and more. Thus is truth insinuated into good, and when this takes place the man imbues himself with the good of life according to the truth that has been insinuated; and so he acts or seems to himself to act from good. Previous to this time, the truth of faith was principal, but afterwards the good of life becomes so. [3] When this is the case the man is regenerate; but he is regenerate according to the quality and the amount of the truth that has been insinuated in good; and when truth and good act as one, he is regenerate according to the quality and the amount of the good: such is the case with all regeneration. Regeneration is effected to the end that man may be received into heaven. Heaven is nothing else than the marriage of truth and good, and of good and truth (see n. 2508, 2618, 2728, 2729); and if the marriage of truth and good be not formed with a man, he cannot be in the heavenly marriage, that is, in heaven.

(2980) In the cave of the field of Machpelah, upon the faces of Mamre. That this signifies that thus they were regenerated so far as they could be, is evident from the signification of a “cave,” as being the truth of faith that is in obscurity (see n. 2935); from the signification of “field,” as being the good of faith (see n. 2971); from the signification of “Macphelah upon the faces of Mamre,” or “before Mamre,” as being the quality and the amount of regeneration (see n. 2970); thus the signification is that they were regenerated by means of the truth and good of faith so far as they could be, that is, according to their capacity and understanding (see n. 2913, 2928, 2975).

(2981) The same is Hebron. That this signifies that this is a new church, is evident from the signification of “Hebron,” as being the spiritual church (concerning which see above in this chapter, n. 2909). It was there said, “Kiriath-arba, the same is Hebron,” for the reason that by “Kiriath-arba” is signified the church as to truth, and by “Hebron,” the church as to good; but here Kiriath-arba is no longer mentioned, but Hebron, because the regenerated man is treated of, who no longer acts from truth, but from good (as said above, n. 2979).

(2982) In the land of Canaan. That this signifies which church is one in the Lord’s kingdom, is evident from the representation of the “land of Canaan,” as being the kingdom of the Lord (see n. 1413, 1437, 1585, 1607). With the churches of the Lord, the case is this: In ancient times there were many churches at the same time; and there were as at this day distinctions among them in regard to doctrinal matters; but still they made a one in the fact that they acknowledged love to the Lord and charity toward the neighbor as the principal and very essential thing; and therefore that the purpose of doctrinal things was not to teach them how to think, but how to live. And when with each and all, love to the Lord and charity toward the neighbor-that is, the good of life-is the essential thing; then churches, however numerous they may be, make one church, all then being one in the Lord's kingdom. Such also is heaven; there are innumerable societies there, all distinct; but still they constitute one heaven, because in all there is love to the Lord and charity toward the neighbor. [2] But the case is wholly different with churches that call faith the essential of the church; supposing that if they know this and think this they are saved, no matter what their life may be. In this case the several churches do not make one church, nor indeed are they churches. The good of faith, that is, the very life of love and of charity according to the things of faith, is that which makes the church. Doctrinal matters are for the sake of life. Everyone may know this: what are doctrinal matters except for the sake of all end? and what is the end but life? or that a man may become such as those doctrinal things teach? It is indeed said that the very faith itself which saves is confidence; but this confidence is quite impossible except in the good of life. Without the good of life there is no reception, and where there is no reception there is no confidence, except at times a certain apparent confidence, in suffering conditions of mind or body, when the cupidities of the love of self and of the world are at rest. But with those who are in evil of life, when this crisis passes or the condition is changed, such fallacious confidence altogether vanishes; for a confidence is found even with the wicked. But whoever desires to know the quality of his confidence, let him examine in himself the affections and ends, as well as the practices of his life.

(2983) Verse 20. And the field and the cave that is therein were made sure unto Abraham, for a possession of a sepulcher, from the sons of Heth. “The field and the cave that is therein,” signifies the church and its faith; “were made sure unto Abraham for a possession of a sepulcher” signifies that it was from the Lord alone, through regeneration; “from the sons of Heth,” signifies that it was of the Gentiles.

(2984) The field and the cave that is therein. That this signifies the church and its faith, is evident from the signification of a “field,” as being the church (see above, n. 2969, 2971); and from the signification of a “cave,” as being faith (see n. 2935, 2971). It is said “the church and its faith,” because the church is so called from the good of charity and thus of life; and its faith is so called from the truth that is adjoined to that good.

(2985) Were made sure unto Abraham, for a possession of a sepulcher. That this signifies that it was from the Lord alone, through regeneration, is evident from the representation of Abraham, as being the Lord (often shown before); and from the signification of a “possession,” as being His, and thus belonging to the Lord alone (see above, n. 2974) and from the signification of a “sepulcher” as being regeneration (see above, n. 2916).

(2986) From the sons of Heth. That this signifies that it was a church from the Gentiles, is evident from the signification of the “sons of Heth.” The sons of Heth were not those with whom the church was set up anew, but are those by whom the church is represented; for all things in the Word are representative; and they do not signify the persons who are named, but through them things of the Lord’s kingdom and church. That by the “sons of Heth” is signified a new church, or what is the same, those who are of the new church, has been stated above repeatedly; but that it was a new church of the Gentiles, or from the Gentiles, is plain from what was said by Abraham to the sons of Heth-”I am a sojourner and a dweller with you” (verse 4); by which is signified that the Lord was not known to them, but still that He could be with them (n. 2915). From this it is plain that by the “sons of Heth” is signified a church from the Gentiles; for it cannot be said of others that the Lord is unknown to them. [2] Be it known, further, that when any church becomes no church, that is, when charity perishes and a new church is being set up again by the Lord, this is effected rarely if ever with those with whom the old church has been; but with those with whom there was no church before, that is, with the Gentiles. So was it done when the Most Ancient Church perished; for then the new church called “Noah,” that is, the Ancient Church which was after the flood, was set up among the Gentiles, that is, among those where there was no church before. So too when this church perished; then a semblance of a church was instituted among the posterity of Abraham from Jacob, thus likewise among the Gentiles; for Abraham when called was a Gentile (see n. 1356, 1992, 2559); and Jacob’s posterity in

Egypt became still more Gentile, even to such an extent that they were absolutely ignorant of Jehovah, and consequently of all Divine worship. After this church had been consummated, the Primitive Church was set up from the Gentiles, the Jews being rejected; so too will it be with this church, which is called Christian. [3] The reason why a new church will be set up by the Lord among the Gentiles, is that they have no principles of falsity contrary to the truths of faith, for they are ignorant of these truths. Principles of falsity imbued from infancy, and afterwards confirmed, must be shaken off before the man can be regenerated and become a church. In fact the Gentiles cannot by evils of life profane holy things, for no one can profane what is holy who knows not what it is (n. 593, 1008, 1010, 1059). As the Gentiles are in ignorance, and are free from stumbling-blocks [or difficulties], they are in a better state for the reception of truths than those who are of the church; and all those among them who are in the good of life receive truths easily. (Concerning these things see n. 932, 1032, 1059, 1327, 1328, 1366, 2049, 2051, 2589-2604.)

(2987) CONCERNING REPRESENTATIONS AND CORRESPONDENCES. Few know what representations and correspondences are, nor can anyone know this unless he knows that there is a spiritual world, and this distinct from the natural world; for there exists a correspondence between spiritual things and natural things, and the things that come forth from spiritual things in natural ones are representations. They are called correspondences because they correspond, and representations because they represent.

(2988) That some idea may be formed of representations and correspondences, it is only necessary to reflect on the things of the mind, that is, of the thought and will. These things so beam forth from the face that they are manifest in its expression; especially is this the case with the affections, the more interior of which are seen from and in the eyes. When the things of the face act as a one with those of the mind, they are said to correspond, and are correspondences; and the very expressions of the face represent, and are representations. The case is similar with all that is expressed by the gestures of the body, and with all the acts produced by the muscles; for it is well known that all these take place according to what the man is thinking and willing. The gestures and actions themselves, which are of the body, represent the things of the mind, and are representations; and in that they are in agreement, they are correspondences.

(2989) It may also be known that such forms do not exist in the mind as are exhibited in the expression, but that they are merely affections which are thus effigied; also that such acts do not exist in the mind as are exhibited by the acts of the body, but that it is thoughts which are thus figured. The things which are of the mind are spiritual, but those of the body are natural. From this it is evident that there exists a correspondence between spiritual things and natural things, and that there is a representation of spiritual things in natural things; or what is the same, when the things of the internal man are effigied in the external man, then the things that appear in the external man are representative of the internal man; and the things that agree are correspondences.

(2990) It is also known, or may be known, that there is a spiritual world, and also a natural world. In the universal sense the spiritual world is where spirits and angels dwell; and the natural world is where men dwell. In particular, there is a spiritual world and a natural world with every man: his internal man being to him a spiritual world, and his external man being to him a natural world. The things that flow in from the spiritual world and are presented in the natural world, are in general representations; and insofar as they agree they are correspondences.

(2991) That natural things represent spiritual things, and that they correspond, may also be known from the fact that what is natural cannot possibly come forth except from a cause prior to itself. Its cause is from what is spiritual; and there is nothing natural which does not thence derive its cause. Natural forms are effects; nor can they appear as causes, still less as causes of causes, or beginnings; but they receive their forms according to the use in the place where they are; and yet the forms of the effects represent the things which are of the causes; and indeed these latter things represent those which are of the beginnings. Thus all natural things represent those which are of the spiritual things to which they correspond; and in fact the spiritual things also represent those which are of the celestial things from which they are.

(2992) It has been given me to know from much experience that in the natural world and its three kingdoms there is nothing whatever that does not represent something in the spiritual world, or that has not something there to which it corresponds. Besides many other experiences, this was made evident also from the following. On several occasions when I was speaking of the viscera of the body, and was tracing their connection from those which are of the head to those which are of the chest, and so on to those which are of the abdomen, the angels that were above me led my thoughts through the spiritual things to which those viscera correspond, and this so that there was not the least error. They thought not at all of the viscera of the body of which I was thinking, but only of the spiritual things to which these correspond. Such is the intelligence of angels that from spiritual things they know all things in the body in general and particular, even the most secret things, such as can never come to man's knowledge; nay, they know everything there is in the universal world, without a mistake; and this because from spiritual things are the causes, and the beginnings of causes.

(2993) The case is similar with the things in the vegetable kingdom; for nothing whatever exists there that does not represent something in the spiritual world, and correspond thereto; as has been frequently given me to know by a like interaction with angels. The causes also have been told me, namely, that the causes of all natural things are from spiritual things, and the beginnings of these causes are from celestial things; or what is the same, all things in the natural world derive their cause from truth which is the spiritual, and their beginning from good which is the celestial; and natural things proceed thence according to all the differences of truth and of good in the Lord’s kingdom; thus from the Lord Himself, from whom is all good and truth. These things must needs appear strange, especially to those who will not or cannot ascend in thought beyond nature, and who do not know what the spiritual is, and therefore do not acknowledge it.

(2994) So long as he lives in the body, man can feel and perceive but little of this; for the celestial and spiritual things with him fall into the natural things in his external man, and he there loses the sensation and perception of them. Moreover the representatives and correspondences in his external man are such that they do not appear like the things in the internal man to which they correspond, and which they represent; therefore neither can they come to his knowledge until he has put off those external things. When this happens, blessed is the man who is in correspondence, that is, whose external man corresponds to his internal man.

(2995) As the men of the Most Ancient Church (concerning whom see n. 1114-1125) in every thing of nature saw something spiritual and celestial, insomuch that natural things served them merely as objects for thought about spiritual and celestial things, they were for this reason able to speak with angels, and to be with them in the Lord’s kingdom in the heavens at the same time that they were in His kingdom on earth, that is, in the church. Thus with them natural things were conjoined with spiritual things, and wholly corresponded. But it was otherwise after those times, when evil and falsity began to reign; that is, when after the golden age there commenced the iron age; for then as there was no longer any correspondence, heaven was closed; insomuch that men were scarcely willing to know that there was anything spiritual; and at last even that there is a heaven and a hell, and a life after death.

(2996) In this world it is a great secret, although in the other life nothing is better known to every spirit, that all things in the human body have a correspondence to those in heaven; insomuch that there is not the smallest particle in the body, to which something spiritual and celestial does not correspond; or what is the same, to which heavenly societies do not correspond, for these exist according to all the genera and species of spiritual and celestial things; and this in such an order that together they represent one man, even as to all his parts, in general and in particular, both the interior and the exterior. Hence it is that the universal heaven is also called the Grand Man; and hence it is that it has been so often said that one society belongs to one province of the body, another to another, and so on. The reason is that the Lord is the Only Man, and heaven represents Him; and the Divine good and truth that are from Him are what make heaven; and because the angels are therein, they are said to be in the Lord. But they who are in hell are outside this Grand Man, and correspond to things unclean, and also to bodily corruptions.

(2997) This may also in some degree be known from the fact that the spiritual or internal man (which is man's spirit and is called his soul) has in like manner a correspondence to his natural or external man; and that this correspondence is of such a nature that the things of the internal man are spiritual and celestial, while the things of the external man are natural and corporeal; as may appear from what was said above (n. 2988, 2989) about the expressions of the face and the acts of the body. Moreover as to his internal man, man is a little heaven, because created after the Lord's image.

(2998) That such correspondences exist has become so familiar to me in the course of years that hardly anything can be more so; though the fact itself is such that man does not know of its existence, nor believes that he has any connection with the spiritual world; when yet all his connection is from this correspondence; and without this connection neither himself nor any part of him could subsist a moment; for all his subsistence is from it. It has also been given me to know what angelic societies belong to each province of the body, and also of what quality they are; as for instance what societies and of what quality belong to the province of the heart; what and of what quality to the province of the lungs; what and of what quality to the province of the liver; and also what and of what quality belong to the different sensories, as to the eye, to the ears, to the tongue, and the rest; concerning which, of the Lord's Divine mercy we shall speak singly.

(2999) Moreover nothing is possible in the created world that has not a correspondence to the things in the spiritual world, and therefore that does not in its own manner represent something in the Lord’s kingdom. From this comes the existence and subsistence of all things. If man knew how these things are circumstanced, he would never as is his wont attribute all things to nature.

(3000) Hence it is that all things in the universe both in general and in particular represent the Lord’s kingdom; insomuch that the universe with all its constellations, atmospheres, and three kingdoms, is nothing else than a kind of theater representative of the Lord’s glory which is in the heavens. In the animal kingdom not only man, but also each particular animal, even the least and lowest, is representative; as for instance the little creatures that creep on the ground and feed on plants; these, when their time for wedding is at hand, become chrysalises, and presently, being supplied with wings they soar from the ground into the atmosphere, their heaven, and there enjoy their delight and their freedom, sporting together and feeding on the spoils of the flowers, laying their eggs and thus providing for a posterity; and being then in their state of heaven, they are also in their beauty. Everyone can see that these things are representative of the Lord’s kingdom.

(3001) That there is one only life, that of the Lord, which flows in and causes man to live, whether he be good or evil, is evident from what has been said and shown above, in the explication of the Word (n. 1954, 2021, 2536, 2658, 2706, 2886-2889). To that life correspond the recipient things which are vivified by that Divine influx, and this in such a manner that they appear to themselves to live from themselves. This correspondence is that of life with the recipients of life. Such as are the recipients, so they live; those men who are in love and charity are in correspondence, for they are in agreement, and the life is received by them adequately; but those who are in things contrary to love and charity are not in correspondence, because the life itself is not received adequately; hence they have an appearance of life in accordance with their quality. This may be illustrated by many things; as by the organs of motion and of sense in the body, into which the life flows through the soul; according to the qualities of these, such are their actions and sensations. The same may be illustrated also by the objects into which light flows from the sun; the light producing colorings according to the quality of the recipient forms. But in the spiritual world all the modifications that come into existence from the influx of life are spiritual, whence come such differences of intelligence and wisdom.

(3002) From this also we can see how all natural forms, both animate and inanimate, are representative of spiritual and celestial things in the Lord's kingdom; that is, that in nature all things, in both general and particular, are representative in accordance with the measure and quality of their correspondence.

(3003) The subject of representations and correspondences will be continued at the close of the following chapter.

CHAPTER 24

(3004)

(3004) That the deepest arcana lie concealed in the internal sense of the Word, which have heretofore come to no one's knowledge, may appear from what has been already said and shown, and also from what of the Lord's Divine mercy will be shown in the following pages. The same can be very plainly seen from the internal sense of the two names of our Lord, Jesus Christ. When these names are used, few have any other idea than that they are proper names and almost like the names of any other man, but more holy. The more learned indeed are aware that Jesus signifies Savior, and that Christ means Anointed; and from this they conceive some interior idea; but still these are not the things the angels in heaven perceive from the names in question. The things they perceive are still more Divine. By the name "Jesus," when named by a man who is reading the Word, the angels perceive Divine good; and by "Christ," Divine truth; and by the two names, the Divine marriage of good and truth, and of truth and good; thus the whole Divine in the heavenly marriage, which is heaven. (What the heavenly marriage is, may be seen above, n. 2173, 2803.)

(3005) That "Jesus" in the internal sense is Divine good, and that "Christ" is Divine truth, may be seen from many things in the Word. That "Jesus" is Divine good comes from the fact that "Jesus" means "safety," "salvation," and "Saviour;" and because it means these, it signifies the Divine good; for all salvation is from the Divine good which is of the Lord’s love and mercy; and thus is effected by the reception of that good. That “Christ” is Divine truth comes from the fact that the name means “Messiah,” “Anointed,” and “King;” and that these names signify the Divine truth will be evident from what follows.

(3006) These are the things the angels perceive when “Jesus Christ” is named; and this is what is meant when it is said that there is salvation in no other name, as also by the Lord so often speaking of His “name.” As in John: Whatsoever ye shall ask in My name, that will I do (John 14:13). In the same: These things are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name (John 20:31); and in other places. That the “name” is all in one complex by which the Lord is worshiped, and thus denotes the quality of all worship and doctrine, may be seen above (n. 2724); and therefore here it denotes the good of love and of charity conjoined with the truth of faith, which is the complex of all doctrine and of all worship.

(3007) That “Christ” is the same as “Messiah,” “Anointed,” and “King,” and that these names are the same as the Divine truth, may be seen from what now follows.

(3008) First: That “Christ” is the same as “Messiah,” “Anointed,” and “King,” is evident from the following passages in the Word. In John: Andrew findeth his own brother Simon, and saith unto him, We have found the Messiah, which is being interpreted the Christ (John 1:41). In the same: Many of the multitude when they heard the word said, This is of a truth the Prophet; others said, This is the Christ; but others said, Shall Christ come out of Galilee? Doth not the Scripture say that the Christ cometh of the seed of David, and from Bethlehem, the town where David was? (John 7:40-42); “the Christ” here plainly means the Messiah whom they expected. In the same: Have the rulers then indeed known that this is truly the Christ? Howbeit we know this man whence he is; but when the Christ cometh no one knoweth whence He is (John 7:26-27); “the Christ” denotes the Messiah; that no one would know whence He is, was because He would not be acknowledged. In the same: The Jews came round about Jesus, and said unto Him, How long dost thou hold our soul in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, but ye believe not (John 10:24-25). Here also “the Christ” denotes the Messiah whom they expected. In the same: The multitude answered, We have heard out of the Law that the Christ abideth forever (John 12:34); “the Christ” meaning the Messiah. In the same: Martha said, I have believed that Thou art the Christ, the Son of God, who was to come into the world (John 11:27); that is, that He was the Messiah. In Luke: There was a man in Jerusalem whose name was Simeon and to him was the answer made by the Holy Spirit that he should not see death before he had seen the Lord’s Christ (Luke 2:25-26); meaning that he should see the Messiah, or the Anointed of Jehovah. In the same: Jesus said to the disciples, But who say ye that I am? Peter answering said, The Christ of God (9:20; Mark 8:29. See also other passages; as Matt. 26:63-64; John 6:68-69; Mark 14:61-62).

[2] Now as "Christ" and "Messiah" are the same, and as "Christ" in the Greek and "Messiah" in the Hebrew signify the "Anointed," it is evident that "Christ" is the same as the "Anointed;" and likewise the same as "King," for kings in general were called the "anointed," as is evident from the historic and prophetic parts of the Word in many passages. As in David: The kings of the earth set themselves, and [the rulers] took counsel together, against Jehovah and against His Anointed (Ps. 2:2). Again: Now know I that Jehovah saveth His Anointed; He will answer Him from the heavens of His holiness, in the powers of the salvation of His right hand (Ps. 20:6). Again: Jehovah is their strength, and a stronghold of salvations to His Anointed (Ps. 28:8). In Samuel: Jehovah will give strength unto His King, and exalt the horn of His Anointed (1 Sam. 2:10). In these and many other passages the "Anointed" denotes the "King." In the original language the reading is "Messiah." In these prophetic utterances the Lord is treated of in the internal sense; and that He is the "King" is also plain from passages in the New Testament. As in Matthew: The governor asked Jesus, Art Thou the King of the Jews? Jesus said unto him, Thou sayest (Matt. 27:11). And in Luke: Pilate asked Jesus, saying, Art Thou the King of the Jews? And He answering him said, Thou sayest (Luke 23:3; Mark 15:2). And in John: They cried out, Hosanna, blessed is He that cometh in the name of the Lord, even the King of Israel (John 12:13). And again: Nathaniel said, Rabbi, Thou art the Son of God, Thou art the King of Israel (John 1:49).

(3009) Second: That “Messiah,” “Anointed,” and “King,” are the same as the Divine truth, is evident from very many passages in the Word, and has been shown several times in the explications (as in n. 1672, 1728, 2015, 2069); and the Lord Himself so teaches in John: Pilate said unto Jesus, Art Thou not a king then? Jesus answered, Thou sayest that I am a King; for this was I born, and for this am come into the world, that I should bear witness unto the truth; everyone who is of the truth heareth My voice (John 18:37). It is evident from this that it is the Divine truth itself from which the Lord was called “King.” That kings were anointed, and were therefore called the anointed, was because the oil with which they were anointed signified good (n. 886, 2832), denoting that the truth signified by a “king” was from good, consequently was the truth of good; and thus that the royal office with kings might represent the Lord as to the Divine truth which is from Divine good, and thus the Divine marriage of good in truth; while the priestly office represented the Divine marriage of truth in good. The latter is signified by “Jesus;” the former by “Christ.”

(3010) Hence it is evident what is signified by the “Christs” in Matthew: See that no man seduce you; for many shall come in My name, saying, I am the Christ; and shall seduce many. Then if anyone shall say unto you, Lo here is the Christ, or there, believe it not; for there shall arise false Christs, and false prophets (Matt. 24:4-5, 23-24; Mark 13:21-22). Here by “false Christs” are signified truths not Divine, or falsities; and by “false prophets,” those who teach them (n. 2534). And again: Be not ye called masters, for one is your Master, even Christ (Matt. 23:10); "Christ" denotes truth Divine. Hence it is evident what a Christian is, namely, one who is in truth from good.

(3011) From what has been said it may be seen what hidden things the Word has stored within it; which can by no means come to anyone's knowledge except from the internal sense. GENESIS 24 1. And Abraham being old was come into days; and Jehovah blessed Abraham in all things. 2. And Abraham said unto his servant, the elder of his house, who administered all that he had, Put I pray thy hand under my thigh. 3. And I will make thee swear by Jehovah the God of heaven and the God of the earth, that thou shalt not take a woman for my son of the daughters of the Canaanite, in the midst of whom I dwell; 4. But thou shalt go unto my land, and to my nativity; and take a woman for my son for Isaac. 5. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; bringing shall I bring back thy son unto the land whence thou camest out? 6. And Abraham said unto him, Beware that thou bring not back my son thither. 7. Jehovah the God of heaven, that took me from my father's house, and from the land of my nativity, and that spoke unto me, and that swear unto me, saying, Unto thy seed will I give this land, He shall send His angel before thee, and thou shalt take a woman for my son from thence. 8. And if the woman be not willing to follow thee, then thou shalt be clear from this mine oath; only thou shalt not bring back my son thither. 9. And the servant put his hand under the thigh of Abraham his lord, and sware to him concerning this word. 10. And the servant took ten camels, of the camels of his lord, and departed, and every good of his lord was in his hand; and he arose and went to Aram-naharaim, unto the city of Nahor. 11. And he made the camels kneel down, without the city, by the well of waters, about the time of evening, about the time the drawers go out. 12. And he said, O Jehovah God of my lord Abraham, cause to meet I pray before me this day; and do mercy with my lord Abraham. 13. Behold, I stand by the fountain of waters; and the daughters of the men of the city come out to draw waters. 14. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also, her hast Thou appointed for Thy servant Isaac; and thereby shall I know that Thou hast done mercy with my lord. 15. And it came to pass that scarcely had he done speaking, when behold Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. 16. And the damsel was exceeding good to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up. 17. And the servant ran to meet her, and said, Let me I pray sip a little water from thy pitcher. 18. And she said, Drink, my lord; and she hasted, and let down her pitcher upon her hand, and made him drink. 19. And she finished making him drink, and she said, I will draw for thy camels also, until they have done drinking. 20. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. 21. And the man marveling at her, withheld himself, to know whether Jehovah had prospered his way or not. 22. And it came to pass when the camels had done drinking, that the man took a jewel of gold, of half a shekel weight, and two bracelets for her hands, ten of gold their weight. 23. And he said, Whose daughter art thou? Tell me I pray is there room in thy father's house for us to pass the night? 24. And she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor. 25. And she said unto him, We have both straw and much provender, also room to pass the night. 26. And the man bent himself, and bowed himself down to Jehovah. 27. And he said, Blessed be Jehovah the God of my lord Abraham, who hath not forsaken His mercy and His truth from my lord. I being in the way, Jehovah hath led me to the house of my lord's brethren. 28. And the damsel ran, and told her mother's house according to these words. 29. And Rebekah had a brother, and his name was Laban; and Laban ran out of doors unto the man, unto the fountain. 30. And it came to pass when he saw the jewel, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spoke the man unto me, that he came unto the man; and behold he stood by the camels at the fountain. 31. And he said, Come thou blessed of Jehovah, wherefore standest thou without? For I have swept the house, and there is room for the camels. 32. And the man came into the house, and loosed the camels, and gave straw and provender for the camels, and water to wash his feet, and the feet of the men that were with him. 33. And there was set before him to eat; and he said, I will not eat until I have spoken my words. And he said, Speak. 34. And he said, I am Abraham's servant. 35. And Jehovah hath blessed my lord exceedingly, and hath made him great, and hath given him flock and herd, and silver and gold, and menservants and maidservants, and camels and asses. 36. And Sarah, my lord's wife, bare a son to my lord after she was old; and he hath given unto him all that he hath. 37. And my lord made me swear, saying, Thou shalt not take a woman for my son of the daughters of the Canaanite, in whose land I dwell. 38. But thou shalt go unto my father's house, and to my family, and take a woman for my son. 39. And I said unto my lord, Peradventure the woman will not follow me. 40. And he said unto me, Jehovah, before whom I have walked, will send His angel with thee, and prosper thy way; and thou shalt take a woman for my son from my family, and from my father's house. 41. Then shalt thou be clear from my oath, when thou comest to my family; and if they give not to thee, thou shalt be clear from my oath. 42. And I came this day unto the fountain, and said, O Jehovah God of my lord Abraham, if now Thou do prosper my way wherein I do walk; 43. Behold I stand by the fountain of waters; and let it come to pass that the maiden which cometh forth to draw, and to whom I shall say, Let me drink I pray a little water from thy pitcher; 44. And she shall say to me, Both drink thou, and I will also draw for thy camels, let her be the woman whom Jehovah hath appointed for my lord's son. 45. I scarcely had done speaking in mine heart, when behold Rebekah came forth; and her pitcher on her shoulder; and she went down unto the fountain and drew; and I said unto her, Let me drink, I pray. 46. And she made haste, and let down her pitcher from upon her, and said, Drink, and I will give thy camels drink also; and I drank, and she gave drink to the camels also. 47. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, the son of Nahor, whom Milcah bare unto him. And I put the jewel upon her nose, and the bracelets upon her hands. 48. And I bent and bowed myself down to Jehovah, and blessed Jehovah God of my lord Abraham, who led me into the way of truth, to take the daughter of my lord's brother for his son. 49. And now if ye will do mercy and truth with my lord, tell me; and if not, tell me; and I will look to the right hand, or to the left. 50. And Laban and Bethuel answered and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good. 51. Behold Rebekah is before thee; take her, and go, and let her be the woman of thy lord's son, as Jehovah hath spoken. 52. And it came to pass that when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah. 53. And the servant brought forth vessels of silver and vessels of gold, and garments, and gave to Rebekah; he gave also precious things to her brother and to her mother. 54. And they did eat and drink, he and the men that were with him; and they passed the night; and they rose up in the morning, and he said, Send me away unto my lord. 55. And her brother and her mother said, Let the damsel abide with us days, at least ten; afterwards thou shalt go. 56. And he said unto them, Do not delay me, and Jehovah hath prospered my way; send me away, and I will go to my lord. 57. And they said, Let us call the damsel, and inquire at her mouth. 58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. 59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. 60. And they blessed Rebekah, and said unto her, Our sister, be thou for thousands of ten thousands; and may thy seed inherit the gate of those that hate thee. 61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went away. 62. And Isaac came from coming from Beer-lahai-roi; and he dwelt in the land of the south. 63. And Isaac went out to meditate in the field toward evening; and he lifted up his eyes and saw, and behold there were camels coming. 64. And Rebekah lifted up her eyes, and saw Isaac, and she alighted from off the camel. 65. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my lord. And she took a veil and covered herself. 66. And the servant told Isaac all the words that he had done. 67. And Isaac brought her into his mother Sarah's tent; and he took Rebekah, and she was to him for a woman, and he loved her; and Isaac was comforted after his mother.

(3012) THE CONTENTS In the internal sense there is described the whole process of the conjunction of truth with good in the Lord's Divine rational; in this chapter, the process of initiation which precedes conjunction. "Isaac" is the good of the rational; "Rebekah" here is truth to be initiated into good; “Laban” is the affection of good in the natural man.

(3013) In the internal sense the process of initiation is thus described: When the state was prepared, and all things had been reduced by the Lord into Divine celestial order, so that Divine truth might be conjoined with the Divine good of His rational, and this by the common way from the natural man, that is, from the memory-knowledges, knowledges, and doctrinal things therein, then by the Lord’s Divine influx truths were called forth thence; were initiated into good in the rational; and were made Divine. Thus was the rational made Divine by the Lord in respect to truth as well as in respect to good.

(3014) From this chapter, and from those which follow, it may be seen what arcana are contained in the internal sense of the Word.

(3015) THE INTERNAL SENSE. Verse 1. And Abraham being old was come into days; and Jehovah blessed Abraham in all things. “Abraham being old was come into days” signifies when the state was at hand that the Lord’s Human should be made Divine; “and Jehovah blessed Abraham in all things,” signifies when all things were disposed by the Lord into Divine order.

(3016) Abraham being old was come into days. That this signifies when the state was at hand that the Lord’s Human should be made Divine, is evident from the representation of Abraham, as being the Lord (see n. 1893, 1965, 1989, 2011, 2172, 2198, 2501, 2833, 2836, and many other places); and from the signification of “old,” or of “old age,” as being to put off what is human, and put on what is heavenly (see n. 1854, 2198); and when predicated of the Lord, as being to put on the Divine. The same is evident also from the signification of “day,” as being state (see n. 23, 487, 488, 493, 893, 2788); and hence from the signification of “coming into days,” as being when the state was at hand. Such things are signified by “old” and “coming into days,” for the reason that the angels have no idea of old age, or of the advancing age which is meant by “coming into days;” but an idea of state in regard to the life in which they are; and therefore when mention is made in the Word of advancement in age, and of old age, the angels who are with man can have no other idea than of the state of life in which the persons are, and in which men are while passing through their ages even to the last; namely, that they thus successively put off what is human and put on what is heavenly. For human life, from infancy to old age, is nothing else than a progression from the world to heaven; and the last age, which is death, is the transition itself. Therefore burial is resurrection, because it is a complete putting off (see n. 2916, 2917). As the angels are in such an idea, nothing else can be signified by “coming into days” and by “old age” in the internal sense which is principally for angels and for men who are angelic minds.

(3017) And Jehovah blessed Abraham in all things. That this signifies when all things were disposed by the Lord into Divine order, or what is the same, when the Lord had disposed all things into Divine order, is evident from the fact that “Jehovah” is the Lord as to the Divine Itself (see n.

1343, 1736, 1815, 2004, 2005, 2018, 2025, 2921); and that in this case Abraham represents the Lord as to the Divine Human (n. 2833, 2836); and therefore when it is said that “Jehovah blessed Abraham in all things,” in the internal sense is meant that the Lord from the Divine Itself in His Human disposed all things into Divine order; for to “bless,” when said of the Lord’s Human, signifies these things. For to “be blessed,” when predicated of man, means to be enriched with spiritual and celestial good (see n. 981, 1096, 1420, 1422); and he is enriched with it when the things in him are disposed by the Lord into spiritual and celestial order, thus into the image and likeness of Divine order (n. 1475); the regeneration of man being nothing else. But what is meant when it is said that all things were disposed by the Lord into Divine order in His Human, is evident from what follows in this chapter, namely, that His Divine rational, represented by Isaac, which was conceived from the Divine Good represented by Abraham, and was born of the Divine Truth represented by Sarah, was now disposed into such Divine order that Divine truths from the Human itself could be conjoined with it. These are the arcana contained in this chapter in the internal sense, concerning which the angels have clear light from the Lord. For in the light of heaven these things are open as in clear day; whereas in the light of the world in which man is, scarcely anything is so, except something in an obscure manner with one who is regenerate, for he also is in some light of heaven.

(3018) Verse 2. And Abraham said unto his servant, the elder of his house, who administered all that he had, Put I pray thy hand under my thigh. "Abraham said unto his servant, the elder of his house," signifies the arrangement in order and influx of the Lord in His natural, which is "the servant, the elder of the house;" "who administered all that he had," signifies the offices of the natural man; "Put I pray thy hand under my thigh," signifies the pledging of it according to its power to the good of conjugial love.

(3019) Abraham said unto his servant, the elder of his house. That this signifies the arrangement in order and influx of the Lord in His natural, which is the "servant the elder of the house," is evident from the signification here of "saying" as being to command, because it is said to a servant; and as the subject here treated of is the disposition by the Divine of the things that are in the natural man; "to say" denotes to arrange in order and to flow in; for all that is done in the natural or external man is arranged in order by the rational or internal man, and is effected by influx. That the "servant the elder of the house" is the natural, or the natural man, is evident from the signification of "servant," as being that which is lower and which serves what is higher; or what is the same, that which is outer and serves what is inner (see n. 2541, 2567). All things that are of the natural man, such as memory-knowledges of whatever kind, are nothing but things of service; for they serve the rational by enabling it to think equitably and will justly. That the "elder of the house" is the natural man, may be seen from what follows.

(3020) Who administered all that he had. That this signifies the offices of the natural man is evident from the signification of "administering," and indeed of "administering all things," as being to discharge offices or duties. (That the natural man in respect to the rational, or what is the same, the external man in respect to the internal, is like the administrator in a house, may be seen above, n. 1795.) All things that are in man are as one household (that is, as one family) in this respect, that there is one who fills the office of master of the house, and others who fill that of servants. The rational mind itself is that which disposes all things as master of the house, and arranges them in order by influx into the natural mind; but it is the natural mind that ministers and is the administrator. [2] As the natural mind is distinct from the rational mind and is in a degree below it, and as it also acts as if from what is its own, it is called relatively a "servant the elder of the house," and it is said to administer all the things in itself that belong to it. That the natural mind is distinct from the rational, and is in a lower degree, and is as if in what is its own, may be seen from the things within it, and from its offices. The things which are therein are all memory-knowledges, thus also all knowledges of every kind whatever; in a word, they are all things in both general and particular that belong to the outer or corporeal memory (concerning which see n. 2471, 2480). To this mind also belongs all the imaginative faculty, which is the interior sensuous with man, and which is in the greatest vigor with children; and in the first age of adolescence; to the same mind belong also all natural affections that man has in common with brute animals; all of which shows what its offices are. [3] But the rational mind is more internal. The knowledges in it are not open before man, but while he lives in the body are imperceptible; for they are all things in both general and particular that belong to the interior memory (concerning which see n. 2470-2474, 2489, 2490). To this mind also belongs all the thinking faculty that is perceptive of what is equitable and just, and of what is true and good; also all spiritual affections, which are properly human, and by which man is distinguished from the brute animals. From these things this mind flows into the natural mind, and excites the things that are therein, and views them with a kind of sight, and in this manner judges and forms conclusions. That these two minds are distinct is clearly evident from the fact that with many persons the natural mind bears rule over the rational mind; or what is the same, the external man over the internal man; and that it does not bear rule but serves with those only who are in the good of charity, that is, who suffer themselves to be led by the Lord.

(3021) Put I pray thy hand under my thigh. That this signifies pledging it according to its power to the good of conjugial love, is evident from the signification of “hand,” as being power (see n. 878); and from the signification of “thigh,” as being the good of conjugial love, concerning which in what follows. That it is pledging to the extent of its power, is evident from the fact that they who were pledged to anything that related to conjugial love, by an ancient rite placed the hand under the thigh of him to whom they were being pledged, and in this manner they were put under oath by him; and this for the reason that the “thigh” signified conjugial love, and the “hand” power, or so far as was possible; for all the parts of the human body correspond to spiritual and celestial things in the Grand Man which is heaven, as was shown above (n. 2996, 2998); and as will be shown more fully, of the Lord’s Divine mercy hereafter. The thighs themselves together with the loins, correspond to conjugial love. These things were well known to the men of the most ancient times; and therefore they had a number of rites based on this correspondence, of which one was that they placed the hands under the thigh when they were pledged to any good of conjugial love. The knowledge of such things, which was in highest esteem among the ancients, and was one of the chief things of their knowledge and intelligence, is at this day wholly lost; so completely that it is not even known that there is any correspondence; and some may therefore wonder that such things are signified by the rite here described. The rite is mentioned in the present case because the betrothing of Isaac to some one of the family of Abraham is treated of, and the discharge of the duty was intrusted to the elder servant. [2] That as before said the “thigh” from correspondence signifies conjugial love, may also be seen from other passages in the Word; as from the process enjoined when a woman was accused by her husband of adultery. In Moses: The priest shall cause the woman to swear with the oath of cursing; and the priest shall say unto the woman, Jehovah make thee a curse and an oath in the midst of thy people, when Jehovah doth make thy thigh to fall away, and thy belly to swell. And when he hath given her the water to drink, then it shall come to pass, if she be defiled, and hath trespassed a trespass against her husband, that the waters that are accursed shall enter into her and become bitterness, and her belly shall swell, and her thigh shall fall away, and the woman shall be a curse among her people (Num. 5:21, 27). That the "thigh should fall away," signified evil relating to conjugial love, that is, it signified adultery. The other particulars mentioned in the same process signify each of them some special thing belonging to the subject, so that there is not the least thing that does not involve something, however surprising this may seem to a man who reads the Word without any idea of its sanctity. Because of the signification of the "thigh" as being the good of conjugial love, mention is sometimes made of "coming forth from the thigh"-as is said of Jacob: Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come forth from thy thighs (Gen. 35:11). And in another place: Every soul that came with Jacob into Egypt, that came forth from his thigh (Gen. 46:26; Exod. 1:5). And of Gideon: Gideon had seventy sons that came forth from his thigh (Judges 8:30). [3] And as the "thighs" and the "loins" signify the things belonging to conjugial love, they also signify the things of love and charity, for the reason that conjugial love is the fundamental love of all loves (see n. 686, 2733, 2737-2739); for all loves are from the same origin, that is, from the heavenly marriage, which is that of good and truth (see n. 2727-

2759). That the "thigh" signifies the good of celestial love and the good of spiritual love, is evident from the following passages. In John: He that sat on the white horse had upon His vesture and upon His thigh a name written: King of kings, and Lord of lords (Rev. 19:16). That He who sat on the white horse is the Word, thus the Lord who is the Word, may be seen above (n. 2760-2762); also that "vesture" is the Divine truth (n. 2576); therefore He is called "King of kings" (n. 3009). Hence it is plain what the "thigh" is, namely, the Divine good which is of His love; from which He is also called "Lord of lords" (n. 3004-3011). And because this is the Lord's quality, it is said that He "had thereon a name written;" for "name" signifies quality (n. 1896, 2009, 2724, 3006). [4] In David: Gird Thy sword upon Thy thigh, O Mighty One, in Thy glory and honor (Ps. 45:3); speaking of the Lord; where "sword" denotes truth combating (n. 2799); and "thigh" the good of love; to "gird the sword upon the thigh" signifies that the truth from which He would fight would be from the good of love. In Isaiah: Righteousness shall be the girdle of His loins, and truth the girdle of His thighs (Isa. 11:5); speaking here too of the Lord; and because "righteousness" is predicated of the good of love (n. 2235), it is called the girdle of the loins;" and because truth is from good, it is called the "girdle of the thighs;" thus "loins" are predicated of the love of good, and "thighs" of the love of truth. [5] In the same: None shall be weary nor stumble in Him, He shall not slumber nor sleep, neither is the girdle of His thighs loosed, nor the latchet of His shoes broken off (Isa. 5:27). This again is said of the

Lord, and the “girdle of His thighs” denotes the love of truth, as before. In Jeremiah: Jehovah said unto Jeremiah that he should buy a linen girdle and put it on his loins, but should not pass it through water; and that he should go to the Euphrates and hide it in a hole of the rock; and having done this, when he went and took it from the place, it was marred (Jer. 13:1-6). The “linen girdle” denotes truth, and “putting it on the loins” was a representative that truth was from good. Everyone can see that these are representatives, and their signification cannot be known except from correspondences, concerning which of the Lord’s Divine mercy something will be said at the end of certain chapters. [6] So too with the signification of the things seen by Ezekiel, by Daniel, and by Nebuchadnezzar. As in Ezekiel: Above the expanse that was over the heads of the cherubim was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man above upon it. And I saw as the appearance of a burning coal, as the appearance of fire within it round about; from the appearance of his loins and upward, and from the appearance of his loins and downward, I saw as it were the appearance of fire, and there was brightness round about Him; as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about, so was the appearance of the likeness of the glory of Jehovah (Ezek. 1:26-28). That this was representative of the Lord and of His kingdom is evident; and that the appearance of the loins upward and the appearance of the loins downward has reference to His love, is evident from the signification of “fire,” as being love (n. 934); and from the signification of “brightness” and a “rainbow” as being the derivative wisdom and intelligence (n. 1042, 1043, 1053). [7] Concerning Daniel it is said: A man appeared to him clothed in linen, whose loins were girded with pure gold of Uphaz; his body also was like the tharshish stone, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like the shining of burnished brass (Dan. 10:5-6). What is signified by these particulars-by “loins,” “body,” “face,” “eyes,” “arms,” and “feet”-can appear to no one except from representations and their correspondences. From these it is evident that the Lord’s celestial kingdom is thus represented, in which the “loins” are Divine love; and the “gold of Uphaz” with which these were girded, is the good of wisdom which is from love (n. 113, 1551, 1552). [8] Concerning what was seen by Nebuchadnezzar we read in Daniel: The head of the statue was good gold; its breast and its arms were silver; its belly and thighs were brass; the feet were part iron and part clay (Dan. 2:32-33). By that statue were represented the successive states of the church; by the “head which was gold,” the first state, which was celestial, because it was a state of love to the Lord; by the “breast and arms which were silver,” the second state, which was spiritual, as it was a state of charity toward the neighbor; by the “belly and thighs which were brass,” the third state, which was a state of natural good (for this is “brass,” n. 425, 1551). Natural good is of love or charity toward the neighbor in a degree below spiritual good. By the "feet which were iron and clay" is meant the fourth state, which was one of natural truth (which is "iron," n. 425, 426); and also of no coherence with good (which is "clay"). From all these things it may be seen what is signified by the "thighs" and the "loins," namely, in the chief place conjugial love, and from this all genuine love, as is evident from the passages quoted, and likewise from others (Gen. 32:25, 32; Isa. 20:2-4; Nahum 2:1; Ps. 69:23; Exod. 12:11; Luke 12:35, 36). In the opposite sense also are signified the opposite loves, which are the loves of self and of the world (see 1 Kings 2:5; Isa. 32:10, 11; Jer. 30:6; 48:37; Ezek. 29:7; Amos 8:10).

(3022) Verses 3, 4. And I will make thee swear by Jehovah the God of heaven and the God of the earth, that thou shalt not take a woman for my son of the daughters of the Canaanite, in the midst of whom I dwell; but thou shalt go unto my land, and to my nativity; and take a woman for my son for Isaac. "And I will make thee swear by Jehovah the God of heaven and the God of the earth," signifies a most holy pledging to the Divine which is in the highest and in that which is therefrom; "that thou shalt not take a woman for my son of the daughters of the Canaanite," signifies that the Divine rational was not to be conjoined with any affection disagreeing with truth; "in the midst of whom I dwell," signifies the discordant things in the maternal human, that encompass; "but thou shalt go unto my land, and to my nativity," signifies to the Divine celestial and spiritual things which the Lord had acquired to Himself;

“and take a woman for my son for Isaac,” signifies that thence was the affection of truth which should be conjoined with the affection of good of the rational.

(3023) I will make thee swear by Jehovah the God of heaven and the God of the earth. That this signifies a most holy pledging to the Divine which is in the highest and in that which is therefrom, is evident from the signification of “causing to swear,” as being to pledge by oath; for to cause to swear is nothing else than to pledge; and this is most holy when it is by Jehovah the God of heaven and the God of the earth, that is, to the Divine which is above and which is beneath, or what is the same, to the Divine which is in the highest and in that which is therefrom. “Jehovah the God of heaven,” being said of the Lord, denotes Jehovah Himself who is called the Father, from whom He was conceived, thus who was His Divine Essence; for the conception itself gave the veriest essence from which He was. “Jehovah the God of the earth” in this case means Jehovah who is called the Son, thus His Human essence; this came forth from the Divine essence when the Lord made it also Divine. Thus by “Jehovah the God of heaven” is signified the Divine that is in the highest; and by “Jehovah the God of the earth” is signified the Divine that is in that which is therefrom. But the Lord is called “Jehovah the God of heaven” from His Divine that is in the heavens; and He is called the “God of the earth” from His Divine that is on earth. The Divine in the heavens is also that which is with man in his internals; but the Divine on earth is that which is in his externals; for the internals of man are his heaven, because by them he is conjoined with the angels; but his externals are his earth, for by them he is conjoined with men (n. 82, 913, 1411, 1733). When a man is regenerate, the internals flow into the externals, and the externals are from the internals. Hence also it may be known what the internals of the church are, and what its externals.

(3024) That thou shalt not take a woman for my son of the daughters of the Canaanite. That this signifies that the Divine rational was not to be conjoined with any affection disagreeing with truth, is evident from the signification of "taking a woman," as being to be conjoined by a covenant of marriage; from the signification of "my son," namely Isaac, as being the Lord's Divine rational (see n. 1893, 2066, 2083, 2630); from the signification of "daughters," as being affections (see n. 489-491, 568, 2362); and from the signification of the "Canaanite," as being evil (see n. 1444, 1573, 1574); from which it is that the "daughters of the Canaanite" are affections that do not agree with truth. The subject here treated of is the Divine truth that was to be adjoined to the Divine good of the Lord's rational, as may be seen from the Contents (n. 3013). By the "woman" who was to be associated by a covenant of marriage, is meant that truth itself, which was to be called forth from the natural man by the common way; by "my son" is meant the Lord's rational in respect to good, to which it was to be adjoined or associated; hence it may be known that by "not taking a woman from the daughters of the Canaanite," is signified that this rational was not to be conjoined with any affection that disagreed with truth. All conjunction of truth with good is effected by means of affection; for no truth can possibly enter into man’s rational and be conjoined there, except by means of affection; for in affection is the good of love, which alone conjoins (n. 1895); as may also be known to anyone who reflects. [2] That the “daughters of the Canaanite” signify affections which disagree with truth, that is, affections of what is false, is evident from the signification of “daughters;” for daughters are mentioned in many passages of the Word, and everyone can see that daughters are not there meant, as where it is said, the “daughter of Zion,” the “daughter of Jerusalem,” the “daughter of Tarshish,” the “daughter of My people.” That by these are signified affections of good and of truth, has been shown in passages quoted above. And because they are affections of good and of truth, they are also churches, for churches are churches from these affections. Thus by the “daughter of Zion” is signified the celestial church, and this from the affection of good; but by the “daughter of Jerusalem” is signified the spiritual church, from the affection of truth (n. 2362); this is also signified by the “daughter of My people” (Isa. 22:4; Jer. 6:14, 26; 8:19, 21-22; 14:17; Lam. 2:11; 4:6; Ezek. 13:17). [3] From this it is evident what is signified by the “daughters” of the nations; as by the “daughters of the Philistines,” the “daughters of Egypt,” the “daughters of Tyre and of Zidon,” the “daughters of Edom,” the “daughters of Moab,” the “daughters of the Chaldeans” and “of Babel,” and the “daughters of Sodom,” namely, the affections of evil and falsity from which were their religious systems, and thus the religious systems themselves. That such is the signification of “daughters,” may be seen from the passages that follow. In Ezekiel: The daughters of the nations shall lament for Egypt. Wail for the multitude of Egypt, and cause her to go down, her and the daughters of the famous nations, unto the earth of the regions below, with them that go down into the pit (Ezek. 32:16, 18). The “daughters of the famous nations” denote the affections of evil. In Samuel: Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph (2 Sam. 1:20). In Ezekiel: Thou hast committed whoredom with the sons of Egypt; I have delivered thee unto the will of them that hate thee, the daughters of the Philistines, before thy wickedness was discovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines which do despite unto thee round about (Ezek. 16:26-27, 57). That daughters are not meant here, anyone can see; but the religiosities of such as are signified by the Philistines, which are of such a kind that they talk much about faith and lead no life of faith (see n. 1197, 1198); for this reason they are also called the “uncircumcised,” that is, those who are devoid of charity. [4] In Jeremiah: Go up into Gilead, and take balm, O virgin daughter of Egypt. O thou daughter that dwellest in Egypt, make thee vessels of exile. The daughter of Egypt shall be put to shame, she is delivered into the hand of the people of the north (Jer. 46:11, 19, 24). The “daughter of Egypt” denotes the affection of reasoning from memory-knowledges concerning the truths of faith, as to whether they be so; thus she denotes the kind of religion that arises from this, which is such that nothing is believed except that which is comprehended by the senses, and thus nothing of the truth of faith (see n. 215, 232, 233, 1164, 1165, 1186, 1385, 2196, 2203, 2209, 2568, 2588). [5] In Isaiah: He said, Thou shalt no more exult, O thou oppressed daughter of Zidon (Isa. 23:12). And in David: The daughter of Tyre with a gift, the rich among the people shall entreat thy faces (Ps. 45:12). What is meant by the "daughter of Zidon" and the "daughter of Tyre," is evident from the signification of Zidon and of Tyre (see n. 1201). In Jeremiah: Rejoice and be glad O daughter of Edom. Thine iniquity is consummated, O daughter of Zion. He will no more cause thee to migrate; thine iniquity shall be visited, O daughter of Edom (Lam. 4:21-22). In Isaiah: As a wandering bird, a nest sent forth, shall the daughters of Moab be (Isa. 16:2). Again: Come down and sit in the dust, O virgin daughter of Babel; sit on the earth, without a throne, O daughter of the Chaldeans. Sit thou silent, and enter into darkness, O daughter of the Chaldeans, for thou shalt no more be called the lady of kingdoms (Isa. 47:1, 5). In Jeremiah: A people cometh from the north set in array as a man to the battle, against thee, O daughter of Babel (Jer. 50:41-42). The daughter of Babel is like a threshing-floor, it is time to thresh her (Jer. 51:33). In Zechariah: Alas O Zion, escape, thou that dwellest with the daughter of Babel (Zech. 2:7). In David: The daughter of Babel is laid waste (Ps. 137:8). In Ezekiel: Thy sisters, Sodom and her daughters, shall return to their ancient estate, and Samaria and her daughters shall return to their ancient estate (Ezek. 16:55). [6] Anyone can see that in these passages by "daughters" are not meant daughters, but affections that disagree with truth, and thus religiosities that come from this source; but what these religiosities are, is evident from the signification of the peoples named-as Edom, Moab, the Chaldeans, Babel, Sodom, and Samaria, which have been treated of in many places in the explications of the foregoing chapters of Genesis. Hence now it is evident what is here meant by the "daughters of the Canaanite." [7] That the Israelites were not to contract marriages with the daughters of the Canaanites, also had regard to the spiritual laws that good and falsity, and evil and truth are not to be joined together; for thence comes profanation. The prohibition was also representative of the matter concerning which we read in Deuteronomy 7:3; and in Malachi: Judah hath profaned the holiness of Jehovah, in that he hath loved and hath married the daughter of a strange god (Mal. 2:11).

(3025) In the midst of whom I dwell. That this signifies things discordant in the maternal human which encompass, is evident from the signification of "dwelling in the midst," here of the Canaanite, as referring to the things that are round about, or that encompass; and that these are in disagreement with truth is evident from what was said above respecting the signification of the "daughters of the Canaanite." That these are the things which the Lord received hereditarily from the mother, and which He afterwards expelled when He made His Human Divine, is evident from what has been said and shown before on the same subject (see n. 1414, 1444, 1573, 2159, 2574, 2649).

(3026) But thou shalt go unto my land and to my nativity. That this signifies to the Divine celestial and spiritual things which the Lord acquired to Himself, is evident from the signification of "land," as being the celestial of love (see n. 1413, 1607); and from the signification of "nativity," as being the spiritual of love (see n. 1145, 1255); here Divine celestial and spiritual things, because the Lord is treated of; and that He acquired these to Himself by His own power, may be seen above (n. 1815, 1921, 2025, 2026, 2083, 2500).

(3027) And take a woman for my son for Isaac. That this signifies that thence was the affection of truth that was to be conjoined with the affection of good of the rational, is evident from what was said above (n. 3024).

(3028) Verses 5, 6. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; bringing shall I bring back thy son unto the land whence thou camest out? And Abraham said unto him, Beware thou that thou bring not back my son thither. "The servant said unto him," signifies the Lord's perception concerning the natural man; "Peradventure the woman will not be willing to follow me unto this land," signifies a doubt of the natural man concerning that affection as to whether it was separable; "bringing shall I bring back thy son unto the land whence thou camest out?" signifies a question whether it could nevertheless be conjoined with the Divine good of the rational; "Abraham said unto him," signifies the

Lord’s perception from the Divine; “Beware thou that thou bring not back my son thither,” signifies that it could by no means be conjoined.

(3029) The servant said unto him. That this signifies the Lord’s perception concerning the natural man, is evident from the signification of “saying,” as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552); and from the signification here of “servant,” as being the natural man (see n. 3019, 3020). Whatever is done in the natural man, and what the quality of the natural man is, is perceived in the rational; for that which is lower in man is perceived by that which is higher (see n. 2654). Hence it is that by “the servant said unto him” is signified the Lord’s perception concerning the natural man.

(3030) Peradventure the woman will not be willing to follow me unto this land. That this signifies a doubt of the natural man concerning that affection, as to whether it was separable, is evident from the signification of “woman,” as being truth, here from the natural, which was to be conjoined with the Divine good of the rational. And as all conjunction is effected by means of affection (as was said above, n. 3024), so by “woman” is signified the affection of that truth: and also from the signification of “going after” or “following me unto this land,” as being to be separated from the natural and conjoined with the rational; for “land” here as above (n. 3026) is the good of love that is of the rational. That there is doubt is seen from its being said, “Peradventure she be not willing.” [2] From what has been said above, it is evident what is involved in these words, and in what follows to verse 8, and further; and in order that these things may be better understood, we may say a few words more. The genuine rational is from good, but comes forth [existit] from truth. Good flows in by an internal way; but truth by an external way. Good thus conjoins itself with truth in the rational, and they cause the rational to be. Unless the good therein is conjoined with truth, there is no rational; although there appears to be, because the man can reason (n. 1944). This is the common way in which the rational is formed with man. [3] As the Lord was born like another man, and as it was His will to be instructed like another man, so did He will to make His rational Divine in a similar way, namely, as to good by influx from His Divine by the internal way, and as to truth by influx through the external way. When therefore the rational as to good had been so far formed as to be in a state for receiving truth (which is meant by the words in the beginning of this chapter, "Abraham being old was come into days, and Jehovah blessed Abraham in all things," by which is signified when the state was at hand that the Lord's Human should be made Divine, and when all things should be disposed into Divine order, as may be seen above, n. 3016, 3017), there next follows that truth is to be conjoined with the good of the rational, and this, as before said, by the common way, that is, by means of memory-knowledges and knowledges from the natural man. [4] The good itself of the rational, which is formed by the internal way, is the very ground; but truth is the seed which is to be sown in this ground. The genuine rational is never born in any other way. In order that it might come forth with the Lord in the same way, and be made Divine by His own power, the Lord came into the world, and it was His will to be born as are other men. Otherwise He might have assumed a human without birth, as was frequently done in ancient times when He appeared to men. [5] These are the things contained in this chapter, namely, how truth, called forth from the natural man, was to be conjoined with the good of the rational; and as the good there was Divine, how the truth there should also be made Divine. To man these things (especially to one who does not know that the rational is something distinct from the natural, and who therefore does not know that the rational is formed successively, and this by knowledges) are very obscure, so that they are not understood; but still they are among things easily understood by those who have any knowledge concerning the rational and the natural man, and who are in enlightenment. The angels see them all as in clear day. [6] Some idea of them may be obtained from what has been said and shown above, namely: That the rational as to truth is formed by influx into memory-knowledges and knowledges (n. 1495, 1563, 1900, 1964): That it is not born from these two kinds of knowledges, but from the affection of them (n. 1895, 1900): That these two kinds of knowledges are only vessels for good (n. 1469, 1496): That empty memory-knowledges must be destroyed (n. 1489, 1492, 1499, 1500): That in the rational, the affection of good is as a soul in the affection of truth (n. 2072): What is the affection of rational truth, and of the truth of mere memory (n. 2503): That by knowledges the external man is conjoined with the internal, that is, the rational man with the natural, when knowledges are being implanted in things celestial, which are those of love and charity (n. 1450, 1451, 1453, 1616).

(3031) Bringing shall I bring back thy son unto the land whence thou camest out? That this signifies a question whether it could nevertheless be conjoined with the Divine good of the rational, is evident from what was said above concerning Abraham, and concerning the land whence he came forth (see n. 1353, 1356, 1992, 2559); from which it is evident that the land whence Abram came was Syria, where was the second Ancient Church, called the Hebrew Church from Eber by whom it was established (n. 1238, 1241, 1327, 1343). But about the time of Abraham this church also fell away from the truth, and some of its households to such an extent that they were wholly ignorant of Jehovah, and worshiped other gods. This is the "land" here meant, and concerning which the servant asked Abraham whether he should bring back his son to the land whence he came out; and it is from this that by the "land" is here signified an affection which does not agree with truth. And because this is its meaning, by bringing back the son, or what is the same, by his marrying a woman there, and remaining there with her, is signified to conjoin an affection that does not agree with truth, with the Divine good of the rational. But that this could not be done is declared by Abraham's answer, the consideration of which now follows.

(3032) Abraham said unto him. That this signifies the Lord's perception from the Divine, is evident from the signification of "saying," as being to perceive (see n. 3029); and from the representation of Abraham, as being the Lord as to the Divine Human, from which comes this perception.

(3033) Beware thou that thou bring not back my son thither. That this signifies that it could by no means be conjoined, is evident from what was said above (n. 3031), where it was explained what is signified in the internal sense by bringing back his son to the land from which Abraham went forth. That an affection which does not agree with truth cannot be conjoined with the good of the rational, is evident from what has been said above concerning the conjunction of good and truth, or what is the same, concerning the heavenly marriage (see n. 2173, 2507, 2727-2759). (That on this account the ancients instituted a marriage between the affection of good and the affection of truth, may be seen above, n. 1904; also that falsity cannot possibly be conjoined with good, or truth with evil, because they are of a contrary nature, n. 2388, 2429, 2531; and that good is insinuated into the knowledges of truth as its own recipient vessels, and that thus conjunction is effected, n. 1469, 1496, 1832, 1900, 1950, 2063, 2189, 2261, 2269, 2428, 2434, 2697.) [2] That there can be no conjunction of falsity with good, or of truth with evil, but only of falsity with evil, and of truth with good, it has been given me to perceive to the life; and I have perceived that the case is as follows: When a man has the affection of good, that is, when he wills good from the heart, then whenever anything is to be thought of that is to be willed and done, his good willing flows into his thinking, and there it applies itself to the knowledges which are there, and joins itself with them as its recipient vessels, and by this conjunction impels him so to think, to will, and to act. It is as it were an ingrafting of good in truths or in the knowledges of truth. But when a man has not the affection of good, but the affection of evil, that is, then he wills evil (as when he believes all to be good that is for himself, so that he may become great and may be rich, thus possess honor and wealth, and this is his end), then when anything is to be thought of that is to be willed and done, his willing equally flows into his thinking, and there excites knowledges which appear in the semblance of truth; and so it impels the man to think, to will, and to do; and this by a wrong application of knowledges, and by looking upon certain general truths which he has drawn from the sense of the letter of the Word or from other knowledge as being applicable in every sense: it is in this way that evil is coupled with falsity, for in this case the truth which is therein is deprived of all the essence of truth. [3] In the other life such persons (however much in this life they may have seemed to be more highly instructed than others) are more stupid than others and so far as they are in the persuasion that they are in truth, they induce thick darkness on others. Such have at times been with me; but they were not susceptible of any affection of good from truth, howsoever the truths were recalled to their mind which they had known in the life of the body; for evil was with them, with which truths could not be conjoined. Neither can such persons be in the company of the good; but if there is anything of natural good with them, they are vastated even till they know nothing of truth; and then there is insinuated into the remaining good something of truth, as much as the little remaining good can receive. But they who have been in the affection of good from the heart, are able to receive all truth in accordance with the amount and the quality of the good that has been with them.

(3034) Verse 7. Jehovah the God of heaven, that took me from my father's house, and from the land of my nativity, and that spoke unto me, and that sware unto me, saying, Unto thy seed will I give this land, He shall send His angel before thee, and thou shalt take a woman for my son from thence. "Jehovah the God of heaven," signifies the Lord's Divine Itself; "that took me from my father's house, and from the land of my nativity," signifies by virtue of which it was that the Lord freed Himself from the things of the mother as to evils and falsities; "and that spoke unto me, and that sware unto me, saying," signifies by virtue of which was His Divine willing and understanding; "Unto thy seed will I give this land," signifies the Divine truth pertaining to the Lord's Human; "He shall send His angel before thee," signifies the Divine providence; "and thou shalt take a woman for my son from thence," signifies that the affection of truth was indeed thence, but from a new source.

(3035) Jehovah the God of heaven. That this signifies the Lord's Divine Itself, is evident from what was said above (n. 3023), namely, that "Jehovah the God of heaven," is the

Lord's Divine Itself; for by "Jehovah," so often named in the Word of the Old Testament, is meant the Lord alone; for all things therein in general and particular treat of Him in the internal sense; and all and each of the rites of the church represented Him (see n. 1736, 2921); and that the men of the most ancient times, who were of the celestial church, understood by Jehovah no other than the Lord (n. 1343). In the sense of the letter here and elsewhere the appearance is that another, who is higher, is meant by "Jehovah;" but the sense of the letter is such as to separate what the internal sense unites; and this for the reason that the man who is to be instructed from the sense of the letter cannot have an idea of a one, unless he first has an idea of more than one; for a one with man is formed from many; or what is the same, from successive things is formed that which is simultaneous. There are many things in the Lord, and all are Jehovah. This is the reason why the sense of the letter makes a distinction, while heaven by no means does so; but acknowledges one God in a simple idea, and no other than the Lord.

(3036) That took me from my father's house, and from the land of my nativity. That this signifies by virtue of which it was that the Lord freed Himself from the things of the mother as to evils and falsities, is evident from the signification here of the "father's house" and of the "land of nativity," as being the maternal, or that which was hereditary from the mother, from which came the evil and falsity against which the Lord fought, and which He expelled, and thus made His Human Divine by His own power. (See what was said above, n. 3031, concerning the house and the land from which Abram came; also what was said concerning the Lord's heredity: That from Jehovah there was what was Divine, and from the mother what was evil (n. 1414, 1444): That He fought against the evil inherited from the mother; but that He had no actual evil (n. 1444, 1573): That the Lord put off all that was inherited from the mother, so that at length He was not her son (n. 2159, 2574, 2649): This heredity from the mother is what is signified in the internal sense by the "father's house" and the "land of nativity;" by the "father's house," the maternal heredity as to evil; and by the "land of nativity," the maternal heredity as to falsities; for where evil is, there are falsities, for they are conjoined with each other: These He expelled by His own power (n. 1616, 1813, 1921, 2025, 2026, 2083, 2523).

(3037) And that spoke unto me, and that sware unto me, saying. That this signifies by virtue of which was the Lord's Divine willing and understanding, is evident from the signification of "speaking," as being to perceive (see n. 3029), and to will (see n. 2626); and from the signification of "swearing," as being confirmation from the Divine, and as being predicated of truths, which belong to the understanding (n. 2842). When it is said concerning Jehovah that He "speaks," in the internal sense it is meant that He wills; for whatever Jehovah speaks, He wills; and when it is said concerning Jehovah that He "swears," it is meant in the internal sense that He understands it to be true; thus by "swearing," when predicated of Jehovah, is signified understanding, as may also be seen from the passages adduced from the Word (n. 2842).

(3038) Unto thy seed will I give this land. That this signifies the Divine truth pertaining to the Lord’s Human, is evident from the signification of “seed,” as being the faith of charity, and also those who are in the faith of charity (see n. 1025, 1447, 1610, 2848); and because all the good and truth of faith is from the Lord, it is the Divine truth itself that is meant by “seed” in the supreme sense: and also from the signification of “this land,” namely, Canaan, as being heaven, or the Lord’s kingdom (see n. 1413, 1437, 1607); and because it is heaven, or the Lord’s kingdom, it is the Lord’s Divine Human itself that is meant in the supreme sense by the “land of Canaan;” for the Divine Itself cannot flow into heaven except through the Lord’s Divine Human; which also the Lord showed plainly in Matthew: All things are delivered unto Me of My Father; and no one knoweth the Son but the Father, neither knoweth anyone the Father but the Son, and he to whom the Son willeth to reveal Him (Matt. 11:27). And in John: No man hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath declared Him (John 1:18). The “Son” is the Lord’s Divine Human. He who believes that any other Father than the Lord is adored in heaven is much mistaken.

(3039) He shall send His angel before thee. That this signifies the Divine providence, is evident from the signification of “angel” in the Word, as being the Lord; but what of the Lord is meant, appears from the series (see n. 1925); and that the Divine providence is meant here is evident. That the Lord is meant by “angels” in the Word, is because all that was spoken in the Word by the prophets and others under the dictation of angels, is from the Lord, that is, belongs to the Lord Himself. The angels in heaven also acknowledge and perceive that nothing of good and truth is from themselves, but all from the Lord; and this so fully that they are averse to all things that induce any other idea. Hence it is that by “angels,” that is, by good angels, is meant the Lord; but what of His, becomes apparent from the series, or connection.

(3040) And thou shalt take a woman for my son from thence. That this signifies that the affection of truth was indeed thence, but from a new source, is evident from the signification of a “woman,” as being the affection of truth (concerning which see above); for by Rebekah, of whom this chapter treats, is represented the Divine truth that was to be conjoined with the Divine good of the rational, which is “Isaac.” That the affection of truth is thence, that is, from what is signified by the “house of the father” and the “land of nativity,” but from a new source, cannot as yet be explained, but it is treated of in many things that follow. I may however briefly state that all the affection of truth in the natural man comes forth by an influx from the affection of good out of the rational, or through the rational from the Divine; the affection of truth which through this influx comes forth in the natural man is not in the beginning the affection of genuine truth; for genuine truth comes by successive steps, and is also by successive steps substituted in place of former things that were not in themselves truths, but only means leading to genuine truth. From these few words it may be seen what is meant by its being said that the affection of truth is indeed therefrom, but from a new source.

(3041) Verses 8, 9. And if the woman be not willing to follow thee, then thou shalt be clear from this mine oath; only thou shalt not bring back my son thither. And the servant put his hand under the thigh of Abraham his lord, and sware to him concerning this word. "If the woman be not willing to follow thee," signifies here as before, if the affection of truth should not be separated; "then thou shalt be clear from this mine oath." signifies the freedom belonging to the natural man; "only thou shalt not bring back my son thither," signifies here as before that from thence there could be no conjunction. "And the servant put his hand under the thigh of Abraham his lord," signifies here as before the pledging of the natural man, according to power, to the good of conjugial love; "and sware to him concerning this word," signifies a sacred obligation.

(3042) If the woman be not willing to follow thee. That this signifies, if the affection of truth should not be separated, is evident from the signification of a "woman," as being the affection of truth; and from the signification of "going after," or "following thee to this land," as being to be separated from the natural, and conjoined with the rational (as shown above, n. 3030, where are the same words).

(3043) Then thou shalt be clear from this mine oath. That this signifies the freedom belonging to the natural man, is evident from the signification of the "servant" of whom these things are said, as being the natural man (n. 3019); and from the signification of "being clear if the woman is not willing to follow," as being in the proximate sense, that he would be under no pledge if the affection of truth should not be separated. That these words involve the freedom belonging to the natural man, is evident; for the affection of truth here treated of, and the separation also, are predicated in the internal sense of the natural man; in the historical sense there is another connection, but in the internal sense it is such as has been stated. [2] Concerning man's freedom, see what was said and shown above (n. 892, 905, 1937, 1947, 2744, 2870-2893) from which it is evident how the case is with freedom. Freedom is predicated of the natural man, but not in the same way of the rational; for good flows through the rational into the natural in heavenly freedom from the Lord. The natural man is that which is to receive this good; and in order that it may receive it, and may thus be conjoined with the heavenly freedom which flows in through the rational, the natural is left in freedom. For freedom is of love or affection; and unless the natural man receives the affection of truth from the inflowing affection of good, it cannot possibly be conjoined with the rational. Such is the case with man; and that he is reformed of the Lord through freedom may be seen (n. 1937, 1947, 2876-2878, 2881). [3] In regard to the Lord, He likewise left the natural in freedom when He made His rational Divine as to truth; that is, when He adjoined Divine truth to the Divine good of the rational; for it was His will to make His Human Divine in the usual manner, that is, in the way in which man is reformed and regenerated. The reformation and regeneration of man is therefore itself a kind of image; by reformation and regeneration also a man is made new, and hence is said to be born anew and created new; and insofar as he is reformed, insofar he has as it were what is Divine in him. But there is this difference, that the Lord made Himself Divine from His own power, while man cannot do the least thing from his own power, but only from the Lord. It is said "as it were what is Divine," because man is but a recipient of life; whereas the Lord as to each essence is life itself (see n. 1954, 2021, 2658, 2706, 3001).

(3044) Only thou shalt not bring back my son thither. That this signifies that from thence there could be no conjunction, is evident from what was said above (n. 3031, 3033), where the same words occur.

(3045) And the servant put his hand under the thigh of Abraham his lord. That this signifies the pledging of the natural man, according to power, to the good of conjugial love, is evident from what was said above (n. 3021), where also the same words occur.

(3046) And sware to him concerning this word. That this signifies a sacred obligation, is evident from the signification of "swearing," as being a binding pledge, and indeed a most holy one, because he swore by Jehovah the God of heaven and the God of the earth (see n. 3023); and thus a sacred obligation, for a sacred obligation is nothing else than a binding pledge.

(3047) Verse 10. And the servant took ten camels, of the camels of his lord, and departed, and every good of his lord was in his hand; and he arose and went to Aram-naharaim, unto the city of Nahor. "The servant took ten camels, of the camels of his lord, and departed," signifies general Divine memory-knowledges in the natural man; "and every good of his lord was in his hand," signifies the goods and truths of these knowledges with it;" "and he arose" signifies elevation; "and went to Aram-naharaim," signifies the knowledges of truth therefrom; "to the city of Nahor," signifies kindred doctrinal things.

(3048) The servant took ten camels, of the camels of his lord, and departed. That this signifies general memory-knowledges in the natural man, is evident from the signification here of "servant," as being the natural man (see above, n. 3019, 3020) and from the signification of "ten," as being remains (that these are goods and truths with man stored up by the Lord, may be seen above, n. 468, 530, 560, 561, 660, 661, 1050, 1906, 2284; and that "ten," or remains, when predicated of the Lord, are the Divine things which the Lord acquired for Himself, n. 1738, 1906); and also from the signification of "camels," as being general memory-knowledges; and because these were Divine, or acquired by the Lord, it is said that they were "ten," and then it is said that they were "camels, of the camels of his lord." That he "departed," signifies the initiation thereby which is treated of in this chapter. [2] The subject here is the process of the conjunction of truth with good in the Lord's Divine rational; first, the process of initiation (n. 3012-3013), the nature of which is described in a series; here, that the Lord separated in the natural man the things which were from Himself, that is, which were Divine, from those which were of the maternal. The things which were from Himself, or which were Divine, are the things by which the initiation was effected; and they are here the “ten camels, of the camels of his lord.” And hence it is that in the following verses much mention is made of “camels” as that he made the camels fall on their knees without the city (verse 11); that Rebekah also gave drink to the camels (verses 14, 19-20); that they were brought into the house, and that straw and provender were given them (verses 31-32); and further, that Rebekah and her girls rode upon the camels (verse 61); and that Isaac saw the camels coming; and when Rebekah saw Isaac, that she alighted off her camel (verses 63-64). Camels are mentioned so often because of the internal sense, in which they signify the general memory-knowledges in the natural man, from which comes the affection of truth which is to be initiated into the affection of good in the rational, and this in the usual way, as shown above; for the rational as to truth cannot possibly be born and perfected without memory-knowledges and knowledges. [3] That “camels” signify general memory-knowledges is evident from other passages in the Word where they are mentioned, as in Isaiah: The prophecy of the beasts of the south: In the land of straitness and distress; from whence come the young lion and the old lion, the viper and the flying fire serpent; they carry their riches upon the shoulder of young asses, and their treasures upon the hump of camels, to a people that shall not profit; for Egypt shall help in vain and to no purpose

(Isa. 30:6-7). The “beasts of the south” denote those who are in the light of knowledges, or in knowledges, but in a life of evil; “carrying their riches upon the shoulder of young asses” denotes the knowledges pertaining to their rational (that a “young ass” is rational truth may be seen above, n. 2781); “their treasures upon the hump of camels,” denotes the knowledges pertaining to their natural; the camels’ “hump” is what is natural; the “camels” themselves signify the general memory-knowledges which are there; the “treasures” are the knowledges which they hold as precious; that “Egypt shall help in vain and to no purpose” denotes that memory-knowledges are of no use to them; that “Egypt” is memory-knowledge may be seen above (n. 1164-1165, 1186, 1462, 2588 at the end). That “camels” here are not camels is plain; for it is said “the young lion and the old lion carry their treasures upon the hump of camels”; and anyone can see that some arcanum of the church is hereby signified. [4] Again: The prophecy of the wilderness of the sea: Thus hath the Lord said, Go, set a watchman; let him declare what he seeth: and he saw a chariot, a pair of horsemen, a chariot of an ass, a chariot of a camel, and he hearkened diligently. And he answered and said, Babel is fallen, is fallen (Isa. 21:1, 6-7, 9). The “wilderness of the sea” here denotes the emptiness of memory-knowledges that are not for use; a “chariot of an ass,” a collection of particular memory-knowledges; a “chariot of a camel,” a collection of general memory-knowledges in the natural man. It is the empty reasonings with those signified by “Babel” which are thus described. [5]

Again: Thy heart shall be enlarged because the multitude of the sea shall be converted unto thee, the wealth of the nations shall come unto thee. The abundance of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall proclaim the praises of Jehovah (Isa. 60:5-6). This is concerning the Lord, and concerning the Divine celestial and spiritual things in His natural: the “multitude of the sea” denotes the immense supply of natural truth; the “wealth of the nations,” the immense supply of natural good; the “abundance of camels,” the abundant supply of general memory-knowledges; “gold and frankincense,” goods and truths, which are the “praises of Jehovah;” “from Sheba” is from the celestial things of love and faith (see n. 113, 117, 1171). That: The queen of Sheba came to Solomon to Jerusalem with exceeding great riches, with camels that bare spices, and very much gold, and precious stones (1 Kings 10:1-2) represented the wisdom and intelligence which came to the Lord, who in the internal sense here is “Solomon.” The “camels bearing spices, gold, and precious stones” are the things of wisdom and intelligence in the natural man. [6] In Jeremiah: To Arabia, and to the kingdoms of Hazor, which Nebuchadnezzar king of Babel smote: Arise ye, go up to Arabia, and lay waste the sons of the East. Their tents shall they take, and they shall carry away for themselves their curtains, and all their vessels, and their camels. And their camels shall be a booty, and I will scatter them to every wind (Jer. 49:28-29, 32). Here “Arabia and the kingdoms of

Hazor," in the opposite sense, denote those who are in knowledges of celestial and spiritual things, but for the end of no other use than that they may be esteemed wise and intelligent by themselves and the world; the "camels which should be taken away from them, and should be for a booty, and should be scattered to every wind," are in general the memory-knowledges and the knowledges of good and truth which are also taken away from them in the life of the body by their believing contrary things, and in the other life wholly. [7] In Zechariah: And this shall be the plague wherewith Jehovah will smite all the peoples that shall fight against Jerusalem; thus shall be the plague of the horse, of the mule, of the camel, and of the ass, and of every beast (Zech. 14:12, 15). Here the "plague of the horse, of the mule, of the camel, and of the ass," denotes the privation of intellectual things, which thus succeed in order from rational things to natural things (what is meant by the "horse," may be seen above, n. 2761, 2762; what by the "mule" n. 2781; and what by the "ass," n. 2781); "camels" denote the general memory-knowledges in the natural man. The like was signified by the murrain in Egypt, which was "Upon the cattle in the field, upon the horses, upon the asses, upon the camels, upon herd and upon flock" (Exod. 9:2-3). [8] From these passages it is evident that by "camels" in the internal sense of the Word are signified the general memory-knowledges of the natural man. General memory-knowledges are those which include in themselves many particulars, and these singulars; and they form in general the natural man as to the intellectual part of it.

(3049) And every good of his lord was in his hand. That this signifies the goods and truths of these knowledges with the natural man, is evident from the signification of “every good of his lord,” as being both good and truth; for in itself truth is good, because from good; and truth is the form of good, that is to say, when good is formed so as to be perceived intellectually, it is then called truth: and also from the signification of “hand,” as being power (see n. 878); “in his hand” therefore meaning that which he had. In themselves general memory-knowledges are not goods, nor are they alive; it is the affection of them that causes them to be goods, and to be alive; for when there is this affection they are for the sake of use; since no one is affected by any memory-knowledge or truth except for some use; use makes it a good; and such as the use is, such is the good.

(3050) And he arose. That this signifies elevation, is evident from the signification of “arising,” as involving something of elevation wherever it is mentioned (see n. 2401, 2785, 2912, 2927); here, that the Divine truth from memory-knowledges was to be initiated into the Divine good of the rational.

(3051) And went to Aram-naharaim. That this signifies the knowledges of truth therefrom, is evident from the signification of “Aram” or “Syria,” as being the knowledges of good (see n. 1232, 1234); but “Aram-naharaim,” or “Syria-of-the-rivers,” signifies the knowledges of truth, from naharaim or “rivers;” because “rivers” signify the intelligence which is of the knowledges of truth, as may be seen from the passages of the Word collected above (n. 108, 109, 2702); and from many others, concerning which, of the Lord's Divine mercy elsewhere.

(3052) To the city of Nahor. That this signifies kindred doctrinal things, is evident from the signification of a "city," as being doctrine (see n. 402, 2449); and from the representation of "Nahor," as being what is akin; for Nahor was the brother of Abram, and from him came Bethuel, from whom was Rebekah. Memory-knowledges and doctrinal things are distinct from each other in this way: doctrinal things come from memory-knowledges, for they look to use, and are procured from memory-knowledges by means of reflection. They are here said to be "kindred," by reason of their derivation from things Divine.

(3053) Verse 11. And he made the camels kneel down, without the city, by the well of waters, about the time of evening, about the time that the drawers go out. "He made the camels kneel down," signifies a holy disposing of general memory-knowledges; "without the city," signifies removal from doctrinal things; "by the well of waters," signifies for receiving the truths of faith; "about the time of evening," signifies a state of more obscurity at that time; "about the time that the drawers go out," signifies a state of instruction.

(3054) He made the camels kneel down. That this signifies a holy disposing of general memory-knowledges, is evident from the signification of "making to kneel down," as being to dispose themselves to what is holy; and from the signification of “camels,” as being general memory-knowledges (see above, n. 3048).

(3055) Without the city. That this signifies removal from doctrinal things, is evident from the signification of a “city,” as being doctrine (see n. 402, 2449); thus “without the city” evidently means outside of doctrinal things; thus removal from them.

(3056) About the time of evening. That this signifies a state of more obscurity at that time, is evident from the signification of “time,” as being state (see n. 2625, 2788, 2837); and from the signification of “evening” as being what is obscure; for “evening” in the Word signifies the state which precedes the last state of a church that is coming to its close, which last state is called “night;” and it also signifies the first state of a church just rising, which state is called “morning” (see n. 2323); in either sense it denotes what is obscure, which is signified by “evening,” but it here denotes the obscurity that precedes the morning.

(3057) About the time that the drawers go out. That this signifies a state of instruction, is evident from the signification of “time,” as being state (see just above, n. 3056); and from the signification of a “drawer,” that is, one who draws water, as being to be instructed-to be explained in what follows. What has now been told (from n. 3054) is what is signified in the internal sense by the things related historically in this verse; but what these particulars involve in a series is not easily made plain to one who has not been instructed concerning the natural man, and concerning the memory-knowledges and doctrinal things therein, and also how truths are elevated therefrom into the rational, and become rational; and still less if he does not know what is the quality of the rational relatively to the natural, that is, the quality of the things in the rational relatively to those in the natural. [2] The things in the rational are not apparent to man while he lives in the body; for those in the natural are what come to perception, and seldom those in the rational, except by a certain kind of light illuminating the things in the natural, or as an inflowing capacity by which the ideas of thought are disposed into order; and also as a faculty of perceiving that which the mind is considering. Unless these and other things be known, what is contained in this verse can with difficulty be explained to the apprehension, as that there is a holy disposing of the general memory-knowledges, and then a removal from doctrinal things for receiving the truths of faith; and that when this is taking place there is an obscure state, and that such is the state of instruction. Nevertheless we may briefly state as much as can be apprehended, and here, how the case is with a man then he is being reformed by the Lord; for the reformation of a man is a kind of image of what took place with the Lord then He was in the world (as was said above, n. 3043). [3] When a man is being reformed, the general things in his natural man are disposed by the Lord to correspondence with those which are in heaven. (What correspondence is, and that it is between spiritual things and natural things, may be seen above, n. 2987, 2989-2991, 3002.) General things are first disposed, in order that particulars may be successively insinuated into them by the Lord, and singulars into the particulars; for if the general things are not in order, there cannot come forth order in the particulars, because the particulars enter into the generals, and confirm them; still less can there be order in the singulars, because these enter into the particulars as into their generals, and illustrate them. These are the things that are meant by a holy disposing of general memory-knowledges; and this is meant in the internal sense by "making the camels kneel down;" for so they submit themselves for the reception of influx. [4] When the general memory-knowledges are being disposed in this way, doctrinal things are removed, as they are conclusions from these knowledges; for there flows in through the rational as it were a dictate that this is true, and this not true; but in this way-that it is true because it agrees with the orderly disposition of the general memory-knowledges; and that it is not true because it disagrees; there is no other influx as to truths. Doctrinal things are indeed there before, but they are not doctrinal things until they are believed, but are merely memory-knowledges; and therefore when the man thinks about them, no conclusion is drawn from them, but only concerning them, from other things. This is what is meant by removal from doctrinal things, and it is what is here signified in the internal sense by "without the city." But this is the state that is called an obscure state, and is signified by the "time of evening;" whereas when doctrinal things have been confirmed, so that they are believed, then comes the "morning," or a state of light. The other things contained in this verse are evident from what has been already stated.

(3058) That to “draw waters” signifies instruction, and likewise enlightenment from it (as in what follows in this chapter), comes from the fact that in the internal sense “waters” signify the truths of faith (see n. 2702); and therefore to “draw waters” is nothing else than to be instructed in the truths of faith, and thereby to be enlightened; as also in other passages of the Word. In Isaiah: With joy shall ye draw waters out of the fountains of salvation. In that day shall ye confess unto Jehovah (Isa. 12:3-4). To “draw waters” is to be instructed, to understand, and to be wise. Again: Bring ye waters to meet him that is thirsty, ye inhabitants of the land of Tema (Isa. 21:14). To “bring waters to meet him that is thirsty” means to instruct. Again: The afflicted and the needy seek waters, and there are none, and their tongue faileth for thirst (Isa. 41:17). “They that seek waters,” are they who desire to be instructed in truths. That “there are none,” signifies that no one has truths. Moreover by the “drawers of water” were represented in the Jewish Church those who continually desire to know truths, but for no other end than to know them, while caring nothing for the use. Such were accounted among the lowest, and were represented by the Gibeonites (concerning whom see Joshua 9:21, 23, 27).

(3059) Verses 12-14. And he said, O Jehovah God of my lord Abraham, cause to meet I pray before me this day; and do mercy with my lord Abraham. Behold I stand by the fountain of waters; and the daughters of the men of the city come out to draw waters. And let it come to pass that the damsel to whom I shall say, Let down thy pitcher I pray thee that I may drink, and she shall say, Drink, and I will give thy camels drink also, her hast Thou appointed for Thy servant Isaac; and thereby shall I know that Thou hast done mercy with my lord. "He said," signifies communication; "Jehovah God of my lord Abraham," signifies of the Divine Itself which is the Father, with the Divine Human which is the Son; "cause to meet I pray before me this day," signifies providence from eternity; "and do mercy," signifies an influx of love; "with my lord, Abraham," signifies the Divine Human. "Behold I stand by the fountain of waters," signifies the state of the conjunction of truth Divine with the Human; "and the daughters of the men of the city come out to draw waters," signifies the affections of truth, and instruction through them; "and let it come to pass that the damsel to whom I shall say," signifies an affection in which is innocence; "let down thy pitcher I pray thee," signifies the submission of memory- knowledges; "that I may drink," signifies instruction in truth therefrom; "and she shall say, Drink," signifies the reciprocal thereto; "and I will give thy camels drink also," signifies the consequent enlightenment of all the memory-knowledges in the natural man; "her hast Thou appointed for thy servant Isaac" signifies the conjunction of truth Divine with Divine good in the rational; "and thereby shall I know that Thou hast done mercy with my lord," signifies that from the Divine love there is a marriage.

(3060) He said. That this signifies communication, is evident from the signification of "saying" in the historical portions of the Word, as being to perceive and to will (concerning which often before); and because it signifies these, it also signifies to communicate, for from perceiving and willing comes communication.

(3061) Jehovah God of my lord Abraham. That this signifies of the Divine Itself which is the Father, with the Divine Human which is the Son (that is, communication), is evident from what has been so often said and shown above, namely, that "Jehovah God" is the Divine Itself of the Lord, which is called the "Father;" and that by Abraham is represented His Divine Human (n. 2833, 2836). It may be seen above, that in the Word of the Old Testament "Jehovah" is the Lord Himself (n. 1736, 1815, 2921); and that the Most Ancient Church before the flood and the Ancient Church after the flood understood by "Jehovah" no other than the Lord (n. 1343, 1676, 1990, 2016, 3035). Also that in the Lord is the Trinity-the Divine Itself, the Divine Human, and the proceeding Divine Holy-and these are a one (n. 1999, 2149, 2156, 2288, 2329, 2447). That all the Trinity in the Lord is Jehovah (n. 2156, 2329); and that each and all things in the Lord are Jehovah (n. 1902, 1921). That the Lord is one with the Father, and that no other is understood in heaven by the Father (n. 14, 15, 1725, 1729, 1733, 1815, 2005, 2018, 2025, 2803, 3038). That the Lord is the universal heaven, for He is the all there; and that from Him is the all of innocence, of peace, of love, of charity, of mercy, of conjugial love; and all good and truth. That Moses and the Prophets, thus the Word in every particular, is concerning Him; and that all the rites of the church represented Him (n. 2751). That the Lord as to the Divine Human is called the "Son" (n. 2628). That the Divine Human of the Lord was not only conceived, but was also born of His Divine Essence, which is Jehovah (n. 2798); and that thereby the Lord as to the Human was made Jehovah, and Life of Himself (n. 1603, 1737). [2] That the Lord was from eternity, is plainly evident from the Word (see n. 2803), although He was afterwards born in time; for He spoke by Moses and the Prophets; He likewise had appeared to many, and it is there said that He was Jehovah. But this deepest of arcana could be revealed to none but those who are in Divine perception, thus to scarcely any but the men of the Most Ancient Church, who were celestial and in this perception. From these I have heard that Jehovah Himself was the Lord as to the Divine Human when He descended into heaven and flowed in through heaven; for heaven represents one man as to all his members, and is therefore also called the Grand Man (n. 684, 1276, 2996, 2998, 3021). The Divine Itself in heaven, that is, in the Grand Man, was the Divine Human, and was Jehovah Himself thus clothed with the Human. [3] But when mankind became such that the Divine Itself, clothed as the Divine Human, could no longer affect them (that is, when Jehovah could no longer come to man, because man had so far removed himself), then Jehovah, who is the Lord as to the Divine Essence, descended and took upon Himself a Human, by conception Divine, and by birth from a virgin such as is that of another man; but this He expelled, and by

Divine means made Divine the Human that was born, from which proceeds all the Holy. Thus the Divine Human became an essence by itself which fills the universal heaven, and which also makes it possible for those to be saved who could not be saved before. This then is the Lord, who as to the Divine Human is alone Man, and from whom man has it that he is man (n. 49, 288, 477, 565, 1894).

(3062) Cause to meet I pray before me this day. That this signifies providence from eternity, is evident from the signification of “causing to meet,” as being to provide; and from the signification of “this day,” as being from eternity (see n. 2838) and moreover it is evident that what is here treated of, and for which supplication was made, is of Providence.

(3063) And do mercy. That this signifies an influx of love is evident from the essence of mercy, as being love. Love is itself turned to mercy and becomes mercy when anyone who is in need of help is regarded from love or charity; hence mercy is the effect of love toward the needy and miserable. But here by “mercy” in the internal sense is meant love; and by “doing mercy” is meant an influx of love, because it is from the Lord’s Divine Itself into His Divine Human; for it was the Lord’s Divine love through which He made His Human Divine; for love is the very being of life, and no one has Divine love but the Lord. (See what has been said before concerning the Lord’s love, namely: That His life was love toward the universal human race, n. 2253: That from this love He fought, n. 1690, 1789, 1812, 1813, 1820: That it transcends all understanding, n. 1799, 2077:

That the Lord is Divine love itself, n. 2077, 2500, 2572: That "Jehovah" is love, n. 1735: That nothing lives but love, n. 1589: That whoever has mutual love has the Lord's life, n. 1799, 1802, 1803: That love and charity are the celestial itself, n. 1419, 1824.)

(3064) With my lord Abraham. That this signifies the Divine Human, is evident from the representation of Abraham here, as being the Lord's Divine Human (see n. 2833, 2836).

(3065) Behold I stand by the fountain of waters. That this signifies the state of conjunction of truth Divine in the Human, is evident from the signification of a "fountain," as being truth (see n. 2702); here truth Divine, because the Lord is treated of. The state of conjunction itself is signified by "standing by the fountain;" that this conjunction was in the Human, is evident from the series.

(3066) And the daughters of the men of the city come out to draw waters. That this signifies the affections of truth and instruction through them, is evident from the signification of "daughters," as being affections (see n. 489-491, 2362); and from the signification of "the men of the city," as being truths. (The inhabitants of a city are frequently called in the Word the "men of the city," and frequently the "inhabitants of the city;" when they are called the "men of the city," truths are signified, and when they are called the "inhabitants," goods are signified; what "men" signify, may be seen above, n. 265, 749, 915, 1007, 2517; and what "inhabitants," n. 2268, 2451, 2712; what a "city," n. 402, 2450, 2943.) The signification of the above words is evident also from the signification of “drawing water,” as being to be instructed (see above, n. 3058). Hence it is evident that by the “daughters of the men of the city coming out to draw waters,” are signified the affections of truth, and instruction through them. No one is ever instructed by means of truths, but by means of the affections of truth; for truths apart from affection do indeed come to the ear as sound, but do not enter into the memory; that which causes them to enter into the memory and to abide in it, is affection. For the good of affection is like soil, in which truths are sown as seeds; but such as the soil is (that is, such as the affection is), such is the produce of that which is sown. The end or use determines the quality of the soil, or of the affection, and thus the quality of the produce of what is sown; or, if you prefer to say so, the love itself determines it; for in all things the love is the end and the use, for nothing is regarded as the end and use except that which is loved.

(3067) And let it come to pass, that the damsel to whom I shall say. That this signifies an affection in which is innocence, is evident from the signification of a “damsel.” In the Word the affections of good and of truth are called “little children,” “damsels,” “girls,” and “daughters;” but in all cases with a difference as to state: when “daughter” is named, affection in general is signified; when “girl” is named, affection in which is charity is signified; but when it is said “damsel,” affection in which is innocence is signified, because the age of girlhood is next to that of infancy, which in the internal sense is innocence. The case is the same with "boy," or "little boy," by which is signified a state in which is innocence (see n. 430).

(3068) Let down thy pitcher, I pray thee. That this signifies the submission of memory-knowledges, is evident from the signification of "letting down," as being to submit; and from the signification of a "pitcher," as being memory-knowledges. That a "water-jar" or "pitcher" signifies memory-knowledges, comes from the fact that "water" signifies truth (n. 680, 739, 2702); and a pitcher is a vessel containing water, just as memory-knowledge is a vessel in which is truth; for every memory-knowledge is a vessel for truth, and every truth is a vessel for good. Memory-knowledge without truth is an empty vessel; and so too is truth without good; but memory-knowledge in which there is truth, and truth in which there is good, are full vessels. Affection which is of love is that which conjoins so that they may be within in order; for love is spiritual conjunction.

(3069) That I may drink. That this signifies instruction in truth therefrom, is evident from the signification of "drinking," as being to be instructed. In the Word throughout mention is made of "drinking;" and where the good and truth of faith are treated of, there "drinking" signifies being instructed in them and receiving them. As in Isaiah: The new wine shall mourn, the vine languisheth, all the glad of heart shall sigh; they shall not drink wine with a song, strong drink shall be bitter to them that drink it (Isa. 24:7, 9); "not drinking wine with a song," denotes not being instructed from the affection of truth and not being delighted thereby; that "strong drink shall be bitter to them that drink it," denotes aversion. In the same: It shall be as when a thirsty one dreameth, and behold he drinketh; but he awaketh, and behold he is weary, and his soul hath appetite (Isa. 29:8); a "thirsty one" denotes one who desires to be instructed; "drinking," being instructed, but in things that are vain. [2] In Jeremiah: We have drunk our water for silver; our wood cometh for a price (Lam. 5:4); "drinking waters for silver" denotes being instructed not without cost, and also attributing truth to one's self. That it is given free of cost, and thus that it is not from one's self, but from the Lord, is thus taught in Isaiah: Ho everyone that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy (Isa. 55:1). Also in John: Jesus said, If anyone thirst, let him come unto Me and drink; whosoever believeth in Me, out of his belly shall flow rivers of living water (John 7:37-38); where by "drinking" is signified being instructed, and receiving. In Luke: They shall say, We did eat and drink in Thy presence, and Thou didst teach in our streets; but the Lord says, I know you not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:26-27); where "eating and drinking in the Lord's presence," denotes instructing and preaching the good and truth of faith from knowledges that are from the Word, which is meant by the words, "Thou didst teach in our streets." But as they did this from themselves, for the sake of their own honor and gain, and thus from no affection of good and truth, and were thus in knowledges of truth but in a life of evil, it is said, "I know you not whence ye are; depart from Me all ye workers of iniquity." [3] In the same: Jesus, speaking to the disciples, said, That ye may eat and drink at My table in My kingdom (Luke 22:30). That they do not eat and drink in the kingdom of the Lord, and that there is no table there, is plain to everyone; so that by “eating and drinking at the Lord’s table in His kingdom,” something else is signified, namely, enjoying the perception of good and truth. So too with what the Lord says in Matthew: I say unto you, that I will not drink henceforth of this product of the vine, until that day when I shall drink it with you in My Father’s kingdom (Matt. 26:29); where “drinking” signifies instructing to the life concerning truths, and giving perception of good and truth. These words of the Lord: Be not anxious for your life [anima], what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on (Matt. 6:25, 31; Luke 12:29); are significative of spiritual things, namely, that the all of faith as to good and truth is given by the Lord. In John: Jesus said to the woman of Samaria, Everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up unto eternal life (John 4:7-14); where “drinking” manifestly denotes being instructed in good and truth, and receiving them.

(3070) And she shall say, Drink. That this signifies the reciprocal thereto, is evident from its being a response, and confirmation, consequently what is reciprocal.

(3071) And I will give thy camels drink also. That this signifies the enlightenment of all memory-knowledges in the natural man therefrom, is evident from the signification of “camels,” as being general memory-knowledges, thus these knowledges in general, or all (see above, n. 3048); and from the signification of “giving to drink,” as being to enlighten. That “drawing water” denotes to instruct, was shown above (n. 3058); thus to “give to drink” denotes to enlighten; for enlightenment comes from instruction.

(3072) Her hast Thou appointed for Thy servant Isaac. That this signifies the conjunction of truth Divine with Divine good in the rational, is evident from the signification of “appointing,” that is to say, for a wife, as being to conjoin by a covenant of marriage, and from the representation of Isaac, as being the Divine good of the rational (see n. 3024). That “she,” or Rebekah, represents the truth Divine that is to be conjoined with the Divine good of the rational, has been stated above in several places; and the same is evident from the particulars in the internal sense of this chapter.

(3073) And thereby shall I know that Thou hast done mercy with my lord. That this signifies that the marriage is from Divine love, is evident from the signification of “mercy,” as here in the internal sense being the Divine love (see n. 3063). And because the subject treated of is the betrothing of Rebekah to Isaac, that is, of the conjunction of Divine truth with the Divine good of the rational; by “doing mercy with my lord” nothing else is signified than a marriage, thus a marriage from Divine love. This also is the conclusion of his supplication, and the end that was had in view.

(3074) What is contained in these three verses in the internal sense, may in some measure be seen from the explication. But as these things are disconnected, that which they involve in their series cannot appear unless they are all collected together into a single idea, and the mental view is then withdrawn from the sense of the letter; for so long as the attention is there, not only is the idea confused, but the mind is also held in doubt; and so far as it is in doubt, it is obscured. A summary description is here given of the process in which truth appears by means of memory-knowledges, and is elevated from them out of the natural man into the rational, and becomes rational truth (in the Lord, Divine); namely, that this is effected by the influx of the Divine love into the Human, from which comes the affection of truth in which is innocence. By virtue of such an influx, the memory-knowledges in the natural man were enlightened, and the truths made their appearance that were to be elevated into the rational and there conjoined with the good of the Divine love. The same things are described more particularly in what follows. But he who does not know that all things in general and in particular are disposed, even in the natural man, by an influx of love, and from this of an affection in which there is innocence, can have but a very obscure idea, if any, of what was said above and of what has now been said.

(3075) Verses 15, 16. And it came to pass that scarcely had he done speaking, when behold Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham’s brother, with her pitcher upon her shoulder. And the damsel was exceeding good to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up. "And it came to pass that scarcely had he done speaking" signifies the effect of will; "when behold Rebekah came out," signifies the affection of truth from doctrinal things; "who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother," signifies all the origin of this affection; "with her pitcher upon her shoulder," signifies receptions of truth, and endeavor; "and the damsel was exceeding good to look upon," signifies the beauty of the affection of truth; "a virgin, neither had any man known her," signifies pure from all falsity; "and she went down to the fountain," signifies truth Divine; "and filled her pitcher," signifies the vessels of reception; "and came up," signifies elevation.

(3076) And it came to pass that scarcely had he done speaking. That this signifies the effect of will, is evident from what immediately follows, that is, that all things in general and particular came to pass according to his prayer, or were accomplished as he wished. That "speaking" signifies willing may be seen above (n. 2626, 3037).

(3077) And behold Rebekah came out. That this signifies the affection of truth from doctrinal things, is evident from the representation of Rebekah, as being the truth Divine that was to be conjoined with the Divine good of the rational; but here, before she was betrothed, she puts on the representation of the affection of truth from doctrinal things; for from this comes truth, truth not being truth unless it has life, and its life is affection which is of love. That Rebekah represents the truth Divine that was to be conjoined with the Divine good of the rational, is evident from the several things contained in this chapter in the internal sense, and also from the fact that Isaac represents the Lord's Divine rational (n. 1893, 2066, 2083, 2630); thus Rebekah, who became wife to Isaac, represents that in the rational which was conjoined as a wife to a husband; and it may be seen that this is Divine truth. For in the same way Abraham represented the Divine good itself, and Sarah his wife the Divine truth itself conjoined with the Divine good (n. 1468, 1901, 2063, 2065, 2904); and it is the same with Isaac and Rebekah, but in the Lord's Divine Human, namely, in His rational. In general, by a husband in the Word is signified good, and by a wife its truth (n. 1468, 2517). Moreover the essence of all marriage also (that is, conjugial love) is from the Divine marriage of good and truth, and of truth and good, in the Lord (n. 2508, 2618, 2728, 2729, 2803). That the affection of truth is from doctrinal things, is because it is said that she "came out," that is, from the city; and that by a "city" are signified doctrinal things, may be seen above (n. 402, 2451). Moreover truths are from doctrinal things.

(3078) Who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother. That this signifies all the origin of this affection, is evident from the representation of Bethuel, and also of Milcah, and of Nahor, and of Abraham. What each represents specifically cannot be set forth and presented to the apprehension, for the reason that the first affection of truth did indeed derive its origin from the Divine things acquired by the Lord in the natural man (n.

3019), but still things from the mother were there, which could not be separated in a moment, and the affection was from them also. The quality of this affection in its origin is described in the internal sense by the words, “born to Bethuel the son of Milcah, the wife of Nahor, Abraham’s brother.” [2] Every affection, although it appears simple and as one thing, nevertheless contains within it things so innumerable that it cannot be comprehended by any idea, still less be described; for in every affection there is the man’s whole life that has been acquired from his infancy even to the time of life when he is in the affection; nay, there are other things besides, namely, those which he has inherited from father and mother, grandparents and great-grandparents; for the affection is the whole man such as he is. In the other life, by a manifestation of the affection there is sometimes presented to view how much there is in anyone of the love of self, and how much of the love of the world; and how much of the love of principles, and for what end and use; also how much of the love of good and truth, and what is the quality of that good and truth, and also how the good and truth are disposed, that is, how far conjoined, approximating, or separate; thus how much they agree or disagree with heavenly order. As just stated, all these things are presented to view by a manifestation of the affection, because the affection is the whole man. That such is the case appears incredible to man, and yet it is true.

(3079) With her pitcher upon her shoulder. That this signifies receptions of truth, and endeavor, is evident from the signification of a “pitcher,” as being memory-knowledge, and thus a receptacle of truth (see n. 3068); and from the signification of the “shoulder,” as being all power, and thus endeavor (see n. 1085). That “pitchers” or “water-jars,” also vessels in general, signify in the internal sense things which are in the position of being a receptacle (as are memory-knowledges and knowledges in relation to truths, and as are truths themselves in relation to good), may be seen from many passages in the Word. The “vessels” of the temple and of the altar have no other signification, and because they signified such things they were also holy, their holiness being from no other source. [2] And when Belshazzar, with his great men and his wives, was drinking wine out of the vessels of gold and of silver that Nebuchadnezzar his father had brought from the temple of Jerusalem, and they were praising the gods of gold, silver, brass, iron, wood, and stone, it was because of such signification of the vessels that the writing then appeared on the wall of his palace (Dan. 5:2, etc.). The “vessels of gold and of silver” denote the knowledges of good and truth, which were profaned; for the Chaldeans denote those who are in knowledges, but such as have been profaned by the falsities that are in them (n. 1368); so that the knowledges serve them to worship gods of gold and silver; for Belshazzar is called king of the Chaldeans in this same chapter (verse 30). [3] That “vessels” signify the externals of spiritual things, is also plain from other passages in the Word, as in Isaiah: As the sons of Israel bring their offering in a clean vessel into the house of Jehovah (Isa. 66:20); where the Lord’s kingdom is treated of. The “offering in a clean vessel" is representative of the external man relatively to the internal; that which brings the gift is the internal man; the "clean vessel" is the external man that is in agreement, thus it denotes the things in the external man, which are memory-knowledges, knowledges, and doctrinal things. [4] In Jeremiah: The cry of Jerusalem is gone up, and their nobles have sent their little ones to the waters; they came to the pits, they found no waters, they returned with their vessels empty, they are ashamed (Jer. 14:2-3); "empty vessels" denote knowledges wherein there is no truth, and also truths wherein there is no good. Again: Nebuchadnezzar, king of Babel, hath devoured me, he hath troubled me, he hath made me an empty vessel (Jer. 51:34); where an "empty vessel" has a similar meaning. That it is Babel that lays waste, may be seen above (n. 1327, at the end). In Moses: As the valleys are they planted, as gardens by the river's side; waters shall flow from his buckets, and his seed shall be at many waters (Num. 24:6-7). This is Balaam's parable concerning Jacob and Israel; "waters flowing from his buckets," signify that truths flow from knowledges. [5] In the parable of the ten virgins, five of whom took oil in their vessels with their lamps, while the foolish did not (Matt. 25:4), by the "virgins" are signified affections. That the wise "took oil in their vessels," denotes that there was good in truths, and thus charity in faith. That "oil" denotes good, may be seen above (n. 886); "lamps" denote love.

(3080) And the damsel was exceeding good to look upon. That this signifies the beauty of the affection of truth, is evident from the signification of a "damsel," as being an affection in which is innocence (see n. 3067). That "exceeding good to look upon" signifies beauty (here the beauty of the affection of truth, because it is said of the damsel) comes from the fact that all beauty is from good in which there is innocence. Good itself when it flows in from the internal man into the external, makes beauty; and from this is all human beauty. This may likewise be seen from the fact that no one is affected by the face of another, but by the affection which beams forth from the face; and that they who are in good are affected by the affection of good which is there, and in the measure in which there is innocence in the good. Thus it is the spiritual in the natural which affects, but not the natural without the spiritual. In like manner they who are in good are affected by little children, who appear to them beautiful in proportion to the innocence of charity in their faces, gestures, and speech. (That goodness and charity are what form and cause beauty, may be seen above, n. 553.) Hence then it is that the "damsel exceeding good to look upon" signifies the beauty of the affection of truth in which there is good.

(3081) A virgin, neither had any man known her. That this signifies pure from all falsity, is evident from the signification of a "virgin." A "virgin" is often mentioned in the Word, and there signifies the Lord's kingdom, and likewise the church, and consequently everyone who is a kingdom of the Lord or who is a church; and this from the conjugial love in chaste virgins. In the spiritual sense conjugial love is the affection of good in truth, and the affection of truth from good, from which affections, conjoined as it were in marriage, comes conjugial love (see n. 2508, 2618, 2727-2729). And because as before said this is seen in a virgin, the kingdom of the Lord, which is also compared to marriage and is called a marriage, is called a "virgin." That by "a man had not known her," is signified pure from all falsity, is because by a "man" in the Word is signified not only rational truth, but also in the opposite sense falsity (see n. 265, 749, 1007); thus to be "known by a man" is to be contaminated with falsity, and "not to be known by a man" is to be pure from falsity: by a "man" is not here meant a husband [vir conjugii]. [2] That by a "virgin" in the Word are signified those who are in the kingdom of the Lord, or what is the same, those in whom the kingdom of the Lord is, is evident in John: These are they who were not defiled with women, for they are virgins; these are they who follow the Lamb whithersoever He goeth, for they are without spot before the throne of God (Rev. 14:4-5). Here those are plainly called "virgins" who follow the Lamb, that is, who are in the Lord's kingdom; and they are also said to be "without spot." [3] In the proper sense, those are "virgins" who are in love to the Lord, that is, the celestial, and thus those who are in the affection of good. Those also are called "virgins" who are in charity toward the neighbor, that is, the spiritual, and thus who are in the affection of truth; as may be seen from passages in the Word. Thus in Isaiah: The virgin daughter of Zion hath despised thee, and hath mocked thee; the daughter of Jerusalem hath shaken her head after thee (Isa. 37:22).

This is said to the king of Asshur; the “virgin daughter of Zion” denotes the celestial church; the “daughter of Jerusalem,” the spiritual church. [4] In Jeremiah: Again will I build thee, and thou shalt be built, O virgin of Israel; again shalt thou deck thy timbrels, and shalt go forth in the dance of them that make merry. Their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin be glad in the dance, and the young men and the old together (Jer. 31:4, 12-13). The “virgin of Israel” denotes the spiritual church; the affection of truth from good in this church is described here, as in other places, by “timbrels and dances.” In the same: The ways of Zion do mourn, her priests do sigh, her virgins are sad. The Lord hath trodden the winepress, for the virgin daughter of Judah. Behold my sorrow; my virgins and my young men are gone into captivity (Lam. 1:4, 15, 18). “Virgins” denote the affections of good and of truth. And again in the same: The women in Zion were ravished, the virgins in the cities of Judah (Lam. 5:11). Here the “virgins” denote the affections of good. [5] In Amos: They shall run to and fro to seek the word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst (Amos 8:12-13). The “fair virgins” denote the affections of truth; the “young men,” truths, or what is the same, those who are in them; concerning these it is said that “they shall run to and fro to seek the word of Jehovah, and shall not find it,” and consequently “they shall faint for thirst.” [6] In Zechariah: Jehovah their God shall preserve them in that day, as the flock of His people; for how great is His goodness and how great is His beauty: corn shall make the young men grow [germinare], and new wine the virgins (Zech. 9:16-17); “young men” denoting truths, and “virgins,” affections. In David: The King’s daughter is all glorious within; her clothing is of inweavings of gold. She is led unto the King in broidered work; the virgins, her companions, that follow her, are brought unto Thee (Ps. 45:13-14). The “King’s daughter” denotes the Lord’s spiritual kingdom; the “virgins, her companions, that follow her,” denote the affections of truth. [7] In the same: They have seen Thy goings, O God, the goings of my God in, the sanctuary. The singers went before, the players on the harp followed after, in the midst of the damsels playing the timbrels (Ps. 68:24-25). The “damsels playing the timbrels” also denote the affections of truth, the term “virgin” being used in distinction from to express innocence. “Virgins” are so called from conjugial love, and thus denote those who are in innocence; for conjugial love is innocence itself (see n. 2736). In John therefore in the passage quoted from Revelation, they are said to “follow the Lamb whithersoever He goeth;” for by the “Lamb” is meant the Lord as to innocence; and all who are in heaven are called “virgins” from the innocence which is in their good. According to the amount and quality of the innocence in good, they “follow the Lamb.”

(3082) And she went down to the fountain. That this signifies Divine truth, is evident from the signification of the “fountain,” as being Divine truth (see n. 2702, 3065).

(3083) And filled her pitcher. That this signifies vessels of reception, is evident from the signification of a “pitcher,” which, being a vessel for the reception of water, is in the internal sense a recipient of the knowledges of truth, and also of truth itself, which is signified by “water.” (That “water” in the internal sense denotes knowledges, and also truth, may be seen above, n. 28, 680, 2680, 2702, 3058.)

(3084) And came up. That this signifies elevation, is evident from the signification of “coming up,” as being to be elevated. Being elevated is said of passing from what is lower to what is higher, and also therefore of passing from what is exterior to what is interior, which is the same thing; for what is lower or higher in a human idea is exterior or interior in the angelic idea; for instance, heaven, which appears to man higher, but to angels interior; and the natural with man-this is exterior relatively to his spiritual; and so again is the spiritual relatively to the celestial; or what is the same, memory-knowledge, which is of the natural man, is exterior relatively to truth, and truth is exterior relatively to good; and therefore memory-knowledge relatively to truth is called a veil and also clothing, and truth likewise is so called relatively to good; and it is from this that one is said to “go up” to Jerusalem, but to “go down” from Jerusalem; also to “go up from Jerusalem to Zion,” and to “go down from Zion to Jerusalem;” for by what is round about Jerusalem are signified the exteriors of the church, but by Jerusalem the interiors, and by Zion the inmosts. As in the passage before us in the internal sense there is described the first of the elevation of truth out of the natural man to the rational, it is therefore said first that the affection of truth represented by Rebekah "went down to the fountain," and then that she "came up;" for, as before said (n. 3074), the Divine love flows into the affection of good, and from this into the affection of truth, and vivifies and enlightens the things that are in the natural man, and then disposes them in order (this is signified by "going down"); and by virtue of this, truths are raised out of the natural man into the rational, and are conjoined with the good there (this is signified by "going up").

(3085) In these two verses is described the affection of truth as to origin, as to quality, and as to the first of initiation; as to origin, by the words, "Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother," by which in the internal sense is set forth all the origin of this affection (as may be seen, n. 3077, 3078); as to quality, by the words, "her pitcher was upon her shoulder; and the damsel was exceeding good to look upon," by which is described the quality (see n. 3079-3081); as to the first of initiation, by the words, "she went down to the fountain, and filled her pitcher, and came up" (as may be seen, n. 3082-3084). [2] But as before said, these things are not only beyond ordinary apprehension, but are also beyond that of more cultivated men-that is to say, such things as are contained in the internal sense in this chapter and in some that follow. The reason of this is that it scarcely enters the mind of anyone that there is a continual Divine influx through the internal man into the external; that is, an influx of celestial and spiritual things through the rational man into the natural, or what is the same, into the natural things of the external man; and that by this influx truths are continually called forth from the natural man, are elevated, and are implanted in the good which is in the rational. As it is not known that this takes place, how should all the process be known, and in what manner it is effected; a process of wisdom so great (because from the Divine) that it can never be explored as to a ten-thousandth part; the things that can be seen being only the most general? [3] And as such is the case, let no one wonder that the things here contained in the internal sense cannot be described to the apprehension, and that what are described transcend the apprehension; for they treat of this process and describe it. And besides, the internal sense is principally for the angels; and this in order that through the Word there may be communication between heaven and man; and by the angels such things as are referred to above are accounted as things most delightful, because heavenly food is nothing else than all that which is of intelligence and wisdom; and to them the blessedness of wisdom and intelligence is whatever treats of the Lord.

(3086) That some idea, although a most general one, may be formed of what is here contained in the internal sense, be it known that this whole chapter treats of the truth Divine that was to be conjoined with the Divine good; to wit that Divine good flowed into the natural man, that is, into the memory-knowledges, the knowledges, and the doctrinal things therein, for these are of the natural man insofar as they are in its memory; and that by this influx it enlightened, vivified, and disposed into order all things therein; for all light, life, and order in the natural man are from influx from the Divine, as may be known to everyone if he attends to it. By means of this influx there comes forth affection; first, the general affection of truth, treated of in these two verses in regard to its origin (n. 3077, 3078); its quality (n. 3079-3081); and the first of initiation (n. 3082-3084); but in the verses now immediately following, the process is further described in the internal sense, namely, the exploration of that truth, also the separation of the things from the mother, which at first were adjoined to it, and so on. [2] But I know that these are arcana too deep to fall within apprehension; and this as before said for the reason that they are things unknown; but as the internal sense describes them, and this as to all their circumstances, they must needs be set forth, no matter how much they may appear to be above the apprehension. At the very least it may in this way be seen what great arcana there are in the internal sense of the Word; also that the arcana are such as scarcely to be seen in the light of the world, in which man is during his life in the body, but that they always appear more distinctly and clearly in proportion as man comes from the light of the world into the light of heaven, into which he comes after death; thus into the light in which blessed and happy souls are, that is, the angels.

(3087) Verses 17-20. And the servant ran to meet her, and said, Let me I pray sip a little water from thy pitcher. And she said, Drink, my lord; and she hasted, and let down her pitcher upon her hand, and made him drink. And she finished making him drink, and she said, I will draw for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw, and drew for all his camels. “The servant ran to meet her, and said,” signifies exploration from Divine good; “let me I pray sip a little water from thy pitcher,” signifies inquiry whether anything of truth from this source can be conjoined; “and she said, Drink, my lord,” signifies reciprocation; “and she hasted, and let down her pitcher upon her hand,” signifies submission of the recipients from power; “and made him drink,” signifies initiation. “And she finished making him drink,” signifies what is successive; “and she said, I will draw for thy camels also, until they have done drinking,” signifies reciprocation as to the enlightenment of all the memory-knowledges in the natural man. “And she hasted, and emptied her pitcher into the trough,” signifies the separation of the affection of truth which was being initiated into Divine good; “and ran again unto the well,” signifies a lower affection of truth; “and drew for all his camels,” signifies whereby the general memory-knowledges were enlightened.

(3088) The servant ran to meet her, and said. That this signifies exploration from Divine good, is evident from the signification of “running to meet her,” as being an exploration as to whether the case was as he had spoken in his heart (the internal sense so dictates); also from the signification of “saying,” as being to perceive (often shown before) and thus to explore. That this was from Divine good, is because the servant here acts in the stead of his lord, that is, of Abraham and also of Isaac; for he that is sent puts on the personality of him who sends. This is often the case in the Word, as when angels are spoken of who are first mentioned as angels, and are afterwards called “Jehovah” (as the angel who appeared to Moses in the bush, Exod. 3:2, 4; and the angel that appeared to Gideon, Judges 6:11-12, 14). For the same reason Rebekah addresses him as “my lord” in the next verse.

(3089) Let me I pray sip a little water from thy pitcher. That this signifies inquiry whether anything of truth from this source could be conjoined, is evident from the signification of “sipping,” as being similar to that of “drinking;” but diminutively, because exploring is implied. (That “to drink”, is to perceive may be seen above, n. 3069.) In the internal sense “to drink” also denotes to be communicated and to be conjoined, and is predicated of what is spiritual, as “to eat” is predicated of what is celestial (n. 2187, 2343). The same is further evident from the signification of “water,” as being truth (see n. 680, 739, 2702). Here therefore the words “let me I pray sip a little water from thy pitcher,” signify exploring whether anything of truth from this source could be conjoined. The “pitcher” is the recipient, in which and out of which is truth (n. 3068, 3079). That there was an exploration is because the first affection of truth was attended with something from the maternal, which was to be separated (n. 3040, 3078). With a man about to be regenerated the case is that his first affection of truth is very impure; for there is in it an affection of use and an end for the sake of himself, for the sake of the world, for the sake of glory in heaven, and the like, which ends regard himself, but not the community, the Lord's kingdom, and still less the Lord. Such an affection necessarily precedes; nevertheless it is successively purified by the Lord, till at last falsities and evils are removed and are cast as it were into the circumference; and yet they had been of service as means.

(3090) And she said, Drink, my lord. That this signifies reciprocation, is evident from the assent or consent. What the reciprocation of truth is when it is to be conjoined with good, is apparent from marriages; for marriage comes from the fact that there is consent on both sides. This has its origin from the marriage of good and truth; on the side of good there is will, and on that of truth there is consent, and from this comes the conjunction. Although this reciprocation is not apparent with man when he is being regenerated, that is, when he is entering into the heavenly marriage, it nevertheless takes place. The same is more manifest from the fact that when a man is being regenerated, there is effected a likeness of a marriage between the will and the understanding; good being of the will, and truth of the understanding. Therefore the ancients instituted a marriage between the will and the understanding, and between the several things of the will and those of the understanding (n. 54, 55).

(3091) And she hasted, and let down her pitcher upon her hand. That this signifies submission of the recipients from power, is evident from the signification of "letting down," as being submission; from the signification of a "pitcher" as being a recipient (see n. 3068, 3079); and from the signification of the "hand," as being power (see n. 878). The submission of the recipients, from power, consists in the doctrinal things, the knowledges, and the memory-knowledges (which are the recipients, n. 3068, 3079), applying themselves. There is a chain of subordination, thus of application, and consequently of submission, from the First of life, or the Lord. As the things which are in a lower place ought to serve the higher, they must be in submission; for without their submission there is no conjunction. The "power" here spoken of is from truth; this causes the things which are below to submit. In the Word power is especially attributed to truth; and therefore the "hands," "arms," and "shoulders" (by which in the internal sense powers are signified) are predicated of truth (see n. 878, 1085); and the power which appears to be from truth is itself from good, through truth.

(3092) And made him drink. That this signifies initiation, is evident from the signification of "giving to drink" [potare], in that it is almost the same as that of "drinking" [bibere]; but "drinking" here involves more activity on the part of him who drinks. That "drinking" is receiving, and also being conjoined, may be seen above (n. 3069, 3089); thus "making him drink" [facere potare] denotes to give an opportunity to receive, which is the first of initiation.

(3093) And she finished making him drink. That this signifies what is successive of initiation, is evident from the fact that "finished," or "to finish," involves the end of the act that precedes and the beginning of the act that follows, and thus what is successive; and also from the signification of "making to drink," as being to be initiated (of which just above, n. 3092).

(3094) And she said, I will draw for thy camels also, until they have done drinking. That this signifies reciprocation as to the enlightenment of all the memory-knowledges in the natural man is evident from the signification of "camels" as being general memory-knowledges in the natural man (see n. 3048, 3071); and from the signification of "drawing," that is, "drawing water," as being to instruct and also to enlighten (see n. 3058, 3071). It is evident that this is reciprocation because she said that she would do this, and also did it; that is, drew water for the camels. The enlightenment that is here treated of is on the part of truth, although it is from good through truth. As regards the enlightenment of memory-knowledges in the natural man the case is this: All enlightenment is from good; for the good which is of love is comparatively as the sun's flame, from which are heat and light; but truth is as the object through which the flame shines, by which there is enlightenment from light; and such as is the light therefrom, such is the enlightenment. [2] There is nothing else that receives good but truth, and such as is the truth, such is the reception, and such is the consequent enlightenment. When therefore there is enlightenment by means of truth, the enlightenment appears to be from the truth, as if it were its own; although it is of good, which thus gives light through the truth. Moreover the enlightenment of good by means of truth penetrates still further, and affects more deeply, and produces a lower affection of truth, which will be spoken of presently. The light of heaven is from the Divine good of the Lord through His Divine truth; and because it is through the Divine truth in His Human, it penetrates not only to those who are celestial, but also to the spiritual, and enlightens with wisdom and intelligence all who are in heaven. And because this is the source of wisdom and intelligence, therefore the Divine good and the Divine truth in the Lord's Human are so much treated of in the internal sense of the Word; and in the present passage, this sense treats of the first enlightenment of truth from good, and of good through truth.

(3095) And she hasted and emptied her pitcher into the trough. That this signifies the separation of the affection of the truth which was being initiated into Divine good, is evident from the signification of "emptying the pitcher," as being to separate the truth; for by a "pitcher," as a containing vessel, is signified not merely the memory-knowledge in which is truth, but also the truth in which is good (see n. 3068, 3079); and here, because initiation is treated of, it signifies the truth which was being initiated into Divine good. And because truth itself cannot possibly be conjoined with good except through its affection (see n. 3024 at the beginning, 3066), for in affection is the life through which is conjunction, therefore here it is the affection of truth that is meant. The meaning of the passage is also evident from the signification of a "trough," or "watering place," as being the good of truth; for the water in the trough signifies truth (see n. 739, 2702), and the trough itself signifies the same as wood, namely, good (see n. 2784, 2812). The good of truth is that which is produced from good by means of truth, and is like an offspring born of truth as a mother, and of good as a father. All the genuine good in the natural man is from this, that is, from the marriage of good and truth in the rational. This good is that which is called the good of truth, and is signified in the Word by a “trough,” or “watering place.”

(3096) And she ran again unto the well to draw. That this signifies a lower affection of truth, is evident from the signification of a “well,” as being truth (see n. 2702), but truth that is lower; and as the initiation of truth is here treated of, a lower affection of truth is signified, as just said (n. 3094). The difference of signification in the internal sense between a “fountain” and a “well” may be seen in the number already cited (n. 2702), namely, that the term “fountain” is used when a purer and a higher truth is treated of, but “well” when a truth not so pure and also lower; as is the case in this chapter likewise, in which it is sometimes said a “fountain” and sometimes a “well.” Natural truth is lower truth; and the affection of natural truth is a lower affection of truth; from this affection, proximately, are the general memory-knowledges enlightened; and that this enlightenment penetrates further and affects more deeply, may be seen above (n. 3094).

(3097) And drew for all his camels. That this signifies that general memory-knowledges were enlightened thereby, is evident from the signification of “drawing,” as being to instruct, and also to enlighten (see n. 3058, 3071); and from the signification of “camels,” as being general memory-knowledges (n. 3048).

(3098) The things contained in the internal sense from n. 3088 to this point, are also such as can be apprehended by those only who have been instructed concerning the internals of man, and who are in truths; for through truths and according to truths, comes enlightenment. The subject here is the first initiation of truth into good; for as before said good itself flows into the natural through the rational, thus by an internal way, and enlightens the things which are therein; whereas truth itself inflows into the natural through the sensuous part, especially that of hearing and sight, and thus by an external way. Truth has its rise from this source, as may be known to everyone who reflects; but the conjunction of good and truth is not there, but is in the rational; therefore truth is called forth therefrom, thus out of the natural sphere into the spiritual; for the truth that is to be conjoined with good is spiritual. How the case is with the truth that is first called forth thence, is treated of in these verses (n. 3087-3097).

(3099) Verses 21, 22. And the man, marveling at her, withheld himself, to know whether Jehovah had prospered his way or not. And it came to pass when the camels had done drinking, that the man took a jewel of gold, of half a shekel weight, and two bracelets for her hands, ten of gold their weight. “And the man, marveling at her, withheld himself,” signifies a state of perception as to those things;

“to know whether Jehovah had prospered his way or not,” signifies concerning Divine truth, what it was; “and it came to pass when the camels had done drinking,” signifies acknowledgment from enlightenment in general memory-knowledges; “that the man took a jewel of gold,” signifies Divine good; “of half a shekel weight,” signifies sufficient for initiation; “and two bracelets,” signifies Divine truth; “for her hands,” signifies the power of the affection of truth; “ten of gold their weight,” signifies what is full for initiation.

(3100) The man marveling at her, withheld himself. That this signifies a state of perception as to those things, is evident from the signification of “marveling,” and of “withholding himself” (when he saw that those things which he spoke in his heart had come to pass), as being somewhat of acknowledgment, and at the same time of waiting to see whether it was not so; for he marveled because he acknowledged that it had so come to pass, and he withheld himself because he waited to see whether it was not so; this is the state of perception which is signified.

(3101) To know whether Jehovah had prospered his way or not. That this signifies inquiry concerning Divine truth, what it was, is evident from the signification of a “way,” as being truth (see n. 627, 2333); whether it was Divine is signified by its being said “whether Jehovah had prospered it,” which is the same as inquiring whether it was from Jehovah, or from the Divine, and thus what truth it was; for truths which are called forth from the natural man into the rational are not all received; but only those which agree with the good there, and thus by insemination and insertion act as one with it; the rest, although they had appeared as truths before they were elevated, still are not received, because they are not acknowledged. It is good that acknowledges its own truth, and it is truth that acknowledges its own good. That the truth was acknowledged for what it was, and that thus it was received, is also clear from what now follows.

(3102) And it came to pass when the camels had done drinking. That this signifies acknowledgment from enlightenment in general memory-knowledges, is evident from the fact that the two expressions, “it came to pass,” and “had done,” signify what is successive, and involve the end of the act that precedes and the beginning of the act that follows (see above, n. 3093); here therefore they signify acknowledgment, as shown just above. The same is evident also from the signification of “camels,” as being general memory-knowledges (see n. 3048, 3071); and from the signification of “drinking,” as being here the same as “drawing waters” (see n. 3097), and also the same as “giving to drink” (see n. 3058, 3071), namely, being enlightened. Hence it is evident that by these words, “and it came to pass when the camels had done drinking,” is signified the acknowledgment of truth Divine from enlightenment in general memory-knowledges. [2] The case is really this: Every truth that is elevated out of the natural man, that is, out of memory-knowledges (or out of knowledges and doctrinal things, for these are of the natural man) into the rational, and there received, must first be acknowledged for what it is, and whether it is in agreement with the good that is in the rational or not; if it is in agreement, it is received; and if not, it is rejected. There are many apparent truths in a single company; but only those are conjoined which acknowledge the good there, and thus which mutually love each other. In order, however, that they may be acknowledged to be such, there must be enlightenment in the natural man, by which all things there both in general and in particular may be seen at one view, and that thus there may be choice. This enlightenment in the natural man is from good, but still is by means of truth (see n. 3094). It is this enlightenment that is signified by Rebekah's drawing for the camels, and making them drink, or giving them to drink.

(3103) And the man took a jewel of gold. That this signifies Divine good, is evident from the signification of a "jewel of gold," as being good; and here, because in the internal sense the Lord is treated of, it signifies the Divine good; and because this is from the rational, the term "man" [vir] is used (that a "man" denotes the rational, may be seen above, n. 265, 749, 1007). In ancient times, when the forms of worship in churches were representative, and it was known what they signified, when marriages were being entered upon it was customary to give the bride a jewel of gold and bracelets, because the church was represented by the bride, its good by the jewel, and its truth by the bracelets; and because it was known that the conjugial love with the bride and the wife descends from the marriage of the Lord's Divine good and Divine truth (n. 2508, 2618, 2727-2729). The jewel of gold was put upon the nose, as is evident also from what is said afterwards, that he “put the jewel upon her nose” (verse 47), for the reason that the nose signified the life of good, from the respiration there, which in the internal sense is life, and also from the fragrance, which is what is grateful to the love, the good of which it is (n. 96, 97). [2] That the “jewel” was the badge of marriage as to good, is evident also from other passages of the Word as in Ezekiel: I decked thee with ornaments, and I put bracelets upon thy hands, and a chain upon thy throat; and I put a jewel upon thy nose (Ezek. 16:11-12); concerning the Ancient Church, here called “Jerusalem,” which is described as a bride, to whom were given bracelets, a chain, and a jewel. “Bracelets upon the hands” were a badge representative of truth; and a “jewel upon the nose” was a badge representative of good. [3] In Isaiah: Because the daughters of Zion are haughty, the Lord will make bald the crown of their head, and will take away the rings, and the nose jewels, the changes of garments, and the mantles (Isa. 3:16-18, 21-22). The “daughters of Zion who are haughty,” denote the affections of evil within the church (n. 2362, 3024); the “rings and the nose jewels which will be removed,” denote good and its badges; the “changes of garments and the mantles,” truth and its badges. [4] In Hosea: I will visit upon her the days of the Baalim to which she burned incense; and she put on her nose jewel and her ornaments, and went after her lovers (Hos. 2:13); treating of the perverted church, and the new church after it. The “nose jewel” here also denotes a badge of the good of the church. When these jewels were fitted to the ears, they also signified good, but good in act; and in the opposite sense evil in act (as in Gen. 35:4; Exod. 32:2, 3).

(3104) Of half a shekel weight. That this signifies sufficient for initiation, is evident from the signification of a "shekel," a "half shekel," and "weight." That a "shekel" is the price or estimation of good and truth, and that a "half shekel" is the determination of its quantity, may be seen above (n. 2959). That "weight" signifies the state of a thing as to good will be seen presently; and thus it is evident that "of half a shekel weight" signifies and involves the quantity in respect to the good meant by the jewel of gold. That it is for initiation, follows from what precedes and follows. [2] That "weight" is the state of a thing as to good, is evident from the following passages of the Word. In Ezekiel: The prophet was to eat food by weight, twenty shekels a day; and was to drink water by measure, the sixth part of a hin; for behold, I will break the staff of bread in Jerusalem, and they shall eat bread by weight and with anxiety, and they shall drink water by measure and with astonishment, that they may want bread and water (Ezek. 4:10-11, 16-17). Here the vastation of good and of truth is treated of, a representation of which was made by the prophet. The state of vastated good is signified by their "eating food and bread by weight;" and the state of vastated truth by their "drinking water by measure" (that "bread" is the celestial, and thus is good, may be seen above, n. 276, 680, 1165, 2177; also that "water" is the spiritual, and thus is truth, n. 739, 2702, 3058); hence it is evident that “weight” is predicated of good, and “measure” of truth. [3] Again: There shall be balances of justice, and an ephah of justice, and a bath of justice (Ezek. 45:10, etc.). This is said of the holy land, by which is signified the Lord’s kingdom in the heavens, as may be known from the several particulars there mentioned by the prophet; where there will be no balances, ephah, and bath, but goods and truths which are signified by these weights and measures. In Isaiah: Who hath measured the waters in the hollow of his hand, and hath made ready the heavens with the palm of his hand, and hath comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? (Isa. 40:12). To “weigh the mountains in scales, and the hills in a balance,” denotes that from the Lord are the celestial things of love and charity, and that He alone disposes their states. (That “mountains and hills,” concerning which such weights are predicated, are the celestial things of love, may be seen above, n. 795, 796, 1430, 2722.) [4] In Daniel: The writing upon the wall of the palace of Belshazzar was, Mene, Mene, Tekel, Upharsin. This is the interpretation: Mene, God hath numbered thy kingdom, and finished it; Tekel, thou art weighed in the balances, and art found wanting; Peres, thy kingdom is divided and given to the Mede and the Persian (Dan. 5:25-28); where mene or “hath numbered,” is predicated of truth; while tekel or “weighed in the balances” is predicated of good; in the internal sense consummation is treated of.

(3105) And two bracelets. That this signifies Divine truth, is evident from the signification of “bracelets,” as being truth, here Divine truth, because the Lord is treated of in the internal sense; they are said to have been “two,” to denote fullness. Bracelets were placed on the hands of a bride, because by a bride was signified the church, and by her hands were signified powers from truth (that “hands” are predicated of truth, may be seen above, n. 3091). (That “bracelets” have such a signification may be seen in Ezek. 16:11; see above, n. 3103; also Ezek. 23:42.) Bracelets were not only for a bride, but also for a king (but for a king they were on the arm, as appears in 2 Sam. 1:10), for the reason that royalty was representative and significative of Divine truth pertaining to the Lord (n. 1672, 1728, 2015, 2069, 3009); and the “arm” is significative of power (n. 878).

(3106) For her hands. That this signifies the power of the affection of truth, is evident from the signification of a “hand,” as being power (see n. 878, 3091); and from the representation of Rebekah-here meant by “her”-as being the affection of truth (see n. 2865, 3077).

(3107) Ten of gold their weight. That this signifies what is full for initiation, is evident from the signification of “ten,” as being a full state, like a “hundred” (see n. 1988, 2636); and from the signification of “gold,” which is here a kind of coin from the weight of which the valuation was made; and from the signification of “weight,” as being the state of a thing as to good (see above, n. 3104). Hence it is evident that “ten of gold their weight” signifies a full state of what is estimated, as to good. That it is for initiation, is evident from the several particulars in this chapter in which initiation is treated of, that is, betrothal.

(3108) These two verses treat of the initiation of truth into good; but what is the nature of this initiation does not easily fall into the idea of thought with anyone who has been enlightened only by such things as are of the light of the world, and not at the same time by such things as are of the light of heaven, from which light the things which are of the light of the world may themselves be enlightened. They who are not in good, and thence in faith, have no other ideas of thought than those which have been formed from objects of the light of the world. These do not know that there is anything spiritual, nor indeed what the rational is in the genuine sense, but only the natural to which they attribute all things; and this is the reason why these things which are said in the internal sense concerning the initiation of truth into good, are to them too remote to appear to amount to anything; when yet to those who are in the light of heaven these are among their precious things. As regards the initiation of truth into good the case is this: Before truth has been initiated and rightly conjoined, it is indeed with man, but it has not been made as it were of him, or as his own; but as soon as it is being initiated into his good, it is appropriated to him; and it then vanishes from his external memory, and passes into the internal memory; or what is the same, it vanishes from the natural or external man, and passes into the rational or internal man, and puts on the very man, and makes his human, that is, his quality as to the human. Such is the case with all truth that is being conjoined with a man's good; such also is the case with the falsity that is being conjoined with evil which he calls good; but the difference is that the former opens the rational, and so makes the man rational; whereas the latter closes the rational and makes the man irrational; although he seems to himself, in the darkness in which he then is, to be pre-eminently rational.

(3109) Verses 23-25. And he said, Whose daughter art thou? Tell me I pray is there room in thy father's house for us to pass the night? And she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor. And she said unto him, We have both straw and much provender, also room to pass the night. "He said, Whose daughter art thou?" signifies further exploration concerning innocence; "tell me I pray is there room in thy father's house for us to pass the night;" signifies exploration concerning the good of charity; "and she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor," signifies here as above the whole of its origin; "and she said unto him," signifies perception; "we have both straw," signifies truths in the form of memory-knowledge; "and much provender," signifies their goods; "also room to pass the night," signifies the state.

(3110) He said, Whose daughter art thou? That this signifies further exploration concerning innocence, is evident from the question, "Whose daughter art thou?" as being exploration; that here it is further exploration, is evident from what has been said above (n. 3088, 3101). That it was exploration concerning innocence, is evident from the signification of a damsel, as being an affection in which is innocence (see n. 3067). In this verse indeed the word "damsel" is not found; but seeing that above (in verses 14 and 16) Rebekah is called a and the question is here addressed to her, therefore "thou" here means nothing else than damsel. [2] As regards the thing itself here treated of, namely, that truth was explored as to what innocence it had, and then also as to what charity, before it was initiated into good and conjoined with it, this cannot but appear wonderful to those who have no knowledge of the subject; but still let them know that in regard to the initiation and conjunction of truth with good in every man there is the most exquisite exploration, and such as surpasses all belief. To the veriest good there is never admitted anything but the veriest truth; for when anything not so true approaches, it does not conjoin itself with good itself, but with some good that in itself is not good, but appears as good; if falsity approaches, the good withdraws itself inward, and the falsity conjoins itself outwardly with some evil which it believes to be good. [3] This Divine disposal is effected by the Lord, spirits and angels being the mediums; and in this world it is very secret, but it is perfectly well known in the other. Moreover everyone who is of sound reason is able to know it, or at least to have some apprehension of it; for evil and falsity together are hell, and flow in from hell; whereas good and truth together are heaven, and also flow in through heaven from the Lord; and since this is so, evil and truth can no more be joined together than can hell and heaven; wherefore there is a more exquisite balance applied in these things than it is possible for anyone to believe; and this is what is meant by exploration.

(3111) Tell me I pray is there room in thy father's house for us to pass the night? That this signifies exploration concerning the good of charity, is evident from the signification of "tell me I pray is there," as being exploration; from the signification of a "house," as being good (see n. 2048, 2233, 2331); and from the signification of "father," in this case, Bethuel, as being the good of charity such as there is with the better Gentiles (see n. 2865)-the very origin of the affection of truth represented by Rebekah being from such good-and from the signification of "room to pass the night," as being a state of "abiding" (see below, n. 3115). [2] That there is in the internal sense a description of the exploration concerning the origin of the affection of truth as to innocence and the good of charity, is for the reason that the truth which is to be initiated and conjoined with good derives its first origin from no other source, as may be seen from all those with whom truth is received and wedded to good. Within the church, they who have not some measure of innocence and of charity toward the neighbor, howsoever they may be acquainted with truth and profess it with the lips, yet in no wise do they acknowledge it at heart. Outside of the church, among the Gentiles who are called to the truth of faith, or are instructed concerning it in the other life, no others receive it than those who are in innocence, and who live together in mutual charity; for innocence and charity produce the ground in which the seeds of faith can take root and grow.

(3112) And she said unto him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor. That this signifies the whole of its origin, that is, the whole of the origin of the affection of truth, is evident from the representation of Bethuel, and also of Milcah and of Nahor, as being the origin of the affection of truth, which is represented by Rebekah (see n. 3078).

(3113) And she said unto him. That this signifies perception, is evident from the signification in the historical parts of the Word of "saying," as being in the internal sense to perceive, as frequently shown above.

(3114) We have both straw and much provender. That "straw" signifies truths in the form of memory-knowledge, and that "much provender" signifies their goods, is evident from the signification of "straw" and of "provender." That "straw" signifies these truths, is because it is spoken of as being the food of camels; for when by "camels" is signified the natural man as to the general memory-knowledges therein, then by their food, namely, by straw, nothing else than these can be signified; for the natural man has no other food which is the food of its life, seeing that its nourishment is from such truths; for if such food should fail it, that is, knowing, it would not continue to exist. That this is the case, is evident from the life after death; for then such things are to spirits in place of food (see n. 56-58, 680, 681, 1480, 1695, 1973, 1974). In the natural man, as in the rational, there are two classes of things in general which constitute its essence, namely, those of the understanding and those of the will. To the things of the understanding pertain truths; to those of the will pertain goods. The truths of the natural man are truths in the form of memory-knowledge, that is, whatever things are in his external memory; these are what are signified by "straw," when camels, and also when horses, mules, and asses are treated of. But the goods of the natural man are delights, chiefly those of the affection of such truths.

(3115) Also room to pass the night. That this signifies the state, is evident from the signification of "room," as being state (see above, n. 2625, 2837); and from the signification of "passing the night," as being to abide or have an abode (see n. 2330); here therefore there is signified the state of the affection of truth, in regard to its origin. Its origin is described by the things represented by Bethuel, Milcah, and Nahor; and its relationships by "Laban" in the verses that follow. And because this origin was obscure, its state is signified by "room to pass the night," as also above.

(3116) These three verses treat of the exploration of the truth which is to be initiated and thus conjoined with good; and this indeed especially in regard to its origin, for on the origin depend all things in general and in particular; from it the derived things have their form, as from their root, or their seed, as a plant or a tree has from its root or seed. These truths the Lord saw and explored in Himself from the Divine, and from His own wisdom and intelligence initiated; that is to say He initiated truths into the good of the rational. The exploration itself is here described in the internal sense; but the things contained therein can be explained only very briefly. Exploration takes place likewise with every man who is being reformed, and also with everyone who receives remains; but of this exploration the man knows nothing at all; it is so entirely in obscurity with him that he does not even believe that there is any; when yet it is taking place every moment, but from the Lord, who alone sees man's state-not only his present state, but also his future state to eternity. The exploration is a most exquisite balancing, to prevent even the least of falsity from being conjoined with good, and the least of truth from being conjoined with evil; for if there should be such conjunction, the man would perish eternally; because then in the other life he would hang between hell and heaven; and by reason of the good he would be spewed out from hell, and by reason of the evil from heaven.

(3117) Verses 26, 27. And the man bent himself, and bowed himself down to Jehovah; and he said, Blessed be Jehovah the God of my lord Abraham, who hath not forsaken His mercy and His truth from my lord; I being in the way, Jehovah hath led me to the house of my lord's brethren. "The man bent himself, and bowed himself down to Jehovah," signifies gladness and joy; "and he said, Blessed be Jehovah the God of my lord Abraham," signifies here as before, from the Divine Itself and the Divine Human; "who hath not forsaken His mercy," signifies a perception of the influx of love; "and His truth from my lord," signifies the influx of charity therefrom; "I being in the way," signifies in a state of the conjunction of truth with good in the rational;

"Jehovah hath led me to the house of my lord's brethren," signifies to the good of truth.

(3118) The man bent himself, and bowed himself down to Jehovah. That this signifies gladness and joy, is evident from the signification of "bending himself," and of "bowing himself down," as denoting to be glad and to rejoice. Bending and bowing down are gestures of humiliation, that is, they are humiliation in act, whether in a state of grief or in a state of joy-in a state of grief when that which is wished for does not come to pass, but in a state of joy when it does come to pass; as in this case, that Rebekah, according to the vow of his heart, gave him to drink out of her pitcher, and made his camels drink also. (That "bowing down" is a gesture of joy also, may be seen above, n. 2927, 2950.) The term "gladness" is used, and also "joy," for the reason that in the Word "gladness" is predicated of truth, and "joy" of good. Moreover gladness is of the countenance, but joy of the heart; or what is the same, gladness is of spiritual affection or of truth, but joy is of celestial affection or of good; thus gladness is in a degree less than joy, as bending is likewise less than bowing down; which is also evident from the fact that the man of the spiritual church merely bends himself before the Lord, and invokes grace; whereas the man of the celestial church bows himself down before the Lord and implores mercy (see n. 598, 981, 2423). Both terms are used by reason of the marriage of truth and good in every single thing of the Word (n. 683, 793, 801, 2516, 2712).

(3119) And he said, Blessed be Jehovah the God of my lord Abraham. That this signifies from the Divine Itself and the Divine Human, is evident from what was said above (n. 3061), where the same words occur, except that the word “blessed” is here added. “Blessed be Jehovah” was a form of thanksgiving, thus also of joy and gladness, when wished-for events took place. (What the ancients meant by “blessing Jehovah,” may be seen above, n. 1096, 1422.)

(3120) Who hath not forsaken His mercy. That this signifies a perception of the influx of love, is evident from the signification of “mercy,” as being love (see n. 1735, 3063, 3073). That “who hath not forsaken His mercy” signifies a perception of the influx of love, is because these are words of acknowledgment and confession; and all acknowledgment and confession are from the perception of influx.

(3121) And His truth from my lord. That this signifies an influx of charity therefrom, is evident from the signification of “truth,” as being charity. “Truth” in its proper sense signifies the same as “faith,” and in the Hebrew language faith is expressed by a like word; so that what is called “truth” in the Word of the Old Testament is in various places called “faith” in the Word of the New Testament; and for this reason also it has been so often said in the foregoing pages that truth is of faith and good is of love. And yet that in the internal sense faith is nothing else than charity, may be seen from what has been said and shown above in many places-as that there is no faith except by love (n. 30-38): That no faith is possible except where there is charity (n.

654, 724, 1162, 1176, 2261): That faith is the faith of charity (n. 1608, 2049, 2116, 2343, 2349, 2419): That charity makes the church, not faith separate from charity (n. 809, 916, 1798, 1799, 1834, 1844, 2190, 2228, 2442). From all this it is evident that in the internal sense truth or faith is the same as charity; for all faith is from charity; the faith which is not from charity not being faith; or what is the same, in the internal sense all truth is good; for all truth is from good, and the truth which is not from good is not truth, truth being nothing else than the form of good (n. 3049); its birth is from no other source, and its life is from no other.

(3122) Moreover in regard to this truth by which is signified charity, the case is this: The most ancient people, who were celestial, by mercy and truth from the Lord understood nothing else than the reception of the influx of love to the Lord, and of the derivative charity toward the neighbor. But the ancients, who were spiritual, by the mercy and truth from the Lord with themselves, understood charity and faith; the reason of which is, that the celestial never thought concerning those things which are of faith or truth, but concerning those which are of love or good, as may be seen from what has been said above concerning the celestial man (n. 202, 337, 2669, 2715). Moreover celestial men when being reformed and regenerated were introduced into love to the Lord through charity toward the neighbor. It is evident therefore that by “mercy from the Lord” nothing else is signified than a perception of the influx of love to Him; and by “truth,” a derivative influx of charity toward the neighbor. [2] But it is otherwise with the spiritual; these think concerning the things of faith; and when being reformed and regenerated they are introduced by means of the things of faith into charity toward the neighbor. And therefore when the spiritual are treated of, by “mercy from the Lord” is meant an influx of charity toward the neighbor; and by “truth” is meant an influx of faith. But still this faith, when the spiritual man has been regenerated, becomes charity; for he then acts from charity; insomuch that one who does not act from charity is not regenerate, but he who acts from charity is regenerate; and in this case he is not solicitous about the things of faith or truth, for he lives from the good of faith, and no longer from its truth; for truth has so conjoined itself with good that it no longer appears, except merely as the form of charity. [3] From what has been said we can see what the most ancient people, and what the ancients, understood by “mercy and truth,” so frequently mentioned in the Word. As in David: The king shall dwell before God forever; O prepare mercy and truth, that they may preserve him (Ps. 61:7). Again: Mercy and truth shall meet together, righteousness and peace shall kiss each other (Ps. 85:10). Again: Thou O Lord art a God great in mercy and truth (Ps. 86:15). Again: My truth and My mercy shall be with Him (Ps. 89:24). Again: Jehovah hath remembered His mercy and His truth toward the house of Israel (Ps. 98:3). Again: O Jehovah, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth’s sake (Ps. 115:1). In Micah: Jehovah God will give the truth to Jacob, the mercy to

Abraham, which Thou hast sworn unto our fathers from the days of old (Micah 7:20); where "Jacob" denotes the Lord's external man, and "Abraham" the internal, as to the Human. In Hosea: Jehovah hath a controversy with the inhabitants of the land, because there is no truth, and no mercy, and no knowledge of God (Hos. 4:1). "No truth" denotes no reception of the influx of charity; "no mercy," no reception of the influx of love; "no knowledge of God," no reception of the influx of the truth of faith.

(3123) I being in the way. That this signifies in a state of the conjunction of truth with good in the rational, is evident from the signification of a "way," as being truth (see above, n. 627, 2333). That "in the way" here denotes the conjunction of truth with good in the rational, is because this is the subject treated of in this chapter (see n. 3012, 3013); for one is said to be "in the way" when he is making progress toward the place to which he intends to go.

(3124) Jehovah hath led me to the house of my lord's brethren. That this signifies to the good of truth, is evident from the signification of the "house of the brethren," of which was Rebekah, as being the good from which is the truth. That the "house of the brethren" is good, here the good from which is the truth, is evident from the signification of a "house," as being good (see n. 2233, 2234, 2559); and of "brethren," as being the origin of that good from which is the truth represented by Rebekah.

(3125) The foregoing verses treat of the exploration of the truth which was to be conjoined with good in the rational, in regard to innocence, to charity, and to origin. For inasmuch as the Lord, by His own proper power, made His rational Divine in respect to truth as well as in respect to good, He therefore explored the truth which He conjoined with good. But with men, truth is never conjoined with good by their own power, but by the power of the Lord; which may be seen from the fact that all good and truth flow in from the Lord, and that all reformation and regeneration are from the Lord, and that man does not know one whit of how he is regenerated. At the present day he does not even know that he is regenerated by truth and good, still less that truth is initiated and conjoined with good, and that this is effected as by exploration, that is, most exactly. These two verses treat of perception in regard to the quality of truth, and whence it was; and at the same time of joy because of it. Therefore in what now follows the initiation is treated of.

(3126) Verses 28-30. And the damsel ran, and told her mother's house according to these words. And Rebekah had a brother, and his name was Laban; and Laban ran out of doors unto the man, unto the fountain; and it came to pass when he saw the jewel, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spoke the man unto me; that he came unto the man; and behold he stood by the camels at the fountain. "And the damsel ran," signifies the desire [animus] of that affection; "and told her mother's house according to these words," signifies toward natural good of every kind whithersoever enlightenment could reach"; and "Rebekah had a brother" signifies the affection of good in the natural man; "and his name was Laban," signifies the quality of that affection; “and Laban ran out of doors unto the man, unto the fountain,” signifies its desire [animus] toward the truth which was to be initiated into truth Divine; “and it came to pass when he saw the jewel, and the bracelets upon his sister’s hands,” signifies when it was observed that Divine good and Divine truth were in the power of the affection of truth which is the “sister;” “and when he heard the words of Rebekah his sister,” signifies the inclination of that affection; “saying, Thus spoke the man unto me,” signifies the propensity or inclination of truth in the natural man; “that he came unto the man,” signifies that it adjoined itself; “and behold he stood by the camels,” signifies presence in general memory-knowledges; “at the fountain,” signifies their enlightenment from truth Divine.

(3127) The damsel ran. That this signifies the desire [animus] of that affection, is evident from the signification of “running,” as meaning that which is of the inclination or of the desire; and from the signification of a “damsel,” as being an affection in which is innocence (see above, n. 3067, 3110).

(3128) And told her mother’s house according to these words. That this signifies toward natural good of every kind whithersoever enlightenment could reach, is evident from the signification of the “mother’s house,” as being the good of the external man, that is, natural good. (That a “house” denotes good may be seen above, n. 2233, 2234, 2559; also that man’s external or natural is from the mother, but the internal from the father, n. 1815.) The good with man is compared in the Word to a “house,” and on this account a man who is in good is called a "house of God;" but internal good is called the "father's house," and the good that is in the same degree is called the "house of the brethren;" but external good, which is the same as natural good, is called the "mother's house." Moreover all good and truth are born in this manner, namely, by the influx of internal good as of a father into external good as of a mother. [2] As this verse treats of the origin of the truth which is to be conjoined with good in the rational, it is therefore said that Rebekah (by whom this truth is represented) ran to the house of her mother, for that was the origin of this truth. For as before said and shown, all good flows in by an internal way (that is, by the way of the soul) into man's rational, and through this into his faculty of knowing, even into that which is of the senses; and by enlightenment there it causes truths to be seen. Truths are called forth thence, and are divested of their natural form, and are conjoined with good in the midway, that is, in the rational, and at the same time they make the man rational, and at last spiritual. But how these things are accomplished is utterly unknown to man; because at this day it is scarcely known what good is, and that it is distinct from truth; still less that man is reformed by means of the influx of good into truth, and by the conjunction of the two; neither is it known that the rational is distinct from the natural. And when these things, which are most general, are not known, it cannot possibly be known how the initiation of truth into good, and the conjunction of the two, is effected-which are the subjects treated of in this chapter in its internal sense. But whereas these arcana have been revealed, and are manifest to those who are in good, that is, who are angelic minds, therefore however obscure they may appear to others, they nevertheless are to be set forth, because they are in the internal sense. [3] Concerning the enlightenment from good through truth in the natural man, which is here called the "mother's house," the case is this: Divine good with man inflows into his rational, and through the rational into his natural, and indeed into its memory-knowledges, that is, into the knowledges and doctrinal things therein, as before said; and there by a fitting of itself in, it forms truths for itself, through which it then enlightens all things that are in the natural man. But if the life of the natural man is such that it does not receive the Divine good, but either repels it, or perverts it, or suffocates it, then the Divine good cannot be fitted in, thus it cannot form for itself truths; and consequently the natural can no longer be enlightened; for enlightenment in the natural man is effected from good through truths; and when there is no longer enlightenment, there can be no reformation. This is the reason why in the internal sense the natural man also is much treated of in regard to its quality; thus whence truth is, namely, that it is from good there.

(3129) And Rebekah had a brother. That this signifies the affection of good in the natural man, is evident from the signification of a "brother" and a "sister" in the Word, namely, that a "brother" is the affection of good, and a "sister" is the affection of truth (see n. 367, 2360, 2508, 2524); for in the natural man, as in the rational, there are relationships by both blood and marriage of all the things therein (see n. 2556, 2739). And it also is from this that the mind, both the rational and the natural, is called a “house” (or family), where parents, brothers, sisters, kinsmen, and other relatives exist in order.

(3130) And his name was Laban. That this signifies the quality of that affection, is evident from the signification of “name,” as being the quality of anyone (see n. 144, 145, 1754, 1896, 2009, 2724). “Laban” therefore is the quality of that affection which is here treated of.

(3131) And Laban ran out of doors unto the man, unto the fountain. That this signifies its desire, that is, the desire of the affection of good, toward the truth which was to be initiated into truth Divine, is evident from the signification of running,” as manifesting the inclination or desire (as above, n. 3127); from the representation of Laban, as being the affection of good (of which just above, n. 3129, 3130); from the signification of “the man,” as being truth (of which, n. 265, 749, 1007); and from the signification of a “fountain,” as also being truth, here truth Divine (see n. 2702, 3096; also below, n. 3137). [2] From these and from the other things here treated of, we can see what is the quality of the internal sense, and what arcana there are in it. Who could know, except from an interior searching of the Word, and at the same time from revelation, that these words, “Laban ran out of doors unto the man, unto the fountain,” signify the desire of the affection of good toward the truth that was to be initiated into truth Divine? And yet this is what the angels perceive when these words are read by man; for such are the correspondences between a man's ideas and an angel's that while the man takes these words according to the sense of the letter, and has the idea of Laban as running out of doors to the man unto the fountain, the angel perceives the desire of the affection of good toward the truth which was to be initiated into truth Divine. For the angels have no idea of Laban, nor of running, nor of a fountain, but they have spiritual ideas corresponding to these. That there is such a correspondence of actual things, and thence of ideas, natural and spiritual, may be seen from what was said above concerning correspondences (see n. 1563, 1568, 2763, 2987-3003, 3021). [3] As regards the actual thing itself, namely, that truth was to be initiated into truth Divine, the case is this: The first truth in the natural man was not truth Divine, but was truth that appeared as if Divine; for in its first infancy no truth is truth, but is apparent truth; but in process of time it puts off the appearance, and puts on the essence of truth. In order that this may be comprehended, it may be illustrated by examples, but for the present merely by the following. It is a truth Divine that the Lord is never angry, never punishes anyone, still less does evil to anyone, and that from the Lord there never comes anything but good; nevertheless in its first infancy this truth takes the form that the Lord is angry when anyone sins, and that therefore the Lord punishes; nay, with some that evil is from the Lord; but as a man advances from childhood, and grows up and matures in judgment, he puts off that which was as truth to him from its appearing to be so, and gradually puts on the real truth, namely that the Lord is never angry, that He does not punish, that still less does He do what is evil; and thus by the former truth he is initiated into this. For that which first enters is the general truth, which in itself is obscure, and in which scarcely anything appears until it has been enlightened by particulars, and these by singulars; and when it has been enlightened the interior things are clear. Thus fallacies and appearances, which in time of ignorance are truths, are dissipated and shaken off.

(3132) And it came to pass when he saw the jewel, and the bracelets upon his sister's hands. That this signifies when it was observed that Divine good and Divine truth were in the power of the affection of truth, which is the "sister," is evident from the signification of "seeing," as being to observe (n. 2150); from the signification of the "jewel," as being Divine good (see n. 3103, 3105); from the signification of "bracelets," as being Divine truth (see n. 3103, 3105) from the signification of "hands," as being power (see above, n. 878, 3091); and from the signification of "sister," as being the affection of truth (see n. 2508, 2524, 2556); from all which it is evident that to "see the jewel and the bracelets upon his sister's hands," is to observe that Divine good and Divine truth were in the power of the affection of truth. [2] The case herein is this: The conjunction of Divine good and Divine truth in the Lord is the very Divine marriage from which is the heavenly marriage, which is likewise a marriage of good and truth; from this also comes conjugial love (see n. 2727-2759). Hence it is that where marriage is treated of in the Word, in the internal sense there is signified the heavenly marriage, which is that of good and truth; and in the supreme sense the Divine marriage, which is in the Lord; wherefore nothing else is here meant by the marriage between Isaac and Rebekah. The conjunction of good and truth is the marriage itself, but the initiation is the betrothal, or the state preceding marriage. But the state that precedes betrothal is what is here described. As in this state it is within the power of the damsel to be betrothed, and afterwards as a wife to be conjoined with a husband, so it is within the power of the affection of truth to be initiated into Divine truth, and in this manner to be conjoined with Divine good. And further: in the first affection and afterwards in every affection of truth with the Lord, there was inmostly the Divine good itself and the Divine truth itself, because there was Jehovah Himself; from this came the power that is here treated of.

(3133) And when he heard the words of Rebekah his sister. That this signifies the inclination of that affection, is evident from the affection in these words; and also from the affection in the words that precede; for they bear witness to the inclination on the part of the affection of truth which is here represented by Rebekah the sister.

(3134) Saying, Thus spoke the man unto me. That this signifies the inclination of truth in the natural man, is in like manner evident from the affection in these words, and also from what the man, or Abraham's servant, spoke to Rebekah; from which it is evident that it is the inclination that is signified; and also from the signification of a "man" as being truth (see n. 265, 749, 1007), here truth in the natural man from the Divine-because the man is here Abraham’s elder servant, by whom is signified the natural man (as may be seen above, n. 3019). In the Word, especially the prophetic, the word “man” [vir] often occurs; as “man and wife,” “man and woman,” “man and inhabitant,” also “man [vir] and man [homo]”; and in such places by “man” [vir] in the internal sense is signified that which is of the understanding, which is truth; and by “wife,” “woman,” “inhabitant,” and “man” [homo], that which is of the will, which is good. As in Isaiah: I see, and there is no man; even among them, and there is no counselor (Isa. 41:28); “no man” denotes no one intelligent, thus no truth. Again: I came, and there was no man; I called, and there was none to answer (Isa. 50:2); the meaning here being the same. [2] Again: Truth hath stumbled in the street, and uprightness cannot enter; and truth hath been taken away; and he that departeth from evil is mad. And Jehovah saw, and it was evil in His eyes that there was no judgment, and no man, and He was amazed (Isa. 59:14-16). “No man” plainly means no one intelligent, and thus in the universal sense no truth. It here treats of the last time of the church, when there is no longer any truth; and it is therefore said, “truth hath stumbled in the street, uprightness cannot enter, truth hath been taken away.” (That “street” also is predicated of truth, may be seen above, n. 2336; and “judgment” also, n. 2235.) In Jeremiah: Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth judgment, that seeketh truth (Jer. 5:1). Here a "man" evidently denotes one who is intelligent; and also truth. In Zephaniah: I will make their streets desolate, that none passeth by; their cities shall be devastated, so that there shall be no man; that there shall be no inhabitant (Zeph. 3:6). "No man" denotes no truth; "no inhabitant," no good (see above, n. 2268, 2451, 2712, and many other places).

(3135) He came unto the man. This signifies that it (that is, the affection of good that is represented by Laban, see n. 3129, 3130) adjoined itself to the truth signified by the "man" (n. 3134), both of them in the natural man.

(3136) And behold he stood by the camels. That this signifies presence in general memory-knowledges, is evident from the signification of "standing by," as being to be present; and from the signification of "camels," as being general memory-knowledges (see n. 3048, 3071).

(3137) At the fountain. That this signifies their enlightenment from Divine truth, is evident from the signification of a "fountain," as being truth (see n. 2702, 3096), here Divine truth (as above, n. 3131). As the Word is Divine truth, it is called a "fountain." That in the internal sense "to stand at the fountain" here involves the enlightenment of those things which are in the natural man, follows from the series; for where there is Divine truth, there is also enlightenment.

(3138) These three verses treat of the preparation and enlightenment of the natural man in order that the truth might be called forth thence which was to be conjoined with good in the rational. But with preparation and enlightenment the case is as follows: There are two lights which form the intellectual things of man-the light of heaven, and the light of the world; the light of heaven is from the Lord, who to angels in the other life is a Sun and Moon (see n. 1053, 1521, 1529, 1530); the light of the world is from the sun and moon which appear before the bodily sight. The internal man has its sight and its understanding from the light of heaven; but the external man has its sight and its understanding from the light of the world. The influx of the light of heaven into the things which are of the world's light, effects enlightenment and at the same time observance; an observance of truth if there is correspondence, and an observance of falsity instead of truth if there is not correspondence. But enlightenment and observance are impossible unless there is affection or love, which is spiritual heat, and which gives life to the things that are enlightened by the light; comparatively as the sun's light does not give life to the things of the vegetable kingdom, but the heat that is in the light, as is evident from the seasons of the year. [2] In the verses which next follow, the preparation is further described-namely, that the light of heaven which is the Lord's Divine light inflowed into the things that were of the light of the world in His natural man, in order that He might bring out thence the truth which was to be conjoined with good in the rational; thus by the ordinary way. And therefore in order that the Lord might make the human Divine by the ordinary way, He came into the world; that is, it was His will to be born as a man, and to be instructed as a man, and to be reborn as a man; but with the difference that man is reborn of the Lord, whereas the Lord not only regenerated Himself, but also glorified Himself, that is, made Himself Divine; and further, that a man is made new by an influx of charity and faith, but the Lord, by the Divine love which was in Him and which was His. Hence it may be seen that the regeneration of man is an image of the glorification of the Lord; or what is the same, that in the process of the regeneration of man may be seen as in an image, although remotely, the process of the Lord's glorification.

(3139) Verses 31-33. And he said, Come, thou blessed of Jehovah, wherefore standest thou without? For I have swept the house, and there is room for the camels. And the man came into the house, and loosed the camels; and he gave straw and provender for the camels, and water to wash his feet and the feet of the men that were with him. And there was set before him to eat; and he said, I will not eat until I have spoken my words. And he said, Speak. "He said, Come, thou blessed of Jehovah," signifies an invitation of the Divine within Him; "wherefore standest thou without?" signifies somewhat therefrom; "for I have swept the house," signifies that all things were prepared and full of goods; "and there is room for the camels," signifies a state for all things that would be serviceable to Him; "and the man came into the house," signifies influx into the good therein; "and loosed the camels," signifies freedom for those things which were to serve; "and he gave straw and provender for the camels," signifies instruction in truths and goods; “and water to wash his feet,” signifies purification there; “and the feet of the men that were with him,” signifies purification of all things belonging to Him, in the natural man; “and there was set before him to eat,” signifies that good in the natural man desired these things should be appropriated; “and he said, I will not eat,” signifies refusal; “until I have spoken my words,” signifies until instruction should be given; “and he said, Speak,” signifies longing.

(3140) He said, Come, thou blessed of Jehovah. That this signifies an invitation of the Divine within Him, is evident from the signification of “Come,” as being invitation; and from the signification of the “blessed of Jehovah,” as being the Divine; that the “blessed Jehovah” is the Divine Itself, may be seen above (n. 1096, 1420, 1422); and it follows that the “blessed of Jehovah” is the Divine therefrom. Good is the Divine Itself, but truth is the Divine thence derived. By the “man” here who was sent by Abraham, is signified the truth which was from the Divine, in the natural man (n. 3134); it is Divine truth which is called the “blessed of Jehovah,” and which is invited.

(3141) Why standest thou without? That this signifies somewhat therefrom, is evident without explication. The case herein is as follows: The Lord’s Divine rational was born of the Divine truth itself conjoined with the Divine good. The Divine rational is Isaac, who was born to Abraham (who here is the Divine good) of Sarah who here is the Divine truth; as before shown. The rational of the Lord alone was thus born Divine, and indeed from Himself;

for the veriest being of the Lord was Jehovah or the Divine good itself; and the veriest being of the Lord from this was of Jehovah or was the Divine truth itself. The Divine good in the rational, which is “Isaac,” was thus born; and this was not good separate from truth, but was Divine good with Divine truth; and yet both together are called good in the rational, with which was to be conjoined truth from the natural man, which truth is “Rebekah.” In order that the Lord might make His human Divine, both as to good and as to truth, and this by the ordinary way (as before said, n. 3138), it could not be done otherwise; for such is the Divine order, according to which is all regeneration, and thus according to which was the Lord’s glorification (see n. 3138 at end). [2] This Divine good through Divine truth in the rational, was that which was flowing into the natural man, and was enlightening all things there. The process itself is here described, namely, that at first it flowed in somewhat more remotely, which is meant here by there being “somewhat therefrom,” and that it was not willing to flow in with fuller presence before instruction. For the ordinary way is that instruction must precede, and that influx takes place according to the degrees of instruction; and that truth continually comes into existence thence, which is initiated, and is afterwards conjoined with the good of the rational. From all this it may be seen what is the nature of the arcana that are contained in the internal sense of the Word; and that these arcana are such as to be scarcely apprehended by man even as to their most general things; and yet that they are evident to the angels, together with innumerable particulars which can never be uttered in words.

(3142) For I have swept the house. That this signifies that all things were prepared, and full of goods, is evident from the signification of "sweeping," as being to prepare and to be filled (of which we shall speak presently); and from the signification of a "house" as being good (concerning which above, n. 2233, 2234, 2559; and that man himself, from the good which is in him, is called a house, n. 3128). The reason "to sweep" signifies to prepare and to be filled, is that nothing else is required of man than to sweep the house; that is, to reject the cupidities of evil and the derivative persuasions of falsity; for he is then filled with goods, because good is continually flowing in from the Lord-but into "the house," that is, into the man who is purified from such things as impede the influx, that is, which reflect, or pervert, or suffocate the inflowing good. Hence it was common with the ancients to speak of sweeping or cleaning the house, and of sweeping and preparing the way; and by sweeping the house was meant to purify one's self from evils, and thereby to prepare one's self for goods to enter; but by sweeping the way was meant to prepare one's self so that truths might be received (for by a "house" was signified good, n. 3128; and by a "way," truth, n. 627, 2333). [2] As in Isaiah: The voice of one crying in the wilderness, Sweep [prepare] ye the way of Jehovah; make straight in the desert a highway for our God (Isa. 40:3). In the same: Cast up, cast up, sweep [prepare] the way, take away the stumbling-block out of the way of My people (Isa.

57:14). Again: Go through, go through the gates, sweep [prepare] the way of the people; cast up, cast up the highway, gather out the stones (Isa. 62:10). In Malachi: Behold I send Mine angel, and He shall sweep [prepare] the way before Me; and the Lord, whom ye seek, shall suddenly come to his temple (Mal. 3:1). In these passages, to "sweep the way" signifies to make themselves ready and prepare to receive truth. The subject treated of therein is the advent of the Lord, for which they were to prepare themselves for receiving the truth of faith, and thereby the good of charity, and by this eternal salvation. [3] In David: Thou hast brought a vine out of Egypt, Thou didst drive out the nations and plantedst it; Thou didst sweep before it, and didst cause its root to be rooted, and it filled the land (Ps. 80:8-9); where in the supreme sense the Lord is treated of; the "vine out of Egypt" is truth from memory-knowledges; "driving out the nations" is purifying from evils; "sweeping before it," is making ready so that goods may fill. In the opposite sense "to sweep the house" is said also of the man who deprives himself of all goods and truths, and thus is filled with evils and falsities; as in Luke: The unclean spirit, finding no rest, says, I will return into my house whence I came out; and when he is come he findeth it swept and garnished; then goeth he and taketh to him seven other spirits worse than himself, and they enter in and dwell there (Luke 11:24-26; Matt. 12:43-45).

(3143) And there is room for the camels. That this signifies a state for all things that would be serviceable to Him, is evident from the signification of "room," as being state (see above, n. 1273-1277, 1376-1381, 2625); and from the signification of "camels," as being general memory-knowledges (see n. 3048, 3071). That these are things for service may be seen above (n. 1486, 3019, 3020); for all things that belong to the natural man are for no other use than to serve the spiritual; wherefore also menservants, maidservants, camels, and asses, in the internal sense chiefly signify the things which belong to the natural man.

(3144) And the man came into the house. That this signifies influx into the good therein, is evident from the signification of "coming;" here, to flow in; and from the signification of a house," as being good (see n. 2233, 2234, 2559).

(3145) And loosed the camels. That this signifies freedom for those things which were to serve, is evident from the signification of "loosing," as being to make free; and from the signification of "camels," as being general memory-knowledges, and thus the things which were to serve (as just above, n. 3143). The real case herein is this: Without freedom no production of truth in the natural man is possible, nor any calling forth therefrom into the rational, and conjunction with good there. All these things take place in a free state; for it is the affection of truth from good which produces freedom. Unless truth is learned from affection, thus in freedom, it is not implanted; still less is it exalted toward the interiors and there made faith. That all reformation is effected in freedom, and that all freedom is of affection, and that the Lord keeps man in freedom, so that he may from himself and from what is his own be affected with truth and good and thereby be regenerated, may be seen above (n. 2870-2893). This is what is signified by “loosing the camels;” for if they were not significative of such things, these particulars would be too trifling to be recorded.

(3146) And he gave straw and provender for the camels. That this signifies instruction in truths and goods, is evident from the signification of “straw,” as being the truths of the natural man, and from the signification of “provender” as being the goods therein (concerning which see above, n. 3114). Because these things are signified by “straw and provender,” it follows that to “give straw and provender” is to instruct in truths and goods. That freedom is for the sake of these things, namely, that man may be instructed in the affection and from the affection of truth, and thus that truths may be insinuated even to the spiritual man, or even to the soul, and may there be conjoined with good, may be seen from what was shown above concerning freedom (n. 2870-2893). Such is the inrooting of faith, or of the truth which is of faith, that unless it is coupled with good in the rational, the truth of faith never receives any life, nor does any fruit come from it; for all that which is called the fruit of faith, is the fruit of the good of love and charity through the truth of faith. Unless spiritual heat, which is the good of love, operated by spiritual light, which is the truth of faith, the man would be as ground hard frozen as in winter time, when nothing grows, still less bears fruit. For as light without heat produces nothing, so faith produces nothing without love.

(3147) And water to wash his feet. That this signifies purification there, is evident from the signification of “water for washing,” or of washing with water, as being to purify (concerning which presently); and from the signification of “feet,” as being natural things, or what is the same, the things in the natural man (see n. 2162). In the representative church it was customary to wash the feet with water, and thereby to signify that the unclean things of the natural man were washed away. The unclean things of the natural man are all those things which are of the love of self and of the love of the world; and when these unclean things have been washed away, then goods and truths flow in, for it is solely these unclean things that hinder the influx of good and truth from the Lord. [2] For good is continually flowing in from the Lord, but when it comes through the internal or spiritual man to his external or natural man, it is there either perverted, turned back, or suffocated. But when the things which are of the love of self and of the love of the world are removed, then good is received there and is made fruitful; for then man practices the works of charity. This is evident from many considerations; as when in misfortune, distress, and sickness, the things that belong to the external or natural man are merely lulled, the man forthwith begins to think piously and to will what is good, and also to practice works of piety insofar as he is able; but when the state is changed, there is a change also in all this. [3] These things were signified by the washings in the Ancient Church, and the same were represented in the Jewish Church, The reason why they were signified in the

Ancient Church, but represented in the Jewish church, was that the man of the Ancient Church regarded the rite as a something external in worship, and did not believe that he was purified by that washing, but by the washing away of the impurities of the natural man, which as before said are the things which are of the love of self and of the world. But the man of the Jewish Church believed that he was purified by that washing; neither knowing nor desiring to know that the purification of the interiors was signified. [4] That by "washing" is signified a cleansing from the impurities referred to, is evident in Isaiah: Wash you, make you clean, put away the evil of your doings from before Mine eyes, cease to do evil (Isa. 1:16); where it is evident that to "wash themselves" means to make themselves pure and to put away evils. Again: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, in the spirit of judgment and in the spirit of expurgation (Isa. 4:4); where "washing away the filth of the daughters of Zion, and purging the blood of Jerusalem," denotes purifying from evils and falsities. In Jeremiah: O Jerusalem, wash thy heart from wickedness, that thou mayest be saved. How long shall the thoughts of thine iniquity lodge within thee? (Jer. 4:14). [5] In Ezekiel: I washed thee with water, and I washed away thy bloods from upon thee, and anointed thee with oil (Jer. 16:9); concerning Jerusalem, by which is there meant the Ancient Church; "washing with waters" denotes purifying from falsities; "washing away bloods" denotes purging from evils; "anointing with oil" denotes filling then with good. In

David: Wash me from mine iniquity, and cleanse me from my sin. Thou shalt purge me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow (Ps. 51:2, 7). Here “being washed” plainly denotes being purified from evils and their falsities. [6] These are the things that were signified by “washing” in the representative church; and it was commanded for the sake of the representation that when they had become unclean they should wash the skin, the hands, the feet, and also the garments, and should be cleansed; by all which things were signified those which are of the natural man. Lavers also, of brass, were placed outside the temple, namely, the brazen sea and the ten brazen lavers (1 Kings 7:23-39); and a laver of brass at which Aaron and his sons were to wash was placed between the tent of meeting and the altar; and thus outside the tent (Exod. 30:18, 19, 21); by which also was signified that only external or natural things were to be purified; for unless these have been purified, that is, unless the things that are of the love of self and of the world have been removed, the internal things which are of love to the Lord and toward the neighbor cannot possibly flow in, as before said. [7] For the better understanding of how these things are circumstanced, namely, that external things are to be purified, take as an example and illustration good works, or what is the same, the goods of charity which at this day are called the fruits of faith; these are external things, because they are the exercises of charity. Good works are evil works unless those things are removed which are of the love of self and of the world; for when works are done before these have been removed, they indeed appear good outwardly, but are inwardly evil; for they are done either for the sake of reputation, or for gain, or for the sake of one's honor, or for recompense, thus they are either self-meritorious or hypocritical; for that which is of the love of self and the world causes the works to be such. But when these evils are removed, the works then become good; and they are goods of charity; that is, in them there is not regard to self, to the world, to reputation, to recompense; thus they are neither self-meritorious nor hypocritical; for then celestial love and spiritual love flow in from the Lord into the works and cause them to be love and charity in act; and then the Lord through these loves also purifies the natural or external man, and disposes it into order, so as to receive correspondently the celestial and spiritual things that flow in. [8] This is clearly evident from what the Lord taught when He washed the feet of the disciples, as we read in John: Then cometh He to Simon Peter; and Peter saith unto Him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that hath been washed, needeth not save to wash his feet, but is clean every whit; ye are clean already, but not all (John 13:4-17). "He that hath been washed, needeth not save to wash his feet" signifies that he who has been reformed, has need only to be cleansed as to natural things, that is, has need that evils and falsities should be removed from them; and then all things are disposed into order by the influx of spiritual things from the Lord. Moreover to wash the feet was an office of charity, as meaning not to reflect on the evils of another; and it was also an office of humility, as meaning to cleanse another from evils as from impurities; as also is evident from the Lord's words in the passage just quoted (verses 12-17; also Luke 7:37, 38, 44, 46; John 11:2; 1 Sam. 25:41). [9] Everybody can see that washing himself does not purify anyone from evils and falsities, but only from the impurities that cling to him; nevertheless, as washing was among the rites commanded in the church, it follows that it involves something special, namely, spiritual washing, that is, purification from the uncleannesses which inwardly adhere to man. Therefore they who knew these things in that church, and thought about the purification of the heart, or the removal of the evils of the love of self and of the love of the world from the natural man, and who endeavored to effect this with all diligence, observed the rite of washing as external worship according to commandment; but those who did not know this and did not desire to know it, but thought that the mere rite of washing their garments, skin, hands, and feet, would purify them, and that provided they did these things they might be allowed to live in avarice, hatreds, revenge, unmercifulness, and cruelties, which are spiritual impurity, practiced this rite as an idolatrous one. Nevertheless they could represent by it, and by representation exhibit something of the church, whereby there might be some conjunction of heaven with man before the Lord's advent; yet such conjunction as affected the man of the church little or not at all. [10] The Jews and Israelites were such that they had no thought about the internal man, nor willingness to know anything about it; thus none at all concerning celestial and spiritual things, relating to the life after death. But yet lest all communication with heaven and thus with the Lord should perish, they were bound to external rites, whereby internal things were signified. All their captivities and plagues were in general for the end that external rites might be strictly observed for the sake of the representation. Hence then it was that Moses washed Aaron and his sons with water at the door of the tent, that they might be sanctified (Exod. 29:4; 40:12; Lev. 8:6); that Aaron and his sons were to wash their hands and feet before they entered into the tent of meeting and came near to the altar to minister, that they might not die; and that this was to be to them a statute forever (Exod. 30:18-21; 40:30-31); that Aaron was to wash his flesh before he put on the garments of ministry (Lev. 16:4, 24); that the Levites were to be purified by being sprinkled with the water of expiation; and that they were to cause a razor to pass over their flesh, and to wash their garments, and thus should be pure (Num. 8:6-7); that whoever should eat the carcass even of a clean beast, or one that was torn, should wash his garments, and bathe himself in water; and if he did not wash himself and bathe his flesh, he should bear his iniquity (Lev. 17:15-16); that whoever touched the bed of one affected with the flux, or who sat upon a vessel on which he had sat, and whoever touched his flesh, should wash his garments, and bathe himself with water, and should be unclean till the evening (Lev. 15:5-7, 10-12); that whoever let go the he-goat, as a scape-goat, should wash his flesh (Lev. 16:26); that when a leprous person was cleansed, he was to wash his garments, shave off all his hair, and wash himself with water, and he should be clean (Lev. 14:8, 9); nay, that the very vessels which were made unclean by the touch of things unclean, should be passed through water, and should be unclean until evening (Lev. 11:32). From these things it may be seen that no one was made clean or pure as to internal things by the rite of washing, but only represented one pure or spiritually clean, for the reason given above. That this is so, the Lord teaches plainly in Matthew (15:1-2, 20), and in Mark (7:1-23).

(3148) And the feet of the men that were with him. That this signifies the purification of all things belonging to Him, in the natural man, is evident from the signification of "feet," as being the things of the natural man (see n. 2162); and from the signification of "the men that were with him," as being all things there. It was the custom for travelers, when they came into any house, to wash their feet; as when the brethren of Joseph were introduced into Joseph's house (Gen. 43:24); and when the Levite and his attendant were received into the house of the old man (Judges 19:21); and when Uriah on his return home was commanded by David to go down to his house and to wash his feet (2 Sam. 11:8). The reason was that traveling and journeying signified what relates to instruction, and thence to life (see n. 1293, 1457, 1463, 2025); and that these were to be purified was shown above; and further, lest the impurity understood in the spiritual sense should adhere, and defile the house, that is, the man; as is also evident from the fact that the disciples were to shake off the dust of the feet, if the city or the house would not receive peace (Matt. 10:14).

(3149) And there was set before him to eat. That this signifies that it was the will of the affection of good in the natural man that these things should be appropriated, is evident from the representation of Laban, by whom it was set, as being the affection of good in the natural man (see n. 3129, 3130); and from the signification of "eating," as being to be communicated and appropriated (see n. 2187, 2343), namely, the Divine things treated of above (n. 3140, 3141).

(3150) And he said, I will not eat. That this signifies refusal, that is, that they were not yet to be so appropriated, is evident without explication.

(3151) Until I have spoken my words. That this signifies until instruction should be given, is evident from the signification of "speaking words," as being to instruct. Moreover the things which he spoke, and that follow in the series, belong to instruction. That Divine things flow into those which are in the natural man, according to the instruction and the consequent progress, may be seen above (n. 3141 at the end).

(3152) And he said, Speak. That this signifies longing, is evident from the signification of "speaking words," as being to instruct; here, in the imperative form, as meaning that he should instruct. It is evident that these words involve a longing.

(3153) What is contained in these three verses, in the internal sense, is indeed manifest from the explication, namely, that the things of the natural man were being prepared for receiving what is Divine, and that so the truths signified by "Rebekah," which were to be initiated and conjoined with the good of the rational, were being made Divine, and this by influx. But the things in the internal sense here are such that if they are not seen in one view of the thought, they appear too obscure for comprehension, and this the more because they are things not known-for example, how truths are called forth out of the natural man, and are initiated into good in the rational, when man is being regenerated. To most persons at this day these things are so wholly unknown that they do not even know that this takes place; chiefly because at this day there are few who are being regenerated; and those who are do not know from doctrine that it is the good of charity into which the truth of faith is initiated and with which it is conjoined, and this in the rational; and that then the state is wholly changed, and this so that the man no longer thinks from the truth of faith to the good of charity, but from this good to truth. With the Lord however there was not regeneration, but glorification; that is, all things were made Divine by Him, both those in the rational and those in the natural. How this was done is described in the internal sense.

(3154) Verses 34-48. And he said, I am Abraham's servant. And Jehovah hath blessed my lord exceedingly, and hath made him great, and hath given him flock and herd, and silver and gold, and menservants and maidservants, and camels and asses. And Sarah, my lord's wife, bare a son to my lord after she was old; and he hath given unto him all that he hath. And my lord made me swear, saying, Thou shalt not take a woman for my son of the daughters of the Canaanite, in whose land I dwell. But thou shalt go unto my father's house, and to my family, and take a woman for my son. And I said unto my lord, Peradventure the woman will not follow me. And he said unto me, Jehovah, before whom I have walked, will send His angel with thee, and prosper thy way; and thou shalt take a woman for my son from my family, and from my father's house. Then shalt thou be clear from my oath, when thou comest to my family; and if they give not to thee, thou shalt be clear from my oath. And I came this day unto the fountain, and said, O Jehovah God of my lord Abraham, if now Thou do prosper my way wherein I do walk; behold I stand by the fountain of waters; and let it come to pass that the maiden which cometh forth to draw, and to whom I shall say, Let me drink, I pray, a little water from thy pitcher; and she shall say to me, Both drink thou, and I will also draw for thy camels, let her be the woman whom Jehovah hath appointed for my lord's son. I scarcely had done speaking in my heart, when behold Rebekah came forth, and her pitcher on her shoulder; and she went down unto the fountain and drew; and I said into her, Let me drink, I pray. And she made haste, and let down her pitcher from upon her, and said, Drink, and I will give thy camels drink also; and I drank, and she gave drink to the camels also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, the son of Nahor, whom Milcah bare unto him. And I put the jewel upon her nose, and the bracelets upon her hands. And I bent and bowed myself down to Jehovah, and blessed Jehovah God of my lord Abraham, who led me into the way of truth, to take the daughter of my lord's brother for his son. [2] "He said, I am Abraham's servant," signifies that it was from the Divine good; "and Jehovah hath blessed my lord exceedingly, and hath made him great," signifies the Divine Human as to good and as to truth; "and hath given him flock and herd," signifies goods in general; "and silver and gold," signifies truths in general; "and menservants and maidservants, and camels and asses," signifies truths specifically. "And Sarah, my lord's wife, bare a son to my lord," signifies the Divine rational, from Divine truth; "after she was old," signifies when the state was; "and he hath given unto him all that he hath," signifies that to the Divine rational belong all Divine things. [3] "And my lord made me swear," signifies here as before, a binding pledge, and a sacred obligation; "saying, Thou shalt not take a woman for my son of the daughters of the Canaanite," signifies here as before, that the Divine rational was not to be conjoined with any affection not in agreement with truth; "in whose land I dwell," signifies the discordant things in which Divine good is. "But thou shalt go unto my father's house," signifies good which is from the Divine; "and to my family," signifies truth which is from the

Divine; “and take a woman for my son,” signifies that thence should be conjunction. [4] “And I said unto my lord, Peradventure the woman will not follow me,” signifies here as before the doubting of the natural mind concerning that affection, as to whether it was separable; “and he said unto me,” signifies instruction; “Jehovah, before whom I have walked, will send His angel with thee,” signifies here as before, the Divine providence; “and prosper thy way,” signifies as to truth; “and thou shalt take a woman for my son,” signifies that there should be conjunction; “from my family, and from my father’s house,” signifies from the good and truth which are there from the Divine. “Then shalt thou be clear from my oath,” signifies here as before, the freedom which the natural man has; “when thou comest to my family, and if they give not to thee,” signifies as to the separation; “thou shalt be free from my oath,” signifies that then there shall be no blame to the natural man. The other words, to verse 48, signify the same as before.

(3155) An explication of these particulars may be omitted, because they have been already explained in this chapter. They were repeated for the sake of the instruction of the natural man. For with the initiation and conjunction of truth with good, the case is as when a virgin is betrothed and afterwards joined to a husband; that is to say, she ought to be instructed in all things before she gives consent. Although such things do not appear with a man when the truths in the natural are being initiated and conjoined, that is, when the man is being reformed, still they take place; that is, instruction precedes, of good concerning truth, and of truth concerning good; and afterwards there is consent on each side, concerning which see what now follows.

(3156) Verses 49-51. And now if ye will do mercy and truth with my lord, tell me; and if not, tell me; and I will look to the right hand or to the left. And Laban and Bethuel answered, and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good. Behold Rebekah is before thee; take her, and go, and let her be the woman of thy lord's son, as Jehovah hath spoken. "Now if ye will do mercy and truth with my lord," signifies exploration of the consent from each of their faculties, that of the will, and that of the understanding; "tell me and if not, tell me," signifies their free state of deliberation; "and I will look to the right hand or to the left," signifies reciprocal freedom. "And Laban and Bethuel answered and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good," signifies acknowledgment that it was of the Lord alone. "Behold Rebekah is before thee; take her, and go, and let her be the woman of thy lord's son, as Jehovah hath spoken," signifies consent inspired from the Lord.

(3157) Now if ye will do mercy and truth with my lord. That this signifies exploration of the consent from each of their faculties, that of the will, and that of the understanding, is evident from the signification of "mercy," as being what is of good or of love (see n. 3063, 3073, 3120); and from the signification of "truth," as being what is of truth, or of faith (n. 3121, 3122) and because the good which is of love is of the will, and the truth which is of faith is of the understanding, and these things are said to Laban and

Bethuel, thus to men, that they should do mercy and truth, they signify what is from each of their faculties, namely, the will and the understanding. That it is exploration of consent, is evident both from its being said, “if ye will do,” and from the words that follow, “tell me; and if not, tell me; and I will look to the right hand or to the left.” In the regeneration of man, which is an image of the Lord’s glorification (see n. 3138), the case is that the truth of faith is indeed learned, but is not acknowledged, still less received by good, unless there is consent from each faculty, namely, the will and the understanding. Consent is acknowledgment itself; by this is effected reception, and indeed from the will, for good is there; and when the truth of faith has been received by the will, or what is the same, by good, then the man is regenerate; for then truth is of good, or faith is of charity, or as to life is charity itself (n. 3121).

(3158) Tell me; and if not, tell me. That this signifies their free state of deliberation, is evident from the sense of the words. From all that precedes it is evident that the words which in the sense of the letter in this chapter treat of the betrothal and marriage of Rebekah with Isaac, in the internal sense treat of the initiation and conjunction of good and truth; for the initiation and conjunction of good and truth are spiritual betrothal and spiritual marriage. In each there is required a free state of deliberation. That this is necessary in betrothal and marriage, is well known; but that it is required in the initiation and conjunction of good and truth, is not so well known, because it is not apparent to the natural man, and because such initiation and conjunction are among the things that are accomplished without man's reflecting upon them; nevertheless during every moment when man is being reformed and regenerated, it comes to pass that he is in a state of freedom when truth is being conjoined with good. [2] Everyone may know, if he only considers, that nothing is ever man's, as his, unless it is of his will; what is only of the understanding does not become man's until it becomes of the will also; for what is of the will constitutes the being [esse] of a man's life; but what is of the understanding constitutes the coming forth [existere] of his life thence derived. Consent from the understanding alone is not consent, but all consent is from the will; wherefore unless the truth of faith which is of the understanding is received by the good of love which is of the will, it is not at all truth which is acknowledged, and thus it is not faith. But in order that truth may be received by the good which is of the will, it is necessary that there be a free state. All that is of the will appears free; the very state of willing is liberty; for that which I will, that I choose, that I long for, because I love it and acknowledge it as good. All this shows that truth, which is of faith, never becomes man's as his until it has been received by the will, that is, until it has been initiated and conjoined with the good there; and that this cannot be effected except in a free state.

(3159) And I will look to the right hand, or to the left. That this signifies reciprocal freedom, is evident without explication. The case is this: Good from the Lord is continually flowing in through the internal man into the external, and in the earliest years it appears in the external man under the form of the affection of truth. So far as a man looks to celestial and spiritual good as the end, so far truth is initiated and conjoined with good; or what is the same, so far the affection of truth is initiated and conjoined with the affection of good. But so far as a man looks to good that is his own, and thus to himself and the world, as the end, so far does celestial and spiritual good recede. This is the reciprocal freedom which is signified by "looking to the right or to the left."

(3160) And Laban and Bethuel answered and said, The word hath gone forth from Jehovah; we cannot speak unto thee evil or good. That this signifies acknowledgment that it was of the Lord alone, may be seen from the explication of the several words as to the internal sense; but that this is the conclusion from them, is evident without such explication. That "the word hath gone forth from Jehovah," signifies from the Lord, is evident; for by "Jehovah," so often named in the Old Testament, no other is ever meant than the Lord (see n. 1343, 1736, 1815, 2156, 2329, 3023, 3035). That these things involve arcana, is evident from the fact that here Laban made answer, who was a brother, and then Bethuel who was the father; but not the father and mother; and that the virgin did not answer till afterwards. The reason of this is that by Laban as a brother is represented the affection of good in the natural man (see n. 3129, 3130); and by Bethuel, the origin of the affection of good. The affection of good and the affection of truth in the natural man are as brother and sister; and the affection of truth called forth from the natural man into the rational and there conjoined with good, is as a married woman. [2] The secret reason why Laban and Bethuel answered, that is, the brother first and then the father, is that while good from the rational man is flowing into the natural, it does not flow immediately into the truth there, but into the good there, and through the good into the truth; and unless there is this influx the affection of truth cannot come into actual being. The affection of good in the natural man is that which acknowledges, and thus is that which first consents; for there is an immediate communication between rational good and natural good, but not between rational good and natural truth (concerning the parallelism of these see above, n. 1831, 1832). Two ancient formulas of speech are found here, namely, “The word hath gone forth from Jehovah,” meaning that it was done of Jehovah; and “We cannot speak unto thee evil or good,” meaning that they neither dared to deny nor to affirm. Concerning the acknowledgment that it was of the Lord alone, see what now follows.

(3161) Behold Rebekah is before thee; take her and go, and let her be the woman of thy lord’s son, as Jehovah hath spoken. That this signifies consent inspired from the Lord, is also evident from the explication of the several words, of which in the internal sense this is a general conclusion. The case herein is this: When the Lord lived in the world He by His own power made the human in Himself Divine. The human begins in the inmost of the rational (n. 2106, 2194); and it is here described how He made this Divine; namely, that as this had been done before as to good, so now it is done as to truth; for the rational consists of good and truth. The good there, was from His veriest Divine, that is, from Jehovah the Father, of whom He was conceived; but the truth was to be procured in the ordinary way, as with other men. [2] For it is well known that man is not born rational, but only into the capacity of becoming rational; and that he becomes so through memory-knowledges, namely through knowledges of many genera and species, the first of which are means leading to those which follow next, and this in order even to the last, which are knowledges of the spiritual things of the Lord's kingdom, and are called doctrinal things. That these are learned in part from the doctrine of faith, in part immediately from the Word, and so in part by the man's own study, is also well known. So long as these doctrinal things are only in the memory, they are only truths in the form of memory-knowledge; nor are they yet appropriated to the man as his; but they are for the first time appropriated to him when he begins to love them for the sake of life, and still more when he applies them to life. When this is done, then the truths are raised out of the natural memory into the rational, and are there conjoined with good; and when they have been conjoined, they are no longer of memory-knowledge merely, but of the life; for then the man no longer learns from truths how he should live, but lives from them, and thereby the truths are appropriated to him, and become of the will. Thus man enters into the heavenly marriage; for the heavenly marriage is the conjunction of good and truth in the rational. These things the Lord does with men. [3] But in Himself the Lord did all these things from Himself; and from the Divine Itself He not only begat the rational as to good, but also through this the natural as to truth, which He conjoined with good; for it is good that chooses truth for itself, and also forms it, since good acknowledges nothing else as truth than that which is in agreement. In this way did the Divine good, which was the Lord's, make for itself truth; nor did it acknowledge as truth anything else than that which agreed with Divine good, that is, that was Divine from Him. Thus He did all things both in general and in particular from His own power. All this is what is signified by the acknowledgment that it was of the Lord alone, and by consent inspired from the Lord.

(3162) Verses 52-54. And it came to pass that when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah. And the servant brought forth vessels of silver and vessels of gold, and garments, and gave to Rebekah; he gave also precious things to her brother and to her mother. And they did eat and drink, he and the men that were with him; and they passed the night; and they rose up in the morning, and he said, Send me away unto my lord. "And it came to pass that when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah," signifies a perception of joy in the natural man; "and the servant brought forth vessels of silver and vessels of gold, and garments," signifies truth and good, and their adornments; "and gave to Rebekah," signifies which then were for the affection of truth; “he gave also precious things to her brother,” signifies spiritual things thence for natural good; “and to her mother,” signifies for natural truth also; “and they did eat and drink,” signifies the appropriation of good and of truth thus initiated; “he and the men that were with him,” signifies which are in the natural man; “and they passed the night,” signifies its peace; “and they rose up in the morning,” signifies a degree of elevation; “and he said, Send me away unto my lord,” signifies the affection of conjunction.

(3163) And it came to pass that when Abraham’s servant heard their words, he bowed himself down to the earth unto Jehovah. That this signifies a perception of joy in the natural man, is evident from the signification of “hearing the words,” as being to perceive; from the representation of the servant of Abraham, as being in general the natural man insofar as it serves the rational, here the Divine (see n. 3019, 3020); and from the signification of “bowing himself down to Jehovah,” as being to rejoice (see n. 2927, 2950, 3118).

(3164) And the servant brought forth vessels of silver, and vessels of gold, and garments. That this signifies truth and good, and their adornments, is evident from the signification of “vessels of silver, vessels of gold, and garments,” in the internal sense. (That “silver” signifies truth, may be seen above, n. 1551, 2048; also that “gold” signifies good, n. 113, 1551, 1552.) “Vessels” of silver and “vessels” of gold are here mentioned, because they are predicated of the affection of truth, which here is

"Rebekah;" for regarded in itself truth is but a vessel or recipient of good (n. 1496, 1832, 1900, 2063, 2261, 2269, 3068); "vessels of silver" specifically are memory-knowledges, for these are recipients of truth; "vessels of gold" specifically are truths, for these are recipients of good; and that "garments" denote adornments, is evident without explication. In ancient times such things were given to a virgin when she was betrothed; and this because of the representation and signification in order that the betrothed virgin might represent the truth of the church that is to be conjoined with good. So also is described the Ancient Church, in its first age. In Ezekiel: When it was the time of loves, I clothed thee with broidered work, I girded thee about with fine linen, and covered thee with silk, I decked thee also with ornament, and I put bracelets upon thy hands, and a necklace upon thy throat, and I put a jewel upon thy nose, and earrings in thine ears, and a crown of adornment upon thy head. Thus wast thou decked with gold and silver, and thy raiment was of fine linen and silk and broidered work (Ezek. 16:8-13). And when the same church fell away from truth and good, it is thus described in the same chapter: Thou didst take of thy garments, and madest for thee high places with diverse colors; thou didst take the vessels of thine adornment, of My gold and of My silver, which I had given thee, and madest for thee images of a male; and thou tookest thy broidered garments, and coveredst them (Ezek. 16:16-18). From these passages it plainly appears that "silver, gold, and garments" denote nothing else than the things which are of the church, namely, truth and good, and the things which are of truth and good.

(3165) And gave to Rebekah. That this signifies which then were of the affection of truth, is evident from the representation of Rebekah, as being the affection of truth (see n. 2865, 3077). By the things mentioned just above-the vessels of silver, the vessels of gold, and the garments-is described the affection of truth, as a bride; wherefore by these words is signified that such then was the affection of truth; or what is the same, that those things then were of the affection of truth.

(3166) He gave also precious things to her brother. That this signifies spiritual things thence for natural good, is evident from the signification of “precious things,” as being spiritual things, whereof we shall speak presently; and from the signification of her “brother,” as being natural good (see n. 3160); Laban also, who is here the brother, is the affection of good in the natural man (see n. 3129, 3130). That “precious things” signify spiritual things, is evident from other passages in the Word, as where Joseph is treated of, in Moses: Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep lying beneath; and for the precious things of the produce of the sun, and for the precious things of the growth of the months, and for the precious things of the hills of eternity, and for the precious things of the earth, and of the fullness thereof (Deut. 33:13-16); where by the “precious things of heaven, the precious things of the produce of the sun, the precious things of the growth of the months, the precious things of the hills of eternity, and the precious things of the earth," are signified various kinds of spiritual things. Moreover the things called precious were precious stones, pearls, balsams, spices, and the like, all which signify spiritual things. [2] What spiritual things are, has been frequently stated above, namely, that in the Lord's kingdom there are celestial things and spiritual things, and that celestial things are of good, and spiritual things are of the derivative truth. There is nothing in the universe that does not refer to good and truth; whatever is of use, and of life, refers to good; but whatever is of doctrine and memory-knowledge, especially concerning use and life, refers to truth; or what is the same, whatever is of the will, is called good or evil; but whatever is of the understanding is called truth or falsity; and therefore good, which is solely of love and charity, and which flows in from the Lord, is celestial; whereas truth, which is therefrom, is spiritual. The reason why precious things were given to the brother, when vessels of silver, vessels of gold, and garments were given to the sister, on her becoming a bride, is that the "brother" signified good in the natural man, and this good is enlightened when truth is being initiated into good in the rational; for all the enlightenment of good and of truth in the natural man is thence.

(3167) And to her mother. That this signifies for natural truth also (namely, that it thence has spiritual things, as is the case with natural good, concerning which see just above) is evident from the signification of "mother," as being the church, which is called "mother" from truth (see

n. 289, 2717). In order that it may be known how it is that natural good and natural truth have spiritual things from the fact that truth is initiated into good in the rational, this may be briefly explained. Every man has an internal and an external; his internal is called the internal man, and his external the external man; but what the internal man is, and what the external, is known to few. The internal man is the same as the spiritual man, and the external is the same as the natural man; the spiritual man is that which understands and is wise from those things which are of the light of heaven, but the natural man from those things which are of the light of the world (concerning which two lights see above, n. 3138). For in heaven there are nothing but spiritual things, whereas in the world there are nothing but natural things. Man has been so created that in him spiritual things and natural things, that is, his spiritual and natural man, should agree or make a one; but in this case the spiritual man ought to dispose all things in the natural, and the natural ought to obey, as a servant his lord. [2] But by the fall the natural man began to exalt itself above the spiritual man, and thus inverted Divine order itself; hence the natural man separated itself from the spiritual, and no longer possessed any spiritual things, except such as could enter as through chinks, and confer the capacity of thinking and speaking. But in order that spiritual things might again flow into the natural man, this had to be regenerated by the Lord; that is, truth out of the natural man must be initiated and conjoined with good in the rational; and when this is effected, spiritual things come to the natural man, for then the light of heaven flows in and enlightens the things in the natural man, and causes them to receive light; the goods therein the heat of light, that is, love and charity; and the truth the rays of light, that is, faith; and in this way natural good and natural truth receive spiritual things. In this case natural good is all the delight and pleasure that come from having as an end the being of service to what is spiritual, thus to the neighbor, still more to the public weal, and still more to the Lord's kingdom, and above all to the Lord; and natural truth is all the doctrine and memory-knowledge that has as an end to be wise, that is, the doing of these things.

(3168) And they did eat and drink. That this signifies the appropriation of the good and of the truth thus initiated, appears from the signification of "eating," as being to be communicated and conjoined, thus to be appropriated (see n. 2187, 2343); and as this is predicated of bread, and by "bread" is signified good (n. 276, 680, 2165, 2177, 2187), it is the appropriation of good which is signified by "eating"- and also from the signification of "drinking," as also being to be communicated and conjoined, thus to be appropriated (see n. 3089); but as this is predicated of wine, and by "wine" is signified truth (n. 1071, 1798), it is the appropriation of truth which is signified by "drinking." The real case herein is as before said (n. 3167), that when truth is being initiated into good, and still more when it is being conjoined with it, in the rational, the good and truth of the spiritual man, that is, spiritual things, are appropriated to the natural man.

(3169) He and the men that were with him. That these words signify the things in the natural man, appears from the representation of the servant, who here is “he,” as being the natural man (see n. 3019, 3020); and from the signification of “the men that were with him,” as being all things in the natural man (see n. 3148).

(3170) And they passed the night. That this signifies the peace thereof, appears from the signification of “passing the night,” as being to rest, and in the internal sense to have peace. The case herein is this: When spiritual things are being appropriated to the natural man, those things recede which belong to cupidity of evil and persuasion of falsity, thus which induce unrest; and those approach which belong to the affection of good and of truth, consequently those things which cause peace; for all unrest is from evil and falsity, and all peace is from good and truth. (What peace is, and what is the quality of its state, may be seen above, n. 92, 93, 1726, 2780.)

(3171) And they rose up in the morning. That this signifies a degree of elevation, appears from the signification of “rising up,” as involving elevation (see n. 2401, 2785, 2912, 2927); and from the signification of “morning,” as being the Lord, also His kingdom, and likewise a state of peace thence derived (see n. 2405, 2780). The natural is said to be “elevated” when spiritual things are appropriated to it; for all elevation is from things spiritual and celestial, as by these man is elevated toward heaven, thus nearer to the Lord.

(3172) And he said, Send me away unto my lord. That this signifies the affection of conjunction, is evident from the general sense which results from the internal sense of the words; for his desiring to be sent to his lord was of affection, in order that the affection of truth, which is "Rebekah," might be conjoined; for the betrothal, that is the initiation, was already accomplished; the affection of conjunction being that which is here signified.

(3173) Verses 55-58. And her brother and her mother said, Let the damsel remain with us days, at least ten; afterwards thou shalt go. And he said unto them, Do not delay me, and Jehovah hath prospered my way; send me away, and I will go to my lord. And they said, Let us call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. "Her brother and her mother said," signifies a doubting of the natural man; "Let the damsel remain with us," signifies detention by them; "days, at least ten; afterwards thou shalt go," signifies the state for departure, appearing to them full; "and he said unto them, Do not delay me," signifies the will of the affection of good; "and Jehovah hath prospered my way," signifies that all things were now provided; "send me away, and I will go to my lord," signifies as to the state of initiation; "and they said, Let us call the damsel and inquire at her mouth," signifies the consent solely of the affection of truth; "and they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go," signifies its full consent.

(3174) Her brother and her mother said. That this signifies a doubting of the natural man, appears from the signification of “brother,” as being good in the natural man (see n. 3160); and from the signification of “mother,” as being the truth there (see n. 3167); consequently “brother” and “mother” signify the natural man, for this is constituted of good and truth; that there is doubt is manifest, namely, whether the damsel should remain some days, or should go at once with the man.

(3175) Let the damsel remain with us. That this signifies a detention by them, appears from the signification of “remaining,” as here being to be detained, as is also evident from the series in the internal sense. For the case is this Man is never born into any truth, not even into any natural truth-as that he should not steal, should not kill, should not commit adultery, and the like; still less is he born into any spiritual truth-as that there is a God, and that he has an internal which will live after death. Thus of himself man knows nothing that relates to eternal life. Man learns both these kinds of truth; otherwise he would be much worse than a brute animal; for from his hereditary nature he loves himself above all and desires to possess all things in the world. Hence unless he were restrained by civil laws and by fears for the loss of honor, of gain, of reputation, and of life, he would steal, kill, and commit adultery, without any perception of conscience. That this is the case is very evident; for a man, even when instructed, commits such crimes without conscience, nay, defends them, and by many considerations confirms himself in the commission of them so far as he is allowed; what then would he not do if he had not been instructed? The case is the same in spiritual things; for of those who are born within the church, who have the Word, and are constantly instructed, there are still very many who ascribe little or nothing to God, but everything to nature; thus who do not at heart believe that there is any God, and therefore do not believe that they shall live after death; and who accordingly have no wish to learn anything relating to eternal life. [2] From all this it is evident that man is born into no truth, but that he has all to learn, and this by an external way, namely, that of hearing and seeing. By this way truth has to be insinuated, and implanted in his memory; but so long as the truth is there only, it is merely memory-knowledge; and in order that truth may pervade the man it must be called forth thence, and be conveyed more toward the interiors; for his human is more internal, being in his rational; for unless man is rational, he is not man; and therefore according to the quality and the measure of a man's rational, such is the quality and the measure of the man. Man cannot possibly be rational unless he possesses good. The good whereby man surpasses the animals, is to love God, and to love the neighbor; all human good is from this. Into this good truth must be initiated and conjoined, and this in the rational. Truth is initiated into good and conjoined with it when man loves God and loves his neighbor, for then truth enters into good, inasmuch as good and truth mutually acknowledge each other, all truth being from good, and having respect to good as its end and as its soul, and thus as the source of its life. [3] But truth cannot without difficulty be separated from the natural man, and be thence elevated into the rational; for in the natural man there are fallacies, and cupidities of evil, and also persuasions of falsity; and so long as these are there and adjoin themselves to the truth, so long the natural man detains truth with himself, and does not suffer it to be elevated from itself into the rational; and this is what is signified in the internal sense by the words, "Let the damsel remain with us days, at least ten, afterwards thou shalt go." The reason is that the natural man puts truth in doubt, and reasons about it as to whether it is so; but as soon as the cupidities of evil and persuasions of falsity, and the derivative fallacies, are separated by the Lord, and the man begins from good to be averse to reasonings against truth, and to be superior to doubts, then truth is in a state to depart from the natural and to be elevated into the rational, and to put on a state of good; for then truth becomes of good and has life. [4] For the better comprehension of this, let us take examples. It is a spiritual truth that all good is from the Lord, and all evil from hell: this truth must in many ways be confirmed and illustrated before it can be elevated out of the natural man into the rational, nor can it ever be elevated until the man is in the love of God; for before this it is not acknowledged, consequently is not believed. The case is similar in regard to other truths, as in regard to the truth that the Divine Providence is in the veriest singulars; and that unless it is in these, it is not in what is universal. Again: in regard to the truth that man first begins to live when that perishes which in the world he believes to be the all of life; and that the life which he then receives is relatively ineffable and unlimited; and that he is altogether ignorant of this so long as he is in evil-these and similar truths can never be believed, unless the man is in good; for it is good which comprehends, because the Lord through good flows in with wisdom.

(3176) Days, at least ten, afterwards thou shalt go. That this signifies the state for departure appearing to them full, is evident from the signification of "day," as being state (see n. 23, 487, 488, 493, 893, 2788); and from the signification of "ten," as being what is full (see n. 1988, 3107); here, appearing full to the natural; and from the signification of "going," as being to depart. From this it is evident that "days, at least ten, afterwards thou shalt go," signifies the state for departure appearing to them full; wherefore it now follows, "he said to them, do not delay me," by which is signified the "will" of the affection of good.

(3177) Jehovah hath prospered my way. That this signifies that all things were now provided, is evident without explication; for that "Jehovah prospers the way" signifies that He provides here, as to the truth which was to be conjoined with good; for by "way" is signified truth (n. 627, 2333).

(3178) Send me away, and I will go to my lord. That this signifies as to the state of initiation, is evident from the sense which results from the internal sense of these words. The same words also imply the affection of conjunction, for this affection pertains to the state of initiation.

(3179) And they said, Let us call the damsel and inquire at her mouth. That this signifies the consent solely of the affection of truth, appears from the signification of a “damsel,” as being an affection wherein is innocence (see n. 3067, 3110); here the affection of truth, because she is Rebekah, who, before she consents, is called “damsel,” but when she consents, as presently follows, is called “Rebekah” (that “Rebekah” is the affection of truth, may be seen above, n. 3077); and from the signification of “inquiring at her mouth,” as being to perceive whether this consents; thus it is the consent solely of the affection of truth that is here signified. [2] The case is this: Truth itself, which is to be initiated into good, acknowledges its own good; because good acknowledges its own truth; hence comes consent, but that it is a consent inspired into truth from good may be seen above (n. 3161). With man it never appears that there is any consent on the part of truth when it is being initiated and conjoined with good (that is, when man is being regenerated), nor on the part of good as knowing its own truth, and initiating and conjoining such truth with itself; and yet these things are effected precisely in this way; for the things that take place during man’s regeneration are altogether unknown to him; and if he were to know only one out of ten thousand of them he would be astounded. There are innumerable, nay, illimitable secret things by which man is at that time led of the Lord, some only of which shine forth from the internal sense of the Word. [3] The Ancient Church formed for itself an idea of these things from marriages; namely, from the state of a virgin before betrothal, from her state after betrothal, from her state when she was to be wedded, afterwards when she was married, and lastly when she bore offspring to her husband; the fruits of truth from good, or of faith from charity, they called children, and so on. Such was the wisdom of the Ancient Church; their books were also written in this way; and this manner of writing was transmitted from them to the Gentiles; for it was their desire by things which are in the world to express those which are in heaven, and indeed from natural things to see spiritual ones; but at the present day this wisdom is altogether lost.

(3180) And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. That this signifies full consent, is evident from the sense resulting from the internal sense of these words; for when to the question she replied, "I will go," it denotes that she fully consented. The full consent of truth is given when truth perceives in itself an image of good, and in good the very effigy of itself from which it is.

(3181) Verses 59-61. And they sent away Rebekah their sister, and her nurse, and Abraham's servant and his men. And they blessed Rebekah, and said unto her, Our sister, be thou for thousands of ten thousands, and may thy seed inherit the gate of those that hate thee. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man, and the servant took Rebekah and went away. "They sent away Rebekah their sister," signifies separation from the affection of Divine truth; "and her nurse,” signifies from the innocence pertaining thereto; “and Abraham’s servant and his men,” signifies from Divine things in the natural man; “and they blessed Rebekah, and said unto her,” signifies devout wishes from Divine enlightenment; “Our sister, be thou for thousands of ten thousands,” signifies the fructification of the affection of truth to infinitude; “and may thy seed inherit the gate of those that hate thee,” signifies the Lord’s spiritual kingdom from the marriage of good and truth in the Divine Human, to which kingdom belong charity and faith where before were evil and falsity; “and Rebekah arose,” signifies the elevation of the affection of truth, and the consequent separation; “and her damsels,” signifies the subservient affections; “and they rode upon the camels,” signifies the intellectual part elevated upon natural memory-knowledges; “and followed the man,” signifies under the auspices of Divine truth natural; “and the servant took Rebekah and went away,” signifies that Divine good natural performed the initiation.

(3182) They sent away Rebekah their sister. That this signifies separation from the affection of Divine truth, is evident from the signification of “sending,” as denoting to be separated; and from the representation of Rebekah the sister, as being the affection of Divine truth (see n. 3077, 3179; that “sister” is truth may be seen above, n. 1495, 2508, 2524, 2556, 3160). How the case herein is, may be seen from what has been said and shown above in this chapter; but to make the matter plainer, a few words more shall be said. When the truth which is to be initiated and conjoined with good is elevated out of the natural, it is separated from what is therein; and this separation is what is signified by their sending away Rebekah their sister. Truth is separated when the man no longer from truth regards good, but from good truth; or what is the same, when he no longer from doctrine regards life, but from life doctrine. For example: doctrine teaches the truth that no one is to be held in hatred; for whoever holds another in hatred, kills him every moment. In early life a man scarcely admits the truth of this, but as he advances in age and is being reformed, he accounts this as one of the doctrinal things according to which he ought to live. At last he lives according to it; and then he no longer thinks from the doctrine, but acts from the life. When this is the case, this truth of doctrine is elevated out of the natural, and indeed is separated from the natural and implanted in good in the rational; and this being effected he no longer suffers the natural man by any of its sophistry to call it in doubt; nay, he does not suffer the natural man to reason against it.

(3183) And her nurse. That this signifies from the innocence appertaining thereto (that they also sent this away, that is, separated it from themselves), appears from the signification of a "nurse," or one that gives suck, as being innocence. Repeated mention is made in the Word of those that suck, and of those that give suck; and by the former is signified the first state of infants, which state it is evident must be a state of innocence; for when first born, man is introduced into a state of innocence, in order that this may be a plane for all the succeeding states, and be the inmost in them; which state is signified in the Word by a “suckling.” Next he is introduced into a state of the affection of celestial good, that is, of love toward his parents, which with such infants is in the place of love to the Lord; and this state is signified by an “infant.” Afterwards he is introduced into a state of the affection of spiritual good, or of mutual love, that is, of charity toward his playmates, which state is signified by “boys.” As he advances further in age, he is introduced into a state of the affection of truth; this is signified by “young men;” and the subsequent states are signified by “men,” and finally by “old men.” This last state, signified by “old men,” is the state of wisdom, in which is the innocence of infancy; thus the first state and the last are united; and man when old, being again a little child, but wise, is introduced into the Lord’s kingdom. [2] From all this it is evident that innocence is the first state, which is that of the sucking child. Hence also she that gives suck signifies innocence; for of the giver and the receiver, as of the actor and the one acted upon, a similar state is perceived. It is here said that they sent away also the nurse (or her who gave suck), to the intent that the affection of truth might be described, namely, that it was from innocence; for the affection of truth is not the affection of truth unless innocence is in it (see n. 2526, 2780, 3111); for by innocence the Lord flows into this affection, and indeed with wisdom, since true innocence is wisdom itself (see n. 2305, 2306); and in the eyes of the angels they who are in innocence appear as infants (n. 154, 2306). [3] That in the Word a “sucking child” signifies innocence, is also evident from other passages; as in David: Out of the mouth of babes and sucklings hast Thou founded strength (Ps. 8:2; Matt. 21:16); where "babes" denote celestial love, and "sucklings," innocence. In Jeremiah: Wherefore commit ye great evil against your souls, to cut off from you man and woman, the infant and the suckling out of the midst of Judah, that I should leave you none remaining? (Jer. 44:7); where the "infant and the suckling" in like manner denote celestial love and the innocence thereof; and when these become none, then there are no longer any "remains," that is, any good and truth remaining stored up by the Lord in the internal man (that these are remains, may be seen above, n. 1906, 2284); for all goods and truths perish together with innocence, inasmuch as innocence is immediately from the very Divine, and thus is the very essential in them all. [4] Again: The infant and the suckling faint in the streets of the city (Lam. 2:11); where the signification is the same. Again: The whales draw out the breast, they give suck to their young ones; the daughter of My people is become cruel; the tongue of the suckling cleaveth to the roof of his mouth for thirst; the little children ask bread, and no man reaches it unto them (Lam. 4:3-4); the "suckling" again denoting innocence; "little children," the affections of good. In Moses: Without shall the sword bereave, and from the chambers terror, both the young man, and the virgin, the suckling with the old man (Deut. 32:25); the "sword bereaving the young man, the virgin, the suckling with the old man," signifies that falsity will destroy the affection of truth, and the affection of good;

also innocence together with wisdom. In Isaiah: They shall bring thy sons in their bosom, and thy daughters shall be carried upon the shoulder, and kings shall be thy nourishers, and their queens those who give thee suck (Isa. 49:22-23); where "kings thy nourishers" denotes intelligence; and "queens those who give thee suck," wisdom: and that this is of innocence, has been stated above.

(3184) And Abraham's servant, and his men. That this signifies from Divine things in the natural man, is evident from the signification of "Abraham's servant," as being the natural man (see n. 3019, 3020); and from the signification of "his men," as being all things therein (see n. 3169); it is evident that Divine things in the natural man are signified, because the servant was sent by Abraham, who, as has been abundantly shown above, represents the Divine of the Lord.

(3185) And they blessed Rebekah, and said unto her. That this signifies devout wishes from Divine enlightenment, is evident from the signification of "blessing," in saying farewell to one who is departing, as being devout wishes for success and happiness; that here these were from Divine enlightenment, is evident from what presently follows; and also because enlightenment flows into the natural man through the affection of truth, which is "Rebekah," when being initiated into good, which is "Isaac."

(3186) Our sister, be thou for thousands of ten thousands. That this signifies the fructification of the affection of truth to infinitude, appears from the signification of "sister," who is Rebekah, as being the affection of truth (see n. 3077, 3179, 3182); and from the signification of “being for thousands of ten thousands,” as being fructification to infinitude; “thousands of ten thousands” here denote what is infinite, because the subject treated of is the Lord, in whom all things both in general and in particular are infinite. With man the case is this: Goods are not fructified and truths are not multiplied with him, until the conjunction of truth and of good has been effected in his rational, that is, until he is regenerate; for then the fruits or offspring come forth from legitimate or heavenly marriage, which is that of good and truth. It is true that previously to this time the goods which he does appear as if they were goods and the truths appear as if they were truths; but they are not genuine, for the very soul, which is good wherein is innocence from the Lord, is not in them; thus neither do they affect the man and make him happy. The affection of love and of charity, together with the happiness thereof, which affection is the soul, is given of the Lord when man is being regenerated. [2] That by “thousands” is signified much, and also what is infinite, may be seen above (n. 2575); and still more by “ten thousands,” and still more by “thousands of ten thousands,” as also in other passages. Thus in Moses: When the ark rested, he said, Return Jehovah, the ten thousands of the thousands of Israel (Num. 10:36); where by “the ten thousands of the thousands” is also signified what is infinite, because it is predicated of the Lord, who is here “Jehovah.” Again: Jehovah rose from Seir unto them; He shone forth from Mount Paran, and came from the ten thousands of holiness (Deut. 33:2); where "ten thousands" also denote what is infinite. In David: The chariots of God are ten thousands of thousands of peaceable ones (Ps. 68:17); where the "chariots of God" denote those things which are of the Word and of the doctrine thence derived; "ten thousands of thousands" denote the infinite things which are therein. In John: I saw, and I heard the voice of many angels round about the throne; their number was ten thousands of ten thousands, and thousands of thousands (Rev. 5:11); denoting that they were innumerable.

(3187) And may thy seed inherit the gate of those that hate thee. That this signifies the Lord's spiritual kingdom derived from the marriage of good and truth in the Divine Human, to which kingdom pertain charity and faith where before were evil and falsity, may appear from what was said and explained above (n. 2851), where nearly the same words occur. That "seed" denotes those who are called the spiritual, thus in the universal sense all who constitute the Lord's spiritual kingdom, or what is the same, that kingdom itself, is evident from the signification of "seed," as being charity and faith (see n. 1025, 1447, 1610, 1940), and accordingly those who are in charity through faith (for that these are the spiritual, may be seen above, n. 2088, 2184, 2507, 2708, 2715, 2954; also that these have charity and faith from the marriage of good and truth in the Lord's Divine Human, thus that they have salvation therefrom, n. 2661, 2716, 2833, 2834). [2] In the Ancient Church this was a customary devout wish to a betrothed virgin, when she was going to be married: “Be thou for thousands of ten thousands, and may thy seed inherit the gate of thine enemies,” or of “them that hate thee;” but the wise ones of that church by these words understood spiritual things; namely, that when they entered into the marriage of good and truth, that is, when they were regenerate, then goods and truths would be fructified to thousands of ten thousands, that is, immeasurably; and that charity and faith would succeed in the place where evil and falsity were before; but when the wisdom of the Ancient Church expired, they then no longer received from this devout wish any spiritual sense, but a wholly worldly sense, namely, that the posterity might be innumerable, and that it might take possession of and inherit the land of the Gentiles. Pre-eminently did the descendants of Jacob so understand these words; and they confirmed themselves in so doing by the fact that they not only increased immensely, but also inherited the land, which was to them the gate of their enemies; not knowing that all these things were representative, that is, representative of the Lord’s celestial and spiritual kingdom, and that on the expulsion thence of evils and falsities there would succeed in their place good and truth; which meaning will clearly appear when of the Lord’s Divine mercy these representatives are opened. [3] In particular, that is, with every man who becomes a kingdom of the Lord, the case also is this: Before he becomes this kingdom, that is, before he is being regenerated, he is inwardly nothing but evil and falsity; and infernal and diabolical spirits have possession of that which is called the “gate” (concerning which see n. 2851); but when he is becoming a kingdom of the Lord, that is, when he is being regenerated, then evils and falsities, or what is the same, infernal and diabolical spirits, are driven out, and good and truth enter and inherit that place; and then there is in him a conscience of good and truth. And as the case is in particular, so also is it in general. From all this it is evident what is meant in the internal sense by the above words.

(3188) And Rebekah arose. That this signifies the elevation of the affection of truth and a consequent separation, that is, an elevation to the rational, and a separation from the natural; appears from the signification of “arising,” as implying elevation (concerning which see n. 2401, 2785, 2912, 2927, 3171); and whereas it implies elevation, it implies also separation; and also from the representation of Rebekah, as being the affection of truth (see n. 3077, 3179). From this it is evident that “Rebekah arising” signifies the elevation of the affection of truth, and a separation from the natural (concerning which see above, n. 3182).

(3189) And her damsels. That this signifies the subservient affections, is evident from the signification of “damsel,” when Rebekah was so called, as being an affection in which is innocence (see n. 3067, 3110); but when they are so called who followed Rebekah to serve her, they signify subservient affections. Every affection appears as something simple, or as one thing; but that it contains things innumerable, may be seen above (n. 3078); all things which are therein are affections, consociated in an incomprehensible form; they are also mutually subordinate to one another, for there are some which administer, and some which serve. The societies of heaven are in such a form, nay, so is the whole heaven, being arranged in order by the Lord according to the Divine form which is in Himself. The form of the Lord's spiritual kingdom comes forth in accordance with the orderly arrangement of the affections in His Divine Human, which orderly arrangement is treated of in the internal sense of this chapter and the following one. But there are very few things herein which can be unfolded to the apprehension, they being adapted to the perception of angels.

(3190) And they rode upon the camels. That this signifies the intellectual part elevated above natural memory-knowledges, is evident from the signification of "riding," as being to be elevated as to the intellectual part (see n. 2761-2762) and from the signification of "camels," as being general memory-knowledges in the natural man (see n. 3048, 3071), thus natural memory-knowledges. The case herein is this: when truth is elevated out of the natural into the rational, it is taken out of the sphere of worldly light into the sphere of heavenly light, thus as it were from the obscurity of night into the clearness of day; for the things which are of the light of the world, in which are all natural things, are relatively as in night, but the things which are of the light of heaven, in which are spiritual things, are relatively as in day; and therefore when truth is elevated out of the natural toward the rational, the man is at the same time elevated into intelligence and into wisdom;

moreover all intelligence and wisdom with man are from this source. This is what is signified by the intellectual part being elevated above natural memory-knowledges.

(3191) And followed the man. That this signifies under the auspices of Divine truth natural, is evident from the signification of "going after" or "following," as being here in the internal sense under the guidance or auspices; and from the signification of the "man," as being truth (see n. 3134); here, Divine truth natural (as above, n. 3184).

(3192) And the servant took Rebekah and went away. That this signifies that Divine good natural effected the initiation, is evident from the signification of the "servant," as being Divine good natural (as above, n. 3184); and from the signification of "taking Rebekah and going away," as being to initiate, that is, to introduce to Isaac; that is, to Divine good in the rational; as may appear without further explication. The case herein is this: Truth out of the natural could not be elevated to good in the rational, except through Divine truth and Divine good, both natural; Divine truth natural, which is called the "man," must show the way and lead; Divine good natural, which is called the "servant," must introduce and initiate. To speak comparatively, these are as two wings which uplift. But these things cannot as yet be more fully unfolded to the apprehension; for it must first be known what Divine truth natural is, and what Divine good natural, which subjects are treated of in the internal sense in the following chapters concerning Joseph.

(3193) Verses 62, 63. And Isaac came from coming from Beer-lahai-roi; and he dwelt in the land of the south. And

Isaac went out to meditate in the field toward evening; and he lifted up his eyes and saw, and behold there were camels coming. “Isaac came from coming from Beer-lahai-roi,” signifies Divine good rational born from the Divine truth itself: “and he dwelt in the land of the south,” signifies consequently in Divine light; “and Isaac went out to meditate in the field,” signifies the state of the rational in good; “toward evening,” signifies relatively to those things which are beneath; “and he lifted up his eyes and saw,” signifies attention; “and behold there were camels coming,” signifies directed to the general memory-knowledges in the natural man.

(3194) Isaac came from coming from [or to] Beer-lahai-roi. That this signifies Divine good rational born from Divine truth itself, is evident from the representation of Isaac, as being the Lord’s Divine rational (see n. 2083, 2630); here, as to the Divine good therein, because Divine truth called forth out of the natural (which Divine truth is represented by Rebekah) was not as yet conjoined with good; this conjunction is treated of in the verses which follow; and also from the signification of “to come from coming from Beer-lahai-roi,” as denoting to be born from Divine truth; Beer-lahai-roi in the original tongue signifies “the fountain to the Living One that seeth me;” as above (Gen. 16:13-14) where we read: Hagar called the name of Jehovah that was speaking unto her, “Thou art the God that seeth me; for she said, Have I also here seen after Him that seeth me? Therefore she called the fountain Beer-lahai-roi (the fountain to the Living One that seeth me). What is signified by these words may be seen above (n. 1952- 1958); where also it is evident that the "fountain" is Divine truth; and that the "Living One that seeth me" is Divine good rational, which is there called the Lord's interior man, from Divine truth. The case in regard to this very deep arcanum is this: The veriest Divine has Good and Truth; the Lord as to the Divine Human came forth from the Divine good, and was born of the Divine truth; or what is the same, the very esse [or being] of the Lord was Divine good, and the very existere [or manifestation] was Divine truth; and this was the source of the Lord's Divine good rational, with which He conjoined the Divine truth from the Human.

(3195) And he dwelt in the land of the south. That this signifies consequently in Divine light, is evident from the signification of "dwelling," as being to live (see n. 1293), and as being predicated of good (n. 2268, 2451, 2712); and from the signification of the "land of the south," as being Divine light; for the "south" signifies light, and indeed the light of intelligence, which is wisdom (n. 1458); but the "land of the south" signifies the place and state where this light is; so here, that "Isaac came from coming from Beer-lahai-roi, and he dwelt in the land of the south," signifies that Divine good rational, because born from Divine truth, was in Divine light. [2] In the Word frequent mention is made of "light," and by this in the internal sense is signified the truth which is from good but in the supreme internal sense there is signified the Lord Himself, because He is good and truth itself. Moreover there actually is light in heaven, but infinitely brighter than the light on earth (see n. 1053, 1117, 1521-1533, 1619-1632); and in this light spirits and angels see one another, and by means of it is displayed all the glory which is in heaven. In regard to its lucidity, this light does indeed appear like the light in the world; but still it is not like it, for it is not natural, but spiritual, having in it wisdom; so that it is nothing else than wisdom which so shines before the eyes of the angels; and therefore the wiser the angels are, the brighter is the light in which they are (n. 2776). Moreover this light illumines the understanding of man, especially that of a regenerate man; but it is not perceived by man so long as he is in the life of the body, because of the light of the world, which then is regnant. Moreover the evil spirits in the other life see one another, and also see many representatives which exist in the world of spirits, and this indeed they do from the light of heaven; but their lumen is such as proceeds from a fire of coals, for the light of heaven is changed into such a lumen when it comes to them. [3] As regards the very origin of light, this has been from eternity from the Lord alone; for Divine good itself and Divine truth, from which light comes, is the Lord. The Divine Human, which was from eternity (John 17:5), was this light itself. And whereas this light could no longer affect the human race, which had removed itself so far from good and truth, thus from light, and had cast itself into darkness, therefore the Lord willed to put on by birth the human itself; for thus He could illumine not only the rational but also the natural things of man; for He made both the rational and the natural in Himself Divine, in order that He might also be a light to those who were in such gross darkness. [4] That the Lord is light, that is, good itself and truth itself, and that thus from Him is all intelligence and wisdom, consequently all salvation, is evident from many passages in the Word, as in John: In the beginning was the Word, and the Word was with God, and God was the Word; in Him was life, and the life was the light of men. John came to bear witness of the light; he was not that light, but came that he might bear witness of the light. That was the true light which enlighteneth every man that cometh into the world (John 1:1, 4, 7-9). The "Word" was the Divine truth, thus the Lord Himself as to the Divine Human, concerning which it is said that "the Word was with God, and God was the Word." [5] In the same Evangelist: This is the judgment, that light is come into the world, but men loved the darkness rather than the light (John 3:19); where "light" denotes the Divine truth. Again: Jesus said, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life (John 8:12). Yet a little while is the light with you; walk while ye have the light, lest darkness seize upon you; while ye have the light, believe in the light, that ye may be sons of light (John 12:35-36). He that seeth Me seeth Him that sent Me; I am come a light into the world, that whosoever believeth in Me may not abide in the darkness (John 12:45-46). In Luke: Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light for revelation to the Gentiles, and the glory of Thy people Israel (Luke 2:30-32). This is the prophecy of Simeon concerning the Lord when he was born. [6] In Matthew: The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, did light spring up (Matt. 4:16: Isa. 9:2); from which passages it is very plain that the Lord as to the Divine good and truth in the Divine Human, is called “light.” Also in the prophecies of the Old Testament, as in Isaiah: The light of Israel shall be for a fire, and His Holy One for a flame (Isa. 10:17). I Jehovah have called thee in righteousness, and I will give thee for a covenant of the people, for a light of the Gentiles (Isa. 42:6). I have given thee for a light of the Gentiles, that thou mayest be My salvation, unto the end of the earth (Isa. 49:6). Again: Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee. The gentiles shall walk to thy light, and kings to the brightness of thy rising (Isa. 60:1, 3). [7] That all the light of heaven, consequently wisdom and intelligence, is from the Lord, is thus taught in John: The holy city New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband, hath no need of the sun, neither of the moon, to shine in it; the glory of God will enlighten it, and the Lamb is the lamp thereof (Rev. 21:2, 23). Again, speaking of the same: There shall be no night there, and they need no lamp, neither light of the sun, for the Lord God giveth them light (Rev. 22:5). [8] Again in Isaiah: The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee an everlasting light, and thy God thy glory; thy sun shall no more go down, neither shall thy moon withdraw itself, for Jehovah shall be thine everlasting light (Isa. 60:19-20). “The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee" denotes that this will be the case with the things not of natural, but of spiritual light, which is signified by "Jehovah being an everlasting light." That "Jehovah" as mentioned here and elsewhere in the Old Testament, is the Lord, may be seen above (n. 1343, 1736, 2156, 2329, 2921, 3023, 3035). [9] And that He is the light of heaven He also manifested to the three disciples, Peter, James, and John, at his transfiguration, when: His face did shine as the sun, and His raiment became as the light (Matt. 17:2). His "face as the sun" was the Divine good; His "raiment as the light" was the Divine truth. Hence it may be known what is meant by the expression in the benediction: Jehovah make His faces shine upon thee, and be merciful unto thee (Num. 6:25); that the "faces of Jehovah" are mercy, peace, and good, may be seen above (n. 222, 223); and that the "sun" is the Divine love; thus that it is the Divine love of the Lord which appears as a sun in the heaven of angels, may also be seen above (n. 30-38, 1053, 1521, 1529-1531, 2441, 2495).

(3196) And Isaac went out to meditate in the field. That this signifies the state of the rational in good, is evident from the representation of Isaac, as being the Divine rational (concerning which often above); and from the signification of "meditating in the field," as being its state in good; for meditating is a state of the rational when it applies the mind intently; but a "field" is doctrine and the things of doctrine (n. 368); thus the things of the church as to good (n. 2971); hence came the ancient form of expression, "to meditate in the field," denoting to cogitate in good; which is the act of a man not married, when thinking about a wife.

(3197) Toward evening. That this signifies in respect to those things which are beneath, is evident from the signification of "evening," as being what is obscure (see n. 3056); and whereas those things with man which are beneath, namely, those which are of the natural mind, relatively to those which are above, that is, in the rational mind, are obscure, therefore by "evening" is signified what is relatively in obscurity, as is evident from the series of things in the internal sense; for the subject here treated of is truth from the natural, which was to be conjoined with good in the rational; and whereas this conjunction is here treated of, and the enlightenment of the natural man thereby, therefore by "meditating in the field toward evening," is signified the state of the rational in good relatively to those things which are beneath; the state in good being described by "dwelling in the land of the south," that is, in Divine light, relatively to which the things beneath were in the "evening," that is, before the conjunction of truth and good was effected, and before the natural also was made Divine.

(3198) And he lifted up his eyes and saw. That this signifies attention, is evident from the signification of "lifting up the eyes," as being to think (see n. 2789, 2829), here attention, because it is said, "he lifted up his eyes and saw," and it is predicated of rational good, with which truth from the natural was not yet conjoined.

(3199) And behold there were camels coming. That this signifies directed to the general memory-knowledges in the natural man, is evident from the signification of “camels,” as being general memory-knowledges in the natural man (see n. 3048, 3071); attention was directed to these because truth was expected to come from them, as is evident from what has been frequently said and shown above in this chapter.

(3200) In these two verses is described the state of rational good when it is in expectation of the truth that is to be conjoined with it as a bride to a husband. In the two verses which immediately follow, is described the state of truth when it is near, and perceives the good with which it is to be conjoined. But it is to be known that these states did not come forth once only, but continually during the Lord’s whole life in the world, until He was glorified. The case is the same with the regenerate; for they are not regenerated at once, but continually during their whole life, and even in the other life; for man can never be perfected.

(3201) Verses 64, 65. And Rebekah lifted up her eyes, and saw Isaac, and she alighted from off the camel. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my lord. And she took a veil and covered herself. “Rebekah lifted up her eyes, and saw Isaac,” signifies the reciprocal attention of the affection of truth; “and she alighted from off the camel,” signifies the separation thereof from the memory-knowledges in the natural man at the perception of rational good; “and she said unto the servant," signifies exploration from the Divine natural; "what man is this that walketh in the field to meet us?" signifies concerning the rational which was in good alone; "and the servant said, It is my lord," signifies acknowledgment. "And she took a veil and covered herself," signifies the appearances of truth.

(3202) Rebekah lifted up her eyes, and saw Isaac. That this signifies the reciprocal attention of the affection of truth, appears from the signification of "lifting up the eyes and seeing," as being attention (see n. 3198); here, reciprocal, because it was before said of Isaac that he "lifted up his eyes and saw," and here it is said of Rebekah, that she "lifted up her eyes, and saw Isaac;" and also from the representation of Rebekah, as being the affection of truth, concerning which see above in many places.

(3203) And she alighted from off the camel. That this signifies the separation thereof from the memory-knowledges in the natural man at the perception of rational good, is evident from the signification of "alighting," as being to be separated; and from the signification of "camels," as being the memory-knowledges in the natural man (see n. 3048, 3071). That it was at the perception of the rational good which is represented by Isaac, is evident. [2] What it is to be separated from the natural man, was stated and shown above (n. 3161, 3175, 3182, 3188, 3190), namely, that the affection of truth is separated therefrom when it is no longer a matter of memory-knowledge, but becomes of the life; for when it becomes of the life, by habit the man becomes imbued with it like his disposition or nature; and when he is thus imbued with it, it then flows forth into act as it were spontaneously, and this without his thinking about it from any memory-knowledge; nay, when it becomes of the life it can then exercise command over the memory-knowledges, and draw from them innumerable things which confirm. Such is the case with all truth; in the first age it is a matter of memory-knowledge, but as the man advances in age it becomes of the life. The case herein is like that of children when they are learning to walk, to speak, to think, also to see from the understanding, and to conclude from the judgment; which things, when by habit they have become voluntary, and thus spontaneous, vanish from among matters of memory-knowledge, and flow forth of their own accord. [3] So also is it with those things which are of the knowledges of spiritual good and truth with men who from the Lord are being regenerated or born again; in the beginning such men are not unlike children, and at first spiritual truths are to them mere memory-knowledges; for doctrinal things, when being learned and inserted in the memory, are nothing else; but these are successively called forth thence by the Lord, and are implanted in the life, that is, in good; for good is life. When this has been effected there takes place as it were a turning round, namely, that the man begins to act from good, that is, from life, and no longer as before from memory-knowledge. Thus he who is being born anew is in this respect like a child (although the things imbibed are of the spiritual life); until he no longer acts from what is doctrinal, or truth; but from charity, or good; and when this is the case, he then for the first time is in a blessed state, and is in wisdom. [4] All this shows what it is to be separated from the memory-knowledges in the natural man, which is signified by Rebekah's alighting from off the camel; and this before she knew that it was Isaac; in which circumstances, as everyone can see, some arcana are involved.

(3204) And she said unto the servant. That this signifies exploration from the Divine natural, appears from the signification here of "saying," as denoting to explore; for she asked, "What man is this that walketh in the field to meet us?" and from the signification of the "servant," as being the Divine natural (see above, n. 3191, 3192).

(3205) What man is this that walketh in the field to meet us? That this signifies concerning the rational which was in good alone, namely, exploration respecting it, appears from what was said above concerning Isaac, that "he went out to meditate in the field," by which is signified the state of the rational in good (see n. 3196); here, the rational is signified by "this man;" and its being in good is signified by "walking" (that is, meditating) "in the field." "To meet us" denotes for conjunction.

(3206) And the servant said, It is my lord. That this signifies acknowledgment, namely, by the Divine natural, which is here the "servant," is evident without explication. That initiation is effected by the Divine natural may be seen above (n. 3192); also that good recognizes its own truth; and truth its own good (n. 3179).

(3207) And she took a veil and covered herself. That this signifies appearances of truth is evident from the signification of the veil with which brides covered the face when they first saw the bridegroom, as being appearances of truth; for among the ancients brides represented the affections of truth, and bridegrooms the affections of good; or what is the same, brides represented the church, which was called a "bride" from the affection of truth; the affection of good which is from the Lord being the bridegroom, and hence all through the Word the Lord Himself is called the "bridegroom." Brides veiled their faces on their first coming to the bridegroom, in order that they might represent appearances of truth. Appearances of truth are not truths in themselves, but they appear as truths; concerning which see below. The affection of truth cannot approach the affection of good except through appearances of truth; nor is it stripped of appearances until it is being conjoined; for then it becomes the truth of good, and becomes genuine insofar as the good is genuine. [2] Good itself is holy, because it is the Divine proceeding from the Lord, and flows in by the higher way or gate in man; but insofar as its origin is concerned, truth is not holy; because it flows in by a lower way or gate, and at first is of the natural man; but when it is elevated thence toward the rational man it is by degrees purified; and at the first sight of the affection of good it is separated from memory-knowledges, and puts on appearances of truth, and thus comes near to good; an indication that such is its origin, and that it could not endure the first sight of Divine good until it has entered into the bridegroom's chamber (that is, into the sanctuary of good), and the conjunction has been effected; for then truth no longer looks at good from appearances, or through appearances; but it is looked at from good apart from them. [3] Be it known, however, that neither with man, nor indeed with an angel, are any truths ever pure, that is, devoid of appearances; for all both in general and in particular are appearances of truth; nevertheless they are accepted by the Lord as truths, provided good is in them. To the Lord alone belong pure truths, because Divine; for as the Lord is Good itself, so He is Truth itself. But see what has been said concerning truths and their appearances; namely, that the coverings and veils of the tent signified appearances of truth (n. 2576); that truths with man are appearances tainted with fallacies (n. 2053); that the rational things of man are appearances of truth (n. 2516); that truths are in appearances (n. 2196, 2203, 2209, 2242); that Divine good flows into appearances, even into fallacies (n. 2554); that appearances of truth are adapted by the Lord as if they were truths (n. 1832); that the Word is written according to appearances (n. 1838). [4] But what appearances are may be clearly seen from those passages of the Word where it speaks according to appearances. There are however degrees of appearances of truth. Natural appearances of truth are mostly fallacies; but with those who are in good they are not to be called fallacies, but appearances, and even in some respects truths; for the good which is in them, and in which is the Divine, causes another essence to be in them. But rational appearances of truth are more and more interior; in them are the heavens, that is, the angels who are in the heavens (see n. 2576). [5] In order that some idea may be formed of what appearances of truth are, let the following examples serve for illustration. I. Man believes that he is reformed and regenerated through the truth of faith; but this is an appearance; he is reformed and regenerated through the good of faith, that is, through charity toward the neighbor and love to the Lord. II. Man believes that truth enables us to perceive what good is, because it teaches; but this is an appearance; it is good that enables truth to perceive, for good is the soul or life of truth. III. Man believes that truth introduces to good when he lives according to the truth which he has learned; but it is good which flows into truth, and introduces it to itself. IV. It appears to man that truth perfects good, when yet good perfects truth. V. Goods of life appear to man to be the fruits of faith; but they are the fruits of charity. From these few examples it may in some measure be known what appearances of truth are. Such appearances are innumerable.

(3208) Verses 66, 67. And the servant told Isaac all the words that he had done. And Isaac brought her into his mother Sarah's tent. And he took Rebekah, and she was to him for a woman, and he loved her; and Isaac was comforted after his mother. "The servant told Isaac all the words that he had done," signifies perception from the Divine natural, as to how the case was; "and Isaac brought her into his mother Sarah's tent," signifies the sanctuary of truth in the Divine Human; "and He took Rebekah, and she was to him for a woman, and he loved her," signifies conjunction; "and Isaac was comforted after his mother" signifies a new state.

(3209) The servant told Isaac all the words that he had done. That this signifies perception from the Divine natural as to how the case was, appears from the signification of "telling" as being to perceive; for perception is a kind of internal telling; wherefore perceiving, in the historicals of the Word, is expressed by "telling," and also by "saying" (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862); and also from the signification here of the "servant," as being the Divine natural (concerning which presently); and from the signification of "words," as being actual things (see n. 1785); from which considerations it is plain that "the servant told all the words that he had done," signifies that Divine good rational perceived from the Divine natural how the case was. The case herein is this: The rational is in a degree above the natural, and rational good in the Lord was Divine; but the truth which was to be elevated out of the natural was not Divine until it was conjoined with the Divine good of the rational. In order therefore that the good of the rational might flow into the natural, there must be a medium; this medium could be nothing else than something natural which should partake of the Divine; and this is represented by the "elder servant in Abraham's house, administering all things which he had" (n. 3019, 3020); and that this "servant" signifies the Divine natural, may be seen above (n. 3191, 3192, 3204, 3206).

(3210) And Isaac brought her into his mother Sarah's tent. That this signifies the sanctuary of truth in the Divine

Human, is evident from the signification of “tent,” as being what is holy (see n. 414, 1102, 2145, 2152, 2576), and thus a sanctuary; and from the signification of “Sarah the mother,” as being Divine truth (see n. 1468, 1901, 2063, 2065, 2904), of which was born the Divine Human, whose rational is represented by the son Isaac; whence it is evident that “Isaac brought her into his mother Sarah’s tent,” signifies that rational good brought with it the truth which is represented by Rebekah, into the sanctuary of truth. [2] What the sanctuary of truth is may be seen from what was said above (n. 3194) concerning the Lord’s Divine Human; namely, that the veriest Divine has Good and Truth; and that the Lord, as to the Divine Human, came forth from the Divine good, and was born (namely, as to the Divine Human of the Divine truth; or what is the same, that the very esse of the Lord was Divine good, but the very existere was Divine truth: from this was the Divine good rational, with which He conjoined Divine truth from the Human. Concerning this very deep arcanum more cannot be said. We will only add that it is the veriest Divine good and truth in the Lord’s Divine Human with which truth from the Human was conjoined, that was signified by the Sanctuary, or Holy of holies, in the tabernacle, and in the temple; and its quality was represented by the things therein contained, as by the golden altar, by the table on which were the showbreads [panes propositionis], by the candlestick, and still more internally by the propitiatory, and by the ark, and inmostly by the testimony, which was the law promulgated from Sinai, and which was the very Holy of Holies, or the Sanctuary of truth.

(3211) And he took Rebekah, and she was to him for a woman, and he loved her. That this signifies the conjunction, namely, of good and truth, is evident without explication. The reason it is said that Rebekah was to him "for a woman," and not for a wife, is that between rational good and the truth called forth from the natural and made Divine, it is not marriage that takes place, but a covenant resembling a marriage covenant. The Divine marriage itself which is in the Lord is the union of the Divine Essence with the Human Essence, and of the Human Essence with the Divine Essence (see n. 2803). This is the reason why Rebekah is called "woman," not wife.

(3212) And Isaac was comforted after his mother. That this signifies a new state, is evident from the signification of "receiving comfort," as being a new state; for a state of consolation is new; and that it succeeded to the foregoing is signified by "after his mother." This new state is the state of glorification of the rational; as before in respect to good, so now in respect to truth. The rational was glorified when it was made Divine in respect to both. [2] That the Lord as to the human was made new, that is, glorified (or what is the same, was made Divine), no one can possibly conceive (thus neither believe) who is in worldly and corporeal loves; for he is altogether ignorant what the spiritual and celestial is, nor indeed is he willing to know. But he who is not in worldly and corporeal loves, is capable of perceiving this, for he believes that the Lord is one with the Father, and that from Him proceeds all that is holy; consequently that He is Divine even as to the Human; and whoever believes, perceives in his own way. [3] The state of the Lord's glorification may in some manner be conceived from the state of the regeneration of man, for the regeneration of man is an image of the glorification of the Lord (n. 3043, 3138). When man is being regenerated, he is then becoming altogether another, and is being made new; therefore also when he has been regenerated, he is called "born again," and "created anew." Then, although he has a similar face and a similar speech, yet his mind is not similar; his mind, when he is regenerate, is open toward heaven, and there dwells therein love to the Lord and charity toward his neighbor, together with faith. It is the mind that makes a man another, and a new man. This change of state cannot be perceived in the body of man, but in his spirit, the body being merely the covering of his spirit; and when it is put off, then his spirit appears, and this (provided he has been regenerated) in altogether another form, for it then has the form of love and charity in beauty inexpressible (n. 553), instead of its pristine form, which was that of hatred and cruelty with a deformity also inexpressible. This shows what a regenerate person is, or one who is born again, or created anew; namely, that he is altogether another, and is a new man. [4] From this image it may in some measure be conceived what the glorification of the Lord is. He was not regenerated as a man is; but became Divine, and this from the very Divine Love itself, for He was made the Divine Love itself. What his form then was, was made apparent to Peter, James, and John when it was given them to see Him, not with the eyes of the body but with the eyes of the spirit, namely-that His countenance shone like the sun (Matt. 17:2); and that this was His Divine Human is evident from the voice which then came out of the cloud, saying, “This is my beloved Son” (verse 5). That the “Son” is the Divine Human, may be seen above (n. 2628).

(3213) CONTINUATION CONCERNING REPRESENTATIONS AND CORRESPONDENCES. In the world of spirits there come forth innumerable and almost continual representatives, which are forms of actual things spiritual and celestial, not unlike those which are in the world. Whence these come it has been granted to me to know by daily interaction with spirits and angels. They inflow from heaven, and from the ideas and speech of the angels there; for the ideas of angels and their derivative speech, when they come down to spirits, are exhibited representatively in various ways. From these representations upright and well-disposed spirits are enabled to know what the angels are saying among themselves, for inwardly within the representatives there is something angelic, which, in consequence of its power to excite affection, is perceived even as to its quality. Angelic ideas and speech cannot be exhibited before spirits in any other way; for as compared with the idea of a spirit an angelic idea contains things illimitable; and unless it were formed and exhibited representatively, and thus visibly by images, a spirit would scarcely understand anything of its contents, which are for the most part unutterable. But when the ideas are represented by forms, then insofar as the more general things are concerned they become comprehensible to spirits. And wonderful to say there is not even the smallest thing in that which is represented which does not express something spiritual and celestial that is in the idea of the angelic society from which the representative flows down.

(3214) Representatives of things spiritual and celestial sometimes come forth in a long series, continued for an hour or two, in such an order successively as is marvelous. There are societies in which these representatives take place; and it has been given me to be with them for many months. But these representations are of such a nature that it would take many pages to relate and describe a single one of them in its order. They are very delightful, for something new and unexpected continually follows in succession, and this until what is represented is being fully perfected; and when all things have been perfectly represented, it is possible to contemplate everything in one view; and then it is at the same time given to take note of what is signified by each detail. Moreover good spirits are in this way initiated into spiritual and celestial ideas.

(3215) The representatives that come forth before spirits are of an incredible variety; yet they are for the most part similar to things which exist on the earth, in its three kingdoms. (For the better understanding of their nature, see what has been related above concerning them, n. 1521, 1532, 1619-1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 2758.)

(3216) In order that it may be still better known how the case is with representatives in the other life, that is, with those things which appear in the world of spirits, take some further examples. When the angels are speaking about the doctrinal things of charity and faith, then sometimes in a lower sphere, where there is a corresponding society of spirits, there appears the form or pattern of a city or cities, with palaces therein exhibiting such skill in architecture as is amazing, so that you would say that the very art itself was there in its native home; not to mention houses of varied aspect; and wonderful to say in all these objects both in general and in particular there is not the smallest point, or visible atom, that does not represent something of the angelic idea and speech: so that it is evident what innumerable things are contained in these; and also what is signified by the cities seen by the prophets in the Word; and likewise what by the holy city or New Jerusalem; and what by the cities in the prophetic Word; namely, the doctrinal things of charity and faith (n. 402, 2449).

(3217) When the angels are discoursing of that which relates to the understanding, then in the world of spirits, beneath the angels, or in the corresponding societies, there appear horses; and these of a size, form, color, attitude, and varied equipment, in accordance with the ideas which the angels have concerning the understanding. There is also a place at some depth a little to the right, which is called the abode of the intelligent, where horses continually appear, and this by reason of those present being in thought about what is of the understanding; and when angels whose discourse is about this subject flow into their thoughts, there is a representation of horses. This shows what was signified by the horses seen by the prophets, and also by the horses mentioned elsewhere in the Word; namely, the things of the understanding (n. 2760-2762).

(3218) When the angels are in affections, and are at the same time discoursing about them, then in the lower sphere among spirits such things fall into representative species of animals. When the discourse is about good affections, there are presented beautiful, tame, and useful animals, such as were used in sacrifice in the representative Divine worship in the Jewish Church-as lambs, sheep, kids, she-goats, rams, he-goats, calves, bullocks, oxen; and then whatever appears upon the animal presents some image of their thought, which it is given to upright and well-disposed spirits to perceive. This shows what was signified by the animals that were employed in the rites of the Jewish Church; and what by the same when mentioned in the Word; namely, affections (n. 1823, 2179, 2180). But the discourse of the angels about evil affections is represented by beasts that are repulsive, fierce, and useless, such as tigers, bears, wolves, scorpions, serpents, mice, and the like; and these affections are also signified by the same beasts in the Word.

(3219) When the angels are conversing about knowledges, and ideas, and influx, there then appear in the world of spirits as it were birds, formed in accordance with the subject of their discourse. Hence it is that in the Word "birds" signify rational things, or those which are of thought (see n. 40, 745, 776, 991). There were once presented to my view birds, one dark and unsightly, but two noble and beautiful; and when I saw them, there then fell upon me some spirits with such violence as to strike a tremor into my nerves and bones. I imagined that then, as several times before, evil spirits were assaulting me, with intent to destroy me; but this was not the case; for when the tremor ceased, together with the emotion of the spirits who fell upon me, I spoke with them, asking what was the matter. [2] They said that they had fallen down from a certain angelic society in which there was discourse concerning thoughts and influx; and that they had held the opinion that things relating to thought flow in from without, that is, through the external senses, according to the appearance; whereas the heavenly society in which they were, held the opinion that they inflow from within; and as they (the speakers) were in falsity, they fell down-not that they were cast down, for the angels cast no one down from them, but being in falsity they fell down of themselves; and they said that this was the cause. [3] By this it was given to know that discourse in heaven concerning thoughts and influx is represented by birds; and that of those who are in falsity by dark and unsightly birds; but that of those who are in the truth, by birds noble and beautiful. I was at the same time instructed that all things of thought inflow from within, and not from without, although it appears so; and I was told that it is contrary to order for the posterior to flow into the prior, or the grosser into the purer; thus for the body to inflow into the soul.

(3220) When the angels are discoursing about things of intelligence and wisdom, and about perceptions and knowledges, the influx from them into the corresponding societies of spirits falls into representations of such things as are in the vegetable kingdom; as into representations of paradises, of vine-yards, of forests, of meadows with flowers, and into many lovely forms that surpass all human imagination. Hence it is that things which are of wisdom and intelligence are described in the Word by paradises, vineyards, forests, meadows; and that where these are mentioned, such things are signified.

(3221) The discourses of the angels are sometimes represented by clouds, and by their forms, colors, movements, and changes; things affirmative of truth by bright and ascending clouds; things negative by dark and descending clouds; things affirmative of falsity by dusky and black clouds; consent and dissent by the various gatherings together and partings asunder of the clouds, and these latter as in a sky like that of the heavens in the night.

(3222) Moreover loves and their affections are represented by flames, and this with inexpressible variation; whereas truths are represented by lights, and by innumerable modifications of light. This shows whence it is that by “flames” in the Word are signified the goods which are of love; and by “lights” the truths which are of faith.

(3223) There are two lights whereby man is enlightened-the light of the world, and the light of heaven. The light of the world is from the sun; the light of heaven is from the Lord. The light of the world is for the natural or external man, thus for those things which are in him, and although the things which are therein do not appear to be of this light, they nevertheless are so; for nothing can be comprehended by the natural man except by such things as come forth and appear in the solar world, thus except they have somewhat of form from the light and shade therein. All ideas of time and ideas of space, which are of so much account in the natural man that he cannot think without them, are also of the light of the world. But the light of heaven is for the spiritual or internal man. Man's interior mind, in which are his intellectual ideas that are called immaterial, is in this light. Man is unaware of this, although he calls his intellect sight, and ascribes light to it; the reason is that so long as he is in worldly and corporeal things he has a perception only of such things as are of the light of the world, but not of such things as are of the light of heaven; the light of heaven is from the Lord alone, and the universal heaven is in this light. [2] This light (namely, that of heaven) is immensely more perfect than the light of the world; the things which in the light of the world make one ray, in the light of heaven make myriads; within the light of heaven there are intelligence and wisdom. This light is that which flows into the light of the world which is in the external or natural man, and causes him to perceive sensuously the objects of actual things; and unless this light flowed in, man could not have any perception, for the things which are of the light of the world derive from it their life. Between these lights, or between the things which are in the light of heaven and those in the light of the world, there exists a correspondence when the external or natural man makes one with the internal or spiritual man, that is, when the former is subservient to the latter; and the things which then come forth in the light of the world are representative of such things as come forth in the light of heaven.

(3224) It is surprising that man does not as yet know that his intellectual mind is in a certain light that is altogether different from the light of the world; but such is the condition that to those who are in the light of the world the light of heaven is as it were darkness, and to those who are in the light of heaven the light of the world is as it were darkness. This arises principally from the loves, which are the heats of the light. They who are in the loves of self and of the world, thus only in the heat of the light of the world, are affected solely by evils and falsities, and these are the things which extinguish truths, which are of the light of heaven. But they who are in love to the Lord and in love toward the neighbor, thus in spiritual heat, which is of the light of heaven, are affected with goods and truths, which extinguish falsities; but still with these persons there exists a correspondence. [2] Spirits who are only in the things which are of the light of the world, and are thence in falsities derived from evils, have indeed light from heaven in the other life, but such a light as is fatuous, or as that which issues from a lighted coal or firebrand; but on the approach of the light of heaven this light is at once extinguished, and becomes thick darkness. They who are in this light are in phantasies, and the things which they see in phantasies they believe to be truths, nor to them is anything else truth.

Their phantasies are also closely bound to filthy and obscene objects, with which they are most especially delighted; thus they think like persons who are insane and delirious. In regard to falsities, they do not reason whether these be so or not, but they instantly affirm them; whereas in regard to goods and truths they carry on a continual ratiocination, which terminates in what is negative. [3] For truths and goods, which are from the light of heaven, flow into the interior mind, which with them is closed; wherefore the light flows in around and outside of this mind, and becomes such that it is modified solely by the falsities which appear to them as truths. Truths and goods cannot be acknowledged, except with those whose interior mind is open, into which the light from the Lord may inflow; and so far as this mind is open, truths and goods are acknowledged. This mind is open only with those who are in innocence, in love to the Lord, and in charity toward their neighbor; but not with those who are in the truths of faith, unless they are at the same time in the good of life.

(3225) From all this then it is evident what correspondence is and whence it is, also what representation is and whence; namely, that there is correspondence between those things which are of the light of heaven and those which are of the light of the world, that is, between those things which are of the internal or spiritual man and those which are of the external or natural man; and that there is representation in regard to whatever comes forth in the things which are of the light of the world (that is, in regard to whatever comes forth in the external or natural man), relatively to those which are of the light of heaven, that is, which are from the internal or spiritual man.

(3226) Among the eminent faculties which man possesses, although he is ignorant of it, and which he carries with him into the other life when he passes thither after his liberation from the body, is that he perceives what is signified by the representatives which appear in the other life; also that he is able by the sense of his mind to express fully in a moment of time what he could not express during hours in the body; and this by ideas from those things which are of the light of heaven, assisted and given as it were wings by suitable appearances representative of the subject of discourse, which are such as cannot be described; and whereas man after death comes into these faculties, and in the other life has no need to be instructed respecting them, it is evident that he is in them (that is, that they are in him) during his life in the body, although he does not know it. [2] The reason of this is that there is a continual influx with man through heaven from the Lord. This influx is an influx of spiritual and celestial things, which fall into his natural things and are there presented representatively. In heaven among the angels nothing else is thought of than the celestial and spiritual things of the Lord's kingdom; but in the world, with man, scarcely anything else is thought of than the corporeal and natural things which belong to the kingdom in which he is, and to the necessaries of life. And since the spiritual and celestial things of heaven which flow in are presented representatively with man in his natural things, they therefore remain implanted, and when a man puts off the body and leaves the world behind, he is in them.

(3227) The subject of Representations and Correspondences is continued at the end of the next chapter.

CHAPTER 25

(3228) THIS CHAPTER treats of the sons of Abraham by Keturah, and also of the sons of Ishmael, whose names are given; afterwards it treats of Isaac and Rebekah, in that Esau and Jacob were born to them, and finally that Esau sold his birthright to Jacob for a pottage of lentils. Everyone can see that these subjects are of such a nature as may indeed be of use for the church history of that time, but are of little value in regard to spiritual life, for the sake of which however the Word is given. What does it benefit a man to know who were the sons of Abraham by Keturah, and who were the sons of Ishmael? and that Esau, weary with hunting, craved the pottage of lentils, and that Jacob by means of it shrewdly procured the birthright for himself? And so in the following chapter, where it is said that the herdsmen of Abimelech quarreled with the herdsmen of Isaac concerning the wells they had dug, in about the same way as they had previously contended with the herdsmen of Abraham (chapter 21). Moreover in some places there are mere lists of names, as that of the posterity of Esau (chapter 26); and the same in other chapters. Insofar as these are historical matters there is so little of the Divine in them that you can in no wise say that that Word was Divinely inspired in regard to every expression, and even to every jot, that is, that it had been sent down from the Lord through heaven to the man who wrote it; for what has been sent down from the Lord is Divine in all things both in general and in particular. Thus there is nothing Divine in regard to historical things (since these are transactions of men) except from things contained deeply hidden in the historicals, all of which both in general and in particular treat of the Lord and His kingdom. The historicals of the Word are unlike all other historicals in the universe, in that they contain such things within them.

(3229) If the Word were the Word in regard solely to its historicals, that is, in regard to its external or literal sense, then all the historicals in it would be holy; and, what is more, many persons there mentioned would be regarded as holy, and the result would be (as has actually happened with many of them) that they would be worshiped as gods because they are treated of in the holiest of writings; for example, those who are called the patriarchs, namely, Abraham, Isaac, and Jacob, and after them the fathers of the tribes, the twelve sons of Jacob, and later David and many others; and yet all these were men, and some of them had but little regard for Divine worship; and I am able to testify that they enjoy nothing beyond the common lot of humanity, and also that in the heavens they are quite unknown. But of the Lord's Divine mercy more will be said elsewhere concerning them and their state in the other life. From all this it is clearly evident that the external or literal sense is the Word solely from the internal or spiritual sense within it, and from which it is. GENESIS 25 1. And Abraham added, and took a woman, and her name was Keturah. 2. And she bare him Zimran, and Jokshan, and Medan, and

Midian, and Ishbak, and Shuah. 3. And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. 4. And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the sons of Keturah. 5. And Abraham gave all that he had unto Isaac. 6. And to the sons of the concubines that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he was yet living, eastward to the land of the east. 7. And these are the days of the years of the lives of Abraham which he lived; a hundred years, and seventy years, and five years. 8. And Abraham expired and died in a good old age, an old man and sated, and was gathered to his peoples. 9. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; 10. The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. 11. And it came to pass after the death of Abraham that God blessed Isaac his son; and Isaac dwelt at Beer-lahai-roi. 12. And these are the births of Ishmael the son of Abraham, whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham. 13. And these are the names of the sons of Ishmael, in their names, according to their births: the firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam; 14. And Mishma, and Dumah, and Massa; 15. Hadar, and Tema, Jetur, Naphish, and Kedemah: 16. These are the sons of Ishmael, and these are their names, in their villages and in their castles; twelve princes of their peoples. 17. And these are the years of the life of Ishmael, a hundred years, and thirty years, and seven years; and he expired and died, and was gathered unto his peoples. 18. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: he fell upon the faces of all his brethren. 19. And these are the births of Isaac, the son of Abraham: Abraham begat Isaac. 20. And Isaac was a son of forty years when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to himself for a woman. 21. And Isaac entreated Jehovah for his woman, because she was barren, and Jehovah was entreated of him, and Rebekah his woman conceived. 22. And the sons struggled together within her; and she said, If so, why am I thus? And she went to inquire of Jehovah. 23. And Jehovah said unto her, Two nations are in thy womb, and two peoples shall be separated from thy bowels, and the one people shall prevail over the other people, and the elder shall serve the younger. 24. And her days were fulfilled to bring forth, and behold twins were in her womb. 25. And the first came forth red all over like a hairy garment, and they called his name Esau. 26. And after that came forth his brother, and his hand laid hold on Esau’s heel, and he called his name Jacob: and Isaac was a son of sixty years when she bare them. 27. And the boys grew up: and Esau was a man skillful in hunting, a man of the field; and Jacob was a perfect man, dwelling in tents. 28. And Isaac loved Esau, because his hunting was in his mouth; and Rebekah loved Jacob. 29. And Jacob boiled pottage, and Esau came from the field, and he was weary. 30. And Esau said to Jacob, Cause me to sup I pray of the red, this red, for I am weary; therefore he called his name Edom. 31. And Jacob said, Sell me as this day thy birthright. 32. And Esau said, Behold I am going to die, and for what is this birthright to me? 33. And Jacob said, Swear to me as this day; and he sware unto him, and he sold his birthright unto Jacob. 34. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up and went away; and Esau despised the birthright.

(3230) THE CONTENTS. In the internal sense this chapter treats, First, of the Lord's spiritual kingdom, and its derivations (verses 1-4). That it was separated from the Lord's celestial kingdom (verses 5-6). That the representative of the Lord by Abraham was ended (verses 7-8). And that the representative of the Lord by Isaac and Ishmael began (verses 9-11).

(3231) Secondly, the spiritual church, which is represented by Ishmael, together with its derivations, is treated of (verses 12-18).

(3232) Thirdly, the conception and birth of the Divine natural are treated of; as to good, which is meant by Esau; and as to truth, which is meant by Jacob (verses 19-25).

(3233) Fourthly, the priority of good and of truth in the church is treated of (verses 26-34).

(3234) THE INTERNAL SENSE. Verse 1. And Abraham added, and took a woman, and her name was Keturah. "And Abraham added, and took a woman," signifies another state of the Lord, whom Abraham represents; Abraham and Sarah represented the Lord as to the Divine celestial; Abraham and Keturah represented the Lord as to the

Divine spiritual; thus Abraham here represents the Lord as to Divine good spiritual, and his woman as to Divine truth adjoined to this good; “and her name was Keturah,” signifies the essence of this Divine truth.

(3235) And Abraham added, and took a woman. That this signifies another state of the Lord, whom Abraham represents, and that Abraham and Sarah represented the Lord as to the Divine celestial, and Abraham and Keturah as to the Divine spiritual, is evident from the things hitherto said and shown concerning Abraham and Sarah his wife, and from those here related concerning Abraham and Keturah. But as it is said that Abraham here represents another state of the Lord, and that Abraham and Sarah represented the Lord as to the Divine celestial, but Abraham and Keturah the Lord as to the Divine spiritual, it should be known what the Divine celestial is, and what the Divine spiritual. [2] The Divine celestial and the Divine spiritual are such in respect to those who receive the Divine of the Lord, for the Lord appears to everyone according to the nature of him who receives, as may be seen from what has been said above (n. 1838, 1861), and is clearly manifest from the fact that the Lord appears in one way to the celestial, but in another to the spiritual; for to the celestial He appears as a sun, but to the spiritual as a moon (n. 1529-1531, 1838). The Lord appears to the celestial as a sun, because they are in celestial love, that is, in love to the Lord; but to the spiritual as a moon, because they are in spiritual love, that is, in charity toward the neighbor. The difference is like that between the light of the sun in the daytime and the light of the moon by night; it is also like the difference between the heat of the one and the heat of the other, from which springs vegetation. This is what is meant in the first chapter of Genesis by the words: And God made two great lights, the greater light to rule the day, and the lesser light to rule the night (Gen. 1:16). [3] Speaking generally, the Lord's kingdom is both celestial and spiritual; that is, it consists of those who are celestial, and of those who are spiritual. And it is because the Divine of the Lord appears to the celestial as celestial, and to the spiritual as spiritual, that it is here said that Abraham and Sarah represented the Lord as to the Divine celestial, and that Abraham and Keturah represented Him as to the Divine spiritual. But as scarcely any know what the celestial is and what the spiritual, or who the celestial and the spiritual are, see what has already been said and shown concerning them, namely: What the celestial is, and what the spiritual (n. 1155, 1577, 1824, 2048, 2184, 2227, 2507): Who are celestial and who are spiritual (n. 2088, 2669, 2708, 2715): That the celestial man is a likeness of the Lord and does good from love, and the spiritual man is an image of the Lord and does good from faith (n. 50-52, 1013): That the celestial perceive truth from good, and that they never reason concerning truth (n. 202, 337, 607, 895, 1121, 2715): That in the celestial man good is implanted in his will part, but in the spiritual man it is implanted in his intellectual part, and that in this part a new will is created in those who are spiritual (n. 863, 875, 895, 897, 927, 1023, 1043, 1044, 2256): That the celestial from good itself see indefinite things, but that the spiritual, because they reason whether a thing is so, cannot attain to the first boundary of the light of the celestial (n. 2718): That the spiritual are in relative obscurity (n. 1043, 2708, 2715): That the Lord came into the world in order to save the spiritual (n. 2661, 2716, 2833, 2834).

(3236) That Abraham here represents the Lord as to Divine good spiritual, and his woman as to Divine truth adjoined to this good, is evident from what has been said before concerning husbands and wives, namely, that the husband represents good and the wife truth (as Abraham and Sarah heretofore, n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2904; and as Isaac and Rebekah in the preceding chapter, n. 3077). The reason why the husband represents good, and the wife truth, is that the church is compared to a marriage, and also is the marriage of good and truth. Good is what the husband represents, because it is in the first place; but truth is what the wife represents, because it is in the second place; therefore also in the Word the Lord is called a "bridegroom," a "man" [vir], a "husband"; and the church is called a "bride," a "woman," a "wife." [2] What spiritual good is, and what the spiritual truth adjoined to this good, may be seen from the passages cited immediately above (n. 3235). Spiritual good in man is in general what is called the good of faith, and this is no other than charity toward the neighbor; but in order that it may be charity, it must come from the new will with which the spiritual man is gifted by the Lord. The spiritual truth adjoined to this good is what is called the truth of faith, and this is no other than that which regards charity first as the end for the sake of which it exists; and afterwards as the beginning from which it proceeds; but in order that it may be the truth of faith to the spiritual man, or faith, it must come from the new understanding with which he is gifted by the Lord; and the new understanding must have its light from the new will.

(3237) And her name was Keturah. That this signifies the essence of this Divine truth, is evident from the signification of "name," as being quality; and of "calling by name," as being to know of what quality one is (see n. 144, 145, 1754, 1896, 2009). But seeing that not quality, but being is predicated of the Divine, by "name" here is signified essence, and indeed the essence of the Divine truth which is signified here by "her," namely the woman. (That here the "woman" is Divine truth, may be seen immediately above, n. 3236.) From this it is evident what Keturah in general involves.

(3238) Verses 2-4. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the sons of Keturah. "And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah," represents the general classes of the Lord's spiritual kingdom in the heavens and on earth; "and Jokshan begat Sheba and Dedan," signifies the derivations from the first class; "and the sons of Dedan were Asshurim, and Letushim, and Leummim," signifies the derivations from the second class; "and the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah," signifies the derivations from the third class; "all these were the sons of Keturah," signifies as regards the doctrinal things and worships thence derived.

(3239) And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. That these represent the general classes of the Lord's spiritual kingdom in the heavens and on earth, cannot so well be established from the Word, because none of these men are elsewhere mentioned, with the exception of Midian, of whom something will be said hereafter. Yet this may be seen from the fact that all persons named in the Word represent something; as is sufficiently evident from all those mentioned hitherto, from the first chapter of Genesis. (That in the internal sense of the Word names, both of persons and of kingdoms, provinces, and cities, signify actual things, may be seen above, n. 768, 1224, 1264, 1876, 1888, and in many other places where this is in particular confirmed from the Word.) The reason why none of these except Midian are mentioned elsewhere in the Word, is that they are of the sons of the east, who are sometimes mentioned in the Word. (That in general the "sons of the east" signify those who are of the Lord's spiritual kingdom, may be seen below, at verse 6 of this chapter.) [2] That these sons of Abraham by Keturah have this representation, is evident from the fact that Abraham and Keturah represent the Lord as to the Divine spiritual, namely, Abraham the Lord as to Divine good spiritual, and Keturah as to Divine truth spiritual conjoined with this good (concerning which see just above, n. 3235, 3236). From this it follows that their sons represent the general classes or lots of the kingdom which is from the Lord's Divine spiritual. They are called general classes or lots because the Lord's kingdom is represented by land, which is distributed by lots among those to whom it is given to be possessed as an inheritance, just as the land of Canaan was allotted to the sons of Israel. There are in general twelve classes, for by "twelve" are signified all the things of charity and of the derivative faith, which are of the Lord's kingdom (concerning which see below, at verse 16); but here there are six, thus one-half the number; but the half of a number involves the same as the whole, for provided a like thing is involved, multiplication and division do not vary the thing itself as to what is essential.

(3240) And Jokshan begat Sheba and Dedan. That this signifies the derivations from the first class, is evident from the representation of Jokshan and of his sons Sheba and Dedan, concerning whom something will be said in what follows. As here there are mere names, and the states and derivations of the Lord's spiritual church are signified by them, the nature of such states and derivations in general must be declared. The celestial church differs from the spiritual church in this respect: Those who are of the celestial church, and are called celestial, are in love, that is to say they are in the good and truth of love; while those who are of the spiritual church, and are called spiritual, are in faith, that is, they are in the good and truth of faith. The good which the celestial have is that of love to the Lord, and their truth is that of love to the neighbor; whereas the good which the spiritual have is that of charity toward the neighbor, and their truth is that of faith, insofar as this truth is doctrine concerning charity. This shows that the Lord's spiritual kingdom, as well as His celestial kingdom, has good and truth, but with much difference. [2] Be it known moreover that they who are in each kingdom are distinguished among themselves by good and truth, for the reason that there are some who are more in good and others who are more in truth. From this then come the derivations, that is, the derivations of good and the derivations of truth. In the Lord's spiritual kingdom the derivations of good are what are represented by the sons of Jokshan who are named in this verse; but the derivations of truth in this kingdom are what are represented by the sons of Midian who are named in the following verse. Now as there are two classes of the spiritual (those who are more in good, and those who are more in truth), they have therefore two kinds of doctrinals, namely, those of charity and those of faith; doctrinals of charity for those who are in the good of faith and are here signified by the sons of Jokshan; but doctrinals of faith for those who are in the truth of faith and are signified by the sons of Midian. [3] Sheba and Dedan are those who constitute the first class, that is, those who in the Lord's spiritual kingdom are in the good of faith, and who have doctrinals of charity. From this it follows that by "Sheba and Dedan" are signified the knowledges of celestial things, or what is the same, those who are in these knowledges, that is, who are in the doctrinals of charity; for doctrinals are knowledges, and the celestial of the spiritual man is that of charity. That “Sheba” and “Dedan” have this signification was shown in volume 1 (n. 117, 1168, 1171, 1172); but there Sheba and Dedan are the great-grandsons of Ham, and are called sons of Raamah; but be it known that there were no such persons as Ham and Japheth and Shem, but that those who after the flood belonged to the church called “Noah” were distinguished as to goods and truths into three classes, and these were the names given to those classes (n. 736, 1062, 1065, 1140, 1141, 1162, and in other places). Nevertheless there were nations that were so called, but these nations were descended from others, as it is here plainly said that Sheba and Dedan were descended from Jokshan, the son of Abraham by Keturah. [4] That “Sheba” signifies those who are in the knowledges of celestial things, thus who are in the good of faith, is evident from the passages cited above (n 117, 1171); and that “Dedan” has a similar signification is also evident from the passages cited (n. 1172), and further from the following. In Isaiah: The prophecy concerning Arabia: in the forest in Arabia shall ye spend the night, ye companies of Dedan; bring ye waters to meet him that is thirsty, ye inhabitants of the land of Tema, with the bread thereof meet him that wandereth, for they shall wander before swords, before an outstretched sword (Isa. 21:13-15). “Spending the night in the forest,” signifies being desolated as to good; for by “Arabia” are meant those who are in celestial things, that is, who are in the good of faith, and “spending the night there in the forest” is being no longer in goods, from which comes desolation, which is also described by “wandering before swords, before an outstretched sword.” Celestial things, that is, the goods of faith, or what is the same, the works of charity in which they are, are signified by “bringing waters to meet him that is thirsty, and meeting with bread him that wandereth.” [5] In Jeremiah: I took the cup from the hand of Jehovah, and made all the nations drink unto whom Jehovah sent me: Jerusalem, and the cities of Judah, and her kings and her princes, to give them up to desolation; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the kings of Tyre, and all the kings of Zidon; Dedan, and Tema, and Buz, and all that are clipped at the corner [of the beard]; all the kings of Zimri, and all the kings of Elam, and all the kings of Media, and all the kings of the north (Jer. 25:17-19, 22-23, 25-26). Here also the desolation of the spiritual church is treated of, the different classes of which church are enumerated in order, and are signified by “Jerusalem,” the “cities of Judah,” “Egypt,” “Tyre,” “Zidon,” “Dedan,” “Tema,” “Buz,” “Zimri,” “Elam,” “Media.” [6] In Ezekiel: Sheba and Dedan and the merchants of Tarshish and all the young lions thereof shall say to thee, Art thou come to take the spoil? Hast thou assembled thine assembly to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil? (Ezek. 38:13); treating of Gog, by whom is signified external worship separate from internal, which is idolatrous (n. 1151); “Sheba and Dedan” denote the internal things of worship, namely, the goods of faith; “Tarshish” denotes a corresponding external worship; the “silver, gold, cattle, goods, spoil,” which Gog, or the external of worship separate from the internal, desires to take away, are the knowledges of good and truth for which they fight, and which those defend who are signified by “Sheba and Dedan;” wherefore these are called “young lions.” “Sheba” properly denotes those who are in the knowledges of good; “Dedan” those who are in the knowledges of truth from good.

(3241) And the sons of Dedan were Asshurim, and Letushim, and Leummim. That this signifies the derivations from the second class, is evident from the representation of Dedan, as being those who are in the good of faith, properly those who are in the truth of faith from good (n. 3240, at the end). That the derivations are from a second class is manifest. By these three sons of Dedan are especially signified the truths of faith from good; but what is signified by each can indeed be told, but cannot be confirmed by other passages from the Word, because the names are not mentioned elsewhere. [2] In the kingdom of the Lord there are innumerable varieties as to goods and truths, and yet of these innumerable varieties one heaven is constituted; for the varieties are so many that no one society is exactly like another, that is, is never in the same good and truth (n. 684, 685, 690). The one heaven therein is constituted of the many varieties so disposed by the Lord that they agree, the agreement or harmony of the many being imparted by the Lord, by means of all referring themselves to Him (n. 551).

The case herein is the same as with the organs, members, and viscera of the body, not one of which is exactly like another. They are all different and yet make a one, and this by reason of their all referring themselves to one soul, and through this to heaven, and thus to the Lord; for whatever is unconnected with the Lord is nothing. From this it is evident that the differences of truth and of good are innumerable in species; but their genera, and these the most general, which are spiritual churches, are signified by these sons and grandsons of Abraham. [3] As they who are of the spiritual church have no perception of what is good and true, like those of the celestial church, but acknowledge as truths the things they have learned, they are on this account continually in dispute concerning them, reasoning whether a thing is true; and each person abides in that doctrine (and calls it true) which is of his own church. This is the source of so many differences. Moreover very many form their conclusions concerning things good and true from appearances and fallacies-one in one way, another in another, but none from any perception; they do not even know what perception is; and as their understanding is thus in obscurity as to the goods and truths of faith, it is not surprising that dissensions should arise concerning the most essential of all the things of faith, namely, concerning the Divine, the Human, and the Holy Proceeding of the Lord. The celestial perceive that these are not three, but One; but the spiritual abide in the idea of three, although they desire to think that they are One. Seeing then that there are dissensions concerning that which is the most essential, it is evident that the varieties and differences of doctrinal things must be innumerable. From this all may know whence come the derivations signified by those who are here named. But granting the existence of so many varieties and differences of doctrinal things (that is, of so many derivations), they nevertheless together form one church when all acknowledge charity as essential to the church; or what is the same, when they regard life as the end of doctrine; that is, when they inquire how the man of the church lives, and not so much what his sentiments are; for in the other life everyone receives from the Lord a lot in accordance with his good of life, and not in accordance with his truth of doctrine separated from the good of life.

(3242) And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah. That this signifies the derivations from the third class, can be seen from the representation of Midian, as being those who are in the truth of faith (concerning which below); and as those who are in the truth of faith are “Midian,” it follows that his “sons” are the derivations therefrom. With those who are in the truth of faith the case is this: No one is admitted into the Lord’s kingdom unless he is in the good of faith, for the good of faith is of the life, and the life of faith remains, but not the doctrine of faith, except insofar as it makes one with the life; nevertheless they who are in the truth of faith (that is, who profess faith and call it essential, because they have so learned) and yet are in the good of life (that is, who are Christians in heart and not in profession only), are in the Lord’s spiritual kingdom. For anyone may easily be persuaded that faith is the essential when he has been so taught by his instructors and has imbibed this opinion in his childhood, and because they who are reputed most learned and the heads of the church say so, some of whom are afraid to speak of the good of life because their life condemns them; moreover the things that belong to faith flow in perceptibly, but not so those which belong to charity. [2] They therefore who are in the truth of faith and yet in the good of life, are they who are called Midian;" and the truths according to which they live are the "sons of Midian;" and as those who are in the truth of faith conjoined with its good are "Midian," so also in the opposite sense are those who are in falsity from not having the good of life, as can be seen from the following passages. In Isaiah: The abundance of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come; they shall bring gold and frankincense, and they shall proclaim the praises of Jehovah (Isa. 60:6); where the Lord's spiritual kingdom is treated of. The "dromedaries of Midian and Ephah" denote doctrinal things; doctrinal things of good are "gold;" those of truth are "frankincense;" both are the "praises of Jehovah;" hence also it is manifest what "Ephah" signifies. (That by the "Midianites" who drew Joseph out of the pit, and sold him to the Ishmaelites, and into Egypt to Potiphar, Genesis 37:28, 36, are signified those who are in the truth of simple good, will be seen, of the Lord's Divine mercy, in the explication of these verses hereafter.) [3] That by "Midian" are also signified those who are in falsity because they have not the goods of life, can be seen from what is said concerning Midian in Moses: The elders of Moab and the elders of Midian, with the rewards of divination in their hand, went to Balaam, and spake to him the words of Balak (Num. 22:4, 7, etc.). In a good sense "Moab" denotes those who are in natural good and suffer themselves to be easily led astray; but in the opposite sense, those who adulterate goods (n. 2468). In a good sense "Midian" denotes those who are in the truth of simple good, as before said, and who thus allow themselves to be easily persuaded; in the opposite sense, as here, those who falsify truths. The falsifications are signified by "the rewards of divination in their hand;" and the deeds from these falsities, by their sending to Balaam in hostility to the sons of Israel, who denote the goods and derivative truths of faith. [4] The like was signified by the whoredoms of the sons of Israel with the women of the Midianites, resulting in a plague, which was stayed by Phinehas thrusting his spear through the Midianitish woman and the man of Israel in the brothel (Num. 25:6-8); for by whoredoms were represented the falsifications of truth (n. 2466, 2729). And because falsifications of truth are what in the internal sense are signified by whoredoms, therefore by command twelve thousand of the sons of Israel smote the Midianites, slew their kings, and every male, and the women whom they had led captive that had known a man, and divided the spoil among themselves (Num. 25:16, 17; 31:1 to the end). The reason why there were twelve thousand, was that "twelve" signified all things of faith (n. 577, 2089, 2129, 2130), by which falsities are destroyed; the "kings" whom they killed are falsities, and so is “every male;” the “women that had known a man” are the affections of falsity; the “spoil” (as gold, silver, cattle) are the truths that were falsified; from all which it is evident that each and all of the things there mentioned are representative of the punishment and destruction of what is false by means of truths. [5] It is similar in regard to what is said of the Midianites in the book of Judges, namely, that the sons of Israel, because they did evil in the eyes of Jehovah, were given into the hand of Midian seven years; and that the sons of Israel, by reason of Midian, made for themselves caves in the mountains, and also dens, and fortified places; and when Israel had sown, that Midian and Amalek and the sons of the east came up and ravaged the produce of their land; and afterwards that they were delivered by Gideon with three hundred men who lapped water with the tongue like a dog, and that those were sent home who bowed upon the knees and drank, besides other particulars (chapters 6, 7, 8). Here also the things mentioned each and all are representative of the falsification of truth, and of punishment on this account, even to their being destroyed by such things as are signified by lapping water with the tongue like a dog; but what each particular signifies in the internal sense it would be too tedious to unfold here; yet of the Lord’s Divine mercy it shall be told in, its place. In Habakkuk: He beheld, and dispersed the nations; and the eternal mountains were scattered, the everlasting hills did bow. I saw the tents of Cushan under Aven, the curtains of the land of Midian did tremble (Hab. 3:6-7); where the advent of the Lord is treated of. The “tents of Cushan” denote a religiosity from evil; the “curtains of the land of Midian,” one from falsity.

(3243) All these were the sons of Keturah. That this signifies as regards the doctrinal things and worships thence derived, is evident from the signification of “sons,” as being truths and doctrinal things (n. 489, 491, 533, 1147, 2623); and from the representation of Keturah, as being Divine truth spiritual conjoined with Divine good spiritual (n. 3236, 3237); thus those things which are of the Lord’s spiritual kingdom; and because the worship of this kingdom is according to doctrinal things, it follows that the “sons of Keturah” denote these things, and also the derivative worships.

(3244) Verses 5, 6. And Abraham gave all that he had unto Isaac. And to the sons of the concubines that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he was yet living, eastward to the land of the east. “And Abraham gave all that he had unto Isaac,” signifies in the supreme sense all Divine things in the Divine rational; in the relative sense the celestial things of love in the Lord’s celestial kingdom; “and to the sons of the concubines that Abraham had, Abraham gave gifts,” signifies those who are spiritual adopted by the Lord’s Divine Human, that they have allotted places in His spiritual kingdom; “and he sent them away from Isaac his son,” signifies the distinction and separation of those who are spiritual from those who are celestial; “while he was yet living,” signifies to whom he could give life; “eastward to the land of the east,” signifies to the good of faith.

(3245) And Abraham gave all that he had unto Isaac. That this signifies in the supreme sense all Divine things in the Divine rational, and in the relative sense the celestial things of love in the Lord's celestial kingdom, is evident from the representation of Abraham, as being the Lord as to the Divine Itself (concerning which see above); and from the representation of Isaac, as being the Lord as to the Divine rational (concerning which also see above); and because in the internal sense the Lord is both "Abraham" and "Isaac," and the Lord made His rational Divine from His own Divine; hence it is that the words "Abraham gave all that he had unto Isaac" signify all Divine things in the Divine rational. The things which precede and those which follow have regard to this fact-that in the Lord's rational all things were made Divine. For in the internal sense, where Abraham, Isaac, and Jacob are treated of, the subject is the Lord's Human, and how it was made Divine. [2] There are two things which properly constitute the Human, namely, the rational and the natural; the Lord's rational was represented by Isaac, and His natural by Jacob; the Lord made them both Divine; how He made the rational Divine is contained in what was said of Isaac, but how He made the natural Divine is contained in what is said of Jacob in what follows. But this latter (that is, the natural) could not be made Divine until the rational had been made Divine, for by means of the rational the natural was made so; hence therefore it is that by the words before us are signified all Divine things in the Divine rational. [3] Moreover all and each of the things which in the internal sense treat of the

Lord, treat also of His kingdom and church, for the reason that the Divine of the Lord makes His kingdom. Therefore where the Lord is treated of, His kingdom is treated of also (n. 1965); but the internal sense concerning the Lord is the supreme sense, while the internal sense concerning His kingdom is the relative sense. The relative sense of these words-that Abraham gave all to Isaac-is that the celestial things of love are given to the Lord's celestial kingdom. For in the relative sense by "Isaac" is signified the celestial kingdom, inasmuch as by the rest of Abraham's sons (that is, those whom he had by Keturah) is signified the Lord's spiritual kingdom, as shown above; and the same is signified by Ishmael, concerning whom hereafter.

(3246) And to the sons of the concubines that Abraham had, Abraham gave gifts. That this signifies the spiritual adopted by the Lord's Divine Human, that they have allotted places in His spiritual kingdom, is evident from the signification of the "sons of the concubines," as denoting those who are spiritual (concerning whom in what follows); from the representation here of Abraham, as being the Lord's Divine Human; so that by the words "which Abraham had," is signified that they (namely, the spiritual) were adopted by the Lord's Divine Human; and from the signification of the "gifts" which Abraham gave them, as being allotted places in the Lord's spiritual kingdom. [2] From what has already been shown in several places (as n. 3235, and elsewhere) concerning those who constitute the Lord's spiritual kingdom and are called the spiritual, it can be seen that they are not sons born of the marriage itself of good and truth, but of a certain covenant not so conjugial; they are indeed from the same father, but not from the same mother; that is, they are from the same Divine good, but not from the same Divine truth. For as the celestial are from the very marriage of good and truth, they have good and thence truth; wherefore they never inquire what is true, but perceive it from good; and they discourse not about truth beyond affirming that it is so-according to what the Lord teaches in Matthew: Let your speech be, Yea, yea; Nay, Nay; for whatsoever is more than these cometh of evil (Matt. 5:37); whereas the spiritual, because they are from a covenant not so conjugial, do not know from any perception what truth is, but call that true which they have been told to be so by parents and masters; and therefore in them there is not the marriage of good and truth; but still the truth which they thus believe is adopted by the Lord for truth when they are in the good of life (concerning this see n. 1832). Therefore it is that those who are spiritual are here called the "sons of the concubines," and by these are meant all the sons of Keturah hitherto enumerated, and also the sons of Hagar, who will be named immediately below, from the twelfth to the eighteenth verse. [3] In former times, in order that both the celestial and the spiritual might be represented in marriages, it was permissible for a man to have a concubine in addition to a wife; such concubine being given to the husband by the wife, and she was then called his "woman," or was said to be "given to him for a woman," as when Hagar the Egyptian was given to Abraham by Sarah (Gen. 16:3); when Bilhah the handmaid was given by Rachel to Jacob (Gen. 30:4), and the handmaid Zilpah to Jacob by Leah (Gen. 30:9). They are there called "women," but elsewhere they are called "concubines," as Hagar the Egyptian in this verse, and Bilhah in Genesis 35:22, also Keturah herself in 1 Chronicles 1:32. [4] That those ancients had concubines besides a wife, as was the case not only with Abraham and Jacob, but also with their descendants, as Gideon (Judges 8:31), Saul (2 Sam. 3:7), David (2 Sam. 5:13; 15:16), and Solomon (1 Kings 11:3), was of permission, for the sake of the representation, namely, of the celestial church by a wife, and of the spiritual church by a concubine: this was of permission because they were such that they had no conjugial love, neither was marriage to them marriage, but only a carnal coupling for the sake of procreating offspring. To such there might be permissions without injury to conjugial love, and consequently to its covenant; but never to those who are in good and truth, and who are or can become internal men; for as soon as man is in good and truth, and in things internal, such things cease. For this reason it is not allowable for Christians, as it was for the Jews, to take to themselves a concubine together with a wife, for this is adultery. That the spiritual were adopted by the Lord's Divine Human, may be seen from what has been stated and shown before on the same subject (n. 2661, 2716, 2833, 2834).

(3247) And he sent them away from Isaac his son. That this signifies the distinction and separation of those who are spiritual from those who are celestial, is evident from what has just been said, namely, that the sons of Abraham by Keturah and by Hagar the Egyptian, who are called the "sons of the concubines," represent the spiritual; and that Isaac, in the relative sense, represents the celestial (n. 3245); and that these two classes were separated.

(3248) While he was yet living. That this signifies to whom he could give life, is evident from the signification of "while he was yet living," or "while he yet might live," as being to give life; for by Abraham is here represented the Lord as to the Divine Human. That the spiritual have life from the Lord's Divine Human may be seen above (n. 2661, 2716, 2833, 2834). When their life is from this source the Lord is said to "live" with them, even in common speech. Hence it is that in the internal sense by "while Abraham was yet living" is signified giving life. Life is given to those who are spiritual by means of the good of faith, which is meant by the words which now follow.

(3249) Eastward to the land of the east. That this signifies to the good of faith, is evident from the signification of "the east" and the "land of the east," which will be treated of in what follows. The good of faith which is signified by the "land of the east," is no other than that which in the Word is called charity toward the neighbor; and charity toward the neighbor is nothing else than a life according to the Lord's commandments. That this is signified by the "land of the east" may be seen above (n. 1250); therefore they who were in the knowledges of the good of faith were called "sons of the east." The land of the sons of the east was Aram of Syria. (That Aram or Syria represents the knowledges of good, may be seen above, n. 1232, 1234; and that Aram Naharaim, or Syria of the rivers, represents the knowledges of truth, n. 3051.) And as by the “Syrians” or “sons of the east” were signified those who were in the knowledges of good and truth, they were preeminently called the “wise,” as in the first book of Kings, where it is said of Solomon: The wisdom of Solomon was multiplied above the wisdom of all the sons of the east (1 Kings 4:30); and as in Matthew, where it is said of those who came to Jesus when He was born: Wise men from the east came to Jerusalem, saying, Where is He that is born king of the Jews? For we have seen His star in the east, and are come to worship Him (Matt. 2:1-2). For in Syria were the last remains of the Ancient Church, and therefore in that land there still remained the knowledges of good and truth, as can also be seen from Balaam, who not only adored Jehovah, but also prophesied concerning the Lord, and called Him the “Star out of Jacob, and the Scepter out of Israel” (Num. 24:17). That Balaam was of the sons of the east in Syria is manifest, for he says this of himself when he utters the declaration: From Syria hath Balak brought me, the king of Moab, from the mountains of the east (Num. 33:7). That it was Aram or Syria where the sons of the east dwelt, is evident from the fact that when Jacob went into Syria he is said to have gone “to the land of the sons of the east” (Gen. 29:1).

(3250) Verses 7-10. And these are the days of the years of the lives of Abraham, which he lived; a hundred years, and seventy years, and five years. And Abraham expired and died in a good old age, an old man and sated, and was gathered to his peoples. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. “And these are the days of the years of the lives of Abraham, which he lived,” signifies the state representative by Abraham of the Lord as to the Divine Itself; “a hundred years, and seventy years, and five years,” signifies the things that belong to this state; “and Abraham expired and died,” signifies the end of the representation by Abraham; “in a good old age, an old man and sated,” signifies something new in the representation; “and was gathered to his peoples,” signifies that these things were concerning Abraham; “and Isaac and Ishmael his sons buried him,” signifies that the representative of the Lord was now taken up by Isaac and Ishmael; “in the cave of Machpelah,” signifies resurrection as to truth; “in the field of Ephron the son of Zohar the Hittite, which is before Mamre,” signifies as to good; it also signifies the spiritual, as above, who receive truth and good from the Lord’s Divine Human, and are saved; “the field which Abraham purchased of the sons of Heth,” signifies the Lord’s spiritual kingdom thence derived; “there was Abraham buried, and Sarah his wife,” signifies resuscitation.

(3251) And these are the days of the years of the lives of Abraham, which he lived. That this signifies a state representative by Abraham of the Lord as to the Divine

Itself, is evident from the signification of “days” and “years,” as being states (n. 23, 487, 488, 493, 893, 2788); and from the signification here of “lives,” as also being states (n. 2904), here, states that were represented by Abraham; for all his life, as it is described in the Word, and the end of which is now treated of, was representative. That Abraham represented the Lord as to the Divine Itself, has been shown in the explications. In order that he might represent, he was called by the name Abraham, the letter “h” being inserted, which was taken from the name “Jehovah” (n. 2010). Abraham represented both the Divine Itself, which is called the “Father,” and the Divine Human, which is called the “Son,” thus he represented the Lord as to both the Divine Itself and the Divine Human, but that Divine Human which is from eternity, from which came forth and to which He reduced or brought the Human that was born in time, when He glorified it. This is the representation of the Lord by Abraham.

(3252) A hundred years, and seventy years, and five years. That this signifies the things that belong to this state, is evident from the fact that all numbers in the Word signify things (see n. 482, 487, 575, 647, 648, 1963, 1988, 2075, 2252); and therefore so does this number, which signifies the things that are of the state now treated of. While the mind dwells solely on what is historical, it appears as if numbers, such as these of the years of the age of Abraham, do not involve any interior sense; yet that they do involve such a sense is evident from all that has been shown above concerning numbers, and can be seen from the fact that in number simply as number there is nothing holy, and yet the least of all the things in the Word is holy.

(3253) And Abraham expired and died. That this signifies the end of the representation by Abraham, is evident from the signification of "expiring and dying," as being to cease or come to an end (n. 494); here, the end of the representation. For nothing of Abraham's life which is described in the Word has reference to Abraham, except merely in the historical sense; but everything has reference to the Lord and His kingdom; and therefore when it is said of Abraham that he "expired and died," it cannot signify in the Word (that is, in its genuine sense) anything else than that the state representative of the Lord by Abraham came to an end.

(3254) In a good old age, an old man and sated. That this signifies something new in the representation, is evident from the signification in the internal sense of "old age," as being to put off what is old and put on what is new (see n. 1854, 2198, 3016). The reason why what is new, or a new state, is signified in the internal sense by "old age," is that with the angels, for whom is the internal sense of the Word, there is no idea of time, thus no idea of such things as belong to time, as the ages of man-infancy, childhood, youth, adult age, and old age. But instead of all these they have an idea of states, thus instead of the time of infancy they have an idea of the state of innocence; instead of the time of childhood and youth they have an idea of the state of the affection of good and truth; instead of adult age they have an idea of the state of intelligence; and instead of old age an idea of the state of wisdom (n. 3183); and as at this time of life man passes from the things of time to those that are of a life without time, and thus puts on a new state, by "old age" is signified what is new, and in this case a new representative, because it is in relation to this with Abraham that "old age" is predicated, and also that he was "an old man and sated," as can be seen from what has just been said.

(3255) And was gathered to his peoples. That this signifies that these things were concerning Abraham, is evident from the signification of being "gathered to his peoples," as being to be no longer the subject; for to be gathered to his peoples is to go away from those among whom he has been hitherto, and pass to his own; thus in the present case to be no longer a representative. It was customary with the ancients when anyone died, to say that he was gathered to his fathers or to his peoples, and they understood by this form of expression that he actually went to his parents, relations, and kinsfolk in the other life. They derived this form of speech from the most ancient people, who were celestial men, for while living on earth these were at the same time with the angels in heaven, and thus knew how the case is, namely, that all who are in the same good meet and are together in the other life, and likewise all who are in the same truth. Of the former they said that they were "gathered to their fathers," but of the latter that they were "gathered to their peoples;" for with them "fathers" signified goods (n. 2803), and "peoples" signified truths (n. 1259, 1260). As the people of the Most Ancient Church were all in similar good, they dwell together in heaven (n. 1115); and the case is the same with many of the people of the Ancient Church, who were in similar truth (n. 1125, 1127). [2] Moreover while a man lives in the body he is always as to his soul in some society of spirits in the other life (n. 1277, 2379); the man who is evil is in a society of infernal spirits; and the man who is good is in a society of angels. Thus everyone is in a society of such spirits as he is in agreement with, either as to good and truth, or as to evil and falsity; and into this same society the man comes when he dies (n. 687). This is what among the ancients was signified by being "gathered to their fathers," or "to their peoples," as is here said of Abraham when he expired, and of Ishmael in this same chapter (Gen. 25:17); of Isaac (Gen. 35:29); of Jacob (Gen. 49:29, 33); of Aaron (Num. 20:24, 26); of Moses (Num. 27:13; 31:2; Deut. 32:50); and of the first generation that entered into the land of Canaan (Judges 2:10). But in the internal sense of the Word, when anyone's life is treated of representatively, by being "gathered to his peoples" is signified that he is no longer the subject, as before said.

(3256) And Isaac and Ishmael his sons buried him. That this signifies that the representation of the Lord is now taken up by Isaac and Ishmael, can be seen from the signification of "burying." (That being "buried" denotes to be resuscitated and to rise again, was shown above, n. 2916.) As the representation of the Lord by Abraham is here treated of, as regards this state having come to an end, and that now the representation by Isaac and Ishmael begins, therefore by “burying” in this case is signified the resuscitation of this state; for the significations are determined in accordance with their application to the things of which they are predicated. The case with the representatives in the Word is that they are continuous, although they appear as if interrupted by the deaths of those who represent; their deaths however do not signify any interruption, but a continuation; and therefore their burials signify that the representative is resuscitated and continued in someone else.

(3257) In the cave of Machpelah. That this signifies resurrection as to truth, and that in the field of Ephron the son of Zohar the Hittite, which is before Mamre, signifies resurrection as to good; and that these words also signify the spiritual, who receive truth and good from the Lord’s Divine Human and are saved, as stated above; and also that the field which Abraham purchased of the sons of Heth, signifies the Lord’s spiritual kingdom thence derived; and that there was Abraham buried, and Sarah his wife, signifies resuscitation, can be seen from what has been before stated and shown concerning the signification of all these expressions, in chapter 23 (n. 2913, 2928, 2968-2971, 2975, 2980); and from the signification of “being buried” (n. 2916, 2917).

(3258) Verse 11. And it came to pass after the death of Abraham that God blessed Isaac his son; and Isaac dwelt at Beer-lahai-roi. “And it came to pass after the death of Abraham,” signifies after the state and time of the representation of the Lord by Abraham; “that God blessed

Isaac his son," signifies the beginning of the representation of the Lord by Isaac; "and Isaac dwelt at Beer-lahai-roi," signifies the Lord's Divine rational in Divine light.

(3259) And it came to pass after the death of Abraham. That this signifies after the state and time of the representation of the Lord by Abraham, is evident from the signification of "dying," as being, when the representative life of anyone is treated of, the end of the representation (concerning which see above, n. 3253); hence, in this case, "after the death of Abraham" signifies after the state and time of the representation of the Lord by Abraham.

(3260) That God blessed Isaac his son. That this signifies the beginning of the representation by Isaac, may be seen from the signification of the expression, "God blessed." Among the ancients, when a work was to be commenced, it was customary to say, "May God bless it;" and by this was signified the same as is meant by the expression of the wish, "May it be prosperous and happy;" and thus in a more remote sense, by, "May God bless," as well as by, "May it be prosperous and happy," there is signified a beginning, here the beginning of the representation by Isaac, because this follows immediately after the end of the representation by Abraham, which is signified by his death.

(3261) And Isaac dwelt at Beer-lahai-roi. That this signifies the Lord's Divine rational in Divine light, is evident from the signification of "dwelling," as being to live (see n. 1293); and from the signification of "Beer-lahai-roi" as being Divine good rational born from Divine truth itself (concerning which see n. 3194). Thus the proximate sense is that the Divine rational lived or was in the Divine good which was born from Divine truth itself; but it was not in it; and therefore it is not said "in Beer-lahai-roi," but "at [cum] Beer-lahai-roi," that is, when interpreted, "At the fountain of him that liveth and seeth me," which denotes with that Divine good. For Isaac dwelt in the land of the south, as stated in the foregoing chapter (Gen. 24:62), where we read "and Isaac came from coming to Beer-lahai-roi, and he dwelt in the land of the south;" and as by the "land of the south" in that place there is signified Divine light therefrom (n. 3195), therefore here also nothing else than this is signified.

(3262) Verse 12. And these are the births of Ishmael the son of Abraham, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. "And these are the births of Ishmael the son of Abraham," signifies the derivations of the spiritual church represented by Ishmael; "whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham," signifies the birth of the spiritual man from Divine influx into the affection of memory-knowledges.

(3263) And these are the births of Ishmael the son of Abraham. That this signifies the derivations of the spiritual church represented by Ishmael, is evident from the signification of "births," as being the derivations of faith, thus of the church (see n. 1145, 1255, 1330); from the representation of Ishmael, as being those who are rational and who are of the Lord's spiritual church (see n. 2078, 2691, 2699); and from the signification of the "sons of Abraham," as being those who are in truth from the Lord;

for by “sons” are signified truths (see n. 489, 491, 533, 1147, 2623), and by Abraham is represented the Lord as to the Divine Human also (n. 3251), from whom the spiritual have truth and good (n. 2661, 2716, 2833, 2834). [2] As regards the Lord’s spiritual church, be it known that it exists throughout the universal world; for it is not confined to those who have the Word and thence know the Lord and some truths of faith; but it exists also with those who have not the Word and therefore are altogether ignorant of the Lord and consequently know no truths of faith (for all the truths of faith regard the Lord); that is to say, this church exists among the Gentiles who are remote from the church; for there are many among them who from rational light know that there is one God; that He has created all things and preserves all things; and also that from Him is all good, consequently all truth; and that likeness to Him makes man blessed; and moreover they live according to their religion, in love to that God and in love toward the neighbor; and from the affection of good they do works of charity, and from the affection of truth they worship the Supreme Being. The Gentiles who are of this character are they who belong to the Lord’s spiritual church; and although while in this world they do not know the Lord, yet within themselves they have the worship and tacit acknowledgment of Him when they are in good, for in all good the Lord is present; and therefore in the other life they easily acknowledge Him, and receive the truths of faith in Him more readily than Christians do who are not in good in this way, as may be seen from what has been disclosed from experience concerning the state and lot in the other life of the nations and peoples out of the church (n. 2589-2604). The natural light which these have has in it what is spiritual, for without that which is spiritual from the Lord, such things cannot possibly be acknowledged. [3] From this it may now be seen what "Ishmael" signifies, and thereby who in the representative sense are the "Ishmaelites," namely those who are of the Lord's spiritual church, who as to life are in simple good, and therefore as to doctrine are in natural truth. Such also are signified by the "Ishmaelites" in the following passage concerning Joseph: Behold, a travelling company of Ishmaelites came from Gilead, with their camels bearing wax, resin, and stacte, going to carry it down to Egypt (Gen. 37:25); where the Ishmaelites represent those who are in simple good, such as is that in which are the well-disposed Gentiles; "camels bearing wax, resin, and stacte," denote the interior goods of such people. The like is signified by the "Ishmaelites" in verse 28 of the same chapter, and in chapter 39, verse 1; and also in the book of Judges, where it is said that Gideon made a request: That ye would give me every man the earrings of his spoil. For they had golden earrings, because they were Ishmaelites (Judg. 8:24); "golden earrings" signify the things of simple good (n. 3103).

(3264) Whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. That this signifies the birth of the spiritual man from Divine influx into the affection of memory-knowledges, is evident from the signification of "bearing," as being to come into existence (n. 2621, 2629); from the representation of “Hagar the Egyptian,” as being the life of the exterior man (n. 1896, 1909); and from the signification of “handmaid,” as being the affection of memory-knowledges and of knowledges that is of the exterior man (n. 1895, 2691). It is said “Sarah’s handmaid,” because by Sarah is represented the Lord’s Divine truth, to which the affection of memory-knowledges and of the knowledges of truth is subordinate. As by Ishmael is represented the spiritual man, it is evident that by these words, “whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham,” is signified the birth of the spiritual man from Divine influx into the affection of memory-knowledges. [2] That man’s rational is born in this manner, see n. 1895, 1896, 1902, 1910, 2094, 2557, 3030, 3074; consequently the spiritual is thus born, for this is not possible except in the rational, wherefore the spiritual man and the rational man are almost the same, those who are spiritual differing among themselves merely according to the quality of the reason and the consequent quality of life that prevails among them. That their birth or regeneration is from Divine influx into the affection of knowledges may also be seen above (n. 1555, 1904, 2046, 2063, 2189, 2657, 2675, 2691, 2697, 2979). See also what has been stated and shown above concerning Ishmael; namely, that by him was represented the Lord’s first rational, which was not yet Divine (n. 1893); that afterwards the truly rational or spiritual were represented (n. 2078, 2691), and thereby the Lord’s spiritual church (n. 2699).

(3265) Verses 13-16. And these are the names of the sons of Ishmael, in their names, according to their births: the firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam; and Mishma, and Dumah, and Massa; Hadar, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael, and these are their names, in their villages and in their castles; twelve princes of their peoples. "And these are the names of the sons of Ishmael," signifies the qualities of their doctrinal things; "in their names, according to their births," signifies interior qualities according to the derivations of faith; "the firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam; and Mishma, and Dumah, and Massa; Hadar, and Tema, Jetur, Naphish, and Kedemah," signifies all things of the spiritual church, especially among the Gentiles; "these are the sons of Ishmael, and these are their names," signifies doctrinal things and their quality; "in their villages," signifies the external things of the church; "and in their castles," signifies the internal things; "twelve princes of their peoples," signifies all the primary things of this Spiritual Church.

(3266) And these are the names of the sons of Ishmael. That this signifies the qualities of their doctrinal things, namely, of those who are spiritual, is evident from the signification of "name," as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); from the signification of "sons," as being truths, and also doctrinal things (see n. 489, 491, 533, 1147, 2623); and from the representation of Ishmael, as being those who are spiritual (n. 3263).

(3267) In their names, according to their births. That this signifies interior qualities according to the derivations of faith, is evident from the signification of “name,” as being quality, or from the signification of “names,” as being qualities (n. 3266), in this case interior qualities, because it is said, “these are the names of the sons of Ishmael, in their names,” where “names” in the first place denote general qualities, and in the second place the qualities which are within the former, or which are interior in respect to those general qualities; and also because these qualities are according to the derivations of faith which are signified by “according to their births.” (That “births” signify the derivations of faith, thus of the church, may be seen above, n. 1145, 1255, 1330, 3263.) [2] With the Lord’s spiritual church the case is this: It is scattered throughout the whole world, and everywhere varies as to articles of belief, or the truths of faith; and these varieties are the derivations which are signified by the “births,” and which come forth both at one and the same time and also one after another. It is the very same with the Lord’s spiritual kingdom in the heavens, in which there is variety as to the things of faith, and this to such a degree that there is not one society, nor even one person in a society, that in the things of the truth of faith has an idea altogether in agreement with the ideas of others (n. 3241) but nevertheless the Lord’s spiritual kingdom in the heavens is a one; the reason of which is that with all there charity is the principal thing; for charity makes the spiritual church, and not faith, unless you call charity faith. [3] He who is in charity loves his neighbor, and when the neighbor differs from him in matters of belief, he excuses it provided that his neighbor lives in good and truth. He also does not condemn the well-disposed Gentiles, although they are ignorant of the Lord, and do not know anything of the faith. For he who is in charity, that is, who lives in good, receives from the Lord truths of such a quality as agree with his good, and Gentiles receive such truths as in the other life may be bent into truths of faith (n. 2599-2603). But he who is not in charity, that is, who does not live in good, can never receive any truth; he may indeed know truth, but it is not implanted in his life; thus he may indeed have it in his mouth, but not in his heart. For truth cannot be conjoined with evil, and therefore those who know the truths which are called the articles of belief, and do not live in charity or in good, although they are in the church because born in it, are yet not of the church, for there is nothing of the church in them, that is nothing of good with which truth may be conjoined.

(3268) The firstborn of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam; and Mishma, and Dumah, and Massa; Hadar, and Tema, Jetur, Naphish, and Kedemah. That these signify all things that belong to the spiritual church, especially among the Gentiles, is evident from the representation of those who are here named, some of whom are mentioned elsewhere in the Word, particularly in the prophetical books-as Nebaioth, Kedar, Dumah, and Tema-and who there signify such things as belong to the spiritual church, especially among the Gentiles; moreover the same is manifest from their being twelve, for “twelve” signifies all things of faith, thus of the church, as will be shown hereafter; and for this reason it is said in the sixteenth verse that they were "twelve princes of their peoples." [2] That by Nebaioth and Kedar are represented the things that belong to the spiritual church, especially among the Gentiles, namely its goods and derivative truths, is evident in Isaiah: The abundance of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and frankincense, and they shall proclaim the praises of Jehovah. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee they shall come up with acceptance on Mine altar (Isa. 60:6-7) which in the supreme sense is said of the Lord, and in the relative sense of His kingdom. The "flocks of Kedar" denote spiritual good (that a "flock" is spiritual good may be seen above, n. 343, 415, 2566); the "rams of Nebaioth" denote spiritual truth (that a "ram" is spiritual truth may be seen above, n. 2833). [3] That "Kedar" is Arabia is manifest from the following passages, and that Arabia was called "Kedar" from the son of Ishmael is evident from the fact that in both verses lands or nations are enumerated all of which are named from the sons and grandsons of Abraham-as Midian, Ephah, and Sheba (concerning which see above, verses 2-4); and here likewise Kedar and Nebaioth. [4] In Ezekiel: Arabia, and all the princes of Kedar, these were the merchants of thy hand; in lambs, and rams, and he-goats, in these were they thy merchants (Ezek. 27:21); treating of Tyre, that is, of those who are in the knowledges of good and truth. (That "Tyre" has this signification may be seen above, n. 1201.) “Arabia” denotes spiritual good; the “princes of Kedar,” spiritual truths; “lambs, rams, and he-goats” denote spiritual goods and truths. [5] In Jeremiah: Arise ye, go up to Kedar, and lay waste the sons of the east. Their tents and their flocks shall they take; they shall carry away for themselves their curtains, and all their vessels, and their camels (Jer. 49:28-29); where the subject is the vastation of the spiritual church, meant by “Kedar and the sons of the east.” “Tents and flocks” denote the goods of this church; “curtains and vessels,” its truths; the holy things of worship are what are signified by “tents and flocks,” and by “curtains and vessels;” and all the holy things of worship relate to good and truth. [6] But those who are not in truth, because not in good, are those who are represented by the “Arabians and Kedarites in the wilderness” as in Isaiah: Babylon shall not be inhabited forever, neither shall the Arabian pitch tent there (Isa. 13:19, 20). In the same: Let the wilderness and the cities thereof lift up [their voice], the villages that Kedar doth inhabit (Isa. 42:11). In Jeremiah: By the ways hast thou sat for them, as an Arabian in the wilderness (Jer. 3:2). In David: Woe is me, that I sojourn in Meshech, that I dwell with the tents of Kedar (Ps. 120:5). [7] In Isaiah: In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanites. Bring ye waters to meet him that is thirsty; ye inhabitants of the land of Tema forestall the fugitive with his bread. For they shall wander before the swords, from before the drawn sword, from before the bent bow, and from before the grievousness of war. For thus hath the Lord said unto me, Yet within a year, according to the years of a hireling, and all the glory of Kedar shall be consumed; and the residue of the number of bows of the mighty men of the sons of Kedar (Isa. 21:13-17). To “lodge in the forest of Arabia” denotes vastation as to truth; “the travelling companies of Dedanites” denote those who are in knowledges (n. 3240, 3241); “the inhabitants of the land of Tema” denote those who are in simple good, such as is that of the well-disposed Gentiles. It is evident that these were called “Tema” from Ishmael’s son. “Kedar” denotes those who are in simple truth; of whom it is said that they shall “wander from before swords, and from before the grievousness of war,” by which is signified that they will not endure temptation combats, because they are no longer in good. [8] In Jeremiah: Pass over to the isles of Kittim, and see; and send unto Kedar, and consider diligently, and see whether there hath been done such a thing, whether a nation hath changed gods, which yet are no gods (Jer. 2:10-11); the “isles of Kittim” denote those who are more remote from worship, that is, Gentiles who are in simple good, and thereby in natural truth (n. 1156, 1158); that “Kedar” also denotes the same is manifest. [9] In the same: Then took I the cup from the hand of Jehovah, and made all the nations to drink, unto whom Jehovah had sent me; Dedan, and Tema, and Buz, and all that are clipped at the corner [of the beard]; and all the kings of Arabia, and all the kings of the west, that dwell in the wilderness (Jer. 25:17, 23-24); where also the vastation of the spiritual church is treated of, and Tema and Arabia are named along with several others, from which it is manifest that by “Tema,” as by “Arabia,” those are signified who are of the spiritual church; but to Arabia are attributed kings and cities, while princes and villages are ascribed to Kedar. [10] Besides these, Dumah also is mentioned in Isaiah (21:11). The reason why by these nations are signified the things that belong to the spiritual church, is that the Ancient Church, which was spiritual, was also among them (n. 1238, 2385); their doctrinals and rituals differed, and yet they were one church because they did not make faith, but charity, essential. In course of time however, as charity ceased, even that which there was of the church with them was lost; yet there still remained a representative of the church by them, with variety according to what there had been of the church with them. Hence it is that wherever they are named in the Word, they themselves are not signified, but only that of the church in general which had been there.

(3269) These are the sons of Ishmael, and these are their names. That this signifies doctrinal things and their quality, is evident from the signification of “sons,” as being truths, and also doctrinal things; and of “name,” as being quality (see n. 3266).

(3270) In their villages. That this signifies the external things of the church, is evident from the signification of “villages,” as being those things which are the externals of faith, thus of the church; the external things of the church are rituals, the internal things are doctrinal things, provided that these are not merely of memory-knowledge, but also of life. External things were represented by villages because these were outside of the cities; but internal things by the cities themselves. (That "cities" are doctrinal things may be seen above, n. 402, 2268, 2449, 2712, 2943, 3216.)

(3271) And in their castles. That this signifies internal things, is evident from the signification of "castles," as being the internal things of faith; here, of the church, because they are especially predicated of the Gentiles, who had no truth of faith, but only rational and natural truth. These truths are called "castles" when the truths of faith are called "cities." In the original tongue the words that signify villages and castles also signify courts and palaces; and "courts" are similarly the external things of the church, and "palaces" the internal.

(3272) Twelve princes of their peoples. That this signifies all the primary things of this spiritual church, is evident from the signification of "twelve," as being all things of faith or of the church (n. 577, 2089, 2129, 2130); from the signification of "princes," as being things primary (n. 1482, 2089); and from the signification of "peoples," as being those who are in truths (n. 1259, 1260), thus those who are of the spiritual church, for these are said to be in truths. That all numbers in the Word signify actual things, may be clearly seen from the number "twelve," which so often occurs. This number, wherever it occurs in the Word, signifies all; as for instance the "twelve tribes" in the Old Testament, and the "twelve apostles" in the New, signify all things of faith, and thus all things of the church. So here "twelve princes" signify all the primary things of this church, and these are represented by so many sons of

Ishmael. [2] That "twelve" has this signification may be seen from the passages adduced in the sections above cited, as also from the following passages in the Word. In John: I heard the number of those who were sealed out of every tribe of the sons of Israel. Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand (Rev. 7:4-5); and so on; where by "twelve thousand sealed out of every tribe" nothing else is signified than that all who are in faith, that is, who are in the good of faith, are saved. Again: A woman encompassed with the sun, and the moon under her feet and upon her head a crown of twelve stars (Rev. 12:1); the "woman" denotes the church (n. 252, 253); the "sun," celestial love; and the "moon," spiritual love (n. 30-38, 1529, 1530, 2441, 2495); the "twelve stars" denote all things of faith. (That "stars" are the knowledges of good and truth which are of faith, may be seen above, n. 2495, 2849.) [3] Again: The holy city, New Jerusalem, had twelve gates, and upon the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he measured the city with the reed, twelve thousand furlongs. And he measured the wall thereof, a hundred and forty and four cubits (twelve times twelve), which is the measure of a man, that is, of an angel. And the twelve gates were twelve pearls (Rev. 21:2, 12, 14, 16-17, 21); here by the "holy city" nothing else is signified than the Lord's spiritual kingdom; and by "gates," "wall," “foundations” are signified the things of charity and faith; and by “twelve,” so often mentioned, are signified all of these things; that neither twelve tribes nor twelve apostles are signified, must be evident to everyone. Again: In the midst of the street of it, and on this side of the river and on that was the tree of life, bearing twelve fruits, yielding its fruit every month (Rev. 22:2); the “twelve fruits” are all things of charity. [4] In Matthew: Jesus said, Verily I say unto you, that ye who have followed Me in the regeneration, when the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28); here apostles are not meant by “apostles,” nor thrones by “thrones,” nor tribes by “tribes,” but all things that are of faith (n. 2129). Moreover in the Word of the Old Testament, where “twelve tribes” are mentioned, it is all things of the church that are signified; and the case is the same with the “twelve stones according to the names of the twelve tribes of Israel” in the Urim and Thummim (Exod. 28:21); and with the “twelve loaves” of the show bread set in order upon the table (Lev. 24:5-6); and so in other instances. That all things of faith are contained also in the very names of the twelve sons of Jacob or Israel, will be seen, of the Lord’s Divine mercy in what follows in chapters 29 and 30.

(3273) Verses 17, 18. And these are the years of the life of Ishmael, a hundred years, and thirty years, and seven years; and he expired and died, and was gathered unto his peoples. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria; he fell upon the faces of all his brethren. "And these are the years of the life of Ishmael," signifies a state representative by Ishmael of the Lord's spiritual kingdom; "a hundred years, and thirty years, and seven years," signifies the things of this state; "and he expired and died," signifies the end of the representation by Ishmael; "and was gathered unto his peoples," signifies that these things are concerning Ishmael; "and they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria," signifies the extension of intelligence; "he fell upon the faces of all his brethren," signifies contentions concerning truth, but that he was superior.

(3274) And these are the years of the life of Ishmael. That this signifies a state representative by Ishmael of the Lord's spiritual kingdom, is evident from the signification of "years" and of "lives," as here being representative states (n. 3251); and from the representation of Ishmael, as being the Lord's spiritual kingdom (n. 2699, 3263, 3268).

(3275) A hundred years, and thirty years, and seven years. That this signifies the things of this state, is evident from what was said above (n. 3252) concerning the age of Abraham.

(3276) And he expired and died. That this signifies the end of the representation by Ishmael, is evident also from what was said above (n. 3253), where the same words occur, with the same internal sense. In like manner, that he "was gathered unto his peoples" signifies that these things are concerning Ishmael, may also be seen above (n. 3255).

(3277) And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria. This signifies the extension of intelligence; and he fell upon the faces of all his brethren, signifies contentions respecting truth, but that he was superior; as is evident from what is said above (n. 115, 1951), where these expressions are explained.

(3278) Verses 19, 20. And these are the births of Isaac, the son of Abraham: Abraham begat Isaac. And Isaac was a son of forty years when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to himself for a woman. "And these are the births of Isaac, the son of Abraham," signifies the Lord's Divine rational from which is the Divine natural; "Abraham begat Isaac," signifies the Divine rational from the Divine Itself; "and Isaac was a son of forty years," signifies from His own power by temptation combats; "when he took Rebekah," signifies the conjunction of Divine truth; "the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to himself for a woman," signifies the quality and state.

(3279) And these are the births of Isaac, the son of Abraham. That this signifies the Lord's Divine rational, from which is the Divine natural, is evident from the signification of "births" as being derivations (n. 1145, 1255, 1330), namely, derivations of faith when faith is treated of, and derivations of the church when the church is treated of, just as above the derivations of the spiritual church were signified by the "births" of Ishmael (n. 3263). But here, since the "births" are predicated of the Lord, it is Divine births that are meant, namely, that from the Divine Itself is born the Divine rational, which is signified by Isaac being begotten by Abraham; and that from the Divine rational is the Divine natural, which is signified by Esau and Jacob being from Isaac; for by Esau and Jacob the Lord's Divine natural is represented-by Esau as to good, and by Jacob as to truth-as will be shown in what now follows. This is what is here signified by the "births."

(3280) Abraham begat Isaac. That this signifies the Divine rational from the Divine Itself, is evident from the representation of Abraham, as being the Divine Itself; and from the representation of Isaac, as being the Divine rational, as already frequently explained.

(3281) And Isaac was a son of forty years. That this signifies from His own power by temptation combats, is evident from the representation of Isaac, as being the Divine rational, as already frequently explained; from the signification of "forty," as being temptations (n. 730, 862); and from the signification of "years," as being states (n. 23, 487, 488, 493, 893, 2788). Hence the internal sense of these words is that the Lord made His rational Divine also as to truth, by temptation combats, thus by His own power. (That the Lord by His own power through temptations admitted into Himself made all the human in Himself Divine, was shown above, n. 1616, 1663, 1668, 1690, 1787, 2083, 2523, 2632, 2776, 3030, 3043, 3141.)

(3282) When he took Rebekah. That this signifies the conjunction of Divine truth, is evident from the representation of Rebekah, as being Divine truth adjoined to Divine good in the rational, the birth of which from the natural man was treated of in the preceding chapter.

(3283) The daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to himself for a woman. That this signifies the quality and state, is evident from the representation of Bethuel and Laban, and from the signification of "Aram" and "Paddan-aram," as being those things which involve the origin as to quality and state of the Divine truth represented by Rebekah; but what is represented by each, namely, by Bethuel and by Laban, and what is signified by "Aram" or Syria, was explained in the preceding chapter. The reason why these things are again said, is that in the following sections the Lord's natural is treated of. The Lord's natural could not be made Divine until truth had been adjoined to His rational, and until this had been made Divine; for the influx into the natural must needs be from the Divine good of the rational through the Divine truth therein; seeing that all the life of the natural man, as regards knowing and acting intelligently, is therefrom; for the rational is that which ordinates all things in the natural, and according to the orderly arrangement of things therein has them conveniently in view; the rational being like a higher sight, which when it looks into the memory-knowledges of the natural man, looks upon a field as it were beneath itself. The light of this sight is the light of truth, but the origin of the light is from good in the rational. But more on this subject hereafter.

(3284) Verses 21-23. And Isaac entreated Jehovah for his woman, because she was barren, and Jehovah was entreated of him, and Rebekah his woman conceived. And the sons struggled together within her; and she said, If so, why am I thus? And she went to inquire of Jehovah. And Jehovah said unto her, Two nations are in thy womb, and two peoples shall be separated from thy bowels, and the one people shall prevail over the other people, and the elder shall serve the younger. "And Isaac entreated Jehovah," signifies the communication of the Divine which was the Son with the Divine which was the Father; "for his woman, because she was barren," signifies that the Divine natural was not yet; "and Jehovah was entreated of him," signifies the effect; "and Rebekah his woman conceived," signifies that it was from Divine truth as a mother; "and the sons struggled together within her," signifies combat as to which; "and she said, If so, why am I thus?" signifies straitness; "and she went to inquire of Jehovah," signifies a state of communication; "and Jehovah said unto her," signifies perception from the Divine; "two nations are in thy womb," signifies the natural as to interior and exterior good, that there is conception; "and two peoples shall be separated from thy bowels" signifies that truth is thence derived; "and the one people shall prevail over the other people," signifies that at first truth will be superior to the good of truth; "and the elder shall serve the younger," signifies that for a time the good of truth will be inferior.

(3285) And Isaac entreated Jehovah. That this signifies the communication of the Divine which is the Son with the Divine which is the Father, is evident from the signification of "entreating," as being to communicate; for entreaty or prayer is nothing but communication; and from the representation of Isaac, as being the Divine rational; the Divine which is the Son is Isaac, that is, the rational when truth is conjoined with it; but the Divine which is the Father here is "Jehovah." This communication was in the Lord, for the Father was in the Son, and the Son in the Father (John 14:10-11).

(3286) For his woman, because she was barren. That this signifies that the Divine natural was not yet, is evident from the signification of a "woman," as being Divine truth conjoined with the good of the rational, which truth was in the preceding chapter shown to be represented by Rebekah; and from the signification of "barren," as being that the Divine natural was not yet. For the case herein is this: The Divine natural had its origin from the Divine good of the rational as a father, and from the Divine truth therein as a mother; and when the Divine natural is not yet, then the truth of the rational is said to be "barren," here a "barren woman." [2] As regards man, the case is that when he is being regenerated, good is insinuated by the Lord into his rational (that is, good will to the neighbor), to which will or good is adjoined truth from the natural man; but when this has been done, the natural is not yet regenerate, as may be known from the fact that the internal or rational man often fights with the external or natural man; and so long as there is combat the natural is not regenerate; and when this is not regenerate, the rational is barren as to truth. Such is the case in general; and in like manner in every particular in which the rational dissents from the natural, the rational is said in that particular to be barren as to truth. [3] The work of regeneration is chiefly concerned in bringing about the correspondence of the natural man to the rational man, not only in general, but also in particular; and the natural man is reduced to correspondence by the Lord through the rational, in that good is insinuated into the rational, and in this good as in ground truths are implanted, and then by means of rational truths the natural is reduced to obedience; and when it obeys, then it corresponds; and insofar as it corresponds, so far is the man regenerate.

(3287) And Jehovah was entreated of him. That this signifies the effect, is evident without explication, because when Jehovah has been entreated, the prayer then comes to pass, or is effected.

(3288) And Rebekah his woman conceived. That this signifies from Divine truth as from a mother, is evident from the representation of Rebekah, as being the Divine truth of the rational, treated of in the preceding chapter; and from the signification of "conceiving," as being the first beginning of the Divine natural as from a mother; for, as just said, the Divine natural had its origin from the Divine good of the rational as a father, and from the Divine truth of the rational as a mother. That this is the case is known to scarcely anyone, and this ignorance is the greater because few are aware that the rational is distinct from the natural; for only those know this who are truly rational, and they alone are truly rational who have been regenerated by the Lord; whereas they who have not been regenerated do not comprehend this, for to them the rational is the same as the natural.

(3289) And the sons struggled together within her. That this signifies combat as to which, is evident from the signification of "struggling," as being combat; and from the signification here of "sons," as being the natural as to good and as to truth; for that Esau and Jacob, who were the sons, represent the Lord's Divine natural, Esau the Divine natural as to good, and Jacob as to truth, will become evident from what follows. This struggling or combat is treated of in this chapter, being concerning the priority, as to whether good or truth is prior, or what is the same, whether charity which is of good, or truth which is of faith, is prior. From the earliest times there has been much contention in the spiritual church concerning this question; and because this priority is treated of in what follows, it is said that the "sons struggled within her," and by this is signified combat as to which.

(3290) And she said, If so, why am I thus? That this signifies straitness, is evident from the sense of these words, in that they are words of straitness, and indeed straitness on account of the struggle, that is, the combat between the brothers; "if so," signifies if they combated about this matter; "why thus," signifies that there ought not to be combat on this account; "I," or, "why am I," signifies that if they combated about this matter they would not receive influx from rational truth; and thereby would come straitness.

(3291) And she went to inquire of Jehovah. That this signifies a state of communication, is evident from the signification of “inquiring,” as being when said of the Lord a communication; for it was Jehovah in Himself who was inquired of; in the historical sense, however, this communication is expressed by “praying” (n. 3285); and the state of communication by “inquiring.”

(3292) And Jehovah said unto her. That this signifies perception from the Divine, is thence evident; and also from the signification of “saying,” as being to perceive (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552); thus “Jehovah saying,” signifies to perceive from the Divine.

(3293) Two nations are in thy womb. That this signifies the natural as to interior and exterior good, that there is conception, is evident from the signification of “nations,” as being goods, especially the goods of the church (see n. 1159, 1258, 1260, 1416, 1849); and that here the goods which are in the natural are signified, is evident from the fact that Esau and Jacob, who were then in the womb, represent the Lord’s Divine natural, as will become very evident from what follows, where they are treated of. The natural, like the rational, consists of good and truth; the good in the natural is all that which is of natural affection, and is called delight; but the truth is all that which is of the memory, and is called memory-knowledge. These two must be in the natural for there to be any natural. By itself, memory-knowledge abstractedly from any delight which is of affection, is not anything; for the natural has its life from the delight within it; and from this derives its ability to know anything; whereas delight, which is the good of the natural, is something without memory-knowledge; but only such a vitality as infants have. In order therefore for the natural to be human it must consist of both, the one being perfected by the other; but it has its real life from good. [2] As regards this good which is here treated of, it is twofold, interior and exterior; the interior good communicates with the interior man, that is, with the rational; while the exterior good communicates with the external man, that is, with the things of the body, and makes the life in the external senses, and also in the actions. Without this twofold communication, man cannot live either as to the reason or as to the body. It is the interior communication which abides with man after death, and then makes his natural life, for a spirit also has natural life, inasmuch as his spiritual life is terminated in the natural as in an ultimate plane; for immediately after death a man is not able to think spiritually, except from the things that belong to his natural. The exterior communication, however, is that which a man has while he lives in the body, but this ceases by the death of the body. All this shows what is signified by "two nations in the womb," namely the natural as to interior and exterior good. "In the womb," in the internal sense, signifies conception, therefore it is here said "that there is conception."

(3294) And two peoples shall be separated from thy bowels. That this signifies that truth is thence derived, is evident from the signification of "people," as being truth (see n. 1259, 1260); and from the signification of being "separated from the bowels," as being to originate thence. In the Word, where birth is treated of, when it is from the mother it is expressed as "coming forth from the womb" or "belly;" but when from the father, as being "separated from the bowels." For the womb and the loins are predicated of the things of love, that is, of good; but when the expression "separated from the bowels" is used, the origin of truth is signified; therefore here, when good is treated of, it is said that "two nations are from thy womb;" and when truth is treated of, that "two peoples shall be separated from thy bowels," whereby is signified, in the internal sense, the origin of truth from good. "Two peoples" are spoken of, because as good is interior and exterior (n. 3293), so also is truth. Interior truth in the natural is that which is conjoined with the interior good of the natural; but exterior truth is that which is conjoined with the exterior good of the natural; the interior truth is called natural truth, but the exterior truth is called sensuous. But how the case is with these kinds of truths, will of the Lord's Divine mercy appear from what follows, where Jacob is treated of; for by Jacob is represented this truth as to both kinds.

(3295) And the one people shall prevail over the other people. That this signifies that at first truth shall be superior to the good of truth, is evident from the signification of "people," as being truth (see just above, n. 3294); and from the signification of "prevailing over," as being superior. The "people" referred to in the first place signifies truth, but the "people" referred to in the second place, the good of truth; the good of truth being that good which comes forth from truth, and which in its first coming forth is truth, but is called good because it appears as good. Hence it is that by “people” is also signified this good, which in its first coming forth is called the good of truth. In order to have some idea of this good, we must know that before a man has been regenerated he does good from truth; but after he has been regenerated he does good from good; or more clearly, before a man has been regenerated he does good from the understanding; but after he has been regenerated, from the will. The good therefore that is from the understanding is not in itself good, but truth, whereas the good which is from the will is good. For example: one who does not honor his parents, but from the commandment of the Decalogue learns to honor them, when first he honors them, does it from the commandment; and as this honor is from the commandment it is not in itself good, because it is not from love, but is either from obedience to the law, or from fear of the law. Nevertheless it is called the good of truth, but in its first coming forth it is truth; for at that time the man does not do good, but truth; whereas when the man honors his parents from love, then it is good. The same is true in all other cases.

(3296) And the elder shall serve the younger. That this signifies that for a time the good of truth should be inferior, is evident from the signification of the “elder,” as being good; from the signification of “serving,” as being inferior; and from the signification of the “younger,” as being truth. How the case herein is may be seen from what follows, where it is described under the representation of Esau and

Jacob; for as before said by Esau is represented good, and by Jacob, truth. That there was struggling or combat concerning priority and dominion, is described in the internal sense by Jacob's taking away from Esau the birthright, and also his blessing; yet that this was done only for a time is manifest from Isaac's prophecy concerning Esau. And upon thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck (Gen. 27:40). [2] That these things have an internal sense, and that what they signify cannot be known without the internal sense (namely, what is signified by two nations being in the womb, and by two peoples being separated from the bowels, and by one people prevailing over the other, and the elder serving the younger), is evident; and that they signify what has been said, is evident from what follows, where much will be said on this subject. Moreover it can with difficulty be believed that these expressions involve such things unless it is known how the case is with good and truth, and concerning the birth of the one from the other, and the change of state in man when he is being regenerated. In the internal sense indeed the Lord is treated of, and here how He made His natural Divine; nevertheless in the representative sense the regeneration of man is also treated of; for man's regeneration is an image of the Lord's glorification (n. 3043, 3138, 3212); that is, in regeneration as in a certain image it appears how the Lord glorified His Human, or what is the same, made it Divine. For as the Lord altogether changed His human state into the Divine, so also in man, when He regenerates him, the Lord utterly changes the man's state, for He makes his old man new.

(3297) Verses 24-26. And her days were fulfilled to bring forth, and behold twins were in her womb. And the first came forth red all over like a hairy garment, and they called his name Esau. And after that came forth his brother, and his hand laid hold on Esau's heel, and he called his name Jacob: and Isaac was a son of sixty years when she bare them. "And her days were fulfilled to bring forth," signifies the first state of the effect; "and behold twins were in her womb," signifies that both were conceived together; "and the first came forth red all over like a hairy garment," signifies the natural good of the life of truth; "and they called his name Esau," signifies its quality; "and after that came forth his brother," signifies truth; "and his hand laid hold on Esau's heel," signifies the lowest of the good of the natural, to which it adhered with some power; "and he called his name Jacob," signifies the doctrine of truth of the natural; "and Isaac was a son of sixty years when she bare them," signifies the state of the Divine rational at that time.

(3298) And her days were fulfilled to bring forth. That this signifies the first state of the effect, is evident from the signification of "days," as being states (n. 23, 487, 488, 493, 893, 2788); that these were "fulfilled to bring forth" signifies the first state of the effect; for in the spiritual sense to "bring forth" has respect to good and truth, and in this sense means to come into existence (n. 2621, 2629). With good and truth the case is the same as with offspring, in that they are conceived, are in the womb, are born, and afterwards grow to maturity. After conception the efficient (that is, the conceived seed) begins to produce the effect, which takes place in the womb; when these states have been fulfilled, and the time for bringing forth is near, then the effect commences, and is called the first of the effect, for then the offspring begins to act as of itself, and to exert itself to attain that very state which is called the state of the effect.

(3299) And behold twins were in her womb. That this signifies that both were conceived together, is evident from the signification of “twins,” as being both, namely good, which is represented by Esau, and truth, which is represented by Jacob; and from the signification of “in the womb,” as being conception (see above, n. 3293). As to both the good and the truth of the natural being conceived together, the case is this: Whatever is born derives its being from a father and its manifestation from a mother; it must have both in order to become something. The natural as to good is conceived from the good of the rational as a father, and as to truth is conceived from the truth of the rational as a mother (n. 3286, 3288). It is good which gives life, but through truth. Both these are called soul, but still good is principally the soul, while truth clothes it as with a kind of tender vessel or body, so that the good is in the truth. This is what is signified by “twins being in her womb.”

(3300) And the first came forth red all over like a hairy garment [tunica]. That this signifies the natural good of the life of truth, is evident from the signification of “coming forth," as being to be born; from the signification of "red," as being the good of life, as will be shown presently; and from the signification of a "hairy garment," as being the truth of the natural, which also will be shown presently. This being the "first" signifies that as to essence good is prior, as before said (n. 3299); and it is said "like a hairy garment" in order to signify that good is clothed with truth, as with a tender vessel or body, as also before said (n. 3299). In the internal sense of the Word a "garment" [tunica] signifies merely that which invests something else, wherefore also truths are compared to garments (n. 1073, 2576). [2] That "red," or "ruddy," signifies the good of life, is because all good is of love, and love itself is celestial and spiritual fire, and is also compared to fire and likewise is called "fire" (n. 933-936). So also is love compared to blood, and is called "blood" (n. 1001); and because they are both red, the good which is of love is signified by "red" or "ruddy," as may also be seen from the following passages in the Word. In the prophecy of Jacob, then Israel: He shall wash his raiment in wine, and his vesture in the blood of grapes; his eyes are redder than wine, and his teeth are whiter than milk (Gen. 49:11-12); where Judah is treated of, by whom is there signified the Lord, as must be evident to everyone. "Raiment" and "vesture" in this passage signify the Lord's Divine natural; "wine" and "the blood of grapes" signify the Divine good and Divine truth of the natural. Of the former it is said that "his eyes are redder than wine;" of the latter that "his teeth are whiter than milk;" it is the conjunction of good and truth in the natural which is thus described. [3] In

Isaiah: Who is this that cometh from Edom? Wherefore art Thou red in Thine apparel? and Thy garments like him that treadeth in the wine-vat? (Isa. 63:1-2); here “Edom” denotes the Divine good of the Lord’s Divine natural, as will appear from what follows; “red in Thine apparel” denotes the good of truth; “garments like him that treadeth in the wine-vat,” the truth of good. In Jeremiah: Her Nazirites were purer than snow, they were whiter than milk; they were more ruddy in bone than rubies, their polishing was of sapphire (Lam. 4:7). By the “Nazirites” was represented the Lord as to the Divine Human, especially as to the Divine natural; thus the good therein by their being “more ruddy in bone than rubies.” [4] As “red” signified good, especially the good of the natural, therefore in the Jewish Church, in which each and all things were representative of the Lord, and thence of His kingdom (consequently of good and truth, because the Lord’s kingdom is from these), it was commanded that the covering of the tent should be of the skins of red rams (Exod. 25:5; 26:14; 35:7, 23; 36:19); and also that the water of expiation should be made of the ashes of a red heifer burned (Num. 19:2, 9). Unless the color red had signified something celestial in the Lord’s kingdom, it would never have been commanded that the rams should be red, and the heifer red. That holy things were thereby represented, everyone acknowledges who holds the Word to be holy. Inasmuch as the color red had such a signification, the coverings of the tent were interwoven and coupled together with threads of scarlet, crimson, and blue (Exod. 35:6). [5] As almost all things have also an opposite sense, as has before been frequently stated, “red” in like manner then signifies the evil which is of the love of self; and this because the cupidities of the love of self are compared to fire and are called “fire” (n. 934, 1297, 1527, 1528, 1861, 2446); and in like manner they are compared to blood and are called “blood” (n. 374, 954, 1005). Hence in the opposite sense “red” has this signification; as in Isaiah: Jehovah said, Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isa. 1:18). In Nahum: The shield of the mighty men (of Belial) is made red, the valiant men are made crimson, in the fire of torches are the chariots in the day (Nahum 2:3). In John: And there was seen another sign in heaven; and behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems (Rev. 12:3). Again: And I saw and behold a white horse, and he that sat thereon had a bow; and there was given unto him a crown; and he went forth conquering and to conquer. And another horse came forth that was red; and to him that sat thereon it was given to take peace from the earth, and that they should kill one another; and there was given unto him a great sword. Afterwards there came forth a black horse; and at last a pale horse, whose name was death (Rev. 6:2, 4-5, 8).

(3301) That a “hairy garment” [tunica] signifies the truth of the natural, is evident from the signification of a “garment” [tunica] as being that which invests something else, and here therefore it signifies truth, because this invests good;

for truth is as a vesture (n. 1073, 2576); or what is nearly the same, truth is a vessel receiving good (n. 1469, 1496, 1832, 1900, 2063, 2261, 2269); and also from the signification of "hairy," as being the natural in respect to truth. "Hair," or the "hair of the head," is frequently mentioned in the Word, and there signifies the natural; the reason is that hair is an excrescence in the outermost parts of man, just as is the natural also relatively to his rational and to the interior things thereof. It appears to man, while he lives in the body, that the natural is his all, but this is so far from being true that the natural is rather an excrescence from his internals, as hair is from the things of the body. The two also proceed from the internals in almost the same way. Hence it is that men who in the life of the body have been merely natural, in the other life, when presented to view in accordance with that state, appear as if covered with hair over almost the whole face. Moreover man's natural is represented by the hair of the head; when it is from good, it is represented by becoming and carefully arranged hair; but when not from good, by unbecoming and disheveled hair. [2] It is from this representative that in the Word "hair" signifies the natural, especially as to truth; as in Zechariah: And it shall come to pass in that day that the prophets shall be ashamed, a man by reason of his vision, when he hath prophesied, neither shall they wear a hairy tunic to deceive (Zech. 13:4). "Prophets" denote those who teach truths, here those who teach falsities (n. 2534); "vision" denotes truths, here falsities; a "hairy tunic" denotes the natural as to truth; and because there was no truth, but rather falsity, it is said, "to deceive." Prophets were clothed with such raiment in order to represent that truth, because it is external. Therefore also Elijah the Tishbite from such clothing is called a "hairy man" (2 Kings 1:8); and John, who was the last of the prophets, had "raiment of camel's hair" (Matt. 3:4). (That "camels" are memory-knowledges in the natural man, may be seen above, n. 3048, 3071, 3143, 3145; and also that memory-knowledges are the truths of the natural, n. 3293.) [3] That the "hair of the head" signified the natural as to truth is plainly evident from the Nazirites, to whom it was commanded that during all the days of their Naziriteship no razor should pass upon their head, until the days were fulfilled during which they separated themselves to Jehovah, and then they should let down the locks of their head, and that then they should shave the head of their Naziriteship at the door of the tent of meeting, and should put the hair upon the fire which was under the eucharistic sacrifice (Num. 6:5, 18). The Nazirites represented the Lord as to the Divine Human; and thence the man of the celestial church, who is a likeness of the Lord (n. 51); and the natural of this man is represented by the hair; and therefore, when the Nazirites were sanctified they were to put off their old or former natural man, into which they were born, and were to put on a new man; which was signified by the command that when the days had been fulfilled during which they were to separate themselves to Jehovah, they were to let down the locks of their head, and put them upon the fire under the sacrifice. For the state of the celestial man is such that he is in good, and from good knows all truths, and never thinks and speaks from truths about good, still less does he think and speak about good from memory-knowledges (see n. 202, 337, 2715, 2718, 3246). Moreover celestial men are such that before they put off that state they are in a natural so strong as to truth that they are able to battle with the hells; for it is truth that fights, and never good, as the hells cannot make even a distant approach to good. (That such is the case with truth and good may be seen above, n. 1950, 1951.) [4] From this it is evident whence Samson had strength from his hair; concerning whom it is said: The angel of Jehovah appeared to the woman saying, Behold thou shalt conceive, and bear a son, and no razor shall come upon his head; for the child shall be a Nazirite unto God from the womb (Judg. 13:3, 5); and afterwards it is related that he told Delilah that if he should be shaven, his strength would depart from him, and he would be rendered weak; and after he had been shaven his strength departed, and the Philistines seized him; and afterwards, when the hair of his head began to grow again after he was shaven, his strength returned, so that he pulled down the pillars of the house (Judges 16). Who does not see that in these things there is a heavenly arcanum, which no one knows unless he has been instructed concerning representatives; namely, that the Nazirite represents the celestial man, and that so long as he had hair he represented the natural of this man, which as before said is in truth thus powerful and strong. And as at that time all representatives that were commanded by the

Lord had such force and effect, this was the source of Samson's strength. But Samson was not a sanctified Nazirite like those described above, namely, as having put on a state of good instead of truth. The effect of his strength by reason of his hair was principally from his representing the Lord, who from the natural man as to truth fought with the hells and subdued them, and this before he put on the Divine good and truth even as to the natural man. [5] From this also it is evident why it was commanded that the high priest, upon whose head was poured the oil of anointing, and whose hand was consecrated to put on the garments, should not shave his head, nor rend his clothes (Lev. 21:10); and similarly that the priests the Levites (where the new temple is treated of) were not to shave their heads, nor let down their hair (Ezek. 44:20); namely, that they might represent the Lord's Divine natural as to the truth which is from good, and which is called the truth of good. That "hair," or a "head of hair" signifies the natural as to truth is evident also from the prophecies of the Word, as in Ezekiel: I set thee as the bud of the field, whence thou didst grow, and didst grow up into beauties of beauties; the breasts have become firm, and thine hair was grown (Ezek. 16:7); where Jerusalem is treated of, which here signifies the Ancient Church, which in process of time had become perverted. The "breasts become firm" denote natural good; the "hair that was grown," natural truth. [6] In Daniel: I beheld till the thrones were cast down, and the Ancient of Days did sit. His raiment was white as snow, and the hair of His head like the pure wool; His throne was fiery flames

(Dan. 7:9). And in John: In the midst of the lampstands one like unto the Son of man, clothed with a garment down to the foot, and girt about at the paps with a golden girdle. And His head and His hair were white as white wool, as snow; and His eyes were as a flame of fire (Rev. 1:13-14); "hair white like pure wool" denotes the Divine natural as to truth. In the Word, and in the rituals of the Jewish Church, truth itself was represented by white, which being from good, is called "pure wool." The reason why the representation of truth is by white, and the representation of good by red, is that truth is of light, and good is of the fire from which the light proceeds. [7] Like other expressions in the Word, "hair" has also an opposite sense, and signifies the natural as to truth perverted, as in Isaiah: In that day shall the Lord shave with a razor that is hired, in the passages of the river, with the King of Assyria, the head and the hair of the feet; and it shall also consume the beard (Isa. 7:20). In Ezekiel: Son of man, take thee a sharp sword, a barber's razor shalt thou take unto thee, and shalt cause it to pass upon thine head, and upon thy beard; and take thee balances to weigh, and divide the hairs. A third part shalt thou burn with fire in the midst of the city; thou shalt take a third part and smite with the sword round about the city; and a third part thou shalt scatter to the wind; and thou shalt take thereof a few in number, and bind them in thy skirts; and of these again shalt thou take, and cast them into the midst of the fire, and burn them in the fire; therefrom shall a fire come forth unto all the house of Israel (Ezek. 5:1-4). In this manner it is representatively described that there is no longer any interior and exterior natural truth, which is signified by the "hair" and the "beard." That lusts have destroyed it is signified by its being "burned with fire"; that reasonings have destroyed it is signified by "smiting with the sword round about the city"; that false principles have destroyed it, is signified by "scattering it to the wind." The meaning of this passage is similar to what the Lord teaches in Matthew, that of the seed, which is truth, some fell among thorns, some on the rock, and some upon the way (Matt. 13:1-9). [8] That the "hair of the head" signifies the unclean truths and falsities which are of the natural man, was represented also by the command that when a woman that had been taken captive from the enemy was to be married, she was to be brought into the house, the hair of her head was to be shaved, her nails were to be pared, and the raiment of her captivity was to be put off (Deut. 21:12-13); also that when the Levites were consecrated, the water of expiation was to be sprinkled upon them, they were to cause a razor to pass over all their flesh, and their clothes were to be washed, and thus they were to be cleansed (Num. 8:7); and also that Nebuchadnezzar was driven out from men to eat grass like oxen, and his body to be wet with the dew of heaven, until his hair grew like eagles' feathers, and his nails like birds' claws (Dan. 4:33). That in leprosy the colors of the hair and beard were to be observed, as to whether they were white, reddish, yellow, black, and also those of the garments; and that he who was cleansed from leprosy should shave off all the hair of the head, beard, and eyebrows (Lev. 13, 14:8-9), signified unclean falsities from what is profane, which in the internal sense is "leprosy." [9] "Baldness" however signified the natural in which there was nothing of truth, as in Isaiah: He is gone up to Bayith, and to Dibon, to the high places, to weep over Nebo, and Moab shall howl over Medeba; on all their heads is baldness, every beard is shaved (Isa. 15:2). In the same: It shall come to pass that instead of braided work there shall be baldness, and branding instead of beauty (Isa. 3:24). That the children who said to Elisha, "Go up, thou bald-head; go up, thou bald-head," were torn in pieces by bears from the wood (2 Kings 2:23-24) represented those who blaspheme the Word, speaking as if there were no truth in it; for Elisha represented the Lord as to the Word (n. 2762). From this it is now manifest how much power there was at that time in representatives.

(3302) And they called his name Esau. That this signifies its quality, namely, the quality of the natural as to good, is evident from the signification of "calling a name," or of "calling by name," as being to know what the thing is, thus its quality (see n. 144, 145, 440, 768, 1754, 1896, 2009, 2724, 3237); and from the fact that all names whatever in the Word in the internal sense denote actual things (n. 1224, 1888); and such is the case with the name Esau. That "Esau" signifies the Lord's Divine natural as to Divine good when first conceived, is evident from what has been already said, and from what follows concerning Esau, as also from other parts of the Word; but as Esau and Edom have nearly the same signification, with the difference that "Edom" is the Divine natural as to good to which are adjoined the doctrinal things of truth, therefore at verse 30 below, where Esau is called "Edom," of the Lord's Divine mercy this will be confirmed by passages from the Word.

(3303) And after that came forth his brother. That this signifies truth, is evident from the signification of "brother," as being good, and also truth, for these are called "brothers." That charity is the "brother" of faith, or good the "brother" of truth, may be seen above (n. 367). So on the other hand faith is the "brother" of charity, or truth the "brother" of good; also in the natural, the affection of good is called "brother," and the affection of truth "sister" (n. 3160); likewise, "husband and wife," and "man [vir] and woman;" but these always relatively to the states treated of.

(3304) And his hand laid hold on Esau's heel. That this signifies the lowest of the good of the natural to which it adhered with some power, is evident from the signification of "hand," as being power (see n. 878; and that it is predicated of truth, n. 3091); from the signification of "laying hold of," as being to adhere; from the signification of "heel," as being the lowest of the natural (see n. 259); and from the representation of Esau, as being the good of the natural (see n. 3302). Hence it is evident that "his hand laid hold on Esau's heel" signifies the lowest of the good of the natural to which truth adhered with some power. [2] As regards truth adhering with some power to the lowest good of the natural, the case is this: The natural, or the natural man, when being regenerated, has its conception as to good and truth from the rational, or through the rational from the spiritual; through this from the celestial; and through this from the Divine. Thus does the influx follow in succession, and beginning from the Divine descends until it terminates in the lowest of the natural, that is, in the worldly and corporeal. When the lowest natural is affected with faults by what is hereditary from the mother, truth cannot be united to good, but can only adhere to it with some power; nor is truth united to good until these faults have been driven away. This is the reason why although good is indeed born with man, truth is not; and therefore infants are devoid of any knowledge of truth; and truth has to be learned, and afterwards conjoined with good (see n. 1831, 1832). Hence also it is said that they "struggled together in the midst of her," that is, they fought (n. 3289). From this it follows that from the first conception truth supplants good, as is said of Jacob in regard to Esau: Is not he named Jacob? For he hath supplanted me these two times (Gen. 27:36). And in Hosea: To visit upon Jacob his ways, according to his doings will he recompense him; in the womb he supplanted his brother (Hos. 12:2-3). [3] They who keep the mind solely in the historicals, and who are not able to withdraw it from them, do not know but that these and former passages simply foretell the events which came to pass between Esau and Jacob, and this conviction is confirmed also by what follows. But the Word of the Lord is of such a nature that the historicals are in their own series, while the spiritual things of the internal sense are in theirs; so that the former may be viewed by the external man, and the latter by the internal man, and that in this way there may be a correspondence between the two, namely, between the external man and the internal; and this by means of the Word, for the Word is the union of earth and heaven, as has been frequently shown. Thus in everyone who is in a holy state while reading the Word, there is a union of his external man which is on the earth, with his internal man which is in heaven.

(3305) And he called his name Jacob. That this signifies the doctrine of truth of the natural, is evident from the signification of "calling a name," or of "calling by name," as being quality (concerning which see just above, n. 3302). The quality that is represented by Jacob is the doctrine of truth of the natural, as may be seen from the representation of Esau, as being the good of life of the truth of the natural (n. 3300), and from many places in the Word, where he is named. There are two things which constitute the natural, as there are two that constitute the rational, nay, that constitute the whole man, one of which is of life, and the other of doctrine. That which is of life belongs to the will, while that which is of doctrine belongs to the understanding. The former is called good, and the latter truth. This good is that which is represented by Esau, and the truth by Jacob; or what is the same, the good of life of the truth of the natural is that which is represented by Esau, and the doctrine of truth of the natural is that which is represented by Jacob. Whether you say the good of life of the truth of the natural and the doctrine of truth of the natural, or those who are in these things, it is the same; for the good of life and the doctrine of truth cannot exist apart from their subject. If they have no subject they are a kind of abstract affair which nevertheless has regard to the man in whom this may be. Wherefore by “Jacob” are here signified those who are in the doctrine of truth of the natural. [2] They who abide in the mere sense of the letter believe that by “Jacob” in the Word is meant all that people which was descended from Jacob, and for this reason they apply to that people all things that have been said historically and prophetically concerning Jacob. But the Word is Divine chiefly in this respect, that all things in it both in general and in particular do not regard one nation or one people, but the universal human race; namely, that which is, which has been, and which will be; and also that which is still more universal, namely, the Lord’s kingdom in the heavens; and in the supreme sense, the Lord Himself. It is for this reason that the Word is Divine. If it had regard merely to one nation, then it would be human, and there would be nothing more of the Divine in it than there was of the holy of worship with that nation; and everyone may know that there was none of this with the people called “Jacob;” from which it is evident that by “Jacob” in the Word is not meant Jacob, and also that by “Israel” is not meant Israel; for almost everywhere in the prophecies, when Jacob is named, Israel is named also, and no one can know what is specifically meant by the one, and what by the other, except from the sense which lies more deeply concealed and contains within it the arcana of heaven. [3] That by “Jacob” therefore in the internal sense is signified the doctrine of truth of the natural; or what is the same, those who are in this doctrine, of whatever nation they may be; and that in the supreme sense the Lord is meant is evident from the following passages. In Luke: The angel said unto her, Fear not, Mary, for thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end (Luke 1:30-33). That here by the "house of Jacob" is not meant the Jewish nation or people can be seen by all, for the Lord's kingdom was not over that people, but over all in the universe who have faith in Him, and who from faith are in charity. Hence it is evident that by "Jacob" as here named by the angel is not meant the people of Jacob; and consequently neither in other places, by the "seed of Jacob," the "sons of Jacob," the "land of Jacob," the "inheritance of Jacob," the "king of Jacob," and the "God of Jacob," which expressions so often occur in the Word of the Old Testament, are these intended. [4] The case is the same in respect to "Israel" as in Matthew: The angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt; that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt have I called My Son (Matt. 2:13, 15); and in the prophet it is said: When Israel was a child, then I loved him, and called My son out of Egypt (Hos. 11:1). That in this passage "Israel" is the Lord is very evident; and yet from the sense of the letter it cannot be known but that the "child Israel" means the earliest descendants of Jacob, who came into

Egypt and were afterwards called out thence. It is the same in other passages where "Jacob" and "Israel" are named, although this does not appear from the sense of the letter, as in Isaiah: Hear O Jacob my servant; and Israel, whom I have chosen; thus saith Jehovah who made thee, and formed thee from the womb, who will help thee; Fear not O Jacob my servant, and thou Jeshurun whom I have chosen; for I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour My spirit upon thy seed, and My blessing upon thine offspring; this one shall say, I am Jehovah's; and this shall call himself by the name of Jacob; and that one shall write with his hand unto Jehovah, and surname himself by the name of Israel (Isa. 44:1-3, 5); where "Jacob" and "Israel" evidently denote the Lord; and the "seed," and "offspring of Jacob," those who are in faith in Him. [5] In the prophecy concerning the sons of Israel in Moses: Joseph shall sit in the strength of his bow, and the arms of his hands shall be made strong by the hands of the Mighty One of Jacob; from thence is the shepherd, the stone of Israel (Gen. 49:24); where also the "Mighty One of Jacob" and the "stone of Israel" clearly denote the Lord. In Isaiah: My glory will I not give to another; attend unto Me, O Jacob, and Israel My called, I am He; I am the first, I also am the last (Isa. 48:11-12); here also "Jacob" and "Israel" signify the Lord. In Ezekiel: I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions, and I will add them upon him with the stick of Judah, and make them one stick, and they shall be one in My hand. I will take the sons of Israel from among the nations, whither they be gone, and will gather them from every side, and bring them upon their own land; and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms anymore at all. My servant David shall be king over them, and they all shall have one shepherd. And they shall dwell on the land that I have given unto Jacob My servant, wherein your fathers dwelt; and they shall dwell therein, they and their sons, and their sons, forever; and David My servant shall be prince to them forever: I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them forevermore. My tabernacle also shall be with them; and I will be their God, and they shall be My people. And the nations shall know that I Jehovah do sanctify Israel, when My sanctuary is in the midst of them for evermore (Ezek. 37:19, 21-22, 24-28); here again it is clearly manifest that by "Joseph," "Ephraim," "Judah," "Israel," "Jacob," and "David," are not meant these persons, but in the supreme sense Divine spiritual things which are in the Lord, and which are the Lord's in His kingdom and church. That David was not to be, as is said, their king and prince forever, everyone may know; but that by "David" is meant the Lord may be seen above (n. 1888). It may also be known that Israel will not be gathered together from wherever they have been dispersed, and will not be sanctified, and the sanctuary placed in the midst of them forever, as is said; but this is to be with those who in the representative sense are signified by “Israel;” and who, as is known, are all the faithful. [6] In Micah: Assembling I will assemble O Jacob, all of thee; gathering I will gather the remnant of Israel; I will put them together as the sheep of Bozrah (Micah 2:12); where the meaning is similar. In Isaiah: Jacob shall cause to take root those who come; Israel shall blossom and bud; and they shall fill the face of the world with produce (Isa. 27:6); where also the meaning is similar. In the same: Thus saith Jehovah who redeemed Abraham, to the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale; for when he seeth his children, the work of My hands, in the midst of him, they shall sanctify My name; yea, they shall sanctify the Holy One of Jacob, and shall stand in awe of the God of Israel. They also that err in spirit shall know intelligence (Isa. 29:22-24). In the same: Thus saith Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the doors of brass, and cut in sunder the bars of iron; I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am Jehovah, who am called by thy name, the God of Israel, for Jacob My servant’s sake, and Israel Mine elect. I have called thee by thy name, I have surnamed thee when thou didst not know Me (Isa. 45:1-4); where also the Lord is plainly treated of. In Micah: In the last days it shall come to pass that the mountain of the house of Jehovah shall be established as the head of the mountains; and many nations shall go, and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the doctrine, and the Word of Jehovah from Jerusalem (Micah 4:1-2). In David: Jehovah loveth the gates of Zion more than all the dwellings of Jacob; glorious things shall be preached in thee, O city of God (Ps. 87:2-3). In Jeremiah: They shall serve Jehovah their God, and David their king, whom I will raise up unto them. And thou, fear thou not, O Jacob My servant, saith Jehovah; neither be dismayed, O Israel; for lo I will save thee from afar (Jer. 30:9, 10). In Isaiah: Listen O isles unto me; and hearken ye peoples from far; Jehovah hath called me from the womb; from the bowels of my mother hath He made mention of my name; and He said unto me, Thou art My servant Israel, in whom I will be made glorious (Isa. 49:1, 3). Again: Then shalt thou delight thyself in Jehovah, and I will make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob (Isa. 58:14). Again: I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains, that Mine elect may possess it, and My servants shall dwell there (Isa. 65:9). [7] In the supreme sense of all these passages by “Jacob” and “Israel” is meant the Lord; and in the representative sense the Lord’s spiritual kingdom, and the church which is a church from the doctrine of truth and the life of good. By “Jacob” are meant those who are in the externals of this church; and by

"Israel" those who are in its internals. From these and many other passages it is evident that by "Jacob" is nowhere meant Jacob, neither by "Israel," Israel; and in the same way, by "Isaac" is not meant Isaac, nor by "Abraham," Abraham, where they are named; as in Matthew: Many shall come from the east and the west, and shall recline with Abraham, and Isaac, and Jacob, in the kingdom of the heavens (Matt. 8:11). In Luke: Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God (Luke 13:28). and again: Lazarus was carried by the angels into Abraham's bosom (Luke 16:20, 22). For in heaven they know nothing of Abraham, Isaac, and Jacob; and when these words are read by man, the angels perceive nought but the Lord as to the Divine and the Divine Human; and by "reclining with Abraham, Isaac, and Jacob," they perceive nought but being with the Lord; and by being "in Abraham's bosom," nought but being in the Lord. But it was thus said because at that time man was so far removed from internal things that he did not know and was not willing to know otherwise than that all things in the Word are according to the letter; and when the Lord spoke with men according to the letter, it was that they might receive faith, and also that there might even then be an internal sense within, by which there could be the conjunction of man with Himself. This being the case, it may appear what is signified in the Word of the Old Testament by the "God of Jacob," and by the "Holy One of Israel," namely, the Lord Himself. (That the "God of Jacob" is the Lord, see 2 Sam. 23:1; Isa. 2:3; 41:21; Micah 4:2; Ps. 20:1;

46:7; 75:9; 76:6; 81:1, 4; 84:8; 94:7; 114:7; 132:2; 146:5. That the “Holy One of Israel” is the Lord, see Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:14; Jer. 50:29; Ezek. 39:7; Ps. 71:22; 78:41; 89:18.)

(3306) And Isaac was a son of sixty years when she bare them. That this signifies the state of the Divine rational at that time, is evident from what has been said above concerning numbers (n. 3252, 3275). But what the number “sixty” involves may be seen from the simple numbers of which it is composed, namely, five and twelve, for five times twelve are sixty; what “five” signifies may be seen above (n. 649, 1686); and what “twelve” (n. 3272). It is composed also of six and ten, for six times ten are sixty. What “six” signifies may be seen above (n. 720, 737, 900); and what “ten” (n. 576, 2284, 3107). It is composed also of two and thirty, for twice thirty are sixty. What “two” signifies may be seen above (n. 720, 900, 1335, 1686); and what “thirty” (n. 2276). As the number “sixty” is composed of these simple numbers, it involves the things signified by them in their order, all of which signify the state in which the Lord’s Divine rational then was. These things are manifest before the angels in clear light from the Lord; but before man, especially one who believes that no arcanum is concealed in the numbers mentioned in the Word, they cannot be unfolded; both on account of his incredulity, and also because so many contents cannot be reduced into a series suitable to man’s apprehension.

(3307) Verses 27, 28. And the boys grew up: and Esau was a man skillful in hunting, a man of the field; and Jacob was a perfect man, dwelling in tents. And Isaac loved Esau, because his hunting was in his mouth; and Rebekah loved Jacob. "And the boys grew up," signifies the first state; "and Esau was a man skillful in hunting," signifies the good of life from truths sensuous and of memory-knowledge; "a man of the field," signifies the good of life from doctrinal things; "and Jacob was a perfect man," signifies truth; "dwelling in tents," signifies the derivative worship; "and Isaac loved Esau, because his hunting was in his mouth," signifies that the Divine good of the Lord's Divine rational loved the good of truth; "and Rebekah loved Jacob," signifies that the Divine truth of the Divine rational loved the doctrine of truth.

(3308) The boys grew up. That this signifies the first state, namely, of the conjunction of good and truth, is evident from the signification of "growing up," when predicated of good and truth in respect to origin and progress, as being the first state of the latter, namely, of progress, concerning which hereafter; and from the signification of the "boys," as being good and truth; for good is represented by the "boy Esau," and truth by the "boy Jacob," as before shown. The case with good and truth is the same as with offspring, in that they are conceived, are in the womb, are born, grow up, and also advance in age even to the last. That they are conceived, are in the womb, and are born, pertains to the state of origin; but that they grow up, and advance in age even to the last, pertains to the state of progress. The state of progress advances in succession from the birth, and is a state of the conjunction of good and truth. The first of this state is that which is here signified by “growing up.” This state commences immediately after birth, and is continued even to the last of life; and with those who are in good, after the life of the body to eternity. The angels are thus being continually perfected.

(3309) And Esau was a man skillful [sciens] in hunting. That this signifies the good of life from truths sensuous and of memory-knowledge, is evident from the representation of Esau, as being the good of life (concerning which see above); and from the signification of a “man skillful in hunting,” as being those who are in the affection of truth (concerning which hereafter). For a “man skillful” is predicated of the affection of truth, or of those who are in the affection of truth; whereas “hunting” signifies the truths themselves, but truths which are of the natural man from which are goods. And as the truths of the natural man are those which are called memory-knowledges (n. 3293); and these are chiefly of two kinds or degrees, namely, sensuous truths, and truths in the form of memory-knowledge, both are here signified by “hunting.” Sensuous truths are those in which children are, and truths in the form of memory-knowledge are those in which the same children are as they grow up. For no one can be in truths of memory-knowledge unless he is first in sensuous truths, inasmuch as the ideas of the former are procured from the latter; and from these may afterwards be learned and comprehended truths still more interior, which are called doctrinal truths, and which are signified by a “man of the field” (concerning which presently). [2] That by “hunting” are signified truths sensuous and of memory-knowledge, in which are instructed and by which are affected those who are in the good of life, is because “hunting,” in a wide sense, means the things taken by hunting; such as rams, kids, she-goats, and the like; and which are spiritual goods, as may be seen above (n. 2180, 2830); and also because the arms used in hunting, which were quivers, bows, and darts, signify the doctrinal things of truth (n. 2685, 2686, 2709). That such are the things which are signified by “hunting,” is evident from what is said to Esau by his father Isaac in a subsequent chapter: Take I pray thy weapons, thy quiver and thy bow, and go out to the field, and hunt me a hunting, and make me savory meat, such as I have loved (Gen. 27:3-4); and to Jacob, who is there taken for Esau, in the same chapter: Bring to me that I may eat of my son’s hunting, that my soul may bless thee (Gen. 27:25); from which it is evident what is signified by “hunting.” [3] Hence it is that to “hunt” signifies to teach and also to persuade, and this in both senses, that is, from the affection of truth, and from the affection of falsity; from the affection of truth in Jeremiah: I will bring them back into their land that I gave unto their fathers; behold I will send for many fishers, saith Jehovah, and they shall fish them; and after this I will send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the clefts of the rocks (Jer. 16:15-16); where “fishers” denote those who teach from sensuous truths (n. 40, 991); and “hunters,” those who teach from truths of memory-knowledge, and also from doctrinal things. “Upon every mountain and upon every hill,” signifies teaching those who are in the affection of good and in the affection of truth. That “mountain and hill” have this signification may be seen above (n. 795, 796, 1430). The like is involved in “hunting in the field” (as in Gen. 27:3). That “hunting” signifies also persuading from the affection of falsity, appears in Ezekiel: Behold I am against your pillows, wherewith ye there hunt the souls to make them fly away, and I will tear off your coverings, and will deliver My people out of your hand, and they shall be no longer in your hand to be hunted (Ezek. 13:20-21). Concerning the signification of “hunting” in this sense, see n. 1178; but to this kind of hunting, “nets” are usually attributed.

(3310) That “a man of the field” signifies the good of life from doctrinal things, is evident from the signification of “field.” In the Word frequent mention is made of “earth” or “land,” of “ground,” and of “field;” and by “earth” or “land,” when used in a good sense, is signified the Lord’s kingdom in the heavens and on earth, thus the church, which is His kingdom on earth. The like is signified by “ground,” but in a more restricted sense (n. 566, 662, 1066-1068, 1262, 1413, 1733, 1850, 2117, 2118, 2928). The same is signified also by “field,” but in a sense still more restricted (n. 368, 2971); and as the church is not the church from doctrinal things except insofar as these have respect to the good of life as their end; or what is the same, unless these doctrinal things are conjoined with the good of life, therefore by “field” is principally signified the good of life; and in order that this may be of the church, there must be doctrinal things from the Word which have been implanted in this good. Without doctrinal things there is indeed good of life, but not as yet the good of the church, thus not as yet good truly spiritual, except only in the capacity of becoming so; as is the case with the good of life among the Gentiles who have not the Word, and therefore are ignorant of the Lord. [2] That a “field” is the good of life in which are to be implanted the things which are of faith, that is, spiritual truths which are of the church, is very evident from the Lord’s parable in Matthew: The sower went forth to sow, and as he sowed, some fell upon the hard way, and the birds came and devoured them; and others fell upon stony places where they had not much earth, and straightway they sprung up, because they had no deepness of earth; and when the sun was risen, they were scorched, and because they had no root, they withered away; and others fell among thorns, and the thorns grew up and choked them; but others fell upon the good ground and yielded fruit, some a hundredfold, some sixtyfold, some thirtyfold: he that hath an ear to hear, let him hear (Matt. 13:3-9; Mark 4:3-9; Luke 8:5-8). Here four kinds of earth or ground in a field-that is, in the church-are treated of. That the “seed” is the Word of the Lord, thus truth, which is said to be of faith, and that the “good ground” is the good which is of charity, is evident, for it is the good in man that receives the Word; the “hard way” is falsity; a “stony place” is truth that has no root in good; “thorns” are evils. [3] As regards the good of life from doctrinal things, which is signified by “a man of the field,” the case is this: They who are being regenerated, at first do what is good from doctrinal things, for of themselves they do not know what is good, but learn it from the doctrinal things of love and charity; from these they know who the Lord is; who is the neighbor; what love is, and what charity; thus what good is. When they are in this state they are in the affection of truth, and are called “men [viri] of the field;” but afterwards when they have been regenerated, they do not do what is good from doctrinal things, but from love and charity, for they are then in the good itself which they have learned through doctrinal things, and then are called “men [homines] of the field.” The case herein is as with one who by nature inclines to adulteries, thefts, and murders, but who learns from the commandments of the Decalogue that such things are of hell, and so abstains from them. In this state he is affected by the commandments because he is afraid of hell, and from these and likewise from many things in the Word he learns how he ought to direct his life; and in this case when he does what is good, he does it from the commandments. But when he is in good, he begins to be averse to the adulteries, thefts, and murders to which before he had been inclined; and when he is in this state, he no longer does what is good from the commandments, but from good, which then is in him. In the former state he learns good from truth; in the latter state he teaches truth from good. [4] The same is the case also with spiritual truths, which are called doctrinal things, and are still more interior commandments; for doctrinal things are the interior truths that belong to the natural man. The first truths are of sense, the next are of memory-knowledge, the interior ones are of doctrine. These doctrinal truths are founded upon truths of memory-knowledge, for man can form and retain no idea, notion, or conception of them except from memory-knowledges. But truths of memory-knowledge are founded upon truths of the senses, for without sensuous things no memory-knowledges can be comprehended by man. These truths, namely, those of memory-knowledge and of sense, are what are signified by "a man skillful in hunting;" but doctrinal truths are those which are signified by a "man of the field." In this way do these truths follow in succession with man; and therefore until he is of adult age, and through truths of sense and of memory-knowledge is in doctrinal truths, no man is able to be regenerated, for he cannot be confirmed in the truths of doctrine, except by means of ideas derived from the things of memory-knowledge and of sense. For nothing is possible in man's thought, even as to the deepest arcanum of faith, that is not attended with a natural and sensuous idea, although the man is for the most part ignorant of the nature of it; but in the other life, if he desires it, it is presented to view before his understanding, and even, if he so wishes, before his sight; for however incredible it may appear, in the other life such things can be presented to the sight.

(3311) And Jacob was a perfect man. That this signifies truth, is evident from the representation of Jacob, as being the doctrine of natural truth (n. 3305); and from the signification of “perfect,” as being predicated of those who are in truth, thus of truth (n. 612).

(3312) Dwelling in tents. That this signifies the derivative worship, is evident from the signification of “tents,” as being the holy of love, and thence of worship (n. 414, 1102, 2145, 2152). That “tents” signify the holy of worship, is because in the most ancient time the man of the church who was in love to the Lord and thence in holy worship, dwelt in tents, and there performed his holy worship; and because at that time the holy of love and thence the holy of worship began to be represented by tents, it was commanded that they should make a Tent according to the pattern shown to Moses upon Mount Sinai, and should therein institute their Divine worship. Hence also the feast of tabernacles, and their then dwelling in tents, was for the sake of the representation of the holy worship which belonged to the man of the celestial church; and this shows that by “dwelling in tents” is signified worship.

(3313) And Isaac loved Esau, because his hunting was in his mouth. That this signifies that the Divine good of the Divine rational loved the good of truth, is evident from the representation of Isaac, as being the Lord’s Divine rational as to Divine good (see n. 3012, 3013, 3194, 3210); and from the representation of Esau, as being the Lord’s Divine natural as to the good therein (concerning which see also n. 3300, 3302); and from what follows concerning Edom; and from the signification of “hunting” as being the good of life from natural truths (see n. 3309). “In his mouth” signifies that it was in His natural affection; for in the Word that is said to be “in the heart” which is interior and proceeds from good, and that to be “in the mouth” which is exterior and proceeds from truth; and as the good of truth, which is here represented by Esau and is signified by “hunting,” is exterior good-that is, is in natural affection, and proceeds from truth-therefore it is said to have been “in Isaac’s mouth.”

(3314) And Rebekah loved Jacob. That this signifies that the Divine truth of the Divine rational loved the doctrine of truth, is evident from the representation of Rebekah, as being the Divine truth of the Divine rational (concerning which see n. 3012, 3013, 3077, and the whole preceding chapter, where Rebekah is treated of); and from the representation of Jacob, as being the doctrine of natural truth, and in the supreme sense the Lord’s Divine natural as to truth (see n. 3305). That the Divine good of the Divine rational loved the good which was in the natural, and the Divine truth of the Divine rational loved the truth which was in the natural, stands thus; It is good and truth that constitute the rational, and it is also good and truth that constitute the natural; the good of the rational flows in without truth-thus immediately-into the good of the natural; and also through truth, thus mediately; whereas the good of the rational flows in through the truth of the rational into the truth of the natural, thus mediately; and also through the good of the natural into the truth there, thus also immediately. Hence it is that there is a closer conjunction of the good of the rational with the good of the natural, than with its truth; which conjunction is signified by “Isaac loving

Esau;" and that there is a closer conjunction of the truth of the rational with the truth of the natural, than with its good, which conjunction is signified by "Rebekah loving Jacob." [2] These things are indeed such as can with difficulty be apprehended, for the reason especially that the world, even the learned world, is ignorant of the most general truths upon the subject-as that the rational is distinct from the natural, and that it is good and truth which constitute both the rational and the natural; and still less is it known that the rational must flow into the natural in order for man to be able to think, and to will as he thinks. As these most general truths are unknown, the influx spoken of above can with difficulty be comprehended; and yet these are matters in regard to which the angels have light, and perceive things innumerable, and this attended with the delight in which they are when it is given them at the same time to think concerning the Lord's Divine in respect to the Human. The man who is in good and in whom there is what is angelic while he is in the body, is also gifted with some light from the Lord on these and similar subjects; but he who is not in good feels a loathing when thinking of such things, and the more so the more he thinks of them as applied to the Divine that pertains to the Lord's Human. It is better therefore that those who are of such a nature should remove their mind from such subjects; for they comprehend nothing of them, and even reject them; saying at heart, What is this to me? will bring me neither honors nor gain.

(3315) Verses 29, 30. And Jacob boiled pottage, and Esau came from the field, and he was weary. And Esau said to

Jacob, Cause me to sup I pray of the red, this red, for I am weary; therefore he called his name Edom. “And Jacob boiled pottage,” signifies a chaotic mass of doctrinal things; “and Esau came from the field,” signifies the pursuit of the good of life; “and he was weary,” signifies a state of combat; “and Esau said to Jacob,” signifies the Lord’s perception from the good of the natural; “Cause me to sup I pray of the red,” signifies a longing for doctrinal things; “this red,” signifies that which is apparently good; “for I am weary,” signifies here as before a state of combat; “therefore he called his name Edom,” signifies his quality therefrom as to good, to which were adjoined the doctrinal things of truth.

(3316) And Jacob boiled pottage. That this signifies a chaotic mass of doctrinal things, is evident from the representation of Jacob, as being the doctrine of natural truth (n. 3305), thus the doctrinal things which are in the natural man; and from the signification of “pottage,” as being a chaotic mass of such things. “Boiling it,” signifies amassing, for in the original tongue the expression is proper to pottage, as if it had been said that he “pottaged pottage,” that is, he amassed it. The first state of the conjunction of good and truth is that which is described in this and the following verses, down to the end of the chapter. [2] The first state of the man who is being regenerated, or in whom truth is being conjoined with good, is that first of all in his natural man, or in its storehouse called the memory, there are amassed the doctrinal things of truth without any certain order. The doctrinal things at that time therein may be compared to some undigested and uncompounded mass, and to a kind of chaos. But this is to the end that they may be reduced to order, for whatever is to be reduced to order is at first in this state of confusion; and this is what is signified by the pottage which Jacob boiled, that is, amassed. These doctrinal things are not reduced to order by themselves, but by the good which flows into them, and the good reduces them into order in exact proportion to the amount and the quality of its action upon them. When good first longs for and desires these doctrinal things, to the end that it may conjoin them with itself, it manifests itself under the appearance of the affection of truth. This is what is signified by Esau's saying to Jacob, "Cause me to sup I pray of the red, this red." [3] These things do indeed appear remote from the sense of the letter; nevertheless, when these words are read by man, and are apprehended by him according to the sense of the letter, the angels who are then with him have no idea at all of pottage, or of Jacob, or of Esau, or of what is red, or of supping of what is red, but instead thereof they have a spiritual idea which is altogether different and remote from such natural ideas, and into this spiritual idea these natural things are instantly turned. It is the same with other things in the Word; as for example when man reads of bread, the angels have no perception of bread, but instantly instead of bread they perceive celestial love and all that belongs thereto, that is, to love to the Lord; and when wine is read of in the Word, they do not perceive wine, but instead of wine spiritual love and all that belongs thereto, that is, to love toward the neighbor. So when pottage or pulse is read of, they do not perceive pottage or pulse, but doctrinal things not yet conjoined with good, thus an inordinated mass of them. This shows the nature and quality of the angelic thought and perception, and how remote it is from the thought and perception of man. If man thought in like manner when he is in a holy state, as when he attends the Holy Supper, and instead of bread perceived love to the Lord, and instead of wine love toward the neighbor, he would be in thought and perception like that of the angels, who would then approach nearer to him, till at last they could consociate their thoughts, but only so far as the man was at the same time in good. [4] That “pottage” or “pulse” signifies a chaotic mass, is evident also from what is said in the book of Kings concerning the sons of the prophets and Elisha: Elisha came back to Gilgal, and there was a famine in the land; and the sons of the prophets were sitting before him; and he said to his lad, Set on the great pot and boil pottage for the sons of the prophets; and one went out into the field to gather herbs, and he found a vine of the field and gathered from it gourds of the field his garment full, and came and shred them into the pot of pottage, because they knew not; and they poured out to the men to eat; and it came to pass, in their eating of the pottage, that they cried out and said, O man of God there is death in the pot! And they could not eat; and he said, Take ye meal; and he put it into the pot, and said, Pour out for the people; and they did eat, and there was no evil word in the pot (2 Kings 4:38-41). In the internal sense these words signify things altogether different from that which they signify in the sense of the letter. A “famine in the land” signifies a scarcity of the knowledges of good and truth (n. 1460); the “sons of the prophets” signify those who teach (n. 2534); “pottage” signifies an ill-assorted mass of memory-knowledges; and “meal,” the truth which is from good, or the spiritual which is from the celestial (n. 2177); thus that Elisha put meal in the pot, and there was then no evil in it, signifies that that chaotic mass was amended by means of spiritual truth from the Lord’s Word; for Elisha represented the Lord as to the Word (n. 2762). Apart from this spiritual sense, this story concerning the pottage and the change in it by the meal, would not have been worthy of relation in the most holy Word. It was for the sake of the representation of such things that this miracle was wrought, as also is the case with the rest of the miracles in the Word, all of which have Divine things concealed within them.

(3317) And Esau came from the field. That this signifies the pursuit of the good of life, is evident from the representation of Esau, as being the good of life of natural truth (concerning which see n. 3300); and from the signification of “coming from the field,” as being the pursuit of good; for meditating in the field denotes cogitating in good (n. 3196), because a “field” denotes the good of the church (n. 2971).

(3318) And he was weary. That this signifies a state of combat, is evident from the signification of “weary,” or “weariness,” as being the state after combat; here, a state of combat, because the subject is the conjunction of good with truth in the natural man. That “weary” here signifies a state of combat, cannot appear except from the series of things in the internal sense, and especially from the consideration that good cannot be conjoined with truth in the natural man without combats, or what is the same, without temptations. That it may be known how the case herein is in respect to man, it shall be briefly told. [2] Man is nothing but an organ, or vessel, which receives life from the Lord; for man does not live from himself (n. 290, 1954, 2021, 2536, 2706, 2886-3001). The life which inflows with man from the Lord is from His Divine love. This love, or the life thence derived, inflows and applies itself to the vessels which are in man’s rational, and to those which are in his natural. In consequence of the hereditary evil into which man is born, and of the actual evil which he acquires, these vessels are in a contrary position within him relatively to the inflowing life, yet insofar as the life which flows in can dispose the vessels to receive it, it does so dispose them. These vessels in the rational man, and in the natural, are what are called truths, but in themselves they are merely perceptions of the variations of form of these vessels, and of the changes of state according to which in divers ways these variations come forth, being effected in the most subtle substances, by methods inexpressible (n. 2487). Good itself, which has life from the Lord, or which is life, is that which flows in and disposes. [3] When therefore these vessels, which are to be varied as to forms, are as before said in a contrary position and direction in respect to the life, it is evident that they must be reduced to a position in accordance with the life, or into compliance with it. This cannot possibly be effected so long as the man is in that state into which he is born, and to which he has reduced himself; for the vessels are not obedient, being obstinately resistant, and hardening themselves against the heavenly order according to which the life acts; for the good which moves them, and with which they comply, is of the love of self and of the world; which good, from the gross heat that is in it, causes them to be of such a quality; and therefore before they can be rendered compliant and fit to receive anything of the life of the Lord's love, they must be softened. This softening is effected by no other means than temptations; for temptations remove all that is of the love of self and of contempt for others in comparison with self, consequently all that is of self-glory, and also of hatred and revenge on this account. When therefore the vessels have been somewhat tempered and subdued by temptations, they begin to become yielding to, and compliant with, the life of the Lord's love, which continually flows in with man. [4] Hence then it is that good begins to be conjoined with truths; first in the rational man, and afterwards in the natural; for as before said truths are nothing else than perceptions of the variations of form according to states that are continually being changed; and these perceptions are from the life which flows in. This is the reason why man is regenerated, that is, made new, by temptations; or what is the same, by spiritual combats; and that he is afterwards gifted with another nature; being made mild, humble, simple, and contrite in heart. From these considerations it may now be seen what use temptations promote, namely, that good from the Lord may not only flow in, but may also dispose the vessels to obedience, and thus conjoin itself with them. That truths are vessels receptive of good, may be seen above (n. 1496, 1832, 1900, 2063, 2261, 2269). Here therefore, because the subject is the conjunction of good and truth in the natural man, and the first of conjunction takes place by means of combats, which are those of temptations, it is evident that by “he was weary” is signified a state of combat. [5] But as regards the Lord, who in the supreme sense is here treated of, He by the most grievous temptation combats reduced all things in Himself into Divine order, insomuch that there remained nothing at all of the human which He had derived from the mother (n. 1444, 1573, 2159, 2574, 2649, 3036), so that He was not made new as are other men, but altogether Divine. For the man who is made new by regeneration still retains in himself an inclination to evil, and even evil itself; but is withheld from evil by an influx of the life of the Lord’s love, and this with a force exceeding great; whereas the Lord utterly cast out all the evil that was hereditary to Him from the mother, and made Himself Divine, even as to the vessels, that is, as to truths. This is that which in the Word is called “glorification.”

(3319) And Esau said to Jacob. That this signifies the Lord’s perception from the good of the natural, is evident from the signification of “saying,” as being to perceive (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862); and from the representation of Esau, as being the Lord as to the good of the natural (see n. 3300, 3302, and below concerning Edom); and from the representation of Jacob, as being the truth of the natural (n. 3305), concerning which there is now perception.

(3320) Cause me to sup I pray of the red, this red. That this signifies a longing for doctrinal things, and that this red signifies that which is apparently good, is evident from the signification of "supping," as being to be communicated and conjoined (see n. 3089); and therefore "cause me to sup I pray" signifies to long for the conjunction with himself of truth or of doctrinal things; and from the signification of "red" as being good (see n. 3300); here, what is apparently good, because doctrinal things however disposed appear in the external form as good, although inwardly they are but a chaotic mass (n. 3316). The reason why these things are mentioned, is also that it was from this that Esau had the name Edom, for in the original tongue "red" is "Edom;" and this in order that by "Edom" may be signified the good to which are adjoined the doctrinal things of truth.

(3321) For I am weary. That this signifies a state of combat, is evident from the signification of "weary," or of "weariness," as being a state of combat (see n. 3318). Mention is here again made of being weary, for the sake of confirmation that the conjunction of good with truth in the natural is effected by spiritual combats, that is, by temptations. In regard to the conjunction of good with truth in the natural, the case in general is this: Man's rational receives truths before his natural; and this to the end that the Lord's life, which as before said is of love, may flow in through the rational into the natural, and dispose the natural, and reduce it to obedience. For the rational is purer, and the natural grosser; or what is the same, the rational is interior and the natural exterior; and as may be known it is according to order that the interior or purer can flow into the exterior or grosser, but not the reverse. [2] Hence it is that man's rational can be accommodated to truths and receive them before his natural, as may be plainly seen from the fact that with one who is to be regenerated the rational man battles much with the natural; or what is the same, the internal man with the external. For as also is known, the internal man can see truths and also will them, but the external refuses assent and resists; for in the natural man there are memory-knowledges which are in a great measure derived from the fallacies of the senses, and which notwithstanding their being false the man believes to be true; there are also things innumerable which the natural man does not apprehend; for he is relatively in shade and thick darkness, and that which he does not apprehend, he believes either not to exist, or not to be so; there are likewise cupidities which are of the love of self and of the world, and all things that favor these he calls truths; and when the man yields to these the dominion, all things that result are contrary to spiritual truths. There are also in the natural man reasonings that are grounded in falsities impressed from infancy. Moreover, man apprehends by manifest sense what is in his natural man, but not so what is in his rational, until he has put off the body. This also causes him to believe the body to be everything; and all that does not fall into the natural sense, he scarcely believes to be anything. [3] From such causes and many others, it results that the natural man receives truths much later, and with greater difficulty, than does the rational man. Hence arises combat, which continues for a considerable time, not ceasing until the vessels recipient of good in the natural man have been softened by temptations, as before shown (n. 3318); for truths are nothing but vessels recipient of good (n. 1496, 1832, 1900, 2063, 2261, 2269), which vessels are harder in proportion as man is more fixedly confirmed in the things which have been mentioned; and if the man is to be regenerated, the more fixedly he has been confirmed, the more grievous is the combat. As the case with the natural man is such that the conjunction of truths with good therein is effected through the combats of temptations, it is therefore here repeated, "I am weary."

(3322) Therefore he called his name Edom. That this signifies his quality therefrom as to good, to which were adjoined the doctrinal things of truth, is evident from the signification of "calling a name," or of "calling by name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); and from the representation of Edom. There is frequent mention in the Word of Esau, and also of Edom; and by "Esau" is there signified the good of the natural before the doctrinal things of truth have been thus conjoined with this good, and also the good of life from influx out of the rational; and by "Edom" is signified the good of the natural to which have been adjoined the doctrinal things of truth. But in the opposite sense, “Esau” signifies the evil of the love of self before falsities have been thus adjoined to this love; and “Edom” signifies the evil of this love when falsities have been adjoined to it. As has been frequently shown, most names in the Word have also an opposite sense, because the same things that in the churches have been good and true, in process of time through various adulterations degenerate into what is evil and false. [2] That such things are signified by “Esau” and “Edom” may be seen from the following passages. In Isaiah: Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, marching in the multitude of His strength. Wherefore art thou red in thine apparel, and Thy garments like him that treadeth in the wine-press? I have trodden the wine-press alone, and of the peoples there was no man with Me. I looked, but there was none to help, I was amazed that there was none to uphold, and Mine own arm brought salvation unto Me (Isa. 63:1, 3, 5); where it is clearly evident that “Edom” is the Lord; and that it is the Lord as to the Divine good of the Divine natural is manifest, for the subject is the conjunction of good and truth in the Lord’s Human, and also the temptation combats by which He conjoined them. That “garments” here are the truths of the natural man, or truths relatively inferior, may be seen above (n. 2576); and that “red” is the good of the natural (n. 3300). That the Lord by His own power, through temptation combats, conjoined truths in the natural with good, is described by, “I have trodden the wine-press alone, and of the peoples there was no man with Me. I looked but there was none to help, I was amazed that there was none to uphold, and Mine own arm brought salvation unto Me.” (That “arm” denotes power, see above, n. 878.) [3] In the book of Judges: O Jehovah when Thou wentest forth out of Seir, when Thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds also dropped water; the mountains flowed down (Judg. 5:4-5); to “march out of the field of Edom” signifies nearly the same as, in Isaiah, to “come out of Edom.” In like manner in Moses: Jehovah came from Sinai, and rose from Seir unto them (Deut. 33:2). Again: I see Him, but not now; I behold Him, but not nigh; there shall come up a star out of Jacob, and a scepter shall rise out of Israel; and Edom shall be a possession, Seir also shall be a possession of his enemies, while Israel doeth valiantly. And he shall have dominion over Jacob, and shall destroy the remnant from the city (Num. 24:17-19); treating of the coming of the Lord into the world, whose Human Essence is called a “star out of Jacob,” and a “scepter out of Israel.” “Edom” and “Seir,” which should be a “possession,” signify the Divine good of the Lord’s Divine natural; their being the “possession of his enemies” signifies that this should succeed in the place of those things which were before in the natural; dominion then over truths therein is meant by “having dominion over Jacob, and destroying the remnant from the city.” (That “Jacob” signifies the truth of the natural, see above, n. 3305; and that “city” signifies what is doctrinal, n. 402, 2268, 2449, 2712, 2943, 3216.) Dominion is said to be had over these when they are subordinated and subjected to good; for before this they are called “enemies,” because they continually resist, as was shown above (n. 3321). [4] In Amos: In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of eternity; that they may possess the remnant of Edom, and all the nations that were called by My name (Amos 9:11-12); the “tabernacle of David” denotes the church and worship of the Lord; the “remnant of Edom,” those who are in good within the church; the “nations that were called by His name,” those who are in good out of the church. (That “nations” are those who are in good, see above, n. 1259, 1260, 1416, 1849.) In David: Upon Edom will I cast my shoe. Who will bring me into the fortified city? Who will lead me unto Edom? Wilt not Thou, O God? (Ps. 60:8, 10); where “Edom” denotes the good of the natural, as is evident from the signification of “shoe,” as being the lowest natural (n. 1748). [5] In Daniel: At the time of the end shall the king of the south thrust at him; and the king of the north shall rush upon him like a whirlwind with a chariot, and shall overflow and pass through; and when he shall come into the beauteous land many shall be overthrown; but these shall be rescued out of his hand, Edom and Moab, and the firstfruits of the sons of Ammon (Dan. 11:40-41); where the last state of the church is treated of; the “king of the north” denotes falsities, or what is the same, those who are in falsities; “Edom,” those who are in simple good, which is such good as exists with those who constitute the Lord’s external church; in like manner “Moab” and the “sons of Ammon” (n. 2468); and because both, namely, “Edom” and “Moab,” signify those who are in good, therefore in many passages both are named together; but the difference is that “Edom” is the good of the natural to which are adjoined the doctrinal things of truth, while “Moab” is natural good such as exists with those in whom these have not been conjoined; the two appear alike in the external form, but not in the internal. [6] From this it is now evident why it was said: Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a sojourner in his land (Deut. 23:7); as by an “Edomite” is signified the good of the natural, and by an “Egyptian,” the truths thereof which are those of memory-knowledge (n. 1164, 1165, 1186, 1462), therefore both are mentioned in a good sense. This shows why Jehovah said to Moses that they should not contend with the sons of Esau, and there should not be given of their land to the sons of Jacob so much as for the sole of the foot to tread upon (Deut. 2:4-6). [7] But in the opposite sense by “Esau” and “Edom” are represented those who turn aside from good through the fact that they altogether despise truth, and are unwilling that anything of the truth of faith should be adjoined, which is chiefly owing to the love of self; and therefore in the opposite sense such persons are signified by “Esau” and “Edom;” as was also represented by the circumstance that the king of Edom went forth with a numerous people and a strong hand, and refused to permit Israel to pass through his border (Num. 20:14-22). This evil of the love of self, which is of such a nature as not to admit the truths of faith, thus neither the doctrinal things of truth, is described in various passages of the Word by “Esau” and “Edom,” and at the same time the state of the church when it becomes of this quality; as in Jeremiah: Against Edom. Is wisdom no more in Teman? Is counsel perished from the intelligent? Is their wisdom become of an ill savor? Flee ye; they have turned themselves away, they have gone into the deep to dwell, inhabitants of Dedan; for I will bring the calamity of Esau upon him. I will make Esau bare, I will reveal his hidden things, and he shall not be able to hide himself; his seed is laid waste, and his brethren, and his neighbors. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me. Edom shall become a waste, everyone that passeth by it shall be amazed, and shall hiss at all the plagues thereof (Jer. 49:7-8, 10-11, 17). [8] In David: They say, Let the name of Israel be no more in remembrance; for they consult together with one heart; against thee do they make a covenant, the tents of Edom and the Ishmaelites, Moab, and the Hagarenes (Ps. 83:4-6). In Obadiah: Thus saith the Lord Jehovih concerning Edom, Behold I have made thee small among the nations; thou art greatly despised. The pride of thine heart hath deceived thee, O thou that dwellest in the clefts of the rock, in the height of thy habitation; that saith in thine heart, Who shall bring me down to the earth? Though thou mount on high as the eagle, and though thou settest thy nest among the stars, I will bring thee down from thence. How are they of Esau searched out! their hidden things discovered! Shall I not in that day destroy the wise men out of Edom, and the intelligent from the mount of Esau? From the slaughter on account of the violence of thy brother Jacob shame shall cover thee, and thou shalt be cut off forever. The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall enkindle them, and devour them; and there shall not be any residue to the house of Esau; and they of the south shall possess the mount of Esau (Obad. 1:1-10, 18-19). In this passage "Esau" and "Edom" denote the evil of the natural man originating in the love of self, which despises and rejects all truth, whence comes its devastation. [9] In Ezekiel: Son of man, set thy face against Mount Seir, and prophesy against it, and say unto it, Thus saith the Lord Jehovih, I am against thee, O Mount Seir, and I will stretch out Mine hand against thee, and I will make thee a waste and a devastation. Because thou hast had an enmity of eternity, and hast given over the sons of Israel to the hands of the sword, in the time of their calamity, in the time of the iniquity of the end. Because thou hast said, These two nations, and these two lands, shall be mine, and we will possess it, and Jehovah is there. And thou shalt know that I Jehovah have heard all thy blasphemies, which thou hast spoken against the mountains of Israel. Thou shalt be a waste, O Mount Seir and all Edom, all of it (Ezek. 35:2-3, 5, 10, 12, 15); where it is very evident that in the opposite sense "Edom" denotes those who despise, reject, and vilify spiritual goods and truths, which are the "mountains of Israel." [10] Again: Thus saith the Lord Jehovih, If I have not spoken in the fire of My jealousy against the remains of the nations, and against all Edom, which have given My land unto themselves for a possession, with the joy of all their heart, with despite of soul (Ezek. 36:5); where the sense is the same; to “give the land unto themselves for a possession” denotes to vastate the church, that is, the good and truth of the church. [11] In Malachi: The word of Jehovah against Israel. I have loved you, saith Jehovah; yet ye say, Wherein hast Thou loved us? Is not Esau Jacob’s brother? Yet I loved Jacob, but Esau I hated, and I make his mountain a waste (Mal. 1:1-3); where “Esau” denotes the evil of the natural that does not admit spiritual truth which is “Israel” (n. 3305), and what is doctrinal of truth which is “Jacob” (n. 3305); and on this account he is vastated, which is being “hated” (that “hating” is nothing else, is manifest from what was adduced above from the Word concerning Esau and Edom in a good sense); but when truth does not suffer itself to be adjoined to good, then evil is on the other hand predicated of Jacob, as in Hosea: To visit upon Jacob according to his ways; according to his works will He recompense him; in the womb he supplanted his brother (Hos. 12:2-3).

(3323) Verses 31-33. And Jacob said, Sell me as this day thy birthright. And Esau said, Behold I am going to die, and for what is this birthright to me? And Jacob said, Swear to me as this day; and he sware unto him, and he sold his birthright unto Jacob. “And Jacob said,” signifies the doctrine of truth; “sell me as this day thy birthright,” signifies that as to time the doctrine of truth was apparently prior; “and Esau said, Behold I am going to die,” signifies that he would afterwards rise again; “and for what is this birthright to me,” signifies that in this case there would be no need of priority; “and Jacob said,” signifies the doctrine of truth; “swear to me as this day, and he swore unto him” signifies confirmation; “and he sold his birthright unto Jacob,” signifies that in the meantime priority was granted.

(3324) And Jacob said. That this signifies the doctrine of truth, is evident from the representation of Jacob, as being the doctrine of natural truth (n. 3305); or what is the same, those who are in the doctrine of truth. In these verses down to the end of this chapter, the subject treated of is the right of priority, as to whether it is of truth or of good; or what is the same, whether it is of the doctrine of truth or of the life of good; or what is still the same, whether it is of faith insofar as this is truth of doctrine, or whether it is of charity insofar as this is good of life. When man draws a conclusion from natural perception, he believes that faith, insofar as it is truth of doctrine, is prior to charity insofar as this is good of life, because he perceives how the truth of doctrine enters, but not how the good of life; for the former enters by an external, that is, a sensuous way, while the latter enters by an internal way; and also because he cannot know otherwise than that as truth teaches what is good, it is prior to good; and also because the reformation of man is effected through truth and according to truth, insomuch that man is perfected as to good in proportion to the amount of truth that can be conjoined with it, consequently good is perfected through truth; and what is more, because man can be in truth, and think and speak from it, and this with apparent zeal, although he is not at the same time in good; yea, he may even from truth be confident of his salvation. These and many other considerations lead man to suppose, when judging from the sensuous and natural man, that the truth which is of faith is prior to the good which is of charity; but all these are reasonings from fallacies, based on the appearance to the sensuous and natural man. [2] The good itself which is of life is prior; the good which is of life being the very ground in which truths are to be sown; and such as is the ground, such is the reception of the seeds, that is, of the truths of faith. Truths may indeed be first stored up in the memory, like seeds in a granary, or with birds in their crops; but they do not belong to the man unless the ground is prepared; and such as is the ground, that is, such as is the good, such is their germination and fructification. But see on this subject what has been already shown in many places, which will be here cited in order that it may be known what good is and what truth, and that the priority belongs to good and not to truth: [3] Why there is no distinctive idea as between good and truth (n. 2507). That good flows in by an internal way unknown to man, while truth is procured by an external way known to man (n. 3030, 3098). That truths are vessels recipient of good (n. 1496, 1832, 1900, 2063, 2261, 2269, 3068, 3318). That good acknowledges its truth, with which it may be conjoined (n. 3101, 3102, 3179); and that most exquisite exploration is made and precaution taken lest falsity be conjoined with good, and truth with evil (n. 3033, 3101, 3102). That good makes for itself the truth with which it may be conjoined, because it does not acknowledge anything as truth except that which agrees with it (n. 3161). That truth is nothing else than that which is from good (n. 2434). [4] That truth is the form of good (n. 3049). That truth has in itself an image of good; and in good the very effigy of itself from which it exists (n. 3180). That the seed which is truth is rooted in the good which is of charity (n. 880). That faith is impossible except in its life, that is, in love and charity (379, 389, 654, 724, 1608, 2343, 2349). That from love and charity man can look to the truths which pertain to the doctrinal things of faith, but not the reverse; and that to look from faith, and not from love and charity, is to look behind one's self, and to turn back (n. 2454). That truth is made alive in accordance with the good of each person, thus in accordance with the state of innocence and charity in man (n. 1776, 3111). That the truths of faith can be received only by those who are in good (n. 2343, 2349). That they who are in no charity cannot acknowledge the Lord, thus not any truth of faith; and that if they profess such acknowledgment, it is something external without an internal, or is from hypocrisy (n. 2354). That there is no faith where there is no charity (n. 654, 1162, 1176, 2429). That wisdom, intelligence, and memory-knowledge are the sons of charity (n. 1226). That the angels are in intelligence and wisdom because they are in love (n. 2500, 2572). [5] That angelic life consists in the goods of charity, and that the angels are forms of charity (n. 454, 553). That love to the Lord is a "likeness" of Him, and charity toward the neighbor an “image” of Him (n. 1013). That through love to the Lord the angels perceive whatever is of faith (n. 202). That nothing lives except love and affection (n. 1589). That they who have mutual love, or charity, have the Lord’s life (n. 1799, 1803). That love to the Lord and the neighbor is heaven itself (n. 1802, 1824, 2057, 2130-2131). That the presence of the Lord is according to the state of love and charity (n. 904). That all the commandments of the Decalogue, and all things of faith, are in charity (n. 1121, 1798). That knowledge of the doctrinal things of faith effects nothing unless the man has charity, for doctrinal things look to charity as their end (n. 2049, 2116). That neither the acknowledgment of truth, nor faith, is possible unless the man is in good (n. 2261). That the holy of worship is according to the quality and quantity of the truth of faith implanted in charity (n. 2190). [6] That there is no salvation by faith, but by the life of faith, which is charity (n. 2228, 2261). That the heavenly kingdom is given to those who have the faith of charity (n. 1608). That in heaven all are regarded from their charity and the derivative faith (n. 1258). That none are admitted into heaven except by willing good from the heart (n. 2401). That they are saved who are in faith, provided that in their faith there is good (n. 2261, 2442). That the faith which has not been implanted in the good of life altogether perishes in the other life (n. 2228). That if the faith of thought were saving, all would be brought into heaven; but because the life opposes they cannot be brought in (n. 2363). That they who hold as a principle that faith alone saves, contaminate truths by the falsity of this principle (n. 2383, 2385). That the fruit of faith is good work, good work is charity, charity is love to the Lord, love to the Lord is the Lord (n. 1873). That the fruits of faith are fruits of the good which is of love and charity (n. 3146). [7] That the trust or confidence which is said to be saving faith is not possible except with those who are in the good of life (n. 2982). That good is the life of truth (n. 1589). When it is that truths are said to have gained life (n. 1928). That good from the Lord flows into truths of every kind, but it is of the greatest importance that they should be genuine truths (n. 2531). That good and truth from the Lord flow in just in proportion as that which is evil and false is removed (n. 2411, 3142, 3147). That good cannot flow into truth so long as the man is in evil (n. 2388). That truth is not truth until it is accepted by good (n. 2429). That there is a marriage of good and of truth in things all and each (n. 2173, 2503, 2507). That the affection of good is of life, and the affection of truth is for the sake of life (n. 2455). That truth tends to good, and proceeds from good (n. 2063). [8] That by influx truths are called forth out of the natural man, elevated, and implanted in good in the rational man (n. 3085, 3086). That when truth is conjoined with a man, it is appropriated to him (n. 3108). That in order that truth may be conjoined with good, there must be consent by the understanding and by the will, and when by the will, then conjunction takes place (n. 3157, 3158). That the rational as to truth is acquired by means of knowledges; and that truths are appropriated when they are conjoined with good; and that they are then of the will, and for the sake of life (n. 3161). That truth is not at once initiated and conjoined with good, but during the whole life, and also afterwards (n. 3200). That as light without heat produces nothing, so the truth of faith produces nothing without the good of love (n. 3146). What the idea of truth without good is; and what its light is in the other life (n. 2228). That faith separated is like the light of winter; and faith from charity like the light of spring (n. 2231). That they who in act separate truth, which is faith, from charity, cannot have conscience (n. 1076, 1077). The reason why men have separated faith from charity, and have declared that faith saves (n. 2231). [9] That during man's regeneration the Lord insinuates good into the truths that are in him (n. 2183, 2189). That man is not regenerated by means of truth, but by means of good (n. 989, 2146, 2183, 2189, 2697). That during man's regeneration the Lord goes to meet and fills with the good of charity the truths that are in him (n. 2063). That they who are in the good of life, and not in the truth of faith, as is the case with Gentiles and infants, receive the truths of faith in the other life, and are regenerated (n. 989); concerning the Gentiles (n. 932, 1032, 2049, 2284, 2589-2604); concerning infants (n. 2290-2293, 2302-2304). That man is regenerated by means of the affection of truth; and that when he is regenerated he acts from the affection of good (n. 1904). That in one about to be regenerated the seed can take root only in good (n. 880, 989). That the light of a regenerate man is from charity (n. 854). That the same truths in one person may be true, in another less true, and in others may even be falsities, and that this is according to the good which is of the life (n. 2439). What the difference is between the good of infancy, the good of ignorance, and the good of intelligence (n. 2280). Who can come into the knowledges of truth and into faith, and who cannot (n. 2689). [10] That the church is not a church unless the truths of doctrine are implanted in the good of life (n. 3310). That what is doctrinal does not make the church, but charity (n. 809, 916, 1798, 1799, 1834, 1844). That the doctrinal things of a church are nothing, unless its members live according to them (n. 1515). That the doctrine of faith is the doctrine of charity (n. 2571). That the church is from charity, and not from faith separated (n. 916). That everyone may know from charity whether he has the internal of worship (n. 1102, 1151, 1153). That the church of the Lord throughout the world is everywhere various as to truths, but that it is one through charity (n. 3267). That the church would be one if all had charity, even though its members differed as to ritual and doctrinal matters (n. 809, 1285, 1316, 1798, 1799, 1834, 1844). That out of many would be made one church, if all accounted charity and not faith as being that which is essential of the church (n. 2982). That there are two kinds of doctrinal things, the doctrinal things of charity and the doctrinal things of faith; and that in the Ancient Church there were the doctrinal things of charity, which at this day are among the things that are lost (n. 2417). [11] In what ignorance of truth they are who are not in the doctrinal things of charity (n. 2435). And whereas at this day faith is made the essential of the church, men do not even see, nor attend to the things the

Lord so often said concerning love and charity (n. 1017, 2373). That the good which is of love to the Lord and of charity toward the neighbor, is superior and prior to the truth which is of faith; and not the reverse (n. 363, 364).

(3325) Sell me as this day thy birthright. That this signifies that as to time the doctrine of truth was apparently prior, is evident from the signification of "selling," as being to claim for one's self; and from the signification of "as this day," meaning as to time, for in the internal sense of the Word "this day" signifies that which is perpetual and eternal (n. 2838); and in order that it might not be so in the present case, it is said "as this day," thus by "as" it becomes only apparently so; and from the signification of "birthright," as being prior, namely that the doctrine of truth, which is represented by Jacob, is so (n. 3305). [2] By prior, or priority, which is signified by "birthright," is meant not only priority of time, but also priority of degree; that is, as to which should have the dominion, good or truth. For such is always truth before it has been conjoined with good, or what is the same, such are always those who are in truth, that before they are regenerate they believe truth to be both prior and superior to good, and so indeed it then appears. But when in them truth has been conjoined with good, that is, when they have been regenerated, they then see and perceive that truth is posterior and inferior; and then in them good has dominion over truth, which is signified by what Isaac his father said to Esau: Behold of the fatness of the earth shall be thy dwelling, and of the dew of heaven from above; and on thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke from off thy neck (Gen. 27:39-40). [3] But as within the church there are more not being regenerated than being regenerated; and as they who are not being regenerated draw conclusions from the appearance, therefore there has been a dispute even from ancient times as to whether the priority belongs to truth or to good. With those who have not been regenerated, and also with those who have not been fully regenerated, the opinion has prevailed that truth is prior, for as yet they have no perception of good; and so long as anyone has no perception of good, he is in shade or in ignorance in relation to these things. But they who have been regenerated, being in good itself, are able from the consequent intelligence and wisdom to observe what good is, and that it is from the Lord, and that it flows in through the internal man into the external, and this continually, the man being altogether unconscious of it; and that it adjoins itself to the truths of doctrinal things that are in the memory; consequently that in itself good is prior, although before it had not appeared so. Such then was the source of the dispute concerning the priority and superiority of the one over the other which was represented by Esau and Jacob; and also by Perez and Zarah, the sons of Judah by Tamar (Gen. 38:28-30); afterwards also by Ephraim and Manasseh the sons of Joseph (Gen. 48:13-14, 17-20); and this because the spiritual church is of such a nature that it must be introduced through truth into good, and at this time be devoid of the perception of good, except such and so much as lies concealed in the affection of truth, at which time good cannot be discriminated from the delight of the love of self and of the world, which is at the same time in that affection, and is believed to be good. [4] But that good is the firstborn (that is, the good of love to the Lord, and of love toward the neighbor, for there is no other good than that which is good from these loves) is evident from the fact that there is life in good, but none in truth except the life which is from good; and that good flows into truths and causes them to live may sufficiently appear from what has been stated and shown above concerning good and truth (n. 3324). Wherefore all are called “firstborn” who are in love to the Lord and in charity toward the neighbor, and these were also represented in the Jewish Church by what is firstborn, that is, they are meant by it in the relative sense, because the Lord is the Firstborn, and all that are firstborn are His likenesses and images. [5] That the Lord as to the Divine Human is the Firstborn, is evident from David: He shall call unto Me, Thou art my Father, my God, and the Rock of my salvation. I also will make him the firstborn, high above the kings of the earth. My mercy will I keep for him for evermore, and My covenant shall be faithful with him. His seed also will I make to endure forever, and his throne as the days of the heavens (Ps. 89:26-29); where the Lord is treated of. And in John: From Jesus Christ who is the faithful witness, the Firstborn of the dead, and the prince of the kings of the earth (Rev. 1:5). In order that all that had been written and represented concerning Him might be fulfilled, He was likewise by birth the firstborn (Luke 2:7, 22-23). [6]

That they too, as being His images and likenesses, are called the “firstborn” of the Lord who are in love to Him and in charity toward the neighbor, is evident in John: The hundred and forty and four thousand bought from the earth: these are they who were not defiled with women, for they are virgins; these are they who follow the Lamb whithersoever He goeth; these were bought from among men, the firstfruits (firstborn) unto God and the Lamb. And in their mouth was found no guile; for they are without spot before the throne of God (Rev. 14:3-5). The “hundred and forty and four,” or twelve times twelve, denote those who are in the faith of charity (n. 3272); “thousands” denote those who are innumerable, that is, all such (n. 2575); “virgins” denote the good of love to the Lord and of charity toward the neighbor (n. 2362, 3081), thus those who are in innocence, which is also signified by “following the Lamb;” for the Lord is called “the Lamb” from innocence. Hence they are said to be the “firstfruits,” or firstborn. [7] From the above passages it is manifest that the Lord as to the Divine Human was represented in the Jewish Church by that which was firstborn; and also they who are in love to Him, for these are in the Lord. But what is firstborn has in the Word a twofold representation, representing the Lord both as to Divine celestial love, and as to Divine spiritual love. The Lord’s Divine celestial love is relative to the celestial church, or to those who are of this church and are called celestial from love to the Lord; the Lord’s Divine spiritual love is relative to the spiritual church, or to those who are of this church and are called spiritual from love toward the neighbor. The Lord's Divine love is toward all, but inasmuch as it is variously received by men, in one way by the celestial man and in another by the spiritual man, it is said to be relative. [8] Concerning the firstborn that represented the Lord as to Divine celestial love, and also those relatively who were of the celestial church, it is thus written in Moses: The firstborn of thy sons shalt thou give unto Me. Likewise shalt thou do with thine oxen and with thy flock; seven days it shall be with its dam; on the eighth day thou shalt give it Me; and ye shall be men of holiness unto Me (Exod. 22:29-31); that it should be seven days with the dam, was because the "seventh day" signified the celestial man (n. 84-87); and because from this "seven" signified what is holy (n. 395, 433, 716, 881); that it should be given to Jehovah on the eighth day, was because the "eighth day" signified what was continuous from a new beginning, namely, what was continuous of love (n. 2044). Again: The firstling among beasts which is made a firstling to Jehovah, no man shall sanctify it; whether it be ox or sheep it is Jehovah's (Lev. 27:26). Again: The first ripe fruits of all that is in their land, which they bring unto Jehovah, shall be for thee (Aaron). Everything that openeth the womb of all flesh which they offer unto Jehovah, both of man and beast, shall be thine. Nevertheless the firstborn of man shalt thou surely redeem; and the firstling of unclean beasts shalt thou redeem. The firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy; thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire for an odor of rest to Jehovah

(Num. 18:13, 15, 17). Again: All the firstling males that are born of thy herd and of thy flock thou shalt sanctify unto Jehovah thy God; thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock. If it have any blemish, as if it be lame or blind, any evil blemish whatsoever, thou shalt not sacrifice it unto Jehovah thy God (Deut. 15:19, 21). [9] Inasmuch as the firstborn represented the Lord, and those who are the Lord's by virtue of love to Him, therefore the tribe of Levi was accepted instead of every firstborn, and this because Levi represented the Lord as to love. "Levi" also signifies love, for "Levi" is "adhesion" and "conjunction," and in the internal sense adhesion and conjunction are love, on which subject of the Lord's Divine mercy hereafter (at chapter 29, verse 34). Concerning the Levites it is written in Moses: Jehovah spake to Moses, saying, And I behold I will take the Levites from the midst of the sons of Israel instead of all the firstborn that openeth the womb among the sons of Israel, and the Levites shall be Mine; for all the firstborn are Mine; in the day that I smote all the firstborn in the land of Egypt, I hallowed unto Me all the firstborn in Israel, from man even to beast; Mine they shall be (Num. 3:11-13). Again: Jehovah said unto Moses, Number all the firstborn males of the sons of Israel, from the son of a month and upward, and take the number of their names. And thou shalt take the Levites for Me (I am Jehovah) instead of all the firstborn among the sons of Israel, and the beast of the Levites instead of all the firstlings among the beast of the sons of Israel (Num. 3:40-41, etc.; also Num. 8:14, 16-18); and it is said (Num. 8:19) that the Levites were given to Aaron, because Aaron represented the Lord as to the priesthood, that is, as to the Divine love. (That the priesthood represented the Lord's Divine love may be seen above, n. 1728, 2015.) [10] But concerning the firstborn who represented the Lord as to Divine spiritual love, and also those relatively who are of the spiritual church, it is written in Jeremiah: They shall come with weeping, and with prayers will I lead them; I will bring them to fountains of waters, in the way of what is upright, wherein they shall not stumble; and I will be to Israel for a father, and Ephraim shall be My firstborn (Jer. 31:9); where a new spiritual church is treated of, "Israel" denoting spiritual good; "Ephraim," spiritual truth, who is called the "firstborn" because a church about to be planted is treated of, in which the intellectual which is of truth is apparently the firstborn; for Ephraim succeeded in the place of Reuben, and was made the firstborn (Gen. 48:5, 20; 1 Chron. 5:1); and this because by Joseph, whose sons were Ephraim and Manasseh, was represented the Lord as to Divine spiritual love. But that "Israel" is essentially the "firstborn," that is, denotes spiritual good, is evident from Moses: Jehovah said to Moses, Thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is My son, My firstborn, and I have said unto thee, Let My son go, that he may serve Me; and thou hast refused to let him go; behold I will slay thy son, thy firstborn (Exod. 4:21-23); where "Israel" in the supreme sense signifies the Lord as to Divine spiritual love, but in the relative sense those who are in spiritual love, that is, in charity toward the neighbor. [11] In the spiritual church, in the beginning, or when it is about to be planted, the doctrine of truth is the firstborn with the external church, and the truth of doctrine is the firstborn with the internal church; or what is the same, the doctrine of faith is the firstborn with the external church, and faith itself with the internal church. But when the church has been planted, that is, in those with whom it exists in life and practice, the good of charity is the firstborn with the external church, and charity itself with the internal. But when the church does not suffer itself to be planted, as is the case when the man of the church can no longer be regenerated, by successive steps it recedes from charity and turns away to faith, being no longer studious of life but of doctrine; and when this is the case it casts itself into shades and falls into falsities and evils, and thus becomes no church, and is of itself extinguished. This was represented by Cain, in that he slew his brother Abel. (That "Cain" is faith separate from charity, and that "Abel" is charity, which he extinguished, may be seen above, n. 340, 342, 357, 362.) The same was afterwards represented by Ham and his son Canaan, in that he mocked at his father Noah (n. 1062, 1063, 1076, 1140, 1141, 1162, 1179); afterwards by Reuben the firstborn of Jacob, in that he defiled his father's bed (Gen. 35:22); and lastly by Pharaoh and the Egyptians, in that they ill-treated the sons of Israel. That all of these were cursed is evident from the Word. Concerning Cain it is said: Jehovah said, What hast thou done? The voice of thy brother's blood crieth unto Me from the ground; and now cursed art thou from the ground, which hath opened her mouth to receive thy brother's bloods from thy hand (Gen. 4:10-11). Concerning Ham and Canaan: Ham the father of Canaan saw the nakedness of his father, and told his two brethren. And Noah awoke from his wine, and he said, Cursed be Canaan; a servant of servants shall he be to his brethren (Gen. 9:22, 24-25). And concerning Reuben: Reuben, thou art my firstborn, my strength, and the beginning of my power, excellent in honor, and excellent in might; unstable as water, thou shalt not excel because thou wentest up to thy father's bed, then defiledst thou my couch (Gen. 49:3-4); and therefore he was deprived of the birthright (1 Chron. 5:1). [12] That the same was represented by Pharaoh and the Egyptians, and that therefore their firstborn and firstborn beasts were slain, is evident from their representation, as being memory-knowledges (n. 1164, 1165, 1186), by which-when man enters into the arcana of faith, and no longer believes anything but that which he can apprehend in accordance with the senses and memory-knowledge-he then perverts and extinguishes the things of the doctrine of faith, and especially the things of charity. This is what is represented in the internal sense by the firstborn of men and firstborn of beasts in Egypt being slain, concerning which it is written in Moses: I will pass through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, from man even to beast; and against all the gods of Egypt I will execute judgments; I am Jehovah. And the blood shall be to you for a sign upon the houses where ye are, and when I see the blood I will pass over you, and there shall no plague be upon you for a destroyer, when I smite the land of Egypt (Exod. 12:12-13); the “firstborn of Egypt” denotes the doctrine of faith and of charity which as before said is perverted by means of memory-knowledges; the “gods of Egypt” on whom judgments were to be executed, are falsities; there being “no plague as a destroyer where blood was upon the houses,” signifies in the supreme sense where the Lord is as to Divine spiritual love, and in the relative sense, where spiritual love is, that is, charity toward the neighbor (n. 1001). [13] Moreover concerning Pharaoh and the Egyptians it is thus written: Moses said, Thus saith Jehovah, About midnight I will go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon the throne, unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beast. And against any of the sons of Israel shall not a dog move his tongue, from man even to beast (Exod. 11:4-7). And again: It came to pass at midnight that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the house of the pit; and all the firstborn of beast (Exod. 12:29); that this was done at midnight was because “night” signifies the last state of the church, when there is no longer any faith because there is no charity (n. 221, 709, 1712, 2353). In David: He smote all the firstborn in Egypt, the beginning of strength in the tents of Ham (Ps. 78:51). Israel also came into Egypt, and Jacob sojourned in the land of Ham. God smote all the firstborn in their land, the beginning of all their strength

(Ps. 105:23, 36). The worship of the Egyptians from principles of what is false that originate from truth separated from good, or what is the same, from faith separated from charity, is called the "tents of Ham." (That "tents" signify worship may be seen above, n. 414, 1102, 1566, 2145, 2152, 3312; and that "Ham" is faith separated from charity, n. 1062, 1063, 1076, 1140, 1141, 1162, 1179.) [14] By this is further confirmed what is signified by the firstborn of Egypt being slain; and because all the firstborn were slain, in order that the firstborn might nevertheless represent the Lord as to Divine spiritual love, and at the same time those who are in this love, it was commanded at the time of the exodus that all the firstborn should be sanctified, concerning which we read in Moses: Jehovah spake unto Moses, saying, Sanctify unto Me all the firstborn, whatsoever openeth the womb among the sons of Israel, both of man and of beast-it is Mine. Thou shall cause to pass over unto Jehovah all that openeth the womb, and every firstling which thou hast, the progeny of a beast, the males shall be Jehovah's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, thou shalt break its neck; and all the firstborn of man among thy sons thou shall redeem. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shall say unto him, By a strong hand Jehovah brought us out from Egypt, from the house of bondmen; and it came to pass when Pharaoh hardened himself against letting us go, that Jehovah slew all the firstborn in the land of Egypt, from the firstborn of man even to the firstborn of beast.

Therefore I sacrifice to Jehovah all that openeth the womb, being males, but all the firstborn of my sons I redeem (Exod. 13:1-2, 12-15; 34:19-20; Num. 8:17). From this it is now evident what is signified in the spiritual sense by "birthright."

(3326) And Esau said, Behold I am going to die. That this signifies that he should afterwards rise again, is evident from the representation of Esau, as being the good of the natural (n. 3302, 3322); and from the signification of "dying," as being the last of a state when anything ceases to be (n. 2908, 2912, 2917, 2923); and because the end of a former state is the beginning of a subsequent one, by "going to die" is here signified to rise again afterwards, in like manner as is signified by being "buried" (that to be "buried" denotes to rise again, see above, n. 2916, 2917, 3256). That he should rise again afterwards, denotes that good would obtain the priority or dominion over truth, after truth as to time had apparently held the priority (concerning which subject see above).

(3327) And for what is this birthright to me? That this signifies that in this case there would be no need of priority, is evident without explication.

(3328) And Jacob said. That this signifies the doctrine of truth, is evident from the representation of Jacob, as being the doctrine of truth (see above, n. 3324).

(3329) Swear to me as this day; and he sware unto him. That this signifies confirmation, is evident from the signification of "swearing" as being to confirm (n. 2842);

and because the confirmation was in respect to a time, it is not said “this day,” but “as this day” (n. 3325).

(3330) And he sold his birthright unto Jacob. That this signifies that in the meantime priority was granted, namely, to the doctrine of truth which is “Jacob,” is evident from the signification of “birthright,” as being priority (see n. 3325); and that this was granted in the meantime, is manifest from what was said and shown above (n. 3324, 3325). That in the spiritual man in the beginning truth has the dominion, is chiefly because in his first state there are delights of the love of self and of the world which he believes to be good, and which apply themselves to his truths, and for the most part produce the affection of truth in him; for he then thinks that truths may be serviceable to him either for honor, or for gain, or for reputation in the world, or even for merit in the other life. All these things excite this affection of truth in him, and also enkindle it; and yet they are not good, but evil. Nevertheless the Lord permits that such things should influence him in that first time, because otherwise he could not be regenerated. Intelligence and wisdom come in time; in the meanwhile through these truths the man is introduced into good, that is, into charity; and when he is in this, then for the first time he perceives what is good, and acts from good, and then judges and draws conclusions from this good concerning truths; and those which do not accord with this good he calls false, and rejects. Thus he rules over truths as a master over his servants.

(3331) Verse 34. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up and went away; and Esau despised the birthright. "And Jacob gave Esau bread and pottage of lentils," signifies the good of life gifted with the good of truth and the good of doctrinal things; "and he did eat and drink," signifies appropriation; "and rose up," signifies elevation thence; "and went away," signifies life; "and Esau despised the birthright," signifies that in the meantime the good of life made no account of priority.

(3332) And Jacob gave Esau bread and pottage of lentils. That this signifies the good of life gifted with the good of truth and the good of doctrinal things, is evident from the representation of Esau, as being the good of life (n. 3300, 3322); and from the signification of "bread," as being the good of love in general, both celestial and spiritual (n. 276, 680, 2165, 2177), thus also the good of truth, for this is spiritual good; and from the signification of "pottage of lentils," as being the good of doctrinal things; for "pottage" signifies a chaotic mass of doctrinal things (n. 3316), and "lentils" the good thereof. That Jacob gave them to Esau, in the internal sense signifies that these goods come through the doctrine of truth, which is represented by Jacob (n. 3305). [2] In this last verse, by these words and those which follow there is described the progress as to truth and good of the spiritual man when being regenerated, namely, that he first learns the doctrinal things of truth, next is affected by them (which is the good of the doctrinal things), then that by taking a mental view of these doctrinal things he is affected with the truths in them (which is the good of truth), and lastly that he wills to live according to them, which is the good of life. In this way the spiritual man when being regenerated advances from the doctrine of truth to the good of life. But when he is in the good of life the order is inverted, and from this good he looks to the good of truth, from this to the good of doctrinal things, and from this to the doctrinal things of truth. From this it may be known how man from being a sensuous man becomes spiritual, and of what quality he is when he becomes spiritual. [3] That these goods, namely, the good of life, the good of truth, and the good of doctrinal things, are distinct from each other can be seen by those who carefully consider the matter. The good of life is that which flows from the will; the good of truth is that which flows from the understanding; and the good of doctrinal things is that which flows from memory-knowledge. The good which is doctrinal has these other goods within it. [4] That "lentils" signify the good of doctrinal things, is evident from the fact that wheat, barley, beans, lentils, millet, spelt, are such things as mean bread, but with a difference according to the species; that "bread" in general denotes good is manifest from what has been stated and shown above (n. 276, 680, 2165, 2177); thus different species of good are signified by the cereals in question, the more noble species of good by "wheat and barley," but the less noble by "beans and lentils;" as is also manifest from Ezekiel: Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them into one vessel, and make thee bread thereof (Ezek. 4:9).

(3333) And he did eat and drink. That this signifies appropriation, is evident from the signification of “eating,” as being the appropriation of good (n. 2187, 2343, 3168); and from the signification of “drinking,” as being the appropriation of truth (n. 3069, 3089, 3168).

(3334) And rose up. That this signifies elevation thence, is evident from the signification of “rising up,” as involving elevation wherever mentioned (see n. 2401, 2785, 2912, 2927); and also from the fact that man is said to be “uplifted” when being perfected as to spiritual and celestial things; that is, as to the truth which is of faith, and the good which is of love and charity (n. 3171).

(3335) And went away. That this signifies life, is evident from the signification of “going,” as being to advance into the things of good, that is, into those of the life, for all good is of life; nearly as is signified by “departing,” “sojourning,” and “advancing” (n. 1293, 1457).

(3336) And Esau despised the birthright. That this signifies that in the meantime the good of life made no account of the priority, is evident from the signification of “despising,” as being to make no account of; from the representation of Esau, as being the good of life (n. 3300, 3322); and from the signification of “birthright,” as being priority (n. 3325). That it is in the meantime, or for a time, may be seen above (n. 3324, 3325, 3330). Hence it is manifest that by “Esau despising the birthright” is signified that in the meantime the good of life made no account of the priority. In order that what is related in this chapter concerning Esau and Jacob may be apprehended in regard to its signification in the internal sense, the thought must be removed entirely from the historicals, thus from the persons of Esau and Jacob; and instead of them must be substituted the things they represent, namely, the good of the natural and its truth; or what is the same, the spiritual man who is being regenerated by means of truth and good; for in the internal sense of the Word names signify nothing else than actual things. When the good of the natural and its truths are thought of instead of Esau and Jacob, it is then evident how the case is with man’s regeneration by means of truth and good, namely, that in the beginning truth apparently has the priority with him, and also the superiority, although in itself good is prior and superior. [2] In order that it may be still more clearly evident how the case is with this priority and superiority, something further shall be said. It is easy to see that nothing can possibly enter into man's memory and remain there, unless there is a certain affection or love which introduces it. If there is no affection, or what is the same, no love, there will be no observation. It is this affection, or love, with which the thing that enters connects itself, and being connected remains; as is evident from the fact that when a similar affection or love returns, the thing itself recurs, and is presented to view along with other things that had before entered by virtue of a similar affection or love; and this in a series. From this comes man's thought; and from this thought his speech. In like manner also when the thing itself returns, if this is effected by objects of the senses, or by objects of the thought, or by the discourse of another, the affection also with which the thing had entered is reproduced. This is the teaching of experience, and on reflection everyone may be confirmed in it. [3] The doctrinal things of truth enter in like manner into the memory; and the things that at first introduce them are affections of various loves, as before said (n. 3330). Genuine affection, which is of the good of charity, is not then observed; but still it is present; and so far as it can be present, it is adjoined by the Lord to the doctrinal things of truth; and so far also they remain adjoined. When therefore the time comes that the man can be regenerated, the Lord inspires the affection of good, and through this excites the things which have been adjoined by Him to this affection, which things are called in the Word “remains;” and then by means of this affection (that is, of the affection of good), by successive steps the Lord removes the affections of other loves, consequently also the things that have been connected with them. And thus the affection of good, or what is the same, the good of life, begins to have the dominion. It indeed had the dominion before, but this could not appear to the man; for insofar as a man is in the love of self and of the world, the good which is of genuine love does not appear. From this it may now be seen what is signified in the internal sense by the things historically related concerning Esau and Jacob.

(3337) CONTINUATION CONCERNING CORRESPONDENCES AND REPRESENTATIONS. What correspondences are, and what representations, may appear from what has been said and shown above, namely, that there are correspondences between the things which are of the light of heaven and those which are of the light of the world; and that the things which take place in those which are of the light of the world are representations (n. 3225). But what the light of heaven is and what is its quality cannot be very well known to man, because he is in the things that are of the light of the world; and insofar as he is in these, the things that are in the light of heaven appear to him as darkness, and as nothing. It is these two lights which-life flowing in-produce all the intelligence of man. The imagination of man consists solely of the forms and appearances of such things as have been received by bodily vision wonderfully varied, and so to speak modified; but his interior imagination, or thought, consists solely of the forms and appearances of such things as have been drawn in through the mind’s vision still more wonderfully varied, and so to speak modified. The things which come forth from this source are in themselves inanimate, but become animate through the influx of life from the Lord.

(3338) Besides these lights there are also heats, which likewise are from two fountains-the heat of heaven coming from its sun, which is the Lord; and the heat of the world from its sun, which is the luminary visible to our eyes. The heat of heaven manifests itself to the internal man under the form of spiritual loves and affections; but the heat of the world manifests itself to the external man under the form of natural loves and affections. The former heat produces the life of the internal man, but the latter that of the external man; for without love and affection man cannot live at all. Between these two heats also there are correspondences. These heats become loves and affections through the influx of the Lord’s life; and hence they appear to man as if they were not heats, although they are; for unless as to both the internal and the external man, man derived heat from this source he would fall down dead in a moment. These facts must be evident to everybody from the circumstance that in proportion as man is inflamed with love, he grows warm; and in proportion as love recedes, he grows torpid. It is this heat from which the will of man lives, and it is the light above spoken of from which comes his understanding.

(3339) In the other life these lights, and also these heats, appear to the life. The angels live in the light of heaven, and also in the heat above described; from the light they have intelligence, and from the heat they have the affection of good. For in their origin the lights which appear before their external sight are from the Lord's Divine wisdom; and the heats which are also perceived by them are from His Divine love; and therefore the more the spirits and angels are in the intelligence of truth and the affection of good, the nearer they are to the Lord.

(3340) To this light there is an opposite darkness, and to this heat there is an opposite cold; in these live the infernals. Their darkness is from the falsities in which they are, and their cold is from the evils; and the more remote they are from truths, the greater is their darkness; and the more remote they are from good, the greater is their cold. When it is permitted to look into the hells where such infernals are, there appears a dark cloud in which they have their abode; and when any exhalation flows out thence, there are perceived insanities that exhale from falsities, and hatreds that exhale from evils. A light is indeed sometimes granted them, but it is a deceptive one; and this is extinguished with them, and becomes darkness, the moment they look at the light of truth. Heat also is sometimes granted them, but it is like that of an unclean bath; and this is changed into cold with them as soon as they observe anything of good. A certain person was let into that dark cloud where the infernals are, in order that he might know how the case is with those who are there; he being protected by the Lord by means of angels. Speaking from thence with me he said that there was there so great a rage of insanity against good and truth, and especially against the Lord, that he was amazed that it could possibly be resisted; for the infernals breathed nothing but hatred, revenge, and slaughter, with such violence that they desired to destroy all in the universe; so that unless this rage was continually repelled by the Lord, the whole human race would perish.

(3341) Inasmuch as the representations in the other life cannot take place except by means of differences of light and shade, be it known that all light, consequently all intelligence and wisdom, are from the Lord; and that all shade, consequently all insanity and folly, are from that which is their own in man, spirit, and angel; from these two origins flow forth and are derived all the variegations which are of light and shade in the other life.

(3342) All the speech of spirits and of angels is also effected by means of representatives; for by wonderful variations of light and shade they vividly present before the internal and at the same time before the external sight of him with whom they speak, all they are thinking about, and insinuate it by suitable changes of the state of the affections. The representations that come forth in such speech are not like those before described, but are quick and instantaneous, being simultaneous with the ideas that belong to their speech. They are like something that is described in a long series, while at the same time it is exhibited in an image before the eyes, for, wonderful to say, all spiritual things themselves whatever can be representatively exhibited by forms of imagery that are incomprehensible to man, within which are things of the perception of truth, and still more interiorly those of the perception of good. Such things are also in man (for man is a spirit clothed with a body); as is evident from the fact that all speech perceived by the ear, on ascending toward the interiors, passes into forms [ideas] not unlike those of sight, and from these into intellectual forms or ideas, and thus becomes a perception of the sense of the expressions. Whoever rightly reflects upon these things may know from them that there is in himself a spirit which is his internal man, and also that after the separation of the body he will possess such a speech, because he is in the very same during his life in the world, although it does not appear to him that he is in it, by reason of the obscurity and darkness which earthly, bodily, and worldly things induce.

(3343) The speech of the angels of the interior heaven is still more beautifully and pleasantly representative; but the ideas which are representatively formed are not expressible by words, and if they should be expressed by any, they would surpass not only apprehension, but also belief. Spiritual things, which are of truth, are expressed by modifications of heavenly light, in which are affections, which are wonderfully varied in innumerable ways; and celestial things, which are of good, are expressed by variations of heavenly flame or heat; so that they move all the affections. Into this interior speech also man comes after the separation of the body, but only the man who during his life in this world is in spiritual good, that is, in the good of faith, or what is the same, in charity toward the neighbor; for he has this speech within himself, though he is unaware of it.

(3344) But the speech of the angels of the still more interior or third heaven, although also representative, is yet such as to be inconceivable by any idea, and consequently is indescribable. Even this perfect form of speech [idea] is also within man, but in the man who is in celestial love, that is, in love to the Lord; and after the separation of the body he comes into it as if born into it, although as before said nothing of it could be comprehended by him under any idea during his life in the body. In short, by means of representatives adjoined to ideas, speech becomes as it were alive; least of all with man, because he is in the speech of words; but more so with the angels of the first heaven; still more so with the angels of the second heaven; and most of all with the angels of the third heaven, because these are most nearly in the Lord's life. In itself whatever is from the Lord is alive.

(3345) From what has been said it is evident that there are kinds of speech successively more interior, but yet of such a nature that the one comes forth from the other in order, and also that the one is within the other in order. The nature of man's speech is known, and also his thought from which the speech flows, the analytics of which are of such a nature that they can never be explored. The speech of good spirits, that is, of the angels of the first heaven, together with the thought from which it flows, is more interior, and contains within it things still more wonderful and unexplorable. The speech of the angels of the second heaven together with the thought from which again this flows, is still more interior, containing within it things still more perfect and unutterable. But the speech of the angels of the third heaven together with the thought from which again this flows, is inmost, containing within it things absolutely unutterable. And although all these kinds of speech are of such a nature that they appear different from one another, nevertheless there is but one speech, because the one forms the other, and the one is within the other; moreover that which comes forth in the exterior is representative of the interior. A man who does not think beyond worldly and bodily things cannot believe this, and therefore supposes that the interior things with him are nothing, although in fact they are everything; and the exterior things, that is, the worldly and corporeal things that he makes everything, are relatively scarcely anything.

(3346) In order that I might know these things, and know them with certainty, of the Lord's Divine mercy it has been granted me for several years to speak almost constantly with spirits and angels; and with spirits (that is, with the angels of the first heaven) in their own speech; also at times with the angels of the second heaven in their speech; but the speech of the angels of the third heaven has only appeared to me as a radiation of light, in which there was perception from the flame of good within it.

(3347) I have heard angels speaking concerning human minds, and concerning their thought and the derivative speech. They compared them to the external form of man, which comes forth and subsists from the innumerable forms that are within-as from the brains, the medulla, the lungs, the heart, liver, pancreas, spleen, stomach, and intestines, besides many other organs, as those of generation in both sexes from the innumerable muscles encompassing these organs; and lastly from the integuments; and from all these being woven together from vessels and fibers, and indeed from vessels and fibers within vessels and fibers, from which come the ducts and lesser forms; thus that the body is composed of things innumerable; all of which nevertheless conspire, each in its own way, to the composition of the external form, in which nothing appears of the things that are within. To this external form they compared human minds, and their thoughts and the derivative speech. But angelic minds they compared to those things which are within, which are relatively illimitable, and also incomprehensible. They also compared the faculty of thinking to the faculty that belongs to the viscera of acting according to the form of the fibers, saying that the faculty is not of the fibers, but of the life in the fibers; just as the faculty of thinking is not of the mind, but of life from the Lord flowing into it. When such comparisons are made by angels they are at the same time exhibited by means of representatives, whereby the interior forms above spoken of are presented visibly and intellectually, in respect to their smallest incomprehensible parts, and this in a moment; but comparisons made by means of spiritual and celestial things, such as take place among the celestial angels, immeasurably surpass in the beauty of wisdom those made by means of natural things.

(3348) Spirits from another earth were with me for a considerable time; and I described to them the wisdom of our globe, and told them that among the sciences pursued by the learned is that of analytics, with which they busy themselves in exploring what is of the mind and its thoughts, calling it metaphysics and logic. But I said that men have advanced little beyond terms, and certain shifting rules; and that they argue concerning these terms-as what form is; what substance; what the mind; and what the soul; and that by means of these general shifting rules they vehemently dispute about truths. I then perceived from these spirits that when men inhere in such things as terms, and think concerning these matters by artificial rules, they take away all sense and understanding of a subject. [2] They said that such things are merely little black clouds interposed before the intellectual sight; and that they drag down the understanding into the dust. They added that with them it is not so, but that they have clearer ideas of things in consequence of being unacquainted with such analytics. I was also permitted to see how wise they are. They represented the human mind in a marvelous manner as a heavenly form; and its affections as spheres of activity in agreement with it; and this so skillfully that they were commended by the angels. They represented also in what manner the Lord bends those affections which in themselves are not delightful, into such as are delightful. [3] Learned men of our earth were present, and could not in the least comprehend these things, although in the life of the body they had discoursed much on such subjects in a philosophical way; and when the spirits just referred to in turn perceived their thoughts, in that they inhered in mere terms, and were inclined to dispute on every point as to whether it is so, they called such things feculent froth.

(3349) From what has been said thus far it may be seen what correspondences are, and what representatives; but in addition to what has been said and shown at the end of the preceding chapters (n. 2987-3003, and n. 3213-3227), see also what is said of them elsewhere; namely, That all things in the sense of the letter of the Word are representative and significative of what is in the internal sense (n. 1404, 1408, 1409, 2763): That the Word through Moses and the prophets was written by means of representatives and significatives, and that in order to possess an internal sense by which there might be communication of heaven and earth it could not be written in any other style (n. 2899): That the Lord Himself for this reason spoke by representatives, as well as for the reason that He spoke from the Divine Itself (n. 2900): What has been the source of the representatives and significatives in the Word and in rituals (n. 2179): That representatives originated from the significatives of the Ancient Church, and these from the things perceived by the Most Ancient Church (n. 920, 1409, 2896,2897): That the most ancient people had their representatives from dreams also (n. 1977): That Enoch denotes those who collected the perceptive matters of the most ancient people (n. 2896): That continually in heaven there are representatives of the Lord and His kingdom (n. 1619): That the heavens are full of representatives (n. 1521, 1532): That the ideas of the angels are changed in the world of spirits into various representatives (n. 1971, 1980, 1981): Representatives by means of which children are introduced into intelligence (n. 2299): That the representatives in nature are from the Lord's influx (n. 1632, 1881): That in universal nature there are representatives of the Lord's kingdom (n. 2758): That in the external man there are things which correspond to what is internal, and things which do not correspond (n. 1563, 1568).

(3350) In order to show more plainly the nature of representatives, I may adduce one additional instance. I heard a host of angels of the interior heaven who together or in consort were forming a representative. The spirits about me could not perceive it, except from a certain influx of interior affection. It was a choir, in which many angels together thought the same thing, and spoke the same thing. By representations they formed a golden crown gemmed with diamonds around the Lord's head; which was effected all at once by means of a rapid series of representations, such as are those of thought and speech spoken of above (n. 3342-3344); and wonderful to say, although there were a host they nevertheless all thought and spoke as a one, thus they all represented as a one; and this because no one was desirous to do anything from himself, still less to preside over the rest and lead the choir; for whoever does this is of himself instantly dissociated. But they suffered themselves to be led mutually by each other, thus all individually and collectively by the Lord. All the good who come into the other life are brought into such harmonious agreements. [2] Afterwards there were heard many choirs, which exhibited various things representatively, and although there were many choirs, and many in each choir, still they acted as a one; for from the form of various things there resulted a one, in which was heavenly beauty. Thus the universal heaven, which consists of myriads of myriads, can act as a one by being in mutual love; for thereby they suffer themselves to be led by the Lord; and wonderful to say the greater their numbers, that is, the greater the number of the myriads who constitute heaven, so much the more distinctly and perfectly are things done in general and in particular; and the more also in proportion as the angels are of a more interior heaven; for all perfection increases toward the interiors.

(3351) They who formed the choirs on this occasion belonged to the province of the lungs, thus to the Lord's spiritual kingdom, for they inflowed gently into the respiration; but the choirs were distinct, some pertaining to the voluntary respiration, and some to the involuntary.

(3352) A continuation concerning correspondences and representatives, especially those in the Word, will be found at the close of the following chapter.

CHAPTER 26

(3353) MOST MEN believe that when the Last Judgment comes, all things in the visible world will be destroyed; that the earth will be consumed by fire; the sun and the moon dissipated; that the stars will vanish away; and that a new heaven and a new earth will afterwards arise. They have conceived this opinion from the prophetic revelations in which such things are mentioned. But that the case is very different may be seen from what has been shown above concerning the Last Judgment (n. 900, 931, 1850, 2117-2133); from which it is manifest that the Last Judgment is nothing else than the end of the church with one nation, and its beginning with another, which end and beginning occur when there is no longer any acknowledgment of the Lord, or what is the same, when there is no faith. There is no acknowledgment, or no faith, when there is no charity; for faith is impossible except with those who are in charity. That at such a time there is an end of the church, and a transference of it to others, is plainly evident from all the things the Lord Himself taught and foretold in the Evangelists concerning that last day, or consummation of the age (Matt. 24, Mark 13, and Luke 21). [2] But as these passages cannot be comprehended by anyone without the key, which is the internal sense, I may unfold in regular order the things contained in them, beginning here with these words in Matthew: The disciples came unto Him privately, saying, Tell us, when shall these things be? And what shall be the sign of Thy coming, and of the consummation of the age? And Jesus answered and said unto them, See that no man lead you astray. For many shall come in My name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for these things must needs come to pass; but the end is not yet. For nation shall be stirred up against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in diverse places. But all these things are the beginning of sorrows (Matt. 24:3-8). It is impossible for those who remain in the sense of the letter to know whether these things and those which follow in the chapter were spoken concerning the destruction of Jerusalem and the dispersion of the Jewish nation, or concerning the end of days, called the Last Judgment; but they who are in the internal sense see clearly that the end of the church is here treated of, which end is what is here and elsewhere called the coming of the Lord and the consummation of the age. And because this is the end which is meant, it may be known that all these expressions signify things of the church; but what they signify may appear from the several particulars in the internal sense, as when it is said that "many shall come in My name, saying, I am the Christ; and shall lead many astray," where "name" does not signify name, nor "Christ," Christ; but "name" signifies that by which the Lord is worshiped (n. 2724, 3006); and "Christ" signifies truth itself (n. 3009, 3010); thus it is meant that there would come those who would say, “This is of faith,” or “This is true,” when yet it is neither of faith, nor true, but false. That they “should hear of wars and rumors of wars” denotes that there would be disputes and strife concerning truths, which are wars in the spiritual sense. That “nation should be stirred up against nation, and kingdom against kingdom” signifies that evil would fight with evil, and falsity with falsity. (That “nation” signifies good, but in the opposite sense evil, may be seen above, n. 1259, 1260, 1416, 1849; and also that “kingdom” signifies truth, but in the opposite sense falsity, n. 1672, 2547.) “And there shall be famines, and pestilences, and earthquakes in diverse places” signifies that there would be no longer any knowledges of good and of truth, and thus that the state of the church would be changed, which is an “earthquake.”

(3354) From these things it is manifest what is meant by these words of the Lord, namely, the first state of the church’s perversion, which comes to pass when men begin no longer to know what is good and what is true, but dispute among themselves concerning them, whence arise falsities. As this is the first state, it is said that “the end is not yet,” and that “these things are the beginning of sorrows;” and this state is called “earthquakes in diverse places,” which signifies in the internal sense a change of the state of the church in part, or at first. That all this was said to the disciples, signifies that it is said to all who are of the church, for the twelve disciples represented all such (n. 2089, 2129, 2130); and therefore it is said, “See that no man lead you astray;" also, "Ye shall hear of wars and rumors of wars; see that ye be not troubled."

(3355) That in the internal sense an "earthquake" signifies a change in the state of the church, is evident from the signification of "earth," as being the church (n. 566, 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928); and from the signification of "quaking," or movement, as being a change of state; here, as to the things of the church, namely, in respect to good and truth. The same is also evident from other passages in the Word, as in Isaiah: It shall come to pass that he who fleeth from the voice of the dread shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the cataracts from on high were opened, and the foundations of the earth were shaken; in breaking the earth is broken; in moving the earth is moved; reeling the earth reeleth like a drunken man, and sways to and fro like a hut; and the transgression thereof is heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day that Jehovah shall visit upon the army of the height on high, and upon the kings of the ground upon the ground (Isa. 24:18-21). That in this passage the "earth" is the church, is plainly evident; for it is the church that is treated of, whose foundations are said to be "shaken," and itself to be "broken and moved, and to reel and sway to and fro," when good and truth are no longer known. The "kings of the ground" are truths; here, falsities, upon which there will be visitation. (That "kings" are truths, and in the opposite sense falsities, see above, n. 1672, 2015; and that "ground," like “earth,” denotes the church, but with a difference, n. 566, 1068.) [2] Again: I will make a man more rare than fine gold, and a man than the gold of Ophir; therefore I will shake the heaven, and the earth shall be shaken out of her place; in the indignation of Jehovah of Armies, and in the day of the wrath of His anger (Isa. 13:12-13); speaking of the day of judgment; and in this passage also “earth” clearly denotes the church, which is said to be “shaken out of its place,” when it is changed as to state. (That “place” is state may be seen above, n. 1273-1275, 1377, 2625, 2837.) Again: Is this the man that shaketh the earth, that shaketh kingdoms, that maketh the world as a wilderness, and destroyeth the cities thereof? (Isa. 14:16-17); speaking of Lucifer; the “earth” denotes the church, which he is said to “shake” when man attributes to himself all things of it. (That “kingdoms” are the truths of the church may be seen above, n. 1672, 2547.) [3] In Ezekiel: It shall come to pass in that day, when Gog cometh upon the land of Israel, that My wrath shall rise in Mine anger; in My zeal and in the fire of My indignation I will speak, Surely in that day there shall be a great earthquake upon the ground of Israel (Ezek. 38:18-20); “Gog” denotes external worship separate from internal, and thus become idolatrous (n. 1151); the “earth” and the “ground of Israel” denote the spiritual church; the “earthquake,” a change in its state. In Joel: The earth quaked before Him, the heavens trembled, the sun and the moon became black, and the stars withdrew their brightness (Joel 2:10); where also the subject is the day of the Last Judgment the “earth quaking” denotes a changed state of the church; the "sun and moon," the good of love and its truth (n. 1599, 1530, 2441, 2495), which are said to "become black," when goods and truths are no longer acknowledged; the "stars" denote the knowledges of good and truth (n. 2495, 2849). In David: The earth was shaken and quaked, and the foundations of the mountains trembled and were shaken, because He was wroth (Ps. 18:7); the "earth shaken and quaking" denotes the state of the church become perverted. [4] In John: And I beheld when he opened the sixth seal, and lo there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became as blood, and the stars of heaven fell unto the earth (Rev. 6:12-13); where the "earthquake, sun, moon, and stars" have a like signification as above in Joel. Again: In that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake names of men seven thousand (Rev. 11:13). From all these passages it is evident that an "earthquake" is nothing else than a change in the state of the church; and that in the internal sense the "earth" is nothing else than the church; and as the "earth" is the church, it is evident that by the "new heaven and new earth," which were to succeed in place of the former (Isa. 65:17; 66:22; Rev. 21:1), there is signified nothing else than a new church internal and external (n. 1733, 1850, 2117, 2118).

(3356) The reason a "quaking" or "motion" denotes a change of state, is that it takes place in space and in time; and in the other life there is no idea of space and of time; but in their stead there is state. It is indeed true that in the other life all things appear as in space, and follow one another as if in time; but in themselves the space and time are changes of state, for they come from this source. This is perfectly well known to every spirit, even to the wicked, who by changes of state induced on others cause them to appear in another place, when yet they are not there. Men may know the same from the fact that insofar as a man is in a state of the affections and of the derivative joy; and insofar as he is in a state of the thoughts and of a consequent absence from the body, so far he is not in time; for many hours then appear to him scarcely as one; and this because his internal man or spirit has states to which the spaces and times in the external man correspond. “Motion,” therefore, being a successive progression in space and time, is in the internal sense a change of state. GENESIS 26 1. And there was a famine in the land, besides the former famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar. 2. And Jehovah appeared unto him, and said, Go not down into Egypt; dwell in the land of which I tell thee. 3. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will set up the oath which I sware unto Abraham thy father. 4. And I will cause thy seed to be multiplied as the stars of the heavens, and I will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed. 5. Because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws. 6. And Isaac dwelt in Gerar. 7. And the men of the place asked him concerning his woman; and he said, She is my sister; for he feared to say, She is my woman; lest the men of the place should kill me for Rebekah; because she was good to look upon. 8. And it came to pass, because the days were there prolonged to him, that Abimelech king of the Philistines looked out through a window, and saw, and behold Isaac was laughing with Rebekah his woman. 9. And Abimelech called Isaac, and said, Surely behold she is thy woman, and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. 10. And Abimelech said, What is this thou hast done unto us, in that one of the people might lightly have lain with thy woman, and thou wouldst have brought guilt upon us? 11. And Abimelech commanded all the people, saying, He that toucheth this man and his woman, dying he shall die. 12. And Isaac sowed in that land, and found in that year a hundred measures, and Jehovah blessed him. 13. And the man increased, and went on going and increasing until he became exceeding great. 14. And he had acquisition of flock, and acquisition of herd, and much service; and the Philistines envied him. 15. And all the wells that his father's servants digged in the days of Abraham his father, the Philistines stopped them up, and filled them with dust. 16. And Abimelech said unto Isaac, Go away from us; for thou art much mightier than we. 17. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there. 18. And Isaac returned, and digged again the wells of waters which they had digged in the days of Abraham his father; and the Philistines stopped them up after the death of

Abraham; and he called their names after the names which his father called them. 19. And the servants of Isaac digged in the valley, and found there a well of living waters. 20. And the shepherds of Gerar strove with Isaac's shepherds, saying, The waters are ours; and he called the name of the well Esek, because they contended with him. 21. And they digged another well, and they strove over that also, and he called the name of it Sitnah. 22. And he removed from thence, and digged another well, and for this they strove not, and he called the name of it Rehoboth; and he said, For now Jehovah hath made us to be enlarged, and we shall be fruitful in the land. 23. And he went up from thence to Beer-sheba. 24. And Jehovah appeared to him in that night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and I will bless thee, and will multiply thy seed, for the sake of Abraham My servant. 25. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there, and there the servants of Isaac digged out a well. 26. And Abimelech went to him from Gerar, and Ahuzzath his companion, and Phicol the captain of his army. 27. And Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you. 28. And they said, Seeing we have seen that Jehovah was with thee; and we said, Now let there be an oath between us, between us and thee, and let us cut out a covenant with thee. 29. If thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of Jehovah. 30. And he made them a feast, and they did eat and drink. 31. And they rose early in the morning, and sware a man to his brother; and Isaac sent them away, and they departed from him in peace. 32. And it came to pass in that day, that the servants of Isaac came and showed him concerning the well which they had digged; and they said unto him, We have found waters. 33. And he called it Shibah; therefore the name of the city is Beersheba unto this day. 34. And Esau was a son of forty years, and he took for a woman Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. 35. And they were bitterness of spirit to Isaac and to Rebekah.

(3357) THE CONTENTS. In the internal sense of this chapter the subject treated of is appearances of truth of three degrees, and how these were adjoined to truth Divine in order that truths and their doctrinal things might be received; and that a church might come into existence.

(3358) In verses 1 to 6 are described the appearances of truth of a higher degree which are in the internal sense of the Word, in which appearances are the angels, and in which there is Divine truth and good. And that Divine good and truth cannot be comprehended, thus cannot be received, unless they are in appearances (verses 7-13).

(3359) Appearances of truth of a lower degree, which are in the interior sense of the Word-in which appearances those men may be who are of the internal church-are then treated of (verses 14-17).

(3360) Afterwards, appearances of truth are described of a still lower degree, which are of the literal sense of the

Word, in which appearances those men may be who are of the external church (verses 18-25); and that through these there may still be conjunction with the Lord (verses 26-33).

(3361) Concerning truths of the memory adjoined to good therein (verses 34-35).

(3362) THE INTERNAL SENSE. In the twenty-first chapter Abimelech was treated of, in that he made a covenant with Abraham, and that then Abraham reproved him concerning a well of waters which his servants had seized. In the present chapter a nearly similar occurrence is repeated between Abimelech and Isaac, resembling it also in this respect, that just as Abraham had said that his wife was his sister, so also said Isaac; from which it is evident that some Divine arcanum therein is the reason why these things occurred a second time, and were again related; and also that on both occasions mention is made of wells, concerning which it would little concern us to know, unless something Divine were concealed therein. But the internal sense teaches what is therein, and that the subject is the conjunction through truths of the Lord with those who are in His kingdom in the heavens and on earth; with the angels through appearances of truth of a higher degree; and with men through appearances of truth of a lower degree; consequently through the Word, in the internal and external senses of which are contained these appearances. For truths Divine themselves are such that they can never be comprehended by any angel, still less by any man, because they surpass every faculty of their understanding. Yet in order that there may be conjunction of the Lord with them, truths Divine flow in with them in appearances; and when truths Divine are with them in such appearances, they can be both received and acknowledged. This is effected by adaptation to the comprehension of each person; and therefore appearances, that is, truths angelic and human, are of three degrees. These are the Divine arcana contained in the internal sense of that which was related in a former chapter concerning the doings of Abimelech and Abraham; and in this chapter concerning those of Abimelech and Isaac.

(3363) Verse 1. And there was a famine in the land, besides the former famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar. "And there was a famine in the land, besides the former famine that was in the days of Abraham," signifies a lack of the knowledges of faith; "and Isaac went unto Abimelech king of the Philistines, unto Gerar," signifies the doctrinal things of faith; "Abimelech" is the doctrine of faith that looks to rational things; the "king of the Philistines" denotes doctrinal things; and "Gerar" is faith.

(3364) And there was a famine in the land, besides the former famine that was in the days of Abraham. That this signifies a lack of the knowledges of faith, is evident from the signification of "famine," as being a lack of knowledges (n. 1460). That it is a lack of the knowledges of faith, is evident from what presently follows, that is, from the representation of Abimelech, and from the signification of "Gerar," as being that which is of faith. The "famine" in the days of Abraham, mentioned in the twelfth chapter (verse

10), and explained above (n. 1460), denoted a lack of the knowledges which are of the natural man; but the "famine" here spoken of denotes a lack of the knowledges which are of the rational man; and therefore it is said that "there was a famine in the land, besides the former famine that was in the days of Abraham." In the internal sense the subject here treated of is the Lord, in that from His Divine are all the doctrinal things of faith; for there is no doctrinal thing, nor the smallest part of one, that is not from the Lord, because the Lord is doctrine itself. Hence it is that the Lord is called the "Word," because the "Word" is doctrine; but as everything that is in the Lord is Divine, and the Divine cannot be comprehended by any created being, therefore insofar as they appear before created beings, the doctrinal things that are from the Lord are not truths purely Divine, but are appearances of truth; nevertheless within such appearances there are truths Divine; and because they have these truths within them, the appearances also are called truths; and these are now treated of in this chapter.

(3365) And Isaac went unto Abimelech king of the Philistines, unto Gerar. That this signifies the doctrinal things of faith, is evident from the representation of Isaac, as being the Lord as to the Divine rational (see above, n. 1893, 2066, 2072, 2083, 2630; and that "Isaac" is the Lord's Divine rational as to Divine good, n. 3012, 3194, 3210; and also as to Divine truth, which is represented by the marriage of Isaac with Rebekah, n. 3012, 3013, 3077); thus by Isaac is here represented the Lord as to Divine truth conjoined with the Divine good of the rational; for

Rebekah was with Isaac, and was called “sister;” from the representation of Abimelech, as being the doctrine of faith that looks to rational things (n. 2504, 2509, 2510, 2530); and from the signification of the “king of the Philistines,” as being doctrinal things (that in the internal sense a “king” denotes the truth which is of doctrine, may be seen above, n. 1672, 2015, 2069; and that the “Philistines” signify the memory-knowledge of knowledges, which also is that of doctrinal things, n. 1197, 1198); and from the signification of “Gerar,” as being faith (n. 1209, 2504). This shows what is signified by Isaac’s going to Abimelech king of the Philistines, unto Gerar, namely, that from the Lord comes the doctrine of faith that looks to rational things; or what is the same, the doctrinal things of faith. All those things are called doctrinal which are of doctrine, and which insofar as they can be received and acknowledged in heaven by angels, and on earth by men, are said to look to rational things, for it is the rational that receives and acknowledges them. But the rational is such that it cannot possibly apprehend Divine things, for it is finite, and the finite cannot apprehend what is of the infinite; and consequently truths Divine from the Lord are presented before the rational by means of appearances. Hence it is that doctrinal things are nothing but appearances of truth Divine, that is, nothing but celestial and spiritual vessels, within which is what is Divine; and because the Divine, that is, the Lord, is in them, they affect us, whence comes the conjunction of the Lord with angels and men.

(3366) Verses 2, 3. And Jehovah appeared unto him, and said, Go not down into Egypt; dwell in the land of which I tell thee. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will set up the oath which I sware unto Abraham thy father. "And Jehovah appeared unto him, and said," signifies thought from the Divine; "go not down into Egypt; dwell in the land of which I tell thee," signifies that he should not go down to memory-knowledges, but to rational things, which being enlightened by the Divine are appearances of truth; "sojourn in this land," signifies instruction; "and I will be with thee," signifies the Divine; and "will bless thee," signifies that thus there would be increase; "for unto thee," signifies good; "and unto thy seed," signifies truth; "I will give all these lands," signifies spiritual things; "and I will set up the oath which I sware unto Abraham thy father," signifies confirmation thus.

(3367) And Jehovah appeared unto him, and said. That this signifies thought from the Divine, is evident from the signification of "appearing," when said of the Lord, who is Jehovah, as being the Divine Itself that was in Him. That Jehovah was in the Lord, and that the Lord Himself is Jehovah, has been shown above in many places (see n. 1343, 1725, 1729, 1733, 1736, 1791, 1815, 1819, 1822, 1902, 1921, 1999, 2004-2005, 2018, 2025, 2156, 2329, 2447, 2921, 3023, 3035, 3061); and that insofar as the Lord had united the Human essence to the Divine, so far He spoke with Jehovah as with Himself (n. 1745, 1999); thus "Jehovah appearing to him," in the internal sense signifies from the Divine; that thought is signified is evident from the signification of "saying," as being to perceive and also to think; as has been frequently shown.

(3368) Go not down into Egypt; dwell in the land of which I tell thee. That this signifies that He should not go down to memory-knowledges, but to rational things which being enlightened by the Divine are appearances of truth, is evident from the signification of "Egypt," as being memory-knowledge (n. 1164-1165, 1186, 1462); and from the signification of "land," as being here rational things which when enlightened by the Divine are appearances of truth; for the land which is here meant is Gerar, where Abimelech king of the Philistines was, and by "Gerar" is signified faith; by "Abimelech," the doctrine of faith that looks to rational things; and by the "king of the Philistines," doctrinal things (n. 3363, 3365); so that the "land," namely, Gerar where Abimelech was, has the above signification in the internal sense. [2] For the signification of "land" is various (n. 620, 636, 1066), denoting the quality of the nation of which it is predicated (n. 1262). But in the proper sense "land" signifies the church (n. 3355); and because it signifies the church, it signifies also those things which are of the church, consequently the doctrinal things of charity and faith; thus also rational things which being enlightened by the Divine are appearances of truth; for that these appearances are the truths of the church, thus its doctrinal things, may be seen above (n. 3364, 3365). Whether you say rational things enlightened by the Divine, or appearances of truth, or celestial and spiritual truths such as are in the Lord’s kingdom in the heavens, or in heaven, and such as are in His kingdom on the earths, or in the church, comes to the same thing; and the same are also called doctrinal things, but this from the truths that are in them. The angelic and human rational is and is called rational from appearances of truth that are enlightened by the Divine, and without these it is not rational; thus rational things are these appearances of truth. [3] The reason why it is here said that He should not go down into Egypt, that is, not to memory-knowledges, is that memory-knowledges have already been treated of; for Abraham’s sojourning in Egypt represented the Lord’s instruction in His childhood in memory-knowledges (n. 1502). As regards the arcanum that He should not go down into Egypt, but should sojourn in the land of Gerar, that is, that He should not look to memory-knowledges, but to rational things, the case is this: All appearances of truth that have what is Divine in them belong to the rational, insomuch that rational truths and appearances of truth are the same; whereas memory-knowledges belong to the natural, insomuch that natural truths and memory-truths are the same. Rational truths, or appearances of truth, cannot possibly be and come forth except from the influx of the Divine into the rational, and through rational things into the memory-knowledges which are of the natural. The things which then take place in the rational appear in the natural; just as an image of many things appears all together in a mirror; and thereby they are presented before the man, and also before an angel; before an angel however they are not presented so evidently in the natural as they are with those who are in the world of spirits and are in the spiritual natural, and hence these have representatives of truth. [4] The case is similar with every man, for as before said the man who is in good is a little heaven, or what is the same is an image of the Grand Heaven; and because Divine truth cannot inflow immediately into memory-knowledges, which are of the natural man, but only through rational things, as before said, therefore it is here said that Isaac should not go down into Egypt, but should reside in the land of Gerar. But a clear idea cannot be had concerning these things unless the nature of influx is known, and also the nature of ideas; and therefore of the Lord's Divine mercy these things will be treated of at the close of the chapters, where experiences are related.

(3369) Sojourn in this land. That this signifies instruction, is evident from the signification of "sojourning," as being to instruct (n. 1463, 2025); and from the signification in this place of "land," as being rational things which when enlightened by the Divine are appearances of truth (see just above, n. 3368). Thus "sojourning in this land" signifies instruction in these things.

(3370) And I will be with thee. That this signifies the Divine, is evident from the fact that it is Jehovah who speaks, thus the Divine Itself; and when it is said by Him, "I will be with thee," it signifies in this connection that thus the Divine would be in them.

(3371) And will bless thee. That this signifies that thus there would be increase is evident from the signification of "blessing," as being to make fruitful in goods and to multiply in truths (see n. 981, 1420, 1422, 1731, 2846, 3140); thus signifying increase.

(3372) For unto thee. That this signifies good, is evident from the fact that "unto thee" refers to Isaac, by whom is represented the Lord as to the Divine rational, as has been often shown; and the Lord's Divine rational is nothing but good; even the truth therein being good, because Divine.

(3373) And unto thy seed. That this signifies truth, is evident from the signification of "seed," as being truth (see n. 29, 255, 1025, 1447, 1610, 1940, 2848, 3310); thus it signifies the truth which is from the Lord's Divine, which is "thy seed." They who apprehend the Word only according to the sense of the letter cannot know but that "seed" denotes posterity, consequently here the posterity of Isaac from Esau and Jacob, and chiefly from Jacob, because the Word was in that nation and it contains so many historical facts concerning them. But in the internal sense by "seed" there is not meant any posterity from Isaac, but all those who are sons of the Lord, thus the sons of His kingdom, or what is the same, who are in good and truth from the Lord; and because these are "seed," it follows that the very good and truth from the Lord are "seed," for hence come the sons; wherefore also the very truths from the Lord are called the "sons of the kingdom," in Matthew: He that soweth the good seed is the Son of man; the field is the world; the good seed are the sons of the kingdom (Matt. 13:37-38); hence also by "sons" in general are signified truths (n. 489, 491, 533, 1147, 2623). [2] Everyone who thinks somewhat more deeply or interiorly may know that in the Divine Word by the “seed of Abraham, of Isaac, and of Jacob,” so often mentioned, and concerning which it is so frequently said that it should be blessed, and this above all nations and people in the world, cannot be signified their posterity; for above all nations they were least of all in the good of love to the Lord and of charity toward the neighbor, and were not even in any truth of faith; for they were utterly ignorant of what the Lord is, what His kingdom, thus what heaven is, and what the life after death, both because they did not want to know, and because if they had learned about these things, they would at heart have totally denied them, and would thus have profaned interior goods and truths, just as they so frequently profaned exterior ones by becoming open idolaters; which is the reason why in the sense of the letter of the Word of the Old Testament any interior things so rarely stand forth to view. Being of this nature, the Lord has said concerning them, quoting Isaiah: He hath blinded their eyes, and hardened their heart, lest they should see with their eyes and understand with their heart, and should be converted, and I should heal them (John 12:40); and again when they said: We are Abraham’s seed; Abraham is our father; Jesus said unto them, If ye were Abraham’s sons, ye would do the works of Abraham; ye are of your father the devil, and the desires of your father ye will to do (John 8:33, 39, 44); by “Abraham” here is meant the Lord, as everywhere in the Word; and that the Jews were not his seed, or sons, but the seed of the devil, is plainly stated. All this shows very plainly that by the “seed of Abraham, of Isaac, and of Jacob" as mentioned in the historical and prophetical Word, are by no means meant their posterity-for the Word throughout is Divine-but all those who are the Lord's "seed," that is, who are in the good and truth of faith in Him. (That from the Lord alone comes heavenly seed, that is, all good and truth, may be seen above n. 1438, 1614, 2016, 2803, 2882-2883, 2891-2892, 2904, 3195.)

(3374) I will give all these lands. That this signifies spiritual things, is evident from the signification of "lands," as here being rational things, which when enlightened by the Divine are appearances of truth (see above, n. 3368). That these appearances are truths has already been shown (n. 3364, 3365); consequently by "lands" are here meant spiritual things, for these are nothing else than truths from the Divine, as may be seen from what has been frequently said above as to what is meant by spiritual things. By the spiritual in a genuine sense is meant the very light of truth which is from the Lord, just as by the celestial is meant all the flame of good from the Lord. From this we may see that as this light inflows from the Lord into both man's rational and his natural, the spiritual is predicated of both, and that it is the Divine as to the truth that flows in. This shows what in the genuine sense the spiritual is; and that there is a spiritual rational and a spiritual natural.

(3375) And I will set up the oath which I sware unto Abraham thy father. That this signifies confirmation, is evident from the signification of an "oath," or of "swearing," as being confirmation (n. 2842). It is not here said to "set up the covenant" made with Abraham, but the "oath," for the reason that a "covenant" is predicated of the celestial or of good, but an "oath" of the spiritual or of truths (n. 3037), which are the subject here treated of. And for the same reason in what follows it is not said of Isaac that he "made a covenant with Abimelech," but that he "sware a man to his brother" (verse 31); whereas it is said of Abraham that he and Abimelech "made a covenant" (Gen. 21:32; see Ps. 105:8-10). By the confirmation here referred to which is signified by an "oath," there is meant the conjunction of the Lord with those who are in His kingdom; for an "oath" is the confirmation of a covenant; and by a "covenant" is signified conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021).

(3376) The internal sense of these two verses is that when the Divine truth flows in by rational things, it presents appearances of truth, and thus fructifies and multiplies itself in respect to the good and truth through which the Lord conjoins Himself with angels and men. That this is the sense cannot be seen from the first exposition wherein everything is scattered, that is to say, from what was said in n. 3366-that there was thought from the Divine not to go down to memory-knowledges, but to rational things which when enlightened by the Divine are appearances of truth, and that from these would come instruction from the Divine, and increase, thus good and truth, which are spiritual, whereby there is conjunction of the Lord with the things in His Word. These things which before man appear thus scattered, are yet in the internal sense conjoined together in the most orderly manner, and before the angels, or in heaven, appear and are perceived in a most beautiful series and connection; nay, are attended with angelic representatives in a heavenly form; and this with inexpressible variety. Such is the Word throughout in its internal sense.

(3377) Verses 4, 5. And I will cause thy seed to be multiplied as the stars of the heavens, and I will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed; because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws. "And I will cause thy seed to be multiplied as the stars of the heavens," signifies truths and the knowledges of faith; "and I will give unto thy seed all these lands," signifies the churches thence derived; "and in thy seed shall all the nations of the earth be blessed," signifies all those who are in good both within and without the church; "because that Abraham hearkened to My voice," signifies the union of the Lord's Divine Essence with the Human Essence through temptations; "and kept My charge, My commandments, My statutes, and My laws," signifies through continuous revelations from Himself.

(3378) And I will cause thy seed to be multiplied as the stars of the heavens. That this signifies truths and the knowledges of faith, is evident from the signification of "seed," as being truths (n. 3373) and from the signification of "stars," as being the knowledges of faith (n. 2495, 2849).

(3379) And I will give unto thy seed all these lands. That this signifies the churches thence derived, is evident from the signification of “seed,” as being truths, thus those who are in truths, who are on this account called the “sons of the kingdom” (n. 3373); and from the signification of “lands,” as being the rational things which when enlightened by the Divine are appearances of truth (n. 3368); thus those who are in rational things that are enlightened by the Divine; or what is the same those who are in heavenly light; and as those only are in such light who are in the Lord’s kingdom in the heavens (that is, in heaven) and who are in His kingdom on earth (that is, in the churches), it is evident that by these “lands” are signified the churches; for churches are not churches because they are so called, and because they profess the Lord’s name; but because they are in the good and truth of faith. The good and truth of faith is that which constitutes the church, yea, which is the church, for in the good and truth of faith is the Lord, and where the Lord is, there is the church.

(3380) And in thy seed shall all the nations of the earth be blessed. That this signifies all who are in good, both within and without the church, is evident from the signification of “being blessed,” as being to be made fruitful in good and to be multiplied in truths (see n. 981, 1422, 1731, 2846, 3140); from the signification of “seed,” as being the goods and truths which are from the Lord (n. 3373); and from the signification of the “nations of the earth,” as being all who are in good (n. 1259, 1260, 1416, 1849). Thus by “all the nations of the earth being blessed in thy seed,” is signified that through the good and truth which are from the Lord all are saved who live in mutual charity, whether they are within the church or without it. (That the Gentiles who are without the church and who are in good are equally saved, may be seen above, n. 593, 932, 1032, 1059, 1327-1328, 2049, 2051, 2284, 2589-2604, 2861, 2986, 3263.)

(3381) Because that Abraham hearkened to My voice. That this signifies the union of the Lord's Divine Essence with the Human Essence through temptations, is evident from the representation of Abraham, as being the Lord as to the Divine Human also (see n. 2833, 2836, 3251) and from the signification of "hearkening to My voice," when predicated of the Lord, as being to unite the Divine Essence to the Human through temptations, for in the Word it is from these that obedience is predicated of the Lord. What is here said has reference to that which is related concerning Abraham in chapter 22, namely, that God tempted him, and said unto him that he should take his son and offer him for a burnt-offering (verses 1, 2); and when he hearkened to this voice, it is said: Now I know that thou fearest God, and thou hast not withheld thy son, thine only one, from Me. In Myself have I sworn saith Jehovah, because thou hast done this word, and hast not withheld thy son, thine only one, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens (Gen. 22:12, 16-17); that by "not withholding thy son, thine only one, from Me" (which was "hearkening to the voice") is signified the unition of the Human with the Divine through the last of temptation, may be seen above (n. 2827, 2844). That this is meant by "hearkening to the voice of Jehovah," or "the Father," is evident also from the words of the Lord in

Gethsemane: My Father, if it be possible, let this cup pass from Me; nevertheless not My will but Thine be done: again a second time, My Father, if this cup cannot pass from Me except I drink it, Thy will be done (Matt. 26:39, 42; Mark 14:36; Luke 22:42). But inasmuch as Jehovah or the Father was in Him, or He in the Father and the Father in Him (John 14:10-11), by "hearkening to the voice of Jehovah" is meant that the Lord united the Divine to the Human through temptations, by His own power; as is also evident from the words of the Lord Himself in John: As the Father knoweth Me, and I know the Father; and I lay down My life for the sheep. Therefore doth the Father love Me, because I lay down My life, that I may take it again. I have power to lay it down, and I have power to take it again. This commandment have I received from My Father (John 10:15, 17, 18). (That the Lord by His own power united His Divine Essence to His Human Essence through temptations, may be seen above, n. 1663, 1668, 1690, 1691, 1725, 1729, 1733, 1737, 1787, 1789, 1812, 1820, 2776, 3318.)

(3382) And kept My charge, My commandments, My statutes, and My laws. That this signifies by means of continuous revelations from Himself-that is to say, as by means of temptations, so also by means of these revelations the Lord united the Divine Essence to the Human-is evident from the fact that these words, "keeping His charge, commandments, statutes, and laws," involve all things of the Word, namely, "charge," all things of the Word in general; "commandments," the internal things; "statutes," the external things; and "laws," all things specifically.

Inasmuch as this is predicated of the Lord, who from eternity was the Word, and from whom all these things are, in the internal sense it cannot be signified that He observed these things, but that He revealed them to Himself when He was in a state of unition of the Human with the Divine. [2] These things do indeed appear at first view rather remote from the sense of the letter, and even from the proximate internal sense; but still when the words are read by man, this is their sense in heaven; for, as occasionally before said, and as may be seen from examples given (n. 1873-1874), in its ascent toward heaven the sense of the letter is put off; and instead of it another heavenly sense comes into view, so different that it cannot be known to be from the same source. For they who are in heaven are in the idea that in the internal sense all things of the Word treat of the Lord; and also that all things of the Word are from the Lord; likewise that when He was in the world the Lord thought from the Divine and thus from Himself, and acquired for Himself all intelligence and wisdom through continuous revelations from the Divine; and therefore from the above words they perceive nothing else. For "keeping the charge, commandments, statutes, and laws" is not predicable of the Lord, because He Himself was the Word, consequently He Himself was the charge, He Himself was the commandment, He Himself the statute, and He Himself the law; for all these things have respect to Him as the First from whom they are derived, and as the Last to whom they tend. Therefore in the supreme sense by the above words nothing else can be signified than the unition of the Lord's Divine with the

Human, through continuous revelations from Himself. (That differently from other men the Lord thought from the Divine, thus from Himself, may be seen above, n. 1904, 1914, 1935; and that He acquired for Himself intelligence and wisdom by means of continuous revelations from the Divine, n. 1616, 2500, 2523, 2632.) [3] That in the genuine sense "keeping the charge" signifies all things of the Word in general; and that "commandments" signify the internal things of the Word; "statutes," the external things; and "laws," all things of the Word specifically, may be seen from many passages as viewed in the internal sense; some of which may be adduced. Thus in David: Blessed are the perfect in the way, who walk in the law of Jehovah. Blessed are they that keep His testimonies. O that my ways were directed to keep Thy statutes. I will keep Thy statutes; O forsake me not utterly. With my whole heart have I sought Thee; O let me not wander from Thy commandments. Thy Word have I hid in my heart, that I might not sin against Thee. Blessed art Thou, O Jehovah, teach me Thy statutes. With my lips have I declared all the judgments of Thy mouth. I have rejoiced in the way of Thy testimonies. I meditate in Thy precepts; and have respect unto Thy ways. I delight myself in Thy statutes; I do not forget Thy Word. Recompense unto Thy servant, that I may live, so will I keep Thy Word. Open Thou mine eyes that I may behold wondrous things out of Thy law. Hide not Thy commandments from me. Quicken Thou me according to Thy Word. Teach me Thy statutes; make me to understand the way of Thy precepts (Ps. 119:1-27). Throughout this whole psalm the subject treated of is the Word and the things of the Word, which are manifestly its “precepts,” “statutes,” “judgments,” “testimonies,” “commandments,” and “ways”; but what these signify specifically cannot possibly be seen from the sense of the letter, in which sense they are scarcely more than repetitions of the same thing; but it may be seen from the internal sense, in which one thing is signified by “precepts,” and quite different ones by “statutes,” “judgments,” “testimonies,” “commandments,” and “ways.” [4] Again in like manner: The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart; the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, standing forever; the judgments of Jehovah are truth (Ps. 19:7-9). And in the first book of Kings: David charged Solomon his son, saying, Keep the charge of Jehovah thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, according to that which is written in the law of Moses (1 Kings 2:3). “Keeping the charge” denotes all things of the Word in general, for it is mentioned in the first place, and looks to the things following as being less general; for “keeping the charge” is the same thing as “keeping that which is to be kept.” In Moses: Thou shalt love Jehovah thy God, and keep His charge, and his statutes, and His judgments, and His commandments always (Deut. 11:1); where “keeping His charge,” or keeping that which was to be kept, in like manner denotes all things of the Word in general;

“statutes” denote the external things of the Word, such as rituals and those things which are representative and significative of the internal sense; but “commandments,” the internal things of the Word, such as those of life and doctrine, especially those which are of the internal sense. But concerning the signification of “commandments” and “statutes,” of the Lord’s Divine mercy elsewhere.

(3383) Verses 6, 7. And Isaac dwelt in Gerar. And the men of the place asked him concerning his woman; and he said, She is my sister, because he feared to say, She is my woman; lest the men of the place should kill me for Rebekah; because she was good to look upon. “And Isaac dwelt in Gerar,” signifies the Lord’s state in regard to the things of faith relatively to the rational things that were to be adjoined; “and the men of the place asked him concerning his woman,” signifies the investigations of men concerning Divine truth; “and he said, She is my sister,” signifies rational truth; “because he feared to say, She is my woman; lest the men of the place should kill me for the sake of Rebekah,” signifies that he could not open Divine truths themselves, for thus Divine good would not be received; “because she was good to look upon,” signifies that it may easily be received from its being called Divine.

(3384) And Isaac dwelt in Gerar. That this signifies the Lord’s state in regard to the things of faith relatively to the rational things that were to be adjoined, is evident from the signification of “dwelling in Gerar,” as being to be in the things which are of faith; thus the state in regard to these things; for “to dwell” signifies to live (n. 1293), and “Gerar” signifies the things which are of faith, (n. 1209, 2504, 3365)-and from the representation of Isaac, as being the Lord as to the Divine rational (n. 1893, 2066, 2072, 2083, 2630). That it is relatively to the rational things that were to be adjoined, is evident from what goes before and from what follows; for in this whole chapter these things are treated of, namely, the rational things which when enlightened by the Divine of the Lord are appearances of truth. [2] That "to dwell" denotes to be and to live, thus the state, is evident from many passages in the Word. As in David: I will dwell in the house of Jehovah for length of days (Ps. 23:6). One thing have I asked of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life (Ps. 27:4). He that worketh deceit shall not dwell in the midst of My house (Ps. 101:7); where "dwelling in the house of Jehovah" denotes being and living in the good of love, for this is the "house of Jehovah." In Isaiah: They that dwell in the land of the shadow of death, upon them hath the light shined (Isa. 9:2); "they that dwell in the land of the shadow of death" denotes the state of those who are in ignorance of good and truth. Again: Babel shall not be inhabited forever (Isa. 13:20); denoting the state of damnation of those who are "Babel." [3] Again: O Jehovah God of Israel that inhabitest the cherubim (Isa. 37:16); O shepherd of Israel inhabiting the cherubim, shine forth (Ps. 80:1); "to inhabit the cherubim" is the Lord as to a state of providence, lest anyone should enter into the holy things of love and faith unless prepared by the Lord (n. 308). In David: In peace will I both lay me down and sleep, for Thou

Jehovah alone makest me dwell in safety (Ps. 4:8); “to make to dwell in safety” signifies a state of peace. In Jeremiah: O thou that dwellest upon many waters, great in treasures, thine end is come, the measure of thy gain (Jer. 51:13); concerning Babel; “dwelling upon many waters” denotes being in knowledges concerning truth. [4] In Daniel: God Himself revealeth the deep and secret things, He knoweth what is in the darkness, and the light dwelleth with Him (Dan. 2:22); where “dwelling” denotes being. Again in the same Prophet: Under that tree the beast of the field had shadow, and the fowls of heaven dwelt in the branches thereof (Dan. 4:12). And in Ezekiel: Under its branches all the wild beast of the field brought forth, and in its shadow dwelt all great nations (Ezek. 31:6); where “dwelling” denotes being and living. In Hosea: The threshing-floor and the wine-press shall not feed them, and the new wine shall fail her. They shall not dwell in the land of Jehovah; but Ephraim shall return to Egypt (Hos. 9:2-3); “not to dwell in the land of Jehovah” denotes not to be in a state of the good of love, consequently not in the Lord’s kingdom.

(3385) And the men of the place asked him concerning his woman. That this signifies the investigations of men concerning Divine truth, is evident from the signification of “asking,” as being to investigate; and from the signification of the “men of the place,” namely, Gerar, as being those who are in the doctrinal things of faith (that “Gerar” signifies the things of faith may be seen above, n. 1209, 2504; thus the “men of the place” are men of such a state); and from the signification of “woman,” who here is Rebekah, as being the

Divine truth of the Lord's Divine rational (n. 3012, 3013, 3077). In what precedes, the appearances of truth have been treated of, in that they come forth by means of Divine influx from the Lord into man's rational things; and the subject here treated of is the reception of these appearances; first by those who are in the doctrinal things of faith, and who are meant by the "men of the place," or of Gerar, and are of the first class of those who are called the spiritual; for as the spiritual have not perception, like the celestial, and are comparatively in obscurity (n. 1043, 2088, 2669, 2708, 2715, 2718, 2831, 3235, 3241, 3246), they investigate whether a thing be so, and also whether it is Divine truth; and as they have no perception as to whether it is so, there is given them what appears like truth, and this according to their rational, that is, according to their apprehension, for in this way it is received. Each person is permitted to believe truths as he apprehends them; otherwise there would be no reception, because no acknowledgment. This is the subject now treated of.

(3386) And he said, She is my sister. That this signifies rational truth, is evident from the signification of "sister," as being rational truth (n. 1495, 2508, 2524, 2556). By rational truth is meant that which appears as true according to the apprehension, or before the rational, as just said. The arcanum that Isaac said that Rebekah was his sister; as Abraham had before said that Sarah was his sister, first in Egypt (Gen. 12:11-13, 19), and afterwards in Gerar (Gen. 20:2, 5, 12), involves what is much the same, as may be seen from the explication of the former passages;

and as the same thing occurred three times, and is three times related in the Word, it is evident that there is in it an arcanum of the greatest moment, which can never be known to anyone except from the internal sense; but what the arcanum is, appears from what follows.

(3387) Because he feared to say, She is my woman; lest the men of the place should kill me for Rebekah. That this signifies that He could not open Divine truths themselves, because thus Divine good would not be received, is evident from the signification of "fearing to say," as being not to be able to open; from the signification of "woman," who here is Rebekah, as being the Lord's Divine rational as to Divine truth (n. 3012, 3013, 3077); from the signification of "slaying me," as being that good is not received, for by Isaac, who here is "me," is represented the Divine good of the Lord's rational (n. 3012, 3194, 3210), for good is said to be slain, or to perish, when it is not received, because with him who does not receive it, it is nullified; and from the signification of the "men of the place," as being those who are in the doctrinal things of faith (n. 3385). From all this it now appears what is the internal sense of these words, namely, that if Divine truths themselves were to be opened, they would not be received by those who are in the doctrinal things of faith, because they surpass all their rational apprehension, thus all their belief, and consequently nothing of good from the Lord could flow in. For good from the Lord, or Divine good, can inflow solely into truths, because truths are the vessels of good, as often shown. [2] Truths or appearances of truth are given man to the intent that Divine good may be able to form his understanding, and thus the man himself. For truths exist to the end that good may flow in; for without vessels or receptacles good finds no place, because it finds no state corresponding to itself; and therefore where there are no truths, or where they are not received, there is no rational or human good, consequently the man has no spiritual life. In order therefore that man may nevertheless have truths, and thereby have spiritual life, appearances of truth are given to everyone according to his apprehension; which appearances are acknowledged as truths, because they are such that Divine things can be in them. [3] In order that it may be known what appearances are, and that they are such things as serve man instead of truths Divine, let us take examples for illustration. If it should be said that in heaven there is no idea of place, thus none of distance, but that instead of these there are ideas of state, this could not possibly be apprehended by man, for this would cause him to believe that there nothing is distinct, but that everything is confused, that is, all in one, or together; when yet all things there are so distinct that nothing can be more so. (That the places, distances, and spaces, which exist in nature, are in heaven states, may be seen above, n. 3356.) Hence it is manifest that whatever is said in the Word concerning places and spaces, and from them and by means of them, is an appearance of truth; and unless it were said by means of such appearances, it would not be received at all, consequently would be scarcely anything; for so long as he is in the world, that is, in space and time, the idea of space and of time is within almost everything of man's thought, both in general and in particular. [4] That the language of the Word is according to appearances of space appears from almost everything in it; as in Matthew: Jesus asked them saying, How then doth David say, The Lord said to my Lord, Sit Thou on My right hand till I make Thine enemies Thy foot stool (Matt. 22:43, 44) where to "sit on the right hand" comes from the idea of place, thus according to appearance, when nevertheless what is here described is the state of the Lord's Divine power. Again: Jesus said, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming upon the clouds of heaven (Matt. 26:64); here in like manner "sitting on the right hand," and also "coming upon the clouds," are derived from the idea of place with men; but with angels the idea is of the Lord's power. In Mark: The sons of Zebedee said to Jesus, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. Jesus answered, To sit on My right hand, and on My left, is not Mine to give, except to those for whom it hath been prepared (Mark. 10:37, 40). From this it is manifest what sort of an idea the disciples had concerning the Lord's kingdom, namely, that it was to sit on His right hand and on His left; and because they had such an idea, the Lord also answered them according to their apprehension, thus according to what appeared to them. [5] In David: He is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heavens and His circuit unto the ends of it (Ps.

19:5-6); speaking of the Lord, whose state of Divine power is here described by such things as are of space. In Isaiah: How art thou fallen from heaven, O Lucifer, son of the dawning! Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of heaven; I will ascend above the heights of the cloud (Isa. 14:12-14); where "falling from heaven," "ascending into the heavens," "exalting the throne above the stars of heaven," "ascending above the heights of the cloud," all of which are expressions descriptive of the love of self profaning holy things, are all derived from the idea and appearance of space or place. Inasmuch as celestial and spiritual things are presented before man by means of such things as appear to men, and in accordance with such things, therefore heaven is also described as being on high, when yet it is not on high, but is in what is internal (n. 450, 1380, 2148).

(3388) Because she was good to look upon. That this signifies that it might be easily received from its being called Divine, is evident from the signification of "good to look upon," as being that which pleases by its form, thus what is easily received. Those are here treated of who are in the doctrinal things of faith, and have no perception of truth from good, but only a conscience of truth from having been so taught by parents and masters. These are they who are called the "men of the place," or of Gerar (n. 3385, 3387). With such persons the first of confirmation of truth is that it is called Divine, for then they at once have an idea of what is holy, which gives a universal confirmation to everything that is stated, even if they do not comprehend it.

But still what is stated must be adapted to their apprehension; for it is not sufficient for a man to know that a thing is; he also desires to know what it is, and what is its nature, in order that he may therein find some confirmation for his intellectual part, and from this again in turn. If this be not the case, a thing may indeed be induced on the memory; but it does not remain there otherwise than as a dead thing, or as a mere sound; and unless confirmatory things from some source or other have fixed it in the memory, it is dissipated like the remembrance of some mere thing of sound.

(3389) Verses 8, 9. And it came to pass, because the days were there prolonged to him, that Abimelech king of the Philistines looked out through a window, and saw, and behold Isaac was laughing with Rebekah his woman. And Abimelech called Isaac, and said, Surely behold she is thy woman, and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. "And it came to pass, because the days were there prolonged to him," signifies a state of reception; "that Abimelech king of the Philistines looked out through a window, and saw," signifies the doctrine of faith looking to rational things in knowledges; "and behold Isaac was laughing with Rebekah his woman," signifies that Divine good was present in Divine truth; "and Abimelech called Isaac, and said," signifies the Lord's perception from doctrine; "Surely behold she is thy woman, and how saidst thou, She is my sister?" signifies if Divine truth, it was not also rational; "and Isaac said unto him, Because I said, Lest I die for her," signifies that it would not be received.

(3390) And it came to pass, because the days were there prolonged to him. That this signifies a state of reception, is evident from the signification of "being prolonged there to him," namely, to Isaac, as being that when the Divine good which is represented by Isaac was there for some time, truth was received (for in the internal sense the reception of truth by the spiritual is treated of); and from the signification of "days" as being states (n. 23, 487, 488, 493, 893, 2788).

(3391) And Abimelech king of the Philistines looked out through a window, and saw. That this signifies the doctrine of faith looking to rational things in knowledges, is evident from the representation of Abimelech, as being the doctrine of faith that looks to rational things (n. 2504, 2509, 2510, 2533); from the signification of "king of the Philistines" as being doctrinal things (n. 3365); and from the signification of a window," as being the intellectual faculty (n. 655, 658), consequently the internal sight, for this was formerly signified by "windows." Thus to "look out through a window" is to perceive those things which appear by means of the internal sight, which in general are knowledges such as are of the external man. Rational things, or what is the same, appearances of truth, that is, truths spiritual, are not knowledges, but are in knowledges, for they belong to the rational, thus to the internal man, and it is the internal man which looks to the things of the external man, thus to truths in knowledges. For as knowledges are of the natural man, they are vessels that receive rational things (that truths Divine flow into the rational, and through this into the natural, and in this latter are exhibited as an image of many things in a mirror, may be seen above, n. 3368). [2] That “windows” signify the things of the internal sight-that is, of the understanding-which in one word are called intellectual things, is evident from those passages of the Word which were adduced in n. 655; and further from the following. In Joel: They shall run to and fro in the city, they shall run upon the wall, they shall climb up into the houses, they shall enter in by the windows as a thief (Joel 2:9); speaking of the evils and falsities of the last days of the church; “climbing up into the houses” denotes destroying the goods of the will (that “house” denotes the goods of the will may be seen above, n. 710, 2233, 2334); and “entering in by the windows” denotes destroying truths and their knowledges which are of the understanding. In Zephaniah: Jehovah will stretch out His hands upon the north, and destroy Asshur; herds shall lie down in the midst of her; every wild animal of his kind; both the pelican and the osprey, shall pass the night in the pomegranates thereof; a voice shall sing in the windows, drought shall be upon the threshold, because he hath laid bare the cedar (Zeph. 2:13-14); where the destruction of the truths of faith by reasonings, which are “Asshur,” is treated of (n. 119, 1186); that a “voice shall sing in the windows” signifies the desolation of truth, thus of the intellectual faculty as to truth. [3] In the book of Judges: Through the window she looked forth, and the mother of Sisera cried through the lattice, Why is his chariot so long in coming? (Judg. 5:28); this is the prophecy of Deborah and Barak concerning the resuscitation of a spiritual church; “looking forth through a window” denotes through the reasonings of those who deny truths and thus destroy what is of the church; for such reasonings are intellectual things in the opposite sense. In Jeremiah: Woe unto him that buildeth his house without righteousness, and his chambers without judgment; that saith, I will build me a roomy house and spacious chambers; and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion (Jer. 22:13-14); “building a house without righteousness, and chambers without judgment” denotes building up a religious system from what is not good and not true (that “righteousness and judgment” are good and truth may be seen above, n. 2235); “cutting him out windows and ceiling with cedar, and painting with vermilion,” denotes falsifying intellectual and spiritual truths. The windows of the temple at Jerusalem represented nothing but that which belongs to intellectual and thus to spiritual things. The like is signified by the windows of the new temple described in Ezekiel (40:16, 22, 25, 33, 36; 41:16, 26); for anyone can see that in this Prophet the new temple, the new Jerusalem, and the new earth, are nothing else than the Lord’s kingdom; thus that the things mentioned in regard to them are such as belong to His kingdom.

(3392) And behold Isaac was laughing with Rebekah his woman. That this signifies that Divine good was present in Divine truth, or that Divine good was adjoined to Divine truth, is evident from the representation of Isaac, as being the Divine good of the Lord's rational (n. 3012, 3194, 3210); from the signification of "laughing," as being the love or affection of truth (n. 2072, 2216); and from the representation of Rebekah, as being the Divine truth of the Lord's rational (n. 3012, 3013, 3077). Hence it is evident that "Isaac laughing with Rebekah his woman" signifies that Divine good was present with Divine truth. The sense of the words in the series is that at first spiritual truth is received for the reason that it is called Divine; and afterwards because the Divine is in it, which is clearly seen by those who are being regenerated and are becoming men of the spiritual church. These are they who are meant by "Abimelech;" that is, who are in the doctrine of faith, and look to truths in knowledges (concerning whom just above, n. 3391).

(3393) And Abimelech called Isaac, and said. That this signifies the Lord's perception from doctrine, is evident from the representation of Abimelech, as being the doctrine that looks to rational things (n. 2504, 2509, 2510, 2533, 3391); and from the representation of Isaac, as being the Lord's Divine rational (of which above); and from the signification of "saying," as being to perceive (n. 1898, 1919, 2080, 2862). And as "Abimelech" signifies that doctrine in which the Divine was now perceived (n. 3392), therefore by Abimelech is also represented the Lord as to that doctrine. For in the supreme sense all things in the Word in both general and particular have relation to the Lord; and the Lord is doctrine itself, that is, the Word, not only as to the supreme sense therein, but also as to the internal sense, and even as to the literal sense, for this sense is representative and significative of the internal sense, and the internal sense is representative and significative of the supreme sense; and that which in the Word is representative and significative is in its essence that which is represented and signified, thus it is the Divine of the Lord; for a representative is nothing but an image of him who is represented; and is in an image the Lord Himself presented to view. This may be seen from man's speech, and also from his gesture, these being merely images of the things which come forth within the man, in his thought and will; so that the speech and gesture are the thought and will in form; for if you take away from them the thought and will, that which is left is a mere inanimate affair, thus nothing human. This shows how the case is with the Word, even in the letter, namely, that it is Divine.

(3394) Surely behold she is thy woman, and how saidst thou, She is my sister? That this signifies that if Divine truth it was not also rational, is evident from the signification of "woman," here Rebekah, as being the Divine truth of the Lord's Divine rational (n. 3012, 3013, 3077); and from the signification of "sister," as being rational truth (n. 3386); thus "behold she is thy woman, and how saidst thou, She is my sister?" signifies that because truth is Divine, it cannot be rational. [2] With this arcanum the case is this: The spiritual, not having perception as the celestial have, do not know that with a regenerated man Divine truth becomes rational truth. They do indeed say that all good and all truth are from the Lord; yet as these come forth in their rational, they suppose them to be their own, and thus as it were from themselves; for the spiritual cannot be separated from their own, and their own so wills it; although as regards this matter with the celestial, these perceive Divine good and truth in the rational, that is, in the rational things which when enlightened by the Divine of the Lord are appearances of truth (n. 3368), even in the natural, that is, in the things of sense and memory-knowledge; and as the celestial are in such a state, they are able to acknowledge that all good and truth flow in from the Lord; and also that there is a perceptive power of good and truth that is communicated and appropriated to them by the Lord, and that constitutes their delight, bliss, and happiness. It was from this that the most ancient people, who were celestial men, in all the objects which they saw with their eyes perceived nothing but celestial and spiritual things (n. 1409). [3] Inasmuch as the regenerated spiritual man is here treated of, who through regeneration from the Lord has received Divine good in a new will, and Divine truth in a new understanding; and inasmuch as such persons are in no other perception than that, as before said, if truth were rational it could not be Divine, thus that if it were Divine it would have nothing in common with what is rational, therefore it is here said that if it was Divine truth it was not also rational. This likewise is the reason why such persons are desirous that the things of faith should be believed in simplicity, without any mental view of them on the part of the rational, not being aware that not anything of faith, not even its deepest secret, is comprehended by any man without some rational idea, and also a natural one, but of what quality he does not know (n. 3310). Hereby they may indeed protect themselves against those who reason about everything from what is negative as to whether it is so (n. 2568, 2588); but to those who are in the affirmative concerning the Word (namely, that it is to be believed) such a position is hurtful, as they may thus take away from anyone his freedom of thought, and even bind the conscience to that which is in the highest degree heretical by in this way dominating both the internal and the external things of a man. This and also the above is what is signified by Abimelech's saying to Isaac, "Behold she is thy woman, and how saidst thou, She is my sister?"

(3395) And Isaac said unto him, Because I said, Lest I die for her. That this signifies that it would not be received, is evident from what has been said above (n. 3387), at the words, "because he feared to say, She is my woman; lest the men of the place should kill me for Rebekah." That to "say" signifies to perceive and to think, is better seen here than elsewhere.

(3396) Verses 10, 11. And Abimelech said, What is this thou hast done unto us, in that one of the people might lightly have lain with thy woman, and thou wouldst have brought guilt upon us? And Abimelech commanded all the people, saying, He that toucheth this man and his woman, dying he shall die. "And Abimelech said, What is this thou hast done unto us?" signifies indignation; "that one of the people might lightly have lain with thy woman, and thou wouldst have brought guilt upon us," signifies that Divine truth might have been adulterated and thus profaned; "and Abimelech commanded all the people, saying," signifies a decree; "he that toucheth this man and his woman, dying he shall die," signifies that Divine truth and Divine good are not to be opened; and are not even to be approached in faith, on account of the danger of eternal damnation if they should be profaned.

(3397) And Abimelech said, What is this thou hast done unto us? That this signifies indignation, is evident without explication.

(3398) That one of the people might lightly have lain with thy woman, and thou wouldst have brought guilt upon us. That this signifies that Divine truth might have been adulterated and thus profaned, is evident from the signification of "lying with," as being to be perverted or adulterated; from the signification of "one of the people," as being some one of the spiritual church (n. 2928); from the signification of "woman" who here is Rebekah, as being Divine truth (concerning which see above); and from the signification of "guilt," as being the blame of the profanation of truth; so that by "one of the people might lightly have lain with thy woman, and thou wouldst have brought guilt upon us," is signified that someone of the church might easily have adulterated Divine truth, and have brought upon himself the blame of the profanation of truth. It was said above (n. 3386) that as Abraham twice called his wife Sarah his sister, first in Egypt, and afterwards in Gerar with Abimelech; and that as Isaac in like manner called his woman Rebekah his sister, also with Abimelech; and as these three cases are recorded in the Word, there must be some very deep secret involved thereby. This very secret is seen in the internal sense, namely, that by "sister" is signified rational truth, and by "woman" Divine truth; and this was called rational truth (that is, "sister"), lest Divine truth (here called the "woman" who was Rebekah) should be adulterated, and thus profaned. [2] In regard to the profanation of truth the case is this: Divine truth cannot possibly be profaned except by those who have first acknowledged it; for when those who have first entered into truth by acknowledgment and belief, and have thus been initiated into it, afterwards recede from it, there continually remains an impression of it stamped within, which is recalled at the same time with the falsity and evil; and hence by adhering to these the truth is profaned. Therefore those with whom this is the case have continually in themselves that which condemns them; thus their own hell; for when the infernals approach a sphere where good and truth are, they are instantly sensible of their own hell, because they come into that which they hold in hatred, consequently into torment. Therefore those who have profaned truth dwell continually with that which torments them, and this according to the degree of the profanation. For this reason it is most especially provided by the Lord that Divine good and truth may not be profaned; and this is provided chiefly by the circumstance that the man who is such that he cannot but profane is withheld as far as possible from the acknowledgment and belief of truth and good; for as before said no one can profane except the man who has first acknowledged and believed. [3] This was the reason why internal truths were not disclosed to Jacob's descendants the Israelites and Jews, who were not openly told even that there is anything internal in man, thus that there is any internal worship; and scarcely anything was said to them about the life after death, and the Lord's heavenly kingdom; or about the Messiah whom they expected. The reason was that they were of such a character that it was foreseen that if such things had been disclosed to them they could not have helped profaning them, because they desired nothing but earthly things and because that race was of this nature and so remains, it is still permitted that they should be in utter unbelief; for if they had once acknowledged, and had afterwards gone back, they must needs have brought upon themselves the most grievous of all hells. [4] This was also the reason why the Lord did not come into the world and reveal the internal things of the Word until there was no good whatever remaining with them, not even natural good, for they could then no longer receive any truth with internal acknowledgment (because it is good that receives truth), and therefore they could not profane it. Such was the state meant by the "fullness of time," and by the "consummation of the age," and also by the "last day" so much treated of in the Prophets. It is for the same reason that the arcana of the internal sense of the Word are now being revealed; for at this day there is scarcely any faith, because not any charity; thus because it is the consummation of the age and when this is the case, then these arcana can be revealed without danger of profanation, because they are not interiorly acknowledged. [5] It is for this secret reason that it is related in the Word concerning Abraham and Isaac that when in Gerar with Abimelech they called their wives their sisters. (See further what has been stated and shown above on this subject; namely, That those can profane who acknowledge, but not those who do not acknowledge, still less those who do not know, n. 593, 1008, 1010, 1059: What danger there is from a profanation of holy things and of the Word, n. 571, 582: That they who are within the church can profane holy things; but not they who are without the church, n. 2051: That it is provided by the Lord that profanation may not take place, n. 1001, 2426: That worship becomes external in order to prevent internal worship from being profaned, n. 1327, 1328: That men are kept in ignorance, lest the truths of faith should be profaned, n. 301-303.)

(3399) That in the internal sense "to lie with a woman" denotes to pervert and adulterate truth (here truth Divine, because by the "woman" or Rebekah is represented Divine truth, as shown above) is evident from the fact that by "lying with," by "adultery," and by "harlotry" in the Word, nothing else is signified than perversions of good and falsifications of truth (n. 2466, 2729); and this for the reason that adulteries are diametrically contrary to conjugial love, insomuch that they are destructive of it; and conjugial love is from the marriage of good and truth (n. 2508, 2618, 2727-2759, 3132); and therefore those things which are contrary to good and truth, or which destroy them, are in the Word called “adulteries.” [2] Be it known, however, that they who are of the spiritual church cannot adulterate good so as to profane it, because they cannot receive good so as to have a perception of it, like the celestial; and yet they can profane truth, because this they can acknowledge. But in the last time of the church they cannot even acknowledge truth, because there then universally reigns with them unbelief concerning the Lord, concerning the life after death, and concerning the internal man; and an unbelief that universally reigns, prevents the truths of faith from penetrating interiorly. With everyone that which is universal limits and hinders such things from entering deeply, both when the man is ignorant of them, and also when he supposes that he believes them. [3] But they who are capable of profaning good are those of the celestial church, for these can receive good even to perception. This was the case with the antediluvians, who were therefore secluded from all others, and who are confined in a hell separate from the hells of others (n. 1265-1272); and that the profanation of good should not any longer take place is signified by its being said that when man was cast out of Eden, Jehovah caused to dwell at the east of the garden of Eden cherubim, and the flame of a sword that turned itself, to keep the way of the tree of lives (Gen. 3:24; see n. 308, 310).

(3400) That “guilt” denotes the blame or imputation of sin and of transgression against good and truth, is evident from the passages of the Word where “guilt” is mentioned and also described, as in Isaiah: It pleased Jehovah to bruise Him, and He hath made Him weak if thou shalt make His soul guilt, He shall see His seed, He shall prolong His days, and the will of Jehovah shall prosper through His hand (Isa. 53:10); where the Lord is treated of; to “make His soul guilt” denotes sin imputed to Him, thus blame by those who hated Him; and not that in Himself He contracted anything of sin, that He should take it away. In Ezekiel: Thou art become guilty through thy blood that thou hast shed, and art defiled in thine idols which thou hast made (Ezek. 22:4); where “shedding blood” signifies offering violence to good (n. 374, 376, 1005), whence comes guilt. In David: They that hate the righteous shall have guilt; Jehovah redeemeth the soul of His servants and none of them that trust in Him shall have guilt (Ps. 34:21-22). Thus “guilt” denotes all sin which remains; its separation by good from the Lord is “redemption,” which was also represented by the expiation made by the priest when they offered the sacrifice of guilt; as we read in Lev. 6:1-26; 7:1-10; 19:20-22; Num. 5:1-8; where also the kinds of guilt are enumerated, which are as follows: hearing the voice of cursing and not declaring it; touching anything unclean; swearing to do evil; sinning by mistake concerning the holy things of Jehovah; doing any of those things which are forbidden by the commandments; refusing to a neighbor that which was to be kept for him; finding what has been lost, and denying it and swearing to a lie; lying with a woman that is a bondmaid betrothed to a man, not redeemed, neither made free; and all sins committed against a man by committing a trespass against Jehovah.

(3401) And Abimelech commanded all the people, saying. That this signifies a decree, is evident from the signification of “commanding,” as being to make a decree; and from the representation of Abimelech, as being those who are in the doctrine of faith (n. 3392), and in the supreme sense the Lord (n. 3393) and from the signification of “people,” as being those who are of the spiritual church (n. 3398); from which it is evident that “Abimelech commanded all the people” signifies a decree from the Lord in the spiritual church. The decree itself is that which follows, namely, that Divine truth and Divine good are not to be opened, and are not even to be approached in faith, from the danger of eternal damnation if they should be profaned. This is the subject next treated of.

(3402) He that toucheth this man and his woman, dying he shall die. That this signifies that Divine truth and Divine good are not to be opened, and are not even to be approached in faith, from the danger of eternal damnation if they should be profaned, is evident from the signification of “touching this man and his woman,” as being to approach the Divine truth and Divine good which are represented by Isaac and Rebekah. Truth is here mentioned in the first place, and good in the second, because those are treated of who are in the spiritual church, who are able to adulterate and even profane truth, but not good, and for this reason it is said “man and woman” (n. 915, 2517); and also from the signification of “dying he shall die,” as being eternal damnation, which is spiritual death; here, from profanation, which is the subject treated of. [2] (That it is of the Lord’s providence that no one should be admitted into good and truth-that is, into the acknowledgment and affection thereof-any further than he can remain in them, on account of the danger of eternal damnation, may be seen above, n. 3398.) The case with good and truth, as before stated and shown, is that in a man these betake themselves inward insofar as he is in evil and falsity; consequently that the angels who are with him from heaven insofar retire; and diabolical spirits from hell insofar approach. And the converse also is true. The removal of good and truth, consequently of the angels, from the man who is in evil and falsity is not apparent to him, because he is then in the persuasion that evil is good, and that falsity is truth, and this from the affection of them and the consequent delight; and when he is in this state it is impossible for him to know that good and truth have been removed from him. Good and truth, or the angels, are said to be removed from man when he is not affected by them, that is, when he is no longer delighted with them, but on the contrary is affected by the things that are of the love of self and the love of the world, that is, when these alone delight him. [3] To know good and truth, that is, to hold them in the memory, and to talk about them, is not to possess them; but to possess them is to be affected by them from the heart; neither does anyone possess good and truth when he is affected by them for the sake of thereby gaining reputation and wealth; for in this case he is not affected by good and truth, but by honor and gain, and he makes the former the means of obtaining the latter. In the other life the goods and truths that such persons have known, and have even preached, are taken away from them, and there remains the love of self and of the world, from which is their life. From this it is evident how the case is with good and truth, namely, that no one is allowed to approach them with affection and faith, unless he is of such a character that he can continue in them to the end of his life. But they who profane are those who cannot be withheld from them.

(3403) Verses 12-14. And Isaac sowed in that land, and found in that year a hundred measures, and Jehovah blessed him. And the man increased, and went on going and increasing until he became exceeding great. And he had acquisition of flock, and acquisition of herd, and much service; and the Philistines envied him. “And Isaac sowed in that land,” signifies interior truths which are from the Lord appearing to the rational; “and found in that year a hundred measures,” signifies abundance; “and Jehovah blessed him,” signifies as to the good of love therein; “and the man increased, and went on going and increasing until he became exceeding great,” signifies successive increase; “and he had acquisition of flock, and acquisition of herd,” signifies as to interior good, and as to exterior good; “and much service,” signifies the truth therefrom; “and the Philistines envied him,” signifies that they who were in the mere memory-knowledge of knowledges did not apprehend.

(3404) And Isaac sowed in that land. That this signifies interior truths which are from the Lord appearing to the rational, is evident from the signification of "sowing," as being in the supreme sense Divine truth which is from the Lord who is the sower (n. 3038); and in the internal sense the truth and good with man thence derived (n. 3373); and from the signification of "land," as being the rational things which when enlightened by the Divine are appearances of truth (n. 3368); or what is the same, interior truths which are from the Lord appearing to the rational; which appearances, or which truths, are of a higher degree, being treated of in the internal sense as far as verse 14. The angels are in these appearances of truth, which are such that they immeasurably transcend the understanding of man during his life in the world. [2] In order that it may be still more evident what these appearances of truth are, take also the following example. It is known that the Divine is infinite as to being, and eternal as to manifestation, and that the finite is not capable of comprehending the infinite, nor indeed the eternal, for the eternal is the infinite as to manifestation; and as the Divine Itself is infinite and eternal, all things which are from the Divine are also infinite and eternal, and being infinite cannot possibly be comprehended by angels, because these are finite. For this reason the things which are infinite and eternal are presented before the angels in appearances which are finite; but still in such appearances as are very far above the sphere of man's comprehension. For example, man cannot possibly have any idea of the eternal except from time; and this being the case, he cannot possibly comprehend what is from eternity, thus what the Divine was before time, or before the world was created. And so long as there is in his thought anything of an idea from time, if he thinks on the subject he must necessarily fall into errors from which he cannot be extricated. But to the angels, who are not in the idea of time, but in the idea of state, it is given to perceive this most clearly, for the eternal with them is not the eternal of time, but the eternal of state, without the idea of time. [3] Hence it is manifest in what appearances the angels are in comparison with man, and how much their appearances are above those with man; for man cannot have the smallest thought apart from time and space; whereas the angels derive nothing from these; but in their stead from state as to being and as to manifestation. From all this we can see what is the nature of the appearances of truth here treated of, and which are of a higher degree. In what follows, the appearances of truth of a lower degree are treated of in their order, even as they are adapted to mankind.

(3405) And found in that year a hundred measures. That this signifies abundance, is evident from the signification of "year," as being the entire state that is treated of (n. 487, 488, 493, 893); from the signification of a "hundred," as being much and full (n. 2636); and from the signification of "measure," as being the state of a thing as to truth (n. 3104). All these things collected into a one signify the abundance of truth. In the supreme sense here, as everywhere, the subject treated of is the Lord-that He too when in the maternal human was in appearances of truth; but that as He put off this human, He put off the appearances also, and put on the infinite and eternal Divine Itself. But in the internal or relative sense the subject is appearances of a higher degree which exist with the angels, as above stated, the abundance of which is signified by the finding in that year of a hundred measures. With appearances of truth, or with truths from the Divine, the case is that such as are of a higher degree immeasurably surpass those which are in a lower degree, both in abundance and in perfection; for myriads, nay myriads of myriads of things which are distinctively perceived by those who are in a higher degree, appear only as one thing to those who are in a lower degree; for lower things are nothing but the composites of higher things, as may be inferred from the memories in man, the interior of which, because in a higher degree, so immeasurably excels the exterior one which is in a lower degree (n. 2473, 2474). From this we can see how great is the angelic wisdom in comparison with that of man; the angels of the third heaven being in the fourth degree above man; concerning which wisdom therefore nothing can be told except that it is incomprehensible, nay, ineffable.

(3406) And Jehovah blessed him. That this signifies in respect to the good of love therein, is evident from the signification of "being blessed," as being to be enriched with all celestial and spiritual good (n. 981, 1731, 2846); thus to be "blessed by Jehovah" is to be enriched with celestial good, which is of love, for Jehovah is the very being of love or of good (n. 1735); and therefore where good is treated of, “Jehovah” is named; but where truth is treated of, “God” is named (n. 2586, 2769).

(3407) And the man increased, and went on going and increasing until he became exceeding great. That this signifies successive increase, is evident from the signification of “to increase,” to “go on going,” and to “become exceeding great,” as being the successive increasings of good and truth in their order; namely, from truth to good, and from good to truth.

(3408) And he had acquisition of flock, and acquisition of herd. That this signifies in respect to interior good and to exterior good (that is, to rational good and to natural good) is evident from the signification of “flock,” as being interior or rational good (n. 343, 2566); and from the signification of “herd,” as being exterior or natural good (n. 2566). The natural good which is signified by “herd,” is not that which is born with man, but is that which is procured by means of the knowledges of truth joined to the affection of good; for the natural good born with men is in itself a mere animal affair, for it exists also with animals; but the natural good which is acquired, or which is given to man by the Lord, contains in it what is spiritual, so that it is spiritual good in natural. This good is real natural human good, while that which is born with men, although it appears as good, may still not be good, and may even be evil; for it may receive falsities, and believe that to be good which is evil. Such natural good exists among nations of the worst life and faith.

(3409) And much service. That this signifies the truth thence derived, is evident from the signification of "service," as being all that which is beneath, which is subordinate, and which obeys (n. 1713, 2541, 3019, 3020), thus truth, because this is from good and ministers to good; on which subject much has been said above.

(3410) And the Philistines envied him. That this signifies that they who were in the mere memory-knowledge of knowledges did not apprehend, is evident from the signification of "envying," as being here not to apprehend, as is evident from what follows; and from the signification of "Philistia," as being the memory-knowledge of knowledges; thus by the "Philistines" are meant those who are in this memory-knowledge (n. 1197, 1198).

(3411) Verses 15-17. And all the wells that his father's servants digged in the days of Abraham his father, the Philistines stopped them up, and filled them with dust. And Abimelech said unto Isaac, Go away from us; for thou art much mightier than we. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there. "And all the wells that his father's servants digged in the days of Abraham his father, the Philistines stopped them up," signifies that they who were in the memory-knowledge of knowledges were not willing to know interior truths which are from the Divine, and thus obliterated them; "and filled them with dust," signifies by earthly things; "and Abimelech said unto Isaac," signifies the Lord's perception concerning this doctrine; "go away from us; for thou art much mightier than we," signifies that they could not endure those truths because of the Divine in them; “and Isaac departed thence,” signifies that the Lord left interior doctrinal things; “and encamped in the valley of Gerar, and dwelt there,” signifies that He betook Himself to lower rational things, that is, from interior appearances to exterior ones.

(3412) And all the wells that his father’s servants digged in the days of Abraham his father, the Philistines stopped them up. That this signifies that they who were in the memory-knowledge of knowledges were not willing to know interior truths which are from the Divine, and thus obliterated them, is evident from the signification of “wells,” as being truths (n. 2702, 3096), here, interior truths which are from the Divine, inasmuch as the wells by which truths are signified are said to have been digged by his father’s servants in the days of Abraham his father, for by Abraham is represented the Lord’s Divine Itself (n. 2011, 2833, 2836, 3251, 3305); from the signification of “stopping up,” as being not to be willing to know, and thus to obliterate; and from the representation of the Philistines, as being those who are solely in the memory-knowledges of knowledges (n. 1197, 1198). [2] Appearances of truth of a lower degree are now treated of, in which they may be who are in the memory-knowledge of knowledges, and who are here meant by the “Philistines.” With interior truths which are from the Divine, and which are obliterated by those who are called “Philistines,” the case is this: In the Ancient Church and afterwards, those were called “Philistines” who applied themselves little to life, but much to doctrine, and who in process of time even rejected the things which are of life, and acknowledged as the essential of the church the things which are of faith, which they separated from life; consequently who made light of the doctrinal things of charity, which in the Ancient Church were the sum and substance of doctrine, and thus obliterated them, and instead thereof vaunted much the doctrinal things of faith, and made the whole of religion to consist in these; and inasmuch as thereby they departed from the life which is of charity-that is, from the charity which is of life-they preeminently were called the "uncircumcised;" for by the "uncircumcised" were signified all who were not in charity, however much they might be in doctrinal things (n. 2049). [3] Those who thus departed from charity removed themselves also from wisdom and intelligence; for no one can be wise and intelligent in regard to truth unless he is in good, that is, in charity, because all truth is from good, and looks to good; so that they who are without good cannot understand truth, and are not even willing to know it. In the other life, when such persons are far from heaven, there sometimes appears with them a snowy light; but this light is like that of winter, which being devoid of heat produces no fruit; and therefore when such persons draw near to heaven their light is turned into mere darkness, and their minds are plunged into the like, that is, into stupor. From all this it can now be seen what is meant by the statement that those who are in the mere memory-knowledge of knowledges were not willing to know interior truths which are from the Divine, and thus obliterated them.

(3413) And filled them with dust. That this signifies by means of earthly things, that is, by the loves of self and of gain, is evident from the signification of "dust," as being that which is of this nature (n. 249). The meaning is that those called "Philistines" (that is, those who are not in life but in doctrine) obliterate interior truths by earthly loves, which are the love of self and of gain; from these loves they were called the "uncircumcised" (n. 2039, 2044, 2056, 2632). For they who are in these loves cannot but fill the wells of Abraham with dust (that is, obliterate the interior truths of the Word by earthly things), because from these loves they cannot possibly see spiritual things (that is, the things which are of the light of truth from the Lord); for these loves induce darkness, and darkness extinguishes this light. For as before said (n. 3412), on the approach of the light of truth from the Lord, they who are in doctrine only, and not in life, are in total darkness and stupor, and even become angry, and in every way busy themselves to dissipate truths; for the love of self and of gain is of such a nature that it cannot endure the near approach of anything of truth from the Divine. Nevertheless such persons can glory and take pride in the fact that they know truths, nay, they preach them from a kind of zeal; but it is the fires of those loves that kindle and arouse them, and their zeal is merely a fervor thence derived, as is sufficiently evident from the fact that they can preach against their own veriest life with a like zeal or fervor. These are the earthly things by which the Word itself, which is the fountain of all truth, is blocked up.

(3414) And Abimelech said unto Isaac. That this signifies the Lord's perception concerning that doctrine, is evident from the signification of "saying," as being to perceive (concerning which frequently above); from the representation of Abimelech, who here is the king of the Philistines, as being that doctrine (n. 3365, 3391); and from the representation of Isaac, as being the Lord in respect to the Divine rational.

(3415) Go away from us; for thou art much mightier than we. That this signifies that they could not endure interior truths because of the Divine therein, is evident from the signification of "to go away from us," as being not to endure the presence; and from the signification of his being "much mightier," as being on account of his opulence; here, on account of the Divine that was in interior truths. (That they who are called "Philistines" cannot endure the presence of good, thus not the presence of the Divine, may be seen above, n. 3413.)

(3416) And Isaac departed thence. That this signifies that the Lord left interior truths, is evident from the signification of "departing thence," as being to leave; here, to leave interior truths, because these are here treated of; and from the representation of Isaac, as being the Lord as to the Divine rational. That the Lord leaves interior truths, signifies that He does not open them to persons of such a character; for there are everywhere in the Word internal truths; but such persons as are in the memory-knowledge of knowledges, and not at the same time in life, do not when reading the Word even see these truths; as is evident from the fact that they who make faith the essential of salvation do not attend to those things which the Lord so frequently spoke concerning love and charity (n. 1017, 2371); and they who do attend, call such things the fruits of faith, which fruits they thus distinguish, nay, separate, from charity, of the nature of which they are ignorant. Thus the posterior things of the Word appear to them, but not the anterior things; that is, the exterior things, but not the interior; and to see what is posterior or exterior without seeing what is anterior or interior is to see nothing of the Divine. This is what is meant by the Lord's leaving interior truths, which is signified by Isaac's departing thence; not that the Lord leaves them, but that they remove themselves from the Lord, because from those things which are of life.

(3417) And encamped in the valley of Gerar, and dwelt there. That this signifies that He betook Himself to lower rational things, that is, from interior appearances to exterior, is evident from the signification of "encamping," as being to dispose into order; and from the signification of the "valley of Gerar," as being lower rational things, or exterior appearances of truth, for a "valley" signifies lower, or what is the same, exterior things (n. 1723), and "Gerar" those which are of faith, thus which are of truth (n. 1209, 2504, 3365, 3384, 3385); and from the signification of "dwelling" as being to be and to live (n. 3384); so that by his "encamping in the valley of Gerar and dwelling there" is signified that the Lord so disposed truths that they might be adapted to the comprehension and genius of those also who are not much in life, but in the doctrinal things of faith; as may be seen from the Word, where also truths are thus adapted. [2] For example: they who are in doctrinal things, and not so much in life, do not know otherwise than that the heavenly kingdom is similar to kingdoms on earth, in that men become great by ruling over others, this delight being the only one with which they are acquainted, and which they prefer to every other delight; and therefore the Lord spoke in the Word according to this appearance, as in Matthew: Whosoever shall do and teach, the same shall be called great in the kingdom of the heavens (Matt. 5:19); and in David: I said, Ye are gods, and all of you sons of the Most High (Ps. 82:6; John 10:34, 35). And because even the disciples themselves had at first no other opinion respecting the heavenly kingdom than that of greatness and preeminence, as on earth-as is evident in Matthew 18:1; Mark 9:34; Luke 9:46-and also had an idea of sitting on the right hand and the left of a king (Matt. 20:20, 21, 24; Mark 10:37), therefore also the Lord replied according to their apprehension and their spirit, saying, when there was a contention among them as to which of them should be greatest: Ye shall eat and drink at My table in My kingdom; and shall sit on thrones judging the twelve tribes of Israel (Luke 22:30; Matt. 19:28); for at that time they did not know that heavenly delight is not the delight of greatness and preeminence, but is the delight of humiliation and of the affection of serving others; thus of desiring to be least, and not greatest; as the Lord teaches in Luke: Whosoever is least among you all, the same shall be great (Luke 9:48). [3] Thus they who are in the memory-knowledge of knowledges, and not in the life of charity, cannot know that there is any other delight than that which results from preeminence; and because this is the only delight that is seated in their minds, and makes all their life, therefore they are utterly ignorant of the heavenly delight that results from humiliation and the affection of serving others-that is, the delight of love to the Lord and of charity toward the neighbor-consequently of the blessedness and happiness thence derived. This is the reason why the Lord spoke in adaptation to their infirmity, that thereby they might be aroused and introduced to good, so as to learn, and to teach, and to do it. At the same time He teaches the nature of greatness and preeminence in heaven (Matt. 19:30; 20:16, 25-28; Mark 10:31, 42-45; Luke 9:48; 13:30; 22:25-28). These and the like are the appearances of truth of a lower degree; for they do become relatively great, preeminent, powerful, and of authority, seeing that a single angel has greater power than myriads of infernal spirits, yet not from himself, but from the Lord; and he has it from the Lord in the proportion that he believes that he has no power from himself, thus that he is the least; and this he can believe insofar as he is in humiliation and in the affection of being of service to others, that is, insofar as he is in the good of love to the Lord, and of charity toward the neighbor.

(3418) Verse 18. And Isaac returned, and digged again the wells of waters which they had digged in the days of Abraham his father; and the Philistines stopped them up after the death of Abraham; and he called their names after the names which his father called them. “And Isaac returned, and digged again the wells of waters which they had digged in the days of Abraham his father,” signifies that the Lord opened those truths which were with the ancients; “and the Philistines stopped them up after the death of Abraham,” signifies that they who were in the mere memory-knowledge of knowledges denied those truths; “and he called their names,” signifies their quality; “after the names which his father called them,” signifies significatives of truth.

(3419) And Isaac returned, and digged again the wells of waters which they had digged in the days of Abraham his father. That this signifies that the Lord opened those truths which were with the ancients, is evident from the representation of Isaac, as being the Lord as to the Divine rational, concerning which above; from the signification of “returning and digging again,” as being to open again; from the signification of “wells of waters,” as being the truths of knowledges (that “wells” are truths may be seen above, n. 2702, 3096; and that “waters” are knowledges, n. 28, 2702, 3058); and from the signification of “the days of Abraham his father,” as being a previous time and state as to truths, which truths are signified by the wells which they digged at that time, thus the truths which were with the ancients. (That “days” signify time and states may be seen above, n. 23, 487-488, 493, 893.) When “days” signify states, then by Abraham the father is represented the Lord’s Divine Itself before He adjoined to it the Human (n. 2833, 2836, 3251); when they signify time, then by Abraham the father are signified the goods and truths which were from the Lord's Divine before He adjoined to it the Human, thus the goods and truths which were with the ancients. [2] The truths which were with the ancients are at this day wholly obliterated, insomuch that scarcely anyone knows that they ever existed, and that they could be any other than what are taught at this day, when yet they were totally different. The ancients had Representatives and Significatives of the celestial and spiritual things of the Lord's kingdom, thus of the Lord Himself; and they who understood such representatives and significatives were called the wise; and they were wise, for thereby they were able to speak with spirits and angels. For when angelic speech (which is incomprehensible to man because spiritual and celestial) descends to man, who is in a natural sphere, it falls into representatives and significatives such as are in the Word, and hence it is that the Word is a holy writing; for in order to be a full correspondence that which is Divine cannot be presented in any other way before the natural man. [3] And as the ancients were in representatives and significatives of the Lord's kingdom, in which there is nothing but celestial and spiritual love, they had also doctrinal things that treated solely of love to God and of charity toward the neighbor; and by virtue of these doctrinal things they were called the wise. From these doctrinal things they knew that the Lord would come into the world, and that Jehovah would be in Him, and that He would make the human in Himself Divine, and would thus save the human race. From these doctrinal things they also knew what charity is, namely, the affection of being of service to others without any end of recompense; and also what is the neighbor toward whom there should be charity, namely, all in the universe, but still each with discrimination. At this day these doctrinal things are utterly lost, and in place of them there are doctrinal things of faith, which the ancients accounted as relatively nothing. At the present day the doctrinal things of love to the Lord and of charity toward the neighbor are rejected, in part by those who in the Word are called “Babylonians and Chaldeans,” and in part by those who are called “Philistines” and also “Egyptians”; and thus are so completely lost that there remains scarcely any trace of them. For who at the present day knows what that charity is which is devoid of all regard for self, and which is averse to everything that is for the sake of self? And who knows that the neighbor is everyone, with discrimination according to the kind and amount of good in him, thus that he is good itself, consequently in the supreme sense the Lord Himself, because He is in good, and good is from Him, and the good which is not from Him is not good, however much it may appear to be so? And because it is not known what charity is, and what the neighbor, it is not known who they are that in the Word are signified by the “poor,” the “miserable,” the “needy,” the “sick,” the “hungry” and “thirsty,” the “oppressed,” “widows,” “orphans,” “captives,” the “naked,” “sojourners,” the “blind,” the “deaf,” the “halt,” “maimed,” and others when yet the doctrinal things of the ancients taught who these were, and to what class of the neighbor, and thus of charity, each belonged. The whole of the Word in the sense of the letter is written in accordance with these doctrinal things, so that he who has no knowledge of them cannot possibly know any interior sense of the Word. [4] As in Isaiah: Is it not to break bread to the hungry, and that thou bring the afflicted that are cast out to thy house; when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the dawn, and thy healing shall spring forth speedily; and thy righteousness shall go before thee, the glory of Jehovah shall gather thee (Isa. 58:7-8). He who lays stress on the sense of the letter believes that if he merely gives bread to the hungry, takes into his house the poor outcasts or wanderers, and covers the naked, he will on this account come into the glory of Jehovah, or into heaven; when yet these are mere outward acts, and even the wicked may do them for the sake of self-merit; but by the "hungry," the "afflicted," and the "naked" are signified those who are spiritually such, thus different states of misery in which the man may be who is the neighbor, and toward whom charity is to be exercised. [5] In David: He that executeth judgment for the oppressed; that giveth bread to the hungry; Jehovah looseth the prisoners; Jehovah openeth the eyes of the blind; Jehovah raiseth up them that are bowed down; Jehovah loveth the righteous; Jehovah guardeth the sojourners; he upholdeth the fatherless and widow (Ps. 146:7-9); where by the "oppressed," the "hungry," the "prisoners," the "blind;" the "bowed down," the "sojourners," the "fatherless" and "widow," are not meant those who are commonly so called, but those who are such in respect to spiritual things, that is, in respect to their souls. Who these were, and in what state and degree they were neighbors, thus what charity was to be exercised toward them, was taught by the doctrinal things of the ancients. It is the same everywhere else in the Old Testament; for when the Divine descends into what is natural with man, it descends into such things as are works of charity, with discrimination according to genera and species. [6] The Lord also spoke in like manner, because He spoke from the Divine Itself, as in Matthew: Then shall the King say unto them on His right hand, Come ye blessed of My Father, inherit the kingdom prepared for you; for I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me (Matt. 25:34-36). By the works here recounted are signified the universal genera of charity; and in what degree are the goods or the good men who are the neighbors toward whom charity is to be exercised; and that in the supreme sense the Lord is the neighbor, for He says: Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me (Matt. 25:40). From these few examples it may be seen what is meant by the truths with the ancients. But that these truths are altogether obliterated by those who are in the doctrinal things of faith, and not in the life of charity, that is, by those who in the Word are called “Philistines,” is signified by the Philistines stopping up the wells after the death of Abraham, which is the subject next treated of.

(3420) And the Philistines stopped them up after the death of Abraham. That this signifies that they who were in the mere memory-knowledge of knowledges denied those truths, is evident from the signification of “stopping up,” as being not to be willing to know, and what is the same, to deny and thus to obliterate them (concerning which above, n. 3412); and from the representation of the Philistines, as being those who are in the mere memory-knowledge of knowledges (concerning which above, n. 1197, 1198, 3412, 3413). Those are in the memory-knowledge of knowledges who are in the doctrinal things of faith and are not willing to know the truths of knowledges or of doctrinal things. The truths of knowledges or of doctrinal things are those which are of life, and which have regard to charity toward the neighbor and love to the Lord. The doctrine to which these doctrinal things and knowledges pertain, merely teaches them; and therefore the man who teaches what ought to be done, and does not do it, is not willing to know truths, because they are contrary to his life; and that which is contrary to his life he also denies. It is from these causes that the doctrinal things of love and charity, which in the Ancient Church were the whole of doctrine, are obliterated.

(3421) And he called their names. That this signifies their quality, is evident from the signification of “calling names,” as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3237); and as “to call names” or “a name” signifies the quality, therefore “to call” without a name being mentioned, in the internal sense of the Word signifies to be of such a quality. As in Isaiah: Hear ye this, O house of

Jacob who are called by the name of Israel, and are come forth out of the waters of Judah. For they call themselves of the city of holiness, and stay themselves upon the God of Israel (Isa. 48:1-2); where "calling themselves of the city of holiness" signifies being of such a quality. And in Luke: Behold thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name Jesus; He shall be great, and shall be called the Son of the Most High (Luke 1:31, 32); "to be called the Son of the Most High" denotes being.

(3422) After the names which his father called them. That this signifies significatives of truth, is evident from the fact that the names which in ancient times were given to persons, places, and things, were all significative (n. 340, 1946, 2643); thus the names given to fountains and wells were significative of the things that were formerly understood by fountains and wells, and which had relation to truth (as was shown above, n. 2702, 3096); and because names were significative, by "name" also, and by "calling by name" is signified in general the quality of either a thing or a state (as just stated, n. 3421); and this being so, by the names in the Word, in its internal sense, is not signified any person, or any nation, or any kingdom, or any city, but always some actual thing. That by "wells" in this passage there is signified something heavenly must be obvious to everyone; for unless this were so, to mention so many particulars concerning wells would not be worthy of the Divine Word, because it would be of no use to know them; as for instance that the Philistines stopped up the wells which the servants of Abraham digged; that Isaac digged them again, and that he called their names after their former names; and afterwards that the servants of Isaac digged a well in the valley about which the shepherds strove; and that they digged again another well about which they also strove; and afterwards another about which they did not strive; and again another; and lastly that they told Isaac about a new well (verses 15, 18-22, 25, 32, 33); but the heavenly signification of these wells is now manifest from the internal sense.

(3423) Verses 19-21. And the servants of Isaac digged in the valley, and found there a well of living waters. And the shepherds of Gerar strove with Isaac's shepherds, saying, The waters are ours; and he called the name of the well Esek, because they contended with him. And they digged another well, and they strove over that also, and he called the name of it Sitnah. "And the servants of Isaac digged in the valley, and found there a well of living waters," signifies the Word as to the literal sense in which is the internal sense; "and the shepherds of Gerar strove with Isaac's shepherds," signifies that they who taught did not see any such thing therein, because the senses appear opposed; "saying, The waters are ours," signifies that they are in the truth; "and he called the name of the well Esek, because they contended with him," signifies denial on these accounts as well as on others, in being against the teachers, and on account of other things besides; "and they digged another well, and they strove over that also," signifies the internal sense of the Word, as to whether it has any existence; “and he called the name of it Sitnah,” signifies their quality.

(3424) And the servants of Isaac digged in the valley, and found there a well of living waters. That this signifies the Word as to the literal sense in which is the internal sense, is evident from the signification of “digging in the valley,” as being to make search lower down in respect to where truths are; for to “dig” is to search, and a “valley” denotes what is below (n. 1723, 3417); and from the signification of a “well of living waters,” as being the Word in which are truths Divine, thus the Word as to the literal sense in which is the internal sense. That the Word is called a “fountain,” and indeed a “fountain of living waters,” is well known; but the reason why the Word is also called a “well,” is that the sense of the letter is relatively such; and also because relatively to those who are spiritual the Word is not a “fountain,” but a “well” (n. 2702, 3096). As a “valley” denotes that which is below, or what is the same, that which is exterior, and the fountain was found in a valley, and the literal sense is the lower or exterior sense of the Word, therefore it is the literal sense which is meant; but because the internal sense, that is, the heavenly and Divine sense, is within this, therefore the waters thereof are called “living;” as were also the waters that went forth under the threshold of the new house, in Ezekiel: And it shall come to pass that every living creature that creepeth, to which the river there comes, shall live; and there shall be a very great multitude of fish, because these waters are come thither and are healed, and everything liveth whithersoever the river cometh (Ezek. 47:9); where the “river” is the Word; the “waters which cause everything to live” are the Divine truths contained in it; the “fish” are memory-knowledges (n. 40, 991). [2] That the Word of the Lord is such that it gives life to him that thirsteth, that is, to him that desireth life, and that it is a “fountain whose waters are living,” the Lord also teaches in John when speaking to the woman of Samaria at Jacob’s well: If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up unto eternal life (John 4:10, 14). That the Word is living and therefore gives life, is because in its supreme sense the Lord is treated of, and in the inmost sense His kingdom, in which the Lord is all; and this being the case, there is in the Word life itself, which flows into the minds of those who read the Word with reverence; hence it is that in respect to the Word that is from Himself the Lord declares Himself to be a “fountain of water springing up unto eternal life” (see also n. 2702). [3] That just as the Lord’s Word is called a “fountain,” so is it also called a “well,” is evident in Moses: Israel sang this song: Spring up, O well, answer ye unto it: the princes digged the well; the chiefs of the people digged it for the lawgiver with their staves (Num. 21:17-18). These words were spoken at the “place Beer,” that is, at the “place of the well.” That by “well” here is signified the Word of the Ancient Church, spoken of above (n. 2897), is evident from what is there said; "princes" are primary truths that are the source; (that "princes" signify primary truths may be seen above, n. 1482, 2089); the "chiefs of the people" are lower truths, such as are those contained in the literal sense (n. 1259, 1260, 2928, 3295); that the "lawgiver" is the Lord, is evident; "staves" denote the powers which they possessed.

(3425) And the shepherds of Gerar strove with Isaac's shepherds. That this signifies that they who taught did not see any such thing therein because the senses appeared opposed, is evident from the signification of "disputing," when the internal sense of the Word is concerned, as being to deny it to be such by saying that they do not see it; and from the signification of "shepherds," as being those who teach (n. 343); and from the signification of "Gerar," as being faith (n. 1209, 2504, 3365, 3384); thus "the shepherds of the valley of Gerar" denote those who acknowledge only the literal sense of the Word. The reason why they see no such thing, that is, no interior sense, is that the two appear opposite, namely, what is in the internal sense, and what is in the literal sense. But their appearing to be opposite does not prove that they are so, for they wholly correspond; and the reason they appear opposite is that they who see the Word so are in what is opposite. [2] It is the same in the case of a man who is in opposition within himself, that is, whose external or natural man is in entire disagreement with his internal or spiritual man. Such a man sees that which is of the internal or spiritual man as opposed to himself, when yet in respect to the external or natural man, he himself is in that which is opposed; and if he were not in this, so that his external or natural man yielded obedience to the internal or spiritual man, the two would wholly correspond. For example: the man who is in what is opposed believes that in order for him to receive eternal life riches are to be renounced, as well as all the pleasures of the body and of the world, thus the delights of life; such things being supposed to be opposed to spiritual life, whereas in themselves they are not so, but correspond, because they are means to an end, namely, that the internal or spiritual man may enjoy them so as to be able to perform the goods of charity, and also may live content in a healthful body. The ends alone are what cause the internal man and the external either to be opposed or to correspond; they are opposed when the riches, pleasures, and delights here spoken of become the ends, for in this case the spiritual and celestial things which are of the internal man are despised and derided, nay, are rejected; but they correspond when such things are not made ends, but means to higher ends, namely, to those things which belong to the life after death, thus to the heavenly kingdom and the Lord Himself. In this case bodily and worldly things appear to the man as scarcely anything in comparison; and when he thinks about them, he values them only as means to ends. [3] From this it is evident that the things which appear opposed are not opposed in themselves; but they appear so because men are in what is opposed. They who are not in what is opposed, act, speak, and acquire riches, and also enjoy pleasures, similarly as do those who are in what is opposed, insomuch that in the outward appearance they can scarcely be distinguished from each other. The reason is that their ends alone are what distinguish them; or what is the same, their loves; for loves are ends. But although in the outward form, or as to the body, they appear alike, yet in the inward form, or as to the spirit, they are utterly unlike. The spirit of one who is in correspondence-that is, with whom the external man corresponds to the internal-is fair and beautiful, such as is heavenly love in form; but the spirit of one who is in what is opposed-that is, with whom the external man is opposed to the internal-however great may be the outward resemblance to the other, is black and ugly, such as is the love of self and of the world, that is, such as is contempt of others and hatred in form. [4] The case is the same with a host of things in the Word; that is to say, the things in the literal sense appear opposed to those in the internal sense; when yet they are by no means opposed, but wholly correspond. For example: it is frequently said in the Word that Jehovah or the Lord is angry, is wroth, destroys, and casts into hell; when yet He is never angry, and still less does He cast anyone into hell. The former is of the sense of the letter, but the latter is of the internal sense; and these appear opposed, but this is because the man is in what is opposed. In the same way the Lord appears as a sun to the angels who are in heaven, and thence as vernal warmth, and as light at dawn; but to the infernals He appears as something quite opaque, and thence as wintry cold, and as midnight darkness. Consequently to the angels He appears in love and charity, but to the infernals in hatred and enmity; thus to the latter according to the sense of the letter-that He is angry, is wroth, destroys, and casts into hell; but to the former according to the internal sense-that He is never angry and wroth, and still less destroys and casts into hell; so that when things are being treated of in the Word that are contrary to the Divine, it is inevitable that they should be presented in accordance with the appearance. Moreover it is the Divine which the wicked change into what is diabolical that works in this way; and therefore insofar as they approach the Divine, so far they cast themselves into infernal torments. [5] The case is the same with the Lord's words in the prayer: "Lead us not into temptation." The sense according to the letter is that He leads into temptation; but the internal sense is that He leads no one into temptation, as is well known (see n. 1875). The same is true of all other things that belong to the literal sense of the Word.

(3426) Saying, the waters are ours. That this signifies that they are in truth, or that they have truths, is evident from the signification of "waters," as being knowledges, and also truths (n. 28, 680, 739, 2702, 3058).

(3427) And he called the name of the well Esek, because they contended with him. That this signifies denial on these accounts as well as on others, in being against the teachers, and on account of other things besides, is evident from the fact that the names which were given of old were significative of the actual thing or state (n. 3422); whence they were enabled to bear in mind many things concerning these, especially in regard to their quality. In the present case, as the shepherds of Gerar disputed with the shepherds of Isaac, a name was given to the well from this circumstance. That "disputing" or "contending" signifies also denying, may be seen above (n. 3425); hence comes the name "Esek," which in the original tongue means "contention" or "dispute," and is derived from a kindred word which means oppression and injury. And because by "well" here is signified the Word as to the literal sense in which is the internal sense, by "Esek," or "contention," is signified a denial of the internal sense of the Word. The causes of the denial are also contained in the same expression, and are manifestly those things treated of just above (n. 3425), namely, that the literal and spiritual senses appear opposed; and also other things besides. [2] As regards the internal sense of the Word, the case is this: They who are in the mere memory-knowledge of knowledges and are called "Philistines," and they who are in the mere doctrinal things of faith, who are called "shepherds of the valley of Gerar," and are in no charity toward the neighbor, cannot possibly do otherwise than deny that there is an internal sense of the Word. The principal causes are that in their hearts they do not acknowledge the Lord, although they profess Him with the mouth; and also that at heart they do not love the neighbor, although they profess love toward him; and he who does not at heart acknowledge the Lord, and at heart love the neighbor, cannot possibly do otherwise than deny the internal sense of the Word; for the Word in its internal sense treats of nothing else than love to the Lord and love toward the neighbor; and therefore the Lord says that on these two commandments hang the Law and the Prophets, that is, the whole Word (Matt. 22:37-40). How greatly these deny the internal sense of the Word has also been given me to see from such persons in the other life, for when the existence of an internal sense of the Word that does not appear in its literal sense, and that treats of love to the Lord and the neighbor, is merely mentioned in their presence, there is perceived not only denial by them, but also aversion, and even loathing. This is the primary cause of this denial. [3] Another cause is that they altogether invert the Word by setting that above which is beneath, or what is the same, by setting that before which is behind; for they make faith to be the essential of the church, and the things which are of love to the Lord and love toward the neighbor to be the fruits of faith; when yet the truth is that if love to the Lord is compared to the tree of life in the paradise of Eden, charity and its works are the fruits therefrom, and faith and all things of faith are only the leaves. As therefore they so invert the Word as to derive the fruits not from the tree but from the leaves, it is not surprising that they deny the internal sense of the Word and acknowledge only its literal sense; for from the literal sense any dogma, even the most heretical, can be confirmed, as is well known. [4] Moreover they who are in the mere doctrinal things of faith and not in the good of life, cannot but be in persuasive faith, that is, in preconceived principles, false as well as true; consequently they must be more stupid than others, for insofar as anyone is in persuasive faith, so far he is stupid;

but insofar as anyone is in the good of life (that is, in love to the Lord and charity toward the neighbor), so far he is in intelligence, that is, in faith from the Lord. Hence also it is that the former must needs be in the negative as regards the internal sense of the Word; but the latter must needs be in the affirmative for with those who are merely in doctrinal things, and not in the good of life, the interiors are closed, so that the light of truth from the Lord cannot flow in and give them to perceive that it is so; whereas with those who are in love to the Lord the interiors are open so that the light of truth from the Lord can flow in, affect their minds, and give a perception that it is so. [5] A further cause is that they have no other delight in reading the Word than that they may thus acquire honors and riches, and thereby reputation, which delight is the delight of the love of self and of the world; and this to such a degree that if they do not obtain from it such advantages, they will entirely reject the Word. They who are such, in their heart not only deny the internal sense of the Word when they hear of it, but also the literal sense itself, however much they may suppose that they believe it. For he who has as his end the delight of the love of self and of the world, completely casts out of his heart everything pertaining to eternal life; and only from his natural and corporeal man makes a profession of such things, which he calls truths not for the sake of the Lord and His kingdom, but for the sake of himself and his own. These and many other things cause those called “shepherds of the valley of Gerar,” and “Philistines,” to deny the internal sense of the Word.

(3428) And they digged another well, and they strove over that also. That this signifies the internal sense of the Word as to whether there is such a thing, is evident from the signification of “another well,” and of “striving” (concerning which see above), thus from the series; for when those who deny anything, as for instance those who deny the internal sense of the Word, again strive or contend, it must needs be as to whether it has any existence. It is known that most disputes at this day go no further; but so long as men remain in debate as to whether a thing is, and whether it is so, they can never advance into anything of wisdom; for in the thing itself concerning which they debate there are innumerable things which they can never see so long as they do not acknowledge that thing, because in this case they are all the time ignorant of everything that belongs to it. [2] The learning of the present day scarcely passes the point of debating whether a thing has any existence, and whether it is thus, or thus; the result of which is that men are shut out from the understanding of truth. For example: he who merely disputes whether there is an internal sense of the Word can never see the innumerable, nay, illimitable things which are in the internal sense; and again, he who disputes whether charity is anything in the church, and whether all things of this are not of faith, cannot possibly know the innumerable, nay, illimitable things which are in charity, but remains in complete ignorance of what charity is. [3] The like is the case with the life after death, with the resurrection of the dead, with the last judgment, with heaven and with hell-they who merely debate whether these things exist, stand meanwhile outside the doors of wisdom, and are like persons who merely knock, and cannot even look into wisdom's magnificent palaces. And yet strange to say such men believe themselves to be wise in comparison with others, and that they are wise in proportion to their ability to debate whether a thing be so, and especially to prove that it is not so; when yet the simple who are in good, and whom they despise, can perceive in a moment, without any dispute, much more without learned controversy, that the thing is, and what is its quality. These have a common sense of the perception of truth, whereas the former have extinguished this sense by such methods, in desiring first of all to discuss whether the thing has any existence. The Lord speaks both of the former and of the latter when He says that things are hidden from the wise and intelligent, and revealed unto babes (Matt. 11:25; Luke 10:21).

(3429) And he called the name of it Sitnah. That this signifies their quality, is evident from the signification of "calling a name," as denoting the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of "Sitnah," as being in the original tongue "antagonism," which is a further degree of denial.

(3430) Verses 22, 23. And he removed from thence, and digged another well, and for this they strove not; and he called the name of it Rehoboth; and he said, For now Jehovah hath made us to be enlarged, and we shall be fruitful in the land. And he went up from thence to Beersheba. "And he removed from thence," signifies to things still lower; “and digged another well, and for this they strove not,” signifies the literal sense of the Word; “and he called the name of it Rehoboth” signifies the consequent quality as to truth; “and he said, For now Jehovah hath made us to be enlarged,” signifies the successive increase of truth therefrom; “and we shall be fruitful in the land,” signifies the successive increase of good therefrom; “and he went up from thence to Beersheba” signifies that from this the doctrine of faith was Divine.

(3431) And he removed from thence. That this signifies to things still lower, is evident from the signification of “removing,” as being to other things that follow in the series; here therefore to lower or exterior truths, because hitherto higher or interior truths have been treated of in order. Lower or exterior truths are those which appear in the literal sense of the Word, adapted to the apprehension of the natural man. These truths are now to be treated of.

(3432) And digged another well, and for this they strove not. That this signifies the literal sense of the Word, is evident from the signification of a “well,” as being the Word (n. 2702, 3096, 3424), here, the Word as to the literal sense, for it is said that he “removed from thence, and digged another well, and for this they strove not,” by which is signified that sense of the Word which is more exterior, and which they do not deny; and it is this which is called the literal sense. The literal sense of the Word is threefold; namely, historical, prophetical, and doctrinal, each of which is such that it may be apprehended even by those who are in externals. [2] As regards the Word the case is this: In the most ancient time, when the celestial church existed, the Word was not, because the men of that church had the Word inscribed on their hearts; for the Lord taught them immediately through heaven what was good, and thence what was true, and gave them both to perceive from love and charity, and to know from revelation. To them the veriest Word was the Lord. After this church another succeeded that was not celestial but spiritual, and at first this church had no other Word than that which had been gathered from the most ancient people; which Word was representative of the Lord, and significative of His kingdom; thus the internal sense was to them the very Word. (That they had also a written Word, both historic and prophetic, which is no longer extant; and that in this there was in like manner an internal sense, which had relation to the Lord, may be seen above, n. 2686.) Hence it was the wisdom of that time both to speak and to write by representatives and significatives; within the church concerning Divine things, and out of the church concerning other things; as is evident from the writings of those ancient people which remain with us. But in process of time this wisdom perished, to such a degree that at last they did not know that there was any internal sense even in the books of the Word. The Jewish and Israelitish nation was of the character here referred to, and accounted the prophetic Word holy from the fact that it sounded ancient, and they heard the name Jehovah in the sense of the letter; and they did not believe that anything Divine was deeply hidden within it; nor does the Christian world think any more reverently of the Word.

[3] From this we can see how in succeeding time wisdom retired from inmost things to outermost; and that man had removed himself from heaven, and had at last descended even to the dust of the earth, wherein he now places wisdom. As it has fared thus with the Word, so that its internal sense has been successively obliterated, and at this day to such a degree that it is not known that there is such a sense, when yet this sense is the veriest Word in which the Divine proximately dwells, therefore its successive states are described in this chapter.

(3433) And he called the name of it Rehoboth. That this signifies the consequent quality as to truth, is evident from the signification of "calling a name," as denoting the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of "Rehoboth," as being truths, for in the original tongue "Rehoboth" means "breadths," and that in the internal sense of the Word "breadths" denote truths, was shown above (n. 1613).

(3434) And he said, For now Jehovah hath made us to be enlarged. That this signifies the successive increase of truth therefrom, is evident from the signification of "breadth," as being truth, concerning which see just above (n. 3433); hence "to be enlarged" is to receive successive increase of truth.

(3435) And we shall be fruitful in the land. That this signifies the successive increase of good therefrom, is evident from the signification of "being fruitful," as being successive increase of good. (That "to be fruitful" is predicated of good, and "to be multiplied" of truth, may be seen above, n.

43, 55, 913, 983, 2846, 2847.) And from the signification of "land," as being the church, and whatever is of the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2928, 3355).

(3436) And he went up from thence to Beersheba. That this signifies that from this the doctrine of faith was Divine, is evident from the signification of "Beersheba" as being the doctrine of faith, which is Divine (n. 2723, 2858, 2859). The doctrine of faith, which is here signified by "Beersheba" is the very literal sense of the Word, for the Word is doctrine itself; and although the Word as to the literal sense is such that truths may be drawn from it, it is also such that things not true may be confirmed from it, as is well known from the existence of heresies. But he who reads the Word in order to be wise, that is, to do what is good and understand what is true, is instructed according to his end and affection; for unknown to him the Lord flows in and enlightens his mind, and where he is at a loss, gives understanding from other passages. [2] Moreover the man who is in simple good, and in simplicity believes the Word according to its literal sense, when instructed in the other life by angels is gifted with the faculty of perceiving truths; and in the meantime the few truths he has are vivified by charity and innocence; and when these are in the truths, the falsities which also had infused themselves in the shade of his ignorance are not hurtful, for they are not adjoined to good, but are withheld therefrom as it were in the circumference, and thus can be easily cast out. Very different however is the case with those who are not in the good of life, for with them the falsities which by a wrong interpretation they have hatched from the Word hold as it were the middle or center, and truths the surroundings or circumferences; and therefore falsities are adjoined to the evil of their life and truths are dispersed.

(3437) Verses 24, 25. And Jehovah appeared to him in that night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and I will bless thee, and will multiply thy seed, for the sake of Abraham My servant. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there, and there the servants of Isaac digged out a well. "And Jehovah appeared to him in that night, and said," signifies the Lord's perception concerning that obscurity; "I am the God of Abraham thy father; fear not, for I am with thee," signifies that the Divine also was there; "and I will bless thee, and will multiply thy seed," signifies that thence would be increase of good and truth; "for the sake of Abraham My servant," signifies from the Lord's Divine Human; "and he builded an altar there," signifies a significative and representative of the Lord; "and called upon the name of Jehovah," signifies worship thence; "and pitched his tent there," signifies what is holy therein; "and there the servants of Isaac digged out a well," signifies doctrine thence derived.

(3438) And Jehovah appeared to him in that night, and said. That this signifies the Lord's perception concerning that obscurity, is evident from the signification of "Jehovah appearing and saying," when predicated of the Lord, as being to perceive from the Divine (that by "Jehovah appearing to him" is signified from the Divine, may be seen above, n. 3367; and that “saying” denotes perceiving, n. 2862, 3395); for Jehovah was in Him; thus so long as the human was not yet glorified, the appearing of Jehovah was Divine perception, or perception from the Divine; and therefore by “Jehovah appearing to him and saying” this is signified; and from the signification of “night,” as being a state of shade or obscurity (n. 1712). By this obscurity is signified the literal sense of the Word, for relatively to the internal sense this is as shade to light. [2] A few words shall be said in order that it may be further known how the case is with the literal sense of the Word. Relatively to the literal sense, the internal sense is like the interior or celestial and spiritual things of a man relatively to his exterior or natural and bodily things, his interiors being in the light of heaven, and his exteriors in the light of the world. What the difference is between the light of heaven and the light of the world, consequently between what is of the light of heaven and what is of the light of the world, may be seen above (n. 1521-1533, 1619-1632, 1783, 1880, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3337, 3339, 3341, 3413), namely, that it is like the difference between the light of day and the shade of night. Man, being in this shade, and not being willing to know that in truth from the Lord there is light, cannot believe otherwise than that his shade is light, and also on the other hand that the light is shade; for he is like a bird of night, which as it flies in the shade of night thinks that it is in the light but when in the light of day, that it is in the shade. For with such a person the internal eye (that is, the understanding), by which man sees interiorly, has been formed no differently than this, because he has not formed it differently; for he opens it when he looks downward, that is, to worldly and bodily things, and shuts it when he should look upward, that is, to spiritual and heavenly things. With such persons the case is the same in respect to the Word-that which appears in its literal sense they believe to be of light; but that which appears in the internal sense they believe to be of shade (for the Word appears to everyone in accordance with his quality); the fact being that relatively to its literal sense the internal sense of the Word is as the light of heaven to the light of the world (n. 3086, 3108); that is, as the light of day to the light of night. [3] In the internal sense there are singulars, myriads of which together make one particular that is presented in the literal sense; or what is the same, in the internal sense there are particulars, myriads of which together make in the literal sense one general; and it is this general that is seen by man, but not the particulars which are in it and which constitute it. Nevertheless the order of the particulars in the general is apparent to man, but in accordance with his quality; and this order is the holiness that affects him.

(3439) I am the God of Abraham thy father; fear not, for I am with thee. That this signifies that the Divine also was therein, namely, in the literal sense of the Word, is evident from the representation of Abraham, as being the Lord’s Divine (n. 2833, 2836, 3251, 3305); hence Jehovah the “God of Abraham” signifies the Lord’s Divine which is represented by Abraham; and because the subject treated of is the Word, which also is the Lord, because all the Word is from Him and everything of the Word is concerning Him, therefore by “I am the God of Abraham thy father; fear not, for I am with thee” is signified that the Divine also is therein. As regards the Divine in the Word, the case is this: The Divine Itself is in the supreme sense of the Word, because therein is the Lord; the Divine is also in the internal sense, because therein is the Lord’s kingdom in the heavens, and hence this sense is called celestial and spiritual; the Divine is also in the literal sense of the Word, because therein is the Lord’s kingdom in the earths; hence this sense is called the external, and also the natural, sense, for in it are gross appearances more remote from the Divine; and yet the things therein are each and all Divine. With these three senses the case is as with the tabernacle: its inmost, or what was within the veil, where was the ark containing the testimony, was most holy, or the holy of holies; its internal, or what was immediately without the veil, where were the golden table and candlestick, was holy; and the external, where the court was, was also holy; in it the congregation assembled, and hence it was called the tent of the assembly.

(3440) And I will bless thee, and will multiply thy seed. That this signifies that thence would be an increase of good and truth, is evident from the signification of “blessing thee,” as being an increase of good (n. 3406); and from the signification of “multiplying thy seed” as being an increase of truth (n. 43, 55, 913, 983, 2846, 2847; that “seed” denotes truth, of which “multiplying” is predicated, may be seen above, n. 1025, 1447, 1610, 2848, 3038, 3373, 3380). That there is an increase of good and truth with man from the literal sense of the Word also, is that in this sense also each and all things are Divine, as just stated (n. 3439), and also because in many passages of the literal sense the internal sense is open; as for instance in the Prophets of the Old Testament that the Lord would come who would be the salvation of the human race; that the whole Law and Prophets consist in loving God and the neighbor; and that "to kill" is to bear hatred, because the man who hates kills every moment, this being in his will and in the delight of his life. These are of the internal sense in the literal sense, besides many other such things.

(3441) For the sake of Abraham my servant. That this signifies from the Lord's Divine Human is evident from the representation of Abraham, as being the Lord's Divine, and also the Divine Human (n. 2833, 2836, 3251); and from the signification of "my servant," when predicated of the Lord, as being the Divine Human; not that the Divine Human is a servant, because this also is Jehovah (n. 1736, 2156, 2329, 2921, 3023, 3035), but because the Lord by this serves the human race; for by this man is saved, inasmuch as unless the Lord had united the Human to the Divine, so that man might be enabled with his mind to look upon and adore the Human of the Lord and thus have access to the Divine, he could not possibly have been saved. The conjunction of man with the Divine itself which is called the "Father" is through the Divine Human which is called the "Son"; thus through the Lord, by whom the spiritual man understands the

Human, but the celestial man the Divine Itself. Hence it is evident why the Divine Human is called a "servant," namely, because it serves the Divine, in order that man may have access thereto, and because it serves mankind for their salvation. [2] This then is what is signified by "Abraham my servant" as also in David: Remember his marvelous works that He hath done, his wonders and the judgments of His mouth, O ye seed of Abraham His servant, ye sons of Jacob, His chosen ones. He sent Moses His servant, Aaron whom He hath chosen. He remembered the word of His holiness with Abraham His servant (Ps. 105:5-6, 26, 42); where by "Abraham his servant" is meant the Lord as to the Divine Human. In like manner also the Lord as to the Divine Human is meant in the supreme sense by "Israel his servant," by "Jacob his servant," and by "David his servant"; by Israel his servant, in Isaiah: Thou Israel my servant, Jacob whom I have chosen, the seed of Abraham My friend; thou whom I have taken hold of from the ends of the earth, and called thee from the wings thereof, and said unto thee, Thou art My servant, I have chosen thee (Isa. 41:8-9); where "Israel my servant" in the supreme sense is the Lord in respect to the internal things of the spiritual church; and "Jacob" as to the external things of this church. Again: He said unto me, Thou art My servant Israel, in whom I will be glorified. It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to bring back the preserved of Israel; and I have given thee for a light of the Gentiles, that thou mayest be My salvation unto the end of the earth (Isa. 49:3, 6); where "Israel, in whom I will be glorified," manifestly represents the Lord's Divine Human. That he is called "servant" from serving is manifest, for it is said, "that thou shouldest be My servant to raise up the tribes of Jacob, and to bring back the preserved of Israel." [3] That the Lord as to his Divine Human is meant also by "Jacob my servant" is evident in the following passage from Isaiah: I will give thee the treasures of darkness, and hidden riches of secret places, for Jacob My servant's sake, and Israel My chosen (Isa. 45:3, 4); where by "Jacob My servant, and Israel My chosen" is meant the Lord, "Jacob My servant" having respect to the external things of the church, and "Israel My chosen" to the internal things of the church. [4] The same is also signified by "David my servant" in Ezekiel: I will gather the sons of Israel from every side. My servant David shall be king over them; there shall be to them all one shepherd. They shall dwell upon the land which I have given unto Jacob My servant, and they shall dwell therein, they and their sons and their sons' sons even forever; and David My servant shall be their prince forever (Ezek. 37:21, 24-25). "David My servant" plainly denotes the Lord's Divine Human (n. 1888), and this from Divine truth, which is signified by "king," and here by "David" (n. 1728, 2015, 3009). That truth itself also is relatively a servant, may be seen above (n. 3409); and because it is so, the Lord Himself calls Himself one that serveth" or "ministereth," in Mark: Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be servant of all. For the Son of man also came not to be ministered unto, but to minister (Mark

10:43-45; Matt. 20:26-28). And in Luke: Which is the greater, he that reclineth at meat, or he that ministereth? Is not he that reclineth at meat? But I am in the midst of you as he that ministereth (Luke 22:27).

(3442) And he builded an altar there. That this signifies a significative and representative of the Lord, is evident from the signification of an "altar," as being the principal representative of the Lord (n. 921, 2777, 2811).

(3443) And called upon the name of Jehovah. That this signifies worship thence, is evident from the signification of "calling on the name of Jehovah," as being worship (n. 440, 2724); and that the "name of Jehovah" is everything in one complex whereby the Lord is worshiped (n. 2628, 2724, 3006).

(3444) And pitched his tent there. That this signifies what is holy therein, is evident from the signification of "tent," as being the holy of worship (n. 414, 1102, 2145, 2152, 3312).

(3445) And there the servants of Isaac digged out a well. That this signifies doctrine therefrom, is evident from the signification of a "well," as being the Word (n. 2702, 3424); and because the Word is doctrine itself, and thus all the doctrine which is of the church is from the Word, to "dig out a well" signifies doctrine therefrom, namely, from the literal sense of the Word, because this sense is here treated of. But doctrine itself from the literal sense of the Word is one only, namely, the doctrine of charity and love-of charity toward the neighbor and of love to the Lord; for this doctrine and life according to it is the whole Word, as the Lord teaches in Matt. 22:37-40.

(3446) Verses 26, 27. And Abimelech went to him from Gerar, and Ahuzzath his companion, and Phicol the captain of his army. And Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you? "And Abimelech went to him from Gerar," signifies the doctrine of faith that looks to rational things; "and Ahuzzath his companion, and Phicol the captain of his army," signifies the primaries of the doctrine of their faith; "and Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you?" signifies why should they desire the Divine, seeing that they denied it, and were opposed to that which is in the internal sense of the Word.

(3447) And Abimelech went to him from Gerar. That this signifies the doctrine of faith that looks to rational things, is evident from the representation of Abimelech, as being the doctrine of faith that looks to rational things (n. 2504, 2509, 2510, 3391, 3393, 3397); and from the signification of "Gerar," as being faith (n. 1209, 2504, 3365, 3384, 3385); what the doctrine is that looks to rational things, may be seen above (n. 3368). In this passage, and as far as verse 33, they are treated of who are in the literal sense of the Word and from this in the doctrinal things of faith; and also the agreement of their doctrinal things with the internal sense insofar as they are from the literal sense. Abimelech and Ahuzzath his companion, and Phicol the chief captain of his army, represent these doctrinal things; they are such as make faith the essential, not indeed rejecting charity, but making it secondary, and thus setting doctrine before life.

Our churches at this day are almost all of this character, except that which is in Christian Gentilism, where it is permitted to adore saints and their idols. [2] As in every church of the Lord there are those who are internal men and those who are external, and the internal are those who are in the affection of good, and the external those who are in the affection of truth; so also with those who are here represented by Abimelech, his companion, and the chief captain of his army-the internal are those treated of above (chapter 21, verses 22 to 33), where it is said of Abimelech and Phicol the captain of his army that they came to Abraham and made a covenant with him in Beersheba (n. 2719-2720); but the external are those here treated of.

(3448) And Ahuzzath his companion, and Phicol the captain of his army. That this signifies the primaries of the doctrine of their faith, is evident from the representation of Abimelech, as being the doctrine of faith that looks to rational things; hence "his companion and the captain of his army" signify these primaries, and indeed the primaries which are of doctrine; for a "captain," like a "prince," signifies the things that are primary (n. 1482, 2089); and an "army" signifies the doctrinal things themselves. That an "army" signifies the doctrinal things that are of truth, or that are lower truths, is because by "warfare" in the Word, and by "war," are signified the things that are of spiritual warfare and war (n. 1664, 1788, 2686); as also by "arms," such as spears," "shields," "bows," "arrows," "swords," and the like, as has been shown elsewhere. And because it is truths or doctrinal things by means of which spiritual combats are waged, therefore by "armies" these are signified; and also in the opposite sense things false or heretical. [2] That both are signified in the Word by "armies," may be seen from many passages, as in Daniel: One horn of the he-goat grew exceedingly toward the south, and toward the sunrise, and toward beauty. And it grew even to the army of the heavens, and some of the army and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the Prince of the army. His army was given over with the continual sacrifice to transgression; and it cast down truth to the ground. I heard a holy one speaking; and another holy one said, How long shall be this vision, the continual sacrifice, and the transgression that wasteth, to give both the sanctuary and the army to be trampled down? (Dan. 8:9-13); the "horn which grew toward the south, toward the sunrise, and toward beauty," is the power of falsity from evil (n. 2832); the "armies of the heavens" are truths; the "Prince of the army" is the Lord as to Divine truth; and because in a good sense an "army" is truth, it is said that the horn "cast down of the army to the ground," and afterwards that it "cast truth to the ground." [3] Again: The king of the north shall set forth a multitude greater than the former, and he shall come on at the end of the times of years, coming with a great army, and with much substance. And he shall stir up his power and his heart against the king of the south, with a great army; and the king of the south shall war in battle with an exceeding great and mighty army; but he shall not stand, for they that eat of his meat shall destroy him, and his army shall overflow; and many shall fall down slain (Dan. 11:13, 25-26). The subject of this whole chapter is the war between the king of the north and the king of the south; and by the "king of the north" are meant falsities, as also by his "army;" and by the "king of the south" and his "army" are meant truths: it is a prophecy of the vastation of the church. [4] In John: I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true. He was clothed in a garment dipped in blood. And his armies in heaven followed him upon white horses, clothed in fine linen white and clean. And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army (Rev. 19:11, 13-14, 19); "he that sat upon the white horse" denotes the Lord's Word, or the Lord as to the Word (n. 2760-2762); "his armies in heaven that followed him" denote the truths therefrom, consequently those in heaven who are in truths; the "beast" denotes the evils of the love of self; the "kings of the earth and their armies" denote falsities. The combats of falsity with truth are what are here described. [5] In David: By the word of Jehovah were the heavens made, and all the army of them by the breath of His mouth (Ps. 33:6); the "army of them," or of the heavens, denotes truths. Because truths are signified by an "army," the sons of the kingdom and the angels, from the truths in which they are, are called the "army of the heavens" as in Luke: Suddenly there was with the angel a multitude of the heavenly army praising God (Luke 2:13). In David: Bless Jehovah, all ye His armies, ye ministers of His that do His will (Ps. 103:21). Praise ye him all His angels; praise ye Him all His army (Ps. 148:2). In Isaiah: Lift up your eyes on high, and see who hath created these; He that bringeth out their army by number. He calleth them all by name; of the multitude of the powerful and of the mighty not a man is lacking (Isa. 40:26). I have made the earth and created man upon it; I, My hands have stretched out the heavens, and all their army have I commanded (Isa. 45:12); where the "army of the heavens" denotes truths, thus the angels, because they are in truths, as has been shown. [6] In the first book of Kings: I saw Jehovah sitting on His throne, and all the army of the heavens standing by Him on His right hand and on His left (1 Kings 22:19). In Joel: Jehovah uttereth His voice before His army; for His camp is very great; for he is strong that doeth His word (Joel 2:11). In Zechariah: I will encamp about My house against the army that passeth through and returneth, and no exactor shall pass through them any more. Rejoice greatly, O daughter of Zion; make a loud noise, O daughter of Jerusalem; behold thy King cometh unto thee (Zech. 9:8-9); where the coming of the Lord is treated of; his "army" denotes truths Divine. It is from this and also because the Lord alone fights for man against the hells which are in the continual effort to assault him, that in the Word the Lord is so often called "Jehovah Zebaoth," "God Zebaoth," the "Lord Zebaoth," that is, "of armies" as in Isaiah: The voice of a tumult of the kingdoms of the nations gathered together; Jehovah Zebaoth mustereth the army for the battle (Isa. 13:4); "the kingdoms of the nations" denote falsities from evils; "mustering the army for the battle" denotes fighting for man. [7] Inasmuch as the twelve tribes of Israel represented the Lord's heavenly kingdom, and "tribes" and likewise "twelve" signified all things of faith in one complex, that is, all truths of the kingdom (n. 577, 2089, 2129, 2130, 3272), therefore also they were called the "armies of Jehovah;" as in Exodus 7:4; 12:17, 41, 51; and it was commanded that they should be brought out of Egypt "according to their armies" (Exod. 6:26); and should mete out the camp "according to their armies" (Num. 1:52); and should be distributed into their "armies" (Num. 2). [8] That by "armies" are signified truths, is evident also in Ezekiel: Persia and Lud and Put were in thine army, thy men of war; they hanged the shield and the helmet in thee, they set forth thine honor; the sons of Arvad and thine army were upon thy walls round about, and the Gammadim were in thy towers (Ezek. 27:10-11); speaking of Tyre, by which are signified the interior knowledges of good and truth, and thus those who are therein (n. 1201); "army" denotes the truths themselves; that "Lud and Put" are also those who are in knowledges may be seen above (n. 1163, 1164, 1166, 1195, 1231); "shield and helmet" are such things as pertain to spiritual combat or war. [9] That in the opposite sense "armies" signify falsities, is manifest in Isaiah: It shall come to pass in that day that Jehovah shall visit upon the army of the height in the height, and upon the kings of the earth upon the earth (Isa. 24:21); where the " armies of the height" denote falsities from the love of self. In Ezekiel: I will bring thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them completely clad, a great company with buckler and shield, all of them handling swords. Thou shalt come from thy place out of the sides to the north, thou and many peoples with thee, all of them riding on horses, a great company and a mighty army (Ezek. 38:4, 15); speaking of Gog, by whom is signified external worship separate from internal, thus become idolatrous (n. 1151); his "army" denotes falsities. [10] In Jeremiah: I will send against Babylon him that bendeth, bending his bow, and lifting up himself in his coat of mail; spare ye not her young men, give to the curse all her army (Jer. 51:2-3); "Babylon" denotes worship the externals of which appear holy, but the interiors are profane (n. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326); "her army" is the falsities of such profane interiors, as in like manner the "army of Babylon" in other passages (as Jer. 32:2; 34:1, 21; 39:1). In Ezekiel: Pharaoh shall see them, and shall be comforted over all his multitude, Pharaoh and all his army, slain by the sword. For I will put the terror of Me in the land of the living (Ezek. 32:31-32); speaking of Egypt, by which are signified those who pervert truths by reasonings from memory-knowledges (n. 1164, 1165); "his army," or the army of Pharaoh, denotes falsities therefrom; the like is also signified by the "army of Pharaoh" in other passages (as Jer. 37:5, 7, 11; 46:2; Ezek. 17:17). In Luke: When ye see Jerusalem compassed with armies, then know that her desolation is at hand (Luke 21:20); where the consummation of the age is treated of, or the last time of the church, when there is no longer any faith. That by “Jerusalem” is signified the church, see above (n. 2117), which is “compassed with armies” when it is beset by falsities. [11] Hence it is evident that by the “armies of the heavens” which the Jews and idolaters adored, in the internal sense were signified falsities, concerning which in the second book of Kings: They forsook all the commandments of their God, and made them a molten image, even two calves, and made a grove, and bowed themselves down to all the army of the heavens (2 Kings 17:16). This is said of the Israelites; and in another place it is written concerning Manasseh that: He built altars for all the army of the heavens (2 Kings 21:5); and again that: Josiah the king brought forth out of the temple all the vessels made for Baal, and for the grove, and for all the army of the heavens (2 Kings 23:4); and in Jeremiah, that: They should bring out the bones of the princes, of the priests, and of the prophets, and should spread them before the sun and the moon, and all the army of the heavens, which they have loved, and which they have served, and after which they have walked (Jer. 8:1-2). The houses of Jerusalem and the houses of the kings of Judah shall be unclean like Tophet, as to all the houses upon whose roofs they have burned incense unto all the army of the heavens, and have poured out drink-offerings unto other gods (Jer. 19:13). And in Zephaniah: I will stretch out Mine hand against them that worship the army of the heavens upon the roofs (Zeph. 1:4-5); for it is principally the stars that are called the “army of the heavens;” and that by the “stars” are signified truths, and in the opposite sense falsities, may be seen above (n. 1128, 1808).

(3449) And Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you? That this signifies why should they desire the Divine seeing that they denied it and were opposed to that which is in the internal sense of the Word, is evident from what has been said above at verses 15-16, 19-21.

(3450) Verses 28, 29. And they said, Seeing we have seen that Jehovah was with thee; and we said, Now let there be an oath between us, between us and thee, and let us cut out a covenant with thee. If thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of Jehovah. "And they said, Seeing we have seen that Jehovah was with thee," signifies that they knew the Divine was therein; "and we said, Now let there be an oath between us, between us and thee, and let us cut out a covenant with thee," signifies that regarded in themselves the doctrinal things of their faith should not be denied; "if thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace," signifies that they have not done violence to the internal sense of the Word, and that they would not do violence to it; "thou art now the blessed of Jehovah," signifies that it was from the Divine.

(3451) And they said, Seeing we have seen that Jehovah was with thee. That this signifies that they knew the Divine was therein, is evident from the signification of “seeing to see,” as being to observe and thus know for certain; and from the signification of “Jehovah being with thee,” as being that the Divine was therein. The subject here, as before said (n. 3447), is the agreement of the literal sense of the Word with the internal sense; consequently the agreement therewith of the doctrinal things of faith, which are signified by “Abimelech, Ahuzzath, and Phicol,” insofar as they are from the literal sense of the Word; thus also the conjunction of the Lord’s kingdom on earth with His kingdom in the heavens and consequently with the Lord, by the Word. For the Word as to the supreme sense is the Lord Himself; and as to the internal sense it is the Lord’s kingdom itself in the heavens; and as to the literal sense it is the Lord’s kingdom itself on earth, as also before said. [2] But as regards the Lord’s kingdom on earth, that is, His church, the case is that inasmuch as it has its doctrinal things from the literal sense of the Word, it cannot but be various and diverse in respect to these doctrinal things; that is to say, one society will profess one thing to be a truth of faith, because it is so said in the Word, and another society will profess another thing, also because it is so said; and so on. Consequently, as the Lord’s church has its doctrinal things from the literal sense of the Word, it will everywhere differ, and this not only as to societies, but sometimes as to the individuals in a society. Nevertheless a difference in the doctrinal things of faith does not prevent the church from being one, provided there is unanimity as to willing well and doing well. [3] For example, if anyone should acknowledge as a matter of doctrine that charity is from faith, and at the same time lives in charity toward the neighbor, then indeed he is not in truth as to doctrine, but still he is in truth as to life; consequently there is in him the Lord's church or kingdom. And again, if anyone should say that good works ought to be done in order that he may have recompense in heaven, according to the literal sense of the Word in Matt. 10:41, 42; 25:34-46; and in other places; and yet in doing good works never thinks of merit, he in like manner is in the Lord's kingdom, because as to life he is in the truth; and because he is such as to life, he readily suffers himself to be instructed that no one can merit heaven, and that works wherein merit is placed are not good. And so in other cases. For the literal sense is such that in many passages it appears opposed to itself; but the reason is that in this sense there are appearances of truth accommodated to those who are in externals, consequently to those who are also in worldly and even in bodily loves. [4] Here therefore by "Abimelech" those are treated of who are in the doctrinal things of faith, and who as before said are such as make faith that which is essential to salvation; and there is also treated of the agreement of their, doctrinal things with the internal sense; with whom also it is evident that conjunction is effected, but only with those who are in good, that is, with those who, although they make faith essential as to doctrine, still make charity essential as to life; for when with such there is confidence or trust in the Lord, which they call faith itself, then they are in the affection of love to the Lord, consequently as to life they are in good. But see what was said and shown above on this subject, namely: That what is doctrinal does not make the church, but charity (n. 809, 916, 1798, 1799, 1834, 1844): That doctrinal things are of no account unless men live according to them (n. 1515): That the church is various as to truths, but is one through charity (n. 3267): That there is a parallelism between the Lord and man as to celestial things which are of good, but not as to spiritual things which are of truth (n. 1831, 1832): That there is one only doctrine, namely, that of love to the Lord and of charity toward the neighbor (n. 3445): That the church would be one if all had charity, although they differed as to worship and doctrinal things (n. 809, 1285, 1316, 1798, 1799, 1834, 1844, 2982): That the church would be like the Lord's kingdom in the heavens, if all had charity (n. 2385): That in heaven there are innumerable varieties of good and truth, but that by harmony they nevertheless make a one, like the organs and members of the body (n. 684, 690, 3241).

(3452) And we said, Now let there be an oath between us, between us and thee, and let us cut out a covenant with thee. That this signifies that regarded in themselves the doctrinal things of their faith should not be denied, that is, insofar as they are from the literal sense of the Word, is evident from the signification of "an oath between us," as being the agreement of the doctrinal things with the literal sense of the Word; from the signification of "between us and thee," as being the agreement with the internal sense; and from the signification of "let us cut out a covenant," as being that thus there might be conjunction. (That a "covenant" is conjunction, may be seen above, n. 665, 666, 1023, 1038, 1864, 2003, 2021.) The sense hence resulting is that because this is the case, regarded in themselves the doctrinal things of their faith should not be denied; for as before said no doctrinal things whatever are denied provided they are from the Word, for they are accepted by the Lord provided that he who is in them is in the life of charity, because with this life all things of the Word can be conjoined; but the interior things of the Word are conjoined with the life which is in the interior good of charity. See what has been stated and adduced above (n. 3224).

(3453) If thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace. That this signifies that they had not done violence to the internal sense of the Word, and that they would not do violence to it, may be seen from the series of things in the internal sense, and from what was said above (at verses 11, 22, 23).

(3454) Thou art now the blessed of Jehovah. That this signifies that it was from the Divine, is evident from the signification of "the blessed of Jehovah," when said concerning the Lord-or what is the same, concerning the internal sense of the Word, for the Lord is the Word-as being Divine truth (see n. 3140), thus from the Divine; therefore that they had not done violence to, and would not do violence to the internal sense, because it was from the Divine. But to do violence to the internal sense is to deny those things which are the principal things of this sense, and which are the essential holy things of the Word; and these are, the Divine Human of the Lord, love to Him, and love toward the neighbor. These three are the principal things of the internal sense, and are the holy things of the Word; they are also the internal and holy things of all doctrinal things that are from the Word; and are likewise the internal and holy things of all worship; for in them is the Lord's kingdom itself. A fourth is, that the Word, as to all things therein both in general and in particular, nay, as to the smallest point, is Divine; thus that the Lord is in the Word. This is also confessed and acknowledged by all who have doctrinal things from the Word; and yet at heart those deny it who acknowledge no other holiness in the Word than that which appears in the letter; for such can perceive nothing holy in the historicals, nor in the propheticals, except only a slight external something, from its being called holy; when yet it must be interiorly holy if it be Divine as to the smallest point.

(3455) Verses 30, 31. And he made them a feast, and they did eat and drink. And they rose early in the morning, and sware a man to his brother; and Isaac sent them away, and they departed from him in peace. "And he made them a feast," signifies a dwelling together; "and they did eat and drink," signifies communication; "and they rose early in the morning," signifies a state of enlightenment; "and sware a man to his brother," signifies confirmation with those who are in the good of truth; "and Isaac sent them away, and they departed from him in peace," signifies that they were content.

(3456) And he made them a feast. That this signifies a dwelling together, is evident from the signification of a “feast,” as being a dwelling together (n. 2341).

(3457) And they did eat and drink. That this signifies communication, is evident from the signification of “eating,” as being to be communicated in respect to the things that are of good (n. 2187, 2343, 3168); and from the signification of “drinking,” as being to be communicated in respect to the things that are of truth (n. 3089, 3168).

(3458) And they rose early in the morning. That this signifies a state of enlightenment, is evident from the signification of “morning,” and of “rising early,” as being a state of enlightenment; for in the supreme sense the “ morning and daydawn” are the Lord, and in the internal sense the celestial of His love, thus also a state of peace (n. 2333, 2405, 2540, 2780); and in the internal sense “to rise” signifies elevation (n. 2401, 2785, 2912, 2927, 3171); from all which it is evident that their “rising early in the morning” signifies a state of enlightenment.

(3459) And they sware a man to his brother. That this signifies confirmation with those who are in the good of truth, is evident from the signification of “swearing,” or of an “oath,” as being confirmation (n. 2842, 3037, 3375); and from the signification of “a man with his brother,” as being the good of truth, or what is the same, those who are in this good. (That “man” signifies truth may be seen above, n. 265, 749, 1007, 3134, 3309; and that a “brother” signifies good, n. 2360; also what the good of truth is, n. 3295, 3332.) Those are in this good who are here represented by

Abimelech, or who are represented by the Philistines, of whom Abimelech was king, namely, those who make faith the essential of the church, and place it before charity. They who are such are in no other good than the good of truth, for they elicit and draw forth from the Word nothing but what is of faith, thus what is of truth, and scarcely see what is of good, thus what is of life. Therefore they confirm themselves in doctrinal things of faith, but not in any doctrinal things of charity. When these do good, it is from the doctrinal things of faith, and the good thence is what is called the good of truth. [2] With those who are in this good the Lord conjoins Himself, but not so much as with those who are in the good of charity; for love and charity are spiritual conjunction, and not faith except through love and charity; and because this is so, it is not said that they "made a covenant with Isaac," but that they "sware a man to his brother;" for a "covenant" is predicated of good, which is of love and charity; but an "oath" of truth, which is of faith (n. 3375); "dwelling together," which is signified by a "feast" (n. 3456) is also predicated of those who are in the good of truth. From those of this character in the other life it has been given me to know that they are separate from those who are in the good of charity; for these are more closely conjoined with the Lord than the former, whose good is so to speak hard, does not suffer itself to be bent, is not communicative, thus is not in heaven, but upon the threshold of heaven.

(3460) And Isaac sent them away, and they departed from him in peace. That this signifies that they were content, is evident without explication; and from this also it is evident that with these there was a dwelling together, but not conjunction; concerning which just above (n. 3459).

(3461) Verses 32, 33. And it came to pass in that day that the servants of Isaac came and showed him concerning the well which they had digged; and they said unto him, We have found waters. And he called it Shibah; therefore the name of the city is Beersheba unto this day. "And it came to pass in that day," signifies that state; "that the servants of Isaac came," signifies things rational; "and showed him concerning the well which they had digged; and they said unto him, We have found waters," signifies interior truths by means of these things; "and he called it Shibah," signifies the conjunction of confirmed truth thereby; "therefore the name of the city is Beersheba," signifies the quality of the derivative doctrine; "unto this day," signifies the perpetuity of the state.

(3462) And it came to pass in that day. That this signifies that state, is evident from the signification of "day," as being state (see n. 23, 487, 488, 493, 893, 2788); here, the state of the doctrine which is treated of.

(3463) That the servants of Isaac came. That this signifies rational things, is evident from the signification of "servants," as being rational things and memory-knowledges (n. 2567) and from the representation of Isaac, as being the Lord as to the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210). From what goes before it is evident what of the Lord is here represented by Isaac, namely, the Word as to its internal sense; for by

"Abimelech, Ahuzzath, and Phicol" are signified the doctrinal things of faith which are from the literal sense of the Word, such as are the doctrinal things of those who are called "Philistines" in a good sense, that is, those who are solely in the doctrinal things of faith, and as to life are in good, but in the good of truth, which doctrinal things have some conjunction with the internal sense, thus with the Lord. [2] For they who are solely in the doctrinal things of faith, and in a life according to them, are in a certain conjunction, but a remote one, for the reason that they do not know from any affection what charity toward the neighbor is, and still less what love to the Lord is, but only from a certain idea of faith; thus neither are they in any perception of good, but in a species of persuasion that what their doctrinal things dictate is true and thus good, and when they are confirmed in these doctrinal things, they may be in what is false equally as in what is true; for nothing but good confirms a man in regard to what is truth. Truth indeed teaches what good is, but without perception; whereas good teaches what truth is from perception. [3] Everyone may know how this is, and also what is the nature and quality of the difference, merely from this common precept of charity: All things whatsoever ye would that men should do unto you, do ye even so to them (Matt. 7:12). He who acts from this precept does indeed do what is good to others, but because it is so commanded, thus not from the affection of the heart; and whenever he does it, he begins from himself, and also in doing good thinks of merit; whereas he who does not act from precept, but from charity, that is, from affection, acts from the heart, and thus from freedom; and whenever he acts, he begins from really willing what is good, thus for the reason that it is delightful to him; and as he has recompense in the delight, he does not think of merit. [4] From this then can be seen what the difference is between doing good from faith, and doing good from charity; and that those who do good from faith are more remote from good itself which is the Lord than those who do it from charity; neither can the former be easily introduced into the good of charity so far as to have a perception of it, because they are but little in truths; for no one can be introduced into this good unless things not true are first eradicated, which is impossible while such things are inrooted even to persuasion.

(3464) And showed him concerning the well which they had digged; and they said, We have found waters. That this signifies interior truths by means of these things, is evident from the signification of a "well," as being the Word (n. 3424); and from the signification of "waters," as being truths (n. 2702), that is, truths which are from the Word; thus to "show him concerning the well which they had digged," signifies concerning the Word from which they had doctrinal things; "and they said, We have found waters," signifies that in them, that is, in the doctrinal things, there were interior truths. For as before said, there are interior truths in all the doctrinal things that are drawn from the literal sense of the Word, because the literal sense of the Word is like a well that contains water; for in each and every thing of the Word there is an internal sense, which is also in the doctrinal things that are from the Word. [2] As regards the doctrinal things that are from the literal sense of the Word, the case is this: When a man is in them, and at the same time in a life according to them, he has a correspondence in himself; for the angels who are with him are in interior truths, while he is in exterior ones, and thus through the doctrinal things he has communication with heaven, but according to the good of his life. As for example, when in the Holy Supper he thinks in simplicity of the Lord from the words then used, "This is My body, and this is "My blood," the angels with him are in the idea of love to the Lord and charity toward the neighbor; for love to the Lord corresponds to the Lord's body, and to bread; and charity toward the neighbor corresponds to the blood, and the wine (n. 1798, 2165, 2177, 2187); and because there is such a correspondence, there flows an affection out of heaven through the angels into that holy state in which the man then is, which affection he receives in accordance with the good of his life. [3] For the angels dwell with everyone in his life's affection, thus in the affection of the doctrinal things according to which he lives; but in no case if his life disagrees therewith; for if the life disagrees, as for instance if he is in the affection of gaining honors and riches by means of doctrinal things, then the angels retire, and infernals dwell in this affection, who either infuse into him confirmations of the doctrinal things for the sake of self and the world, thus a persuasive faith-which is such that it is regardless whether a thing is true or false provided it captivates the minds of others-or else they take away all faith, and then the doctrine of his lips is only a sound excited and modified by the fire of these loves.

(3465) And he called it Shibah. That this signifies the conjunction of confirmed truth by means of these things, is evident from the signification of “calling by name,” as being the quality (see n. 144, 145, 1754, 1896, 2009, 3421; and that “names” thus signify a thing or state, n. 1946, 2643, 3422), here therefore the conjunction of confirmed truth by means of doctrinal things; for in the original tongue “Shibah” means “an oath,” which signifies confirmation (n. 2842, 3375). That is called the conjunction of confirmed truth, when interior truths conjoin themselves with exterior truth, which are doctrinal things from the literal sense of the Word. That with such persons there is conjunction by means of the truths which are of faith, and not so much by means of the goods which are of charity, was stated above (n. 3463).

(3466) Therefore the name of the city is Beersheba. That this signifies the quality of the doctrine thence derived, is evident from the signification of “name,” as being the quality (see above, n. 3465); and from the signification of “city” as being doctrine (see n. 402, 2449, 2712, 2943, 3216); hence comes “Beersheba,” which in the original tongue means “the well of the oath,” thus the doctrine of confirmed truth. (That “Beersheba” is doctrine may be seen above, n. 2723, 2858-2859.) In chapter 21, verses 30-31, it is said: Because these seven ewe lambs shalt thou take from my hand, that it may be a witness unto me that I have digged this well. Wherefore he called that place Beersheba, because there they sware both of them (Gen. 21:30-31); where by “Beersheba” was signified the state and quality of doctrine, that it was from the Divine, and that by means of it there was conjunction; and because the interiors of that church are there treated of, it is said that “that place” was called Beersheba; whereas here, because the exteriors of that church are treated of, it is said that “the city” was so called; for of interior things is predicated state, which is signified by “place” (n. 2625, 2837, 3356, 3387); but of exterior things is predicated doctrine, which is signified by “city;” for all doctrine has its state and its quality from its interiors.

(3467) Unto this day. That this signifies the perpetuity of the state, is evident from the signification of “unto this day,” as being perpetuity of state (n. 2838).

(3468) Verses 34, 35. And Esau was a son of forty years, and he took for a woman Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. And they were bitterness of spirit to Isaac and to Rebekah. “And Esau was a son of forty years,” signifies a state of temptation as to the natural good of truth; “and he took for a woman Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite,” signifies the adjunction of natural truth from another source than from genuine truth itself; “and they were bitterness of spirit to Isaac and to Rebekah,” signifies that from this source there at first came grief.

(3469) And Esau was a son of forty years. That this signifies a state of temptation as to the natural good of truth, is evident from the representation of Esau, as being the natural good of truth (n. 3300, 3302, 3322); and from the signification of "forty years," as being states of temptation. (That "forty" signifies temptations may be seen above, n. 730, 862, 2272; and that "years" signify states, n. 487, 488, 493, 893.) The reason why these things concerning Esau are joined to what has been related concerning Abimelech and Isaac, is that those are treated of who are in the good of truth, that is, who are in life according to things that are derived from the literal sense of the Word; for these are signified by "Abimelech, Ahuzzath, and Phicol," as before repeatedly said. [2] They therefore who are in the good of truth, or in a life according to doctrinal things, are regenerate as to the interiors, which are their rational, but not yet as to the exteriors, which are their natural things; for man is regenerated as to the rational before he is regenerated as to the natural (n. 3286, 3288); because the natural is altogether in the world, and in the natural as in a plane there are founded man's thought and will. This is the reason why during regeneration man observes a combat between his rational or internal man and his natural or external man; and why his external man is regenerated much later, and likewise with much greater difficulty, than his internal man. For that which is nearer to the world and nearer to the body cannot be easily constrained to render obedience to the internal man; but only after considerable length of time and by means of many new states into which the man is introduced, which are states of self-acknowledgment, and of acknowledgment of the Lord, that is, of one's own wretchedness, and of the Lord's mercy; thus states of humiliation resulting from temptation combats. Because this is so, there is here next adjoined what is said of Esau and his two wives, whereby such things are signified in the internal sense. [3] Everyone knows what natural good is, namely, that it is the good into which man is born; but what the natural good of truth is, is known to few, if any. There are four kinds of natural good, that is, of the good that is born with man, namely, natural good from the love of good, natural good from the love of truth, and also natural good from the love of evil, and natural good from the love of falsity. For the good into which man is born he derives from his parents, either father or mother; for all that which parents have contracted by frequent use and habit, or have become imbued with by actual life until it has become so familiar to them that it appears as if natural, is transmitted into their children, and becomes hereditary. If parents who have lived in the good of the love of good and in this life have perceived their delight and blessedness, conceive offspring in this state, the offspring receive therefrom an inclination to similar good; and if parents who have lived in the good of the love of truth (concerning which good see n. 3459, 3463) and in this life have perceived their delight, are in this state when they conceive offspring, the offspring receive therefrom an inclination to the like good. [4] The case is similar with those who receive hereditarily the good of the love of evil and the good of the love of what is false. These latter are called goods by reason of their appearing in outward form as goods in those persons in whom they are, although they are the very reverse of goods. Very many in whom natural good appears have such good. They who are in the natural good of the love of evil are pliant and prone to evils of every kind; for they suffer themselves to be easily led astray, and from this good are compliant, especially to foul pleasures, to adulteries, and also to cruelties; and they who are in the natural good of falsity are prone to falsities of every kind, and from this good learn with avidity what is persuasive, especially from hypocrites and cunning persons, who know how to captivate the mind, to insinuate themselves into the affections, and to feign innocence. At the present day most people who in the Christian world are in natural good, are born into these so-called goods of evil and falsity, because their parents have by actual life contracted the delight of evil and of falsity, and thus have implanted it in their children, and thereby in their descendants.

(3470) And he took for a woman Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. That this signifies the adjunction of natural truth from another source than from genuine truth itself, is evident from the signification of a “woman,” as being truth adjoined to good (concerning which see above, where Sarah and Rebekah are treated of, n. 1468, 1909, 2063, 2065, 2172, 2173, 2198, 2507, 2904, 3012, 3013, 3077); but the subject here treated of is natural truth adjoined to natural good; and from the representation of “Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite,” as being truth from another source than genuine truth itself. For the Hittites were among the upright Gentiles in the land of Canaan, among whom Abraham dwelt, and from whom he bought the cave of Machpelah for a sepulchre (Gen. 23); and by whom is there represented a spiritual church among the Gentiles (n. 2913, 2986); and because this church is not in truth from the Word, by the same is signified truth not from genuine truth itself. For the nation that represents a church, signifies also the truth and good such as belongs to that church; a church being a church from truth and good; so that when a church is mentioned, truth and good are understood; and when truth and good are mentioned, a church is understood. [2] The case herein is this: Until it has been reformed, the natural good of truth is not spiritual good, that is, the good of faith and the good of charity. As just stated (n. 3469) natural good is from parents; but spiritual good is from the Lord; and therefore in order that a man may receive spiritual good, he must be regenerated; and while this is taking place there are first adjoined to him truths from another source than from genuine truth itself, which are such as do not adhere, but serve only as means for introducing genuine truths; and when these have been introduced, the truths not genuine are separated. The case herein is as it is with children, who first learn many things, even trifling ones, such as things relating to sports and the like; not that these may make them wise, but that they may prepare the way for the reception of useful things which are of wisdom; and when these have been received, the former are separated, and indeed cast away. Or as is the case with fruits, which are first filled with sour juice before they can receive sweet juice, the sour juice which is not genuine being the means of introducing the sweet, on the entrance of which the former is dispersed. [3] Such also is the case with man's natural when being regenerated, for natural good is such that of itself it is not willing to obey and serve rational good as a servant serves its master, but desires to command. But in order that it may be reduced to a state of compliance and service, it is harassed by states of vastation and temptation until its concupiscences decline; and then by the influx of the good of faith and of charity through the internal man from the Lord, the natural is tempered, until the good received hereditarily is by degrees extirpated, and a new good is implanted in its place, into which good the truths of faith are then insinuated, which are like new fibers inserted into the heart of man, through which fibers new juice is introduced, until a new heart has by degrees grown there. [4] The truths which are first introduced cannot be from a genuine fountain, because evils and falsities are in the former or natural good; but they are such seeming truths, or such appearances of truths, as have a certain affinity with genuine truths, by which there is gradually given the opportunity and place for real genuine truths to insinuate themselves. Genuine good is like the blood in the arteries, or the juice in the fibers, and leads and applies truths into form. The good which is thus formed in the natural or external man is a general good, as it were woven or connected together of the particulars and singulars of spiritual good through the rational or internal man from the Lord, who alone forms and creates anew. Hence it is that in the Word the Lord is so often called the Former and Creator.

(3471) And they were bitterness of spirit to Isaac and to Rebekah. That this signifies that from this source there at first came grief, is evident from the signification of "bitterness of spirit," as being grief; and from the representation of Isaac and Rebekah, as being the Lord's Divine rational as to Divine good and Divine truth; for in the supreme sense the Lord is the subject here treated of; but in the representative sense, those who are likenesses or images of Him; that is, in the supreme sense it is shown how the Lord made the Human in Himself Divine; and in the representative sense how the Lord regenerates man, that is, makes him celestial and spiritual. That the regeneration of man is an image of the Lord's glorification, may be seen above (n. 3043, 3138, 3212, 3296). The reason why there was grief at first, is that when truths are being inserted into natural good, they at first cause pain, for they oppress the conscience, and induce anxieties, because there are concupiscences present, against which spiritual truth combats; but this first grief by degrees diminishes, and at last vanishes away. It is as with a weak and sickly body, which is to be restored to health by painful means; in this state, at first it has grief.

(3472) CONTINUATION CONCERNING CORRESPONDENCES AND REPRESENTATIONS, ESPECIALLY THOSE IN THE WORD. That the things in the literal sense of the Word are each and all representative of the spiritual and celestial things of the Lord’s kingdom in the heavens, and in the supreme sense are representative of the Lord Himself, may be seen from what has been thus far shown, and from what of the Lord’s Divine mercy is still to be shown. But as man has removed himself so far from heaven, and has immersed himself in lowest nature, and even in what is earthly, it is altogether repugnant to him to hear that the Word contains deeper things than he apprehends from the letter; and this is still more the case when it is said that it contains things incomprehensible, which are adapted solely to the wisdom of angels; and this is even still more so when it is said that it contains Divine things themselves, which infinitely transcend the understanding of angels. The Christian world does indeed acknowledge that the Word is Divine, yet that it is Divine in this manner it denies at heart, if not with the lips; nor is this to be wondered at, inasmuch as the earthly thought in which man is at this day does not apprehend things of a sublime character; and is not willing to apprehend them.

(3473) That the Word in the letter stores up such things within it, is often presented to the sight of the spirits or souls who come into the other life; and it has sometimes been granted me to be present when this was done, as may be seen from the experiences adduced in the first part of this work concerning the Holy Scripture or Word, as containing things Divine which are manifest to good spirits and angels (n. 1767-1776, and 1869-1879); from which experiences I may for the sake of confirmation again relate what now follows.

(3474) A certain spirit came to me not long after his departure from the body, as I was able to infer from the fact that he did not yet know that he was in the other life, but supposed that he was living in the world. It was perceived that he had been devoted to studies, concerning which I spoke with him. But he was suddenly taken up on high; and, surprised at this, I imagined that he was of those who have aspired to high things, for such are wont to be carried up on high; or else that he had placed heaven on high, for such likewise are often taken up on high, in order that they may know from experience that heaven is not in what is high, but in what is internal. But I soon perceived that he was carried up to the angelic spirits who are in front a little to the right at the first entrance into heaven. He then spoke with me from thence, saying that he saw things more sublime than human minds could possibly apprehend. While this was taking place I was reading the first chapter of Deuteronomy, concerning the Jewish people, in that men were sent to explore the land of Canaan and what was in it. While I was reading this, he said that he perceived nothing of the sense of the letter, but the things in the spiritual sense; and that these were wonders that he could not describe. This was in the first entrance to the heaven of angelic spirits. What wonders then would be perceived in that heaven itself! And what in the angelic heaven! [2] Certain spirits who were with me, and who before had not believed that the Word of the Lord is of such a nature, then began to repent of their unbelief; and in this state they said that they believed because they heard that spirit say that he heard, saw, and perceived it to be so. But other spirits still persisted in their unbelief, and said that it was not so, but that these things were fancies; and therefore they too were suddenly taken up, and spoke with me from thence; and they confessed that it was anything but fancy, because they really perceived it to be so, and this by a perception more exquisite than can ever be given to any sense during the life of the body. [3] Soon others also were taken up into the same heaven, and among them one whom I had known in the life of his body, who testified to the same effect, saying also, among other things, that he was too much amazed to be able to describe the glory of the Word in its internal sense. Then, speaking from a kind of pity, he said that it was strange that men know nothing at all of such things. [4] On two occasions after this I saw others taken up into the second heaven among the angelic spirits, and they spoke with me thence while I was reading the third chapter of Deuteronomy from beginning to end. They said that they were only in the interior sense of the Word, at the same time asserting that there was not even a point in which there was not something spiritual that coheres most beautifully with all the rest and further that the names signify actual things. Thus they too were confirmed, for they had not believed before that each and all things in the Word have been inspired by the Lord; and this they desired to confirm before other, by an oath, but it was not permitted.

(3475) That in the heavens there come forth continual representatives such as are in the Word, has already been several times stated and shown. These representatives are of such a nature that spirits and angels see them in a much clearer light than that of this world at noonday; and they are also of such a nature that when seen in their external form the spirits and angels perceive what they signify in their internal form; and therein things still more interior. For there are three heavens: in the first heaven these representatives appear in an external form, with a perception of what they signify in the internal form; in the second heaven they appear such as they are in their internal form, with a perception of what they are in a more interior form; in the third heaven they appear in this more interior form, which is their inmost form. The representatives that appear in the first heaven are the generals of those things which appear in the second; and these are the generals of those which appear in the third; thus within those which appear in the first heaven are those which appear in the second; and within these are those which appear in the third. And as they are thus presented according to degrees, it may be seen how perfect and full of wisdom, and at the same time how happy, are the representatives in the inmost heaven; and that they are utterly unspeakable; for myriads of myriads of them present only one single particular of the general representative. In both general and particular these representatives involve such things as are of the Lord's kingdom; and these such as are of the Lord Himself. They who are in the first heaven, in their representatives see such things as come forth in the interior sphere of that kingdom; and within these such things as come forth in the sphere still more interior; and thus see representatives of the Lord, but remotely. They who are in the second heaven, in their representatives see such things as come forth in the inmost sphere of that kingdom, and within these see representatives of the Lord more nearly. But they who are in the third heaven see the Lord Himself.

(3476) From all this men may know how the case is with the Word; for the Word has been given by the Lord to man and also to the angels in order that by it they may be with Him; for the Word is the medium that unites earth with heaven, and through heaven with the Lord. Its literal sense is that which unites man with the first heaven; and as within the literal there is an internal sense which treats of the Lord's kingdom, and within this a supreme sense which treats of the Lord; and as these senses are in order one within another, it is evident what is the nature of the union with the Lord that is effected by means of the Word.

(3477) It has been said that there are continual representatives in the heavens, and indeed such as involve the deepest arcana of wisdom. Those which are manifest to man from the literal sense of the Word are relatively as few as are the waters of a small pool as compared with those of the ocean. The nature of representatives in the heavens may be seen from what has been occasionally related above from things seen, and likewise from the following. There were represented before certain spirits, as I myself saw, a broad way and a narrow way such as are described in the Word; a broad way which led to hell, and a narrow way which led to heaven. The broad way was planted with trees, flowers, and the like that in outward form appeared beautiful and delightful, but unseen snakes and serpents of various kinds were hidden there. The narrow way did not seem to be so much adorned with trees and flowers, but appeared sad and dark; and yet there were in it angel infants most beautifully adorned, in delightful paradises and flower-gardens, which the spirits did not see. They were then asked which way they wished to go. They said, The broad way; when suddenly their eyes were opened, and in the broad way they saw the serpents, but in the narrow way the angels. They were then again asked which way they wished to go, whereupon they remained silent; and so far as their sight was opened, they said that they wished to go the narrow way; and so far as their sight was closed, that they wished to go the broad way.

(3478) There was also represented before certain spirits the tabernacle with the ark; for they who during their abode in the world have been greatly delighted with the Word, have such things actually presented to view. Such was the case with the tabernacle, together with all its appurtenances, its courts, its curtains round about, its veils within, the golden altar, or altar of incense, the table with the loaves upon it, the lampstand, the mercy-seat with the cherubim. At the same time it was given to the well-disposed spirits to perceive what each thing signified: that the three heavens were represented by the tabernacle, and the Lord Himself by the Testimony in the ark on which was the mercy-seat; and in proportion as their sight was opened, they saw therein things more and more heavenly and Divine, of which they had no knowledge in the life of the body; and wonderful to say there was not the smallest thing there that was not representative, even to the hooks and rings. [2] For instance, the bread that was on the table-in this as in a representative and symbol they perceived that food by which angels live, thus celestial and spiritual love together with their joys and felicities; and in these loves and joys they perceived the Lord Himself, as the bread or manna from heaven; besides many particulars from the form, position, and number of the loaves; and from the gold encompassing the table, and from the lampstand, by which these things when illuminated exhibited still further representations of things unspeakable; and the same with everything else; from all which it might also appear that the rituals or representatives of the Jewish Church contained within them all the arcana of the Christian Church; and likewise that they to whom the representatives and significatives of the Word of the Old Testament are opened may know and perceive the arcana of the Lord's Church on earth while they live in the world; and the arcana of arcana which are in the Lord's kingdom in the heavens when they come into the other life.

(3479) The Jews who lived before the coming of the Lord, as well as those who lived afterwards, had no other opinion concerning the rituals of their church than that Divine worship consisted solely in external things, and cared naught for what these represented and signified. For they did not know, and were not willing to know, that there was anything internal in worship and in the Word, thus that there was any life after death, nor consequently that there was any heaven, for they were altogether sensuous and corporeal; and inasmuch as they were in externals separate from things internal, relatively to these externals their worship was merely idolatrous, and therefore they were very prone to worship any gods whatsoever, provided only they were persuaded that such gods could cause them to prosper. [2] But as that nation was of such a nature that they could be in a holy external, and thus could have holy rituals by which the heavenly things of the Lord’s kingdom were represented, and could have a holy veneration for Abraham, Isaac, and Jacob, and also for Moses and Aaron, and afterwards for David; by all of whom the Lord was represented; and especially could have a holy reverence for the Word, in which each and all things are representative and significative of Divine things, therefore in that nation a representative church was instituted. If however that nation had known internal things so far as to acknowledge them, they would have profaned them, and thereby when in a holy external would have been at the same time in a profane internal, so that there could have been through them no communication of representatives with heaven; and for this reason interior things were not disclosed to them, not even that the Lord was within, in order that He might save their souls. [3] Inasmuch as the tribe of Judah was of this character more than the other tribes, and at this day just as in former times regard as holy the rituals which can be observed outside Jerusalem, and as they have a holy veneration for their fathers, especially as they regard the

Word of the Old Testament as holy, and inasmuch as it was foreseen that Christians would almost reject this Word, and would likewise defile its internal things with things profane, therefore that nation has been preserved until this time, according to the words of the Lord in Matt. 24:34. It would have been otherwise if Christians, being acquainted with internal things, had also lived as internal men; in this case that nation, like other nations, would before many generations have been cut off. [4] But the case with that nation is that their holy external or holy of worship cannot at all affect their internals, because these are unclean from the base love of self and from the unclean love of the world; and also from the idolatry of worshiping external things separate from internal; and thus because they have not anything of heaven in them, neither can they carry anything of heaven with them into the other life, except a few who live in mutual love, and thus do not despise others in comparison with themselves.

(3480) It was also shown how the unclean things with that nation did not prevent the interiors of the Word, or its spiritual and celestial things, from being nevertheless presented in heaven; for the unclean things were removed so as not to be perceived, and evils were turned to good, so that the mere external holiness served as a plane, and thus the internal things of the Word were presented before the angels, without the interposition of any hindrances. From this it was made manifest how that people, interiorly idolatrous, could represent things holy, and even the Lord Himself; and thus how the Lord could dwell in the midst of their uncleanness (Lev. 16:16); consequently how there could be something like a church there; for a church merely representative is a semblance of a church, and not a church. [2] With Christians this cannot be the case, because they are acquainted with the interior things of worship, but do not believe them; thus they cannot be in a holy external separate from its internal. Moreover with those who are in the life of faith, communication is effected by the goods pertaining to them, evils and falsities being in the meantime removed; and it is a remarkable fact that all things of the Word, when being read by them, lie open to the angels, and this even though they who read do not attend to its meaning (as has been shown me by much experience); for the internal in them, which is not so perceptible, serves as a plane.

(3481) I have very frequently spoken with the Jews in the other life. They appear in front, in the lower earth, beneath the plane of the left foot. I once spoke to them concerning the Word, the land of Canaan, and the Lord: concerning the Word, that there are in it deepest arcana which are not manifest to men; and this they affirmed; then, that all the arcana which are therein treat of the Messiah and His kingdom which also they were willing to allow: but when I said that Messiah in the Hebrew tongue is the same as Christ in the Greek, they were not willing to hear. Again, when I said that the Messiah is most holy, and that Jehovah is in Him, and that no other is meant by the Holy One of Israel and by the God of Jacob; and that because He is most holy, none can be in His kingdom but those who are holy, not in external form but internal, thus who are not in the unclean love of the world, and in the exaltation of themselves against other nations, and in hatred among themselves, this they could not hear. [2] Afterwards when I told them that according to the prophecies the Messiah's kingdom must be eternal, and that they who are with Him will also inherit the earth forever; and that if His kingdom were of this world, and they were to be introduced into the land of Canaan, it would only be for the few years which are of a man's life; besides that all those who died after they were driven out of the land of Canaan would not enjoy such blessedness and that from this they might know that by the land of Canaan is represented and signified the heavenly kingdom; and especially as they now know that they are in the other life, and are to live forever, so that it is manifest that the Messiah has His kingdom there; and that if it were given them to speak with angels they might know that the universal angelic heaven is His kingdom; and moreover that by the new earth, the New Jerusalem, and the new temple in Ezekiel, nothing can be signified but such a kingdom of the Messiah-to these things they could make no reply, except merely that they who were to be introduced into the land of Canaan by the Messiah, and were to die after so few years and leave the blessedness which they were to enjoy there, would weep bitterly.

(3482) Although the language used in the Word to man appears simple, and in some passages unpolished, it is the angelic language itself, but in its lowest form; for when the angelic speech, which is spiritual, falls into human words, it cannot fall into any other speech than such as this; every single thing therein being representative, and every single word being significative. As the ancients had interaction with spirits and angels, they had no other speech than this, which was full of representatives, and in every expression of which there was a spiritual sense. The books of the ancients were also written in this way; for it was the study of their wisdom so to speak and so to write. From this also it is evident how far man afterwards removed himself from heaven. At this day he does not even know that there is in the Word anything else than that which appears in the letter; not even that there is a spiritual sense within; and whatever is said beyond the literal sense is called mystical, and is rejected merely on this account. Hence also it is that communication with heaven is at this day intercepted, insomuch that few believe there is any heaven, and wonderful to say, among the learned and erudite much fewer than among the simple.

(3483) Whatever is seen anywhere in the universe is representative of the Lord's kingdom, insomuch that there is not anything in the atmospheric and starry universe, or in the earth and its three kingdoms, which is not in its own manner representative. All things in nature, in both general and particular, are ultimate images, inasmuch as from the Divine are celestial things which are of good, from celestial things spiritual things which are of truth, and from both celestial and spiritual things are natural things. From this it is evident how gross, nay, how earthly and also inverted is that human intelligence which ascribes everything to nature separate or exempt from an influx prior to itself, or from an efficient cause. Moreover they who so think and speak seem to themselves to be wiser than others; that is, in attributing all things to nature, when yet on the contrary angelic intelligence consists in ascribing nothing to nature, but all and everything to the Divine of the Lord, thus to life, and not to anything dead. The learned know that subsistence is a perpetual coming forth; but still it is contrary to the affection of falsity and thence to a reputation for learning to say that nature continually subsists, as it originally came into existence, from the Divine of the Lord. Inasmuch therefore as each and all things subsist, that is, continually come forth, from the Divine, and as each and all things thence derived must needs be representative of those things whereby they came into existence, it follows that the visible universe is nothing else than a theater representative of the Lord's kingdom; and that this kingdom is a theater representative of the Lord Himself.

(3484) From very much experience I have been instructed that there is but one only life, which is that of the Lord, and which flows in and causes man to live, nay, causes both the good and the evil to live. To this life correspond forms which are substances, and which by continual Divine influx are so vivified that they appear to themselves to live from themselves. This correspondence is that of the organs with their life; but such as are the recipient organs, such is the life which they live. Those men who are in love and charity are in correspondence, for the life itself is received by them fitly; but they who are in what is contrary to love and charity are not in correspondence, because the life itself is not received fitly; hence such a life comes forth as is in accordance with their quality. This may be illustrated by natural forms into which the light of the sun flows; such as are the recipient forms, such are the modifications of light in connection with them. In the spiritual world the modifications are spiritual; and therefore in that world such as are the recipient forms, such is their intelligence and such their wisdom. Hence good spirits and angels appear as the very forms of charity, while wicked spirits and infernals appear as forms of hatred.

(3485) The representations that come forth in the other life are appearances, but living ones, because they are from the light of life. The light of life is the Divine wisdom, which is from the Lord alone. Hence all things that come forth from this light are real; and are not like those things that come forth from the light of the world. Wherefore they who are in the other life have sometimes said that the things they see there are real things, and the things which man sees are in comparison not real; because the former things live, and thus immediately affect their life, while the latter things do not live, thus do not immediately affect the life, except insofar and in such a manner as the things in their minds which are of this world's light conjoin themselves fitly and correspondently with the things of the light of heaven. From all this it is now evident what representations are, and what correspondences.

CHAPTER 27

(3486) AT THE beginning of the preceding chapter (n. 3353-3356) were unfolded the things the Lord spoke and foretold concerning the consummation of the age, or the end of the days of the church (Matt. 24:3-7). Here, of the Lord's Divine mercy it is permitted to unfold the things which follow on in order in the same chapter (verses 8-14), where are these words: All these things are the beginning of sorrows. Then shall they deliver you into tribulation, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the charity of many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole inhabited earth, for a testimony unto all nations; and then shall the end come (Matt. 24:8-14).

(3487) By the words that precede and that have been already unfolded (n. 3353-3356), there was described the first state of the perversion of the church, which was that they would begin no longer to know what is good and what is true; but would dispute about it among themselves, from which falsities would originate. By the words now cited there is described the second state of the perversion of the church, which is that they would despise good and truth, and also turn away from them and thus that faith in the Lord would step by step expire, as charity would cease.

(3488) That the second state of the perversion of the church was described by the foregoing words of the Lord in the evangelist, is evident from their internal sense, which is as follows: All these things are the beginning of sorrows; signifies those things which precede-that is, which are of the first state of the perversion of the church-which as before said is that they would begin no longer to know what is good and what is true, but would dispute about it among themselves, from which would arise falsities, and therefore heresies. That such things perverted the church before many centuries had elapsed, is evident from the fact that the church in the Christian world was divided, and this according to opinions concerning good and truth; thus that the perversion of the church commenced long ago. [2] Then shall they deliver you into tribulation, and shall kill you; signifies that good and truth would perish, first by "tribulation," that is, by perversion; afterwards by their "killing" them, that is, by denial. (That to "kill," when predicated of good and truth, is not to receive, thus is to deny, may be seen above, n. 3387, 3395.) By "you," that is, by the apostles, are signified all things of faith in one complex, thus its good as well as its truth. That these things are signified by the twelve apostles may be seen above (n. 577, 2089, 2129, 2130, 3272, 3354) and here the same is clearly evident; for it is not the preaching of the apostles that is treated of, but the consummation of the age. [3] And ye shall be hated of all nations for my name's sake; signifies contempt and aversion for all things which are of good and truth; "to hate" is to despise and hold in aversion, for this is of hatred; "of all nations" signifies by those who are in evil (that such are meant by "nations" may be seen above, n. 1259, 1260, 1849, 1868, 2588); "for My name's sake" is on account of the Lord, thus on account of all things which are from Him (that the Lord's "name" is everything in one complex by which He is worshiped, thus everything which is of His church, may be seen above, n. 2724, 3006). [4] And then shall many be offended, and shall deliver up one another, and shall hate one another; signifies enmities on account of these things; "many shall be offended" denotes enmity in itself; the Human itself of the Lord is that against which there is enmity; that this would be an offense and a stumbling-block is here and there predicted in the Word; "they shall deliver up one another" denotes enmity among themselves from falsity against truth; "and shall hate one another" denotes enmity among themselves from evil against good. [5] And many false prophets shall arise, and shall lead many astray; signifies preachings of falsity (that "false prophets" are those who teach falsities, thus false doctrine, may be seen above, n. 2534) "and shall lead many astray" denotes that there should be derivations therefrom. [6] And because iniquity shall be multiplied, the charity of many shall wax cold; signifies the expiring of charity together with faith; "because iniquity shall be multiplied" denotes according to the falsities of faith; "the charity of many shall wax cold" denotes the expiring of charity, for they keep pace together; where faith is not, there charity is not, and where charity is not, faith is not; but charity is that which receives faith, and no charity is that which rejects faith: this is the origin of every falsity and every evil. [7] But he that endureth to the end, the same shall be saved; signifies the salvation of those who are in charity; "he that endureth to the end" is he who does not suffer himself to be led astray, thus who does not succumb in temptations. [8] And this gospel of the kingdom shall be preached in the whole inhabited earth, for a testimony unto all nations; signifies that this should first become known in the Christian world; "shall be preached" denotes that it should be made known; "this gospel of the kingdom" is this truth that it is so; "gospel" denotes the annunciation; "kingdom" denotes truth (that "kingdom" denotes truth may be seen above, n. 1672, 2547); "in the whole inhabited earth" denotes the Christian world (that "earth" is the region where the church is, thus the Christian world, may be seen above, n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355). The church here is called "inhabited" from the life of faith, that is, from the good which is of truth; for in the internal sense "to inhabit" denotes to live; and the "inhabitants" are the goods of truth (n. 1293, 2268, 2451, 2712, 3384); "for a testimony" denotes that they may know, and not make a pretext that they have been ignorant; "to all nations" denotes to evils (n. 1259, 1260, 1849, 1868, 2588); for when they are in falsity and evil, they no longer know what is true and what is good; they then believe falsity to be truth, and evil to be good, and the reverse; and when the church is in this state, "then shall the end come." In what now follows and what of the Lord's Divine mercy will be unfolded prefatory to the next chapter of Genesis, that state of the church is treated of which is called the "abomination of desolation," which is the third state.

(3489) That the church is of such a character does not appear to those who are within the church; namely, that they despise and hold in aversion all things which are of good and truth; also that they bear enmities against such things, and especially against the Lord Himself; for they frequent places of worship, hear preaching, and are in a kind of sanctity when there; they go to the Holy Supper, and at times converse with one another in a becoming manner concerning such things-this is done by bad men as well as by good men-and they also live among themselves in civic charity or friendship. Consequently in the eyes of men no contempt appears, still less aversion; and less still enmity against the goods and truths of faith, and thus against the Lord. These things however are external forms by which one person misleads another; while the internal forms of the men of the church are altogether unlike, being quite contrary to the external forms. The internal forms are those which are here described, and which are as above mentioned; their real quality appears to the life in the heavens, for the angels do not attend to any other than internal things, that is, to ends, or to intentions and desires, and to the derivative thoughts. [2] How unlike these are to the externals is evident from those who come from the Christian world into the other life, concerning whom see above (n. 2121-2126); for in the other life they think and speak according to their internals alone; for externals are left behind together with the body; and there it is manifest that however peaceable such have seemed in the world, they nevertheless entertained hatred one against another, and against all things which are of faith, and especially against the Lord; for when in the other life the Lord is merely mentioned in their presence, a sphere not only of contempt but also of aversion and enmity against Him is manifestly exhaled and diffused from them, even from those who in appearance had spoken and preached piously about Him; and it is the same when charity and faith are mentioned. [3] In the internal form (which is there manifested) they are of such a character that if while they had lived in this world their externals had been loosed and removed, that is, had they not then feared for their life and had they not feared the laws, and especially had they not feared for their reputation, on account of the honors which they solicited and pursued, and on account of the wealth which they desired and eagerly sought, they would have rushed one against another with intestine hatred, in accordance with their impulses and thoughts; and would have seized the goods of others without any conscience, and likewise without any conscience would have butchered others, most especially the innocent. Such as regards their interiors are Christians at this day [A.D. 1751], except a few whom they do not know; from which it is evident what is the quality of the church. GENESIS 27 1. And it came to pass that Isaac was old, and his eyes were dim that he could not see, and he called Esau his elder son, and said unto him, My son; and he said unto him, Behold me. 2. And he said, Behold I pray I am old, I know not the day of my death. 3. And now take I pray thy weapons, thy quiver, and thy bow, and go out to the field, and hunt me a hunting. 4. And make me dainties, such as I have loved, and bring to me, and I will eat, that my soul may bless thee before I die. 5. And Rebekah heard when Isaac spoke to Esau his son; and Esau went to the field to hunt for a hunting, to bring it. 6. And Rebekah said unto Jacob her son, saying, Behold I heard thy father speak unto Esau thy brother, saying, 7. Bring me a hunting, and make me dainties, and I will eat, and will bless thee before Jehovah before my death. 8. And now my son hearken unto my voice, according to that which I command thee. 9. Go now to the flock, and take me from thence two good kids of the she-goats, and I will make them dainties for thy father, such as he loveth. 10. And thou shalt bring to thy father, and he shall eat, that he may bless thee before his death. 11. And Jacob said to Rebekah his mother, Behold Esau my brother is a hairy man, and I am a smooth man. 12. Peradventure my father will feel me, and I shall be in his eyes as a misleader; and I shall bring upon myself a curse and not a blessing. 13. And his mother said unto him, Upon me be thy curse my son; only hearken to my voice, and go, take for me. 14. And he went, and took, and brought to his mother; and his mother made dainties, such as his father loved. 15. And Rebekah took garments of desires of Esau her elder son that were with her in the house, and put them upon Jacob her younger son. 16. And the skins of the kids of the she-goats she caused to be put upon his hands, and upon the smooth of his neck. 17. And she gave the dainties, and the bread, which she had made, into the hand of Jacob her son. 18. And he came unto his father and said, My father; and he said, Behold me, who art thou my son? 19. And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou spokest unto me; arise I pray thee, sit, and eat of my hunting, that thy soul may bless me. 20. And Isaac said unto his son, How is it that thou hast hastened to find it, my son? And he said, Because Jehovah thy God made it come to meet my face. 21. And Isaac said unto Jacob, Come near I pray, and I will feel thee my son, whether thou be my very son Esau, or not. 22. And Jacob came near to Isaac his father, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. 23. And he recognized him not, because his hands were hairy like his brother Esau's hands; and he blessed him. 24. And he said, Art thou my very son Esau? And he said, I am. 25. And he said, Bring it near to me, and I will eat of my son's hunting, that my soul may bless thee; and he brought it near to him, and he did eat, and he brought him wine, and he drank. 26. And Isaac his father said unto him, Come near I pray, and kiss me, my son. 27. And he came near, and kissed him, and he smelled the smell of his garments, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed. 28. And God shall give thee of the dew of heaven, and of the fat things of the earth, and a multitude of corn and new wine. 29. Peoples shall serve thee, and peoples shall bow down themselves to thee. Be thou a master to thy brethren, and let thy mother’s sons bow down themselves to thee; cursed are they that curse thee, and blessed are they that bless thee. 30. And it came to pass as Isaac made an end of blessing Jacob, and Jacob was scarcely yet gone out from the faces of Isaac his father, that Esau his brother came from his hunting. 31. And he also made dainties, and brought unto his father, and he said unto his father, Let my father arise and eat of his son’s hunting, that thy soul may bless me. 32. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. 33. And Isaac shuddered with exceeding great shuddering, and said, Who then is he that hath hunted hunting, and brought it to me, and I have eaten of all before thou camest, and blessed him? Yea, and he shall be blessed. 34. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, me also, O my father. 35. And he said, Thy brother came with fraud, and hath taken away thy blessing. 36. And he said, Is it not that his name is called Jacob? And he hath supplanted me these two times; he hath taken away my birthright, and behold now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 37. And Isaac answered and said unto Esau, Behold I have made him thy master, and all his brethren have I given to him for servants; and with corn and new vine have I sustained him; and what then shall I do for thee, my son? 38. And Esau said unto his father, Hast thou but this one blessing, my father? Bless me, me also, O my father. And Esau lifted up his voice, and wept. 39. And Isaac his father answered and said unto him, Behold of the fat things of the earth shall be thy dwelling, and of the dew of heaven from above. 40. And upon thy sword shalt thou live, and shalt serve thy brother, and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke from upon thy neck. 41. And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father draw near, and I will kill Jacob my brother. 42. And the words of Esau her elder son were told to Rebekah; and she sent and called unto Jacob her younger son, and said unto him, Behold Esau thy brother comforteth himself concerning thee to kill thee. 43. And now, my son, hearken unto my voice, and arise, flee thou to Laban my brother to Haran. 44. And tarry with him some days until thy brother's wrath turn away; 45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him, and I will send and take thee from thence; why should I be bereaved even of you both in one day? 46. And Rebekah said to Isaac, I loathe my life because of the daughters of Heth; if Jacob should take a woman of the daughters of Heth, such as these, of the daughters of the land, wherefore have I lives?

(3490) THE CONTENTS. In the preceding chapters, where Isaac and Rebekah are treated of, the subject in the internal sense is the rational, and how the Lord made it Divine in Himself. In the present chapter, in the internal sense, the subject is the natural, and how the Lord made it Divine in Himself. "Esau" is the good thereof, and "Jacob" the truth. For when the Lord was in the world He made His whole Human Divine in Himself, both the interior Human which is the rational, and the exterior Human which is the natural, and also the very corporeal, and this according to Divine order, according to which the Lord also makes new or regenerates man. And therefore in the representative sense the regeneration of man as to his natural is also here treated of, in which sense "Esau" is the good of the natural, and "Jacob" the truth thereof, and yet both Divine, because all the good and truth in one who is regenerate are from the Lord.

(3491) THE INTERNAL SENSE Verse 1. And it came to pass that Isaac was old, and his eyes were dim that he could not see; and he called Esau his elder son, and said unto him, My son; and he said unto him, Behold me. "And it came to pass that Isaac was old," signifies when the state was at hand; "and his eyes were dim that he could not see," signifies when the rational desired to enlighten the natural with the Divine; "and he called Esau his elder son," signifies the affection of the good of the natural, or the good of life; "and said unto him, My son; and he said unto him, Behold me," signifies presence from being foreseen and provided.

(3492) And it came to pass that Isaac was old. That this signifies when the state was at hand, is evident from the signification of "growing old," as being the presence of a new state; for in the Word "old age" signifies both the putting off of a former state, and the putting on of a new one; and this for the reason that old age is the last of age, when corporeal things begin to be put off, and with them the loves of the preceding age, and thus when the interiors begin to be enlightened, for these are enlightened when corporeal things are removed; and also because the angels, who perceive in a spiritual manner the things that are in the Word, have no longer any idea of any old age, but instead of it an idea of new life, thus here an idea that the state was at hand, namely, that the Divine rational which is represented by Isaac desired a natural corresponding to itself, that is, one that would also be Divine.

(3493) And his eyes were dim that he could not see. That this signifies when the rational desired to enlighten the natural with the Divine, is evident from the signification of "eyes," as being the interior or rational sight (see n. 2701); and from the signification of "seeing," as being to perceive and understand (n. 2150, 2325, 2807); hence when the eyes are said to be dim," it signifies that there is no longer any perception, here, no perception of those things which are in the natural; and this being the signification of these words, it is signified that the rational desired to enlighten the natural with the Divine. How the case herein is may be seen from what has been said and shown before concerning the rational and natural in man when he is being regenerated, namely, that the rational is regenerated before the natural, for the reason that the rational is more interior and thus nearer to the Divine; and also because it is purer, and thus fitter to receive the Divine than is the natural; and further because the natural is to be regenerated through the rational, as may be seen above (n. 3286, 3288, 3321). [2] When therefore the rational has been regenerated and not the natural, the former appears to itself to be dim-sighted, because there is not correspondence; for the rational has its sight from the light of heaven, and the natural has its sight from the light of the world; and unless there is correspondence, the rational can see nothing which is in the natural, all therein being to it as shade, or even as thick darkness. But when there is correspondence, then the things in the natural appear to the rational in light, because the things which are of the light of the world are then enlightened by those which are of the light of heaven, and thereupon become as it were translucent. But these things appear better from what has been before said and shown concerning correspondence (n. 2987, 2989, 2991, 2996, 3002, 3138, 3167, 3222, 3223, 3225, 3337, 3485). Hence it may in some sort be apprehended that by the words, “the eyes of Isaac were dim that he could not see,” is signified that the rational desired to enlighten the natural with the Divine, that is, to make it also Divine, for in the supreme sense the Lord is treated of; which may consequently be illustrated by what takes place with man when being regenerated, as before mentioned, for the regeneration of man is an image of the Lord’s glorification (n. 3043, 3138, 3212, 3296, 3490).

(3494) And he called Esau his elder son. That this signifies the affection of good of the natural, or the good of life, is evident from the representation of Esau, as being the Divine good of the natural (concerning which see n. 3300, 3302, 3322); and because the good of the natural is that which appears in the affection and life, therefore it is the affection of good of the natural, or the good of life, that is here represented by Esau. The affection of good in the natural, and the derivative good of life, is what is called the “elder son;” but the affection of truth, and the derivative doctrine of truth, is what is called the “younger son.” That the affection of good, and the derivative good of life, is the “elder son,” that is, the firstborn, is evident from the fact that infants are first of all in good, for they are in a state of innocence, and in a state of love toward their parents and nurse, and in a state of mutual charity toward their infant companions; so that good is the firstborn with every man. This good, into which man is thus initiated when an infant, remains; for whatever is imbibed from infancy enters into the life; and because it remains, it becomes the good of life; for if man should be without such good as that which he has derived from infancy, he would not be a man, but would be more of a wild beast than any in the forest. This good does not indeed appear to be present, because all that is imbibed in the infantile age does not appear otherwise than as something natural-as is sufficiently manifest from walking, and from the other motions of the body; from the manners and decorums of civil life; also from speech, and various other things. From this it may be seen that good is the “elder son,” that is, the firstborn, and consequently that truth is the “younger son,” or is born afterwards; for truth is not learned till the infant becomes a child, a youth, and an adult. [2] Good as well as truth in the natural or external man is a “son,” that is to say, a son of the rational or internal man; for whatever comes forth in the natural or external man flows in from the rational or internal man, and from this also comes forth and is born; that which does not come forth and is not born therefrom is not a living human thing; it would be as you might say something sensuous corporeal without a soul. From this it is that both good and truth are called "sons," and indeed sons of the rational. And yet it is not the rational which produces and brings forth the natural, but it is an influx through the rational into the natural, which influx is from the Lord. Therefore all infants who are born are His sons, and afterwards when they become wise, insofar as they are still infants, that is, in the innocence of infancy, in the love of infancy toward their parent, now the Lord, and in the mutual charity of infancy toward their infant companions, now their neighbor, so far they are adopted by the Lord as sons.

(3495) And said unto him, My son; and he said unto him, Behold me. That this signifies presence from being foreseen and provided, is evident from the signification of "calling him and saying to him, My son," as being from what was foreseen and provided, because it is predicated of the Lord's Divine; and from the signification of "saying unto him, Behold me" (which is the reply) as being presence.

(3496) Verses 2-4. And he said, Behold I pray I am old; I know not the day of my death. And now take I pray thy weapons, thy quiver, and thy bow, and go out to the field, and hunt me a hunting. And make me dainties, such as I have loved, and bring to me, and I will eat, that my soul may bless thee before I die. "And he said, Behold I pray I am old," signifies that the state was at hand; "I know not the day of my death," signifies life in the natural; "and now take

I pray thy weapons, thy quiver, and thy bow," signifies the doctrinal things of good which he had; "and go out to the field," signifies where there is good ground; "and hunt me a hunting," signifies the truth of good; "and make me dainties, such as I have loved," signifies pleasant things from thence, because from good; and "bring to me, and I will eat," signifies" appropriation; "that my soul may bless thee," signifies adjunction to his life; "before I die," signifies the first state of resuscitation in the natural.

(3497) And he said, Behold I pray I am old. That this signifies that the state was at hand, is evident from what has been said above concerning the signification of "growing old" (n. 3492).

(3498) I know not the day of my death. That this signifies life in the natural, is evident from the signification of "day," as being state (n. 23, 487, 488, 493, 893, 2788); and from the signification of death," as being to rise again, or to be resuscitated into life (n. 3326); thus by the "day of death" is signified a state of resuscitation of life, or what is the same, life; that this is in the natural is evident, because life therein is here treated of. How the case herein is cannot be seen unless it is known how the case is with the life of the rational and with the life of the natural; or what is the same, with the life of the internal man and the life of the external. The life of the rational or internal man is distinct from the life of the natural or external man, and indeed so distinct that the life of the rational or internal man is possible apart from the life of the natural or external man; but the life of the natural or external man is not possible without the life of the rational or internal man, for the external man lives from the internal, insomuch that if the life of the internal man should cease, the life of the external would immediately become a nullity, because exterior things depend on interior ones as posterior things on prior, or as the effect on the efficient cause, for if the efficient cause should cease, the effect would immediately become a nullity. It is the same with the life of the external man relatively to the life of the internal. [2] This may be plainly seen from man; for when man is in the world, or lives in the body, his rational is distinct from his natural, insomuch that he can be withdrawn from the external sensuous things of the body, and also in some degree from the interior sensuous things of his natural man, and can be in his rational, thus in spiritual thought. This appears better from the fact that when a man dies he altogether leaves the external sensuous things of the body, and then retains the life of his interior man; and also that although he indeed has with him the memory-knowledges of the external or natural memory, he nevertheless does not enjoy the use of them (see n. 2475-2477, 2479-2486). From this it is evident that the rational or internal man is distinct from the external; but during man's life in the body his rational does not appear to be distinct from his natural, because he is in the world, or in nature; and this being so, the life of the rational appears within the natural, insomuch that there does not appear to be any life in the rational unless it is in the natural at the same time. (That the rational appears to have life only insofar as the natural corresponds to it, may be seen above,

n. 3493.) From this it may be seen that it is life corresponding in the natural which is signified by these words which Isaac spoke unto Esau, “I know not the day of my death;” for the rational is represented by Isaac, and the natural by Esau, both as to the good therein.

(3499) And now take I pray thy weapons, thy quiver, and thy bow. That this signifies the doctrinal things of good which he had, is evident from the signification of “weapons, quiver, and bow,” as being doctrinal things (n. 2686, 2709), here, the doctrinal things of good which he had, that is, which were had by the good of the natural that is represented by Esau.

(3500) And go out to the field. That this signifies where there is good ground, is evident from the signification of “field,” as being the good of the church, also the good of doctrine (see n. 2971, 3196, 3310, 3317), thus good ground.

(3501) And hunt me a hunting. That this signifies the truth of good, is evident from the signification of “to hunt” and “a hunting,” as being the truth of the natural from which is the good of life (n. 3309); here it signifies truth which is from good, because said to Esau, by whom as before said is represented the good of the natural.

(3502) And make me dainties, such as I have loved. That this signifies pleasant things from thence, because from good, is evident from the signification of “dainties” as being things pleasant; and because they came from Esau, by whom is represented the good of the natural, therefore they signify things pleasant because from good. In the original language "dainties" signify things that are delightful and pleasing to the taste; and in the internal sense they signify that which is delightful of good, and that which is pleasing of truth, because like the other bodily senses, the taste corresponds to celestial and spiritual things; concerning which correspondence, of the Lord's Divine mercy hereafter. It cannot be seen how the case herein is unless it is known in what manner the natural is made new, or receives life from the rational, that is, from the Lord through the rational. [2] The natural does not become new, or receive life corresponding to the rational, that is, is not regenerated, except by means of doctrinal things, or the knowledges of good and truth-the celestial man by the knowledges of good first, but the spiritual man by the knowledges of truth first. Doctrinal things, or the knowledges of good and truth, cannot be communicated to the natural man, thus cannot be conjoined and appropriated, except by means of delights and pleasantnesses accommodated to it, for they are insinuated by an external or sensuous way; and whatever does not enter by some delight or pleasantness does not inhere, thus does not continue. This is what is meant by the truth of good and the pleasantness thereof, and this is what is treated of in what follows.

(3503) And bring to me, and I will eat. That this signifies appropriation, is evident from the signification of "eating," as being appropriation (see n. 2187, 2343, 3168).

(3504) That my soul may bless thee. That this signifies adjunction to his life, and consequently life corresponding to the rational, is evident from the signification of " being blessed," as being to be gifted with celestial and spiritual good (n. 981, 1731, 2846, 3017, 3406); for the good of infancy and of life thence, which is the same as the good of the natural, and which is represented by Esau, is not spiritual good-the good of infancy being devoid of knowledge and intelligence, and thus of wisdom. The good of infancy becomes spiritual good through the implanting of truth, thus through regeneration (n. 1616, 1802, 2280, 2290, 2291, 2299, 2304, 2306-2307, 3494); hence comes the correspondence between rational and natural things, consequently the adjunction of the natural man to the life of the rational; this adjunction to its life being what is meant by "my soul blessing thee."

(3505) Before I die. That this signifies the first state of resuscitation in the natural, is evident from the signification of "dying," as being to rise again, or to be resuscitated into life (n. 3326, 3498). That this is the first state is evident from the fact that the good of infancy and the derivative good of life is the first of regeneration-which state has thus far been represented by Esau. The subsequent states are what are treated of in series in this chapter.

(3506) Verses 5-7. And Rebekah heard when Isaac spoke to Esau his son; and Esau went to the field to hunt for a hunting, to bring it. And Rebekah said unto Jacob her son, saying, Behold I heard thy father speak unto Esau thy brother, saying, Bring me a hunting, and make me dainties, and I will eat, and will bless thee before Jehovah before my death. “And Rebekah heard when Isaac spoke to Esau his son,” signifies the affection of truth and life from it; “and Esau went to the field to hunt for a hunting, to bring it” signifies the endeavor of the affection of good to procure truth which might be adjoined to the Divine rational; “and Rebekah said unto Jacob her son, saying,” signifies the perception of the Lord from Divine truth concerning natural truth; “behold I heard thy father speak unto Esau thy brother, saying,” signifies that the Divine good of the Divine rational desired the affection of good; “bring me a hunting,” signifies the truth of good; and “make me dainties,” signifies the desire and delight from the pleasantness thence; “and I will eat,” signifies appropriation thus; “and will bless thee before Jehovah,” signifies conjunction thereby; “before my death,” signifies thus life in the natural.

(3507) And Rebekah heard when Isaac spoke to Esau his son. That this signifies the affection of truth and life therefrom, is evident from the representation of Rebekah, as being the Lord’s Divine rational as to Divine truth conjoined with the Divine good therein, thus the very affection of truth and from the signification of “hearing Isaac speak,” as being life from it; for in the internal sense “to hear speak” denotes influx, because in the representative sense “to hear” denotes to obey (see n. 2542); and “to speak” denotes to will and flow in (n. 2626, 2951, 3037); thus in the supreme sense “to hear speak” denotes life therefrom, namely, the life of Divine truth from Divine good; “to his son” in the internal sense denotes concerning the good of the natural, and thence the truth of the natural. That this is the sense of these words does not so plainly appear, because it is widely removed from the sense of the letter, which is historical; nevertheless such is the case, for angelic ideas are altogether unlike human ideas. Angelic ideas are spiritual, and when they penetrate inwardly they are celestial; but human ideas are natural, and when derived from historicals, are sensuous. And yet the Lord effects through the Word such a correspondence between spiritual things which are of heaven and natural things which are of the world, that natural ideas may be changed into spiritual, and this in a moment. From this comes the conjunction of heaven with the world through man, and indeed through the Word, consequently through the church in which is the Word. That there is a correspondence between natural and spiritual things in each and all of those things which can possibly be apprehended and perceived by the mind, will of the Lord's Divine mercy become evident from what is related from experience concerning the Grand Man, at the end of the following chapters.

(3508) And Esau went to the field to hunt for a hunting, to bring it. That this signifies the endeavor of the affection of good to procure truth which might be conjoined with the Divine rational, is evident from the representation of Esau, as being the good of the natural (concerning which see above); hence comes the affection of good of the rational in the natural, for the good which is in the natural is not of the natural, but is of the rational in the natural (n. 3498); and from the signification of “going to the field to hunt for a hunting, to bring it,” as being the endeavor to procure truth for itself; for a “field” is where there is good ground (n. 3500); a “hunting” is truth which is from good (n. 3501); and “to bring it,” is to procure it, thus to adjoin it to the Divine rational. As before said, in the supreme sense the glorification of the Lord’s natural is here treated of; and in the representative sense the regeneration of the natural in man (n. 3490). It is according to order that this should be accomplished through truth, that is, through the knowledges of good and truth, for without these the natural cannot be enlightened by the rational, or through the rational; thus it cannot be regenerated, knowledges being the vessels recipient of the good and truth flowing in from the rational; and according to the quality and quantity which the vessels receive, such is the enlightenment. The vessels which receive good and truth from the rational are the very truths of the natural, which are nothing else than memory-knowledges, knowledges, and doctrinal things. Goods come from the order of the things which flow in, and from the order among themselves of the things which are there; hence comes the good of the natural.

(3509) And Rebekah said unto Jacob her son. That this signifies the Lord’s perception from Divine truth concerning natural truth, is evident from the representation of Rebekah, as being the Divine truth of the Lord’s Divine rational (see n. 3012, 3013, 3077); from the signification of “saying” as being to perceive (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552, 2619); and from the representation of Jacob, as being the Lord’s natural as to truth (n. 3305); from all which it is manifest that by “Rebekah said unto Jacob her son,” is signified the Lord’s perception from Divine truth concerning natural truth. That the Lord from the Divine good of the Divine rational which is represented by Isaac, willed to procure truth for Himself through the good of the natural which is represented by Esau, whereby He might glorify or make Divine His natural; but that the Lord from the Divine truth of the Divine rational which is represented by Rebekah willed to procure for Himself through the truth of the natural which is represented by Jacob the truth by means of which the rational might be glorified or made Divine, cannot be apprehended unless it is illustrated by the things that come to pass in man while being regenerated or made new by the Lord; nor indeed even by this unless it is known how the case is with the rational as to the good and as to the truth therein-which must therefore be briefly stated. [2] The rational mind is distinguished into two faculties, one faculty being called the will, and the other the understanding. During man’s regeneration, that which proceeds from the will is called good, and that which proceeds from the understanding is called truth. Before man has been regenerated the will does not act as one with the understanding; but the former wills good, while the latter wills truth; insomuch that an effort of the will is perceived as being quite distinct from one of the understanding. This however is perceived only by those who reflect, and who know what the will is and the things that belong thereto, and what the understanding is and the things that belong thereto; but it is not perceived by those who do not know these things and therefore who do not reflect, for the reason that the natural mind is regenerated through the rational mind (see n. 3493), and this according to an order such that the good of the rational does not flow immediately into the good of the natural and regenerate it, but through the truth which is of the understanding, thus in appearance from the truth of the rational. These are the things treated of in this chapter in the internal sense; for "Isaac" is the rational mind as to the good which is of the will, "Rebekah" being the same with respect to the truth which is of the understanding; "Esau" is the good of the natural that comes forth from the good of the rational; and "Jacob" is the truth of the natural that comes forth from the good of the rational through the truth therein. [3] From these things it may be seen what arcana are contained in the internal sense of the Word; but still there are very few which can be described to human apprehension; while those which transcend it, and cannot be described, are without limit; for in proportion as the Word penetrates more deeply, that is, more interiorly, into heaven, the more innumerable and ineffable the arcana become, not only to man, but also to the angels of the lower heaven; and when it reaches the inmost heaven, the angels there perceive that the arcana are infinite, and are altogether incomprehensible to them, because they are Divine. Such is the Word.

(3510) Behold I heard thy father speak unto Esau thy brother, saying. That this signifies that the Divine good of the Divine rational desired the affection of good, is evident from the representation of Isaac, who is here the "father," as being the Divine good of the Divine rational (concerning which above); from the signification of "speaking," as being to desire (see n. 2626, 2951, 3037); and from the representation of Esau, as being the affection of good in the natural (n. 3508).

(3511) Bring me a hunting. That this signifies the truth of good, is evident from the signification of a "hunting," as being the truth of good (n. 3501).

(3512) And make me dainties. That this signifies the desire and delight from the pleasantness thence, is evident from the signification of "dainties," as being what is pleasing (n. 3502), thus desire and delight from the pleasantness thereof, that is, from truth; for as before said in the number cited, truths are introduced into the natural of man by what is pleasing and in agreement therewith; and those which are not so introduced do not inhere, and thus are not conjoined with the rational by correspondence. Moreover, like all other memory-knowledges, truths are allotted their place in the memory that belongs to the natural man in accordance with the pleasant and delightful things that introduced them; as is evident from the fact that when these pleasant and delightful things return, the things that were introduced by them also return; and also on the other hand that when these things are recalled, there are at the same time excited the delightful and pleasant things to which they had been adjoined.

(3513) And I will eat. That this signifies appropriation thus, is evident from the signification of “eating,” as being to appropriate (see n. 2187, 2343, 3168, 3503). Appropriation is effected when truths, or the knowledges of good and truth, are insinuated into the natural by means of things that are pleasant and delightful; and when these truths are adjoined to good there, there is then effected a communication with the truth and good of the rational, thus with the rational; and this communication is what is called appropriation, inasmuch as the truth and good are of the rational in the natural; for the things in the rational relatively to those in the natural are as particulars relatively to generals. It is known that from particulars there comes forth what is general, and that without particulars no general could come into existence. The general of the particulars of the rational is that which is exhibited in the natural; and because it is a general, it appears under another form, and this according to the order of the particulars which compose it, thus according to the form thence derived. If the singulars and derivative particulars of celestial good and spiritual truth are what form the general in the natural, there then comes forth a celestial and spiritual form, and in a certain image there is represented something of heaven in every single thing of the general; but if the singulars and particulars are not those of good and truth, but of evil and falsity, which form the generals in the natural, there is then represented in an image something of hell in every single thing of the general. [2] Such are the things which are signified by the eating and drinking in the Holy Supper, where also by "eating and drinking" is signified appropriation-namely, by "eating" the appropriation of good, and by "drinking" the appropriation of truth. If good, that is, love to the Lord and charity toward the neighbor, form the internal or rational man, and through this the external or natural man corresponding to it, then the man becomes in particular and in general an image of heaven, consequently an image of the Lord; but if contempt for the Lord and for the good and truth of faith, and hatred toward the neighbor, form the internal man, then the man becomes in particular and in general an image of hell; and especially when at the same time this is done in what is holy, for thence comes profanation. Thus it is that to those who eat and drink worthily, eternal life is appropriated; while they who eat and drink unworthily, appropriate death unto themselves.

(3514) And will bless thee before Jehovah. That this signifies conjunction thereby, is evident from the signification of "blessing thee," as being adjunction to his life (see n. 3504); and whereas it is here said, "I will bless thee before Jehovah," it signifies conjunction. Adjunction is predicated of the communication of the truth of the natural with the good of the rational; but conjunction, of the communication of the good of the natural with the good of the rational; for there is a parallelism between the Lord and man as to the celestial things which are of good, but not as to the spiritual things which are of truth (n. 1832).

(3515) Before my death. That this signifies thus life in the natural, is evident from the signification of "death," as being resuscitation to life (see above, n. 3498, 3505).

(3516) Verses 8-10. And now my son hearken unto my voice, according to that which I command thee. Go now to the flock, and take me from thence two good kids of the goats, and I will make them dainties for thy father, such as he loveth. And thou shalt bring to thy father, and he shall eat, that he may bless thee before his death. "And now my son hearken unto my voice, according to that which I command thee" signifies desire and delight perceived from the Divine truth in the Divine rational toward natural truth; "go now to the flock," signifies to natural domestic good not conjoined with the Divine rational; "and take me from thence two good kids of the goats," signifies the truths of this good; "and I will make them dainties for thy father, such as he loveth," signifies that he should make deliciousnesses therefrom; "and thou shalt bring to thy father, and he shall eat," signifies to the Divine good of the Divine rational, and appropriation; "that he may bless thee," signifies conjunction thereby; "before his death," signifies resuscitation in the natural.

(3517) And now my son hearken unto my voice, according to that which I command thee. That this signifies desire and delight perceived from the Divine truth in the Divine rational toward natural truth, is evident from the representation of Rebekah who speaks these things, as being the Divine truth of the Divine rational, concerning which above; and from the representation of Jacob to whom these things are said, as being natural truth, concerning which also above. That it is desire and delight, is manifest without explication.

(3518) Go now to the flock. That this signifies to natural domestic good not conjoined with the Divine rational, is evident from the signification of "flock," as being good (n. 343, 415, 1565), here, natural good, because it is said to Jacob, and indeed domestic good, because it was at home, whereas the field whence Esau (by whom is signified the good of the natural, n. 3500, 3508) took his hunting, was good not domestic. Elsewhere in the Word "flock" is predicated of the good of the rational; but in this case "herd" is predicated of the good of the natural (n. 2566). Natural domestic good is that good which a man derives from his parents, or into which he is born, quite distinct from the good of the natural which flows in from the Lord (the nature and quality of natural good may be seen above, n. 3470, 3471); and therefore for the sake of distinction the one good is called the Good of the Natural, and the other Natural Good. Moreover every man receives domestic good from his father and from his mother, which goods are in themselves distinct; that which he receives from the father being interior, and that from the mother exterior. In the Lord these goods were most distinct, for the good which He had from the Father was Divine, but that which He had from the mother was contaminated with hereditary evil; that good in the natural which the Lord had from the Father was His own, because it was His very life, and is that which is represented by Esau; whereas the natural good which the Lord derived from the mother, being contaminated with hereditary evil, was in itself evil, and this is what is meant by "domestic good." Although of such a character, this good was yet of service for the reformation of the natural; but when it had answered this purpose it was rejected. [2] The case is similar with every man who is being regenerated: the good which he receives from the Lord as from a new father is interior, but the good which he derives from his parents is exterior; the former good, which he receives from the Lord, is called spiritual; but the latter, which he derives from his parents, is called natural good. The good that a man derives from his parents is serviceable first of all for his reformation, for by means of it are introduced as by what is pleasurable and delightful, first, memory-knowledges, and afterwards the knowledges of truth; but when it has served as a means for this use it is separated from these; and then spiritual good comes forth and manifests itself. This must be evident from much experience, as from the single instance that when a child is first instructed he is affected with the desire of knowing, not at first for any end that is manifest to himself, but from a certain pleasure and delight that is born with him and is also derived from other sources; but afterwards, as he grows up, he is affected with the desire of knowing for the sake of some end, as that he may excel others, or his rivals; and next for some end in the world; but when he is to be regenerated, he is affected from the delight and pleasantness of truth; and when he is being regenerated, which takes place in adult age, from the love of truth, and afterwards from the love of good; and then the ends which had preceded, together with their delights, are separated little by little, and to them succeeds interior good from the Lord, which manifests itself in his affection. From this it is evident that the former delights, which had appeared in the outward form as good, had served as means. Such successions of means are continual. [3] The case herein may be compared to that of a tree, which in its first age, or at the beginning of spring, adorns its branches with leaves, and afterwards as its age or the spring advances, decorates them with flowers; and next in summer puts forth the first germs of fruits, which afterwards become fruit; and lastly puts seeds therein, which contain in them new trees of a like kind, and indeed whole orchards in potency; and if the seeds are sown, in act. Such analogues are there in nature, which also are representative; for universal nature is a theater representative of the Lord's kingdom in the heavens, thus of His kingdom on earth, that is, in the church, and hence of His kingdom in every regenerate man. From this it is plain how natural or domestic good, although a merely outward delight and indeed a worldly one, may serve as a means for producing the good of the natural, which may conjoin itself with the good of the rational, and thus become regenerate or spiritual good, that is, good which is from the Lord. These are the things which are represented and signified by "Esau and Jacob" in this chapter.

(3519) And take me from thence two good kids of the she-goats. That this signifies the truths of this good, is evident from the signification of "kids of the she-goats," as being the truths of good, concerning which in what follows. The reason there were two, is that as in the rational, so in the natural, there are things which are of the will and things which are of the understanding. The things in the natural that have relation to the will are delights, and those which have relation to the understanding are memory-knowledges, and in order to be something these two must be conjoined together. [2] That "kids of the she-goats" signify the truths of good, may be seen from those passages of the Word where "kids" and "she-goats" are mentioned. Be it known that in the genuine sense all the tame and useful beasts mentioned in the Word signify the celestial things of good and the spiritual things of truth (see n. 45, 46, 142, 143, 246, 714, 715, 2180, 2781, 3218); and because there are various kinds of celestial things or goods, and consequently various kinds of spiritual things or truths, one kind is signified by one beast, and another by another; thus one kind is signified by a "lamb," another by a "kid," another by a "sheep," by a "she-goat," a "ram," a "he-goat," a "bullock," an "ox;" another also by a "horse" and by a "camel;" another likewise by birds; and also another by the beasts of the sea, as by "whales"' and "fishes." There are more genera of celestial and spiritual things than can be enumerated, consequently of goods and truths, although when the celestial or good is mentioned, and also the spiritual or truth, it appears as if it were not manifold, but only one. But how manifold they both are, or how innumerable their genera are, may be seen from what has been said concerning heaven (n. 3241), namely, that it is distinguished into innumerable societies, and this according to the genera of celestial and spiritual things, or of the goods of love and thence of the truths of faith; and moreover every single genus of good, and every single genus of truth, has innumerable species into which the societies of each genus are distinguished, and every species in like manner. [3] The most universal genera of good and truth are what were represented by the animals that were offered in the burnt-offerings and sacrifices; and because the genera are most distinct from one another it was expressly enjoined that such and no other should be offered-in some cases, for instance, male and female lambs, also male and female kids; in some cases rams and sheep, and also he-goats; but in others, calves, bullocks, and oxen; also pigeons and turtle-doves (n. 922, 1823, 2180, 2805, 2807, 2830, 3218). What was signified by "kids" and "she-goats" may be seen both from the sacrifices in which they were offered, and also from other passages in the Word; whence it is evident that male and female "lambs" signified the innocence of the internal or rational man, and that "kids" and "she-goats" signified the innocence of the external or natural man, thus the truth and good thereof. [4] That the truth and good of the innocence of the external or natural man is signified by "kids" and "she-goats" is evident from the following passages in the Word. In Isaiah: The wolf shall abide with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the sheep together; and a little child shall lead them (Isa. 11:6); where the Lord's kingdom is treated of, and a state of no fear from evil, or of no dread on account of hell, because one of presence with the Lord. The “lamb” and the “kid” denote those who are in innocence, and because these are the safest of all, they are mentioned first. [5] When all the firstborn of Egypt were smitten, it was commanded that they should slay perfect and male young of the flock, of lambs or of kids, and should put some of the blood on the door-posts and on the lintel of the houses, and thus there should not be a plague on them from the destroyer (Exod. 12:5, 7, 13). The “firstborn of Egypt” denotes the good of love and charity extinct (n. 3325); “lambs” and “kids” are states of innocence; and those who are in these states are safe from evil, for all in heaven are protected by the Lord through states of innocence; and this protection was represented by the slaying of a lamb or kid, and by the blood upon the door-posts and lintel of the houses. [6] When Jehovah appeared to anyone through an angel, a kid of the goats was sacrificed, lest the man should die-as when he appeared to Gideon (Judges 6:19), and to Manoah (13:15-16, 19). The reason was that Jehovah or the Lord cannot appear to anyone, not even to an angel, unless he to whom He appears is in a state of innocence; and therefore as soon as the Lord is present with anyone he is let into a state of innocence; for the Lord enters through innocence, even with the angels in heaven. On this account no one can come into heaven unless he has somewhat of innocence, according to the words of the Lord in Matthew 18:3; Mark 10:15; Luke 18:17. That men believed they should die when Jehovah appeared, unless they offered such a burnt-offering may be seen in Judges 13:22-23. [7] Inasmuch as genuine conjugial love is innocence (see n. 2736), it was customary in the representative church to enter in unto a wife by a present of a kid of the she-goats; as we read of Samson (Judges 15:1); likewise of Judah when he went in unto Tamar (Gen. 38:17, 20, 23). That a "kid" and a "she-goat" signified innocence, is also evident from the sacrifices of guilt, which they were to offer when anyone had sinned through error (Lev. 1:10; 4:28; 5:6); sin through error is a sin of ignorance in which is innocence. The same is evident from the following Divine command in Moses: The first of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in its mother's milk (Exod. 23:19; 34:26); where by the "first-fruits of the ground, which they were to bring into the house of Jehovah," is signified the state of innocence which is in infancy; and by "not seething a kid in its mother's milk," that they should not destroy the innocence of infancy. Because these things are signified, in both passages the one command follows the other without a break; and yet in the literal sense they appear to be altogether different; but in the internal sense they cohere together. [8] Because as before said "kids" and "she-goats" signified innocence, it was also commanded that the curtain of the tent over the tabernacle should be made of the wool of she-goats (Exod. 25:4; 26:7; 35:5, 6, 23, 26; 36:14), for a sign that all the holy things therein represented derived their essence from innocence. By the "wool of she-goats" is signified the ultimate or outermost of the innocence that is in ignorance, such as exists with the Gentiles; and who in the internal sense are the "curtains" of the tabernacle. From all this it is evident what and of what quality are the truths of good that are signified by the "two good kids of the she-goats" concerning which Rebekah his mother spoke unto Jacob her son, namely, that they are those of innocence or of infancy, being in fact those which Esau was to bring to his father Isaac; concerning which above (n. 3501, 3508); and which indeed were not these truths of good, but at first appeared as if they were; and it is for this reason that by means of these Jacob simulated Esau.

(3520) And I will make the dainties for thy father, such as he loveth. That this signifies that he should make deliciousnesses therefrom, is evident from the signification of "dainties," as being pleasant things from good (concerning which above, n. 3502). They are here called "deliciousnesses," because they are truths not from genuine good, but from domestic good (see n. 3518).

(3521) And thou shalt bring to thy father, and he shall eat. That this signifies to the Divine good of the Divine rational, and appropriation, is evident from the representation of Isaac, here the "father", as being the Divine good of the Divine rational (concerning which above); and from the signification of "eating," as being appropriation (concerning which n. 3513); but that truth from domestic good is not appropriated, will appear from what follows.

(3522) That he may bless thee. That this signifies conjunction thereby, is evident from the signification of "blessing," as being conjunction (see n. 3504, 3514).

(3523) Before his death. That this signifies resuscitation in the natural, is evident from the signification of "death," as being resuscitation (concerning which, n. 3498, 3505); that it is in the natural is evident.

(3524) Verses 11-13. And Jacob said to Rebekah his mother, Behold Esau my brother is a hairy man, and I am a smooth man. Peradventure my father will feel me, and I shall be in his eyes as a misleader; and I shall bring upon myself a curse and not a blessing. And his mother said unto him, Upon me be thy curse, my son; only hearken to my voice, and go, take for me. "And Jacob said to Rebekah his mother," signifies the Lord's perception from Divine truth concerning natural truth; "behold Esau my brother is a hairy man," signifies the quality of natural good relatively; "and I am a smooth man," signifies the quality of natural truth relatively; "peradventure my father will feel me," signifies the inmost degree of perception; "and I shall be in his eyes as a misleader," signifies rejection, because apparently contrary to order; "and I shall bring upon myself a curse, and not a blessing," signifies disjunction; "and his mother said unto him," signifies perception from Divine truth; "upon me be thy curse, my son," signifies that there would be no disjunction; "only hearken unto my voice, and go, take for me," signifies from the effect.

(3525) And Jacob said to Rebekah his mother. That this signifies the Lord's perception from Divine truth concerning natural truth, is evident from the signification of "saying," in the historicals of the Word, as being to perceive (n. 3509); from the representation of Jacob, as being natural truth (n.

3305); and from the representation of Rebekah, as being the Divine truth of the Lord’s Divine rational (n. 3012, 3013, 3077). That perception from Divine truth concerning natural truth is signified, and not perception from natural truth concerning Divine truth, according to the appearance from the sense of the letter, is because all the observation the natural exercises is from the rational; here therefore, because predicated of the Lord, the signification is “from the Divine truth of the Divine rational.”

(3526) Behold Esau my brother is a hairy man. That this signifies the quality of natural good relatively, is evident from the signification of “Esau,” as being the good of the natural (see n. 3494, 3504); and from the signification of “a hairy man,” as being the quality of this good. That “hairy” signifies the natural in especial as to truth, may be seen above (n. 3301), and from what now follows.

(3527) And I am a smooth man. That this signifies the quality of natural truth relatively, is evident from the representation of Jacob who is here speaking, as being the natural as to truth (see n. 3305); and from the signification of a “smooth man,” as being its quality, concerning which something shall now be said. Before it can be known what these things signify, it must be known what is meant by “hairy,” and what by “smooth.” The interiors in man present themselves in a kind of image in his exteriors, especially in his face and its expression; at the present day his inmosts are not seen there, but his interiors are in some measure seen there, unless from infancy he has learned to dissemble, for in this case he assumes to himself as it were another lower mind, and consequently induces on himself another countenance; for it is the lower mind that appears in the face. More than others, hypocrites have acquired this from actual life, thus from habit; and this the more in proportion as they are deceitful. With those who are not hypocrites, rational good appears in the face from a certain fire of life; and rational truth from the light of this fire. Man knows these things from a certain connate knowledge, without study; for it is the life of his spirit as to good and as to truth which thus manifests itself; and because man is a spirit clothed with a body, he has such knowledge from the perception of his spirit, thus from himself; and this is the reason why a man is sometimes affected with the countenance of another; although this is not from the countenance, but from the mind which thus shines forth. But the natural appears in the face in a more obscure fire of life, and a more obscure light of life; and the corporeal hardly appears at all except in the warmth and fairness of the complexion, and in the change of their states according to the affections. [2] Because the interiors thus manifest themselves in especial in the face, as in an image, the most ancient people who were celestial men and utterly ignorant of dissimulation, much more of hypocrisy and deceit, were able to see the minds of one another conspicuous in the face as in a form; and therefore by the "face" were signified the things of the will and of the understanding; that is, interior rational things as to good and truth (n. 358, 1999, 2434); and in fact interior things as to good by the blood and its redness; and interior things as to truths by the resultant form and its fairness; but interior natural things by the outgrowths thence, such as the hairs and the scales of the skin, namely, the things from the natural as to good by the hairs, and the things from the natural as to truth by the scales. Consequently they who were in natural good were called "hairy men," but they who were in natural truth, "smooth men." From these considerations it may be seen what is signified in the internal sense by the words, "Esau my brother is a hairy man, and I am a smooth man," namely, the quality relatively to one another of natural good and natural truth. From all this it is evident what Esau represents, namely, the good of the natural, for he was called "Esau" from being hairy (Gen. 25:25), and "Edom" from being ruddy (Gen. 25:30). Mount Seir, where he dwelt, has the same meaning, namely, what is hairy; and because it had this meaning there was a mountain by which they went up to Seir that was called the bare or smooth mountain (Josh. 11:17; 12:7); which was also representative of truth ascending to good. [3] That "hairy" is predicated of good, and thence of truth, and also in the opposite sense of evil, and thence of falsity, was shown above (n. 3301); but that "smooth" is predicated of truth, and in the opposite sense of falsity, is evident also from the following passages in the Word. In Isaiah: Ye that inflame yourselves with gods under every green tree; in the smooth things of the valley is thy portion (Isa. 57:5-6); where "inflaming" is predicated of evil; and the "smooth things of the valley," of falsity. Again: The workman strengthens the smelter, him that smoothes with the hammer along with the beating on the anvil, saying to the joint, It is good (Isa. 41:7); where the “workman strengthening the smelter” is predicated of evil; and “smoothing with the hammer,” of falsity. In David: They make thy mouth smooth as butter; when his heart approacheth his words are softer than oil (Ps. 55:21); where a “smooth or flattering mouth” is predicated of falsity; and the “heart and its soft things,” of evil. Again: Their throat is an open sepulcher, they speak smooth things with their tongue (Ps. 5:9); “the throat an open sepulcher” is predicated of evil; “the tongue speaking smooth things,” of falsity. In Luke: Every valley shall be filled up; and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough places level ways (Luke 3:5); where “valley” denotes what is lowly (n. 1723, 3417); “mountain and hill,” what is lifted up (n. 1691); “the crooked become straight,” the evil of ignorance turned into good, for “length” and what belongs thereto are predicated of good (n. 1613); the “rough places made level ways,” the falsities of ignorance turned into truths. (That “way” is predicated of truth, see n. 627, 2333.)

(3528) Peradventure my father will feel me. That this signifies the inmost degree of perception, is evident from the signification of “feeling,” and thus of being sensible, as being the inmost and the all of perception; and from the signification of “father,” as being good, here, Divine good, because the Lord is treated of. That “to feel at” signifies the inmost and the all of perception is because all sensation has relation to the sense of touch, and this is derived and comes forth from what is perceptive; for sensation is nothing else than external perception, and perception is nothing else than internal sensation. What perception is, may be seen above (n. 104, 371, 495, 503, 521, 536, 1383-1398, 1616, 1919, 2145, 2171, 2831). Moreover all sensation and all perception, which appear so various, are referable to one common and universal sense, namely, the sense of touch; the varieties, such as taste, smell, hearing, and sight, which are external sensations, being nothing but different kinds of touch that originate from internal sensation, that is, from perception. This can be confirmed by much experience, and will of the Lord's Divine mercy be shown in its own place. From this it is evident that in the internal sense "to feel at" signifies the inmost and the all of perception. Moreover all perception, which is internal sensation, comes forth from good, but not from truth, except from good through truth; for the Lord's Divine life flows into good, and through good into truth, and thus produces perception. From this it can be seen what is signified by "peradventure my father will feel me," namely, the inmost and the all of perception from good, thus from the Lord's Divine.

(3529) And I shall be in his eyes as a misleader. That this signifies rejection because apparently contrary to order, is evident from the signification of "being in his eyes," as being to be observed as to quality; for by the "eye" is signified the observation of the internal sight (n. 212, 2701, 2789, 2829, 3198, 3202); and from the signification of "misleading" or of "a misleader," as being contrary to order; here, apparently (all misleading is nothing else); and from this there would be rejection. But what is signified by “apparently contrary to order,” will appear from what follows.

(3530) And I shall bring upon me a curse and not a blessing. That this signifies disjunction, is evident from the signification of a “curse,” as being disjunction, or a turning away from good (n. 245, 379, 1423); and from the signification of a “blessing,” as being conjunction with good (n. 3504, 3514).

(3531) And his mother said unto him. That this signifies perception from Divine truth, is evident from the signification of “saying,” as being to perceive, concerning which often above; and from the representation of Rebekah, here the “mother,” as being the Divine truth of the Lord’s Divine rational (n. 3012, 3013).

(3532) Upon me be thy curse, my son. That this signifies that there would be no disjunction is evident from the signification of a “curse,” as being disjunction (see just above, n. 3530); and because the perception was from the Divine (n. 3531), it signifies that there should be no disjunction.

(3533) Only hearken to my voice, and go, take for me. That this signifies from the effect, is evident from the signification of “hearkening to a voice,” as being to obey; and from the signification of “going and taking for me,” as being to do; and because this was said to the natural as to truth (represented by Jacob) by the rational as to truth, here the Divine rational (represented by Rebekah), therefore nothing else is signified than “from the effect;” for the natural sees from the effect, but the rational sees from the cause.

(3534) Verses 14-17. And he went, and took, and brought to his mother; and his mother made dainties, such as his father loved. And Rebekah took garments of desires of Esau her elder son that were with her in the house, and put them upon Jacob her younger son. And the skins of the kids of the she-goats she caused to be put upon his hands, and upon the smooth of his neck. And she gave the dainties, and the bread, which she had made, into the hand of Jacob her son. "And he went, and took, and brought to his mother," signifies a state of obedience of the truth of the natural; "and his mother made dainties, such as his father loved," signifies things that are delectable, but not desirable; "and Rebekah took garments of desires of Esau her elder son," signifies the genuine truths of good; "that were with her in the house," signifies that were from the Divine good through the Divine truth of the Divine rational; "and put them upon Jacob her younger son," signifies the affection of truth, or the life of good from truth; "and the skins of the kids of the she-goats," signifies the external truths of domestic good; "she caused to be put upon his hands," signifies according to the faculty of receiving; "and upon the smooth of his neck," signifies that disjoining truth should not appear; "and she gave the dainties," signifies delectable things thence derived; "and the bread," signifies the good thence derived; "which she had made," signifies which were from Divine truth; "into the hand of Jacob her son," signifies that such was the affection of natural truth.

(3535) And he went, and took, and brought to his mother. That this signifies a state of obedience of the truth of the natural, may be seen from what was said above (n. 3533); thus without further explication.

(3536) And his mother made dainties, such as his father loved. That this signifies things that are delectable, but not desirable, is evident from the representation of Rebekah, who is here the "mother," as being the Divine rational as to truth; and from the signification of "dainties," as being the pleasant things which are of truth, concerning which above (n. 3502). The reason why the delectable things here referred to are not desirable, is that they are not from the hunting of Esau, that is, from the truth of genuine good (n. 3501), but from the kids of the goats which are of the flock, that is, from the truth of domestic good (n. 3518, 3519). How these things are circumstanced is evident from what was said above (n. 3502, 3512, 3518, 3519).

(3537) And Rebekah took garments of desires of Esau her elder son. That this signifies the genuine truths of good, is evident from the signification of "garments of desires," as being genuine truths (that "garments" signify truths relatively lower may be seen above, n. 2576); "of desires" denotes genuine, because of the genuine good of the natural, which is represented by Esau the elder son (n. 3300, 3302, 3322, 3494, 3504, 3527).

(3538) That were with her in the house. That this signifies that were from the Divine good through the Divine truth of the Divine rational, is evident from the representation of Rebekah, who is here meant by "her," as being the Divine truth of the Divine rational (concerning which above); and from the signification of "house," as being here the Divine good, because it is predicated of the Lord (that "house" is good may be seen above, n. 710, 2233, 2234, 2559, 3128). That these things are signified by the words "that were with her in the house," is because by "house" is signified the rational both as to good and as to truth; or what is the same, both as to the will part, which is of good, and as to the intellectual part, which is of truth. When the rational acts from the will part or good, through the intellectual part or truth, then the rational mind is called "one house." From this also heaven itself is called the "house of God," because therein is nothing else than good and truth, and the good acts through truth united or conjoined with itself. This is also represented in marriages between a husband and wife who constitute one house, by reason that conjugial love comes forth from the Divine marriage of good and truth (n. 2728, 2729, 3132); and both the husband and the wife have a will from good, but with a difference such as is that of good in respect to its own truth; and therefore good is signified by the husband, and truth by the wife; for when there is one house, then good is the all therein, and truth, being of good, is also good. The reason why it is said, "with her in the house," not "with him" or "with them," is that the subject now is the state of the conjunction of truth and good, that is, the state before they were fully united or conjoined, which state is now to be described.

(3539) And put them upon Jacob her younger son. That this signifies the affection of truth, or the life of good from truth, is evident from the representation of Rebekah, as being the Divine truth of the Divine rational; from the representation of Jacob, as being the Divine truth of the Divine natural; and from the signification of "putting upon," as being here to communicate and to imbue, namely, the truths of good which are signified by the "garments of Esau" (n. 3537), thus the affection of truth of the natural, which is here the same as the life of good from truth. How these things are to be understood may be known from what was said above (n. 3518); but because they are such things as are at this day utterly unknown, it is permitted to unfold them somewhat further to the apprehension. In this chapter the Lord is treated of, and how He made His very natural Divine; and in the representative sense there is treated of the regeneration of man as to his natural (see n. 3490). [2] The case herein with man is this: The end of regeneration is that man may be made new as to his internal man, thus as to his soul or spirit; but man cannot be made new or regenerated as to his internal man unless he is regenerated as to his external man also; for although after death man becomes a spirit, he nevertheless has with him in the other life the things which are of his external man, namely, natural affections, and also doctrinal things, and even memory-knowledges; in a word, all things of the exterior or natural memory (see n. 2475-2483); for these are the planes in which his interiors are terminated; and therefore according to the disposition that has been made of these things is the character of interior things when they flow into them, because they are modified in them. This shows that man must be regenerated or made new not only as to his internal or rational man, but also as to his external or natural man; and unless this were the case there would not be any correspondence. (That there is a correspondence between the internal man and its spiritual things, and the external man and its natural things, may be seen above, n. 2971, 2987, 2989-2990, 3002, 3493.) [3] The state of the regeneration of man is described in a representative sense in this chapter by "Esau" and "Jacob;" here, the quality of man's first state while he is being regenerated, or before he has been regenerated; for this state is entirely inverted in respect to that in which man is when he has been regenerated. For in the former state, during regeneration, or before he has been regenerated, intellectual things which are of truth apparently act the first part; but when he has been regenerated, the things of the will, which are of good, act the first part. That intellectual things which are of truth apparently act the first part in the first state, was represented by Jacob, in that he claimed the birthright of Esau for himself (see n. 3325, 3336); and also in that he claimed the blessing, which is here treated of; and that the state has been completely inverted, is represented by Jacob's feigning to be Esau, in clothing himself with the garments of Esau and the skins of the kids of the she-goats; for in this state rational truth not yet thus conjoined with rational good, or what is the same, the understanding not thus conjoined with the will, in this manner inflows and acts into the natural, and disposes inversely the things which are there. [4] This can also be seen from much experience, especially from the fact that a man is able to observe in the understanding, and thereby his natural can know, many things which are good and true, and yet the will cannot as yet act in accordance with them; as for instance that love and charity are the essential in man: this the intellectual faculty of man can see and confirm, but until he has been regenerated the will faculty cannot acknowledge it: there are even those who are in no love to the Lord whatever, and in no charity toward the neighbor, who well apprehend this. In like manner that love is the very life of man, and that such as the love is, such is the life; and likewise that everything delightful and everything pleasant is from love, consequently all joy and all happiness; and therefore also such as the love is, such is the joy and such the happiness. A man is also able to apprehend in his understanding, even should his will dissent or go contrary thereto, that the happiest life is from love to the Lord and from charity toward the neighbor, because the very Divine flows into it; and on the other hand that the most miserable life is from the love of self and the love of the world, because hell flows into it; and from this it may be perceptible to the understanding, yet not to the will, that love to the Lord is the life of heaven, and that mutual love is the soul from this life; and therefore insofar as a man does not think from the life of his will, nor reflect upon his life derived therefrom, so far he perceives this in his understanding; but insofar as he thinks from the life of his will, so far he does not perceive, nay denies it. [5] Also to the understanding it may clearly appear that it is into the humiliation with a man that the

Divine can inflow; for the reason that in this state the loves of self and of the world, and consequently the infernal things which oppose, are removed; but yet so long as the will is not new and the understanding has not been united to it, the man cannot be in humiliation of heart; nay, insofar as the man is in a life of evil, that is, insofar as his will is toward evil, so far this state is not possible; and what is more, so far the matter is obscure to him, and so far he even denies it. Hence also a man can perceive in his understanding that the humiliation of man is not for the sake of the Lord's love of glory, but for the sake of His Divine love, and in order that He can thereby inflow with good and truth and make the man blessed and happy; nevertheless so far as the will is consulted, so far this is obscured. The same is true in very many other cases. [6] This faculty of man of being able to understand what is good and true although he does not will it, has been given to man in order that he may have the capacity of being reformed and regenerated; on which account this faculty exists with the evil as well as with the good; nay, with the evil it is sometimes more acute, but with this difference, that with the evil there is no affection of truth for the sake of life, that is, for the sake of the good of life from truth, and therefore they cannot be reformed; but with the good there is the affection of truth for the sake of life, that is, for the sake of the good of life, and therefore they can be reformed. But the first state of the reformation of these is that the truth of doctrine appears to them to be in the first place, and the good of life in the second, because they do what is good from truth; and their second state is that the good of life is in the first place, and the truth of doctrine in the second, for then they do what is good from good, that is, from the will of good; and when this is the case, because the will has been conjoined with the understanding as in a marriage, the man has been regenerated. In the internal sense these two states are treated of in the things said concerning Esau and Jacob.

(3540) And the skins of the kids of the she-goats she caused to be put. That this signifies the external truths of domestic good, is evident from the signification of "skins," as being external things (concerning which below); and from the signification of the "kids of the she-goats," because from a home flock, as being the truths of domestic good (concerning which n. 3518, 3519, where also it appears what domestic good is, and what the truths thence derived). Every good has its own truths, and every truth has its own good, which must be conjoined together in order for them to be anything. That "skins" signify things external is because skins are the outermosts of the animal in which its interiors are terminated, in like manner as is the case with the skin or cuticles in man. This signification is derived from the representation in the other life, there being those there who belong to the province of the skin, concerning whom of the Lord's Divine mercy something will be said when we speak concerning the Grand Man at the end of the following chapters. They are such as are only in external good and its truths. Hence the "skin" of man, and also of beasts, signifies what is external; which is also manifest from the Word, as in

Jeremiah: For the multitude of thine iniquity are thy skirts uncovered, and thy heels suffer violence. Can the Ethiopian change his skin, and the leopard his spots? Then can ye also do good that are taught to do evil (Jer. 13:22-23); where "skirts" are external truths; "heels," outermost goods (that the "heel," and "shoes," are the lowest natural things may be seen above, n. 259, 1748); and because these truths and goods are from evil, as here said, they are compared to an "Ethiopian," or a black, and his "skin," and also to a "leopard" and his "spots." [2] In Moses: If in pledging thou shalt have pledged thy neighbor's garment, thou shalt restore it unto Him before the sun goes down; for that is his only covering; it is his garment for his skin wherein he shall lie down (Exod. 22:26-27). As all the laws in the Word, even those which are civic and forensic, have a correspondence with the laws of good and truth in heaven, and were thence enacted, such is the case with this law also; otherwise it would be impossible to discover why a pledged garment should be restored before the sun went down; and why it is said that his garment is for his skin wherein he shall lie down. But from the internal sense the correspondence is manifest, being that our companions are not to be defrauded of external truths, which are the doctrinal things according to which they live, and rituals (that a "garment" signifies such truths, may be seen above, n. 297, 1073, 2576); but the "sun" is the good of love or of life which is therefrom (n. 1529, 1530, 2441, 2495); that this should not perish, is signified by the garment being restored before the sun went down; and because these external truths are the externals of the interior things, or their termination, it is said that "his garment is for his skin wherein he shall lie down." [3] As "skins" signified external things, it was commanded that the covering of the Tent should be of the skins of red rams, and over these the skins of badgers (Exod. 26:14); for the Tent was representative of the three heavens, thus of the celestial and spiritual things of the Lord's kingdom. The curtains which were round about represented natural things that are external (n. 3478), which are the "skins of rams and of badgers," and as external things are those which cover internal ones, or in other words natural things are those which cover spiritual and celestial ones, just as the body covers its soul, therefore this was commanded; and in like manner that when the camp set forward Aaron and his sons should cover the ark of the testimony with the veil of covering, and should put over this covering the skin of a badger; and that upon the table and the things which were upon it they should spread a cloth of scarlet double-dyed, and should cover it with badger's skin as a covering; likewise that they should put the lampstand and all its vessels under a covering of badger's skin; and should put all the vessels wherewith they ministered under a cloth of blue, and should cover them with a covering of badger's skin (Num. 4:5-12). Whoever thinks of the Word holily may know that Divine things are represented by all these things: by the ark, the table, the lampstand, and the vessels wherewith they ministered; also by the coverings of scarlet double-dyed and blue; and also by the coverings of badgers' skins; and that by all these things are represented the Divine things that are within the external ones. [4] Inasmuch as the prophets represented those who teach, and hence the teaching of good and truth from the Word (n. 2534), and Elijah the Word itself (n. 2762), in like manner John, who for this reason is called the Elias that was to come (Matt. 17:10-13); therefore in order that they might represent the Word as it is in its external form, that is, in the letter, Elijah was girded with a girdle of skin about his loins (2 Kings 1:8); and John had his raiment of camel's hair, and a girdle of skin about his loins (Matt. 3:4). And inasmuch as the skin of man and beast signified external things, which are natural things in their relation to spiritual and celestial ones; and as in the Ancient Church it was customary to speak and write by significatives, therefore also in Job, which is a book of the Ancient Church, "skin" has the same signification, as may be seen from several passages in that book, and also from this: I know my Redeemer, He liveth, and at the last He will arise above the dust, and afterward these shall be encompassed with my skin, and from my flesh I shall see God (Job 19:25-26). To be "encompassed with skin" denotes by the natural, such as man has with him after death (see n. 3539); "from the flesh to see God" is to do so from what is our own, vivified (that this is "flesh" may be seen above, n. 148, 149, 780). That the book of Job is a book of the Ancient Church is evident as before said from its representative and significative style; but it is not of those books which are called the Law and the Prophets, because it has not an internal sense which treats solely of the Lord and of His kingdom; for this is the one thing that makes a book of the genuine Word.

(3541) Upon his hands. That this signifies according to the faculty of receiving, is evident from the signification of “hand” as being power (see n. 878, 3091); thus the faculty of receiving.

(3542) And upon the smooth of his neck. That this signifies that disjoining truth should not appear is evident from the predication of “smooth,” or of “smoothness” as being concerning truth (n. 3527); and from the signification of the “neck” as being that which conjoins (concerning which below); here, therefore, because the appearance was upon the smooth of his neck, the signification is that disjoining truth should not appear. How the case herein is can be seen from what was said and shown above (n. 3539), namely, that that good and those truths which flow forth from the understanding, and not at the same time from the will, are not good and not truths, however much they may so appear in the outward form; and if the will is of evil, the good and the truths disjoin instead of conjoining; but if anything of the will is of good, then they do not disjoin, but conjoin, although they are disposed in an inverted order, for by their means the man is being regenerated; and because when thus disposed they serve at first for the regeneration of man, it is said that thus disjoining truth should not appear; but more concerning these things below. [2] The reason why the “neck” signifies that which conjoins, is that the higher things in man, which are of the head, communicate through the intervening neck with the lower things which are of his body; hence it is that both influx and communication, and consequently conjunction, are signified by this intermediate part; as may be seen still more conclusively from the correspondences of the grand man with the things of the human body, treated of at the ends of the chapters. From this comes a like signification of the “neck” in the Word, as in Isaiah: His breath as an overflowing stream will divide even unto the neck (Isa. 30:28); where an “overflowing stream” denotes falsity thus overflowing; “dividing even unto the neck” denotes falsity closing up and thus intercepting the communication and thus the conjunction of higher things with lower ones; which conjunction is precluded and intercepted when spiritual good and truth are not received. [3] In Habakkuk: Thou hast smitten the head out of the house of the wicked, laying bare the foundation even unto the neck (Hab. 3:13); where “smiting the head out of the house of the wicked” denotes destroying the principles of falsity; “laying bare the foundation even unto the neck” denotes intercepting the conjunction thereby. In Jeremiah: Transgressions knit together are come up upon my neck; he hath overthrown my forces; God hath given me into their hands, I am not able to rise up (Lam. 1:14); “transgressions knit together ascending upon my neck” denote falsities ascending toward interior or rational things. [4] Inasmuch as by the “neck” was signified this communication and conjunction, therefore by the bonds of the neck was signified interception, consequently the desolation of truth which comes forth when the spiritual things that continually flow in from the Lord are no longer admitted into the rational of man, and consequently not into his natural. This interception, or desolation, is what is represented in Jeremiah by the command that he should make unto himself bonds and yokes, and should put them upon his neck, and send them to the peoples, and should say that they were to serve Nebuchadnezzar king of Babylon; and that they who did not yield their necks under his yoke should be visited by the sword, the famine, and the pestilence; but that those who bowed down their necks should be left upon the land (Jer. 27:2, 3, 8, 11). To "put the neck under the yoke of the king of Babylon and serve him," signifies to be desolated as to truth, and to be vastated as to good (that it is "Babel" which vastates, may be seen above, n. 1327; and that they are vastated lest holy things should be profaned, n. 301-303, 1327, 1328, 2426, 3398, 3399, 3402); and because when the influx of good and truth is intercepted, what is evil and false is served, therefore also to "put the neck under the yoke" signifies to serve. [5] Again in the same Prophet: Thus saith Jehovah, Even so will I break the yoke of Nebuchadnezzar king of Babylon within two years of days from off the neck of all the nations (Jer. 28:11); signifying that they should be delivered from vastation. In Isaiah: Shake thyself from the dust; arise, sit thee down, O Jerusalem; open the bonds of thy neck, O captive daughter of Zion (Isa. 52:2); where "to open the bonds of the neck" signifies to admit and receive good and truth. In Micah: Behold against this family do I devise an evil from which ye shall not draw forth your necks, and ye shall not walk erect, for it is an evil time (Micah 2:3). "Not to draw forth the neck from evil” is not to admit truth; “not to walk erect” is thereby not to look to higher things, that is, to those which are of heaven (n. 248).

(3543) And she gave the dainties. That this signifies the delectable things thence derived, is evident from the signification of “dainties,” as being things pleasant and also delectable (see above, n. 3502, 3536).

(3544) And the bread. That this signifies the good thence derived, is evident from the signification of “bread,” as being good (see n. 276, 680, 1798, 2165, 2177, 3464, 3478).

(3545) That she had made. That this signifies which were from Divine truth, is evident from the representation of Rebekah, as being the Divine truth of the Lord’s Divine rational; and because it is said of Rebekah that she had “made them,” it signifies that they were from Divine truth.

(3546) Into the hand of Jacob her son. That this signifies that such as the affection of natural truth, is evident from its being a closing period of what precedes and at this time such was Jacob, by whom is represented natural truth (n. 3305, 3509, 3525), in that he was clothed as to his hands and neck with the skins of kids of goats, and had in his hands dainties that he was to carry to his father Isaac.

(3547) Verses 18-20. And he came unto his father and said, My father; and he said, Behold me, who art thou my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou spokest unto me; arise I pray thee, sit, and eat of my hunting, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast hastened to find it, my son? And he said, Because Jehovah thy God made it come to meet my face. “And he came unto his father and said, My father; and he said, Behold me, who art thou my son?” signifies a state of perception from the presence of that truth; “and Jacob said unto his father,” signifies the observation of natural truth; “I am Esau thy firstborn,” signifies that it believed that it was natural good itself; “I have done according as thou spokest unto me” signifies obedience; “arise I pray thee, sit, and eat of my hunting,” signifies the truth of the affection of such good; “that thy soul may bless me,” signifies conjunction; “and Isaac said unto his son,” signifies perception; “how is it that thou hast hastened to find it, my son?” signifies production so speedy, “and he said, Because Jehovah thy God made it come to meet my face,” signifies providence.

(3548) And he came unto his father and said, My father; and he said, Behold me, who art thou my son? That this signifies a state of perception from the presence of that truth, is evident from the representation of Isaac, who is here the “father;” and from the representation of Jacob, who is here the “son,” concerning which several times before; also from the signification of “saying,” as being to perceive, concerning which likewise above. From these and from the rest of the expressions it is evident that the signification herein is a state of perception from the presence of that truth which is represented by Jacob; but what is the quality of this truth which is now represented by Jacob is manifest from the internal sense of what goes before and of what follows, namely, that in outward form it appears like the good and the truth of good which are represented by Esau and are signified by his hunting, but that it is not such in its internal form. The natural as to truth in the man who is being regenerated, that is, before he has been regenerated, appears of this character, not indeed in the sight of man, for he knows nothing about the good and truth with him during regeneration; but in the sight of the angels, who see such things in the light of heaven. Man does not even know what the good and truth of the natural are; and because he does not know this, he cannot perceive it; and because he does not perceive it in general, neither can he perceive it in particular; thus he cannot perceive the differences, and still less the changes of their state; and this being so, he can with difficulty comprehend from any description how the case is with this good and its truth. But as these matters are what are treated of in this chapter, therefore in what follows the subject is to be unfolded insofar as it can be apprehended.

(3549) And Jacob said unto his father. That this signifies the observation of natural truth, is evident from the signification of "saying," as being to perceive, concerning which above; here, to observe, because from the natural; and from the representation of Jacob, as being natural truth, concerning which also above.

(3550) I am Esau thy firstborn. That this signifies that it believed it was natural good itself, is evident from the representation of Esau, and from the signification of "firstborn," as being good, and indeed the natural good which is represented by Esau; for such is the case with the truth appertaining to man before he is regenerated that it is believed to be good itself: they who have perception know that it is not good, but that it is truth under the form of good; but they who have not perception know no otherwise than that it is good. This also will better appear from what follows.

(3551) I have done according as thou spokest unto me. That this signifies obedience, is evident without explication.

(3552) Arise I pray thee, sit, and eat of my hunting. That this signifies the truth of the affection of such good, is evident from the signification of "arising," as involving somewhat of elevation (see n. 2401, 2785, 2912, 2927, 3171); and from the signification of "sitting," as involving somewhat of tranquillity; from the signification of eating," as being appropriation (n. 2187, 3168); and from the signification of "hunting," as being the truth which is from good (n. 3501), hence in the present case the affection of that good from which is truth, for the things signified by "arising," "sitting," and "eating," in the internal sense belong to affection, and therefore only affection is mentioned to denote them.

(3553) That thy soul may bless me. That this signifies conjunction, is evident from the signification of "to be blessed," as being conjunction (see n. 3504, 3514, 3530).

(3554) And Isaac said unto his son. That this signifies the perception of the rational represented by Isaac concerning the natural which is represented by Jacob; and that "to say" denotes to perceive, has often been shown before.

(3555) How is it that thou hast hastened to find it, my son? That this signifies production so speedy, is evident without explication.

(3556) And he said, Because Jehovah thy God made it come to meet my face. That this signifies providence, is also evident without explication. The providence here treated of is that during regeneration good and the derivative truth are thus disposed in order with man, that is, that they appear outwardly, or are there presented, with a face like that of genuine good and its derivative genuine truths; when nevertheless they are not such, but as before said are domestic good and the derivative truths that are of service merely for the regenerating of man, thus for introducing goods and truths of a grosser nature, because such are conducive to the end.

(3557) Verses 21-23. And Isaac said unto Jacob, Come near I pray, and I will feel thee my son, whether thou be my very son Esau, or not. And Jacob came near to Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he recognized him not, because his hands were hairy like his brother Esau's hands; and he blessed him. "And Isaac said unto Jacob," signifies perception concerning this natural; "come near I pray, and I will feel thee my son," signifies inmost perception from presence; "whether thou be my very son Esau, or not," signifies that it was not natural good; "and Jacob came near to Isaac his father," signifies a state of presence; "and he felt him," signifies thence all perception; "and said, The voice is Jacob's voice, but the hands are the hands of Esau," signifies that in this case the intellectual part is of truth which is within, but the will part is of good which is without, thus they are of inverted order; “and he recognized him not, because his hands were hairy as his brother Esau’s hands,” signifies that from the will part that was without it was perceived that it was natural good; “and he blessed him,” signifies the consequent conjunction.

(3558) And Isaac said unto Jacob. That this signifies perception concerning this natural, is evident from the signification of “saying,” as being to perceive, concerning which above; and from the representation of Jacob as being the natural as to truth, here only the natural, because he also represented apparently, or in an external form simulated, Esau; thus also the natural as to good, which is Esau, and likewise his hunting, which is the truth that is of that good (n. 3501). The reason why “he said” is so often repeated, is also because what is new thus begins, or a new perception (n. 2061, 2238, 2260).

(3559) Come near I pray, and I will feel thee my son. That this signifies inmost perception from presence, is evident from the signification of “coming near” as being presence; and from the signification of “feeling,” as being an inmost and complete perception (n. 3528).

(3560) Whether thou be my very son Esau, or not. That this signifies that it was not natural good, is evident from the doubt expressed in these words and in those which presently follow; and as it is the rational which perceives what and of what quality the natural is, there is signified a perception that it was not natural good, or Esau.

(3561) And Jacob came near to Isaac his father. That this signifies a state of presence, is evident from what goes before.

(3562) And he felt him. That this signifies all perception, is evident from the signification of "feeling," as being an inmost and complete perception (see above, n. 3528, 3559), here, all perception, because the perception of all things is from that which is inmost, that is, they who are in inmost perception are in the perception of all things which are beneath; for the things which are beneath are nothing but derivations and compositions therefrom, inasmuch as the inmost is the all in all of the things beneath it; for unless whatever is beneath is from things interior; or what is the same, from things superior, as an effect from its efficient cause, it does not come into existence. And this shows why the end makes a man happy or unhappy in the other life; for the end is the inmost of every cause, insomuch that unless the end is in the cause, nay, unless it is the all thereof, the cause is not; and in like manner the end is the inmost of every effect, for the effect is from such cause; and because this is so, whatever pertains to man derives its being from the end which is in him, and hence in the other life his state is such as is his end (see n. 1317, 1568, 1571, 1645, 1909, 3425). From this it may be seen that as feeling signifies inmost perception, it therefore signifies all perception.

(3563) And said, The voice is Jacob's voice, but the hands are the hands of Esau. That this signifies that in this case the intellectual part is of truth which is within, but that the will part is of good which is without, thus that they are of inverted order, is evident from the predication of “voice” as being of truth, and from the predication of “hand” as being of good (that “voice” is predicated of truth is evident from what was adduced in volume 1, n. 219-220); and from its being said, “the voice is Jacob’s voice,” by whom is represented natural truth, as has been repeatedly shown above. And the reason why “hand” is predicated of good is that by “hand” is signified power and faculty (n. 878, 3541), which is derived from no other source than good, all the power and faculty of truth being therefrom, although it appears to be from truth; the same is evident also from its being said, “the hands are the hands of Esau,” by whom good is represented, as also has been shown above. That these things are of inverted order is evident from the fact that it is according to order for good which is of the will to be within, and for truth which is of the understanding to be without. However, as before said, these things are such that they cannot be so well set forth to the apprehension, because few are in any knowledge concerning such things; for even if they should be most clearly set forth, yet when knowledge is wanting they are not apprehended and yet it is necessary to state how the case is, because this is the subject here treated of. [2] The good of the natural comes forth from no other source in man than interior good, that is, from the good of the rational; that the natural has good from no other source is evident; but the influx causes the good in the natural to be such as the natural is; and as this is the only source of the good of the natural, the truth of the natural is from the same source; for where good is, there is truth, both being necessary in order that there may be anything; but the influx causes the truth therein to be such as is that into which it flows. The influx takes place in this way: The good of the rational flows into the natural in two ways; through the shortest way, into the good itself of the natural, thus immediately; and through the good of the natural into the truth there; this good and this truth are what is represented by Esau and his hunting. The good of the rational also flows into the natural by a way less short, namely, through the truth of the rational, and by this influx forms something like good, but it is truth. [3] It is according to order that the good of the rational should inflow into the good of the natural and at the same time into its truth, immediately; and also through the truth, of the rational into the good of the natural, thus mediately; and in like manner into the truth of the natural both immediately and mediately; and when this is the case, then the influx is according to order. Such influx exists with those who have been regenerated; but as before said there is another influx before they have been regenerated, namely, that the good of the rational does not flow immediately into the good of the natural, but mediately through the truth of the rational, and thus presents something like good in the natural, but which is not genuine good, and consequently not genuine truth; yet it is such that inmostly it really has good from the influx through the truth of the rational; but no further. Therefore also good comes forth there under another form, namely, outwardly like the good which is represented by Esau, but inwardly like the truth which is represented by

Jacob; and as this is not according to order, it is said to be of inverted order; but yet in respect to the fact that man can be regenerated in no other way, it is according to order. [4] I am aware that these things, even though clearly stated, and consequently possible of clear perception on the part of those who are in the knowledge of such things, are yet obscure to those who do not know what influx is; and still more so to those who do not know that the rational is distinct from the natural; and still more so to those who have not any distinct idea about good and truth. But what the quality of natural good is, and of natural truth, in the state previous to regeneration, can appear solely from the affections at that time. When man is affected with truth, not for the sake of ends of life, but for the sake of other ends, such as that he may become learned, and this from a certain affection of emulation, or from a certain affection of childish envy, and also from a certain affection of glory; then are the good of the natural and the truth of the natural in such an order as is here represented by Jacob, consequently relatively to each other they are in inverted order; that is, the will part which is of good is without, and the intellectual part which is of truth is within. [5] But in the state after regeneration it is otherwise; for then man is not only affected with truth for the sake of ends of life, but still more is he affected with the good itself of life; and the former affections, namely those of emulation, of childish envy, and of glory, separate themselves, and this until it appears as if they were dissipated; for then the good which is of the will is within, and the truth which is of the understanding is without; yet still in such a manner that truth acts as a one with good, because from good. This order is genuine; and the former order tends to the forming of this order, inasmuch as the will part, which is then without, admits many things that are serviceable to regeneration, and is like a sponge that absorbs both clear and muddy waters; thus also it admits things that would otherwise be rejected, which yet serve as means, and also for forming ideas about goods and truths, and for other uses.

(3564) And he recognized him not, because his hands were hairy like his brother Esau's hands. That this signifies that from the will part which was without it was perceived that it was natural good, is evident from the fact that he did not recognize Jacob to be Jacob, that is, the truth which Jacob represents; but he perceived Esau, that is, the natural good which was without; and this because of the influx spoken of above (n. 3563), for between interior good and exterior good there is communication, because there is parallelism (n. 1831-1832, 3514); but not between good and truth, unless the influx of good into truth is such as has been described just above.

(3565) And he blessed him. That this signifies the consequent conjunction, is evident from the signification of being blessed," as being conjunction (n. 3504, 3514, 3530); but in this state the conjunction was no other than that which was described above (n. 3563). With the truth represented by Jacob there was inmost conjunction, but not mediate conjunction; thus through the end which is the inmost good, and which was that thus and no otherwise it could be effected. When there is this end, then for the first time there is a conjunction of the inmost things with the outermost; mediate conjunction comes successively, and is produced by the end; for in the end lies concealed all the progression, inasmuch as the Lord acts through the ends, and through them successively disposes the intermediate things into order; from which comes the conjunction which is signified by Isaac blessing Jacob.

(3566) Verses 24, 25. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's hunting, that my soul may bless thee; and he brought it near to him, and he did eat, and he brought him wine, and he drank. "And he said, Art thou my very son Esau? And he said, I am," signifies the state of the affection of natural truth, that from the external form it then believed itself to be natural good; "and he said, Bring it near to me, and I will eat of my son's hunting" signifies a longing to conjoin with itself natural truth through good; "that my soul may bless thee," signifies conjunction; "and he brought it near to him, and he did eat," signifies the conjunction of good first; "and he brought him wine, and he drank," signifies the conjunction of truth afterwards.

(3567) And he said, Art thou my very son Esau? And he said, I am. That this signifies the state of natural truth, that from the external form it then believed itself to be natural good, is evident from Isaac's inquiry, "Art thou my very son Esau?" by which in the internal sense nothing can be signified than the influx of the rational from good into the natural truth represented by Jacob; and from the reply, “and he said, I am,” as signifying that it then believed itself to be good. (See what is said above, n. 3550.)

(3568) And he said, Bring it near to me, and I will eat of my son’s hunting. That this signifies a longing to conjoin with itself natural truth through good, is evident from the signification of “eating,” as being to conjoin and appropriate (n. 2187, 2343, 3168, 3513); and from the signification of “my son’s hunting,” as being the truth of good (n. 3309, 3501, 3508). That a longing is signified, is evident.

(3569) That my soul may bless thee. That this signifies conjunction, is evident from the signification of “being blessed,” as being conjunction (n. 3504, 3514, 3530, 3565).

(3570) And he brought it near to him, and he did eat. That this signifies the conjunction of good first; and that “he brought him wine and he drank” signifies the conjunction of truth afterwards, is evident from the signification of “eating,” as being to be conjoined and appropriated in respect to good (concerning which just above, n. 3568); and from the signification of “wine,” as being the truth which is from good (n. 1071, 1798); and from the signification of “drinking,” as being to be conjoined and appropriated in respect to truth (n. 3168). In regard to the circumstance that the good of the rational, represented by Isaac, conjoins with itself good first, and truth afterwards, and this through the natural, which is Jacob, the case is this: When the natural is in the state in which it is outwardly good and inwardly truth (n. 3539, 3548, 3556, 3563), it then admits many things which are not good, but which nevertheless are useful, being means to good in their order. But the good of the rational does not conjoin and appropriate to itself from this source anything but that which is in agreement with its own good;, for good receives nothing else, and whatever disagrees, it rejects. The rest of the things in the natural it leaves, in order that they may serve as means for admitting and introducing more things that are in agreement with itself. [2] The rational is in the internal man, and what is there being transacted is unknown to the natural, for it is above the sphere of its observation; and for this reason the man who lives a merely natural life cannot know anything of what is taking place with him in his internal man, that is, in his rational; for the Lord disposes all such things entirely without the man's knowledge. Hence it is that man knows nothing of how he is being regenerated, and scarcely that he is being regenerated. But if he is desirous to know this, let him merely attend to the ends which he proposes to himself, and which he rarely discloses to anyone. If the ends are toward good, that is to say, if he cares more for his neighbor and the Lord than for himself, then he is in a state of regeneration; but if the ends are toward evil, that is to say, if he cares more for himself than for his neighbor and the Lord, let him know that in this case he is in no state of regeneration. [3] Through his ends of life a man is in the other life; through ends of good in heaven with the angels; but through ends of evil in hell with devils. The ends in a man are nothing else than his loves; for that which a man loves he has for an end; and inasmuch as his ends are his loves, they are his inmost life (n. 1317, 1568, 1571, 1645, 1909, 3425, 3562, 3565). The ends of good in a man are in his rational, and these are what are called the rational as to good, or the good of the rational. Through the ends of good, or through the good therein, the Lord disposes all things that are in the natural; for the end is as the soul, and the natural is as the body of this soul; and such as the soul is, such is the body with which it is encompassed; thus such as the rational is as to good, such is the natural with which it is invested. [4] It is known that the soul of man commences in the ovum of the mother, and is afterwards perfected in her womb, and is there encompassed with a tender body, and this of such a nature that through it the soul may be able to act in a manner suited to the world into which it is born. The case is the same when man is born again, that is, when he is being regenerated. The new soul which he then receives is the end of good, which commences in the rational, at first as in an ovum there, and afterwards is there perfected as in a womb; the tender body with which this soul is encompassed is the natural and the good therein, which becomes such as to act obediently in accordance with the ends of the soul; the truths therein are like the fibers in the body, for truths are formed from good (n. 3470). Hence it is evident that an image of the reformation of man is presented in his formation in the womb; and if you will believe it, it is also the celestial good and spiritual truth which are from the Lord that form him and then impart the power to receive each of them successively, and this in quality and quantity precisely as like a man he looks to the ends of heaven, and not like a brute animal to the ends of the world. [5] That the rational as to good through the natural conjoins with itself good first, and truth afterwards, which is signified by Jacob's bringing dainties and bread to Isaac and his eating, and bringing him wine and his drinking, may also be illustrated by the offices which the body performs for its soul. It is the soul which gives to the body to have appetite for food, and also to enjoy the taste of it, the foods being introduced by means of the delight of appetite and the delight of taste, thus by means of external good; but the foods which are introduced do not all enter the life, for some serve as menstruums for digesting; some for tempering; some for opening; some for introducing into the vessels; but the good foods selected are introduced into the blood, and become blood, out of which the soul conjoins with itself such things as are of use. [6] The case is the same with the rational and the natural: to appetite and taste correspond the desire and the affection of knowing truth; and knowledges correspond to foods (n. 1480); and because they correspond, they are circumstanced in like manner; the soul (which is the good of the rational) gives to long for and to be affected with the things which are of memory-knowledge and of doctrine, and introduces them through the delight of the longing and the good of the affection. But the things which it introduces are not all such as to become the good of life; for some serve as means for a kind of digesting and tempering; some for opening and introducing; but the goods which are of life it applies to itself, and thus conjoins them with itself, and from them forms for itself truths. From this it is evident how the rational disposes the natural, in order that it may serve it as the soul or what is the same, may serve the end, which is the soul, to perfect itself, that it may be of use in the Lord's kingdom.

(3571) Verses 26-29. And Isaac his father said unto him, Come near I pray, and kiss me, my son. And he came near, and kissed him; and he smelled the smell of his garments, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed. And God shall give thee of the dew of heaven, and of the fat things of the earth, and a multitude of corn and new wine. Peoples shall serve thee, and peoples shall bow down themselves to thee. Be thou a master to thy brethren, and let thy mother's sons bow down themselves to thee; cursed are they that curse thee, and blessed are they that bless thee. "And Isaac his father said unto him, Come near I pray," signifies a degree of perception still more interior; "and kiss me, my son" signifies whether it can be united; "and he came near, and kissed him," signifies presence and unition; "and he smelled the smell of his garments," signifies that which was grateful from the truth of good which he perceived; "and blessed him," signifies conjunction thus; "and said, See, the smell of my son," signifies that which was grateful from the truth of good; "is as the smell of a field," signifies as from good ground out of which is truth; "which Jehovah hath blessed," signifies that it is multiplied and made fruitful from the Divine; "and God shall give thee of the dew of heaven," signifies from Divine truth; “and of the fat things of the earth,” signifies from Divine good; “and a multitude of corn,” signifies the derivative natural good; “and new wine,” signifies the derivative natural truth; “peoples shall serve thee,” signifies the truths of the church, or spiritual churches; “and peoples shall bow down themselves to thee,” signifies the truths of good; “Be thou a master to thy brethren,” signifies the dominion at first appearing to be that of the affection of natural truth over the affections of natural good; “and let thy mother’s sons bow down themselves to thee,” signifies over all other affections of truth; “cursed are they that curse thee,” signifies that he who disjoins himself shall be disjoined; “and blessed are they that bless thee,” signifies that he who conjoins himself shall be conjoined.

(3572) And Isaac his father said unto him, Come near I pray. That this signifies a degree of perception still more interior, is evident from the signification of “saying that he should come near,” as being a degree of more interior perception from presence; “to come near” has no other signification.

(3573) And kiss me my son. That this signifies whether it can be united, is evident from the signification of “kissing;” as being unition and conjunction from affection. “Kissing,” which is an outward thing, signifies nothing else than the affection of conjunction, which is an inward thing; they also correspond. As is evident from what has been said above, the subject here treated of in the supreme sense is the glorification of the natural in the Lord, that is, how the Lord made the natural in Himself Divine; but in the representative sense the subject is the regeneration of the natural in man, thus the conjunction of the natural with the rational; for the natural is not regenerated until it has been conjoined with the rational. This conjunction is effected by the immediate and mediate influx of the rational into the good and truth of the natural; that is to say, from the good of the rational immediately into the good of the natural, and through this into the truth of the natural; and mediately through the truth of the rational into the truth of the natural, and thence into the good of the natural-which conjunctions are here treated of. [2] These conjunctions are impossible except by means provided by the Divine, and indeed by such as are utterly unknown to man, and of which he can scarcely have any idea by means of the things of the world's light, that is, which are of the natural lumen with him; but only by means of the things which are of the light of heaven, that is, which are of rational light. Nevertheless all these means have been disclosed in the internal sense of the Word, and are manifest before those who are in that sense, thus before the angels, who see and perceive innumerable things on this subject, of which scarcely one can be unfolded and explained in a manner suited to the apprehension of man. [3] But from effects and the signs thereof it is in some measure manifest to man how the case is with this conjunction; for the rational mind (that is, man's interior will and understanding) ought to represent itself in the natural mind just as this mind represents itself in the face and its expressions, insomuch that as the face is the countenance of the natural man, so the natural mind should be the countenance of the rational mind. When the conjunction has been effected, as is the case with those who have been regenerated, then whatever man interiorly wills and thinks in his rational presents itself conspicuously in his natural, and this latter presents itself conspicuously in his face. Such a face have the angels; and such a face had the most ancient people who were celestial men, for they were not at all afraid that others should know their ends and intentions, inasmuch as they willed nothing but good; for he who suffers himself to be led by the Lord never intends or thinks anything else. When the state is of this character, then the rational as to good conjoins itself immediately with the good of the natural, and through this with its truths; and also mediately through the truth that is conjoined with itself in the rational with the truth of the natural, and through this with the good therein; and in this way the conjunction becomes indissoluble. [4] But how far man is at this day removed from this state, thus from the heavenly state, may be seen from the fact that it is believed to be of civil prudence to speak, to act, and also to express by the countenance, something else than what one thinks and intends, and even to dispose the natural mind in such a manner that together with its face it may act contrary to the things which it interiorly thinks and wills from an end of evil. To the most ancient people this was an enormous wickedness, and such persons were cast out from their society as devils. From these things, as from effects and their signs, it is evident in what consists the conjunction of the rational or internal of man as to good and truth with his natural or external man; and thus what is the quality of a man-angel, and what the quality of a man-devil.

(3574) And he came near, and kissed him. That this signifies presence and unition, is evident from the signification of "coming near," as being presence; and from the signification of "kissing," as being unition or conjunction from affection (n. 3573). That "kissing" has this signification is evident also from the following passages in the Word. In David: Serve Jehovah with fear. Kiss the Son, lest He be angry, and ye perish in the way, for His anger will soon be kindled. Blessed are all they that put their trust in Him (Ps. 2:11-12); where the Lord is treated of, whose Divine Human is the " Son;" to "kiss Him" is to be conjoined with Him through the faith of love. Again: Mercy and truth are met together; righteousness and peace have kissed each other (Ps. 85:10); "righteousness and peace have kissed each other" denotes their conjunction together. In Hosea: Ephraim spoke horror, and became guilty in Baal; and now they sin more and more and have made them a molten image of their silver, even idols in their own intelligence, all of them the work of the craftsmen; they say to them, Let the sacrificers of men kiss the calves (Hos. 13:1-2); "Ephraim" denotes intelligence, here, man's own intelligence, that is, those who believe themselves to be wise, and who desire to be wise, not from the Lord; the "molten image of their silver" denotes good falsified; "all of them the work of the craftsmen" denotes self-intelligence. They who are such are said to "kiss the calves," that is, to embrace magic and to adjoin themselves thereto. In the first book of Kings:

Jehovah said to Elijah, I have caused to be left seven thousand in Israel, all the knees that have not bowed unto Baal, and every mouth that hath not kissed him (1 Kings 19:18); where “to kiss” denotes to join one’s self from affection, thus to worship.

(3575) And he smelled the smell of his garments. That this signifies that which was grateful from the truth of good which he perceived, is evident from the signification of the “smell,” as being that which is grateful (n. 925), and of “smelling,” as being to perceive that which is grateful; and from the signification of “garments,” as being truth (n. 297, 1073, 2576); and because they were Esau’s, who is here meant by “his,” and by Esau is represented the good of the natural, therefore it is the truth of good which is signified. The truth of good is that which is produced in the natural by means of the immediate and mediate influx of the rational (see above n. 3573); this truth was that which was desired; but because it could not be produced by immediate influx from the good of the rational, unless at the same time by mediate influx (that is, through the truth of the rational), and as this could not be produced except by means of a number of means, which are what are here described by “Esau” and “Jacob” in the internal sense, therefore by “smelling the smell of his garments” is signified the truth of good which was perceived.

(3576) And he blessed him. That this signifies conjunction thus, is evident from the signification of “being blessed,” as being conjunction (n. 3504, 3514, 3530, 3565). From these particulars which are related concerning Esau and Jacob it is evident that the good of the rational conjoined itself inmostly with the good of the natural, and through the good therein with truth; for Isaac represents the rational as to good; Rebekah, the rational as to truth; Esau, the good of the natural; and Jacob, the truth of it. That the rational as to good, signified by “Isaac,” conjoined itself inmostly with the good of the natural, signified by “Esau,” and not with the truth of the natural, signified by “Jacob,” except mediately, is evident from the fact that Isaac had Esau in mind when he pronounced the blessing on Jacob; nor did he then think of Jacob, but of Esau. He who pronounces a blessing, blesses him of whom he is thinking, and not then him of whom he is not thinking. All the blessing that is uttered with the mouth goes forth from within, and has life in it from the will and thought of him who blesses, and therefore it essentially belongs to him for whom he wills, and of whom he thinks. He who takes it away and thus makes it his own is like one who steals something which should be restored to another. That when Isaac blessed he thought of Esau and not of Jacob, is evident from all that goes before, as from verses 18 and 19, where Isaac says to Jacob, “Who art thou my son?” and Jacob said unto his father, “I am Esau thy firstborn;” and from verses 21, 22, and 23, where Isaac said to Jacob, “Come near I pray, and I will feel thee, my son, whether thou be my very son Esau, or not;” and after he had felt him, he said, “The voice is Jacob’s voice, but the hands are the hands of Esau, and he recognized him not;” also from verse 24, “And he said, Art thou my very son Esau? And he said, I am;” and at last when he kissed him, he smelled the smell of his garments," namely, Esau's; and when he then blessed him, he said, "See, the smell of my son;" from all which it is evident that by the son whom he blessed no other was meant than Esau; and therefore also when he heard from Esau that it was Jacob, "Isaac shuddered with exceeding great shuddering" (verse 33), "and said, Thy brother came with fraud" (verse 35); but the reason why Jacob retained the blessing, according to what is said in verses 33 and 37, is that the truth represented by Jacob was apparently to have the dominion for a time, as has been shown several times above. [2] But after the time of reformation and regeneration has been completed, then the good itself which had lain inmostly concealed, and from within had disposed each and all things that had appeared to be of truth, or that truth had attributed to itself, comes forth and openly has the dominion. This is signified by what Isaac said to Esau: "By thy sword shalt thou live, and shalt serve thy brother, and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from upon thy neck" (verse 40), the internal sense of which words is that so long as truth is being conjoined with good, good is apparently made to take a lower place; but that it will be in the prior place, and then there will be a conjunction of the rational with the good of the natural, and thereby with the truth; and thus truth will come to be of good; consequently Esau will then represent the good itself of the natural, and Jacob the truth itself thereof, both conjoined with the rational; thus in the supreme sense the

Lord's Divine natural; Esau, as to the Divine good, and Jacob as to the Divine truth, therein.

(3577) As the smell of a field. That this signifies as from good ground out of which comes truth, is evident from the signification of the "smell of a field," as being the perception of truth from good, like the exhalation from the harvest in a field (that "field" denotes good ground may be seen above, n. 3500). The reason why "smell" signifies perception, is that the delights of good and the pleasant things of truth which are perceived in the other life, manifest themselves there by corresponding odors (see n. 1514, 1517-1519); and from this and also from the correspondences it is evident that smell is nothing else than the perceptive, but the natural perceptive that corresponds to the spiritual perceptive.

(3578) Which Jehovah hath blessed. That this signifies that it is multiplied and made fruitful from the Divine, is evident from the signification of "Jehovah blessing," as being to be multiplied as to truth and to be made fruitful as to good (see n. 2846, 3406).

(3579) And God shall give thee of the dew of heaven. That this signifies from Divine truth, and that "of the fat things of the earth" signifies from Divine good, is evident from the signification of the "dew of heaven," as being truth (of which in what follows); and from the signification of "fat things," as being good (n. 353), both Divine in the supreme sense, in which they are predicated of the Lord. With the multiplication of truth and fructification of good the case is this: When the rational flows into the natural, it there presents its good in a general form; through this good it produces truths therein, almost as the life in man builds up fibers, and disposes them into forms according to uses. This good, through these truths disposed into heavenly order, produces further good; and through this good further truths, which are derivations. Such a natural idea may be had of the formation of truth from good, and further of good through truth, whereby again truth is formed; but a spiritual idea cannot be had except by those who are in the other life, for there ideas are formed from the light of heaven, in which is intelligence. [2] That "dew" signifies truth is evident also from the Word elsewhere, as in Zechariah: The seed of peace, the vine shall give her fruit and the earth shall give her produce, and the heavens shall give their dew (Zech. 8:12); speaking of a new church, where the "vine giving its fruit" denotes the spiritual of the church or the truth of faith, giving good; and the "earth giving its produce," the celestial of the church or the good of charity, giving truth; these are the "dew which the heavens shall give." In Haggai: Because of Mine house that lieth waste over you the heavens are closed from dew, and the earth is closed from her produce (Hag. 1:9-10); where the "dew of the heavens and the produce of the earth," which were restrained, have a like signification. [3] In David: From the womb of the dawning, thou hast the dew of thy birth (Ps. 110:3); concerning the Lord; the "dew of birth" denoting the celestial of love. In Moses: Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep lying beneath (Deut. 33:13); concerning

Joseph; the “precious things of heaven” are spiritual things (n. 3166), which are signified by “dew;” the “deep lying beneath” signifies natural things. Again: Israel dwelt securely, alone at the fountain of Jacob, in a land of corn and new wine, yea his heavens dropped down dew (Deut. 33:28); where also the “dew which the heavens dropped” denotes the spiritual things which are of truth. [4] In the genuine sense “dew” is the truth of good which is from a state of innocence and peace; for by “morning” or “day-dawn,” when the dew descends, are signified these states (see n. 2333, 2405, 2540, 2780); hence also the manna which was from heaven was with the dew that descended in the morning, as may be seen from Moses: In the morning the dew was laid round about the camp; and when the laying of the dew withdrew, behold on the faces of the wilderness a small round thing, small as the hoar frost on the ground (Exod. 16:13-14). When the dew fell upon the camp in the night, the manna fell upon it (Num. 11:9). As the manna was heavenly bread, in the supreme sense it signified the Lord as to the Divine good; hence with men the celestial of love, for this is from the Divine of the Lord (n. 276, 680, 1798, 2165, 2177, 3464, 3478); the “dew” in which and with which the manna descended, in the supreme sense denotes the Divine truth; and in the relative sense, the spiritual truth with men; “morning” is the state of peace in which these goods are (n. 92, 93, 1726, 2780, 3170). [5] Inasmuch as “dew” signifies the truth which is from good, or what is the same, the spiritual which is from the celestial, therefore also in the Word spiritual truth is compared to "dew;" for things which signify serve also for comparison with the same thing, as in Isaiah: Thus hath Jehovah said unto me, I will be still, and I will behold in My dwelling-place; like serene heat upon light; like a cloud of dew in the heat of harvest (Isa. 18:4). In Hosea: O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your holiness is as a cloud of the dawn, and as the dew that falleth in the morning (Hos. 6:4; 13:3). Again: I will be as the dew unto Israel; he shall blossom as the lily, and shall fix his roots as Lebanon (Hos. 14:5). In Micah: The remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as drops upon the herb (Micah 5:7). In David: Like the goodly oil upon the head that came down upon the border of Aaron's garments; like the dew of Hermon that cometh down upon the mountains of Zion; for there Jehovah commanded the blessing of life forevermore (Ps. 133:2-3). And in Moses: My doctrine shall drop as the rain, My word shall distil as the dew; as the small rain upon the grass; and as drops upon the herb (Deut. 32:2); where "dew" denotes the multiplication of truth from good, and the fructification of good through truth; and as the dew is that which every morning renders the field and vineyard fruitful, good itself and truth are signified by "corn and new wine," concerning which in what follows.

(3580) And a multitude of corn. That this signifies the derivative natural good, and that "new wine" signifies the derivative natural truth, is evident from the signification of "corn," as being good; and from the signification of "new wine," as being truth; which when predicated of the natural signify natural good and truth, and then “bread and wine” are predicated of the rational. (That “bread” is celestial good, see above, n. 276, 680, 1798, 2165, 2177, 3464, 3478; and that “wine” is what is spiritual, thus truth from good, n. 1071, 1798.) [2] That “corn and new wine” have this signification, may be seen also from the following passages in the Word. In Haggai: The heavens are closed from dew, and the earth is closed from her produce. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine; and upon that which the ground bringeth forth (Hag. 1:10-11); where “drought” denotes a lack of dew and of rain, thus a lack of truth derived from any good; “drought upon the corn” is a lack of good and “drought upon the new wine” is a lack of truth. In Moses: Israel shall dwell securely, alone at the fountain of Jacob in a land of corn and new wine; yea, his heavens shall drop down dew (Deut. 33:28); “alone” denotes those who are not infested by evils and falsities (n. 139, 471); a “land of corn and new wine” denotes the good and truth of the church. [3] In Hosea: I will be as the dew unto Israel; he shall bud forth as the lily, and shall fix his roots as Lebanon; his branches shall go forth, and his honor shall be as the olive tree, and his smell as Lebanon; they that dwell under his shadow shall return; they shall vivify the corn, and blossom as the vine; his memory shall be as the wine of Lebanon (Hos. 14:5-7); where “corn” denotes spiritual good and wine,” spiritual truth. In Isaiah: The curse shall devour the earth. The new wine shall mourn, the vine shall languish, all the glad of heart shall sigh (Isa. 24:6-7); where the vastation of the spiritual church is treated of; the "new wine mourning" denotes that truth shall cease. [4] In Jeremiah: Jehovah hath redeemed Jacob. And they shall come and sing in the height of Zion, and shall flow together unto the goodness of Jehovah, to the corn and to the new wine, and to the oil, and to the sons of the flock and of the herd (Jer. 31:11-12); the "corn and new wine" denote good and the derivative truth; "oil," the good from which they come, and which is from them; "the sons of the flock and of the herd," the truth which thus comes therefrom; and as these things have such a signification, they are called "the goodness of Jehovah." [5] In Hosea: She did not know that I gave her the corn, and the new wine, and the oil, and multiplied unto her silver and gold which they made for Baal. Therefore will I return and take away My corn and My new wine in their appointed season, and I will pluck away My wool and My flax (Hos. 2:8-9); where the church perverted is treated of; and it is manifest that by "corn" is not meant corn; nor by "new wine," new wine; neither by "oil," "silver," "gold," "wool," and "flax," are such things meant, but those which are spiritual; that is, those of good and truth. [6] In like manner where a new church is treated of, in the same Prophet: I will betroth thee unto Me in faithfulness and thou shalt know Jehovah. And it shall come to pass in that day that I will hearken to the heavens; and these shall hearken to the earth; and the earth shall hearken to the corn, and the new wine, and the oil; and these shall hearken to Jezreel (Hos. 2:20-22); where "Jezreel" denotes a new church. In Joel: Awake ye drunkards and weep, and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth. The field is wasted, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth (Joel 1:5, 10). [7] Again: Rejoice ye sons of Zion, and be glad in Jehovah your God; for He hath given you the early rain for righteousness; and He will cause to come down for you the rain, the early rain and the latter rain in the first. And the floors shall be filled with pure corn, and the vats shall overflow with new wine and oil (Joel 2:23-24). Again in the same Prophet: And it shall come to pass in that day that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters, and a fountain shall go forth out of the house of Jehovah (Joel 3:18); where the Lord's kingdom is treated of; and by "sweet wine," by "milk," and by "waters," are signified spiritual things whose abundance is thus described. [8] In Zechariah: Jehovah their God shall save them in that day as the flock of His people. For how great is His goodness! and how great is His beauty! corn shall make the young men to flourish, and new wine the virgins (Zech. 9:16-17). In David: Thou dost visit the earth, and delightest in it; Thou greatly enrichest it; the stream of God is full of waters; Thou preparest them corn; the meadows are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing (Ps. 65:9, 13). From all this we can see what is signified by "corn and new wine."

(3581) Peoples shall serve thee. That this signifies the truths of the church, and that "peoples shall bow down themselves to thee" signifies the truths of good, is evident from the mention of serving," as being concerning truths (n. 2567, 3409); and from the signification of "peoples," as being truths (n. 1259, 1260, 2928, 3295). By the "peoples" first mentioned are signified the truths of the church, which are called spiritual truths; and by the "peoples" mentioned the second time are signified the truths of good, which are spiritual goods, and are called truths relatively, the goods of charity being such truths. Because there is this distinction, the "peoples" mentioned in the first place and in the second are not expressed in the Hebrew tongue by the same word, but yet by a word somewhat akin.

(3582) Be thou a master to thy brethren. That this signifies the dominion at first appearing to be of that of the affection of natural truth over the affections of natural good, is evident from the signification of being "a master," as being dominion and from the signification of "brethren," as being the affections of good, here, of natural good (n. 367, 2360, 3303). (Concerning the apparent dominion at first of truth over good, see n. 3324-3325, 3330, 3332, 3336, 3470, 3539, 3548, 3556, 3563, 3570.)

(3583) And let thy mother's sons bow down themselves to thee. That this signifies over all other affections of truth, is evident from the signification of "sons," as also being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of mother," as being the affection of spiritual truth, and thence the church; because the church is and is so called from truth and the affection thereof (n. 289, 2691, 2717).

(3584) Cursed are they that curse thee. That this signifies that he who disjoins himself shall be disjoined; and that “blessed are they that bless thee” signifies that he who conjoins himself shall be conjoined, is evident from the signification of “being cursed” as being to be disjoined; and of “being blessed,” as being to be conjoined (n. 3504, 3514, 3530, 3565). These things are predicated of truths, and by “those who curse” are signified falsities which separate themselves from truths; and by “those who bless” are signified truths which adjoin themselves to other truths; for with truths and goods the case is that they form a society together, at last making as it were one city; and in such a manner they also consociate. This originates from the form of heaven, in which the angels are ranged in order according to the relationships and affinities of good and truth, and thus together constitute one kingdom or one city, from which truths and goods flow in with man, and are disposed in him into a similar form, and this by the Lord alone. But how the case herein is, will be more plainly evident from the correspondence of the Grand Man, which is heaven, with each and everything that is in man; which correspondence will of the Lord’s Divine mercy be described at the close of the chapters. From all this it is now evident what is involved in the blessing of Isaac pronounced to Jacob, but meant with respect to Esau; namely, the fructification of good through the multiplication of truth, and again the fructification of truth.

(3585) Verses 30-33. And it came to pass as Isaac made an end of blessing Jacob, and Jacob was scarcely yet gone out from the faces of Isaac his father, that Esau his brother came from his hunting. And he also made dainties, and brought unto his father; and he said unto his father, Let my father arise and eat of his son’s hunting, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Isaac shuddered with exceeding great shuddering, and said, Who then is he that hath hunted hunting, and brought it to me, and I have eaten of all before thou camest and blessed him? Yea, and he shall be blessed. “And it came to pass as Isaac made an end of blessing Jacob,” signifies when the first conjunction had been thus effected; “and Jacob was scarcely yet gone out from the faces of Isaac his father,” signifies progression and change of state; “that Esau his brother came from his hunting,” signifies the truth of good and its arrival; “and he also made dainties, and brought unto his father,” signifies things desirable and delightful to the Divine rational; “and he said unto his father, Let my father arise, and eat of his son’s hunting,” signifies that it should appropriate to itself the truth of natural good; “that thy soul may bless me,” signifies that there might be conjunction; “and Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau,” signifies a state of perception concerning natural good and the derivative truth; “and Isaac shuddered with exceeding great shuddering,” signifies a great alteration in respect to the inversion of the state; “and said, Who then is he that hath hunted hunting, and brought it to me,” signifies an inquisition concerning that truth; “and I have eaten of all before thou camest," signifies that it was appropriated; "and blessed him; yea, and he shall be blessed," signifies that it had been conjoined.

(3586) And it came to pass as Isaac made an end of blessing Jacob. That this signifies when the first conjunction had been thus effected, is evident from the signification of "blessing," as being conjunction (see above, n. 3504, 3514, 3530, 3565, 3584); thus "as Isaac made an end of blessing" signifies when conjunction had been effected; that the first conjunction was with truth, represented by Jacob, is evident from what has been already said.

(3587) And Jacob was yet scarcely gone out from the faces of Isaac his father. That this signifies progression and change of state, is evident from the signification of "going out from the faces," as being when those things ceased which were represented by Jacob, thus when the state was changed; for the subject is now Esau, and in the internal sense the good of the natural, how as before said this comes forth from the inmost and manifests itself; and when reformation has been accomplished by the ministry of truth, has the dominion.

(3588) That Esau his brother came from his hunting. That this signifies the truth of good and its arrival is evident from the representation of Esau, as being the good of the natural (concerning which see above); from the signification of "coming," as being arrival; and from the signification of "hunting," as being the truth which is from good (n. 3501).

(3589) And he also made dainties, and brought unto his father. That this signifies things desirable and delightful to the Divine rational, is evident from the signification of dainties," as being the delightful things which are of good and the pleasant things which are of truth (n. 3502, 3536), the delightful things which are of good are the desirable things, and the pleasant things which are of truth are the delightful things; for the affection of good is that which desires, and then the affection of truth is that which delights.

(3590) And he said unto his father, Let my father arise, and eat of his son's hunting. That this signifies that the Divine rational should appropriate to itself the truth of natural good, is evident from the representation of Isaac, who here is the "father," as being the good of the rational (concerning which frequently above) from the signification of "eating," as being to appropriate (see n. 2187, 2343, 3168, 3513); and from the signification of "hunting," as being the truth of natural good (see just above, n. 3588).

(3591) That thy soul may bless me. That this signifies that there might be conjunction, is evident from the signification of "being blessed," as being conjunction (see also above, n. 3504, 3514, 3530, 3565, 3584).

(3592) And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy firstborn, Esau. That this signifies a state of perception concerning natural good and the derivative truth, is evident from what was said above (n. 3548-3550), at verses 18 and 19, where similar words occur.

(3593) And Isaac shuddered with exceeding great shuddering. That this signifies a great alteration in respect to the inversion of the state, is evident from the signification of "shuddering," as being an alteration; that it is in respect to the inversion of the state, is evident from what has been said above concerning the two states of the man who is being regenerated-the state before he has been regenerated, and the state after he has been regenerated-namely, that in the state before he has been regenerated, truths apparently have the dominion; while in the state after he has been regenerated, truths give place, and good receives the dominion (on which subject see what has been frequently shown above, n. 1904, 2063, 2189, 2967, 2979, 3286, 3288, 3310, 3325, 3330, 3332, 3336, 3470, 3509, 3539, 3548, 3556, 3563, 3570, 3576, 3579).

(3594) And said, Who then is he that hath hunted hunting, and brought it to me. That this signifies an inquisition concerning that truth, is evident from the representation of Jacob, in reference to whom it is here said, "Who is he," as being the natural as to truth (concerning which above); and from the signification of "hunting," as being truth from good (n. 3501); here, an inquisition concerning that truth, as to whether it was from good.

(3595) And I have eaten of all before thou camest. That this signifies that it had been appropriated, is evident from the signification of "eating," as being to be appropriated (n. 2187, 2343, 3168, 3513).

(3596) And blessed him; yea, and he shall be blessed. That this signifies that it has been conjoined, is evident from the signification of "being blessed," as being to be conjoined (n. 3504, 3514, 3530, 3565, 3584). How the case is with the appropriation and conjunction of the truth represented by Jacob may be seen from what has been said above. But as these subjects are of such a nature as to transcend the apprehension of the natural man, and cannot be seen except in the light in which is the rational or internal man, in which light at the present day there are but few, because few are being regenerated, therefore it is better to illustrate them no further, for the illustration of things unknown and transcending the apprehension does not bring them into light, but into more shade. Moreover such things are to be built upon ideas of natural truths, through which they are to be apprehended, and at the present day these also are wanting. This is the reason why the words just preceding have been explained so briefly, and merely as to the internal sense of the expressions. [2] From what has been said it may be seen what is involved in the statement that Isaac asked hunting of his son, that he might eat of it before he blessed him, and that he did not bless him till after he had eaten, and thus that after eating followed the blessing of him who prepared and brought the dainties-as is also evident from Isaac's words (here concerning Jacob), "he brought to me, and I have eaten of all before thou camest, and blessed him; yea, and he shall be blessed." The reason referred to appears from the internal meaning of the rituals of the Ancient Church; for with them eating signified appropriation and conjunction-conjunction that is to say with him with whom or of whose bread they had eaten. Food in general signified what is of love and charity, that is, the same as celestial and spiritual food-bread what is of love to the Lord, and wine what is of charity toward the neighbor. When these had been appropriated, the persons were conjoined; thus they spoke to each other from affection, and were consociated together. Feasts with the ancients were nothing else, nor was anything else represented in the Jewish Church by their eating together of the holy things, nor was anything else represented in the primitive Christian Church by their dinners and suppers.

(3597) Verses 34-40. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, me also, O my father. And he said, Thy brother came with fraud, and hath taken away thy blessing. And he said, Is it not that his name is called Jacob? And he hath supplanted me these two times; he hath taken away my birthright, and behold now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold I have made him thy master, and all his brethren have I given to him for servants; and with corn and new wine have I sustained him; and what then shall I do for thee, my son? And Esau said unto his father, Hast thou but this one blessing, my father? Bless me, me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold of the fat things of the earth shall be thy dwelling, and of the dew of heaven from above. And upon thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke from upon thy neck. [2] "When Esau heard the words of his father" signifies the observation of natural good from Divine good; “he cried with an exceeding great and bitter cry” signifies its great alteration in respect to the inversion of the state; “and said unto his father, Bless me, me also, O my father” signifies that it longed for conjunction, even although by what had gone before truth had been conjoined; “and he said, Thy brother came with fraud” signifies what is inverted of order; “and hath taken away thy blessing” signifies conjunction in that manner. [3] “And he said, Is it not that his name is called Jacob” signifies its quality; “and he hath supplanted me these two times” signifies that it had inverted order; “he hath taken away my birthright” signifies the loss of the priority; “and behold now he hath taken away my blessing” signifies the loss of the conjunction; “and he said, Hast thou not reserved a blessing for me” signifies whether there was for it anything in respect to conjunction in that former state. [4] “And Isaac answered and said unto Esau” signifies instruction; “behold I have made him thy master” signifies that in that state it should have the dominion; “and all his brethren have I given to him for servants” signifies that to the affection of truth at that time there had apparently been subordinated the affections of good; “and with corn and new wine have I sustained him” signifies, as before, its good and truth; and “what then shall I do for thee, my son” signifies that in that state there is nothing else for good. [5] “And Esau said unto his father” signifies the observation of natural good; “hast thou but this one blessing, my father” signifies whether in that case anything else could be adjoined from natural good; “bless me, me also, O my father" signifies that it longed for conjunction even although thereby truth had been conjoined; and "Esau lifted up his voice and wept" signifies a further state of alteration. [6] "And Isaac his father answered and said unto him" signifies perception concerning natural good, that it would be made Divine; "behold, of the fat things of the earth shall be thy dwelling" signifies that life is from the Divine good; "and of the dew of heaven from above" signifies that it is from the Divine truth. [7] "And upon thy sword shalt thou live, and thou shalt serve thy brother" signifies that so long as truth is being conjoined with good, good will in appearance be in a lower place; "and it shall come to pass when thou shalt have the dominion" signifies that it shall be in the prior place; "that thou shalt break his yoke from upon thy neck" signifies that the conjunction would then be through good, and that truth would be of good.

(3598) Inasmuch as the things contained in verses 34 to 38 are such as have been already unfolded, and what they involve may be seen from what has been already said, it is therefore needless any further to unfold them in respect to the internal sense, except that merely the things contained in verses 39 and 40, relating to the blessing of Esau by Isaac his father, shall be illustrated.

(3599) And Isaac his father answered and said unto him. That this signifies perception concerning natural good, that it would be made Divine, is evident from the signification of Isaac, as being the Lord's Divine rational as to the Divine good therein (n. 3012, 3194, 3210); and from the signification in the historicals of the Word of “saying,” as being to perceive, which has already been frequently treated of; and from the representation of Esau, to whom he spoke, as being natural good, concerning which also much has been already said. That it should be made Divine, is evident from the blessing, now to be considered. It was said above that Esau represents the Lord’s Divine natural as to Divine good, and Jacob His Divine natural as to Divine truth; but here, that Esau represents the natural good which was to be made Divine; and in what goes before, that Jacob represented the natural truth which also was to be made Divine. How the case herein is may be seen from what was said above (n. 3494, 3576); but that it may become still clearer, a few words shall be added. [2] The natural good which Esau first represents is the natural good of the Lord’s infancy, which was Divine from the Father, but human from the mother; and insofar as it was from the mother it was imbued with hereditary evil; and being such, it could not be at once in an order capable of receiving the Divine that was inmostly within it; but had first to be reduced into order by the Lord. The case is the same with the truth represented by Jacob; for where there is good there must be truth in order for there to be anything; all that which is of thought, even with infants, is of truth, adjoined to the will part which is of good. Wherefore after the Lord had reduced the natural as to good and as to truth in Himself into order, so that it might receive the Divine, and that thus He Himself might inflow from His Divine, and after by successive steps He had expelled all the human that was from the mother;

then Esau represents the Lord’s Divine natural as to good, and Jacob His Divine natural as to truth. [3] But Esau and Jacob represent the Divine good and Divine truth of the Lord’s Divine natural as conjoined with each other like brothers, which Divine good and Divine truth considered in themselves are nothing else than one simultaneous power for the formation and reception of actual good and truth. This actual good and truth are treated of later. From all this it is evident what great arcana are contained in the internal sense of the Word, which arcana are such that not even their most general points fall into the understanding of man; as possibly may be the case with the things just stated; and how then can the innumerable particulars relating thereto do so? Yet are they well adapted to the understanding and apprehension of the angels, who concerning these and the like things receive from the Lord heavenly ideas illustrated by representatives of ineffable loveliness and bliss; from which some conception may be formed of the nature of angelic wisdom, yet remotely, because such things are in the shade of the human understanding.

(3600) Behold of the fat things of the earth shall be thy dwelling. That this signifies that life is from Divine good; and that “of the dew of heaven from above” signifies that it is from Divine truth, is evident from the signification of “fatness,” as being good (n. 353), here, Divine good, because it is spoken of the Lord; and from the signification of “dwelling,” as being life (see above, n. 1293, 3384), and that “dwelling” is predicated of good (n. 2268, 2451, 2712);

and from the signification of the “dew of heaven,” as being truth derived from the good of a state of peace and innocence (n. 3579), here, Divine truth, because it is spoken of the Lord. Similar words were spoken to Jacob, namely, “God shall give thee of the dew of heaven and of the fat things of the earth” (verse 28) but there “dew” (thus truth) is spoken of in the first place; and the “fat things of the earth” (thus good) in the second; and also that “God should give” of them; whereas here in relation to Esau, the “fat things of the earth” (thus good) are spoken of in the first place; and in the second place the “dew of heaven” (thus truth); and it is not said that “God would give,” but that “his dwelling should be of them;” which also shows that Jacob represents truth, and Esau good; also that truth as apparently in the former place is first; but that this is the inverse of order, according to what has already been frequently shown.

(3601) And upon thy sword shalt thou live, and shalt serve thy brother. That this signifies that so long as truth is being conjoined with good, good will in appearance be in a lower place, is evident from the signification of a sword,” as being truth combating (n. 2799); hence to “live upon the sword” denotes while truth is being conjoined with good, for the conjunction is effected by means of combats, that is, temptations, because without these truth is not conjoined; and from the signification of “serving thy brother,” as being to be in a lower place. That nevertheless good is not in a lower place, but only apparently so, is evident from what has so frequently been said above (n. 3582).

(3602) And it shall come to pass when thou shalt have the dominion. That this signifies that it shall be in a prior place, is evident from the signification of “having the dominion,” as being to be in a prior place; on this subject see what now follows.

(3603) That thou shalt break his yoke from upon thy neck. That this signifies that the conjunction would then be through good, and that truth would be of good, is evident from the signification of “breaking a yoke from upon the neck,” as being liberation (that by the “neck” is signified influx and communication, and the consequent conjunction; and that by a “yoke upon the neck” is signified restraint and interception, see above, n. 3542); thus “breaking the yoke from upon the neck” denotes liberation from restraint, and interception; and therefore it denotes conjunction through good; and also that truth becomes of good; for where there is no longer any restraint and interception, good flows in and conjoins itself with truth. [2] How the case herein is may be seen from what has been already said and shown; but few comprehend in what consists the apparent priority of truth and in the meanwhile the inferiority of good, and this principally because few reflect on such things, and do not even reflect upon good, in that it is distinct from truth. Moreover all those are ignorant of what good is who live a life of the love of self and of the world, for they do not believe that there can be any good except that which is from this source; and because they are ignorant of what good is, they are also ignorant of what truth is, for truth is of good. They do indeed know from revelation that it is good to love God and the neighbor, and that truth consists of doctrinal things derived from the Word, but inasmuch as they do not live according to these things, they have no perception of such good and truth, but merely have knowledges separated from these. Nay, even those who are being regenerated do not know what good is until they have been regenerated; for before this they supposed that truth was good, and that to do according to truth was good, when yet that which they then do is not good, but truth. When man is in this state, he is in the state which is described by "Jacob" and in the "blessing" given to him; but when he comes into a state of doing good from the affection of good-that is, when he is regenerate-he then comes into the state which is described in the blessing given to Esau. [3] This may be illustrated by those things which appear with man in his first and second ages, and afterwards in his third and fourth. In his first age man knows only by memory the things contained in the Word, and in like manner what is in the doctrinal matters of faith; and he believes himself to be good when he is acquainted with many things therefrom, and can apply some of them, not to his own life, but to the life of others. In his second age, when he is more grown up, he is not content to know only by memory the things contained in the Word and in doctrine, but begins to reflect upon them from his own thought, and insofar as he adds thereto from his own thought, insofar he is pleased; and thereupon he is in the affection of truth from a kind of worldly love, which love is also the means of his learning many things that without it would be left unlearned. In his third age, if he is one of those who can be regenerated, he begins to think about use, and to reflect on what he reads in the Word and imbibes from doctrinal matters for the sake of use; and when he is in this state the order is inverted, so that truth is no longer so much put in the first place. But in his fourth age, when comes the age of his regeneration, because then the state is full (see n. 2636), he loves the Word and the doctrinal things that are from the Word-that is, truth-for the sake of the good of life, consequently from the good of life. Thus good comes to be in the prior place, which until this time was apparently in the posterior place. [4] The reason why good was apparently in the posterior place, is that it lay inmostly concealed in all his affection; nor could it manifest itself, inasmuch as outside of it there were such things as it could not agree with, namely, vain and empty things such as are those of self-glory and the glory of the world; but after the man has been regenerated these things recede; and the good, which had lain inmostly concealed, comes forth as it were from its place of confinement, and flows into those things which are outside, and makes truths its own, that is, truths of good, and thus manifests itself. [5] In the meantime, like that involuntary which is in his voluntary, the good in the man is in everything he thinks, and thence in everything he does. Man knows not that he has this involuntary, because he perceives nothing else in himself except that which is his own; that is, the voluntary. This involuntary is two-fold, the one being his heredity that he has from his father and mother, while the other flows in through heaven from the Lord. As a man grows up, if he is such as not to suffer himself to be regenerated, that which he has hereditarily from his parents manifests itself more and more; for he takes evils from it, and makes them his own, or proper to himself. But with those who are being regenerated the involuntary which is from the Lord through heaven manifests itself in adult age; and in the meantime it has disposed and governed each and all things of their thought and also of their will, although it has not been visible.

(3604) Verses 41-45. And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father draw near, and I will kill Jacob my brother. And the words of Esau her elder son were told to Rebekah; and she sent and called unto Jacob her younger son, and said unto him, Behold Esau thy brother comforteth himself concerning thee to kill thee. And now my son hearken unto my voice, and arise, flee thou to Laban my brother to Haran. And tarry with him some days until thy brother's wrath turn away, until thy brother's anger turn away from thee, and he forget that which thou hast done to him, and I will send and take thee from thence; why should I be bereaved even of you both in one day? "And Esau hated Jacob because of the blessing wherewith his father blessed him," signifies that natural good was averse to the inverted conjunction of truth; "and Esau said in his heart," signifies thought; "the days of mourning for my father draw near, and I will kill Jacob my brother," signifies the inversion and privation of the self-derived life of truth; "and the words of Esau her elder son were told to Rebekah," signifies the Lord's perception from Divine truth concerning the animus or purpose of natural good at that time; "and she sent and called unto Jacob her younger son, and said unto him," signifies the state of observation of the affection of truth from influx through Divine truth; "behold Esau thy brother comforteth himself concerning thee to kill thee," signifies the purpose to invert the state and deprive truth of self-derived life; "and now my son hearken unto my voice, and arise," signifies delay as yet; "flee thou to Laban my brother to Haran," signifies to the affection of external or corporeal good; "and tarry with him some days," signifies what is successive; "until thy brother's wrath turn away," signifies until the state turns thereto; "until thy brother's anger turn away from thee," signifies what is successive of the state with natural good; "and he forget that which thou hast done to him" signifies habit acquired from the delay; "and I will send and take thee from thence," signifies then the end; "why should I be bereaved even of you both in one day," signifies that otherwise there would be no conjunction.

(3605) And Esau hated Jacob because of the blessing wherewith his father blessed him. That this signifies that natural good was averse to the inverted conjunction of truth is evident from the signification of "hating" as here in the internal sense being to be averse to, which is the subject treated of in what follows; and from the representation of Esau, as being natural good; and of Jacob as being natural truth (concerning which above); and from the signification of a "blessing" as being conjunction (see n. 3504, 3514, 3530, 3565, 3584); that here it is an inverted conjunction of truth which is represented by Jacob is evident from what was said and shown above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603). [2] That in the internal sense "to hate" denotes to be averse to is because it is predicated of good, which is represented by Esau, and good does not even know what hatred is, being the direct opposite thereof, and opposites are never possible in the same subject; but instead of hatred, good, or they who are in good, feel a kind of aversion; hence it is that "hatred" here in the internal sense denotes to be averse to; for the internal sense is principally for those who are in heaven, wherefore when it descends thence, and is derived into the literal sense, then, the historicals being of this nature, the affection of aversion falls into the expression "hatred," but yet in such a way that with those who are in heaven there is no idea of hatred. This case is like that which was related from experience in volume 1 (see n. 1875), concerning the words in the Lord's prayer, "Lead us not into temptation, but deliver us from evil"; in that temptation and evil are rejected until what is purely angelic, that is, good, remains without any idea of temptation and of evil, and this with the adjunction of a species of indignation and aversion, in regard to evil being thought of when the Lord is thought of. [3] The case is the same when we read in the Word concerning Jehovah or the Lord "hating." As in Zechariah: Let none of you think evil in your heart of his neighbor; and love no lying oath; for all these are things that I hate, saith Jehovah (Zech. 8:17). In Moses: Thou shalt not set thee up a pillar, which Jehovah thy God hateth (Deut. 16:22). In Jeremiah: Mine heritage is become unto Me as a lion in the forest; she hath uttered her voice against Me, therefore I have hated her (Jer. 12:8). In Hosea: In Gilgal I hated them; because of the wickedness of their works I will drive them out of Mine house; I will love them no more (Hos. 9:15). In these passages "hatred," predicated of Jehovah or the Lord, in the internal sense is not hatred, but mercy, for the Divine is mercy; but when this flows in with a man who is in evil, and he runs into the penalty of evil, it then appears as hatred and because it so appears, in the sense of the letter it is likewise so called. [4] It is in the same way that "anger," "wrath," and "fury" are in the Word predicated of Jehovah or the Lord (concerning which, n. 245, 592, 696, 1093, 1683, 1874, 2395, 2447, 3235). Above all other peoples the Jewish and Israelitish people were such that as soon as they observed anything unfriendly, even in their associates, they believed it lawful to treat them cruelly, and not only to kill them, but also to expose them to wild beasts and birds; and therefore because the inflowing mercy of the Lord was turned with them into such hatred, not only against their enemies, but also against their companions, they could not believe otherwise than that Jehovah also entertained hatred, was angry, wrathful, and furious, and for this reason it is so expressed in the Word according to the appearance; for such as is a man's quality, such the Lord appears to him (see n. 1838, 1861, 2706). But what the quality of hatred is with those who are in love and charity, that is, who are in good, is evident from the words of the Lord in Matthew: Ye have heard that it has been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that injure and persecute you, that ye may be the sons of your Father who is in the heavens (Matt. 5:43-45).

(3606) And Esau said in his heart. That this signifies thought, is evident from the signification of “saying in the heart,” as being thought.

(3607) The days of mourning for my father draw near, and I will kill Jacob my brother. That this signifies the inversion and privation of the self-derived life of truth, is evident from the signification of “days of mourning,” as being the inversion of the state; and from the signification of “killing Jacob his brother,” as being to deprive truth of self-derived life. The case herein is similar to what was just now said concerning the signification of “hatred” in the internal sense, namely, that it is not hatred; and the same may be seen from what is continually taking place in the other life, where all the good that flows down from heaven to those who are in evil is turned into evil, and with the infernals into the opposite; in like manner truth into falsity (see n. 2123); and therefore on the other hand the evil and falsity that is with such spirits is in heaven good and truth; and in order that it may become good there are spirits in the way who reject the ideas of evil and falsity, so that the idea of good and truth may be presented (concerning which rejection see above, n. 1393, 1875). And moreover when that which is evil and false approaches those who are in good and truth, it does not appear as evil and falsity, but under another form in accordance with the nature and state of their goodness. [2] From this it is evident that in the internal sense to "kill Jacob the brother" is not to kill, but is a privation of that life which is not compatible with truth; for truth has no life of itself, but from good, inasmuch as truth is only a vessel recipient of good (see n. 1496, 1832, 1900, 2063, 2261, 2269, 2697, 3049, 3068, 3128, 3146, 3318, 3387); and that in good there is life, but not in truth, except that which is from good (see n. 1589, and frequently elsewhere). Wherefore the privation of the self-derived life of truth is not the extinction of truth, but its vivification; for when truth appears to itself to have life from itself, then it has no life, except such life as in itself is not life; but when it is deprived of this, it is then gifted with real life, namely, through good from the Lord, who is life itself. [3] This plainly appears from those who are in the other life. With such as are in truth alone, the ideas appear closed, so that those things which are of heaven cannot flow in, except only in a manner so general that the influx is scarcely known to be from heaven; whereas with such as are at the same time in good, their ideas appear open, so that the things which are of heaven flow in as into a heaven in miniature, or as into an image of themselves; for they flow in by means of the good that is in them through truths (see n. 1869, 2425). That truth is deprived of self-derived life when good begins to be in the prior place, or to have the dominion, may be seen from what has been said and shown above concerning the apparent priority of truth at first, and concerning the subsequent priority of good; this privation of the self-derived life of truth is what is here signified. The reason why these things are called the "mourning for a father," is that days of mourning signify inversion of state, which inversion of state was signified above by the exceeding great shuddering with which Isaac shuddered (verse 33, n. 3593), and by the great and exceeding bitter cry with which Esau cried out (verse 34, n. 3597).

(3608) And the words of Esau her elder son were told to Rebekah. That this signifies the Lord's perception from Divine truth concerning the animus or purpose of natural good at that time, is evident from the signification of "being told," as being to think and reflect (n. 2862), thus to perceive; and from the representation of Rebekah, as being the Divine truth of the Lord's Divine rational; and from the representation of Esau, as being natural good (concerning which representations see above). From this it is evident that its "being told Rebekah concerning the words of Esau her elder son," signifies the Lord's perception from Divine truth concerning the animus or purpose of natural good.

(3609) And she called unto Jacob her younger son, and said unto him. That this signifies the state of observation of the affection of truth from influx through Divine truth, is evident from the representation of Rebekah, who "called and said," as being the Divine truth of the Lord's Divine rational conjoined with the Divine good therein; from the representation of Jacob, as being natural truth, or the affection of truth therein (concerning which representations see above); and from the signification of "calling him and saying to him," as being a state of perception (concerning which also see above); here a state of observation, because the natural is the subject treated of.

(3610) Behold Esau thy brother comforteth himself concerning thee to kill thee. That this signifies the purpose to invert the state and deprive truth of self-derived life, is evident from the signification of "comforting one's self" for anyone, as being to appease unrest of mind with hope concerning anyone, or concerning anything, "concerning thee" implying the inversion of the state of truth-and from the signification of "to kill thee," that is, Jacob, as being to deprive truth of self-derived life (concerning which just above, n. 3607, where it was shown that depriving truth of life is not extinguishing it, but vivifying it). For the case with respect to the life of truth is this: When they who are in truth, or in the affection of truth, do not live according to the truth which they know and with which they are affected, there is then somewhat of pleasure and delight derived from the love of self or the love of the world, which has adjoined itself to the affection of truth, and which appears as good, when yet it is not good, except as regards the use, in that truths may thus be introduced and learned which afterwards may be serviceable to real good and its life. When truth is in this state, that is, they who are in the affection of truth, then truth is said to have self-derived life, which is not life, as is evident from the fact that in the love of self, and the love of the world, or in their pleasure and delight, there is not life; but in celestial and spiritual love, and in their delight and pleasure. Therefore when truth, that is, they who are in such an affection of truth, are deprived of that life, they then for the first time receive life, or are then for the first time vivified. [2] These things cannot possibly be apprehended by those who are in the affection of self and of the world, for they believe that no other life is possible; consequently that if they should be deprived of that life, they would altogether cease to live; for they who are in that life can in no wise know what spiritual and heavenly life is. When yet the fact is that when they are deprived of that life of the affection of self and of the world, then life flows in from the Lord such as is the angelic and heavenly life, together with ineffable wisdom and happiness; and when the former life is viewed from this life, it appears as no life, or as the unclean life of brute animals, inasmuch as there is nothing of the Divine therein, except that they can think and speak, and thus appear in external form like others. [3] In respect to the circumstance that good had the purpose to invert the state and deprive truth of self-derived life, which is signified by Esau comforting himself for Jacob to kill him, the case is this: with a man who is being regenerated, the good in him is continually in the purpose to invert the state, and to reduce it into such order that truth may not be in the prior place, but in the posterior; as is consonant with the state of heaven. But this purpose lies deeply concealed, nor is it observed until the purpose has been effected. The case herein is as it is with conjugial love, which does not appear during infancy and childhood, but still lies hidden within; nor does it come forth until each and all things have been so disposed that it can manifest itself; meanwhile it produces all means that are suited to itself; that is, they are produced. The case is the same in the vegetable kingdom: in every tree and in every plant there lies inmostly concealed an endeavor to produce fruits or seeds; but this endeavor cannot manifest itself until it has first produced all the means, namely, branches, leaves, and flowers, which being produced the endeavor comes forth into act. [4] So also is it with those who are born anew: the conjugial principle of good and truth long lies hidden within; but still it is present as an endeavor in the efficient cause and thence in the effect; yet it does not appear until all things have been disposed into order; and when they have been so disposed, it for the first time comes forth and manifests itself. It is this endeavor which is meant by the purpose to invert the state and deprive truth of self-derived life. Hence it is manifest that the internal sense is altogether different from that which is expressed in the sense of the letter, namely, that it treats of the reduction of truth into order, and its vivification, and not of the destruction and privation of its life.

(3611) And now, my son, hearken unto my voice, and arise. That this signifies delay as yet, is evident from the signification of "hearkening to a voice," as being to obey; namely, that he should tarry yet in that inverted state, which is the subject treated of in what follows.

(3612) Flee thou to Laban my brother to Haran. That this signifies to the affection of external or corporeal good, is evident from the representation of Laban, as being the affection of good in the natural man (see n. 3129, 3130, 3160); and from the signification of “Haran,” as being what is external and thence relatively obscure (see n. 1430); but what is here properly signified by “Laban” and “Haran” may be seen from what follows, where mention is made of Laban and Haran, namely, that it is the collateral good of a common stock; for goods and truths have a conjunction among themselves like that of parents, brethren, kinsmen, and relations, in families (see n. 685, 917, 2508, 2524, 2556, 2739). But these things are altogether hidden from the man who is not in the life of good, and who does not even know what good is, and thus not what truth is; if he first knew these, that is, if he did so from doctrine conjoined with life, or from life conjoined with doctrine, he would then know and perceive innumerable things concerning good and truth, and this successively more and more distinctly, and afterwards their mutual and correlative conjunctions with each other, and at last their proximities in their series, and in each proximity again things innumerable; thus lastly heaven in its form, that is, in its beauty and happiness.

(3613) And tarry with him some days. That this signifies what is successive, is evident from the signification of “to tarry,” as being the like as “to dwell,” thus as “to live” (concerning which n. 1293, 2268, 2451, 2712, 3384), but “to tarry” is predicated of the life of truth with good, and “to dwell,” of the life of good with truth; and from the signification of “days,” as being times and states (n. 23, 487, 488, 493, 2788, 3462); thus it is the life of subsequent times and states, consequently what is successive, that is here signified by "tarrying with him some days." This successive condition-that is, the tarrying of Jacob with Laban-is treated of in the chapters which follow.

(3614) Until thy brother's wrath turn away. That this signifies until the state turns thereto; and that "until thy brother's anger turn away from thee" signifies what is successive of the state with natural good, is evident from the signification of "wrath" and "anger," as being states which are repugnant, as will be shown in what follows. When these states become such that they are no longer repugnant, but begin to conjoin themselves, it is then said that "wrath turns away," and that "anger turns away;" hence it is that "until thy brother's wrath turns away" signifies until the state turns thereto; and that "until thy brother's anger turn away" signifies what is successive of the state with natural good. That "wrath" involves one thing, and "anger" another, may be seen from the words being in other respects alike, and that otherwise there would be an idle repetition, namely, "until thy brother's wrath turn away" and "until thy brother's anger turn away." What is implied in each expression is manifest from the general explication, and also from the predication of wrath and the predication of anger; for "wrath" is predicated of truth, here of the truth of good, which is represented by Esau; whereas "anger" is predicated of this good itself. [2] "Wrath" and "anger" are frequently mentioned in the Word, but in the internal sense they do not signify wrath and anger, but repugnance, and this for the reason that whatever is repugnant to any affection produces wrath or anger, so that in the internal sense they are only repugnances; but the repugnance of truth is called “wrath,” and the repugnance of good is called “anger;” and in the opposite sense “wrath” is the repugnance of falsity or its affection, that is, of the principles of falsity; and “anger” is the repugnance of evil or its cupidity, that is, of the love of self and the love of the world. In this sense “wrath” is properly wrath, and “anger” is anger; but when they are predicted of good and truth, “wrath” and “anger” are zeal; which zeal, because in external form it appears like wrath and anger, therefore in the sense of the letter is also so called. [3] That in the internal sense “wrath” and “anger” are merely repugnances, may be seen from the following passages in the Word. In Isaiah: Jehovah hath heat against all the nations, and wrath against all their army (Isa. 34:2). The “heat of Jehovah against the nations” denotes repugnance against evil (that “nations” are evils, see above, n. 1259, 1260, 1849, 1868, 2588); “wrath against all their army” denotes repugnance against the derivative falsities (that the “stars,” which are called the “army of the heavens,” are knowledges, and thus truths and in the opposite sense falsities, may be seen above, n. 1128, 1808, 2120, 2495, 2849). Again: Who gave Jacob for a prey, and Israel to the spoilers? Did not Jehovah? He against whom we have sinned? Therefore He poured upon him the wrath of His anger (Isa. 42:24-25). The “wrath of anger” denotes repugnance against the falsity of evil; “Jacob,” those who are in evil; and “Israel,” those who are in falsity. [4] Again: I have trodden the winepress alone; and of the peoples there was no man with Me; and I have trodden them in Mine anger, and destroyed them in My wrath; and I trampled the peoples in Mine anger, and made them drunk in My wrath (Isa. 63:3, 6); where the Lord is treated of and his victories in temptations; to “tread and trample in anger” denotes victories over evils; and to “destroy and make drunk in wrath,” victories over falsities; to “trample upon,” in the Word, is predicated of evil; and to “make drunken,” of falsity. In Jeremiah: Thus saith the Lord Jehovih, Behold, Mine anger and My wrath shall be poured out upon this place, upon man, and upon beast, and upon the tree of the field, and upon the fruit of the ground; and it shall burn and shall not be quenched (Jer. 7:20); where mention is made of both “anger” and “wrath,” because both evil and falsity are treated of. [5] It is usual with the Prophets in speaking of evil to speak also of falsity, as in speaking of good to speak also of truth, and this because of the heavenly marriage, which is the marriage of good and truth, in everything of the Word (see n. 683, 793, 801, 2173, 2516, 2712); hence also both “anger” and “wrath” are mentioned; otherwise one term would have been sufficient. In the same prophet: I myself will fight with you with an outstretched hand and with a strong arm, even in anger, and in wrath, and in great heat; and I will smite the inhabitants of this city, both man and beast (Jer. 21:5-6). Here in like manner “anger” is predicated of the punishment of evil, and “wrath” of the punishment of falsity, and “heat” of the punishment of both; “anger” and “wrath,” because they denote repugnance, also denote punishment; for things which are repugnant come into collision, and then evil and falsity are punished; for in evil there is repugnance to good, and in falsity there is repugnance to truth; and because there is repugnance, there is also collision; that from this comes punishment may be seen above (n. 696, 967). [6] In Ezekiel: Thus shall Mine anger be consummated, and I will make My wrath to rest upon them, and I will comfort Myself, and they shall know that I Jehovah have spoken in My zeal when I have consummated My wrath upon them, when I shall do judgments in thee in anger and in wrath and in the reproofs of wrath (Ezek. 5:13, 15); where also "anger" denotes the punishment of evil; "wrath," the punishment of falsity, from its repugnance and consequent attack. In Moses: It shall not please Jehovah to pardon him, because then the anger of Jehovah and his zeal shall smoke against that man. And Jehovah shall separate him unto evil out of all the tribes of Israel. The whole land thereof shall be brimstone and salt, and a burning; it shall not be sown, and shall not bud, neither shall therein any herb come up; like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Jehovah overthrew in His anger and in His wrath; and all the nations shall say, Wherefore hath Jehovah done thus unto this land? What meaneth the heat of this great anger? (Deut. 29:20-24). Inasmuch as "Sodom" denotes evil, and "Gomorrah" the derivative falsity (n. 2220, 2246, 2322), and the nation of which Moses here speaks is compared thereto in respect to evil and falsity, therefore "anger" is spoken of in respect to evil, and "wrath" in respect to falsity, and “heat of anger” in respect to both. That such things are attributed to Jehovah or the Lord is according to the appearance, because it so appears to man when he runs into evil and the evil punishes him (see n. 245, 592, 696, 1093, 1683, 1874, 2395, 2447, 3235, 3605).

(3615) And he forget that which thou hast done to him. That this signifies habit acquired from the delay, is evident from the signification here of “forgetting,” as being the successive abolition of repugnance; and as this is effected by means of delay and the consequent habit, therefore this is signified by “and he forget that which thou hast done unto him.”

(3616) And I will send and take thee from thence. That this signifies then the end, is evident from what goes before and from what follows; for the end, which is here signified by “sending and taking thee from thence,” is when truth is in agreement with good, and thus truth serves in subordination to good; this end, after the tarrying of Jacob with Laban was ended, is represented by Esau when he ran to meet Jacob, and embraced him, and fell upon his neck, and kissed him, and they wept (Gen. 33:4); for when the end is, that is, the conjunction, then the good of the rational flows immediately into the good of the natural, and through the good into its truth, and also mediately through the truth of the rational into the truth of the natural, and through this into the good therein (n. 3573). From this it is evident why it was said by Rebekah, by whom is represented the truth of the rational, to Jacob, by whom is represented the truth of the natural, “I will send and take thee from thence.”

(3617) Why should I be bereaved even of you both in one day? That this signifies that otherwise there would be no conjunction, is evident from the fact that if those things were not done which in the internal sense are represented in what follows by Jacob sojourning with Laban, truth could not have been conjoined with good, thus good could not have been united to the truth in the natural, consequently the rational would be deprived of both; for without the conjunction in the natural of truth with good, and the unition of good with truth, there is no regeneration, which in the relative sense is the subject treated of in this chapter. This also is the conclusion of that which goes before.

(3618) Verse 46. And Rebekah said to Isaac, I loathe my life because of the daughters of Heth; if Jacob should take a woman of the daughters of Heth, such as these, of the daughters of the land, wherefore have I lives? "And Rebekah said to Isaac," signifies the Lord's perception from Divine truth; "I loathe my life because of the daughters of Heth," signifies the adjunction of natural truth from another source; "if Jacob should take a woman of the daughters of Heth," signifies that natural truth should not be associated therewith; "such as these, of the daughters of the land," signifies because not from that ground; "wherefore have I lives?" signifies that thus there would not be conjunction.

(3619) And Rebekah said to Isaac. That this signifies the Lord's perception from Divine truth, is evident from the signification of "saying," as being to perceive; from the representation of Rebekah as being the Divine truth of the Lord's Divine rational; and from the representation of Isaac as being the Divine good therein (concerning which see above); and whereas Divine good is being itself, and Divine truth is the derivative life, on which account the Lord is the Lord principally from Divine good, therefore it is said “the Lord’s perception from Divine truth.” Perception from the Divine truth of the rational is from the intellectual part, whereas perception from Divine good is from the will part; but perception from the intellectual part is not of this part, but is of the inflowing will part; for the intellectual part is nothing but the will part in form. Such is the intellectual part when conjoined with the will part; but before it is so conjoined the intellectual part appears to be by itself, and the will part by itself, although this is nothing but that the external separates itself from the internal; for when the intellectual part inwardly wills and thinks anything, there is an end from the will part which makes its life, and directs the thinking there. The reason why the intellectual part has life from the end, is that the end with man is his life (n. 1909, 3570); hence it may in some measure be evident what in the representative sense is anyone’s perception from truth, and what in the supreme sense is the Lord’s perception from Divine truth.

(3620) I loathe my life because of the daughters of Heth. That this signifies the adjunction of natural truth from another source, is evident from the signification of “loathing one’s life,” as being no adjunction, namely, of natural truth to the truth of the rational, for when there is not adjunction, then to the rational its life appears as if it were no life, as may be seen from what was said above (n. 3493); and from the signification of the “daughters of Heth,” as being the affections of truth from what is not genuine; here, the affections of natural truth, because spoken of Jacob, by whom natural truth is represented, as before shown. (That “daughters” are affections may be seen above, n. 2362; and that “Heth” or “Hittite” is truth from what is not genuine, n. 3470.) Hence it is evident that by “I loathe my life because of the daughters of Heth,” is signified that there could be no adjunction of the natural through truth which is not from what is genuine; thus that there must be the adjunction of natural truth from another source. The adjunction of natural truth is treated of in what follows, where mention is made of Jacob’s stay with Laban, namely, that truths from a common stock were adjoined thereto; and by the truths which the daughters of Heth represent, because they were not from that stock, no adjunction could be effected, since there was disparity and discordance; for by the sons of Heth is represented the spiritual church among the Gentiles (n. 2913, 2986), in which, as they have not the Word, the truths are not from that origin.

(3621) If Jacob should take a woman of the daughters of Heth. That this signifies that natural truth should not be associated thereto, is evident from the signification of “taking a woman,” as being to be associated; and from the signification of the “daughters of Heth,” as being the affections of truth from what is not genuine (see just above, n. 3620); or what is the same, truth; for truth without affection is not conjoined (n. 3066, 3336). How the case is with these things is evident from what was said above concerning the daughters of Heth.

(3622) Such as these, of the daughters of the land. That this signifies because not from that ground, that is, from truths of the genuine church, is evident from the signification of “daughters,” as being churches; for “daughters” signify the affections of good and truth (n. 2362); and “land” signifies the region where the church is, thus the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355); thus the “daughters of the land” are the goods and truths of the church.

(3623) Wherefore have I lives? That this signifies that thus there would not be conjunction, is evident from the signification of “lives,” as being conjunction through truths and goods; for when no truth from a common stock or genuine source could be adjoined to natural truth, then neither would there be the adjunction of the natural to the truth of the rational; thus to the rational its life would appear as no life (n. 3493, 3620); hence by the words, “wherefore have I lives?” is signified that thus there would not be conjunction. The reason why here and in other passages lives are spoken of in the plural, is that there are two faculties of life in man; one of which is called the understanding, and is of truth; and the other of which is called the will, and is of good; these two lives or faculties of life make a one when the understanding is of the will, or what is the same, when truth is of good. This is the reason why in the Hebrew tongue frequent mention is made of “life,” and also of “lives.” That mention is made of “lives,” is evident from the following passages in Genesis: And Jehovah God formed man of dust from the ground, and breathed into his nostrils the breath of lives, and man became a living soul (Gen. 2:7). And out of the ground made Jehovah God to grow every tree that is desirable to the sight, and good for food; and the tree of lives in the midst of the garden (Gen. 2:9). Behold I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of lives (Gen. 6:17). And they went in unto Noah into the ark, two, two, of all flesh wherein is the breath of lives (Gen. 7:15, n. 780). All in whose nostrils was the breathing of the breath of lives died (Gen. 6:22). And in David: I believe to see the goodness of Jehovah in the land of lives (Ps. 27:13). Again: What man is he that desireth lives, and loveth days that he may see good (Ps. 34:12)? Again: With Thee is the fountain of lives; in Thy light shall we see light (Ps. 36:9). In Malachi: My covenant was with Levi of lives and peace (Mal. 2:5). In Jeremiah: Thus saith Jehovah, Behold I set before you the way of lives, and the way of death (Jer. 21:8). In Moses: To love Jehovah thy God, and to obey His voice, and to cleave unto Him for He Is thy lives, and the length of thy days; that thou mayest dwell in the land (Deut. 30:20). And again: It is not a vain word from you, because it is your lives, and through this word ye shall prolong your days upon the land (Deut. 32:47); and in other places. “Lives” are spoken of in the plural because they are two, as was said, and yet a one; as also in the Hebrew tongue are “heavens,” which are many, and yet a one; in like manner “waters,” those above and those beneath (Gen. 1:6-7, 9), which are spiritual things pertaining to the rational and the natural, and which also are to be a one through conjunction. In respect to “lives,” they signify in the plural both what is of the will and what is of the understanding, consequently what is of good and what is of truth; for the life of man is nothing else than good and truth wherein is life from the Lord, inasmuch as man, without good and truth, and life therein, is no man; for man without these would not be able to will anything or think anything, all his faculty of willing being from what is good or what is not good, and his faculty of thinking from what is true or what is not true; hence man has lives, which are one life when his thinking is from his willing, that is, when the truth which is of faith is from the good which is of love.

(3624) CONCERNING THE CORRESPONDENCE OF ALL MAN’S ORGANS AND MEMBERS, BOTH INTERIOR AND EXTERIOR, WITH THE GRAND MAN, WHICH IS HEAVEN. It is now permitted to relate and describe wonderful things which, so far as I know, have not as yet been known to anyone, nor have even entered into the mind of anyone, namely, that the universal heaven is so formed as to correspond to the Lord, to His Divine Human; and that man is so formed as to correspond to heaven in regard to each and all things in him, and through heaven to the Lord. This is a great mystery which is now to be revealed, and which shall be treated of here and at the close of the subsequent chapters.

(3625) It is from this ground that it has been occasionally said above, in speaking of heaven and the angelic societies, that they belong to some province of the body; as to that of the head, or that of the breast, or of the abdomen, or of some member or organ therein; and this because of the correspondence here spoken of.

(3626) That there is such a correspondence is perfectly well known in the other life, not only to angels, but also to spirits, and even to the wicked. Angels know from it the most hidden things in man and the most hidden things in the world and in its universal nature, as has very often been made manifest to me from the fact that when I spoke of any part of man, they, from their mental view into the heavenly order which they followed, to which the order of that part corresponded, not only knew all the structure of that part, its manner of acting and use, but likewise innumerable things besides, more than man is ever capable of exploring or even understanding, and this in their order and in their series. Thus being in first principles, they thence know the things which are from these.

(3627) It is a general rule that nothing can exist and subsist from itself, but from something else, that is, through something else, and that nothing can be kept in form except from, that is, through it, as is evident from each and everything in nature. That on the outside the human body is kept in form by the atmospheres, is known; and unless it were also kept in form within by some acting or living force, it would fall to pieces in a moment; for everything unconnected with what is prior to itself, and through things prior with the First, instantly perishes. That the Grand Man, or influx therefrom, is that prior by which man as to each and all things in him is connected with the First, that is, with the Lord, will appear from what follows.

(3628) On this subject I have been instructed by much experience, and indeed that not only the things pertaining to the human mind, namely to its thought and affection, correspond to things spiritual and celestial which are of heaven from the Lord, but also the whole man in general, and in particular whatever is in man; insomuch that there is not the smallest part, nor even the smallest constituent of a part, which does not correspond; also that man exists and continually subsists therefrom; and further, that unless there were such a correspondence of man with heaven, and through heaven with the Lord, thus with what is prior to himself, and through prior things with the First, he would not subsist even a moment, but would dissolve into nothing. [2] There are always two forces which, as before said, keep everything in its connection and in its form, namely, a force acting from without, and a force acting from within, in the midst of which forces is that which is kept in connection and form; thus is it with man as to every part of him, even the most minute. That the atmospheres are that which from without keep the whole body in connection, by their continual pressure or incumbence and the consequent acting force, is known; and also that the aerial atmosphere by its inflow keeps the lungs in their connection and form, and likewise its organ which is the ear, with its forms constructed therein according to the modifications of the air. It is also known that the ethereal atmosphere in like manner maintains the interior connections; for this atmosphere flows in freely through all the pores, and keeps the interior viscera of the whole body inseparable in their forms, by nearly the same pressure or incumbence, and the consequent acting force; also that the same atmosphere keeps in connection and form its organ which is the eye, with its forms therein constructed to the modifications of the ether. Unless there were internal forces correspondent to these which should react against the external forces and thus keep the intermediate forms in connection and equilibrium, they would not subsist a moment. [3] From this it is evident that in order that anything may exist and subsist there must needs be two forces. The forces which flow in and act from within are from heaven and through heaven from the Lord, and have in themselves life. This is very clearly manifest from the organ of hearing: unless there were interior modifications, which are of life, and to which correspond the exterior modifications which are of the air, there would be no hearing. The same is also evident from the organ of sight: unless there were interior light which is of life, and to which corresponds the exterior light which is of the sun, no vision would be possible. The case is the same with all the other organs and members in the human body: there are forces acting from without, which are natural and in themselves not living, and there are forces acting from within, in themselves living, which keep every organ in its connection, and cause it to live, and this according to the form such as has been given them for use.

(3629) That the case is thus, few can believe, because men do not know what the spiritual is, and what the natural, and still less how these are distinguished from each other; also what correspondence is, and what influx; and that the spiritual, when it flows into the organic forms of the body, presents living operations such as appear; and that without such influx and correspondence not even the most minute particle of the body can have life and be moved. As to these things I have been informed by living experience that not only heaven in general flows in, but also the societies in particular; likewise what the societies are and of what quality which flow into this and that organ of the body, and into this and that member; and further, that there is not one society only which flows into each organ or member, but very many, and that in each society also there are very many; for the more there are, so much the better and stronger is the correspondence, inasmuch as perfection and strength are from the unanimous multitude of many who act as a one in a heavenly form; hence results a more perfect and stronger endeavor into particulars according to the numbers.

(3630) From this it may be seen that the viscera and members, or organs of motion and sensation, correspond each and all to societies in heaven, thus as it were to so many distinct heavens; and that from those societies, that is, through them, celestial and spiritual things flow in with man, and this into adequate and suitable forms, and in this manner present the effects which are apparent to man. These effects however do not appear to man otherwise than as natural, thus altogether under another form and under another appearance, so that they cannot be known to be from heaven.

(3631) It was also once shown me to the life what societies they are, and of what quality, and how they flow in and act, which constitute the province of the face, and flow into the muscles of the forehead, of the cheeks, of the chin, and of the neck, and what communication there is between them. In order that this might be presented to the life, it was allowed them by means of influx and in various ways to present the appearance of a face. In like manner it was shown what societies, and of what quality, flow into the lips, into the tongue, into the eyes, and into the ears; and it was also given to speak with them, and thus to be fully instructed. In this way it was made evident that all who come into heaven are organs or members of the Grand Man; and also that heaven is never shut, but that the greater its numbers the stronger is the endeavor, the stronger the force, and the stronger the action; and further, that the heaven of the Lord is immeasurable, so immeasurable as to exceed all belief; the inhabitants of this earth being very few in comparison, and almost as a pool compared with the ocean.

(3632) Divine order, and the heavenly order thence derived, are not terminated except in man, in what is of his body, namely, in his gestures, actions, looks, speech, external sensations, and their delights. These are the extremes of order, and the extremes of influx, which are then terminated; but the interior things which flow in are not such as they appear in externals, but have altogether a different appearance, a different countenance, a different sensation, and a different pleasure. Correspondences teach of what sort these are, and also representations, which have been described. That there is such a difference may be seen from the actions which flow from the will, and from the speech which flows from the thought-the actions of the body are not such in the will, nor are the expressions of speech such in the thought. Hence also it is manifest that natural acts flow from spiritual, for that which is of the will and of the thought is spiritual; and that these spiritual are effigied in those natural acts correspondently, but still differently.

(3633) All spirits and angels appear to themselves as men; of such a face and such a body, with organs and members; and this for the reason that their inmost conspires to such a form; just as the primitive of man, which is from the soul of the parent, endeavors toward the formation of the whole man in the ovum and the womb, although this primitive is not in the form of the body, but in another most perfect form known to the Lord alone; and inasmuch as the inmost with everyone in like manner conspires and endeavors toward such a form, therefore all there appear as men. Moreover the universal heaven is such that everyone is as it were the center of all, for he is the center of influxes from all through the heavenly form; and hence an image of heaven results in everyone, and makes him like unto itself, thus a man; for such as the general is, such is a part of the general, inasmuch as the parts must be like their general, in order that they may be of it.

(3634) A man who is in correspondence, that is, who is in love to the Lord and in charity toward the neighbor, and thence in faith, is as to his spirit in heaven, and as to his body in the world; and because he thus acts as one with the angels, he is also an image of heaven; and as there is an influx of all, or a general influx into the particulars or parts, as before said, he is also a little heaven under a human form; for man has from good and truth that he is man and is distinguished from brute animals.

(3635) There are in the human body two things which are the fountains of all its motion, and also of all external or mere bodily action and sensation, namely, the heart and the lungs. These two correspond in such a manner to the Grand Man or heaven of the Lord that the celestial angels therein constitute one kingdom, and the spiritual another kingdom, for the kingdom of the Lord is celestial and spiritual. The celestial kingdom consists of those who are in love to the Lord; the spiritual kingdom of those who are in charity toward the neighbor (n. 2088, 2669, 2715, 2718, 3235, 3246). The heart and its kingdom in man correspond to the celestial angels; the lungs and their kingdom correspond to the spiritual. The angels also flow into the things which are of the heart and lungs, so that these things exist and subsist by influx from them. But the correspondence of the heart and lungs with the Grand Man will of the Lord's Divine mercy be treated of specifically.

(3636) This is a most universal truth: That the Lord is the Sun of heaven, and that from this Sun is all the light in the other life; and that to angels and spirits, or those who are in the other life, nothing at all of the light of the world appears; and also that the light of the world, which is from its sun, is only thick darkness to angels. From the Sun of heaven, or from the Lord, there is not only light, but also heat; but it is spiritual light and spiritual heat. To the angels' eyes this light appears as light, but has within it intelligence and wisdom, because this is its source; and by their senses this heat is perceived as heat, but there is within it love, because this is its source. For this reason love is also called spiritual heat, and likewise constitutes the heat of man's life; and intelligence is called spiritual light, and likewise constitutes the light of man's life. From this universal correspondence all other correspondences are derived; for all things both in general and in particular have relation to the good which is of love, and to the truth which is of intelligence.

(3637) Relatively to man, the Grand Man is the Lord's universal heaven; but in the supreme sense the Grand Man is the Lord alone, for heaven is from Him, and all things therein correspond to Him. Inasmuch as by a life of evil and the consequent persuasions of falsity, the human race had become altogether perverted, and as the lower things with man then began to dominate over the higher, or his natural things over the spiritual, so that Jehovah or the Lord could no longer flow in through the Grand Man, that is heaven, and reduce them into order, there was a consequent necessity for the coming of the Lord into the world, that thereby He might put on the human, and make it Divine, and by it restore order, so that the universal heaven might have relation to Him as the Only Man, and might correspond to Him alone; those who were in evil and thence in falsity being rejected beneath the feet, thus out of the Grand Man. Hence they who are in the heavens are said to be in the Lord, even in His Body; for the Lord is the all of heaven, in whom all and each are assigned their provinces and offices.

(3638) From this it is that in the other life all societies, how many soever they may be, keep their situation constant in respect to the Lord, who appears like a sun to the universal heaven; and what is wonderful, and can scarcely be credited by anyone, because not apprehended, the societies there keep the same situation in respect to each individual, wherever he may be, and however he may turn himself and move about-as for instance, the societies which appear on the right are continually at his right, and those which appear on the left are continually at his left, however he changes his position as to face and body. This also it has been given me frequently to observe in turning the body. Thus it is manifest that the form of heaven is such as to bear a constant relation to a Grand Man relatively to the Lord; and that all the angels are not only with the Lord, but in the Lord; or what is the same, that the Lord is with them, and in them; otherwise this condition would not exist.

(3639) Hence all situations in heaven are determined with respect to the human body, according to their points of direction from it; that is, on the right, on the left, forward, and backward, in whatever position; as also according to planes, as in the plane of the head and of its parts, as of the forehead, the temples, the eyes, and the ears; in the plane of the body, the plane of the shoulders, of the breast, the abdomen, the loins, the knees, the feet, and the soles of the feet; likewise above the head, and beneath the soles of the feet, at every degree of obliquity; at the back also, from the hinder part of the head downward. It is known from the very situation what the societies are, and to what provinces of man's organs and members they belong, and this in all cases infallibly; but more is known from their genius and disposition as to affections.

(3640) The hells, which are very numerous, have also a constant situation, so that from their mere situation it may be known what they are, and of what quality. With their situation the case is similar-all the hells beneath man are in planes in every direction under the soles of the feet. Some spirits from them appear also above the head, and elsewhere scatteredly; but it is not that they have their situation there, for the same is a persuasive phantasy which deceives and counterfeits in respect to their situation.

(3641) All, both they who are in heaven and they who are in hell, appear erect, with the head upward and the feet downward; when nevertheless in themselves, and according to angelic vision, they are in a different position. That is to say, they who are in heaven have their heads toward the Lord, who is the Sun there, and thus is the common center from whom is all position and situation;

whereas in the sight of the angels the infernals have their heads downward and their feet upward, thus in a position opposite, and also oblique; for to the infernals that is beneath which to the celestials is above, and that is above which to the celestials is beneath. From this it is in some degree manifest how heaven may as it were make a one with hell; or how they may together present a one in situation and position.

(3642) One morning I was in company with angelic spirits, who according to custom acted in unity of thought and speech. This penetrated also toward hell, into which it was continued, insomuch that they appeared as it were to act as a one with the infernals; but the reason was that the good and truth with the angels was by a wonderful turning changed with the infernals into evil and falsity, and this by degrees as it flowed down, where hell acted as a one by persuasions of falsity and by cupidities of evil. Notwithstanding that the hells are out of the Grand Man, they are nevertheless in this manner reduced as it were into a one, and thereby are kept in order, according to which are their consociations; thus the Lord from His Divine directs the hells also.

(3643) It was observed that they who are in the heavens are in a serene aura of light, like the light of morning and of noon, also verging to evening; and in like manner that they are in heat as of spring, of summer, and of autumn; whereas they who are in hell are in an atmosphere gross, cloudy, and dark, and are also in cold. It was observed that between these in general there is an equilibrium; also that in proportion as the angels are in love, charity, and the derivative faith, in the same proportion they are in an aura of light and of vernal heat; and in proportion as the infernals are in hatred, and thence in falsity, in the same proportion they are in thick darkness and in cold. As before said in the other life the light has intelligence within it, the heat has within it love, the thick darkness insanity, and the cold hatred.

(3644) As to their souls, or what is the same, as to the spirit which is to live after the body's decease, all men in the universal world have a situation either in the Grand Man (that is, in heaven), or outside of it in hell. During his life in this world man is not aware of this; but still he is there, and is thereby directed. All are in heaven in accordance with their good of love and the derivative truth of faith; and in hell in accordance with their evil of hatred and the derivative falsity.

(3645) The universal kingdom of the Lord is a kingdom of ends and uses. It has been given me manifestly to perceive this Divine sphere of ends and uses, and certain things at the same time which are inexpressible. Each and all things flow forth from this sphere, and are directed by it. Insofar as the affections, thoughts, and actions have within them the end to do good from the heart, so far the man, spirit, or angel is in the Grand Man, that is, in heaven; but insofar as a man or spirit has the end to do evil from the heart, so far he is out of the Grand Man, that is, is in hell.

(3646) With brute animals the case is similar to what it is with men in respect to influxes and correspondences, namely, that with them there is an influx from the spiritual world and an afflux from the natural world by which they are held together and live; but the very operation exhibits itself in different ways in accordance with the forms of their souls and thence of their bodies. The case is as with the light of the world, which flows into various objects of the earth in a like degree and manner, and nevertheless acts diversely in different forms, producing beautiful colors in some, and colors not beautiful in others. So when spiritual light flows into the souls of brutes, it is received altogether differently, and thus actuates them differently from what it does when it flows into the souls of men. [2] For the latter are in a higher degree, and in a more perfect state, and are such that they can look upward, thus to heaven and to the Lord, and therefore the Lord can adjoin them to Himself, and give them eternal life; but the souls of brutes are such that they cannot do otherwise than look downward, thus to earthly things alone, and therefore can be adjoined solely to such things; wherefore also they perish together with the body. The ends are what show the quality of the life which man has; and the quality of the life which beasts have. Man is able to have spiritual and heavenly ends; he may see them, acknowledge them, believe them, and be affected with them, whereas beasts can have no other than natural ends. Thus man is able to be in the Divine sphere of ends and uses which is in heaven and which constitutes heaven; but beasts cannot be in any other sphere than that of earthly ends and uses. Ends are nothing but loves, for that which is loved is regarded as the end. [3] The reason why very many men do not know how to distinguish between their life and the life of beasts, is that they in like manner are in external things, and at heart are solely concerned about earthly, bodily, and worldly objects; and such persons believe themselves to be like the beasts in respect to life also, and suppose that after death they will be dissipated like them; for as to what spiritual and celestial things are they know not, because they care not. Hence comes the insanity of our age, in that men compare themselves to brute beasts and do not see the internal distinction; but he who believes in celestial and spiritual things, or suffers spiritual light to flow in and act, sees altogether differently, and likewise how far he is above brute animals. But the life of brute animals will of the Lord's Divine mercy be treated of separately.

(3647) How the case is with these things has also been shown. It was given me to see and perceive certain ones as they entered into the other life who in the life of the body had regarded only earthly things and had had nothing else as their end; nor had they been initiated by means of any knowledges into good and truth. They had belonged to the common crowd of sailors and of peasants. They appeared (as was also perceived) to have so little life that I thought it impossible for them to receive eternal life like other spirits, being like machines, little animated; but the angels had tender care for them, and through the faculty which they possessed as men insinuated into them the life of good and truth, whereby they were more and more led on from a life like that of animals to human life.

(3648) There is an influx from the Lord through heaven into the subjects also of the vegetable kingdom; as into trees of every kind, and into their fructifications; and into plants of various kinds, and their multiplications. Unless a spiritual principle from the Lord within continually acted into their primitive forms, which are in the seeds, they would never vegetate and grow in so wonderful a manner and succession; but the forms therein are such that they do not receive anything of life. It is from this influx that they have within them an image of the eternal and infinite, as is evident from the fact that they are in the continual endeavor to propagate their kind and their species, and thus to live as it were forever, and also to fill the universe; this endeavor being in every seed. But man attributes all these marvelous things to mere nature, nor believes in any influx from the spiritual world, because at heart he denies it; although he might know that nothing can subsist except through that from which it has come forth; that is, that subsistence is a perpetual coming forth; or what is the same, production is continual creation. That hence universal nature is a theater representative of the Lord's kingdom may be seen above (n. 3483). But on this subject also, and on the correspondence of the vegetable kingdom with the Grand Man, of the Lord's Divine mercy something shall be said elsewhere.

(3649) The subject of the Grand Man and correspondence therewith will be continued at the close of the subsequent chapters.

CHAPTER 28

(3650) IN THE preface to the preceding chapter there was unfolded what the Lord taught and foretold in Matthew 24, verses 8 to 14, concerning the Last Judgment, that is, the last days of the church (see n. 3486-3489). There now follow in order, for explication in accordance with the same method of procedure, the contents of verses 15 to 18 in the same chapter: When therefore ye shall see the abomination of desolation which was told of by Daniel the prophet standing in the holy place, let him that readeth understand, then let them that are in Judea flee into the mountains; let him that is upon the housetop not go down to take anything out of his house; and let him that is in the field not return back to take his garment (Matt. 24:15-18).

(3651) Everyone may see that these words contain arcana, and that unless these arcana are disclosed it is impossible to know what is meant by “them that are in Judea fleeing to the mountains;” by “him that is upon the housetop not going down to take anything out of his house;” and by “him that is in the field not returning back to take his garment.” Unless the internal sense were to teach what these words signify and enfold within them, the investigators and interpreters of the Word might be led away and fall into opinions altogether foreign to the truth; or it might even happen that those who at heart deny the holiness of the

Word might come to the conclusion that such expressions merely describe flight and escape on the approach of an enemy; consequently that there is nothing more holy contained therein; when yet by these words of the Lord there is fully described a state of the devastation of the church in respect to the goods of love and the truths of faith; as may be seen from the following explication of the words in question.

(3652) According to the internal sense, the signification is as now follows. When therefore ye shall see the abomination of desolation; signifies the devastation of the church, which occurs when the Lord is no longer acknowledged; consequently when there is no love and no faith in Him; also when there is no longer any charity toward the neighbor; and consequently when there is not any faith of good and truth. When this is the case in the church, or rather in the region where the Word is in existence-that is, when men are such in the thoughts of the heart, even if not in the doctrine of their lips-then there is “desolation,” and the things just mentioned are its “abomination;” so that the words “when ye shall see the abomination of desolation” signify when anyone observes such things; and what is to be done in such a case is told in what now follows in verses 16 to 18. [2] Which was told of by Daniel the prophet; in the internal sense signifies by the prophets; for where any prophet is mentioned by name in the Word, it is not the prophet that is meant, but the prophetic Word itself; because names never penetrate into heaven (see n. 1876, 1888); and yet the same is not signified by one prophet as by another. What is signified by "Moses," "Elias," and "Elisha," may be seen in the preface to chapter 18 and in n. 2762; but by "Daniel" is signified everything prophetic concerning the Lord's advent, and concerning the state of the church; in the present case concerning its last state. The subject of devastation is largely treated of in the Prophets, and by it in the sense of the letter is signified the devastation of the Jewish and Israelitish Church, but in the internal sense there is signified the devastation of the church in general, thus also the devastation which is now at hand. [3] Standing in the holy place; signifies devastation as to all things which are of good and truth; the "holy place" is a state of love and faith (that "place" in the internal sense is state, see above, n. 2625, 2837, 3356, 3387); the holy of this state is the good which is of love, and the derivative truth which is of faith; and nothing else than these is meant by "holy" in the Word, because these things are from the Lord, who is the Holy itself, or the Sanctuary. Let him that readeth understand; signifies that these things are to be well observed by those who are in the church, especially by those who are in love and faith; who now come to be treated of. [4] Then let them that are in Judea flee into the mountains; signifies that they who are of the church will not look elsewhere than to the Lord, thus to love to Him, and to charity toward the neighbor (that by "Judea" is signified the church, will be shown below; that by a "mountain" is signified the Lord Himself, but by "mountains" love to Him, and charity toward the neighbor, may be seen above, n. 795, 796, 1430, 2722).

According to the sense of the letter the meaning would be that when Jerusalem was besieged, as it came to be by the Romans, then they should not betake themselves thither, but to the mountains, according to what is written in Luke: When ye see Jerusalem compassed with armies, then know that her devastation is at hand. Then let them that are in Judea flee upon the mountains; and let them that are in the midst of her depart out; and let not them that are in the regions enter therein (Luke 21:20-21); [5] but in this passage the case is the same with Jerusalem, namely, that in the sense of the letter it is Jerusalem which is understood, while in the internal sense it is the Lord's church (see n. 402, 2117); for each and all of the things recorded in the Word concerning the Jewish and Israelitish people are representative of the Lord's kingdom in the heavens, and of His kingdom on earth; that is, of the church, as has been often shown. Hence it is that by "Jerusalem" in the internal sense is nowhere meant Jerusalem, nor by "Judea," Judea. But these matters were of such a nature as to be capable of representing the celestial and spiritual things of the Lord's kingdom, and the events took place for the sake of the representation. In this way the Word could be so written as to be adapted to the apprehension of the man who should read it, and also to the understanding of the angels who are with the man. This likewise was the reason why the Lord spoke in the same manner; for had He spoken otherwise, His Word would not have been adapted to the understanding of those who read it, especially at that time; nor to the understanding of the angels; thus it would neither have been received by man, nor understood by the angels. [6] Let him that is upon the housetop not go down to take anything out of his house; signifies that such as are in the good of charity should not betake themselves to those things which belong to doctrinal matters of faith. In the Word the "housetop" signifies the higher state of man, thus his state as to good; but those things which are below it signify the lower state of man, thus his state as to truth (n. 710, 1708, 2233, 2234, 3142, 3538). As regards the state of a man of the church, the case is this: While he is being regenerated he learns truths for the sake of good, for he has the affection of truth on this account; but after he has been regenerated he acts from truth and good. After the man has arrived at this state he ought not to betake himself to his former state, for if he should do this he would reason from truth concerning the good in which he is, and would thereby pervert his state, for all reasoning ceases, and ought to cease, when a man is in a state to will what is true and good; for he then thinks and acts from the will, consequently from conscience, and not as before from the understanding; and if he should again think and act from this, he would fall into temptations in which he would succumb. This then is what is signified by "Let him that is upon the housetop not go down to take anything out of his house." [7] And let him that is in the field not return back to take his garment; (that is, his tunic), signifies that such as are in the good of truth should not betake themselves from the good thereof to what is doctrinal of truth. In the Word a "field" signifies this state of man in respect to good (what is meant by “field” may be seen above, n. 368, 2971, 3196, 3310, 3317, 3500, 3508); and a “garment” or “tunic” signifies that which clothes good, that is, what is doctrinal of truth, for this is as clothing to good (that a “garment” has this signification may be seen above, n. 297, 1073, 2576, 3301). Everyone can see that in these words deeper things are hidden than those which appear in the letter, for they were spoken by the Lord Himself.

(3653) From all this it is now evident that in these verses there is fully described the state of devastation of the church in respect to the goods of love and the truths of faith, and that at the same time there is given an exhortation to those who are in these goods and truths in regard to what they ought then to do. There are three kinds of men within the church; namely, those who are in love to the Lord; those who are in charity toward the neighbor; and those who are in the affection of truth. Those who belong to the first class, who are in love to the Lord, are specifically signified in the words, “let them that are in Judea flee into the mountains.” Those in the second class, who are in charity toward their neighbor, are specifically signified in the words, “let him that is upon the housetop not go down to take anything out of his house.” Those in the third class, who are in the affection of truth, are specifically signified in the words, “and let him that is in the field not return back to take his garment.” (See what has been said and explained above in regard to these words, n. 2454; and what is meant by “returning back,” and “looking behind him.”)

(3654) That in the internal sense of the Word "Judea" does not signify Judea; nor in like manner "Jerusalem," Jerusalem, may be seen from many passages in the Word. "Judea" is not so frequently mentioned in the Word as is the "land of Judah," and by the "land of Judah," as well as by the "land of Canaan," is signified the Lord's kingdom (consequently also the church, for the church is the Lord's kingdom on earth), and this for the reason that the Lord's celestial kingdom was represented by Judah, or by the Jewish nation, and His spiritual kingdom by Israel, or the Israelitish people; and inasmuch as it was so represented, therefore also when mention is made in the Word of that nation and people, in the internal sense there is nothing else signified thereby. [2] That this is the case will appear from what of the Lord's Divine mercy will be said hereafter concerning Judah and the land of Judah; and in the meantime from the following few passages in the Prophets. In Isaiah: My beloved had a vineyard in the horn of a son of oil; and he made a hedge about it, and gathered out the stones thereof, and planted it with a noble vine, and built a tower in the midst of it, and also hewed out a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now O inhabitant of Jerusalem, and man of Judah, judge I pray you between Me and My vineyard. I will make it a desolation. For the vineyard of Jehovah Zebaoth is the house of Israel, and the man of Judah is the plant of His delights; and He looked for judgment, but behold a festering; for righteousness, but behold a cry (Isa. 5:1-3, 6-7). In this passage, in the sense of the letter, the perverted state of the Israelites and Jews is treated of, but in the internal sense the perverted state of the church as represented by Israel and Judah. The "inhabitant of Jerusalem" is the good of the church (that "inhabitant" signifies good, or what is the same, those who are in good, may be seen above, n. 2268, 2451, 2712, 3613; and that "Jerusalem" signifies the church, see n. 402, 2117). The signification of the "house of Israel" is similar (that "house" signifies good may be seen above, n. 710, 1708, 2233, 2234, 3142, 3538; and that "Israel" signifies the church, n. 3305); in like manner the "man of Judah," for by "man" is signified truth (n. 265, 749, 1007, 3134, 3310, 3459), and by "Judah" good, but with the difference that the "man of Judah" signifies truth from the good of love to the Lord (which is called celestial truth), that is, those who are in such truth. [3] In the same: And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth. The envy also of Ephraim shall depart, and the enemies of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not straiten Ephraim. Jehovah shall accurse the tongue of the Egyptian sea, and with the vehemence of His breath shall shake His hand over the river. And there shall be a highway for the remains of His people, which shall be left from Asshur (Isa. 11:12-13, 15-16). The subject here treated of in the sense of the letter is the bringing back of the Israelites and Jews from captivity, but in the internal sense it is concerning a new church in general and with every individual in particular who is being regenerated or is becoming a church. The "outcasts of Israel" denote the truths of such persons; the "dispersed of Judah," their goods; "Ephraim," their intellectual part in that it will no longer be resistant; "Egypt," memory-knowledges; and "Asshur," the derivative reasoning, which they have perverted; the "outcasts," the "dispersed," the "remains," and "those who are left," denote the truths and goods which survive. (That "Ephraim" denotes the intellectual part, will be made manifest elsewhere; and that "Egypt" is memory-knowledge, n. 1164-1165, 1186, 1462, 2588, 3325; that "Asshur" is reasoning, n. 119, 1186; and that "remains" are goods and truths from the Lord stored up in the interior man, n. 468, 530, 560, 561, 660, 661, 798, 1050, 1738, 1906, 2284.) [4] In the same: Hear ye this, O house of Jacob, called by the name of Israel, and they have come forth out of the waters of Judah. For they call themselves of the holy city, and stay themselves upon the God of Israel (Isa. 48:1-2); where the "waters of Judah" denote the truths which are from the good of love to the Lord; the truths thence derived are the very goods of charity, which are called spiritual goods, and constitute the spiritual church, the internal of which is "Israel," and the external the "house of Jacob;" hence it is manifest what is signified by the "house of Jacob called by the name of Israel," and by their "coming forth out of the waters of Judah." [5] In the same: I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains; and Mine elect shall possess it, and My servants shall dwell there (Isa. 65:9); "out of Judah an inheritor of mountains" in the supreme sense denotes the Lord, and in the representative sense those who are in love to Him, thus in the good of love to the Lord and of love to the neighbor. (That "mountains" signify these goods was shown above, n. 3652.) [6] So in Moses: Judah is a lion's whelp; from the prey my son thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? (Gen. 49:9); where it is clearly manifest that in the supreme sense by "Judah" is meant the Lord, and in the representative sense those who are in the good of love to Him. So in David: When Israel went forth out of Egypt, the house of Jacob from a barbarous people, Judah became His sanctuary, Israel His dominion (Ps. 114:1-2); in this passage also "Judah" denotes celestial good, which is the good of love to the Lord; and "Israel," celestial truth, or spiritual good. [7] So in Jeremiah: Behold the days come, saith Jehovah, that I will raise unto David a righteous offshoot, and He shall reign as king, and prosper, and shall execute judgment and righteousness in the earth. In His days Judah shall be saved, and Israel shall dwell securely; and this is His name whereby He shall be called: JEHOVAH OUR RIGHTEOUSNESS (Jer. 23:5, 6; 33:15, 16); where the Lord's advent is treated of, "Judah" denoting those who are in the good of love to the Lord; "Israel," those who are in the truth of this good. That by "Judah" is not meant Judah, nor by "Israel" Israel, is evident from the fact that neither Judah nor Israel was saved. In like manner in the same: I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first (Jer. 33:7). In the same: In those days, and in that time, saith Jehovah, the sons of Israel shall come, they and the sons of Judah together; going and weeping shall they go, and shall seek Jehovah their God; and they shall seek Zion in the way with their faces thitherward (Jer. 50:4-5). Again: At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, for the name of Jehovah, to Jerusalem; neither shall they walk any more after the stubbornness of their evil heart. In those days the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north upon the land (Jer. 3:17-18). [8] Again: Behold the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And I will make a new covenant with the house of Israel and with the house of Judah; this is the covenant that I will make with the house of Israel after those days; I will put My law in the midst of them, and will write it on their heart (Jer. 31:27, 31, 33). That Israel or the house of Israel is not here meant, is very evident, because they were dispersed among the Gentiles, and were never brought back out of captivity; consequently neither was Judah nor the house of Judah meant, but thereby were signified, in the internal sense, those who are of the Lord's spiritual and celestial kingdom. With these is made a new covenant, and on their heart is the law written; a "new covenant" denoting conjunction with the Lord by means of good (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037); the "law written on their heart," denoting the consequent perception of good and of truth, and also conscience. [9] So in Joel: And it shall come to pass in that day that the mountains shall drop new wine, and the hills shall flow with milk, and all the streams of Judah shall flow with waters; and a fountain shall go forth out of the house of Jehovah, and shall water the stream of Shittim. Egypt shall be a waste, and Edom shall be for a wilderness of a waste for the violence done to the sons of Judah, because they have shed innocent blood in their land. But Judah shall abide forever, and Jerusalem to generation and generation (Joel 3:18, 20); from all the particulars in this passage also it is manifest that by "Judah" is not meant Judah, nor by "Jerusalem," Jerusalem, but those who are in the holy of love and of charity; for these "shall abide forever, and to generation and generation." [10] So in Malachi: Behold I send Mine angel who shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant whom ye desire. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of eternity, and as in former years (Mal. 3:1, 4); where the Lord's advent is treated of. That at that time the offering of Judah and Jerusalem was not pleasant unto Jehovah, is evident; and from this it is manifest that by "Judah and Jerusalem" are signified such things as are of the Lord's church. The case is the same everywhere in the Word where mention is made of "Judah," of "Israel," and of "Jerusalem." From all this then it is evident what is signified by "Judah" in Matthew, namely, the Lord's church, in the present case vastated.

(3655) The subject treated of in the preceding verses from the evangelist, was the first and second state of the church's perversion. That the first state consisted in their beginning no longer to know what is good and what is true, and in disputing together about them, whence came falsities, may be seen above (n. 3354); and that the second state consisted in their despising what is good and true, and also in being averse thereto, and thus in the dying out of faith in the Lord, according to the degrees of the cessation of charity, may be seen above (n. 3487, 3488). So that the subject treated of in this preface is the third state of the church, which is its state of desolation in respect to good and truth. GENESIS 28 1. And Isaac called Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a woman of the daughters of Canaan. 2. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father, and take thee from thence a woman of the daughters of Laban, thy mother's brother. 3. And God Shaddai will bless thee, and will make thee fruitful and multiply thee, and thou shalt be a company of peoples. 4. And He will give thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to inherit the land of thy sojournings, which God gave unto Abraham. 5. And Isaac sent away Jacob; and he went to Paddan-aram, to Laban the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau. 6. And Esau saw that Isaac blessed Jacob, and sent him to Paddan-aram, to take him from thence a woman, and in blessing him commanded him, saying, Thou shalt not take a woman of the daughters of Canaan. 7. And Jacob hearkened to his father and to his mother, and went to Paddan-aram. 8. And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father. 9. And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham’s son, the sister of Nebaioth, over his women to himself for a woman. 10. And Jacob went out from Beersheba, and went toward Haran. 11. And he lighted upon a place, and passed the night there, for the sun was set; and he took of the stones of the place, and placed them for his pillows, and lay down in that place. 12. And he dreamed, and behold a ladder set on the earth, and its head reaching to heaven; and behold the angels of God ascending and descending on it. 13. And behold Jehovah standing upon it; and He said, I am Jehovah the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. 14. And thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south; and in thee shall all the families of the ground be blessed, and in thy seed. 15. And behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee back to this ground; for I will not leave thee until I have done that which I have spoken to thee. 16. And Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. 17. And he feared, and said, How terrible is this place! This is none other than the house of God, and this is the gate of heaven. 18. And Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it. 19. And he called the name of that place Bethel; but the name of the city was Luz at the first. 20. And Jacob vowed a vow, saying, If God will be with me and will keep me in this way wherein I walk, and will give me bread to eat, and raiment to put on. 21. And I return in peace to my father's house, Jehovah shall be to me for God. 22. And this stone which I have set up for a pillar, shall be God's house; and all that Thou shalt give me, tithing I will tithe it to Thee.

(3656) THE CONTENTS. In the supreme sense this chapter treats of the Lord, how He began to make His natural Divine both as to truth and as to good; and the means by which He effected this are described in general. But in the representative sense it treats of how the Lord regenerates or makes new the natural of man both as to truth and as to good; the process in general is in like manner described (verses 1-10).

(3657) In the internal supreme sense there is described how the Lord began to make His natural Divine as to truth from the ultimate of order, that thereby He might make disposition of the intermediates, and might conjoin each and all things with the First; that is, with His Divine Itself. But in the internal representative sense there is described how the Lord regenerates the human natural also from the ultimate of order, and thereby disposes the intermediates, in order that through the rational He may conjoin them with Himself (verses 11-22).

(3658) THE INTERNAL SENSE. Verses 1, 2. And Isaac called Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a woman of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel, thy mother’s father, and take thee from thence a woman of the daughters of Laban, thy mother’s brother. “And Isaac called Jacob,” signifies perception by the Lord of the quality in respect to the good of truth; “and blessed him,” signifies that thus conjunction would be effected; “and commanded him, and said unto him,” signifies reflection and consequent perception; “thou shalt not take a woman of the daughters of Canaan,” signifies provided that it be not conjoined with the affections of falsity and evil; “arise” signifies provided it should elevate that good thence; “go to Paddan-aram,” signifies the knowledges of such truth; “to the house of Bethuel thy mother’s father, and take thee from thence a woman of the daughters of Laban thy mother’s brother,” signifies collateral external good, and the derivative truth that was to be conjoined.

(3659) And Isaac called Jacob. That this signifies perception by the Lord of the quality in respect to the good of truth, is evident from the signification of “calling” anyone as being to perceive the quality (n. 3609); and from the representation of Isaac, as being the Lord as to the Divine good of the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210); and from the representation of Jacob, as being the Lord as to natural truth (n. 1893, 3305, 3509, 3525, 3546, 3576, 3599). But here, and in what follows in this chapter, Jacob represents the good of this truth; from which it is evident that by the words, “Isaac called Jacob," is signified perception by the Lord of the quality in respect to the good of truth. [2] The reason why Jacob here represents the good of this truth, is that he has now carried off the birthright of Esau, and also his blessing, and has thereby put on the person of Esau, but still no further than in respect to the good of the truth which he had before represented; for all truth, whatsoever it be and whatsoever its quality, has good within it, inasmuch as truth is not truth except from good; it is from this that it is called truth. By the birthright which he took, and by the blessing, he obtained over Esau the privilege that his posterity should succeed to the promise made to Abraham and Isaac concerning the land of Canaan, and thus that by him should be represented the Lord's Divine natural, as by Isaac was represented the Divine rational, and by Abraham His Divine Itself. In order therefore that the representative might fall upon one person, it was permitted that he should thus take from Esau the birth-right, and afterwards the blessing. Hence it is that Jacob now represents the good of the natural, but here at first the good of that truth, namely, of the truth which he had represented just before. Esau is also still further treated of, as in the following verses (6-8) of this chapter, to the intent that there might be represented the good of truth and the interior truth of good of the Lord's natural, which could not as yet be represented by Jacob. What and of what quality is the good of truth here represented by Jacob, will appear from what follows.

(3660) And blessed him. That this signifies that thus conjunction would be effected, is evident from the signification of being “blessed,” as being to be conjoined (see n. 3504, 3514, 3530, 3565, 3584). The reason why Isaac the father now blesses Jacob the son, although he had come with guile and taken the blessing from Esau, and Isaac had shuddered at that deed (as appears from the preceding chapter, verses 33 and 35), is that Isaac now perceived that it was the posterity of Jacob, and not that of Esau, that was to possess the land of Canaan; and therefore the blessing was confirmed by Isaac. But the guile at which Isaac shuddered signified and foretold what was deceptive in the posterity of Jacob in regard to the representatives; that is to say, that they were very far from sincerely or at heart representing the Divine or celestial things of the Lord’s kingdom, and were thus utterly unlike the Ancient Church, being merely in externals separate from what is internal, and not even in these, inasmuch as they so often fell away into open idolatries. [2] What is meant by being conjoined, or by conjunction, here signified in the internal sense by being “blessed,” was shown above, namely, that the natural as to good and as to truth should be adjoined to the rational, or what is the same thing, the external man to the internal; for in order that the Lord might make His natural Divine, He had to implant therein such good and truth as would correspond with the good and truth of the Divine rational. Without corresponding goods and truths no conjunction is possible. There are innumerable goods and truths of the natural, or such as are proper to the natural man; so innumerable that man can scarcely know their most general kinds, in spite of the fact that when mention is made of natural good and truth it appears to man as one simple thing; for the whole natural and all that is in it is nothing else than this good and truth. And this being the case, it is evident that there are goods and truths of the natural in which the goods and truths of the rational can be, and that there are goods and truths of the natural in which the goods and truths of the rational cannot be; consequently, that there are goods and truths of the natural which can be adjoined to the goods and truths of the rational by correspondence. Such goods and truths are treated of in this and the following chapters. [3] To know these goods and truths, and to distinguish them from one another, and also to view their qualities, and thus how they are adapted for conjunction, does not so well appear to man so long as he does not think from what is interior, or from enlightenment by the light of heaven; for in this case such things appear to him to be both obscure and undelightful. But nevertheless they are suited to the apprehension and understanding of angels, and even to the apprehension of spirits; for the thoughts of angels and spirits are not distracted by cares for worldly, corporeal, and earthly things, as they had formerly been when they lived as men in the world. Angels and spirits are in the pleasantness of intelligence and the bliss of wisdom when such things are present with them from the internal sense of the Word; for then what is Divine shines upon them, because in the supreme sense the Lord is treated of, and in the representative sense the church and regeneration; and thereby they are in the Lord's Divine sphere, and in that of His ends and uses.

(3661) And commanded him, and said unto him. That this signifies reflection and consequent perception, is evident from the signification in the historicals of the Word of "commanding," as being to reflect; and from the signification of "saying," as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862). Reflection is the mental view of a thing in regard to its nature and quality, and from this comes perception.

(3662) Thou shalt not take a woman of the daughters of Canaan. That this signifies provided that it be not conjoined with the affections of falsity and evil, is evident from the signification of "taking a woman," as being to be associated or conjoined; from the signification of "daughters," as being affections (n. 568, 2362, 3024); and from the signification of "Canaan," as being falsity and evil (n. 1093, 1140, 1141, 1167, 1205, 1444, 1573, 1574, 1868).

(3663) Arise. That this signifies provided it should elevate that good thence, is evident from the signification of "arising," as implying some elevation (n. 2401, 2785, 2912, 2927, 3171); in the present case an elevation from such things as are signified by the "daughters of Canaan," to such things as are signified by the "daughters of Laban," concerning which in what follows.

(3664) Go to Paddan-aram. That this signifies the knowledges of such truth, is evident from the signification of "Aram," or "Syria," as being knowledges (see n. 1232, 1234, 3249). That "Paddan-aram" signifies the knowledges of truth is because it was in Syria of the rivers, where Nahor, Bethuel, and Laban dwelt; and that by “Syria” are signified the knowledges of truth may be seen above (n. 3051). Paddan-aram is also mentioned above (25:20), and again below (31:18); in which places likewise it signifies the knowledges of truth.

(3665) To the house of Bethuel, thy mother’s father, and take thee from thence a woman of the daughters of Laban, thy mother’s brother. That this signifies collateral external good, and the derivative truth that was to be conjoined, is evident from the representation of Bethuel, as being the good of the Gentiles of the first class (see n. 2865); from the representation of Laban, as being the affection of good in the natural man, that is the affection of external good, and properly the collateral good of a common stock (n. 3129, 3130, 3160, 3612); and from the signification of “taking a woman of his daughters,” as being to be associated to or conjoined with the derivative affections of truth. That “taking a woman” denotes to be conjoined, is manifest, and that “daughters” are affections, may be seen above (n. 568, 2362, 3024). Hence it is evident what these words signify, namely, that the good of the natural, here represented by Jacob, was to be conjoined with the truths derived from collateral external good. [2] The case herein is this: When man is being regenerated, he is at first led by the Lord as an infant, then as a child, afterwards as a youth, and at last as an adult. The truths he learns as an infant child are altogether external and corporeal, for as yet he is unable to apprehend interior truths. These truths are no other than knowledges of such things as contain, in their inmost, things Divine; for there are knowledges of things that do not contain anything Divine in their inmost; and there are knowledges that do contain it. The knowledges that do contain what is Divine are such that they can admit interior truths more and more, successively, and in order; whereas the knowledges which do not contain what is Divine are such that they do not admit, but reject these interior truths; for the knowledges of external and corporeal good and truth are like ground, which according to its quality admits seeds of one nature and not of another, bringing to maturity one kind of seeds, and suffocating another. Knowledges which contain in their inmost what is Divine, admit into them spiritual and celestial truth and good, possessing this capacity from the Divine which is within, and which disposes; but the knowledges which do not contain in them what is Divine, admit only what is false and evil, such being their nature. Those knowledges of external and corporeal truth which admit spiritual and celestial truth and good, are here signified by the "daughters of Laban of the house of Bethuel;" but those which do not thus admit them, are signified by the "daughters of Canaan." [3] The knowledges which are learned from infancy to childhood are like most general vessels, which are to be filled with goods, and in proportion as they are filled the man is enlightened. If the vessels are such as to admit into them genuine goods, then the man is enlightened from the Divine that is within them, and this successively more and more; but if they are such that genuine goods cannot be in them, then the man is not enlightened. It does appear that he is enlightened, but this is from a fatuous light, which is that of falsity and evil, whereby he is more and more darkened in respect to good and truth. [4] Such knowledges are manifold, and so manifold that their genera can scarcely be counted; still less can their species be discriminated; for they are derived in many ways from the Divine through the rational into the natural. For some flow in immediately through the good of the rational, and thence into the good of the natural; and also into the truth of this good, and thence further into the external or corporeal natural, where also they divide into various streams. And some flow in mediately through the truth of the rational into the truth of the natural, and also into the good of this truth, and thence further into the external or corporeal natural (see n. 3573, 3616). They are like nations, families, and houses, and like the blood-relationships and the connections therein, there being in them some which descend in a direct line from the first father, and some which descend in a line more and more indirect or collateral. In the heavens these things are most distinct, for all the societies therein, and thus the proximities, are distinguished according to the genera and species of good and truth (n. 685, 2508, 2524, 2556, 2739, 3612). These societies and proximities were represented by the most ancient people, who were celestial men, by their dwelling together classified in this manner into nations, families, and houses (n. 470, 471, 483, 1159, 1246); and for this reason it was enjoined that they who were of the representative church should contract marriages within the families of their own nation; for in this way they could represent heaven, and the conjunction of its societies as to good and truth-as was the case here with Jacob, in that he was to go to the house of Bethuel, his mother's father, and take him a woman of the daughters of Laban, his mother's brother. [5] With regard to these very knowledges of external or corporeal truth which are from collateral good, and which as before said contain in them what is Divine, and thus are capable of admitting genuine goods-such as are the knowledges with young children who are afterwards regenerated-they are in general such as are contained in the historicals of the Word, such as what is said therein concerning paradise, concerning the first man in it, concerning the tree of life in its midst, and concerning the tree of knowledge, where was the serpent that practiced the deception. These are the knowledges that contain within them what is Divine, and admit into them spiritual and celestial goods and truths, because they represent and signify these goods and truths. Such knowledges also are all other things in the historicals of the Word, as what is said concerning the tabernacle and the temple and concerning the construction of these; in like manner what is said concerning the garments of Aaron and of his sons; also concerning the feasts of tabernacles, of the firstfruits of harvest, of unleavened bread, and concerning other like things. When such knowledges as these are known and thought of by a young child, the angels who are with him think of the Divine things which they represent and signify; and because the angels are affected therewith, their affection is communicated, and causes the delight and pleasure which the child experiences therein; and prepares his mind to receive genuine truths and goods. Such and very many others are the knowledges of external and corporeal truth that are derived from collateral good.

(3666) Verses 3-5. And God Shaddai will bless thee, and will make thee fruitful and multiply thee, and thou shalt be a company of peoples. And He will give thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to inherit the land of thy sojournings, which God gave unto Abraham. And Isaac sent away Jacob; and he went to Paddan-aram, to Laban the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau. "And God Shaddai will bless thee," signifies the temptations of that truth and good through which there is conjunction; "and will make thee fruitful and multiply thee," signifies the derivative goods and truths; "and thou shalt be a company of peoples," signifies abundance; "and He will give thee the blessing of Abraham," signifies the conjunction of the Divine Itself with the good and truth of the natural; "to thee and to thy seed with thee," signifies with the good and its derivative truth; "to cause thee to inherit the land of thy sojournings," signifies the life of instructions; which God gave unto Abraham," signifies which is from the Divine; "and Isaac sent away Jacob," signifies the beginning of manifestation; "and he went to Paddan-aram," signifies here as before the knowledges of that truth; "to Laban the son of Bethuel the Aramean," signifies collateral good; "the brother of Rebekah, the mother of Jacob and Esau," signifies the affinity from the mother, with the good of truth which is "Jacob," and with the truth of good which is "Esau."

(3667) And God Shaddai will bless thee. That this signifies the temptations of that truth and good through which there is conjunction, is evident from the signification of "God Shaddai," as being temptations (concerning which signification in what follows); and from the signification of being "blessed," as being conjunction (see n. 3504, 3514, 3530, 3565, 3584). Inasmuch as by Jacob is now represented the good of truth, as before shown (n. 3659), therefore that good and truth are here meant by "thee." The reason why "God Shaddai" signifies temptations, is that in ancient times they distinguished the Supreme God (that is, the Lord) by various names, and this in accordance with His attributes, and in accordance with the goods which are from Him, and also in accordance with the truths, the multiplicity of which is a fact that is known to everyone. They who were of the Ancient Church by all these appellations understood only one God, namely, the Lord, whom they called Jehovah; but after the church had declined from good and truth, and at the same time from this wisdom, they began to worship as many gods as there were appellations of the one God; insomuch that every nation, and at last every family, acknowledged one of them for its own god; hence came the many gods of which mention is often made in the Word. [2] The same thing took place in the family of Terah the father of Abraham, and also in the house of Abraham himself, who worshiped other gods (as may be seen above, n. 1356, 2559), and especially the God Shaddai (n. 1992). That the worship of this God remained in that house, is evident also from these words in Moses: I appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai, but by My name Jehovah I was not known to them (Exod. 6:3). This is the reason why it was said to Abraham: "I am God Shaddai; walk before Me, and be perfect" (Gen. 17:1); and why it is here said by Isaac to Jacob, "God Shaddai will bless thee." That this is the case is also clearly evident from what follows in this chapter, in that after the Lord had said to Jacob in a dream, "I am Jehovah the God of Abraham thy father, and the God of Isaac" (verse 13), still Jacob afterwards said, "If God will be with me, and will keep me in this way wherein I walk, and will give me bread to eat and raiment to put on, and I return in peace to my father's house, then Jehovah shall be to me for God" (verses 20, 21); from which it is evident that neither did the house of Jacob acknowledge Jehovah; but that Jacob would acknowledge Him as his God if He would be his benefactor-just as is the case at this day in Christian Gentilism. [3] But as specifically regards God Shaddai, the Lord had been so called in the Ancient Church with respect to temptations and to blessings and benefits after temptations, as was shown in volume 2 (n. 1992). This is the reason why by "God Shaddai" in the internal sense are signified temptations. That by temptations is effected a conjunction of good and truth, see what has already been stated and shown concerning temptations (n. 2819).

(3668) And will make thee fruitful and multiply thee. That this signifies the derivative goods and truths, is evident from the mention of "being fruitful," as having reference to good; and of "being multiplied," as having reference to truth (n. 43, 55, 913, 983, 2846, 2847).

(3669) And thou shalt be a company of peoples. That this signifies abundance, is evident without explication; a "company of peoples" is specifically predicated of truths, for by "peoples" in the Word are signified those who are in truth (n. 1259, 1260, 2928, 3581), whereas by "nations" are signified those who are in good (n. 1259, 1260, 1416, 1849). It is here said a "company of peoples," because the subject treated of is the good of truth represented by Jacob; for the good which is from truth is one thing, and the good from which is truth is another; the good which is from truth is that which is here called "Jacob," and the good from which is truth is that which is called "Esau." The good which is from truth is inverse to the good from which is truth. Those who are being regenerated, before their regeneration is completed, are in the good which is from truth; whereas the same when regenerated are in the good from which is truth. That their state is inverse may be seen above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603).

(3670) And He will give thee the blessing of Abraham. That this signifies the conjunction of the Divine Itself with the good and truth of the natural, is evident from the signification of a "blessing," as being conjunction (n. 3660, 3667); and from the representation of Abraham, as being the Lord's Divine Itself which is called the "Father" (concerning which see n. 2011, 3251, 3439). And inasmuch as these words are spoken to Jacob, by whom there would be represented the Lord's Divine natural as to the Divine good and truth therein, therefore the conjunction of the Divine Itself with the good and truth of the natural is what is signified, in the internal sense, by "He will give thee the blessing of Abraham." In the sense of the letter, it is the possession of the land of Canaan that is meant by the "blessing of Abraham," and also by the words which follow: "to cause thee to inherit the land of thy sojournings, which God gave unto Abraham;" and according to this sense do all apprehend the words who believe that the historicals of the Word do not contain within them things more heavenly and secret: and especially so do the Jewish nation, who on the strength of these words claim for themselves privileges above every other nation and people. Their fathers understood the words in the same manner, and especially were they so understood by Jacob, whose quality is evident from what was said just above (n. 3667), in that he would not have known Jehovah, nor have been willing to acknowledge Him, unless He had given him corporeal and worldly blessings. But that neither Abraham, nor Isaac, nor Jacob was meant, and that by Jacob is represented the Lord as to the natural which He would make Divine, is abundantly manifest from the explications given above. That it is immaterial what is the quality of the man who represents, as to whether he is evil or good, and that evil men equally with good men can represent and have represented the Lord's Divine, may be seen above (n. 665, 1097, 1361). [2] The same may be seen from the representatives which exist even to this day; for all kings, whoever they may be, and of whatever quality, by the royalty itself that appertains to them represent the Lord; in like manner all priests, whoever and of whatever quality they may be, by the priestly office itself. The royal and the priestly office itself is holy, whatever be the quality of him who ministers therein; and this is the reason why the Word taught by an evil man is equally holy, and also the sacrament of baptism and the Holy Supper, and other such things. And from this it is also evident that no king can possibly claim for himself anything of the sanctity that belongs to his royalty; nor any priest anything of the sanctity that belongs to his priesthood. Insofar as either claims anything thereof to himself, or attributes it to himself, so far he brands himself with the character of a spiritual thief, or with the mark of spiritual theft; and also insofar as he does evil, that is, acts contrary to what is just and equitable, and contrary to what is good and true, so far a king puts off the representative of holy royalty, and a priest the representative of holy priesthood, and represents the opposite. For this reason in the representative Jewish Church there were so many laws enjoined concerning the holiness in which priests especially should be during their ministration-on which subject, of the Lord’s Divine mercy, more will be said in what follows.

(3671) To thee and to thy seed with thee. That this signifies with the good and its derivative truth, is evident from the representation of Jacob, who is here meant by “thee,” as being the good of truth, or the good which is from truth (concerning which see above); and from the signification of "seed," as being the good and truth of faith (n. 1025, 1447, 1610, 2848, 3373). "With thee" signifies that it was adjoined to the good of truth which is "Jacob." With good and truth the case is the same as with seeds and the ground; interior good is as the seed which brings forth, but only in good ground; exterior good and truth are as the ground in which the seed brings forth; this seed (that is, interior good and truth) cannot otherwise be rooted. For this reason man's rational is first of all regenerated, for therein are seeds, and afterwards the natural, in order that it may serve as ground (n. 3286, 3288, 3321, 3368, 3493, 3576, 3620, 3623); and since the natural is as ground, good and truth are capable of being made fruitful and multiplying in the rational, which could not be the case unless they had ground somewhere, in which they might take root like seed. From this comparison it may be seen as in a mirror how the case is with regeneration and with many of its arcana. [2] To understand good and truth and to will them is of the rational; the perceptions of good and truth therefrom are as seed; but to know them and bring them into act is of the natural. The very memory-knowledges and works are like ground, and when man is affected with the memory-knowledges which confirm good and truth; and especially when he feels a delight in bringing them into act, the seeds are therein, and grow as in their ground. By this means good is made fruitful, and truth is multiplied, and they continually ascend from this ground into the rational, and perfect it. The case is otherwise when man understands good and truth, and also inwardly perceives some inclination of will thereto, but yet does not love to know them, and still less to do them. In this case good cannot be made fruitful nor truth be multiplied, in the rational.

(3672) To cause thee to inherit the land of thy sojournings. That this signifies the life of instructions, is evident from the signification of "inheriting," as being to have another's life (n. 2658, 2851); in the present case, life from the Divine, which is signified by the words which presently follow; and from the signification of "sojournings," as being instructions (n. 1463, 2025); "land" signifies where life is. The life of instructions here treated of is the life of good from truth, which is here represented by Jacob; for when man lives according to the truths in which he is instructed, he is then in the life of instructions.

(3673) Which God gave unto Abraham. That this signifies which is from the Divine, is evident from the representation of Abraham, as being the Lord as to the Divine which in the Word is called the "Father" (n. 2011, 3251, 3439). That "God gave" signifies that it was appropriated to the Lord, is evident; for that which is given is his to whom it is given. Hence it is manifest that by the words "which God gave unto Abraham," is signified life which is from the Divine.

(3674) And Isaac sent away Jacob. That this signifies the beginning of manifestation [existentia] is evident from the fact that Jacob now begins to represent the good of truth, thus the beginning of the manifestation of the Lord's Divine natural; for this is contained in what follows concerning the sojourning of Jacob with Laban. Wherefore by "Isaac sent away Jacob" is signified the beginning of manifestation.

(3675) And he went to Paddan-aram. That this signifies the knowledges of that truth, is evident from the signification of Paddan-aram, as being the knowledges of truth (see n. 3664).

(3676) To Laban, the son of Bethuel the Aramean. That this signifies collateral good, is evident from the representation of Laban, as being collateral good of a common stock (concerning which see also above, n. 3665); and from the representation of Bethuel, as being the good of the Gentiles of the first class (see n. 2865, 3665), from which as from a common stock comes the good which is represented by Laban. The reason why Bethuel is here surnamed the "Aramean," is that by "Aram" or "Syria" are signified the knowledges of good and truth (see n. 1232, 1234, 3249), which are here treated of. External truth, from which is the good here represented by Jacob, is nothing else than knowledges; for these are the truths which are learned first of all, and are also accounted as truths by those who are in the beginning of regeneration. Yet knowledges are not truths in themselves, but from the Divine things within them; and when these Divine things shine forth, the knowledges for the first time become truths. Meanwhile they are like general vessels, through which and in which truths can be received, like those spoken of above (n. 3665), and like all the memory-knowledges that are first learned.

(3677) The brother of Rebekah, the mother of Jacob and Esau. That this signifies the affinity from the mother with the good of truth which is "Jacob" and with the truth of good which is "Esau," is evident from the representation of Rebekah, as being the Lord's Divine rational as to Divine truth (of which frequently above); and from the representation of Jacob, as being the good of truth, or the good which is from truth in the natural; and from the representation of Esau, as being the truth of good, or the good from which is truth in the natural (see above, n. 3669). And because all the goods and truths that are in the natural or external man are conceived and born of the rational or internal man; that is, of the good of the rational as a father, and of the truth thereof as a mother (n. 3314, 3573, 3616), therefore by the above words is signified the affinity from the mother with the good of truth which is "Jacob" and with the truth of good which is "Esau." [2] Moreover they are circumstanced in precisely the same way; but to explain these things to the apprehension is very difficult, because even the most general facts in regard to the subject are at this day unknown-as for instance, what spiritual good is and what its truth, and that there are innumerable genera of good and its truth, and still more innumerable species, also that they are conjoined with each other by degrees as it were of consanguinity and affinity. These most general things being unknown, a description of the degrees and affinities would fall into mere shade, and the more so because the learned of the day do not desire to know such things, for they love to stray in the mere shell;

and to dispute, not concerning the quality of such things, but whether they exist or not; and so long as they are in this state they desire to know nothing whatever concerning these innumerable kinds of good and truth.

(3678) Verses 6-9. And Esau saw that Isaac blessed Jacob, and sent him to Paddan-aram, to take him from thence a woman, and in blessing him commanded him, saying, Thou shalt not take a woman of the daughters of Canaan. And Jacob hearkened to his father and to his mother, and went to Paddan-aram. And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father. And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham’s son, the sister of Nebaioth, over his women to himself for a woman. “And Esau saw that Isaac blessed Jacob,” signifies the thought of natural good concerning conjunction by the good of truth, which is “Jacob;” “and sent him to Paddan-aram,” signifies the beginning of manifestation through the knowledges of this good; “to take him from thence a woman,” signifies conjunction thereby through the affection of truth; “and in blessing him commanded him, saying,” signifies reflection and thence perception in order that conjunction might be effected; “thou shalt not take a woman of the daughters of Canaan,” signifies that he should not be conjoined with the affections of falsity and evil; “and Jacob hearkened to his father and to his mother,” signifies obedience and affection; and went to Paddan-aram,” signifies here as above to become imbued with those knowledges of good and truth; “and Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father," signifies the Lord's foresight and providence that the affections of that truth with which natural good had been heretofore conjoined would not conduce to conjunction; "and Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham's son," signifies the conjunction of this good with truth from a Divine origin; "the sister of Nebaioth, over his women to himself for a woman," signifies the affection of celestial truth more interiorly.

(3679) And Esau saw that Isaac blessed Jacob. That this signifies the thought of natural good concerning conjunction through the good of truth which is "Jacob," is evident from the signification of "seeing," as being to think; for thinking is nothing else than seeing inwardly, or internal sight; and from the representation of Esau, as being the good of the natural (see n. 3300, 3302, 3322, 3494, 3504, 3576, 3599); from the signification of being "blessed," as being conjunction (n. 3504, 3514, 3530, 3565, 3584); from the representation of Isaac, as being the Lord's Divine rational as to Divine good (treated of above); and from the representation of Jacob, as being the good of truth (n. 3669, 3677). From all this it is evident that by "Esau saw that Isaac blessed Jacob," is signified the thought of natural good concerning conjunction through the good of truth. [2] What is meant by the thought of natural good concerning conjunction through the good of truth cannot be fully explained to the apprehension, but yet must be briefly explained. The thought of natural good is the thought of the rational or internal man within the natural or external man, and indeed from the good of the latter; for it is the rational or internal man which thinks, and not the natural or external man; the former, or internal man, is in the light of heaven, in which light there is intelligence and wisdom from the Lord (n. 3195, 3339, 3636, 3643); but the external man is in the light of the world, in which there is no intelligence, and not even life; and therefore unless the internal man were to think within the external, it would not be possible to think at all. And yet thought appears to man to be in his external man, inasmuch as he thinks from those things which have entered in by the senses and are of the world. [3] The case is the same as with the sight of the eye. The sensuous man supposes that the eye sees of itself, when yet the eye is merely an organ of the body by which the internal man sees those things which are out of the body, or which are in the world. It is also the same as with speech. The sensuous man would suppose that the mouth and tongue speak of themselves; and they who think somewhat more deeply, that the larynx and interior organs speak by breath from the lungs; when yet it is the thought which speaks by means of these organs, for speech is nothing but thought speaking. There are many such fallacies of the senses. The case is the same in regard to all apparent life in the external man in that it is the life of the internal man therein as in its material and corporeal organ. [4] With respect to thought, the case is this: So long as man lives in the body he thinks from the rational in the natural, but with a difference accordingly as the natural corresponds to the rational, or does not so correspond. When the natural corresponds, the man is rational, and thinks spiritually; but when the natural does not correspond, the man is not rational, nor can he think spiritually; for with the man whose natural corresponds to his rational the communication is opened, so that the light of heaven from the Lord can flow in through the rational into the natural, and enlighten it with intelligence and wisdom; hence the man becomes rational and thinks spiritually. But with the man whose natural does not correspond to the rational the communication is closed, and there only flows in somewhat of light in general round about, and through chinks through the rational into the natural; and the result is that the man is not rational, and does not think spiritually; for a man thinks according to the influx of the light of heaven that he enjoys. This shows that every man thinks according to the state of correspondence in respect to good and truth of the natural with the rational. [5] But spirits and angels do not think in the same way as man; their thought is indeed also terminated in a natural, for they have with them all the natural memory and its affections, but are not allowed to use this memory (see n. 2475-2479); yet although they are not allowed to use it, it nevertheless serves them as a plane, or as a foundation, in order that the ideas of their thought may be terminated therein. Hence it is that the ideas of their thought are more interior, and their speech is not as with man from forms of words, but from forms of actual things; showing that their thought also is such as is the correspondence of their natural with their rational; and that there are spirits who are rational, who think spiritually, and also those who are not rational, who do not think spiritually; and this exactly in accordance with their affections and consequent thoughts of things in the life of the body; that is, with the state of life they had acquired in the world. [6] From this it may in some measure appear what the thought of natural good is, namely, that it is thought in the good of the natural. According to the idea of spirits that is called the thought of natural good which according to the idea of men is called thought in the good of the natural. In this latter, that is, in the good of the natural, the rational thinks when it has regard to good as the end. Thus the thought of natural good concerning conjunction through the good of truth, is thought in the natural concerning the end, namely, how truth can be conjoined therewith; and this according to Divine order by the common way; which, as has often been said above, is from such things as are external, and thus which are the ultimate or last in order; for all the regeneration of the natural commences from these. These last or ultimate things are the first knowledges, such as are those of infants and children, concerning which see above (n. 3665). [7] In the beginning the truth of good, which is "Esau," is not conjoined in the external form with the good of truth, which is "Jacob;" for the good of truth is inverse in respect to the truth of good (n. 3669); but still they are inmostly conjoined, that is, in respect to ends. For the end of the truth which is from good is that truths may be adjoined to it according to order; and this also is the end of the good which is from truth; and inasmuch as the end conjoins, therefore they are conjoined (n. 3562, 3565). The inverse of order is at first only a means that has respect to the end.

(3680) And sent him to Paddan-aram. That this signifies the beginning of manifestation [existentia] through the knowledges of this good, is evident from the signification of "sending him," as being the beginning of manifestation (n. 3674); and from the signification of "Paddan-aram," as being the knowledges of truth (n. 3664). They are called the knowledges of good, because all truths are knowledges of good; and truths which are not from good, or which do not look to good as the end, are not truths; but insofar as they look to doctrine, they are called the knowledges of truth.

(3681) To take him from thence a woman. That this signifies conjunction thereby through the affection of truth, is evident from the signification of a "woman," as being the affection of truth (n. 1468, 2517, 3236) to receive which is to be adjoined thereto.

(3682) And in blessing him commanded him, saying. That this signifies reflection and thence perception in order that conjunction might be effected, is evident from the signification of being "blessed," as being conjunction (n. 3504, 3514, 3530, 3565, 3584); and from the signification of "commanding and saying," as being reflection and consequent perception (n. 3661).

(3683) Thou shalt not take a woman of the daughters of Canaan. That this signifies that he should not be conjoined with the affections of falsity and evil, is evident from the signification of "taking a woman," as being to be associated and conjoined; and from the signification of the "daughters of Canaan,” as being the affections of falsity and evil (see above, n. 3662).

(3684) And Jacob hearkened to his father and to his mother. That this signifies obedience and affection, is evident from the signification of “hearkening” or “listening to anyone” as being to obey (n. 2542); and when to the father and mother, it signifies obedience from affection.

(3685) And went to Paddan-aram. That this signifies to become imbued with the knowledges of that good and truth, is evident from the signification of “going” and “journeying,” as being the order and plan of life (see n. 1293, 3335); here therefore to become imbued with according to order, namely, with the knowledges of that good and truth which are signified by “Paddan-aram” (see n. 3664, 3675).

(3686) And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father. That this signifies the Lord’s foresight and providence, that the affections of that truth with which natural good had been heretofore conjoined would not conduce to conjunction, is evident from the signification here of “seeing,” as being foresight and providence (see n. 2837, 2839); and from the representation of Esau, as being the Lord in respect to the Divine good of the natural (concerning which see above); from the signification of the “daughters of Canaan,” here the daughters of Heth, as being the affections of truth from a ground not genuine (n. 3470, 3620, 3621, 3622); and from the signification of “being evil in the eyes of Isaac his father,” as being not to conduce to conjunction, namely, through the good of the natural, which is “Esau,” with the good of the rational, which is “Isaac.” From all this it is evident that by these words is signified the Lord’s foresight and providence, that the affections of that truth, because not from a genuine ground, would not conduce to conjunction. How the case herein is, may be seen from the explication at chapter 26, verses 34, 35, where the daughters of Heth are treated of whom Esau had taken to himself for women; and at chapter 27, verse 46, where it is said of Jacob that he should not take to himself a woman of the daughters of Canaan [Heth]. That by the “daughters of Canaan” are here signified the affections of truth from a ground not genuine, and above by the “daughters of Canaan,” the affections of falsity and evil (n. 3662, 3683), is because the Hittites were of the Church of the Gentiles in the land of Canaan, and were not so much in falsity and evil as were the other nations there-the Canaanites, Amorites, and Perizzites. Hence also by the Hittites there was represented the Lord’s spiritual church among the Gentiles (n. 2913, 2986). [2] That the Most Ancient Church, which was celestial and existed before the flood, was in the land of Canaan, may be seen above (n. 567); and that the Ancient Church, which was after the flood, was also in that land, and moreover in a number of other kingdoms, see above (n. 1238, 2385). From this it came to pass that all the nations in that land, and likewise all the regions and all the rivers thereof, became representative; for the most ancient people, who were celestial men, by means of all the objects which they saw, perceived such things as are of the Lord’s kingdom (n. 920, 1409, 2896, 2897, 2995); thus also by means of the regions and rivers of that land. After their times these representatives remained in the Ancient Church, thus also the representatives of the places in that land. The Word in the Ancient Church (n. 2897-2899), also had thence the names of places representative, as had also the Word after their time which is called "Moses and the Prophets;" and because this was so, Abraham was commanded to go thither, and a promise was made him that his posterity should possess that land; and this not because of their being better than other nations, for they were among the worst of all (n. 1167, 3373), but in order that by them a representative church might be instituted, in which no attention should be paid to person or to place, but to the things that were represented (n. 3670); and that thereby also the names used in the Most Ancient and the Ancient Church might be retained.

(3687) And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham's son. That this signifies the conjunction of this good with truth from a Divine origin, is evident from the representation of Esau, as being the good of the natural (concerning which see above); and from the representation of Ishmael, Abraham's son, as being truth from a Divine origin. That Ishmael represents the Lord's spiritual church, consequently truth, may be seen above (n. 1949-1951, 2078, 2691, 2699, 3268); and that Abraham represents the Lord's Divine called the "Father," see above (n. 2011, 3251, 3439). Hence by "Mahalath the daughter of Ishmael the son of Abraham," is signified truth from a

Divine origin. That "taking a wife" signifies to be associated and conjoined, is manifest; and from this it is evident that by "Esau going to Ishmael, and taking Mahalath the daughter of Ishmael Abraham's son," is signified the conjunction of this good with truth from a Divine origin.

(3688) The sister of Nebaioth, over his women to himself for a woman. That this signifies the affection of celestial truth more interiorly, is evident from the signification of "sister," as being intellectual or rational truth (see n. 1495, 2508, 2524, 2556, 3386); from the representation of Nebaioth, as being the good which is of the spiritual church (n. 3268); from which the "sister of Nebaioth" signifies the affection of celestial truth; or what is the same thing, the affection of spiritual good; from the signification of "women," or the "daughters of Heth," as being the affections of truth from a ground not genuine (n. 3470, 3620-3622, 3686); and from the signification of "taking a woman," as being to be associated and conjoined. From this it is evident that by these words, together with those immediately preceding, there is signified the conjunction of the good represented by Esau with truth from a Divine origin, thus with the affection of celestial truth more interiorly. [2] How these things are circumstanced has indeed been already stated, but they are such as are understood with difficulty so long as the most general things of the subject are unknown. Moreover at the present day the world cares not for such things, because earthly things and not heavenly ones are the objects of its care, for the reason as they allege, that they see and know the former things, while the latter they neither see nor know. But inasmuch as the things contained in the internal sense of the Word are not merely to be disclosed, but are also to be explained, we may illustrate by an example how the case is with the truth of good that Esau represents and the good of truth that Jacob represents; and at the same time how the case is with the fact that before the man has been regenerated the good of truth is the inverse of the truth of good; but that they are afterwards conjoined; thus how the case is with all that has been said before. [3] Let the following serve as the example: A man who is such as to be capable of being regenerated-for the Lord foresees, and since He foresees, He also provides for this-at first, like an infant child, does not yet know what works of charity toward his neighbor are, because he does not as yet know what charity is, nor what his neighbor is, and therefore as he knows from the Word that he ought to give to the poor, and that whoever gives to the poor has a reward in heaven, he does good to beggars more than to others, because he believes that they are the poor who are meant in the Word, not considering that such as beg in the streets for the most part live an impious and wicked life, despise whatever belongs to Divine worship, and surrender themselves to mere sloth and idleness. Nevertheless he who is in the first state of regeneration does good to such persons from his heart; and these good deeds are the goods of external truth from which regeneration begins; the truth of good, which is interior, flows thus into these acts, and does the work according to the knowledges in which the child is. [4] But afterwards, when he is more enlightened, he is desirous to do good to all whom he believes to be in want and distress; but as yet hardly makes a distinction between the pious and the impious who are in this state, believing everyone to be his neighbor in the same respect and degree. But when he is further enlightened in these matters, he then makes the distinction, and renders aid only to the upright and good, knowing that to aid the wicked is to do harm to many, inasmuch as by his benefits and services he supplies the wicked with the means of injuring others. At last, when he is regenerate, he does good only to the good and pious, because he is then affected not with the person of him to whom he does good, but with the good that is in him; and inasmuch as the Lord is present in what is good and pious, he thereby through his affection for what is good testifies his love to the Lord. When the man is in this charity from the heart, he is regenerate. [5] From this it is evident that his former state was inverse in respect to this state, inasmuch as he had believed that to be good which was not good; but still at the beginning of regeneration he must needs do that good, because his knowledge of the matter then goes no further; and because the interior good of charity could not flow into any other truth than that which was of the knowledge thereof; and it is also evident that interior good had always been present and had wrought this, but was not able to manifest itself until by knowledges the man had been successively enlightened concerning the true nature of goods and truths. From this it is in some measure evident what the good of truth is which Jacob here represents; and what the truth of good which Esau represents; and that at first these are inverse, but afterwards are conjoined.

(3689) Verses 10, 11. And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a place, and passed the night there, for the sun was set; and he took of the stones of the place, and placed them for his pillows, and lay down in that place. "And Jacob went out from Beersheba" signifies life more remote from Divine doctrinal things; "and went toward Haran," signifies the good and truth of that degree; "and he lighted upon a place," signifies the state; "and passed the night there, for the sun was set," signifies life in what is obscure; "and he took of the stones of the place," signifies the truths of that state; "and placed them for his pillows," signifies communication of a most general nature with the Divine; "and lay down in that place," signifies the tranquillity of the state.

(3690) And Jacob went out from Beersheba. That this signifies life more remote from Divine doctrinal things, is evident from the signification of "going," as being to live (see n. 3335, 3685); thus "going out" signifies living more remotely; and from the signification of "Beersheba" as being Divine doctrine (see n. 2723, 2858, 2859, 3466); hence it is evident that by "Jacob went out from Beersheba" is signified life more remote from Divine doctrinal things. Life is said to be more remote when it is in external truths, and is lived according to them, as is the life of the infancy and childhood of those who are being regenerated (concerning whom see above, n. 3688). [2] In order to show further what this life is, and what its quality, it may be expedient to add a few words. All the histories of the Word are truths more remote from essential Divine doctrinal things, but still are of service to little children and older children, in order that thereby they may be by degrees introduced into the interior doctrinal matters of truth and good; and at last to Divine things themselves; for within them, in their inmost, is the Divine. While children are reading them and are affected by them from innocence, the angels who are with them are in a happy celestial state, being affected from the Lord with the internal sense, consequently with those things which the historical facts represent and signify; and it is the celestial happiness of the angels that flows in and causes the delight with the children. In order that this first state may exist, that is, the first state of infancy and childhood of those to be regenerated, the histories of the Word were given, and were so written that all things therein both in general and in particular contain within them things Divine. [3] How far removed these historical matters are from Divine doctrinal things can be seen from the following example from them. When anyone first knows only that God descended on Mount Sinai, and gave tables to Moses, on which were written the Ten Commandments, and that Moses broke those tables, and that God wrote like commandments on other tables; while delighted solely with this history, he is in the life of external truth remote from Divine doctrinal things; but afterwards when he begins to be delighted and affected with the commandments or precepts themselves therein contained, and lives according to them, he is then in the life of truth, yet still remote from the Divine doctrinal things themselves. For a life according to the commandments is only a moral life, the precepts whereof are known to all who live in human society, from civil life itself and the laws thereof-as that the Deity is to be worshiped, and parents honored; and that murder, adultery, and theft must not be committed. [4] But he who is being regenerated is led by degrees from this more remote life (that is, moral life), into a life nearer to Divine doctrinal things; that is, into spiritual life. When this comes to pass the man begins to wonder why such commandments or precepts were sent down from heaven in so miraculous a manner, and written on tables by the finger of God, when yet they are known to every people, and are also written in the laws of those who have never heard anything from the Word. If when he comes into this state of thought he is among those who are capable of being regenerated, he is brought by the Lord into a still more interior state, namely, into a state of thinking that deeper things lie concealed therein, with which as yet he is unacquainted; and when he reads the Word in this state, he finds everywhere in the Prophets, and especially in the Evangelists, that each one of these precepts contains within it things still more heavenly. [5] For example, in respect to the honoring of parents, he now sees that when men are born anew, that is, when being regenerated, they receive another Father, and then become His sons, and that it is He who is to be honored; thus that this is the sense that lies hidden within this precept. And by degrees he learns that this new Father is the Lord; and at last that He is to be honored by being worshiped, and that He is worshiped when He is loved. When one who is being regenerated is in this truth, and in a life according to it, he is in Divine doctrine, and is then in an angelic state, and from this state looks at the things he before knew as following on in order, and as flowing from the Divine as it were according to the steps of a ladder, above which is Jehovah or the Lord; and on the steps whereof are His angels ascending and descending; thus he sees the things with which he had previously been delighted as more remote from him according to degrees. The case is the same with the other precepts of the Decalogue (see n. 2609). From this it is now evident what is meant by a life more remote from Divine doctrinal things, which is here signified by "Jacob went out from Beersheba."

(3691) And went toward Haran. That this signifies to the good and truth of that degree, is evident from the signification of "Haran," as being external good and truth, for by "Haran" is signified what is external, and by "Laban" who dwelt there, good and truth; thus by "Haran" is here meant external good and truth. (That this is the signification of "Haran" may be seen above, n. 1430, 3612.) It follows that by "Jacob went forth from Beersheba and went to Haran," in the internal sense is signified that he betook himself further from Divine doctrinal things; thus to external good and truth. [2] It is said "to good and truth of that degree," because goods and truths are perfectly distinguished from each other according to degrees; interior goods and truths being in a higher degree, and exterior ones in a lower degree. In a higher degree are the goods and truths of the rational; in a lower degree are the goods and truths of the natural; and in the lowest are the sensuous goods and truths of the body. Interior goods and truths, or those of a higher degree, flow into exterior goods and truths, or those of a lower degree, and exhibit therein an image of themselves, almost as man's interior affections exhibit themselves in the countenance and its changes. From this it is manifest that interior goods and truths are completely separate from exterior goods and truths, or what is the same, those in a higher degree from those in a lower one; so separate that it is possible for the interior ones, or those in a higher degree, to exist quite apart from the exterior ones, or those in a lower degree. He who has not a distinct notion of degrees cannot have a distinct notion of interior and exterior goods, nor how the case is with man's soul, or with his spirit and body, nor how it is with the heavens in the other life. [3] That there are three heavens is known, and that one heaven is more interior than another, and that the third heaven is inmost. These heavens are most distinct from each other according to degrees. They who are in the inmost or third heaven are nearest the Lord; they who are in the interior or second heaven are more remote; and they who are in the exterior or first heaven are still more remote. No other communication between these heavens is possible than such as is that of man's inmosts with his exteriors; for the man who is in love to the Lord and in charity toward his neighbor is a little heaven that in an image corresponds to the three heavens, and he receives the influx of good and truth out of the three heavens from the Lord according to the same degrees. The relative nature of these degrees to one another may be seen from the two cases adduced above (n. 3688, 3690). [4] They who are in real love to the Lord, so as to have a perception of it, are in a higher degree of good and truth, and are in the inmost or third heaven; thus are nearer to the Lord, and are called celestial angels. They who are in charity toward the neighbor so as to have a perception of charity, and not so much a perception of love to the Lord, are in a lower degree of good and truth, and are in the interior or second heaven; thus are more remote from the Lord, and are called spiritual angels. But they who are in charity toward the neighbor merely from the affection of truth, so as not to have a perception of charity itself toward the neighbor, except from the truth with which they are affected, are in a still lower degree of good and truth, and are in the exterior or first heaven; thus are still more remote from the Lord, and are called good spirits. [5] From this it may in some measure be evident how the case is in respect to degrees; namely, that those things which are in a higher degree exhibit themselves in an image in those which are in the degree next lower. In love to the Lord there is a proximate image of the Lord, which is called a "likeness," wherefore they who are in love itself to the Lord are called His "likenesses." In charity there is also an image of the Lord (only more remote), for in true charity the Lord is present; and therefore they who are therein are called His "images" (n. 50, 51, 1013); while they who are in the affection of truth, and thence in a certain species of charity toward the neighbor, are also images of the Lord, but still more remotely. The three heavens are distinguished into these degrees, and according to these degrees the Lord flows in with Divine good and truth, thus with wisdom and intelligence, and with heavenly joy and happiness.

(3692) And he lighted upon a place. That this signifies the state, is evident from the signification of “place,” as being state (see n. 1273-1275, 1377, 2625, 2837, 3356, 3387).

(3693) And passed the night there, for the sun was set. That this signifies life in what is obscure, is evident from the signification of “night,” as being a state of shade (n. 1712); thus “passing the night” signifies living in this state; and from the signification of the “sun being set,” as being to be in what is obscure; for it is then “evening,” and that “evening” signifies that which is obscure, may be seen above (n. 3056). By that which is obscure is here meant obscurity of intelligence in respect to truth, and obscurity of wisdom in respect to good; for the light which the angels have from the Lord has within it intelligence and wisdom, and is also thence derived (see n. 1521, 1524, 1529, 1530, 3138, 3167, 3195, 3339, 3341, 3636, 3637, 3643); and therefore insofar as they are in light, so far they are also in intelligence and wisdom; but insofar as they are not in light, thus insofar as they are in shade, so far they are not in intelligence and wisdom (n. 2776, 3190, 3337). It is for this reason that in common speech “light” is predicated of the things of the understanding. Man is not aware of this reason, and therefore believes that these terms are used merely by way of comparison. Men use many other forms of expression that flow from a perception of such things as exist in the other life, in which they are as to their spirits, and that have been received in conversation because they are interiorly acknowledged, but are blotted out of notice by the things of the body, which are of such a nature as to extinguish the things of perception in which man's interior man is. [2] That in the Word the "setting of the sun" signifies the falsity and evil in which they are who have no charity and faith; thus that it signifies also the last time of the church, may be seen above (n. 1837); and also that it signifies obscurity in respect to those things which are of good and truth, such as exists with those who are in a degree more remote from Divine doctrinal things, may be seen above (n. 3691). That the "setting of the sun," or the "sun being set," has these significations, may be seen from the following passages in the Word. In Micah: Night unto you instead of vision; and darkness unto you instead of divination; and the sun shall go down upon the prophets, and the day shall be black over them (Micah 3:6); "the sun shall go down upon the prophets" signifies that they have no longer any truth and understanding of truth; "prophets" denote those who teach the truths of doctrine (see n. 2534). In Amos: It shall come to pass in that day that I will cause the sun to go down at noon, and I will darken the earth in the day of light; and I will turn your feast into mourning, and all your songs into lamentation (Amos 8:9-10); "to cause the sun to go down at noon" denotes obscurity as to truth with those who are in the knowledges of good and truth (that “noon” signifies a state of light, or of the knowledges of truth, see above, n. 1458, 3195). [3] In Isaiah: Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light (Isa. 60:20); where the Lord’s kingdom is treated of; the “sun shall no more go down” denotes that they shall be in the life of good and in wisdom, because in the Lord’s celestial love and light; “the moon shall not withdraw itself” denotes that they shall be in the life of truth, and in intelligence, because in the Lord’s spiritual love and light. (That in the other life the Lord is a sun to the celestial angels, and a moon to the spiritual angels, and that hence they have wisdom and intelligence, see above, n. 1053, 1521, 1529-1531, 2441, 2495, 3636, 3643.) From this it is evident what is meant in the internal sense of the Word by the rising” and “setting” of the sun. [4] In David: O Jehovah my God Thou art very great Thou hast put on glory and honor; who covereth Himself with light as with a garment; He stretcheth out the heavens like a curtain; he made the moon for appointed festivals; He knoweth the going down of the sun. Thou disposest the darkness that it may become night (Ps. 104:1-2, 19-20); here in like manner the “moon” denotes intelligence, and the “sun” wisdom, from the Lord; the “going down of the sun” denotes the obscurity of each; “to dispose the darkness that it may become night,” signifies the moderating of a state of obscurity. That the angels have changes of state between the highest degree of light and a less degree, or between the highest degree of wisdom and a less degree, and that these changes of state are as the morning when the sun rises, and as midday when it is in its greatest altitude, and as the evening when it sets, and afterwards as morning again, will of the Lord's Divine mercy be shown elsewhere. [5] In Joshua: From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border (Josh. 1:4); where there is described the extension of the land of Canaan, by which is signified in the internal sense the Lord's kingdom (see n. 1607, 3038, 3481); (that the "river Euphrates" is one border of it, that is, of things spiritual and celestial, see above, n. 1866; and that the great sea" and the "going down of the sun" is another, by which is represented the ultimate, which is relatively obscure; also that all the borders and all the places in that land are representative, n. 1585). [6] In Moses: If in taking a pledge thou shalt take for a pledge thy neighbor's garment, thou shalt restore it unto him before the sun goeth down; for that is his only covering, it is his garment for his skin, wherein he shall sleep (Exod. 22:26-27). And again If he be a poor man, thou shalt not lie down upon his pledge; thou shalt surely restore to him the pledge before the sun goeth down, and he shall bless thee, and it shall be righteousness unto thee before Jehovah thy God (Deut. 24:12-13). That in this law, as in all the rest, there is what is representative and significative of the Divine law, which is that of good and truth in the Lord's kingdom, from which this law comes, is manifest from its particulars. That it contains as the very ground of the law that a man's companions ought not to be deprived of external truths, which are the doctrinal things according to which they live, and their rituals; and that such truths are the "garment," may be seen above (n. 297, 1073, 2576). "Restoring the pledge before the sun "went down," denotes before truth perishes with him; and because this truth is external, it is said that "the garment is for his skin in which he shall sleep." [7] Again: The soul that hath touched what is unclean shall be unclean until the even, and shall not eat of the holy things; but when he has bathed his flesh in water, and the sun is down, he shall be clean; and afterwards he shall eat of the holy things (Lev. 22:6-7). And again: He that is not clean, toward evening shall bathe himself in waters; and when the sun is down, he shall enter into the midst of the camp (Deut. 23:10-11). That this law also has its origin in the laws of good and truth, or the laws of order in the Lord's kingdom, is evident; otherwise it would never have been commanded that the unclean person should be unclean until the evening, and should then wash himself with waters, and after the sun was down should be clean. The law of order in the Lord's kingdom from which the above law comes, is that when good and angelic spirits lapse into a state of the love of self, and thereby into a state of falsity, they are then remitted a little into their natural or lower state, and are there imbued with knowledges of good and truth that bear upon the matter in question, which is signified by "washing themselves with waters in the evening." (That "washing with waters" denotes to be purified from falsities, may be seen above, n. 3147, 3148; and that "waters" are the knowledges of truth, n. 28, 680, 739, 2702, 3058.) And after they have been in that obscure state which is signified by the “going down of the sun,” they return into their former state, which is signified by their “being clean,” and “entering into the midst of the camp,” on which subject of the Lord’s Divine mercy something shall be said elsewhere from experience. From what has been said it is now evident that when mentioned in the Word the “going down of the sun” with the good signifies an obscure state as to truth; and with the evil a state of falsity.

(3694) And he took of the stones of the place. That this signifies the truths of that state, is evident from the signification of “stones,” as being lower truths, such as are those of the natural man (see n. 643, 1298).

(3695) And placed them for his pillows. That this signifies communication of a most general nature with the Divine, is evident from the signification of “pillows” for the head or the neck, as being communication with external things, thus communication of a most general nature; for that the nape or the neck signifies the communication of interior things with exterior things, or what is the same, of higher things with lower, and thereby conjunction, may be seen above (n. 3542, 3603). Hence those things which are under the nape or neck, that is, pillows, here signify the communication of inmost or Divine things with outermost ones, which communication is also of a most general nature; for that which is external is relatively general, and that which is outermost is most general; for the singulars of interior things appear as a one, thus as a general, in exterior things.

These moreover are the things that are represented and signified by the "ladder set on the earth, whose top reached to heaven, with the angels of God ascending and descending upon it," concerning which presently.

(3696) And lay down in that place. That this signifies the tranquillity of the state, is evident from the signification of "lying down," as being to be in a state of tranquillity; for "lying down" and "sleeping" signify nothing else. That in the internal sense this is the signification of "lying down," may, also be seen from other passages in the word, concerning which just below. With those who are to be regenerated, who are here treated of in the internal representative sense, the case is that first of all they are in a state of tranquillity, or in a state of external peace (for external peace, or peace in externals, is called "tranquillity"); and the same is produced from the Divine state of peace that is inmostly within it; and it comes forth into the externals through the removal of cupidities and falsities; for these are what cause all unrest. Moreover at the beginning of his life, that is, during his infancy, every man is in a state of tranquillity; but as he advances in life, that is, grows up to manhood, he removes himself from this state, because he gives himself up to worldly cares, and consequently to anxieties caused by the cupidities of the love of self and of the world, and the derivative falsities. [2] The case is almost the same with the new life in the man who is being regenerated: at first he is in a state of tranquillity; but as he passes into a new life, he also passes at the same time into an untranquil state; for the evils and falsities with which be had before become imbued emerge and come forth, and disturb him, and this at last to such a degree that he is in temptations and vexations inflicted by the diabolical crew, who are continually striving to destroy the state of his new life. Yet inmostly the man is in a state of peace, for unless this were with him inmostly, he would not combat, for in his battlings he is continually looking to this state as the end, and unless he had such an end, he would in no wise have power and strength to combat. This moreover is the reason why he overcomes; and because this is the end in view, he also comes into this state after the combats or temptations. This is like the state of spring, which succeeds the state of autumn and winter; or it is like the state of dawn, which succeeds evening and night. (That a state of peace in spiritual things is like spring and dawn in natural things, may be seen above, n. 1726, 2780; and that peace is from good and truth, and unrest from what is evil and false, n. 3170.) [3] That in the Word "to lie down" signifies a state of tranquillity, may be seen from the following passages. In Moses: If ye walk in My statutes, and keep My commandments and do them, I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause the evil wild beast to cease out of the land, neither shall the sword pass through your land (Lev. 26:3, 6); where "lying down" is manifestly predicated of a state of peace and tranquillity; "evil beasts" denote the cupidities of evil (n. 45, 46, 908), which shall "cease;" the "sword" denotes, falsity fighting against truth (n. 2799), which shall not "pass through;" all which shows that peace and the tranquillity of peace are from good and truth, and that the destruction thereof is from evils and falsities. [4] In Isaiah: The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together (Isa. 11:6-7); where the Lord is treated of, and the state of peace in His kingdom; that they shall "lie down together" signifies that they cannot be infested by any evil and falsity. In Hosea: In that day will I make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the earth; and I will break the bow and the sword and war out of the land, and will make them to lie down in confidence (Hos. 2:18); where in like manner "to lie down" signifies a state of tranquillity on the removal of falsities and evils, which occasion unrest. [5] In David: I will lay me down and sleep; and I will awake, for Jehovah sustaineth me. I will not be afraid of ten thousands of the people that have set themselves against me round about (Ps. 3:5-6); where "to lie down and sleep" signifies a state of tranquillity and security. Again: In peace I will both lay me down and sleep; for Thou, Jehovah alone, makest me to dwell in confidence (Ps. 4:8). And again: He will make me to lie down in green pastures; He will lead me to the waters of rest; He will restore my soul (Ps. 23:2-3). From these passages it is evident that a state of peace and tranquillity is signified by "lying down;" and that by "lying down in that place" is signified the tranquillity of the state, for in the internal sense "place" signifies state (n. 3692).

(3697) Verses 12-15. And he dreamed, and behold a ladder set on the earth, and its head reaching to heaven; and behold the angels of God ascending and descending on it. And behold Jehovah standing upon it; and He said, I am Jehovah the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south; and in thee shall all the families of the ground be blessed, and in thy seed; and behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee back to this ground; for I will not leave thee until I have done that which I have spoken to thee. "And he dreamed," signifies foresight; "and behold a ladder set on the earth," signifies the communication of the lowest truth and its derivative good; "and its head reaching to heaven," signifies with the Divine; "and behold the angels of God ascending and descending on it," signifies infinite and eternal communication, and the consequent conjunction; and that from what is lowest there is as it were an ascent, and afterwards when the order is inverted, a descent; "and behold Jehovah standing upon it," signifies the Lord in the highest; "and He said, I am Jehovah the God of Abraham thy father," signifies the Lord, that from Him that good comes; "and the God of Isaac," signifies the Lord as to the Divine Human; "the land whereon thou liest, to thee will I give it," signifies the good in which He was, that it was from what was His own; "and to thy seed," signifies that so also was the truth; "and thy seed shall be as the dust of the earth," signifies that Divine truth natural would be as natural good; “and thou shalt break forth to the sea, and to the east,” signifies the infinite extension of good; “and to the north, and to the south,” signifies the infinite extension of truth; thus all states of good and truth; “and in thee shall all the families of the ground be blessed,” signifies that all truths of the good of doctrine will be conjoined with good; “and in thy seed,” signifies and with truth; “and behold I am with thee,” signifies the Divine “and will keep thee whithersoever thou goest,” signifies the Divine Providence; “and will bring thee back to this ground,” signifies conjunction with Divine doctrine; “for I will not leave thee until I have done that which I have spoken to thee,” signifies that nothing would be wanting to prevent its having effect.

(3698) And he dreamed. That this signifies foresight, is evident from the signification of “dreaming,” as being in the internal sense to foretell future things; for prophetic dreams, which were Divine, were predictions of things to come, as is evident from those related in the Word (see n. 1975, 1976). Such being, in the internal sense, the signification of “dreams” and of “to dream,” therefore in the supreme sense, in which the Lord is treated of, they signify foresight; for predictions are from the Lord’s Divine foresight. That this is the only source of predictions concerning events which do not flow according to the common order of nature, and cannot thence be foreseen, may be seen from the Word, as from these words in Moses: When a prophet speaketh in the name of Jehovah, but the word doth not come to pass, and that word doth not happen, Jehovah hath not spoken; the prophet hath spoken it presumptuously (Deut. 18:22); and this although predictions of things which come to pass might be from the wicked and worshipers of another god, as is evident from this passage: If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for Jehovah your God trieth you (Deut. 13:1-3); from which it is evident that the prediction itself was from the Divine, but the persuasion to worship other gods was from what belonged to the prophet, to whom this was permitted for the sake of trying them, as is said. From this also it is, and from other causes, that very often in olden time they who worshiped the Baals and other gods also prophesied, saw visions, and dreamed dreams, and likewise that the things which were spoken by them came to pass, whereby many were seduced; concerning whom we read in Jeremiah 23; besides others who were called “diviners,” “soothsayers,” “jugglers,” and “pythons,” who were among those who studied natural magic, whereby nothing of what was Divine could be foretold, but only what was contrary to the Divine, that is, contrary to the Lord, and contrary to the good of love and the truth of faith in Him. This is magic, of whatsoever quality it may appear in external form.

(3699) And behold a ladder set on the earth. That this signifies the communication of the lowest truth and its derivative good, is evident from the signification of a “ladder,” as being communication, concerning which we shall speak presently; and from the signification of the “earth,” as being what is lowest, for it is said immediately afterwards that “its head reached unto heaven,” which denotes that which is highest; all which shows that the “ladder set between earth and heaven,” or between the lowest and the highest, signifies communication; that it is the communication of the lowest truth and its derivative good that is here signified by the “ladder set on the earth,” is evident from the fact that the subject here is truth and its derivative good of that degree which in the internal sense is here represented by Jacob. In the original tongue the term “ladder” is derived from an expression which signifies a “path” or “way,” and that “path” or “way” is predicated of truth, may be seen above (n. 627, 2333). Moreover, when angels are conversing about truth, this is exhibited representatively in the world of spirits by “ways” (n. 189, 3477); all of which shows what is signified by a “ladder, one extremity of which is set on the earth, while the other reaches to heaven,” namely, the communication of truth which is in the lowest place with truth which is in the highest, which communication is treated of in what follows. (That there are lowest truths and goods, and also highest truths and goods, and steps between them as of a ladder, may be seen above, n. 3691.)

(3700) And its head reaching to heaven. That this signifies with the Divine, namely, that there was communication therewith, is evident from the signification of the "head," or summit of the ladder, as being that which is highest; and from the signification of "heaven," as being that which is Divine; for in the supreme sense, in which the Lord is treated of, "heaven" signifies the Divine Itself; but in the representative sense, which treats of the man who is being regenerated, it signifies the inmost good and its derivative truth that is from the Lord, such as there is in heaven, and from which is heaven itself. This is also called "Divine," because from the Lord; for the Lord, or what is the same, the Divine, which is from the Lord alone, is the all in all of heaven; and whatever is not from the Divine there, is not of heaven. For this reason it has been occasionally said above that the Lord is heaven itself, and that all who are in heaven are in the Lord.

(3701) And behold the angels of God ascending and descending on it. That this signifies infinite and eternal communication and the consequent conjunction; and that from what is lowest there is as it were an ascent, and afterwards when the order is inverted a descent; is evident from the signification of "angels," as being something Divine of the Lord, which is meant by them when they are mentioned in the Word (see n. 1925, 2319, 2821, 3039). That in the present case they signify Divine truth, is evident from their being called the angels "of God," for "God" is named when in the internal sense truth is treated of, but

“Jehovah” when good is treated of (n. 2586, 2769, 2807, 2822); and this is the reason why although “Jehovah” is presently named, and it is said, “behold Jehovah standing upon it,” still they are here called angels of “God;” for the subject is the truth from which is good, which is here represented by Jacob, as has been frequently said above. That by “ascending and descending on the ladder” is in the supreme sense signified infinite and eternal communication and the consequent conjunction, is evident without further explication. Communication, and the consequent conjunction, cannot be predicated of the Lord’s Divine Itself, and of His Divine Human, unless at the same time they are said to be infinite and eternal; for in the Lord all is infinite and eternal; infinite in respect to being, and eternal in respect to manifestation. From all that has been said it is evident that of the “ladder set on the earth, and its head reaching to heaven; and behold the angels of God ascending and descending on it,” the sum total of the signification is an ascent as it were from what is lowest, and afterwards when the order is inverted, a descent. [2] How the case is with this ascent and descent, may be seen from what has been said and shown above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3607, 3610, 3665, 3690). But as this order, which is that of the regeneration of man, and which is described in the internal sense of this and the following verses, is altogether unknown in the church, the nature of it may be further illustrated. It is known that man is born into the nature of his parents, and of his grandfathers, and also of those who have been his ancestors for ages; thus he is born into the hereditary evil of them all successively accumulated, insomuch that as regards what is from himself he is nothing but evil. The result of this is that as to both understanding and will man has been utterly destroyed; and of himself wills nothing of good, and consequently understands nothing of truth; and therefore that which he calls good and believes to be good, is evil; and that which he calls truth and believes to be truth, is falsity. For example: loving himself above others; desiring better for himself than for others; coveting what belongs to another; taking thought for himself alone, and not for others except for the sake of himself. As of himself man is desirous of these things he therefore calls them goods, and also truths; and what is more, if anyone injures or endeavors to injure him in respect to these goods and truths as he calls them, he hates him, and also burns with revenge toward him, desires and even seeks his ruin, and feels delight in it, and this in proportion as he actually confirms himself in such things, that is, in proportion as he more frequently brings them into actual exercise. [3] When such a person comes into the other life he has the same desires; the very nature which he has contracted in the world by actual life remains, and the delight just referred to is plainly perceived. For this reason such a man cannot be in any heavenly society, in which everyone desires better for others than for himself, but has to be in some infernal society where the delight is similar to his own. This nature is that which must be rooted out while the man lives in the world, which cannot possibly be done except by the Lord through regeneration; that is, by his receiving a totally new will and derivative new understanding; or in other words by being made new in respect to both these faculties. But in order that this may be effected, the man must first of all be reborn as a little child, and must learn what is evil and false, and also what is good and true; for without knowledge he cannot be imbued with any good; for from himself he acknowledges nothing to be good but what is evil, and nothing to be true but what is false. [4] To this end such knowledges are insinuated into him as are not altogether contrary to those which he had before; as that all love begins from self; that self is to be taken care of first and then others; that good is to be done to such as appear poor and distressed outwardly, no matter what may be their inward character; in like manner that good is to be done to widows and orphans simply because they are so called; and lastly, to enemies in general, whoever they may be; and that thereby a man may merit heaven. These and other such knowledges are those of the infancy of his new life, and are of such a nature that while they derive somewhat from his former life or the nature of his former life, they also derive somewhat from his new life into which he is thereby being introduced; and hence they are such as to admit into them whatever things are conducive to the formation of a new will and a new understanding. These are the lowest goods and truths, from which those who are being regenerated commence, and because these admit into themselves truths that are more interior or nearer to Divine truths, by their means there may also be rooted out the falsities which the man had before believed to be truths. [5] But they who are being regenerated do not learn such truths simply as memory-knowledges, but as life, for they do these truths; but that they do them is from the beginning of the new will which the Lord insinuates entirely without their knowledge; and insofar as they receive of this new will, so far they receive of these knowledges, and bring them into act, and believe them; but insofar as they do not receive of the new will, so far they are indeed capable of learning such things, but not of bringing them into act, because they care merely for memory-knowledge, and not for life. [6] This is the state of infancy and childhood in respect to the new life which is about to succeed in place of the former life; but the state of the adolescence and youth of this life is that regard is no longer had to any person as he appears in the external form but to his quality in respect to good; first in civil life, next in moral life, and lastly in spiritual life; and good is that which the man then begins to hold and love in the prior place, and from good to love the person; and at last, when he is still further perfected, he takes care to do good to those who are in good, and this in accordance with the quality of the good in them, and at last he feels delight in doing good to them, because he feels delight in good, and pleasantness in the things that confirm it. These confirmatory things he acknowledges as truths; and they also are the truths of his new understanding, which flow from the goods which are of his new will. [7] In the degree that he feels delight in this good, and pleasantness in these truths, he has a feeling of what is undelightful in the evils of his former life, and of what is unpleasing in its falsities; and the result is that a separation takes place of the things which are of the former will and the former understanding from the things that are of the new will and the new understanding; and this not in accordance with the affection of knowing such things, but in accordance with the affection of doing them. Consequently the man then sees that the truths of his infancy were relatively inverted, and that the same had been by little and little brought back into a different order, namely, to be inversely subordinate, so that those which at first were in the prior place are now in the posterior place; thus that by those truths which were the truths of his infancy and childhood, the angels of God had ascended as by a ladder from earth to heaven; but afterwards, by the truths of his adult age, the angels of God descended as by a ladder from heaven to earth.

(3702) And behold Jehovah standing upon it. That this signifies the Lord in the highest, is evident from the fact that in the Word of the Old Testament the Lord is so often called "Jehovah" (see n. 1736, 3023, 3035); and that in the Word of the New Testament He is nowhere called "Jehovah," but instead of Jehovah "the Lord" (n. 2921). That "standing upon it," signifies to be in the highest, is evident without explication. The arcanum which lies concealed in the internal sense of these words, is that all goods and truths descend from the Lord, and ascend to Him; that is, that He is the first and the last; for man has been so created that the Divine things of the Lord may descend through him down to the ultimates of nature, and from the ultimates of nature may ascend to Him; so that man might be a medium that unites the Divine with the world of nature, and the world of nature with the Divine; and that thus the very ultimate of nature might live from the Divine through man as the uniting medium; which would be the case if man had lived according to Divine order. [2] That man was so created is evident from the fact that as to his body he is a little world, for all the arcana of the world of nature are stored within him; for every hidden property there is in the ether and its modifications is stored within the eye; and every property in the air is stored within the ear; and whatever invisible thing floats and acts in the air is in the organ of smell where it is perceived; and whatever invisible thing there is in waters and other fluids is in the organ of taste; and the very changes of state are in the sense of touch everywhere in the body; besides that things still more hidden would be perceived in his interior organs if his life were in accordance with order. Hence it is evident that there would be a descent of the Divine through man into the ultimate of nature, and from the ultimate of nature there would be an ascent to the Divine, if with faith of heart, that is, with love, man would only acknowledge the Lord as his first and last end. [3] In such a state were the most ancient people, who were celestial men; for whatever they apprehended by any sense was to them a means for thinking concerning the things of the Lord; thus concerning the Lord and His kingdom; and from this came the delight they derived from things worldly and terrestrial (see n. 1409, 2896, 2897, 2995). Moreover when they thus contemplated the lower and ultimate things of nature, these appeared before their eyes as if they were alive; for the life from which they descended was in their internal sight and perception, and the objects presented to their eyes were as images of this life; which images, although inanimate, to them were thereby animated. Such is the perception the celestial angels have regarding all things in the world; as has frequently been given me to perceive; and hence also little children have such a perception (n. 2297, 2298). From all this we can see what is the quality of those through whom the Divine things of the Lord descend down to the ultimates of nature, and from the ultimates of nature ascend to Him, and represent the Divine communication and the consequent conjunction which in the supreme sense are signified by the "angels ascending and descending on the ladder set on the earth, whose head reached unto heaven, and upon which stood Jehovah."

(3703) And He said, I am Jehovah the God of Abraham thy father. That this signifies the Lord, that from Him that good comes, is evident from the fact that Jehovah is the Divine being itself of the Lord, who from the Divine good is called "the God of Abraham." (That Abraham represents the Lord as to the Divine good, may be seen above, n. 2172, 2198.) And because the Divine good is that from which are all celestial and spiritual goods, and derivatively all truths also, it is here said "Abraham the father," and indeed, "thy father," that is, the father of Jacob, when yet Isaac was his father. That in the internal sense "father" signifies good, is because good is that from which all things are in both general and particular, and truth is that through which they all come into manifestation; thus from the marriage of good and truth. Heaven itself, which consists of nothing else than the Divine marriage of good and truth, is from the Divine marriage of good and truth and of truth and good in the Lord. [2] In universal nature also all things both in general and in particular have relation to good and truth; for there are represented in nature the celestial and spiritual goods and truths of heaven; and in heaven are represented the Divine goods and truths of the Lord. From this it is evident that good is like a father, and truth is like a mother; and that therefore in the internal sense of the Word by "father" is signified good, and by "mother," truth, and indeed the good and truth from which the lower or derived goods and truths have their birth, which are relatively as daughters and sons, and therefore in the Word are also called "daughters" and "sons" (n. 489-491, 2362). They are also relatively as brothers and sisters, as grandchildren and great-grandchildren, as sons-in-law, mothers-in-law, and daughters-in-law; in a word, as kinships and connections in every degree, and this from the marriage of good, which is the father, with truth which is the mother. (That in the heavens all things in general and particular are circumstanced according to the relationships of love and faith in the Lord, or what is the same, of good and truth, may be seen above, n. 685, 917, 2739, 3612; and that on this account the most ancient people compared each and all things to marriage, n. 54, 55; see also n. 718, 747, 1432, 2508, 2516, 2524, 2556.) [3] That in the internal sense of the Word "father" signifies good, may be seen from many passages, as from the following. In Isaiah: Hearken to Me ye that regard righteousness, ye that seek Jehovah; look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged; look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and I blessed him, and I will multiply him. For Jehovah will comfort Zion; He will comfort all her waste places, and will make her wilderness like Eden, and her solitude like the garden of Jehovah (Isa. 51:1-3); where the subject is the Lord and His advent, as is evident from each particular; and who as to Divine truth is called a "rock" and a "pit"; and as to Divine good, "Abraham the father." And as the Divine marriage of good and truth is represented by Abraham and Sarah (see n. 1468, 1901, 1965, 1989, 2011, 2063, 2065, 2172, 2173, 2198, 2507, 2833, 2836, 2904, 3245, 3251, 3305), it is said, "Abraham your father and Sarah who bare you." For this reason also it is said that they should "look unto the rock and unto the pit," and also "to Abraham their father and unto Sarah"; and this is why there at once follow the words, "Jehovah will comfort Zion," whereby is meant the celestial church (n. 2362), and "He will comfort her waste places, and make her wilderness like Eden, and her solitude like the garden of Jehovah." [4] The same is signified by "Abraham" in other passages of the Word where he is called "father," as in John: Jesus said, I speak that which I have seen with My father; and ye do the things which ye have seen with your father. They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s sons ye would do the works of Abraham; ye do the works of your father (John 8:38-39, 41). And in Matthew: Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And lo the axe is laid unto the root of the trees; therefore every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire (Matt. 3:9-10). And in Luke: When the poor man Lazarus died, he was carried up by the angels into Abraham’s bosom; and the rich man also died, and was buried; and when he was in hell he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom; and he cried and said, Father Abraham have mercy on me; I pray thee therefore, father, that thou wouldest send him to my father’s house (Luke 16:22-24, 27). In these passages it is evident that Abraham is not meant, but the Lord as to Divine good. (That Abraham is unknown in heaven, and that when mention is made of him from the Word, the Lord is understood, may be seen above, n. 1834, 1876, 1989, 3305.) [5] That in the internal sense “father” signifies good, may be seen from the following passages. In Moses: Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee (Exod. 20:12; Deut. 5:16). That this precept, like the other precepts of the Decalogue, is true in both senses; and that in the internal sense “honoring father and mother” is to love good and truth, and in good and truth the Lord, may be seen above (n. 2609, 3690). That “days upon the land” are the consequent states of good in the Lord’s kingdom, is evident from the signification of “days,” as being states (n. 23, 487, 488, 493, 893, 2788); and from the signification of “Canaan,” which is here “the land,” as being the Lord’s kingdom (see n. 1607, 3038, 3481); and that “to belong” is predicated of good (n. 1613). [6] Because of this signification of “father and mother,” in the representative Jewish Church many laws were enacted concerning parents and sons, in all of which in the internal sense is signified good and truth, and in the supreme sense the Lord as to Divine good and Divine truth. As in Moses: And he that smiteth his father, or his mother, dying he shall die. And he that curseth his father or his mother, dying he shall die (Exod. 21:15, 17). Again: Every man that hath cursed his father, or his mother, killing he shall be killed; he that hath cursed his father or his mother, his bloods shall be upon him (Lev. 20:9). And again: Cursed be he that setteth light by his father or his mother: and all the people shall say Amen (Deut. 27:16). In Ezekiel: Behold the princes of Israel, every man according to his arm, have been in thee to shed blood; in thee have they set light by father and mother (Ezek. 22:6-7). In Moses: If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and though they chasten him, will not obey them; then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place; and all the men of his city shall stone him with stones, that he die (Deut. 21:18-19, 21). [7] In all these passages, in the sense of the letter, by “father and mother” are meant father and mother; but in the internal sense good and truth; and in the supreme sense the Lord as to Divine good and Divine truth; as also the Lord Himself teaches in Matthew: Jesus stretched forth His hand upon His disciples, and said, Behold My mother and My brethren; for whosoever shall do the will of My Father who is in the heavens, the same is My brother, and sister, and mother (Matt. 12:49). And again: Be not ye called Master; for one is your Master, Christ; but all ye are brethren. And call ye not your father on earth; for one is your Father, who is in the heavens (Matt. 23:8-9); it is not here forbidden to be called master, and to be called father on earth; but what is forbidden is to acknowledge at heart any other father than the Lord; that is, when mention is made of "master" and "father," the Lord is to be understood, who in the supreme sense is represented by them; according to what was said above (n. 3702) concerning the most ancient people who were celestial men-that whatever they perceived on earth was to them a means of thinking concerning the Lord. [8] The like is implied in what the Lord spake to one of His disciples, who said: Lord, suffer me first to go and bury my father; but Jesus said unto him, Follow Me, and let the dead bury their dead (Matt. 8:21-22); for relatively to the Father in heaven, or to the Lord, a father on earth is as the dead to the living. Thus the very law concerning honoring parents is as it were dead, unless in it there are honor, worship, and love to the Lord; for that law descends from this Divine law; and hence comes that which is really living in that law; wherefore the Lord said, "Follow Me, and let the dead bury their dead." The same is also signified by what Elijah said to

Elisha: Elijah passed by Elisha, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee? (1 Kings 19:19-20). That by Elijah was represented the Lord, may be seen above (preface to chapter 18 and n. 2762). [9] In Malachi: Behold I will send you Elijah the prophet before the great and terrible day of Jehovah come; and he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and smite the earth with a curse (Mal. 4:5-6). In Luke, the angel said to Zacharias concerning his son John: And he shall go before His face, in the spirit and power of Elijah, to turn the hearts of the fathers to the sons (Luke 1:17); Here it is manifest that by "fathers" and "sons" are not meant fathers and sons, but the goods and truths of the church, which the Lord was about to restore. [10] In Malachi: Jehovah will be magnified from over the border of Israel. A son shall honor his father, and a servant his master. If then I be a father, where is Mine honor? If I be a master, where is My fear? (Mal. 1:5-6); where "father" denotes those who are in the good of the church; and "master," those who are in the truth of the church; "father" manifestly denoting the Lord as to Divine good; and "master," or "lord," as to Divine truth. [11] In David: My father and my mother have forsaken me, but Jehovah taketh me up (Ps. 27:10); where "father and mother" denote good and truth, which are said to have "forsaken" man when he takes note that of himself he is not able to do anything good, or to know anything true: that it is not to be understood as if David was forsaken by his father and mother is manifest. [12] Again: Thou art far fairer than the sons of men; the king's daughter is all glorious within; her clothing is inwrought with gold. Instead of thy fathers shall be thy sons, whom thou shalt make princes in all the earth (Ps. 45:2, 13, 16); where the Lord is treated of; "instead of thy fathers shall be thy sons," denotes that Divine truths shall be as Divine goods; the "king's daughter" signifies the love of truth; the "clothing inwrought with gold" signifies the quality of this truth derived from good. Inasmuch as the subject here is the Lord and His Divine Human, as is evident from the whole psalm and the particulars in it, it is evident that each and all things therein have a like predication; thus that by the "king's daughter" is not meant a king's daughter, nor that her clothing was inwrought with gold, nor that instead of fathers should be her sons, nor that these should be princes in all the earth; but that Divine celestial and spiritual things are what are signified by each expression. (That "daughter" is affection or love, may be seen above, n. 490, 491, 2362; that "king" is Divine truth,, n. 1672, 1728, 2015, 2069, 3009; that "gold" is good, n. 113, 1551, 1552; that "inwrought" is predicated of natural memory-knowledge, n. 2831; here therefore of Divine natural truth; that "clothing" is such truths as invest good, n. 297, 2576; that "sons who are instead of fathers" signify truths of good, in this case Divine truths as Divine goods, n. 264, 489, 491, 533, 1147, 1729, 1733, 2159, 2623, 2803, 2813; that "princes in the whole earth" are the primary things of the Lord's kingdom and church; that “princes” are primary things, n. 1482, 2089; that “earth” is the Lord’s kingdom and church, n. 1413, 1607, 1733, 1850, 2117, 2118, 3355.) [13] In Moses: Jehovah had a delight in thy fathers to love them, and He chose their seed after them, even you out of all peoples, as at this day. Circumcise therefore the foreskin of your heart, and no longer harden your neck (Deut. 10:15-16); where in the internal sense “fathers” denote the Ancient and Most Ancient Churches, which were so called from the love of good and truth in which they were; from the love of good the most ancient people who were celestial men, and from the love of truth the ancient, who were spiritual men. Their goods and truths in the church are what are called the “seed which God chose.” That Abraham, Isaac, and Jacob and his twelve sons are not the fathers here meant, and that the Israelitish and Jewish people are not the seed, is very evident; but this is said of them and to them in order that the internal sense may have some outward form intelligible to man. [14] In Isaiah: The child shall behave himself proudly against the old man, and the base against the honorable. When a man shall take hold of his brother in the house of his father, saying, Thou hast raiment, thou shalt be a prince unto us, he shall say, In my house is neither bread nor raiment, ye shall not make me a prince of the people (Isa. 3:5-7); where in the internal sense the perverted state of the church is treated of, when truth is no longer acknowledged as truth, and it is not known what good is. A “man taking hold of his brother in the house of his father” denotes the acknowledging of everything to be good; “raiment” denotes truth (n. 1073, 2576); “prince,” the primary of doctrine therefrom (n. 1482, 2089); “there is no bread nor raiment in my house” denotes that there was neither good nor truth (that “bread” signifies good, see above, n. 276, 680, 3478; that “raiment” signifies truth, n. 297, 2576). [15] From the representation of good and truth by father and mother, and also by daughters and sons, there were in the representative churches numerous laws which had from this what was Divine in them; as these which follow: And the daughter of a priest, if she profane herself by committing whoredom, she profaneth her father, she shall be burned with fire (Lev. 21:9); where the “daughter of a priest” denotes the affection of good; “father,” the good from which this affection is; “committing whoredom” denotes to profane good. (What is meant by “committing whoredom” may be seen above, n. 2466, 2729, 3399; and what by “profaning,” n. 1008, 1010, 1059, 2051, 3398, 3399.) Also, that if the daughter of a priest be a widow, or be divorced, and she has no seed, she shall return to the house of her father, as in her youth, and shall eat of the bread of her father; there shall no stranger eat thereof (Lev. 22:13). [16] Likewise this law: When thou shalt see among the captives a wife of beautiful form, and thou hast a desire unto her, to take her to thee for a woman, then thou shalt bring her into the midst of thine house, and she shall shave her head, and pare her nails, and she shall put the raiment of her captivity from off her, and shall sit in thine house, and bewail her father and her mother a month of days; and after that thou shalt go in unto her, and shalt know her, and she shall be to thee for a woman (Deut. 21:11-13). All things in this law in both general and particular are representative of natural truth, in that after it has been purified from falsities it is adopted by good; such truth is signified by a "wife in captivity, beautiful in form"; purification from falsities is signified by "bringing her into the midst of the house, shaving her head, paring her nails, putting off the raiment of her captivity, and bewailing her father and mother"; adoption is signified by "afterwards going in unto her, knowing her, and taking her for a woman." [17] The laws we read of in the Word relating to marriages, that these were to be contracted within the tribe and the family; and also the laws of inheritances, that these were not to pass from tribe to tribe, also had their origin from the same source, namely, from the celestial and spiritual marriage in the Lord's kingdom, or from the marriage of good and truth, which two are signified by "father and mother"; and in like manner the laws enacted concerning the degrees of consanguinity allowed and forbidden: each law in the Word that bears on these matters has reference inwardly to the law of consociation and conjunction of good and truth in heaven, and to the consociations of evil and falsity in hell, which are separate from the former. (Concerning the degrees allowed and forbidden see Leviticus 20; concerning inheritances, that they should not pass from tribe to tribe, and concerning marriages that they should be contracted within the tribe, see Numbers 27, verses 7-9; and in other places; that in the heavens all things in general and particular are disposed according to the consanguinities and affinities of good and truth, see above, n. 685, 917, 2739, 3612.) [18] Because the Israelitish people represented the Lord's kingdom in the heavens, and thus the heavenly order there, it was also commanded that they should be distinguished according to tribes, and according to families, and according to the houses of their fathers (Num. 26); and also that according to this order they should measure out the camp around the tent of the congregation, and likewise that they should journey according to the same order, as is written in Moses: Every man by his own standard, with the ensigns of their fathers' houses, over against the tent of the congregation shall the sons of Israel measure out the camp; and so also were they to go forward (Num. 2:2, 34). And therefore: When Balaam saw Israel dwelling according to their tribes, the spirit of God came upon him, and he uttered an enunciation, saying, How goodly are thy tabernacles, O Jacob, thy habitations, O Israel; as the valleys are they planted; as gardens by the river's side (Num. 24:5-6, etc.). In this prophecy neither Jacob nor Israel is meant, but the Lord's kingdom in the heavens, and His church in the lands, which were represented by that order in which Balaam then saw them, as is manifest from the words therein. [19] From what has been said it may also be known what is signified in the internal sense of the Word by "orphans," that is by those who are without a father; namely, those who are in a state of innocence and charity, and desire to know and to do what is good, and are not able. In such a state especially are those out of the church, of whom the Lord takes care, and in the other life adopts as sons; and because these are signified by “orphans,” therefore when these are mentioned in the Word, in many passages there are also mentioned “sojourners” and “widows;” for by “sojourners” are signified those who are being instructed in goods and truths (n. 1463); and by “widows” those who are in a state of good and not so much in truth, and those who are in a state of truth and not so much in good, and yet desire to be therein. Inasmuch as by these three terms- “orphans,” “sojourners,” and “widows”-somewhat similar is signified in a series, therefore as before said, in many passages they are mentioned together (see Deut. 14:29; 16:14; 24:17, 19; Jer. 7:6; 22:3; Ezek. 22:7; Zech. 7:10; Ps. 94:6; 146:9). From what has been said it may now be seen what is signified in the genuine sense by “father,” namely, good; and that in the supreme sense it signifies the Lord. [20] But as most expressions in the Word have also an opposite sense, so also has “father;” and in this sense it signifies evil; and in like manner “mother,” which in the genuine sense signifies truth, but in the opposite sense falsity. That this is so, may be seen from the following passages. In David: The iniquity of his fathers shall be remembered with Jehovah; and the sin of his mother shall not be blotted out (Ps. 109:14). Again: They turned back and dealt treacherously, like their fathers; they were turned aside like a deceitful bow (Ps. 78:57). In Moses: And they that are left of you shall pine away in their iniquity, in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them (Lev. 26:39). In Isaiah: Prepare ye slaughter for his sons, for the iniquity of their fathers, that they rise not up and possess the earth, and fill the face of the earth with cities (Isa. 14:21). Again: I will recompense your own iniquities, and the iniquities of your fathers together (Isa. 65:6-7). [21] In Jeremiah: The houses of Israel are ashamed; they, their kings, their princes, and their priests, and their prophets; who say to wood, Thou art my father and to stone, Thou hast begotten me; for they have turned their neck unto Me, and not the face (Jer. 2:26-27). Again: I will lay stumbling-blocks before this people; and the fathers and the sons together shall stumble against them; the neighbor and his companion; and they shall perish (Jer. 6:21). Again: The sons gather wood, and the fathers kindle a fire, and the women knead the dough, to make cakes to the queen of heaven (Jer. 7:18). And in Ezekiel: I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat their sons, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter unto all the winds (Ezek. 5:9-10); speaking of the profanation of what is holy. Again: Thus saith the Lord Jehovah unto Jerusalem, Thy tradings and thy nativity are of the land of the Canaanite; thy father was an Amorite, and thy mother a Hittite (Ezek. 16:3). [22] In Matthew: The brother shall deliver up the brother to death, and the father his son; and the children shall rise up against parents, and shall put them to death. And ye shall be hated of all men for My name’s sake. I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man’s foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me and he that loveth son or daughter more than Me is not worthy of Me (Matt. 10:21-22, 35-37; Luke 12:49, 52-53). Everyone that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for My name’s sake, shall receive a hundredfold, and shall inherit eternal life (Matt. 19:29; Luke 18:29-30; Mark 10:29-30). In Luke: If any man cometh unto Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own soul also, he cannot be My disciple (Luke 14:26). [23] In Mark: And the brother shall deliver up the brother to death, and the father his children; and the children shall rise up against their parents, and shall put them to death; for ye shall be hated of all men for My name’s sake (Mark 13:12-13; Luke 21:16-17); where the consummation of the age, and the state of the church, perverted as to good and truth, is described; in that evil will rise up against truth, and falsity against good. That in the opposite sense by “father” is signified evil, is manifest from the passages already adduced, and also from this in John: Jesus said unto them, If God were your father, ye would love Me; for I went forth and am come from God. Ye are of your father the devil, and the desire of your father it is your will to do; he was a murderer from the beginning, and stood not in the truth, because the truth is not in him; when he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof (John 8:42, 44).

(3704) And the God of Isaac. That this signifies the Lord as to the Divine Human, is evident from the representation of Isaac, as being the Lord's Divine rational; and as the rational is that in which the human begins (see n. 2194), and thus from which and by which the human is; therefore here by the "God of Isaac" is signified the Divine Human of the Lord. As in heaven, and with man, and even in universal nature, all things both in general and in particular have relation to good and truth, therefore also the Lord's Divine is distinguished into Divine good and Divine truth, and the Lord's Divine good is called "father," and his Divine truth "son"; but the Lord's Divine is nothing else than good; yea, good itself; and Divine truth is the Lord's Divine good so appearing in heaven; that is, before the angels. The case herein is the same as with the sun; in its essence the sun itself is nothing but fire, and the light which is thence seen is not in the sun, but from the sun. (That the Lord as to Divine good is represented by the sun, and also that in the other life He is a sun to the universal heaven, may be seen above, n. 1053, 1521, 1529-1531, 2495, 3636, 3643; and that the Lord as to Divine truth is represented by light, and also is light in the other life to the universal heaven, see n. 1053, 1521, 1529-1530, 2776, 3138, 3195, 3222-3223, 3339, 3341, 3636, 3643.) [2] Thus the Lord in His essence is nothing else than Divine good, and this as to both the Divine Itself and the Divine Human; but Divine truth is not in Divine good, but from Divine good, for as before said so does Divine good appear in heaven. And as Divine good comes to appearance as Divine truth, therefore for the sake of man's apprehension the Lord's Divine is distinguished into Divine good and Divine truth, and Divine good is that which in the Word is called "Father," and Divine truth is that which is called "Son." This is the arcanum which lies concealed in the fact that the Lord Himself so often speaks of His Father as distinct, and as if another than Himself; and yet in other places asserts that He is one with Himself. (That in the internal sense "Father" signifies good; and in the supreme sense, the Lord as to Divine good, has been shown above, n. 3703; and also that "Son" signifies truth, and the "Son of God," and the "Son of man," the Lord as to Divine truth, n. 1729, 1730, 2159, 2803, 2813.) And the same is evident from all those passages where the Lord makes mention of His "Father," and calls Himself the "Son." [3] That it is the Lord who in the Word of the Old Testament is called "Jehovah," may be seen above (n. 1343, 1736, 2921); and that He is there also called "Father" is evident from the following passages. In Isaiah: Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace (Isa. 9:6); where it is very evident that the "Child born" and the "Son given unto us" is the Lord; thus it is the Lord who is called the "Father of Eternity." In Jeremiah: I will be a Father to Israel, and Ephraim shall be My firstborn (Jer. 31:9); speaking of the Lord, who is "the God of Israel" and "the Holy One of Israel," as may be seen above (n. 3305); and here a "Father to Israel." In Malachi: Have we not all one Father? Hath not one God created us? (Mal. 2:10);

where in the internal sense "to create" signifies to regenerate; as also in other passages of the Word (see n. 16, 88, 472); and as the Lord is the only Regenerator and Redeemer, it is He who is here called "Father" and "God." As also in Isaiah: Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us; thou Jehovah art our Father, our Redeemer, Thy name is from everlasting (Isa. 63:16). [4] Again: I will clothe Him with thy tunic, and strengthen Him with thy girdle, and I will commit thy government into His hand; that He may be a Father to the inhabitant of Jerusalem, and to the house of Judah; and the key of the house of David will I lay upon His shoulder; and He shall open and none shall shut, and He shall shut and none shall open; and I will fasten Him as a nail in a sure place, and He may be for a throne of glory of His Father; and they shall hang upon Him all the glory of His Father's house, of sons and grandsons, every small vessel, from the vessels of cups even to all the vessels of psalteries (Isa. 22:21-24). That it is the Lord who in the internal sense is here represented and signified, and is called a "Father to the inhabitants of Jerusalem and to the house of Judah," is very evident; for it is He upon whose shoulder is the key of the house of David, who openeth and none shutteth, and who shutteth and none openeth (see preface to chapter 22); and He has the throne of His Father's glory, and upon Him and from Him are all holy things, which are here called "vessels"; celestial things, "vessels of cups"; and holy spiritual things, "vessels of psalteries." [5] As kings and priests represented the Lord; kings, by their royalty, the

Lord as to Divine truth; and priests the Lord as to Divine good (n. 3670), therefore priests were called “fathers,” as may be seen in the book of Judges: Micah said to the Levite, Dwell with me, and be unto me a father and a priest (Judg. 17:10). In like manner said to him the sons of Dan: Hold thy peace, lay thy hand upon thy mouth, and go with us, and be to us a father and a priest (Judg. 18:19). That kings themselves also so called them is evident in the second book of Kings: The king of Israel said unto Elisha, My father, shall I smite them? And he answered, Thou shalt not smite (2 Kings 6:21-22); and Joash the king so addressed Elisha when Elisha died: He wept over his face, and said, my father, my father, the chariots of Israel and the horsemen thereof (2 Kings 13:14). The reason why kings so called them was that the kings represented the Lord as to Divine truth; and the priests represented Him as to Divine good; and also because truth in respect to good is as a son to a father, for truth is from good. [6] This is well known in the other life, and therefore in heaven they call no other Father than the Lord, and perceive no other as meant by “Father” in the Word of the Evangelists (see n. 15, 1729). When being initiated into the good of love and its truth, all little children are there taught to acknowledge the Lord alone as their Father; nay, even novitiates who come into heaven are taught with solicitous care that there is one God; and they who have been born within the church are taught that the whole Trinity is in the Lord; for almost all who come from the Christian world bring with them an idea of three gods, although with their lips they had said that there is but one

God; for to think of one, when the idea of three has before entered, and when each of these is called God, and also is distinguished from the others as to attributes and offices, and likewise is separately worshiped, is humanly impossible; consequently the worship of three gods is in the heart, while the worship of one only is in the mouth. [7] That the whole Trinity is in the Lord is known in the Christian world, and yet among these in the other life the Lord is little thought of; nay, His Human is a stumbling-block to many, because they distinguish the Human from the Divine, neither do they believe it to be Divine; and a man will call himself justified, and thus made pure and almost holy; but these people do not think that the Lord was glorified, that is, that His Human was made Divine; when yet He was conceived from Jehovah Himself; and moreover no one can be justified, much less sanctified, except from the Divine, and indeed from the Lord's Divine Human, which is represented and signified in the Holy Supper, where it is expressly said that the bread is His body and the wine His blood. That the Lord is one with the Father, and that He is from eternity, and that He rules the universe, consequently that He is Divine good and Divine truth itself, is very evident from the Word. [8] That HE IS ONE WITH THE FATHER, is evident from these words in John: No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father (John 1:18). The Jews sought the more to kill Jesus because He had also said that God was His own Father, making Himself equal with God. Jesus answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these doeth the Son likewise. As the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will. Neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. For as the Father hath life in Himself, even so hath He given to the Son also to have life in Himself. The Father who hath sent Me hath Himself borne witness of Me; ye have neither heard His voice at any time nor seen His shape. Search the Scriptures, for these are they which bear witness of Me (John 5:18, etc.). By "Father" is here meant, as was said, Divine good; and by "Son," Divine truth, both in the Lord. From Divine good which is the "Father," nothing can proceed or go forth but what is Divine, and that which proceeds or goes forth is Divine truth, which is the "Son." [9] Again: Everyone that hath heard from the Father, and hath learned, cometh unto Me. Not that any man hath seen the Father, save He that is with the Father, He hath seen the Father (John 6:45-46). They said therefore unto Him, Where is thy Father? Jesus answered, Ye neither know me nor My Father; if ye knew Me ye would know My Father also (John 8:19). I and the Father are one: though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me, and I in the Father (John 10:30, 38). Jesus said, He that believeth in Me, believeth not in Me, but in Him that sent Me; and he that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth in Me may not abide in darkness (John 12:44-46).

By “the Father sending Him” is signified, in the internal sense, that He proceeds from the Father; and the same is signified in other passages where the Lord says that the Father “sent” Him. That the “light” is Divine truth may be seen above. [10] Again: I am the way, the truth, and the life; no one cometh unto the Father but by Me. If ye had known Me ye would have known My Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father. Jesus saith unto him, Am I so long time with you, and hast thou not known Me, Philip? He that seeth Me, seeth the Father; how then sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not from Myself; but the Father that abideth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son (John 14:6-13). He that hath My commandments, and doeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him. If a man love Me, he will keep My word; and My Father will love him, and We will come unto him and make Our abode with him (John 14:21, 23). [11] They who are in Divine truth are they who “have His commandments and do them”; and they who are in Divine good are they who “love Him;” of whom it is therefore said that He “shall be loved of the Father,” and “We will come unto him and make Our abode with him”; that is, Divine good and Divine truth will do so; and therefore it is said in the same Evangelist: In that day ye shall know that I am in My Father, and ye in Me (John 14:20). Holy Father, keep them in Thy name; that they may be one, even as We are (John 17:11). From these passages it is evident that the Lord speaks of the "Father" from the Divine good that He Himself had, and of the "Son" from the Divine truth which is from the Divine good; thus that the "Father" and "Son" are not two, but one. The reason why the Lord so spoke, was that the Word might be received as well on earth as in heaven; and also because, before the Lord was glorified, He was the Divine truth that is from Divine good; but when He had been glorified, He was Divine good itself as to each essence, and from Him is all Divine good and Divine truth. [12] THAT THE LORD WAS FROM ETERNITY may be seen from the fact that it is the Lord who spoke by the Prophets; and that for this reason, and also because from Him was Divine truth, He was called the "Word"; concerning which in John: In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the Word was made flesh, and dwelt among us, and we held His glory, the glory as of the only begotten of the Father (John 1:1-4, 14). The "Word" denotes all truth in the heavens and on earth that is from the Divine. [13] That the Lord was from eternity He plainly teaches elsewhere in John: John said, This was He of whom I said, He that cometh after me was before me, for He was prior to me. In the midst of you there standeth One whom ye know not; He it is who is to come after me, who was before me (John 1:15, 26-27, 30). If ye should see the Son of man ascending where He was before (John 6:62). Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am (John 8:58). Jesus knowing that He came forth from God, and went to God (John 13:3). The Father Himself loveth you, because ye have loved Me, and have believed that I came forth from the Father. I came out from the Father, and came into the world; again I leave the world, and go unto the Father (John 16:27-28). I have glorified Thee on the earth, I have accomplished the work which Thou gavest Me to do. And now O Father glorify Me with Thine own self, with the glory which I had with Thee before the world was; that they may behold My glory which Thou hast given Me, for Thou lovedst Me before the foundation of the world (John 17:4-5, 24). In Isaiah: Unto us a Child is born, unto us a Son is given; and His name shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace (Isa. 9:6). [14] THAT THE LORD RULES THE UNIVERSE is evident in Matthew: All things have been delivered unto Me of My Father (Matt. 11:27). Jesus said to His disciples, All power is given unto Me in heaven and on earth (Matt. 28:18). In John: The Father loveth the Son and hath given all things into His hand; he that believeth in the Son hath eternal life (John 3:35-36). The Father judgeth no man, but hath given all judgment unto the Son (John 5:22). Jesus knowing that the Father had given all things into His hand (John 13:3). All things whatsoever that the Father hath are Mine (John

16:15). Jesus said, Glorify Thy Son, that Thy Son also may glorify Thee; even as Thou hast given Him authority over all flesh (John 17:1-2). All things that are Mine are Thine, and Thine are Mine; and I am glorified in them. And I am no more in the world, for I come to Thee (John 17:10-11). In Luke: All things have been delivered unto Me of My Father (Luke 10:22). [15] From the above passages it is therefore evident that Divine good is that which is called the “Father”; and Divine truth that which is called the “Son”; and that the Lord from Divine good by Divine truth rules all things in the universe, in both general and particular. This being so, and it being so evident from the Word, it is astonishing that in the Christian world, men do not, as in heaven, acknowledge and adore the Lord alone, and thus the one God; for they know and teach that the whole Trinity is in the Lord. That the Holy Spirit, who also is worshiped as a God distinct from the Son and the Father, is the Holy of the spirit, or the Holy which through spirits or angels proceeds from the Lord, that is, from His Divine good through His Divine truth, will of the Lord’s Divine mercy be shown elsewhere.

(3705) The land whereon thou liest, to thee will I give it. That this signifies the good in which He was, that it was from what was His own, is evident from the signification of “land,” as being here the good of the natural, concerning which in what follows; from the signification of “whereon thou liest,” as being that in which He was; and from the signification of “giving it to thee,” as being from what was His own; concerning which also in what follows. That the “land” signifies the good of the natural which will hereafter be represented by Jacob, is because by the "land of Canaan" is signified the Lord's kingdom (see n. 1413, 1437, 1585, 1607, 1866); and because it signifies the Lord's kingdom, it also in the supreme sense signifies the Lord (see n. 3038); for the Lord is the all in all of His kingdom, and whatever there is not from Him, and does not look to Him, is not of His kingdom. The Lord's kingdom is also signified in the Word by "heaven and earth" (n. 1733, 1850, 2117, 2118); but in this case its interior is signified by "heaven," and its exterior by "earth" (n. 82, 1411, 1733, 3355); consequently in the supreme sense "heaven" signifies the Lord as to His Divine rational, and "earth" as to his Divine natural; here therefore "the land whereon thou liest" signifies the good of the natural, in which He was and which was to be represented by Jacob. That "Jacob" denotes the Lord as to the Divine natural has already been frequently stated. [2] Moreover, that the signification of "land" is various, see above (n. 620, 636, 1067, 2571, 3368, 3379); and this for the reason that Canaan, which is called the "holy land," signifies the Lord's kingdom in general; and when mention is made of "heaven" together with "land" (or "earth"), then, as before said, "heaven" signifies what is interior, and "earth" what is exterior; and consequently it also signifies the Lord's kingdom on earth, that is, the church; and therefore it also signifies the man who is a kingdom of the Lord, or who is a church. Thus in such a man "heaven" signifies what is interior, and "earth" what is exterior; or what is the same, "heaven" signifies the rational, and "earth" the natural; for the rational is interior with man, and the natural exterior. And as "earth" has these significations, it also signifies that which makes man a kingdom of the Lord, namely, the good of love which is from the Divine; from all which it is evident how various are the significations of "earth" (or "land") in the Word. [3] That "to thee will I give it" signifies that it was from what was His own, may be seen from the signification of "giving," in the Word, when it is predicated of the Lord; for as before shown, the Lord is Divine good and also Divine truth; and the former is what is called "Father," and the latter "Son"; and whereas Divine good is of Himself, consequently His own, it follows that by "giving to thee," when said by Jehovah, and predicated of the Lord, is signified that it is from what is His own. This shows what is signified in the internal sense by what the Lord so often said, that the Father "gave" to Him, that is, that He Himself gave to Himself; as in John: Father, glorify Thy Son, that Thy Son also may glorify Thee; even as Thou gavest Him authority over all flesh; that whatsoever Thou hast given Him, to them He should give eternal life. I have glorified Thee on the earth; I have accomplished the work which Thou gavest Me to do. I have manifested Thy name unto the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them Me. Now they have known that all things whatsoever Thou hast given Me are from Thee; for the words which Thou gavest Me I have given them. I pray for them whom Thou hast given Me, for they are Thine; and all things that are Mine are Thine, and Thine are Mine (John 17:1-10); where by the Father "having given" is signified that they were from Divine good which was His; thus from what was His own. [4] From all this it is evident how deep an arcanum lies concealed in each word that the Lord spoke; also how much the sense of the letter differs from the internal sense, and still more from the supreme sense. The reason why the Lord so spoke, was that man, who at that time was in total ignorance of any Divine truth, might still in his own way apprehend the Word, and thus receive it; and the angels in their way; for they knew that Jehovah and He were one, and that the "Father" signified the Divine good; hence also they knew that when He said that the Father "gave" to Him, it was that He Himself gave to Himself, and that thus it was from what was His own.

(3706) And to thy seed. That this signifies that so also was the truth, is evident from the signification of "seed," as being the truth of faith (see n. 255, 880, 1025, 1447, 1610, 2848, 3038, 3310, 3373).

(3707) And thy seed shall be as the dust of the earth. That this signifies that Divine truth natural would be as natural good, is evident from the signification of "seed," as being truth (see above, n. 3706); hence "thy seed," or the seed of Jacob, is Divine truth natural, for by Jacob is represented the Lord's Divine natural, as shown above-and from the signification of the "dust of the earth," as being good (see n. 1610). Therefore "thy seed shall be as the dust of the earth," signifies in the internal sense that Divine truth natural should be as Divine good natural. That the "dust of the earth" signifies good, is because by "earth" is signified the Lord's kingdom, consequently good, as shown above (n.

3705); the “dust of that earth” therefore signifies good, but natural good, because by “earth,” as also shown above, is signified that which is lower in the Lord’s kingdom, thus the natural; while “heaven,” when it also is mentioned, signifies that which is interior, or the rational. This is the reason why fructification of good and multiplication of truth are expressed in the Word throughout by “seed becoming as the stars of the heavens and as the dust of the earth.” By the “stars of the heavens” are there signified rational things; and by the “dust of the earth,” natural things, which thus increase. What is meant by natural truth being as natural good, will of the Lord’s Divine mercy be explained hereafter.

(3708) All thou shalt break forth to the sea, and to the east. That this signifies the infinite extension of good; and that to the north and to the south, signifies the infinite extension of truth, thus all states of good and truth, is evident from the signification of “breaking forth,” as being extension; in the present case infinite extension, because it is predicated of the Lord: from the signification of the “sea,” or “west,” as being good as yet obscure, thus in its commencement; from the signification of the “east,” as being the good which is lucid, and thus perfect; from the signification of the “north,” as being truth as yet in obscurity; and from the signification of the “south,” as being truth in the light. [2] In many passages in the Word mention is made of the “sea,” or “west,” of the “east,” of the “north,” and of the “south;” but inasmuch as it has not heretofore been known to anyone that these, like all things whatsoever in the Word, have an internal sense, in which sense they do not signify worldly things according to the sense of the letter, but spiritual and celestial things; and in the supreme sense the Divine things of the Lord Himself, therefore man could know no otherwise than that by the "west," "east," "north," and "south," were meant only the quarters of the world, and that by "breaking forth" to these quarters is meant multiplication. But that by these expressions there are not signified such quarters, nor the multiplication of any people, but states of good and truth, and their extension, may be seen from all the passages in the Word, especially in the Prophets, where they are mentioned; for that which is the west, east, north, and south, is altogether unknown in heaven, inasmuch as the sun there, which is the Lord, is not like the sun of the world, which rises and sets, and by its greatest altitude causes midday, and by its least causes night; but it appears with constancy, yet in accordance with the states of those who receive light from it, for its light has within it wisdom and intelligence (see n. 1619-1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3339, 3341, 3485, 3636, 3643); wherefore it appears in accordance with the state of each person's wisdom and intelligence. With those who are in good and truth, it appears with heat and light, but celestial and spiritual heat and light, as our sun appears in its rising and at midday; while with those who are not in good and truth, it appears as does our sun when setting, and at night. From this we can see that in the internal sense of the Word by the "east," "south," "west," and "north," are signified states of good and truth. [3] Be it known that states of good and truth are described in the Word, not only by the quarters, of which we have been speaking, but also by the times or states of the year-spring, summer, autumn, and winter; and also by the times or states of the day-morning, midday, evening, and night, and this for a similar reason; but when the subject is the extension of good and truth, this is described by the quarters. What is signified by each quarter in particular may be seen from the passages in the Word where they are mentioned. That the "east" signifies the Lord, and the good of love and charity which is from the Lord, was shown above (n. 101, 1250, 3249); and that the "south" signifies truth in light (n. 1458, 3195). [4] But what is signified in the genuine sense by the "west" and what by the "north;" and what in the opposite sense, may be seen from the following passages. In Isaiah: Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the end of the earth (Isa. 43:5-6); speaking of a new spiritual church, which is there called "Jacob" and "Israel." To "bring seed from the east," and to "gather from the west," denotes those who are in good; to "say to the north, Give up, and to the south, Keep not back," denotes those who are in truth. [5] In David: The redeemed of Jehovah shall say, whom He hath redeemed from the hand of the enemy, and gathered them out of the lands, from the east and from the west, from the north and from the sea. They wandered in the wilderness in a solitary way; they found no city to dwell in (Ps. 107:2-4); concerning those who are in ignorance of good and truth. “From the east and from the west” denotes those who are in ignorance of good; “from the north and from the sea,” those who are in ignorance of truth; concerning those who are in ignorance of good it is said that they “wandered in the wilderness,” and concerning those who are in ignorance of truth, that they wandered in a “solitary way;” and concerning the ignorance of both good and truth it is said that they “found no city to dwell in.” (That “city” signifies what is doctrinal of truth, may be seen above, n. 402, 2449, 2943, 3216; and that “to dwell” is predicated of good, n. 2268, 2451, 2712.) [6] In Isaiah: Behold these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim (Isa. 49:12); where the “north” denotes those who are in obscurity as to truth; and the “west” those who are in obscurity as to good, who are said to “come from far” because they are remote from the light which is from the Lord. [7] In Amos: Behold the days come that I will send a famine in the land; and they shall wander from sea to sea, and from the north even to the east they shall run to and fro to seek the word of Jehovah, and shall not find it (Amos 8:11-12); where “famine” denotes scarcity and failure of knowledges (n. 1460, 3364); “wandering from sea to sea,” denotes to inquire where there are knowledges (that “seas” signify knowledges in general, see above, n. 28, 2850); to “run to and fro from the north even to the east” denotes from those knowledges which are in obscurity to those which are in light. It is evident that knowledges are here meant, for it is said, “to seek the word of Jehovah, and they shall not find it." [8] In Jeremiah: Proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Jehovah; I will not cause My faces to fall upon you; for I am merciful. In those days the house of Judah shall go to the house of Israel, and they shall come together out of the land of the north upon the land that I gave for an inheritance unto your fathers (Jer. 3:12, 18); speaking of the restoration of the church that is from the Gentiles. The "north" denotes those who are in ignorance of truth, and yet are in a life of good. It is evident that in this passage the north is not meant, nor the land of the north; for Israel no longer had any existence. Again: Jehovah liveth that brought up the sons of Israel from the land of the north (Jer. 16:15); where the "north" in like manner denotes ignorance of truth. [9] Again: Behold I will bring them from the land of the north, and gather them from the sides of the earth, and among them the blind and the lame (Jer. 31:8); the "land of the north" denotes ignorance of good, because of truth; and because the land of Canaan represented the Lord's kingdom, and thence also good (n. 3705); and what was in the midst thereof, as Zion and Jerusalem, represented the inmost good with which truth was conjoined, therefore the parts which were distant therefrom represented obscurity as to good and truth; and all that which is in obscurity is called the "land of the north," and also the "sides of the earth." [10] Moreover as all the good which flows in with light from the Lord terminates in what is obscure in man, the "north" is also called an "assembly" or "congregation;" as in Isaiah: Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the sides of the north (Isa. 14:13). Again: Howl, O gate; cry, O city; thou art melted away, O Philistia, all of thee; for a smoke cometh out of the north, there is none solitary in the assemblies (Isa. 14:31). In David: Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of His holiness. The joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King (Ps. 48:1-2). Again: The heavens are Thine, the earth also is Thine; the world and the fullness thereof Thou hast founded them; the north and the right hand Thou hast created them (Ps. 89:11-12); where the "north" denotes those who are more remote from the light of good and truth; and the "right hand," those who are nearer thereto. (That these are at the Lord's right hand, see above, n. 1274, 1276.) [11] In Zechariah (who saw four chariots coming out from between two mountains of brass, with red, black, white, and strong grizzled horses, and the angel said): These are the four winds of the heavens which go forth from standing before the Lord of all the earth. All the black horses go forth into the land of the north; and the white went forth after them; and the grizzled went forth into the land of the south. Then he spake unto me, saying, Behold they that go forth to the land of the north have quieted my spirit in the land of the north (Zech. 6:1-8); "chariots going forth between two mountains of brass," denote doctrinal things of good. That "chariots" signify doctrinal things will be made manifest elsewhere; that a “mountain” signifies love, may be seen above (n. 795, 1430, 2722); hence “two mountains” signify two loves-celestial love, which is love to the Lord, and spiritual love, which is love toward the neighbor; that “brass” signifies the good therefrom which is in the natural, see above (n. 425, 1551); that “horses” signify intellectual things, thus the understanding of the doctrinal things of good (see 2760-2762, 3217); the “land of the south” denotes those who are in the knowledges of good and truth (n. 1458, 3195); the “land of the north,” those who are in ignorance of good and truth, but in a life of good, in which are the upright Gentiles, among whom when a new church is being set up, the spirit of God is said to “rest.” [12] In Jeremiah: Jehovah, who brought up and who led back the seed of the house of Israel out of the land to the north, and from all the lands whither I had driven them, that they may dwell upon their own land (Jer. 23:8); where “out of the land to the north” signifies from the obscurity of ignorance respecting good and truth. Again: Shall iron be broken, iron from the north, and brass? (Jer. 15:12); “iron” signifies natural truth (n. 425, 426); “brass,” natural good (n. 425, 1551). These are said to be “from the north,” because from the natural, where there is relative obscurity and a termination. That this prophecy does not signify that iron and brass are from the north, is evident without explication; for what could there be of the Divine, or even of coherence with what goes before and what follows after, if the meaning were that iron and brass were therefrom? [13] In Matthew: I say unto you that many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob (Matt. 8:11; Luke 13:29); where "many from the east and the west" denote those who are in the knowledges and the life of good, and those who are in obscurity and ignorance; thus those who are within the church and those who are without it; for that states of good are signified by "east" and "west," was said above. (That to "sit down with Abraham, Isaac, and Jacob," signifies to be with the Lord, may be seen above, n. 3305.) That in like manner those will come from the east and from the west who shall be with the Lord in His kingdom or in His church, is said in the Prophets; as in Isaiah: I will bring thy seed from the east, and gather thee from the west (Isa. 43:5). Again: They shall fear the name of Jehovah from the west, and His glory from the east (Isa. 59:19). Again: They shall know from the rising of the sun, and from the setting, that there is none besides Me; I am Jehovah, and there is none else (Isa. 45:6). Again: I will stir up one from the north, and he shall come; from the rising of the sun shall he call upon My name (Isa. 41:25). [14] Moreover that such is the signification of the "east," "west," "south," and "north," may be clearly seen from the construction of the tabernacle; from the encamping and journeying of the sons of Israel; from the description of the land of Canaan; also from the description of the new temple, of the new Jerusalem, and of the new earth. From the construction of the tabernacle, in that all things therein were arranged according to the quarters (Exod. 38); as what was to be at the east and west corners, and what at the south and north corners (Exod. 26:18, 20, 22, 27; 27:9, 12, 14); and that the candlestick over against the table was to be on the side of the tabernacle toward the south, but the table on the north side (Exod. 26:35; 40:22). [15] From the encamping and journeying of the sons of Israel, also according to the quarters, in that they were to encamp around the tent of the congregation with the tribes of Judah, Issachar, and Zebulun toward the east; with the tribes of Reuben, Simeon, and Gad toward the south; with the tribes of Ephraim, Manasseh, and Benjamin toward the west; and with the tribes of Dan, Asher, and Naphtali toward the north (Num. 2:1 to the end). Also that of the Levites, the Gershonites were to be toward the west, the Kohathites toward the south, the Merarites toward the north; and that Moses, Aaron, and his sons, should be before the tabernacle toward the east (Num. 3:23-38); whereby there was represented the heavenly order which in the Lord's kingdom is according to the states of good and truth; and that toward the south they should sound the alarm for their journeys (Num. 10:6); and that as they encamped, so also they journeyed (Num. 2:34). [16] From the description of the land of Canaan, which was first described by Moses in respect to the boundaries round about, and this at the south corner, at the west corner, the north corner, and the east corner (Num. 34:2-12); and the same afterwards when it was given by lot to the tribes (Josh. 15 to 19); from which and also from the most ancient people who dwelt in the land of Canaan, all the places therein became representative and significative, according to their situation, distance, and boundaries in respect to the quarters (n. 1607, 1866). [17] From the description of the new temple, of the new Jerusalem, and of the new earth, also according to the quarters in Ezekiel, as that the building of the city was from the south; and that of the gate of the building the faces were toward the east, toward the north, and toward the south (40:2, 6, 19, 20-46); concerning the measure of the temple, and its door toward the north, and toward the south (41:11); concerning the court toward the north, the east, the south, and the west (42:1, 4, 10, 11, 17-20); and that the glory of Jehovah the God of Israel entered from the way of the east (43:1, 2, 4); concerning the gates of the outer court (41:1, 2, 4; 44:1, 9, 10, 19, 20); concerning the boundaries of the holy land (47), toward the north (verses 15-17), toward the east (verse 18), toward the south (verse 19), and toward the west (verse 20); and concerning the inheritances according to the quarters for each tribe (48); and concerning the gates of the holy Jerusalem, on the east, the north, the south, and the west (Rev. 21:13). From all this it is very evident that in the internal sense the four quarters of the world, according to which the above holy things, or representatives of what is holy, were arranged, do not signify those quarters, but states of good and truth in the Lord’s kingdom. [18] That in the opposite sense the “north,” and the “west,” signify what is false and evil, may be seen from the following passages. In Jeremiah: The word of Jehovah came unto me the second time, saying, What seest thou? And I said, I see an open caldron; and the face thereof is toward the north. Then Jehovah said unto me, Out of the north evil shall be opened upon all the inhabitants of the land. For lo I will call all the families of the kingdoms of the north, saith Jehovah; and they shall come (Jer. 1:13-15). Again: Set up a standard toward Zion, assemble together, stay not; for I will bring evil from the north, and a great shattering (Jer. 4:6). Again: The voice of a noise, behold it cometh, and a great commotion out of the north country, to make the cities of Judah a waste (Jer. 10:22). Again: Blow the trumpet in Tekoa, for evil looketh forth from the north, and a great shattering. Behold a people cometh from the land of the north; and a great nation shall be stirred up from the sides of the earth (Jer. 6:1, 22). Again: Then took I the cup from the hand of Jehovah, and made all the nations to drink; Jerusalem, and the cities of Judah, and the kings thereof, Pharaoh king of Egypt, and all the western throng, all the kings of Arabia, and all the kings of the west, that dwell in the wilderness, and all the kings of the north, far and near (Jer. 25:17-20, 24, 26). [19] Again: The swift one shall not flee away, nor the mighty man escape; toward the north, near the shore of the river Euphrates have they stumbled and fallen. Who is this that riseth up like the river? Egypt riseth up like the river, for he saith, I will rise up, I will cover the earth; I will destroy the city and the inhabitants thereof. But this is the day of the Lord Jehovih Zebaoth, a day of vengeance, for the Lord Jehovih hath a sacrifice in the land of the north by the river Euphrates. Egypt is a very fair heifer; destruction cometh from the north. The daughter of Egypt is put to shame; she is delivered into the hand of the people of the north (Jer. 46:6-

8, 10, 20, 24). Again: Thus saith Jehovah, Behold waters rise up out of the north and shall become an overflowing stream, and shall overflow the land and the fullness thereof, the city and them that dwell therein (Jer. 47:2). [20] Again: The word that Jehovah spake against Babylon. From the north there cometh up a nation against her, which shall make her land a desolation, and none shall dwell therein (Jer. 50:3). Again: For lo I will stir up and cause to come up against Babylon an assembly of great nations from the land of the north; and they shall set themselves in array against her; from thence she shall be taken. Behold a people cometh from the north, and a great nation, and many kings shall be stirred up from the sides of the earth (Jer. 50:9, 41). Again: Then the heavens and the earth, and all that is therein, shall sing over Babylon, for the devastators shall come to her from the north (Jer. 51:48). In Ezekiel: Say unto Gog, Thou shalt come from out of thy place, from the sides of the north, thou and many people with thee; thou shalt come up against My people Israel as a cloud to cover the land (Ezek. 38:14-16). Again: Behold I am against thee, O Gog, the prince; I will cause thee to turn about, and leave but the sixth of thee, and will cause thee to come up from the sides of the north; and I will bring thee upon the mountains of Israel. Thou shalt fall upon the mountains of Israel; upon the faces of the field thou shalt fall (Ezek. 39:1-2, 4-5). In Zechariah: Alas! Flee from the land of the north, saith Jehovah; for I will spread you abroad as the four winds of the heavens. Alas Zion! Escape, thou that dwellest with the daughter of Babylon (Zech. 2:6-7). [21] From all these passages it is evident what is signified in the opposite sense by the “north;” namely, the falsity from which is evil, and the falsity which is from evil. As the falsity from which is evil originates in reasoning concerning Divine things and against Divine things from the memory-knowledges that belong to the natural man, it is called “the people of the north out of Egypt” (that “Egypt” signifies such knowledge may be seen above, n. 1164, 1165, 2588). As the falsity which is from evil originates in external worship apparently holy, the interiors of which are profane, it is called “the nation of the north out of Babylon.” (That “Babylon” signifies external worship may be seen above, n. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326; that it is Babylon also which causes vastation, n. 1327.) Both the falsity from which is evil, and the falsity which is from evil, are predicated of Gog, for “Gog” signifies worship in externals without an internal, consequently idolatrous worship, such as was that of the Jews at all times. (That “Gog” signifies such worship, see above, n. 1151.) [22] From the obscurity which is of the natural man there arises both what is true and what is false; when man suffers himself to be enlightened by the Word from the Lord, then his obscurity becomes lucid, for there is opened an internal way whereby influx and communication take place through heaven from the Lord; but when he does not suffer himself to be enlightened by the Word from the Lord, but by his own intelligence, then his obscurity becomes dark, and thus false; for the internal way is closed, and no influx and communication take place through heaven from the Lord, except of such a sort as to enable him to appear in the outward form as a man, by thinking and also speaking from what is evil and false. For this reason with the former the "north" signifies what is true, but with the latter what is false; for the former ascend from obscurity, that is, are elevated to the light, whereas the latter descend from obscurity, that is, remove themselves from the light; thus the former are carried to the south, but the latter to the infernal regions. [23] That the "north" signifies the darkness of falsity, and the "south" the light of truth, is very evident in Daniel, where the ram and the he-goat are described, as also the king of the south and the king of the north. Concerning the ram and the he-goat it is said: I saw the ram pushing with his horn westward, northward, and southward; so that no beast could stand before him. A he-goat came from the west over all the faces of the earth; and out of one of his horns there came forth a horn, which grew exceedingly toward the south and toward the east, and toward beauty (Dan. 8:4-5, 9). Concerning the king of the south and the king of the north (the "king of the south" signifying those who are in the knowledges of truth; and the "king of the north," those who are in falsity) it is thus written: At the end of years they shall join themselves together; so that the daughter of the king of the south shall come to the king of the north to make equitable terms; but her arm shall not obtain strength. But out of a shoot from her roots shall one stand up that shall enter into the fortress of the king of the north, and shall prevail, and shall carry captive into Egypt. The king of the south shall come into the kingdom, and shall come forth and fight with the king of the north. And the king of the north shall return, and shall set forth a multitude greater than the former. There shall many stand against the king of the south. The king of the north shall come and take the fenced cities, and shall destroy many things. The king of the south shall war in battle with a great army, but shall not stand, for they shall devise devices against him. Afterwards he shall return, but shall not be as in the former time. The people that know their God shall strengthen themselves. And at the time of the end shall the king of the south strive with him therefore; the king of the north shall rush upon him like a whirlwind, with chariot and with horsemen. In the beauteous land many shall fall. But rumors from the east and from the north shall terrify him; and he shall go forth with great anger; he shall come to his end, and none shall help him (Dan. 11). That the "king of the south" signifies those who are in the light of truth, and the "king of the north" those who are at first in shade, and afterwards are in the darkness of falsity, may be seen from all the particulars; and that thus it is a description of the state of the church, and of the way in which it is successively perverted. They are called "kings of the south and of the north," because by "kings," in the internal sense of the Word, are signified truths, and in the opposite sense falsities (n. 1672, 2015, 2069); and by "kingdoms," the things which are of truth, and in the opposite sense, those which are of falsity (n. 1672, 2547).

(3709) And in thee shall all the families of the ground be blessed. That this signifies that all the truths of the good of doctrine should be conjoined with good, is evident from the signification of being blessed," as being to be conjoined (see n. 3504, 3514, 3530, 3565, 3584); from the signification of "families," as being goods, and also truths of good (n. 1159, 1261) and from the signification of "ground," as being that which is of the church, consequently the doctrine of good and truth in the natural or external man, which man is here represented by Jacob (n. 268, 566, 990, 3671). All this shows that by the words "in thee shall all the families of the ground be blessed," is signified that all the truths of the good of doctrine should be conjoined with good. Truths of the good of doctrine are the doctrinal things of love to the Lord and of charity toward the neighbor, which are said to be conjoined with good in the natural man when to know them for the sake of doing them is a pleasure and a delight.

(3710) And in thy seed. That this signifies with truth also; namely, that they would be conjoined therewith, is evident from the signification of seed," as being truth (n. 29, 1025, 1447, 1610, 2848, 3373).

(3711) And behold I am with thee. That this signifies what is Divine; and that "I will keep thee whithersoever thou goest" signifies the Divine Providence, is evident from the fact that "I" here is Jehovah, thus the Divine of the Lord; and from the signification of "keeping thee whithersoever thou goest," as being Providence from the Divine; and because the Lord is treated of, the Divine Providence is signified. By the Divine and the Divine Providence is here meant that the Lord should make even His natural Divine.

(3712) And I will bring thee back to this ground. That this signifies conjunction with Divine doctrine, is evident from the signification of “bringing back,” as being to conjoin again; and from the signification of “ground,” as being the doctrine of good and truth in the natural man (see n. 268, 566, 990); in the present case Divine doctrine, because by the sojourning of Jacob with Laban are represented the intervening means by which the Lord made His natural Divine: and by the “bringing back” of Jacob, or his return to the land of Canaan, is represented the end of the intervening means; namely, that the Lord had now made His natural Divine: thus by the words “I will bring thee back to this ground,” is signified conjunction with Divine doctrine. [2] Divine doctrine is Divine truth; and Divine truth is all the Word of the Lord; Divine doctrine itself is the Word in the supreme sense, in which the Lord alone is treated of; and from this, Divine doctrine is the Word in the internal sense, in which the Lord’s kingdom in the heavens and on earth is treated of. Divine doctrine is also the Word in the literal sense, in which the things that are in the world and upon earth are treated of. And whereas the literal sense contains within it the internal sense, and this the supreme sense, and as the literal sense altogether corresponds thereto by means of representatives and significatives, therefore also the doctrine therefrom is Divine. As Jacob represents the Lord’s Divine natural, he represents also the Word as to the literal sense; for it is well known that the

Lord is the Word, that is, all Divine truth. [3] The natural of the Word is circumstanced no otherwise than is its literal sense, for this is relatively a cloud (see the preface to chapter 18); whereas its rational-that is, the interior spiritual of the Word-is circumstanced as is the internal sense; and as the Lord is the Word, it may be said that the internal sense is represented by Isaac, but the supreme sense by Abraham. From this we can see what is meant by conjunction with Divine doctrine, when this is predicated of the Lord's Divine natural which is represented by Jacob. Nevertheless these things are not so in the Lord, for all in Him is Divine good, and not Divine truth, and still less Divine natural truth; but Divine truth is the Divine good appearing in heaven before the angels, and on earth before men; and although it is an appearing, still it is Divine truth, because it is from the Divine good; just as light is of the sun, because from the sun (see n. 3704).

(3713) For I will not leave thee until I have done that which I have spoken to thee. That this signifies that nothing would be wanting to prevent its having effect, is evident without explication.

(3714) Verses 16, 17. And Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. And he feared, and said, How terrible is this place! This is none other than the house of God, and this is the gate of heaven. "And Jacob awoke out of his sleep," signifies enlightenment; "and he said, Surely Jehovah is in this place," signifies the Divine in this state; "and I knew it not," signifies in an obscure state; "and he feared," signifies a sacred alteration; “and said, How terrible is this place,” signifies the sanctity of the state; “this is none other than the house of God,” signifies the Lord’s kingdom in the ultimate of order; “and this is the gate of heaven,” signifies the ultimate in which order closes, through which ultimate there is apparently an entrance from nature.

(3715) And Jacob awoke out of his sleep. That this signifies enlightenment, is evident from the signification of “sleep,” as being an obscure state in comparison with waking, which is a lucid state; hence “to awake out of sleep,” in the spiritual sense, denotes to be enlightened.

(3716) And he said, Surely Jehovah is in this place. That this signifies the Divine in this state, is evident from the signification in the historicals of the Word of “saying,” as being to perceive, of which frequent mention has been made above; and from the signification of “place,” as being state (see n. 1273-1275, 1377, 2625, 2837, 3356, 3387). That “Jehovah” denotes the Divine, is evident; from all which it is manifest that by “he said, Surely Jehovah is in this place,” is signified a perception that the Divine was in this state.

(3717) And I knew it not. That this signifies in an obscure state, is evident without explication; for “not to know,” or to be ignorant, signifies what is obscure as to the things which are of intellectual sight. From “not to know,” or to be ignorant, as signifying what is obscure; as also from “to awake out of sleep,” as signifying to be enlightened; it is evident what and of what nature is the internal sense of the Word; namely, that the things which are of the literal sense are such as appear before the external sight, or some other sense, and are also apprehended according to these senses; whereas the things which are of the internal sense are such as appear before the internal sight, or before some other sense of the internal man. The same things therefore that are contained in the literal sense, and that are apprehended by man according to the external senses, that is, according to things which are in the world, or according to an idea thence derived, are perceived by the angels according to the internal senses; that is, according to those things which are in heaven, or according to an idea thence derived. The former and the latter things stand related as do the things which are in the light of the world to those which are in the light of heaven; the things which are in the light of the world being dead in comparison with those which are in the light of heaven; for in the light of heaven there are wisdom and intelligence from the Lord (see n. 3636, 3643); and therefore when those things which are of the light of the world are obliterated or wiped away, there remain those which are of the light of heaven; thus instead of earthly there remain heavenly things, and instead of natural, spiritual; as in the case above, "not to know," or to be ignorant, signifies to be in an obscure state concerning good and truth; and to "awake out of sleep" signifies to be enlightened; and so in all other cases.

(3718) And he feared. That this signifies a sacred alteration, is evident from the signification of "fear," as being a sacred alteration; as is evident from what immediately follows, for he says, "How terrible is this place! This is none other than the house of God, and this is the gate of heaven," in which words it may be seen that there is implied a sacred alteration. (What "fear" is in the internal sense, may be seen above, n. 2826.) Speaking generally, "fear" is of two kinds-fear in what is not sacred, and fear in what is sacred; fear in what is not sacred is the fear in which are the wicked; but fear in what is sacred is the fear in which are the good. This latter fear (to wit that in which are the good) is called reverential or sacred fear, and is the result of our wonder at and longing for what is Divine, and also of our love. Love that is devoid of reverential or sacred fear is as it were devoid of savor, or is like food unseasoned with salt, and consequently insipid; but love that is attended with fear is like food that is seasoned, but yet does not taste of salt. The fear of love is a fear of injuring the Lord in any way, or of injuring the neighbor in any way, thus of injuring what is good and true in any way, and consequently of injuring the sacred things of love and faith and the consequent worship. But this fear is various, and is not the same with one person as with another. Speaking generally, the greater the amount of the love of good and truth, the greater the fear of injuring them; and yet in the same proportion this fear does not appear to be fear; whereas the less the amount of the love of good and truth, the less the fear on their account, and the less this fear appears to be love, but appears to be fear; hence with such the fear of hell. And where there is nothing of the love of good and truth, there is nothing of reverential or sacred fear; but only fear of the loss of honor, of gain, of reputation for the sake of these, and also of penalties and death; which fear is external, and chiefly affects the body and the natural man and its thoughts; whereas the former fear, that is, reverential or sacred fear, chiefly affects the spirit, that is, the internal man, and its conscience.

(3719) And said, How terrible is this place! That this signifies the sanctity of the state, is evident from the signification of "fear" as being a sacred alteration (see just above, n. 3718); and inasmuch as in the original tongue the word "terrible" is derived from the same expression as "fear," it is sanctity which is signified thereby; and whereas in the internal sense "fear" signifies what is sacred, as just stated, by the same expression in the original tongue is signified also veneration and reverence, which likewise is reverential fear: and from the signification of "place," as being state (see above, n. 3716).

(3720) This is none other than the house of God. That this signifies the Lord's kingdom in the ultimate of order, is evident from the signification of the "house of God." Mention is made of the "house of God" in many passages of the Word, and in the external sense, or according to the letter, it signifies a consecrated building where there is holy worship; but in the internal sense it signifies the church; and in a more universal sense, heaven; and in the most universal sense, the Lord's universal kingdom; in the supreme sense, however, it signifies the Lord Himself as to the Divine Human. In the Word we sometimes read of the "house of God," sometimes of the "temple," both having the same signification, but with this difference-that the "house of God" is mentioned where good is treated of; but the "temple" where truth is treated of. From this it is manifest that by the "house of God" is signified the Lord's celestial church, and in a more universal sense the heaven of the celestial angels, and in the most universal sense the Lord's celestial kingdom, and in the supreme sense the Lord as to Divine good; and that by the "temple" is signified the Lord's spiritual church, and in a more universal sense the heaven of the spiritual angels, in the most universal sense the Lord's spiritual kingdom, and in the supreme sense the Lord as to Divine truth (see n. 2048). The reason why the "house of God" signifies the celestial which is of good, and the "temple" the spiritual which is of truth, is that in the Word a "house" signifies good (n. 710, 2233, 2234, 2559, 3128, 3652), and also because among the most ancient people the houses were constructed of wood, for the reason that "wood" signifies good (n. 643, 1110, 2784, 2812); whereas "temple" signifies truth, because the temples were constructed of stones; and that "stones" signify truths, may be seen above (n. 643, 1296, 1298). [2] That "wood" and "stone" have such a signification, is not only evident from the Word where they are mentioned, but also from the representatives in the other life; for they who place merit in good works, appear to themselves to cut wood; and they who place merit in truths, in that they have believed themselves to have been better acquainted with truth than others, and yet have lived evilly, appear to themselves to cut stones; which things have often been seen by me. From this I was assured what is the signification of wood and stone, namely that “wood” signifies good, and “stone” truth; and also from the experience that when a wooden house was seen, there was instantly presented an idea of good; but when a house of stone was seen, there was presented an idea of truth; concerning which I was instructed by angels. For this reason, when mention is made in the Word of the “house of God,” there is presented to the angels the idea of good, and good of such a quality as is treated of in that connection; and when mention is made of a “temple,” there is presented to them the idea of truth, and truth of such a quality as is treated of in that connection. From this again we can infer how deep and utterly hidden are the heavenly arcana in the Word. [3] The reason why by the “house of God” is here signified the Lord’s kingdom in the ultimate of order, is that Jacob is treated of, by whom is represented the Lord’s Divine natural, as frequently shown above. The natural is in the ultimate of order, for in this all the interior things are terminated and are together; and because they are together, and thus things innumerable are viewed together as a one, there is relative obscurity there. This relative obscurity has been spoken of several times before.

(3721) And this is the gate of heaven. That this signifies the ultimate wherein order closes, through which ultimate there is apparently as it were an entrance from nature, is evident from the signification of “gate” as being that through which there is going out and coming in. That this signifies the ultimate in which order closes, is because the natural which is represented by Jacob is treated of. (What is meant by “gate,” is evident from what was said and shown above, n. 2851, 3187; and that the natural is the ultimate of order is evident from what has been adduced, n. 775, 2181, 2987-3002, 3020, 3147, 3167, 3483, 3489, 3513, 3570, 3576, 3671.) That through this ultimate there is apparently as it were an entrance from nature, is because it is the natural mind in man through which the things of heaven (that is, of the Lord) flow and descend into nature; and through the same mind the things of nature ascend (n. 3702); but that the entrance is only apparently from nature through the natural mind into things interior, may be seen from what has been frequently stated and shown above. [2] It appears to man that the objects of the world enter through his bodily or external senses, and affect the interiors; and thus that there is an entrance from the ultimate of order into what is within; but that this is a mere appearance and fallacy is manifest from the general rule that posterior things cannot flow into prior; or what is the same, lower things into higher; or what is the same, exterior things into interior; or what is still the same, the things which are of the world and of nature into those which are of heaven and of spirit; for the former are of a grosser nature, and the latter of a purer one; and those grosser things which are of the external or natural man come forth and subsist from those which are of the internal or rational man; and they cannot affect the purer things, but are affected by the purer things. How the case is with this influx, inasmuch as the very appearance and fallacy persuade altogether contrary to it, will of the Lord’s Divine mercy be told hereafter when treating on the subject of influx. From this then it is said that through the ultimate in which order closes, there is apparently as it were an entrance from nature.

(3722) Verses 18, 19. And Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it. And he called the name of that place Bethel; but the name of the city was Luz at the first. “And Jacob rose up early in the morning,” signifies a state of enlightenment; “and took the stone” signifies truth; “that he had placed for his pillows,” signifies with which there was communication with the Divine; “and set it up for a pillar,” signifies a holy boundary; “and poured oil upon the head of it,” signifies the holy good from which it was derived; “and he called the name of that place Bethel,” signifies the quality of the state; “but the name of the city was Luz at the first,” signifies the quality of the former state.

(3723) And Jacob rose up early in the morning. That this signifies a state of enlightenment, is evident from the signification of “rising in the morning early,” as being a state of enlightenment (see n. 3458); for when mention is made in the Word of “arising,” it implies somewhat of elevation (n. 2401, 2785, 2912, 2927, 3171); and “morning” signifies the coming of heavenly light. Thus in the present case the signification is elevation from obscurity into light, consequently a state of enlightenment.

(3724) And took the stone. That this signifies truth, is evident from the signification of “stone,” as being truth (n. 1296, 1298, 3720).

(3725) That he had placed for his pillows. That this signifies with which there was communication with the Divine, is evident from the signification of "pillows," or neck supports, as being communication of a most general kind; concerning which see above (n. 3695).

(3726) And set it up for a pillar. That this signifies a holy boundary, is evident from the signification of a "pillar," concerning which in what follows. How the case herein is may be seen from what goes before; namely, that the subject is the order by which the Lord made His natural Divine; and in the representative sense, how the Lord makes new or regenerates the natural of man. The nature of this order has already been frequently stated and shown; namely, that while man is being regenerated, and truth is regarded in the first place, it is inverse; and that it is restored when man has been regenerated, and good is set in the first place, and truth in the last (see n. 3325, 3330, 3332, 3336, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3688). This was represented by the ladder by which the angels ascended and descended, where it is first said that they ascended, and afterwards that they descended (n. 3701). The ascent is now treated of; namely, that it is from the ultimate of order (concerning which see above, n. 3720, 3721); in the present verse that it is truth which is the ultimate of order. It is this ultimate which is called a holy boundary, and is signified by the stone which Jacob took and set for a pillar. That truth is the ultimate of order, may be seen from the fact that good cannot terminate in good, but in truth, for truth is the recipient of good (n. 2261, 2434, 3049, 3068, 3180, 3318, 3387, 3470, 3570). [2] Good in man without truth, that is, without conjunction with truth, is such good as there is in little children, who as yet have nothing of wisdom, because they have nothing of intelligence; but insofar as a child in his advancement to adult age receives truth from good, or insofar as truth in him is conjoined with good, so far he becomes a man. This shows that good is the first of order, and truth the last; and thus it follows that man ought to begin from memory-knowledges, which are the truths of the natural man, and afterwards from doctrinal things, which are the truths of the spiritual man in his natural, in order to be initiated into the intelligence of wisdom; that is, to enter into spiritual life, whereby man becomes man (n. 3504). For example, in order that man as a spiritual man may love his neighbor, he must first learn what spiritual love or charity is, and who is his neighbor. Before he knows this he may indeed love his neighbor, but as a natural, not as a spiritual man, that is, from natural good, not from spiritual good (n. 3470, 3471); whereas after he has attained this knowledge, then spiritual good from the Lord may be implanted therein; and this is the case with all the rest of what are called knowledges, or doctrinal things, or in general, truths. [3] It is said that good from the Lord may be implanted in knowledges, also that truth is the recipient of good. They who have no other idea of knowledges, and also of truths, than that they are abstract things (such an idea as most people have also concerning thoughts), can in no wise apprehend what is meant by good being implanted in knowledges, and by truth being the recipient of good. But be it known that knowledges and truths are things no more abstracted from the purest substances of the interior man, that is, of the spirit, than sight is abstracted from its organ the eye, or than hearing is abstracted from its organ the ear. There are purer substances, and those real, from which knowledges and thoughts come forth into manifest being; and whose variations of form when animated and modified by the influx of life from the Lord, present them to view; while their agreements and harmonies, in succession or simultaneously, affect the mind, and constitute what is called beautiful, pleasant, and delightful. [4] Spirits themselves equally with men are forms, that is, consist of continuous forms, but of a purer nature, and not visible to the bodily sight. And because these forms or substances are not visible to the bodily eye, man at this day apprehends no otherwise than that knowledges and thoughts are abstract things; hence also comes the insanity of our age-that men do not believe that they have a spirit within them which is to live after the death of the body, when yet this spirit is a substance much more real than the material substance of its body; nay, if you will believe it, the spirit, after being freed from bodily things, is that very purified body which many say they are to have at the time of the Last Judgment, when they believe that they shall first rise again. That spirits, or what is the same, souls, have a body, see each other as in clear day, discourse together, hear each other, and enjoy much more exquisite sense than while they were in the body or in the world, may be seen very clearly from what has been so abundantly related above from experience.

(3727) In regard to the signification of a “pillar,” as being a holy boundary, thus the ultimate of order, this comes from the fact that in the most ancient times stones were placed at the boundaries, which marked the possession or inheritance of one person from that of another, and were for a sign and a witness that the boundaries were at that place. The most ancient people, who in every object, and in every pillar, thought of something celestial and spiritual (n. 1977, 2995), in these stones also which they set up, thought from them concerning the ultimates in man, and thus concerning the ultimate of order, which is truth in the natural man. The ancients who were after the flood received this from the most ancient people who were before the flood (n. 920, 1409, 2179, 2896, 2897), and began to account those stones holy which were set up in the boundaries, because as before said, they signified holy truth which is in the ultimate of order. They also called those stones “pillars;” and thus it came to pass that pillars were introduced into worship, and that they erected them in the places where they had their groves, and afterwards where they had their temples, and also that they anointed them with oil, concerning which something shall be said in what follows. For the worship of the Ancient Church consisted in the perceptives and significatives of the most ancient people who were before the flood, as is manifest from the sections just cited. As the most ancient people spoke with angels and were together with them while on earth, they were instructed from heaven that stones signify truth, and that wood signifies good (see above, n. 3720). This is the reason why “pillars” signify a holy boundary, thus the truth which is the ultimate of order in man; for the good that inflows through the internal man from the Lord is terminated in the external man, in the truth therein. Man’s thought, speech, and action, which are the ultimates of order, are nothing else than truths from good, being the images or forms of good; for they belong to man’s intellectual part, while the good which is in them, and from which they are, belongs to his will part. [2] That pillars were erected for a sign and for a witness, and also for worship; and that in the internal sense they signify a holy boundary, or the truth in man’s natural which is the ultimate of order, may be seen from other passages in the Word-as from the following, concerning the covenant between Laban and Jacob: Come now, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee; this heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil (Gen. 31:44-45, 51-52). That in this passage a “pillar” signifies truth, will be seen in the explication of the passage. [3] In Isaiah: In that day shall five cities in the land of Egypt speak with the lips of Canaan, and swear to Jehovah Zebaoth. In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the boundary thereof to Jehovah; which shall be for a sign and for a witness unto Jehovah Zebaoth in the land of Egypt

(Isa. 19:18-20); “Egypt” denotes the memory-knowledges that belong to the natural man; an “altar,” Divine worship in general, for in the second Ancient Church, which began from Eber, the altar was made the primary representative of worship (n. 921, 1343, 2777, 2811); the “midst of the land of Egypt” denotes what is primary and inmost of worship (n. 2940, 2973, 3436); a “pillar,” the truth which is the ultimate of order in the natural. That this is in the boundary for a sign and for a witness is manifest. [4] In Moses: Moses wrote all the words of Jehovah, and rose up early in the morning and builded an altar near Mount Sinai, and twelve pillars for the twelve tribes of Israel (Exod. 24:4); where in like manner an “altar” was representative of all worship, and indeed of good in worship; while the twelve pillars were a representative of the truth which is from good in worship. (That “twelve” denotes all things of truth in one complex may be seen above, n. 577, 2089, 2129, 2130, 3272; and that the “twelve tribes” in like manner signify all things of the truth of the church, will of the Lord’s Divine mercy be shown in the following chapter.) [5] Inasmuch as altars were representative of all the good of worship, and as the Jewish Church was instituted in order that it might represent the celestial church which acknowledged no other truth than that which is from good, which is called celestial truth-for it was not in the least willing to separate truth from good, insomuch that it was not willing to mention anything of faith or truth unless it was thinking of good, and this from good, n. 202, 337, 2069, 2715, 2718, 3246-therefore there was a representative of truth by means of the stones of the altar, and it was forbidden to represent it by pillars, lest thereby truth should be separated from good, and should be representatively worshiped instead of good. For this reason it is written in Moses: Thou shalt not plant thee a grove of any tree beside the altar of Jehovah thy God which thou shalt make thee; and thou shalt not set thee up a pillar, which Jehovah thy God hateth (Deut. 16:21-22); for to worship truth separate from good, or faith separate from charity, is contrary to the Divine, because contrary to order, and this is signified by the prohibition, "thou shalt not set thee up a pillar, which Jehovah thy God hateth." [6] Nevertheless that they did set up pillars, and thereby represented those things which are contrary to order, is evident in Hosea: Israel according to the multiplying of his fruit, multiplies his altars; according to the good of their land they make goodly pillars; but He shall overturn their altars; He shall lay waste their pillars (Hos. 10:1-2). In the first book of Kings: Judah did that which was evil in the eyes of Jehovah; they also built them high places, and pillars, and groves, on every high hill, and under every green tree (1 Kings 14:22-23). In the second book of Kings: The sons of Israel set them up pillars and groves on every high hill, and under every green tree (2 Kings 17:10). Hezekiah removed the high places, and he brake the pillars and cut down the grove and ground to pieces the brazen serpent that Moses had made, for they did burn incense to it (2 Kings 18:4). [7] Inasmuch as the Gentiles also had by tradition the belief that the holy of worship was represented by altars and by pillars, and yet were in evil and falsity, therefore by “altars” among the gentiles are signified evils of worship, and by “pillars,” falsities; for which reason it was commanded that they should be destroyed. As in Moses: Ye shall overthrow their altars, and break in pieces their pillars, and ye shall cut down their groves (Exod. 34:13; Deut. 7:5; 12:3). Thou shalt not bow to their gods, nor worship them, nor do after their works; because destroying thou shalt destroy them, and breaking thou shalt break in pieces their pillars (Exod. 23:24); the “gods” of the nations denote falsities; their “works,” evils; to “break in pieces their pillars” denotes to destroy worship from falsity. [8] In Jeremiah: Nebuchadnezzar the king of Babylon shall break in pieces the pillars of the house of the sun that is in the land of Egypt, and the houses of the gods of Egypt shall he burn with fire (Jer. 43:13). In Ezekiel: Nebuchadnezzar king of Babylon with the hoofs of his horses shall tread down all thy streets; he shall slay the people with the sword, and shall cause the pillars of thy strength to go down to the earth (Ezek. 26:11); speaking of Tyre. “Nebuchadnezzar king of Babylon” denotes that which causes vastation (n. 1327); the “hoofs of the horses” denote the lowest intellectual things, such as are memory-knowledges from mere things of sense; that “hoofs” are the lowest things will of the Lord’s Divine mercy be confirmed elsewhere; “horses” denote intellectual things (n. 2760-2762); “streets,” truths, and in the opposite sense, falsities (n. 2336); to “tread them down” is to destroy the knowledges of truth, which are signified by “Tyre” (that “Tyre,” which is the subject here referred to, signifies the knowledges of truth, may be seen above, n. 1201); to "slay the people with the sword" denotes to destroy truths by that which is false. (That "people" is predicated of truth, may be seen above, n. 1259, 1260, 3295, 3581; and that a "sword" signifies falsity combating, n. 2799.) From all this we see what is meant by "causing the pillars of strength to come down to the earth." That "strength" is predicated of what is true and of what is false, is also evident from the Word.

(3728) And poured oil upon the head of it. That this signifies holy good, is evident from the signification of "oil," as being the celestial of love, or good (see n. 886, 3009); and from the signification of the "head," as being that which is higher, or what is the same, that which is interior. That good is higher, or interior, and truth lower, or exterior, has been shown above in many places. From this it is evident what was signified by the ancient rite of pouring oil on the head of a pillar, namely, that truth should not be without good, but from good, thus that good should have the dominion as the head over the body; for truth without good is not truth, but is a sound void of life, and such that it is dissipated of itself. In the other life also it is dissipated with those who have excelled others in knowing truth or the doctrinal things of faith, and even the doctrinal things of love if they have not lived in good, and thus if they have not retained truth from good. [2] Hence the church is not a church from truth separate from good, consequently not from faith separate from charity; but from truth which is from good, or from faith which is from charity. The like is signified also by what the Lord said to Jacob: I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto Me (Gen. 31:13); and by what is said again: Jacob set up a pillar of stone, and he poured out a drink-offering thereon, and poured oil thereon (Gen. 35:14); by "pouring out a drink-offering on a pillar" is signified the Divine good of faith; and by "pouring oil" upon it, the Divine good of love. Everyone can see that to pour oil upon a stone, without the signification of something celestial and spiritual, would be ridiculous and idolatrous.

(3729) And he called the name of that place Bethel. That this signifies the quality of the state, is evident from the signification of "name" and of "calling a name," as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of "place," as being state (n. 2625, 2837, 3356, 3387). The quality of the state is that which is signified by "Bethel." In the original tongue "Bethel" means the "house of God;" and that this is good in the ultimate of order, may be seen above (n. 3720).

(3730) But the name of the city was Luz at the first. That this signifies the quality of the former state, is evident from the signification of "name," as being the quality (see just above, n. 3729); and from the signification of "city," as being that which is doctrinal of truth (n. 402, 2268, 2449, 2712, 2943, 3216). In the original tongue "Luz" means "recession," thus disjunction, which comes to pass when that which is doctrinal of truth, or truth itself, is put in the first place, and good is neglected; thus when truth alone is in the ultimate of order. But when truth is together with good in the ultimate of order, there is then no recession or disjunction, but accession or conjunction; and this is the quality of the state which is signified by "Luz."

(3731) Verses 20-22. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way wherein I walk, and will give me bread to eat, and raiment to put on, and I return in peace to my father's house, Jehovah shall be to me for God. And this stone which I have set up for a pillar shall be God's house; and all that Thou shalt give me, tithing I will tithe it to Thee. "And Jacob vowed a vow, saying," signifies a state of Providence; "if God will be with me and will keep me in this way wherein I walk," signifies continuously Divine; "and will give me bread to eat," signifies even to conjunction with Divine good; "and raiment to put on," signifies conjunction with Divine truth; "and I return in peace to my father's house," signifies even to perfect union; "and Jehovah shall be to me for God," signifies that the Divine natural should also be Jehovah; "and this stone which I have set up for a pillar," signifies truth which is the ultimate; "shall be God's house" signifies here as before the Lord's kingdom in the ultimate of order, in which are higher things as in their house; "and all that Thou shalt give me, tithing I will tithe it to Thee," signifies that He would make all things Divine in general and in particular by His own power.

(3732) And Jacob vowed a vow. That this signifies a state of Providence, is evident from the signification of "vowing a vow," as being in the internal sense to will that the Lord shall provide, and therefore in the supreme sense, in which the Lord is treated of, a state of Providence. That in the internal sense “to vow a vow” signifies to will that the Lord shall provide, is from the fact that in vows there is the desire and affection that what is willed may come to pass; thus that the Lord shall provide. There is also implied somewhat of stipulation, and at the same time somewhat of obligation on the part of man, which he takes upon himself if he comes to possess the object of his wish; as here on the part of Jacob, that Jehovah should be to him for a God, and the stone which he set up for a pillar should be the house of God, and that he would tithe all that was given him, provided that Jehovah would keep him in the way, and would give him bread to eat and raiment to put on, and that he should return in peace to his father’s house. This shows that in those days vows were special compacts, especially as regards the acknowledging of God as being their God if He would provide for them what they desired, and as regards the repaying of Him by some gift if He would so provide. [2] From all this it is very evident what was the quality of the fathers of the Jewish nation, as here that of Jacob, who as yet did not acknowledge Jehovah, and was still undetermined in his choice as to whether he should acknowledge Him or another for his God. It was a peculiarity of that nation, even from the time of their fathers, that everyone desired to have his own God, and that if anyone worshiped Jehovah, it was only that he worshiped some god called Jehovah, and who by this name was distinguished from the gods of other nations, so that their worship even in this respect was idolatrous; for the worship of a mere name, even of the name Jehovah, is nothing but idolatry (n. 1094). The case is the same with those who call themselves Christians and say they worship Christ, but do not live according to His precepts; such worship Him with idolatry, because they worship His name alone, since it is a false Christ whom they worship; concerning which false Christ see Matthew 24:23, 24 (n. 3010).

(3733) Saying, if God will be with me and will keep me in this way wherein I walk. That this signifies continuously Divine, is evident from the signification of “God being with” anyone, and “keeping him in the way wherein he walks” as being what is continuously Divine; for this is predicated of the Lord, who as to the very essence of life was Jehovah; so that His whole life, from earliest infancy to the end, was continuously Divine, and this even to the perfect union of the Human Essence with the Divine Essence.

(3734) And will give me bread to eat. That this signifies even to conjunction with Divine good, is evident from the signification of “bread,” as being all celestial and spiritual good which is from the Lord, and in the supreme sense the Lord Himself as to Divine good (n. 276, 680, 1798, 2165, 2177, 3464, 3478); and from the signification of “eating,” as being to be communicated, appropriated, and conjoined (n. 2187, 2343, 3168, 3513, 3596).

(3735) And raiment to put on. That this signifies conjunction with Divine truth, is evident from the signification of “raiment,” as being truth (n. 1073, 2576), in the present case Divine truth, because the Lord is treated of; and from the signification of “putting on,” as being to be appropriated and conjoined. The nature of the internal sense of the Word may be seen from these and all other such significatives, namely, that when bread and raiment are treated of in the sense of the letter, and also when the matter in question is expressed historically, as here-”if God will give me bread to eat, and raiment to put on,” the angels who are with the man at the time think not at all of bread, but of the good of love, and in the supreme sense of the Lord’s Divine good; neither do they think of raiment, but of truth, and in the supreme sense of the Lord’s Divine truth. Such things as are in the sense of the letter are to them merely objective representatives for thinking concerning things heavenly and Divine; for such things are the vessels which are in the ultimate of order. [2] Thus when in a holy state a man thinks of bread, as for instance of the bread in the Holy Supper, or of the “daily bread” in the Lord’s Prayer, then the thought which the man has about bread serves the angels who are with him as an objective representative for thinking about the good of love which is from the Lord; for the angels apprehend nothing of man’s thought about bread, but instead of this have thought concerning good, for such is the correspondence. In like manner when in a holy state a man thinks about raiment, the thought of the angels is about truth; and so it is with everything else in the Word. This shows what is the nature of the conjunction of heaven and earth by the Word, namely, that a man who reads the Word in a holy manner is by such correspondence conjoined closely with heaven, and through heaven with the Lord, even although the man thinks only of those things in the Word which are in the sense of its letter. The holiness itself then present with the man comes from an influx of celestial and spiritual thoughts and affections, such as angels have. [3] That there might be such an influx and the consequent conjunction of man with the Lord the Holy Supper was instituted by the Lord, in connection with which it is expressly said that the bread and wine are the Lord; for the Lord's "body" signifies His Divine love, and the reciprocal love in man such as is that of the celestial angels; and the "blood" in like manner signifies His Divine love, and the reciprocal love in man, but such as is that of the spiritual angels. From this it is manifest how much of the Divine there is in everything of the Word, notwithstanding man's ignorance as to what it is and what its quality. Yet those who when in the world have been in the life of good, after death come into the knowledges and perceptions of all these things; for then they put off earthly and worldly things, and put on heavenly ones; and in like manner are in a spiritual and celestial idea like that of the angels.

(3736) And I return in peace to my father's house. That this signifies even to perfect union, is evident from the fact that the "house of my father," when predicated of the Lord, is the Divine Itself in which the Lord was from His very conception; and to "return to that house," is to return to the Divine good itself which is called the "Father." That this good is the "Father" may be seen above (n. 3704); and that to "return to that house" is to be united, is evident. The same was meant by the Lord when He said that He came forth from the Father and was come into the world, and that again He should go to the Father; that is to say, by coming forth from the Father” is meant that the Divine Itself assumed the Human; by “coming into the world,” that He was as a man; and by His “going again to the Father,” that He would unite the Human Essence to the Divine Essence. The same was meant also by these words of the Lord in John: If ye should see the Son of man ascending where He was before (John 6:62). Again: Jesus knowing that the Father had given all things into His hands, and that He came forth from God, and went to God, said unto them, Children, yet a little while I am with you; whither I go ye cannot come (John 13:3, 33). Again: Now I go unto Him that sent Me; and none of you asketh Me, Whither goest Thou? It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go I will send Him unto you. A little while and ye shall not see Me; and again a little while and ye shall see Me; and because I go to the Father (John 16:5, 7, 16-17). Again: I came out from the Father, and am come into the world; again I leave the world, and go to the Father (John 16:28). In these passages, to “go to the Father” is to unite the Human Essence to the Divine Essence.

(3737) And Jehovah shall be to me for God. That this signifies that the Divine natural also was Jehovah, is evident from the series of things in the supreme internal sense, which treats of the unition of the Lord’s Human with His Divine; but in order that this sense may appear, the thought must be abstracted from the history of Jacob and be kept fixed on the Lord's Divine Human, and in this case on His Divine natural, which is represented by Jacob. The human itself, as before repeatedly stated, consists of the rational, which is the same as the internal man, and of the natural, which is the same as the external man, and also of the body, which serves the natural as a means or outermost organ for living in the world, and through the natural serves the rational, and moreover through the rational, serves the Divine. Inasmuch as the Lord came into the world in order that He might make the whole human in Himself Divine, and this according to Divine order; and as by Jacob is represented the Lord's natural, and by his life of sojourning, in the supreme sense, how the Lord made His natural Divine, therefore here, where it is said, "if I shall return in peace to the house of my father, Jehovah shall be to me for God," there is signified the unition of the Lord's Human with His Divine, and that as to the Divine natural also He should be Jehovah, through the unition of the Divine Essence with the Human, and of the Human with the Divine. This unition is not to be understood as being a unition of two who are distinct from each other, and conjoined merely by love; as a father with a son, when the father loves the son and the son the father; or as when a brother loves a brother, or a friend a friend; but it is a real unition into a one in order that they may be not two but one (as the Lord also repeatedly teaches); and because they are a one, therefore the whole Human of the Lord is the Divine being or Jehovah (see n. 1343, 1736, 2156, 2329, 2447, 2921, 3023, 3035).

(3738) And this stone which I have set up for a pillar. That this signifies that truth which is the ultimate, is evident from what was said above (n. 3724, 3726), where the same words occur.

(3739) Shall be God's house. That this signifies the Lord's kingdom in the ultimate of order, in which higher things are as in their house, is evident also from what was said above (n. 3720), where the same words occur, and further from what was said in n. 3721. As regards higher things being in the ultimate of order as in their house, the case is this: Such an order has been instituted by the Lord that higher things inflow into lower ones, and therein present an image of themselves in general, and consequently are together therein in a certain general form, and thus are in order from the Highest, that is, from the Lord; from this it is that the proximate image of the Lord is the inmost heaven, which is the heaven of innocence and peace, where those who are celestial dwell; which heaven, because nearest to the Lord, is called His "likeness." The next heaven, namely, that which succeeds and is in a lower degree, is an "image" of the Lord, because in this heaven, as in something general, there are simultaneously presented the things which are in the higher heaven. The ultimate heaven, which succeeds this again, is similarly circumstanced, for the particulars and singulars of the heaven next higher inflow into this heaven, and are therein presented in general, and in a correspondent form. [2] The case is similar with man, for he has been created and formed to be an image of the three heavens. In man that which is inmost inflows in like manner into that which is lower; and this in like manner into that which is lowest or last. The natural and corporeal consists of such an influx and concourse into those things which are beneath, and finally into those which are last. In this way there is a connection of the last or ultimate things with the first, without which connection that which is last in order would not subsist a single moment. Thus it is manifest what is meant by higher things being in the ultimate of order as in their house. Whether we speak of things higher and lower, or interior and exterior, it is the same; for to man's view things interior appear as higher; and for this reason man places heaven on high, when yet it is in what is internal.

(3740) And all that Thou shalt give me, tithing I will tithe it to Thee. That this signifies that He made all things Divine in general and in particular by His own power, is evident from the signification of "giving," when predicated of the Lord, as being that He gave to Himself (see n. 3705), thus that it was by His own power; and from the signification of "tithing," and of "tithes," as being the goods and truths which are stored up by the Lord in man's interiors, and which goods are called "remains" (n. 576, 1738, 2280). When these are predicated of the Lord they are the Divine goods and Divine truths which the Lord procured to Himself by His own power (n. 1738, 1906).

(3741) CONTINUATION CONCERNING THE GRAND MAN AND CORRESPONDENCE THEREWITH. The heavenly kingdom presents the form of one man, for the reason that all the things therein correspond to the Only Lord-that is, to

His Divine Human-who alone is Man (see n. 49, 288, 565, 1894). From correspondence with Him, and from being an image and likeness of Him, heaven is called the Grand Man. From the Divine of the Lord come in heaven all the celestial things which are of good, and all the spiritual things which are of truth. All the angels there are forms (that is, substances formed according to the reception) of the Divine things which are from the Lord. The Divine things of the Lord as received by the angels are what are called things celestial and spiritual, because in them the Divine life, together with the Divine light thence derived, come forth and are modified as in their recipients. [2] From this it is that the forms and material substances with man are also of the same nature, but in a lower degree, because grosser and more composite. That these also are forms recipient of celestial and spiritual things, is very evident from signs that are clearly visible; as from thought, which flows into the organic forms of the tongue, and produces speech; from the affections of the mind, which present themselves visible in the face; and from the will, which by the muscular forms flows into actions; and so on. Thought and will, which produce such effects, are spiritual and celestial, whereas the forms or substances which receive them and carry them into act, are material; and it is evident that these latter have been formed altogether for the reception of the former, and thus it is evident that the latter are from the former, and that unless they were from them, they could not have come forth such as they are.

(3742) That there is one only life, which is from the Lord alone, and that angels, spirits, and men are only recipients of life, has been made known to me by experience so manifold as to leave not even the slightest doubt. Heaven itself is in the perception that this is the case, insomuch that the angels manifestly perceive the influx, and also how it flows in; and likewise the fullness and quality of their reception of it. When they are in a fuller state of reception they are then in their peace and happiness; otherwise they are in a state of unrest and of a certain anxiety. Nevertheless the life of the Lord is so appropriated to them as to cause them to feel that they live from themselves, but yet they know that it is not from themselves. The appropriation of the Lord's life comes from His love and mercy toward the universal human race, in that He wills to give Himself to everyone, and all that is His, and in that He actually does give them insofar as they receive, that is to say, insofar as they are in the life of good and in the life of truth, as being likenesses and images of Him. And as such a Divine endeavor is continually proceeding from the Lord, as before said His life is appropriated.

(3743) But they who are not in love to the Lord and toward their neighbor, consequently who are not in the life of good and truth, are not able to acknowledge that there is only one influent life, and still less that this life is from the Lord. But all such are indignant, nay, feel aversion, when it is said that they do not live from themselves. The love of self is the cause of this; and wonderful to say, although shown by living experience in the other life that they do not live from themselves, and although being at the time convinced they say that it is so, yet afterwards they persist in the same opinion, and imagine that if they lived from another, and not from themselves, all the delight of their life would perish; for they are not aware that the reverse is the truth. For this reason the wicked appropriate evil to themselves, because they do not believe that evils are from hell; and good cannot be appropriated to them, because they believe good to be from themselves, and not from the Lord. Nevertheless the wicked, and also those in hell, are forms recipient of life from the Lord, but such forms that they either reject, or suffocate, or pervert good and truth; and thus the goods and truths which are from the Lord's life become with them evils and falsities. The case herein is like that of the light of the sun, which although single and white, is yet varied as it passes through or flows into various forms, and thereby produces beautiful and pleasing colors, as well as those which are not beautiful and not pleasing.

(3744) From all this it is now evident what is the nature of heaven, and from what ground heaven is called the Grand Man; that is to say, the varieties as regards the life of good and truth therein are innumerable, and are in accordance with the reception of life from the Lord. These varieties have a relation to each other altogether similar to that which subsists between the organs, members, and viscera in man, all of which are forms in perpetual variety recipient of life from their soul, or rather through their soul from the Lord; and yet notwithstanding they are in such variety, they together constitute one man.

(3745) How great this variety is, and of what nature, may be seen from the variety in the human body. It is known that one organ or member is not like another; for instance, that the organ of sight is not like the organ of hearing, and that the same is true of the organ of smelling, the organ of taste, and also the organ of touch, which last is diffused throughout the whole body. So also with the members-the arms, hands, loins, feet, and soles of the feet; and also with the viscera that lie hidden within, as those of the head, namely, the cerebrum, cerebellum, medulla oblongata, and medulla spinalis, with all the minute organs, viscera, vessels, and fibers of which they are composed; also those belonging to the body below the head, as the heart, lungs, stomach, liver, pancreas, spleen, intestines, mesentery, and kidneys; and also those which are appropriated to generation in both sexes. It is known that all of these both in general and in particular are dissimilar in form and in function; so dissimilar that they are entirely different. In like manner there are forms within forms, which also are of such variety that no one form, nor even one particle, is altogether like another, that is to say, so like that it may be substituted in place of it, without some alteration however slight. All these things in both general and particular correspond to the heavens, but in such a manner that the things with man that are corporeal and material are there celestial and spiritual; and they correspond in such a way that it is from this that they come forth and subsist.

(3746) In general all these varieties bear relation to the things of the head, of the chest, of the abdomen, and to those of the members of generation; in like manner to the things which are interior and to those which are exterior in each of these.

(3747) I have occasionally conversed with spirits concerning the learned of our age-that they know only the distinction of man into internal and external, and this not from any reflection on the interior things of the thoughts and affections in themselves, but from the Word of the Lord; and that still they are ignorant what the internal man is, and that many even have doubts as to whether it exists, and also deny its existence, because they do not live the life of the internal man, but that of the external; and because they are so much led astray by the appearance as regards brute animals, in their seeming like themselves in respect to organs, viscera, senses, appetites, and affections. And it was said that the learned know less about such subjects than the simple, and that still they seem to themselves to know much more; for they dispute about the interaction of the soul and body, and even about the nature of the soul, as to what it is; when yet the simple know that the soul is the internal man, and that it is man's spirit which is to live after the death of the body; also that it is the real man which is in the body. [2] And further it was said that more than the simple, the learned make themselves out to be like the brutes, and ascribe all things to nature, and scarcely anything to Divine; and still further, that they do not reflect that as distinguished from brute animals man has a capacity for thinking about heaven, and about God, and thereby of being elevated above himself, consequently of being conjoined with the Lord by love; and thus that men cannot but live after death to eternity. And it was added that they are especially ignorant that all things whatsoever belonging to man depend on the Lord through heaven, and that heaven is the Grand Man, to which correspond all things in man in both general and particular, and also all things in nature; and possibly when they shall hear and read these things they will seem to them like paradoxes, and unless experience confirms them they will reject them as a fanciful affair; as they will also do when they shall hear that there are three degrees of life in man, as there are three degrees of life in the heavens, that is, three heavens and that man so corresponds to the three heavens that when he is in the life of good and truth, and by this life an image of the Lord, he is himself in image a little heaven. [3] I have been instructed concerning these degrees of life-that it is the last or ultimate degree of life which is called the external or natural man by which man is like animals as regards lusts and fantasies; that it is the second degree of life which is called the internal and rational man by which man is above animals, for it is through this that he is able to think and will what is good and true, and have dominion over the natural man, by restraining and also rejecting its lusts and the resultant fantasies, and also by reflecting within himself concerning heaven, nay, concerning Divine, which brute animals are altogether incapable of doing; and lastly that the third degree of life is that which is the most unknown to man, although it is that through which the Lord inflows into the rational mind, whereby man has the faculty of thinking as a man, and also has conscience, and perception of what is good and true, and also elevation by the Lord toward Himself. But these things are remote from the ideas of the learned of this age, who merely dispute whether a thing exists; and who, so long as they do this, cannot know that it does exist, and still less what it is.

(3748) There was a certain spirit who while he had lived in the world had gained a great public reputation for learning, being of a subtle genius in confirming falsities, but very stupid as regards goods and truths. As he had previously done in this world, he imagined that he knew everything; for such spirits believe themselves to be most wise and that nothing is hidden from them; and such as they have been in the life of the body, such they remain in the other life; for all things that belong to anyone’s life, that is, which are of his love and affection, follow him and are in him as the soul is in its body, because from these he has formed and given quality to his soul. This spirit came to me and conversed with me, and because he was of such a quality, I asked him, Who is the more intelligent, he who knows many falsities, or he who knows a little truth? He replied, He who knows a little truth. The reason of his giving this answer was that he imagined that the falsities which he knew were truths, and thus that he was wise. [2] He afterwards desired to reason about the Grand Man, and about the influx therefrom into everything of man; but as he understood nothing about it, I asked him how-seeing that the thing which moves is spiritual, and that which is moved is corporeal-he understood the fact that thought, which is spiritual, moves the whole face and exhibits its own expression; and also moves all the organs of speech, and this distinctly according to the spiritual perception of such thought; and that the will moves the muscles of the whole body, and the thousands of fibers dispersed throughout it, to one action. But he knew not what answer to give. I conversed further with him on the nature of endeavor, and asked him whether he knew that endeavor produces actions and motions, and that all action and motion must have endeavor within them in order that they may come forth and subsist. He replied that he did not know this; and he was therefore asked how he could desire to reason, seeing that he did not know even first principles, in which case reasoning is like scattered dust with no coherence, which falsities dissipate in such a manner that at last the man knows nothing, and consequently believes nothing.

(3749) A certain spirit came to me unawares, and flowed into my head. Spirits are distinguished according to their influx into different parts of the body. I wondered who and whence he was; but after he had been silent for some time the angels who were with me said that he had been taken from among the spirits who were with a certain learned man still living in the world, who had gained extraordinary reputation for his learning. Communication was also then given through this intermediate spirit with the thought of that man. I asked the spirit what idea this learned man was enabled to form concerning the Grand Man, and concerning its influx and consequent correspondence. He said that he could form no idea. He was next asked what idea he had of heaven. He said that he had none at all, except blasphemous ones-as that people there are always playing on musical instruments such as rustics are wont to make a sound with. And yet this man is held in high estimation, and is believed to know what influx is, and what the soul is, and what is the nature of its interaction with the body; and possibly it is believed that he knows better than other men what heaven is. From this it is evident what sort of men are now the teachers of others, namely, that from mere objections and difficulties they oppose the goods and truths of faith, although they publish the contrary.

(3750) What kind of idea of heaven those have who are believed to have more than ordinary communication therewith, and influx thence, was also shown me to the life. They who appear above the head are those who in the world had been desirous to be worshiped as deities, and with whom the love of self had been exalted to the utmost height, by successive steps of power, and by a consequent imaginary liberty; they are also deceitful under the appearance of innocence and love to the Lord. From the phantasy of height they appear on high above the head; but nevertheless are beneath the feet in hell. [2] One of these spirits led himself down to me; and others informed me that in the world he had been a pope. He conversed with me very courteously; first concerning Peter and his keys, which he imagined he himself was in possession of. But when he was questioned concerning the power of admitting into heaven whomsoever he pleased, he was found to have so gross an idea of heaven that he represented a kind of door which gave entrance; and he said that he opened that door to the poor gratis, but that the rich paid according to their ability, and that what they paid was holy. Being asked whether he believed that those whom he had admitted remained there, he said that he did not know, but if not, they went out again. He was then told that he could not know their interiors, as to whether they were worthy, and that they might be robbers, who will be in hell. He answered that this was no concern of his, and if they were not worthy they might be sent out. But he was instructed what is meant by the keys of Peter, namely, the faith of love and charity; and inasmuch as the Lord alone gives such faith, therefore it is the Lord alone who admits into heaven; and that Peter does not appear to anyone; and that he is a simple spirit, who has no more power than others. He had no other opinion about the Lord than that He ought to be worshiped insofar as He gives such power; but if He should not give it, it was perceived that he thought that He ought not to be worshiped. Further: in conversing with him concerning the internal man, he was found to have an unclean idea of it. [3] The liberty, fullness, and delight of the respiration he enjoyed when he sat upon his throne in the Consistory, and believed that he spoke from the Holy Spirit, was shown me to the life. He was let into a state similar to that in which he had been when present there (for in the other life everyone can easily be let into the state of life he had in the world, because the state of his life remains with him after death); and his respiration was communicated to me, such as he then had. It was free, and attended with delight-slow, regular, deep, filling the breast; but when he was contradicted, there was somewhat as it were rolling itself and creeping in the abdomen, from the continuation of the respiration; and when he supposed that what he was laying down was Divine, he perceived it from the respiration being more tacit, and as it were in agreement therewith. [4] I was afterwards shown by whom such popes are directed, namely, by a crowd of sirens who are above the head, who have contracted a nature and life of insinuating themselves into all kinds of affections, with a design to exercise command, and to subject others to themselves, and to destroy for the sake of self all they are able to destroy; using for this purpose holiness and innocence as means. They are timid on their own account, and act cautiously; but when occasion offers, they will for the sake of self rush into cruelty without mercy.

CHAPTER 29

(3751) BY WAY of preface to the preceding chapter an explication was given of what the Lord foretold in Matthew 24:15-18 concerning the last time of the church. Following this order there are now to be unfolded-by way of preface to the present chapter-the contents of the succeeding verses (19 to 22); namely, the words: But woe unto them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on the Sabbath; for then shall be great affliction, such as was not since the beginning of the world even until now, neither shall be. And except those days should be shortened there should no flesh be preserved; but for the elect’s sake those days shall be shortened (Matt. 24:19-22).

(3752) No one can possibly comprehend the signification of these words unless he is enlightened by the internal sense. That they are not said concerning the destruction of Jerusalem appears from many things in the chapter, as from this: Except those days should be shortened there should no flesh be preserved; but for the elect’s sake those days shall be shortened; and from the following: After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man; and they shall see the Son of man coming in the clouds of heaven with power and glory; and from other passages. That neither are the words now under consideration said concerning the destruction of the world, is also evident from many things contained in the same chapter; as from those which precede: He that is on the housetop, let him not come down to take anything out of his house; and he who is in the field, let him not return back to take his garments; and also from these now brought under consideration: Pray ye that your flight be not in the winter, neither on the Sabbath; and from the following: Then shall two be in the field; the one shall be taken, and the other left; two women shall be grinding at the mill, the one shall be taken, and the other left. But it is evident that the words in question are said concerning the last time of the church, that is, concerning its vastation; for the church is said to be vastated when there is no longer any charity.

(3753) Everyone who thinks about the Lord with reverence and who believes that the Divine was in Him, and that He spoke from the Divine, is able to know and believe that the above words, like the rest the Lord taught and spoke, were not spoken of one nation only, but of the universal human race; and not of its worldly, but of its spiritual state; and also that the Lord’s words comprehended the things which are of His kingdom and of the church, for these are Divine and eternal. Whoever believes in this manner, concludes that these words: “Woe unto them that are with child, and to them that give suck in those days,” do not signify those who are with child and give suck; and that the words: “Pray ye that your flight be not in the winter, neither on the

Sabbath," do not signify any flight on account of worldly enemies; and so in regard to the rest.

(3754) In the preceding verses there were treated of three states of the perversion of good and truth in the church; and in the present verses a fourth state is treated of, which is also the last. Concerning the first state it was shown that it was that men began no longer to know what was good and true, but disputed among themselves concerning good and truth, whence came falsities (n. 3354). Concerning the second state, that it was that men began to despise good and truth, and also to hold them in aversion, and thus that faith in the Lord was about to expire, according to the degrees in which charity was about to cease (n. 3487, 3488). Concerning the third state, that it was a state of desolation of the church in respect to good and truth (n. 3651, 3652). Concerning the fourth state, we are now to show that it is that of the profanation of good and truth. That this state is here described, may be seen from all the particulars in the internal sense, which is as follows.

(3755) But woe unto them that are with child, and to them that give suck in those days; signifies those who have been imbued with the good of love to the Lord and the good of innocence. "Woe" is a form of expression signifying the danger of eternal damnation; "to be with child" is to conceive the good of heavenly love; "to give suck" is also a state of innocence; "those days" denote the states in which the church then is. [2] And pray ye that your flight be not in the winter, neither on the sabbath; signifies removal from those things, that it be not done precipitately, in a state of too much cold or of too much heat. “Flight” is removal from a state of the good of love and of innocence, just now spoken of; “flight in the winter” is removal therefrom in a state of too much cold; “cold” is when there is aversion to love and innocence, which is induced by the loves of self; “flight on the sabbath” is removal from them in a state of too much heat; “heat” is external sanctity, while within are the love of self and the love of the world. [3] For then shall be great affliction, such as was not since the beginning of the world even until now, neither shall be; signifies the highest degree of the perversion and vastation of the church in respect to good and truth, which is profanation; for profanation of what is holy occasions death eternal and much more grievous than any other states of evil, and so much the more grievous in proportion as the goods and truths profaned are of a more interior kind; and inasmuch as such interior goods and truths are open and known in the Christian Church, and are profaned, it is said that “then shall be great affliction such as was not from the beginning of the world even until now, neither shall be.” [4] And except those days should be shortened, there should no flesh be preserved; but for the elect’s sake those days shall be shortened; signifies the removal of those who are of the church from interior goods and truths to exterior, so that those may still be saved who are in the life of good and truth; by the “days being shortened,” is signified a state of removal; by “no flesh being preserved,” is signified that otherwise none could be saved; by “the elect” are signified those who are in the life of good and truth.

(3756) That this is the internal sense of these words could be fully shown-as that by "those who are with child" are signified those who first become imbued with good; and that by "those who give suck" are signified those who become imbued with a state of innocence; that by "flight" is signified removal from good and innocence; by "winter," aversion to such goods through the love of self taking possession of the interiors; and by "flight on the sabbath," profanation, which takes place when there is holiness in externals, and the love of self and the world within. But as the same words and similar expressions occur throughout in what follows, of the Lord's Divine mercy their signification shall then be shown to be such as is here stated.

(3757) But as regards the profanation of what is holy, few know what it is; yet this can be seen from what has been already stated and shown concerning it, namely, that those are able to profane holy things who know, acknowledge, and become imbued with good and truth; but not those who do not acknowledge, and still less those who do not know them (see n. 593, 1008, 1010, 1059, 3398): Thus that they who are within the church can profane holy things, but not they who are without it (n. 2051): That they who are of the celestial church can profane holy goods, and that they who are of the spiritual church can profane holy truths (n. 3399): That therefore interior truths were not disclosed to the Jews, lest they should profane them (n. 3398): That the Gentiles can least of all profane (n. 2051): That profanation is a commingling and conjunction of good and evil, and also of truth and falsity (n. 1001, 1003, 2426): That this was signified by the eating of blood, which was so severely prohibited in the Jewish Church (n. 1003): That therefore insofar as possible men are withheld from the acknowledgment and faith of good and truth, unless they are able to remain therein (n. 3398, 3402); and that on this account they are kept in ignorance (n. 301-303); and that worship also becomes external (n. 1327, 1328): That internal truths are not revealed until the church has been vastated, because then good and truth can no longer be profaned (n. 3398, 3399): That this was the reason why the Lord then first came into the world (n. 3398): How great a danger there is from the profanation of what is holy and of the Word (n. 571, 582). GENESIS 29 1. And Jacob lifted up his feet, and went to the land of the sons of the east. 2. And he saw, and behold a well in the field, and behold there three droves of the flock lying by it; for out of that well they watered the droves; and a great stone was upon the well's mouth. 3. And all the droves were gathered together thither; and they rolled the stone from the well's mouth, and watered the flock, and they put the stone in its place again upon the well's mouth. 4. And Jacob said unto them, My brethren whence are ye? And they said, We are from Haran. 5. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. 6. And he said unto them, Hath he peace? And they said, Peace; and behold Rachel his daughter cometh with the flock. 7. And he said, Behold as yet the day is great, it is not time for the cattle to be gathered together: water ye the flock, and go and feed them. 8. And they said, We cannot until all the droves are gathered together, and they roll the stone from the well's mouth; then shall we water the flock. 9. While he was yet speaking with them, Rachel came with the flock which was her father's, for she was a shepherdess. 10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the flock of Laban his mother's brother, that Jacob came near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11. And Jacob kissed Rachel, and lifted up his voice and wept. 12. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father. 13. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house; and he told Laban all these things. 14. And Laban said to him, Surely thou art my bone and my flesh. And he dwelt with him a month of days. 15. And Laban said unto Jacob, Because thou art my brother shouldest thou therefore serve me for nought? Tell me, what shall be thy reward? 16. And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel. 17. And Leah's eyes were weak, and Rachel was beautiful in form and beautiful in look. 18. And Jacob loved Rachel, and he said, I will serve thee seven years for Rachel thy younger daughter. 19. And Laban said, It is better that I should give her to thee than give her to another man; abide with me. 20. And Jacob served seven years for Rachel, and they were in his eyes as a few days, for the love he had to her. 21. And Jacob said unto Laban, Give me my woman, for my days are fulfilled, and I will come to her. 22. And Laban gathered together all the men of the place, and made a feast. 23. And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he came to her. 24. And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid. 25. And it came to pass in the morning that behold it was Leah; and he said unto Laban, What is this that thou hast done unto me? Did not I serve with thee for Rachel? And why hast thou defrauded me? 26. And Laban said, It is not so done in our place, to give the younger before the firstborn. 27. Fulfill this week, and we will give thee her also, for the service which thou shalt serve with me yet seven other years. 28. And Jacob did so, and fulfilled this week, and he gave him Rachel his daughter for a woman. 29. And Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid. 30. And he came also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. 31. And Jehovah saw that Leah was hated, and He opened her womb, and Rachel was barren. 32. And Leah conceived and bare a son, and she called his name Reuben, for she said, Because Jehovah hath seen my affliction, for now my man will love me. 33. And she conceived again, and bare a son, and said, Because Jehovah hath heard that I was hated, and hath given me this one also; and she called his name Simeon. 34. And she conceived again, and bare a son, and said, Now this time will my man cleave to me, because I have borne him three sons; therefore she called his name Levi. 35. And she conceived again, and bare a son, and she said, This time I will confess Jehovah; therefore she called his name Judah; and she stood still from bearing.

(3758) THE CONTENTS. In the internal sense of this chapter by "Jacob" is described the Lord's natural-how the good of truth therein was conjoined with kindred good from a Divine origin, which good is "Laban;" at first through the affection of external truth, which is "Leah;" and then through the affection of internal truth, which is "Rachel."

(3759) Afterwards by the birth of the four sons of Jacob by Leah is described in the supreme sense the ascent from external truth to internal good; but in the representative sense the state of the church, which is such that it does not acknowledge and receive the internal truths that are in the Word, but external truths; and this being the case, it ascends to interior things according to this order, namely, that at first it has the truth which is said to be of faith; next, practice according to this truth; afterwards the consequent charity; and finally celestial love. These four degrees are signified by the four sons of Jacob borne of Leah, namely, Reuben, Simeon, Levi, and Judah.

(3760) THE INTERNAL SENSE. Verse 1. And Jacob lifted up his feet, and went to the land of the sons of the east. "And Jacob lifted up his feet," signifies the elevation of the natural; "and went to the land of the sons of the east," signifies to the truths of love.

(3761) And Jacob lifted up his feet. That this signifies the elevation of the natural, is evident from the signification of “lifting up,” as being elevation; and from the signification of the “feet,” as being the natural, concerning which in what follows. The elevation here signified is that treated of in this chapter, which is from external truth to internal good. In the supreme sense it is shown how the Lord elevated His natural even to the Divine, according to order, by ascending from external truth through the degrees to internal good; and in the representative sense, how the Lord makes new the natural of man when He regenerates him, according to a similar order. That the man who is being regenerated in adult age advances according to the order described in the internal sense in this and the following chapters, is known to few, for the reason that few reflect upon it, and also that few at this day can be regenerated. For these are the last times of the church, when there is no longer any charity, consequently not any faith; and this being the case, it is not even known what faith is, although it is on the lips of all that man is saved by faith. Still less is it known what charity is; and as these two are known merely as terms, and are unknown in respect to their essence, it is on this account said that few can reflect upon the order according to which man is made new, or is regenerated, and also that few can be regenerated. [2] Because the natural is here treated of, and this is represented by Jacob, it is not said that he “arose,” and went to the land of the sons of the east, but that he “lifted up his feet.” Both expressions signify elevation (that “arising” has this signification may be seen above, n. 2401, 2785, 2912, 2927, 3171). But the reason why it is here said, “he lifted up his feet,” is that this is said with respect to the natural; for “feet” signify the natural (n. 2162, 3147). That “feet” signify the natural, or natural things, comes from the correspondence with the Grand Man which has been spoken of at the close of the preceding chapters, in which Grand Man they who belong to the province of the feet are those who are in natural light and but little in spiritual; consequently the parts under the feet, as the soles and the heels, signify the lowest natural things (see n. 259); and hence the shoe, which is also occasionally mentioned in the Word, signifies the corporeal natural which is the ultimate (n. 1748).

(3762) And went to the land of the sons of the east. That this signifies to the truths of love (that is, elevation thereto) is evident from the signification of the “land of the sons of the east.” That Aram, or Syria, was called the “land of the sons of the east,” is evident, because it was thither that Jacob betook himself (see n. 3249). That by “Syria” in general are signified the knowledges of good, was shown above (n. 1232, 1234); but specifically, by “Aram-naharaim” (that is, “Syria of the rivers”) are signified the knowledges of truth (n. 3051, 3664). In this case however it is not said that he went “to Aram,” or “Syria,” but “to the land of the sons of the east,” in order to signify what is treated of in this chapter throughout, namely, an ascent to the truths of love. Those truths are called the truths of love which have been elsewhere termed celestial truths, for they are knowledges that relate to charity toward the neighbor and love to the Lord; in the supreme sense, in which the Lord is treated of, they are the truths of Divine love. [2] These truths, that relate to charity toward the neighbor and to love to the Lord, must be learned before it is possible for a man to be regenerated; and must also be acknowledged and believed; and insofar as they are acknowledged, believed, and ingrafted in the life, so far the man is regenerated, and insofar they are at the same time implanted in the man's natural, in which they are as in their own ground. They are first implanted therein through instruction by parents and teachers; next from the Word of the Lord; and afterwards through the man's own reflection about them; but by these means they are merely stored up in the memory of the natural man, being classed among the knowledges therein, but still not acknowledged, believed, and ingrafted, unless the life is in accordance with them; for in this case the man comes into affection, and insofar as he comes into affection from life, so far these truths are implanted in his natural as in their ground. The truths which are not thus implanted are indeed with the man, but are merely in his memory as a matter of mere knowledge or history, which serves no other purpose than to be talked about and made the means of getting a reputation which is to serve for the acquisition of riches and honors. But in this case these truths are not implanted. [3] That by the "land of the sons of the east" are signified the truths of love, thus the knowledges of truth which tend to good, may be seen from the signification of "sons," as being truths (see n. 489, 491, 533, 1147, 2623); and from the signification of the "east," as being love (n. 101, 1250, 3249). Their "land" is the ground in which they are. That the "sons of the east" are those who are in the knowledges of truth and good, and consequently in the truths of love, may be seen also from other passages in the Word. As in the first book of Kings: The wisdom of Solomon was multiplied more than the wisdom of all the sons of the east, and than all the wisdom of the Egyptians (1 Kings:4:30); where by the "wisdom of the sons of the east" are signified the interior knowledges of truth and good, thus those who are in them;" but by the "wisdom of the Egyptians" is signified the memory-knowledge of the same, which is in a lower degree. (That by the "Egyptians" are signified memory-knowledges in general, may be seen n. 1164, 1165, 1462.) [4] In Jeremiah: Thus saith Jehovah, Arise ye, go up against Kedar, lay waste the sons of the east. Their tents and their flocks they shall take; they shall take their curtains, and all their vessels, and their camels (Jer. 49:28-29). That by the "sons of the east" are here meant those who are in the knowledges of good and truth, is evident from the fact that they were to take their tents and flocks, also their curtains and all their vessels, and likewise their camels; for by "tents" are signified the holy things of good (n. 414, 1102, 2145, 2152, 3312); by "flocks," the goods of charity (n. 343, 2566); by "curtains," holy truths (n. 2576, 3478); by "vessels," truths of faith and memory-knowledges (n. 3068, 3079); by "camels," memory-knowledges in general (n. 3048, 3071, 3143, 3145). Thus by the "sons of the east" are signified those who are in these things, that is, who are in the knowledges of good and truth. [5] That the wise men from the east who came to Jesus at His birth were of those who were called the "sons of the east," is evident from the fact that they were in the knowledge that the Lord was to be born, and that they knew of His advent by a star which appeared to them in the east, concerning which things we read in Matthew: When Jesus was born in Bethlehem of Judea, behold there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him (Matt. 2:1-2). That from ancient times such a prophetic knowledge had existed among the sons of the east, who were of Syria, is evident from Balaam's prophecy concerning the Lord's advent, in Moses: I see Him, but not now; I behold Him, but not nigh there shall arise a star out of Jacob, and a scepter shall rise up out of Israel (Num. 24:17). That Balaam was from the land of the sons of the east, that is, from Syria, is evident from these words: Balaam uttered his enunciation and said, Balak hath brought me from Syria, out of the mountains of the east (Num. 23:7). Those wise men who came to Jesus at His birth are called magi, but wise men were so called at that time, as is evident from many passages; such as Gen. 41:8; Exod. 7:11; Dan. 2:27; 4:6, 7; 1 Kings 4:30; and from the Prophets throughout. [6] That in the opposite sense the "sons of the east" signify the knowledges of evil and falsity, thus those who are in them, is evident in Isaiah: The envy of Ephraim shall depart, and the enemies of Judah shall be cut off; they shall fly on the shoulder of the Philistines toward the sea; and together shall they spoil the sons of the east (Isa. 11:13-14). In Ezekiel: Against the sons of Ammon. Behold I have delivered thee to the sons of the east for a possession, and they shall set their ordinances in thee (Ezek. 25:3-4). And in the book of Judges: When Israel sowed, Midian came up, and Amalek, and the sons of the east; they came up against him (Judg. 6:3). "Midian" denotes those who are in falsity because not in the good of life (n. 3242); "Amalek," those who are in falsities with which they assault truths (n. 1679); the "sons of the east," those who are in the knowledges of falsity.

(3763) Verses 2, 3. And he saw, and behold a well in the field, and behold there three droves of the flock lying by it; for out of that well they watered the droves, and a great stone was upon the well's mouth. And all the droves were gathered together thither; and they rolled the stone from the well's mouth, and watered the flock, and they put the stone in its place again upon the well's mouth. "And he saw" signifies perception; "and behold a well" signifies the Word; "in the field," signifies for the churches; "and behold there three droves of the flock lying by it," signifies the holy things of churches and of doctrinal things; "for out of that well they watered the droves," signifies that the memory-knowledge is thence derived; "and a great stone was upon the well's mouth" signifies that it was closed; "and all the droves were gathered together thither," signifies that all churches and their doctrinal things were thence derived; "and they rolled the stone from the well's mouth," signifies that they opened it; "and watered the flock," signifies that thence came doctrine; "and they put the stone in its place again upon the well's mouth," signifies that meanwhile it was closed.

(3764) And he saw. That this signifies perception, is evident from the signification of “seeing,” as being to perceive, concerning which below, at verse 32, when treating of Reuben, who was so named from “seeing.”

(3765) And behold a well. That this signifies the Word, is evident from the signification of a “well,” as being the Word, and also doctrine from the Word (n. 2702, 3096, 3424). The Word is here called a well,” because the natural is treated of, which regarded in itself apprehends the Word solely as to the literal sense; whereas the Word is called a “fountain” when the rational is treated of, by which the Word can be perceived according to the internal sense.

(3766) In the field. That this signifies for the churches, is evident from the signification of a “field,” as being the church as to good (n. 2971). In the Word the church is signified by “land,” “ground,” and “field,” but with a difference. The reason why “field” signifies the church, is that the church as a field receives the seeds of good and truth; for the church has the Word, from which come these seeds; and this is the reason why everything in a field signifies that which is of the church, such as sowing, reaping, standing corn, wheat, barley, and other things, and this also with a difference.

(3767) And behold there three droves of the flock lying by it. That this signifies the holy things of churches and of doctrinal things, is evident from the signification of “three,” as being that which is holy (n. 720, 901); and from the signification of “droves of the flock,” as being those things which are of the church, thus doctrinal things; specifically, a "flock" signifies those who are within the church, and who learn and become imbued with the goods which are of charity, and the truths which are of faith; and in this case a "shepherd" signifies one who teaches these things; but in general a "flock" signifies all those who are in good, thus who belong to the Lord's church in the universal world; and inasmuch as all these are introduced into good and truth by means of doctrinal things, therefore by a "flock" are also signified doctrinal things. For in the internal sense the things which determine the quality of a man, and the man himself who is of such a quality, are meant by the same expression; for the subject, which is man, is understood from that by virtue of which he is man. [2] For this reason it has been repeatedly stated that names signify actual things, and also signify those to whom such things appertain-as that "Tyre" and "Zidon" signify the knowledges of good and truth, and also those who are in such knowledges; and that "Egypt" signifies memory-knowledge, and "Asshur" reasoning, yet there are also understood those who are in these; and so with every other name. But the speech in heaven among the angels is effected by means of actual things, without the idea of persons; thus by universals; and this for the reason that in this way they comprise countless things in their discourse; and especially is this the case because they attribute all good and truth to the Lord, and nothing to themselves; the result of which is that the ideas of their speech are not determined to any but the Lord alone. From all this we can now see whence it is that a "flock" is said to signify churches, and also doctrinal things.

Droves of a flock are said to be “lying by the well,” because the doctrinal things are from the Word. (That a “well” denotes the Word, has been stated just above, n. 3765.)

(3768) For out of that well they watered the droves. That this signifies that the memory-knowledge is thence derived-that is, from the Word-is evident from the signification of a “well,” as being the Word (n. 3765); and from the signification of “watering,” or “giving to drink,” as being to be instructed (n. 3069); and from the signification of “droves” as being the memory-knowledge of doctrinal things (see n. 3767). Hence it is evident that by “watering the droves out of the well” is signified that the memory-knowledge of the doctrinal things of good and truth is from the Word. In what now follows concerning Jacob, the Lord is treated of in the supreme sense-how He made His natural Divine, and in this chapter the initiation is treated of; and in the internal representative sense those who are being regenerated are treated of-how the Lord renews their natural man, and in this chapter the initiation is treated of; therefore the subject here treated of is the Word and the doctrine thence derived; for initiation and regeneration are effected by means of doctrine from the Word. And inasmuch as these things are signified by a “well” and by “three droves of the flock,” therefore these are mentioned historically, which would have been of too trifling import to be mentioned in the Divine Word unless they had signified such things. What they enfold is evident, namely, that all the memory-knowledge and doctrine of good and truth are from the Word. [2] The natural man can indeed know, and also perceive, what good and truth are, but only natural and civic good and truth; but spiritual good and truth he cannot know, because this must come from revelation, thus from the Word. For example: a man may know from the rational that is possessed by everyone that his neighbor ought to be loved, and that God ought to be worshiped; but how the neighbor is to be loved, and how God is to be worshiped, thus what spiritual good and truth are, can be known only from the Word-as that good itself is the neighbor, consequently they who are in good, and this according to the good in which they are; and that good is the neighbor because the Lord is in good, and therefore in the love of good the Lord is loved. [3] In like manner they who have not the Word cannot know that all good is from the Lord, and that it inflows with man, and causes the affection of good, and that this affection is called charity; neither can they who have not the Word know who is the God of the universe; and that He is the Lord is hidden from them; when yet the inmost of affection or of charity, consequently the inmost of good, must look to Him. From this it is evident what spiritual good is, and that this cannot be known except from the Word. With regard to the Gentiles, so long as they are in the world they indeed do not know this, nevertheless while they live in mutual charity with one another, they thence derive such a capacity that in the other life they can be instructed concerning such matters, and they also easily receive and become imbued therewith. (See n. 2589-2604.)

(3769) And a great stone was upon the well’s mouth. That this signifies that the Word was closed, is evident without explication. The Word is said to be closed when it is understood solely as to the sense of the letter, and when all that is in this sense is taken for doctrine. And it is still more closed when those things are acknowledged as doctrinal things which favor the cupidities of the love of self and of the world; for these especially roll a great stone upon the mouth of the well, that is, close up the Word; and then mankind do not know, neither do they desire to know, that there is any interior sense in the Word, when yet they may see this from many passages where the sense of the letter is unfolded as to the interior sense; and also from the doctrinal things received in the church, to which by various explications they refer all the sense of the letter of the Word. [2] What is meant by the Word being closed may be seen especially from the Jews, who explain each and all things according to the letter, and thence believe that they are chosen in preference to all nations on the face of the earth, and that the Messiah will come to bring them into the land of Canaan and exalt them above all nations and peoples of the earth; for they are immersed in earthly corporeal loves, which are such that they altogether close up the Word as to interior things. Therefore also they do not yet know whether there is any heavenly kingdom, whether they shall live after death, what the internal man is, nor even that there is anything spiritual; still less do they know that the Messiah has come to save souls. That the Word is closed with them, may be sufficiently evident also from the fact that although they live among Christians, they do not receive the least of their doctrinal things-according to the following words in Isaiah: Say to this people, Hearing, hear ye, and do not understand; and seeing, see ye, and do not perceive. Make the heart of this people fat, and their ears heavy, and blind their eyes. And I said, Lord, how long? And He said, Until the cities be waste without inhabitant, and the houses without man, and the ground be wasted to a solitude (Isa. 6:9-11; Matt. 13:14-15; John 12:40-41). [3] For insofar as a man is immersed in loves of self and of the world, and in the cupidities of these loves, so far the Word is closed to him; for these loves have self as their end, which end kindles a natural lumen, but extinguishes heavenly light, so that men sharply see the things of self and the world, but not at all those of the Lord and His kingdom; and when this is the case, they may indeed read the Word, but it is with the end of acquiring honors and riches, or for the sake of appearance, or from the love and consequent habit of it, or from piety, and yet not from a purpose of amending the life. To such persons the Word is in various ways closed; to some so much that by no means are they willing to know anything but what their doctrinal things dictate, whatever these may be. [4] For example: should anyone say that the power of opening and shutting heaven was not given to Peter, but to the faith of love, which faith is signified by Peter's keys, inasmuch as the love of self and of the world opposes this, they will by no means acknowledge it. And should anyone say that saints ought not to be worshiped, but the Lord alone, neither do they receive this. Or if anyone should say that by the bread and wine in the Holy Supper is meant the Lord's love toward the universal human race, and the reciprocal love of man to the Lord, this they do not believe. Or should anyone assert that faith is of no avail unless it is the good of faith, that is, charity, this they explain inversely; and so with everything else. They who are of this character cannot see one whit of the truth that is in the Word, nor are they willing to see it, but abide obstinately in their own dogma; and are not even willing to hear that there is an internal sense wherein is the sanctity and glory of the Word, and even when they are told that it is so, from their aversion thereto they loathe the bare mention of it. Thus has the Word been closed, when yet it is of such a nature as to lie open even into heaven, and through heaven to the Lord, and it is closed solely in relation to man, insofar as he is in the evils of the love of self and of the world in respect to his ends of life, and in the consequent principles of falsity. From this it is evident what is signified by a great stone being upon the well's mouth.

(3770) And all the droves were gathered together thither. That this signifies that all churches and their doctrinal things are thence derived, is evident from the signification of "droves," as being churches, and also the doctrinal things that belong to churches (concerning which see n. 3767, 3768). That these are from the Word is signified by the droves being gathered together thither.

(3771) And they rolled the stone from the well's mouth. That this signifies that they opened it, is evident from what has been said above (n. 3769) concerning the signification of a “great stone upon the well’s mouth,” as being that the Word was closed. Thus it is manifest that their rolling the stone from the well’s mouth signifies that they opened it.

(3772) And watered the flock. That this signifies that the doctrine was thence derived, is evident from the signification of “watering,” or of “giving to drink,” as being to instruct (see n. 3069, 3768); and from the signification of a “flock,” as being those who are in the goods and truths of faith (n. 343, 3767). Thus “to water the flock” is to instruct out of the Word, consequently it is doctrine.

(3773) And they put the stone in its place again upon the well’s mouth. That this signifies that meanwhile it was closed, is evident from what has been said (n. 3769, 3771) concerning the stone upon the well’s mouth. As regards the Word being opened to the churches, and being afterwards closed, the case is this: in the beginning of the setting up of any church, the Word is at first closed to the men of it, and is afterwards opened, the Lord so providing; and thus they learn that all doctrine is founded on the two commandments-that the Lord is to be loved above all things, and the neighbor as themselves. When these two commandments are regarded as the end, the Word is opened; for all the Law and the Prophets, that is, the whole Word, so depend on these commandments that all things are derived from them and therefore all have reference to them. And whereas the men of the church are then in the principles of truth and good, they are enlightened in everything they see in the Word; for the Lord is then present with them by means of angels, and teaches them (although they are unaware of this), and also leads them into the life of truth and good. [2] This may be seen also from the case of all churches, in that they were such in their infancy, and worshiped the Lord from love, and loved the neighbor from the heart. But in process of time churches withdraw from these two commandments, and turn aside from the good of love and charity to the so-called things of faith, thus from life to doctrine; and insofar as they do this, so far the Word is closed. This is what is signified in the internal sense by the words: “Behold a well in the field, and behold there three-droves of the flock lying by it; for out of that well they watered the droves; and a great stone was upon the well’s mouth. And all the droves were gathered together thither; and they rolled the stone from the well’s mouth, and watered the flock, and they put the stone in its place again upon the well’s mouth.”

(3774) Verses 4-6. And Jacob said unto them, My brethren whence are ye? And they said, Of Haran are we. And he said unto them, Know ye Laban, the son of Nahor? And they said, We know him. And he said unto them, Hath he peace? And they said, Peace; and behold Rachel his daughter cometh with the flock. “And Jacob said unto them,” signifies the truth of good; “My brethren whence are ye?” signifies what is the origin of the charity? “And they said, We are from Haran” signifies from the good of a common stock; and he said unto them, “Know ye Laban the son of Nahor?” signifies have they the good of this stock? “And they said, We know him,” signifies affirmation; “and he said unto them, Hath he peace?” signifies, is not this good from the

Lord’s kingdom? “And they said, Peace,” signifies affirmation; “and behold Rachel his daughter,” signifies the affection of interior truth; “cometh with the flock,” signifies interior doctrinal things.

(3775) And Jacob said unto them. That this signifies the truth of good, is evident from the representation of Jacob, as being the Lord’s Divine natural, concerning which see above. Inasmuch as all things in general and particular, wherever they may be, have relation to good and truth (see above, n. 3166, 3513, 3519), so also have those in the natural; and because during man’s regeneration the good and truth in the natural are at first in a different state from what they are during the progress and at the end of it, therefore by Jacob is represented the natural as to truth and good according to the state at the time, here, in respect to the truth of good. But to explain in detail these various things in every case would be to render the subject obscure, especially with those who have not a distinct idea concerning truth and good, and still less concerning the truth through which is good, and the truth which is from good.

(3776) My brethren whence are ye? That this signifies, What is the origin of the charity? is evident from the signification of “brethren,” as being those who are in good, and thence as being good itself, consequently charity (see n. 367, 2360, 3303, 3459); and from the signification of “whence are ye?” as being from what origin is it? All this shows that whatever in the sense of the letter involves a question and is determined to persons, in the internal sense falls into an idea undetermined to any person; for in heaven among the angels the historicals of the letter vanish when they leave man and enter heaven; so that Jacob's question to the men of Haran, "My brethren whence are ye?" signifies charity there, from what origin is it? [2] The case herein is as follows: The charity the external form of which appears as charity is not always charity in the internal form. Its quality and its source are known from its end. The charity that comes from a selfish or worldly end in its internal form is not charity, neither ought it to be called charity; but the charity that regards as its end the neighbor, the general good, heaven, and thus the Lord, is real charity, and has within it the affection of doing good from the heart, and the derivative delight of life which in the other life becomes bliss. It is of the utmost importance to know this, in order that man may know what the Lord's kingdom is in itself. Inquiry concerning this charity, or what is the same thing, concerning this good, is now treated of in these verses; and here it is first asked from what origin was the charity there; which is signified by, "My brethren whence are ye?"

(3777) And they said, Of Haran are we. That this signifies from the good of a common stock, is evident from the signification of "Haran," as being the collateral good of a common stock (n. 3612).

(3778) And he said unto them, Know ye Laban, the son of Nahor? That this signifies, Have they the good of this stock? is evident from the representation of Laban, as being the collateral good of a common stock (see n. 3612, 3665); and from the representation of Nahor, as being that common stock from which is the good represented by Laban; that “to know,” in the internal sense signifies to be therefrom, is manifest from the series. How the case is with the representation of collateral good by Nahor, Bethuel, and Laban, shall be briefly stated. Terah, who was the father of three sons-Abram, Nahor, and Haran (Gen. 11:27), represents the common stock from which come churches. Terah himself was indeed an idolater, but representatives do not regard the person but the thing (n. 1361). And because the representative Jewish Church commenced in Abraham, and was renewed among his descendants from Jacob, therefore Terah and his three sons put on the representation of churches-Abram the representation of a genuine church, such as exists with those who have the Word; but Nahor his brother the representation of a church such as exists among the Gentiles who have not the Word. That the Lord’s church is scattered throughout the universal earth, and that it exists among those Gentiles also who live in charity, is manifest from what has been shown here and there concerning the Gentiles. [2] This therefore is the reason why by Nahor, his son Bethuel, and Bethuel’s son Laban, there is represented the collateral good of a common stock, that is, the good in which they are who are of the Lord’s church among the Gentiles. This good differs from the good of a common stock in the direct line of descent, in this respect-that the truths which are conjoined with their good are not genuine, but most of them are external appearances which are called fallacies of the senses; for these Gentiles have not the Word whereby they can be enlightened. In its essence indeed good is only one, but it receives its quality from the truths implanted in it, and thereby becomes various. The truths that to the Gentiles appear as truths are in general that they should worship some God from whom they seek their good and to whom they attribute it, and so long as they live in the world they do not know that this God is the Lord; also that they should adore their God under images, which they account holy; besides many other things. Nevertheless these things are no hindrance to their being saved equally with Christians, provided they live in love to their God and in love toward the neighbor; for thus in the other life they have a capacity to receive interior truths (see n. 932, 1032, 1059, 2049, 2051, 2284, 2589-2604, 2861, 2863, 3263). This shows what is here meant by the collateral good of a common stock. That by Nahor are represented those out of the church who are in brotherhood by virtue of good, may be seen above (n. 2863, 2866, 2868); that by Bethuel is represented the good of the Gentiles of the first class (n. 2865, 3665); and by Laban the affection of external or corporeal good, and properly the collateral good of a common stock (n. 3612, 3665). [3] With this good the case is that first of all it serves man as a means of procuring for himself spiritual good, for it is external corporeal, and is grounded in external appearances which in themselves are fallacies of the senses. In childhood man acknowledges nothing else as truth and good, and although he is taught what internal good and truth are, still he has no other idea concerning them than a corporeal one; and because such is the first idea, therefore such good and truth are the first means by which interior truths and goods are introduced. This is the arcanum which is here represented by Jacob and Laban.

(3779) And they said, We know him. That this signifies affirmation, may be seen without explication.

(3780) And he said into them, Hath he peace? That this signifies, Is not this good from the Lord's kingdom? is evident from the signification of "peace," concerning which in what follows. In the historical sense inquiry is made concerning Laban, as to whether he hath peace, but in the internal sense the inquiry is concerning the good which is represented by Laban. That Laban represents the collateral good of a common stock, that is, such good as exists among the Gentiles, who are in the general church, that is, in the Lord's kingdom, may be seen just above (n. 3778). From this it is evident what is signified by the words, "Is not this good from the Lord's kingdom?" [2] In regard to peace, in the supreme sense it signifies the Lord Himself, and hence in the internal sense His kingdom, and it is the Lord's Divine inmostly affecting the good in which are those who are therein. That these things are signified in the Word by "peace," is evident from many passages; as in Isaiah: Unto us a Child is born, unto us a Son is given and the government shall be upon His shoulder and His name shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom (Isa. 9:6-7); where the “Prince of Peace” manifestly denotes the Lord; and “the increase of His government and peace” denotes the things which are in His kingdom, thus His kingdom itself. Again: The work of righteousness shall be peace, and the labor of righteousness quietness and security for ever; and My people shall dwell in a habitation of peace (Isa. 32:17-18); in which passage the Lord’s kingdom is treated of, where peace, quietness, and security succeed each other; a “habitation of peace” denotes heaven. [3] Again: The angels of peace weep bitterly; the paths are laid waste, the wayfaring man hath ceased (Isa. 33:7-8); “angels of peace” denote those who are in the Lord’s kingdom, thus that kingdom itself, and in the supreme sense the Lord; the “paths being laid waste, and the wayfaring man ceasing,” signifies that there is no longer truth anywhere. (That “paths” and “ways” are truths, see above, n. 627, 2333). Again: How delightful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, Thy God reigneth (Isa. 52:7); where “he that bringeth good tidings and publisheth peace” denotes the Lord’s kingdom. Again: The mountains shall depart, and the hills be removed; but My mercy shall not depart from thee, neither shall the covenant of My peace be removed (Isa. 54:10). Again: The way of peace have they not known; and there is no judgment in their tracks (Isa. 59:8). In Jeremiah: I will take away My peace from this people, saith Jehovah, even compassion and mercy (Jer. 16:5). [4] Again: The folds of peace are laid waste, because of the burning of the anger of Jehovah (Jer. 25:37). Again: The prophet who prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that Jehovah hath sent him (Jer. 28:9). Again: I know the thoughts that I think toward you, saith Jehovah, thoughts of peace (Jer. 29:11). So in Haggai: The glory of this latter house shall be greater than that of the former; for in this place will I give peace (Hag. 2:9). And in Zechariah: They shall be a seed of peace; the vine shall give her fruit, and the earth shall give her increase, and the heavens shall give their dew (Zech. 8:12). In David: Keep integrity and behold the upright, because the end for that man is peace (Ps. 37:37). In Luke: Jesus saith to His disciples, Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; but if not, it shall turn to you again (Luke 10:5-6). In John: Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you (John 14:27). Again: Jesus said, These things have I spoken unto you that in Me ye may have peace (John 16:33). [5] In all these passages in the supreme sense "peace" signifies the Lord; and in the representative sense His kingdom, and good from the Lord therein, thus the Divine which flows into good, or into the affections of good, which also causes joy and happiness from the inmost. From this it is manifest what is meant by these words of the benediction: Jehovah lift up His faces upon thee and give thee peace (Num. 6:26); and what by the salutation used of old, "Peace be unto you;" and the same addressed by the Lord to the apostles (John 20:19, 21, 26). See also what is said concerning peace elsewhere (n. 92, 93, 1726, 2780, 3170, 3696).

(3781) And they said, Peace. That this signifies affirmation, is evident without explication, for it is an affirmative reply.

(3782) And behold Rachel his daughter. That this signifies the affection of interior truth, is evident from the representation of Rachel, as being the affection of interior truth; and of Leah, as being the affection of exterior truth, concerning which in what follows.

(3783) Cometh with the flock. That this signifies interior doctrinal things, is evident from the signification of a "flock," as being the church, and also doctrinal things (see n. 3767, 3768, 3772); in the present case interior doctrinal things, because it is said of Rachel that she "came with the flock."

(3784) Verses 7, 8. And he said, Behold as yet the day is great, it is not time for the cattle to be gathered together: water ye the flock, and go and feed them. And they said, We cannot until all the droves are gathered together, and they roll the stone from the well's mouth; then shall we water the flock. "And he said, Behold as yet the day is great," signifies that now the state was advancing; "it is not time for the cattle to be gathered together," signifies that the goods and truths of the churches and of doctrinal things could not as yet be gathered into a one; "water ye the flock and go and feed them," signifies instruction therefrom to a few; "and they said, We cannot until all the droves are gathered together," signifies that they ought to be together; "and they roll the stone from the well's mouth," signifies that thus the things of the Word are disclosed; “then shall we water the flock,” signifies that then they are instructed.

(3785) And he said, Behold as yet the day is great. That this signifies that the state was now advancing, is evident from the signification of “day,” as being state (n. 23, 487, 488, 493, 893, 2788, 3462); that “Behold as yet it is great,” denotes that it is advancing, is manifest from the series.

(3786) It is not time for the cattle to be gathered together. That this signifies that the goods and truths of the churches and of doctrinal things could not yet be gathered into a one, is evident from the signification of “time,” as being state in general (n. 2625, 2788, 2837, 3254, 3356); from the signification of “being gathered together,” as being to be in a one; and from the signification of “cattle,” as being in general the goods and truths of churches and of doctrinal things. That “cattle” in general have this signification, is because in the rituals of the representative church, and in the Word, animals signify the affections of good or of truth; as may be seen from what has been shown above (n. 45, 46, 142, 143, 246, 714, 715, 2679, 2697, 2979, 3203, 3502, 3508, 3510, 3665, 3699, 3701). [2] The case is the same in general with the church when it is being set up again-the doctrinal things of good and truth must be collected into a one, for it is on these that it is built. Moreover doctrinal things have a connection with and mutual respect to each other, and therefore unless they are first collected into a one, there will be a defect, and that which is lacking must be supplied by man’s rational; and how blind and illusory this is in spiritual and Divine things, when its conclusions are from itself, has been abundantly shown above. For this reason there has been given to the church the Word, which contains all the doctrinal things of good and truth. In this regard, with a man who is being regenerated, the case is the same with the church in general as it is with the church in particular; for such a man is the church in particular. That the doctrinal things of good and truth which belong to the church must needs first be together in a man before he is regenerated has been shown above. This then is what is signified in the internal sense by "Behold as yet the day is great, it is not time for the cattle to be gathered together."

(3787) Water ye the flock, and go and feed them. That this signifies instruction therefrom to a few, is evident from the signification of "watering the flock," as being to instruct from the Word (n. 3772); and from the signification of the words, "go and feed them," as being the derivative life and doctrine. (That "to go" signifies life, see above, n. 3335, 3690; and that "to feed" signifies doctrine, see also above, n. 343, and in what follows.) The arcanum which here lies hidden is that there are few who ever arrive at a full state (concerning which state see above, n. 2636); thus who can be regenerated.

(3788) And they said, We cannot, until all the droves are gathered together. That this signifies that they ought to be together, is evident from the signification of "gathering," as being to be made into a one, that is, to be together, as above (n. 3786); and from the signification of "droves," as being doctrinal things (n. 3767, 3768). What these words imply may be seen from what was said above (n. 3786, 3787).

(3789) And they rolled the stone from the well's mouth. That this signifies that thus the things which are of the Word are disclosed, is evident from the signification of "rolling away the stone," as being to be disclosed (n. 3769, 3771, 3773); and from the signification of the "well," as being the Word (n. 3424, 3765).

(3790) Then shall we water the flock. That this signifies that in this case they are instructed, is evident from the signification of "watering the flock," as being to instruct (n. 3772, 3787). This is also manifest from what goes before.

(3791) Verses 9-11. While he was yet speaking with them, Rachel came with the flock which was her father's, for she was a shepherdess. And it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother, and the flock of Laban his mother's brother, that Jacob came near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice and wept. "While he was yet speaking with them," signifies thought on that occasion; "Rachel came with the flock," signifies the affection of the interior truth which is of the church and of doctrine; "which was her father's," signifies from good in respect to origin; "for she was a shepherdess," signifies that the affection of interior truth teaches what is in the Word; "and it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother," signifies the acknowledgment of the affection of that truth in regard to its origin; "and the flock of Laban his mother's brother," signifies the church and the doctrine therefrom; "that Jacob came near, and rolled the stone from the well's mouth," signifies that the Lord from natural good has opened the Word as to its interiors; "and watered the flock of Laban his mother's brother," signifies instruction; "and Jacob kissed Rachel," signifies love toward interior truths; "and lifted up his voice and wept," signifies the ardor of love.

(3792) While he was yet speaking with them. That this signifies thought on that occasion, is evident from the signification in the historicals of the Word of "to speak," as being to think (see n. 2271, 2287, 2619). That it signified thought on that occasion is manifest, because at the very time when he was speaking with them, or what is the same thing, "while he was yet speaking with them," Rachel came.

(3793) Rachel came with the flock. That this signifies the affection of the interior truth which is of the church and of doctrine, is evident from the representation of Rachel, as being the affection of interior truth; and from the signification of a "flock," as being the church and also doctrine (n. 3767, 3768, 3783.) That it may be known how the case is with the representation of Rachel as being the affection of interior truth, and of Leah as being the affection of exterior truth, it shall be briefly stated that the natural which is represented by Jacob consists of good and truth, and that in this natural, as in all things of man and of universal nature in general and particular there must be the marriage of good and truth. Without this marriage nothing is produced-all production and all effect being therefrom. This marriage of good and truth, however, does not exist in man's natural when he is born, because man alone is not born into Divine order; he does indeed possess the good of innocence and of charity, which in his earliest infancy flows in from the Lord, but there is no truth with which this good may be coupled. As he advances in years, this good which in infancy had been insinuated into him by the Lord is drawn in toward the interiors, and is there kept by the Lord, in order that it may temper the states of life which he afterwards puts on. This is the reason why without the good of his infancy and first childhood man would be worse and more fierce than any wild beast. When this good of infancy is being drawn in, evil comes in its place and enters into man's natural, and with this evil falsity couples itself, and there takes place in the man the conjunction, and as it were the marriage, of evil and falsity. In order therefore that man may be saved, he must be regenerated, and evil must be removed, and good from the Lord insinuated, and according to the good which he receives, truth is insinuated into him, for the purpose of effecting the coupling, or as it were the marriage, of good and truth. [2] These are the things represented by Jacob, and by his two wives, Rachel and Leah. Jacob therefore now puts on the representation of the good of the natural, and Rachel the representation of truth; but as all the conjunction of truth with good is wrought by means of affection, it is the affection of truth to be coupled with good that is represented by Rachel. Moreover in the natural, as in the rational, there is an interior and an exterior; Rachel representing the affection of interior truth, and Leah the affection of exterior truth. Laban, who is their father, represents the good of a common stock, but the collateral good, as before stated; which good is that which in a collateral line corresponds to the truth of the rational, which is signified by “Rebekah” (see n. 3012, 3013, 3077). Hence the daughters from this good represent the affections in the natural, for these are as daughters from this good as from a father. And as these affections are to be coupled with natural good, they represent the affections of truth; the one the affection of interior truth, and the other the affection of exterior truth. [3] As regards the regeneration of man in respect to his natural, the case is altogether the same as it is with Jacob and the two daughters of Laban, Rachel and Leah; and therefore whoever is able to see and apprehend the Word here according to its internal sense, sees this arcanum disclosed to him. But no one can see this except the man who is in good and truth. Whatever perception others may have of things therein relating to moral and civic life, and however intelligent they may thereby appear, still they can see nothing of this nature so as to acknowledge it; for they do not know what good and truth are, but suppose evil to be good and falsity to be truth; and therefore the moment that good is mentioned, the idea of evil is presented; and when truth is mentioned, the idea of falsity; consequently they perceive nothing of these contents of the internal sense, but as soon as they hear them darkness appears and extinguishes the light.

(3794) Which was her father’s. That this signifies from good in respect to origin, is evident from the representation of Laban, who here is the “father,” as being the collateral good of a common stock (see n. 3612, 3665, 3778); and also from the signification of “father,” as being good (n. 3703).

(3795) For she was a shepherdess (or, “she was one who feeds.”) That this signifies that the affection of interior truth teaches what is in the Word, is evident from the signification of a “shepherd,” or one that feeds the flock, as being one who leads and teaches (n. 343); and from the representation of Rachel, who in the present case is “she,” as being the affection of interior truth (concerning which just above, n. 3793). The reason this teaching is said to be from the Word is that she came to the well with the flock; and that the “well” signifies the Word may be seen above (n. 3765). Moreover it is the affection of interior truth which teaches; for from this affection the church is a church, and a shepherd or pastor is a pastor. The reason why in the Word a “shepherd,” and “one that feeds” signifies those who lead and teach, is that a “flock” signifies those who are led and taught, consequently churches, and also doctrines of the church (n. 3767, 3768, 3783). That a “shepherd” and a “flock” have such a signification is well known in the Christian world, for so they who teach and they who learn are called, and therefore it is needless to confirm this from the Word.

(3796) And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother’s brother. That this signifies the acknowledgment of the affection of that truth in regard to its origin, is evident from the signification of “seeing,” as here being to acknowledge, as is evident from the series or connection; and from the representation of Rachel, as being the affection of interior truth (see n. 3793). “The daughter of Laban, his mother’s brother” implies its origin, namely, that it was from collateral good, which was joined in brotherhood with the rational truth represented by Rebekah, the mother of Jacob. [2] As regards the affections of truth and of good the case is this: The genuine affections of truth and of good which are perceived by man are all from a Divine origin, because from the Lord; but on the way, as they descend, they diverge into various and diverse streams, and there form for themselves new origins; for as they flow into affections not genuine but spurious, and into the affections of evil and falsity in the man, so are they varied. In the external form these affections often present themselves like the genuine ones; but in the internal form they are of this spurious character. The sole characteristic from which they are known is their end; if as regards their end they are for the sake of self or the world, then these affections are not genuine; but if as regards their end they are for the sake of the good of the neighbor, the good of societies, the good of our country, and especially if for the good of the church and the good of the Lord’s kingdom, then they are genuine, because in this case they are for the sake of the Lord, inasmuch as the Lord is in these goods. [3] It is therefore the part of a wise man to know the ends that are in him. Sometimes it appears as if his ends were for self when yet they are not so; for it is the nature of man to reflect upon himself in everything, and this from custom and habit. But if anyone desires to know the ends that are within him, let him merely pay attention to the delight he perceives in himself from the praise and glory of self, and to the delight he perceives from use separate from self; if he perceives this latter delight, he is in genuine affection. He must also pay attention to the various states in which he is, for the states themselves very much vary the perception. A man can explore these things in himself, but not in others; for the ends of each man's affection are known to the Lord alone. This is the reason why the Lord said: Judge not, that ye be not judged; condemn not, that ye be not condemned (Luke 6:37); for a thousand persons may appear to be in a like affection in respect to truth and good, and yet every one of them be in an affection unlike in respect to origin, that is, in respect to end. [4] That the end determines the quality of the affection, that is to say, whether it is genuine, spurious, or false, is because a man's end is his very life; for a man has that for his end which is of his life, or what is the same, of his love. When the good of his neighbor, the general good, the good of the church and of the Lord's kingdom, is the end, then as to his soul the man is in the Lord's kingdom, thus in the Lord; for the Lord's kingdom is nothing else than a kingdom of ends and uses for the good of the human race (see n. 3645). The angels themselves who are with man are solely in his ends. Insofar as a man is in such an end as that in which is the Lord's kingdom, so far the angels are delighted with him, and conjoin themselves with him as with a brother; but insofar as a man is in the end of self, so far the angels retire, and evil spirits from hell draw near, for there reigns in hell no other end than this; from all of which we can see how important it is to explore and know from what origin the affections are, and this can be known solely from the end.

(3797) And the flock of Laban, his mother's brother. That this signifies the church and the doctrine therefrom, is evident from the signification of a "flock," as being the church and doctrine (n. 3767, 3768, 3783). The reason why Laban is here called "his mother's brother," is that thereby is likewise signified an acknowledgment in respect to the origin, as stated just above.

(3798) That Jacob came near, and rolled the stone from the well's mouth. That this signifies that the Lord from natural good uncovered the Word as to things interior, is evident from the representation of Jacob, as being the Lord's Divine natural, as before shown, here, in respect to the good therein; and from the signification of "rolling the stone from the well's mouth," as being to uncover the Word in respect to its interiors (n. 3769, 3771, 3773, 3789). The reason why the supreme internal sense here is that the Lord from natural good uncovered the Word as to its interiors, is that Jacob here represents good in the natural; for Jacob puts on the representation of good, because now truth was to be adjoined thereto by means of the affection which Rachel represents (see just above, n. 3775, 3793); and because it is from good that the Word is uncovered in respect to its interiors (n. 3773). That it is from good that the Word is uncovered is very manifest, because it is from the love in which each man is that he sees the things which are of that love, and that which he sees he calls truths, because they are in agreement with that love. There is in each man's love the light of his life, for love is like a flame from which light issues; such therefore as is the love or flame, such is the man's light of truth. They who are in the love of good can see that which is of this love, consequently the truths that are in the Word, and this in accordance with the amount and the quality of their love of good; for in this case light or intelligence flows in from heaven, that is, through heaven from the Lord. For this reason it is that as before said no one can see and acknowledge the interiors of the Word unless he is in good as to life.

(3799) And watered the flock of Laban, his mother's brother. That this signifies instruction, is evident from the signification of "watering the flock," as being instruction (concerning which see above, n. 3772). The reason why Laban is here a third time called "his mother's brother," is that the origin is pointed out from which came the flock and Rachel, that is to say, from which come the doctrine and the affection of interior truth.

(3800) And Jacob kissed Rachel. That this signifies love toward interior truths, is evident from the signification of "kissing," as being unition and conjunction from affection (concerning which see above, n. 3573, 3574), consequently love, because regarded in itself love is unition and conjunction from affection; and from the representation of Rachel, as being the affection of interior truth (n. 3793).

Hence it is evident that by “Jacob kissed Rachel,” is signified love toward interior truths.

(3801) And lifted up his voice and wept. That this signifies the ardor of love, is evident from the signification of “lifting up the voice and weeping,” as being the ardor of love; for weeping belongs to sorrow, and also to love, and is the highest degree of each of them.

(3802) Verses 12, 13. And Jacob told Rachel that he was her father’s brother, and that he was Rebekah’s son; and she ran and told her father. And it came to pass when Laban heard the tidings of Jacob, his sister’s son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house; and he told Laban all these words. “And Jacob told Rachel that he was her father’s brother,” signifies the affinity of the good which is “Jacob” and of the good which is “ Laban;” “and that he was Rebekah’s son,” signifies the conjunction of these affinities; “and she ran and told her father,” signifies acknowledgment by means of interior truths; “and it came to pass when Laban heard the tidings of Jacob his sister’s son,” signifies the acknowledgment of the related good; “that he ran to meet him,” signifies agreement; “and embraced him,” signifies affection; “and kissed him,” signifies initiation; “and brought him to his house,” signifies to conjunction; “and he told Laban all these words,” signifies from truths.

(3803) And Jacob told Rachel that he was her father’s brother. That this signifies the affinity of the good which is “Jacob” and of the good which is “Laban,” is evident from the signification of "telling," as being to make known; and from the representation of Jacob, as being good (concerning which see above); and from the representation of Rachel to whom this was made known, as being the affection of interior truth (n. 3793); and from the signification of "brother," who here is Jacob, as being good (n. 367, 2360, 3303, 3459); and from the signification of "father," who here is Laban, as also being good (n. 3703). From all this and also from the series it is evident that by "Jacob told Rachel that he was her father's brother," is signified the affinity of the good which is "Jacob" and of the good which is "Laban." But to set forth this affinity itself, and the consequent conjunction of the two through the affection of interior truth (which is "Rachel") would be to make the subject more obscure, because few know what the good of the natural is, and that this is distinct from the, good of the rational; or what is the collateral good of a common stock; or again what is the affection of interior truth. He who by his own investigation has not acquired for himself some idea concerning these things, receives but a faint idea, if any, from description; for a man receives only so much from others as he either has of his own, or acquires for himself by looking into the matter in himself; all the rest passes away. Suffice it to know that there are innumerable affinities of good and truth, and that the heavenly societies are in accordance therewith (see n. 685, 917, 2739, 3612). [2] The reason why Jacob calls himself the "brother" of Laban, when yet he was his sister's son, is that all are brethren from good; and for the same reason Laban in his turn calls Jacob “brother” (verse 15). It is good which makes blood relationship, and which conjoins; for good is of love, and love is spiritual conjunction. This is the reason why in the ancient churches all those who were in good were called brethren, and even in the Jewish Church but inasmuch as this church esteemed all others vile, and supposed themselves alone to be the chosen, they called only those brethren who were born Jews, and all others they called either companions or strangers. The primitive Christian Church also called all brethren who were in good, but afterwards only those who were within their own congregation. But the name “brother” vanished away from among Christians, together with good, and when truth succeeded in the place of good, or faith in the place of charity, then they could no longer from good call one another brethren, but neighbors. This also is the effect of the doctrine of faith without the life of charity, in that brotherhood with one of lower station than themselves seems to be beneath them; for with such persons brotherhood does not derive its origin from the Lord, and consequently from good; but from self, and consequently from honor and gain. 3803a. And that he was Rebekah’s son. That this signifies the conjunction of these affinities, is evident without explication; for Rebekah, who was the mother of Jacob and the sister of Laban, was she from whom was the conjunction.

(3804) And she ran and told her father. That this signifies acknowledgment by means of interior truths, is evident from the signification of “running and telling,” as being the affection of making known, in the present case from acknowledgment; and from the signification of her "father," as being the good which is signified by "Laban." That the acknowledgment was by means of interior truths, is represented by Rachel, who signifies the affection of interior truth. From this it results that by these words is signified acknowledgment by means of interior truths. The case herein is this: The good which Jacob represents (which is the good of the natural), like all good in general, is known and acknowledged as to its existence, but not as to its quality, except by means of truths; for good receives its quality from truths, and thus by means of truths is known and acknowledged. Good does not become the good which is called the good of charity until truths are implanted in it, and such as are the truths that are implanted in it, such good does it become. [2] For this reason the good of one person, although it may appear precisely similar to that of another, is yet not the same; and with all persons whatsoever in the universe the good of one is different from that of another. It is the same with human faces, in which for the most part the affections are portrayed, and throughout the whole human race none are exactly alike. Truths themselves constitute as it were the face of beauty, the good of which is from the form of truth, but it is good that affects. Such are all angelic forms, and such would man be if from interior life he were in love to the Lord, and in charity toward his neighbor. He was created into such forms, because into the likeness and image of God; and such forms as to their spirits are they who are regenerated, however they may appear as to the body. From this it is evident what is meant by good being acknowledged by means of interior truths.

(3805) And it came to pass when Laban heard the tidings of Jacob his sister's son. That this signifies the acknowledgment of the related good, is evident in like manner from what results from the signification of these words in the internal sense; it is reciprocal acknowledgment which is thus described. It is evident that the subject here treated of is the good's choice, which choice precedes the marriage of good and truth.

(3806) He ran to meet him. That this signifies agreement, is evident from the signification of "to run to meet," as being agreement, for it looks to conjunction; concerning which below. It is well known that agreement or similitude conjoins.

(3807) And embraced him. That this signifies affection, is evident from the signification of "embracing," as being affection; for interior affection falls into this gesture, every affection having gestures in the body which correspond to it. That affection in general is expressed by embracing, is well known.

(3808) And kissed him. That this signifies initiation, is evident from the signification of "kissing," as being conjunction from affection (see n. 3573, 3574, 3800), here, initiation into this conjunction, for initiation is precedent to conjunction.

(3809) And brought him to his house. That this signifies to conjunction, is evident from the signification of "bringing to a house," as being to himself; for in the internal sense man himself is called a "house" (n. 3128, 3142, 3538); and this from good, which properly is a "house" (n. 2233, 2234, 3652, 3720). In the present case therefore the signification is to the good which is represented by Laban; so that by "bringing to his house" is here signified conjunction. There is here fully described in the internal sense the process of the conjunction of natural good which is "Jacob," with collateral good which is "Laban." The following five things constitute this process; namely, mutual acknowledgment, agreement, affection, initiation, and conjunction. Mutual acknowledgment was signified by Rachel running and telling her father, and by Laban hearing the report of Jacob his sister's son (n. 3804, 3805); agreement was signified by Laban running to meet him (n. 3806); affection by Laban embracing him (n. 3807); initiation by his kissing him (n. 3808); and conjunction by his bringing him to his house, as here stated.

(3810) And he told Laban all these words. That this signifies from truths, that is, that the acknowledgment, agreement, affection, initiation, and conjunction were therefrom, is evident from the series, and also from the words as explained according to the internal sense, whereof this is the conclusion. (See what was said just above, n. 3804.)

(3811) Verses 14, 15. And Laban said to him, Surely thou art my bone and my flesh. And he dwelt with him a month of days. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? Tell me, what shall be thy reward? "And Laban said to him, Surely thou art my bone and my flesh," signifies conjoined in respect to truths and to goods; "and he dwelt with him a month of days," signifies a new state of life; "and Laban said unto Jacob, Because thou art my brother," signifies because they have blood relationship from good; "shouldest thou therefore serve me for nought? Tell me what shall be thy reward," signifies that there must be a means of conjunction.

(3812) And Laban said to him, Surely thou art my bone and my flesh. That this signifies conjoined in respect to truths and to goods, is evident from the signification of the words, "thou art my bone and my flesh," as being conjunction. The ancients had this form of speaking concerning those who were of one house, or of one family, or in some relationship-"my bone and my flesh" (see n. 157); and hence by these words is signified conjunction. The reason why it signifies as to truths and as to goods, is that all spiritual conjunction is effected by these, and all natural conjunction has relation to the same. Moreover, by "bone and flesh" is signified what is man's own; by "bone," the own of his understanding, and by "flesh" the own of his will; thus by "bone" is signified what is his own in respect to truth, for this is of the understanding; and by "flesh" is signified what is his own in respect to good, for this is of the will (n. 148, 149). [2] As regards man's own in general it is of two kinds, one infernal and the other heavenly; that which is infernal is received by man from hell, and that which is heavenly from heaven, that is, through heaven from the Lord; for all evil, as well as all the derivative falsity, flows in from hell; and all good, and the derivative truth, from the Lord. This is known to men from the doctrine of faith, but scarcely one in ten thousand believes it. For this reason man appropriates to himself or makes his own the evil which flows in from hell, and the good which flows in from the Lord does not affect him, consequently is not imputed to him. The reason why man does not believe that evil flows in from hell, and good from the Lord, is that he is in the love of self, which love carries this with it, insomuch that it is exceedingly indignant when it is said that everything inflows. This therefore is the reason why all that is man's own is nothing but evil (see n. 210, 215, 694, 731, 874-876, 987, 1023, 1044, 1047). But that man believes that evil is from hell and good from the Lord comes from the fact that he is not in the love of self, but in love toward his neighbor and in love to the Lord, for this love is attended with such a belief. Thus it is that man receives from the Lord a heavenly own (concerning which see above n. 155, 164, 731, 1023, 1044, 1937, 1947, 2882, 2883, 2891). [3] In both senses this own is signified by "bone and flesh;" and consequently by "bones" in the Word is signified truth, and in the opposite sense falsity, and by "flesh" good, and in the opposite sense evil. That this is the signification of "bones," may be seen from the following passages. In Isaiah: Jehovah shall lead thee continually, and shall satisfy thy soul in droughts, and shall make strong thy bones; that thou mayest be like a watered garden (Isa. 58:11); where "making strong the bones" signifies to make alive the own of the understanding, that is, to enlighten it with intelligence;

whence it is said, “that thou mayest be like a watered garden.” (That a “garden” signifies intelligence, may be seen above, n. 100, 108, 1588.) Again: Then ye shall see, and your heart shall rejoice, and your bones shall flourish like the grass (Isa. 66:14); where by “bones flourishing like the grass,” the like is signified as above. [4] In Jeremiah: Her Nazirites were whiter than snow, they were fairer than milk; their bones were more ruddy than gems, a sapphire was their polishing; their form is darker than blackness, they are not known in the streets; their skin cleaveth to their bone, it is withered, it is become like wood (Lam. 4:7-8); the “Nazirite” denotes the celestial man (n. 3301); “whiter than snow and fairer than milk” denotes to be in celestial truth; and because this truth is from the love of good, it is said that “their bones were more ruddy than gems.” (“Whiteness” and “fairness” are predicated of truth, n. 3301; “ruddiness,” of good, n. 3300; “gems,” of truths which are from good, n. 114.) By “their skin cleaving to their bone” is described a changed state as to the celestial things of love, namely, that there was no flesh on the bones, that is, no longer any good; for then all truth becomes like skin which cleaves to the bone; it is “withered and become like wood.” [5] In Ezekiel: Utter a parable against the rebellious house, and say unto them, Thus saith the Lord Jehovih, Set on the caldron, set it on, and also pour waters into it; gathering the pieces thereof into it, every good piece, the thigh and the shoulder; fill it with the choice bones; taking the choice of the flock; and let there be also a hearth of bones under it; let the bones also be boiled in the midst of it (Ezek. 24:3-5, 10); where a "caldron" signifies violence offered to good and truth, wherefore it is called a "city of bloods" (verse 6); the "pieces, the good piece, the thigh, and the shoulder gathered into it" are flesh, by which are meant goods; the "choice bones" with which the caldron was filled denote truths a "hearth of bones," the affection of truth; the "bones being boiled in the midst of it," violence offered to truths. Everyone can see that Divine arcana are stored within this parable; and also that these arcana can in no wise be known unless it is known what is signified in the internal sense by a "caldron" or "pot," by "pieces," by "thigh and shoulder," by "choice bones," by a "hearth of bones," and by "boiling." In Micah: Is it for you to know judgment, who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who have eaten the flesh of My people, and have flayed their skin from off them; and have broken their bones, and have divided them as into the pot, and as flesh in the midst of the caldron? (Micah 3:1-3); where the signification is the same. [6] In Ezekiel: He brought me out in the spirit of Jehovah, and set me down in the midst of the valley, which was full of bones. And He said unto me, Shall these bones live? He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones hear the word of Jehovah; thus saith the Lord Jehovih unto these bones, Behold I will cause breath to enter into you that ye may live; I will lay sinews upon you, and will cause flesh to come up upon you, and will cover you with skin, and put breath in you that ye may live. I prophesied, and the bones came together, bone to its bone; and I held and lo there were sinews upon them, and flesh came up, and skin covered them above; and there was no breath in them and breath came into them, and they revived, and stood upon their feet (Ezek. 37:1, 3-8, 10). The subject here treated of in general is the setting up again of the church among the Gentiles; and in particular, the regeneration of man: “dry bones” denote the own of the understanding, which is inanimate before it receives the life of good from the lord, but is thereby animated or made alive; the “flesh which the Lord causes to come up upon the bones” is the own of the will, which is called the heavenly or celestial own, and thus signifies good; “breath” is the Lord’s life, and when this inflows into that good of the man which he seems to himself to will and do from his own, the good is then vivified, and from the good the truth, and out of the dry bones there is made a man. [7] In David: All My bones are unloosed, My heart is become like wax, I can number all My bones. They have parted My garments among them, and upon My vesture have they cast a lot (Ps. 22:14, 17-18); where the subject is the Lord’s temptations as to Divine truths, which were the Lord’s own, and hence are called “My bones;” and as to Divine good, which was the Lord’s own, and hence is called “My heart.” (That the “heart” signifies good, may be seen above, n. 3313, 3635.) And because “bones” signify these truths, the numbering of which denotes to desire to dissipate them through reasonings and falsities, therefore there immediately follow the words, “they parted My garments, and cast a lot upon My vesture;” for “garments” also signify truths, but exterior ones (n. 297, 1073, 2576); "dividing them and casting a lot upon the vesture," involves the like-as also in Matthew 27:35. Again: My soul exulteth in Jehovah; it shall be glad in His salvation. All my bones shall say, Who is like unto Thee? (Ps. 35:9-10); where it is evident that in the spiritual sense "bones" denote the own of the understanding. Again: Thou shalt cause me to hear joy and gladness; the bones which Thou hast bruised shall exult (Ps. 51:8); where the "exulting of the bones which were bruised" signifies re-creation through truths after temptations. [8] As "bone" signified the own of the understanding, that is, the own as to truth, and in the supreme sense the Divine truth which was the Lord's own, it was for this reason ordained as a statute of the passover that they should not break a bone of the paschal lamb; concerning which we read in Moses: In one house shall it be eaten; thou shall not carry forth of the flesh abroad out of the house; neither shall ye break a bone thereof (Exod. 12:46). And in another place: They shall not leave of it until the morning, nor break a bone thereof (Num. 9:12); "not to break a bone," in the supreme sense signifies not to do violence to truth Divine; and in the representative sense, not to do violence to the truth of any good whatever; for the quality of good and the form of good are from truths, and truth is the support of good, as bones are of flesh. [9] That the Word, which is Divine truth itself, vivifies the dead, was represented by the man reviving and standing upon his feet who, when cast into the sepulcher of Elisha, touched his bones (2 Kings 13:21). (That Elisha represented the Lord as to truth Divine, or the Word, may be seen above, n. 2762.) That in the opposite sense "bones" signify the falsity which is from man's own, is manifest from the following passages. In Jeremiah: In that time they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their sepulchers; and they shall spread them before the sun, and the moon, and all the army of the heavens, which they had loved, and which they had served (Jer. 8:1-2). In Ezekiel: I will lay the carcasses of the sons of Israel before their idols, and I will scatter your bones round about your altars (Ezek. 6:5). In Moses: God who brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and shall destroy their arrows (Num. 24:8). In the second book of Kings: Josiah the king brake in pieces the pillars, and cut down the groves, and filled their place with the bones of man; he took the bones out of the sepulchers, and burned them upon the altar that he might defile it; he sacrificed all the priests of the high places who were there, upon the altars, and burned men's bones upon them (2 Kings 23:14, 16, 20). In Moses: The soul that hath touched upon the surface of the field one that is slain with the sword, or one dead, or the bone of a man, or a sepulcher, shall be unclean seven days (Num. 19:16, 18). [10] As "bones" signify falsities, and "sepulchers" the evils in which they are, and as hypocrisy is evil appearing outwardly as good, but is inwardly defiled with things false and profane, therefore the Lord says in Matthew: Woe unto you, Scribes and Pharisees, hypocrites; for ye make yourselves like unto whited sepulchers, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity (Matt. 23:27-28). From these passages it is now evident that by "bones" is signified the own of the understanding, both as to truth and as to falsity.

(3813) As regards "flesh," in the supreme sense it signifies the own of the Lord's Divine Human, which is Divine good, and in the relative sense it signifies the own of man's will made alive by the own of the Divine Human, that is, by His Divine good. This own is what is called the heavenly own, which in itself is the Lord's alone appropriated to those who are in good, and thence in truth. Such an own have the angels who are in the heavens, and men who as to their interiors or as to the spirit are in the Lord's kingdom. But in the opposite sense, "flesh" signifies the own of man's will, which in itself is nothing but evil, and not being vivified by the Lord is called "dead," and thus the man himself is said to be dead. [2] That in the supreme sense "flesh" is the own of the Lord's Divine Human, thus His Divine good, is evident from the Lord's words in John: Jesus said, I am the living bread which came down from heaven; if anyone eat of this bread he shall live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat ? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you; he that eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed; he that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. This is the bread which came down from heaven (John 6:51-56, 58); that here "flesh" is the own of the Lord's Divine Human, thus the Divine good, is very evident; and this is what in the Holy Supper is called the "body." That in the Holy Supper the "body" or "flesh" signifies the Divine good; and the "blood" the Divine truth, may be seen above (n. 1798, 2165, 2177, 3464, 3735); and because "bread and wine" signify the same as "flesh and blood," namely, "bread," the Lord's Divine good, and "wine," His Divine truth, therefore the latter were enjoined instead of the former. This is the reason why the Lord said, "I am the living bread; the bread which I shall give is My flesh; he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him; this is the bread which came down from heaven." (That "to eat" signifies to be communicated, to be conjoined, and to be appropriated, see above, n. 2187, 2343, 3168, 3513, 3596.) [3] The same was represented in the Jewish Church by the ordinance that Aaron, his sons, and they who sacrificed, and others who were clean, might eat the flesh of the sacrifices, and that this was holy (Exod. 12:7-9; 29:30-34; Lev. 7:15-21; 8:31; Deut. 12:27; 16:4). If therefore an unclean person ate of that flesh, he was to be cut off from his people (Lev. 7:21). (That these sacrifices were called “bread,” may be seen above, n. 2165.) That “flesh” was called the “flesh of holiness” (Jer. 11:15; Haggai 2:12), and the “flesh of the offering which was on the tables in the Lord’s kingdom,” see Ezek. 40:43, where the new temple is described, by which there is evidently signified the worship of the Lord in His kingdom. [4] That in the relative sense “flesh” signifies the own of man’s will made alive by the Lord’s Divine good, is evident also from the following passages. In Ezekiel: I will give them one heart, and I will put a new spirit in the midst of you; and I will remove the heart of stone out of their flesh, and will give them a heart of flesh (Ezek. 11:19; 36:26); where the “heart of stone out of their flesh” denotes the will and the own not vivified; and the “heart of flesh,” the will and the own vivified. (That the “heart” is a representative of the good of the will, may be seen above, n. 2930, 3313, 3635.) In David: O God Thou art my God; in the morning I seek Thee; my-soul thirsteth for Thee, my flesh longeth for Thee in a dry land; and I am weary without waters (Ps. 63:1). Again: My soul longeth for the courts of Jehovah; my heart and my flesh cry out for joy unto the living God (Ps. 84:2). [5] In Job: I have known my Redeemer, He liveth, and at the last He shall rise upon the dust; and afterwards these things shall be encompassed with my skin, and from my flesh I shall see God; whom I shall see for myself, and mine eyes shall behold; and not another (Job 19:25-27); to be “encompassed with skin” denotes with the natural, such as man has with him after death (n. 3539); “from the flesh to see God” denotes the own vivified; therefore he says, “whom I shall see for myself, and mine eyes shall behold, and not another.” As it was known to the churches that flesh signified man’s own, and as the book of Job is a book of the Ancient Church (see n. 3540), he therefore spoke concerning these things from what is significative, as concerning many other things, in accordance with the custom of that time; so that those who deduce from this passage that the dead body itself shall be collected from the four winds, and shall rise again, are not acquainted with the internal sense of the Word. They who know the internal sense, know that they shall come into the other life with a body, but a purer one; for in the other life there are purer bodies; for they see each other, converse together, and enjoy every sense as in the present body, but in a more exquisite degree. The body which man carries about here on earth is for uses on earth, and therefore consists of bones and flesh; and the body which the spirit carries about in the other life is designed for uses in that life, and does not consist of bones and flesh, but of things which correspond to them (n. 3726). [6] That in the opposite sense “flesh” signifies the own of man’s will, which in itself is nothing but evil, is evident from the following passages. In Isaiah: They shall eat every man the flesh of his own arm (Isa. 9:20). I will feed their oppressors with their own flesh; and they shall be drunken with their own blood, as with new wine (Isa. 49:26). In Jeremiah: I will feed them with the flesh of their sons, and the flesh of their daughters, and they shall eat everyone the flesh of his companion (Jer. 19:9). In Zechariah: Let those who are left eat everyone the flesh of another (Zech. 11:9). In Moses: I will chastise you seven times for your sins; and ye shall eat the flesh of your sons; and the flesh of your daughters shall ye eat (Lev. 26:28-29). The own of man's will, that is, the nature of man, is thus described, for this is nothing else than evil and the derivative falsity; thus is hatred against truths and goods, which is signified by "eating the flesh of his arm, the flesh of sons and daughters, and the flesh of a companion." [7] In John: I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all both free and bond, both small and great (Rev. 19:17-18; Ezek. 39:17-20); that here by the "flesh of kings, of captains, of mighty men, of horses and of those that sit upon them, of all, both free and bond," are not signified such things as these, must be evident to everyone; thus that by "flesh" are signified other things which have hitherto been unknown. That evils which are from falsities, and evils from which are falsities, both from the own of man's will, are signified, is manifest from the several expressions. [8] As in the internal sense the falsity which results from the own of man's understanding is "blood"; and as the evil which results from the own of his will is "flesh," therefore the Lord speaks as follows concerning the man who is to be regenerated: As many as received, to them gave He power to become the sons of God, even to them that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13). Hence it is that by "flesh" in general is meant every man (see n. 574, 1050); for whether you say man, or man's own, it is the same thing. [9] That by "flesh" in the supreme sense is signified the Lord's Divine Human is manifest from the passage above quoted, and also from this in John: The Word was made flesh, and dwelt among us, and we held His glory, the glory as of the only begotten of the Father (John 1:14). From this "flesh" all flesh is vivified, that is to say, every man is vivified from the Lord's Divine Human by the appropriation of His love, which appropriation is signified by "eating the flesh of the Son of man" (John 6:51-58), and by "eating the bread" in the Holy Supper; for the "bread" is the "body" or "flesh" (Matt. 26:26, 27).

(3814) And he dwelt with him a month of days. That this signifies a new state of life, is evident from the signification of "dwelling," as being life (see n. 1293, 3384, 3613); and from the signification of a "month of days," as being a new state. (That all "times" denote states, see above, n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404; and therefore so do "years," "months," and "days;" but the quality of the states signified is evident from the numbers affixed.) But when a "year," "month," or "day" is mentioned in the singular number, it signifies an entire state; thus the end of the preceding and the beginning of the subsequent state, as has been shown above throughout the explications. Here therefore by a "month" is signified the end of the preceding and the beginning of the subsequent state, thus a new state, as also in other parts of the Word. As in Isaiah: At last it shall come to pass from month to its month, and from sabbath to sabbath, all flesh shall come to bow themselves down before Me, saith Jehovah (Isa. 66:23). In John: He showed me a pure river of water of life, clear as crystal, going forth from the throne of God and of the Lamb. In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits, yielding its fruit every month (Rev. 22:1-2); "yielding its fruit every month" signifies a state ever new, in regard to the reception of good, and the practice thence resulting. [2] In Moses: Number the sons of Levi by their fathers' house and by their families, every male from a month old and upward thou shalt number them. Number every firstborn male of the sons of Israel, from the son of a month and upward, and take the number of their names (Num. 3:15, 40); it was because the end of a preceding and the beginning of a subsequent state (that is, a new state), was signified by a "month," that it was commanded that their numbering should be "from the son of a month and upward." Again: If thou seest among the captives a woman beautiful in form, and thou hast a desire unto her, and wouldest take her to thee to wife, she shall put the raiment of her captivity from off her, and shall sit in thy house, and bewail her father and her mother a month of days, and after that thou shalt go in unto her, and shalt know her; and she shall be unto thee for a wife (Deut. 21:11, 13); where a "month of days" plainly denotes the end of a preceding, and the beginning of a subsequent or new state.

(3815) And Laban said unto Jacob, Because thou art my brother. That this signifies because they have blood relationship from good, is evident from the representation of Laban, as being the collateral good of a common stock; and from the representation of Jacob, as being the good of the natural (concerning which see above); and from the signification of “brother,” as being good (n. 3803); here consanguineous good, because it is said by Laban to Jacob, consequently by good to good. Moreover, all blood relationship derives its origin from good, for good is of love. The nearest degree of love in the descending line is called blood relationship, and is understood in the proper sense by “brother.” That in the spiritual world, or in heaven, no other consanguinities and affinities exist than those of love to the Lord and of love toward the neighbor, or what is the same, of good, has been made manifest to me by the fact that all the societies which constitute heaven, and which are innumerable, are perfectly distinguished from one another, in accordance with the degrees and differences of love, and thence of the derivative faith (see n. 685, 917, 2739, 3612); and also from the fact that they recognize each other, not from any relationship that had existed in the life of the body; but solely from good and the derivative truth. A father does not recognize a son or a daughter, nor a brother a brother or sister, nor even a husband a wife, unless they have been in similar good. They indeed meet when they first come into the other life, but are soon dissociated; for good itself, or love and charity, determines and assigns everyone to his own society. The blood relationship commences in the society in which each person is; and from this proceed the other relationships, even to the circumferences.

(3816) Shouldest thou therefore serve me for nought? Tell me, what shall be thy reward? That this signifies that there must be a means of conjunction, is evident from the signification of "serving for nought," as being without any obligation; and from the signification of "reward" as being a means of conjunction. "Reward" is occasionally mentioned in the Word, and in the internal sense signifies nothing else than a means of conjunction. The reason is that the angels are utterly unwilling to hear anything about a reward, as being on account of anything in them; nay, they are utterly averse to the idea of reward for any good or good action; for they know that with everyone that which is his own is nothing but evil, and that therefore whatever they do from their own would be attended with that which is contrary to reward; and that all good is from the Lord, and flows in, and this solely from mercy; thus that that is not from themselves for which they would think of reward. In fact good itself becomes not good when reward for it is thought of, for then a selfish end instantly adjoins itself, and insofar as this is the case, it induces a denial that the good is from the Lord, and from mercy; consequently so far it removes the influx, and of course so far removes from itself heaven and the bliss which are in good and its affection. The affection of good (that is, love to the Lord and love toward the neighbor) has bliss and happiness within it; these being within the affection and love itself. To do anything from affection and its bliss and to do it at the same time for the sake of reward, are things diametrically opposed to each other. Hence it is that when “reward” is mentioned in the Word, the angels do not perceive anything of reward, but that which is bestowed gratis and of mercy by the Lord. [2] Nevertheless reward is of service as a means of conjunction with those who have not yet been initiated; for they who are not as yet initiated in good and its affections (that is, who are not yet fully regenerated) cannot do otherwise than think about reward, because the good which they do, they do not from the affection of good, but from the affection of bliss and happiness for the sake of self; and at the same time from the fear of hell. But when a man is being regenerated, this is inverted and becomes the affection of good, and then he no longer looks to reward. [3] This may be illustrated by what passes in civic life: he who loves his country, and has such an affection toward it as to find a pleasure in promoting its good from good will, would lament if this should be denied him, and would entreat that there might be granted the opportunity to do good to it; for this is the object of his affection, consequently the source of his pleasure and bliss. Such a one is also honored, and is exalted to posts of dignity; for to him these are means of serving his country, although they are called rewards. But those who have no affection for their country, but only an affection of self and the world, are moved to take action for the sake of honors and wealth, which also they regard as the ends. Such persons set themselves before their country (that is, their own good before the common good), and are relatively sordid; and yet they more than all others are desirous to make it appear that they do what they do from a sincere love. But when they think privately about it, they deny that anyone does this, and marvel that anyone can. They who are such in the life of the body with regard to their country, or the public good, are such also in the other life with regard to the Lord’s kingdom, for everyone’s affection or love follows him, because affection or love is the life of everyone.

(3817) Verses 16, 17. And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel. And Leah’s eyes were weak, and Rachel was beautiful in form and beautiful in look. “And Laban had two daughters,” signifies the affections of truth from the good which is from a common stock; “the name of the elder was Leah,” signifies the affection of external truth with its quality; “and the name of the younger was Rachel,” signifies the affection of internal truth with its quality; “and Leah’s eyes were weak,” signifies that the affection of external truth is such in regard to the understanding of it; “and Rachel was beautiful in form and beautiful in look,” signifies that the affection of internal truth is such in regard to what is spiritual.

(3818) And Laban had two daughters. That this signifies the affections of truth from the good which is from a common stock, is evident from the representation of Laban, as being the good of a common stock, but collaterally descended (see n. 3612, 3665, 3778); and from the signification of “daughters,” as being affections (n. 2362), in the present case the affections of truth from the good which is “Laban” (n. 3793).

(3819) The name of the elder was Leah. That this signifies the affection of external truth with its quality; and that the name of the younger was Rachel signifies the affection of internal truth with its quality, is evident from the representation of Leah, as being the affection of external truth; and of Rachel, as being the affection of internal truth (see n. 3793); and from the signification of “name,” as being quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006). Leah is called the “elder” because external truth is first learned, and Rachel is called the “younger” because internal truth is learned afterwards, or what is the same, man is first affected with external truths, and afterwards with internal ones; for external truths are the planes of internal ones, being generals into which singulars are insinuated; for without a general idea of a thing man comprehends nothing that is singular. This is the reason why in the literal sense of the Word there are general, but in the internal sense singular, truths. The former are those called external truths; but the latter internal ones; and as truths without affection are not truths, because of no life, therefore when mention is made of external and internal truths, the affections of them are understood.

(3820) And Leah’s eyes were weak. That this signifies that the affection of external truth is such in regard to the understanding of it is evident from the representation of Leah as being the affection of external truth (see n. 3793); from the signification of “eyes” as being the understanding

(n. 2701); and from the signification of “weak” as being relatively such. That the affections of external truth are weak in regard to the understanding; or what is the same, that they who are in them are so, may be seen from external, that is, general, ideas that are not yet illustrated by singulars, in that they are infirm and wavering, and are as it were carried away by every breath of wind, or in other words, suffer themselves to be drawn over to every opinion; whereas when the same have been illustrated by singulars, they become firm and steadfast, for from these they have the things both essential and formal which are signified by the “beautiful form and beautiful look of Rachel,” by whom are represented the affections of interior truth. [2] What is meant by external truths and their affections, and by internal truths and their affections, and by the former being relatively weak-eyed, and the latter beautiful in form and look, may be illustrated by an example. They who are in external truths know the mere general truth that good is to be done to the poor; and they do not know how to discern who are truly poor, and still less that by the “poor” in the Word are meant those who are spiritually so. In consequence of this, they do good alike to the evil and the good, not being aware that doing good to the evil is doing evil to the good, for thus there is given the evil the means of doing evil to the good; and therefore they who are in such simple zeal are subject to the greatest infestations from the cunning and deceitful. They on the contrary who are in internal truths know who are the poor, and discriminate among them, and do good to everyone according to his quality. [3] To take another example: they who are in external truths know the mere general truth that they ought to love their neighbor; and they believe that everyone is the neighbor in the same degree, and thus that everyone is to be embraced with the same love, and so they suffer themselves to be led astray. But they who are in internal truths know in what degree everyone is the neighbor, and that each person is so in a different degree. Consequently they know innumerable things of which those who are in external truths are ignorant; and therefore they do not suffer themselves to be led away by the mere name of neighbor, nor to do evil from the persuasion of good which the name induces. [4] To take yet another example: they who are in external truths alone, suppose that in the other life the learned will shine like the stars; and that all who have labored in the Lord's vineyard will receive a reward above others. But they who are in internal truths know that by the "learned," the "wise," and the "intelligent," are signified those who are in good, whether they be in any human wisdom and intelligence or not, and that these shall shine as the stars; and that they who labor in the Lord's vineyard receive a reward each in accordance with the affection of good and truth from which he labors; and that they who labor for the sake of themselves and the world, that is, for the sake of self-exaltation and opulence, have their reward in the life of the body; but in the other life have their lot with the wicked (Matt. 7:22, 23). Hence it is manifest how weak in understanding are they who are only in external truths; and that internal truths are what give to these essence and form, and also give quality to the good with them. Nevertheless they who during their life in this world are in external truths and at the same time in simple good, in the other life receive internal truths and the consequent wisdom; for from simple good they are in a state and capacity of reception.

(3821) And Rachel was beautiful in form and beautiful in look. That this signifies that the affection of interior truth is such in regard to what is spiritual, is evident from what has just now been said above. By "form" is signified essence; and by "look" the derivative beauty.

(3822) Verses 18-20. And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I should give her to thee than give her to another man; abide with me. And Jacob served seven years for Rachel, and they were in his eyes as a few days for the love he had to her. "And Jacob loved Rachel," signifies the love of good toward internal truth; "and he said, I will serve thee seven years for Rachel thy younger daughter," signifies study, and at the same time a holy state, in order to be conjoined with internal truth; "and Laban said, It is better that I should give her to thee than give her to another man; abide with me," signifies a means of conjunction through interior truth with that good; "and Jacob served seven years for Rachel," signifies the accomplishment; "and they were in his eyes as a few days, for the love he had to her," signifies a state of love.

(3823) And Jacob loved Rachel. That this signifies the love of good toward internal truth, is evident from the representation of Jacob, as being the good of the natural (see n. 3599, 3659, 3775); and from the representation of Rachel, as being the affection of internal truth (n. 3793, 3819); in the present case internal truth about to be conjoined with the good of the natural, with a view to which conjunction there was love.

(3824) And he said, I will serve thee seven years for Rachel thy younger daughter. That this signifies study, and at the same time a holy state, in order to be conjoined with internal truth, is evident from the signification of "serving," as being study; and from the signification of "seven," as being that which is holy (see n. 395, 433, 716, 881); and from the signification of "years," as being states (n. 487, 488, 493, 893); that this was in order to conjunction is evident. Hence it is manifest that by "I will serve thee seven years for Rachel thy younger daughter," signifies study, and at the same time a holy state in order to be conjoined with internal truth. Internal truths are said to be conjoined with the natural when they are learned, acknowledged, and believed. In the natural of man, that is, in the memory of this man, there are truths both external and internal, and they are there in the form of memorized doctrinal things; but they have not been conjoined until the man is affected with them for the sake of the use of life, that is, until they are loved for the sake of life; for then good is coupled with them, whereby they are conjoined with the rational, consequently with the internal man. In this way there is an influx of life into them from the Lord.

(3825) And Laban said, It is better that I should give her to thee than give her to another man; abide with me. That this signifies a means of conjunction through interior truth with that good, is evident from the signification of "reward," in regard to which the reply and affirmation are made in these words, as being a means of conjunction (see n. 3816). That "Rachel," who is here meant by "her," is interior truth; and that "Jacob," who is here meant by "thee," is good, has been shown above. In regard to the conjunction of the good which is "Jacob," with the good which is "Laban," by means of interior truth which is "Rachel," this is an arcanum which cannot easily be described to the apprehension; for in the first place there must be a clear idea of each good, and also of the affection of interior truth. Moreover, the understanding of every subject is according to the ideas; being none if there is no idea; obscure if the idea is obscure; perverted if the idea is perverted; and clear if the idea is clear. It is also according to the affections, by which the idea, even if clear, is varied. We shall merely state that in every man who is being regenerated the good of his natural, such as is here represented by Jacob, is conjoined first with good such as is here represented by Laban, through the affection of interior truth which is here represented by Rachel, and afterwards with the good of the rational and the truth thereof, which are Isaac and Rebekah. By means of this first conjunction, a man is in a state capable of receiving the internal or spiritual truths which are the means of the conjunction of the natural with the rational; that is, of the external man with the internal.

(3826) And Jacob served for Rachel seven years. That this signifies the accomplishment, is evident from the signification of these words, as being study and at the same time a holy state in order to be conjoined with internal truth (see n. 3824). That here they signify the accomplishment of this thing, is evident.

(3827) And they were in his eyes as a few days, for the love he had to her. That this signifies a state of love, namely, that it was free from tedium, is evident from the signification of “to be in his eyes,” as being to so appear; and from the signification of “days,” as being states (see n. 893, 2788, 3462, 3785). Hence, “as a few days for the love he had to her,” denotes a state of love. When man is in a state of love, or of celestial affection, he is in an angelic state, that is to say, as if not in time, provided there is no impatience in the affection; for impatience is a corporeal affection, and insofar as man is in it, so far he is in time; but insofar as man is not in it, so far he is not in time. This appears in a kind of image from all the delights and gladnesses that belong to affection or love, in that when man is in them, he takes no note of time, for he is then in the internal man. By the affection of genuine love man is withdrawn from bodily and worldly things, for his mind is elevated toward heaven, and thus is withdrawn from the things of time. The reason why time appears to be something is that we reflect upon things that do not belong to the affection or love, thus which are tedious. From this we can see what is signified by the seven years being in his eyes as a few days for the love he had to her.

(3828) Verses 21-24. And Jacob said unto Laban, Give me my woman, for my days are fulfilled, and I will come to her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he came to her. And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid. "And Jacob said unto Laban, Give me my woman," signifies that from general good there was now conjunction with the affection of interior truth; "for my days are fulfilled, and I will come to her," signifies that now was the state in question; "and Laban gathered together all the men of the place," signifies all the truths of that state; "and made a feast," signifies initiation; "and it came to pass in the evening," signifies the state as yet obscure; "that he took Leah his daughter, and brought her to him, and he came to her," signifies that as yet there was conjunction only with the affection of external truth; "and Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid," signifies the external affections or external bonds which are subservient means.

(3829) And Jacob said unto Laban, Give me my woman. That this signifies that from general good there was now conjunction with the affection of interior truth, is evident from the representation of Jacob, as being the good of the natural (concerning which see above); in the present case general good, because the things of the natural are relatively general, there being innumerable things which flow from the internal man into the natural or external man which appear in this latter as one general thing, and still more so before the particulars of the generals have been received, as in the present case. For this reason the good which is represented by Jacob is now called general good. That conjunction with the affection of interior truth is signified, is manifest, for Rachel, who is here called "my woman," represents the affection of interior truth, as before shown.

(3830) For my days are fulfilled, that I may come to her. That this signifies that now was the state in question, is evident from the signification of "days," as being states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785). That by "my days are fulfilled, that I may come to her," is signified that this was now the state in question, is manifest without explication.

(3831) And Laban gathered together all the men of the place. That this signifies all the truths of that state, is evident from the signification of "men" [viri] as being truths (n. 3134); and from the signification of "place," as being state (n. 2625, 2837, 3356, 3387).

(3832) And made a feast. That this signifies initiation, is evident from the signification of a "feast," as being appropriation and conjunction (see n. 3596); in the present case initiation, because initiation precedes conjunction, and likewise pledges and attests it. The feasts made in old times among those who were in significatives and representatives, signified nothing else than initiation into the mutual love which is of charity. The nuptial feasts also signified initiation into conjugial love; and the holy feasts, initiation into spiritual and celestial love; and this because feasting, or eating and drinking, signified appropriation and conjunction (as shown above, n. 3734). Because of this signification the Lord also said with the same meaning: Many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of the heavens (Matt. 8:11). And in another place, to His disciples: That ye may eat and drink at My table in My kingdom (Luke 22:30). And when He instituted the Holy Supper, He said: I say unto you, that I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in My Father's kingdom (Matt. 26:29). Everyone may see that by "sitting down, eating and drinking in the Lord's kingdom," is not signified sitting down, eating, and drinking; but something which exists in that kingdom, and is the appropriation of the good of love and the truth of faith; thus it signifies that which is called spiritual and celestial food. It is also manifest from the above words that there is an internal sense in all that the Lord spoke, and that without understanding this it cannot be known what it is to sit down with Abraham, Isaac, and Jacob, to eat and drink in the Lord's kingdom at His table, and to drink with them of the fruit of that vine in the kingdom of His Father; nay, neither can it be known what is meant by eating bread and drinking wine in the Holy Supper.

(3833) And it came to pass in the evening. That this signifies the state as yet obscure, is evident from the signification of "evening," as being an obscure state (see n. 3056). Among the ancients, who were in congruent rituals, the feasts that were made in the evening, that is, the suppers, signified nothing else than the state of initiation which precedes conjunction, which state relatively to the state of conjunction is obscure. For during man's initiation into truth and thence into good, all that he learns is obscure to him; but when good is being conjoined with him, and he regards truth therefrom, it then becomes clear to him, and this successively more and more; for now he is no longer in doubt as to whether a thing exists, or whether it is so; but he knows that it exists, and that it is so. [2] When man is in this state, he then begins to know innumerable things, for he now proceeds from the good and truth which he believes and perceives as from a center to the circumferences; and in proportion as he proceeds, in the same proportion he sees the things which are round about, and successively more and more widely, for he is constantly pushing out and widening the boundaries. Thenceforth also he commences from every subject in the space within the boundaries; and from these as from new centers he throws out new circumferences, and so on. In this way the light of truth from good increases immeasurably, and becomes like a continuous lucidity, for the man is then in the light of heaven, which is from the Lord. But with those who are in doubt and in discussion as to whether a thing exists, and whether it is so, these innumerable, nay, illimitable things do not appear one whit; to them all things in both general and particular are utterly obscure, and are scarcely regarded as one really existing thing, but rather as one thing the existence of which is doubtful. In such a state is human wisdom and intelligence at this day, when he is deemed wise who can reason with ingenuity as to whether a thing exists; and he is deemed still wiser who can reason that it does not exist. [3] For example take the proposition that there is an internal sense of the Word, which is called mystical: until this is believed, it is impossible for men to know the least of the innumerable things which are in the internal sense, and which are so many as to fill the whole heaven with an infinite variety. Another example is that the man who reasons concerning the Divine Providence, as to whether it is only universal, and not in the singulars, cannot possibly know the innumerable arcana of Providence, which are as many in number as are the contingencies of everyone's life from first to last, and from the creation of the world to its end; nay, even to eternity. Again: he who reasons as to whether it is possible for anyone to be in good, seeing that the will of man is radically depraved, can never know all the arcana relating to regeneration, nor even that a new will is implanted by the Lord, nor the arcana relating to this implantation; and so with everything else. From this it may be known in what obscurity such persons are, and that they do not even see, much less touch, the first threshold of wisdom.

(3834) That he took Leah his daughter, and brought her to him, and he came to her. That this signifies that as yet there was conjunction only with the affection of external truth, is evident from the representation of Leah, as being the affection of external truth (see n. 3793, 3819). That "to bring her to him" signifies conjunction such as that which is conjugial, is manifest. The case herein is this: The man who is in the affection of internal truth, that is, in the desire to know the interior arcana of the Lord's kingdom, has not at first these arcana conjoined with him, even although he knows them, and at times acknowledges, and as it were believes them, for as yet there are present with him worldly and corporeal affections, which cause him to indeed receive and as it were believe these arcana; but insofar as these affections are present, so far the interior truths in question cannot be conjoined. It is only the affection of truth from good, and the affection of good, that applies these arcana to itself; and insofar as man is in these affections, so far interior truths are conjoined with him, for truths are the vessels that receive good. [2] The Lord also provides that celestial and spiritual truths (such as are all interior truths) should not be conjoined with any other affections than genuine ones. For this reason the general affection of truth from good precedes, and the truths that are insinuated therein are nothing but general truths. The states of truth are altogether in accordance with the states of good, that is, the states of faith with the states of charity. For example: it is possible for the wicked to know that the Lord rules the universal heaven, and also that heaven is mutual love and love to the Lord; also that by such love those who are there have conjunction with the Lord, and wisdom, and likewise happiness; nay, it is possible for them to be in the persuasion that it is so; and yet the truth of faith may not be conjoined with them, and still less the good of love. From the life it is known whether these have been conjoined, just as a tree is known by its fruit. The case in respect to this is like that of grapes in which there are no stones, and which, when buried in earth however fertile, dissolve into mere mold; or like that of an ignis fatuus in the night, which is dissipated as soon as the sun rises. But of the Lord's Divine mercy more on this subject hereafter.

(3835) And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid. That this signifies the external affections, or external bonds, which are subservient means, is evident from the signification of a "handmaid," as being the external affections (see n. 1895, 2567). That "Laban gave her" signifies that they are from the collateral good of a common stock, for this is the origin of such affections. They are called external bonds, because all affections are bonds (n. 1077, 1080, 1835, 1944), for nothing holds man in bonds except his affection. The affection of each man does not indeed appear to him as a bond, yet still it is so called because it rules him, and keeps him bound to it. Internal affections, however, are called internal bonds, the affections of truth and of good being called the bonds of conscience. To these correspond external bonds or external affections, for every internal has a corresponding external. As the man who is being regenerated is introduced to internal things by means of external ones, and as this state of introduction is here treated of, therefore it is here said that Laban's handmaid was given to his daughter Leah for a handmaid, by which is signified that such affections were given as serve as the means of introduction. That these affections were the most external ones, such as are those called the affections of the body, is evident from the fact that Leah represents the affections of external truth. But on this subject also, of the Lord's Divine mercy more elsewhere.

(3836) Verses 25, 26. And it came to pass in the morning that behold it was Leah; and he said unto Laban, What is this that thou hast done unto me? Did not I serve with thee for Rachel? And why hast thou defrauded me? And Laban said, It is not so done in our place, to give the younger before the firstborn. "And it came to pass in the morning," signifies enlightenment in that state; "that behold it was Leah," signifies that there was conjunction with external truth; "and he said unto Laban, What is this that thou hast done unto me?" signifies indignation; "did not I serve with thee for Rachel?" signifies that there had been study for the affection of internal truth; "and why hast thou defrauded me?" signifies greater indignation; "and Laban said, It is not so done in our place," signifies that the state is not such; "to give the younger before the firstborn," signifies that the affection of interior truth should precede the affection of external truth.

(3837) And it came to pass in the morning. That this signifies enlightenment in that state, is evident from the signification of "morning," as being enlightenment (see n. 3458, 3723); and as all times signify states (n. 2625, 2788, 2837, 3356), so also does "morning-tide" or "morning." The enlightenment has reference to what presently follows, namely, that he acknowledged that there was conjunction with external truth only.

(3838) That behold it was Leah. That this signifies that there was conjunction with external truth, is evident from the representation of Leah, as being the affection of external truth (see n. 3793, 3819). That these words signify conjunction with this affection is evident, because it was Leah who was given for a woman, instead of Rachel. What this involves is evident from what has been already said concerning conjunction with external truths previous to conjunction with internal truths (n. 3834), and from what will be said below (see n. 3843).

(3839) And he said unto Laban, What is this that thou hast done unto me? That this signifies indignation, is evident from the affection in these words, and in those which follow. It is evident that it is an affection of indignation which according to the historical series falls into these words. There are two things which constitute the internal sense of the Word, namely, affections and actual things; the affections that lie hidden in the expressions of the Word are not manifest to man, but are stored up in its inmost recesses; nor can they be made manifest to him, because during his life in the body he is in worldly and corporeal affections, which have nothing in common with the affections in the internal sense of the Word; these latter being affections of spiritual and celestial love, which man is the less capable of perceiving because there are few who are in them, and these few are mostly simple persons, who are not able to reflect upon their affections, while all the rest do not even know what genuine affection is. These spiritual and celestial affections are contained in charity toward the neighbor, and in love to God. Those who are not in them believe that they are not anything, when yet they fill the whole heaven, and this with unspeakable variety. Such affections together with their varieties are what are stored up in the internal sense of the Word, and are there, not only in each series, but also in each expression, nay, in each syllable, and they shine forth before the angels when the Word is being read by those who are in simple good and who are at the same time in innocence; and this, as before said, with unlimited variety. [2] There are principally two kinds of affections which shine forth from the Word before the angels, namely, affections of truth and affections of good-affections of truth before the spiritual angels, and affections of good before the celestial angels. Affections of good, which are of love to the Lord, are altogether unutterable to man, and are therefore incomprehensible; but affections of truth, which are of mutual love, may in some measure be comprehended as to what is most general, yet only by those who are in genuine mutual love, and this not from any internal perception, but from such as is obscure. [3] For example, in regard to the affection of indignation, which is here treated of-whoever does not know what the affection of charity is, in consequence of not being in it, can have no other idea than of such indignation as a man has when anything evil is done to him, which is the indignation of anger. The angels however have no such indignation, but an indignation altogether different, which is not of anger, but of zeal, in which there is nothing of evil, and which is as far removed from hatred or revenge, or from the spirit of returning evil for evil, as heaven is from hell; for it springs from good. But as before said the nature of this indignation cannot be expressed by any words. [4] The case is similar in regard to the other affections which are from good and truth, and which are of good and truth, as is also evident from the fact that the angels are solely in ends, and in the uses of ends (n. 1317, 1645, 3645). Ends are nothing else than loves or affections (n. 1317, 1568, 1571, 1909, 3425, 3796); for what a man loves, that he regards as an end. And this being the case, the angels are in the affections of the things that are in the Word; and this with all variety, according to the kinds of affections in which the angels are. From this it is sufficiently evident how holy the Word is; for in the Divine love, that is, in the love which is from the Divine, there is holiness, and therefore in the things contained in the Word.

(3840) Did not I serve with thee for Rachel? That this signifies that there had been study for the affection of internal truth, is evident from the representation of Rachel, as being the affection of internal truth (see n. 3758, 3782, 3793, 3819); and from the signification of "serving," as being study (n. 3824).

(3841) And why hast thou defrauded me? That this signifies greater indignation, is evident from what has just been said (n. 3839).

(3842) And Laban said, It is not so done in our place. That this signifies that the state is not such, is evident from the signification of "place," as being state (see n. 1273-1275, 1377, 2025, 2837, 3356, 3387). From this it is evident that the expression “it is not so done in our place,” signifies that the state is not such.

(3843) To give the younger before the firstborn. That this signifies that the affection of interior truth should precede the affection of external truth, is evident from the representation of Rachel, who is here the “younger,” as being the affection of interior truth (see n. 3758, 3782, 3793, 3819); and from the representation of Leah, who is here the “firstborn,” as being the affection of external truth (n. 3793, 3819). From this it is evident that “to give the younger before the firstborn” signifies that the affection of interior truth should precede the affection of external truth. How the case herein is was briefly explained above (n. 3834); and may be further seen from the following. He who knows not the state of man, may believe that there is conjunction with truths not only external but also internal when he is acquainted with both kinds, or has both in his memory. Nevertheless there is no conjunction until the man lives according to them, for the life shows the conjunction. [2] Truth is in this respect like everything else that is implanted in man from childhood, namely, that it does not become his own until he acts according to it, and this from affection, in which case his will becomes imbued with it, and it is then no longer brought into act from memory-knowledge or doctrine, but from a certain delight that is unknown to him; and as it were from his disposition or nature; for everyone acquires for himself such a nature by frequent use or habit, and this from the things which he has learned. Therefore conjunction with truths cannot take place with a man until those things which he has learned by means of doctrines have been insinuated from the external man into the interior man. When they are in the interior man, the man no longer acts from the memory, but from his own nature, until at last the things thus insinuated flow spontaneously into act, being inscribed on the man's interior memory; and that which comes forth from this, appears as if it were innate. This may be seen from the languages a man has learned in childhood, and also from the faculty of reasoning, and likewise from conscience. Hence it is manifest that truths of doctrine, even those which are interior, are not conjoined with a man until they are of the life. But concerning these matters, of the Lord's Divine mercy more shall be said elsewhere.

(3844) Verses 27-30. Fulfill this week, and we will give thee her also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled this week, and he gave him Rachel his daughter for a woman. And Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid. And he came also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. "Fulfill this week," signifies a succession of the study; "and we will give thee her also, for the service which thou shalt serve with me yet seven other years," signifies that then there would be a full state of study; "and Jacob did so, and fulfilled this week," signifies the effect of this; "and he gave him Rachel his daughter for a woman," signifies now the conjunction of good with the affection of interior truth; "and Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid," signifies the exterior affections which are the bonds or subservient means; "and he came also unto Rachel," signifies conjunction with the affection of internal truth; "and he loved also Rachel more than Leah," signifies the love of internal truth more than of external truth; "and served with him yet seven other years," signifies holy study.

(3845) Fulfill this week. That this signifies a further succession of study, is evident from the signification of "fulfilling," as here being to serve or fulfill by serving, thus study (see n. 3824); and from the signification of a "week," as being a state and also an entire period (n. 728, 2044); in the present case therefore a subsequent state and period, consequently what is successive. In regard to the signification of a "week," this is the same as with the signification of a "month" (n. 3814), namely, that when it is mentioned in the singular number, it signifies the end of a former and the beginning of a subsequent state, thus a new state, to "fulfill" which is to proceed from the beginning to the end. The reason why a "week," like all times specifically, signifies a state and also a period, is that all states have also their periods, that is; their beginning, successive progress, and end; yet in the other life these are not perceived as times, but as states and their revolutions. It is here very evident what the ancients understood by a week, namely, in a proper sense, every period that was distinguished into seven, whether it was of days, or of years, or of ages; thus whether it was great or small. That here it is a period of seven years is manifest; and as with the ancients seven signified that which is holy (n. 84-87, 395, 433, 716, 881), a "week" signified a holy period, and also the holiness of a period.

(3846) And we will give thee her also, for the service which thou shalt serve with me yet seven other years. That this signifies that then there would be a full state of study, is evident from the signification of "service" and of "serving," as being study (see n. 3824); and from the signification of "seven years," as being the same as a "week," namely, a state and an entire period, as above (n. 3845); thus a full state, which is also holy (n. 3824). This expression, "we will give thee her also," signifies that then there would be conjunction with the affection of internal truth. The reason why in the internal sense "serving" is study, is that the labor of the external man is study in the internal man. Hence study is called a labor of the mind.

(3847) And Jacob did so, and fulfilled this week. That this signifies the effect of this, is evident from the signification of "fulfilling a week," as being a succession of the study (see above, n. 3845); and that the effect of this is here meant, is manifest.

(3848) And he gave him Rachel his daughter for a woman. That this signifies now the conjunction of good with the affection of interior truth, is evident from the representation of Jacob as being the good of the natural, as already shown; and from the representation of Rachel as being the affection of interior truth, as also before shown: that "giving her for a woman" signifies conjunction, is manifest. As all the conjunction of good with truth at first apparently proceeds from exteriors to interiors in order, and at last to inmosts, therefore it is here said the affection of interior truth, for the affection itself which is of truth, flows in from good. The conjunction of good with the affection of internal truth takes place for the first time when the good of the natural is being conjoined with rational truth, and through this with rational good. This conjunction is represented by Jacob after the birth of his twelve sons, when he returned to the house of his mother and father, concerning which hereafter.

(3849) And Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid. That this signifies the exterior affections, which are the bonds or subservient means, is evident from what was said above (n. 3835). The reason why by “Bilhah” the handmaid of Rachel are signified exterior affections; and by “Zilpah” the handmaid of Leah, external affections, is that by Rachel is represented the affection of internal truth, and by Leah the affection of external truth. Exterior affections are natural affections which are subservient to internal ones. The reason why these exterior affections are means serviceable to the conjunction of truth with good, is that nothing which is of doctrine, and indeed nothing which is of memory-knowledge, can enter into man, save by means of affections; for in affections there is life, but not in the truths of doctrine and of memory-knowledge without affections. That this is the case is very plain; for a man cannot even think, nor so much as utter a syllable, without affection. He who pays attention to the matter will perceive that a voice without affection is like the voice of an automaton, and thus is but a lifeless sound; and that in proportion to the amount and the quality of the affection therein, such is the amount and the quality of the life in it. This shows what truths are without good; and that the affection is in the truths from the good. [2] He who pays attention may also know, from the nature of man's understanding, that it is no understanding unless the will is in it; the life of the understanding being from the will. This again shows what truths without good are, namely, that they are no truths at all; and that truths derive their life from good; for truths belong to man's intellectual part, and good to his will part. From all this anyone can judge what faith (which is of truth) is without charity, which is of good; and that the truths of faith without the good of charity are dead; for as before said the amount and the quality of the affection in truths, determine the amount and the quality of the life in them. But that truths nevertheless appear animated, even when there is no good of charity, is from the affections of the love of self and the love of the world, which have no life, except that which in the spiritual sense is called death, that is, infernal life. It is said affection, and thereby is meant that which is continuous of love. [3] From all this we can see that affections are means subservient to the conjunction of truth with good; and that affections are what introduce truths, and also dispose them into order-genuine affections, which are of love to the Lord and love toward the neighbor, into heavenly order; but evil affections, which are of the love of self and the love of the world, into infernal order; that is, into the opposite of heavenly order. [4] The most external affections are those of the body, and are called appetites and pleasures; the next interior affections are those of the natural mind, and are called natural affections; but the internal affections are those of the rational mind, and are called spiritual affections. To these last-spiritual affections of the mind-doctrinal truths are introduced by means of exterior and most external, or natural and bodily affections. Hence these affections are subservient means, and are signified by the handmaids given by Laban to Rachel and to Leah. Their being called "Laban's" handmaids, signifies that they derived their origin from the good which is represented by Laban, which good has been described above. For the truths that are first learned cannot be at first insinuated by means of any other affections than these; genuine affections come in course of time, but not until the man acts from good.

(3850) And he came also unto Rachel. That this signifies conjunction with the affection of internal truth, is evident from the signification of "coming to," as being to be conjoined; and from the representation of Rachel, as being the affection of internal truth; concerning which above.

(3851) And he loved also Rachel more than Leah. That this signifies the love of internal truth more than of external truth, is evident from the representation of Rachel and of Leah; Rachel being internal truth, and Leah external truth. (What internal truth is, and what external truth, may be seen above, n. 3820.)

(3852) And served with him yet seven other years. That this signifies holy study is evident from the signification of “serving,” as being study (see n. 3824, 3846), and from the signification of “seven,” as being what is holy (n. 395, 433, 716, 881, 3824). That is called holy study through which internal truths are conjoined with good, for all internal truths look to the Lord, and are conjoined through love to Him, this love being holiness itself.

(3853) Verse 31. And Jehovah saw that Leah was hated, and He opened her womb, and Rachel was barren. “And Jehovah saw,” signifies the Lord’s foresight and providence; “that Leah was hated,” signifies that the affection of external truth was not so dear because further from the Divine; “and He opened her womb,” signifies that thence came the doctrines of churches; “and Rachel was barren,” signifies that interior truths were not received.

(3854) And Jehovah saw. That this signifies the Lord’s foresight and providence, is evident from the signification of “seeing,” when predicated of the Lord, as being foresight and providence, which will be treated of in the following verse, concerning Reuben, whose name was given from “seeing.” (That “Jehovah” is the Lord, may be seen, n. 1343, 1736, 1793, 2156, 2329, 2921, 3023, 3035.) [2] As regards foresight and providence in general, it is foresight relatively to man, and providence relatively to the Lord. The Lord foresaw from eternity what the human race would be, and what would be the quality of each member of it, and that evil would continually increase, until at last man of himself would rush headlong into hell. On this account the Lord has not only provided means by which man may be turned from hell and led to heaven, but also from providence He continually turns and leads him. The Lord also foresaw that it would be impossible for any good to be rooted in man except in his freedom, for whatever is not rooted in freedom is dissipated on the first approach of evil and temptation. This the Lord foresaw, and also that man of himself, or from his freedom, would incline toward the deepest hell; and therefore the Lord provides that if a man should not suffer himself to be led in freedom to heaven, he may still be bent toward a milder hell; but that if he should suffer himself to be led in freedom to good, he may be led to heaven. This shows what foresight means, and what providence, and that what is foreseen is thus provided. [3] And from this we can see how greatly the man errs who believes that the Lord has not foreseen, and does not see, the veriest singulars appertaining to man, and that in these He does not foresee and lead; when the truth is that the Lord's foresight and providence are in the very minutest of these veriest singulars connected with man, in things so very minute that it is impossible by any thought to comprehend as much as one out of a hundred millions of them; for every smallest moment of man's life involves a series of consequences extending to eternity, each moment being as a new beginning to those which follow; and so with all and each of the moments of his life, both of his understanding and of his will. And as the Lord foresaw from eternity what would be man's quality, and what it would be to eternity, it is evident that His providence is in the veriest singulars, and as before said governs and bends the man to such a quality; and this by a continual moderating of his freedom. But concerning this subject, of the Lord's Divine mercy more hereafter.

(3855) That Leah was hated. That this signifies that the affection of external truth was not so dear because it was further from the Divine, is evident from the signification of "hated," as being what is not dear; and from the representation of Leah, as being the affection of external truth (concerning which see above). That external truths are more remote from the Divine than internal truths, may be seen from the fact that external things come forth from internal ones; for external things are images and forms composed of myriads of internal things which appear as a one; and this being the nature of external things, they are further from the Divine; for the Divine is above the inmost, or in the highest. The Lord flows from the highest into the inmosts of man, and through these into his interiors, and through these again into his externals; thus He flows in mediately, and also immediately; and as the externals are further from the Divine, they are also on this account relatively without order, nor do they suffer themselves to be reduced to such order as do the internals. The case herein is the same as it is with seeds, which are more perfect within than without, being so perfect within as to enable them to produce a whole plant, or a whole tree, in its order, together with its leaves and fruits, the external forms of which may easily suffer injury from various causes, but not so much so the internal or inmost forms of the seeds, which are in a more interior and perfect nature. The case is the same with the internals and externals of man, and therefore when man is being regenerated, he is regenerated as to the rational before he is regenerated as to the natural (n. 3493); and the regeneration of the natural is both later and more difficult, because in it are many things which are not in order and are exposed to injuries from the body and the world; and this being the case, it is said that these things are "not so dear;" but insofar as they agree with internal things, and insofar as they conduce to the life and to the sight of the internal things that are within them, and also to man's regeneration, so far they too are dear.

(3856) And He opened her womb. That this signifies that therefrom came the doctrines of churches, is evident from the signification of "opening the womb," or of conceiving and bringing forth, as being to become a church; and because this is effected by means of doctrinal things, therefore by "opening the womb" are signified the doctrines of churches. (That by "conceptions" and "births" in the Word are signified spiritual conceptions and births, such as occur when man is born anew, may be seen above, n. 1145, 1255, 1330, 2584.) How the case stands with these things will appear from what presently follows.

(3857) And Rachel was barren. That this signifies that interior truths were not received, is evident from the representation of Rachel, as being the affection of interior truth (concerning which see above); and from the signification of "barren," as being that there were no doctrines therefrom, consequently no churches; for this statement is opposed to what is said of Leah-that "Jehovah opened her womb," by which is signified that therefrom came the doctrines of churches. The reason why interior truths were not received, is that interior truths are such as to transcend man's faith, for they do not fall into his ideas, neither are they according to external appearances, that is, the fallacies of the senses, by which every man suffers himself to be led, and does not believe that which does not in some measure coincide with them. [2] For example: it is an interior truth that there are no times and spaces in the other life, but instead of these, states. Whereas during his life on earth, man-who is in time and space-has all his ideas from them, insomuch that without time and space he cannot think at all (see n. 3404); and therefore unless the states that are in the other life were described to man by means of times and spaces, or by means of such objects as derive therefrom their forms, he would perceive nothing, thus would believe nothing, and consequently would not receive the instruction; so that the doctrine would be barren and there would be no church from it [3] To take another example: unless celestial and spiritual affections were described by means of such things as belong to worldly and bodily affections, man would not perceive anything, for he is in these affections, and thereby is capable of having some notion of celestial and spiritual affections, when nevertheless they are as different, or as distinct from each other, as heaven is from earth (n. 3839). For instance-in regard to the glory of heaven, or of the angels in heaven-unless man formed for himself an idea of the glory of heaven in accordance with the idea of glory in the world, he would not apprehend the matter, thus neither would he acknowledge it. And so in all other cases. [4] For this reason the Lord spoke in the Word in accordance with man's apprehension, and in accordance with the appearances of the same. The literal sense of the Word is of this nature, but still it is such as to contain within it an internal sense, in which are interior truths. This then is the reason why it is said of Leah, that "Jehovah opened her womb," and of Rachel, that "she was barren;" for as before said by Leah is represented the affection of exterior truth, and by Rachel the affection of interior truth. But inasmuch as exterior truths are the first truths man learns, it is provided by the Lord that by means of them he may be introduced into interior truths, and this is what is signified when it is said that at last "God remembered Rachel, and hearkened to her, and opened her womb" (Gen. 30:22). [5] These matters may be substantiated from the churches which were of ancient time, and from their doctrinal things, in that these were formed from external truths. Thus with the Ancient Church that was after the flood, its doctrinal things were for the most part external representatives and significatives, in which internal truths were stored up. Most of the members of this church were in holy worship when in externals; and had anyone told them in the beginning that these representatives and significatives were not the essentials of Divine worship, but that the essentials were the spiritual and celestial things represented and signified thereby, they would have altogether rejected such a doctrine, and thus there would have been no church. This was still more the case with the Jewish Church: if anyone had told the men of this church that their rituals derived their sanctity from the Divine things of the Lord that were in them, they would not have acknowledged it at all. [6] Such also was man when the Lord came into the world, and still more corporeal had he become, and especially they who belonged to the church. This is very plain from the disciples themselves, who were continually with the Lord, and heard so many things concerning His kingdom, and yet were not able to perceive interior truths, not being able to form any other notion of the Lord than such as the Jews at this day entertain concerning the Messiah whom they expect; namely, that He will exalt their people to dominion and glory above all the nations in the universe. And even after they had heard so many things from the Lord respecting the heavenly kingdom, they still could not think otherwise than that the heavenly kingdom would be like an earthly kingdom, and that God the Father would be the highest therein, and after Him the Son, and then the twelve, and thus that they would reign in their order; wherefore also James and John asked that they might sit, the one on His right hand and the other on His left (Mark 10:35-37); and the rest of the disciples were angry at their desiring to be greater than they (Mark 10:41; Matt. 20:24). For the same reason also the Lord, after He had taught them what it was to be the greatest in heaven (Matt. 20:25-28; Mark 10:42-45), still spoke according to their apprehension, saying that they should sit on twelve thrones and judge the twelve tribes of Israel (Luke 22:24, 30; Matt. 19:28). [7] If they had been told that by “the disciples” are not meant themselves, but all who are in the good of love and faith (n. 3354, 3488); also that in the Lord’s kingdom there are neither thrones, sovereignties, nor rule, as in the world, and that they could not even judge the least thing in a single man (n. 2129, 2553), they would have rejected the saying, and, leaving the Lord, would have returned everyone to his own occupation. The reason why the Lord so spoke was that they might receive external truths, and thereby be introduced into internal ones, for within those external truths which the Lord spoke, internal truths were concealed, which in course of time stand open; and when these stand open, the external truths are dissipated and serve only as objects or means of thinking about the internal truths. From this it may now be known what is meant by what is here related-that Jehovah first opened Leah’s womb and she bare sons to Jacob, and that Rachel bare sons afterwards.

(3858) As in what now follows the twelve sons of Jacob are treated of, and the twelve tribes of Israel were named from them as their fathers, it is here to be premised what the tribes signify, and why there were twelve. No one has yet known the arcanum herein concealed, because it has been believed that the histories of the Word are bare histories, and that there is no more of the Divine therein than that they can serve as examples for the application of holy things. Hence also it has been believed that the twelve tribes signify nothing but divisions of the Israelitish people into so many distinct nations or general families, when yet they involve Divine things; that is to say, so many universal divisions of faith and love, consequently things relating to the Lord’s kingdom in the heavens and on earth, each tribe involving some distinct universal; but what each signifies will appear from what presently follows, where the sons of Jacob are treated of, from whom these tribes were named. In general the twelve tribes signified all things of the doctrine of truth and good, or of faith and love; for these (that is, truth and good, or faith and love) constitute the Lord’s kingdom; for the things of truth or faith are the all of thought therein, and the things of good or love are the all of affection; and because the Jewish Church was instituted in order that it might represent the Lord’s kingdom, therefore the divisions of that people into twelve tribes signified these things. This is a mystery never before disclosed. [2] That “twelve” signifies all things in general, was shown above (n. 577, 2089, 2129, 2130, 3272); but that “tribes” signify those things which are of truth and good, or of faith and love, thus that the “twelve tribes” signify all things of these, may be here confirmed from the Word, before they are described separately. In John: The holy city New Jerusalem had twelve gates, and over the gates twelve angels; and names written thereon which are the names of the twelve tribes of the sons of Israel; and in them the names of the twelve apostles of the Lamb. He measured the city with the reed unto twelve thousand furlongs; and he measured the wall thereof, a hundred and forty and four cubits, which is the measure of a man, that is of an angel. The twelve gates were twelve pearls (Rev. 21:12, 14, 16-17, 21). That the holy city, or New Jerusalem, is the Lord's New Church, is manifest from all the particulars thereof. In some of the foregoing chapters the state of the church is described, as it would be before its end. This chapter treats of the New Church, and therefore the gates, wall, and foundations of the city are nothing else than things of the church, which are those of charity and faith, for these constitute the church. [3] Everyone can see that by the "twelve" so often mentioned in the above passage, and also by the "tribes," and likewise the "apostles," are not meant twelve, or tribes, or apostles, but by "twelve" all things in one complex (as may be seen above, n. 577, 2089, 2129, 2130, 3272); and in like manner by the number "a hundred and forty and four," for this is twelve times twelve. And as by "twelve" are signified all things, it is evident that by the "twelve tribes" are signified all things of the church; which as before said are truths and goods, or faith and love; and in like manner by the "twelve apostles," who also represented all things of the church, that is, all things of faith and love (as may be seen above, n. 2129, 3354, 3488, 3857. This number is therefore called the "measure of a man, that is, of an angel," by which is meant a state of truth and good. (That "measure" signifies state, see above, n. 3104. That "man" signifies that which is of the church, is evident from what was said above concerning the signification of "man," n. 478, 479, 565, 768, 1871, 1894; and also from the fact that the Lord's kingdom is called the Grand Man, and this by virtue of good and truth which are from the Lord, on which subject see at the close of the chapters, n. 3624-3648, 3741-3750. That “angel” signifies the same, may be seen above, n. 1705, 1754, 1925, 2821, 3039.) [4] As in John, so also in the Prophets of the Old Testament is the New Jerusalem treated of, and there in like manner it signifies the Lord’s New Church-as in Isa. 65:18-19 seq.; in Zech. 14; especially in Ezek. 40-48; where by the “New Jerusalem,” the “new temple,” and the “new earth,” are described in the internal sense the Lord’s kingdom in the heavens, and His kingdom on earth which is the church. From what is said in these chapters in Ezekiel it is plainer than elsewhere what is signified by “earth,” by “Jerusalem,” by “temple,” and by all things therein, and also what by the “twelve tribes;” for the division of the land is treated of, and its inheritance according to tribes, and also the city, its walls, foundations, and gates, and all things that will belong to the temple therein. From these passages we may here quote only what is said concerning the tribes: The Lord Jehovih said, This is the border whereby ye shall inherit the land according to the twelve tribes of Israel. Ye shall divide this land according to the tribes of Israel. And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the sojourners who sojourn in the midst of you. They shall cast lot with you for an inheritance in the midst of the tribes of Israel (Ezek. 47:13, 21-23). As for the land, it shall be to the prince for a possession in Israel; and My princes shall no more afflict My people and they shall give the land to the house of Israel according to their tribes (Ezek. 45:8). Concerning the inheritances, and how they were assigned to the several tribes, which are there also mentioned by name, see chap. 48:1, etc. And concerning the gates of the city, according to the names of the tribes of Israel, see the same chapter, verses 31 to 34. [5] That by "tribes" there, are not meant tribes, is very plain, for the ten tribes were already at that time dispersed through the whole earth, neither did they afterwards return, nor can they ever return, for they are become Gentiles; and yet mention is made of each tribe, and how they should inherit the land, and what should be the boundaries of each; namely, what boundary for the tribe of Dan (verse 2); what for the tribe of Asher (verse 3); what for Naphtali, Manasseh, Ephraim, Reuben, Judah; what should be the inheritance of the Levites; what the boundary of Benjamin; what of Simeon, of Issachar, of Zebulun, and of Gad (verses 4-29); also that the city should have twelve gates according to the names of the tribes of Israel; that three should be toward the north, for Reuben, Judah, and Levi; three toward the east, for Joseph, Benjamin, and Dan; three toward the south, for Simeon, Issachar, and Zebulun; and three toward the west, for Gad, Asher, and Naphtali (verses 31-34). Thus it is evident that by the "twelve tribes" are signified all things of the Lord's kingdom, or all things of faith and love, for these as before said constitute the Lord's kingdom. [6] Because the "twelve tribes" signified all things of the Lord's kingdom, therefore also the twelve tribes by their encampments, and also by their journeyings, represented that kingdom. Concerning these we read in Moses that they should encamp according to the tribes around the tent of the assembly; toward the east, Judah, Issachar, and Zebulun; toward the south, Reuben, Simeon, and Gad; toward the west, Ephraim, Manasseh, and Benjamin; and toward the north, Dan, Asher, and Naphtali; and that as they encamped, so they journeyed (Num. 2). That in this they represented the Lord's kingdom, is very plain from the prophecy of Balaam: When Balaam lifted up his eyes, and saw Israel dwelling according to their tribes, the spirit of God came upon him, and he uttered his enunciation and said, How goodly are thy tabernacles, O Jacob, thy habitations, O Israel! As the valleys are they planted, as gardens by the river side, as the lignaloes which Jehovah hath planted, as cedar trees beside the waters (Num. 24:2-6). That Balaam spoke these words from Jehovah, is expressly stated (Num. 22:8, 18-19, 35, 38; 23:5, 12, 16, 26; 24:2, 13). [7] From all this it is evident what was represented by the inheritances of the land of Canaan according to the tribes, concerning which we read in Moses that Moses was to take the sum of the congregation of the sons of Israel according to their fathers' houses, from twenty years old, everyone that went forth into the army of Israel; and that the land should be distributed by lot; according to the names of the tribes of their fathers they should receive inheritance (Num. 26:7-56; 33:54; 34:19-29); and that the land was divided by Joshua, by lot, according to the tribes (Josh. 13, 15-19). That as before said the Lord's kingdom was thus represented is manifest from all the particulars; for the "land of Canaan" signifies this kingdom (see n. 1585, 1607, 3038, 3481, 3705). [8] The reason why the sons of Israel are called "armies," and it is said that they should “encamp according to their armies,” and should “journey according to their armies” (Num. 2:4-30), is that an “army” signified the same, namely, truths and goods (see n. 3448); and the Lord is called “Jehovah Zebaoth,” that is, “Jehovah of Armies” (n. 3448). Hence they were called the “armies of Jehovah” when they went forth out of Egypt; as in Moses: It came to pass at the end of four hundred and thirty years, even the self-same day it came to pass, that all the armies of Jehovah went out from the land of Egypt (Exod. 12:41). It must be evident to everyone that they who were of such a quality in Egypt, and afterwards in the wilderness, were called the “armies of Jehovah” only representatively, for they were in no good or truth, being the worst of all nations. [9] From the same ground it is very plain what is signified by the “names of the twelve tribes” in Aaron’s breastplate, which was called the Urim and Thummim, concerning which we read in Moses that there should be four rows therein, that there should be twelve stones, and these stones according to the names of the sons of Israel, twelve according to their names; and that the engravings of a signet should be to each over its name for the twelve tribes (Exod. 28:21; 39:14); for Aaron represented the Lord’s Divine priesthood; for which reason all the things with which he was invested signified Divine celestial and spiritual things. But what they signified will of the Lord’s Divine mercy appear where they are treated of. In the breast plate itself, inasmuch as it was most holy, there were representations of all things that are of love and faith in the Lord: these are the Urim and Thummim. The reason why the names were engraved on precious stones was that “stones” in general signify truths (n. 1298, 3720); and “precious stones,” truths which are transparent from good (n. 114); and as the “names” of the several tribes signified the quality, therefore a particular kind of stone was assigned for each tribe (Exod. 28:17-20; 39:8, 10-13), which stone by its color and transparency expressed the quality that was signified by each tribe; hence it was that Jehovah or the Lord gave answers by the Urim and Thummim. [10] By the “two onyx stones” that were on the two shoulders of the ephod were represented the same, but in a lesser degree than by the twelve stones on the breastplate; for the “shoulders” signified all power, thus the omnipotence of the Lord (n. 1085); but the “breast,” or the “heart and lungs,” signified Divine celestial and spiritual love; the “heart,” Divine celestial love; and the “lungs,” Divine spiritual love; as may be seen above (n. 3635), and at the end of this chapter, where the Grand Man is treated of, and its correspondence with the province of the heart and with that of the lungs. Concerning the “two stones on the shoulder of the ephod,” we read in Moses: Thou shalt take two onyx stones, and grave on them the names of the sons of Israel; six of their names on the one stone, and the names of the six that remain on the other stone, according to their generations. Thou shalt put the two stones upon the shoulders of the ephod, stones of memorial for the sons of Israel (Exod. 28:9-10, 12; 39:6-7). [11] Because the tribes signified what is of truth and good, or of faith and love, and each tribe signified some universal thereof, and the tribe of

Levi signified love (as will appear from the explication of verse 34 of this chapter), it may from this be known what was signified by placing rods, one for each tribe, in the tent of assembly, and by Levi's rod alone blossoming with almonds; concerning which we read in Moses: Take twelve rods, one rod for each head of their fathers' houses, and let them be left in the tent of meeting; and thou shalt write Aaron's name upon the rod of Levi. And the rod of Aaron was in the midst of the rods. On the morrow, behold the rod of Aaron for the tribe of Levi blossomed, and brought forth a blossom so that the flower flowered, and bare almonds (Num. 17:2-8); this signified that love is the essential and the principal of all things in the Lord's kingdom, and that from it is all fructification. The reason why Aaron's name was upon it, was that Aaron represented the Lord as to His Divine priesthood. (That by the "Lord's priesthood" is signified the Divine good, which is of His love and mercy; and by the "Lord's royalty," the Divine truth which is from the Divine good, may be seen above, n. 1728, 2015, 3670.) [12] From what has now been adduced it may be seen what "tribes" and "twelve tribes" signify in the following passages. In John: I heard the number of them which were sealed, a hundred forty and four thousand, sealed out of every tribe of Israel. Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand; of the tribe of Asher were sealed twelve thousand; of the tribe of Naphtali were sealed twelve thousand; of the tribe of Manasseh were sealed twelve thousand; of the tribe of

Simeon were sealed twelve thousand; of the tribe of Levi were sealed twelve thousand; of the tribe of Issachar were sealed twelve thousand; of the tribe of Zebulun were sealed twelve thousand; of the tribe of Joseph were sealed twelve thousand; of the tribe of Benjamin were sealed twelve thousand (Rev. 7:4-8). In Moses: Remember the days of eternity; understand the years of generation and generation. When the Most High gave to the nations their inheritance, when He separated the sons of man, He set the bounds of the peoples according to the number of the sons of Israel (Deut. 32:7-8). In David: Jerusalem is built as a city which is compact together; whither the tribes go up, the tribes of Jah, a testimony unto Israel, to confess unto the name of Jehovah (Ps. 122:3-4). [13] In Joshua: Behold the ark of the covenant of the Lord of all the earth passeth before you into Jordan. Take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off; they shall stand in one heap (Josh. 3:11-13). Again: Take out of the midst of Jordan, out of the place where the priests' feet stood ready, twelve stones, and carry them over with you, every man a stone upon his shoulder, according to the number of the tribes of Israel; that this may be a sign that the waters of Jordan were cut off. Moreover Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests that bare the ark of the covenant stood (Josh. 4:3-9). Again: Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name; and he built an altar in the name of Jehovah (1 Kings 18:31-32). [14] That "tribes" signify the goods of love and truths of faith, is evident also from the Lord's words in Matthew: Then shall appear the sign of the Son of man and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:30); where by "all the tribes of the earth mourning," is signified that there would no longer be any acknowledgment of truth and of the life of good, for the subject treated of is the consummation of the age. In like manner in John: Behold He cometh with the clouds, and every eye shall see Him, and they also who pierced Him and all the tribes of the earth shall mourn because of Him (Rev. 1:7). What is signified by "coming in the clouds of heaven" may be seen in the preface to the eighteenth chapter; see further what was shown me from experience concerning twelve (n. 2129, 2130). [15] The reason why all things of faith and love are called "tribes," is that the same expression in the original tongue signifies also a "scepter" and a "staff." That a "scepter," and also a "staff," signifies power, will of the Lord's Divine mercy be shown elsewhere. Hence the name "tribe" involves in it that goods and truths have within them all power from the Lord. For this reason also the angels are called "powers," and likewise "sovereignties," for "princes" signify the primary things of charity and faith, as do the "twelve princes" descended from Ishmael (Gen. 25:16-see n. 2089, 3272), and also the “princes” who presided over the tribes (Num. 7; 13:4-16). [16] From what has been hitherto said concerning the twelve tribes, it may be known why the Lord’s disciples, who were afterwards called “apostles,” were twelve in number; and that they represented the church of the Lord as to goods and truths in like manner as did the tribes (n. 2129, 3354, 3488, 3857). That Peter represented faith; James, charity; and John, the works of charity, may be seen above (preface to chapter 18 and to chapter 22, also n. 3750). This likewise is very plain from what the Lord said concerning them and to them.

(3859) Verse 32. And Leah conceived and bare a son, and she called his name Reuben; for she said, Because Jehovah hath seen my affliction, for now my man will love me. “And Leah conceived and bare a son,” signifies spiritual conception and birth from what is external to what is internal; “and she called his name Reuben,” signifies the quality thereof, which is described; “for she said, Because Jehovah hath seen,” signifies in the supreme sense foresight, in the internal sense faith, in the interior sense understanding, in the external sense sight, and in the present case faith from the Lord; “my affliction,” signifies a state of arriving at good; “for now my man will love me,” signifies that hence would come the good of truth.

(3860) And Leah conceived and bare a son. That this signifies spiritual conception and birth from what is external to what is internal, is evident from the signification of “conceiving and bearing,” as in the internal sense being to be regenerated; for the man who is being regenerated is conceived and born anew, wherefore regeneration is called a new birth, but spiritual. Man is indeed born of his parents as a man, but he does not become a man until he is reborn of the Lord. Spiritual and heavenly life is that which makes a man, for this distinguishes him from brute animals. It is this spiritual conception and birth which is signified in the Word by the conceptions and births mentioned therein; and by what is here said-that "Leah conceived and bare a son." (That the generations and nativities are those of faith and love, which they signify, see above, n. 613, 1145, 1255, 2020, 2584, 3856.) That these conceptions and births take place from what is external to what is internal, is signified by "Leah conceiving and bearing," for by Leah is represented the affection of external truth (n. 3793, 3819); and by Reuben the truth of faith, which is the first of regeneration, and the external from which regeneration commences. How the case herein is will appear from what follows concerning the children of Jacob by Leah and by Rachel.

(3861) And she called his name Reuben. That this signifies the quality thereof, which is described, is evident from the signification of "name" and of "calling a name," as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3321). The quality itself is described by the words, "Jehovah hath seen my affliction, for now my man will love me," which are "Reuben." (That all the names in the Word signify actual things has been often shown above, n. 1224, 1264, 1876, 1888; and that the ancients gave names significative of states, see n. 340, 1946, 2643, 3422.) That here the names of all the sons of Jacob signify the universals of the church, will be shown. A real universal has also been put into the name of each; but what universal it is impossible for anyone to know, unless he knows what is involved in the internal sense of the expressions from which each one was called-as for instance in the expression, “hath seen,” from which Reuben was named; in the expression, “hath heard,” from which Simeon was named; in the expression, “will adhere,” from which Levi was named; and in the expression, “will confess,” from which Judah was named; and so with regard to all the others.

(3862) It has been shown above (n. 3858) that the “twelve tribes” signified all things of truth and good, or of faith and love; and as the sons of Jacob from whom the tribes were named are now treated of one by one, therefore another arcanum is here to be opened, namely, what is involved in them. That all celestial and spiritual heat, or love and charity, is perceived in external form in heaven as a flaming from the sun; and that all celestial and spiritual light, or faith, in the external form in heaven appears as light from the sun; also, that this celestial and spiritual heat has within it wisdom; and that the light therefrom has within it intelligence, and this because they are from the Lord, who is there the sun, may be seen above (n. 1053, 1521-1533, 1619-1632, 2441, 2495, 2776, 3138, 3167, 3190, 3195, 3222-3223, 3338-3339, 3341, 3413, 3485, 3636, 3643). From this it is evident that all good is from the heat which is from the Lord as a sun; and that all truth is from the light therefrom; and it is further evident that all affections, which are of love or good, are variations of that celestial and spiritual heat which is from the Lord, and that thence come the changes of state; and that all thoughts, which are of faith or truth, are variegations of that celestial and spiritual light which is from the Lord, and that thence comes intelligence. In this heat and light are all the angels in heaven, and their affections and thoughts are from no other source, and are nothing else. This is manifest from their speech, which in consequence of this origin consists of variegations or modifications of heavenly light, within which there is heavenly heat, and is therefore also unutterable, and so various and full as to be beyond comprehension (n. 3342, 3344, 3345). [2] In order that these things might be exhibited representatively in the world, such names were given to the several sons of Jacob as would signify the universals of good and truth, or of love and faith, thus universals in respect to the variations of celestial and spiritual heat, and as to the variegations of the derivative light. The very order of these universals is that which determines the flame and its derivative resplendence. When the order begins from love, everything which follows thence in genuine order appears flaming; but when the order begins from faith, everything which follows in genuine order appears lucid; but with every difference according to the things which follow. But if the order in which they follow is not genuine, everything appears obscure, with every difference. Concerning this order and the difference thence resulting, of the Lord's Divine mercy something shall be said hereafter. This explains how it was that the Lord gave answers by the Urim and Thummim, and that according to the state of the matter in question they received answers by means of lights and their radiance from the precious and pellucid stones, on which were inscribed the names of the twelve tribes; for as before said, on the names were inscribed the universals of love and faith in the Lord's kingdom, consequently the universals of flame and light whereby the things of love and faith are represented in heaven. [3] It may therefore be first confirmed from the Word that the order in which the names of the tribes are mentioned is various in the Word, and this in accordance with the state of the subject treated of; and that from this it may be known that the answers from the Lord given by the Urim and Thummim were shinings forth of light according to the state of the matter in question from order; for all the light of heaven varies according to the states of the subject; and the states of the subject vary according to the order of good and truth. But what of truth and good is signified by each son of Jacob, will be seen from the explication; namely, that by "Reuben" is signified faith from the Lord; by "Simeon" faith of the will which is from the Lord; by "Levi" spiritual love or charity; by "Judah" the Divine of love and the Lord's celestial kingdom. What is signified by the eight remaining sons, will be stated in the following chapter. Their order according to birth is what is here described, which is as follows: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin (see verses 32-35 of this chapter, and verses 6, 8, 11, 13, 18, 20, 24 of chapter 30, and verse 18 of chapter 35). This order is according to the state of the subject here treated of, which is the regeneration of man; for in this case the commencement is from the truth of faith, which is "Reuben;" and progression is thence made to willing what is true, which is "Simeon;" and thence to charity, which is "Levi;" thus to the Lord, who in the supreme sense is represented by Judah. That spiritual conception and birth, or regeneration, proceeds from what is external to what is internal, was stated above (n. 3860); that is, from the truth of faith to the good of love. [4] Previous to Jacob's coming to his father Isaac, in Mamre (Kiriath-arba), the twelve sons are named in the following order: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, Asher (Gen. 35:23-26); in which enumeration the sons born of Leah and Rachel are named first, and last those born of the handmaids, and this according to the state of the subject there treated of. They are enumerated in a still different order when they journeyed and came to Egypt (Gen. 46:9-19); and in another order when they were blessed by Jacob, at that time Israel, before his death (Gen. 49:3-27); and in another when they were blessed by Moses (Deut. 33:6-24). They were in the following order when they encamped around the tent of assembly: to the east, Judah, Issachar, Zebulun; to the south, Reuben, Simeon, Gad; to the west, Ephraim, Manasseh, Benjamin; to the north, Dan, Asher, Naphtali (Num. 2). In what order they stood for blessing the people on Mount Gerizim and for cursing on Mount Ebal, may be seen in Deut. 27:12-13. When the princes chosen from each tribe were sent to explore the land, they are enumerated in this order: Reuben, Simeon, Judah, Issachar, Ephraim, Benjamin, Zebulun, Joseph or Manasseh, Dan, Asher, Naphtali, Gad (Num. 13:4-16). But the princes who were to give the land for inheritance are enumerated in another order (Num. 34:19-29). In what order the lot was cast and came forth when the land was given for inheritance, may be seen in Joshua 13 to 19. [5] When in Ezekiel the boundaries of the new or holy land which the tribes were to inherit are described, they are mentioned in this order: Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah, Benjamin, Simeon, Issachar, Zebulun, Gad, all from the corner eastward to the corner of the sea or west, except Gad, who was at the corner of the south, toward the south (48:2-8, 23-26); and when treating of the gates of the new or holy city, they are mentioned in this order: toward the north three gates, of Reuben, Judah, and Levi; toward the east three gates, of Joseph, Benjamin, and Dan; toward the south three gates, of Simeon, Issachar, and Zebulun; toward the west three gates, of Gad, Asher, and Naphtali (Ezek. 48:31-34). The order of those who were sealed, twelve thousand out of every tribe, may be seen in Rev. 7:5-8. In all these passages the enumeration of the tribes is altogether according to the state of the specific subject that is being treated of, to which the order corresponds; this state being seen from the things that precede and that follow. [6] What was the order of the precious stones in the Urim and Thummim is mentioned and described in the Word, but to what tribe each stone corresponded is not mentioned, for the stones represented all things of light from celestial flame, that is, all things of truth from good, or all things of faith from love; and because they had this representation, heavenly light itself shone through in a miraculous manner in accordance with the state of the subject concerning which there was question and answer, being glowing and shining for an affirmative of what was good and true, together with variegations of colors according to the differences of the state of that which was good and true; just as takes place in heaven, where all celestial and spiritual things are expressed by means of lights and their differences, and this in a manner ineffable and altogether incomprehensible by man; for as before shown within heavenly light there is life from the Lord, consequently wisdom and intelligence, and therefore in the differences of the light there is everything that belongs to the life of truth, that is, everything that belongs to wisdom and intelligence; and in the differences of the flame and of its glowing and resplendence, there is everything that belongs to the life of good and to the life of truth from good, or to love to the Lord and the derivative faith. Such were the Urim and Thummim that were on the breastplate of the ephod and on the heart of Aaron, as is also evident from the fact that the words “Urim and Thummim” mean “Lights and Perfections,” and that the breastplate, on which they were placed, was called the “breastplate of judgment,” because “judgment” is intelligence and wisdom (n. 2235). The reason why this was on Aaron’s heart, was that by the “heart” is signified the

Divine love (see above, n. 3635, and at the end of this chapter). Hence those precious stones were in settings of gold, for in the internal sense "gold" is the good of love (n. 113, 1551, 1552); and "precious stone," the truth that is transparent from good (n. 114). [7] Concerning the Urim and Thummim we read in Moses: Thou shalt make a breastplate of judgment, a work of designing, like the work of the ephod thou shalt make it, of gold, of blue, and of crimson, and of scarlet double-dyed, and of fine twined linen, shalt thou make it. Foursquare it shall be doubled, and thou shalt set in it settings of stone, four rows of stone shall there be; sockets of gold shall there be in their settings. And the stones shall be according to the names of the sons of Israel, twelve according to their names; the engravings of a signet, everyone according to his name, they shall be for the twelve tribes (Exod. 28:15-17, 20; 39:8-14). The stones that were to be in each row are also there designated. And further: The breastplate shall not depart from off the ephod; and Aaron shall bear the names of the sons of Israel in the breastplate upon his heart, when he goeth in unto the holy place, for a memorial before Jehovah continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before Jehovah; and Aaron shall bear the judgment of the sons of Israel upon his heart before Jehovah continually (Exod. 28:28-30; Lev. 8:7-8). That Jehovah or the Lord was inquired of and gave answers by means of the Urim, may be seen in Moses: Jehovah said unto Moses, Take thee Joshua the son of Nun, and thou shalt put of thy glory upon him, that all the congregation of the sons of Israel may obey. He shall stand before Eleazar the priest, and he shall inquire for him in the judgment of the Urim before Jehovah (Num. 27:18, 20-21). And in Samuel: Saul inquired of Jehovah, and Jehovah answered him not, neither by dreams, nor by Urim, nor by prophets (1 Sam. 28:6).

(3863) For she said, Because Jehovah hath seen. That in the supreme sense this signifies foresight, in the internal sense faith, in the interior sense understanding, and in the external sense sight, in the present case faith from the Lord, is evident from the signification of "seeing," concerning which in what follows. From what has been said above, it may be seen that the twelve tribes, named from the twelve sons of Jacob, signified all things of truth and good, or of faith and love, thus all things of the church, and that each tribe signified some universal; thus the twelve tribes signified the twelve universals which comprehend and include within them all things whatsoever that belong to the church; and in the universal sense, all things that belong to the Lord's kingdom. The universal which "Reuben" signifies, is faith. The reason why faith is the first universal, is that when man is being regenerated or becoming a church, he must first learn and become imbued with the things of faith, that is, of spiritual truth; for he is introduced by means of the doctrine of faith, or of truth. For man is of such a nature that of himself he does not know what heavenly good is, but must learn it from doctrine, which is called the doctrine of faith. Every doctrine of faith regards life as the end, and therefore good, for good is life. [2] It was a controverted point among the ancients, which was the firstborn of the church, the truth which is of faith, or the good which is of love. They who maintained that the truth which is of faith is the firstborn, argued from the external appearance, and determined this to be the first, because truth is and ought to be first learned, and because by means of it man is introduced to good. But they knew not that good is essentially the firstborn, and that it is insinuated by the Lord through the internal man, in order that it may adopt and receive the truth which is introduced through the external man; nor were they aware that in good there is life from the Lord, and that in truth there is no life but that which it has through good; thus that good is the soul of truth, and appropriates to itself and puts on truth as the soul does its body. From this we can see that according to the external appearance truth is in the first place, and is as it were the firstborn while man is being regenerated; although good is essentially in the first place, and is the firstborn, and is placed first when man has been regenerated. (That this is the case may be seen above, n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701.) [3] As the subject treated of in this chapter, and in those which precede, is the regeneration of the natural, and here its first state, which is that of introduction by means of truth to good, therefore the first son of Jacob, or Reuben, was named from "Jehovah seeing," which in the internal sense signifies faith from the Lord. Regarded in itself, faith is a faith in the understanding and a faith in the will; to know and understand the truth which is of faith is called faith in the understanding; but to will the truth which is of faith is called faith in the will. Faith in the understanding is that which is signified by “Reuben;” but faith in the will is what is signified by “Simeon.” That faith in the understanding, or the understanding of truth, precedes faith in the will, or the willing of truth, must be evident to everyone; for when anything is unknown to man (such as heavenly good), he must first know that it exists, and understand what it is, before he can will it. [4] That in the external sense “to see” signifies sight, is evident without explication; and that in the interior sense “to see” signifies understanding, may also be evident, for the sight of the internal man is nothing else than understanding, and therefore in common discourse understanding is called internal sight, and light is predicated of it, as of external sight, and is called intellectual light. That in the internal sense “to see” denotes faith from the Lord, is evident from the fact that the interior understanding has no other objects than those which are of truth and good, for these are the objects of faith. This interior understanding, or internal sight, which has for its objects the truths which are of faith, does not manifest itself so much as does the understanding which has for its objects the truths of civic and moral life, for the reason that it is within the latter, and is in the light of heaven, which light is in obscurity so long as man is in the light of the world. Nevertheless with those who have been regenerated, it reveals itself, especially by conscience. That in the supreme sense “to see” is foresight, must be evident, for the intelligence which is predicated of the Lord is infinite intelligence, which is nothing else than foresight. [5] That "seeing," from which Reuben was named, in the internal sense signifies faith from the Lord, is manifest from very many passages in the Word, of which the following may be adduced: Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard; and it shall come to pass that everyone that is bitten, and shall see it, shall live. Moses made a serpent of brass, and set it upon a standard; and it came to pass that if a serpent had bitten any man, and he looked unto the serpent of brass, he lived again (Num. 21:8-9). That the brazen serpent represented the Lord as to the external sensuous or natural, may be seen above (n. 197); and that "brass" signifies the natural (n. 425, 1551). That faith in Him was represented by the living again of those who saw, or looked upon it, the Lord Himself teaches in John: As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but should have eternal life (John 3:14-15). [6] In Isaiah: The Lord said, Go and say unto this people, Hearing hear ye, but do not understand; and seeing see ye, and do not know; make the heart of this people fat, and their ears heavy, and blind their eyes; lest they should see with their eyes, and hear with their ears, and their heart should understand (Isa. 6:9-10). That "seeing and not knowing" here signifies understanding what is true and yet not acknowledging it, is manifest; and that "blinding the eyes, lest they should see with their eyes" signifies depriving them of the understanding of truth; and that “seeing” here signifies faith in the Lord, is evident from the Lord’s words in Matthew 13:13-14; and in John 12:36-37, 39-40. [7] In Ezekiel: Son of man thou dwellest in the midst of the house of rebellion, who have eyes to see, but see not; who have ears to hear, and hear not (Ezek. 12:2); “having eyes to see but not seeing” signifies that they were able to understand the truths of faith, but were not willing, and this because of evils (which are the “house of rebellion”) inducing a deceptive light on falsities, and darkness on truths, according to these words in Isaiah: This is a people of rebellion, lying sons, sons that would not hear the law of Jehovah; who have said to the seers, See not; and to them that have vision, See not for us right things, speak to us smooth things, see illusions (Isa. 30:9-10). Again: The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined (Isa. 9:2); where “seeing a great light” signifies receiving and believing the truths which are of faith. On those who are in faith heavenly light is said to “shine,” for the light which is in heaven is Divine truth from Divine good. [8] Again: Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your heads, the seers hath He covered (Isa. 29:10); “to close the eyes” denotes to close the understanding of truth (that “the eye” denotes the understanding, see above, n. 2701); “covering the seers” denotes to cover those who know and teach the truths of faith. Seers were formerly called “prophets,” and that “prophets” denote those who teach, and also the truths of doctrine, may be seen above (n. 2534). Again: The priest and the prophet err through strong drink; they err among the seers; they stumble in judgment (Isa. 28:7); where the sense is the same; that the “judgment” wherein they “stumble” is the truth of faith may be seen above (n. 2235). Again: The eyes of them that see shall not be closed, and the ears of them that hear shall hearken (Isa. 32:3). [9] Again: Thine eyes shall behold the king in his beauty, they shall see the land of far distances (Isa. 33:17); “to behold the king in beauty” denotes the truths of faith which are from the Lord, which are called “beautiful” from good; “to see the land of far distances” denotes the good of love. (That a “king” is the truth of faith may be seen above, n. 1672, 2015, 2069, 3009, 3670; that “beautiful” is predicated from good, n. 553, 3080, 3821; and that “land” is the good of love, n. 620, 636, 3368, 3379.) In Matthew: Blessed are the pure in heart, for they shall see God (Matt. 5:8); where it is manifest that “to see God” is to believe in Him, thus to see Him by faith; for they who are in faith, from faith see God, because God is in faith, and is that in faith which constitutes true faith. [10] Again: If thine eye causeth thee to stumble, pluck it out; for it is better for thee to enter into life with one eye, rather than having two eyes to be cast into the gehenna of fire (Matt. 18:9); that in this passage the “eye” does not mean the eye, and that it is not to be plucked out, is manifest, for this does not cause to stumble; but the understanding of truth, which is here meant by the “eye” (n. 2701). That it is better not to know and apprehend the truths of faith, than to know and apprehend them and yet live a life of evil, is signified by its “being better to enter into life with one eye, rather than having two eyes to be cast into the gehenna of fire.” [11] In the same: Blessed are your eyes, for they see; and your ears, for they hear. Verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, but did not see them (Matt. 13:16-17; John 12:40); “seeing” here denotes knowing and understanding the things which are of faith in the Lord, thus faith; for they were not blessed because they saw the Lord, and saw His miracles, but because they believed; as may be seen from these words in John: I said unto you, that ye also have seen Me, and believe not. This is the will of Him that sent Me, that everyone who seeth the Son, and believeth on Him, should have eternal life. Not that anyone hath seen the Father, save He that is with the Father, He hath seen the Father. Verily, verily, I say unto you, he that believeth on Me hath eternal life (John 6:36, 40, 46-47); “seeing and not believing” denotes knowing the truths of faith and not receiving them; “seeing and believing” denotes knowing and receiving them; “no one having seen the Father save He that is with the Father” denotes that Divine good cannot be acknowledged except by means of Divine truth (That the “Father” is Divine good, and the “Son” Divine truth, may be seen above, n. 3704.) Hence the internal sense is that no one can have celestial good unless He acknowledges the Lord. [12] In like manner in the same Evangelist: No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him (John 1:18).

And again: Jesus said, He that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth in Me should not abide in darkness (John 12:45-46); where it is said plainly that “to see” is to believe, or to have faith. Again: Jesus said, If ye had known Me, ye would have known My Father also; and from henceforth ye know Him and have seen Him. He that hath seen Me, hath seen the Father (John 14:7, 9). Again: The Spirit of Truth whom the world cannot receive, because it seeth Him not, neither knoweth Him; I will not leave you orphans; I come unto you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live ye shall live also (John 14:17-19); where “seeing” signifies having faith, for the Lord is seen only by faith, because faith is the eye of love, the Lord being seen by love through faith, and love being the life of faith; wherefore it is said, “Ye see Me; because I live, ye shall live also.” [13] Again: Jesus said, For judgment I am come into this world, that they who see not may see; and that they who see may be made blind. The Pharisees said, Are we also blind? Jesus said unto them, If ye were blind, ye would not have sin; but now ye say, We see; therefore your sin remaineth (John 9:39-41); here “they who see” denote those who imagine themselves to be more intelligent than others, concerning whom it is said that they “should be made blind,” that is, should not receive faith. (That “not to see,” or “to be blind,” is predicated of those who are in falsities, and also of those who are in ignorance, may be seen above, n. 2383.) In Luke: Unto you it is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see and hearing they may not hear (Luke 8:10). Again: I say unto you, There be some standing here who shall not taste of death, until they see the kingdom of God (Luke 9:27; Mark 9:1); "to see the kingdom of God" denotes to believe. Again: Jesus said unto His disciples, The days shall come, when ye shall desire to see one of the days of the Son of man, but ye shall not see (Luke 17:22); where the consummation of the age, or last time of the church, is treated of, when there is no longer any faith. [14] Again: It came to pass when Jesus sat down with them, that He took the bread, and blessed, and breaking, gave to them; and their eyes were opened, and they knew Him (Luke 24:30-31); by which was signified that the Lord appears by good, but not by truth without good, for "bread" is the good of love (n. 276, 680, 2165, 2177, 3478, 3735, 3813). From these and other passages it is evident that "seeing," in the internal sense, signifies faith from the Lord, for there is no other faith which is faith than that which comes from the Lord. This also enables man to "see," that is, to believe; but faith from self, or from what is man's own, is not faith, for it causes him to see falsities as truths, and truths as falsities; and if he sees truths as truths, still he does not see, because he does not believe, for he sees himself in them, and not the Lord. [15] That "to see" is to have faith in the Lord, is very plain from what has been frequently said above concerning the light of heaven, namely, that being from the Lord, it is attended with intelligence and wisdom, consequently with faith in Him; for faith in the Lord is inwardly within intelligence and wisdom;

wherefore "to see" from that light, as angels do, can signify nothing else than faith in the Lord. The Lord Himself also is in that light, because it proceeds from Him. It is that light also which shines within the conscience of those who have faith in the Lord, although while he lives in the body the man is unaware of the fact, for it is then obscured by the light of the world.

(3864) My affliction (namely, "Because Jehovah hath seen"). That this signifies a state of arriving at good, is evident from the signification of "affliction," as being temptation (n. 1846); and because this is the means of arriving at good, "my affliction" here signifies a state of coming from truth (which is external), and of arriving at good (which is internal).

(3865) For now my man will love me. That this signifies that hence would come the good of truth, is evident from the signification of "will love," as being the good therefrom; for all good is of love, and is therefore here signified by "loving;" and from the signification of "man," as being truth (n. 3134). What the good of truth is, has often been explained above, namely, that it is the affection of truth for the sake of life; for life is the good which is regarded in the truth by those who are afterwards regenerated. Without a life according to truth, no conjunction of truth with good is effected, consequently no appropriation. [2] Everyone can plainly see this by directing his attention to those who live ill, and to those who live well: they who live ill, even although like others they have been instructed during childhood and youth in the doctrines of the church, are nevertheless found on examination to believe nothing at all concerning the Lord, or concerning faith in Him and the truths of the church; whereas they who live well have everyone of them faith in the truths which they believe to be truths. They, however, who teach truths, as do the overseers of the church, and live ill, may indeed profess to believe, yet still at heart they do not believe. [3] With some of these there is a persuasion which has the semblance of faith, amounting to no more than mere memory-knowledge confirmed, not because it is truth, but because it is expedient to make profession of it for the sake of one's office, honor, and gain. This penetrates no deeper than through the ears into the memory, and from the memory it goes forth into the lips, but not into the heart, and from this into confession. From this it is evident that it is the life which shows the quality of the acknowledgment of truth; that is, the quality of the faith; and that it is faith separated from the good of life which declares that however a man lives he may nevertheless be saved through grace; and which argues against the doctrine that everyone's life remains with him after death.

(3866) From the internal sense of the words which Leah uttered concerning Reuben at his birth: "Jehovah hath seen mine affliction, for now my man will love me," it may be seen what of the church "Reuben" signifies, or the tribe which took its name from Reuben, namely, that which is the first of regeneration, or which is the first when man is becoming a church; and that this is the truth of doctrine whereby he may attain to the good of life.

(3867) Verse 33. And she conceived again, and bare a son, and said, Because Jehovah hath heard that I was hated, and hath given me this one also; and she called his name Simeon. "And she conceived again, and bare a son," signifies, as before, spiritual conception and birth from what is external toward things more interior; "because Jehovah hath heard," signifies in the supreme sense providence, in the internal sense the will of faith, in the interior sense obedience, in the external sense hearing, in the present case faith in the will, which is from the Lord alone; "that I was hated," signifies a state of faith if the will is not correspondent to it; "and hath given me this one also," signifies what is successive; "and she called his name Simeon," signifies its quality.

(3868) And she conceived again, and bare a son. That this signifies spiritual conception and birth from what is external toward things more interior, is evident from what was said above (n. 3860), where the same words occur. Advancement is said to be made from what is external toward things more interior, when it is made from the memory-knowledge which is of the understanding, to the will; or, speaking spiritually, when it is made from the truth which is of faith, to charity. For the understanding is that which proceeds from the will, and which manifests the will in a certain visible form; in like manner, faith proceeds from charity, and manifests charity in a certain form. From this it is evident that the understanding is the external of the will; and that faith is the external of charity; or what is the same, that the will is the internal of the understanding, and charity the internal of faith. Thus to advance from what is external to things more interior, is to advance from faith in the understanding to faith in the will, consequently from faith to charity, which is represented by Levi (concerning whom in what presently follows). Be it known that by faith, when distinguished from charity, is meant truth, such as the truth of doctrine, or such as there is in the confession called the Apostles' Creed; and this is according to the general sense in the church; for to have faith in truths is believed to be the faith by which is salvation. Few know that faith is trust and confidence, and among these few, still fewer know that trust or confidence is from charity, and is not possible with anyone who has not lived the life of charity.

(3869) And said, Because Jehovah hath heard. That in the supreme sense this signifies providence; in the internal sense, the will of faith; in the interior sense, obedience; in the external sense, hearing; in the present case faith in the will, which is from the Lord alone, is evident from the signification of "hearing." That "to hear" is of the sense of hearing, it is needless to explain; but that in the interior sense "to hear" is obedience, and in the internal sense faith in the will, is evident from many passages in the Word (as will be seen presently); and also from the nature of hearing in respect to that of sight. That in the interior sense "sight" is understanding, and in the internal sense, faith in the understanding, may be seen above (see n. 3863); and this because the quality of things becomes apparent by the internal sight, and thereby they are apprehended by a kind of faith, but an intellectual kind. In like manner when the things which are heard penetrate to the interiors, they are also changed into something like sight, for what is heard is seen interiorly; and therefore by "hearing" there is also signified that which is signified by "sight," namely, that which is of the understanding, and also that which is of faith; but the hearing at the same time persuades that the case is so, and affects not only the intellectual part of man, but also his will part, and causes him to will that which he sees. Hence it is that "hearing" signifies the understanding of a thing, and at the same time obedience; and in the spiritual sense, faith in the will. [2] As all this is latent in hearing, namely, obedience and faith in the will, therefore these likewise are signified in common speech by "hearing," “hearkening,” and “attending;” for “to hear” is to be obedient; and “to hearken to anyone” is also to obey. For the interior things of a matter are sometimes thus contained within the expressions of man’s speech, for the reason that it is the spirit of man which thinks and perceives the meaning of the expressions of speech, and this is in a certain communion with spirits and angels, who are in the first principles of the expressions. Moreover, such is the circle of things in man, that whatever enters by the ear and eye, or by the hearing and sight, passes into his understanding, and through the understanding into the will, and from the will into act. And in like manner the truth of faith first becomes the truth of faith in memory-knowledge; afterwards the truth of faith in the will; and lastly the truth of faith in act, thus charity. Faith in memory-knowledge, or in the understanding, is “Reuben,” as already shown; faith in the will is “Simeon;” and when faith in the will becomes charity it is “Levi.” [3] That in the supreme sense “to hear” signifies providence, may be seen from what has been said above (n. 3863) concerning “seeing,” as being in the supreme sense foresight; for the Lord’s foreseeing is the seeing from eternity to eternity that the case is so; but the Lord’s providing is the directing that it be so; and is the bending of man’s freedom to good, insofar as He foresees that man will suffer himself to be bent in freedom (see n. 3854). [4] That by “Jehovah hearing,” from which Simeon was named, in the interior sense is signified obedience, and in the internal sense faith in the will from the Lord alone, is manifest from very many passages in the Word; as from the following. In Matthew: Behold a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased; hear ye Him (Matt. 17:5); “to hear Him” denotes to have faith in Him, and to obey His commandments; thus to have faith in the will. In John: Verily, verily, I say unto you, that the hour cometh when the dead shall hear the voice of the Son of God; and they that hear shall live. Marvel not at this; for the hour cometh in which all that are in the graves shall hear His voice (John 5:25, 28); “to hear the voice of the Son of God” denotes to have faith in the words of the Lord, and to will them. They who have faith of the will, receive life; wherefore it is said, “they that hear shall live.” [5] Again: He who entereth in by the door is the shepherd of the sheep; to him the porter openeth; and the sheep hear his voice. And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock, and one shepherd. My sheep hear My voice, and I know them, and they follow Me (John 10:2-3, 16, 27); “to hear the voice” manifestly denotes to obey from faith of the will. Again: Everyone that is of the truth heareth My voice (John 18:37); where the same thing is meant. In Luke: Abraham said unto him, They have Moses and the Prophets; let them hear them. If they hear not Moses and the Prophets, neither will they be persuaded if one rose from the dead (Luke 16:29, 31); “to hear Moses and the Prophets” denotes to know the things contained in the Word, and to have faith therein; thus also to will them; for to have faith and not to will, is to see and not to hear, but to have faith and to will is both to “see” and to “hear;” wherefore both “seeing” and “hearing” are mentioned together in the Word throughout; and by “seeing” is signified the same as by “Reuben;” and by “hearing” the same as by “Simeon;” for they are joined together as brother to brother. [6] That “seeing” and “hearing” are mentioned together, is evident from the following passages. In Matthew: Therefore speak I to them by parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive; for this people’s heart is waxed gross, and with ears they have heard dully, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart. But blessed are your eyes, for they see; and your ears, for they hear. Verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them (Matt. 13:13-17; John 12:40; Isa. 6:9). In Mark: Jesus said to the disciples, Why reason ye because ye have no bread? Do ye not yet comprehend, neither understand? Have ye your heart yet hardened? Having eyes, see ye not? And having ears, hear ye not? (Mark 8:17-18). [7] In Luke: Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they may not see, and hearing they may not hear (Luke 8:10). In Isaiah: The eyes of the blind shall be opened, and the ears of the deaf shall be opened (Isa. 35:5). Again: And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness, and out of darkness (Isa. 29:18). Again: Hear, ye deaf; and look, ye blind, that ye may see (Isa. 42:18). Again: Bring forth the blind people that have eyes, and the deaf that have ears (Isa. 43:8). Again: The eyes of them that see shall not be closed, and the ears of them that hear shall hearken (Isa. 32:3). Again: Thine eyes shall see thy teachers, and thine ears shall hear a word (Isa. 30:20-21). Again: He that stoppeth his ear from hearing of blood, and shutteth his eyes from seeing evil, shall dwell on high (Isa. 33:15-16). In Ezekiel: Son of man, thou dwellest in the midst of the house of rebellion, that have eyes to see, and see not; that have ears to hear, and hear not (Ezek. 12:2). In these passages mention is made of both "seeing" and "hearing" because the one follows the other; that is, faith in the understanding which is "seeing," and faith in the will which is "hearing;" otherwise it would have been sufficient to mention one only; and from this it is also evident why one son of Jacob was named from "seeing" and another from "hearing." [8] That "seeing" signifies faith in memory-knowledge or in the understanding; and "hearing," faith in obedience or in the will, is from the correspondences in the other life, and the derivative significatives; for those who are intellectual and are thence in faith belong to the province of the eye; and those who are obedient and thence in faith belong to the province of the ear. That this is the case will be seen at the close of the chapters, where of the Lord's Divine mercy the Grand Man, and the correspondence of all things in the human body therewith, will be described. [9] Hence then it is that in the internal sense the "eye" is the understanding (n. 2701); and that the "ear" is obedience, and in the spiritual sense the derivative faith, or faith in the will; as is evident also from the following passages. In Isaiah: Yea, thou heardest not yea, thou knewest not; yea, from that time thine ear opened not itself (Isa. 48:8). Again: The Lord Jehovih will waken mine ear to hear, as they that are taught; the Lord Jehovih hath opened mine ear, and I was not rebellious (Isa. 50:4-5). Again: In attending attend to Me, and eat ye that which is good, that your soul may delight itself in fatness; incline your ear, and come unto Me; hear that your soul may live (Isa. 55:2-3). In Jeremiah: To whom shall I speak and testify, that they may hear; behold their ear is uncircumcised, and they cannot hearken (Jer. 6:10). Again: This thing I commanded them, saying, Hear ye My voice and I will be your God, and ye shall be My people; and they heard not, nor inclined their ear (Jer. 7:23-24, 26). Again: Hear the word of Jehovah, O ye women; and let your ear receive the word of His mouth (Jer. 9:20). Again: Ye have not inclined your ear, and have not obeyed Me (Jer. 35:15). In Ezekiel: Son of man, all My words that I have spoken unto thee, receive in thy heart, and hear with thine ears (Ezek. 3:10). Again: I will set my zeal against thee, and they shall deal with thee in fury; they shall take away thy nose and thine ears (Ezek. 23:25); "to take away the nose and the ears" denotes the perception of truth and good, and the obedience of faith. In Zechariah: They refused to hearken, and turned a stubborn shoulder, and made their ears heavy, that they should not hear; and their heart have they set as adamant, that they might not hear the law (Zech. 7:11-12). [10] In Amos: Thus saith Jehovah, As the shepherd snatcheth out of the mouth of the lion two legs, or a piece of an ear, so shall the sons of Israel be snatched away in Samaria, in the corner of a bed, and on the end of a couch (Amos 3:12); "to snatch the two legs" denotes the will of good; and the "piece of an ear," the will of truth. That a "piece of an ear" denotes this can as before said be seen solely from the correspondences in the other life, and the derivative significatives, according to which is the internal sense of the Word, and also the rituals in the Israelitish and Jewish Church. Hence it was that when Aaron and his sons were inaugurated into the ministry, it was commanded, among other things, that Moses should take of the blood of a ram, and should put it on the tip of Aaron's ear, and upon the tip of the ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot (Exod. 29:20). By this ritual was represented the will of faith, into which also as priest he was to be initiated. That this ritual was holy, everyone may know, because it was enjoined upon Moses by Jehovah; and so also putting blood on the tip of the ear was holy. But what particular holy thing this signified can be known only from the internal sense of things in the Word, which sense here is that the holy of faith from the will must be preserved. [11] That by the "ear" is signified obedience, and in the internal sense the consequent faith, is still more plainly evident from the ritual respecting a servant who was not willing to depart from service; concerning whom we read in Moses: If a manservant or maidservant shall not be willing to depart from service, his master shall bring him unto God, and shall bring him to the door, or unto the doorpost, and his master shall bore his ear through with an awl, and he shall serve him forever (Exod. 21:5-6; Deut. 15:17); "boring the ear through with an awl at the doorpost" signifies serving or obeying perpetually; in the spiritual sense it signifies not to will to understand truth, but to will truth from obedience, which relatively is not freedom. [12] As in the internal sense the obedience of faith is understood by "ears," and obeying by "hearing," it is evident what is signified by these words of the Lord, so often uttered by Him: He that hath an ear to hear, let him hear (Matt. 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35; Rev. 2:7, 11, 29; 3:13, 22). [13] That in the supreme sense "to hear" signifies providence, and "to see" foresight, is evident from the passages in the Word where "eyes" and "ears" are predicated of Jehovah or the Lord; as in Isaiah: Incline Thine ear, O Jehovah and hear; open Thine eyes, O Jehovah and see (Isa. 37:17). In Daniel: O my God, incline Thine ear and hear; open O Jehovah Thine eyes and see our wastes (Dan. 9:18). In David: O God, incline Thine ear unto me, and hear my speech (Ps. 17:6). Again: Incline Thine ear unto me, and save me (Ps. 71:2). Again: Turn Thine ear to my prayers because of Thy truth, answer me because of Thy righteousness (Ps. 143:1). In Jeremiah: O Jehovah, Thou heardest my voice; hide not Thine ear at my sighing, at my cry (Lam. 3:55-56). In David: O Jehovah, hide not Thy faces from me in the day of my distress; incline Thine ear to me; in the day when I cry, answer me (Ps. 102:1-2). It is known that Jehovah has not ears nor eyes like a man, but that it is some attribute predicable of the Divine that is signified by the “ear” and by the “eye,” namely, infinite will and infinite understanding. Infinite will is providence, and infinite understanding is foresight; these are what are understood by “ear” and “eye” in the supreme sense, when they are attributed to Jehovah. From all this it is now manifest what in every sense is signified by “Jehovah hath heard,” from which Simeon was named.

(3870) That I was hated. That this signifies a state of faith if the will be not correspondent thereto, is evident from the signification of “being hated,” as being not loved, for such is the state of faith if the will does not correspond to it. In the internal sense the subject treated of is the progress of man’s regeneration from external to internal; that is, from the truth of faith to the good of charity. The truth of faith is external, and the good of charity is internal. In order that the truth of faith may live, it must be introduced into the will, that it may there receive life; for truth does not live from knowing, but from willing. Life flows in from the Lord through the new willing that He creates in man. The first life manifests itself by obedience, which is the first of the will; the second by the affection of doing the truth, which is the progression of the will, and which exists when delight and bliss are perceived in doing the truth. Unless there takes place such a progress of faith, truth does not become truth, but becomes a separate affair from life, sometimes confirmative of falsity, and sometimes persuasive of it, thus a foul affair; for it couples itself with the man's evil affection, or cupidity; that is, with his own proper will, which is contrary to charity. Such is the faith that by many at this day is believed to be faith, and to save without the works of charity. [2] But this faith, which is separate from charity, and therefore contrary to charity, is represented in what follows by Reuben, in that he lay with Bilhah his father's concubine (Gen. 35:22), and concerning which Jacob, then Israel, expresses his detestation in the words: Reuben, my firstborn, thou art my might, and the beginning of my strength; light as water thou shalt not excel, because thou wentest up on thy father's bed, then defiledst thou it; he went up on my couch (Gen. 49:3-4). The will and affection of this faith, namely, that which is separated from charity, as being contrary to charity, is also described in the same chapter by Simeon and Levi in these words: Simeon and Levi are brethren; weapons of violence are their swords; let not my soul come into their secret; into their assembly let not my glory unite itself; for in their fury they slew a man, and in their will they unstrung an ox. Cursed be their fury, for it was fierce; and their anger, for it was cruel; I will divide them in Jacob, and scatter them in Israel (Gen. 49:5-7). That it is faith separate from charity which is here described by "Simeon and Levi," will of the Lord's Divine mercy be shown in what follows.

(3871) And hath given me this one also. That this signifies what is successive, namely, faith in obedience or in the will, as succeeding faith in memory-knowledge or in the understanding, was shown above. This is signified by "and hath given me this one also."

(3872) And she called his name Simeon. That this signifies its quality, is evident from the signification of "name," and of "calling a name," as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is contained in the internal sense of the words which Leah uttered: "Jehovah hath heard that I was hated, and hath given me this one also." This quality is what is signified by "Simeon," and also by the tribe named from him; and this is the second universal of the church, that is, the second during man's regeneration and when he is becoming a church; namely, obedience, or the will of doing the truth of faith; into which obedience, and in which will, charity is implanted, which next succeeds, and is signified by "Levi."

(3873) Verse 34. And she conceived again, and bare a son, and said, Now this time will my man cleave to me, because I have borne him three sons; therefore she called his name Levi. "And she conceived again, and bare a son," signifies as before, spiritual conception and birth from what is external to what is still more internal; "and said, Now this time will my man cleave to me," signifies in the supreme sense love and mercy, in the internal sense charity, in the external sense conjunction, in the present case spiritual love; "because I have borne him three sons," signifies what is successive; "therefore she called his name Levi," signifies its quality.

(3874) And she conceived again, and bare a son. That this signifies spiritual conception and birth from what is external to what is still more internal, is evident from what was said above (n. 3860, 3868), where the same words occur.

(3875) And said, Now this time will my man cleave to me. That this signifies in the supreme sense love and mercy, in the internal sense charity, in the external sense conjunction, and in the present case spiritual love, is evident from the signification of "to cleave." That in the external or proximately interior sense "to cleave" is conjunction, is evident without explication. That in the internal sense "to cleave" is charity, is evident from the fact that charity, or what is the same thing, mutual love, is spiritual conjunction; for it is a conjunction of the affections of the will, and a consequent agreement of the thoughts of the understanding; thus it is a conjunction of minds as to both parts. That in the supreme sense "to cleave" is love and mercy, is hence manifest, for the infinite and eternal which is predicated of charity or spiritual love, is mercy, which is the Divine love toward the human race, sunk as it is in such great miseries. For as of himself man is nothing but evil, and as that which is in him, so far as it is from him, is nothing else than infernal, and as he is looked upon by the Lord from Divine love, his elevation out of the hell in which he is of himself, and his deliverance, is called "mercy." Hence, because mercy is from the Divine love, by "to cleave," in the supreme sense, there is signified both love and mercy. [2] That in the internal sense "to cleave" signifies spiritual love, or what is the same, charity toward the neighbor, may be seen also from other passages in the

Word; as in Isaiah: Let not the son of the stranger that cleaveth to Jehovah, speak, saying, Jehovah in separating separates me from His people. The sons of the stranger that cleave unto Jehovah, to minister unto Him, and to love the name of Jehovah, shall be His servants (Isa. 56:3, 6); "to cleave unto Jehovah" denotes to observe the commandments, which is of spiritual love; for no one observes the commandments of God from the heart, except the man who is in the good of charity toward the neighbor. In Jeremiah: In those days the sons of Israel shall come, they and the sons of Judah, going and weeping shall they go, and shall seek Jehovah their God. They shall ask Zion concerning the way, thither shall their faces be, Come ye and let us cleave to Jehovah with an everlasting covenant that shall not be forgotten (Jer. 50:4-5); where "to cleave to Jehovah" in like manner denotes to observe the commandments from the heart, that is, from the good of charity. [3] In Zechariah: Many nations shall cleave to Jehovah in that day, and shall be My people (Zech. 2:11); where the sense is the same. In Isaiah: Jehovah will have compassion on Jacob, and will again choose Israel, and set them in their own land; and the sojourner shall cleave to them, and they shall join themselves unto the house of Jacob (Isa. 14:1); "the sojourner cleaving to them" denotes being in a similar observance of the law; "to join themselves unto the house of Jacob" signifies to be in the good of charity, in which they are who are signified by the "house of Jacob." In Matthew: No one can serve two masters; for either he will hate the one and love the other, or else he will cleave to the one and despise the other (Matt. 6:24); where "to love" denotes the celestial of love; and "to cleave" the spiritual of love; both are mentioned because they are distinct, otherwise it would have been sufficient to mention one. [4] They who are in spiritual love are on this account called the "sons of Levi," as in Malachi: Who may abide the day of His coming, and who shall stand when He appeareth? He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver (Mal. 3:2-3). That in the supreme sense the Lord is signified by "Levi," from His Divine love and mercy toward those who are in spiritual love, may be seen in the same prophet: That ye may know that I have sent this commandment unto you, that My covenant might be with Levi, saith Jehovah Zebaoth; my covenant shall be with him of life and peace. Ye are turned aside out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi. Therefore I have made you contemptible (Mal. 2:4-5, 8-9). And as in the supreme sense "Levi" signifies the Lord's Divine love or mercy, and in the internal sense spiritual love, therefore the tribe of Levi was made the priesthood; for in the internal sense of the Word the "priesthood" is nothing else than the holy of love; and the "royalty" the holy of faith (see n. 1728, 2015, 3670). [5] As by the expression "to cleave," from which Levi was named, there is signified spiritual love, which is the same as mutual love, by the same expression in the original tongue there is also signified a mutual giving and receiving; and in the Jewish Church by mutual giving and receiving there was represented mutual love, concerning which of the Lord's Divine mercy elsewhere. Mutual love differs from friendship in this respect-that mutual love regards the good which is in a man, and because it is directed to good, it is directed to him who is in good; but friendship regards the man; and this also is mutual love when it regards the man from good, or for the sake of good; but when it does not regard him from good or for the sake of good, but for the sake of self which it calls good, then friendship is not mutual love, but approaches the love of self, and insofar as it approaches this, so far it is opposite to mutual love. In itself mutual love is nothing else than charity toward the neighbor; for by the neighbor in the internal sense for by the neighbor in the internal sense nothing else is signified than good, and in the supreme sense the Lord, because all good is from Him, and He is good itself (n. 2425, 3419). This mutual love or charity toward the neighbor is what is meant by spiritual love, and is signified by "Levi." [6] Moreover in the Word both celestial love and conjugial love are in the sense of the letter expressed by the expression "to cleave," but from a word in the original tongue different from that from which Levi was named. This word signifies a still closer conjunction, as in the following passages. In Moses: Thou shalt fear Jehovah thy God; Him shalt thou serve, and to Him shalt thou cleave (Deut. 10:20). Ye shall walk after Jehovah your God, and fear Him, and keep His commandments, and hear His voice, and ye shall serve Him and cleave unto Him (Deut. 13:4). To love Jehovah your God, and to walk in all His ways, and to cleave unto Him

(Deut. 11:22). To love Jehovah thy God, to obey His voice, and to cleave unto Him; for He is thy life (Deut. 30:20). In Joshua: Take diligent heed to do the commandment and the law, which Moses the servant of Jehovah commanded you, to love Jehovah your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart, and with all your soul (Josh. 22:5). In the second book of Kings: King Hezekiah trusted in Jehovah the God of Israel. He clave to Jehovah, he departed not from following Him, but kept His commandments, which Jehovah commanded Moses (2 Kings 18:5-6). In Jeremiah: As a girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole house of Israel, and the whole house of Judah; that they might be unto Me for a people, and for a name, and for a praise, and for adornment; and they have not obeyed (Jer. 13:11). [7] That conjugial love also is expressed by "cleaving" is manifest from the following passages: Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh (Gen. 2:24). For your hardness of heart, Moses wrote this commandment; but from the beginning of the creation God made them male and female; for this cause shall a man leave his father and mother, and shall cleave unto his wife; and they twain shall be one flesh; what therefore God hath joined together let not man put asunder (Mark 10:5-9; Matt. 19:5). The soul of Shechem clave to Dinah the daughter of Jacob; he loved the damsel, and spake to the heart of the damsel (Gen. 34:3). Solomon loved many strange women; Solomon clave to these in love (1 Kings 11:1, 2). From all this it is now evident that “to cleave” is a term of love, received into use by the churches in ancient times, which churches were in significatives; and that in the internal sense it denotes nothing else than spiritual conjunction, which is charity and love.

(3876) Because I have borne him three sons. That this signifies what is successive, is evident from what was said above (n. 3871). The successive state that is here signified by the “three sons,” is that charity now arrives; for while man is being regenerated, that is, being made a church, the first thing must be for him to know and understand what the truth of faith is; the second must be to will and to do it; and the third is to be affected with it. And when man is affected with truth, that is, when he perceives delight and bliss in acting according to truth, he is then in charity or mutual love. This succession is what is here meant by, “I have borne him three sons.”

(3877) Therefore she called his name Levi. That this signifies its quality, is evident from the signification of “name,” and of “calling a name,” as being quality (concerning which above, n. 3872). The quality is what is contained in these words: “Now this time will my man cleave to me, because I have borne him three sons” (concerning which words see just above, n. 3875, 3876). This quality is what is signified by “Levi,” and also by the tribe named from him; and this is the third universal of the church (that is, the third when man is being regenerated, or being made a church), and is charity. The case with respect to charity is that it contains within itself the willing of truth; and through this it contains within itself the understanding of truth; for whoever is in charity has these. But before man comes to charity, he must first be in the external, namely, in the understanding of truth; next in the willing of truth; and lastly in being affected with truth, which is charity. And when man is in charity, he then looks to the Lord, who in the supreme sense is signified by "Judah," the fourth son of Jacob.

(3878) Verse 35. And she conceived again, and bare a son, and she said, This time I will confess Jehovah; therefore she called his name Judah; and she stood still from bearing. "And she conceived again, and bare a son" signifies, as before, spiritual conception and birth from what is external to what is still more internal; "and she said, This time I will confess Jehovah," signifies in the supreme sense the Lord, in the internal sense the Word, in the external sense doctrine therefrom, in the present case the Divine of love and the Lord's celestial kingdom; "therefore she called his name Judah," signifies its quality; "and she stood still from bearing," signifies ascent by a ladder from the earth to Jehovah or the Lord.

(3879) And she conceived again, and bare a son. That this signifies spiritual conception and birth from what is external to what is still more internal, is evident from what was said above (n. 3860, 3868), where similar words occur.

(3880) And she said, This time I will confess Jehovah. That this signifies in the supreme sense the Lord, in the internal sense the Word, in the external sense doctrine therefrom, in the present case the Divine of love and the Lord's celestial kingdom, is evident from the signification of "confessing." That in the external or proximately interior sense "to confess" signifies doctrine from the Word, is manifest; for confession is nothing else, even in common speech, than a man's declaration of his faith before the Lord; thus it comprehends in it whatever the man believes; consequently, whatever is to him doctrine. That in the internal sense "to confess" signifies the Word, follows from this, for all the doctrine of faith and charity must be from the Word; because from himself man knows nothing of things celestial and spiritual, and therefore he can know them only from Divine revelation, which is the Word. That in the supreme sense "to confess" signifies the Lord, is because the Lord is the Word, consequently doctrine from the Word, and because the Word in the internal sense has regard to the Lord alone, and treats of His kingdom (see n. 1871, 2859, 2894, 3245, 3305, 3393, 3432, 3439, 3454). Thus it is that by "confessing Jehovah" is signified the Divine of love and His celestial kingdom; for the Lord is Divine love itself, and the influx of this constitutes His kingdom, and this by means of the Word which is from Him. That by "Judah," who was named from "confessing Jehovah," is signified the Divine of love and the Lord's celestial kingdom, has been shown above (n. 3654); and hence it is here said that "confessing" has this signification. [2] But the signification of "to confess" and of "confession" may be seen from the passages in the Word in which these expressions occur; as in Isaiah: In that day thou shalt say, I will confess to Thee, O Jehovah; though Thou wast angry with me, Thine anger is turned away, and Thou hast comforted me. And in that day ye shall say, Confess to Jehovah, call upon His name, make known His works among the people, make mention that His name is exalted (Isa. 12:1, 4). In David: We confess to Thee, O God, we confess, and Thy name is near, Thy wondrous works declare (Ps. 75:1). A psalm for confession: Make a joyful noise to Jehovah, all the earth; He hath made us, and not we ourselves, His people and the flock of His pasture. Enter through His gates with confession, into His courts with praise; confess ye to Him, and bless His name. For Jehovah is good, His mercy is forever, and His truth to generation and generation (Ps. 100:1-5). Here it is evident what "confessing" and "confession" signify, namely, acknowledging Jehovah or the Lord, and the things which are His. That this acknowledgment is doctrine and the Word is manifest. [3] Again in Isaiah: Jehovah will comfort Zion, He will comfort all her waste places; joy and gladness shall be found therein, confession and the voice of singing (Isa. 51:3). And in Jeremiah: Thus saith Jehovah, Behold I am bringing back the captivity of Jacob's tents, and I will have compassion on his dwelling places and the city shall be builded upon her own heap, and the palace shall be inhabited after the manner thereof; and out of them shall proceed confession, and the voice of them that make merry (Jer. 30:18-19). In David: I will confess to Jehovah according to His righteousness, and I will sing to the name of Jehovah Most High (Ps. 7:17). When I shall go to the house of God, with the voice of singing and of confession, with a multitude that keep a festival (Ps. 42:4). I will confess unto Thee, O Lord, among the nations; I will sing psalms unto Thee among the peoples; for Thy mercy is great, even to heaven (Ps. 57:9-10). [4] From these passages it is evident that "confession" has reference to the celestial of love, for it is distinguished from terms that belong to the spiritual of love; for it is said "confession and the voice of singing," "confession and the voice of them that make merry," "I will confess unto Thee among the nations, and I will sing psalms unto Thee among the peoples," "confession" and "confessing" being celestial, and the "voice of singing," the "voice of them that make merry and sing psalms," being spiritual expressions. It is also said, "confess among the nations, and sing psalms among the peoples," because "nations" signify those who are in good, and "peoples" those who are in truth (see n. 1416, 1849, 2928); that is, those who are in celestial love, and those who are in spiritual love. For in the Word, with the Prophets, two expressions for the most part occur, one having reference to the celestial or good, and the other to the spiritual or truth, in order that there may be a Divine marriage in every part of the Word, thus a marriage of good and truth (n. 683, 793, 801, 2173, 2516, 2712, 3132). From this it is also manifest that "confession" involves the celestial of love; and that genuine confession, or that which is from the heart, can only be from good; the confession which is from truth being called the "voice of singing, the voice of them that make merry, and that sing psalms." [5] So also in the following passages. In David: I will praise the name of God with a song, and will magnify Him with confession (Ps. 69:30). Again: I will confess to Thee with the psaltery, even Thy truth O my God; unto Thee will I sing with the harp, O Thou Holy One of Israel (Ps. 71:22). That "to sing with the harp" and with other stringed instruments signifies spiritual things, may be seen above (n. 418-420). Again: Enter into His gates with confession, into His courts with praise confess to Him, bless His name (Ps. 100:4); here "confession" and "confessing" are from the love of good, but "praise" and "blessing" from the love of truth. Again: Answer unto Jehovah with confession; sing psalms upon the harp unto our God (Ps. 147:7). Again: I will confess to Thee in the great congregation; I will praise Thee among much people (Ps. 35:18). Again: I will confess to Jehovah with my mouth, and in the midst of many will I praise Him (Ps. 109:30). Again: We Thy people and the flock of Thy pasture will confess to Thee forever; we will recount Thy praise to generation and generation (Ps. 79:13). Again: Let them confess to Jehovah His mercy, and His wonderful works to the sons of man. Let them sacrifice the sacrifices of confession, and declare His works with singing (Ps. 107:21-22). [6] That these passages contain two expressions for one thing, is manifest, and they would appear like vain repetitions unless one involved the celestial, which is good, and the other the spiritual, which is truth; consequently the Divine marriage, the Lord's kingdom itself being such a marriage. This mystery pervades the Word throughout, but can never be disclosed except by means of the internal sense, and the derivative knowledge as to which expression belongs to the celestial class, and which to the spiritual. But it must be known in general what the celestial is, and what the spiritual, and these have often been treated of above. [7] Real confession of the heart, being from celestial love, is in the genuine sense confession. The man who is in this confession acknowledges that all good is from the Lord, and that all evil is from himself; and when he is in this acknowledgment, he is in a state of humiliation, for he then acknowledges that the Lord is everything in him, and that he himself is relatively nothing; and when confession is made from this state, it is made from celestial love. [8] But the sacrifices of confession that were offered in the Jewish Church were thanksgivings, and in a universal sense were called eucharistic and repaying sacrifices, which were of two kinds-confessional, and votive. That the sacrifices of confession involved the celestial of love, may be seen from their institution, concerning which we read in Moses: This is the law of the sacrifice of the eucharistics that shall be offered to Jehovah; if he has offered it for confession, then he shall offer, besides the sacrifice of confession, unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour boiled, cakes mingled with oil, upon leavened cakes of bread he shall offer his gift, besides the sacrifice of confession (Lev. 7:11-13). All the things here mentioned-the “unleavened cakes mingled with oil,” the “unleavened wafers anointed with oil,” the “fine flour boiled,” and the “leavened cakes of bread,” signify the celestial things of love and faith, and confessions therefrom, and that those who made the offerings must be in humiliation. (That by "fine flour" and "cakes" thereof are signified the celestial of love and the derivative spiritual of faith, which is charity, may be seen above, n. 2177; by "what is unleavened," purification from evils and falsities, n. 2342; by "oil," the celestial of love, n. 886, 3728; by "bread," the same, n. 2165, 2177, 3464, 3478, 3735.) [9] But the votive sacrifices, which were another kind of eucharistics, in the external sense signified repayment; in the internal sense the will that the Lord should provide; and in the supreme sense a state of providence (n. 3732). This is the reason why mention is made of all these in the Word throughout; as in David: Offer unto God the sacrifice of confession; and pay thy vows unto the Most High. Whoso offereth the sacrifice of confession, honoreth Me; and he who ordereth his way, to him will I show the salvation of God (Ps. 50:14, 23). Again: Thy vows are upon me, O God; I will repay confessions unto Thee (Ps. 56:12). Again: I will sacrifice to Thee the sacrifice of confession, and will call upon the name of Jehovah; I will pay my vows unto Jehovah (Ps. 116:17-18). And in Jonah: I will sacrifice unto Thee with the voice of confession; I will pay that which I have vowed (Jonah 2:9). [10] From all this it is now manifest what is the confession from which Judah was named; namely, that in the supreme sense it signifies the Lord and the Divine of love; in the internal sense, the Word and also the Lord's celestial kingdom; and in the exterior sense, the doctrine from the Word which is of the celestial church. That these things are signified in the Word by "Judah," may be seen from what now follows.

(3881) Therefore she called his name Judah. That this signifies his quality, is evident from the signification of "name," and of "calling a name," as being quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is contained in the internal sense of the words that Leah spoke: "This time I will confess Jehovah," concerning which just above (n. 3880), namely, that in the supreme sense it is the Lord and the Divine of His love; in the internal sense, the Word and also the Lord's celestial kingdom; and in the exterior sense, the doctrine from the Word which is of the celestial church. That these things are signified in the Word by "Judah," wherever the name occurs, scarcely anyone as yet knows, because the histories of the Word are believed to be merely historical; and the prophecies to be of the things that have been consigned to oblivion, except some from which doctrinal tenets may be drawn. That there is a spiritual sense in them is not believed, because at this day it is not known what the spiritual sense of the Word is, nor even what that which is spiritual is. The principal reason of this is that men live a natural life, and the natural life is such that when it is regarded as the end, or is loved above all other things, it obliterates both knowledges and faith; insomuch that when spiritual life and a spiritual sense are mentioned, it is as though a kind of nonentity were spoken of, or something unpleasant and sad, that excites loathing, because it is in disagreement with the natural life. As this is now the state of the human race, they do not apprehend, nor are they willing to apprehend that anything else is meant by the names in the Word than the things themselves which are named; such as nations, peoples, persons, countries, cities, mountains, rivers; when yet in the spiritual sense names signify actual things. [2] That in the internal sense "Judah" signifies the Lord's celestial church; in the universal sense His celestial kingdom; and in the supreme sense the Lord Himself, may be seen from many passages in the Old Testament where "Judah" is mentioned; as from the following. In Moses: Thou art Judah; thy brethren shall praise thee; thy hand shall be on the neck of thine enemies; thy father's sons shall bow down themselves to thee. Judah is a lion's whelp; from the prey my son thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall be the gathering together of the peoples. Binding his ass's foal unto the vine, and the son of his she-ass unto the choice vine, he shall wash his garment in wine, and his vesture in the blood of grapes. his eyes are red with wine, and his teeth white with milk (Gen. 49:8-12). [3] This prophetic utterance of Jacob (then Israel) concerning Judah, cannot be understood by anyone-not even a single word of it-except from the internal sense; as for instance what is meant by "his brethren praising him"; and by "his father's sons bowing down themselves to him"; by "his going up from the prey like a lion's whelp, and stooping and couching as a lion"; or what by "Shiloh"; by "binding his ass's foal to a vine, and the son of his she-ass to a choice vine"; by "washing his garment in wine, and his covering in the blood of grapes”; by “his eyes being red with wine, and his teeth white with milk.” As before said these expressions cannot possibly be understood by anyone except from the internal sense, when yet all and each of them signify celestial things of the Lord’s kingdom, and Divine things; and thereby it is predicted that the Lord’s celestial kingdom, and in the supreme sense the Lord Himself, should be represented by Judah. But concerning all these expressions, of the Lord’s Divine mercy more shall be said in the explication of that chapter. [4] The case is the same in other parts of the Word, especially in the Prophets, where mention is made of Judah; as in Ezekiel: Thou son of man, take thee one stick, and write upon it, For Judah, and for the sons of Israel his companions; and take another stick, and write upon it, For Joseph, the stick of Ephraim, and of all the house of Israel his companions; and join them for thee one to another into one stick, and they shall become one in My hand. I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all. My servant David shall be king over them; and they all shall have one shepherd; and they shall walk in My judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; they and their sons shall dwell upon it, and their sons’ sons even forever; and My servant David shall be their prince forever. And I will establish with them a covenant of peace it shall be to them an everlasting covenant. I will place them and multiply them, and will set My sanctuary in the midst of them forevermore. Thus shall My habitation be with them; and I will be their God, and they shall be My people (Ezek. 37:15-28). Whoever supposes that by "Judah" is here meant Judah; by "Israel," Israel; by "Joseph," Joseph; by "Ephraim," Ephraim; and by "David," David; will believe that all these things are to come to pass as they are described in the sense of the letter-that Israel will be again consociated with Judah, as well as the tribe of Ephraim; likewise that David will rule over them, and that they will thus dwell upon the land given unto Jacob forever; and that an everlasting covenant will in this case be established with them, and a sanctuary in the midst of them forevermore; when in the internal sense the Jewish nation is not meant at all; but the Lord's celestial kingdom which is "Judah," and His spiritual kingdom which is "Israel," and the Lord Himself who is "David." From this it is very plain that by names are not meant persons, but things celestial and Divine. [5] The case is similar in regard to the following words in Zechariah: Many peoples and numerous nations shall come to seek Jehovah Zebaoth. In those days ten men shall take hold, out of all the languages of the nations, even shall take hold of the skirt of a man of Judah, saying, We will go with you, for we have heard that God is with you (Zech. 8:22-23). They who apprehend these words according to the letter will say (as the Jewish nation to this day believes) that as this prophecy has not yet been fulfilled, it will be; and therefore that the Jews will return to the land of Canaan, and many will follow them out of all the languages of the nations, and will lay hold of the skirt of a man of

Judah, and will pray for leave to follow them; and that then God (namely, the Messiah, whom Christians call the Lord) will be with them, to whom they must first be converted. This would be the promise of the words if by a "man of Judah" there were meant a Jew. But the subject here treated of in the internal sense is a new spiritual church among the Gentiles; and by a "man of Judah" is signified the saving faith which comes from love to the Lord. [6] That by "Judah" is not meant Judah; but, as already said, in the internal sense the Lord's celestial kingdom, which was represented in the church instituted with Judah or the Jews, may also be clearly seen from the following passages: The Lord shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth. Then shall the envy of Ephraim depart, and the enemies of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim (Isa. 11:12-13). And in Jeremiah: Behold the days come, saith Jehovah, that I will raise up unto David a righteous branch, who shall reign as a king, and shall prosper, and shall execute judgment and righteousness in the land. In His days Judah shall be saved, and Israel shall dwell securely; and this is His name whereby they shall call Him, Jehovah our Righteousness (Jer. 23:5, 6). And in Joel: Then ye shall know that I am Jehovah your God, dwelling in Zion, the mountain of My holiness; and Jerusalem shall be holiness. And it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the stream of Shittim. Judah shall abide forever, and Jerusalem to generation and generation (Joel 3:17-18, 20). [7] And in Zechariah: In that day I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness. And the chieftains of Judah shall say in their heart, I will strengthen to myself the inhabitants of Jerusalem in Jehovah Zebaoth their God. In that day will I make the chieftains of Judah like a hearth of fire in the wood, and like a torch of fire in a sheaf; and they shall devour all the peoples round about on the right hand and on the left; and Jerusalem shall yet again be inhabited in her own place, even in Jerusalem; and Jehovah shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitant of Jerusalem, may not lift itself up above Judah. In that day will Jehovah defend the inhabitant of Jerusalem. And the house of David shall be as God, as the angel of Jehovah before them. And I will pour upon the house of David, and upon the inhabitant of Jerusalem, the spirit of grace (Zech. 12:4-10). The subject here treated of is the Lord's celestial kingdom-that truth should not have dominion therein over good, but that truth should be subordinate to good. Truth is signified by the "house of David and the inhabitants of Jerusalem;" and good by "Judah." From this it is manifest why it is first said that "the glory of the house of David, and the glory of the inhabitant of Jerusalem, may not lift itself up above Judah;"

and next, that “the house of David shall be as God, and as the angel of Jehovah, and that the spirit of grace shall be poured upon it, and upon the inhabitant of Jerusalem;” for such is the state when truth is subordinate to good, or faith to love. The “horse which shall be smitten with astonishment, and the horse of the peoples with blindness” signifies self-intelligence (n. 2761-2762, 3217). [8] Again: In that day shall there be upon the bells of the horses, Holiness to Jehovah; and the pots in the house of Jehovah shall be like the bowls before the altar; and every pot in Jerusalem and in Judah shall be holiness to Jehovah Zebaoth (Zech. 14:20-21); describing the Lord’s kingdom. In Malachi: Behold I send My angel who shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the Angel of the covenant whom ye desire; behold He cometh but who may abide the day of His coming? Then shall the meat-offering of Judah and of Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years (Mal. 3:1-2, 4); where the subject treated of is manifestly the Lord’s advent. It is known that the meat-offering of Judah and Jerusalem was not then pleasant; but that worship from love was pleasant, which is the “meat-offering of Judah;” and worship from faith derived from love, which is the “meat-offering of Jerusalem.” [9] In Jeremiah: Thus saith Jehovah Zebaoth, Yet again shall they say this word in the land of Judah and in the cities thereof, when I shall bring again their captivity; Jehovah bless thee, O habitation of righteousness, O mountain of holiness. And Judah and all the cities thereof shall dwell therein together. Behold the days come, saith Jehovah, that I will sow the house of Judah with the seed of man, and with the seed of beast. Behold the days come that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers (Jer. 31:23-24, 27, 31-32). And in David: The Lord hath chosen the tribe of Judah, the Mount Zion that He loved; and hath built His sanctuary like the heights, like the earth hath He founded it forever (Ps. 78:68, 69). [10] From these and many other passages here omitted, it may be seen what is signified in the Word by "Judah;" and that it is not the Jewish nation, because this was very far from being a celestial church, or the Lord's celestial kingdom; being the worst of all nations in regard to love to the Lord and charity toward the neighbor, and also in regard to faith; and this from the days of their first fathers, the sons of Jacob, down to the present time. (That such persons were nevertheless capable of representing the celestial and spiritual things of the Lord's kingdom, may be seen above, n. 3479-3481, because in representations the person is not reflected upon, but only the thing that is represented, n. 665, 1097, 1361, 3147, 3670.) [11] But when they did not remain in the rituals ordained by Jehovah or the Lord, but turned away from them to idolatries, they then no longer represented celestial and spiritual things, but the opposite, that is, infernal and diabolical things-according to the Lord's words in John: Ye are of your father the devil, and the lusts of your father ye will to do; he was a murderer from the beginning, and stood not in the truth

(John 8:44). That this is signified by "Judah" in the opposite sense, may be seen from the following words in Isaiah: Jerusalem hath stumbled, and Judah is fallen, because their tongue and their works are against Jehovah to rebel against the eyes of His glory (Isa. 3:8). And in Malachi: Judah hath dealt treacherously, and abomination hath been wrought in Israel and in Jerusalem; and Judah hath profaned the holiness of Jehovah, because he hath loved and betrothed to himself the daughter of a strange god (Mal. 2:11); and also in the following passages: Isa. 3:1, and following verses; 8:7, 8; Jer. 2:28; 3:7-11; 9:26; 11:9, 10, 12; 13:9; 14:2; 17:1; 18:12, 13; 19:7; 32:35; 36:31; 44:12, 14, 26, 28; Hosea 5:5; 8:14; Amos 2:4, 5; Zeph. 1:4; and in many other places.

(3882) And she stood still from bearing. That this signifies ascent by a ladder from the earth to Jehovah or the Lord, is evident from the signification of "bearing," or of "birth," as being truth and good; for these are births in the spiritual sense, inasmuch as man is regenerated or born anew by means of truth and good. These also are what are signified by the four sons born of Leah-Reuben, Simeon, Levi, and Judah. "Reuben" signifies the truth which is the first of regeneration, or of the new birth; this is truth merely as to memory-knowledge, thus it is to know truth. "Simeon" signifies the truth which is the second of regeneration, or of the new birth; this is truth as to the will, thus it is to will truth. "Levi" signifies the truth which is the third of regeneration, or of the new birth; this is truth as to affection, thus it is to be affected with truth, which is the same thing as charity. But "Judah" signifies good, which is the fourth of regeneration, or of the new birth, and this is the celestial of love. When the regenerate man, or he who is born anew, arrives at this stage, the Lord appears to him, for he has then ascended from the lowest step, as by a ladder, up to the step where the Lord is. [2] This also is the ascent which was signified by the ladder seen by Jacob in a dream, which stood upon the earth, whose top reached to heaven, and on which the angels of God ascended and descended, and upon which stood Jehovah or the Lord (concerning which see the foregoing chapter, verse 12). Hence it is evident that such is the signification of "standing still from bearing." That by "conceiving and bearing," here mentioned four times, is signified advancement from external to internal, or from truth to good, that is, from earth to heaven, may be seen above (n. 3860, 3868, 3874, 3879). Descent follows afterwards, for man cannot descend unless he has first ascended. Descent is nothing else than looking at truth from good, as from a mountain upon which he has climbed, a man views the things which lie beneath. That he then can comprehend in one view innumerable things more than they who stand beneath or in the valley, is manifest; and the case is precisely the same with those who are in good (that is, in love to the Lord and in charity toward the neighbor), as compared with those who are only in truth, that is, in faith alone.

(3883) CONTINUATION CONCERNING THE GRAND MAN, AND CONCERNING CORRESPONDENCE; HERE, CONCERNING THE CORRESPONDENCE WITH THE

HEART AND LUNGS. It has been already shown what the Grand Man is, and what is the correspondence therewith, namely, that the Grand Man is the universal heaven, which in general is a likeness and image of the Lord, and that the correspondence is that of the Lord's Divine with the celestial and spiritual things therein; and of the celestial and spiritual things therein with the natural things in the world; and chiefly with those in man. Thus there is a correspondence of the Lord's Divine through heaven or the Grand Man with man, and with all the things in man, insomuch that man comes forth, that is, subsists, therefrom.

(3884) As in the world it is quite unknown that there is a correspondence of heaven or the Grand Man with all things of man, and that man comes forth and subsists therefrom, so that what is said on the subject may seem paradoxical and incredible, I may here relate the things that experience has enabled me to know with certainty. Once, when the interior heaven was opened to me, and I was conversing with the angels there, I was permitted to observe the following phenomena. Be it known that although I was in heaven, I was nevertheless not out of myself, but in the body, for heaven is within man, wherever he may be, so that when it pleases the Lord, a man may be in heaven and yet not be withdrawn from the body. In this way it was given me to perceive the general workings of heaven as plainly as an object is perceived by any of the senses. Four workings or operations were then perceived by me. The first was into the brain at the left temple, and was a general operation as regards the organs of reason; for the left side of the brain corresponds to rational or intellectual things, but the right to the affections or things of the will. [2] The second general operation that I perceived was into the respiration of the lungs, and it led my respiration gently, but from within, so that I had no need to draw breath or respire by any exertion of my will. The very respiration of heaven was at the time plainly perceived by me. It is internal, and for this reason is imperceptible to man; but by a wonderful correspondence it inflows into man's respiration, which is external, or of the body; and if man were deprived of this influx, he would instantly fall down dead. [3] The third operation that I perceived was into the systole and diastole of the heart, which had then more of softness with me than I had ever experienced at any other time. The intervals of the pulse were regular, being about three within each period of respiration; yet such as to terminate in and thus direct the things belonging to the lungs. How at the close of each respiration the alternations of the heart insinuated themselves into those of the lungs, I was in some measure enabled to observe. The alternations of the pulse were so observable that I was able to count them; they were distinct and soft. [4] The fourth general operation was into the kidneys, which also it was given me to perceive, but obscurely. From these things it was made manifest that heaven or the Grand Man has cardiac pulses, and that it has respirations; and that the cardiac pulses of heaven or the Grand Man have a correspondence with the heart and with its systolic and diastolic motions; and that the respirations of heaven or the Grand Man have a correspondence with the lungs and their respirations; but that they are both unobservable to man, being imperceptible, because internal.

(3885) Once also when I was withdrawn from the ideas derived from the sensuous things of the body, a heavenly light appeared to me, and that light itself withdrew me farther from them, for in the light of heaven there is spiritual life (see n. 1524, 2776, 3167, 3195, 3339, 3636, 3643). When I was in this light, corporeal and worldly things appeared as beneath me, and yet I still perceived them, but as more remote from me, and as not belonging to me. I then seemed to myself to be in heaven with my head, but not with my body. In this state it was likewise given me to observe the general respiration of heaven, and what was its nature; it was interior, easy, spontaneous, and corresponding to my respiration as three to one. It was also given me to observe the reciprocations of the pulsations of the heart; and I was then informed by angels that each and every creature on the earth has pulsations of the heart and the consequent respirations; and that the reason why they take place at dissimilar moments is that both the cardiac pulsation and the pulmonary respiration which are in the heavens pass off into something continuous, and thus into endeavor, which is of such a nature as to excite these motions variously in accordance with the state of every subject.

(3886) But be it known that the variations in the heavens in respect to pulsations and respirations are manifold, being as many as are the societies; for they are according to the states of thought and affection with the angels; and these are according to their states of faith and love; but the general pulsation and respiration are as above described. Once also it was given me to observe the cardiac pulsation of those who were of the province of the hinder part of the head, and to note one by one the pulsations of the celestial and those of the spiritual in that province. The pulsations of the celestial were tacit and gentle; but those of the spiritual were strong and vibratory. The intervals of the pulsation of the spiritual were to those of the celestial as five to two; for the pulsation of the celestial inflows into that of the spiritual, and thus goes forth and passes into nature. And wonderful to say the speech of the celestial angels is not heard by the spiritual angels, but is perceived under the form of a pulsation of the heart; and this because the speech of the celestial angels is not intelligible to the spiritual angels, for it is produced by affections which are of love; whereas that of the spiritual is produced by intellectual ideas (see n. 1647, 1759, 2157, 3343); and the former belong to the province of the heart, but the latter to the province of the lungs.

(3887) In heaven or the Grand Man there are two kingdoms, one of which is called Celestial, and the other Spiritual. The celestial kingdom consists of angels who are called celestial, and these are they who have been in love to the Lord, and thence in all wisdom; for they are in the Lord, and thereby they are pre-eminently in a state of peace and innocence. They appear to others like little children; for a state of peace and innocence presents this appearance.

Everything there is as it were alive before them, for whatever comes immediately from the Lord is alive. Such is the Celestial Kingdom. The other kingdom is called Spiritual. It consists of angels who are called spiritual, and these are they who have been in the good of charity toward the neighbor. They make the delight of their life to consist in the fact that they can do good to others without recompense; to them it is sufficient recompense to be allowed to do good to others. The more they will and desire this, in so much the greater intelligence and happiness are they; for in the other life everyone is gifted with intelligence and happiness by the Lord, in accordance with the use he performs from the affection of the will. Such is the Spiritual Kingdom. [2] They who are in the Lord's celestial kingdom all belong to the province of the heart; and they who are in the spiritual kingdom all belong to the province of the lungs. The influx from the celestial kingdom into the spiritual kingdom is like that of the heart into the lungs; as also is the influx of all things of the heart into those of the lungs; for by means of the blood vessels the heart rules in the whole of the body and in all its parts; and the lungs in all its parts by the respiration. Hence there is everywhere in the body as it were an influx of the heart into the lungs; but according to the forms there; and according to the states. From this arises all the sensation as well as all the action that is proper to the body, as may be seen from the case of foetuses and newborn infants, which cannot have any bodily sensation, nor any voluntary action, until their lungs have been opened, and thus an influx established of the one into the other. The case is similar in the spiritual world, but with the difference that there are not there bodily and natural things, but celestial and spiritual ones, which are the good of love and the truth of faith. Hence the cardiac motions with those in the spiritual world are according to the states of love, and the respiratory motions are according to the states of faith; the influx of the one into the other causes in them spiritual sensation and spiritual action. These things will necessarily appear to man as paradoxical, from his having no other idea of the good of love and the truth of faith than that they are certain abstract things without the power of effecting anything, when yet the contrary is true, namely, that all perception and sensation, and all energy and action, even in man on earth, are from the good of love and the truth of faith.

(3888) These two kingdoms are presented to view in man by means of the two kingdoms that are in him, namely, the kingdom of the will, and the kingdom of the understanding, which two kingdoms constitute the mind of man, nay, the man himself. The will is that to which corresponds the pulsation of the heart; and the understanding is that to which corresponds the respiration of the lungs. For this reason there are likewise in the body of man two kingdoms, namely, those of the heart and the lungs. He who knows this mystery may also know how the case is with the influx of the will into the understanding, and of the understanding into the will; consequently with the influx of the good of love into the truth of faith, and vice versa; thus how the case is with the regeneration of man. But they who are only in corporeal ideas, that is, who are in the will of what is evil and the understanding of what is false, cannot apprehend these things; for they cannot think of spiritual and celestial things otherwise than sensuously and corporeally, consequently not otherwise than from darkness of the things of heavenly light (or of the truth of faith), and from cold of the things of heavenly flame (or of the good of love). This darkness and cold so extinguish celestial and spiritual things that these appear to such persons to have no existence.

(3889) In order that I might know not only that there is a correspondence of the celestial things which are of love with the motions of the heart, and of the spiritual things which are of faith from love with the motions of the lungs, but also how the case is with this correspondence, it was given me for a considerable space of time to be among the angels, who showed it me to the life. By a wonderful and indescribable flowing into gyres they formed a semblance of a heart and another semblance of lungs, together with all the interior and exterior contextures that are in them. They then followed the flow of heaven in a free way; for heaven is in the endeavor toward such a form, from the influx of love from the Lord. Thus they presented the several parts that are in the heart; and afterwards the union between the heart and the lungs, which they also represented by the marriage of good and truth. From this it was evident that the heart corresponds to the celestial which is of good, and the lungs to the spiritual which is of truth; and that the conjunction of these two in a material form is precisely as is that of the heart and the lungs. I was also told that the case is similar in the body throughout (that is, in its several members, organs, and viscera) in regard to the things therein which are of the heart, and those which are of the lungs; for where both do not act, and each distinctly take its turn, there cannot be any motion of life from any principle of the will, nor any feeling of life from any principle of the understanding.

(3890) It has been occasionally observed above that heaven or the Grand Man is distinguished into innumerable societies, and in general into as many as there are organs and viscera in the body; and that each particular society belongs to one of these organs and viscera (see n. 3745). Also that the societies, although innumerable and various, nevertheless act as a one; just as all things in the body, although these are various, act as a one. The heavenly societies that belong to the province of the heart are the celestial societies, and are in the midst, or in the inmosts; but those which belong to the province of the lungs are the spiritual societies, and are round about, and are in the exteriors. The influx from the Lord is through the celestial societies into the spiritual ones, or through the middle into the circumferences, that is, through inmosts to exteriors. The reason of this is that the Lord inflows through love or mercy, whence comes all that is celestial in His kingdom; and through love or mercy He inflows into the good of faith, whence comes all that is spiritual in His kingdom; and this with unspeakable variety; but the variety does not arise from the influx, but from the reception.

(3891) That not only does the universal heaven respire as one man, but also each of the societies in company, nay all angels and spirits, has been testified to me by very many living experiences, so as to leave me in no doubt on the subject. Spirits are surprised that anyone should have any doubt concerning the matter; but as there are few who have any other idea of angels and spirits than as of that which is immaterial, whence they would be mere thoughts, and thus scarcely substances, still less would as men enjoy the senses of seeing, hearing, and of touch, and still less would have respiration, and thus a life like man's (although of an interior kind, such as is the life of a spirit relatively to that of a man); therefore I may here adduce yet further experiences. Before falling asleep I was once told beforehand that there were some who were conspiring against me with the intent to kill me by suffocation; but I paid no attention to their threats, because I was protected by the Lord, and therefore I fell asleep without apprehension. But on awaking at midnight I was made very sensible that I did not respire from myself, but from heaven; for the respiration was not my own, and yet I respired. On many other occasions it has been given me to be sensible of the breathing or respiration of spirits, and also of angels, from the fact that they respired within me; and that my own respiration was nevertheless at the same time present, distinct from theirs. But no one can be sensible of this unless his interiors are opened, and he is thus brought into communication with heaven.

(3892) I have been informed by the most ancient people, who were celestial men, and above all other men were in love to the Lord, that they had not external respiration such as their posterity had, but internal; but that they respired with the angels, with whom they were in fellowship because they were in celestial love. I was further informed that their states of respiration were altogether according to their states of love and of the derivative faith. (See what has been related above on this subject, n. 608, 805, 1118-1120.)

(3893) Angelic choirs were once celebrating the Lord together, and this from gladness of heart. Their celebration was sometimes heard as sweet singing; for among themselves spirits and angels are possessed of a sonorous voice, and are heard by each other as well as a man is heard by a man; but human singing is not to be compared with that for a sweetness and harmony which are celestial. From the variety of the sound I perceived that there were many choirs. I was instructed by the angels with me that they belonged to the province of the lungs and to their functions; for it is theirs to sing because this is the office of the lungs. This also was given me to know by experience. They were permitted to direct my respiration, which they did so gently and sweetly, and also so interiorly, that I was scarcely sensible of any respiration of my own. I was further instructed that they who are appointed to the involuntary respiration are distinct from those who are appointed to the voluntary respiration; and I was told that they who are appointed to the involuntary respiration are present with man during sleep; for as soon as he sleeps, the voluntariness of his respiration ceases, and he receives involuntary respiration.

(3894) It was said above (n. 3892), that the respirations of angels and spirits are altogether according to their states of love and of the derivative faith. Hence one society does not respire in the same manner as another; and the evil, who are in the love of self and of the world, and thereby in what is false, cannot abide in company with the good; but when they come near them they seem to themselves unable to breathe, and as it were to be suffocated; in consequence whereof they fall down like persons half dead, or like stones, even into hell, where they again receive their respiration, which they have in common with those who are there. From this we can see that they who are in evil and falsity cannot be in the Grand Man, or in heaven; for when on their approaching it their respiration begins to cease, all their observation and thought also cease, and likewise all their endeavor to do what is evil and to persuade what is false; and together with the endeavor there perish all their action and vital motion, so that they can do no otherwise than cast themselves down headlong thence. 3894a. Because this is so, and because the well-disposed on their entrance into the other life are first remitted into the life which they had in the world (see n. 2119), thus also into the loves and pleasures of that life, therefore they cannot as yet, before they are prepared, be in fellowship with angels, even as to respiration. For this reason, when they are being prepared, they are first inaugurated into angelic life by concordant respirations, and then they come at the same time into interior perceptions and into heavenly freedom. This is effected in a society of many, or in choirs, in which the one respires in the same way as the others and also perceives in the same way, and in the same way acts from freedom. How this is effected has also been shown me to the life.

(3895) The persuasion of what is evil and false, and also the persuasion of truth when man is in the life of evil, is of such a nature in the other life that it as it were suffocates others, even well-disposed spirits before they have been inaugurated into angelic respiration. They therefore who are in such a persuasion are removed by the Lord and are detained in hell, where one cannot hurt another; for there the persuasion of one is nearly like that of another, and hence their respirations accord. Some spirits who were in such a persuasion came to me with the intent to suffocate me, and even caused somewhat of suffocation, but I was delivered by the Lord. A little child was then sent by the Lord, at whose presence they were so tortured that they could scarcely breathe, in which state they were kept even until driven to supplications, and thus were thrust down into hell. [2] The persuasion of truth when man is in the life of evil is of such a nature that he persuades himself that truth is truth, not for the sake of good as the end, but for the sake of evil as the end, namely, that he may thereby gain honors, reputation, and wealth. The very worst of all are able to be in such a persuasion, and also in apparent zeal, to such a degree as to condemn to hell all who are not in truth, however much these may be in good. (Concerning this persuasion see n. 2689, 3865.) When such persons first come into the other life they believe themselves to be angels; but they cannot approach any angelic society; being as it were suffocated by their own persuasion as soon as they come near it. These are they of whom the Lord says in Matthew: Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out demons? and in Thy name done many wonderful works? But then will I profess unto them, I never knew you; depart from Me ye that work iniquity (Matt. 7:22-23).

(3896) The subject of the Grand Man, and of Correspondence, will be continued at the end of the following chapter.

CHAPTER 30

(3897) IN ACCORDANCE with the plan adopted it is now necessary to explain, as a preface to this chapter, what the Lord taught concerning the Last Judgment, or the last times of the church, in the twenty-fourth chapter of Matthew. Before the preceding chapter of Genesis there was explained what is contained in this chapter of Matthew from verse 19 to 22. Now follows what is contained in verses 23 to 28. Then if any man shall say unto you, Lo here is the Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall give great signs and wonders, to lead astray if possible even the elect. Behold I have told you before. If therefore they shall say unto you, Behold He is in the desert, go not out; Behold He is in the inner chambers, believe it not. For as the lightning cometh forth out of the east and appeareth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together (Matt. 24:23-28).

(3898) What these words involve no one can know except from the internal sense-as that false Christs shall arise who shall give signs and wonders; and that if men should say that Christ is in the desert, they should not go out; and that if they should say that He is in the inner chambers, they should not believe it; and that the coming of the Son of man shall be as the lightning which cometh forth from the east and appeareth even unto the west; and also that wheresoever the carcass is, there also will the eagles be gathered together. These things, like those which precede and that follow in this chapter, seem not to stand in any series as to the sense of the letter; but yet in the internal sense they are in a most beautiful series, which first becomes apparent when it is understood what is signified by "false Christs;" what by "signs and wonders;" what by the "desert" and the "inner chambers;" also what by the "coming of the Son of man;" and lastly what by the "carcass" and the "eagles." [2] The reason why the Lord spoke in this manner was in order that the people might not understand the Word, lest they should profane it; for when the church has been vastated, as it then was with the Jews, if men understood it they would profane it; wherefore for the same reason the Lord also spoke by parables, as He Himself teaches in Matthew (13:13-15; Mark 4:11, 12; Luke 8:10). For the Word cannot be profaned by those who do not know its mysteries; but by those who do (see n. 301-303, 593, 1008, 1010, 1059, 1327, 1328, 2051, 3398, 3402); and more by those who appear to themselves learned than by those who seem to themselves unlearned. [3] But the reason why the interiors of the Word are now being opened, is that the church at this day has been so far vastated (that is, is so devoid of faith and love) that although men know and understand, still they do not acknowledge, and much less believe (see n. 3398, 3399), except a few who are in the life of good and are called the "elect," who can now be instructed, and with whom a New

Church is to be instituted. But where these are, the Lord alone knows; there will be few within the church; it has been among the Gentiles that previous new churches have been set up (see n. 2986).

(3899) In what precedes in this chapter of Matthew the successive vastation of the church has been treated of-that they should first begin no longer to know what good and truth are, but should dispute about them; next that they should despise them; thirdly that they should not acknowledge them; and fourthly that they should profane them (see n. 3754). The subject now treated of is the state of the church in respect to its quality at that time as to doctrine in general, and with those specifically who are in holy external worship, but in profane internal worship; that is, who with the mouth profess the Lord with holy reverence, but at heart worship themselves and the world, so that with them the worship of the Lord is a means of gaining honors and wealth. Insofar as these persons have acknowledged the Lord, and the heavenly life and faith, so far do they profane them when they become of such a character. This state of the church is now treated of, as may better appear from the internal sense of the Lord's words quoted above, which is as follows.

(3900) Then if any man shall say unto you, Lo here is the Christ, or there; believe it not; signifies an exhortation to beware of their doctrine. "The Christ" is the Lord as to Divine truth, and hence as to the Word and as to doctrine from the Word. That here the contrary is meant, namely, Divine truth falsified, or the doctrine of falsity is evident.

(That “Jesus” is Divine good, and “Christ” Divine truth, may be seen above, n. 3004, 3005, 3008, 3009.) [2] For there shall arise false Christs and false prophets; signifies the falsities of that doctrine. That “false Christs” are doctrinal things from the Word falsified, or truths not Divine, is manifest from what has been said just above (see also n. 3010, 3732 at the end); and that “false prophets” are those who teach such falsities (n. 2534). In the Christian world they who teach falsities are especially those who have as their end their own pre-eminence, and the riches of the world; for they pervert the truths of the Word in their own favor; for when the love of self and of the world is the end, nothing else is thought of. These are “false Christs and false prophets.” [3] And they shall give great signs and wonders; signifies things that confirm and persuade from external appearances and fallacies, by which the simple suffer themselves to be led astray. That this is “giving signs and wonders,” will of the Lord’s Divine mercy be shown elsewhere. [4] To lead astray if possible even the elect; signifies those who are in the life of good and truth, and are consequently with the Lord. These are they who in the Word are called the “elect.” In the company of those who veil over profane worship with what is holy, such are rarely seen; or if seen, they are not known; for the Lord hides them, and thus protects them. For before they have been confirmed they suffer themselves to be easily led away by external sanctities; but after they have been confirmed they remain steadfast, being kept by the Lord in the company of angels, without knowing it; and it is then impossible for them to be led astray by that wicked crew. [5] Behold, I have told you before; signifies an exhortation to prudence, that is, to beware; for they are among false prophets, who appear in sheep's clothing, but inwardly are ravening wolves (Matt. 7:15). The "false prophets" are the sons of the age, who are more prudent in their generation (that is, more crafty) than the sons of light (as described in Luke 16:8). For which reason the Lord exhorts them in the words, "Behold I send you forth as sheep in the midst of wolves; be ye therefore prudent as serpents and simple as doves" (Matt. 10:16). [6] If therefore they shall say unto you, Behold He is in the desert, go not forth; Behold He is in the inner chambers, believe it not; signifies that what they say about truth, and what they say about good, as well as many other things, are not to be believed. That this is what is signified, no one can see except the man who is acquainted with the internal sense. That a mystery is contained in these words may be known from the fact that the Lord spoke them, and that without any other sense more interiorly hidden the words amount to nothing-namely, that if they should say that the Christ was in the desert they were not to go forth; and if they should say that He was in the inner chambers, they were not to believe it. But it is vastated truth that is signified by the "desert;" and vastated good by the "inner chambers," or secret recesses. The reason why vastated truth is signified by the "desert," is that when the church is vastated (that is, when there is no longer any Divine truth in it, because there is no longer any good, or love to the Lord and charity toward the neighbor), it is then said to be a “desert,” or to be in a “desert;” for by a “desert” or “wilderness” is meant whatever is not cultivated or inhabited (n. 2708); also whatever has little life (n. 1927), as is then the case with truth in the church. This shows that the “desert” here is a church in which there is no truth. [7] But the “inner chambers,” or secret recesses, in the internal sense signify the church as to good, and also simply good. The church that is in good is called the “house of God.” The “inner chambers,” and the things within the house, are goods. (That the “house of God” is Divine good; and a “house” in general, the good of love and charity, may be seen above, n. 2233, 2234, 2559, 3142, 3652, 3720.) The reason why that which men say about truth, and what they say about good, is not to be believed, is that they call falsity truth, and evil good; for they who regard themselves and the world as their end, understand nothing else by truth and good than that they themselves are to be adored, and are to receive benefits; and if they breathe forth piety, it is that they may appear in sheep’s clothing. [8] Moreover, as the Word spoken by the Lord contains innumerable things within it, and as “desert” or “wilderness” is a word of wide signification, for all that is called a “wilderness” which is not cultivated and inhabited, and all interior things are called “inner chambers,” therefore by a “desert” is also signified the Word of the Old Testament, because this is regarded as abrogated; and by “inner chambers” the Word of the New Testament, because this teaches interior things, or those which concern the internal man. So also the whole Word is called a “desert,” because it no longer serves for doctrinal things; and human institutions are called “inner chambers,” which, because they depart from the precepts and institutes of the Word, make the Word to be a “desert.” This is also known in the Christian world; for they who are in holy external and in profane internal worship, for the sake of innovations which look to their pre-eminence over all and their opulence above all as the ends in view, abrogate the Word, and this so far as not even to permit it to be read by others. And although they who are not in such profane worship hold the Word to be holy, and permit it to be among the people, they nevertheless bend and explain all things therein in favor of their doctrinal matters, which causes the rest of what is in the Word, and which is not in accordance with their doctrinal matters, to be a “desert.” This may be sufficiently evident from the case of those who make salvation to consist in faith alone, and hold in contempt the works of charity. All that the Lord Himself has spoken in the New Testament, and so many times in the Old, concerning love and charity, they make as a “desert;” and all the things that belong to faith without works, they make as “inner chambers.” It is manifest from this what is signified by the words, “If they say unto you, Behold He is in the desert, go not forth; Behold He is in the inner chambers, believe it not.” [9] For as the lightning cometh forth from the east, and appeareth even unto the west, so shall also the coming of the Son of man be; signifies that it was with the internal worship of the Lord as with lightning, which is instantly dissipated. For by the “lightning” is signified that which is of heavenly light, and thus that which is preached about love and faith, because these are of heavenly light. In the supreme sense the “east” is the Lord; and in the internal sense, the good of love, of charity, and of faith from the Lord (see n. 101, 1250, 3249). But the “west” in the internal sense is that which has gone down or has ceased to be; thus it signifies no acknowledgment of the Lord, nor of the good of love, charity, and faith; and so the lightning that cometh out of the east and appeareth even unto the west denotes dissipation. The coming of the Lord is not according to the letter, that He is to appear again in the world; but it is His presence in everyone; and this exists whenever the gospel is preached and what is holy is thought of. [10] For wheresoever the carcass is, there will the eagles be gathered together; signifies that confirmations of falsity by means of reasonings will be multiplied in the vastated church. When the church is without the good and consequently without the truth of faith (that is, when it has been vastated), it is said to be “dead,” for its life is from good and truth; and hence when dead it is compared to a “carcass.” Reasonings concerning goods and truths that make these out to be nothing except insofar as they are apprehended, and confirmations of evil and falsity thereby, are the “eagles,” as is evident from that which now follows. That the “carcass” here is the church devoid of the life of charity and faith, is manifest from the words of the Lord in Luke, where He speaks of the consummation of the age: The disciples said, Where Lord? (that is, the consummation of the age, or the Last Judgment). And He said unto them, Where the body is, thither will the eagles also be gathered together (Luke 17:37). “Body” here stands in place of “carcass,” for it is a dead body that is meant, and it signifies the church; for that the Judgment was to commence from the house of God or from the church, is evident from various passages in the Word. This is what is signified in the internal sense by the Lord’s words now adduced and unfolded. That they are in a most beautiful series, although this does not appear in the sense of the letter, must be evident to anyone who contemplates them in their connection according to the explication.

(3901) The reason why the last state of the church is compared to “eagles” gathered together to a “carcass,” or to a “body,” is that by “eagles” are signified man’s rational things, which when predicated of the good, are true rational things; but when predicated of the evil, are false rational things or reasonings. “Birds” in general signify man’s thoughts, in both senses good and bad (n. 40, 745, 776, 866, 991, 3219); and every species has a special signification. As eagles fly high and are sharp-sighted, they signify rational things. That this is the case may be seen from many passages in the Word, of which in confirmation we may adduce the following. First, where they signify true rational things; in Moses: Jehovah found His people in a desert land, and in emptiness, in wailing, in solitude: He led him about, He instructed him, he kept him as the pupil of the eye; as the eagle stirreth up her nest, fluttereth over her young, spreadeth out her wings, taketh him, beareth him upon her wings (Deut. 32:10-11). Instruction in the truths and goods of faith is what is here described, and is compared to the "eagle." The very process until man becomes rational and spiritual, is contained in the description and comparison. The comparisons in the Word are all made by means of significatives; thus here by the "eagle," which is the rational. [2] In the same: Jehovah said to Moses: Ye have seen what I did unto the Egyptians, and bare you up upon eagles' wings, that I might bring you unto Myself (Exod. 19:3-4); denoting the same. In Isaiah: They that wait upon Jehovah shall be renewed in strength, they shall mount up with strong wing as eagles, they shall run and not be weary, they shall walk and not faint (Isa. 40:31); "to be renewed in strength" is to grow as to the willing of good; and "to mount up with strong wing as eagles" is to grow as to the understanding of truth, thus as to the rational. The subject is set forth here as elsewhere by two expressions, one of which involves the good which is of the will, and the other the truth which is of the understanding; and the case is the same with the expressions, "they shall run and not be weary, and shall walk and not faint." [3] In Ezekiel: Speak a parable about the house of Israel, and say, Thus said the Lord Jehovih, A great eagle, with long pinions, full of feathers, that had embroidery, came upon Lebanon, and took a twig of the cedar; he carried it into a land of traffic, he set it in a city of spice merchants. It grew, and became a spreading vine. There was another great eagle, with great and many feathers; and behold this vine did bend its roots toward him, and sent forth its branches toward him, that he might water it from the beds of its plantations in a good field, by many waters; but it shall be laid waste. He sent his ambassadors into Egypt that they might give him horses and much people (Ezek. 17:2-9, 15). The "eagle" first mentioned denotes the rational enlightened by the Divine; the "eagle" mentioned in the second place denotes the rational from what is man's own, afterwards become perverted through reasonings from sensuous things and memory-knowledges. ("Egypt" denotes memory-knowledges, see n. 1164, 1165, 1186, 1462; "horses" the intellectual from them, n. 2761-2762, 3217.) [4] In Daniel: The vision of Daniel: Four beasts came up out of the sea, diverse one from another; the first was like a lion, and had eagle's wings. I held till the wings thereof were plucked, and it was lifted up from the earth and made to stand upon its feet like a man, and a man's heart was given to it (Dan. 7:3-4). The first state of the church is what is here described by a "lion that had eagle's wings;" and the "eagle's wings" here are rational things from what is man's own, on the taking away of which they were given rational and voluntary things from the Divine, which are signified by its "being taken up from the earth, and made to stand upon its feet like a man, and having a man's heart given to it." [5] In Ezekiel, in the description of the likeness of the faces of the four living creatures, or cherubs: They had the face of a man, and they four had the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle (Ezek. 1:10). As for the wheels they were called Galgal [whirling wheels], and everyone and everyone had four faces; the first face was the face of the cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle (Ezek. 10:13-14). In John: Round about the throne were four living creatures full of eyes before and behind; the first living creature was like a lion; and the second living creature was like a calf; and the third living creature had a face as a man; and the fourth living creature was like a flying eagle (Rev. 4:6-7). That the living creatures thus seen signify Divine arcana, is evident; and consequently so does the "likeness of their faces;" but what arcana in particular are signified cannot be known unless it is known what in the internal sense is a "lion," a "calf," a "man," and an "eagle." That the "face of an eagle" is circumspection and consequently Providence is manifest; for the cherubs represented by the living creatures in Ezekiel signify the Providence of the Lord lest man should enter into the mysteries of faith from himself and his own rational (see n. 308). This shows that when it is predicated of man, the "eagle" is in the internal sense the rational; and this for the reason that the eagle flies high, and from above has a wide view of the things that are below. [6] In Job: Does the hawk fly by thine intelligence, and stretch her wings toward the south? Does the eagle mount up at thy command, and make her nest on high? (Job 39:26-27); it is evident that the "eagle" here is reason, which is of intelligence. Such was the signification of the "eagle" in the Ancient Church; for the book of Job is a book of the Ancient Church (see n. 3540, end). Almost all the books of that period were written by means of significatives; but in process of time the significatives have become so completely forgotten that it is not even known that "birds" in general denote thoughts, although they are so frequently mentioned in the Word and it appears quite plain that they have another meaning. [7] That in the opposite sense an "eagle" signifies rational things that are not true, and thus are false, is evident from the following passages. In Moses: Jehovah shall bring upon thee a nation from far from the end of the earth, as the eagle flieth, a nation whose tongue thou hearest not, a nation hard in faces (Deut. 28:49-50). In Jeremiah: Behold he shall come up as clouds, and his chariots shall be as a whirlwind; his horses are swifter than eagles. Woe unto us! For we are laid waste (Jer. 4:13). In the same: Thy boasting hath deceived thee, the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; because thou makest thy nest as high as the eagle I will bring thee down from thence. Behold he shall come up and fly as the eagle, and spread out his wings above Bozrah; and the heart of the mighty men of Edom at that day shall be as the heart of a woman in her pangs (Jer. 49:16, 22). In the same: Our pursuers were swifter than the eagles; they chased us upon the mountains; they laid wait for us in the wilderness (Lam. 4:19). In Micah: Make thee bald, and poll thee for the sons of thy delights; enlarge thy baldness as the eagle; for they are gone into captivity from thee (Micah 1:16). In Obadiah: Though thou mount on high as the eagle, and though thou set thy nest among the stars, I will bring thee down from thence (Obad. 4). In Habukkuk: I am stirring up the Chaldeans, a bitter and hasty nation, that marcheth through the breadths of the land to inherit dwelling-places that are not theirs. Their horses are swifter than eagles; their horsemen come from far, they fly as an eagle that hasteth to devour (Hab. 1:6, 8). [8] By "eagles" in these passages is signified falsity induced by reasonings, which is induced from the fallacies of the senses and external appearances. That by the "Chaldeans" in the Prophet last cited are signified those who are in a holy external, but interiorly in falsity, may be seen above (n. 1368); also that they who vastate the church are like Babylon (n. 1327); that the "breadths of the land" denote truths (n. 3433, 3434). Vastation is signified by "marching through the breadths of the land." Their "horses" are their intellectual things, which are similar (see n. 2761, 2762, 3217). What the "eagle hastening to devour" signifies, is thus evident, namely, the desolation of man in respect to truths; for the desolation of the church is there treated of. Comparisons are here made with eagles; but as before said, the comparisons in the Word are made by means of significatives. From all this we can now see what is signified by the comparison with the "eagles that will be gathered together to the carcass." GENESIS 30 1. And Rachel saw that she did not bear to Jacob, and Rachel was zealous against her sister; and she said unto Jacob, Give me sons; and if not, I am dead. 2. And Jacob was kindled with anger against Rachel, and he said, Am I in God's stead, who withholdeth from thee the fruit of the belly? 3. And she said, Behold my maidservant Bilhah, come to her, and she shall bear upon my knees, and I shall be built, even I, from her. 4.

And she gave him Bilhah her handmaid for a woman, and Jacob came to her. 5. And Bilhah conceived, and bare Jacob a son. 6. And Rachel said, God hath judged me, and also hath heard my voice, and hath given me a son; therefore she called his name Dan. 7. And she conceived again, and Bilhah Rachel’s handmaid bare a second son to Jacob. 8. And Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed; and she called his name Naphtali. 9. And Leah saw that she had stood still from bearing; and she took Zilpah her handmaid, and gave her to Jacob for a woman. 10. And Zilpah Leah’s handmaid bare Jacob a son. 11. And Leah said, A troop cometh; and she called his name Gad. 12. And Zilpah Leah’s handmaid bare a second son to Jacob. 13. And Leah said, In my blessedness; for the daughters will call me blessed; and she called his name Asher. 14. And Reuben went in the days of wheat harvest, and found dudaim in the field, and brought them unto Leah his mother. And Rachel said to Leah, Give me I pray of thy son’s dudaim. 15. And she said unto her, Is it a small matter that thou hast taken away my man, and wouldest thou take also my son’s dudaim? And Rachel said, Therefore he shall lie with thee tonight for thy son’s dudaim. 16. And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come to me, for hiring I have hired thee with my son’s dudaim; and he lay with her that night. 17. And God hearkened unto Leah, and she conceived and bare Jacob a fifth son. 18. And Leah said, God hath given me my reward, because I gave my handmaid to my man; and she called his name Issachar.

19. And Leah conceived again, and bare a sixth son to Jacob. 20. And Leah said, God hath endowed me with a good dowry; now will my man dwell with me, because I have borne him six sons; and she called his name Zebulun. 21. And afterwards she bare a daughter, and called her name Dinah. 22. And God remembered Rachel, and God hearkened to her, and opened her womb. 23. And she conceived, and bare a son, and said, God hath gathered my reproach. 24. And she called his name Joseph, saying, Let Jehovah add to me another son. 25. And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, and I will go to my place and to my land. 26. Give me my females, and my children, for whom I have served thee, and I will go; for thou knowest my service, wherewith I have served thee. 27. And Laban said unto him, If I pray I have found grace in thine eyes, I have tested it, and Jehovah hath blessed me for thy sake. 28. And he said, Signify to me thy reward, and I will give it. 29. And he said unto him, Thou knowest how I have served thee, and how thy substance has been with me. 30. For it was little that thou hadst before me, and it hath burst forth into a multitude, and Jehovah hath blessed thee at my foot; and now when shall I also be doing for mine own house? 31. And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything; if thou wilt do this word for me, I will return, and feed and keep thy flock. 32. I will pass through all thy flock this day, removing from thence every small cattle that is speckled and spotted, and every black one among the lambs, and the spotted and speckled among the

goats, and these shall be my reward. 33. And my righteousness shall answer for me on the morrow, because thou comest upon my reward before thee; every one that is not speckled and spotted among the goats, and black among the lambs, stolen is this with me. 34. And Laban said, Behold, I would it might be according to thy word. 35. And he removed that day the he-goats that were party-colored and spotted, and all the she-goats that were speckled and spotted, everyone that had white in it, and all the black among the lambs, and gave them into the hand of his sons. 36. And he set a way of three days between himself and Jacob; and Jacob fed the rest of Laban's flocks. 37. And Jacob took him a fresh rod of poplar, and hazel, and plane-tree, and peeled white peelings on them, laying bare the white that was upon the rods. 38. And he set the rods which he had peeled in the gutters, in the watering troughs, whither the flocks came to drink, over against the flocks; and they grew warm when they came to drink. 39. And the flocks grew warm at the rods, and the flocks brought forth party-colored, speckled, and spotted. 40. And Jacob separated the lambs, and set the faces of the flock toward the party-colored and all the black in the flock of Laban; and he put for himself droves for himself alone, and put them not unto Laban's flock. 41. And it came to pass in every growing warm of the flock that came together first, that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods. 42. And to the flock that came together later he did not set them; and those that came together later were Laban's, and those that came together first were Jacob's. 43. And the man spread himself abroad exceeding greatly, and he had many flocks, and maidservants, and menservants, and camels, and asses.

(3902) THE CONTENTS. In the preceding chapter by the four sons of Jacob from Leah there was described the state of the church, or of the man who is becoming a church, as to the ascent from the truth which is of faith to the good which is of love. In this chapter, by Jacob's sons from the maidservants of Rachel and Leah, and from Leah, and lastly from Rachel, there is described the conjunction of natural truth with spiritual good through means, and this in the order in which it is effected in the man who is being regenerated.

(3903) After this conjunction there is described the fructification and multiplication of truth and good, which is signified by the flock that Jacob procured for himself by means of the flock of Laban.

(3904) THE INTERNAL SENSE. Verses 1, 2. And Rachel saw that she did not bear to Jacob, and Rachel was zealous against her sister; and she said unto Jacob, Give me sons; and if not, I am dead. And Jacob was kindled with anger against Rachel, and he said, Am I in God's stead, who withholdeth from thee the fruit of the belly? "And Rachel saw that she did not bear to Jacob," signifies that interior truth was not yet acknowledged; "and Rachel was zealous against her sister," signifies indignation that it was not acknowledged as was external truth; "and she said unto Jacob, Give me sons," signifies that there was a desire to have interior truths from the good of natural truth; "and if not, I am dead," signifies that thus there would be no rising again; "and Jacob was kindled with anger against Rachel," signifies indignation on the part of natural good; "and he said, Am I in God's stead," signifies that it was impossible for it; "who withholdeth from thee the fruit of the belly," signifies that this must be from the internal.

(3905) And Rachel saw that she did not bear to Jacob. That this signifies that interior truth was not yet acknowledged, is evident from the representation of Rachel, as being the affection of interior truth, or interior truth itself (n. 3758, 3782, 3793, 3819); from the signification of "bearing," as being to acknowledge in faith and also in act (concerning which below); and from the representation of Jacob, as being the good of natural truth (of which n. 3669, 3677, 3829, and in the whole of the preceding chapter). The reason why "to bear" is to acknowledge in faith and also in act, is that by "births" in the Word are signified spiritual births (n. 1145, 1255, 3860, 3868). Spiritual birth is the acknowledgment of and faith in truth and good; here, the acknowledgment in faith and also in act, namely, of the interior truth represented by Rachel. As nothing is acknowledged in faith until the man lives according to it, it is for this reason said, "the acknowledgment in faith and also in act." Truths of faith which are not learned for the sake of doing, but only for the sake of knowing them, join themselves to the affections of evil and falsity; for which reason they are not of faith with the man who has learned them, but are interiorly contrary to faith.

(3906) And Rachel was zealous against her sister. That this signifies indignation that it was not acknowledged as was external truth, is evident from the signification of “being zealous,” as being expressive of indignation, and this because she did not bear as Leah did; from the representation of Rachel, as being interior truth (see n. 3905); and from the signification of a “sister,” who here is Leah, as being external truth. (That “Leah” is external truth, see above, n. 3793, 3819.) With those who are being regenerated the case is this: They learn to know what internal truth is, but at first do not acknowledge it with such faith as to live according to it. For internal truths are conjoined with spiritual affection, which cannot inflow until external truths have been adapted to correspondence with the internal. [2] Take for example this internal truth: All good is from the Lord, and that which is of man’s own is not good. In the beginning of regeneration this may be known, but yet is not acknowledged in faith and also in act; for to acknowledge it in faith and in act is to have a perception that it is so, and an affection to will it to be so; and this in every act of good; and is also to have a perception that good from what is man’s own cannot but have regard for self, and thus to the preference of self above others, and consequently a contempt for others, and moreover a feeling of self-merit in the good that we do. These things are within external truth before internal truth has been conjoined with it; and this cannot be conjoined until regard for self begins to cease, and regard for the neighbor begins to be felt. From this it is evident what is meant by “indignation that internal truth was not yet acknowledged as was external truth."

(3907) And she said unto Jacob, Give me sons. That this signifies a desire to have interior truths from the good of natural truth, is evident from the representation of Jacob, as being the good of natural truth (see n. 3905); and from the signification of "sons," as being truths (n. 489, 491, 533, 1147, 2623); here interior truths because from Rachel, by whom is represented interior truth (n. 3758, 3782, 3793, 3819).

(3908) And if not, I am dead. That this signifies that thus there would be no rising again, is evident from the signification of "dying," as being not to rise again into life. In ancient times wives called themselves "dead" when they did not bring forth a son or a daughter; and they also believed themselves to be so, because no memory of them, or as it were no life, would be left to posterity. Their so calling and believing themselves was indeed for worldly causes; but as every cause comes forth from a cause prior to itself, and thus everything of cause in the natural world from a cause in the spiritual world, so also does this. The cause in the spiritual world was the heavenly marriage of good and truth, in which there are no other births than truths of faith and goods of charity. These there are "sons and daughters," and are also signified by "sons and daughters" in the Word. Whoever has not these births, that is, truths of faith and goods of charity, is as it were dead, that is, is among the dead who do not rise again to life or heaven. From this we may see what is signified by these words of Rachel: “If not, I am dead.”

(3909) And Jacob was kindled with anger against Rachel. That this signifies indignation on the part of natural good, is evident from the signification of “being kindled with anger,” as being to be indignant (concerning which in what follows); and from the representation of Jacob, as being the good of the natural (concerning which above). It is said “against Rachel,” because the interior truth represented by Rachel could not as yet be acknowledged in faith and act by the good of the natural which is “Jacob.” That in the internal sense “to be kindled with anger” denotes to be indignant, is because every natural affection on ascending toward the interiors, or toward heaven, becomes more mild, and is at last changed into a heavenly affection. For the things that stand forth in the sense of the letter (as here “to be kindled with anger”) are relatively harsh, because they are natural and corporeal, but they become mild and gentle as they are elevated from the corporeal and natural man to the internal or spiritual man. This is the reason why the literal sense is of this nature, being accommodated to the apprehension of the natural man; and why the spiritual sense is not of such a nature, being accommodated to the apprehension of the spiritual man. This shows that “to be kindled with anger” signifies to be indignant. Real spiritual indignation (and especially celestial indignation) derives nothing from the anger of the natural man, but from the interior essence of zeal; which zeal does indeed appear in the outward form like anger, but in internal form is not anger, nor even the indignation of anger; but is a certain sadness that is attended with a prayerful wish that it be not so; and in a form still more interior it is merely a certain obscure feeling that breaks in on the celestial delight on account of something not good and true in another.

(3910) And he said, Am I in God’s stead? That this signifies that it was impossible for it, is evident from the signification of “not being in God’s stead,” as being to be impossible; for “God” is named in the Word from ability or power; but “Jehovah” from being or essence (n. 300). For this reason “God” is mentioned when the subject is truth, and “Jehovah” when it is good (n. 2769, 2807, 2822); for ability is predicated of truth when being is predicated of good; for good has power through truth, inasmuch as it is through truth that good performs everything that comes to pass. From this we can see that by the words, “am I in God’s stead?” there is signified in the internal sense that it was impossible for it.

(3911) Who withholdeth from thee the fruit of the belly. That this signifies that this must be from the internal, is evident from the signification that results from the internal sense of the words; for in the internal sense the “fruit of the belly” signifies the like as “birth,” namely, the acknowledgment of truth and good in faith and in act (n. 3905); and what is more, the consequent conjunction of truth and good. This acknowledgment and conjunction cannot come forth from the external man, but from the internal; for all good inflows from the Lord through the internal man into the external, and there adopts the truths that are insinuated by means of the sensuous things of the external man, and causes the man to acknowledge them in faith and act, and causes them to be adjoined and thus appropriated to the man. That all good inflows from the Lord through the internal man into the truths gathered in the memory of the external man, has been repeatedly shown before. This is what is meant by the explication of the words before us-that this must be from the internal.

(3912) Verses 3-5. And she said, Behold my maidservant Bilhah, come to her and she shall bear upon my knees, and I shall be built, even I from her. And she gave him Bilhah her handmaid for a woman, and Jacob came to her. And Bilhah conceived, and bare Jacob a son. “And she said, Behold my maidservant Bilhah,” signifies the affirming means there is between natural truth and interior truth; “come to her,” signifies that with this there is the faculty of conjunction; “and she shall bear upon my knees,” signifies acknowledgment in the affection of interior truth, from which there is conjunction; “and I shall be built, even I, from her,” signifies that thereby this affection has life; “and she gave him Bilhah her handmaid for a woman” signifies that the affirmative means was adjoined; “and Jacob came to her,” signifies that it was conjoined; “and Bilhah conceived, and bare Jacob a son,” signifies reception and acknowledgment.

(3913) And she said, Behold my maidservant Bilhah. That this signifies the affirming means which there is between natural truth and interior truth, is evident from the signification of a “maidservant” and also of a “handmaid” as being the affection of the knowledges that belong to the exterior man (n. 1895, 2567, 3835, 3849); and because this affection is the means for conjoining interior truths with natural or external truths, by "handmaid" is here signified the affirming means between them: and from the representation of Bilhah, as being the quality of this means. By the handmaids given to Jacob by Rachel and Leah for women to the intent that they might bring forth offspring, nothing else was represented and signified in the internal sense, than such a thing as is of service; here, for a means of the conjunction of interior truth with external truth; for by Rachel is represented interior truth, and by Leah external truth (n. 3793, 3819). For by the twelve sons of Jacob are here described the twelve general or cardinal things by means of which while being regenerated or made a church, man is initiated into what is spiritual and celestial. For when a man is being regenerated, or made a church (that is, when from a dead man he is becoming alive, or from corporeal heavenly), he is led by the Lord through many states. These general states are what are designated by the "twelve sons," and afterwards by the "twelve tribes;" for which reason the "twelve tribes" signify all things of faith and love, as may be seen above (n. 3858); for generals involve all the particulars and singulars, and these latter bear relation to the former. [2] When a man is being regenerated, the internal man is to be conjoined with the external, consequently the goods and truths of the internal man with the goods and truths of the external; for from truths and goods man is man. These cannot be conjoined without means. Means are such things as derive something from the one side, and something from the other, and which are attended with the effect that insofar as the man accedes to the one, the other becomes subordinate. These means are what are signified by the "handmaids," the means on the part of the internal man by the handmaids of Rachel; and the means on the part of the external man by the handmaids of Leah. [3] That there must be means of conjunction may be seen from the fact that of itself the natural man does not in the least agree with the spiritual man, but disagrees so far as to be altogether opposite. For the natural man regards and loves himself and the world; but the spiritual man does not regard himself and the world, except insofar as is conducive to the promotion of uses in the spiritual world; and thus regards its service and loves it from the use and end. The natural man seems to himself to have life when he is elevated to dignities, and thus to supereminence over others; but the spiritual man seems to himself to have life in humility, and in being the least. Nor does he disregard dignities, provided that by them as means he can be of service to his neighbor, to the community, and to the church. Yet he does not reflect for the sake of himself upon the dignities to which he is elevated, but for the sake of the uses which he regards as the ends. The natural man is in his bliss when he is richer than others, and possesses the world's wealth; but the spiritual man is in his bliss when he is in the knowledges of truth and good, which are his riches; and still more when he is in the practice of good according to truths; and yet he does not despise riches, because by means of them he can be in that practice, and in the world. [4] From these few considerations it is evident that the state of the natural man and that of the spiritual man are opposed to each other by their ends; but that nevertheless they can be conjoined, which takes place when the things of the external man are made subordinate and subservient to the ends of the internal man. In order therefore that a man may become spiritual, it is necessary for the things of the external man to be reduced to compliance; thus that the ends in favor of self and the world be put off; and ends in favor of the neighbor and the Lord's kingdom be put on. The former can by no means be put off and the latter put on, and thus the two be conjoined, except through means. These means are what are signified by the "handmaids," and in particular by the "four sons" born of the handmaids. [5] The first means is one that affirms or is affirmative of internal truth-that it is so. When this affirmative comes, the man is in the beginning of regeneration; good is being worked by the internal, and causes the affirmation. This good cannot inflow into what is negative, nor even into what is full of doubt, until this becomes affirmative. But afterwards it manifests itself by affection, that is, by the man's being affected with truth, or beginning to be delighted with it; first in knowing it, and then in acting according to it. Take, for example, the truth that the Lord is the salvation for the human race. Unless this is made affirmative by the man, all the things he has learned from the Word or in the church concerning the Lord, and that are in his natural memory among the memory- knowledges, cannot be conjoined with his internal man, that is, with what can be there of faith. Thus neither can affection flow in, not even into the generals of that truth which are conducive to man's salvation. But when it becomes affirmative, innumerable things are added, and are filled with the good that flows in; for good continually flows in from the Lord, but where there is no affirmative, it is not received. An affirmative is therefore the first means, and is as it were the first abode of the good that flows in from the Lord. The same is the case with all the other truths that are called truths of faith.

(3914) Come to her. That this signifies that with this there is the faculty of conjunction, is evident from the signification of "coming to anyone," when what is matrimonial is referred to, as being conjunction; here the faculty of conjunction with the affirmative; for the first of conjunction must be with the affirmative-that it is so.

(3915) And she shall bear upon my knees. That this signifies acknowledgment in the affection of interior truth, from which there is conjunction, is evident from the signification of "bearing," as being to acknowledge in faith and act (see n. 3905); and from the signification of "knees," or "thighs," as being the things that belong to conjugial love (n. 3021); thus the things that belong to the conjunction of the truth of faith with the good of love; for this conjunction is the very conjugial principle in the Lord's kingdom. Thus "bearing upon my knees" signifies an acknowledgment of the interior truth represented by Rachel. The custom among the ancients of sons and daughters being acknowledged as legitimate who were born of handmaids by consent of the wife, and brought forth upon her knees in order that they might be acknowledged, was derived from the Ancient Church, whose worship consisted in rituals that were representative and significative of celestial and spiritual things. In that church, because “bearing” signified the acknowledgment of truth, and “knees” conjugial love, thus the conjunction of good and truth from affection, such a ritual was accepted when the wife was barren, to the intent that she might not represent the dead who do not rise again to life (according to what has been said just above, n. 3908). [2] In the internal sense by these words there is signified a second degree of affirmation or acknowledgment, which is from affection; for in order that the conjunction may take place, there must be affection within the acknowledgment or affirmation; for all conjunction is effected by means of affection, because without affection truths have no life. For example: to know the truths that the neighbor must be loved, and that charity consists in this, and in charity spiritual life, is bare memory-knowledge, unless attended with affection, that is, unless they are willed from the heart. Without affection these truths do not live, and however well anyone knows them, he nevertheless does not love his neighbor, but himself more than him, and he is in natural life, but not in spiritual life. It is natural affection that rules over spiritual affection, and so long as natural affection rules, the man is called “dead,” for he has a life contrary to heavenly life, and heavenly life is the veriest life.

(3916) And I shall be built, even I from her. That this signifies that thereby this affection has life, is evident from the signification of “being built” as being not to die (see n. 3908), and consequently to rise again, or live.

(3917) And she gave him Bilhah her handmaid for a woman. That this signifies that the affirmative means was adjoined, is evident from the representation of Bilhah, and from the signification of “handmaid,” as being an affirmative means (n. 3913); and from the signification of “giving for a woman,” as being to adjoin.

(3918) And Jacob came to her. That this signifies that it was conjoined, is evident from the signification of “coming or entering in unto” anyone, when predicated of what is matrimonial, as being conjunction (n. 3914).

(3919) And Bilhah conceived, and bare Jacob a son. That this signifies reception and acknowledgment, is evident from the signification of “conceiving,” as being reception; and from the signification of “bearing,” as being acknowledgment (see n. 3860, 3868, 3905, 3911); for in the spiritual sense conceptions and births are receptions of truth from good, and the consequent acknowledgments.

(3920) Verse 6. And Rachel said, God hath judged me, and also hath heard my voice, and hath given me a son; therefore she called his name Dan. “And Rachel said, God hath judged me, and also hath heard my voice,” signifies in the supreme sense justice and mercy; in the internal sense, the holy of faith; and in the external sense, the good of life; “and hath given me a son,” signifies that this truth was acknowledged; "therefore she called his name Dan," signifies its quality.

(3921) And Rachel said, God hath judged me, and also hath heard my voice. That this signifies in the supreme sense justice and mercy; in the internal sense, the holy of faith; and in the external sense, the good of life, is evident from the signification of "God judging me," and from that of "hearing my voice." That "God judging me" signifies the Lord's justice, is evident without explication, as also that His "hearing my voice" is mercy; for the Lord judges all from justice, and hears all from mercy. He judges from justice because from Divine truth, and He hears from mercy because from Divine good; from justice He judges those who do not receive the Divine good; and from mercy He hears those who do. But still when He judges from justice, it is also at the same time from mercy; for in all Divine justice there is mercy, as in Divine truth there is Divine good. But as these are arcana too deep to be told in a few words, they will of the Lord's Divine mercy be more fully explained elsewhere. [2] That by "God hath judged me, and also hath heard my voice" is meant in the internal sense the holy of faith, is because faith, which is predicated of truth, corresponds to the Divine justice; and the holy, which is good, to the Divine mercy of the Lord; and further, "to judge" or "judgment" is predicated of the truth of faith (n. 2235); and because it is said of God that He "judged," it denotes what is good or holy. Thus it is evident that the holy of faith is what is signified by both these expressions together; and as this one whole is signified by both of them together, the two expressions are joined together by “and also.” That in the external sense the good of life is signified, is also from correspondence, for the good of life corresponds to the holy of faith. That without the internal sense it cannot be known what is signified by “God hath judged me and also hath heard,” is evident from the fact that the expressions do not so cohere in the sense of the letter as to present one idea to the understanding. [3] The reason why in this verse, and in the following down to “Joseph,” “God” is named, and in the preceding verses, “Jehovah,” is that in these verses the regeneration of the spiritual man is treated of, but in the preceding ones the regeneration of the celestial man; for “God” is named when the subject is the good of faith, which is of the spiritual man; but “Jehovah” when the subject is the good of love, which is of the celestial man (see n. 2586, 2769, 2807, 2822). For by Judah, to whom the narrative was brought down in the preceding chapter, there was represented the celestial man (see n. 3881); but by Joseph, to whom it is continued in this chapter, the spiritual man, who is treated of in the verses that follow (23, 24). That “Jehovah” was named when the narrative was brought down to Judah, may be seen in verses 32, 33, 35 in the preceding chapter; that “God” is named where it is continued to Joseph, may be seen in verses 6, 8, 17, 18, 20, 22, 23 of the present chapter; and “Jehovah” is again named afterwards, because the subject proceeds from the spiritual man to the celestial. This is the secret which lies hidden in these words, and which no one can know except from the internal sense, and unless also he knows what the celestial man is, and what the spiritual.

(3922) And hath given me a son. That this signifies that this truth was acknowledged, is evident from the signification of a “son,” as being truth (n. 489, 491, 533, 1147); and from the signification of “giving a son,” as being to give this truth, which is the same as to acknowledge it; for every truth that is acknowledged is given by the Lord. “Giving a son” involves the same as “bearing;” and that “bearing” is acknowledgment may be seen above (n. 3905, 3915, 3919).

(3923) Therefore she called his name Dan. That this signifies its quality, is evident from the signification of a “name” and of “calling a name,” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3421). The quality itself is within the name “Dan,” for he was so called from “judging.” But though the name was given to him from “judging,” it nevertheless involves what is signified by all these words of Rachel: “God hath judged me, and also hath heard my voice,” that is, the good of life, and the holy of faith, and also in the supreme sense the justice and mercy of the Lord. It is this general principle of the church that is signified by “Dan,” and that is represented by the tribe named from Dan. This general principle is the first that is to be affirmed or acknowledged, before a man can be regenerated or made a church. Unless these things are affirmed and acknowledged, the rest of the things both of faith and of life cannot possibly be received, and therefore cannot be affirmed, still less acknowledged. For he who affirms mere faith with himself, and not the holy of faith, that is, charity (for this is the holy of faith), and does not affirm this by the good of life, that is, by the works of charity, can no longer have a relish for the essence of faith, because he rejects it. Affirmation together with acknowledgment is the first general principle with the man who is being regenerated, but is the last with him who has been regenerated; and therefore "Dan" is the first with him who is to be regenerated, and "Joseph" is the last; for "Joseph" is the spiritual man himself. But "Joseph" is the first with him who has been regenerated, and "Dan" the last; because the man who is to be regenerated commences from the affirmation that it is so, namely, the holy of faith and the good of life. But the regenerate man, who is spiritual, is in spiritual good itself, and from this he regards such affirmation as last; for with him the holy things of faith and goods of life have been confirmed. [2] That "Dan" is the affirmative which must be the first thing when a man is being regenerated, may also be seen from other passages in the Word where "Dan" is named; as from the prophecy of Jacob, then Israel, respecting his sons: Dan shall judge his people as one of the tribes of Israel; Dan shall be a serpent upon the way, an adder upon the path, that biteth the horse's heels, and his rider falleth backward. I wait for thy salvation, O Jehovah (Gen. 49:16-18). "Dan" here denotes the affirmative of truth, concerning which it is said that it will be "a serpent upon the way, and an adder upon the path," when anyone reasons about truth from sensuous things; "biting the horse's heels," when it consults the lowest intellectual things or memory-knowledges, and draws conclusions from them; and that it is then led away from the truth, is signified by "his rider falling backward;" for which reason it is said, "I wait for thy salvation, O Jehovah." That the "serpent" is the man who reasons from sensuous things and memory-knowledges concerning Divine arcana, may be seen above (n. 195-197); and that "way" and "path" signify truth (n. 627, 2333); and that the "horse's heels" are the lowest intellectual things or memory-knowledges (n. 259); for a "horse" is the intellectual (n. 2761, 2762); the lowest part of which is the "heel." [3] Again in the prophecy of Moses concerning the twelve tribes: Of Dan he said, Dan is a lion's whelp, he leapeth forth from Bashan (Deut. 33:22); a "lion" in the internal sense of the Word signifies the truth of the church, from his strength, for truth is that which fights and conquers; hence a "lion's whelp" denotes the first of truth, which is affirmation and acknowledgment. It is said "from Bashan," because it is from the good of the natural. In Jeremiah: Wash thine heart from wickedness, O Jerusalem, that thou mayest be saved. How long makest thou the thoughts of thine iniquity to lodge in the midst of thee? For a voice declareth from Dan, and causeth to hear iniquity from Mount Ephraim (Jer. 4:14-15); "from Dan," denotes the truth that is to be affirmed; "from Mount Ephraim," that it is from the affection of it. [4] In the same: Wait for peace, but there is no good; and for a time of healing, and behold terror. The snorting of his horses was heard from Dan; at the sound of the neighings of his strong ones the whole land trembled; and they came and devoured the land and the fullness thereof, the city and them that dwell therein. For behold I will send among you serpents, basilisks, against which there is no enchantment, and they shall bite you (Jer. 8:15-17); "the snorting of horses heard from Dan" denotes reasoning concerning truth from what is nonaffirmative; the "land that trembled," and their "devouring the fullness thereof," denotes the church and all the things of the church; for they who reason concerning truth from what is nonaffirmative (that is, negative) destroy all things of faith; the "basilisk serpents" denote reasonings, as above. [5] In Ezekiel: Dan and Javan coming in gave bright iron in thy fairs; cassia and calamus were in thy trading (Ezek. 27:19); where Tyre is the subject treated of, by which are signified the knowledges of truth and good (n. 1201). "Dan" denotes the first truths that are affirmed; "fairs" and "trading," the acquisitions of truth and good (n. 2967); the "bright iron," natural truth which is the first (n. 425, 426); "cassia and calamus," natural truth from which there is good. [6] In Amos: In that day shall the fair virgins and the young men faint for thirst. They that swear by the guilt of Samaria, and have said, Thy God, O Dan, liveth; and the way of Beersheba liveth; even they shall fall, and shall rise up no more (Amos 8:13-14); "Thy God, O Dan, liveth, and the way of Beersheba liveth" denotes that they are in the denial of all things of faith and its doctrine. (That "way" denotes truth, see above, n. 627, 2333; and "Beersheba," doctrine, n. 2723, 2858, 2859, 3466.) That there is signified the denial of all things of faith, is because Dan was the last boundary of the land of Canaan, and Beersheba the first, that is, the midst or inmost of the land; for by the "land of Canaan" was represented and signified the Lord's kingdom, and thus the church (n. 1607, 3038, 3481), and accordingly all things of love and faith, because these are of the Lord's kingdom and church. Hence all things in the land of Canaan were representative, according to their distances, situations, and boundaries (n. 1585, 1866, 3686). [7] The first boundary, that is, the midst or inmost of the land, was Beersheba, before Jerusalem became so, because Abraham was there, and also Isaac; but the last boundary, or the outermost of the land, was Dan; and hence when all things in one complex were signified, it was said, "from Dan even to Beersheba;" as in the second book of Samuel: To transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba (2 Sam. 3:10). In the same: All Israel gathering was gathered together from Dan even to Beersheba (2 Sam. 17:11). And again: David said to Joab, Pass through all the tribes of Israel from Dan even to Beersheba (2 Sam. 24:2, 15). And in the first book of Kings: Judah and Israel dwelt in security, every man under his vine and under his fig-tree, from Dan even to Beersheba (1 Kings 4:25). By this expression are meant in the historic sense all things of the land of Canaan; but in the internal sense all things of the Lord's kingdom, and also all things of the church. [8] The reason why, as before said, "Dan" is the first boundary, and also the last, is that the affirmative of truth and good is the first of all things when faith and charity are beginning with man, and the last when man is in charity and thereby in faith. It was from this also that the last lot fell to Dan when the land of Canaan was divided for inheritance (Josh. 19:40, etc.); for the lot was cast before Jehovah (Josh. 18:6); and hence it fell according to the representation of each tribe. [9] And because the lot did not fall to Dan among the inheritances of the rest of the tribes, but beyond their borders (Judges 18:1), that tribe was omitted by John in the Revelation (Rev. 7:5-8), where the twelve thousand that were sealed are mentioned; for they who are only in the affirmative of truth and also of good, and go no further, are not in the Lord's kingdom, that is, among the "sealed." Even the worst men are able to know truths and goods, and also to affirm them; but the quality of the affirmation is known from the life. [10] "Dan" is also mentioned as a boundary in Gen. 14:14, where Abraham is described as having pursued the enemy thus far, and where "Dan" has a similar signification. The city called "Dan" was not indeed built by the posterity of Dan at that time, but afterwards (Josh. 19:47; Judges 18:29); yet even then it was called the first boundary with respect to entering into the land of Canaan, or the last with respect to going out; and the inmost of the land was Hebron, and afterwards Beersheba, where Abraham and Isaac dwelt.

(3924) Verses 7, 8. And she conceived again, and Bilhah Rachel's handmaid bare a second son to Jacob. And Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed: and she called his name Naphtali. "And she conceived again, and Bilhah Rachel's handmaid bare," signifies here as before reception and acknowledgment; “a second son to Jacob,” signifies a second general truth; “and Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed,” signifies in the supreme sense own power; in the internal sense, temptation in which there is victory; in the external sense, resistance by the natural man; “and she called his name Naphtali,” signifies its quality.

(3925) And she conceived again, and Bilhah Rachel’s handmaid bare. That this signifies reception and acknowledgment, is evident from the signification of “conceiving,” as being reception; and from the signification of “bearing,” as being acknowledgment (n. 3319); and also from the signification of “handmaid,” as being a subserving means (n. 3913, 3917); for the subject here is a second general means that is of service for the conjunction of the internal man with the external.

(3926) A second son to Jacob. That this signifies a second general truth, is evident from the signification of a “son,” as being truth (see n. 489, 491, 533, 1147). That the signification here is a general truth, is evident from what has been said above concerning the twelve sons of Jacob, and the twelve tribes named from them, as being the general things of the church, and accordingly the general things of faith and love, or of truth and good, which are signified and represented by them; and that in the opposite sense are also meant general things not of faith and love, but all things of falsity and evil, will appear hereafter.

(3927) And Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed. That this signifies in the supreme sense own power; in the internal sense, temptation in which there is victory; and in the external sense, resistance by the natural man, is evident from the signification of the "wrestlings of God" and of "wrestling," as being temptations; for temptations are nothing else than wrestlings of the internal man with the external, or of the spiritual man with the natural; for each desires to rule, and when dominion is in question, combat arises, which is here called "wrestling." That "to prevail" is to overcome, is evident without explication. [2] That in the supreme sense these words signify own power, is because the Lord, when He was in the world and in the human there, sustained all temptations from His own power, and conquered from His own power; differently from every man, who never sustains any spiritual temptation and conquers in it from his own power; for it is the Lord who sustains and conquers within him. (See what has been stated and shown on these subjects before, namely, That the Lord sustained the most grievous temptations, beyond all others, n. 1663, 1668, 1690, 1737, 1787, 1789, 1812, 1813, 1815, 1820, 2776, 2786, 2795, 2813, 2816, 3318: That the Lord combated and conquered from His own power, n. 1616, 1692, 1813, 3381: And that the Lord alone combats in man, n. 1692.) [3] That in the internal sense the "wrestlings of God" and "prevailing" denote the temptations in which man conquers, is evident from what has been said just above. But that in the external sense there is signified resistance by the natural man is because all temptation is nothing else; for as before said in spiritual temptations there is dispute about dominion, as to which shall have the supremacy, the internal man or the external; or what is the same, the spiritual man or the natural, for these are opposed to each other (n. 3913). For when man is in temptations, his internal or spiritual man is ruled by the Lord through angels; but his external or natural man through infernal spirits; and the combat between them is that which is perceived by the man as temptation. When a man is such in faith and life that he can be regenerated, he will conquer in temptations; but when he is such that he cannot be regenerated, he yields in temptations. That there is resistance by the natural man, is signified by its being said that she "wrestled with her sister;" for by "Leah," who is here the "sister," is signified the affection of the external man; but by "Rachel," the affection of the internal man (n. 3793, 3819).

(3928) And she called his name Naphtali. That this signifies its quality, namely, the quality of the temptation in which there is victory, and also the quality of the resistance by the natural man, is evident from the signification of "name," and of "calling a name," as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3421). The quality itself is that which is signified by "Naphtali," for he was named "Naphtali" from "wrestling." Hence also by Naphtali is represented this second general truth of the church, for temptation is the means of the conjunction of the internal man with the external, because they are at variance with each other, but are reduced to agreement and correspondence by means of temptations. The external man is indeed such that of itself it lusts for nothing else than corporeal and worldly things, these being the delights of its life. But the internal man, when it is opened toward heaven and desires the things of heaven, such as it is with those who can be regenerated, then finds heavenly delight in these things, and while the man is in temptations there is a combat between these two kinds of delight. This the man does not then know, because he does not know what heavenly delight is, and what infernal delight is; and still less that they are so entirely opposed to each other. But the celestial angels cannot possibly be with man in his corporeal and worldly delight until this delight has been reduced to subservience, so that the corporeal and worldly delight is no longer sought as the end; but for the sake of the use of serving the heavenly delight (as shown above, n. 3913). When this has been effected, the angels can be with the man in both; but in this case his delight becomes bliss, and finally happiness in the other life. [2] He who believes that before regeneration the delight of his natural man is not infernal, and that it is not possessed by diabolical spirits, is much mistaken, and does not know how the case is with man, namely, that before regeneration he is possessed as to his natural man by genii and infernal spirits, however much he may appear to himself to be like any other man; and even though he may be with others in what is holy, and may reason about the truths and goods of faith, and may indeed believe himself to be confirmed in them; yet if he does not perceive in himself anything of the affection of what is just and equitable in his employment, and of truth and good in company and in life, let him know that his delight is that of the infernals, for there is no other love in it than that of self and the world; and when this love makes his delight, there is in it no charity and no faith. After this delight has become dominant, it is deadened and dissipated by no other means than the affirmation and acknowledgment of the holy of faith and of the good of life, which is the first means, signified by “Dan,” as shown above; and then by means of temptation, which is the second means, and is signified by Naphtali; for this means follows the other, for they who do not affirm and acknowledge the good and truth of faith and charity cannot come into any combat of temptation, because there is nothing within which offers resistance to the evil and falsity to which natural delight persuades. [3] In other places in the Word where “Naphtali” is mentioned, there is signified man’s state after temptations; as in the prophecy of Jacob, then Israel: Naphtali is a hind let loose, giving sayings of elegance (Gen. 49:21); where a “hind let loose” denotes the affection of natural truth in the free state which exists after temptations; which state is also the quality that is in the temptations signified by “Naphtali;” for in temptations the struggle is concerning freedom. In like manner in the prophecy of Moses: To Naphtali he said, Naphtali is satisfied with favor, and full with the blessing of Jehovah, he shall possess the west and the south (Deut. 33:23); for the representations of the sons of Jacob and of the tribes are in accordance with the order in which they are named (n. 3862). And in the prophecy of Deborah and Barak: Zebulun a people that hath devoted his soul to die, and Naphtali upon the high places of the field (Judg. 5:18); where also in the internal sense the combats of temptations are treated of; and the man is among those who fear nothing of evil because they are in truths and goods; which is to be "upon the high places of the field."

(3929) Verses 9-11. And Leah saw that she had stood still from bearing, and she took Zilpah her handmaid, and gave her to Jacob for a woman. And Zilpah Leah's handmaid bare Jacob a son. And Leah said, A troop cometh, and she called his name Gad. "And Leah saw that she had stood still from bearing," signifies that no other external truths had been acknowledged; "and she took Zilpah her handmaid," signifies an affirmative conjoining means; "and gave her to Jacob for a woman," signifies that this effected conjunction; "and Zilpah Leah's handmaid bare Jacob a son," signifies acknowledgment; "and Leah said, A troop cometh," signifies in the supreme sense omnipotence and omniscience, in the internal sense the good of faith, and in the external sense works; "and she called his name Gad," signifies its quality.

(3930) And Leah saw that she had stood still from bearing. That this signifies that no other external truths had been acknowledged, is evident from the representation of Leah, as being external truth (see n. 3793, 3819); and from the signification of "bearing," as being to acknowledge in faith and act (n. 3905, 3915, 3919). Hence Leah's "standing still from bearing" signifies in the internal sense that no other external truths had been acknowledged.

(3931) And she took Zilpah her handmaid. That this signifies an affirmative conjoining means, is evident from the signification of a "handmaid," as being an affirmative means that is of service for the conjunction of the external man with the internal (n. 3913, 3917).

(3932) And gave her to Jacob for a woman. That this signifies that this means effected conjunction, is evident from the signification of "giving for a woman," as being to conjoin (n. 3915, 3917).

(3933) And Zilpah Leah's handmaid bore Jacob a son. That this signifies the acknowledgment of external truth, is evident from the signification of "bearing," as being acknowledgment; from the signification of a "handmaid," as being an affirmative conjoining means; and from the signification of a "son," as being truth (n. 489, 491, 533, 1147).

(3934) And Leah said, A troop cometh. That this signifies in the supreme sense omnipotence and omniscience; in the internal sense, the good of faith; and in the external sense, works, is evident from the signification here of a "troop." That a "troop" in the supreme sense is omnipotence and omniscience, is because a "troop" here is a multitude; and when "multitude" is predicated of the Lord's Divine, it denotes an infinite multitude, which is no other than omnipotence and omniscience. But omnipotence is predicated from the quantity which is of magnitude; and omniscience from the quantity which is of multitude. Omnipotence also is predicated from infinite good, or what is the same, from the Divine love, and thus from the Divine will; but omniscience from infinite truth, or what is the same, from the Divine intelligence. That in the internal sense a “troop” is the good of faith is from correspondence; for to the Lord’s Divine omnipotence corresponds the good which is of charity; and to His omniscience the truth which is of faith. [2] That a “troop” in the external sense signifies works, is because these correspond to the good of faith; for the good of faith produces works, because the good of faith is not possible without works, just as thinking good and willing good are not possible without doing good. The one is the internal, and the other the corresponding external. Furthermore, in regard to works, unless they correspond to the good of faith they are neither works of charity nor works of faith; for they do not come from their internal, but are dead works, in which there is neither good nor truth; but when they correspond, they are then works either of charity or of faith. Works of charity are those which flow from charity as from their soul; but works of faith are those which flow from faith. Works of charity exist with the regenerate man; and works of faith with him who has not yet been regenerated, but is being regenerated; the case being the same as it is with the affections of good and of truth; for the regenerate man does good from the affection of it, thus from willing good; but the man who is to be regenerated does good from the affection of truth, thus from knowing good. The nature of the difference has already been repeatedly shown. From this it is manifest what works are. [3] Moreover, in regard to works the good of faith is comparatively as are man’s will and the derivative thought to his face, which is well known to be an image of his mind, that is, of his will and the derivative thought. If the will and thought are not presented in the face as in their image, what is seen there is not the will and thought, but hypocrisy or deceit; because the man presents a face different from that which he wills and thinks. The case is the same with every act of the body in respect to the interiors which are of the thought and will. Man's internal lives in his external by act or by acting. If the act or acting is not according to his internal, it is a proof either that it is not his internal that is producing the act, but an impulse recurring from custom and habit; or else that it is something feigned, as in hypocrisy and deceit. From this it is again manifest what works are; and from this it follows that he who makes profession of faith, and still more he who makes profession of the good of faith, and denies works, and still more if he rejects them, is devoid of faith, and yet more of charity. [4] Such being the nature of the works of charity and faith, and as man is never in charity and faith unless he is in works, for this reason "works" are so frequently mentioned in the Word; as may appear from the following passages: Thine eyes are open upon all the ways of the sons of man, to give everyone according to his ways, and according to the fruit of his works (Jer. 32:19). Be ye converted everyone from his evil way, and make your works good (Jer. 35:15). I will render to them according to their work, and according to the work of their hands (Jer. 25:14). In Hosea: I will visit upon him his ways, and render to him his works (Hos. 4:9). In Micah: The land shall be a desolation because of them that dwell therein, for the fruit of their works (Micah 7:13). In Zechariah: Thus said Jehovah Zebaoth: Be ye converted from your evil ways, and from your evil works. As Jehovah Zebaoth thought to do unto us according to our ways, and according to our works, so hath He done to us (Zech. 1:4, 6). In John: Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works follow with them (Rev. 14:13). [5] In the same: I saw the dead small and great stand before God, and the books were opened; and another book was opened which is the book of life; and the dead were judged out of the things that were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hell gave up the dead that were in them; and they were judged everyone according to their works (Rev. 20:12-13). Behold I come quickly, and My reward is with Me, to give to every man according to his works (Rev. 22:12). In John the Evangelist: This is the judgment, that the light is come into the world, and men loved the darkness rather than the light, because their works were evil. For everyone that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved; but he that doeth the truth cometh to the light, that his works may be made manifest, because they have been wrought in God (John 3:19-21). The world cannot hate you, but Me it hateth, because I testify of it that its works are evil (John 7:7). Jesus said to the Jews, If ye were Abraham’s sons ye would do the works of Abraham. Ye do the works of your father (John 8:39, 41). If ye know these things, blessed are ye if ye do them (John 13:17). [6] In Matthew: Let your light so shine before men that they may see your good works. Whosoever shall do and teach them, he shall be called great in the kingdom of the heavens (Matt. 5:16, 19). Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of My Father who is in the heavens. Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name have cast out demons, and in Thy name done many mighty works? And then will I profess unto them, I never knew you, depart from Me ye that work iniquity (Matt. 7:21-23). In Luke: The master of the house shall answer and say to them, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; but he shall say, I tell you I know you not whence ye are, depart from me all ye workers of iniquity (Luke 13:25-27). In Matthew: Everyone that heareth My words, and doeth them, I will liken him to a wise man; but everyone that heareth My words, and doeth them not, shall be likened unto a foolish man (Matt. 7:24, 26). The Son of man shall come in the glory of His Father with His angels, and then shall He render to every man according to his works (Matt. 16:27). [7] From these passages it is evident that works are what save man, and what condemn man; that is to say, that good works save, and evil works condemn; for in his works is man’s will. He who wills good, does good; but he who does not do good, however he may say that he wills good, still does not will it when he does not do it. This is as if he should say, I will it, but I do not will it. And because the will itself is in works, and charity is of the will, and faith is of charity, it is manifest what of the will, or what of charity and faith, there is in a man, when he does not do good works; and especially when he does the contrary, or evil works. [8] Moreover be it known that the Lord's kingdom commences in a man from the life which is of works, for he is then in the beginning of regeneration; but when the Lord's kingdom is in a man, it terminates in works, and then the man is regenerate. For his internal man is then within his external man in correspondence therewith; and his works are of his external man, while charity and the derivative faith are of his internal man; and therefore in this case his works are charity. As the life of the internal man thus comes forth in the works of the external man, therefore the Lord in speaking of the Last Judgment (Matt. 25:32-46), recounts nothing but works, and says that those who have done good works shall enter into life eternal, and those who have done evil works into damnation. From what has been said it is also evident what is signified by that which we read of John-that he lay at the breast and on the bosom of Jesus, and that Jesus loved him more than the rest (John 13:23, 25; 21:20); for by John were represented good works-(see the preface to the eighteenth and to the twenty-second chapters of Genesis). What the works of faith are, which from the resemblance may also be called its fruits; and what the works of charity, will of the Lord's Divine mercy be stated more fully elsewhere.

(3935) And she called his name Gad. That this signifies its quality, is evident from the signification of a "name" and of "calling a name," as being quality (concerning which above). The quality itself is signified by "Gad;" namely, the quality of the good of faith and of works. By "quality" is signified everything whatever that is within; here, within the good of faith and within works; and these are things innumerable, for the quality varies in each individual, and is also the contrary in those who are not in the good of faith, and thus not in good works; which quality is also signified by "Gad," when he is named in the opposite sense. When the good of faith of the internal man, and the good works of the external man, correspond, they, as shown above, are a third general means, which is to be acknowledged in faith and in act before a man can enter into the Lord's kingdom; that is, before he can by regeneration be made a church.

(3936) Verses 12, 13. And Zilpah Leah's handmaid bare a second son to Jacob. And Leah said, In my blessedness; for the daughters will call me blessed; and she called his name Asher. "And Zilpah Leah's handmaid bare a second son to Jacob," signifies the acknowledgment of the second general truth; "and Leah said, In my blessedness; for the daughters will call me blessed," signifies in the supreme sense eternity, in the internal sense the happiness of eternal life, and in the external sense the delight of the affections; "and she called his name Asher," signifies its quality.

(3937) And Zilpah Leah's handmaid bare a second son to Jacob. That this signifies the acknowledgment of the second general truth, is evident from the signification of "bearing," as being acknowledgment (see n. 3911, 3915, 3919); from the signification of a “handmaid” as being an affirmative means that is of service for the conjunction of the external man with the internal (n. 3913, 3917); from the signification of a “son,” as being truth, here a general truth (see n. 3926) and from the representation of Jacob, and of Leah, and also of Zilpah (concerning which above). This shows what is the internal sense of these words, namely, the acknowledgment of the second general truth that is of service as a means for conjoining the external man with the internal.

(3938) And Leah said, In my blessedness; for the daughters will call me blessed. That this signifies in the supreme sense eternity; in the internal sense, the happiness of eternal life; and in the external sense, the delight of the affections, is evident from the signification of “blessedness,” and from the signification of “the daughters will call me blessed.” That “blessedness” in the supreme sense is eternity, cannot be seen except from the correspondence with the things in man; for things that are Divine, or that are infinite, are not apprehended except from finite things of which man can form some idea. Without an idea derived from finite things, and especially an idea from the things of space and time, man can comprehend nothing of Divine things, and still less of the Infinite. Without an idea of space and time man cannot have any thought at all (n. 3404); for in respect to his body he is in time, and thus in respect to his thoughts which are from the external senses; whereas the angels, not being in time and space, have ideas of state, and therefore spaces and times in the Word signify states (see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3827). [2] There are two states, namely, a state that corresponds to space and a state that corresponds to time. The state that corresponds to space is state as to being; and the state that corresponds to time is state as to coming forth (n. 2625). For there are two things that make man, namely, being and coming forth. Man's being is nothing else than a recipient of the eternal which proceeds from the Lord; for men, spirits, and angels are nothing but recipients, or forms recipient, of life from the Lord. The reception of life is that of which coming forth is predicated. Man believes that he is, and this of himself; when yet it is not true that he is of himself; but that as before said, he comes forth. Being is solely in the Lord, and is called "Jehovah." From being, which is Jehovah, are all things which appear to be [sicut sint]. But the Lord's being, or Jehovah, can never be communicated to anyone; but solely to the Lord's Human. This was made the Divine being, that is, Jehovah. (That the Lord is Jehovah as to both the Essences may be seen above, n. 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035.) [3] Coming forth also is predicated of the Lord; but only when He was in the world, where He put on the Divine. But since He has become the Divine being, coming forth can no longer be predicated of Him, except as a something that proceeds from Him. That which proceeds from Him is that which appears as the coming forth in Him; yet it is not in Him, but is from Him, and causes men, spirits, and angels to come forth; that is, to live. In man, spirit, and angel, coming forth is living; and his living is eternal happiness. The happiness of eternal life is that to which in the supreme sense eternity, which is from the Lord’s Divine being, corresponds. That the happiness of eternal life is that which is signified by “blessedness” in the internal sense, and by the delight of the affections in the external sense, is manifest without explication. [4] But that which is here signified is the delight of the affections of truth and good that corresponds to the happiness of eternal life. All affections have their delights; but such as are the affections, such are the delights. The affections of evil and falsity also have their delights; and before a man begins to be regenerated, and to receive from the Lord the affections of truth and good, these delights appear to be the only ones; so much so that men believe that no other delights exist; and consequently that if they were deprived of these, they would utterly perish. But they who receive from the Lord the delights of the affections of truth and good, gradually see and perceive the nature of the delights of their former life, which they had believed to be the only delights-that they are relatively vile, and indeed filthy. And the further a man advances into the delight of the affections of truth and good, the more does he begin to regard the delights of evil and falsity as vile; and at last to hold them in aversion. [5] I have sometimes spoken with those in the other life who had been in the delights of evil and falsity; and I have been permitted to tell them that they have no life until they are deprived of their delights. But they said (as say such persons in the world) that if they should be deprived of them, nothing of life would be left them. But I was permitted to reply that life then first begins, together with such happiness as there is in heaven, which in comparison with that of their former delights is unutterable. But this they could not apprehend, because what is unknown is believed to be nothing. It is the same with all in the world who are in the love of self and of the world, and therefore in no charity. They know the delight of these loves, but not the delight of charity. Thus they are altogether ignorant of what charity is, and still more that there is any delight in charity; when yet the delight of charity is that which fills the universal heaven, and constitutes the blessedness and happiness there; and if you will to believe it, it constitutes the intelligence and wisdom also, together with their delights; for into the delights of charity the Lord inflows with the light of truth and the flame of good, and with the derivative intelligence and wisdom. But falsities and evils reject, suffocate, and pervert these delights, and hence come folly and insanity. From all this it is evident what is the nature and quality of the delight of the affections, and that it corresponds to the happiness of eternal life. [6] The man of this age believes that if at the hour of death he merely has the confidence of faith, he can get into heaven no matter in what affection he may have lived during the whole course of his life. I have sometimes spoken with those who have so lived, and have so believed. When they come into the other life, they at first have no other idea than that they may enter into heaven, without any regard to their past life, in which they had put on the delight of the affection of evil and falsity from the loves of self and of the world, which had been their ends. I have been permitted to tell them that everyone can be admitted into heaven, because heaven is denied by the Lord to no one; but whether they can live there they can know when admitted. Some who firmly believed that they could, have also been admitted. But as the life there is that of love to the Lord and of love toward the neighbor, which constitutes all the sphere and happiness of the life there, on coming into it they began to be distressed, not being able to breathe in such a sphere, and they then began to perceive the filthiness of their affections, thus to feel infernal torment. In consequence of this they cast themselves headlong down, saying that they desired to be far away, and marveling that that was heaven which to them was hell. This shows what is the nature of the one delight, and what is that of the other; and that they who are in the delight of the affections of evil and falsity can by no means be among those who are in the delight of the affection of good and truth; and that these delights are opposite to each other, as are heaven and hell (see n. 537-539, 541, 547, 1397, 1398, 2130, 2401). [7] Furthermore, as regards the happiness of eternal life: during his life in the world the man who is in the affection of good and truth cannot perceive it, but a certain delight in its stead. The reason of this is that while in the body he is in worldly cares and consequent anxieties that prevent the happiness of eternal life (which is deep within him) from then being manifested in any other way. For when this happiness inflows from within into the cares and anxieties that are with the man outwardly, it sinks down among the cares and anxieties there, and becomes a kind of obscure delight; but still it is a delight within which there is blessedness, and within this happiness. Such is the happiness of being content in God. But when a man is divested of his body, and at the same time of these worldly cares and anxieties, the happiness which had lain hidden in obscurity within his interior man comes forth and reveals itself. [8] As affection is so often spoken of, let us state what is meant by affection. Affection is nothing else than love, but is what is continuous of it. For from love a man is affected either with evil and falsity, or with good and truth. As this love is present and is within all things in general and particular that belong to him, it is not perceived as love, but is varied according to its matter in hand, and according to the man's states and their changes; and this continually in everything that he wills, thinks, and does. It is this continuous of love that is called affection; and it is this continuous that reigns in a man's life and makes all his delight, and consequently his very life; for man's life is nothing else than the delight of his affection; and thus is nothing else than the affection of his love. Love is man's willing, and derivatively is his thinking, and thereby his acting.

(3939) And she called his name Asher. That this signifies its quality, is evident from the signification of "calling a name," as being quality-as above. The quality itself is that which Asher represents. "Asher" in the original language means "blessedness;" but the name involves all that is signified by the words of his mother Leah-"in my blessedness; for the daughters will call me blessed," namely, the delight of the affections which corresponds to the happiness of eternal life. This is the fourth general principle that conjoins the external man with the internal; for when a man perceives this corresponding delight within himself, his external man is then beginning to be conjoined with his internal man. It is the delights of the affections of truth and good that conjoin them; for without the delights of the affections nothing is conjoined, because the man's life is in them. (That all conjunction is through the affections, see n. 3024, 3066, 3336, 3849, 3909.) By the "daughters who call her blessed" are signified churches. (That in the internal sense of the Word "daughters" signify churches see n. 2362.) This was said by Leah because by the births from the handmaids are signified the general truths which are the means that are of service for conjunction, to the intent that the church may come forth in the man. For when a man perceives this delight or affection, he is beginning to become a church; and this being the case this is said of the fourth or last son of the handmaids. [2] "Asher" is often named in the Word, but by him, as well as by the other sons, is signified the quality then treated of, that is, the quality of those in that state which is the subject there treated of; and the quality is also according to the order in which the sons are named, being of one kind when the order begins with "Reuben" or faith, of another when it begins with "Judah" or celestial love, and of another when with "Joseph" or spiritual love; for the essence and quality of that which is first is derived and passes on into the things which follow. This is the ground of their varying significations in the places where they are named. Here, where their birth is treated of, the general principles of the church are signified by them; and consequently all things of faith and love that make the church; and this for the reason that in what goes before, the regeneration of man is treated of, or man's states before he becomes a church; and in the supreme sense the Lord - how He made His Human Divine; and thus the ascent of the ladder which was seen by Jacob in Bethel, even to Jehovah.

(3940) Verses 14-16. And Reuben went in the days of wheat-harvest, and found dudaim in the field, and brought them unto Leah his mother. And Rachel said to Leah, Give me I pray of thy son's dudaim. And she said unto her, Is it a small matter that thou hast taken away my man, and wouldest thou take also my son's dudaim? And Rachel said, Therefore he shall lie with thee tonight for thy son's dudaim. And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come to me, for hiring I have hired thee with my son's dudaim; and he lay with her that night. "And Reuben went in the days of wheat-harvest," signifies faith as regards its state of love and charity; "and found dudaim in the field," signifies the things that belong to conjugial love in the truth and good of charity and love; "and brought them unto Leah his mother," signifies application to the affection of external truth; "and Rachel said to Leah," signifies the perception of the affection of interior truth, and a longing for it; "give me I pray of thy son's dudaim," signifies of the things that belong to conjugial love, with which it might be mutually and alternately conjoined; “and she said unto her, Is it a small matter that thou hast taken away my man?” signifies that there is conjugial desire; “and wouldest thou take also my son’s dudaim?” signifies that thus there would be withdrawn the conjugial relation of natural good with external truth; “and Rachel said,” signifies consent; “therefore he shall be with thee tonight for thy son’s dudaim,” signifies that there should be conjunction; “and Jacob came from the field in the evening,” signifies the good of truth in a state of good, but in obscurity such as belongs to the natural; “and Leah went out to meet him,” signifies a longing on the part of the affection of external truth; “and said, Thou must come to me,” signifies that it should be conjoined therewith; “for hiring I have hired thee with my son’s dudaim,” signifies that it was promised from forethought; “and he lay with her that night,” signifies conjunction.

(3941) And Reuben went in the days of wheat-harvest. That this signifies faith as regards its state of love and charity, is evident from the representation of Reuben, as being the faith which is the first thing of regeneration (see n. 3861, 3866); from the signification of “days,” as being states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785); and from the signification of “wheat,” as being love and charity-to be explained in what follows; hence “wheat-harvest” is an advancing state of love and charity. The means of the conjunction of the external man with the internal have been described under the representation of the four sons of

Jacob by the handmaids; and the subject now treated of is the conjunction of good and truth by means of the rest of the sons; and therefore the "dudaim" are first spoken of, by which this conjunction or conjugial relation is signified. The reason why a "wheat-harvest" signifies an advancing state of love and charity, is that a "field" signifies the church, and thus the things of the church; and the "seeds" sown in the field signify the things of good and truth; and the plants born from them, such as wheat, barley, and other grains, signify the things of love and charity, and also of faith. The states of the church in regard to these things are therefore compared to "seed time" and "harvest," and are so called, as in Genesis 8:22 (n. 932). [2] That "wheat" denotes the things of love and charity, may also be seen from the following passages. In Moses: Jehovah maketh him to ride on the high places of the earth, and feedeth him with the increase of the fields, and maketh him to suck honey out of the rock, and oil out of the flinty rock; butter of the herd and milk of the flock, with the fat of lambs and of rams, the sons of Bashan, and of he-goats, with the fat of the kidneys of wheat, and thou didst drink the pure blood of the grape (Deut 32:13-14); here in the internal sense the subject treated of is the Ancient Church and its state when it was set up; and all the things of love and charity and all the things of faith that were in it, are described by significatives. The "fat of the kidneys of wheat" is the celestial of love and charity; and as "fat" or "fatness" signifies the celestial (n. 353), and "wheat," love, they are frequently joined together in the Word-as also in David: O that My people were obedient to Me, that Israel would walk in My ways. He should feed them with the fat of wheat, and with honey out of the rock would I satisfy thee (Ps. 81:13, 16). And again in the same: Jehovah, He maketh thy border peace, and filleth thee with the fat of wheat (Ps. 147:14). [3] That "wheat" is love and charity, may be seen in Jeremiah: Many shepherds have destroyed My vineyard, they have trodden down the portion of My field, they have made the portion of My field a wilderness of solitude. Wasters are come upon all the hills in the wilderness; for the sword of Jehovah devoureth from one end of the land even to the other end of the land; no flesh hath peace. They have sown wheat, and have reaped thorns (Jer. 12:10, 12-13); "vineyard" and "field" denote the church; the "wilderness of solitude," its vastation; the "sword that devoureth," the vastation of truth; "no peace," no good that affects; "sowing wheat," the goods of love and charity; "reaping thorns," the evils and falsities of the love of self and of the world. (That a "vineyard" is the spiritual church, may be seen above, n. 1069; and that a "field" is the church as to good, n. 2971; that a "wilderness" is vastation, n. 1927, 2708; that a "devouring sword" is the vastation of truth, n. 2799; and that "peace" is good that affects, n. 3780.) [4] In Joel: The field is wasted, the ground mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth, the husbandmen were ashamed, the vine-dressers have howled, for the wheat and for the barley; for the harvest of the field is perished. Gird yourselves and lament, ye priests; howl, ye ministers of the altar (Joel 1:10, 11, 13). Everyone sees that the state of the vastated church is that which is here described; thus that “field” and “ground” are the church; the “corn” its good, and the “new wine” its truth (n. 3580); and that the “wheat” is celestial love, and the “barley” spiritual love; and as the state of the church is treated of, it is said, “gird yourselves and lament, ye priests; howl, ye ministers of the altar.” [5] In Ezekiel, the Spirit of Jehovah said to the prophet: Take unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them into one vessel, and make thee bread thereof. With the ordure of man’s dung shalt thou make a cake before their eyes. Thus shall the sons of Israel eat their bread unclean (Ezek. 4:9, 12-13); where the profanation of good and truth is treated of; the “wheat, barley, beans, lentils, millet, and spelt” denote the kinds of good and its derivative truth; the “bread” or “cake” “made thereof with the ordure of human dung,” denotes the profanation of all of them. [6] In John: I saw and behold a black horse; and he that sat thereon had a balance in his hand. And I heard a voice from the midst of the four living creatures, saying, A measure of wheat for a penny, and three measures of barley for a penny; and hurt thou not the oil and the wine (Rev. 6:5-6); where the vastation of good and truth is treated of; a “measure of wheat for a penny” denoting the scarcity of love; and “three measures of barley for a penny,” the scarcity of charity. [7] In Ezekiel: Judah and the land of Israel were thy merchants; with wheat of Minnith, and pannag, and honey, and oil, and balsam, they made thy tradings (Ezek. 27:17); where the subject is Tyre, by which are signified the knowledges of good and truth; the goods of love and charity and their happinesses are the "wheat of Minnith, and pannag, and honey, and oil, and balsam;" "Judah" is the celestial church, and the "land of Israel," the spiritual church, from which those things are; "tradings" are acquisitions. [8] In Moses: A land of wheat and barley, a land of vine and fig-tree and pomegranate, a land of olive, of oil, and of honey (Deut. 8:8); describing the land of Canaan, which in the internal sense is the Lord's kingdom (n. 1413, 1437, 1585, 1607, 3038, 3705). The goods of love and charity are signified by the "wheat and barley;" and the goods of faith by the "vine and the fig-tree." [9] In Matthew: Whose fan is in His hand, and He will thoroughly purge His threshing floor and He will gather His wheat into the barn, but the chaff He will burn with unquenchable fire (Matt. 3:12). John the Baptist thus speaks of the Lord; the "wheat" denotes the good of love and charity; the "chaff," that in which there is nothing of good. In the same: Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather first the tares, and bind them in bundles to burn them, but gather the wheat into My barn (Matt. 13:30); the "tares" denote evils and falsities and the "wheat," goods. They are comparisons, but the comparisons in the Word are all made by means of significatives.

(3942) And found dudaim in the field. That this signifies the things of conjugial love in the truth and good of charity and love, is evident from the signification of "dudaim" as being the things that belong to conjugial love (concerning which in what follows); and from the signification of the "field," as being the church, and consequently the truth of faith and good of charity, because these make the church (n. 368, 2971, 3196, 3310, 3500, 3508, 3766). What the “dudaim” were, the translators do not know. They suppose them to have been fruits or flowers, to which they give names according to their several opinions. But of what kind they were it does not concern us to know, but merely the fact that among the ancients who were of the church, all fruits and flowers were significative; for they knew that universal nature is a theater representative of the Lord’s kingdom (n. 3483); and that all the things in its three kingdoms are representative; and that each thing represents some specific thing in the spiritual world, and therefore also each fruit and flower. That by the “dudaim” there is signified the conjugial of good and truth, may be seen from the series of things here in the internal sense; as well as from the derivation of that word in the original language; for it is derived from the word dudaim, which means loves and conjunction by means of them. That “dudaim” comes from this, and that it signifies that which is conjugial is evident from the following words: In the morning we will arise to the vineyards; we will see whether the vine hath blossomed and hath put forth the grape, whether the pomegranates have put forth flowers; there I will give thee my loves [dudim]; the dudaim have given forth a scent (Song of Solomon 7:12-13). All this shows what is signified by the “dudaim.” [2] As regards the book in which this passage is found, and which is called “The Song of Solomon,” it is not among those called “Moses and the Prophets,” because it has not the internal sense; but it was written in the ancient style, and is full of significatives collected from the books of the Ancient Church, and of many things which in the Ancient Church signified celestial and spiritual love, and especially conjugial love. That this is the nature of that book is also evident from the fact that in its literal sense are many things not decorous, which is not the case with the books called "Moses and the Prophets;" but as within it there have been collected together such things as are significative of celestial and of conjugial love, it appears as if it possessed a certain mystic meaning. [3] From this signification of the "dudaim" we can now see that by "Reuben found them in the field" there is signified the conjugial that is in the truth and good of love and charity; that is to say, that which can be conjoined. For in the spiritual sense the conjugial principle is nothing else than that truth which can be conjoined with good, and that good which can be conjoined with truth. From this also comes all conjugial love (n. 2728, 2729, 3132); and therefore genuine conjugial love is not possible except with those who are in good and truth, and thus are together in the heavenly marriage.

(3943) And brought them unto Leah his mother. That this signifies application to the affection of external truth, is evident from the signification of "bringing," as here being application; and from the representation of Leah, as being the affection of external truth (see n. 3793, 3819).

(3944) And Rachel said to Leah. That this signifies the perception of the affection of interior truth, and a longing for it, is evident from the signification of “saying,” as being to perceive (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Rachel, as being the affection of interior truth (n. 3758, 3782, 3793, 3819). That the signification is the affection of and the longing for this truth, is also evident from what presently follows; for Rachel says, “Give me I pray of thy son’s dudaim.”

(3945) Give me I pray of thy son’s dudaim. That this signifies the affection of and longing for the things of conjugial love, with which it might be mutually and alternately conjoined, is evident from the signification of the “dudaim,” as being the things of conjugial love (n. 3942). That the signification is affection and longing, is also evident (n. 3944). (That conjugial love is conjunction mutually and alternately, may be seen above, n. 2731.)

(3946) And she said unto her, Is it a small matter that thou hast taken away my man? That this signifies that there is a conjugial longing, is evident from the signification of “taking a man” who is also another’s (as here Jacob, who was also Leah’s), as involving mutual love between them. Hence it is that by these words, “Is it a small matter that thou hast taken away my man?” there is signified conjugial longing.

(3947) And wouldest thou take also my son’s dudaim? That this signifies that thus would be withdrawn the conjugial of natural good with external truth, is evident from the signification of “taking,” as being here to withdraw; from the signification of the “dudaim,” as being what is conjugial (see n. 3942); and from the signification of a “son,” as being truth, (see n. 489, 491, 533, 1147); here, external truth, because it is Leah who says it; and that “Leah” is external truth has been shown above.

(3948) And Rachel said, Therefore he shall lie with thee tonight for thy son’s dudaim. That this signifies consent that it should be conjoined is evident without explication.

(3949) And Jacob came from the field in the evening. That this signifies the good of truth in a state of good, but in obscurity such as belongs to the natural, is evident from the representation of Jacob, as being the good of truth of the natural (see n. 3669, 3677, 3775, 3829); from the signification of a “field,” as being the church as to good (n. 2971), and thus good; and from the signification of the “evening,” as being obscurity (n. 3056, 3833).

(3950) And Leah went out to meet him, and said, Thou must come to me. That this signifies a longing on the part of the affection of external truth, to be conjoined therewith, is evident from the representation of Leah, as being the affection of external truth, as shown above. That the signification is a longing to be conjoined, is evident without explication.

(3951) For hiring I have hired thee with my son’s dudaim. That this signifies that it was thus promised from forethought is evident from the signification of “hiring to hire” as being that which is promised; as is also evident from what goes before. That it is from foresight, is because all the conjunction of truth with good, and of good with truth, in man, is effected from foresight; that is, from the Lord’s Providence. For the subject here treated of is the conjunction of good with truth, and of truth with good, and thus the good that is appropriated to man. For good is not good in man until it has been conjoined with truth. And as all good comes from the Lord, that is, all the appropriation of good through its conjunction with truth, it is therefore here said, “from foresight.” The Lord’s Providence is especially concerned with this conjunction. By means of it man becomes man, and is distinguished from the brute animals; and he becomes man insofar as he receives of it; that is, insofar as he permits the Lord to effect it. This therefore is the good that is with man; and no other good that is spiritual and that remains to eternity, is possible. [2] Moreover the goods of the external man, which so long as the man lives in the world are the delights of life, are good only insofar as they partake inwardly of this good. For example, the good of riches. Insofar as riches have spiritual good within them, that is, insofar as they have as their end the good of the neighbor, the good of our country or the public good, and the good of the church, so far they are good. But they who conclude that the spiritual good of which we are speaking is not possible in a condition of worldly opulence, and who therefore persuade themselves that to make room for heaven they must divest themselves of such things, are much mistaken. For if they renounce their wealth, or deprive themselves of it, they can then do good to no one, nor can themselves live in the world except in misery and thus can no longer have as their end the good of the neighbor, and the good of their country, nor even the good of the church, but themselves only, that they may be saved, and become greater than others in the heavens. Moreover, when they divest themselves of worldly goods, they expose themselves to contempt, because they make themselves of low estimation in the sight of others, and consequently useless for performing services and discharging duties. But when they have the good of others as their end, they then have also as an end, or as means, a state of being in the capability of effecting this end. [3] The case herein is precisely as it is with the nutrition of a man, which has as its end that he may have a sound mind in a sound body. If a man deprives his body of its nourishment, he deprives himself also of the condition needed for his end; and therefore he who is a spiritual man does not despise nourishment, nor even its pleasures; and yet he does not hold them as his end, but only as a means that is of service to his end. From this as an example we can judge of all other things.

(3952) And he lay with her that night. That this signifies conjunction, is evident without explication. The reason why the foregoing matters have been unfolded in the internal sense merely as to the significations of the words, is that they are of such a nature that they cannot be comprehended unless they are set forth in one series. For the subject treated of is the conjunction of truth with good and of good with truth, which conjunction is the conjugial as understood in the spiritual sense; that is, the conjunction which makes the heavenly marriage with man and in the church. The arcana of this heavenly marriage are described in the above verses, and are there revealed as follows. As before shown the heavenly marriage is that of good with truth and of truth with good, yet is not between good and truth of one and the same degree, but between good and truth of a lower and of a higher degree, that is, not between the good of the external man and the truth of the same, but between the good of the external man and the truth of the internal; or what is the same, not between the good of the natural man and its truth, but between the good of the natural man and the truth of the spiritual man. This conjunction is that which makes the marriage. [2] It is the same in the internal or spiritual man; the heavenly marriage there is not between the good and the truth in that man; but between the good of the spiritual man and the truth of the celestial man; for the celestial man is relatively in a higher degree. Nor is there a heavenly marriage between the good and the truth in the celestial man; but between the good of the celestial man and the truth Divine which proceeds from the Lord. From this it is also evident that the Divine marriage itself of the Lord is not between the good Divine and the truth Divine in His Divine Human, but between the good of the Divine Human and the Divine Itself, that is, between the Son and the Father; for the good of the Lord's Divine Human is that which is called in the Word the "Son of God," and the Divine Itself is called the "Father." [3] These are the arcana contained in the internal sense in what is said concerning the dudaim. Everyone can see that there must be some arcanum therein, for to relate that Reuben found dudaim in the field, and that Rachel longed for them, and in return for them promised that their man should lie with Leah; and that Leah went to meet Jacob when he came from the field in the evening, and said that she had hired him with the dudaim-these things would be too trivial to make any part of the history in the Word, unless there was something Divine hidden within them. But what Divine thing is meant no one can know unless he knows what is signified by the sons of Jacob and by the tribes named from them; and unless he also knows the series of the subject in the internal sense; and moreover unless he knows what the heavenly marriage is, for this is what is treated of, namely, that it is the conjunction of the good in the external man with the affection of truth in the internal man. [4] But in order to the better understanding of this arcanum, I may illustrate it further. The truths of the external man are the memory-knowledges and doctrinal things that the man first learned from his parents, and also from his teachers, then from books, and finally by his own study. The good of the external man is the pleasure and delight that he perceives in these things. The memory-knowledges, which are truths, and the delights, which are good, are conjoined together; but they do not make in him the heavenly marriage, for with those who are in the love of self and of the world, and thence in evil and falsity, the memory-knowledges, and even the doctrinal things, are conjoined with delights; but it is with the delights of these loves, for with these even truths can be conjoined. And yet such persons are out of the heavenly marriage. But when the pleasure or the delight that is the good of the external or natural man is from spiritual love, that is, from love toward the neighbor, toward our country or the state, toward the church and the Lord's kingdom, and still more when it is from celestial love, which is love to the Lord; and when these flow in from the internal or spiritual man into the delight of the external or natural man and make it; then this conjunction with the memory-knowledges and doctrinal things of the external or natural man constitutes with him the heavenly marriage. This is not possible with the evil, but only with the good, that is, with those who have these things as their end. (But see how the case is with the influx of the internal or spiritual man into the external or natural man, n. 3286, 3288, 3314, 3321.) [5] As soon as these things have become known, it is possible to know what is signified by each of the things that have been explained above in regard merely to the internal sense of the words-as that Reuben (who is the truth of faith, which is the first of regeneration) found dudaim; that he brought them to his mother Leah (who is the affection of external truth); that Rachel (who is the affection of interior truth) longed for them, and that they were given her; that Leah therefore lay with her man Jacob (who is the good of truth in the natural man) also, in what follows, that there were born to Jacob by Leah the sons Issachar and Zebulun, by whom are signified and represented the things of conjugial love, and thus of the heavenly marriage; and then that Joseph was born, by whom is signified and represented the Lord's spiritual kingdom, which is the marriage itself that is treated of.

(3953) Verses 17, 18. And God hearkened unto Leah, and she conceived and bare Jacob a fifth son. And Leah said, God hath given me my reward, because I gave my handmaid to my man; and she called his name Issachar. "And God hearkened unto Leah," signifies the Divine love; "and she conceived and bare Jacob a fifth son," signifies reception and acknowledgment; "and Leah said, God hath given me my reward, because I gave my handmaid to my man," signifies in the supreme sense the Divine good of truth and truth of good; in the internal sense, celestial conjugial love; and in the external sense, mutual love; "and she called his name Issachar," signifies its quality.

(3954) And God hearkened unto Leah. That this signifies the Divine love, is evident from the signification of "hearkening" to anyone, when predicated of God or the Lord, as being the Divine love; for hearkening to anyone is doing what he prays for and desires. As this is from Divine good, and Divine good comes from the Divine love, by "hearkening" to anyone is signified in the supreme sense the Divine love. For with the internal sense of the Word the case is that when the sense of the letter ascends toward heaven, and thus enters into the sphere where the thought is from the Lord and concerning the Lord and what belongs to the Lord, it is at last so perceived by the angels; for the internal sense is the Word to the angels, whereto the sense of the letter serves as a plane or means of thinking. For the sense of the letter cannot come to the angels, because it treats in most places of worldly, earthly, and corporeal things, of which the angels cannot think, because they are in spiritual and celestial things, and thus far above what is earthly. For this reason a Word has been given that can serve man and at the same time the angels. In this the Word differs from every other writing.

(3955) And she conceived and bare Jacob a fifth son. That this signifies reception and acknowledgment, is evident from the signification of "conceiving," as being reception; and of "bearing," as being acknowledgment (concerning which, n. 3860, 3868, 3905, 3911, 3919).

(3956) And Leah said, God hath given me my reward, because I gave my handmaid to my man. That this signifies in the supreme sense the Divine good of truth and truth of good; in the internal sense, celestial conjugial love; and in the external sense, mutual love, may be seen from the signification of "reward." "Reward" is frequently mentioned in the Word, but few know what it there signifies. It is known in the churches that by the goods which man does he can merit nothing, for they are not his, but the Lord's; and that meriting or merit looks to man, and thus conjoins itself with the love of self, and with the thought of preeminence over others, and consequently with contempt for others. For this reason works done for the sake of reward are not good in themselves, because they do not spring from the genuine fountain; that is, from charity toward the neighbor. Charity toward the neighbor has within it the desire that it should be as well with him as with ourselves; and with the angels, that it should be better with him than with themselves. Such also is the affection of charity; and therefore it is averse to all self-merit, and consequently to all the doing of good that looks to reward. To those who are in charity, the reward consists in being able to show kindness, and in being allowed to do so, and in the kindness being accepted. This is the delight, nay, bliss itself that is enjoyed by those who are in the affection of charity. From this it is evident what that "reward" is that is mentioned in the Word, namely, the delight and bliss of the affection of charity; or what is the same, the delight and bliss of mutual love (n. 3816); for the affection of charity, and mutual love, are the same thing. (See n. 1110, 1111, 1774, 1835, 1877, 2027, 2273, 2340, 2373, 2400.) From all this it is evident that by "reward" in the external sense is here signified mutual love. [2] That in a sense still higher, or in the internal sense, by "reward" is signified celestial conjugial love, may be seen from the things that have been said above concerning the heavenly marriage (n. 2618, 2739, 2741, 2803, 3024, 3132, 3952), namely, that it is the conjunction of good and truth; and that mutual love is from this conjunction, or from this marriage (n. 2737, 2738). It is evident from this that "reward" in the internal sense is celestial conjugial love. [3] That in the supreme sense "reward" is the Divine good of truth and truth of good, is evident from the fact that the heavenly marriage is thence derived; for this union is in the Lord, and proceeds from Him; and when it inflows into heaven, it makes the conjugial of good and truth, and thereby mutual love. From what has now been said and from what goes before, it is evident what is signified in the internal sense by these words of Leah: "God hath given me my reward, because I gave my handmaid to my man;" for by the "handmaid" is signified an affirmative means that serves for the conjunction of the external and the internal man (n. 3913, 3917, 3931). Thus before those things which are signified by the sons of the handmaids are affirmed and acknowledged, there cannot come forth any conjunction of good and truth, and thus not any mutual love; for these affirmations necessarily come first. This is what is meant by these words now before us.

(3957) And she called his name Issachar. That this signifies its quality, is evident from the signification of "calling a name," as being the quality (see n. 3923, 3935); for Issachar was named from "reward," and hence the name involves what has been said above concerning reward, and at the same time what is signified by the rest of Leah's words. As by "Issachar" is meant "reward;" and as in the external sense "reward" is mutual love; and in the internal sense, the conjunction of good and truth, it may be well to state that very few at the present day in the Christian world know that "reward" has this meaning, for the reason that they do not know what mutual love is, and still less that good must be conjoined with truth in order that man may be in the heavenly marriage. I have been permitted to speak on this subject with very many in the other life who were from the Christian world, and with the more learned also; but wonderful to say, scarcely anyone of those with whom I have been permitted to speak knew anything about it, when yet they might of themselves have known much about such things if they had only been willing to use their reason. But as they had not been solicitous about the life after death, but only about life in the world, such things had no interest for them. [2] The things which they might have known of themselves had they chosen to use their reason, are the following: First, that when man is divested of his body, he comes into the full exercise of a much more enlightened understanding than when living in the body, for the reason that while he is in the body, corporeal and worldly things occupy his thoughts, which induce obscurity; but when he is divested of the body, such things do not interfere, and it is with him as with those who are in interior thought by abstraction of the mind from the things of the outward senses. From this they might know that the state after death is much more clear-sighted and enlightened than the state before death; and that when a man dies, he passes comparatively from shade into light, because he passes from the things of the world to those of heaven, and from the things of the body to those of the spirit. But wonderful to say, although they are able to understand all this, they nevertheless think the contrary, namely, that the state of life in the body is relatively clear, and that the state of life after being divested of the body is relatively obscure. [3] The Second thing that they may know if they will use their reason, is that the life which man has procured for himself in the world follows him; that is, he is in such a life after death. For they may know that without dying altogether no one can put off the life which he has acquired from infancy; and that this life cannot be changed into another in a moment, still less into an opposite one. For example: he who has acquired a life of deceit, and has found in this the delight of his life, cannot put off the life of deceit, but is still in that life after death. He who is in the love of self, and thereby in hatred and revenge against those who do not serve him, and those who are in other such evils, remains in them after the life of the body; for these are the things which they love, and which constitute the delights of their life, and consequently their veriest life; and therefore such things cannot be taken away from them without at the same time extinguishing all their life. And so in other cases. [4] The Third thing which a man may know of himself, is that when he passes into the other life he leaves many things behind which have no place there, such as cares for food, for clothing, for a place of abode, and also for gaining money and wealth, as well as for being exalted to dignities, all of which are so much thought of by man in the life of the body; but in the other life are succeeded by others that are not of this earthly kingdom. [5] Therefore the Fourth thing a man can know is that he who in the world has thought solely of such worldly things, so that he has been wholly possessed by them, and has acquired delight of life in them alone, is not fitted to be among those whose delight is to think about heavenly things, that is, about the things of heaven. [6] From this follows also a Fifth thing; namely, that when the externals of the body and the world are taken away, the man is then such as he has been inwardly; that is, he so thinks and so wills. If his thoughts have inwardly been deceits, machinations, aspiration for dignities, for gains, and for fame thereby; if they have been hatreds and revenges and the like, it can be seen that he will still think such things, thus the things that belong to hell, however much he might for the sake of the beforementioned ends have concealed his thoughts from men, and thus appeared outwardly to be worthy, while leading others to believe that he had not such things at heart. That all such externals, or simulations of worth, are also taken away in the other life, may likewise be known from the fact that outward things are put off together with the body, and are no longer of any use. From this everyone may conclude for himself what kind of a man he will then appear to the angels. [7] The Sixth thing that may be known is that heaven, or the Lord through heaven, is continually working and inflowing with good and truth; and that if there is not then in men-in their interior man which lives after the death of the body-some recipient of good and truth, as a ground or plane, the good and truth that flow in cannot be received; and for this reason man while living in the body ought to be solicitous to procure such a plane within himself; but this cannot be procured except by thinking what is good toward the neighbor, and by willing what is good to him, and therefore doing what is good to him, and thus by acquiring the delight of life in such things. This plane is acquired by means of charity toward the neighbor, that is, by means of mutual love; and is what is called conscience. Into this plane the good and truth from the Lord can inflow, and be received therein; but not where there is no charity, and consequently no conscience; for there the inflowing good and truth pass through, and are turned into evil and falsity. [8] The Seventh thing that a man can know of himself, is that love to God and love toward the neighbor are what make man to be man, distinct from brute animals; and that they constitute heavenly life, or heaven; while their opposites constitute infernal life, or hell. But the reason why a man does not know these things is that he does not desire to know them, because he lives the opposite life, and also because he does not believe in the life after death; and likewise because he has taken up with principles of faith, but none of charity; and consequently believes in accordance with the doctrinal teachings of many, that if there is a life after death, he can be saved by faith, no matter how he has lived, even if his faith is received in his dying hour.

(3958) Verses 19, 20. And Leah conceived again, and bare a sixth son to Jacob. And Leah said, God hath endowed me with a good dowry; now will my man dwell with me, because I have borne him six sons; and she called his name Zebulun. "And Leah conceived again, and bare a sixth son to Jacob," signifies reception and acknowledgment; "and Leah said, God hath endowed me with a good dowry; now will my man dwell with me, because I have borne him six sons," signifies in the supreme sense the Divine Itself of the Lord and His Divine Human; in the internal sense, the heavenly marriage; and in the external sense, conjugial love; "and she called his name Zebulun," signifies the quality.

(3959) And Leah conceived again, and bare a sixth son to Jacob. That this signifies the reception and acknowledgment of truth, is evident from the signification of "conceiving," as being to receive; and of "bringing forth," as being to acknowledge (see n. 3955); and from the signification of a "son," as being truth (n. 489, 491, 533, 1147, 2623, 3373).

(3960) And Leah said, God hath endowed me with a good dowry, now will my man dwell with me, because I have borne him six sons. That this signifies in the supreme sense the Divine Itself of the Lord and His Divine Human; in the internal sense, the heavenly marriage; and in the external sense, conjugial love, is evident from the signification of "dwelling with," and also from the rest of the words Leah then spoke. The reason why "dwelling with," or "cohabitation," is in the supreme sense the Divine Itself of the Lord and His Divine Human, is that the Divine Itself, called the "Father," is in the Divine Human, called the "Son of God," mutually and alternately, according to the words of the Lord Himself in John: Jesus saith, Philip, he that hath seen Me, hath seen the Father. Believe Me, that I am in the Father, and the Father in Me (John 14:9-11; 10:38). That this union is the Divine marriage itself, may be seen above (n. 3211, 3952). Yet this union is not cohabitation, but is expressed by "cohabitation" in the sense of the letter; for things which are one are presented as two in the sense of the letter, as the Father and the Son; and even as three, as the Father, the Son, and the Holy Spirit; and this for many reasons, concerning which of the Lord's Divine mercy elsewhere. [2] That "dwelling together," or "cohabitation," in the internal sense is the heavenly marriage, is from the same cause; for this marriage comes forth from the Divine marriage, which is the union of the Father and the Son, or of the Divine Itself of the Lord with His Divine Human. The heavenly marriage is that which is called the Lord's kingdom, and also heaven; and this because it comes forth from the Divine marriage, which is the Lord. This then is what is signified in the internal sense by "cohabitation," and hence it is that heaven likewise is called the "habitation of God," as in Isaiah: Look down from the heavens, and behold from the habitation of Thy holiness and of Thy adornment where is Thy zeal and Thy mighty acts? the yearning of Thy bowels, and Thy compassions toward me, have restrained themselves (Isa. 63:15); the "habitation of holiness" denotes the celestial kingdom; and the "habitation of adornment," the spiritual kingdom. "Habitation" in this passage comes from the same word as that from which "dwelling together" and "Zebulun" are derived in the passage under consideration. [3] The reason why "dwelling together" or "cohabitation" in the external sense is conjugial love, is that all genuine conjugial love comes forth from no other source than the heavenly marriage, which is that of good and truth; and this from the Divine marriage, which is the Lord as to His Divine Itself and His Divine Human. (See what has been said before on these subjects; as that the heavenly marriage is from the Divine good which is in the Lord and the Divine truth which is from Him, n. 2508, 2618, 2803, 3132; that from it is conjugial love, n. 2728, 2729; that they who are in genuine conjugial love dwell together in the inmosts of their life, n. 2732; and thus in the love of good and truth, for these are the inmosts of their life; that conjugial love is the fundamental love of all the loves, see n.

2737-2739; that there is a marriage of good and truth in heaven, in the church, in everyone in it, and in everything in nature, n. 718, 747, 917, 1432, 2173, 2516, 2712, 2758; that this marriage is in everything in the Word, n. 683, 793, 801, 2516, 2712; and that thus in the supreme sense the Lord Himself is therein; that by "Jesus Christ" is signified the Divine marriage, n. 3004.) [4] These are the things signified not only by "dwelling together," or by the words, "now will my man dwell with me," but also by those which go before-"God hath endowed me with a good dowry;" by the former, however, the truth of good is signified; and by the latter, the good of truth; both together making the heavenly marriage. And as this is the conclusion, it is said: "because I have borne him six sons;" for "six" here signify the same as "twelve," namely, all things of faith and love; the half of a number and its double having the same signification in the Word, when the subject is similar.

(3961) And she called his name Zebulun. That this signifies its quality, is evident from the signification of "calling a name," as denoting the quality (concerning which above). He was named "Zebulun" from "dwelling together," and hence the name involves what has been said above about "dwelling together" (n. 3960); and at the same time what is signified by the rest of Leah's words.

(3962) Verse 21. And afterwards she bare a daughter, and called her name Dinah. "And afterwards she bare a daughter," signifies the affection of all these general truths; and also the church of faith in which there is good; "and called her name Dinah," signifies its quality.

(3963) And afterwards she bare a daughter. That this signifies the affection of all these general truths; and also the church of faith in which there is good, is evident from the signification of a “daughter,” as being affection, and also the church (see n. 2362); but the affection of what, and what kind of church, appears from what is added-as the celestial church when “Zion” is added, which is called the “daughter of Zion,” and the spiritual church when “Jerusalem” is added, which is called the “daughter of Jerusalem;” and so in other cases. Here, where nothing is added, the church of faith in which there is good is signified by “daughter;” for up to this point the general truths of faith within which there is good have been described, and their reception and acknowledgment; these truths being signified by the “ten sons” of Jacob; and as immediately after them a daughter is said to have been born, it is evident from the series that this means the church in which are all these truths. [2] Whether we speak of the church of faith in which there is good, or of the spiritual church, it is the same; and also if we speak of the affection of all, that is, of all these general truths; for the church exists from the affection of truth in which there is good, and the affection of good from which is truth; but not from the affection of truth in which there is not good, nor from the affection of good from which is not truth. They who say that they are of the church, being in the affection of truth and not in the good of truth, that is, who do not live according to truths, are much mistaken. These are outside the church, although within its congregation; for they are in the affection of evil, with which truth cannot be conjoined. Their affection of truth is not from the Lord, but from themselves; for they have regard to themselves, to the intent that by the knowledges of truth they may gain reputation, and thereby honors and wealth; but they have no regard to the church, nor to the Lord's kingdom, and still less to the Lord. But they who are in the affection of good from which there is not truth, are not of the church, although within its congregation; for they are in natural and not spiritual good, and suffer themselves to be led into every kind of evil and falsity, if only the appearance of good is induced upon the evil, and the appearance of truth upon the falsity (see n. 3470, 3471, 3518).

(3964) And called her name Dinah. That this signifies its quality, is evident from the signification of a "name" and of "calling a name," as being the quality (concerning which above). The quality which Dinah represents and signifies is all that which is of the church of faith in which there is good, as described just above. The same is also evident from the derivation of her name, for in the original language "Dinah" means "judgment." (That "judgment" in the Word is predicated of the truth of faith, may be seen above, n. 2235; and that "judging" in the internal sense is the holy of faith, and in the external sense the good of life, n. 3921.) These things belong to the church.

(3965) Verses 22-24. And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son, and said, God hath gathered my reproach. And she called his name Joseph, saying, Let

Jehovah add to me another son. “And God remembered Rachel, and God hearkened to her,” signifies foresight and providence; “and opened her womb,” signifies the capacity to receive and acknowledge; “and she conceived, and bare a son,” signifies reception and acknowledgment; “and said, God hath gathered my reproach; and she called his name Joseph, saying, Let Jehovah add to me another son,” signifies in the supreme sense the Lord as to the Divine spiritual; in the internal sense, the spiritual kingdom, or the good of faith; and in the external sense, salvation, also fructification and multiplication.

(3966) And God remembered Rachel, and God hearkened to her. That this signifies foresight and providence, is evident from the signification of “remembering,” when as here predicated of God, as being foresight, for “remembering” is looking toward anyone; and that in the supreme sense “to see” is foresight may be seen above (n. 3863); and from the signification of “hearkening to” anyone, when predicated of God, as being providence (n. 3869).

(3967) And opened her womb. That this signifies the capacity to receive and acknowledge, is evident from the signification of “opening the womb,” as being to give capacity to conceive and bring forth; thus in the internal sense the capacity to receive and acknowledge, namely, the goods of truth and the truths of good. That “conceiving and bringing forth” denote reception and acknowledgment, has been repeatedly shown above.

(3968) And she conceived, and bare a son. That this signifies reception and acknowledgment, may be seen above (n. 3919, 3925, 3955, 3959).

(3969) And said, God hath gathered my reproach. And she called his name Joseph, saying, Let Jehovah add to me another son. That this signifies in the supreme sense the Lord as to the Divine spiritual; in the internal sense, the spiritual kingdom, or the good of faith; and in the external sense, salvation, also fructification and multiplication, is evident from the representation of Joseph in the Word (concerning which below); and from the signification of "God hath gathered my reproach," and also of "Let Jehovah add to me another son;" for he was named "Joseph" from "gathering" and "adding." "God hath gathered my reproach," signifies that Rachel was now no longer barren, and thus was not "dead," as she said of herself to Jacob (verse 1, n. 3908). For by Rachel is represented the affection of interior truth, or the interior man as to truth (n. 3758, 3782, 3793, 3819). The interior man is as it were dead as to truth and good, if the exterior or natural man does not correspond to it in respect to goods and truths (see n. 3493, 3620, 3623). [2] These must be conjoined with each other, so as to be not two, but together one man. This conjunction cannot come forth until the natural or external man has been prepared, that is, until it has received and acknowledged the general truths signified by the ten sons of Jacob by Leah and the handmaids; and until the good of the natural man has been conjoined with the truths therein, which conjunction is signified by the last son of Jacob by Leah, namely, by Zebulun, who was so called from "dwelling together" (n. 3960, 3961). After this conjunction has been effected, the interior man and the exterior enter into the heavenly marriage, spoken of above (n. 3952). The reason why they do not enter into it before, is a great secret; for it is the good of the interior man which then conjoins itself with the good of the exterior, and by means of this with the truth therein; and likewise the good of the interior man by means of the affection of the truth therein, conjoins itself with the good of the exterior man, and also with the truth therein; thus immediately and mediately (concerning which immediate and mediate conjunction see above, n. 3314, 3573, 3616). As the interior man is then first conjoined with the exterior, and as before this conjunction has been effected the interior man is as it were null, and thus is as it were dead (as stated above), it is therefore said, "God hath gathered my reproach." This then is what is signified by the "reproach" which God is said to have "gathered," that is, to have taken away, or from which He is said to have delivered her. [3] But by the words which follow: "Let Jehovah add to me another son," from which Joseph was named, another arcanum is signified, which is this. By Joseph there is represented the Lord's spiritual kingdom, thus the spiritual man; for this kingdom is in every spiritual man. There are two things that constitute the spiritual man, namely, charity and faith; or what is the same, good and truth. The charity from which is faith, or the good from which is truth, is that which is represented by Joseph; and the faith in which is charity, or the truth in which is good, is that which is signified by "another son," and is represented by Benjamin-concerning whom in Gen. 35:16-18. Thus "Joseph" is the celestial spiritual man; and "Benjamin" the spiritual celestial. What is the difference between these two may be seen from what has been very frequently said before concerning the good from which is truth, and the truth in which is good. This then is what is signified by Rachel's other words: "Let Jehovah add to me another son." But these arcana cannot be seen except by those who are in the charity of faith; for these are as to their interiors in the light of heaven, in which light there is also intelligence. But they cannot be seen by those who are only in the light of the world, for in this light there is not intelligence, except insofar as the light of heaven is within it. To the angels, who are in the light of heaven, these are among the most common things. [4] From all this we can now see that by these words, "God hath gathered my reproach," and "Let Jehovah add to me another son," in the supreme sense is signified the Lord as to the Divine spiritual; and in the internal sense, the Lord's spiritual kingdom, or the good of faith; for this is the spiritual in that kingdom. But that in the external sense by these words is signified salvation, also fructification and multiplication, is because this follows (see n. 3971). The Lord's spiritual kingdom, as already repeatedly stated and shown, consists of those who are in charity and thereby in faith. It is distinct from the Lord's celestial kingdom, for this contains those who are in love to the Lord, and thereby in charity. These constitute the third or inmost heaven; but those who are spiritual constitute the second or interior heaven. [5] The reason why "God" is first mentioned-"God hath gathered my reproach," and then

“Jehovah”-”Let Jehovah add to me another son” is that the former name regards the ascent from truth to good, but the latter the descent from good to truth; for the spiritual man is in the good of faith (that is, in good from which there is truth); but before he becomes spiritual he is in the truth of faith (that is, in truth in which there is good); for “God” is used when the subject is truth; but “Jehovah” when it is good (n. 2586, 2807, 2822, 3921). [6] That by Joseph is represented the Lord’s spiritual kingdom, or the spiritual man, and thus the good of faith, may also be seen from the passages in the Word where he is mentioned; as in the prophecy of Jacob, then Israel: Joseph is the son of a fruitful one, the son of a fruitful one by a fountain, of a daughter, she marcheth upon the wall; the archers shall sorely grieve him and shall shoot at him, and shall hate him; but he shall abide in the strength of his bow; and the arms of his hands shall be made strong by the hands of the Mighty One of Jacob; from thence is the Shepherd, the Stone of Israel; by the God of thy father, and He shall help thee, and with Shaddai, and He shall bless thee with blessings of heaven from above, with blessings of the deep that lieth beneath, blessings of the breasts and of the womb; the blessings of thy father shall prevail over the blessings of my progenitors even to the desire of the everlasting hills; they shall be upon the head of Joseph, and upon the crown of the head of the Nazarite of his brethren (Gen. 49:22-26). In these prophetic words there is contained in the supreme sense a description of the Lord’s Divine spiritual; and in the internal sense, of His spiritual kingdom. What each particular involves shall of the Lord's Divine mercy be stated in the explication of that chapter. [7] So in the prophecy of Moses: To Joseph he said, Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep that lieth beneath; and for the precious things of the fruits of the sun, and for the precious things of the increase of the months; and for the firstfruits of the mountains of the east, and for the precious things of the everlasting hills; and for the precious things of the earth and the fullness thereof; and the good will of him that dwelt in the bush; they shall come upon the head of Joseph, and upon the crown of the head of the Nazarite of his brethren (Deut. 33:13-17). [8] As Israel represented the Lord's spiritual church (see n. 3305, 3654), therefore Jacob, then Israel, before his death said to Joseph: Thy two sons, who were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon. The angel who hath redeemed me from all evil bless the lads, that my name may be named upon them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the land (Gen. 48:5, 16). For there are two things that constitute the spiritual church-the understanding and the will, of which the understanding is represented by Ephraim, and the will by Manasseh. From this it is evident why Joseph's two sons were adopted by Jacob, then Israel, and were acknowledged as his own. "Ephraim" is also frequently mentioned in the Word, especially the prophetic Word, and by him is there signified the intellectual of truth and good, which belongs to the spiritual church. [9] In Ezekiel: Jehovah said, Son of man, take thee one stick, and write upon it, For Judah and for the sons of Israel his companions and take another stick and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions; and join them for thee one to another, into one stick, that they both may become one in thy hand. Thus said the Lord Jehovih, Behold, I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his companions, and I will put them with the stick of Judah, and make them one stick, and they shall be one in My hand. And I will make them one nation in the land, in the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, and they shall no more be divided into two kingdoms again (Ezek. 37:16-17, 19, 22). The Lord’s celestial and spiritual kingdoms are here treated of. The celestial kingdom is “Judah” (n. 3654, 3881, 3921 at the end); the spiritual kingdom is “Joseph;” and it is said that these kingdoms shall not be two, but one. They were also made into one by the coming of the Lord into the world. [10] (That the spiritual were saved by the Lord’s coming, may be seen above, n. 2661, 2716, 2833, 2834.) It is the spiritual of whom the Lord speaks in John: And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock, and one Shepherd (John 10:16). This is what is signified by the “two sticks, of Judah and Joseph, which shall be joined together into one, and shall be one in the Lord’s hand.” For the celestial constitute the third heaven, which is the inmost; but the spiritual the second heaven, which is the interior; and they are there one, because the one flows into the other (that is, the celestial into the spiritual), the spiritual kingdom being as a plane to the celestial, and in this way they have been firmly coestablished. For the Divine celestial in the third or inmost heaven is love to the Lord; and the celestial spiritual there is charity. This charity is the chief thing in the second or interior heaven, where the spiritual are. This shows what is the nature of the influx, and also of the coestablishment by means of the influx. “Wood” signifies good, both the good of love to the Lord, and the good of charity toward the neighbor (n. 2784, 2812, 3720). For this reason it was commanded that Judah and Joseph should be “written upon sticks of wood,” which should “become one.” [11] So in Zechariah: I will strengthen the house of Judah, and I will save the house of Joseph, and I will cause them to dwell, for I have mercy upon them; and they shall be as though I had not left them; for I Jehovah am their God, and I will answer them (Zech. 10:6); here again the subject is the two kingdoms, the celestial and the spiritual (the celestial being “Judah,” and the spiritual “Joseph”), and the salvation of the spiritual. [12] In Amos: Thus said Jehovah unto the house of Israel, Seek ye Me, and ye shall live. Seek Jehovah, and ye shall live, lest He break out like fire in the house of Joseph, and it devour, and there be none to quench it. Hate the evil, and love the good, and establish judgment in the gate; it may be that Jehovah God Zebaoth will be gracious unto the remnant of Joseph (Amos 5:4, 6, 15); where also the spiritual are signified by

"Joseph;" the "house of Israel" is the spiritual church (n. 3305, 3654); "Joseph" is the good of this church, and it is therefore said, "Jehovah said unto the house of Israel, Seek ye Me, and ye shall live, lest He break out like fire in the house of Joseph." [13] In David: Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest upon the cherubim, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up Thy might, and come and save us (Ps. 80:1-3); here also in like manner "Joseph" is the spiritual man; "Ephraim, Benjamin, and Manasseh" are the three constituents of that church. [14] Again: Lift up the song and give the timbrel, the pleasant harp with the psaltery; blow the trumpet in the new moon, in the festival, on the day of our feast; for this is a statute for Israel, a judgment to the God of Jacob; he appointed it to Joseph for a testimony, when he went out against the land of Egypt; I heard a language that I knew not (Ps. 81:2-5); that "Joseph" here is the spiritual church, or the spiritual man, is manifest from every word and expression; for in the Word there are terms that express spiritual things, and others that express celestial things, and this with uniformity throughout. In this passage there are words that express spiritual things; as "song," "timbrel," the "harp with the psaltery," "blowing the trumpet in the new moon, in the festival on the day of our feast." From this also it is manifest that the subject is the spiritual church, which is "Joseph." [15] In Ezekiel: Thus said the Lord Jehovih, This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel; the lines shall be to Joseph (Ezek. 47:13); where the subject is the Lord's spiritual kingdom; and it is therefore said, "the lines shall be to Joseph." The Lord's Divine Spiritual is that which is also called His "royalty;" for the Lord's "royalty" is His Divine truth; and His "priesthood" is His Divine good (n. 2015, 3009, 3670). The Lord's royalty itself is that which is represented by Joseph, in his being made king in the land of Egypt, which representation shall of the Lord's Divine mercy be treated of in its place. [16] As regards the Lord's Divine Spiritual, or the Divine truth, which in the supreme sense is represented by Joseph, it is not in the Lord, but is from the Lord; for the Lord is nothing but Divine good; but the Divine truth proceeds from the Divine good. To speak comparatively, this is like the sun and its light; the light is not in the sun, but proceeds from it; or it is like a fire, the light of which is not in the fire, but proceeds from the fire. The Divine good itself is also compared in the Word to the "sun," and to "fire," and is likewise called the "sun" and "fire." The Lord's celestial kingdom lives from the good which proceeds from the Lord; but His spiritual kingdom from the truth thence derived; and therefore in the other life the Lord appears to the celestial as a sun; but to the spiritual as a moon (n. 1053, 1521, 1529-1531, 3636, 3643). Both heat and light proceed from the sun, the heat being-to speak comparatively-the good of love, which is also called celestial and spiritual heat; and the light, the truth thence derived, which is also called spiritual light (n. 3636, 3643). But within the celestial heat and spiritual light that in the other life proceed from the Lord as a sun, there are the good of love and the truth of faith, thus wisdom and intelligence (n. 1521-1523, 1542, 1619-1632, 2776, 3138, 3190, 3195, 3222, 3223, 3339, 3485, 3636, 3643, 3862); for all that which proceeds from the Lord is living. [17] From this we can see what the Divine Spiritual is; and whence comes the spiritual kingdom, and the celestial kingdom; and that the spiritual kingdom is the good of faith, that is, charity, which flows in from the Lord immediately, and also mediately through the celestial kingdom. The Divine Spiritual that proceeds from the Lord is called in the Word the "spirit of truth," and is holy truth; not being of any spirit, but of the Lord through a spirit sent by Him; as may be seen from the words of the Lord Himself in John: When He, the Spirit of Truth, shall come, He will guide you into all the truth; for He shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come. He shall glorify Me; for He shall take of Mine, and shall declare it unto you (John 16:13-14).

(3970) Verses 25, 26. And it came to pass when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, and I will go to my place, and to my land. Give me my females, and my children, for whom I have served thee, and I will go; for thou knowest my service wherewith I have served thee. "And it came to pass when Rachel had borne Joseph," signifies the acknowledgment of the spiritual represented by Joseph; "that Jacob said unto Laban," signifies the good of natural truth to the collateral good from a Divine origin, by means of which there is a conjunction of the interiors; "send me away, and I will go to my place, and to my land," signifies that there was then a longing of the natural represented by Jacob, for a state of conjunction with the Divine of the rational; "give me my females," signifies that the affections of truth belonged to the natural; "and my children," signifies that so did the truths thence derived; "for whom I have served thee," signifies from His own power; "and I will go," signifies conjunction with the Divine rational; "for thou knowest my service wherewith I have served thee," signifies labor and study by His own power.

(3971) And it came to pass when Rachel had borne Joseph. That this signifies the acknowledgment of the spiritual represented by Joseph, is evident from the signification of "bearing," as being to acknowledge (see n. 3905, 3911, 3915, 3919); from the representation of Rachel, as being the affection of interior truth (n. 3758, 3782, 3793, 3819); and from the representation of Joseph, as being the spiritual kingdom, thus the spiritual man (n. 3969), and consequently the Spiritual; for the Spiritual, being from the Lord, is that which makes the spiritual man, and also the spiritual kingdom. In what is related of Jacob's sons by the handmaids and Leah, the reception and acknowledgment of general truths has been treated of, and at last their conjunction with the interior man, and thus man's regeneration even till he is made spiritual; "Joseph" being this spiritual man. In what now immediately follows, the fructification and multiplication of truth and good are treated of, which are signified by the "flock" that Jacob procured for himself by means of the flock of Laban; for after there has been effected the conjunction of the interior man with the external, or of the spiritual man with the natural, there takes place a fructification of good and a multiplication of truth; for this conjunction is the heavenly marriage in man, and these are born from it. From this also it is that fructification and multiplication are signified by "Joseph" in the external sense (n. 3965, 3969). ("Fructification" is said of good; and "multiplication" of truth, n. 43, 55, 913, 983, 2846, 2847.)

(3972) That Jacob said unto Laban. That this signifies the good of natural truth to the collateral good from a Divine origin, by which there is a conjunction of the interiors, is evident from the representation of Jacob, as being the good of natural truth (see n. 3659, 3669, 3677, 3775, 3829); and from the representation of Laban, as being collateral good from a Divine origin (n. 3612, 3665, 3778). That the conjunction of the interiors is effected through this good, has been repeatedly explained before (n. 3665, 3690, and elsewhere). This good is signified by the "flock of Laban," through which Jacob procured for himself his own flock (concerning which in what follows).

(3973) Send me away, and I will go to my place, and to my land. That this signifies that there was then a longing of the natural represented by Jacob for a state of conjunction with the Divine of the rational, is evident from the representation of Jacob, who speaks these words, as being the good of natural truth (n. 3972); from the signification of "place," as being state (n. 2625, 2837, 3356, 3387); and from the signification of "land" here, as being the Divine of the rational; for by “my land” is meant his father Isaac and his mother Rebekah, as it was to them he desired to be sent and to go. (That “Isaac” is the Divine rational as to good, may be seen above, n. 2083, 2630, 3012, 3194, 3210; and also that “Rebekah” is Divine truth conjoined with the Divine good of the rational, n. 3012, 3013, 3077.) That a longing for conjunction is signified, is evident from the affection contained in the words.

(3974) Give me my females. That this signifies that the affections of truth belonged to the natural; and that “and my children” signifies that so did the truths thence derived, is evident from the signification of “females,” or “women,” as being the affections of truth; his “woman Leah,” the affection of external truth; and “Rachel,” the affection of interior truth (concerning which frequently above); and from the signification of “children,” as being the derivative truths; for by “sons” are signified truths (n. 489, 491, 533, 1147, 2623, 3373); and by the “children” that were born from the females, the derivative truths. It was a statute among the ancients that the females given to servants should be the masters with whom they served, and also the children born of them; as is evident in Moses: If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. If his master give him a woman and she shall bear him sons or daughters, the woman and her children shall be her master’s, and he shall go out with his body (Exod. 21:2, 4). As this was a statute in the Ancient Church also, and was thus known to Laban, he therefore claimed for himself both the females and the children of Jacob, as is plain in the following chapter: Laban said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest, it is mine (Exod. 31:43); and because Jacob knew this, he said to Laban, “Give me my females and my children.” But that statute, as stated by Moses in the place cited, represented the right of the internal or rational man that it has acquired over the goods and truths of the external or natural man; for by a manservant was represented the truth of the natural such as it is in the beginning, before genuine truths are being insinuated. The truth acquired in the beginning is not truth, but appears as truth, and yet as before shown it serves as a means for introducing genuine truths and goods; and therefore when goods and truths have been insinuated by it, or by its service, it is dismissed, and the genuine goods and truths thus procured are retained. It was for the sake of this representation that this law concerning the servants was delivered. [2] But as regards Jacob, he was not a bought servant, but was from a more distinguished family than Laban. He bought for himself by his own service the daughters of Laban, and thus also the children born of them; for these were his wages. Laban’s thought in regard to them therefore was not in accordance with the truth. Moreover, by a “Hebrew servant” was signified truth that serves for introducing genuine goods and truths, and by his “woman” the affection of natural good. With Jacob it was otherwise. By him is represented the good of natural truth; and by his “females” the affection of truth. Neither is that represented by Laban which is represented by the “master” in the law cited respecting a Hebrew servant, namely, the rational; but collateral good (see n. 3612, 3665, 3778); which is such that it is not genuine good, but appears to be genuine, and is of service for introducing truths (n. 3665, 3690), which therefore were Jacob’s. [3] These things here advanced are indeed such as to fall into the comprehension of extremely few; because very few know what the truth and good of the natural are, and that they are distinct from the truth and good of the rational. Still less is it known that goods and truths not genuine, and which yet appear to be genuine, may serve for introducing genuine goods and truths, especially in the beginning of regeneration. Nevertheless as these are the things contained in the internal sense of these words, and in the internal sense also of those which follow respecting Laban’s flock, from which Jacob procured a flock for himself, they are not to be passed over in silence. There may be some who will comprehend them. They who are in the desire of knowing such things, that is, who are in the affection of spiritual good and truth, are enlightened in regard to such matters.

(3975) For whom I have served thee. That this signifies from His own power, is evident from the signification of “serving,” as being labor and study (n. 3824, 3846), and which when predicated of the Lord, signifies His own power; for from His own power the Lord procured for Himself Divine goods and Divine truths, and made His Human Divine (see n. 1616, 1749, 1755, 1921, 2025, 2026, 2083, 2500, 2523, 2632, 2816, 3382).

(3976) And I will go. That this signifies conjunction with the Divine rational, is evident from the signification of “going;” that is, to his place and to his land (n. 3973); by which is signified a longing for conjunction with the Divine of the rational.

(3977) For thou knowest my service wherewith I have served thee. That this signifies labor and study by His own power, may be seen from what has been said and adduced just above (n. 3975); thus without further explication. What these things involve further, is manifest from what has been said above (n. 3974), and also from what follows.

(3978) Verses 27-30. And Laban said unto him, If I pray I have found grace in thine eyes, I have tested it, and Jehovah hath blessed me for thy sake; and he said, Signify to me thy reward, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy substance has been with me; for it was little that thou hadst before me, and it hath burst forth into a multitude, and Jehovah hath blessed thee at my foot; and now when shall I also be doing for mine own house? “And Laban said unto him,” signifies perception from the good which is signified by “Laban;” “If I pray I have found grace in thine eyes,” signifies a strong inclination; “I have tested it, and Jehovah hath blessed me for thy sake,” signifies from the Divine, for the sake of the good of the natural, to which it was to be of service; “and he said, Signify to me thy reward, and I will give it,” signifies that it would of itself give that which was desired; “and he said unto him, Thou knowest how I have served thee,” signifies that it knew its mind [animus] and its power; “and how thy substance has been with me,” signifies that this also was from the Divine; “for it was little that thou hadst before me,” signifies that its good was barren before it was conjoined; “and it hath burst forth into a multitude,” signifies fruitfulness thereafter; “and Jehovah hath blessed thee at my foot,” signifies that it was from the Divine which the natural had; “and now when shall I also be doing for mine own house?” signifies that now its own good shall be made fruitful therefrom.

(3979) And Laban said unto him. That this signifies perception from the good signified by “Laban,” is evident from the signification of “saying,” as being perception (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Laban, as being collateral good from the Divine (n. 3612, 3665, 3778). That perception from this good is signified by the words “Laban said unto him,” is because by persons in the Word are not signified persons, but actual things; in the supreme sense the Divine things that are in the Lord; and in the internal sense, such things in man as are being treated of; thus by two persons, two things in the same individual.

(3980) If I pray I have found grace in thine eyes. That this signifies a strong inclination, is evident from the signification of “finding grace in the eyes” of anyone as being a strong inclination. Strong inclination is predicated of the good which is signified by “Laban,” when it desires to be present. He who reflects, or is able to reflect, upon the affections of good and truth in himself, and also upon their delight and pleasure, will notice a strong inclination for the one in preference to the other; but without reflection these and the like things do not appear.

(3981) I have tested it, and Jehovah hath blessed me for thy sake. That this signifies that it was from the Divine, for the sake of the good of the natural, to which it was to be of service, is evident from the signification of "testing that Jehovah hath blessed," as being to know for certain that it is from the Divine. That it was for the sake of the good of the natural, to which it was to be of service, is signified by "for thy sake;" for "Jacob" is the good of natural truth (n. 3659, 3669, 3677, 3775, 3829); and "Laban" is the collateral good which serves (as before shown passim; see also n. 3982, 3986).

(3982) And he said, Signify to me thy reward, and I will give it. That this signifies that it would of itself give that which was desired, may be seen without explication. What has been said thus far is of such a nature as cannot be unfolded to the understanding in a clear manner, not only because the mind cannot be turned away in a moment from the historicals about Laban and Jacob to the spiritual things that are treated of in the internal sense (for the historical meaning always adheres and fills the idea, and yet must become null in order that what is not historical may be comprehended in a series and connection), but also because it is necessary to have a clear notion of the goods represented by both Laban and Jacob; and it must be remembered that the good represented by Laban is of such a nature as to be useful merely to introduce genuine goods and truths; and that when it has performed this useful service it is left behind. The quality of this good has already been described. It is like what is immature in unripe fruits, by means of which the juice is introduced; and when it has served this purpose it is afterwards absorbed, and the fruit ripens by means of other fibers, and at last by those of the genuine juice. [2] It is known that a man learns many things in infancy and childhood for the sole use that by them as means he may learn those which are more useful; and successively by these such as are still more useful, until at last he learns those of eternal life; and when he learns these, the former are almost blotted out. In like manner when a man is being born anew by the Lord, he is led by various affections of good and truth which are not affections of genuine good and truth, but are of use merely to enable us to apprehend these, and then to enable us to become imbued with them; and when this has been done the previous affections are forgotten and left behind, because they had served merely as means. The case is the same with the collateral good signified by "Laban," in respect to the good of truth signified by "Jacob," as well as by the "flock" of each (concerning which hereafter). [3] These are the arcana contained in these words and in those which follow; but they are delivered in an historical form in order that the Word may be read with delight, even by children and by simple-minded persons, to the end that when they are in holy delight from the historical sense, the angels who are with them may be in the holiness of the internal sense; for this sense is adapted to the intelligence of the angels, while the external sense is adapted to that of men. By this means there is a consociation of man with the angels, of which the man knows nothing at all, but only perceives a kind of delight from it that is attended with a holy feeling.

(3983) And he said unto him, Thou knowest how I have served thee. That this signifies that it had known its mind [animus], and its power, may be seen from the series of things in the internal sense. That to know anyone’s quality is to know his mind, is manifest. And that knowing anyone’s quality in his service, or “how I have served,” is to know his power, may be seen from the signification here of “serving,” as being one’s own power (see n. 3975, 3977); for by Jacob is represented the Lord’s Divine natural as to the good of truth, which has power. From this it follows that “how thy substance has been with me” signifies that this also was from the Divine.

(3984) For it was little that thou hadst before me. That this signifies that its good was barren unless it was conjoined, may also be seen from the series in the internal sense. For the quality of the good represented by Laban, before it had been conjoined with the good of truth, which is “Jacob,” is described as having been of little use, that is, barren. But how the case is with these things, will appear from what now follows.

(3985) And it hath burst forth into a multitude. That this signifies fruitfulness thereafter, is evident from the signification of “bursting forth into a multitude,” as being fruitfulness; that is, after it had been conjoined.

(3986) And Jehovah hath blessed thee at my foot. That this signifies that it was from the Divine which the natural had, is evident from the signification of “Jehovah blessing,” as being to endow with good (see n. 3406); and that this is conjunction (n. 3504, 3514, 3530, 3565, 3584); thus “Jehovah blessing” signifies to be endowed with Divine good through conjunction; here, with the good of the natural, which is represented by Jacob. It is the natural that is signified by the “foot.” That the “foot” is the natural may be seen above (n. 2162, 3147, 3761), and the same will appear from the correspondence of the Grand Man with everything in man, as shown at the end of the chapters. From this it is evident that by “Jehovah hath blessed thee at my foot,” is signified from the Divine which the natural had. [2] The arcanum which lies concealed within these words and in those which immediately precede, is known to few, if any, and is therefore to be revealed. The goods that are in men, as well within the church as without it, are absolutely various, so various that the good of one man is never precisely like that of another. The varieties come forth from the truths with which the goods are conjoined; for all good has its quality from truths, and truths have their essential from goods. Varieties come forth also from the affections of everyone’s love; which are enrooted in and appropriated to a man by his life. Even in the man who is within the church there are few genuine truths, and still fewer in the man who is without the church; so that the affections of genuine truth are rare among men. [3] Nevertheless they who are in the good of life, that is, who live in love to the Lord and in charity toward the neighbor, are saved. That these can be saved is because the Divine of the Lord is in the good of love to God and in the good of charity toward the neighbor; and where the Divine is within, there all things are disposed into order, so that they can be conjoined with the genuine goods and genuine truths that are in the heavens. That this is the case may be seen from the societies that constitute heaven, which are innumerable, and all of which in both general and particular are various in respect to good and truth, and yet all taken together form One Heaven; being circumstanced as are the members and organs of the human body, which, although everywhere various, nevertheless constitute one man. For a one that is formed of many is never constituted of units of exactly the same pattern; but of varying things harmoniously conjoined. Everyone is composed of various things harmoniously conjoined; and the case is the same with the goods and truths in the spiritual world, which, although various, so that they are never precisely the same with one as with another, nevertheless make a one from the Divine through love and charity. For love and charity are spiritual conjunction; and their variety is heavenly harmony, which makes such concord that they are a one in the Divine, that is, in the Lord. [4] Moreover the good of love to God and the good of charity toward the neighbor, however various may be the truths and the affections of truth, are nevertheless receptive of genuine truth and good; for they are so to speak not hard and resisting, but are as it were soft and yielding, suffering themselves to be led by the Lord, and thus to be bent to good, and through good to Him. Very different is the case with those who are in the love of self and of the world. These do not suffer themselves to be led and bent by the Lord and to the Lord, but resist stiffly, for they desire to lead themselves; and this is still more the case when they are in principles of falsity that have been confirmed. So long as they are of this character they do not admit the Divine. [5] From all this it is now evident what is signified in the internal sense by the words which Jacob spoke to Laban; for by "Laban" is signified such good as is not genuine, because genuine truths have not been implanted in it; but yet it is of such a nature that these can be conjoined with it, and that the Divine can be in it. Such good is wont to exist in young children before they have received genuine truths; and also in the simple within the church, who know few truths of faith, and yet live in charity; and such good also exists among the upright Gentiles, who are in holy worship of their gods. By means of such good, genuine truths and goods can be introduced, as may be seen from what has been said about little children and the simple within the church (n. 3690); and about the upright Gentiles outside of the church (n. 2598-2603).

(3987) And now when shall I also be doing for mine own house? That this signifies that now its own good shall be made fruitful therefrom, is evident from the signification of a "house," as being good (see n. 2233, 2234, 3128, 3652); and here of "my house," as being the good signified by "Jacob." That "to do for this house" signifies that the good therefrom is to be made fruitful, is manifest from the subject being the fructification of good and the multiplication of truth; for by "Joseph," the last born, this fructification is signified (n. 3965, 3969, 3971); and by the "flock" that Jacob procured for himself by means of Laban's flock, as now follows, this signification is described. That good is not fructified nor truth multiplied until the conjunction of the external man with the internal has been effected, may be seen from the fact that it is of the interior man to will good to another, and thereby to think good; but of the external man to do good, and thereby to teach good. Unless doing good is conjoined with willing good, and teaching good with thinking good, there is no good in the man; for the evil can will evil and do good, and also think evil and teach good, as everybody can know. Hypocrites and profane persons are in this study and art more than others, so much so indeed that they can palm themselves off as angels of light, when yet they are devils within; from all which it is evident that good can be made fruitful with no one, unless doing good is conjoined with willing good, and teaching good with thinking good; that is, unless the external man is conjoined with the internal.

(3988) Verses 31-33. And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything; if thou wilt do this word for me, I will return, and feed and keep thy flock. I will pass through all thy flock this day, removing from thence every small cattle that is speckled and spotted, and every black one among the lambs, and the spotted and speckled among the goats, and these shall be my reward. And my righteousness shall answer for me on the morrow, because thou comest upon my reward before thee; every one that is not speckled and spotted among the goats, and black among the lambs, stolen is this by me. “And he said, What shall I give thee?” signifies knowledge; “and Jacob said,” signifies reply; “thou shalt not give me anything, if thou wilt do this word for me,” signifies that it should be brought on the part of the good which is from truth; “I will return, and feed and keep thy flock,” signifies that the good signified by Laban is to be applied to use; “I will pass through all thy flock this day,” signifies that He perceives the quality of all the good; removing from thence every small cattle that is speckled and spotted,” signifies that all the good that is His will be separated wherewith there is mingled evil (signified by the “speckled”), and falsity (signified by the “spotted”); “and every black one among the lambs,” signifies an own that is innocent, which belongs to the good signified by “Laban;” “and the spotted and speckled among the goats,” signifies that then all the good of truth in which falsity and evil are mingled shall be His; “and this shall be my reward,” signifies that it was from Himself; “and my righteousness shall answer for me,” signifies the Divine holiness which He had; “on the morrow,” signifies to eternity; “because thou comest upon my reward before thee,” signifies what is His own; “every one that is not speckled and spotted among the goats,” signifies what is not from the good signified by “Laban” mingled with evil and falsity in the goods of truth; “and black among the lambs,” signifies the first state of innocence; “stolen is this by me,” signifies that it was not His.

(3989) And he said, What shall I give thee? That this signifies knowledge, may be seen from its being an entreaty and inquiry in order to know what and how much he wished to have for his hire or reward. "And Jacob said" signifies reply, is evident without explication.

(3990) Thou shalt not give me anything, if thou wilt do this word for me. That this signifies that it should be brought on the part of the good which is from truth, is evident from the signification of "not giving anything," as being not to be brought by the good represented by Laban; but by the good represented by Jacob, which is the good of truth (n. 3669, 3677, 3829). But that which was to be brought is described in what follows.

(3991) I will return, and feed and keep thy flock. That this signifies that the good represented by Laban is to be applied to use, namely, to introduce genuine goods and truths, as shown above, is evident from the signification of a "flock," here that of Laban, as being the good represented by him. "To return and feed and keep his flock," is to apply this good to use, as is evident also from what follows; for by that flock Jacob acquired his own, because it served him as a means, and thus for use.

(3992) I will pass through all thy flock this day. That this signifies that He perceives the quality of all the good, is evident from the signification of a "flock," as being good (see n. 343, 3518); and from the signification of "passing through it all," as being to know and perceive its quality.

(3993) Removing from thence every small cattle that is speckled and spotted. That this signifies that all the good and truth that is His will be separated wherewith there is mingled evil (signified by the "speckled"), and falsity (signified by the "spotted"), is evident from the signification of "removing," as being to separate; and from the signification of a "flock" (here one of goats and lambs), as being goods and truths (see n. 1824, 3519). That there are arcana in these and the following verses of this chapter, may be seen from many of the things being such as would not be worthy of mention in the Divine Word, unless there were within them things more arcane than appear in the letter; as that Jacob asked for his reward or hire the speckled and spotted among the goats, and the black among the lambs; that he then placed in the gutters rods of hazel and plane-tree with the bark peeled off to the white before the flocks of Laban when they grew warm, and that as regards the lambs, he set the face of the flock toward the variegated and the black in Laban's flock; and that he thus became rich, not by a good but by an evil art. In these things there does not appear anything Divine, whereas all things of the Word both in general and in particular, down to the smallest jot, are Divine. Moreover to know all this is not of the slightest avail for salvation; and yet the Word, being Divine, contains within it nothing that is not conducive to salvation and eternal life. [2] From all this, and the like things elsewhere, everyone may conclude that some arcanum is contained within, and that each one of the particulars, notwithstanding its being of such a character in the letter, yields things more Divine within. But what they yield within cannot possibly appear to anyone, except from the internal sense; that is, unless he knows how these things are perceived by the angels, who are in the spiritual sense while man is in the historic natural sense. And how remote these two senses appear from each other, although most closely conjoined, may be clearly seen from the particulars already explained and from all the rest. The arcanum itself contained in this and the following verses of this chapter, can indeed be known in some degree from what has been already said concerning Laban and Jacob, namely, that “Laban” is such good as can serve to introduce genuine goods and truths, and that “Jacob” is the good of truth. But as few persons know what the natural is that corresponds to spiritual good, and still fewer what spiritual good is, and that there must be a correspondence between them; and as still fewer know that a kind of good which only appears to be good is the means of introducing genuine goods and truths, the arcana that treat of these things cannot be easily explained to the apprehension, for they fall into the shade of the understanding, and it is as if one were speaking in a foreign language, so that however clearly the matter may be set forth, the hearer does not understand. Nevertheless it is to be set forth, because that which the Word stores up in its internal sense is now to be opened. [3] In the supreme sense the subject here treated of is the Lord, how He made His natural Divine; and in the representative sense the natural in man, how the Lord regenerates it, and reduces it to correspondence with the man that is within; that is, with him who will live after the death of the body, and is then called the spirit of the man, which when released from the body takes with it all that belongs to the outward man, except the bones and the flesh. Unless the correspondence of the internal man with the external has been effected in time, or in the life of the body, it is not effected afterwards. The conjunction of the two by the Lord by means of regeneration is here treated of in the internal sense. [4] The general truths that man must receive and acknowledge before he can be regenerated have been treated of heretofore-being signified by the ten sons of Jacob and Leah and the handmaids-and, after the man has received and acknowledged these truths, the conjunction of the external man with the interior, or of the natural with the spiritual signified by "Joseph" is treated of. And now in accordance with the order the subject treated of is the fructification of good and the multiplication of truth, which come forth for the first time when this conjunction has been effected, and precisely so far as it is effected. This is what is signified by the "flock" that Jacob acquired by means of the flock of Laban. By "flock" here is signified good and truth, as elsewhere frequently in the Word; and by the "flock of Laban," the good represented by Laban, the nature of which has been already stated. The "flock of Jacob" signifies the genuine good and truth procured by means of the good represented by Laban, and there is here described the manner in which these genuine goods and truths are acquired. [5] But this cannot by any means be comprehended unless it is known what is signified in the internal sense by "speckled," by "spotted," by "black," and by "white," which therefore must now be explained in the first instance. That which is speckled and spotted is that which is composed of black and white; and in general "black" signifies evil, and specifically what is man's own, because this is nothing but evil. But "dark" signifies falsity, and specifically the principles of falsity. "White" in the internal sense signifies truth, properly the Lord's righteousness and merit, and derivatively the Lord's righteousness and merit in man. This white is called "bright white," because it shines from the light that is from the Lord. But in the opposite sense "white" signifies man's own righteousness, or his own merit; for truth without good is attended with such self-merit, because when anyone does good, not from the good of truth, he always desires to be recompensed, because he does it for the sake of himself; whereas when anyone does truth from good, this good is then enlightened by the light that is from the Lord. This shows what is signified by "spotted," namely, the truth with which falsity is mingled; and what by "speckled," namely, the good with which evil is mingled. [6] Actual colors are seen in the other life, so beautiful and resplendent that they cannot be described (see n. 1053, 1624); and they are from the variegation of light and shade in white and black. But although the light there appears as light before the eyes, it is not like the light in this world. The light in heaven has within it intelligence and wisdom; for Divine intelligence and wisdom from the Lord are there presented as light, and also illumine the universal heaven (n. 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3339-3341, 3485, 3636, 3643, 3862). And in like manner although the shade in the other life appears as shade, it is yet not like the shade in this world; for the shade there is absence of the light, and accordingly is lack of intelligence and wisdom. As therefore the white and black there come forth from a light that has intelligence and wisdom within it, and from a shade that is lack of intelligence and wisdom, it is evident that by "white" and "black" are signified such things as have been stated above. Consequently as colors are modifications of light and shade in whites and blacks, as in planes, it is the variegations thus produced that are called colors (n. 1042, 1043, 1053). [7] From all this we can now see that that which is "speckled," that is, that which is marked and dotted all over with black and white points, signifies the good with which evil is mingled; and also that that which is "spotted" signifies the truth with which falsity is mingled. These are the things that were taken from the good of Laban in order to serve for introducing genuine goods and truths. But how these can serve this purpose is an arcanum which can indeed be presented clearly before those who are in the light of heaven, because as before said within this light there is intelligence; but it cannot be clearly presented before those who are in the light of the world, unless their light of the world has been enlightened by the light of heaven, as is the case with those who have been regenerated; for every regenerate person sees goods and truths in his natural light from the light of heaven, because the light of heaven produces his intellectual sight, and the light of the world his natural sight. [8] A few words shall be added to further explain how the case herein is. In man there is no pure good, that is, good with which evil is not mingled; nor pure truth, with which falsity is not mingled. For man's will is nothing but evil, from which there continually flows falsity into his understanding; because, as is well known, man receives by inheritance the evil successively accumulated by his progenitors, and from this he produces evil in an actual form, and makes it his own, and adds thereto more evil of himself. But the evils with man are of various kinds; there are evils with which goods cannot be mingled, and there are evils with which they can be mingled; and it is the same with the falsities. Unless this were so, no man could possibly be regenerated. The evils and falsities with which goods and truths cannot be mingled are such as are contrary to love to God and love toward the neighbor; namely, hatreds, revenges, cruelties, and a consequent contempt for others in comparison with one's self; and also the consequent persuasions of falsity. But the evils and falsities with which goods and truths can be mingled are those which are not contrary to love to God and love toward the neighbor. [9] For example: If anyone loves himself more than others, and from this love studies to excel others in moral and civic life, in memory-knowledges and doctrinal things, and to be exalted to dignities and wealth in pre-eminence to others, and yet acknowledges and adores God, performs kind offices to his neighbor from the heart, and does what is just and fair from conscience; the evil of this love of self is one with which good and truth can be mingled; for it is an evil that is man's own, and that is born hereditarily; and to take it away from him suddenly would be to extinguish the fire of his first life. But the man who loves himself above others, and from this love despises others in comparison with himself, and hates those who do not honor and as it were adore him, and therefore feels a consequent delight of hatred in revenge and cruelty-the evil of such a love as this is one with which good and truth cannot be mingled, for they are contraries. [10] To take another example: If anyone believes himself to be pure from sins, and thus washed clean, as one who is washed from filth by much water; when such a man has once performed repentance and has done the imposed penance, or after confession has heard such a declaration from his confessor, or after he has partaken of the Holy Supper-if he then lives a new life, in the affection of good and truth, this falsity is one with which good can be mingled. But if he lives a carnal and worldly life, as before, the falsity is then one with which good cannot be mingled. [11] Again: The man who believes that a man is saved by believing well, and not by willing well; and yet wills well and in consequence does well-this falsity is one to which good and truth can be adjoined; but not so if he does not will well and therefore do well. In like manner if anyone is ignorant that man rises again after death, and consequently does not believe in the resurrection; or if he is aware of it, but still doubts, and almost denies it, and yet lives in truth and good-with this falsity also good and truth can be mingled; but if he lives in falsity and evil, truth and good cannot be mingled with this falsity, because they are contraries; and the falsity destroys the truth, and the evil destroys the good. [12] Again: The simulation and cunning that have what is good as their end, whether it is that of the neighbor, or that of our country, or of the church, are prudence; and the evils that are mixed up with them can be mingled with good, from and for the sake of the end. But the simulation and cunning that have evil as their end, are not prudence, but are craft and deceit, with which good can by no means be conjoined; for deceit, which is an end of evil, induces what is infernal upon all things in man both in general and in particular, places evil in the middle, and rejects good to the circumference; which order is infernal order itself. And it is the same in numberless other cases. [13] That there are evils and falsities to which goods and truths can be adjoined, may be seen from the mere fact that there are so many diverse dogmas and doctrines, many of which are altogether heretical, and yet in each there are those who are saved; and also that the Lord's church exists even among the Gentiles who are out of the church; and although they are in falsities, nevertheless those are saved who live a life of charity (n. 2589-2604); which could by no means be the case unless there were evils with which goods, and falsities with which truths, can be mingled. For the evils with which goods and the falsities with which truths can be mingled, are wonderfully disposed into order by the Lord; for they are not conjoined together, still less united into a one; but are adjoined and applied to one another, and this in such manner that the goods together with the truths are in the middle and as it were in the center, and by degrees toward the circumferences or circuits are such evils and falsities.

Thus the latter are lighted up by the former, and are variegated like things white and black by light from the middle or center. This is heavenly order. These are the things that are signified in the internal sense by the "speckled" and the "spotted."

(3994) And every black one among the lambs. That this signifies an own that is innocent that belongs to the good signified by "Laban," is evident from the signification of "black," as being what is man's own (concerning which just above, n. 3993); and from the signification of a "lamb," as being innocence (concerning which below). As regards an own that is innocent, signified by the "black among the lambs," the case is this. In all good there must be innocence in order that it may be good. Charity without innocence is not charity; and still less is love to the Lord possible without innocence. For this reason innocence is the very essential of love and charity, consequently of good. An own that is innocent is to know, acknowledge, and believe, not with the mouth but with the heart, that nothing but evil is from one's self, and that all good is from the Lord; and therefore that what is man's own is nothing but blackness; that is to say, not only the own of his will, which is evil, but also the own of his understanding, which is falsity. When man is in this confession and belief from the heart, the Lord flows in with good and truth, and insinuates into him a heavenly own, which is white and lustrous. No one can ever be in true humility unless he is in this acknowledgment and belief from the heart; for he is then in annihilation of self, nay, in the loathing of self, and thus in absence from self; and in this manner he is then in a state capable of receiving the Divine of the Lord. It is by this means that the Lord flows in with good into a humble and contrite heart. [2] Such is the own that is innocent, which is here signified by the "black among the lambs" that Jacob chose for himself; but the white among the lambs is the self-merit that is placed in goods. (That "white" is merit has been shown above, n. 3993.) This Jacob did not choose, because it is contrary to innocence; for he who places self-merit in goods, acknowledges and believes that all good is from himself; because in the goods he does he has regard to himself, and not to the Lord, and accordingly demands recompense on account of his merit. Such a one therefore despises others in comparison with himself, and even condemns them, and consequently in the same proportion recedes from heavenly order, that is, from good and truth. From all this it is now evident that charity toward the neighbor and love to the Lord are impossible unless there is innocence within them; consequently that no one can come into heaven unless there is something of innocence in him; according to the Lord's words: Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein (Mark 10:15; Luke 18:17); by a "little child" here and elsewhere in the Word is signified innocence. (See what has been said before on this subject, namely, That infancy is not innocence, but that innocence dwells in wisdom, n. 2305, 3494: What the innocence of infancy is, and what the innocence of wisdom, n. 2306, 3183: also, What man's own is when vivified by the Lord with innocence and charity, n. 154: That innocence causes good to be good, n. 2526, 2780.) [3] That "lambs" signify innocence may be seen from many passages in the Word, of which the following may be adduced in confirmation. In Isaiah: The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them (Isa. 11:6); where the subject treated of is the Lord's kingdom, and the state of peace and innocence therein. The "wolf" denotes those who are against innocence; and the "lamb," those who are in innocence. Again in the same Prophet: The wolf and the lamb shall feed together, and the lion shall eat straw like the ox, and dust shall be the serpent's bread. They shall not hurt nor destroy in all the mountain of My holiness (Isa. 65:25); where the "wolf" as above denotes those who are against innocence; and the "lamb," those who are in innocence. As the "wolf" and the "lamb" are opposites, the Lord also said to the seventy whom He sent forth: Behold I send you forth as lambs in the midst of wolves (Luke 10:3). In Moses: He maketh him to suck honey out of the rock, and oil out of the flinty rock; butter of the herd, and milk of the flock, with the fat of lambs and of rams, the sons of Bashan (Deut. 32:13-14); here in the internal sense the celestial things of the Ancient Church are treated of, and the "fat of lambs" denotes the charity of innocence. [4] In the original language "lambs" are expressed by various names, by which are signified the different degrees of innocence; for as before said, in all good there must be innocence to make it good;

consequently there must be the same in truth. “Lambs” are here expressed by the same word that is used for “sheep” (as in Lev. 1:10; 3:7; 5:6; 17:3; 22:19; Num. 18:17); and it is the innocence of the faith of charity that is signified. Elsewhere they are expressed by other words, as in Isaiah: Send ye the lamb of the ruler of the land from the rock toward the wilderness, unto the mount of the daughter of Zion (Isa. 16:1). By still another word in the same prophet: The Lord Jehovih cometh in strength, and his arm shall rule for him; he shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that give suck (Isa. 40:10-11); where to “gather the lambs in his arm, and carry them in his bosom,” denotes those who are in charity in which there is innocence. [5] In John: When Jesus showed Himself to the disciples, He said to Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him a second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep (John 21:15-16). “By Peter” here and elsewhere is signified faith (see the preface to Genesis 18, and the preface to chapter 22, and n. 3750); and as faith is not faith unless it is from charity toward the neighbor, and thus from love to the Lord; and as charity and love are not charity and love unless they are from innocence, for this reason the Lord first asks Peter whether he loves Him, that is, whether there is love in the faith, and then says, “Feed My lambs,” that is, those who are in innocence. And then, after the same question, He says, “Feed My sheep,” that is, those who are in charity. [6] As the Lord is the innocence itself which is in His kingdom, the all of innocence being from Him, He is called the “Lamb”; as in John: The next day John the Baptist seeth Jesus coming unto him, and saith, Behold the Lamb of God that taketh away the sin of the world (John 1:29, 36). And in the Revelation: These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings; and they that are with Him are called, and chosen (Rev. 17:14, and elsewhere, in Rev. 5:6; 6:1, 16; 7:9, 14, 17; 12:11; 13:8; 14:1, 4; 19:7, 9; 21:22-23, 26-27; 22:1, 3). That in the supreme sense the paschal lamb is the Lord is well known; for the passover signified the Lord’s glorification, that is, the putting on of the Divine in respect to the Human; and in the representative sense it signifies man’s regeneration; and the paschal lamb signifies that which is the essential of regeneration, namely, innocence; for no one can be regenerated except by means of the charity in which there is innocence. [7] As innocence is the primary thing in the Lord’s kingdom, and is the celestial itself there, and as the sacrifices and burnt-offerings represented the spiritual and celestial things of the Lord’s kingdom, therefore the very essential of the Lord’s kingdom, which is innocence, was represented by lambs. For this reason a perpetual or daily burnt-offering was made of lambs, one in the morning, and another in the evening (Exod. 29:37-39; Num. 28:3, 4), and a double one on the sabbath days (Num. 28:9, 10), and of still more lambs on stated festivals (Lev. 23:12; Num. 28:11, 17, 19, 27; 29). The reason why a woman who had given birth, after the days of her cleansing were accomplished, was to offer a lamb for a burnt-offering, and the young of a pigeon or a turtle-dove (Lev. 12:6), was that the effect of conjugial love might be signified (for that conjugial love is innocence may be seen above, n. 2736); and also because innocence is signified by "infants."

(3995) And the spotted and speckled among the goats. That this signifies that then all the good of truth in which falsity and evil are mingled shall be His, is evident from the signification of "spotted," as being falsity; and from the signification of "speckled," as being evil; as shown above (n. 3993); and from the signification of "she-goats," as being the good of truth, or the charity of faith (n. 3519). That all this will be His, is also signified by what follows, "and it shall be my reward." [2] A few words as to what the good of truth is, or the charity of faith. When a man is being regenerated the truth which is of faith apparently comes first, and the good which is of charity apparently follows; but when the man has been regenerated, then the good which is of charity manifestly takes the precedence, and the truth which is of faith manifestly follows. (That the former is the appearance, and the latter the real truth, may be seen above, n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3616, 3701.) For when a man is being regenerated, he does what is good from the truth he has learned, because from truth he learns what is good; nevertheless it is the good within that effects this. For good flows in from the Lord by an internal way, that is, by the way of the soul; but truth flows in by an external way, or by the way of the senses, which is that of the body. The truth that enters by the latter way is adopted by the good that is within, and is conjoined with it, and this even until the man has been regenerated. A revolution then takes place, and truth is done from good. From this it is evident what the good of truth is, and what the truth of good. This is the reason why so many now say that the goods of charity are the fruits of faith; for so it appears in the beginning of regeneration, and from the appearance they draw this conclusion. Nor do they know otherwise, because there are few who are being regenerated, and no one can know this except the man who has been regenerated, that is, who is in the affection of good, or in charity. From the affection of good, or from charity, this can be clearly seen, and also perceived; but they who have not been regenerated do not even know what the affection of good, or charity, is; but reason about it as about something that is foreign to them, or outside of them; for which reason they call charity the fruit of faith, when yet faith is from charity. However, it is not very important for the simple to know which is prior and which posterior, provided they live in charity; for charity is the life of faith. [3] By "cattle" here are meant not only lambs, but also sheep, kids, she-goats, rams, and he-goats, although only lambs and she-goats are mentioned; and this because by "lambs" is signified innocence; and by "she-goats," the charity of faith; for these are the things here treated of in the internal sense. For this reason "spotted" is expressed in the original language by a word that also means “lambs” (as in Isa. 40:10, 11); and “speckled” by a word that also means a “herdman” (as in 2 Kings 3:4; Amos 1:1).

(3996) And this shall be my reward. That this signifies that it was from Himself, is evident from the signification of “reward,” as being what was his, that is, Jacob’s, on account of his service; and that these things signify from His own power, or what is the same, from Himself, may be seen above (n. 3975, 3977, 3982).

(3997) And my righteousness shall answer for me. That this signifies the Divine holiness the Lord had, is evident from the signification of “righteousness,” as being predicated of good (n. 612, 2235); but when, as here, it is predicated of the Lord, it signifies the Divine holiness; for all spiritual and celestial good proceeds from the Divine holy of the Lord.

(3998) On the morrow. That this signifies to eternity, is evident from the signification of the “morrow.” When “yesterday,” “today,” or “tomorrow” is mentioned in the Word, eternity is signified in the supreme sense; “yesterday” signifying from eternity; “today,” eternity; and “tomorrow,” to eternity. (That “today” signifies eternity, see above, n. 2838.) For the times mentioned in the Word signify states; as “ages,” “years,” “months,” “weeks,” “days,” and “hours,” as has often been shown. With the Lord however there are no states; but everything is eternal and infinite. This shows that by “tomorrow” is signified to eternity.

(3999) Because thou comest upon my reward before thee. That this signifies what is His own, is evident from the signification of “reward,” when predicated of the Lord, as being what is His own; that is, acquired by His own power (concerning which above, n. 3975, 3977, 3982, 3996).

(4000) Every one that is not speckled and spotted among the goats. That this signifies what is not from the good meant by “Laban,” mingled with evil and falsity in the goods of truth, is evident from what was said above (n. 3993, 3995), where similar words occur.

(4001) And black among the lambs. That this signifies the first state of innocence, is evident from the signification of “black,” as being what is man’s own; and from the signification of a “lamb,” as being innocence (concerning which just above, n. 3994). That the “black in the lambs” here signifies the first state of innocence, is because at first the own of the man who is being regenerated reigns; for he supposes that he does what is good from his own, and also he must do it as if from his own, in order that he may be endowed with a heavenly own (see n. 1712, 1937, 1947, 2882, 2883, 2891). This is the reason why by the “black among the lambs” is here signified the first state of innocence.

(4002) Stolen is this by me. That this signifies that it was not his, is evident without explication. In the sense of the letter this expression does indeed sound somewhat harsh; but when it passes toward heaven, it loses its harshness, and becomes gentle and mild. A similar expression occurs in Matthew: Watch therefore, for ye know not what hour your Lord will come. But know this, that if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken through (Matt. 24:42-43). And in John: If thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee (Rev. 3:3). In the same: Behold I come as a thief, blessed is he that watcheth, and keepeth his garments (Rev. 16:15). These expressions are used concerning the Lord; "as a thief" merely signifies that which is unlooked for and unexpected. In the internal sense "to steal" denotes to claim for self that which is the Lord's, namely, good and truth; and as in the beginning of regeneration all do this, and as this is the first state of innocence (see n. 4001), the expression is milder than it sounds in the letter. Consequently, "stolen is this by me" signifies that it was not his.

(4003) Verses 34-36. And Laban said, Behold, I would it might be according to thy word. And he removed that day the he-goats that were party-colored and spotted, and all the she-goats that were speckled and spotted, everyone that had white in it, and all the black among the lambs, and gave them into the hand of his sons. And he set a way of three days between himself and Jacob; and Jacob fed the rest of Laban's flocks. "And Laban said, Behold I would it might be according to thy word," signifies consent; "and he removed that day the he-goats that were party-colored and spotted," signifies that those truths of good were separated that were scattered over and mingled with the evils and falsities that were proper to the good signified by "Laban;" "and all the she-goats that were speckled and spotted," signifies their goods in which evils and falsities were mingled; “everyone that had white in it,” signifies truth; “and all the black among the lambs,” signifies the own of innocence; “and gave them into the hand of his sons,” signifies that they were given to truths; “and he set a way of three days between himself and Jacob,” signifies that their state was altogether separated; “and Jacob fed the rest of Laban’s flocks,” signifies that from what was left he took those goods and truths that could be conjoined.

(4004) And Laban said, Behold, I would it might be according to thy word. That this signifies consent, is evident without explication.

(4005) And he removed that day the he-goats that were party-colored and spotted. That this signifies that those truths of good were separated that were scattered over and mingled with the evils and falsities that were proper to the good signified by "Laban," is evident from the signification of "removing," as being to separate; and from the signification of "he-goats," as being the truths of good (concerning which below); and from the signification of "party-colored," as being things scattered over and mingled with evils (concerning which also in what follows); and from the signification of "spotted," as being things that are scattered over and mingled with falsities (concerning which above). "He-goats" are here mentioned, and then "she-goats," for the reason that "he-goats" [capri] signify the truths of good; and "she-goats," the goods of truth; the difference between which is described above (n. 3995). [2] An accurate distinction is made in the Word between the males and the females, as is evident from the sacrifices and burnt-offerings, in relation to which a specific command was given as to what should be offered, whether a he-lamb or a she-lamb, whether a she-goat or a he-goat, whether a sheep or a ram, and so on; from all which it may be seen that one thing was signified by the male, and another by the female. By the "male" in general is signified truth; and by the "female" good. Here therefore by the "he-goats" are signified the truths of good; and by the "she-goats" presently mentioned, the goods that are adjoined to them. And as the difference between these is of such a nature, it is also said that he removed the party-colored he-goats, but not the speckled ones, as is said of the she-goats; for "party-colored" signifies truth scattered over and mingled with evils; whereas "speckled" signifies good scattered over and mingled with evils (see n. 3993). Truth mingled with evils is properly of the understanding, but good mingled with evils is properly of the will. This is the difference. That all these are from the good signified by "Laban" is evident, because they were from Laban's flock; for by a "flock" in the Word is signified good and truth, or what is the same, those who are in good and truth, and who are therefore of the Lord's church. [3] This arcanum cannot be explained further, because it cannot become plain except to an apprehension instructed in truths and goods, and at the same time enlightened. For it must be known what the truths of good are, and what the goods that are from them; and also that from the one good here represented by Laban so many various things can be separated. They who have no knowledge of these subjects do not know that in every good there are innumerable things, so many in fact that they can scarcely be classified into general kinds by the most learned man. For there are goods that are procured by means of truths; there are truths born from these goods; and again goods procured by means of these truths. There are also truths born of goods, and this also in a series; there are goods that are mingled with evils; and truths that are mingled with falsities, as described above (n. 3993); and the minglings and temperings of these are so various and manifold as to exceed myriads of myriads; and they are also varied according to all the states of life; and the states of life are varied in general in accordance with the man's age, and specifically in accordance with his affections of all kinds. From this it may in some measure be apprehended that from the good of Laban there could be separated so many various things; of which some were adjoined to the truths signified by the sons of Jacob; some were left behind; and from these others were derived. But as before said these things are of such a nature as not to fall into the understanding unless it is instructed and at the same time enlightened.

(4006) And all the she-goats that were speckled and spotted. That this signifies their goods, in which evils and falsities were mingled, is evident from the signification of "she-goats" as being the goods of truth (see n. 3995); here, the goods that had been adjoined to the truths (concerning which, n. 4005); from the signification of "speckled," as being the goods with which evils are mingled; and from the signification of "spotted," as being the truths with which falsities are mingled (see n. 3993, 3995).

(4007) Every one that had white in it. That this signifies in which there is truth, is evident from the signification of "white," as being truth, but properly the Lord's righteousness and merit, and derivatively the Lord's righteousness and merit in man (see n. 3301, 3993). The reason why "white" has this signification, is that the light of heaven, which is from the Lord and is the source of brightness and whiteness, signifies truth; and therefore that which is enlightened by that light, and becomes shining and bright, is that which is called the Lord's righteousness and merit in man. They who from good acknowledge and receive the Lord’s righteousness, and reject their own righteousness, are they who are specifically signified by “righteous,” concerning whom the Lord says in Matthew: The righteous shall shine as the sun in the kingdom of their Father (Matt. 13:43). [2] That “shining or bright white” has this signification, is evident also from other passages in the Word; as in Moses: His eyes shall be redder than wine, and his teeth whiter than milk (Gen. 49:12); speaking of Judah, by whom is represented the Lord as to the Divine of His love; and in the internal sense, the celestial kingdom; and thus the celestial man (as may be seen above, n. 3881). The “eyes being redder than wine” signifies the Divine wisdom; and the “teeth whiter than milk,” the Divine righteousness. In David: Thou shalt purify me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow (Ps. 51:7); “to wash,” and “to be made whiter than snow,” denotes to be purified from sins by the reception and putting on of the Lord’s righteousness. In John: In the midst of the seven candlesticks was one like unto the Son of man; His head and His hairs were white as white wool, as snow; and His eyes were as a flame of fire (Rev. 1:13-14). [3] In the same: Thou hast a few names in Sardis who have not defiled their garments, and they shall walk with Me in white, for they are worthy. He that overcometh shall be clothed in white garments (Rev. 3:4-5). In the same: I counsel thee to buy of Me gold purified in the fire, that thou mayest be rich; and white garments that thou mayest be clothed (Rev. 3:18). Again: There were given to every soul under the altar white robes (Rev. 6:9-11). Again: I saw them standing before the throne, and before the Lamb, arrayed in white robes. And one of the elders said unto me, Who are these clothed in white robes? And whence came they? And I said unto him, My lord, thou knowest. And he said unto me, These are they who come out of the great tribulation, and have washed their robes, and have made their robes white in the blood of the lamb (Rev. 7:9, 13-14). Again: Angels clothed in linen white and shining, and girt about their breasts with golden girdles (Rev. 15:6). Again: I saw and behold a white horse, and he that sat thereon had a bow, and there was given unto him a crown (Rev. 6:2). And again: Afterwards I saw heaven opened, and behold a white horse. His armies in heaven followed Him upon white horses, clothed in fine linen white and clean (Rev. 19:11, 14). [4] In all these passages by "white" is signified the truth of faith; the "white garments" and "white robes" being nothing else. But the truth of faith does not belong to those who believe that they have faith of themselves, and thus are wise from themselves; but to those who believe they have faith and wisdom from the Lord, for to these are faith and wisdom given because they ascribe nothing of truth and good to themselves, still less believe that they have merit through the truths and goods they possess; and less still that they are justified thereby; but only by ascribing them to the Lord; thus all things to His grace and mercy. This is "putting on white garments;" and is also "being made white in the blood of the Lamb." There are two things that are put off by all who enter into heaven, namely, their own and the consequent confidence, and the merit of self or of their own righteousness; and they put on a heavenly own which is from the Lord, and the Lord's merit or righteousness; and the more they put on these, the more interiorly do they come into heaven. These two things are specifically signified by "red" and by "white;" by "red," the good of love which they then have; and by "white," the truth of faith.

(4008) And all the black among the lambs. That this signifies an own that is innocent, is evident from what has been said above (n. 3994), where are the same words.

(4009) And gave them into the hand of his sons. That this signifies that the truths and goods that were separated were given to truths, is evident from the signification of "sons," as being truths (see n. 489, 491, 533, 2623, 3373). "To give into their hand" is to give to their authority and disposal, for by the "hand" is signified power (n. 878, 3387). The truths here signified by "sons" are those called sensuous, because they are of the senses and are the outermost things of the natural mind. For man's natural communicates on the one side with the sensuous things of the body, and on the other side with the rational things of the rational mind. By these intermediates there is effected as it were an ascent from the sensuous things that are of the body and that have been opened toward the world, to the rational things that are of the rational mind and that have been opened toward heaven; and also a descent from these, that is, from heaven to the world; but this is effected in man only. This ascent and descent is that which is treated of in the internal sense of these chapters; and in order that each and all things may be presented representatively, the rational is represented by Isaac and Rebekah; the natural by Jacob and his two women; and the sensuous by their sons. But because in the sensuous, as in the ultimate of order, prior things exist together, as before shown every son represents some general in which they are.

(4010) And he set a way of three days between himself and Jacob. That this signifies that their state was altogether separated, is evident from the signification of "setting a way," as being to be separated; from the signification of "three," as being what is last, complete, or the end (see n. 1825, 2788), and thus altogether separated; and from the signification of "days," as being states (n. 23, 487, 488, 493, 893, 2788, 3462).

(4011) And Jacob fed the rest of Laban's flocks. That this signifies that from what was left he took those goods and truths that could be conjoined, is evident from the signification of "flocks," as being goods and truths (see n. 343, 2566, 3767, 3768, 3772, 3783). That "to feed the rest of the flocks" denotes to take from what was left those goods and truths that could be conjoined, is evident from what follows, for there this is the subject treated of.

(4012) Verses 37-40. And Jacob took him a fresh rod of poplar, and hazel, and plane-tree, and peeled white peelings on them, laying bare the white that was upon the rods. And he set the rods which he had peeled in the gutters, in the watering troughs, whither the flocks came to drink, over against the flocks; and they grew warm when they came to drink. And the flocks grew warm at the rods, and the flocks brought forth party-colored, speckled, and spotted. And Jacob separated the lambs, and set the faces of the flock toward the party-colored, and all the black in the flock of Laban; and he put for himself droves for himself alone, and put them not unto Laban's flock. "And Jacob took him a fresh rod of poplar," signifies the power proper to natural good; "and hazel, and plane-tree," signifies the derivative power of natural truths; "and peeled white peelings on them, laying bare the white that was upon the rods," signifies a disposition into order by the interior power of truth; "and he set the rods which he had peeled in the gutters," signifies further preparation; "in the watering troughs, whither the flocks came to drink," signifies the affections of truth; "over against the flocks; and they grew warm when they came to drink," signifies even to ardor of affection, that they might be conjoined; "and the flocks grew warm at the rods," signifies the effect from His own power; "and the flocks brought forth party-colored, speckled, and spotted," signifies that thereby natural good itself had such things from the mediate good signified by "Laban;" "and Jacob separated the lambs," signifies as to innocence; "and set the faces of the flock toward the party-colored," signifies to truths scattered over with evils and falsities; "and all the black," signifies to such a state; "in the flock of Laban," signifies in the good signified by "Laban;" "and he put for himself droves for himself alone," signifies the separation of the goods and truths by His own power; "and put them not unto Laban's flock," signifies absolute separation from the good signified by "Laban."

(4013) And Jacob took him a fresh rod of poplar. That this signifies the power proper to natural good, is evident from the signification of a "rod," as being power; and from the signification of "poplar," as being the good of the natural (concerning which below). A "rod" is frequently mentioned in the Word, and everywhere signifies power, both from its being used by shepherds for exercising power over their flocks, and from its serving for the support of the body, and as it were for the right hand; for by the "hand" is signified power (n. 878, 3387). And as this was the signification of a "rod," rods were in ancient times used by kings, and hence the royal badge was a short staff, and also a scepter. Nor were rods used by kings only, but also by priests and prophets, that they also might by their rods signify the power that belonged to them, as for instance did Aaron and Moses. This was the reason why Moses was so frequently commanded to stretch out his rod, and at other times his hand, when miracles were being performed; for Divine power was signified by the "rod;" and by the "hand." It was because a "rod" signifies power that the Egyptian magi made use of it when they performed their magical miracles; and it is from this that magicians are now represented with rods in their hands. All this shows that "rods" signify power. [2] But in the original language the rods used by shepherds, and also by kings, as well as those of priests and prophets, are expressed by another word; here, by a word that denotes a traveler's staff, and also a shepherd's rod, as may be seen from other passages (Gen. 32:10; Exod. 12:11; 1 Sam. 17:40, 43; Zech. 11:7, 10). In the present case the rod is not spoken of as supporting the hand, but as a stick cut from a tree, namely, from a poplar, a hazel, and a plane-tree, to set in the watering-troughs before the faces of the flock; but still it has the same signification, for by it is described in the internal sense the power of natural good, and derivatively of natural truths. [3] As regards the poplar, of which the rod was made, be it known that trees in general signify perceptions and knowledges, perceptions when predicated of the celestial man, but knowledges when predicated of the spiritual man (see n. 103, 2163, 2682, 2722, 2972). Hence trees specifically signify goods and truths, for these pertain to perceptions and knowledges. Some kinds of trees, such as olives and vines, signify the interior goods and truths that are of the spiritual man; and some kinds, such as the poplar, hazel, and plane, signify the exterior goods and truths that are of the natural man. And as in ancient times each tree signified some particular kind of good and truth, the worship held in groves was in accordance with the kinds of trees (n. 2722). The poplar here mentioned is the white poplar, so called from its whiteness from which comes its name. For this reason the "poplar" signified the good that is from truth; or what is the same, the good of truth; as also in Hosea 4:13; but there falsified.

(4014) And hazel, and plane-tree. That this signifies the derivative power of natural truths, is evident from the signification of the "hazel" and the "plane-tree," as being natural truths. That this is the signification of these trees cannot be so evident from other places in the Word, as they are not named elsewhere, except the “plane-tree” in Ezekiel: The cedars in the garden of God did not hide him, the fir-trees were not like his boughs, and the plane-trees were not as his branches, nor was any tree like unto him in his beauty (Ezek. 31:8); where the subject treated of is the knowledges and rational things that appertain to the man of the spiritual church. The “garden of God” is the spiritual church; the “cedars” are rational things the “fir-trees” and “plane-trees,” are natural things; the “fir-trees,” natural things as to good; and the “plane-trees,” as to truth.

(4015) And peeled white peelings on them, laying bare the white that was upon the rods. That this signifies a disposition into order by the interior power of truth, is evident from the signification of “peeling” and of “peelings,” as being the removal of exterior things in order that interior ones may come to light, thus barings or strippings; from the signification of “white,” as being truth (see n. 3993, 4007); and from the signification of a “rod,” as being power (see n. 4013); here, interior power, because upon the rods under the bark. Disposition into order by the interior power of truth, is the power of the interior man acting into the exterior, or of the spiritual man into the natural; for all disposition into order of the good and truth in the natural man comes from the spiritual man (that is, through the spiritual man from the Lord), and in fact through the truth therein; for the Lord inflows into the good of the spiritual or interior man; and through the truth therein into the natural man; but not immediately through the good, until the man has been regenerated; and therefore all the disposition into order in the natural man is effected by the interior man. The natural, or natural man, cannot possibly be disposed into order (that is, be regenerated) in any other way. That this is done by the interior man is evident from the acknowledgment of truth, which unless it is made by the interior man is not acknowledgment; and also from conscience, which is the acknowledgment of truth by the interior man; and also from perception. As disposition into order is effected by the interior man by means of truth, power is predicated of truth, and also the "rod" by which power is signified; as well as the "hand," by which also power is signified (n. 3091); as may be confirmed by very many passages in the Word. Not that there is power in truth from itself, but in good; and thus in truth from good; that is, in truth through good from the Lord. This shows to some extent what is meant by the disposition into order of the interior power of truth. In the supreme sense, in which the Lord is treated of, His own power is signified; for the Divine has its own power, because this is from no other.

(4016) And he set the rods that he had peeled in the gutters. That this signifies further preparation, is evident from what follows; for it there treats of the effect of the interior power of truth in the natural, power being signified by the "rods" (n. 4013, 4015); disposition into order by the interior man, by "peeling" (n. 4015); and the good of truth in the natural by the "gutters" (n. 3095).

(4017) In the watering troughs, whither the flocks came to drink. That this signifies the affections of truth, is evident from the signification of “water,” as being knowledges and memory-knowledges, which are the truths of the natural man (see n. 28, 2702, 3058); from the signification of “drinking troughs” or “watering troughs,” which as being containants of water, are in the internal sense the goods of truth, goods being the containants of truth (see n. 3095); and from the signification of “coming to drink,” as being the affection of truth. That “coming to drink” is the affection of truth, is because it involves thirst; for “thirst” in the Word signifies appetite and desire, and thus the affection of knowing and imbibing truth, and this because “water” signifies truth in general; whereas “hunger” signifies appetite, desire, and thus the affection of becoming imbued with good; and this because “bread,” which is used for food in general (n. 2165), signifies good. Thus it is evident that these words signify the affections of truth.

(4018) Over against the flocks; and they grew warm when they came to drink. That this signifies even to ardor of affection that they might be conjoined, is evident from the signification of “growing warm in coming to drink,” as being the ardor of affection. That “growing warm” signifies ardor, is manifest; and that “coming to drink” signifies the affection of truth, may be seen just above (n. 4017). That “over against the flocks” signifies that they might be conjoined (namely, the truths and goods in the natural), is because it involves looking upon, and the affection excited thereby, for in this manner are spiritual things conjoined. Moreover, all the implantation of truth and good, and also all conjunction, is wrought by means of affection. Truths and goods that are learned, but with which the man is not affected, do indeed enter into the memory, but adhere there as lightly as a feather to a wall, which is blown away by the slightest breath of wind. [2] With the things which enter into the memory the case is this: Those which enter without affection fall into its shade; but those which enter with affection come into its light; and the things that are in light there are seen and appear clearly and vividly whenever a similar subject is called up; but not so those which lie hid round about in the shade. Such is the effect of the affection of love. It may be seen from this that all the implantation of truth, and the conjunction thereof with good, is effected by means of affection; and the greater the affection, the stronger the conjunction. The "ardor of affection" is here inmost affection. [3] But truths cannot be implanted in good and conjoined with it, except by means of the affections of truth and good, which affections well forth as from their fountains, from charity toward the neighbor, and from love to the Lord. But evils and falsities are implanted and conjoined by means of the affections of evil and falsity, which affections well forth as from their fountains, from the love of self and of the world. This being the case, and as the subject here treated of in the internal sense is the conjunction of good and truth in the natural man, therefore here and in what follows mention is made of the growing warm of the flock when they came to drink, by which such things are signified.

(4019) And the flocks grew warm at the rods. That this signifies the effect from His own power, is evident from the signification of “growing warm” as being the effect, that is, of the affection (n. 4018); and from the signification of the “rods,” as being His own power (see above, n. 4013, 4015).

(4020) And the flocks brought forth party-colored, speckled, and spotted. That this signifies that thereby natural good had such things from the mediate good signified by “Laban,” is evident from the signification of “bringing forth,” as being acknowledgment and conjunction (see n. 3911, 3915); from the signification of “party-colored,” as being the truths with which evils are mingled (n. 4005); from the signification of “speckled,” as being the goods with which evils are mingled; and from the signification of “spotted,” as being the truths with which falsities are mingled (concerning which, n. 3993, 3995, 4005). Such are the things here signified, and which coming from the good signified by “Laban” accrued to the good of natural truth represented by Jacob.

(4021) And Jacob separated the lambs. That this signifies in respect to innocence, is evident from the signification of “lambs,” as being innocence (see above, n. 3994). It is said “in respect to innocence,” because in what now follows the subject treated of is the disposition into order of the good and truth of the natural, that it may receive and apply innocence.

(4022) And set the faces of the flock toward the party-colored. That this signifies to truths that are scattered over with evils and falsities, is evident from the signification of “party-colored,” as being truth that is scattered over and mingled with evils (see n. 4005, 4020).

(4023) And all the black. That this signifies to such a state, namely, that which is signified by the "black in the lambs" (concerning which state see n. 3994, 4001).

(4024) In the flock of Laban. That this signifies in the good signified by "Laban," is evident from the signification of a "flock," and from the representation of Laban, as being good, namely, mediate good, by means of which the natural has goods and truths (concerning which above).

(4025) And he put for himself droves for himself alone. That this signifies the separation of the goods and truths by His own power, is evident from the signification of "droves," or of the "flock," as being goods and truths; and from the signification of "putting for himself, for himself alone," as being to separate those things which have been procured by His own power. In the supreme sense here the subject treated of is the Lord, how He made His natural Divine, and this from His own power, but still by means according to order. The goods and truths that He made Divine in Himself are here the "droves, which he put for himself, for himself alone."

(4026) And put them not unto Laban's flock. That this signifies absolute separation from the good signified by "Laban," is evident from what has now been said, and thus without further explication. For goods and truths Divine were altogether separated from the goods and truths that derive anything from what is human, because they are beyond them, and become infinite.

(4027) The things which have been here unfolded as to the internal sense of the words, are too interior and too arcane to admit of being clearly set forth to the understanding. For the subject treated of in the supreme sense is the Lord, how He made His natural Divine; and in the representative sense, how He makes man's natural new when He regenerates him. All these things are here fully presented in the internal sense. [2] The things here contained in the supreme sense concerning the Lord, how by His own power He made the natural in Himself Divine, are such as surpass even the angelic understanding. Something of them may be seen in the regeneration of man, because man's regeneration is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490). Of this regeneration man may have some idea (no one, however, except the man who has been regenerated), but only an obscure idea so long as he lives in the body; for the corporeal and worldly things in which even such a man is, continually cast shadows on his mind and keep it in lower things. But they who have not been regenerated can have no apprehension of the matter, being without knowledges because without perceptions; nay, they know nothing whatever of what regeneration is, nor do they believe that it is possible. They do not even know what the affection of charity is by means of which regeneration is effected; and therefore they do not know what conscience is; still less what the internal man is; and less still what is the correspondence of the internal man with the external. The words they may indeed know, and many do know them, but they are ignorant of the thing. Seeing therefore that even the idea of these things is wanting, however clearly the arcana here contained in the internal sense should be set forth, it would still be like presenting something to sight in the dark, or telling something to the deaf. Moreover, the affections of the love of self and of the world that reign with them do not permit them to know, nor even to hear such things; for they immediately reject them, nay, spew them out. Very different is the case with those who are in the affection of charity. These are delighted with such things; for the angels with them are in their happiness when the man is in them, because they are then in things that treat of the Lord, in whom they are; and also in those which treat of the neighbor and his regeneration. From the angels (that is, through the angels from the Lord) delight and bliss flow in with the man who is in the affection of charity while reading these things, and more so when he believes what is holy to be within them, and still more when he apprehends anything of that which is contained in the internal sense. [3] The subject here treated of is the influx of the Lord into the good of the internal man, and indeed through the good into the truth therein; also the influx therefrom into the external or natural man, and the affection of good and truth into which the influx takes place; and also the reception of truth and its conjunction with the good therein; and likewise the good that serves as a means, here signified by "Laban" and his "flock." Concerning these subjects the angels, who are in the internal sense of the Word, or to whom the internal sense is the Word, see and perceive innumerable things of which scarcely anything can come to man's understanding; and that which does come to it falls into his obscurity-which is the reason why these things are not explained more particularly.

(4028) Verses 41, 42. And it came to pass in every growing warm of the flock of those that came together first, that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods. And to the flock that came together later he did not set them; and those that came together later were Laban's, and those that came together first were Jacob's. "And it came to pass in every growing warm of the flock of those that came together first," signifies the things that were spontaneous; "that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods," signifies things called forth and conjoined by His own power; "and to the flock that came together later he did not set them," signifies things that are compulsory; "and those that came together later were Laban's," signifies that these things were left behind; "and those that came together first were Jacob's," signifies that the spontaneous things, or those which were from his freedom, were conjoined.

(4029) And it came to pass in every growing warm of the flock that came together first. That this signifies those things which were spontaneous, is evident from the signification of "growing warm," as being the ardor of affection and its effect (n. 4018, 4019); from the signification of "flock," as being truth and good (concerning which also above); and from the signification of "those that came together first," as being things spontaneous. That "those that came together first" signify things spontaneous, is evident from the connection of things in the internal sense, and also from the fact that whatever is from affection is spontaneous, especially that which is from the ardor of affection, which is signified by "growing warm," for which reason their growing warm is spoken of twice in this verse; and also from the derivation of the word in the original language, as meaning conjunction by the inmost of love. Moreover the conjunction of truth and good in the natural is here treated of, which is not effected except by what is spontaneous, that is, in freedom. This shows that "in every growing warm of the flock of those that came together first," or "in every growing warm of those of the flock that came together first," signifies truths and goods which are spontaneous or from freedom, or what is the same, those which are from the utmost affection. (That everything which is of love or affection is free, see n. 2870; also that all conjunction of truth and good takes place in freedom, and that there is no conjunction in what is compulsory, n. 2875, 3145, 3146, 3158; and therefore all reformation and regeneration are effected by means of freedom, n. 1937, 1947, 2876-2881; if this could be effected by means of what is compulsory, all would be saved, n. 2881.)

(4030) That Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods. That this signifies things called forth and conjoined by His own power, is evident from the signification of "rods," as being power; and when predicated of the Lord, His own power (n. 4013, 4015); and from the signification of "putting them before the eyes of the flock in the gutters that it might grow warm," as being to call forth that they might be conjoined-as is evident from what has been said above concerning the signification of these words (n. 4018, and elsewhere).

(4031) And to the flock that came together later he did not set them. That this signifies things that are compelled, is evident from the signification of "coming together later." That "coming together first" signifies that which is spontaneous or free, has been shown above (n. 4029). That "coming together later" signifies that which is compulsory or not free, is thereby evident, and also from the connection of things in the internal sense; as well as from the fact that "growing warm" is not here spoken of, as it is of those that came together first; for by "growing warm" is signified affection, and there the ardor of affection. Whatever is not from affection is from what is not spontaneous, or not free, for everything spontaneous or free is of affection or love (n. 2870). The same is evident also from the derivation of the expression in the original language, as meaning deficiency; for when ardor of affection is deficient, then freedom ceases; and what is then done is said to be not free, and at last compulsory. [2] That all the conjunction of truth and good is effected in freedom, or from what is spontaneous, and consequently all reformation and regeneration, may be seen from the passages cited above (n. 4029); and consequently that in the absence of freedom (that is, by compulsion) no conjunction, and thus no regeneration, can be effected. (What freedom is, and whence it is, may be seen above, n. 2870-2893, where man's freedom is treated of.) He who while reasoning concerning the Lord's

Providence, man's salvation, and the damnation of many, is not aware that no conjunction of truth and good, or appropriation, and thus no regeneration, can be effected except in man's freedom, casts himself into mere shades, and consequently into grave errors. For he supposes that if the Lord wills, He can save everyone, and this by means innumerable-as by miracles, by the dead rising again, by immediate revelations, by the angels withholding men from evil and impelling them to good by an open strong force, and by means of many states, on being led into which a man performs repentance, and by many other means. [3] But he does not know that all these means are compulsory, and that no man can possibly be reformed thereby. For whatever compels a man does not impart to him any affection; or if it is of such a nature as to do this, it allies itself with the affection of evil. For it appears to infuse something holy, and even does so; but when the man's state is changed, he returns to his former affections, namely, evils and falsities, and then that holy thing conjoins itself with the evils and falsities, and becomes profane, and is then of such a nature as to lead into the most grievous hell of all. For the man first acknowledges and believes, and is also affected with what is holy, and then denies, and even holds it in aversion. (That they who once acknowledge at heart, and afterwards deny, are those who profane, but not they who have not acknowledged at heart, may be seen above, n. 301-303, 571, 582, 593, 1001, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3898.) For this reason open miracles are not wrought at the present day, but miracles not open, or not conspicuous; which are such as not to inspire a sense of holiness, or take away man’s freedom; and therefore the dead do not rise again, and man is not withheld from evils by immediate revelations, or by angels, or moved to good by open force. [4] Man’s freedom is what the Lord works in, and by which he bends him; for all freedom is of his love or affection, and therefore of his will (n. 3158). If a man does not receive good and truth in freedom, it cannot be appropriated to him, or become his. For that to which anyone is compelled is not his, but belongs to him who compels, because although it is done by him, he does not do it of himself. It sometimes appears as if man were compelled to good, as in temptations and spiritual combats; but that he has then a stronger freedom than at other times, may be seen above (n. 1937, 1947, 2881). It also appears as if man were compelled to good, when he compels himself to it; but it is one thing to compel one’s self, and another to be compelled. When anyone compels himself, he does so from a freedom within; but to be compelled is not from freedom. This being the case, it is evident into what shades, and thus into what errors, those are able to cast themselves who reason concerning the Providence of the Lord, the salvation of man, and the damnation of many, and yet do not know that it is freedom by which the Lord works, and by no means compulsion; for compulsion in things of a holy nature is dangerous, unless it is received in freedom.

(4033) And those that came together later were Laban’s. That by this is signified that these compulsory things were left behind; and that by those that came together first were Jacob's is signified that things spontaneous, or those that are from freedom, were conjoined, is evident from what has been said just above (n. 4029, 4031). By compulsory things are here signified those that were not conjoined, and that could not be conjoined; and by things spontaneous are signified those that had been conjoined, and also such as could be conjoined. That the latter also are meant is because things spontaneous are according to the affections and their quality. After the good signified by "Laban" and his "flock" has subserved the uses spoken of above, it is then separated. This separation is treated of in the following chapter.

(4034) Verse 43. And the man spread himself abroad exceeding greatly, and he had many flocks, and maidservants, and menservants, and camels, and asses. "And the man spread himself abroad exceeding greatly," signifies multiplication; "and he had many flocks," signifies the consequent interior goods and truths; "and maidservants, and menservants," signifies the mediate goods and truths; "and camels, and asses," signifies the truths of good, exterior and external.

(4035) And the man spread himself abroad exceeding greatly. That this signifies multiplication (namely, of good and truth), is evident from the signification of "spreading himself abroad," as being to be multiplied; that it was immeasurably is signified by "exceeding greatly."

(4036) And he had many flocks. That this signifies the consequent interior goods and truths, is evident from the signification of “flocks,” as being goods and truths (n. 343); and that these are interior, see above (n. 2566, 3783).

(4037) And maidservants, and menservants. That this signifies the mediate goods and truths (that is, the natural goods and truths themselves), is evident from the signification of “maidservants,” as being the affections of the natural, and therefore its goods (n. 1895, 2567, 3835, 3849); and from the signification of “menservants” as being memory-knowledges, which are the truths of the natural man (n. 2567, 3019, 3020, 3409).

(4038) And camels, and asses. That this signifies the truths of good, exterior and external, is evident from the signification of “camels,” as being general memory-knowledges of the natural man (see n. 3048, 3071, 3143, 3145-general memory-knowledges are the lower or more exterior truths of good), and from the signification of “asses,” as being still lower, that is, the external, truths of natural good (see n. 2781). What the interior goods and truths are; also the mediate ones; and likewise the exterior and external ones, may be seen from what was said above (n. 4009). [2] Speaking generally, there are in man three things, namely, the corporeal, the natural, and the rational. The corporeal is the outermost, the natural is the intermediate, and the rational is the interior. So far as one of these reigns in man above another, he is said to be either corporeal, or natural, or rational. These three parts of man communicate in a wonderful manner; the corporeal with the natural, and the natural with the rational. When first born, man is merely corporeal, but within has the capacity of being perfected. Afterwards he becomes natural, and at last rational; from which it may be seen that there is communication of one part with another. The corporeal communicates with the natural by means of the senses, and does so in a distinct and separate manner by those which belong to the understanding, and by those which belong to the will, for both of these faculties must be perfected in man in order that he may become and may be a man. The senses of sight and hearing are especially those which perfect his intellectual faculty; and the other three senses have especial regard to the will. By means of these senses man's corporeal communicates with his natural, which as before said is the middle part. For the things that enter by the senses, place themselves in the natural as in a kind of receptacle, which is the memory. The delight, the pleasure, and the desire therein, belong to the will, and are called natural goods; and the memory-knowledges belong to the understanding, and are called natural truths. [3] By means of the things just spoken of, man's natural communicates with his rational, which as before said, is the interior part. Such things as elevate themselves from the natural toward the rational, also place themselves in the rational, as in a kind of receptacle, which is the interior memory (concerning which see above, n. 2469-2480). What is blessed and happy therein belongs to the will, and is of rational good; and the interior mental views of things and perceptions belong to the understanding, and the things that belong to these are called rational truths. These three are what constitute man, and there are communications among the three. The external senses are the means by which man's corporeal communicates with his natural; and the interior senses are those by which man's natural communicates with his rational. And therefore those things in the natural that partake of the external senses, which are proper to the body, are those which are called the exterior and external truths of good; but those which partake of the internal senses which are proper to his spirit, and which communicate with the rational, are what are called interior goods and truths. Those which are between the two, and partake of both, are what are called mediate goods and truths. These three are in order from the interiors, and are what are signified in the internal sense by "flocks, and maidservants, and menservants, and camels, and asses."

(4039) CONTINUATION CONCERNING THE GRAND MAN, AND CONCERNING CORRESPONDENCE HERE, CONCERNING THE CORRESPONDENCE WITH THE CEREBRUM AND THE CEREBELLUM. The correspondence of the heart and lungs with the Grand Man, or heaven, was treated of at the end of the preceding chapter. Here the subject to be treated of is the correspondence of the cerebrum and the cerebellum, and of the medullas connected with them. But before entering upon this correspondence, some things must be premised concerning the form of the brain in general, whence it is, and what it represents.

(4040) When the brain is denuded of the skull and the integuments that encompass it, there are seen therein wonderful circumvolutions and foldings, within which are situated the substances called cortical. From these run out fibers which constitute the medulla of the brain. These fibers proceed thence through the nerves into the body, and there perform functions in accordance with the orders and determinations of the brain. All these things are in exact accordance with the heavenly form; for such a form is impressed by the Lord on the heavens, and thence on the things that exist in man, and especially on his cerebrum and cerebellum.

(4041) The heavenly form is amazing, and quite surpasses all human intelligence; for it is far above the ideas of the forms that a man can possibly conceive of from worldly things, even with the aid of analysis. All the heavenly societies are arranged in order in accordance with this form, and wonderful to say there is a gyration according to these forms, of which angels and spirits are not sensible. This is like the daily movement of the earth round its axis, and its annual movement round the sun, which its inhabitants do not perceive. It has been shown me of what nature is this heavenly form in the lowest sphere; it was like the form of the circumvolutions seen in the human brains. This flow (that is, these gyrations) it was given me perceptibly to see, and this continuously for several days; and in this way I was assured that the brain is formed in accordance with the form of the flow of heaven. But the interior things therein, which do not appear to the eye, are in accordance with the interior forms of heaven, which are quite incomprehensible; and I was told by the angels that from this it can be seen that man has been created according to the forms of the three heavens; and that in this way the image of heaven has been impressed upon him, so that man is a little heaven in the least form; and that this is the source of his correspondence with the heavens.

(4042) Hence then it is that through man alone is there a descent from the heavens into the world, and an ascent from the world into the heavens. It is the brain and its interiors through which the descent and ascent is effected; for there are the very beginnings, or the first and the last ends, from which each and all of the things of the body flow forth and are derived. There also is the source of the thoughts of the understanding, and of the affections of the will.

(4043) The reason why the still more interior forms, which are also more universal, are as before said not comprehensible, is that when forms are mentioned, they carry with them the idea of space and also of time; and yet in the interiors, where heaven is, nothing is perceived by spaces and times, because these belong to nature, but by states and their variations and changes. But as the variations and changes cannot as before said be conceived by man without the aid of such things as are of form, and without such things as are of space and time, when yet these do not exist in the heavens, it may be seen how incomprehensible these things are, and also how unutterable. And as all human words, by means of which these things must be uttered and comprehended, involve natural things, they are inadequate to express them. In the heavens such things are presented to view by means of variations of heavenly light and heavenly flame, which are from the Lord; and this in such and so great a fullness, that thousands and thousands of perceptions could scarcely fall into anything that is perceptible by man. And yet the things that are taking place in the heavens are represented in the world of spirits by means of forms to which the forms seen in the world bear some resemblance.

(4044) Representations are nothing but images of spiritual things in natural ones, and when the former are rightly represented in the latter, the two correspond. Yet the man who knows not what the spiritual is, but only the natural, is capable of thinking that such representations and derivative correspondences are impossible, for he might say to himself, How can the spiritual act upon the material? But if he will reflect upon the things taking place in himself every moment, he may be able to gain some idea of these matters; namely, how the will can act upon the muscles of the body, and effect real actions; also how thought can act upon the organs of speech, moving the lungs, trachea, throat, tongue, and lips, and thus produce speech; and also how the affections can act on the face, and there present images of themselves, so that another often thereby knows what is being thought and felt. These examples may give some idea of what representations and correspondences are. As such things are now presented in man, and as there is nothing that can subsist from itself, but only from some other, and this again from some other, and finally from the First, and this by a nexus of correspondences, they who enjoy some extension of judgment may draw the conclusion that there is a correspondence between man and heaven; and further, between heaven and the Lord who is the First.

(4045) As there is such a correspondence, and as heaven is distinguished into many lesser heavens, and these into still lesser ones, and everywhere into societies, there are heavens that bear relation to the cerebrum and cerebellum in general, and in these heavens there are those who relate to the parts or members in the brains; those who relate to the dura mater, to the pia mater, to the sinuses, and also to the corpora and the cava there, as the corpus callosum, the corpora striata, the lesser glands, the ventricles, the infundibulum, and so forth; so that the quality of those who relate to the one part or the other has been disclosed to me, as may be seen from what follows.

(4046) There appeared a number of spirits at a middle distance above the head, who acted in common by a kind of beating of the heart; but it was as it were a reciprocal undulation downward and upward, with a kind of cold breathing on my forehead. From this I was able to conclude that they were of a middle sort, belonging both to the province of the heart and to that of the lungs, and also that they were not interior spirits. The same spirits afterwards presented a flaming light, gross but yet luminous, which first appeared under the left side of the chin, afterwards under the left eye, and then above the eye, but it was dim and yet flaming, not shining white. From these things I was enabled to know their quality, for lights indicate affections, also degrees of intelligence. [2] When I afterwards applied my hand to the left side of the skull or head, I felt a pulsation under the palm, undulating in a similar manner downward and upward; from which indication I knew that they belonged to the brain. When I asked who they were, they were not willing to speak. It was said by others that they do not willingly speak. Being at last compelled to speak, they said that if they did so their quality would be disclosed. I perceived that they were of those who constitute the province of the dura mater, which is the general integument of the cerebrum and the cerebellum. It was then disclosed of what quality they were, for I was permitted to know this by speaking with them. They were (as before when they had lived as men) those who had thought nothing about spiritual and heavenly things, nor had they spoken about them; because they were such as to believe in nothing except that which is natural, and this because they had not been able to penetrate further, but yet had not confessed this unbelief. Nevertheless like others they had worshiped the Divine, had said their prayers, and had been good citizens. [3] There were afterwards others who also flowed into the heartbeat, but by an undulation not downward and upward, but crosswise; and others who flowed in not with a reciprocating action, but more continuously; and also others under whose action the beating jumped from one place to another. It was said that these had relation to the outer lamella of the dura mater, and that they were of those who had thought of spiritual and heavenly things solely from such things as are objects of the external senses, not conceiving of interior things in any other manner. These were heard by me as of the female sex. They who reason concerning the things of heaven, or the spiritual things of faith and love, from outward things of sense, and therefore from what is worldly and earthly, insofar as they make them a one and confound them together, wend their way more and more outward, even to the outer skin of the head, which they represent. Nevertheless provided they have led a good life, these are within the Grand Man, although in its extremes or outermost parts; for everyone is saved who is in the life of good from the affection of charity.

(4047) There appeared others also above the head, whose common action inflowing above the head flowed crosswise from the front backward. And there appeared also others, whose inflowing action was from each temple toward the middle of the brain. It was perceived that these were those who belong to the province of the pia mater, which is the second integument, more closely investing the cerebrum and cerebellum, and communicating with these by the emission of threads. The quality of these I was permitted to know from their speech, for they spoke with me. They were (as they had been in the world) such as did not trust much to their own thought, and therefore did not determine themselves to any fixed and certain thought respecting holy things, but depended on the belief of others, not canvassing whether it was true. That this was their quality was also shown me by the influx of their perception into the Lord’s prayer when I was reading it. For the quality of all spirits and angels whatever may be known from the Lord’s prayer, and this by the influx of the ideas of their thought and of their affections into the contents of the prayer. From this was perceived the quality of these spirits, and furthermore that they could serve the angels as mediums; for there are intermediate spirits between the heavens through whom there is communication. For their ideas were not closed, but were readily opened so that they suffered themselves to be acted upon, easily admitting and receiving influx. Moreover, they were modest and peaceful, and said that they were in heaven.

(4048) There was one who spoke to me close to my head, and I perceived from the sound that he was in a state of tranquillity like that of a kind of peaceful sleep. He inquired about this and that, but with so much prudence that a waking person could not display more. I perceived that the interior angels spoke through him, and that he was in a state to perceive and bring forth what they said. I asked about that state, and told him that he was in such a state. He replied that he speaks nothing but what is good and true, and that he takes notice whether there is anything else, and that if anything else inflows he does not admit it or utter it. As regards his state, he said that it was peaceful, as was also given me to perceive by communication. I was told that such are they who relate to the sinuses, or larger blood vessels in the brain; and that those who were like him relate to the longitudinal sinus, which is between the two hemispheres of the brain, and is there in a quiet state, however much the brain may be in tumult on both sides of it.

(4049) There were some above the head a little toward the front, who spoke with me, speaking pleasantly and inflowing quite gently. They were distinguished from others by the circumstance that they had a constant desire and longing to come into heaven. It was said that such are they who relate to the ventricles or larger cavities of the brain, and who belong to that province. The reason was also added-that it is the nature of the better kind of lymph which is there to return into the brain, for which it has therefore such an endeavor. The brain is heaven, and this endeavor is that desire and longing. Such are the correspondences.

(4050) A certain face was first seen by me above an azure window, but presently withdrew itself within. I then saw a little star near the region of the left eye, and afterward a number of ruddy little stars that sparkled with white. Afterwards I saw the walls of a house, but no roof, the walls being only on the left side; and lastly I saw as it were the starry heaven. As these things were seen in a place where there were evil ones, I supposed that some hideous sight would be presented to me, but the wall soon disappeared, together with the starry heaven, and then there appeared a well, out of which came forth as it were a bright white cloud or vapor; and something also seemed to be pumped up out of the well. [2] I asked what these things signified and represented, and was told that it was a representation of the infundibulum in the brain, above which is the brain itself, which was signified by the starry heaven; and that what was next seen was that vessel, signified by the well and called the infundibulum; and that the cloud or vapor arising from it was the lymph that passes through and is piped out of it; and that this lymph is of two kinds, namely, that mixed with the animal spirits, which is among the useful lymphs; and that mixed with serosities, which is among the excremental lymphs. [3] I was next shown the quality of those who belong to this province, but only those of the viler sort, whom I also saw running about hither and thither, applying themselves to those whom they saw, paying attention to everything, and reporting to others what they heard; and being prone to suspicions, impatient and restless, in close resemblance to the lymph which is therein, and is borne hither and thither; their reasonings being the fluids there which they represent. But these are of the middle sort. [4] But those who have relation to the excremental lymphs are they who drag down spiritual truths to earthly things, and there defile them-as for example, those who when they hear anything about conjugial love apply it to whoredoms and adulteries, and thus drag down the things of conjugial love to these; and the same with everything else. These appeared in front at some distance to the right. But those who are of the good sort are similar to those described just above in n. 4049.

(4051) There are societies which relate to that region in the brain which is called the isthmus, and there are also spirits who relate to the little knots of fibers in the brain, of a glandular appearance, from which there flow forth fibers for various functions; which fibers act as a one in those beginnings or glandules, but diversely in their extremities. One society of spirits to whom such things correspond was brought before me, concerning which I may state that the spirits came in front, and addressed me, saying that they were men. But I was permitted to reply that they were not men endowed with bodies, but were spirits, and thus also men; because everything of the spirit conspires to that which is of man, even to a form like a man endowed with a body, for the spirit is the internal man; and also because men are men from intelligence and wisdom, and not from form; and therefore good spirits, and still more angels, are men more than those who are in the body, because they are more in the light of wisdom. After this reply they said that there were many in their society, and yet not one in it like another. But as it seemed to me impossible that in the other life there could be a society of those who were unlike, I conversed with them about it, and was at last instructed that, though they were unlike, they were nevertheless consociated in respect to their end, which to them was one. They said further that their nature was such that each one acted and spoke in a manner unlike that of any other, and yet they were alike in will and thought. This they also illustrated by an example: when anyone in the society says of an angel that he is the least in heaven, and another says that he is greatest, and a third that he is neither least nor greatest, and this with great variety, their thoughts nevertheless act as a one, because the one who desires to be least is the greatest, and is relatively the greatest for this reason; and yet there is neither least nor greatest, because they do not think of pre-eminence; and it is the same with everything else. Thus are they consociated in first principles, but act diversely in the extreme or outermost things. They applied themselves to my ear and said that they were good spirits, and that such was their manner of speaking. It was said of them that it is not known whence they come, and that they are of the wandering societies.

(4052) Moreover, such is the correspondence of the brain with the Grand Man, that they who are in the first principles or beginnings of good have relation to those things in the brain which are the beginnings, and are called the glands or cortical substances; whereas they who are in the first principles of truth relate to those things in the brains that flow out from these beginnings, and are called fibers; and yet with this difference-that those who correspond to the right side of the brain are those who are in the will of good and thereby in the will of truth; whereas those who correspond to the left side of the brain are those who are in the understanding of good and truth and thereby in the affection of them. This is because those in heaven who are at the Lord's right hand are those who are in good from the will; whereas those who are at His left hand are those who are in good from the understanding. The former are those who are called the celestial; and the latter those who are called the spiritual.

(4053) Hitherto no one has known that there are such correspondences, and I am well aware that men will marvel when they hear of them; and this because they do not know what the internal man is, and what the external, and that the internal man is in the spiritual world, and the external in the natural; and that it is the internal man that lives within the external, and that flows into it and directs it. And yet from this fact, as well as from what has been adduced above in n. 4044, it is possible to know that there is an influx, and that there is a correspondence. That such is the case is most fully known in the other life, and also that what is natural is nothing else than a representation of the spiritual things from which it comes forth and subsists; and that the representation by the natural is precisely in accordance with its correspondence.

(4054) The brain, like heaven, is in the sphere of ends which are uses; for whatever flows in from the Lord is an end looking to the salvation of the human race. This end is that which reigns in heaven, and thereby reigns likewise in the brain; for the brain, which is where the mind is, looks to ends in the body, in order that the body may subserve the soul, so that the soul may be happy to eternity. But there are societies that have no end or purpose of use, except to be among friends, male and female, and to have pleasures there, thus seeking their own gratification only, and making much of themselves exclusively, whether at home or publicly, it being all for the same end. Of such spirits there are at this day more societies than anyone could believe. As soon as they approach, their sphere begins to work, and extinguishes in others the affections of truth and good; and when these have been extinguished, then these spirits are in the pleasures of their friendship. These are the obstructions of the brain, and induce on it stupidity. Many societies of such spirits have been with me, and their presence was perceived by a dullness, sluggishness, and loss of affection; and I have sometimes spoken with them. They are pests and banes, although in the civic life of this world they had appeared good, delightful, witty, and also talented; for they know the proprieties of society, and how to insinuate themselves thereby, especially into friendships. What it is to be a friend to good, or what the friendship of good is, they neither know, nor desire to know. A sad lot awaits them; for at last they live in squalor, and in such stupidity that scarcely any human apprehension remains. For it is the end that makes the man, and such as is the end, such is the man; consequently such is his human after death.

(4055) The subject of the Grand Man, and of correspondence, will be continued at the end of the following chapter.

CHAPTER 31

(4056) In volume 3, by way of preface to chapters 26, 27, 28, 29, and 30, there have been unfolded the things spoken and foretold by the Lord concerning the consummation of the age or Last Judgment, in the twenty-fourth chapter of Matthew, from the third to the twenty-eighth verse. The words which follow there in order remain to be explained, in this place the contents of verses 29, 30, and 31, where we read these words: But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth wail; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send forth His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the end of the heavens even to the end thereof (Matt. 24:29-31).

(4057) What the consummation of the age, or Last Judgment is, has already been explained, namely, that it is the last period of the Church. Its last period is said to be when there is no longer in it any charity and faith; and it has also been shown that there have been several such consummations, or last periods. The consummation of the first church was described by the flood; and the consummation of the second church by the extirpation of the nations in the land of Canaan, and also by the extirpations and cuttings off frequently described in the Prophets. The consummation of the third church is not described in the Word, but is foretold-that is, the destruction of Jerusalem, and the dispersion of the Jewish nation, with which was the church, over the whole world. The fourth consummation is that of the present Christian church, which is foretold by the Lord in the Evangelists, and also by John in Revelation, and which is now at hand.

(4058) In the foregoing verses of this chapter of Matthew there is described the successive vastation of the church; namely, that first they began not to know what good and truth are, but disputed about them; next that they treated them with contempt; in the third place that they did not acknowledge them at heart; and fourthly, that they profaned them. These states are described from the third to the twenty-second verse; and as the truth of faith and the good of charity were still to remain in the midst (that is, with some who are called the "elect") the quality of the state of the truth of faith at that time is described in verses 23 to 28; and in the following verses, now to be explained, there is described the state of the good that is of charity and of love; and also the beginning of a New Church.

(4059) From the particulars contained in these verses it is very manifest that they have an internal sense, and that unless this sense is understood, it is impossible to know what they involve-as that the sun shall be darkened, that the moon shall not give her light, that the stars shall fall from heaven, and that the powers of the heavens shall be shaken; and then that the Lord shall appear in the clouds of heaven, that His angels shall sound with a trumpet, and shall gather together His elect. He who knows not the internal sense of these words, must believe that such things are to come to pass; nay, that the world is to perish, with everything we behold in the universe. And yet that by the Last Judgment there is not meant any destruction of the world, but the consummation or vastation of the church in respect to charity and faith, may be seen above (n. 3353); and is plainly manifest from the words which follow in this same chapter of Matthew: Then shall two men be in the field; the one shall be taken, and the other left; two women shall be grinding at the mill; the one shall be taken, and the other left (Matt. 24:40-41).

(4060) Therefore that by the words now before us there is signified the state of the church at that time in respect to good (that is, as to charity toward the neighbor and love to the Lord), is evident from their internal sense, which is as follows: But immediately after the affliction of those days; signifies the state of the church in respect to the truth of faith (concerning which just above). In the Word the desolation of truth in various places is called "affliction." (That "days" are states may be seen above, n. 23, 487, 488, 493, 893, 2788, 3462, 3785.) From this it is manifest that by these words is signified that after there is no longer any faith, there will be no charity. For faith leads to charity, because it teaches what charity is, and charity receives its quality from the truths of faith; but the truths of faith receive their essence and their life from charity, as has been repeatedly shown in the preceding volumes. [2] The sun shall be darkened, and the moon shall not give her light; signifies love to the Lord, which is the "sun;" and charity toward the neighbor, which is the "moon." "To be darkened and not to give their light" signifies that they will not appear, and thus will vanish away. (That the "sun" is the celestial of love, and the "moon" the spiritual of love; that is, that the "sun" is love to the Lord, and the "moon" charity toward the neighbor, which comes forth through faith, may be seen above, n. 1053, 1529, 1530, 2120, 2441, 2495.) The reason why this is the signification of the "sun and moon," is that in the other life the Lord appears as a sun to those in heaven who are in love to Him, and who are called the celestial; and as a moon to those who are in charity toward the neighbor, and who are called the spiritual (see n. 1053, 1521, 1529-1531, 3636, 3643). [3] The sun and moon in the heavens (that is, the Lord) is never darkened, nor does it lose its light, but it shines perpetually; and so neither is love to the Lord darkened with the celestial, nor does charity toward the neighbor lose its light with the spiritual, in the heavens; nor on earth with those with whom these angels are, that is, those who are in love and charity. Those however who are in no love and charity, but in the love of self and of the world, and consequently in hatred and revenge, bring that "darkening" upon themselves. The case herein is as it is with the sun of this world, which shines continuously; but when the clouds interpose, it does not appear (n. 2441). [4] And the stars shall fall from heaven; signifies that the knowledges of good and truth will perish. Nothing else is signified by "stars" when these are mentioned in the Word (n. 1808, 2849). And the powers of the heavens shall be shaken; signifies the foundations of the church, which are said to be "shaken" and "made to quake" when they perish. For the church on earth is the foundation of heaven, because the influx of good and truth from the Lord through the heavens finally terminates in the goods and truths that are with the man of the church. When therefore the man of the church is in such a perverted state as no longer to admit the influx of good and truth, the powers of the heavens are said to be "shaken." For this reason it is always provided by the Lord that something of the church shall remain; and that when an old church perishes, a new one shall be set up again. [5] And then shall appear the sign of the Son of man in heaven; signifies the appearing of Divine truth at that time; the "sign" signifies the appearing; the "Son of man," the Lord as to Divine truth (see n. 2803, 2813, 3704). It was this appearing or this "sign," concerning which the disciples asked when they said, "Tell us when shall these things be, and what shall be the sign of Thy coming, and of the consummation of the age" (verse 3). For they knew from the Word that when the age should be consummated, the Lord would come; and they learned from the Lord Himself that He would "come again," by which they understood that the Lord would once more come into the world; not yet knowing that the Lord has come whenever the church has been vastated, not indeed in person, as when He assumed the human by birth and made it Divine; but by means of appearings-either manifest, as when He appeared to Abraham in Mamre, to Moses in the bush, to the people of Israel on Mount Sinai, and to Joshua when he entered the land of Canaan; or not so manifest, as by inspirations through which the Word was given, and afterwards through the Word; for the Lord is present in the Word, because all things in the Word are from Him and concerning Him, as may be seen from what has already been frequently shown. This latter is the appearing here signified by the "sign of the Son of man," and which is described in this verse. [6] And then shall all the tribes of the earth wail; signifies that all who are in the good of love and the truth of faith shall be in grief. That "wailing" signifies this, may be seen in Zechariah 12:10-14; and that "tribes" signify all things of good and truth, or of love and faith, and consequently those who are in them, may be seen above (n. 3858, 3926). They are called the "tribes of the earth," because those are meant who are within the church. (That the "earth" is the church may be seen above, n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2928, 3355.) [7] And they shall see the Son of man coming in the clouds of the heavens with power and great glory; signifies that the Word will then be revealed as to its internal sense, in which the Lord is; the "Son of man" is the Divine truth therein (n. 2803, 2813, 3704); the "cloud" is the literal sense; "power" is predicated of the good, and "glory" of the truth, therein. (That these things are signified by "seeing the Son of man coming in the clouds of the heavens," see the preface to the eighteenth chapter.) This is the “coming of the Lord” here meant, and not that He will literally appear in the clouds. Now follows the subject of the setting up of a New Church, which takes place when the old one is vastated and rejected. [8] He shall send forth His angels with a trumpet and a great voice; signifies election, not by visible angels, still less by trumpets, and by great voices; but by the influx of holy good and holy truth from the Lord through angels; and therefore by “angels” in the Word there is signified something of the Lord (n. 1925, 2821, 3039); here, there are signified things that are from the Lord and concerning the Lord. By the “trumpet” and the “great voice” there is signified evangelization, as elsewhere in the Word. [9] And they shall gather together His elect from the four winds, from the end of the heavens even to the end thereof; signifies the setting up of a New Church. The “elect” are those who are in the good of love and of faith (n. 3755-3900); the “four winds” from which they shall be gathered together, are all states of good and truth (n. 3708); “from the end of the heavens to the end of them” denotes the internals and the externals of the church. Such therefore are the things signified by these words of the Lord. GENESIS 31 1. And he heard the words of Laban’s sons, saying, Jacob hath taken all that was our father’s; and from that which was our father’s hath he made all this abundance. 2. And Jacob saw the faces of Laban, and behold he was not at all with him as yesterday and the day before. 3. And Jehovah said unto Jacob, Return unto the land of thy fathers, and to thy nativity, and I will be with thee. 4. And Jacob sent, and called Rachel and Leah to the field unto his flock. 5. And he said unto them, I see your father’s faces, that he is not at all toward me as yesterday and the day before; and the God of my father hath been with me. 6. And ye know that with all my strength I have served your father. 7. And your father hath deceived me, and hath changed my reward ten ways, and God hath not suffered him to do evil with me. 8. If he said thus, The speckled shall be thy reward, then all the flock bare speckled; and if he said thus, The party-colored shall be thy reward, then all the flock bare party-colored. 9. And God hath taken away the acquisition of your father, and hath given it to me. 10. And it came to pass at the time that the flock grew warm, that I lifted up mine eyes, and saw in a dream, and behold the he-goats which leaped upon the flock were party-colored, speckled, and grizzled. 11. And the angel of God said unto me in the dream, Jacob; and I said, Behold me! 12. And he said, Lift up I pray thine eyes, and see all the he-goats which leap upon the flock, party-colored, speckled, and grizzled; for I have seen all that Laban doeth unto thee. 13. I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto me; now arise, go forth out of this land, and return unto the land of thy nativity. 14. And Rachel and Leah answered and said unto him, Have we any longer a portion and inheritance in our father’s house? 15. Are we not counted of him strangers? For he hath sold us, and devouring hath also devoured our silver. 16. For all the riches which God hath taken away from our father, they are ours and our sons’; and now all that God hath said unto thee, do. 17. And Jacob arose, and lifted his sons and his women upon the camels. 18. And he carried away all his acquisition, and all his substance which he had gathered, the acquisition of his purchase, which he had gathered in Paddan-aram, to go to Isaac his father in the land of Canaan. 19. And Laban was gone to shear his flock; and Rachel stole the teraphim which were her father's. 20. And Jacob stole the heart of Laban the Aramean, in that he told him not that he was fleeing. 21. And he fled, he and all that he had; and he arose and passed over the river, and set his face toward the mountain of Gilead. 22. And it was told Laban on the third day, that Jacob was fled. 23. And he took his brethren with him, and pursued after him a way of seven days, and joined him in the mountain of Gilead. 24. And God came to Laban the Aramean in a dream by night, and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil. 25. And Laban came up with Jacob, and Jacob pitched his tent in the mountain; and Laban pitched with his brethren in the mountain of Gilead. 26. And Laban said to Jacob, What hast thou done, that thou hast stolen my heart, and hast carried away my daughters as captives of the sword? 27. Wherefore hast thou concealed thyself to flee? and hast stolen me? and hast not told me? And I would have sent thee away with gladness, and with songs, with timbrel, and with harp. 28. And thou hast not suffered me to kiss my sons and my daughters; now thou hast acted foolishly. 29. Let my hand be to God to do you evil! And the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not with Jacob from good even to evil. 30. And now going thou hast gone, because longing thou hast longed toward thy father’s house; wherefore hast thou stolen my gods? 31. And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force. 32. With whomsoever thou findest thy gods, he shall not live before our brethren; search thou what is with me, and take it to thee. And Jacob knew not that Rachel had stolen them. 33. And Laban came into Jacob’s tent, and into Leah’s tent, and into the tent of the two handmaids, and found them not; and he went out of Leah’s tent, and came into Rachel’s tent. 34. And Rachel had taken the teraphim, and put them in the camel’s straw, and sat upon them; and Laban felt about all the tent, and found them not. 35. And she said to her father, Let there not be anger in the eyes of my lord, that I cannot rise up before thee, for the way of women is upon me. And he searched and found not the teraphim. 36. And Jacob was wroth, and chode with Laban; and Jacob answered and said to Laban, What is my trespass? What is my sin, in that thou hast hotly pursued after me? 37. Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house? Set it here before my brethren and thy brethren, and let them judge between us two. 38. These twenty years have I been with thee, thy sheep and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. 39. The torn I brought not unto thee, I bare the loss of it, from my hand didst thou require it, whether stolen by day or stolen by night. 40. Thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes. 41. These twenty years have I served thee in thy house, fourteen years for thy two daughters, and six years for thy flock, and thou hast changed my reward ten ways. 42. Except the God of my father, the God of Abraham, and the Dread of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen my misery and the weariness of my hands, and judged yesternight. 43. And Laban answered, and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their sons which they have borne? 44. And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee. 45. And Jacob took a stone, and set it up for a pillar. 46. And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap, and they did eat there upon the heap. 47. And Laban called it Jegar-sahadutha, and Jacob called it Galeed. 48. And Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed; 49. And Mizpah; for he said, Jehovah watch between me and thee, for we shall be hidden a man from his fellow. 50. If thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us; see God is witness between me and thee. 51. And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee. 52. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil. 53. The God of Abraham and the God of Nahor judge between us, the God of their father; and Jacob swear by the Dread of his father Isaac. 54. And Jacob sacrificed a sacrifice in the mountain, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mountain. 55. And in the morning Laban arose early, and kissed his sons and his daughters, and blessed them; and Laban departed and returned to his place.

(4061) THE CONTENTS. The subject here treated of in the internal sense is the separation of the good and truth represented by Jacob and his women, from the good signified by "Laban," in order that the former might be conjoined with the Divine from a direct Divine stock; and also the state of both as regards the separation.

(4062) THE INTERNAL SENSE. Verses 1-3. And he heard the words of Laban's sons, saying, Jacob hath taken all that was our father's; and from that which was our father's hath he made all this abundance. And Jacob saw the faces of Laban, and behold he was not at all with him as yesterday and the day before. And Jehovah said unto Jacob, Return unto the land of thy fathers, and to thy nativity, and I will be with thee. "And he heard the words of Laban's sons, saying," signifies the truths of the good signified by "Laban," of what quality they were relatively to the good acquired thereby by the Lord in the natural; "Jacob hath taken all that was our father's," signifies that all things of the good now meant by "Jacob" had been given Him therefrom; "and from that which was our father's hath he made all this abundance," signifies that He gave it to Himself; "and Jacob saw the faces of Laban," signifies a change of state with that good, when the good meant by "Jacob" receded; "and behold he was not at all with him as yesterday and the day before," signifies the state altogether changed toward the good signified by "Jacob," although nothing was taken away from it, but that it had its own as before, except the state in respect to conjunction; "and Jehovah said unto Jacob," signifies the Lord's perception from the Divine; "return unto the land of thy fathers," signifies that He should now betake Himself nearer to good Divine; " and to thy nativity," signifies that He should betake Himself to the derivative truth; "and I will be with thee," signifies that it would then be Divine.

(4063) And he heard the words of Laban's sons, saying. That this signifies the truths of the good signified by "Laban," of what quality they were relatively to the good acquired thereby by the Lord in the natural, is evident from the signification of "sons," as being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the representation of Laban, as being collateral good of a common stock (n. 3612, 3665, 3778), and thus such goods as may serve for the introducing of genuine goods and truths (n. 3974, 3982, 3986e); here, the good that had so served, for its separation is treated of. Jacob's "hearing the words" involves in the internal sense what their quality was relatively to the good acquired by the Lord in the natural, as may be seen from what now follows; for they were words of indignation, and declared that Jacob had taken all that was their father's, and Jacob saw the faces of Laban, that he was not as yesterday and the day before. (That Jacob represents the Lord's natural, and in the foregoing chapter the good of truth therein, may be seen above, n. 3659, 3669, 3677, 3775, 3829, 4009.) [2] How the case is with the good signified by "Laban" relatively to the good of truth represented by Jacob, may be seen from what has been stated and shown in the foregoing chapter. This may be further illustrated by the states of man's regeneration, which in the representative sense is also here treated of. When a man is being regenerated, he is kept by the Lord in a kind of mediate good. This good serves for introducing genuine goods and truths; but after these have been introduced, it is separated from them. Everyone who has learned anything about regeneration and about the new man, can understand that the new man is altogether different from the old; for the new man is in the affection of spiritual and heavenly things, and these produce its delights and pleasantnesses; whereas the old man is in the affections of worldly and earthly things, and these produce its delights and pleasantnesses; consequently the new man has regard to ends in heaven, but the old man to ends in the world. From this it is manifest that the new man is altogether different and diverse from the old. [3] In order that a man may be brought from the state of the old man into that of the new, the concupiscences of the world must be put off, and the affections of heaven must be put on. This is effected by innumerable means, which are known to the Lord alone, and many of which have also been made known by the Lord to angels; but few if any to man. Nevertheless all of them both in general and particular have been made manifest in the internal sense of the Word. When therefore a man, from being the old man is made a new one (that is, when he is being regenerated), it is not done in a moment, as some believe, but through a course of years; nay, during the man's whole life, even to its end; for his concupiscences have to be extirpated, and heavenly affections have to be insinuated; and the man has to be gifted with a life which he had not before, and of which indeed he knew scarcely anything. Seeing therefore that the man's states of life have to be so greatly changed, it must needs be that he is long kept in a kind of mediate good, that is, in a good which partakes both of the affections of the world, and of the affections of heaven; and unless he is kept in this mediate good, he in no wise admits heavenly goods and truths. [4] This mediate or middle good is what is signified by "Laban and his flock." But man is kept in this middle good no longer than until it has served this use; but this having been served, it is separated. This separation is treated of in this chapter. That there is an intermediate good, and that it is separated after it has subserved its use, may be illustrated by the changes of state which every man undergoes from infancy even to old age. It is known that a man's state is of one kind in infancy, of another in childhood, another in youth, another in adult age, and another in old age. It is also known that a man puts off his state of infancy with its toys when he passes into the state of youth; that he puts off his state of youth when he passes into the state of young manhood; and this again when he passes into the state of mature age; and at last this state when he passes into that of old age. And if one will consider he may also know that every age has its delights, and that by these he is introduced by successive steps into those of the age next following; and that these delights had served the purpose of bringing him thereto; and finally to the delight of intelligence and wisdom in old age. [5] From all this it is manifest that former things are always left behind when a new state of life is put on. But this comparison can serve only to show that delights are means, and that these are left behind when the man enters into the state next following; whereas during man's regeneration his state becomes altogether different from his former one; and he is led to it, not in any natural manner, but by the Lord in a supernatural manner; nor does anyone arrive at this state except by the means or media of regeneration, which are provided by the Lord alone, and thus by the mediate good of which we have been speaking. And when the man has been brought to that state in which he has no longer worldly, earthly, and corporeal things as his end, but those which are of heaven, then this mediate good is separated. To have anything as the end is to love it more than anything else.

(4064) Jacob hath taken all that was our father's. That this signifies that all things of the good meant by "Jacob" had been given him therefrom (namely, from that mediate good) may be seen without explication. But that they had not been so given to him, is manifest from what follows. It was the sons of Laban who said this.

(4065) And from that which was our father's hath he made all this abundance. That this signifies that He gave them to Himself, is evident from the signification of "making abundance," as being to give to Himself; for in the supreme sense this is predicated of the Lord, who never took anything of good and truth from another, but only from Himself. Other good that was related to His maternal human had indeed served Him as a means; for Laban, by whom that good is signified, was the brother of Rebekah, who was Jacob's mother; but by that mediate good He procured for Himself those things whereby He made His natural Divine by His own power. It is one thing to acquire something from a means, and another to acquire it by a means. The Lord acquired good by a means, because He was born a man, and derived from the mother an hereditary which was to be expelled; but He did not acquire good from a means, because He was conceived of Jehovah, from whom He had the Divine; and He therefore gave Himself all the goods and truths which He made Divine. For the Divine Itself has need of none, not even of that mediate good; except that He willed that all things should be done according to order.

(4066) And Jacob saw the faces of Laban. That this signifies a change of state with that good when the good meant by "Jacob" receded, is evident from the representation of Jacob, as being the good of the natural, and from the representation of Laban, as being mediate good (concerning which frequently above); and from the signification of "faces," as being the interiors (n. 358, 1999, 2434, 3527, 3573), here, changes of the interiors, or what is the same, changes of state; for it is said, "he saw his faces, and behold he was not at all with him as yesterday and the day before." The reason why in the Word the interiors are signified by "face," is that the interiors shine forth from the face, and present themselves in the face as in a mirror, or in an image; and hence the faces or countenance signifies states of the thoughts and states of the affections.

(4067) And behold he was not at all with him as yesterday and the day before. That this signifies the state altogether changed toward the good signified by "Jacob," from which however nothing was taken away, but it had its own as before, except the state as to conjunction, may be seen from the fact that "his being not at all with him as yesterday and the day before," denotes a state altogether changed toward Jacob (that is, toward the good signified by "Jacob"); and from what precedes, in that from Laban (that is, from the good signified by "Laban") nothing had been taken away, but that it had its own as before. [2] In order that it may be comprehended how the case is in regard to the goods and truths in man, what is known to scarcely anyone must be revealed. It is indeed known and acknowledged that all good and all truth are from the Lord; and it is also acknowledged by some that there is an influx, but of such a nature that man is not aware of it. Yet as it is not known, at least is not acknowledged at heart, that there are spirits and angels around man, and that his internal man is in the midst of them, and is thus ruled by the Lord, it is little believed, although said. There are innumerable societies in the other life that are disposed and set in order by the Lord according to all the genera of good and truth; and there are societies in the opposite that are disposed according to all the genera of evil and falsity; insomuch that there is not any genus of good and truth, nor any species of that genus, nor indeed any specific variety, which does not have such angelic societies, or to which there are not angelic societies that correspond. Nor on the other hand, is there any genus of evil and falsity, nor any species of that genus, nor indeed any specific variety, to which there are not diabolical societies that correspond. In a society of such is every man as to his interiors (that is, as to his thoughts and affections) although he is not aware of it. Everything that a man thinks and wills is from this source, insomuch that if the societies of spirits and angels in which he is were taken away, he would that moment have no thought and no will, and would even fall down absolutely dead. Such is the state of man, although he believes that he has all things from himself, and that there is neither a hell nor a heaven; or that hell is far removed from him, and heaven also. [3] Moreover the good in a man appears to him as what is simple or one, and yet is so manifold, and consists of things so various, that the man cannot possibly explore so much as its generals. It is the same with the evil in a man. Such as is the good in a man, such is the society of angels with him; and such as is the evil in a man, such is the society of evil spirits with him. The man summons these societies to himself, that is, he places himself in a society of such spirits; for like is associated with like. For example: the man who is avaricious summons to himself societies of like spirits who are in the same cupidity. The man who loves himself in preference to others, and who despises others, summons those who are like himself. He who takes delight in revenge summons such as are in a like delight; and so in all other cases. These spirits communicate with hell, and the man is in the midst of them, and is altogether ruled by them, insomuch that he is not at his own disposal, but is at theirs, although from the delight and consequent freedom that he enjoys he supposes that he directs himself. But the man who is not avaricious, or who does not love himself in preference to others, nor despise others, and who does not take delight in revenge, is in a society of similar angels, and is led by the Lord by their means, and indeed by means of his freedom, to all the good and truth to which he suffers himself to be led; and in proportion as he suffers himself to be led to more interior and more perfect good, in the same proportion he is brought to more interior and perfect angelic societies. The changes of his state are nothing else than changes of societies. That this is the case is evident to me from the continuous experience of many years, whereby the fact has become as familiar to me as is that which has been familiar to a man from his infancy. [4] From all this it is now evident how the case is with man's regeneration, and with the mediate delights and goods by means of which he is brought by the Lord from the state of his old man to the state of his new man-namely, that this is effected by means of angelic societies, and by changes of them. Mediate goods and delights are nothing else than such societies, which are applied to man by the Lord, to the intent that by their means he may be introduced to spiritual and celestial goods and truths; and when he has been brought to these, the societies are separated, and more interior and more perfect ones are adjoined to him. Nothing else is meant by the mediate good signified by "Laban," and by the separation of that good, which is the subject treated of in this chapter.

(4068) And Jehovah said unto Jacob. That this signifies the Lord's perception from the Divine, is evident from the signification in the historicals of the Word of "saying," as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). That "Jehovah" is the Lord, may be seen above (n. 1343, 1736, 1793, 2921, 3023, 3035). From this it is evident that by "Jehovah said," is signified the Lord's perception from the Divine.

(4069) Return unto the land of thy fathers. That this signifies that He should now betake Himself nearer to good Divine, is evident from the signification of the land of the fathers, as here being good Divine, because it is predicated of the Lord; for the "land" (namely, Canaan), signifies the Lord's kingdom (n. 1607, 3481), and in the supreme sense the Lord's Divine Human, because this flows in and produces His kingdom (n. 3038, 3705); and a "father" denotes good (see n. 3703). And as the goods and truths had now been procured whereby the Lord was to make His natural Divine, which goods and truths were represented by Jacob's tarrying with Laban, and by his acquisitions there, it follows that by his "returning to the land of his fathers" is signified to betake Himself nearer to good Divine.

(4070) And to thy nativity. That this signifies that He should betake Himself nearer to the derivative truth, is evident from the signification of "nativity," as being the truth which is from good. For all truth is born from good; it has no other origin; and it is called truth because it is of good, and because it confirms that from which it is, namely, good. Hence the signification of "nativity" in this passage. (That the nativities or births are those of faith may be seen above, n. 1145, 1255; and that "to bring forth" denotes to acknowledge in faith and act, n. 3905, 3915.)

(4071) And I will be with thee. That this signifies that it would then be Divine, is evident from the fact that Jehovah spoke; and by "Jehovah" is meant the Lord, as above (n. 4068), thus the Divine. To be with him in whom this is, or who is this, is to be Divine. The supreme sense, which is concerning the Lord, is such that there appears a division in the sense of the letter; but in the supreme internal sense there is unity.

(4072) Verses 4-13. And Jacob sent, and called Rachel and Leah to the field unto his flock. And he said unto them, I see your father's faces, that he is not at all toward me as yesterday and the day before; and the God of my father hath been with me. And ye know that with all my strength I have served your father. And your father hath deceived me, and hath changed my reward ten ways, and God hath not suffered him to do evil with me. If he said thus, The party-colored shall be thy reward, then all the flock bore party-colored, speckled, and grizzled. And the angel of God said unto me in the dream, Jacob; and I said, Behold me! And he said, Lift up I pray thine eyes, and see all the he-goats which leap upon the flock, party-colored, speckled, and grizzled; for I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto me; now arise, go forth out of this land, and return unto the land of thy nativity. "And Jacob sent, and called Rachel and Leah to the field unto his flock," signifies the adjunction of the affections of truth by the good now meant by "Jacob," and application at the time when it departed; "and he said unto them, I see your father's faces, that he is not at all toward me as yesterday and the day before," signifies a change of state in the good signified by "Laban;" "and the God of my father hath been with me," signifies that all things which He had were from the Divine; "and ye know that with all my strength I have served your father," signifies that it was of His own power; "and your father hath deceived me; and hath changed my reward ten ways," signifies the state of good toward Himself, when of Himself He applied the things of that good, and its very great change; "and God hath not suffered him to do evil with me," signifies that still it could not hinder; "if he said thus, The speckled shall be thy reward, then all the flock bore speckled," signifies His freedom, and that in His freedom those things were taken by the Lord, even to evils that were adjoined to the goods; "and if he said thus, The party-colored shall be thy reward, then all the flock bore party-colored," signifies the same in the case of the falsities that were adjoined; "and God hath taken away the acquisition of your father, and hath given it to me," signifies that these were from the Divine; "and it came to pass at the time that the flock grew warm," signifies the ardor of affection that they might be conjoined; "that I lifted up mine eyes, and saw in a dream," signifies the perception of natural good in obscurity; "and behold the he-goats which leaped upon the flock were party-colored, speckled, and grizzled," signifies the effect that the natural good meant by "Jacob" should be imbued with such things from that source; "and the angel of God said unto me in the dream, Jacob; and I said, Behold me!" signifies perception from the Divine, and presence in that obscure state; "and he said, Lift up I pray thine eyes," signifies attention thereto from that which was His own; "and see all the he-goats which leap upon the flock, party-colored, speckled, and grizzled," signifies that such things should be introduced; "for I have seen all that Laban doeth unto thee," signifies the own of the good signified by "Laban," that it is not such as to act from itself; "I am the God of Bethel," signifies the Divine in the natural; "where thou anointedst a pillar," signifies where the good of truth is, and its boundary; "where thou vowedst a vow unto me," signifies what is holy; "now arise," signifies elevation; "go forth out of this land," signifies separation from that good; "and return unto the land of thy nativity," signifies conjunction with the Divine good of truth.

(4073) And Jacob sent, and called Rachel and Leah to the field unto his flock. That this signifies the adjunction of the affections of truth by the good now meant by "Jacob," and application at the time when it departed, is evident from the representation of Jacob, as being the good of the natural, often spoken of above; and from the representation of Rachel and Leah, as being the affections of truth that are adjoined to that good; "Rachel" the affection of interior truth; and "Leah" the affection of external truth (see n. 3758, 3782, 3793, 3819). That "sending to these and calling them to the field unto his flock," denotes to adjoin them to itself is manifest. "Field" signifies what is of good, and where there is good (n. 2971, 3196, 3310, 3317); and "flock" the goods and truths themselves which were now acquired, and to which the affections of truth meant by Rachel and Leah were applied when the good departed. Jacob in this chapter represents the good of the natural, in that it drew nearer to conjunction with the Divine (n. 4069), because it was in readiness to separate itself, and was in the act of separation, from the good signified by "Laban" (see what is said concerning Jacob above, n. 3775). For representations are according to the changes of state as to good and truth; and changes of state are according to the changes of spirits and angels who are in such good and truth, as was shown above (n. 4067). [2] When the societies of spirits and angels which are in mediate good recede, then new societies which are in a more perfect good draw near. Man's state is altogether according to the societies of spirits and angels in the midst of whom he is; such is his will, and such his thought. But his changes of state are quite different when he adjoins the societies to himself, or himself to them, from what they are when the societies are adjoined to him by the Lord. When he adjoins himself to them, he is in evil; but when they are adjoined to him by the Lord, he is in good. When he is in good, such good as serves for the reformation of his life flows in through the societies. What is here said in the internal sense respecting the good represented by Jacob, the affections of truth, which are "Rachel and Leah," and the application of these when he departed from the good signified by "Laban," is in exact accordance with the societies and their changes. From the societies the angels perceive the states the man has, thus the quality of his goods and truths, and consequently innumerable things which scarcely appear to the man as one general thing. Thus the angels are in the very causes, for they see and perceive the societies with the man, while the man is in the effects and does not see them, but has only an obscure perception of them, through some changes of state thence resulting; and sees nothing in regard to what is good and true, unless he is enlightened through angels by the Lord.

(4074) And he said into them, I see your fathers faces, that he is not at all toward me as yesterday and the day before. That this signifies a change of state in the good signified by "Laban," is evident from what was said above (see n. 4067) where the same words occur.

(4075) And the God of my father hath been with me. That this signifies that all things which He had were from the

Divine, is evident from the fact that the “God of His father,” when predicated of the Lord, is the Divine which He had; and that “hath been with me,” signifies that all things which He had were from the Divine. When the Lord made the human in Himself Divine, He too had around Him societies of spirits and angels, for He willed that all things should be done according to order; but He summoned to Himself such as might be of service, and changed them at His good pleasure; yet He did not take from them and apply to Himself anything of good and truth, but only from the Divine. In this manner He also reduced into order both heaven and hell, and this by successive steps, until He had fully glorified Himself. That the societies of spirits and angels were capable of being of use, and yet that He took nothing from them, may be illustrated by examples. [2] The societies which are such as to believe that good is from themselves, and thereby to place merit in goods, were of service to Him by introducing Him into memory-knowledge concerning such good, and thence into wisdom concerning good that is devoid of self-merit, such as is that which is from the Divine. This knowledge and the derivative wisdom were not from those societies, but were obtained by their means. Take another example: the societies which believe themselves to be very wise, and yet reason about good and truth, and about everything as to whether it is so, are for the most part societies of the spiritual; and these societies were of service to Him by introducing Him into knowledge in regard to such persons, and how greatly they are relatively in shade, and that unless the Lord should have mercy on them they would perish; and also into knowledge of many more things from the Divine, which were not from these societies, but by means of them. [3] Take as yet another example the societies which are in love to God, and believe that if they look to the Infinite, and worship a hidden God, they can be in love to Him; when yet they are not so, unless by some idea they make that Infinite finite, or present the hidden God as visible within themselves by finite intellectual ideas; for otherwise it would be a looking into thick darkness, and embracing with love that which is therein, whence there would arise many fanciful and undigested conceits, in accordance with each man's ideas. Such societies were also of service to Him by introducing Him into a knowledge of the quality of their interiors, and also of the quality of their love, and likewise into pity that they too could not be saved unless the Lord's human should become also Divine, for them to look upon. This wisdom was not from these societies, but by their means from the Divine. The case was the same with everything else. From this it is evident how the case stands with the matter now under consideration-that nothing was taken from the good signified by "Laban," but that all things which the Lord had were from the Divine, that is, from Himself.

(4076) And ye know that with all my strength I have served your father. That this signifies that it was from His own power, is evident from the signification of "serving," as being study (see n. 3824, 3846); but as being His own power when predicated of the Lord (see n. 3975, 3977); and still more so when it is said, "with all my strength."

(4077) And your father hath deceived me, and hath changed my reward ten ways. That this signifies the state of good toward Himself, when of Himself He applied the things of that good, and its very great change, is evident from the signification of “father,” here Laban, as being mediate good (concerning which above); from the signification of reward,” as being from Himself (see n. 3996, 3999); and from the signification of “ten ways,” as being a very great change. “Ten” denotes very great (n. 1988); and “ways,” changes. The very state of that good, when the Lord of Himself applied the things which were of that good, is referred to and implied as being changed. If now instead of the good signified by “Laban,” such a society of spirits and angels as are in such good is thought of, it is manifest how the case stands. The societies do not easily recede from him with whom they have been; but when he with whom they are recedes, they are indignant, and behave themselves in like manner as did Laban here toward Jacob; nay, if they perceive that any good has come to the man through their means, they say that it came to him from them; for in their indignation they speak from evil. [2] The case is similar with every man who is being regenerated, namely, that societies are applied to him by the Lord which serve for introducing genuine goods and truths, not from themselves, but by their means; and when he who is being regenerated is transferred to other societies, those who had previously been with him are indignant. But these things do not appear to the man, because he does not believe that he is in the company of spirits and angels; but they appear manifestly to the angels, and to those also to whom of the Lord's Divine mercy it is granted to speak with them, and to be among them as one of them. By this means it has been given me to know that such is the case. [3] The spirits lament greatly that man does not know this, nor even that they are with him; and still more that many deny not only their presence, but also that there is a hell and a heaven. This however they ascribe to man's stupidity; the fact being that man has not the least of thought, nor the least of will, which does not come from the Lord by influx through spirits; and it is by them as means that the Lord governs the human race, and each person in particular.

(4078) And God hath not suffered him to do evil with me. That this signifies that still it could not hinder, is evident from the signification of "not suffering to do evil," when predicated of the Lord, as being not to be able to hinder. For nothing can do evil to the Divine, but its influx can be hindered. All evil does this; and from this it is manifest what is here signified by "doing evil."

(4079) If he said thus, The speckled shall be thy reward, then all the flock bore speckled. That this signifies His freedom, and that in His freedom those things were taken by the Lord, even to evils adjoined to the goods, is evident from the state of the matter in the internal sense, which is that He had freedom to change the reward, and thus that in His freedom those things were taken. That these were taken even to evils that were adjoined to the goods, is evident from the signification of the "speckled," as being goods with which evils are mingled (see n. 3993, 3995, 4005).

(4080) And if he said thus, The party-colored shall be thy reward, then all the flock bore party-colored. That this signifies the same in the case of the falsities that were adjoined, is evident from what has just been said; and from the signification of the "party-colored," as being truths that are scattered over and mingled with evils (see n. 4005); consequently falsities.

(4081) And God hath taken away the acquisition of your father, and hath given it to me. That this signifies that these were from the Divine, is evident from what was said and shown above (n. 4065, 4075).

(4082) And it came to pass at the time that the flock grew warm. That this signifies the ardor of affection that they might be conjoined, is evident from the signification of "growing warm," as being the ardor of affection and its effect (see n. 4018, 4019); thus that they (that is, goods and truths) should be conjoined.

(4083) That I lifted up mine eyes, and saw in a dream. That this signifies the perception of natural good in obscurity, is evident from the signification of "lifting up the eyes," as being to think and also to intend (see n. 2789, 2829, 3198), thus to perceive; and from the signification of "in a dream," as being in obscurity (n. 2514, 2528). The good of the natural is "Jacob."

(4084) And behold the he-goats which leaped upon the flock were party-colored, speckled, and grizzled. That this signifies the effect that natural good meant by "Jacob" should be imbued with such things from that source, may be seen from what has been said on these subjects in the preceding chapter; for by means of the flock of Laban there went to Jacob the party- colored, speckled, and spotted, that is, such things as are signified thereby.

(4085) And the angel of God said unto me in the dream, Jacob; and I said, Behold me! That this signifies perception from the Divine, and presence in that obscure state, is evident from the signification of "saying," in the historicals of the Word, as being to perceive (concerning which often above); and from the signification of the "angel of God," as being from the Divine; for an "angel," when mentioned in the Word, signifies something of the Lord, that is, something of the Divine (see n. 1925, 2319, 2821, 3039); for the reason that an angel does not speak from himself, but from the Lord, especially when he speaks in a dream, as here to Jacob. Moreover the angels are of such a disposition as to be indignant if anything of good and truth that they speak is attributed to them; and insofar as they can they remove such an idea from others, especially from man; for they know and perceive that all the good and truth which they think, will, and effect, are from the Lord, and thus from the Divine. From this it may be seen that by "angels" in the Word there is signified something of the Lord (that is, what is Divine)-and from the signification of "in a dream," as denoting in obscurity (see n. 2514, 2528). Presence in the natural, and therein obscurity, is signified by Jacob's answer.

(4086) And he said, Lift up I pray thine eyes. That this signifies attention thereto from that which was His own, is evident from the signification of "lifting up the eyes," as being to think and intend (see n. 2789, 2829), and thus to attend to. That here the signification is that which was from His own, is manifest from its being said, "Lift up thine eyes and see" and also from the series.

(4087) And see all the he-goats which leap upon the flock, party-colored, speckled, and grizzled. That this signifies that such things should be introduced, thus that He should be imbued with such things, is evident from what has been said just above (n. 4084), where similar words occur.

(4088) For I have seen all that Laban doeth unto thee. That this signifies the own of the good signified by "Laban," that it is not such as to act from itself, is evident from the representation of Laban, as being mediate good, often spoken of before. That its own is not such as to act from itself, is signified by the words, "I have seen all that he doeth unto thee." That this is the signification is evident from a mental view of the subject in the internal sense, and also from the societies which are in such good, for from these the quality of this good can be manifestly seen, because they are societies of spirits which serve as means and for communication (see n. 4047). These are not such as to do much from themselves and their own, but suffer themselves to be led by others, thus to good by angels, and to evil by evil spirits; as is also apparent in the story here told of Laban, especially from what follows. All this shows what is meant by the own of the good signified by "Laban," in that this good is not of such a nature as to act of itself. The internal contents of these verses (6-12), have been unfolded only in a summary manner, because they are similar to those which have been treated of in the foregoing chapter, where they have been explained more fully.

(4089) I am the God of Bethel. That this signifies the Divine in the natural, is evident from the signification of "Bethel," as being good in the ultimate of order (see n. 3729), consequently in the natural; for this is the ultimate of order, because celestial and spiritual things are terminated therein. From this it is evident that the "God of Bethel" is the Divine in the natural. As "Bethel" signifies good in the natural, it also signifies the knowledges of celestial things there, for these are of good.

(4090) Where thou anointedst a pillar. That this signifies where the good of truth is and its boundary, is evident from the signification of a "pillar," as being a holy boundary, and thus the ultimate of order, and therefore truth (n. 3727); and from the signification of "anointing" (that is, of pouring oil upon the head of the pillar, which was done by Jacob), as being to make truth good (n. 3728).

(4091) Where thou vowedst a vow unto me. That this signifies what is holy, is evident from the signification of "vowing a vow," as being to will that the Lord should provide; and in the supreme sense, in which it is predicated of the Lord, as being that He does provide (n. 3732); and because whatever the Lord provides proceeds from Him, and whatever proceeds from Him is holy, therefore by "vowing a vow" is here signified what is holy. That "vowing a vow" signifies that which proceeds from the Lord, and therefore that which is holy, at first sight appears too remote; but this is because it is a man who vows a vow by which he binds himself to something, or imposes something upon himself in relation to the Divine, in case he obtains his wish. But when it is the Divine Itself, or the Lord, of whom this is predicated, it is not then any vow, but is a willing and providing, that is, a doing. What therefore the Divine or the Lord does, proceeds from Him; and whatever proceeds from Him is holy.

(4092) Now arise. That this signifies elevation, is evident from the signification of "arising," which wherever mentioned involves elevation (see n. 2401, 2785, 2912, 2927; also what elevation is, n. 3171).

(4093) Go forth out of this land. That this signifies a separation from that good, namely, from that signified by "Laban," is evident without explication.

(4094) And return unto the land of thy nativity. That this signifies conjunction with the Divine good of truth, is evident from the signification of "returning to the land," as being to betake Himself nearer to good Divine (n. 4069); and from the signification of "nativity," as being truth (n.4070). From this it is manifest that by "returning to the land of his nativity," is signified conjunction with the Divine good of truth.

(4095) Verses 14-16. And Rachel and Leah answered and said unto him, Have we any longer a portion and inheritance in our father's house? Are we not counted of him strangers? For he hath sold us, and devouring hath also devoured our silver. For all the riches which God hath taken away from our father, they are ours and our sons'; and now all that God hath said unto thee, do. "And Rachel and Leah answered and said unto him," signifies the reciprocity of the affections of truth; "Have we any longer a portion and inheritance in our father's house?" signifies the first state of their separation from the good signified by "Laban;" "are we not counted of him strangers? For he hath sold us," signifies that it had estranged them, so that they no longer belonged to it; "and devouring hath also devoured our silver," signifies that it would consume the truth of those affections if they were not separated; "for all the riches which God hath taken away from our father, they are ours and our sons'," signifies that all things were from His own power, and that nothing was given by anyone, by flowing in from His Divine into that which He took to Himself therefrom; "and now all that God hath said unto thee, do," signifies the Lord's providence.

(4096) And Rachel and Leah answered, and said unto him. That this signifies the reciprocity of the affections of truth, is evident from the signification of "answering" when assent is given, as being what is reciprocal (see n. 2919), and as being reception (n. 2941, 2957); and from the representation of Rachel, as being the affection of interior truth; and of Leah, as being the affection of external truth (see n. 3758, 3782, 3793, 3819). In the internal sense of what has gone before the subject treated of has been the good of the natural, which is signified by "Jacob," when it was being separated from the mediate good, which is

"Laban," and how this good of the natural adjoined to itself the affections of truth, which are signified by "Rachel and Leah." The subject now treated of is the reciprocal application to good of these affections of truth. This application is contained in the internal sense of the words which Rachel and Leah now say. [2] But these things are of such a nature that they do not fall into any understanding except that which has been instructed, and which perceives delight in the memory-knowledge of such things, and which therefore has spiritual knowledges as its end. Others care nothing for such things, and cannot even apply their minds to them. For they who have worldly and earthly things as their end, cannot withdraw their senses from them; and even if they did so, they would perceive what is undelightful; in which case they would be departing and withdrawing from the things they have as their end, that is, which they love. Let anyone who is of such a nature put himself to the test, as to whether he desires to know how good adjoins itself to the affections of truth; and how the affections of truth apply themselves to good; and whether knowing this is irksome to him or not; and he will say that such things are of no benefit to him, and that he apprehends nothing about them. [3] But if such things are told him as relate to his business in the world, even though they are of the most abstruse character, or if he be told the nature of another man's affections, and how he may thereby join the man to himself by adapting himself both mentally and orally, this he not only apprehends, but also has a perception of the interior things connected with the matter. In like manner he who studies from affection to investigate the abstruse things of the sciences, loves to look and does look into things still more intricate. But when spiritual good and truth are in question, he feels the subject irksome and turns his back on it. These things have been said in order that the quality of the existing man of the church may be known. [4] But how the case is with good when it adjoins truths to itself by affections, and with truths when they apply themselves to it, cannot so well appear when the idea or thought is directed to good and truth, but better when it is directed to the societies of spirits and angels through which these flow in; for as before said (n. 4067), man's willing and thinking come from these societies, that is, flow in from them, and appear as if they were in him. To know how the case herein is from the societies of spirits and angels, is to know it from causes themselves; and to know it from the heaven of angels is to know it from the ends of these causes. There are also historical things which adjoin themselves, and illustrate these things, causing them to appear more plainly. [5] The internal sense treats of the adjunction of good to truths, and of the application of these latter, in the natural; for as often before said Jacob is the good in the natural, and his women are the affections of truth. The good which is of love and charity flows in from the Lord, and does so through angels who are with man; but not into anything else in him than his knowledges. And as good is there fixed, the thought is kept in the truths of the knowledges; and from these many things are called up which are related and are in agreement; and this until the man thinks that it is so, and until he wills it from affection because it is so. When this is being done, good conjoins itself with truths, and the truths apply themselves in freedom; for all affection causes freedom (n. 2870, 2875, 3158, 4031). [6] Even then, however, doubts and sometimes denials are excited by the spirits who have been joined to the man; but insofar as affection prevails, so far he is led to the affirmative, and he is then confirmed in truths by these very things. When good flows in in this manner, it is not perceived that it comes through angels, because it flows in so interiorly, and into the man's obscurity which he has from worldly and corporeal things. Be it known however that good does not flow in from the angels, but through the angels from the Lord; and this all the angels confess, and therefore they never claim for themselves any good, and are even indignant when anyone attributes it to them. From all this then, as from causes themselves, it may be seen how the case is with the adjoining of good to truths, and with the application of these latter, which are the subjects here treated of in the internal sense.

(4097) Have we any longer a portion and inheritance in our father's house? That this signifies the first state of their separation from the good signified by "Laban," is evident from the signification of the words, "Have we any longer a portion and inheritance?" as being, Have we any longer any conjunction? And from the signification of "our father's house," as being the good represented by Laban. From this it results that by these words is signified the first state of their separation from the good signified by "Laban." For the first state is that the mind is held in doubt; the second state is that the doubt is dispelled by reasons; the third is affirmation; and the last is acting. In this manner good together with truths insinuates itself from the intellectual part into the will part, and is appropriated.

(4098) Are we not counted of him strangers? For he hath sold us. That this signifies that it had estranged them so that they no longer belonged to it, is evident from the signification of "being counted strangers," as being to be estranged; and from the signification of "selling," as being so to estrange that they would no longer belong to it.

(4099) And devouring hath also devoured our silver. That this signifies that it would consume the truth of those affections if they were not separated, is evident from the signification of "devouring," as being to consume; and from the signification of "silver," as being truth (see n. 1551, 2954). It is evident that "our silver" denotes the truth of those affections, for as often before shown, the affections of truth are represented by Rachel and Leah. What these things involve cannot be known, unless it is known how the case is with the goods and truths which are insinuated by means of a mediate good, or unless it is known of what nature are the societies of spirits which serve as mediate good. The societies of spirits which serve as mediate good are those which are in worldly things; but the societies of angels which serve for introducing the affections of truth are not in worldly but in heavenly things. [2] These two kinds of societies are in action about a man who is being regenerated; and insofar as he is initiated by the angels into heavenly things, so far are the spirits who are in worldly things removed; and unless they are removed, truths are dissipated. For worldly things and heavenly things are in agreement in man when heavenly things rule over worldly ones; but they are in disagreement when worldly things rule over heavenly things. When they are in agreement, truths are multiplied in the man's natural; but when they are in disagreement truths are diminished, and even consumed, because worldly things darken heavenly things, and so consequently place them in doubt; but when heavenly things have rule, they throw light upon worldly things, and place them in clear light, and dispel doubts. Those things rule which are loved above all others. All this shows what is meant by the truth of affections being consumed if these were not separated; which is signified by "devouring he hath also devoured our silver."

(4100) For all the riches which God hath taken away from our father, they are ours and our sons'. That this signifies that all things were from His own power (and that nothing was given by anyone) by flowing in from His Divine into that which He took to Himself therefrom, is evident from what has been said and explained above (n. 4065, 4075, 4081).

(4101) And now all that God hath said unto thee, do. That this signifies the Lord's providence, is evident from the signification of "doing all that God hath said," as being to obey; but when predicated of the Lord, it signifies to provide; for He does not act from another, but from

Himself; neither does God say to Himself that He should "do;" but He says, that is, acts, from Himself.

(4102) Verses 17, 18. And Jacob arose, and lifted his sons and his women upon the camels. And he carried away all his acquisition, and all his substance which he had gathered, the acquisition of his purchase, which he had gathered in Paddan-aram, to go to Isaac his father in the land of Canaan. "And Jacob arose," signifies the elevation of the good meant by "Jacob;" "and lifted his sons and his women upon the camels," signifies the elevation of truths and of the affections of them, and their orderly arrangement in generals; "and he carried away all his acquisition and all his substance which he had gathered," signifies the separation of the truth and good derived from what was Laban's; "the acquisition of his purchase," signifies the things acquired by these from other sources; "which he had gathered in Paddan-aram," signifies the knowledges of truth and good in the natural; "to go to Isaac his father in the land of Canaan," signifies in order to be conjoined with the Divine good of the rational, to the intent that His human might be made Divine.

(4103) And Jacob arose. That this signifies the elevation of the good meant by "Jacob," is evident from the signification of "arising," as involving elevation (see n. 2401, 2785, 2912, 2927); and from the representation of Jacob, as being the good of the natural (often spoken of before), here, the good which is drawing nearer to the Divine, because it was to be separated from the mediate good, or "Laban" (n. 4073). By the elevation which is signified by "arising," is meant a drawing nearer to the Divine. As regards man, he is said to be “elevated” when he draws nearer to heavenly things, and this because heaven is believed to be elevated, or on high; but this is so expressed from the appearance, for heaven and consequently the things of heaven (that is, heavenly and spiritual things) are not on high, but are within (see n. 450, 1735, 2148). And therefore man is in heaven as to his interiors when he is in spiritual love and faith.

(4104) And lifted his sons and his women upon the camels. That this signifies the elevation of truths and of the affections of them, and their orderly arrangement in generals, is evident from the signification of “sons,” as being truths (see n. 489, 491, 533, 1147, 2623); from the signification of “women,” here Rachel and Leah and also the handmaids, as being the affections of truth, of knowledges, and of memory-knowledges, as shown before; and from the signification of “camels,” as being general memory-knowledges in the natural (see n. 3048, 3071, 3143, 3145). [2] He who does not know how the case is with representations and correspondences, cannot believe that these words, “he lifted his sons and his women upon the camels,” have such a signification; for they appear to him too remote from such matters to involve and contain within themselves any such spiritual meaning, for he thinks about sons, women, and camels. But the angels, who see and perceive all such things spiritually, do not think about sons, but when “sons” are mentioned they think of truths; nor do they think about women, but when “women” are mentioned they think of the affections of truth, of knowledges, and of memory-knowledges; nor do they think about camels, but instead they think of general things in the natural. For such is the correspondence of all these things; and such is angelic thought; and wonderful to say such is the thought of the internal spiritual man while living in the body, although the external man is entirely unaware of it. For the same reason, when a man who has been regenerated dies, he comes into the like thought, and can think and speak with angels, and this without instruction; which would be quite impossible unless he had had such interior thought. That the thought is of this character comes from the correspondence of natural and spiritual things; and from this it is evident that although the literal sense of the Word is natural, it nevertheless contains within itself and every particular of it spiritual things; that is, such as are of the interior or spiritual thought and the derivative speech; or in other words, such as exist in the thought and speech of the angels. [3] As regards the elevation of truths and of the affections of them, and their orderly arrangement in generals, the case is this: The truths and the affections are elevated when the things of eternal life and of the Lord's kingdom are set before those which belong to life in the body and to the kingdom of the world. When a man acknowledges the former as the principal and primary, and the latter as the instrumental and secondary, then with him truths and the affections of them are elevated; for in the same proportion the man is carried away into the light of heaven, within which there are intelligence and wisdom;

and in the same proportion the things which are of the light of the world become to him images and as it were mirrors in which he sees the things of the light of heaven. The contrary happens when the man sets the things of the life of the body and of the kingdom of the world before those of eternal life and the Lord's kingdom; as when he believes that the latter have no existence because he does not see, them, and because no one has come from there and made them known; and also when he believes that if they do exist, nothing worse will happen to him than to others; and when he confirms himself in these ideas, and lives the life of the world, and utterly despises charity and faith. With such a man, truths and the affections of them are not elevated, but are either suffocated, or rejected, or perverted; for he is in natural light, into which nothing of heavenly light inflows. From all this it is evident what is meant by the elevation of truths and of the affections of them. [4] As regards their orderly arrangement in generals, this is a necessary consequence; for insofar as a man sets heavenly things before worldly ones, so far are the things in his natural arranged in order according to the state of heaven, so that as before said they appear therein as images and mirrors of heavenly things, for they are corresponding representatives. It is the ends that effect the arrangement into order, that is, the Lord through the ends in the man. For there are three things that follow in order, namely, ends, causes, and effects. Ends produce causes, and through causes, effects. Such therefore as are the ends, such come forth the consequent causes, and such the consequent effects. Ends are the inmost things with man; causes are middle or mediates, and are called mediate ends; and effects are ultimates, and are called last or ultimate ends. Effects are also what are called generals. From all this it is evident in what consists orderly arrangement in generals, namely, that when the things of eternal life and of the Lord's kingdom are regarded as the end, all the middle ends or causes, and all the ultimate ends or effects, are arranged in order in accordance with the end itself; and this in the natural, because the effects are there; or what is the same, the generals are there. [5] Every man of adult age who possesses any judgment, and will give the matter any consideration, is able to know that he is in two kingdoms, namely, in a spiritual kingdom and in a natural kingdom; and also that the spiritual kingdom is interior, and the natural kingdom exterior; and consequently that he can set one before the other, that is, he can regard one as the end in preference to the other; and thus that the one which he regards as his end, or prefers, rules with him. If therefore he regards the spiritual kingdom as his end, and prefers it (that is, the things that belong to this kingdom), he then acknowledges as the principal and primary, love to the Lord and charity toward the neighbor, and consequently all things that confirm this love and charity, and are said to be of faith; for these belong to that kingdom; and in this case all things in his natural are arranged and set in order in accordance therewith, in order that they may be subservient and obedient. But when a man has as his end and sets first the natural kingdom (that is, the things it contains), he then extinguishes all that is of love to the Lord and of charity toward the neighbor, and all that is of faith, insomuch that he makes them of no account whatever; but makes the love of the world and of self, and all that belongs thereto, to be everything. When this is the case, all things in his natural are arranged in order in accordance with these ends, thus in utter contrariety to the things of heaven; and in this way he makes hell in himself. To regard as an end is to love, for every end is of the love, because whatever is loved is regarded as the end.

(4105) And he carried away all his acquisition, and all his substance which he had gathered. That this signifies the separation of the truth and good derived from what was Laban's, is evident from the signification of "carrying away," as being to separate; from the signification of "acquisition," as being truth; and from the signification of "substance," as being good. "Which he had gathered," has regard to Laban and his flock, by means of which they had been procured. The reason why "acquisition" denotes truth, and "substance" good, is that in the original language "acquisition" is a word which also signifies cattle in general, and by "cattle" specifically are signified truths, when by "flocks" are signified goods; and by "substance" is signified the resources from which all these are procured. For when two things of nearly similar signification are mentioned in the Word, the one is predicated of truth, and the other of good, on account of the heavenly marriage of truth and good in every particular of the Word (see n. 683, 793, 801, 2173, 2516, 2712).

(4106) The acquisition of his purchase. That this signifies the things procured by these from other sources, is evident from the signification of "acquisition," as being truths (concerning which above); and from the signification of "purchase," as being things procured from another source; for the acquisitions that were bought were from another source, but yet were from those that had been procured by means of the flock of Laban.

(4107) Which he had gathered in Paddan-aram. That this signifies the knowledges of good and truth in the natural, is evident from the signification of "Paddan-aram," as being the knowledges of good and truth (see n. 3664, 3680).

(4108) To go to Isaac his father in the land of Canaan. That this signifies in order to be conjoined with the Divine good of the rational, to the intent that His human might be made Divine, is evident from the representation of Isaac, as being the Divine rational (see n. 1893, 2066, 2083, 2630); and specifically the Divine good of the rational (n. 3012, 3194, 3210); and from the signification of the "land of Canaan," as being the Lord's celestial kingdom (see n. 1607, 3481), and in the supreme sense, that is, when predicated of the Lord, His Divine Human (n. 3038, 3705). This shows that by the words, "to go to Isaac his father in the land of Canaan," is signified in order to be conjoined with the Divine good of the rational, to the intent that His human might be made Divine. [2] As regards the conjunction of the rational and the natural in man, be it known that the rational is of the internal man and the natural of the external; and that their conjunction produces the human, of such a quality as is the conjunction, and that there is conjunction when they act as a one; and they act as a one when the natural ministers and is subservient to the rational. With man this is impossible unless it is done by the Lord; but with the Lord it was done by Himself.

(4109) Verses 19-21. And Laban was gone to shear his flock; and Rachel stole the teraphim which were her father's. And Jacob stole the heart of Laban the Aramean, in that he told him not that he was fleeing. And he fled, he and all that he had; and he arose and passed over the river, and set his faces toward the mountain of Gilead. "And Laban was gone to shear his flock," signifies a state of use and of an end of good, which is the "flock of Laban;" "and Rachel stole the teraphim which were her father's," signifies a change of the state signified by Laban in respect to truth; "and Jacob stole the heart of Laban the Aramean," signifies a change of the state signified by Laban in respect to good ("Laban the Aramean" here denotes as before such good as does not contain Divine truth and good); "in that he told him not that he was fleeing," signifies by the separation; "and he fled, he and all that he had," signifies separation; "and he arose," signifies elevation; "and passed over the river," signifies a state wherein is conjunction; "and set his faces toward the mountain of Gilead," signifies good therein.

(4110) And Laban was gone to shear his flock. That this signifies a state of use and of an end of good, which is the "flock of Laban," is evident from the signification of "shearing," as being use, and thus end, for use is end (concerning which below); and from the signification of "a flock," as being good (n. 343, 2566). This shows that a state of use and of end is signified by "going to shear." The subject here treated of is the separation of the mediate good which is "Laban," from the good procured by it which is "Jacob;" but how the case is with this separation cannot be known except from the societies of the spirits who are in that good, and from whom it flows in with man, in regard to which I may state from experience the facts which follow. [2] There are good spirits, there are spirits of a middle sort, and there are evil spirits, who are adjoined to man during his regeneration, to the end that by their means he may be introduced into genuine goods and truths, and this by the Lord by means of angels; but they are such spirits or societies of spirits as are not in agreement with the person to be regenerated, except for a time; and therefore, when they have performed their use, they are separated. Their separation is effected in various ways-that of the good spirits in one way, that of the spirits of a middle sort in another way, and that of the evil spirits in still another way. The separation of the good spirits is effected without their being aware of it, for they know that of the Lord's good pleasure it is well with them wherever they may be, or whithersoever they may be by Him transferred. But the separation of the spirits of a middle sort is effected by many means, even until they withdraw in freedom. For they are remitted into the state of their good, and therefore into a state of use and of the consequent end, in order that they may perceive therein their delight and their bliss. But inasmuch as they had found pleasure in their previous association with the regenerating man, they are by turns brought to it and sent away from it, until at last they feel discomfort in any further stay, and so withdraw in freedom. The evil spirits also are indeed removed in freedom, but in a freedom which only appears to them as freedom. They are adjoined for the purpose of introducing opposing ideas and feelings which are to be rejected, in order that the man may be the better confirmed in truths and goods; and when he begins to be confirmed in these, they perceive a discomfort in remaining, and a delight in separation, and in this manner they are separated in a freedom that comes of their delight. Such is the case with the separation of the spirits from a man when he is being regenerated, and consequently with the changes of his state as to good and truth. [3] That "to shear a flock" denotes to perform use, is evident from the fact that in the internal sense the "shearing of a flock" is nothing else than use, for wool is obtained thereby. That "sheepshearing" denotes use, is also plain from these words in Moses: Every firstling male which is born of thy herd and of thy flock thou shalt sanctify unto Jehovah thy God; thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock; but thou shalt eat it before Jehovah thy God year by year in the place which Jehovah shall choose (Deut. 15:19); where "not to shear the firstling of the flock" denotes not to make a household use from it. As "sheep-shearing" signified use, it was in those days an office and function of distinction to shear the flock and to be present at the shearings, as may be seen from what is said of Judah, that "he sheared his flock" (Gen. 38:12, 13); and of the sons of David, in the second book of Samuel: It came to pass after two years of days, that Absalom had sheep-shearers in Baalhazor, which is in Ephraim; and Absalom called all the king's sons; and Absalom came to the king, and said, Behold now thy servant hath sheep-shearers; let the king, I pray thee, and his servants, go with thy servant (2 Sam. 13:23-24).

(4111) And Rachel stole the teraphim which were her father's. That this signifies a change of the state signified by "Laban" in respect to truth, is evident from the signification here of "stealing" as being to take away what is dear and holy, thus to change the state; from the signification of the "teraphim," as being truths (concerning which below); and from the signification of "father," here Laban, as being the good signified by him (concerning which above); "father" also signifies good (n. 3703). From all this it is evident that by "Rachel stole the teraphim which were her father's," is signified a change of the state signified by "Laban" in respect to truth. [2] What these things involve may also be seen from the state of spirits when they are being separated. The states of spirits in respect to good and truth are in accordance with the societies in which they are; for as before shown all thought inflows through others, and proximately through those with whom the subjects of the thought are in society; and therefore when these are removed from one society and are sent into another, the states of their thoughts and affections are changed, and consequently their state as to truth and good. But if they are sent into unaccordant societies, they have a sense of discomfort, and consequently a sense of restraint, and therefore they are separated from those societies and are carried away into accordant ones. It is for this reason that the evil cannot be present or stay in societies of the good, nor the good in societies of the evil; and that all spirits and angels have been distinguished into societies in accordance with the affections which are of love. But every affection of love contains within it manifold and various things (n. 3078, 3189, 4005); and yet one thing is regnant, so that each spirit can be in a number of societies, but still strives continually toward that one which is of his reigning affection, and is at last brought into it. [3] As regards the good signified by "Laban," and its change of state, so long as it was with the good represented by Jacob, it was nearer the Divine, for "Jacob" is that good in the natural; and as it was nearer the Divine, it was also then in a more perfect state of truth and good; but when it was separated from this good, it came into another state both as to truth and as to good. For speaking generally, the changes of state in the other life are nothing else than approaches to the Divine and removals from the Divine. From this it is now manifest what is meant by the change of state when the good signified by "Laban" was being separated. [4] That "Rachel stole the teraphim which were her father's," signifies a change of state as to truths, is because by the "teraphim" are meant his gods, as is evident from what follows, for Laban says to Jacob: Wherefore hast thou stolen my gods? And Jacob answered, With whomsoever thou findest thy gods, he shall not live before our brethren (Gen. 31:30, 32);

and in the internal sense “gods” signify truths, for which reason in the Word “God” is named when the subject is truth (see n. 2586, 2769, 2807, 2822). [5] The teraphim were idols that were used when they consulted or inquired of God, and because the answers which they received were to them truths Divine, truths were therefore signified by “teraphim,” as in Hosea: The sons of Israel sat many days without king, and without prince, and without sacrifice, and without ephod and teraphim (Hos. 3:4); “ephod and teraphim” denote the truths Divine they received by the answers, for when they inquired of God, they put on the ephod (1 Sam. 23:9-12). In Zechariah: The teraphim speak iniquity, and the diviners see a lie, and the dreams speak vanity (Zech. 10:2); where also the “teraphim” denote answers, but in that state iniquitous ones. [6] And because such things were signified by “teraphim,” they were found with some, although they were forbidden; as with Micah, in the book of Judges: Micah had a house of God, and he made an ephod and teraphim, and filled the hand of one of his sons, that he might become his priest. And some of the Danites said to their brethren, Do ye know that there is in these houses an ephod and teraphim, and a graven image and a molten image? And when these went into the house of Micah, they took the graven image, the ephod and the teraphim, and the molten image. And the priest’s heart was good, and he took the ephod and the teraphim and the graven image. And Micah followed the sons of Dan, and said, Ye have taken away my gods which I made, and the priest, and are gone away, and what have I more? (Judg.

17:5; 18:14, 18, 20, 24). Michal also, David's wife, had them, as related in the first book of Samuel: And Michal took the teraphim, and laid them in the bed, and covered them with a garment. And Saul's messengers came, and behold, the teraphim were in the bed (1 Sam. 19:13, 16). That nevertheless they were idols, which were forbidden, is manifest from what is said of them elsewhere (1 Sam. 15:23; 2 Kings 23:24; Ezek. 21:26).

(4112) And Jacob stole the heart of Laban the Aramean. That this signifies a change of the state signified by "Laban" in respect to good, is evident from the signification of "stealing," as being to take away what is dear and holy, and thus to change the state (as just above, n. 4111); from the signification of the "heart," as being that which proceeds from the will; and when the will is a will of good, the "heart" denotes good (see n. 2930, 3313, 3888, 3889); and from the representation of Laban, as being mediate good, which is now being separated; and because it is being separated, Laban is now called "the Aramean," as also in the following verse, n. 24; for "Laban the Aramean" denotes such good, in which there is not Divine good and truth as before. The reason why this is signified, is that Aram, or Syria, was separated from the land of Canaan by the river Euphrates, and was therefore outside the land of Canaan, by which in the internal sense is signified the Lord's kingdom, and in the supreme sense the Lord's Divine Human (see n. 4108). "Aram" and "Syria" specifically signify the knowledges of truth and good (n. 1232, 1234, 3051, 3249, 3664, 3680), and this because the Ancient Church was there also, and the remains of it continued there a long time, as is evident from Balaam, who was from that country, and who had knowledge of Jehovah and also prophesied concerning the Lord. But after idolatry had grown there, and Abram had been called away, and the representative church had been instituted in the land of Canaan, Aram or Syria put on the representation of a region out of the church, or separate from the church, and therefore remote from the things of the Lord's kingdom; although still retaining its signification of the knowledges of good and truth. The reason why Jacob is said to have "stolen the heart of Laban" by not telling him that he would flee, is that a change of state as to truth was spoken of just above, and here therefore a change of state as to good; for where truth is treated of in the Word, good is also treated of, because of the heavenly marriage of good and truth in every particular of the Word (n. 683, 793, 801, 2516, 2712).

(4113) In that he told him not that he was fleeing. That this signifies by the separation, is evident without explication. By "Jacob stole the heart of Laban, in that he told him not that he was fleeing," is meant in the historical sense that Jacob deprived Laban of the hope of getting possession of all things that were his, and reduced him to a state of distress. For Laban had believed that because Jacob served him, all things that were Jacob's became his; not only his daughters who were Jacob's wives, and their sons, but also his flocks, according to the known and received law of that time, as found in Moses: If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. If his master give him a wife, and she bear him sons and daughters, the wife and her children shall be her master's, and he shall go out with his body (Exod. 21:2, 4). That he had so thought, is manifest from Jacob's words in what follows in this chapter: Except the God of my father, the God of Abraham, and the Dread of Isaac had been with me, surely now hadst thou sent me away empty (Gen. 31:42); and from Laban's: Laban answered and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine (Gen. 31:43); not considering that Jacob was not a bought servant, nor indeed a servant at all, and that he was of a more noble family than he, and also that he had received as his reward both his wives and his flock; so that the law did not apply to Jacob. Now as Jacob by his fleeing had deprived Laban of this hope, and thus had reduced him to a state of distress, it is said that he "stole the heart of Laban the Aramean, by not telling him that he was fleeing." But by these words in the internal sense is signified the change by the separation of the state signified by "Laban" in respect to good. Concerning change of state by separation, see what has been said just above (n. 4111).

(4114) And he fled, he and all that he had. That this signifies separation, is evident from what has just been said, and without further explication.

(4115) And he arose. That this signifies elevation, is evident from what has been said above concerning the signification of "arising" (n. 4103).

(4116) And he passed over the river. That this signifies a state wherein is conjunction, is evident from the signification of the "river," here the Euphrates, as being conjunction, namely, with the Divine. The "river" has this signification here, because it was the boundary of the land of Canaan on that side; and all the boundaries of the land of Canaan represented and thence signified what was last and what was first; what was last because there there was an ending, and what was first because there there was a beginning; for all boundaries are of such a nature as to be last to those who are going out, and first to those who are entering in. As Jacob was now entering in, that river was his first boundary, and consequently denotes conjunction, namely, in the supreme sense, with the Divine; for by the land of Canaan in the internal sense there is signified the Lord's celestial kingdom (n. 1607, 3481); and in the supreme sense the Lord's Divine Human (n. 3038, 3705). From this it is evident what is here signified by Jacob's passing over the river. (That all things in the land of Canaan were representative in accordance with their distances, situations, and boundaries, may be seen above, n. 1585, 3686; and that so were the rivers which bounded it, as the river of Egypt, the Euphrates, and the Jordan, n. 1866.)

(4117) And set his faces toward the mountain of Gilead. That this signifies good therein, is evident from the signification of a "mountain," as being the celestial of love, that is, good (n. 795, 1430), with which there was conjunction. "Gilead" signifies its quality. As the river was the boundary, and as before said the first of conjunction was there, therefore the “mountain of Gilead,” which was on the hither side of the Jordan, signifies the good with which this first of conjunction took place. [2] The land of Gilead, where the mountain stood, was within the limits of the land of Canaan as understood in a broad sense. It was on the hither side of the Jordan, and passed as an inheritance to the Reubenites and the Gadites, and especially to the half tribe of Manasseh; and as the inheritances extended thus far, it is said that it was within the limits of the land of Canaan as understood in a broad sense. That it passed as an inheritance to them, is evident in Moses (Num. 32:1, 26-41; Deut. 3:8, 10-16; Josh. 13:24-31). Therefore when the land of Canaan was presented in one complex, it was said, “from Gilead even unto Dan,” and in another sense, “from Beersheba even unto Dan,” for Dan also was a boundary (n. 1710, 3923). As regards the expression “from Beersheba even unto Dan,” see above (n. 2858, 2859). “From Gilead even unto Dan” is found in Moses: Moses went up from the plains of Noah upon Mount Nebo, to the top of Pisgah, that is over against Jericho; and Jehovah showed him all the land of Gilead even unto Dan (Deut. 34:1-2); and in the book of Judges: Gilead dwelleth in the passage of the Jordan; and Dan, why shall he fear the ships? (Judg. 5:17). [3] Because Gilead was a boundary, it signified in the spiritual sense the first good, which is that of the senses of the body; for it is the good or the pleasure of these into which the man who is being regenerated is first of all initiated. In this sense is “Gilead” taken in the Prophets, as in Jer. 8:20, 22; 22:6; 46:11; 50:19; Ezek. 47:18; Obad. 19; Micah 7:14; Zech.

10:10; Ps. 60:7; and in the opposite sense in Hos. 6:8; 12:12.

(4118) Verses 22-25. And it was told Laban on the third day, that Jacob was fled. And he took his brethren with him, and pursued after him a way of seven days, and joined him in the mountain of Gilead. And God came to Laban the Aramean in a dream by night, and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil. And Laban came up with Jacob, and Jacob pitched his tent in the mountain; and Laban pitched with his brethren in the mountain of Gilead. "And it was told Laban on the third day," signifies the end; "that Jacob was fled," signifies separation; "and he took his brethren with him," signifies goods in place of those which it had lost; "and pursued after him," signifies continued ardor of conjunction; "a way of seven days," signifies the holy of truth; "and joined him in the mountain of Gilead," signifies somewhat of conjunction thereby; "and God came to Laban the Aramean in a dream by night," signifies the obscure perception of that good when left to itself; "and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil," signifies that there was no longer any communication; "and Laban came up with Jacob," signifies something of conjunction; "and Jacob pitched his tent in the mountain," signifies the state of the love in which was the good now meant by "Jacob"; "and Laban pitched with his brethren in the mountain of Gilead," signifies the state of this good in somewhat of that conjunction.

(4119) And it was told Laban on the third day. That this signifies the end of the conjunction, is evident from the signification of the "third day," as being that which is last, and also that which is complete, and thus the end (see n. 1825, 2788), and also the beginning (n. 2788); for the end of a state of conjunction is the beginning of the following state, which is one of separation, and is here signified by the "third day."

(4120) That Jacob was fled. That this signifies separation, is evident from the signification of "fleeing," as being to be separated (see n. 4113, 4114).

(4121) And he took his brethren with him. That this signifies goods in place of those which it had lost, is evident from the signification of "brethren," as being goods (see n. 2360, 3160, 3303, 3459, 3803, 3815). By "brethren" in the internal sense are signified those who are in similar good and truth, that is, in a similar affection of good and truth. For in the other life all are consociated in accordance with the affections, and those who are consociated constitute a brotherhood. Not that they call themselves brethren, but that they are brethren by conjunction. In the other life it is good and truth that produce that which on earth is called relationship by blood and by marriage; and therefore there is a correspondence between the two things; for regarded in themselves goods and truths acknowledge no other father than the Lord, for they are from Him alone. Hence all who are in goods and truths are in brotherhood; but still there are degrees of relationship according to the quality of the goods and truths. These degrees are signified in the

Word by "brothers," "sisters," "sons-in-law," "daughters-in-law," "grandsons," "granddaughters," and by other family names. [2] On earth they are so named with reference to a common parentage, however they may differ in regard to affections; but this brotherhood or relationship is dissipated in the other life, and unless they have been in similar good on earth, they there come into other brotherhoods. At first indeed they for the most part come together, but in a short time are separated; for in that world it is not wealth that keeps men together, but as just said, affections, the quality of which is then manifest as in clear day, and also the kind of affection which one has had toward another. And as these are manifest, and as everyone's affection draws him to his society, those who have been of a discordant disposition are dissociated; and all the brotherhood and friendship which had been of the external man are obliterated on both sides, and that which is of the internal man remains. That by "he took his brethren with him" are signified goods in place of those which it had lost, is because as before said when one society is separated from another, it comes to a different society, and therefore to other goods in place of the former (n. 4077, 4110, 4111).

(4122) And pursued after him. That this signifies a continued ardor of conjunction, is evident from the signification here of "pursuing," as being a continued ardor of conjunction. In the internal sense the subject here treated of is the separation of mediate good from genuine good, after the mediate good had served its use. In this sense the process of separation is fully described, but it is of such a nature that it cannot even be observed by man to have any existence; and yet to the angels it is very manifest, together with innumerable varieties; for in the man who is being regenerated, and with whom they are present as ministers, they see and perceive in this manner all the changes of his state; and according to them and by means of them from the Lord they lead him to good, insofar as the man suffers himself to be led; and because the process is of such great use in heaven, it is treated of so much at length here. Hence also it may appear what is the quality of the internal sense, namely, that it is the angelic Word.

(4123) A way of seven days. That this signifies the holy of truth, is evident from the signification of a "way," as being truth (n. 627, 2333); and from the signification of "seven," as being what is holy (n. 395, 433, 716, 881). Here the signification is that there was the ardor of conjunction, that is, of conjoining itself with the holy of truth.

(4124) And joined him in the mountain of Gilead. That this signifies somewhat of conjunction thereby, is evident from the signification of "joining," as being conjunction; and from the signification of the "mountain of Gilead," as being the good which is the first of conjunction (see n. 4117). Thus by "he joined him in the mountain of Gilead" is signified somewhat of conjunction.

(4125) And God came to Laban the Aramean in a dream by night. That this signifies the obscure perception of that good when left to itself, is evident from the representation of Laban, as being mediate good, as shown above, who is called "the Aramean" when separated from the good represented by Jacob (n. 4112); and from the signification of a “dream by night,” as being what is obscure (n. 2514, 2528). The perception in this obscurity is signified by “God coming in a dream by night.”

(4126) And said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil. That this signifies that there was no longer any communication, is evident from the signification of “speaking from good even to evil,” as being to speak good and think evil, and from this at last to speak evil and do evil; for he who thinks evil, at last speaks it and does it. He who is such is no longer conjoined with another, because it is thought and will which conjoin, but not words. In the world indeed words conjoin, but only when the hearer believes that the speaker also thinks good and wills good. But in the other life all thought is manifest, for it is communicated by a certain sphere (which is a spiritual sphere) that proceeds from the person and makes manifest of what kind of disposition (that is, of what kind of will and thought) he is; and conjunction is therefore effected in accordance with this sphere. From this it is manifest that by the words, “lest thou speak from good even to evil,” is signified in the internal sense that there was no longer any communication.

(4127) And Laban came up with Jacob. That this signifies something of conjunction, may be seen from what is said above (n. 4124).

(4128) And Jacob pitched his tent in the mountain. That this signifies the state of the love in which was the good now meant by “ Jacob,” is evident from the signification of a "tent," as being the holy of love (see n. 414, 1102, 2145, 2152, 3312); and of "pitching a tent," as being the state of that love; and from the signification of "mountain," as being good (as above, n. 4117); here, the good now meant by "Jacob" (concerning which see above, n. 4073).

(4129) And Laban pitched with his brethren in the mountain of Gilead. That this signifies the state of this good in somewhat of that conjunction, is evident from the representation of Laban, as being the good now separated from the good represented by Jacob; from the signification of "pitching," as being the state of this good (it is not said that he "pitched a tent," because the state referred to was not a state of the holy of love, except by somewhat of that conjunction); from the signification of "brethren," as being the goods with which the good signified by "Laban" had been consociated (see n. 4121); and from the signification of the "mountain of Gilead," as being where there is the first and the last of conjunction (see n. 4117). From this it is manifest that by "Laban pitched with his brethren in the mountain of Gilead," is signified the state of this good in somewhat of that conjunction. What further is involved in the words that have now been explained, cannot be so well set forth to the apprehension, except from the things that happen in the other life, when societies of spirits and angels are adjoined to a man by the Lord, and are separated from him; such being the process of their adjunction and separation, in accordance with the order there existing. The steps of this process have been fully described in this chapter, but as they are wholly unknown to man, to set them forth in detail would be to speak mere arcana, some of which have been already stated, where the subject treated of was the conjunction and the separation of societies with a man in the process of regeneration. Suffice it to know that the arcana of this process are here contained in the internal sense, and that they are so great and of such a nature, that they cannot be fully set forth to the apprehension even as to one thousandth part of them.

(4130) Verses 26-30. And Laban said to Jacob, What hast thou done, that thou hast stolen my heart, and hast carried away my daughters as captives of the sword? Wherefore hast thou concealed thyself to flee? and hast stolen me? and hast not told me? And I would have sent thee away with gladness, and with songs, with timbrel, and with harp. And thou hast not suffered me to kiss my sons and my daughters; now thou hast acted foolishly. Let my hand be to God to do you evil! And the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not with Jacob from good even to evil. And now going thou hast gone, because longing thou hast longed toward thy father's house; wherefore hast thou stolen my gods? "And Laban said to Jacob," signifies a state of communication; "What hast thou done," signifies indignation; "that thou hast stolen my heart," signifies that it no longer had Divine good as before; "and hast carried away my daughters," signifies nor the affections of truth as before; "as captives of the sword," signifies that they were taken away from it. "Wherefore hast thou concealed thyself to flee? and hast stolen me? and hast not told me?" signifies the state if the separation had been effected in freedom; "and I would have sent thee away with gladness, and with songs," signifies the state in which from its own it had believed itself to be in respect to truths; "with timbrel and with harp," signifies in respect to spiritual good; "and thou hast not suffered me to kiss my sons and my daughters," signifies disjunction in a free state in accordance with the belief of that good; "now thou hast acted foolishly," signifies indignation; "let my hand be to God to do you evil!" signifies a state of indignation if it possessed the power; "and the God of your father spake in to me yesternight," signifies that it was not permitted by the Divine; "saying, Take heed to thyself that thou speak not with Jacob from good even to evil," signifies that communication was forbidden; "and now going thou hast gone," signifies that acting from its own it had separated itself; "because longing thou hast longed toward thy father's house," signifies a longing for conjunction with Divine good that flows in directly; "wherefore hast thou stolen my gods?" signifies indignation on account of a state in which truth had been lost.

(4131) And Laban said to Jacob. That this signifies a state of communication, namely, of the good now signified by "Laban" with the good now represented by Jacob, is evident from the signification of "saying," as here being communication (as n. 3060). Inasmuch as something of conjunction had been effected (concerning which see just above, n. 4124, 4127, 4129); and as the words "Laban said to Jacob" immediately follow, communication is signified by "saying."

(4132) What hast thou done? That this signifies indignation, is evident from the affection involved in these and the following words of Laban, which is one of indignation.

(4133) And thou hast stolen my heart. That this signifies that it no longer had Divine good as before, is evident from the signification of “stealing the heart,” as being to take away that which is dear and holy (n. 4112); consequently that through this separation it no longer had Divine good as before.

(4134) And hast carried away my daughters. That this signifies that neither had it any longer the affections of truth as before, is evident from the signification of “daughters,” in this case Rachel and Leah, as being the affections of truth (n. 3758, 3782, 3793, 3819).

(4135) As captives of the sword. That this signifies that they (namely, the affections of truth) were taken away from it, is evident without explication. They are called “captives of the sword,” because a “sword” is predicated of truth (n. 2799). How the case herein is, has been explained above.

(4136) Wherefore hast thou concealed thyself to flee? and hast stolen me? and hast not told me? That this signifies the state if the separation had been effected in freedom, is evident from the signification of “concealing thyself to flee,” as being to separate itself from that which was unwilling (that “to flee” denotes to be separated, see n. 4113, 4114, 4120); from the signification of stealing me,” as being to take away that which is dear and holy (n. 4112, 4133); and from the signification of “not telling me,” as here denoting by separation (n. 4113); from all which it follows that by these words there is signified that the separation was made against its will, whereas it ought to have been done in freedom. This state of freedom is signified and described by the words which now follow, namely, “I would have sent thee away with gladness and with songs, with timbrel and with harp.” But these are the words of Laban according to his belief at that time. How the case is with the separation of mediate good from genuine good with those who are being regenerated, namely, that it is done in freedom, may be seen above (n. 4110-4111). [2] That this is really the case is not apparent to the man, for he does not know how goods are varied with him, still less how the state of every good is changed, nor even how the good of infancy is varied and changed into the good of childhood, and this into the succeeding good which is that of youth, and afterwards into the good of adult age, and at last into the good of old age. With those who are not being regenerated, it is not goods that are changed, but affections and their delights. But with those who are being regenerated there are changes of state of goods, and this from infancy even to the close of life. For the Lord foresees what kind of a life a man is going to lead, and how he is going to suffer himself to be led by the Lord; and because all things are foreseen both in general and in particular-nay, the veriest singulars-they are also provided. But the man knows nothing of how the case is then with the changes of state of the goods; and this chiefly because he has no knowledges on the subject, nor at this day does he desire to have any. And as the Lord does not inflow immediately with man and teach him, but as He inflows into his knowledges, thus mediately, the man cannot possibly be acquainted with the changes of state of these goods. And as man is in such a condition as to be without knowledges on this subject, and moreover as at the present day there are but few who suffer themselves to be regenerated, even if these things were more fully explained they would not be comprehended. [3] That at the present day there are few who know anything of spiritual good, and also few who know anything of freedom, has been made known to me by experience from those who come into the other life from the Christian world. For the sake of illustration a single example may be given. There was a certain prelate who had believed himself to be more learned than others, and who during his life had been acknowledged to be so; but because he had led an evil life he was in such stupid ignorance concerning good and freedom, and concerning the consequent delight and bliss, that he was not aware of the least difference between infernal delight and freedom, and heavenly delight and freedom, and in fact he said that there was not any. Such being the ignorance even among those who are reputed to be more learned than others, it may be inferred into what shades, nay into what great and insane delusions would be turned what might here be said concerning good and freedom, which are the subjects here treated of in the internal sense. And yet the truth is that there is not so much as a single expression in the Word which does not involve a heavenly arcanum, although it may appear to man of no moment, and this because of the lack of knowledges or the ignorance in which at the present day man is, and is willing to be, in regard to heavenly things.

(4137) And I would have sent thee away with gladness, and with songs. That this signifies the state in which from its own it (that is, the good signified by "Laban") had believed itself to be in respect to truths, is evident from the signification of "I would have sent thee away," as being that it would have separated itself in freedom; but that it had not separated itself when in that state, is evident from what has been said above (n. 4113); which shows that these words were said by Laban in the state in which from his own he had believed himself to be; for to believe from one's own is to believe from what is not true; whereas to believe not from one's own, but from the Lord, is to believe from what is true. That the state here referred to is a state as to truths, is signified by "sending with gladness and with songs;" for "gladness" and "songs" are predicated of truths. [2] There is occasional mention in the Word of "gladness" and of "joy," and sometimes they are mentioned together; but "gladness" is mentioned when the subject treated of is truth and its affection, and "joy" when it is good and its affection, as in Isaiah: Behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine (Isa. 22:13); where "joy" is predicated of good, and "gladness" of truth. In the same: There is a cry in the streets because of the wine; all gladness shall be made desolate, and all joy shall be banished (Isa. 24:11). In the same: The redeemed of Jehovah shall return, and shall come to Zion with singing, and everlasting joy upon their head; they shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. 35:10; 51:11). In the same: Jehovah shall comfort Zion; joy and gladness shall be found therein, confession and the voice of singing (Isa. 51:3). In Jeremiah: I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall become a waste (Jer. 7:34; 25:10). In the same: The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Confess ye to Jehovah Zebaoth (Jer. 33:11). In the same: Gladness and exultation have been gathered from Carmel, and from the land of Moab (Jer. 48:33). In Joel: Is not the food cut off before our eyes, gladness and exultation from the house of our God? (Joel 1:16). In Zechariah: The fast shall be to the house of Judah joy and gladness and good feasts (Zech. 8:19). [3] He who does not know that in everything of the Word there is the heavenly marriage (that is, the marriage of good and truth), might believe that joy and gladness are one thing, and that both are mentioned merely for the sake of greater emphasis, thus that one of the expressions is superfluous. But this is not the case, for not the smallest part of a word is used without a spiritual meaning. In the passages that have been adduced, and in others also, "joy" is predicated of good, and "gladness" of truth (see also n. 3118). That "songs" also are predicated of truth is evident from many passages in the Word, where "songs" are mentioned, as Isa. 5:1; 24:9; 26:1; 30:29; 42:10; Ezek. 26:13; Amos 5:23; and other places. [4] Be it known that all things in the Lord’s kingdom relate either to good or to truth, that is, to the things of love, and to those of the faith of charity. Those which relate to good, or which are of love, are called celestial; but those which relate to truth, or which are of the faith of charity, are called spiritual. For in all things of the Word both in general and in particular the Lord’s kingdom is treated of, and in the supreme sense the Lord Himself; and the Lord’s kingdom is the marriage of good and truth, or the heavenly marriage; and the Lord Himself is He in whom is the Divine marriage, and from whom is the heavenly marriage; and therefore in everything of the Word there is this marriage, as is especially evident in the Prophets, where repetitions of one thing occur, with merely a change of words. But these repetitions are never without meaning, and by one of the expressions is signified what is celestial (that is, what is of love and good), and by the other what is spiritual (that is, what is of the faith of charity or of truth); all of which shows in what manner the heavenly marriage (that is, the Lord’s kingdom), and in the supreme sense the Divine marriage itself (that is, the Lord) is in everything of the Word.

(4138) With timbrel, and with harp. That this signifies in respect to spiritual good (namely, the state in which from its own that good had believed itself to be in respect to spiritual good), is evident from the fact that “timbrel” and “harp” are predicated of good, but of spiritual good (as may be seen from many passages in the Word). Spiritual good is what is called the good of faith, and is charity; but celestial good is what is called the good of love, and is love to the

Lord. There are two kingdoms of the Lord in the heavens; one of which is called His celestial kingdom, and in this kingdom are those who are in love to the Lord; and the other is called His spiritual kingdom, and in this are those who are in charity toward the neighbor. These kingdoms are most distinct from each other, but still in the heavens they act as and make a one. Concerning these distinct Celestial and Spiritual Kingdoms see what has already been frequently stated. [2] In the churches of ancient times there were employed many kinds of musical instruments, such as timbrels, psalteries, pipes, harps, decachords, and various others. Some of these belonged to the class of celestial, and some to the class of spiritual things; and when they are mentioned in the Word, such things are implied, insomuch that it may be known from them what kind of good is treated of, whether spiritual good or celestial good. The timbrel and the harp belonged to the class of spiritual things, and therefore it is here said "in respect to spiritual good." (That the "harp" is predicated of spiritual things, and that by stringed instruments are signified spiritual things, but by wind instruments celestial things, may be seen above, n. 418-420.)

(4139) And thou hast not suffered me to kiss my sons and my daughters. That this signifies disjunction in a free state in accordance with the belief of that good, is evident from the signification of "kissing," as being conjunction from affection (see n. 3573, 3574, 3800), wherefore "not suffering to kiss" denotes disjunction; from the signification of "sons," as being truths, and of "daughters," as being goods (concerning which see above); so that the signification is disjunction as to truths and goods. That this disjunction was in a free state in accordance with the belief of that good, is involved in the connection (see n. 4136, 4137).

(4140) Now thou hast acted foolishly. That this signifies indignation, is evident from the affection contained in the words.

(4141) Let my hand be to God to do you evil! That this signifies a state of indignation if it possessed the power, is evident from the signification of “hand,” as being power (see n. 878, 3387). That the state in which these things were said, and which is signified by them, was a state of indignation, is manifest.

(4142) And the God of your father spake unto me yesternight. That this signifies that it was not permitted by the Divine, is evident without explication; for it was forbidden him in the dream to speak to Jacob from good even to evil, as also follows.

(4143) Saying, Take heed to thyself that thou speak not with Jacob from good even to evil. That this signifies that communication was forbidden, is evident from the signification of “speaking from good even to evil,” as being no longer any communication (see above n. 4126), thus a forbidding of the communication.

(4144) And now going thou hast gone. That this signifies that acting from its own it had separated itself, is evident from the signification of “going thou hast gone,” as being to be separated. That it is from its own is manifest.

(4145) Because longing thou hast longed toward thy father's house. That this signifies a longing for conjunction with Divine good that flows in directly, is evident from the signification here of "father's house" (that is, the house of Isaac and Abraham), as being the good that inflows directly. (That "house" denotes good, see above, n. 2233, 2234, 3652, 3720; that "father" also denotes good, n. 3703; that "Isaac" is the good of the rational, see n. 3012, 3194, 3210.) and besides, Abraham together with Isaac represents the Divine good that inflows directly, and Laban collateral good, or that which does not inflow directly (see n. 3665, 3778). Collateral good, or that which does not inflow directly, is that good which has been called mediate good, for this good derives many things from worldly things which appear as goods, but are not goods; while the good that flows in directly is that which comes immediately from the Lord, or from the Lord mediately through heaven, and is Divine good separated from such worldly good as just referred to. [2] Every man who is being regenerated is first in mediate good, in order that it may serve for introducing genuine goods and truths; but after it has served this use, this good is separated, and the man is brought to good which flows in more directly. Thus the man who is being regenerated is perfected by degrees. For example: he who is being regenerated believes at first that the good which he thinks and does is from himself, and that he also merits something; for he does not yet know, and if he knows he does not comprehend, that good can flow in from some other source, nor that it can be otherwise than that he should be recompensed, because he does it from himself. Unless at first he believed this, he would never do any good. But by this means he is initiated not only into the affection of doing what is good, but also into knowledges concerning good and also concerning merit; and when in this manner he has been led into the affection of doing what is good, he then begins to think differently and to believe differently, namely, that good flows in from the Lord, and that by the good which he does from his own he merits nothing; and at last when he is in the affection of willing and doing what is good, he altogether rejects self-merit, and even has an aversion for it, and is affected with good from good. When he is in this state, good flows in directly. [3] Take also as an example conjugial love: the good which precedes and initiates is beauty, or agreement of manners, or an outward adaptation of the one to the other, or equality of condition, or a desired condition. These goods are the first mediate goods of conjugial love. Afterwards comes conjunction of minds, wherein the one wills as the other, and perceives delight in doing that which pleases the other. This is the second state; and then the former things, though still present, are no longer regarded. Finally there follows a unition in respect to celestial good and spiritual truth, in that the one believes as the other, and the one is affected by the same good as the other. When this state comes, both are together in the heavenly marriage, which is that of good and truth, and thus are in conjugial love-for conjugial love is nothing else-and the Lord then flows into the affections of both as into one affection. This is the good that flows indirectly; but the former goods, which flowed in indirectly, served as means of introduction to this.

(4146) Wherefore hast thou stolen my gods? That this signifies indignation on account of a state in which truth had been lost, is evident from what has been said and shown above (n. 4111), in regard to the teraphim which Rachel took away.

(4147) Verses 31, 32. And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force. With whomsoever thou findest thy gods, he shall not live before our brethren; search thou what is with me, and take it to thee. And Jacob knew not that Rachel had stolen them. “And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force,” signifies the state if the separation were made in the freedom of that good, in that it would be injured in respect to the affections of truth; “with whomsoever thou findest thy gods, he shall not live before our brethren,” signifies that the truth was not his [Laban’s], and that his truth could not subsist in his [Jacob’s] good; “search thou what is with me, and take it to thee,” signifies that all things of that good were separated; “and Jacob knew not that Rachel had stolen them,” signifies that they were of the affection of interior truth.

(4148) And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force. That this signifies the state if the separation were made in the freedom of that good, in that it would be injured in respect to the affections of truth, is evident from what precedes, where the separation in freedom on the part of the good signified by "Laban" has been treated of, to which an answer is here given. In the internal sense each word involves heavenly arcana, which cannot be expounded for the reason stated just above (n. 4136). It is evident that there is here signified the state that would exist if the separation had been effected in the freedom of that good; and that the affections of truth would in that case be injured is signified by the words, "Perchance thou wilt take away thy daughters from me by force;" for by "daughters" (here Rachel and Leah) are signified the affections of truth, as has already been frequently shown. How the case herein is can be better seen from what now follows.

(4149) With whomsoever thou findest thy gods, he shall not live before our brethren. That this signifies that the truth was not his [Laban's], and that his truth could not subsist in his [Jacob's] good, is evident from the signification of "gods," here the teraphim, as being truths (see n. 4111), yet not the truths of the good signified by "Laban," but those of the affection represented by Rachel. As these truths are here signified by "gods," it is therefore stated that Rachel stole them, and more is said of them in what follows, which would not have been told if that deed had not involved arcana that are manifest only in the internal sense. And as the truths which are here the subject treated of are not those of the good signified by "Laban," but those of the affection of truth represented by Rachel, therefore by the words, “with whomsoever thou findest thy gods, he shall not live before our brethren,” is signified that the truth was not his, and that his truth could not subsist in his [Jacob’s] good. [2] With this arcanum the case is this: Every spiritual good has its own truths; for where this good is, there are its truths. Regarded in itself good is one, but it becomes various by means of truths; for truths may be compared to the fibers that compose one of the bodily organs, in accordance with the form of which fibers there results the organ, and consequently its operation, which operation is effected by means of the life that flows in through the soul; and this life is from the good which is from the Lord. It is thus that good, although one, is yet various with every individual, so various as never to be similar in every respect with one as with another. Hence also it is that the truth of one can never subsist in the good of another. For all the truths with everyone who is in good communicate with one another, and produce a certain form, and therefore the truth of one cannot be transferred into another; but when it is transferred, it passes into the form of him who receives it, and puts on another aspect. But this arcanum is too deep to be expounded in a few words. From this it follows that the mind of one is never altogether like that of another; but that great as is the number of men, so great is the variety in respect to affections and thoughts; and also that the universal heaven consists of angelic forms in perpetual variety, which being disposed by the Lord into the heavenly form act as and produce a one. For a one is never composed of the same things, but of things various in form, which make a one according to their form. From all this it is now evident what is meant by his [Laban's] truth not subsisting in his [Jacob's] good.

(4150) Search thou what is with me, and take it to thee. That this signifies that all things of that good were separated, is evident from the meaning of the words, which is, that nothing which is thine is with me, that is, that nothing which is of the good signified by "Laban" is in the good which Jacob had, consequently that all things of that good were separated.

(4151) And Jacob knew not that Rachel had stolen them. That this signified that they were of the affection of interior truth, is evident from the representation of Rachel, as being the affection of interior truth (see n. 3758, 3782, 3793, 3819); and from the signification of "stealing," as being to take away that which is dear and holy (see n. 4112, 4113, 4133). By Rachel stealing the teraphim, or Laban's gods, as narrated above, was signified the change of state represented by Laban as to truth (see n. 4111); and here and in what follows, this change of state is further described, as resulting from the fact that after the good represented by Laban had been separated from the good which is "Jacob," it came through this separation into another state; for those truths which when the goods had been conjoined had appeared to the good represented by Laban as its own, were now perceived as if they had been taken away. This is the reason why Laban made complaint concerning them, and why he searched in the tents and did not find anything. For the truths signified by the teraphim in a good sense (n. 4111), were not his, but belonged to the affection of truth which is "Rachel." [2] How the case herein is cannot be seen except from what happens in the other life; for the things which there happen near a man appear to him as if they were in him; and the case is nearly the same with the spirits in the other life. When societies of spirits which are in mediate good are in company with angels, it then appears to them exactly as if the truths and goods which belong to the angels are theirs, and indeed they know no otherwise. But when they are separated, they then perceive that this is not the case; and they therefore complain, as believing them to be taken away by those in whose company they have been. This is what is here signified in the internal sense by what is narrated concerning the teraphim. [3] Speaking generally, the case is that no one ever has good and truth which is his own, but all good and truth flow in from the Lord, both immediately, and also mediately through angelic societies; and yet it appears as if the good and truth were the man's, to the intent that they may be appropriated to him, until he comes into a state to know, and then to acknowledge, and at last to believe, that they are not his, but the Lord's. Moreover it is known from the Word, and thereby in the Christian world, that all good and truth are from the Lord, and that nothing of good is from man; nay, the doctrinals of the church which are from the Word declare that man cannot even strive after good of himself, and thus cannot will it, and therefore cannot do it-for doing good is from willing good-and that all faith also is from the Lord; so that a man can have no faith at all unless it flows in from the Lord. [4] These things are declared by the doctrinals of the church, and are taught by preachings. But that few, nay, very few, believe it to be so, may be seen from the fact that they suppose all life to be in themselves, and scarcely any think that life flows in. All man's life consists in the faculty of being able to think and of being able to will; for if the faculty of thinking and willing is taken away, nothing of life remains. And the veriest life consists in thinking good and willing good, and also in thinking truth, and in willing that which we think to be true. As it is in accordance with the doctrinals of the church which are from the Word that these things are not of man, but of the Lord, and that they flow in from the Lord through heaven, those who possess any judgment and are able to reflect, might conclude therefrom that all life flows in. [5] The same is the case with evil and falsity. According to the doctrinals from the Word, the devil is continually endeavoring to seduce man, and is continually inspiring evil; and therefore when anyone commits a great crime; it is said that he has suffered himself to be led astray by the devil. And this is the real fact, although few if any believe it; for as all good and truth are from the Lord, so all evil and falsity are from hell, that is, from the devil, for hell is the devil. From this we can also see that as all good and truth flow in, so also do all evil and falsity, and consequently also all the thinking and willing of evil. As these also flow in, all who have any judgment and are able to reflect, can infer that all life flows in, although it appears as if it were in man. [6] That this is the case has frequently been shown to spirits who had come recently from the world into the other life. But some of them have said that if all evil and falsity also flow in, nothing of evil and falsity can be attributed to them, and they are not in fault, because these come from another source. But they received for answer that they had appropriated evil and falsity by believing that they think and will of themselves; whereas if they had believed as the case really is, they would not then have appropriated the evil and falsity, for they would have believed all good and truth to be from the Lord; and if they had believed this, they would have suffered themselves to be led by the Lord, and therefore would have been in a different state; and then the evil which entered into their thought and will would not have affected them, because not evil but good would have gone out of them; for it is not the things that enter in, but those which go out that affect us; according to the Lord's words in Mark 7:15. [7] Many can know this, but few believe it. Even those who are evil can know, but still not believe it, for they desire to be in what is their own, and they love this to such a degree that when they are shown that everything flows in, they come into anxiety and urgently entreat that they may be permitted to live in what is their own, insisting that if this should be taken away from them, they could live no longer. Such is the belief even of those who know. These things have been said in order that it may be known how the case is with societies of spirits which are in mediate good, when they are conjoined with others and when they are separated from them; namely, that when they are conjoined, they know no otherwise than that the goods and truths are their own, although they are not theirs.

(4152) Verses 33-35. And Laban came into Jacob’s tent, and into Leah’s tent, and into the tent of the two handmaids, and found them not; and he went out of Leah’s tent, and came into Rachel’s tent. And Rachel had taken the teraphim, and put them in the camel’s straw, and sat upon them; and Laban felt about all the tent, and found them not. And she said to her father, Let there not be anger in the eyes of my lord, that I cannot rise up before thee, for the way of women is upon me. And he searched, and found not the teraphim. “And Laban came into Jacob’s tent, and into Leah’s tent, and into the tent of the two handmaids, and found them not,” signifies that in their holy things there were not such truths; “and he went out of Leah’s tent, and came into Rachel’s tent,” signifies the holy of that truth; “and Rachel had taken the teraphim,” signifies interior natural truths which were from the Divine; “and put them in the camel’s straw,” signifies in memory-knowledges; “and sat upon them” signifies that they are interior; “and Laban felt about all the tent, and found them not,” signifies that that which was his own was not there; “and she said to her father,” signifies to good; “let there not be anger in the eyes of my lord, that I cannot rise up before thee,” signifies that they cannot be revealed; “for the way of women is upon me,” signifies that as yet they were among unclean things; “and he searched, and found not the teraphim,” signifies that they were not his.

(4153) And Laban came into Jacob’s tent, and into Leah’s tent, and into the tent of the two handmaids, and found them not. That this signifies that in their holy things there were not such truths, is evident from the signification of a “tent,” as being what is holy (see n. 414, 1102, 2145, 2152, 3210, 3312, 4128), here, holy things, because they were the tents of Jacob, Leah, and the handmaids. That the truths in question were not there, is signified by his not finding the teraphim there. (That in a good sense “teraphim” are truths, may be seen above, n. 4111.) By Jacob is represented the good of the natural; by Leah, the affection of external truth; and by the handmaids, external affections, as shown above; and as the truths which are here in question were not external, but internal, they were not found in the tents of these persons (that is, in their holy things), but were in Rachel’s tent, that is, in the holy of the affection of interior truth; for by Rachel is represented the affection of interior truth.

(4154) And he went out of Leah’s tent, and came into Rachel’s tent. That this signifies the holy of that truth, is evident from what has just been said. The case with truths (as with goods) is that they are exterior and interior; for there is an internal man and an external. It is the goods and truths of the internal man that are called internal goods and truths, and the goods and truths of the external man are called external goods and truths. The goods and truths of the internal man are of three degrees, such as there are in the three heavens. The goods and truths of the external man are also of three degrees and they correspond to the internal ones; for there are goods and truths midway between the internal and external man (that is, mediating ones); for without middle or mediating goods and truths no communication is possible. There are goods and truths proper to the natural man, which are called external goods and truths; and there are also goods and truths of the senses which are of the body, and thus outermost ones. These last mentioned goods and truths of three degrees belong to the external man, and as before said they correspond to as many goods and truths of the internal man; concerning which of the Lord's Divine Providence elsewhere. [2] The goods and truths of each degree are most distinct from one another, and are by no means confused together. Those which are more interior are component, and those which are more exterior are composite. Although these goods and truths are most distinct from one another, they nevertheless do not appear to man as distinct. The sensuous man sees no otherwise than that all interior things, nay, internal things themselves, are only sensuous, for he sees from sensuous things, thus from outermost ones. Interior things cannot be seen from outermost things, but outermost things can be seen from interior things. He who is a natural man (that is, who thinks from memory-knowledges) knows no otherwise than that the natural things from which he thinks are inmost, when in fact they are external. The interior man, who judges and concludes from analytic principles that have been disclosed by virtue of natural memory-knowledges, believes in like manner that these are the inmost things which man possesses, because they appear as the inmost to him; and yet these are below his rational things, so that relatively to genuine rational things they are exterior or lower. Such is the case with man's apprehension. The things just spoken of are those of the natural or external man in three degrees; but as before said those of the internal man are also in three degrees such as there are in the three heavens. [3] From all that has been said it may now be seen how the case is with the truths signified by the "teraphim," in that they were not found in the tents of Jacob, Leah, or the handmaids, but in Rachel's tent, that is, in the holy of the affection of interior truth. All the truth that is from the Divine is in that which is holy, for it cannot be otherwise, because the truth that is from the Divine is holy. It is said to be holy from the affection (that is, from the love) which flows in from the Lord, and causes the man to be affected with the truth.

(4155) And Rachel had taken the teraphim. That this signifies interior natural truths which are from the Divine, is evident from the representation of Rachel, as being the affection of interior truth (concerning which above) and from the signification of the "teraphim," as being truths from the Divine (n. 4111), thus interior truths, the nature of which, and where they are, has been stated just above (n. 4154).

(4156) And put them in the camel's straw. That this signifies in memory-knowledges, is evident from the signification of the "camel's straw," as being such knowledges (n. 3114). They are called "straw," both because this is the food of a camel, and because they are relatively gross and devoid of order. For this reason memory-knowledges are also signified by “thickets” of trees and of the forest (n. 2831). (That “camels” denote the general memory-knowledges which are of the natural man, may be seen above, n. 3048, 3071, 3143, 3145.) [2] That memory-knowledges are relatively gross and devoid of order, and are therefore signified by “straw,” and also by “thickets,” is not apparent to those who are in mere memory-knowledges, and are on this account reputed learned. These believe that the more a man knows, or the more memory-knowledge he possesses, the wiser he is. But that the case is very different has been made evident to me from those in the other life who when they had lived in the world had been in mere memory-knowledges, and thereby had gained the name and reputation of being learned, for they are sometimes more stupid than those who have no such skill in memory-knowledges. The reason of this has also been disclosed, namely, that memory-knowledges are indeed a means of becoming wise, but are also a means of becoming insane. To those who are in the life of good, memory-knowledges are a means of becoming wise; but to those who are in a life of evil, they are a means of becoming insane; for by means of memory-knowledges these persons confirm not only their life of evil, but also principles of falsity, and this arrogantly and with persuasion, because they believe themselves to be wiser than others. [3] From this it comes to pass that they destroy their rational; for it is not the man who can reason from memory-knowledges, even when he can apparently do so in a more lofty manner than others, who is in the enjoyment of the rational faculty; for this skill is the result of a mere fatuous light. But that man excels in the rational who is able clearly to see that good is good, and truth truth, consequently that evil is evil, and falsity falsity; whereas the man who regards good as evil and evil as good, and also the man who regards truth as falsity and falsity as truth, can by no means be said to be rational, but rather, irrational, however able he may be to reason. With him who clearly sees that good is good and that truth is truth, and on the other hand that evil is evil and falsity is falsity, light flows in from heaven, and enlightens his intellectual faculty, and causes the reasons which he sees in his understanding to be so many rays of that light. The same light also illuminates the memory-knowledges, so that they confirm the truth, and moreover disposes them into order and into heavenly form. But they who are against good and truth, as are all who are in the life of evil, do not admit that heavenly light, but are delighted solely with their own fatuous light, the nature of which is to see as one who in the dark beholds spots and streaks on a wall, and out of them fancifully makes all kinds of figures, which however are not really figures, for when the light of day is let in, it is seen that they are nothing but spots and streaks. [4] From all this we can see that memory-knowledges are a means of becoming wise, and also a means of becoming insane; that is, that they are a means of perfecting the rational, and also a means of destroying the rational. In the other life therefore they who by means of such knowledges have destroyed their rational, are much more stupid than they who have not been versed in them. That these knowledges are relatively gross, is manifest from their belonging to the natural or external man; whereas the rational, which is cultivated by their means, belongs to the spiritual or internal man. How far these differ and are distant the one from the other in regard to purity, may be known from what has been said and shown concerning the two memories (n. 2469-2494).

(4157) And sat upon them. That this signifies that they are interior, being thus beneath her in the straw of the camel, is evident from the signification of the "straw of the camel," as being memory-knowledges, as just shown. The truths signified by the "teraphim" were not memory-knowledges, but were within them. For as regards the truths of three degrees (concerning which just above, n. 4154), the more interior are within the more exterior; for so do they bestow themselves in order.

(4158) And Laban felt about all the tent, and found them not. That this signifies that that which was his own was not there, is evident from the series of things in the internal sense, thus without further explication.

(4159) And she said to her father. That this signifies to good, is evident from the signification of "father," as being good (see n. 3703); and from the representation of Laban, who is here the "father," as being mediate good, concerning which above.

(4160) Let there not be anger in the eyes of my lord, that I cannot rise up before thee. That this signifies that they cannot be revealed, is also evident from the series of things in the internal sense, consequently without further explication. For to rise up would be to disclose and therefore to reveal the truths signified by the "teraphim;" and thus "not being able to rise up," signifies that they could not be revealed.

(4161) For the way of women is upon me. That this signifies that they were as yet among unclean things, is evident from the signification of the "way of women," as being uncleannesses, thus that the things upon which she sat were unclean (Lev. 15:19-31); so that it means that they were as yet among unclean things. Interior truths are said to be among unclean things when they are among memory-knowledges which do not as yet correspond, or which are in disagreement. Such things are removed when the man is being cleansed, that is, when he is being regenerated.

(4162) And he searched, and found not the teraphim. That this signifies that they were not his (namely, that these truths were not Laban's) is evident from the signification of "searching and not finding." In the external historic sense these things involve that they were indeed Laban's, but were hidden; but in the internal sense, that they were not his. (That the "teraphim" denote truths from the Divine, may be seen above, n. 4111.) How the case herein is, namely, that these truths did not belong to the good signified by "Laban," but to the affection of interior truth, may be seen from what has been said above (n. 4151). From all this it is evident what arcanum lies concealed in that which is related concerning the teraphim. [2] The reason why truths from the Divine are signified by the “teraphim,” is that those who were of the Ancient Church distinguished the Divine (that is, the Lord) by various names, and this according to the different appearances in the effects; as for instance by the name “God Shaddai,” from the temptations in which the Lord combats for man, and after which He confers benefits upon him (see n. 1992, 3667); His Providence lest man should of himself enter into the mysteries of faith, they called “cherubs” (n. 308); the truths Divine which they received by answers, they said were “teraphim;” and other of the Divine attributes they also called by particular names. [3] They who were wise among them understood by all these names none but the one only Lord; but the simple made for themselves so many representative images of that Divine; and when Divine worship began to be turned into idolatry, they fashioned for themselves so many gods. From this arose so many idolatries among the Gentiles also, who increased the number of them. But as in ancient times Divine things were understood by these names, some of them were retained, as “Shaddai,” and also “cherubs,” and “teraphim,” by which in the Word such things as have been stated are signified. That by “teraphim” are signified the truths Divine which came from answers, is evident in Hosea 3:4.

(4163) Verses 36-42. And Jacob was wroth, and chided with Laban; and Jacob answered and said to Laban, What is my trespass? What is my sin, in that thou hast hotly pursued after me? Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house? Set it here before my brethren and thy brethren, and let them judge between us two. These twenty years have I been with thee; thy sheep and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. The torn I brought not unto thee, I bore the loss of it, from my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes. These twenty years have I served thee in thy house, fourteen years for thy two daughters, and six years for thy flock, and thou hast changed my reward ten ways. Except the God of my father, the God of Abraham, and the Dread of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen my misery and the weariness of my hands, and judged yesternight. “And Jacob was wroth, and chided with Laban,” signifies the zeal of the natural; “and Jacob answered and said to Laban, What is my trespass? What is my sin, that thou hast hotly pursued after me?” signifies that it was not of evil that He separated Himself; “whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house?” signifies that no truths of good had been his own, but all had been given; “set it here before my brethren and thy brethren, and let them judge between us two,” signifies that there be judgment from what is just and equitable; “these twenty years have I been with thee,” signifies His own; “thy sheep and thy she-goats have not cast their young,” signifies its state as to good and the good of truth; “and the rams of thy flock have I not eaten,” signifies the truth of good in that He had taken nothing of his; “the torn I brought not unto thee,” signifies that evil not by His fault was with that good; “I bore the loss of it,” signifies that good came of it; “from my hand didst thou require it,” signifies that it was from Him; “whether stolen by day or stolen by night,” signifies the evil of self-merit in like manner; “thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes,” signifies temptations; “these twenty years have I served thee in thy house,” signifies His own; “fourteen years for thy two daughters,” signifies the first period in order that He might acquire to Himself therefrom the affections of truth; “and six years for thy flock,” signifies that He might afterwards acquire good; “and thou hast changed my reward ten ways,” signifies its state toward Him when He was applying these goods to Himself; “except the God of my father, the God of Abraham, and the Dread of Isaac, had been with me,” signifies unless the Divine and the Divine Human; “surely now hadst thou sent me away empty,” signifies that it would have claimed all things for itself; “God hath seen my misery and the weariness of my hands, and judged yesternight,” signifies that all things were from Him by His own power.

(4164) And Jacob was wroth, and chided with Laban. That this signifies the zeal of the natural, is evident from the signification of “becoming wroth” or “angry,” and the consequent “chiding,” as being zeal; and from the representation of Jacob, as being the good of the natural, concerning which above. That “becoming wroth” or “angry,” and the consequent “chiding” denotes zeal, is because in heaven, or with the angels, there is no anger, but in its stead zeal. For anger differs from zeal in there being evil in anger, but in zeal good; or in the fact that he who is in anger intends evil to the one against whom he is angry, whereas he who is in zeal intends good to the one toward whom he feels zeal. For this reason he who is in zeal can be good instantly, and when in the very act can be good toward others; but not he who is in anger. Although in the outward form zeal appears like anger, yet in the internal form it is altogether different.

(4165) And Jacob answered and said to Laban, What is my trespass? What is my sin, that thou hast hotly pursued after me? That this signifies that it was not of evil that He separated Himself, is evident from the signification of “transgression” and of “sin,” as being evil. It is manifest that the pursuing was because Jacob had separated himself, thus the signification is that it was not of evil that He separated Himself.

(4166) Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house? That this signifies that no truths of good had been his own, but all had been given, is evident from the signification of the “vessels of his house,” as being his own truths. (That “vessels” are truths, see above, n. 3068, 3079, 3316, 3318.) From this it is manifest that the “vessels of his house” denote his own truths. “To feel for them, and not to find,” denotes that none had been his, and consequently that all had been given. How the case herein is may be seen above (n. 4151).

(4167) Set it here before my brethren and thy brethren, and let them judge between us two. That this signifies that there be judgment from what is just and equitable, is evident from the signification of “brethren,” as being goods (see n. 2360, 3803, 3815, 4121). It follows that “my brethren and thy brethren” denote what is just and equitable, and it is manifest that “let them judge between us two” denotes judgment. That “my brethren and thy brethren” denote what is just and equitable, is because the subject here treated of is the natural; for in the natural that is properly called what is just and fair which in the spiritual is called what is good and true. There are in man two planes upon which are founded the celestial and spiritual things which are from the Lord. The one plane is interior, and the other exterior. The planes themselves are nothing else than conscience. Without these planes (that is, without conscience) nothing celestial and spiritual from the Lord can possibly be fixed, for it would flow through like water through a sieve. For this reason they who are without such a plane (that is, without conscience) do not know what conscience is; nay, they do not believe that there is anything spiritual and celestial. [2] The interior plane or interior conscience is where are good and truth in the genuine sense; for the good and truth that inflow from the Lord actuate this conscience. But the exterior plane is the exterior conscience, and is where there is what is just and equitable in the proper sense; for that which is just and equitable of both a moral and a civil kind, which likewise flows in, actuates it. There is also an outermost plane, which likewise appears as conscience, but is not conscience, namely, the doing of what is just and equitable for the sake of self and the world, that is, for the sake of one's own honor or fame, and for the sake of the world's wealth and possessions, and also for fear of the law. These three planes are what rule man, that is, they are the means through which the Lord rules him. By means of the interior plane (that is, by means of a conscience of spiritual good and truth) the Lord rules those who have been regenerated. By means of the exterior plane (or by means of a conscience of what is just and equitable, that is to say, by means of a conscience of what is good and true of both a moral and a civic kind) the Lord rules those who have not yet been regenerated, but who can be regenerated, and also are being regenerated; if not in the life of the body, yet in the other life. But by means of the outermost plane, which appears like conscience, and yet is not conscience, the Lord rules all the rest, even the evil; for without this government these would rush into all wicked and insane things, and do so rush when they are without the restraints of this plane. All those who do not suffer themselves to be ruled by means of these planes are either insane, or are punished according to the laws. [3] With the regenerate these three planes act as a one; for the one flows into the other, and an interior one disposes an exterior one. The first plane, or conscience of spiritual good and truth, is in man's rational; but the second plane, or conscience of moral and civic good and truth (that is, of what is just and equitable) is in man's natural. From this it is now manifest what the justice and equity are which are signified by the "brethren," namely, justice by "my brethren," and equity by "thy brethren;" for they are called justice and equity because the subject is the natural man, of which these are properly predicated.

(4168) These twenty years have I been with thee. That this signifies His own, is evident from the signification of "twenty," as being the good of remains (n. 2280). But when predicated of the Lord these remains are nothing else than His own (n. 1906). "Twenty years" signify the states of this own. (That "years" denote states, see above, n. 487, 488, 493, 893.) In the supreme sense the things contained in Jacob's words to Laban treat of the own in the natural which the Lord acquired for Himself by His own power, and in fact of the various states of this own.

(4169) Thy sheep and thy she-goats have not cast their young. That this signifies its state as to good and the good of truth, is evident from the signification of a "sheep," as being good (concerning which in what follows); and from the signification of a "she-goat," as being the good of truth (see n. 3995, 4006). By "good" simply so called is meant the good of the will; but by the "good of truth" is meant the good of the understanding. The good of the will is to do good from good; but the good of the understanding is to do good from truth. To those who do good from truth these two appear to be one and the same thing; but yet they differ much from each other; for to do good from good is to do it from the perception of good, and the perception of good exists solely with the celestial; whereas to do good from truth is to do it from memory-knowledge and the consequent understanding; but without the perception that it is so; and only because we have been so instructed by others, or by our own intellectual faculty have of ourselves arrived at the conclusion in question. This may indeed be a fallacious truth, but still if it has good as its end, that which the man does from this truth becomes as good. [2] That "sheep" signify goods, may be seen from many passages in the Word, of which the following only shall be adduced. In Isaiah: He was afflicted, and He opened not His mouth; He is led as a lamb to the slaughter, and as a sheep before her shearers, and He opened not His mouth (Isa. 53:7); concerning the Lord, where He is compared to a sheep, not from truth, but from good. In Matthew: Jesus said to the twelve whom He sent out, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel (Matt. 10:5-6); the "Gentiles to whom they should not go," denote those who are in evils. (That the "Gentiles" denote evils may be seen above, n. 1259, 1260, 1849.) The "cities of the Samaritans" denote those who are in falsities; "sheep," those who are in goods. [3] In John: Jesus after His resurrection said to Peter, Feed My lambs; the second time He said, Feed My sheep; and the third time, Feed My sheep (John 21:15-17); "lambs" here denote those who are in innocence; "sheep" as first mentioned, those who are in good from good; and "sheep" as last mentioned, those who are in good from truth. In Matthew: When the Son of man shall come in His glory, He shall set the sheep on His right hand, and the goats on His left; and He shall say unto them on His right hand, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye took Me in; I was naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me (Matt. 25:31-40); that "sheep" here denote goods (that is, those who are in good) is very evident. All kinds of the goods of charity are here contained in the internal sense, as of the Lord's Divine mercy will be shown elsewhere. By "he-goats" are specifically signified those who are in faith and in no charity. [4] In like manner in Ezekiel: As for you, O My flock, saith the Lord Jehovih, behold I judge between cattle and cattle, between the rams of the sheep, and the he-goats (Ezek. 34:17); that the "he-goats" are specifically those who are in the faith of no charity, may be seen from the signification of "he-goats," as being in a good sense those who are in the truth of faith, and thence in some charity; but in the opposite sense, those who are in the faith of no charity, and who reason concerning salvation from the starting point that faith saves. The same appears also from what the Lord says concerning the goats in Matthew, as cited above. But they who are in no truth of faith, and at the same time in no good of charity, are carried away into hell without such a judgment, that is, without any conviction that they are in falsity.

(4170) And the rams of thy flock have I not eaten. That this signifies the truth of good, in that He had taken nothing of his, is evident from the signification of "rams," as being the truths of good; for "sheep" signify goods, and hence "rams," because they belong to the sheep, signify the truths of good; and from the signification of "eating," as being to appropriate (see n. 3168, 3513, 3596, 3832), and thus to take; for that which is appropriated from another is taken from him.

(4171) The torn I brought not unto thee. That this signifies that evil not by his fault was with that good, is evident from the signification of "torn," as being death inflicted by another, and thus evil not by his fault. Evils with man have many origins. The first origin is from inheritance by continual derivations from grandparents and great-grandparents into the father, and from the father, in whom the evils are thus accumulated, to one's self. The second origin is from what is actual, that is, what a man acquires to himself by a life of evil. This evil he in part receives by inheritance, as from an ocean of evils, and carries into act; and in part adds thereto many things of himself. From this comes the own which man acquires for himself. But this actual evil, which man makes his own, has also various origins-in general two: one, that he receives evil from others through no fault of his own; and the other, that he receives it of his own accord, thus through his own fault. That which a man receives from others without any fault of his own, is what is signified in the Word by "what is torn;" but that which he receives of his own accord, thus through his own fault, is signified in the Word by a “carcass.” [2] Hence it was that, as in the Ancient Church, so also in the Jewish, it was forbidden to eat that which had died of itself, or a carcass, and also that which had been torn; concerning which we read in Moses: Every soul that eateth a carcass and that which is torn, whether he be homeborn or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even; then shall he be clean. And if he wash them not, nor bathe his flesh, he shall bear his iniquity (Lev. 17:15-16). A carcass and that which is torn he shall not eat, to defile himself therewith: I am Jehovah (Lev. 22:8); “that which is torn” denotes the evil which is from falsity that is injected by the evil, who are the wild beasts in the forest which tear; for in the Word the infernals are compared to wild beasts. In the same: Men of holiness shall ye be unto Me; therefore ye shall not eat any flesh that is torn in the field, ye shall cast it to the dogs (Exod. 22:30). In Ezekiel: The prophet says to Jehovah, my soul hath not been defiled; and a carcass and that which is torn have I not eaten from my youth up, neither came there abominable flesh into my mouth (Ezek. 4:14). The priests shall not eat of any carcass or that which is torn, of fowl or of beast (Ezek. 44:31); speaking of the Lord’s kingdom, that the new earth is there. [3] From these passages it may be seen what is meant in the internal sense by “that which is torn;” but to make this still more manifest, let us take an example. If a man who is leading a life of good, or who does well to another from willing well, suffers himself to be persuaded by another who is in evil that the life of good effects nothing toward salvation, for the reason that all are born in sins; and because no one can will good of himself, and therefore cannot do it; and that on this account a means of salvation has been provided which is called faith; and therefore that a man can be saved by faith without a life of good, and this even though he should receive faith in death's last hour-if such a person who has lived in a life of good suffers himself to be so persuaded, and then becomes careless in regard to life, and even treats it with contempt, he is said to be "torn"; for "torn" is predicated of good into which falsity is insinuated, and thereby the good becomes no longer living. [4] Take also as an example the conjugial, which in the beginning some one regards as heavenly, but afterwards one of the married partners or both of them suffer themselves to be persuaded that it is only for the sake of order in the world, and for the education and individual care of children, and for the sake of inheritance; and further that the bond of marriage is nothing but a matter of compact, which may be dissolved or relaxed by either party, provided that it is done by consent; the result being that after he has received this persuasion the individual has no heavenly idea of marriage; and supposing that lasciviousness is the consequence, there then comes into existence that which is called "torn"; and so in all other cases. [5] That it is the evil who tear, and this by reasonings from external things, into which internal things cannot be insinuated on account of the evil of life, may be seen from the following passages. In Jeremiah: A lion out of the forest hath slain the great ones, a wolf of the deserts hath laid them waste, a leopard watcheth over their cities, everyone that goeth out from thence is torn, because their transgressions are multiplied, their backslidings are increased (Jer. 5:5-6). And in Amos: Edom did pursue his brother with the sword, and destroyed his compassions, and his anger did tear perpetually, and he keeps his fury continually (Amos 1:11).

(4172) I bore the loss of it. That this signifies that good came of it, is evident from the signification of "bearing the loss," as being to make good; here, that good came of it. As regards the evil of fault, and the evil not of fault, which as before shown are signified by a "carcass" and "what is torn," the case is this. The evil of fault, or the evil which a man has contracted by actual life, and has also confirmed in thought even to belief and persuasion, cannot be amended, but remains to eternity; whereas the evil not of fault, which a man has not confirmed by thought, and of which he has not inwardly persuaded himself, does indeed remain, but only adheres in externals; for it does not penetrate to the interiors and pervert the internal man. Such is the evil through which good comes; for the internal man, which has not yet been affected and given consent, can see it in the external as evil, and therefore it can be removed. And as the internal man can see it, it can on that account at the same time see good more clearly; for good is seen more clearly from what is opposite than from what is not opposite; and the man is then also more sensibly affected by good. This then is what is meant by good coming of it.

(4173) From my hand didst thou require it. That this signifies that it was from Him, is evident from the signification of “hand,” as being power (see n. 878, 3387), thus that it was from Him; for that which is from His own power is from Him.

(4174) Whether stolen by day or stolen by night. That this signifies the evil of self-merit in like manner, is evident from the signification of “stolen” or of “theft,” as being the evil of self-merit. There is the evil of self-merit when a man ascribes good to himself, and supposes that it is from himself, and on this account desires to merit salvation. This evil is what is signified in the internal sense by “theft.” But in regard to this evil, all who are being reformed at first suppose that good is from themselves, and therefore that by the good which they do they merit salvation; for their supposing that they merit salvation by the good which they do is the result of their supposing that the good is from themselves, for the one idea coheres with the other. But they who suffer themselves to be regenerated do not confirm this in their thought, or persuade themselves that it is so; but the idea is gradually dissipated. For so long as anyone is in the external man, as is the case with all in the beginning of their reformation, he cannot do otherwise than think so, because he thinks solely from his external man. But when the external man together with its concupiscences is being removed, and the internal man is beginning to work; that is, when the Lord flows in through the internal man with the light of intelligence, and thereby enlightens the external man; the man then begins to believe otherwise, and ascribes good not to himself, but to the Lord. From this it is plain what is here meant by that evil of self-merit through which comes good, in like manner as through the evil which is not of fault, concerning which above. But if when he has arrived at adult age a man confirms in his thought, and altogether persuades himself that he merits salvation by the good he does, the evil in question inheres radically, and cannot be amended. For such men claim to themselves that which is the Lord's, and thus do not receive the good which continually flows in from the Lord; but immediately on its flowing in, divert it to themselves, and into their own, and consequently defile it. These are the evils which in the proper sense are signified by "thefts" (see n. 2609).

(4175) Thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes. That this signifies temptations, is evident from the signification of "heat" and "cold," as being that which is of too much love, and that which is not at all of it, thus the two extremes; "day" signifies a state of faith or truth when it is at its height; and "night" a state of no faith or truth (see n. 221, 935, 936); and from the signification of "sleep driven from the eyes," as being continually or without rest. Inasmuch as these are such things as are experienced in temptations, therefore by these words are signified temptations in general. The reason why "heat" signifies too much love, is that spiritual fire and heat are love; and on the other hand, spiritual cold is no love. For man's very life is nothing but love; for without love man has no life whatever; nay, if he will reflect he can know that all the vital fire and heat in his body are from this source. Yet "cold" does not signify the privation of all love, but the privation of spiritual and heavenly love, and the privation of this is what is called spiritual death. When man is deprived of this love, he is kindled with the love of self and of the world. This love is relatively cold, and also becomes cold, not only with man when living in the body, but also when he comes into the other life. If when living in the body the love of self and of the world is taken away from him, he becomes so cold as to have scarcely any life; and it would be the same if he were compelled to think in a holy manner of heavenly and Divine things. In the other life, when such a man comes among the infernals, he is in the fire or heat of cupidities; but if he approaches heaven, this fire and heat are turned into cold, the more intense the nearer he approaches, with an increase of torment in like degree. This cold is what is meant by the "gnashing of teeth" which is ascribed to those who are in hell (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28).

(4176) These twenty years have I served thee in thy house. That this signifies His own, is evident from the signification of "twenty," as being the good of remains (see n. 2280), and which when predicated of the Lord denotes that which He acquired to Himself (n. 1906), thus His own; and from the signification of "serving," as being when predicated of the Lord His own power (n. 3975, 3977).

(4177) Fourteen years for thy two daughters. That this signifies the first period in order that He might acquire to

Himself therefrom the affections of truth, is evident from the signification of “fourteen,” or two weeks, as being the first period; for in the Word “weeks” signify nothing else than an entire period great or small (see n. 2044, 3845), and when two weeks are named as one, the signification is the same, for to double a number and to multiply it into itself does not take away its signification; whence it is manifest what is meant here by “fourteen,” or two weeks; and from the signification of the “two daughters,” here Rachel and Leah, as being the affections of truth (n. 3758, 3782, 3793, 3819); “daughters” signify affections (n. 2362).

(4178) And six years for thy flock. That this signifies that He might afterwards acquire good, is evident from the signification of “six,” as being combat and labor (see n. 720, 737, 900), here, that which remained of combat and labor, and thus what came afterwards; and from the signification of “flock,” as being good (n. 343, 2566, 3518).

(4179) And thou hast changed my reward ten ways. That this signifies its state toward Him when He was applying these goods to Himself, is evident from the signification of “reward,” when predicated of the Lord, as denoting from Himself (see n. 3996, 3999), thus when he was applying goods to himself; and from the signification of “changing” them, as being the state of the good signified by “Laban” toward Him. “Ten ways” denote a very great change (see n. 4077).

(4180) Except the God of my father, the God of Abraham, and the Dread of Isaac, had been with me. That this signifies unless the Divine and the Divine Human, is evident from the signification of “the God of my father,” when predicated of the Lord, as being the Divine as to good; the “Father” being the Divine good, and the “Son” the Divine truth (n. 2803, 3704), here, the Divine good of each Essence; from the signification of “the God of Abraham,” as being the Divine Itself which is called the Divine Essence, for Abraham represents the Lord as to the Divine Itself (n. 2011, 3439); and from the signification of the “Dread of Isaac,” as being the Divine Human. The “Dread” is mentioned because the Divine truth is meant, for the Divine truth carries with it fear, dread, and terror to those who are not in good; but not so the Divine good, which terrifies no one. The same is meant further on in this chapter: “Jacob swore by the Dread of his father Isaac” (verse 53). For as Laban was then separated from Jacob (that is, the mediate good separated from good Divine) he was in such a state as to wish to inflict evil, as is manifest from what is said of Laban. Therefore as he was in such a state, it is said the “Dread of Isaac.” That the “Dread of Isaac” means the God of Isaac, everyone can see, and also that Laban was in that state. Isaac represents the Lord’s Divine Human, and this as to the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210, 3973). [2] As to the Divine truth which is from the Lord carrying fear with it to those who are not in good, but not the Divine good, the case is this: The Holy which proceeds from the Lord has in itself Divine good and Divine truth. These proceed continually from the Lord. From them is the light which is in the heavens, and therefore the light which is in human minds, and consequently wisdom and intelligence, for these are within that light. But that light, or wisdom and intelligence, affects all according to their reception. Those who are in evil do not receive the Divine good, for they are in no love and charity; for all good is of love and charity. The Divine truth however can be received even by the evil, but only by their external man, not by their internal. [3] This is like the heat and light from the sun. Spiritual heat is love, and thus good; but spiritual light is faith, and thus truth. When heat is received from the sun, the trees and flowers vegetate and produce leaves, flowers, and fruits or seeds. This comes to pass in the time of spring and summer. When however heat is not received from the sun, but only light, nothing vegetates, but all vegetation grows torpid, as in the time of autumn and winter. So also it is with spiritual heat and light, which are from the Lord. If man is like spring or summer, he receives the good of love and charity, and produces fruits; but if he is like autumn and winter, he does not receive the good of love and charity, and accordingly does not produce fruits. Yet he may still receive light, that is, may know the things of faith or truth. Wintry light has a similar effect, for it presents colors and beauties and makes them conspicuous, like summer light, but with the difference that it does not penetrate toward the interiors, because there is no heat in it, and hence no quickening. [4] When therefore good is not received, but only light, it is as when heat is not received in objects, but only an image of form and beauty from the light, and hence there is cold within; and where there is cold within, there is a torpor of everything there, and as it were a shrinking and shuddering when light introduces itself there. This is what causes fear, dread, and terror in living things. By this comparison it may in some degree be comprehended how it is with the fear, dread, and terror that come to the evil-that is, that they do not come from the Divine good, but from the Divine truth, and this when they do not receive the Divine good, and yet receive the Divine truth. Also, that Divine truth without good cannot penetrate toward the interiors, but merely adheres to the extremes, that is, to the external man, and mostly to its sensuous part; and that from this a man sometimes appears beautiful in the external form, when yet he is foul in the internal form. From this it may also be seen what is the nature of the faith that exists with very many, which they say saves without good works, that is, without willing well and acting well. [5] As the Divine truth proceeds from the Divine Human, but not from the Divine Itself, it is therefore the Divine Human which is here signified by the "Dread of Isaac;" for, as just now said, it is the Divine truth which terrifies, but not the Divine good. That the Divine truth proceeds from the Lord's Divine Human, but not from the Divine Itself, is an arcanum not hitherto disclosed. The case is this: Before the Lord came into the world the Divine Itself flowed into the whole heaven; and as heaven then consisted for the most part of the celestial, that is, of those who were in the good of love, through this influx, by the Divine Omnipotence, there was brought forth the light which was in the heavens, and thereby wisdom and intelligence. But after the human race had removed itself from the good of love and charity, that light could no longer be produced through heaven, nor, consequently, the wisdom and intelligence that would penetrate down to the human race. For this cause, from the necessity of their being saved, the Lord came into the world, and made the Human in Himself Divine, in order that as to His Divine Human He might become the Divine Light, and might thus illuminate the universal heaven and the universal world. From eternity He had been the Light itself, for that Light was from the Divine Itself through heaven. And it was the Divine Itself which took on the human, and made this Divine; and when this was made Divine, He could then thereby illuminate not only the celestial heaven itself, but also the spiritual heaven, and likewise the human race, which received and receives the Divine truth in good, that is, in love to Him and in charity toward the neighbor, as is manifest in John: As many as received Him, to them gave He power to become the sons of God, to them that believe on His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13). [6] From what has now been said we can see what is signified by these words in John: In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. That was the true light, that lighteth every man that cometh into the world (John 1:1-4, 9 seq.). The "Word" here signifies the Divine truth. Nevertheless that the Lord is

Divine good as to each essence, and that the Divine truth proceeds from Him, may be seen above (n. 3704). For the Divine good cannot be received by man, nor even by an angel, but only by the Lord's Divine Human, as is meant by these words in John: No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath exhibited Him (John 1:18). But the Divine truth can be received, but in such a quality as is possible with the man who receives; and in this the Divine good can dwell, with a difference according to the reception. [7] Such are the arcana which are presented to the angels when these words are read by man: "Except the God of my father, the God of Abraham, and the Dread of Isaac, had been with me." From this it is manifest how much that is heavenly there is in the Word, and in every particular of it, even when nothing of it is apparent in the sense of the letter; and also what angelic wisdom is in comparison with human wisdom; and that the angels are in the highest arcana while the man does not even know that there is any arcanum within. Rut these things which have been mentioned are only a very few, for in these arcana the angels see and perceive things innumerable, nay, things relatively unlimited, which cannot possibly be uttered, because human speech is not adequate to express them, nor is the human mind capable of receiving them.

(4181) Surely now hadst thou sent me away empty. That this signifies that it would have claimed all things for itself, is evident from the signification of "sending away empty," as being to take all things away from him, and thus to claim all things for itself.

(4182) God hath seen my misery and the weariness of my hands, and judged yesternight. That this signifies that all things were from Him by His own power, is evident from the signification of "misery," and of the "weariness of the hands," as being temptations; and as by temptations and victories the Lord united the Divine to the human, and made this also Divine, and this from His own power, these things are signified by the same words. (That by temptations and victories the Lord united the Divine to the Human, and made this Divine by His own power, may be seen above, n. 1661, 1737, 1813, 1921, 2776, 3318; and also that the "hollow of the hand," or the "hand," is power, n. 878, 3387; consequently that "my palms," or "hands," denote His own power.) "God hath seen, and hath judged," signifies the Lord's Divine, in that the Divine which was in Him, and which was His, did it.

(4183) Verse 43. And Laban answered and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their sons which they have borne? "And Laban answered, and said unto Jacob," signifies an obscure state of perception; "the daughters are my daughters, and the sons are my sons, and the flock is my flock," signifies that all the affections of truth, and all the truths and goods, were its own; "and all that thou seest is mine," signifies that so was all the perceptive and intellectual faculty; "and what can I do this day unto these my daughters, or unto their sons which they have borne?" signifies that it did not dare to claim them for itself.

(4184) And Laban answered and said unto Jacob. That this signifies an obscure state of perception, is evident from the signification of "answering and saying," as being perception. (That in the historic parts of the Word "to say" denotes to perceive, may be seen above, n. 1898, 1919, 2080, 2862, 3395, 3509.) That the state of perception is obscure is evident from what Laban says, namely, that the daughters, the sons, and the flock were his, whereas they were not his; and from the internal sense, that the mediate good claimed all goods and truths as its own. (As regards these things said by Laban, see above, n. 3974, 4113.)

(4185) The daughters are my daughters, and the sons are my sons, and the flock is my flock. That this signifies that all the affections of truth, and all the truths and goods, were its own, is evident from the signification of "daughters," here Rachel and Leah, as being the affections of truth (see n. 3758, 3782, 3793, 3819); from the signification of "sons," as being truths (n. 489, 491, 533, 1147, 3373); and from the signification of "flock," as being goods (n. 343, 1565, 2566). That it claimed them for itself as if they were its own, is manifest, for Laban said, "The daughters are my daughters, and the sons are my sons, and the flock is my flock."

(4186) And all that thou seest is mine. That this signifies that so was all the perceptive and intellectual faculty, is evident from the signification of "seeing," as being to perceive and understand (see n. 2150, 3863), thus that all the perceptive and intellectual faculty of truth and good belonged to it. How the case herein is has already been stated, and has been illustrated by what takes place in the other life, namely, that when spirits, especially those of a mediate kind, are in an angelic society, they do not then know otherwise than that the affections of good and truth which flow into them from the society are theirs, such being the communication of affections and thoughts in the other life; and in proportion as they are conjoined with that society, so do they think. When these same spirits are separated from the society, they are indignant; and when they come into this state of indignation, they also come into an obscure state (spoken of above, n. 4184); and in this state having no interior perception, they claim for themselves the goods and truths which belong to the angelic society, and which they had by the communication above mentioned. It is this state which is described in this verse. Moreover by much experience it has been given me to know how the affections of good and truth are communicated to others. Spirits of this kind have sometimes been with me, and when conjoined by somewhat of affection, they knew no otherwise than that my thoughts and affections were theirs. And I was informed that the like takes place with all men; for every man has spirits with him, who as soon as they come to him and enter into his affections, know no otherwise than that all things which are the man's (that is, all things of his affection and thought) are theirs. In this way spirits are conjoined with a man, and through them he is ruled by the Lord (n. 2488); concerning which facts something shall be stated from experience hereafter, at the end of the chapters.

(4187) And what can I do this day unto these my daughters, or unto their sons which they have born? That this signifies that it did not dare to claim them for itself, is evident from the signification of “daughters,” as being the affections of truth; and of “sons,” as being truths (spoken of just above, n. 4185). That its not daring to claim them for itself is signified by “what can I do this day unto them?” is manifest from what precedes, namely, that God said to him in a dream, “Take heed to thyself lest thou speak with Jacob from good even to evil” (verse 24).

(4188) Verses 44-46. And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap, and they did eat there upon the heap. “And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee,” signifies the conjunction of the Divine natural with the goods of works, in which are they who are aside, or the Gentiles; “and Jacob took a stone, and set it up for a pillar,” signifies such truth and the derivative worship; “and Jacob said unto his brethren,” signifies those who are in the good of works; “gather stones; and they took stones, and made a heap,” signifies truths from good; “and they did eat there upon the heap,” signifies appropriation from good Divine.

(4189) And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee. That this signifies the conjunction of the Divine natural with the goods of works, in which are they who are aside, or the Gentiles, is evident from the signification of a “covenant,” as being conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021); from the representation here of Laban, who is “I,” as being the goods of works, as shown in what follows; and from the representation of Jacob, who here is “thou,” as being the Divine natural. [2] That by “Laban” are here signified the goods of works in which are those who are aside, or the Gentiles, is for the reason that as Laban is now separated from Jacob (that is, mediate good from the good Divine of the natural), he can no longer represent mediate good; but as he had served for a means, he therefore represents some good, and indeed good that is aside, or collateral good. Before Laban had been thus conjoined with Jacob, he represented collateral good (see n. 3612, 3665, 3778), and accordingly good that is aside, the nature of which will be stated in what follows. It is similar with Laban as with Lot and Ishmael. So long as Lot was with Abraham, he represented the Lord as to the external sensuous man (n. 1428, 1434, 1547, 1597, 1598, 1698); but when he had been separated from Abraham, he represented those who are in external worship, but yet in charity (n. 2317, 2324, 2371, 2399), and also several states of the church successively (n. 2422, 2459). [3] It was so with Ishmael: so long as he was with Abraham, he represented the Lord’s first rational (n. 1893, 1949-1951); but when he was afterwards separated, he represented those who are called the spiritual (n. 2078, 2691, 2699, 3263, 3268). Such also is the case with Laban. The reason is, that although a separation has been made, conjunction still remains, but not that which existed before. It is for this reason that Laban here and in what now follows represents the goods of works, such as are with those who are aside, that is, with the Gentiles. The Gentiles are said to be aside, or in collateral good, because they are outside of the church. Those within the church who are in truth and good are not in a collateral line, but in the direct line, for they have the Word, and through the Word they have direct communication with heaven, and through heaven with the Lord; but not so the Gentiles, for these have not the Word, and know not the Lord. For this reason they are said to be aside. Those Gentiles are meant who are in the goods of works, that is, who are in externals within which there is the good of charity. These are what are called the "goods of works," but not "good works;" for good works may exist without having goods within, but not so the goods of works.

(4190) And Jacob took a stone, and set it up for a pillar. That this signifies such truth and the derivative worship, is evident from the signification of a "stone," as being truth (see n. 643, 1298, 3720); and from the signification of a "pillar," as being the derivative worship, that is, the worship which is from truth (n. 3727). From this it is manifest that such truth and the derivative worship are signified by these words. It is said "such truth," namely, such as exists with the Gentiles; for although the Gentiles know nothing about the Word, and accordingly nothing about the Lord, they nevertheless have external truths such as Christians have; as for instance that the Deity is to be worshiped in a holy manner, that festivals are to be observed, that parents are to be honored, that we must not steal, must not commit adultery, must not kill, and must not covet the neighbor's goods; and thus such truths as those of the Decalogue; which also are for rules of life within the church. The wise among them observe these laws not only in the external form, but also in the internal. For they think that such things are contrary not only to their religious system, but also to the general good, and thus to the internal duty which they owe to man, and that consequently they are contrary to charity, although they do not so well know what faith is. They have in their obscurity somewhat of conscience, contrary to which they are not willing to act, and in fact some of them cannot do so. From this it is evident that the Lord rules their interiors, although they are in obscurity; and thus that He imparts to them the faculty of receiving interior truths, which they do also receive in the other life. (See what has been shown above respecting the Gentiles, n. 2589-2604.) [2] It has at times been given me to speak with Christians in the other life concerning the state and lot of the Gentiles outside of the church, in that they receive the truths and goods of faith more easily than do Christians who have not lived according to the precepts of the Lord; and that Christians think cruelly about them, in assuming that all who are out of the church are damned, and this from the received canon that without the Lord there is no salvation. This indeed, as I have said to them, is true; but the Gentiles who have lived in mutual charity, and have done from a kind of conscience what is just and equitable, receive faith and acknowledge the Lord more easily in the other life than those within the church who have not lived in such charity. Moreover Christians are in what is false, in believing that heaven is for them alone, because they have the book of the Word, written on paper but not in their hearts; and because they know the Lord, and yet do not believe that He is Divine as to His Human; but acknowledge Him only as a common man in respect to His other essence, which they call His human nature, and therefore when left to themselves and their own thoughts, they do not even adore Him. Thus it is they who are out of the Lord, for whom there is no salvation.

(4191) And Jacob said unto his brethren. That this signifies those who are in the good of works, is evident from the representation of Jacob, as being the Lord's Divine natural (concerning which above); and from the signification of "brethren," as being goods (see n. 3815, 4121); here, those who are in the goods of works, and who are Gentiles, as has been shown above (n. 4189). For all who are in good are conjoined with the Divine of the Lord, and on account of this conjunction are called by the Lord "brethren;" as in Mark: Jesus looking round on them which sat about Him, saith, Behold My mother, and My brethren; for whosoever shall do the will of God, the same is My brother, and sister, and mother (Mark 3:31, 34-35). All conjunction is through love and charity, as everyone can see; for spiritual conjunction is nothing else than love and charity. That love to the Lord is conjunction with Him is manifest; and that charity toward the neighbor is the same, is evident from the words of the Lord in Matthew: Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me (Matt. 25:40); the subject treated of here being the works of charity.

(4192) Gather stones; and they took stones, and made a heap. That this signifies truths from good, is evident from the signification of "stones," as being truths (concerning which just above, n. 4190); and from the signification of a "heap," as being good. That a "heap" signifies good, is because in old time, before they built altars, they made heaps, and ate together upon them, for a witness that they were joined together by love. But afterwards, when the representatives of the ancients were regarded as holy, instead of heaps they built alters; which also were of stones, but arranged in a more orderly manner (Josh. 22:28, 34). This is the reason why a "heap" has the same signification as an "altar," namely, the good of love; and by the "stones" in it are signified the truths of faith.

(4193) And they did eat there upon the heap. That this signifies appropriation from good Divine, is evident from the signification of "eating together," as being communication, conjunction, and appropriation (see n. 2187, 2343, 3168, 3513, 3596, 3832); and from the signification of a "heap," as being good (concerning which just above, n. 4192); here, good Divine.

(4194) Verses 47-50. And Laban called it Jegar-sahadutha, and Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed; and Mizpah; for he said, Jehovah watch between me and thee, for we shall be hidden a man from his fellow. If thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us; see, God is witness between me and thee. "And Laban called it Jegar-sahadutha," signifies its quality on the part of the good represented by Laban; "and Jacob called it Galeed," signifies its quality on the part of the good of the Divine natural; "and Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed," signifies that it will be so to eternity, hence its quality again; "and Mizpah; for he said, Jehovah watch between me and thee," signifies the presence of the Lord's Divine natural; "for we shall be hidden a man from his fellow," signifies separation in respect to what is of the church; "if thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us," signifies that the affections of truth are to remain within the church; "see, God is witness between me and thee," signifies confirmation.

(4195) And Laban called it Jegar-sahadutha. That this signifies its quality on the part of the good represented by Laban, is evident from the signification of "calling," and of "calling by name," as being the quality (see n. 144, 145, 1754, 2009, 2724, 3421). In the idiom of Syria whence Laban came, "Jegar-sahadutha" means "the heap of witness." In ancient times such heaps were for a sign, or for a witness, and afterwards were also for worship; here, for a sign and for a witness; for a sign, that the boundary was there; and for a witness, that a covenant was made there, and that neither of them should pass it to do evil to the other; as is evident also from Laban’s words: This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil (Gen. 31:52). From this it is manifest what “Jegar-sahadutha” (or “the heap of witness”) involves. But in the internal sense it signifies the quality of good from truths on the part of Laban, that is, on the part of those who are in the goods of works, that is, on the part of the Gentiles.

(4196) And Jacob called it Galeed. That this signifies its quality on the part of the good of the Divine natural, is evident from the representation of Jacob, as being the Lord’s Divine natural, as frequently shown above. In the Hebrew idiom, or in that of Canaan, whence Jacob came, “Galeed” means “a heap” and “a witness,” or a “witness heap.” What a “witness heap” is in the internal sense, now follows.

(4197) And Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed. That this signifies that it will be so to eternity, hence its quality again, is evident from the signification of a “heap,” as being good (see n. 4192); and from the signification of a “witness,” as being the confirmation of good by truth (concerning which below); from the signification of “this day,” as being eternity (n. 2838, 3998); and from the signification of “calling a name,” as being the quality (n.

144, 145, 1754, 2009, 2724, 3421). The quality itself is contained in the name “Galeed;” for in ancient times the names imposed contained the quality (n. 340, 1946, 2643, 3422). From this it is manifest what is signified by, “Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed,” namely, a testification of the conjunction of the good here signified by “Laban” with the good Divine of the Lord’s natural, consequently the conjunction of the Lord with the Gentiles by good; for this good is what is now represented by Laban (n. 4189). The truths of this good are what testify of the conjunction; and yet so long as they live in the world their good is aside, because they have not truths Divine. But they who live in this good (that is, in mutual charity), although they have no truths Divine direct from the Divine fountain (that is, from the Word), they nevertheless have not their good closed up, but such that it can be opened; and it also is opened in the other life, when they are there instructed in the truths of faith, and concerning the Lord. It is otherwise with Christians, of whom those who are in mutual charity, and still more those who are in love to the Lord, are in direct good while living in the world, because they are in truths Divine; and therefore they enter into heaven without such instruction, provided there have not been in their truths falsities, which must first be dispelled. But those Christians who have not lived in charity have closed heaven against themselves, and very many of them to such a degree that it cannot be opened; for they know truths, and deny them, and also harden themselves against them, if not with the mouth, yet in the heart. [2] Laban's first calling the heap "Jegar-sahadutha" in his own idiom, and then "Galeed" in the idiom of Canaan, when both have nearly the same meaning, is for the sake of the application, and of the conjunction thereby. To speak in the idiom of Canaan, or "with the lip of Canaan," is to apply one's self to the Divine; for by "Canaan" is signified the Lord's kingdom, and in the supreme sense the Lord (n. 1607, 3038, 3705); as is manifest in Isaiah: In that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and that swear to Jehovah Zebaoth. In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness to Jehovah Zebaoth in the land of Egypt (Isa. 19:18-20). [3] That a "witness" denotes the confirmation of good by truth, and of truth by good, and that hence a "testimony" denotes the good from which is truth, and the truth which is from good, may be seen from the Word in other passages. That a "witness" denotes the confirmation of good by truth and of truth by good, is evident from the following passages. In Joshua: Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen Jehovah to serve Him. And they said, We are witnesses. Now therefore put away the strange gods which are in the midst of you, and incline your heart unto Jehovah the God of Israel. And the people said unto Joshua, Jehovah our God will we serve, and unto His voice will we be obedient. And Joshua made a covenant with the people that day, and set them a statute and a judgment in Shechem.

And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under an oak that was in the sanctuary of Jehovah. And Joshua said unto all the people, Behold, this stone shall be for a witness to us, for it hath heard all the words of Jehovah which He spake unto us; and it shall be to you for a witness, lest ye deny your God (Josh. 24:22-27); that a “witness” here is confirmation, is manifest, and indeed the confirmation of a covenant, and accordingly of conjunction; for a “covenant” signifies conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021). And as conjunction with Jehovah or the Lord is not possible except by good; nor the good which conjoins except that which has its quality from truth; it follows that a “witness” denotes the confirmation of good by truth. The good here meant is conjunction with Jehovah or the Lord by their choosing Him to serve Him; the truth by which the confirmation was made being the “stone.” (That a “stone” denotes truth may be seen above, n. 643, 1298, 3720.) In the supreme sense, the “stone” is the Lord Himself, because all truth is from Him, and therefore He is called the “Stone of Israel” (Gen. 49:24); and it is also said, “Behold, this stone shall be for a witness to us, for it hath heard all the words of Jehovah which He spake unto us.” [4] In John: I will give unto my two witnesses, that they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive-trees and the two lampstands that stand before the God of the earth. And if any man desire to hurt them, fire proceedeth out of their mouth, and devoureth their enemies; these have power to shut heaven.

And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and shall overcome them, and shall kill them. And after three days and a half, the breath of life from God entered into them, so that they stood upon their feet (Rev. 11:3-7, 11); that the “two witnesses” here mentioned are good and truth (that is, the good in which is truth, and the truth which is from good), both confirmed in hearts, is manifest from its being said that the two witnesses are the two olive-trees and the two lampstands. (That an “olive-tree” is such good, may be seen above, n. 886.) The “two olive-trees” denote celestial good and spiritual good. Celestial good is that of love to the Lord, and spiritual good is that of charity toward the neighbor. The “lampstands” are the truths of these goods, as will appear when of the Lord’s Divine mercy the subject of lampstands is treated of. That these goods and truths have power to shut heaven and to open heaven may be seen in the preface to the twenty-second chapter. That “the beast out of the abyss (that is, out of hell) will kill them,” signifies the vastation of good and truth within the church; and that “the spirit of life from God entered into them, so that they stood upon their feet,” signifies a new church. [5] That as in ancient times heaps were placed as witnesses, so afterwards were altars, is evident in Joshua: The Reubenites and the Gadites said, Behold the pattern of the altar of Jehovah which our fathers made, not for burnt-offering, and not for sacrifice; but it is a witness between us and you. And the sons of Reuben and the sons of Gad called the altar, A witness between us that Jehovah is God (Josh.

22:28, 34). (An “altar” is the good of love, and in the supreme sense the Lord Himself, n. 921, 2777, 2811.) In the internal sense a “witness” denotes the confirmation of good by truth. [6] As by a “witness” is signified the confirmation of good by truth and of truth by good, therefore in the supreme sense by a “witness” is signified the Lord, because He is the Divine truth that confirms; as in Isaiah: I will make an everlasting covenant with you, even the true mercies of David; behold I have given Him for a Witness to the peoples, a prince and commander to the peoples (Isa. 55:4). In John: And from Jesus Christ, who is the faithful Witness, the firstborn from the dead, and the prince of the kings of the earth (Rev. 1:5). In the same: These things saith the faithful and true Witness, the beginning of the creation of God (Rev. 3:14). [7] The command given in the representative church, that all truth shall stand on the word of two or three witnesses, and not on that of one (Num. 35:30; Deut. 17:6, 7; 19:15; Matt. 18:16), is founded on the Divine law that one truth does not confirm good, but a number of truths; for one truth without connection with others is not confirmatory, but a number together, because from one may be seen another. One does not produce any form, and thus not any quality, but only a number that are connected in a series. For as one tone does not produce any melody, still less harmony, so neither does one truth. These are the things on which the law in question is founded, although in the outward form it appears to be founded in the civic state; the one however is not contrary to the other, as is also the case with the precepts of the

Decalogue, concerning which see above (n. 2609). [8] That a "testimony" denotes the good from which is truth, and the truth which is from good, follows from what has been said; and also from the fact that the ten precepts of the Decalogue written upon the tables of stone are called in one word the "testimony," as in Moses: Jehovah gave unto Moses, when He had made an end of speaking with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God (Exod. 31:18). In the same: Moses went down from the mount, and the two tables of the testimony were in his hand, tables that were written on their two sides (Exod. 32:15). And as the tables were placed in the ark, the ark is called the "ark of the testimony," as in Moses: Jehovah said to Moses, Thou shalt put into the ark the testimony which I shall give thee (Exod. 25:16, 21). Moses took and put the testimony into the ark (Exod. 40:20). In the same: I will meet with thee, and I will speak with thee from above the mercy-seat from between the two cherubim which are upon the ark of the testimony (Exod. 25:22). In the same: That the cloud of incense may cover the mercy-seat, that is upon the testimony (Lev. 16:13). In the same: The rods of the twelve tribes were left in the tent of meeting before the testimony (Num. 17:4). (That from this the ark was also called the "ark of the testimony," see, besides the passage cited, Exod. 25:22; 31:7; Rev. 15:5.) [9] The precepts of the Decalogue were therefore called the "testimony," because they were of the covenant, thus of the conjunction between the Lord and man; which conjunction cannot come into existence unless man keeps the precepts, not only in external form, but also in internal. What the internal form of these precepts is, may be seen above (n. 2609); and therefore it is good confirmed by truth, and truth derived from good, which is signified by the "testimony." Because this is so, the tables were also called the "tables of the covenant;" and the ark, the "ark of the covenant." From all this it is manifest what in the genuine sense is signified in the Word by the "testimony" (as in Deut. 4:45; 6:17, 20; Isa. 8:16; 2 Kings 17:15; Ps. 19:7; 25:10; 78:5; 93:5; 119:2, 22, 24, 59, 79, 88, 138, 167; 122:3-4; Rev. 6:9; 12:17; 19:10).

(4198) And Mizpah; for he said, Jehovah watch between me and thee. That this signifies the presence of the Lord's Divine natural, namely, in the good which is now represented by Laban, is evident from the signification of "looking," or "watching," as being presence; for he who looks at another, or sees him from a high outlook, is present with him by sight. Besides, "to see," when predicated of the Lord, denotes foresight and providence (n. 2837, 2839, 3686, 3854, 3863), thus also presence, but by foresight and providence. As regards the presence of the Lord, He is present with everyone, but according to the reception; for everyone's life is from the Lord alone. They who receive His presence in good and truth, are in the life of intelligence and wisdom; but they who do not receive His presence in good and truth, but in evil and falsity, are in the life of insanity and folly; but yet are in the capacity of understanding and being wise. That they are nevertheless in this, may be seen from their knowing how to feign and simulate what is good and true in the outward form, and thereby to captivate men, which would be by no means the case if they had not this capacity. The quality of the presence is signified by "Mizpah;" here, the quality with those who are in the goods of works, that is, with the Gentiles, who are here represented by Laban; for in the original language the name "Mizpah" is derived from "looking."

(4199) For we shall be hidden a man from his fellow. That this signifies separation in respect to what is of the church, is evident from the signification here of "being hidden," as being separation; and from the signification of "a man from his fellow," as being those who are within the church, and those who are without it. These are said to be "hidden," because they are separated in respect to good and truth, and thus in respect to the things of the church.

(4200) If thou shall afflict my daughters, and if thou shalt take women over my daughters, there is no man with us. That this signifies that the affections of truth are to remain within the church, is evident from the signification of "daughters," here Rachel and Leah, as being the affections of truth (see n. 3758, 3782, 3793, 3819); from the signification of "women," as being the affections of a truth that is not genuine, thus such as are not of the church; for the affections of truth make the church; so that to "take women over them" signifies that there would be other affections than those of genuine truth; from the signification of "no man with us," as being when a man shall be hidden from his fellow, that is, when they are separated (concerning which just above, n. 4199). From this it is manifest that by these words is signified that the affections of genuine truth are to remain within the church, and not to be defiled with truths not genuine.

(4201) See, God is witness between me and thee. That this signifies confirmation, here from the Divine, is evident from the signification of "witness," as being confirmation (see n. 4197).

(4202) Verses 51-53. And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil. The God of Abraham and the God of Nahor judge between us, the God of their father; and Jacob sware by the Dread of his father Isaac. "And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee," signifies conjunction; "this heap be witness, and the pillar be witness," signifies confirmation; "that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil," signifies the limit defining how much can flow in from good; "the God of Abraham and the God of Nahor judge between us," signifies the Divine flowing into both; "the God of their father," signifies from the supreme Divine; "and Jacob sware by the dread of his father Isaac," signifies confirmation from the Divine Human, which in this state is called "the Dread."

(4203) And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee.

That this signifies conjunction, is evident from what has been said above; for the heap and the pillar were for a sign and for a witness that a covenant was made (that is, friendship) thus in the internal sense the signification is conjunction.

(4204) This heap be witness, and the pillar be witness. That this signifies confirmation, is evident from the signification of “witness,” as being confirmation; namely, of good by truth which is the “pillar,” and of truth from good which is the “heap” (concerning which above, n. 4197).

(4205) That I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil. That this signifies the limit defining how much can flow in from good, is evident from the signification here of "passing over," as being to flow in; from the signification of a "heap," as being good (n. 4192); and from the signification of a "pillar," as being truth (concerning which n. 3727, 3728, 4090); and also because both the heap and the pillar were for a sign or for a witness; but here, for a sign of the limit. As conjunction is treated of, the connection involves that in the internal sense the signification is the limit defining how much can flow in from good. It has been stated above that conjunction is effected by good, and that good flows in according to the reception. But the reception of good is not possible in any other way than according to truths, truths being that which good flows into; for good is the agent, and truth is the recipient; and therefore all truths are recipient vessels (n. 4166). As truths are that which good flows into, truths are what limit the inflow of good; and this is what is here meant by the limit that defines how much can flow in from good. [2] How the case herein is shall be briefly stated. The truths with man, no matter what they may be, or of whatever nature, enter into his memory by means of affection, that is, by a certain delight which is of love. Without affection (or without the delight which is of love) nothing can enter to man, for in these is his life. The things which have entered are reproduced whenever a similar delight recurs, together with many other things which have associated or conjoined themselves with them; and in the same way when the same truth is reproduced by one's self or by another, the affection or delight of love which there was when it entered, is in like manner excited again; for being conjoined they cohere. From this it is evident how the case is with the affection of truth; for the truth which has entered together with an affection of good, is reproduced when a similar affection recurs; and the affection also is reproduced when a similar truth recurs. It is also manifest from this that no truth can ever be implanted with genuine affection, and become rooted interiorly, unless the man is in good; for the genuine affection of truth is from the good which is of love to the Lord and of charity toward the neighbor. The good flows in from the Lord, but is not fixed except in truths; for in truths good is welcomed, because they are in accord. From all this it is also evident that the reception of good is according to the nature of the truths. The truths that exist with those Gentiles who have lived in mutual charity are of such a nature that the good which inflows from the Lord can also find in them a welcome; but so long as they live in this world, not in the same way as with those Christians who have truths from the Word and live from them in spiritual charity (n. 2589-2604).

(4206) The God of Abraham and the God of Nahor judge between us. That this signifies the Divine flowing into both, namely, into the good which those have who are within the church, and into the good which those have who are outside the church, is evident from the signification of the "God of Abraham," as being the Divine of the Lord regarding those who are within the church; and from the signification of the "God of Nahor," as being the Divine of the Lord regarding those who are without the church. From this it is manifest that by these words is signified the Divine flowing into both. The reason why the "God of Abraham" denotes the Divine of the Lord regarding those who are within the church, is that Abraham represents the Divine of the Lord, and consequently that which comes directly from the Lord (n. 3245, 3878). Hence they who are within the church are specifically meant by the "sons of Abraham" (John 8:39). And the reason why the "God of Nahor" denotes the Divine of the Lord regarding those who are out of the church, is that Nahor represents the Church of the Gentiles, and his sons those therein who are in brotherhood (n. 2863, 2864, 3052, 3778, 3868). For this reason also Laban, who was Nahor's son, here represents good that is aside, such as the Gentiles have from the Lord. That such various things of the Lord are represented, is not because various things are in the Lord, but because His Divine is variously received by men. This is like the life in man, which flows in and acts upon the various sensory and motive organs of the body, and upon the various members and viscera, and everywhere presents variety. For the eye sees in one way, the ear hears in another, the tongue perceives in another; so the arms and hands move in one way, and the loins and the feet in a different way; the lungs act in one way and the heart in another; the liver in one way and the stomach in another, and so on; but nevertheless it is one life which actuates them all so variously, not because the life itself acts in different ways, but because it is differently received; for the form of each organ is that according to which the action is determined.

(4207) The God of their father. That this signifies from the supreme Divine, is evident from the signification of the "God of a father," as being the supreme Divine; for wherever "father" is mentioned in the Word, it signifies in the internal sense good (see n. 3703); and the "Father" of the Lord, or the "Father" when named by the Lord, is the Divine good that is in Him (n. 3704). The Divine good is the supreme Divine, but the Divine truth is that which is from the Divine good, and is also called the "Son." Moreover by "father" is here meant Terah, who was the father of both Abraham and Nahor, and represents the common stock of the churches, as may be seen above (n. 3778). Hence in the relative sense Abraham represents the genuine church; and Nahor the Church of the Gentiles (as said just above, n. 4206).

(4208) And Jacob sware by the Dread of his father Isaac. That this signifies confirmation from the Divine Human, which in this state is called "the Dread," is evident from the signification of swearing," as being confirmation (see n. 2842, 3375) and from the signification of the "Dread of Isaac," as being the Lord's Divine Human (n. 4180). (That oaths were made in the name of the Lord's Divine Human may be seen above, n. 2842.) [2] The reason why it is here said, "the God of Abraham, the God of Nahor, the God of their father" (that is, of Terah) and "the Dread of Isaac," Jacob's father, is that the sons of Terah acknowledged this number of gods, for they were idolaters (n. 1353, 1356, 1992, 3667). And it was a peculiarity in that house that each family worshiped its own god. This is the reason why it is here said, "the God of Abraham, the God of Nahor, the God of their father, and the Dread of Isaac." Nevertheless it was enjoined upon the family of Abraham to acknowledge Jehovah as their God; and yet they did not acknowledge Him otherwise than as another god, by whom they might distinguish themselves from the Gentiles, thus they acknowledged Jehovah merely as to the name, and it was in consequence of this that they so often fell away to other gods, as may be seen from the historic parts of the Word. The reason of this merely nominal acknowledgment was that they were solely in externals, and what internal things were they knew not at all, and did not desire to know. [3] Insofar as they were concerned the very rituals of their church were merely idolatrous, because they were separated from internal things; for when separated from its internal every ritual of the church is idolatrous. Nevertheless what is genuine of the church could be represented by them; for representations do not regard the person, but the thing (n. 665, 1097, 1361, 3147). Yet in order that a representative church might come into existence, and that there might thus be some communication of the Lord through heaven with man, it was of especial importance that they should be kept in the acknowledgment of Jehovah, if not in heart, still with the mouth; for with them the representatives did not issue from internal, but from external things; and it was in this way that they had communication with the Lord; quite otherwise than in the genuine church, in which the communication is effected by means of internal things. For this reason their Divine worship did not at all affect their souls, that is, did not make them blessed in the other life, but only prosperous in this world. [4] Therefore in order that they might be kept in these external things, there were so many miracles performed among them, which would never have taken place if they had been in internal things; and for this reason they were so many times driven to their worship by punishments, captivities, and threats; whereas no one is driven by the Lord to internal worship, but this is implanted through freedom (n. 1937, 1947, 2874-2881, 3145, 3146, 3158, 4031). Their principal external was that they should confess Jehovah; for Jehovah was the Lord, who was represented in all things of that church. (That Jehovah was the Lord may be seen above, n. 1343, 1736, 2921, 3035.)

(4209) Verses 54, 55. And Jacob sacrificed a sacrifice in the mountain, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mountain. And in the morning Laban arose early, and kissed his sons and his daughters, and blessed them; and Laban departed and returned to his place. "And Jacob sacrificed a sacrifice in the mountain," signifies worship from the good of love; "and called his brethren to eat bread," signifies the appropriation of good from the Lord's Divine natural; "and they did eat bread," signifies the effect; "and tarried all night in the mountain," signifies tranquillity; "and in the morning Laban arose early," signifies the enlightenment of this good from the Lord's Divine natural; "and kissed his sons and his daughters," signifies the acknowledgment of these truths and of the affections of the same; "and blessed them," signifies the consequent joy; "and Laban departed and returned to his place" signifies the end of the representation by Laban.

(4210) And Jacob sacrificed a sacrifice in the mountain. That this signifies worship from the good of love, is evident from the signification of a "sacrifice," as being worship (see n. 922, 923, 2180); and from the signification of a "mountain," as being the good of love (n. 795, 796, 1430). "Sacrifice" signifies worship because sacrifices and burnt-offerings were the chief things of all the worship in the later or Hebrew representative church. They also sacrificed on mountains, as is evident from various passages in the Word, because "mountains," from their height, signified things which are high, such as are those which are of heaven and are called celestial; and hence in the supreme sense they signified the Lord, whom these people called the Most High. They thought in this way from the appearance, for things which are more interior appear higher, as does heaven to man. This is interiorly within him, yet man supposes that it is on high. For this reason where what is high is mentioned in the Word, in the internal sense there is signified that which is interior. In the world it must be supposed that heaven is on high, both because the visible heavens spread above us are so called, and because man is in time and place, and therefore thinks from ideas thence derived; and also because few know what that which is interior is, and still fewer that there is there neither place nor time. It is for this reason that the language of the Word is in agreement with the ideas of man’s thought; and if instead of being so it had been in accordance with angelic ideas, the result would have been that men would have perceived nothing at all; but everyone would have stood wondering what it was, and whether it was anything at all, and so would have rejected it as being destitute of anything fit for the understanding.

(4211) And called his brethren to eat bread. That this signifies the appropriation of good from the Lord’s Divine natural, is evident from the signification of “brethren,” as being those who were now conjoined by a covenant, that is, by friendship; and in the internal sense those who are in good and truth (that these are called “brethren” may be seen above, n. 367, 2360, 3303, 3459, 3803, 3815, 4121, 4191); from the signification of “eating,” as being appropriation (see n. 3168, 3513, 3832; and that banquets and feasts with the ancients signified appropriation and conjunction by love and charity, see above, n. 3596); and from the signification of “bread,” as being the good of love (n. 276, 680, 1798, 3478, 3735), and in the supreme sense the Lord (n. 2165, 2177, 3478, 3813). As in the supreme sense “bread” signifies the Lord, it therefore signifies everything holy which is from Him, that is, everything good and true; and because there is nothing else good, which is good, except that which is of love and charity, “bread” signifies love and charity. Nor did the sacrifices of old signify anything else, for which reason they were called by the one word “bread” (n. 2165). They also ate together of the flesh of the sacrifices, in order that the heavenly feast might be represented, that is, conjunction by the good of love and charity. This is what is now signified by the Holy Supper; for this succeeded in the place of sacrifices, and of the feasts from the sanctified things; and the Holy Supper is an external of the church that contains within itself an internal, and by means of this internal it conjoins the man who is in love and charity with heaven, and through heaven with the Lord. For in the Holy Supper also, “eating” signifies appropriation, the “bread” celestial love, and the “wine” spiritual love; and this so entirely that when a man is in a holy state while eating it, nothing else is perceived in heaven. [2] The reason why the expression “the appropriation of good from the Lord’s Divine natural” is made use of, is that the subject treated of is the good of the Gentiles, and it is this good which is now represented by Laban (n. 4189). Man’s conjunction with the Lord is not a conjunction with His Supreme Divine Itself, but with His Divine Human; for man can have no idea whatever of the Lord’s Supreme Divine, which so transcends his idea as altogether to perish and become nothing; but he can have an idea of His Divine Human. For everyone is conjoined by thought and affection with one concerning whom he has some idea, but not with one concerning whom he has no idea. If when anyone is thinking about the Lord’s Human, he has holiness in his idea, he is thinking also of that holy which coming from the Lord fills heaven, so that he is also thinking of heaven; for in its complex heaven bears relation to a man, and it does this from the Lord (n. 684, 1276, 2996, 2998, 3624-3649); and this accounts for the fact that no conjunction is possible with the Lord’s Supreme Divine, but only with His Divine Human, and through His Divine Human with His Supreme Divine. Hence it is said in John that no one hath seen God at any time, except the Only begotten Son (1:18); and that no one can come to the Father except through Him; and hence also He is called the Mediator. That such is the case may be very well known from the fact that all within the church who say they believe in a Supreme Being, and make no account of the Lord, are precisely those who believe nothing at all, not even that there is a heaven, or that there is a hell, and who worship nature. Moreover, if such persons are willing to be instructed by experience, they will see that the evil, even the worst of them, say the same thing. [3] But as regards the Lord’s Human, men think in various ways, one in one way and another in another, and one in a more holy way than another. They who are within the church are able to think that His Human is Divine, and also that as He says He is one with the Father, and that the Father is in Him, and He in the Father. But they who are without the church cannot do this, both because they know nothing about the Lord and because they have no idea of the Divine except from the images which they see with their eyes, and the idols which they can touch with their hands. And yet the Lord conjoins Himself with these by means of the good of their charity and obedience that is within their gross idea of Him. For this reason it is here said that such have an “appropriation of good from the Lord’s Divine natural;” for the conjunction of the Lord with man is according to the state of his thought and the derivative affection. They who are in the most holy idea concerning the Lord, and at the same time in the knowledges and affections of good and truth-as those can be who are within the church-are conjoined with the Lord in respect to His Divine rational; whereas they who are not in such holiness, nor in such interior idea and affection, and yet are in the good of charity, are conjoined with the Lord in respect to His Divine natural. They who have a holiness of a still grosser kind are conjoined with the Lord in respect to His Divine sensuous; and this conjunction is what is represented by the brazen serpent, in that those who looked at it recovered from the bite of the serpents (Num. 21:9). In this conjunction are those among the Gentiles who worship idols, and yet live in charity in accordance with their religion. From all this it is now evident what is meant by the appropriation of good from the Lord's Divine natural, which is signified by Jacob's calling his brethren to eat bread.

(4212) And they did eat bread. That this signifies the effect, namely, in the external sense friendship, and in the supreme sense conjunction by good and truth in the Lord's natural, is evident.

(4213) And tarried all night in the mountain. That this signifies tranquillity, is evident from the signification of "tarrying all night," as being to have peace (see n. 3170), thus tranquillity. It was also a rite that those who entered into a covenant should tarry all night in one place, because tarrying all night in one place signified that there was no longer any hostility, and in the internal sense, that there was tranquillity and peace; for they who are conjoined in respect to good and truth are in tranquillity and in peace. It is therefore said here, "in the mountain," because by a "mountain" is signified the good of love and charity (see n. 4210); for the good of love and charity confers peace. (What peace and tranquillity are, may be seen above, n. 92, 93, 1726, 2780, 3170, 3696, 3780.)

(4214) And in the morning Laban arose early. That this signifies the enlightenment of this good from the Lord's Divine natural, is evident from the signification of "rising early in the morning," as being enlightenment (see n. 3458, 3723); and from the representation of Laban, as being such good as is that of the Gentiles (n. 4189). That the enlightenment of this good here meant is from the Lord's Divine natural, is manifest from the series. As regards enlightenment, it is all from the Lord, and through the good that is in the man; and such as is the good, such is the enlightenment. [2] Most people believe that those men are enlightened who are able to reason about good and truth and about evil and falsity; and that their enlightenment is the greater in proportion to the subtlety and acuteness with which they can speak about these things, and at the same time confirm them by many memory-knowledges, and likewise make what they say appear probable by comparisons, especially those drawn from things of sense, and by other modes of persuasion. And yet such men may be in no enlightenment, in spite of their power of imagination and perception. This power is of two kinds, one which comes from the light of heaven, and the other from a fatuous light; and in the outward form these two appear alike, although in the inward form they are quite different. That which is from the light of heaven is in good, that is, is with those who are in good, and who from good are able to see truth, and to know as in clear day whether a thing is so, or is not so. But that which is from fatuous light is in evil, that is, is with those who are in evil; and their being able to reason about such things comes from the fact that they possess some capacity of knowing them, but no affection of doing them; and that this is to be in no enlightenment everyone can comprehend. [3] As regards fatuous light the case in the other life is this: They who have been in such light in this world are in the like in the other life, and there reason about good and truth and about evil and falsity, and this much more perfectly and excellently than when in the life of the body; for their thoughts are not there beclogged and impeded by the cares of the body and of the world, nor so terminated or bounded in them, as when they were in the body and the world. But still it at once appears (not to them, but to good spirits and angels) that their reasonings are those of fatuous light, and that the light of heaven that inflows with them is instantly turned into such a light; so that that which was the light of heaven with them is either suffocated, as when the light of the sun falls upon something opaque and becomes black; or is reflected, as with those who are in principles of falsity; or is perverted, as when the sun's light flows into ugly and unclean objects, and produces repulsive colors and offensive smells. Such is the case with those who are in fatuous light and believe themselves to be more enlightened than others simply because they are able to reason intelligently and wisely, while nevertheless living an evil life. [4] Who these are, and what is their character, appears from everything they speak, provided they do not counterfeit what is good for the sake of deceiving. Among them are those who deny or despise the Lord, and within themselves ridicule those who confess Him. Among them are those who love adulteries, and who ridicule those who believe marriages to be holy, and by no means to be violated. Among them are those who believe the precepts and doctrinal things of the church to be for the sake of the common people, that they may thereby be kept in bonds, and who in themselves make them of no account. Among them in like manner are those who ascribe all things to nature, and believe those to be simple-minded and of feeble judgment who ascribe them to the Divine. Among them also are those who attribute everything to their own prudence, and who say, and have confirmed themselves in the opinion, that there is a Supreme Being that exercises some government in general or in the universal, but nothing in particular or individually. And so in other cases. [5] Such persons are in fatuous light even in the other life, and among their like they also reason acutely; but when they approach any heavenly society, this light is extinguished and becomes darkness; and consequently their thought is obscured to such a degree that they cannot think at all; for they are then cramped and constricted by the light of heaven, which as before said is with them either suffocated, reflected, or perverted; and they therefore throw themselves down headlong, and cast themselves into hell, where such light prevails. From all this can be seen what true enlightenment is, namely, that it comes from the good which is from the Lord; and also what false enlightenment is, namely, that it comes from the evil which is from hell.

(4215) And kissed his sons and his daughters. That this signifies the acknowledgment of these truths, and of the affections of the same, is evident from the signification of “kissing,” as being conjunction from affection (see n. 3573, 3574), consequently acknowledgment (for where there is conjunction by means of good and truth, there is the acknowledgment of these); from the signification of “sons,” as being truths or verities (n. 489, 491, 533, 1147, 2623, 3773); and from the signification of “daughters,” here Rachel and Leah, as being the affections of the same, that is, of truths (n. 3758, 3782, 3793, 3819). [2] It is from the correspondence that “kissing” signifies conjunction from affection; for there is a correspondence of heaven with all the organs and members of the body, as shown at the end of the chapters. There is a correspondence of the internal things of man with all things of the face, and hence the animus shines forth from the countenance, and the interior animus or mind from the eyes. There is also a correspondence of the thoughts and affections with the actions and gestures of the body; as is well known in regard to those which are of a voluntary as well as those which are of an involuntary character. For humiliation of heart produces kneeling, which is an external gesture of the body; humiliation still greater and more internal produces prostration to the earth; gladness of heart and joy of mind produce singing and joyful shouting; sadness and internal mourning produce weeping and wailing; but conjunction from affection produces kissing. From all this it is evident that because such external acts correspond, they are signs of things internal; and that in them as signs there is an internal from which they take their quality. But with those who desire to counterfeit internal things by means of external, such externals are also signs, but signs of simulation, hypocrisy, and deceit. Such is the case with kissing, by which everyone wishes to signify that he loves another from the heart; for he knows that the act of kissing comes from such love, and is a mark of conjunction from affection, and he thereby desires to persuade his neighbor that he loves him for the sake of the good that is in him; when in fact it may be for his own sake, and for his own honor and gain, and thus not for the sake of good, but of evil. For he who regards himself as the end, and not as an intermediate end to good, and desires to be conjoined with another as to that end, is in evil.

(4216) And blessed them. That this signifies the consequent joy, is evident from the signification of “blessing,” as being to devoutly wish success and happiness (see n. 3185); thus to testify joy when anyone is going away.

(4217) And Laban departed and returned to his place. That this signifies the end of the representation by Laban, is evident from the signification of “returning to his place,” as being to return to the former state. (That "place" is state, see above, n. 2625, 2837, 3356, 3387, 3404.) Consequently by these words is signified the end of the representation by Laban. From all that has been shown it may be seen that all things in the Word both in general and particular contain interior things, and that the interior things are of such a nature as to be adapted to the perception of the angels who are with man. For example: when "bread" is mentioned in the Word, the angels become aware not of material but of spiritual bread; thus instead of bread they perceive the Lord, who is the Bread of life, as He Himself teaches in John 6:33, 35. And because they perceive the Lord, they perceive what is from the Lord, thus His love toward the universal human race; and they then perceive at the same time man's reciprocal love to the Lord; for these two things cohere in one idea of thought and affection. [2] Not unlike this are the thoughts of the man who is in a holy state when receiving the bread of the Holy Supper; for he then thinks not of bread, but of the Lord and His mercy, and of what is of love to Him and of charity toward the neighbor, because he thinks of repentance and amendment of life; but this with variety according to the holiness in which he is, not only as to his thought, but also as to his affection. From this it is manifest that "bread" as mentioned in the Word suggests to the angels no idea of bread, but the idea of love, together with innumerable things that are of love. It is the same with "wine," which when read of in the Word, and also when received in the Holy Supper, suggests to the angels no thought of wine, but of charity toward the neighbor. This being the case, and as in this way there is a connection of man with heaven, and through heaven with the Lord, the bread and wine have become symbols, and unite the man who is in holiness of life with heaven, and through heaven with the Lord. [3] The same is the case with everything in the Word, and therefore the Word is a medium uniting man with the Lord; and unless there were such a uniting medium, heaven could not inflow with man; for without a medium there would be no unition, but heaven would remove itself away from man; and if this were removed, no one could any longer be led to good, not even to corporeal and worldly good; but all bonds whatever, even those which are external, would be broken. For the Lord rules the man who is in good by means of internal bonds, which are of conscience; but one who is in evil by external bonds alone; and if these should be broken, every such man would become insane; even as is the man who is without fear of the law, without fear for his life, and without fear of the loss of honor and gain, and thus of reputation-for these are the external bonds-and so the human race would perish. From all this it may be seen why the Word exists, and what the character of the Word is. (That the church of the Lord where the Word is, is like the heart and the lungs, and that the church of the Lord where the Word is not, is like the rest of the viscera which live from the heart and the lungs, may be seen above, n. 637, 931, 2054, 2853.)

(4218) CONTINUATION CONCERNING THE GRAND MAN, AND CONCERNING CORRESPONDENCE. At the end of the preceding chapters, I have related matters granted me to see and perceive in the world of spirits and in the heavens of angels; and in the last place the subject of the Grand Man and Correspondence has been dealt with. In order to make fully known how the case is with man, and that he is in connection with heaven, not only as to the thoughts and affections, but also as to the organic forms both interior and exterior, and that without this connection he could not subsist for a single moment, we may in this volume continue the consideration of the subject of correspondence with the Grand Man which was commenced at the end of the preceding chapters.

(4219) In order that the reader may have a general knowledge of how the case is with the Grand Man, let him bear in mind that the universal heaven is the Grand Man, and that heaven is called the Grand Man because it corresponds to the Divine Human of the Lord; for the Lord alone is Man, and an angel and a spirit, and also a man on earth, are men in exact proportion to what they have from Him. Let no one believe that man is man from his possession of a natural human face, body, brain, and organs and members; for all these are common to him with brute animals, and therefore these are what die and become a carcass. But man is man from being able to think and will as a man, and thus to receive what is Divine, that is, what is of the Lord. By this man distinguishes himself from beasts and wild animals; and in the other life also his quality as a man is determined by what he has received from the Lord and made his own in the life of the body.

(4220) They who in the life of the body have received the Divine things of the Lord, that is, His love toward the universal human race; and consequently they who have received charity toward the neighbor; and also they who have received reciprocal love to the Lord, are in the other life endowed with intelligence and wisdom, and with ineffable happiness; for they become angels and thus truly men. But they who in the life of the body have not received the Divine things of the Lord, that is, who have not received love toward the human race, and still less reciprocal love to the Lord, but who have loved and indeed worshiped themselves only, and consequently have had as their end what is of self and of the world, they, in the other life, after some brief passages of life there, are deprived of all intelligence, and become utterly stupid, being among the stupid infernals there.

(4221) In order that I might know that such is the case, I have been permitted to speak with those who have lived in this manner, and likewise with one with whom I had been acquainted in the life of the body. During this man's life on earth, all the good he had done to the neighbor had been done for the sake of himself, that is, for his own honor and gain. All who could not be made subservient to these ends he had despised, and even hated. He had indeed made an oral confession of God, but at heart acknowledged Him not; and when I was permitted to speak to him there exhaled from him a sphere that was as it were corporeal. His speech was not like that of spirits, but was like that of a mortal still in the flesh; for the speech of spirits is distinguished from that of men in being full of ideas, or in having within it something spiritual, thus something alive that is inexpressible; but this was not the case with this man's speech. Such was the sphere that exhaled from him and that was perceived in everything that he said. He appeared there among the vile; and I was told that persons of this character successively become so gross and stupid in respect to their thoughts and affections, that no one in this world is more so. They have their abode under the buttocks, where their hell is. From the same place there had previously appeared a certain person (not as a spirit, but as a grossly corporeal man, appears), in whom there was so little of the life of intelligence which is properly human, that you would call it stupidity personified. From these examples it was evident what kind of spirits those become who are in no love toward the neighbor, nor toward the state, and still less toward the Lord's kingdom; but who are exclusively in the love of self, and who in everything regard themselves alone, even adoring themselves as gods, and also desiring to be so adored by others, and having this intent in everything they do.

(4222) As regards the correspondence of the Grand Man with the things that appertain to man, it is a correspondence with all things of him both in general and in particular, that is to say, with his organs, members, and viscera, and this so perfect that there is not a single organ or member in the body, nor any part in an organ or member, nor even any particle of a part, with which there is not correspondence. It is well known that each organ and member in the body consists of parts, and of parts of parts-as the brain, for example, which consists in general of the cerebrum, cerebellum, medulla oblongata, and medulla spinalis, for this last is a continuation, or kind of appendix. Again, the cerebrum consists of many members, which are its parts, namely, of the membranes called the dura mater and pia mater, of the corpus callosum, the corpora striata, the ventricles and cavities, the smaller glands, the septa, in general of the cineritious substance and the medullary substance, and furthermore of the sinuses, blood vessels, and plexuses. The like is the case with the bodily organs of sense and motion, and with the viscera, as is well known from anatomical studies. All these things both in general and in particular correspond most exactly to the Grand Man, and to so many heavens, as it were, therein. For the heaven of the Lord is distinguished in like manner into lesser heavens, and these into heavens still less, and these into least, and finally into angels, each one of whom is a little heaven corresponding to the greatest. These heavens are most distinct from one another, each one belonging to its own general heaven, and the general heavens to the most general, or whole, which is the Grand Man.

(4223) But as regards this correspondence, the fact is that although the heavens above mentioned do indeed correspond to the very organic forms of the human body, and therefore it is said that these societies or those angels belong to the province of the brain, to the province of the heart, to the province of the lungs, or to the province of the eye, and so on, they nevertheless correspond chiefly to the functions of these viscera or organs. The case herein is as with the organs or viscera themselves, in that their functions constitute a one with their organic forms; for no function can be conceived of except from forms, that is, from substances, for the substances are the subjects from which they exist. Sight, for example, cannot be conceived of apart from the eye; nor breathing apart from the lungs. The eye is the organic form from which and by means of which the sight exists, and the lungs are the organic form from which and by means of which the breathing exists; and so with all the rest. It is the functions therefore to which the heavenly societies chiefly correspond; and as they correspond to the functions, they correspond also to the organic forms; for the one is indivisible and inseparable from the other, inasmuch that whether you speak of the function or the organic form by which and from which is the function, it comes to the same thing. Hence there is correspondence with the organs, members, and viscera, because there is with the functions; and therefore when the function is brought into exercise, the organ also is excited. The same is the case with everything that man does; when he wills to do this or that, in this manner or that, and is thinking of it, the organs then move in concurrence, thus in accordance with the intention of the function or use; for it is the use that commands the forms. [2] This shows that the use existed before the organic forms of the body came forth; and that the use produced and adapted them to itself, and not the reverse. But when the forms have been produced, and the organs adapted, the uses proceed from them; and then it appears as if the forms or organs were prior to the uses, when yet such is not the case. For use flows in from the Lord, and this through heaven, according to order, and according to the form in which heaven has been ordinated by the Lord, thus according to correspondences. Thus does man come into existence, and thus also does he subsist. And hence again does it appear why it is that man corresponds to the heavens in regard to both generals and particulars.

(4224) Organic forms are not only those apparent to the eye, and that can be detected by microscopes; for there are also organic forms still more pure, which can never be discovered by any eye, whether naked or assisted. The latter forms are interior forms such as are those of the internal sight, and which in the last analysis are of the understanding. These are inscrutable, but still they are forms, that is, substances; for no sight, not even intellectual sight, is possible except from something. This is also known in the learned world; that is to say, that without a substance, which is the subject, there is not any mode, nor any modification, nor any quality which manifests itself in an active manner. These purer or interior forms which are inscrutable, are those which form and set forth the internal senses, and also produce the interior affections. It is to these forms that the interior things of heaven correspond, because they correspond to the senses which they set forth, and to the affections of these senses. But as very many things have been disclosed to me respecting these matters and their correspondence, they cannot be clearly presented unless each one is treated of specifically; and therefore of the Lord's Divine mercy I may continue below the consideration of the subject of the correspondence of man with the Grand Man that was commenced in a preceding volume, to the intent that man may at last know, not from any ratiocination, and still less from any hypothesis, but from experience itself, how the case is with him, and with his internal man which is called his soul, and in consequence with his conjunction with heaven, and through heaven with the Lord; and consequently whence man is man, and by what he is distinguished from beasts; and furthermore, how man himself separates himself from this conjunction, and conjoins himself with hell.

(4225) At the outset it must be stated who are within the Grand Man, and who are out of it. All those are within the Grand Man who are in love to the Lord and in charity toward the neighbor, and who do good to the neighbor from the heart according to the good that is in him, and who have a conscience of what is just and equitable; for these are in the Lord, and consequently in heaven. But all those are outside the Grand Man who are in the love of self and the love of the world and the derivative concupiscences, and who do what is good solely on account of the laws, and for the sake of their own honor and the world's wealth and the consequent reputation, and who thus are interiorly unmerciful and in hatred and revenge against the neighbor for their own and the world's sake, and are delighted with the neighbor's injury when he does not favor them for these are in hell. These do not correspond to any organs and members in the body, but to various corruptions and diseases induced in them; concerning which also of the Lord's Divine mercy, I shall speak from experience in the following pages. [2] They who are out of the Grand Man (that is, out of heaven), cannot enter into it, for their lives are contrary to it. Nay, if in any way they do enter, which is sometimes done by such as have learned in the life of the body to counterfeit angels of light; nevertheless on arriving there, as is sometimes permitted in order that they may learn their own character, they are admitted only to the first entrance, that is, to those who are as yet simple-minded, and who have not as yet been fully instructed. And even there those who enter as angels of light are scarcely able to tarry a few moments, because the life there is that of love to the Lord and love toward the neighbor; and as there is nothing there which corresponds to their life, they are hardly able to breathe. (That spirits and angels breathe, may be seen above, n. 3884-3893.) Consequently they begin to be distressed, for respiration takes place in accordance with freedom of life; and wonderful to say they are finally scarcely able to move, but become like those who are in, anguish and torment taking possession of their interiors, and they therefore cast themselves down headlong, even into hell, where they recover their respiration and power of motion. Hence it is that in the Word life is represented by mobility. [3] But they who are in the Grand Man breathe freely when they are in the good of love; but nevertheless they are distinguished according to the quality and the amount of the good. Hence there are so many heavens, which in the Word are called “mansions” (John 14:2). And everyone when in his own heaven is in his life, and receives influx from the universal heaven, each person there being a center of all the influxes, and therefore in the most perfect equilibrium; and this according to the amazing form of heaven, which is from the Lord alone; thus with all variety.

(4226) Spirits recently arrived, who when they lived in the world had been inwardly evil, but had outwardly assumed the appearance of good by means of the works which they had done to others for the sake of themselves and the world, have sometimes complained that they were not admitted into heaven; for they had no other notion about heaven than that of admission from favor. But they have sometimes received for answer that heaven is denied to no one; and that if they desire it, they will be admitted. Some have also been admitted into the heavenly societies nearest the entrance; but on arriving there, they, as before said, observed a cessation of their breathing on account of the contrariety and resistance of their life, together with distress and torment as it were infernal, and they cast themselves down and afterwards said that to them heaven was hell, and that they would never have believed heaven to be of such a character.

(4227) There are many of both sexes who in this life have been of such a character that whenever possible they sought by art and deceit to subjugate to themselves the minds of others, with the end of ruling over them, especially those who were powerful and rich, in order that they alone might rule in their name; and who had acted in a secret manner, and had removed other men, especially the upright, and this in various ways-not indeed by censuring them, for uprightness defends itself; but by other modes, such as by misrepresenting their suggestions by calling these simple and evil; and by attributing to them any misfortunes that might occur; together with other similar detractions. They who have been of this character in the life of the body are the same in the other life, for the life of everyone follows him. [2] I discovered this by living experience among such spirits when they have been with me, for they then acted in a similar manner, but still more craftily and ingeniously; for spirits act more subtly than men, being released from all connection with the body, and from the bonds of gross modes of sensation. They were so subtle that sometimes I did not perceive that their intention and end was to exercise command; and when they spoke among themselves they took care that I should not hear and perceive it; but I was told by others who heard them that their designs were wicked; and that they were studying to attain their end by magic arts, and thus by assistance from the diabolical crew. The murder of the upright they accounted as a matter of no moment; and as for the Lord (under whom they said that they desired to exercise command), they made Him very cheap, regarding Him merely as another man, to whom worship is paid by ancient custom, as among other nations which made men gods and worshiped them, and whom they durst not speak against, because they were born in that worship, and would thereby injure their reputation. Concerning these spirits I am able to state that they obsess the thoughts and the will of the men who are like them, and insinuate themselves into their affection and intention, so that without the Lord's mercy the men cannot possibly know that such spirits are present, and that they themselves are in a society of such. [3] These spirits correspond to the corruptions of man's purer blood, called the animal spirit, into which corruptions enter in a disorderly manner; and wherever they diffuse themselves they are like poisons which induce cold and torpor upon the nerves and fibers, from which break forth the most grievous and fatal diseases. When such act together in company, they are known by their acting-so to speak-in a quadruped manner, and they beset the back of the head under the cerebellum to the left; for they who act under the occiput operate more clandestinely than others, and they who act upon the back parts desire to exercise command. [4] They reasoned with me about the Lord, and said that it was strange that when they prayed He did not hear their prayers, and thus did not aid those who made supplication. But I was permitted to reply that they could not be heard, because they had as their end such things as are contrary to the welfare of the human race; and because they pray for themselves against all others; and that when they pray in this manner heaven is closed, for they who are in heaven attend solely to the ends of those who are praying. These things they indeed would not acknowledge, but still they could make no answer. [5] I have met male spirits of this kind who were accompanied by some of the female sex, and who said that they can avail themselves of many of the suggestions of women, because these are more quick-witted and deft in seeing how to manage such matters. These men are greatly pleased with the society of women who had been harlots. In the other life such persons for the most part apply themselves to secret and magical arts; for a host of such arts are there known which are quite unknown in this world; and no sooner do persons of this character arrive in the other life than they apply themselves to these arts, and learn to fascinate those with whom they are, and especially those under whom they desire to reign. For wicked deeds they have no abhorrence. Their hell, and the nature of this their abode when not in the world of spirits, shall be spoken of elsewhere. From all that has been said it is evident that after death every man's life remains with him.

(4229) In volume 3 a commencement was made with the explication of the Lord's predictions in the twenty-fourth chapter of Matthew concerning the Last Judgment, the explication being prefixed to the last chapters of that volume, and being continued as far as the thirty-first verse of the chapter in the Evangelist just referred to (see n. 3353-3356, 3486-3489, 3650-3655, 3897-3901, 4056-4060). The internal sense in a summary of these predictions of the Lord plainly appears from the explications already given, namely, that prediction is there made concerning the successive vastation of the church, and the ultimate setting up of a New Church, in the following order: 1. That the members of the church would begin not to know what good and truth are, and would dispute about them. 2. That they would hold them in contempt. 3. That at heart they would not acknowledge them. 4. That they would profane them. 5. And because the truth of faith and the good of charity would still remain with some, who are called the "elect," a description is given of the state of the faith as it then existed. 6. Next of the state of the charity. 7. And finally the commencement of a New Church is treated of, which is meant by the words that were last explained: He shall send forth His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the end of the heavens even to the end thereof (Matt. 24:31), by which is meant the commencement of a New Church (see n. 4060e).

(4230) When the end of an old church and the beginning of a new church is at hand, then is the Last Judgment. This is the time that is meant in the Word by the "Last Judgment" (see n. 2117-2133, 3353, 4057), and also by the "coming of the Son of man." It is this very Coming that is now the subject before us, as referred to in the question addressed to the Lord by the disciples: Tell us when shall these things be, especially what is the sign of Thy coming, and of the consummation of the age? (Matt. 24:3). It remains therefore to unfold the things predicted by the Lord concerning this very time of His Coming and of the Consummation of the age which is the Last Judgment; but in the preface to this chapter only those contained in verses 32 to 35: Now learn a parable from the fig-tree. When her branch is now become tender, and putteth forth leaves, ye know that the summer is nigh. So also ye, when ye see all these things, know that it is nigh, even at the doors. Verily I say unto you, This generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but My words shall not pass away (Matt. 24:32-35). The internal sense of these words is as follows.

(4231) Now learn a parable from the fig-tree. When her branch is now become tender, and putteth forth leaves, ye know that the summer is nigh; signifies the first of a new church; the “fig-tree” is the good of the natural; her “branch” is the affection of this; and the “leaves” are truths. The “parable from which they should learn” is that these things are signified. He who is not acquainted with the internal sense of the Word, cannot possibly know what is involved in the comparison of the Lord’s coming to a fig-tree and its branch and leaves; but as all the comparisons in the Word are also significative (n. 3579), it may be known from this signification what is meant. A “fig-tree” wherever mentioned in the Word signifies in the internal sense the good of the natural (n. 217); that her “branch” is the affection of this, is because affection springs forth from good as a branch from its trunk; and that “leaves” are truths may be seen above (n. 885). From all this it is now evident what the parable involves, namely, that when a new church is being created by the Lord, there then appears first of all the good of the natural, that is, good in the external form together with its affection and truths. By the good of the natural is not meant the good into which man is born, or which he derives from his parents, but a good which is spiritual in respect to its origin. Into this no one is born, but is led into it by the Lord through the knowledges of good and truth. Therefore until a man is in this good (that is, in spiritual good), he is not a man of the church, however much from a good that is born with him he may appear to be so. [2] So also ye, when ye see all these things, know that it is nigh, even at the doors; signifies that when those things appear which are signified in the internal sense by the words spoken just before (verses 29-31), and by these concerning the fig-tree, then it is the consummation of the church, that is, the Last Judgment, and the Coming of the Lord; consequently that the old church is then being rejected, and a new one is being set up. It is said, "at the doors," because the good of the natural and its truths are the first things which are insinuated into a man when he is being regenerated and is becoming the church. Verily I say unto you, This generation shall not pass away, till all these things be accomplished; signifies that the Jewish nation shall not be extirpated like other nations, for the reason shown above (n. 3479). [3] Heaven and earth shall pass away, but My words shall not pass away; signifies that the internals and the externals of the former church would perish, but that the Word of the Lord would abide. (That "heaven" is the internal of the church, and "earth" its external, may be seen above, n. 82, 1411, 1733, 1850, 2117, 2118, 3355e). By the Lord's "words" are plainly meant not only these now spoken respecting His coming and the consummation of the age, but also all that are in the Word. These words were said immediately after what was said about the Jewish nation, because that nation was preserved for the sake of the Word, as may be seen from the number already cited (n. 3479). From all this it is now evident that the beginnings of a New Church are here foretold.

CHAPTER 32

1. AND JACOB went to his way, and the angels of God ran to meet him. 2. And Jacob said when he saw them, This is the camp of God; and he called the name of that place Mahanaim. 3. And Jacob sent messengers before him, to Esau his brother unto the land of Seir, the field of Edom. 4. And he commanded them, saying, Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried until now. 5. And I had ox and ass, flock and manservant and handmaid; and I send to tell my lord, to find grace in thine eyes. 6. And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee, and four hundred men with him. 7. And Jacob feared exceedingly, and was distressed; and he halved the people that was with him, and the flock, and the herd, and the camels, into two camps. 8. And he said, If Esau come to the one camp, and smite it, then there will be a camp left for escape. 9. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah, that saith unto me, Return unto thy land, and to thy birth, and I will do well with thee; 10. I am less than all the mercies, and all the truth, which Thou hast done with Thy servant; for in my staff I passed over this Jordan, and now I am in two camps. 11. Rescue me I pray from the hand of my brother, from the hand of Esau, for I fear him, lest he come and smite me, the mother upon the sons. 12. And

Thou saidst, I will surely do well with thee, and I will make thy seed as the sand of the sea, which is not numbered for multitude. 13. And he passed the night there in that night, and he took of that which came into his hand a present for Esau his brother: 14. Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams: 15. Thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals. 16. And he gave into the hand of his servants each drove by itself; and said unto his servants, Pass over before me, and put a space between drove and drove. 17. And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? 18. Then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he also is behind us. 19. And he commanded also the second, and the third, and all that went after the droves, saying, According to this word shall ye speak unto Esau, when ye find him. 20. And ye shall also say, Behold thy servant Jacob is behind us. For he said, I will expiate his faces in a present that goeth before me, and afterward I will see his faces; peradventure he will lift up my faces. 21. And the present passed over before him, and he passed the night in that night in the camp. 22. And he rose up in that night, and took his two women, and his two handmaids, and his eleven sons, and passed over the passage of Jabbok. 23. And he took them, and caused them to pass the river, and caused to pass what he had. 24. And Jacob remained alone, and there wrestled a man with him until the dawn arose.

25. And he saw that he prevailed not over him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint in his wrestling with him. 26. And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go, unless thou bless me. 27. And he said unto him, What is thy name? And he said, Jacob. 28. And he said, Thy name shall no more be called Jacob, but Israel; for as a prince hast thou contended with God and with men, and hast prevailed. 29. And Jacob asked and said, Tell I pray thy name. And he said, Wherefore is this that thou dost ask after my name? And he blessed him there. 30. And Jacob called the name of the place Peniel; for I have seen God faces to faces, and my soul is delivered. 31. And the sun arose to him as he passed over Penuel, and he halted upon his thigh. 32. Therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh, even unto this day, because he touched in the hollow of Jacob's thigh the nerve of that which was displaced.

(4232) THE CONTENTS. The subject here treated of in the internal sense is the inversion of state in the natural, in order that good may be in the first place, and truth in the second. The implantation of truth in good is treated of (verses 1 to 23); and the wrestlings of the temptations which are then to be sustained (verses 24 to 32). At the same time the Jewish nation is also treated of, because although that nation could receive nothing of the church, it nevertheless represented the things of the church.

(4233) THE INTERNAL SENSE. Verses 1, 2. And Jacob went to his way, and the angels of God ran to meet him. And

Jacob said when he saw them, This is the camp of God; and he called the name of that place Mahanaim. "And Jacob went to his way," signifies the successive advance of truth toward its conjunction with spiritual and celestial good; "and the angels of God ran to meet him," signifies enlightenment from good; "and Jacob said when he saw them, This is the camp of God," signifies heaven; "and he called the name of that place Mahanaim," signifies the quality of the state.

(4234) And Jacob went to his way. That this signifies the successive advance of truth toward its conjunction with spiritual and celestial good, is evident from the representation of Jacob, as being here the truth of the natural. What Jacob represented has been already stated, namely, the Lord's natural; and as where Jacob is treated of in the historical narrative, in the internal sense the Lord is treated of, and how He made His natural Divine, therefore Jacob first represented the truth in that natural, and then the truth to which was adjoined the collateral good which was "Laban;" and after the Lord had adjoined this good, Jacob represented it; but such good is not the good Divine in the natural, but is a mediate good by means of which the Lord could receive good Divine; and this mediate good was the good that Jacob represented when he withdrew from Laban. Nevertheless in itself this good is truth which from its mediate character possesses the capacity of conjoining itself with the good Divine in the natural. Such then is the truth that Jacob now represents. [2] But the good with which this truth was to be conjoined is represented by Esau. (That

Esau is the Divine good of the Lord’s Divine natural, may be seen above, n. 3300, 3302, 3494, 3504, 3527, 3576, 3599, 3669, 3677.) It is this very conjunction of truth Divine with the good Divine of the Lord’s Divine natural, that is now treated of in the supreme sense. For after Jacob withdrew from Laban and came to the Jordan, thus to the first entrance into the land of Canaan, he advances into the representation of this conjunction; for in the internal sense the land of Canaan signifies heaven, and in the supreme sense the Lord’s Divine Human (n. 3038, 3705). It is for this reason that by the words, “and Jacob went to his way,” is signified the successive advance of truth toward conjunction with spiritual and celestial good. [3] But these things are of such a nature as to prevent their being fully set forth to the apprehension; the cause of which is that the most general things of this subject are unknown in the learned world, even among Christians. For it is scarcely known what the natural in man is, and what the rational, and that these are altogether distinct from each other; and scarcely even what spiritual truth is, and what its good, and that these also are most distinct from each other. Still less is it known that when man is being regenerated, truth is conjoined with good, in one distinct way in the natural, and in another distinct way in the rational, and this by innumerable means. It is not even known that the Lord made His Human Divine according to the same order as that in which He regenerates man. [4] Since therefore these most general things are unknown, it must needs be that whatever is said about them will appear obscure.

Nevertheless they have to be stated, because otherwise the Word cannot be unfolded as to its internal sense. At the very least this may be the means of showing how great angelic wisdom is, and also of what kind it is, for the internal sense of the Word is chiefly for the angels.

(4235) And the angels of God ran to meet him. That this signifies enlightenment from good, is evident from the signification of the “angels of God,” as being something of the Lord; here, the Divine which was in the Lord; for in the Lord was the Divine Itself which is called the “Father.” The very essence of life (which in man is called the soul) was therefrom, and was Himself. This Divine is what is called in common speech the Divine nature, or rather the Lord’s Divine essence. (That something of the Divine of the Lord is signified in the Word by the “angels of God,” may be seen above, n. 1925, 2319, 2821, 3039, 4085.) By “the angels of God running to meet him” is signified in the proximate sense the influx of the Divine into the natural, and the consequent enlightenment; for all enlightenment is from the influx of the Divine. As the subject treated of is the inversion of state in the Lord’s natural, in order that good might be in the first place, and truth in the second; and as the subject treated of in this first part of the chapter is the implantation of truth in good therein (n. 4232), and as this could not be effected without enlightenment from the Divine, therefore the first thing treated of is the enlightenment effected by the good into which truth was to be implanted.

(4236) And Jacob said when he saw them, This is the camp of God. That this signifies heaven, is because the "camp of God" signifies heaven, for the reason that an "army" signifies truths and goods (n. 3448), and truths and goods are marshaled by the Lord in heavenly order; hence an "encamping" denotes a marshalling by armies; and the heavenly order itself which is heaven, is the "camp." This "camp" or order is of such a nature that hell cannot possibly break in upon it, although it is in the constant endeavor to do so. Hence also this order, or heaven, is called a "camp," and the truths and goods (that is, the angels) who are marshaled in this order, are called "armies." This shows whence it is that the "camp of God" signifies heaven. It is this very order, and thus heaven itself, which was represented by the encampments of the sons of Israel in the wilderness; and their dwelling together in the wilderness according to their tribes was called the "camp." The tabernacle in the midst, and around which they encamped, represented the Lord Himself. That the sons of Israel encamped in this manner, may be seen in Numbers 1 and 33:2-56; as also that they encamped around the tabernacle by their tribes-toward the east Judah, Issachar, and Zebulun; toward the south Reuben, Simeon, and Gad; toward the west Ephraim, Manasseh, and Benjamin; toward the north Dan, Asher, and Naphtali; and the Levites in the middle near the tabernacle (2:2-34). [2] The tribes signified all goods and truths in the complex (see n. 3858, 3862, 3926, 3939, 4060). It was for this reason that when Balaam saw Israel dwelling according to their tribes, and the spirit of God came upon him, he uttered his enunciation, saying: How good are thy tabernacles, O Jacob, thy dwelling places, O Israel, as the valleys are they planted, as gardens by the river (Num. 24:5-6). That by this prophecy was not meant the people named Jacob and Israel, but that it was the heaven of the Lord that was represented, is very manifest. For the same reason their marshallings in the wilderness, that is, their encampings by tribes, are called "camps" in other passages of the Word; and by a "camp" is there signified in the internal sense heavenly order; and by "encamping" a marshalling in accordance with this order, namely, the order in which goods and truths are disposed in heaven (as in Lev. 4:12; 8:17; 13:46; 14:8; 16:26, 28; 24:14, 23; Num. 2; 4:5-33; 5:2-4; 9:17 to the end; 10:1-10, 28; 11:31, 32; 12:14, 15; 31:19-24; Deut. 23:10-14). [3] That the "camp of God" denotes heaven may also be seen in Joel: The earth quaked before Him, the heavens trembled, the sun and the moon were blackened, and the stars withdrew their brightness, and Jehovah uttered His voice before His army, for His camp is exceeding many, for numerous is he that doeth His word (Joel 2:10-11). In Zechariah: I will encamp at my house from the army, on account of him who passeth by, and on account of him who goeth away, lest the extortioner should pass over them (Zech. 9:8). In John: Gog and Magog went up over the plain of the earth, and compassed the camp of the saints about, and the beloved city; but fire came up from God and consumed them (Rev. 20:9); "Gog and Magog" denote those who are in external worship that is separated from internal and made idolatrous (n. 1151); the “plain of the earth” denotes the truth of the church (that a “plain” is the truth which is of doctrine may be seen above, n. 2450; and that the “earth” is the church, n. 556, 662, 1066, 1067, 1850, 2117, 2118, 3355); the “camp of the saints” denotes the heaven or kingdom of the Lord on the earth, which is the church. [4] As most things in the Word have also an opposite sense, so likewise has a “camp,” which then signifies evils and falsities, consequently hell; as in David: Though the evil should encamp against me, my heart shall not fear (Ps. 27:3). In the same: God hath scattered the bones of them that encamp against me; thou hast put them to shame, because God hath rejected them (Ps. 53:5). By the camp of Assyria, in which the angel of Jehovah smote a hundred and eighty-five thousand (Isa. 37:36), nothing else is meant; and the same by the camp of the Egyptians (Exod. 14:20).

(4237) And he called the name of that place Mahanaim. That this signifies the quality of the state, is evident from the signification of “calling a name,” as being quality (see n. 144, 145, 1754, 1896, 2009, 3421); and from the signification of “place” as being state (n. 2625, 2837, 3356, 3387). In the original language “Mahanaim” means “two camps;” and “two camps” signify both heavens, or both kingdoms of the Lord, the celestial and the spiritual; and in the supreme sense the Lord’s Divine celestial and Divine spiritual. Hence it is evident that the quality of the Lord’s state when His natural was being enlightened by spiritual and celestial good, is signified by “Mahanaim.” But this quality of the state cannot be described, because the Divine states which the Lord had when He made the human in Himself Divine, do not fall into any human apprehension, nor even into angelic, except by means of appearances enlightened by the light of heaven which is from the Lord; and by means of the states of man’s regeneration; for the regeneration of man is an image of the Lord’s glorification (n. 3138, 3212, 3296, 3490).

(4238) Verses 3-5. And Jacob sent messengers before him, to Esau his brother unto the land of Seir, the field of Edom. And he commanded them, saying, Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried until now. And I had ox and ass, flock, and manservant and handmaid; and I send to tell my lord, to find grace in thine eyes. “And Jacob sent messengers before him, to Esau his brother,” signifies the first communication with celestial good; “unto the land of Seir,” signifies celestial natural good; “the field of Edom,” signifies the derivative truth; “and he commanded them, saying, Thus shall ye say unto my lord Esau,” signifies the first acknowledgment of good as being in the higher place; “I have sojourned with Laban, and have tarried until now,” signifies that He had imbued Himself with the good signified by “Laban;” “and I had ox and ass, and flock, and manservant and handmaid,” signifies acquisitions therein in their order; “and I send to tell my lord, to find grace in thine eyes,” signifies instruction concerning His state, and also the condescension and humiliation of truth in the presence of good.

(4239) And Jacob sent messengers before him, to Esau his brother. That this signifies the first communication with celestial good, is evident from the signification of “sending messengers,” as being to communicate; and from the representation of Esau, as being celestial good in the natural (see n. 3300, 3302, 3494, 3504, 3527, 3576, 3599, 3669). As before said (n. 4234), the subject here treated of is the conjunction of the truth Divine of the natural (which is “Jacob,”) with the good Divine therein (which is “Esau”), and therefore the enlightenment of the natural from the Divine was first treated of (n. 4235); and here there is treated of the first communication, which is signified by Jacob’s sending messengers to Esau his brother. (That in the Word good and truth are called “brothers,” see n. 367, 3303).

(4240) Unto the land of Seir. That this signifies celestial natural good, is evident from the signification of the “land of Seir,” as being in the supreme sense the Lord’s celestial natural good. The reason why the “land of Seir” has this signification, is that Mount Seir was a boundary of the land of Canaan on one side (Josh. 11:16, 17); and all boundaries, such as rivers, mountains, or lands, represented those things which were ultimates (n. 1585, 1866, 4116); for they put on their representations from the land of Canaan, which was in the midst, and represented the Lord’s heavenly kingdom, and in the supreme sense His Divine Human (see n. 1607, 3038, 3481, 3705). The ultimates, which are boundaries, are those things which are called natural; for it is in natural things that spiritual and celestial things are terminated. Thus is it in the heavens; for the inmost or third heaven is celestial, because it is in love to the Lord; the middle or second heaven is spiritual, because it is in love toward the neighbor; and the ultimate or first heaven is celestial and spiritual natural, because it is in simple good, which is the ultimate of order there. It is similar with the regenerate man, who is a little heaven. From all this can now be seen whence it is that the "land of Seir" signifies celestial natural good. Esau also, who dwelt there, represents this good, as was shown above; and hence the same is signified by the land where he dwelt; for lands take on the representations of their inhabitants (n. 1675). [2] From all this it is now evident what is signified in the Word by "Seir." As in Moses: Jehovah came from Sinai, and arose from Seir unto them, He shone forth from Mount Paran and He came from the ten thousands of holiness (Deut. 33:2-3). In the song of Deborah and Barak in the book of Judges: O Jehovah, when thou wentest forth out of Seir, when thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds also dropped water, the mountains flowed down, this Sinai, before Jehovah the God of Israel (Judg. 5:4-5). In the prophecy of Balaam: I see Him, but not now; I behold Him, but not nigh; there shall arise a star out of Jacob, and a scepter shall rise up out of Israel; and Edom shall be an inheritance; Seir also shall be an inheritance of his enemies, and Israel maketh strength (Num. 24:17-18). Everyone can see that in these passages "Seir" signifies something of the Lord, for it is said that Jehovah "arose from Seir," that He "went forth out of Seir, and marched out of the field of Edom," and that "Edom and Seir shall be an inheritance." Yet what of the Lord it signifies, no one can know except from the internal sense of the Word; but that it is the Lord's Divine Human, and specifically the Divine natural as to good, may be seen from what has been said above. To "arise," and to "go forth out of Seir" denote that He made even His natural Divine, in order that from this also there might be light, that is, intelligence and wisdom; and that in this way He might become Jehovah, not only as to His Human Rational, but also as to His Human Natural; and therefore it is said, "Jehovah arose from Seir," and "Jehovah went forth out of Seir." (That the Lord is Jehovah may be seen above, n. 1343, 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035.) The "prophecy concerning Dumah" in Isaiah involves a like meaning: He calleth unto me out of Seir, Watchman, what of the night; watchman, what of the night? The watchman said, The morning cometh, and also the night (Isa. 21:11-12). [3] By the "land of Seir" in the relative sense is properly signified the Lord's kingdom with those who are out of the church, that is, with the Gentiles, when the church is being set up among them, on the former or old church falling away from charity and faith. That those who are in darkness then have light is evident from many passages in the Word. This is properly signified by "arising from Seir," and "going forth out of Seir, and marching out of the field of Edom," and by "Seir being an inheritance;" as also by the above words in Isaiah: "He calleth unto me out of Seir, Watchman, what of the night? The watchman said, The morning cometh, and also the night;” “the morning cometh” denotes the Lord’s advent (n. 2405, 2780), and the consequent enlightenment to those who are in night (that is, in ignorance), but enlightenment from the Lord’s Divine natural (n. 4211). As most of the things in the Word have also an opposite sense, so likewise has “Seir;” as in Ezekiel 25:8, 9; 35:2-15, and occasionally in the historicals of the Word.

(4241) The field of Edom. That this signifies the derivative truth (that is, truth from good) is evident from the signification of the “field of Edom,” as being the Lord’s Divine natural as to good, with which are conjoined the doctrinal things of truth, or truths (see n. 3302, 3322). The “derivative truths,” or those which are from good, are distinct from the truths from which is good. The truths from which is good are those with which man imbues himself before regeneration; but the truths which are from good are those with which he imbues himself after regeneration, for after regeneration truths proceed from good, because the man then perceives and knows from good that they are true. Such truth, thus the truth of good, is what is signified by the “field of Edom;” as also in the passage cited above from the book of Judges: “O Jehovah, when Thou wentest forth out of Seir, when thou marchedst out of the field of Edom” (Judg. 5:4).

(4242) And he commanded them, saying, Thus shall ye say unto my lord Esau. That this signifies the first acknowledgment of good as being in the higher place, may be seen from the signification here of “commanding the messengers to say," as being reflection and the consequent perception that it is so (see n. 3661, 3682), consequently acknowledgment; and from the representation of Esau, as being good (n. 4234, 4239). That good was in the higher place is signified by his not calling Esau his "brother," but his "lord," and also (as follows) by his calling himself his "servant," and afterwards speaking in the same manner. (That while man is being regenerated truth is apparently in the first place and good in the second; but good in the first place and truth in the second when he has been regenerated, may be seen above, n. 1904, 2063, 2189, 2697, 2979, 3286, 3288, 3310, 3325, 3330, 3332, 3336, 3470, 3509, 3539, 3548, 3556, 3563, 3570, 3576, 3579, 3603, 3701.) This is also what is meant by the prophetic utterance of Isaac the father to Esau his son: By thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck (Gen. 27:40). It is the inversion of state foretold in these prophetic words which is treated of in the present chapter.

(4243) I have sojourned with Laban, and have tarried until now. That this signifies that He had imbued Himself with the good signified by "Laban," is evident from the representation of Laban, as being mediate good, that is, good not genuine, but still serving to introduce genuine truths and goods (see n. 3974, 3982, 3986, 4063); from the signification of "sojourning," as being to be instructed (see n. 1463, 2025); and from the signification of "tarrying" or "staying," as being predicated of a life of truth with good (n.

3613); here being to imbue with. Hence it is evident that by the words, “I have sojourned with Laban, and have tarried until now,” is signified that He had imbued Himself with the good signified by Laban. [2] The case herein is this: Truth cannot be implanted in good except by mediate things, such as have been treated of in the preceding chapters, in which is described Jacob’s sojourning and tarrying with Laban, and his acquisition of a flock there. In the present chapter is described the process of conjunction, and thus the inversion of state, in the order which exists when truth is being made subordinate to good. Truth is apparently in the first place, when a man is learning truth from affection, but does not yet live so much in accordance with it. But good is in the first place when he lives according to the truth which he has learned from affection; for truth then becomes good, inasmuch as the man then believes it to be good to do according to the truth. They who have been regenerated are in this good; and they also who have conscience, that is, who no longer reasoned whether a thing is true, but do it because it is true, and thus have imbued themselves with it in faith and in life.

(4244) And I had ox and ass, flock and manservant and handmaid. That this signifies acquisitions therein in their order, is evident from the signification of “ox and ass, flock and man-servant and handmaid” as being instrumental goods and truths both exterior and interior, thus acquisitions in their order. That an “ox” is exterior natural good, and an “ass” exterior natural truth, may be seen above, n. 2781; and that a “flock” is interior natural good, a "manservant" its truth, and a "handmaid" the affection of this truth, is evident from the signification of each, as explained several times above. These goods and truths are the acquisitions here treated of, and that they are named in their order, is manifest; for the exterior are the ox and the ass; and the interior are the flock, the manservant, and the handmaid.

(4245) And I send to tell my lord, to find grace in thine eyes. That this signifies instruction concerning His state, and also the condescension and humiliation of truth in the presence of good, is evident from the signification of "sending to tell," as being to instruct concerning one's state. That there then follow condescension and humiliation of truth in the presence of good, is manifest; for Jacob calls him his "lord," and says, "to find grace in thine eyes," which are words of condescension and humiliation. There is here described the nature of the state when the inversion is taking place, that is, when truth is being made subordinate to good, or when they who have been in the affection of truth are beginning to be in the affection of good. But that there is such inversion and subordination is not apparent to any but those who have been regenerated, and to those only of the regenerated who reflect. There are few at this day who are being regenerated, and still fewer who reflect; for which reason the things here said about truth and good cannot but be obscure, and perchance of such a nature as not to be acknowledged; especially with those who put the truths of faith in the first place, and the good of charity in the second; and who consequently think much about doctrinal things, but not about the goods of charity; and think of eternal salvation as being from the former, but not from the latter. They who think in this manner can in no wise know, still less perceive, that the truth of faith is subordinated to the good of charity. The things which man thinks, and from which he thinks, affect him. If he should think from the goods of charity, he would then plainly see that the truths of faith are in the second place and he would then also see the truths themselves as in light; for the good of charity is like a flame that gives light, and thus enlightens each and all things which the man had before supposed to be true; and he would also perceive how falsities had intermingled themselves, and had put on the appearance of being truths.

(4246) Verses 6-8. And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee, and four hundred men with him. And Jacob feared exceedingly, and was distressed; and he halved the people that was with him, and the flock, and the herd, and the camels, into two camps. And he said, If Esau come to the one camp, and smite it, then there will be a camp left for escape. “And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee,” signifies that good flows in continually, so as to appropriate to itself; “and four hundred men with him,” signifies its state now, that it may take the prior place; “and Jacob feared exceedingly, and was distressed,” signifies the state when it is being changed; “and he halved the people that was with him, and the flock, and the herd, and the camels, into two camps,” signifies the preparation and disposal of the truths and goods in the natural to receive the good represented by Esau; “and he said, If Esau come to the one camp, and smite it, then there will be a camp left for escape,” signifies according to every event.

(4247) And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee. That this signifies that good flows in continually, so as to appropriate to itself (namely, truths), is evident from the signification of “brother,” here Esau, as being good, (namely, that of the Lord’s Divine natural, of which above); and from the signification of “coming to meet,” as being to flow in (concerning which in what follows); and as influx is signified, so is appropriation. [2] From what has been said several times before on this subject, it may be seen how the case is with good and truth, and with the influx of good into truth, and with the appropriation of truth by good, namely, that good is continually flowing in, and that truth receives it, for truths are the vessels of good. The Divine good cannot be applied to any other vessels than genuine truths, for they correspond to each other. When a man is in the affection of truth (in which he is in the beginning before he begins to be regenerated), even then good is continually flowing in, but as yet has no vessels (that is, truths) into which to apply itself (that is, to be appropriated); for in the beginning of regeneration man is not as yet in knowledges. At that time, however, as good is continually flowing in, it produces the affection of truth; which is from no other source than the continual endeavor of Divine good to flow in. From this it is evident that even at that time good is in the first place, and acts the principal part, although it appears as if it were truth that did this. But when a man is being regenerated (which takes place in adult age when he is in knowledges), good then manifests itself; for the man is not then so much in the affection of knowing truth, as in the affection of doing it. Heretofore truth had been in his understanding, but now it is in his will; and when it is in the will, it is in the man; for the will constitutes the man himself. Such is the constant circle in man that everything of knowledge is insinuated through the sight or through the hearing into the thought, and from this into the will, and from the will through the thought into act. Or again from the memory, which is like an internal eye, or internal sight, there is a similar circle-from this sight through the thought into the will, and from the will through the thought into act; or if anything hinders, into the endeavor to act, which, as soon as that which hindered is removed, goes forth into act. [3] From this it is evident how the case is with influx, and with the appropriation of truth by good, namely, that first of all the truths of faith are insinuated through the hearing or through the sight, and are then stored up in the memory; from which they are successively elevated into knowledge, and at last flow into the will, and when in this they proceed thence through thought into act; and if they cannot go into act, they are in endeavor, which is itself an internal act, and whenever there is an opportunity this becomes an external act. Be it known, however, that while there is this circle, nevertheless it is good which produces the circle; for the life which is from the Lord does not flow in except into good, thus through good, and this from the inmosts. That the life which flows in through the inmosts produces this circle, may be seen by everyone, for without life nothing is produced; and as the life which is from the Lord does not flow in except into good and through good, it follows that good is that which produces; and that it flows into truths, and appropriates them to itself, insofar as the man is in the knowledges of truth, and is at the same time desirous to receive them.

(4248) And four hundred men with him. That this signifies its state now, that it may take the prior place, is evident from the signification of "four hundred," as properly being temptations and their duration (see n. 2959, 2966). This is the state which is meant, as may be seen from what follows, namely, that "he feared exceedingly, and was distressed," and therefore "halved his camp into two" (verses 7-8); and also that out of fear he made ardent supplication to Jehovah (verses 9-12); and finally wrestled with an angel, by which wrestling is signified temptation, as will be evident from the explication of this wrestling in what follows in this chapter. When the state with the man who is being regenerated is being inverted, that is, when good takes the first place, then come temptations. Before this time the man cannot undergo them, because he is not yet in the knowledges wherewith to defend himself, and to which he may have recourse for comfort. For this reason also no one undergoes temptations until he has arrived at adult age. Temptations are what unite truths to good (see n. 2272, 3318, 3696, 3928). From this it is manifest that by the "four hundred men with him" is signified the state, that good may take the prior place.

(4249) And Jacob feared exceedingly, and was distressed. That this signifies the state when it is being changed, is evident from the fact that fear and distress are what is first in temptations, and that when the state is being inverted or changed these take precedence. The arcana which lie hidden more at large in what is here said that Esau went to meet Jacob with four hundred men, and that Jacob therefore feared and was distressed-cannot easily be set forth to the apprehension, for they are too interior. This only may be presented: that when good is taking the prior place and is subordinating truths to itself, which takes place when the man is undergoing spiritual temptations, the good that then flows in from within is attended with very many truths which have been stored up in his interior man. These cannot come to his mental view and apprehension until good acts the first part, for then the natural begins to be enlightened by good, whence it becomes apparent what things in it are in accord, and what are discordant, from which come the fear and distress that precede spiritual temptation. For spiritual temptation acts upon the conscience, which is of the interior man; and therefore when he enters into this temptation the man does not know whence come such fear and distress, although the angels with him know this well; for the temptation comes from the angels holding the man in goods and truths while evil spirits are holding him in evils and falsities. [2] For the things that come forth with the spirits and angels who are with a man are perceived by the man exactly as if they were in him; for while a man is living in the body, and does not believe that all things flow in, he supposes that the things which come forth interiorly are not produced by causes outside of him, but that all the causes are within him, and are his very own; yet such is not the case. For whatever a man thinks and whatever he wills (that is, his every thought and his every affection) are either from hell or from heaven. When he thinks and wills evils, and is delighted with the consequent falsities, he may know that his thoughts and affections are from hell; and while he is thinking and willing goods, and is delighted with the derivative truths, he may know that they are from heaven, that is, through heaven from the Lord. But the thoughts and affections that appertain to a man appear for the most part under another aspect; as for example, the combat of evil spirits with angels that arises from the things which appertain to a man who is to be regenerated, appears under the aspect of fear and distress, and of temptation. [3] These statements cannot but appear to man as paradoxes, because almost every man of the church at this day believes that all the truth which he thinks, and the good which he wills and does, are from himself, although he says otherwise when he speaks from the doctrine of faith. Nay, of such a nature is man that if anyone should say to him that there are evil spirits from hell who are flowing into his thought and will when he thinks and wills evils, and angels from heaven when he thinks and wills goods, he would stand amazed that anyone should maintain such a thing; for he would say that he feels life in himself, and thinks from himself and wills from himself. From this feeling in himself he forms his belief, and not from his doctrine; when yet the doctrine is true, but the feeling fallacious. It has been given me to know this from an almost continual experience of many years, and so to know it that no doubt whatever remains.

(4250) And he halved the people that was with him, and the flock, and the herd, and the camels, into two camps. That this signifies the preparation and disposal of the truths and goods in the natural to receive the good represented by Esau, is evident from the signification of "people," as being truths, and also falsities (see n. 1259, 1260, 3581); from the signification of "flock," as being interior goods, and also things not good; from the signification of "herd," as being exterior goods, and also things not good (n. 2566, 4244); from the signification of "camels," as being exterior or general truths, and also things not true (n. 3048, 3071, 3143, 3145); and from the signification of "camps," as being order in a good sense genuine order, and in the opposite sense order not genuine (see n. 4236). That by "to halve" is here meant to divide into two, and thus to dispose one's self to receive, is manifest. How these things are circumstanced is evident from what was said just above, namely, that when good flows in, as is the case when the order is being inverted and good is taking the prior place, the natural is then enlightened, and it is seen what is genuine truth and good therein, and what not genuine; and the one kind is also discerned from the other, and thus some are retained, while others are removed; and hence the order becomes altogether different from what it had been before. For when good rules it is attended with this effect, because truths are then nothing but ministers and servants, and are disposed more and more nearly in accordance with heavenly order, according to the reception of good by truths, and also according to the quality of the good; for good takes its quality from truths.

(4251) And he said, If Esau come to the one camp, and smite it, then there will be a camp left for escape. That this signifies according to every event is evident from the signification of a “camp” as being order (as just above); from the signification of “smiting” as being to destroy; and from the signification of “there will be a camp left for escape” as being that order should not perish in the natural, but that something should remain; and thus that there should be preparation and disposal in accordance with every event. For so long as truth has the dominion in the natural, it cannot see what is genuine truth and what not genuine, nor what is good; but when the good which is of love to the Lord and of charity toward the neighbor has the dominion therein, then it sees this; and hence it is that when that time or state is at hand in which good takes the dominion, the man is almost in ignorance of what good and truth are, and thus of what is to be destroyed and what retained-as is plainly manifest in temptations. When a man is in such ignorance, then are made preparation and disposal, not by the man, but by the Lord; in the present case, by the Lord in Himself, because the Lord by His own power disposed and reduced all things in Himself into Divine order.

(4252) Verses 9-12. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah, that saith unto me, Return unto thy land, and to thy birth, and I will do well with thee; I am less than all the mercies, and all the truth which Thou hast done with Thy servant; for in my staff I passed over this Jordan, and now I am in two camps. Rescue me I pray from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother upon the sons. And thou saidst, I will surely do well with thee, and I will make thy seed as the sand of the sea, which is not numbered for multitude. “And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah” signifies the holy of preparation and disposal; “that saith unto me, Return unto thy land, and to thy birth, and I will do well with thee” signifies for conjunction with Divine good and truth; “I am less than all the mercies, and all the truth, which Thou hast done with Thy servant” signifies humiliation in that state as to good and as to truth; “for in my staff I passed over this Jordan, and now I am in two camps” signifies that from little there was now much. “Rescue me I pray from the hand of my brother, from the hand of Esau; for I fear him” signifies the state relatively, because it made itself prior; “lest he come and smite me, the mother upon the sons” signifies that it is about to perish; “and thou saidst, I will surely do well with thee” signifies that nevertheless it would then obtain life; “and I will make thy seed as the sand of the sea, which is not numbered for multitude" signifies that there would then be fructification and multiplication. 4252a. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah. That this signifies the holy of preparation and disposal, is evident from the signification of "God of my father Abraham," as being the Divine Itself of the Lord (see n. 3439); and from the signification of "God of my father Isaac," as being His Divine Human (n. 3704, 4180). And because each is Jehovah, it is said, "O God of my father Abraham, and God of my father Isaac, O Jehovah." But here is signified the holy which proceeds from the Divine, for all the holy is therefrom. That the holy is signified is because it was in the natural which is represented by Jacob wherein the good represented by Esau was not yet conjoined with truth. For the subject is now the state of the reception of good; here, the state of preparation and disposal for its being received. Jacob's supplication involves nothing else; and therefore by these words is signified the holy of preparation and disposal.

(4253) That saith unto me, Return unto thy land, and to thy birth, and I will do well with thee. That this signifies conjunction with Divine good and truth, is evident from what was said before (n. 4069, 4070), where are nearly the same words.

(4254) I am less than all the mercies, and all the truth, which Thou hast done with Thy servant. That this signifies humiliation in that state as to good and as to truth, is evident from "mercy" being predicated of the good of love, and from "truth" being predicated of the truth of faith (see n. 3122). That these are words of humiliation is manifest, and from this it is evident that by them is signified humiliation in that state as to good and as to truth.

(4255) For in my staff I passed over this Jordan, and now I am in two camps. That this signifies that from little there was much, is evident from the signification of a "staff," as being power, and as being predicated of truth (see n. 4013, 4015); from the signification of "Jordan," as being initiation into the knowledges of good and truth, concerning which in what follows; and from the signification of "two camps," as being goods and truths (see above, n. 4250); for the two camps here are the people, the flock, the herd, and the camels, which he halved. From this it is evident what is signified by these words in the proximate sense, namely, that he who is represented by Jacob had but little truth when he was being initiated into knowledges, and that he afterwards had many truths and goods; or what is the same, that from little he had much. From the explications already given, it is manifest that in the internal sense the subject treated of has been the Lord, how He made the human in Himself Divine-and this by successive steps according to order-and thus His progress into intelligence and wisdom, and at last into what was Divine. From this is manifest what is meant by "from little to much." [2] That the "Jordan" denotes initiation into the knowledges of good and truth, is because it was a boundary of the land of Canaan. That all the boundaries of that land signified things that are first and last of the Lord's kingdom, and those also that are first and last of His church, and thus those that are first and last of the celestial and spiritual things which constitute His kingdom and His church, may be seen above (n. 1585, 1866, 4116, 4240). Hence the Jordan, because it was a boundary, signified initiation into the knowledges of good and truth, for these are first; and at last, when the man becomes a church, or a kingdom of the Lord, they become last. [3] That the "Jordan" signifies these things is also evident from other passages in the Word, as in David: O my God, my soul is bowed down upon me, therefore will I remember thee from the land of Jordan and of the Hermons, from the mountain of littleness (Ps. 42:6); "to remember from the land of Jordan" denotes from what is last, thus from what is low. Again: Judah became His sanctuary, Israel His dominion; the sea saw it and fled, Jordan turned itself away backwards (Ps. 114:2-3, 5); where "Judah" denotes the good of celestial love, and "Israel" the good of spiritual love (n. 3654); the "sea" denotes the knowledges of truth (n. 28); "Jordan" the knowledges of good, which are said to "turn themselves backwards" when the good of love obtains the dominion; for then knowledges are regarded from this good, but not good from them-according to what has been often shown above. [4] In the book of Judges: Gilead dwelleth in the passage of the Jordan; and Dan, why shall he fear ships? (Judg. 5:17); "Gilead" denotes sensuous good, or pleasure, by which man is first initiated when being regenerated (n. 4117, 4124); "to dwell in the passage of the Jordan" denotes in those things which are for initiation, and which are thus the first and the last of the church and kingdom of the Lord. These were also represented by the Jordan when the sons of Israel entered into the land of Canaan (Josh. 3:14-17; 4:1-24). For by the land of Canaan was represented the kingdom of the Lord (n. 1413, 1437, 1607, 3038, 3481, 3686, 3705). And by the Jordan's being divided, and their passing over on dry ground, was signified the removal of evils and falsities, and the admission of those who are in goods and truths. Similar is the meaning of the waters of the Jordan being divided by Elijah when he was taken up into heaven (2 Kings 2:8); and by Elisha when he entered upon the prophetic office in Elijah's place (2 Kings 2:14). [5] Naaman's being healed of his leprosy by washing himself seven times in the Jordan according to the command of Elisha (2 Kings 5:1-14), represented baptism; for baptism signifies initiation into the church and into those things which are of the church; thus regeneration and the things of regeneration. Not that anyone is regenerated by baptism, but that this is the sign of it, which he should remember. And as the things of the church are signified by baptism, and the same by the Jordan, as stated above, the people were therefore baptized in the Jordan by John (Matt. 3:6; Mark 1:5). And the Lord also willed to be Himself baptized in it by John (Matt. 3:13-17; Mark 1:9). [6] Because the Jordan signifies the things which are first and last of the Lord's kingdom and church, such as the knowledges of good and truth (for by these man is introduced), the Jordan is also mentioned as a boundary of the New Earth or Holy Land, in Ezekiel 47:18. That the New Earth or Holy Land is the Lord's kingdom, and also the New Church, which is the Lord's kingdom on the earth, may be seen above (n. 1733, 1850, 2117, 2118e, 3355e).

(4256) Rescue me I pray from the hand of my brother, from the hand of Esau; for I fear him. That this signifies the state relatively, because it made itself prior, is evident from what has been said occasionally above, especially when treating of the birthright which Jacob procured for himself by the pottage of lentils, and of the blessing which he took away from Esau by craft. What was thereby represented and signified may be there seen, namely, that when man is being regenerated truth is apparently in the first place, and good in the second; but that good is actually in the first place and truth in the second, and is manifestly so when he is regenerate (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247). When therefore the order is being inverted, and good is taking its prior place manifestly (that is, when it is beginning to have the dominion over truth), the natural man is in fear and distress (n. 4249), and also enters into temptations. The reason is that when truth was in the first place, that is, when it seemed to itself to have the dominion, falsities intermingled themselves; for from itself truth cannot see whether it is truth, but must see this from good; and where falsities are, there is fear at the approach of good. Moreover, all who are in good begin to fear when falsities appear in light from good; for they fear falsities, and will them to be extirpated; but this is impossible if the falsities stick fast, except by Divine means from the Lord. This is the reason why those who are to be regenerated, after fear and distress come also into temptations, for temptations are the Divine means for removing the falsities. This is the most secret cause why man when being regenerated undergoes spiritual temptations. But this cause is in no way apparent to the man, because it is above the sphere of his observation, as is everything which moves, harasses, and torments the conscience.

(4257) Lest he come and smite me, the mother upon the sons. That this signifies that it is about to perish, is evident without explication. “To smite the mother upon the sons” was a form of speech among the ancients who were in representatives and significatives, signifying the destruction of the church and of all things that are of the church, either in general or in particular with the man who is a church. For by “mother” they understood the church (see n. 289, 2691, 2717), and by “sons” the truths that are of the church (see n. 489, 491, 533, 1147, 2623, 3373). Hence “to smite the mother upon the sons” denotes to perish altogether. Man also perishes altogether when the church and what belongs to the church in him perishes, that is, when the affection of truth, which is properly signified by “mother,” and which produces the church in man, is destroyed.

(4258) And Thou saidst, I will surely do well with thee. That this signifies that nevertheless it would then obtain life, is evident from the signification of “doing well,” as being to obtain life. For by Jacob is represented truth; and truth has not life from itself, but from the good which flows into it, as frequently shown above. Hence it is that "doing well" here signifies obtaining life. The life of truth from good is also here treated of.

(4259) And I will make thy seed as the sand of the sea, which is not numbered for multitude. That this signifies that there would then be fructification and multiplication, is evident from the signification of "seed," as being the faith of charity, and also charity itself (see n. 1025, 1447, 1610, 2848, 3373). That "to make this as the sand of the sea, which is not numbered for multitude," is multiplication, is manifest. Fructification is predicated of good, which is of charity; and multiplication of truth, which is of faith (see n. 913, 983, 2846, 2847).

(4260) Verses 13-15. And he passed the night there in that night, and he took of that which came into his hand a present for Esau his brother: two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals. "And he passed the night there in that night," signifies in that obscure state; "and he took of that which came into his hand a present for Esau his brother," signifies things Divine to be initiated into celestial natural good; "two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams," signifies goods and thence truths Divine; "thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals" signifies things of service, general and special.

(4261) And he passed the night there in that night. That this signifies in that obscure state, is evident from the signification of “passing the night,” and also of “night,” as being an obscure state (see n. 1712, 3693).

(4262) And he took of that which came into his hand a present for Esau his brother. That this signifies things Divine to be initiated into celestial natural good, is evident from the signification of “taking of that which came into his hand,” as being from those things which befell from forethought, and thus those which were from Divine Providence; and as those things which are of the Divine Providence are Divine, by “taking of that which came into his hand” are here signified things Divine;-from the signification of a “present,” as being initiation (of which in what follows); and from the representation of Esau, as being the Divine natural as to good (see n. 3302, 3322, 3504, 3599), here as to celestial good, because the natural was not yet made Divine. [2] That a “present” signifies initiation, is because it was given to gain good will and favor; for in old time the presents which were given and offered had various significations; those which were given on approaching kings and priests signified one thing, and those which were offered upon the altar, another; the former signified initiation, but the latter, worship (n. 349). For all sacrifices in general, of whatever kind, were called “presents;” but the meat offerings which were bread and wine, or cakes with a libation, were specifically so called; for in the original language “meat offering” signifies a “present.” [3] That they gave presents to kings and priests on approaching them, is evident from many passages in the Word, as when Saul consulted Samuel (1 Sam. 9:7-8); when they who despised Saul did not offer him a present (1 Sam. 10:27); when the queen of Sheba came to Solomon (1 Kings 10:2); and also all the others of whom it is said: All the earth sought the faces of Solomon, to hear his wisdom; and they offered every man his present, vessels of silver, and vessels of gold, and garments, and arms, and spices, horses, and mules (1 Kings 10:24-25). And as this was a holy ritual, signifying initiation, the wise men from the east also, who came to Jesus just after His birth, brought presents-gold, frankincense, and myrrh (Matt. 2:11); "gold" signified celestial love; "frankincense," spiritual love; and "myrrh," these loves in the natural. [4] That this ritual was commanded, is evident in Moses: The faces of Jehovah shall not be seen empty (Exod. 23:15; Deut. 16:16-17); and that the presents given to priests and kings were as if given to Jehovah, is evident from other places in the Word. That presents which were sent signified initiation, is manifest from the presents which the twelve princes of Israel sent to initiate the altar, after it was anointed (Num. 7); where their presents are called "the initiation" (Num. 7:88).

(4263) Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams. That this signifies goods and thence truths Divine, is evident from the signification of "she-goats" and of "ewes" as being goods (see n. 3995, 4006, 4169); and from the signification of the "he-goats" and "rams" as being truths (n. 4005, 4170); here, goods and truths Divine. That goods and truths are mentioned so many times, and are signified by so many various things, is because all the things of heaven and of the church have reference thereto; the things of love and charity to goods, and the things of faith to truths. But still the differences among them as to genera and as to species are innumerable, and indeed endless, as is evident from the fact that all who are in good are in the Lord's kingdom; and yet no society there, nor indeed an individual in a society, is in the same good as another. For one and the same good is never possible with two, and still less with many, for in this case these would be one and the same, and not two, still less many. Everyone consists of various things, and this by heavenly harmony and concord.

(4264) Thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals. That this signifies things of service general and special, is evident from the signification of "camels and their colts," and of "heifers and bullocks," also of "she-asses and their foals" as being the things which are of the natural man (concerning which see above - as to camels, n. 3048, 3071, 3143, 3145; bullocks, n. 1824, 1825, 2180, 2781, 2830; and she-asses, n. 2781). That the things which are of the natural man are relatively things of service, may also be seen above (n. 1486, 3019, 3020, 3167). Hence it is that by these animals are signified things of service general and special. As regards the number, of she-goats two hundred, of he-goats twenty, of ewes two hundred, of rams twenty, of camels and their colts thirty, of heifers forty, of bullocks ten, of she-asses twenty, and of their foals ten, these are arcana which cannot be opened without much explication and ample deduction; for all numbers in the Word signify actual things

(n. 482, 487, 575, 647, 648, 755, 813, 1988, 2075, 2252, 3252); and what they signify has been shown in the foregoing pages where they have occurred. [2] I have sometimes wondered that when the speech of the angels fell down into the world of spirits, it fell also into various numbers; and also that where numbers were read in the Word, real things were understood by the angels. For number never penetrates into heaven, because numbers are measures of both space and of time, these being of the world and of nature, to which in the heavens correspond states and changes of states. The most ancient people, who were celestial men and had communication with angels, knew what was signified by every number, even by the compound ones; and from them their signification was handed down to their posterity, and to the sons of the Ancient Church. These are things which will hardly be credited by the man of the church at this day, who believes nothing to have been stored up in the Word more holy than what appears in the letter.

(4265) Verses 16-23. And he gave into the hand of his servants each drove by itself; and said unto his servants, Pass over before me, and put a space between drove and drove. And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he is behind us. And he commanded also the second, and the third, and all that went after the droves, saying, According to this word shall ye speak unto Esau, when ye find him. And ye shall also say, Behold thy servant Jacob is behind us; for he said, I will expiate his faces in a present that goeth before me, and afterwards I will see his faces; peradventure he will lift up my faces. And the present passed over before him, and he passed the night in that night in the camp. And he rose up in that night, and he took his two women, and his two handmaids, and his eleven sons, and passed over the passage of Jabbok. And he took them, and caused them to pass the river, and caused to pass what he had. "And he gave into the hand of his servants each drove by itself; and said unto his servants, Pass over before me, and put a space between drove and drove," signifies an orderly arrangement in regard to the way in which they were to be initiated; "and he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he also is behind us," signifies submission; "and he commanded also the second, and the third, and all that went after the droves, saying, According to this word shall ye speak unto Esau, when ye find him," signifies a continuation; "and ye shall also say, Behold thy servant Jacob is behind us; for he said, I will expiate his faces in a present that goeth before me, and afterward I will see his faces; peradventure he will lift up my faces," signifies preparation for what follows; "and the present passed over before him," signifies the effect; "and he passed the night in that night in the camp," signifies the things which follow; “and he rose up in that night, and took his two women, and his two handmaids, and his eleven sons, and passed over the passage of Jabbok,” signifies the first instilling of the affections of truth together with the truths acquired; “the passage of Jabbok” is the first instilling; “and he took them, and caused them to pass the river, and caused to pass what he had,” signifies further instilling.

(4266) And he gave into the hands of his servants each drove by itself; and said unto his servants, Pass over before me, and put a space between drove and drove. That this signifies an orderly arrangement in regard to the way in which they were to be initiated, is evident from the signification of “giving into the hand,” as being to instruct with power (that the “hand” denotes power, see n. 878, 3091, 3387, 3563); from the signification of “servants,” as being the things of the natural man (n. 3019, 3020), for all things of the natural or external man are subordinated to the spiritual or internal man, and hence all things in it are relatively things of service, and are called “servants;”-from the signification of a “drove,” as being memory knowledges, and also knowledges, thus doctrinal things (see n. 3767, 3768), which so long as they are in the natural or external man (that is, in its memory), and are not yet implanted in the spiritual or internal man, are signified by the “droves given to the hand of the servants;”-from the signification of “each by itself,” as being to everyone according to classes, or according to genera and species; from the signification of “passing over before me,” and of “putting a space between drove and drove," as being to prepare the way for the good which was to be received; for the subject here treated of is the reception of good by truth, and the conjunction of these in the natural man. From these several particulars it is manifest that by all these things in general is signified an orderly arrangement in regard to the way in which they were to be initiated. As regards the initiation of truth into good in the natural man, this cannot possibly be set forth to the apprehension; for the man of the church at this day does not even know what the internal or spiritual man is, although he very often speaks of it. Neither does he know that in order to become a man of the church, truth must be initiated into good in the external or natural man; still less that there is any orderly arrangement by the Lord in that man in order to effect its conjunction with the internal man. These things, which are most general, are at this day so hidden that they are not known to exist; and therefore to set forth the particulars which are here contained in the internal sense respecting orderly arrangement and initiation, would be speaking nothing but arcana, and thus things merely incredible; consequently it would be speaking in vain, or like throwing seed upon water or sand. This is the reason why the particulars are passed over, and why here, as also in what follows in these verses, the generals only are set forth.

(4267) And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he also is behind us. That this signifies submission, is evident in like manner from the internal sense of the several words, from which this general sense results. That this is submission, and that things relating to submission are signified is manifest; for he commanded his servants to call his brother "lord," and himself "servant," and to say that a present was sent as by a servant to his lord. That good is relatively a lord, and truth relatively a servant, and that they are nevertheless called "brethren," has been shown many times. They are called "brethren" because when good and truth have been conjoined, good is then presented in truth as in an image, and they afterwards act in conjunction to produce the effect. But good is called "lord" and truth "servant" before they have been conjoined, and still more so when there is a dispute about the priority.

(4268) And he commanded also the second, and the third, and all that went after the droves, saying, According to this word shall ye speak unto Esau, when ye find him. That this signifies a continuation, namely, of the orderly arrangement and submission, is evident from what was said just above without further explication (n. 4266, 4267).

(4269) And ye shall also say, Behold thy servant Jacob is behind us; for he said, I will expiate his faces in a present that goeth before me, and afterward I will see his faces; peradventure he will lift up my faces. That this signifies preparation for what follows, and that the present passed over before him signifies the effect, and also that he passed the night in that night in the camp signifies the things which follow, is evident from the several words in the internal sense, which manifestly imply preparation for his being kindly received. But how the case is with the particulars, cannot be unfolded to the apprehension, for so long as the generals are not known, the singulars of the same subject cannot fall into any light, but into mere shade. General notions must precede; and unless there are these, the singulars find no hospice where they may enter. In a hospice where there is mere shade, they are not seen; and in a hospice where there are falsities, they are either rejected, or suffocated, or perverted; and where there are evils, they are derided. It is sufficient that there be received these generals -that man must be regenerated before he can enter into the Lord’s kingdom (John 3:3); that until he is being regenerated, truth is apparently in the first place and good in the second; but that when he is being regenerated the order is inverted, and good is in the first place and truth in the second; also, that when the order is being inverted, the Lord so disposes and arranges in order in the natural or external man, that truth is there received by good, and submits itself to good, so that the man no longer acts from truth, but from good (that is, from charity); and further, that he acts from charity when he lives according to the truths of faith, and loves doctrine for the sake of life. The process of these things which are here contained in the internal sense in regard to the orderly arrangement, initiation, and submission of truth before good, appears before the angels in clear light; for such things are of angelic wisdom, although man sees nothing of them. Nevertheless they who are in simple good from simple faith are in the faculty of knowing these things; and if on account of worldly cares and gross ideas arising therefrom they do not apprehend them in the life of the body, they nevertheless do so in the other life, where worldly and bodily things are removed; for they are then enlightened and come into angelic intelligence and wisdom.

(4270) And he rose up in that night, and took his two women, and his two handmaids, and his eleven sons, and passed over the passage of Jabbok. That this signifies the first instilling of the affections of truth together with the truths acquired, is evident from the signification of the “two women,” here Rachel and Leah, as being affections of truth (see n. 3758, 3782, 3793, 3819); from the signification of the “two handmaids,” here Bilhah and Zilpah, as being exterior affections of truth that serve as means (n. 3849, 3931); from the signification of the “sons,” as being truths (n. 489, 491, 533, 1147, 2623, 3373); and from the signification of the “passage of Jabbok,” as being the first instilling. That the “Jabbok” denotes the first instilling is because it was a boundary of the land of Canaan. That all the boundaries of that land were significative of the celestial and spiritual things of the Lord’s kingdom, according to their distance and situation, see n. 1585, 1866, 4116, 4240; and thus also the ford or passage of the Jabbok, which was such relatively to the land of Canaan beyond Jordan, and was the boundary of the inheritance of the sons of Reuben and Gad, as is evident from Num. 21:24; Deut. 2:36, 37; 3:16, 17; Josh. 12:2; Judges 11:13, 22. That

that land fell to these as an inheritance was because by Reuben was represented faith in the understanding, or doctrine, which is the first of regeneration, or truth of doctrine in the complex by which the good of life is attained (see n. 3861, 3866); and by Gad were represented the works of faith (n. 3934). These truths of faith or doctrinal things, and the works of faith which are first exercised, are the things through which the man who is being regenerated is insinuated into good. It is for this reason that by the "passage of Jabbok" is signified the first instilling.

(4271) And he took them, and caused them to pass the river, and caused to pass what he had. That this signifies further instilling is evident from what has been said just above; for he caused to pass not only the women, the handmaids, and the sons, but also the herd and flock, thus all that he had, into the land of Canaan, in which he met Esau. And as the subject treated of in the internal sense is the conjunction of truth with good in the natural, by passing over the river nothing else is signified than the first instilling; and here where the same things are still said, and it is also added that he caused to pass all that he had, there is signified further instilling.

(4272) Verses 24, 25. And Jacob remained alone, and there wrestled a man with him until the dawn arose. And he saw that he prevailed not over him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint in his wrestling with him. "And Jacob remained alone," signifies the good of truth procured, which was in this case the last or ultimate; “and there wrestled a man with him,” signifies temptation as to truth; “until the dawn arose,” signifies before the conjunction of the natural good signified by “Jacob” with the celestial spiritual or the Divine good of truth; “and he saw that he prevailed not over him,” signifies that He overcame in temptations; “and he touched the hollow of his thigh,” signifies where celestial spiritual good is conjoined with the natural good signified by Jacob; “and the hollow of Jacob’s thigh was out of joint in his wrestling with him,” signifies that as yet truth had not the power of completely conjoining itself with good. These same two verses relate also to Jacob himself and his posterity, and in this case the quality of these is signified. In this sense, by “touching the hollow of his thigh,” is signified where conjugial love is conjoined with natural good; and by “the hollow of Jacob’s thigh being out of joint in his wrestling with him,” is signified that in the posterity of Jacob this conjunction was wholly injured and displaced.

(4273) And Jacob remained alone. That this signifies the good of truth procured, which was in this case the last or ultimate, is evident from the representation here of Jacob, as being the good of truth. What Jacob had represented has been shown in the preceding pages, and also that he represented various things in the natural, because the state of truth and good is of one kind in the beginning, of another in its progress, and still another in the end (n. 3775, 4234); here, he represents the good of truth. The reason of this representation is that his wrestling is presently treated of, by which in the internal sense is signified temptation; and because he was named “Israel,” by whom is represented the celestial spiritual man; and also because in what next follows his conjunction with Esau is treated of, by which conjunction is signified the initiation of truth into good. These are the reasons why Jacob now represents the last or ultimate good of truth in the natural.

(4274) And there wrestled a man with him. That this signifies temptation as to truth, is evident from the signification of “wrestling,” as being temptation. Temptation itself is nothing else than a wrestling or combat; for truth is assaulted by evil spirits and is defended by the angels who are with the man. The perception of this combat by the man is the temptation (n. 741, 757, 761, 1661, 3927, 4249, 4256). But no temptation can take place unless the man is in the good of truth, that is, in the love or affection of it. For he who does not love his truth, or is not affected by it, cares nothing for it; but he who loves it is in anxiety lest it should suffer injury. Nothing else produces the understanding life of man except that which he believes to be true, nor his will life except that which he has impressed upon himself as being good; and therefore when that is assaulted which he believes to be true, the life of his understanding is assaulted; and when that which he has impressed upon himself as being good is assaulted, the life of his will is assaulted; so that when a man is being tempted, his life is at stake. That the first of combat is as to truth, or concerning truth, is because this is what he principally loves, and that which is of anyone’s love is that which is assaulted by evil spirits; but after the man loves good more than truth, which takes place when the order is being inverted, he is tempted as to good. But what temptation is few know, because at this day few undergo any temptation, for no others can be tempted than those who are in the good of faith, that is, in charity toward the neighbor. If they who are not in this charity were to be tempted, they would succumb at once; and they who succumb come into the confirmation of evil and the persuasion of falsity; for the evil spirits with whom they are thus associated then conquer within them. This is the reason why at this day few are admitted into any spiritual temptation, but only into some natural anxieties, in order that they may thereby be withdrawn from the loves of self and of the world, into which they would otherwise rush without restraint.

(4275) Until the dawn arose. That this signifies before the conjunction of the natural good signified by “Jacob” with the celestial spiritual, or the Divine good of truth, is evident from the signification of the “dawn” as being in the supreme sense the Lord, in the representative sense His kingdom, and in the universal sense the celestial of love (n. 2405); here, the celestial spiritual. For when the dawn arose, Jacob was named Israel, by whom is signified the celestial spiritual man; wherefore “before the arising of the dawn” denotes before the conjunction with the celestial spiritual of the natural good now signified by “Jacob.” What the celestial spiritual is, will be told at the twenty-eighth verse, in treating of Israel.

(4276) And he saw that he prevailed not over him. That this signifies that He overcame in temptations, is evident without explication.

(4277) And he touched the hollow of his thigh. That this signifies where celestial spiritual good is conjoined with the natural good signified by “Jacob,” is evident from the signification of the “thigh,” as being conjugial love, and thence all celestial and spiritual love, because these are derived from conjugial love as offspring from their parent (see n. 3021); and from the signification of the “hollow,” or “socket,” or cavity of the thigh, as being where there is conjunction; here, therefore, where there is the conjunction of celestial spiritual good with the natural good signified by “Jacob.” But of this conjunction nothing can be said unless it is first known what celestial spiritual good is, which is “Israel,” and what natural good is, which is “Jacob.” This will be told presently (at verse 28) in treating of Jacob, then named Israel, and again afterwards in treating of Jacob’s posterity.

(4278) And the hollow of Jacob’s thigh was out of joint in his wrestling with him. That this signifies that as yet truth had not the power of completely conjoining itself with good, is evident from the signification of being “out of joint,” namely, that truths had not as yet been disposed in such an order that they all, together with good, could enter into celestial spiritual good (see the explication that follows at the thirty-first verse), consequently that truth had not yet the power of completely conjoining itself with good; for the “hollow of the thigh” denotes where goods are conjoined together (as said just above, n. 4277).

(4279) These things which have been unfolded thus far are thus to be understood in the supreme sense and in the internal sense; but it is otherwise in the lower sense in which the quality of Jacob and of his posterity is treated of. As the Word is from the Lord, and descends from Him through heaven to man, it is therefore such that it is Divine as to every particular; and as it has descended from the Lord, so it ascends, that is, is uplifted to Him, and this through the heavens. It is known that there are three heavens, and that the inmost heaven is called the third heaven, the middle heaven the second heaven, and the lowest the first heaven; and therefore when the Word ascends as it descends, in the Lord it is Divine; in the third heaven it is celestial (for this heaven is the celestial heaven); in the second heaven it is spiritual (for this heaven is the spiritual heaven); and in the first heaven it is celestial and spiritual natural, and the same heaven is also so termed. But in the church with man, the Word as regards the sense of its letter is natural, that is, worldly and earthly. [2] From this it is manifest what the nature of the Word is, and how the case is with the Word when it is being read by a man who is in what is holy, that is, in good and truth. For it then appears to him as worldly, or as historical, within which there is nevertheless what is holy; but in the first heaven it appears as celestial and spiritual natural, within which there is nevertheless what is Divine; in the second heaven it is spiritual; in the third heaven it is celestial; and in the Lord it is Divine. The sense of the Word is circumstanced in accordance with the heavens; the supreme sense of the Word, in which the subject treated of is the Lord, is for the inmost or third heaven; its internal sense, in which the subject treated of is the Lord's kingdom, is for the middle or second heaven; but the lower sense of the Word, in which the internal sense is determined to the nation that is named, is for the lowest or first heaven; and the lowest or literal sense is for man while still living in the world, and who is nevertheless of such a nature that the interior sense, and even the internal and the supreme senses, can be communicated to him. For man has communication with the three heavens, because he is created after the image of the three heavens, even so that when he lives in love to the Lord and in charity toward the neighbor, he is a heaven in the least form. Hence it is that within man is the Lord's kingdom, as the Lord Himself teaches in Luke: Behold, the kingdom of God is within you (Luke 17:21). [3] These things have been said in order that it may be known that in the Word there is not only the supreme sense, and the internal sense, but also a lower sense, and that in the lower sense the internal sense is determined to the nation there named; and when this is done, the sense manifestly appears from the series of things. That this wrestling of the man with Jacob, and the dislocation and displacement of his thigh, are predicated also of Jacob and his posterity, is manifest; and therefore I may unfold these same words according to this sense. This sense will be called in what follows the INTERNAL HISTORICAL SENSE, and this for the additional reason that it is wont to be occasionally represented to the life and in form in the first heaven, as also I have sometimes been permitted to see. (See the explication premised in the second paragraph of number 4272.)

(4280) That in the internal historical sense, by his "touching the hollow of Jacob's thigh," is signified where conjugial love is conjoined with natural good, is evident from the signification of the "hollow of the thigh," as being where there is the conjunction of conjugial love (see above, n. 4277). That conjunction there with natural good is signified, is because the thigh is there conjoined to the feet. In the internal sense the "feet" signify natural good, as may be seen above (n. 2162, 3147, 3761, 3986). [2] That the "thigh" denotes conjugial love, and the "feet" natural good, is among the things that are now obsolete and lost. The Ancient Church, which was in representatives and significatives, knew these things very well. The knowledge of such things was their intelligence and wisdom, and this not only of those who were of the church, but also of those who were out of the church, as is evident from the oldest books of the Gentiles, and from the things which at this day are called fables; for significatives and representatives were derived to them from the Ancient Church. With them also the thighs and the loins signified what is conjugial, and the feet what is natural. The thighs and the feet have this signification from the correspondences of all man's members, organs, and viscera with the Grand Man, which correspondences are now being treated of at the end of the chapters. Of the correspondences with the thigh and the feet more will be said in what follows, where it will be confirmed by living experience that such is their signification. [3] At the present day these things cannot but appear paradoxical, because, as before said, this knowledge is altogether obsolete and lost. And yet how much this knowledge surpasses other knowledges, may be seen from the fact that without it the Word cannot possibly be known as to its internal sense; and because the angels who are with man perceive the Word according to this sense; and also because by means of this knowledge communication is given to man with heaven. And (what is incredible) the internal man itself thinks in no other way; for when the external man apprehends the Word according to the letter, the internal man apprehends it at the same time according to the internal sense, although the man while living in the body is not aware of this. Especially may this be seen from the fact that when a man comes into the other life and becomes an angel, he knows the internal sense as of himself without instruction. [4] What conjugial love is, which is signified by the thighs and also by the loins, may be seen above (n. 995, 1123, 2727-2759); and that conjugial love is the fundamental of all loves (n. 686, 3021); and hence it is that those who are in genuine conjugial love are also in celestial love (that is, in love to the Lord), and in spiritual love (that is, in charity toward the neighbor); and therefore by conjugial love not only is this love itself meant, but also all celestial and spiritual love. These loves are said to be conjoined with natural good when the internal man is conjoined with the external, or the spiritual man with the natural. This conjunction is that which is signified by the "hollow of the thigh." That with Jacob and his posterity in general there was no such conjunction, will appear from what follows; for this is the subject here treated of in the internal historical sense.

(4281) That by "the hollow of Jacob's thigh was out of joint in his wrestling with him," is signified that this conjunction was wholly injured and displaced in Jacob's posterity, is evident from the signification of being "out of joint" in the sense in question, as being to be displaced, and thus to be injured. That the "hollow of the thigh" denotes conjunction, is manifest from what was said above (n. 4280); and because in the Word "Jacob" denotes not only Jacob, but also all his posterity, as is evident from many passages in the Word (Num. 23:7, 10, 21, 23; 24:5, 17, 19; Deut. 33:10; Isa. 40:27; 43:1, 22; 44:1, 2, 21; 48:12; 59:20; Jer. 10:16, 25; 30:7, 10, 18; 31:7, 11; 46:27, 28; Hos. 10:11; Amos 7:2; Micah 2:12; 3:8; Ps. 14:7; 24:6; 59:13; 78:5; 99:4; and elsewhere). [2] That Jacob and his posterity were of such a character that with them celestial and spiritual love could not be conjoined with natural good (that is, the internal or spiritual man with the external or natural man), is manifest from everything which is related of that nation in the Word; for they did not know, nor were they willing to know, what the internal or spiritual man is, and therefore this was not revealed to them; for they believed that nothing exists in man except that which is external and natural. In all their worship they had regard to nothing else, insomuch that Divine worship was to them no otherwise than idolatrous; for when internal worship is separated from external, it is merely idolatrous. The church that was instituted with them was not a church, but only the representative of a church; for which reason that church is called a representative church. That a representative of a church is possible with such people may be seen above (n. 1361, 3670, 4208). [3] For in representations the person is not reflected upon, but the thing which is represented; and therefore Divine, celestial, and spiritual things were represented not only by persons, but also by inanimate things, as by Aaron's garments, the ark, the altar, the oxen and sheep that were sacrificed, the lampstand with its lamps, the bread of arrangement upon the golden table, the oil with which they were anointed, the frankincense, and other like things. Hence it was that their kings, the evil as well as the good, represented the Lord's royalty; and the high priests, the evil as well as the good, represented the things that belong to the Lord's Divine priesthood, when they discharged their office in an outward form according to the statutes and precepts. In order therefore that the representative of a church might come forth among them, such statutes and laws were given them by manifest revelation as were altogether representative; and therefore so long as they were in them and observed them strictly, so long they were able to represent; but when they turned aside from them, as to the statutes and laws of other nations, and especially to the worship of another god, they then deprived themselves of the faculty of representing. For this reason they were driven by outward means, such as captivities, disasters, threats, and miracles, to laws and statutes truly representative; but not by internal means, as are those who have internal worship in external. These things are signified by the "hollow of Jacob's thigh being out of joint," taken in the internal historical sense, which regards Jacob and his posterity.

(4282) Verses 26-28. And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go unless thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall no more be called Jacob, but Israel; for as a prince hast thou contended with God and with men, and hast prevailed. "And he said, Let me go, for the dawn ariseth," signifies that temptation ceased when conjunction was at hand; "and he said, I will not let thee go, unless thou bless me," signifies that conjunction was to be effected; "and he said unto him, What is thy name? And he said, Jacob" signifies the quality of good from truth; "and he said, Thy name shall no more be called Jacob, but Israel," signifies the Divine celestial spiritual now; "Israel" is the celestial spiritual man which is in the natural, and thus is natural; the celestial spiritual man itself, which is rational, is "Joseph;" "for as a prince hast thou contended with God and with men, and hast prevailed," signifies continual victories in combats as to truths and goods. [2] In the internal historical sense, in which Jacob and his posterity are treated of, by the same words are signified the things which follow; by "Let me go, for the dawn ariseth," is signified that what was representative before they came into representatives of the land of Canaan should depart from the posterity of Jacob; by "and he said, I will not let thee go unless thou bless me," is signified that they would insist upon being representative; by "and he said unto him, What is thy name? And he said, Jacob," is signified that they were the posterity of Jacob with their quality; by "and he said, Thy name shall no longer be called Jacob, but Israel," is signified that they could not represent as Jacob, but as from a new quality given them; by "for as a prince hast thou contended with God and with men, and hast prevailed," is signified because of the contumacy which was in their cupidities and phantasies.

(4283) And he said, Let me go, for the dawn ariseth. That this signifies that the temptation ceased when the conjunction was at hand, is evident from the signification of "Let me go," that is, from wrestling with me, as being that the temptation ceased (that the "wrestling" denotes temptation, see above, n. 4274, and that it ceased is manifest from what follows); and from the signification of the "dawn," as being the conjunction of the natural good signified by "Jacob" with the celestial spiritual, or the Divine good of truth (of which also above, n. 4275). That the wrestling was begun before the dawn arose, and ceased after it arose, and that then is related what took place when the sun was risen, is because the times of the day, like the times of the year, signify states (n. 487, 488, 493, 893, 2788, 3785), here, states of conjunction by means of temptations. For when the conjunction of the internal man with the external is being effected, then it is the dawn to him, because he then enters into a spiritual or celestial state. Then also light like that of the dawn appears to him if he is in such a state as to be able to observe it. Moreover his understanding is enlightened, and he is as one awakened from sleep in the early morning, when the dawn is first lighting and beginning the day.

(4284) And he said, I will not let thee go, unless thou bless me. That this signifies that conjunction was to be effected, is evident from the signification of "not letting thee go," as being that the temptation would not cease (of which just above, n. 4283); and from the signification of "blessing," as being conjunction (n. 3504, 3514, 3530, 3584). From this it is manifest that by "I will not let thee go, unless thou bless me," is signified that the temptation would not cease until the conjunction was effected, that is, that conjunction was to be effected.

(4285) And he said unto him, What is thy name? And he said, Jacob. That this signifies the quality of good from truth, is evident from the signification of "name," as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); and from the representation of Jacob, as being the good of truth (see above, n. 4273).

(4286) And he said, Thy name shall no more be called Jacob, but Israel. That this signifies the Divine celestial spiritual now, and that "Israel" is the celestial spiritual man which is in the natural, and thus is natural; and that the celestial spiritual man itself, which is rational is "Joseph," is evident from what follows concerning Jacob and concerning Israel, and also concerning Joseph; for it must first be told what is here meant by the celestial spiritual. It is indeed known in the church at the present day that there is a spiritual man and a natural man, or an internal man and an external man; but what the spiritual or internal man is, is not yet so well known; and still less what the celestial man is, and that it is distinct from the spiritual; and as this is not known, it cannot be known what the celestial spiritual man is, which here is "Israel," and therefore this must be briefly told. [2] That there are three heavens, is known, namely, an inmost heaven, a middle, and an ultimate; or what is the same, a third, a second, and a first. The inmost or third heaven is celestial; for the angels there are called celestial because they are in love to the Lord, and are therefore most fully conjoined with the Lord, and are consequently in wisdom above all the rest, are innocent, and hence are called innocences and wisdoms. These angels are distinguished into the internal and the external, the internal being more celestial than the external. The middle or second heaven is spiritual; for the angels there are called spiritual because they are in charity toward the neighbor, that is, in mutual love, which is such that the one loves the other more than himself; and because they are such they are in intelligence, and are hence called intelligences. These angels are also distinguished into the internal and the external, the internal being more spiritual than the external. The ultimate or first heaven is likewise celestial and spiritual, but not in the same degree as the prior ones; for what is natural adheres to these angels, and they are therefore called the celestial natural and the spiritual natural. These also are in mutual love, yet do not love others more than themselves, but as themselves. They are in the affection of good and knowledge of truth, and are likewise distinguished into the internal and the external. [3] But what the celestial spiritual is, shall also be briefly told. Those are called the celestial spiritual who were said just above to be the spiritual, and they are in the middle or second heaven; they are termed "celestial" from mutual love, and "spiritual" from the derivative intelligence. The internal angels there are those who are represented by Joseph, and are also called "Joseph" in the Word; but the external there are those who are represented by Israel, and are also called "Israel" in the Word. The former (that is, the internal angels who are called "Joseph") partake of the rational; but the external who are called "Israel," partake of the natural, for these are midway between the rational and the natural. This is the reason why it is said that Israel is the celestial spiritual man which is in the natural, and thus is natural; and that Joseph is the celestial spiritual man itself, which is rational. For in the universal sense all the good which is of love and charity is called celestial, and all the derivative truth of faith and intelligence is said to be spiritual. [4] These things have been stated in order that it may be known what "Israel" denotes. But in the supreme sense "Israel" signifies the Lord as to the Divine celestial spiritual, and in the internal sense signifies the Lord's spiritual kingdom in heaven and on earth. The Lord's spiritual kingdom on earth is the church which is called the Spiritual Church. And because "Israel" denotes the Lord's spiritual kingdom, "Israel" likewise denotes the spiritual man, for in every such man there is the Lord's kingdom; for a man is a heaven, and is also a church, in the least form (n. 4279). As regards Jacob, by him in the supreme sense is represented the Lord as to the natural, both celestial and spiritual; and in the internal sense the Lord's kingdom such as it is in the ultimate or first heaven, and consequently also the same in the church. Good in the natural is what is here called celestial, and truth in the same is what is called spiritual. From these things it is evident what is signified by "Israel" and by "Jacob" in the Word, and also why Jacob was named Israel. [5] But these things which have been said must needs appear obscure, especially for the reason that it is known to few what the spiritual man is, and to scarcely anyone what the celestial man is, consequently that there is any distinction between the spiritual and the celestial man. The reason why this has not been known, is that there is no distinct perception of the good of love and charity, and of the truth which is of faith; and these are not perceived because there is no longer any genuine charity, and where anything is not, there is no perception of it. Another reason is that man is little solicitous about the things that belong to the life after death, thus about the things of heaven, but is very much so about those which belong to the life of the body, and thus about the things that are of the world. If man were solicitous about the things that belong to the life after death, thus about the things of heaven, he would easily apprehend all the things that have been said above; for that which a man loves he easily imbibes and apprehends, but with difficulty what he does not love. [6] That "Jacob" signifies one thing and "Israel" another, is plainly evident from the Word; for in the historical parts, and also in the prophetical, it is now said "Jacob," and now "Israel," and sometimes both are said in the same verse; from which it is evident that there is an internal sense in the Word, and that without this sense this circumstance cannot possibly be understood. That "Jacob" is now said, and now "Israel," is evident from the following passages: Jacob dwelt in the land of his father's sojournings. These are the births of Jacob; Joseph was a son of seventeen years, and Israel loved Joseph more than all his sons (Gen. 37:1-3); where Jacob is first called "Jacob" and presently "Israel;" and he is called Israel when Joseph is treated of. Again: Jacob saw that there was corn in Egypt, and Jacob said to his sons. And the sons of Israel came to buy in the midst of those who came (Gen. 42:1, 5). And afterwards: They went up out of Egypt, and came into the land of Canaan unto Jacob their father; and when they told him all the words of Joseph, which he spoke unto them, the spirit of Jacob their father revived; and Israel said, It is much, Joseph my son is yet alive (45:25, 27-28). Again: And Israel journeyed, and all that he had. God said unto Israel in the visions of the night, and He said, Jacob, Jacob, who said, Behold me. And Jacob rose up from Beersheba, and the sons of Israel carried down Jacob their father (Gen. 46:1-2, 5). And in the same chapter: These are the names of the sons of Israel that came into Egypt, of Jacob and his sons (Gen. 46:8). Joseph brought in Jacob his father, and set him before Pharaoh. Pharaoh said unto Jacob, and Jacob said unto Pharaoh (Gen. 47:7-9). And in the same chapter: And Israel dwelt in the land of Goshen;

and Jacob lived in the land of Egypt seventeen years; and the days of Israel drew near to die; and he called his son Joseph (Gen. 46:27-29). Yet again: And one told Jacob, and said, Behold thy son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Shaddai appeared to me in Luz (Gen. 48:2-3). And he is called Israel in the same chapter (verses 8, 10, 11, 13, 14, 20, 21). And lastly: Jacob called his sons, and said, Assemble yourselves, and hear, ye sons of Jacob, and listen unto Israel your father. And when Jacob had made an end of charging his sons (Gen. 49:1-2, 33) From these passages it is very evident that Jacob is now called Jacob, and now Israel, and thus that Jacob means one thing, and Israel another; or that one thing is signified when it is said "Jacob," and another when "Israel," and also that this arcanum cannot possibly be understood except from the internal sense. [7] But what "Jacob" signifies, and what "Israel," has been told above. In general by "Jacob" in the Word is signified what is external of the church, and by "Israel" what is internal; for every church has an external and also an internal, or is internal and also external. And as that which is of the church is signified by "Jacob" and by "Israel," and as everything of the church is from the Lord, hence in the supreme sense both "Jacob" and "Israel" denote the Lord, "Jacob" as to the Divine natural, and "Israel" as to the Divine spiritual. Thus the external which is of the Lord's kingdom and of His church, is "Jacob," and the internal is "Israel"-as is further evident from the following passages, in which each is named in its own sense. In the prophecy of Jacob, then Israel: By the hands of the Mighty One of Jacob, from thence is the shepherd, the stone of Israel (Gen.49:24). In Isaiah: Hear, O Jacob, My servant, and Israel whom I have chosen; I will pour out My spirit upon thy seed, and My blessing upon thy sons; this one shall say to Jehovah, I and this one shall call himself by the name of Jacob, and that one shall write with his hand unto Jehovah, and surname himself by the name of Israel (Isa. 44:1, 3, 5); where "Jacob" and "Israel" manifestly denote the Lord, and the "seed and sons of Jacob and Israel," those who are in faith in Him. In the prophecy of Balaam in Moses: Who shall number the dust of Jacob, and the number with the fourth part of Israel? (Num. 23:10). And again: There is no divination against Jacob, nor sorceries against Israel; at this time it shall be said to Jacob and to Israel, What hath God wrought! (Num. 23:23). Again: How good are thy tabernacles O Jacob, thy dwelling places, O Israel (Num. 24:4-5). And again: There shall arise a star out of Jacob, and a scepter out of Israel (Num. 24:17). In Isaiah: My glory will I not give to another. Attend to me, O Jacob, and Israel My called. I am the same; I am the first, I also am the last (Isa. 48:11-12). In the same: Jacob shall enroot those who come; and Israel shall blossom and flower; and the faces of the world shall be filled with produce (Isa. 27:6). In Jeremiah: Fear not thou, O Jacob My servant, and be not terrified, O Israel; for lo I have saved thee from afar (Jer. 30:9-10). In Micah: In gathering I will gather Jacob, all of thee; in assembling I will assemble the remains of Israel; I will put them together as the sheep of Bozrah (Micah

2:12). [8] For what reason Jacob was named Israel is evident from the very words when this name was given him: “Thy name shall no more be called Jacob, but Israel; for as a prince hast thou contended with God and with men, and hast prevailed.” For in the original language “Israel” means “one that contends with God as a prince,” by which is signified in the internal sense that He overcame in the combats of temptations; for temptations and combats in temptations were the means by which the Lord made His Human Divine (n. 1737, 1813, and elsewhere); and temptations and victories in temptations are what make man spiritual; for which reason Jacob was for the first time named Israel after he wrestled. (That “wrestling” denotes being tempted may be seen above, n. 4274.) It is known that the Church, or the man of the Christian Church, calls himself Israel; and yet no one in the Church is Israel but he who has become a spiritual man by means of temptations. The name itself also involves the same. That it was afterwards confirmed that Jacob should be called Israel, is evident from what follows in another chapter, where are these words: God appeared unto Jacob again, when he came from Paddan-aram, and blessed him; and God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and He called his name Israel (Gen. 35:9-10). The reason of this confirmation will be told hereafter.

(4287) For as a prince hast thou contended with God and with men, and hast prevailed. That this signifies continual victories in combats as to truths and goods, is evident from the signification of “contending as a prince,” as being to overcome in combats, here in the combats of temptations, for these are what are treated of; and from the signification of “with God and with men” as being as to truths and goods, of which below. [2] As in the supreme sense the Lord is treated of, it is He who is meant in this sense by “him that contended as a prince with God and men;” for He endured all temptations by His own power, and by means of them conquered the hells; for He admitted all the hells into Himself in their order, yea, even to the angels-of which in the following pages. And He thus reduced into order all things in the heavens and in the hells, and at last glorified Himself, that is, made the Human in Himself Divine. [3] From this it is manifest that in the supreme sense the Lord is “Jacob” and “Israel” (as shown just above, n. 4286), not only in that He contended as a prince, that is, endured all the combats of temptations, and conquered in them, but in that He also endures them in every man. But see what has been said on these subjects many times before, namely: That the Lord beyond all endured the most grievous temptations (n. 1663, 1668, 1787, 2776, 2786, 2795, 2816): That the Lord fought from Divine love, differently from all men (n.1690, 1691, 1789, 1812, 1813, 1820): That the Lord fought against hereditary evil from the mother, so that at last He was not her son, although He had no actual evil (n. 1444, 1573, 2025, 2574, 2649, 3318): That the Lord through combats of temptations and continual victories disposed all things into a heavenly form (n. 1928): That by continual victories in the combats of temptations He united the Divine

Essence to the Human (n. 1616, 1737, 1813, 1921, 2025, 2026, 2500, 2523, 2632, 2776): And that the Lord endures temptations in man, and subjugates evil and the hells (n. 987, 1661, 1692). [4] That "to contend with God and with men" denotes to be tempted as to truths and as to goods, is a secret which does not appear from the letter. That it was not God with whom Jacob contended must be evident to everyone, and will also appear from the explication below; for it cannot be predicated of any man that he contends with God and prevails. But the internal sense teaches what is here signified by "God" and by "men"-namely, that by "God" is signified truth and by "men" good, and this for the reason that in the internal sense the name "God" signifies truth, and hence that when the subject treated of is truth, this name is used (n. 2586, 2769, 2807, 2822); and that when "man" is mentioned, good is meant. That "man" denotes good is because the Lord is the only man, and because man is called man from Him (see n. 49, 288, 565, 1894); also because from Him heaven is a man, and is called the Grand Man (n. 684, 1276, 3624-3649, 3741-3751). [5] For this reason the Most Ancient Church also, which was in celestial good, was called "man" (n. 478); and therefore also in the Word, where good is treated of, good is signified by "man," as in Isaiah: I will make a man [vir homo] more rare than gold, and man [homo] than the gold of Ophir (Isa. 13:12). The inhabitants of the earth shall be burned, and few shall be the man [vir homo] left (Isa. 24:6); a "man" [vir homo] denotes spiritual good, or the good of truth; a "man" [homo], good. In the same: The paths are laid waste, the wayfaring man hath ceased; he hath made vain the covenant, he hath loathed the cities, he regardeth not a man [vir homo] (Isa. 33:8). In Jeremiah: I beheld the earth, and lo it was a void and emptiness, and the heavens, and they had no light; I beheld and lo there was no man, and all the birds of heaven had flown away (Jer. 4:23, 25). In the same: Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast (Jer. 31:27). In Ezekiel: Thy merchants with the soul of man and vessels of brass they gave thy trading (Ezek. 27:13). In the same: Ye My flock, the flock of My pasture, ye are man, and I am your God (Ezek. 34:31). Again: The waste cities shall be filled with the flock of man (Ezek. 36:38). In these passages "man" [homo] denotes those who are in good, thus good, because man is man from good. But the truth which is from good is called in the Word a "man" [vir homo], and also the "son of man."

(4288) These same words which have thus far been explained have regard also to the Jewish and Israelitish nation, which is named "Jacob" in the Word, as has been said and shown above (n. 4279). In that sense which is called the internal historical sense, by these words-"Let me go, for the dawn ariseth"-is signified that what is representative should depart from the posterity of Jacob, before they came into the representatives of the land of Canaan. It has been shown above what the character of that nation was, namely, that with them there was no internal worship, but only external; thus that the heavenly conjugial was separated from them, and therefore that no church could be instituted with them, but only the representative of a church (n.4281). [2] But be it known what a representative church is, and what the representative of a church. A representative church is when there is internal worship in external, and the representative of a church when there is no internal worship, but nevertheless there is external. In both there are nearly similar outward rituals, that is, similar statutes, similar laws, and similar precepts. But in the representative church the externals correspond with the internals, so as to make a one; whereas in the representative of a church there is no correspondence, because the externals are either devoid of internals, or are at variance with them. In a representative church celestial and spiritual love is the principal, but in the representative of a church bodily and worldly love is the principal. Celestial and spiritual love is the internal itself; but where there is no celestial and spiritual love, but only bodily and worldly love, the external is devoid of an internal. The Ancient Church, which was after the flood, was a representative church; but that which was instituted among the posterity of Jacob was only the representative of a church. [3] To make this evident let the distinction be illustrated by examples. In the Representative Church Divine worship took place on mountains, because mountains signified celestial love, and in the supreme sense the Lord (n. 795, 1430, 2722, 4210); and when they were holding worship on mountains, they were in their holy state, because they were at the same time in celestial love. In the

Representative Church Divine worship took place also in groves, because groves signified spiritual love, and in the supreme sense the Lord as to this love (n. 2722); and when they were holding worship in groves, they were in their holy state, because at the same time in spiritual love. In the Representative Church when they were holding Divine worship, they turned their faces to the rising of the sun, because by the rising sun was also signified celestial love (n. 101, 1529, 1530, 2441, 2495, 3636, 3643). And so when they looked at the moon they were in like manner penetrated with a certain holy reverence, because the moon signified spiritual love (n. 1529-1531, 2495, 4060). It was similar when they looked at the starry heaven, because this signified the angelic heaven or the Lord's kingdom. In the Representative Church they had tents or tabernacles, and Divine worship in them, and this holy; because tents or tabernacles signified the holy of love and worship (n. 414, 1102, 2145, 2152, 3312); and so in innumerable other things. [4] In the representative of a church there was indeed in the beginning a like Divine worship upon mountains, and also in groves, and they also turned their faces toward the rising of the sun, and looked at the moon and the stars, and similarly held worship in tents or tabernacles. But as they were in external worship without internal, or in bodily and worldly love, and not in celestial and spiritual love, and thus worshiped the mountains and groves themselves, and the sun, moon, and stars, as also their tents or tabernacles, and thus made the rituals idolatrous which in the Ancient Church were holy, they were therefore restricted to what was common to all, namely, to the mountain where Jerusalem was, and at last where Zion was, and to the rising of the sun as seen thence and from the temple, and also to a tent in common, which was called the tent of meeting, and finally to the ark in the temple; and this to the intent that a representative of a church might exist when they were in a holy external; as otherwise they would have profaned holy things. [5] From this it is evident what the distinction is between a representative church and a representative of a church; in general, that they who were of the representative church communicated with the three heavens as to their interiors, to which these external things served as a plane; but they who were in the representative of a church did not communicate with the heavens as to their interiors; but still the external things in which they were kept could serve as a plane, and this miraculously of the Lord's providence, to the intent that something of communication might exist between heaven and man, by means of some semblance of a church; for without the communication of heaven with man through something of a church, the human race would perish. What the correspondence of internal things is, cannot be told in few words, but will of the Lord's Divine mercy be told in the following pages.

(4289) That by "Let me go, for the dawn ariseth," is signified that what is representative would depart from the posterity of Jacob, before they came into the representatives of the land of Canaan, is evident from the series of things in the internal historical sense, in which

Jacob's posterity are treated of. Their state in respect to the things of the church is also described in the Word by evening, by night, and by morning or dawn - by the latter when they came into the land of Canaan, consequently into the representative of a church there. The case herein is that the representative of a church could not be instituted among them until they had been altogether vastated, that is, until they had no knowledge of internal things; for if they had had a knowledge of internal things they could have been affected by them, and thus would have profaned them. For holy things (that is, internal truths and goods) can be profaned by those who know and acknowledge them, and still more by those who are affected by them, but not by those who do not acknowledge them. But see what has been previously said and shown about profanation, namely: That those can profane holy things who know and acknowledge them, but not those who do not (n. 593, 1008, 1010, 1059, 3398, 3898): That those who are within the church can profane holy things, but not those who are without (n. 2051): That therefore so far as is possible those are withheld from the acknowledgment and belief of good and truth who cannot remain therein permanently (n. 3398, 3402): That these are also kept in ignorance lest they should profane (n. 301-303): What danger there is from the profanation of holy things (n. 571, 582): That worship becomes external lest what is internal should be profaned (n. 1327, 1328): And that therefore internal truths were not disclosed to the Jews (n. 3398). [2] It was therefore provided by the Lord that the genuine representative of a church (that is, what is internal) should depart from the posterity of Jacob before they came into the representatives of the land of Canaan, insomuch that they did not know anything at all concerning the Lord. They did indeed know that the Messiah was to come into the world, but to the end that He should exalt them to glory and eminence over all nations of the whole earth - not to save their souls to eternity. Neither did they know anything about the heavenly kingdom, nor about the life after death, and not even about charity and faith. In order that they might be reduced to this ignorance they were kept some hundreds of years in Egypt; and when they were called out thence, they did not know even the name of Jehovah (Exod. 3:12-14). Moreover, they had lost all the worship of the representative church, insomuch that after the commandments of the Decalogue had been promulgated before them from Mount Sinai, within a month they fell back to the Egyptian worship, which was that of a golden calf (Exod. 32). [3] And because the brood that had been brought out of Egypt was of such a character, they all perished in the wilderness. For nothing more was required of them than to keep the statutes and precepts in the outward form, because this was to act as the representative of a church; but those who had grown up in Egypt could not be reduced to this; yet their children could, although with difficulty, in the beginning by miracles, and afterwards by fears and captivities, as is manifest from the books of Joshua and Judges. From this it is evident that all genuine or internal representation of the church had departed from them before they came into the land of Canaan, where the external representative of the church was begun among them in full form. For the land of Canaan was the veriest land of all where the representatives of the church could be presented, because all the places and all the boundaries of this land had been representative from ancient times (see n. 3686).

(4290) In the internal historical sense, by "he said, I will not let thee go unless thou bless me," is signified that they insisted upon being representative; for their insisting is signified by "I will not let thee go," and representing a church by being "blessed." In regard to this subject - that the posterity of Jacob insisted upon being representative of a church, and that they were chosen above all other nations - this cannot indeed be made so evident from the historicals of the Word in the sense of the letter, for the reason that the historicals of the Word in the sense of the letter enfold within them deep secrets of heaven, and therefore these so follow in the series; and also because the names themselves signify things; many names indeed in their supreme sense signify the Lord Himself, such as Abraham, Isaac, and Jacob. That these in the supreme sense signify the Lord, has been shown many times in what precedes (see n. 1965, 1989, 2011, 3245, 3305, 3439). [2] That the posterity of Jacob were not chosen, but insisted that a church should be among them, may be seen from many passages of the Word, from its internal historical sense, and openly in the following. In Moses: Jehovah spoke unto Moses, Go up hence, thou and the people which thou hast made to go up out of the land of Egypt, into the land of which I sware unto

Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it; I will not go up in the midst of thee, for thou art a stiffnecked people; lest I consume thee in the way. And when the people heard this evil word, they mourned, and put off everyone his ornament from upon him. And Moses took the tent, and pitched it for himself without the camp, in removing far from the camp. And Moses said unto Jehovah, See, Thou sayest unto me, Make this people go up, and Thou hast not made known to me whom Thou wilt send with me. Now therefore I pray If I have found grace in Thine eyes, make known to me I pray Thy way, that I may know concerning Thee, that I have found grace in Thine eyes; behold also that this nation is Thy people. He said therefore, My faces shall go until I give thee rest (Exod. 33:1-7, 12-14). It is here said that Moses made the people go up out of the land of Egypt, and then that they put off their ornament and mourned, and that Moses pitched his tent without the camp, and that thereby Jehovah assented; thus plainly showing that they themselves insisted. [3] In the same: Jehovah said unto Moses, How long will this people provoke Me, and how long will they not believe in Me, for all the signs which I have wrought in the midst of them? I will smite them with the pestilence, and will extinguish them, and will make of thee a nation greater and mightier than they. But Moses supplicated, and Jehovah being entreated said, I will be gracious according to thy word: nevertheless, I live, and the whole earth shall be filled with the glory of Jehovah; for as to all those men who have seen My glory, and My signs which I wrought in Egypt, and in the wilderness, yet have tempted Me these ten times, and have not obeyed my voice, surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked Me see it. Your bodies shall fall in this wilderness; but your little children will I bring in (Num. 14:11-12, 20-23, 29, 31). From these words it is also manifest that Jehovah willed to extinguish them, and consequently not to set up a church among them, but that they insisted and it was therefore done - besides many other times also, when Jehovah willed to utterly destroy that nation so often rebellious, but as often suffered Himself to be entreated by their supplications. [4] The like is also involved in Balaam's not being permitted to curse that people (Num. 22, 23, 24); and in other places also, where it is said that Jehovah repented that He had brought in that people; also that Jehovah was entreated; and also that He so often made a new covenant with them. Such things are signified in the internal historical sense by the words "I will not let thee go, unless thou bless me." The same is also signified by Jacob's taking away the birthright from Esau, and also by his taking the blessing from him by fraud (Gen. 25 and 27).

(4291) In the internal historical sense, by he said unto him, What is thy name? And he said Jacob, is signified that they were the posterity of Jacob with their quality. This is evident from the signification of a "name," as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); and from the signification of "Jacob," as being his posterity (see n. 4281).

(4292) In the internal historical sense by “he said, Thy name shall no more be called Jacob, but Israel,” is signified that they could not represent as Jacob, but as from a new quality given them. This may be seen from the meaning of “Jacob” in the Word, as being his posterity (see n. 4281); and from the signification of a “name,” as being quality (see just above, n. 4291). The new quality itself is “Israel” in the internal sense; for “Israel” is the celestial spiritual, thus the internal man (n. 4286). And because “Israel” is the celestial spiritual and thus the internal man, “Israel” is also the internal spiritual church; for whether you speak of the spiritual man or the spiritual church, it is the same thing; because the spiritual man is a church in particular, and a number are a church in general. If a man were not a church in particular, there would not be any church in general. A congregation in general is what in common speech is called a church, but in order that there may be any church, everyone in this congregation must be such as is the church in general, because every general involves parts similar to itself. [2] As regards the matter itself (that they could not represent as Jacob, but as from a new quality given them, which is “Israel”) the case is this. It was specifically Jacob’s posterity who represented the church, but not Isaac’s specifically; for Isaac’s posterity were not from Jacob only, but also from Esau. Still less was it Abraham’s posterity specifically; for Abraham’s posterity were not from Jacob only, but also from Esau, and likewise from Ishmael, as also from his sons by his second wife Keturah - thus from Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah, and their sons (see Gen. 25:1-4). Now as Jacob's posterity insisted on being representative (as shown just above n. 4290), they could not represent as Jacob, nor as Isaac, nor as Abraham. That they could not as Jacob was because Jacob represented the external of the church, but not its internal; and they could not as Isaac at the same time, nor as Abraham at the same time, for the reason just adduced. [3] There was therefore no other way by which they could represent the church than by a new name being given to Jacob, and thereby a new quality; which new quality should signify the internal spiritual man, or what is the same, the internal spiritual church. This new quality is "Israel." Every church of the Lord is internal and external, as has been repeatedly shown. The internal church is what is represented, and the external is what represents. Moreover the internal church is either spiritual or celestial. The internal spiritual church was represented by Israel, and the internal celestial church was afterwards represented by Judah. Therefore also a division was made, and the Israelites were a kingdom by themselves, and the Jews were a kingdom by themselves; but on this subject of the Lord's Divine mercy hereafter. Hence it is evident that Jacob (that is, the posterity of Jacob) could not represent a church as Jacob, for this would be to represent only the external of a church; but must also do so as Israel, because "Israel" is the internal. [4] That the internal is what is represented, and the external what represents, has been shown before, and may likewise be seen from man himself. Man's speech represents his thought, and his action represents his will. Speech and action are man’s externals, and thought and will are his internals. Furthermore, man’s face itself, by its varying looks, represents both his thought and his will. That the face by its looks represents, is known to everyone; for with the sincere their interior states may be seen from the looks of the face. In a word, all things of the body represent what is of the animus and of the mind. [5] The case is similar with the externals of the church, for these are like a body, and the internals are like a soul - as the altars and the sacrifices upon them, which as is known were external things; in like manner the showbreads; also the lampstand with its lights; and likewise the perpetual fire: that these represented internal things may be known to everyone; and it is the same with the rest of the rites. That these external things could not represent external but internal things, is evident from what has been adduced. Thus Jacob could not represent as Jacob, because “Jacob” is the external of the church; but Jacob could represent as Israel, because “Israel” is its internal. This is what is meant by the new quality given in order that the posterity of Jacob might represent.

(4293) In the internal historical sense, by “for as a prince hast thou contended with God and with men, and hast prevailed,” is signified on account of the contumacy which was in their phantasies and cupidities, as is evident from the signification of “God” and from the signification of “men” as being truths and goods (see n. 4287). These same words have here an opposite sense, because in this sense they are said of the posterity of Jacob, among whom (as shown above) there were interiorly no truths and goods, but falsities and evils. Falsities are phantasies because they are of phantasies, and evils are cupidities because they are of cupidities. [2] That this nation insisted on being representative, that is, they insisted that they should be the church above all nations in the whole world, may be seen above (n. 4290). That this was also permitted on account of the contumacy that was in their phantasies and cupidities, is here meant. The nature of their phantasies and their cupidities no one can know who has not had some interaction with them in the other life; and in order that I might know it, this has been granted me, so that I have occasionally spoken with them there. More than all others they love themselves and they love the wealth of the world; and more than all others they fear the loss of this honor, and also the loss of gain; and therefore also at this day, as of old, they despise all others in comparison with themselves, and likewise seek wealth for themselves with the most intense application, and moreover are timid. As this nation had been of this character from ancient times, they could more than others be kept in a holy external without any holy internal, and thus could represent in external form the things of the church. It is these phantasies and these cupidities that have produced such contumacy. [3] The same also appears from many things related of them in the historicals of the Word. After being punished they could be in such external humiliation as could no other people, for they could lie prostrate on the ground for entire days and wallow in the dust, not getting up until the third day; they could wail for many days, go in sackcloth, in rent garments, with ashes or dust sprinkled upon their heads; they could fast continuously for several days, and meanwhile burst forth into bitter weeping. But these things they did solely from bodily and earthly love, and from the fear of the loss of preeminence and worldly wealth; for it was not anything internal that affected them, because they knew not at all and did not even want to know what anything internal is, such as that there is a life after death, and that there is an eternal salvation. [4] From this it is evident that, being of such a nature, they must needs be deprived of all holy internal, for this in no wise agrees with such a holy external, because the two things are utterly contrary to each other; and also that they could, better than others, serve as the representative of the church, that is, could represent holy things in an external form without any holy internal; and thus that by means of this nation something of communication with the heavens could be possible (see n. 4288).

(4294) Verses 29-32. And Jacob asked and said, Tell I pray thy name. And he said, Wherefore is this that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel; for I have seen God faces to faces, and my soul is delivered. And the sun arose to him as he passed over Penuel, and he halted upon his thigh. Therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh, even unto this day, because he touched in the hollow of Jacob's thigh the nerve of that which was displaced. "And Jacob asked and said, Tell I pray thy name," signifies the angelic heaven and its quality; "and he said, Wherefore is this that thou dost ask after my name?" signifies that heaven was not willing to reveal itself; "and he blessed him there," signifies conjunction with the Divine celestial spiritual; "and Jacob called the name of the place Peniel," signifies a state of temptations; "for I have seen God faces to faces and my soul is delivered," signifies that He endured the most grievous temptations as if they were from the Divine; "and the sun arose to him," signifies the conjunction of goods; "as he passed over Penuel," signifies a state of truth in good; "and he halted upon his thigh," signified that truths were not yet disposed into such an order that all together with good might enter into celestial spiritual good; "therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh," signifies that those were not appropriated in which were falsities; "even unto this day," signifies even forever, that falsities should not be adjoined; "because he touched in the hollow of Jacob's thigh the nerve of that which was displaced," signifies the reason, because they are falsities. [2] In the internal historical sense, in which the posterity of Jacob is treated of, by "Jacob asked and said, Tell I pray thy name," evil spirits are signified; by "he said, Wherefore is this that thou dost ask after my name?" is signified that from evil spirits they did not acknowledge; by "he blessed him there," is signified that it was so done; by "Jacob called the name of the place Peniel," is signified the state in that they put on representations; by "for I have seen God faces to faces, and my soul is delivered," is signified that He was present representatively; by "the sun arose to him," is signified when they came into representations; by "as he passed over Penuel," is signified when they came into the land of Canaan; by "he halted upon his thigh," is signified that goods and truths were altogether destroyed with that posterity; by "therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh," is signified that the posterity ought to know this; by "unto this day," is signified that they are such forever; by "because he touched in the hollow of Jacob's thigh the nerve of that which was displaced," is signified because they had a heredity which could not be eradicated by regeneration, because they would not allow this.

(4295) And Jacob asked and said, Tell I pray thy name. That this signifies the angelic heaven and its quality, may be seen from the representation of Jacob, as being the Lord as to the Divine natural (of which above); and from the signification of "God," whose name he asked, and also of "men," with whom as a prince he contended and prevailed, as being truths and goods, and thus those who are in truths and goods (see n. 4287). And because the angelic heaven is heaven from truths and goods, it is specifically this which is signified by the "God and men" with whom the Lord prevailed. Occasionally also in the Word the angels are called "gods," and this from truths and goods, as in David: God stood in the congregation of god, He judged in the midst of the gods. I said, Ye are gods, and all of you sons of the Most High (Ps. 82:1, 6); where it is plainly evident that the “congregation of god,” and the “gods,” denote the angelic heaven. In the same: Who in the sky can be compared unto Jehovah? Who among the sons of the gods can be likened unto Jehovah? (Ps. 89:6). Again: Confess ye to the God of gods; confess ye to the Lord of lords (Ps. 136:2-3). From these passages, as also from the fact that no one can contend as a prince with God and prevail, and likewise from the fact that he who is called “God” was not willing to reveal his name, it is evident that it was the angelic heaven with which the Lord fought. That a deep secret lies hidden in these words is plainly evident from the words themselves: “Wherefore is this that thou dost ask after my name?” for if it had been Jehovah God, He would not have concealed his name; nor would Jacob have asked, “What is thy name?” for to ask the name implies that it is another or others than God Himself. [2] That the Lord in temptations at last fought with the angels themselves, nay, with the whole angelic heaven, is a secret that has not yet been disclosed. But the case with regard to this matter is that the angels are indeed in the highest wisdom and intelligence, but have all wisdom and intelligence from the Divine of the Lord. From themselves, or from what is their own, they have nothing of wisdom and intelligence. So far therefore as they are in truths and goods from the Divine of the Lord, so far they are wise and intelligent. That the angels have nothing of wisdom and intelligence from themselves, they themselves openly confess; nay, they are indignant if anyone ascribes to them anything of wisdom and intelligence, for they know and perceive that this would be to take away from the Divine that which is Divine, and to claim for themselves that which is not theirs, and thus to incur the crime of spiritual theft. The angels also say that all that is their own is evil and false, both from their heredity and from actual life when they were men in the world (n. 1880); and that the evil and falsity is not separated or wiped away from them, they being thus justified, but that it all remains with them, and that it is by the Lord that they are withheld from evil and falsity and are kept in good and truth (n. 1581). All the angels confess these things, and no one is admitted into heaven unless he knows and believes them; for otherwise they cannot be in the light of wisdom and intelligence which is from the Lord, consequently not in good and truth. From this it may also be known how it is to be understood that heaven is not pure in the eyes of God, as we read in Job 15:15. [3] This being the case, in order that the Lord might reduce the universal heaven into heavenly order, He admitted into Himself temptations from the angels also, who, insofar as they were in what is their own, were so far not in good and truth. These temptations are the inmost of all, for they act solely into the ends, and with such subtlety as cannot possibly be noticed. But insofar as they are not in what is their own, so far they are in good and truth, and so far cannot tempt. Moreover the angels are continually being perfected by the Lord, and yet can never to eternity be so far perfected that their wisdom and intelligence can be compared to the Divine wisdom and intelligence of the Lord; for they are finite, and the Lord is infinite; and there is no comparison between what is finite and what is infinite. From all this it can now be seen what is meant by the god with whom Jacob as a prince contended; as also why he was not willing to reveal his name.

(4296) Wherefore is this that thou dost ask after my name? That this signifies that heaven was not willing to reveal itself, is evident from what has been said and shown just above (n. 4295).

(4297) And he blessed him there. That this signifies conjunction with the Divine celestial spiritual, is evident from the signification of "to bless," as being conjunction (see n. 3504, 3514, 3565, 3584). That it is conjunction with the Divine celestial spiritual, is evident from what precedes respecting Jacob, in that he was named Israel; for by Israel is represented the Lord as to the Divine celestial spiritual (n. 4286). What the celestial spiritual is, may also be seen in the same number.

(4298) And Jacob called the name of the place Peniel. That this signifies a state of temptations, is evident from the series of the things; for in old times names were given to the places where anything peculiar happened that were significative of the thing which happened there and of its state (n. 340, 2643, 3422). To this place was given a name which signified a state of temptations, for a state of temptations is here described by the wrestling and contention of Jacob. In the original language "Peniel" means "the faces of God," and "to see the faces of God" denotes to endure the most grievous temptations, as will be explained in what now follows.

(4299) For I have seen God faces to faces, and my soul is delivered. That this signifies that He endured the most grievous temptations as if they were from the Divine, is evident from the signification of "seeing God," as being an approach to Him through things interior, namely, goods and truths, hence denoting presence (see n. 4198); and from the signification of "faces," as being things interior (n. 1999, 2434, 3527, 3573, 4066), consequently the thoughts and affections, for thoughts and affections are interior things, because they are of the animus and of the mind, and manifest themselves in the face; and from the signification of "my soul is delivered," as being to endure, namely, the Divine presence. That by all these things is signified that He endured the most grievous temptations as if they were from the Divine, cannot appear except from the causes of temptations both proximate and remote. The proximate causes are the evils and falsities in the man, which lead him into temptations, consequently the evil spirits and genii who pour them in (n. 4249). Nevertheless no one can be tempted (that is, undergo any spiritual temptation) except him who has conscience; for spiritual temptation is nothing else than torment of conscience; and consequently none can be tempted except those who are in celestial and spiritual good, for these have conscience, and all others have not, and do not even know what conscience is. [2] Conscience is a new will and a new understanding from the Lord; thus it is the Lord's presence in a man; and this the nearer, in proportion as the man is in the affection of good or of truth. If the Lord's presence is nearer than in proportion as the man is in the affection of good or of truth, the man comes into temptation. The reason is that the evils and falsities which are in the man, tempered by the goods and truths that are in him, cannot endure a nearer presence. This may be seen from the things that take place in the other life: that evil spirits cannot possibly approach any heavenly society without beginning to feel anguish and torment; also that evil spirits cannot endure to have angels look upon them, for they are instantly tortured and fall into a swoon; and also from the fact that hell is remote from heaven, for the reason that it cannot endure heaven, that is, the Lord's presence which is in heaven. This is the reason why it is said of such in the Word: Then shall they begin to say to the mountains, Fall upon us; and to the hills, Hide us (Luke 23:30). And elsewhere: They shall say to the mountains and to the rocks, Fall down upon us, and hide us from the face of Him that sitteth upon the throne (Rev. 6:16). Moreover the foggy and pitch-dark sphere which exhales from the evils and falsities of those who are in hell appears like a mountain or rock, under which they are hidden (see n. 1265, 1267, 1270). [3] From all this it can now be known that the words, "I have seen God faces to faces, and my soul is delivered," signify the most grievous temptations as if they were from the Divine. Temptations and torments appear as if from the Divine, because, as before said, they come forth through the Lord's Divine presence; but still they are not from the Divine, or from the Lord, but from the evils and falsities which are in him who is being tempted or tormented. For from the Lord nothing proceeds but the Holy which is good and true and merciful. This Holy, which is good and true and merciful, is what those who are in evils and falsities cannot endure, because they are opposites or contraries. Evils, falsities, and unmercifulness are continually intent upon doing violence to these holy things; and insofar as they assault them, so far they are tormented; and when they assault them, and are consequently tormented, they suppose that it is the Divine which torments them. These things are what are meant by the words "as if they were from the Divine." [4] That no one can see Jehovah face to face, and live, was known to the ancients, and this knowledge was handed down from them to the posterity of Jacob; for which reason they rejoiced so greatly when they saw an angel and yet lived. As in the book of Judges: Gideon saw that he was the angel of Jehovah; and therefore Gideon said, Lord Jehovih! Forasmuch as I have seen the angel of Jehovah face to face. And Jehovah said unto him, Peace be unto thee, fear not, thou shalt not die (Judg. 6:22-23). In the same book: Manoah said unto his wife, We shall surely die, because we have seen God (Judg. 13:22). And in Moses: Jehovah said unto Moses, Thou canst not see My faces, for man shall not see Me, and live (Exod. 33:20). [5] When it is said of Moses that he spoke with Jehovah face to face (Exod. 33:11), and that Jehovah knew him face to face (Deut. 34:10), the meaning is that Jehovah appeared to him in a human form adapted to his reception, which was external, namely, as an old man with a beard, sitting with him - as I have been instructed by the angels. It was from this also that the Jews had no other idea of Jehovah than as of a very old man, with a long and snowy beard, who could do greater miracles than other gods. Not that they accounted Him the most holy, for what holiness was they did not know; still less that they could by any possibility see the Holy that proceeds from Him, because they were in bodily and earthly love, without any holy internal (n. 4289, 4293).

(4300) And the sun arose to him. That this signifies conjunction of goods, is evident from the signification of the "sun arising," as being the conjunction of goods. That by the "dawn coming up" is signified when conjunction is at hand, or is commencing, see n. 4283. From this it follows that the "sun arose" denotes the conjunction itself; for in the internal sense the "sun" signifies celestial love (n. 1529, 1530, 2441, 2495, 3636, 3643, 4060); consequently it signifies goods, for these are of this love. When celestial love manifests itself with a man (that is, when it is observed), the sun is said "to arise" upon him, for the goods of this love are then conjoined with him.

(4301) As he passed over Penuel. That this signifies the state of truth in good, is evident from the signification of "Penuel," as being the state of truth in good. For Jabbok was the stream first passed over by Jacob when he entered into the land of Canaan, and by this is signified the first instilling of the affections of truth, see n. 4270, 4271. It is the Penuel that he now passes over, and therefore by it is signified a state of truth that is insinuated into good. The conjunction of good is also treated of, and good is not good unless there is truth in it; for good has its quality and also its form from truth, insomuch that good cannot be called good in any man unless there is truth in it; but truth receives its essence, and consequently its life, from good; and this being the case, and the subject treated of being the conjunction of goods, the state of truth in good is also treated of. [2] As regards the state of truth in good, this can indeed be described, but yet it cannot be apprehended, except by those who have celestial perception. Others cannot even have an idea of the conjunction of truth with good, because with them truth is in obscurity; for they call that truth which they have learned from doctrinal things, and that good which is done according to this truth; whereas they who have perception are in celestial light as to their understanding (that is, as to their intellectual sight), and they are affected with truths which are conjoined with good, as the eye or bodily sight is affected with flowers in gardens and meadows in the time of spring; and they who are in interior perception are affected with these truths as with a fragrance that is exhaled from them. Such is the angelic state, and therefore such angels perceive all the differences and all the varieties of the instilling and conjunction of truth in good, and thus endless things more than man; for man does not even know that there is any instilling and conjunction, and that a man becomes spiritual thereby. [3] A few words shall be added in order to convey some notion of this matter. There are two things which constitute the internal man-the understanding and the will. To the understanding pertain truths, and to the will goods; for what a man knows and understands to be so, he calls truth; and what he does from will, thus what he wills, he calls good. These two faculties should constitute a one. This may be illustrated by comparison with the sight of the eye, and with the pleasantness and delight that are experienced by means of this sight. When the eye sees objects, it experiences a pleasantness and delight from them in accordance with their forms, colors, and their consequent beauties both in general and in their parts; in a word, in accordance with the order or dispositions into series. This pleasantness and delight are not of the eye, but of the animus and its affection; and insofar as the man is affected with them, so far he sees them and retains them in memory, while the things that the eye sees from no affection, are passed over and are not implanted in the memory, thus are not conjoined with it. [4] From this it is evident that the objects of the external sight are implanted in accordance with the pleasantness and delight of the affections; and that they are in this pleasantness and delight; for when a similar pleasantness or delight recurs, such objects also recur; and in like manner when similar objects recur, such pleasantness and delight also recur, with variety according to the states. It is the same with the understanding, which is the internal sight - its objects are spiritual, and are called truths; the field of these objects is the memory; the pleasantness and delight of this sight is good; and thus good is that in which truths are inseminated and implanted. From this it may in some measure appear what the instilling of truth into good is, and what the conjunction of truth in good; also, what the good is which is here treated of, and in regard to which angels perceive things so innumerable, while man perceives scarcely anything.

(4302) And he halted upon his thigh. That this signifies that truths were not yet disposed into such an order that all together with good might enter into celestial spiritual good; is evident from the signification of "halting," as being to be in good in which there are not yet genuine truths, but general ones into which genuine truths can be insinuated, and such as do not disagree with genuine truths (of which hereafter). But in the supreme sense, in which the Lord is treated of, by "halting upon the thigh" is signified that truths had not yet been disposed into such an order that all together with good might enter into celestial spiritual good. (That the "thigh" is celestial spiritual good may be seen above, n. 4277, 4278.) [2] As regards the order in which truths must be when they enter into good (here celestial spiritual good), neither can this be set forth to the apprehension; for it must first be known what order is, and then what is the order of truths; also what celestial spiritual good is, and then how truths enter into it by means of good. Although these things should be described, they still would not be manifest except to those who are in heavenly perception, and by no means to those who are in natural perception alone. For they who are in heavenly perception are in the light of heaven from the Lord, in which light there is intelligence and wisdom. But they who are in natural light are not in any intelligence and wisdom, except insofar as the light of heaven flows into this light, and so disposes it that the things which are of heaven may appear as in a mirror, or in a certain representative image, in the things which are of natural light; for without the influx of the light of heaven, natural light presents nothing of spiritual truth to view. [3] This only can be said respecting the order in which truths must be in order that they may enter into good - that all truths, like goods, both as to generals and as to particulars, and even as to the veriest singulars, in heaven are disposed into such an order that the one regards the other in such a form as do the members, organs, and viscera of the human body, or their uses, have mutual regard to one another, in general, also in particular, and likewise in the veriest singulars, and thus effect that all are a one. It is from this order in which truths and goods are disposed that heaven itself is called the Grand Man. Its life itself is from the Lord, who from Himself disposes all things in general and in particular into such order; and hence heaven is a likeness and an image of the Lord; and therefore when truths are disposed into such an order as that in which heaven is, they are then in heavenly order and can enter into good. The truths and goods with every angel are in such an order; and the truths and goods with every man who is being regenerated are also being disposed, into such an order. In a word, the order of heaven is the disposal of the truths that are of faith in the goods that are of charity toward the neighbor, and the disposal of these goods in the good that is of love to the Lord. [4] That “to halt” denotes to be in good in which there are not yet genuine truths, but nevertheless general truths into which genuine truth can be insinuated, and such as do not disagree with genuine truths; and thus that the “lame” are those who are in good, but not in genuine good because of their ignorance of truth (that is, in such good as are the Gentiles who live in mutual charity), may be seen from those passages in the Word where the “lame” and the “halt” are mentioned in a good sense. As in Isaiah: The eyes of the blind shall be opened, and the ears of the deaf shall be opened; then shall the lame man leap as a hart, and the tongue of the dumb shall sing (Isa. 35:5-6). In Jeremiah: Behold, I bring them from the land of the north, and I will gather them from the sides of the earth, among them the blind and the lame one, the woman with child and her that travaileth with child together (Jer. 31:8). In Micah: In that day, saith Jehovah, I will gather her that halteth, and I will assemble her that is driven, and I will make her that halteth for remains, and her that was driven a numerous nation; and Jehovah shall reign over them in the mountain of Zion, from henceforth and to eternity (Micah 4:6-7). In Zephaniah: At that time I will save her that halteth, and assemble her that was driven, and I will make them a praise and a name (Zeph. 3:19). That in these passages by the “lame” and the “halt” are not meant the lame and the halt, may be seen by everyone, for it is said of them that they “shall leap,” “shall be assembled,” “shall be made for remains,” and “shall be saved;” but it is evident that those are signified who are in good and not so much in truths, as is the case with well-disposed Gentiles, and also with those of a similar nature within the church. [5] Such are also meant by the “lame” of whom the Lord speaks in Luke: Jesus said, When thou makest a feast, call the poor, the maimed, the lame, and the blind; then thou shalt be blessed (Luke 14:13-14). And in the same: The master of the house said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the lame, and the blind (Luke 14:21). The Ancient Church distinguished into classes the neighbor or neighbors toward whom they were to perform the works of charity; and some they called “maimed,” some “lame,” some “blind,” and some “deaf,” meaning those who were spiritually so. Some also they called the “hungry,” the “thirsty,” “strangers,” the “naked,” the “sick,” the “captives” (Matt. 25:33-36); and some “widows,” “orphans,” the “needy,” the “poor,” and the “miserable;” by whom they meant no other than those who were such as to truth and good, and who were to be suitably instructed, led on their way, and thus provided for as to their souls. But as at this day charity does not make the church, but faith, what is meant in the Word by these persons is altogether unknown; and yet it is manifest to everyone that it is not meant that the maimed, the lame, and the blind are to be called to a feast, and that it was not commanded by the master of the house that such should be brought in, but that those are meant who are spiritually such; also that in every thing spoken by the Lord there is what is Divine, consequently a celestial and spiritual sense. [6] Similar is the meaning of the Lord’s words in Mark: If thy foot cause thee to stumble, cut it off; it is good for thee to enter into life lame, rather than having two feet to be cast into the gehenna of fire, into fire unquenchable (Mark 9:45; Matt. 18:8); by the “foot which must be cut off” if it caused stumbling, is meant the natural, which is constantly opposing itself to the spiritual - that it must be destroyed if it attempt to impair truths; and thus that on account of the disagreement and dissuasion of the natural man, it is better to be in simple good, although in the denial of truth. This is signified by “entering into life lame.” (That the “foot” is the natural may be seen above, n. 2162, 3147, 3761, 3986, 4280.) [7] By the “lame” in the Word are also signified those who are in no good, and thence in no truth, as in Isaiah: Then shall the prey that multiplieth be divided, the lame shall plunder the prey (Isa. 33:23). In David: When I am halting they are glad and gather themselves together; the lame whom I knew not gather themselves together against me (Ps. 35:15). And because such are signified by the “lame,” it was forbidden to sacrifice anything that was lame (Deut. 15:21, 22; Mal. 1:8, 13); and also that anyone of the seed of Aaron who was lame should discharge the office of the priesthood (Lev. 21:18). It is similar with the lame as with the blind, for the “blind” in a good sense signify those who are in ignorance of truth, and in the opposite sense those who are in falsities (n. 2383). [8] In the original language the “lame” is expressed by one word, and “he that halteth” by another, and by the “lame” in the proper sense are signified those who are in natural good into which spiritual truths cannot flow, on account of natural appearances and the fallacies of the senses; and in the opposite sense those who are in no natural good, but in evil, which altogether obstructs the influx of spiritual truth; whereas by “him that halteth,” in the proper sense, are signified those who are in natural good into which general truths are admitted, but on account of their ignorance, not particular and singular truths; and in the opposite sense, those who are in evil and thus do not admit even general truths.

(4303) Therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh. That this signifies that those truths were not appropriated in which were falsities, is evident from the signification of “eating,” as being to be conjoined and appropriated (see n. 2187, 2343, 3168, 3513, 3596, 3832); and from the signification of a “nerve” as being truth; for truths in good are circumstanced as are nerves in the flesh, and moreover in the spiritual sense truths are nerves, and good is flesh (n. 3813). Similar things are also signified by sinews and flesh in Ezekiel: Thus said the Lord Jehovih unto these bones, I will put sinews upon you, and will bring up flesh upon you, and I will put breath in you; and I beheld, and lo, there were sinews upon them, and flesh came up (Ezek. 37:5-6, 8). Here the subject treated of is the new creation of man, that is, his regeneration. But when truths have been distorted, they then no longer become truths, but in proportion as they are distorted to what is opposite, they accede to falsities; and hence it is that by the “nerve of that which was displaced” is signified falsity. (That the hollow of the thigh is where there is the conjunction of conjugial love with natural good, consequently where there is influx of spiritual truth into natural good, may be seen above, n. 4277, 4280.) Hence it is evident that by “therefore the sons of Israel eat not the nerve of that which was displaced which is upon the hollow of the thigh,” is signified that those truths were not appropriated in which were falsities. That these things are said of the sons of Israel because by “Israel” is signified the Divine celestial spiritual, may be seen above (n. 4286), and by “sons” truths (n. 489, 491, 2623); and thus the meaning is that the truths of the Divine celestial spiritual did not appropriate to themselves any falsities.

(4304) Even unto this day. That this signifies even forever, that falsities should not be adjoined, is evident from the signification of “even unto this day,” as being, wherever used in the Word, what is perpetual and eternal (see n. 2838).

(4305) Because he touched in the hollow of Jacob’s thigh the nerve of that which was displaced. That this signifies the reason, because there were falsities, is evident from the signification of “touching in the hollow of Jacob’s thigh,” as here being the reason, because there were falsities. That this is signified by “touching in the hollow of Jacob’s thigh,” may be seen from what has been said above (n. 4277, 4278, 4303).

(4306) That these same words which have been explained thus far, treat also of the posterity of Jacob, and that this sense is called the lower sense, and also the internal historical sense, see n. 4279, 4288. How these words are to be understood in this sense, shall now be explained.

(4307) That in the internal historical sense by "Jacob asked and said, Tell I pray thy name," are signified evil spirits, may be seen from many things in this sense, in which these words and those which follow are predicated of the posterity of Jacob; for the internal sense is determined by its application to the subject treated of. That not good spirits, but evil ones are signified by him who wrestled with Jacob, may be seen from the fact that by "wrestling" is signified temptation (n. 3927, 3928, 4274); and temptation is never caused by good spirits, but by evil, for temptation is the excitation of the evil and falsity that are in the man (n. 741, 751, 761, 1820, 4249, 4299). Good spirits and angels never excite evils and falsities, but defend man against them, and bend them to good; for good spirits are led by the Lord, and from the Lord nothing ever proceeds but holy good and holy truth. That the Lord tempts no one, is known from the doctrine received in the church, and may also be seen above (n. 1875, 2768). From this, and also from the fact that the posterity of Jacob gave way in every temptation, both in the wilderness and afterwards, it is evident that not good spirits, but evil, are signified by him who wrestled with Jacob. Moreover that nation, which is here signified by "Jacob," was not in any spiritual and heavenly love, but in bodily and worldly love (n. 4281, 4288-4290, 4293); and the presence of spirits with men is determined in accordance with their loves. Good spirits and angels are present with those who are in spiritual and heavenly love, and evil spirits with those who are solely in bodily and worldly love; and this so much that everyone may know the quality of the spirits with him by merely observing the quality of his loves, or what is the same, the quality of his ends; for everyone has for an end that which he loves. [2] The reason why the spirit called himself God was that Jacob believed this; like his posterity, who constantly believed that Jehovah was in their holy external, when yet Jehovah was present only representatively, as will be evident from what follows. They also believed that Jehovah led into temptations, that all evil was from Him, and that He was in anger and fury when they were punished. For this reason it was so expressed in the Word, in accordance with their belief, when yet Jehovah never leads into temptations, nor is there ever anything evil from Him, nor is He ever in anger, and still less in fury (see n. 223, 245, 592, 696, 1093, 1683, 1874, 1875, 2395, 3605, 3607, 3614). This is also the reason why he who wrestled with Jacob was not willing to reveal his name. That in the internal spiritual sense by him who wrestled with Jacob is meant the angelic heaven (n. 4295), is because the Lord, who in the supreme sense is there represented by Jacob, allowed angels also to tempt Him; and because the angels were at that time left to what is their own, as was shown in the number cited.

(4308) That in the internal historical sense, by "he said, Wherefore is this that thou dost ask after my name," is signified that they did not acknowledge that it was from evil spirits, is evident from what is said just above (n. 4307).

(4309) That in the internal historical sense, by "he blessed him there" is signified that it was so done, is evident from the signification here of “to bless,” as being that they served as a representative of a church (see n. 4290); for which reason by “he blessed him there” is here signified that it was so done.

(4310) That in the internal historical sense by “Jacob called the name of the place Peniel” is signified the state in which they put on the representations, is evident from the signification of “calling a name,” as being the quality (of which often before); from the signification of “place,” as being state (n. 2625, 2837, 3356, 3387); and from the signification of “Peniel” as being in this sense to put on representations, for these are the subject treated of in what precedes and what follows. What “Peniel” signifies is explained by the words, “for I have seen God faces to faces, and my soul is delivered,” by which is signified that the Lord was present representatively (of which in what soon follows), thus here that they put on representations. Names of places, like names of persons, as also the things themselves, do not signify the same in one sense as in another. Thus “Jacob” himself in the sense of the letter signifies Jacob himself; in the internal historical sense, his posterity (n. 4281); in the internal spiritual sense, the natural man in him who is regenerate; but in the supreme sense, “Jacob” signifies the Lord as to the Divine natural, as has been often shown. It is the same with all other names, and thus with Peniel.

(4311) That in the internal historical sense by for I have seen God faces to faces, and my soul is delivered, is signified that He was present representatively, is evident from the signification of “seeing God faces to faces,” when these words are predicated of the state in which the posterity of Jacob were, as being that the Lord was present representatively; for to see God faces to faces in the external form and with the bodily sight, is not to see Him present (n. 4299). That He was not present as with those who are regenerate, and thereby are in spiritual love and faith, is manifest from what has been said of that nation (n. 4281, 4288, 4290, 4293) - that they were in external worship, and not at the same time in internal, or what is the same, in bodily and worldly, and not in spiritual and heavenly love. With such the Lord could never be present except representatively. [2] What it is to be present representatively, must be briefly told. A man who is in bodily and worldly love and not at the same time in spiritual and heavenly love, has none but evil spirits with him, even when he is in a holy external; for good spirits cannot possibly be present with such a person, because they at once perceive in what kind of love a man is. There is a sphere which is exhaled from his interiors, which spirits perceive as manifestly as a man perceives by his sense of smell offensive and foul vapors floating around him in the air. That nation which is here treated of, was in such a state as to good and truth, or as to love and faith. In order, however, that they might serve as the representative of a church, it was miraculously provided by the Lord that when they were in a holy external, and were at the same time surrounded by evil spirits, the holy in which they were might yet be uplifted into heaven; and this by good spirits and angels not within but without them, for within them there was nothing but emptiness or uncleanness. Communication was therefore given not with the man himself, but with the holy itself in which they were when they fulfilled the statutes and precepts given them, which were all representative of spiritual and heavenly things of the Lord's kingdom. This is signified by the Lord's being present with that nation representatively. But the Lord is present in a very different way with those within the church who are in spiritual love and thence in faith. With these there are good spirits and angels not only in their external worship, but also at the same time in their internal; and therefore with them there exists a communication of heaven with themselves; for the Lord flows into them through heaven through their internals into their externals. To these the holy of worship is profitable in the other life, but not to the former. [3] It is similar with priests and elders who preach holy things, and yet are in evil life and evil belief. With these there are not good, but evil spirits, even when they are in worship that appears holy in the external form. For it is the love of self and of the world, or a love for securing honors and acquiring gain and thereby fame, that fires them and presents an appearance of affection for what is holy, sometimes to such a degree that no simulation is perceived, nor is at the time believed by them to exist; when yet they are in the midst of evil spirits, who are then in a similar state, and who breathe upon them and into them. That evil spirits can be in such a state, and are so when they are in their externals, and are inflated with the love of self and of the world, has been given me to know by manifold experience, which of the Lord's Divine mercy will be described hereafter at the end of the chapters. Such preachers have no communication with heaven in themselves; and yet those have who hear and receive the words from their mouth, if they are in a pious and holy internal; for it matters not from whom the voice of good and truth flows forth, provided their life is not manifestly wicked; for this life causes a scandal. [4] That the nation descended from Jacob was of such a character (namely, that they were surrounded with evil spirits, and yet the Lord was present with them representatively), may be seen from many passages in the Word; for they were very far from worshiping Jehovah with the heart, and as soon as miracles were lacking, they immediately turned to other gods and became idolaters. This was a manifest proof that at heart they worshiped other gods and confessed Jehovah with the mouth only, and this merely for the reason that they might be the greatest and have preeminence over all the nations round about. That this people at heart worshiped an Egyptian idol, and only confessed Jehovah with the mouth on account of His miracles (with Aaron himself among them), is plainly evident from the golden calf which Aaron made for them, and this but a month after they had seen such great miracles on Mount Sinai, besides those which they had seen in Egypt (see Exod. 32). That Aaron also was of the same character is plainly stated at verses 2 to 5, and especially in verse 35. The same appears also from many other passages in Moses, in the book of the Judges, in the books of Samuel, and in the books of the Kings. [5] That they were only in external worship and not in any internal worship, is evident also from the fact that they were forbidden to come near to Mount Sinai when the Law was promulgated, and were told that if they touched the mountain, they should surely die (Exod. 19:11-13; 20:16, 19). The reason was that their internal was unclean. It is also said in Moses: That Jehovah dwelt with them in the midst of their uncleannesses (Lev. 16:16). The quality of that nation is evident also from the song of Moses (Deut. 32:15-43), and from many passages in the Prophets. From all this it may be known that with that nation there was not any church, but only a representative of a church, and that the Lord was present with them only representatively. [6] Compare also what has previously been stated in regard to them: That with the posterity of Jacob there was a representative of a church, but not a church (n. 4281, 4288); That the representative of a church was not instituted with them until after they had been altogether vastated as to a holy internal, and that they would otherwise have profaned holy things (n. 3398, 4289); That when they remained in their statutes they could represent, but not when they turned aside from them (n. 3881e); That on this account they were kept strictly in rituals, and that they were driven thereto by external means (n. 3147, 4281); That their worship was made external without internal in order that they might serve as a representative of a church (n. 4281); That for this reason also the interior things of the church were not disclosed to them (n. 301-

303, 2520, 3398, 3479, 3769); That they were of such a nature that they could more than others be in a holy external without an internal (n. 4293); That for this reason they have been preserved to this day (n. 3479); And that their holy external does not affect them at all as to their souls (n. 3479).

(4312) That in the internal historical sense, by “the sun arose to him,” is signified when they came into representations, is evident from the signification of the “sun arising” in this sense, in which the posterity of Jacob is treated of, as being when they came into representations. By the “arising of the dawn” is signified the state before they came into representatives (n. 4289). The sun is also said to “arise” with everyone who is becoming a church, thus also with everyone who is becoming representative of a church.

(4313) That in the internal historical sense by “as he passed over Penuel,” is signified when they came into the land of Canaan, is evident from the fact that Penuel was the first station after Jacob had passed over the river Jabbok, and that all boundaries were significative according to distance and situation (n. 1585, 1866, 4116, 4240). Thus “Penuel,” being the first boundary, signifies when they came into the land of Canaan.

(4314) That in the internal historical sense by “he halted upon his thigh” is signified that goods and truths were altogether destroyed with that posterity, is evident from the representation of Jacob, who here is “he,” as being his posterity (see n. 4281); and from the signification of "halting upon the thigh" as denoting those who are in no good, and consequently in no truth (n. 4302). Here therefore by his "halting upon his thigh" is signified that goods and truths were altogether destroyed with that posterity. [2] The quality of that nation is also plainly evident from many things spoken by the Lord Himself in parables, which in their internal historical sense were said of that nation-as in the parable of the man that was a king, who took account with his servant in whom there was no mercy toward another (Matt. 18:23-35); in the parable of the householder who let out his vineyard to husbandmen, and went abroad, and the husbandmen seized the servants whom he sent, and beat one with rods, and killed another, and stoned another; and at last he sent his son, whom they cast out of the vineyard and killed; on hearing which parable the Scribes and Pharisees recognized it as spoken of themselves (Matt. 21:33-45; Mark 12:1-9; Luke 20:9-19); in the parable of the man who gave talents to his servants, and he who received the one talent went and hid it in the earth (Matt. 25:14-30; Luke 19:13-16); in the parable of those who came to him that was wounded by the robbers (Luke 10:30-37); in the parable of those who were invited to the great supper, and all excused themselves, of whom the Lord says, I say to you that none of those men who were bidden shall taste of my supper (Luke 14:16-24); in the parable of the rich man and Lazarus (Luke 16:19-31); in the parable of those who despise others in comparison with themselves (Luke 18:10-14); in the parable of the two sons, one of whom said, I will go into the vineyard, but went not;

and Jesus said, “Verily I say unto you, that the publicans and harlots go into the kingdom of heaven before you” (Matt. 21:28-32). [3] The quality of that nation the Lord openly declared in Matthew 23:13-39, where He says: “Ye witness against yourselves, that ye are the sons of them that killed the prophets, and ye fill up the measure of your fathers” (Matt. 23:13-33). In Mark, “Jesus said unto them, Rightly did Esaias prophesy of you, This people honoreth Me with their lips, but their heart is far from Me; in vain do they worship Me, teaching for doctrines the precepts of men, forsaking the commandments of God” (Mark 7:6-13). In John: The Jews answered Jesus that they were the seed of Abraham; but Jesus said to them, “Ye are of your father the devil, and the desires of your father ye will to do; he was a murderer from the beginning, and stood not in the truth, because the truth is not in him; when he speaketh a lie, he speaketh of his own; because he is the speaker of a lie, and the father of it” (John 8:33, 44). Because they were such, they are also called an “evil and adulterous generation” (Matt. 12:39), and the “offspring of vipers” (Matt. 3:7; 23:33; Luke 3:7); “O offspring of vipers, how can ye, being evil, speak good things?” (Matt. 12:34). [4] That not even any natural good was left with that nation, is signified by the fig-tree spoken of in Matthew: Jesus seeing a fig-tree in the way, came to it, but found nothing thereon but leaves only; therefore He said unto it, Let no fruit grow on thee henceforth forever, and presently the fig-tree withered away (Matt. 21:19); that the fig-tree denotes natural good may be seen above (n. 217). [5] From these passages it may be seen that goods and truths were altogether destroyed with that nation. Goods and truths are said to be destroyed when there are none interiorly. The goods and truths which appear outwardly derive their being and their living from those which are internal; and therefore such as are the internal ones, such are the external, howsoever the latter may appear to the eyes of man. There are some whom I knew in their bodily life, and who then appeared as having zeal for the Lord, for the church, for their country and the common good, and for justice and equity; and yet in the other life these same are among the infernals, and (what astonished me) among the worst there. The reason was, that their interiors had been foul and profane, and that they had counterfeited that zeal for the sake of reputation, in order to acquire honors and also to gain wealth; thus for their own sakes, and not for the sake of what they professed with the mouth. When therefore these externals are put off, which takes place when men die, the internals are laid open and appear as they had been within, and which during life they had hidden from the world. This is what is meant by the goods and truths being altogether destroyed.

(4315) That in the internal historical sense by “therefore the sons of Israel eat not the nerve of that which was displaced which is upon the hollow of the thigh,” is signified that the posterity ought to know this, may be seen from the fact that this was a memorial whereby they should remember that such was their quality, thus that thereby they ought to know this.

(4316) That in the internal historical sense by "even unto this day" is signified that they are such forever, is evident from the signification of "even unto this day," which where mentioned in the Word means forever (see n. 2838). That this posterity was such from the earliest times, may be seen from the sons of Jacob themselves-from Reuben, in that he "lay with Bilhah his father's concubine" (Gen. 35:22); from Simeon and Levi, who killed Hamor and Shechem, and all the men of their city; and that the rest of his sons came upon the pierced and plundered the city (Gen. 34:1-31). Therefore Jacob, then Israel, before he died, spoke of them thus: of Reuben, "Thou shalt not excel, because thou wentest up on thy father's bed; then didst thou make thyself unworthy; he went up on my couch" (Gen. 49:3, 4); and of Simeon and Levi, "Into their secret let not my soul come, with their assembly let not my glory be united; for in their anger they slew a man, and in their set purpose they houghed an ox. Cursed be their anger, for it was vehement, and their fury, for it was grievous; I will divide them among Jacob, and scatter them among Israel" (Gen. 49:5-7). [2] The quality of Judah may also be seen from the fact that he took a Canaanitess for his wife (Gen. 38:1, 2), which nevertheless was contrary to what had been commanded, as may be seen from Abraham's words to his servant, whom he sent to betroth Rebekah to his son Isaac (Gen. 24:3, 6); and from many other passages in the Word. A third part of that nation was from this stock, that is, from his son Shelah who was born of the Canaanitish mother (Gen. 38:11; 46:12; see Num. 26:20; 1 Chron. 4:21, 22). The same may be further seen from the wicked deed of these and the other sons of Jacob against Joseph (Gen. 37:18-36). The quality of their posterity in Egypt is manifest from what is related of them when they were in the wilderness, where they were so often rebellious; and afterwards in the land of Canaan, where they so frequently became idolaters. Lastly, their quality in the Lord's time has been shown just above (see n. 4314); and what they are at this day is known, namely, opposed to the Lord, to the things of the church, to charity toward the neighbor, and to one another. From all this it may be seen that this nation has ever been of this nature. Let no one therefore any longer entertain the opinion that there was any church among them, or more than a representative of a church, and still less that they were chosen in preference to others.

(4317) That in the internal historical sense, by "because he touched in the hollow of Jacob's thigh the nerve of that which was displaced," is signified because they had a heredity which could not be eradicated by regeneration, because they would not allow this, is evident from the signification of the "thigh," as being conjugial love, and consequently every heavenly and spiritual love (see n. 4280); and because the "hollow of the thigh" is where there is the conjunction of conjugial love, and also of all heavenly and spiritual love, with natural good (n. 4277, 4280). Hence to "touch it," or to injure it so as to occasion halting, is to destroy the good which is of these loves, and as this happened to Jacob, it is signified that this nature passed from him to his posterity, and thus was hereditary. That the “nerve of that which was displaced” signifies falsity, may be seen above (n. 4303), here falsity from hereditary evil. It follows from this and from the series, that this heredity could not be eradicated from them by regeneration, because they would not allow this. [2] That they had such a heredity and that they could not be regenerated, is very evident from all that is related of them in the Word, and particularly from these passages in Moses: Moses called all Israel, and said unto them, Ye have seen all things that Jehovah hath done in your eyes in the land of Egypt unto Pharaoh and unto all his servants, and unto all his land; and Jehovah hath not given you a heart to know, and eyes to see, and ears to hear, even unto this day (Deut. 29:2, 4). In the same: I know the figment of the people which they do at this day, before I bring them into the land which I sware (Deut. 31:21). And again: I will hide My faces from them, I will see what is the last of them; for they are a generation of perversities, sons in whom is no truth. I would exterminate them, I would cause their memory to cease from man, were it not that I feared the indignation of the enemy. For they are a nation that perisheth in counsels, and there is no intelligence in them; for their vine is of the vine of Sodom, and their grapes are of the fields of Gomorrah; their grapes are hemlock, the clusters are bitter to them. Their wine is the poison of dragons, and the cruel head of asps. Is not this laid up in store with Me, sealed in My treasures? (Deut. 32:20, 26-34); and in many other places, especially in Jeremiah. [3] That this was signified by the “touch upon the hollow of Jacob’s thigh,” and his consequent lameness, is manifest in Hosea: The controversy of Jehovah with Judah, to visit upon Jacob, according to his ways, and according to his works He will render to him; he supplanted his brother in the womb; in his grief he contended with God, and contended toward the angel, and prevailed; he wept and entreated him (Hos. 12:3-5). where "to contend with God," in the internal historical sense, is to be urgent that the representative of a church should be with them (see n. 4290, 4293). From this it is evident that they had such a heredity from Jacob himself, and the same might be shown from many more passages which must be passed over for the present. [4] As regards heredity specifically, it is believed in the church at this day that all hereditary evil is from the first parent, and that all are therefore condemned in regard thereto. But the case is not so. Hereditary evil derives its origin from everyone's parents and parents' parents, or from grandparents and ancestors successively. Every evil which they have acquired by actual life, even so that by frequent use or habit it has become like a nature, is derived into the children, and becomes hereditary to them, together with that which had been implanted in the parents from grandparents and ancestors. The hereditary evil from the father is more inward, and the hereditary evil from the mother is more outward. The former cannot be easily rooted out, but the latter can. When man is being regenerated, the hereditary evil inrooted from his nearest parents is plucked up by the roots; but with those who are not being regenerated, or who cannot be regenerated, it remains. This then is hereditary evil (see also n. 313, 494, 2122, 2910, 3518, 3701). This is also evident to everyone who reflects, and also from the fact that every family has some peculiar evil or good by which it is distinguished from other families; and that this is from parents and ancestors is known. It is similar with the Jewish nation remaining at this day, which is evidently distinct from other nations, and is known from them, not only by its peculiar genius, but also by manners, speech, and face. [5] But what hereditary evil is, few know; it is believed to consist in doing evil; but it consists in willing and hence thinking evil; hereditary evil being in the will itself and in the thought thence derived; and being the very conatus or endeavor that is therein, and which adjoins itself even when the man is doing what is good. It is known by the delight that is felt when evil befalls another. This root lies deeply hidden, for the very inward form that receives from heaven (that is, through heaven from the Lord) what is good and true, is depraved, and so to speak, distorted; so that when good and truth flow in from the Lord, they are either reflected, or perverted, or suffocated. It is from this cause that no perception of good and truth exists at this day, but in place of it, with the regenerate, conscience, which acknowledges as good and true what is learned from parents and masters. It is from hereditary evil to love self more than others, to will evil to others if they do not honor us, to perceive delight in revenge, and also to love the world more than heaven; and from the same source come all the derivative cupidities or evil affections. Man is ignorant that such things are in hereditary evil, and still more that they are opposite to heavenly affections; and yet it is manifestly shown in the other life how much of evil from what is hereditary each one has drawn to himself by actual life, and also how far he has removed himself from heaven by evil affections from this source. [6] That hereditary evil could not be eradicated from the posterity of Jacob by regeneration because they would not allow it, is likewise manifest from the historicals of the Word; for they gave way in all the temptations in the wilderness as recorded by Moses: and also afterwards in the land of Canaan, whenever they did not see miracles; and yet those temptations were outward but not inward or spiritual. In respect to spiritual things they could not be tempted, because as before shown they knew no internal truths, and had no internal good; and no one can be tempted except as to what he knows and what he has. Temptations are the veriest means of regeneration. These things are signified by their not allowing regeneration. As regards their state and lot in the other life, see above (n. 939-941, 3481).

(4318) CONTINUATION CONCERNING THE GRAND MAN AND CONCERNING CORRESPONDENCE, HERE CONCERNING CORRESPONDENCE WITH THE SENSES IN GENERAL. It is the main point of intelligence with the angels to know and perceive that all life is from the Lord, and also that the universal heaven corresponds to His Divine Human; and consequently that all angels, spirits, and men correspond to heaven; and also to know and perceive the nature of this correspondence. These are the first principles of the intelligence in which angels are more than men; and from this they know and perceive innumerable things that are in the heavens and hence also those which are in the world; for the things which come forth in the world and its nature are causes and effects from the former as beginnings; for universal nature is a theater representative of the Lord's kingdom.

(4319) It has been shown by much experience that not only a man, but a spirit, and also an angel, thinks, speaks, and does nothing from himself, but from others; nor these others from themselves, but again from others, and so on; and thus all and each from the First of life, that is, from the Lord, however completely this may appear to be as from themselves. This has often been shown to spirits who in the life of the body had believed and had confirmed themselves in the belief, that all things were in themselves, or that they think, speak, and act from themselves and their soul, in which life appears implanted. It has also been shown by living experiences (such as exist in the other life but are impossible in the world), that the evil think, will, and act from hell, and the good from heaven (that is, through heaven from the Lord), and that nevertheless both evils and goods appear as from themselves. Christians know this from the doctrine which they draw from the Word-that evils are from the devil, and goods from the Lord; but there are few who believe it. And because they do not believe it, they appropriate to themselves the evils which they think, will, and act; but the goods are not appropriated to them; for they who believe goods to be from themselves, claim and ascribe them to themselves, and thus place merit in them.

They also know from the doctrine in the church, that no one can do anything good from himself, insomuch that whatever is from himself and his own is evil, however much it may appear as good; but this also few believe, although it is true. [2] The evil who had confirmed themselves in this opinion - that they live from themselves, and consequently that whatever they think, will, and act is from themselves- when shown that the case is exactly in accordance with the doctrine, said that they now believed. But they were told that knowing is not believing, and that believing is internal, and is impossible except in the affection of good and truth, consequently is possible to none but those who are in the good of charity toward the neighbor. Being evil, the same spirits insisted that they now believed because they saw. But examination was made by an experience familiar in the other life, namely, by their being looked into by angels; and when they were looked into, the upper part of their head appeared to be withdrawn, and the brain to be rough, hairy, and dark, which showed what is the inward quality of those who have only a faith of memory knowledge, but not a true faith; and that to know is not to believe. For the head of those who know and believe appears as human, and the brain well ordered, snow-white, and lucid; for heavenly light is received by them. But with those who only know and suppose that they thereby believe, and yet do not believe, because they live in evil, heavenly light is not received, consequently neither are the intelligence and wisdom which are in that light; and therefore when they draw near to angelic societies, that is, to heavenly light, this light is turned with them into darkness. This is the reason why their brain appeared dark.

(4320) That the life which is from the Lord alone appears with everyone as if it were in himself, is from the Lord's love or mercy toward the universal human race, in that He wills to appropriate to each one what is His own, and to give to everyone eternal happiness. It is known that love appropriates to another what is its own; for it presents itself within the other, and makes itself present in him. How much more the Divine love! That the evil also receive the life which is from the Lord, is as with objects in the world, all of which receive light from the sun, and thereby colors, but according to their forms. Objects which suffocate and pervert the light appear of a black or foul color, but yet have their blackness and foulness from the sun's light. So is it with the light or life from the Lord with the evil; but this life is not life, but is (as it is called) spiritual death.

(4321) Although these things appear paradoxical and incredible to man, they nevertheless are not to be denied, because experience itself dictates them. If all things were denied the causes of which are not known, innumerable things that come forth in nature would be denied, the causes of which are known scarcely as to a ten-thousandth part; for the secret things therein are so many and so great that those which man knows are scarcely anything in comparison with those which he does not know. What then must be the secret things that come forth in the sphere which is above nature, that is, in the spiritual world! As for example these: That there is one only life, and all live from it, and everyone differently from another: that the evil also live from the same life, and likewise the hells, and that the inflowing life acts according to its reception: that heaven has been so ordered by the Lord as to bear relation to a man, whence it is called the Grand Man; and that in consequence all the things in man correspond thereto: that man without influx therefrom into everything in him, cannot subsist even for a moment: that all in the Grand Man keep in a constant situation according to the quality and the state of the truth and good in which they are; that situation there is not situation, but state, and therefore those appear constantly at the left who are at the left, those at the right who are at the right, in front those who are in front, behind those who are behind, in the plane of the head, the breast, the back, the loins, and the feet, above the head and below the soles of the feet, directly and obliquely, and at a less or greater distance, those who are there, however and to whatever quarter the spirit may turn himself: that the Lord as a Sun appears constantly to the right, and there at a middle height, a little above the plane of the right eye; and that all things there have relation to the Lord as the Sun and center, and thus to their only One from which they come forth and subsist, and as all appear before the Lord constantly in their own situation, according to their states of good and truth, they therefore appear in the same way to everyone, for the reason that the Lord's life, and consequently the Lord, is in all who are in heaven. Not to mention innumerable other things.

(4322) Who at this day does not believe that man comes into existence naturally from the seed and the ovum? and that in the seed from the first creation there is the ability to bring itself forth into such forms, first within the ovum, next in the womb, and afterwards of itself; and that it is not the Divine which brings things forth any longer? The reason why this is so believed is that no one knows of there being any influx from heaven (that is, through heaven from the Lord); and this because they do not desire to know that there is any heaven. For in their private meetings the learned discuss openly among themselves whether there is a hell, and thus whether there is a heaven. And as they are in doubt about heaven, they cannot receive as any first principle that there is an influx through heaven from the Lord; which influx nevertheless brings forth all things that are in the three kingdoms of the earth (especially those in the animal kingdom, and in particular in man), and holds them together in form according to their uses. Hence neither can they know that there is any correspondence between heaven and man; and still less that this is of such a nature that every several thing within him, nay, the veriest singular ones, come forth from this source, and also subsist from it, for subsistence is a perpetual coming forth, and consequently preservation in connection and form is perpetual creation.

(4323) That there is a correspondence of every several thing in man with heaven, I have begun to show at the end of the preceding chapters, and this by living experience from the world of spirits and from heaven; to the end that man may know whence he comes into existence and whence he subsists, and that there is a continual influx into him therefrom. Later it will be shown in like manner from experience that man rejects this influx from heaven (that is, through heaven from the Lord), and accepts the influx from hell; but that nevertheless he is continually kept by the Lord in correspondence with heaven, in order that he may, if he chooses, be led from hell to heaven, and through heaven to the Lord.

(4324) The correspondence of the heart and lungs, and also of the brain with the Grand Man, has already been treated of at the end of the chapters. Here, in accordance with our plan, the correspondence with man's external sensories is to be treated of, namely, with the sensory of sight, or the eye; with the sensory of hearing, or the ear; with the sensories of smell, taste, and touch; but first concerning correspondence with sense in general.

(4325) Sense in general, or general sense, is distinguished into voluntary and involuntary. Voluntary sense is proper to the cerebrum, but involuntary sense is proper to the cerebellum. In men these two kinds of general sense are conjoined, but yet are distinct. The fibers which flow forth from the cerebrum present the voluntary sense in general, and the fibers which flow from the cerebellum present the involuntary sense in general. The fibers of this double origin conjoin themselves together in the two appendices which are called the medulla oblongata and the medulla spinalis, and through these pass into the body, and shape its members, viscera, and organs. The parts which encompass the body, as the muscles and skin, and also the organs of the senses, for the most part receive fibers from the cerebrum; and hence man has sense and motion in accordance with his will. But the parts within this compass or enclosure, which are called the viscera of the body, receive fibers from the cerebellum; and consequently man has no sense of these parts, nor are they under the control of his will. From this it may in some measure appear what sense is in general, or the general voluntary sense, and the general involuntary sense. Be it known further that there must be a general in order that there may be any particular, and that the particular can in no wise come into existence and subsist without the general, and in fact that it subsists in the general; and that every particular is circumstanced according to the quality and according to the state of the general; and this is the case with sense in man, and also with motion.

(4326) There was heard a sound as of muttered thunder that flowed down from on high above the occiput, and continued around the whole of that region. I wondered who they were, and was told that they were those who relate to the general involuntary sense, and was told further that they could well perceive a man’s thoughts, but are not willing to expose and utter them-like the cerebellum, which perceives all that the cerebrum does, but does not publish it. When their manifest operation into all the province of the occiput had ceased, it was shown how far their operation extended. It was first determined into the whole face, then withdrew itself toward the left side of the face, and at last toward the ear on that side; by which was signified what was the nature of the operation of the general involuntary sense from the earliest times with men on this earth, and how it advanced. [2] Influx from the cerebellum insinuates itself especially into the face, as is evident from the fact that the animus has been inscribed on the face, and the affections appear in the face, and this for the most part without the man’s will-such as fear, reverence, shame, various kind of gladness, and also of sadness, besides many other things, which are thereby made known to another in such manner that it is known from the face what affections are in the man, and what changes of animus and of mind. These things come from the cerebellum through its fibers, when there is no simulation within. It was thus shown that in the earliest times, or with the most ancient people, the general sense had possession of the whole face, and successively after those times only of the left side of it, and at last in still later times it emptied itself away from the face, so that at this day there is scarcely any general involuntary sense left in the face. The right side of the face together with the right eye corresponds to the affection of good, and the left to the affection of truth, the region where the ear is corresponding to obedience alone without affection. [3] For with the most ancient people, whose age was called the Golden Age, because they were in a certain state of perfection or wholeness, and lived in love to the Lord and in mutual love as angels live, all the involuntary of the cerebellum was manifest in the face, and they did not at all know how to present anything in the countenance other than exactly as heaven flowed into their involuntary conatus or endeavors and thence into the will. But with the ancients, whose age was called the Silver Age, because they were in a state of truth, and thence in charity toward the neighbor, the involuntary of the cerebellum was not manifest in the right side of the face, but only in the left. But with their posterity, whose time was called the Iron Age, because they lived not in the affection of truth, but in obedience to truth, the involuntary was no longer manifest in the face, but betook itself to the region around the left ear. I have been instructed that the fibers of the cerebellum have thus changed their efflux into the face, and that instead of them fibers from the cerebrum have been transferred thither, which now control those which are from the cerebellum, and this from an endeavor to form the expressions of the face according to the behests of man's own will, all of which is from the cerebrum. It does not appear to man that these things are so, but they are plainly manifest to the angels from the influx of heaven and from correspondence.

(4327) Such is the general involuntary sense at this day with those who are in the good and truth of faith. But with those who are in evil and thence in falsity, there is no longer any general involuntary sense which manifests itself, neither in face, speech, nor gesture; but there is a voluntary which counterfeits what is involuntary (or natural as it is called), which they have made such by frequent use or habit from infancy. The nature of this sense with such persons has been shown by an influx which was tacit and cold into the whole face, both into the right side of it and into the left, and determining itself therefrom toward the eyes, and extending itself from the left eye into the face; by which was signified that the fibers of the cerebrum have intruded themselves and control the fibers of the cerebellum, the result being that what is fictitious, pretended, counterfeit, and deceitful reigns within, while outwardly there appears what is sincere and good. Its being determined toward the left eye, and from there also into the face, signified that they have evil as their end, and use the intellectual part to obtain their end; for the left eye signifies the intellectual. [2] These are they who at this day constitute for the most part the general involuntary sense. In ancient times it was these who were the most celestial of all; but at this day it is these who are the most wicked of all, and this especially from the Christian world. They are very numerous, and appear beneath the occiput and at the back, where I have often seen and perceived them. For those who at this day relate to this sense are they who think deceitfully and devise evils against the neighbor, and put on a friendly countenance, nay, most friendly, with gestures of like import, and speak kindly as if endued with charity above others, and yet are the bitterest enemies, not only of him with whom they have interaction, but also of the human race. Their thoughts have been communicated to me, and they were wicked and abominable, full of cruelties and butcheries.

(4328) I have also been shown how the case is in general with the voluntary (or will part) and with the intellectual.

The most ancients, who constituted the Lord's celestial church (see n. 1114-1123), had a voluntary in which was good, and an intellectual in which was the derivative truth, which two with them made a one. But the ancients, who formed the Lord's spiritual church, had the voluntary altogether destroyed, but the intellectual entire, in which the Lord by regeneration formed a new voluntary, and through this also a new intellectual (see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 1555, 2256). [2] How the case had been with the good of the celestial church was shown by a column descending from heaven, of an azure color, at the left side of which there was a lucidity like the flaming glow of the sun. By this was represented their first state; by the azure color their good voluntary; and by the flaming glow their intellectual. And afterwards the azure of the column passed into a dim flaminess by which was represented their second state, and that their two lives-of the will and the understanding-still acted as a one, but more dimly as to good from the will; for what is azure signifies good, and a flaming glow truth from good. [3] Presently the column became quite black; and around the column there was a lucidity which was variegated by something of shining white, presenting colors; by which was signified the state of the spiritual church. The black column signified the voluntary as being altogether destroyed, and as being nothing but evil; the lucidity variegated by something of shining white signified the intellectual in which was a new voluntary from the Lord; for the intellectual is represented in heaven by what is lucid.

(4329) There came spirits at some height who from the sound heard appeared to be many, and it was discovered from the ideas of their thought and speech as conducted to me, that they seemed to be in no distinct idea, but in a general idea of many things. From this I supposed that nothing distinct could be perceived by them, but only something general and indistinct, and thus obscure; for I was of the opinion that what is general cannot be otherwise. That their thought was general or in common (that is, that of many together), I was able to plainly observe from the things which flowed in from them into my thought. [2] But there was given them an intermediate spirit, through whom they spoke with me; for such a general thing could not fall into speech except through others. When I spoke with them through the intermediate, I said (as was my opinion), that generals cannot present a distinct idea of anything, but only one so obscure that it is as it were no idea. But after a quarter of an hour they showed that they had a distinct idea of generals, and of many things in the generals; and especially by this, that they accurately and distinctly observed all the variations and changes of my thoughts and affections, together with the singulars of them, so that no other spirits could do it better. From this I was able to conclude that it is one thing to be in a general idea which is obscure, as are those who have but little knowledge, and are thus in obscurity in regard to all things; and that it is another thing to be in a general idea which is clear, as are those who have been instructed in the truths and goods which are insinuated into the general in their order and series, and are so well-ordered as to be distinctly seen from the general. [3] These are they who in the other life constitute the general voluntary sense, and are those who by knowledges of good and truth have acquired the faculty of looking at things from the general, and thence contemplating things broadly together, and distinguishing instantly whether a thing is so. They do indeed see the things as it were in obscurity, because they see from the general the things that are therein, but as these are well ordered in the general, they are for this reason nevertheless in clearness to them. This general voluntary sense falls to none but the wise. That these spirits were of this character was also proved, for they viewed in me all things both in general and particular from which inference could be drawn, and from these they drew inferences so skillfully in regard to the interiors of my thoughts and affections that I began to be afraid to think any more; for they disclosed things which I did not know to be in me, and yet from the inferences made by them I could not but acknowledge them. Hence I perceived in myself a torpor in speaking with them, and when I took note of this torpor it appeared as if it were a hairy thing, with something in it speaking mutely; and it was said that by this was signified the general sensitive corporeal that corresponds to these spirits. On the following day I again spoke with them, and once more found that they had a general perception not obscure, but clear; and that as the generals and the states of the generals were varied, so were the particulars and their states varied, because the latter relate in order and series to the former. [4] It was said that general voluntary senses still more perfect exist in the interior sphere of heaven; and that when the angels are in a general or universal idea, they are at the same time in the singulars, which are set in distinct order by the Lord in the universal; also that the general and universal are not anything unless there are particulars and singulars in them from which they exist and are so called, and that they exist just insofar as these are in them; and that from this it is evident that a universal providence of the Lord, without the veriest singulars being in it, and from which it exists, is nothing at all; and that it is stupid to maintain that there exists with the Divine a universal, and then to take away the singulars from it.

(4330) As the three heavens together constitute the Grand Man, and (as before said) all the members, viscera, and organs of the body correspond to this man according to their functions and uses, there correspond to it not only those which are external and are apparent to the sight, but also those which are internal and not apparent to the sight; consequently those which are of the external man, and those which are of the internal man. The societies of spirits and angels to which the things of the external man correspond, are for the most part from this earth; but those to which the things of the internal man correspond are for the most part from elsewhere. These societies act as a one in the heavens just as with the regenerate man do the external and the internal man. And yet at the present day few from this earth come into the other life in whom the external man acts as one with the internal; for most are sensuous, insomuch that there are few who believe otherwise than that man's external is all there is of him; and that when this passes away (as when he dies) there is scarcely anything left that lives; much less do they believe that there is an internal which lives in the external, and that when the external passes away, the internal eminently lives. [2] It has been shown by living experience how these are opposed to the internal man. There were present very many spirits from this earth, who when they had lived in the world had been of this character, and there came into their sight spirits who relate to the internal sensuous man, and they at once began to infest them, almost as irrational persons infest those who are rational, by constantly speaking and reasoning from the fallacies of the senses, and from the illusions thence arising, and from mere hypotheses, believing nothing but what could be confirmed by external sensuous things, and moreover treating the internal man with contumely. [3] But those who had relation to the internal sensuous man cared nothing for such things, and wondered not only at the insanity of the former spirits, but also at their stupidity; and wonderful to say, when the external sensuous spirits drew near the internal sensuous ones, and came almost into the sphere of their thoughts, the external sensuous began to breathe with difficulty (for spirits and angels breathe equally as do men, but their breathing is relatively internal, n. 3884-3895), and thus to be almost suffocated, so that they withdrew. And the further away they retired from the internal sensuous spirits, because they breathed more easily, the more tranquil and quiet it became with them; and again the nearer they approached, the more intranquil and unquiet. [4] The cause was that when the external sensuous are in their fallacies, phantasies, and hypotheses, and thence in falsities, they have tranquillity; but when on the contrary such things are taken away from them, which comes to pass when the internal man flows in with the light of truth, they then have intranquility. For in the other life there exist spheres of the thoughts and affections, and these are mutually communicated according to presence and approach (n. 1048, 1053, 1316, 1504-1512, 1695, 2401, 2489). This conflict lasted for several hours; and it was thus shown how the men of this earth are at the present day opposed to the internal man, and that the external sensuous makes almost all with them.

(4331) Continuation concerning the Grand Man and concerning Correspondence at the end of the following chapter; and there concerning Correspondence with the senses specifically.

CHAPTER 33

(4332) By way of preface to the preceding chapter there were unfolded the things foretold by the Lord in Matthew, chapter 24, verses 32 to 35, concerning His coming; by which is understood (as there and in other places previously shown) the last period of the former church and the first of a new church. The last period or end of the former church, and the first period or beginning of a new church, have been treated of thus far (see what precedes, chapter 31, n. 4056-4060, and chapter 32, n. 4229-4231). There are now to be unfolded the words that follow in the same chapter of the Evangelist, from verses 36 to 42, namely these: But of that day and hour knoweth no one, not the angels of the heavens, but My Father only. And as were the days of Noah, so shall be the coming of the Son of man. For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be. Then shall two be in the field; one shall be taken, and one shall be left. Two women shall be grinding at the mill; one shall be taken, and one shall be left (Matt. 24:36-42).

(4333) What is signified by these words in the internal sense will appear from the following explication-that there is described what the state will be when the old church is being rejected and the new is being set up. That the rejection of the old church and the setting up of the new is what is meant by the "consummation of the age," and by the "coming of the Son of man," and in general by the Last Judgment, has been already repeatedly shown; and also that a Last Judgment has several times taken place on this globe: first, when the Lord's celestial church, which was the Most Ancient, perished in the antediluvians by an inundation of evils and falsities, which in the internal sense is the "flood." [2] Second, when the spiritual church, which was after the flood, and is called the Ancient, being spread over much of the Asiatic world, ceased of itself. [3] Third, when the representative of a church among the posterity of Jacob was destroyed, which took place when the ten tribes were carried away into perpetual captivity and dispersed among the nations; and finally when Jerusalem was destroyed, and the Jews also were dispersed. Because there was then a consummation of the age after the Lord's coming, therefore also many things said by the Lord in the Evangelists concerning the consummation of that age are also applicable to the Jewish nation, and are likewise applied to them by many at this day. Nevertheless the subject treated of in the above words is specifically and especially the consummation of the age now at hand, namely, the end of the Christian Church, which is also treated of by John in Revelation. This will be the fourth Last Judgment on this globe. What the words involve that are contained in verses 36 to 42 adduced above, will appear from their internal sense, which is as follows.

(4334) But of that day and hour knoweth no one; signifies the state of the church at that time as to goods and truths, that it would not appear to anyone, neither on earth nor in heaven. For by "day and hour" here is not meant day and hour, or time; but state as to good and truth. That times in the Word signify states, see n. 2625, 2788, 2837, 3254, 3356; as also do "days," n. 23, 487, 488, 493, 893, 2788, 3462, 3785; and thence also hours, but specifically state. That it is here state as to good and truth, is because the subject treated of is the church, for good and truth make the church. [2] Not the angels of the heavens, but My Father only; signifies that heaven does not know the state of the church as to good and truth specifically, but the Lord alone, and also when that state of the church will come. That the Lord Himself is meant by the "Father," see n. 15, 1729, 2004, 2005, 3690; and that the Divine Good in the Lord is what is called the "Father," and the Divine Truth from the Divine Good "the Son," n. 2803, 3703, 3704, 3736; and therefore they who believe that the Father is one and the Son another, and who separate them from each other, do not understand the Scriptures. [3] For as they were in the days before the flood; signifies the state of vastation of those who are of the church, which is compared to the state of vastation of the first or Most Ancient Church; the consummation of the age or Last Judgment of which is described in the Word by the "flood." That by the "flood" is signified an inundation of evils and falsities and the consequent consummation of that age, see n. 310, 660, 662, 705, 739, 790, 805, 1120. That "days" signify states, see above. [4] Eating and drinking, marrying and giving in marriage; signifies their state as to the appropriation of evil and falsity, and the consequent conjunction with these. That "to eat" denotes the appropriation of good, and "to drink" the appropriation of truth, see n. 3168, 3513e, 3596; thus in the opposite sense the appropriation of evil and falsity. That "to marry" denotes conjunction with evil, and "to give in marriage," conjunction with falsity, may be seen from what has been said and shown respecting marriage and conjugial love (n. 686, 2173, 2618, 2728, 2729, 2737-2739, 2803, 3132, 3155), namely, that in the internal sense this is the conjunction of good and truth, but here in the opposite sense the conjunction of evil and falsity. Whatever the Lord spoke, being Divine, is not the same in the internal sense as in the letter. Thus eating and drinking in the Holy Supper do not signify in the spiritual sense eating and drinking, but the appropriation of the good of the Lord's Divine love (n. 2165, 2177, 2187, 2343, 2359, 3464, 3478, 3735, 4211, 4217). And as when predicated of the church and the Lord's kingdom the conjugial is the conjunction of the good of love with the truth of faith, therefore from this conjunction the Lord's kingdom is called in the Word the heavenly marriage. [5] Until the day that Noah entered into the ark; signifies the end of the former church, and the beginning of the new. For by "Noah" is signified the Ancient Church in general which succeeded the Most Ancient after the flood (n. 773, and elsewhere); and by the "ark," the church itself (n. 639). "Day," which is mentioned several times in these verses, signifies state, as shown just above. [6]

And knew not until the flood came, and took them all away; signifies that the men of the church will not then know that they are inundated by evils and falsities, because on account of the evils and falsities in which they are they will not know what the good of love to the Lord is, and the good of charity toward the neighbor, and also what the truth of faith, and that this is from that love and charity, and is not possible except with those who live in this love and in this charity. They will also be ignorant that the internal is what saves and condemns, but not the external separate from the internal. [7] So shall the coming of the Son of man be; signifies the Divine Truth, and that they will not receive it. It has been said before (Mat. 24:27, 30), that the "coming of the Son of man" is the Divine Truth which will then be revealed (also in n. 2803, 2813, 3004-3009, and 3704). [8] Then shall two be in the field; one shall be taken, and one shall be left; signifies those within the church who are in good, and those within the church who are in evil-that they who are in good will be saved, and that they who are in evil will be condemned. That a "field" denotes the church as to good, see n. 2971, 3196, 3310, 3317, 3766. [9] Two women shall be grinding at the mill; one shall be taken, and one shall be left; signifies those within the church who are in truth, that is, in the affection of it from good, that they will be saved; and those within the church who are in truth, that is, in the affection of it from evil, that they will be condemned. That in the Word "to grind," and a "mill" have this signification, will be evident from what now follows. From all this it is now evident that by these words is described what the state as to good and truth will be within the church when it is being rejected, and a new church is being adopted.

(4335) That in the Word by "those who grind" are meant those within the church who are in truth from the affection of good, and in the opposite sense those within the church who are in truth from the affection of evil, may be seen from the following passages. In Isaiah: Come down, and sit upon the dust, O virgin daughter of Babylon; sit in the earth, there is not a throne, O daughter of the Chaldeans; take a millstone and grind meal, uncover thy hair, make bare the foot, uncover the thigh, pass through the rivers (Isa. 47:1-2); the "daughter of Babylon" denotes those whose externals appear holy and good, but their interiors are profane and evil (n. 1182, 1326); the "daughter of the Chaldeans," those whose externals appear holy and true, but their interiors are profane and false (n. 1368, 1816); "to take a millstone and grind meal" denotes to hatch doctrinal things from the truths which they pervert; for as meal is from wheat or barley, it signifies truths from good, but in the opposite sense truths which they pervert in order to mislead. In Jeremiah: I will destroy from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstones and the light of the lamp; and this whole land shall be for a waste and a desolation (Jer. 25:10-11). [2] And in John: Every craftsman of every craft shall not be found in Babylon any more, every voice of the millstone shall not be heard therein any more; and the light of a lamp shall not shine therein any more; and the voice of the bridegroom and of the bride shall not be heard therein any more (Rev. 18:21-23); "the voice of a millstone being heard no more in Babylon" denotes that there will be no truth; and "the light of a lamp shining no more," that there will be no intelligence of truth. In Lamentations: They ravished the women in Zion, the virgins in the cities of Judah; princes were hanged up by their hand, the faces of the old men were not honored; the young men were carried away to grind, and the children fall in the wood (Lam. 5:11-14); "the young men being carried away to grind" denotes to hatch falsities by applying truths, and thus persuading. [3] In Moses: Every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, to the firstborn of the maidservant that is behind the mills (Exod. 11:5); the "firstborn of Egypt" denotes the truths of faith separated from the good of charity, which truths become falsities (n. 3325); the "firstborn of the maidservant that is behind the mills" denotes the affection of such truth, whence come falsities. These things were represented by these historicals. [4] In the same: He shall not take in pledge the mills or the millstone, for they are the soul of him that pledgeth (Deut. 24:6). This law was enacted because by "mills" were signified doctrinal things, and by a "millstone," the truths thereof, which are what are called the "soul of him that pledgeth." It is manifest that this law would not have been given, nor would it have been said that it was his "soul," unless mills and a millstone had a spiritual signification. [5] That grinding derives its signification from representatives that come forth in the world of spirits, has been shown me; for I have seen there those who were as if grinding without any end of use, and merely for their own pleasure. And as in such a case truths are devoid of their own affection from good, they do indeed appear as truths in the outward form; but as there is no internal in them, they are phantasms; and if there is an evil internal, they are then employed to confirm the evil; and thus by application to evil they become falsities.

1. And Jacob lifted up his eyes, and saw, and behold Esau came, and with him four hundred men. And he divided the children over unto Leah, and over unto Rachel, and over unto the two handmaids. 2. And he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after. 3. And he himself passed over before them, and bowed himself to the earth seven times, until he drew near even unto his brother. 4. And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him; and they wept. 5. And he lifted up his eyes, and saw the women and the children; and said, Who are these to thee? And he said, The children whom God hath graciously bestowed upon thy servant. 6. And the handmaids drew near, they and their children, and they bowed themselves. 7. And Leah also and her children drew near, and they bowed themselves; and afterwards Joseph and Rachel drew near, and bowed themselves. 8. And he said, What to thee are all these camps which I met? And he said, To find grace in the eyes of my lord. 9. And Esau said, I have much my brother, be to thee what is to thee. 10. And

Jacob said, Nay I pray, if I pray I have found grace in thine eyes, then accept my present from my hand; for because that I have seen thy faces like seeing the faces of God, and thou hast accepted me. 11. Take I pray my blessing that is brought to thee; because God hath graciously bestowed upon me, and because I have all. And he urged him, and he took it. 12. And he said, Let us journey, and go, and I will go close by thee. 13. And he said unto him, My lord knoweth that the children are tender, and that the flocks and the herds are suckling with me, and if they drive them on in one day, all the flocks will die. 14. Let my lord I pray pass over before his servant, and I will proceed slowly to the foot of the work that is before me, and to the foot of the children, until I come unto my lord unto Seir. 15. And Esau said, Let me set I pray with thee of the people who are with me. And he said, Wherefore is this? Let me find grace in the eyes of my lord. 16. And Esau returned in that day unto his way, unto Seir. 17. And Jacob journeyed to Succoth, and built him a house, and made booths for his acquisition; therefore he called the name of the place Succoth. 18. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came thither from Paddan-aram, and encamped to the faces of the city. 19. And he bought the portion of the field, where he had stretched his tent, from the hand of the sons of Hamor, Shechem's father, for a hundred kesitah. 20. And he erected there an altar, and he called it El Elohe Israel.

(4336) THE CONTENTS. The subject here treated of in the internal sense is the conjunction of Divine good natural which is "Esau," with the good of truth which is "Jacob;" thus the submission of the latter, and its instilling into Divine good natural. The process by which this is effected is described. Lastly the acquisition of interior truths is treated of.

(4337) THE INTERNAL SENSE. In the foregoing chapters, where "Jacob" is spoken of, the subject treated of in the internal sense was the acquisition of truth in the natural, which acquisition is made in order that this truth may be conjoined with good, for all truth is for the sake of this end. "Jacob," in the internal sense, is this truth, and "Esau" is the good with which the truth is to be conjoined. Before the conjunction is effected, truth appears to be in the first place; but after the conjunction, good is actually in the first place (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 3995). This is also what is signified by the prophecy of Isaac to Esau: "Upon thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shall break his yoke from off thy neck" (Gen. 27:40). And this state is what is described in the present chapter. For this reason Jacob calls Esau his "lord," and himself his "servant" (verses 5, 8, 13, 14). [2] Be it known that Jacob here represents the good of truth. But regarded in itself the good of truth is only truth; for so long as truth is in the memory only, it is called truth; but when in the will and thence in act, it is called the good of truth; for to do truth is nothing else. Whatever proceeds from the will is called good, for the essential of the will is love and the derivative affection; and everything that is done from love and its affection is named good. Neither can truth be conjoined with the good that flows in through the internal man and is in its origin Divine (which is here represented by Esau), until the truth is truth in will and act; that is, the good of truth. For the good that flows in through the internal man and is in its origin Divine, flows into the will, and there meets the good of truth that has been instilled through the external man.

(4338) Verses 1-3. And Jacob lifted up his eyes and saw, and behold Esau came, and with him four hundred men. And he divided the children over unto Leah, and over unto Rachel, and over unto the two handmaids. And he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after. And he himself passed over before them, and bowed himself to the earth seven times, until he drew near even unto his brother. "And Jacob lifted up his eyes, and saw," signifies the perception and attention of the good of truth, which is "Jacob;" "and behold Esau came," signifies Divine good natural; "and with him four hundred men," signifies the state; "and he divided the children over unto Leah," signifies the arrangement of external truths under their affection; "and over unto Rachel," signifies the arrangement of interior truths under their affection; "and over unto the two handmaids," signifies under the affection of things that are of service to these affections; "and he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after," signifies order from the generals in which were the rest; "and he himself passed over before them," signifies the universal, thus all things; "and bowed himself to the earth seven times," signifies the submission of all things; "until he drew near even unto his brother," signifies conjunction on the part of the good from truth, which is "Jacob."

(4339) And Jacob lifted up his eyes, and saw. That this signifies the perception and attention of the good of truth, which is "Jacob," is evident from the signification of "lifting up his eyes and seeing," as being perception and attention. For lifting up the eyes is an external that corresponds to elevation of the mind (which is an internal), consequently to perception; and therefore "seeing" corresponds to attention. (That Jacob here represents the good of truth may be seen just above, n. 4337.)

(4340) And behold Esau came. That this signifies Divine good natural, is evident from the representation of Esau, as being Divine good in the natural (see n. 3576).

(4341) And with him four hundred men. That this signifies its state, here the state of the conjunction of Divine good with truth in the natural, is because this conjunction is the subject treated of. "Four hundred" in the Word signifies the state and duration of temptation (n. 1847, 2959, 2966); and as all the conjunction of good with truth is effected through temptations, therefore it is a state of temptations which is here meant. (That goods are conjoined with truths through temptations, see n. 2272, 3318; and that temptations come when good begins to act the first part, n. 4248, 4249; and also that the union of the Lord's Divine essence with His Human essence was effected through temptations, n.

1737.) [2] The good itself which is to be conjoined with truth is not tempted, but the truth. And moreover truth is not tempted by good, but by falsities and evils, and also by fallacies and illusions and the affection of these, which adhere to truths in the natural. For when good flows in, which is effected by an internal way, or through the internal rational man, the ideas of the natural man, formed from the fallacies of the senses and the derivative illusions, cannot endure its approach, for they are in disagreement with it, and hence comes anxiety in the natural, and temptation. These are the things which are described in this chapter in the internal sense by Jacob's coming into fear and thence into anxiety, and consequently into a state of submission and humiliation, when Esau came with four hundred men; for their conjunction is not effected in any other way. From this it may be seen that by the "four hundred men" is signified a state of temptations; by "four hundred," this state itself, and by "men," the rational truths which are conjoined with good when it flows into the natural. (That by "men" are signified intellectual and rational things, may be seen n. 265, 749, 1007, 3134.) [3] But these things are such as fall into obscurity with man, for the reason that when he is living in the body, the distinction between the rational and the natural does not appear-not at all to those who are not regenerate, and very little even to those who are regenerate. For they do not reflect upon it, nor indeed do they care about it, for the knowledges of the interior things of man have been almost obliterated, and yet in old time these made the all of intelligence with men within the church. These things may however in some degree appear from what has been shown before concerning the rational and its influx into the natural, namely, that the natural is regenerated through the rational (n. 3286, 3288), and that the rational receives truths before the natural (n. 3368, 3671). These truths, which inflow with good from the rational into the natural, are what in the internal sense are signified by the "four hundred men" who came with Esau.

(4342) And he divided the children over unto Leah. That this signifies the arrangement of external truths under their affection, is evident from the signification of "dividing over unto," as being arrangement; from the signification of "children" or "sons," as being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the representation of Leah, as being the affection of exterior truth (see n. 3793, 3819). Hence the "children" or "sons" here denote truths of exterior affection, consequently external truths. Those truths are said to be external which are called sensuous truths, that is, those which flow in immediately from the world through the senses of the body. But interior truths (which are signified by the children of Rachel) are those which are interiorly in the natural, and are more nearly under the view of the rational, and to which fallacies and their illusions do not so strongly adhere as they do to sensuous truths. For the more interiorly truths go, the more are they purified from worldly and earthly things.

(4343) And over unto Rachel. That this signifies the arrangement of interior truths under their affection, is evident from the representation of Rachel, as being the affection of interior truth (see n. 3758, 3782, 3793, 3819). Hence her “children” or “sons” here denote interior truths. (Concerning interior truths see what was said just above, n. 4342.)

(4344) And over unto the two handmaids. That this signifies under the affection of things that are of service to these affections, is evident from the signification of “handmaids,” as being the affections of memory-knowledges and of knowledges (n. 1895, 2567, 3835, 3849), and as being means that are of service for the conjunction of the external and the internal man (see n. 3913, 3917); and from the representation of Zilpah and Bilhah, who here are the “handmaids,” as being exterior affections that are of service as means (n. 3849, 3931).

(4345) And he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after. That this signifies order from more general things in which were all the rest, may be seen from what has been said just above respecting the signification of the “handmaids,” of “Leah,” of “Rachel,” and of their “children”-namely, that the “handmaids” denote the affections of memory-knowledges and of knowledges; “Leah,” the affection of exterior truth; and “Rachel,” the affection of interior truth. The affections of memory-knowledges and of knowledges are the most external, for memory-knowledges and knowledges themselves are things from which and in which are truths. The affection of external truth follows from this, and is more interior, and the affection of interior truth is still more interior. The more exterior they are, the more general also they are; and the more interior, the less general, and relatively are called particulars and singulars. [2] With regard to generals, these are called generals because they consist of particulars, consequently because they contain particulars within them. Generals without particulars are not generals, but are so called from particulars. The case herein is like that of a whole and its parts. A whole cannot be called a whole unless there are parts, for the whole consists of parts. For in the nature of things there is nothing which does not come forth and subsist from other things, and because it comes forth and subsists from other things it is called a general, and the things of which it consists and from which it subsists are said to be particulars. External things are what consist of internal things, and therefore external things are relatively general. It is so with man and his faculties; the more exterior these are, the more general they are; for they consist of things more interior, and these of inmost things in order. [3] The body itself, and the things of the body, such as those called the external senses and the actions, are relatively the most general. The natural mind and the things of this mind are less general, because more interior, and relatively are called particulars. But the rational mind and the things of this mind are still more interior, and relatively are singulars. All this is manifest to the life when man puts off the body and becomes a spirit; for it is then manifest to him that his bodily things had been no other than the most general of the things of his spirit, and that the bodily things had come forth and subsisted from those of his spirit; thus that the things of the spirit had been relatively particulars. And when the same spirit becomes an angel (that is, when he is uplifted into heaven), it is manifest to him that the same things which he had previously seen and felt in general, and thus in obscurity, he now sees and feels in particular and in clearness; for he now sees and feels innumerable things which he had previously seen and felt as one. [4] This is also evident from man himself during his life in the world-the things which he sees and feels in infancy are most general; but those which he sees and feels in childhood and youth are the particulars of these generals; and those which he sees and feels in adult age are the singulars of these particulars. For as a man advances in age, he instills particulars into the generals of infancy, and afterwards singulars into the particulars. For he advances successively toward things more interior, and infills the generals with particulars, and the particulars with singulars. From this it may now be seen what is meant by "order from the generals in which were all the rest," which is signified by his placing the handmaids and their children first, and Leah and her children after, and Rachel and her children after. [5] When a man is being regenerated, or what is the same, when the truths in him are being conjoined with good, the case is similar, and this is the subject here treated of. Then general affections with their truths (which here are the "handmaids" and their "children"), are first instilled into good; then those less general (that is, those which are relatively particulars), which here are "Leah" and her "children;" and finally those still less general (that is, those which are relatively singulars), which here are “Rachel” and “Joseph.” For man then passes in like manner as it were through ages, first being in his infancy, and then in childhood and youth, and finally in adult age.

(4346) And he himself passed over before them. That this signifies the universal, thus all things, is evident from the representation of Jacob, who here is “himself,” as being the good of truth, that is, truth in will and act (see n. 4337). The good of truth is the universal of all things; for the generals, particulars, and singulars spoken of just above, belong to it, because they are in it.

(4347) And bowed himself to the earth seven times. That this signifies the submission of all things, is evident from the signification of “bowing one’s self to the earth,” as being an effect of humiliation (n. 2153), consequently submission. The highest degree of submission is signified by “seven times,” and the submission of all things by “Jacob’s bowing himself;” for Jacob represents the universal of all things (as stated just above, n. 4346). [2] As regards humiliation and submission, few know why this must be in presence of the Divine when man is in worship; and consequently they do not know what it effects. They who are not in the knowledge of interior things cannot believe otherwise than that the Divine wills the humiliation and submission of man, as a man does who is in the lust of glory; and consequently that the Divine wills glory therefrom, and is affected with the glory which man ascribes to Him. But the case is altogether different. The Divine is not in any affection of glory, for what glory has the Divine from man? But He wills humiliation and submission, not for His own, but for man's sake. For when man is in humiliation he feels aversion for the evil and falsity in him (n. 2327, 2423, 3994), and thus removes them, and on their removal the Divine can flow in with good and truth. Everyone may be aware of this in himself. He who is of elated mind is in the love of self, and not only sets himself above others, but also cares nothing for the Divine, and consequently rejects the influx of good, and thence its conjunction with truths. This is the genuine reason for man's humiliation before the Divine. [3] It is therefore manifest that good cannot be conjoined with truths, thus that man cannot be regenerated, unless he humbles and submits himself. Humiliation and submission are predicated of truths because truths flow in through the external man, but good through the internal; and the things that inflow through the external man are attended with fallacies and the consequent falsities with their affections; whereas this is not the case with the things that inflow through the internal man, because it is the Divine that flows in through this, and comes to meet truths, in order that they may be conjoined. From this it is now manifest what is meant by the submission of all things, which is signified by Jacob's "bowing himself to the earth seven times, until he drew near even unto his brother."

(4348) Until he drew near even unto his brother. That this signifies conjunction on the part of the good from truth which is "Jacob," is evident from the signification of "drawing near," as being to conjoin himself; from the representation of Esau, who here is the “brother,” as being Divine good in the natural (see above, n. 4337); and from the representation of Jacob, as being the good of truth (see again n. 4337). How these things are circumstanced has been explained just above (n. 4347).

(4349) Verse 4. And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him; and they wept. “And Esau ran to meet him,” signifies the influx of Divine good natural, “and embraced him,” signifies the first conjunction of love; “and fell upon his neck,” signifies the second conjunction of all things in that universal; “and kissed him,” signifies interior conjunction from love; “and they wept,” signifies the effect.

(4350) And Esau ran to meet him. That this signifies the influx of Divine good natural, is evident from the signification of “running to meet,” as being influx; and from the representation of Esau, as being Divine good natural (see n. 4337, 4340). That “to run to meet” here denotes influx, is because Divine good flows in through the internal man, and comes to meet the truth which is being instilled through the external man, in order that they may be conjoined. The same is also manifest from what follows; for it follows that he embraced him, fell upon his neck, and kissed him; by which as will be seen is signified conjunction by love.

(4351) And embraced him. That this signifies the first conjunction of love, is evident from the signification of “to embrace,” as being affection (see n. 3807). And as affection is of love, and love looks to conjunction, it is therefore the conjunction of love which is here signified. That it is the first conjunction of love, is because there follows that he fell upon his neck, and then that he kissed him, which signify closer and more interior conjunctions from love. That embracing is an effect which flows from the conjunction of love, is manifest without further explication, and consequently that in the internal sense it denotes this conjunction; for the things of the internal sense are presented in the Word by those which are external.

(4352) And fell upon his neck. That this signifies a second conjunction of all things which are in that universal, is evident from the signification of "to fall upon the neck," as being closer conjunction, for it is a closer embrace. Moreover, by the "neck" is signified in the internal sense the influx and communication of the interiors with the exteriors, and the consequent conjunction (see n. 3542, 3603). That this denotes a conjunction of all things or with all things in that universal, is because Jacob, who is here meant by "his," denotes the universal of all things in respect to truths (n. 4346). [2] The conjunction of good with truths in the natural is here described, with which the case is this: Good flows in through the internal man into the external, and there conjoins itself with the truths that have been instilled through the external man. For the good that flows in through the internal is of love, because there is not any spiritual and celestial good that is not of love, from this it is, and from this it is called good in man. The love itself which is in good and with good is that which conjoins. Unless love were within and present, there could not possibly be any conjunction; for love is nothing else than spiritual conjunction, because this is effected by it. The love is from no other source than the Lord, for He is the fountain and origin of all celestial and spiritual love, consequently of all the good thence derived. This love is twofold-celestial and spiritual. Celestial love is love to the Lord, and spiritual love is love toward the neighbor, which is called charity. It is these loves from which is all celestial and spiritual good, and which conjoin themselves with the truths which are called the truths of faith; for the truths of faith regarded without love are only words without life; but through love, and thus through conjunction with the good of love, they receive life. It may be seen from this, that there is never anything of faith except with those who are in the good of love, and that the faith is according to the love. [3] And as there is never anything of faith except with those who are in the good of love, therefore neither is there any confidence or trust. With all those who are not in love and charity, the trust or confidence which is called the trust or confidence of faith, is either spurious, or such as is also possible with diabolical spirits when they are in a state of fear or of anguish, or in a state of persuasion from the love of self and of the world. But because at this day men have made faith saving without the goods of charity, and yet see from afar that the truths of faith cannot save, because these exist also with the wicked, therefore they acknowledge confidence and trust, and call this faith, not knowing what it is, and that it is possible even with the wicked, and that there is no spiritual confidence except that which flows in through the good of love and charity-not at the time when the man is in fear and anguish, or in persuasion from the love of self and of the world, but when he is in a state of freedom; and not with any but those in whom good has been conjoined with truths, and inrooted by the previous course of life; thus not in sickness, misfortunes, perils of life, or when death is at hand. If this confidence or trust which appears in a state of compulsion would save a man, all mortals would be saved; for to this kind of confidence everyone is easily reduced, and there are none to whom the Lord, who wills the salvation of all, would not impart it. But as regards the confidence or trust which is called faith-what this is, what is its nature and with whom it is found, will of the Lord's Divine mercy be told elsewhere.

(4353) And kissed him. That this signifies interior conjunction from love, is evident from the signification of "kissing," as being conjunction from love (see n. 3573, 3574, 4215), here interior conjunction. In this verse the conjunction of the Divine good of the natural which is "Esau," with the truth there which is "Jacob," is treated of in general; but in what follows this conjunction is described specifically. As regards the conjunction itself, it is this which effects man's regeneration; for man is regenerated by the fact that the truths in him are being conjoined with good, that is, that the things which belong to faith are being conjoined with those which belong to charity. The process is fully described in these and the following verses. The Lord is indeed the subject treated of how He made His natural Divine, consequently how He united Divine good to the truth in His natural. But as man’s regeneration is an image of the Lord’s glorification (n. 3138, 3212, 3296, 3490), this regeneration is also treated of at the same time in the internal sense. And as regeneration can fall into man’s idea, but not so fully the Lord’s glorification, the latter may be illustrated by the former. [2] It is manifest from what has been explained that the conjunction of good with truths (by which regeneration is effected) progresses more and more interiorly; that is, truths are successively conjoined more interiorly with good. For the end of regeneration is that the internal man may be conjoined with the external, thus the spiritual with the natural through the rational. Without the conjunction of both of these there is no regeneration. Nor can this conjunction be effected until good has first been conjoined with truths in the natural; for the natural must be the plane, and the things that are in the natural must correspond. This is the reason why when the natural is being regenerated, the conjunction of good with truths becomes successively more interior. For the spiritual conjoins itself first with the things which are inmost in the natural, and then by means of these with those which are more exterior. Nor can man’s internal conjoin itself with his external, unless the truth in the external becomes the good of truth, that is, truth in will and act (n. 4337); for then for the first time they can be conjoined, inasmuch as the Lord flows in with man through his internal man, and in fact through the good therein. This good can be conjoined with good in the external man, but not good with truth immediately. [3] From this it may be seen that the truth in man must first become truth in will and act (that is, the good of truth), before the conjunction of the rational with the natural, or the internal man with the external, can take place. But how truth becomes the good of truth, must be evident to everyone who pays attention. All Divine truth regards these two precepts-to love God above all things, and the neighbor as one's self. It is these precepts from which and for the sake of which truths are, and to which truths tend, more nearly and more remotely. Therefore when truths are put into act, they are instilled successively into their beginning and their end, namely, into charity toward the neighbor, and into love to the Lord; and thereby truth becomes good, which is called the good of truth; and when this takes place, it can then be conjoined with the internal man, which conjunction becomes successively more interior, in proportion as more interior truths are implanted in this good. Act precedes, man's willing follows; for that which a man does from the understanding, he at last does from the will, and finally puts it on as a habit; and it is then instilled in his rational or internal man. And when it has been instilled in this, the man no longer does good from truth, but from good; for he then begins to perceive therein somewhat of blessedness, and as it were somewhat of heaven. This remains with him after death, and by means of it he is uplifted into heaven by the Lord.

(4354) And they wept. That this signifies the effect, is evident from the signification of "weeping," as being the effect of grief, and also the effect of joy (see n. 3801); here, the effect of joy from the conjunction of good with truths through love.

(4355) Verses 5-7. And he lifted up his eyes, and saw the women and the children; and said, Who are these to thee? And he said, The children whom God hath graciously bestowed upon thy servant. And the handmaids drew near, they and their children, and they bowed themselves. And Leah also and her children drew near, and they bowed themselves; and afterwards Joseph and Rachel drew near, and they bowed themselves. “And he lifted up his eyes,” signifies perception; “and saw the women and the children,” signifies of the affections of truth and of the truths belonging thereto; “and said, Who are these to thee?” signifies acknowledgment; “and he said, The children whom God hath graciously bestowed upon thy servant,” signifies truths from the Divine Providence; “and the handmaids drew near, they and their children, and they bowed themselves,” signifies sensuous memory-knowledges and their truths, and their submission; “and Leah also and her children drew near, and they bowed themselves,” signifies the affection of the truth of faith as to exterior things, and their truths, and their submissive introduction; “and afterwards Joseph and Rachel drew near, and they bowed themselves,” signifies the affections of the truth of faith as to interior things, and their submissive introduction.

(4356) And he lifted up his eyes. That this signifies perception, is evident from the signification of “lifting up the eyes,” as being perception (see n. 4083, 4339).

(4357) And saw the women and the children. That this signifies of the affections of truth, and of the truths belonging thereto, is evident from the signification of the "women," here the handmaids, and of Leah and Rachel, as being the affections of truth (see n. 3758, 3782, 3793, 3819, 4344); and from the signification of "children" or "sons," as being truths (n. 489, 491, 533, 1147, 2623, 3373), here the truths that belong to the affections.

(4358) And said, Who are these to thee? That this signifies acknowledgment, may be seen from the fact that interrogations in the sense of the letter are not interrogations in the supreme sense; for the Lord, who is treated of in this sense, has no need to interrogate man, because He knows all things both in general and in particular. Hence this interrogation, "Who are these to thee?" signifies acknowledgment. For by Esau is represented the Lord as to Divine good natural; and Divine good immediately acknowledges the truths that it conjoins with itself. And moreover all good does this, for good cannot have being without what it calls truths, nor can truths without that which they call good. They conjoin themselves of themselves; but such as the good is, such are the truths it conjoins with itself. It is good that acknowledges them, and couples itself as a husband with a wife; for the conjunction of good with truths is marriage in the spiritual sense (see n. 2508, 2618). (That good acknowledges its own truth, and truth its own good, and that they are conjoined see n. 3101, 3102, 3161, 3179, 3180.)

(4359) And he said, The children whom God hath graciously bestowed upon thy servant. That this signifies truths from the Divine Providence, is evident from the signification of "children" or "sons," as being truths (see just above, n. 4357); and from the signification of the words, "whom God hath graciously bestowed," as being from the Divine Providence; for whatever God bestows is of His Providence.

(4360) And the handmaids drew near, they and their children, and they bowed themselves. That this signifies sensuous knowledges and their truths, and their submission, is evident from the signification of "handmaids," as being the affections of memory-knowledges and of the knowledges which are of the external man (see above n. 4344), consequently sensuous memory-knowledges (of which below); from the signification of "children" or "sons," as being truths (see n. 4357); and from the signification of "bowing one's self," as being submission. The sensuous memory-knowledges signified by the "handmaids" are the memory-knowledges of the external things of the world, and therefore are the most general of all knowledges (n. 4345), and are those which enter immediately through the external senses, and are perceived by the sense itself. In these are all little children; and moreover they serve as planes to the knowledges of spiritual things, for spiritual things are founded upon natural, and are represented in them. As truths are conjoined with good according to order, beginning with the more general (as shown above, n. 4345), therefore it is here mentioned that the handmaids and their children bowed themselves, that is, submitted, first.

(4361) And Leah also and her children drew near, and they bowed themselves. That this signifies the affection of the truth of faith as to exterior things, and their truths, and their submissive introduction, is evident from the representation of Leah, as being the affection of exterior truth (see n. 3793, 3819), and therefore the affection of the truth of faith as to exterior things; from the signification of “children” or “sons,” as being truths (see just above); and from the signification of “bowing one’s self,” as being submission; that is, submissive introduction into the Divine good natural which is represented by Esau.

(4362) And afterwards Joseph and Rachel drew near and they bowed themselves. That this signifies the affections of the truth of faith as to interior things, and their submissive introduction, is evident from the representation of Joseph, as being the celestial spiritual (see n. 4286); from the representation of Rachel, as being the affection of interior truth (n. 3758, 3782, 3793, 3819); and from the signification of “bowing one’s self,” as being submissive introduction (see just above, n. 4361). How these things are circumstanced has been explained above at verse 2.

(4363) Verses 8-11. And he said, What to thee are all these camps which I met? And he said, To find grace in the eyes of my lord. And Esau said, I have much, my brother, be to thee what is to thee. And Jacob said, Nay I pray, if I pray I have found grace in thine eyes, then accept my present from my hand; for because that I have seen thy faces like seeing the faces of God, and thou hast accepted me. Take I pray my blessing that is brought to thee, because God hath graciously bestowed upon me, and because I have all. And he urged him, and he took it. "And he said, What to thee are all these camps which I met?" signifies the special things which are thence derived; "and he said, To find grace in the eyes of my lord," signifies grateful initiation; "and Esau said, I have much, my brother, be to thee what is to thee," signifies tacit acceptance, in order that he might thus instill the affection of the good from truth; "and Jacob said, Nay I pray," signifies the first beginning of affection; "if I pray I have found grace in thine eyes, then accept my present from my hand," signifies the reciprocal of affection in order that it might be instilled; "for because that I have seen thy faces like seeing the faces of God, and thou hast accepted me," signifies the affection itself in the perception with which it was reciprocally instilled; "take I pray my blessing that is brought to thee," signifies the Divine things that were to be adjoined to Divine good natural; "because God hath graciously bestowed upon me," signifies from Providence; "and because I have all," signifies His spiritual riches; "and he urged him, and he took it," signifies that from the good of truth this affection was instilled by means of affection inspired by Divine good.

(4364) And he said, What to thee are all these camps which I met? That this signifies the special things which are thence derived, is evident from the signification here of "camps," as being special things; for they are those enumerated in the foregoing chapter (verses 14, 15), namely, two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals; by which were meant goods and truths with their things of service, by means of which initiation might be effected (see n. 4263, 4264), consequently special things. The special things here referred to are nothing else than such as confirm truths as being true, and goods as being good. They are accessory to the man's thoughts and affections, that is, to the things which he knows and loves, and on account of which he favors and affirms a thing to be so. The presents which in the church of olden time were given to kings and priests likewise involved such things. It is well known that another is brought over to one's opinion, or to what we say is good and true, both by reasons and by affections; and it is these very confirmatory things that are meant by "special things," and are here signified by "camps;" for which reason it is said that these camps were "to find grace in the eyes of my lord;" and afterwards, "if I pray I have found grace in thine eyes, then accept my present from my hand." [2] The case is the same in spiritual things, or in matters of faith, when these are being conjoined with the good of charity. Man believes that goods and truths flow in immediately from heaven, thus without mediums within him; but he is much mistaken. The Lord leads everyone by means of his affections, and thus bends him by a tacit providence, for He leads him through freedom (n. 1937, 1947). That all freedom is of affection or love, may be seen above (n. 2870, 2873); and hence all the conjunction of good with truth is effected in freedom, but not in compulsion (n. 2875-2878, 2881, 3145, 3146, 3158, 4031). When therefore man has been led in freedom to good, truths are then accepted and implanted, and he begins to be affected by them, and is thus introduced little by little into heavenly freedom. When one who has been regenerated (that is, who loves his neighbor, and still more who loves the Lord) reflects upon his past life, he will find that he has been led by many things of his thought and by many of his affection. [3] What is here specifically meant by the special things which are thence derived, may be seen more clearly from examples. Let the truth which is to be instilled into good be this-that man has life after death. This truth is not accepted unless it is confirmed by special things, as by these-that a man can think not only of the things he sees and feels, but also of those which he does not see and feel; that he can also be affected by them; that he can be conjoined with them by affection, consequently with heaven, nay with the Lord Himself; and that he who can be conjoined with the Divine, can never die. These and many more such things are the special things which first occur, before this truth is being instilled into good, that is, before it is fully believed. This truth does indeed first submit itself, but still the special things cause it to be accepted. [4] Take as another example the truth that man is a spirit, and that he is clothed with a body while he lives in the world. This also is a truth which is to be instilled into good; for unless it has been so instilled, the man cares nothing for heaven, for he then thinks of himself as he does of the brute animals. But this truth cannot be instilled except by means of special things, as by these-that the body which he carries about serves for uses in this world, namely, that he may see the things that are in the world with material eyes, and may act by material muscles, thereby having powers that are adapted to the heavy things in the world; and that nevertheless there is something more interior which thinks and wills of which the body is the instrumental or material organ; and that a man's spirit is himself, or the man himself, who acts and feels through these organic forms; and that he can confirm this by many of his own experiences if he is once in the belief that the case is so. All these are special things, which are set forth in advance, and which cause the truth itself that is in question to be instilled into good; and they are derived from it. It is these and similar things that are here signified by the "camps."

(4365) And he said, To find grace in the eyes of my lord. That this signifies grateful initiation, may be seen without explication; for "to find grace" denotes that they may be accepted, and things which are accepted are gratefully initiated, that is, are instilled.

(4366) And Esau said, I have much, my brother, be to thee what is to thee. That this signifies tacit acceptance, in order that he might thus instill the affection of the good from truth, may be seen from this refusal, in that it involves assent; for he nevertheless accepted. In anyone's refusing and at the same time accepting, the end sometimes is that affection may be instilled; and moreover this is thereby increased, and thus passes from thinking well into willing well. In spiritual life man is led by the Lord by things nearly like those by which a man leads others in civil life, in which it is usual to refuse to accept, to the end that the giver may act from affection; thus not from thinking only, but also from willing. For if the favor should not be accepted, the end in view would be lost; and therefore the end urges the giver to think of it still more intently, and thus to will it from the heart. [2] The reason why this kind of thing does not appear in spiritual life as in civil life, is that there are few in whom good is being conjoined with truths, that is, who are being regenerated; and moreover the few who are being regenerated do not reflect upon such things; nor can they do so, for they do not know what spiritual good is, because they do not know what charity is and what in the genuine sense the neighbor is. And as they do not know these things, neither can they have an interior idea of the truth that belongs to faith. And moreover they separate spiritual life from civil life so widely, that they would not dare to draw any idea of the one from the other. That the two correspond, and that spiritual life is represented in civil life, they know not at all, and some do not even allow any comparison; when yet the case really is that no idea can be had of spiritual life except from the things that are in civil life; and therefore if the latter is set aside, the former falls to the ground, until at last it is no longer believed in-as may be plainly evident from the fact that it is no longer believed that spirits and angels associate and converse together as men do, and reason in like manner as men do about what is honorable and becoming, just and fair, and good and true, and this much more perfectly; still less that they see, hear, and explore one another, join together in societies, dwell together, and many other like things.

(4367) And Jacob said, Nay I pray. That this signifies the first beginning of affection, may be seen from what was said just above, namely, that refusing to accept a present instills affection, which is here manifested by his saying, “Nay I pray.” From this it is evident that these words denote the first beginning of affection.

(4368) If I pray I have found grace in thine eyes, then accept my present from my hand. That this signifies the reciprocal of affection in order that it might be instilled is evident from what precedes and what follows. For the subject treated of is the conjunction of good with truths in the natural, consequently the instilling of affection from good into truth. That the refusal of the present sent by Jacob was for this purpose-that affection might be instilled into truth, was shown above (n. 4366); and therefore by the words immediately preceding, “Nay I pray,” is signified the first beginning of affection (n. 4367). Hence by these words, “If I have found grace in thine eyes, then accept my present from my hand,” is signified the reciprocal of affection in order that it might be instilled; for he says this from good will, that is, from affection. Hence in what follows it is said that he “urged him.” [2] By the reciprocal of affection, which is instilled by the good which is Esau into the truth which is Jacob, there is meant the affection of truth. For there are two affections which are heavenly-the affection of good, and the affection of truth (occasionally treated of already). The affection of truth originates solely from good. The affection itself comes from this source; for truth has no life from itself, but receives life from good; and therefore when a man is affected by truth, this is not from truth, but from the good that flows into the truth, and produces the affection itself. This is what is here meant by the "reciprocal of affection in order that it might be instilled." It is known that there are many within the church who are affected by the Word of the Lord, and who bestow much pains on the reading of it; but still there are few who have as their end that they may be instructed in the truth, for most remain in their own dogma, the confirmation of which from the Word is their sole aim. These seem to be in the affection of truth, but are not; for those alone are in the affection of truth who love to be instructed about truths, that is, to know what the truth is, and to search the Scriptures for this end. No one is in this affection except the man who is in good, that is, who is in charity toward the neighbor, and still more he who is in love to the Lord. With these good itself flows into truth, and produces the affection, for the Lord is present in this good. This may be illustrated by the following examples. [3] They who are in the good of genuine charity, and read the words which the Lord spoke to Peter: I say unto thee that thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens (Matt. 16:15-19); these (namely those who are in the affection of truth from the good of genuine charity) love to be taught what is meant by these words; and when they hear that by the rock there upon which the church will be built (and consequently by Peter) is signified the faith of charity, and that it is in this way that the keys for opening and shutting heaven are given to this faith (see the preface to Genesis 22), they then rejoice and are affected by this truth, because in this way the Lord alone, the source of faith, has this power. But they who are not in the affection of truth from the good of genuine charity, but in the affection of truth from some other good, and especially if from the love of self and of the world, are not affected with this truth, but are made sad, and are also made angry, because they desire to claim this power for the priesthood. They are made angry because they are thus deprived of dominion; and they are made sad because they are deprived of respect. [4] Take also as an example those who are in the affection of truth from the good of genuine charity: if these hear that charity makes the church, but not faith separated from charity, they receive this truth with joy; whereas they who are in the affection of truth from the love of self and of the world do not receive it. Moreover when those who are in the affection of truth from the good of genuine charity hear that love toward the neighbor does not begin from self, but from the Lord, they rejoice; whereas they who are in the affection of truth from the love of self and of the world, do not receive this truth, but sharply maintain that this love begins from themselves. Thus they do not know what it is to love the neighbor as one’s self. They who are in the affection of truth from the good of genuine charity rejoice when they hear that heavenly blessedness consists in doing good to others from good will, and not for the sake of any selfish end; whereas they who are in the affection of truth from the love of self and of the world, do not desire this, nor even apprehend it. [5] When they who are in the affection of truth from the good of genuine charity are instructed that the works of the external man are nothing unless they proceed from the internal man, and thus from good willing, they receive this with joy; whereas they who are in the affection of truth from the love of self and of the world laud the works of the external man, but care nothing for the good willing of the internal man, and in fact do not know that the good willing of the internal man remains after death, and that the works of the external man separate from it are dead, and perish. And the case is the same with everything else. From these examples it is evident that the truths of faith can never be conjoined with anyone unless he is in the good of genuine charity; thus with nothing but good; and also that every genuine affection of truth is from this good. Everyone can see this confirmed from his daily experience, namely, that they who are in evil do not believe, but that they believe who are in good. From this it is plainly evident that the truth of faith is conjoined with good, and never with evil.

(4369) For because that I have seen thy faces like seeing the faces of God, and thou hast accepted me. That this signifies the affection in the perception with which it was reciprocally instilled, is evident from the signification of "seeing faces like the faces of God," as being affection in perception; for by the "faces" are signified the interiors (n. 358, 1999, 2434, 3527, 3573, 4066), and by the "faces of God," all good (n. 222, 223); and when this flows in it gives affection in perception; and from the signification of "accepting me," as being affection instilled. That the signification is affection instilled is evident from what has been said just above about the instilling of affection; thus from the series.

(4370) Take I pray my blessing that is brought to thee. That this signifies the Divine things that were to be adjoined to Divine good natural, is evident from the signification here of the "blessing," as being the things that were mentioned in the foregoing chapter (Gen. 32:14, 15); by which were signified Divine goods and truths with their things of service for effecting initiation (see n. 4263, 4264), and that were to be adjoined to Divine good natural (n. 4364).

(4371) Because God hath graciously bestowed upon me. That this signifies from Providence, is evident from the signification here of these words, as being Providence (see above, n. 4359).

(4372) And because I have all. That this signifies His spiritual riches, is evident from the signification of "his having all," as being here the Lord's spiritual riches; for what he had was flocks and herds, by which as before shown are signified goods and truths, and these are what are called spiritual riches. Spiritual riches are predicated of truth, and their uses of good.

(4373) And he urged him, and he took it. That this signifies that from the good of truth this affection was instilled by means of affection inspired by Divine good, may be seen from all that has been thus far unfolded (from n. 4364). The affection itself of truth inspired in the good by the Divine good is attested by his urging him (see above, n. 4366). As further regards the affection of truth which is treated of in these verses, be it known that this appears to be from truth, and thus in truth, and yet it is not from truth, but from good; for truth has nothing of life in it except that which is from good. Its appearing as if it were from truth, is comparatively circumstanced as is the life that is in the body, and yet is not of the body, but of the soul. Nor is it of the soul, but through the soul from the first of life (that is, from the Lord), although it appears as if it were of the body. It is also circumstanced as is an image in a mirror, which appears in the mirror, when yet it is of the inflowing form. [2] To those who keep the mind in the mere historicals, it does not indeed appear that the internal sense of these and the foregoing words is of such a nature, for they think of Esau and Jacob, and of the gift that was sent forward; not knowing that by Esau is represented Divine good in the natural, and by Jacob the truth which is to be conjoined with the Divine good there; and that by their friendly conference is here signified affection inspired into truth by good. And yet when these things are being read by man the angels understand these historicals in no other way; for the angels have no other idea than a spiritual one, and with them the historical sense is turned into this idea. In this way do angelic thoughts correspond with human thoughts. It is such perpetual correspondences that make the Word holy and Divine; for thus by ascent the literal sense becomes spiritual, and this even to the Lord, where it is Divine. This is inspiration.

(4374) Verses 12-16. And he said, Let us journey, and go, and I will go close by thee. And he said unto him, My lord knoweth that the children are tender, and that the flocks and the herds are suckling with me, and if they drive them on in one day, all the flocks will die. Let my lord I pray pass over before his servant, and I will proceed slowly to the foot of the work that is before me, and to the foot of the children, until I come unto my lord unto Seir. And Esau said, Let me set I pray with thee of the people that are with me. And he said, Wherefore is this? Let me find grace in the eyes of my lord. And Esau returned in that day unto his way, unto Seir. "And he said, Let us journey, and go," signifies what is successive; "and I will go close by thee," signifies that they are to be conjoined; "and he said unto him, My lord knoweth that the children are tender," signifies truths which have not yet acquired Divine life; "and that the flocks and the herds are suckling with me," signifies goods both interior and natural which have not as yet acquired Divine life; "and if they drive them on in one day, all the flocks will die," signifies delay and what is successive, and that otherwise they would not live, thus that they are to be prepared for conjunction; "Let my lord I pray pass over before his servant," signifies a more general presence; "and I will proceed slowly," signifies a successive state of preparation; "to the foot of the work that is before me," signifies according to generals; "and to the foot of the children," signifies according to the truths therein; "until I come unto my lord unto Seir," signifies until they could be conjoined; "Seir" denotes the conjunction in the natural of spiritual things with celestial; "and Esau said, Let me set I pray with thee of the people that are with me," signifies that some things from the truth of good should be conjoined; "and he said, Wherefore is this? Let me find grace in the eyes of my lord;" signifies enlightenment from presence more interiorly; "and Esau returned in that day unto his way, unto Seir," signifies the state then of Divine good natural to which the goods of truth were adjoined; "way" denotes the good of truth relatively.

(4375) And he said, Let us journey, and go. That this signifies what is successive (namely, of the conjunction of good with truth), is evident from the signification of "to journey," and "to go," which plainly involve progression to further things; for progression and what is successive are contained in the internal sense of the things which now follow.

(4376) And I will go close by thee. That this signifies that they are to be conjoined, is evident from the signification of "going close by thee," as being adjunction, here therefore that they are to be conjoined (namely, good with truths).

(4377) And he said unto him, My lord knoweth that the children are tender. That this signifies truths which have not yet acquired Divine life, is evident from the signification of "children" or "sons," as being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of “tender,” as being things recent, thus things that have acquired some life, but not yet genuine; here, not yet Divine, because the subject treated of is the Lord’s glorification as to the Divine natural. These things may be illustrated by the things that take place with a man who is being regenerated, for man’s regeneration is an image of the Lord’s glorification. A man who is being regenerated, like the man who is born, passes through the ages - infancy, childhood, youth or early manhood, and adult age; for a man who is being regenerated is born anew. When he is an infant, the truths in him have indeed life, but not yet spiritual life. It is only general truths without particulars and singulars with which good is then conjoined; consequently there is only exterior conjunction, not interior. Interior conjunction is effected successively, as the man advances into the following ages. It is the state of this infancy which is signified by the children being tender, and also by the words which now follow: “and the flocks and the herds are suckling with me, and if they drive them on in one day, all the flocks will die.”

(4378) And that the flocks and the herds are suckling with me. That this signifies goods both interior and natural, which as yet have not acquired Divine life, is evident from the signification of “flocks,” as being interior goods (n. 2566, 3783); and from the signification of “herds,” as being exterior or natural goods (n. 2566, and further, n. 2180, 2781); and from the signification of “suckling,” as being also recent goods, here spiritual goods that are being born in the natural. For in the state of infancy (in relation to the regeneration of man) spiritual things are in potency within; for spiritual life develops successively from one age to another, as from an egg. The age of infancy is as an egg to the age of childhood, and the age of childhood is as an egg to the age of youth and early manhood, and this as an egg to adult age; so that man is as it were being born continually. From this it is evident what is meant by goods both interior and natural which as yet have not acquired Divine life, and which are here signified by the flocks and the herds that are suckling. (See also what was said just above concerning the state of infancy, n. 4377.)

(4379) And if they drive them on in one day, all the flocks will die. That this signifies delay and what is successive, and that otherwise they would not live, thus that they are to be prepared for conjunction, may be seen from the series itself. For in the things that precede, the subject treated of has been the conjunction of good with truths in general, but here it is concerning the same specifically. The very process of the instilling of truth into good is here described in the internal sense. What its nature is, may indeed in some measure appear from the explication in general, but not as to its arcana, which are innumerable. These arcana are manifest only to those who are in the light of heaven, and in some rude image to those who are in the light of the world, when into this light is admitted the light of heaven. This may be sufficiently evident from the fact that when a man is being born again he passes through the ages of life as does one who is born [naturally] and that the state which precedes is always as an egg relatively to the following one; thus that he is continually being conceived and born; and this not only when living in the world, but also to eternity when he comes into the other life; and yet he can never be perfected further than to be as an egg relatively to the things that still remain, which are without limit. From all this it is evident how innumerable are the things which take place in connection with man's regeneration, yet of which scarcely any are known to man; thus how great are the things here contained in the internal sense, in which the subject treated of is the state and manner of the successive instilling of good into truths.

(4380) Let my lord I pray pass over before his servant. That this signifies a more general presence, is evident from the signification of "passing on before" anyone, as here (where the conjunction of good with truths is treated of) being a more general presence. For in regeneration (which is effected by means of the conjunction of good with truths) it is good which acts, and truth which suffers itself to be acted upon; and when good has applied itself to truths and has conjoined itself with them a little, then truth appears to react. Yet it is not truth, but the good that is conjoined or adjoined to it, which reacts through the truth. This adjunction is what is meant by a more general presence. It is said "the conjunction of good with truths," but there is meant the man in whom are good and truth; for these cannot be predicated without a subject, which is man. In heaven they think and speak in this way by means of abstract things, for the reason that they do not attribute good and truth to themselves, but to the Lord; and because good and truth from the Lord fill the whole heaven. To speak in this way was also familiar to the ancients.

(4381) And I will proceed slowly. That this signifies a successive state of preparation, may be seen from the signification here of "proceeding slowly" (where the subject treated of is the instilling of good into truth, and its reception by truth), as being what is successive of preparation.

(4382) To the foot of the work that is before me. That this signifies according to generals, may be seen from the things that precede. By the "foot of the work" is meant the things said above, namely, that the children are tender, and that the flocks and the herds are suckling with me, and if they drive them on in one day, all the flocks will die. That by these words is signified according to generals, is evident from the things there said. "The foot of the work," and then "the foot of the children," are spoken of because by "foot" is signified the natural (see n. 2162, 3147, 3761, 3986, 4280); and the natural is here treated of.

(4383) And to the foot of the children. That this signifies according to the truths therein, is evident from the signification of "children" or "sons," as being truths (concerning which several times above). The truths therein are the truths in the generals, for the generals are those things which above (n. 4378) were compared to an egg; because in generals there are contained particulars, and in these singulars (n. 4325e, 4329, 4345). In the first state, namely in that of infancy, there are particulars and in these singulars in potency; but they afterwards become productive, and put themselves forth in act, and so on successively. They who are being regenerated are led in this way by the Lord, for they are imbued with generals within which are those things which follow, which also come forth successively, and this in an order and series incomprehensible; for all things both in general and in particular are foreseen by the Lord, even what they will be to eternity. For this reason no other general truths are conjoined with good in the man who is being regenerated, than such as can have particular truths fitted into them, and within these singular ones. [2] But still these particulars, nay, the singulars of the particulars, are nothing but generals relatively to those which exist beyond them; for there are indefinite things yet in every single entity. The angels (who notwithstanding that relatively to man they are in wisdom so great that there are unutterable things which they know and perceive) also confess that they know only the relatively most general things, and that those which they do not know are indefinite-they dare not say infinite, because there is no relation and no ratio between the finite and the infinite! From this we can also infer of what nature is the Word, which being Divine, from its first origin contains within itself infinite things; and consequently unutterable things that belong to angelic wisdom; and finally only such things as are adapted to human comprehension.

(4384) Until I come unto my lord unto Seir. That this signifies until they could be conjoined (namely, the truth which is Jacob with the good which is Esau), may be seen from the signification of "Seir," as being the conjunction in the natural of spiritual things with celestial things, that is, of the truth which is of faith with the good which is of charity. The good with which truth is conjoined in the natural, and in the supreme sense the Lord's Divine natural as to good conjoined with the truth therein, is what is properly signified by "Seir" in the following passages in the Word. In the prophecy of Moses regarding the sons of Israel: Jehovah came from Sinai, and arose from Seir unto them; He shone forth from Mount Paran, and He came from the ten thousands of holiness (Deut. 33:2). In the prophecy of Balaam: I see Him, but not now; I behold Him, but not nigh; there shall arise a star out of Jacob, and a scepter shall rise out of Israel; and Edom shall be an inheritance, and Seir shall be an inheritance, of his enemies, and Israel shall perform strength (Num. 24:17-18). In the song of Deborah and Barak: O Jehovah, when Thou wentest forth out of Seir, when Thou departedst out of the field of Edom, the earth trembled, the mountains flowed down, this Sinai before Jehovah the God of Israel (Judges 5:4-5). In Isaiah: He crieth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night (Isa. 21:11-12). Besides these passages in regard to Seir, see also those cited above (n. 4240).

(4385) And Esau said, Let me set I pray with thee of the people that are with me. That this signifies that some things from the truth of good should be conjoined, is evident from the signification of “to set with thee,” as being to conjoin; and from the signification of “the people that are with me,” as being some things from the truth of good. That “people” denote truths, see above (n. 1259, 1260, 2928, 3295, 3581); hence “the people that are with me” denote the truths of good. What the truths of good are, has already been stated several times. They are those truths which proceed from good, and which the good that flows in through the internal man into the external has with it. That these truths were signified by the “four hundred men” whom Esau had with him, may be seen above (n. 4341); here therefore are meant some of these truths, for it is said, “of the people that are with me.”

(4386) And he said, Wherefore is this? Let me find grace in the eyes of my lord. That this signifies enlightenment from presence more interiorly, may be seen from all that this formula of submission involves; for by it nearest presence is refused, but a remote presence is assented to; which is the same as presence more interiorly, from which comes enlightenment.

(4387) And Esau returned in that day unto his way, unto Seir. That this signifies the state then of the Divine good natural to which the goods of truth were adjoined, is evident from the signification of “day,” as being state (see n. 23, 487, 488, 493, 893, 2788, 3462), whence his returning in that day denotes the state which it then put on; from the representation of Esau, as being Divine good natural (see n. 4340); from the signification of “way,” as being truth in the will and act (n. 4337, 4353); and from the signification of “

Seir," as being the conjunction of truth with good (see above, n. 4384); from all which, brought together into one sense, it is evident that by these words is signified the state then of Divine good natural to which the goods of truth were adjoined. [2] That these things are signified by these words is by no means apparent from their historical sense, but nevertheless these are the things involved in the spiritual or internal sense. For heaven, which is in man, that is, the angels who are with him, care nothing whatever for worldly historicals, neither do they know what Esau was, nor Seir, and neither do they think of the day which Esau returned, nor of the way to Seir; but from the spiritual things which correspond to them they receive ideas, and instantly draw from them such a sense; for this is effected by the correspondences, which are circumstanced almost as when anyone is speaking in a foreign tongue, and his hearer instantly understands the meaning as if from his own; nor is he hindered by the words having a foreign sound and articulation. So is it with the internal sense of the Word, which coincides altogether with the universal language in which the angels are, or with the spiritual speech of their thought. Their speech is spiritual, because their thought is from the light of heaven, which is from the Lord.

(4388) Verses 17-20. And Jacob journeyed to Succoth, and built him a house, and made booths for his acquisition; therefore he called the name of the place Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came thither from Paddan-aram, and encamped to the faces of the city. And he bought the portion of the field, where he had stretched his tent, from the hand of the sons of Hamor, Shechem's father, for a hundred kesitah. And he erected there an altar, and he called it El Elohe Israel. "And Jacob journeyed to Succoth," signifies the state of the life of good from truth at that time; "and built him a house," signifies the increase of good from truth in that state; "and made booths for his acquisition," signifies likewise of those things which are in general, an increase in good from truth then; "therefore he called the name of the place Succoth," signifies the quality of this state; "and Jacob came to Shalem, a city of Shechem," signifies the interior truths of faith which are of tranquillity; "which is in the land of Canaan," signifies in the Lord's kingdom; "when he came thither from Paddan-aram" signifies after the former state; "and encamped to the faces of the city," signifies application; "and he bought the portion of the field," signifies the appropriation of good from that truth; "where he had stretched his tent," signifies what is holy; "from the hand of the sons of Hamor, Shechem's father," signifies the origin of that truth from a Divine stock from another source; "for a hundred kesitah," signifies what is full; "and he erected there an altar," signifies interior worship; "and he called it El Elohe Israel," signifies that it was from the Divine Spiritual.

(4389) And Jacob journeyed to Succoth. That this signifies the state of the life of good from truth at that time, is evident from the representation of Jacob, as being the good of truth (of which above); here the good from truth then from the things adjoined to it from the good which is “Esau,” which things have been treated of; from the signification of “journeying,” as being the order and practices of life (see n. 1293), thus the state of the life; and from the signification of “Succoth,” as being the quality of this state (concerning which in what follows, n. 4391, 4392).

(4390) And built him a house. That this signifies the increase of good from truth in that state, is evident from the signification of “building a house,” as being to instruct the external man in intelligence and wisdom (see n. 1488). And as intelligence belongs to truth, and wisdom to good, by “building a house” is here signified the increase of good from truth. (That a “house” denotes good may be seen above, n. 2233, 2234, 3128, 3142, 3652, 3720.) What the good of truth is, has been already stated (n. 4337, 4353), namely, that it is truth in will and act. This truth is what is called good, and the conscience which is from this good is called a conscience of truth. This good which is from truth increases in proportion as the man exercises charity from willing well, thus in proportion and in such a manner as he loves the neighbor. [2] The reason why good and truth are mentioned so frequently in the explications, is that all things in heaven, and consequently all in the Lord’s church, bear relation to good and truth. Speaking generally these two include all things that belong to doctrine and to life; truths, all things that belong to doctrine; and goods, all things that belong to life. Moreover, it is a universal fact that the human mind has no other objects than those which are of truth and good; its understanding, those which are of truth; and its will, those which are of good. Hence it is evident that truth and good are terms of the widest signification, and that their derivations are unutterable in number. This is the reason why truth and good are so often mentioned.

(4391) And made booths for his acquisition. That this signifies likewise in general an increase in good and truth then, is evident from the signification of "acquisition," as being goods and truths in general; and from the signification of "making booths" or tents, as being like that of building a house, namely, to receive an increase of good from truth, with the difference that "building a house" is less general, thus is more interior; and "making booths" or tents is more general, thus more external. The former was for themselves (that is, for Jacob, his women and children), the latter was for the servants, the flocks, and the herds. "Booths" or "tents" in the Word properly signify the holy of truth, and are distinguished from tabernacles, which are also called, "tents," by the fact that the latter signify the holy of good (n. 414, 1102, 2145, 2152, 4128). In the original language the former are called "Succoth," but the latter "Ohalim." The holy of truth is the good which is from truth. [2] That this is the signification of the booths or tents which are called "Succoth," is evident also from the following passages in the Word. In David: Jehovah God rode upon a cherub and did fly, and was carried upon the wings of the wind; He made darkness His hiding place, and His surroundings His tent [succoth], darkness of waters, clouds of the heavens (Ps. 18:11-12). And again: He bowed the heavens when He came down, and thick darkness was under His feet; and He rode upon a cherub and did fly, and was carried upon the wings of the wind; and He put darkness round about Him for tents (succoth), bindings of the waters, clouds of the heavens (2 Sam. 22:10-12); where the subject treated of is Divine revelation or the Word. To "bow the heavens when He came down" denotes to hide the interiors of the Word; "thick darkness under His feet" denotes that the things which appear to man are relatively darkness (such is the literal sense of the Word.) To "ride upon a cherub" denotes that it was so provided; to "put darkness round about Him for tents," or "His surroundings for His tent," denotes the holy of truth in its hiding place, namely, within the literal sense; the "bindings of the waters" and "clouds of the heavens," denote the Word in the letter. (That the "clouds of the heavens" denote the Word in the letter, may be seen above, preface to Gen. 18, and n. 4060.) [3] The like is signified by these words in Isaiah: Jehovah will create over every dwelling place of Mount Zion, and over her convocations, a cloud by day, and a smoke and the shining of a flame of fire by night; for over all the glory there shall be a covering. And there shall be a tent [succah] for a shade by day, and for refuge and hiding against flood and rain (Isa. 4:5-6); a "cloud" here also denotes the literal sense of the Word; and "glory," the internal sense; as also in Matthew 24:30; Mark 13:26; Luke 21:27; a "tent" here also denotes the holy of truth. Interior truths are said to be in "hiding," for the reason that if they had been revealed, they would in that case have been profaned (see n. 3398, 3399, 4289); which is also set forth by these words in David: Thou hidest them in the hiding place of Thy faces from the ensnaring counsels of a man; Thou hidest them in a tent [succah] by reason of the strife of tongues (Ps. 31:21). [4] That a "tent" denotes the holy of truth is evident also in Amos: In that day will I set up the tent [succah] of David that is fallen, and close up the breaches, and I will set up the ruins, and I will build according to the days of eternity (Ps. 9:11); to "set up the tent of David that is fallen," denotes to restore the holy of truth after it has perished; "David" denotes the Lord relatively to Divine truth (n. 1888), for a "king" denotes Divine truth (n. 2015, 2069, 3009). As a "tent" signified the holy of truth, and "dwelling in tents," the derivative worship, therefore the feast of tents, which is called the "feast of tabernacles," was instituted in the Jewish and Israelitish Church (Lev. 23:34, 42, 43; Deut. 16:13, 16); where also this feast is called the "feast of Succoth," or "of tents."

(4392) Therefore he called the name of the place Succoth. That this signifies the quality of this state, is evident from the signification of "calling a name," as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of "place," as being state (n. 2625, 2837, 3356, 3387, 4321). The quality of this state is what "Succoth" involves, namely, the quality of the state of the holy in truth from good at that time. For "Succoth" means "tents," and "tents" signify the holy of truth (as shown just above, n. 4391). “Succoth” signifies the like also in David: I will divide Shechem, and mete out the valley of Succoth; Gilead is Mine, and Manasseh is Mine; Ephraim also is the strength of My head, Judah is My lawgiver (Ps. 60:6-7; 108:7-8).

(4393) And Jacob came to Shalem, a city of Shechem. That this signifies the interior truths of faith which are of tranquillity, is evident from the signification of “Shalem,” as being the tranquillity of peace (see below); and from the signification of a “city of Shechem,” as being interior truths of faith (concerning which in the following chapter, where Shechem and his city are treated of). (That a “city” denotes truth in faith, may be seen n. 402, 2268, 2449, 2451, 2712, 2943, 3216.) That “Shalem” signifies the tranquillity of peace, may be seen in David: In Judah is God known, His name is great in Israel; in Shalem also is His tent, and His dwelling place in Zion; there brake He the live coals of the bow, the shield, and the sword, and the war (Ps. 76:1-3); where it is evident that “Shalem” denotes the tranquillity of peace, for it is said that “He there brake the live coals of the bow, the shield, and the sword, and the war;” and also from its signification in the original language, for “Shalem” means tranquillity and perfection. (What the tranquillity of peace is, may be seen, n. 1726, 3696.) In this peace there are interior truths; that is, those who are in interior truths in faith and in life. But so long as men are in exterior truths, and especially when they are coming from exterior into interior truths, the state is then untranquil, for then there are temptation combats. The same is also here represented by Jacob, in that after he had been in fear and anxiety on account of Esau, he had now arrived at a state of tranquillity.

(4394) Which is in the land of Canaan. That this signifies in the Lord's kingdom, is evident from the signification of the "land of Canaan," as being the Lord's kingdom (see n. 1413, 1437, 1607, 3038, 3481, 3705). When a man is in interior truths in faith and in life, he is in the Lord's kingdom, and in a state of tranquillity, and then looks at exterior things as one who looks from a high hill upon a tempestuous sea.

(4395) When he came thither from Paddan-aram. That this signifies after the former state, is evident from the signification of "when he came thither," as being after; and from the signification of "Paddan-aram" as being the knowledges of good and truth (see n. 3664, 4107, 4112), but exterior knowledges, which serve to introduce genuine goods and truths; for Laban was there, by whom is represented the affection of such good (see n. 3619, 3665, 3778, 3974, 3982, 3986e, 4063, 4189, 4206). It is therefore said, "when he came thither from Paddan-aram," because there was a coming from external truths and goods to interior ones; thus from the former state to this one.

(4396) And encamped to the faces of the city. That this signifies application (namely, to the goods of that truth), is evident from the signification of "encamping," as properly being an arranging according to order (see n. 4236), but here application; for "to encamp" here signifies fixing a settlement with his herds and flocks, which also were above called a "camp" (n. 4364); and from the signification of "to the faces of the city," as being to the goods of that truth, for the "face" signifies the interiors (n. 358, 1999, 2434, 3527, 3573, 4066), consequently the affections of good and truth, which shine forth from the face. (That a "city" denotes truth, see n. 402, 2268, 2449, 2451, 2712, 2943, 3216.)

(4397) And he bought the portion of the field. That this signifies the appropriation of good from that truth, is evident from the signification of "buying," as being to appropriate to one's self; and from the signification of the "portion of the field," as being the good which is from that truth. (That a "field" denotes the church as to good, thus good, see n. 2971, 3196, 3317, 3500, 3508, 3766.)

(4398) Where he had stretched his tent. That this signifies what is holy, is evident from the signification of a "tent," as being what is holy (see n. 414, 1102, 2145, 2152, 3210).

(4399) From the hand of the sons of Hamor, Shechem's father. That this signifies the origin of that truth from a Divine stock from another source, will appear from what is to be said in the following chapter, where Hamor and Shechem are treated of.

(4400) For a hundred kesitah. That this signifies what is full, is evident from the signification of a "hundred," as being a full state (see n. 2636), consequently what is full. But properly by a "hundred" is here signified much, for the subject treated of is the appropriation of good from interior truths, which are signified by the "sons of Hamor the father of Shechem" (n. 4399). By the "kesitah," which were coins, in the internal sense are signified such truths. This word is also derived from a word which means "truth" (Ps. 60:6).

The conjunction of good with these truths will be spoken of below (n. 4402).

(4401) And he erected there an altar. That this signifies interior worship, is evident from the signification of "erecting an altar," as being worship. For an altar was the principal representative of the Lord (see n. 921, 2777, 2811), and hence also the principal thing in worship. By worship is here meant interior worship from the Divine Spiritual, which subject now follows.

(4402) And he called it El Elohe Israel. That this signifies from the Divine Spiritual (namely, interior worship), is evident from the signification of "El Elohe" (explained in what follows); and from the signification of "Israel," as being the spiritual (see n. 4286, 4292). As regards what has been said from verse 17 of this chapter thus far, the case is this: In this chapter in the supreme sense the subject treated of is the Lord, how He made His natural Divine. But as the things which exist in the supreme sense concerning the Lord surpass the ideas of man's thought (for they are Divine), I may illustrate them by such things as fall more nearly into the ideas, namely, by the manner in which the Lord regenerates man's natural; for in the internal sense the regeneration of man as to his natural is also here treated of, because the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490). For the Lord glorified Himself, that is, made Himself Divine, according to Divine order; and according to such order He also regenerates man, that is, makes him celestial and spiritual. Here it is explained how He makes man spiritual, for "Israel" signifies the spiritual man. [2] The spiritual man is not the interior rational man, but the interior natural. The interior rational man is what is called the celestial man. What the difference is between the spiritual and the celestial man has already been frequently stated. A man is made spiritual by having the truths in him conjoined with good, that is, the things of faith conjoined with those of charity, and this in his natural. Exterior truths are there first conjoined with good, and afterwards interior truths. The conjunction of exterior truths in the natural was treated of in this chapter from verses 1 to 17; and the conjunction of interior truths with good, from verse 17 to the end. Interior truths are not conjoined with good in any other way than by enlightenment flowing in through the internal man into the external man. From this enlightenment Divine truths are manifest only in a general manner, comparatively as innumerable objects are seen by the eye as one obscure thing without distinction. This enlightenment from which truths are manifest only in a general manner, was signified by Esau's words to Jacob, "Let me set I pray with thee of the people that are with me;" and by Jacob's answer, "Wherefore is this? Let me find grace in thine eyes" (as explained above, n. 4385-4386). [3] That the spiritual man is relatively in obscurity see n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833. It is this spiritual man who is represented by Israel (n. 4286). The spiritual man is so called from the fact that the light of heaven, in which is intelligence and wisdom, flows into those things in man which are of the light of the world, and causes the things which are of the light of heaven to be represented in those which are of the light of the world, and thereby to correspond. For regarded in itself the spiritual is the Divine light itself which is from the Lord, consequently it is the intelligence of truth and the wisdom thence derived. But with the spiritual man this light falls into the things which are of faith in him, and which he believes to be true; whereas with the celestial man it falls into the good of love. But although these things are clear to those who are in the light of heaven, they are nevertheless obscure to those who are in the light of the world, thus to most people at this day, and possibly so obscure as to be scarcely intelligible; and yet as they are treated of in the internal sense, and are of such a nature, the opening of them is not to be dispensed with; the time is coming when there will be enlightenment. [4] The reason why the altar was called El Elohe Israel, and by it was signified interior worship from the Divine Spiritual, is that in the supreme sense "El Elohe" is the same as the Divine Spiritual, and so also is "Israel." (That "Israel" denotes the Lord as to the Divine Spiritual, and in the representative sense the Lord's spiritual church, or what is the same, the man who is spiritual, may be seen above, n. 4286, 4292.) In the original tongue "El Elohe" means "God God," and strictly according to the words, "God of gods." In the Word, Jehovah or the Lord is in many places called "El," in the singular, also "Eloah;" and He is likewise called "Elohim," in the plural; sometimes both in one verse, or in one series. He who is not acquainted with the internal sense of the Word cannot know why this is so. That "El" involves one thing, and "Eloah" another, and "Elohim" another, everyone may judge from the fact that the Word is Divine, that is, derives its origin from the Divine, and that it is thereby inspired as to all the words, nay, as to the least point of all. [5] What "El" involves when mentioned, and what "Elohim," may be seen from what has been occasionally shown above, namely, that "El Elohim" or "God" is mentioned when truth is treated of (see n. 709, 2586, 2769, 2807, 2822, 3921e, 4287). Hence it is that by "El" and "Elohim" in the supreme sense is signified the Divine Spiritual, for this is the same as the Divine truth, but with the difference that by "El" is signified truth in the will and act, which is the same as the good of truth (n. 4337, 4353, 4390). The expression "Elohim" is used in the plural, because by truth Divine are meant all truths which are from the Lord. Hence also angels are sometimes called in the Word "Elohim" or "gods" (n. 4295), as will also appear from the passages adduced from the Word below. Now as in the supreme sense "El" and "Elohim" signify the Lord as to truth, they also signify Him as to power; for truth is that of which power is predicated, because good acts by truth when it exerts power (n. 3091, 4015). Therefore wherever power from truth is treated of in the Word, the Lord is called "El" and "Elohim," that is, "God." Hence also it is that in the original language "El" also signifies one who is powerful. [6] That "El" and "Elohim," or "God," are mentioned in the Word where the Divine Spiritual is treated of, or what is the same, the Divine truth, and hence the Divine power, may be still more evident from the following passages. In Moses: God said unto Israel in the visions of the night, I am the God of gods [El Elohe] of thy father; fear not to go down into Egypt, for I will there make of thee a great nation (Gen. 46:2-3); as these words were spoken to Israel, whom He would make a great nation, and thus the subject treated of is truth and its power, it is here said “El Elohe,” which in the proximate sense signifies “God of gods.” That in the proximate sense “Elohim” denotes “gods,” because predicated of truths and the derived power, is also evident in the same: Jacob built there an altar, and called the place El-Beth-El, because there the Elohim were revealed unto him, when he fled before his brother (Gen. 35:7). And also elsewhere: Jehovah your God, He is God of gods and Lord of lords, the great God [El], powerful and formidable (Deut. 10:17); where “God of gods” is expressed by “Elohe Elohim,” and afterwards “God” by “El,” to whom greatness and power are ascribed. [7] In David: Jehovah is a great God [El], and a great King above all gods [Elohim]. In His hand are the searchings out of the earth; and the strengths of the mountains are His (Ps. 95:3-4); here “God” or “El” is used because the subject treated of is the Divine truth and the derivative power; and also “gods,” because the subject treated of is also the truths thence derived; for in the internal sense a “king” signifies truth (n. 1672, 2015, 2069, 3009, 3670). Hence it is evident what a “great king above all gods” involves. The “searchings out of the earth” also denote the truths of the church, which are called the “strengths of the mountains” from the power from this good. In the same: Who in heaven shall compare himself to Jehovah? Who among the sons of the gods [Elim] shall be likened to Jehovah ? God [El] mighty in the secret of the holy ones. O Jehovah God Zebaoth, who is as Thou the strong Jah? (Ps.89:6-8). Here the “sons of the gods” or “of Elim,” denote truths Divine, of which it is evident that power is predicated; for it is said a “God [El] mighty, Jehovah God of Armies, who is strong as Thou?” [8] So in another place in David: Give unto Jehovah, O ye sons of the gods, give unto Jehovah glory and strength (Ps. 29:1); In Moses: They fell upon their faces, and said, God of gods [El Elohe] of the spirits of all flesh (Num. 14:22). In David: I said, ye are gods [Elohim] and ye are all sons of the Most High (Ps. 82:6; John 10:34); where they are called “gods” from truths, for “sons” are truths (see n. 489, 491, 533, 1147, 2628, 3373, 3704). Again: Confess ye to the God of gods [Elohe Elohim]; confess ye to the Lord of lords (Ps. 136:2-3). In Daniel: The king will act according to his own pleasure, and will puff himself up, and will exalt himself above every god [El], and above the God of gods [El Elohim] will speak wondrous things (Dan. 11:36); from this it is evident that in the proximate sense “El Elohe” is “God of gods,” and that in the internal sense “gods” are predicated of the truths which are from the Lord. [9] It is said “El,” or “God,” in the singular, where the subject treated of is the power which is from the Divine truth, or what is the same, from the Lord’s Divine Spiritual, as may be seen from the following passages. In Moses: Let my hand be as God [El] to do evil to thee (Gen. 31:29). And again: Neither is there a hand for God [El] (Deut. 28:32). And in

Micah: Neither is there a hand for God (Micah 2:1). “A hand for God” denotes that there may be power. (That “hand” denotes power may be seen above, n. 878, 3387; and that “hand” is predicated of truth, n. 3091.) In David: I will set his hand also in the sea, and his right hand in the rivers; He shall call Me, Thou my Father, my God [El], the rock of my salvation (Ps. 89:25-26); speaking of power from truths. Again: The wicked saith in his heart, God [El] hath forgotten, He hath hidden His faces, He will never see: arise, Jehovah God [El], lift up Thy hand wherefore doth the wicked despise God [Elohim]? (Ps. 10:11-13); denoting the same. [10] Again: Jehovah is my rock, and my fortress, and my deliverer; my God [El], my rock (Ps. 18:2); where power is treated of. In Isaiah: The residue shall return, the residue of Jacob, to the powerful God [El](Isa. 10:21). Again: Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called, Wonderful, Counselor, God (El), Mighty, Father of Eternity, Prince of Peace (Isa. 9:6). Again: Behold the God [El] of my salvation, I will trust, and not be afraid; for He is my strength (Isa. 12:2). Again: I am God [El] yea, from this day, I am He, and there is none that can rescue out of My hand, I am doing, and who shall withdraw it? (Isa. 43:12-13); said of power. In Jeremiah: God [El] the great, the powerful, whose name is Jehovah of Armies (Jer. 32:18). In the second book of Samuel: With my God [El] I will leap over a wall. God [El], His way is perfect, the discourse of Jehovah is pure. Who is God [El] save Jehovah? Who is a rock save our God [Elohim] ? God [El] is the strength of my refuge (2 Sam. 22:30-33). [11] In Moses: God [El] is not a man that He should lie, or the son of man that He should repent; hath He said, and shall He not do ? or hath He spoken, and shall He not establish? He brought them forth out of Egypt, He hath as it were the strengths of a unicorn; in that time it shall be said to Jacob and Israel, What hath God [El] wrought? (Num. 23:19, 22-23); where in the internal sense power and truth are treated of. And again: God [El] who brought him forth out of Egypt; He hath as it were the strengths of a unicorn; He shall consume the nations His enemies, and shall break their bones, and shall crush his darts (Num. 24:8). That "horns" and "strengths of a unicorn" signify the power of truth from good, see n. 2832. Not to mention many other passages. As most things in the Word have also an opposite sense, so also have "god" and "gods," which names are used when falsity and power from falsity are treated of; as in Ezekiel: The gods [Elim] of the strong shall speak to him in the midst of hell (Ezek. 32:21). In Isaiah: Ye have been in heat in the gods [Elim] under every green tree (Isa. 57:5); where the term "gods" is used from falsities. In like manner in other places.

(4403) CONTINUATION CONCERNING THE GRAND MAN AND CONCERNING CORRESPONDENCE, HERE CONCERNING CORRESPONDENCE WITH THE EYE AND WITH LIGHT. Of what quality spirits were, and to what province of the body they belonged, it has also been given me to observe and know from their position and place with me, and also from the plane in which they were, and from their distance therein. Those who were seen near me were for the most part subjects of entire societies; for societies send spirits from themselves to others, and through these spirits they perceive the thoughts and affections, and thus effect communication. But concerning these so-called Subjects that is, emissary spirits-something shall of the Lord’s Divine mercy be said in particular. The following facts have been observed in connection with these emissary spirits. Those who appear above the head, and near it, are those who teach, and who also easily suffer themselves to be taught. Those who are under the back of the head are those who act silently and prudently. Those who are near the back act similarly, with a difference. Those who are at the chest or breast are those who are in charity. Those who are at the loins are those who are in conjugial love. Those who are at the feet are those who are natural, and those who are at the soles of the feet are the more gross of this kind. But those who are at the face vary in genius, according to their correspondence with the sensories of this part, those for instance who are at the nostrils are those who excel in perception, those who are at the ears are those who obey, and those who are at the eyes are those who are intelligent and wise, and so on.

(4404) The external senses, which are five, namely, touch, taste, smell, hearing, and sight, have each of them a correspondence with the internal senses. But at this day correspondences are known to scarcely anyone because it is not known that there are any correspondences, and still less that there is a correspondence of spiritual things with natural, or what is the same, of the things of the internal man with those of the external. As regards the correspondence of the senses, speaking generally the sense of touch corresponds to the affection of good, the sense of taste to the affection of knowing, the sense of smell to the affection of perceiving, the sense of hearing to the affection of learning, and also to obedience, and the sense of sight to the affection of understanding and of being wise.

(4405) The reason why the sense of sight corresponds to the affection of understanding and being wise, is that the sight of the body corresponds precisely to the sight of its spirit, thus to the understanding. For there are two lights, one which is of the world from the sun, the other which is of heaven from the Lord. In the light of the world there is no intelligence, but there is intelligence in the light of heaven. Hence insofar as those things with man which are of the light of the world are illumined by those which are of the light of heaven, thus insofar as these two classes of things correspond to each other, so far the man understands and is wise.

(4406) As the sight of the eye corresponds to the understanding, for this reason sight is attributed to the understanding also, and is called intellectual sight. Moreover the things which a man observes are called the objects of this sight; and also in ordinary discourse we say that things are "seen" when they are understood; and light and enlightenment, and the consequent clearness, are also predicated of the understanding; and on the other hand, so are shades and darkness, and the consequent obscurity. It is on account of the correspondence that these and the like things have come into common speech among men; for man's spirit is in the light of heaven, and his body is in the light of the world, and the spirit is that which lives in the body, and also is that which thinks. Hence many things that are interior have fallen in this way into words.

(4407) The eye is the noblest organ of the face, and communicates more immediately with the understanding than do the rest of man's organs of sense. It is also modified by a more subtle atmosphere than the ear, and therefore the sight penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than does the speech which is perceived by the ear. Hence also it is that certain animals, being devoid of understanding, have as it were two subsidiary brains within the orbits of their eyes, for their intellectual depends on their sight. But with man this is not the case, for he enjoys the use of an ample brain, in order that his intellectual may not depend on the sight, but the sight on the intellectual. That the sight of man depends on the intellectual is very evident from the fact that his natural affections portray themselves representatively in the face, but his more interior affections, which pertain to the thought, appear in the eyes, from a certain flame of life and a consequent vibration of light, which flashes out in accordance with the affection in which is the thought; and this a man knows and observes, without being taught by any science, for the reason that his spirit is in society with spirits and angels in the other life, who know this from a plain and clear perception. (That every man as to his spirit is in society with spirits and angels, may be seen above, n. 1277, 2379, 3644, 3645.)

(4408) That there is a correspondence of the sight of the eye with intellectual sight, plainly appears to those who reflect; for the objects of the world, all of which derive something from the light of the sun, enter through the eye, and bestow themselves in the memory, and this evidently under a like visual figure, for whatever is produced therefrom is seen inwardly. This is the source of man's imagination, the ideas of which are called by philosophers material ideas. When these objects appear still more interiorly they present thought, and this also under some visual figure, but more pure, the ideas of which are called immaterial, and also intellectual. That there is an interior light, in which there is life, and consequently intelligence and wisdom, and that this light illumines the interior sight, and meets the things which have entered in through the external sight, is very evident; and also that the interior light operates according to the disposition of the things present there from the light of the world. The things that enter through the hearing are also inwardly turned into forms like those of the visual images that come from the light of the world.

(4409) As the sight of the eye corresponds to intellectual sight, it also corresponds to truths, for all things that are of the understanding bear relation to truth, and likewise to good, in this way-that a man may not only know what is good, but also be affected by it. Moreover all things of the external sight also bear relation to truth and to good, because they bear relation to the symmetries of objects, consequently to their beauties and the derivative charms. A clearsighted observer can see that each and all things in nature bear relation to truth and to good, and thereby he can also know that universal nature is a theater representative of the Lord's kingdom.

(4410) It has become evident to me from much experience that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to affections of truth, which are also of the understanding; and consequently that the left eye corresponds to the truths of faith, and the right eye to the goods of faith. The reason why there is such a correspondence is that in the light which is from the Lord there is not only light, but also heat, the light itself being the truth which proceeds from the Lord, and the heat being the good. It is from this, and also from the influx into the two hemispheres of the brain, that there exists such a correspondence; for those who are in good are on the Lord's right hand, and those who are in truth are on His left hand.

(4411) Each and all things that are in the eye have their correspondences in the heavens, such as the three humors, the aqueous, the vitreous, and the crystalline; and not the humors only, but also the coats, and indeed every part. The more interior things of the eye have correspondences more beautiful and more pleasant, but in a different manner in each heaven. When the light which proceeds from the Lord flows into the inmost or third heaven, it is there received as the good which is called charity; and when it flows into the middle or second heaven, both mediately and immediately, it is received as the truth which is from charity; but when this truth flows into the lowest or first heaven, mediately and immediately, it is received substantially, and appears there as a paradise, and in some places as a city in which are palaces. Thus do the correspondences succeed one another even to the external sight of the angels. It is similar with man, in his ultimate which is the eye this truth is presented materially by the sight, the objects of which are those of the visible world. The man who is in love and charity, and consequently in faith, has his interiors of this quality, for he corresponds to the three heavens, and is a little heaven in effigy.

(4412) There was a certain person whom I had known in the bodily life, but whom I had not known in respect to his animus and interior affections. He spoke with me several times in the other life, but for a while at a distance. He usually showed himself by means of pleasant representatives, for he could present things which excited delight, such as colors of every kind and beautiful colored forms, could exhibit infants beautifully decorated like angels, and very many similar things that were pleasant and delightful. He operated by a gentle and soft influx into the coat of the left eye. By such means he instilled himself into the affections of others, with the end to please and delight their life. I was told by the angels that they who belong to the coats of the eye are of such a character, and that they communicate with the paradisal heavens, where truths and goods are represented in a substantial form, as stated above (n. 4411).

(4413) That the light of heaven has within it intelligence and wisdom, and that it is the intelligence of truth and the wisdom of good from the Lord that appear as light before the eyes of the angels, it has been given me to know by a living experience. I was taken up into a light that sparkled like the light radiating from diamonds; and while I was kept in it, I seemed to myself to be withdrawn from bodily ideas and to be brought into spiritual ideas, thus into those things which belong to the intelligence of truth and of good. The ideas of thought which originated from the light of the world then appeared to be remote from me, and as it were not belonging to me, although they were present obscurely; and by this it was given me to know that insofar as anyone comes into the light of heaven, so far he comes into intelligence. It is for this reason that the more intelligent the angels are, the greater and the brighter is the light in which they are.

(4414) The differences of light in the heavens are as many as are the angelic societies which constitute heaven, nay, they are as many as are the angels in each society. The reason is that heaven is ordered in accordance with all the differences of good and truth, thus in accordance with all states of intelligence and wisdom, and consequently in accordance with the various receptions of the light which is from the Lord. The result is that nowhere in the universal heaven is the light exactly the same as it is anywhere else in heaven, but on the contrary it differs according to the various ways in which it is tempered with a flaming or with a bright white quality, and also according to the various degrees of its intensity; for intelligence and wisdom are nothing but an eminent modification of the heavenly light which is from the Lord.

(4415) Souls newly arrived, or novitiate spirits-that is, those who have been in the other life but a few days since the death of the body-are very much surprised to find that there is light in the other life, for they carry with them the ignorance that supposes light to be exclusively from the sun and material flame. Still less do they know that there is any light which illumines the understanding, for in the bodily life they have not observed this, and even still less that this light confers the capacity to think, and by its influx into forms which are from the light of the world presents all things that are of the understanding. If these spirits have been good they are taken up into heavenly societies to be instructed, and are passed from one society to another, in order that they may perceive by living experience that there is light in the other life, and this more intense than is ever found in the world; and that they may at the same time take notice that insofar as they are in the light there, so far they are in intelligence. Some who were taken up into the spheres of heavenly light spoke with me from thence, and confessed that they had never believed in any such thing, and that the light of the world is relatively darkness. From that light they also looked through my eyes into the light of the world, and perceived it as nothing but a dark cloud, and in pity said that such is the light in which are men. From what has been said it may also be seen why the angels of heaven are called in the Word "angels of light;" and also that the Lord is the Light, and consequently is the life for men (John 1:1, 9; 8:12).

(4416) The quality of spirits in the other life is evident from the light in which they are, for as before said the light in which they see corresponds to the light by which they perceive. They who have known truths and have also confirmed them with themselves, and yet have lived a life of evil, appear in a snowy light, but cold, like the light of winter; and when they approach those who are in the light of heaven, their light is then completely darkened, and becomes pitch-dark; and when they remove themselves from the light of heaven, there succeeds a yellow light as from sulphur, in which they appear like specters, and their truths like phantasms. For their truths had been those of persuasive faith, which is of such a nature that they had believed because believing led to honor, gain, and reputation, and it was all the same to them what the truth was, provided it was received. [2] But they who are in evil and thence in falsities, appear in a light like that of a charcoal fire. This light becomes quite dusky in the light of heaven; but the very lights from which they see are varied in accordance with the falsity and evil in which they are. This showed very plainly why those who lead a life of evil can never have faith in Divine truths from a sincere heart; for they are in that smoky light which, when heavenly light falls upon it, becomes dark to them, so that they see neither with their eyes nor with their mind; and besides they then fall into agonies, and some into a kind of swoon. Hence it is that the evil cannot possibly receive truth, but only the good. [3] The man who leads a life of evil cannot believe that he is in such a light, because he cannot see the light in which his spirit is, but only that in which is the sight of his eyes and from this his natural mind. But if he could see the light of his spirit, and could make proof of what it would become if the light of truth and good from heaven were to flow into it, he would then very well know how far he is from receiving the things which are of this light, that is, those which are of faith, and how much further he is from becoming imbued with those which are of charity, thus how far distant he is from heaven.

(4417) I was once conversing with spirits concerning life - that no one has any life from himself, but from the Lord, although he may seem to live from himself (compare n. 4320). First of all we spoke of what life is, namely, that it is to understand and to will; and as all understanding bears relation to truth, and all willing to good (n. 4409), that the intelligence of truth and the will of good are life. But some reasoning spirits made reply (for there are spirits who are to be called reasoners, because they reason about everything as to whether it is so, and such are for the most part in obscurity in regard to all truth), and said that those who are in no intelligence of truth and will of good nevertheless live, and in fact they preeminently believe that they live. But it was given to answer them that the life of the evil does indeed appear to them like life, but nevertheless it is the life which is called spiritual death, as they might know from the consideration that as to understand truth and to will good are life from the Divine, it follows that to understand falsity and to will evil cannot be life, because evils and falsities are contrary to life itself. [2] To convince them they were shown the quality of their life, which when seen appeared like the light from a coal fire mingled with smoke. When they are in this light, they cannot but suppose that the life of their thought and of their will is the only life there is, and this the more from the fact that the light of the intelligence of truth, which is that of life itself, cannot appear to them at all, for the moment they come into this light their own light becomes dark, so that they can see nothing at all, thus neither can they perceive anything. They were further shown what was then the state of their life, by the withdrawal of the delight they had from what is false, which in the other life is effected by separating the associate spirits. On this being done they appeared with ghastly faces, like those of the dead, so that they might have been called images of death. But as regards the life of animals, of the Lord's Divine mercy this subject shall receive particular treatment.

(4418) They who are in the hells are said to be in darkness, but this is because they are in falsities; for as light corresponds to truth, so darkness corresponds to falsities. As already said, they are in a light like that from a charcoal fire and of a sulphurous yellow, and this light is what is meant by "darkness;" for according to their light, and consequently according to their sight from it, is their understanding, because the two things correspond to each other. It is called darkness also because these lights become darkness in the presence of heavenly light.

(4419) There was a spirit present with me whose extensive knowledge during his earthly life had occasioned him to believe that he was wiser than anyone else, which had resulted in his contracting the evil that wherever he was he wanted to direct everything. He was sent to me by a certain society to serve them as a subject, that is, for communication (n. 4403); and also that they might get rid of him, because he was troublesome through his wanting to direct them from his own intelligence. While he was with me it was given me to speak to him about intelligence from self, which I said so greatly prevails in the Christian world that it is believed that all intelligence is from this source, and therefore none is from God; although when people are speaking from their doctrinal beliefs they say that everything true and good is from heaven, thus from the Divine, consequently all intelligence, for this is of truth and good. But as the spirit would not attend to these things, I said that he would do well to withdraw, because the sphere of his intelligence infested me; but being in the persuasion that he was preeminently intelligent, he would not do so. [2] He was then shown by angels what is the nature of intelligence from self, and what the nature of intelligence from the Divine, and this by means of lights, for in the other life such things are presented to view in a wonderful manner by means of variegations of light. Intelligence from self was shown by a light which appeared as a fatuous light, surrounded by a dark border, and extending but a little distance from its focus; and it was further shown that this light is at once extinguished when it is looked at by an angelic society, exactly as is a fatuous light in the light or daytime of the sun. He was then shown what is the quality of intelligence from the Divine, and this also by means of a light which was brighter and more full of light than the noonday light of the sun, and which also extended itself to every distance and terminated as does the light of the sun in the universe; and it was said that intelligence and wisdom enter from all sides into the sphere of this light, and cause truth and good to be perceived by an almost unlimited mental view; but this in accordance with the quality of the truth from good.

(4420) From all this it is evident that the things in man which are of the light of the world correspond to those which are of the light of heaven; consequently that the sight of the external man, which is of the eye, corresponds to the sight of the internal man, which is of the understanding; and also that in the other life the quality of the intelligence shows itself by means of lights.

(4421) A continuation concerning correspondence with the eye and with light will be found at the end of the following chapter.

CHAPTER 34

THE LAST JUDGMENT

(4422) Prefatory to this chapter the Lord's words in Matthew 24, verse 42 to the end, remain to be unfolded. These words are the last in that chapter which treat of the consummation of the age, or the advent of the Lord, and which in the letter are these: Watch therefore, for ye know not what hour your Lord cometh. But know this, that if the master of the house had known in what watch the thief would come, he would assuredly have watched, and would not have suffered his house to be broken through. Therefore be ye also ready, for in an hour that ye think not the Son of man will come. Who therefore is the faithful and prudent servant, whom his lord hath set over his domestics, to give them their food in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all his goods. But if that evil servant shall say in his heart, My lord delayeth to come; and shall begin to beat his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be wailing and gnashing of teeth. What these words involve may be seen from the series of things, for the subject treated of in this whole chapter of the evangelist is the last period of the church, which in the internal sense is the consummation of the age and the advent of the Lord. That this is the case is evident from the explication of all the contents of the chapter, as may be seen in the prefaces to the immediately preceding chapters of Genesis (namely, 26, n. 3353-3356; 27, n. 3486-3489; 28, n. 3650-3655; 29, n. 3751- 3757; 30, n. 3897-3901; 31, n. 4056-4060; 32, n. 4229-4231; 33, n. 4332-4335). [2] What these contents are in a series has also been there stated, namely, that when the Christian Church that was set up after the Lord's coming began to vastate itself, that is, to recede from good, then: (1) They began not to know what good and truth are, but disputed about them. (2) They despised them. (3) Next they did not at heart acknowledge them. (4) Afterwards they profaned them. (5) And as the truth of faith and the good of charity were still to remain with some, who are called the "elect," the state of faith at that time is described. (6) And then the state of charity. (7) Lastly, the beginning of a new church is treated of; and, (8) The state as to good and truth within the so-called church, when that church is being rejected and a new church is being adopted. From this series it may appear what is involved in the words that have been transcribed above, and are the last of the chapter, namely, that they are words of exhortation to those in the church, that they should be in the good of faith, and that if not they must perish.

(4423) Scarcely anyone knows how the case is with the rejection of an old church and the adoption of a new church. He who does not know man's interiors and their states, and consequently man’s states after death, cannot but infer that those who are of the old church, and in whom good and truth have been laid waste, that is, are no longer at heart acknowledged, are to perish, either as the antediluvians perished by the flood, or as did the Jews by expulsion from their land, or in some other way. But when the church has been laid waste, that is, when it is no longer in any good of faith, it perishes chiefly in respect to the states of its interiors, thus in respect to its states in the other life. Heaven then removes itself away from them-and consequently the Lord-and transfers itself to others, who are adopted in their stead; for without a church somewhere on the earth there is no communication of heaven with man; for the church is like the heart and lungs of the Grand Man on the earth (see n. 468, 637, 931, 2054, 2853). [2] They who are then of the old church, and thus are removed from heaven, are in a kind of inundation as to their interiors, and in fact in an inundation over the head. This inundation the man himself does not observe while he lives in the body, but he comes into it after death. In the other life this inundation plainly appears like a thick cloud by which they are encompassed and separated from heaven. The state of those who are in this thick cloud is that they cannot possibly see what the truth of faith is, and still less what is its good; for the light of heaven, in which is intelligence and wisdom, cannot penetrate into this cloud. This is the state of a vastated church.

(4424) What the Lord’s words quoted above involve in the internal sense may be seen without explication; for the Lord spoke them not so much by representatives and significatives, as by comparatives. There shall be stated merely what is signified by the words of the last verse, namely: “He shall cut him asunder, and appoint his portion with the hypocrites; there shall be wailing and gnashing of teeth.” He shall cut him asunder; signifies separation and removal from goods and truths; for they who are in knowledges of good and truth, as are those who are within the church and yet in a life of evil, are said to be “cut asunder” when they are removed from these knowledges. For the knowledges of good and truth are separated from them in the other life, and they are kept in evils, and therefore also in falsities; which is done in order to prevent them from communicating with heaven by the knowledges of truth, and with hell by evils and the derivative falsities, and thus hanging between the two; and also to prevent them from profaning goods and truths, which is done when these are commingled with falsities and evils. The same is also signified by the Lord’s words to him who hid the talent in the earth: “Take therefore the talent from him; and give it unto him that hath ten talents; for unto everyone that hath shall be given, and from him that hath not, even that which he hath shall be taken away” (Matt. 25:28, 29); also by what the Lord says in another place in Matthew 13:12; and in Mark 4:25; and in Luke 8:18. [2] And appoint his portion with the hypocrites; signifies his lot (which is his “portion”) with those who outwardly appear to be in truth as to doctrine and in good as to life, but inwardly believe nothing of truth and will nothing of good, who are the "hypocrites." In this manner they are "cut asunder." Therefore when their externals are taken away from them, as takes place with all in the other life, they appear such as they are as to their internals, namely, devoid of faith and charity, of which they nevertheless have made a show in order to win others and acquire honors, gain, and reputation. Those within a vastated church are almost all of this character, for they have externals, but no internals. This is the origin of that inundation of their interiors which has been already spoken of (n. 4423). [3] There shall be wailing and gnashing of teeth; signifies their state in the other life, "wailing," their state as to evils, and "gnashing of teeth," their state as to falsities. For in the Word the "teeth" signify the lowest natural things, in the genuine sense the truths of these natural things, and in the opposite sense their falsities. The teeth moreover correspond to these things, and therefore the "gnashing of teeth" is the collision of falsities with truths. They who are in mere natural things, and who are in these from the fallacies of the senses, and who believe nothing but what they see thereby, are said to be in the "gnashing of teeth," and also in the other life appear to themselves to be so when they draw conclusions from their fallacies concerning the truths of faith. In a church vastated as to good and truth such persons abound. The like is signified elsewhere also by the "gnashing of teeth," as in Matthew: The sons of the kingdom shall be cast forth into the outer darkness, there shall be wailing and gnashing of teeth (Matt. 8:12); the "sons of the kingdom" are those who are in a vastated church; the "darkness" is falsities (n. 4418), for they are in darkness when they are in the thick cloud mentioned above; the “gnashing of teeth” is the collision of falsities therein with truths. In like manner elsewhere, as in Matt. 13:42, 50; 22:13; 25:30; and Luke 13:28.

1. And Dinah the daughter of Leah, whom she bare unto Jacob, went out to see the daughters of the land. 2. And Shechem the son of Hamor the Hivite, the prince of the land, saw her, and took her, and lay with her, and forced her. 3. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spoke upon the heart of the damsel. 4. And Shechem said unto Hamor his father, saying, Get me this girl for a woman. 5. And Jacob heard that he had defiled Dinah his daughter; and his sons were with his acquisition in the field; and Jacob was silent until they came. 6. And Hamor the father of Shechem went out unto Jacob to speak with him. 7. And the sons of Jacob came from the field as they heard it, and the men were grieved, and they were very angry, because he had wrought folly in Israel, in lying with Jacob’s daughter, and so it ought not to be done. 8. And Hamor spoke with them, saying, Shechem my son, his soul longs for your daughter, give her I pray to him for a woman. 9. And share kinships with us; give your daughters to us, and take our daughters to you. 10. And ye shall dwell with us, and the land shall be before you, dwell ye, and range through it trading, and get you possession therein. 11. And Shechem said unto her father and unto her brothers, Let me find grace in your eyes, and what ye say unto me I will give. 12. Multiply upon me exceedingly dowry

and gift, and I will give as ye say unto me; and give me the damsel for a woman. 13. And the sons of Jacob answered Shechem and Hamor his father in fraud, and spoke, because he had defiled Dinah their sister. 14. And they said unto them, We cannot do this word, to give our sister to a man that hath a foreskin, because this would be a reproach unto us. 15. Nevertheless in this will we consent to you, if ye be as we to circumcise for you every male. 16. We will both give our daughters to you, and will take your daughters to us, and we will dwell with you, and we will be for one people. 17. And if ye will not listen unto us to circumcise, we will even take our daughter and go. 18. And their words were good in the eyes of Hamor, and in the eyes of Shechem Hamor's son. 19. And the lad delayed not to do the word, because he was well pleased in Jacob's daughter; and he was honored above all the house of his father. 20. And Hamor and Shechem his son came unto the gate of their city, and spoke unto the men of their city, saying, 21. These men are peaceable with us, and let them dwell in the land, and range through it trading, and behold the land is broad in spaces before them; let us take their daughters to us for women, and let us give our daughters to them. 22. Nevertheless in this will the men consent to us to dwell with us, to be for one people, in every male being circumcised to us, even as they are circumcised. 23. Their acquisition, and their purchase, and all their beast, will they not be ours? Only let us consent to them, and they will dwell with us. 24. And they listened to Hamor and to Shechem his son, all that went out of the gate of his city; and they circumcised every male, all that went out of the gate of his city. 25. And it came to pass on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, brothers of Dinah, took each his sword, and came upon the city boldly, and slew every male. 26. And they slew Hamor and Shechem his son at the edge of the sword, and took Dinah out of Shechem's house, and went forth. 27. The sons of Jacob came upon those who were pierced, and plundered the city, because they had defiled their sister. 28. Their flocks and their herds and their asses, and whatever was in the city, and whatever was in the field, they took; 29. And all their wealth, and all their babe, and their women, they took captive and made a prey of, and all that was in the house. 30. And Jacob said to Simeon and to Levi, Ye have troubled me, to make me to stink to the inhabitant of the land, to the Canaanite and the Perizzite; and I am mortals [few] of number, and they will be gathered together upon me, and will smite me, and I shall be destroyed, I and my house. 31. And they said, Shall he make our sister as a harlot?

(4425) THE CONTENTS. The subject here treated of in the internal sense is the posterity of Jacob - that they extinguished all the truth of doctrine which was of the Ancient Church. Hamor and Shechem, together with the people of their city, represent this truth. For the representative of a church among the posterity of Jacob consisted solely in externals without internals, whereas the representative church among the ancients consisted in externals with internals.

(4426) THE INTERNAL SENSE. Verses 1-4. And Dinah the daughter of Leah, whom she bare unto Jacob, went out to see the daughters of the land. And Shechem the son of Hamor the Hivite, the prince of the land, saw her and took her, and lay with her, and forced her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spoke upon the heart of the damsel. And Shechem said unto Hamor his father, saying, Get me this girl for a woman. “And Dinah went out,” signifies the affection of all things of faith, and the church thence derived; “the daughter of Leah, whom she bare unto Jacob,” signifies in externals; “to see the daughters of the land,” signifies to become acquainted with the affections of truth and the churches thence derived; “and Shechem saw her,” signifies truth; “the son of Hamor the Hivite,” signifies from the ancients; “the prince of the land,” signifies what is primary among the churches; “and he took her, and lay with her, and forced her,” signifies that in no other way could this truth be conjoined with the affection of the truth signified by the sons of Jacob her brothers; “and his soul clave unto Dinah the daughter of Jacob,” signifies an inclination to conjunction; “and he loved the damsel, and spoke upon her heart,” signifies love; “and Shechem said unto Hamor his father,” signifies thought from the truth that was among the ancients; “saying, Get me this girl for a woman,” signifies that it desired to be conjoined with the affection of that truth.

(4427) And Dinah went out. That this signifies the affection of all things of faith and the church thence derived, is evident from the representation of Dinah, as being the affection of all truths and the church thence derived (see n. 3963, 3964); for the twelve sons of Jacob represented all things of faith, thus all things of the church (n. 2129, 2130, 3858, 3926, 3939), and therefore Dinah, who was born after the ten sons of Jacob by Leah and the handmaids, signifies the affection of them, and therefore the church. For the church is from the affection of truth, insomuch that whether you say the affection of truth, or the church, it is the same thing, because it is from the affection of truth that a man is the church.

(4428) The daughter of Leah, whom she bare unto Jacob. That this signifies in externals, is evident from the representation of Leah, as being the affection of external truth (see n. 3793, 3819); and from the representation of Jacob, as being in the supreme sense the Lord as to the Divine truth of the natural (see n. 3305, 3509, 3525, 3546, 3576, 4234, 4273, 4337), and in the relative sense the external church, or what is the same, the external of the church (n. 3305, 4286). Hence it is evident that "the daughter of Leah whom she bare unto Jacob," signifies the affection of truth in externals.

(4429) To see the daughters of the land. That this signifies to become acquainted with the affections of truth and the churches thence derived, is evident from the signification of "to see" as being to become acquainted with (of which several times before); from the signification of "daughters," as being affections and the churches thence derived (see n. 2362, 3024, 3963); and from the signification of "the land," here the land of Canaan, as being the region where the church is, and hence also the church itself (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 3705, 3686). [2] The signification of the things contained in this verse may be seen from what follows, for the subject treated of is the representative of a church that was to be instituted among the descendants of Jacob. That this representative could not be instituted among them until they had been completely vastated in respect to interior truths - that is, until they no longer knew them - may be seen above (n. 4289). These interior truths are all those represented and signified by the rituals that were commanded them; for all the rituals represented and signified something in the Lord’s kingdom in the heavens, and consequently something in the Lord’s kingdom on earth, that is, in the church; and the things that were signified and represented are the interior truths here meant. That each and all of the things commanded the descendants of Jacob when the representative of a church was being instituted among them (as described in the books of Moses, especially in Exodus and Leviticus) were representative and significative of the celestial and spiritual things of the Lord’s kingdom, has been everywhere shown in the explications. All these things were unknown to the descendants of Jacob, because these were of such a nature that if they had known them they would have profaned them (n. 301-303, 2520, 3398, 3479, 3769, 4281, 4293); and therefore they did not come into these representatives until they had been completely vastated in respect to their interiors; and therefore the truths in question and the extinguishing of them by the Israelites are described in this chapter. [3] The representatives that were commanded to the descendants of Jacob were not new, but for the most part were such as had previously been in use among the ancients; but the ancients did not worship the externals, as did the descendants of Jacob (that is, the Jews and Israelites), but they worshiped the internal things, and by means of these they acknowledged the Lord Himself. There were still remains in the land of Canaan of the church of ancient time, especially among those called Hittites and Hivites, and this is the reason why by these nations are represented the truths that had been of the church. From what has been said it may in some measure appear what is signified by Dinah, Jacob's daughter by Leah, going out to see the daughters of the land; for by Dinah is represented the external church, such as was instituted among the descendants of Jacob, and by the daughters of the land are signified the churches among the ancients. That in the internal sense of the Word "daughters" everywhere signify churches, has been shown above (n. 2362, 3024); and that the "land" signifies the region and nation where the church is, and thus the church (n. 662,1066, 1067, 1733, 1850, 2117, 2118, 2928, 3355, 3686, 3705).

(4430) And Shechem saw her. That this signifies truth, is evident from the representation of Shechem as being truth, here the truth of the church from ancient time. That this is represented by Shechem is because there still were remains of the church with that nation to which Shechem belonged. That this was one of the well-disposed nations is manifest from the sincerity with which Hamor and Shechem spoke to Jacob and his sons (verses 8-12), and from the condescension that Shechem might take Dinah for a wife (verses 18-24); for which reason the truth of the church was represented by them. And besides, the city Shechem was Abram's first station when he came from Syria into the land of Canaan (Gen. 12:6); and was now also Jacob's first station in coming from Syria, in which he spread his tent, made booths, and erected an altar (Gen. 33:17-20). That by the journeys or sojournings of Abraham and Jacob were represented progressions into the truths of faith and goods of love which in the supreme sense relate to the Lord and in the relative sense to the man who is being regenerated by the Lord, has been repeatedly shown. Hence by the "city Shechem" was signified the first of light (n. 1440, 1441), consequently interior truth, for this is the first of light. [2] But in this chapter in the internal sense the descendants of Jacob are treated of - how they extinguished in themselves this first of light, or interior truth. In this sense, which is the internal historical sense, the sons of Jacob signify all his descendants; for in the internal sense of the Word the things of the Lord's kingdom are exclusively treated of, thus the things of His church. The sons of Jacob themselves did not constitute any church, but their descendants, and this only after they had gone out of Egypt, and in actuality only after they came into the land of Canaan. [3] Moreover as regards this city named from Shechem, it was anciently called "Shalem," as is evident in the foregoing chapter: Jacob came to Shalem, a city of Shechem, which is in the land of Canaan (Gen. 33:18); that by “Shalem” is signified tranquillity, and by the “city of Shechem” the interior truths of faith, and that when a man comes to these truths he comes into a tranquil state, may be seen above (n. 4393). But the same city was afterwards called “Shechem,” as may be seen in Joshua: The bones of Joseph, which the sons of Israel caused to go up out of Egypt, buried they in Shechem, in the portion of the field which Jacob bought of the sons of Hamor the father of Shechem for a hundred kesitah (Josh. 24:32). And in the book of Judges: Gaal the son of Ebed said to the citizens of Shechem, Who is Abimelech, and who is Shechem, that we should serve him? Is not he the son of Jerubbaal, and Zebul is his officer? Serve ye the men of Hamor the father of Shechem, and why should we serve this man? (Judg. 9:28). [4] The same city was afterwards called “Sychar,” as is evident in John: Jesus came to a city of Samaria called Sychar, near to the field which Jacob gave to his son Joseph; and Jacob’s spring was there (John 4:5-6). That by this city is signified interior truth, is evident from these passages, and also from others where it is named, as in Hosea: Gilead is a city of them that work iniquity, it has been befouled with blood; and as troops wait for a man, a companionship of priests, on the way to Shechem they kill, because they have wrought wickedness; in the house of Israel I have seen a foul thing (Hos. 6:8-10); where “on the way to Shechem they kill” signifies that they extinguish truths even to those which are interior, thus all external truths. The extinction of interior truth is also signified by Abimelech's destroying that city and sowing it with salt (Judges 9:45).

(4431) The son of Hamor the Hivite. That this signifies from the ancients, is evident from the signification of a "son," who here is Shechem, as being interior truth, of which just above (that a "son" denotes truth see n. 489, 491, 533, 1147, 2623, 3373, 4257); and from the representation of Hamor, as being the father of this truth, thus meaning from the ancients; for the truth that was interior in the representatives and rituals emanated from the church of ancient time. For this reason Hamor is also named "the Hivite," for the Hivite nation was that by which such truth among the ancients was signified, because the Hivites had been in such truth from ancient time, and hence it is that Hamor is here called "the Hivite." For by all the nations in the land of Canaan some good or truth of the church of ancient time was signified, because the Most Ancient Church, which was celestial, was there (n. 4116). But afterwards these nations, like all the other nations among whom the church had been, turned aside to things idolatrous, and therefore by the same nations idolatries also are signified. Yet because the Hivites had from ancient time signified interior truth, and because they were one of the better disposed nations, with whom iniquity was not so far consummated (that is, the truth of the church was not so far extinguished as with others), the Gibeonite Hivites were of the Lord's providence preserved, by means of a covenant made with them by Joshua and the princes (Josh. 9:15). That they were Hivites may be seen in Joshua 9:7; 11:19.

From all that has been said it is now evident whence it is that interior truth from the ancients is signified by "Shechem the son of Hamor the Hivite."

(4432) The prince of the land. That this signifies what is primary among the churches, is evident from the signification of a "prince," as being what is primary (see n. 1482, 2089); and from the signification of "the land," as being the church (see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 3686, 3705).

(4433) And he took her, and lay with her, and forced her. That this signifies that in no other way could this truth be conjoined with the affection of the truth signified by the sons of Jacob her brothers, is evident from the signification of "taking her, lying with her, and forcing her," as being to be conjoined, but not in a lawful way, as is done by betrothal. That by these words is signified that in no other way could it be conjoined, cannot be seen unless it is known how the case is. The interior truth from the ancients which is signified by "Shechem the son of Hamor the Hivite" is that truth which had been the internal of the church among the ancients, thus which was the internal in their statutes, judgments, and laws: in a word, in their rituals and the like. These truths were their doctrinal things according to which they lived, and indeed doctrinal things of charity; for in the ancient time those who were of the genuine church had no other doctrinal things. Relatively to doctrine the same may be called interior truths of faith, but goods relatively to life. If any church were to be instituted with the nation sprung from Jacob, it was necessary that they should be initiated into these truths and goods; for unless there are internal things within external ones, that is, unless men think of internal things when they are in external ones, and unless they are at the same time affected by the internal things, or at least unless they are affected by external things for the sake of internal things, there is not anything of the church. For internal things make the church, because in these is the Lord; for in these are the spiritual and celestial things which are from Him. [2] But the nation sprung from Jacob, that is, the Israelitish and Jewish nation, could not be initiated into these internal things in the lawful way which is effected by betrothal, for the reason that their external worship did not correspond. For from their fathers, Abraham, Isaac, and Jacob, they received the worship instituted by Eber, which was different in its externals from the worship of the Ancient Church, as may be seen above (n. 1238, 1241, 1343, 2180). And because their worship was different, the interior truths that existed among the ancients could not be conjoined with it in the lawful manner, by betrothal, but in the way here described. From this it may be understood what is meant by saying that "in no other way could this truth be conjoined with the affection of the truth signified by the sons of Jacob, Dinah's brothers." [3] But although the conjunction could be effected in this manner, according to a law also known to the ancients (see Exod. 22:15; Deut. 22:28, 29), still that nation was of such a character that they would by no means suffer any conjunction of the interior truth that was from the ancients with the externals of worship that existed among the descendants of Jacob (see n. 4281, 4290, 4293, 4307, 4314, 4316, 4317). For this reason there could not be any church instituted with that nation, but instead of it only the representative of a church (see n. 4281, 4288, 4307). That this nation was of such a character that not only was it impossible for them to receive interior truths, but that they also completely extinguished them in themselves, is here represented by the sons of Jacob answering Shechem and Hamor in fraud (verse 13); and then by Simeon and Levi smiting the city with the edge of the sword, and killing Shechem and Hamor (verses 25, 26); and by the rest of the sons coming upon those who were pierced, and pillaging the city, and carrying away the flocks, the herds, and whatever was in the city, in the field, and in the house (verses 27-29). From this it is evident what is signified by the prophecy of Jacob, then Israel: Simeon and Levi are brethren, instruments of violence are their swords; let not my soul come into their secret, let not my glory be united in their congregation; because in their anger they slew a man, and in their pleasure they unstrung an ox; cursed be their anger because it was vehement, and their fury because it was grievous; I will divide them in Jacob, and scatter them in Israel (Gen. 49:5-7).

(4434) And his soul clave unto Dinah. That this signifies an inclination to conjunction, is evident from the signification of “his soul cleaving,” as being an inclination. That it is to conjunction is evident, because in the internal sense the things which belong to conjugial love involve spiritual conjunction, which is that of truth with good, and of good with truth. The reason why in the internal sense the things which belong to conjugial love involve this conjunction, is that conjugial love derives its origin from the marriage of truth and good, and of good and truth (n. 2618, 2727-2729, 2737, 2803, 3132). Hence also the adulterations of good are meant in the Word by "adulteries," and the falsifications of truth by "whoredoms" (n. 2466, 2729, 2750, 3399). From all this it may be seen that by all that is related of Shechem and of Dinah in this chapter nothing else is meant in the internal sense than the conjunction of the truth represented by Shechem with the affection of truth represented by Dinah; thus that by the words "his soul clave unto Dinah" is signified an inclination to conjunction. [2] As in the whole of this chapter conjugial love toward Dinah is treated of, and how Shechem sought her for a woman, and as by the things of conjugial love there is signified spiritual conjunction, I may confirm from the Word that marriages and what belongs to them involve nothing else. In John: Let us be glad and exult, and let us give the glory unto Him, because the wedding of the Lamb is come, and His wife hath made herself ready, as have they who are called unto the wedding supper of the Lamb (Rev. 19:7, 9). In the same: I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. One of the seven angels spoke with me, saying, Come, I will show thee the bride, the Lamb's wife; and he carried me away in the spirit upon a mountain great and high, and showed me the great city, the holy Jerusalem, coming down out of heaven from God (Rev. 21:2, 9-10); that by what relates to betrothal and marriage naught else is here signified than the Lord's conjunction with the church, and this by means of truth and good, is very evident, for the "holy city" and the "New Jerusalem" are nothing else than the church. (That a "city" is the truth of the church may be seen above, n. 402, 2268, 2449, 2451, 2712, 2943, 3216; and that "Jerusalem" is the spiritual church, n. 402, 2117, 3654.) [3] In Malachi: Judah hath dealt treacherously, and an abomination has been committed in Israel and in Jerusalem, for Judah hath profaned the holiness of Jehovah, because he hath loved and hath betrothed to him the daughter of a strange god. Jehovah hath borne witness between thee and the wife of thy youth, against whom thou hast dealt treacherously (Mal. 2:11, 14); where "to love and betroth the daughter of a strange god" is to conjoin one's self with falsity instead of truth, which is the "wife of youth." [4] Ezekiel: Thou hast taken thy sons and thy daughters whom thou hast borne unto Me, and hast sacrificed to devour them. Was there little of thy whoredoms? Thou art the daughter of thy mother, who loathes her husband and her sons; and thou art the sister of thy sisters who loathed their husbands and their sons (Ezek. 16:20, 45); here the abominations of Jerusalem are treated of, which because they were from evils and falsities, are described in this chapter by such things as are contrary to marriages, namely, by adulteries and whoredoms. The "husbands whom they loathed" are goods; the "sons" are truths; and the "daughters" are the affections of these. [5] In Isaiah: Sing, O barren one, that didst not bear, resound with singing and shout for joy that didst not travail, because more are the sons of the desolate than the sons of the married one. The reproach of thy widowhood shalt thou remember no more, because thy makers are thy husbands, Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth is He called; for as a woman forsaken and afflicted in spirit hath Jehovah called thee, and as a woman of youth when she is divorced, hath said thy God. All thy sons are taught of Jehovah, and much is the peace of thy sons (Isa. 54:1, 5-6, 13); as by marriage is signified the conjunction of truth and good and of good and truth, it is evident what is signified by “husband and wife,” by “sons and daughters,” by “widows,” by the “divorced,” and by “bearing,” “travailing,” “being desolate,” and “being barren;” for these things belong to marriage. What these signify in the spiritual sense has been frequently shown in the explications. [6] In the same: For Zion’s sake I will not be silent, and for Jerusalem’s sake I will not rest; it shall no longer be said to thee, Forsaken one; but thy land shall be called The married one, for Jehovah shall be well pleased in thee, and thy land shall be married; because a young man shall marry a virgin, thy sons shall marry thee, and there shall be joy of the bridegroom over the bride, thy God shall rejoice over thee (Isa. 62:1, 4-5); he who knows not the internal sense of the Word may suppose that such things in the Word are only comparisons, like many expressions in common speech, and that this is the reason why the church is compared to a daughter, to a virgin, and a wife; thus the things of faith and charity to those of marriage. But in the Word all things are representative of spiritual and celestial things, and are real correspondences; for the Word has come down from heaven, and because it has come down thence it is in its origin the Divine celestial and spiritual to which those things which belong to the sense of the letter correspond. Hence it is that the things of the heavenly marriage, which is the conjunction of good and truth, fall into such as correspond, thus into those which belong to marriages on earth. [7] Hence also it is that the Lord likened the kingdom of the heavens (that is, His kingdom in heaven, and His kingdom on earth which is the church) to a "man, a king, who made a wedding for his son, and invited many to it" (Matt. 22:2-14); and also to "ten virgins who took their lamps and went forth to meet the bridegroom" (Matt. 25:1-13). And the Lord likewise called those who are of the church "sons of the wedding": Jesus said, Can the sons of the wedding mourn, so long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then will they fast (Matt. 9:15). [8] Hence also the affection of good and the affection of truth are called "the joy and gladness of the bridegroom and the bride," because heavenly joy is from and in these affections. As in Isaiah: Thy sons shall marry thee, and there shall be the joy of the bridegroom over the bride, Jehovah thy God shall rejoice over thee (Isa. 62:5). In Jeremiah: The voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, the voice of them that say, Confess ye to Jehovah, because good is Jehovah

(Jer. 33:11). In the same: I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, because the land shall go forth into a waste (Jer. 7:34; 16:9; 25:10). And in John: The light of a lamp shall not shine in Babylon anymore, and the voice of the bridegroom and of the bride shall not be heard in her anymore (Rev. 18:23). [9] As through love truly conjugial marriages on earth correspond to the heavenly marriage, which is that of good and truth, therefore the laws delivered in the Word concerning betrothals and marriages wholly correspond to the spiritual laws of the heavenly marriage, as that they were to espouse only one wife (Mark 10:2-8; Luke 16:18); for such is the case in the heavenly marriage, namely, that good cannot be conjoined except with its own truth, and truth with its own good. If good were conjoined with any other truth than its own, it would not subsist at all, but would be rent asunder and so would perish. In the spiritual church the wife represents good and the man represents truth, but in the celestial church the husband represents good and the wife truth; and-what is a mystery-they not only represent, but also in all their activities correspond to them. [10] Moreover, the laws delivered in the Old Testament about marriages have in like manner a correspondence with the laws of the heavenly marriage, such as those in Exod. 21:7-11; 22:15, 16; 34:16; Num. 36:6; Deut. 7:3, 4; 22:28, 29, and also the laws about the forbidden degrees (Lev. 18:6-20); as regards each of which, of the Lord’s Divine mercy elsewhere. That the degrees and laws of marriages have their origin in the laws of truth and good, which are those of the heavenly marriage, and bear relation to them, is manifest in Ezekiel: The priests the Levites shall not take for their wives a widow nor her that is divorced, but virgins of the seed of the house of Israel and a widow that has been the widow of a priest shall they take (Ezek. 44:22); the subject here treated of is the holy city New Jerusalem and the heavenly Canaan, and it is evident that these are the Lord's kingdom and His church. Consequently by "the Levites" are not signified Levites, nor by a "widow and her that is divorced" are there signified a widow and one who has been divorced, but the things to which these correspond.

(4435) And he loved the damsel, and spoke upon her heart. That this signified love, is evident without explication.

(4436) And Shechem said unto Hamor his father. That this signifies thought from the truth that was among the ancients, is evident from the signification in the historicals of the Word of "to say," as being perception and the consequent thought (see n. 3395); and from the representation of Shechem the son of Hamor, as being the truth among the ancients (n. 4430, 4431). Hence it is evident that "Shechem said unto Hamor his father," denotes thought from the truth that was among the ancients.

(4437) Saying, Get me this girl for a woman. That this signifies that it desired to be conjoined with the affection of that truth, is evident from the signification of a "girl," here Dinah, as being the affection of the truth signified by the sons of Jacob her brothers (see n. 4427, 4433); and from the signification of “getting for a woman,” as being to be conjoined (concerning which see just above, n. 4434).

(4438) Verses 5-7. And Jacob heard that he had defiled Dinah his daughter; and his sons were with his acquisition in the field; and Jacob was silent until they came. And Hamor the father of Shechem went out unto Jacob to speak with him. And the sons of Jacob came from the field as they heard it, and the men were grieved, and they were very angry, because he had wrought folly in Israel, in lying with Jacob’s daughter, and so it ought not to be done. “And Jacob heard that he had defiled Dinah his daughter,” signifies a conjunction not legitimate (“Jacob” here is the external Ancient Church); “and his sons were with his acquisition in the field,” signifies his descendants - that they were in their religiosity; “and Jacob was silent until they came,” signifies a consultation from the truths of faith that belonged to him and his descendants; “and Hamor the father of Shechem went out unto Jacob to speak with him,” signifies a consultation about the truth of that church; “and the sons of Jacob came from the field,” signifies that they consulted from their religiosity; “and the men were grieved, and they were very angry,” signifies that they were in evil against the truth of the Church among the Ancients; “because he had wrought folly in Israel, in lying with Jacob’s daughter, and so it ought not to be done,” signifies a conjunction that was unlawful in their eyes, because contrary to the truth which they had.

(4439) And Jacob heard that he had defiled Dinah his daughter. That this signifies a conjunction not legitimate, namely, with the affection of the truth that belonged to the external church here represented by Jacob, is evident from the signification of "to defile," as being a conjunction not legitimate, for by marriages is signified a conjunction that is legitimate (see n. 4434), hence by their "defilement" is signified conjunction not legitimate (n. 4433); from the representation of Dinah, as being the affection of all things of faith, and the church thence derived (n. 4427); and from the representation of Jacob, who here is the external Ancient Church. That by "Jacob" is here signified the external Ancient Church is because this church was to be instituted among his descendants, and would have been instituted if his descendants had received the interior truths that existed among the ancients. That this church is here represented by Jacob is evident also from the connection in this chapter, for he was not in the plot with his sons to smite the city and kill Hamor and Shechem; and therefore he said to Simeon and Levi, "Ye have troubled me to make me stink to the inhabitant of the land" (verse 30); and in his prophetic utterance before his death, "Let not my soul come into their secret, in their congregation let not my glory be united; because in their anger they slew a man, and in their pleasure they unstrung an ox" (Gen. 49:6). Moreover in very many passages in the Word the external Ancient Church is represented by Jacob (n. 422, 4286). The reason why Jacob represents this church is that in the supreme sense he represents the Lord's Divine natural, to which the external church corresponds. But by his "sons" are signified his descendants, who extinguished in themselves the truth that existed among the ancients, and thus destroyed that which was of the church, the result being that only its representative remained with them (see n. 4281, 4288, 4289, 4303).

(4440) And his sons were with his acquisition in the field. That this signifies his descendants-that they were in their own religiosity, is evident from the signification of his “sons,” as being his descendants; from the signification of “acquisition,” as being external truths (see n. 1435, 4391); and from the signification of a “field,” as being the church (n. 2971, 3766). Hence by “his sons were with his acquisition in the field” is signified that they were in their own religiosity; for such a kind of church as existed among the descendants of Jacob should be called a “religiosity,” because it was external worship without internal.

(4441) And Jacob was silent until they came. That this signifies a consultation from the truths of faith that belonged to him and his descendants, is evident from the signification of “to be silent,” as being to silently think and take counsel; and from the signification of “until they (that is, the sons) came,” as being to do this from the truths of faith that belonged to him and his descendants (that “sons” are truths see n. 489, 491, 533, 1147, 2623, 3373, 4257). As the consultation was made with the sons, thus with the truths signified by the sons of Jacob, it follows that it was from the truths that belonged to Jacob and his descendants.

(4442) And Hamor the father of Shechem went out unto Jacob to speak with him. That this signifies a consultation about the truth of that church, is evident from the representation of Hamor the father of Shechem, as being the truth of the ancients (see n. 4430, 4431); from the representation of Jacob, as being the external Ancient Church (n. 4439); and from the signification of “speaking with him,” as being to consult. Hence by these words is signified a consultation about the truth of that church. [2] He who does not know that names in the Word signify things, will wonder that by the words “Hamor the father of Shechem went out unto Jacob to speak with him,” is signified a consultation of the truth of the church that existed among the ancients with the truth that was in accordance with the Ancient Church that was to be set up anew among the descendants of Jacob; but this will excite no surprise in anyone who knows that such is the nature of the internal sense of the Word, nor in those who have learned from the books of the ancients their manner of writing; for it was customary with them to set forth things as speaking together, such as wisdom, intelligence, knowledges, and the like; and also to give them names by which such things were signified. The gods and demigods of the ancients were nothing else, and so were the personages whom they devised in order to present their subjects in a historical form. [3] The sages of old took this custom from the Ancient Church, which was spread over much of the Asiatic world (n. 1238, 2385); for the people of the Ancient Church set forth sacred things by means of representatives and significatives. The Ancient Church, however, received this from the mouth of the Most Ancient people, who were before the flood (n. 920, 1409, 1977, 2896, 2897); and these from heaven, for they had communication with heaven (n. 784, 1114-1125); and the first heaven, which is the last of the three, is in such representatives and significatives. This is the reason why the Word was written in such a style. But the Word has this peculiar feature, not possessed by the writings of the ancients, that each of the subjects in a continuous series represents the celestial and spiritual things of the Lord's kingdom, and in the supreme sense the Lord Himself; even the historicals themselves being of the same character; and-what is more-they are real correspondences, and these continuous through the three heavens from the Lord.

(4443) And the sons of Jacob came from the field. That this signifies that they consulted from their religiosity, is evident from the signification of the "sons of Jacob," as being the nation derived from them, among whom there was instituted the representative of a church; and from the signification of a "field," as being a religiosity (see n. 4440). That "to come from the field" denotes consultation from the religiosity, follows from the series, as also from the fact that it is their religiosity of which "coming" is predicated.

(4444) As they heard it, and the men were grieved, and they were very angry. That this signifies that they were in evil against the truth of the Church among the Ancients, is evident from the signification of being "grieved and very angry," as being to be in evil. That this was against the truth of the Church among the Ancients, follows, because it was against Shechem the son of Hamor, by whom is signified the truth among the ancients, as before said (n. 4430, 4431).

That they were in evil is evident from what follows, in that they spoke with fraud (verse 13), and then, after Shechem and Hamor had complied with their demands, they slew them (verses 26-29). Thus by being "grieved and very angry" is here signified that they were in evil. It appears as if these words signify zeal because he lay with their sister, according to the words which presently follow: "Because he had wrought folly in Israel in lying with Jacob's daughter, and so it ought not to be done;" and at the end of the chapter: "They said, Shall he make our sister as a harlot?" (verse 31); but it was not zeal, for zeal is impossible with anyone who is in evil, being possible only with him who is in good, because zeal has good within it (n. 4164). [2] It is true that the religiosity which existed with their posterity had good within it, for each and all things of it represented the celestial and spiritual things of the Lord's kingdom; but as regards those who were in that religiosity it had no good within it, for they were in mere externals without internals, as shown above. The case herein is the same as it is with the religiosity of that nation as now prevalent among them: they acknowledge Moses and the prophets, thus the Word, which in itself is holy, but as regards them it is not holy, for in everything therein they regard themselves, and thus make the Word worldly, nay, earthly, for that there is anything heavenly in it they do not know and neither do they care. They who are in such: a state cannot be in good when in their religiosity, but in evil, for nothing heavenly flows in, because they extinguish it in themselves. [3] Moreover, it was according to a law known in the Ancient

Church that he who forced a virgin should give a dowry and take her for his wife, as thus stated in Moses: If a man persuade a virgin who is not betrothed, and lie with her, he shall endow her with a dowry to be his wife. If refusing her father refuse to give her unto him, he shall pay silver, as much as is the dowry of virgins (Exod. 22:15-16). And elsewhere: If a man find a damsel who is a virgin, who has not been betrothed, and lay hold on her, and lie with her, and they be caught, the man who lay with her shall give the damsel's father fifty pieces of silver, and she shall be his wife, because he forced her, and he may not put her away all his days (Deut. 22:28-29). That this same law was known to the ancients is very evident from the words of Shechem to the damsel's father and brothers: "Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye say unto me I will give. Multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me, and give me the damsel for a woman" (verses 11, 12). And as Shechem desired to fulfill this law, and Dinah's brothers gave their consent provided that be would become as they were by circumcising every male, according to the words which follow: "Nevertheless in this will we consent unto you, if ye will be as we are, that every male with you be circumcised, we will both give our daughters to you, and will take your daughters to us, and we will dwell with you, and we will be one people" (verses 15, 16), it is evident that Dinah's brothers did not act from the law (thus not from good), but contrary to the law, and consequently from evil. [4] It was indeed according to their law that they should not enter into marriages with the nations, as stated in Moses: “Lest thou take of their daughters for thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods” (Exod. 34:16); and again: “Thou shalt not contract kinship with the nations, thy daughter thou shalt not give unto his son, and his daughter thou shalt not take unto thy son, because he will turn aside thy son from following Me, that they may serve other gods” (Deut. 7:3-4); but this law was given in regard to idolatrous nations, lest by marriages with them the sons of Israel should turn aside from truly representative worship to idolatrous worship; for when they became idolaters they could no longer represent the celestial and spiritual things of the Lord’s kingdom, but the opposites, which are infernal, for they then called forth from hell a certain devil whom they worshiped, and to whom they applied the Divine representatives, and therefore it is said, “Lest they go a whoring after their gods.” This law was given for the additional reason that by the “nations” were signified the evils and falsities with which the goods and truths represented by the sons of Israel were not to be commingled, consequently not diabolical and infernal things with heavenly and spiritual things (see n. 3024e). [5] But they were never forbidden to intermarry with the nations who accepted their worship, and who after being circumcised acknowledged Jehovah. These they called “sojourners sojourning with them,” who are thus spoken of in Moses: If a sojourner shall sojourn with thee, and be willing to keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it, and he shall be as an inhabitant of the land; there shall be one law for the inhabitant and for the sojourner that sojourneth in the midst of you (Exod. 12:48-49). And again: When a sojourner shall sojourn with you, he shall keep the passover unto Jehovah; according to the statute of the passover, and according to the statutes thereof, so shall he do; one statute shall there be for you, both for the sojourner and for the native of the land (Num. 9:14). The reason why they were called "sojourners sojourning in the midst of them" and "with them" was that "to sojourn" signified to be instructed; and therefore a "sojourner" signified those who suffered themselves to be instructed in the statutes and doctrinal things. (That "to sojourn" and a "sojourner" have this signification may be seen above, n. 1463, 2025, 3672.) In the same: If a sojourner shall sojourn with you who shall have made a fire-offering of an odor of rest unto Jehovah, as ye do, so he shall do: as to the assembly, there is one statute for you and for the sojourner that sojourneth, a statute of eternity for your generations; as ye are, so is the sojourner before Jehovah; one law and one judgment shall be for you and for the sojourner that sojourneth with you (Num. 15:14-16). As the native of you shall be the sojourner that sojourneth with you (Lev. 19:34). One judgment shall there be for you, such as is for the sojourner, such shall be for the native (Lev. 24:22). [6] That this statute was known not only to Jacob and his sons, but also to Shechem and Hamor, is evident from their words; for the statutes, judgments, and laws that were given to the Israelitish and Jewish nation were not new, but such as had previously existed in the Ancient Church and in the second Ancient Church which was called Hebrew from Eber, as has been shown. That consequently this law was known is evident from the words, "The sons of Jacob said to Hamor and Shechem, We cannot do this word, to give our sister to a man who has a foreskin, for this is a reproach to us; nevertheless in this will we consent to you, if ye will be as we, to circumcise for you every male, we will both give our daughters to you, and will take your daughters to us, and we will dwell with you and will be for one people" (verses 14-16); and the same is evident from the words of Hamor and Shechem, in that they not only consented, but also caused themselves and every male of their city to be circumcised (verses 18-24). [7] Hence it is evident that Shechem became a sojourner such as is spoken of in the law, and thus could take the daughter of Jacob for a woman; so that to kill them was a wicked deed, as Jacob also testified before his death (Gen. 49:5-7). That not only Judah, but also Moses, and also the kings of the Jews and of the Israelites, and also many of the people, took wives from the nations, is evident from the historicals of the Word; and that these wives received their statutes, judgments, and laws, and were acknowledged as sojourners, is not to be doubted.

(4445) Because he had wrought folly in Israel, in lying with Jacob's daughter, and so it ought not to be done. That this signifies a conjunction that in their eyes was unlawful, because contrary to the truth which they had, is evident from the signification of "committing folly in lying with

Jacob's daughter," as being unlawful conjunction. (That to lie with her and thus defile her, denotes conjunction not legitimate, may be seen above, n. 4439.) It is said "in Israel," because by "Israel" is signified the internal of the church; and it is next said "Jacob's daughter," because by "Jacob" is signified the external of the church. (That "Israel" is the internal of the church and "Jacob" the external, may be seen above, n. 4286, 4292, 4439.) That although lawful, the conjunction appeared in their eyes unlawful, may be seen from what has been said and shown just above (n. 4444), and in other places.

(4446) Verses 8-12. And Hamor spoke with them, saying, Shechem my son, his soul longs for your daughter; give her I pray to him for a woman. And share kinships with us; give your daughters to us, and take our daughters to you. And ye shall dwell with us, and the land shall be before you, dwell ye, and range through it trading, and get you possession therein. And Shechem said unto her father and unto her brothers, Let me find grace in your eyes, and what ye say unto me I will give. Multiply upon me exceedingly dowry and gift, and I will give as ye say unto me; and give me the damsel for a woman. "And Hamor spoke with them, saying," signifies the good of the Church among the Ancients; "Shechem my son," signifies the truth thence derived; "his soul longs for your daughter, give her I pray to him for a woman," signifies a desire for conjunction with this new church which appears in outward form like the Ancient Church; "and share kinships with us, give your daughters to us, and take our daughters to you," signifies a union of goods and truths; "and ye shall dwell with us," signifies life; "and the land shall be before you, dwell ye," signifies the church which would be one; "and range through it trading, and get you possession therein," signifies doctrinal tenets from what is general that would agree together; "and Shechem said unto her father and unto her brothers," signifies a consultation of the truth from the ancient Divine stock with the good and truth of this religiosity; "let me find grace in your eyes, and what ye say unto me I will give," signifies if they had a like mind on their side to what he had on his; "multiply upon me exceedingly dowry and gift, and I will give as ye say unto me," signifies that he will accept the things that are with them, and will make them his own; "and give me the damsel for a woman," signifies provided there is conjunction.

(4447) And Hamor spoke with them, saying. That this signifies the good of the Church among the Ancients, is evident from the representation of Hamor, as being what is from the ancients (see n. 4431), that is, the good of the church which was among them. For the good of the church is father, and the derivative truth ("Shechem") is son; and therefore by "father" in the Word is signified good, and by "son" truth. It is here said "the good of the Church among the Ancients," but not "the good of the Ancient Church," for the reason that by the "Church among the Ancients" is meant the church that was derived from the Most Ancient Church which existed before the flood, and by the "Ancient Church" is meant the church that existed after the flood. These two churches have sometimes been treated of in the preceding pages, and it has been shown that the Most Ancient Church which was before the flood was celestial, but the Ancient Church which was after the flood was spiritual, and the difference between them has often been treated of. [2] The remains of the Most Ancient Church which was celestial still existed in the land of Canaan, especially among those called Hittites and Hivites. The reason why these remains did not exist anywhere else was that the Most Ancient Church called "Man" or "Adam" (n. 478, 479) was in the land of Canaan, and therefore the "garden of Eden," by which was signified the intelligence and wisdom of the men of that church (n. 100, 1588), and by the trees in it their perception, (n. 103, 2163, 2722, 2972), was in that land. And because intelligence and wisdom were signified by this "garden" or paradise, the church itself was meant by it; and because the church was meant, so also was heaven; and because heaven, so also in the supreme sense, was the Lord; and therefore in this sense the "land of Canaan" itself signifies the Lord, in the relative sense heaven and also the church, and in the individual sense the man of the church (n. 1413, 1437, 1607, 3038, 3481, 3705); and therefore also the term "land" or "earth" when mentioned alone in the Word has a like signification (n. 566, 662, 1066, 1067, 1413, 1607, 3355); the "new heaven and new earth" being a new church in respect to its internal and its external (n. 1733, 1850, 2117, 2118, 3355). That the Most Ancient Church was in the land of Canaan may be seen in n. 567; and the result of this was that the places there became representative, and for this reason Abram was commanded to go there, and the land was given to his descendants the sons of Jacob in order that the representatives of the places in accordance with which the Word was to be written, might be retained. (See n. 3686; and that for the same reason all the places there, as well as the mountains and rivers, and all the borders round about, became representative, n. 1585, 1866, 4240.) [3] All this shows what is here meant by the "Church among the Ancients," namely, remains from the Most Ancient Church. And as these remains existed among the Hittites and Hivites, therefore Abraham, Isaac, and Jacob, together with their wives, obtained a place of burial with the Hittites in their land (Gen. 23:1-20; 49:29-32; 50:13); and Joseph with the Hivites (Josh. 24:32). Hamor the father of Shechem represented the remains of this Church, and therefore by him is signified the good of the Church among the Ancients, and consequently the origin of interior truth from a Divine stock (n. 4399). (What the distinction is between the Most Ancient Church which was before the flood, and the Ancient Church which was after the flood, may be seen above, n. 597, 607, 608, 640, 641, 765, 784, 895, 920, 1114-1128, 1238, 1327, 2896, 2897.)

(4448) Shechem my son. That this signifies the truth thence derived, is evident from the representation of Shechem, as being interior truth (see n. 4430), thus the truth thence derived, namely, from the good which is "Hamor" (n. 4447); for all the truth of the church is from its good, and from no other source does this truth ever come forth. This truth, here represented by Shechem, is called interior truth, and in its essence is nothing else than the good of charity. For the Most Ancient Church, being celestial, was in the good of love to the Lord, and thence in the perception of all truth, because the men of that church were almost like angels, and had communication with them, from which came their perception, and therefore they never reasoned about any truth of faith, but said "It is so," because they perceived it from heaven, insomuch that they were not willing even to mention faith, but in its stead charity (see n. 202, 337, 2715, 2718, 3246), and this is the reason why by "interior truth" is here meant the good of charity. That there were remains of the church in question with Hamor the Hivite and his son Shechem, was shown just above (n. 4447). [2] The case was different with the Ancient Church which was spiritual, for this church was not in love to the Lord, as was the Most Ancient Church, but was in charity toward the neighbor; and they could not attain to charity except through the truth of faith, of which they had no perception, like the most ancient people, and therefore they then began to make an investigation about truth to see whether it is so. (As to the difference between the celestial who had perception, and the spiritual who have it not, see n. 2088, 2669, 2708, 2715, 3235, 3240, 3246, 3887.)

(4449) His soul longs for your daughter, give her I pray to him for a woman. That by this is signified a desire for conjunction with this new church which appears in outward form like the Ancient Church, is evident from the signification of the "soul longing for," as being a desire; from the representation of Dinah who here is the "daughter," as being the affection of truth, and consequently the church, for the church is the church from the affection of truth, and this is here meant by the "new church;" and from the signification of "giving her for a woman," as being conjunction (see n. 4434). [2] As regards the fact that the new church set up among the descendants of Jacob appeared in the outward form like the Ancient Church, be it known that the statutes, judgments, and laws commanded to the Israelitish and Jewish nation through Moses, were not foreign to the statutes, judgments, and laws that existed in the Ancient Church, such as those relating to betrothals and marriages, to servants, to the animals that were good for eating and those which were not, to cleansings, festivals, the tabernacles, the perpetual fire, and many other things; and also those concerning altars, burnt- offerings, sacrifices, and libations, which were received in the second Ancient Church which was from Eber. That these were known before they were commanded that nation, is very evident from the historicals of the Word, as for example the altars, burnt-offerings, and sacrifices. [3] It is said of Balaam that he ordered seven altars to be built, and burnt-offerings and sacrifices of bullocks and rams to be offered upon them (Num. 23:1, 2, 14, 15, 29). And it is also related of the nations in many places that their altars were destroyed; and also of the prophets of Baal whom Elijah slew, that these offered sacrifices. From all this it is evident that the sacrifices commanded to the people of Jacob were not new, and so neither were the rest of their statutes, judgments, and laws. But because these things had become idolatrous among the nations, especially in that by such things they worshiped some profane god, and thus turned to what is infernal the representatives of Divine things, not to mention their addition of other representatives, therefore in order that the representative worship of the Ancient Church might be restored, the same things were recalled. Hence it is evident that this new church, instituted among the descendants of Jacob, appeared in the outward form like the Ancient Church.

(4450) And share kinships with us, give your daughters to us, and take our daughters to you. That this signifies a union of goods and truths, is evident from the signification of "sharing kinships," as being union (see n. 4434); and from the signification of "daughters," as being affections, thus goods (n. 489-491, 2362, 3963). That the union is with truths, is signified by "giving us, and taking to you;" for by "Shechem" and by the "sons of Jacob" are signified truths, as before shown. Hence it is evident that by these words is signified the union of goods and truths, that is, that this new church would by this union be like the Ancient Church, not only in the external, but also in the internal form.

(4451) And ye shall dwell with us. That this signifies life, is evident from the signification of "dwelling," as being to live (see n. 1293, 3384, 3613). Thus "to dwell with us" is to live together, and to make one church.

(4452) And the land shall be before you, dwell ye. That this signifies the church which would be one, is evident from the signification of "land," as being the church (see n. 566, 662, 1066, 1067, 1413, 1607, 3355, 4447); and from the signification of “dwelling with us,” as being to live together (see just above, n. 4451); thus that the church would be one.

(4453) And range through it trading, and get you possession therein. That this signifies doctrinal tenets from what is general that would agree together, is evident from the signification of “trading,” as being to acquire knowledges for one’s self, and also to communicate them (see n. 2967), hence “to range through the land trading” denotes to enter into the knowledges of good and truth signified by Shechem the son of Hamor and his city; and from the signification of “getting possession therein,” as being to make one, thus to agree together, for they who possess a land together, make one and agree. That “to trade” denotes to acquire knowledges, and also to communicate them, is because in heaven, where the Word is perceived according to its internal sense, there is no trading, for in heaven there is no gold, silver, or anything else such as are traded with in this world; and therefore when we read in the Word of “trading,” this is understood in a spiritual sense, and there is perceived something that corresponds to trading, which-to speak generally-is the acquisition and communication of knowledges, and specifically, is that [which is indicated by the object] named. Thus, if “gold” is named, the good of love and wisdom is understood (n. 113, 1551, 1552); if “silver,” the truth which is of intelligence and faith (n. 1551, 2048, 2954); if “sheep,” “rams,” “kids,” or “lambs,” in which they traded in ancient times, such things are understood as these animals signify, and so on. [2] As in Ezekiel: Say unto Tyre, O thou that dwellest at the entrances of the sea, the trader of the peoples unto many isles, Tarshish was thy merchant by reason of the multitude of all kinds of riches; in silver, in iron, in tin and lead they furnished thy fairs. Javan, Tubal, and Meshech, these were thy traders in the soul of man, and in vessels of brass they furnished thy commerce. The sons of Dedan were thy traders, many isles were the merchandise of thine hand. Syria was thy merchant in the multitude of thy works. Judah and the land of Israel, these were thy traders in wheat, minnith, and pannag, and in honey and oil and balm they furnished thy commerce. Damascus was thy merchant in the multitude of thy works, by reason of the multitude of all riches, in wine of Heshbon and wool of Zachar. Dan and Javan furnished yarn in thy fairs. Dedan was thy trader in garments of freedom for the chariot. The Arabian and all the princes of Kedar, these were the merchants of thy hand, in lambs and rams and he-goats, in these were they thy merchants. The traders of Shebah and Raamah, these were thy traders in the chief of all spice and by every precious stone and gold they furnished thy tradings. Haran and Canneh and Eden, the traders of Sheba, Asshur, Chilmad was thy trader. These were thy traders with perfections, with balls of blue, and broidered work; and with treasures of precious garments bound with cords and in cedar they were in thy merchandise; whence thou hast been filled and become honored exceedingly in the heart of the seas (Ezek. 27:3, 12-13, 15-19, 21-25). [3] From this and many other passages in the Word it appears that “tradings,” “commerce,” “merchandise,” and “wares,” are nothing else than things which relate to the knowledges of good and truth. For what has the prophetic Word to do with the tradings of Tyre unless things spiritual and celestial are signified by them? And because this is so, it must be very evident not only that by the wares are other things signified, but also that by the nation there named are signified those possessed of these other things; and that except from the internal sense it cannot be known what all these signify, as for instance what is signified by “Tarshish,” “Javan,” “Tubal,” “Meshech,” the “sons of Dedan,” “Syria,” “Judah,” “Israel,” “Dan,” “Javan,” “Dedan,” the “Arabian,” “Sheba,” “Raamah,” “Haran,” “Canneh,” “Eden,” “Assyria,” “Chilmad;” and also what is signified by their wares, such as “silver,” “iron,” “tin,” “lead,” “vessels of brass,” “wheat,” “minnith,” “pannag,” “honey,” “oil,” “balm,” “wine of Heshbon,” “wool of Zachar,” “yarn,” “garments of freedom for the chariot,” “lambs,” “rams,” “he-goats,” “spice,” “precious stone,” “gold,” “balls of blue,” “broidered work,” “cords bound,” and “cedar.” These and the like things signify the goods and truths of the church and the Lord’s kingdom, and also the knowledges of these goods and truths. It is for this reason that Tyre is here treated of, because by “Tyre” are signified knowledges (n. 1201). And because such wares, that is, goods and truths, are in the Lord’s church and kingdom, the land of Canaan (which signifies the Lord’s church and kingdom) bore from the most ancient time a name that is derived from “wares” or “merchandise,” for such is the meaning of the name

"Canaan" in the original language. From all that has been said it is now evident what is signified by "ranging through the land trading."

(4454) And Shechem said unto her father and unto her brothers. That this signifies a consultation of the truth from the ancient Divine stock with the good and truth of this religiosity, is evident from the signification of "saying," as here being to consult; from the representation of Shechem, as being truth from the ancient Divine stock (see above, n. 4447); from the signification of "father," who here is Jacob, as being the good of truth (n. 4273, 4337); and from the signification of "brothers," who here are the sons of Jacob, as being truths, of which above. That "Shechem" is truth from the ancient Divine stock is evident from what was adduced above (see n. 4447); for Hamor the Hivite, together with his nation and family, were remains in the land of Canaan of the Most Ancient Church, which was celestial. More than all the churches in the whole world was this church from the Divine, for it was in the good of love to the Lord. Their voluntary and their intellectual made a one, thus one mind, for which reason they had from good a perception of truth, for the Lord flowed in by an internal way into the good of their will, and through this into the good of their understanding, or into their truth; and this is the reason why this church was preeminently called "Man" (n. 477-479), and also a "likeness of God" (n. 51, 473, 1013). Hence it is evident why Hamor and Shechem are said to be from the ancient Divine stock (see also n. 4399). That the Most Ancient Church which was called "Man," or by the Hebrew word “Adam,” was in the land of Canaan (as stated above, n. 4447), is very evident from their descendants called “Nephilim” (Gen. 6:4), who were said in Num. 13:33 to have been in the land of Canaan (see n. 581). But at that time all that land was called the “land of Canaan” which extended from the river of Egypt to the Euphrates (Gen. 15:18).

(4455) Let me find grace in your eyes, and what ye say unto me I will give. That this signifies if they had a like mind on their side to what he had on his, is evident from the signification of “finding grace in one’s eyes,” as being a phrase that implies inclination (see n. 3980), here an inclination to this-that he would give whatever they said unto him. That by these words is signified that on his side there would be a mind to it if there were a like mind on theirs, is evident from the series in the internal sense, for in this sense “to give what they say” denotes to make a one with them in respect to truth and good.

(4456) Multiply upon me exceedingly dowry and gifts and I will give as ye say unto me. That this signifies that he will accept the things that are with them, and will make them his own, that is, he would accept the external things of the church which belong to them and make them his own together with the internal things which belong to him, and thus they would constitute one church together, is evident from the signification of “giving as ye say,” as being to make a one with them in respect to truth and good (see just above, n. 4455). The very dowry and gift that he said they should multiply upon him, signify agreement into one; for the dowry given to the virgin who was to be betrothed was a token of mutual consent. He tells them to multiply dowry and gift upon him exceedingly (thus beyond the statute, which was fifty pieces of silver) for the reason that he lay with her before he had accepted their religiosity, and therefore it was for Jacob to consent or refuse, according to the law known to the ancients and stated in Exodus 22:16; and especially because there was a desire for the conjunction of interior truth which is “Shechem,” with the affection of exterior truth which is “Dinah.” The reason why the dowry was a token of consent, and thus a confirmation of initiation, is that to pay or give silver was a sign that the thing was one’s own, and thus that the virgin was his; and to accept it was the reciprocity, thus denoting that the bride was the bridegroom’s, and the bridegroom the bride’s.

(4457) And give me the damsel for a woman. That this signifies provided there is conjunction, is evident from the signification of “giving for a woman,” as being conjunction (see n. 4434), here only provided there is conjunction, because as yet no bargain had been made.

(4458) Verses 13-17. And the sons of Jacob answered Shechem and Hamor his father in fraud, and spoke, because he had defiled Dinah their sister; and they said unto them, We cannot do this word, to give our sister to a man that hath a foreskin, because this would be a reproach unto us. Nevertheless in this we will consent to you, if ye be as we, to circumcise for you every male. We will both give our daughters to you, and will take your daughters to us; and we will dwell with you, and we will be for one people.

And if ye will not listen unto us to circumcise, we will even take our daughter and go. “And the sons of Jacob answered Shechem and Hamor his father in fraud,” signifies an evil opinion and intention concerning the truth and good of the Church among the Ancients; “and spoke, because he had defiled Dinah their sister,” signifies that the initiation to conjunction, which could not be different, should be made by accession; “and they said unto them, We cannot do this word,” signifies that they disapproved; “to give our sister to a man that hath a foreskin,” signifies unless they made the truth and good of the church to consist in representatives, and would recede from the things which these signify; “because this would be a reproach unto us,” signifies that this would be contrary to them; “nevertheless in this will we consent to you, if ye be as we,” signifies accession to their religiosity; “to circumcise for you every male,” signifies an external representative only, and that so they would be pure to them; “we will both give our daughters to you, and will take your daughters to us,” signifies conjunction in this manner; “and we will dwell with you,” signifies in respect to life; “and we will be for one people,” signifies in respect to doctrine; “and if ye will not listen unto us to circumcise,” signifies unless they would recede from their truths and accede to external representatives; “We will even take our daughter and go,” signifies that there would be no conjunction.

(4459) And the sons of Jacob answered Shechem and Hamor his father in fraud. That this signifies an evil opinion and intention concerning the truth and good of the Church among the Ancients, is evident from the representation of Shechem, as being the truth among the ancients, or what is the same, truth from the ancient Divine stock (see n. 4399, 4454); from the representation of Hamor, as being the good from which came this truth (n. 4399, 4431, 4447, 4454); and from the signification of “fraud,”’ as being an evil opinion and intention, for in a general sense “fraud” implies evil against another, and against what he speaks and what he does, because he who is in fraud thinks and intends that which is contrary to another, as is also evident from the effect described in this chapter. Hence it is evident that by the “sons of Jacob answered Shechem and Hamor his father in fraud,” is signified an evil opinion and intention concerning the truth and good of the Church among the Ancients. [2] The sons or descendants of Jacob could have no other than an evil opinion and intention concerning the truth and good of the internal man, because they were in externals without internals (see n. 4281, 4293, 4307, 4429, 4433); and they also made internal things of no account, and therefore utterly despised them. Such also is that nation at this day, and such are all who are in external things alone. They who are in external things alone do not even know what it is to be in internal things, for they do not know what that which is internal is. If anyone in their presence mentions what is internal they either affirm it to be so because they know it from doctrine (yet making this affirmation in fraud), or else they deny it with both heart and lips, for they go no further than the sensuous things of the external man. Consequently they do not believe in any life after death, nor that any resurrection is possible unless they are to rise with their bodies, and therefore they are permitted to have such an opinion of the resurrection, because otherwise they would have none at all, for they vest all life in the body, not knowing that the life of the body is from the life of the spirit which lives after death. They who are in externals alone can have no other belief; for with them external things extinguish all thought about internal things, and consequently all faith in them. [3] At the present day this kind of ignorance reigns supreme, and therefore it is necessary to state what it is to be in external things apart from internal things. All those who are devoid of conscience are in external things alone, for the internal man manifests itself by conscience; and all those have no conscience who think and do what is true and good not for the sake of what is true and good, but for the sake of self by reason of their own honor and gain, and also merely on account of the fear of the law and of fear for their life, for if their reputation, honor, gain, or life were not endangered, they would rush without conscience into all kinds of wickedness. In the other life this is very evident from those who have been of this character in the life of the body, for there, where the interiors are open, they are in the perpetual endeavor to destroy others, and therefore they are in hell, where they are kept bound in a spiritual manner. [4] That it may be further known what it is to be in external things, and what to be in internal things, and that they who are in external things alone cannot conceive what internal things are, and therefore cannot be affected by them (for no one is affected by things of which he has no conception), let us take as an example that in heaven to be least is to be greatest, and that to be humble is to be exalted; and also that to be poor and needy is to be rich and in abundance. They who are in external things alone cannot apprehend these things, for they think that the least cannot possibly be the greatest, nor the humble be exalted, the poor rich, or the needy in abundance, although in heaven this is precisely how the matter stands. And because they cannot apprehend these things they cannot be affected by them, and when from the bodily and worldly things in which they are, they reflect upon them, they feel an aversion for them. That such things exist in heaven they know not at all, and so long as they are in external things alone they do not desire to know them, nay, they cannot know them. Nevertheless in heaven the man who knows, acknowledges, and believes from the heart-that is, from affection-that he has no power from himself, but that all the power he has is from the Lord, is said to be the least, and yet is the greatest, because he has power from the Lord. The case is the same with the man who is humble, in that he is exalted; for he who is humble, acknowledging and believing from affection that he has no power of himself, no intelligence and wisdom of himself, and no good and truth of himself, is preeminently endowed by the Lord with power, with the intelligence of truth, and with the wisdom of good. It is the same with the poor and needy in respect to their being rich and in abundance; for he is said to be poor and needy who believes from his heart and from affection that he possesses nothing of himself, that he knows nothing and is wise in nothing of himself, and has no power of himself. In heaven such a man is rich and has abundance, for the Lord gives him all wealth, insomuch that he is wiser than all others and richer than all others, and dwells in the most magnificent palaces (n. 1116, 1626, 1627), and in the stores of all the riches of heaven. [5] Take also as an example that one who is in external things alone cannot possibly comprehend that heavenly joy is to love his neighbor more than himself and the Lord above all things, and that happiness is according to the quantity and quality of this love; for the man who is in external things alone loves himself more than his neighbor; and if he loves others it is because they favor him, so that he loves them for the sake of himself, thus himself in them, and them in himself. A man of this character cannot know what it is to love others more than himself, and indeed he neither will nor can know it, and therefore when he is told that heaven consists in such love (n. 548) he feels an aversion for it. Hence it is that they who during their bodily life have been of this character cannot approach any heavenly society, for when they do so, in their aversion they cast themselves headlong into hell. [6] As there are few at this day who know what it is to be in external things, and what to be in internal things, and as most people believe that they who are in internal things cannot be in external things, and the converse, I may for the sake of illustration adduce one more example. Take the nourishment of the body and the nourishment of the soul: one who is in merely external pleasures, makes much of himself, indulges his stomach, loves to live sumptuously, and makes the height of pleasure to consist in eatables and drinkables. One who is in internal things also finds pleasure in these things, but his ruling affection is to nourish his body with food pleasurably for the sake of its health, to the end that he may have a sound mind in a sound body, thus chiefly for the sake of the health of the mind, to which the health of the body serves as a means. One who is a spiritual man does not rest here, but regards the health of the mind or soul as a means for the acquisition of intelligence and wisdom - not for the sake of reputation, honors, and gain, but for the sake of the life after death. One who is spiritual in a more interior degree regards intelligence and wisdom as a mediate end having for its object that he may serve as a useful member in the Lord's kingdom; and one who is a celestial man, that he may serve the Lord. To such a one bodily food is a means for the enjoyment of spiritual food, and spiritual food is a means for the enjoyment of celestial food; and as they ought to serve in this manner, these foods also correspond, and are therefore called foods. Hence it is evident what it is to be in external things alone, and what it is to be in internal things. The Jewish and Israelitish nation, treated of in the internal historical sense of this chapter, is (with the exception of those who die in infancy) for the most part of the character that has been indicated, for being in avarice they, more than all others, are in external things. They who love gains and profits merely for the sake of the gold and silver, in the possession of which consists the sole delight of their life, are in outermost or lowest things, for the objects of their love are merely earthly; whereas they who love gold and silver for the sake of some use, lift themselves above earthly things according to the use. The very use that a man loves determines his life and distinguishes it from others; an evil use makes the man infernal, and a good use makes him heavenly-not indeed the use itself, but the love of the use, for everyone's life is in his love.

(4460) And spoke, because he had defiled Dinah their sister. That this signifies that the initiation to conjunction, which could not be different, should be made by accession, may be seen from the explication of the words "he took her and lay with her and forced her," by which is signified that in no other way could this truth be conjoined with the affection of the truth signified by the sons of Jacob her brothers (n. 4433). That he had "defiled" her here involves the like signification.

(4461) And they said unto them, We cannot do this word. That this signifies that they disapproved, is evident without explication.

(4462) To give our sister to a man that hath a foreskin. That this signifies unless they made the truth and good of the church to consist in representatives, and would recede from the things which these signify, is evident from the signification of the "foreskin," as being an external representative-a sign that they were of the church; and therefore it was usual to speak of circumcision and the foreskin when a distinction was to be made between those who were of the church and those who were not. For "circumcision" signifies recession from filthy loves, namely, from the love of self and of the world, and accession to heavenly loves, which are love to the Lord and love toward the neighbor, thus accession to the church. Hence it is that by these words is signified accession to their religiosity, and consequently that like them they should make the truth and good of the church consist in representatives by receding from the internal things which are signified, for otherwise they would not be like them, according to the words that follow: “In this will we consent to you, if ye be as we.” (That circumcision is a sign of purification from filthy loves, see n. 2039, 2632; and that they who are in these loves were called “uncircumcised,” n. 2049, 3412, 3413.) [2] Scarcely anyone at this day knows what is the specific signification of circumcision, and therefore this must be told. The genitals in both sexes signify the things which belong to the conjunction of good and truth; nor do they merely signify these things, but also actually correspond to them. It has been shown at the end of the chapters that all man’s organs and members have a correspondence with spiritual things in heaven, and consequently so have the organs and members allotted to generation. These correspond to the marriage of good and truth; and from this marriage descends conjugial love (see n. 2618, 2727-2729, 2803, 3132, 4434). As the foreskin covers the genital, in the Most Ancient Church it corresponded to the obscuration of good and truth, but in the Ancient Church to their defilement. For with the man of the Most Ancient Church, who was an internal man, good and truth could be obscured but not defiled; whereas with the man of the Ancient Church, being a comparatively external man, good and truth could be defiled, because it is external things - that is, external loves - which defile. For this reason they who were of the Most Ancient Church knew nothing of circumcision, but only they who were of the Ancient Church. [3] From this church circumcision spread to many nations; and it was not enjoined upon Abraham and his descendants as anything new, but merely as a discontinued rite that was to be restored; and it became to his posterity a sign that they were of the church. But that nation neither knew nor desired to know what this rite signified, for they made their religiosity consist in mere representatives, which are external matters, and therefore they included all the uncircumcised in one general condemnation, although circumcision was only a sign representative of purification from the love of self and of the world. Those who are purified from this love are the spiritually circumcised, and are said to be "circumcised in heart," as in Moses: Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God in all thy heart, and in all thy soul (Deut. 30:6). In the same: Ye shall circumcise the foreskin of your heart, and shall no longer harden your neck (Deut. 10:16). And in Jeremiah: Break up your fallow ground, and take away the foreskin of your heart (Jer. 4:3-4). [4] But they who are in the loves of self and of the world are called "the uncircumcised," in spite of the fact that they had been circumcised; as in Jeremiah: Behold the days come in which I will visit upon everyone that is circumcised in the foreskin, upon Egypt, and upon Judah, and upon Edom, and upon the sons of Ammon, and upon Moab, and upon all that are cut off at the corner, that dwell in the wilderness; for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart (Jer. 9:25-26); this passage shows that many other nations were circumcised, for it is said, “I will visit upon everyone that is circumcised in the foreskin,” so that as already stated this was not a new rite, or restricted to the descendants of Jacob as a mark of distinction. The Philistines were not circumcised, and therefore it is they who are usually meant by “the uncircumcised” (1 Sam. 14:6; 17:26, 36; 31:4; 2 Sam. 1:20, and in other places).

(4463) Because this would be a reproach unto us. That this signifies that this would be contrary to them, is evident from the signification of a “reproach,” as being that which is contrary to their religiosity, and therefore contrary to them.

(4464) Nevertheless in this will we consent to you, if ye be as we. That this signifies accession to their religiosity, is evident from the signification of “consenting,” as being accession; and from the signification of “to be as they,” as being that they should be in external things only and not in internal things, for then they would be like them (see just above, n. 4459, where it is shown what it is to be in external things alone, and what it is to be in internal things). It is necessary to state here why man ought to be in internal things. Everyone who reflects is able to know that it is by means of internal things that man has communication with heaven, for the whole heaven is in internal things, and unless a man is in heaven in respect to his thoughts and affections, that is, in respect to the things of his understanding and of his will, he cannot go to heaven after death, because he has no communication with it. This communication is acquired by a man during his bodily life by means of truths that belong to his understanding and goods that belong to his will, and unless he acquires it then he cannot do so afterwards, because after death his mind cannot be opened toward interior things unless it has been opened during the life of the body. [2] A man is not aware that he is encompassed with a certain spiritual sphere that is in accordance with the life of his affections, and that to the angels this sphere is more perceptible than is the sphere of an odor to the finest sense on earth. If a man's life has been passed in mere external things, that is to say in the pleasures that come from hatred against his neighbor, from the consequent revenge and cruelty, from adulteries, from the exaltation of self and the attendant contempt for others, from clandestine robberies, from avarice, from deceit, from luxury, and from other like evils, then the spiritual sphere which encompasses him is as foul as is in this world the sphere of the odor from carcasses, dung, stinking garbage, and the like. The man who has lived such a life carries with him after death this foul sphere, and as he is wholly in it he must needs be in hell, the place of spheres of this character. (Concerning the spheres in the other life, and whence they are, see n. 1048, 1053, 1316, 1504-1519, 1695, 2401, 2489.) [3] But those who are in internal things, that is to say those who have felt delight in benevolence and charity toward the neighbor, and above all those who have felt blessedness in love to the Lord, are encompassed with a grateful and pleasant sphere which is the heavenly sphere itself, and therefore they are in heaven. All the spheres which are perceived in the other life originate from the loves and the derivative affections in which the men have been, consequently from their life, for the loves and derivative affections make the life itself; and as the spheres in question originate from the loves and their derivative affections, they originate from the intentions and ends for the sake of which the man so wills and acts, for everyone has for his end that which he loves, and therefore a man's ends determine his life and constitute its quality, and this is the main source of his sphere. This sphere is most exquisitely perceived in heaven, because the universal heaven is in the sphere of ends. We can now see of what quality is the man who is in internal things, and also of what quality is he who is in external things, and also the reason why it is necessary to be in internal things and not in external things only. [4] But these are matters of perfect indifference to the man who is in external things only, no matter how clever he may be as regards the things of civil life, or what may be the reputation for learning he has acquired on account of what he knows, for he is the kind of man who believes in nothing that he cannot see with his eyes and feel with his touch, consequently not in heaven or hell; and if he were told that he will enter the other life immediately after death, and will then see, hear, speak, and enjoy the sense of touch more perfectly than in the body, he would reject the statement as a paradox or fancy, although such is actually the case; and it would be the same if he were told that the soul or spirit which lives after death is the man himself, and not so the body which he carries about in the world. [5] It follows from this that they who are in external things alone care nothing for what is said of internal things, although it is these which make men blessed and happy in the kingdom into which they are about to come, and in which they will live to eternity. Most Christians are in such unbelief, as I am permitted to know from those who have come from the Christian world into the other life, and with whom I have spoken; for in the other life they cannot conceal what they have thought, because the thoughts there show themselves openly; nor can they conceal what they have had as their ends, that is, what they have loved, because this manifests itself by their sphere.

(4465) To circumcise for you every male. That this signifies an external representative only, and that so they would be pure to them, is evident from the signification of "circumcising every male," as being an external representative, a sign that they were of the church, here that they were of their religiosity (see n. 4462). That so they would be pure in their eyes, follows, because the posterity of Jacob made purity and holiness to consist in external things and not in internal things.

(4466) We will both give our daughters to you, and will take your daughters to us. That this signifies conjunction in this manner, is evident from what has been said above concerning marriage (n. 4434), namely, that marriage in the spiritual sense is the conjunction of good and truth; for "to give our daughters to you, and to take your daughters to us," is to intermarry.

(4467) And we will dwell with you. That this signifies conjunction in respect to life, is evident from the signification of "dwelling with you," as being to live together (see n. 1293, 3384, 3613, 4451).

(4468) And we will be for one people. That this signifies conjunction in respect to doctrine also, is evident from the signification of "people," as being the truth of the church, consequently doctrine (see n. 1259, 1260, 3295, 3581). Thus "to be for one people," denotes conjunction by doctrine. There are two things which conjoin together the men of the church, namely, life and doctrine. When the life conjoins them, the doctrine does not separate them; but if the doctrine alone conjoins them, as is the case at this day within the church, they then separate from one another and make as many churches as there are doctrines; although the doctrine is for the sake of the life, and the life is from the doctrine. That the men of the church separate from one another if the doctrine alone conjoins them, is evident from the fact that a man who is of one doctrine will condemn him who is of another doctrine, sometimes to hell. But that the doctrine does not separate the men of the church if the life conjoins them, is evident from the fact that a man who is in goodness of life does not condemn another who is of a different opinion, but leaves the matter to his faith and conscience, and this even as regards those who are outside the church; for he says in his heart that ignorance cannot condemn any who live in innocence and mutual love, as do little children, who also are in ignorance when they die.

(4469) And if ye will not listen to us to circumcise. That this signifies unless they would recede from their truths, and accede to external representatives, is evident from what has been above unfolded (n. 4462). What is said in these verses by the sons of Jacob enfolds within it a contrary sense to that which was in the mind of Hamor and Shechem, and consequently also that which is contrary in the internal sense, as is evident from the explications. The reason is that as is stated in verse 13, they spoke in fraud, and one who so speaks thinks differently from him with whom he is speaking.

(4470) We will even take our daughter and go. That this signifies that there would be no conjunction, is evident from the signification of marriage, as being the conjunction of good and truth (see above, n. 4466). Hence "to take the daughter and go," is not to give her in marriage, thus that there would be no conjunction. The sons of Jacob here speak as Jacob their father; for they do not say, "we will take our sister," but "our daughter," the reason of which appears from the internal sense, namely, that it was the father's part to refuse or comply, according to the law, Exod. 22:15, 16. But as the posterity of Jacob and their religiosity are here treated of, it is the sons who represent this, and who therefore here answer in their father's stead. Jacob himself could not answer, because he here represents the Ancient Church (see n. 4439).

(4471) Verses 18-24. And their words were good in the eyes of Hamor, and in the eyes of Shechem Hamor's son. And the lad delayed not to do the word, because he was well pleased in Jacob's daughter; and he was honored above all the house of his father. And Hamor and Shechem his son came unto the gate of their city, and spoke unto the men of their city, saying, These men are peaceable with us, and let them dwell in the land, and range through it trading, and behold the land is broad in spaces before them; let us take their daughters to us for women, and let us give our daughters to them. Nevertheless in this will the men consent to us to dwell with us, to be for one people, in every male being circumcised to us, even as they are circumcised. Their acquisition, and their purchase, and all their beast, will they not be ours? Only let us consent to them, and they will dwell with us. And they listened to Hamor and to Shechem his son, all that went out of the gate of his city; and they circumcised every male, all that went out of the gate of his city. "And their words were good in the eyes of Hamor," signifies condescension in respect to the life; "and in the eyes of Shechem Hamor's son," signifies in respect to the doctrine; "and the lad delayed not to do the word," signifies a longing to accept; "because he was well pleased in Jacob's daughter," signifies in relation to the religiosity of that church; "and he was honored above all the house of his father," signifies what is primary of the truths of the Church among the Ancients; "and Hamor and Shechem his son came unto the gate of their city," signifies the goods and truths that were in the doctrine of those who belonged to the Church among the Ancients; "and spoke unto the men of their city, saying," signifies persuasion; "these men are peaceable with us," signifies agreement; "and let them dwell in the land," signifies in respect to life; "and range through it trading," signifies in respect to doctrine; "and behold the land is broad in spaces before them," signifies the extension; "let us take their daughters to us for women, and let us give our daughters to them," signifies conjunction; "nevertheless in this will the men consent to us to dwell with us," signifies that they would agree in respect to life; "to be for one people," signifies in respect to doctrine; "in every male being circumcised to us even as they are circumcised," signifies provided they would be initiated thereby into their representatives and significatives in respect to external things alone; "their acquisition, and their purchase," signifies their truths; "and all their beast," signifies their goods; "will they not be ours?" signifies that these were alike and of one form; "only let us consent to them, and they will dwell with us," signifies if we condescend; "and they listened to Hamor and to Shechem his son," signifies consent; "all that went out of the gate of his city," signifies that they would recede from the doctrine of the Church among the Ancients; "and they circumcised every male, all that went out of the gate of his city," signifies accession to external things.

(4472) And their words were good in the eyes of Hamor. That this signifies condescension in respect to the life, is evident from the signification of "the words were good," as being condescension; and from the representation of

Hamor, as being the good of the Church among the Ancients (see n. 4447), here the life, for life is of good, as doctrine is of truth, which is "Shechem," as immediately follows. The reason why life and not good is here represented by Hamor, is that he was condescending to the external things of the sons of Jacob.

(4473) And in the eyes of Shechem Hamor's son. That this signifies in respect to the doctrine, is evident from the representation of Shechem, as being the truth of the church that was among the ancients, which is from the good which is "Hamor" (n. 4454). But here "Shechem" is doctrine, for the reason mentioned just above (n. 4472).

(4474) And the lad delayed not to do the word. That this signifies a longing to accept, is evident from the signification of "not delaying to do that which is said," as being a longing to condescend to it, thus to accept it.

(4475) Because he was well pleased in Jacob's daughter. That this signifies in relation to the religiosity of that church, is evident from the representation of Dinah, who here is "Jacob's daughter," as being the affection of the truth of the Ancient Church, for this church is represented by Jacob (n. 4439). There was a longing to be conjoined with the affection of the truth of this church (or what is the same, with this church), but as among the descendants of Jacob this church (here represented by his sons who spoke instead of their father, n. 4470) had become merely external, and Hamor and Shechem consented to accept these externals, therefore by the "daughter of Jacob" is now signified the religiosity of this church.

(4476) And he was honored above all the house of his father. That this signifies what is primary of the truths of the Church among the is evident from the signification of “honored above all,” as being what is primary. He that is “honored above all” is nearly the same as a “prince,” which term denotes what is primary (see n. 1482, 2089). But he is said to be “honored above all the house of his father,” and not a “prince,” because Hamor and Shechem were of the remains of the Most Ancient Church (n. 4447, 4454); and in that church he was said to be “honored,” who in the Ancient Church was called a “prince.” That what is primary of the truths of the Church among the Ancients is signified, is because this is said of Shechem, by whom is represented the truth of the Church among the Ancients, as may be seen above (n. 4454).

(4477) And Hamor and Shechem his son came unto the gate of their city. That this signifies the goods and truths that were in the doctrine of those who belonged to the Church among the Ancients, is evident from the representation of Hamor, as being the good of the Church among the Ancients (n. 4447); from the representation of Shechem, as being the truth thence derived (n. 4454); and from the signification of the “gate of a city,” as being the doctrine of truth (n. 2943).

(4478) And spoke unto the men of their city, saying. That this signifies persuasion, is evident from the signification of “to speak,” as being to will and also to flow in (see n. 2951, 3037), here to persuade, because he who wills is in persuasion, and he who flows in therefrom, communicates persuasion. The “men of the city” are they who are in truths of doctrine, here who are in similar truths to those represented by Shechem. For in ancient times a city was nothing else than one family of a nation, and the dwelling together of those who were of one family was called a “city.” And as in the internal sense it is not the family that is understood, but the quality of the family in respect to life and doctrine, by “city” is signified the truth of doctrine, and by its “inhabitants” the good of doctrine (see n. 402, 2268, 2449, 2451, 2712, 2943, 3216). But when the inhabitants of a city are called the “men” of the city, it is not the good of doctrine but its truths which are then signified, for in the Word “men” [viri] denote truths (n. 3134).

(4479) These men are peaceable with us. That this signifies agreement, here as to doctrinal things, is evident from the signification of “men,” as being truths (see n. 3134) and therefore also doctrinal things, for the truths of the church when collected into one and acknowledged, are called doctrinal things; and from the signification of “peaceable,” as being that they agree, for in the spiritual sense those are called “peaceable” who are in agreement as to the doctrinal things and dogmas of the church.

(4480) And let them dwell in the land. That this signifies in respect to life, is evident from the signification of “to dwell,” as being life (see above n. 4467). By the “land” here as elsewhere is signified the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447), thus “to dwell in the land” signifies similarity of life according to the things of the church. Whatever is written in the Word is in itself and in its essence spiritual; it is known that the Word is spiritual, but its spiritual does not appear in the letter, for in the letter it is worldly, especially in the historical parts; but when the Word is being read by man, what is worldly in it becomes spiritual in the spiritual world, that is, with the angels, for they cannot think otherwise than spiritually on every subject; and such is the case with the expression "to dwell in the land." To think spiritually is to think of the things of the Lord's kingdom, thus of the things of the church.

(4481) And range through it trading. That this signifies in respect to doctrine, is evident from the signification of "to range through the land trading," as being to enter into the knowledges of good and truth (n. 4453), thus into doctrine, for this contains and teaches these knowledges.

(4482) And behold the land is broad in spaces before them. That this signifies the extension, namely, of the truth of doctrine, is evident from the signification of "land" as being the church (see just above, n. 4480); and from the signification of "broad in spaces," as being extension in respect to truths, thus in respect to the things of doctrine. In the Word, description according to measures does not signify measures in the internal sense, but qualities of state; for measures imply spaces, and in the other life there are no spaces or times, but states corresponding thereto (see n. 2625, 2837, 3356, 3387, 3404, 4321), and therefore the lengths, breadths, and heights of measured space signify such things as belong to state. That "length" signifies holiness, "height" good, and "breadth" truth, may be seen above (n. 650, 1613, 3433, 3434), and therefore by a "land broad in spaces" is signified the extension of the truth of doctrine in the church. [2] This signification of the expression "a land broad in spaces" must excite wonder in one who is not aware that there is something spiritual in the Word other than what appears in the literal sense, but that nevertheless such is the case may be seen from the passages in the Word where "breadth" is mentioned; as in Isaiah: Assyria shall go through Judah; he shall inundate and pass through; he shall reach even to the neck, and the extensions of his wings shall be the fullness of the breadth of the land (Isa. 8:8). In David: O Jehovah Thou hast not shut me up into the hand of the enemy, Thou hast made my feet to stand in breadth (Ps. 31:8). In the same: Out of straitness I called upon Jah; He answered me in breadth (Ps. 118:5). In Habakkuk: I raise up the Chaldeans, a bitter and swift nation that walks in the breadths of the land (Hab. 1:6); where by "breadths" nothing else is signified than the truth of the church. [3] The reason why "breadth" has this signification is that in the spiritual world, or in heaven, the Lord is the center of all things, for He is the sun there. They who are in a state of good are interior in proportion to the quality and quantity of the good in which they are, and therefore "height" is predicated of good. They who are in a like degree of good are also in a like degree of truth, and therefore are as it were at a like distance, or, so to speak, in the same circumference, and hence "breadth" is predicated of truths; and therefore when a man is reading the Word this is what the angels who are with him understand by "breadth." In those historicals of the Word where the ark, the altar, the temple, and the spaces outside the cities are treated of, by the dimensions of these in respect to lengths, breadths, and heights, are perceived the states of good and truth. The case is similar where the new earth, the new Jerusalem, and the new temple are treated of in Ezekiel (40 to 47), by which are signified heaven and a new church, as may be seen from every particular. So also in John, where it is said of the new Jerusalem that it will be foursquare, and its length as great as its breadth (Rev. 21:16). [4] Things which in the spiritual world are interior are described in the Word by things that are higher, and things which are exterior by things that are lower (n. 2148); for while a man is in this world he cannot apprehend interior and exterior things in any other way, because he is in space and time, and the things of space and time have entered the ideas of his thought, and have tinctured most of these; from which it is evident that terms relating to measure, which are limitations of space, such as heights, lengths, and breadths, are in the spiritual sense those which determine the states of the affections of good and the affections of truth.

(4483) Let us take their daughters to us for women, and let us give our daughters to them. That this signifies conjunction, is evident from the explication given above (n. 4466), where similar words occur.

(4484) Nevertheless in this will the men consent to us to dwell with us. That this signifies that they would agree in respect to the life, is evident from the signification of "consenting," as being to agree; and from the signification of "dwelling," as being life (see above, n. 4451, 4452).

(4485) To be for one people. That this signifies in respect to the doctrine, is evident from the signification of "people," as being doctrine (see also above, n. 4468).

(4486) In every male being circumcised to us even as they are circumcised. That this signifies provided they would be initiated thereby into their representatives and significatives in respect to externals alone, is evident from the signification of "to be circumcised," as being an external representative, a sign that they were of the church, here of the religiosity in which were the descendants of Jacob (see n. 4462). And because these men accepted their religiosity, which consisted in externals alone (n. 4281, 4293, 4307), it is therefore said, "even as they are circumcised." Hence it is evident that the words above quoted signify initiation by the means in question into the Jewish representatives and significatives in respect to externals alone. What these words further enfold within them will appear from what follows.

(4487) Their acquisition, and their purchase. That this signifies their truths, is evident from the signification of "acquisition" and of "purchase," as being truths, but these terms are distinguished from each other in this way: "acquisition," when it means small cattle, denotes the good of truth, for this is the signification of "small cattle," and the good of truth is truth in will and act (n. 4337, 4353, 4390); whereas "purchase," elsewhere called "purchase of silver," denotes truth. The former, or good of truth, is called celestial truth; but the latter is called spiritual truth (n. 2048). The former, or celestial truth, is the truth which has become of the life; but the latter, or spiritual truth, is the truth which is of doctrine.

(4488) And all their beast. That this signifies their goods, is evident from the signification of "beast," as being goods (n. 45, 46, 142, 143, 246, 714, 715, 1823, 2179, 2180, 2781, 3218, 3519).

(4489) Will they not be ours? That this signifies that these were alike and of one form, is evident from the series, which is to the effect that the goods and truths of the Most Ancient Church still in part remaining among Hamor and Shechem and their families, would agree with the goods and truths of the Ancient Church among the descendants of Jacob; for the rituals instituted among the descendants of Jacob were merely external things that represented and signified the internal things of the Most Ancient Church. Hence by "will they not be ours," or belong to them, is signified that they were alike and of one form. [2] To illustrate this by an example. The altar on which they sacrificed was the chief representative of the Lord (n. 921, 2777, 2811); and therefore it was a fundamental of worship in the Ancient Church called "Hebrew;" consequently all things in general and in particular of which the altar was constructed were representative-its dimensions, height, breadth, and length, its stones, its network of brass, its horns, also the fire that was to be kept perpetually burning on it, besides the sacrifices and burnt-offerings. What these represented were the truths and goods which are of the

Lord and from the Lord, and these were the internal things of worship, which being represented in that external, were alike and of one form with the truths and goods of the Most Ancient Church. The dimensions, namely, the height, breadth, and length, signified in general good, truth, and the holy thence derived (see n. 650, 1613, 3433, 3434, 4482); the stones specifically signified lower truths (n. 1298, 3720); the brass of which the network around the altar was made signified natural good (n. 425, 1551); the horns signified the power of truth from good (n. 2832); the fire upon the altar signified love (n. 934); the sacrifices and burnt-offerings signified celestial and spiritual things according to their various species (n. 922, 1823, 2180, 2805, 2807, 2830, 3519). Hence it is evident that internal things were contained within these external ones, and that in respect to the internal things the two churches were alike; and the case is the same in regard to all the other rituals. [3] But the men of the Most Ancient Church cared not for these external things, because they were internal men, and the Lord flowed in with them by an internal way, and taught them what is good. The varieties and differences of good were to them truths, and hence they knew what each and all things in the world represented in the Lord's kingdom; for the whole world, or universal nature, is a theater representative of the Lord's kingdom (n. 2758, 3483). But the men of the Ancient Church were not internal but external men; and therefore the Lord could not flow in with them by an internal, but by an external way, to teach them what is good, and this first by such things as were representative and significative (whence arose the representative church), and afterwards by the doctrinal things of good and truth which were represented and signified (whence arose the Christian Church). In respect to its internal form the Christian Church is essentially the same as the representative church; but the representatives and significatives of this church were abrogated after the Lord came into the world, because all and each of them represented Him and consequently the things of His kingdom, for these are from Him, and are so to speak Himself. [4] But the difference between the Most Ancient Church and the Christian Church is like that between the light of the sun by day, and the light of the moon and stars by night; for to see goods by the internal or prior way is like seeing in the day by the light of the sun; but to see by the external or posterior way is like seeing in the night by the light of the moon or the stars. Nearly the same was the difference between the Most Ancient Church and the Ancient Church, except that the men of the Christian Church were able to be in fuller light if they would have acknowledged internal things, or would have believed and done the truths and goods which the Lord taught. The good itself is the same in both, but the difference consists in seeing it in clearness or in obscurity. They who see it in clearness, see innumerable arcana, almost as do the angels in heaven, and are also affected by what they see; but they who see it in obscurity, see scarcely anything free from doubt, and the things they see are mingled with the shades of night (that is, with falsities) and cannot inwardly affect anyone. Now as the good is the same in both churches, consequently also the truth, by the words, “will they not be ours” is signified that the goods and truths were alike and of one form; for as before said Hamor and Shechem were of the remains of the Most Ancient Church, and the posterity of Jacob was of the Ancient Church that was called “Hebrew,” but only in its externals. But that Hamor and Shechem his son committed an enormous sin in receiving circumcision will be seen in what follows (n. 4493).

(4490) Only let us consent to them, and they will dwell with us. That this signifies if we condescend, and that so they would consociate their life; is evident from the signification of “consenting,” as being to condescend; and from the signification of “dwelling with us,” as being to live together or consociate their life (see n. 4467).

(4491) And they listened to Hamor and to Shechem his son. That this signifies consent, is evident without explication.

(4492) All that went out of the gate of his city. That this signifies that they would recede from the doctrine of the Church among the Ancients, is evident from the signification of “going out,” as here being to recede; and from the signification of the “gate of a city,” as being doctrine (see n. 2943, 4477), here the doctrine of the Church among the Ancients, because it was the gate of “his city,” that is, of Shechem, for by Shechem is represented the truth of the Church among the Ancients (n. 4454). As before said, by the Church among the Ancients is meant that which was from the Most Ancient Church. How the case herein is will appear from what now follows.

(4493) And they circumcised every male, all that went out of the gate of his city. That this signifies accession to external things, is evident from the signification of "circumcising every male," as being to be initiated thereby into the representatives and significatives of the descendants of Jacob in respect to the external alone (see n. 4486); and from the signification of "going out of the gate of the city," as being to recede from the doctrine of the Church among the Ancients, concerning which just above (n. 4492). And because recession from their own doctrine and accession to externals are both signified, it is therefore twice said, "all that went out of the gate of his city." But it is not at the same time said also, as elsewhere, "they that go into it," because by "going in" is signified accession to doctrine, and recession from externals, whereas here the contrary is signified. [2] It is necessary to say how the case herein is. The men of the Most Ancient Church, of the remains of which were Hamor and Shechem with their families, were of a totally different genius and native quality from the men of the Ancient Church; for the men of the Most Ancient Church had a will in which there was soundness, but not so the men of the Ancient Church. Therefore with the men of the Most Ancient Church the Lord could inflow through the will, thus by an internal way; but not so with the men of the Ancient Church, in whom the will had been destroyed; but with these He inflowed into the understanding, thus not by an internal way, but by an external way, as before said (n. 4489). To inflow through the will is to inflow through the good of love, for all good is of the will part; but to inflow through the understanding is to inflow through the truth of faith, for all truth is of the intellectual part. When the Lord regenerated the men of the Ancient Church He formed a new will in their intellectual part. (That goods and truths were implanted in the will part of the men of the Most Ancient Church, may be seen, n. 895, 927: But in the intellectual part of the men of the Ancient Church, n. 863, 875, 895, 927, 2124, 2256, 4328: That a new will is formed in the intellectual part, n. 928, 1023, 1043, 1044, 4328: That there is a parallelism between the Lord and the good that is with man, but not between the Lord and the truth with man, n. 1831, 1832, 2718, 3514: That hence the men of the Ancient Church were in comparative obscurity, n. 2708, 2715, 2935, 2937, 3246, 3833.) From all this it is evident that the men of the Most Ancient Church were of a totally different genius and native quality from the men of the Ancient Church. [3] It was for this reason that the men of the Most Ancient Church were internal men and had no externals of worship, and that the men of the Ancient Church were external men and had externals of worship; for the former saw external things through internal ones as in the light of the sun by day, and the latter saw internal things through external ones as in the light of the moon and stars by night. Therefore also in heaven the Lord appears to the former as a sun, but to the latter as a moon (n. 1521, 1529-1531, 2441, 2495, 4060). In these explications the former are they who are called “celestial,” but the latter “spiritual.” [4] To illustrate the difference let us take an example: If a man of the Most Ancient Church had read the historic or prophetic Word, he would have seen its internal sense without any previous instruction or explication, and this so fully that the celestial and spiritual things of this sense would have at once occurred to him, and scarcely anything in the sense of the letter; thus the internal sense would have been in clearness to him, but the sense of the letter in obscurity. He would be like one who hears another speaking and gets the meaning without attending to the words. But if a man of the Ancient Church had read the Word he could not have seen its internal sense without previous instruction or explication; thus the internal sense would have been in obscurity to him, but the sense of the letter in clearness. He would be like one who hears another speaking and is intent upon the words while not attending to the meaning, which is thus lost to him. But when a man of the Jewish Church reads the Word, he apprehends nothing beyond the sense of the letter, he is not aware that there is any internal sense, and also denies it; and at the present day the case is the same with a man of the Christian Church. [5] All this shows what was the difference between those represented by Hamor and Shechem (who being of the remains of the Most Ancient Church were in internals and not in externals), and those signified by the sons of Jacob (who were in externals and not in internals); and it shows further that Hamor and Shechem could not accede to externals and accept those among the sons of Jacob without their internals being closed; thus causing their eternal destruction. [6] This is the secret reason why Hamor and Shechem with their families were slain, which otherwise would not have been permitted. But this does not exculpate the sons of Jacob from having committed an enormous crime. They knew nothing of this secret reason, and it was not the end they had in view. Everyone is judged according to his end or intention, and that their intention was fraudulent is plainly stated in the thirteenth verse; and when any such crime is permitted by the Lord, it is evil men and their infernal instigators who are the authors of it. Nevertheless all the evil which the evil intend and do to the good is turned by the Lord into good, as in the present instance, in that Hamor and Shechem with their families were saved.

(4494) Verses 25-29. And it came to pass on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, brothers of Dinah, took each his sword, and came upon the city boldly, and slew every male. And they slew Hamor and Shechem his son at the edge of the sword, and took Dinah out of Shechem's house, and went forth. The sons of Jacob came upon those who were pierced, and plundered the city, because they had defiled their sister. Their flocks, and their herds, and their asses, and whatever was in the city, and whatever was in the field, they took; and all their wealth, and all their babe, and their women, they took captive and made a prey of, and all that was in the house. "And it came to pass on the third day," signifies what is continuous even to the end; "when they were in pain," signifies cupidities; "that the two sons of Jacob, Simeon and Levi," signifies faith and love; "brothers of Dinah," signifies the truths and goods of that church; "took each his sword," signifies falsity and evil; “and came upon the city boldly, and slew every male,” signifies that they extirpated the truths of doctrine of the Church among the Ancients; “and they slew Hamor and Shechem his son at the edge of the sword,” signifies the church itself; “and took Dinah out of Shechem’s house, and went forth,” signifies that they took away the affection of truth; “the sons of Jacob came upon those who were pierced, and plundered the city,” signifies that all that posterity destroyed the doctrine; “because they had defiled their sister,” signifies that they had befouled the truth of faith; “their flocks and their herds,” signifies that they destroyed rational and natural good; “and their asses,” signifies the truths thence derived; “and whatever was in the city, and whatever was in the field, they took,” signifies all the truth and good of the church; “and all their wealth,” signifies all the matters of knowledge they had acquired; “and all their babe,” signifies all the innocence; “and their women,” signifies the charity; “they took captive and made a prey of,” signifies that they stripped them and perverted them; “and all that was in the house,” signifies everything of the church.

(4495) And it came to pass on the third day. That this signifies what is continuous even to the end, is evident from the signification of the “third day,” as being what is complete from beginning to end (see n. 2788), thus also what is continuous. That this is the signification of the “third day,” can scarcely be believed by those who regard the historicals of the Word as mere worldly histories, holy merely because they are in the sacred volume. But that not only the historicals of the Word themselves enfold within them spiritual and heavenly things which are not apparent in the letter, but that so also do all the words, and even all the numbers, has been shown in the preceding explications; that such is really the case will of the Lord's Divine mercy become still more evident in the prophetic parts, which do not keep the mind so closely engaged with the succession of statements in the sense of the letter as do the historical parts. But that the number "three," also the number "seven," and the number "twelve," enfold deep secrets within them, must be evident to everyone who examines the Word in regard to its interiors; and if these numbers are so full of significance, it follows that there must be something deeply hidden in all the other numbers that occur in the Word, for the Word is holy throughout. [2] Sometimes when speaking with angels, as it were written numbers appeared before my eyes like those seen on paper in bright day, and I perceived that the very things they were speaking of fell into such numbers; and from this experience I learned that every number mentioned in the Word holds within it some mystery, as is very evident from the following passages: He measured the wall of the Holy Jerusalem a hundred and forty-four cubits, which is the measure of a man, that is, of an angel (Rev. 21:17). He that hath intelligence let him compute the number of the beast, for it is the number of a man, and his number is six hundred and sixty six (Rev. 13:18). That the number first mentioned-"144"-results from the multiplication of twelve into itself, and that the number "666" is a product of three and six, is manifest, but what holy thing they enfold within them may appear from the holiness of the number “twelve” (see n. 577, 2089, 2129, 2130, 3272, 3858, 3913), and of the number “three” (n. 720, 901, 1825, 2788, 4010). [3] This latter number-”three”-being significative of what is complete even to the end, thus of one period, great or small, was received in the representative church, and was employed whenever such a thing was signified; and also in the Word (in which all things have a signification both in general and in particular) as may be seen from the following instances: That they should go three days’ journey and should sacrifice (Exod. 3:18; 5:3). That they should be ready against the third day, because on the third day Jehovah would come down upon Mount Sinai (Exod. 19:11, 15-16, 18). That nothing should be left of the flesh of the sacrifice until the third day (Lev. 7:16-18; 19:6-7). That the water of separation should be sprinkled upon the unclean on the third day and on the seventh day (Num. 19:11-22). That they who touched one slain in war should be purified on the third day and on the seventh day (Num. 31:19-25). That Joshua commanded the people to pass over Jordan within three days (Josh. 1:11; 3:2). That Jehovah called Samuel three times, and Samuel ran to Eli three times, and Eli understood the third time that Jehovah had called Samuel (1 Sam. 3:1-8). That Jonathan said to David that he should hide himself in the field unto the third day at even, and that Jonathan sent to him on the third morrow, and revealed the disposition of his father; and that Jonathan then shot three arrows at the side of the stone; and that after this David bowed himself three times to the earth before Jonathan (1 Sam. 20:5, 12, 19,20, 35,36, 41). That three things were offered to David to chose from: that there should come seven years of famine, that he should flee three months before his enemies, or that there should be three days' pestilence in the land (2 Sam. 24:11-13). That Rehoboam said to the congregation of Israel who sought to be relieved from the yoke of his father, that they should go away three days, and come again; and that they came to Rehoboam the third day, as the King bade, saying, Come to me again the third day (1 Kings 12:5, 12). That Elijah stretched himself upon the widow's son three times (1 Kings 17:21). That Elijah told the people to pour water upon the burnt-offering and the wood the third time, and they did it the third time (1 Kings 18:34). That Jonah was in the belly of the whale three days and three nights (Jonah 1:17; Matt. 12:40). That the Lord spoke of a man who planted a vineyard and sent his servants three times, and afterwards his son (Mark 12:2, 4-6; Luke 20:12-13). That He said of Peter that he should deny Him thrice (Matt. 26:34; John 13:38). That He said to Peter three times, Lovest thou Me? (John 21:15-17). From these and many other places in the Word it may be seen that there was some mystery in the number "three," and that therefore this number was received among the significatives in the ancient churches. That it signifies an entire period of the church and of the things in the church, whether great or small, is manifest; and that it consequently signifies what is complete and also continuous to the end, is very plain in

Hosea: Jehovah will vivify us after two days; on the third day He will raise us up, and we shall live before Him (Hos. 6:2).

(4496) When they were in pain. That this signifies cupidities is evident from the signification of the "pain" after circumcision, as being cupidity. The reason why this pain signifies cupidity is that circumcision signifies purification from the love of self and of the world (n. 2039, 2044, 2049, 2632, 3412, 3413, 4462), and all the cupidity of the flesh is from these loves, and is therefore signified by this "pain," because when a man is being purified from these loves, as is the case when he is being regenerated, he is in pain and anxiety, and it is the cupidities then being removed which are in pain and anguish. When any mystery is being represented by a ritual, each particular of the rite, until it is completed, enfolds something of the mystery. Such is the case with the lancets or knives with which the circumcision was performed, in that they were of stone (n. 2039, 2046, 2799); with the blood shed at the time; with the manner of the operation, and consequently with the state. This may be seen further from the processes of cleansings, inaugurations, and sanctifications, and all the other ceremonies. In the present instance by the "pain" after circumcision is signified the cupidity of Hamor, Shechem, and the men of the city, in their having a desire for the externals in which were the descendants of Jacob (see above, n. 4493).

(4497) That the two sons of Jacob, Simeon and Levi. That this signifies faith and love, is evident from the representation of Simeon, as being faith in the will (see n.

3869-3872), and from the representation of Levi, as being spiritual love or charity (n. 3875, 3877). This is the signification in the genuine sense of “Simeon and Levi” and of the tribes called after them, but in the opposite sense they signify what is false and evil, for falsity is opposite to the truth of faith, and evil to the good of charity. Such is the representation of Simeon and Levi with respect to the Jewish nation, which had extinguished in itself everything of faith and charity (which were the internals of worship), as may better appear from what follows, where it is said of them that they killed Hamor, Shechem, and the men of the city; and that the sons of Jacob came upon those who were pierced, and made a prey of all things. The reason why it was Simeon and Levi who did this, was to represent the fact that the truth of faith and the good of charity had become falsity and evil; for when in the church truth becomes falsity and good becomes evil it is all over with the church.

(4498) Brothers of Dinah. That this signifies the truths and goods of that church, is evident from the signification of “brothers,” as being truths and goods, or faith and charity (see n. 367, 3303, 3803, 3815, 4121, 4191, 4267); and from the representation of Dinah, as being the affection of truth, and consequently the church (n. 3963, 3964, 4427).

(4499) Took each his sword. That this signifies falsity and evil, is evident from the signification of a “sword,” as being truth combating, and hence the defence of truth; and in the opposite sense, falsity combating, and hence the vastation of truth (see n. 2799). That “sword” here signifies evil also, is because Levi also was involved, by whom charity, thus good, was represented; and when this becomes evil it combats by falsity from evil, and what it then does is evil.

(4500) And came upon the city boldly, and slew every male. That this signifies that they extirpated the truths of doctrine of the Church among the Ancients, is evident from the signification of a "city," as being the doctrine of the church (n. 402, 2449, 2943, 3216, 4478), here of the Church among the Ancients, because this church is represented by Hamor and Shechem, whose city it was; from the signification of "boldly," as being with assurance, here the assurance of what is false and evil; and from the signification of a "male," as being truth (n. 749, 2046, 4005). Hence it is evident that by "they came upon the city boldly and slew every male" is signified that from the assurance of falsity and evil they extirpated the truths of doctrine of the Church among the Ancients. It was the Church among the Ancients (that came from the Most Ancient Church) which would have been set up with the posterity of Jacob, because the Ancient Church had begun to perish; but it is here described in the internal sense that they extinguished in themselves all the truth of faith and good of charity, thus all the internal of worship, and that therefore no church could be instituted with that posterity; from which it came to pass that because they stubbornly insisted, the mere representative of a church was instituted with them (see n. 4281, 4288-4290, 4293, 4307, 4314, 4316-4317, 4429, 4433, 4444).

(4501) And they slew Hamor and Shechem his son at the edge of the sword. That this signifies that they extirpated the church itself, is evident from the representation of Hamor, as being the Church among the Ancients as to good (see n. 4447); from the representation of Shechem, as being the Church among the Ancients as to truth (n. 4454, 4472, 4473); and from the signification of the "edge of the sword," as being falsity and evil combating (n. 4499), thus the means by which they extinguished the church in themselves.

(4502) And took Dinah out of Shechem's house, and went forth. That this signifies that they took away the affection of truth, is evident from the representation of Dinah, as being the affection of truth (see above, n. 4498). It is according to the proximate internal sense that they took away the affection of truth from those who were of the remains of the Most Ancient Church, because it is said that they "took her out of Shechem's house," "Shechem's house" signifying the good of the truth of that church. But as the subject treated of is the extirpation of truth and good among the descendants of Jacob who are here signified by his sons, and as all things are to be taken in application to the subject treated of, therefore by "Shechem's house" is here signified simply the good of truth such as had existed with the man of the Most Ancient Church; and what is signified is that this was extinguished in the nation sprung from Jacob; for in the internal sense of the Word the signification of the names and words is determined by the subject to which they are applied; yet here there is at the same time signified the breaking down of the good and truth with Hamor and Shechem and his family, because they acceded to externals, as shown above (n. 4493). [2] That what has thus far been unfolded about Simeon and Levi is really so, may be seen from the prophetic utterances of Jacob just before his death: Simeon and Levi are brethren, instruments of violence are their swords; let not my soul come into their secret, in their congregation let not my glory be united, for in their anger they slew a man, and in their pleasure they unstrung an ox; cursed be their anger, for it was vehement, and their fury, for it was grievous; I will divide them in Jacob, and scatter them in Israel (Gen. 49:5-7); by "Simeon and Levi" are signified the truth of faith which with the descendants of Jacob was turned into falsity, and the good of charity which was turned into evil (as shown above, n. 4499, 4500). They are called "brethren" because good is the brother of truth, or charity is the brother of faith (n. 4498). "Instruments of violence are their swords" signifies that falsities and evils inflicted violence on truths and goods (n. 4499). "Let not my soul come into their secret, in their congregation let not my glory be united" signifies disjunction as to life and doctrine, for in the Word "soul" is predicated of life (n. 1000, 1040, 1742, 3299), and "glory" of doctrine. "For in their anger they slew a man, and in their pleasure they unstrung an ox" signifies that in evil of set purpose they extinguished the truth of the church and the good of the church (for a "man" is the truth of the church, n. 3134, and an "ox" is its good, n. 2180, 2566, 2781). "Cursed be their anger, for it was vehement, and their fury, for it was grievous" signifies the penalty for turning away from truth and good (for "to curse" is to turn one’s self away, and also to be punished therefor, n. 245, 379, 1423, 3530, 3584; “anger” is a turning away from truth, and “fury,” from good, n. 357, 3614). “I will divide them in Jacob, and scatter them in Israel” signifies that goods and truths will no longer be in the external and the internal of their church (“to divide” and “to scatter” denote to separate and to extirpate from them, n. 4424; “Jacob” is the external of the church, and “Israel” the internal, n. 4286). [3] These things were said of Simeon and Levi in that prophecy because by them is signified the truth and good of the church in general; but when these have become null and void, and still more when falsities and evils succeed in their place, the church is then extinct. That such is the meaning of these prophetic words is evident from the fact that the tribe of Simeon and the tribe of Levi were not cursed above the other tribes; for the tribe of Levi was taken for the priesthood, and the tribe of Simeon was among the other tribes of Israel as one of them.

(4503) The sons of Jacob came upon those who were pierced, and plundered the city. That this signifies that all that posterity destroyed the doctrine, is evident from the signification of the “sons of Jacob,” as being the posterity from Jacob (of which above); from the signification of “to plunder” as being to destroy; and from the signification of a “city,” as being the doctrine of the church (see above, n. 4500). That after Simeon and Levi had slain every male in the city, and also Hamor and Shechem, they went forth, and that the sons of Jacob then came upon those who were pierced and plundered the city, is a mystery not manifest except from the internal sense. [2] This mystery is that after the truth and good of the church represented by Simeon and Levi had been extinguished, and falsity and evil had taken their place, there were then superadded those falsities and evils which are signified in the opposite sense by the rest of the sons of Jacob. (That each son of Jacob represented some general principle of faith and charity was shown above, n. 2129, 3858, 3913, 3926, 3939, 4060; what was represented by Reuben, n. 3861, 3866, 3870; what by Judah, n. 3881; what by Dan, n. 3921-3923; what by Naphtali, n. 3927, 3928; what by Gad, n. 3934, 3935; what by Asher, n. 3938, 3939; what by Issachar, n. 3956, 3957; and what by Zebulun, n. 3960, 3961.) These generals of faith and charity represented by them become falsities and evils of that kind when once the truth and good of the church have been extinguished, and then these falsities and evils are superadded; for falsities and evils continually grow in the church that has once been perverted and extinguished, and it is these which are signified by the sons of Jacob coming upon those who were pierced and plundering the city, after Simeon and Levi had slain every male in the city, and Hamor and Shechem also, and had taken away Dinah, and had gone forth. [3] That by "those who are pierced" are signified in the Word truths and goods extinguished is evident from the following passages. In Isaiah: Thou art cast forth out of thy sepulchre like an abominable shoot, the raiment of the slain that are pierced with the sword, that go down to the stones of the pit, as a carcass trodden under foot (Isa. 14:19); said of Babylon;

"those pierced with the sword" denote those who have profaned the truths of the church. Again: So that their pierced shall be cast forth, and the stink of their carcasses shall come up (Isa. 34:3); treating of the falsities and evils that infest the church, which are meant by the "pierced." [4] In Ezekiel: The violent of the nations shall draw their sword against the beauty of thy wisdom, and they shall profane thy comeliness; they shall let thee down into the pit, and thou shall die the deaths of those who are pierced in the midst of the seas (Ezek. 28:7-8); said of the prince of Tyre, by whom are signified the primary things of the knowledges of truth and good; "dying the deaths of those who are pierced in the midst of the seas," denotes those who hatch falsities by means of memory-knowledges, and thereby defile the truths of the church. [5] Again: These also shall go down with them into hell, unto those who are pierced with the sword; when thou shalt be made to go down with the trees of Eden into the earth of lower things, thou shalt lie in the midst of the uncircumcised, with them that are pierced with the sword (Ezek. 31:17-18). Again: Go down and lie with the uncircumcised; they shall fall in the midst of those who are pierced with the sword; the chief of the mighty ones shall speak to him in the midst of hell (Ezek. 32:19-21); said of Pharaoh and Egypt; "those pierced with the sword" denote those who become insane through knowledges, by which they extinguish in themselves the faith of the truth of the church. [6] In David: I am accounted among those who go down into the pit; I have become as a man that has no strength, neglected among the dead, like the pierced that lie in the grave, whom Thou hast remembered no more, and who have been cut off by Thy hand (Ps. 88:4-5); "those who are pierced in hell," "in the pit," and "in the grave," denote those who have destroyed truths and goods in themselves by falsities and evils. It is obvious that they are not in hell merely because they had been pierced with the sword. [7] In Isaiah: A city of tumults, a city that exulteth, they are not pierced with the sword, and are not slain in war; all who have been found in thee were bound together, they fled from afar (Isa. 22:2-3); said of fallacies from sensuous things through which the truths of the church cannot be seen, and concerning which they are therefore in negative doubt, and are said to be "pierced, but not with the sword." [8] In Ezekiel: I bring a sword upon thee, and I destroy your high places, and your altars shall be destroyed, and your statues shall be broken, and I will cause your pierced ones to lie before your idols; when the pierced ones shall fall in the midst of you, you shall know that I am Jehovah; then ye shall acknowledge, when the pierced ones shall be in the midst of their idols, round about their altar (Ezek. 6:3-4, 7, 13); where the "pierced ones" denote those who are in falsities of doctrine. [9] Again: Defile the house, and fill the courts with the pierced ones; they went forth and smote in the city (Ezek. 9:7); a prophetic vision; "to defile the house and fill the courts with the pierced ones," denotes to profane goods and truths. Again: Ye have multiplied your pierced ones in this city, and ye have filled the streets thereof with the pierced one; wherefore said the Lord Jehovih, Your pierced ones whom ye have put in the midst of it, they are the flesh, and that is the pot, and He shall bring you forth out of the midst of it (Ezek. 11:6-7). [10] As by “the pierced” are signified those who have extinguished the truths of the church in themselves by falsities and evils, therefore also in the representative church they who touched one who was pierced were unclean, of whom we read in Moses: Whosoever has touched upon the surface of the field one that is pierced with a sword, or the dead, or a bone of a man, or a grave, shall be unclean seven days (Num. 19:16, 18). And therefore inquiry was made, and expiation was made by means of a calf, as again in Moses: If one pierced be found lying in the field, and it be not known who has smitten him, then the elders of the city and the judges shall come forth, and they shall measure toward the cities which are round about him that is pierced; and it shall be, at the city which is nearest unto him that is pierced the elders of that city shall take a she-calf of an ox, by which labor hath not been done, and which hath not drawn in the yoke, and they shall bring her down unto a river or a valley, and shall behead the calf there, and wash their hands over the beheaded calf, and shall say, Our hands have not shed blood, and our eyes have not seen it; expiate Thy people Israel, O Jehovah, and give not innocent blood in the midst of Thy people; and the blood shall be expiated for them (Deut. 21:1-8). [11] That these laws were given because by the “pierced” is signified the perversion, destruction, and profanation of the truth of the church by falsity and evil, is manifest from every particular in the internal sense. It is said “a pierced one lying in the field,” because by a “field” is signified the church (see n. 2971, 3310, 3766). A “she-calf” by which labor has not been done signifies that innocence of the external man which is in ignorance. Unless these things were made known by the internal sense, the enjoining of such an expiatory process would excite universal surprise.

(4504) Because they had defiled their sister. That this signifies that they had befouled the truth of faith, is evident from the signification of “defiling,” as being to befoul; and from the signification of a “sister,” as being truth (see n. 1495, 2508, 2524, 2556, 3386), here the truth of faith, because by Dinah, who is here the sister, is signified the affection of all things of faith (n. 4427). The reason why Shechem’s defiling of their sister signifies that they befouled the truth of faith, is that the affection of all truth, thus the church itself, is represented by her (n. 3963, 3964); and as she was not given by her brothers to Shechem for a woman, but remained with them defiled, therefore the opposite was afterwards represented by her as by her brothers, namely, the affection of all falsities, thus the church corrupted; so that the words “they had defiled their sister” signify that they had befouled the truth of faith.

(4505) Their flocks and their herds. That this signifies that they destroyed rational and natural good, is evident from the signification of “flocks,” as being rational good; and from the signification of “herds,” as being natural good (see n. 2566).

(4506) And their asses. That this signifies the truths thence derived, namely, from natural and rational good, is evident from the signification of "asses," also of the "sons of a she-ass," and also of "mules," as being the truths of the natural and of the rational (see n. 2781).

(4507) And whatever was in the city, and whatever was in the field, they took. That this signifies all the truth and good of the church, is evident from the signification of a "city," as being doctrine, thus the truth of the church (see n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493); and from the signification of a "field," as being the church as to good, thus the good of the church (n. 2971, 3310, 3766, 4440, 4443); so that "whatever was in the city, and whatever was in the field" denotes all the truth and good of the church.

(4508) And all their wealth. That this signifies all the matters of knowledge they had acquired, is evident from the signification of "wealth," as being matters of knowledge, as is evident from many passages in the Word; for spiritual wealth, thus wealth understood in a spiritual sense, is nothing else. Insofar as spiritual wealth consists in what is known, it consists in matters of knowledge; and in the Lord's kingdom (and therefore in the church) these constitute the wealth, as of the Lord's Divine mercy will be confirmed from the Word elsewhere.

(4509) And all their babe. That this signifies all the innocence, is evident from the signification of a "babe," as being innocence (see n. 430, 2126, 3183).

(4510) And their women. That this signifies the charity, is evident from the signification of "females," of "women," and of "wives," as being affections of truth and affections of good - affections of truth when the consort is mentioned and he is called "husband;" and affections of good when the consort is not mentioned and the expression "man" [vir] is used (n. 915, 1468, 2517, 3236). In the present instance "women" denote the affections of good, because they were the women of the men of the city, by whom truths are signified (n. 4478); and the city is everywhere called the city of Shechem, by whom was represented the truth of the Church among the Ancients (n. 4454). The affection of spiritual good is the same thing as charity, and therefore by "women" is here signified charity.

(4511) They took captive and made a prey of. That this signifies that they stripped them and perverted them, is evident from the series of things in the internal sense.

(4512) And all that was in the house. That this signifies everything of the church, is evident from the signification of a "house," as being the church as to good (see n. 1795, 3720), thus everything of the church; and because of this signification the "house" is mentioned last.

(4513) Verses 30, 31. And Jacob said to Simeon and to Levi, Ye have troubled me, to make me to stink to the inhabitant of the land, to the Canaanite and the Perizzite; and I am mortals [few] of number, and they will be gathered together upon me, and will smite me, and I shall be destroyed, I and my house. And they said, Shall he make our sister as a harlot? "And Jacob said," signifies the external Ancient Church; "to Simeon and to Levi," signifies the representative of spiritual and celestial things; "Ye have troubled me, to make me to stink to the inhabitant of the land," signifies that those who were of the Ancient Church would abhor them; “to the Canaanite and the Perizzite,” signifies who were in good and truth; “and I am mortals [few] of number,” signifies that it would be easy; “and they will be gathered together upon me, and will smite me, and I shall be destroyed,” signifies that thus the Ancient Church would perish; “I and my house,” signifies as to truth and good; “and they said,” signifies reply; “Shall he make our sister as a harlot?” signifies that they had no affection.

(4514) And Jacob said. That this signifies the external Ancient Church, is evident from the representation of Jacob, as being the Ancient Church (see n. 4439). And as the Ancient Church, like every church, is external and internal, by Jacob in the Word is represented the external church, and by Israel the internal.

(4515) To Simeon and to Levi. That this signifies the representative of spiritual and celestial things, is evident from the representation of Simeon, as being faith, but in the opposite sense falsity; and from the representation of Levi, as being love, but in the opposite sense evil (see n. 4497, 4502, 4503); here therefore they denote the representative of spiritual and celestial things, for the reason that the things of faith are called spiritual things, and those of love celestial things. It is said that Simeon and Levi signify the “representative” of these things, because to represent them is not to be them; for representations regard not the person, but the thing (n. 665, 1097); so that it was immaterial what kind of person represented (n. 3670). That the representative of a church could have been instituted among the descendants of Jacob, no matter what the quality, provided they had strictly observed the statutes in the outward form, may be seen above (n. 3147, 4208, 4281, 4292, 4307, 4444). Hence it is that by "Simeon and Levi" is here signified the representative of spiritual and celestial things.

(4516) Ye have troubled me, to make me to stink to the inhabitant of the land. That this signifies that they who were of the Ancient Church would abhor them, is evident from the signification of "troubling me, to make me to stink," as being to cause them to feel abhorrence; and from the signification of "the inhabitant of the land," as here being those who were of the Ancient Church, for by the "land" is signified the church (see n. 566, 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447), thus by the "inhabitant of the land," those who were of the church, here of the Ancient Church, because this still remained among some nations in the land of Canaan. The representative of a church was not instituted among the people sprung from Jacob until after this Ancient Church had altogether perished, which is also signified by the fact that the descendants of Jacob were not admitted into the land of Canaan until the iniquity of the inhabitants of the land had been consummated, as is said in Genesis 15:16; for no new church is set up until the former one has been vastated.

(4517) To the Canaanite and the Perizzite. That this signifies who are in good and truth, is evident from the signification of the "Canaanite," as here being those who were in the good of the church, and of the "Perizzite," as being those who were in the truth of the church. The reason why "the

Canaanite and the Perizzite" have this signification is that the Ancient Church was still among them there, as stated just above (n. 4516). For in the land of Canaan there existed people of the Most Ancient Church (see n. 4447, 4454), and also people of the Ancient Church, especially from that Ancient Church called "Hebrew," for which reason the inhabitants of the land of Canaan were in general called "Hebrews" (Gen. 40:15), and also had altars, and sacrificed, and therefore after they had become idolaters the destruction of their altars was so frequently enjoined. So long therefore as the church or anything of the church remained among them, the good of the church was signified by the "Canaanite," and the truth of the church by the "Perizzite." But when everything of the church with them, had been consummated, evil was signified by the "Canaanite," and falsity by the "Perizzite" (n. 1573, 1574).

(4518) And I am mortals [few] of number. That this signifies that it would be easy, is evident from the meaning of the expression "mortals few of number," as being a few; but when in accordance with the series in the internal sense quality is understood instead of quantity, what is easy is signified. For when, as we now read, "many are gathered together upon" a few, these are easily destroyed.

(4519) And they will be gathered together upon me, and will smite me, and I shall be destroyed. That this signifies that thus the Ancient Church would perish, is evident from the signification of "being gathered together," "being smitten," and "being destroyed," as being to perish. The reason why the Ancient Church is meant, is that Jacob says this of himself and his house. (That Jacob here is the Ancient Church, see above, n. 4514.)

(4520) I and my house. That this signifies as to truth and good, is evident from the representation of Jacob, who here is “I,” as being the church, specifically the church as to truth, may be inferred from what has been shown in regard to the representation of Jacob (n. 3305, 3509, 3525, 3546, 3576, 3599, 3775, 4234, 4337), namely, that he represents the Lord as to Divine truth natural. Now with regard to representations, the man who in the supreme sense represents the Lord as to the Divine truth of the natural, also represents the Lord’s kingdom as to Divine truth therein, and consequently the church as to truth, for these correspond to each other, because all the truth that is in His kingdom and church is the Lord’s. And that the church as to good is signified by “my house,” is evident from the signification of a “house,” as being the church as to good (n. 3720).

(4521) And they said. That this signifies reply, is evident without explication.

(4522) Shall he make our sister as a harlot? That this signifies that they had no affection, is evident from the representation of Dinah, after she was defiled, or had become a harlot, as being the affection of falsities and thus the church corrupted (as shown above, n. 4504), which consequently had no longer any affection of truth, as also is there shown.

(4523) CONTINUATION CONCERNING THE CORRESPONDENCE OF THE EYE AND OF LIGHT WITH

THE GRAND MAN. Everyone who has any knowledge of air and sound may know that the ear is formed in precise adaptation to the nature of their modifications, thus that in respect to its bodily and material form, the ear corresponds to them; and he who has acquired any knowledge of the ether and light, knows that in respect to its bodily and material form, the eye has been formed so as to correspond to the modifications of these; and that this is so much the case that whatever secret thing has been stored up in the nature of air and of sound is inscribed on the organism of the ear, and whatever secret thing has been stored up in the nature of the ether and of light is inscribed on the organism of the eye. [2] Consequently he who is skilled in anatomy and also in physics may know by investigation that as regards their bodily and material forms, the organs both of sense and of motion, together with all the viscera, correspond to various things that exist in the nature of the world; and thus that the whole body is an organ composed of the most secret things in the nature of the world, and in accordance with their secret forces of acting and their wonderful modes of flowing. For this reason man was called by the ancients a little world or microcosm. [3] He who knows this may also know that whatever exists in the world and its nature does not come forth from itself, but from what is prior to itself; and that this prior cannot come forth from itself, but from something prior to itself; and so on even to the First, from whom the things that follow come forth in order. And as they come forth from this, they also subsist from it; for subsistence is a perpetual coming forth.

Hence it follows that all things in nature both in general and in particular, down to its last things, have not only come forth from the First, but also subsist from the First; for unless they were perpetually coming forth, and unless there were a continuous nexus, from the First, and thus with the First, they would fall to pieces and perish in an instant.

(4524) Now as all and each of the things in the world and its nature come forth, and come forth perpetually, that is, subsist, from things prior to themselves, it follows that they come forth and subsist from a world above nature, which is called the spiritual world; and as in order that they may subsist or perpetually come forth there must be a continuous nexus with that world, it follows that the purer and more interior things which are in nature, and consequently which are in man, are from that world; and also that the purer and more interior things are such forms as can receive the influx. And as there is only one possible fountain of life, as in nature there is only one fountain of light and heat, it is evident that everything of life is from the Lord, who is the First of life. And because this is so, it follows that all and each of the things which are in the spiritual world correspond to Him, and consequently all and each of the things which are in man; for man is a little spiritual world in the least form. Hence also the spiritual man is an image of the Lord.

(4525) From all this it is evident that with man especially there is a correspondence of all things with the spiritual world, and that without this correspondence he cannot subsist even for a moment; for without correspondence there would be nothing continuous from the very being of life, that is, from the Lord; thus there would be what is unconnected; and what is unconnected is dissipated as a nothing. The reason why correspondence with man is more immediate and hence closer, is that he has been created to apply to himself the life from the Lord, and thence into the capacity of a possible elevation by the Lord above the natural world in regard to his thoughts and affections, and thereby to think of God and to be affected with the Divine, and thus to be conjoined with Him, quite differently from the lower animals. And when the bodily things of this world are put away, those die not who are thus capable of being conjoined with the Divine, because their interiors remain conjoined with Him.

(4526) As to what further regards the correspondence of the sight of the eye, treated of at the end of the foregoing chapter, be it known that its correspondence is with the things which are of the understanding; for the understanding is the internal sight, and this internal sight is in a light which is above the light of this world. The reason why man is able to acquire intelligence by means of the things which appear before him in the light of this world, is that a higher light (that is, the light of heaven) flows into the objects which are of the light of the world, and causes them to appear representatively and correspondently; for the light which is above the light of the world is a light that proceeds from the Lord, who illumines the universal heaven. The very intelligence and wisdom that are from the Lord appear there as light. It is this light which produces man’s understanding or internal sight, and when it inflows through the understanding into the objects of this world’s light, it causes them to appear representatively and correspondently, thus intellectually. And as the eyesight which is in the natural world corresponds to the sight of the understanding which is in the spiritual world, it corresponds to the truths of faith, because these belong to genuine understanding; for truths produce all man’s understanding, inasmuch as all his thought is employed in deciding that a thing is so, or is not so; that is, that it is true, or is not true. (That the sight of the eye corresponds to the truths and goods of faith, may be seen above, n. 4410.)

(4527) I have spoken with some a few days after their decease, and who being recently arrived were in a light which to them differed but little from the light of this world, which caused them to doubt whether they had the light from any other source. They were therefore taken up into the entrance of heaven, where there was a light still clearer; and speaking with me from there, they said that they had never seen such a light; and yet this occurred after our sunset. They then wondered that spirits have eyes wherewith to see, and yet during their bodily life they had believed that the life of spirits is mere thought, abstracted from any subject, for they had not been able to think of any subject of thought because they had not seen it. And this being the case, they had imagined that as the spirit is mere thought it must be dissipated, like some breath of air or some fire, together with the body that had contained it, unless it were miraculously held together and kept in existence by the Lord. And they then saw how easily the learned fall into error regarding the life after death, and that above all others they believe nothing but what they see. They wondered therefore, not merely that they can think, but also that they can see, and enjoy all the other senses, and still more that they appear to themselves exactly like men, and see, hear, and converse with one another, and feel their own members by touch, and this more exquisitely than in the life of the body. At this they fell into amazement, that men living in this world know nothing of this, and they pitied the human race for their ignorance of such things consequent on their unbelief in them, and especially did they pity those who have more light than others, namely, those who are within the church and have the Word. [2] Some of them had believed that after death men would be like ghosts, in which opinion they had confirmed themselves from the specters of which they had heard, but in regard to which they had imagined that such a specter must be some gross principle of life, which first exhales from the body's life, but afterwards sinks back again into the corpse, and is thus extinguished. Some however had believed that they would not rise again until the time of the last judgment when the world would be destroyed, and they would then rise again with the body, which, though fallen into dust, would then be gathered together, and they would thus rise again with their bones and flesh. And as that last judgment or destruction of the world had been waited for in vain for many centuries, they had fallen into the error that they would never rise again;

never thinking of what they had learned from the Word, and from which they had also sometimes spoken, saying that when a man dies his soul is in the hand of God, among the happy or the unhappy according to the life which he had made habitual to himself; nor thinking of what the Lord said about the rich man and Lazarus. But they were instructed that the last judgment of everyone is when he dies; and that he then appears to himself endowed with a body as in the world, and enjoys as here every sense, only more pure and exquisite because bodily things no longer stand in the way, and the things of the light of the world no longer darken those of the light of heaven; thus that they are as it were in a purified body, and that in the other life one could not possibly carry about a body of bones and flesh such as he had in the world, because this would be to be again encompassed with the dust of the earth. [3] I have spoken on this subject with some on the very day their bodies were being entombed, who saw through my eyes their own corpse, the bier, and the funeral ceremony; and they said that they reject that body, which had served them for uses in the world in which they had been, and that they are now living in a body which serves them for uses in the world in which they are now. They also desired me to tell these things to their relatives who were mourning; but it was given me to reply, that if I should do so they would scoff, because that which they could not see with their own eyes they would believe to be nothing, and would set down as delusive visions. For men cannot be brought to believe that just as they see one another with their eyes, so spirits see one another with theirs; and that a man can only see spirits with the eyes of his own spirit, and that he sees them when the Lord opens his internal sight, as was done to the prophets, who saw spirits and angels, and also many things in heaven; and there is room for doubt whether those now living would have believed these things if they had lived at that time.

(4528) The eye, or rather its sight, corresponds especially to those societies in the other life which are in the paradisal regions, which appear above in front a little to the right, where gardens are vividly presented to view, with trees and flowers of so many genera and species that those on the whole earth are comparatively few; and within every object there is something of intelligence and wisdom that shines forth from it, so that you may say that the people in the gardens are at the same time in paradises of intelligence and wisdom, and it is these which inwardly affect them, and thus gladden not only their sight, but also at the same time their understanding. [2] These paradisal regions are in the first heaven, in the very threshold to the interiors of that heaven, and are representatives which come down from a higher heaven, when the angels of that heaven are conversing with one another intellectually about the truths of faith; and this speech of the angels there is effected by means of spiritual and celestial ideas, which with them are verbal forms, and by a continuous series of representations of inexpressible beauty and pleasantness; and it is these beauties and pleasantnesses of their discourse which are represented as paradisal scenes in the lower heaven. [3]

This heaven is distinguished into many heavens, to which correspond the various things in the chambers of the eye. There is the heaven of paradisal gardens just described. There is a heaven where there are atmospheres of various colors, and where the whole air flashes as it were with gold, silver, pearls, precious stones, flowers in least forms, and innumerable other things. There is a rainbow heaven, where are the most beautiful rainbows, great and small, variegated with the most splendid colors. All these come forth by means of the light which is from the Lord, and which contains within it intelligence and wisdom, so that in every object there is something of the intelligence of truth and of the wisdom of good, which is thus shown representatively. [4] They who have had no idea of heaven, nor of the light there, can with difficulty be brought to believe that such things are there, and therefore those who take this incredulity with them into the other life, and who have been in the truth and good of faith, are conveyed by the angels into these scenes, and when they see them they are astounded. (As regards the paradisal and rainbow scenes, and the atmospheres, see what has been already said from experience, n. 1619-1626, 2296, 3220; and that there are continual representations in the heavens, n. 1807, 1808, 1971, 1980 ,1981, 2299, 2763, 3213, 3216-3218, 3222, 3350, 3475, 3485.)

(4529) A certain person who had been much talked of and celebrated in the learned world for his skill in the science of botany, after death heard in the other life, to his great surprise, that there also flowers and trees are presented to view; and as botany had been the delight of his life he was fired with a desire to see whether such was the case, and was therefore carried up into the paradisal regions, where he saw most beautiful plantations of trees and most charming flower gardens of immense extent. And as he then came into the ardor of his delight from affection, he was allowed to wander over the field, and not only to see the plants in detail, but also to gather them and bring them close to his eye, and to examine whether the case was really so. [2] Speaking with me from thence he said that he could never have believed it, and that if such things had been heard of In the world, they would have been regarded as marvels. He said further that he saw an immense abundance of flowers there which are never seen in the world, and of which it would be almost impossible there to form any idea; and that they all glow with an inconceivable brightness, because they are from the light of heaven. That the glow was from a spiritual origin, he was not yet able to perceive, that is, that they glowed because there was in each one of them something of the intelligence and wisdom which are of truth and good. He went on to say that men on earth would never believe this, because few believe there is any heaven and hell, and they who believe only know that in heaven there is joy, and few among them believe that there are such things as eye has not seen, and ear has not heard, and the mind has never conceived; and this although they know from the Word that amazing things were seen by the prophets, such as many things seen by John, as recorded in the Revelation, and yet these were nothing else than the representatives which are continually coming forth in heaven, and which appeared to John when his internal sight was opened. [3] But these things are comparatively of little moment. They who are in the very intelligence and wisdom which are the source of these things, are in such a state of happiness that the things which have been related are to them of slight importance. Some spirits also who when in the paradisal regions said that these surpass every degree of happiness, were therefore carried up into a heaven more to the right, which sparkled with a still greater resplendence, and finally they were carried up into the heaven where there is also a perception of the blessedness of the intelligence and wisdom that exist in such things. And when they were there, they told me that what they had seen before was comparatively worthless. At last they were carried up into a heaven where on account of the bliss of interior affection, they could scarcely subsist, for the bliss penetrated to the very marrows, and these being as it were dissolved away with bliss, they began to fall into a holy swoon.

(4530) Colors also are seen in the other life which in splendor and refulgence surpass the luster of the colors of this world to such a degree that scarcely any comparison is possible. These colors are produced by the variegation of the light and shade there; and as it is the intelligence and wisdom that come from the Lord which there appear as light before the eyes of angels and spirits, and at the same time inwardly illumine their understandings, in their essence these colors are variations or so to speak modifications of intelligence and wisdom. The colors there — not only those with which the flowers are adorned, the atmospheres made brilliant, and the rainbows varied, but also those which are distinctly presented in other forms- have been seen by me an almost countless number of times. They have their brightness from the truth which is of intelligence, and their effulgence from the good which is of wisdom, and the colors themselves are produced from the whiteness and the darkness thereof, thus from light and shade, like the tints of color in this world. It is for this reason that the colors mentioned in the Word, such as those of the precious stones in Aaron's breast plate and upon his garments of holiness, and those of the curtains of the tent where the ark was, and those of the stones of the foundation of the New Jerusalem, described by John in Revelation, besides others mentioned elsewhere, represented such things as are of intelligence and wisdom. But what each of these colors represents shall of the Lord's Divine mercy be told in the explications. In general the colors seen in the other life have splendor and whiteness insofar as they come from the truth of intelligence; and they have refulgence and crimson insofar as they come from the good of wisdom. Those colors which derive their origin from these sources also belong to the provinces of the eyes.

(4531) As it is intelligence and wisdom from the Lord which appear in heaven as light, the angels being therefore called angels of light, so it is the folly and insanity which are from self that reign in hell, causing those who are there to have their name from darkness. It is true that in hell there is not darkness, but a dusky luminosity like that from a coal fire, in which they see one another, and without which they would not be able to live. This luminosity comes to them from the light of heaven, which is turned into such a luminosity when it falls into their insanities, that is, into their falsities and cupidities. The Lord is everywhere present with light, even in the hells, otherwise the infernals would have no capacity to think and thereby to speak, but the light is according to the reception. This luminosity is what is called in the Word the "shadow of death," and is compared to "darkness," and is also turned into darkness with them when they approach the light of heaven; and when they are in darkness, they are in folly and stupidity. Hence it is evident that as light corresponds to truth, so darkness corresponds to falsity, and that they who are in falsities are said to be in "blindness."

(4532) They who believe that they understand good and truth of themselves, and hence trust in themselves alone, and thus deem themselves wiser than all (although they are in ignorance of what is good and true), and especially those who do not desire to understand what is good and true, and consequently are in falsities, in the other life are sometimes let into a state of darkness; and when they are in it, they speak idiotically, for they are in stupidity. I have been told that there are many such, and among them those who had believed themselves to be set in the greatest light, and had also appeared so to others.

(4533) Among the wonderful things that take place in the other life is also this, that when the angels of heaven look at evil spirits, the latter appear altogether different from what they appear to one another. When evil spirits and genii are by themselves, and in their own fatuous luminosity (which as before said is like that of a coal fire), they appear to themselves to be in a human form, and also according to their phantasies not uncomely. But when the same are looked at by the angels of heaven, that luminosity is instantly dissipated, and they appear with totally different faces, each according to his genius. Some are dusky and black like devils; some have ghastly faces like that of a corpse; some have almost no face at all, and instead of a face there is a mass of hair; some are like grates of teeth; some like skeletons; and what was still more strange, some are like monsters, the deceitful are like serpents, and the most deceitful are like vipers, while others appear differently. But as soon as the angels remove their look from them, they appear in their own previous form, such as they have in their own luminosity. The angels look at the evil whenever they observe them trying to get out of their hells into the world of spirits, intending to do evil to others; and in this way they are detected and are cast back again. The reason why there is such an efficacy in the look of the angels, is that there is a correspondence between intellectual sight and that of the eye; and therefore there is a sharp-sightedness in their look, before which the infernal luminosity is dissipated, and evil spirits appear in the form and genius that belong to them.

(4534) A continuation concerning the Grand Man and Correspondence will be found at the end of the following chapter.

CHAPTER 35

(4535) PRELIMINARY TO the foregoing chapters, from chapter 26, an explication has been given of what the Lord foretold about His advent, or the CONSUMMATION OF THE AGE; and it has been repeatedly shown that by His advent or the consummation of the age is signified the last time of the church, which is called in the Word the Last Judgment. They who do not see beyond the literal sense must suppose that the Last Judgment is the destruction of the world, and this especially from the Revelation, where it is said: I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea was no more. And I saw the holy city New Jerusalem coming down from God out of heaven (Rev. 21:1-2). And also from the prophecies of Isaiah, where are similar words: Behold I create new heavens and a new earth; therefore the former things shall not be remembered, nor come up upon the heart; but be ye glad and rejoice forever in that which I create, for behold I create Jerusalem an exultation, and her people a gladness (Isa. 65:17, 18; 66:22). [2] They who do not see beyond the literal sense must infer that the universal heaven together with this earth will be annihilated, and that the dead will then for the first time rise again, and dwell in a new heaven and upon a new earth. But that the Word is not to be so understood may be seen from many other passages where the heavens and the earth are mentioned. They who have any faith in an internal sense can plainly see that by "a new heaven and a new earth" is meant a new church, which shall succeed when the former church passes away (see n. 1733, 1850, 3355); and that the "heaven" is its internal and the "earth" its external. [3] This last time of a former church and first time of a new church are what is called the "consummation of the age" of which the Lord spoke in Matthew 24, and also are His advent, for the Lord then leaves the former church and comes to the new church. That this is the "consummation of the age" may be seen also from other passages in the Word, as in Isaiah: In that day the remains shall return, the remains of Jacob, unto the mighty God; for although Thy people Israel shall be as the sand of the sea, remains of it shall return; a consummation is determined, inundated is righteousness; for a consummation and a determination doth the Lord Jehovih Zebaoth make in the whole earth (Isa. 10:21-23). In the same: Now be ye not scorners, lest your punishments be strengthened; for a consummation and a decision have I heard from-with the Lord Jehovih Zebaoth upon the whole earth (Isa. 28:22). In Jeremiah: Thus said Jehovah, The whole earth shall be a waste, yet will I not make a consummation (Jer. 4:27). In Zephaniah: I will bring men into distresses, and they shall go like the blind, because they have sinned against Jehovah; and their blood shall be poured out like dust, and their flesh like dung, for Jehovah shall make a consummation, yea, a speedy one, with all them that dwell in the land (Zeph. 1:17-18). That the "consummation" here mentioned is the last time of the church, and that the "earth" is the church, is manifest from the particulars. [4] That "earth" or "land" denotes the church, comes from the fact that the land of Canaan was the land where the church had been from the most ancient times, and where afterwards there was the representative of a church among the descendants of Jacob. When this land is said to be "consummated," it is not the nation in it that is meant, but it is the holy of worship that exists with the nation where the church is. For the Word is spiritual, and the land itself is not spiritual, nor the nation therein, but that which is of the church. (That the land of Canaan was the land where the church had been from the most ancient times, may be seen above, n. 567, 3686, 4447, 4454, 4516, 4517; and that for this reason by "land" in the Word is signified the church, n. 566, 662, 1066, 1067, 1262, 3355, 4447.) From this it is manifest what is meant in Isaiah by "making a consummation in the whole land," or "earth," and in Zephaniah by the "speedy consummation of all that dwell in the land." That the Jewish nation which dwelt in that land was not consummated, but the holy of worship with them, is well known. [5] That this is the "consummation" appears still more plainly in Daniel: Seventy weeks are determined upon thy people, and upon thy city of holiness, to consummate the transgression, and to seal up sins, and to expiate iniquity, and to bring in the righteousness of an age, and to seal up vision and prophet, and to anoint the holy of holies; in the midst of the week he shall cause the sacrifice and the oblation to cease; at last upon the bird of abominations shall be desolation; and even to the consummation and the determination shall it drop upon the devastation (Dan. 9:24, 27). [6] From all this it may now be seen that by the "consummation of the age," respecting which the disciples said to the Lord, "What shall be the sign of Thy coming and of the consummation of the age?" (Matt. 24:3) nothing else is signified than the last time of the church; and also by these words of the Lord, which are the last in the same evangelist: "Jesus said to the disciples, Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days even unto the consummation of the age" (Matt. 28:20). It was said by the Lord that He would be with the disciples even to the consummation of the age, because by the Lord's twelve disciples the like is signified as by the twelve tribes of Israel, namely, all things of love and faith, consequently all things of the church (see n. 3354, 3488, 3858); which is the same as is meant by the twelve tribes (n. 3858, 3926, 3939, 4060). That it is the consummation of the church when there is no longer any charity and therefore no faith, has been repeatedly shown above. That in this church which is called Christian scarcely anything of charity and its derivative faith survives, thus that the consummation of its age is now at hand, will of the Lord's Divine mercy be shown in the following pages.

1. And God said unto Jacob, Arise, go up to Bethel, and abide there; and make there an altar unto God who appeared unto thee when thou fleddest from before Esau thy brother. 2. And Jacob said unto his household, and to all that were with him, Put away the gods of the stranger

which are in the midst of you, and purify yourselves, and change your garments: 3. And let us arise, and go up to Bethel, and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I walked. 4. And they gave unto Jacob all the gods of the stranger which were in their hand, and the earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. 5. And they journeyed; and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. 6. And Jacob came to Luz, which is in the land of Canaan, this is Bethel, he and all the people that were with him. 7. And he built there an altar, and called the place El-Bethel; because there the gods were revealed unto him when he fled from before his brother. 8. And Deborah, Rebekah’s nurse, died, and she was buried from under Bethel under the oak; and he called the name of it Allon-bacuth. 9. And God was seen by Jacob again when he came from Paddan-aram, and blessed him. 10. And God said to him, Thy name is Jacob; thy name shall no more be called Jacob, but Israel shall be thy name; and He called his name Israel. 11. And God said to him, I am God Shaddai; be fruitful and multiply; a nation and a company of nations shall be from thee, and kings shall go forth from thy loins. 12. And the land which I gave to Abraham and to Isaac, to thee I will give it, and to thy seed after thee will I give the land. 13. And God went up from upon him in the place in which He spoke with him. 14. And Jacob set up a pillar in the place in which He spoke with him, a pillar of stone; and he poured out a drink-offering thereon, and poured oil thereon. 15. And Jacob called the name of the place where God spoke with him, Bethel. 16. And they journeyed from Bethel; and there was still a tract of land to come to Ephrath; and Rachel brought forth, and suffered hard things in her bringing forth. 17. And it came to pass in her suffering hard things in her bringing forth that the midwife said unto her, Fear not, for this also is to thee a son. 18. And it came to pass as her soul was going forth that she was about to die; and she called his name Benoni; and his father called him Benjamin. 19. And Rachel died, and was buried in the way to Ephrath, this is Bethlehem. 20. And Jacob set up a pillar upon her grave; this is the pillar of Rachel’s grave even to this day. 21. And Israel journeyed, and spread his tent beyond the tower of Eder. 22. And it came to pass, while Israel abode in this land, that Reuben went and lay with Bilhah his father’s concubine, and Israel heard. And the sons of Jacob were twelve. 23. The sons of Leah, Reuben, Jacob’s firstborn, and Simeon and Levi, and Judah, and Issachar, and Zebulun. 24. The sons of Rachel, Joseph and Benjamin. 25. And the sons of Bilhah Rachel’s handmaid, Dan and Naphtali. 26. And the sons of Zilpah Leah’s handmaid, Gad and Asher. These are the sons of Jacob, who were born to him in Paddan-aram. 27. And Jacob came unto Isaac his father to Mamre Kiriath-arba, this is Hebron, where Abraham and Isaac sojourned. 28. And the days of Isaac were a hundred years and eighty years. 29. And Isaac expired and died, and was gathered unto his people, old and sated of days; and Esau and Jacob his sons buried him.

(4536) THE CONTENTS. The subject treated of in the internal sense of this chapter is the residue in the Lord's natural, that it was made Divine. The interior things of the natural that were made Divine are here "Israel." The progress toward things still more interior, where is the rational, is described by the birth of Benjamin, and afterwards by the coming of the sons of Jacob to Isaac.

(4537) THE INTERNAL SENSE. Verses 1-4. And God said unto Jacob, Arise, go up to Bethel, and abide there; and make there an altar unto God who appeared unto thee when thou fleddest from before Esau thy brother. And Jacob said unto his household, and to all that were with him, Put away the gods of the stranger which are in the midst of you, and purify yourselves, and change your garments; and let us arise, and go up to Bethel, and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I walked. And they gave unto Jacob all the gods of the stranger which were in their hand, and the earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. "And God said unto Jacob," signifies the perception of natural good, such as Jacob now was, from the Divine; "arise, go up to Bethel," signifies concerning the Divine natural; "and abide there," signifies life; "and make there an altar unto God who appeared unto thee," signifies what is holy there; "when thou fleddest from before Esau thy brother," signifies when truth was set before good; "and Jacob said unto his household, and to all that were with him,” signifies disposition in natural good, such as there was then; “put away the gods of the stranger which are in the midst of you,” signifies that falsities should be rejected; “and purify yourselves and change your garments,” signifies holiness to be put on; “and let us arise and go up to Bethel,” signifies the Divine natural; “and I will make there an altar to God,” signifies the holy in which interior things are terminated; “who answered me in the day of my distress,” signifies in the state of the setting of truth before good; “and was with me in the way which I walked,” signifies His Divine providence; “and they gave unto Jacob all the gods of the stranger which were in their hand,” signifies that it rejected all falsities as much as possible; “and the earrings which were in their ears,” signifies things actual; “and Jacob hid them under the oak which was by Shechem,” signifies eternal rejection; “the oak by Shechem” denotes the fallacious natural.

(4538) And God said unto Jacob. That this signifies the perception of natural good, such as Jacob now represents, from the Divine, is evident from the signification in the historicals of the Word of “to say,” as being to perceive (n. 1602, 1791, 1815, 1822, 1898, 1919, 2061, 2080, 2238, 2260, 2619, 2862, 3395, 3509), wherefore that “God said” denotes perception from the Divine; and from the representation of Jacob, who here in the supreme sense is the Lord as to natural good. In the preceding pages it has been shown what Jacob represents in the Word; and as he represents various things, the subject shall be briefly explained. [2] In the supreme sense Jacob represents in general the Lord's Divine natural. But as the Lord glorified His natural, it was different in the beginning from what it was in the progression, and at the end. Therefore Jacob represented various things, namely, in the beginning the Lord's natural as to truth, in the progression the Lord's natural as to the good of truth, and at the end the Lord's natural as to good. For the Lord's glorification proceeded from truth to the good of truth, and finally to good, as has already been frequently shown. Now as this is the end, Jacob represents the Lord as to natural good. (See what has already been shown on these points, namely, that in the supreme sense Jacob represents the Lord's Divine natural, in the beginning as to truth, n. 3305, 3509, 3525, 3546, 3576, 3599; and in the progression, the Lord's Divine natural as to the good of truth, n. 3659, 3669, 3677, 4234, 4273, 4337.) The reason why Jacob now represents the Lord's Divine natural as to good, is that this is the end, as before said. [3] This was the process when the Lord made His natural Divine, and the process is similar also when the Lord regenerates man; for it pleased the Lord to make His Human Divine in the same order as that in which He makes man new. It is for this reason that it has been repeatedly stated that man's regeneration is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490, 4402). When the Lord makes man new He first instructs him in the truths of faith, for without the truths of faith man does not know what the Lord is, what heaven is, and what hell is, nor even that they exist; and still less does he know the innumerable things relating to the Lord, to His kingdom in heaven, and to His kingdom on earth, that is, to the church; neither does he know what and of what nature are the things opposite to these, which relate to hell. [4] Before he has learned these things, he cannot know what good is, by which is not meant civil good and moral good, for these are learned in the world by means of laws and statutes, and by reflections upon the morals of men, and therefore the nations outside the church also know such things; but by good is meant spiritual good, which good is called in the Word charity; and this good is in general to will and do good to others for no selfish reason, but from the delight of the affection. This good is spiritual good, and to it no man can attain except by means of the truths of faith, which are taught by the Lord by means of the Word and preachings of the Word. [5] After a man has been instructed in the truths of faith, he is gradually led by the Lord to will the truth, and also from willing to do it. This truth is called the good of truth, for the good of truth is truth in will and act; and it is called the good of truth because the truth which has been of doctrine then becomes of the life. At last, when the man perceives delight in willing good and in doing it from will, it is no longer called the good of truth, but good; for he is then regenerate, and no more wills and does good from truth, but truth from good; and the truth which he then does is also as it were good, for it derives its essence from its origin, which is good. From all this it is evident why and whence it is that Jacob in the supreme sense represents the Lord's natural as to good. The reason why Jacob here represents this good, is that in the internal sense further progress is now treated of, namely, toward the interior things of the natural, which are "Israel" (n. 4536). No one who is being regenerated by the Lord can be led to these interior things until the truth with him has become good.

(4539) Arise, go up to Bethel. That this signifies that the perception is concerning the Divine natural, is evident from the signification of "arising," as being elevation (see n. 2401, 2785, 2912, 2927, 3171, 4103), here the elevation of the natural to the Divine; from the signification of "to go up," as being more toward the interiors (of which in what follows); and from the signification of "Bethel," as being the Divine in the natural, or in the ultimate of order (n. 4089). For in the original language "Bethel" means the "house of God," and as the house of God is where the knowledges of good and truth are, by "Bethel" in the proximate sense are signified these knowledges (as shown above, n. 1453). But as the interiors are terminated and closed in the ultimates of order, and are together there, and as it were dwell together in one house; and as the natural in man is the ultimate with him in which his interiors are terminated, therefore by "Bethel" or the "house of God" is properly signified the natural (n. 3729, 4089), and indeed the good therein, for in the internal sense a "house" is good (n. 2233, 2234, 3720, 3729); moreover knowledges are in the natural, or in the ultimate of order. [2] That "to go up" denotes toward the interiors is because interior things are what are called higher things (n. 2148), and therefore when progress toward interior things is treated of in the internal sense, the expression “to go up” is employed, as “to go up” from Egypt to the land of Canaan, and in the land of Canaan itself “to go up” to the interior parts, and from all parts of it to Jerusalem, and in Jerusalem itself to the house of God there. For example “to go up” from the land of Egypt to the land of Canaan, in Moses: Pharaoh said to Joseph, Go up and bury thy father; and Joseph went up, and all the servants of Pharaoh went up with him; and there went up with him both chariots and horsemen (Gen. 50:6, 7, 9). And in the book of Judges: And the angel of Jehovah went up from Gilgal to Bochim, and he said, I made you go up out of Egypt (Judg. 2:1); for by “Egypt” in the internal sense is signified that memory-knowledge which is to serve for apprehending the things of the Lord’s kingdom; and by the “land of Canaan” is signified the Lord’s kingdom. And as memory-knowledges are lower, or what is the same, are exterior, and the things of the Lord’s kingdom are higher, or what is the same, interior, therefore one is said “to go up from Egypt to the land of Canaan,” and on the other hand “to go down from the land of Canaan to Egypt” (Gen. 42:2, 3; 43:4, 5, 15; and elsewhere). [3] In the land of Canaan itself “to go up” to its interior parts, in Joshua: Joshua said, Go up and spy out the land; and the men went up and spied out Ai; and they returned unto Joshua and said unto him, Let not all the people go up; let about two thousand men or about three thousand men go up; so there went up thither of the people about three thousand men (Josh. 7:2-4); as the “land of Canaan” signifies the Lord’s kingdom, the parts which were more remote from its ultimate boundaries signified things interior, and therefore the expression “to go up” is here used. In like manner from all the surrounding parts to Jerusalem; and in Jerusalem to the house of God (1 Kings 12:27, 28; 2 Kings 20:5, 8; Matt. 20:18; Mark 10:33; Luke 18:31; and in many other places). For Jerusalem was the inmost of the land, because by it was signified the Lord’s spiritual kingdom; and the house of God was the inmost of Jerusalem, because by it was signified the Lord’s celestial kingdom, and in the supreme sense the Lord Himself. Hence men spoke of “going up” to them. From all this it is evident what is signified by “arise, go up to Bethel,” namely, progress toward the interiors, which is the subject treated of in this chapter (n. 4536).

(4540) And abide there. That this signifies life, is evident from the signification of “to abide,” or “dwell,” as being life (see n. 1293, 3384, 3613, 4451).

(4541) And make there an altar unto God who appeared unto thee. That this signifies what is holy there, is evident from the signification of an “altar,” as being the principal representative of the Lord (see n. 921, 2777, 2811, 4489); and therefore “to make an altar to God” signifies what is holy of worship.

(4542) When thou fleddest from before Esau thy brother. That this signifies when truth was set before good, is evident from the representation of Esau, as being the Divine good of the Lord’s Divine natural (see n. 3322, 3494, 3504, 3576, 3599). That the signification is when truth was set before good, may be seen from the explications given about Jacob (Gen. 27), when he fled before Esau, for the cause of his flight was that Jacob had taken away the birthright from Esau, by which is signified that truth had set itself before good; for Jacob there represents the truth of the Lord's natural, and Esau its good. The reason why truth had set itself before good was that when anyone is being regenerated, truth is apparently in the first place; but after he has been regenerated, good is in the first place and truth is in a secondary place (see n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3610, 3701, 4243, 4244, 4247, 4337). Hence it is, that "when thou fleddest from before Esau thy brother" signifies when truth was set before good.

(4543) And Jacob said unto his household, and to all that were with him. That this signifies disposition by natural good, such as there was then, is evident from the signification of "saying to his household and to all that were with him," as being disposition; and from the representation of Jacob, as here being natural good (see above, n. 4538). The reason why "saying to his household and to all that were with him" denotes disposition, is that in what now follows the subject treated of in the internal sense is the disposition of truths by good. For when spiritual good (described above, n. 4538) begins to act the first part in the natural mind, it then disposes into order the truths which are there.

(4544) Put away the gods of the stranger which are in the midst of you. That this signifies that falsities should be rejected, is evident from the signification of "to put away," as being to reject; and from the signification of the "gods of the stranger," as being falsities. For by "gods" in the Word are signified truths, and in the opposite sense falsities (n. 4402); and those were called "strangers" who were outside of the church, consequently those who were in falsities and evils (n. 2049, 2115). Therefore the "gods of the stranger" denote falsities.

(4545) And purify yourselves, and change your garments. That this signifies that holiness was to be put on, is evident from the signification of "to be purified" or "cleansed," as being to be sanctified (of which in what follows); and from the signification of "changing the garments," as being to put on, here to put on holy truths; for in the internal sense of the Word by "garments" are signified truths. It is very evident that to change the garments was a representative received in the church, but what it represented no one can know unless he knows what garments signify in the internal sense (see n. 2576). As the subject here treated of is the rejection of falsities and the disposition of truths by good in the natural, mention is made of the fact that they were commanded by Jacob to change their garments. [2] That to change the garments was a representative that holy truths were to be put on, may be seen also from other passages in the Word, as in Isaiah: Awake, awake, O Jerusalem, put on thy strength, O Zion, put on the garments of thy adornment, O Jerusalem, the holy city; for there shall not continue to come into thee any more the uncircumcised and the unclean (Isa. 52:1); as "Zion" is the celestial church, and "Jerusalem" the spiritual church, and as the celestial church is that which is in good from love to the Lord, and the spiritual church is that which is in truth from faith and charity, therefore "strength" is predicated of Zion, and "garments" of Jerusalem; and it is signified that thereby they were clean. [3] In Zechariah: Joshua was clothed with defiled garments, and stood thus before the angel; and [the angel] answered and said unto those that stood before him, saying, Remove the defiled garments from upon him; and unto him he said, See, I have caused thine iniquity to pass from upon thee by putting on thee change of garments (Zech. 3:3-4); from this passage also it is evident that to remove the garments and to put on a change of garments, represented purification from falsities, for it is said, "I have made thine iniquity to pass from upon thee." It was also for this reason that men had changes of garments, and they were so called (whereof occasional mention is made in the Word) because representations were thereby exhibited. [4] As such things were represented by changes of garments, therefore where the new temple is treated of in Ezekiel, by which in the internal sense is signified a new church, it is said: When the priests enter in, they shall not go out of the holy place to the outer court, but there they shall lay aside their garments wherein they ministered, for they are holiness, and shall put on other garments, and shall approach to those things which pertain to the people (Ezek. 42:14). And again: When they go forth into the outer court to the people, they shall put off their garments wherein they minister, and shall lay them aside in the chambers of holiness, and they shall put on other garments, and shall sanctify the people with other garments (Ezek. 44:19). [5]

Everyone can see that by the new temple and by the holy city and land, here described by the prophet and in the chapters which precede and follow, is not meant any new temple, nor a new city and a new land, for mention is made of sacrifices and rituals as to be instituted anew which nevertheless were to be abrogated; and mention is also made by name of the tribes of Israel dividing the land into inheritances among themselves, which nevertheless have been dispersed and have never returned. Hence it is evident that by the rituals there mentioned are signified spiritual and celestial things of the church, similar to what are signified by the changes of garments when Aaron ministered, in Moses: When he maketh a burnt offering he shall put on his clothing, and his linen breeches, the ashes he shall put beside the altar. Afterward he shall put off his garments, and shall put on other garments, and shall bring forth the ashes into a clean place outside the camp, and thus shall he make the burnt-offering (Lev. 6:9-11). [6] That to be cleansed denotes to be sanctified, may be seen from the cleansings which were commanded, as that they should wash their flesh and their garments, and that they should be sprinkled with the waters of separation. That no one is sanctified by such things, everyone may know who has any knowledge about the spiritual man; for what has iniquity and sin in common with the garments with which a man is clothed? And yet it is sometimes said that after they had cleansed themselves, they should be holy. From this it is also manifest that the rituals enjoined upon the Israelites were holy simply because they represented holy things;

consequently that those who were representative did not thereby become holy as to their persons; but that the holiness abstractedly represented by them affected the spirits who were with them, and thereby the angels in heaven (n. 4307). [7] For of necessity there must be communication of heaven with man, in order that the human race may subsist, and this by means of the church, for otherwise they would become like beasts, devoid of internal and external bonds; and thus each would rush without restraint to accomplish the destruction of others, and they would annihilate each other. And as at that time this communication was not possible by means of any church, it was therefore provided by the Lord that it should be miraculously effected by means of representatives. That sanctification was represented by the ritual of washing and cleansing, is manifest from many passages in the Word, as when Jehovah came down upon Mount Sinai, He said to Moses: Sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day (Exod. 19:10, 11). In Ezekiel: I will sprinkle upon you clean waters, and ye shall be cleansed from all your uncleannesses, and I will cleanse you from all your idols, and I will give you a new heart, and I will put a new spirit in the midst of you (Ezek. 36:25-26); where it is manifest that “sprinkling clean waters” represented the purification of the heart; thus that “to be cleansed” is to be sanctified.

(4546) And let us arise, and go up to Bethel. That this signifies the Divine natural, is evident from what was said above (n. 4539), where the same words occur.

(4547) And I will make there an altar to God. That this signifies the holy in which interior things are terminated, is evident from the signification of "making an altar to God," as being the holy of worship (see n. 4541). It is said that interior things are terminated therein, because he was to make the altar in Bethel, which is here meant by "there," and because by "Bethel" is signified the natural, in which interior things are terminated (see above, n. 4539).

(4548) Who answered me in the day of my distress. That this signifies in the state of the setting of truth before good, is evident from the signification of "day," as being state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785). That by the "day of my distress" is signified the state of the setting of truth before good, may be seen from what was said above (see n. 4542); for the "day of distress" here involves the same as the words there-"when thou fleddest from before Esau thy brother."

(4549) And was with me in the way which I walked. That this signifies His Divine providence, is evident from the signification of "to be with anyone in the way which he walks," when predicated of the Divine or of the Lord, as being His Divine providence; for to provide is properly to be present with anyone, and to protect him from evils.

(4550) And they gave unto Jacob all the gods of the stranger which were in their hand. That this signifies that it rejected all falsities as much as possible, is evident from the signification of the "gods of the stranger," as being falsities (see n. 4544); and from the signification of "which were in their hand," as being as much as possible, for the "hand" signifies power (n. 878, 3387). Hence, “being in the hand” denotes being in their power, or as much as possible. Their “giving them to Jacob” denotes that good rejected them, for by Jacob in this chapter is represented the good of the natural (n. 4538).

(4551) And the earrings which were in their ears. That this signifies things actual, is evident from the signification of “earrings,” as being badges representative of obedience, for the reason that the “ears” signify obedience (n. 2542, 3869); and the things of obedience are things actual, for to obey involves doing in act. Things actual are here predicated of the falsities that were to be rejected. A few words shall be said regarding the rejection of falsities, even those which are actual, which is here treated of in the internal sense. Before a man by regeneration from the Lord comes to good, and does truth from good, he has very many falsities mixed with truths; for he is introduced by means of truths of faith respecting which in his first age he had no other ideas than those of infancy and childhood; which ideas, as they arise from the external things of the world and the sensuous things of the body, cannot but be classed among fallacies, and consequently among falsities. These also become actual, for what a man believes, he does. It is these falsities which are here meant. They remain with a man until he is regenerate, that is, until he acts from good, and then the good that is, the Lord through the good reduces into order the truths so far learned, and when this is done, falsities are separated from the truths and are removed. [2] Of all this the man is quite ignorant, and yet there is such a removal and rejection of falsities from his earliest childhood even to his last age, and this with every man, but especially with him who is being regenerated. The like takes place even with a man who is not being regenerated, for when he becomes an adult, and his judgment has attained its maturity, he then regards the judgments of his childhood as vain and absurd, and thus as removed far away from him. But the difference between the regenerate man and the unregenerate is that the regenerate regards those things as removed from him which do not agree with the good of faith and charity, but the unregenerate those which do not agree with the delight of the love in which he is. The latter therefore for the most part regards truths as falsities and falsities as truths. As regards earrings, they were of two kinds, those which were fastened above the nose to the forehead, and those which were fastened to the ears. Those which were fastened above the nose to the forehead were badges representative of good, and are called "nose jewels" (see n. 3103); while those which were fastened to the ears were badges representative of obedience, and are "earrings." But in the original language both are expressed by the same word.

(4552) And Jacob hid them under the oak which was by Shechem. That this signifies eternal rejection, is evident from the signification of "hiding," as being to reject and bury as dead; and from the signification of "under the oak," as being to eternity; for as the oak is a very long-lived tree, when anything was hidden under it, it signified what is perpetual; and it also signified what is entangled, and moreover what is fallacious and false, because the lowest of the natural is relatively entangled and fallacious insofar as it derives its knowledge and its pleasure from the sensuous things of the body, and thus from fallacies. For by the “oak” is specifically signified the lowest of the natural, consequently in a good sense the truths and goods which are therein, and in the opposite sense the evils and falsities which are therein. [2] Moreover, when falsities are removed in a regenerate man, they are rejected to the lowest of the natural; and therefore when a man becomes mature in judgment and clearsighted, and especially when he becomes intelligent and wise, they appear still further removed from his interior sight. For with the regenerate man truths are in the inmost of his natural near good, which is like a little sun there; and the truths which depend on these are distant therefrom according to the degrees of-so to speak-their consanguinity and affinity with good. Fallacious truths are in the more outward circumferences, and falsities are rejected to the outermost ones. The latter remain with man forever, but are in this order when the man suffers himself to be led by the Lord, for this order is heavenly order, inasmuch as heaven itself is in such an order. But when a man does not suffer himself to be led by the Lord, but by evil, these things are then in the opposite order, evil with falsities then being in the middle, truths being rejected to the circumferences, and the veriest Divine truths to the outermost circumferences, which order is infernal, for in such an order is hell, the outermost circumferences being the lowest things of the natural. [3]

That “oaks” denote the falsities which are the lowest things of the natural, is because in the Ancient Church, when there was external worship representative of the Lord’s kingdom, all trees of whatever kind signified something spiritual or celestial; for instance the olive and the oil from it signified the things which are of celestial love; the vine and the wine from it, the things which are of charity and its derivative faith; and so with the other trees, as the cedar, the fig, the poplar, the beech, and the oak, the signification of which has been occasionally shown in the explications. It is for this reason that they are so often mentioned in the Word, and also in general gardens, groves, and forests, and that men had their worship in these under certain trees. But as this worship became idolatrous, and the posterity of Jacob, with whom the representative of a church was instituted, was prone to idolatry, and consequently set up so many idols therein, they were forbidden to hold worship in gardens and groves, and under the trees therein; nevertheless the trees retained their signification, and therefore not only the more noble, as the olive, the vine, and the cedar, but also the poplar, the beech, and the oak, where mentioned in the Word, are each significative as in the Ancient Church. [4] That “oaks” in a good sense signify the truths and goods which are lowest of the natural, and in the opposite sense falsities and evils, is evident from the passages in the Word where they are mentioned, when understood in the internal sense, as in Isaiah: They who forsake Jehovah shall be consumed, for they shall be ashamed of the oaks which ye have desired; and ye shall be as an oak that casteth its leaves, and as a garden that hath no water (Isa. 1:28-30). The day of Jehovah Zebaoth shall be upon everyone lifted up and low, and upon all the cedars of Lebanon, and upon all the oaks of Bashan (Isa. 2:12-13); that the day of Jehovah will not be upon the cedars and the oaks, everyone may know, but upon those who are signified by them. Again: He who formeth a god heweth him down cedars, and taketh the beech and the oak, and strengtheneth for himself in the trees of the forest (Isa. 44:14). [5] In Ezekiel: Ye shall acknowledge that I am Jehovah when their pierced ones shall be in the midst of the idols round about their altars, upon every high hill, in all the heads of the mountains, and under every green tree, and under every tangled oak, the place where they have given an odor of rest to all their idols (Ezek. 6:13). Moreover the ancients had worship upon hills and mountains because hills and mountains signified celestial love; but when the worship was performed by idolaters, as here, they signify the love of self and of the world (n. 795, 796, 1430, 2722, 4210); and they held it under trees, because as before said these were significative according to their species. "Under the tangled oak" here denotes that the worship was from falsities, which are the lowest things of the natural, for these are in an entangled state (n. 2831). In Hosea: They sacrifice upon the heads of the mountains, and burn incense upon the hills, under the oak, the poplar, and the hard oak, because the shade thereof is good; therefore your daughters commit whoredom, and your daughters-in-law commit adultery (Hos. 4:13); that "to commit whoredom" is to falsify truths, and “to commit adultery” is to pervert goods, may be seen in n. 2466, 2729, 3399. In Zechariah: Open thy doors, O Lebanon, and let the fire devour the cedars, because the magnificent ones are laid waste; howl, ye oaks of Bashan, for the forest of Bazar is come down (Zech. 11:1-2).

(4553) Verses 5-7. And they journeyed; and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. And Jacob came to Luz, which is in the land of Canaan, this is Bethel, he and all the people that were with him. And he built there an altar, and called the place El-Bethel; because there the gods were revealed unto him when he fled from before his brother. “And they journeyed,” signifies what is continuous; “and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob,” signifies that falsities and evils could not come near; “and Jacob came to Luz, which is in the land of Canaan,” signifies the natural in its former state; “this is Bethel,” signifies the Divine natural; “he and all the people that were with him,” signifies with all that was therein; “and he built there an altar,” signifies by sanctification; “and he called the place El-Bethel,” signifies a holy natural; “because there the gods were revealed unto him,” signifies holy truths; “when he fled from before his brother,” signifies after truths were set before good.

(4554) And they journeyed. That this signifies what is continuous, is evident from the signification of “journeying,” as being what is successive (see n. 4375), thus what is continuous, namely, of progression toward interior things.

(4555) And a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. That this signifies that falsities and evils could not come near, is evident from the signification of a “terror of God,” as being protection (to be explained in what follows); from the signification of the “cities that were round about them,” as being falsities and evils, “cities” in the genuine sense being truths of doctrine, and in the opposite sense, falsities of doctrine (see n. 402, 2449, 2943, 3216, 4478, 4492, 4493); the reason why “cities” here signify evils also, is that the inhabitants likewise are meant, who in the genuine sense are goods, thus in the opposite sense evils (n. 2268, 2451, 2712); and from the signification of “not pursuing after them,” as being not to be able to come near. [2] That a “terror of God” is protection may be illustrated by what takes place in the other life; for there the hells cannot possibly come near heaven, nor evil spirits any society of heaven, because they are in terror of God. For when evil spirits approach any heavenly society, they suddenly fall into anxieties and torments; and they who have fallen into these a few times dare not approach. Their not daring is what is meant in the internal sense by a “terror of God.” Not that God or the Lord terrifies them, but because they are in falsities and evils, and thus in the opposite to goods and truths; and that the falsities and evils themselves cause them to fall into anguish and torment when they approach goods and truths.

(4556) And Jacob came to Luz, which is in the land of Canaan, signifies the natural in its former state, and “this is Bethel” signifies the Divine natural, as is evident from the signification of “Luz” as being the natural in its former state, or that very natural which was human. That this was made Divine is signified by, “this is Bethel.” (That “Bethel” is the Divine natural may be seen above, n. 4089, 4539.) So also in other places in the Word where “Bethel” is named it is likewise said, “Luz, this is Bethel,” and “Bethel, beforetime Luz,” as in Joshua: The boundary of the lot of the sons of Benjamin between the sons of Judah and the sons of Joseph went forth to Luz, to the side of Luz southward, this is Bethel (Josh. 18:11, 13). And in the book of Judges: The house of Joseph went up to Bethel, and spied out Bethel; and the name of the city beforetime was Luz (Judg. 1:22-23).

(4557) He and all the people that were with him. That this signifies with all that was therein, namely, that was in the natural, is evident from the representation of Jacob, who here is “he,” as being the good therein (see n. 4538); and from the signification of “people,” as being truths (n. 1259, 1260, 2928, 3295, 3581); thus the “people that were with him” denotes the truths of that good. And as all things in the natural bear relation to good and truth, by these words is here signified with all that was therein.

(4558) And he built there an altar. That this signifies by sanctification, is evident from the signification of an “altar,” as being the principal representative of the Lord, and thence the holy of worship (see n. 4541), and when predicated of the Lord, His Divine Human, and the Holy which proceeds therefrom (n. 2811). For that which in the church is the principal representative of the Lord, is also in the supreme sense the Lord Himself as to His Divine Human; for that which represents it is, in this sense, the Human Itself. That the natural was sanctified, is signified by his "building there" (that is, in Bethel) an "altar;" for by "Bethel" is signified the Divine natural (see just above, n. 4556).

(4559) And called the place El-Bethel. That this signifies a holy natural, is evident from the signification of "Bethel," as being the Divine natural (see n. 4089, 4539, 4556); but when it is called "El-Bethel" it is not the Divine, but a holy, natural; for when the Lord made His Human Divine, He first made it holy. Between making it Divine and making it holy there is this difference-that what is Divine is Jehovah Himself, but what is holy is from Jehovah. The former is the Divine being, but the latter is what comes forth therefrom. When the Lord glorified Himself, He made his Human also the Divine being, or Jehovah (n. 2156, 2329, 2921, 3023, 3035); but before He did this, He made His Human holy. Such was the process of the glorification of the Lord's Human. Hence also Bethel is now called "El-Bethel," applying what is signified by the "El" which is added, namely, "because there the gods were revealed to him." For "El" in the original language means "God;" but here "gods" in the plural, because in the internal sense "gods" denote holy truths (n. 4402). But in what follows it is called "Bethel," for it is said, "Jacob called the name of the place

Bethel" (verse 15); and it is added, "where God spoke with him," where it is in the singular. For "Bethel" in the original language is the "house of God;" but "El-Bethel" is "God the house of God." Hence it is that "El-Bethel" denotes the holy natural, and "Bethel" the Divine natural.

(4560) Because there the gods were revealed unto him. That this signifies holy truths, is evident from the signification of "gods," as being holy truths (see n. 4402). That these were adjoined to the good represented by Jacob, is signified by the "gods there revealed to him." That the place was called "El-Bethel," and yet previously (in chap. 28:19) and again later (verse 15 of this chapter), "Bethel," and likewise that here when it is called "El-Bethel" it is said, "because there the gods were revealed unto him," in the plural, and afterwards (verse 15) "where God spoke with him," in the singular, is a mystery, and it is evident that this mystery can be known only from the internal sense. Moreover, many other mysteries are hidden herein, but these cannot be disclosed.

(4561) When he fled from before his brother. That this signifies after truths were set before good, is evident from the explication given above (n. 4542), where the same words occur.

(4562) Verse 8. And Deborah, Rebekah's nurse, died, and she was buried from under Bethel under the oak; and he called the name of it Allon-bacuth. "And Deborah, Rebekah's nurse, died" signifies that hereditary evil was expelled; "and she was buried from under Bethel under the oak," signifies rejected forever; "and he called the name of it

Allon-bacuth" signifies the quality of the natural in that it was expelled.

(4563) And Deborah, Rebekah's nurse, died. That this signifies that hereditary evil was expelled, is evident from the signification of "dying," as being the end, or that a thing ceases to be such (see n. 494, 3253, 3259, 3276), here therefore expelled, because the subject treated of is hereditary evil; and from the representation of Deborah, Rebekah's nurse, as being hereditary evil. In nourishing and suckling an infant a nurse properly signifies the insinuation of innocence by means of what is celestial spiritual, for milk denotes the celestial spiritual (n. 2184), and the infant she suckles denotes innocence (n. 430, 1616, 2126, 2305, 2306) But here by "Deborah, Rebekah's nurse," is signified that which was received from the mother and nourished from infancy. That this was the hereditary evil from the mother against which the Lord fought, may be seen from what has been shown regarding this hereditary (n. 1414, 1444, 1573), and from His expelling it, so that at last He was not the son of Mary (see n. 2159, 2574, 2649, 3036). [2] It is known that man derives evil from both his parents, and that this evil is called hereditary evil. He is therefore born into it, but still it does not manifest itself until the man becomes an adult and acts from his understanding and the derivative will, and meanwhile it lies hidden, especially during infancy. And as of the Lord's mercy no one is blamed for what is hereditary, but for what is actual (n. 966, 2308), and what is hereditary cannot become actual until the man acts from his own understanding and his own will, therefore infants are led by the Lord by means of infants and angels from Him, and hence they appear in a state of innocence while hereditary evil still lurks in everything they do (n. 2300, 2307, 2308). This hereditary evil yields them nourishment, or is as a nurse, until the time when they judge for themselves (n. 4063); and then if they are being regenerated they are brought by the Lord into a state of new infancy, and at last into heavenly wisdom; thus into genuine infancy, that is, into innocence; for genuine infancy or innocence dwells in wisdom (n. 2305, 3183). The difference is, that the innocence of infancy is without, and hereditary evil within; whereas the innocence of wisdom is within, and evil both actual and hereditary is without. From these and other things that have been already stated, it is evident that hereditary evil acts as a nurse from the earliest infancy to the age of new infancy; and hence it is that by a "nurse" is signified hereditary evil, and also that by a "nurse" is signified the insinuation of innocence by means of the celestial spiritual. [3] As in the internal sense of this chapter the disposition and arrangement of truths by good in the Lord's natural is treated of (n. 4536), and the consequent progression to interior things, therefore hereditary evil is also treated of, in that it was expelled. This is the reason why mention is made in this verse of Deborah, Rebekah's nurse, that she died and was buried under an oak, which is not a thing of sufficient moment to interrupt the series unless it involved such things. [4] The very mystery that is specifically signified by "Rebekah's nurse" cannot as yet be disclosed, for before this is done it is necessary to know the nature of the influx of the rational into the natural, namely, that it is from the good of the rational immediately into the good of the natural, and from the good of the rational mediately, through the truth there into the good of natural truth. “Rebekah” is the truth of the rational (n. 3012, 3013, 3077); and “Isaac” is the good of the rational (n. 3012, 3194, 3210); “Esau” is the good of the natural by immediate influx from the good of the rational, or “Isaac;” and “Jacob” is the good or good of truth of the natural by mediate influx through the truth of the rational, or “Rebekah.” (In regard to this influx, mediate and immediate, see above, n. 3314, 3573.) This must be known before it is possible to have any specific knowledge of the mystery why by “Rebekah’s nurse” is here signified and described hereditary evil; for it is from this that the nature of this evil can be seen.

(4564) And she was buried from under Bethel under the oak. That this signifies that it was rejected forever, is evident from the signification of “being buried,” as being to be rejected, for what is buried is rejected; and from the signification of “under the oak,” as being forever (see above, n. 4552). “From under Bethel” signifies outside of the natural, for what is said to be underneath, or below, in the internal sense is without (see n. 2148). “Bethel” is the Divine natural (n. 4089, 4539). [2] The case herein is this. Evil both hereditary and actual in a man who is being regenerated is not exterminated so as to vanish or become null and void, but is only separated, and by the Lord’s disposal is rejected to the circumferences (n. 4551, 4552); and it remains so with the man even to eternity; but he is withheld by the Lord from the evil and is kept in good. When this takes place it appears as if evils were cast away and the man purified from them, or as is said, "justified." All the angels of heaven confess that with them, insofar as it is of themselves, there is nothing but evil and its derivative falsity; but insofar as it is from the Lord, there is good and the derivative truth. [3] They who have conceived any other opinion on this subject, and have while living in the world confirmed themselves from their doctrine in the idea that they had been justified and were then without sins, thus that they are holy, are remitted into the state of their evils, both from what is actual and from what is hereditary, and are kept in this state until they know by living experience that of themselves they are nothing but evil, and that the good in which they had seemed to themselves to be, was from the Lord, consequently is not theirs, but the Lord's. Such is the case with the angels, and such also is it with the regenerate among men. [4] But with the Lord it was otherwise. All the hereditary evil from the mother He altogether removed from Himself, expelled, and cast out. For He had no evil by inheritance from His Father, because He was conceived of Jehovah, but only from the mother. This is the difference; and this is what is meant by the Lord's being made righteousness, the Holy itself, and the Divine.

(4565) And he called the name of it Allon-bacuth. That this signifies the quality of the natural in that it was expelled, is evident from the signification of “calling a name,” as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). “Allon-bacuth” in the original language means “the oak of weeping,” and the place was so called because the “oak” denotes the lowest of the natural, into which, and at last out of which, hereditary evil was cast. (That the “oak” denotes the lowest of the natural, and also what is perpetual, see above, n. 4552.) But “weeping” signifies the last farewell, and therefore it was customary to weep for the dead when they were buried, although it was known that only the dead body was rejected by burial, and that they who had been therein were alive in respect to their interiors. Hence it is evident what is the quality of that which is signified by “Allon-bacuth” or the “oak of weeping.”

(4566) Verses 9-13. And God was seen by Jacob again when he came from Paddan-aram, and blessed him. And God said to him, Thy name is Jacob; thy name shall no more be called Jacob, but Israel shall be thy name; and He called his name Israel. And God said to him, I am God Shaddai; be fruitful and multiply; a nation and a company of nations shall be from thee, and kings shall go forth from thy loins; and the land which I gave to Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from upon him, in the place in which God spake with him. “And God was seen by Jacob again when he came from Paddan-aram, and blessed him,” signifies interior natural perception; “and God said to him, thy name is Jacob,” signifies the quality of the Lord’s external Divine natural; “Thy name shall no more be called Jacob,” signifies that it should no longer be external only; “but Israel shall be thy name,” signifies the quality of the internal natural, or the quality of its spiritual, which is “Israel”; “and He called his name Israel,” signifies the internal natural, or the celestial spiritual of the natural; “and God said to him,” signifies perception from the Divine; “I am God Shaddai,” signifies the state of temptation past, and now Divine consolation; “be fruitful and multiply,” signifies good and thence truth, Divine; “a nation and a company of nations shall be from thee,” signifies good and the Divine forms of good; “and kings shall go forth from thy loins,” signifies truths from the Divine marriage; “and the land which I gave to Abraham and to Isaac, to thee I will give it,” signifies Divine good natural appropriated; “and to thy seed after thee will I give the land,” signifies Divine truth natural appropriated; “and God went up from upon him, in the place in which He spake with him,” signifies the Divine in this state.

(4567) And God was seen by Jacob again when he came from Paddan-aram, and blessed him. That this signifies interior natural perception, is evident from the signification of “God was seen,” as being interior perception. (That “to see” denotes to understand and perceive, see n. 2150, 2807, 3764, 3863, 4403-4421.) Hence “God was seen,” when predicated of the Lord, denotes perception from the Divine, which is the same as interior perception. That the natural had this perception, is signified by God’s being seen by Jacob, for Jacob represents the Lord’s natural, as has been frequently shown. “Again when he came from Paddan-aram" signifies after he had acquired the knowledges of good and truth which are signified by "Paddan-aram" (see n. 3664, 3680, 4112). "And blessed him," signifies progression to the more interior things of the natural, and the conjunction of good and truth there; for "to bless" is predicated of all the good with which anyone is gifted by the Lord (n. 1420, 1422, 2846, 3017, 3406), especially of the conjunction of good and truth (n. 3504, 3514, 3530, 3565, 3584).

(4568) And God said to him, Thy name is Jacob. That this signifies the quality of the Lord's external Divine natural, is evident from the signification of "name," as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the representation of Jacob, as being the Lord's Divine natural, of which often above. It is called external, because "Israel" is the Lord's internal Divine natural, of which in what now follows.

(4569) Thy name shall no more be called Jacob. That this signifies that it should no longer be external only, is evident from what has just been said, and from what now follows concerning Israel.

(4570) But Israel shall be thy name. That this signifies the quality of His internal natural, or the quality of the spiritual of this natural, which is "Israel," and that and He called his name Israel" signifies His internal natural, or the celestial spiritual of the natural, is evident from the signification of "name," as being quality (see just above, n. 4568); and from the signification of "Israel," as being the internal of the Lord's natural. No one can know why Jacob was called

Israel unless he knows what the internal natural is, and what the external natural, and further, what is the celestial spiritual of the natural. These things have indeed been explained above, when Jacob was called Israel by the angel; but as they are of such a nature that very little if anything is known about them, it is necessary to explain again what they are. [2] There are two things in man that are most distinct from each other, namely, the rational and the natural. The rational constitutes the internal man, and the natural the external; but the natural, like the rational, has also its own external and internal. The external of the natural is from the senses of the body, and from what flows in from the world immediately through these senses. By these man has communication with worldly and bodily things. They who are exclusively in this natural are called sensuous men, for in thought they scarcely go beyond this. But the internal of the natural is constituted of the conclusions drawn analytically and analogically from these things in the external, and yet it draws and deduces its conclusions from the senses. Thus the natural has communication through the senses with worldly and bodily things, and through things analogical and analytical with the rational, and thus with the things of the spiritual world. Such is the natural. There also exists an intermediate which communicates with both the external and the internal, thus by the external with what is in the natural world, and by the internal with what is in the spiritual world. This natural is what Jacob specifically represents, and the internal natural is what Israel represents. The case is the same with the rational, namely, that it is external and internal, and also intermediate; but of the Lord's Divine providence this subject shall be spoken of in connection with Joseph, for Joseph represents the external of the rational. [3] But what the celestial spiritual is has already been stated, namely, that the celestial is that which is of good, and the spiritual that which is of truth; thus the celestial spiritual is that which is of good from truth. Now as the Lord's church is external and internal, and as by the descendants of Jacob must be represented the internals of the church by means of externals, Jacob could therefore no longer be named Jacob, but Israel (see what has been said of this above, n. 4286, 4292). Be it known moreover that both the rational and the natural are called celestial and spiritual, celestial when they receive good from the Lord, and spiritual when they receive truth from Him; for the good that inflows from the Lord into heaven is called celestial, and the truth is called spiritual. Jacob's being called "Israel" signifies in the supreme sense that the Lord, advancing to interior things, made the natural in Himself Divine, both as to its external and as to its internal; for in the supreme sense what is represented has reference to Him.

(4571) And God said to him. That this signifies perception from the Divine, is evident from the signification in the historicals of the Word of "to say" as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). That it was from the Divine is signified by "God said;" for the Divine was in the Lord from conception. This was His being, for He was conceived from Jehovah, and therefore His perception was from the Divine, but it was according to the state of the reception by His Human, because He made the Human in Himself Divine by successive steps. Hence it is evident that as the Divine or God was in Him, by the words “God said to him” is signified perception from the Divine.

(4572) I am God Shaddai. That this signifies the state of temptation past, and now Divine consolation, is evident from the signification of “God Shaddai,” as being temptation and afterwards consolation. For Jehovah or the Lord was called by the ancients “God Shaddai” with reference to temptations and consolation after them (see n. 1992, 3667); consequently “God Shaddai” signifies a state of temptation that is past, and now Divine consolation. The reason why it is “past” is that temptations were previously represented by Jacob, especially when he wrestled with the angel (Gen. 32:25-32), and when he met Esau (Gen. 33); and the reason why there is now consolation, is that by these temptations there was effected the conjunction of good and truth in the natural. This conjunction itself causes consolation, because conjunction is the end of temptations; for when he arrives at the end, everyone has consolation according to the hard things he suffered in the means. [2] Be it known in general that all the conjunction of good with truth is effected by means of temptations, the reason of which is that evils and falsities offer resistance and as it were rebel, and strive in every possible way to prevent the conjunction of good with truth and of truth with good. This combat takes place between the spirits who are with the man, namely, between the spirits who are in evils and falsities, and those who are in goods and truths, and is perceived by the man as a temptation within himself. When therefore the spirits who are in evils and falsities are conquered by the spirits who are in goods and truths, and are compelled to depart, the latter have joy through heaven from the Lord, and this joy is perceived by the man as consolation, and as in himself. But the joy and consolation are not on account of victory, but on account of the conjunction of good and truth; for all conjunction of good and truth has joy within itself, because this conjunction is the heavenly marriage within which is the Divine.

(4573) Be fruitful and multiply. That this signifies good and thence truth, Divine, is evident from the fact that “fructifying” is predicated of good, and “multiplying” of truth (see n. 43, 55, 913, 983, 2846, 2847).

(4574) A nation and a company of nations shall be from thee. That this signifies good and the Divine forms of good, is evident from the signification of a “nation,” as being the good of the church (see n. 1259, 1260, 1362, 1416, 1849); and from the signification of a “company of nations,” as being the truths which are from good, or what is the same, the forms of good; and in the supreme sense, in which the Lord is treated of, the Divine truths which are from Divine good, or the Divine forms of good. [2] I will first state what the forms of good are, and then show that a “company of nations” signifies them. The truths that are from good are said to be the forms of good because they are nothing else than goods formed. He who conceives of truths in any other way, and especially he who separates them from good, does not know what truths are. Truths do indeed appear as if separate from good, thus as a form by themselves, but only to those who are not in good, or to those who think and speak otherwise than as they will and thence act. For man is so created that his understanding and will may constitute one mind, and they do constitute one mind when the understanding acts as one with the will, that is, when the man thinks and speaks as he wills and thence acts, for in this case the things of his understanding are forms of his will. The things of the understanding are what are called truths, for truths are properly of the understanding, whereas the things of the will are what are called goods, for goods are properly of the will. From this it follows that regarded in itself the understanding is nothing but the will formed. [3] But as the term "form" savors of human philosophy, the matter shall be illustrated by an example, from which will be seen that truths are the forms of good. In civil and moral life there exist what is honorable [honestum] and what is becoming [decorum]. What is honorable is to will well to others from the heart in the affairs of civil life, and what is becoming is to testify this in speech and gesture. Thus regarded in itself what is becoming is nothing but the form of what is honorable, for this is its origin, and therefore when what is honorable shows itself by what is becoming (that is, in a becoming manner by speech and gesture), that which is honorable appears in every detail of that which is becoming, insomuch that whatever is uttered in the speech or shown in the gesture appears honorable, and is the form or image through which that which is honorable shines forth. In this way the two things make a one, like an essence and its form, or like what is essential and what is formal. But if anyone separates what is honorable from what is becoming, that is, if anyone wills evil to a companion, and yet speaks well and behaves himself well toward him, there is then no longer anything of what is honorable in the speech and gestures, however much he may study to make a show of the form of what is honorable by what is becoming; for it is really dishonorable, and every discerning person so calls it, because it is either feigned, or fraudulent, or deceitful. [4] From all this we can see how the case is with truths and goods; for truths in spiritual life are circumstanced as is what is becoming in civil life; and hence it is evident what is the quality of truths when they are the forms of good, and what when separated from good; for when they are not from good they are from some evil, and are its forms, however much they may counterfeit the forms of good. That a "company of nations" denotes the forms of good, may be seen from the signification of "nations," as being goods, of which just above. Hence a "company" or congregation of them denotes a collection of them, which is nothing else than a form; and that this is truth has been shown. And as truths are what are signified, and by a "nation" is signified good, it is therefore said not only that a "nation" shall be from him, but also a "company of nations;" otherwise one expression would have sufficed. Moreover in the Word a "company," a "congregation," and a "multitude" are said of truths. (Regarding “multitude” and “being multiplied” see n. 43, 55, 913, 983, 2846, 2847).

(4575) And kings shall go forth from thy loins. That this signifies truths from the Divine marriage, is evident from the signification of “kings,” as being truths (see n. 1672, 1728, 2015, 2069, 3009, 3670); and from the signification of “loins,” as being the things of conjugial love (n. 3021, 4277, 4280), consequently those of the heavenly marriage, and in the supreme sense of the Divine marriage. Truths from the Divine marriage are those which proceed from the Lord’s Divine Human, and are called holy, for the Lord’s Divine Human is the Divine marriage itself, and the things which proceed from it are holy, and are called celestial and spiritual, and effect the heavenly marriage, which is truth conjoined with good, and good conjoined with truth. This marriage exists in heaven, and in everyone who is in heaven, and also in everyone who is in the church, provided he is in good and at the same time in truth.

(4576) And the land which I gave unto Abraham and to Isaac, to thee I will give it. That this signifies the Divine good appropriated, is evident from the signification of “land,” as being good. For the land of Canaan which is here meant by “the land,” denotes in the internal sense the Lord’s kingdom, and hence the church, which is the Lord’s kingdom on earth (see n. 1607, 3481, 3705, 4447, 4517), and as it denotes these, it denotes good, for this is the very essential thing of the Lord’s kingdom and church. But in the supreme sense the “land of Canaan” denotes the Lord’s Divine good, for the good which is in the Lord’s kingdom in the heavens and on earth is from the Lord. The above is evident also from the representation of Abraham and Isaac, as being the Lord's Divine-Abraham the Divine Itself, and Isaac the Divine Human, specifically the Lord's Divine rational (concerning Abraham see n. 1989, 2011, 3245, 3251, 3439, 3703, 4206, 4207; and Isaac, n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4180); and from the signification of "giving the land to thee," as being to appropriate it to the natural; for by Jacob, who here is "thee," is represented the Lord's Divine natural, as has been frequently shown. From all this it is evident that by "the land which I gave to Abraham and to Isaac, to thee will I give it" is signified the Divine good appropriated.

(4577) And to thy seed after thee will I give the land. That this signifies Divine truth appropriated, is evident from the signification of "seed," as being the truth of faith (see n. 1025, 1447, 1610, 1940), and in the supreme sense the Divine truth (n. 3038); and from the signification of "giving the land," as being to appropriate good (of which just above, n. 4576); thus by "giving the land to thy seed," is signified in the supreme sense to appropriate Divine good to Divine truth. But that it is the Divine truth which is appropriated, is because before the Lord was glorified He was in respect to his Human the Divine truth, and hence the Lord says of Himself that He is "the Truth" (John 14:6), and hence also He is called the "seed of the woman" (Gen. 3:15). But after the Lord had been glorified in respect to His Human, He became the Divine good; and then from Him as the Divine good proceeded and proceeds the Divine truth, which is the “Spirit of truth” that the Lord was to send, as said in John 14:16, 17; 15:26, 27; 16:13-15: see n. 3704. From all this it is evident that by the words “to thy seed after thee” is signified in the supreme sense the Divine truth appropriated to Him; and also that the Divine truth proceeds from the Divine good which is Himself, and is appropriated to those who are in good and thence in truth.

(4578) And God went up from upon him, in the place in which He spoke with him. That this signifies the Divine in this state, is evident from the signification of “God went up from upon him,” as being the Divine; for “to go up” involves elevation to interior things, and when predicated of the Lord, who here is “God,” it denotes elevation to the Divine (see n. 4539); and from the signification of the “place in which He spoke with him,” as being this state. (That “place” denotes state, see n. 2625, 2837, 3356, 3387, 4321.) Hence the “place in which He spoke with him” denotes the state in which He was.

(4579) Verses 14, 15. And Jacob set up a pillar in the place in which He spoke with him, a pillar of stone; and he poured out a drink-offering thereon, and poured oil thereon. And Jacob called the name of the place where God spoke with him, Bethel. “And Jacob set up a pillar in the place in which He spoke with him, a pillar of stone,” signifies the holy of truth in that Divine state; “and he poured out a drink-offering thereon,” signifies the Divine good of truth; “and poured oil thereon,” signifies the Divine good of love; “and Jacob called the name of the place where God spoke with him, Bethel,” signifies the Divine natural and its state.

(4580) And Jacob set up a pillar in the place in which He spoke with him, a pillar of stone. That this signifies the holy of truth in that Divine state, is evident from the signification of a "pillar," as being the holy of truth (of which in what follows); and from the signification of "in the place in which He spoke with him," as being in that state (see just above, n. 4578). Something shall first be said with regard to the origin of the setting up of pillars, and of the pouring a drink-offering upon them, and of pouring oil upon them. [2] The pillars set up in ancient times were either for a sign, or for a witness, or for worship. Those for worship were anointed, and were then holy, and worship was also held there, thus in temples, in groves, in forests under the trees, and in other places. This ritual derived its representation from the fact that in the most ancient times stones were set up on the boundaries between families of nations, lest they should pass over the boundaries to do one another evil (as for instance in the case of Laban and Jacob, Gen. 31:52). That they should not pass the boundaries to do evil was to them a law of nations. And as the stones were on the boundaries, when the most ancient people (who in everything on the earth saw a corresponding celestial and spiritual thing) saw these stones as boundaries, they thought about the truths which are the ultimates of order. But their descendants, who beheld in objects less of what is spiritual and celestial, and more of what is worldly, began to think of them with sanctity merely from the veneration derived from old time. And at last the descendants of the most ancient people who lived immediately before the flood, and who no longer saw anything spiritual and celestial in earthly and worldly things regarded as objects, began to regard these stones as holy, pouring drink-offerings upon them, and anointing them with oil; and they were then called “pillars,” and were used for worship. [3] This remained after the flood in the Ancient Church, which was representative, but with the difference that the pillars served these people as a means for attaining to internal worship; for the infants and children were instructed by their parents in regard to what they represented, and were thus brought to know holy things, and to be affected with the things which the pillars represented. It is for this reason that the ancients had pillars for worship in their temples, groves, and forests, and upon hills and mountains. But when the internal of worship altogether perished with the Ancient Church, and they began to hold the externals as holy and Divine, and thus to worship them idolatrously, they then erected pillars for their several gods. And as the posterity of Jacob were most prone to idolatrous things, they were forbidden to erect pillars, and also to have groves, and even to hold any worship upon mountains and hills; but they were to be gathered together to one place, where the ark was, and afterwards where the temple was, thus to Jerusalem; otherwise each family would have had its own externals and idols that they would have worshiped, and consequently a representative of a church could not have been instituted with that nation. (See what was above shown concerning pillars, n. 3727.) All this shows what was the origin of the pillars, and what they signified, and that when they were employed in worship they represented holy truth, and therefore it is here said "a pillar of stone," for a "stone" signifies truth in the ultimate of order (n. 1298, 3720, 3769, 3771, 3773, 3789, 3798). Be it known moreover that what is holy is especially predicated of Divine truth; for the Divine is in the Lord, and Divine truth proceeds from Him (n. 3704, 4577), and is called the Holy.

(4581) And he poured out a drink-offering thereon. That this signifies the Divine good of truth, is evident from the signification of a "drink-offering," as being the Divine good of truth, of which below; but first I will state what the good of truth is. The good of truth is that which has elsewhere been called the good of faith, and is love toward the neighbor, or charity. There are two universal kinds of good, one of which is called the good of faith, and the other the good of love. The good of faith is what is signified by a "drink-offering," and the good of love by "oil." They who are brought by the Lord to good by an internal way are in the good of love, but they who are brought by an external way are in the good of faith. The men of the celestial church, and likewise the angels of the inmost or third heaven, are in the good of love; but the men of the spiritual church, and likewise the angels of the middle or second heaven, are in the good of faith. For this reason the former good is called celestial good, but the latter spiritual good. The difference is the same as that between willing well from good will, and willing well from good understanding. The latter therefore, namely, spiritual good, or the good of faith, or the good of truth, is what is signified by a "drink-offering;" but the former, namely, celestial good, or the good of love, is what is understood in the internal sense by “oil.” [2] That such things were signified by the “oil” and the “drink-offering” cannot indeed be seen except from the internal sense, and yet it must be apparent to everyone that holy things were represented, for otherwise what else would be the pouring out of a drink-offering and of oil upon a pillar of stone than a ridiculous and idolatrous performance? And so in the making of a king, unless holy things were signified and involved in the putting of a crown on his head, anointing him with oil from a horn upon his forehead and upon his wrists, putting a scepter into his hand besides a sword and keys, investing him with a crimson robe and then seating him upon a throne of silver; and afterwards in his riding on a horse in royal trappings and being served at table by those of highest rank, not to mention other formalities, unless all these ceremonies represented holy things, and were venerable through their correspondence with the things of heaven and thence of the church, they would be like babies’ plays on a larger scale, or like plays on the stage. [3] Nevertheless all these rituals derived their origin from the most ancient times, when rituals were holy from their representing holy things, and from correspondence with the holy things in heaven and thence in the church. Moreover, at the present day they are regarded as venerable, not because it is known what they represent, or to what they correspond, but by an interpretation as of emblems that are in use. But if it were known what each of these things represents, and to what holy thing it corresponds - the crown, the oil, the horn, the scepter, the sword, the keys, riding upon a white horse, and eating while nobles are serving-men would think of them with much more reverence. But this they do not know, and wonderful to say, do not desire to know, to such a degree have the representatives and significatives which are in such things and everywhere in the Word been at the present day destroyed in the minds of men. [4] That a "drink-offering" signifies the good of truth, or spiritual good, may be seen from the sacrifices in which it was employed. Sacrifices were made from the herd or from the flock, and were representative of the internal worship of the Lord (n. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519). To these were added the meat-offering and the drink-offering. The meat-offering, which consisted of fine flour mingled with oil, signified celestial good, or what is the same, the good of love, "oil" signifying love to the Lord, and "fine flour" charity toward the neighbor. But the drink-offering, which consisted of wine, signified spiritual good, or what is the same, the good of faith. Both together therefore (namely, the meat-offering and the drink-offering) signified the same things as the bread and wine in the Holy Supper. [5] That these were added to the burnt-offerings and sacrifices is evident in Moses: Thou shalt offer two lambs of the first year day by day continually; the one lamb thou shalt offer in the morning, and the other lamb shalt thou offer between the evenings; and a tenth of fine flour mingled with beaten oil, a fourth of a hin, and drink offering of the fourth of a hin of wine for the first lamb; and so also for the second lamb

(Exod. 29:38-41). In the day when ye wave the sheaf of the firstfruits of the harvest, ye shall offer a lamb without blemish of the first year, for a burnt-offering unto Jehovah, the meat-offering whereof shall be two tenths of fine flour mingled with oil, and the drink offering whereof shall be of wine, the fourth of a hin (Lev. 23:12, 13, 18). On the day when the days of his Naziriteship are fulfilled, he shall offer his gift unto Jehovah (sacrifices), and a basket of unleavened things of fine flour, cakes mingled with oil, with unleavened wafers anointed with oil, with their meat-offering and their drink-offerings (Num. 6:13-15, 17). Upon the burnt-offering they shall offer a meat-offering of a tenth of fine flour mingled with the fourth of a hin of oil; and wine for the drink offering, the fourth of a hin, in one manner for the burnt-offering of a ram, and in another manner for that of an ox (Num. 15:3-5, 11). With the burnt-offering of the daily sacrifice thou shalt offer a drink-offering, the fourth of a hin for a lamb; in the holy place shalt thou pour out a drink-offering of wine unto Jehovah (Num. 28:6, 7). Moreover concerning the meat-offerings and drink-offerings in the sacrifices of various kinds, see Num. 28:7-31; 29:1-40. [6] That the meat-offering and the drink-offering had this signification may be seen from the fact that love and faith effect everything of worship; and it may be seen above that the bread (which here is of fine flour mingled with oil) and the wine in the Holy Supper signify love and faith, thus everything of worship (n. 1798, 2165, 2177, 2187, 2343, 2359, 3464, 3735, 3813, 4211, 4217). [7] But when the people fell away from the genuine representative of the worship of the Lord, and turned away to other gods and poured out drink-offerings to them, then by the drink-offerings were signified things which are opposite to charity and faith, namely, the evils and falsities of the love of the world, as in Isaiah: Ye did become heated with gods under every green tree, thou hast also poured out to them a drink-offering, thou hast offered a meat-offering (Isa. 57:5-6); "to become heated with gods" denotes the concupiscences of falsity (that "gods" denote falsities, n. 4402, 4544); "under every green tree" denotes from the belief of all falsities (n. 2722, 4552); "to pour out to them a drink-offering and offer a meat-offering" denotes the worship of them. Again: Ye that forsake Jehovah, that forget the mountain of My holiness, that prepare a table for Gad, and fill a drink-offering to Meni (Isa. 65:11). In Jeremiah: The sons gather wood, and the fathers kindle a fire, and the women knead dough, to make cakes to the queen of the heavens, and to pour out a drink-offering to other gods (Jer. 7:18). [8] Again: Doing we will do every word that is gone forth out of our mouth, to burn incense to the queen of the heavens, and to pour out drink-offerings to her as we and our fathers have done, and our princes in the cities of Judah, and in the streets of Jerusalem (Jer. 44:17-19); "the queen of the heavens" denotes all falsities, for in the genuine sense the "armies of the heavens" are truths, but in the opposite sense falsities, and in like manner the "king and queen;" thus the "queen" denotes all of them, and "to pour drink-offerings to her" is to worship. [9] Again: The Chaldeans shall burn the city, and the houses upon whose roofs they have offered incense to Baal, and have poured out drink-offerings to other gods (Jer. 32:29); “the Chaldeans” denote those who are in worship in which there is falsity; “to burn the city” denotes to destroy and vastate those who are in doctrinal things of what is false; “to offer incense to Baal upon the roofs of the houses” denotes the worship of what is evil; “to pour out drink-offerings to other gods” denotes the worship of what is false. [10] In Hosea: They shall not dwell in Jehovah’s land, and Ephraim shall return into Egypt, and they shall eat what is unclean in Assyria; they shall not pour out wine to Jehovah (Hos. 9:3, 4); “not to dwell in Jehovah’s land” denotes not to be in the good of love; “Ephraim shall return into Egypt” denotes that the intellectual of the church will become mere knowledge and sensuous; “they shall eat what is unclean in Assyria” denotes impure and profane things from reasoning; “they shall not pour out wine to Jehovah” denotes no worship from truth. [11] In Moses: It shall be said, Where are their gods, the rock in which they trusted, that did eat the fat of the sacrifices, and drank the wine of their drink-offering? Let them arise and help them (Deut. 33:37-38); “gods,” as above, denote falsities; “that did eat the fat of the sacrifices” denotes that they destroyed the good of worship; “that drank the wine of their drink-offering” denotes that they destroyed the truth of worship. Drink-offerings are also predicated of blood, in David: They shall multiply their griefs, they have hastened to another, lest I pour out their drink-offerings of blood, and lest I take up their names upon my lips (Ps. 16:4); and by these words are signified the profanations of truth; for in this sense "blood" denotes violence offered to charity (n. 374, 1005), and profanation (n. 1003).

(4582) And poured oil thereon. That this signifies the Divine good of love, is evident from the signification of "oil," as being the Divine good of love (see n. 886, 3728). By "setting up a pillar of stone and pouring out a drink-offering and oil upon it," is described in the internal sense the process of advance from truth which is in the ultimate, to interior truth and good, and at last to the good of love. For the "pillar of stone" is truth in the ultimate of order (n. 4580), the "drink-offering" is interior truth and good (n. 4581), and the "oil" is the good of love. Such was the Lord's process of advancement in making His Human Divine, and such also is that undergone by man when by regeneration the Lord makes him celestial.

(4583) And Jacob called the name of the place where God spoke with him, Bethel. That this signifies the Divine natural and its state, is evident from the signification of "calling a name," as being quality (seen. 144, 145, 1754, 2009, 2724, 3006, 3421); and from the signification of "Bethel," as being the Divine natural (n. 4559, 4560). That it is the state of this that is referred to, is signified by "the place where God spoke with him" (as above, n. 4578).

(4584) Verses 16-20. And they journeyed from Bethel; and there was still a tract of land to come to Ephrath; and Rachel brought forth, and suffered hard things in her bringing forth. And it came to pass in her suffering hard things in her bringing forth that the midwife said unto her, Fear not, for this also is to thee a son. And it came to pass as her soul was going forth, that she was about to die; and she called his name Benoni; and his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, this is Bethlehem. And Jacob set up a pillar upon her grave; this is the pillar of Rachel's grave even to this day. "And they journeyed from Bethel, and there was still a tract of land to come to Ephrath," signifies that now was the spiritual of the celestial ("Joseph" is the celestial of the spiritual); "and Rachel brought forth, and suffered hard things in her bringing forth," signifies the temptations of interior truth; "and it came to pass in her suffering hard things in her bringing forth," signifies after temptations; "that the midwife said unto her, Fear not," signifies perception from the natural; "for this also is to thee a son," signifies spiritual truth; "and it came to pass as her soul was in departing that she was about to die," signifies a state of temptations; "and she called his name Benoni," signifies the quality of this state; "and his father called him Benjamin," signifies the quality of the spiritual of the celestial; "and Rachel died, and was buried in the way to Ephrath," signifies the end of the former affection of interior truth; "this is Bethlehem," signifies in place thereof the resurrection of a new spiritual of the celestial; "and Jacob set up a pillar upon her grave," signifies the holy of the spiritual truth that would rise again there; "this is the pillar of Rachel's grave even to this day," signifies the state of the holy forever.

(4585) And they journeyed from Bethel, and there was still a tract of land to come to Ephrath. That this signifies that now was the spiritual of the celestial, is evident from the signification of "journeying from Bethel" as being what is continuous of the advancement of the Divine from the Divine natural (that "journeying" denotes what is continuous may be seen above, n. 4554, here in the supreme sense what is continuous of the advancement of the Divine, and that "Bethel" is the Divine natural, n. 4559, 4560); from the signification of a "tract of land in coming," as being what is intermediate (of which in what follows); and from the signification of "Ephrath," as being the spiritual of the celestial in a former state (of which below where Bethlehem is treated of, which is the spiritual of the celestial in a new state), hence it is said, "Ephrath, this is Bethlehem" (verse 19). [2] In these verses the subject treated of is the advancement of the Lord's Divine toward interior things, for when the Lord made His Human Divine He advanced in a like order to that in which He makes man new by regeneration, namely, from what is external to interior things, thus from the truth which is in the ultimate of order to a good which is interior, and is called spiritual good, and from this to celestial good. But these things cannot fall into the understanding of anyone unless it is known what the external man and the internal man are, and that the former is distinct from the latter, although while man is living in the body they appear as one; also unless it is known that the natural constitutes the external man, and the rational the internal; and further, unless it is known what the spiritual is and what the celestial. [3] These things have indeed already been occasionally unfolded, nevertheless they who have previously had no idea about them in consequence of having no desire to know the things of eternal life, find it impossible to have any such idea. Such people say, “What is the internal man? Is it possible that it can be distinct from the external? What is the natural, and the rational? Are they not one? Moreover, What is the spiritual, and the celestial? Is not this a new distinction? We have heard of the spiritual, but that the celestial is something else we have not heard.” The case however is thus: They who have not previously acquired any idea on these subjects, for the reason that the cares of the world and of the body have possession of all their thought and take away all desire of knowing anything else; or because they deem it sufficient to know their doctrinal tenets as they are commonly known, and that it is of no consequence to have any further thought about the matter, saying, “We see the world, but the other life we do not see, perhaps it exists and perhaps not”-much persons put away all these subjects, for even at the first look they at heart reject them. [4] Nevertheless as they are such things as are contained in the internal sense of the Word, and these cannot be explained without adequate terms, and we have no terms more adequate for expressing exterior things than the term natural, for interior things than the term rational, for those things which are of truth the term spiritual, and those which are of good the term celestial, it is absolutely necessary to make use of these terms, for without terms adapted to the subject nothing can be described. In order therefore that those who desire to know may receive some idea of what the spiritual of the celestial is which Benjamin represents and which "Bethlehem" signifies, I will briefly explain it. In the supreme sense the subject that has been treated of is the glorification of the Lord's natural, and in the relative sense the regeneration of man as to his natural. That Jacob represented the man of the church as to his external, and Israel as to his internal, thus Jacob as to his exterior natural, and Israel as to his interior natural, has been shown above (n. 4286); for the spiritual man is from the natural, and the celestial man is from the rational. It has also been shown that the Lord's glorification advanced from external things to more interior things, in like manner as the regeneration of man advances, and that for the sake of this representation Jacob was called "Israel." [5] But a further advance toward more interior things is now treated of, namely, toward the rational, for as just said, the rational constitutes the internal man. The intermediate between the internal of the natural and the external of the rational is what is meant by the spiritual of the celestial, which is signified by "Ephrath" and "Bethlehem," and is represented by Benjamin. This intermediate derives somewhat from the internal of the natural which is "Israel," and from the external of the rational which is "Joseph;" for that which is intermediate derives something from each extreme, otherwise it could not serve as an intermediate. In order that anyone from being spiritual may become celestial, he must needs advance through this intermediate, for to climb up to higher things without an intermediate is not possible. [6] And therefore the nature of the advance through this intermediate is here described by Jacob's coming to Ephrath, and by Rachel's bringing forth Benjamin there. Hence it is evident that by their journeying from Bethel, and by there being yet a tract of land to come to Ephrath, is signified what is continuous of the advancement of the Lord's Divine from the Divine natural to the spiritual of the celestial which is signified by "Ephrath" and "Bethlehem," and is represented by Benjamin. The spiritual of the celestial is the intermediate that is spoken of, being called "spiritual" from the spiritual man, which viewed in itself is the interior of the natural man, and "celestial" from the celestial man, which viewed in itself is the rational man. "Joseph" is the exterior rational man, and therefore the celestial of the spiritual from the rational is predicated of him.

(4586) And Rachel brought forth, and suffered hard things in her bringing forth. That this signifies the temptations of interior truth, is evident from the signification of "bringing forth," as being the coming forth of the spiritual things which are of truth and of the celestial things which are of good, for in the internal sense "to bring forth" denotes the things of the spiritual birth (see n. 1145, 1255, 2584, 3860, 3868, 3905, 3915, 3919, 4070); from the representation of Rachel, as being the affection of interior truth (see n. 3758, 3782, 3793, 3819); and from the signification of "suffering hard things," as being to undergo temptations, for when "to suffer hard things" is predicated of truths and goods, or of spiritual things and celestial things, it cannot mean anything else, because no one can attain to these except by means of temptations, for then interior goods and truths fight with the evils and falsities from what is hereditary and what is actual, the man being kept by the Lord from within in goods and truths, and being assaulted by the evils and falsities which burst forth from what is hereditary, and which are present from what is actual, that is, by the spirits and genii who are in these evils and falsities and are with the man. Hence come temptations, whereby not only are evils and falsities, when overcome, cast out and removed, but also goods and truths are confirmed. These are the things which are signified by Rachel's bringing forth, and by her suffering hard things in her bringing forth.

(4587) And it came to pass in her suffering hard things in her bringing forth. That this signifies after temptations, is evident from what was said just above (n. 4586), and thus without further explication.

(4588) That the midwife said unto her, Fear not. That this signifies perception from the natural, is evident from the signification of "saying" in the historicals of the Word as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the signification of a "midwife," as being the natural. The reason why "midwife" here denotes the natural is that when interior temptations are being undergone, that is, when the interior man is undergoing temptations, the natural is then like a midwife; for unless the natural affords aid, it is impossible for any birth of interior truth to take place; for when interior truths are born, it is the natural which receives them into its bosom, because it affords the opportunity for them to work their way out. It is always the case with the things of spiritual birth, that their reception must be wholly in the natural; and this is the reason why when a man is being regenerated, the natural is first prepared to receive; and insofar as this is made receptive, so far interior truths and goods can be brought forth and multiplied. This is also the reason why if during the bodily life the natural man has not been prepared to receive the truths and goods of faith, he cannot receive them in the other life, consequently cannot be saved. This is what is meant by the common saying that as the tree falls, so it lies; or as man dies, such he will be. For man has with him in the other life all his natural memory, or that of his external man (although not there permitted to use it, n. 2469-2494), so that it is there as a foundation plane, into which interior truths and goods fall; and if this plane is not a receptacle of the goods and truths which flow in from within, these interior goods and truths are either extinguished, or perverted, or rejected. From all this it is evident that the natural is like a midwife. [2] That insofar as the natural is a recipient when the interior man brings forth, it is like a midwife, may be seen also from the internal sense of the things related of the midwives who contrary to the command of Pharaoh saved alive the sons of the Hebrew women, of which we read in Moses: The king of Egypt said to the midwives of the Hebrew women, and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him, but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt spoke to them, but saved the male children alive. And the king of Egypt called the midwives, and said unto them, Why have ye done this word, and have saved the male children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are lively, and have brought forth ere the midwife come unto them. And God did well to the midwives, and the people were multiplied, and became very numerous. And it came to pass, because the midwives feared God, that He made them houses (Exod. 1:15-21); by the daughters and sons the Hebrew women brought forth, are represented the goods and truths of a new church; by the midwives, the natural insofar as it is a recipient of goods and truths; by the king of Egypt, memory-knowledge in general (see n. 1164, 1165, 1186), which extinguishes truths when it enters into the things of faith by an inverted way, believing nothing except what the senses and memory-knowledge dictate. That the "midwives" here are receptions of truth in the natural, will of the Lord's Divine mercy be confirmed when the contents of that chapter come to be unfolded.

(4589) For this also is to thee a son. That this signifies spiritual truth may be seen from the signification of a "son," as being truth (see n. 489, 491, 533, 1147, 2623, 3373), here spiritual truth, because the "son" here is Benjamin, by whom is represented the spiritual of the celestial.

(4590) And it came to pass as her soul was in departing that she was about to die. That this signifies a state of temptations, is evident from the signification of the "soul going forth and dying," as being the utmost of temptation, which exists when the old man is dying and the new man is receiving life. That this is the signification is manifest from what precedes, in that her "suffering hard things in bringing forth" denotes the temptation of interior truth (n. 4586, 4587); and from what follows at verse 19, that "Rachel died."

(4591) And she called his name Benoni. That this signifies the quality of this state, is evident from the signification of "calling a name," as being quality, as often shown above. The state here described in the internal sense is a state of temptations, the quality of which is what is signified by "Benoni," for in the original language "Benoni" means "the son of my sorrow" or "mourning." (That in ancient times names significative of the state were given to infants, may be seen above, n. 1946, 2643, 3422, 4298.)

(4592) And his father called him Benjamin. That this signifies the quality of the spiritual of the celestial, is evident from the representation of Benjamin, as being the spiritual of the celestial. What this is was explained above (see n. 4585), namely, that it is the intermediate which exists between the spiritual and the celestial, or between the spiritual man and the celestial man. In the original language "Benjamin" means "the son of the right hand;" and by a "son of the right hand" is signified spiritual truth which is from celestial good and the consequent power, for good has power by means of truth (n. 3563). A "son" is truth (see n. 489, 491, 533, 1147, 2623, 3373), and the "hand" is power (n. 878, 3091, 3563); hence the "right hand" is the highest power. Hence it is evident what is signified by "sitting at the right hand of God," namely, a state of power by virtue of the truth which is from good (n. 3387), which when predicated of the Lord is omnipotence, and also the Divine truth which proceeds from the Lord's Divine good (as in Ps. 110:1; Matt. 22:44; 26:63, 64; Mark 14:61, 62; 16:19; Luke 22:69); and whereas it denotes Divine power that is, omnipotent is therefore said, "at the right hand of the power" (or virtue) "of God." [2] It is manifest from this what in the genuine sense is signified by "Benjamin," namely, the spiritual truth which is from the celestial good which is "Joseph." Both together therefore are that intermediate which as before said is between the spiritual man and the celestial man (n. 4585). But this good and this truth are distinct from the celestial which is represented by "Judah," and the spiritual which is represented by "Israel," of which the former is higher or more interior, and the latter is lower or more external, for as before said they are an intermediate. But no one can have an idea of the good which is represented by Joseph, and of the truth which is represented by Benjamin, except the man who is enlightened by the light of heaven. The angels have a clear idea of them, because all the ideas of their thought are from the light of heaven which is from the Lord, in which they see and perceive illimitable things which man cannot possibly comprehend, still less utter. As an illustration take the following. [3] All men whatever are born natural, with the power of becoming either celestial or spiritual; but the Lord alone was born spiritual celestial, and for this reason He was born at Bethlehem, where is the boundary of the land of Benjamin, for by "Bethlehem" is signified the spiritual of the celestial, and by Benjamin is represented the spiritual of the celestial. The reason why the Lord alone was born spiritual celestial is that the Divine was in Him. These things cannot possibly be comprehended by anyone who is not in the light of heaven; for he who is in the light of the world, and has his perception therefrom, scarcely knows what truth is and what good is, still less what it is to ascend through degrees to the interior things of truth and good; thus he is in complete ignorance of those innumerable things of truth and good in every degree which are manifest before the angels as in noonday light. Hence it is evident of what nature is the wisdom of angels relatively to that of men. [4] There are six names which frequently occur in the prophets where the church is treated of, namely, "Judah," "Joseph," "Benjamin," "Ephraim," "Israel," and "Jacob." He who does not know what of the good and truth of the church is meant by each one of these in the internal sense cannot possibly know anything of the Divine arcana of the Word there. Nor can he know what of the church is meant, unless he knows what the celestial is which is "Judah," what the celestial of the spiritual is which is "Joseph," what the spiritual of the celestial is which is "Benjamin," what the intellectual of the church is which is "Ephraim," what the internal spiritual is which is "Israel," and what the external spiritual is which is "Jacob." [5] As regards Benjamin specifically, as he represents the spiritual of the celestial, and Joseph the celestial of the spiritual, and thus both together the intermediate between the celestial and the spiritual man, and as they are consequently most closely conjoined, therefore also their conjunction is described in the history of Joseph as follows: Joseph told his brethren that they must bring their youngest brother, lest they should die (Gen. 42:20). When they returned with Benjamin, and Joseph saw Benjamin his brother, he said, Is this your youngest brother? And he said, God be gracious unto thee, my son. And Joseph made haste, for his bowels did yearn toward his brother; and he sought where to weep, and he therefore entered into his chamber, and wept there (Gen. 43:29-30). He multiplied Benjamin's portion fivefold above the portions of them all (Gen. 43:34). After he had made himself known to his brethren, he fell upon his brother Benjamin's necks and wept; and Benjamin wept upon his necks (Gen. 45:14). He gave changes of garments to them all, but to Benjamin he gave three hundred pieces of silver, and five changes of garments (Gen. 45:22). [6] From all this it is evident that Joseph and Benjamin were most closely conjoined, not because they were of one mother, but because by them is represented the spiritual conjunction which exists between the good which is "Joseph" and the truth which is "Benjamin," and because both are intermediate between the celestial and the spiritual man. For this reason Joseph could not be conjoined with his brethren, nor with his father, except by means of Benjamin, for without an intermediate no conjunction is possible, and this was the reason why Joseph did not reveal himself sooner. [7] Moreover, by “Benjamin” in other parts of the Word, especially the prophetic, is signified the spiritual truth which is of the church, as in the prophecy of Moses concerning the sons of Israel: To Benjamin he said, The beloved of Jehovah, He shall dwell confidently upon him, covering upon him all the day, and He shall dwell between his shoulders (Deut. 33:12); “the beloved of Jehovah” is spiritual truth which is from celestial good; it is said of this good that it “dwells confidently” with that truth, “covers it the whole day,” and also “dwells between its shoulders,” for in the internal sense the “shoulders” denote all power (n. 1085), and good has all its power by means of truth (n. 3563). [8] In Jeremiah: Flee ye sons of Benjamin out of the midst of Jerusalem, and sounding sound with the trumpet, and take up a prophecy upon the house of the vineyard; for evil looks forth from the north, and a great shattering (Jer. 6:1); “the sons of Benjamin” denote spiritual truth from the celestial; “Jerusalem” denotes the spiritual church; the “house of the vineyard,” or “Bethhaccherem,” the same; the “evil out of the north,” man’s sensuous and the derivative memory-knowledge. Again: It shall come to pass if ye hallow the sabbath day they shall enter in from the cities of Judah, and from the circuits of Jerusalem, and from the land of Benjamin, and from the plain, and from the mountain, and from the south, offering burnt-offering and sacrifice, and meat-offering, and frankincense, and offering thanksgiving, unto the house of Jehovah (Jer. 17:24, 26). [9] And again elsewhere: In the cities of the mountain, in the cities of the plain, in the cities of the south, and in the land of Benjamin, and in the circuits of Jerusalem, and in the cities of Judah, shall the flocks yet pass over beside the hands of him that numbereth them (Jer. 33:13); here also the "land of Benjamin" denotes the spiritual truth of the church; for all the things of the church, from the first degree to the last, are signified by the "cities of Judah," the "circuits of Jerusalem," the "land of Benjamin," the "plain," the "mountain," and the "south." [10] In Hosea: Sound ye with the horn in Gibeah, with the trumpet in Ramah, shout ye Bethaven, after thee Benjamin, Ephraim shall become solitudes in the day of rebuke (Hos. 5:8, 9); "Gibeah," "Ramah," and "Bethaven" denote the things of that spiritual truth from the celestial which is "Benjamin," for Gibeah was in Benjamin (Judges 19:14), and Ramah also (Josh. 18:25), and likewise Bethaven (Josh. 18:12); "to sound with the horn and with the trumpet," and "to shout," denote to announce that the intellectual of the church, which is "Ephraim," is made desolate. [11] In Obadiah: The house of Jacob shall become a fire, and the house of Joseph a flame, the house of Esau for stubble; and they of the south shall inherit the mountain of Esau, and those who are in the plain the Philistines; and they shall inherit the field of Ephraim, and the field of Samaria; and Benjamin, Gilead (Obad. 1:18-19); that names signify things is very evident here, as in other places, for unless it is known what is signified by the "house of Jacob," the "house of Joseph," the "house of

Esau,” the “mountain of Esau,” the “Philistines,” the “field of Ephraim,” the “field of Samaria,” “Benjamin,” and “Gilead,” and moreover what by “them of the south,” by a “house,” a “plain,” a “mountain,” and a “field,” nothing here can possibly be comprehended; nor were the things done that are here historically related. But the man who knows what each expression involves, will find heavenly arcana therein. Here also “Benjamin” is the spiritual from the celestial. [12] In like manner these words in Zechariah: Jehovah shall be king upon the whole earth; in that day there shall be one Jehovah, and His name one; the whole earth shall encompass as a plain from Gibeah even to Rimmon, and she shall dwell under herself thence from Benjamin’s gate even unto the place of the first gate, even unto the gate of the corners, and from the tower of Hananeel even unto the king’s wine presses (Zech. 14:9, 10). So in David: Give ear, O Shepherd, Thou that leadest Joseph like a flock, Thou that sittest upon the cherubim; before Ephraim, and Benjamin, and Manasseh, stir up Thy power, and come to save us (Ps. 80:1, 2). So in the prophecy of Deborah and Barak: Jehovah shall rule for me among the mighty; out of Ephraim whose root is in Amalek, after thee Benjamin in thy peoples, out of Machir shall come down lawgivers, and out of Zebulun they that draw the scepter of the scribe (Judges 5:13, 14). [13] In John: I heard the number of the sealed, a hundred and forty-four thousand sealed out of every tribe of Israel; of the tribe of Zebulun were sealed twelve thousand, of the tribe of Joseph were sealed twelve thousand, of the tribe of Benjamin were sealed twelve thousand (Rev. 7:4, 8); where by the "tribes of Israel" are signified those who are in goods and truths, and therefore in the Lord's kingdom; for "tribes" and "twelve," or what is the same, "twelve thousand," are all things of love and faith, or all things of good and truth (n. 577, 2089, 2129, 2130, 3272, 3858, 3913, 3926, 3939, 4060). These things are here distributed into four classes, the last of which is the twelve thousand sealed of Zebulun, and of Joseph, and of Benjamin, because by the tribe of Zebulun is signified the heavenly marriage (n. 3960, 3961), in which is heaven, thus in which are all things; "Joseph" here is the celestial of the spiritual, or the good of truth; and "Benjamin" is the truth of this good, or the spiritual of the celestial. This is the conjugial in heaven, and therefore these are named last. [14] As Benjamin represented the spiritual of the celestial in the church, or the truth of good, which is the intermediate between celestial good and spiritual truth, therefore Jerusalem fell as an inheritance to the sons of Benjamin; for before Zion was built there, "Jerusalem" signified the church in general. (That Jerusalem fell to Benjamin may be seen in Joshua 18:28; and also in Judges 1:21.)

(4593) And Rachel died, and was buried in the way to Ephrath. That this signifies the end of the former affection of interior truth, is evident from the signification of "dying," as being to cease to be such (see n. 494), thus the end; from the representation of Rachel, as being the affection of interior truth (n. 3758, 3782, 3793, 3819); from the signification of "to be buried," as being the rejection of a former state, and the resuscitation of a new one (n. 2916, 2917, 3256); and from the signification of “Ephrath,” as being the spiritual of the celestial in a former state (n. 4585). From all this it is evident that by Rachel’s dying and being buried in the way to Ephrath is signified the end of the former state of the affection of interior truth and the resuscitation of a new state which is “Bethlehem,” the explication of which follows. [2] In the genuine sense by Rachel’s dying and being buried in the way to Ephrath is signified that which is hereditary, in that by means of temptations it was expelled forever, and which was the human affection of interior truth, which the Divine affection expelled. It was for this reason that this son was called by his mother “Benoni,” or “son of sorrow,” but by his father “Benjamin,” or “son of the right hand.” In the human affection from the mother there is a heredity in which is evil, but in the Divine affection there is nothing but good; for in the human affection there is the glory of self and of the world as an end for the sake of self; but in the Divine affection there is an end for the sake of self that it may be from self to save the human race, according to the Lord’s words in John: I pray for those whom Thou hast given Me, for all Mine are Thine, and Thine are Mine, but I am glorified in them; that they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us. The glory which Thou gavest Me I have given them, that they may be one as We are one; I in them, and Thou in Me (John 17:9-10, 21-23).

(4594) This is Bethlehem. That this signifies in place thereof the resurrection of a new spiritual of the celestial, is evident from the signification of "Bethlehem," as being the spiritual of the celestial in a new state; for "Ephrath" is the spiritual of the celestial in a former state (n. 4585), and by her being buried there is signified the resurrection of a new state (n. 4593). That Rachel brought forth her second son or Benjamin in Bethlehem, and died in bringing him forth, also that David was born in Bethlehem and was there anointed king, and finally that the Lord was there born, is a mystery which as yet has not been revealed, and could not be revealed to anyone who did not know what is signified by "Ephrath" and by "Bethlehem," and what was represented by Benjamin, and also by David; and especially who did not know what the spiritual of the celestial is, for this was signified by these places and was represented by these persons. [2] The reason why the Lord was born there and not elsewhere, is that He alone was born a spiritual celestial man, but all others natural, with the capacity or ability to become either celestial or spiritual by regeneration from the Lord. The reason why the Lord was born a spiritual celestial man was that He might make His Human Divine, and this according to order from the lowest degree to the highest, and might thus dispose into order all things in the heavens and in the hells. For the spiritual celestial is intermediate between the natural or external man and the rational or internal man (see above, n. 4585, 4592), thus below it was the natural or external, and above it was the rational or internal. [3] He who cannot apprehend these things, cannot possibly comprehend, by any revelation whatever, why the Lord was born at Bethlehem. For from the most ancient time "Ephrath" signified the spiritual of the celestial, and therefore afterwards "Bethlehem" had the same signification. This then is the reason why the following is said in David: He sware to Jehovah, he vowed to the Mighty One of Jacob, If I shall come into the tent of my house, if I shall go upon the couch of my bed, if I shall give sleep to mine eyes, slumber to mine eyelids, until I find a place for Jehovah, habitations for the Mighty One of Jacob; lo we heard of Him in Ephrata, we found Him in the fields of the forest; we will go into His habitations, we will bow ourselves at His footstool (Ps. 132:2-7); that these things were said of the Lord is very evident; "we heard of Him," and "we found Him," are expressed in the original language at the end of the words by the letter "h" taken from the name Jehovah. [4] And in Micah: Thou Bethlehem Ephrata, it is little that thou be among the thousands of Judah, out of thee shall one come forth unto Me who shall be Ruler in Israel, whose goings forth are from of old, from the days of eternity (Micah 5:2; Matt. 2:6). From these prophecies it was known to the Jewish people that the Messiah or Christ would be born at Bethlehem, as is evident in Matthew: Herod, gathering together all the chief priests and scribes of the people, inquired of them where the Christ (the Messiah) should be born; and they said to him, In Bethlehem of Judea (Matt. 2:4, 5). And in John: The Jews said, Doth not the Scripture say that the Christ (Messiah) should come of the seed of David, and from Bethlehem, the city where David was? (John 7:42). And that He was born there may be seen in Matthew 2:1; Luke 2:4-7. For this reason also, and because He was from David, the Lord is called a “rod out of the stock of Jesse,” and the “root of Jesse” (Isa. 11:1, 10); for Jesse, David’s father, was a Bethlehemite; and David was born at Bethlehem and was anointed king there (1 Sam. 16:1-14; 17:12). Hence Bethlehem was called “the city of David” (Luke 2:4, 11; John 7:42). By David is especially represented the Lord as to His royalty or the Divine truth (n. 1888).

(4595) And Jacob set up a pillar upon her grave. That this signifies the holy of the spiritual truth that would rise again there, is evident from the signification of a “pillar,” as being the holy of truth (see n. 4580), here of spiritual truth from the celestial, because this is the truth treated of; and from the signification of a “grave,” as being resurrection (n. 2916, 2917, 3256).

(4596) This is the pillar of Rachel’s grave even to this day. That this signifies the state of the holy forever, is evident from the signification of a “pillar,” as being the holy of truth; and from the signification of a “grave,” as being resurrection (of which just above); and from the signification of “even to this day,” as being forever (see n. 2838, 3998).

(4597) Verses 21, 22. And Israel journeyed, and spread his tent beyond the tower of Eder. And it came to pass while Israel abode in this land that Reuben went and lay with Bilhah his father’s concubine, and Israel heard. “And Israel journeyed,” signifies the celestial spiritual of the natural at this time; “and spread his tent beyond the tower of Eder,” signifies the interior things thereof; “and it came to pass while Israel abode in this land,” signifies when in this state; “that Reuben went and lay with Bilhah his father’s concubine,” signifies the profanation of good by faith separate; “and Israel heard,” signifies that this faith was rejected.

(4598) And Israel journeyed. That this means the celestial spiritual of the natural at this time, is evident from the signification of “journeying,” as being what is successive or continuous (see n. 4375, 4554), here more toward interior things; and from the representation of “Israel” here, as being the celestial spiritual of the natural (n. 4286). What the celestial spiritual of the natural is, has been explained before, namely, that it is the good of truth, or the good of charity procured by means of the truth of faith. What advancement toward interior things is, is little known in the world. It is not an advancement into memory-knowledges, for this frequently exists without any advancement toward interior things, and very frequently with a departure from them. Neither is it an advancement into the judgment of manhood, for this also sometimes exists together with a departure from interior things. Nor is it an advancement into knowledges of interior truth, for these knowledges avail nothing unless the man is affected with them. An advancement toward interior things is an advancement toward heaven and the Lord by means of the knowledges of truth implanted in the affection of them, thus by means of affections. [2] What is the nature of an advancement toward interior things is not apparent to anyone in this world; but in the other life it is plainly apparent, for there it is an advancement from a kind of mist into light, because they who are in exterior things alone are relatively in a mist, and by the angels are seen to be in one; whereas they who are in interior things are in light, and consequently are in wisdom, for the light there is wisdom; and wonderful to say, they who are in a mist cannot see those who are in light as in light, but they who are in light can see those who are in a mist as in a mist. As the subject here treated of is the advancement of the Lord's Divine toward interior things, Jacob is here called "Israel," but at other times he is called "Jacob," as in the preceding verse of this chapter, and in the last verse.

(4599) And spread his tent beyond the tower of Eder. That this signifies the interior things thereof, is evident from the signification of "spreading a tent," as being the advancement of what is holy, here toward interior things (that a "tent" denotes what is holy may be seen above, n. 414, 1102, 2145, 2152, 3312, 4391); from the signification of "beyond the tower," as being into interior things (of which in what follows); and from the signification of "Eder," as being the quality of the state, namely, of the advancement of what is holy toward interior things. From ancient times this tower had this signification, but as it is mentioned nowhere else in the Word, except in Joshua 15:21, this cannot be confirmed from parallel passages, as is the case with other names. The reason why "beyond the tower" denotes toward interior things, is that the things which are interior are expressed by things lofty and high, thus by mountains, hills, towers, the roofs of houses, and the like. The reason is, that to minds which derive their ideas from the natural things of the world through the external senses, interior things appear as higher (n. 2148). [2] That "towers" signify interior things may be seen also from other passages in the Word, as in Isaiah: My well beloved had a vineyard in a horn of the son of oil, which he fenced round and cleared of stones, and planted it with a noble vine, and built a tower in the midst of it (Isa. 5:1-2); the "vineyard" denotes the spiritual church; the "noble vine," spiritual good; the "tower built in the midst of it," the interior things of truth. In like manner also in the Lord's parable in Matthew: A man a householder planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen. (Matt. 21:33; Mark 12:1). [3] In Ezekiel: The sons of Arvad and thine army were upon thy walls round about, and the Gammadim were in thy towers, they hung their shields upon thy walls round about; these have perfected thy beauty (Ezek. 27:11); treating of Tyre, by which are signified the knowledges of good and truth, or those who are in these knowledges; the "Gammadim in its towers" denote the knowledges of interior truth. [4] In Micah: Jehovah shall reign over them in Mount Zion from now and to eternity; and thou tower of the flock, the hill of the daughter of Zion, unto thee shall it come, and the former kingdom shall return, the kingdom of the daughter of Jerusalem (Micah 4:7-8); where is described the Lord's celestial kingdom; its inmost which is love to the Lord, by “Mount Zion;” its derivative which is mutual love, by the “hill of the daughter of Zion,” which love in the spiritual sense is called charity toward the neighbor; its interior truths of good by the “tower of the flock;” that from this comes the spiritual of the celestial kingdom is signified by the “kingdom of the daughter of Jerusalem.” In David: Let Mount Zion be glad, let the daughters of Judah exult because of Thy judgments encompass ye Zion, and gird it around, count the towers thereof (Ps. 48:11, 12); where the “towers” denote the interior truths which defend what is of love and charity. [5] In Luke: Whosoever doth not bear his cross, and come after Me, cannot be My disciple for which of you, desiring to build a tower, sitteth not down first and counteth the cost, whether he have wherewith to complete it? Or what king, going to make war with another king, doth not first sit down and consult whether he be able with ten thousand to meet him that cometh against him with twenty thousand (Luke 14:27-28, 31, 33); he who does not know the internal sense of the Word must suppose that the Lord here spoke by comparisons, and that by building a tower and making war nothing further is meant, not knowing that all the comparisons in the Word are significative and representative, and that “to build a tower” is to procure for one’s self interior truths, and that “to make war” is to combat from these; for the subject here treated of is the temptations undergone by those who are of the church, and who are here called the Lord’s “disciples.” These temptations are signified by the “cross” which they must carry; and that they by no means conquer from themselves or from what is their own, but from the Lord, is signified by "whosoever renounceth not all that he hath, he cannot be My disciple." Thus do all these things cohere; whereas if the things that are related of the tower and the war are understood only comparatively, without an interior sense, they do not cohere. From this it is manifest what light there is from the internal sense. [6] The interiors of those who are in the love of self and the world, thus the falsities from which they combat, and by which they confirm their religiosity, are also expressed in the opposite sense by "towers," as in Isaiah: The loftiness of men shall be brought low, and Jehovah Zebaoth shall be exalted above everyone proud and high, and upon everyone that is lifted up, and he shall be humbled; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower, and upon every fortified wall (Isa. 2:11-15); where the interiors and the exteriors of these loves are described by the "cedars," "oaks," "mountains," "hills," "tower," and "wall" (interior falsities by the "tower"), thus also interior things by those which are high, with the difference that they who are in evils and falsities believe themselves high and above others, but they who are in goods and truths believe themselves less and below others (Matt. 20:26, 27; Mark 10:44). Nevertheless goods and truths are described by high things, because in heaven they are nearer the Highest, that is, the Lord. Moreover “towers” in the word are predicated of truths, but “mountains” of goods.

(4600) And it came to pass, while Israel abode in this land. That this signifies when in this state, namely, of good from truth, is evident from the signification of “to abide,” as being to live, for “to abide” signifies the like as “to dwell,” but with the difference that “to abide” is predicated of truth, and “to dwell” of good (that “to dwell” denotes to be and to live, thus state, may be seen above, n. 3384); from the signification of “land,” as being the church as to good (n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535), here as to the good of truth, the state of which (in which Israel now was) is what is signified.

(4601) That Reuben went and lay with Bilhah his father’s concubine. That this signifies the profanation of good by means of faith separate, and that and Israel heard signifies that this faith was rejected, is evident from the representation of Reuben as being faith in doctrine and in understanding, which is the first thing of the church (see n. 3861, 3866), here this faith separate from charity (of which in what follows); and from the signification of “lying with Bilhah his father’s concubine,” as being the profanation of good, for “to commit adultery” signifies to pervert or adulterate goods (n. 2466, 2729, 3399), but “to lie with a father’s concubine” is to profane them; and from the signification of “Israel heard,” as being that this faith was rejected. In the proper sense by Israel’s hearing is signified that the spiritual church knew this and assented to it; for by “hearing” is signified hearkening to, and by “Israel” the spiritual church; but that the true church does not assent, will appear from what will be said about Reuben. But in the internal sense is signified that this faith was rejected, for it is not said what Jacob felt and thought about this nefarious deed; nevertheless that he utterly abominated and abhorred it, is manifest from his prophecy respecting Reuben: Reuben, thou art my firstborn, my strength, and the beginning of my might; excellent in honor, and excellent in power. Unstable as water, thou shalt not excel, who wentest up thy father’s bed, then profanedst thou it, he went up my couch (Gen. 49:3, 4); and from Reuben’s being on this account deprived of his birthright (1 Chron. 5:1). Hence it is evident that by “Israel heard” is signified that this faith was rejected. (That “birthright” is the faith of the church may be seen above, n. 352, 2435, 3325.) [2] The profanation of good is effected by faith separate when the truth of the church and its good are acknowledged and believed, and yet the man lives contrary to them. For with those who separate the things of faith from those of charity in the understanding and thence in life, evil is conjoined with truth and falsity with good; and this conjunction itself is what is called profanation. It is otherwise with those, who, although they know what the truth and good of faith are, still do not at heart believe. (See what has been said and shown before on profanation, n. 301-303, 571, 582, 593, 1001, 1003, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4050, 4289; also that the profanation of good by faith separate was represented by Cain's killing Abel; by Ham's being cursed by his father; and by the Egyptians being swallowed up by the Red Sea, n. 3325; and here also by Reuben, n. 3325, 3870). [3] In order that those who are of the spiritual church could be saved, the Lord miraculously separated their intellectual part from their will part, and bestowed upon the intellectual the power of receiving a new will (n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493). When therefore the intellectual apprehends and perceives the good which is of faith, and appropriates it to itself, and yet man's will (that is, his willing evil) still reigns and commands, there is effected the conjunction of truth and evil, and of good and falsity. This conjunction is profanation, and is meant by eating and drinking unworthily in the Holy Supper, said of those from whom the good which is there signified by the "body," and the truth which is there signified by the "blood," cannot be separated, because things which have been conjoined in this manner can never be separated to all eternity, and therefore the deepest hell awaits them. But they who know what the truth and good of faith are, and yet do not at heart believe them (as is the case with most people at the present day), cannot profane them, because the intellectual does not receive them and imbue itself with them. [4] It is the rejection of this separated faith that is here treated of, because in what presently follows truths and goods are treated of in their genuine order, and directly afterwards their conjunction with the rational or intellectual. The sons of Jacob presently named are truths and goods in genuine order, and Isaac is the rational or intellectual. The coming of Jacob and his sons to Isaac, is in the internal sense this conjunction with the intellectual.

(4602) Verses 22-26. And the sons of Jacob were twelve. The sons of Leah, Reuben Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun. The sons of Rachel, Joseph and Benjamin. And the sons of Bilhah Rachel's handmaid, Dan and Naphtali. And the sons of Zilpah, Leah's handmaid, Gad and Asher. These are the sons of Jacob, who were born to him in Paddan-aram. "And the sons of Jacob were twelve," signifies the state of all things now in the Divine natural; "the sons of Leah," signifies external Divine goods and truths in their order; "Reuben Jacob's firstborn," signifies the good of faith; "and Simeon, and Levi, and Judah, and Issachar, and Zebulun," signifies the essential things of these; "the sons of Rachel, Joseph and Benjamin," signifies interior goods and truths; "and the sons of Bilhah Rachel's handmaid, Dan and Naphtali," signifies subsequent things that are of service to interior goods and truths; "and the sons of Zilpah Leah's handmaid, Gad and Asher" signifies those which are of service to exterior goods and truths; "these are the sons of Jacob, who were born to him in Paddan-aram," signifies their origin and their present state.

(4603) And the sons of Jacob were twelve. That this signifies the state of all things now in the Divine natural, is evident from the representation of Jacob, as being the Divine natural (of which often above); and from the signification of "twelve" as being all, and when predicated of the sons of Jacob or of the tribes named from them, as being all things of truth and good (see n. 2089, 2129, 2130, 3272, 3858, 3913, 3939). As regards the Lord's natural it has been shown how He made it Divine in Himself, for this was represented by Jacob. But the subject here treated of is the conjunction of the Divine natural with the Divine rational, which conjunction is represented by Jacob's coming to Isaac, for Isaac represents the Lord's Divine rational. It is for this reason that all Jacob's sons are enumerated anew, for all things of truth and good must be in the natural before this could be fully conjoined with the rational, because the natural serves the rational as a receptacle, and therefore these are enumerated. Be it known, however, that the sons of Jacob are now named in an order different from that in which they were named before; for the sons of Bilhah and Zilpah, namely, Dan, Naphtali, Gad, and Asher, are in the last place, who nevertheless were born before Issachar, Zebulun, Joseph, and Benjamin. The reason of this is that the order of the truths and goods in the natural when this has been made Divine, is here treated of; for the order in which these are mentioned is in accordance with the state of the subject that is being treated of (n. 3862, 3926, 3939).

(4604) The sons of Leah. That this signifies external Divine goods and truths in their order, is evident from the representation of Leah, as being the affection of external truth (see n. 3793, 3819). Hence her "sons" are the goods and truths represented by Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, of which in what follows.

(4605) Reuben Jacob’s firstborn. That this signifies the good of faith, is evident from the signification of the “firstborn,” as being faith (see n. 352, 367, 2435, 3325); and from the representation of Jacob as being the good of natural truth (see n. 4538); and from that of Reuben, as being the quality of faith. For “Reuben” in the genuine sense signifies the truth of faith (n. 3861, 3866); but after the truth of faith has been made good, he signifies the good of faith. Moreover, regarded in itself faith is charity, and thus regarded in itself the truth of faith is the good of faith, because faith is impossible except from charity, that is, truth is impossible except from good; and therefore when a man has been regenerated, good is in the first place, or is the firstborn (n. 3325, 3494). Hence it is that by “Reuben Jacob’s firstborn” is here signified the good of faith. The like is signified also in Moses: Let Reuben live and not die, and it shall be that his numbers are mortal (Deut. 33:6); the reason why in this passage “Reuben” denotes the good of faith, is that he is put in the first place, and Judah in the second, thus in a different order in this prophecy of Moses respecting the sons of Israel from that in the prophecy of Jacob (Gen. 49), for as before said (n. 4603), the order in which they are named is determined in accordance with the state of the subject that is being treated of. [2] In like manner in John: I heard the number of the sealed, a hundred and forty-four thousand sealed out of every tribe. Of the tribe of Judah were sealed twelve thousand, of the tribe of Reuben were sealed twelve thousand, of the tribe of Gad were sealed twelve thousand (Rev. 7:4, 5); here Judah is named in the first place, Reuben in the second, and Gad in the third. These three here constitute the first class, and as the Lord's kingdom is the subject treated of, "Judah" signifies celestial good such as is in the inmost or third heaven, "Reuben" spiritual good which is the same as the good of faith such as is in the second or middle heaven, and "Gad" the good of the natural such as is in the first heaven. But it is otherwise in the prophecy of Deborah and Barak: The princes in Issachar were with Deborah, and as was Issachar so was Barak; into the valley he was sent at his feet, in the classes of Reuben were great decrees of heart; why dwellest thou between two burdens to hear the hissings of the droves? To the classes of Reuben were great searchings of heart (Judg. 5:15-16); It is impossible to know the meaning of these words unless it is known what Issachar, Deborah, Barak, and Reuben represent; and what the "princes," the "valley," the "classes," the "decrees of heart," the "two burdens," and the "hissings of the droves," signify; but it is evident that "Reuben" here denotes faith.

(4606) And Simeon, and Levi, and Judah, and Issachar, and Zebulun. That these signify the essential things of these, that is, of the external Divine goods and truths, is evident from the representation of each one; namely, of Simeon, as being in the supreme sense Providence, in the internal sense faith in the will, and in the external sense obedience (see n. 3869-3872); of Levi as being in the supreme sense Love and Mercy, in the internal sense charity or spiritual love, and in the external sense conjunction (n. 3875, 3877); of Judah, as being in the supreme sense the Divine of the

Lord's love, in the internal sense the Lord's celestial kingdom, and in the exterior sense that doctrine from the Word which is of the celestial church (n. 3881); of Issachar, as being in the supreme sense the Divine good of truth and truth of good, in the internal sense celestial conjugial love, and in the external sense mutual love (n. 3956, 3957); and from the representation of Zebulun, as being in the supreme sense the Lord's Divine Itself and His Divine Human, in the internal sense the heavenly marriage, and in the external sense conjugial love (n. 3960, 3961). These are the essential things which are in the external Divine goods and truths of the Lord, but no one can unfold how each of these is within them unless he is in heavenly light, for therein these things appear like the answers given in the Urim and Thummim by means of flashings out of light and flame, and a consequent perception from the Lord. For in the Urim and Thummim there were twelve precious stones according to the twelve tribes of Israel.

(4607) The sons of Rachel, Joseph and Benjamin. That these signify interior goods and truths, is evident from the representation of Rachel, as being the affection of interior truth (see n. 3758, 3782, 3793, 3819), hence the "sons of Rachel" are interior goods and truths. The essential things of these are represented by Joseph and Benjamin; by Joseph in the supreme sense the Divine spiritual, in the internal sense the spiritual kingdom, and in the external sense its good (see n. 3969); and by Benjamin the Divine spiritual of the celestial (n. 3969, 4592). These essential things are within interior goods and truths.

(4608) And the sons of Bilhah, Rachel's handmaid, Dan and Naphtali. That these signify subsequent things that are of service to interior goods and truths, is evident from the representation of Bilhah Rachel's handmaid as being the subsequent affection that is of service as a means to the affection of interior truth (see n. 3849). Moreover, a "handmaid" denotes a means that serves for conjunction (n. 3913, 3917, 3931), and her "sons" denote such means. By subsequent goods and truths are meant those goods and truths that do not enter in immediately, but which are derived from such as do, and are adjoined to them as handmaids, and which also mediate and promote. Their essential things are represented by Dan and Naphtali; by Dan in the supreme sense the Lord's righteousness and mercy, in the internal sense the holy of faith, and in the external sense the good of life (n. 3921, 3923); and by Naphtali, in the supreme sense His own power, in the internal sense temptation in which there is victory, and in the external sense resistance from the natural man (n. 3927, 3928). These are the essential things of the means that are of service to interior goods and truths.

(4609) And the sons of Zilpah Leah's handmaid, Gad and Asher. That this signifies those which are of service to exterior goods and truths, is evident from the representation of Zilpah Leah's handmaid, as being the subsequent affection that is of service as a means to the affection of exterior truth (see n. 3835). A "handmaid" denotes a means that is of service for conjunction (as just above, n. 4608), and her "sons" denote such means, the essential things of which are represented by Gad and Asher; by Gad in the supreme sense omnipotence and omniscience, in the internal sense the good of faith, and in the external sense works (n. 3934); by Asher in the supreme sense eternity, in the internal sense the happiness of eternal life, and in the external sense the delight of the affection (n. 3938, 3939). These are the things which the enumeration of the sons of Jacob at this time involves; but how they cohere together and one follows another, and one is contained within another, cannot be seen in the light of the world unless it is enlightened by the light of heaven. Yet the things which then appear are still such as not to fall into words, for human words are from ideas formed from the things which are in the light of the world. The ideas which are from the light of heaven transcend these to such a degree that they cannot be expressed, but only to some extent thought of by those to whom it has been given to withdraw their mind from things of sense.

(4610) These are the sons of Jacob, who were born to him in Paddan-aram. That this signifies their origin and their present state, is evident from what has already been said of the sons of Jacob both in general and specifically, namely, that by them are signified all things in the Lord’s Divine natural in general (n. 4603), insomuch that all these things taken together are now “Jacob.” Their origin is signified by their being born in Paddan-aram, or from the knowledges of truth and good, for these are signified by “Paddan-aram” (n. 3664, 3680). As all of these taken together are now “Jacob,” it is therefore said in the original language, “who was born to him," in the singular. In what now follows the subject treated of is the conjunction of the Divine natural with the Divine rational. This conjunction is represented by Jacob's coming to Isaac his father.

(4611) Verses 27-29. And Jacob came unto Isaac his father to Mamre Kiriath-arba, this is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were a hundred years and eighty years. And Isaac expired and died and was gathered unto his peoples, old and sated of days; and Esau and Jacob his sons buried him. "And Jacob came unto Isaac his father," signifies now the Divine rational with which it was conjoined; "to Mamre Kiriath-arba" signifies its state; "this is Hebron," signifies the state when they were conjoined; "where Abraham and Isaac sojourned," signifies Divine life together; "and the days of Isaac were," signifies the state of the Divine rational at this time; "a hundred years and eighty years," signifies the quality of the state; "and Isaac expired, and died," signifies resuscitation in the Divine natural; "and was gathered unto his peoples," signifies that it was now among the things which are of the Divine natural; "old and sated of days," signifies newness of life; "and Esau and Jacob his sons buried him," signifies that it rose again in the good and the good of truth of the natural.

(4612) And Jacob came unto Isaac his father. That this signifies now the Divine rational with which it was conjoined, is evident from the representation of Jacob, as being the Divine natural in the state treated of just above (see n. 4604-4610); and from the representation of Isaac, as being the Divine rational (see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210). Conjunction is signified by his coming to him. In what follows, down to the end of the chapter, the subject treated of is the conjunction of the natural with the rational; and therefore in what immediately precedes, the quality of the natural has been described, in that it contained within it all things of good and truth, and this quality of the natural is signified by the twelve sons of Jacob, for as we have seen, each one of them represents some general of truth and good. [2] As regards the conjunction of the natural and the rational treated of in the following verses, be it known that the rational receives truths and goods sooner and more easily than the natural (n. 3286, 3288, 3321, 3368, 3498, 3513). For the rational is purer and more perfect than the natural, because it is interior or higher, and viewed in itself it is in the light of heaven, to which it is adapted. This is the reason why the rational receives the things of this light (namely, truths and goods, or what is the same, the things of intelligence and wisdom), sooner and more easily than the natural. But the natural is grosser and more imperfect, because it is exterior or lower, and viewed in itself it is in the light of the world; which light has nothing of intelligence and wisdom within it except insofar as it receives it through the rational from the light of heaven. The influx of which the learned of the present day speak, is nothing else. [3] But with the natural the case is this: From the earliest infancy and childhood the natural receives its quality from the things which flow in from the world through the external senses, and by and from these the man acquires an intellectual. But as he is then in the delights of the love of self and of the world, and consequently in cupidities, both from inheritance and from actual life, the intellectual which he then acquires is filled with such things, and whatever favors his delights he then regards as goods and truths, and the result is that the order of the goods and truths in the natural is inverted, or is opposite to heavenly order. When the man is in this state, the light of heaven does indeed flow in through the rational, for it is from this that he has the ability to think, to reason, to speak, and to act becomingly and as a good citizen in the outward form; but still the things which are of light, and that conduce to his eternal happiness, are not in the natural, because the delights which rule there are repugnant to them, for the delights of the love of self and of the world are in themselves diametrically opposite to the delights of the love of the neighbor, and consequently to those of love to the Lord. The man may indeed know the things of light or of heaven, but he cannot be affected with them, except insofar as they conduce to his winning honors and gaining wealth, and thus except insofar as they favor the delights of the love of self and of the world. [4] From this it may appear that the order in the natural is wholly inverted, or opposite to heavenly order, and therefore when the light of heaven flows in through the rational into the natural, it must needs be either reflected back, or suffocated, or perverted. Hence then it is that the natural must be regenerated before it can be conjoined with the rational. For when the natural has been regenerated, the things which flow in from the Lord through heaven, thus through the rational into the natural, are received, because they agree. For the natural is nothing else than a receptacle of good and truth from the rational, or through the rational from the Lord. By the natural is meant the external man, which is also called the natural man, and by the rational is meant the internal man. These things have been premised in order that it may be known how the case is with what follows, in which the subject treated of is the conjunction of the natural with the rational.

(4613) To Mamre Kiriath-arba. That this signifies its state, is evident from the signification of "Mamre," as being the quality and quantity of that to which it is adjoined (see n. 2970); and from the signification of "Kiriath-arba" as being the church as to truth (n. 2909), thus truth. Hence by "Mamre Kiriath-arba" is signified the state of the natural as to truth, and by "Hebron" its state as to good, of which below.

(4614) This is Hebron. That this signifies the state when they were conjoined, is evident from the signification of "Hebron," as being the good of the church (see n. 2909), here the Divine good of the Lord's Divine natural; for those things which in the internal sense signify something of the church, in the supreme sense signify something of the Lord's Divine, for the reason that all that which makes the church is from the Lord. That "Hebron" signifies the state when they were conjoined (namely, the rational and the natural), is because Isaac was there, by whom is represented the Lord's Divine rational; and Jacob came thither, by whom is represented His Divine natural, and by his coming thither is signified conjunction (n. 4612). It is said, “Mamre Kiriath-arba, this is Hebron,” because the Divine natural is conjoined with the good of the rational by means of good, for Isaac represents the Lord’s Divine rational as to good (n. 3012, 3194, 3210), whereas Rebekah represents it as to truth (see n. 3012, 3013, 3077), and Rebekah is not here mentioned.

(4615) Where Abraham and Isaac sojourned. That this signifies Divine life together, is evident from the signification of “sojourning,” as being life (see n. 1463, 2025); and from the representation of Abraham, as being the Lord’s Divine Itself (n. 1989, 2011, 3245, 3251, 3439, 3703, 4206, 4207); and from the representation of Isaac, as being His Divine rational (n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4180). As the conjunction of the Divine natural with the Divine rational is the subject here treated of, Abraham and Isaac are named, and it is said that they “sojourned” there, in order that Divine life together may be signified, that is, together with the Divine natural, which is “Jacob.” And because the Divine Itself, the Divine rational, and the Divine natural are one in the Lord, it is therefore said, “where also Abraham and Isaac sojourned” [peregrinatus] in the singular, and not [peregrinati] in the plural.

(4616) And the days of Isaac were. That this signifies the state of the Divine rational at this time, is evident from the signification of “days,” as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785); and from the representation of Isaac as being the Divine rational (see just above, n. 4615).

(4617) A hundred years and eighty years. That this signifies the quality of the state, may be seen from the fact that all numbers in the Word signify things (see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495); thus a “hundred years and eighty years” signify the quality of the thing, or the quality of the state which is treated of. That a “hundred” denotes a full state may be seen above (n. 2636), and “eighty,” temptation (see n. 1963), here, by means of temptations; besides other things which cannot be known. For numbers have their signification from the more simple numbers from which they arise by multiplication, as this number from twelve and fifteen, and also from others still more simple.

(4618) And Isaac expired and died. That this signifies resuscitation in the Divine natural, is evident from the signification of “expiring and dying,” as being resuscitation (see n. 3326, 3498, 3505) For when it is related in the Word that anyone “died,” the signification in the internal sense is the last of him and something new in another, thus continuation, as when it is related of the kings of Judah and Israel that they “died,” or of the high priests that they “died,” in the internal sense this denotes the end of the representation by them, and the continuation of it in another, thus resuscitation. Moreover they who are in the other life, and are with man when these things are being read, do not receive any idea of death, because there they do not know anything about dying. Hence instead of this they perceive continuance in another. Moreover, when man dies, he dies only as to his bodily part, which had served him for uses on earth, and continues his life as to his spirit in a world where bodily things are no longer of any use. [2] The reason why by Isaac's expiring and dying is signified resuscitation in the Divine natural, is that the rational has no life unless the natural corresponds to it (n. 3493, 3620, 3623). It is the same as with the sight of the eye-unless this has objects outside of itself which it sees, it perishes; and it is the same with the other senses. The case is also the same if the objects are altogether contrary, for these induce death; and it is the same as with the vein of a spring whose waters have no outflow, causing the spring to be choked. And it is the same also with the rational-unless there is reception of its light in the natural, its sight perishes, for the knowledges in the natural are the objects of sight to the rational; and if these objects are contrary to the light, that is, to the intelligence of truth and the wisdom of good, the sight of the rational also perishes, for it cannot flow into things contrary to itself. Hence it is that with those who are in evils and falsities the rational is closed, so that no communication with heaven is open through it except only as it were through chinks, in order that there may be the capacity of thinking, of reasoning, and of speaking. Consequently, in order that the natural may be conjoined with the rational, it must be prepared for the reception of it, which is effected by the Lord by means of regeneration; and then, when it is conjoined, the rational lives in the natural; for as before said the rational sees its objects in the natural, just as does the sight of the eye in the objects of the world. [3] The rational has indeed a life in itself that is distinct from the life of the natural; but still the rational is in the natural like a man in his house, or like the soul in its body. The case is also the same with the heavens. The inmost or third heaven does indeed live distinct from the heavens which are below it, and yet unless there were a reception in the second or middle heaven, its wisdom would be dissipated. In like manner unless there were reception of the light and intelligence of this heaven in the lowest or first heaven, and of this finally in man's natural, the intelligence of these heavens also would be dissipated, unless it were provided by the Lord that there should be reception elsewhere. Therefore the heavens have been so formed by the Lord that the one serves the other for reception; and finally man as to his natural and sensuous serves for the lowest reception, for herein the Divine is in the ultimate of order, and passes into the world. If therefore the ultimate agrees or corresponds with the things that are prior, the prior things are then together in the ultimate; for the things which are ultimate are receptacles of those which are prior to themselves, and therein all the successives are together. Hence it is evident what is meant by resuscitation in the Divine natural.

(4619) And was gathered unto his peoples. That this signifies that it was now among the things which are of the Divine natural, is evident from the signification of "being gathered unto his peoples," as being, in regard to representatives, that this one is treated of no longer (see n.

3255, 3276); thus here that it is among the things which are of the Divine natural (as follows from what has been said just above, n. 4618). When anyone died the ancients said that “he was gathered to his peoples,” and thereby meant in the proximate sense that he was among his own in the other life. For during his bodily life every man is as to his spirit in company with spirits and angels, and also comes among the same after death (n. 1277, 2379). This is what was meant by the “peoples” to whom he is gathered. But in the internal sense of the Word, where the goods and truths of the church or of the Lord’s kingdom are treated of, by “being gathered to one’s people” is signified to be among the truths and goods which agree or correspond. All the heavenly societies are in truths and goods, but as the truths and goods there are related as by the relationships and connections of earth, with every shade of difference (n. 685, 917, 3815, 4121), therefore their “peoples” are the truths in which are the concordant societies, or the societies which are in these truths. (That “peoples” denote truths, see n. 1259, 1260, 2928, 3295, 3581.)

(4620) Old and sated of days. That this signifies newness of life, is evident from the signification of “old,” as being the putting off of a former state and the putting on of a new one (see n. 2198, 3016, 3254, 3492), here therefore newness of life; and from the signification of “sated of days,” as being a full state.

(4621) And Esau and Jacob his sons buried him. That this signifies that it rose again in the good and good of truth of the natural, is evident from the signification of “being buried,” as being resurrection (see n. 2916, 2917), and as being a state of representation resuscitated in another (n. 3256); from the representation of Esau, as being the Lord’s Divine natural as to good (n. 3302, 3576, 4241); and from the representation of Jacob, as being the Lord’s Divine natural as to the good of truth (n. 4273, 4337, 4538). From all this and from what was said above (n. 4618) it is manifest that by Esau and Jacob his sons burying him is signified that it rose again in the good and good of truth of the natural. That “being buried” is in the internal sense rising again, is because when the body has died the soul rises again. Hence when “burial” is mentioned in the Word the angels do not think of the body which is cast off, but of the soul which rises again; for they are in spiritual ideas, thus in the things that belong to life; and therefore all things that belong to death in the natural world, signify such things as belong to life in the spiritual world.

(4622) CONTINUATION CONCERNING CORRESPONDENCE WITH THE GRAND MAN, HERE CONCERNING THE CORRESPONDENCE OF ODOR AND OF THE NOSTRILS THEREWITH. The dwellings of the blessed in the other life are of many kinds, and are constructed with such art as to be as it were embodiments of the very art of architecture, or to come straight from the art itself. (On this subject see what has already been related from experience, n. 1116, 1626-1630.) These dwellings appear not only to the sight, but also to the touch, for all things there are adapted to the sensations of spirits and angels, and hence are such as do not come to bodily sense like that of man, but to that possessed by those who are there. I know that this is incredible to many, but this is because nothing is believed which cannot be seen by the bodily eyes and felt with the hands of flesh. For this reason the man of this day, whose interiors are closed, knows nothing of the things which exist in the spiritual world or in heaven. He does indeed say from the Word and from doctrine that there is a heaven, and that the angels who are there are in joy and in glory, but he knows no more about the matter. How the case is there he would indeed like to know, but when told he still believes nothing, because at heart he denies the existence of such things, and his desire to know about them is prompted solely by his curiosity from doctrine, and not by any delight grounded in faith. They who are not in faith also deny at heart; but they who believe get ideas from various sources about heaven and its joy and glory, each person from such things as are of his own knowledge and intelligence, and the simple from the things of bodily sensation. [2] Nevertheless most people do not apprehend that spirits and angels enjoy sensations much more exquisite than those of men in this world, namely, sight, hearing, smell, something analogous to taste, and touch; and especially the delights of the affections. If men would only believe that their interior essence is the spirit, and that the body and its sensations and members are adapted to uses in this world merely, and that the spirit and its sensations and organs are adapted to uses in the other life, then from themselves and almost of their own accord they would come into ideas about the state of their spirit after death; for they would reflect that the spirit must be the man himself who thinks, and who desires, longs for things, and is affected with them; and further that all the power of sensation which appears in the body belongs properly to the spirit, and to the body merely by influx; and they would afterwards confirm themselves in this idea by many considerations, and in this way would at last take more delight in the things of their spirit than in those of their body. [3] It is also a real fact that it is not man's body which sees, hears, smells, and feels, but his spirit; and therefore when the spirit is divested of the body, it is in its own sensations, the same as when it was in the body, only now far more exquisite; for the things of the body, being comparatively gross, had rendered the sensations obtuse, and this the more because the man had immersed them in earthly and worldly things. This I can aver-that a spirit has much more exquisite sight than a man in the body, and also much more exquisite hearing, and, astonishing to say, the sense of smell, and especially the sense of touch; for spirits see one another, hear one another, and touch one another. Moreover, anyone who believes in the life after death might infer that this is the case from the fact that no life is possible without sensation, and that the quality of the life is according to the quality of the sensation, nay, that the intellectual faculty is nothing but an exquisite sense of interior things, and the higher intellectual of spiritual things; and it is from this that the things of the intellectual and its perceptions are called internal senses. [4] As regards man's power of sensation immediately after death the case is this: As soon as a man dies and all things of his body grow cold, he is raised up into life, and at the same time into a state of all sensations; insomuch that at first he scarcely knows but that he is still in the body, for the sensations he then enjoys lead him so to believe. But when he observes that he has more exquisite sensations, and especially when he begins to speak with other spirits, it dawns upon him that he is in the other life, and that the death of his body has been the continuation of the life of his spirit. I have spoken with two of my acquaintances on the day of their burial, and with one who through my eyes saw his coffin and his bier; and as this man enjoyed all the sensation he had in this world, he spoke to me about the burial rites while I was following in his funeral procession, and also about his body, saying that they should throw that away because he himself was alive. [5] Be it known, however, that they who are in the other life can see nothing whatever in this world through the eyes of any man; but that their being able to do so through mine was because I am in the spirit with them and at the same time in the body with those who are in the world (see also n. 1880). And be it further known that I did not see with my bodily eyes those with whom I have spoken in the other life, but with the eyes of my spirit; and yet I saw them as clearly, and sometimes more clearly, than with the eyes of the body; for of the Lord's Divine mercy the senses of my spirit have been opened. [6] But I am aware that what I have so far said will not be believed by those who are immersed in bodily, earthly, and worldly things (that is, by those of them who have such things as their end), for such people apprehend no other things than those which are dissipated by death. I am also well aware that those will not believe who have thought much and investigated much about the soul, and who have not at the same time comprehended that the soul of man is his spirit, and that his spirit is the man himself who is living in the body; for such persons could have no other notion about the soul than as of a thinking principle, whether of flame or of ether, that acts solely into the organic forms of the body, and not into those purer forms which are of the spirit in the body; thus that the soul is such a thing as must be dissipated together with the body. And this is especially the case with those who have confirmed themselves in such things by views that are inflated with a persuasion of their own preeminent wisdom.

(4623) But be it known that the life of sense with spirits is twofold, namely, real and not real. The one is distinguished from the other by the fact that everything is real which appears to those who are in heaven, whereas everything is unreal which appears to those who are in hell. For whatever comes from the Divine (that is, from the Lord) is real, because it comes from the very being of things, and from life in itself, but whatever comes from a spirit's own is not real, because it does not come from the being of things, nor from life in itself. They who are in the affection of good and truth are in the Lord's life, thus in real life, for the Lord is present in good and truth through the affection; but they who are in evil and falsity through the affection, are in the life of what is their own, thus in a life not real, for the Lord is not present in evil and falsity. The real is distinguished from the not real in this-that the real is actually such as it appears, and that the not real is actually not such as it appears. [2] They who are in hell have sensations equally with others, and are not aware but that everything is really or actually just as it appears to their senses; and yet when they are looked at by the angels, the same things appear as phantasms, and disappear, and they themselves do not appear as men, but as monsters. It has also been given me to speak with them on this subject, and some of them said that they believe things to be real because they see and touch them, adding that sense cannot deceive. But it was given me to reply that no matter how real these things may appear to them, they nevertheless are not real, and this because they themselves are in things contrary or opposite to the Divine, namely, in evils and falsities, and moreover are themselves nothing but phantasies insofar as their thoughts are concerned, to the extent that they are in cupidities of evil and persuasions of falsity; and to see anything from phantasies is to see things that are real as not real, and things that are not real as real; and that unless it were given them of the Lord's Divine mercy to have their senses affected in this manner, they would have no sensitive life, consequently no life at all, because that which is sensitive constitutes the whole of life. To adduce all my experience on these subjects would be to fill many pages. [3] Therefore when you enter the other life beware of being deceived, for evil spirits know how to conjure up illusions of many kinds before those who come fresh from the world, and if they cannot deceive them, they nevertheless thereby endeavor to persuade them that nothing is real, but that all things are ideal, even those which are in heaven.

(4624) But with regard to the correspondence with the Grand Man of the sense of smell and consequently of the nostrils, those persons belong to this province who are in general perception, so that they may be called "perceptions." To these correspond the sense of smell and its organ. Hence also it is that to smell, to scent, to be quick-scented, and also the nose, are in common speech predicated of those who make a close conjecture, and also of those who perceive; for the interiors of the words of man's speech derive many things from correspondence with the Grand Man, because in respect to his spirit man is in society with spirits, while in respect to his body he is in society with men.

(4625) But the societies of which the whole heaven (that is, the Grand Man) consists, are very numerous, and are more or less universal. The more universal are those to which an entire member, organ, or viscus, corresponds; and the less universal are those to which their parts, or parts of parts, correspond. Every society is an image of the whole, for that which is unanimous is composed of so many images of itself. As the more universal societies are images of the Grand Man, they have within them particular societies which correspond in a similar manner. I have sometimes spoken with those who in the society into which I was sent, belonged to the province of the lungs, of the heart, the face, the tongue, the ear, the eye, and also with those who belonged to the province of the nostrils, from which last it was also given me to know their character, namely, that they are perceptions, for they had a general perception of whatever happened in the society, but not so much in particular as have those who are in the province of the eye, for the latter discriminate and view those things which are matters of perception. It was further given me to observe that the perceptive power of the former varies in accordance with the general changes of state in the society in which they are.

(4626) When any spirit is approaching, even when he is far away and hidden from view, his presence (when the Lord gives permission) is perceived from a certain spiritual sphere; and from this is known the quality of his life, of his affection, and of his faith. Angelic spirits, who are in a more exquisite perception, thereby know innumerable things respecting the state of his life and faith, as I have often witnessed. When it pleases the Lord these spheres are turned into odors, and the very odor is plainly smelt. The reason why these spheres are turned into odors is that odor corresponds to perception, and because perception is as it were spiritual odor, from which also odor descends. (But see what has already been adduced from experience on these subjects; concerning spheres, n. 1048, 1053, 1316, 1504-1519, 1695, 2401, 2489, 4464, concerning perception, n. 483, 495, 503, 521, 536, 1383, 1384, 1388, 1391, 1397, 1398, 1504, 1640, and concerning the consequent odors, n. 1514, 1517-1519, 1631, 3577.)

(4627) Those, however, who relate to the interiors of the nostrils are in a more perfect state of perception than those (just treated of) who relate to their exteriors. Concerning the former I may give the following account. I saw as it were a bath, with long seats or benches, and from it heat exhaled. A woman appeared there who soon vanished into a blackish cloud and I heard little children saying that they did not desire to be there. Soon afterwards I observed some angelic choirs, who were sent to me for the purpose of averting the endeavors of certain evil spirits; and then suddenly above the forehead there appeared little apertures, greater or less, through which a beautiful yellow light was shining; and in this light within the apertures I saw some women in a snowy radiance. There afterwards again appeared little apertures in a different arrangement, through which the women within were looking out; and again other little apertures through which the light did not so freely pass. [2] Finally I observed a bright white light, and was told that here were the abodes of those women who constitute the province of the internal nostrils (for they were of the female sex); and that the clearsightedness of perception of those who are there, is represented in the world of spirits by such apertures. For the spiritual things in heaven are represented in the world of Spirits by natural things, or rather by such things as are similar to those which are natural. It was afterwards given me to speak with them, and they said that through these representative apertures they can see with exactness what is being done below, and that the apertures appear turned to those societies which they are occupied in observing. And as they were then turned to me, they said that they could observe all the ideas of my thought, and also those of the people around me. They said moreover that they did not merely observe the ideas, but also saw them represented in many ways, as for instance those of the affection of good by correspondent little flames, and those of the affection of truth by variations of light. They added that they saw certain angelic societies with me, and their thoughts represented by objects of many colors, by crimson dyes such as we see on painted curtains, and also by the colors of the rainbow on a darker ground, and they said that they thus perceived those angelic societies to be of the province of the eye. [3] Afterwards other spirits were seen who were cast down from thence and scattered about hither and thither, of whom they said that they were such as had insinuated themselves among them for the purpose of observing something, and of seeing what was going on below, but with an insidious purpose. This casting down was observed whenever angelic choirs approached and entered into conversation with me. As regards those who were cast down, they said that they relate to the mucus of the nostrils, and that they are dull and stupid, and also devoid of conscience, thus altogether devoid of interior perception. The woman who was seen (as mentioned above) signified such female ensnarers. With these also it was given me to speak, and they expressed their surprise at anyone's having conscience, being quite ignorant of what conscience is; and when I said that it is an interior perception of what is good and true, and that to act contrary to it causes anxiety, this they did not understand. Such are those who correspond to the mucus which infests the nostrils and is therefore ejected. [4] There was afterwards shown me the kind of light in which those live who relate to the interiors of the nostrils. It was a light beautifully varied with veins of golden flame and silver light, the affections of good being represented therein by the veins of golden flame, and the affections of truth by the veins of silver light. I was also shown that they have apertures opening at the side, through which they see as it were a sky with stars in the blue, and I was told that in their chambers there is a light so great as to immeasurably surpass the noonday light of this world. I was further told that the heat there is like that of early summer on earth, and also that these angels of the female sex are accompanied by little children of some years who are unwilling to stay when the female ensnarers (or mucuses) arrive. Numberless such representatives appear in the world of spirits; but these were representative of the perceptions in which are those female angels who correspond to the sense of smell in the interiors of the nostrils.

(4628) With regard further to the odors into which the spheres of perceptions are turned, they are smelt as plainly as are odors on earth, but do not reach the sense of the man whose interiors are closed; for they flow in by an internal, and not by an external, way. These odors are from a twofold origin-the perception of good and the perception of evil; those from the perception of good are as intensely sweet as though they exhaled from the fragrant flowers of a garden and other fragrant things, and are inexpressibly pleasant and various, and the angels of heaven are in the spheres of such odors; whereas the odors which are from the perception of evil are as intensely repulsive as are the stenches and putrid smells from stinking waters, excrements, and carcasses, or the filthy smell from mice and bedbugs. In the spheres of such stenches are they who are in hell, and wonderful to say they who are in them do not perceive their offensiveness, nay the stenches are delightful to them, and when they are in them, they are in the sphere of their delights. But when hell is opened, and the exhalation from it reaches good spirits, these are seized with horror and distress, like those in the world who encounter the sphere of such stenches.

(4629) To adduce all my experience in connection with the spheres of perceptions being turned into odors, would be to fill a volume. See what has been related of them above, n. 1514, 1517-1519, 1631, 3577, to which I may just add that I once perceived the general thought of many spirits concerning the Lord's being born a man, and I observed that it consisted of mere objections; for what spirits think, both in general and in particular, is plainly perceived by others. The odor of that sphere was perceived as like that of stinking water, and of water defiled with filth.

(4630) A certain person was present unseen over my head. I knew he was there by the stench, which was like that of rotten teeth, and I afterwards noticed a smell like that from burning horn or bone. Then there came a great crowd of such persons that rose up like a cloud from below not far from the back, and as these also were unseen, I conjectured that they were subtle, and yet evil; but I was told that these were invisible where there is a spiritual sphere, but visible where there is a natural sphere. For those who are so natural as not to think at all about spiritual things, nor to believe in the existence of hell or of heaven, and yet are subtle in their transactions, are such as these, and are called “the invisible natural,” being sometimes made manifest to others by their stench, as described above.

(4631) Two or three times also a cadaverous odor breathed upon me; and when I inquired from whom it came, I was informed that it came from a hell where are foul robbers and assassins and those who perpetrate crimes with gross deceit. Sometimes also I have noticed an excrementitious odor, and when I inquired whence it came, I was told that it was from a hell where there are adulterers. And when an excrementitious odor was mingled with a cadaverous one, I was told that it was from a hell where there are adulterers who are also cruel; and so on.

(4632) Once when I was thinking about the rule of the soul in the body, and about the influx of the will into the actions, I noticed that those who are in an excrementitious hell that was then a little open, thought of nothing but the control of the soul over the anus, and of the influx of the will into the protrusion of the excrements, which showed in what kind of a sphere of perception and thence of stench they were. A similar thing took place when I was thinking about conjugial love, in that those who are in the hell of adulterers then thought of nothing but filthy practices and infamous acts such as are connected with adultery. And when I thought about sincerity, I noticed that the deceitful thought of nothing but deceitful crimes.

(4633) From what has now been said on the subject of perceptions and odors, it is manifest that in the other life everyone’s life, and consequently everyone’s affection, is in plain view; and therefore anyone who believes that his previous character, and the consequent quality of his life, is unknown there, or that he can there hide his disposition as in this world, is much mistaken. Moreover, not only are those things seen there which a man has known about himself, but also those which he has not known, namely, such things as by frequent practice he has at last immersed in the delights of life, so as to cause them to disappear from his sight and reflection. The very ends of his thought, of his speech, and of his actions, which from a like cause have become hidden from him, are most plainly perceived in heaven, for heaven is in the sphere and perception of ends.

(4634) A continuation concerning Correspondence with the Grand Man will be found at the end of the following chapter, and there concerning the correspondence therewith of the hearing and of the ears.

CHAPTER 36

(4635) As in prefatory remarks to preceding chapters of Genesis there have been unfolded the Lord’s predictions in Matthew 24 concerning the last time of the church, and as the same predictions are continued in Matthew 25, I may unfold these also in respect to the internal sense. These predictions as given in their order in the letter are as follows: Then shall the kingdom of the heavens be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were prudent, but five were foolish. They that were foolish, when they took their lamps, took no oil with them; but the prudent took oil in their vessels with their lamps. And while the bridegroom tarried, they all slumbered and slept. But at midnight a cry was made, Behold the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. But the foolish said unto the prudent, Give us of your oil, for our lamps are gone out. But the prudent answered, saying, Perchance there will not be enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the wedding, and the door was shut. Afterward came also the other virgins, saying, Lord, lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh (Matt. 25:1-13).

(4636) That by this parable the Lord described His own coming, is evident from the particulars, and from the end, where He says, “Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh,” as He also says in the foregoing chapter [Matt. 24], where He is speaking expressly of His coming: “Watch therefore, for ye know not what hour your Lord cometh” (Matt. 24:42). That His “coming” is the consummation of the age, or the last time of the church, has been shown before.

(4637) It is very evident that each and all things the Lord spoke in parables are representative and significative of the spiritual and celestial things of His kingdom, and in the highest sense, of the Divine things with Him; and therefore the man who does not know this must suppose that the Lord’s parables have no more in them than ordinary comparisons. Such must be the case with the parable of the ten virgins unless it is known what is signified in the internal sense by the virgins, and also by ten and five, and by the lamps, the vessels, and the oil, and by them that sell, the wedding, and all the rest; and the same with all the other parables. The things which the Lord spoke in these parables appear in the outward form like ordinary comparisons; but in their inward form they are of such a nature as to fill the universal heaven. For there is an internal sense in every particular, which is of such a nature that its spiritual and celestial diffuses itself through the heavens in every direction like light and flame. This sense is quite uplifted above the sense of the letter, and flows from the several expressions, and from the several words, nay, from every jot. But what this parable involves in the internal sense will appear from what follows.

(4638) Then shall the kingdom of the heavens be likened unto ten virgins. This signifies the last period of the old church and the first of the new. The church is the Lord's kingdom on earth. The "ten virgins" are all who are in the church, namely, both those who are in good and truth, and those who are in evil and falsity. "Ten" in the internal sense denotes remains, and also fullness, thus all; and "virgins" denote those who are in the church, as also elsewhere in the Word. [2] Who took their lamps; signifies spiritual things in which is the celestial, or truths in which there is good, or what is the same, faith in which there is charity toward the neighbor, and charity in which there is love to the Lord; for "oil" is the good of love, as shown hereafter. But lamps in which there is no oil denote the same in which there is no good. [3] And went forth to meet the bridegroom; signifies their reception. And five of them were prudent, but five were foolish; signifies a part of them in truths in which there is good, and a part of them in truths in which is no good. The former are the "prudent," and the latter the "foolish." In the internal sense "five" denotes some, here therefore a part of them. They that were foolish, when they took their lamps, took no oil with them; signifies not having the good of charity in their truths; for in the internal sense "oil" denotes the good of charity and of love. But the prudent took oil in their vessels with their lamps; signifies that they had the good of charity and of love in their truths; their "vessels" are the doctrinal things of faith. [4] And while the bridegroom tarried, they all slumbered and slept; signifies delay, and hence doubt. To "slumber" in the internal sense is to grow sluggish from the delay in the things of the church, and to "sleep" is to cherish doubt - the prudent, a doubt in which there is affirmation; the foolish, a doubt in which there is negation. But at midnight a cry was made; signifies the time which is the last of the old church and the first of the new. This time is what is called "night" in the Word, when the state of the church is treated of. The "cry" denotes a change. Behold the bridegroom cometh, go ye out to meet him; signifies the same as the judgment, namely, acceptance and rejection. [5] Then all those virgins arose, and trimmed their lamps; signifies preparation of all; for those who are in truths in which there is no good are equally in the belief of being accepted as are those who are in truths in which there is good, for they suppose that faith alone saves, not knowing that there is no faith where there is no charity. But the foolish said unto the prudent, Give us of your oil, for our lamps are gone out; signifies that they desire good to be communicated by others to their empty truths, or to their destitute faith. For in the other life all spiritual and celestial things are mutually communicated, but only through good. [6] But the prudent answered, saying, Perchance there will not be enough for us and you; signifies that it cannot be communicated, because the little of truth that they had would be taken away from them. For as to the communication of good in the other life to those who are in truths without good, these as it were take away good from those who have it, and appropriate it to themselves, and do not communicate it to others, but defile it; for which reason no communication of good to them is possible. These spirits will be described from experience at the end of the next chapter [Gen. 37]. [7] But go ye rather to them that sell, and buy for yourselves; signifies the good of merit. They who boast of this are “they that sell.” Moreover, in the other life they who are in truth in which there is no good, above all others make a merit of all they have done which appeared good in the outward form, although in the inward form it was evil, according to what the Lord says in Matthew: “Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name have cast out demons, and in Thy name done many mighty works? But then will I confess unto them, I know you not; depart from Me, ye workers of iniquity” (Matt. 7:22, 23). And in Luke: “When the master of the house is risen up, and hath shut to the door, then shall ye begin to stand without, and to knock at the door, saying, Lord, lord, open to us. But he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you I know you not whence ye are, depart from me all ye workers of iniquity” (Luke 13:26, 27). Such are those who are here meant by the foolish virgins, and the like is therefore said of them in these words: “they also came, saying, Lord, lord, open to us; but he answered and said, Verily I say unto you, I know you not.” [8] And while they went away to buy, the bridegroom came. This signifies their too late application. And they that were ready went in with him to the wedding; signifies that they who were in good and thence in truth were received into heaven. Heaven is likened to a wedding from the heavenly marriage, which is the marriage of good and truth; and the Lord is likened to the bridegroom, because they are then conjoined with Him; and hence the church is called the bride. And the door was shut; signifies that others cannot enter. [9] Afterward came also the other virgins, saying, Lord, lord, open to us; signifies that they desire to enter from faith alone without charity, and from works in which there is not the Lord's life, but the life of self. But be answered and said, Verily I say unto you, I know you not; signifies rejection. His not knowing them means in the internal sense that they were not in any charity toward the neighbor and thereby in conjunction with the Lord. They who are not in conjunction are said not to be known. [10] Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh; signifies an assiduous application of life in accordance with the precepts of faith, which is "to watch." The time of acceptance, which is unknown to man, and the state, are signified by their not knowing the day nor the hour in which the Son of man is to come. Elsewhere also in Matthew he who is in good, that is, he who acts according to the precepts, is called "prudent;" and he who is in knowledges of truth and does them not is called "foolish:" Everyone that heareth My words and doeth them, I will liken him unto a prudent man; and everyone that heareth My words and doeth them not, shall be likened unto a foolish man (Matt. 7:24, 26).

1. And these are the births of Esau; he is Edom. 2. Esau took his women of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite; 3. And Basemath the daughter of Ishmael, the sister of Nebaioth. 4. And Adah bare to Esau Eliphaz; and Basemath bare Reuel; 5. And Oholibamah bare Jeush, and Jalam, and Korah: these are the sons of Esau that were born unto him in the land of Canaan. 6. And Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and all his beast, and all his purchase, which he had acquired in the land of Canaan, and went into a land from before Jacob his brother. 7. For their substance was too great for them to dwell together; and the land of their sojournings could not bear them because of their acquisitions. 8. And Esau dwelt in Mount Seir; Esau he is Edom. 9. And these are the births of Esau the father of Edom in Mount Seir: 10. These are the names of the sons of Esau; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau. 11. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. 12. And Timna was concubine to Eliphaz the son of Esau; and she bare to Eliphaz Amalek: these are the sons of Adah Esau’s wife. 13. And these are the sons of Reuel; Nahath and Zerah, Shammah and Mizzah: these were the sons of Basemath Esau’s wife. 14. And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon,

Esau’s wife: and she bare to Esau Jeush, and Jalam, and Korah. 15. These are the chiefs of the sons of Esau: the sons of Eliphaz the firstborn of Esau; chief Teman, chief Omar, chief Zepho, chief Kenaz, 16. Chief Korah, chief Gatam, chief Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah. 17. And these are the sons of Reuel Esau’s son; chief Nahath, chief Zerah, chief Shammah, chief Mizzah; these are the chiefs of Reuel in the land of Edom; these are the sons of Basemath Esau’s wife. 18. And these are the sons of Oholibamah Esau’s wife; chief Jeush, chief Jalam, chief Korah: these are the chiefs of Oholibamah the daughter of Anah, Esau’s wife. 19. These are the sons of Esau, and these are their chiefs: he himself is Edom. 20. These are the sons of Seir the Horite, the inhabitants of the land; Lotan and Shobal and Zibeon and Anah, 21. And Dishon and Ezer and Dishan; these are the chiefs of the Horite, the sons of Seir in the land of Edom. 22. And the sons of Lotan were Hori and Hemam; and the sister of Lotan was Timna. 23. And these are the sons of Shobal; Alvan and Manahath and Ebal, Shepho and Onam. 24. And these are the sons of Zibeon, both Aiah and Anah: this is the Anah who found the mules in the wilderness, as he fed the asses for Zibeon his father. 25. And these are the children of Anah; Dishon, and Oholibamah the daughter of Anah. 26. And these are the sons of Dishon; Hemdan and Eshban and Ithran and Cheran. 27. These are the sons of Ezer; Bilhan and Zaavan and Akan. 28. These are the sons of Dishan, Uz and Aran. 29. These are the chiefs of the Horite; chief Lotan, chief Shobal, chief Zibeon, chief Anah,

30. Chief Dishon, chief Ezer, chief Dishan. These are the chiefs of the Horite, according to their chiefs in the land of Seir. 31. And these are the kings that reigned in the land of Edom, before there reigned a king over the sons of Israel. 32. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. 33. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. 34. And Jobab died, and Husham of the land of the Temanites reigned in his stead. 35. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith. 36. And Hadad died, and Samlah of Mazrekah reigned in his stead. 37. And Samlah died, and Shaul of Rehoboth of the river reigned in his stead. 38. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead. 39. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab. 40. And these are the names of the chiefs of Esau, according to their families, according to their places, in their names; chief Timnah, chief Alvah, chief Jetheth; 41. Chief Oholibamah, chief Elah, chief Pinon; 42. Chief Kenaz, chief Teman, chief Mibzar; 43. Chief Magdiel, chief Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. Esau himself is the father of Edom.

(4639) THE CONTENTS. In the internal sense the subject here treated of is the Lord's Divine good natural, and the whole order of this good is described by the names. The Lord's Divine good natural is "Esau."

(4640) THE INTERNAL SENSE. Verse 1. And these are the births of Esau; he is Edom. "And these are the births of Esau," signifies derivations in the Lord's Divine good natural; "he is Edom," signifies the Lord's Divine Human in respect to the natural and the corporeal.

(4641) And these are the births of Esau. That this signifies derivations in the Lord's Divine good natural, is evident from the signification of "births," as being derivations of good and truth (see n. 1330, 3263, 3279, 3860, 3868, 4070); and from the representation of Esau, as being the Lord's Divine good natural (n. 3302, 3322, 3494, 3504, 3576, 3599). This good is the subject now treated of in this chapter; but as it is of such a nature as not to fall into the understanding of any man, and scarcely of any angel, this good is therefore described by mere names. For the Lord's Divine good natural, which is represented by Esau, is what He had Divine from birth, since He was conceived of Jehovah, and hence from birth he had the Divine being, which He had as His soul, and consequently as the inmost of His life. [2] This was clothed outwardly by what He took on from the mother; and as this was not good, but in itself evil, He therefore expelled it by His own power, especially by the combat of temptations; and this human, which He made new in Himself, He then conjoined with the Divine good which He had from birth. Jacob represented the good which He procured to Himself by His own power, and which has been treated of in the preceding chapters. This is the good which He conjoined with the Divine good, and He thus made the human in Himself all Divine. The good which Esau represents flowed in by an internal way, and through rational good into natural immediately; but the good which Jacob and Israel represent, flowed in by an external way, and the Divine went to meet it through rational good, but mediately through the truth of the rational into the natural. Isaac represents this rational good, and Rebekah this rational truth. (See what has already been said of these n. 3314, 3573, 4563.)

(4642) He is Edom. That this signifies the Lord's Divine Human in respect to the natural and the corporeal, is evident from the representations of Edom as being the Lord's Divine Human in respect to natural good, to which are adjoined the doctrinal things of truth (see n. 3302, 3322, 4241), thus in respect to the natural and the corporeal. For doctrinal things are like a body to truth, or in a spiritual sense are the bodily things of natural truth. Hence it is that by Edom is represented the Lord's Divine Human in respect to the natural and the corporeal. Doctrine is as it were the embodiment of truth, because doctrine is not in itself truth, but truth is in doctrine as the soul in its body. [2] In what now follows the Lord's Divine good natural is treated of, but its derivations are described by names for the reason stated above-that the derivations of this good transcend the understanding of everyone, even that of an angel. For the angels are finite, and what is finite does not comprehend what is infinite. Nevertheless when this chapter is read, the derivations contained in the names are represented to angels in a general way by the influx of Divine love from the Lord, and the influx by a celestial flame which affects them with Divine good. [3] He who believes that the Word is not inspired as to its smallest jot, and he who believes that it is inspired in any other way than that each single series represents Divine things, and thence heavenly and spiritual things, and that each single word signifies these, must needs suppose that these names involve nothing more than the genealogies from Esau. But what are genealogies to the Word? And what is there Divine in them? (But that the names in the Word all signify real things may be seen above, n. 1224, 1264, 1876, 1888, 4442, and in every place where their signification is unfolded.)

(4643) Verses 2-5. Esau took his women of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite; and Basemath the daughter of Ishmael, the sister of Nebaioth. And Adah bare to Esau Eliphaz; and Basemath bare Reuel; and Oholibamah bare Jeush, and Jalam, and Korah: these are the sons of Esau which were born unto him in the land of Canaan. "Esau took his women of the daughters of Canaan" signifies the first conjunction of natural good with the affection of apparent truth; "Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite," signifies the quality which was from the Ancient Church; "and Basemath the daughter of Ishmael, the sister of Nebaioth," signifies a second conjunction with the affection of truth from a Divine stock; “and Adah bare to Esau Eliphaz, and Basemath bare Reuel,” signifies the first derivations therefrom; “and Oholibamah bare Jeush, and Jalam, and Korah,” signifies a second derivation; “these are the sons of Esau which were born unto him in the land of Canaan,” signifies from the good of the Lord’s kingdom.

(4644) As the subject here treated of is the good which was Divine in the Lord from His birth, and the conjunction of this good with the truth and good which He acquired to Himself as a Man born, and also the derivations therefrom; and because as before said these things are of such a nature as not to fall into the understanding, not even the angelic, they therefore cannot be explained in detail. Moreover they are mere names, by which this Divine good with its derivations is described; and to unfold the meaning of mere names, without any historic sense preceding and following to give a confirming light, would be to bring the subject into doubt, because no matter how clearly it may be shown them, there are few who can believe that real things are signified by the names in the Word. For these reasons I will merely transcribe the contents of this chapter, and add somewhat of a general explication by means of such things as may be adapted to the apprehension, and which are only outlines. For the things which are in the Divine never appear to anyone, but the things which are from the Divine appear in a very general manner according to the understanding into which they fall, and yet only as faint outlines. Be it known moreover that no man is born into any good, but everyone into evil: into interior evil from his father, and into exterior evil from his mother; for everyone's heredity is evil. But insofar as regards the Father the Lord alone was born into good, and into the Divine good itself; and it is this Divine good into which the Lord was born that is here treated of. Its derivations are what came forth in the Lord's Human when He made it Divine, and by means of which He glorified it. Hence it is that something of a general explication can be added.

(4645) Verses 6-8. And Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and all his beast, and all his purchase, which he had acquired in the land of Canaan, and went into a land from before Jacob his brother, For their substance [conquisitio] was too great for them to dwell together; and the land of their sojournings could not bear them because of their acquisitions. And Esau dwelt in Mount Seir; Esau he is Edom. "And Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and all his beast, and all his purchase, which he had acquired in the land of Canaan, and went into a land from before Jacob his brother," signifies all things of Divine good and the derivative truth which He nevertheless had, with which there was correspondence in heaven, and from which is heaven (withdrawing from Jacob for the sake of the representation); "for their substance was too great," signifies on account of infinity; "for them to dwell together," signifies the representatives; "and the land of their sojournings could not bear them because of their acquisitions," signifies that all things cannot be described;

"and Esau dwelt in Mount Seir," signifies the truth of natural good; "Esau he is Edom" signifies the Lord's Divine Human.

(4646) Verses 9-14. And these are the births of Esau the father of Edom in Mount Seir: these are the names of the sons of Esau; Eliphaz the son of Adah the wife of Esau; Reuel the son of Basemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz the son of Esau; and she bare to Eliphaz Amalek; these are the sons of Adah Esau's wife. And these are the sons of Reuel; Nahath and Zerah, Shammah and Mizzah: these were the sons of Basemath Esau's wife. And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jalam, and Korah. "And these are the births of Esau the father of Edom," signifies the derivations in Divine good natural ("the father of Edom" is the Divine good from which the others are derived); "in Mount Seir," signifies as to the truths of good; "these are the names of the sons of Esau," signifies the quality of the derivations; "Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau," signifies the states of these derivations from the marriage of good and truth; "and the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz," signifies the first derivation of good; "and Timna was concubine to Eliphaz the son of Esau," signifies things that serve them; "and she bare to Eliphaz Amalek," signifies what is sensuous; "these are the sons of Adah Esau's wife," signifies a second derivation; "and these are the sons of Reuel; Nahath and Zerah, Shammah and Mizzah; these were the sons of Basemath Esau's wife," signifies a third derivation; "and these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jalam, and Korah," signifies a subsequent derivation.

(4647) Verses 15-19. These are the chiefs of the sons of Esau; the sons of Eliphaz the firstborn of Esau; chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah. And these are the sons of Reuel Esau's son; chief Nahath, chief Zerah, chief Shammah, chief Mizzah; these are the chiefs of Reul in the land of Edom; these are the sons of Basemath Esau's wife. And these are the sons of Oholibamah Esau's wife; chief Jeush, chief Jalam, chief Korah: these are the chiefs of Oholibamah the daughter of Anah, Esau's wife. These are the sons of Esau, and these are their chiefs: he himself is Edom. "These are the chiefs of the sons of Esau," signifies the principal truths of good; "the sons of Eliphaz, the firstborn of Esau; chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek," signifies the first classification, and their quality, and of what quality they are also in the Lord's kingdom; "these are the chiefs of Eliphaz in the land of Edom, these are the sons of Adah," signifies the principal truths of the first class; "and these are the sons of Reuel Esau's son; chief Nahath, chief Zerah, chief Shammah, chief Mizzah," signifies a second class, and their quality, as in heaven; "these are the chiefs of Reuel in the land of Edom," signifies a second classification; "these are the sons of Basemath Esau's wife," signifies from the marriage of good and truth; "and these are the sons of Oholibamah Esau's wife," signifies the principal truths of a third classification; "chief Jeush, chief Jalam, chief Horah," signifies their quality, and hence what is their quality in the Lord's kingdom; "these are the chiefs of Oholibamah the daughter of Anah, Esau's wife" signifies the principal truths arising from the conjunction of good and truth; these twelve chiefs are as the twelve tribes, according to their disposal by good; "these are the sons of Esau, and these are their chiefs," signifies that these are the principal of the truths of good; "he himself is Edom," signifies in the Lord's Divine Human.

(4648) Verses 20-28. These are the sons of Seir the Horite, the inhabitants of the land; Lotan and Shobal and Zibeon and Anah, and Dishon and Ezer and Dishan; these are the chiefs of the Horite, the sons of Seir in the land of Edom. And the sons of Lotan were Hori and Hemam; and the sister of Lotan was Timna. And these are the sons of Shobal; Alvan and Manahath and Ebal, Shepho and Onam. And these are the sons of Zibeon, both Aiah and Anah; this is the Anah who found the mules in the wilderness, as he fed the asses for Zibeon his father. And these are the children of Anah; Dishon, and Oholibamah the daughter of Anah. And these are the sons of Dishon; Hemdan and Eshban and Ithran and Cheran. These are the sons of Ezer; Bilhan and Zaavan and Akan. These are the sons of Dishan; Uz and Aran. [2] "These are the sons of Seir the Horite, the inhabitants of the land," signifies truths therefrom in their order; "Lotan and Shobal and Zibeon and Anah, and Dishon and Ezer and Dishan," signifies their quality; "these are the chiefs of the Horite, the sons of Seir," signifies the chief truths of good from the former; "in the land of Edom," signifies in the Lord's Divine Human; "and the sons of Lotan were Hori and Hemam, and the sister of Lotan was Timna," signifies a second class of truths; "and these are the sons of Shobal; Alvan and Manahath and Ebal, Shepho and Onam," signifies a third class and their quality. [3] "And these are the sons of Zibeon, both Aiah and Anah," signifies a third class and their quality; "this is the Anah who found the mules in the wilderness," signifies truths from memory-knowledges; "as he fed the asses for Zibeon his father," signifies when he was in memory-knowledges; "and these are the children of Anah; Dishon, and Oholibamah the daughter of Anah," signifies a third class and their quality; "and these are the sons of Dishon; Hemdan and Eshban and Ithran and Cheran," signifies a fourth class and their quality; "these are the sons of Ezer; Bilhan and Zaavan and Akan," signifies a fourth class and their quality; "these are the sons of Dishan; Uz and Aran," signifies a fifth class and their quality.

(4649) Verses 29, 30. These are the chiefs of the Horite; chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, chief Dishan. These are the chiefs of the Horite, according to their chiefs in the land of Seir. "These are the chiefs of the Horite," signifies the chief truths from those which follow; “chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, chief Dishan,” signifies their quality; “these are the chiefs of the Horite, according to their chiefs in the land of Seir,” signifies the chief truths in the successives.

(4650) Verses 31-39. And these are the kings that reigned in the land of Edom, before there reigned a king over the sons of Israel. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of the Temanites reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith. And Hadad died, and Samlah of Mazrekah reigned in his stead. And Samlah died, and Shaul of Rehoboth of the river reigned in his stead. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Pau; and his wife’s name was Mehetabel, the daughter of Matred, the daughter of Me-zahab. “And these are the kings that reigned in the land of Edom,” signifies the principal truths in the Lord’s Divine Human; “before there reigned a king over the sons of Israel,” signifies when interior spiritual natural truth had not yet risen; “and Bela the son of Beor reigned in Edom,” signifies the first truth; “and the name of his city was Dinhabah,” signifies doctrine therefrom; “and Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead,” signifies what is therefrom as from its essential, and its quality; “and Jobab died, and Husham reigned in his stead,” signifies what was therefrom; “of the land of the Temanites,” signifies whence it was; “and Husham died, and Hadad the son of Bedad reigned in his stead,” signifies what was therefrom; “who smote Midian in the field of Moab,” signifies purification from falsity; “and the name of his city was Avith,” signifies doctrinal things therefrom; “and Hadad died, and Samlah of Mazrekah reigned in his stead,” signifies what was thence derived and its quality; “and Samlah died, and Shaul reigned in his stead,” signifies what was therefrom; “of Rehoboth of the river,” signifies its quality; “and Shaul died, and Baal-hanan the son of Achbor reigned in his stead,” signifies what was therefrom, and its quality; “and Baal-hanan the son of Achbor died, and Hadar reigned in his stead,” signifies what was therefrom; “and the name of his city was Pau,” signifies doctrine; “and his wife’s name was Mehetabel, the daughter of Matred, the daughter of Mezahab” signifies its good.

(4651) Verses 40-43. And these are the names of the chiefs of Esau, according to their families, according to their places, in their names; chief Timnah, chief Alvah, chief Jetheth; chief Oholibamah, chief Elah, chief Pinon; chief Kenaz, chief Tenman, chief Mibzar; chief Magdiel, chief Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. Esau himself is the father of Edom. “And these are the names of the chiefs of Esau, according to their families, according to their places, in their names,” signifies the doctrinal things of good from them, and their rise, state, and quality; “chief Timnah, chief Alvah, chief Jetheth, chief Oholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, chief Iram,” signifies the quality of their doctrinal things; “these are the chiefs of Edom,” signifies the principal doctrinal things; “according to their habitations in the land of their possession,” signifies as to truths and goods; “Esau himself is the father of Edom,” signifies the Lord’s Divine good natural in the Lord’s Divine Human.

(4652) CONTINUATION CONCERNING CORRESPONDENCE WITH THE GRAND OR WITH HEAVEN, HERE CONCERNING THE CORRESPONDENCE OF THE HEARING AND OF THE EARS WITH THAT MAN.

What is the nature of the correspondence between the soul and the body, or between the things of the spirit which is within man and those of his body which are without him, may be plainly seen from the correspondence, influx, and communication of the thought and perception, which are of the spirit, with the speech and hearing, which are of the body. The thought of a man who is speaking is nothing but the speech of his spirit, and the perception of the speech is nothing but the hearing of his spirit. When man is speaking, his thought does not indeed appear to him as speech, because it conjoins itself with the speech of his body, and is in it; and when man hears, his perception appears merely like hearing in the ear. This is the reason why most persons who have not reflected know no otherwise than that all sense is in the organs of the body, and consequently that when these organs fall to decay by death, nothing of sense survives, whereas the man (that is, his spirit) then comes into his veriest life of sensation. [2] That it is the spirit which speaks and hears has been made very manifest to me from conversations with spirits. Their speech communicated to my spirit fell into my interior speech, and thence into the corresponding organs, and there terminated in an endeavor which I have sometimes plainly perceived. Hence their speech was heard by me as sonorously as the speech of a man. Sometimes when spirits spoke with me in the midst of a company of men, some of the spirits supposed that as their speech was heard so sonorously, they would be heard by the other people who were there present; but they were informed that such was not the case, because their speech flowed into my ear by an internal way, and human speech flows in by an external way. This shows how the spirit spoke with the prophets-not as a man with a man, but as a spirit with a man, that is, in him (see Zech. 1:9, 13; 2:2, 7; 4:1, 4, 5; 5:10; 6:4; and in other places). But I know that these things cannot be comprehended by those who do not believe that man is a spirit, and that the body merely serves this spirit for uses in this world. Those who have confirmed themselves in this unbelief are unwilling even to hear about any correspondence, and being in denial, if they do hear of it they reject it, and are rather made sad that anything should be taken away from the body.

(4653) The spirits who correspond to the hearing, or who constitute the province of the ear, are those who are in simple obedience, that is, those who do not reason whether a thing is so, but believe it to be so because it is said by others to be so: hence they may be called “obediences.” The reason of their being such is that the hearing is to speech as the passive is to its active, thus as one who hears a speaker and acquiesces. Hence also in common speech, to “give ear to anyone” is to be obedient, and to “hearken to the voice” is to obey; for the interior things of man’s speech have in great part derived their origin from correspondence, for the reason that man’s spirit is among spirits in the other life, and thinks there; although man is altogether ignorant of this, and a corporeal man is not willing to know it. [2] There are many differences among the spirits who correspond to the ear, that is, to its functions and offices. There are those who bear relation to each of its little organs-some to the external ear, some to the membrane called the drum of the ear, some to the interior membranes which are called windows, some to the hammer, to the stirrup, to the anvil, the cylinders, and the cochlea; and there are those who bear relation to parts still more interior, even to those substantiated parts which are nearer to the spirit, and finally to those which are in the spirit; and last of all they are inmostly conjoined with those who belong to the internal sight, from whom they are distinguished by their not having so much discernment, but giving as it were a passive assent to them.

(4654) There were spirits with me who flowed in very strongly into my thought when it was exercised upon such things as were of Providence, and especially when I was thinking that the things I awaited and desired were not coming to pass. The angels said that they were spirits who when they lived in the body and prayed for anything and did not obtain it were indignant, and gave way to doubts concerning Providence, and yet when out of this state they acted piously as told to do by others, and were thus in simple obedience. It was said that such belong to the province of the external ear or auricle, and they also appeared there when they spoke with me.

(4655) I have likewise frequently noticed spirits near my ear, and also as if within it. Their being noticed as within it, is because it so appears, the state in the other life being what produces the appearance. All these spirits were simple and obedient.

(4656) There was a spirit who spoke with me at my left auricle at its hinder part where are its elevator muscles. He told me that he was sent to inform me that he does not reflect at all upon the things which others are speaking, but merely takes them in with his ears. When he was speaking he as it were belched out his words, and also said that this was his manner of speaking. From this it was given to know that there was nothing interior in his speech, thus little of life; and that this was the reason of the belching. It was said that those who attend little to the sense of a thing are those who belong to the cartilaginous and bony part of the external ear.

(4657) There are spirits who have sometimes spoken with me, but by muttering, and this quite near the left ear, as if they wished to speak in the ear so that no one would hear. But it was given me to tell them that this is not proper in the other life, because it shows them to be whisperers, and to have become imbued with the habit of whispering; and very many of them are of such a character as to observe the vices and faults of others, and tell them privately to their associates, or whisper them in the ear when others are present; and they see and interpret everything wrongly, and set themselves before others; and for this reason they can by no means be admitted into the company of good spirits, who are not such as to hide their thoughts. It was said that in the other life such speaking is heard louder than open speech.

(4658) To the interiors of the ear belong those who have the sight of the interior hearing, and who obey the things which its spirit there dictates, and give fit utterance to its dictates. What their character is has also been shown. A kind of penetrating sound was observed from below, near the left side even to the left ear. I noticed that it was spirits who were thus striving to come forth, but of what character they were I could not know. But when they had struggled forth they spoke with me, saying that they had been logicians and metaphysicians, and that they had immersed their thoughts in such things with no other end but that of hearing themselves called learned, and of thus coming to honors and wealth, and they lamented that they were now leading a miserable life because they had imbibed such things without any other use, and thus had not perfected their rational by their means. Their speech was slow, and had a muffled sound. [2] Meanwhile two were speaking with each other above my head; and when it was asked who they were, it was said that one of them was a man most renowned in the learned world, and it was given me to believe that it was Aristotle. Who the other was, was not told. The former was then let into the state in which he was when he lived in the world; for everyone can be easily let into the state of his life which he had in the world, because he takes all the state of his life with him. But to my surprise he applied himself to my right ear, and there spoke hoarsely, but still sanely. From the meaning of what he said I observed that he was of a genius quite different from those schoolmen who first rose up, in that the things which he wrote he had hatched out from his own thought, and thereby had brought forth his philosophy; so that the terms which he invented, and which he gave to the subjects of his thought, were forms of expression by which he described interior things; and also that he had been stirred to such things by the delight of affection, and the desire of knowing the things which are of thought, and that he followed obediently what his spirit dictated. For this reason he came to my right ear. It is different with his followers, who are called schoolmen, and who do not advance from thought to terms, but from terms to thoughts, thus in a contrary way. And many of them do not advance to thoughts, but stay in the mere terms, and if they apply these, it is to prove whatever they wish, and to impose on falsities an appearance of truth, in accordance with their desire of persuading. Hence to them philosophy is the means of becoming insane rather than of becoming wise, and hence they have darkness instead of light. [3] I afterwards spoke with him about analytic science, and it was given me to say that a child speaks more things philosophically, analytically, and logically in half an hour than he would be able to describe in volumes (because all the things of human thought and thence of human speech are analytical, the laws of which are from the spiritual world), and that he who wishes to think artificially from terms is not unlike a dancer who wants to learn to dance from a knowledge of the motor fibers and muscles; but if while he dances his attention were fixed on this knowledge he could scarcely move a foot; and yet without this knowledge he moves all the motor fibers scattered throughout his entire body, and in adaptation to them the lungs, the diaphragm, the sides, the arms, the neck, and all the rest, for describing all of which volumes would not suffice; and the case is similar with those who desire to think from terms. These things he approved, saying that if things are learned in this manner, they proceed in inverted order, and he added, If anyone desires to be a fool let him proceed so; but rather let him continually think of use, and from within. [4] He then showed me what idea he had of the Supreme Deity, namely, that he represented Him to himself with a human face and encompassed about the head with a radiant circle; and that he now knows that the Lord is that very Man, and that the radiant circle is the Divine going forth from Him, which flows not only into heaven, but also into the universe, and disposes and rules these; adding that He who disposes and rules heaven, also disposes and rules the universe, because the one cannot be separated from the other. He also said that he had believed in one only God, whose attributes and qualities had been distinguished by as many names as were worshiped as gods by others. [5] A woman was seen by me who stretched out her hand, wishing to stroke his cheek. When I wondered at this, he said that when he was in the world such a woman was often seen by him, who as it were stroked his cheek, and that her hand was beautiful. The angelic spirits said that such women were sometimes seen by the ancients, and were called by them Pallases; and that she appeared to him from the spirits who, when they lived as men in ancient times, were delighted with ideas and indulged in thoughts, but without philosophy. And because such spirits were with him, and were delighted with him because he thought interiorly, they therefore presented to view such a woman representatively. [6] Lastly he told what kind of idea he had entertained respecting man's soul or spirit, which he called pneuma - namely, that it was an unseen vital something, as of ether. And he said that he had known that his spirit would live after death, because it was his interior essence, which cannot die, because it can think; and further that he could not think distinctly concerning it, but only obscurely,. because he had no knowledge respecting it from any other source than from himself, and a very little also from the ancients. Moreover, Aristotle is among sane spirits in the other life, and many of his followers are among the foolish.

(4659) It was said above (n. 4652) that man is a spirit, and that his body serves him for uses in the world; and it has been occasionally said. elsewhere that the spirit is man's internal, and the body his external. They who do not apprehend how the case is with man's spirit and with his body, may suppose from this that thus the spirit dwells within the body; and that the body as it were encompasses and invests it. Be it known however that the spirit of man is in the whole and every part of his body, and that it is its purer substance, both in its organs of motion and in those of sense, and everywhere else; and that the body is the material part that is everywhere annexed to it, adapted to the world in which it then is. This is what is meant by man's being a spirit, and by his body serving him for uses in the world; and by the spirit's being his internal, and the body his external. From this also it is evident that after death man is in an active and sensitive life, and also in the human form, in like manner as in the world, but in greater perfection.

(4660) A continuation concerning Correspondence with the Grand Man or Heaven will be found at the end of the following chapter, and there concerning the correspondence therewith of the taste and of the tongue.

CHAPTER 37

(4661) BEFORE THE preceding chapter the explication was continued of what the Lord foretold concerning the last time of the church, and there was unfolded what He foretold by the parable of the ten virgins (Matt. 25:1-13). After this follows another parable-that of the servants to whom the man going into a far country gave talents, to one five, to another two, and to another one, that they might trade therewith; and of these servants he who received five talents gained by them five more, he who received two also gained by them two, and he who received the one hid it in the earth. As this parable involves almost the same things as the parable of the ten virgins, I may pass on to explain the concluding part of the same chapter, which in the letter is as follows:

(4662) When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another as a shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye gathered Me; naked, and ye clothed

Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, lord, when saw we Thee a hungered, and fed Thee? or thirsty, and gave Thee to drink? When saw we Thee a stranger, and gathered Thee? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me ye cursed into eternal fire, prepared for the devil and his angels for I was a hungered, and ye gave Me not to eat; I was thirsty, and ye gave Me not to drink; I was a stranger, and ye gathered Me not; naked, and ye clothed Me not [sick, and in prison, and ye visited Me not]. Then shall they also answer Him, saying, Lord, when saw we Thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee ? Then shall He answer them saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into eternal punishment, but the righteous into life eternal (Matt. 25:31-46).

(4663) One who is unacquainted with the internal sense cannot but think that these words were spoken by the Lord of some last day, when all in the whole world will be gathered before Him, and will then be judged; and also that the procedure of the Judgment will be just as is described in the letter, namely, that He will set those who are to be judged on the right hand and on the left, and will speak to them as in the parable. But one who is acquainted with the internal sense, and who has learned from other passages in the Word that the Lord judges no one to eternal fire, but that everyone judges himself, that is, casts himself into it; and who has also learned that the Last Judgment of everyone is when he dies, may know in some measure what these words involve in general. And one who from the internal sense and from correspondence knows the interior meaning of the words, may know what they specifically mean, namely, that in the other life everyone receives a reward in accordance with his life in the world. [2] Those who vaunt the salvation of man through faith alone, cannot explain these words in any other way than by saying that what the Lord said of works means the fruits of faith, and that He mentioned them merely for the sake of the simple, who are unacquainted with mysteries. But even according to their opinion it would still follow that the fruits of faith are what make man blessed and happy after death. The fruits of faith are nothing else than a life in accordance with the precepts of faith; consequently a life in accordance with these precepts saves, but not faith without life; for after death man carries with him all the states of his life, so that he is such as he has been in the body. For instance: one who in the life of the body has despised others in comparison with himself, in the other life also despises others in comparison with himself; one who in the life of the body has regarded the neighbor with hatred, also in the other life regards the neighbor with hatred; one who in the life of the body has acted deceitfully toward his companions, in the other life also acts deceitfully toward his companions; and so in other instances. Everyone retains in the other life the nature which he has acquired in the life of the body; and it is known that a man's nature cannot be cast out, and that if it is cast out, nothing of life remains. [3] It is for this reason that only works of charity are mentioned by the Lord; for he who is in the works of charity, or what is the same, in a life of faith, is capable of receiving faith, if not in the body, yet in the other life; but one who is not in the works of charity, or in a life of faith, is by no means capable of receiving faith, either in the body or in the other life. For evil does not accord with truth, but the one rejects the other; and if those who are in evil speak truths, they speak them from the lips, and not from the heart, and thus evil and truths are still very far apart.

(4664) But what is involved in the internal sense in these things which the Lord here says concerning the Last Judgment, that is, concerning the last judgment of everyone after death, is too much to be unfolded before this chapter, and therefore will of the Lord's Divine mercy be unfolded in order before the chapters which follow.

1. And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. 2. These are the births of Jacob. Joseph, a son of seventeen years, was feeding the flock with his brethren; and he was a boy with the sons of Bilhah and with the sons of Zilpah his father's women; and Joseph brought their evil report unto their father. 3. And Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a tunic of various colors. 4.

And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak for peace unto him. 5. And Joseph dreamed a dream, and he told it to his brethren, and they added yet to hate him. 6. And he said unto them, Hear I pray this dream which I have dreamed; 7. And behold we were binding sheaves in the midst of the field, and lo my sheaf arose, and also stood upright, and behold your sheaves came round about, and bowed down themselves to my sheaf. 8. And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they added yet to hate him for his dreams, and for his words. 9. And he dreamed yet another dream, and told it to his brethren, and said, Behold I have dreamed yet a dream, and behold the sun and the moon and eleven stars bowed down themselves to me. 10. And he told it to his father, and to his brethren; and his father rebuked him, and said to him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? 11. And his brethren envied him, but his father kept the word. 12. And his brethren went to feed the flock of their father in Shechem. 13. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Behold me! 14. And he said to him, Go I pray, see the peace of thy brethren, and the peace of the flock, and bring me word again. And he sent him out of the valley of Hebron, and he came to Shechem. 15. And a man found him, and behold he was wandering in the field; and the man asked him, saying, What seekest thou? 16. And he said, I seek my brethren, tell me I pray where they are feeding the flock. 17. And the man said, They are departed hence, for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. 18. And they saw him afar off, and before he came near unto them, they conspired against him to cause him to die. 19. And they said a man to his brother, Behold this lord of dreams cometh. 20. Come now therefore and let us slay him, and cast him into one of the pits, and we will say, An evil wild beast hath devoured him; and we shall see what his dreams will be. 21. And Reuben heard, and rescued him out of their hand, and said, Let us not smite him, the soul. 22. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him; that he might rescue him out of their hand, to bring him back to his father. 23. And it came to pass when Joseph was come unto his brethren, that they stripped Joseph of his tunic, the tunic of various colors that was on him; 24. And they took him, and cast him into the pit; and the pit was empty, there was no water in it. 25. And they sat down to eat bread, and they lifted up their eyes and saw, and behold a company of Ishmaelites came from Gilead, with their camels bearing spices and balsam and stacte, going to carry them down to Egypt. 26. And Judah said unto his brethren, What gain is it if we slay our brother, and conceal his blood? 27. Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our flesh. And his brethren harkened unto him. 28. And there passed by men, Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. 29. And Reuben returned unto the pit, and behold Joseph was not in the pit, and he rent his garments. 30. And he returned unto his brethren, and said, The child is not; and I, whither do I come? 31. And they took Joseph's tunic, and killed a he-goat of the goats, and dipped the tunic in the blood; 32. And they sent the tunic of various colors, and they brought it to their father, and said, This have we found; know now whether it be thy son's tunic or not. 33. And he knew it, and said, It is my son's tunic; an evil wild beast hath devoured him; Joseph is surely torn in pieces. 34. And Jacob rent his garments, and put sackcloth upon his loins, and mourned over his son many days. 35. And all his sons and all his daughters rose up to comfort him; but he refused to comfort himself, and he said, For I shall go down to the grave to my son, mourning. And his father wept for him. 36. And the Midianites sold him into Egypt unto Potiphar, Pharaoh's chamberlain, prince of the guards.

(4665) THE CONTENTS. The subject treated of in this chapter in the internal sense is the truths Divine which are from the Lord's Divine Human, that in course of time they have been rejected in the church, and that at last falsities have been received in their stead. Specifically, those are described who are in faith separate from charity, in that they are against the Lord's Divine Human.

(4666) THE INTERNAL SENSE. Verses 1-3. And Jacob dwelt in the land of his father's sojournings, in the land of

Canaan. These are the births of Jacob. Joseph, a son of seventeen years, was feeding the flock with his brethren; and he was a boy with the sons of Bilhah and with the sons of Zilpah his father’s women; and Joseph brought their evil report unto their father. And Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a tunic of various colors. “And Jacob dwelt in the land of his father’s sojournings, in the land of Canaan,” signifies that the Lord’s Divine natural was accordant under Divine rational good; “these are the births of Jacob,” signifies the things which follow; “Joseph,” signifies the Lord’s spiritual Divine Human; “a son of seventeen years,” signifies its state; “was feeding the flock with his brethren,” signifies that it was present with those who were in faith and taught; “and he was a boy,” signifies at first; “with the sons of Bilhah and with the sons of Zilpah his father’s women,” signifies that it was rejected by them; “and Joseph brought their evil report unto their father,” signifies that from it their quality was apparent; “and Israel loved Joseph more than all his sons,” signifies the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural; “because he was the son of his old age,” signifies its own life in it; “and he made him a tunic of various colors,” signifies the appearances of truth thence, whereby the spiritual of the natural is known and distinguished.

(4667) And Jacob dwelt in the land of his father’s sojournings, in the land of Canaan. That this signifies that the Lord’s Divine natural was accordant under Divine rational good, is evident from the signification of “to dwell,” as being to live (see n. 1293, 3384, 3613, 4451); from the representation of Jacob, as being in the supreme sense the Lord’s Divine natural (n. 3305, 3509, 3525, 3546, 3576, 3599, 3775, 4009, 4234, 4286, 4538, 4570); from the representation of Isaac, who here is the “father,” as being the Lord’s Divine rational as to good (n. 1893, 2066, 2630, 3012, 3194, 3210); and from the signification of the “land of Canaan,” as being in the supreme sense the Lord’s Divine Human (n. 3038, 3705). From all this it follows that Jacob’s dwelling in the land of his father’s sojournings in the land of Canaan, denotes the Lord’s Divine natural living together or accordantly under Divine rational good, in the Divine Human. The Lord’s natural has been treated of above (Gen. 35:22-26), that all things in it were now Divine (see n. 4602-4610); and (in the following verses of the same chapter, Gen. 35:27-29) the conjunction of the Lord’s Divine natural with His Divine rational (n. 4611-4619). Here the conclusion follows: that the Divine natural lived an accordant life under Divine rational good. [2] It is said “under Divine rational good,” because the natural lives under this; for the rational is higher or interior, or according to a customary form of speaking is prior, while the natural is lower or exterior, consequently posterior; thus the latter is subordinate to the former. Nay, when they are accordant, the natural is nothing else than the general of the rational; for whatever the natural has does not then belong to it, but to the rational. The difference is only such as exists between particulars and their general, or between singulars and their form, in which the singulars appear as a one. It is known to the learned that the end is the all in the cause, and that the cause is the all in the effect; thus that the cause is the end in form, and the effect the cause in form; and hence that the effect entirely perishes if you take away the cause, and the cause if you take away the end; and moreover that the cause is under the end, and the effect under the cause. It is similar with the natural and the rational.

(4668) These are the births of Jacob. That this signifies the things which follow, is evident from the signification of "births," as being the derivations of those things which are of the church, namely, of truth from good, or of faith from love; for no other births are meant in the internal sense of the Word. These are also treated of in what follows, wherefore it is said that the "births of Jacob" denote the things which follow. That such is the signification of "births" is evident also from the fact that no genealogical births are mentioned in what follows; but only Joseph, his dreams, the conspirings of his brothers against him, and at last his being carried away into Egypt. (That "births" denote such derivations, see n. 1145, 1255, 1330, 3263, 3279, 3860, 3868, 4070.)

(4669) Joseph. That this signifies the Lord's Divine spiritual Human, is evident from the representation of Joseph, as being in the supreme sense the Lord as to the Divine spiritual (n. 3969). That the Lord is represented by Joseph is known in the church, for when the heavenly Joseph is spoken of, no one else is thought of; but what of the Lord is represented by Joseph is not so well known, for it is the Divine spiritual which proceeds from His Divine Human. The Divine spiritual which proceeds from the Lord's Divine Human is the Divine truth which is from Him in heaven and in the church. The spiritual in its essence is nothing else. The Divine spiritual, or Divine truth, is also what is called the Lord's royalty, and it is likewise signified by the Christ, or the Messiah (see n. 2015e, 3009, 3670). For this reason Joseph was made as it were a king in Egypt, that he might then represent what is of the Lord's royalty.

(4670) A son of seventeen years. That this signifies its state, is evident from the years of the ages of those mentioned in the Word, in that like other numbers they signify things and states. (That all numbers in the Word signify things and states may be seen above, n. 575, 647, 648, 1988, 2075, 2252, 3252, 4264, 4495; as also years, n. 487, 488, 493, 893.) [2] It indeed appears as if numbers of years, or years of ages, had no further meaning, because they seem to be more historical than other numbers. But that these also involve things and states is evident from what was unfolded in the fifth chapter of Genesis, and said as to the age of Abraham (Gen. 17:1; 25:7), and that of Isaac (Gen. 35:28); and moreover from the fact that there is no historical statement in the Word which does not involve what is heavenly; into which also it is changed when it passes from the thought of the man who is reading, to the angels with him, and through the angels to heaven, where from every historical of the Word a spiritual sense is produced. [3] But what is signified by Joseph's age of seventeen years may be seen from the signification of this number in other places, namely, a beginning, but here the beginning of the representation by Joseph. (That this number signifies a beginning and what is new, may be seen above, n. 755, 853.) Moreover in a general and potential way this number involves all that is represented by Joseph; for "seven" signifies holy, and "ten," remains. (That "seven" in the Word adds holiness may be seen above, n. 881; and that "ten" denotes remains, n. 576, 1906, 2284.) That the remains in the Lord by means of which He united the Human essence to the Divine, were Divine and of Himself, may be seen above (n. 1906).

(4671) Was feeding the flock with his brethren. That this signifies that it was present with those who were in faith and taught, is evident from the signification of "feeding the flock," as being to teach, specifically from doctrinal things, those who are in the church. (That a feeder of the flock or "shepherd" denotes one who teaches may be seen above, n. 343, 3772, 3795.) Here is signified that it was present with those who taught, because it is said that "Joseph was feeding with his brethren;" for his brethren in this chapter represent the church which turns away from charity to faith, and at last to faith separate, and so to falsities, as will appear in what follows.

(4672) And he was a boy. That this signifies at first, is evident from the signification of a "boy," when predicated of a new church, as being what is at first, or its first state; for the church is as an infant, a boy, a man, and at last an old man, for it passes through its several ages like a man. The church also in general is like a man, and is so called. Moreover, in the church which from its age is called a “boy,” and is such as quickly to turn away, the Lord is at first present, both with those who teach and with those who learn; but afterwards He is sent away by them, as is represented by Joseph’s being cast by his brethren into a pit and sold. [2] Such is every church which begins from faith, but very different is the church which begins from charity. The church which begins from faith has nothing to direct it but the understanding, and the understanding nothing but what is hereditary in man, that is to say, the love of self and of the world. These persuade the understanding to search for things from the Word that will confirm them, and to explain away what is not confirmatory. It is otherwise with the church which begins from charity: good is its director, and in good the Lord; for between the Lord and faith there intervenes the good of charity and of love, and without this intervention there can be no spiritual communication, for there is no influx without an intermediate. If evil is in the place of good, it drives away the Lord, and either rejects or perverts all things that are of Him, thus all that are of faith, for faith is from Him through good.

(4673) With the sons of Bilhah, and with the sons of Zilpah, his father’s women. That this signifies that it was rejected by them, is evident from the signification of “the sons of Bilhah and the sons of Zilpah,” as being exterior or lower affections of truth that serve as means (n. 3849, 3931); thus “with the sons of Bilhah and with the sons of Zilpah” signifies that Divine truth, which is “Joseph,” was rejected to lower things, which are relatively things of service. Divine truth is said to be rejected to lower things when faith is placed before charity or becomes primary in the heart, and charity is placed after it and becomes secondary in the heart; for all Divine truth is from Divine good and thence proceeds. If the like is not the case with a man, he is not in the Lord. This Divine truth is the holy itself of the spirit which proceeds from the Lord, and which is called the “Paraclete,” and the “Spirit of truth” (John 14:16, 17).

(4674) And Joseph brought their evil report unto their father. That this signifies that from it their quality was apparent, is evident from the representation of Joseph, as being the Divine spiritual or Divine truth which is from the Lord (n. 4286, 4675); from the signification of “father,” as being good (n. 3703, 3704), here the good of the Ancient Church which is represented by Jacob, as will be seen toward the end of this chapter; and from the signification of an “evil report,” as being the faults and vices of those signified by Joseph’s brethren, who as before said (n. 4671) denote those of the church who turn away from good and truth. This shows what is signified by these words in the proximate internal sense, namely, that the faults and vices signified by Joseph’s brethren were exposed to view or made apparent by Divine truth when they were regarded from the good of the Ancient Church; or what is the same thing, that from this truth their quality was apparent. [2] In regard to these things the case is this: The falsities and evils of the church (that is, of those who are in the church) do not appear to those who are therein, for falsities are not seen from falsities, nor evils from evils, because principles of falsity completely befog truths, and a life of evil extinguishes them. Both principles of falsity and a life of evil induce an appearance that falsities are truths and truths falsities, and that good is evil and evil good. That this is so is evident from manifold experience. But the church, or they who are in the church, appear entirely different in heaven; for in heaven there is Divine truth from the Lord, and Divine truth in heaven is light, and in this light their quality is apparent. For every man as to his soul or spirit is in some society, either angelic or diabolical. His thought is there, but his speech and actions are among men in various interactions with them. [3] How the case further is in regard to the quality of those who are in the church being made apparent by Divine truth, or in Divine light, may appear from the following considerations. Before evil spirits who are recently from the world cast themselves into hell, they above all others suppose that they will be received into heaven, believing that only reception is needed, and that everyone, of whatever quality, may of grace be admitted into heaven. But they are sometimes told that heaven is denied by the Lord to no one, and that they may be admitted if they are able to stay there. Some of them are even taken up into the first societies, at the entrance to heaven; but when they come thither they begin to be tormented and almost suffocated, so distressed is the life of their thought and will-the life of their thought from principles of falsity, and the life of their will from a life of evil, in the world. And when they look at themselves in the light there, they appear to themselves as devils, some as corpses, and others as monsters, and they therefore cast themselves headlong down from that society, and from its light into some dark infernal mist, where they recover their former respiration, and where from phantasy they appear to themselves as spirits not evil. In this way they learn their quality. From this it is now clear in what manner it should be understood that from it (that is, from Divine truth) their quality was apparent.

(4675) Now Israel loved Joseph more than all his sons. That this signifies the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural, is evident from the representation of Jacob when called “Israel,” as being the Divine spiritual of the natural, or the celestial of the spiritual from the natural (n. 4286, 4598); from the representation of Joseph, as being the Divine spiritual of the rational, or the celestial of the spiritual from the rational (n. 4286, 4592); and from the signification of “loving,” as being to be conjoined, for love is spiritual conjunction. Hence it is evident that by Israel’s loving Joseph is signified the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural. Because this conjunction is treated of, Jacob here is not called “Jacob,” as in the first and second verses, but “Israel;” and from the changing of the name it may be inferred that some secret thing is contained here in the internal sense. But what is the nature of the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural cannot as yet be unfolded, because it is not treated of in this chapter, but in the chapters which follow, in which so far as possible this secret will be unfolded. This only is to be said here-that the spiritual is predicated both of the rational and of the natural; for the spiritual is the Divine truth which is from the Lord, and which when it shines in the rational or in the internal man, is called the spiritual of the rational; and when it shines thence in the natural or in the external man, is called the spiritual of the natural.

(4676) Because he was the son of his old age. That this signifies its own life in it, is evident from the signification of "old age," as being the putting off of a former state and the putting on of a new one, also as being newness of life (see n. 3492, 4620). For "old age" in the internal sense does not signify old age, because the internal man, or man's spirit, does not know what old age is; but as the body or external man grows old, the internal passes into newness of life, man's spirit being perfected by age as his bodily powers diminish. This is still more so in the other life, where those who are in heaven are continually brought by the Lord into more perfect life, and at last into the bloom of youth, even those who have died in a good old age. From this it may be seen that by "old age" in the internal sense, is signified life. What is meant by its own life being in it has been explained above (n. 4667). [2] It was said that man's spirit or internal man does not know what old age is, and yet as before said it is this spirit that thinks in the body, and from it the body has its life. The reason why this thought of the spirit cannot be communicated to the body, and the man thus know that he lives after death, is that so long as his spirit remains in the body he cannot think otherwise than from the principles which his natural man has become imbued with; and when the principle and persuasion is that only the body lives, and that when this dies everything of man dies, the influx of this reality is not received. But still the influx manifests itself by the fact that most persons are solicitous about their burial and eulogies after death, and some about their reputation then, for which reason they erect magnificent monuments for themselves, that their memory may not perish. Into such things is turned the influx from heaven in respect to the permanence of life with those who in other respects have no belief in it. For without this influx they would be totally indifferent to all that concerns their memory after death.

(4677) And he made him a tunic of various colors. That this signifies the appearances of truth thence, whereby the spiritual of the natural is known and distinguished, is evident from the signification of a "tunic," as being the truth of the natural, of which hereafter; and from the signification of "various colors," as being the appearance of truth by which the spiritual of the natural is known and distinguished. That these are signified by "various colors" cannot be known by anyone unless he knows that colors appear in the other life equally as in the world-colors which in beauty and variety far surpass those in this world-and unless he knows what is the source of these colors. The colors seen in the other life are from the variation of the light there, and are so to speak modifications of intelligence and wisdom; for the light which appears there is from the

Divine truth that is from the Lord, or is the Divine spiritual from Him, or what is the same, is Divine intelligence and wisdom, which appears as light before the eyes of angels and spirits. Hence it is evident what is signified by the colors from that light, namely, qualities of truth, thus its appearances, and that they appear from the affections of good and truth. (Concerning the colors in the other life see n. 1042, 1043, 1053, 1624, 3993, 4530.) [2] That a "tunic" is the truth of the natural was said above (n. 3301), but as it was not there shown, I may now confirm it here from other passages in the Word. As the kings in the Jewish Church represented the Lord as to the Divine spiritual, or Divine truth (n. 2015, 2069, 3009, 3670), therefore their daughters were clothed in tunics of various colors, for by "daughters" were signified affections of good and truth, and therefore churches (see n. 2362, 3963); of whom we read in the second book of Samuel: There was upon Tamar, David's daughter, a tunic of various colors, for with such robes were the king's daughters that were virgins appareled (2 Sam. 13:16). [3] And because the high priests represented the Lord as to the Divine celestial or Divine good, Aaron was clothed in garments that represented the Divine truth which is from the Divine good of the Lord; for Divine good is in the Lord, but Divine truth proceeds from Him, and is what was represented by these garments. So also when the Lord was transfigured before Peter, James, and John, the Divine good appeared as the sun, and the Divine truth was presented as raiment which appeared as the light (Matt. 17:2). [4] The garments in which Aaron and his sons were clothed are thus described in Moses: Thou shalt make for Aaron a tunic of fine linen, and a miter of fine linen, and thou shalt make a belt, the work of the embroiderer. And for Aaron's sons thou shalt make tunics, and thou shalt make for them belts, and headtires shalt thou make for them, for glory and for adornment (Exod. 28:39-40). Every particular here signified something pertaining to the Divine truth from the Divine good of the Lord, the "tunic of fine linen" specifically signifying the Divine spiritual. So also in another place: Thou shalt take the garments, and put upon Aaron the tunic, and the robe of the ephod, and the ephod, and the breastplate, and shalt clothe him with the girdle of the ephod; afterwards thou shall cause his sons to approach, and put tunics upon them (Exod. 29:5, 8; 40:14). What these particulars signify will of the Lord's Divine mercy be shown when they come to be treated of. (That "garments" in general are truths, see n. 297, 1073, 2576, 4545.) [5] The prophets also were clothed in tunics, but in tunics of hair; because by the prophets the Lord was represented as to truths of doctrine, and because these are of the natural or external man, the prophets had tunics of hair, for "hair" signifies what is natural (n. 3301). [6] That a "tunic" signifies Divine truth from the Lord, is still more obvious from those passages in the New Testament in which "tunic" is mentioned, as in John: The soldiers took His garments and made four parts, to every soldier a part, and also the tunic; now the tunic was without seam, woven from the top throughout. They said therefore one to another, Let us not divide it, that the Scripture might be fulfilled which saith, They divided my vestments among them, and upon my tunic did they cast a lot (John 19:23-24); one who reads these words supposes that they involve no greater mystery than that the vestments were divided among the soldiers, and that a lot was cast upon the tunic, and yet every particular was representative and significative of something Divine, as well that the vestments were divided into four parts, as that the tunic was not divided, but upon it was cast a lot, especially that the tunic was without seam and woven from the top throughout; for by the "tunic" was signified the Lord's Divine truth, which as being one only and from good, was represented by the tunic being without seam and woven from the top throughout [7] The like was signified by the "tunic of Aaron," which was woven, or the work of the weaver, as is evident from Moses: They made the tunics of fine linen, the work of the weaver, for Aaron and for his sons (Exod. 39:27). There was also represented that the Lord did not suffer Divine truth to be rent into parts, as was done by the Jews with the lower truths of the church. [8] Because Divine truth which is from Divine good is one only, the twelve disciples when sent to preach the gospel of the kingdom were commanded not to have two tunics; as in Luke: Jesus sent the twelve disciples to preach the kingdom of God; and He said unto them, Take nothing for the way, neither staves, nor bag, nor bread, nor silver; neither have two tunics apiece (Luke 9:2-3); and in Mark: He commanded them that they should take nothing for the way save a staff only, no bag, no bread, no brass in their belt; but be clad with shoes; and put not on two tunics (Mark

6:8-9); And in Matthew: Possess neither gold, nor silver, nor brass in your belts, nor bag for the way, nor two tunics, nor shoes, nor staves (Matt. 10:9-10). [9] All the particulars herein are representative of the celestial and spiritual things of the Lord’s kingdom which the disciples were sent to preach. That they were not to take with them gold, silver, brass, bag, nor bread, was because these things signified goods and truths which are from the Lord alone - “gold” signifying good (n. 113, 1551, 1552); “silver,” truth therefrom (n. 1551, 2954); “brass,” natural good (n. 425, 1551); “bread,” the good of love or celestial good (n. 276, 680, 2165, 2177, 3478, 3735, 4211, 4217). But the “tunic” and “shoe” signified the truths with which they were clothed, and the “staff” the power of truth from good. (That a “staff” is this power may be seen above, n. 4013, 4015; and that a “shoe” is the lowest natural, n. 1748, here as to truth.) A “tunic” is interior natural truth, and because these things ought not to be double, but single, it was forbidden to have two staves, two pairs of shoes, or two tunics. These arcana are within this command of the Lord, and cannot possibly be known except from the internal sense. [10] All and each of the things the Lord said were representative of Divine things, consequently of the celestial and spiritual things of His kingdom, and thus were adapted to the apprehension of men, and at the same time to the understanding of spirits and angels; wherefore those things which the Lord said, filled and continue to fill the whole heaven. From this it is evident of what use and importance it is to know the internal sense of the Word. Moreover, without this sense anyone can confirm from the Word whatever dogma he pleases; and because such is the appearance of the Word to those who are in evil, they therefore deride it, and are ready to believe anything rather than that it is Divine.

(4678) Verses 4-11. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak for peace unto him. And Joseph dreamed a dream, and he told it to his brethren, and they added yet to hate him. And he said unto them, Hear I pray this dream which I have dreamed; and behold we were binding sheaves in the midst of the field, and lo my sheaf arose, and also stood upright; and behold your sheaves came round about, and bowed down themselves to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they added yet to hate him for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold I have dreamed yet a dream, and behold the sun and the moon and eleven stars bowed down themselves to me. And he told it to his father, and to his brethren; and his father rebuked him, and said to him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him, but his father kept the word. "And his brethren saw," signifies those things which are of faith, and in the proximate sense the posterity of Jacob; "that their father loved him more than all his brethren," signifies that it was conjoined with the Divine natural, and in the proximate sense with the ancient church, which is the “father;” “and they hated him, and could not speak for peace unto him,” signifies contempt and aversion; “and Joseph dreamed a dream,” signifies preaching concerning the Divine human; “and he told it to his brethren,” signifies in the presence of those who are of faith separate; “and they added yet to hate him,” signifies still greater contempt and aversion; “and he said unto them, Hear I pray this dream which I have dreamed,” signifies the contents of the preaching; “and behold we were binding sheaves in the midst of the field,” signifies that they were teaching from doctrine; “and lo my sheaf arose, and also stood upright,” signifies what is doctrinal concerning the Lord’s Divine Human; “and behold your sheaves came round about,” signifies those who were in faith; “and bowed down themselves to my sheaf,” signifies adoration; “and his brethren said to him,” signifies those who are of faith separate; “shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?” signifies were they to be subject as to the things of the understanding and of the will; “and they added yet to hate him for his dreams and for his words,” signifies still greater contempt and aversion because of the preaching of the Word; “and he dreamed yet another dream,” signifies again a preaching; “and told it to his brethren, and said,” signifies in the presence of those who are of faith separate; “behold I have dreamed yet a dream,” signifies the contents; “and behold the sun and the moon,” signifies natural good and natural truth; “and eleven stars,” signifies the knowledges of good and of truth; “bowed down themselves to me,” signifies adoration; “and he told it to his father and to his brethren,” signifies that it was given to know it; “and his father rebuked him, and said unto him, What is this dream that thou hast dreamed?” signifies indignation; “father” here is the Jewish religion derived from the ancient; “shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?” signifies whether the church will adore; “and his brethren envied him,” signifies their aversion; “and his father kept the word,” signifies that the truth remained in their religiosity.

(4679) And his brethren saw. That this signifies those things which are of faith, and in the proximate sense the posterity of Jacob, is evident from the signification of “seeing,” as being to notice and understand (n. 2150, 2325, 2807, 3764, 3863); and from the representation of the brethren of Joseph, as being those things which are of faith. For Joseph in this chapter represents the Divine spiritual or Divine truth of the Lord; and his brethren represent the church which turns away from charity to faith, and then to faith separate from charity, and finally to falsities (see n. 4665, 4671). Thus by the “brethren” of Joseph are here signified those things which are of faith; and because such was the posterity of Jacob, in the proximate sense that posterity is signified.

(4680) That their father loved him more than all his brethren. That this signifies that it was conjoined with the Divine natural, and in the proximate sense with the Ancient Church, which is the “father,” is evident from what was explained above (n. 4675), where similar words occur. That in the proximate sense this signifies that it was conjoined with the Ancient Church, and that this church is what is meant by “father,” is because in this sense, as before said (n. 4679), by Joseph’s “brethren” are signified the posterity of Jacob, and consequently the church which was represented among them. How these things are to be understood has already been repeatedly stated, but shall be repeated again in a few words for the sake of the series in what follows. [2] The Ancient Church which was set up by the Lord after the flood was a representative church, and was of such a nature that all and each of its externals of worship represented the celestial and spiritual things of the Lord’s kingdom, and in the supreme sense the Divine things themselves of the Lord; but all and each of its internals of worship bore relation to charity. This church was spread over a large part of the Asiatic world, and through many kingdoms there; and although there were differences among them as to doctrinal things of faith, still the church was one, because all in every part of it made charity the essential of the church. Those who at that time separated faith from charity, and made faith the essential of the church were called “Ham.” But in course of time this church turned away to idolatry, and in Egypt, Babylon, and other places, to magic; for they began to worship external things without the internal; and as they thus receded from charity, heaven also receded from them, and in its place came spirits from hell who led them. [3] When this church was desolated, a kind of new church began from Heber, which was called the Hebrew Church. This church existed in Syria and Mesopotamia, and also among some nations in the land of Canaan; but this new church differed from the Ancient, in that it made the essential of external worship to consist in sacrifices. It did indeed acknowledge the internal of worship to be charity, but not so much from the heart as did the Ancient Church; but this church also became idolatrous. [4] At last it pleased the Lord to set up among the posterity of Abraham from Jacob a new kind of church, and to introduce among that nation the externals of worship of the Ancient Church. But such was the nature of this nation that they could not receive any internal of the church, because their hearts were altogether opposed to charity; and therefore only a representative of a church was instituted among them. This then is the reason why the sons of Jacob, or Joseph's brethren, signify in the proximate sense such a church, and why Jacob their father signifies the Ancient Church. In many other places in the Word, especially the prophetic, the Ancient Church is meant by "Jacob;" and sometimes also that Ancient Church is called "father and mother", "father" as to its good, and "mother" as to its truth. From this it is now evident that by their father's loving Joseph more than all his brethren is signified that the Divine truth of the Lord was conjoined with the Ancient Church.

(4681) And they hated him, and could not speak for peace unto him. That this signifies contempt and aversion-contempt for the Divine truth which is represented by Joseph, and aversion for it-is evident from the signification of “hating,” as being to hold in contempt, for “hatred” in the internal sense does not signify hatred such as men have who hate, for the signification of the word grows milder as it rises into heaven, because in heaven they do not know what hatred is, and therefore contempt is what is signified; and from the signification of “not being able to speak for peace unto him,” as being to be averse to. For to “speak for peace” means to wish anyone well, inasmuch as by “peace” the ancients understood in the supreme sense the Lord Himself, in the internal sense His kingdom and life therein, or salvation, but in the external sense safety or health in the world. The contrary of this is not to be able to speak for peace to anyone, that is, not to wish him well, thus to be averse to, here to Divine truth.

(4682) And Joseph dreamed a dream. That this signifies preaching concerning it is evident from the signification of “dreaming a dream,” as being to preach; and because the dream treats of Joseph, preaching concerning the Lord’s Divine Human is signified. That a “dream” here signifies preaching, is because in Joseph’s two dreams are contained in a summary all the things which were foreseen and provided in regard to Joseph, or in the internal sense all that were foreseen and provided in regard to Divine truth within such a church as is represented by Joseph’s brethren, or such as begins from faith. Moreover, Divine truths were manifested in ancient times either by speech, by visions, or by dreams, and from these were the preachings; consequently by “prophets” in the Word, to whom Divine truth was manifested by speech, by visions, or by dreams, are signified those who teach truths, and in the abstract sense the truths of doctrine (n. 2534). [2] The like is therefore signified by “seeing visions” and “dreaming dreams;” as in Joel: I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the maidservants in those days will I pour out My spirit (Joel 2:28-29); where “pouring out the spirit upon them” denotes to instruct concerning truths, and “prophesying” denotes to teach and preach them, and the same is signified by “dreaming dreams.” “Old men” are the wise, “young men” the intelligent, “servants” those who know. [3] In Jeremiah: Thus saith Jehovah Zebaoth, Attend not unto the words of the prophets that prophesy unto you; they make you vain, they speak a vision of their own heart, and not out of the mouth of Jehovah. I have heard what the prophets have said, that prophesy a lie in My name, saying, I have dreamed, I have dreamed. The prophet that hath a dream, let him tell a dream; but he that hath My word, let him tell My word in truth. Behold I am against them that prophesy dreams of a lie, saith Jehovah; they tell them, and lead My people astray by their lies (Jer. 23:16, 25, 28, 32); where again “prophesying” denotes to teach and preach, but from dreams of a lie, from which is their preaching. [4] In like manner elsewhere (as in Jer. 29:8, 9; Zech. 10:2). In Moses: If there arise in the midst of thee a prophet, or a dreamer of a dream, who shall give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them; thou shalt not obey the words of that prophet, or that dreamer of a dream. And that prophet, or that dreamer of a dream, shall be killed, because he hath spoken revolt against Jehovah your God (Deut. 13:1-3, 5); both a "prophet" and a "dreamer of a dream" denote one who teaches and preaches, here falsities.

(4683) And he told it to his brethren. That this signifies in the presence of those who are of faith separate, is evident from the representation of Joseph's brethren, as being the church which turns away from charity to faith, or in the abstract sense the things of faith, as above (n. 4665, 4671, 4679); here, those who are of faith separate from charity, because it follows that "they added yet to hate him," by which words are signified still greater contempt and aversion. For as regards this church the fact is that at its beginning charity is preached, but merely as a matter of doctrine, and thus of memory-knowledge, but not from charity itself, thus not from affection, or from the heart. In course of time, as charity and affection are obliterated in the heart, faith is preached; and at last when there is no longer any charity, faith alone, and this is said to be saving without works; then also works are no longer called works of charity, but works of faith, and are called the fruits of faith. [2] In this way men do indeed conjoin charity and faith, but from doctrine merely, not from life. And because they vest nothing of salvation in a life of faith, or in good, but only in faith (although they know very well from the Word, and also from their own intelligence, that doctrine is nothing without life, or that faith is nothing without fruits), they vest the saving power of faith in confidence, that in this way they may also get away from fruits; not knowing that all confidence derives its being from the life's purpose, and that genuine confidence is impossible except in good, but that a spurious and false confidence is possible even in evil. And in order that they may still further separate faith from charity, they also insist that the confidence of a single moment will save, even life's last moments, no matter what the previous life has been; although they know that everyone's life remains with him after death, and that everyone will be judged according to the works of his life. From these few words it may be seen what is the quality of faith separate from charity, and consequently what the church is that makes faith, and not a life of faith, the essential. The falsities which flow thence as from their fountainhead will of the Lord's Divine mercy be spoken of in the following pages.

(4684) And they added yet to hate him. That this signifies still greater contempt and aversion, is evident from what was said above (n. 4681), where similar words occur.

(4685) And he said unto them, Hear I pray this dream which I have dreamed. That this signifies the contents of the preaching, is evident from the signification of "dreaming a dream," as being a preaching (n. 4682); here the contents of the preaching, because the description of his dream now follows.

(4686) For behold we were binding sheaves in the midst of the field. That this signifies that they were teaching from doctrine, is evident from the signification of a “sheaf,” as being doctrine, and hence of “binding sheaves,” as being to teach from doctrine (of which hereafter); and from the signification of a “field,” as being the, church (n. 2971, 3766, 4440, 4443). The “midst of the field” is what is interior in the church, thus it is those who are in the faith of some charity; for the “midst” in the internal sense is what is interior and what is inmost (n. 1074, 2940, 2973). For there are some in every church who are in the midst of it, or who are inmost, being those who are in charity, here those who are in the faith of some charity. With these the Lord is present, because the Lord is in charity, and through charity in faith (n. 4672). That these are signified is evident also from what follows-that Joseph’s sheaf arose, and the other sheaves came round about it; for by Joseph’s sheaf is signified doctrine from the Lord’s Divine truth. [2] That a “sheaf” signifies doctrine is because as just said a field is the church, and the standing corn in a field is the truth in the church; therefore a sheaf in which there is corn signifies doctrine in which there is truth. “Sheaves” have a similar signification in David: Those who sow in tears will reap with singing; he who indeed goes forth weeping, carrying a cast of seed, will indeed come with singing, carrying his sheaves (Ps. 126:5-6); said of those who have been in spiritual captivity and are liberated. To “bear the cast of seed” denotes instruction in truths, to “come with singing" denotes the gladness of the affection of truth, and to "bear the sheaves," the doctrinal things of this truth.

(4687) And lo my sheaf arose, and also stood upright. That this signifies what is doctrinal concerning the Lord's Divine Human is evident from the signification of a "sheaf" as being doctrine (see just above); and from the signification of "arising and standing upright," as being the supreme that should reign, and that they would adore. That this is the Lord's Divine Human is evident from what follows, namely, that the eleven sheaves bowed down themselves to that sheaf, and in the second dream, that the sun and the moon and eleven stars bowed down themselves to Joseph, whereby is signified the supreme that should reign, and that they would adore; wherefore also Jacob says, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" As before said the Divine truth of the Lord is what is represented by Joseph; the supreme of this is the Lord Himself, and the supreme among doctrinal things is that His Human is Divine. [2] With this supreme of doctrinal things the case is this: The Most Ancient Church, which was celestial, and which above all others was called Man, adored the infinite being, and the derivative infinite coming-forth; and because, from the things which could be perceived in their internal man and those which could be felt in their external, and from the visible things in the world, the men of that church could have no perception of the infinite being, but could have some perception of the derivative infinite coming-forth, they therefore adored the infinite coming forth in which is the infinite being. The infinite coming-forth in which is the infinite being they perceived as a Divine Man, because they knew that the infinite coming-forth was brought forth through heaven from the infinite being; and as heaven is the Grand Man, corresponding to each and all things that are in man (as has been shown at the end of the preceding chapters, and will be shown at the end of several to follow), they therefore could have no other idea of perception concerning the infinite coming forth from the infinite being, than as of a Divine Man; for whatever from the infinite being passes through heaven as the Grand Man is attended with an image thereof in each and all things. When that celestial church began to fall away, they foresaw that the infinite coming forth could no longer have influx into the minds of men, and that so the human race would perish; therefore it was revealed to them that One should be born who would make the Human in Himself Divine, and in this way become the same infinite coming-forth as had been before, and would at last become one with the infinite being as also it had been before. From this came their prophecy in Genesis concerning the Lord (Gen. 3:15). [3] This is described in John in these words: In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:1-4, 14); the “Word” is the Divine truth, which in its essence is the infinite coming-forth from the infinite being, and is the Lord Himself as to His Human. This very Human it is from which truth Divine now proceeds and flows into heaven, and through heaven into the minds of men; consequently which rules and governs the universe, as it has ruled and governed it from eternity; for it is one and the same with the infinite being, because He conjoined the Human with the Divine, which was done by this, that He made the Human in Himself also Divine. From this it is now evident that the supreme of truth Divine is the Lord's Divine Human, and hence that the supreme among the doctrinal things of the church is that His Human is Divine.

(4688) And behold your sheaves came round about. That this signifies those who were in faith, namely, in the faith of some charity, is evident from the signification of "coming round about," as here being an approaching to adore, for it follows that "they bowed down themselves to his sheaf," by which is signified adoration; and from the signification of a "sheaf," as being doctrine (of which just above, n. 4686), here all things of doctrine, or all things of faith. That "sheaves" here have such a signification is because in the genuine sense all things of faith are represented by all the sons of Jacob (n. 3858, 3926), thus also by the sheaves, because these in the dream took the place of the sons of Jacob; and also because the scene lay in the midst of the field, and by the midst of the field is signified what is interior, or those who are interior in the church (of which above, n. 4686), thus those who are in the faith of some charity. These therefore are the “sheaves which came round about, and bowed down themselves to the sheaf of Joseph.” That those are not meant who are exterior or more remote from the midst, and who in the proper sense are here the “brethren” of Joseph, is plain from what precedes and what follows-that they hated him more and more, that is, despised him and felt aversion; for “hating,” “not speaking for peace,” and “envying,” which are said of his brethren, signify contempt and aversion.

(4689) And bowed down themselves to my sheaf. That this signifies adoration, is evident from the signification of “bowing down themselves,” as being the effect of humiliation (see n. 2153), consequently adoration; and from the signification of “Joseph’s sheaf,” as here being the doctrine concerning the Lord’s Divine Human (n. 4686), thus it signifies the Divine Human which those in the interior of the church adored. But those who are exterior, that is, those who are of faith separate, are as far as possible from adoring. Faith separate from charity has this effect because as before said the Lord is present in charity, and in faith only through charity; for charity is the conjoining medium. What is truth without good? And what is the intellect without the will? Thus what is faith without charity? Or what is confidence without its essence? [2] That they who are in faith separate from charity do not at all adore the Lord’s Divine Human, was made evident to me from those of this character who come into the other life from the Christian world, with many of whom I have spoken; for in that life the heart speaks, and not the mouth as in the world. The thoughts of everyone are there communicated much more clearly than by any speech in the world; and no one is allowed to speak otherwise than as he thinks and believes. Many of those who in the world have even preached the Lord, there wholly deny Him; and when it is inquired from what end or for what reason they preached Him, and also in outward holy form adored Him, it is found that they did so because it was incumbent upon them on account of the office which they held, and because they thereby gained honors and wealth; and that those who did not preach Him, but yet confessed Him, did so because they were born in the church, and because they would lose their reputation if they should speak against religion. Not a single person from the Christian world knew that the Lord's Human is Divine; and scarcely anyone knew that He alone rules heaven and the universe, still less that His Divine Human is the all in heaven. That this is so, could not be openly revealed, because it was foreseen by the Lord that the Christian Church would turn away from charity to faith, consequently would separate itself from Him, and so not only reject but also profane the holy which is from His Divine Human; for faith separate from charity cannot do otherwise. [3] That faith is at this day separated from charity, is evident; for churches separate from one another according to their dogmas, and whoever believes differently from what their dogma teaches is cast out from their communion, and is also defamed. But one who robs, and without mercy deprives others of their possessions, provided he does not do it openly, who schemes craftily against the neighbor, who brings the works of charity into disrepute, and who commits adultery - he is nevertheless called a Christian, provided he frequents sacred observances and speaks in accordance with doctrine. From this it is evident that at this day it is doctrine, not life, that constitutes the church; and that the fruits which are adjoined to faith are in their doctrine only, and not at all in their minds.

(4690) And his brethren said to him. That this signifies those who are of faith separate, is evident from the representation of Joseph's brethren, as being the church which turns away from charity to faith, and at last separates faith from charity (n. 4665, 4671, 4679); but those who are interior in this church are signified by the "sheaves" in the dream (n. 4686, 4688). The reason why Joseph's brethren represent this church is that in the proximate sense they signify the representative of a church, or the religiosity which was instituted among the posterity of Jacob, which posterity did not indeed know anything about faith as it is understood in the Christian Church, but only about truth. Truth was to them the same as faith is to Christians. Moreover, in the Hebrew language the same word is used for both. But the Jewish Church understood by truth the precepts of the Decalogue, and also the laws, judgments, testimonies, and statutes, which were handed down by Moses. They did not know the interiors of truth, nor did they wish to know them. [2] The Christian Church however gives the name of faith to those doctrinal matters which they say are the interior things of the church and must be believed; for by faith the common people understand no other than the faith of creeds, or that which books of creeds teach; but those who think that the doctrinal things of faith or the knowledge of them cannot save anyone, and that few are in a life of faith, call confidence faith. These however are above the common people, and are more learned than others. From these things it is evident that the subject here treated of in the internal sense is not only the representative of a church which was instituted with the posterity of Jacob, but also the Christian Church which succeeded; for the Word of the Lord is universal, and comprehends in general every church. For it was equally foreseen by the Lord both how the case would be with the Christian Church, and how it would be with the Jewish Church, but proximately with the Jewish, wherefore this sense is called the proximate sense, or the internal historical sense, and the other the internal sense.

(4691) Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? That this signifies were they to be subject as to the things of the understanding and of the will, is evident from the signification of “reigning,” as being to be subject as to the things of the understanding; and from the signification of “having dominion,” as being to be subject as to the things of the will. That “to reign over them and to have dominion over them” denotes that they were to be made subject is evident, but the reason why the two expressions are here used is that one refers to the things of the understanding, and the other to the things of the will. It is common in the Word, especially the prophetic, for one thing to be expressed in two ways; and he who does not know the mystery in this, cannot but think it a mere repetition for the sake of emphasis. But this is not so, for in every particular of the Word there is the heavenly marriage, namely, the marriage of truth with good and of good with truth; just as there is a marriage of the understanding and the will in man. One expression has reference to truth, the other to good; thus one has reference to the intellect, for to this belongs truth, and the other to the will, for to this belongs good. Moreover, the expressions in the Word consist of terms that constantly have such a signification. This is the secret which lies concealed in two expressions being used for one thing (see n. 683, 793, 801, 2173, 2516, 2712, 4138). So also here in regard to "reigning over them" and "having dominion over them" - "reigning" refers to truth which is of the understanding, and "having dominion" to good which is of the will. "Kingdom" is also predicated of truth (n. 1672, 2547), and "dominion" of good, as in Daniel, in which passage also the subject is the Lord's Divine Human: There was given Him dominion and glory and a kingdom, that all people, nations, and languages should worship Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not perish (Dan. 7:14); and in David: Thy kingdom is a kingdom of all eternities, and Thy dominion is into all generation and generation (Ps. 145:13).

(4692) And they added yet to hate him for his dreams, and for his words. That this signifies still greater contempt and aversion because of the preaching of truth - here concerning the Lord’s Divine Human - is evident from the signification of “adding,” as being more; from the signification of “hating,” as being to despise and be averse to (n. 4681); from the signification of a “dream,” as being preaching (n. 4682, 4685); and from the signification of “words,” as being truths. That “words” denote truths is because every word in heaven is from the Lord; therefore “words” in the internal sense signify truths, and the “Word” in general signifies all Divine truth. [2] As regards the subject itself, this is the supreme truth of all which the church that has separated faith from charity especially despises, and to which it is averse, namely, that the Human of the Lord is Divine. All who were of the Ancient Church and did not separate charity from faith, believed that the God of the universe was a Divine Man, and that He was the Divine being; and hence they named Him “Jehovah.” They knew this from the most ancient people, and also because He had appeared as a Man to some of their brethren. They also knew that all the rituals and externals of their church represented Him. But those who were of faith separate could not so believe, because they could not comprehend how the Human could be Divine, nor could they comprehend that the Divine love effected this; for whatever they did not comprehend from some idea received through the external senses of the body, they regarded as nothing. Faith separate from charity is attended with this, for with those who hold it the internal of perception is closed, as there is no intermediate through which there can be influx.

[3] The Jewish Church which succeeded did indeed believe that Jehovah was Man and also God, because He had appeared as a man to Moses and the prophets, for which reason the Jews called every angel who appeared to them "Jehovah;" nevertheless they had no other idea of Him than the Gentiles had of their gods, to whom the Jews preferred Jehovah God because He could perform miracles (n. 4299), not knowing that Jehovah was "the Lord" in the Word (n. 2921, 3035), and that it was His Divine Human which all their rituals represented. Their only thought of the Messiah or Christ was that He would be the greatest prophet, greater than Moses; and the greatest king, greater than David, who would bring them with stupendous miracles into the land of Canaan. They did not wish to hear anything about His heavenly kingdom, because they apprehended nothing but worldly things, for they were separated from charity. [4] The Christian Church, however, in external worship does indeed adore the Lord's Human as Divine, especially in the Holy Supper, because He said that the bread therein was His body, and the wine His blood; but in their doctrine they make His Human not Divine, for they make a distinction between the Divine nature and the human nature. The reason of this also is that the church has turned away from charity to faith, and at last to faith separate. And because they do not acknowledge the Lord's Human to be Divine, many stumble and at heart deny Him (n. 4689). Nevertheless the truth is that the Lord's Divine Human is the Divine coming-forth from the Divine being, spoken of above (n. 4687), and that He is the Divine being,

for the Divine being and the Divine coming-forth are one, as also the Lord plainly teaches in John: Jesus said to Philip, Have I been so long time with you, and hast thou not known Me? He that hath seen Me hath seen the Father. Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me (John 14:9-11); and also in other places. For the Divine coming-forth is the Divine Itself proceeding from the Divine being, and in image is a Man; because heaven, of which it is the all, represents a Grand Man, as was said above (n. 4687), and has been shown at the end of the chapters, in the correspondence of all things in man therewith. [5] The Lord was indeed born as is another man, and had an infirm human from the mother; but this human the Lord entirely cast out, so that He was no longer the son of Mary, and made the Human in Himself Divine, which is meant by His being glorified; and He also showed to Peter, James, and John, when He was transfigured, that He was a Divine Man.

(4693) And he dreamed yet another dream. That this signifies again a preaching, is evident from the signification of a "dream," as being a preaching (of which above, n. 4682).

(4694) And told it to his brethren, and said. That this signifies in the presence of those who are of faith separate, is evident from the representation of Joseph's brethren, as being those who are of faith separate (of which above, n. 4665, 4671, 4679, 4690).

(4695) Behold I have dreamed yet a dream. That this signifies the contents of the preaching, is evident from what was said above (n. 4685).

(4696) And behold the sun and the moon. That this signifies natural good and natural truth, is evident from the signification of the "sun," as being celestial good (n. 1529, 1530, 2120, 2441, 2495, 3636, 3643, 4060); and from the signification of the "moon," as being spiritual good, or truth (n. 1529, 1530, 2495). The "sun" in the supreme sense signifies the Lord, because He appears as a sun to those in heaven who are in celestial love; and the "moon" also in the supreme sense signifies the Lord, because He appears as a moon to those in heaven who are in spiritual love; all the light in heaven is thence. Therefore the light from the sun there is the celestial of love, or good, and the light from the moon there is the spiritual of love, or truth; in the present passage therefore the "sun" is natural good, and the "moon" natural truth, because they are predicated of Jacob and Leah, as is evident from verse 10, where Jacob says, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" for by Jacob is represented natural good, and by Leah natural truth, as before occasionally shown. The Divine which comes from the Lord is in the supreme sense the Divine in Him; but in the relative sense is the Divine from Him. The Divine good from Him is what is called celestial, and the Divine truth from Him is what is called spiritual. When the rational receives these, the good and the truth of the rational are what are signified; but when the natural receives them, the good and truth of the natural are what are signified. Here they are the good and truth of the natural, because they are predicated of Jacob and Leah.

(4697) And eleven stars. That this signifies the knowledges of good and truth, is evident from the signification of "stars," as being the knowledges of good and truth. That "stars" have this signification in the Word is because they are small luminaries which shine at night, when they give forth into our atmosphere gleams of light, just as knowledges give forth gleams of good and truth. That such knowledges are signified by "stars," is evident from many passages in the Word, as in Jeremiah: Thus said Jehovah who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea that the waves thereof are tumultuous (Jer. 31:35); where a new church is treated of, and by "giving the sun for a light by day" is signified the good of love and of charity, and by "giving the ordinances of the moon and of the stars for a light by night" is signified truth and knowledges. [2] So too in David: Jehovah who made great luminaries, the sun to rule by day, and the moon and stars to rule by night (Ps. 136:7-9); one who knows nothing of the internal sense of the Word will believe that by the "sun" here is meant the sun of the world, and by the "moon and stars," the moon and stars of the world; but from this arises no spiritual and heavenly sense, and yet the Word is heavenly in every particular; from which again it is evident that the goods of love and charity, and the truths of faith, together with the knowledges of these, are what is signified. [3] So also in the first chapter of Genesis, where the new creation of the celestial man is described: God said, Let there be luminaries in the expanse of the heavens to distinguish between the day and the night; and let them be for signs and for stated times, and for days and for years; and let them be for luminaries in the expanse of the heavens to give light upon the earth; and it was so. And God made two great luminaries; the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars. And God set them in the expanse of the heavens to give light upon the earth, and to rule in the day and in the night, and to distinguish between the light and the darkness (Gen. 1:14-18; see n. 30-38). [4] In Matthew: Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29); that here by the "sun and moon" are signified love and charity, or good and truth, and by the "stars" knowledges, may be seen above (n. 4060); and because the last day or the last state of the church is here treated of, by "the sun being darkened and the moon not giving her light" is signified that then the good of love and of charity will perish; and by "the stars falling from heaven," that the knowledges of good and of truth will also perish. [5] That these things are signified, is evident from the prophetic parts of the Word, in which similar things are said of the last state of the church, as in Isaiah: Behold the day of Jehovah cometh cruel, to make the earth a waste, and He shall destroy the sinners thereof out of it For the stars of the heavens and the constellations thereof shall not shine with their light; the sun shall be darkened in his rising, and the moon shall not cause her light to shine (Isa. 13:9-10). In Joel: The day of Jehovah is near. The sun and the moon have been blackened, and the stars have withdrawn their shining (Joel 3:14, 16). In Ezekiel: When I shall extinguish thee I will cover the heavens, and I will blacken the stars thereof; I will cover the sun with a cloud, and the moon shall not make her light to shine, all the luminaries of light in heaven will I make black over thee, and will set darkness upon thy land (Ezek. 32:7-8). And in Revelation: The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner (Rev. 8:12). [6] Moreover, that "stars" are the knowledges of good and truth is plain from the following passages: in Daniel: Out of one of the horns of the he-goat came forth a little horn, and it grew exceedingly toward the south, and toward the east, and toward adornment. And it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them (Dan. 8:9-10); and in Revelation: The great dragon with his tail drew the third part of the stars of heaven, and did cast them to the earth (Rev. 12:4). That "stars" are not meant in these passages, is evident. In Daniel and Revelation is described the state of the church in its last times. [7] Likewise in David: Jehovah counteth the number of the stars; He giveth names to all (Ps. 147:4). Again: Praise ye Jehovah, sun and moon, praise Him all ye stars of light (Ps. 148:3). And in Revelation: A great sign was seen in heaven; a woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars (Rev. 12:1). [8] As "stars" signify the knowledges of good and truth, they signify also the doctrinals of the church, for these are knowledges. The doctrinal respecting faith separate from charity in the last times, is thus described by a star in Revelation: The third angel sounded, and there fell from heaven a great star burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood, and many men died of the waters, because they were made bitter (Rev. 8:10-11); the waters made bitter by this star are truths, and the "rivers and fountains of waters" are intelligence thence and wisdom from the Word. (That "waters" are truths may be seen above, n. 2702, 3058, 3424; that "rivers" are intelligence, n. 3051; and that "fountains" are wisdom from the Word, n. 2702, 3424.)

(4698) Bowed down themselves to me. That this signifies adoration, is evident from the signification of "bowing down themselves," as being adoration, of which above (n. 4689).

(4699) And he told it to his father, and to his brethren. That this signifies that it was given to know it, may be seen without explication.

(4700) And his father rebuked him, and said unto him, What is this dream that thou hast dreamed? That this signifies indignation, is evident from the signification of "rebuking," as being to be indignant, and this because of the preaching of truth concerning the Lord's Divine Human, which preaching is signified by “dreaming a dream” (n. 4682, 4693, 4695). The father and brethren of Joseph here denote the Jewish religion derived from the ancient. The external of this religion was for the most part like the external of the Ancient Church. With those who were of the Ancient Church, however, there was an internal in their externals, but not with those who were of the Jewish religion, because the Jews did not acknowledge any internal, nor do they at this day; and yet there was an internal within. This external with its internal is what is here called “father,” and the external without the internal is what is called “brethren;” hence the statement follows that “his brethren envied him, but his father kept the word;” and by the first words are signified the aversion of those who are in an external without the internal, and by the last is signified that truth still remained in their religion. [2] This is the same as it is in the Christian Church, where those who are in the external without the internal eat the bread and drink the wine in the Holy Supper with no other thought than that this should be done because it has been commanded and is accepted by the church. Some of them believe that the bread and the wine are holy, but not that the holiness in them comes from the fact that “bread” is the holy of love and charity in heaven, and that “wine” is the holy of charity and faith there (n. 3464, 3735). Whereas those who are in external and at the same time in internal worship do not adore the bread and wine, but the Lord whom these represent, and from whom is the holy of love, of charity, and of faith; and this they do, not from doctrine, but from love, charity, and faith, appropriated to the life.

(4701) Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? That this signifies will the church adore, is evident from the signification of “coming to bow down,” as being to be about to adore (see n. 4689, 4698); and from the signification of “father” (who here is “I”), and “mother” and “brethren,” as being the church, here the Jewish Church, as just shown.

(4702) And his brethren envied him. That this signifies their aversion is evident from the signification of “envying,” as also being aversion, like “to hate,” and “not to speak to him for peace,” as above (n. 4681); for in the original the word “envying” signifies also being jealous and quarreling; and as jealousy and quarreling are the effects of hatred, aversion also is signified by the same word.

(4703) But his father kept the word. That this signifies that truth remained in their religiosity, is evident from the signification here of “father” as being the Jewish religion derived from the ancient (of which above, n. 4700); and from the signification of “keeping,” as being to preserve inwardly, thus to remain; and from the signification of “word,” as being truth (of which above, n. 4692). What is further meant by truth remaining in their religiosity may be seen above (n. 4700).

(4704) Verses 12-17. And his brethren went to feed the flock of their father in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Behold me! And he said to him, Go I pray see the peace of thy brethren, and the peace of the flock, and bring me word again. And he sent him out of the valley of Hebron, and he came to Shechem. And a man found him, and behold he was wandering in the field; and the man asked him, saying, What seekest thou? And he said, I seek my brethren, tell me I pray where they are feeding the flock. And the man said, They are departed hence, for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. "And his brethren went to feed the flock," signifies those who teach from faith; "of their father," signifies of the Ancient and of the Primitive Church; "in Shechem," signifies the first rudiments; "and Israel said unto Joseph," signifies perception from the Divine spiritual; "Do not thy brethren feed the flock in Shechem?" signifies that they are teaching; "come, and I will send thee unto them" signifies that it should teach Divine spiritual goods; "and he said to him, Behold me," signifies affirmation; "and he said to him, Go I pray see the peace of thy brethren," signifies every coming of the Lord, and perception how it was with those who taught; "and the peace of the flock," signifies how it was with those who were learning, or the church; "and bring me word again," signifies knowledge; "and he sent him out of the valley of Hebron," signifies from the natural and sensuous Divine; "and he came to Shechem," signifies the knowledge of general doctrinals; "and a man found him, and behold he was wandering in the field," signifies that they were fallen away from the general truth of the church; "and the man asked him, saying, What seekest thou?” signifies foresight; “and he said, I seek my brethren, tell me I pray where they are feeding the flock,” signifies the knowledge of how the case was, and in what state they were; “and the man said, They are departed hence, for I heard them say, Let us go to Dothan,” signifies that they betook themselves from generals to special things of doctrine; “and Joseph went after his brethren, and found them in Dothan,” signifies that they were in the special things of false principles.

(4705) And his brethren went to feed the flock. That this signifies those who teach from faith, is evident from the signification of Joseph’s “brethren,” as being those in the church who are of faith (of whom above, n. 4665, 4671, 4679, 4690); and from the signification of “feeding the flock,” as being to teach (n. 343, 3767, 3768, 3772, 3783).

(4706) Of their father. That this signifies of the Ancient and of the Primitive Church, is evident from the signification here of “father,” or Jacob, as being the Ancient Church (of which above, n. 4680); that the Primitive Christian Church is likewise signified; may also be seen above (n. 4690). By the Primitive Church is meant the Christian Church in its beginning. In general four churches distinct from one another are treated of in the Word. There is the church which existed before the flood and was named Man; this is called the Most Ancient Church. Next is the one that existed after the flood, which is called the Ancient Church. Then followed that with the posterity of Jacob, which was not a church, but the representative of a church; which representative is also called a religiosity. And there is the one that was set up after the Lord’s coming, which is called the Christian Church. It is this in its beginning that is called the Primitive Church.

(4707) In Shechem. That this signifies the first rudiments, is evident from the signification of “Shechem,” as being truth derived from the ancient Divine stock (n. 4399, 4454), and as being doctrine (n. 4472, 4473), here the first rudiments of doctrine concerning faith; for the predication of a name is according to the subject in its series. The first rudiments are also the generals of doctrinals; the generals being what are received first, and the specific things then following.

(4708) And Israel said unto Joseph. That this signifies perception from the Divine spiritual, is evident from the signification of “saying” in the historicals of the Word as being perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Joseph as being the Divine spiritual (n. 4669).

(4709) Do not thy brethren feed the flock in Shechem? That this signifies that they are teaching, is evident from the signification of “feeding the flock” as being to teach (of which just above, n. 4705); and from the signification of “Shechem” as being the first rudiments of doctrine concerning faith (n. 4707).

(4710) Come, and I will send thee unto them. That this signifies that it should teach Divine spiritual goods, is evident from the representation of Joseph as being the Lord’s Divine spiritual (n. 4669, 4708). When this is said to be “sent,” it denotes to teach Divine spiritual goods; for in the internal sense "to be sent" is to go forth and to proceed (n. 2397), and also at the same time to teach; here therefore it is to teach the Divine spiritual goods which proceed from the Lord's Divine spiritual. Divine spiritual goods are those which are of love and charity; but Divine spiritual truths are those which are of the faith thence. One who teaches the former, teaches also the latter; for the latter are from the former and concerning them. That in the internal sense "to be sent" is to proceed and to teach, is evident from many passages in the Word, as where it is often said of the Lord that He was "sent" by the Father, whereby is signified that He proceeded from Him, that is, from the Divine good; and also that the Lord "sends" the Comforter, or the Spirit of Truth, whereby is signified that holy truth proceeds from Him. The prophets also were "sent," by which is signified that they taught what proceeds from the Lord. Everyone may confirm these things from the Word, where they often occur.

(4711) And he said to him, Behold me! That this signifies affirmation, is evident without explication.

(4712) And he said to him, Go I pray see the peace of thy brethren. That this signifies every coming of the Lord, and perception how it was with those who taught, is evident from the signification of "saying," as being perception (of which just above, n. 4708); and from the signification of "peace," as being safety (n. 4681), thus how it was with them; and from the representation of brethren, as here being those who teach from faith (n. 4705). From this it is plain that by these words is signified perception how it was with those who taught. That every coming of the Lord is also signified, is because by Joseph is represented the Lord as to the Divine spiritual (n. 4669, 4708, 4710); and therefore when it is said that Joseph should go and see the peace of his brethren, the coming of the Lord is signified. By every coming is meant whenever truth from the Word flows into the thought.

(4713) And the peace of the flock. That this signifies how it was with those who were learning, or the church, is evident from the signification of "peace" as being how it was with them (of which just above, n. 4712); and from the signification of a "flock" as being those who are learning. For a "shepherd," or one who feeds the flock, denotes one who teaches the good of charity and leads to it; and the "flock" denotes one who learns and is led (n. 343); thus also the church.

(4714) And bring me word again. That this signifies knowledge, is evident from the signification of "bringing word again," as being to report how matters were, thus knowledge.

(4715) And he sent him out of the valley of Hebron. That this signifies from the natural and sensuous Divine, is evident from the signification of "to be sent," as being to proceed and to teach (see n. 4710); and from the signification of a "valley" as being those things which are below (n. 1723, 3417); and from the signification of "Hebron" as being the Lord's church as to good (n. 2909). Thus by these words is signified that it taught the lower things of the church, and this because they did not comprehend higher things. For he who teaches faith, and not charity, is unable to notice the higher or interior things of the church; because he has nothing to guide him, and to dictate whether this or that is of faith, or is true. But if he teaches charity, he then has good, and this is to him a dictate and guides him; for all truth is from good and treats of good, or what is the same, everything of faith is from charity and treats of charity. Everyone, from mere natural light, can know that everything of doctrine has regard to life. [2] That by these words is signified from the natural and sensuous Divine, is the higher sense; for the lower things of the church are said to be from the Lord's natural and sensuous Divine; not that in the Lord these things are lower, because in the Lord and in His Divine Human all is infinite, inasmuch as He is Jehovah as to each essence (n. 2156, 2329, 2921, 3023), but because it is so in man. For those who are sensuous men apprehend sensuously the things which are in the Lord and from Him, and those who are natural apprehend them naturally. It is so said because of the quality of those who receive. But those who are celestial men, and thence truly rational, perceive interior things, and it is said of them that they are taught from the Lord's rational Divine. This as before said is the higher sense signified by the words. [3] That a "valley" is the lower things of the church, is evident from other passages in the Word, as in Isaiah: The prophecy of the valley of vision. What hast thou here, that thou art wholly gone up to the housetops? It is a day of tumult, and of treading down, and of perplexity, to the Lord Jehovih Zebaoth, in the valley of vision (Isa. 22:1, 5); the “valley of vision” denotes phantasies concerning spiritual things from sensuous, thus from lower things. Again: The choice of thy valleys were full of chariots, and the horsemen placing placed themselves at the gate (Isa. 22:7); the “choice of the valleys” denotes good and true things in the natural or external man. Again: The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make level in the solitude a pathway for our God; every valley shall be exalted (Isa. 40:3-4); a “valley” denotes low things. [4] In Jeremiah: How sayest thou, I am not defiled, I have not gone after the Baalim? See thy way in the valley, acknowledge what thou hast done (Jer. 2:23); where “valley” denotes things of the memory and of the senses, which are lower things by which they perverted truths. Again: I am against thee O inhabitress of the valley, and rock of the plain, saith Jehovah; who say, Who will come down against us? (Jer. 21:13); the “inhabitress of the valley and rock of the plain” denote faith in which there is no charity. Again: The waster shall come upon every city, and no city shall escape; but the valley shall perish, and the plain shall be destroyed (Jer. 48:8); with a similar meaning. Again: Thou shalt not glory in the valleys; thy valley hath flowed away, O perverse daughter (Jer. 49:4); “valley” denotes external things in worship, which are also the lowest. [5] In Ezekiel: I will give to Gog a place for burial in Israel, the valley of them that pass through, and there shall they bury Gog and all his multitude; whence they shall call it, The valley of the multitude of Gog (Ezek. 39:11, 15); “Gog” denotes those who are in external worship without internal (n. 1151), whence his burial place is called “the valley of them that pass through,” and “the valley of the multitude of Gog.” In David: Yea, when I walk through the valley of shadow I will fear no evil (Ps. 23:4); where the “valley of shadow” denotes lower things, which are relatively in shade. [6] As valleys were between mountains and hills, and below them, therefore by “valleys” are signified the lower or exterior things of the church, because by hills and mountains are signified its higher or interior things, by “hills” things which are of charity, and by “mountains” those which are of love to the Lord (n. 795, 1430, 2722, 4210); and as by the land of Canaan is signified the Lord’s kingdom and His church, therefore it is called “a land of mountains and valleys, that drinketh water of the rain of heaven” (Deut. 11:11). That Joseph is here said to have been sent out of the valley of Hebron is because the mission was to those who taught concerning faith (see n. 4705); for those who are in faith, and not in charity, are in lower things; because with them faith is only in the memory and thence in the mouth, but not in the heart and thence in the work.

(4716) And he came to Shechem. That this signifies knowledge of general doctrinals, is evident from the signification of “Shechem,” as being the first rudiments, or what is the same thing, the generals of doctrinals (n. 4707).

(4717) And a man found him, and behold he was wandering in the field. That this signifies that they were fallen away from the general truth of the church, is evident from the signification of “wandering in the field,” as being to fall away from the general truth of the church; for a “field” is the church as to good (n. 2971, 3196, 3766), and a “man of the field” is the good of life from doctrinals (n. 3310). It is said a “man,” because by a “man” [vir] is signified the truth of the church (n. 3134). Those are said to fall away from the general truth of the church who acknowledge the Lord, but not His Human as Divine; and also those who acknowledge faith as essential, but not charity. Each is a general truth of the church, and when a man recedes from it he falls away from general truth; and whoever does this, soon falls away from specific truths (of which in what follows); just as when anyone starts with a false principle and from it deduces consequences, these also become false, because the principle rules in the consequents, and by these the false principle is also strengthened.

(4718) And the man asked him, saying, What seekest thou? That this signifies foresight, may be seen from the series, for the series involves foresight.

(4719) And he said, I seek my brethren; tell me I pray where they are feeding the flock? That this signifies knowledge of how the case was, and what state they were in; proximately, according to the words, how it was with those who taught from faith, and to learn their state, is evident; for by the “brethren” are signified those who teach from faith (see n. 4712); how it was with them is signified by “seeking them,” or “seeing their peace” (n. 4712, 4713); by “where” is signified state, for in the internal sense everything relating to place denotes state (n. 2625, 2837, 3356, 3387, 4321); and by “those who feed” are signified those who teach (n. 343, 3767, 3768, 3772, 3783).

(4720) And the man said, They are departed hence, for I heard them say, Let us go to Dothan. That this signifies that they betook themselves from generals to special things of doctrine, is evident from the signification of “departing,” as being to betake themselves; and from the signification of “from Shechem,” which is the place they departed from, as being from the generals of doctrine (n. 4707, 4716); and from the signification of “Dothan,” as being the special things of doctrine. That “Dothan” is the special things of doctrine cannot so well be confirmed from other passages in the Word, because it is mentioned in the second book of Kings only (2 Kings 6:13), where it is related that the king of Syria sent chariots and horsemen and a great army to Dothan to take Elisha, and that they were smitten with blindness and led by Elisha to Samaria. [2] As all the historicals of the Word are representative of the celestial and spiritual things of the Lord’s kingdom, so also is this, and by the king of Syria are represented those who are in the knowledges of truth (n. 1232, 1234, 3249, 3664, 3680, 4112); here in the opposite sense those who are in the knowledges of what is not true; by Elisha is represented the Word of the Lord (n. 2762); by Dothan, doctrinals from the Word; by the chariots and horsemen and the great army which the king of Syria sent, are signified falsities of doctrine; by the mountain full of horses and chariots of fire round about Elisha, which his young man saw, are signified the good and true things of doctrine from the Word (n.

2762); by the blindness with which those were smitten who were sent thither by the king of Syria, are signified the falsities themselves (n. 2383); and by their being led by Elisha to Samaria, where their eyes were opened, is signified instruction by means of the Word. Such things are involved in this history, in which by Dothan, where Elisha was, are signified doctrinal things of good and truth from the Word. Its signification in the present verse is similar, the special things of doctrine being nothing else; but here the special things of false principles are signified, because the subject treated of is the church that begins from faith, which it thus separates from charity from the very beginning. All the doctrinals which are then formed savor of the general principle, thus of faith without charity; whence come the falsities which are the special things of the false principles. [3] Every church in its beginning knows only the generals of doctrine, for it is then in its simplicity, and as it were in its childhood; but in the course of time it adds particulars, which in part are confirmations of the generals, and in part additions (which, however, are not contrary to the generals), and also explanations to reconcile plain contradictions and to avoid violence to the dictates of common sense. All these things are nevertheless the special things of false principles; for all things of every doctrine which recognize the general principle as father, have relation to one another as in a kind of fellowship, and are conjoined as if by relationships of blood and of marriage. It is plain from this that when the general principle is false, all things savor of falsity.

(4721) And Joseph went after his brethren, and found them in Dothan. That this signifies that they were in the special things of false principles, is evident from the representation of Joseph, as being the Lord as to Divine truth (see n. 4669); from the representation of his brethren, as being the church that turns away from charity to faith, and at last to faith separate (n. 4665, 4671, 4679, 4680, 4690); and from the signification of "Dothan," as being the special things of false principles (of which just above, n. 4720). From this it is plain that by these words is signified that it found them in the special things of false principles. [2] That it may be known what is meant by the special things of false principles, let us take for illustration some of the doctrinals of a church which acknowledges faith alone as a principle, as that man is justified by faith alone, that then all sins are wiped away from him, that he may be saved by faith alone even in the last hour of his life, that salvation is merely admission into heaven through grace, that children also are saved by faith, that the Gentiles because they have no faith are not saved; besides many others. These and the like are the special things belonging to the principle of faith alone. But if the church would acknowledge as its principle the life of faith, it would acknowledge charity toward the neighbor and love to the Lord, consequently the works of charity and of love, and then all these special things would fall to pieces; and instead of justification it would acknowledge regeneration, in regard to which the Lord says in John, "Except a man be born anew, he cannot see the kingdom of God" (John 3:3); and it would acknowledge that regeneration is effected by a life of faith, but not by faith separate. Neither would it profess that all sins are then wiped away from man, but that it is of the Lord’s mercy that he is withheld from them, and kept in good and thence in truth; thus that all good is from the Lord, and all evil from himself. Nor would the church profess that man may be saved by faith in the last hour of his life, but by the life of faith which abides with him. Neither would it profess that salvation is mere admission into heaven through grace, for heaven is denied by the Lord to no one; but it would acknowledge that if one’s life is not such that he can be with angels, he flees from heaven of his own will (n. 4674). Nor would it profess that children are saved by faith, but that in the other life they are instructed in the goods of charity and the truths of faith by the Lord, and so are received into heaven (n. 2289-2308). Nor would it profess that because the Gentiles have no faith they are not saved; but that their life remains with them as with others, and that those who have lived in mutual charity are instructed in the goods of faith, and are alike received into heaven, as is both wished and believed by those who are in the good of life (n. 2589-2604); and so in many other particulars. [3] The church which acknowledges faith alone as a principle cannot know what charity is, nor even what the neighbor is, thus not what heaven is; and it will wonder that anyone should ever say that the happiness of the life after death and the joy in heaven is the Divine which flows into willing well and doing well to others, and that the happiness and the blessedness therefrom transcend all perception, and that the reception of this influx can never be given to anyone who has not lived a life of faith, that is, who has not been in the good of charity. That a life of faith saves, the Lord teaches plainly in Matthew 25, verses 31 to the end, and in many other places; and hence also the creed which is called the creed of Athanasius teaches at the end, "Everyone shall render an account of his works; he who has done well shall enter into life eternal, but he who has done ill into eternal fire."

(4722) Verses 18-22. And they saw him afar off, and before he came near unto them, they conspired against him to cause him to die. And they said a man to his brother, Behold this lord of dreams cometh. Come now therefore and let us slay him, and cast him into one of the pits, and we will say, An evil wild beast hath devoured him; and we shall see what his dreams will be. And Reuben heard, and rescued him out of their hand, and said, Let us not smite him, the soul. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him; that he might rescue him out of their hand, to bring him back to his father. "And they saw him afar off," signifies perception of the Lord's Divine Human remotely; "and before he came near unto them, they conspired against him to cause him to die," signifies that they wished to extinguish the Divine spiritual which is from the Lord's Divine Human; "and they said a man to his brother," signifies their mutual thoughts; "behold, this lord of dreams cometh," signifies that those things were empty; "come now therefore and let us slay him," signifies the extinction of the essential of doctrine concerning the Lord's Divine Human; "and cast him into one of the pits," signifies among falsities; "and we will say an evil wild beast hath devoured him," signifies a lie from a life of cupidities; "and we shall see what will become of his dreams," signifies that the preachings concerning it would thus be false and would appear so; "and Reuben heard," signifies confession of the faith of the church in general; "and rescued him out of their hand," signifies liberation; "and said let us not smite him, the soul," signifies that it must not be extinguished, because it is the life of religion; "and Reuben said unto them," signifies exhortation; "shed no blood," signifies that they should not do violence to what is holy; "cast him into this pit that is in the wilderness," signifies that they should conceal it meanwhile among their falsities; "but lay no hand upon him," signifies that they should not do violence to it; "that he might rescue him out of their hand, to bring him back to his father," signifies that it might claim it for the church.

(4723) And they saw him afar off. That this signifies perception of the Lord's Divine Human remotely, is evident from the signification of "seeing," as being perception (see n. 2150, 3764); from the signification of "afar off," as being remotely; and from the representation of Joseph, who it was that they saw afar off, as being the Lord as to Divine truth (n. 4669). That it is the Lord's Divine Human which is here meant by "Joseph," is because this is the supreme of Divine truth. There are two essentials which constitute the church, and hence two principal things of doctrine - one, that the Lord's Human is Divine; the other, that love to the Lord and charity toward the neighbor make the church, and not faith separate from love and charity. Because these are the primary things of Divine truth, these also are represented by Joseph; for the same person that represents Divine truth in general, represents also the specific things of Divine truth; but what is specifically represented, is evident from the series.

(4724) And before he came near into them, they conspired against him to cause him to die. That this signifies that they wished to extinguish the Divine spiritual which is from the Lord's Divine Human, is evident from the signification of "conspiring," as being to will from a depraved mind, since whatever men will from a depraved mind, they conspire to accomplish; and from the signification of "slaying," as being to extinguish; and from the representation of Joseph, as being the Divine spiritual or Divine truth, as repeatedly shown above. Because Divine truth proceeds from the Lord's Divine Human, it is therefore said,. the Divine spiritual which is from the Lord's Divine Human. [2] The case herein is this: All the Divine truth in the whole heaven proceeds from no other source than the Lord's Divine Human. That which is from the Divine Itself cannot flow in immediately with any angel, because it is infinite; but only mediately through the Lord's Divine Human, as is also meant by these words of the Lord, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath set Him forth" (John 1:18). For this reason also the Lord as to the Divine Human is called Mediator. [3] This also was from eternity, for the Divine being, without flowing through heaven and becoming thence the Divine coming-forth, could not be communicated to any angel, still less to any spirit, and less still to any man. That the Lord as to the Divine Itself is the Divine being, and as to the Divine Human is the Divine coming-forth, may be seen above (n. 4687). Neither could the Lord's Human itself have received any influx from the Divine being, unless in Him the Human had been made Divine; for that which receives the Divine being must also be Divine. From these few things it may be seen that Divine truth does not proceed immediately from the Divine Itself, but from the Lord's Divine Human. [4] This also do they extinguish in themselves who battle for faith alone and do not live a life of faith; for they believe that the Lord's Human is purely human, not unlike the human of another man; and hence many of them deny the Divine of the Lord, however they may profess Him with the lips. But those who live a life of faith, on bended knees and with humble hearts adore the Lord as God the Savior, and do not then at all think from doctrine of the distinction between the Divine and the human nature; and they do the same in the Holy Supper. Hence it is plain that with them the Lord's Divine Human is in their hearts.

(4725) And they said a man to his brother. That this signifies their mutual thoughts, is evident from the signification of "saying," as being to perceive and to think (n. 3395); and from the signification of "a man to his brother," as being mutually. It was a customary form of speech with the ancients to say "a man to his brother" when what is mutual was signified; for the reason that a "man" signified truth (n.

3134, 3459), and a "brother" good (n. 4121), between which there intervenes a most intimate mutual relation; for the conjunction of truth with good and of good with truth takes place mutually and reciprocally (n. 2731).

(4726) Behold this lord of dreams cometh. That this signifies that those things were empty, is evident from the signification of "dreams," as being preachings (n. 4682), here preachings of Divine truth, because it is said of Joseph. But because Divine truth as to its essentials is rejected by those who are in faith alone (as was shown in regard to the Lord's Divine Human and charity), therefore by "dreams" are here signified empty things; for to such persons falsities appear as truths, and truths as falsities, or if not as falsities, yet as empty things; and the "lord of dreams" is the preacher of these. That Divine truths appear to such persons as empty, is evident from many things-as for example, it is a Divine truth that the Word is holy and Divinely inspired as to every jot, and that its holiness and Divine inspiration are in consequence of everything in it being representative and significative of heavenly and spiritual things of the Lord's kingdom. But when the Word is open to the internal sense, and it is taught what its particulars represent and signify, then such as are in faith alone reject these things as empty, saying that they are of no use; although these heavenly and spiritual things are what would affect the internal man with greater delight than worldly things affect the external man; and so in many other instances.

(4727) Come now therefore and let us slay him. That this signifies the extinction of the essential of doctrine concerning the Lord's Divine Human, is evident from the signification of "slaying," as being to extinguish; and from the representation of Joseph, whom they wished to kill, as being the Divine truth of the Lord, and specifically the doctrine concerning His Divine Human, which has been shown above to be an essential of doctrine (n. 4723). That the church in acknowledging faith alone has extinguished this essential truth, is known; for which of them believes the Lord's Human to be Divine? Do they not turn away at the very proposition? When yet in the ancient churches it was believed that the Lord who was to come into the world was a Divine Man, and also when seen by them He was called Jehovah, as is plain from many passages in the Word, but for the present only this from Isaiah will be adduced: The voice of one crying the wilderness, Prepare ye the Way of Jehovah, make level in the solitude a pathway for our God (Isa. 40:3). That these words were spoken of the Lord, and that by John the Baptist the way was prepared and a pathway made level for Him, is very evident from the evangelists (Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23); and further from the Lord's own words, that He was one with the Father, and that the Father was in Him, and He in the Father; also that to Him was given all power in heaven and on earth, and that judgment belonged to Him. One who knows even a little about power in heaven and on earth, and about judgment, can know that they would be nothing unless He were Divine as to the Human also. [2] Those who are in faith alone cannot know what makes man new or sanctifies him, still less what made the Lord’s Human Divine; for they know nothing of love and charity, and it is love to the Lord and charity toward the neighbor that make man new and sanctify him, while the Divine love itself made the Lord Divine. For love is the very being of man, and hence is his living; and it forms man according to an image of itself, just as the soul of man, which is his interior essence, as it were creates or fashions the body into an image, of itself; and indeed in such a way that by means of the body it acts and has sensation just as it wills and thinks. Thus the body is as the effect, and the soul as the cause in which is the end; consequently the soul is the all in the body, as the cause of the end is the all in the effect. The Human of Him whose soul was Jehovah Himself (as was the case with the Lord, for He was conceived of Jehovah) could not when glorified be other than Divine. From this it is plain how greatly those err who make the Lord’s Human, after it was glorified, to be like the human of a man, when yet it is Divine. From His Divine Human proceeds all the wisdom, all the intelligence, and also all the light, in heaven. Whatever proceeds from Him is holy; and the holy that is not from the Divine is not holy.

(4728) And cast him into one of the pits. That this signifies among falsities, is evident from the signification of “pits,” as being falsities. That “pits” are falsities, is because men who have been in principles of falsity are after death kept awhile under the lower earth, until falsities have been removed from them, and as it were rejected to the sides. These places are called “pits,” and those who go into them are such as must be in vastation (n. 1106-1113, 2699, 2701, 2704). It is for this reason that by “pits” in the abstract sense, are signified falsities. The lower earth is next under the feet and the region round about for a short distance. Here are most persons after death, before they are taken up into heaven. This earth is also frequently mentioned in the Word. Beneath it are the places of vastation, which are called “pits,” and below them and round about for a considerable extent, are hells. [2] From this it is in some measure plain what is meant by “hell,” what by the “lower earth,” and what by a “pit,” when mentioned in the Word, as in Isaiah: Thou hast been brought down to hell, to the sides of the pit. Thou hast been cast forth out of thy grave like an abominable shoot, the raiment of those that are slain, thrust through with the sword, that go down to the stones of the pit (Isa. 14:15, 19); speaking of the king of Babylon, by whom is represented the profanation of truth; for a “king” is truth (n. 1672, 2015, 2069, 3009, 4581), and “Babylon” profanation (n. 1182, 1326). “Hell” is where the damned are, and their damnation is compared to an abominable shoot, and to the raiment of those that are slain and thrust through with the sword, that go down to the stones of the pit. The “raiment of those that are slain” is truth profaned; “those thrust through with the sword” are they in whom truth has been extinguished; the “pit” is falsity which must be vastated; “stones” are the borders, whence also they are called the “sides,” for round about the pits are hells. (That “raiment” is truth, see above, n. 2576;

that the “raiment of those that are slain” is truth profaned, for the “blood” by which it is stained is what is profane, n. 1003; and that “those thrust through with a sword” are they in whom truth has been extinguished, n. 4503). From this it is also plain that without the internal sense it could not possibly be known what is here meant. [3] So too in Ezekiel: When I shall bring thee down with them that descend into the pit, to the people of an age, and shall make thee to dwell in the earth of the lower regions, in desolations from an age, that thou dwell not with them that go down into the pit; then will I set adornment in the land of the living (Ezek. 26:20); “they that descend into the pit” denote those who are sent into vastation; “not to dwell with them that go down into the pit” means to be delivered from falsities. [4] Again: That none of all the trees of the waters exalt themselves for their stature, neither send their branch among the tangled boughs, nor stand over them for their height, all that drink water; they shall all be delivered unto death, to the lower earth in the midst of the sons of men, to them that go down into the pit. I will make the nations to shake at the sound of his ruin, when I make him go down into hell with them that go down into the pit; and all the trees of Eden, the choice and chief of Lebanon, all that drink waters, shall be comforted in the lower earth (Ezek. 31:14, 16); this is said of Egypt, by which is signified the knowledge that of itself enters into the mysteries of faith, that is, those who so enter (n. 1164, 1165, 1186). From what has been said above it is clear what is signified by “hell,” by the “pit,” and by the “lower earth,” which are here mentioned by the prophet; nor does it appear except from the internal sense what is signified by the "trees of the waters," the "trees of Eden," the "branch sent among the tangled boughs," the "choice and chief of Lebanon," and "all that drink waters." [5] Again: Son of man, wail for the multitude of Egypt, and cause her to go down, even her, and the daughters of the august nations, unto the earth of the lower regions, with them that go down into the pit. Asshur is there, whose graves are set in the sides of the pit, all slain by the sword (Ezek. 32:18, 22-23); the signification of which may be seen from what has been explained above. In David: O Jehovah, Thou hast brought up my soul from hell; Thou hast kept me alive, from among them that go down into the pit (Ps. 30:3). Again: I am accounted with them that go down into the pit; I am accounted as a man that hath no strength. Thou hast set me in a pit of the lower regions, in darkness, in the depths (Ps. 88:4, 6). In Jonah: I went down to the cuttings off of the mountains; the bars of the earth were upon me forever; yet hast Thou brought up my life from the pit (Jonah 2:6); where the subject treated of is the Lord's temptations, and deliverance from them. The "cuttings off of the mountains" are where the most damned are, the dark clouds which appear about them being the "mountains." [6] That a "pit" is the vastation of falsity, and in the abstract sense falsity, is still more evident in Isaiah: They shall be gathered with a gathering as the bound to the pit, and shall be shut up in the prison; yet after a multitude of days shall they be visited (Isa. 24:22). Again: Where is the anger of him that causeth straitness?

He that leadeth forth shall hasten to open; and he shall not die at the pit, neither shall bread fail (Isa. 51:13-14). In Ezekiel: Behold I bring strangers upon thee, the violent of the nations, who shall draw their swords upon the beauty of thy wisdom, and they shall profane thy brightness. They shall bring thee down into the pit, and thou shalt die the deaths of them that are pierced in the heart of the seas (Ezek. 28:7-8); speaking of the prince of Tyre, by whom are signified those who are in principles of falsity. [7] In Zechariah: Exult greatly, O daughter of Zion; sound, O daughter of Jerusalem; behold thy King cometh unto thee; He is just, wretched, and riding upon an ass, and upon a colt the foal of she-asses. By the blood of thy covenant I will send forth thy bound out of the pit wherein is no water (Zech. 9:9, 11); where the "pit wherein is no water" denotes falsity in which there is nothing true; as also in what follows it is said that they cast Joseph into the pit, and the pit was empty, there was no water in it (Gen. 37:24). In David: Unto thee O Jehovah will I cry, my Rock be not Thou silent unto me, lest if Thou be silent unto me I seem like them that go down into the pit (Ps. 28:1). Again: Jehovah brought me up also out of a pit of vastation, out of the miry clay; and He set my feet upon a rock (Ps. 40:2). Let not the billow of waters overwhelm me, neither let the deep swallow me up, and let not the pit shut her mouth upon me (Ps. 69:15). [8] Again: He sent His word, and healed them, and rescued them from their pits (Ps. 107:20); "from their pits" denoting from falsities. Again: Make haste, answer me, O Jehovah; my spirit is consumed, hide not Thy faces from me, lest I become like them that go down into the pit (Ps. 143:7). As a “pit” signifies falsity, and the “blind” signify those who are in falsities (n. 2383), the Lord therefore says, Let them alone; they are blind leaders of the blind, for if the blind lead the blind, both shall fall into a pit (Matt. 15:14; Luke 6:39). Something similar to what was represented by Joseph was also represented by Jeremiah the prophet, concerning which he says: They took Jeremiah, and cast him into the pit that was in the court of the guard; and they let down Jeremiah with cords, into the pit where was no water (Jer. 38:6); that is, they rejected Divine truths among falsities in which was nothing of truth.

(4729) And we will say, An evil wild beast hath devoured him. That this signifies a lie from a life of cupidities, is evident from the signification of a “wild beast,” as being affection and cupidity (n. 45, 46); for a “wild beast” in the genuine sense denotes what is living (n. 774, 841, 908); hence by an “evil wild beast” is here signified a life of cupidities; that it is a lie is plain. This has reference to what goes before-that their rejecting that Divine truth among falsities, was a lie from a life of cupidities. For there are three sources of falsity, one the doctrine of the church, another the fallacy of the senses, and the third a life of cupidities. That which is from the doctrine of the church takes hold of man’s intellectual part only; for he is persuaded from infancy that it is so, and confirmatory things afterwards strengthen it. But that which is from the fallacy of the senses does not so much affect the intellectual part; for those who are in falsity from the fallacy of the senses have but little insight from the understanding, because they think from lower and sensuous things. But the falsity which is from a life of cupidities springs from the will itself, or what is the same, from the heart; for what man wills from the heart, he desires. This falsity is the worst of all, because it inheres, and is not eradicated except by new life from the Lord. [2] There are, as is known, two interior faculties in man, the understanding and the will. What the understanding absorbs and becomes imbued with, does not for this reason pass into the will; but what the will absorbs does pass into the understanding. For whatever a man wills, he thinks; and therefore when he wills evil from cupidity, he thinks it and confirms it. The confirmations of evil by the thought are what are called falsities from a life of cupidities. These falsities appear to him as truths; and when he has confirmed them in himself, truths appear to him as falsities; for he has then shut out the influx of light through heaven from the Lord. But if he has not confirmed these falsities in himself, then the truths with which his understanding had previously been imbued, resist and do not permit them to be confirmed.

(4730) And we shall see what his dreams will be. That this signifies that the preachings concerning it would thus be false and would appear so, is evident from the signification of “dreams,” as being preachings (n. 4682); and as in their eyes these appeared as falsities (n. 4726, 4729), therefore by “dreams” here are signified preachings concerning Divine truth, especially that the Lord’s Human is Divine, which preachings in their opinion were false. That they also appeared to them as falsities, is signified by their saying, "We shall see what his dreams will be." That the preachings concerning the Lord's Divine Human appeared and still appear as falsities to those who are in faith alone, may be seen from what was said just above (n. 4729e); for what is confirmed from a life of cupidities has no other appearance. [2] That falsities are confirmed from a life of cupidities is also from this cause, that they do not know what heaven is, nor hell, neither what love toward the neighbor is, nor the love of self and the world. If they knew these things, and even if they were but willing to know them, they would think very differently. Who at this day knows otherwise than that love toward the neighbor is to give what one has to the poor, and to assist every man with one's wealth, and to benefit him in every way, without distinction as to whether he is good or evil? And because by these means one would be stripped of his wealth, and would himself become poor and wretched, he therefore rejects the doctrine of charity, and embraces that of faith; and then he confirms himself against charity by many things, as by thinking that he was born in sins and hence can do no good of himself, and that if he does the works of charity or piety, he cannot but place merit in them. And when he thinks thus on the one hand, and from a life of cupidities on the other, he betakes himself to the side of those who say that faith alone saves. And when he is there, he confirms himself still more, until he believes that the works of charity are not necessary to salvation; and when these are excluded, he falls into this new notion-that because such is the nature of man, a means of salvation has been provided by the Lord, which is called faith; and at last into this, that he may be saved if even at the very hour of death he says with confidence or trust that God has mercy upon him through looking to the Son as having suffered for him, making nothing of what the Lord has said in John (1:12, 13), and many other places. It is for this reason that faith alone has been acknowledged in the churches as the essential; but that it has not been everywhere acknowledged in this manner, is because the parsons cannot gain anything by preaching faith alone, but only by the preaching of works. [3] But had these men known what charity toward the neighbor is, they would never have fallen into this falsity of doctrine. The fundamental of charity is to act rightly and justly in everything which belongs to one's duty or employment-as for example, if one who is a judge punishes an evil doer according to the laws, and does so from zeal, he is then in charity toward the neighbor; for he desires his amendment, thus his good, and also wills well to society and his country, that it receive no further injury from the evildoer; thus he can love him if he amends, as a father the son whom he chastises; and thus he loves societies and his country, which are to him the neighbor in general. It is similar in all other instances. But of the Lord's Divine Mercy this will be shown more fully elsewhere.

(4731) And Reuben heard. That this signifies the confession of the faith of the church in general, is evident from the representation of Reuben, as being faith in the understanding or doctrine, which is the first thing of regeneration-the complex the truth of doctrine by which the good of life can be attained (n. 3861, 3866); and here therefore the confession of the faith of the church in general. That Reuben here interposes is because the church which begins from faith would cease to be a church unless this Divine truth remained in it - that the Lord's Human is Divine, for this is the supreme or inmost truth of the church. For this reason Reuben wished to rescue Joseph, by whom this truth is here represented, out of the hand of his brethren, to restore him to his father-by which is signified that it wished to claim this truth for the church. Moreover, when Reuben returned to the pit and saw that Joseph was not there, he rent his clothes and said to his brethren, "The child is not, and I, whither do I come?" (verses 29, 30) by which is signified that there was no longer any faith in the Lord, and thus no church. [2] This supreme or inmost truth, that the Lord's Human is Divine, is denied by those in the church who are in faith alone; and yet because they know from the Word that in the Lord there is the Divine, and do not apprehend how the Human can be Divine, they therefore attribute both to the Lord, making a distinction between His Divine nature and His Human nature. Those however who are in a life of faith, or in charity, adore the Lord as their God and Savior; and when in adoration, they think of the Lord's Divine without separating it from the Human, and thus at heart acknowledge all in the Lord to be Divine. But when they think from doctrine, because they likewise cannot comprehend how the Human can be Divine, they speak according to their doctrine.

(4732) And rescued him out of their hand. That this signifies liberation, is evident without explication.

(4733) And said, Let us not smite him, the soul. That this signifies that it must not be extinguished, because it is the life of religion, is evident from the signification of “smiting,” as being to extinguish; and from the signification of “soul” as being life (n. 1000, 1005, 1436, 1742), here the life of religion. That acknowledgment and adoration of the Lord’s Divine Human is the life of religion, is plain from what was said just above (n. 4731); and also from the fact that men are of such a nature as to desire to worship that of which they can have some perception and thought, and sensuous men even that which they can perceive by some sense, nor are they willing to worship unless the Divine is therein. This is common to the human race. For this reason Gentiles worship idols in which they believe there is the Divine, and others worship men after their death whom they believe to be either gods or saints. For nothing can be called forth in man unless there is something to affect his senses. [2] Those who say that they acknowledge a Supreme Being, of whom they have no idea of perception, for the most part acknowledge no God, but nature instead, because they comprehend this. Very many of the learned among Christians are such, and this also because they do not believe the Human of the Lord to be Divine. Lest therefore men who have removed themselves so far from the Divine, and have become so far corporeal, should worship wood and stones; and lest they should worship some man after his death, and thus under him some devil, and not God Himself, because they could not in any way perceive Him, and thus everything of the church should perish, and with the church the human race, the Divine Itself willed to assume the Human and to make it Divine. Let the learned take heed therefore, lest they think of the Lord's Human and do not at the same time believe it to be Divine, for in so doing they make for themselves a stumbling block, and at last believe nothing.

(4734) And Reuben said unto them. This signifies exhortation, in the proximate sense confession of the faith of the church in general (which is "Reuben," n. 4731) exhorting or dictating that they should not do violence, as in what follows.

(4735) Shed no blood. That this signifies that they should not do violence to what is holy is evident from the signification of "blood" as being what is holy-of which in what follows; hence "to shed blood" is to do violence to what is holy. All the holy in heaven proceeds from the Lord's Divine Human, and therefore all the holy in the church; wherefore that violence might not be done to it, the Holy Supper was instituted by the Lord, in which it is expressly said that the bread is His flesh, and the wine His blood, thus that it is his Divine Human from which the holy then comes. With the ancients, flesh and blood signified the human own, because the human consists of flesh and blood; thus the Lord said to Simon, "Blessed art thou, for flesh and blood hath not revealed it unto thee, but My Father who is in the heavens" (Matt. 16:17). The flesh and the blood, therefore, signified by the bread and the wine in the Holy Supper, denote the Lord's Human Own. The Lord's Own Itself, which He acquired to Himself by His own power, is Divine. His Own from conception was what He had from Jehovah His Father, and was Jehovah Himself. Hence the Own which He acquired to Himself in the Human was Divine. This Divine Own in the Human is what is called His flesh and blood; "flesh" is His Divine good (n. 3813), and "blood" is the Divine truth of Divine good. [2] The Lord's Human, after it was glorified or made Divine, cannot be thought of as human, but as the Divine love in human form; and this so much the more than the angels, who, when they appear (as seen by me), appear as forms of love and charity under the human shape, and this from the Lord; for the Lord from Divine love made His Human Divine; just as man through heavenly love becomes an angel after death, so that he appears, as just said, as a form of love and charity under the human shape. It is plain from this that by the Lord's Divine Human, in the celestial sense is signified the Divine love itself, which is love toward the whole human race, in that it wills to save them and to make them blessed and happy to eternity, and to make its Divine their own so far as they can receive it. This love and the reciprocal love of man to the Lord, and also love toward the neighbor, are what are signified and represented in the Holy Supper-the Divine celestial love by the flesh or bread, and the Divine spiritual love by the blood or wine. [3] From these things it is now evident what is meant in John by eating the Lord's flesh and drinking His blood: I am the living bread which came down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is My flesh. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him. This is the bread which came down from heaven (John 6:51-58). As "flesh and blood" signify as before said the Divine celestial and the Divine spiritual which are from the Lord's Divine Human, or what is the same, the Divine good and the Divine truth of his love, by "eating and drinking" is signified making them one's own; and this is effected by a life of love and charity, which is also a life of faith. (That "eating" is making good one's own, and "drinking" making truth one's own, may be seen above, n. 2187, 3069, 3168, 3513, 3596, 3734, 3832, 4017, 4018.) [4] As "blood" in the celestial sense signifies the Divine spiritual or the Divine truth proceeding from the Lord's Divine Human, it therefore signifies the holy proceeding; for the Divine truth proceeding from the Lord's Divine Human is the holy itself. [5] Holiness is nothing else, nor from any other source. That "blood" signifies this holy is evident from many passages in the Word, of which we may adduce the following: Son of man, thus saith the Lord Jehovih, Say to every bird of the heaven, to every wild beast of the field, Assemble yourselves and come; gather yourselves from every side upon My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, [of bullocks,] all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I will sacrifice for you. And ye shall be sated at My table with horse and chariot, with the strong, and with every man of war. And I will set My glory among the nations (Ezek. 39:17-21). The subject here treated of is the calling together of all to the Lord’s kingdom, and specifically the setting up again of the church among the Gentiles; and by their “eating flesh and drinking blood” is signified making Divine good and Divine truth their own, thus the holy which proceeds from the Lord’s Divine Human. Who cannot see that by “flesh” is not meant flesh, nor by “blood” blood, where it is said that they should eat the flesh of the mighty and drink the blood of the princes of the earth, and that they should be sated with horse and chariot, with the strong, and with every man of war? [6] So likewise in Revelation: I saw an angel standing in the sun and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come and gather yourselves unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of the strong, and the flesh of horses, and of them that sit thereon, and the flesh of all men, both free and bond, both small and great (Rev. 19:17-18); who would ever understand these words unless he knew what is signified in the internal sense by “flesh,” and what by "kings," "captains," "the strong" "horses," "those that sit thereon," and "free and bond?" [7] Further in Zechariah: He shall speak peace to the nations; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, through the blood of Thy covenant I will send forth thy bound out of the pit (Zech. 9:10, 11); where the Lord is spoken of; the "blood of Thy covenant" is the Divine truth proceeding from his Divine Human, and is the holy itself which, after He was glorified, went forth from Him. This holy is also what is called the Holy Spirit, as is evident in John: Jesus said, If any man thirst, let him come unto Me, and drink. Whosoever believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spoke He of the Spirit, which they that believe on Him should receive for the Holy Spirit was not yet, because Jesus was not yet glorified (John 7:37-39). That the holy proceeding from the Lord is the "spirit," may be seen in John 6:63. [8] Moreover, that "blood" is the holy proceeding from the Lord's Divine Human, in David: Bring back their soul from deceit and violence; and precious shall their blood be in His eyes (Ps. 72:14); "precious blood" denotes the holy which they would receive. In Revelation: These are they who come out of great affliction, and they washed their robes, and made them white in the blood of the Lamb (Rev. 7:14). And again: They overcame the dragon by the blood of the lamb, and by the Word of their testimony; and they loved not their soul even unto death (Rev. 12:11). [9] The church at this day does not know otherwise than that the "blood of the lamb" here signifies the Lord's passion, because it is believed that they are saved solely by the Lord having suffered, and that it was for this that He was sent into the world; but let this view of it be for the simple, who cannot comprehend interior arcana. The Lord's passion was the last of His temptation, by which He fully glorified His Human (Luke 24:26; John 12:23, 27, 28; 13:31, 32; 17:1, 4, 5); but the "blood of the lamb" is the same as the Divine truth, or the holy proceeding from the Lord's Divine Human; thus the same as the "blood of the covenant" spoken of just above, and of which it is also written in Moses: [10] Moses took the book of the covenant, and read in the ears of the people; and they said, All that Jehovah hath spoken will we do, and hear. Then Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you upon all these words (Exod. 24:7-8); the "book of the covenant" was the Divine truth which they then had, which was confirmed by the blood testifying that it was from His Divine Human. [11] In the rituals of the Jewish Church blood had no other signification than the holy proceeding from the Lord's Divine Human, wherefore when they were sanctified, it was done by blood-as when Aaron and his sons were sanctified, blood was sprinkled upon the horns of the altar, the remainder at the bottom of the altar, also upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, and upon his garments (Exod. 29:12, 16, 20; Lev. 8:15, 19, 23, 30). And when Aaron entered within the veil to the mercy-seat, blood was also to be sprinkled with the finger upon the mercy-seat eastward seven times (Lev. 16:12-15). So also in the rest of the sanctifications, and also in the expiations and cleansings (in regard to which see the following passages, Exod. 12:7, 13, 22; 30:10; Lev. 1:5, 11, 15; 3:2, 8, 13; 4:6, 7, 17, 18, 25, 30, 34; 5:9; 6:27, 28; 14:14-19, 25-30; 16:12-15, 18, 19; Deut. 12:27). [12] As by "blood" in the genuine sense is signified the holy, so in the opposite sense by "blood" and "bloods" are signified those things which offer violence to it, because by shedding innocent blood is signified doing violence to what is holy. For this reason wicked things of life and profane things of worship were called "blood." That "blood" and "bloods" have such a signification, is evident from the following passages. In Isaiah: When the Lord shall have washed the excrement of the daughters of Zion, and shall have washed away the bloods of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of expurgation (Isa. 4:4). The waters of Dimon are full of blood (Isa. 15:9). Again: Your hands are defiled with blood, and your fingers with iniquity. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity (Isa. 59:3, 7). In Jeremiah: Also in thy skirts is found the blood of the souls of the innocent poor (Jer. 2:34). [13] Again: It is because of the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of Jerusalem. They have wandered blind in the streets, they are polluted with blood; those which they cannot [pollute] they touch with their garments (Lam. 4:13-14). In Ezekiel: I have passed by thee, and saw thee trodden down in thy bloods, and I said unto thee, Live in thy bloods, and I said unto thee, Live in thy bloods. I washed thee with waters, and washed away thy bloods from upon thee, and I anointed thee with oil (Ezek. 16:6, 9). Again: Thou son of man, Wilt thou debate with a city of bloods? Make known to her all her abominations. Thou art become guilty through thy blood that thou hast shed, and art defiled through thine idols which thou hast made. Behold the princes of Israel, everyone according to his arm, have been in thee and have shed blood; men of slander have been in thee to shed blood; and in thee they have eaten at the mountains (Ezek. 22:2-4, 6, 9). In Moses: If anyone shall sacrifice elsewhere than upon the altar at the tent, it shall be blood; and as if he had shed blood (Lev. 17:1-9). [14] Falsified and profaned truth is signified by the following passages concerning blood. In Joel: I will set wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day come (Joel 2:30-31). In Revelation: The sun became black as sackcloth of hair, and the whole moon became as blood (Rev. 6:12). Again The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood (Rev. 8:8). Again: The second angel poured out his vial into the sea; and it became blood as of a dead man, and every living soul died in the sea. And the third angel poured out his vial into the rivers, and into the fountains of waters, and there became blood (Rev. 16:3-4). [15] Similar is what is said in Exodus (7:15-22), about the rivers, ponds, and pools of water in Egypt being turned into blood; for by “Egypt” is signified the memory-knowledge which from itself enters into heavenly mysteries, and hence perverts, denies, and profanes Divine truths (n. 1164, 1165, 1186). All the miracles in Egypt, being Divine, involved such things. The “rivers which were turned into blood” are the truths of intelligence and wisdom (n. 108, 109, 3051); “waters” have a similar signification (n. 680, 2702, 3058), and also “fountains” (n. 2702, 3096, 3424); “seas” are truths in the complex which are a matter of memory-knowledge (n. 28); the “moon” of which it is also said that it should be “turned into blood,” is Divine truth (n. 1529-1531, 2495, 4060). It is evident from this, that by the moon, the sea, fountains, waters, and rivers, being turned into blood, is signified truth falsified and profaned.

(4736) Cast him into this pit that is in the wilderness. That this signifies that they should conceal it meanwhile among their falsities, that is, that they should regard it as false, but still retain it because it was of importance to the church, is evident from the signification of a “pit,” as being falsities (see n. 4728); and from the signification of a “wilderness,” as being where there is no truth. For the word “wilderness” has a wide signification, it means where the land is uninhabited, and thus not cultivated; and when predicated of the church, it denotes where there is no good, and consequently no truth (n. 2708, 3900). Thus by a “pit in the wilderness” are here meant falsities in which there is no truth, because no good. It is said in which there is no truth because no good; for when anyone believes that faith saves without works, truth may indeed exist, but still it is not truth in him, because it does not look to good, nor is it from good. This truth is not alive, because it has in it a principle of falsity, consequently with anyone who has such truth, the truth is but falsity from the principle which rules in it. The principle is like the soul, from which the rest have their life. On the other hand there are falsities which are accepted as truths, when there is good in them, especially if it is the good of innocence, as with the Gentiles and also with many within the church.

(4737) But lay no hand upon him. That this signifies that they should not do violence to it, is evident without explication.

(4738) That he might rescue him out of their hand, to bring him back to his father. That this signifies that it might claim it for the church, is evident from the signification of "rescuing out of their hand," as being to set free-as above (n. 4732) and from the signification of "bringing back to his father" as being to claim for the church; for by Jacob, who is here the "father," is represented the Jewish religion derived from the Ancient Church, as above (n. 4700, 4701). It was the Divine truth concerning the Lord's Divine Human that it would claim for the church, for by Joseph, as before said, this truth is specifically signified. [2] As further regards this truth, be it known that the Ancient Church acknowledged it, and also the primitive Christian Church; but after the papal sway had grown even to domination over all human souls, and had exalted itself-as is said of the King of Babylon in Isaiah, "Thou saidst in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of heaven, and I will sit in the mount of congregation, I will ascend above the heights of the cloud, I will become like the Most High" (Isa. 14:13-14)-then the Divine was taken away from the Lord's Human, that is, a distinction was then made between His Divine and His Human. [3] How this was decreed in a certain council has also been revealed to me. There appeared to me certain spirits in front to the left on the plane of the sole of the foot, at some distance from me, who were talking together, but about what I did not hear. I was then told that they were some of those who composed the council in which the decree was made regarding the Lord's two natures, the Divine and the human. Presently it was granted me to converse with them. They said that those who had the greatest influence in the council, and who were superior to the rest in rank and authority, came together in a dark room and there concluded that both a Divine and a human nature should be attributed to the Lord; chiefly for the reason that otherwise the papal sway could not be maintained. For if they had acknowledged the Lord to be one with the Father, as He Himself says, no one could have been acknowledged as His vicar on earth; for schisms were arising at that time by which the papal power might have fallen and been dissipated unless they had made this distinction; and for the strengthening of this invention they sought out confirmations from the Word, and persuaded the rest. [4] The spirits added that by this means they were able to rule in heaven and on earth, because they had it from the Word that to the Lord was given all power in heaven and on earth, which power could not have been attributed to any vicar if His Human also were acknowledged to be Divine; for they knew that no one was allowed to make himself equal to God, and that the Divine had this power of Itself, but not the Human, unless it had been given it, as it was afterwards to Peter. They continued, that the schismatics of that day were men of acute discernment, whom in this way they were able to quiet, and by this means the papal power was also confirmed. From all this it is evident that this distinction was invented merely for the sake of dominion; and that for this reason they were not willing to know that the power given to the Lord's Human in heaven and on earth shows that it also is Divine. That Peter, to whom the Lord gave the keys of heaven, does not mean Peter, but the faith of charity, which, because it is from the Lord alone, is the power of the Lord alone, can be seen in the preface to the twenty-second chapter of Genesis.

(4739) Verses 23-30. And it came to pass when Joseph was come unto his brethren, that they stripped Joseph of his tunic, the tunic of various colors that was on him, and they took him, and cast him into the pit; and the pit was empty, there was no water in it. And they sat down to eat bread, and they lifted up their eyes and saw, and behold a company of Ishmaelites came from Gilead, with their camels bearing spices and balsam and stacte, going to carry them down to Egypt. And Judah said unto his brethren, What gain is it if we slay our brother, and cover up his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our flesh. And his brethren hearkened unto him. And there passed by men, Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. And Reuben returned unto the pit, and behold Joseph was not in the pit, and he rent his garments. And he returned unto his brethren, and said, The child is not; and I, whither do I come? "And it came to pass when Joseph was come unto his brethren," signifies when it was preached about; "that they stripped Joseph of his tunic," signifies that they dispelled and annihilated the appearances of truth; "the tunic of various colors that was on him," signifies the quality of the appearances as to truths from good; "and they took him and cast him into the pit," signifies among falsities; "and the pit was empty, there was no water in it," signifies that there was then nothing true; "and they sat down to eat bread," signifies appropriation of evil from falsity; "and they lifted up their eyes and saw," signifies further thought; "and behold a company of Ishmaelites came from Gilead," signifies those who are in simple good, such as the Gentiles are in; "with their camels bearing spices and balsam and stacte," signifies interior natural truths; "going to carry them down to Egypt," signifies instruction from memory-knowledges; "and Judah said unto his brethren," signifies the depraved in the church who are against whatever is good; "What gain is it if we slay our brother and cover up his blood?" signifies that there would be nothing of profit or of eminence, if this should be wholly extinguished; "come and let us sell him to the Ishmaelites," signifies that they acknowledge it who are in simple good; "and let not our hand be upon him," signifies that they may be without blame; "for he is our brother, our flesh," signifies because what is from them is accepted; "and his brethren hearkened unto him," signifies compliance; "and there passed by men, Midianites, merchantmen," signifies those who are in the truth of this good; "and they drew and lifted up Joseph out of the pit," signifies aid from them that it might not be among falsities; "and sold Joseph to the Ishmaelites," signifies reception by those who are in simple good, and alienation on the part of those who are in faith separate; "for twenty pieces of silver," signifies estimation; "and they brought Joseph into Egypt," signifies consultation from memory-knowledges; "and Reuben returned unto the pit," signifies the faith of the church in general; "and behold Joseph was not in the pit," signifies that there was no longer any faith; "and he rent his garments," signifies mourning; "and he returned unto his brethren," signifies those who teach; "and said, The child is not," signifies that there was no faith in it; "and I, whither do I come?" signifies where now is the church?

(4740) And it came to pass when Joseph was come unto his brethren. That this signifies when it was preached about, is evident from the representation of Joseph, as being truth Divine, especially concerning the Lord's Divine Human. When this is said to "come unto them," it means that it is preached to them; for his brethren represent the church which is in faith separate, to whom this is preached.

(4741) That they stripped Joseph of his tunic. That this signifies that they dispelled and annihilated the appearances of truth, is evident from the signification of "stripping," when predicated of Divine truth, which here is "Joseph," as being to dispel and also to annihilate; and from the signification of the "tunic," because it was of various colors, as being appearances of truth (n. 4677). The dispelling and annihilating of the appearances of truth takes place after truth itself has been rejected; for truth itself shines forth of itself in the mind, and however it may be extinguished, still appears, especially in those who are in good. This is also clearly seen by those who have annihilated truth in themselves, wherefore also they endeavor to dispel and to annihilate these appearances. [2] Take as an example for the sake of illustration - who does not see that to will well and do well is the veriest Christian life? And if anyone is told that this is charity, he cannot but affirm it; and those who affirm it will even say that they know what this is, because this is of the life. But as regards thinking this or that to be true, even from confidence (as they are willing to do who are in faith separate), they will say that they do not know what it is, for they have no other perception of it than as of smoke which vanishes. As faith alone and the confidence from it appear of this character to everyone who thinks seriously about it, especially to the good, therefore such persons labor to dispel and annihilate even these appearances, by thus paring off whatever touches them more nearly, and whatever is round about this Divine truth. This is signified by stripping Joseph of the tunic that was on him. [3] The same persons also believe that those are wiser than all others, who having once accepted a dogma, whatever it may be, can confirm it by various things, and by various reasonings make it appear like truth. But nothing could be less the part of a wise man; it is what everyone can do who possesses any ingenuity, and the evil more skillfully than the upright. For to do this is not the part of a rational man, inasmuch as a rational man can see, as from above, whether that which is confirmed is true or false; and because he sees this, he regards confirmations of falsity as of no account, and they appear to him as simply ludicrous and empty, no matter how much anyone else believes them to have been taken from the school of wisdom itself. In a word, nothing is less the part of a wise man, nay, nothing is less rational, than to be able to confirm falsities; for it is the part of a wise man and it is rational, first to see that a thing is true, and then to confirm it. In fact to see what is true is to see from the light of heaven, which is from the Lord; but to see what is false as true is to see from a fatuous light, which is from hell.

(4742) The tunic of various colors that was on him. That this signifies the quality of the appearances as to truths from good, is evident from the signification of a "tunic of various colors," as being the appearances of truth by which the spiritual of the natural is known and distinguished (n. 4677), here therefore the quality of the appearances; for which reason also a tunic is twice mentioned - "they stripped Joseph of his tunic, the tunic of various colors." That the quality of appearances is according to the truths from good, may be seen from the appearances of truth when presented to view in the light of heaven, that is, in the other life, where there is no other light than that which comes through heaven from the Lord, and which comes forth from His Divine truth; for this before the eyes of angels appears as light (n. 2776, 3190, 3195, 3222, 3339, 3340, 3636, 3643, 3993, 4302, 4413, 4415). This light is varied with everyone according to the reception. All the thought of the angels is effected through the variegation of this light, as also is the thought of man, although he is not aware of it; because with man this light falls into material images or ideas, which, being in his natural or external man, are from the light of the world. Thus the light of heaven is obscured in him to such a degree that he scarcely knows that his intellectual light and sight are from it. But in the other life, when the sight of the eye is no longer in the light of the world, but in the light of heaven, it becomes manifest that his thought is from this source. [2] When this light passes from heaven into the world of spirits, it is there presented under the appearance of various colors, which in beauty, variety, and loveliness immeasurably surpass the colors which are from the light of the world. (See what was said above in regard to colors, from experience, n. 1053, 1624, 3993, 4530, 4677.) As the colors in the other life are from this source, they are in their origin nothing else than appearances of truth from good. For truth does not shine from itself, because there is nothing flaming in it alone; but it shines from good, for good is like a flame which gives forth light. Such therefore as the good is, such does the truth from it appear; and such as the truth is, in such a manner does it shine from good. From this it is evident what is signified in the internal sense by the tunic of various colors, namely, the quality of appearances as to truths from good; for by Joseph, to whom the tunic belonged, is represented Divine truth, as before shown.

(4743) And they took him, and cast him into the pit. That this signifies among falsities, is evident from what has been said above (n. 4728, 4736), where similar words occur.

(4744) And the pit was empty, there was no water in it. That this signifies that there was then nothing true, is evident from the signification of a "pit," as being falsities (see n. 4728); from the signification of "being empty, "as being where there is nothing true because nothing good (of which hereafter); and from the signification of "water," as being truth (n. 680, 739, 2702, 3058, 3424). That "being empty" denotes where there is nothing true because nothing good, is evident from other passages in the Word, as in Jeremiah: Their great ones have sent their little ones for waters; they came unto the pits, and found no waters; they returned with their vessels empty; they were affected with shame and ignominy, and covered their head (Jer. 14:3); where "empty vessels" denote truths in which there is no truth from good. Again: Nebuchadnezzar the king of Babylon hath devoured me, he hath troubled me, he hath made me an empty vessel, he hath swallowed me up (Jer. 51:34); where an "empty vessel" denotes where there is no truth; and "Babylon," those who vastate, that is, deprive others of truths (n. 1327e). Again: I beheld the earth, and lo it was void and empty; and the heavens, and they had no light (Jer. 4:23). In Isaiah: The cormorant and the bittern shall possess it; and the owl and the raven shall dwell therein; and they shall stretch over it the line of a void, and the plummet of emptiness (Isa. 34:11). [2] Again: The city of emptiness shall be broken; every house shall be shut up, that no one may come in. There is a cry in the streets upon the one, the joy of the land shall be exiled, what is left in the city shall be a waste (Isa. 24:10-12); here "emptiness" is expressed by another word in the original tongue, which, however, involves a similar meaning. That "emptiness" is where there is no truth because no good, is evident in the internal sense from the particulars mentioned, as from the signification of a "city," of a "house," of a "cry," of "wine," and of "streets." In Ezekiel: Hath said the Lord Jehovih, Woe to the city of bloods! I will also make the hearth great, setting the pot empty upon the coals that it may be hot, and the brass thereof may be heated, and that the uncleanness thereof may melt therein, the scum thereof be consumed (Ezek. 24:9, 11); it is evident here what "being empty" signifies; an "empty pot" is that in which there is uncleanness and scum, that is, evil and falsity. [3] So in Matthew: When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but findeth none. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and prepared for him. Then goeth he, and joineth to himself seven other spirits more wicked than himself, and they enter in and dwell there (Matt. 12:43-45); the "unclean spirit" denotes uncleanness of life in man, and also the unclean spirits with him, for unclean spirits dwell in the uncleanness of man's life; "dry places," or where there is no water, denote where there are no truths; the "empty house" denotes the interiors of man again filled with uncleanness, that is, with falsities from evil. In Luke: God hath filled the hungry with good things, and the rich He hath sent empty away (Luke 1:63); "the rich" denote those who know many things; for "riches" in the spiritual sense are memory-knowledges, doctrinal things, and the knowledges of good and truth. They are called the "empty rich" who know these things, and do not do them; for truths to them are not truths, because without good (see n. 4736).

(4745) And they sat down to eat bread. That this signifies the appropriation of evil from falsity, is evident from the signification of "eating," as being appropriation (n. 3168, 3513, 3596, 3832); and from the signification of "bread," as being the good of love (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735), and also in general all food (see n. 2165). Here however "bread" signifies the contrary, namely, evil; for it is known that they who eat the bread in the Holy Supper unworthily, do not appropriate good to themselves, but evil; whence it is evident that in the contrary sense by "eating bread" is signified the appropriation of evil. It was a custom among the ancients to eat together when they had made an important decision which was confirmed by the rest, by which they signified their approbation, and thus that they made it their own; as in Ezekiel: Behold, the princes of Israel, everyone according to his arm, have been in thee and have shed blood; men of calumny have been in thee to shed blood; and in thee they have eaten at the mountains (Luke 22:6, 9). Be it known further that there are in general two origins of evil, one from life, and the other from doctrine. The evil which is from the doctrine of falsity is called evil from falsity, and it is this evil which is here meant.

(4746) And they lifted up their eyes and saw. That this signifies further thought, is evident from the signification of "lifting up the eyes and seeing," as being intentness and thought, or intense thought (n. 2789, 2829, 3198, 3202, 4339). That here further thought is signified, is evident from the series.

(4747) And behold a company of Ishmaelites came from Gilead. That this signifies those who are in simple good, such as the Gentiles are in, is evident from the representation of the Ishmaelites, as being those who are in simple good as to life, and thence in natural truth as to doctrine (n. 3263); and from the signification of "Gilead," as being exterior good, by which man is first initiated when he is being regenerated (n. 4117, 4124). From this it is evident that by a "company of Ishmaelites from Gilead" is signified such good as is with the Gentiles, that is, those who are in such simple good. [2] How these things are circumstanced may be seen from what has been already said, and also from what follows. This only need now be said in advance: they who are within the church and have confirmed themselves against Divine truths, especially against these - that the Lord's Human is Divine, and that the works of charity contribute to salvation - if they have confirmed themselves against them, not only by doctrine but also by life, they have reduced themselves to such a state as to their interiors that afterwards they cannot possibly be brought to receive them, for what is once confirmed by doctrine, and at the same time by life, remains to eternity. Those who do not know the interior state of man may suppose that anyone, no matter how he has confirmed himself against these truths, can yet easily accept them afterwards, provided he is convinced. But that this is impossible has been granted me to know by much experience in regard to such persons in the other life. For whatever is confirmed by doctrine is absorbed by the intellectual part, and what is confirmed by life is absorbed by the will part; and that which is inrooted in both man's lives, the life of his understanding and the life of his will, cannot be rooted out. The very soul of man which lives after death is formed thereby, and is of such a nature that it never recedes therefrom. This is also the reason why the lot of those within the church with whom this is the case, is worse than the lot of those who are out of the church; for those who are out of the church, who are called Gentiles, have not confirmed themselves against these truths, because they have not known them; and therefore such of them as have lived in mutual charity, easily receive Divine truths, if not in the world, yet in the other life. (See what was adduced from experience in regard to the state and lot of the Gentiles and other peoples in the other life, n. 2589-2604.) [3] For this reason when any new church is being set up by the Lord, it is not set up with those who are within the church, but with those who are without, that is, with the Gentiles. These things are often treated of in the Word. This much is premised in order that it may be known what is involved in Joseph's being cast into the pit by his brethren, and in his being drawn out thence by the Midianites, and sold to the Ishmaelites. For by Joseph's brethren are represented those within the church who have confirmed themselves against Divine truth, especially against the two truths, that the Lord's Human is Divine, and that works of charity contribute to salvation, and this not only by doctrine, but also by life; while by the Ishmaelites are represented those who are in simple good, and by the Midianites those who are in the truth of this good. It is related of the latter that they drew Joseph out of the pit; and of the former that they bought him. But what is signified by their bringing him into Egypt, and their selling him to Potiphar, Pharaoh's chamberlain, will be shown in what follows.

(4748) With their camels bearing spices and balsam and stacte. That this signifies interior natural truths, is evident from the signification of "camels," as being in general those things of the natural man that serve the spiritual, and specifically general memory-knowledges in the natural man (n. 3048, 3071, 3114, 3143, 3145, 4156); and from the signification of "spices, balsam, and stacte," as being interior natural truths conjoined with good in the natural man (of which in what follows). In the holy worship of the ancients use was made of sweet smelling and fragrant things, among which were their frankincense and incenses; and the like things were also mixed with the oils with which they were anointed. But the origin of this practice is at this day unknown, because it is entirely unknown that the things which were used in the worship of the ancients originated in spiritual and celestial things which are in the heavens, and corresponded to them. Man has so far removed himself from the things of heaven, and plunged into natural, worldly, and bodily things, that he is in obscurity, and many are in the negative, as to the existence of anything spiritual or celestial. [2] The reason why frankincense and incenses were used in sacred rites among the ancients, is that odor corresponds to perception, and a fragrant odor, such as that of spices of various kinds, to a grateful and pleasing perception, such as is that of truth from good, or of faith from charity. Indeed the correspondence is such that in the other life, whenever it is the good pleasure of the Lord, perceptions themselves are changed into odors (as may be seen in what has been said above from experience, n. 925, 1514, 1517-1519, 3577, 4624-4634). What is here signified in detail by “spices, balsam, and stacte,” may be seen from other passages in which they are mentioned. In general they signify interior truths in the natural, but such as are from good therein; for truths by themselves do not make the natural, but good by truths. Hence its varieties are according to the quality of the truth conjoined with good, consequently according to the quality of the good; for good has its quality from truths. [3] As by “Gilead” is signified exterior good such as is of the senses and is called pleasure

(n. 4117, 4124), and as by "Egypt" in a good sense are signified memory-knowledges which are the external truths of the natural man corresponding to this good, or agreeing with it (n. 1462), therefore by Ishmaelites from Gilead carrying on camels those spices down to Egypt is signified that they carried their interior truths from their own memory-knowledges, to the memory-knowledges signified by Egypt (of which hereafter). Interior truths are conclusions from exterior truths, or from memory-knowledges; for the memory-knowledges of the natural man serve as a means for drawing conclusions about, and thus viewing, interior things; in like manner as anyone views the mind of another in his countenance, in the vibration of the light in his eyes, and in the life of the tone of his voice, and in that of his gesture and action. [4] As it is by such truths that man's natural is perfected and also amended, healing is therefore ascribed to spices of this kind-as to balsam in Jeremiah: Is there no balsamic gum in Gilead? Is there no physician there? Why then doth not the health of my people go up? (Jer. 8:22). Go up into Gilead, and take balsam, O virgin daughter of Egypt; in vain hast thou multiplied medicines; there is no healing for thee (Jer. 46:11). Babylon is suddenly fallen and shattered, howl upon her, take balsam for her pain, if so be she may be healed (Jer. 51:8). [5] That such things have a spiritual signification is very evident in Revelation: The merchants of the earth shall weep and mourn over Babylon; for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearl, and fine linen, and crimson, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and brass, and iron, and marble; and cinnamon, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and bodies and souls of men (Rev. 18:11-13); these things would never have been so specifically enumerated unless each one of them signified such things as are in the Lord's kingdom and in His church, for otherwise they would have been words without meaning. It is known that by "Babylon" are signified those who have turned aside all worship of the Lord to the worship of self, and who are thus in a profane internal while they are in a holy external, wherefore by their "merchandise" are signified the things which they have studiously and artfully invented for the sake of self-worship, and also doctrinal things and knowledges of good and truth from the Word which they have perverted in their own favor. Thus by the particulars here mentioned such things are specifically signified, and by "cinnamon," "incense," "ointment," and "frankincense" truths from good; but in relation to them truths perverted and falsities from evil. [6] The same is true of what is related in Ezekiel of the merchandise of Tyre: Judah and the land of Israel were thy traders; in wheat of Minnith, and Pannag, in honey and oil, and balsam, they furnished thy trading (Ezek. 27:17); here also by "balsam" is signified truth from good. To one who does not believe in the internal sense of the Word, all the foregoing expressions must be bare words, thus vessels containing nothing within; and yet Divine, celestial, and spiritual things are in them.

(4749) Going to carry them down to Egypt. That this signifies instruction in memory-knowledges is evident from the signification of "Egypt" as being memory-knowledges (n. 1164, 1165, 1462); and as by "spices, balsam, and stacte" are signified interior truths from the memory-knowledges of those who are in simple good, such as the Gentiles are in, therefore by "going to carry them down thither," is signified to be instructed. In regard to these things the case is this: the memory-knowledges which are signified by "Egypt" are those which conduce to spiritual life, and which correspond to spiritual truths; for formerly the Ancient Church was in Egypt also; but after it had been there turned into magic, the memory-knowledges which pervert spiritual things were signified by "Egypt." Thence it is that memory-knowledges in a good, and also in the opposite, sense, are signified in the Word by "Egypt" (n. 1164, 1165, 1462); and here in a good sense. The memory-knowledges from which are the interior truths signified by the Ishmaelites' carrying on camels spices, balsam, and stacte, are not such as are of the church, but such as are with the Gentiles. The truths from these memory-knowledges cannot be corrected and made sound by any other means than by the memory-knowledges of the genuine church, thus by instruction in these. This is what is here signified.

(4750) And Judah said unto his brethren. That this signifies the depraved in the church who are against whatever is good, is evident from the representation of Judah, as being in a good sense the good of celestial love (n. 3654, 3881), but in the opposite sense to be against all good whatever (of which hereafter); and from the signification of his "brethren," as being those in the church who are in faith separate. That by Judah are here represented those who are against all good whatever, is because in a good sense they who are in the good of celestial love are represented in the Word by him. Celestial love is love to the Lord and the derivative love toward the neighbor. They who are in this love are most closely conjoined with the Lord, and are therefore in the inmost heaven, where they are in a state of innocence, from which they appear to the rest as little children, and wholly as loves in form. Others are not able to go near them, and therefore when they are sent to others, they are encompassed by other angels, by whom the sphere of their love is tempered, which would otherwise throw into a swoon those to whom they are sent; for the sphere of their love penetrates even to the marrows. [2] As this love or this good of love which is called celestial is represented by Judah in a good sense, so in the opposite sense is represented by him that which is contrary to celestial good, and thus contrary to all good whatever. Most things in the Word have a twofold sense, namely, a good sense and its opposite. From the good sense the quality of the opposite one is known; for whatever is contained in the opposite sense is diametrically opposed to what is contained in the good sense. [3] The goods of love are in general two - the good of celestial love, and the good of spiritual love.

Diametrically opposed to the good of celestial love, is the evil of the love of self; and diametrically opposed to the good of spiritual love, is the evil of the love of the world. They who are in the evil of the love of self are against all good whatever; but not so much so they who are in the evil of the love of the world. In the Word, by Judah in the opposite sense are represented those who are in the love of self; and by Israel they who are in the love of the world. The reason of this is that by Judah was represented the Lord's celestial kingdom, and by Israel His spiritual kingdom. [4] The hells also are distinct according to these two loves. They who are in the love of self, being against all good whatever, are in the deepest and therefore the most grievous hell; but they who are in the love of the world, being not so much against all good whatever, are in hells not so deep, and therefore less grievous. [5] The evil of the love of self is not, as is generally thought, that external elation which is called pride; but it is hatred against the neighbor, and thence a burning desire for revenge, and delight in cruelty. These are the interiors of the love of self. Its exteriors are contempt for others in comparison with self, and an aversion to those who are in spiritual good, and this sometimes with manifest elation or pride, and sometimes without it; for one who holds the neighbor in such hatred, interiorly loves no one but himself and those whom he regards as making one with himself; thus he loves them in himself, and himself in them, for the sole end of self. [6] Such is the quality of those who are represented by Judah in the opposite sense. The Jewish nation had been in such love even from the first, for they had looked upon all in the whole world as the vilest slaves, and as worthless in comparison with themselves, and had also held them in hatred; and what is more, when the love of self and of the world had not mutually conjoined them, they persecuted even their associates and brothers with similar hatred. This disposition still remains with that nation; but because they now dwell in foreign lands on sufferance, they keep it concealed.

(4751) What gain is it if we slay our brother, and cover up his blood? That this signifies that there would be nothing of profit or of eminence if this should be wholly extinguished, is evident from the signification of, “What gain is it?” as being that there would be nothing of profit, and also nothing of eminence (of which hereafter); and from the signification of “slaying,” as being to extinguish, here Divine truth, specifically that concerning the Lord’s Divine Human, which is meant by the “brother,” that is, Joseph; and from the signification of “covering up blood,” as being to entirely hide holy truth (that “blood” denotes holy truth may be seen above, n. 4735). How the case is in regard to these things, is evident from what follows. [2] That “gain” here signifies not only what is profitable but also eminence, or that, “What gain is it?” signifies that there would be nothing of profit or of eminence, is because this was said from cupidity and avarice; for the cupidity of gain and avarice has within it the desire not only to possess the whole world, but also to plunder and even to kill everyone for the sake of gain; indeed one impelled by such cupidity would commit murder for but little were not the laws a hindrance. Moreover, such a man in his possession of gold and silver regards himself as the greatest in power, however in external appearance he may seem otherwise, which shows that there is in avarice not only the love of the world, but also the love of self, and indeed the filthiest love of self. For elevation of mind, or pride, in those who are sordidly avaricious, is not so conspicuous outwardly, because it is sometimes unconcerned about wealth for the sake of display; nor is it that kind of the love of self which is usually conjoined with pleasures; for such have little concern about the body, and its food and clothing. But it is a love entirely earthly, having no other end than money, in the possession of which it believes itself, not actually but potentially, above all others. It is evident from this that in avarice there is the lowest and vilest love of self, for which reason in the other life the avaricious appear to themselves to be among swine (n. 939); and they above all others are against all good whatever. Consequently they are in such thick darkness that they are utterly unable to see what is good and what is true; they do not at all apprehend that there is any internal belonging to man which lives after death, and at heart they laugh at those who say so. [3] The Jewish nation had been of such a nature from the beginning, and therefore it was impossible for anything internal to be opened plainly to them, as is evident from the Word of the Old Testament; and being rooted in this worst kind of the love of self, they would defile interior truths and goods, and would thus profane them more than all others, unless they were removed by avarice so far from internal things, and were thereby kept in thick darkness, for they cannot profane so long as they do not acknowledge (n. 1008, 1010, 1059, 2051, 3398, 3402, 3489, 3898, 4289, 4601). It is for this reason that the Lord says of them in John, “Ye are of your father the devil, and the desires of your father ye will to do. He was a murderer from the beginning” (John 8:44); and of Judas Iscariot, who represented the Jewish Church, “Have not I chosen you twelve, and one of you is a devil?” (John 6:70). By Judas also in that he sold the Lord, the like is represented as here by Judah, who said, “Come and let us sell Joseph.”

(4752) Come and let us sell him to the Ishmaelites. That this signifies that those acknowledge it who are in simple good, is evident from the signification of “selling” as being to alienate from themselves - thus to be received by others (n. 4098), which when predicated of truth, as here, denotes to be acknowledged by them; and from the representation of the Ishmaelites, as being those who are in simple good, of which above (n. 4747). That they who are in simple good acknowledge Divine truth, especially that concerning the Lord’s Divine Human, has been shown above.

(4753) And let not our hand be upon him. That this signifies that they may be without blame, is evident from the signification of “not letting the hand be upon anyone,” as being not to offer violence, as above (n. 4737); and because not to offer violence denotes that they may be without blame, this also is signified by these words.

(4754) For he is our brother, our flesh. That this signifies because what is from them is accepted, is evident from the signification of a "brother," as being consanguinity from good (n. 3815); and from the signification of "flesh," as being one's own in both senses (n. 3813), thus that it was accepted, because from those who are of the church, and that it was accepted by these, because by those who are in simple good. For the Ishmaelites represent those who are in simple good, and Joseph's brethren represent the church which is in faith separate from charity. Those who are in simple good acknowledge that the Lord's Human is Divine, and also that in order for man to be saved the works of charity ought to be done. Those who are in faith separate know this, and therefore they do not strongly insist on this faith before everyone, and scarcely at all before those who are in simple good; chiefly because they dare not speak contrary to common sense, and because they would thus detract from their own dignity and gain. For if they should deny these truths, those who are in simple good would say of them that they are foolish; for those who are in simple good know what love is, and what the works of love are; but what faith separate from them is they do not know. Arguments in favor of faith as opposed to works, and concerning the distinction between the Human and the Divine of the Lord, they would call sophisms which they do not comprehend. Wherefore in order that they may be accepted, and because what is from them is accepted, those who are in faith separate willingly make concessions; for if these truths were extinguished they would be without profit and eminence (n. 4751).

(4755) And his brethren hearkened unto him. That this signifies compliance, is evident without explication.

(4756) And there passed by, men, Midianites, merchantmen. That this signifies those who are in the truth of this good, is evident from the representation of the Midianites, as being those who are in the truth of simple good (see n. 3242); and from the signification of “merchantmen,” as being those who have the knowledges of good and truth; for these in the spiritual sense are “riches,” “wealth,” and “merchandise.” Hence “to trade” is to procure and to communicate these knowledges (n. 2967, 4453). Here it is not the knowledges of good that are signified, but the knowledges of truth; for the “Midianites” are those who are in the truth of simple good, as before said; and from this also they are called “men” [viri], for those are so called who are in truth (n. 3134, 3309). From the historical series it is evident that Joseph was sold to the Ishmaelites, but that he was drawn out of the pit by the Midianites, and was also sold by the Midianites in Egypt to Potiphar, for in the last verse of this chapter it is said, “and the Midianites sold him to Egypt unto Potiphar, Pharaoh’s chamberlain.” It may be supposed that as Joseph was sold to the Ishmaelites, he was sold in Egypt by them, and not by the Midianites; but still this was brought to pass for the sake of the representation of the things in the internal sense; for Joseph (that is, Divine truth) cannot be sold by those who are in good, but by those who are in the truth of this good. The reason will be seen in the explication of the last verse of this chapter.

(4757) And they drew and lifted up Joseph out of the pit. That this signifies aid from them that it might not be among falsities, is evident from the signification of “drawing and lifting up,” as being to set free and thus to lend aid (of which hereafter); and from the signification of a “pit,” as being falsities (n. 4728), thus that it might not be among falsities. That drawing and lifting up here denotes lending aid, is because truth is what aids good; for power is ascribed to truth, because good exercises power by means of truth (n. 3091, 3563); and moreover it is truth by which falsity is known, thus by which anyone is aided so that he be not among falsities. Hence it is that the Midianites were those who drew and lifted up Joseph out of the pit, and the Ishmaelites were those who bought him.

(4758) And sold Joseph to the Ishmaelites. That this signifies reception by those who are in simple good, and alienation from those who are in faith separate, is evident from the signification of “selling,” as being to alienate in respect to those who are in faith separate, who here are Joseph’s brethren, for they sold him; and as being to be received in respect to those who are in simple good, who are here the Ishmaelites, for they bought him. (That the “Ishmaelites” are those who are in simple good was shown above, n. 3263, 4747. On this subject see what was said before, n. 4756.)

(4759) For twenty pieces of silver. That this signifies estimation, is evident from the signification of “twenty,” as being the good and truth stored up by the Lord in the interior man, which are called remains (n. 2280), thus holy good or truth, here holy truth, because it is said “twenty pieces of silver;” for “silver” is truth (n. 1551, 2954). The same number signifies also what is not holy, because most of the expressions used in the Word have also an opposite sense; and here what is not holy in respect to those who alienated Divine truth, or sold Joseph (n. 4758), but what is holy in respect to those who received it, or bought him. Thus it denotes what is not holy in respect to Joseph’s brethren, that is, to those in the church who are in faith separate, but what is holy in respect to the Ishmaelites, that is, to those who are in simple good. These are the things which are meant by estimation. [2] That “twenty” signifies also what is not holy, is because “twenty” denotes remains, as before said. The holy in those who have no remains of good and truth in their interior man, but instead of them evil and falsity, is not holy, but is either filthy or profane, according to the kind of evil and falsity. That “twenty” denotes also what is not holy, is evident in Zechariah: I saw and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty ells, and the breadth thereof ten ells. Then said he unto me, This is the curse that goeth forth over the face of the whole earth (Zech. 5:1-3). In Haggai: When one came to the wine-press to draw out fifty out of the wine-press, there were twenty. I smote you with blasting, and with mildew, all the work of your hands (Hag. 2:16-17). [3] In Ezekiel: Thy food which thou shalt eat shall be by weight, twenty shekels a day; from time even in time shalt thou eat it. And thou shalt eat it as a barley cake, and thou shalt make it in their eyes with dung that cometh out of man. For thus, Jehovah said, shall the sons of Israel eat their bread unclean among the nations (Ezek. 4:10, 12-13). In these passages "twenty" denotes that which is unholy, unclean, and profane. That all who were more than twenty years old should die in the wilderness (Num. 14:29; 32:11), represented also what is holy in respect to those who were under that number of years, and what is unholy in respect to those who were over it. (That all numbers in the Word signify things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 4264, 4495, 4670; and that remains are good and truth stored up by the Lord in the interior man, n. 468, 530, 560, 561, 576, 660, 798, 1050, 1738, 1906, 2284.)

(4760) And they brought Joseph into Egypt. That this signifies consultation from memory-knowledges is evident from the signification of "Egypt" as being memory-knowledges (see n. 1164-1165, 1186, 1462); and when Divine truth is brought to these it is to consult them; for by Joseph as before shown is represented Divine truth. What is meant by consultation about Divine truth from memory-knowledges shall be briefly described. To consult memory-knowledges about Divine truth is to see from them whether it is so. But this is done in one way by those who are in the affirmative that truth is truth, and who when they consult memory-knowledges, confirm the truth by them, and thus strengthen their faith; and in another way by those who are in the negative, who when they consult memory-knowledges cast themselves still more into falsities; for with these the negative rules, but with the former the affirmative. Moreover, this is according to the intellectual faculty of every man. If those who have not a higher, that is, an interior insight, consult memory-knowledges, they do not see the confirmation of truth in them, and they are therefore carried by the memory-knowledges into the negative; but those who have a higher, that is, an interior insight, see confirmations, and if in no other way, still by correspondences. [2] Take for example the truth that man lives after death. When those who are in the negative as to this being true consult memory-knowledges, they confirm themselves against it by innumerable considerations, such as that brute animals equally live, have sensation, and act, and in many things more acutely than man; and that thought, which man has above the brutes, is a thing which he obtains by coming to maturity later; and that man is this kind of animal; and by a thousand other considerations. Thus it is evident that if those who are in the negative consult memory-knowledges, they cast themselves still more into falsities, so that at last they believe nothing whatever relating to eternal life. [3] But when those who are in the affirmative as to the truth that man lives after death consult memory-knowledges, they confirm themselves by them, and this also by things innumerable; for they see that everything in nature is below man, and that the brute animal acts from instinct, while man acts from reason, and that brutes cannot but look downward, while man can look upward, and by thought comprehend the things of the spiritual world, and also be affected by them, and even by love be conjoined with God Himself, and thus appropriate to himself life from the Divine; and that it is in order that he may be led and elevated thither that he comes to maturity so late. Moreover, man sees confirmations in everything else that belongs to nature, and at last sees in universal nature a representative of the heavenly kingdom. [4] It is as is well known a common thing for the learned to have less belief in a life after death than the simple, and in general to see Divine truths less clearly than the simple. The reason of this is that they consult memory-knowledges (of which they possess a greater abundance than others) from a negative standpoint, and thereby destroy in themselves insight from what is higher or interior; and when this is destroyed, they no longer see anything from the light of heaven, but only from the light of the world; for memory-knowledges are in the light of the world, and if these are not illuminated by the light of heaven they induce darkness, however different it may appear to themselves. For this reason it was that the simple believed in the Lord, but not the scribes and Pharisees who were the learned in the Jewish nation, as is evident from these words in John: Many of the multitude when they heard these words said, This is truly the Prophet. Others said, This is the Christ [Messias]. The Pharisees answered them, Hath any of the rulers or of the Pharisees believed in Him? (John 7:40-41, 47-48). And in Luke: Jesus said, I confess to Thee O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and intelligent, but hast revealed them unto babes (Luke

10:21); "babes" denote the simple. Also in Matthew: Therefore speak I to them by parables; because seeing they see not, and hearing they hear not, neither do they understand (Matt. 13:13).

(4761) And Reuben returned unto the pit. That this signifies the faith of the church in general, is evident from the representation of Reuben, as being the confession of the faith of the church in general (n. 4731, 4734); and from the signification of a "pit," as being falsities (n. 4728). Hence by Reuben's returning to the pit is signified that the faith of the church in general came to view the falsities which belonged to faith separate.

(4762) And behold Joseph was not in the pit. That this signified that there was no longer any faith, is evident from the representation of Joseph, as being Divine truth; and when this appears among falsities, which are signified by the "pit" (n. 4728), there is no longer any faith.

(4763) And he rent his garments. That this signifies mourning, is evident from the signification of "rending the garments," as being mourning, namely, on account of truth having been destroyed, or because there was no faith. We often read in the Word, especially the historic, of persons rending their garments; but the origin of this is not known at the present day, and it is also unknown that it was representative of grief on account of truth being lost. This act became representative from the fact that "garments" signified truths, as before shown (n. 4545). Further on in this chapter it is also said that when Jacob recognized his son's tunic he rent his garments (verse 34), and by this is signified mourning for truth destroyed. So in other places in the Word, as when Rabshakeh, who was sent by Sennacherib the king of Assyria, spoke insults against Jerusalem; whereupon Eliakim who was over the King's household, and Shebna the scribe, and Joah the recorder, rent their garments and told these things to King Hezekiah; and when the king heard it he also rent his garments, and covered himself with sackcloth (Isa. 36:22; 37:1; 2 Kings 18:37; 19:1). The insults which Rabshakeh spoke were against God, the King, and Jerusalem, thus against Divine truth, as is still plainer from the internal sense of the passage; hence the garments were rent because of mourning. [2] When Jehudi had read before the king the roll of the book which Jeremiah wrote, it is said that the king cast it into the fire, and that the king and his servants, who heard all those words, did not rend their garments (Jer. 36:23, 24); their not rending their garments denoted that they did not mourn when Divine truth was not received. The rending of their garments by Joshua the son of Nun, and Caleb the son of Jephunneh, when the spies brought an evil report of the land of Canaan, and their speaking against them (Num. 14:6), involves a similar meaning; for the land of Canaan signifies the Lord's kingdom, to speak against which is to speak falsity against Divine truth. When the ark of God was taken by the Philistines, and the two sons of Eli were slain, that there ran a man out of the army to Shiloh with his garments rent and dust upon his head (1 Sam. 4:11, 12), signified mourning over lost Divine truth and Divine good; for, as the ark represented the Lord's kingdom, and in the supreme sense the Lord Himself, and hence the holy of the church, the rent garments signified mourning over lost Divine truth; and dust upon the head, over lost Divine good. [3] We read of Samuel and Saul: As Samuel turned about to go away, Saul laid hold upon the skirt of his tunic, and it was torn off. And Samuel said unto him, Jehovah hath rent the kingdom of Israel from upon thee this day, and hath given it to thy companion. I will not return with thee, for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel (1 Sam. 15:26-28); Saul's tearing off the skirt of Samuel's tunic represented what Samuel said - that the kingdom should be rent from him, and that he should no longer be king of Israel; for "kingdom" in the internal sense signifies Divine truth (n. 1672, 2547, 4691), as also do a "king" and "royalty" (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581), and specifically the Kingdom and king of Israel, because by Israel was represented the Lord's royalty. So what is related of Jeroboam and the prophet Ahijah: When Jeroboam went out of Jerusalem, and the prophet Ahijah found him in the way, when he had clad himself with a new garment, and they two were alone in the field, Ahijah laid hold of the new garment that was upon him, and rent it in twelve pieces; and he said to Jeroboam, Take thee ten pieces; for thus saith Jehovah the God of Israel, Behold I rend the kingdom out of the hand of Solomon, and will give ten tribes to thee (1 Kings 11:29-31). [4] The same is true of their rending their garments when Saul was slain in battle, as related in the second book of

Samuel: After Saul had been slain in battle, on the third day a man came from the camp whose garments were rent; and when David heard of the death of Saul, David took hold of his garments and rent them; as did all his servants that were with him (2 Sam. 1:1-2, 11); by this also was represented mourning on account of Divine truth lost and thrown away by those who were in faith separate; for as before said Divine truth was signified by royalty, and they who were in faith separate were represented by the Philistines, by whom Saul was slain (n. 1197, 1198, 3412, 3413); as also is evident from David's lament over him in the same chapter (2 Sam. 1:17-27). [5] When Absalom had smitten his brother Amnon, and the tidings came to David that Absalom had smitten all the king's sons, David "rent his garments and lay on the earth, and all his servants stood by with their garments rent" (2 Sam. 13:28, 30-31); this also was done for the sake of representing that truths from the Divine were destroyed, these being signified in the internal sense by the king's sons. So when David fled before Absalom he was met by Hushai the Archite with his tunic rent (2 Sam. 15:32); for in the Word by a king, especially by David, is represented Divine truth. In like manner also when Elijah spoke to Ahab king of Israel the words of Jehovah, that he should be extirpated on account of the evil which he had done, Ahab rent his garments and put sackcloth upon his flesh (1 Kings 21:27). [6] That the rending or tearing of garments represented mourning on account of lost truth, is further evident from the following passages: Hilkiah the priest found the book of the law in the house of Jehovah; and Shaphan read it before king Josiah. And when the king heard the words of the book of the law, he rent his garments (2 Kings 22:11); manifestly on account of the Word (that is, Divine truth) having been so long lost, and obliterated in hearts and life. When the Lord confessed that He was the Christ the Son of God, that the high priest rent his garments, saying, He hath spoken blasphemy (Matt. 26:63-65; Mark 14:63, 64), signified that he had no other belief than that the Lord spoke against the Word, and thus against Divine truth. [7] When Elijah went up in a whirlwind, and Elisha saw it, he took hold of his own garments, and rent them in two pieces; and he took up the tunic of Elijah that fell from upon him, and smote the waters, and they were parted hither and thither, and Elisha went over (2 Kings 2:11-14); that Elisha then rent his garments in two pieces was on account of mourning that the Word (that is, Divine truth) was lost; for by Elijah is represented the Lord as to the Word, that is, Divine truth (n. 2762). The tunic falling from Elijah, and being taken up by Elisha, represented that Elisha continued the representation. That a tunic is Divine truth may be seen above (n. 4677), wherefore also the garment which was rent in such mourning was the tunic, as is evident from some of the passages above cited. As a “garment” signified the truth of the church, and in the supreme sense Divine truth, it was therefore a disgrace to go with rent garments, except in such mourning - as is evident from what was done to the servants of David by Hanun the king of the sons of Ammon, in that he shaved off half of their beards, and cut off their garments in the middle, even to their buttocks; for which reason they were not admitted to David (2 Sam. 10:4, 5).

(4764) And he returned unto his brethren. That this signifies those who teach, is evident from the representation of Joseph's brethren, as being those who are of faith separate; and because they were shepherds, as being also those who teach from faith, as above (n. 4705).

(4765) And said, The child is not. That this signifies that there was no faith in it is evident from the signification of a "child" as being the truth of faith, for truth is signified by a "son" (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704), thus by the "child," who here is Joseph, and who as already shown represents Divine truth. And as all truth is of faith-for what in the ancient churches was called true or truth, in the new church is called faith (see n. 4690)-therefore, by that "the child is not" is signified that there was no faith in it.

(4766) And I, whither do I come? That this signifies Where now is the church is evident from the representation of Reuben as being the faith of the church in general (n. 4731, 4734, 4761); and as Reuben says of himself, "and I, whither do I come?" it signifies "Where now is the faith of the church," or what is the same, "Where now is the church?" That there is no church where the heavenly Joseph is not (that is, the Lord as to Divine truth, specifically as to the Divine truth that the Lord's Human is Divine, and that charity is the essential of the church and consequently the works of charity) may be seen from what has been shown in this chapter concerning both these truths. [2] If this Divine truth that the Lord's Human is Divine is not received, it necessarily follows that a trine should be adored, and not one; and also that half of the Lord, namely, His Divine, should be adored, but not His Human; for who adores what is not Divine? And is the church anything where a trine is adored, one separately from another, or what is the same, where three are equally worshiped? For although the three are called one, still the thought distinguishes and makes three, and only the speech of the mouth says one. Let everyone consider in himself when he says that he acknowledges and believes in one God, whether he does not think of three; and when he says that the Father is God, the Son is God, and the Holy Spirit is God, and these also distinct in persons, and distinct as to functions, whether he can think that there is one God, except in the way that three distinct from one another make one by harmony, and also by condescension insofar as one proceeds from another. When therefore three gods are adored, where is the church? [3] But when the Lord only is adored, in whom there is a perfect trine, and who is in the Father and the Father in Him, as He Himself says: "Though ye believe not Me, believe the works; that ye may know and believe, that the Father is in Me, and I in the Father" (John 10:38); "He that hath seen Me hath seen the Father; believest thou not Philip that I am in the Father, and the Father in Me? Believe me that I am in the Father, and the Father in Me" (John 14:9-11), "He that seeth Me seeth Him that sent Me" (John 7:45); "All Mine are Thine, and Thine are Mine" (John

17:10), then there is the Christian Church, as there is when the church abides in this that the Lord said: “The first of all the commandments is, Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy strength, this is the first commandment; and the second is like, namely this, Thou shalt love thy neighbor as thyself; there is none other commandment greater than these” (Mark 12:29-31). That the “Lord our God” is the Lord may be seen in other places (Matt. 4:7, 10; 22:41-45; Luke 1:16, 17; John 20:28), as also that “Jehovah” in the Old Testament is called “Lord” in the New (see n. 2921). [4] If also this Divine truth is not received both in doctrine and in life-that love toward the neighbor, or charity, and hence the works of charity, are an essential of the church, it necessarily follows that it is of the church to think what is true, but not to think what is good; and thus that the thought of the man of the church may be in contradiction and opposition to itself; that is, may think what is evil and at the same time may think what is true; thus may by thinking evil be with the devil, and by thinking truth be with the Lord; when yet truth and evil do not at all agree, for “No servant can serve two lords, for either he will hate the one and love the other” (Luke 16:13). When faith separate establishes this, and also confirms it in life, no matter how it may speak of the fruits of faith, where then is the church?

(4767) Verses 31-35. And they took Joseph’s tunic, and killed a he-goat of the goats, and dipped the tunic in the blood; and they sent the tunic of various colors, and they brought it to their father, and said, This have we found; know now whether it be thy son's tunic or not. And he knew it, and said, It is my son's tunic; an evil wild beast hath devoured him; Joseph is surely torn in pieces. And Jacob rent his garments, and put sackcloth upon his loins, and mourned over his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to comfort himself and he said, For I shall go down to the grave to my son mourning. And his father wept for him. "And they took Joseph's tunic," signifies appearances; "and killed a he-goat of the goats" signifies external truths from delights; "and dipped the tunic in the blood," signifies that they defiled it with falsities from evils; "and they sent the tunic of various colors" signifies appearances thus defiled; "and they brought it to their father," signifies comparison with the goods and truths of the Ancient and the Primitive Church; "and said, "This have we found," signifies that it so appears to them; "know I pray whether it be thy son's tunic or not," signifies whether there was a likeness; "and he knew it," signifies that indeed it was; "and said, It is my son's tunic," signifies that it was the truth of the church; "an evil wild beast hath devoured him," signifies that the cupidities of evil had extinguished it; "Joseph is surely torn in pieces," signifies that it is such from falsities as to be not at all; "and Jacob rent his garments," signifies mourning for truth destroyed; "and put sackcloth upon his loins," signifies mourning for goods destroyed; "and mourned over his son many days," signifies the state; "and all his sons," signifies those who are in falsities; "and all his daughters, rose up,” signifies those who are in evils; “to comfort him,” signifies to interpret from the sense of the letter of the Word; “and he refused to comfort himself,” signifies that this could not be; “and he said, For I shall go down to the grave to my son mourning,” signifies that the Ancient Church would perish; “and his father wept for him,” signifies interior mourning.

(4768) And they took Joseph’s tunic. That this signifies appearances, is evident from the signification of a “tunic,” here a tunic of various colors, as being appearances of truth (see n. 4677, 4741, 4742). In what now follows, the subject treated of is exculpation from the wicked deed they had committed; and in the internal sense the confirmation of falsity against Divine truths (of which just above, n. 4766), and this by appearances, which are presented by reasoning from the sense of the letter of the Word. All confirmations of falsity by interpretations from the sense of the letter of the Word are appearances, by which the simple are wont to be misled, and falsity to be presented as truth, and truth as falsity. These appearances are treated of in the internal sense of the following verses.

(4769) And killed a he-goat of the goats. That this signifies external truths from delights, is evident from the signification in the Word of a “he-goat of the goats” as being natural truths, that is, truths of the external man from which are the delights of life; and as also being external truths derived from delights, of which hereafter. The truths of the external man, from which are the delights of life, are Divine truths such as those of the literal sense of the Word, from which truths the doctrinals of a genuine church are derived; these truths are properly signified by a “he-goat” and the delights from them are signified by “goats;” thus by a “he-goat of the goats” in the genuine sense, are signified those who are in such truths and in delights therefrom. In the opposite sense however, by a “he-goat of the goats” are signified those who are in external truths (that is, in appearances of truth derived from the sense of the letter) which are in agreement with the delights of their life, such as the delights of the body, which in general are called pleasures, and the delights of the lower mind, which in general are honors and gains. Such persons are signified by a “he-goat of the goats” in the opposite sense. In a word, by a “he-goat of the goats” in this sense are signified those who are in faith separate from charity, for these select from the Word those truths only which are in agreement with the delights of their life, that is, which favor the loves of self and the world. The other truths they bring into conformity by interpretations, and thereby present falsities as appearances of truth. [2] That a “he-goat of the goats” signifies those who are in faith separate, is evident from Daniel: Behold a he-goat of the goats came from the west over the faces of the whole earth, and touched not the earth; and the he-goat had a horn of aspect between his eyes. Out of one of the four horns came forth a little horn, and it grew exceedingly toward the south, and toward the east, and toward comeliness. Yea it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them; and it cast down truth unto the earth (Dan. 8:5, 9-10, 12); the subject here treated of is the state of the church in general, not only the state of the Jewish Church, but also that of the following, which is the Christian Church; for the Word of the Lord is universal. The "he-goat of the goats" in respect to the Jewish Church, signifies those who made nothing of internal truths, but accepted external truths so far as they favored their loves, which were that they might be the greatest and the wealthiest. For this reason they recognized the Christ or Messiah whom they were expecting, simply as a king, who would exalt them above all the nations and peoples in the whole world, and would make these subject to them as vilest slaves; this was the source of their love for Him. They did not at all know what love toward the neighbor was, except that it was conjunction by participation in such honor, and through gain. [3] But the "he-goat of the goats" in respect to the Christian Church signifies those who are in external truths from delights, that is, who are in faith separate; for these also care nothing for internal truths, and if they teach them it is only that they may thereby win reputation, be exalted to honors, and acquire gain. These are the delights which are in their hearts while truths are in their mouth. Moreover, by wrong interpretations they force the truths which are of genuine faith to favor their loves. Hence it is evident what is signified in the internal sense by the above words in Daniel-namely, that by a "he-goat of the goats" are signified those who are in faith separate. The he-goat's coming from the west denotes from evil (that the "west" denotes evil may be seen above, n. 3708). His coming over the face of the whole earth, not touching the earth, denotes that he came over the whole church; for by the "earth" in the Word nothing else is meant than the land where the church is, thus the church (n. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4453). The "horns" which he had are powers from falsity (n. 2832). The "horn of aspect between the eyes" is power from reasoning about the truths of faith, as may be seen from what was shown concerning the eye (n. 4403-4421, 4523-4534). The "one horn which grew toward the south, the east, and comeliness" is power from faith separate growing even toward those things which are states of the light of heaven, and states of good and truth. That the "south" is a state of light may be seen above (n. 3708), and that the "east" is a state of good (n. 1250, 3249, 3708); that "comeliness" is a state of truth is evident from the Word here and there. Its "growing even to the army of the heavens, and casting down to the earth some of the army and of the stars, and trampling upon them" denotes that it did so with the knowledges of good and truth. (That the "army of the heavens" and the "stars" are the knowledges of good and truth may be seen above, n. 4697.) From this is known what is meant by "casting down truth unto the earth" namely, the casting down of real faith, which in itself is charity; for faith has regard to charity, because it proceeds from charity. That which in the Ancient Church was called truth, in the new church is called faith (n. 4690). [4] The "he-goat" has a similar signification in Ezekiel:

Behold I judge between small cattle and small cattle, between the rams and the he-goats. Is it a small thing to you that ye eat up the good pasture, and trample with your feet the residue of your pastures? Ye drink the settling of the waters, the remains ye disturb with your feet; ye strike with your horns all the infirm till ye have scattered them abroad (Ezek. 34:17-18, 21); in this passage also by "he-goats" are signified those who are in faith separate, that is, who set doctrine before life, and at last have no care about life; when yet life, and not doctrine separate, makes the man; and the life remains after death, but not doctrine except insofar as it partakes of the life. Of these it is said that they "eat up the good pasture, and trample with their feet the residue of the pastures;" and that they "drink the settling of the waters, and disturb the remains with their feet;" also that they "strike the infirm with their horns till they have scattered them." [5] From all this it is now evident who are meant by the "he-goats" and who by the "sheep" of whom the Lord speaks in Matthew: Before Him shall be gathered all nations, and He shall separate them one from another as the shepherd separateth the sheep from the he-goats; and He shall set the sheep on his right hand, but the he-goats on the left, etc. (Matt. 25:32-33); that the "sheep" are they who are in charity and thence in the truths of faith, and that the "he-goats" are they who are in no charity, although in the truths of faith, that is, who are in faith separate, is clear from the particulars, in which such persons are described. [6] Who and of what quality are those who are in faith separate and are meant by "he-goats" may be seen from the two following passages: “Every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of My Father who is in the heavens. Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? And then will I confess unto them, I know you not; depart from Me ye workers of iniquity” (Matt. 7:19-23). And in Luke: “Then will ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but He shall answer and say to you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk before Thee, and Thou hast taught in our streets. But He shall say, I tell you I know you not whence ye are; depart from Me all ye workers of iniquity” (Luke 13:25-27). These are they who are in faith separate, and are called “he-goats.” But what “he-goats” signify in a good sense-as those used in sacrifices and occasionally mentioned in the prophets-will of the Lord’s Divine mercy be told elsewhere.

(4770) And dipped the tunic in the blood. That this signifies that they defiled it with falsities from evils, is evident from the signification of "dipping in blood," as being to defile with falsities; for "blood" in the opposite sense is truth falsified (n. 4735). As it was the blood of the he-goat, by which are signified external truths from delights, such as those have who are in faith separate, it is clear that falsities from evils are meant - as is evident also from what follows, where Jacob says, "An evil beast hath devoured him; Joseph is surely torn in pieces;" for by these words is signified that the cupidities of evil had extinguished it, and thus that from falsities it became such as to be not at all. That there are three origins of falsity - the doctrine of the church, the fallacies of the senses, and a life of cupidities - and that the falsity from this last is the worst, may be seen above (n. 4729).

(4771) And they sent the tunic of many colors. That this signifies appearances thus defiled, is evident from the signification of a "tunic of various colors," as being appearances (see n. 4677, 4741, 4742, 4768). That they were defiled is meant by the tunic being dipped in blood (n. 4770).

(4772) And they brought it to their father. That this signifies comparison with the goods and truths of the Ancient and the Primitive Church, is evident from the representation of Jacob, who here is the "father," as being the Ancient Church (n. 4680, 4700), and also the Primitive Church, that is, the Christian Church in its beginning, of which hereafter. To bring such a tunic to this church, is in the internal sense to institute a comparison of falsified goods and truths with the goods and truths of the genuine church. That by Jacob is here represented not only the Ancient, but also the Primitive Church, that is, the Christian Church in its beginning, is because these are altogether the same as to internals, and differ only in externals. The externals of the Ancient Church were all representative of the Lord and of the celestial and spiritual things of His kingdom, that is, of love and charity and the faith thence derived, consequently of such things as are of the Christian Church. Thus when the externals of the Ancient, and also of the Jewish Church, are unfolded and as it were unwrapped, the Christian Church is disclosed. This was signified also by the veil of the temple being rent asunder (Matt. 27:51; Mark 15:38; Luke 23:45). It is for this reason that by Jacob the father is represented not only the Ancient, but also the Primitive Christian Church.

(4773) And said, This have we found. That this signifies that it so appears to them, is evident from the series of things in the internal sense; for they did not say that it was Joseph's tunic, but that they found it; leaving it to their father to know whether it were his son's tunic or not. Hence it follows that by these words is signified that it so appears to them.

(4774) Know I pray whether it be thy son's tunic or not. That this signifies whether there was a likeness, is evident from the signification of "knowing whether it be," as being whether it is like. This refers to what precedes, and follows from it, namely, that a comparison was instituted of falsified goods and truths with the genuine goods and truths of the church, as is signified by their bringing the tunic dipped in blood to their father (n. 4772). Hence in this passage, by "know I pray whether it be thy son's tunic," is signified that he should compare whether it was like, or whether there was a likeness.

(4775) And he knew it. That this signifies that indeed it was, and that and said, It is my son's tunic signifies that it was the truth of the church, is evident from the signification of a "tunic," as being the truth of the church (n. 4677). But as it was defiled, it was indeed known that it was [the truth of the church] but not truth like that of the Ancient and the Primitive Church; hence it is said that "indeed it was."

(4776) An evil wild beast hath devoured him. That this signifies that the cupidities of evil had extinguished it, is evident from the signification of an "evil wild beast," as being a lie from a life of cupidities (n. 4729), consequently cupidities; and from the signification of "devouring," as being to extinguish, because predicated of the truth of the church. The veriest truth of the church is that love to the Lord and love toward the neighbor are the primary things (Mark 12:29-31). Cupidities extinguish this truth; for those who are in a life of cupidities cannot be in a life of love and charity, for the two are exact opposites. A life of cupidities consists in loving self only, and not the neighbor except from self, or for the sake of self. Hence those who are in this life extinguish charity in themselves; and those who extinguish charity, extinguish also love to the Lord; for there is no other means of loving the Lord than charity, because the Lord is in charity. The affection of charity is heavenly affection itself, which is from the Lord alone. From this it may be seen that the cupdities of evil extinguish the veriest truth of the church, on the extinction of which a means is devised which is called saving, namely, faith; and when this is separated from charity, truths themselves are defiled, for then it is no longer known what charity is, nor even what the neighbor is, and consequently neither what the internal of man is, nor even what heaven is. For the internal of man, and heaven in man, is charity-that is, willing well to another, to society, to one's country, to the church, to the Lord's kingdom, and thus to the Lord Himself. From this we may conclude what is the quality of the truths of the church when those things which are essential are not known, and when the things contrary to them, or cupdities, reign. When a life of cupidities speaks concerning these truths, are not they defiled to such a degree that they can no longer be recognized? [2] That no one can be saved unless he has lived in the good of charity, and so has become imbued with its affections, which are to will well to others, and from willing well to do well to them; and that no one can receive the truths of faith - that is, become imbued with them and appropriate them to himself - but he who is in a life of charity has been made manifest to me from those who are in heaven, with whom I have been permitted to converse. There all are forms of charity, with beauty and goodness according to the quality of their charity; their delight, satisfaction, and happiness are from their being able to do good to others from good will. The man who has not lived in charity cannot possibly know that heaven and its joy consist in willing well and in doing well from willing well, because his heaven is willing well to himself, and from this willing well doing well to others, when yet this is hell. For heaven is distinguished from hell in this, that heaven, as above said, is doing good from good will, and hell is doing evil from ill will. They who are in love toward the neighbor do good from good will; but they who are in the love of self do evil from ill will. The reason of this is that they love no one but themselves, and others only so far as they see themselves in them, and them in themselves; they also regard these with hatred, which manifests itself as soon as they recede and are no longer theirs. This is like robbers, who so long as they are banded together love one another, but still at heart desire to kill one another, if plunder may thus be obtained. [3] From these things it may be seen what heaven is, that it is love toward the neighbor; and what hell is, that it is the love of self. They who are in love toward the neighbor are capable of receiving all the truths of faith, and of being imbued with them and making them their own; for in love toward the neighbor there is the all of faith, because heaven and the Lord are in it. They on the other hand who are in the love of self can in no wise receive the truths of faith, because hell is in this love; nor can they receive the truths of faith in any other way than for the sake of self-honor and gain; thus they cannot possibly become imbued with them and make them their own. But the things which they become imbued with and make their own are denials of truth, for at heart they do not believe even that there is a hell and a heaven, nor that there is a life after death, and therefore they believe nothing that is said about hell and heaven, or about a life after death, thus nothing at all that is said from the Word and from doctrine about faith and charity. When they are in worship they appear to themselves to believe, but this because it has been implanted in them from early childhood to put on this state at such a time; but as soon as they are out of worship they are also out of this state; and then thinking in themselves, they believe nothing at all, and also according to the life of their loves devise things to favor them, which they call truths, and which they confirm from the literal sense of the Word, when yet they are falsities. Such are all who in life and doctrine are in faith separate. [4] Be it known, moreover, that all things are in the loves, for the loves are what make the life; consequently, the Lord's life flows solely into the loves. Such therefore as are the loves, such are the lives, because such are the receptions of life. Love toward the neighbor receives the life of heaven, and the love of self receives the life of hell; thus in love toward the neighbor there is the all of heaven, and in the love of self the all of hell. That all things are in the loves may be illustrated from many things in nature. Animals, both those that walk on the earth and those that fly in the air or swim in the water, are all impelled according to their loves, and into their loves flows whatever is conducive to their life, that is, to their sustenance, habitation, and procreation. Hence animals of every kind know their food, their abodes, and what concerns their conjugial, such as mating, building nests, laying eggs, and bringing up their young. [5] The bees also know how to build cells, to suck honey from flowers, to fill with it the honeycombs, and to make provision for themselves against winter, and even to conduct a certain form of government under a queen; besides other marvels. All these things are effected by influx into their loves; the effects of life being varied only by the forms of their affections. All these things are in their loves; what then would there not be in heavenly love, if man were in this? Would there not be the all of wisdom and intelligence, which is in heaven? From this also it is that they who have lived in charity, and no others, are received into heaven; and that from charity they have the capacity of receiving and being imbued with all truths, that is, with all things of faith. But the contrary happens to those who are in faith separate, that is, in some truths and not in charity. Their loves receive such things as are in agreement with them, that is to say, the loves of self and of the world receive those things which are contrary to truths, such as are in the hells.

(4777) Joseph is surely torn in pieces. That this signifies that it is such from falsities as to be not at all, is evident from the signification of "being torn in pieces," as being to be dissipated by falsities, or what is the same, to be such from falsities as to be not at all. Falsities from evils or from cupidities are what are here meant (n. 4770); in regard to which see what was said just above (n. 4776).

(4778) And [Jacob] rent his garments. That this signifies mourning for destroyed truths, is evident from the signification of the "rending of garments," as being a representative of mourning for destroyed truth, of which above (n. 4763).

(4779) And put sackcloth upon his loins. That this signifies mourning for destroyed good, is evident from the signification of "putting sackcloth upon the loins," as being a representative of mourning for destroyed good. For the "loins" signify conjugial love, and hence all celestial and spiritual love (n. 3021, 3294, 4277, 4280, 4575), and this from correspondence; for as all the organs, members, and viscera of the human body correspond to the Grand Man - as has been shown at the end of the chapters - so also the loins correspond to those in the Grand Man, or heaven, who have been in genuine conjugial love; and as conjugial love is the fundamental of all loves, therefore by the "loins" is signified in general all celestial and spiritual love. From this came the rite of putting sackcloth on the loins when they mourned over good destroyed, for all good is of love. [2] That they put sackcloth on the loins to testify to this mourning may be seen from the historic and prophetic parts of the Word, as in Amos: I will turn your feasts into mourning, and all your songs into lamentation; thus I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only-begotten, and the end thereof as a bitter day (Amos 8:10); where "bringing up sackcloth upon all loins" denotes mourning over destroyed goods; "all loins" denotes all the goods of love. In Jonah: The men of Nineveh believed in God, and therefore they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least. And when the word came unto the king of Nineveh, he arose from his throne, and laid his robe from upon him, and covered him with sackcloths, and sat on ashes. And he made proclamation, Let man and beast be covered with sackcloth (Jonah 3:5-8); manifestly for a sign representative of mourning over the evil on account of which Nineveh was to perish; thus over destroyed good. [3] In Ezekiel: They shall utter a cry over thee with their voice, and shall cry bitterly, and shall cause dust to come up upon their heads, they shall roll themselves in ashes; and they shall make themselves bald for thee, and gird them with sackcloths (Ezek. 27:30-31); said of Tyre, the particulars being representative of mourning for falsities and evils, thus for destroyed truths and goods. "To utter a cry and to cry bitterly" denotes a lamentation over falsity or destroyed truth (n. 2240); "causing dust to come up upon the head" denotes being damned on account of evil (n. 278); "rolling themselves in ashes" denotes being damned on account of falsity; "making themselves bald" denotes mourning because the natural man had no truth (n. 3301); "girding them with sackcloths" denotes mourning because it had no good. Likewise in Jeremiah: O daughter of My people gird thyself with sackcloth, and roll thyself in ashes; make thee the mourning of an only-begotten, the wailing of bitternesses; for the spoiler shall suddenly come upon us (Jer. 6:26). Again: The elders of the daughter of Zion shall sit in the earth, they shall keep silence, they shall cause dust to go up upon their head, they shall gird themselves with sackcloths, the virgins of Jerusalem shall cause their head to go down into the earth (Lam. 2:10); here there are similar representatives according to the kinds of good and truth which were destroyed, as above. [4] In Isaiah: The prophecy concerning Moab; he shall go up to Bayith and Dibon, into the lofty places to weep; Moab shall howl over Nebo, and over Medeba; on all his heads is baldness, every beard is shaven. In his streets they have girded on sackcloth, on his housetops and in his streets he shall wholly howl, going down into weeping (Isa. 15:2-3); "Moab" denotes those who adulterate goods (n. 2468). The mourning over this adulteration which is signified by "Moab," is described by such things as correspond to evil of this kind; and therefore almost the same occurs in Jeremiah: Every head is baldness, and every beard shaven; upon all hands are cuttings, and upon the loins sackcloth. On all the housetops of Moab and in the streets thereof is wholly mourning (Jer. 48:37-38). [5] When king Hezekiah heard the blasphemies which Rabshakeh spoke against Jerusalem, he rent his garments and covered himself with sackcloths (Isa. 37:1; 2 Kings 19:1); because he spoke against Jehovah, the king, and Jerusalem, wherefore there was mourning; that it was against truth is signified by his rending his garments (n. 4763); and that it was against good, by his covering himself with sackcloth. For where truth is treated of in the Word, good also is treated of, on account of the heavenly marriage which is that of good and truth and of truth and good in every particular; as also in David: Thou hast turned my mourning into dancing; Thou hast opened my sackcloth and girded me with joy (Ps. 30:11); here "dancing" is predicated of truths, and "joy" of goods, as also in other passages in the Word; thus “to open sackcloth” denotes to take away mourning over destroyed good. [6] In the second book of Samuel: David said to Joab and to all the people that were with him, Rend your garments, and gird yourselves with sackcloth, and mourn before Abner (2 Sam. 3:31); because a wicked deed had been committed against what is true and good, it was therefore commanded by David that they should rend their garments and gird themselves with sackcloth. So likewise because Ahab had acted contrary to what was equitable and just (in the spiritual sense contrary to truth and good), when he heard the words of Elijah that he should be cut off, he rent his garments, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went slowly (1 Kings 21:27). [7] That sackcloth is predicated of destroyed good, is also evident in Revelation: When he opened the sixth seal, lo there was a great earthquake, and the sun became black as sackcloth, and the whole moon became as blood (Rev. 6:12); an “earthquake” denotes a change of the state of the church as to good and truth (n. 3355); the “sun” denotes the good of love (n. 1529, 1530, 2441, 2495, 4060, 4300, 4696), and therefore sackcloth is predicated of it when it is destroyed; the “moon” denotes the truth of faith (1529, 1530, 2120, 2495, 4060), of which blood is predicated, because “blood” is truth falsified and profaned (n. 4735). [8] As being clothed in sackcloth and rolling in ashes represented mourning over evils and falsities, it also represented humiliation, and likewise repentance; for the primary thing in humiliation is to acknowledge that of himself one is nothing but evil and falsity. The same is true of repentance, which is effected solely through humiliation, and this through the confession of the heart that of himself one is of such a nature. That putting on sackcloth was a token of humiliation can be seen in 1 Kings 21:27-29; and that it was of repentance, in Matthew 11:21; Luke 10:13; but that it was nothing but a representative, thus only an external thing of the body, and not an internal thing of the heart, is plain from Isaiah: Is it to bow down his head as a bulrush, and to lie in sackcloth and ashes? Wilt thou call this a fast, and an acceptable day to Jehovah? Is not this the fast that I choose, to open the bonds of wickedness, to break bread to the hungry? etc. (Isa. 58:5-7).

(4780) And mourned over his son many days. That this signifies the state, namely, the state of mourning for destroyed good and truth, is evident from the representation of Joseph, who here is the "son," as being Divine truth, specifically those truths spoken of above (n. 4776); and from the signification of "days," as being states (n. 23, 487, 488, 493, 893, 2788, 3785), here a state of great mourning, because it is said "many days."

(4781) And all his sons. That this signifies those who are in falsities, is evident from the signification of "sons," as being truths, and in the opposite sense falsities, or those who are in truths or falsities (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704), here those who are in falsities, because by the sons of Jacob, or Joseph's brethren, are represented those who are in faith separate, thus those who have extinguished Divine truth, and hence are in falsities — as was shown above.

(4782) And all his daughters rose up. That this signifies those who are in evils, is evident from the signification of "daughters," as being goods, and in the opposite sense evils, or those who are in goods or evils (n. 489-491, 568, 2362, 3024, 3963).

(4783) To comfort him. That this signifies to interpret from the sense of the letter of the Word, is evident from the signification of "comforting," as being to allay unrest of mind by the hope of something (n. 3610), here unrest or mourning over destroyed good and truth; and as this mourning cannot be allayed except by interpretations from the Word, and as the sons and daughters of Jacob are here treated of, by whom are signified those who are in falsities and evils (n. 4781, 4782), therefore by "comforting" are signified the interpretations which are made from the sense of the letter. For the sense of the letter has general things, which are as vessels, and can be filled with truths and also with falsities, and thus be so explained as to favor anything; and because they are general things, they are also comparatively obscure, having light from no other source than the internal sense; for the internal sense is in the light of heaven, because it is the Word for the angels; but the sense of the letter is in the light of the world, because it is the Word for men before they come into the light of heaven from the Lord, from which they then have enlightenment. From this it is evident that the sense of the letter is of service to the simple for initiation into the internal sense. [2]

That by interpretations from the sense of the letter the Word can be so explained as to favor anything, is very manifest from the fact that all kinds of doctrines, and even of heresies, are thus confirmed, as for instance the dogma concerning faith separate is confirmed by these words of the Lord: God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but should have eternal life (John 3:16); from which words, and also from other passages, it is concluded that faith alone without works is what gives eternal life; and when those who are in this faith have persuaded themselves of this, they no longer attend to what the Lord so often said concerning love to Him, and concerning charity and works (n. 1017, 2371, 3934), thus not to what is said in John: “As many as received, to them gave He power to be sons of God, even to them that believe in His name; who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12, 13). If they are told that no one can believe in the Lord unless he is in charity, they straightway take refuge in interpretations such as these - that the law has been abrogated, that they were born in sins and so cannot do good of themselves, and that they who practice cannot but claim merit for themselves; and they also confirm these things from the sense of the letter of the Word, as from what is said in the parable of the Pharisee and the publican (Luke 18:10-14) and from other passages; although these do not at all apply to the case. [3] They who are in faith separate cannot believe otherwise than that anyone can be admitted into heaven out of grace, no matter how he has lived, thus that not the life but the faith remains with man after death. This they confirm also from the sense of the letter of the Word, when yet it is evident from the very spiritual sense of the Word that the Lord has mercy toward everyone, thus that if heaven were of mercy or grace, regardless of what the life has been, everyone would be saved. The reason why they who are in faith separate so believe is that they do not at all know what heaven is, and this because they do not know what charity is. If they knew how much peace and joy and happiness there is in charity, they would know what heaven is; but this is altogether hidden from them. [4] Again, they who are in faith separate cannot believe otherwise than that they will rise again with the body, and this only at the day of judgment; which they also confirm from many passages of the Word explained according to the sense of the letter, and at the same time taking no thought of what the Lord said concerning the rich man and Lazarus (Luke 16:22-31); and of what He said to the thief: “Verily I say unto thee, Today shalt thou be with Me in paradise” (Luke 23:43); and of what He said at other times. The reason why they who are in faith separate so believe is that if they were told that the body will not rise again, they would wholly deny any resurrection, for they do not know nor apprehend what the internal man is, since no one can know what the internal man is, and his life after death, save he who is in charity, for charity is of the internal man. [5] They who are in faith separate cannot believe otherwise than that the works of charity consist solely in giving to the poor and in assisting the miserable, and this they also confirm from the sense of the letter of the Word; when yet the works of charity consist in doing what is just and equitable, each in his own employment, from the love of what is just and equitable, and of what is good and true. [6] They who are in faith separate see nothing else in the Word than what confirms their dogmas, for they have no interior insight; they who are not in the affection of charity having only an external sight, or lower insight, from which no one can possibly see higher things, since they appear to him like darkness. Hence they see falsities as truths, and truth as falsities, and thus by interpretations from the sense of the letter they destroy the good pasture, and defile the clear waters of the sacred fountain or the Word, according to these words in Ezekiel: Is it a small thing to you that ye eat up the good pasture, and trample with your feet the remainder of your pastures? Ye drink the settling of the waters, the remains ye disturb with your feet; ye strike with your horns all the infirm till ye have scattered them abroad (Ezek. 34:18, 21).

(4784) And he refused to comfort himself. That this signifies that this could not be, is evident from what has now been said.

(4785) And he said, For I shall go down to the grave to my son mourning. That this signifies that the Ancient Church would perish, is evident from the representation of Jacob, who says this of himself, as being the Ancient Church (of which above, n. 4680, 4700, 4772); and from the representation of Joseph who here is "my son," as being the Divine spiritual, or the Divine truth, of which above; and from the signification of “going down to the grave mourning,” as being to die, and when predicated of the church and also of Divine truth, to perish.

(4786) And his father wept for him. That this signifies interior mourning, is evident from the signification of “weeping,” as being grief and sadness to the last degree, thus interior mourning. Among the externals by which internals were represented in the ancient churches was wailing and weeping over the dead, by which was signified interior mourning (although the mourning itself was not interior), as we read concerning the Egyptians who went with Joseph to bury Jacob: When they came to the threshing floor of Atad, which is in the passage of Jordan, they wailed there with a very great and sore wailing; and he made a mourning for his father seven days. And the inhabitant of the land, the Canaanite, saw the mourning in the floor of Atad, and they said, This is a grievous mourning to the Egyptians (Gen. 1:10-11); and concerning David’s weeping over Abner: They buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept (2 Sam. 3:32).

(4787) Verse 36. And the Midianites sold him into Egypt unto Potiphar, Pharaoh’s chamberlain, prince of the guards. “And the Midianites sold him into Egypt,” signifies that those who are in some truth of simple good consulted memory-knowledges; “unto Potiphar, Pharaoh’s chamberlain,” signifies interior memory-knowledges; “prince of the guards,” signifies things which are primary for interpretation.

(4788) And the Midianites sold him into Egypt. That this signifies that those who are in some truth of simple good consulted memory-knowledges is evident from the representation of the Midianites, as being those who are in the truth of simple good (n. 3242, 4756); and from the signification of "Egypt," as being memory-knowledges (n. 1164, 1165, 1186, 1462, 2588, 4749); and from the signification of "selling," as being to alienate (n. 4752, 4758); and from the representation of Joseph, as being Divine truth. When this is said to be sold or alienated by those who are in the truth of simple good to memory-knowledges, which are "Egypt," it denotes that they consulted them; for those who are in the truth of simple good suffer themselves to be very much led away by the fallacies of the senses, and thus by memory-knowledges, which are therefrom. [2] It was said above (verse 28) that Joseph was drawn out of the pit by the Midianites, but that he was sold to the Ishmaelites; whence it might seem that he could have been sold in Egypt only by the Ishmaelites. But the reason why he was not sold by the Ishmaelites but by the Midianites, is that the Ishmaelites represent those who are in simple good (n. 4747), and the Midianites those who are in the truth of this good. Joseph, or the Divine truth, could not be sold by those who are in good, but only by those who are in truth; for those who are in good know from good what Divine truth is, but not so those who are in truth. [3] The men of the church are distinguished into two kinds - those who are in good, and those who are in truth. Those who are in good are called celestial, but those who are in truth are called spiritual. Between these two kinds there is a great difference. Those who are in good are in the affection of doing good for the sake of good, and without recompense from others; for it is recompense to them to be permitted to do good, since in so doing they perceive joy; but those who are in truth are in the affection of doing good, not for its own sake, but because it is so commanded, and for the most part they think of recompense; their joy is from this, and also from glorying. [4] From this it is evident that those who do good from good, do it from internal affection; while those who do good from truth, do it from some external affection. Hence the difference is evident, namely, that the former are internal men, and the latter external. Those therefore who are internal men cannot sell, that is, alienate, the Divine truth which is represented by Joseph, because they perceive truth from good; and hence neither the fallacies of the senses, nor consequently memory-knowledges, lead them away. But those who are external men can sell or alienate it, because they do not perceive truth from good, but only know it from doctrine and teachers; and if they consult memory-knowledges, they suffer themselves to be easily led away by fallacies, for they have no inward dictate. It is for this reason that Joseph was not sold by the Ishmaelites, but by the Midianites.

(4789) Unto Potiphar, Pharaoh’s chamberlain. That this signifies interior memory-knowledges is evident from the signification of a “chamberlain,” as being what is interior, of which presently; and from the representation of Pharaoh as being memory-knowledges; for by “Egypt” are signified memory-knowledges in general, as shown above (n. 1164, 1165, 1186, 1462), and in like manner by "Pharaoh;" for that which in the Word is signified by a land or a nation, is signified also by its king, he being the head of the nation. That interior memory-knowledges are what are signified by "Pharaoh's chamberlain," is because chamberlains were connected with the internal affairs of a king; for they were his more intimate courtiers and his more eminent officers, as is manifest also from the signification of this word in the original tongue.

(4790) Prince of the guards. That this signifies things which are primary for interpretation, is evident from the signification of "prince," as being what is primary (n. 1482, 2089). That the "prince of the guards" here denotes things primary for interpretation, is because the subject treated of is Divine truth, which was sold by those who were in the truth of simple good by their consulting memory-knowledges; whence came a wandering and estrangement from Divine truth, and hence interpretations from the sense of the letter of the Word (see n. 4783); and by "guards" are signified those things which minister.

(4791) CONTINUATION CONCERNING THE CORRESPONDENCE WITH THE GRAND MAN, HERE CONCERNING THE CORRESPONDENCE THEREWITH OF THE TASTE AND THE TONGUE, AND ALSO OF THE FACE. The tongue affords entrance to the lungs, and also to the stomach, thus it represents as it were the court to spiritual and celestial things - to spiritual because it ministers to the lungs and thence to the speech, to celestial because it ministers to the stomach, which supplies food to the blood and heart. That the lungs correspond to spiritual, and the heart to celestial things, may be seen above (n. 3635, 3883-3896). Wherefore the tongue corresponds in general to the affection of truth, or to those in the Grand Man who are in the affection of truth, and afterwards in the affection of good from truth; and therefore they who love the Word of the Lord, and desire there from the knowledges of truth and of good, belong to this province; but with the difference that there are some who belong to the tongue itself, some to the larynx and the trachea, some to the throat, some to the gums, and some to the lips; for there does not exist even the least thing in man with which there is not correspondence. That they who are in the affection of truth belong to this province as understood in a wide sense, has often been granted me to experience, and this by manifest influx from them, now into the tongue, and now into the lips; and it has also been given me to converse with them, and to observe that there are some who correspond to the interiors of the tongue and of the lips, and others to the exteriors. The operation of those who receive with affection exterior truths only, and not interior, but without rejecting the latter, I felt not into the interiors of the tongue, but into the exteriors.

(4792) As food and nourishment correspond to spiritual food and nourishment, therefore taste corresponds to the perception and affection of this food. Spiritual food is knowledge, intelligence, and wisdom, for from these, spirits and angels live and are nourished, and they desire and have appetite for them just as men who are hungry desire and have appetite for food. Hence appetite corresponds to this desire. And wonderful to say, from this food they grow to maturity; for little children who die appear in the other life no otherwise than as little children, and also are such as to understanding; but as they increase in intelligence and wisdom, they appear not as little children, but as advancing in age, and at last as adults. I have conversed with some who had died in infancy, and were seen by me as young men, because they were then intelligent. From this it is evident what spiritual food and nourishment are.

(4793) As the taste corresponds to the perception and affection of knowing, understanding, and growing wise, and as the life of man is in this affection, therefore no spirit or angel is permitted to flow into man's taste, for this would be to flow into the life which is proper to him. Yet there are roaming spirits of the infernal crew, more pernicious than others, who because they had accustomed themselves in the life of the body to enter into man's affections for the purpose of doing harm, in the other life also retain this desire, and strive in every way to enter into man's taste, and when they have entered into it they possess his interiors, that is, the life of his thoughts and affections, for as before said they correspond, and things which correspond act as a one. Very many at this day are possessed by these spirits; for there are at this day interior obsessions, but not as formerly exterior ones. [2] Interior obsessions are effected by such spirits, and their quality may be seen if attention is paid to the thoughts and affections, especially to the interior intentions, which men fear to manifest, and which are so insane in some that unless they were restrained by external bonds, such as honor, gain, reputation, the fear of death and of the law, they would more than the obsessed rush into murder and robbery. Who and of what quality those spirits are who obsess the interiors of such men may be seen above (n. 1983). [3] In order that I might know how this is, they were permitted to attempt to enter into my taste, which they endeavored to the utmost of their power to do; and I was then told that if they penetrated quite into the taste they would possess the interiors also, for the reason that the taste depends on these interiors by correspondence. But this was permitted only to the end that I might know how the case is with the correspondence of the taste; for they were instantly driven away from there. [4] These pernicious spirits try especially to loose all internal bonds, which are the affections of what is good and true, and of what is just and fair, fear of the Divine law, and a sense of shame in doing harm to society and to one's country; and when these internal bonds are loosed the man is obsessed by such spirits. When they are not able to get into the interiors by persistent endeavor, they try to do so by magical arts, of which there are many in the other life wholly unknown in the world; and by means of them they pervert the memory-knowledges in the man, and apply those only which favor their foul desires. Such obsessions cannot be avoided unless the man is in the affection of good, and hence in faith in the Lord. [5] It was also shown how they were driven away.

When they thought that they were penetrating toward the interiors of the head and brain, they were conveyed along by excrementitious passages, and thence toward the externals of the skin; and they were then seen to be cast into a ditch full of liquid filth. I was informed that such spirits correspond to the dirty little pits in the outermost skin, where scall arises, thus that they correspond to scall.

(4794) A spirit, or man after death, has all the senses that he had while he lived in the world, namely, sight, hearing, smell, and touch; but not taste, but instead of it something analogous which is adjoined to the sense of smell. The reason why he has not taste is that he may not be able to enter into the taste of man and thus possess his interiors; also that this sense may not turn him away from the desire of knowing and of being wise, thus from spiritual appetite.

(4795) From all this it is evident why the tongue is assigned a double office, namely, the office of aiding in speech, and that of aiding in nourishment. For insofar as it aids in nourishment it corresponds to the affection of knowing, understanding, and being wise as to truths; for which reason also wisdom [sapientia] and being wise [sapere] are so called from relish [sapor]; and insofar as it aids in speech, it corresponds to the affection of thinking and producing truths.

(4796) When angels present themselves to the sight, all their interior affections appear clearly and shine forth from the face, so that the face is an external form and representative image of them. It is not permitted in heaven to have any other face than that of one’s affections. Those who simulate another face are cast out from the society. From this it is evident that the face corresponds to all the interiors in general, both to man's affections and to his thoughts, or to what is of his will and to what is of his understanding. Hence also in the Word by "face" and "faces" are signified affections; and by the Lord's "lifting up His faces" upon anyone, is signified that He pities him from Divine affection, which is of love.

(4797) The changes of state of the affections appear to the life in the face of angels. When they are in their own society they are in their own face, but when they come into another society their faces are changed according to the affections of good and truth of that society; and yet the genuine face is as a plane, which is recognized in these changes. I have seen the successive variations according to the affections of the societies with which they were communicating, for every angel is in some province of the Grand Man, and thus communicates generally and widely with all who are in the same province, though he himself is in the part of that province to which he properly corresponds. I have seen that they varied their faces by changes from one limit of affection to another; but it was observed that the same face in general was retained, so that the ruling affection always shone forth with its variations, and thus the faces of the whole affection in its extension were shown. [2] And what is more wonderful, the changes of affections from infancy even to adult age were also shown by means of variations of the face, and it was given me to know how much of infancy it had retained in adult age, and that this was the human itself of it. For in an infant there is innocence in external form, and innocence is the human itself, for into it as into a plane flow love and charity from the Lord. When man is being regenerated and becoming wise, the innocence of infancy, which was external, becomes internal. It is for this reason that genuine wisdom dwells in no other abode than innocence (see n. 2305, 2306, 3183, 3994); also that no one can enter heaven unless he has something of innocence, according to the Lord's words, "Except ye become as little children, ye shall not enter into the kingdom of the heavens" (Matt. 18:3; Mark 10:15).

(4798) Evil spirits may also be known from their faces, for all their cupidities or evil affections are inscribed on their faces, and it may also be known from their faces with what hells they communicate; for there are very many hells, all distinct according to the genera and species of the cupidities of evil. Their faces in general when seen in the light of heaven are almost without life, some being ghastly like those of corpses, some black, and others monstrous; for they are the forms of hatred, cruelty, deceit, and hypocrisy. But in their own light and among themselves they appear otherwise, from phantasy.

(4799) There were spirits with me from another earth (of which elsewhere) whose faces were different from the faces of the men of our earth, being prominent, especially about the lips, and moreover free. I conversed with them about their manner of living, and the state of conversation among them. They said that they converse with one another chiefly by variations of the face, especially by variations about the lips; and that they express their affections by the parts of the face which are about the eyes, so that their companions can fully comprehend thence both what they are thinking and what they are willing. They endeavored also to show me this by means of an influx into my lips, by means of various foldings and bendings round about them. But I could not receive the variations, because my lips had not been initiated from infancy into such things; and yet by the communication of their thought I could perceive what they said. But that speech in general can be expressed by the lips was evident to me from the manifold series of muscular fibers folded into one another in the lips, which if they should be unfolded, and thus should act openly and freely, would be able to present there many variations which are unknown to those in whom these muscular fibers lie compressed. [2] That the speech of these people was of such a nature is because they are incapable of simulation, or of thinking one thing and looking another. For they live together in such sincerity that they conceal nothing at all from their companions, it being instantly known what they are thinking and willing, what is their quality, and also what they have been doing; for the acts performed by those who are in sincerity are in the conscience; and thus their interior expressions of countenance, that is, their minds, can be discriminated by others at first sight. [3] They showed me that they do not force the face, but let it forth freely, otherwise than is the case with those who from youth have been accustomed to simulate, that is, to speak and act differently from what they think and will. The face of the latter is contracted, so as to be ready to vary itself as cunning suggests. Whatever a man wishes to conceal contracts his face, which from being contracted is expanded when anything seemingly sincere is feignedly put forth. [4] While I was reading in the Word of the New Testament concerning the Lord, the spirits now described were present, and also some Christians, and it was perceived that the latter cherished inwardly stumbling blocks against the Lord, and also that they desired to tacitly communicate them. Those who were from another earth wondered at their being of such a quality, but it was given to tell them that in the world they had not been such in mouth but in heart; and that there were also some who, though of this quality, had preached the Lord, and were then able by the zeal of feigned piety to move the common people to sighs and sometimes to tears, not in the least communicating what was in their hearts. At this they were amazed in that there could be such a disagreement of interiors and exteriors, or of thought and speech, and then said that they were entirely ignorant of such a disagreement, and that it was impossible for them to speak with their mouth and show in their face anything not in accordance with the affections of the heart; and that were it otherwise they would be torn asunder and would perish.

(4800) Very few can believe that there are societies of spirits and of angels to which all the things in man correspond; also that the more societies there are, and the more in a society, the better and stronger is the correspondence; for in unanimous numbers there is strength. In order that I might know that this is so, it was shown how they act and flow into the face, how into the muscles of the forehead, into those of the cheeks, and into those of the chin and throat. Those who belonged to this province were permitted to flow in, and then every particular was varied according to their influx. Some of them also conversed with me, but they did not know that they were assigned to the province of the face; for to what province they are assigned is unknown to spirits, but not to angels.

(4801) A certain one conversed with me who at the time that he lived in the world had more than others known the exterior truths of faith, but still had not led a life in conformity with the precepts of faith; for he had loved himself only, and had despised others in comparison with himself, and had believed that he would be among the first in heaven; but because he was of such a quality he could not have any other opinion of heaven than as of a worldly kingdom. When in the other life he found that heaven was entirely different from what he had conceived it to be, and that those were chief who had not set themselves above others, especially those who had believed that they were unworthy of mercy, and thus that according to their merits they were the last, he was very indignant, and rejected the things that in the life of the body had been of his faith. He was continually endeavoring to do violence to those who were in the province of the tongue. It was granted me clearly to perceive his effort for several weeks, and hence also to know who and of what quality are those who correspond to the tongue, and who they are that are opposed to them.

(4802) There are also spirits who though evil still in some measure admit the light of heaven and receive the truths of faith, so that they have some perception of truth. They also eagerly receive truths, yet not for the purpose of living according to them, but that they may glory in seeming more intelligent and sharpsighted than others; for the intellect of man is such that it can receive truths, and yet truths are not appropriated to any but those who live according to them. Unless man's intellect were such he could not be reformed. [2] They who in the world have been of such a quality, that is, have understood truths and yet have lived a life of evil, are in the other life also of this quality, but there abuse their capacity to understand truths in order to acquire dominion; for they know there that by means of truths they have communication with some societies of heaven, and consequently that they can be with the evil and have power; for in the other life truths have power in them; but because their life is evil they are in hell. [3] I have spoken with two persons who had been such in the life of the body, and they wondered at their being in hell, when yet they had had a persuasive belief in the truths of faith. But they were told that the light with them by which they understood truths was a light like that of winter in the world, in which objects appear in their beauty and colors equally as in the light of summer; but that nevertheless in this winter light all things are torpid, and nothing pleasant and gladsome is produced; and that as their end of understanding truths had been glorying, and consequently self, therefore when the sphere of their ends exalts itself toward the interior heavens to the angels there, by whom ends only are perceived, it cannot be endured, but is rejected; and that for this reason they are in hell. [4] It was added that formerly such persons were pre-eminently called serpents of the tree of knowledge, because when they reason from the life they speak against truths; and moreover that they were like a woman with a lovely face, and a noisome odor, and who wherever she goes is therefore rejected from societies. Moreover, when in the other life such persons come to angelic societies they actually have a foul smell, and this even they themselves perceive as soon as they approach those societies. From this also it is evident what faith is without a life of faith.

(4803) It is worthy of mention, being wholly unknown in the world, that the states of good spirits and of angels are continually changing and perfecting, and that they are thus raised into the interiors of the province in which they are, and so into nobler functions; for in heaven there is a continual purification, and so to speak new creation; but still the case is such that no angel can possibly attain absolute perfection even to eternity. The Lord alone is perfect; in Him and from Him is all perfection. They who correspond to the mouth are continually desiring to speak, for in speaking they find their greatest pleasure. When they are being perfected they are reduced to this - that they do not speak anything but what is of service to their companions, to the common good, to heaven, and to the Lord. The delight of so speaking is enhanced with them in the degree of the loss of the desire to regard themselves in their speech, and to seek wisdom from their own.

(4804) There are very many societies in the other life that are called societies of friendship. They are composed of those who in the life of the body preferred to every other delight that of conversation, and who loved those with whom they conversed, not caring whether they were good or evil, provided they were entertaining; and thus who were not friends to good or to truth. They who have been such in the life of the body are such also in the other life, in which they associate solely from the delight of conversation. Many such societies have been with me, but at a distance, being seen chiefly a little to the right above the head. That they were present it was given me to note by a torpor and dullness, and by a privation of the delight in which I was, the presence of such societies inducing these effects. For wherever they come they take delight away from others, and wonderful to say, they make it their own; for they turn away the spirits who are with others, and turn them to themselves, whereby they transfer another's delight to themselves; and as they are on this account troublesome and injurious to those who are in good, they are therefore kept away by the Lord, lest they should come near to the heavenly societies. From this it was given me to know how much injury friendship occasions man as to his spiritual life if the person and not good is regarded; everyone may indeed be friendly to another, but still he should be most friendly to what is good.

(4805) There are also societies of interior friendship which do not take away another's external delight and divert it to themselves, but take away his internal delight or blessedness, arising from the affection of spiritual things. These societies are in front to the right close above the lower earth, and some of them a little higher. I have several times conversed with those who were below; and then those who were above inflowed in general. In the life of the body their nature was such that they loved from the heart those who were within their common fellowship, and also embraced one another with brotherly affection. They had believed that they only were living and in the light, and that those who were outside of their society were comparatively not living and not in the light; and because they were of such a quality they also thought that the Lord's heaven consists solely of those few. [2] But it was given to tell them that the Lord's heaven is immense, and that it consists of every people and tongue, and that all are there who have been in the good of love and of faith; and it was shown that there are those in heaven who relate to all the provinces of the body both as to its exteriors and as to its interiors; but that if they aspired beyond the things which correspond to their life, especially if they condemned others who were outside of their society, they could not have heaven; and that in this case their society is a society of interior friendship, which as before said is of such a nature that when they approach others they deprive them of the blessedness of spiritual affection; for they regard them as not being the elect, and as not living; and when this thought is communicated, it induces sadness, which however according to the law of order in the other life returns to themselves.

(4806) A continuation concerning Correspondence with the Grand Man will be found at the end of the following chapter.

CHAPTER 38

(4807) BEFORE THE preceding chapter (n. 4661-4664) a beginning was made of unfolding what the Lord says in Matthew (chap. 25 from verse 31 to the end) concerning the Judgment upon the good and the evil, who are there called sheep and goats. What the internal sense of these words is, has not yet been unfolded, but is now to be unfolded before this and some following chapters. And it will then be evident that by the Last Judgment is not there meant the last time of the world, and that the dead will then for the first time rise again and be gathered together before the Lord and judged; but that there is meant the last time of everyone who passes out of the world into the other life; for then is his Judgment, and this is the Judgment which is meant. Yet that this is so does not appear from the sense of the letter, but from the internal sense. The reason why the Lord so spoke, is that He spoke here, as everywhere else in the Word of the Old and the New Testament, by representatives and significatives; for to speak by representatives and significatives is to speak at the same time to the world and to heaven, or to men and to angels. Such speech is Divine, because universal, and hence is proper to the Word. Wherefore they who are in the world and care for worldly things only, do not apprehend anything else from what the Lord says here concerning the Last Judgment than that all are to rise again at one and the same time, and even that the Lord will then sit upon a throne of glory, and will speak to those gathered together according to these words. But they who care for heavenly things know that the time of everyone's resurrection is when he dies, and that the Lord's words here involve that everyone will be judged according to his life, thus that everyone carries his judgment with him, because he carries his life.

(4808) That this is involved in the internal sense of the words in question will appear from the explication of the particulars according to this sense; but here only those things will be unfolded which are contained in verses 31 to 33: When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. (Matt. 25:31-33).

(4809) When the Son of man shall come in His glory; signifies when the Divine truth shall appear in its light, which takes place with every man when he dies, for he then comes into the light of heaven, in which he can perceive what is true and good, and hence what is his quality. The "Son of man," in the internal sense of the Word, is the Lord as to Divine truth, thus is the Divine truth which is from the Lord. "Glory" is the intelligence and wisdom thence derived, which appear as light, and before the angels as the resplendence of light. This resplendence of light, in which are wisdom and intelligence derived from the Divine truth which is from the Lord, is what in the Word is called "glory." (That the "Son of man" in the internal sense is the Divine truth, may be seen n. 2159, 2803, 2813, 3704.) [2] And all the holy angels with Him; signifies the angelic heaven. The "holy angels" are the truths which are from the Lord's Divine good; for by "angels" in the Word are not meant angels, but those things which are from the Lord (see n. 1925, 4085); for the angels are recipients of the life of truth proceeding from the Lord's Divine good, and insofar as they receive, so far they are angels. From this it is plain that "angels" are these truths. As the subject here treated of is the state of everyone after death, and the judgment of everyone according to his life, it is said that all the holy angels will be with Him; and by this is signified that the judgment will be effected by means of heaven; for all influx of Divine truth takes place through heaven, and immediate influx can be received by no one. [3] Then shall He sit upon the throne of His glory; signifies the Judgment, for a "throne" is predicated of the Lord's royalty, and the Lord's royalty is the Divine truth (n. 1728, 2015, 3009, 3670), and the Divine truth is that from which and according to which is the Judgment. [4] And before Him shall be gathered all nations; signifies that the goods and evils of all will be made manifest; for by "nations" in the internal sense of the Word are signified goods, and in the opposite sense evils (n. 1259, 1260, 1416, 2588, 4574); thus that goods and evils will appear in Divine light, that is, in light from the Divine truth, is signified by all nations being gathered before Him. [5] And

He shall separate them one from another, as the shepherd separateth the sheep from the goats; signifies the separation of good from evil; for the "sheep" are they who are in good, and the "goats" they who are in evil. They are properly called "sheep" who are in charity and thence in faith, and they "goats" who are in faith and not in charity-both being here treated of. That "sheep" are they who are in charity and thence in faith, may be seen above (n. 2088, 4169), and "goats" they who are in faith and not in charity (n. 4769). [6] And He shall set the sheep on His right hand, but the goats on the left; signifies separation according to truths from good, and according to falsities from evil. In the other life they who are in truths from good actually appear to the right, and they who are in falsities from evil to the left. Hence to be set on the right hand and on the left, is to be set in order according to the life.

(4810) From all this it is evident what these words of the Lord involve, and that they are not to be understood according to the letter (namely, that the Lord at some last time will come in glory, and all the holy angels with Him, and will sit upon a throne of glory, and judge all nations gathered before Him), but that everyone will be judged according to his life, when he passes out of life in the world into life eternal.

1. And it came to pass in this time and Judah went down from his brethren, and turned aside even to a man, an Adullamite, and his name was Hirah. 2. And Judah saw there a daughter of a man, a Canaanite, and her name was Shua; and he took her, and came to her. 3. And she

conceived and bare a son, and he called his name Er. 4. And she conceived again and bare a son, and she called his name Onan. 5. And she added again and bare a son, and she called his name Shelah; and he was in Chezib when she bare him. 6. And Judah took a woman for Er his firstborn, and her name was Tamar. 7. And Er, Judah's firstborn, was evil in the eyes of Jehovah; and Jehovah caused him to die. 8. And Judah said unto Onan, Come to thy brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to thy brother. 9. And Onan knew that the seed would not be his; and it came to pass when he came to his brother's wife, and he destroyed it to the earth, that he might not give seed to his brother. 10. And the thing which he did was evil in the eyes of Jehovah; and He caused him also to die. 11. And Judah said to Tamar his daughter-in-law, Remain a widow in thy father's house, till Shelah my son be grown up; for he said, Lest he also die, like his brethren. And Tamar went and abode in her father's house. 12. And the days were multiplied, and Shua's daughter died, the wife of Judah; and Judah was comforted, and went up unto the shearers of his flock, he and his companion Hirah the Adullamite, to Timnah. 13. And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnah to shear his flock. 14. And she put off from upon her the garments of her widowhood, and covered herself in a veil, and wrapped herself, and sat in the gate of the fountains which is upon the way to Timnah; for she saw that Shelah was grown up, and she was not given unto him for a woman. 15. And Judah saw her, and thought her to be a harlot, because she had covered her face. 16. And he turned aside unto her to the way, and said, Grant I pray that I may come to thee; for he knew not that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come to me? 17. And he said, I will send thee a kid of the goats from the flock. And she said, If thou wilt give a pledge, till thou send it? 18. And he said, What pledge shall I give thee? And she said, Thy signet, and thy kerchief, and thy staff that is in thy hand. And he gave them to her, and came to her; and she conceived to him. 19. And she arose, and went, and put off her veil from upon her, and put on the garments of her widowhood. 20. And Judah sent the kid of the goats by the hand of his companion the Adullamite, to receive the pledge from the woman's hand; and he found her not. 21. And he asked the men of that place, saying, Where is the harlot that was at the fountains upon the way? And they said, There was no harlot there. 22. And he returned to Judah and said, I have not found her; and also the men of the place said, There was no harlot there. 23. And Judah said, Let her take it to her, haply we shall be put to shame; behold I sent this kid, and thou hast not found her. 24. And it came to pass about three months after, and it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and moreover, behold she is with child to whoredoms. And Judah said, Bring her forth, and let her be burnt. 25. She was brought forth, and she sent to her father-in-law, saying, By the man whose these are am I with child; and she said, Acknowledge I pray thee whose are these, the signet and the kerchief and the staff. 26. And

Judah acknowledged them, and said, She is more just than I; forasmuch as I gave her not to Shelah my son. And he added no further to know her. 27. And it came to pass in the time of her travail, and behold twins were in her womb. 28. And it came to pass when she travailed, that one put out a hand; and the midwife took and bound double-dyed upon his hand, saying, This came out first. 29. And it came to pass as he drew back his hand, that behold his brother came out; and she said, Wherefore hast thou broken upon thee a breach? And he called his name Perez. 30. And afterward came out his brother, that had the double-dyed upon his hand; and he called his name Zerah.

(4811) THE CONTENTS. The subject treated of in this chapter, in the internal sense is the Jewish Church and the genuine church; the Jewish Church is described by Judah, and the genuine church by Tamar.

(4812) The sons by Tamar signify the two essentials of the church, namely, faith and love-Perez faith, and Zerah love. Their birth represents that love is actually the firstborn of the church, and faith only apparently so.

(4813) THE INTERNAL SENSE. Verses 1-5. And it came to pass in this time and Judah went down from his brethren, and turned aside even to a man, an Adullamite, and his name was Hirah. And Judah saw there a daughter of a man, a Canaanite, and her name was Shua; and he took her, and came to her. And she conceived and bare a son, and he called his name Er. And she conceived again and bare a son, and she called his name Onan. And she added again and bare a son, and she called his name Shelah; and he was in

Chezib when she bare him. “And it came to pass in this time,” signifies the state of the things that follow; “and Judah went down from his brethren,” signifies the posterity of Jacob, specifically the tribe of Judah, which was separated from the rest; “and turned aside even to a man, an Adullamite,” signifies to falsity; “and his name was Hirah,” signifies its quality; “and Judah saw there a daughter of a man, a Canaanite,” signifies the affection of evil from the falsity of evil; “and her name was Shua,” signifies its quality; “and he took her, and came to her,” signifies that the tribe of Judah conjoined itself with these things; “and she conceived and bare a son,” signifies that the falsity of the church was thence derived; “and he called his name Er,” signifies its quality; “and she conceived again and bare a son,” signifies evil; “and she called his name Onan,” signifies its quality; “and she added again and bare a son,” signifies what is idolatrous; “and called his name Shelah,” signifies its quality; “and he was in Chezib when she bare him,” signifies the state.

(4814) And it came to pass in this time. That this signifies the state of the things that follow, is evident from the signification of “time,” as being state (see n. 2625, 2788, 2837, 3254, 3356, 3404, 3938). That it is the state of the things that follow, is signified by its being said “it came to pass in this time,” for what came to pass is related in what follows. Moreover, the things which follow in a series flow from those which precede, for in the preceding chapter it is said of the sons of Jacob that they sold Joseph, and that Judah persuaded them to do it; of whom it is said in that chapter, “And Judah said unto his brethren, What gain is it if we slay our brother, and conceal his blood? Come and let us sell him to the Ishmaelites” (verses 26, 27), whereby was signified that the Divine truth was alienated by them, especially by Judah, by whom is there signified in the proximate sense the tribe of Judah, and in general the depraved in the church who are against all good whatever (n. 4750, 4751). This is referred to by its being said “in this time,” for the subject now treated of is Judah, and his sons by the Canaanite woman, and afterward by Tamar his daughter-in-law; and by these things in the internal sense is described the tribe of Judah in respect to the things of the church instituted with that tribe. [2] That by “time” is signified state, and hence by its “coming to pass in this time,” the state of the things that follow, cannot but appear strange; for the reason that it cannot be comprehended how the notion of time can be changed into the notion of state, or that when “time” occurs in the Word, something relating to state is to be understood. But be it known that the thoughts of angels do not derive anything from time or from space, because they are in heaven; for when they left the world, they left also the notion of time and space, and put on notions of state, that is, of the state of good and truth. Wherefore when man reads the Word and then thinks of time and of the things belonging to time, the angels with him do not perceive anything of time, but perceive instead the things that are of state, which also correspond thereto. Neither does man in his interior thought perceive time, but only in his exterior, as may appear from the state of man when his exterior thought is lulled to rest, that is, when he is sleeping; and also from various other experiences. [3] But be it known that there are in general two states, a state of good and a state of truth. The state of good is called a state of being, but the state of truth a state of coming into existence; for being is of good, and the derivative coming into existence is of truth. Space corresponds to the state of being, and time to the state of coming into existence. Hence it may be seen that when man reads "and it came to pass in this time," the angels with him can by no means perceive these words as man does. So likewise in other instances. For whatever is written in the Word is of such a nature that with angels it is turned into a corresponding sense, which does not at all appear in the sense of the letter; because what is worldly of the sense of the letter is turned into what is spiritual of the internal sense.

(4815) And Judah went down from his brethren. That this signifies the posterity of Jacob, and specifically the tribe of Judah, which was separated from the rest, is evident from the representation of Judah, as being in the universal sense the posterity of Jacob, and in the specific sense the tribe called the tribe of Judah; and from the signification of "going down from his brethren," as being to be separated from the rest of the tribes, here to go into worse evil than they; for "going down" involves to be cast down to evil, as "going up" involves elevation to good (n. 3084, 4539). The reason of this as before said is that the land of Canaan represented the Lord's kingdom, and Jerusalem and Zion the inmost of it; but the regions outside the boundaries of that land represented those things which are outside the Lord's kingdom, namely, falsity and evil. Therefore going from Zion and Jerusalem toward the boundaries was called "going down;" but going from the boundaries to Jerusalem and Zion was called "going up." Hence "going up" involves elevation to what is true and good, and "going down," to be cast down to what is false and evil. As the falsity and evil to which the tribe of Judah cast itself down are here treated of, it is said that Judah "went down," and then that he "turned aside to a man, an Adullamite;" and by "turning aside" is signified turning to falsity, and afterward to evil. [2] It is known that the tribe of Judah was separated from the rest of the tribes, and the reason was that this tribe might represent the Lord's celestial kingdom, but the rest of the tribes His spiritual kingdom. For this reason also Judah in the representative sense is the celestial man, and in the universal sense the Lord's celestial kingdom (n. 3654, 3881); and the rest of the tribes were called by the one name, "Israelites," for Israel in the representative sense is the spiritual man, and in the universal sense the Lord's spiritual kingdom (n. 3654, 4286). [3] That the tribe of Judah went into worse evil than the rest is specifically signified by these words: "Judah went down from his brethren, and turned aside." That the tribe of Judah went into worse evil than the rest is evident from many passages in the Word, especially in the prophets; as in Jeremiah: Her treacherous sister Judah saw when for all the ways whereby backsliding Israel committed adultery I had put her away and given her a bill of divorcement; yet treacherous Judah her sister feared not, but she also went and committed whoredom, so that by the voice of her whoredom the land was profaned, she committed adultery with stone and wood; yet for all these things treacherous Judah hath not returned unto Me; backsliding Israel hath justified her soul more than treacherous Judah (Jer. 3:7-11). And in Ezekiel: Her sister indeed saw, yet she corrupted her love more than she, and her whoredoms above the whoredoms of her sister (Ezek. 23:11 to end); speaking of Jerusalem and Samaria, or of the tribes of Judah and the tribes of Israel. So in many other places. [4] In the internal sense that tribe is described as to how it lapsed into falsity, and thence into evil, and at last into mere idolatry. This is indeed described in the internal sense before that tribe was separated from the rest, and before it so came to pass; but what is in the internal sense is Divine, and to the Divine future things are present. (See what is foretold of this nation in Deut. 31:16-22; 32:15-44.)

(4816) And turned aside to a man, an Adullamite. That this signifies to falsity, is evident from the signification of “turning aside,” as being to go away into what is perverse, for “turning aside,” like “going down,” is predicated of far removal from good to evil, and from truth to falsity; and from the signification of a “man” [vir] as being one who is intelligent, and in the abstract sense truth, because the genuine intellectual is from truths (n. 265, 749, 1007, 3134, 3309); but in the opposite sense it is one who is not intelligent, and consequently falsity. This falsity is represented by an Adullamite, for Adullam was on the boundary of the inheritance of Judah (Josh. 15:35), and hence signified the truth which is from good; as also in Micah: Yet will I bring an heir to thee O inhabitress of Mareshah, even to Adullam shall come the glory of Israel (Micah 1:15); but as most things in the Word have also an opposite sense, so too has Adullam, and it then signifies the falsity which is from evil. That most things have also an opposite sense is because before the land of Canaan was made an inheritance for the sons of Jacob, it was possessed by nations by whom were signified falsities and evils; and also afterwards when the sons of Jacob went into what is contrary; for lands take on the representation of the nations and peoples who inhabit them, according to their quality.

(4817) And his name was Hirah. That this signifies its quality, is evident from the signification of "name," and of "calling a name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality of the falsity spoken of just above is what is signified; for by the names both of places and of persons in the Word are signified states and things (n. 1224, 1264, 1876, 1888, 1946, 2643, 3422, 4298, 4442).

(4818) And Judah saw there a daughter of a man, a Canaanite. That this signifies the affection of evil from the falsity of evil, is evident from the signification of a "daughter," as being the affection of good (n. 2362), and in the opposite sense the affection of evil (n. 3024); and from the signification of a "man," as being one who is intelligent, and in the abstract sense truth, but in the opposite sense one who is not intelligent, and falsity, as just above (n. 4816); and from the signification of a "Canaanite," as being evil (n. 1573, 1574). From this it is evident that by a “daughter of a man a Canaanite” is signified evil which is from the falsity of evil. What evil from the falsity of evil is, will be shown below. [2] Here something must first be said about the origins of the tribe of Judah, for they are described in this chapter. There are three origins of this tribe, or of the Jewish nation-one from Shelah, the son of Judah, by his Canaanite wife; another from Perez, and the third from Zerah, the sons of Judah by Tamar his daughter-in-law. That the whole Jewish nation was from these three sons of Judah is evident from the enumeration of the sons and grandsons of Jacob who came with him into Egypt (Gen. 46:12); and also from their classification according to families, in Moses: The sons of Judah according to their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites (Num. 26:20; 1 Chron. 4:21); this shows what the origin of that nation was, namely, that one third of them was from the Canaanite mother, and that two thirds of them were from the daughter-in-law; consequently that all were from an illegitimate connection, for marriages with the daughters of the Canaanites were strictly forbidden (as is evident from Gen. 24:3; Exod. 34:16; Deut. 7:3; 1 Kings 11:2; Ezra 9 and 10), and to lie with one’s daughter-in-law was a capital offense, as is evident in Moses: If a man lie with his daughter-in-law, both of them shall surely be put to death; they have wrought confusion; their bloods shall be upon them (Lev. 20:12). Judah’s referring this deed with his daughter-in-law to the levirate law in which an ordinance is made regarding the brother, but by no means regarding the father (as appears from verse 26 of this chapter), implies that his sons by Tamar should be acknowledged as the sons of Er his firstborn, who was born of the Canaanite mother, and who was evil in the eyes of Jehovah, and was therefore caused to die (verse 7); for those who were born first to the husband's brother were not his by whom they were conceived, but his whose seed they raised up, as is evident from Deuteronomy 25:5, 6, and also from verses 8 and 9 of this chapter. Moreover, those who were born of Tamar were born of fornication; for Judah thought when he went unto her that she was a harlot (verses 15, 16, 21). This shows whence and of what quality was the origin of the Jewish nation, and that they spoke falsely when they said, "We were not born of fornication" (John 8:41). [3] What this origin involves and represents is plain from what follows, namely, that their interiors were of such a quality, or had such an origin. Judah's marrying a Canaanite involves an origin from the evil which is from the falsity of evil, for this is signified in the internal sense by "a daughter of a man, a Canaanite;" his lying with his daughter-in-law involves and represents damnation from falsified truth from evil, for everywhere in the Word whoredom signifies the falsification of truth (n. 3708). Evil from the falsity of evil is evil of life from false doctrine which has been hatched by the evil of the love of self (that is, by those who are in this evil), and confirmed by the sense of the letter of the Word. Such is the origin of evil with the Jewish nation, and such is its origin with some in the Christian world, especially with those who in the Word are meant by Babylon. This evil is of such a nature that it closes every way to the internal man, insomuch that nothing of conscience can be formed therein; for the evil which a person does from false doctrine, he believes to be good, because he believes it to be true; and therefore he does it freely and with delight, as allowable. Thus heaven is so closed to him that it cannot be opened. [4] The quality of this evil may be shown by an example. With those who from the evil of the love of self believe that Jehovah has chosen a single nation only, and that all the rest of mankind are relatively slaves, and so vile that they may be killed at pleasure or be cruelly treated - as the Jewish nation believed, and at this day the Babylonish nation also believes - and confirm this belief from the sense of the letter of the Word, then whatever evil they do from this false doctrine and others built upon this as a foundation, is evil from the falsity of evil, and destroys the internal man, preventing any conscience from ever being formed therein. These are they spoken of in the Word who are said to be "in bloods," for they are in cruel rage against the whole human race which does not adore their articles of faith, and thus themselves, and does not offer its gifts upon their altars. [5] Take another example: with those who from the evil of the love of self and of the world believe that there must be someone as the Lord's vicar on earth, who has the power of opening and shutting heaven, and thus of ruling over the minds and consciences of all, and who confirm this falsity from the sense of the letter of the Word, whatever of evil they do from this belief is evil from the falsity of evil, which in like manner destroys the internal man with those who from this evil claim for themselves this power, and in this way rule; and this evil is destructive to such a degree that they no longer know what the internal man is, nor that anyone has conscience, consequently they no longer believe that there is any life after death, nor that there is a heaven or a hell, no matter how they may speak of these things. [6] This evil, as regards its quality, cannot be distinguished by men in the world from other evils, but in the other life it is known by the angels as in clear day; for evils and falsities are manifest in that life as to their distinctions of quality and origin, which are innumerable; and according to the genera and species of these also are the distinctions of the hells. Concerning these innumerable differences man knows scarcely anything; he merely believes that evil exists, but what its quality is he does not know, and this for the sole reason that he does not know what good is, and this because he does not know what charity is; for if he had known the good of charity he would have known also the opposites or evils, with their distinctions.

(4819) And her name was Shua. That this signifies its quality, is evident from the signification of "name," as being quality (of which above, n. 4817), here the quality of evil from the falsity of evil (of which also above, n. 4818).

(4820) And he took her, and came to her. That this signifies that the tribe of Judah conjoined itself with these things, namely, with evils from the falsities of evil, is evident from the signification of "taking her"-that is to say, for a woman-and "coming" or "entering to her," as being to be conjoined, as explained several times above. For in the internal sense marriages represent the conjunction of good and truth, because this is their source (n. 2727-2759), but in the opposite sense the conjunction of evil and falsity, here the conjunction of the tribe of Judah with evil and falsity; for this is said of Judah, by whom is signified the tribe named after him, as may be seen above (n. 4815). It is not said here that he took her for a wife, but only that he took her and came to her, for the reason that the connection was unlawful (n. 4818); and also because it was thus tacitly indicated that it was not a marriage, but a whoredom, thus that the sons born of her were born of whoredom. The conjunction of evil with falsity is nothing else. Her being afterwards called his wife; in these words-"and the days were multiplied, and Shua's daughter died, the wife of Judah" (verse 12)-will be spoken of below.

(4821) And she conceived, and bare a son. That this signifies that the falsity of the church was thence derived, is evident from the signification of "conceiving and bearing," as being to acknowledge in faith and act (n. 3905, 3915, 3919); and from the signification of a "son," as being the truth of the church, but in the opposite sense falsity (n. 489, 491, 533, 1147, 2623, 3373, 4257). Hence by her "conceiving and bearing a son" is here signified that the church with the tribe of Judah acknowledges falsity in faith and act. That by this son is signified the falsity of the church, is because he was the firstborn, and in the ancient churches by the firstborn was signified the truth of faith (n. 352, 3325), and in the opposite sense falsity-as was also signified by the firstborn of men and of beasts in Egypt (n. 3325). That not truth but falsity is signified, is plain from what shortly follows; for it is said, "Er, Judah's firstborn, was evil in the eyes of Jehovah; and Jehovah caused him to die" (verse 7). The name of his son Er also involves this quality, as likewise the name of the second son Onan involves his quality, namely, what is wrong or evil.

(4822) And he called his name Er. That this signifies its quality, is evident from the signification of "calling a name," as being quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421), namely, the quality of the falsity of the church, of which just above (n. 4821). It is said "the quality of the falsity," because falsities differ one from another, just as truths do, and to such a degree that their different kinds can scarcely be enumerated; and each kind of falsity has its own quality by which it is distinguished from another. There are general falsities which reign with the depraved in every church, and the falsity is varied with everyone in the church according to his life. The falsity which was in the Jewish Church, and which is here treated of, was falsity from the evil of the love of self, and of the derivative love of the world (see n. 4818).

(4823) And she conceived again, and bare a son. That this signifies evil, is evident from the signification of a "son," as being truth, and also good (n. 264); thus in the opposite sense falsity and also evil, but the evil which is from falsity. This evil in its essence is falsity, because it is from it; for one who from a false doctrine does what is evil, does also what is false; but because it is done in act, it is called evil. That by the firstborn son is signified falsity, and by this one evil, is evident from its being related of this son that he did evil in act, namely, that “he destroyed the seed to the earth, that he might not give seed to his brother. And the thing which he did was evil in the eyes of Jehovah; and He caused him also to die” (verses 9 and 10). Here also it is evident that this evil was from falsity. Moreover, in the ancient churches by the second son was signified the truth of faith in act; and therefore by this son falsity in act, that is, evil. That evil is what is signified by him, may be seen also from the fact that Er the firstborn was named by his father, or Judah; while this son, or Onan, was named by his mother, the daughter of Shua, as may be seen in the original tongue. For in the Word by a “man” is signified falsity, and by a “woman” the evil thereof (see n. 915, 2517, 4510). That by the daughter of Shua is signified evil, may be seen above (n. 4818, 4819). Wherefore Er, because he was named by his father, signifies falsity, and Onan, because he was named by his mother, signifies evil; for the former was thus as it were the father’s son, but the latter as it were the mother’s. [2] In the Word “man and wife,” and also “husband and wife,” are often mentioned; and when “man and wife” are mentioned, by “man” is signified truth, and by “wife” good, and in the opposite sense by “man” is signified falsity, and by “wife” evil; but when “husband and wife” are mentioned, good is signified by “husband,” and truth by “wife,” and in the opposite sense evil is signified by “husband,” and falsity by “wife.” The reason of this mystery is this: in the celestial church the husband was in good, and the wife in the truth of this good; but in the spiritual church the man is in truth, and the wife in the good of this truth; such were they in fact then, and such are they now, for the interiors of man have undergone this change. Hence where celestial good and celestial truth from it are treated of in the Word, it is said "husband and wife;" but where spiritual good and spiritual truth from it are treated of, it is said "man and wife," or rather "man and woman." From this, as also from the expressions themselves, it is known what good and what truth are treated of in the Word, in its internal sense. [3] This too is the reason of its having been occasionally stated that marriages represent the conjunction of good and truth, and of truth and good. Moreover, conjugial love has its origin from this conjunction of good with truth; and conjugial love with the spiritual from the conjunction of truth with good. Marriages also actually correspond to these conjunctions. From all this it is evident what is involved in the father's naming the first son, and the mother's naming the second, and also the third-as appears from the original tongue-namely, that the father named the first son, because by him was signified falsity, and that the mother named the second, because by him was signified evil.

(4824) And she called his name Onan. That this signifies its quality, namely, the quality of the evil spoken of just above (n. 4823), is evident from the signification of "calling a name," as being the quality (n. 4822). "Onan" signifies and involves the quality of this evil.

(4825) And she added again and bare a son. That this signifies what is idolatrous, is evident from the signification of a “son” here, as being what is idolatrous, for those who were born before signified falsity and evil (n. 4821, 4823). From this it follows that the third son means what is idolatrous, for both falsity and evil produce this, and are in it. Of the three sons who were born to Judah of the Canaanite woman, this son was the only one that survived, from whom came a third part of the Jewish nation; and that this nation took its rise from what is idolatrous, is here meant in the internal sense. That this nation was very prone to idolatry is evident from the historic and prophetic parts of the Word according to the sense of the letter; and that it was continually idolatrous is plain from the internal sense. For idolatry consists not only in worshiping idols, graven images, and other gods, but also in worshiping external things without their internals. In this that nation was continually idolatrous, adoring external things only, and entirely removing internal things, not being willing even to know about them. They had indeed holy things with them-as the tent of meeting, with the ark, the mercy-seat on it, the tables on which were the loaves, the lampstand, incenses, and the altar outside the tent, on which were offered burnt-offerings and sacrifices - all which things were called holy; and the inmost of the tent was called the holy of holies, and also the sanctuary. They also had with them the garments that belonged to Aaron and to their high priests, and were called the garments of holiness; for there was the ephod with the breast-plate in which was the Urim and Thummim, besides other things. Yet these things were not holy in themselves, but were holy from representing holy things, namely, the Divine celestial and spiritual things of the Lord's kingdom, and also the Lord Himself. Still less were they holy from the people with whom they were, for that people were not at all affected by the internal things which were represented, but only by the external; and to be affected by external things only is idolatrous, for it is to worship wood and stone, and also the gold and silver with which they are covered, from a phantasy that they are holy in themselves. Such was that nation, and such also it is at this day. [2] But still there might be with them a representative of a church, because the representative does not regard the person, but the thing (see n. 665, 1097e, 3670, 4208, 4281, 4288). Thus their worship did not make them blessed and happy in the other life, but only prosperous in the world so long as they continued in the representatives, and did not turn aside to the idols of the Gentiles, and thus become openly idolaters; for then not anything of the church could any longer be represented with that nation. These are the things which are meant by what is idolatrous that is signified by the third son of Judah by the Canaanite woman. This idolatry with that nation had its origin from their internal idolatry, for they above other nations were in the love of self and the world (n. 4459e, 4750); and those who are in the love of self and of the world are in internal idolatry, for they worship themselves and the world, and perform holy ceremonies for the sake of self-adoration and gain, that is, for self as an end-not for the Lord's church and kingdom as an end, thus not for the Lord.

(4826) And she called his name Shelah. That this signifies its quality, is evident from the signification of "calling a name," as being quality, of which above, where the two former sons of Judah, Er and Onan, are treated of (n. 4822, 4824). The quality of the idolatry is what is signified by Shelah, for there are many idolatries-there is external idolatry and there is internal, both being in general the worship of falsity and evil.

(4827) And he was in Chezib when she bare him. That this signifies the state, is evident from the signification of "Chezib," as being the state, namely, the state of the idolatry signified by Shelah, in which the Jewish nation was; and from the signification of "bearing," as being to be conjoined in act (see n. 3905, 3915, 3919); and because the conjunction was with the evil that is in idolatry it is said that "she" called his name Shelah, as appears from the original language; for by "her," namely, the daughter of Shua, is signified evil from the falsity of evil (n. 4818, 4819).

(4828) Verses 6-10. And Judah took a woman for Er his firstborn, and her name was Tamar. And Er, Judah's firstborn, was evil in the eyes of Jehovah; and Jehovah caused him to die. And Judah said unto Onan, Come to thy brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to thy brother. And Onan knew that the seed would not be his; and it came to pass when he came to his brother's wife, and he destroyed it to the earth, that he might not give seed to his brother. And that which he did was evil in the eyes of Jehovah, and He caused him also to die. "And Judah took a woman," signifies the church which was for his posterity; "for Er his firstborn," signifies falsity of faith; "and her name was Tamar," signifies the quality of the church, that it was a church representative of spiritual and celestial things; "and Er, Judah's firstborn, was evil in the eyes of Jehovah," signifies that it was in the falsity of evil; "and Jehovah caused him to die," signifies that there was no representative of the church; "and Judah said unto Onan," signifies to preserve a representative of the church; "Come to thy brother's wife, and perform the duty of a husband's brother unto her," signifies that it should be continued; "and raise up seed to thy brother," signifies lest the church should perish; "and Onan knew that the seed would not be his," signifies aversion and hatred; "and it came to pass when he came to his brother's wife, and he destroyed it to the earth," signifies what is contrary to conjugial love; "that he might not give seed to his brother," signifies that thus there was no continuation; "and that which he did was evil in the eyes of Jehovah," signifies that it was contrary to the Divine order; "and He caused him also to die," signifies that there was also no representative of the church.

(4829) And Judah took a woman. That this signifies the church which was for his posterity, is evident from the representation of Tamar, who is the "woman" here, as being the church, of which in what follows. That it was for the posterity of Judah, is signified by his taking her for Er his first-born, that he might have descendants thence.

(4830) For Er his firstborn. That this signifies falsity of faith, is evident from the representation of Er, as being falsity (n.

4821, 4822); and from the signification of the "firstborn," as being faith (n. 352, 3325, 4821).

(4831) And her name was Tamar. That this signifies the quality of the church, that it was a church representative of spiritual and celestial things, is evident from the signification of "name," as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421), here the quality of the church, because in this chapter by Tamar is represented the church, and indeed a church representative of spiritual and celestial things which was to be instituted among the posterity of Judah. That this church is represented by Tamar, is evident from what follows. This entire chapter in the internal sense treats of the Jewish Church, that it should become representative of the spiritual and celestial things of the Lord's kingdom, as had been the Ancient Church; and this not only in external, but also in internal form. For the church is not a church from externals, that is, from rituals, but from internals, which are essential, while externals are only formal. The posterity of Jacob were such as not to be willing to receive internal things; therefore with them the Ancient Church could not be renewed, but only a representative of that Church (n. 4307, 4444, 4500). The internal of the church here is Tamar, and its external is Judah with his three sons by the Canaanite woman.

(4832) And Er, Judah's firstborn, was evil in the eyes of Jehovah. That this signifies that he was in the falsity of evil, is evident from the representation of Er and the signification of the "firstborn," as being falsity of faith, of which just above (n. 4830). That this falsity was the falsity of evil, is evident from what was said above (n. 4818); but the falsity of evil in this son was of such a nature that not even a representative of a church could be instituted among any posterity from him; wherefore it is said that he was “evil in the eyes of Jehovah and Jehovah caused him to die.” With that whole nation from its first origin, especially from Judah, there was falsity of evil, that is, false doctrine from evil of life, but different in one son of Judah from what it was in another. It was foreseen what might be serviceable, and that it was not that which was in Er the firstborn, nor that which was in Onan the second son, but only that which was in Shelah. Therefore the first two were destroyed, and the last was preserved. That falsity of evil was with that whole nation from its first origin is plainly described in Moses in these words: They have corrupted themselves, they are not His sons, it is their blemish; they are a perverse and crooked generation. And Jehovah saw and reprobated because of indignation His sons and His daughters. And He said, I will hide My faces from them, I will see what their posterity shall be; for they are a generation of perversities, sons in whom is no faithfulness; I will add evils upon them, I will spend Mine arrows upon them. They shall be exhausted with hunger, and consumed with burning coals, and bitter overthrow. They are a nation void of counsels, and there is no intelligence in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are of bitternesses; their wine is the poison of dragons, and the cruel gall of asps. Is not this laid up in store with Me, sealed in My treasuries? The day of their destruction is at hand, and the things that are to come upon them make haste (Deut. 32:5, 19-24, 28, 32-35); by these words in the internal sense is described the falsity of evil in which that nation was, and which was rooted in them.

(4833) And Jehovah caused him to die. That this signifies that there was no representative of the church, is evident from the signification of “dying,” as being to cease to be such (see n. 494), and also the end of representation (n. 3253, 3259, 3276), here therefore is signified that there could be no representative of the church among any posterity from him, according to what was said just above (n. 4832).

(4834) And Judah said unto Onan. That this signifies to preserve a representative of the church, is evident from the things which follow, to which they have reference; for he said to him that he should perform to his brother the duty of a husband’s brother, by which was represented the preservation and continuation of the church, now to be spoken of.

(4835) Come to thy brother’s wife, and perform the duty of a husband’s brother unto her. That this signifies that he should continue it, namely, the representative of the church, is evident from the signification of “to come” or “enter to a brother’s wife, and perform the duty of a husband’s brother unto her,” as being to preserve and continue that which is of the church. The commandment in the Mosaic law that if any man died childless, his brother should take the widow to wife and raise up seed to his brother, and that the firstborn should be called by the name of the deceased brother, but the rest of the sons should be his own, was called "the duty of the husband's brother." That this statute was not a new thing originating in the Jewish Church, but had been in use before, is evident from this history, and the same is true of many other statutes that were commanded the Israelites by Moses-as that they should not take wives of the daughters of the Canaanites, and that they should marry within their families (Gen. 24:3-4; 28:1-2). From these and many other instances it is evident that there had been a church before, in which such things had been instituted as were afterwards promulgated and enjoined upon the sons of Jacob. That altars and sacrifices had been in use from ancient times is plain from Genesis 8:20-21; 22:3, 7-8, 13. From this it is clear that the Jewish Church was not a new church, but that it was a resuscitation of the Ancient Church which had perished. [2] What the law in regard to the husband's brother had been is evident in Moses: If brethren dwell together, and one of them die, and have no son, the wife of the deceased shall not marry without, to a strange man; her husband's brother shall enter to her, and take her to him to wife, and thus perform the duty of a husband's brother unto her. Then it shall be that the first-born whom she beareth shall stand upon the name of his deceased brother, that his name be not blotted out of Israel. But if the man will not marry his brother's wife, his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuses to raise up unto his brother a name in Israel; he will not perform the duty of a husband's brother unto me. Then the elders of his city shall call him, and speak unto him; and if he stand and say, I desire not to take her; then shall his brother's wife come near unto him in the sight of the elders, and shall draw his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build up his brother's house; whence his name shall be called in Israel, The house of him that hath his shoe taken off (Deut. 25:5-10). [3] One who does not know what the duty of a husband's brother represents, can have no other belief than that it was merely for the sake of preserving the name, and hence the inheritance; but the preservation of a name and of an inheritance was not of so much importance that for the sake of it a brother should enter into marriage with his brother's wife; but this was enjoined that thereby might be represented the preservation and continuation of the church. For marriage represented the marriage of good and truth, that is, the heavenly marriage, and consequently the church also, for the church is a church from the marriage of good and truth; and when the church is in this marriage it makes one with heaven, which is the heavenly marriage itself. As marriage has this representation, therefore sons and daughters represented and also signified truths and goods; wherefore to be childless signified a deprivation of good and truth, thus that there was no longer any representative of the church in that house, consequently that it was out of communion. Moreover, the brother represented kindred good, with which might be conjoined the truth which was represented by the widowed wife; for in order that truth may be the truth which has life and produces fruit, and so continue that which is of the church, it cannot be conjoined with any other than its own and kindred good. This is what is perceived in heaven by the duty prescribed to the husband's brother. [4] That if the man would not perform the duty of a husband's brother, his brother's wife should take his shoe from off his foot and spit in his face, signified that, as one who was devoid of external and internal good and truth, he would destroy the things of the church; for a "shoe" is what is external (n. 1748), and the "face" is what is internal (n. 1999, 2434, 3527, 4066, 4796). From this it is evident that by the duty of the husband's brother was represented the preservation and continuation of the church. But when the representatives of internal things ceased by the coming of the Lord, then this law was abolished. This is circumstanced as are the soul or spirit of man and his body. The soul or spirit of man is his internal, and the body is his external; or what is the same, the soul or spirit is the very form of man, but the body is his representative image; and when a man rises again, his representative image, or his external, which is the body, is put off; for he is then in his internal, or in his form itself. It is circumstanced also as is one who is in darkness, and from it sees the things which are of the light; or what is the same as is one who is in the light of the world, and from this sees the things which are of the light of heaven; for the light of the world in comparison with the light of heaven is as darkness. In darkness, or in the light of the world, the things which are of the light of heaven do not appear such as they are in themselves, but as in a representative image, as the mind of man appears in his face; and therefore when the light of heaven appears in its clearness, the darkness or representative image is dissipated. This was effected by the coming of the Lord. 4835a. And raise up seed to thy brother. That this signifies lest the church should perish, is evident from the signification of "seed," as being truth from good, or the faith of charity (n. 1025, 1447, 1610, 1940, 2848, 3310, 3373, 3671). The like is also signified by the "firstborn who was to stand upon the name of the deceased brother" (n. 352, 367, 2435, 3325, 3494). To "raise up the seed to a brother" is to continue that which is of the church, according to what was said just above (see n. 4834), thus lest the church should perish.

(4836) And Onan knew that the seed would not be his. That this signifies aversion and hatred, is evident from the representation of Onan, as being evil (n. 4823, 4824); and because not to give seed to one's brother, or not to perform the duty of a husband's brother, is not to will the good and truth of the church, and its continuation (n. 4834), therefore by these words is signified aversion and hatred; for evil is nothing else than aversion and hatred toward the good and truth of the church.

(4837) And it came to pass, when he came to his brother's wife, and he destroyed it to the earth. That this signifies what is contrary to conjugial love, is evident from what now follows. By Er, Judah's firstborn, is described the falsity of evil in which the Jewish nation was at first; by Onan the second son is described the evil which is from the falsity of evil, in which that nation was afterwards; and by Shelah the third son is described the idolatry thence derived, in which they were thereafter continually (n. 4826). Evil from the falsity of evil is described by what Onan did, that he was not willing to give seed to his brother, but that he destroyed it to the earth. That by this is signified what is contrary to conjugial love, is because in the internal sense by the conjugial is meant what is of the church; for the church is the marriage of good and truth, and to this marriage, evil from the falsity of evil is altogether contrary, that is, those who are in such evil are contrary to this marriage. [2] That this nation had not anything conjugial, whether understood in a spiritual or in a natural sense, is very evident from the fact that they were permitted to have more wives than one; for where there is the conjugial as understood in a spiritual sense, that is, where the good and truth of the church are, consequently where the church is, this is by no means permitted, for the genuine conjugial is never possible except among those with whom the church or kingdom of the Lord is, and not with these except between two (n. 1907, 2740, 3246). Marriage between two persons who are in genuine conjugial love corresponds to the heavenly marriage, that is, to the conjunction of good and truth, the husband corresponding to good, and the wife to the truth of this good; moreover, when they are in genuine conjugial love, they are in this heavenly marriage. Therefore wherever the church is, it is never permitted to have more wives than one; but because there was no church among the posterity of Jacob, but only a representative of a church, or the external of a church without its internal (n. 4311, 4500), it was therefore permitted among them. Further, the marriage of one husband with several wives would present in heaven an idea or image as if one good were conjoined with several truths which do not agree together, and thus as if there was no good; for a good from truths which do not agree together becomes none at all, since good has its quality from truths and their agreement. [3] It would also present an image as if the church were not one, but several, and these distinct from one another according to the truths of faith, or according to doctrinals; when yet it is one when good is the essential in it and this is qualified and as it were modified by truths. The church is an image of heaven; for it is the kingdom of the Lord on earth. Heaven is distinguished into many general societies, and into lesser ones subordinate to these; but still they are one through good; for the truths of faith there are in agreement according to good; for they have regard to good, and are from it. If heaven were distinguished according to the truths of faith, and not according to good, there would be no heaven, for there would be no unanimity; for the angels could not have from the Lord a oneness of life, or one soul. This is possible only in good, that is in love to the Lord, and in love toward the neighbor. For love conjoins all; and when everyone has love for good and truth, they have a common life, which is from the Lord, and thus have the Lord, who conjoins all. The love of good and truth is what is called love toward the neighbor; for the neighbor is he who is in good and thence in truth, and in the abstract sense is good itself and its truth. From these things it may be seen why within the church marriage must be between one husband and one wife; and why it was permitted the descendants of Jacob to take a number of wives; and that the reason for this was that there was no church among them, and consequently a representative of a church could not be instituted among them by marriages, because they were in what is contrary to conjugial love.

(4838) That he might not give seed to his brother. That this signifies that thus there was no continuation, is evident from the signification of "giving seed to one's brother," or performing the duty of a husband's brother, as being to continue that which is of the church, of which above (n. 4834); and therefore by "not giving seed to his brother," is signified that the there was no continuation.

(4839) And that which he did was evil in the eyes of Jehovah. That this signifies that it was contrary to the Divine order, is evident from the signification of "evil in the eyes of Jehovah," or evil against Him, as being what is contrary to the order which is from Him. This appears also from the deed, and likewise from the statute in regard to the husband's brother, namely, that his brother's wife should take his shoe from off his foot, and spit in his face, and that his name should be called in Israel, The house of him that hath his shoe taken off (Deut. 25:8-10), whereby was signified that he was without good external or internal; and they who are without good, and are in evil, are against

Divine order. All that evil which springs or flows forth from interior evil (that is, from the intention or end of evil, such as was this of Onan’s), is contrary to Divine order; but that which does not spring or flow forth from interior evil, that is, from an intention or end of evil, though it sometimes appears like evil, yet is not so, provided the end is not evil, for the end qualifies every deed. For man’s life is in his end, because what he loves and thence thinks, he has for his end; the life of his soul being nothing else. [2] Everyone is able to know that evil is contrary to Divine order, and good according to it; for Divine order is the Lord Himself in heaven, because the Divine good and truth which are from Him constitute order, insomuch that they are order, Divine good its essential, and Divine truth its formal. When Divine order is represented in form it appears as a man; for the Lord, from whom it is, is the only Man (n. 49, 288, 477, 565, 1871, 1894, 3638, 3639); and insofar as angels, spirits, and men receive from Him, that is, insofar as they are in good and thence in truth, thus insofar as they are in His Divine order, so far they are men. From this it is that the universal heaven represents one man, which is called the Grand Man, and that the whole and every part of man corresponds thereto, as has been shown at the end of the chapters. From this also it is that the angels in heaven all appear in the human form; and that, on the other hand, the evil spirits who are in hell, though from fantasy they appear to one another like men, in the light of heaven appear as monsters, more dire and horrible according to the evil in which they are (n. 4533); and this because evil itself is contrary to order, and thus contrary to the human form; for as before said the Divine order when represented in form appears as a man.

(4840) And He caused him also to die. That this signifies that there was also no representative of the church, is evident from what was shown above (n. 4833), where similar words occur.

(4841) Verse 11. And Judah said to Tamar his daughter-in-law, Remain a widow in thy father's house, till Shelah my son be grown up; for he said, Lest he also die, like his brethren. And Tamar went and abode in her father's house. "And Judah said," signifies in general the posterity of Jacob, specifically that from Judah; "to Tamar his daughter-in-law" signifies a church representative of spiritual and celestial things, which is called "daughter-in-law" from truth; "Remain a widow in thy father's house," signifies alienation from itself; "till Shelah my son be grown up," signifies until the time; "for he said," signifies thought; "Lest he also die, like his brethren," signifies fear lest it should perish; "and Tamar went and abode in her father's house," signifies alienation from itself.

(4842) And Judah said. That this signifies in general the posterity of Jacob, specifically that from Judah, is evident from the signification of "Judah" in the proximate sense, as being the nation which was from Jacob, and specifically that which was from Jacob by Judah, as also above (n. 4815). In the Word a distinction is indeed made between Judah and Israel, and in the historic sense by "Judah" is meant the tribe of Judah, and by "Israel" the ten tribes which were separated from that tribe. But in the internal or spiritual sense by Judah is represented the celestial or good of the church, and by Israel the spiritual or truth of the church; while in the opposite sense by Judah is represented the evil of the church, and by Israel the falsity of the church, wherever these existed, whether with the Jews or with the Israelites. For the internal or spiritual sense of the Word is universal, and does not distinguish the tribes, as does the external or historic sense. Hence it is that by "Judah" in the proximate sense is signified the whole nation which was from Jacob, and specifically that which was from Jacob by Judah.

(4843) To Tamar his daughter-in-law. That this signifies a church representative of spiritual and celestial things, which is called "daughter-in-law" from truth, is evident from the representation of Tamar, as being a church representative of spiritual and celestial things, of which above (n. 4831); and from the signification of a "daughter-in-law" as being the spiritual or truth of the church. That a "daughter-in-law" has this meaning in the internal sense is because all things belonging to marriage, and all who were born from marriage, represented such things as are of the heavenly marriage (see n. 4837), and consequently which are of good and truth; for these are of the heavenly marriage. From this it is that in the Word a husband signifies good, and a wife truth; and also that sons and daughters signify the truths and goods that are from them. Hence a daughter-in-law, being the wife of a son now become a husband, signifies the truth of the church conjoined with good and so on. But in regard to those who are of the celestial church these significations are different from what they are in regard to those who are of the spiritual church; for in the spiritual church the husband is called "man," and signifies truth; and the wife is called "woman," and signifies good (see n. 4823). [2] That by a "daughter-in-law" in the internal sense of the Word is signified the truth of the church adjoined to its good, consequently in the opposite sense the falsity of the church adjoined to its evil, is also evident from the passages in the Word in which "daughter-in-law" is mentioned-as in Hosea: They sacrifice upon the heads of the mountains, and burn incense upon the hills, under the oak, and the poplar, and the terebinth, because the shadow thereof is good; therefore your daughters commit whoredom, and your daughters-in-law commit adultery. Shall not I visit upon your daughters because they commit whoredom, and upon your daughters-in-law because they commit adultery? (Hos. 4:13-14); where the subject treated of is the worship of evil and falsity, the worship of evil being signified by "sacrificing upon the heads of the mountains," and the worship of falsity by "burning incense upon the hills." A life of evil is signified by the "daughters committing whoredom," and the doctrine of falsity from which is a life of evil is signified by the "daughters-in-law committing adultery." That in the Word adulteries and whoredoms signify adulterations of good and falsifications of truth may be seen above (n. 2466, 2729, 3399); and therefore "daughters-in-law" here denote affections of falsity. [3] In Micah: The great one speaketh the perversity of his soul; and he wresteth it. Their good one is as a thorn; the upright, as a bramble. The son lightly esteemeth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's foes are they of his household (Micah 7:3-4, 6); where the subject treated of is the falsity from evil in which the church is in the last time, when vastated, and in the proximate sense that in which the Jewish Church was. The "daughter rising up against her mother," signifies that the affection of evil is opposed to truth; and the "daughter-in-law against her mother-in-law," that the affection of falsity is opposed to good. [4] As the case is similar with the man who is in temptations-for in these there is a combat of evil against truth and of falsity against good, spiritual temptations being nothing else than vastations of the falsity and evil in a man-therefore temptations or spiritual combats are described by the Lord in almost the same words, in Matthew: Jesus said, Think not that I am come to send peace on the earth; I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his household (Matt. 10:34-36); the like words quoted just above from the prophet signified the vastation of the church, but here they signify the temptations of those who are of the church, because as already said temptations are nothing else than vastations, or removals, of falsity and evil; and for this reason both temptations and vastations are also signified and described by inundations of water and by floods (n. 705, 739, 756, 907). Here also therefore the “daughter being at variance against her mother” denotes the affection of evil opposed to truth, and the “daughter-in-law against her mother-in-law,” the affection of falsity opposed to good; and because in the man who is in temptation evils and falsities are within or are his, they are said to be of his household-”a man’s foes shall be they of his household.” That temptations are what are thus described is plain from the Lord’s saying that He came not to send peace upon the earth, but a sword, for by a “sword” is signified truth combating, and in the opposite sense falsity combating (n. 2799, 4499), when yet He came to give peace (John 14:27; 16:33). That it is temptations which are so described is evident from what follows in that chapter: “He that taketh not up his cross, and followeth after Me, is not worthy of Me.” [5] So also in Luke: Suppose ye that I am come to give peace in the earth? I tell you, Nay; but division; for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law (Luke 12:51-53); from these sayings also it is plain that by “father,” “mother,” “son,” “daughter,” “daughter-in-law,” and “mother-in-law” are signified those things which are from the heavenly marriage, namely, goods and truths in their order, and also their opposites; as likewise in Mark: Jesus said, There is no man that has left house or brethren or sisters or father or mother or wife or children or fields, for My sake and the gospel's, but he shall receive a hundred-fold in this time, houses and brethren and sisters and mothers and children and fields, with persecutions; and in the age to come eternal life (Mark 10:29-30); one unacquainted with the internal sense of the Word will suppose that nothing more than house, brethren, sisters, father, mother, wife, children, and fields are signified by these words here; but it is such things as appertain to man, his own, which he must forsake; and the spiritual and celestial things that are of the Lord which he must receive in their place, and this by means of temptations, which are meant by "persecutions." Everyone can see that if he forsake a mother he will not receive mothers; in like manner neither brethren, sisters, etc.

(4844) Remain a widow in thy father's house. That this signifies alienation from itself, is evident from the fact that thereby he wanted her to go away and return no more to him. He indeed told her to remain there until Shelah his son was grown up; but still he thought that she would not be given to Shelah his son, for he said in himself, "Lest he also die, like his brethren." This is proved also by his action in the matter, as appears from verse 14: "Tamar saw that Shelah was grown up, and she was not given unto him to wife." From this it follows that by his words is signified that he alienated her away from himself; that is, in the internal sense, that the church representative of spiritual and celestial things, which is represented by Tamar (n. 4811, 4831), was alienated from the Jewish Church, which is represented by Judah. For they could not agree together, because Judaism was only a representative of a church, and not a representative church (n. 4307, 4500); because it acknowledged what is external, but not what is internal. [2] A "widow" also signifies the truth of the church without its good, because a "wife" in the representative sense signifies truth, and a "husband" good (see n. 4823, 4843); wherefore a wife without a husband is the truth of the church without its good. And when it is said of her that she should "remain in her father's house," it signifies that the truth of the church would be alienated, and also that it would not be received in his house; neither could the Jewish nation receive it, because it was not in good, but in evil. [3] A "widow" is often mentioned in the Word, and one unacquainted with the internal sense cannot but believe that by a "widow" is signified a widow. But a "widow" in the internal sense signifies the truth of the church without good, that is, those who are in truth without good and still desire to be in good, consequently who love to be led by good; and a "husband" is the good which should lead. In the Ancient Church such persons were understood in the good sense by widows, whether they were women or men. For the Ancient Church distinguished the neighbor toward whom they were to exercise charity into a number of classes, some of which they called poor, some miserable and afflicted, some bound and in prison, some blind and lame, and others strangers, orphans, and widows; and they dispensed works of charity to them according to their qualities. Their doctrinals taught them these things; and that church knew no other doctrinals. Wherefore they who lived at that time both taught and wrote according to their doctrinals, and consequently when they spoke of widows they had in mind no other than such as were in truth without good and yet desired to be led by good. [4] From this it is also plain that the doctrinals of the Ancient Church taught those things which related to charity and the neighbor, and that their knowledges consisted in knowing what external things signified. For the church was representative of spiritual and celestial things, and therefore the spiritual and celestial things which were represented and signified were what they learned by means of doctrinals and knowledges. But these doctrinals and knowledges are at this day entirely obliterated, and indeed to such a degree that it is not known that they ever existed; for the doctrinals of faith succeeded in their place, which if widowed and separated from those of charity, teach almost nothing. For the doctrinals of charity teach what good is, but the doctrinals of faith what truth is, and to teach truth without good is to walk as one who is blind, because good is what teaches and leads, and truth is what is taught and led. There is as great a difference between these two doctrinals as between light and darkness; and unless the darkness be illumined by the light, that is, unless truth be illumined by good, or faith by charity, there is nothing but darkness. Hence it is that no one knows by looking at it, and consequently neither from perception, whether truth is truth, but only from doctrine imbibed in childhood and confirmed in adult age. Hence also it is that churches differ so widely that what one calls truth, another calls falsity, and they are never in agreement. [5] That by "widows" in a good sense are signified those who are in truth without good, but still desire to be led by good, is evident from the passages in the Word in which "widows" are mentioned, as in David: Jehovah, who executeth judgment for the oppressed, who giveth food to the hungry; Jehovah, who looseth the bound; Jehovah, who openeth [the eyes of] the blind; Jehovah, who raiseth up them that are bowed down; Jehovah, who loveth the just; Jehovah, who preserveth the sojourners; He upholdeth the orphan and the widow (Ps. 146:7-9); here in the internal sense those are meant who are instructed in truths and led to good by the Lord; but some of these are called the "oppressed," some the "hungry," others the "bound," the "blind," those who are "bowed down," the "sojourners," the "orphan," and the "widow," and this according to their quality; but what this is, no one can know except from the internal sense. The doctrinals of the Ancient Church taught this. In this passage, as in several others, the sojourner, orphan, and widow are named jointly, because by the "sojourner" are signified those who wish to be instructed in the truths of faith (n. 1463, 4444), by the "orphan," those who are in good without truth and desire to be led to good by means of truth, and by the "widow," those who are in truth without good, and desire to be led to truth by means of good. These three are named jointly here and elsewhere in the Word for the reason that in the internal sense they constitute one class, inasmuch as by them, taken together, are signified those who wish to be instructed and to be led to good and truth. [6] Again: A father of the orphans, and a judge of the widows, is God in the habitation of His holiness (Ps. 68:5); the “orphans” denote those who, like little children, are in the good of innocence, but not yet in truth, whose father is said to be the Lord, because He leads them as a father, and this through truth into good, that is, into the good of life or of wisdom. “Widows” denote those who as adults are in truth, but not yet in good, whose judge is said to be the Lord, because He leads them, and this through good into truth, that is, into the truth of intelligence; for by a “judge” is signified one who leads. Good without truth, which is the “orphan,” becomes the good of wisdom through the doctrine of truth; and truth without good, which is the “widow,” becomes the truth of intelligence through a life of good. [7] In Isaiah: Woe unto them that decree statutes of iniquity to turn aside the poor from judgment, and to take away into judgment the miserable of My people, that widows may be their spoil, and that they may plunder the orphans (Isa. 10:1-2); here by the “miserable,” the “poor,” the “widows,” and the “orphans,” are signified not those who are naturally, but those who are spiritually such; and because in the Jewish church, as in the Ancient, all things were representative, it was also representative to do good to the orphans and the widows; for thus charity toward those who in the spiritual sense were such was represented in heaven. [8] In Jeremiah: Do ye judgment and justice, and rescue the spoiled out of the hand of the oppressor; and defraud not the sojourner, the orphan, or the widow, neither do violence, neither shed innocent blood in this place (Jer. 22:3); here also by the "sojourner, the orphan, and the widow" are signified those who are spiritually such; for in the spiritual world or heaven it is not known who the sojourner, the orphan, and the widow are, those who have been in this condition in the world not being so there; and therefore when these words are read by man, they are perceived by angels according to their spiritual or internal sense. [9] Likewise in Ezekiel: Behold, the princes of Israel, everyone according to his arm, have been in thee to shed blood. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the sojourner; in thee have they defrauded the orphan and the widow (Ezek. 22:6-7). Also in Malachi: I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the orphan, and that turn aside the sojourner, and fear not Me (Mal. 3:5). And in Moses: A sojourner shalt thou not wrong, neither shalt thou oppress him. Ye shall not afflict any widow or orphan. If thou shalt afflict them in any wise, and they cry at all unto Me, I will surely hear their cry; and My anger shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your sons orphans (Exod. 22:21-24). [10] This, like all the rest of the precepts, judgments, and statutes in the Jewish Church, was representative; and in that church they were kept so to do in externals, and by such things to represent the internal things of charity, although they had nothing of charity, nor did them from internal affection. The internal was from affection to instruct in truths and to lead by truths to good those who were in ignorance, and to lead by good to truths those who had knowledge; whereby they would have done good in the spiritual sense to the sojourner, the orphan, and the widow. Yet that the external might remain for the sake of representation, it was among the curses pronounced on Mount Ebal, to turn aside the judgment of the sojourner, the orphan, and the widow (Deut. 27:19). To "turn aside their judgment" means to do what is contrary, that is, by instruction and life to lead to what is false and evil. And because depriving others of goods and truths, and appropriating them to self for the sake of self-honor and gain was among those curses, the Lord said: Woe unto you, scribes and Pharisees! For ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive more abundant judgment (Matt. 23:14; Luke 20:47); "devouring widows' houses" means taking away truths from those who desire them, and teaching falsities. [11] In like manner it was representative that what was left in the fields, oliveyards, and vineyards, should be for the sojourner, the orphan, and the widow (Deut. 24:19-22); and also that when they had made an end of tithing the tithes of their increase in the third year, they should give it to the sojourner, the orphan, and the widow, that they might eat within their gates, and be filled (Deut. 26:12). Because it is the Lord alone who instructs, and leads to good and truth, it is said in Jeremiah: Leave thy orphans, I will make them alive; and the widows shall confide upon Me (Jer. 49:11); and in Moses: Jehovah doth execute the judgment of the orphan and widow, and loveth the sojourner, in giving him bread and raiment (Deut. 10:18); “bread” denotes the good of love (n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735); “raiment,” the truth of faith (n. 4545, 4763). [12] What is related of Elijah, that when there was a famine for want of rain in the land he was sent to Zarephath to a widow, and that he asked of her a little cake, which she was first to make and to give to him, and was afterwards to make for herself and her son, and that then the barrel of meal with her was not consumed, and the cruse of oil did not fail (1 Kings 17:1-16), was representative, like all the other things related of Elijah, and in general all that are in the Word. The famine that was in the land because there was no rain, represented the vastation of truth in the church (see n. 1460, 3364); the widow in Zarephath represented those outside of the church who desire truth; the cake which she was to make for him first, represented the good of love to the Lord (n. 2177), whom, out of the little she had, she was to love above herself and her son; the barrel of meal signifies truth from good (n. 2177), and the cruse of oil charity and love (n. 886, 3728, 4582); Elijah represents the Word, by means of which such things are done (see n. 2762). [13] This is meant also, in the internal sense, by the Lord’s words in Luke: No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there was a great famine over all the land; but unto none of them was Elijah sent, except to Zarephath of Sidon, unto a woman that was a widow (Luke 4:24-26); that is, to those without the church who desire truth. But the widows within the vastated church, to whom Elijah was not sent, are they who are not in truth, because not in good, for wherever there is no good there is also no truth, however much truth may appear with them in outer form like truth, and yet be as a shell without a kernel. [14] They who are in such truth, and also they who are in falsity, are signified by "widows" in the opposite sense-as in Isaiah: Jehovah will cut off from Israel head and tail, branch and rush, in one day. The elder and the honored in faces is the head, and the prophet the teacher of a lie is the tail. Therefore the Lord will not be glad over their young men, neither will He have compassion on their orphans and widows (Isa. 9:14-15, 17). In Jeremiah: I will fan them with a winnowing fan in the gates of the land; I will bereave them of children, I will destroy My people; they have not turned from their ways. Their widows are increased to Me above the sand of the seas; I will bring to them, upon the mother a young man, a waster at noonday. She that hath borne seven languisheth; she hath breathed out her soul, her sun is gone down while it is yet day (Jer. 15:7-9). Again: Our inheritance is turned unto strangers, our houses unto aliens. We have become fatherless orphans, our mothers are as widows (Lam. 5:2-3). [15] As by "widows" were signified those who are not in truth because not in good, it was reproachful for churches, even such as were in falsities from evil, to be called widows-as in Revelation: She hath said in her heart, I sit a queen, and am no widow, and I shall not see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be burned with fire (Rev. 18:7-8); speaking of Babylon. In like manner of the same in Isaiah: Hear this, thou delicate one, that sitteth securely, that sayest in thy heart, I am, and there is none else like me; I shall not sit a widow, neither shall I know the loss of children. But these two evils shall come to thee in a moment in one day, the loss of children, and widowhood (Isa. 47:8-9). [16] From all this it is now evident what is meant by a “widow” in the internal sense of the Word; and as a widow represented and thence signified the truth of the church without its good-because a wife signifies truth and a husband good-therefore, in the ancient churches, where all things in general and particular were representative, it was forbidden the priests to marry a widow who was not the widow of a priest, as is written in Moses: The high priest shall take a wife in her virginity. A widow, or one divorced, or a polluted woman, or a harlot, these shall he not take; but a virgin of his own people shall he take to wife (Lev. 21:13-14); and concerning the new temple and the new priesthood in Ezekiel: The priests, the Levites, shall not take for their wives a widow, nor one divorced; but they shall take virgins of the seed of the house of Israel; yet a widow that is the widow of a priest they may take (Ezek. 44:22). For the virgins whom they were to marry represented and thence signified the affection of truth, and the widow of a priest the affection of truth from good; for a “priest” in the representative sense is the good of the church. For this reason it was also allowed the widows who were daughters of a priest, who were childless, to eat of the offerings or holy things (Lev. 22:12, 13). [17] That this is the signification of a "widow," was known from their doctrinals to those who were of the Ancient Church; for their doctrinals were doctrinals of love and charity, which contained innumerable things that at this day are wholly obliterated. From these doctrinals they knew what charity to exercise, or what duty they owed the neighbor, thus who were called widows, who orphans, who sojourners, and so on. Their knowledges of truth and memory-knowledges were to know what the rituals of their church represented and signified; and those who were learned among them knew what the things on the earth and in the world represented; for they knew that universal nature was a theater representative of the heavenly kingdom (n. 2758, 2989, 2999, 3483). Such things elevated their minds to heavenly things, and their doctrinals led to life. But after the church turned aside from charity to faith, and still more after it separated faith from charity, and made faith saving without charity and its works, men's minds could no longer be elevated by knowledges to heavenly things, nor by doctrinals be led to life; and this to such a degree that at last scarcely anyone believes that there is any life after death, and scarcely anyone knows what the heavenly is. That there is any spiritual sense in the Word which does not appear in the letter, cannot be believed. In this way men's minds have been closed.

(4845) Till Shelah my son be grown up. That this signifies until the time, is evident from the signification of "growing up," as being to be of this age, thus until the time; and from the representation of Shelah, the son, as being what is idolatrous, of which above (n. 4825, 4826), thus the Jewish religion, which with them was idolatrous (n. 4825) Hence by the words, "till Shelah my son be grown up," is signified until the time that the Jewish religion can receive internal things, or the spiritual and celestial things of the representative church, which is Tamar (n. 4829, 4831, 4843).

(4846) For he said. That this signifies thought, is evident from the signification of "saying" in the historic parts of the Word, as being to perceive and also to think (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 3395). Here therefore by "he said" is signified that he said in himself, or thought, that Tamar would not be given to Shelah his son for a wife-in the internal sense that the internal things of the representative church would be alienated (n. 4844).

(4847) Lest he also die, like his brethren. That this signifies fear lest it should perish, namely, the representative of a church that was with the posterity descended from Jacob, and specifically that descended from Jacob through Judah, is evident from the signification of "lest he also die," as being fear lest it should perish. In regard to this-that the representative of a church which was with the posterity of Jacob would perish if the internal things of a genuine representative church were adjoined to it, the case is as follows. A representative church, such as had existed among the ancients, was to have been instituted with the posterity of Jacob; but that nation was of such a quality that they wished to worship and to adore external things only, and did not wish to know anything at all about internal things; for they were immersed in the cupidities of the love of self and of the world, and thence in falsities. That nation, more than the Gentiles, believed that there were many gods, but that Jehovah was greater than they because He could do greater miracles; and therefore as soon as the miracles ceased, and also when they had become little esteemed because of being frequent and familiar, they straightway turned to other gods, as is very evident from the historic and prophetic parts of the Word. [2] Because that nation was of such a quality, a representative church such as had existed among the ancients could not be instituted with them, but only the representative of a church; and it was provided by the Lord that some communication with heaven might thereby be effected; for what is representative is possible with the evil, because it regards not the person, but the thing. From this it is plain that insofar as they were concerned their worship was merely idolatrous (n. 4825), although the representatives contained within them holy Divine things. With such idolatrous worship, what is internal could not be conjoined, for if what is internal had been conjoined, that is, if they had acknowledged internal things, they would have profaned holy things; for if a holy internal is conjoined with an idolatrous external it becomes profane. It is for this reason that internal things were not disclosed to that nation, and that if they had been disclosed it would have perished. [3] That that nation could not receive and acknowledge internal things, however much they might have been revealed to them, is very plain from what they are at this day; for they now know internal things, because they live among Christians; but still they reject and also scoff at them. Even the most of those who have been converted do the same at heart. Thus it is evident that a church representative of spiritual and celestial things was not with that nation, but only the representative of a church, that is, the external without the internal, which in itself is idolatrous. From these things it may also be seen how erroneously those Christians think who believe that at the end of the church the Jewish nation will be converted, and be chosen in preference to Christians; and still more those who believe that the Messiah, or the Lord, will then appear to them and by a great prophet and great miracles bring them back into the land of Canaan. But into these errors those fall who by "Judah," "Israel," and the "land of Canaan," in the prophetic parts of the Word, understand simply Judah, Israel, and the land of Canaan; and who thus believe only the literal sense, and care not for any internal sense.

(4848) [And Tamar went] and abode in her father's house. That this signifies alienation from itself, is evident from the signification of abiding a widow in the house of a father, as being alienation, of which above (n. 4844).

(4849) Verses 12-14. And the days were multiplied, and Shua's daughter died, the wife of Judah; and Judah was comforted, and went up unto the shearers of his flock, he and his companion Hirah the Adullamite, to Timnah. And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnah to shear his flock. And she put off from upon her the garments of her widowhood, and covered herself in a veil, and wrapped herself, and sat in the gate of the fountains which is upon the way to Timnah; for she saw that Shelah was grown up, and she was not given to him for a woman. "And the days were multiplied," signifies a change of state; "and Shua's daughter died," signifies as to evil from falsity; "the wife of Judah," signifies the religiosity with the nation descended from Jacob, specifically that from Judah; "and Judah was comforted," signifies rest; "and went up unto the shearers of his flock," signifies some elevation to take counsel for the church; "he and his companion Hirah the Adullamite," signifies that it was still in falsity; "to Timnah," signifies the state; "and it was told Tamar, saying," signifies some communication with a church representative of spiritual and celestial things; "Behold thy father-in-law goeth up to Timnah to shear his flock," signifies that the Jewish Church wished to take counsel for itself; "and she put off from upon her the garments of her widowhood," signifies a simulation of the truth that is from good; "and covered herself in a veil," signifies truth obscured; "and wrapped herself," signifies thus not acknowledged; "and sat in the gate of the fountains which is upon the way to Timnah," signifies what is intermediate to the truths of the church and to falsities; "for she saw that Shelah was grown up, and she was not given to him for a woman," signifies discernment that it could not otherwise be conjoined with the religiosity in which was the posterity of Jacob, specifically that from Judah.

(4850) And the days were multiplied. That this signifies a change of state, is evident from the signification of "days being multiplied," as being the changing of the states; for "day" or "time" in the internal sense is state (see n. 23, 487, 488, 893, 2788, 3462, 3785), and "being multiplied," when predicated of days or times, is being changed. That it is a change of state which is signified, is evident also from what follows. It is said "were multiplied," because a change of state is involved as to truths, for "multiplying" is predicated of truths (see n. 43, 55, 913, 983, 2846, 2847). As state and change of state are so often mentioned, and as few know what is meant, it will be well to explain. Time and the succession of time, or space and the extension of space, cannot be predicated of man's interiors, that is, of his affections and the thoughts therefrom; because these interiors are not in time nor in place-although to the senses in the world it appears as if they were-but are in interior things which correspond to time and place. These interior things which correspond we have to call states, because there is no other word by which these corresponding things can be expressed. The state of the interiors is said to be changed when the mind or heart is changed as to affections and consequent thoughts-as from sadness to joy, or from joy to sadness again; from impiety to piety or devotion; and so on. These changes are called changes of state, and are predicated of the affections, and of the thoughts also insofar as they are governed by the affections; but changes of state of the thoughts are in those of the affections like particulars in generals, and are relatively variations.

(4851) And Shua's daughter died. That this signifies as to evil from falsity, is evident from the signification of "dying," as being to cease to be of such quality (n. 494); and from the signification of "Shua's daughter," as being evil from falsity, of which above (n. 4818, 4819). Here therefore by Shua's daughter dying after multiplied or many days, is signified a change of state as to evil from falsity, so that it was not such as before.

(4852) The wife of Judah. That this signifies the religiosity with the nation descended from Jacob, specifically that from Judah, is evident from the signification of a "wife," as being the church (n. 252, 253, 409, 749, 770), but here a religiosity, because it is said of the Jewish nation, with which there was no church, but only the external of a church separate from the internal (see n. 4281, 4288, 4289, 4311, 4433, 4500, 4680, 4825, 4844, 4847), which cannot be called anything else than a religiosity, for they could be in a holy external, yet entirely without a holy internal (n. 4293); and from the representation of Judah, as being the nation descended from Jacob, and specifically from Judah, of which above (n. 4815, 4842).

(4853) And he went up unto the shearers of his flocks. That this signifies some elevation to take counsel for the church, is evident from the signification of "going up," as being to be elevated, namely, from what is exterior to what is interior (n. 3084, 4539); and from the signification of a "shearer," as being use (n. 4110), thus to will use, or to take counsel for it; and from the signification of a “flock,” as being the church (n. 343, 3767, 3768, 3772).

(4854) He and his companion Hirah the Adullamite. That this signifies that it was still in falsity, is evident from the representation of Hirah the Adullamite, as being falsity, of which above (n. 4816, 4817). When therefore he is said to be “his companion,” it is signified that falsity was adjoined to it, or that it was still in falsity.

(4855) To Timnah. This signifies the state, namely, the state in which it was of taking counsel for the church. That “Timnah” signifies this state is evident also from the book of Judges, in which Samson is spoken of as going down to Timnah and taking there a wife of the daughters of the Philistines (Judg. 14:1-4, 7), where by “Timnah” in like manner is signified the state of taking counsel for the church. The wife whom he took of the daughters of the Philistines, in the representative sense, is truth from what is not good, thus truth obscured, which is represented here also by Tamar; for the “Philistines” are those who are in the doctrinals of faith, and not in a life according to them (n. 1197, 1198, 3412, 3413). Moreover, Timnah is mentioned among the places of inheritance for the tribe of Dan (Josh. 19:43). That all names of places in the Word signify things and states, may be seen above (see n. 1224, 1264, 1888, 3422, 4298, 4442).

(4856) And it was told Tamar, saying. That this signifies some communication with a church representative of spiritual and celestial things, is evident from the signification of “being told,” as being perception (n. 3608), thus communication, here something of communication; and from the representation of Tamar, as being a church representative of spiritual and celestial things (n. 4829, 4831). There is said to be communication with this church when the state was changed and there was some elevation to take counsel for the church, as above (n. 4850, 4853).

(4857) Behold thy father-in-law goeth up to Timnah to shear his flock. That this signifies that the Jewish Church wished to take counsel for itself, is evident from the representation of Judah, as being the church that was with the nation descended from Jacob, specifically with Judah (see n. 4815, 4842, 4852), who is here called "father-in-law" because there was something of communication with a church representative of spiritual and celestial things, which is here the "daughter-in-law;" and from the signification of "going up," as being some elevation, of which just above (n. 4853); and from the signification of "shearing the flock," as being to consult for the church, of which above (n. 4853)- the state of taking counsel for it being "Timnah" (n. 4855). [2] That this internal sense is contained in these words can by no means appear from the letter, for when they are read the mind thinks of Judah, Timnah, and the shearing of a flock, and not of spiritual things, which are separate from person, place, and worldly use. And yet angels, because they are in spiritual things, perceive nothing else by these words than such things as have been told; for when the literal sense passes into the spiritual, such things perish as relate to person, place, and the world; and those take their place that relate to the church, its state, and use therein. [3]

It indeed appears incredible that it should be so, but this is because so long as man lives in the world he thinks from the natural and worldly things which are there, and not from spiritual and celestial things; and they who are immersed in bodily and earthly things do not know that there is anything spiritual and celestial, and still less that spiritual and celestial things are distinct from worldly and natural things, when yet they are distinct as the spirit of man is distinct from his body. Neither do they know that the spiritual sense lives in the literal sense as the spirit of man in his body, and also that the spiritual sense in like manner survives when the literal sense perishes; whence the internal sense may be called the soul of the Word.

(4858) And she put off from upon her the garments of her widowhood. That this signifies a simulation of the truth that is from good, is evident from the signification of a “widow,” as being those who are in truth without good and yet desire to be led by good (see n. 4844). The garments with which widows were clothed represented such truth, and this because “garments” signify truths (n. 2576, 4545, 4763). Hence “to put off these garments” is to put off the representation of a widow, that is, of truth without good; and because she covered herself with her veil, to simulate the truth that is from good.

(4859) And covered herself in a veil. That this signifies truth obscured, is evident from the signification of “covering herself” or her face “with her veil,” as being to conceal, and thus to obscure the truth which pretended to be from good, as just above (n. 4858); and this for the purpose of conjunction with Judah. For when a bride first approached the bridegroom she covered herself with a veil-as we read of Rebekah when she came to Isaac (Gen. 24:65); and by this were signified appearances of truth (n. 3207). For a wife signifies truth, and a husband good; and as truth does not appear in its quality until it is being conjoined with its good, therefore for the sake of representing this the bride covered herself with a veil on first seeing her husband. The case is similar here with Tamar, for she regarded Shelah Judah's son as her husband, but because she was not given to him, she regarded his father in his stead as one to perform the duty of a husband's brother. Therefore she covered herself with a veil as a bride, and not as a harlot, though Judah believed the latter because harlots also were wont at that time to cover their faces, as is evident from verse 15. The reason why Judah so regarded her was that the Jewish nation, which is there signified by "Judah," regarded the internal truths of the representative church no otherwise than as a harlot; and therefore Judah was conjoined with her as with a harlot, but not so Tamar with him. Because internal truths could not appear otherwise to that nation, therefore truth obscured is here signified by Tamar's covering herself in a veil. That the truth of the church is obscured to them, is represented also at this day by their covering themselves with veils in their synagogues. [2] There was a similar representation with Moses when the skin of his face shone as he came down from Mount Sinai, so that he covered himself with a veil whenever he spoke to the people (Exod. 34:28 to the end). Moses represented the

Word which is called the Law (see the preface to Gen. 18); for which reason it is sometimes said the "Law and the Prophets" (as in Matt. 5:17; 11:13; 22:36, 40); and sometimes "Moses and the Prophets" (as in Luke 16:29, 31; 24:27, 44). By the shining of the skin of his face was represented the internal of the Word, for the "face" is the internal (n. 358, 1999, 2434, 3527, 4066, 4796, 4797), which being spiritual is in the light of heaven. His veiling his face whenever he spoke to the people represented that internal truth was covered to them, and thus obscured so that they should not have to endure any light from it.

(4860) And wrapped herself. That this signifies thus not acknowledged, is evident from the signification of "wrapping," as being to conceal, thus not to be acknowledged-see what was said just above (n. 4859).

(4861) And sat in the gate of the fountains which is upon the way to Timnah. That this signifies what is intermediate to the truths of the church and to falsities, is evident from the signification of "fountains," as being the truths of the church which are from the Word; for "fountain" in the universal sense is the Word (n. 2702, 3096, 3424). "In the gate of the fountains" is in the entrance to these truths; and because the external truths of the sense of the letter of the Word furnish an entrance, they are the "gate." But unless these truths are enlightened by internal truths, that is, by those of the internal sense, they present falsities with those who are in evil; wherefore what is intermediate to the truths of the church and to falsities is here signified by the "gate of the fountains." "Upon the way to Timnah" is to the use of the church, for "Timnah" is the state of taking counsel for the church (see n. 4855, 4857).

(4862) For she saw that Shelah was grown up, and she was not given to him for a woman. That this signifies discernment that it [the truth of the representative church] could not otherwise be conjoined with the religiosity in which was the posterity of Jacob, specifically that from Judah, is evident from the signification of "seeing," as being discernment (n. 2150, 2325, 3764, 3863, 4403-4421). That the discernment here is that it could not otherwise be conjoined with the religiosity in which was the posterity of Jacob, specifically that from Judah, is because by "Judah" is signified that posterity (n. 4815, 4842, 4852), consequently their religiosity, to which it was conjoined, because it could not be conjoined with Shelah. By Shelah also is represented what is idolatrous (n. 4825, 4826, 4845), with which the truth of a representative church, which is Tamar, could not be conjoined.

(4863) Verses 15-18. And Judah saw her, and thought her to be a harlot, because she had covered her faces. And he turned aside unto her to the way, and said, Grant I pray that I may come to thee; for he knew not that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come to me? And he said, I will send thee a kid of the goats from the flock. And she said, If thou wilt give a pledge till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy kerchief, and thy staff that is in thy hand. And he gave them to her, and came to her; and she conceived to him. "And Judah saw her,” signifies how the religiosity of the Jewish nation at that time regarded the internal things of the representative church; “and thought her to be a harlot,” signifies no otherwise than as falsity; “because she had covered her faces,” signifies that interior things were hidden to them; “and he turned aside unto her to the way,” signifies that it adjoined itself because it was such; “and said, Grant I pray that I may come to thee,” signifies lust for conjunction; “for he knew not that she was his daughter-in-law” signifies that it did not perceive it to be the truth of the representative church; “and she said, What wilt thou give me, that thou mayest come to me?” signifies the reciprocal of conjunction with a condition; “and he said, I will send thee a kid of the goats from the flock,” signifies a pledge of conjunction; “and she said, If thou wilt give a pledge till thou send it?” signifies the reciprocal if there is certainty; “and he said, What pledge shall I give thee?” signifies that it was certain; “and she said, Thy signet,” signifies a token of consent; “and thy kerchief,” signifies by means of truth; “and thy staff that is in thy hand,” signifies by means of its power; “and he gave them to her,” signifies that thus it was certain; “and came to her,” signifies conjunction; “and she conceived to him,” signifies thus reception.

(4864) And Judah saw her. That this signifies how the religiosity of the Jewish nation at that time regarded the internal things of the representative church, is evident from the signification of “seeing,” as being to notice and understand (n. 2150, 2325, 2807, 3764, 3863), thus to consider; and from the representation of Tamar, who is meant by “her,” as being a church representative of spiritual and celestial things (n. 4829, 4831), here the internal of that church, because the subject treated of is the way in which that internal was regarded and received by the religiosity of the Jewish nation; and from the representation of Judah, as being specifically the Jewish nation (n. 4815, 4842), consequently the religiosity of that nation; for where that nation is mentioned in the Word, something relating to its church is meant in the internal sense. For the internal sense has no concern with the events and history of any nation, but only with its quality as to the things of the church. From this it is evident that by Judah’s seeing her is signified how the religiosity of the Jewish nation at that time regarded the internal things of a representative church.

(4865) And thought her to be a harlot. That this signifies no otherwise than as falsity, is evident from the signification of a “harlot,” as being falsity (n. 2466, 2729, 3399); and thus it means that the Jewish nation from its religiosity regards the internal of the church no otherwise than as falsity. That a “harlot” denotes falsity, is because marriage represents the heavenly marriage, which is of good and truth, the husband representing good, and the wife truth; and hence sons represent truths, and daughters goods; and son-in-law and daughter-in-law, father-in-law and mother-in-law, and the several relationships, according to their degrees, represent those things which are of the heavenly marriage. Therefore adulteries and harlotries, being opposite, signify evil and falsity; and they are opposite in reality, for those who spend their lives in adultery and harlotry care nothing for good and truth. The reason is, that genuine conjugial love descends from the heavenly marriage, that is, from the marriage of good and truth; but adulteries and harlotries arise from the conjunction of evil and falsity, which is from hell (see n. 2727-2759). [2] That the Jewish nation regarded, and also at this day regards, the internal things of the church no otherwise than as falsities, is what is signified by Judah's regarding Tamar his daughter-in-law no otherwise than as a harlot, and by his conjoining himself with her as with a harlot. By this origin of that nation is represented the origin and quality of their religiosity. That this nation regards the internal of the church as a harlot, or as falsity, is very evident. As for example, if anyone tells them that it is an internal of the church that the Messiah-whose coming is predicted in the prophetic parts of the Word and whom they therefore expect-is the Lord, they utterly reject it as false. If anyone tells them that it is an internal of the church that the Messiah's kingdom is not worldly and temporal, but heavenly and eternal, they pronounce this also to be false. If anyone tells them that the rituals of their church represented the Messiah and His heavenly kingdom, they do not know what this means. [3] If anyone tells them that the internal of the church is the good of charity, and the truth of faith in doctrine and at the same time in life, they regard it as no otherwise than false. And so in all other instances. Nay, at the mere suggestion of the church having an internal, they laugh stupidly. The reason is that they are solely in externals, and indeed in the lowest of externals, namely, the love of earthly things; for they above all other men are in avarice, which is altogether earthly. Such men cannot possibly regard the interior things of the church in any other way; for they are more remote from heavenly light than the rest of mankind, thus above all others are in thick darkness.

(4866) For she had covered her faces. That this signifies that interior things were hidden to them, is evident from the representation of Tamar, as being the representative church (n. 4829, 4831); and from the signification of "covering," as being to be hidden; and from the signification of "faces," as being the internals (n. 358, 1999, 2434, 3527, 3573, 4066, 4326, 4796-4799). From this it is evident that by her covering her face is signified that the interior things of the church were hidden to them (see n. 4859, 4865).

(4867) And he turned aside unto her to the way. That this signifies that it [the religiosity of the Jewish nation] adjoined itself because it was of such a quality, is evident from the signification of a "way," as being truth (see n. 627, 2333, 3123, 3142, 3477), thus in the opposite sense falsity, here falsity because he regarded her as a harlot, by whom falsity is signified, as may be seen just above (see n. 4865). On this account also it is said that he turned aside to the way; for "to turn aside" is predicated of falsity (n. 4815, 4816).

(4868) And said, Grant I pray that I may come to thee. That this signifies lust for conjunction, is evident from the signification of "coming or entering to anyone" as being to be conjoined (n. 4820). That lust is meant such as is that for conjunction with a harlot, is plain; in the internal sense, with falsity. That the Jewish nation, which is here signified by "Judah" (n. 4815, 4842, 4864), regarded the internal truth of the representative church no otherwise than as falsity, and also at this day so regards it, can be seen above (n. 4865). What is now here treated of is that nevertheless this nation conjoined itself with this truth, yet not as with a wife, but as with a harlot, that is, not as with truth, but as with falsity. Lust is predicated of conjunction with falsity, just as of conjunction with a harlot. [2] All those conjoin themselves with internal truth as with a harlot who believe only the external sense of the Word, that is, only its literal sense, and entirely reject all its internal, that is, its spiritual sense; but especially those who apply the external or literal sense of the Word to favor the cupidities of the love of self and of the world, or of rule and gain. They who do this cannot but regard internal truth in this way; and if they conjoin themselves with it, they do so from lust as for conjunction with a harlot. This is done especially by those who are of the Jewish nation, and also by those who in the Word are meant by Babylon; but not by those who indeed believe in simplicity the literal sense of the Word, and yet live according to those things which are of the internal sense, that is in love and charity, and thence in faith-for these are of the internal sense of the Word-and who also from the literal sense teach these things; for the internal and the external sense come together in the two precepts-to love the Lord above all things, and the neighbor as one's self. [3] That the Jewish nation regard internal truth as a harlot, and that, if they conjoin themselves with it, they do so from lust as for conjunction with a harlot, may be illustrated by the following examples. If they are told that the Word is holy, even most holy, also that every tittle therein is holy, they acknowledge it and conjoin themselves, but this from such lust; for they believe that it is holy in the letter, and not that by this means the holy flows in with those who when they read it are in the affection of good and truth. [4] If they are told that many who are mentioned in the Word are to be venerated as holy-as Abraham, Isaac, Jacob, Moses, Aaron, David-they acknowledge it and conjoin themselves, but from such a lust; for they believe that these persons were chosen in preference to others, that they are therefore holy, and that they should for this reason be worshiped as deities; when yet these men have holiness from no other source than this, that they represented the Lord; and a holy representative does not at all affect the person. Moreover, the life of everyone without distinction remains with him after death. [5] If they are told that the ark that was with them, the temple, the altar of burnt offering, the altar of incense, the bread upon the table, the lampstand with its lamps, the perpetual fire, the sacrifices, the incenses, the oil, also the garments of Aaron, especially the breastplate on which were the Urim and Thummim, were holy, they acknowledge it and conjoin themselves, but from the same lust; for they believe that these things were holy in themselves, thus that the wood, the stone, the gold, silver, bread, and fire were holy, and this interiorly because Jehovah was in them, or that the holiness of Jehovah applied to them was actually in them. This is their internal truth, which yet is relative falsity; for the holy is solely in good and truth, which is from the Lord in love to Him and in love toward the neighbor, and thence in faith; thus only in living subjects, that is, in men who receive these things from the Lord. [6] Again, if they are told that the Christian Church is one with the church that was instituted with them, but that it is internal, whereas theirs was external, so that when the church instituted with them is stripped of its externals and laid bare, the Christian Church comes to view, they do not acknowledge this truth otherwise than as a harlot, that is, as falsity. Nevertheless some of them, who are converted from Judaism to Christianity, conjoin themselves with this truth, but also from the same lust. Such things in the Word are often called "whoredoms." In regard to those, however, who are signified in the Word by "Babylon," these regard in a similar way the internal truths of the church; but because they are acquainted with internal things, and also acknowledge them in childhood, but deny them in adult age, they are described in the Word by foul adulteries and abominable copulations; for they are profanations.

(4869) For he knew not that she was his daughter-in-law. That this signifies that it did not perceive it to be the truth of the representative church, is evident from the signification of a "daughter-in-law" as being the truth of the church adjoined to its good (see n. 4843). That it is the truth of the representative church which is signified, is because by Tamar, who is here the daughter-in-law, is represented a church representative of spiritual and celestial things (see n. 4829, 4831). On this subject see what was shown above (n. 4865, 4866, 4868).

(4870) And she said, What wilt thou give me that thou mayest come to me? That this signifies the reciprocal of conjunction with a condition, is evident from the signification of "to come to me," as being conjunction (n. 4820, 4868). That it is what is reciprocal with a condition, is evident without explication.

(4871) And he said, I will send thee a kid of the goats from the flock. That this signifies a pledge of conjunction, is evident from the signification of a "kid of the goats," as being the innocence of the external or natural man (n. 3519); and because it is innocence, it is a pledge of conjugial love, or a pledge of conjunction, for genuine conjugial love is innocence (n. 2736). Hence it was a custom received from the ancients that when they went anew unto their wives, they sent beforehand a kid of the goats, as appears also from what is related of Samson in the book of Judges: It came to pass after days, in the days of wheat harvest, that Samson visited his wife with a kid of the goats; for he said, I will enter to my wife into the chamber (Judg. 15:1). In like manner in the present case; but as the promised kid of the goats was not to be accepted, Tamar required a pledge. It is said a pledge of conjunction, not a marriage pledge, because on the part of Judah it was conjunction like that with a harlot.

(4872) And she said, If thou wilt give a pledge till thou send it? That this signifies the reciprocal if there is certainty, is evident from what was said above by Tamar, "What wilt thou give me, that thou mayest come to me?" as signifying the reciprocal of conjunction with a condition (n. 4870), here the reciprocal in case of certainty, because the pledge was for certainty that the thing promised would be given.

(4873) And he said, What pledge shall I give thee? That this signifies that it was certain, is evident from the signification of a "pledge," as being certainty, of which just above (n. 4872). That it was certain is evident also from what now follows-that the pledge was given.

(4874) And she said, Thy signet. That this signifies a token of consent, is evident from the signification of a "signet," as being a token of consent. That a "signet" is a token of consent, is because in ancient times decrees were confirmed by a signet, and therefore by a signet is properly signified confirmation itself and testification that it is so. Tamar's asking for his signet, kerchief, and staff, as a pledge that a kid of the goats would be sent, which afterwards she did not accept, involves a mystery which without the internal sense cannot possibly be known. The mystery is this: as a kid of the goats signified the genuine conjugial, consequently what is internal-for everything genuine is at the same time internal-and as there was not this on the part of Judah, Tamar therefore did not accept a kid of the goats, as appears from what follows; but instead of it took an external with which the internal of the church, signified by "Tamar," might be conjoined. The external of the church is signified by the signet, kerchief, and staff; by the "signet" consent itself, by the "kerchief" external truth, and by the "staff" the power of this truth; moreover, these things are pledges of the conjunction of the external or natural man. [2] The conjunction of internal truth with the external or with the religiosity of the Jewish nation, is represented by the conjunction of Tamar with Judah as a daughter-in-law with her father-in-law under the pretext of the duty of a husband's brother; and the conjunction of the religiosity of the Jewish nation with the internal of the church is represented by the conjunction of Judah with Tamar as with a harlot. Moreover, the conjunctions are precisely of this nature; but their quality cannot be so well explained to the apprehension. To angels and good spirits, however, their quality is very manifest, for it is presented to them in the light of heaven, in which the arcana of the Word lie open as in clear day-quite otherwise than as in the light of the world, which exists with man. In brief: the representatives instituted with the posterity of Jacob were not precisely like those in the Ancient Church; but were for the most part like those in the church instituted by Heber, which was called the Hebrew Church. In this church were many new kinds of worship, such as burnt-offerings, sacrifices, and other things, which were unknown in the Ancient Church; but the internal of the church was not conjoined with these representatives in the same way as with those of the Ancient Church. But the way in which the internal of the church was conjoined with the representatives among the Jewish nation, and the converse, is described in the internal sense by the conjunction of Tamar with Judah as a daughter-in-law with her father-in-law under the pretext of the duty of a husband's brother;

and by the conjunction of Judah with Tamar as with a harlot. In regard to the Hebrew Church see above (n. 1238, 1241, 1327, 1343, 3031, 4516, 4517); and in regard to the sacrifices in this church not existing in the Ancient (see n. 923, 1128, 1343, 2180, 2818).

(4875) And thy kerchief. That this signifies by means of truth, namely, a token of consent, is evident from the signification of a "kerchief," as being truth. That a "kerchief" denotes truth, is because it is among those things which relate to garments, and by garments are in general signified truths; for as garments clothe the flesh, so truths clothe good (see n. 297, 2132, 2576, 4545, 4763). Among the ancients therefore, everything with which they were clothed signified some special and particular truth; hence a tunic signified one truth, the outer garment [chlamys] another, the outermost garment [toga] another; the coverings of the head too, as the miter and turban, another; also the coverings of the thighs and feet, as breeches and stockings, another; and so on. But a "kerchief" signified outermost or lowest truth, being made of threads twisted together, by which the determinations of such truth are signified. A "kerchief" signifies such truth also in Moses: Every open vessel upon which there is not a cloth (or kerchief) for a covering, it is unclean (Num. 20:15); whereby was signified that nothing should be indeterminate; for whatever is indeterminate is open. Moreover, it is outermost truths to which interior truths are determined, and in which they terminate.

(4876) And thy staff that is in thy hand. That this signifies by means of its power, that is, of that truth, is evident from the signification of a "staff," as being power, of which presently; and from the signification of a "hand," as being also power (n. 878, 3091, 3387, 3563). It is said "that is in thy hand," because the power of that lowest truth is signified such as belonged to the religiosity of the Jewish nation, which here is "Judah." That power is predicated of truth may be seen above (n. 3091, 3563). A "staff" is frequently mentioned in the Word, and it is surprising that scarcely anyone at this day knows that anything in the spiritual world was represented by it, as where Moses was commanded that whenever miracles were wrought, he was to lift up his staff, and thereby they were wrought. This was known among Gentiles also, as is evident from their fabulous tales in which staffs are ascribed to magicians. That a "staff" signifies power, is because it is a support; for it supports the hand and arm, and through them the whole body; wherefore a staff takes on the signification of the part which it immediately supports, that is, the hand and arm, by both of which in the Word is signified the power of truth. Moreover, it will be seen at the end of the chapters that in the Grand Man the hand and arm correspond to this power. [2] That by a staff was represented power, appears, as just said, from what is related of Moses, in that he was commanded to take a staff (or rod), with which he was to do miracles; and that he took the rod of God in his hand (Exod. 4:17, 20); that when smitten by the rod, the waters in Egypt became blood (Exod. 7:15, 19, 20); that when the rod was stretched out over the streams, frogs came up (Exod. 8:1-11); that when the dust was smitten by the rod, it became lice (Exod. 8:16-20); that when the rod was stretched out toward heaven, there was hail (Exod. 9:23); and that when the rod was stretched out over the land, locusts came up (Exod. 10:3-21). As the hand is the principal, by which power is signified, and a rod is the instrumental, therefore miracles were also wrought when his hand was stretched forth (Exod. 10:12, 13); when his hand was stretched forth toward heaven, there was thick darkness over the land of Egypt (Exod. 10:21-22); and when his hand was stretched forth over the sea Suph, by an east wind the sea was made dry land; and on again stretching forth his hand, the waters returned (Exod. 14:21, 26, 27). [3] Moreover, when the rock of Horeb was smitten with the rod, waters flowed out (Exod. 17:5, 6; Num. 20:7-10). When Joshua fought against Amalek, “Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of God in my hand. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed” (Exod. 17:9, 11). From these passages it is very evident that a rod or staff, like the hand, represented power, and in the supreme sense the Divine omnipotence of the Lord; and it is also evident that at that time representatives constituted the externals of the church; and that the internals, which are spiritual and celestial things such as are in heaven, corresponded to them; and that from this came their efficacy. From this it is also plain how irrational those are who believe that there was any power infused into the staff or the hand of Moses. [4] That in the spiritual sense, a “staff” is power, appears also from many passages in the prophets, as in Isaiah: Behold the Lord Jehovah Zebaoth doth take away from Jerusalem staff and stay, the whole staff of bread, and the whole staff of water (Isa. 3:1); the “staff of bread” denotes support and power from the good of love, and the “staff of water,” support and power from the truth of faith. That “bread” is the good of love may be seen above (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735); and that “water” is the truth of faith (n. 28, 680, 739, 2702, 3058, 3424). The “staff of bread” is mentioned in like manner in Ezekiel (Ezek. 4:16; 5:16; 14:13; and Ps. 105:16). [5] Again in Isaiah: Thus said the Lord Jehovih Zebaoth, O My people that dwellest in Zion, be not afraid of Asshur, who shall smite thee with a rod, and shall lift up his staff upon thee, in the way of Egypt. Jehovah shall stir up against him a scourge, as in the plague of Midian at the rock of Oreb; and his staff shall be over the sea, and he shall lift it up in the way of Egypt (Isa. 10:24, 26); where “staff” denotes power from reasoning and memory-knowledge, such as is the power of those who reason from memory-knowledges against the truths of faith, and either pervert them or make them of no account. This is signified by the “rod” with which Asshur shall smite, and by the “staff” which he shall lift up in the way of Egypt. That by “Asshur” is meant reasoning may be seen above (n. 1186); and that by “Egypt” is meant memory-knowledge (n. 1164, 1165, 1186, 1462). [6] In like manner in Zechariah: The pride of Assyria shall be brought down, and the staff of Egypt shall depart away (Zech. 10:11). In Isaiah: Thou hast trusted on the staff of a bruised reed, even upon Egypt; whereon if a man lean it will go into his hand and pierce it (Isa. 36:6); “Egypt” denotes memory-knowledges, as above; power from them in spiritual things is the “staff of a bruised reed;” the “hand” which it goes into and pierces, is power from the Word. Again: Jehovah hath broken the staff of the wicked, the rod of the rulers (Isa. 14:5); where “staff” and “rod” manifestly denote power. [7] In Jeremiah: Grieve, all ye circuits of Moab, and say, How is the staff of strength broken, the staff of beauty (Jer. 48:17); the “staff of strength” denotes power from good, and the “staff of beauty” power from truth. [8] In Hosea: My people interrogate their wood, and their staff will answer them; for the spirit of whoredom hath led them astray (Hos. 4:12); “interrogating wood” means consulting evils; the “staff answering” means that falsity is thence, which has power from the evil which they confirm; the “spirit of whoredom” denotes a life of falsity from evil. In David: Yea, when I walk in the valley of shadow, I will fear not evil to me; for Thou art with me; Thy rod and Thy staff comfort me (Ps. 23:4); “Thy rod and Thy staff” denote the Divine truth and good, which have power. Again: The staff of wickedness shall not rest upon the lot of the just (Ps. 125:3). [9] Again: Thou shalt crush them with a rod of iron; thou shalt scatter them like a potter’s vessels (Ps. 2:9); a “rod of iron” denotes the power of spiritual truth in natural, for all natural truth in which there is spiritual truth has power; “iron” is natural truth (n.

425, 426). So also in Revelation: He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; that he may pasture them with a rod of iron; as the vessels of a potter shall they be broken to shivers (Rev. 2:26-27; and also 12:5; 19:15). [10] Because a staff represented the power of truth, that is, the power of good through truth, therefore kings had scepters, which were made like short staffs; for by kings the Lord is represented as to truth, the Divine truth being the royalty itself (n. 1672, 1728, 2015, 2069, 3670, 4581). The scepter signifies the power belonging to them, not by dignity, but by the truth which should rule, and no other truth than that which is from good; thus principally the Divine truth, and with Christians the Lord, from whom is all Divine truth.

(4877) And he gave them to her. That this signifies that thus it was certain, is evident from the signification of the pledge which Tamar requested and which was given to her, as being what is certain, of which above (n. 4872, 4873).

(4878) And came to her. That this signifies conjunction, is evident from the signification of "coming" or "entering to anyone," as being conjunction, of which also above (n. 4820, 4868, 4870).

(4879) And she conceived to him. That this signifies reception thereby, is evident from the signification of "conceiving," as being reception (n. 3860, 3868, 3919); but what the quality of the reception was may be seen above (n. 4874).

(4880) Verses 19-23. And she arose, and went, and put off her veil from upon her, and put on the garments of her widowhood. And Judah sent the kid of the goats by the hand of his companion the Adullamite, to receive the pledge from the woman’s hand; and he found her not. And he asked the men of that place, saying, Where is the harlot that was at the fountains upon the way? And they said, There was no harlot there. And he returned to Judah and said, I have not found her; and also the men of the place said, There was no harlot there. And Judah said, Let her take it to her; haply we be put to shame; behold I sent this kid, and thou hast not found her. “And she arose,” signifies elevation; “and went,” signifies life; “and put off her veil from upon her,” signifies that what was obscure was dissipated; “and put on the garments of her widowhood,” signifies intelligence; “and Judah sent the kid of the goats,” signifies a marriage pledge; “by the hand of his companion the Adullamite,” signifies by falsity; “to receive the pledge from the woman’s hand,” signifies in the place of external pledges; “but he found her not,” signifies because there was not anything conjugial on his part; “and he asked the men of that place, saying,” signifies that truths were consulted; “Where is the harlot?” signifies whether it was falsity; “that was at the fountains upon the way,” signifies that it appeared as truth; “and they said,” signifies perception from truths; “There was no harlot there,” signifies that it was not falsity; “and he returned to Judah,” signifies reflection; “and said, I have not found her,” signifies that this cannot be disclosed by falsity; “and also the men of the place said, There was no harlot there,” signifies perception from truths that it was not falsity; “and Judah said, Let her take it to her,” signifies that it was indifferent to him; “haply we be put to shame,” signifies although it was a disgrace; “behold I sent this kid,” signifies that it is enough that there is a pledge; “and thou hast not found her,” signifies if there is not anything conjugial.

(4881) And she arose. That this signifies elevation, is evident from the signification of “arising,” as involving some elevation (n. 2401, 2785, 2912, 2927, 3171, 4103). The elevation which is signified by “arising” is in the spiritual sense an elevation from an obscure state into a clearer one, as from a state of ignorance into one of intelligence; for in this way man is elevated from a state of the light of the world into a state of the light of heaven.

(4882) And went. That this signifies life, is evident from the signification of “going,” as being to live (n. 3335, 3690). That in the internal sense “to go” is to live does indeed appear rather remote or abstracted from the ideas of thought in which man is, and this because man is in space and in time, and has formed the ideas of his thought therefrom, as for instance his idea of going, advancing, journeying, traveling, and moving. As these actions exist in space, and also in time, and as space and time are therefore inwoven in his ideas concerning them, it is difficult for man to apprehend that states of life are signified by them. But when the idea from space and time concerning them is separated or put off, there results the spiritual thing which is signified. For in the spiritual world or in heaven nothing of space or time enters the ideas, but instead what belongs to the state of life (n. 1274, 1382, 2625, 2788, 2837, 3356, 3404, 3827, 4814). It does indeed appear to spirits and angels that they advance and move from place to place, just as it appears to men; but still it is changes of the state of life that produce this appearance; just as it appears to them, as well as to men, that they live from themselves, when yet they do not live from themselves, but from the Divine of the Lord from whom is the all of life. These appearances with the angels are called real, because they appear as if they really were. [2] I have sometimes spoken with spirits about these appearances; and those who are not in good, and consequently not in truth, are unwilling to hear that it is an appearance that they live of themselves, for they wish to live of themselves. But besides their being shown by living experience that they do not live of themselves, and that progressions from place to place are changes and progressions of the state of life, they were also told that they might be satisfied in not knowing but that they have life from themselves, as they could have no more even if the life in them were really from themselves; but that still it is better to know how the case really is, because then they are in the truth, and if in the truth, they are also in the light of heaven, for the light of heaven is the truth itself which is from the Divine of the Lord; and thus they would neither claim good for themselves, nor would evil adhere to them. The angels are in this truth, not only by knowledge, but also by perception. [3] That times and spaces in the spiritual world are states of life, and that the all of life is from the Lord, may be seen from the following experience. Every spirit and angel sees the good at the right, and the evil at the left, and this to whatever quarter he turns; the good and the evil so appear to him if he looks toward the east, and so if he looks to the west, or to the south, or the north. This is true of every spirit and angel; so that if two were looking, one toward the east, and the other toward the west, still to both the good would appear on the right, and the evil on the left. The appearance is the same to those who are remote from the spirits who are seen, even though these should be behind them. From this it may be clearly inferred that the all of life is from the Lord, or that the Lord is in the life of everyone; for the Lord appears there as the sun, and on His right are the good, or the sheep, and on his left are the evil, or the goats. Hence it is similar with everyone, because as already said the Lord is the all of life. This cannot but seem a paradox to man, because so long as he is in the world he has ideas from worldly things, and consequently from space and time; whereas in the spiritual world, as said above, the ideas are not from space and time, but from the state of the affections and of the derivative thoughts. From this also it is that spaces and times in the Word signify states.

(4883) And put off her veil from upon her. That this signifies that what was obscure was dissipated, is evident from the signification of "covering herself with her veil," as being to obscure the truth, of which above (n. 4859); hence "to put off the veil" is to dissipate this obscurity.

(4884) And put on the garments of her widowhood. That this signifies intelligence, is evident from the signification of a "widow," as being one who is in truth without good but still desires to be led by good, of which above (n. 4844); and from the signification of “garments,” as being truths (n. 297, 2576, 4545, 4763). That these things taken together signify intelligence, is because nothing but truths constitute intelligence, since those who are in truths from good are in intelligence; for through truths from good the intellectual mind is in the light of heaven, and the light of heaven is intelligence, because it is Divine truth from Divine good. A further reason why putting on the garments of widowhood here signifies intelligence is that in the general sense a “widow” is one who is in truth and desires to be led by means of good into the truth of intelligence (as also was shown above, n. 4844), thus into intelligence. [2] That it may be known how the case herein is, it must be briefly explained. The truth in man is not the truth of intelligence until it is led by means of good; and when it is led by means of good, it then for the first time becomes the truth of intelligence. For truth has no life from itself, but from good, and it has life from good when man lives according to truth; for then it infuses itself into man’s will, and from his will into his actions, thus into the whole man. The truth which man only knows or apprehends, remains outside of his will, and so outside of his life; for man’s will is his life. But when man wills the truth, it is then on the threshold of his life; and when from willing he does it, then the truth is in the whole man; and when he does it frequently, it not only recurs from habit, but also from affection, thus from freedom. Let anyone who pleases, consider whether man can be imbued with anything but that which he does from will. That which he only thinks and does not do, and still more that which he thinks and is not willing to do, is merely outside of him, and is also dissipated like chaff by the slightest wind, as it is in fact dissipated in the other life; from which it may be known what faith is without works. From these things it is now plain what the truth of intelligence is, namely, that it is the truth which is from good. Truth is predicated of the understanding, and good of the will, or what is the same, truth is of doctrine and good is of life.

(4885) And Judah sent the kid of the goats. That this signifies a marriage pledge, is evident from the signification of a "kid of the goats," as being a pledge of conjugial love, or a pledge of conjunction, of which above (n. 4871).

(4886) By the hand of his companion the Adullamite. That this signifies by falsity, is evident from the representation of Hirah the Adullamite, who was the "companion" of Judah, as being falsity (n. 4817, 4854).

(4887) To receive the pledge from the woman's hand. That this signifies in the place of external pledges, is evident from the signification of the "signet, kerchief, and staff," which were the pledge, as being pledges of the conjunction of the external or natural man, and thus external pledges (see n. 4874).

(4888) But he found her not. This signifies because there was not anything conjugial on his part, namely, on the part of Judah; for he came to her, not as to a wife, but as to a harlot; for which reason Tamar did not desire a kid of the goats, by which a marriage pledge was signified (n. 4885). Nor indeed was there anything of genuine marriage on the part of Tamar; for her conjunction was that of a daughter-in-law with her father-in-law under the pretext of the duty of a husband's brother. These things are signified by his not finding her.

(4889) And he asked the men of that place. That this signifies that truths were consulted, is evident from the signification of "asking," as being to consult; and from the signification of "men," as being truths (n. 265, 749, 1007, 3134, 3309). "The men of the place" are truths in respect to the state of this thing, for "place" is state (n. 2625, 2837, 3356, 3387).

(4890) Where is the harlot? That this signifies as to whether it was falsity, is evident from the signification of a "harlot," as being falsity (n. 4865).

(4891) That was at the fountains upon the way. That this signifies that it appeared as truth, is evident from the signification of "fountains," as being the truths of the church (see n. 2702, 3096, 3424, 4861). It is said "upon the way," because a "way" is predicated of truth, and in the opposite sense of falsity (n. 627, 2333, 3123, 3142); and as it is asked, "where is the harlot that was at the fountains upon the way?" thereby is signified whether it was falsity that appeared as truth.

(4892) And they said. That this signifies perception from truths, is evident from the signification of "saying," in the historic parts of the Word, as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509). That perception from truths is signified is because "the men of the place said," and that "the men of the place" are truths may be seen just above (n. 4889).

(4893) There was no harlot there. That this signifies that it was not falsity, is evident from the signification of a "harlot," as being falsity, as above (n. 4890). What these things which have thus far been unfolded in respect to the signification of the words, involve in a series, may in some measure appear from what has been said above (n. 4865, 4868, 4874); and, moreover, they are things which cannot be comprehended unless the nature of the conjunction between internal truth and the external truth of the Jewish Church is known, both on the part of the internal truth represented by Tamar, and on the part of the external represented by Judah. As these are unknown they would fall into shade if further unfolded, thus into no idea of the understanding; for the understanding, which is the sight of the internal man, has its light and its shade, and those things fall into its shade which do not coincide with what it has had some notion of before. Yet all these particulars in a series, together with innumerable things which cannot even be comprehended by man, enter clearly into the light of the understanding of the angels. From this then it is evident how great and how excellent is angelic intelligence in comparison with that of man.

(4894) And he returned to Judah. That this signifies reflection, is evident from the fact that by the "Adullamite the companion of Judah" is signified falsity (n. 4816, 4854, 4886); and when falsity is said to return and to relate what happened, as is here said of the companion of Judah, nothing else is signified than recalling to mind, and reflection how the case is.

(4895) And said, I have not found her. That this signifies that this cannot be disclosed by falsity, is evident from the signification of “not having found,” as being not to have disclosed; and because the Adullamite says this, by whom falsity is signified (as above, n. 4894), it follows that by his saying “I have not found her” is signified that falsity could not disclose it, or that this cannot be disclosed by falsity.

(4896) And also the men of the place said, There was no harlot there. That this signifies perception from truths that it was not falsity, is evident from what was said just above (n. 4892, 4893), where similar words occur.

(4897) And Judah said, Let her take it to her. That this signifies that it was indifferent to it, is evident from the affection in these words, as being indignation and thence indifference.

(4898) Haply we be put to shame. That this signifies although it was a disgrace, is evident from the signification of “being put to shame,” as being disgrace.

(4899) Behold I sent this kid. That this signifies that it is enough that there is a pledge, is evident from the signification of a “kid of the goats,” as being a pledge of conjugial love, or of conjunction (n. 4871), here only a pledge, because the kid was not accepted, for the reason (of which above) that there was nothing conjugial; and as this was the reason, therefore by thou hast not found her is signified if there is not anything conjugial; this also flows from indifference, of which above (n. 4897). It is needless to explain these things any further, for the reason stated above (n. 4893), that they would fall into the shade of the understanding; and whatever falls into this shade, falls into unbelief, as for instance that there must be what is conjugial in order that there may be a church, namely, the conjugial between truth and good; and also that there must be an internal in the external; and that without the two there is nothing of a church. In the present words the internal and external in the Jewish Church are described in the internal sense, and it is shown that as to that nation there was not any internal in the external; but that in respect to the statutes and laws abstracted from the nation, there was. [2] Who at this day has any other belief than that there was a church with the Jewish nation, and that it was chosen and loved above all others, the reason for this belief being chiefly that miracles so many and so great were wrought among them, and that so many prophets were sent to them, and also that they had the Word. And yet that nation in itself had nothing of the church, for it was not in any charity, did not know even what genuine charity is, and also had no faith in the Lord. They indeed knew that He was to come, but supposed that it was to exalt them above all in the whole world; and because this was not done they entirely rejected Him, being unwilling to know anything about His heavenly kingdom. These things, which are the internals of the church, that nation did not acknowledge even in doctrine and still less in life. From all this alone it may be concluded that there was nothing of the church in that nation. [3] It is one thing for the church to be with a people, and another for the church to be in a people - as for example, the Christian Church is with those who have the Word, and from doctrine preach the Lord; but still there is nothing of the church in them unless they are in the marriage of good and truth, that is, unless they are in charity toward the neighbor, and thence in faith; thus unless the internals of the church are in the externals. The church is not in those who are solely in externals separate from internals; neither is it in those who are in faith separate from charity, nor in those who acknowledge the Lord from doctrine and not life. Hence it is plain that it is one thing for the church to be with a nation, and quite another to be in the nation. [4] In the internal sense of this chapter is described the church as it was with the Jewish nation, and as it was in that nation. The quality of the church with that nation is described by the conjunction of Tamar with Judah under the pretext of the duty of a husband's brother, and the quality of the church in that nation is described by the conjunction of Judah with Tamar as with a harlot. But a more particular description of these things is omitted for the reason spoken of above, for as there stated they would fall into the shade of the understanding. That the shade of the understanding is in these things may be seen from the fact that at this day scarcely anyone knows what the internal of the church is. And who knows that charity toward the neighbor consists in willing, and from willing in acting, and hence that faith consists in perceiving? When this is unknown, and especially when it is denied, as it is by those who make faith saving without the works of charity, into what shade must those things fall which are here said in the internal sense concerning the conjunction of what is internal with the external of the church with the Jewish nation and in that nation. They who do not know that charity is the internal and thus the essential of the church, stand very remote from the first step toward the understanding of such things, and therefore very far from the innumerable and ineffable things that are in heaven, where the things relating to love to the Lord and love toward the neighbor are the all of life, and consequently the all of wisdom and of intelligence.

(4900) Verses 24-26. And it came to pass about three months after, and it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and, moreover, behold she is with child to whoredoms. And Judah said, Bring her forth, and let her be burnt. She was brought forth, and she sent to her father-in-law, saying, By the man whose these are am I with child; and she said, Acknowledge I pray whose are these, the signet and the kerchief and the staff. And Judah acknowledged them, and said, She is more just than I; forasmuch as I gave her not to Shelah my son. And he added no further to know her. "And it came to pass about three months after," signifies a new state; "and it was told Judah," signifies communication; "saying, Tamar thy daughter-in-law hath played the harlot," signifies perception then that it is false that anything conjugial exists between them; "and, moreover, behold she is with child to whoredoms," signifies and that anything can be produced thence; "and Judah said," signifies sentence from the religiosity in which the Jewish nation was; “Bring her forth, and let her be burnt,” signifies that it ought to be extirpated; “she was brought forth,” signifies that it was nearly effected; “and she sent to her father-in-law” signifies instilling; “saying, By the man whose these are, am I with child” signifies that such a quality was in their religiosity; “and she said, Acknowledge I pray whose are these, the signet and the kerchief and the staff,” signifies that it might be known from the pledges; “and Judah acknowledged them,” signifies that being theirs they made affirmation; “and said, She is more just than I,” signifies that there was no conjunction of the external with the internal, but of the internal with the external; “forasmuch as I gave her not to Shelah my son,” signifies because the external was of such a quality; “and he added no further to know her,” signifies that there was no further conjunction.

(4901) And it came to pass about three months after. That this signifies a new state, is evident from the signification of “three” as being what is complete, and hence the last and the first together, or the end and the beginning together (see n. 1825, 2788, 4495); and from the signification of “month” as being state (n. 3814). For in the internal sense all periods of time signify states, as hour, day, week, month, year, age; and also the lesser divisions of time, as noon, evening, night, and morning, which are times of the day; and as summer, autumn, winter, and spring, which are times of the year; and also the several periods of life, as infancy and childhood, youth, adult age, and old age; all of which times, with others, signify states. What states are may be seen above (n. 4850). [2] That times signify states is because times do not exist in the other life. The progression of the life of spirits and angels indeed appears as in time; but they have no thought from times, as men in the world have; their thought is from states of the life, and this without notion of times. The reason of this is that the progressions of their life are not distinguished into different ages, for there they do not grow old, and there are no days or years, because their sun, which is the Lord, is always rising and never sets. Hence no notion of time enters their thoughts, but only a notion of state and its progressions - notions being taken from the things that are and exist before the senses. [3] These things must needs seem paradoxical, but only for the reason that man in every idea of his thought has somewhat adjoined from time and space. From this source are his memory and recollection, and also his lower thought, the ideas of which are called material. But that memory out of which comes such ideas is quiescent in the other life. They who are in that life are in interior memory, and in the ideas of its thought; and thought from this latter memory has not times and spaces adjoined to it, but states and their progressions instead. Hence also it is that they correspond, and in consequence of such correspondence times in the Word signify states. (That man has an exterior memory which is proper to him in the body, and also an interior memory which is proper to his spirit, may be seen above, n. 2469-2494.) [4] That by “about three months after” is signified a new state, is because by “months,” into which also times in the world are distinguished, is signified state, and by “three” is signified the last and the first together, or the end and the beginning together, as said above. Because in the spiritual world there is a continual progression of states from one into another, and consequently in the last or end of every state there is a first or beginning, hence what is continuous, therefore by the words “about three months after” is signified a new state. It is similar also in the church, which is the spiritual world or the Lord’s kingdom on earth, the last of the church with one nation being always the first of the church with another. As the last is thus continued into the first, it is several times said of the Lord that He is the Last and the First (as in Isaiah 41:4; 44:6; Rev. 21:6; 22:13); and thereby in the relative sense is signified what is perpetual, and in the supreme sense what is eternal.

(4902) And it was told Judah. That this signifies communication, is evident from the signification of “being told,” as being communication, of which above (n. 4856).

(4903) Saying, Tamar thy daughter-in-law hath played the harlot. That this signifies perception then that it is false that anything conjugial exists between them, is evident from the signification of “saying” in the historic parts of the Word, as being perception, of which above (n. 4892); from the signification of “playing the harlot,” as being falsity (n. 2466, 2729, 3399, 4865); from the representation of Tamar, as being the internal of the representative church, of which also above (n. 4864); and from the signification of “daughter-in-law” as being the truth of the church (n. 4843, 4869). Hence by the words “saying, Tamar thy daughter-in-law hath played the harlot" is signified perception then that it is false that anything conjugial exists between them. How these things stand in the series may be seen above (n. 4864-4866), namely, that the Jewish nation from their religiosity perceived the internal of the church simply as a harlot, and its preaching and consequent life simply as whoredom. For they who are in the external alone without the internal do not otherwise regard the internal of the church, since they call that false which is true, and that true which is false. The reason is that no one can see from the external alone whether a thing be false or true, but only from the internal. There must be an internal sight which shall judge of those things which are of external sight, and in order to do this the internal sight must be wholly in the light of heaven; and it is not in the light of heaven unless it is in faith in the Lord, and from this faith reads the Word. [2] That the Jewish nation were in the external without the internal, and therefore believed truth to be falsity, and falsity truth, is evident from their teaching that it was allowable to hate an enemy; and also from their life in that they hated all who were not of their religiosity. They even believed that they were pleasing and serving Jehovah when they treated the Gentiles with barbarity and cruelty, exposing their bodies after they had been slain to be devoured by birds and wild beasts, cutting them in two with saws while alive, lacerating them with harrows and axes of iron, and making them pass through the brick-kiln (2 Sam. 12:31). Moreover, it was in accordance with their teachings to treat in almost the same way a companion who for any cause was declared an enemy. Thus it is plainly evident that there was nothing internal in their religiosity. If anyone had then said to them that such things are contrary to the internal of the church, they would have replied that this was false. That they were merely in externals, were wholly ignorant of what the internal is, and led a life contrary to the internal, is plain also from what the Lord teaches in Matthew, chapter 5, verses 21 to 48.

(4904) And Moreover, behold she is with child to whoredoms. That this signifies, and that anything can be produced thence, is evident from the signification of “carrying in the womb” or “being with child,” as being to produce something, for by “seed” is signified the truth of faith, and by “conception” its reception, whence by “carrying in the womb” or “being with child” is signified producing; and from the signification of “whoredom,” as being falsity, namely, from their religiosity, as above (n. 4903). From this it is evident that by these words, “saying, Tamar thy daughter-in-law hath played the harlot; and moreover, behold, she is with child to whoredoms” is signified a perception that it is false that anything conjugial exists between them, and that anything can be produced thence. To be produced, when predicated of the church, denotes the good which is produced by means of truth; and it is produced when truth passes through the understanding into the will, and from the will into act. For as before said, the “seed” is the truth of faith, and “conception” is reception, and reception is effected when truth which is of the understanding passes into good which is of the will, or when truth which is of faith passes into good which is of charity; and when it is in the will, it is in its womb, and is then first produced; and when man is in good in act, that is, when he produces good from the will, thus from delight and freedom, it then goes forth from the womb or is born-which also is meant by being reborn or regenerated. From this it is evident what is signified in the spiritual sense by "being with child." Here however the contrary is signified-that nothing of good could be produced; for that nation which is here described was not in any truth, because not in any internal of the church, but in falsity. [2] That to be reborn or regenerated, that is, to be made an internal man, was a thing wholly unknown to that nation, and consequently that it seemed to them as a harlot is evident from Nicodemus, who was a ruler of the Jews (John 3:1-13), for he said, "How can a man be born when he is old? Can he enter a second time into his mother's womb?" (verse 4). It is known that the Lord opened the internal things of His kingdom and church, and yet these internal things were known to the ancients-as, that man should be reborn in order to enter into life; and that he should then put off the old man, that is, the loves of self and of the world with their evil desires, and should put on the new, that is, love toward the neighbor and to God; and also that heaven was in the regenerate man-besides other internal things. These things were known to those who belonged to the Ancient Church, but they were led to them by external things which were representative. But as such things were entirely lost with the Jewish nation, the Lord taught them, but abolished the representatives themselves, because most of these had respect to Himself; for the image must vanish when the form itself appears. [3] He therefore set up a new church, which should not like the former be led by representatives to internal things, but should know them without representatives; and He enjoined instead only a few external observances, namely, baptism and the Holy Supper-baptism, that by it regeneration might be remembered; and the Holy Supper, that by it might be remembered the Lord, and His love toward the whole human race, and the reciprocal love of man to Him. These things are said that it may be known that the internal things of the church, which the Lord taught, were known to the ancients, but were so entirely lost with the Jewish nation that they were regarded merely as falsities.

(4905) And Judah said. That this signifies sentence from the religiosity in which the Jewish nation was, is evident from the representation of Judah, as being the religiosity of the Jewish nation (n. 4864). That sentence from this is signified is plain from what now follows.

(4906) Bring her forth, and let her be burnt. That this signifies that it ought to be extirpated, namely, the internal of the church which is represented by Tamar, is evident from the signification of "bringing her forth and burning her," as being to extirpate. "Bringing forth" is predicated of the truth, and "burning" of the good, which was to be extirpated. That "burning" is predicated of the extirpation of good is evident from many passages in the Word; and the reason is that "fire" and "flame" in the spiritual sense denote good, and hence “heat” denotes the affection of good; but in the opposite sense “fire” and “flame” denote evil, and the “heat” thence the affection of evil (n. 1297, 1861, 2446). Moreover, good is actually spiritual fire, from which comes the spiritual heat which vivifies, and evil is the fire and the consequent heat which consumes. That the good of love is spiritual fire, and that the affection of this good is spiritual heat, will be very evident to one who attends and reflects; for if he reflects whence man has vital fire and heat, he will find that it is from love; because as soon as love ceases, the man grows cold, while the more he is in love, the warmer he grows. Unless man’s vitality were from this origin he could have no life at all. But this spiritual fire or heat which produces life becomes a burning and consuming fire with the evil, for with them it is turned into this kind of fire. With animals devoid of reason spiritual heat likewise flows in and produces life, but a life according to the reception in their organic forms, for which reason their knowledges and affections are connate, as with bees and the rest.

(4907) She was brought forth. That this signifies that it was nearly effected, that is, its extirpation, is evident from the signification of “being brought forth and burnt,” as being to be extirpated, of which just above (n. 4906). Here therefore by “being brought forth to be burnt” is meant that extirpation was nearly effected.

(4908) And she sent to her father-in-law. That this signifies instilling, namely, that she was with child by him, is evident from the series, from which this meaning results.

(4909) Saying, By the man whose these are am I with child. That this signifies that such a quality was in their religiosity, is evident from the representation of Judah, who here is "the man," as being the religiosity of the Jewish nation (n. 4864, 4905); and from the signification of "carrying in the womb" or "being with child," as being to be produced (n. 4904); but here to be in, for that which has been produced (that is, that which is conceived) is in. This product is the first effect, which because efficient is called a cause, from which is further effect, of which above (see n. 4904). What was in their religiosity may be seen from what was said above (n. 4899), and also from what follows.

(4910) And she said, Acknowledge I pray whose are these, the signet and the kerchief and the staff. That this signifies that it might be known from the pledges, is evident from the signification of the "signet, kerchief, and staff," as being pledges of the conjunction of the external or natural man (see n. 4874, 4887).

(4911) And Judah acknowledged them. That this signifies that being theirs they made affirmation, is evident from the signification of "acknowledging," as being to affirm, and this because he acknowledged from the pledges that it was his. In this passage the genius of that nation is described, which is such that though they reject the internal of the church as false, yet when it is insinuated into them that it is theirs, they accept and affirm it. They who are in the filth of loves, that is, in avarice, and at the same time in the love of self, as that nation is, cannot elevate the mind's view and see truth from any other source than self; and therefore when it is attributed to themselves, they affirm it. For example, if they are told that the Word in itself is Divine, and contains arcana of heaven, and also such arcana as can be comprehended only by angels, they affirm this to be true, for they regard the Word as their own, because it was for them, among them, and treats of them in the letter; but if the arcana or spiritual truths themselves are disclosed to them, they reject them. [2] If they are told that the rituals of their church were all holy in themselves, they affirm this to be true, because they regard these rituals as their own; but if it is said that those holy things were in the rituals apart from them, this they deny. Again, if they should be told that the Jewish Church was celestial and the Israelitish Church spiritual, and if it were explained to them what the celestial and spiritual are, they would affirm this also; but if it were said that these churches are called celestial and spiritual for the reason that every particular in them represented celestial and spiritual things, and that representatives have regard to the thing and not to the person, they would deny it. Again, if they are told that in the staff of Moses there was power from Jehovah, and thus Divine power, they affirm it and call it true; but if they are told that this power was not in the staff, but only in the Divine command, this they deny and call it false. [3] If they are told that the brazen serpent set up by Moses healed those who were bitten by serpents, and thus that it was miraculous, they affirm it; but if it is said that it was not healing and miraculous in itself, but from the Lord who was represented, they deny it and call it false. (Compare what is related and said of the serpent in several passages, Num. 21:7-9; 2 Kings 18:4; John 3:14, 15.) So also in all other instances. Such are the things which are signified by Judah's acknowledging, and which on the part of the nation signified by him were conjoined with the internal of the church which is represented by Tamar; and because they were such, Judah did not come to her as a husband's brother to a wife, but as a whoremonger to a harlot.

(4912) And said, She is more just than I. That this signifies that there was no conjunction of the external with the internal, but only of the internal with the external, is evident from what was said above (n. 4899) about the church with the Jewish nation, and in them, namely, that there was a church with that people, that is, the internal was conjoined with the external; but that there was no church in them, that is, the external was not conjoined with the internal; for that the church may be in a nation there must be reciprocity.

(4913) Forasmuch as I gave her not to Shelah my son. That this signifies because the external was of such a quality, is evident from what has been explained above - that Tamar could not be given to Shelah, Judah's son, because in this case there would be conjunction as of a wife with her husband in accordance with the law in regard to the duty of a husband's brother; whereas the religiosity of the Jewish nation, which was to be represented, was not such, but was such as is the conjunction of a father-in-law with a daughter-in-law as with a harlot.

(4914) And he added no further to know her. That this signifies that there was no further conjunction, is evident from the signification of "knowing," as being to be conjoined; and from the signification of "adding no further," as being that it was no further, consequently that there was no further any conjunction with the internal of the church; for the internal of the church is represented by Tamar. For this reason also Judah had no more sons.

(4915) Verses 27-30. And it came to pass in the time of her travail, and behold twins were in her womb. And it came to pass when she travailed, and one put out a hand; and the midwife took and bound double-dyed upon his hand, saying, This came out first. And it came to pass as he drew back his hand, that behold his brother came out; and she said, Wherefore hast thou broken upon thee a breach? And he called his name Perez. And afterward came out his brother, that had the double-dyed upon his hand; and he called his name Zerah. "And it came to pass in the time," signifies a following state; "of her travail," signifies acknowledgement on the part of internal truth; "and behold twins were in her womb," signifies both things of the church; "and it came to pass when she travailed," signifies production; "and one put out a hand," signifies power; "and the midwife took," signifies the natural; "and bound double-dyed upon his hand" signifies that she put a mark upon it-"double-dyed" denotes good; "saying, This came out first," signifies that it had the priority; "and it came to pass, as he drew back his hand," signifies that it concealed its power; "that behold his brother came out," signifies the truth of good; "and she said, Wherefore hast thou broken upon thee a breach?" signifies its apparent separation from good; "and he called his name Perez," signifies the quality; "and afterward came out his brother," signifies good actually prior; "that had the double-dyed upon his hand" signifies acknowledgment that it was good; "and he called his name Zerah," signifies the quality.

(4916) And it came to pass in the time. That this signifies a following state, is evident from the signification of "time," as being state (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3827, 4882, 4901). That its "coming to pass in the time" signifies a following state is evident, because what came to pass now follows (see also n. 4814).

(4917) Of her travail. That this signifies acknowledgment on the part of internal truth, is evident from the signification of "travailing," as being to acknowledge in faith and act (n. 3905, 3915, 3919); and from the representation of Tamar, who is meant by "her," as being the internal of the representative church, consequently internal truth.

(4918) And behold twins were in her womb. That this signifies both things of the church, is evident from the signification of "twins," as being both good and truth (n. 3299); and from the signification of the "womb," as being where good and truth lie conceived, consequently, where that is which is of the church. The "womb" in the genuine sense signifies the inmost of conjugial love in which is innocence, because in the Grand Man the womb corresponds to this love; and as conjugial love has its origin from the love of good and truth which belongs to the heavenly marriage, and as this marriage is heaven itself, or the Lord’s kingdom, and as the Lord’s kingdom on earth is the church, therefore the church also is signified by the “womb;” for the church is where the marriage of good and truth is. For this reason it is that “opening the womb” denotes the derivative doctrines of churches (n. 3856), and also the capacity to receive the truths and goods of the church (n. 3967); and that “coming forth from the womb” denotes to be reborn or regenerated (see n. 4904), that is, to be made a church, for whoever is reborn or regenerated is made a church. [2] As rebirth, and hence the church, are signified by “going forth from the womb,” therefore the Lord is called in the Word, “He that formeth from the womb,” “He that bringeth forth from the womb;” and they who are regenerated and made a church are said to be “carried from the womb,” as in Isaiah: Thus said Jehovah thy Maker, He that formeth thee from the womb, He helpeth thee (Isa. 44:2). Again: Thus said Jehovah thy Redeemer, and He that formed thee from the womb (Isa. 44:24). Again: Said Jehovah that formed me from the womb to be His servant, to bring Jacob again to Him, and that Israel be gathered unto Him (Isa. 49:5) In David: Jehovah who brought me forth from the womb (Ps. 22:9). Again in Isaiah: Attend to Me, O house of Jacob, and all the remains of the house of Israel, carried from the womb and borne from the matrix (Isa. 46:3). In David: The wicked are estranged from the womb; they go astray from the belly, with words of a lie (Ps. 58:3); where “being estranged from the womb” means from the good which is of the church, and “going astray from the belly” means going astray from truth. In Hosea: The pangs of a travailing woman shall come upon him; he is an unwise son, for at the time he standeth not In the womb of sons (Hos. 13:13); where “not standing in the womb of sons” means not being in the good of truth which is of the church. [3] Again: Their glory shall fly away like a bird; from the birth, from the belly, and from conception (Hos. 9:11); meaning that the truth of the church will entirely perish; “from the birth” meaning what is born; “from the belly,” what is in gestation; “from conception,” what is begun. In Isaiah: I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb (Isa. 48:8); meaning that such was their quality from the beginning of the church. In Revelation: A great sign was seen in heaven, a woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she bearing in the belly, cried out, travailing in birth, and in pain to be delivered (Rev. 12:1-2); the “woman” is the church (n. 252, 253, 255); the “sun with which she was encompassed” is the good of love (n. 30-38, 1529, 1530, 2441, 2495, 4060, 4696); the “moon which was under her feet” is the truth of faith (n. 30-38, 1529, 1530, 2120, 2495, 4696); the “stars” are the knowledges of good and truth (n. 2495, 2849, 4697); that there were “twelve” stars is because “twelve” means all, and thus all things of faith (n. 577, 2089, 2129, 2130, 3272, 3858, 3913); “bearing in the belly” means the truth of the church conceived; “travailing in birth and in pain to be delivered” means that it was received with difficulty.

(4919) And it came to pass when she travailed. That this signifies production, is evident from the signification of “travailing,” as being to acknowledge in faith and act (n. 3905, 3915, 3919); and as whatever is acknowledged in faith and act is produced, therefore by “travailing” is also signified production, namely of good and truth, which are of the church.

(4920) And one put out a hand. That this signifies power, is evident from the signification of a “hand,” as being power (n. 878, 3387).

(4921) And the midwife took. That this signifies the natural, is evident from the signification of a “midwife,” as being the natural (n. 4588). How the case herein is will appear from what follows. That in the spiritual world a midwife has a signification other than in the natural world, is evident from the fact that none of the things relating to birth, and consequently to the office of a midwife, exist there; whence it is evident that when a man is reading these words, the angels with him perceive something else in place of a midwife, and indeed something spiritual. Consequently, as angels keep their ideas in those things which relate to spiritual birth, by a midwife they perceive that which assists and receives this birth; and that this is the natural may be seen above (n. 4588).

(4922) And bound double-dyed upon his hand. That this signifies that she put a mark upon it, namely, upon the power, and that “double-dyed” is good, is evident from the signification of "binding upon the hand," as being to put a mark upon power, for the "hand" is power (n. 4920); and from the signification of "double-dyed" as being good, and indeed spiritual good. That "double-dyed" denotes spiritual good, is because it was of a scarlet color; and the color of scarlet when seen in the other life signifies spiritual good, that is, the good of charity toward the neighbor. For all colors visible in the other life signify something of good and truth, because they come into existence from the light of heaven, which in itself is wisdom and intelligence from the Lord's Divine. The variations or modifications of that light are the consequent variations, and so to speak modifications, of wisdom and intelligence, consequently of good and truth. That the light in heaven is from the Divine wisdom and intelligence of the Lord, who appears there as a sun, may be seen above (n. 1053, 1521-1533, 1619-1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3337, 3339, 3340, 3485, 3636, 3643, 3862, 3993, 4180, 4214, 4302, 4405, 4408, 4413, 4415, 4523-4533). That colors are from this source, and that they are the variations and modifications of that light, and consequently of intelligence and wisdom, may be seen above (n. 1042, 1043, 1053, 1624, 3993, 4530, 4677, 4742). [2] That "double-dyed" denotes spiritual good, is plain from the passages in the Word in which it is mentioned, as in Jeremiah: If then thou art laid waste what wilt thou do? If thou clothest thyself with double-dyed, and adornest thyself with an ornament of gold, in vain shalt thou make thyself beautiful; the lovers will abhor thee (Jer. 4:30); where Judah is spoken of;

“clothing thyself with double-dyed” denotes spiritual good, and “adorning thyself with an ornament of gold” denotes celestial good. In the second book of Samuel: David lamented over Saul and over Jonathan, and wrote to teach the sons of Judah the bow. Ye daughters of Israel, weep over Saul, who clothed you in double-dyed, with delights, and put an ornament of gold upon your apparel (2 Sam. 1:17-18, 24); where “teaching the bow” is teaching the doctrine of love and charity, for a “bow” signifies this doctrine; “clothing in double-dyed” denotes spiritual good, as before; and “putting an ornament of gold upon the apparel” denotes celestial good. [3] Because this was the signification of “double-dyed,” it was commanded that double-dyed scarlet should be used on the curtains of the tabernacle, on the veil, on the covering for the door of the tent, on the covering for the gate of the court, on the table of faces when they journeyed, and on Aaron’s garments of holiness, as on the ephod, the breastplate of judgment, and the fringe of the robe of the ephod - as is evident from the following passages: [4] Thou shalt make for the tabernacle ten curtains; of fine-twined linen, and blue, and crimson, and scarlet double-dyed (Exod. 26:1). Thou shalt make a veil of blue, and crimson, and scarlet double-dyed, and fine-twined linen (Exod. 26:31). Thou shalt make a covering for the door of the tent, of blue, and crimson, and scarlet double-dyed, and fine-twined linen (Exod. 26:36). For the gate of the court thou shalt make a covering of blue, and crimson, and scarlet double-dyed, and fine-twined linen, the work of the embroiderer (Exod. 27:16). When the camp setteth forward they shall spread upon the table of faces a cloth of scarlet double-dyed, and cover the same with a covering of badger's skin (Num. 4:5, 7, 8). Thou shalt make the ephod of gold, of blue, and crimson, and scarlet double-dyed and fine-twined linen, the work of the artificer. Likewise on the belt (Exod. 28:6, 8). Thou shalt make a breastplate of judgment, the work of the artificer; like the work of the ephod, of gold, of blue, and crimson, and scarlet double-dyed, and fine-twined linen (Exod. 27:15). Upon the fringe of the robe of the ephod [thou shalt make] pomegranates of blue, and of crimson, and of scarlet double-dyed (Exod. 27:33). [5] As the tent of assembly with the ark represented heaven, therefore the above-mentioned colors were commanded to be used; and they signify in their order the celestial and spiritual things there, "blue and crimson" signifying celestial goods and truths, and "scarlet double-dyed and fine-twined linen," spiritual goods and truths. Everyone who believes the Word to be holy can know that everything in it has some signification; and whoever believes that the Word is holy because it was sent down by the Lord through heaven, can know that the celestial and spiritual things of His kingdom are signified. In like manner it was commanded that cedar wood, and scarlet, and hyssop should be used in the cleansing from leprosy (Lev. 14:4, 6, 52); and that cedar wood, and hyssop, and double-dyed crimson should be cast upon the burning of a red heifer, from which was to be prepared the water of separation (Num. 19:6, 9). [6] The profanation of good and truth is described by similar expressions in Revelation. I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed in crimson and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and filthiness of her whoredoms (Rev. 17:3-4). Woe, woe, the great city, she that was clothed in fine linen, and crimson, and scarlet, and gilded with gold, and precious stone and pearls (Rev. 18:16); speaking of Babylon, by which is signified the profanation of good (n. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326), here the profanation of good and truth, which is Babylonish. In the prophets of the Old Testament, "Babylon" is the profanation of good, and "Chaldea" the profanation of truth. [7] "Scarlet," in the opposite sense, signifies the evil which is opposite to spiritual good, as in Isaiah: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isa. 1:18). That "scarlet" signifies this evil is because "blood"-also from its redness-signifies in the genuine sense spiritual good, or charity toward the neighbor, but in the opposite sense violence offered to charity.

(4923) Saying, this came out first. That this signifies that it had the priority, is evident from the signification of "coming out first," or being the firstborn, as being priority and superiority (n. 3325). The subject treated of here and through the remainder of this chapter is primogeniture. One who has no knowledge of the internal sense of the Word may suppose that it is primogeniture only that is treated of, and consequently the prerogatives which the firstborn would have according to the laws; but one who knows anything of the internal sense can see plainly enough that something more exalted also lies concealed and stored up in these words, not only from the very fact that one of the children put out his hand and drew it back again, whereupon the other came out, but also from the fact that they were named from this, and that the midwife bound double-dyed upon the hand of the first; and further from the fact that very similar incidents were related of Esau and Jacob-that they struggled together in the womb, and that when Esau came out first, Jacob took hold of his heel (Gen. 25:22, 26); and from the similarity of the case of the two sons of Joseph, on the younger of whom Jacob placed his right hand, and on the other his left hand, when he blessed them (Gen. 48:14, 17-19). [2] The Jews and also some Christians believe indeed that in these, and also in the rest of the passages of the Word, there is some meaning stored up, which they call mystical, the reason of this belief being that an idea of holiness in regard to the Word has been impressed upon them from early childhood; but when it is inquired what this mystical meaning is, they do not know. If they are told that because the Word is Divine, this meaning must necessarily be such as is in heaven among the angels; and that no other mystical meaning can exist in the Word, or if so, that it would be either fabulous or magical or idolatrous; and furthermore that this mystical meaning which is in heaven among the angels is nothing else than what is called the spiritual and celestial, and treats solely of the Lord, of His kingdom, and of the church, consequently of good and truth; and that if they knew what good and truth, or what faith and love, are, they would be able to know this meaning-when this is told them, scarcely anyone believes it; nay, in such ignorance at the present day are they who are of the church, that what is related concerning the celestial and spiritual, is scarcely comprehensible to them. Be it so; nevertheless as it has been granted me of the Lord's Divine mercy to be at the same time in heaven as a spirit and on earth as a man, and therefore to speak with angels, and this now continually for many years, I cannot do otherwise than open those things of the Word which are called mystical, that is, its interiors, which are the spiritual and celestial things of the Lord's kingdom. But what the incidents related of the two sons of Tamar involve in the internal sense, will be shown in the following pages.

(4924) And it came to pass as he drew back his hand. That this signifies that it concealed its power, is evident from the signification of "hand," as being power (n. 878, 3387, 4920); to conceal which is signified by "drawing back."

(4925) That behold his brother came out. That this signifies the truth of good, is evident from the signification of a "brother," as being what is kindred from good (n. 3815, 4267), thus the truth of good; the truth of good is that truth which is from good, or that faith which is from charity. The subject treated of here in the internal sense is primogeniture in the case of those who are being reborn or regenerated by the Lord, consequently primogeniture in the church. It has been a matter of dispute from the most ancient times which is the firstborn, whether the good which is of charity, or the truth which is of faith; and as good does not appear while man is being reborn and made a church, but conceals itself in the interior man, and manifests itself only in a certain affection which does not fall clearly into the sensation of the external or natural man, until he has been reborn - whereas truth makes itself manifest, because it enters through the senses and stores itself in the memory of the external or natural man - therefore many persons have fallen into the error of thinking that truth is the firstborn, and at last even into that of thinking that truth is the essential of the church, and so essential that truth, which they call faith, has power to save without the good which is of charity. [2] From this one error very many others have been derived, which have infected not only doctrine, but also life; as for instance that no matter how a man lives, provided he has faith he is saved; that even the most wicked are received into heaven if in the hour of death they make profession of such things as are of faith; and that everyone can be received into heaven merely from grace, whatever his life has been. In consequence of holding this doctrine they at last do not know what charity is, nor do they care for it; and finally they do not believe there is such a thing, nor consequently that there is a heaven or a hell. The reason is that faith without charity, or truth without good, teaches nothing; and the more it recedes from good, the more foolish it renders a man. For it is good into which and through which the Lord flows and gives intelligence and wisdom, thus a higher mental view, and also perception as to whether a thing be so or not so. [3] All this shows how the case is in regard to primogeniture - it actually belongs to good, and to truth only apparently. This then is what is described in the internal sense by the birth of Tamar's two sons, for by the "double-dyed" which the midwife bound upon the hand is signified good (see n. 4922); by "coming out first" is signified priority (n. 4923); by "drawing back his hand" is signified that good concealed its power, as was said just above; by his "brother coming out" is signified truth; by "thou hast broken upon thee a breach" is signified the apparent separation of truth from good; by his "brother coming out afterward" is signified that good is actually prior; and by "that had the double-dyed upon his hand" is signified acknowledgment that it is good; for good is not acknowledged to be prior until after the man has been reborn, for he then acts from good and from it regards truth and its quality. [4] These are the things which are contained in the internal sense, which teaches how the case is with good and truth in the man who is being born anew, namely, that good is actually in the first place, but truth apparently; and that good does not appear to be in the first place while the man is being regenerated, but becomes manifestly so when he has been regenerated. But these things need not be further explained here, because they have been explained before (see n. 3324, 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337). That from ancient times it has been a matter of controversy whether primogeniture belongs to good or to truth, or whether to charity or to faith, has also been shown above (n. 2435). [5] As the Lord in the supreme sense is the “Firstborn,” consequently love to Him and charity toward the neighbor, therefore it was ordained as a law in the representative church that the firstborn should be Jehovah’s, as we read in Moses: Sanctify to Me all the firstborn, whatsoever openeth the womb among the sons of Israel, in man and in beast, let them be Mine (Exod. 13:2). Thou shalt cause to pass to Jehovah everything that openeth the womb, and everything that openeth the offspring of a beast, as many as shall be males to thee, shall be Jehovah’s (Exod. 13:12). Everything that openeth the womb is Mine; therefore as to all thy cattle thou shalt give the male, that openeth of ox and small cattle (Exod. 34:19). Everything that openeth the womb of all flesh, which they shall bring to Jehovah, of men and of beasts, shall be thine; nevertheless every first born of man shalt thou surely redeem (Num. 18:15). Behold I have taken the Levites from the midst of the sons of Israel, instead of every firstborn that openeth the womb of the sons of Israel; that the Levites may be Mine (Num. 3:12). [6] As that which opens the womb is the firstborn, therefore where the word “firstborn” is mentioned, it is also said “that which openeth the womb;” in order that good may be signified. That this signifies good is evident from the particulars in the internal sense, especially from what is related of Tamar’s sons-that Zerah opened the womb with his hand, by whom good is represented, as is evident from the double-dyed upon his hand (n. 4922). Moreover, the “womb,” which is said to be “opened,” is where good and truth are, consequently the church (n. 4918); and to "open the womb" is to give power that truth may be born. [7] As the Lord alone is the Firstborn - for He is good itself, and from His good is all truth - therefore in order that Jacob, who was not the firstborn, might represent Him, he was permitted to buy the primogeniture from Esau his brother; and because this was not sufficient, he was called Israel, in order that by this name he might represent the good of truth; for Israel in the representative sense is the good which comes by means of truth (n. 3654, 4286, 4598).

(4926) And she said, Wherefore hast thou broken upon thee a breach? That this signifies its apparent separation from good, is evident from the signification of a "breach," as being the infraction and perversion of truth by separation from good-of which presently. That "to break a breach" here is to pull off the double-dyed from the hand, and thus to separate good, is evident, for by "double-dyed" is signified good (n. 4922); that this was apparently so follows from the fact that it so appeared to the midwife; for this was not the one who had the double-dyed, but his brother, by whom is represented truth. On this subject see what is shown just above (n. 4925), namely that good is actually the firstborn, but truth apparently. This may be further illustrated from the uses and members in the human body. It appears as if the members and organs are prior, and that their uses follow; for the former are first presented to the eye, and are also known before the uses. Nevertheless the use is prior to the members and organs, these latter being from the uses, and therefore formed according to them;

nay, the use itself forms them, and adapts them to itself. Unless this were so, all and each of the things in man would by no means conspire so unanimously to a one. It is similar with good and truth: it appears as if truth were prior, but it is good, for good forms truths and adapts them to itself; wherefore regarded in themselves truths are nothing else than goods formed, or forms of good. Truths also in respect to good are like the viscera and fibers in the body in respect to uses; and regarded in itself good is nothing else than use. [2] That a "breach" signifies infraction of truth and perversion of it by separation from good, is evident also from other passages in the Word, as in David: Our garners are full, affording from food to food; our flocks are thousands and ten thousands in our streets; our oxen are laden; there is no breach (Ps. 144:13-14); treating of the Ancient Church, such as it was in its youth; the "food with which the garners were full" denotes spiritual food, that is, truth and good; "flocks" and "oxen" denote internal and external goods; "there is no breach" denotes that truth is not infracted or broken through by separation from good. [3] In Amos: I will raise up the tent of David that is fallen, and fence up the breaches thereof; and I will restore its ruins, and I will build it according to the days of eternity (Amos 9:11); describing the church which is in good, the "tent of David that is fallen" being the good of love and charity from the Lord. (That "tent" is this good, may be seen above, n. 414, 1102, 2145, 2152, 3312, 4128, 4391, 4599, and that "David" is the Lord, n. 1888.) To "fence up the breaches" means to amend the falsities which have entered by the separation of truth from good; “to build it according to the days of eternity” denotes according to the state of the church in ancient times; that state and those times are called in the Word the “days of eternity,” the “days of an age,” and also “of generation and generation” - as in Isaiah: [4] Builds of thee the wastes of an age, the foundations of generation and generation; and thou shall be called, The repairer of the breach, The restorer of paths to dwell in (Isa. 58:12); describing the church in which charity and life is the essential. Here also “repairing the breach” denotes amending the falsities which have crept in by the separation of good from truth, every falsity being from this source; and “restoring paths to dwell in” denotes truths which are of good, for “paths” or “ways” are truths (n. 627, 2333), and “dwelling” is predicated of good (n. 2268, 2451, 2712, 3613). [5] Again: Ye saw the breaches of the city of David, that they were many; and ye gathered together the waters of the lower pool (Isa. 22:9); the “breaches of the city of David” denote falsities of doctrine, and the “waters of the lower pool” the traditions by which they made infractions of the truths that are in the Word (Matt. 15:1-6; Mark 7:1-14). In Ezekiel: Ye have not gone up into the breaches, neither have ye built up the fence for the house of Israel, that ye might stand in the war in the days of Jehovah (Ezek. 13:5). Again, I sought from them a man that buildeth the fence, and standeth in the breach before Me for the land, that I should not destroy it; but I found none (Ezek. 22:30); to “stand in the breach” denotes to defend and to take heed lest falsities break in. In David: Jehovah said that He would destroy the people, unless Moses His chosen had stood before Him in the breach (Ps. 106:23); where also "to stand in the breach" denotes to take heed lest falsities break in. "Moses" is the Word (see preface to Gen. 18, and n. 4859e). [6] In Amos: They shall draw out your posterity with fish-hooks. Ye shall go forth through the breaches, everyone straight before her; and ye shall throw down the palace (Amos 4:2-3); "to go forth through the breaches" denotes through falsities from reasonings; the "palace" is the Word, consequently the truth of doctrine which is from good. And as by "breaches" is signified the falsity which comes into existence by the separation of good from truth, the same is also signified, in the representative sense, by "strengthening and repairing the breaches of the house of Jehovah" (2 Kings 12:6-8, 12; 22:5). In the second book of Samuel: It grieved David because Jehovah had broken a breach upon Uzzah; therefore he called that place Perez-Uzzah (2 Sam. 6:8); speaking of Uzzah, who died because he touched the ark; by the ark was represented heaven, in the supreme sense the Lord, consequently Divine good; by Uzzah however was represented that which ministers, thus truth, for this ministers to good. The separation above described is signified by the "breach upon Uzzah."

(4927) And he called his name Perez. That this signifies the quality, namely, of the apparent separation of truth from good, is evident from the signification of "calling a name," as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is “Perez;” for in the original language “Perez” means a “breach.”

(4928) And afterward came out his brother. That this signifies good actually prior, is evident from the representation of Zerah, who here is the “brother,” as being good; for he it was who opened the womb, thus who was the firstborn, and upon whose hand was the double-dyed, which, as shown above (n. 4925), is good. That by his brother’s coming out afterward is signified that good is actually prior, is because during man’s regeneration good does not appear, because it conceals itself in the interior man, and only flows into truth through affection according to the degrees of conjunction of truth with it. But when truth has been conjoined with good, as when man has been regenerated, good manifests itself; for man then acts from good and regards truths as from good, because he is then more studious of life than of doctrine.

(4929) That had the double-dyed upon his hand. That this signifies acknowledgment that it is good, is evident from the fact that he was now acknowledged from the double-dyed upon his hand, thus it was acknowledged that it was good which opened the womb, or which was the firstborn. By the midwife’s binding double-dyed upon his hand is signified that she marked who was the firstborn, and hence acknowledgment is here signified.

(4930) And he called his name Zerah. That this signifies the quality, is evident from the signification of “calling a name,” as being the quality (see n. 4927). The quality which is signified by “Zerah,” is the quality of what has been hitherto the subject treated of in the internal sense, namely, that good is actually the firstborn and truth only apparently so. The quality itself contains innumerable things within it which cannot be seen in the light of the world, but only in the light of heaven, thus before the angels. If man should see the quality of a single thing as it appears before the angels, he would be amazed, and would confess that he would never have believed it, and that in comparison he had known scarcely anything. “Zerah,” in the original language, signifies a “rising,” and is applied to the sun and to the first appearance of its light. He was named Zerah from this because it is similar with good in the man who is being regenerated, for this first rises and gives light, from which light are enlightened the things in the natural man, so that they may be seen, and acknowledged, and finally believed. Unless there were light from good inwardly in man, he would never be able to see truths so as to acknowledge and believe them, but would look upon them either as things to be called true on account of the common people, or else as falsities.

(4931) CONTINUATION CONCERNING THE CORRESPONDENCE WITH THE GRAND MAN, HERE CONCERNING THE CORRESPONDENCE OF THE HANDS, ARMS, FEET, AND LOINS THEREWITH. It has been already shown that the whole heaven has reference to one Man with his several organs, members, and viscera; and this because heaven has reference to the Lord, for the Lord is the all in all of heaven, insomuch that heaven is in the proper sense the Divine good and Divine truth which are from the Lord. For this reason heaven is distinguished into as many provinces, so to speak, as there are viscera, organs, and members in man, and with these also there is correspondence. Unless there were such a correspondence of man with heaven, and through heaven with the Lord, man would not subsist even a single moment. All these things are kept in connection by influx. [2] But all these provinces have reference to two kingdoms - the celestial kingdom and the spiritual kingdom. The celestial kingdom is the kingdom of the heart in the Grand Man, and the spiritual kingdom is the kingdom of the lungs; in like manner as in man, in the whole and every part of whom reign the heart and the lungs. These two kingdoms are wonderfully conjoined; and this conjunction is represented in the conjunction of the heart and lungs in man, and in the conjunction of their operations in the several members and viscera. [3] While man is an embryo, or while he is yet in the womb, he is in the kingdom of the heart; but when he has come forth from the womb, he comes into the kingdom of the lungs; and if through the truths of faith he suffers himself to be brought into the good of love, he then returns from the kingdom of the lungs into the kingdom of the heart in the Grand Man; for he thus comes a second time into the womb and is born again. Then also these two kingdoms are conjoined in him, but in an inverted order; for previously the kingdom of the heart in him was under the rule of the lungs, that is, the truth of faith previously ruled in him; but afterward the good of charity rules. That the heart corresponds to the good of love, and the lungs to the truth of faith, may be seen above (n. 3635, 3883-3896).

(4932) They in the Grand Man who correspond to the hands and arms, and also to the shoulders, are those who have power by the truth of faith from good. For those who are in the truth of faith from good are in the power of the Lord because they attribute all power to Him, and none to themselves; and the more they attribute none to themselves - not with the lips, but with the heart - the more they are in power. From this the angels are called potencies and powers.

(4933) That in the Grand Man the hands, arms, and shoulders correspond to power, is because the forces and powers of the whole body and of all its viscera have reference to them; for the body exerts its forces and powers by the arms and hands. It is for this reason also that power is signified in the Word by the "hands," "arms," and "shoulders." That this is signified by the "hands," may be seen above (n. 878, 3387); and that it is signified by the "arms" also, is plain from many passages, as from the following: Be Thou their arm every morning (Isa. 33:2). The Lord Jehovih cometh in strength, and His arm shall rule for Him (Isa. 40:10). He worketh it with the arm of His strength (Isa. 44:12). Mine arms shall judge the peoples (Isa. 51:5). Put on strength, O arm of Jehovah (Isa. 51:9). I looked, and there was no one helping, therefore Mine arm brought salvation unto Me (Isa. 63:5). Cursed is he that trusteth in man, and maketh flesh his arm (Jer. 17:5). I have made the earth, the man, and the beast, by My great power and by

My outstretched arm (Isa. 27:5; 32:17). The horn of Moab is cut off, and His arm is broken (Isa. 48:25). I break the arms of the king of Egypt, but I will strengthen the arms of the king of Babylon (Ezek. 30:22, 24-25). O Jehovah, break Thou the arm of the wicked (Ps. 10:15). According to the greatness of Thine arm reserve the sons of death (Ps. 79:11). Brought out of Egypt with a mighty hand and with an outstretched arm (Deut. 7:19; 11:2-3; 26:8; Jer. 32:21; Ps. 136:12). From these passages it is also evident that by “right hand” in the Word is signified superior power, and by “sitting at the right hand of Jehovah,” omnipotence (Matt. 26:63, 64; Luke 22:69; Mark 14:61, 62; 16:19).

(4934) I have seen a bare arm, bent forward, which was possessed of such force and such power to inflict terror that I was not only horrified, but felt as if I might be crushed to atoms, even as to my inmost things, for it was irresistible. This arm has been seen by me twice; and from it I was given to know that the arms signify strength, and the hands power. A warmth was also felt exhaling from that arm.

(4935) This bare arm is presented to view in various positions, according to which it excites terror, and in the position described just above, incredible terror; for it appears able to crush the bones and marrows in an instant. Even those who have not been timorous in the life of the body are thrown into extreme terror in the other life by this arm.

(4936) Several times spirits have been seen who had rods, and who were said to be magicians. They are in front, far away to the right, deep in caverns; and those who have been more malign magicians are hidden away still deeper. They seem to themselves to have rods, and they also by phantasies make many kinds of rods, and believe that they can perform miracles with them; for they suppose potency to be in the rods, and this because they are what support the right hand and arm, which by correspondence are strength and power. From this it was plain to me why men of old attributed rods to magicians; for the ancient Gentiles had this from the ancient representative church, in which rods, like hands, signified power (see n. 4876). And because they signified power, Moses was commanded, when miracles were wrought, to stretch out his rod, or his hand (Exod. 4:17, 20; 8:1-11, 16-18; 9:23; 10:3-21; 14:21, 26, 27; 17:5, 6, 11, 12; Num. 20:7-11).

(4937) Infernal spirits also sometimes by phantasy exhibit a shoulder, by which they cause force to be repelled; and it cannot go beyond this; but this is only for those who are in such phantasy, for they know that in the spiritual world the shoulder corresponds to all power. By the "shoulder," in the Word also is signified all power, as is evident in the following passages: Thou hast broken the yoke of his burden, and the staff of his shoulder (Isa. 9:4). Ye thrust with side and with shoulder, and push with your horns (Ezek. 34:21). Thou cleavest for them every shoulder (Ezek. 29:7). That they may serve Jehovah with one shoulder (Zeph. 3:9). Unto us a Child is born, and the government shall be upon His shoulder (Isa. 9:6). The key of the house of David will I put upon his shoulder (Isa. 22:22).

(4938) They in the Grand Man who correspond to the feet, the soles of the feet, and the heels, are they who are natural; wherefore by “feet” in the Word are signified natural things (n. 2162, 3147, 3761, 3986, 4280), by “soles of the feet” lower natural things, and by “heels” the lowest natural things. For in the Grand Man celestial things constitute the head, spiritual the body, and natural the feet; and they follow in this order. Celestial things also, which are highest, terminate in spiritual, which are middle; and spiritual in natural, which are last.

(4939) Once when I was elevated into heaven, it appeared to me as if I were there with my head, and below with my body, but with my feet still lower. And from this it was perceived how the higher and lower things in man correspond to those which are in the Grand Man, and how the one flows into the other, namely, that the celestial, which is the good of love and the first in order, flows into the spiritual, which is the truth thence derived and the second in order, and finally into the natural, which is the third in order. From this it is evident that natural things are like the feet, on which the higher things rest. Nature also is that in which the spiritual world and heaven terminate. Thence it is that universal nature is a theater representative of the Lord’s kingdom, and that everything in it is representative (n. 2758, 3483); and that nature subsists from influx according to this order, and that without such influx it could not subsist even for a moment.

(4940) At another time when, encompassed with an angelic column, I was let down into the places of lower things, it was given me sensibly to perceive that they who were in the earth of lower things correspond to the feet, and to the soles of the feet. Moreover, these places are under the feet and the soles of the feet. I also conversed with the spirits there. They are such as have been in natural, and not in spiritual delight. (Concerning the lower earth see above, n. 4728.)

(4941) In these places also are they who have ascribed all things to nature, and but little to the Divine. I conversed with them there, and when the conversation turned on the Divine providence, they attributed everything to nature. Nevertheless when those who have led a good moral life have been detained there for a time, they successively put off such principles, and put on principles of truth.

(4942) While I was there, I heard in one of the rooms a noise as if there were some persons on the other side of the wall trying to break in. Those in the room were terrified at the sound, believing that it was thieves; and I was told that they who are there are kept in such fear in order that they may be deterred from evils, because fear is to some a means of amendment.

(4943) In the lower earth, under the feet and the soles of the feet, are also those who have placed merit in good deeds and in works. Some of them appear to themselves to cut wood. The place where they are is rather cold, and they seem to themselves to acquire warmth by their labor. With these also I conversed, and it was given me to ask them whether they wished to come out of that place. They replied that they had not yet merited it by their labor. But when this state has been passed through, they are taken out thence. These also are natural, because the desire to merit salvation is not spiritual; and moreover, they regard themselves as superior to others, and some of them even despise others. If such persons do not receive more joy than others in the other life, they are indignant against the Lord; and therefore when they cut wood there sometimes appears as it were somewhat of the Lord under the wood, and this from their indignation. But as they have led a pious life, and have acted in this way from ignorance, in which there was something of innocence, therefore angels are occasionally sent to them who console them. And sometimes there appears to them from above on the left as it were a sheep, at the sight of which they also receive consolation.

(4944) They who come out of the world from Christendom, and who have led a good moral life, and have had something of charity toward the neighbor, but have had little concern about spiritual things, are for the most part sent into the places under the feet and the soles of the feet; and are kept there until they put off the natural things in which they have been, and become imbued with spiritual and heavenly things insofar as they can be in accordance with their life; and when they have become imbued with these, they are elevated thence to heavenly societies. I have at times seen them emerging, and beheld their gladness at coming into heavenly light.

(4945) In what situation the places under the feet are, it has not yet been given me to know. There are very many of them, and all most distinct from one another. In general they are called the earth of lower things.

(4946) There are some who in the life of the body have become imbued with the idea that man ought not to be concerned about those things which are of the internal man, thus about spiritual things, but only about those which are of the external man, or that are natural, for the reason that interior things disturb the delights of their life, and produce discomfort. They acted upon the left knee, and a little above the knee in front, and also upon the sole of the right foot. I conversed with them in their place of abode; and they said that they had been of opinion in the life of the body that only external things are living, and that they did not understand what internal things are, consequently that they knew what is natural, but not what the spiritual is. But it was given me to tell them that by this means they had shut out from themselves innumerable things which might have flowed in from the spiritual world if they had acknowledged interior things, and thus had admitted them into the ideas of their thought. And it was also given to tell them that in every idea of thought there are innumerable things which to man, especially the natural man, appear merely as a single uncompounded thing; when yet there are indefinite things in it which flow in from the spiritual world, and in a spiritual man produce superior insight, by which he can see and also perceive whether anything is true or not. And because they were in doubt in regard to this, it was shown them by living experience. There was represented to them a single idea, which they saw as one simple idea, and thus as an obscure point (by a mode of representation very easy in the light of heaven); but when that idea was unfolded, and at the same time their interior sight opened, there was then manifested as it were a universe leading to the Lord; and it was said that so it is with every idea of good and truth, namely, that it is an image of the whole heaven, because it is from the Lord, who is the all of heaven, or that itself which is called heaven.

(4947) Under the soles of the feet are they also who in the life of the body have lived for the world and their own pleasure, being delighted with such things as are of the world, and have loved to live in splendor, but only from external cupidity or that of the body, not from internal desire or that of the mind; for they have not been proud in spirit - setting themselves before others - though in stations of honor; thus in so living they have acted from the body, and therefore have not rejected the teachings of the church, still less confirmed themselves against them, but at heart have said of them that it is so, because those who study the Word know it. In some who are of this character, the interiors are open toward heaven, and into them are successively inseminated heavenly things, such as justice, uprightness, piety, charity, and mercy; and they are afterward taken up into heaven.

(4948) Those, however, who in the life of the body have from within thought and taken interest in nothing else than what relates to self and the world, have closed to themselves every way or every influx from heaven; because the love of self and the world is opposite to heavenly love. Those of them who have lived at the same time in pleasures, or in a luxurious life conjoined with interior cunning, are under the sole of the right foot, but at a great depth there, thus beneath the earth of lower things, where is the hell of such spirits. In their dwellings is nothing but filth; they also seem to themselves to carry filth, for it corresponds to such a life. The stench of different kinds of filth is smelled there according to the genera and species of their life. Many have their abode there who have been among the more celebrated in the world.

(4949) There are some who have abodes under the soles of the feet, with whom I have occasionally conversed. I have seen some of them endeavoring to ascend, and it was also granted me to feel their endeavor, and this even to the knees; but they fell back again. In this manner is it represented to the sense when any are desirous of ascending from their own abodes to higher ones, as these were of ascending to the abodes of those who are in the province of the knees and thighs. I was told that such are they who have despised others in comparison with themselves; for which reason also they wish to emerge, and not only through the foot into the thigh, but also if possible above the head; yet still they fall back again. They are in a kind of stupidity; for such arrogance extinguishes and suffocates the light of heaven, and consequently intelligence. Wherefore the sphere which surrounds them appears like thick dregs.

(4950) Under the left foot, a little to the left, are such as have attributed all things to nature, but yet have made a confession of an Ens of the universe from which come all the things of nature. Exploration was made as to whether they had believed in any Ens of the universe, or Supreme Deity, that had created all things; but it was perceived from their thought communicated to me, that what they had believed in was like something inanimate, in which there was nothing of life; and from this it was evident that they had not acknowledged a Creator of the universe, but nature. They also said that they could have no idea of a living Deity.

(4951) Under the heel, somewhat farther back, is a hell at a great depth, the intermediate space appearing empty. In this hell are the most malicious, who secretly explore minds for the purpose of doing harm, and secretly lay snares in order to destroy, this having been the delight of their life. I have frequently observed them; they pour out the poison of their malice to those who are in the world of spirits, and stir them up by various wiles. They are interiorly malicious. They appear as it were in cloaks, and sometimes otherwise. They are often punished, and are then let down to a greater depth, and veiled as it were with a cloud, which is the sphere of malice exhaling from them. Out of that depth at times a tumult is heard as of a slaughter. They can move others to tears, and can also strike terror. This habit they have acquired in the life of the body, by having been with the sick and simple for the purpose of obtaining wealth, whom they constrained to weep and so moved to pity; and if they did not obtain their ends in this way, they inflicted terror. They are for the most part such as in this manner plundered many houses for the benefit of monasteries. Some were also observed at a middle distance, but appearing to themselves to be sitting in a room and consulting together. These also are malicious, but not in the same degree.

(4952) Some of those who are natural have said that they know not what to believe, because a lot awaits everyone according to his life, and also according to his thoughts from confirmed principles; but it was answered them that it would have sufficed if they had believed that it is God who governs all things, and that there is a life after death; and especially if they had lived not as a wild beast, but as a man, that is, in love to God and in charity toward the neighbor; and thus in truth and in good, but not contrary to them. But they said that they had so lived; but again it was answered that in externals they had appeared to do so, when nevertheless had not the laws opposed, they would have invaded everyone’s life and property with more fury than wild beasts. They again said that they did not know what charity toward the neighbor is, nor what the internal is; but it was answered them that they could not know these things because the love of self and of the world, and external things, had engrossed the whole of their thought and will.

(4953) A continuation will be found at the end of the following chapter.

CHAPTER 39

(4954) IN THE prefatory remarks to the preceding chapter, the Lord's words in Matthew 25, verses 31 to 33, concerning the Judgment upon the good and the evil were unfolded (see n. 4807-4810). There now come to be unfolded the words which there follow in order, namely: Then shall the king say to them on His right hand, Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye gathered Me; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me (Matt. 25:34-36).

(4955) What these words involve in the internal sense will appear from what follows. Be it known in the first place that the works here enumerated are the very works of charity in their order. This no one can see who is not acquainted with the internal sense of the Word, that is, who does not know what is meant by giving the hungry to eat, giving the thirsty to drink, gathering the stranger, clothing the naked, visiting the sick, and coming unto those who are in prison. He who thinks of these acts from the sense of the letter only, infers that they mean good works in the external form, and that there is nothing secret in them beyond this; and yet there is something secret in each of them, which is Divine, because from the Lord. But the secret is not at this day understood, because at this day there are no doctrinals of charity; for ever since men have separated charity from faith, these doctrinals have perished, and in place of them the doctrinals of faith have been invented and received, which do not at all teach what charity is and what the neighbor. The doctrinals existing among the ancients taught all the genera and all the species of charity, and also who the neighbor is toward whom charity is to be exercised, and how one is the neighbor in a different degree and in a different respect from another, and consequently how the exercise of charity varies in its application toward different persons. They also grouped the neighbor together into classes, and assigned them names, calling some the poor, needy, miserable, afflicted; some the blind, lame, halt, and also fatherless and widows; and others the hungry, thirsty, strangers, naked, sick, bound, and so on; thus knowing what duty they owed toward one and toward another. But as before said these doctrinals perished, and with them the understanding of the Word, insomuch that no one at this day knows otherwise than that by the "poor," the "widows," and the "fatherless," in the Word, none other are meant than they who are so called; in like manner here by the "hungry," the "thirsty," the "strangers," the "naked," the "sick," and those who are "in prison;" when yet by these charity is described such as it is in its essence, and the exercise of it such as it must be in its life.

(4956) The essence of charity toward the neighbor is the affection of good and truth, and the acknowledgment of self as being evil and false; yea, the neighbor is good and truth itself, and to be affected by these is to have charity. The opposite to the neighbor is evil and falsity, which are held in aversion by one who has charity. He therefore who has charity toward the neighbor is affected by good and truth, because they are from the Lord, and holds in aversion what is evil and what is false because these are from self; and when he does this, he is in humiliation from self-acknowledgment, and when he is in humiliation, he is in a state of reception of good and truth from the Lord. These are the characteristics of charity which in the internal sense are involved in these words of the Lord: “I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye gathered Me; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.” That these words involve such things, no one can know except from the internal sense. The ancients, who had the doctrinals of charity, knew these things; but at this day they appear so remote that everyone will wonder at its being said that these things are within. Moreover, the angels who are with man perceive these words no otherwise, for by the “hungry” they perceive those who from affection desire good; by the “thirsty,” those who from affection desire truth; by a “stranger,” those who are willing to be instructed; by the “naked,” those who acknowledge that there is nothing of good and of truth in themselves; by the “sick,” those who acknowledge that in themselves there is nothing but evil; and by the “bound,” or those who are “in prison,” those who acknowledge that in themselves there is nothing but falsity. If these things are reduced into one meaning, they signify what has been stated just above.

(4957) From all this it is evident that there were Divine things within everything the Lord said, although to those who are in merely worldly things, and especially to those who are in bodily things, His words appear to be such as any man might say. Nay, they who are in bodily things will say of these and all other words of the Lord, that they have not so much grace, and therefore not so much weight, as the discourse and preaching of those of the present age who speak with eloquence and learning; when yet their discourse and preaching are like the husk and chaff in comparison with the kernel and grain.

(4958) That "to hunger" is from affection to desire good, is because "bread" in the internal sense is the good of love and of charity, and "food" in general is good (n. 2165, 2177, 3478, 4211, 4217, 4735). That "to thirst" is from affection to desire truth, is because "wine" and also "water" denote the truth of faith (that it is so with "wine," see above n. 1071, 1798; and with "water," n. 2702). That a "stranger" is one who is willing to be instructed, may also be seen above (n. 1463, 4444). That the "naked" means one who acknowledges that there is nothing of good or truth in himself, the "sick" one who acknowledges that he is in evil, and the "bound," or he that is "in prison," one who acknowledges that he is in falsity, is plain from the many passages in the Word in which they are mentioned.

(4959) The reason why the Lord says these things of Himself is that He is in those who are such, and therefore

He also says: Verily I say unto you, Insofar as ye have done it to one of the least of these My brethren, ye have done it to Me (Matt. 25:40).

CHAPTER 39

1. And Joseph was brought down to Egypt; and Potiphar bought him, Pharaoh's chamberlain, prince of the guards, an Egyptian man, of the hand of the Ishmaelites, who had brought him down thither. 2. And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his lord the Egyptian. 3. And his lord saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. 4. And Joseph found grace in his eyes, and he ministered to him; and he set him over his house, and all that he had he gave into his hand. 5. And it came to pass from the time that he set him over in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was in all that he had, in the house and in the field. 6. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat. And Joseph was beautiful in form, and beautiful in look. 7. And it came to pass after these words that his lord's wife lifted up her eyes to Joseph, and she said, Lie with me. 8. And he refused, and said unto his lord's wife, Behold, my lord knoweth not what is with me in the house, and all that he hath he hath given into my hand. 9. He is not greater in this house than I; and he hath not withheld from me anything but thee, because thou art his wife; and how shall I do this great evil, and sin to God? 10. And it came to pass as she spake to Joseph day

by day, that he hearkened not unto her, to lie by her, to be with her. 11. And it came to pass on a certain day when he went into the house to do his work; and no man of the men of the house was there in the house. 12. And she caught hold of him in his garment, saying, Lie with me; and he left his garment in her hand, and fled, and got him out. 13. And it came to pass when she saw that he had left his garment in her hand, and was fled forth, 14. That she cried unto the men of her house, and spake unto them, saying, See, he hath brought us a Hebrew man to mock us; he came to me to lie with me, and I cried with a great voice; 15. And it came to pass when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out. 16. And she laid up his garment by her, until his lord came to his house. 17. And she spake unto him according to these words, saying, The Hebrew servant whom thou hast brought unto us, came unto me to mock me; 18. And it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out. 19. And it came to pass when his lord heard the words of his wife, which she spake unto him, saying, According to these words did thy servant to me; that his anger was kindled. 20. And Joseph's lord took him, and put him into the prison house, the place where the king's bound ones were bound; and he was there in the prison house. 21. And Jehovah was with Joseph, and inclined mercy unto him, and gave him grace in the eyes of the prince of the prison house. 22. And the prince of the prison house gave into Joseph's hand all the bound ones that were in the prison house; and whatsoever they did there, he was the doer. 23. The prince of the prison house saw naught of anything that was in his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

(4960) THE CONTENTS. In the internal sense here the subject treated of is the Lord, how He made His internal man Divine. “Jacob” was the external man, as described in the preceding chapters; “Joseph” is the internal man, as described in this and the following chapters.

(4961) And because this was done according to Divine order, this order is here described; and also temptation, which is the means of conjunction.

(4962) THE INTERNAL SENSE. Verse 1. And Joseph was brought down to Egypt; and Potiphar bought him, Pharaoh’s chamberlain, prince of the guards, an Egyptian man, of the hand of the Ishmaelites, who had brought him down thither. “And Joseph,” signifies the celestial of the spiritual from the rational; “was brought down to Egypt,” signifies to the memory-knowledges [scientifica] of the church; “and Potiphar bought him, Pharaoh’s chamberlain,” signifies that it was among the interior things of memory-knowledges; “prince of the guards,” signifies those which are primary for interpretation; “an Egyptian man,” signifies natural truth; “of the hand of the Ishmaelites,” signifies from simple good; “who had brought him down thither,” signifies the descent from that good to these memory-knowledges.

(4963) And Joseph. That this signifies the celestial of the spiritual from the rational, is evident from the representation of Joseph, as being the celestial spiritual man that is from the rational (n. 4286); here therefore, because it treats of the Lord, Joseph represents the Lord’s internal man. Everyone who is born a man is external and internal; his external is that which is seen with the eyes, and by which he is in company with men, and by which the things proper to the natural world are done; and the internal is that which is not seen with the eyes, and by which man is in company with spirits and angels, and by which the things proper to the spiritual world are done. The reason why every man has an internal and an external, or is an internal and an external man, is that through man there may be a conjunction of heaven with the world; for heaven flows in through the internal man into the external, and thereby perceives what is in the world; and the external man which is in the world thence perceives what is in heaven. It is to this end that man has been so created. [2] In respect to His Human the Lord also had an external and an internal, because it pleased Him to be born like other men. The external (that is, His external man) was represented by Jacob, and afterward by Israel; but His internal man is represented by Joseph. This internal man is what is called the celestial spiritual from the rational; or what is the same thing, the Lord’s internal, which was human, was the celestial of the spiritual from the rational. This, and the glorification of it, are treated of in the internal sense of this and the following chapters wherein Joseph is treated of. But what the celestial of the spiritual from the rational is has been explained above (n. 4286, 4585, 4592, 4594), namely, that it is above the celestial of the spiritual from the natural, which is represented by Israel. [3] The Lord was indeed born as are other men, but it is known that he who is born a man derives what is his from both the father and the mother, and that he has his inmost from the father, but his exteriors (that is, the things which clothe this inmost) from the mother. Both that which he derives from the father, and that which he derives from the mother, are defiled with hereditary evil. But it was different with the Lord: that which He derived from the mother in like manner had in it an heredity such as is that of any other man; but that which He derived from the Father, who was Jehovah, was Divine. For this reason the Lord's internal man was not like the internal of another man; for His inmost was Jehovah. This is therefore the intermediate which is called the celestial of the spiritual from the rational. But concerning this, of the Lord's Divine mercy more will be said in the following pages.

(4964) Was brought down to Egypt. That this signifies to the memory-knowledges [scientifica] of the church is evident from the signification of "Egypt" as being memory-knowledge (that is, memory-knowledge in general), treated of in n. 1164, 1165, 1186, 1462; but what the nature of that memory-knowledge was which is properly signified by "Egypt," has not as yet been explained. In the Ancient Church there were doctrinal things and there were memory-knowledges. The doctrinal things treated of love to God and of charity toward the neighbor; but the memory-knowledges treated of the correspondences of the natural world with the spiritual world, and of the representatives of spiritual and celestial things in things natural and earthly. Such were the memory-knowledges of those who were in the Ancient Church. [2] Egypt was one of those countries and kingdoms where the Ancient Church was (1238, 2385); but as in Egypt it was chiefly memory-knowledges that were handed down to posterity, therefore such knowledge in general is signified by "Egypt;" and it is for this reason also that Egypt is so often treated of in the prophetic Word, and by it such knowledge is specifically meant. The very magic of the Egyptians also had its origin thence; for they were acquainted with the correspondences of the natural world with the spiritual, and afterward, when the church among them was at an end, these correspondences were abused by being turned to magical things. Now because they had such knowledges (that taught correspondences, and also representatives and significatives) and as these knowledges were of service to the doctrinal things of the church, especially to the understanding of those things which were said in their Word (that the Ancient Church had a Word both prophetic and historic, similar to the present Word, but yet a different one, can be seen in n. 2686); therefore by "being brought down to Egypt" is signified to the memory-knowledges of the church. [3] As the Lord is represented by Joseph, its being here said that Joseph was "brought down to Egypt," signifies that when the Lord glorified His internal man, that is made it Divine, He was first imbued with the memory-knowledges of the church, and from and by them advanced to things more and more interior, and at last even to those which are Divine. For it pleased Him to glorify Himself, that is, to make Himself Divine, according to the same order as that in which He regenerates man, that is, makes him spiritual (n. 3138, 3212, 3296, 3490, 4402), namely, from external things, which are memory-knowledges and the truths of faith, successively to internal things, which are of charity toward the neighbor and of love to Him. From this it is plain what is signified by the following words in Hosea: When Israel was a child, then I loved him, and called My son out of Egypt (Hos. 11:1); that these words were spoken of the Lord can be seen in Matthew 2:15.

(4965) And Potiphar bought him, Pharaoh's chamberlain. That this signifies that it was among the interior things of memory-knowledges, is evident from the signification of "Pharaoh's chamberlain," as being the interior things of memory-knowledges (see n. 4789); his "buying" signifies that he ascribed these things to himself (n. 4397, 4487). The interior things of memory-knowledges are those which approach more nearly to spiritual things, and are applications of memory-knowledges to heavenly things; for these are what the internal man sees, when the external only sees the memory-knowledges in the outward form.

(4966) Prince of the guards. That this signifies those which are primary for interpretation, is evident from the signification of "prince of the guards," as being things primary for interpretation (n. 4790): things primary for interpretation are those which primarily conduce to the interpretation of the Word, and thus to the understanding of the doctrinal things of love to God and of charity toward the neighbor, which are from the Word. Be it known that the memory-knowledges of the ancients were altogether different from those of the present day. As before said the memory-knowledges of the ancients treated of the correspondence of things in the natural world with things in the spiritual world. The memory-knowledges which are now called philosophy, such as that of Aristotle and others like him, were unknown to them. This is evident also from the books of the ancient writers, most of which were written in language that signified, represented, and corresponded to interior things, as is evident from the following instances, not to mention others. [2] They located Helicon on a mountain, and by it they meant heaven; they gave to Parnassus a place below on a hill, by which they meant memory-knowledges, where they said that a flying horse, called Pegasus, broke open a fountain with his hoof; the sciences they called virgins, with other such traditions. For they knew from correspondences and representatives that a mountain denotes heaven; a hill, that heaven which is beneath, or which is with man; a horse, the understanding; the wings with which he flew, spiritual things; a hoof, the natural mind; a fountain, intelligence; the three virgins who were called the Graces, affections of good; and the virgins who were called the Muses, affections of truth. So also they assigned to the sun horses, the food of which they called ambrosia, and their drink, nectar; for they knew that the sun signified celestial love, horses the intellectual things therefrom; and that food signifies celestial things, and drink spiritual things. [3] From the ancients also there still survives the custom for kings at their coronation to sit upon a silver throne, to be clothed with a crimson robe, to be anointed with oil, to wear a crown on the head, and to carry a scepter, sword, and keys in their hands, to ride in royal pomp upon a white horse whose hoofs are shod with silver, and to be waited on at table by the chiefs of the kingdom, with other ceremonies; for they knew that a king represented Divine truth which is from Divine good, and hence they knew what is signified by a silver throne, a crimson robe, anointing oil, a crown, a scepter, a sword, keys, a white horse, hoofs shod with silver, and being waited on by chief men. Who at this day knows these significations, and where are the knowledges that teach them? Men call such things emblems, not knowing anything whatever about correspondence and representation. From all this it is evident of what nature were the knowledges of the ancients, and that they brought them into a knowledge of spiritual and heavenly things which at this day are scarcely known to exist. [4] The knowledges which succeeded those of the ancients, and are properly called philosophy, rather draw away the mind from the knowledge of such things, because they can also be applied to the confirmation of falsities; and moreover when truths are confirmed by means of them, they plunge the mind into darkness, because they are for the most part bare expressions, whereby confirmations are effected which are comprehended by few, and regarding which even these few are not agreed. From this it is evident how far mankind has receded from the erudition of the ancients, which led to wisdom. The Gentiles received those knowledges from the Ancient Church, the external worship of which consisted in representatives and significatives, and the internal in those things which were represented and signified. These were the knowledges which, in the genuine sense, are signified by "Egypt."

(4967) An Egyptian man. That this signifies natural truth, is evident from the signification of a "man," as being truth (see n. 3134); and from the signification of "Egypt," as being memory-knowledge in general, treated of just above (n. 4964, 4966); and because "Egypt" is memory-knowledge, it is also the natural; for all the memory-knowledge in man is natural, because it is in his natural man, even the memory-knowledge concerning spiritual and celestial things. The reason of this is that man sees these knowledges in the natural, and from it; and those which he does not see from the natural, he does not apprehend. But the regenerate man, who is called spiritual, and the unregenerate man, who is merely natural, see these knowledges in different ways; with the former the knowledges are enlightened by the light of heaven, but with the latter not so, but by the light which flows in through spirits who are in falsity and evil; which light is indeed from the light of heaven, but becomes in them opaque, like the light of evening or of night; for such spirits, and hence such men, see as owls-clearly at night, and obscurely in the daytime, that is, they see falsities clearly and truths obscurely; and hence see clearly the things of the world, and obscurely, if at all, the things of heaven. From these considerations it is evident that genuine memory-knowledge is natural truth; for all genuine memory-knowledge, such as is signified by “Egypt” in a good sense, is natural truth.

(4968) Of the hand of the Ishmaelites. That this signifies from simple good, is evident from the representation of the Ishmaelites, as being those who are in simple good (see n. 3263, 4747), here therefore the natural truth which is from simple good. In chapter 37, verse 36, it is so said that the Midianites sold Joseph into Egypt unto Potiphar, Pharaoh’s chamberlain, prince of the guards; but here it is said that Potiphar, Pharaoh’s chamberlain, prince of the guards, bought him of the hand of the Ishmaelites, who had brought him down thither. This way of speaking is used for the sake of the internal sense; for in the first instance the alienation of Divine truth is treated of, which is not wrought by those who are in simple good, but by those who are in simple truth, who are represented by the Midianites (see n. 4788); but here it treats of the acquisition or attainment of memory-knowledges, and of the natural truth which is from simple good; and therefore it is said “of the Ishmaelites,” for these represent those who are in simple good. From this it is plain that it is so said for the sake of the internal sense. Nor is there any contradiction in the historical narrative; for it is said of the Midianites that they drew Joseph out of the pit, and consequently that they delivered him to the Ishmaelites, by whom he was brought down into Egypt; thus that as the Midianites delivered him up to the

Ishmaelites who were going to Egypt, they sold him into Egypt.

(4969) Who had brought him down thither. That this signifies the descent from that good to these memory-knowledges, is evident from the representation of the Ishmaelites, who brought him down, as being those who are in simple good (treated of just above, n. 4968); and from the signification of "Egypt," which is meant by "thither," as being memory-knowledge in general (of which just above, n. 4964, 4966). It is said "go down," because memory-knowledges are treated of, which are exterior; for in the Word to go from interior to exterior things is called "going down," but from exterior to interior "going up" (n. 3084, 4539).

(4970) Verses 2-6. And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his lord the Egyptian. And his lord saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. And Joseph found grace in his eyes, and he ministered to him; and he set him over his house, and all that he had he gave into his hand. And it came to pass from the time that he set him over in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was in all that he had, in the house and in the field. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat. And Joseph was beautiful in form, and beautiful in look. "And Jehovah was with Joseph," signifies that the Divine was in the celestial of the spiritual; “and he was a prosperous man,” signifies that all things were provided; “and he was in the house of his lord the Egyptian,” signifies that it might be initiated into natural good; “and his lord saw that Jehovah was with him,” signifies that it was perceived in natural good that the Divine was therein; “and that Jehovah made all that he did to prosper in his hand,” signifies that all things were of the Divine providence; “and Joseph found grace in his eyes,” signifies that it was accepted; “and he ministered to him,” signifies that the memory-knowledge was appropriated to its good; “and he set him over his house,” signifies that good applied itself thereto; “and all that he had he gave into his hand,” signifies that all that belonged to it was as it were in its power; “and it came to pass from the time that he set him over in his house, and over all that he had,” signifies a second state after good applied itself thereto, and all that belonged to it was as it were in its power; “that Jehovah blessed the Egyptian’s house for Joseph’s sake,” signifies that from the Divine it then had the celestial natural; “and the blessing of Jehovah,” signifies increase; “was in all that he had, in the house and in the field,” signifies in life and in doctrine; “and he left all that he had in Joseph’s hand,” signifies that it appeared as if all things were in its power; “and he knew not aught that was with him, save the bread which he did eat” signifies that good was thence made its own; “and Joseph was beautiful in form,” signifies the good of life thence derived; “and beautiful in look,” signifies the truth of faith thence derived.

(4971) And Jehovah was with Joseph. That this signifies that the Divine was in the celestial of the spiritual, is evident from the representation of Joseph, as being the celestial of the spiritual from the rational (of which above, n. 4963); and because the subject treated of is the Lord here as to the internal man in His Human - by "Jehovah was with him" is signified that the Divine was therein; for the Divine was in His Human, because He was conceived of Jehovah. In the case of the angels, the Divine is not in them, but is present with them, because they are only forms recipient of the Divine from the Lord.

(4972) And he was a prosperous man. That this signifies that all things were provided, is evident from the signification of "being prosperous," when said of the Lord, as being that it was provided, namely, that He should be enriched with all good.

(4973) And he was in the house of his lord the Egyptian. That this signifies that it might be initiated into natural good, is evident from the signification of a "lord," as being good, of which presently; and from the signification of an "Egyptian," as being memory-knowledge in general, and hence the natural (see n. 4967). That to be "in a house" is to be initiated, is because a "house" is the mind in which good is (see n. 3538), here the natural mind; and moreover "house" is predicated of good (n. 3652, 3720). There is in man a natural mind and a rational mind; the natural mind is in his external man, the rational mind in his internal. Memory-knowledges are the truths of the natural mind, which are said to be "in their house" when they are conjoined there with good; for good and truth constitute together one house, as husband and wife. But the goods and truths here treated of are interior; for they correspond to the celestial of the spiritual from the rational, which is represented by Joseph. The interior corresponding truths in the natural mind are applications to uses, and the interior goods therein are uses. [2] The name "Lord" is often used in the Word; and one who has no knowledge of the internal sense supposes that nothing more is meant by it than what is meant by the use of this term in common speech; but "Lord" is never used in the Word except where good is treated of, and the same is true of "Jehovah;" but when truth is treated of, "God" and "King" are used. For this reason by a "lord" is signified good, as is evident from the following passages. In Moses: Jehovah your God, He is God of gods, and Lord of lords (Deut. 10:17). In David: Confess ye to Jehovah. Confess ye to the God of gods. Confess ye to the Lord of lords (Ps. 136:1-3); where Jehovah or the Lord is called "God of gods" from the Divine truth which proceeds from Him, and "Lord of lords" from the Divine good which is in Him. [3] So in the Revelation: The Lamb shall overcome them; for He is Lord of lords, and King of kings (Rev. 17:14). And again: He that sat upon the white horse hath upon His vesture and upon His thigh a name written, King of kings, and Lord of lords (Rev. 19:16); that the Lord is here called "King of kings" from Divine truth, and "Lord of lords" from Divine good, is plain from the particulars; the "name written" is His quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006); the "vesture" on which it was written is the truth of faith (n. 1073, 2576, 4545, 4763); the "thigh" on which also that quality was written, is the good of love (n. 3021, 4277, 4280, 4575). From this also it is plain that the Lord from Divine truth is called "King of kings" and from Divine good "Lord of lords." (That the Lord is called "King" from Divine truth may be seen above, n. 2015, 2069, 3009, 3670, 4581.) [4] From this it is also clear what is meant by the "Lord's Christ," in Luke: Answer was made to Simeon by the Holy Spirit, that he should not see death, until he had seen the Lord's Christ (Luke 2:26); the "Lord's Christ" is the Divine truth of the Divine good; for "Christ" is the same as "Messiah," and "Messiah" is the "Anointed" or "King" (n. 3008, 3009). "The Lord" here is Jehovah. In the Word of the New Testament the name "Jehovah" is nowhere used; but instead of it "Lord" and "God" (n. 2921); as also in Luke: Jesus said, How say they that the Christ is David's Son? for David himself saith in the book of Psalms, The Lord said unto my Lord, Sit Thou on My right hand (Luke 20:41-42). The same passage reads thus in David: The saying of Jehovah unto my Lord, Sit Thou on My right hand (Ps. 110:1). It is plain that "Jehovah" in David is called "Lord" in the Evangelist. "Lord" there denotes the Divine good of the Divine Human; omnipotence is signified by "sitting at the right hand" (n. 3387, 4592, 4933e). [5] When the Lord was in the world He was Divine truth; but when He was glorified, that is, when He had made the Human in Himself Divine, He became Divine good, from which thereafter Divine truth proceeds. For this reason the disciples after the resurrection did not call Him "Master," as before, but "Lord," as is evident in John (21:7, 12, 15-17, 20), and also in the rest of the Evangelists. The Divine truth, which the Lord was when in the world, and which thereafter proceeds from Him, that is, from the Divine good, is called also "the angel of the covenant," in Malachi: The Lord whom ye seek shall suddenly come to His temple, and the Angel of the covenant whom ye desire (Mal. 3:1). [6] As Divine good is meant by "Lord," and Divine truth by "King," therefore where the Lord is spoken of as having dominion and a kingdom, "dominion" is predicated of Divine good, and a "kingdom" of Divine truth, and therefore also the Lord is called "Lord of nations," and "King of peoples;" for by "nations" are signified those who are in good, and by "peoples" those who are in truth (n. 1259, 1260, 1849, 3581). [7] Good is called a "lord" relatively to a servant, and it is called a "father" relatively to a son-as in Malachi: A son honoreth his father, and a servant his lord; if then I be a father, where is My honor; and if I be a lord, where is My fear? (Mal. 1:6). And in David: Joseph was sold for a servant. The discourse of Jehovah proved him. The king sent and loosed him, the ruler of nations opened for him, he set him lord of his house, and ruler in all his possession (Ps. 105:17, 19-21); that by "Joseph" here is meant the Lord, is evident from the several particulars; the "lord" here is the Divine good of the Divine Human.

(4974) And his lord saw that Jehovah was with him. That this signifies that it was perceived in natural good that the Divine was therein, is evident from the signification of "seeing," as being understanding and perceiving (n. 2150, 3764, 4339, 4567, 4723); and from the signification of "lord," as being good (as shown just above, n. 4973), here natural good, because it is an Egyptian who is here the "lord." That the Divine was therein, is signified by Jehovah being with him (as above, n. 4971).

(4975) And that Jehovah made all that he did to prosper in his hand. That this signifies that all things were of the Divine providence, is evident from the signification of "being made to prosper" as being to be provided (of which above, n. 4972). Hence "Jehovah's making it to prosper in his hand" denotes the Divine providence. 4975a. And Joseph found grace in his eyes. That this signifies that it was accepted, namely, by natural good, which is signified by his "lord," is evident from the signification of "finding grace in one's sight," as being to be accepted. It is said "in the eyes," because grace is predicated of the understanding, and this is signified by the "eyes" (see n. 2701, 3820, 4526).

(4976) And he ministered unto him. That this signifies that the memory-knowledge was appropriated to its good, is evident from the signification of "ministering," as being to be of service by supplying that which another needs, here to be appropriated, because the subject treated of is natural good to which memory-knowledge was to be appropriated. Moreover, "to minister" is predicated of memory-knowledges; for in the Word by a "minister" and by a "servant" is signified memory-knowledge or natural truth, because this is subordinate to good, as to its lord. Memory-knowledge relatively to the delight of the natural man, or what is the same thing, natural truth relatively to its good, is circumstanced exactly as is water to bread, or drink to food. Water or drink causes bread and food to be diluted, so that they may be conveyed into the blood, and thence into all parts of the body, to nourish them; for without water or drink, bread or food is not resolved into its minute particles, nor is it distributed for use. [2] The same is true of memory-knowledge relatively to delight, or of truth relatively to good; and therefore good has an appetite for and desires truth, and this for the sake of its use in ministering to and being of service to itself. Moreover, they correspond in a similar way, for in the other life man is not nourished by any natural food and drink, but by spiritual food and drink. Spiritual food is good, and spiritual drink is truth; and therefore when “bread” or “food” is mentioned in the Word, the angels understand spiritual bread or food, that is, the good of love and of charity; and when “water” or “drink” is mentioned, they understand spiritual water or drink, that is, the truth of faith. From this we can see what the truth of faith is without the good of charity, and also in what way the former without the latter can nourish the internal man, that is to say in the same way as water or drink alone can nourish without bread and food, for it is known that the result of this is emaciation and death.

(4977) And he set him over his house. That this signifies that good applied itself thereto, is evident from the signification of the “lord,” who set him over, as being good (see n. 4973); and from the signification of “setting him over his house,” as being to apply itself thereto, namely, to memory-knowledge or natural truth. That this is the meaning is plain from the words that follow, where it is said that "all that he had he gave into his hand," by which is signified that all that belonged to it was as it were in its power. For good is lord, and truth is minister; and when it is said of a lord that he "set a minister over," or of good that it "set truth over," in the internal sense it is not signified that it ceded the dominion thereto, but that it applied itself. For in the internal sense a thing is perceived as it is in itself; but in the sense of the letter it is set forth according to the appearance; for good always has the dominion, but applies itself in order that truth may be conjoined with it. When man is in truth, as is the case before he has been regenerated, he knows scarcely anything about good; for truth flows in by an external or sensuous way, but good by an internal way. Man is sensible of that which flows in by an external way, but not, until he has been regenerated, of that which flows in by an internal way; so that unless in the prior state a sort of dominion were given to truth, or unless good so applied itself, truth would never be made good's own. This is the same as what has already been often shown-that while man is being regenerated truth is apparently in the first place, or as it were the lord; but that good is manifestly in the first place and lord when he has been regenerated (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930).

(4978) And all that he had he gave into his hand. That this signifies that all that belonged to it was as it were in its power, is evident from the signification of the "hand," as being power (n. 878, 3091, 3387, 3563, 4931-4937). Thus "to put into his hand" is to put into its power; but as this is done only apparently, it is said as it were in its power. (That it is only apparently, or as it were, may be seen just above, n. 4977.)

(4979) And it came to pass from the time that he set him over in his house, and over all that he had. That this signifies a second state, after good applied itself thereto, and all that belonged to it was as it were in its power, is evident from the signification of the expression "it came to pass," or "it was," so often found in the Word, as involving something new, and consequently another state (as likewise in the following verses, 7, 10, 11, 13, 15, 18, 19); and from the signification of "from the time that he set him over in his house," as being after good had applied itself thereto (of which above, n. 4977); and from the signification of "over all that he had," as being that all that belonged to it was as it were in its power (of which also above, n. 4978).

(4980) That Jehovah blessed the Egyptian's house for Joseph's sake. That this signifies that from the Divine it then had the celestial natural, is evident from the signification of "being blessed," as being to be enriched with celestial and spiritual good, and that it was from the Divine is signified by its being said that "Jehovah blessed;" and from the signification of the "Egyptian's house," as being the good of the natural mind (as above, n. 4973). Hence it follows that by "Jehovah blessed the Egyptian's house" is signified that from the Divine it then had the celestial natural. The celestial natural is the good in the natural which corresponds to the good of the rational, that is, which corresponds to the celestial of the spiritual from the rational, which is "Joseph" (n. 4963). [2] The celestial as well as the spiritual is predicated of both the rational and the natural, that is, of the internal man, which is the rational man, and of the external, which is the natural man; for in its essence the spiritual is the Divine truth which proceeds from the Lord, and the celestial is the Divine good which is in this Divine truth. When Divine truth in which is Divine good is received by the rational or internal man, it is called the spiritual in the rational; and when received by the natural or external man, it is called the spiritual in the natural. In like manner when the Divine good which is in Divine truth is received by the rational or internal man, it is called the celestial in the rational; and when received by the natural or external man, it is called the celestial in the natural. Both flow in with man from the Lord immediately, as well as mediately through angels and spirits; but with the Lord when He was in the world, the inflow was from Himself, because the Divine was in Him.

(4981) And the blessing of Jehovah. That this signifies increasings, is evident from the signification of the "blessing of Jehovah." The "blessing of Jehovah" in the genuine sense signifies love to the Lord and charity toward the neighbor; for they who are gifted with these are called the "blessed of Jehovah," being then gifted with heaven and eternal salvation. Hence the "blessing of Jehovah," in the external sense or in the sense which relates to the state of man in the world, is to be content in God, and thence to be content with the state of honor and wealth in which one is, whether it be among the honored and rich, or among the less honored and poor; for he who is content in God regards honors and riches as means for uses; and when he thinks of them and at the same time of eternal life, he regards the honor and riches as of no importance, and eternal life as essential. Because the "blessing of Jehovah," or of the Lord, in the genuine sense involves these things, "blessing" also contains numberless things within it, and hence signifies various things which follow therefrom; as to be enriched with spiritual and celestial good (n. 981, 1731); to be made fruitful from the affection of truth (n. 2846); to be disposed in heavenly order (n. 3017); to be gifted with the good of love, and so to be conjoined with the Lord (n. 3406, 3504, 3514, 3530, 3584); and joy (n. 4216). What therefore "blessing" signifies specifically may be seen from the series of the things that precede and that follow. That here the "blessing of Jehovah" signifies increasings in good and truth, or in life and doctrine, is plain from the words that follow, for it is said "the blessing of Jehovah was in the house and in the field," and by a "house" is signified the good which is of the life, and by a "field" the truth which is of doctrine. From this it is plain that increasings in these things is here signified by the "blessing of Jehovah."

(4982) Was upon all that he had in the house and in the field. That this signifies in life and in doctrine, is evident from the signification of "house," as being good (n. 2048, 2233, 2559, 3128, 3652, 3720), and because it signifies good, it signifies also life, for all good is of life; and from the signification of "field," as being the truth of the church (n.

368, 3508, 3766, 4440, 4443), and because it signifies the truth of the church, it signifies also doctrine, for all truth is of doctrine. "House" and "field" are occasionally mentioned in other parts of the Word, and when the subject treated of is the celestial man, by "house" is signified celestial good, and by "field" spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of charity toward the neighbor. But when the spiritual man is treated of, by "house" is signified the celestial that is in him, which is the good of charity toward the neighbor; and by "field," the spiritual that is in him, which is the truth of faith. Both the one and the other are signified in Matthew: Let him that is upon the housetop not go down to take anything that is in his house, and let him that is in the field not return back to take his garment (Matt. 24:17-18; see n. 3652).

(4983) And he left all that he had in Joseph's hand. That this signifies that it appeared as if all things were in its power, is evident from the things above unfolded (see n. 4978, where almost the same words occur), and also from what was said in n. 4977.

(4984) And he knew not aught that was with him, save the bread which he did eat. That this signifies that good was thence made its own, is evident from the signification of "bread," as being good (n. 276, 680, 3478, 3735, 4211, 4217, 4735); and from the signification of "eating," as being to make one's own (n. 3168, 3513, 3596, 3832, 4745). His "not knowing aught that was with him save the bread" signifies that nothing was received but good. It may be believed that when good makes truth its own, it is such truth as is the truth of faith that it makes its own; but it is the good of truth. Truths which are not for use do indeed approach, but do not enter. All uses from truths are goods of truth. Truths which are not for use are separated; some being retained, and some rejected. Those which are retained are such as introduce to a good more or less remote, and are the very uses. Those which are rejected are such as do not so introduce, nor apply, themselves. In their beginning all uses are truths of doctrine, but in their progression they become goods; they become goods when the man acts according to these truths. Thus the very action gives quality to truths, for all action descends from the will, and the will itself makes that become good which before was truth. From this it is plain that truth in the will is no longer the truth of faith, but the good of faith; and that no one is made happy by the truth of faith, but by the good of faith; for this affects the very thing which is of man's life, namely, his will, and gives it interior delight or bliss, and in the other life the happiness which is called heavenly joy.

(4985) And Joseph was beautiful in form, signifies the good of life thence derived, and beautiful in look, signifies the truth of faith thence derived, as is evident from the signification of "beautiful in form" and "beautiful in look;" for "form" is the essence of a thing, and "look" is the manifestation thence derived; and because good is the very essence, and truth the manifestation thence derived; thence, by "beautiful in form" is signified the good of life, and by "beautiful in look" the truth of faith. For the good of life is the very being of man, because it is of his will; and the truth of faith is the coming forth thence derived, because it is of his understanding; for whatever is of the understanding comes forth from the will. The being of man's life is in his willing, and the coming forth of his life is in his understanding. The understanding of man is nothing else than the will unfolded, and so put in form that its quality may appear in its look. From this it is plain whence is the beauty (that is, of the interior man), namely, from the good of the will through the truth of faith. The very truth of faith presents beauty in the external form, but the good of the will imparts and forms it. From this it is that the angels of heaven are of ineffable beauty, being as it were loves and charities in form; and therefore when they appear in their beauty, they affect the inmosts. With them, the good of love from the Lord shines forth through the truth of faith, and as it penetrates it affects. Hence it is evident what is signified in the internal sense by "beautiful in form and beautiful in look" (see also n. 3821).

(4986) Verses 7-9. And it came to pass after these words that his lord's wife lifted up her eyes to Joseph, and she said, Lie with me. And he refused, and said unto his lord's wife, Behold, my lord knoweth not what is with me in the house, and all that he hath he hath given into my hand. He is not greater in this house than I; and he hath not withheld from me anything but thee, because thou art his wife; and how shall I do this great evil, and sin to God? "And it came to pass after these words," signifies a third state; "that his lord's wife lifted up her eyes to Joseph," signifies truth natural, not spiritual, adjoined to natural good, and its perception; "and she said, Lie with me," signifies that it desired conjunction; "and he refused," signifies aversion; "and said unto his lord's wife," signifies perception concerning this truth; "Behold, my lord knoweth not what is with me in the house," signifies that natural good did not desire even appropriation; "and all that he hath he hath given into my hand," signifies that all was in its power; "he is not greater in this house than I," signifies that that good was prior in time, not in state; "and he hath not withheld from me anything but thee," signifies that to be conjoined with the truth of that good was forbidden; "because thou art his wife," signifies because it was not to be conjoined with another good; "and how shall I do this great evil, and sin to God?" signifies that thus there would be disjunction, and no conjunction.

(4987) And it came to pass after these words. That this signifies a third state, is evident from the signification of "it came to pass," or "it was," as involving something new (see n. 4979), here consequently a third state; and from the signification of "after these words," as being after these things were transacted. In the original language one series is not distinguished from another by intervening marks, as in other languages; but the text appears to be as it were continuous from beginning to end. The things in the internal sense are also in like manner continuous and flowing from one state of a thing into another; but when one state terminates, and another of importance succeeds, this is indicated by "it was" or "it came to pass;" and a change of state less important by "and." This is the reason why these expressions so frequently occur. This state, which is the third, and which is now treated of, is more interior than the former.

(4988) That his lord's wife lifted up her eyes to Joseph. That this signifies truth natural not spiritual adjoined to natural good, and its perception, is evident from the signification of a "wife," as being truth adjoined to good (n. 1468, 2517, 3236, 4510, 4823), here truth natural not spiritual adjoined to natural good, because this truth and this good are treated of, that good to which this truth is conjoined being here the "lord" (n. 4973); and from the signification of "lifting up the eyes," as being thought, intention, and also perception (n. 2789, 2829, 3198, 3202, 4339). [2] By the "wife" is here signified truth natural, but not truth spiritual natural; and by the husband, who is here the "lord," is signified good natural, but not good spiritual natural. It must therefore be explained what is meant by good and truth natural not spiritual, and good and truth spiritual natural. Good in man is from a twofold source-from what is hereditary and hence additional, and also from the doctrine of faith and of charity, or with the Gentiles from their religiosity. Good from the former origin is good natural not spiritual, while good from the latter origin is good spiritual natural. From a like origin is truth, because all good has its own truth adjoined to it. [3] Good natural from the former origin, that is, from what is hereditary and hence adventitious, has much that is akin to good natural from the second origin, that is, from the doctrine of faith and charity, or from some religiosity, but only in the external form, being entirely different in the internal form. Good natural from the former origin may be compared to the good that exists with gentle animals; but good natural from the second origin is proper to the man who acts from reason, and consequently knows how to dispense what is good in various ways in accordance with uses. This dispensing of what is good is taught by the doctrine of what is just and fair, and in a higher degree by the doctrine of faith and charity, and with those who are truly rational is also confirmed in many ways by reason. [4] They who do good from the former origin are borne blindly along as it were by instinct into the exercise of charity; but they who perform what is good from the second origin are borne along by an internal obligation, and as it were with their eyes open. In a word, they who do what is good from the former origin, do it from no conscience of what is just and fair, still less from any conscience of spiritual truth and good; whereas they who do what is good from the second origin, do it from conscience. (See what has been said before on this subject, n. 3040, 3470, 3471, 3518, and what follows, n. 4992.) But how the case is with these things can by no means be explained to the apprehension; for everyone who is not spiritual, or who has not been regenerated, sees good from its external form, and this for the reason that he does not know what charity is, or what the neighbor is; and the reason why he does not know these things is that he has no doctrinals of charity. In the light of heaven these things appear most distinctly, and hence they appear distinctly also with the spiritual or regenerate, because these are in the light of heaven.

(4989) And she said, Lie with me. That this signifies that it desired conjunction, is evident from the signification of "lying with me," as being conjunction (that is, of good spiritual natural, which now is "Joseph," with truth natural not spiritual, which is his "lord's wife"), but unlawful conjunction. The conjunctions of good with truth, and of truth with good, are described in the Word by marriages (see n. 2727-2759, 3132, 3665, 4434, 4837); and hence unlawful conjunctions are described by harlotries. And so here the conjunction of truth natural not spiritual with good spiritual natural is described by his lord's wife being desirous to lie with Joseph. Between these no conjunction is possible in internals, but only in externals, in which there is an apparent conjunction, but it is only an affinity. For this reason also she caught him by his garment, and he left the garment in her hand; for by "garment" in the internal sense is signified what is external, by which there is an apparent conjunction, or by which there is an affinity, as will be seen below at verses 12, 13. [2] That these things are signified cannot be seen so long as the mind or thought is kept in the historicals; for then nothing is thought of but Joseph, Potiphar's wife, and the flight of Joseph when he had left his garment. But if the mind or thought were kept in those things which are signified by Joseph, by Potiphar's wife, and by a garment, it would then be perceived that some unlawful spiritual conjunction is here described; and the mind or thought can be kept in the things which are signified, provided it is believed that the historic Word is Divine, not from the mere history, but from the fact that within the history there is what is spiritual and Divine; and if this were believed, it would be known that the spiritual and Divine therein are concerning the good and truth of the Lord's church and kingdom, and in the supreme sense concerning the Lord Himself. When a man comes into the other life, as he does immediately after death, if he is one of those who are taken up into heaven, he will then know that he retains nothing of the historicals of the Word, and indeed knows nothing about Joseph, nor about Abraham, Isaac, and Jacob; but only about the spiritual and Divine things which he had learnt from the Word and had applied to his life. Such things therefore are what are inwardly contained in the Word, and are called its internal sense.

(4990) And he refused. That this signifies aversion, is evident from the signification of "refusing," as being to be averse, namely, to the conjunction in question; for he who refuses, even to fleeing away, is averse.

(4991) And said unto his lord's wife. That this signifies perception concerning this truth, is evident from the signification of "saying," in the historicals of the Word, as being to perceive (of which often above); and from the signification of "his lord's wife," as being truth natural not spiritual adjoined to natural good (as above, n. 4988).

(4992) Behold, my lord knoweth not what is with me in the house. That this signifies that natural good did not desire even appropriation, is evident from the signification of his "lord," as being natural good (see n. 4973); and from the signification of “not knowing what is with me in the house,” as being not to desire appropriation. That this is the meaning cannot be seen except from the series of things in the internal sense; for a third state is now treated of, in which the celestial of the spiritual was in the natural: in this state the good and truth natural which is spiritual, is separate from the good and truth natural which is not spiritual; and consequently by “not knowing what is in the house” is signified that there is no desire for appropriation. But these things, being arcana, cannot be made clear except by examples. Let the following example therefore serve for illustration. To be conjoined with one’s wife from lust alone, this is natural not spiritual; but to be conjoined with one’s wife from conjugial love, this is spiritual natural; and when the husband is afterward conjoined from lust alone, he believes that he transgresses, as one who does what is lascivious, and therefore he no longer desires that this should be appropriated to him. Let this also serve as an example. To benefit a friend, no matter what his quality, provided he is a friend is natural not spiritual; but to benefit a friend for the sake of the good that is in him, and still more to hold good itself as the friend which is to be benefited, this is spiritual natural; and when anyone is in this, he knows that he transgresses if he benefits a friend who is evil, for then through him he injures others. When he is in this state, he holds in aversion the appropriation of good natural not spiritual, in which good he was before. And so it is with everything else.

(4993) And all that he hath he hath given into my hand. That this signifies that all was in its power, is evident from what was said above (n. 4978), where similar words occur. But there is this difference, that the subject there treated of was the second state in which was the celestial of the spiritual in the natural; for then natural good applied itself, and appropriated to itself truth (n. 4976, 4977); in which state good had the dominion actually, but truth apparently; and therefore these words then signified that its all was as it were in its power. But here the subject treated of is the third state in which is the celestial of the spiritual, when it has become spiritual in the natural; and as in this state there is no appropriation, therefore by these words is signified that all was in its power.

(4994) He is not greater in this house than I. That this signifies that that good was prior in time, not in state, is evident from the signification of "not being greater in this house than I" as being that the dominions were on an equality, consequently that both of them are prior. From the series in the internal sense it is plain that good natural not spiritual is prior in time, and that good spiritual natural is prior in state (as is clear also from what was shown above, n. 4992). To be prior in state is to be more eminent as to quality.

(4995) And he hath not withheld from me anything but thee. That this signifies that to be conjoined with the truth of that good was forbidden, is evident from the signification of "withholding from him," as being to be forbidden; and from the signification of a "wife," who is the one withheld, and is here meant by “thee,” as being truth natural not spiritual (n. 4988).

(4996) Because thou art his wife. That this signifies because it was not to be conjoined with another good, is evident from the signification of “wife,” as being truth adjoined to its good (see n. 1468, 2517, 3236, 4510, 4823), here truth natural not spiritual to good natural not spiritual (as above, n. 4988).

(4997) And how shall I do this great evil, and sin to God? That this signifies that thus there would be disjunction and no conjunction, is evident from the signification of “evil,” and also of “sin,” as being disjunction and no conjunction, namely, when good spiritual natural is conjoined with truth natural not spiritual; for they are unlike and unsuited, and tear themselves away from each other. It is said “to do evil and sin to God,” because regarded in itself, evil, and also sin, is nothing else than disjunction from good. Moreover, evil itself consists in disunion. This is plain from good, for good is conjunction, because all good is of love to the Lord and of love toward the neighbor. The good of love to the Lord conjoins the man with the Lord, and consequently with all the good which proceeds from Him; and the good of love toward the neighbor conjoins him with heaven, and the societies there; and therefore by this love also the man is conjoined with the Lord; for heaven properly so called is the Lord, because He is the all in all there. [2] But with evil the reverse is the case. Evil is of the love of self and of the love of the world. The evil of the love of self disjoins the man not only from the Lord, but also from heaven; for he loves no one but himself, others only so far as he regards them in himself, or so far as they make one with him. Hence he diverts to himself the attention of all, and entirely averts it from others, most especially from the Lord; and when many in a society do this, it follows that all are disjoined, and at heart each regards the others as enemies, and if anyone does aught against him, he holds him in hatred, and takes delight in his destruction. Nor is it different with the evil of the love of the world, for this covets the wealth and goods of others, and desires to possess all that belongs to them; whence also arise enmities and hatreds, but in a less degree. In order for anyone to know what evil is, and consequently what sin is, let him merely study to know what the love of self and of the world is; and in order to know what good is, let him merely study to know what love to God and love toward the neighbor is. In this way he will know what evil is, and consequently what falsity is; and from this he will know what good is, and consequently what truth is.

(4998) Verses 10-15. And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, to be with her. And it came to pass on a certain day that he went into the house to do his work; and no man of the men of the house was there in the house. And she caught hold of him in his garment, saying, Lie with me; and he left his garment in her hand, and fled, and got him out. And it came to pass when she saw that he had left his garment in her hand, and was fled forth, that she cried unto the men of her house, and spake unto them, saying, See, he hath brought thus a Hebrew man to mock us; he came to me to lie with me, and I cried with a great voice; and it came to pass when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out. “And it came to pass,” signifies a fourth state; “as she spake to Joseph day by day,” signifies thought concerning this matter; “that he hearkened not unto her, to lie by her,” signifies that it was averse to being conjoined; “to be with her,” signifies lest in this way it should be united; “and it came to pass on a certain day,” signifies a fifth state; “that he went into the house to do his work,” signifies when it was in the work of conjunction with spiritual good in the natural; “and no man of the men of the house was there in the house,” signifies that it was without the aid of anyone; “and she caught hold of him in his garment,” signifies that truth not spiritual applied itself to the ultimate of spiritual truth; “saying, Lie with me,” signifies for the purpose of conjunction; “and he left his garment in her hand,” signifies that it took away this ultimate truth; “and fled, and got him out,” signifies that thus it had no truth by which to defend itself; “and it came to pass when she saw,” signifies perception concerning this matter; “that he had left his garment in her hand, and was fled forth,” signifies concerning the separation of ultimate truth; “that she cried unto the men of her house,” signifies falsities; “and spake unto them, saying,” signifies exhortation; “See, he hath brought us a Hebrew man,” signifies a servant; “to mock us,” signifies that it rose up; “he came to me to lie with me,” signifies that it desired to conjoin itself; “and I cried with a great voice,” signifies aversion; “and it came to pass when he heard," signifies when it was perceived; "that I lifted up my voice and cried," signifies that there was great aversion; "that he left his garment by me," signifies a witness that it made an approach; "and fled and got him out," signifies that nevertheless it separated itself.

(4999) And it came to pass. That this signifies a fourth state, may be seen from what was said above (n. 4979, 4987).

(5000) As she spake to Joseph day by day. That this signifies thought concerning this matter, is evident from the signification of "speaking," as being to think (see n. 2271, 2287, 2619), namely, concerning Joseph, and therefore concerning that matter which is here meant by "Joseph." "Day by day," or every day, means intensely. "To speak," in the internal sense, is to think, because thought is interior speech; and when man thinks, he is then speaking with himself. Interior things are expressed in the sense of the letter by the exterior things which correspond.

(5001) That he hearkened not unto her, to lie by her. That this signifies that it was averse to being conjoined, is evident from the signification of "hearkening not" as being not to listen or obey (n. 2542, 3869), here to be averse to, because he was so far from listening that he left his garment and fled; and from the signification of "lying by her," as being to be conjoined unlawfully (n. 4989).

(5002) To be with her. That this signifies lest in this way it should be united, is evident from the signification of "being with" anyone, as being to be more closely conjoined, or to be united. That "to be" means to be united, is because the very being of a thing is good, and all good is of love, which is spiritual conjunction or unition. Hence in the supreme sense the Lord is called being or Jehovah, because from Him is all the good which is of love or of spiritual conjunction. As heaven makes a one through love from Him and the reciprocal love to Him through reception, and through mutual love, it is therefore called a marriage, through which it is. It would be similar with the church, if love and charity were the being of it. Therefore where there is no conjunction or union, there is no being; for unless there is something to bring to a one or to unite, there must be dissolution and extinction. [2] Thus in a civil society, where everyone is for himself and no one for another except for the sake of himself, unless there were laws to unite, and fears of the loss of gain, honor, fame, and life, the society would be utterly dissipated; so that the being of such a society is also conjunction or unition, but only in externals, while in respect to internals there is no being in it. For this reason also such persons in the other life are kept in hell, and are in like manner held together there by external bonds, especially by fears; but whenever these bonds are relaxed, one rushes to compass the destruction of another, and desires nothing more than to put him out of existence. It is otherwise in heaven, where there is internal conjunction through love to the Lord and the derivative mutual love. When external bonds are relaxed there, they are more closely conjoined together; and because they are thus brought nearer to the Divine being which is from the Lord, they are more interiorly in affection and thence in freedom, consequently in blessedness, happiness, and joy.

(5003) And it came to pass on a certain day. That this signifies a fifth state, is evident from the signification of "it came to pass," or "it was," as involving what is new (as was shown above, n. 4979, 4987, 4999), thus a new state, here a fifth.

(5004) That he went into the house to do his work. That this signifies when it was in the work of conjunction with spiritual good in the natural, is evident from the fact that it is this conjunction which is treated of in this chapter under the representation of Joseph; and therefore when it is said, "he went into the house to do his work," the work of this conjunction is signified.

(5005) And no man of the men of the house was there in the house. That this signifies that it was without the aid of anyone is evident from the fact that hereby is signified that he was alone; and because in the internal sense by "Joseph" is signified the Lord, and how He glorified His internal Human, or made it Divine, by these words is signified that He did this without the aid of anyone. That the Lord made His Human Divine by His own power, thus without the aid of anyone, may be seen from the fact that because He was conceived of Jehovah, the Divine was in Him, and thus the Divine was His; and therefore when He was in the world, and made the Human in Himself Divine, He did this from His own Divine, or from Himself. This is described in Isaiah in the words: Who is this that cometh from Edom, with dyed garments from Bozrah? this that is honorable in His apparel, marching in the multitude of His strength? I have trodden the wine-press alone; and of the peoples there was no man with Me. I looked but there was no one helping: and I was amazed, but there was no one upholding; therefore Mine own arm brought salvation to Me (Isa. 63:1, 3, 5). And again in the same prophet: He saw that there was no man, and was as it were amazed that there was no one interceding; therefore His own arm brought salvation to Him; and His righteousness stirred Him up. Therefore He put on righteousness as a coat of mail, and a helmet of salvation upon His head (Isa. 59:16-17). (That the Lord by His own power made the Human in Himself Divine may be seen above, n. 1616, 1749, 1755, 1812, 1813, 1921, 1928, 1999, 2025, 2026, 2083, 2500, 2523, 2776, 3043, 3141, 3381, 3382, 3637, 4286.)

(5006) And she caught hold of him in his garment. That this signifies that truth not spiritual applied itself to the ultimate of spiritual truth, is evident from the representation of Potiphar’s wife, of whom these things are said, as being truth natural not spiritual (n. 4988); from the signification here of “to catch hold of” as being to apply itself; and from the signification of a “garment,” as being truth (n. 1073, 2576, 4545, 4763), here the ultimate of spiritual truth, which in this state is Joseph’s, for “Joseph” here is good spiritual natural (n. 4988, 4992). That it is the truth of this good with which truth natural not spiritual wished to be conjoined, is plain from the series of things in the internal sense. [2] But what it means, and what it involves, to say that truth natural not spiritual wished to be conjoined with truth spiritual natural, is at this day a secret, chiefly because few are solicitous or wish to know what spiritual truth is; and what truth not spiritual; and they are so far from being solicitous about it as to be scarcely willing to hear the word “spiritual,” for at the bare mention of it gloom assails them, together with sadness, and loathing is excited, and so it is rejected. That this really happens has also been shown me. While my mind was dwelling on such things, there were spirits present from Christendom, who were then let into the state in which they had been in the world; and they were not only affected with sadness at the mere thought of spiritual good and truth, but were also seized with so great a loathing, from aversion, that they said they felt within them the like of that which in the world excites vomiting. But it was given me to tell them that this was in consequence of their affections having been fixed upon merely earthly, bodily, and worldly things, for when a man is immersed in these he loathes the things of heaven; and that they had frequented places of worship where the Word is preached, from no desire to know the things which are of heaven, but from some other desire contracted from the time of early childhood. From this it was plain what is the quality of Christendom at this day. [3] The cause-to speak generally-is that the Christian Church at this day preaches faith alone and not charity, and thus doctrine but not life; and when life is not preached, a man comes into no affection of good; and when he is in no affection of good, he is also in no affection of truth. It is for this reason that it is contrary to the delight of the life of most persons to hear anything more about the things of heaven than what they have known from infancy. [4] And yet the fact is that man is in this world in order to be initiated by his activities there into the things which are of heaven, and that his life in this world is hardly a moment in comparison with his life after death, for this is eternal. But there are few who believe that they will live after death; and for this reason also, heavenly things are of no account to them. But this I can declare with certainty: that man immediately after death is in the other life, and that his life in this world is wholly continued there, and is of the same quality as it had been in this world. This I can assert, because I know it; for I have talked after their decease with almost all with whom I had been acquainted in the life of the body, and thus by living experience it has been given me to know what lot awaits everyone, namely, a lot according to his life; yet those who are of such a quality do not believe even these things. But what is meant and involved in truth natural not spiritual wishing to be conjoined with truth spiritual natural, which is signified by her "catching hold of Joseph in his garment," will be shown in what presently follows.

(5007) Saying, Lie with me. That this signifies for the purpose of conjunction, is evident from the signification of "lying with," as being conjunction (of which above, n. 4989, 5001); here for the purpose of conjunction, or to the intent that it might be conjoined.

(5008) And he left his garment in her hand. That this signifies that it took away this ultimate truth, is evident from the signification of "leaving in her hand," as being in her power, for "hand" is ability or power (n. 878, 3091, 3387, 3563, 4931-4937); and because she caught hold of his garment, it is here meant to take away; and from the signification of a “garment,” as being ultimate truth (of which above, n. 5006). That truth natural not spiritual wished to conjoin itself with truth spiritual natural, and that this was averse to conjunction, and for this reason left ultimate truth, or suffered it to be taken away, cannot be comprehended by anyone unless it is made clear by examples. But first let it be seen what truth natural not spiritual is, and what truth spiritual natural (n. 4988, 4992), and that there is an affinity in their ultimates, yet not any conjunction. [2] But as before said, let this be made clear by examples, and let this be the first. It is a truth natural not spiritual, within the church, that good ought to be done to the poor, to widows, and to the fatherless, and that to do good to them is the charity which is enjoined in the Word; but truth not spiritual-that is, they who are in truth not spiritual-understand by the poor, the widows, and the fatherless, only those who are so called; whereas truth spiritual natural-that is, they who are in this truth-do indeed confirm this, but put in the last place this meaning of the poor, the widows, and the fatherless; for they say in their hearts that not all are poor who call themselves poor, and that among the poor there are those who live most wickedly, and fear neither God nor men, and who would rush into every iniquity unless withheld by fear; and moreover that by the “poor” in the Word are meant those who are spiritually such, who know and confess at heart that they have nothing of truth and good from themselves, but that all things are bestowed on them by free gift. The same is true of the “widows” and the “fatherless,” with a difference in respect to state. From this example it is plain that to do good to the poor, to the widows, and to the fatherless, under these names, is an ultimate of truth to those who are in truth spiritual natural; and that this truth is like a garment, which clothes interior things. It is also plain that this ultimate of truth concurs with the truth possessed by those who are in truth natural not spiritual, but that still there is not conjunction but affinity. [3] Let us take as an example that good ought to be done to the neighbor. They who are in truth spiritual natural regard everyone as the neighbor, but yet all in different respects and degrees; and they say at heart that those who are in good are in preference to others the neighbor to whom good is to be done; and that those who are in evil are also the neighbor, but that good is done to them when they are punished according to the laws, because by means of punishments they are amended; and in this way also care is taken lest evil be done to the good by them and by their example. Those within the church who are in truth natural not spiritual also say that everyone is the neighbor, but they do not admit of degrees and distinctions; and therefore if they are in natural good they do good without distinction to everyone who excites their pity, and oftener to the evil than to the good, because in their knavery the evil know how to excite pity. From this example also it is plain that they who are in truth natural not spiritual, and they who are in truth spiritual natural, are agreed in this ultimate truth; but that nevertheless there is not conjunction therein, but only affinity, because the one regards the neighbor and charity toward him with a different idea and in a different sense from that of the other. [4] Let us take also this example. They who are in truth spiritual natural say, in general, that the poor and miserable shall inherit the heavenly kingdom. But this is to them an ultimate truth, for inwardly they hold that those are poor and miserable who are spiritually such, and that it is these who are meant in the Word as inheriting the kingdom of heaven. But those within the church who are in truth natural not spiritual say that none can inherit the heavenly kingdom except those who in the world have been reduced to poverty, who live in misery, and who are more afflicted than others; they also call riches, dignities, and worldly joys, so many distractions, or means of withdrawing man from heaven. From this example also it is plain what the ultimate truth is, and of what nature, in which they agree; yet that there is not conjunction, but affinity. [5] Let us take also this example. They who are in truth spiritual natural regard it as an ultimate truth, that those things which are called holy in the Word, were holy, as the ark with the mercy-seat, the lampstand, the incense, bread, altar, and so on, and also as the temple, and the garments of Aaron, which are called holy garments, especially the ephod with the breastplate containing the Urim and Thummim. And yet in regard to this ultimate truth they have the idea that these things were not holy in themselves, nor was any holiness infused into them, but that they were holy representatively, that is, they represented spiritual and celestial things of the Lord's kingdom, and in the supreme sense the Lord Himself. But they who are in truth natural not spiritual in like manner call these things holy, but holy in themselves by infusion. From this it is plain that the two are agreed, but that they do not conjoin themselves; for this truth is of a different form-because of a different idea-with the spiritual man from what it is with the merely natural man. [6] Let us take one other example. It is an ultimate truth to the spiritual man that all Divine truths can be confirmed from the literal sense of the Word, and also, with those who are enlightened, by rational or intellectual things. This ultimate and general truth is acknowledged by the natural man also; but he believes in simplicity that everything is true which can be confirmed from the Word, and especially that which he himself has confirmed from it. In this therefore they concur-that all Divine truth can he confirmed; but this general truth is viewed differently by the one from what it is by the other. The merely natural man believes to be Divine truth whatever he has confirmed in himself, or has heard confirmed by others, not knowing that falsity can be confirmed as well as truth, and that falsity when confirmed appears exactly like truth, and even more true than truth itself, because the fallacies of the senses chime in, and present it in the light of the world separate from the light of heaven. [7] From this it is plain what is the quality of ultimate spiritual truth in the sight of the natural man-that it is like a garment; and when this garment is withdrawn, the natural and the spiritual man do not at all agree, and consequently the spiritual man has no longer anything by which to defend himself against the natural man. This is what is signified by Joseph's fleeing and getting out when he had left his garment. For the merely natural man does not acknowledge interior things; and therefore when exterior things are taken away or withdrawn, the two are at once dissociated. Furthermore, the natural man calls all things false by which the spiritual man confirms ultimate truth; for he cannot see whether that which he confirms is really so, it being impossible from natural light to see the things which are of spiritual light. This is contrary to order; but it is according to order that the things which are in natural light should be seen from spiritual light.

(5009) And fled, and got him out. That this signifies that thus truth spiritual natural had no truth by which to defend itself, is evident from the signification of "fleeing and getting out," after he had left his garment, as being that separation was effected, or that there was no longer anything in common; and consequently as a "garment" is ultimate truth, that it had no truth by which to defend itself (on which subject see what was shown just above, n. 5008e).

(5010) And it came to pass when she saw. That this signifies perception concerning this matter, is evident from the signification of "seeing," as being perception (n. 2150, 3764, 4567, 4723). Concerning this matter, is concerning the separation effected by ultimate truth being no longer acknowledged, which is signified by his "leaving his garment in her hand, and fleeing out" (as is plain from what was said above, n. 5008, 5009).

(5011) That she cried unto the men of her house. That this signifies falsities, is evident from the signification of a “cry,” as being falsity (see n. 2240); hence “to cry” is predicated of falsity. The “men of her house” in the genuine sense are the truths of good, but in the opposite sense they are the falsities of evil. That the things which Potiphar’s wife now tells to the men of the house, and afterward to her husband, are falsities, is evident from her very words. That natural truth, which is here the wife of Potiphar, after ultimate spiritual truth (which in its outmost appearance seems as if conjoined with it) has been torn away, cannot but speak falsities, or things contrary to the truth, may be seen above (n. 5008e).

(5012) And spake unto them, saying. That this signifies exhortation, is evident from the signification of “saying” here, as being exhortation; for “saying” in the internal sense is perception (see n. 2862, 3395, 3509), and also communication (n. 3060, 4131); here therefore, because it is said that she “cried,” and afterward that she “spake, saying,” vehement communication is meant, that is, exhortation to hear.

(5013) See, he hath brought us a Hebrew man. That this signifies a servant, is evident from the signification of a “Hebrew man” as being predicated of service (n. 1703), and as is also clear from what is said later, where Joseph is called a “Hebrew servant,” and also simply a “servant:” “the Hebrew servant whom thou hast brought to us came to me” (verse 17); “according to these words did thy servant to me” (verse 19). That a “Hebrew man” here is a servant, is chiefly for the reason that those who are in truth and good natural not spiritual, who are here represented by Potiphar and his wife, regard spiritual truth and good, which is represented by Joseph, no otherwise than as a servant; for in both life and doctrine they are in inverted order, because with them the natural rules and the spiritual serves; when yet it is according to order that the spiritual should rule and the natural serve; for the spiritual is prior, interior, and higher, and nearer the Divine; while the natural is posterior, exterior, and lower, and more remote from the Divine. For this reason the spiritual in man and in the church is compared to heaven, and is also called heaven; and the natural is compared to earth, and is also called earth. Hence also it is that they who are spiritual, that is, in whom the spiritual has ruled, appear in the other life in the light of heaven with the head upward toward the Lord, and with the feet downward toward hell; whereas they who are natural, that is, they in whom the natural has ruled, appear in the light of heaven with the feet upward and the head downward, however differently they may appear in their own light, which is a fatuous light resulting from the evil affections and consequent phantasies in which they are (n. 1528, 3340, 4214, 4418, 4531, 4532). That natural men regard spiritual things as subservient, was also represented by the Egyptians regarding the Hebrews no otherwise than as servants; for by the Egyptians were represented those who are in natural knowledge and who therefore are natural, but by the Hebrews, those who are of the church and are therefore relatively spiritual. Moreover the

Egyptians regarded the Hebrews as being so vile-as servants-that it was an abomination to them to eat with the Hebrews (Gen. 43:32); and the sacrifices offered by the Hebrews were also an abomination to them (Exod. 8:26).

(5014) To mock us. That this signifies that it rose up, is evident from the series itself in the internal sense, and also from the signification of "mocking," when said with vehemence, as being to rise up.

(5015) He came to me to lie with me. That this signifies that it, namely, truth spiritual natural, desired to conjoin itself, is evident from the signification of "coming," as here being to desire, for he who comes with a purpose, desires; and from the signification of "lying with," as being to conjoin itself (of which above, n. 4989, 5001, 5007).

(5016) And I cried with a great voice. That this signifies that there was aversion, is evident from the signification of a "cry," as being false speaking (n. 5011); and therefore "to cry," in the present instance, involves such false speaking, namely, in that she "cried unto the men of the house" for help, that it was repugnant to her; and in that it is said that she "cried with a great voice," that she felt aversion for it.

(5017) And it came to pass when he heard. That this signifies when it was perceived, is evident from the signification of "hearing," as being to obey, and also as being to perceive. That it means to obey may be seen above (n. 2542, 3869); that it means also to perceive is plain from the very function of the ear, and hence from the nature of the hearing. The function of the ear is to receive another's speech and convey it to the common sensory, in order that the sensory may perceive what the other person is thinking, so that “to hear” is to perceive. Thus it is the nature of the hearing to transfer what anyone is speaking from his own thought into the thought of another, and from the thought into his will, and from the will into act; hence “to hear” is to obey. These two offices are proper to the hearing. In the languages these are distinguished by “hearing” anyone, which is to perceive, and by “listening,” or “hearkening” to anyone, which is to obey. That these two offices belong to hearing is because man cannot communicate the things of his thought, and also the things of his will, by any other way; nor can he otherwise persuade and by reasons induce others to do and to obey what he wills. From all this it is evident by what a circle communications are effected-from will into thought, and so into speech; and from speech through the ear into another’s thought and will. Hence also it is that the spirits and angels who correspond to the ear or to the sense of hearing in the Grand Man, are not only perceptions, but also obediences. That they are obediences, may be seen above (n. 4652-4660); and because they are obediences, they are also perceptions, for the one involves the other.

(5018) That I lifted up my voice and cried. That this signifies that there was great aversion, is evident from the signification of “crying with a great voice,” as being aversion (see n. 5016); here therefore “lifting up the voice and crying” denotes great aversion.

(5019) That he left his garment by me. That this signifies a witness that it made an approach, is evident from the signification of "leaving the garment," as being to take away ultimate truth (n. 5008); but here a witness, because the garment in her hand and which she showed (that is, the ultimate truth by which it proved that it desired to conjoin itself), was a witness that it made an approach. This meaning does indeed seem somewhat remote, but still it is that which is involved in what she said (see below, n. 5028).

(5020) And fled, and got him out. That this signifies that nevertheless it separated itself, is evident from the signification of "fleeing and getting out," as being to separate itself (as above, n. 5009). These then are the falsities which Potiphar's wife spoke to the men of the house concerning Joseph-in the internal sense, which truth natural not spiritual spoke concerning truth spiritual natural, or which the natural man not spiritual spoke concerning the spiritual natural man (n. 4988, 4992, 5008).

(5021) Verses 16-18. And she laid up his garment by her, until his lord came to his house. And she spoke unto him according to these words, saying, The Hebrew servant whom thou hast brought unto us came unto me to mock me; and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out. "And she laid up his garment by her," signifies that it retained ultimate truth; "until his lord came to his house," signifies that it might communicate with natural good; "and she spoke unto him according to these words," signifies false speaking; "saying, The Hebrew servant whom thou hast brought unto us, came unto me," signifies that servant; "to mock me," signifies that it rose up; "and it came to pass, as I lifted up my voice and cried," signifies when great aversion was perceived; "that he left his garment by me," signifies testification; "and fled out," signifies that then it separated itself.

(5022) And she laid up his garment by her. That this signifies that it retained ultimate truth, is evident from the signification of "laying up by her," as being to retain; and from the signification of a "garment," as being ultimate truth (of which above, n. 5006, 5008), which truth being taken away, the spiritual man has no longer anything with which to defend himself against those who are merely natural (n. 5008e, 5009), and in this event injury is done to him; for whatever the spiritual man then speaks, merely natural men say that they do not perceive, and also that it is not so. And if what is internal or spiritual is but mentioned, they either ridicule it or call it mystical; wherefore all conjunction between them is then broken, and when this is broken, the spiritual man suffers hard things among the merely natural, which is represented by Joseph's being cast into prison, after the wife had testified by the garment in the presence of her husband.

(5023) Until his lord came to his house. That this signifies that it might communicate with natural good, is evident from the signification of the "lord," as being good natural not spiritual (n. 4973, 4988). A "house" in the internal sense is the natural mind, for the natural mind, as also the rational mind, is like a house: the husband therein is good, the wife is truth, the daughters and sons are affections of good and truth, and also goods and truth derived from the former as parents; the maidservants and menservants are the pleasures and memory-knowledges which minister and confirm. Here therefore by "until his lord came to his house" is signified until natural good came to its dwelling place, where there is also truth conjoined with it; but here falsity persuading good that it is truth, for good natural not spiritual is easily persuaded that falsity is truth, and that truth is falsity. It is said "his lord," because the natural not spiritual considers the spiritual as a servant (n. 5013). [2] That the natural and the rational mind of man are called a "house," is evident from the following passages: When the unclean spirit is gone out from a man, he wandereth through dry places, seeking rest; and if he findeth it not, he saith, I will return unto my house whence I came out. And if on coming he findeth it swept and garnished, he then goeth away and taketh to him seven other spirits worse than himself; and they enter in and dwell there (Luke 11:24-26); the "house" here denotes the natural mind, which is called a "house that is empty and swept" when there are within it no goods and truths, which are the husband and wife; no affections of good and truth, which are the daughters and sons; nor such things as confirm, which are the maidservants and menservants. The man himself is the "house," because the rational and the natural mind make the man; and without these things, that is, without goods and truths and their affections and the ministry of these affections, he is not a man, but a brute. [3] The mind of man is also meant by a "house" in the same evangelist: Every kingdom divided against itself is laid waste, and house falleth upon house (Luke 11:17); And in Mark: If a kingdom be divided against itself, this Kingdom cannot stand. And if a house be divided against itself, this house cannot stand. No one can pillage the vessels of a strong man after entering into his house, unless he first bind the strong man; and then he pillages his house (Mark 3:24, 25, 27); by "kingdom" is signified truth (n. 1672, 2547, 4691), and by "house," good (n. 2233, 2234, 3720, 4982); "house" signifies good in an eminent sense. [4] In Luke: If the master of the house had known in what hour the thief would come, he would at least have watched, and would not have suffered his house to be broken through (Luke 12:39). Again: From henceforth there shall be five in one house [divided], three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother (Luke 12:52-53); where the subject treated of is the spiritual combats into which those who are of the church will come, after the internal or spiritual things of the Word have been opened. The "house" denotes man, or his mind; "father," "mother," "son," and "daughter" are goods and truths with their affections, and in the opposite sense evils and falsities with their affections, from which and with which there is combat. [5] The Lord's command to His disciples: Into whatsoever house ye enter, first say, Peace be to this house; and if a son of peace be there, your peace shall rest upon it; but if not, it shall return upon you; but remain in the same house; eat and drink what they have; pass not from house to house (Luke 10:5-7); represented that they should abide in good itself, that is, in the good of love to the Lord and of charity toward the neighbor, and not pass into any other. (That man or his mind is a "house" may be seen also above, n. 3538, 4973.)

(5024) And she spoke unto him according to these words. That this signifies false speaking, is evident from what follows; for the things which she told her husband are falsities.

(5025) Saying, The Hebrew servant whom thou hast brought unto us, came unto me. That this signifies that servant, is evident from what was said above (see n. 5013); here by that servant is meant spiritual truth and good, which here is "Joseph," and which appears to the natural not spiritual as a servant. For example, spiritual truth and good desire that a man should not take pleasure in dignities or in any preeminence over others, but in services rendered to his country, and to societies in general and in particular, and thus should take pleasure in the use of dignities. The merely natural man is wholly ignorant what this pleasure is, and denies its existence; and although he too can hypocritically say the same thing, he nevertheless makes pleasure from dignities for the sake of self the lord, and pleasure from dignities for the sake of societies, in general and particular, the servant; for he regards himself in everything he does, and societies after himself, favoring them only insofar as they favor him. [2] Let us take another example. If it is said that the use and the end make a thing spiritual or not spiritual-use and end for the common good, the church, and the kingdom of God, making it to be spiritual, but use and end for the sake of self and one's own prevailing over the former use and end, making it to be not spiritual-this indeed the natural man can acknowledge with the mouth, but not with the heart; with the mouth from an instructed understanding, not with the heart from an understanding destroyed by evil affections. From this latter he makes use and end for the sake of self a lord, and use and end for the sake of the common good, of the church, and of the kingdom of God, a servant; nay, he says in his heart, Who can ever be otherwise? [3] In a word, the natural man regards as utterly worthless and rejects whatever he regards as separate from himself, and he values and accepts whatever he regards as conjoined with himself-not knowing nor wishing to know that it is spiritual to regard everyone as conjoined with himself who is in good, whether he is unknown or known; and to regard everyone as separate from himself who is in evil, whether he is known or unknown; for he is then conjoined with those who are in heaven, and disjoined from those who are in hell. But because the natural man feels no pleasure from this (for he receives no spiritual influx), he therefore regards it as utterly vile and servile, and thus as of no account in comparison with the pleasure he feels that flows in through the senses of the body and through the evil affections of the love of self and of the world; yet this pleasure is dead because it is from hell, whereas the pleasure from spiritual influx is living because it is from the Lord through heaven.

(5026) To mock me. That this signifies that it rose up, is evident from the signification of “mocking,” as being to rise up (as above, n. 5014).

(5027) And it came to pass, as I lifted up my voice and cried. That this signifies when great aversion was perceived, is evident from the signification of "lifting up the voice and crying," as being great aversion (as also above, n. 5018).

(5028) That he left his garment by me. That this signifies testification, is evident from the signification of "leaving his garment by her," that is to say, as a witness that it made an approach (n. 5019). A "garment" in the internal sense signifies truth, and "leaving the garment," taking away ultimate truth (n. 5008). That it here signifies a witness or testification that it made an approach, is because ultimate truth, when it is left or taken away, is a witness to the natural man against the spiritual. That the natural man is as it were conjoined with the spiritual man by ultimate truth, but still is not conjoined, may be seen above (n. 5009); for when the spiritual man unfolds this truth, the dissimilarity becomes apparent. [2] The examples adduced above (n. 5008), may serve for illustration. The spiritual man as well as the natural says that aid should be given to the poor, to widows, and to orphans; but the spiritual man thinks that aid should not be given to the poor, to widows, and to orphans who are evil, and who call themselves needy and yet are rich, for in this way they would deceive by mere names; and so he concludes that by the "poor," the "widows," and the "orphans" in the Word, are meant those who are spiritually so. But the natural man thinks that aid should be given to the poor, widows, and orphans who are so called, and that these and no others are meant in the Word; neither does he care whether they are evil or good, not knowing nor wishing to know what it is to be so spiritually. It is plain from this that the ultimate truth, that aid should be given to the poor, widows, and orphans, appears similar to both; but when unfolded, it is dissimilar; and when it becomes dissimilar and causes disjunction, it serves the natural man as a witness or testification that the spiritual man had made an approach; hence he speaks what is false against the spiritual man, who no longer has anything by which to defend himself. So it is clear whence and in what respect a "garment" signifies also a witness or testification. [3] Let us take also this example. The spiritual man as well as the natural man says that aid should be given to the neighbor, and he also says that everyone is the neighbor; but he thinks that one person is the neighbor in a different respect and degree than another, and that to give aid to an evil person because he calls himself neighbor, is to do harm to the neighbor. The natural man conjoins himself with the spiritual in the ultimate truth that aid should be given to the neighbor, and also in this, that every man is the neighbor; but he thinks that he who favors him is the neighbor, not caring whether he is good or evil. From this too it is plain that in this ultimate truth they are apparently conjoined, but that nevertheless there is no conjunction; and that as soon as the matter is explained, there is disjunction. And then this ultimate truth serves the natural man as a witness against the spiritual man for as it were mocking at him. So in all other cases.

(5029) And fled out. That this signifies that then it separated itself, is evident from the signification of "fleeing out,” as being to separate itself (as above n. 5020); and consequently that it had no truth whereby to defend itself (as in n. 5009).

(5030) Verses 19, 20. And it came to pass when his lord heard the words of his wife, which she spoke unto him, saying, According to these words did thy servant to me; that his anger was kindled. And Joseph’s lord took him, and put him into the prison house, the place where the king’s bound ones were bound; and he was there in the prison house. “And it came to pass,” signifies a new state; “when his lord heard the words of his wife, which she spoke unto him,” signifies communication of falsity which appeared as truth; “saying, According to these words did thy servant to me,” signifies confirmation; “that his anger was kindled,” signifies aversion to spiritual truth. “And Joseph’s lord took him,” signifies temptation from the natural; “and put him into the prison house,” signifies as to false-speaking against good; “the place where the king’s bound ones were bound,” signifies the state in which those are who are in falsities; “and he was there in the prison house,” signifies the duration of the temptation.

(5031) And it came to pass. That this signifies a new state, is evident from the signification of “it came to pass,” or “it was,” as involving something new, or a new state (see n. 4979, 4987, 4999), here the state of spiritual natural good, which state is represented by Joseph, after the ultimate of truth had been taken away from him, and thus after there was no longer any conjunction with truth and good natural not spiritual.

(5032) When his lord heard the words of his wife, which she spoke unto him. That this signifies communication of falsity which appeared as truth, is evident from the signification of "hearing words," as being communication, for "hearing" is perceiving (n. 5017), thus to be communicated; and from the signification of "wife," as being truth natural not spiritual, of which above, but in the present instance falsity. The false speaking itself is signified by the words which she spoke to him (as above, n. 5024). The communication of falsity is with good natural not spiritual, which is here signified by his "lord" (as above, n. 5023). That the falsity appeared to him as truth, is evident from what follows. [2] The subject treated of here is that good natural not spiritual is easily persuaded, insomuch that falsity appears to it altogether as truth. What good natural not spiritual is, and what its quality, or who and of what quality are those who are in this good, may be seen above (n. 4988, 4992, 5008, 5013, 5028), namely, that they are such as are gentle and well disposed from what is hereditary and hence adventitious, thus such as do what is good from nature, but not from religion. It is one thing to do good from nature, and quite another to do it from religion. These two things cannot be distinguished by man in the world, for man is not acquainted with the interiors, but in the other life they are plainly discerned; for in that life the interiors lie open, the thoughts, intentions, and ends manifesting themselves and being open to view as in clear day. [3] In consequence of this it has been given me to know the quality of those who are in good not spiritual, and that of those who are in spiritual good. They who are in good natural not spiritual suffer themselves to be persuaded by everyone, and easily by the evil; for evil spirits and genii are in their life, or the delight of their life, when they can enter into the evil affections of anyone; and when they have entered into them, they entice him to every kind of evil, for they then persuade him that falsity is truth. This they do easily with those who are in good natural not spiritual, but cannot do so with those who are in spiritual good, for these know from within what is evil and false. The reason is that when those in spiritual good lived in the world they received precepts from doctrine, and with these they imbued the internal man, the result being that heaven can operate into it; whereas when they who are in good natural not spiritual lived in the world, they did not receive any precepts from doctrine with which they imbued the internal man, and therefore with them there is no plane into which heaven can operate; but whatever flows in with them out of heaven, flows through, and when it comes into the natural man, it is not received, because the evil or diabolical crew instantly take it away, either by suffocating, by reflecting, or by perverting it. [4] Therefore those who are in natural good only, in the other life suffer hard things, and sometimes complain much that they are among the infernals, when yet, as they believe, they had done what is good equally as well as others. But they were told that they had done what is good no otherwise than as gentle animals devoid of reason, and had not been solicitous about any good or truth of the church; and that as for this reason they have not in the internal man any receptacle for good and truth, therefore they cannot be defended by the angels; and also that they had done many evils under an appearance of good.

(5033) Saying, According to these words did thy servant to me. That this signifies confirmation, is evident from the belief in which he was that his wife had spoken the truth, and from its being thus confirmed to him; for the wife who persuaded him is truth natural not spiritual, but here falsity. That good natural not spiritual suffers itself to be easily persuaded by falsity, may be seen just above (n. 5032). It is well known that falsities can be confirmed so as to appear altogether as truths. This is plain from every heresy, and all its particulars, which, though they are falsities, yet by confirmations appear as truths to those who are in the heresy. It is plain too from those who have no religion, who confirm themselves so thoroughly against the things of the church, that they see as a truth the notion that the church is only for the sake of the common people, to keep them in some restraint; also that nature is all in all, and the Divine so remote as to be scarcely anything, and that man dies like a beast. Regarding these and the like opinions, they who are in good natural not spiritual suffer themselves to be more easily persuaded and confirmed than others, since they have as it were no mirror within, but only outside of them, before which falsities appear as realities.

(5034) That his anger was kindled. That this signifies aversion to spiritual truth, is evident from the signification of "anger," as being a receding from the good of charity (n. 357), thus aversion, and here aversion to spiritual truth, because this is the subject treated of. That "anger" denotes aversion, is because so long as a man is in anger against anyone, he averts his mind from him; for anger exists or is excited when anyone or anything is contrary to one's love, by which there is conjunction with anyone or anything. When this conjunction is broken, the man becomes angry or wrathful, as if something were lost from the delight of his life, and consequently from his life. This sadness is turned into grief, and the grief into anger.

(5035) And Joseph's lord took him. That this signifies temptation from the natural, is evident from what now follows, where it is told of Joseph that he was put into the prison house, by which is described in the internal sense the temptation of spiritual good in the natural; and because the words, "Joseph's lord took him" involve this, they also signify it. Temptations are of two kinds-as to truths, and as to goods. Temptations as to truths are effected by spirits, but temptations as to good are effected by genii. Spirits and genii in the other life are distinguished by the fact that spirits act into the intellectual part of the mind, consequently into those things which are of faith; while genii act into the will part, consequently into those things which are of love. Spirits present themselves to view, and also manifest themselves by speech; but genii make themselves invisible, and do not manifest themselves except by an influx into the desires and cupidities. In the other life the two are kept separate, evil or infernal spirits appearing in front and on both sides under the earth of the lower regions, while evil or infernal genii appear under the hinder part and behind the back deep down under the earth there. As already said, temptations as to truths are effected by evil spirits, and temptations as to goods by evil genii. In the following pages those temptations are treated of which are effected by evil spirits, and thus which are effected as to false-speaking against good. These temptations are milder than those which are effected by evil genii, and they also occur first.

(5036) And put him into the prison house. That this signifies as to false-speaking against good, is evident from the signification of being "put into the prison house, and kept bound there," as being to be let into temptations as to false-speaking against good, of which in what follows; but something must first be said in regard to temptations. Scarcely anyone in the Christian world at this day knows whence temptations come. He who undergoes them has no other belief than that they are torments arising from the evils which are within man, and which at first make him uneasy, then anxious, and finally torment him; but he is altogether ignorant that they are effected by the evil spirits who are with him. The reason why he is ignorant of this, is that he does not believe that he is in company with spirits while he lives in the world, and scarcely believes that there is any spirit with him; when yet as to his interiors man is continually in the society of spirits and angels. [2] As regards temptations, they take place when the man is in the act of regeneration; for no one can be regenerated unless he undergoes temptations, and they then arise from evil spirits who are about him. For the man is then let into the state of evil in which he is, that is, in which is that very [life] which is his own; and when he comes into this state, evil or infernal spirits encompass him, and when they perceive that he is inwardly protected by angels, the evil spirits excite the falsities which he has thought, and the evils which he has done, but the angels defend him from within. It is this combat which is perceived in the man as temptation, but so obscurely that he scarcely knows otherwise than that it is merely an anxiety; for man-especially if he believes nothing about influx-is in a state that is wholly obscure, and he perceives scarcely a thousandth part of the things about which the evil spirits and angels are contending. And yet the battle is then being fought for the man and his eternal salvation, and it is fought from the man himself; for they fight from those things which are in man, and concerning them. That this is the case has been given me to know with the utmost certainty. I have heard the combat, I have perceived the influx, I have seen the spirits and angels, and at the time and afterward have conversed with them on the subject. [3] As before said, temptations take place chiefly at the time when the man is becoming spiritual; for he then apprehends spiritually the truths of doctrine. The man is often unaware of this, but still the angels with him see in his natural things the spiritual; for his interiors are then open toward heaven. For this reason also the man who has been regenerated is among angels after his life in the world, and there both sees and perceives the spiritual things which before appeared to him as natural. When therefore a man has come into such a state, then in temptation, when assaulted by evil spirits, he can be defended by angels, who then have a plane into which they can operate; for they flow into what is spiritual with him, and through this into what is natural. [4] But when ultimate truth has been withdrawn, and therefore the man has nothing by which to defend himself against those who are natural (see n. 5006, 5008, 5009, 5022, 5028), he then comes into temptations, and by evil spirits-who are all merely natural-he is accused especially of speaking falsely against good; as for example of having thought and said that the neighbor ought to be benefited, and having also approved this in act, and yet now meaning by the neighbor only those who are in good and truth, and not those who are in evil and falsity and cannot be amended; and consequently, because he is no longer willing to benefit the evil, or if he will benefit them, he desires them to be punished for the sake of their amendment, and for the purpose of averting evil from his neighbor, they charge him with thinking and speaking what is false, and with not thinking as he speaks. [5] Take another example. Because when a man becomes spiritual, he no longer believes it holy and for pious use to give to monasteries, or even to churches which abound in wealth; and because before he became spiritual he had thought that such giving was holy and pious, they charge him with falsehood, and stir up all his thoughts which he had before cherished as to its being holy and pious, and also the works which he had done from such thought. And so they do in numberless other cases, but let these few examples serve by way of illustration.

These spirits enter principally into the affections which the man had before, and excite them, and also the false and evil things which he had thought and done; and thus they bring him into anxiety, and often into doubt even to despair. [6] Such then is the source of spiritual anxieties, and of the torments which are called torments of conscience. By influx and communication these things appear to the man as if they were in himself. One who knows and believes this may be compared to a man who sees himself in a mirror, and knows that it is not himself that appears in it, or on the other side of it, but only his image; whereas one who does not know and believe this, may be compared to a person who sees himself in a mirror, and supposes it is himself that appears there, and not his image.

(5037) That "to be put into the prison house, and to be kept bound there," denotes to be let into temptations as to false-speaking against good, is because all that region next under the sole of the foot and around about, is called a "prison house," where those are kept who are in vastation, that is, those who have been in principles of falsity and in a life of evil from falsity, and yet in good as to intentions. Such cannot be received into heaven until they have put off the principles of falsity, and also the delight of life thence derived. They who are there are let into temptations; for principles of falsity and the derivative delights of life cannot be cast out except by means of temptations. The place where they are, or rather the state in which they are, is signified in general by a "prison house," and the places themselves by "pits." In regard to vastations in the other life, see what has been said above (n. 698, 699, 1106-1113, 2699, 2701, 2704). They who are in vastations are called the “bound”-not that they are in any bond or chain, but that they are not in freedom as to their former thoughts and the derivative affections. [2] That such are they who are meant in the Word by the “bound,” and by those who are “in prison,” is plain from other passages in the Word, as in Isaiah: I will give Thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the house of confinement (Isa. 42:6-7); speaking of the Lord, and of His coming. Here “to open the blind eyes, and to bring out the bound from the prison, and them that sit in darkness out of the house of confinement,” denotes those who are in ignorance of good and truth, and yet are in the desire of knowing and being imbued with them; but in the original language “prison” is here expressed by a different word. [3] Again: All the youths are hid in prison houses; they are made for a prey, and none rescueth, and none saith, Bring forth (Isa. 42:22); “youths” in the internal sense are the truths of faith, which are said “to be hid in prison houses,” and “to be made for a prey,” when they are no longer acknowledged. Again: It shall be in that day that Jehovah shall visit upon the army of the height in the height, and upon the kings of the ground upon the ground. And they shall be gathered, the bound over the pit, and they shall be shut over the place of confinement; after a multitude of days they shall be visited (Isa. 24:21-22); “the bound over the pit” denotes those who are in vastations or those who are in temptations. [4] Again: What will ye do in the day of visitation, and of laying waste? It cometh from afar; to whom will ye flee for help? He who hath not bowed down himself; they shall fall under the bound, and under the slain (Isa. 10:3-4); "under the bound" denotes the hell which is under the places of vastation; and "the slain" denotes those who have extinguished in themselves the truths of faith by principles of falsity, in a less degree than "the pierced," of whom see above (n. 4503). [5] In Zechariah: He shall speak peace to the nations; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for Thee also, by the blood of Thy covenant I will send forth the bound ones out of the pit wherein is no water. Return ye to the stronghold, ye bound ones of hope (Zech. 9:10-12); "sending forth the bound out of the pit" denotes those who are in vastation and those who are in temptation. That the places where they are who are in vastation are called "pits" may be seen above (n. 4728, 4744). In David: Jehovah heareth the needy, and despiseth not His bound ones (Ps. 69:33). Again: Let the sighing of the bound one come before Thee (Ps. 79:11). Again: From the heavens did Jehovah look back to the earth, to hear the sighing of the bound one, to open to the sons of death (Ps. 102:19-20); where "the bound ones" denote those who are in vastation, and those who are in temptations. In Isaiah: In the time of what is well pleasing have I answered Thee, and in the day of salvation have I heard Thee; and I have also guarded Thee, and I gave Thee for a covenant of the people, to restore the land, to share the wasted heritages, to say to them that are bound, Go forth; and to them that are in darkness, Unveil yourselves. They shall feed upon the ways, and in all the heights there is good pasture; and they shall not hunger nor thirst (Isa. 49:8-10). [6] Again: The spirit of the Lord Jehovih is upon me, Jehovah hath anointed me, He hath sent me to preach good tidings to the poor, and to bind up the broken-hearted; to proclaim liberty to the captives, and to the bound, to the holden in eyes, to proclaim the year of what is well pleasing to Jehovah (Isa. 61:1-2). In David: Jehovah, who executeth judgment for the oppressed; who giveth food to the hungry; Jehovah who looseth the prisoners; Jehovah who openeth the blind; Jehovah who raiseth up the bowed down; Jehovah who loveth the just; Jehovah who guardeth the strangers; He upholdeth the fatherless and the widow (Ps. 146:7-9); “the bound” denote those who are in vastation and in temptations on account of falsities. From these passages it is also plain who are meant in Matthew by the “bound,” or “those who are in prison,” and likewise by the “hungry,” the “thirsty,” and “strangers”: Then shall the King say to those who are on His right hand, I was hungry and ye gave Me to eat, I was thirsty and ye gave Me drink, I was a stranger and ye gathered Me, naked and ye clothed Me, I was sick and ye visited Me, I was in prison and ye came unto Me (Matt. 25:34-36); regarding whom see the preface to this chapter (n. 4954-4958).

(5038) The place where the king’s bound ones were bound. That this signifies the state in which those are who are in falsities, is evident from the signification of “place,” as being state (n. 2625, 2837, 3356, 3387, 4321, 4882); and from the signification of the “king’s bound ones,” as being those who are in falsities, and because they are in falsities they are in vastation, and who are being regenerated in the world in temptation; for temptation is the vastation of what is false, and at the same time the confirmation of what is true. They are called the “king’s bound ones,” because a “king” in the internal sense is truth (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966), and his “bound ones” are therefore those who are in falsity. Moreover the places where the king’s bound ones were kept, were called “pits;” wherefore Joseph says, “I was taken away out of the land of the Hebrews; and here also have I done nothing that they should put me into the pit” (Gen. 40:15). That a “pit” denotes a place of vastation may be seen above (n. 4728, 4744).

(5039) And he was there in the prison house. That this signifies the duration of the temptation, is evident from the signification of a “prison house,” as being vastation, and also temptation (of which just above, n. 5036, 5037); and from the signification of “being in it,” as being to stay there, thus duration.

(5040) Verses 21-23. And Jehovah was with Joseph, and inclined mercy unto him, and gave him grace in the eyes of the prince of the prison house. And the prince of the prison house gave into Joseph’s hand all the bound ones that were in the prison house; and whatsoever they did there, he was the doer. The prince of the prison house saw naught of anything that was in his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper. "And Jehovah was with Joseph," signifies that the Divine was in Him; "and inclined mercy unto him," signifies the Divine love in everything; "and gave him grace in the eyes of the prince of the prison house," signifies relief in consequence; "and the prince of the prison house," signifies truth governing in a state of temptations; "gave into Joseph's hand all the bound ones that were in the prison house," signifies from Himself over all falsities; "and whatsoever they did there, he was the doer," signifies absolute power; "the prince of the prison house saw naught of anything that was in his hand," signifies that He Himself governed truth; "because Jehovah was with him," signifies from the Divine which was in Him; "and that which he did, Jehovah made it to prosper," signifies that the Divine providence was from Himself.

(5041) And Jehovah was with Joseph. That this signifies that the Divine was in Him, that is, in the Lord (who in the supreme sense is represented by Joseph), here the Divine in temptations, which are here treated of, is evident; for the Divine Itself is Jehovah; and that He was in the Lord, or within Him, is signified by "Jehovah was with Joseph." As in the sense of the letter Joseph is treated of, it is said with him; but in the internal sense, where the Lord is treated of, it is in Him. That the Divine was in Him, may be seen by everyone within the church from the fact that He was conceived of Jehovah, for which reason He so frequently calls Him His "Father." The very being of a man, and hence the inmost of his life, is from the father; the clothings or exteriors are from the mother; therefore the Lord's being, and hence the inmost of His life, was Divine, because it was Jehovah Himself; and the clothings or exteriors made the human which He took from the mother by birth. This human was such that it could be tempted, for it was polluted with hereditary evil from the mother; but because the inmost was Divine, He was able by His own power to cast out that evil heredity from the mother; which was done successively by means of temptations, and finally by the last, that of the cross, when He fully glorified His Human, that is, made it Divine. From this it may be seen what is meant by the statement that the Divine was in Him.

(5042) And inclined mercy unto him. That this signifies the Divine love in everything, is evident from the signification of "mercy," as being in the supreme sense the Divine love (see n. 1735, 3063, 3073, 3120, 3875). The Divine being itself, understood in the supreme sense, is love utterly incomprehensible to man; and from this love through truth all things come forth and subsist, both those which have life and those which have not. This Divine love from the very being through the inmost of life in the Lord, flowed into everything He did from the human taken from the mother, and directed all to ends, and these ends to the ultimate end that mankind might be saved. And because the Lord, from the Divine Itself in Him, saw the nature of His human, that it was hereditarily in evil, therefore it is said that "Jehovah inclined mercy unto him;" and by this in the supreme sense is meant the Divine love in everything. For the Divine mercy is nothing else than the Divine love toward those who are immersed in miseries (n. 1049, 3063, 3875), that is, toward those who are in temptations; for these are in miseries, and are chiefly meant in the Word by the "miserable."

(5043) And gave him grace in the eyes of the prince of the prison house. That this signifies relief in consequence, is evident from the signification of "giving grace," as being relief, for "to give grace" in temptations is to comfort and relieve with hope; and from the signification of a "prince," as being primary truth (of which in the following paragraph); and from the signification of a "prison house," as being the vastation of falsity, and consequently temptation (of which above, n. 5038, 5039).

(5044) And the prince of the prison house. That this signifies truth governing in a state of temptations, is evident from the signification of a "prince," as being primary truth, thus the governing truth, of which presently; and from the signification of a "prison house" as being the vastation of falsity, and consequently temptation (of which above, n. 5038, 5039, 5043). What is meant by truth governing in a state of temptations must first be told. With all who are in temptations there flows in truth from the Lord, which rules and governs the thoughts and raises up the sufferers whenever they fall into doubts and even into despair. This governing truth is that truth and such truth as they have learned from the Word or from doctrine, and have confirmed in themselves. Other truths are indeed at such times also called to mind, but they do not govern the interiors. Sometimes the truth which governs is not presented visibly before the understanding, but lies hid in obscurity, yet it still governs; for the Divine of the Lord flows into it, and thus keeps the interiors of the mind in it, and therefore when it comes into light, the person who is in temptation receives consolation and is relieved. [2] It is not this truth itself, but the affection of it, by which the Lord governs those who are in temptations; for the Divine flows only into those things which are of the affection. The truth which is implanted and rooted in a man's interiors is implanted and rooted by affection, and not at all without affection; and the truth which has been implanted and rooted by affection, clings there, and is recalled by affection; and when this truth is so recalled, it presents the affection that is conjoined with it, which is the man's reciprocal affection. As such is the case with the man who is in temptations, therefore no one is admitted into any spiritual temptation until he reaches adult age, and has thus become imbued with some truth by which he can be governed; otherwise he sinks under the temptation, and then his latter state is worse than the first. From these things it may be seen what is meant by truth governing in a state of temptations, which is signified by the "prince of the prison house." [3] That a "prince" denotes primary truth, is because a "king" in the internal sense signifies truth itself (see n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966); hence "princes," because they are the sons of a king, signify the primary things of that truth. That "princes" have this signification may be seen above in n. 1482 and 2089, but as this was not there proved from many other passages in the Word, some may be cited here. In

Isaiah: Unto us a Child is born, unto us a Son is given; and the principality shall be upon His shoulder-the Prince of peace. Of the multiplying of His principality and peace there shall be no end (Isa. 9:6-7); which is said of the Lord. The "principality upon the shoulder" is all Divine truth in the heavens from Him; for the heavens are distinguished into principalities according to truths from good, whence also the angels are called "principalities." Peace is a state of blessedness in the heavens, affecting with good and truth from the inmosts (n. 3780); hence the Lord is called the "Prince of peace," and it is said that "of the multiplying of His principality and peace there shall be no end." [4] Again in the same prophet: The princes of Zoan are foolish, the wise, the counselors of Pharaoh. How say ye unto Pharaoh, I am the son of the wise, the son of the kings of antiquity? The princes of Zoan are become fools, the princes of Noph are deceived; and they have seduced Egypt, the corner stone of the tribes (Isa. 19:11, 13); treating of Egypt, by which is signified the memory-knowledge of the church (n. 4749), thus natural truth, which is the ultimate of order; wherefore also Egypt is here called the "corner stone of the tribes," for the "tribes" are all things of truth in one complex (n. 3858, 3862, 3926, 3939, 4060). But in this passage "Egypt" is the memory-knowledge which perverts the truths of the church, thus truths in the ultimate of order falsified, which are the "princes of Zoan" and the "princes of Noph." He calls himself the "son of the kings of antiquity," because the memory-knowledges in Egypt were from the truths of the Ancient Church. The truths themselves are signified by “kings,” as was shown above, and the truths of the Ancient Church are signified by the “kings of antiquity.” [5] Again: Asshur thinketh not right, and his heart doth not meditate right; for his heart is to destroy, and to cut off nations not a few. For he saith, Are not my princes kings? (Isa. 10:7-8); “Asshur” denotes reasoning about Divine truths, from which come falsities, thus perverse reasoning (n. 1186). The truths thus falsified, or falsities, which are produced by reasoning and which appear as the veriest truths, are signified by his saying, “Are not my princes kings?” That “Asshur” is reasoning, and that his “princes who are kings” are primary falsities which are believed to be the veriest truths, cannot be seen and thence believed so long as the mind is kept in the historic sense of the letter, and still less if it is in the negative as to there being anything more holy and more universal in the Divine Word than what appears in the letter; and yet in the internal sense by “Asshur” nothing else than reason and reasoning is understood in the Word, and by “kings” truths themselves, and by “princes” the primary things of truth. Nothing is known in heaven of Asshur, and the angels also reject from themselves the idea of a king and a prince; and when they perceive it in man, they transfer it to the Lord, and perceive that which proceeds from the Lord and is the Lord’s in heaven, namely, the Divine truth from His Divine good. [6] Again: Asshur shall fall with the sword, not of a man; and the sword, not of a man, shall devour him; his rock shall also pass away by reason of dread, but his princes shall be dismayed by the ensign (Isa. 31:8-9); also said of Egypt, which is the memory-knowledge of the church perverted. Reasoning from memory-knowledges about Divine truths, from which come perversion and falsification, is "Asshur," these truths perverted and falsified are the "princes," the "sword with which Asshur shall fall" is falsity battling with and vastating truth (n. 2799, 4499). Again: The strength of Pharaoh shall become to you for a shame, and the trust in the shadow of Egypt for a reproach, when his princes shall be in Zoan (Isa. 30:3-4); the "princes in Zoan" denote truths falsified, thus falsities, as above. [7] Again: The pelican and the bittern shall possess it; and the owl and the raven shall dwell therein; he shall stretch over it the line of emptiness, and the plummet of a waste. The nobles thereof are not there, they shall call a kingdom, and all her princes shall be nothing (Isa. 34:11-12); the "pelican," the "bittern," the "owl," and the "raven," denote the different kinds of falsity which come into existence when the Divine truths that are in the Word become of no account. The desolation and vastation of truth are signified by the "line of emptiness, and the plummet of a waste;" and the falsities, which to them are primary truths, are signified by "princes." Again: I will render profane the princes of holiness, and I will give Jacob for a curse, and Israel for reproaches (Isa. 43:28); "to profane the princes of holiness" denotes to profane holy truths; the extirpation of the truth of the external and the internal church is signified by "giving Jacob for a curse, and Israel for reproaches"; that "Jacob" is the external church, and "Israel" the internal, may be seen above (n. 4286). [8] In Jeremiah: There shall enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariot and on horses, they and their princes (Jer. 17:25); one who here understands the Word in the historic sense, cannot be aware that the words store within them anything more deep and holy than that kings and princes would enter in by the gates of the city in chariots and on horses, and he gathers from it that the duration of the kingdom is referred to; but he who knows what a “city,” “kings,” “princes,” the “throne of David,” and “riding in chariot and on horses” signify in the internal sense, sees there things more deep and holy; for the “city” or Jerusalem signifies the spiritual kingdom of the Lord (n. 2117, 3654); “kings” signify Divine truths (as shown above); “princes,” the primary things of truth; the “throne of David,” the heaven of the Lord (n. 1888); “riding in chariot and on horses,” the spiritual understanding of the church (n. 2760, 2761, 3217). [9] Again: O sword against the Chaldeans, and against the inhabitants of Babylon, and against her princes and against her wise men. O sword against the liars. O sword against her horses and against her chariots (Jer. 50:35-37); a “sword” denotes truth fighting against falsity, and falsity fighting against truth and vastating it (n. 2799, 4499); the “Chaldeans” denote those who profane truths; and the “inhabitants of Babylon,” those who profane good (n. 1182, 1283, 1295, 1304, 1307, 1308, 1321, 1322, 1326, 1327e); “princes” denote the falsities which to such are primary truths; “horses,” the intellectual of the church, and “chariots,” its doctrine, the vastation of which is signified by a “sword against the horses and against the chariots.” [10]

Again: How doth the Lord in His anger cloud over the daughter of Zion! The Lord hath swallowed up, He hath not spared, all the habitations of Jacob; He hath destroyed in His wrath the stronghold of the daughter of Judah; He hath cast them forth to the earth; He hath profaned the kingdom and the princes thereof; the gates have sunk into the earth, and He hath broken the bars in pieces; the king and the princes are among the nations (Lam. 2:1-2, 9); the "daughter of Zion and of Judah" denotes the celestial church, here this church destroyed; the "kingdom," the truths of doctrine therein (n. 2547, 4691); the "king," the truth itself, and the "princes," its primaries. [11] Again: Our skins have been blackened like an oven, because of the storms of famine. They ravished the women in Zion, the virgins in the cities of Judah, the princes were hanged up by their hand (Lam. 5:10-12); "the princes being hanged up by their hand" denotes that truths are profaned, for hanging represented the damnation of profanation; and because of this representation, it was also commanded when the people committed whoredom after Baalpeor and worshiped their gods, that the princes should be hanged up before the sun (Num. 25:1-4); for to commit whoredom after Baalpeor, and to worship their gods, was to profane worship. In Ezekiel: The king shall mourn, and the prince shall be clothed with astonishment, and the hands of the people of the land shall be terrified; I will deal with them after their way (Ezek. 7:27); where the "king" in like manner denotes truth in general, and the "prince," its primaries. [12] Again: The prince that is in the midst of them shall be borne upon the shoulder in the dark, and shall go forth; they shall dig through the wall to bring out through it; he will veil over his faces that he see not the earth at his eye (Ezek. 12:12); that a "prince" here does not mean a prince, but the truth of the church, is very manifest; and when it is said of this that it shall be "borne on the shoulder in the dark," it means that with all their might it should be conveyed down among falsities, for "darkness" is falsities; "to veil over the faces" denotes that truth should not be seen at all; his "not seeing the earth at his eye," means that nothing of the church would be seen. (That the "earth" is the church may be seen above, n. 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118e, 2928, 3355, 4447, 4535.) In Hosea: The sons of Israel shall sit many days, there is no king, and no prince, and no sacrifice, and no pillar, and no ephod, and no teraphim (Hos. 3:4). [13] And in David: The king's daughter is all glorious within; and of inweavings of gold is her garment, in needlework shall she be brought to the king; instead of thy fathers shall be thy sons, thou shalt set them for princes in the whole earth (Ps. 45:13-16); the "king's daughter" is the Lord's spiritual kingdom, which is called His spiritual kingdom from the Lord's Divine truth, here described by her garment of inweavings of gold and of needlework; "sons" are the truths of that kingdom which are from the Lord's Divine, which must be "princes," that is, primary truths. The "prince" who together with his possessions in the New Jerusalem and in the new earth is described in Ezekiel (44:3; 45:7, 8, 17; 46:8, 10, 12, 16, 18; 48:21) signifies in general the truth which is from the

Lord's Divine; for by the "New Jerusalem," the "new temple," and the "new earth" there, is meant the Lord's kingdom in heaven and on earth, which is there described by representatives such as are found in other parts of the Word.

(5045) Gave into Joseph's hand all the bound ones that were in the prison house. That this signifies from Himself over all falsities, namely, truth governing in a state of temptations, is evident from the signification of "giving into Joseph's hand," as being into his power, the "hand" being power (see n. 5008); thus meaning that it was from Himself, for what is effected from His power is effected from Himself-by "Joseph" being meant in the internal sense the Lord, as often shown above; and from the signification of the "bound ones in the prison house," as being falsities (as shown above, n. 5037, 5038). Thus by "the prince of the prison gave into Joseph's hand all the bound ones that were in the prison house," is signified truth governing in a state of temptations from Himself over all falsities; that is, that the truth by which He governed falsities in a state of temptations was from Himself. Here, and in what follows to the end of this chapter, in the internal sense the subject treated of is the Lord, how He from His own power governed in a state of temptations, that is, overcame the hells, which were in evils and falsities and were continually pouring them into mankind. That the Lord by His own power overcame and subdued the hells, and thus glorified or made Divine the Human in Himself, may be seen above (n. 1616, 1749, 1755, 1813, 1904, 1914, 1921, 1935, 2025, 2026, 2083, 2159, 2574, 2786, 2795, 3036, 3381, 3382, 4075, 4286, 5005). This is evident from many passages in the Word, as from this in John: I lay down My soul, that I may take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again (John 10:17-18). That the passion of the cross was the last of the temptations, and that by it the Lord fully glorified the Human in Himself, that is, made it Divine, is also plain from many passages in the Word, as in John 13:31, 32; 17:1, 5; Luke 24:26.

(5046) And whatsoever they did there, he was the doer. That this signifies absolute power, may be seen without explication, for the words involve that all things were from Himself, thus that He had the absolute power of doing and of leaving undone.

(5047) The prince of the prison house saw naught of anything that was in his hand. That this signifies that He Himself governed truth, is evident from the signification of the "prince of the prison house," as being truth governing in a state of temptations (of which above, n. 5044); and from the signification of "not seeing anything that was in his hand," as being that it is from Himself, thus from absolute power (as also above, n. 5045, 5046).

(5048) Because Jehovah was with him. That this signifies from the Divine which was in Him, is evident from what was said above (n. 5041).

(5049) And that which he did, Jehovah made it to prosper. That this signifies that the Divine providence was from Himself, is evident from the signification of "making to prosper," as being providence (see n. 4972, 4975); that it is Divine is meant by "Jehovah," and that it was from Himself, by "that which he did." That "making to prosper," in the supreme sense, is providence, is because everything prosperous which appears in the ultimates of nature is in its origin from the Divine providence of the Lord. That this is so, and also that everything which is said to be of fortune is therefrom, will of the Lord's Divine mercy be shown elsewhere from experiences in the spiritual world.

(5050) Continuation concerning the correspondence with the Grand Man, here concerning the correspondence therewith of the loins and of the members of generation. At the end of the preceding chapter (n. 4931-4953), it was shown from experience who in the Grand Man or heaven belong to the province of the hands, of the arms, and of the feet; and it will now be shown what are the societies in heaven or the Grand Man to which the loins correspond, and also the members adhering to the loins, which are called the members of generation. In general, be it known that the loins and the members adhering to them correspond to genuine conjugial love, and consequently to the societies in which are those who are in this love. They who are in these societies are more celestial than others, and more than others live in the delight of peace.

(5051) In a quiet dream I saw some trees planted in a wooden receptacle, one of which was tall, another lower, and two were small. The lower tree delighted me very greatly, and all the while a very pleasant rest, such as I cannot express, affected my mind. On awaking from sleep I conversed with those who induced the dream. They were angelic spirits (see n. 1977, 1979), and they told me what was signified by what I had seen-that it was conjugial love, the tall tree signifying the husband, the lower tree the wife, and the two small ones the children. They told me further that the very pleasant rest which affected my mind indicated what pleasantness of peace those have in the other life who have lived in genuine conjugial love. They added that such are those who belong to the province of the thighs next above the knees, and that those who are in a still more pleasant state belong to the province of the loins. It was also shown that this province communicates through the feet with the soles and the heels. That this is so, is plain from that great nerve in the thigh which sends forth its branches not only through the loins to the members of generation (which are the organs of conjugial love), but also through the feet to the soles and the heels. It was also then discovered what is meant in the Word by the hollow and the nerve of the thigh which was put out of joint in Jacob, when he wrestled with the angel (Gen. 32:25, 31, 32; see n. 4280, 4281, 4314-4317). [2] I afterward saw a great dog, such as that called Cerberus by ancient writers, with a frightful open mouth; and I was told that such a dog signifies a guard to prevent man’s passing over from heavenly conjugial love to the love of adultery, which is infernal; for heavenly conjugial love exists when a man together with his wife, whom he loves most tenderly, and with his children, lives content in the Lord. From this he has in this world an inward pleasantness, and in the other life heavenly joy; but when he passes from this love into the opposite, and finds in this a delight that seems to him heavenly, although it is infernal, then such a dog is presented as a guard lest there should be a communication between these opposite delights.

(5052) The Lord instills conjugial love through the inmost heaven, the angels of which are in peace beyond all others. Peace in the heavens is comparatively like springtime in the world, which renders all things joyous, for in its origin peace is the celestial itself. The angels who are in the inmost heaven are the wisest of all, and from their innocence they appear to others as infants, for they love infants much more than do their fathers and mothers. They are present with infants in the womb, and through them the Lord cares for the feeding and full development of the infants therein; thus they have charge over those who are with child.

(5053) There are heavenly societies to which correspond all and each of the members and organs allotted to generation in both sexes. These societies are distinct from others, just as this province in man is quite distinct and separate from the rest. The reason why these societies are celestial, is that conjugial love is the fundamental love of all loves (n. 686, 2733, 2737, 2738). It also excels the rest in use, and consequently in delight; for marriages are the nurseries of the whole human race, and are also the nurseries of the Lord's heavenly kingdom; for heaven is from the human race.

(5054) They who have loved infants most tenderly, as for instance such mothers, are in the province of the womb and the organs round about, namely, in the province of the neck of the womb and of the ovaries; and they who are there are in a life most sweet and soft, and are in heavenly joy beyond others.

(5055) But what and of what quality those heavenly societies are which belong to the several organs of generation, it has not been given me to know; for they are too interior to be comprehended by anyone who is in a lower sphere. They bear relation to the uses of these organs, which uses are hidden, and are far from ken, for the reason (which also is of Providence) that such things, in themselves most heavenly, may not suffer injury by filthy thoughts of lasciviousness, of whoredom, and of adultery, which are excited in very many persons at the bare mention of these organs. For this reason I may relate some of the more remote things that I have seen.

(5056) A certain spirit from another earth was with me (of which spirits from other earths of the Lord's Divine mercy I shall speak elsewhere), and he anxiously begged me to intercede for him, that he might come into heaven. He said that he was not aware of having done what is evil, except that he had rebuked the inhabitants of that earth (for there are spirits who chide and chastise those who do not live rightly, who also will be described when I speak of the inhabitants of other earths). He added that after chiding he instructed them. He then talked with as it were a broken voice, and he could move one to pity. But I could only reply that I could give him no help, and that admission into heaven is of the Lord alone, but that if worthy he might hope. He was then sent back among upright spirits from his own earth; but these said that he could not be in their company, because he was not such as they were. Yet because with intense longing he importuned to be let into heaven, he was sent into a society of upright spirits of this earth; but these also said that he could not remain with them. In the light of heaven he was of a black color; but he himself said that he was not of a black, but of a murrhine color. [2] I was told that they are such in the beginning who are afterward received among those who constitute the province of the seminal vesicles; for in these vesicles is collected the semen with its proper serum with which it is combined and thereby rendered fit, after it has been emitted, to be resolved in the neck of the womb, and thus to be serviceable for conception; and there is in such a substance an endeavor and as it were a longing to perform a use, thus to put off the serum with which it is clothed. Something similar showed itself in this spirit. He came again to me, but in vile clothing, and said that he was burning to come into heaven, and that he now perceived that he was fit for it. I was given to tell him that perhaps this was an indication that he would soon be received. He was then told by angels to cast off his garment; and in his longing he cast it off so quickly that scarcely anything could be quicker. By this was represented the nature of the ardent desires of those who are in the province to which the seminal vesicles correspond.

(5057) A large mortar was seen, and standing by it a man with an iron instrument, who from phantasy seemed to himself to pound men in that vessel, torturing them in direful ways. This he did with great delight, which was communicated to me, that I might know the quality and intensity of it in those who are of this nature. It was an infernal delight. I was told by angels that such was the ruling delight with the posterity of Jacob; and that they perceived nothing more delightful than to treat the nations with cruelty, to expose them when slain to be devoured by wild beasts and birds, to cut them alive with saws and axes, to make them pass through the brick-kiln (2 Sam. 12:31), and to dash their little children together and throw them away. Such things were never commanded, nor were they ever permitted except to those the nerve of whose thigh was out of joint (n. 5051). Such spirits dwell under the right heel, where are adulterers who are also cruel. [2] It is therefore surprising that anyone should ever have believed that that nation was chosen more than others; and from this also many confirm themselves in the idea that the life effects nothing, but that election, and hence reception into heaven, is of mere mercy, whatever the life may have been; when yet everyone from sound reason may see that to think in this way is contrary to the Divine, for the Divine is mercy itself, and therefore if heaven were of mere mercy without regard to the life, everybody would be received. To thrust down anyone into hell to be tormented there, when it would be possible to receive him into heaven, would be unmercifulness and not mercy; and to elect one in preference to another would be injustice, and not justice. [3] Wherefore they who have believed and have confirmed themselves in the idea that some are elected, and the rest not, and that admission into heaven is of mere mercy, without regard to the life, are told (as I have several times heard and seen) that heaven is never denied by the Lord to anyone, and that if they desire they may know this from experience. For this purpose they are taken up into some society of heaven where are those who have lived in the affection of good, or in charity; but being evil, as soon as they come there they begin to be tormented and to be inwardly tortured, because their life is contrary; and when the heavenly light appears, they appear in it like devils, almost devoid of human form, some with the face sunken, some like grates of teeth, and some monstrous in other ways. Thus they abhor themselves, and cast themselves down headlong into hell, and for them the deeper the better.

(5058) There was also a certain person who in the world had been a man of position, and who was then known to me, although not as to his inner quality; but in the other life, after some revolvings of the state of his life, it became evident that he was deceitful. When he had been for some time among the deceitful in the other life, and had suffered hard things there, he desired to be separated from them. I heard him then saying that he desired to come into heaven; and he too had believed that reception is of mere mercy. But he was told that if he got there he could not stay there, and that he would be tormented like those who in the world are in the death agony. Nevertheless he insisted, and was therefore admitted into a society consisting of the simple good who are in front above the head; but as soon as he arrived he began to act craftily and deceitfully, according to his life. The result was that within an hour the good in that society, who were simple, began to lament, saying that he took away from them their perception of good and of truth, and consequently their delight, thus destroying their state. Then some light from the interior heaven was admitted, in which he appeared as a devil, with the upper part of his nose loathsomely furrowed with a foul wound. He also began to be inwardly tortured; and when he felt this, he cast himself down into hell. From this it is plain that it is not election and reception from mercy, but the life, that makes heaven; nevertheless all things of the life of good and of the faith of truth are from mercy given to those who receive mercy in the world; and with these there is reception from mercy, and they are those who are called the "elect" (see n. 3755e, 3900).

(5059) When those have approached me who have lived in what is contrary to conjugial love-that is, in adulteries-they always injected pain in the loins, more or less severe according to the life of adulteries which they had lived; from which influx also it has been evident that the loins correspond to conjugial love. The hell of these is under the hinder part of the loins, beneath the buttocks, where they dwell in filth and excrements; and these things are delightful to them because in the spiritual world they are in correspondence with these pleasures. But more will be said about these spirits, when of the Lord's Divine mercy I come to speak of the hells in general and in particular.

(5060) Who they are that correspond to the testicles, was in like manner evident to me from those who are in what is contrary to conjugial love, and who inflict pain on the testicles; for when societies operate they act upon those parts and those members of the body to which they correspond-heavenly societies by a gentle, sweet, delightful influx; and infernal ones, who are in what is contrary, by a severe and painful influx. But their influx is perceived by those only whose interiors have been opened, and who thereby have received perceptible communication with the spiritual world. They who are in what is contrary to conjugial love and who inflict pain on the testicles, are those who ensnare by love, friendship, and kind offices. When such spirits approached me they desired to speak with me in private, being exceedingly fearful lest anyone should be present, for this had been their character in the life of the body; and being such then, they are such in the other life also, because everyone's life remains with him. [2] There arose from the region about Gehenna somewhat aerial and inconspicuous. It was a company of such spirits, but though there were many in it, it afterward appeared to me as only one spirit hampered with bandages, which however he seemed to himself to remove, whereby was signified that they desired to remove obstacles; for in such a manner do the thoughts and efforts of the mind appear representatively in the world of spirits, and when they appear, it is instantly perceived what they signify. Afterward it seemed as if there came forth from his body a little snow-white spirit, who drew near to me, by which was represented their thought and intention-that they desired to assume a state of innocence, so that no one might suspect their real character. When he came to me, he let himself down toward the loins, and seemed to wind himself as it were about both of them, whereby was represented that they desired to exhibit themselves in chaste conjugial love; afterward he seemed to wind himself about the feet in spiral coils, whereby was represented that they desired to insinuate themselves by such things as are delightful in nature. At last that little spirit became almost invisible, by which was represented that they desire to lie wholly concealed. [3] I was told by angels that such instilling belongs to those who seek to ensnare in conjugial love, that is to say, those who in the world have instilled themselves with the end to commit adultery with wives, by speaking chastely and sanely about conjugial love, by caressing the children, by praising the husband in every possible way, so as to be believed to be friendly, chaste, and innocent, when yet they are deceitful adulterers. Their quality was also shown me, for after these things had been done, that little snow-white spirit became visible, and appeared dusky and very black, and also very deformed; and he was cast out into his hell, which was deep under the middle part of the loins. There they dwell in the foulest excrements; and they are also among the robbers there who bear relation to the general involuntary sense (n. 4327). I afterward conversed with such spirits, and they were surprised that anyone should make adultery a matter of conscience, that is, that from conscience he would not lie with another's wife when allowed; and when I talked with them about conscience, they denied that anyone has conscience. I was told that such spirits are for the most part from Christendom, and seldom from other parts of the world.

(5061) By way of corollary I may add this memorable circumstance. There were some spirits who had long lain concealed, shut up in a peculiar hell, from which they could not break out. I sometimes wondered who they were. One evening they were let out, and then was heard from them a very tumultuous noise of murmurs, which continued a long time; and when opportunity was given, I heard from them scoffings against me, and perceived that they desired and were endeavoring to come up and destroy me. I asked the angels the reason of this; and they said that during their lifetime these persons had hated me, although I had never harmed them; and I was instructed that when such spirits merely perceive the sphere of the person whom they have hated, they breathe his destruction; but they were sent back into their own hell. From this it is evident that those who have hated each other in the world meet in the other life, and attempt many evils against each other, as has often been granted me to know by other examples. For hatred is opposite to love and charity, and is an aversion, and as it were a spiritual antipathy; and therefore the moment that such spirits perceive in the other life the sphere of the person against whom they have borne hatred, they come as it were into a fury. It is plain from this what is involved in the Lord’s words in Matthew 5:22-26.

(5062) A continuation concerning correspondence with the Grand Man will be found at the end of the following chapter.

(5063

CHAPTER 40

In the preface to the preceding chapter an explication was given of what the Lord said concerning the Judgment upon the good and the evil, in Matthew 25, verses 34 to 36. Then follow these words: Then shall the righteous answer Him, saying, Lord, when saw we Thee hungry and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger and gathered Thee? or naked and clothed Thee? When saw we Thee sick, or in prison, and came unto Thee? But the King shall say to them, Verily I say to you, Insofar as ye did it to one of the least of these My brethren, ye did it to Me. Then shall He say also unto them on the left hand, Depart from Me ye cursed into the eternal fire, prepared for the devil and his angels; for I was hungry and ye gave Me not to eat, I was thirsty and ye gave Me not to drink, I was a stranger and ye gathered Me not, naked and ye clothed Me not, sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say to you, Insofar as ye did it not to one of these least, ye did it not to Me. And these shall go away into eternal punishment, but the righteous into life eternal (Matt. 25:37-46).

(5064) In the prefatory remarks to the preceding chapter (n. 4954-4959), it was explained what is signified in the internal sense by "giving meat to the hungry and drink to the thirsty," by "gathering the stranger, clothing the naked, and visiting the sick and him that is in prison"-that it is the essence of charity which is involved and is thus described. By the "hungry," the "thirsty," and the "stranger," is signified the affection of good and truth; and by the "naked," the "sick," and "those who are in prison," self-acknowledgment (see n. 4956, 4958).

(5065) As the same things are thrice repeated in what has already been quoted and explained, it is unnecessary to show in detail, or word by word, what these expressions signify in the internal sense. In this place I will merely state what is signified by the answer made both by those on the right hand, and by those on the left-that they had not seen Him hungry, thirsty, a stranger, naked, sick, and in prison; and afterward what is signified by the "King," and also by the "righteous and eternal life," and by the "cursed and eternal fire."

(5066) The answer made by those on the right hand: Lord, when saw we Thee hungry and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger and gathered Thee? or naked and clothed Thee? When saw we Thee sick, or in prison, and came unto Thee? signifies that if they had seen the Lord Himself, everyone of them would have performed these offices; yet not from love toward Him, but from fear because He was to be the judge of the universe; thus not for His sake, but for the sake of themselves; thus not from within or from the heart, but from without and in act only. This is as when one sees a king whose favor he desires to gain in order that he may become great or rich, and therefore bears himself submissively toward him. It is similar with those who are in holy external worship, in which they as it were see the Lord, and submit themselves to Him, believing that in this way they will receive eternal life; and yet they have no charity, and do no good to anyone except for their own sake, thus only to themselves. They are like persons who in outward form pay court to their king with much respect, and yet deride his commands because at heart they disregard him. These and similar things are what are signified by those on the right hand so answering; and as the evil also do the like things in outward form, therefore they who were on the left made nearly the same answer.

(5067) As therefore the Lord cares not for external but for internal things, and as man testifies to his internal things, not by worship only, but by charity and its acts, the Lord answered: Verily I say to you, Insofar as ye did it to one of the least of these My brethren, ye did it to Me; those are called “brethren” who are in the good of charity and of life; for the Lord is with them, because they are in good itself; and it is they who are properly meant by the neighbor. In these also the Lord does not manifest Himself, for in respect to Him they are vile; but the man manifests himself before the Lord, in that he worships Him from within.

(5068) That the Lord calls Himself “King”-in these words: When the Son of man shall come in His glory, then shall He sit upon the throne of His glory, then shall the King say unto them; is because the Lord’s royalty is the Divine truth, from which and according to which judgment is effected. But from and according to it the good are judged in one way, and the evil in another. The good, because they have received Divine truth, are judged from good, and thus from mercy; the evil, because they have not received Divine truth, are judged from truth, and thus not from mercy; for this they have rejected, and hence they continue to reject it in the other life. To receive Divine truth is not only to have faith, but also to practice it, that is, to cause that which is of doctrine to become of the life. It is from this that the Lord calls Himself "King." (That the Lord's royalty is the Divine truth has been shown above, n. 1728, 2015, 3009, 3670, 4581, 4966.)

(5069) That they on the right hand are called "the righteous:"- Then shall the righteous answer Him, saying, etc., and, The righteous shall go into eternal life; signifies that they are in the Lord's righteousness. All who are in the good of charity are called the "righteous"-not that they are righteous from themselves, but from the Lord, whose righteousness is appropriated to them. They who believe themselves righteous from themselves, or made so righteous that there is no longer anything of evil in them, are not among the righteous, but among the unrighteous; for they attribute good to themselves, and also feel self-merit on account of it, and such can never adore the Lord from true humiliation; so that those who in the Word are called the "righteous," and the "saints," are those who know and acknowledge that all good is from the Lord, and that all evil is from themselves, that is, is theirs from hell.

(5070) The “eternal life” which is given to the righteous, is life from good. Good has life in itself, because it is from the Lord, who is life itself. In the life which is from the Lord there are wisdom and intelligence; for to receive good from the Lord and thence to will good, is wisdom; and to receive truth from the Lord and thence to believe truth, is intelligence; and they who have this wisdom and intelligence have life; and as happiness is joined to such life, eternal happiness also is signified by “life.” The contrary is the case with those who are in evil. These do indeed appear-especially to themselves-as if they had life, but it is such life as in the Word is called “death,” and also is spiritual death; for they are not wise in any good, nor intelligent in any truth. This may be seen by everyone who takes the matter into consideration, for as there is life in good and in its truth, there cannot be life in evil and in its falsity, because these are opposite and extinguish life. Therefore the persons in question have no other life than such as belongs to the insane.

(5071) That they on the left hand are called “cursed,” and their punishment “eternal fire,” as where it is said: Then shall He say also unto them on the left hand, Depart from Me ye cursed into the eternal fire, prepared for the devil and his angels; and, These shall go away into eternal punishment; is because they have averted themselves from good and truth, and have turned to evil and falsity. A “curse,” in the internal sense of the Word, signifies a turning away (n. 245, 379, 1423, 3530, 3584). The “eternal fire” into which they must depart is not natural fire, nor is it torment of conscience, but is concupiscence of evil; for the concupiscences in man are spiritual fires which consume him in the life of the body, and torment him in the other life. By these fires the infernals torture one another in direful ways. [2] That "eternal fire" is not natural fire, is evident. That it is not torment of conscience, is because all who are in evil have no conscience, and they who have had none in the life of the body cannot have any in the other life. But that it is concupiscence is because all vital fire is from the loves in man-heavenly fire from the love of good and truth, and infernal fire from the love of evil and falsity-or what is the same, heavenly fire is from love to the Lord and love toward the neighbor, and infernal fire is from the love of self and the love of the world. That all the fire or heat within man is from this source, anyone may know if he pays attention to the matter. It is for this reason also that love is called spiritual heat, and that by "fire" and "heat" in the Word nothing else is signified (n. 934e, 1297, 1527, 1528, 1861, 2446, 4906). The vital fire in the evil is such that when they are in the vehemence of their concupiscences, they are also in a kind of fire, from which they are in the ardor and fury of tormenting others; but the vital fire in the good is such that when in a high degree of affection, they also are in a kind of fire, but from it they are in the love and zeal of benefiting others.

1. And it came to pass after these words that they sinned, the butler of the king of Egypt and the baker, to their lord the king of Egypt. 2. And Pharaoh was wroth over his two court ministers, over the prince of the butlers, and over the

prince of the bakers. 3. And he put them into the custody of the house of the prince of the guards, unto the prison house, the place where Joseph was bound. 4. And the prince of the guards set Joseph over them, and he ministered to them; and they were for days in custody. 5. And they dreamed a dream both of them, each his dream in one night, each according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison house. 6. And Joseph came unto them in the morning, and saw them, and behold they were troubled. 7. And he asked Pharaoh’s court ministers that were with him in the custody of his lord’s house, saying, Wherefore are your faces evil today? 8. And they said unto him, We have dreamed a dream and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell it me, I pray. 9. And the prince of the butlers told his dream to Joseph, and said to him, In my dream behold a vine was before me. 10. And in the vine were three shoots, and it was as though it budded, its blossom went up, and the clusters thereof ripened grapes. 11. And Pharaoh’s cup was in my hand, and I took the grapes and pressed them into Pharaoh’s cup, and I gave the cup upon the palm of Pharaoh. 12. And Joseph said to him, This is the interpretation of it; the three shoots three days are these. 13. In yet three days shall Pharaoh lift up thy head, and shall bring thee back upon thy station, and thou shalt give Pharaoh’s cup into his hand, after the former manner when thou wast his butler. 14. But remember me with thee when it is well with thee, and do mercy I pray with me, and make mention of me unto Pharaoh, and bring me out of this house. 15. For being carried off by theft I was carried away out of the land of the Hebrews; and here also have I done nothing that they should put me into the pit. 16. And the prince of the bakers saw that he had interpreted good, and he said unto Joseph, I also was in my dream, and behold three baskets with holes in them upon my head. 17. And in the uppermost basket there was of all food for Pharaoh, the work of the baker; and the birds did eat them out of the basket from upon my head. 18. And Joseph answered and said, This is the interpretation thereof. The three baskets three days are these. 19. In yet three days shall Pharaoh lift off thy head from upon thee, and shall hang thee upon wood; and the birds shall eat thy flesh from upon thee. 20. And it came to pass on the third day, on Pharaoh's birthday, and he made a feast unto all his servants; and he lifted up the head of the prince of the butlers and the head of the prince of the bakers in the midst of his servants. 21. And he brought back the prince of the butlers upon his butlership; and he gave the cup upon Pharaoh's palm. 22. And he hanged the prince of the bakers; as Joseph interpreted to them. 23. And the prince of the butlers did not remember Joseph, and he forgot him.

(5072) The Contents. In the internal sense of this chapter the subject is continued of a state of temptations, by which even bodily things might be brought into correspondence. Bodily things properly so called are sensuous things which are of two kinds, some being subordinate to the intellectual part, and some to the will part. Those which are subordinate to the intellectual part are represented by the butler of the king of Egypt, and those which are subordinate to the will part are represented by his baker; that the former are for a time retained, but the latter cast out, is represented by the butler returning to his place, and the baker being hanged. The rest will be plain from the series in the internal sense.

(5073) The Internal Sense. Verses 1-4. And it came to pass after these words that they sinned, the butler of the king of Egypt and the baker, to their lord the king of Egypt. And Pharaoh was wroth over his two court ministers, over the prince of the butlers, and over the prince of the bakers. And he put them into the custody of the house of the prince of the guards, unto the prison house, the place where Joseph was bound. And the prince of the guards set Joseph over them, and he ministered to them; and they were for days in custody. "And it came to pass," signifies a new state, and the things which follow; "after these words," signifies after the things which precede; "that they sinned," signifies inverted order; "the butler of the king of Egypt," signifies in those things in the body which are subject to the intellectual part; "and the baker," signifies in those things in the body which are subject to the will part; "to their lord the king of Egypt," signifies that they were contrary to the new state of the natural man; "and Pharaoh was wroth," signifies that the new natural man averted itself; "over his two court ministers" signifies from the sensuous things of the body of both kinds; "over the prince of the butlers, and over the prince of the bakers," signifies in general from the sensuous things subordinate to the intellectual part and to the will part; "and he put them into the custody," signifies rejection; "of the house of the prince of the guards," signifies by those things which are primary for interpretation; "unto the prison house," signifies among falsities; "the place where Joseph was bound," signifies the state of the celestial of the natural now as to these things; "and the prince of the guards set Joseph over them," signifies that the celestial of the natural taught them from things primary for interpretation; "and he ministered to them," signifies that he instructed them; "and they were for days in custody," signifies that they were long in a state of rejection.

(5074) And it came to pass. That this signifies a new state and the things which follow, is evident from the fact that the expression "it came to pass," or "it was," in the Word, involves a new state (see n. 4979, 4999); and that in the original language it serves as a mark of distinction between the series of things which precede and those which follow (see n. 4987); hence it also signifies the things which follow.

(5075) After these words. That this signifies after the things which precede, is evident from the signification of "words," in the original language, as being things; here therefore "after these words" means after these things, thus after the things which precede. That "words," in the original language signify things also, is because "words," in the internal sense signify truths of doctrine; and therefore all Divine truth in general is called the "Word," and the Lord Himself, from whom comes all Divine truth, is in the supreme sense the "Word" (n. 1288). And because nothing that exists in the universe is anything, that is, is a real thing, unless it is from Divine good by Divine truth, therefore "words" in the Hebrew language mean things also. That nothing in the universe is anything, that is, a real thing, unless it is from Divine good by Divine truth, that is, by the "Word," is plain in John: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him; and without Him was not anything made that was made (John 1:1, 3). [2] The interior significations of expressions for the most part originate in the interior man, which is among spirits and angels; for every man as to his spirit, or as to that very man which lives after the decease of the body, is in company with angels and spirits, although the external man is not aware of this; and because he is in company with them, he is also with them in the universal language, and thus in the origins of words. Hence there are imparted to words many significations which in the external form appear out of agreement, although in the internal form they are entirely in agreement-as here, that "words" signify things. It is the same in a host of cases, as that the understanding is called the inward "sight," light being attributed to it; that attention and obedience are called "hearing" and "hearkening;" that the perception of a thing is called "smelling;" and so forth.

(5076) That they sinned. That this signifies inverted order, is evident from the signification of "sinning," as being to act contrary to Divine order: whatever is contrary to this is "sin." Divine order itself is Divine truth from Divine good.

All are in this order who are in truth from good, that is, who are in faith from charity, for truth is of faith, and good is of charity; and they are contrary to this order who are not in truth from good, consequently who are in truth from evil, or in falsity from evil; nothing else is signified by "sin." Here by their "sinning"-the butler and the baker-is signified that external sensuous things were in inverted order relatively to interior things, so that they did not accord or did not correspond.

(5077) The butler of the king of Egypt. That this signifies in those things in the body which are subject to the intellectual part, is evident from the signification of a "butler," as being that external sensuous, or sensuous of the body, which is subordinate or subject to the intellectual part of the internal man (of which hereafter); and from the signification of the "king of Egypt," as being the natural man (of which below, n. 5079). As the butler and the baker are treated of in the following verses, and as they signify the external sensuous things which are of the body, something must first be said about these sensuous things. It is known that the external or bodily senses are five, namely, sight, hearing, smelling, taste, and touch, and that these constitute all the life of the body; for without these senses the body does not live at all, and therefore when deprived of them it dies and becomes a corpse; so that the very bodily part of man is nothing else than a receptacle of sensations, and consequently of the life from them. The sensitive is the principal, and the bodily is the instrumental. The instrumental without its principal to which it is adapted cannot even be called that bodily with which man is invested during his life in the world; but only the instrumental together with the principal, when they act as one. This therefore is the bodily part. [2] All the external sensuous things of man bear relation to his internal sensuous things, for they are given to man and placed in his body in order that they may serve the internal man while it is in the world, and be subject to its sensuous things; and therefore when a man's external sensuous things begin to rule over his internal sensuous things, the man is lost; for then the internal sensuous things are considered to be mere servants, to serve for confirming those things which the external sensuous things command with authority. When the external sensuous things are in this state, they are in the inverted order spoken of just above (n. 5076). [3] As before said, the external sensuous things of man bear relation to his internal sensuous things; in general, to his intellectual part and to his will part; there are therefore external sensuous things which are subject or subordinate to his intellectual part, and there are those which are subject to his will part. That sensuous which is especially subject to the intellectual part is the sight; that which is subject to the intellectual part and secondarily to the will part is the hearing; that which is subject to both together is the sense of smell, and still more the taste; but that which is subject to the will part is the touch. That the external sensuous things are subject to these parts, and in what manner, might be abundantly shown; but to enter upon the investigation of this now would lead us too far afield; yet the facts may in some measure be known from what has been shown concerning the correspondence of these senses, at the end of the preceding chapters. [4] And be it known further that all the truths which are said to be of faith pertain to the intellectual part; and that all the goods which are of love and charity are of the will part. Consequently it belongs to the intellectual part to believe, to acknowledge, to know, and to see truth and also good, but to the will part to be affected with and to love these; and that which man is affected with and loves, is good. But how the intellect flows into the will, when truth passes into good; and how the will flows into the intellect, when it acts upon it, are matters of still deeper investigation, concerning which, of the Lord's Divine mercy more will be said below as occasion offers. [5] The reason why a "butler" signifies that sensuous which is subject or subordinate to the intellectual part of the internal man, is that everything which serves for drinking, or which is drunk-as wine, milk, water-bears relation to truth, which is of the intellectual part, thus bears relation to the intellectual part; and because it is an external sensuous, or sensuous of the body, that subserves, therefore by a "butler" is signified this sensuous, or this part of the sensuous things. (That "to give to drink" and "to drink" are in general predicated of the truths which are of the intellectual part, may be seen above, n. 3069, 3071, 3168, 3772, 4017, 4018; and that specifically they are predicated of the truth which is from good, or of the faith which is from charity, n. 1071, 1798; and that "water" is truth, n. 680, 2702, 3058, 3424, 4976.) From all this it may now be seen what is signified by a “butler.”

(5078) And the baker. That this signifies in those things in the body which are subject to the will part, is evident from the signification of a “baker,” as being that external sensuous, or sensuous of the body, which is subordinate or subject to the will part of the internal man. A “baker” has this signification because everything that serves for food, or that is eaten, such as bread, food in general, and all the work of the baker, is predicated of good, and therefore bears relation to the will part; for all good is of this part, just as all truth is of the intellectual part (as was said just above, n. 5077). (That “bread” is the celestial, or good, may be seen above, n. 1798, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976.) [2] The reason why here and in the following verses of this chapter the external sensuous things of both kinds are treated of in the internal sense is that in the previous chapter the subject treated of was the Lord, and how He glorified or made Divine the interiors of His natural; here therefore the subject treated of is the Lord, and how He glorified or made Divine the exteriors of His natural. The exteriors of the natural are what are properly called the bodily things, or the sensuous things of both kinds together with their recipient organs, for these together constitute what is called the body (as shown above, n. 5077). The Lord made the very bodily in Himself Divine, both its sensuous things and their recipient organs; and He therefore rose again from the sepulcher with His body, and likewise after His resurrection said to the disciples: Behold My hands and My feet, that it is I Myself; feel Me and see; for a spirit hath not flesh and bones, as ye see Me have (Luke 24:39). [3] Most of those who are of the church at this day believe that everyone is to rise again at the last day, and with his body; which opinion is so universal that from doctrine scarcely anyone believes otherwise. But this opinion has prevailed because the natural man supposes that it is only the body that lives; and therefore unless he believed that the body would receive life again, he would deny the resurrection altogether. But the truth of the matter is this. Man rises again immediately after death, and he then appears to himself in a body just as in this world, with a similar face, members, arms, hands, feet, breast, belly, and loins; so that when he sees and touches himself, he says that he is a man as in the world. Nevertheless what he sees and touches is not his external which he carried about in the world, but it is the internal which constitutes that very human which is alive, and which had an external about it, or outside of every part of it, by which it could be in the world and be adapted for acting and performing its functions there. [4] The earthly bodily part is no longer of any use to him, he being in another world where are other functions, and other powers and abilities, to which the nature of his body there is adapted. This body he sees with his eyes, not those which he had in the world, but those which he has there, which are the eyes of his internal man and by which through the eyes of the body he had before seen worldly and earthly things. This body he also feels with the touch, not with the hands or the sense of touch which he enjoyed in the world, but with the hands and the sense of touch which he enjoys there, which is that from which his sense of touch in the world came forth. Moreover, every sense is more exquisite and more perfect there, because it is the sense of the internal of man freed from the external; for the internal is in a more perfect state, because it gives to the external the power of sensation; but when it acts into the external, as is the case in the world, sensation is dulled and obscured. Moreover, it is the internal which is sensible of the internal, and the external which is sensible of the external. Thus it is that men after death see one another, and are in company together according to their interiors. In order that I might be certain in regard to this matter, it has been given me to touch the spirits themselves, and often to converse with them about it (see n. 322, 1630, 4622). [5] Men after death, who are then called spirits, and if they have lived in good, angels, marvel exceedingly that the man of the church believes that he is not to see eternal life until the last day when the world shall perish, and that he is then to be clothed again with the cast-off dust; when yet the man of the church knows that he rises again after death; for when a man dies, who does not then say that his soul or spirit is in heaven or else in hell? And who does not say of his children who have died that they are in heaven? And who does not comfort a sick person, or one appointed to die, by the assurance that he will shortly come into the other life? And he who is in the agony of death and is prepared, believes no otherwise; nay, from this belief many also claim for themselves the power of delivering others from places of damnation, and of admitting them into heaven, while saying masses on their behalf. Who does not know what the Lord said to the thief, "Today shalt thou be with Me in paradise" (Luke 23:43), and what He said of the rich man and Lazarus, that the former was carried into hell, but the latter borne by the angels into heaven (Luke 16:22-23)? And who does not know what the Lord taught concerning the resurrection, that "He is not the God of the dead, but of the living" (Luke 20:38)? [6] A man knows these things, and so thinks and speaks when he thinks and speaks from his spirit; but when he thinks and speaks from his doctrine, he says very differently-that he is not to rise again till the last day; when yet the last day to everyone is when he dies, and then also is his judgment, as indeed many say. What is meant by "being encompassed with skin, and from the flesh seeing God" (Job 19:25, 26), may be seen above (n. 3540e). These things are said in order that it may be known that no man rises again in the body with which he was clothed in the world; but that the Lord alone so rose, and this because He glorified His body, or made it Divine, while He was in the world.

(5079) Against their lord the king of Egypt. That this signifies that they-namely, the external sensuous things, or those of the body, signified by "the butler and the baker"-were contrary to the new state of the natural man, is evident from the signification of the "king of Egypt" as being memory-knowledge in general (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966). For the same is signified by the "king of Egypt" as by "Egypt," the king being the head

of the nation; and it is the same in other passages also where mention is made of the "king" of any nation (n. 4789). As memory-knowledge in general is signified by the "king of Egypt," the natural man is also signified thereby, because all memory-knowledge is the truth of the natural man (4967): the good itself of the natural man is signified by "lord" (n. 4973). That a new state of the natural man is here signified, is because in the preceding chapter there was described the making new of the interiors of the natural, and in the supreme sense, which relates to the Lord, that they were glorified; but the subject here treated of is the exteriors of the natural, which were to be reduced to harmony or correspondence with the interiors. Those interiors of the natural which were new, or what is the same thing, the new state of the natural man, is what is signified by "their lord the king of Egypt;" and the exteriors which were not reduced into order, and hence were contrary to order, are what are signified by "the butler and the baker."
[2] There are interiors and there are exteriors of the natural, the interiors of the natural being memory-knowledges and the affections of them, while its exteriors are the sensuous things of both kinds, spoken of above (n. 5077). When a man dies he leaves behind him these exteriors of the natural, but carries with him into the other life the interiors of the natural, where they serve as a plane for things spiritual and celestial. For when a man dies he loses nothing except his bones and flesh; he has with him the memory of all that he had done, spoken, or thought, and he has with him all his natural affections and desires, thus all

the interiors of the natural. Of its exteriors he has no need; for he does not see, nor hear, nor smell, nor taste, nor touch, what is in this world, but only such things as are in the other life, which indeed look for the most part like those which are in this world; but still are not like them, for they have in them what is living, which those things which properly belong to the natural world have not. For all and each of the things in the other life come forth and subsist from the sun there, which is the Lord, whence they have in them what is living; whereas all and each of the things in the natural world come forth and subsist from its sun, which is elementary fire, and hence have not in them what is living. What appears living in them is from no other source than the spiritual world, that is, through the spiritual world from the Lord.

(5080) And Pharaoh was wroth. That this signifies that the new natural man averted itself, is evident from the representation of Pharaoh, or the king of Egypt, as being the new natural man, or the new state of the natural man (spoken of just above, n. 5079); and from the signification of “being wroth or angry,” as being to avert itself (n. 5034); here therefore it signifies that the interior natural, which was made new, averted itself from the exterior natural or bodily sensuous part, because this did not correspond with it.

(5081) Against his two courtministers. That this signifies that it averted itself from the sensuous things of the body, of both kinds, is evident from the signification of “courtministers,” who here are the butler and the baker, as being the sensuous things of both kinds (of which above, n. 5077, 5078). The sensuous things of the body, namely, the sight, hearing, smell, taste, and touch, are as it were ministers of the court relatively to the interior man, who is their lord the king; for they minister to him, so that from the things in the visible world and in human society he may come into the teachings of experience, and may in this way acquire intelligence and wisdom. For man is not born into any knowledge, still less into any intelligence or wisdom, but only into the capability of receiving and becoming imbued with them. This is effected in two ways, namely, by an internal way, and by an external way. By the internal way flows in what is Divine, by the external way flows in what is of the world. These meet within man, and then insofar as he suffers himself to be enlightened by what is Divine, he comes into wisdom. The things which flow in by the external way, flow in through the sensuous things of the body; although they never flow in of themselves, but are called forth by the internal man to serve as a plane for the celestial and spiritual things which flow in by the internal way from the Divine. From this it is evident that the sensuous things of the body are like the ministers of a court. In general, all exterior things are ministers relatively to interior things. Relatively to the spiritual man the whole natural man is nothing else. [2] In the original language the term here used means a minister, courtier, chamberlain, or eunuch; in the internal sense it signifies, as here, the natural man as to good and truth, but specifically the natural man as to good; as in Isaiah: Let not the son of the stranger, that cleaveth to Jehovah, speak, saying, Jehovah will surely separate me from His people; neither let the eunuch say, Behold I am dry wood. For thus hath said Jehovah to the eunuchs that keep My sabbaths, and choose that wherewith I am delighted, and are holding My covenant; I will give them in My house and within My walls a place and a name, a good better than sons and daughters; I will give them a name of eternity that shall not be cut off (Isa. 56:3-5); here a "eunuch" denotes the natural man as to good, and the "son of the stranger" the natural man as to truth; for the church of the Lord is external and internal, and they who are of the external church are natural, while they who are of the internal church are spiritual. They who are natural, and yet are in good, are "eunuchs," and they who are in truth are the "sons of the stranger;" and as the truly spiritual or internal are to be found only within the church, therefore also by the "sons of the stranger" are signified those who are outside the church, or the Gentiles, and yet are in truth according to their religiosity (n. 2049, 2593, 2599, 2600, 2602, 2603, 2861, 2863, 3263); and by "eunuchs," those who are in good.

(5082) Over the prince of the butlers, and over the prince of the bakers. That this signifies in general from the sensuous things subordinate to the intellectual part and to the will part, is evident from the signification of a "butler," as being the sensuous subordinate and subject to the intellectual part (of which above, n. 5077); and from the signification of a "baker," as being the sensuous subordinate and subject to the will part (of which also above, n. 5078); and from the signification of a “prince,” as being what is primary (see n. 1482, 2089, 5044), here in general or in common; for what is primary is also common, because it rules in the rest; for particulars bear relation to primaries as to generals, in order that they may make a one and that no contradiction should appear.

(5083) And he put them into the custody. That this signifies rejection, is evident from the signification of “putting into custody,” as being rejection; for he who is put into custody is rejected.

(5084) Of the house of the prince of the guards. That this signifies by those things which are primary for interpretation, is evident from the signification of the “prince of the guards,” as being what is primary for interpretation (n. 4790, 4966). Here therefore the signification is that the sensuous things of both kinds were rejected by the things primary for interpretation, namely those which are of the Word as to the internal sense; and these sensuous things are said to be rejected when they have no faith in such things; for sensuous things and those which by their means enter immediately into the thought, are fallacious, and all the fallacies which prevail in man are from this source. It is from these that few believe the truths of faith, and that the natural man is opposed to the spiritual, that is, the external man to the internal; and therefore if the natural or external man begins to rule over the spiritual or internal man, the things of faith are no longer believed; for fallacies overshadow and cupidities suffocate them. [2] As few know what the fallacies of the senses are, and few believe that they induce so great a shade on rational things, and most of all on the spiritual things of faith, even so as to extinguish them, especially when the man is at the same time in the delight of the cupidities from the love of self and the love of the world, the subject may be illustrated by examples, showing first what are the fallacies of the senses which are merely natural, or in those things which are in nature, and then what are the fallacies of the senses in spiritual things. (1) It is a fallacy of merely natural sense, or that which is in nature, to believe that the sun revolves once each day around this earth, and also the sky with all the stars; and although it is said that it is incredible-because impossible-that so great an ocean of fire as is the sun, and not only the sun but also innumerable stars, should revolve around the earth once every day without any change of place relatively to one another, and although it is added that it may be seen from the planets that the earth performs a daily and annual motion by rotation and revolution, the planets also being earths, some of them with moons revolving around them, and making - as is known by observation - daily and annual motions like our earth; nevertheless with very many persons the fallacy of sense prevails, that it is as it appears to the eye. [3] (2) It is a fallacy of merely natural sense, or that which is in nature, that there is only a single atmosphere, and that this is merely successively purer from one portion to another, and that where it ceases there is a vacuum. When only the external sensuous of man is consulted, it apprehends no otherwise. (3) It is a fallacy of merely natural sense, that from the first creation there has been impressed on seeds a property of growing up into trees and flowers, and of reproducing themselves, and that from this is the coming into existence and subsistence of all things. And if it is urged that it is not possible for anything to subsist unless it perpetually comes into existence, according to the law that subsistence is a perpetual coming into existence, and also that everything not connected with something prior to itself falls into nothing, still the sensuous of the body and the thought from this sensuous does not apprehend it, nor that each and all things subsist in the same way that they came into existence, by influx from the spiritual world, that is to say through the spiritual world from the Divine. [4] (4) Hence it is a fallacy of merely natural sense that there are simple substances, which are monads and atoms; for whatever is within the range of the external sensuous, the natural man believes to be a simple substance, or else nothing. (5) It is a fallacy of merely natural sense that all things are of nature and from nature, and that there indeed is something in purer or interior nature which is not apprehended; but if it is said that within or above nature there is what is spiritual and celestial, this is rejected; and it is believed that if it is not natural, it is nothing. (6) It is a fallacy of sense that only the body lives, and that its life perishes when it dies. The sensuous does not at all apprehend that the internal man is in every particular of the external man, and that the internal man is within nature, and in the spiritual world; hence it does not believe, because it does not apprehend, that the internal man will live after death unless it is again clothed with the body (n. 5078, 5079). [5] (7) Hence it is a fallacy of sense that man cannot live after death any more than the beasts, because these also have a life similar in many respects to that of man, man being only a more perfect animal. The sensuous, that is, the man who thinks and draws conclusions therefrom, does not apprehend that man is above the beasts and has a higher life, because he can think not only about the causes of things, but also about the Divine, and can by faith and love be conjoined with the Divine, and also receive influx therefrom and make it his own, thus that as there is reciprocity in man there is also reception, as is by no means the case with beasts. [6] (8) It is a fallacy thence derived that the very living part of man, which is called the soul, is merely something ethereal, or flamy, which is dissipated when the man dies; and that it resides in the heart, or in the brain, or in some part of this, and from thence rules the body as if this were a machine. That the internal man is in every part of the external man, and that the eye does not see from itself, nor the ear hear from itself, but from the internal man, the sensuous man does not apprehend. (9) It is a fallacy of sense that light, and also heat, can come from no other source than the sun or elementary fire. That there is light in which is intelligence, and heat in which is heavenly love, and that all the angels are in this light and heat, the sensuous does not apprehend. (10) It is a fallacy of sense that man believes that he lives of himself, or that life has been imparted to him; for so it appears to the sensuous mind. That it is the Divine alone which has life of itself, and thus that there is only one life, and that the lives in the world are only recipient forms, the sensuous mind does not at all apprehend (see n. 1954, 2706, 2886-2889, 2893, 3001, 3318, 3337, 3338, 3484, 3742, 3743, 4151, 4249, 4318-4320, 4417, 4523, 4524, 4882). [7] (11) The sensuous man believes from fallacy that adulteries are allowable; for from the sensuous he concludes that marriages are instituted merely in behalf of order for the sake of the education of the offspring; and that so long as this order is not destroyed, it is immaterial from whom the offspring comes; and also that what is of marriage differs from lasciviousness merely in its being allowed; thus also that it would not be contrary to order to marry more than one wife, if it were not forbidden by the Christian world from Holy Scripture. If they are told that there is a correspondence between the heavenly marriage and marriages on earth, and that no one can have in himself anything of marriage unless he is in spiritual truth and good, also that genuine marriage cannot possibly exist between a husband and several wives, and hence that marriages are in themselves holy, these things are rejected by the sensuous man as of no account. (12) It is a fallacy of sense that the Lord’s kingdom, or heaven, resembles an earthly kingdom in respect that the joy and happiness there consist in one being greater than another, and hence having more glory than another; for the sensuous does not at all comprehend what is meant by the least being greatest, or the last first. If they are told that joy in heaven or to the angels consists in serving others by benefiting them, without any thought of merit or recompense, this strikes them as something sad. (13) It is a fallacy of sense that good works merit reward, and that to benefit anyone for the sake of self is a good work. (14) It is also a fallacy of sense that man is saved by faith alone, and that faith can exist in one who has no charity, and also that it is the faith, and not the life, that remains after death. In like manner in very many other instances. When therefore what is sensuous rules in man, the rational enlightened from the Divine sees nothing and is in thick darkness, and it is then believed that everything is rational which is concluded from what is sensuous.

(5085) Unto the prison house. That this signifies among falsities, is evident from the signification of a "prison house," as being the vastation of falsity, and hence falsity (n. 4958, 5037, 5038).

(5086) The place where Joseph was bound. That this signifies the state of the celestial of the natural now as to these things, is evident from the signification of "place," as being state (see n. 2625, 2837, 3356, 3387, 4321, 4882); from the representation of Joseph, as being the celestial of the spiritual from the rational (n. 4286, 4585, 4592, 4594, 4963), here the celestial of the natural, because now in the natural from which are temptations (n. 5035, 5039); and from the signification of "being bound," as being a state of temptations (see n. 5037). In the foregoing chapter the subject treated of is the state of temptations of the celestial of the spiritual in the natural as to those things which were of the interior natural, and here as to those things which are of the exterior natural.

(5087) And the prince of the guards set Joseph over them. That this signifies that the celestial of the natural taught them from things primary for interpretation, is evident from the signification of the "prince of the guards," as being things primary for interpretation (n. 4790, 4966, 5084); from the representation of Joseph, as being the celestial of the natural (of which just above, n. 5086); and from the signification of "to be set over," as here being to teach; for he who for the purpose of exploration or amendment is set over those things which are being rejected, performs the office of a teacher.

(5088) And he ministered to them. That this signifies that he instructed them, is evident from the signification of "ministering," as being to instruct. That "ministering" does not here mean ministering as a servant, is evident from the fact that Joseph was set over them, and therefore "to minister" here denotes to furnish the things which would be of benefit to them; and because the subject here treated of is the new natural or external sensuous, by "being set over" is signified to teach, and by "ministering" is signified to instruct. "To be set over" is predicated of the good which is of life; and to "minister" of the truth which is of doctrine (n. 4976).

(5089) And they were for days in custody. That this signifies that they were long in a state of rejection, is evident from the signification of "days," as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); here therefore “for days” means that they were long in the state of rejection which is signified by “custody” (n. 5083). The particulars which are contained in the internal sense cannot be here set forth more fully, because they are of such a nature that no idea can be formed of them from the things in this world; as for instance of the celestial of the spiritual man, and of its state in the natural when the interior natural is being made new, and afterward, when it has been made new and the exterior natural is rejected. But of these and similar things an idea may be formed from the things in heaven, which idea is such that it does not fall into any idea formed from the things in this world, except with those who while in thought can be withdrawn from sensuous things. [2] Unless man’s thought can be elevated above sensuous things, so that these are seen as below him, he cannot understand any interior thing in the Word, still less such things as are of heaven abstracted from those which are of the world; for sensuous things absorb and suffocate them. It is for this reason that those who are sensuous and have zealously devoted themselves to getting knowledges, rarely apprehend anything of the things of heaven; for they have immersed their thoughts in such things as are of the world, that is, in terms and distinctions drawn from these, thus in sensuous things, from which they can no longer be elevated and thus kept in a point of view above them; thus neither can their thought be any longer freely extended over the whole field of the things of the memory, so as to select what agrees and reject what is in opposition, and apply whatever is in connection; for as already said their thought is kept closed and immersed in terms, and thus in sensuous things, so that it cannot look around. This is the reason why the learned believe less than the simple, and are even less wise in heavenly things; for the simple can look at a thing above terms and above mere knowledges, thus above sensuous things; whereas the learned cannot do so, but look at everything from terms and knowledges, their mind being fixed in these things, and thus bound as in jail or in prison.

(5090) Verses 5-8. And they dreamed a dream both of them, each his dream in one night, each according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison house. And Joseph came unto them in the morning, and saw them, and behold they were troubled. And he asked Pharaoh's courtministers that were with him in the custody of his lord's house, saying, Wherefore are your faces evil today? And they said unto him, we have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell it me, I pray. "And they dreamed a dream both of them," signifies foresight concerning them; "each his dream in one night," signifies concerning the event which to them was in obscurity; "each according to the interpretation of his dream," signifies which they had in themselves; "the butler and the baker," signifies concerning the sensuous things of both kinds; "of the king of Egypt," signifies which were subordinate to the interior natural; "who were bound in the prison house," signifies which were among falsities; "and Joseph came unto them in the morning," signifies revealed and clear to the celestial of the natural; "and saw them," signifies perception; "and behold they were troubled," signifies that they were in a sad state; "and he asked Pharaoh's court ministers" signifies the sensuous things in question; "that were with him in the custody of his lord's house," signifies which were rejected; "saying, Wherefore are your faces evil today?" signifies from what affection was this sadness; "and they said unto him," signifies perception concerning these things; "We have dreamed a dream," signifies prediction; "and there is no interpreter of it," signifies that no one knows what is in them; "and Joseph said unto them," signifies the celestial of the natural; "Do not interpretations belong to God?" signifies that the Divine is in these things; "tell it me, I pray," signifies that it should be known.

(5091) And they dreamed a dream both of them. That this signifies foresight concerning them, is evident from the signification of a "dream," as being foresight (n. 3698); "both of them," denotes the sensuous things of both kinds signified by "the butler and the baker." That the dreams were concerning these things is plain from the following verses. That a "dream" in the supreme sense denotes foresight, is because dreams which flow in immediately through heaven from the Lord foretell things to come. Such were the dreams of Joseph, the dreams of the butler and the baker, the dream of Pharaoh, the dream of Nebuchadnezzar, and prophetic dreams in general. The things to come which are foretold by such dreams are from no other source than the Lord's Divine foresight. Hence also it may be known that all things both in general and in particular are foreseen.

(5092) Each his dream in one night. That this signifies concerning the event which to them was in obscurity, is evident from the signification of a "dream," as being foresight, and hence prediction, and because it signifies prediction, it also signifies the event, for prediction is concerning the event; and from the signification of "night," as being obscurity. "Night" in the spiritual sense signifies a state of shade brought on by falsity from evil (n. 1712, 2353), thus also obscurity, namely, of the mind. The obscurity of night in the world is natural obscurity; but the obscurity of night in the other life is spiritual obscurity. The former arises from the absence of the sun of this world and the deprivation of light therefrom, but the latter from the absence of the sun of heaven which is the Lord, and the deprivation of light (that is, of intelligence) therefrom. This deprivation does not arise from the sun of heaven setting, like the sun of the world, but from a man or spirit being in falsity from evil, and removing himself, and thus bringing obscurity upon himself. From the mere idea of night and its obscurity in both senses, it is evident how the spiritual sense stands relatively to the natural sense of this same thing. Moreover, spiritual obscurity is threefold, one kind being from the falsity of evil, the second from ignorance of truth, and the third is that of exterior things relatively to interior things, thus of the sensuous things of the external man relatively to the rational things of the internal man. All these kinds of obscurity however, arise from the fact that the light of heaven (or intelligence and wisdom from the Lord) is not received; for this light is continually flowing in, but it is rejected, suffocated, or perverted by the falsity of evil; is but little received by ignorance of truth; and is dulled by being made general by the sensuous things of the external man.

(5093) Each according to the interpretation of his dream. That this signifies which they had in themselves (namely, the event), is evident from the signification of the "interpretation of a dream," as being the unfolding of it, and hence the knowledge of the event, thus the event which they had in themselves. That a "dream" denotes the event may be seen just above (n. 5092).

(5094) The butler and the baker. That this signifies concerning the sensuous things of both kinds, is evident from the signification of a "butler," as being the sensuous subordinate to the intellectual part (see n. 5077); and from the signification of a "baker," as being the sensuous subordinate to the will part (n. 5078). That these were rejected by the interior natural has been said above (n. 5083, 5089). Be it known, however, that it was not the sensuous things themselves-namely, those of the sight, hearing, smell, taste, and touch-that were rejected, for from these the body lives; but it was the views or thoughts, and also the affections and desires, from them. Objects from the world enter into the external or natural memory of man through these sensuous things on the one hand, and objects through rational things on the other. These objects separate themselves in his memory. Those which have entered through rational things take a more interior place, but those which have entered through the sensuous things have a more exterior place; hence as before said the natural becomes twofold, interior and exterior. [2] The interior natural is what is represented by Pharaoh the king of Egypt, but the exterior natural by the butler and the baker. What the difference is may be seen from their respective views of things, or thoughts, and the conclusions thence derived. One who thinks and concludes from the interior natural is so far rational as he imbibes what enters through the rational; but one who thinks and concludes from the exterior natural, is so far sensuous as he imbibes what enters from sensuous things. Such a man is also called a sensuous man, but the other a rational man. When a man dies he takes with him all the natural; and such as it has been formed with him in the world, such it remains; insofar as he has become imbued with what is from the rational, insofar he is rational; and insofar as he has become imbued with what is from the sensuous, so far he is sensuous. The difference is that insofar as the natural has drawn and appropriated to itself what is from the rational, so far it looks at as beneath itself the sensuous things of the exterior natural, and insofar it has dominion over them, deeming worthless and rejecting the fallacies thence derived, whereas insofar as the natural has drawn and appropriated to itself anything from the sensuous things of the body, so far it looks at rational things as beneath itself, deeming them worthless and rejecting them. [3] For example, the rational natural man can comprehend that man does not live from himself, but by an influx of life through heaven from the Lord; but the sensuous man cannot comprehend this, for he says that he plainly feels and perceives that life is in himself, and that it is idle to speak contrary to the evidence of the senses. As another example: the rational natural man comprehends that there is a heaven and a hell, whereas the sensuous man denies this, because he does not apprehend that there is any purer world than that which he sees with his eyes. The rational natural man comprehends that there are spirits and angels who are unseen; but the sensuous man does not comprehend this, supposing that to be nothing which he does not see and touch. [4] As still another example: the rational natural man comprehends that it is the part of an intelligent man to look at ends, and to foresee and to dispose the means to some ultimate end. When he looks at nature from the order of things, he sees that nature is a complex of means, and he then perceives that a Supreme Being of intelligence has disposed them; but to what ultimate end he does not see unless he becomes spiritual. On the other hand the sensuous man does not comprehend that there can be anything distinct from nature, thus neither that there can be any Entity which is above nature. What it is to understand, to be wise, to look at ends, and to dispose means, he does not apprehend unless it is called natural; and when it is called natural, he has an idea of these operations like that which an artificer has of an automaton. From these few instances it may be seen what is meant by the interior natural and the exterior natural, and also what by sensuous things being rejected;

namely, not the rejection of the things of sight, hearing, smell, taste, and touch, in the body, but of the conclusions therefrom concerning interior things.

(5095) Of the king of Egypt. That this signifies which were subordinate to the interior natural, is evident from the representation of Pharaoh or the king of Egypt in this chapter, as being a new state of the natural (n. 5079, 5080), consequently the interior natural, for this was made new. What the interior natural is, and what the exterior, may be seen just above (n. 5094). What is the nature of the internal sense in the historic and prophetic portions of the Word, must be briefly told. Where several persons are mentioned in the historic sense-as here Joseph, Pharaoh, the prince of the guards, the butler and the baker-in the internal sense they indeed signify various things; but only in one person. The reason is that names signify things, as for instance Joseph here represents the Lord as to the celestial spiritual from the rational and also in the natural, Pharaoh represents Him as to the new state of the natural or as to the interior natural, the butler and the baker represent Him as to those things which are of the exterior natural. Such is the internal sense; and it is the same in other places, as where Abraham, Isaac, and Jacob are mentioned. In the sense of the letter these are three persons, but in the supreme sense all three represent the Lord-Abraham the Divine Itself, Isaac the Divine intellectual, and Jacob His Divine natural. It is the same in the prophets, where sometimes the narration consists of mere names, such as those of persons, kingdoms, or cities, and yet in the internal sense these names together present and describe one thing. One who is not aware of this may easily be led away by the sense of the letter into thinking of a variety of things, and thus the idea of one thing is dissipated.

(5096) Who were bound in the prison house. That this signifies which were among falsities, is evident from the signification of "being bound in a prison house," as being to be among falsities (see n. 4958, 5037, 5038, 5085). They who are in falsities, and still more they who are in evils, are said to be "bound," and in "prison"-not that they are in any bond, but for the reason that they are not in freedom, for those who are not in freedom are interiorly bound. For they who have confirmed themselves in falsity are no longer in any freedom to choose and receive truth; and they who have much confirmed themselves therein are not even in freedom to see truth, still less to acknowledge and believe it; for they are in the persuasion that falsity is truth, and truth falsity. This persuasion is such that it takes away all freedom to think anything else, and consequently holds the very thought in bonds and as it were in prison. This has become evident to me from much experience with those in the other life who have been in persuasion of falsity through confirmations in themselves. [2] They are such as not at all to admit truths, but to reflect or strike them back again, and this with hardness according to the degree of the persuasion, especially when the falsity is from evil, or when evil has persuaded them. These are they who are meant in the Lord's parable in Matthew: Some seeds fell upon the hard way, and the birds came and devoured them (Matt.

13:4); the “seeds” are Divine truths; the “hard rock” is persuasion; the “birds” are principles of falsity. They who are such do not even know that they are in bonds or in prison, for they are affected with their own falsity, and love it for the sake of the evil from which it springs; hence they suppose that they are in freedom, for whatever is of the affection or love appears free. But they who are not in confirmed falsity-that is, in the persuasion of falsity-easily admit truths, and see and choose them, and are affected with them, and afterward see falsities as it were beneath themselves, and also see how they who are in the persuasion of falsity are bound. These are in so much freedom that in view and thought they can as it were range through the whole heaven to innumerable truths; but no one can be in this freedom unless he is in good; for from good man is in heaven, and in heaven truths appear from good.

(5097) And Joseph came unto them in the morning. That this signifies revealed and clear to the celestial of the spiritual, is evident from the representation of Joseph, as being the celestial of the spiritual (n. 4286, 4592, 4963); and from the signification of “morning,” as being a state of enlightenment, (n. 3458), thus what is revealed and clear. That “morning” has this signification is because all times of the day, like all times of the year, signify various states in accordance with the variations of the light of heaven. The variations of the light of heaven are not variations like those of the light of the world every day and every year, but are variations of intelligence and love; for the light of heaven is nothing else than Divine intelligence from the Lord, which is bright before the eyes; and the heat of this light is the Lord's Divine love, which is warm to the sense. It is this light which gives man understanding, and this heat which gives him vital warmth and a will of good. Morning in heaven is a state of enlightenment as to those things which are of good and truth, which state exists when it is acknowledged, and still more when it is perceived, that good is good and that truth is truth. Perception is internal revelation; hence by the "morning" is signified what is revealed; and because then that becomes clear which before was obscure, by "morning" is also signified what is clear. [2] Moreover, by "morning" is signified in the supreme sense the Lord Himself, for the reason that the Lord is the Sun from which comes all the light in heaven, and He is always in the rising, thus in the morning. Moreover, He is always rising with everyone who receives the truth which is of faith and the good which is of love, but He is setting with everyone who does not receive these-not that the Sun there sets, for as just said He is always in the rising; but that he who does not receive, causes Him as it were to set with himself. This may be compared in some degree to the changes of the sun of this world in respect to the inhabitants of the earth; for neither does this sun set, since it always remains in its place and is always shining thence; but it appears as if it set, because the earth rotates about its axis once every day, and at the same time removes its inhabitant from the sight of the sun (see n. 5084); and therefore the setting is not in the sun, but in the removal of the inhabitant of the earth from its light. This comparison is illustrative; and because in every part of nature there is something representative of the Lord’s kingdom, it also instructs us that the deprivation of the light of heaven-that is, of intelligence and wisdom-does not take place because the Lord, who is the Sun of intelligence and wisdom, sets with anyone, but because the inhabitant of His kingdom removes himself, that is, suffers himself to be led by the hell by which he is removed.

(5098) And saw them. That this signifies perception, is evident from the signification of “seeing,” as being to understand and perceive (n. 2150, 3764, 4567, 4723).

(5099) And behold they were troubled. That this signifies that they were in a sad state, is evident without explication.

(5100) And he asked Pharaoh’s court ministers. That this signifies the sensuous things in question, is evident from the signification of “Pharaoh’s court ministers” as being the sensuous things of both kinds-those which are subordinate to the intellectual part, and those which are subordinate to the will part (of which above, n. 5081).

(5101) That were with him in the custody of his lord’s house. That this signifies which were rejected, is evident from the signification of “being given into custody,” thus of “being in custody,” as being to be in a state of rejection (of which also above, n. 5083).

(5102) Saying, Wherefore are your faces evil today? That this signifies from what affection was this sadness, is evident from the signification of “faces,” as being the interiors (see n. 358, 1999, 2434, 3527, 4066, 4796, 4797), thus the affections. For the interiors of man from which come the thoughts which are also interiors, are the affections; because as these are of his love, they are of his life. It is known that with those who are in innocence the affections are presented visibly in the face; and as the affections are so presented, so also are the thoughts in general, for these are the forms of the affections. Hence regarded in itself the face is nothing else than a representative image of the interiors. To the angels all faces appear thus, and not otherwise; for the angels do not see the faces of men in their material form, but in their spiritual form, that is, in the form which the affections and the derivative thoughts present. These are what make the very face of man, as may be known from the fact that when the face is deprived of them it is a mere dead thing, and that the face has life from them, and is pleasing according to them. The sadness of the affection, or "from what affection is it," is signified by his saying, "Wherefore are your faces evil today?"

(5103) And they said unto him. That this signifies perception concerning these things, is evident from the signification of "saying" in the historic parts of the Word, as being perception (of which frequently above).

(5104) We have dreamed a dream. That this signifies prediction, is evident from the signification of a "dream," as being foresight, and hence prediction (of which also above n. 5091).

(5105) And there is no interpreter of it. That this signifies that no one knows what is in them, is evident from the signification of an "interpretation," as being an unfolding of what there is within (see n. 5093), thus of what is in them.

(5106) And Joseph said unto them. That this signifies the celestial of the natural, is evident from the representation of Joseph, as being the celestial of the natural (as above, n. 5086).

(5107) Do not interpretations belong to God? That this signifies that the Divine is in these things, is evident from the signification of an "interpretation," when predicated of dreams, as being that which is in them (as just above, n. 5105). The Divine is signified by "God."

(5108) Tell it me, I pray. That this signifies that it should be known, is evident from the signification of "tell it, I pray," as involving that it be known; as is plain from the following verses.

(5109) Verses 9-13. And the prince of the butlers told his dream to Joseph, and said to him, In my dream behold a vine was before me; and in the vine were three shoots, and it was as though it budded, its blossom went up, and the clusters thereof ripened grapes. And Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup upon the palm of Pharaoh. And Joseph said to him, This is the interpretation of it; The three shoots three days are these. In yet three days shall Pharaoh lift up thy head, and shall bring thee back upon thy station, and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. "And the prince of the butlers told his dream to Joseph," signifies that the celestial of the spiritual perceived the event concerning those things which were of the sensuous subject to the intellectual part, and which had hitherto been rejected; “and said to him,” signifies revelation from perception; “In my dream,” signifies prediction; “behold a vine was before me,” signifies the intellectual part; “and in the vine were three shoots,” signifies the derivations thence even to the last; “and it was as though it budded,” signifies the influx by which the rebirth is effected; “its blossom went up,” signifies the state near regeneration; “and the clusters thereof ripened grapes,” signifies conjunction of spiritual truth with celestial good; “and Pharaoh’s cup was in my hand,” signifies the influx of the interior natural into the exterior, and the beginning of reception; “and I took the grapes, and pressed them into Pharaoh’s cup,” signifies reciprocal influx into the goods from a spiritual origin there; “and I gave the cup upon the palm of Pharaoh,” signifies appropriation by the interior natural; “and Joseph said to him, This is the interpretation of it,” signifies revelation from perception from the celestial in the natural as to what it had in itself; “the three shoots three days are these,” signifies continuous derivations down to the last one; “in yet three days,” signifies that there would then be a new state; “shall Pharaoh lift up thy head,” signifies what is provided, and hence what is concluded; “and shall bring thee back upon thy station,” signifies that the things which are of the sensuous subject to the intellectual part would be reduced into order, that they might be in the last place; “and thou shalt give Pharaoh’s cup into his hand,” signifies that thereby they may serve the interior natural; “after the former manner,” signifies in accordance with the law of order; “when thou wast his butler,” signifies as is usual with sensuous things of this kind.

(5110) And the prince of the butlers told his dream to Joseph. That this signifies that the celestial of the spiritual perceived the event concerning the things of the sensuous subject to the intellectual part and which had hitherto been rejected, is evident from the representation of Joseph, as being the celestial of the spiritual (n. 4286, 4585, 4592, 4594, 4963); and from the signification of a “dream,” as being foresight and hence the event (of which above, n. 5091, 5092, 5104), thus the event that was foreseen or perceived; and from the signification of the “prince of the butlers,” as being the sensuous subject to the intellectual part in general (n. 5077, 5082). That it was rejected is meant by his being in custody (n. 5083, 5101). From these things it is plain that such is the internal sense of these words. Moreover that Joseph, by whom is represented the celestial of the spiritual, perceived the event, is evident from the verses that follow. [2] It is said, “the celestial of the spiritual,” and thereby is meant the Lord; the same may also be said abstractedly of Him, because He is the celestial itself and the spiritual itself, that is, good itself and truth itself. As regards man, these cannot indeed be conceived of abstractedly from person, because what is natural is adjoined to everything of his thought; nevertheless, when we consider that everything in the Lord is Divine, and that the Divine is above all thought, and altogether incomprehensible even to the angels, consequently if we then abstract that which is comprehensible, there remains being and coming-forth itself, which is the celestial itself and the spiritual itself, that is, good itself and truth itself. [3] Nevertheless, as man is such that he can have no idea of thought whatever about abstract things unless he adjoins something natural which has entered from the world through the senses (for without some such natural thing his thought perishes as in an abyss and is dissipated), therefore lest what is Divine should perish in man when he is wholly immersed in bodily and earthly things, and with whomsoever it remained it should be defiled by an unclean idea, and together with what is Divine everything celestial and spiritual thence derived should also perish, it pleased Jehovah to present Himself such as He actually is, and such as He appears in heaven, namely, as a Divine Man. For everything of heaven conspires to the human form, as may be seen from what has been shown at the end of the chapters concerning the correspondence of all things of man with the Grand Man, which is heaven. This Divine, or this of Jehovah in heaven, is the Lord from eternity. The same the Lord took also upon Him when He glorified or made Divine the human in Himself, as is very evident from the form in which He appeared before Peter, James, and John, when He was transfigured (Matt. 17:1, 2); and also in which He at times appeared to the prophets. It is from this that everyone is able to think of the Divine Itself as of a Man, and at the same time of the Lord, in whom is all the Divine, and a perfect Trinity, for in the Lord the Divine Itself is the Father, this Divine in heaven is the Son, and the Divine thence proceeding is the Holy Spirit. That these are a one, as He Himself teaches, is hence manifest.

(5111) And said to him. That this signifies revelation from perception, is evident from the signification of "saying" in the historic parts of the Word, as being perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509), thus also revelation, for this is internal perception, and is from perception.

(5112) In my dream. That this signifies prediction, is evident from the signification of a "dream," as being foresight and prediction therefrom (of which above, n. 5091, 5092, 5104).

(5113) Behold, a vine was before me. That this signifies the intellectual part, is evident from the signification of a "vine," as being the intellectual part in the spiritual church, of which hereafter. As by the "butler" is signified the sensuous subject to the intellectual part, and as the influx of the intellectual into the sensuous subordinate thereto is here treated of, therefore in the dream there appeared a vine with shoots, blossom, clusters, and grapes, by which is described influx and the rebirth of this sensuous. As regards the intellectual of the spiritual church, be it known that where this church is described in the Word, its intellectual part is everywhere treated of, for the reason that it is the intellectual part which in the man of this church is regenerated and becomes a church. [2] For there are in general two churches, the celestial and the spiritual. The celestial church is with the man who can be regenerated or become a church as to the will part; and the spiritual church is with the man who, as just said, can be regenerated only as to the intellectual part. The Most Ancient Church, which was before the flood, was celestial, because with those who belonged to it there was some wholeness in the will part; but the Ancient Church, which was after the flood, was spiritual, because with those who belonged to it there was not anything whole in the will part, but only in the intellectual part. For this reason where the spiritual church is treated of in the Word, its intellectual part is chiefly treated of (on which subject see above, n. 640, 641, 765, 863, 875, 895, 927, 928, 1023, 1043, 1044, 1555, 2124, 2256, 2669, 4328, 4493). That with those who are of the spiritual church it is the intellectual part that is regenerated, may be seen also from the fact that the man of this church has no perception of truth from good, as had they who were of the celestial church; but must first learn the truth which is of faith, and become imbued with what is intellectual, and thus from truth learn what is good; and after he has thus learned it, he is able to think it, and then to will it, and at last to do it; and then a new will is formed in him by the Lord in the intellectual part. By this new will the spiritual man is elevated by the Lord into heaven, evil still remaining in the will that is proper to him; which will is then miraculously separated, and this by a higher force, whereby he is withheld from evil and kept in good. [3] But the man of the celestial church was regenerated as to the will part, by being imbued from infancy with the good of charity; and when he had attained to a perception of this, he was led into the perception of love to the Lord, whereby all the truths of faith appeared to him in the intellect as in a mirror. The understanding and the will made in him a mind wholly one; for by the things in the understanding it was perceived what was in the will. In this consisted the wholeness of that first "man" by whom the celestial church is signified. [4] That a "vine" is the intellectual part of the spiritual church is evident from many other passages in the Word; as in Jeremiah: What hast thou to do with the way of Egypt, to drink the waters of Shihor? Or what hast thou to do with the way of Assyria, to drink the waters of the river? And yet I had planted thee a wholly noble vine, a seed of truth; how then art thou turned to Me into the degenerate shoots of a strange vine? (Jer. 2:18, 21); speaking of Israel, by whom is signified the spiritual church (n. 3654, 4286). "Egypt" and "the waters of Shihor" denote memory-knowledges which pervert (n. 1164, 1165, 1186, 1462); "Assyria" and "the waters of the river" denote reasoning from these knowledges against the good of life and the truth of faith (n. 119, 1186); a "noble vine" denotes the man of the spiritual church, who is called a "vine" from the intellectual part; the "degenerate shoots of a strange vine" denote the man of the perverted church. [5] In Ezekiel: A riddle and a parable concerning the house of Israel. A great eagle took of the seed of the land, and placed it in a field of sowing; it budded and became a luxuriant vine of low stature, so that its shoots looked back toward her, and the roots thereof were under her; so it became a vine that made shoots, and sent forth sprigs to the eagle. This vine applied its roots, and sent its shoots toward her, in a good field by many waters. It was planted that it might make a branch, that it might be for a vine of magnificence (Ezek. 17:2-3, 5-8); the “eagle” denotes the rational (n. 3901); the “seed of the land” denotes the truth of the church (n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373); its “becoming a luxuriant vine” and a “vine of magnificence” denotes becoming a spiritual church, which is called a “vine” from the wine thence produced, which signifies spiritual good or the good of charity from whence comes the truth of faith, implanted in the intellectual part. [6] In the same: Thy mother was like a vine, in thy likeness, planted by the waters; a fruitful one, and made full of branches by reason of many waters; whence she had rods of strength for the scepter of them that bear rule; and its stature lifted itself above among the tangled boughs, and appeared in its height in the multitude of shoots (Ezek. 19:10-11); also said of Israel, by whom is signified the spiritual church, which is compared to a “vine” for a reason like that mentioned just above. In this passage are described its derivations in the natural man even to the last, namely, to memory-knowledges from the senses, which are the “tangled boughs” (n. 2831). [7] In Hosea: I will be as the dew to Israel; his branches shall go, and his honor shall be as the olive’s, and his odor as Lebanon’s. They that dwell in his shadow shall return; they shall vivify the corn, and blossom as the vine; his memory shall be as the wine of Lebanon. O Ephraim, what have I to do any more with idols? (Hos. 14:5-8); “Israel” denotes the spiritual church, whose blossoming is compared to a “vine,” and its memory to the “wine of

Lebanon,” from the good of faith implanted in the intellectual part; “Ephraim” is the intellectual part in the spiritual church (n. 3969). [8] In Zechariah: The remains of the people; the seed of peace; the vine shall give her fruit, and the earth shall give her increase, and the heavens shall give their dew (Zech. 8:11-12); the “remains of the people” denote truths stored up by the Lord in the interior man (see n. 468, 530, 560, 561, 660, 798, 1050, 1738, 1906, 2284); the “seed of peace” denotes good there; the “vine,” the intellectual part. [9] In Malachi: I will rebuke for you him that consumeth, that he corrupt not for you the fruit of the land; neither shall the vine be bereaved for you in the field (Mal. 3:11); the “vine” denotes the intellectual part; the vine is said “not to be bereaved” when the intellectual part is not deprived of the truths and goods of faith; on the other hand it is said to be “empty” when there are falsities therein and consequent evils; as in Hosea: Israel is an empty vine, he maketh fruit like himself (Hos. 10:1). [10] In Moses: He shall bind his ass’s colt unto the vine, and the son of his ass unto the choice vine, after he hath washed his clothing in wine, and his covering in the blood of grapes (Gen. 49:11); from the prophecy of Jacob, then Israel, about his twelve sons, here about Judah, by whom is represented the Lord (n. 3881). The “vine” here denotes the intellectual part in the spiritual church, and the “choice vine,” the intellectual part in the celestial church. [11] In David: Jehovah, Thou hast made to come forth a vine out of Egypt; Thou didst drive out the nations, and plantedst it. Thou didst cleanse before it, and didst cause its roots to be rooted so that it filled the land. The mountains were covered with the shadow of it, and the cedars of God with the boughs. Thou hast sent forth the shoots thereof even to the sea, and the little branches thereof to the Euphrates. The boar out of the forest trampleth it, and the wild beast of the field grazeth it down (Ps. 80:8-11, 13); the “vine out of Egypt” in the supreme sense denotes the Lord, the glorification of His Human being described by it and its shoots. In the internal sense the “vine” here is the spiritual church, and also the man of this church, such as he is when made new or regenerated by the Lord as to the intellectual and will parts. The “boar in the forest” is the falsity, and the “wild beast of the fields” the evil, which destroy the church as to faith in the Lord. [12] In Revelation: The angel thrust his sickle into the earth, and vintaged the vine of the earth; and cast it into the great winepress of the anger of God; the winepress was trodden outside the city, and there came forth blood out of the winepress even to the horses’ bridles (Rev. 14:19-20); “to vintage the vine of the earth” denotes to destroy the intellectual part in the church; and because this is signified by the “vine,” it is also said that “there came forth blood out of the winepress even to the horses’ bridles;” for by “horses” are signified intellectual things (n. 2761, 2762, 3217). In Isaiah: It shall come to pass in that day, that every place where there were a thousand vines for a thousand of silver, shall be for briars and brambles (Isa. 7:23). Again: The inhabitants of the earth shall be burned, and man shall be left rare; the new wine shall mourn, the vine shall languish (Isa. 24:6-7). Again: They shall beat themselves upon the paps for the fields of unmixed wine, for the fruitful vine. Upon the land of My people come up thorn and briar (Isa. 32:12-13). In these passages the subject treated of is the vastation of the spiritual church as to the good and truth of faith, thus as to the intellectual part; for as before said the truth and good of faith are in the intellectual part of the man of this church. Everyone can see that by a "vine" here is not meant a vine, nor by the "earth" the earth; but that they mean something of the church. [13] As in the genuine sense a "vine" signifies the good of the intellectual part; and a "fig tree" the good of the natural man, or what is the same, that a "vine" signifies the good of the interior man, and a "fig tree" the good of the exterior man, therefore a "fig tree" is often mentioned in the Word at the same time as a "vine"; as in the following passages: Consuming I will consume them; no grapes on the vine nor figs on the fig tree, and the leaf is fallen (Jer. 8:13). I will bring a nation upon you from far, O house of Israel, which shall eat up thy vine and thy fig tree (Jer. 5:15, 17). In Hosea: I will lay waste her vine and her fig tree (Hos. 2:12). In Joel: A nation is come up upon My land, it hath reduced My vine into a waste, and My fig tree into froth, stripping it hath stripped it, and cast it forth, the shoots thereof are made white; the vine is withered, and the fig tree languisheth (Joel 1:6-7, 12). Be not afraid, ye beasts of My fields; for the dwelling places of the wilderness are become grassy; because the tree hath made its fruit, and the fig tree and the vine shall yield their strength (Joel 2:22). In David: He smote their vine and their fig tree, and brake the tree of their border (Ps. 105:33). In Habakkuk: The fig tree shall not blossom, and no produce is in the vines (Hab. 3:17). In Micah: Out of Zion shall go forth doctrine, and the word of Jehovah from Jerusalem; they shall sit everyone under his vine and under his fig tree, and none maketh afraid (Micah 4:2, 4). In Zechariah: In that day shall ye call a man to his fellow, under the vine and under the fig tree (Zech. 3:10). In the first book of Kings: In the time of Solomon there was peace from all the passes round about; and Judah and Israel dwelt in confidence, everyone under his vine and under his fig tree (1 Kings 4:24-25). That a "fig tree" is the good of the natural or exterior man, may be seen above (n. 217). [14] That a "vine" is the intellectual part made new or regenerated by good from truth and by truth from good is evident from the Lord's words to the disciples, after he had instituted the holy supper: I say to you, I will not drink henceforth of this product of the vine, until that day when I shall drink it new with you in My Father's kingdom (Matt. 26:29); good from truth and truth from good, by which the intellectual part is made new, or man is made spiritual, are signified by the "product of the vine" and the appropriation thereof by "drinking." (That "to drink" is to appropriate, and that it is predicated of truth, may be seen above, n. 3168.) That this is not done fully except in the other life is signified by "until that day when I shall drink it new with you in My Father's kingdom." That by the "product of the vine" is not meant must or wine, but something heavenly of the Lord's kingdom is very manifest. [15] As the intellectual part in the spiritual man is made new and regenerated by truth which is from the Lord alone, therefore the Lord compares Himself to a “vine” and those who are implanted in the truth which is from Him, and consequently in Him, He compares to the “shoots” and the good therefrom to the “fruit” in John: I am the true vine, and My Father is the vine dresser; every shoot in Me that beareth not fruit, He taketh away; but every shoot that beareth fruit, He pruneth it, that it may bear more fruit. Abide in Me, and I in you. As the shoot cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the shoots; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing. This is My commandment, that ye love one another as I have loved you (John 15:1-2, 4-5, 12). [16] As in the supreme sense a “vine” signifies the Lord as to Divine truth, and hence in the internal sense the man of the spiritual church, therefore a “vineyard” signifies the spiritual church itself (n. 1069, 3220). As the Nazirite represented the celestial man, who is regenerated through the good of love, and not through the truth of faith like the spiritual man, and who consequently is not regenerated as to the intellectual part, but as to the will part (as may be seen above), therefore the Nazirite was forbidden to eat anything which came forth from the vine, thus was not to drink wine (Num. 6:3, 4; Judges 13:14); from this also it is evident that by the “vine” is signified the intellectual part that belongs to the spiritual man, as already shown. [17] (That the Nazirite represented the celestial man may be seen above, n. 3301.) Hence also it may be seen that it cannot possibly be known why the Nazirite was forbidden whatever came forth from the vine (not to mention many other things regarding him), unless it is known what the "vine" signifies in its own sense, and also unless it is known that there is a celestial church and a spiritual church, and that the man of the celestial church is regenerated in a manner different from the man of the spiritual church-the former by means of seed implanted in the will part, the latter by means of seed implanted in the intellectual part. Such are the arcana stored up in the internal sense of the Word.

(5114) And in the vine were three shoots. That this signifies the derivations thence even to the last, is evident from the signification of the "vine," as being the intellectual part (of which just above, n. 5113); and from the signification of "three," as being what is complete and continuous even to the end (n. 2788, 4495); and from the signification of "shoots," as being derivations. For as the "vine" is the intellectual part, the "shoots" are nothing else than derivations thence; and as "three" signifies what is continuous even to the end, or from the first even to the last, by "three shoots" are signified the derivations from the intellectual part down to the last, which is the sensuous; for the first in order is the intellectual part, and the last is the sensuous. The intellectual part in general is the sight of the internal man, which sees from the light of heaven, which is from the Lord, and all that it sees is spiritual and celestial. But the sensuous in general is of the external man, here the sensuous of the sight, because this corresponds and is subordinate to the intellectual; this sensuous sees from the light of the world, which is from the sun, and all that it sees is worldly, bodily, and earthly. [2] There are in man derivations from the intellectual part, which is in the light of heaven, down to the sensuous, which is in the light of the world; unless this were so, the sensuous could not have any human life. The sensuous of man has no life in consequence of seeing from the light of the world, for the light of the world has no life in it; but in consequence of seeing from the light of heaven, for this light has life in it. When this light falls with man into those things which are from the light of the world, it vivifies them and causes him to see objects intellectually, thus as a man; and from this, by knowledges born from things he has seen and heard in the world, thus from things that have entered through the senses, man has intelligence and wisdom, and from these has civil, moral, and spiritual life. [3] As regards the derivations specially, in man they are of such a nature that they cannot be briefly set forth. They are steps or degrees as of a ladder between the intellectual part and the sensuous, but no one can apprehend these degrees unless he knows that they are most distinct from one another, so distinct that the interior can exist and subsist without the exterior, but not the exterior without the interior. For example: the spirit of man can subsist without the material body, and also actually does so subsist when by death it is separated from the body. The spirit of man is in an interior degree, and the body is in an exterior degree. It is similar with the spirit of man after death: if he is among the blessed, he is in the last degree among them when in the first heaven, in an interior degree when in the second, and in the inmost when in the third; and when he is in this, he is indeed at the same time in the rest, but these are quiescent in him, almost as the bodily part in man is quiescent in sleep, but with this difference, that with the angels the interiors are then in the highest wakefulness. Therefore there are as many distinct degrees in man as there are heavens, besides the last, which is the body with its sensuous things. [4] From this it may in some measure appear how the case is with the derivations from first to last, or from the intellectual part down to the sensuous. The life of man, which is from the Lord's Divine, passes through these degrees from the inmost down to the last or ultimate degree, and in each degree it is derived from what is prior, becoming more and more general, and in the ultimate degree most general. The derivations in the lower degrees are merely compositions, or rather combinations [conformationes], of the singulars and particulars of the higher degrees in succession, together with an addition from purer nature, and then from grosser nature, of such things as may serve for containing vessels; and if these vessels are decomposed, the singulars and particulars of the interior degrees, which had been combined therein, return to the degree next higher. And as with man there is a connection with the Divine, and his inmost is of such a nature that he can receive the Divine, and not only receive it, but also make it his own by acknowledgment and affection, thus by reciprocation, he therefore can never die, because he has thus been implanted in the Divine, and is therefore in what is eternal and infinite, not merely through the influx thence, but also through the reception of it. [5] From this it may be seen how unlearnedly and inanely those think about man who compare him to the brute animals, and believe that he will not live after death any more than they-not considering that with the brute animals there is no reception, nor through acknowledgment and affection any reciprocal appropriation, of the Divine, and consequent conjunction with it; and not considering that in consequence of the state of animals being of this nature, the recipient forms of their life cannot but be dissipated; for with them the influx passes through their organic forms down into the world, and there terminates and vanishes, and never returns.

(5115) And it was as though it budded. That this signifies the influx by which the rebirth is effected, is evident from the signification of "budding," or producing leaves and afterward blossoms, as being the first of rebirth. The reason why influx is signified is that when man is being reborn, spiritual life flows into him, exactly as when a tree is budding its life flows in through the heat from the sun. He who is born a man is in the Word occasionally compared to the subjects of the vegetable kingdom, especially to trees; and this because the whole vegetable kingdom, as well as the animal kingdom, represents such things as are in man, and consequently such as are in the Lord's kingdom; for man is a heaven in the least form, as is evident from what has been shown at the end of the chapters concerning the correspondence of man with the Grand Man, or heaven. Hence also the ancients called man a microcosm; and they might also have called him a little heaven had they known more about the state of heaven. (That universal nature is a theater representative of the Lord's kingdom, may be seen above, n. 2758, 3483, 4939.) [2] But it is especially the man who is being born anew, that is, who is being regenerated by the Lord, who is called a heaven; for he is then implanted in the Divine good and truth which are from the Lord, and consequently in heaven. For the man who is being reborn begins like a tree from seed (and therefore the truth which is from good is signified by "seed" in the Word); and also like a tree he produces leaves, then blossoms, and finally fruit; for he produces such things as are of intelligence, which in the Word are signified by "leaves," then such things as are of wisdom, which are signified by "blossoms," and finally such things as are of life, that is, the goods of love and charity in act, which in the Word are signified by "fruits." Such is the representative likeness between the fruit-bearing tree and the man who is being regenerated, insomuch that if anything is known about spiritual good and truth, the nature of regeneration may be learned from a tree. From this it is evident that by the "vine" in this dream is representatively described the full process of the rebirth of man as to the sensuous subject to the intellectual part; first by the three shoots, then by the budding, next by the blossoms, afterward by the ripening of the clusters into grapes, and finally by their being pressed into Pharaoh's cup and given to him. [3] Moreover the dreams which flow in through heaven from the Lord, never appear otherwise than according to representatives. He therefore who does not know what this or that thing in nature represents, and especially he who is quite unaware that anything is representative, cannot but believe that these representatives are merely comparisons, such as everyone uses in common speech. They indeed are comparisons, but such as correspond, and are therefore actually presented to view in the world of spirits, when the angels in an interior heaven are conversing about the spiritual and celestial things of the Lord's kingdom. (In regard to dreams, see above, n. 1122, 1975, 1977, 1979-1981.)

(5116) Its blossom went up. That this signifies the state near regeneration, is evident from the signification of the "blossom" that buds forth from the tree before the fruit, as being the state before regeneration. As just said (n. 5115), the budding and fruiting of a tree represent the rebirth of man-its becoming green from the leaves represents the first state; the blossoming the second, which is the next before regeneration; and the fruiting the third, which is the very state of the regenerate. It is from this that "leaves" signify the things of intelligence, or the truths of faith (n. 885), for these are the first things of the rebirth or regeneration; while "blossoms" signify the things of wisdom, or the goods of faith, because these immediately precede the rebirth or regeneration; and "fruits" signify those things which are of life, or the works of charity, because these follow and constitute the very state of the regenerate. [2] That such things exist in the vegetable kingdom is owing to the influx of the spiritual world. This, however, cannot be believed by those who attribute all things to nature, and nothing to the Divine; whereas they who attribute all things to the Divine, and nothing to nature, are permitted to see not only that everything is from the Divine, but also that everything has a correspondence, and is therefore representative; and finally they are permitted to see that universal nature is a theater representative of the Lord's kingdom; thus that the Divine is in every particular of nature, insomuch that nature is a representation of the eternal and the infinite-of the eternal from propagation even to eternity, of the infinite from the multiplication of seeds to infinity. Such endeavors could never have existed in everything in the vegetable kingdom unless the Divine continually flowed in; for from influx comes endeavor, from endeavor energy, and from energy effect. [3] They who attribute all things to nature say that such things were imparted to fruits and seeds at their first creation, and that from the energy thence received they are afterward impelled of themselves to such activities; but they do not consider that subsistence is a perpetual coming into existence, or what is similar, that propagation is perpetual creation; neither do they consider that the effect is the continuation of the cause, and that when the cause ceases, the effect also ceases, and consequently that without a continual influx of the cause, every effect instantly perishes; nor do they consider that what is unconnected with a first of all things, consequently with the Divine, is instantly annihilated, because the prior must be continually in the posterior in order that the posterior may exist. [4] If they who attribute all things to nature and little or nothing to the Divine, considered these things, they too could acknowledge that each and all things in nature represent such things as are in the spiritual world, consequently such as are in the Lord’s kingdom, where the Divine of the Lord is most nearly represented. For this reason it was said that the influx is from the spiritual world; but it is meant that the influx is through the spiritual world from the Lord’s Divine. The reason why natural men do not consider such things is that they are not willing to acknowledge them; for they are in earthly and bodily things, and hence in a life of the love of self and of the world, and therefore are in inverted order relatively to those things which are of the spiritual world or of heaven, and from an inverted state it is impossible to see such things; for they see the things which are below as if they were above, and the things which are above as if they were below; and therefore when in the other life such persons are seen in the light of heaven, they appear with the head downward and the feet upward. [5] Who among them is there that sees trees and other plants in blossom, and deems that this is as it were their gladness because they are now producing fruits or seeds? They see that blossoms precede, and that they last until they have in their bosoms the beginnings of the fruit or seed, and thereby convey into these beginnings their sap; and if they knew anything about the rebirth or regeneration of man (or rather, if they desired to know), they would from this likeness see in the flowers a representative of the state of man before regeneration, namely, that man then blossoms in like manner from the good of intelligence and wisdom, that is, is in interior gladness and beauty, because he is then in the effort to implant in the life the goods of intelligence and wisdom, that is, to produce fruits. That this state is of such a nature cannot even be known, because the nature of the interior gladness and beauty which are thus represented is utterly unknown to those who are solely in the gladness of the love of the world and the delights of the love of self. This gladness and these delights cause those which are interior to appear to such persons so utterly joyless and undelightful that they hold them in aversion; and the result of this is that they reject them as trivial, or of no value, and therefore deny them, and at the same time deny that what is spiritual and celestial is anything. From this comes the insanity of the present age, which is believed to be wisdom.

(5117) And the clusters thereof ripened grapes. That this signifies the conjunction of spiritual truth with celestial good, is evident from the signification of "ripening," as being the progress of rebirth or regeneration even to the conjunction of truth with good, and thus conjunction; and from the signification of "clusters," as being the truth of spiritual good; and from the signification of "grapes," as being the good of celestial truth; here both of these in that sensuous which is represented by the butler. The conjunction of these in the sensuous is similar to the ripening of clusters into grapes; for in the rebirth, or regeneration, all truth tends to conjunction with good, truth not receiving life previously to such conjunction, consequently not being made fruitful. This is represented in the fruits of trees when they are ripening. In unripe fruits, which here are the "clusters," is represented the state when truth still predominates; but in the ripe fruits, which are the "grapes," is represented the state when good has the predominance, the predominance of good being represented also in the flavor and sweetness which are perceived in ripe grapes. But concerning the conjunction of truth with good in the sensuous which is subject to the intellectual part, further particulars cannot be given, for they are secrets too deep for apprehension, and it is necessary for knowledges about the state of the celestial of the spiritual, and about this sensuous, to come first, and also about the state of the natural in which this conjunction comes into existence. [2] That "grapes" signify the good of the spiritual man, thus charity, is evident from many passages in the Word; as in Isaiah: My well beloved had a vineyard in a horn of the son of oil; he looked that it should bring forth grapes, and it brought forth wild grapes (Isa. 5:1-2, 4); where a "vineyard" denotes the spiritual church; his "looking that it should bring forth grapes" denotes the goods of charity; and its "bringing forth wild grapes" the evils of hatred and revenge. [3] Again: Thus hath said Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it (Isa. 65:8); the "new wine in the cluster" denotes truth from good in the natural. [4] In Jeremiah: Gathering I will gather them, saith Jehovah; no grapes in the vine, nor figs in the fig tree (Jer.

8:13); there being “no grapes in the vine” denotes that there is no interior or rational good, and “no figs in the fig tree” that there is no exterior or natural good; for a “vine” is the intellectual part (as shown just above, n. 5113); and when the conjunction of truth and good is therein, a “vine” is the rational, for the rational is thence. (That a “fig tree” is the good of the natural or exterior man may be seen above, n. 217.) [5] In Hosea: I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig tree in its beginning (Hos. 9:10); “grapes in the wilderness” denote rational good not yet made spiritual; the “first-ripe in the fig tree” denotes natural good in like manner; “Israel” denotes the ancient spiritual church in its beginning (“fathers” in this and other passages not being the sons of Jacob, but those with whom the Ancient Church was first set up). [6] In Micah: There is no cluster to eat; my soul desired the first-ripe. The holy is perished out of the earth, and there is none upright among men (Micah 12:1-2); the “cluster to eat” denotes the good of charity in its beginning; “the first-ripe” the truth of faith also at that time. [7] In Amos: Behold the days come that the ploughman shall reach the reaper, and the treader of grapes him that draweth the seed; and the mountains shall drop new wine, and all the hills shall melt. And I will bring back the captivity of My people, and they shall build the waste cities, and inhabit them; and shall settle and plant vineyards, and drink the wine thereof; and they shall make clusters, and eat the fruit of them (Amos 9:13-14); it treats here of the setting up of a spiritual church, which is thus described-the conjunction of spiritual good with its truth by the “ploughman reaching the reaper”; and the conjunction of spiritual truth with its good by the “treader of grapes reaching him that draweth the seed”; the goods of love and charity therefrom are signified by the “mountains dropping new wine and the hills melting”; “bringing back the captivity of the people” denotes deliverance from falsities; “building the waste cities” denotes rectifying the falsified doctrinals of truth; “inhabiting them and planting vineyards” denotes cultivating those things which are of the spiritual church; “drinking the wine thereof” appropriating the truths of that church which are of charity; and “making clusters and eating the fruit of them” appropriating the goods thence derived. Everyone can see that “building cities,” “planting vineyards,” “drinking wine,” “making clusters,” and “eating the fruit of them” are merely natural things, in which there would be nothing Divine unless they contained a spiritual sense. [8] In Moses: He hath washed his clothing in wine, and his covering in the blood of grapes (Gen. 49:11); speaking of the Lord; “wine” denotes spiritual good from the Divine love; the “blood of grapes” celestial good therefrom. [9] Again: Butter of the herd, and milk of the flock, with the fat of lambs and of rams the sons of Bashan, and of he-goats, with the fat of kidneys of wheat; and the blood of the grape thou drinkest unmixed (Deut. 32:14); speaking of the Ancient Church, whose goods of love and charity are thus described, and each expression signifies some specific good: the “blood of the grape” spiritual celestial good, the Divine in heaven proceeding from the Lord being so called. Wine is called the “blood of grapes” because both expressions signify holy truth proceeding from the Lord; but “wine” is predicated of the spiritual church, and “blood” of the celestial church, and for this reason wine was enjoined in the Holy Supper. [10] Again: Their vine is of the vine of Sodom, and of the fields of Gomorrah; the grapes thereof are grapes of gall, they have clusters of bitternesses (Deut. 32:32); speaking of the Jewish Church, their “vine being of the vine of Sodom and of the fields of Gomorrah” denotes the intellectual part beset by falsities from infernal love; “the grapes thereof grapes of gall” and “their having clusters of bitternesses” denotes that it was similar with the will part therein. For as in a good sense a “grape” signifies charity, it is predicated of the will part, but of the will part within the intellectual part; and similarly in the opposite sense, because all truth is of the understanding and all good is of the will. [11] In Revelation: The angel said, Put forth thy sharp sickle, and gather the clusters of the earth, for her grapes are fully ripe (Rev. 14:18); “to gather the clusters of the earth” denotes to destroy all things of charity. [12] In Matthew: By their fruits ye shall know them. Do they gather grapes of thorns, or figs of thistles? (Matt. 7:16). And in Luke: Every tree is known by its own fruit. For of thorns they do not gather figs, nor of a bramble bush do they gather the grape (Luke 6:44). As charity toward the neighbor is treated of in these passages, it is said that they should be “known by their fruits” which are the goods of charity; the internal goods of charity being “grapes” and the external “figs.” [13]

The law enacted in the Jewish Church: When thou comest into thy companion's vineyard, then thou mayest eat grapes according to thy soul, to thy fill; but thou shalt not put any in thy vessel (Deut. 23:24); involves that everyone associating with others who are in a different doctrine and religion may learn and accept their goods of charity, but may not become imbued with them and conjoin them with his own truths. As a "vineyard" denotes the church, it denotes where there is doctrine or religion; "grapes" are the goods of charity; and a "vessel" is the truth of the church.

(5118) And Pharaoh's cup was in my hand. That this signifies the influx of the interior natural into the exterior, and the beginning of reception, is evident from the representation of Pharaoh, as being the interior natural (of which above, n. 5080, 5095); and from the representation of the butler, as being the exterior natural (n. 5077, 5082); "in my hand" meaning with him; and from the signification of a "cup," as being that which contains, and also at the same time that which is contained (of which in what follows, n. 5120). Hence, and from the series of things in the internal sense, by "Pharaoh's cup was in my hand" is signified the influx of the interior natural into the exterior, and the beginning of reception therein. What the interior natural is, and what the exterior, has been stated above, namely, that the interior natural is that which communicates with the rational and into which the rational flows, and the exterior natural is that which communicates with the senses, or through them with the world, thus into which the world flows. As regards influx, it is continuous from the Lord through the rational into the interior natural, and through this into the exterior; but that which flows in is changed and turned according to the reception. With the unregenerate, goods are there turned into evils, and truths into falsities; but with the regenerate, goods and truths are there presented as in a mirror. For the natural is like a face representative of the spiritual things of the internal man; and this face becomes representative when the exteriors correspond to the interiors. From this it may in some measure appear what is meant by the influx of the interior natural into the exterior, and by the beginning of reception therein.

(5119) And I took the grapes, and pressed them into Pharaoh's cup. That this signifies reciprocal influx into the goods from a spiritual origin there, is evident from the signification of "grapes," as being the goods of charity (of which just above, n. 5117), thus goods from a spiritual origin, for all the goods of genuine charity are from this source; and from the signification of "pressing into Pharaoh's cup," as being reciprocal influx. By reciprocal influx it is not meant that the exterior natural flows into the interior, because this is impossible; for exterior things cannot possibly flow into interior things; or what is the same thing, lower or posterior things into higher and prior ones; but the rational calls forth the things which are in the interior natural, and by means of this the things which are in the exterior; not that the things themselves which are therein are called forth, but that which has been concluded or as it were extracted from them. Such is the nature of reciprocal influx. It appears as if the things which are in the world flow in through the senses toward the interiors, but this is a fallacy of sense; the influx is of interiors into exteriors, and by means of this influx, perception. On these subjects I have at times conversed with spirits; and it was shown by living experience that the interior man sees and perceives in the exterior what is done outside of this, and that the sensuous has life from no other source, or that from no other source is the faculty of sense, or sensation. But this fallacy is of such a nature, and so great, that it can by no means be dispelled by the natural man, and not even by the rational unless this is able to think abstractedly from what is sensuous. These things are said in order that it may be known what reciprocal influx is.

(5120) And I gave the cup upon the palm of Pharaoh. That this signifies appropriation by the interior natural, is evident from the signification of "giving the cup" (thus wine to drink), as being to appropriate (that "drinking" is the appropriation of truth may be seen above, n. 3168); and from the representation of Pharaoh, as being the interior natural (n. 5080, 5095, 5118). As is evident from what goes before, the subject here treated of is the regeneration of that sensuous which is subject to the intellectual part of the interior man (which sensuous is signified by the "butler"), and consequently the influx of truth and good and their reception in the exterior natural; but as these things are far removed from the apprehension of those who have not any distinct idea about the rational and the natural, or about influx, no further explication is given. [2] Moreover, a "cup" is often mentioned in the Word, and by it in the genuine sense is signified spiritual truth, that is, the truth of faith which is from the good of charity-the same as by "wine;" and in the opposite sense is signified the falsity by which comes evil, and also falsity from evil. That a "cup" signifies the same as "wine" is because a cup is what contains, and wine is what is contained, and hence they constitute one thing, and therefore the one is meant by the other. [3] That such is the signification of "cup" in the Word, is plain from the following passages: Jehovah, Thou wilt set in order a table before me in the presence of mine enemies; Thou wilt make fat my head with oil; my cup will run over (Ps. 23:5); "to set in order a table and anoint the head with oil" denotes being gifted with the good of charity and love; "my cup will run over" denotes that the natural is thence filled with spiritual truth and good. Again: What shall I render unto Jehovah? I will take the cup of salvations, and call upon the name of Jehovah (Ps. 116:12-13); "to take the cup of salvations" denotes the appropriation of the goods of faith. [4] In Mark: Whosoever shall give you drink in a cup of water in My name, because ye are Christ's, verily I say unto you, he shall not lose his reward (Mark 9:41); "to give drink in a cup of water in My name" denotes instructing in the truths of faith from a little charity. [5] In Matthew: Presently, taking the cup, and giving thanks, He gave to them, saying, Drink ye all of it; for this is My blood, that of the New Testament (Matt. 26:27-28; Mark 14:23- 24; Luke 22:20). It is said the "cup" and not the "wine," because "wine" is predicated of the spiritual church, but “blood” of the celestial church, although both of these signify holy truth proceeding from the Lord; but in the spiritual church the holy of faith from charity toward the neighbor, and in the celestial church the holy of charity from love to the Lord. The spiritual church is distinguished from the celestial in this, that the former is in charity toward the neighbor, while the latter is in love to the Lord; and the Holy Supper was instituted to represent and signify the Lord’s love toward the whole human race, and the reciprocal love of man toward Him. [6] As by “cup” was signified that which contained, and by “wine” that which was contained, consequently by “cup” man’s external, and by “wine” his internal, therefore the Lord said: Woe unto you, scribes and Pharisees, hypocrites! For ye cleanse the outside of the cup and of the platter, but the inner parts are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, and the outside will also become clean (Matt. 23:25-26; Luke 11:39); by a “cup” here also is meant in the internal sense the truth of faith, to cultivate which without its good is to “cleanse the outside of the cup,” especially when the interiors are full of hypocrisy, deceit, hatred, revenge, and cruelty; for then the truth of faith is only in the external man, and nothing at all of it is in the internal; and to cultivate and to become imbued with the good of faith causes truths to be conjoined with good in the interior man, in which case even fallacies are accepted as truths, as is signified by “cleansing first the inside of the cup, and the outside will also become clean.” [7] Likewise in Mark: Many other things there are which the

Pharisees and the Jews have received to hold, as the baptizings of cups, and pots, brazen vessels, and couches. Forsaking the commandment of God, ye hold the tradition of men, as the baptisms of pots and cups; and many other like things ye do. Ye renounce the commandment of God, that ye may keep your own tradition (Mark 7:4, 8-9). [8] That by "cup" is signified in the opposite sense that falsity from which is evil, and also the falsity which is from evil, is evident from the following passages: Thus hath said Jehovah the God of Israel unto me, Take this cup of wine of anger from My hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them. Therefore I took the cup from Jehovah's hand, and made all the nations to drink unto whom Jehovah had sent me (Jer. 25:15-17, 28); the "cup of wine of anger" denotes the falsity by which is evil. The reason why the falsity by which is evil is signified, is that as wine intoxicates and makes insane, so does falsity, spiritual intoxication being nothing else than insanity brought on by reasonings about what is to be believed, when nothing is believed that is not apprehended; hence come falsities, and from falsities evils (n. 1072); and therefore it is said that "they shall drink, and reel to and fro, and be mad, because of the sword that I will send." The "sword" is falsity fighting against truth (see n. 2799, 4499). [9] In the book of Lamentations: Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup shall pass through unto thee also; thou shalt be drunken and shalt be uncovered (Lam. 4:21); “to be drunken from the cup,” denotes to be insane from falsities, and “to be uncovered, or naked, without shame,” the evil thence derived (see n. 213, 214). [10] In Ezekiel: Thou hast walked in the way of thy sister; therefore I will give her cup into thy hand. Thus hath said the Lord Jehovih, Thou shalt drink of thy sister’s cup, which is deep and wide; thou shalt be for laughter and mockery, large for holding; thou shalt be filled with drunkenness and sorrow, with the cup of devastation and desolation, the cup of thy sister Samaria, thou shalt both drink and press out, and thou shalt pulverize the potsherds thereof (Ezek. 23:31-34); said of Jerusalem, by which is signified what is spiritual of the celestial church. “Cup” here denotes falsity from evil; and because this vastates or destroys the church, it is called the “cup of devastation and desolation.” In Isaiah: Awake, awake, rise up, O Jerusalem, who hast drunk from the hand of Jehovah the cup of His anger; thou hast drunken the dregs of the cup of trembling (Isa. 51:17). In Habakkuk: Drink thou also that thy foreskin be uncovered; the cup of Jehovah’s right hand shall come round unto thee, that shameful vomit be upon thy glory (Hab. 2:16). In David: In the hand of Jehovah there is a cup, and He hath mixed with wine, He hath filled with the mixture, and hath poured out therefrom; but the dregs thereof, all the wicked of the earth shall suck them out, and drink them (Ps. 75:8). [11] In these passages also a “cup” denotes insanity from falsities and the evils thence derived. It is called the “cup of the anger of Jehovah,” and also “of the right hand of Jehovah,” for the reason that the Jewish nation, like the common people, believed evils and the punishment of evils and falsities to come from no other source than Jehovah, when yet they are from the man himself, and from the infernal crew with him. It is often stated in this way from the appearance and consequent belief; but the internal sense teaches how it should be understood, and what should be believed (as may be seen above, n. 245, 592, 696, 1093, 1683, 1874, 1875, 2335, 2447, 3605, 3607, 3614). [12] As a "cup," like "wine," signifies in the opposite sense the falsities through which come evils, and also falsities from evils, a "cup" signifies temptation also, because this takes place when falsity fights against truth, and consequently evil against good. A "cup" is used to express and describe temptation in the following passage: Jesus prayed, saying, If Thou wilt that this cup pass from Me! nevertheless not My will, but Thine, be done (Luke 22:42; Matt. 26:39, 42, 44; Mark 14:36); the "cup" here denotes temptation. Likewise in John: Jesus said to Peter, Put up thy sword into the sheath; the cup which My Father hath given Me, shall I not drink it? (John 18:11). And also in Mark: Jesus said to James and John, Ye know not what ye ask; can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said, We can. But Jesus said to them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized (Mark 10:38-39; Matt. 20:22-23). From this it is evident that a "cup" is temptation, because temptation arises through evils combating by means of falsities against goods and truths;

for baptism signifies regeneration, and because this is effected by means of spiritual combats, therefore by "baptism" is at the same time signified temptation. [13] In the directly opposite sense a "cup" signifies falsity from evil with those who are profane, that is, who inwardly are in what is contrary to charity, and outwardly counterfeit holiness; in which sense it is used in Jeremiah: Babylon hath been a golden cup in Jehovah's hand, making the whole earth drunken; all nations have drunk of her wine, therefore the nations are mad (Jer. 51:7); "Babylon" denotes those who are in external sanctity, and inwardly in what is profane (n. 1182, 1326); the falsity which they veil over with sanctity is the "golden cup;" "making the whole earth drunken" denotes that they lead those who are of the church (which is meant by the "earth") into errors and insanities. The profane things which they hide under external sanctity are that they strive after nothing else than to be the greatest and wealthiest of all, and to be worshiped as gods, possessors of heaven and earth, by thus having dominion over the souls and bodies of men, and this by means of the Divine and holy things of which they make pretense. Hence as to the external man they appear like angels, but as to the internal they are devils. [14] The like is said of Babylon in Revelation The woman was arrayed in crimson and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations and filthiness of her whoredom (Rev. 17:4). Again: Babylon the great is fallen, is fallen, and is become a habitation of demons. For all nations have drunk of the wine of the fury of her whoredom, and the kings of the earth have committed whoredom with her. I heard a voice from heaven, saying, Render unto her as she rendered unto you, in the cup which she mingled, mingle to her double (Rev. 18:2-4, 6). Again: The great city was divided into three parts, and the cities of the nations fell; remembrance of Babylon the great was made before God, to give to her the cup of the fury of God's anger (Rev. 16:19). Again: The third angel said with a great voice, If anyone worship the beast and his image, he shall drink of the wine of God's anger mingled unmixed in the cup of His anger; and he shall be tormented with fire and brimstone (Rev. 14:9-10).

(5121) And Joseph said unto him, This is the interpretation of it. That this signifies revelation from perception from the celestial in the natural as to what it had in itself, is evident from the signification of "saying" in the historic parts of the Word, as being perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509), here revelation from perception, because said of a dream and its interpretation - all revelation being either from speech with angels through whom the Lord speaks, or from perception (of which hereafter); and from the representation of Joseph, as being the celestial in the natural (of which above, n. 5086, 5087, 5106); and from the signification of "interpretation," as being what it had in itself (of which also above, n. 5093, 5105, 5107). From this it is plain that by "Joseph said unto him, This is the interpretation of it" is signified revelation from perception from the celestial in the natural as to what it had in itself. [2] In regard to revelations being either from perception, or from speech with angels through whom the Lord speaks, it is to be known that they who are in good and thence in truth, and especially they who are in the good of love to the Lord, have revelation from perception; whereas they who are not in good and thence in truth, can indeed have revelations, yet not from perception, but through a living voice heard within them, and thus through angels from the Lord. This revelation is external, but the former is internal. The angels, especially the celestial, have revelation from perception, as also had the men of the Most Ancient Church, and some too of the Ancient Church, but scarcely anyone at this day; whereas very many, even those who have not been in good, have had revelations from speech without perception, and also by means of visions or dreams. [3] Such were most of the revelations of the prophets in the Jewish Church; they heard a voice, they saw a vision, and they dreamed a dream; but as they had no perception, these were merely verbal or visual revelations without any perception of what they signified. For genuine perception comes through heaven from the Lord, and affects the intellect spiritually, and leads it perceptibly to think as the thing really is, together with internal assent, the source of which it knows not. It supposes that it is in itself, and that it flows from the connection of things; whereas it is a dictate through heaven from the Lord, flowing into the interiors of the thought, about such things as are above the natural and sensuous, that is, about such things as are of the spiritual world or of heaven. From what has now been said it may be seen what revelation from perception is. But the revelation from perception which the Lord had (who is here represented by Joseph, and which revelation is here treated of in the internal sense), was from the Divine in Himself, thus was from Himself.

(5122) The three shoots three days are these. That this signifies continuous derivations down to the last or ultimate one, is evident from the signification of "three," as being one period and its continuation from beginning to end (n. 2788, 4495); from the signification of "shoots," as being derivations (n. 5114); and from the signification of "days," as being states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850). From this it follows that by "the three shoots three days are these" is signified the state of the rebirth of this sensuous which is represented by the butler, from its first down to its ultimate; its successive derivations being signified by the "shoots." [2] The states of the rebirth of each sensuous, and of each thing in the natural, and also in the rational, have their progressions from beginning to end; and when they come to the end they commence from a kind of new beginning, that is, from the end to which they had striven in the former state, to a further end; and so on; and at last the order is inverted, and then what was last becomes first, just as while man is being regenerated both as to the rational and as to the natural, the periods of the first state are from the truths which are of faith to the goods which are of charity; and then the truths of faith apparently act the first part, and the goods of charity the second, for the truths of faith look to the good of charity as their end. These periods continue even until the man has been regenerated. Afterward charity, which was the end, becomes the beginning, and from it new states commence, which proceed in both directions, namely, toward what is still more interior, and also toward what is exterior; toward the former being toward love to the Lord, and toward the latter being toward the truths of faith, and further toward natural truths, and also toward sensuous truths, which are then successively reduced to correspondence with the goods of charity and of love in the rational, and thus into heavenly order. [3] These are the things which are meant by continuous progressions and derivations down to the ultimate one. Such progressions and derivations with the man who is being regenerated are perpetual, from his infancy even to the last hour of his life in the world, and also afterward even to eternity; and yet he can never be so regenerated that he can in any way be said to be perfect; for there are things to be regenerated that are innumerable, nay, illimitable in number, both in the rational and in the natural, and everyone of them has shoots illimitable, that is, progressions and derivations toward interior things and toward exterior things. Man knows nothing at all of this; but the Lord knows all things and every single thing, and provides for them every moment. If He were to pause even for an instant, all the progressions would be disturbed; for what is prior looks to what follows in a continuous series, and produces series of consequences to eternity. From this it is plain that the Divine foresight and providence are in everything, even the very least; and that unless this were so, or if they were only universal, the human race would perish.

(5123) In yet three days. That this signifies that there would then be a new state, is evident from the signification of “three,” as being what is continuous even to the end, thus what is complete (n. 2788, 4495); and from the signification of “days,” as being states (of which above, n. 5122). From this it is plain that by “three days” is signified a complete state; consequently, “in three days,” or “after three days,” denotes a new state (n. 4091); for after a complete state a new one begins.

(5124) Shall Pharaoh lift up thy head. That this signifies what is provided, and therefore what is concluded, is evident from the signification of “lifting up the head,” as being to conclude, and in the supreme sense to provide; for the Divine conclusion, and execution of a thing concluded, is providence. “To lift up the head” was a customary form of passing sentence among the ancients, when the bound, or those in prison were adjudged either to life or to death; when to life, this was expressed by “lifting up the head,” as in the second book of Kings: Evil-merodach king of Babylon, in the year that he was made king, did lift up the head of Jehoiachin king of Judah out of the prison house, and spake good to him, and set his throne above the thrones of the kings that were with him in Babylon (2 Kings 25:27-28). So in Jeremiah: Evil-merodach king of Babylon, in the [first] year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of the prison house (Jer. 52:31). But when they were adjudged to death, it was expressed by “lifting up the head from off him,” as in what follows concerning the baker: “In yet three days shall Pharaoh lift up thy head from off thee” (verse 19). [2] This form of sentence had its origin among the ancients who were in representatives, from the representation of those who were bound in prison or in a pit; and as by these were represented those who were in vastation under the lower earth (n. 4728, 4744, 5038), therefore by “lifting up their head” was signified their liberation, for they are then elevated or lifted up out of vastation to the heavenly societies (n. 2699, 2701, 2704). “To be lifted up” or “to be elevated” is to advance toward the interior things; for what is elevated or high is predicated of these (n. 2148, 4210); and because it is toward interior things it is toward heaven, for heaven is in the interior things. This was signified by “lifting up the head.” But by “lifting the head from off” anyone was signified to adjudge him to death, because then those who were above those in the pit, or in vastation, were elevated to heaven, while the others were let down to lower depths. Because of this signification, therefore, this form of sentence was received in the Word. It is hence plain that by “lifting up the head” is signified what is concluded; and because what is concluded is signified, in the supreme sense is signified what is provided; for what the Divine concludes, this it provides.

(5125) And shall bring thee back upon thy station. That this signifies that the things which are of the sensuous subject to the intellectual part would be reduced into order, that they might be in the last place, is evident from the representation of the butler, of whom these things are said, as being the sensuous subject to the intellectual part (n. 5077, 5082), consequently the things of this sensuous in the external natural, for the sensuous itself is not reduced into order, but those things which have entered through it into man’s fantasy; and from the signification of “bringing back upon the station,” as being to reduce into order; and because sensuous things (that is, those which have entered from the world through the external organs of sensation) are in the last place, and are in the last place when they minister and are subservient to interior things, therefore these are at the same time signified. Moreover, with the regenerate these sensuous things are in the last place; but with the unregenerate are in the first place (n. 5077, 5081, 5084, 5089, 5094). [2] Whether sensuous things are in the first or last place can easily be perceived by man if he pays attention. If he sanctions everything to which the sensuous prompts or which it craves, and disapproves of everything that the intellectual part dictates, then sensuous things are in the first place, and the man is governed by the appetites, and is wholly sensuous. Such a man is but little removed from the condition of irrational animals, for they are governed in the same way; nay, he is in a worse condition if he abuses the intellectual or rational faculty to confirm the evils and falsities to which sensuous things prompt and which they crave. But if he does not sanction them, but from within sees how they stray into falsities and incite to evils, and strives to chasten them and thus reduce them to compliance (that is, subject them to the intellectual and will parts which are of the interior man), then sensuous things are reduced into order, that they may be in the last place. When sensuous things are in the last place, a happy and blessed feeling flows from the interior man into the delights of these things, and increases them a thousandfold. The sensuous man does not believe that this is so, because he does not comprehend it; and as he is sensible of no other delight than sensuous delight, and thinks there is no higher delight, he regards as of no account the happy and blessed feeling which is within the delights of sensuous things; for whatever is unknown to anyone is believed not to be.

(5126) And thou shalt give Pharaoh's cup into his hand. That this signifies that thereby they may serve the interior natural, is evident from the signification of "giving a cup to drink," as being to appropriate (n. 5120); that it is also to serve is plain; and from the representation of Pharaoh, as being the interior natural (n. 5080, 5095, 5118). That there is an interior natural and also an exterior natural, and that the exterior natural is constituted of what enters immediately through the senses from the world into the natural mind, namely, into its memory and thence into the imagination, may be seen above (n. 5118). [2] In order that it may be known what is the exterior and what the interior natural, which are of the exterior man; and hence what is the rational, which is of the interior man, this must be briefly told. A man from his infancy even to childhood is merely sensuous, for he then receives only earthly, bodily and worldly things through the senses of the body, and from these things his ideas and thoughts are then formed - the communication with the interior man not being as yet open, or only so far that he can comprehend and retain these worldly things. The innocence which he then has is only external, and not internal; for true innocence dwells in wisdom. By external innocence the Lord reduces into order what enters through the senses; and without an influx of innocence from the Lord in that first age, there would never be any foundation upon which the intellectual or rational faculty which is proper to man, could be built. [3] From childhood to early youth communication is opened with the interior natural by learning what is becoming, what the civil laws require, and what is honorable, both by instructions from parents and teachers and by studies. And from youth to early manhood communication is opened between the natural and the rational by learning the truths and goods of civil and moral life, and especially the truths and goods of spiritual life, through the hearing and reading of the Word; but insofar as the youth then becomes imbued with goods by means of truths, that is, insofar as he does the truths which he learns, so far the rational is opened; whereas insofar as he does not become imbued with goods by means of truths, or insofar as he does not do truths, so far the rational is not opened, and yet the knowledges still remain in the natural, namely, in its memory, and thus as it were on the threshold outside the house. [4] Insofar, however, as he then and in subsequent years disregards goods and truths, and denies and acts contrary to them, that is, instead of them believes falsities and does evils, so far the rational is closed, and also the interior natural; nevertheless of the

Lord’s Divine providence so much of communication still remains as to enable him to apprehend goods and truths with some degree of understanding, yet not to make them his own unless he performs serious repentance and for a long while afterward struggles with falsities and evils. With those, however, who suffer themselves to be regenerated, the contrary comes to pass; for by degrees or successively the rational is opened in them, and to this the interior natural is made subordinate, and to this the exterior natural. This takes place especially in youth up to adult age, and progressively to the last years of their life, and afterward in heaven to eternity. From all this it may be known what is the interior and what the exterior natural in man.

(5127) After the former manner. That this signifies in accordance with the law of order is evident from the signification of the “former manner,” as being the law of order; for it is a law of order that exterior things should be subject to interior things, or what is the same, lower things to higher ones, and should serve them as servants; for exterior or lower things are nothing but servants, while interior or higher things are relatively lords. That such is the signification of the words “after the former manner” is because the butler as a servant had previously served Pharaoh as his lord, in accordance with the law of subordination; thus the sensuous represented by the butler had served the interior natural represented by Pharaoh, in accordance with the law of order. [2] That it is the law of order that lower or exterior things should serve higher or interior things, is wholly unknown to the sensuous man; for one who is merely sensuous does not know what interior is, thus neither what is relatively exterior. He knows that he thinks and speaks, and that he wills and acts; and from this he supposes that to think and to will are interior, and that to speak and to act are exterior; but he does not know that to think from the senses only, and to act from the appetites, is of the external man, thus that his thinking and willing are solely of the exterior natural, and that this is still more the case when he thinks falsities and wills evils; and because in such persons the communication with interior things is closed, he therefore does not know what interior thought and will are. If he is told that interior thought is to think from truth, and that interior will is to act from good, he does not at all apprehend it; still less that the interior man is distinct from the exterior, and so distinct that the interior man can see as from a higher position what is going on in the exterior man, and that the interior man has the capacity and ability of chastening the exterior, and of not willing and thinking what the exterior man sees from phantasy, and desires from cupidity. [3] These things he does not see so long as his external man has dominion and rules; but when he is out of this state, as when he is in some depression arising from misfortunes or illness, he can see and apprehend these things, because then the dominion of the external man ceases. For the faculty or ability of understanding is always preserved to man by the Lord, but is very obscure with those who are in falsities and evils, and is always clearer in proportion as falsities and evils are lulled to sleep. The Lord's Divine flows in continually with man and enlightens him, but where there are falsities and evils (that is, where there are things contrary to truths and goods), the Divine light is either reflected or suffocated or perverted, and only so much of it is received, as it were through chinks, as to give him the faculty of thinking and speaking from sensuous things, and also of thinking and speaking of spiritual things from forms of speech impressed on the natural or bodily memory.

(5128) When thou wast his butler. That this signifies as is usual with sensuous things of this kind, is evident from the signification of a "butler," as being sensuous things, or that portion of them which is subject to the intellectual part (see n. 5077, 5082); its being "as is usual" with them is signified by "when thou wast." That sensuous things ought to be subject and subordinate to rational things has already been treated of in the preceding pages; and as this subjection and subordination is here treated of in the internal sense, it still remains to show how the case is in regard to it. [2] The man in whom sensuous things are in subjection is called rational, but the man in whom they are not in subjection is called sensuous; but whether a man is rational or sensuous can scarcely be discerned by others; but it can be discerned by himself if he explores his interiors, that is, his will and his thought. Whether a man is sensuous or rational cannot be known by others from his speech or from his actions; for the life of the thought which is in the speech, and the life of the will which is in the actions, do not appear to any bodily sense. Only the sound is heard and the gesture seen together with their affection, and it is not distinguished whether the affection is pretended or real; but in the other life this is distinctly perceived by those who are in good, both as to what is in the speech and what is in the actions; thus what is the quality of the life, and also from what source the life therein is derived. In this world also there are some signs from which it can in some measure be inferred whether sensuous things are subject to the rational, or the rational to sensuous things, or what is the same, whether a man is rational or merely sensuous. The signs are these. If it is observed that a man is in principles of falsity, and does not suffer himself to be enlightened, but entirely rejects truths, and without reason obstinately defends falsities, this is a sign that he is a sensuous man, and not a rational, the rational being closed in him, so that it does not admit the light of heaven. [3] Still more sensuous are those who are in the persuasion of falsity, because the persuasion of falsity totally closes the rational. It is one thing to be in principles of falsity, and another to be in the persuasion of falsity. They who are in the persuasion of falsity have some light in their natural, but it is a light like that of winter. In the other life this light appears with them white like snow; but as soon as the heavenly light falls into it, it is darkened, and becomes dark like night in accordance with the degree and quality of the persuasion. This is also evident with them while they live in the world, for they cannot then see anything whatever of truth; nay, in consequence of the obscure or benighted influence of their falsity, truths to them are as things of naught, and they also ridicule them. To the simple such persons sometimes appear as if they were rational; for by means of that snowy wintry light they can through reasonings so dexterously confirm falsities, that these appear like truths. In such persuasion are many of the learned, more than the rest of mankind; for they have confirmed falsities in themselves by syllogistic and philosophical reasonings, and finally by many acquired knowledges. Among the ancients such men were called serpents of the tree of knowledge (see n. 195-197); but at this day they may be called interior sensuous men who have no rational. [4] The principal sign whether a man is merely sensuous or is rational, is from his life; not such as appears in his speech and his works, but such as it is within these; for the life of the speech is from the thought, and the life of the works is from the will, and that of both is from the intention or end. Such therefore as is the intention or end within the speech and the works, such is the life; for speech without interior life is mere sound, and works without interior life are mere movements. This is the life which is meant when it is said that "the life remains after death." If a man is rational, he speaks from thinking well, and acts from willing well, that is, he speaks from faith and acts from charity; but if a man is not rational, he may then indeed begin to act, and also to speak, as a rational man; but still there is nothing of life from the rational in him; for a life of evil closes up every way or communication with the rational, and causes the man to be merely natural and sensuous. [5] There are two things which not only close up the way of communication, but even deprive a man of the capacity of ever becoming rational - deceit and profanation. Deceit is like a subtle poison which infects the interiors, and profanation mixes falsities with truths and evils with goods: through these two the rational wholly perishes. There are in every man gods and truths from the Lord stored up from infancy, which in the Word are called "remains" (see n. 468, 530, 560, 561, 661, 1050, 1738, 1906, 2284); these remains are infected by deceit, and are mixed up by profanation (what profanation is may be seen above, n. 593, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3402, 3489, 3898, 4289, 4601). From these signs it may in some measure be known who is a rational, and who a sensuous man. [6] When sensuous things are subject to the rational, then the sensuous things from which man's first imagination is formed, are enlightened by the light which comes through heaven from the Lord, and are also disposed into order so as to receive the light and correspond. When they are in this state, sensuous things no longer stand in the way of truths being acknowledged and seen, those which disagree being instantly removed, and those which agree being accepted. Those which agree are then as it were in the center, and those which disagree are in the circumference; those which are in the center are as it were lifted up toward heaven, and those which are in the circumference as it were hang downward. Those which are in the center receive light through the rational, and when they are presented to view in the other life they are seen as little stars which gleam and shed light round about even to the circumference, with a gradual diminution. Into such a form are natural and sensuous things disposed when the rational has dominion, and sensuous things are in subjection. This takes place while the man is being regenerated, and thereby he is in a state of seeing and acknowledging truths in their full extent. But when the rational is subject to sensuous things, the contrary comes to pass; for falsities are in the middle, or in the center, and truths are in the circumference. The things which are in the center are in a certain light, but it is a fatuous light, or such as arises from a coal fire, into which flows a light on all sides from hell. This is the light which is called darkness, for as soon as any light from heaven flows into it, it is turned into darkness.

(5129) Verses 14, 15. But remember me with thee when it is well with thee, and do mercy I pray with me, and make mention of me unto Pharaoh, and bring me out of this house. For being carried off by theft I was carried away out of the land of the Hebrews; and here also have I done nothing that they should put me into the pit. “But remember me with thee,” signifies the reception of faith; “when it is well with thee,” signifies when there is correspondence; “and do mercy I pray with me,” signifies the reception of charity; “and make mention of me unto Pharaoh,” signifies communication with the interior natural; “and bring me out of this house,” signifies deliverance from evils; “for being carried off by theft I was carried away,” signifies that heavenly things were alienated by evil; “out of the land of the Hebrews,” signifies from the church; “and here also have I done nothing,” signifies innocence; “that they should put me into the pit," signifies rejection among falsities.

(5130) But remember me with thee. That this signifies the reception of faith, is evident from the representation of Joseph, who says these things of himself, as being the Lord as to the celestial in the natural (see n. 5086, 5087, 5106); and from the signification of "remember me with thee," as being the reception of faith; for to remember and to be mindful of the Lord is from no other source than faith; hence "remember me with thee," denotes that he may receive faith. The case in regard to faith is this: he who receives and has faith is continually mindful of the Lord, even when he is thinking or speaking of other things, and also when he is discharging his public, private, or domestic duties, although he is not aware that he is then mindful of the Lord; for the remembrance of the Lord by those who are in faith reigns universally with them, and what reigns universally is not perceived, except while the thought is directed to it. [2] This may be illustrated by various things with man. He who is in any love, whatever it may be, is continually thinking about whatever belongs to that love; and this although he is engaged in thought, in speech, or in action relative to other things. In the other life this is very evident from the spiritual spheres about everyone; for simply from these spheres it is known in what faith and in what love are all who are there, and this even though they are thinking and speaking of something entirely different (see n. 1048, 1053, 1316, 1504-1520, 2489, 4464); for that which reigns universally in anyone produces a sphere of the same, and displays his life before others. From this may be seen what is meant when it is said that we must be constantly thinking about the Lord, salvation, and the life after death. All who are in faith from charity do this, and therefore they do not think ill of the neighbor, and they have justice and equity in everything of their thought, speech, and action; for that which reigns universally flows into particulars and guides and governs them, because the Lord keeps the mind in such things as are of charity and the derivative faith and thus disposes everything in conformity therewith. The sphere of faith from charity is the sphere which reigns in heaven; for the Lord flows in with love, and through love with charity, consequently with the truths which are of faith; and from this they who are in heaven are said to be in the Lord. [3] In what now follows the subject treated of is the rebirth of the sensuous subject to the intellectual part, and which is represented by the butler; and because its rebirth is treated of, the reception of faith is also treated of. For the sensuous, like the rational, is born again by means of faith, but by the faith into which charity flows. Unless charity flows into faith and gives it life, faith cannot reign universally; for what a man loves reigns, and not what he merely knows and holds in his memory.

(5131) When it is well with thee. That this signifies when there is correspondence, is evident from the signification of its “being well with thee,” when the rebirth or regeneration of the exterior natural or sensuous is treated of, as being correspondence; for it is not well with it until it corresponds. At the end of the different chapters it may be seen what correspondence is. There is a correspondence of sensuous with natural things, a correspondence of natural with spiritual things, a correspondence of spiritual with celestial things, and finally a correspondence of celestial things with the Divine of the Lord; thus there is a succession of correspondences from the Divine down to the ultimate natural. [2] But as an idea of the nature of correspondences can with difficulty be formed by those who have never thought about them before, it may be well to say a few words on the subject. It is known from philosophy that the end is the first of the cause, and that the cause is the first of the effect. That the end, the cause, and the effect may follow in order, and act as a one, it is needful that the effect should correspond to the cause, and the cause to the end. But still the end does not appear as the cause, nor the cause as the effect; for in order that the end may produce the cause, it must take to itself administrant means from the region where the cause is, by which means the end may produce the cause; and in order that the cause may produce the effect, it also must take to itself administrant means from the region where the effect is, by which means the cause may produce the effect. These administrant means are what correspond; and because they correspond, the end can be in the cause and can actuate the cause, and the cause can be in the effect and can actuate the effect; consequently the end through the cause can actuate the effect. It is otherwise when there is no correspondence; for then the end has no cause in which it may be, still less an effect in which it may be, but is changed and varied in the cause, and finally in the effect, according to the form made by the administrant means. [3] All things in general and in particular in man, nay, all things in general and in particular in nature, succeed one another as end, cause, and effect; and when they thus correspond to one another, they act as a one; for then the end is the all in all things of the cause, and through the cause is the all in all things of the effect. As for example, when heavenly love is the end, the will the cause, and action the effect, if there is correspondence, then heavenly love flows into the will, and the will into the action, and they so act as a one that by means of the correspondence the action is as it were the love; or as when the faith of charity is the end, thought the cause, and speech the effect, then if there is correspondence, faith from charity flows into the thought, and this into the speech, and they so act as a one, that by means of the correspondence the speech is as it were the end. In order however that the end, which is love and faith, may produce the cause, which is will and thought, it must take to itself administrant means in the rational mind that will correspond; for without administrant means that correspond, the end, which is love or faith, cannot be received, however much it may flow in from the Lord through heaven. From this it is plain that the interiors and the exteriors of man, that is, what is rational, natural, and sensuous in him must be brought into correspondence, in order that he may receive the Divine influx, and consequently that he may be born again; and that it is not well with him till then. This is the reason why here by “when it is well with thee” is signified correspondence.

(5132) And do mercy I pray with me. That this signifies the reception of charity, is evident from the signification of “mercy,” as being love (see n. 3063, 3073, 3120, 5042); here love toward the neighbor, or charity, because the reception of faith was spoken of above (n. 5130); for faith and charity will make a one in the sensuous when this is being reborn. That “mercy” signifies charity is because all who are in charity are in mercy, or in other words all who love the neighbor are merciful to him; and therefore acts of charity are described in the Word by works of mercy; as in Matthew: I was hungry and ye gave Me to eat; I was thirsty and ye gave me drink; I was a stranger and ye gathered Me; naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me (Matt. 25:35-36); and in other places by benefiting the poor, the afflicted, the widows, and the fatherless. [2] In its essence charity is to will well to the neighbor, to be affected with good, and to acknowledge good as the neighbor, consequently those who are in good, with a difference according to the degree of their good; and hence charity, because it is affected with good, is affected with mercy toward those who are in miseries. The good of charity has this within it because it descends from the Lord’s love toward the whole human race, which love is mercy because all the human race is settled in miseries. Mercy sometimes shows itself in the evil, who are in no charity; but this is grief on account of what they themselves suffer, for it is shown toward their friends who make one with them, and when their friends suffer, they suffer. This mercy is not the mercy of charity, but is the mercy of friendship for the sake of self, which regarded in itself is unmercifulness; for it despises or hates all others besides itself, thus besides the friends who make one with it.

(5133) And make mention of me unto Pharaoh. That this signifies communication with the interior natural, is evident from the signification of "making mention to" anyone as being to communicate; and from the representation of Pharaoh, as being the interior natural (see n. 5080, 5095). By "communication with the interior natural" is meant conjunction by correspondence. The interior natural is that which receives ideas of truth and good from the rational, and stores them up for use, consequently which communicates immediately with the rational; but the exterior natural is that which receives images and thence ideas of things from the world through the senses. [2] These ideas, unless enlightened by those which are in the interior natural, present fallacies, which are called the fallacies of the senses. When man is in these fallacies, he believes nothing but what agrees with them, and what they confirm, as is the case if there is no correspondence; and there is no correspondence unless the man is imbued with charity, for charity is the uniting means, because in the good of it there is life from the Lord, which disposes truth into order, so that the form of charity, or charity in an image, may come into existence. This form appears visibly in the other life, and is the angelic form itself. Hence all the angels are forms of charity, the beauty of which is from the truths which are of faith, and the life of this beauty is from the good which is of charity.

(5134) And bring me out of this house. That this signifies deliverance from evils, is evident from the signification of “bringing out,” as being deliverance; and from the signification of a “house,” as being good (see n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982); and therefore in the opposite sense, evil. Hence it is plain that deliverance from evils is signified by the words, “bring me out of this house,” and this also follows in its order from the things which precede. When faith is received in the exterior natural (which is here treated of, see n. 5130), correspondence is effected (n. 5131), and charity is received (n. 5132), and thus communication is effected with the interior natural (n. 5133), which is then delivered from the evils whereby the celestial represented by Joseph (n. 5086, 5087, 5106) was alienated; which alienation is signified by his being “carried off by theft,” as presently follows. Moreover, when the natural is being regenerated by means of charity and faith, it is delivered from evils; for evils are then separated, and are cast out from the center where they were before, to the circumferences, whither the light of truth from good does not reach. In this way are evils separated in man, and yet are retained, for they cannot be entirely destroyed. But with the Lord, who made the natural in Himself Divine, evils and falsities were utterly cast out and destroyed; for the Divine can have nothing in common with evils and falsities, nor be terminated in them, as is the case with man; for the

Divine is the very being of good and of truth, which is infinitely removed from what is evil and false.

(5135) For in being carried off by theft I was carried away. That this signifies that celestial things were alienated by evil, is evident from the representation of Joseph, who says these things of himself, as being the celestial in the natural (n. 5086, 5087, 5106), consequently the celestial things therein; and from the signification of "being carried off by theft," as being to be alienated by evil; for "to steal" is to alienate, and "theft" is the evil which alienates, and also the evil which claims the celestial things that are in the natural. "Theft" signifies alienation in respect to the abode of which it takes possession, and from which it casts out goods and truths, and which it fills with evils and falsities; "theft" also signifies the claiming of what belongs to others when it attributes to itself and makes its own the goods and truths which are in that abode, and also when it applies them to evils and falsities. That it may be known what "theft" is in the spiritual sense, it is necessary to state how the case is with evils and falsities when they enter and take possession of the abode, and also when they claim the goods and truths which are there. [2] From infancy until childhood, and sometimes till early manhood, by instruction from his parents and teachers a man is imbued with goods and truths; for he then learns them with avidity, and believes them in simplicity. The state of innocence favors them and adapts them to the memory, but places them only at the first threshold; for the innocence of infancy and childhood is not internal innocence which affects the rational, but is external innocence which affects only the exterior natural (see n. 2306, 3183, 3494, 4563, 4797). But when the man grows older and begins to think from himself, and not as before from parents and teachers, he then takes up again and as it were ruminates the things which he had before learned and believed, and either confirms them, or doubts about them, or denies them. If he confirms them, it is a sign that he is in good; if he denies them, it is a sign that he is in evil; but if he doubts about them, it is a sign that in succeeding years he will accede either to the affirmative or to the negative. [3] The things which man as a little child in its first age learns eagerly or believes, and which he afterward either confirms, or doubts about, or denies, are especially these: that there is a God, and that He is one; that He has created all things; that He rewards those who do well, and punishes those who do evil; that there is a life after death, in which the evil go to hell and the good to heaven, thus that there is a hell and a heaven, and that the life after death is eternal; also that he ought to pray daily, and this with humility; that the Sabbath day is to be kept holy; that parents are to be honored; and that no one must commit adultery, murder, or theft; with other like things. These things man imbibes and is imbued with from early childhood; but when he begins to think from himself and to lead himself, if he confirms such things in himself, and adds to them things which are still more interior, and lives according to them, then it is well with him; but if he begins to infringe these things, and at last to deny them, however much for the sake of civil laws and for the sake of society he may live in externals according to them, he is then in evil. [4] This evil is what is signified by “theft,” insofar as like a thief it takes possession of the abode in which good has been before, and insofar as with many it takes away the goods and truths which had been there before, and applies them to confirm evils and falsities. The Lord insofar as possible then removes from that abode the goods and truths of early childhood, and withdrawing them toward the interiors stores them up in the interior natural for use. These goods and truths stored up in the interior natural are signified in the Word by “remains” (see n. 468, 530, 560, 561, 660, 661, 1050, 1738, 1906, 2284). But if evil steals the goods and truths there, and applies them to confirm evils and falsities, especially if it does this from deceit, then it consumes these remains; for it then mingles evils with goods and falsities with truths till they cannot be separated, and then it is all over with the man. [5] That such things are signified by “theft,” may be seen from the mere application of “theft” to the things of spiritual life. In spiritual life there are no other riches than the knowledges of good and truth, and no other possessions and inheritances than the felicities of life arising from goods and their truths. As before said, to steal these things is “theft” in the spiritual sense; and therefore by “thefts,” in the Word, nothing else is signified in the internal sense; as in Zechariah: I lifted up mine eyes, and saw, when behold a flying roll. Then said he unto me, This is the curse that goeth forth upon the faces of the whole earth; for everyone that stealeth hence, like it is innocent; and everyone that sweareth, like it is innocent. I have cast it forth that it may enter into the house of the thief, and into the house of him that sweareth by My name for lying; and it shall pass the night in his house, and shall consume it and the wood thereof and the stones thereof (Zech. 5:1, 3-4); the evil which takes away the remains of good is signified by “him that stealeth,” and by the “house of the thief;” and the falsity which takes away the remains of truth is signified by “him that sweareth,” and by the “house of him that sweareth for lying;” the “faces of the whole earth” denote the universal church; therefore it is said that “the curse shall consume the house and the wood thereof and the stones thereof.” The “house” is the natural mind or man as to this mind (n. 3128, 3538, 4973, 5023); “wood” is the goods therein (n. 2784, 2812, 3720, 4943); and the “stones” are truths (n. 643, 1298, 3720). [6] Profanation and hence the taking away of good and truth are signified in the spiritual sense by the deed of Achan, who took of the accursed things a mantle of Shinar, two hundred shekels of silver, and a wedge of gold, and hid them in the earth in the midst of his tent, and who therefore was stoned, and all the things were burned; as is related in Joshua: Jehovah said unto Joshua, Israel hath sinned, they have transgressed My covenant which I commanded them; and they have taken of the accursed thing, and have stolen, lied, and have put it among their vessels (Josh. 7:10-11, 21, 25); by “accursed things” were meant falsities and evils, which were in no wise to be mixed up with holy things; the “mantle of Shinar, shekels of silver, and wedge of gold” are in the spiritual sense species of falsity; “hiding them under the earth in the midst of the tent" signified a commixture with holy things. (That a "tent" denotes what is holy may be seen above, n. 414, 1102, 1566, 2145, 2152, 3312, 4128, 4391, 4599.) These things were signified by Israel's "stealing, lying, and putting it among their vessels;" for "vessels" are holy truths (see n. 3068, 3079, 3316, 3318). [7] In Jeremiah: I will bring the issue of Esau upon him, the time that I shall visit him. If grape gatherers came to thee, would they not leave some grape gleanings? If thieves by night, would they not destroy a sufficiency? I will strip Esau, I will uncover his secret things, and he shall not be able to hide, his seed is devastated, and his brethren, and his neighbors, and he is not (Jer. 49:8-10); where "Esau" denotes the evil of the love of self to which falsities are adjoined (n. 3322). That this evil consumes the remains of good and truth is signified by "thieves in the night destroying a sufficiency;" and by "his seed, his brethren, and his neighbors being devastated, and he is not." "Seed" denotes the truths which are of faith from charity (n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373); "brethren" denote the goods which are of charity (n. 367, 2360, 2508, 2524, 3160, 3303, 3459, 3815, 4121, 4191); "neighbors" denote the adjoined and related truths and goods which belong to him. [8] Something similar is said of Esau in Obadiah: If thieves come to thee, if overthrowers by night (how wilt thou be cut off!) will they not steal till they have enough? If grape gatherers come to thee, will they not leave some clusters? (Obad. 5); "grape gatherers" denote falsities which are not from evil; by these falsities the goods and truths stored up by the Lord in man's interior natural (that is, remains) are not consumed, but by falsities derived from evils, which steal truths and goods and also by wrong applications employ them to confirm evils and falsities. [9] In Joel: A great people and mighty, they shall run like heroes; they shall climb the wall like men of war; and they shall march everyone in his ways; they shall run to and fro in the city; they shall run on the wall; they shall climb up into the houses; they shall enter in through the windows like a thief (Joel 2:2, 7, 9); a "great people and mighty" denotes falsities fighting against truths (n. 1259, 1260); and because they fight mightily in destroying truths, they are said to be "like heroes and men of war;" the "city" through which they are said to "run to and fro" denotes the doctrinals of truth (n. 402, 2268, 2449, 2712, 2943, 3216); the "houses into which they shall climb" denote the goods which they destroy (n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982); the "windows through which they shall enter in" denote things intellectual and the derivative reasonings (n. 655, 658, 3391); hence they are compared to a "thief," because they take possession of the abode previously occupied by truths and goods. [10] In David: As thou hatest discipline, and castest My words behind thee; if thou seest a thief thou runnest with him, and thy part is with adulterers. Thou openest thy mouth for evil, and with thy tongue thou weavest deceit (Ps. 50:17-19); speaking of a wicked person, "to run with a thief" denotes to alienate truth from himself by means of falsity. [11] In Revelation: They repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts (Rev. 9:21); "murders" denote evils which destroy goods; “enchantments,” falsities therefrom which destroy truths; “whoredoms,” truths falsified; “thefts” goods thus alienated. [12] In John: Verily, verily, I say unto you, He that entereth not through the door into the sheepfold, but climbeth up some other way, he is a thief and a robber. But he that entereth in through the door is the shepherd of the sheep. I am the door; through Me if anyone enter in, he shall be saved, and shall go in and out, and shall find pasture. The thief cometh not but to steal, and to murder, and to destroy (John 10:1-2, 9-10); here again a “thief” denotes the evil of merit; for he who takes away from the Lord what is His, and claims it for himself, is called a “thief.” As this evil closes the way and prevents good and truth from the Lord from flowing in, it is said “to murder” and “to destroy.” The same is signified by the commandment in the Decalogue: Thou shalt not steal (Deut. 5:19; see n. 4174). From all this it is evident what is signified by the laws enacted in the Jewish Church in regard to thefts (as in Exod. 21:16; 22:1-4; Deut. 24:7); for as all the laws in that church originated in the spiritual world, they correspond to the laws of order which are in heaven.

(5136) Out of the land of the Hebrews. That this signifies from the church, namely, that celestial things were alienated from it through evil, is evident from the signification of the “land of the Hebrews,” as being the church. The “land of the Hebrews” here, is the land of Canaan; for Joseph was taken away from there. The reason why the land of Canaan in the Word signifies the church, is that the church has been there from the most ancient time: first the Most Ancient Church, which was before the flood; next the Ancient Church, which was after the flood; afterward the Second Ancient Church, which was called the Hebrew Church; and at last the Jewish Church. And in order that the Jewish Church might be instituted there, Abram was commanded to betake himself thither out of Syria, and it was there promised him that this land should be given to his posterity for an inheritance. This is the reason why "land" or "earth" in the Word signifies the church, and the "whole earth," as sometimes occurs, the universal church; and also the "new heaven and new earth," a new church internal and external. [2] The reason why the church was continued there from the most ancient time, is that the man of the Most Ancient Church, who was celestial, was of such a character that in each and all things in the world and upon the earth he saw a representative of the Lord's kingdom; the objects of the world and the earth being to him the means of thinking about heavenly things. This was the origin of all the representatives and significatives that were afterward known in the Ancient Church, for they were collected by those who are meant by "Enoch," and were preserved for the use of posterity (n. 519, 521, 2896). From this it came to pass that every place, and also every mountain and river, in the land of Canaan, where the most ancient people dwelt, and likewise all the kingdoms round about, became representative; and as the Word could not be written except by representatives and significatives, even of places, therefore for the sake of this end the church was successively preserved in the land of Canaan; but after the coming of the Lord it was transferred elsewhere, because representatives were then abolished. [3] From the foregoing it is plain that by the land of Canaan, which is here called the "land of the Hebrews," is signified the church; but see what has been previously adduced on these subjects; namely, that the Most Ancient Church, which was before the flood, was in the land of Canaan (n. 567, 3686, 4447, 4454); that part of the Ancient Church, which was after the flood, was there (see n. 3686, 4447); also that a second Ancient Church, which was called the Hebrew Church, was there (n. 4516, 4517); that for the same reason Abram was commanded to go there, and that land was given to his posterity (n. 3686, 4447); that from this the land of Canaan represented the Lord's kingdom (n. 1607, 3038, 3481, 3705, 4240, 4447); and that it is for this reason that by "earth" or "land" in the Word is signified the church (see n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 3355, 4447, 4535).

(5137) And here also have I done nothing. That this signifies innocence, is evident without explication; for not to do anything evil is the part of innocence.

(5138) That they should put me into the pit. That this signifies rejection among falsities, is evident from the signification of a "pit," as being falsity (see n. 4728, 4744, 5038). Evil has been treated of above-that celestial things were alienated by it (n. 5134, 5135); but here falsity is treated of, for where the one is mentioned in the Word, the other is mentioned also, that is to say, where evil is mentioned, falsity also is mentioned; because where good is treated of, there also truth is treated of, in order that there may be a marriage in everything of the Word. For the heavenly marriage is that of good and truth, but the infernal marriage is that of evil and falsity; because where there is evil, there is also falsity, joining itself to evil as a wife to her husband; and where there is good there is also truth, because truth conjoins itself with good as a wife with her husband. Hence the quality of the faith may be known from the life; for good is of the life and truth is of the faith, and conversely it is the same with evil and falsity. (That there is a marriage in everything of the Word may be seen above, n. 683, 793, 801, 2173, 2516, 2712, 4137e.)

(5139) Verses 16-19. And the prince of the bakers saw that he had interpreted good, and he said unto Joseph, I also was in my dream, and behold three baskets with holes in them upon my head; and in the uppermost basket there was of all food for Pharaoh, the work of the baker; and the birds did eat them out of the basket from upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets three days are these. In yet three days shall Pharaoh lift off thy head from upon thee, and shall hang thee upon wood; and the birds shall eat thy flesh from upon thee. "And the prince of the bakers saw," signifies the perception of the sensuous that is subject to the will part; "that he had interpreted good," signifies what would happen; "and he said unto Joseph," signifies the perception of the celestial in the natural; "I also was in my dream," signifies prediction; "and behold three baskets," signifies the successives of things of the will; “with holes in them upon my head,” signifies without termination anywhere in the middle; “and in the uppermost basket,” signifies the inmost of the will part; “there was of all food for Pharaoh,” signifies full of celestial good for the nourishment of the natural; “the work of the baker,” signifies according to every use of the sensuous; “and the birds did eat them out of the basket from upon my head,” signifies that falsity from evil consumed it; “and Joseph answered and said,” signifies revelation from perception from the celestial in the natural; “This is the interpretation thereof,” signifies what it had in it; “the three baskets,” signifies the successives of the things of the will; “three days are these,” signifies even to the last; “in yet three days,” signifies that which is in the last; “shall Pharaoh lift off thy head from upon thee,” signifies what is concluded from what is foreseen; “and shall hang thee upon wood,” signifies rejection and damnation; “and the birds shall eat thy flesh from upon thee,” signifies that the falsity from evil will consume what is of these sensuous things.

(5140) And the prince of the bakers saw. That this signifies the perception of the sensuous that is subject to the will part, is evident from the signification of “seeing,” as being to understand and perceive (n. 2150, 2807, 3764, 4723); and from the signification of the “prince of the bakers,” as being the sensuous in general subject to the will part, thus these sensuous things (n. 5078, 5082).

(5141) That he had interpreted good. That this signifies what would happen, is evident from the signification of “interpreting,” as being what it had in it, or what there was therein (of which above, n. 5093, 5105, 5107, 5121); thus also what would happen. That good would happen, is the perception from the sensuous, which perception is comparatively obscure. There actually do exist perception from the sensuous or exterior natural, perception from the interior natural, and perception from the rational; for when a man is in interior thought from affection, and withdraws his mind from sensuous things and from the body, he is in rational perception; for then the things which are beneath, or which belong to the external man, are quiescent, and the man is almost in his spirit. But when man is in exterior thought, from causes which exist in the world, then his perception is from the interior natural, and the rational indeed flows in, but not with any life of affection. But when man is in pleasures, and in the delights of the love of the world and also of the love of self, the perception is from the sensuous; for his life is then in externals or in the body, and admits no more from the interiors than may serve to moderate his outbursts into what is dishonorable and unbecoming. But the more external the perception is, the more obscure it is, because exterior things are comparatively general, for innumerable interior things appear as one in the exterior.

(5142) And he said unto Joseph. That this signifies the perception of the celestial in the natural, is evident from the signification of “saying,” in the historic parts of the Word, as being perception (often explained before); and from the representation of Joseph, as being the celestial in the natural (see n. 5086, 5087, 5106).

(5143) I also was in my dream. That this signifies prediction, is evident from the signification of a "dream," as being prediction concerning the event (see n. 5092, 5104, 5112).

(5144) And behold three baskets. That this signifies the successives of the things of the will, is evident from the signification of "three," as being what is complete and continuous even to the end (see n. 2788, 4495, 5114, 5122), thus what is successive; and from the signification of "baskets," as being things of the will. That "baskets" are things of the will is because they are vessels to hold food; and also because food signifies celestial and spiritual goods, and these are of the will; for all good pertains to the will, and all truth to the understanding. As soon as anything comes forth from the will, it is perceived as good. In what precedes, the sensuous subject to the intellectual part has been treated of, which was represented by the butler; what is now treated of is the sensuous subject to the will part, which is represented by the baker (see n. 5077, 5078, 5082). [2] What is successive or continuous in intellectual things was represented by the vine, its three shoots, its blossoms, clusters, and grapes; and finally the truth which is of the intellect was represented by the cup (see n. 5120); but what is successive in the things of the will is represented by the three baskets on the head, in the uppermost of which there was of all food for Pharaoh, the work of the baker. By what is successive in the things of the will is meant what is successive from the inmosts of man down to his outermost, in which is the sensuous; for there are steps or degrees as of a ladder, from inmosts to outermosts (see n. 5114). Into the inmost there flows good from the Lord, and this through the rational into the interior natural, and thence into the exterior natural or sensuous, in a distinct succession, as by the steps of a ladder; and in each degree it is qualified according to the reception. But the further nature of this influx and its succession will be shown in the following pages. [3] "Baskets" signify the things of the will insofar as goods are therein, in other passages of the Word, as in Jeremiah: Jehovah showed me, when behold two baskets of figs set before the temple of Jehovah; in one basket exceedingly good figs, like the figs that are first ripe; but in the other basket exceedingly bad figs, which could not be eaten for badness (Jer. 24:1-2); here "basket" is expressed in the original by a different word, which signifies the will part in the natural; the "figs" in the one basket are natural goods, while those in the other are natural evils. [4] In Moses: When thou art come into the land which Jehovah thy God will give thee, thou shalt take of the first ripe of all the fruit of the land, which thou shalt bring in from thy land, and thou shalt put it in a basket, and shalt go unto the place which Jehovah shall choose. Then the priest shall take the basket out of thy hand, and set it before the altar of Jehovah thy God (Deut. 26:1-2, 4); here "basket" is expressed by still another word that signifies a new will part in the intellectual part; "the first ripe of the fruit of the earth" are the goods thence derived. [5] In the same: For the sanctifying of Aaron and his sons, Moses was to take unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil; of fine wheaten flour shalt thou make them. And thou shalt put them upon one basket, and bring them near in the basket. Aaron and his sons shall eat the flesh of the ram, and the bread in the basket, at the door of the tent of meeting (Exod. 29:2-3, 32); “basket” here is expressed by the same term as in the present chapter, signifying the will part in which are the goods signified by “bread,” “cakes,” “oil,” “wafers,” “flour,” and “wheat;” by the will part is meant the containant; for goods from the Lord flow into the interior forms of man, as into their vessels, which forms, if disposed for reception, are the “baskets” in which these goods are contained. [6] Again: When a Nazirite was being inaugurated he was to take a basket of unleavened things of fine flour, cakes mingled with oil, and unleavened wafers anointed with oil, with their meat-offering, and their drink-offerings; a ram also he shall make a sacrifice of peace-offerings to Jehovah, besides the basket of unleavened things; and the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hand of the Nazirite, and the priest shall wave them with a waving before Jehovah (Num. 6:15, 17, 19-20); here also “basket” denotes the will part as the containant; the “cakes,” the “wafers,” the “oil,” the “meat-offering,” the “boiled shoulder of the ram,” are celestial goods which were being represented; for the Nazirite represented the celestial man (n. 3301). [7] At that time such things as were used in worship were carried in baskets; as was also the kid of the goats by Gideon, which he brought forth to the angel under the oak (Judges 6:19); and this for the reason that baskets represented the containants, and the things in the baskets, the contents.

(5145) With holes in them upon my head. That this signifies without termination anywhere in the middle, is evident from the signification of "with holes in them," as being open from highest to lowest, thus not closed, consequently without termination anywhere in the middle; and from the signification of the "head," as being the interiors, especially those of the will; for in the head are all substances and forms in their beginnings, and therefore all sensations tend thither and there present themselves, and all acts descend from it and take their origin. It is evident that the faculties of the mind, that is, of the understanding and the will, are there; and therefore by the "head" are signified the interiors. These baskets represented the things which are in the head. [2] The sensuous things which are subject to the will part are now treated of, and by the "baskets with holes in them upon the head" is signified that the interiors were without termination anywhere in the middle, and for this reason these sensuous things were rejected and damned-as will be seen in what follows. But it may be well to state what is meant by being without termination anywhere in the middle. Man's interiors are distinguished into degrees, and in each degree the interiors are terminated, and by termination are separated from the degree next below; it is thus from the inmost to the outermost. The interior rational constitutes the first degree; in this are the celestial angels, or in this is the inmost or third heaven. The exterior rational makes the second degree; in this are the spiritual angels, or in this is the middle or second heaven. The interior natural makes the third degree; in this are good spirits, or the ultimate or first heaven. The exterior natural, or the sensuous, makes the fourth degree; and in this is man. These degrees in man are most distinct. [3] Thence it is that if he lives in good, a man is as to his interiors a heaven in the least form, or that his interiors correspond to the three heavens; and hence it is that if a man has lived a life of charity and love, he can be carried after death even into the third heaven. But that he may be of this character, it is necessary that all the degrees in him should be well terminated, and thus by means of terminations be distinct from one another; and when they are terminated, or by means of terminations are made distinct from one another, each degree is a plane in which the good which flows in from the Lord rests, and where it is received. Without these degrees as planes, good is not received, but flows through, as through a sieve or a basket that has holes in it, down to the sensuous, and then, being without any direction in the way, it is turned into a foulness which appears to those who are in it as good, namely, into the delight of the love of self and of the world, consequently into the delight of hatred, revenge, cruelty, adultery, and avarice, or into mere voluptuousness and luxury. This is the case if the things of man’s will are without termination anywhere in the middle, or if they “have holes in them.” [4] It is quite possible to know whether there are these terminations and consequent planes; for the perceptions of good and truth, and of conscience, show this. With those who have perceptions of good and truth, as have the celestial angels, the terminations are from the first degree to the last; for without terminations of all the degrees, such perceptions are impossible. (In regard to these perceptions, see above, n. 125, 202, 495, 503, 511, 536, 597, 607, 784, 865, 895, 1121, 1383, 1384, 1387, 1919, 2144, 2145, 2171, 2515, 2831.) With those also who have conscience, as the spiritual angels have, there are terminations, but from the second degree or from the third to the last, the first degree being closed with these angels. It is said "from the second degree" or "from the third," because conscience is twofold, interior and exterior; interior conscience is that of spiritual good and truth, exterior conscience is that of what is just and equitable. Conscience itself is an interior plane in which the influx of the Divine good terminates. But they who have no conscience have not any interior plane to receive this influx; and with these persons good flows through down to the exterior natural or natural-sensuous; and as before said is there turned into foul delights. Sometimes these persons seem to feel a pain as of conscience, but it is not conscience; it is a pain arising from the loss of their delight, such as that of honor, gain, reputation, life, pleasures, or the friendship of people like themselves; and this is because the terminations are in delights like these. From all this it is evident what is signified in the spiritual sense by the baskets with holes in them. [5] In the other life especially is it discerned whether the things of a man’s will have or have not been terminated. With those in whom they have been terminated there is zeal for spiritual good and truth, or for what is just and equitable, for these persons have done what is good for the sake of good or for the sake of truth, and have acted justly for the sake of what is just or equitable, and not for the sake of gain, honor, and things like these. All those with whom the interiors of the will have been terminated are taken up into heaven, for the Divine that flows in can lead them, whereas all those with whom the interior things of the will have not been terminated, betake themselves into hell; for the Divine flows through, and is turned into what is infernal, just as when the heat of the sun falls upon foul excrements, and causes a noisome stench. Consequently all who have had conscience are saved; but they who have had no conscience cannot be saved. [6] The things of the will are said to have holes in them, or not to be terminated, when there is no affection of good and truth, or of what is just and equitable; and also when these things are regarded as comparatively worthless or as nothing, or are valued solely for the sake of securing gain or honor. The affections are what terminate and close, and are therefore called “bonds” - affections of good and truth “internal bonds,” and affections of evil and falsity “external bonds” (n. 3835). Unless the affections of evil and falsity were bonds, the man would be insane (n. 4217); for insanities are nothing else than the loosenings of such bonds; thus they are non-terminations in such persons; but as in these persons there are no internal bonds, they are inwardly insane in respect to the thoughts and affections, while restrained from breaking out by external bonds, which are affections of gain and honor, and of reputation as a means of acquiring these, and the consequent fear of the law and of the loss of life. This was represented in the Jewish Church by the fact that every open vessel in the house of a dead person upon which there was no cloth cover was unclean (Num. 19:15). [7] Similar things are signified by "works full of holes" in Isaiah: They that make thread of silks, and they that weave works full of holes, shall blush; and the foundations thereof shall be broken in pieces, all they that make hire pools of the soul (Isa. 19:9-10); and by "holes" in Ezekiel: The spirit brought the prophet to the door of the court; where he saw, and behold a hole in the wall; and he said unto him, Come bore a hole through the wall; he therefore bored through the wall, and behold a door; then said he unto him, Go in and see the abominations that they do here. When he went in and saw, behold every figure of creeping thing and beast, an abomination, and all the idols of the house of Israel, portrayed upon the walls round about (Ezek. 8:7-10).

(5146) And in the uppermost basket. That this signifies the inmost of the will part, is evident from the signification of a "basket" as being the will part (of which above, n. 5144); and from the signification of "the uppermost," as being the inmost (n. 2148, 3084, 4599). The reason why the "uppermost" denotes the inmost is that with man who is in space, interior things appear as higher things, and exterior things as lower ones; but when the idea of space is put off, as is the case in heaven and also in the interior thought of man, there is then put off the idea of what is high and what is low; for height and depth come from the idea of space. Nay, in the interior heaven there is no idea of things interior and exterior, because something of space adheres to this idea also; but there is the idea of more perfect or more imperfect state; for interior things are in a more perfect state than exterior ones, because interior things are nearer the Divine, and exterior things are more remote from it. This is the reason why what is uppermost signifies what is inmost. [2] Nevertheless no one can apprehend what the interior is relatively to the exterior unless he knows how the case stands with degrees (in regard to which see above, n. 3691, 4154, 5114, 5145). Man has no other conception of what is interior and hence more perfect than as of what is purer in continual diminution; but the purer and the grosser are possible in one and the same degree, both according to the expansion and the contraction, and according to the determinations, and also according to the insertions of things homogeneous or heterogeneous. As such an idea prevails about the interior of man, it is quite impossible to avoid the notion that the exteriors are continuously coherent with the interiors, and thus act with them absolutely as a one. But if a genuine idea about degrees is formed, it is then possible to see how the interiors and the exteriors are distinct from one another, and that they are so distinct that the interiors can come into existence and subsist without the exteriors, but by no means the exteriors without the interiors. It is also then possible to see how the case stands with the correspondence of the interiors in the exteriors, and also how the exteriors can represent the interiors. This is the reason why the learned can treat hypothetically only of the interaction between the soul and the body; nay, this is also the reason why many of them believe life to be in the body, so that when the body dies, they believe that they will die as to the interiors also, on account of the coherence of these with the body, when yet it is only the exterior degree that dies, the interior then surviving and living.

(5147) There was of all food for Pharaoh. That this signifies full of celestial good for the nourishment of the natural, is evident from the signification of "food," as being celestial good (of which presently); and from the representation of Pharaoh, as being the interior natural (see n. 5080, 5095), and also the natural in general; for when they correspond, the interior and exterior natural make a one; and as food is for nourishment, by the words "there was of all food for Pharaoh" is signified full of celestial good for the nourishment of the natural. It is said that this food was in the uppermost basket; and by this is signified that the inmost of the will part was full of celestial good. For good from the Lord flows in through man's inmost, and thence through degrees as by the steps of a ladder to the exteriors; for the inmost is relatively in the most perfect state, and therefore can receive good immediately from the Lord; but not so the lower things. If these were to receive good from the Lord immediately, they would either obscure it or pervert it, for they are relatively more imperfect. [2] As regards the influx of celestial good from the Lord, and its reception, be it known that man's will part receives good, and his intellectual receives truth, and that the intellectual can by no means receive truth so as to make it its own, unless at the same time the will part receives good; and conversely; for the one flows in this way into the other, and disposes it to receive. The things of the intellect may be compared to forms which are continually varying, and the things of the will to the harmonies that result from this variation; consequently truths may be compared to variations, and goods to the delights therefrom; and as this is eminently the case with truths and goods, it is evident that the one is impossible without the other, and also that the one cannot be produced except by means of the other. [3] That "food" signifies celestial good, is because the food of the angels is nothing else than the goods of love and of charity, by which they are not only made alive, but are also refreshed. These goods in act, or the practice of them, serve especially for the refreshment of the angels, because they are their desires; and it is known that when the desires are realized in act, they afford refreshment and life. That such things yield nourishment to the spirit of man, while material food yields nourishment to his body, may also be seen from the fact that food without delights conduces but little to nourishment, but together with delights it nourishes. It is the delights that open the passages or ducts which receive the food and convey it into the blood; whereas things undelightful close them. With the angels these delights are the goods of love and of charity, and from this it can be inferred that they are spiritual foods which correspond to earthly foods. As goods are food, so truths are drink. [4] "Food" is mentioned in many places in the Word, and one who is not acquainted with the internal sense cannot know but that ordinary food is there meant, whereas it is spiritual food; as in Jeremiah: All the people groan, seeking bread; they have given their desirable things for food, to refresh the soul (Lam. 1:11). In Isaiah: Everyone that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy, and eat; yea, go, buy wine and milk without silver and without price (Isa. 55:1). In Joel: The day of Jehovah is near, and as devastation from the Thunderer shall it come. Is not the food cut off before our eyes? gladness and joy from the house of our God? The grains have rotted under their clods; the garners are devastated, the barns are destroyed, because the corn is withered (Joel 1:15-17). In David: Our garners are full, bringing forth from food to food; our flocks are thousands and ten thousands in our streets. There is no cry in our streets; blessed is the people that is in such a case (Ps. 144:13-15). Again: All things wait for Thee, that Thou mayest give them their food in its time. Thou givest them, they gather; Thou openest Thy hand, they are sated with good (Ps. 104:27-28). [5] In these passages celestial and spiritual food is meant in the internal sense, while material food is meant in the sense of the letter. From this it is plain in what manner the interiors and exteriors of the Word, or those things therein which are of the spirit, and those which are of the letter, correspond to each other; so that while man understands these things according to the sense of the letter, the angels with him understand them according to the spiritual sense. The Word has been so written as to serve not only the human race, but also heaven; for which reason all the expressions therein are significative of heavenly things, and all the things are representative of them, and this even to the least jot. [6] That “food” in the spiritual sense is good, the Lord also plainly teaches in John: Labor not for the food that perisheth, but for the food that abideth into life eternal, which the Son of man shall give to you (John 6:27). Again: My flesh is truly food, and My blood is truly drink (John 6:55); where “flesh” is the Divine good (n. 3813); and “blood” is the Divine truth (n. 4735). And again: Jesus said to His disciples, I have food to eat that ye know not. The disciples said one to another, Hath any man brought Him aught to eat? Jesus saith to them, My food is that I do the will of Him that sent Me, and that I perfect His work (John 4:32-34); “to do the will of the Father, and to perfect His work,” is the Divine good in act or exercise, which as before said in the genuine sense is “food.”

(5148) The work of the baker. That this signifies according to every use of the sensuous, is evident from the signification of “work,” as being according to every use (of which hereafter); and from the signification of a “baker,” as being the sensuous subject to the will part (see n. 5078, 5082). The reason why “work” denotes use is that it is predicated of the will part, or of the sensuous subject to the will part; and whatever is done by means of this, and can be called "work," must be use. All the works of charity are nothing else, for works of charity are works from the will that are uses.

(5149) And the bird did eat them out of the basket from upon my head. That this signifies that falsity from evil consumed it, is evident from the signification of "the birds" as being intellectual things, and also thoughts, consequently the things thence derived; namely, in the genuine sense truths of every kind, and in the opposite sense falsities (see n. 40, 745, 776, 778, 866, 988, 3219); and from the signification of "eating," as being to consume (in the original tongue also, the word "eat" means to consume); and from the signification of a "basket," as being the will part (n. 5144, 5146), here evil from the will part, because the basket had holes in it (n. 5145). From this it follows that by the "bird eating out of the basket from upon the head" is signified that falsity from evil consumed. [2] There is falsity from two origins-falsity of doctrine, and falsity of evil. Falsity of doctrine does not consume goods, for a man may be in falsity of doctrine, and yet in good, and therefore men of every doctrine, even Gentiles, are saved; but the falsity of evil is that which consumes goods. Evil in itself is opposite to good, yet by itself it does not consume goods, but by means of falsity, for falsity attacks the truths which belong to good, because truths are as it were outworks that encompass good. These outworks are assaulted by means of falsity, and when these are assaulted good is given to destruction. [3] One who does not know that "birds" signify things of the intellect, cannot know otherwise than that where “birds” are mentioned in the Word, either birds are meant, or else they are used by way of comparison, as in common speech. Except from the internal sense no one can know that by “birds” are meant things of the understanding such as thoughts, ideas, reasonings, principles, consequently truths or falsities; as in Luke: The kingdom of God is like unto a grain of mustard seed, which a man took, and cast into his garden; and it grew and became a great tree; so that the birds of the heaven dwelt in the branches of it (Luke 13:19); the “birds of the heaven” here denotes truths. [4] In Ezekiel: It shall go forth into a magnificent cedar; and under it shall dwell every bird of every wing; in the shadow of the branches thereof shall they dwell (Ezek. 17:23); “bird of every wing” denotes truths of every kind. And again: Asshur was a cedar in Lebanon. All the birds of the heavens made their nests in his boughs, and under his branches all the beasts of the field brought forth, and in his shadow dwelt all great nations (Ezek. 31:3, 6); “birds of the heavens” in like manner denote truths. [5] Again: Upon his ruin all the birds of the heavens shall dwell, and all the wild animals of the field shall be upon his branches (Ezek. 31:13); where “birds of the heavens” denote falsities. In Daniel: Nebuchadnezzar saw in a dream; behold a tree in the midst of the earth; the beast of the field had shadow under it, and the bird of the heaven dwelt in the branches thereof (Dan. 4:10, 12, 18); where again “birds of the heaven” denote falsities. [6] In Jeremiah: I beheld and lo there was no man, and all the birds of the heaven were fled (Jer. 4:25); “no man” denotes no good (n. 4287); the "birds of the heaven that were fled" denotes that truths were dispersed. Again: From the bird of the heavens, even to the beast, they are fled, they are gone (Jer. 9:10); where the meaning is similar. And in Matthew: The sower went forth to sow; and some seeds fell upon the hard way, and the birds came and devoured them (Matt. 13:3-4); where "birds" denote reasonings, and also falsities. The meaning is similar in many other passages.

(5150) And Joseph answered and said. That this signifies revelation from perception, from the celestial in the natural, is evident from the signification of "answering and saying," as being revelation from perception (of which above, see n. 5121); and from the representation of Joseph, as being the celestial in the natural (n. 5086, 5087, 5106). That here "Joseph" is the celestial in the natural, is because the subject here treated of is the natural. In regard to the celestial and the spiritual the case is this. The celestial itself and the spiritual itself which flow into heaven from the Divine of the Lord dwell principally in the interior rational; for there the forms are more perfect, and are accommodated to reception; nevertheless the celestial and spiritual from the Divine of the Lord flow into the exterior rational also, and likewise into the natural; and this both mediately and immediately-mediately through the interior rational, and immediately from the Lord's very Divine. That which flows in immediately disposes, and that which flows in mediately is disposed. This is the case in the exterior rational, and in the natural; and hence it is evident what is meant by the celestial in the natural. [2] The celestial is from the Divine good, and the spiritual is from the Divine truth, both of them being from the Lord; and when these are in the rational they are called the celestial and the spiritual in the rational; and when in the natural, the celestial and the spiritual in the natural. By the "rational" and the "natural" is meant the man himself, insofar as he is formed to receive the celestial and the spiritual; but by the "rational" is meant his internal, and by the "natural" his external. Through influx and according to the reception, a man is called celestial or spiritual-celestial if the Lord's Divine good is received in the will part, spiritual if it in received in the intellectual part.

(5151) This is the interpretation thereof. That this signifies what [the dream] had in it, is evident from the signification of "interpretation," as being what it has in it, or what is therein (of which above, n. 5093, 5105, 5107).

(5152) The three baskets. That this signifies the successives of the things of the will, is evident from the signification of "three baskets," as being the successives of the things of the will (of which above, n. 5144).

(5153) Three days are these. That this signifies even to the last, is evident from the signification of "three," as being one period and its continuous progression from beginning to end, thus even to the last (n. 2788, 4495, 5122).

(5154) In yet three days. That this signifies that which is in the last, is evident from what was said just above (n. 5152) about the signification of "three."

(5155) Shall Pharaoh lift off thy head from upon thee. That this signifies what is concluded from what is foreseen, is evident from the signification of “lifting off the head,” as being what is provided and therefore concluded, or what is concluded from what is provided (of which above, n. 5124); but here from what is foreseen, because the statement follows that the baker should be hanged upon wood, by which is signified rejection and damnation. The reason why what is concluded from what is foreseen (not from what is provided), is signified is that providence is predicated of good, but foresight of evil; for all good flows in from the Lord, and therefore this is provided; but all evil is from hell, or from man’s own which makes one with hell; and therefore this is foreseen. As regards evil, Providence is nothing but the direction or determination of evil to less evil, and as far as possible to good; but the evil itself is foreseen. In the present instance it is foresight that is signified, because the subject treated of is the sensuous that is subject to the will part and its rejection on account of evil.

(5156) And shall hang thee upon wood. That this signifies rejection and damnation, is evident from the signification of “being hanged upon wood,” as being rejection and damnation; for hanging upon wood was a curse, and a curse is a rejection from the Divine, consequently damnation. That hanging upon wood was a curse, is evident in Moses: When there shall be in a man a crime of judgment of death, and he be put to death, so that thou hangest him upon wood, his carcass shall not remain all night upon the wood, but burying thou shalt bury him the same day, for he that is hanged is the curse of God; that thou defile not the land which Jehovah thy God will give thee for an inheritance (Deut. 21:22-23); that he "should not remain all night upon the wood" signified perpetual rejection; for in the evening the day began anew, and therefore unless they who had been hanged were cast away before evening, it would have represented that evil was not rejected, and consequently that the land was not freed from it, but was defiled; and therefore it is added, "that thou defile not the land which Jehovah thy God giveth thee for an inheritance." That the hanged remained until evening and no longer may be seen in Joshua 8:29; 10:26. Among the Jewish nation there were two main penalties-stoning and hanging. Stoning was on account of falsity, and hanging upon wood was on account of evil; and this because "stone" is truth (see n. 643, 1298, 3720), and in the opposite sense falsity; and "wood" is good (n. 2784, 2812, 3720), and in the opposite sense evil; and therefore in the prophetic Word mention is occasionally made of "committing adultery with stone and wood," whereby is signified the perversion of truth, which is falsity, and the adulteration of good, which is evil.

(5157) And the bird shall eat thy flesh from upon thee. That this signifies that the falsity of evil will consume what is of these sensuous things, is evident from the signification of "eating," as being to consume (of which above, n. 5149); and from the signification of "bird," as being falsity (of which also above, n. 5149); and from the signification of "flesh," as being good (see n. 3812, 3813), and hence in the opposite sense evil; for most of the expressions in the Word have also an opposite sense, which is known from their signification in the genuine sense; and from the signification of “from upon thee,” as being from the sensuous things subject to the will part, for these are represented by the baker (n. 5078, 5082). That these were evil, and therefore to be rejected, is evident from what goes before. [2] How the case is in regard to this-that the sensuous things subject to the intellectual part, which are represented by the butler, were retained, and that the sensuous things subject to the will part, which are represented by the baker, were rejected-is a secret that without enlightenment cannot be comprehended, but what follows may help to throw light upon it. By sensuous things are meant those memory-knowledges and those delights which have been instilled through the five external or bodily senses into man’s memory and into his desires, and which together constitute the exterior natural, from which a man is called a sensuous man. These memory-knowledges are subject to the intellectual part, but the delights are subject to the will part; the memory-knowledges also bear relation to the truths which are of the understanding, and the delights to the goods which are of the will; the former are what are represented by the butler and were retained, and the latter are what are represented by the baker and were rejected. [3] The reason why the former were retained is that for a time they could agree with intellectual things; and the reason why the latter were rejected is that they could not possibly agree. For the will part in the Lord (who is the subject here treated of in the supreme internal sense) was Divine from conception, and was the Divine good itself; but the will part that He had by birth from the mother was evil; and therefore this was to be rejected, and in its place a new one was to be procured from the Divine will part by means of the intellectual, or from the Divine good by means of the Divine truth, thus from His own power. This is the secret that is here described in the internal sense.

(5158) Verses 20-23. And it came to pass on the third day, on Pharaoh's birthday, and he made a feast to all his servants; and he lifted up the head of the prince of the butlers and the head of the prince of the bakers in the midst of his servants. And he brought back the prince of the butlers upon his butlership, and he gave the cup upon Pharaoh's palm; and he hanged the prince of the bakers; as Joseph interpreted to them. And the prince of the butlers did not remember Joseph, and he forgot him. "And it came to pass on the third day," signifies in the last; "on Pharaoh's birthday," signifies when the natural was being regenerated; "and he made a feast to all his servants," signifies initiation and conjunction with the exterior natural; "and he lifted up the head," signifies according to what was provided and foreseen; "of the prince of the butlers and the head of the prince of the bakers," signifies concerning the sensuous things subject to both parts, the intellectual part and the will part; "in the midst of his servants," signifies which were among those things that were in the exterior natural; "and he brought back the prince of the butlers upon his butlership," signifies that the sensuous things of the intellectual part were received and made subordinate; "and he gave the cup upon Pharaoh's palm," signifies instrumental to the interior natural; "and he hanged the prince of the bakers," signifies that the sensuous things of the will part were rejected; "as Joseph interpreted to them," signifies prediction from the celestial in the natural; "and the prince of the butlers did not remember Joseph," signifies that there was not as yet conjunction in every way with the celestial of the natural; "and he forgot him," signifies removal.

(5159) And it came to pass on the third day. That this signifies in the last, is evident from the signification of the "third day," as being the last of a state, for "day" is state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850), and the "third" is what is complete, thus the last (n. 1825, 2788, 4495). By the last of a state is meant when a prior state comes to an end and a new one begins. A new state begins in the man who is being regenerated, when the order is changed, as takes place when interior things obtain dominion over exterior things, and the exterior things begin to serve the interior, both as to the things of the intellect and as to those of the will. With those who are being regenerated, this is observed from the fact that something within dissuades them from allowing sensuous delights and bodily or earthly pleasures to reign, and to draw over to their side the things of the intellect to confirm them; and when this is the case the prior state is at its last, and the new state is at its first. Such is the signification of "on the third day." [2] With every man, whether being regenerated or not, there come forth changes of state, and also inversions; but in one way with those who are being regenerated, and in another way with those who are not being regenerated. With those who are not being regenerated, these changes or inversions are owing to causes in the body, and to causes in civil life. The causes in the body are the cupidities that come with the time of life and pass away with the time of life, and are also reflections on the health of the body and long life in the world; the causes in civil life are seeming outward bridlings of cupidities, chiefly in order to acquire the reputation of being wise and of loving justice and goodness, but with the end of getting honors and gain; whereas with those who are being regenerated, the changes or inversions are effected for spiritual reasons, which proceed from goodness and justice itself; and when the man begins to be affected with these, he is at the end of the prior state, and at the beginning of a new one. [3] But as few are able to know how the case herein is, it shall be illustrated by an example. He who does not suffer himself to be regenerated, loves the things of the body for the sake of the body, and for no other end, and he also loves the world for the sake of the world, rising no higher because at heart he denies all that is higher or interior. But on the other hand one who is being regenerated likewise loves the things of the body and also the things of the world, but for a higher or more interior end; for he loves the things of the body with the end of having a sound mind in a sound body, and he loves his mind and its soundness with an end still more interior-that he may relish (or be wise in) good and understand truth. Like other men he too loves the things of the world; but he loves them for the sake of the end that through the world, its wealth, possessions, and honors, he may have the means of doing what is good and true, and what is just and fair. [4] This example shows the respective qualities of those who are not being regenerated and of those who are; and that in the outward form they appear alike, but that in the internal form they are wholly unlike. And from what has been said it is also evident what are the reasons, and of what nature these are, that produce the changes and inversions of state in both these classes of persons. And it can further be seen that in the regenerate interior things have dominion over exterior things, while in the unregenerate exterior things have dominion over interior things. It is the ends in a man that have the dominion, for the ends subordinate and subject to themselves all things that are in him. His veriest life is from no other source than his end, because his end is always his love.

(5160) On Pharaoh’s birthday. That this signifies when the natural was being regenerated, is evident from the signification of “being born,” as being to be regenerated (of which hereafter); and from the representation of Pharaoh, as being the interior natural (see n. 5080, 5095), here the natural in general, because with the regenerate the interior and the exterior natural act as a one through their mutual correspondence. “To be born” is to be regenerated because spiritual things are meant in the internal sense, and spiritual birth is regeneration, which is also called rebirth; and therefore when “birth” is mentioned in the Word, no other birth is understood in heaven than that which is effected by “water and the spirit,” that is, through faith and charity; because it is by his being born again or regenerated that man becomes man, and is wholly distinguished from the brutes; for he then becomes a son and heir of the Lord’s kingdom. (That spiritual births are signified by the births which are mentioned in the Word may be seen above, n. 1145, 1255, 3860, 3868, 4070, 4668.)

(5161) And he made a feast to all his servants. That this signifies initiation and conjunction with the exterior natural, is evident from the signification of a "feast," as being initiation to conjunction (see n. 3832), and also conjunction through love, and appropriation (n. 3596); and from the signification of "servants," as being the things of the exterior natural. For when man is being regenerated lower things are subordinated and subjected to higher, or exterior things to interior, the exterior things then becoming servants, and the interior, masters. Such is the signification of "servants" in the Word (as may be seen above, n. 2541, 3019, 3020); but they become such servants as are loved by the Lord; for it is mutual love that conjoins them, and causes their service not to be perceived as such, but as compliance from the heart; for good flows in from within, and produces in it this delight. In old time feasts were held for various reasons, and by them was signified initiation into mutual love, and thus conjunction. They were also held on birthdays; and then represented the new birth, or regeneration, which is the conjunction of the interiors with the exteriors in man through love, consequently is the conjunction of heaven with the world in him; for what is worldly or natural in man is then conjoined with what is spiritual and celestial.

(5162) And he lifted up the head. That this signifies according to what is provided and foreseen, is evident from the signification of "lifting up the head," as being what is concluded from what is provided, and also from what is foreseen (of which above, n. 5124, 5155). This was provided in respect to the sensuous subject to the intellectual part, and retained as good, which is represented by the butler; and it was foreseen in respect to the sensuous subject to the will part, and rejected as evil, which is represented by the baker. For good is provided and evil is foreseen, because all good is from the Lord, and all evil is from hell, or from man's own. (That man's own is nothing but evil, may be seen above, n. 210, 215, 694, 874-876, 987, 1023, 1044, 1047, 1581, 3812, 4328.)

(5163) Of the prince of the butlers, and the head of the prince of the bakers. That this signifies concerning the sensuous things subject to both parts, the intellectual part and the will part, is evident from the representation of the butler, as being the sensuous subject to the intellectual part (see n. 5077, 5082); and from the representation of the baker, as being the sensuous subject to the will part (n. 5078, 5082).

(5164) In the midst of his servants. That this signifies that were among those things that were in the exterior natural, is evident from the signification of "in the midst," as being among them; and from the signification of "servants," as being the things in the exterior natural (of which just above, n. 5161). In the Word all things are called "servants" that are beneath and are therefore subordinate and subject to what is higher, just as those things which are of the exterior natural, or the sensuous things therein, are in respect to the interior natural; and the things of the latter also are called “servants” in respect to the rational; and consequently all things in man both in general and in particular, and equally so whether inmost or outmost, are called “servants” relatively to the Divine, for this is supreme. [2] The “servants” here, in the midst of whom Pharaoh the king executed judgment upon the butler and the baker, were the princes and grandees of the palace; and the reason why these, like other subjects of every condition, are called “servants” relatively to the king (as is also the case in every kingdom at this day) is that royalty represents the Lord as to Divine truth (see n. 2015, 2069, 3009, 3670, 4581, 4966, 5068), in respect to whom all are alike servants, whatever their condition may be; and in the Lord’s kingdom or heaven they who are the greatest (that is, they who are inmost) are servants more than others, because they are in the greatest obedience, and in deeper humiliation than the rest; for these are they who are meant by the “least that shall be greatest,” and by the “last that shall be first”: The first shall be last, and the last shall be first (Matt. 19:30; 20:16; Mark 10:31; Luke 13:30). He that is least among you, the same shall be great (Luke 9:48); and also by the “great who should be ministers,” and by the “first who should be servants”: Whosoever would be great among you shall be your minister; and whosoever would be first of you, shall be servant of all (Mark 10:44; Matt. 20:26-27). [3] They are called “servants” relatively to the Divine truth which is from the Lord, and “ministers” relatively to the Divine good which is from Him. The reason why the “last who are first” are servants more fully than others is that they know, acknowledge, and perceive, that everything of life, and consequently everything of power which they have, is from the Lord and not at all from themselves; whereas they who do not perceive this, because they do not so acknowledge, are also servants, yet more in the acknowledgment of the lips than of the heart. But they who are in what is contrary call themselves "servants" relatively to the Divine, and yet desire to be masters; for they are indignant and angry if the Divine does not favor them and as it were obey them; and at last they are opposed to the Divine, and take away all power from the Divine, and attribute all things to themselves. There are very many of this character within the church, who deny the Lord, and say they acknowledge one supreme Being.

(5165) And he brought back the prince of the butlers upon his butlership. That this signifies that the sensuous things of the intellectual part were received and made subordinate, is evident from the representation of the prince of the butlers, as being in general the sensuous things subject to the intellectual part (of which above); and from the signification of "bringing back upon his butlership," as being to reduce into order under the intellectual. (That "to bring back upon a station" is to reduce into order so as to be in the last place, may be seen in n. 5125.) It is here said "upon the butlership," because the butlership and the things relating to it, such as wine, new wine, strong drink, and water, are predicated of what belongs to the understanding, as also are drinking and giving to drink (see n. 3069, 3168, 3772, 4017); hence it is plain that by “bringing back the prince of the butlers upon his butlership” is signified reducing into order the sensuous things of the intellectual part, and thus receiving them and making them subordinate. [2] These sensuous things are received and made subordinate when they minister and serve as means to interior things, both for bringing forth into act and for seeing inwardly; for man sees interior things in the sensuous things of the exterior natural almost as he sees affections in the face, and those still more interior in the eyes. Without such an interior face, or without such a plane, a man in the body cannot think at all of what is above sensuous things, for he sees what is above as one sees the affections and thoughts of another in his face, while not attending to the face itself; and as when one hears another speak, while not attending to the words, but to the sense of what is said, the very speaking of the words being the plane in which that sense is. It is similar with the exterior natural; unless this served interior things as a plane in which they see themselves as in a mirror, man could not think at all; and therefore this plane is formed first, even from infancy. But these matters are unknown, because that which comes forth interiorly in man does not come to view except by interior reflection. [3] The quality of the exterior natural is very manifest in the other life, for the faces of spirits and angels are formed from it and according to it. In the light of heaven the interiors, and especially the intentions or ends, shine forth through that face. If love to the Lord and charity toward the neighbor have formed the interiors, there is a consequent resplendence in the face, and the face itself is love and charity in form; but if the love of self and of the world, and the derivative hatred, revenge, cruelty, and the like, have formed the interiors, there is a consequent diabolical expression in the face, and the face itself is hatred, revenge, and cruelty in form. From this it is evident what the exterior natural is and what is its use, and also what it is when made subject to interior things, and what it is when interior things are made subject to it.

(5166) And he gave the cup upon Pharaoh’s palm. That this signifies instrumental to the interior natural, is evident from what has been said above, (n. 5126), where similar words occur.

(5167) And he hanged the prince of the bakers. That this signifies that the sensuous things of the will part were rejected, is also evident from what has been unfolded above (n. 5156), where similar words are used.

(5168) As Joseph interpreted to them. That this signifies prediction from the celestial in the natural, is evident from the signification of “interpreting,” as being to say what the dream has in it, or what is within it, and also what would happen (see n. 5093, 5105, 5107, 5141), thus to predict; and from the representation of Joseph, as being the celestial in the natural (n. 5086, 5087, 5106). How it was that the sensuous things of the intellectual part were retained, and those of the will part rejected, may be seen above (n. 5157). [2] The subject treated of in the internal sense of this chapter is the subordination of the exterior natural, which is to be made subordinate in order that it may serve the interior natural as a plane (n. 5165); for unless it is made subordinate, interior truths and goods, and consequently interior thoughts which have in them what is spiritual and celestial, have not anything in which they can be represented; for they are presented in the exterior natural as in their face, or as in a mirror; and therefore when there is no subordination the man can have no interior thought; nay, he cannot have any faith; for there is no comprehension, whether distant or eminent, and therefore no perception of such things. The only thing that can make the natural subordinate, and reduce it to correspondence, is the good in which there is innocence, which good in the Word is called "charity." Sensuous things and memory-knowledges are only the means into which this good may flow, and in which it may present itself in form, and unfold itself for every use; but without this good in them, memory-knowledges, even if the very truths of faith, are nothing but scales among filth, which fall off. [3] But how through good by means of memory-knowledges and truths of faith exterior things are reduced into order, and to correspondence with interior things, is at this day further from apprehension than it was formerly; and this for several reasons, the chief of which is that at this day there is no longer charity within the church; for it is the last time of the church, and therefore there is no affection of knowing such things. For this reason somewhat of aversion at once shows itself when anything is said that is within or above sensuous things, and consequently when anything of angelic wisdom is set forth. But as such things are in the internal sense (for the things contained in this sense are adapted to angelic wisdom), and as the Word is now being unfolded in respect to the internal sense, they must be declared, however remote they will appear from what is sensuous.

(5169) And the prince of the butlers did not remember Joseph. That this signifies that there was not as yet conjunction in every way with the celestial of the natural, is evident from the signification of "remembering Joseph," as being the reception of faith (of which above, see n. 5130), and consequently conjunction, because conjunction is effected by means of faith; here therefore "not remembering" means that there was not as yet conjunction in every way; and from the representation of the prince of the butlers, as being the sensuous of the intellectual part; and from the representation of Joseph, as being the celestial of the natural (of which above).

(5170) And he forgot him. That this signifies removal, is evident from the signification of "forgetting," when not remembering is non-conjunction, as being removal; for it is according to non-conjunction that removal takes place. That which falls into oblivion is also removed. And such also is the case with the sensuous things subject to the intellectual part, for those which are retained are not therefore conjoined, for they are not yet free from fallacies, but as fast as they are purified they are conjoined. Of this however more will be said in the following chapter, where the butler is said to have remembered Joseph.

(5171) Continuation concerning the correspondence with the Grand Man, here concerning the correspondence therewith of the interior viscera. To what provinces angelic societies belong may be known in the other life from their situation relatively to the human body, and also from their operation and influx; for they flow into and operate upon that organ or member in which they are, but their influx and operation can be perceived only by those who are in the other life, and not by man unless his interiors are opened to that extent, nor even then unless the Lord gives him a sensitive reflection joined with perception.

(5172) There are certain upright spirits who think without any meditation, and who therefore rapidly and as it were without premeditation utter whatever occurs to their thought. They have an interior perception, which does not become so visual by means of meditations and thoughts as is the case with others; for in the course of their lives they have been as it were self-instructed about the goodness of things, but not so much so about the truth of them. I have been told that such persons belong to the province of the Thymus Gland; for the thymus is a gland that is especially serviceable to infants, and during that age is soft. In such spirits likewise there remains a soft infantile quality, into which the perception of good flows, and from which perception truth shines forth in a general manner. These spirits are able to be in great turmoils without being disturbed, as is also the case with the gland in question.

(5173) In the other life there are very many methods of agitation, and also very many methods of inaugurations into circles. The purifying in the body of the blood, as well as of the serum or lymph, and also of the chyle, represents these agitations, which are effected also by various castigations; and the subsequent introducing into use of these fluids represents the inaugurations into circles. It is a very common thing in the other life for spirits, after undergoing agitation, to be let into a tranquil and delightful state, thus into the societies into which they are to be inaugurated, and to which they are to be joined. [2] That the castigation and purifying of the blood, serum, and chyle, and of the food in the stomach, correspond to such things in the spiritual world, cannot but seem strange to those who think of nothing else in natural things than what is natural, and especially to those who believe in nothing else, thus denying that there is or can be anything spiritual within natural things that acts and rules; when yet the truth is that in all and each of the things in nature and her three kingdoms there is an inward active force from the spiritual world; and unless this were so, nothing whatever in the natural world could act as cause and effect, and consequently nothing could be produced. That which is within natural things from the spiritual world is called a force implanted from the first creation; whereas it is an endeavor, on the cessation of which, action or motion ceases. Hence it is that the universal visible world is a theater representative of the spiritual world. [3] The case herein is like that of the motion of the muscles from which is action; unless there were in this motion an endeavor from man's thought and will it would cease in a moment; for it is according to laws known in the learned world that when endeavor ceases, motion ceases, and also that everything of determination is in endeavor, and that in motion there is nothing real except endeavor. It is clear that this force or endeavor in action or motion is the spiritual in the natural; for to think and will is spiritual, and to act and be moved is natural. It is true that those who do not think beyond nature do not apprehend this, and yet they cannot deny it. Nevertheless that in the will and thence in the thought, which produces, is not alike in form to the action that is produced; for the action merely represents that which the mind wills and thinks.

(5174) It is known that the food in the stomach is agitated in many ways, in order that its inner elements may be extracted, and may serve for use, that is, may pass into chyle, and then into blood; and that it is further agitated in the intestines. Such agitations are represented by the first agitations of spirits, which all take place according to their life in the world, in order that evils may be separated, and goods gathered to serve for use; and therefore it may be said of souls or spirits that shortly after death or release from the body, they come first as it were into the region of the stomach, and are there agitated and purified. They in whom evils have obtained the ascendancy, after being agitated with no good result, are conveyed through the stomach into the intestines, even to the last, which are the colon and rectum, and thence are cast forth into the privy, that is, into hell. But they in whom goods have had the ascendancy, after some agitations and purifications become chyle, and pass into the blood, some by a longer and some by a shorter way, some being agitated severely, some gently, and some scarcely at all. These last are represented in the food juices which are at once imbibed by the veins and carried into the circulation, even into the brain; and so on.

(5175) For when a man dies and enters the other life, his life is circumstanced like food, which is softly taken hold of by the lips and is then passed through the mouth, fauces, and esophagus, into the stomach, and this according to the nature that has been contracted in the life of the body by means of various activities. At first most spirits are treated gently, being kept in the company of angels and good spirits, which is represented by the food being first touched softly by the lips, and then tasted by the tongue to discover its quality. Food that is soft, and in which there is what is sweet, oily, and spirituous, is at once absorbed by the veins, and carried into the circulation; but food that is hard, and in which there is what is bitter, noisome, and but little nutritious, is mastered with more difficulty, being let down through the esophagus into the stomach, where it is churned in various ways and windings; and food that is still harder, more noisome, and innutritious, is thrust down into the intestines, and at last into the rectum, where first is hell; and finally it is cast out, and becomes excrement. It is similar with the life of man after death. He is at first kept in externals, and because in these he had led a civil and moral life, he is with angels and upright spirits; but after external things are taken away from him it becomes plain of what quality he had been inwardly in respect to his thoughts and affections, and finally in respect to his ends, his life remaining according to these last.

(5176) So long as spirits are in the state in which they are like food in the stomach, so long they are not in the Grand Man, but are being introduced into it; but when they are representatively in the blood, they are then in the Grand Man.

(5177) They who have been very solicitous about the future, and especially they who have therefore become grasping and avaricious, appear in the region where the stomach is. Many have appeared to me there. The sphere of their life may be compared to a sickening smell which is exhaled from the stomach, and also to the heaviness from indigestion. They who have been of this character stay long in this region, because solicitude about the future, when confirmed by act, greatly dulls and retards the influx of spiritual life; for they attribute to themselves that which is of the Divine Providence; and they who do this obstruct the influx, and take away from themselves the life of good and truth.

(5178) As solicitude about things to come is what produces anxieties in man, and as such spirits appear in the region of the stomach, therefore anxieties affect the stomach more than the other viscera. It has also been given me to perceive how these anxieties are increased and diminished by the presence and removal of the spirits referred to. Some anxieties were perceived interiorly, some more exteriorly, some more above, and some more below, according to the difference of such solicitude as to origin, derivation, and direction. It is for this reason also that when such anxieties take possession of the mind, the region about the stomach is constricted, and at times pain is felt there, and the anxieties also seem to rise up from there; and hence also it is that when man is no longer solicitous about the future, or when everything turns out well for him so that he no longer is fearful of any misfortune, the region about the stomach is relieved and expands, and he feels delight.

(5179) I once observed an anxious feeling in the lower part of the stomach, from which it was evident to me that such spirits were present. I spoke with them, and said that they should go away, because their sphere induced anxiety and did not agree with the spheres of the spirits who were with me. I then discoursed with them about spheres, saying that there are very many spiritual spheres about man, and that men do not know nor desire to know that such is the case, because they deny all that which is called spiritual, and some whatever is not seen and touched; thus that certain spheres from the spiritual world encompass man, agreeing with his life, and that by means of them man is in company with spirits of similar affection, and that many things take place thereby which the man who attributes all things to nature either denies or ascribes to a more occult nature-as for example that which is ascribed to fortune; for by their experience some persons are fully persuaded that something called fortune is secretly at work, but they know not what is the source of it. That this hidden something is from a spiritual sphere, and is the ultimate of Providence, will of the Lord's Divine mercy be shown elsewhere, from what has been attested by experience.

(5180) There are genii and spirits who induce upon the head a kind of suction or drawing, in such a way as to cause pain in the part affected. I noticed a distinct feeling of suction, as if a membrane were being very sensibly sucked up. I doubt whether others could have borne this on account of the pain; but having become accustomed to it, I have at last often borne it without pain. The chief place of the suction was on the top of the head; and from there it spread toward the region of the left ear, and also toward the region of the left eye. That which spread toward the eye was from spirits, and that which spread toward the ear was from genii. Both of these belong to the province of the receptacle and ducts of the chyle, whither also the chyle is drawn from all quarters, although at the same time it is driven there. There were also others, who acted within the head in almost the same way, but not with so great a force of suction. It was said that these are they to whom the subtle chyle corresponds, which is brought toward the brain and there mingled with new animal spirit, in order that it may be sent down toward the heart. They who acted outwardly were first seen by me on the front side, a little to the left, and afterward in a higher position there; so that their region was observed to be from the plane of the septum of the nose rising toward the plane of the left ear. [2] They who constitute this province are of two kinds, some being quite modest, while others are wanton. The modest are they who have desired to know men's thoughts for the purpose of alluring and binding them to themselves (for one who knows another's thoughts, knows also his secret and inner things, and this effects conjunction), the end being social interaction and friendship. These desire to know only what is good in men, exploring this and putting a good interpretation on everything else. But the wanton desire and endeavor in many ways to find out the thoughts of others, with a view either of making capital of them or of doing harm; and because they are in such a desire and endeavor, they keep the person's mind fixed on the thing they desire to know, never giving way, yielding an affectionate assent, and thus drawing out even the secret thoughts. In the other life they act in a similar manner in the societies there, and still more artfully; for there they do not allow the other to wander from his idea, which they also kindle into activity, and thus lure it forth. By this means they afterward hold the others as it were in bonds, and under their control, being privy to their evils. But these spirits are among the wandering spirits, and are often chastised.

(5181) From the circles above referred to it may also somewhat be known to what province in the Grand Man, and correspondently in the body, spirits and angels belong. The circles of those who belong to the province of the Lymphatics are slight and rapid, like gently flowing water, so that scarcely any circling can be perceived. They who belong to the lymphatics are afterward conveyed into places which they said have reference to the Mesentery, and where I was told that there are as it were labyrinths, and that they are afterward taken away to various places in the Grand Man to serve for use, as is done with the chyle in the body.

(5182) There are circles into which recent spirits have to be inaugurated in order that they may be able to be in the companionship of others, and both speak and think together with them. In the other life there must be a concord and unanimity of all, in order that they may be a one; just as is the case with each and all things in man, which though everywhere various, yet by being of one accord make a one. It is similar in the Grand Man; and to this end the thought and speech of one must be in accord with those of others. It is a fundamental necessity that the thought and speech should accord together in every individual in a society; otherwise a discordance like a disagreeable grating noise is perceived, which strikes harshly on the minds of the others. Moreover, everything discordant tends to disunite, and is impure, and must be rejected. This impurity arising from discord is represented by the impurity with and in the blood, from which it needs to be cleansed. This cleansing is effected by means of agitations, which are nothing else than temptations of various kinds; and afterward by means of introduction into circles. The first introduction into circles takes place in order that the spirits may be accommodated together; the second is in order that the thought and speech may be in accord; the third is that the spirits may agree together as to thoughts and affections; and the fourth is that they may agree in truths and goods.

(5183) It has been granted me to observe the circles of those who belong to the province of the Liver, and this for the space of an hour. The circles were gentle, flowing about variously in accordance with the working of this viscus, and they affected me with much delight. Their working is diverse, but is usually orbicular. That their working is diverse is represented also in the functions of the liver, which are diverse; for the liver draws in blood and separates it, pouring the better part into the veins, sending away that of a middle quality into the hepatic duct, and leaving the viler part for the gall bladder. This is the case in adults; but in embryos the liver receives the blood from the womb of the mother, and purifies it, insinuating the purer part into the veins, that it may flow into the heart by a shorter way, thus acting as a guard before the heart.

(5184) They who belong to the Pancreas act by a sharper mode, and as it were in a sawing manner, and with a buzzing sound like that of sawing, which comes audibly to the ears of spirits, but not to those of man unless he is in the spirit while in the body. Their region is between the region of the spleen and that of the liver, more to the left. They who are in the province of the Spleen are almost directly over the head; but their working falls on the organ in question.

(5185) There are spirits who relate to the Pancreatic, Hepatic, and Cystic Ducts, and consequently to the biles in them, which the intestines cast out. These spirits are of different kinds, but act in consort according to the state of those to whom the working is directed. They present themselves chiefly at chastisements and punishments, which they desire to direct. The worst of them are so stubborn that they are not willing to desist unless deterred by fears and threats; for they dread sufferings, and then promise anything. They are those who in the life of the body have clung tenaciously to their opinions, not so much from evil of life as from a natural depravity. When they are in their natural state they think nothing; to think nothing is to think obscurely of many things together, and not distinctly of anything. Their delight is to chastise, and in this way to do good; nor do they abstain from things unclean.

(5186) They who constitute the province of the Gall bladder are at the back. They are those who in the life of the body have despised what is upright, and in a certain way what is pious; and also those who have brought these things into disrepute.

(5187) A certain spirit came to me, inquiring whether I knew where he might stay; and when, thinking him well disposed, I told him that possibly he might stay here, there came agitating spirits of this province who tormented him miserably. I was sorry for this, and in vain desired to prevent it. I then noticed that I was in the province of the gall-bladder. The agitating spirits were of those who despise what is upright and pious. It was granted me to observe one kind of agitation there, that consists in forcing one to speak faster than he can think. This they effected by abstracting the speech from the thought, and by then forcing the spirit to follow their speech, which it is painful to do. By means of such an agitation the slow are inaugurated into a quicker thinking and speaking.

(5188) There are some in the world who act by artifices and lies, whence come evils. Their quality was shown me, and also the manner in which they act, how they employ the harmless as instruments of persuading others, and also how they induce on them the person of having said so and so, when yet they have said nothing of the kind. In a word, they use evil means to arrive at their end, whatever it may be, even such means as deceits, lies, and artifices. Such spirits have reference to the sores called Spurious Tubercles, which usually grow on the pleura and other membranes; and wherever these sores take firm hold they spread their poison widely, until at last they bring decay upon the whole membrane. [2] Such spirits are severely punished; but their punishment is different from that of others, being effected by means of whirlings; for they are whirled round from left to right, like an orbit which at first is a plane, but which in whirling round swells out. Afterward the swelling seems to be pressed in and to grow hollow, whereupon the speed is increased; and wonderful to say this is according to the form and in imitation of such swellings or abscesses. It was observed that while being whirled they tried to draw others, for the most part the guiltless, into their whirl, and thus into destruction; thus that they did not care whom they drew into perdition, so long as these seemed to themselves to perish. [3] It was also observed that they have a most intense sight, seeing as it were instantly and thereby seizing on as means whatever is favorable; thus that they are sharper than others. They may also be called deadly ulcers, wherever in the chamber of the breast these may be, whether in the pleura, in the pericardium, in the mediastinum, or in the lungs. It was shown that after punishment such spirits are rejected to the back into the deep, and that they lie there with the face and belly downward, having but little human life, and being thereby deprived of their sharp-sightedness, which had been that of a ferine life. Their hell is in a deep place under the right foot, somewhat in front.

(5189) There came some spirits in front; and before their coming I noticed a sphere from evil spirits, from which I supposed that evil spirits were approaching; but they were their enemies, as I learned from the aggressive and hostile feeling which they inspired against them. When they arrived they placed themselves above my head, and spoke with me, saying that they were men. I answered that they were not men endowed with a body such as men in the world have, who are wont to call themselves men from the form of the body; but that nevertheless they are men, because the spirit of the man is truly the man. To this I perceived no dissent, for they confirmed it. They said further that they were men who are unlike; and because it seemed impossible to me that there could be a society in the other life of those who are unlike, I talked with them about it, and said that if a common cause impelled them to unity, they nevertheless could be associated, because they would thus all have one end. They said that their quality was such that each one speaks differently from the others, and yet they all think alike. This they also illustrated by examples, whereby it appeared that the perception of all was one, but that their speech was diverse. [2] They then applied themselves to my left ear and said that they were good spirits, and it was their custom so to speak. It was said of them that they come in a body, and that no one knows where they come from. I perceived the sphere of evil spirits to be exceedingly hostile to them; for evil spirits are the subjects whom they agitate. Their society, which is a wandering one, was represented by a man and a woman in a chamber, clothed with a garment that was turned into a robe of an azure color. [3] It was perceived that they have reference to the Isthmus in the brain, which is between the cerebrum and the cerebellum, through which fibers pass, and thence spread in various directions, and in every direction operate diversely in the outward things; also that they have reference to the Ganglia in the body, into which a nerve flows, and from there is divided into a number of fibers, some of which run one way and some another, their action being dissimilar in ultimates, and yet is from one beginning; thus being in ultimates dissimilar in appearance, yet similar in end. Moreover, it is known that one force acting in the extremities can have a manifold variation, and this according to the form there. Ends also are represented by the beginnings, such as they are in the brain, from which are the fibers; the thoughts from these ends are represented by the fibers from those beginnings; and the actions thence resulting by the nerves which are composed of fibers.

(5190) A continuation about the correspondence with the Grand Man will be found at the end of the following chapter.

(5191) The Contents. In the internal sense of this chapter the subject treated of is the second state of the celestial of the spiritual, which is “Joseph,” in its elevation above what is of the natural or external man, and so above all the memory-knowledges therein, which are “Egypt.”

(5192) “Pharaoh” is the natural in general, which was now at rest, and had left all things to the celestial of the spiritual which is “Joseph.” The “seven years of abundance of produce in the land of Egypt” are the memory-knowledges to which good from the celestial of the spiritual can be applied; the “seven years of famine” are the following states, when there is nothing good in the memory-knowledges except what is from the Divine celestial of the spiritual which is from the Lord’s Divine Human. These subjects are treated of in detail in what follows.

CHAPTER 41

(5193) THE INTERNAL Sense. Verses 1-4. And it came to pass from the end of two years of days and Pharaoh dreamed, and behold he stood by the river. And behold out of the river there came up seven kine, beautiful in look and fat in flesh; and they fed in the sedge. And behold seven other kine came up after them out of the river, evil in look and thin in flesh; and stood by the kine upon the bank of the river. And the kine evil in look and thin in flesh did eat up the seven kine beautiful in look and fat. And Pharaoh awoke. "And it came to pass from the end of two years of days," signifies after a state of conjunction; "and Pharaoh dreamed," signifies what was provided in regard to the natural; "and behold he stood by the river," signifies from boundary to boundary; "and behold out of the river," signifies that in the boundary; "there came up seven kine," signifies were truths of the natural; "beautiful in look," signifies that were of faith; "and fat in flesh," signifies that were of charity; "and they fed in the sedge," signifies instruction; "and behold seven other kine came up after them out of the river," signifies falsities that were of the natural also in the boundary; "evil in look," signifies that were not of faith; "and thin in flesh," signifies nor of charity; "and stood by the kine upon the bank of the river," signifies that they were in the boundaries where truths were; "and the kine evil in look and thin in flesh did eat up," signifies that the falsities which were not of faith nor of charity banished; “the seven kine beautiful in look and fat,” signifies the truths of the natural that were of faith and of charity; “and Pharaoh awoke,” signifies a state of enlightenment.

(5194) And it came to pass from the end of two years of days. That this signifies after a state of conjunction of the sensuous things of the exterior natural with things of the interior natural, which has been treated of in the preceding chapter, is evident from the signification of “two years of days,” or of the time of two years, as being states of conjunction; for “two” signifies conjunction (see n. 1686, 3519), and “years,” as also “days,” signify states. (That “years” have this signification can also be seen above, n. 487, 488, 493, 893; and also “days,” n. 23, 487, 488, 493, 2788, 3462, 3785, 4850.) That “two” signifies conjunction is because all things in general and in particular in the spiritual world, and consequently in the natural world, have reference to two things, namely, good and truth-to good as what acts and flows in, and to truth as what suffers and receives; and because they have reference to these two, and nothing is produced unless the two make a one by a certain image of marriage, therefore conjunction is signified by “two.” [2] Such an image of marriage is in all and each of the things of nature and its three kingdoms, and without it nothing whatever comes forth; for in order that anything may come forth in nature, there must be heat and light-heat in the natural world corresponding to the good of love in the spiritual world, and light corresponding to the truth of faith. These two, heat and light, must act as a one if anything is to be produced; and if they do not act as a one, as in winter time, nothing at all is produced. That this is also true spiritually, is very plain in the case of man. Man has two faculties, the will and the understanding, the will being formed to receive spiritual heat, that is, the good of love and of charity, and the understanding to receive spiritual light, that is, the truth of faith. Unless these two make a one in man nothing is produced; for the good of love without the truth of faith does not determine or qualify anything, and the truth of faith without the good of love does not effect anything; and therefore in order that the heavenly marriage may be in a man, or that he may be in the heavenly marriage, these two must make a one in him. For this reason the ancients compared to marriages one and all of the things in the world, and also in man (n. 54, 55, 568, 718, 747, 917, 1432, 2173, 2516, 2731, 2739, 2758, 3132, 4434, 4823, 5138). From this it is evident why "two" signifies conjunction.

(5195) And Pharaoh dreamed. That this signifies what was provided in regard to the natural, is evident from the representation of Pharaoh, as being the natural (see n. 5079, 5080, 5095, 5160); and from the signification of "dreaming," as being a prediction of things to come, thus in the supreme sense foresight (n. 3698, 4682, 5091, 5092, 5104); and because it is foresight, or what is foreseen, it is also providence or what is provided, as the one does not exist without the other. For providence has regard to the state in its successions to eternity, which cannot be provided for unless foreseen. To make provision for what is present, and not at the same time to foresee what is to come, and so not to make provision for the future during the present, would be without end, without order, and consequently without wisdom and intelligence, thus not from the Divine. Providence is predicated of good, and foresight of what is not good (n. 5155). Foresight cannot be predicated of good, because good is in the Divine, and comes into existence from the Divine Itself and according to it; but it can be predicated of what is not good and what is evil; for this comes into existence outside of the Divine, and is from others who are contrary to the Divine. Thus as providence is said of good, it is said also of the conjunction of the natural with the celestial of the spiritual, which conjunction is treated of in this chapter; and therefore by "dreaming" is here signified what is provided.

(5196) And behold he stood by the river. That this signifies from boundary to boundary, is evident from the signification of a "river," here the river of Egypt or the Nile, as being a boundary. A "river" signifies a boundary because the great rivers-the Euphrates, the Jordan, and the Nile-and withal the sea, were the farthest boundaries of the land of Canaan; and as the land of Canaan itself represented the Lord's kingdom, and hence all the places in it represented various things in this kingdom, the rivers consequently represented the farthest limits or boundaries of it (see n. 1866, 4116, 4240). The Nile, or river of Egypt, represented the sensuous things subject to the intellectual part, thus the memory-knowledges derived from them; for these are the ultimates of the spiritual things of the Lord’s kingdom. That from boundary to boundary is signified here, is because it is said of Pharaoh that he “stood by the river;” for by Pharaoh is represented the natural in general (n. 5160). To view anything from what is interior down to the ultimate is represented by standing beside the ultimate, as is the case in the spiritual world; and because there is then a view from boundary to boundary, therefore in the internal sense this is what is signified by these words.

(5197) And behold out of the river. That this signifies that in the boundary, is evident from the signification of a “river,” as being a boundary (as shown just above, see n. 5196). That “out of the river” denotes in the boundary is because they there appeared.

(5198) There came up seven kine. That this signifies were truths of the natural, is evident from the signification of “kine,” as being truths of the natural (of which presently). That there were seven, is because “seven” signifies what is holy (see n. 395, 433, 716), and hence this number adds holiness to the subject (see n. 881). Moreover, the subject here treated of is holy, for it is the further rebirth of the natural by its conjunction with the celestial of the spiritual. That “kine” or “heifers” signify truths of the natural may be seen from the fact that “oxen” and “bullocks” signify goods of the natural (n. 2180, 2566, 2781, 2830); for wherever in the Word the male signifies good, the female signifies truth; and on the other hand where the male signifies truth, the female signifies good. Hence it is that a “cow” signifies the truth of the natural, for an “ox” signifies its good. [2] (That all beasts whatever mentioned in the Word signify affections-evil and useless beasts evil affections, but gentle and useful ones good affections-may be seen above, n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519.) The cause of this signification is from representatives in the world of spirits; for when those in heaven are speaking about affections, in the world of spirits are represented beasts corresponding to that kind of affections. This has often been given me to see, and I have sometimes wondered why it was; but I perceived that the lives of beasts are nothing but affections, for they follow their affection from instinct without reason, and so are carried along each to its own use. To these affections without reason no other bodily forms are suitable than such as those in which beasts appear upon the earth. Hence it is that when there is discourse about affections only, ultimate forms of these affections appear that are similar to the bodily forms of such beasts; for these affections cannot be clothed with any other forms than those which correspond to them. I have also seen strange beasts which exist nowhere in the world, and which were the forms of unknown and of mixed affections. [3] This then is the reason why in the Word by "beasts" are signified affections; but what affections are signified appears only from the internal sense. That by "oxen" is signified the good of the natural may be seen in the passages cited above, and that by "kine" are signified truths of the natural may be seen from the passages in which they are mentioned (as in Isaiah 11:7; Hosea 4:16; Amos 4:1); and also from the water of separation wherewith the sons of Israel were to be made clean, which was prepared from a red cow burned to ashes outside the camp, and with which cedar wood, hyssop, and double-dyed scarlet were mingled (Num. 19:2-11). When the meaning of this proceeding is disclosed by means of the internal sense, it is seen that by a “red cow” is signified truth of the natural that was unclean, and was made clean by the burning and also by means of such things as are signified by “cedar wood,” “hyssop,” and “double-dyed scarlet;” the “water” therefrom representing the means of purification.

(5199) Beautiful in look. That this signifies that were of faith, is evident from the signification of “beauty” and of “look.” Spiritual beauty is the affection of interior truth, and spiritual look is faith; hence by “beautiful in look” is signified the affection of the truth of faith (see n. 553, 3080, 3821, 4985). That spiritual beauty is the affection of interior truth, is because truth is the form of good. Good itself which is from the Divine in heaven is that from which angels have life; but the form of their life is given by means of the truths which are from this good. And yet beauty is not produced by the truth of faith, but by the affection itself within the truths of faith, which is from good. Beauty that is from the truth of faith alone is like that of a painted or sculptured face; but beauty from the affection of truth, which is from good, is like that of a living face animated by heavenly love; for such as is the love or affection that beams from the form of the face, such is the beauty. From this it is that the angels appear in ineffable beauty; from their faces beams forth the good of love through the truth of faith, which not only appear before the sight, but are also perceived from the spheres coming from them. The reason why they have beauty from this is that the universal heaven is a Grand Man, and corresponds to all things in man both in general and in particular; and therefore the man who is in the good of love, and hence in the truth of faith, is in the form of heaven, and consequently is in the beauty in which heaven is, where the Divine from the Lord is all in all. It is for this reason also that they who are in hell, being against good and truth, are horribly ugly; and that in the light of heaven they appear not as men, but as monsters. The reason why spiritual looking is faith, is that in the internal sense "to look" and "to see" are to understand, and in a still more interior sense are to have faith (see n. 897, 2150, 2325, 2807, 3863, 3869, 4403-4421).

(5200) And fat in flesh. That this signifies that were of charity, is evident from the signification of "fat," or "fatness," as being what is celestial and as being predicated of the good which is of love and charity (see n. 353); and from the signification of "flesh," as being the will vivified by good from the Lord (n. 148, 149, 780, 999, 3812, 3813), thus also the good which is of love and charity. From this it follows that by "fat in flesh" is signified that were of charity, because by "beautiful in look" is signified that were of faith. In this way the truths of the natural, signified by "kine," are described by their form and by their essence-their form consisting of the things of faith, and their essence of those of charity. That this is so does not appear from the literal sense.

(5201) And they fed in the sedge. That this signifies instruction, is evident from the signification of “feeding” (that is, “pasturing”) as being to be instructed (of which hereafter); and from the signification of “sedge,” or the larger grass that grows near rivers, as being the memory-knowledges of the natural man. That “grass” or “herbage” denotes these knowledges is clear from the Word. To “feed in the sedge” therefore, is to be instructed in memory-knowledges, and by means of these knowledges to learn about truths and good; for memory-knowledges are means, and as it were mirrors, in which an image of interior things shows itself; and in this image, as again in a mirror, are reflected and represented the truths and goods of faith, and consequently the things which are of heaven and are called spiritual; but this image, being more interior, does not appear to any but those who are in faith from charity. This is what is signified in the genuine sense by “feeding in the sedge.” [2] That “to feed” denotes to be instructed is plain from those places in the Word where we read of it, as in Isaiah: Then shall He give the rain of thy seed, wherewith thou sowest the land, and bread of the increase of the land, and it shall be fat and rich; in that day shall thy cattle feed in a broad meadow (Isa. 30:23); where “cattle” denote those who are in good and truth; “feeding in a broad meadow” denotes being abundantly instructed. [3] In the same: I have given Thee for a covenant of the people, to restore the land, to distribute the wasted heritages, to say to the bound, Go forth; to them that are in darkness, Be ye revealed. They shall feed upon the ways, and on all hillsides shall be their pasture (Isa. 49:8-9); this is said of the coming of the Lord, "feeding upon the ways" denotes being instructed in truths (that "ways" are truths see above, n. 627, 2333); "pasture" denotes the instruction itself. In Jeremiah: Woe unto the shepherds that destroy and scatter the flock of My pasture! Therefore hath said Jehovah the God of Israel against the shepherds that feed My people (Jer. 23:1-2); "shepherds" denote those who instruct, and the "flock" those who are instructed (n. 343, 3795); thus "feeding" denotes instructing. [4] As it has become customary to call teachers "pastors," and learners a "flock," it has also become common to speak of "feeding" when speaking of preaching, or of instruction from doctrine from the Word; but this is done by way of comparison, and not from the signification, as in the Word. The reason why "feeding" is spoken of in the Word from its signification, is that when instruction or doctrine from the Word is spoken of in heaven, then in the world of spirits, where spiritual things appear naturally, there are represented to the sight meadows green with grass, herbage, and flowers, with flocks therein; and this with all variety, according to what is being said in heaven about instruction and doctrine. [5] In the same: I will bring back Israel to his habitation, that he may feed on Carmel and Bashan; and his soul shall be sated upon the mountain of Ephraim and in Gilead (Jer. 50:19); "to feed on Carmel and Bashan" denotes to be instructed in the goods of faith and of charity. Again: From the daughter of Zion all her honor is gone forth, her princes are become like harts, they have not found pasture (Lam. 1:6). In Ezekiel: I will feed them in a good pasture, and on the mountains of the height of Israel shall their fold be, and they shall lie down in a good fold, and on fat pasture shall they feed upon the mountains of Israel (Ezek. 34:14). [6] In Hosea: Now will Jehovah feed them as a sheep in the breadth (Hos. 4:16); "to feed them in the breadth" denotes to instruct in truths. (That "breadth" is truth may be seen above, n. 1613, 3433, 3434, 4482.) In Micah: Thou Bethlehem Ephratah, out of thee shall He come forth unto Me who shall be ruler in Israel. He shall stand and shall feed in the strength of Jehovah (Micah 5:2, 4). Again: Feed Thy people with Thy rod, the flock of Thy heritage dwelling alone, let them feed in Bashan and Gilead, as in the days of an age (Micah 7:14). In Zephaniah: The remains of Israel shall feed and be at rest, none making afraid (Zeph. 3:13). [7] In David: Jehovah is my shepherd, in pastures of herb He will make me lie down, to the waters of rest He will lead me (Ps. 23:1-2). Again: It is He that hath made us, and not we, His people, and the flock of His pastures; (or according to another reading) therefore we are His, His people, and the flock of His pasture (Ps. 100:3). In Revelation: The Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters (Rev. 7:17). In John: I am the door; by Me if anyone enter in he shall be saved, and shall go in and out, and shall find pasture (John 10:9). Again: Jesus said to Peter, Feed My lambs; and a second time, Feed My sheep; and a third time, Feed My sheep (John 21:15-17).

(5202) And behold seven other kine came up after them out of the river. That this signifies falsities that were of the natural, also in the boundary, is evident from the signification of “kine” as being truths of the natural (of which just above, n. 5198), whence it is that “kine” in the opposite sense are falsities (for most of the expressions in the Word have an opposite sense, which is known from the genuine sense, and therefore as in the genuine sense “kine” are truths of the natural, in the opposite sense they are falsities of the same kind, thus falsities in the natural); and from the signification of a “river,” as being a boundary (of which also above, n. 5196, 5197). That they were in the boundary is plain also from their being said to have “come up out of the river;” for “to come up” is predicated of progression from what is exterior toward things interior (n. 3084, 4539, 4969). [2] It will be necessary to state how the case is with this matter, because this is the subject treated of in what follows. In the preceding chapter the subject treated of was the exterior natural, and the things in it which belonged to the class of the intellect, and those which belonged to the class of the will-that the former were received, and the latter rejected. Those belonging to the class of the intellect were represented by the butler, and those belonging to the class of the will by the baker; and because those belonging to the class of the intellect were received, they were also made subordinate to the interior natural. These were treated of in the previous chapter, and this was the first of the rebirth of the natural. [3] In the present chapter, however, the subject treated of is the influx of the celestial of the spiritual into those things of the natural which were retained, namely, those in it that were of the intellectual part, and that are signified by "kine beautiful in look and fat in flesh." But as the natural cannot be reborn as to intellectual things alone, there were also things of the will; for in everything there must be something of the intellect and at the same time something of the will in order that it may be anything; and as the former will had been rejected, therefore a new one must flow in, in its place. This new will is from the celestial of the spiritual, which together with its influx into the natural, is treated of in this chapter. How the case is with the natural in this state is described in the internal sense-that the truths in it were banished through falsities, the natural being thus left to the celestial of the spiritual, which is signified by the good kine being eaten up by the evil kine, and by the full ears of corn being swallowed up by the empty ones, and afterward by Joseph's making provision for all Egypt; but of the Lord's Divine mercy more will be said on these subjects in the following pages. [4] They are, moreover, of such a nature as to come with difficulty into the light of the human understanding; for they are secret things of regeneration, of which though in themselves innumerable, man knows scarcely anything. From his early infancy to the last of his life in the world and thereafter to eternity, the man who is in good is being born again every moment, not only as to interiors, but also as to exteriors, and this by amazing processes. It is these processes that for the most part constitute angelic wisdom, which is known to be ineffable, and to contain such things as ear has not heard, nor eye seen, neither have entered into the thought of man. The internal sense of the Word treats of things like these, and thus is adapted to angelic wisdom; and when it flows from this wisdom into the sense of the letter it becomes adapted to human wisdom, and thereby in a hidden way affects those who are in the desire from good of knowing truths from the Word.

(5203) Evil in look. That this signifies that were not of faith, is evident from the signification of “beautiful in look,” as being that were of faith (of which just above, n. 5199); hence in this passage “evil in look” denotes that were not of faith.

(5204) And thin in flesh. That this signifies nor of charity, is evident from the signification of “fat in flesh,” as being that were of charity (of which also above, n. 5200); hence in this passage “thin in flesh” denotes that were not of charity, for they are in the opposite.

(5205) And stood by the kine upon the bank of the river. That this signifies that they were in the boundaries where truths were, is evident from the signification of “standing by upon the bank of the river,” as being in the boundaries (that a “river” is a boundary, see above, n. 5196, 5197); and from the signification of “kine,” as being truths of the natural (of which also above, n. 5198). How the case herein is, that falsities stood in the boundaries where truths were, will appear from what follows, specifically when we come to unfold what is signified in the internal sense by the seven years of famine in the land of Egypt, predicted and signified by the seven kine evil in look and thin in flesh, and also by the seven ears of corn thin and blasted with the east wind.

(5206) And the kine evil in look and thin in flesh did eat up. That this signifies that the falsities that were not of faith nor of charity banished, is evident from the signification of “eating up,” as being to consume (see n. 5149, 5157), but here to banish, because until the truths in the natural have been made alive and consequently regenerate by the celestial of the spiritual, they are as it were banished by falsities; and from the signification of “kine evil in look,” as being that were not of faith (of which just above, n. 5203); and from the signification of “thin in flesh,” as being that were not of charity (of which also above, n. 5204).

(5207) The seven kine beautiful in look and fat. That this signifies the truths of the natural that were of faith and of charity, is evident from the signification of “kine,” as being truths of the natural (of which above, n. 5198); and from the signification of “beautiful in look,” as being that were of faith (n. 5199); and from the signification of “fat,” as being that were of charity (n. 5200). As regards the matter itself, that truths were banished from the natural by falsities in the boundaries, be it known that this takes place at the beginning in all regeneration; for the truths that are instilled into a man, in the beginning, are indeed in themselves truths; but they are not truths in him until good is joined to them. The good when joined causes the truths to be truths. Good is the essential, and truths are its forms;

and therefore in the beginning falsities are near truths; that is to say, in the boundaries where truths are there also are falsities; but as fast as good is conjoined with the truths, the falsities take flight. This also actually takes place in the other life, where the sphere of falsity applies itself to truths according to the influx of good into the truths: when only a little good flows in, the sphere of falsity is near; when more good flows in, the sphere of falsity withdraws; and when good is entirely joined to truths, the sphere of falsity is also entirely dispelled. When the sphere of falsity is near, as is the case in the beginning, as just said, then truths seem to be banished; but they are laid by for a while in the interior where they are filled with good, and from thence are let back in succession. This is what is signified by the "seven kine" and the "seven ears of corn," and further on by the "seven years of great plenty" and the "seven years of famine;" but one who knows nothing about regeneration, and nothing about man's internal state, cannot comprehend these things.

(5208) And Pharaoh awoke. That this signifies a state of enlightenment, is evident from the signification of "awakening," as being to be enlightened (see n. 3715); and from the representation of Pharaoh, as being the natural (of which above). from this it is plain that by "Pharaoh awoke" is signified a state of enlightenment in the natural. By enlightenment is meant here general enlightenment from the celestial of the spiritual, thus from within. The enlightenment that comes or flows in from within is general in the lower part of the mind, but becomes successively less general, and at last particular, as truths from good are instilled into it; for every truth from good shines, and also enlightens. This then is the reason why as said just above (n. 5206), truths are banished from the natural, which is done in order that the natural may be enlightened in a general manner from within, and that afterward in this general enlightenment or general light, truths may be replaced there in their order, whereby the natural is enlightened in a particular manner. [2] The correspondence between the spiritual and the natural in man, or between his internal and his external, is effected in this way; for truths are first procured, next are as if banished, yet they are not banished, but are stored away; and then what is lower is enlightened in a general manner by what is higher, or what is exterior by what is interior; and in this light the truths are replaced in their order; whereby all the truths there become images of their general, and correspond. Moreover, in all and each of the things that take place in both the spiritual world and the natural, what is general comes first; and afterward things less general, and finally particulars, are inserted therein in succession. Without such an insertion or fitting-in, nothing at all would inhere; for whatever is not in some general thing, and does not depend upon it, is dissipated (see n. 917, 3057, 4269, 4325e, 4329, 4345, 4383).

(5209) Verses 5-7. And he slept and dreamed a second time, and behold seven ears of corn came up upon one stalk, fat and good. And behold seven ears thin and parched with the east wind sprung up after them. And the thin ears swallowed up the seven fat and full ears. And Pharaoh awoke, and behold it was a dream. "And he slept," signifies an obscure state; "and dreamed a second time," signifies what was provided; "and behold seven ears of corn came up upon one stalk," signifies the memory-knowledges of the natural joined together; "fat and good," signifies into which the things of faith and charity could be applied; "and behold seven ears, thin," signifies memory-knowledges of no use; "and parched with the east wind," signifies full of cupidities; "sprung up after them," signifies appeared near; "and the thin ears swallowed up the seven fat and full ears," signifies that the memory-knowledges of no use banished the good memory- knowledges; "and Pharaoh awoke," signifies a general state of enlightenment; "and behold it was a dream," signifies in that obscurity.

(5210) And he slept. That this signifies an obscure state, is evident from the signification of "sleeping," as being an obscure state. Moreover, in the spiritual sense "sleep" is nothing else, just as "wakefulness" is nothing else than a clear state; for there is spiritual sleep when truths are in obscurity, and spiritual wakefulness when truths are in clearness. Moreover, in the degree of this clearness are spirits awake, and in the degree of the obscurity are they asleep. From this it is plain that "sleeping" means an obscure state.

(5211) And dreamed a second time. That this signifies what was provided, is evident from the signification of "dreaming," as being what is provided (see n. 5195).

(5212) And behold seven ears of corn came up upon one stalk. That this signifies memory-knowledges of the natural joined together, is evident from the signification of “ears,” or spikes, of corn, as being memory-knowledges belonging to the natural (of which in what follows); and from the signification of “upon one stalk,” as being joined together; for in respect to their origin things on one stalk are joined together. The reason why “ears” or spikes of corn signify memory-knowledges, is that “corn” signifies the good of the natural (see n. 3580), because memory-knowledges are the containants of the good of the natural, as the ears are of the corn; for in general all truths are vessels of good, and so also are memory-knowledges, for these are lowest truths. Lowest truths, or truths of the exterior natural, are called memory-knowledges, because they are in man’s natural or external memory, and because they partake for the most part of the light of the world, and hence can be presented and represented to others by forms of words, or by ideas formed into words by means of such things as are of the world and its light. The things in the inner memory, however, insofar as they partake of the light of heaven, are not called memory-knowledges, but truths; nor can they be understood except by means of this light, or expressed except by forms of words, or ideas formed into words, by means of such things as are of heaven and its light. The memory-knowledges here signified by “ears,” or spikes, are memory-knowledges of the church, in regard to which see above (n. 4749, 4844, 4964, 4965). [2] The reason why there were two dreams, one of the seven kine and the other of the seven ears of corn, is that in the internal sense both naturals, the interior and the exterior, are treated of, and in what follows, the rebirth of both. By the “seven kine” are signified the things of the interior natural called truths of the natural (see n. 5198); and by the “seven ears of corn,” the truths of the exterior natural called memory-knowledges. [3] Interior and exterior memory-knowledges are signified by “ears of the river Euphrates even to the river of Egypt,” in Isaiah: It shall be in that day that Jehovah will shake off from the ear of the river even unto the river of Egypt, and ye shall be gathered one to another, ye sons of Israel. And it shall be in that day that a great trumpet shall be sounded, and they shall come that are perishing in the land of Assyria, and the outcasts in the land of Egypt; and they shall bow themselves to Jehovah in the mountain of holiness at Jerusalem (Isa. 27:12-13); “the perishing in the land of Assyria” denote interior truths, and the “outcasts in the land of Egypt,” exterior truths or memory-knowledges. [4] So also in Mark the comparison with the blade, the ear, and the corn, involves the rebirth of man by means of memory-knowledges, truths of faith, and goods of charity: Jesus said, So is the kingdom of God, as when a man casteth seed upon the earth; then sleepeth and riseth night and day, but the seed germinates and grows while he knoweth not. For the earth beareth fruit of itself; first the blade, then the ear, after that the corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come (Mark 4:26-29); the “kingdom of God,” which is compared to the blade, the ear, and the corn, is heaven in man through regeneration; for one who has been regenerated has the kingdom of God within him, and becomes in image the kingdom of God or heaven. The "blade" is the first memory-knowledge; the "ear" is the memory-knowledge of truth thence derived; the "corn" is the derivative good. Moreover, the laws enacted in regard to gleanings (Lev. 19:9; 23:22), and in regard to the liberty of plucking the ears from the standing corn of the neighbor (Deut. 23:25), and also in regard to eating no bread, nor parched corn, nor green ears, until the offering of God was brought (Lev. 23:14), represented such things as are signified by "ears."

(5213) Fat and good. That this signifies into which the things belonging to faith and charity could be applied, is evident from the signification of "fat," when predicated of the memory-knowledges signified by "ears" of corn, as being things capable of receiving the good of faith, consequently those into which the things of faith can be applied; for memory-knowledges are vessels, and when "fatness" is predicated of them, it signifies fitness for receiving such things as are of faith from charity; and from the signification of "good," when predicated of the memory-knowledges signified by "ears" of corn, as being those receptible of the good of charity, consequently those into which the things of charity can be applied. That "fat" has regard to the things of faith, and "good" to the things of charity, is in accordance with the constant usage everywhere in the Word, in which wherever two adjectives are applied to one thing, one involves what is of faith, and the other what is of charity; and this because of the marriage of truth and good in every detail of the Word (see n. 683, 793, 801, 2173, 2516, 2712, 4137, 5138). That “fat” signifies the things of faith, and “good” the things of charity, is plain also from the foregoing parallel passages about the kine (n. 5199, 5200). The memory-knowledges into which the things of faith and of charity can be applied are very many, such as all the memory-knowledges of the church which are signified by “Egypt” in a good sense (n. 4749, 4844, 4964, 4965); and consequently all those memory-knowledges which are truths about correspondences, representatives, significatives, influx, order, intelligence and wisdom, and the affections; and also all truths of inner and outer nature, both visible and invisible, because these correspond to spiritual truths.

(5214) And behold seven ears, thin. That this signifies memory-knowledges of no use, is evident from the signification of “ears,” as being memory-knowledges (of which above, n. 5212); and from the signification of “thin,” as being what is of no use. For “thin” is here contrasted with “full,” and that is said to be “full” in which there is use, or what is the same thing, in which there is good; for every good thing is of use; and therefore “thin” is what is of no use. The memory-knowledges of no use are those which have no other end than glory and pleasure. These ends are of no use, because they do not benefit the neighbor.

(5215) And parched with the east wind. That this signifies full of cupidities, is evident from the signification of “parched with the east wind,” as being to be consumed by the fire of cupidities. For the “east wind” and the “east,” in the genuine sense, are love to the Lord and love toward the neighbor (see n. 101, 1250, 3249, 3708, 3762); hence in the opposite sense they are love of self and love of the world, consequently evil desires and cupidities; for these belong to the loves referred to. “Fire” is predicated of these things for the reason spoken of above (see n. 5071), and consequently “to be parched” is predicated of them. [2] For there are two sources of heat, as also of light; one source of heat is the sun of the world, and the other source is the sun of heaven, which is the Lord. It is known that the sun of the world pours forth heat into its world, and into all the things therein; but that the sun of heaven pours heat into the whole heaven is not so well known. And yet this may be known, if anyone will reflect upon the heat that is within man, and that has nothing in common with the heat of this world, that is, the heat called vital heat. From this it might be known that this heat is of a different nature from that of the heat of this world; and this true heat is living, while that of this world is not living; and that because spiritual heat is living, it kindles man’s interiors, of his will and understanding, and gives him to desire and to love and also to be affected. For this reason also desires, loves, and affections are spiritual heat, and are so called. That they are heat is very manifest, for heat is exhaled on all sides from living bodies, even in the greatest cold; and also when the desires and affections, that is, the loves, grow warmer, the body also grows warm in the same degree. This is the heat that is meant in the Word by “burning,” “fire,” and "flame"; and in the genuine sense it is heavenly and spiritual love, but in the opposite sense bodily and earthly love. From this it is evident that here by being "parched with the east wind" is signified being consumed by the fire of cupidities, and when predicated of memory-knowledges, which are the "thin ears" of corn, there is signified that they are full of cupidities. [3] That by the "east wind" is signified what is of cupidites and the derivative phantasies is evident from the passages in the Word where it is mentioned, as in David: He made the east wind to go forth in the heavens, and by His power He brought forth the south wind, and He made it rain down flesh upon them as dust, and winged fowl as the sand of the sea (Ps. 78:26-27); that by the "flesh" which that wind brought are signified evil desires, and by the "winged fowl" the derivative phantasies, is plain in Moses (Num. 11:31-35), where it is said that the name of the place in which the people were smitten with a plague because of their eating flesh was called "The graves of lust, because there they buried the people that lusted." [4] In Ezekiel: Behold the vine that has been planted, shall it prosper? Shall it not utterly wither, when the east wind toucheth it? Upon the beds of its shoots it shall wither (Ezek. 17:10). The vine was plucked up in anger, it hath been cast forth to the earth, and the east wind hath withered its fruit; all the rods of its strength have been plucked off and withered; the fire hath devoured everyone, for fire hath gone forth from a rod of its branches, it hath devoured its fruit, so that there is not in it a rod of strength, a scepter for ruling (Ezek. 19:12, 14); where the "east wind" denotes what belongs to cupidities. In Isaiah: He meditated upon His rough wind, in the day of the east wind (Isa. 27:8). [5] In Hosea: The east wind shall come, the wind of Jehovah coming up from the wilderness; and its spring shall become dry, and its fountain shall be dried up; it shall make a prey of the treasure of all vessels of desire (Hos. 13:15); where also the "east wind" denotes what belongs to cupidities. Likewise in Jeremiah: As the east wind I will scatter them before the enemy (Jer. 18:17). [6] In David: With the east wind thou wilt break the ships of Tarshish (Ps. 48:7). In Isaiah: Thou hast forsaken Thy people, the house of Jacob, because they are filled with the east wind, and the soothsayers are Philistines (Isa. 2:6). In Hosea: Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth a lie and a wasting (Hos. 12:1); "wind" here denotes phantasies, and the "east wind," cupidities. Similar also is the meaning in the internal sense of the "east wind" by which locusts were produced, and by which they were driven into the sea (Exod. 10:13, 19); and also by which the waters of the sea Suph were divided (Exod. 14:21).

(5216) Sprung up after them. That this signifies appearing near, is evident from the signification here of "springing up," as being to appear; and from the signification of "after them," as being near, or in the boundary, just as is signified by the evil and lean kine coming up "after them," that is, after the beautiful and fat kine (see n. 5202). That "after them" means near, is because "after" denotes what is successive in time; and in the spiritual world, and consequently in the spiritual sense, there is no notion of time, but instead of it the kind of state that corresponds.

(5217) And the thin ears swallowed up the seven fat and full ears. That this signifies that the memory-knowledges of no use banished the good memory-knowledges, is evident from the signification of the "thin ears," as being memory-knowledges of no use (of which above, n. 5214); and from the signification of the "fat and full ears," as being memory-knowledges into which the things of faith and charity could be applied (n. 5213), consequently good memory-knowledges; and from the signification of "swallowing up," as being to banish-the same as "eating up," which is said above of the kine (n. 5206). (That the good memory-knowledges were banished by those of no use, or that truths were banished by falsities, may be seen above, n. 5207.) So also is it in the spiritual world: where falsities are, truths cannot subsist; and on the other hand, where truths are, falsities cannot subsist. The one banishes the other, for they are opposites. The reason is that falsities are from hell and truths are from heaven. It sometimes appears as if falsities and truths are in one subject; but these are not falsities that are opposite to the truths in him, but are those which are associated by applications. The subject in whom truths, and at the same time falsities which are opposite to them, subsist, is called "lukewarm;" and the subject in whom falsities and truths are mingled is called "profane."

(5218) And Pharaoh awoke. That this signifies a general state of enlightenment, is evident from what was explained above (n. 5208), where the same words occur.

(5219) And behold it was a dream. That this signifies in that obscurity, is evident from the signification of a "dream," as being an obscure state (n. 1838, 2514, 2528, 5210). It is called "obscure," because truths had been banished; for where truths are not there is obscurity, because the light of heaven flows only into truths; for the light of heaven is Divine truth from the Lord. Hence the truths with angels and spirits, and also with men, are subsidiary lights; but they have their light from the Divine truth by means of the good in the truths; for unless truths are from good, that is unless they have good in them, they cannot receive any light from the Divine. They receive it by means of good, for good is like fire or flame, and truths are like the rays of light from it. In the other life truths without good do indeed shine, but they shine with a wintry light, that in the light of heaven is thick darkness. From this it is evident that what is here meant by "obscure," is the state of the natural when the good memory-knowledges had been banished by those of no use. An obscurity like this can be enlightened in a general manner (n. 5208, 5218), but by no means can that obscurity which comes from falsities; for falsities are so many darknesses that shut out the light of heaven, and thus cause an obscurity that cannot be enlightened until the falsities have been removed.

(5220) Verse 8. And it came to pass in the morning that his spirit was troubled; and he sent and called all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; and no one interpreted these things to Pharaoh. "And it came to pass in the morning," signifies in this new state; “that his spirit was troubled,” signifies disturbance; “and he sent and called all the magicians of Egypt, and all the wise men thereof,” signifies in consulting the interior as well as the exterior memory-knowledges; “and Pharaoh told them his dream,” signifies about things to come; “and no one interpreted these things to Pharaoh,” signifies that it was not known what would happen.

(5221) And it came to pass in the morning. That this signifies in this new state, is evident from the signification of “it came to pass,” or “it was,” as involving what is new (see n. 4979, 4987); and from the signification of the “morning,” as being a state of enlightenment (n. 3458, 3723). This is that new state which is meant, in regard to which see just above (n. 5218). This state and its quality are treated of here, showing that there was disturbance therein by reason of obscurity regarding the things that were happening. But as regards the quality of this state scarcely anyone is able to know anything unless he is in a spiritual sphere and at the same time pays attention to the things that are taking place within him. Otherwise he cannot even know what it is to be generally enlightened, and particularly enlightened, nor even what it is to be enlightened at all, still less that there is a disturbance at first in a general state of enlightenment, and that there is no quiet until the time when truths from good are replaced in their order. How the case herein is, is clearly perceived by the angels, and also by good spirits, because they are in a spiritual sphere. To be wise in such subjects, and to think about them, is delightful to them; but to the man who is in a natural sphere, and still more to one who is in a sensuous sphere, and yet more to one who is in a more grossly sensuous sphere from bodily and earthly things, such subjects are wearisome.

(5222) His spirit was troubled. That this signifies disturbance, is evident from the signification of "being troubled in spirit," as being to be disturbed. By "spirit" here, as occasionally elsewhere in the Word, is meant interior affection and thought, which also are the spirit of man. The ancients called these the spirit; but by the spirit they meant specifically the interior man that would live after the death of the body; while at this day "the spirit," used in this sense, means mere thought, and this without any subject other than the body in which it may be. This is because it is no longer believed that the interior man is the man himself, but that the interior man who is commonly called the soul or spirit is mere thought without a subject adapted thereto; and that consequently, being thought without a subject, it will be dissipated after the death of the body like something ethereal or flamy. This is what at the present day is understood by spirit," as when it is said "troubled in spirit," "sad in spirit," "glad in spirit," or "rejoice in spirit;" when yet it is the interior man himself that is called the spirit, and that is troubled, is sad, is glad, and rejoices, and that is a man in a form wholly human (though invisible to bodily sight) in which thought resides.

(5223) And he sent and called all the magicians of Egypt, and all the wise men thereof. That this signifies in consulting the interior as well as the exterior memory-knowledges, is evident from the signification of “magicians,” as being in a good sense interior memory-knowledges (of which hereafter); and from the signification of “wise men,” as being exterior knowledges (of which also in what follows). The reason why the magicians and wise men of Egypt signified memory- knowledges, is that Egypt was one of the kingdoms in which the representative Ancient Church existed (n. 1238, 2385). But in Egypt attention was paid chiefly to the memory-knowledges of that church, which related to correspondences, representatives, and significatives; and by these knowledges were unfolded the things written in the books of the church, and that had place in their holy worship (n. 4749, 4964, 4966). Hence it came about that by “Egypt” were signified memory-knowledges in general (n. 1164, 1165, 1186, 1462), and also by “Pharaoh” its king. The chief among those who were skilled in and taught these knowledges were called “magi,” or “magicians,” and “wise men;” those who were skilled in mystical memory-knowledges were called “magicians,” and those skilled in memory-knowledges not mystical were called “wise men;” consequently those who taught interior memory-knowledges were called “magicians,” and those who taught exterior memory-knowledges were called “wise men.” For this reason it is that these knowledges are signified in the Word by “magicians” and “wise men.” But after they began to misuse the interior memory-knowledges of the church, and to turn them into magic, then by “Egypt” began to be signified the memory-knowledge which perverts, and likewise by the “magicians” of Egypt and her “wise men.” [2] The magicians of that time knew such things as belong to the spiritual world, which they learned from the correspondences and representatives of the church; and therefore many of them were in communication with spirits, and in this way learned deceptive arts, by which they performed magic miracles. But those called “wise men” did not care for such things, but solved difficult problems and taught the causes of natural things. In such things as these the wisdom of that time chiefly consisted, and skill in them was called “wisdom,” as is evident from what is related of Solomon in the first book of Kings: Solomon’s wisdom was multiplied above the wisdom of all the sons of the East, and above all the wisdom of the Egyptians, insomuch that he was wiser than all men, than Ethan the Ezrahite, and Heman and Calcol and Darda, the sons of Mahol. He spoke three thousand proverbs; and his songs were a thousand and five. Moreover he spoke of trees, from the cedars that are in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beast and of fowl, and of creeping thing, and of fishes. Therefore there came of all peoples to hear the wisdom of Solomon from all kings of the earth who had heard of his wisdom (1 Kings 4:30). And what is related of the queen of Sheba in the same Book: She came to try him with hard questions. And Solomon told her all her words, there was not a word hid from the king that he told her not (1 Kings 10:1, 3). [3] From this it is plain what was called “wisdom” at that time, and who, not only in Egypt, but also elsewhere, as in Syria, Arabia, and Babylon, were called “wise;” but in the internal sense by the “wisdom of Egypt” nothing else is signified than the memory-knowledge of natural things; and by “magic” the memory-knowledge of spiritual things; thus by “wise men” are signified exterior memory-knowledges, by “magicians” interior memory-knowledges, and by “Egypt” memory-knowledge in general (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966). By “Egypt” and her “wise men” nothing else was meant in Isaiah: The princes of Zoan are foolish, the counsel of the wise counselors of Pharaoh is become brutish; how is it said unto Pharaoh, I am the son of the wise, the son of the kings of antiquity? Where now are thy wise men? (Isa. 19:11-12). [4] That those were called “magicians,” or “magi,” who were in the knowledge of spiritual things, and also in revelations thence, is plain from the Magi who came from the east to Jerusalem, asking where He was that was born King of the Jews, and saying that they had seen His star in the east, and were come to worship Him (Matt. 2:1, 2). The same is also evident from Daniel, who is called the “prince of the magicians” (Dan. 4:9); and again: The queen said to king Belshazzar, There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; therefore the king Nebuchadnezzar, thy father, made him prince of the magicians, diviners, Chaldeans, and soothsayers (Dan. 5:11). Again: Among them all was none found like Daniel, Hananiah, Mishael, and Azariah; for when they stood before the king, in every word of wisdom of understanding concerning which the king enquired of them, he found them ten times better than all the magicians and diviners that were in his realm (Dan. 1:19-20). [5] That in the opposite sense by "magicians," such as those mentioned in Exodus 7:11, 22; 8:7, 18, 19; 9:11, are signified those who have perverted spiritual things and thereby have practiced magical arts, is known. For magic was nothing else than a perversion, and a perverted application, of such things as are of order in the spiritual world; from this came down magic. But such magic is at this day called natural, for the reason that anything above or beyond nature, is no longer recognized; and what is spiritual is denied, unless by it is understood an inner natural.

(5224) And Pharaoh told them his dream. That this signifies about things to come, is evident from the signification of a "dream," as being foresight, prediction, the event (see n. 5091, 5092, 5104), thus things to come. How this stands in the internal sense is evident from the series of things. The subject treated of in this verse is the new state of the natural, when it is in obscurity because of truths having been banished from it, and that there is then disturbance in it in consulting memory-knowledges about things to come; for when such obscurity happens, the thought at once occurs, What will the event be? [2] As during man's regeneration this is common in every such state, this state is here described in the internal sense; but such states are unknown at this day, both because few are being regenerated, and because those who are being regenerated do not reflect upon such things. At this day man cares not what is taking place within him, because external things possess his whole attention, and internal things have no importance to one who is wholly occupied with external things, that is, in whom they are the ends of life. Regarding this obscurity they would say, What are these matters to me, as there is no money or honor to be gained from them? Why should I think about the state of the soul, or the state of the internal man, whether it is in obscurity when truths have been banished, or in clearness when they have been replaced therein? What would it benefit me to know this? Whether there is any internal man is to me a matter of doubt, and also whether there is any other state of the soul than that which is of the body, nay, whether there is any soul that lives after death. Who has come back from the dead and declared it? So speaks the man of the church with himself at this day, and so he thinks when he hears or reads anything about the state of the internal man. From this it is plain why the things that are going on within man are at this day hidden and wholly unknown. [3] Such an obscurity of the understanding never existed among the ancients. It was their wisdom to cultivate interior things, and thus to perfect the faculties of both understanding and will, and thereby to provide for the welfare of their soul. That the ancients gave their attention to things like these, is clear from their writings which are even now extant, and also from the desire of all to hear Solomon: Therefore there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom (1 Kings 4:34); and therefore came the queen of Sheba, who, from the bliss into which she came from hearing the wisdom of Solomon said, Blest are thy men, blest are these thy servants, who stand continually before thee, and hear thy wisdom (1 Kings 10:8). Who at this day would call himself blest for this reason?

(5225) And no one interpreted these things to Pharaoh. That this signifies that it was not known what would happen, is evident from the signification of "interpreting," as being to know what would happen (see n. 5141). Hence "no one interpreted" denotes not to know; for in the internal sense "no one" is the negative of a thing, and thus what is not; for the idea of a person is turned in the internal sense into the idea of a thing-as for instance the idea of a man, a husband, a woman, a wife, a son or daughter, a boy or maiden, is turned into the idea of truth or of good; and as above (n. 5223) the idea of a magician and wise man is turned into that of interior and exterior memory-knowledges. The reason of this is that in the spiritual world, or in heaven, not persons but things come into view, for persons limit the idea, and concentrate it upon something finite; whereas things do not limit and concentrate it, but extend it to the infinite, thus to the Lord. For this reason also, no person named in the Word is perceived in heaven, but in his stead the thing that is represented by that person; so also no people or nation is perceived, but only its quality. Nay, not even is any historic statement of the Word about a person, nation, or people, known in heaven; and consequently it is not known who Abraham, Isaac, Jacob, the Israelitish people, and the Jewish nation were, but it is there perceived what Abraham, Isaac, Jacob, the Israelitish people, and the Jewish nation denote; and the same in all other cases. Thus the angelic speech is without limitation, and is also relatively universal.

(5226) Verses 9-13. And spoke the prince of the butlers unto Pharaoh, saying, I do remember my sins this day. Pharaoh was wroth upon his servants, and put me in custody in the house of the prince of the guards, me and the prince of the bakers: and we dreamed a dream in one night, I and he; we dreamed each one according to the interpretation of his dream. And there was with us there a Hebrew boy, servant to the prince of the guards; and we told him, and he interpreted to us our dreams; to each one according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he brought back upon my station, and him he hanged. "And spoke the prince of the butlers unto Pharaoh," signifies thought from the sensuous subject to the intellectual part; "saying," signifies perception therefrom; "I do remember my sins this day," signifies about a state of disjunction; "Pharaoh was wroth upon his servants," signifies when the natural turned itself away; "and put me in custody in the house of the prince of the guards," signifies rejection by the things that are primary for interpretation; "me and the prince of the bakers," signifies both sensuous parts; "and we dreamed a dream in one night," signifies what was foreseen in obscurity; "I and he," signifies concerning both sensuous parts; "we dreamed each one according to the interpretation of his dream," signifies what would be the event to both; “and there was with us there a Hebrew boy,” signifies that because of temptation the guiltlessness of the church was rejected thither; “servant to the prince of the guards,” signifies wherein was truth that might serve primarily for interpretation; “and we told him,” signifies that there was perception therefrom; “and he interpreted to us our dreams,” signifies what was in the things foreseen in obscurity; “to each one according to his dream he did interpret,” signifies from truth; “and it came to pass, as he interpreted to us, so it was,” signifies that such was the event; “me he brought back upon my station,” signifies that the sensuous of the intellectual part was received; “and him he hanged,” signifies that the sensuous of the will part was rejected.

(5227) And spoke the prince of the butlers unto Pharaoh. That this signifies thought from the sensuous subject to the intellectual part, is evident from the signification of “speaking,” as being to think (see n. 2271, 2287, 2619); and from the representation of the prince of the butlers, as being the sensuous subject to the intellectual part (n. 5077, 5082). What thought from the sensuous is, may be seen above (n. 5141).

(5228) Saying. That this signifies perception therefrom, is evident from the signification of “saying,” as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). What perception “therefrom” is, or perception from thought, cannot be unfolded so as to be understood, because at this day it is wholly unknown what spiritual perception is; and what is unknown does not enter into the apprehension, however it may be described; for perception is nothing else than the speech or thought of the angels who are with man. When this speech or thought flows in, it becomes the perception that a thing is so, or is not so, but only with those who are in the good of love and of charity, for it flows in through good. With these this perception produces thoughts, for to them what is perceptive is the general of thought. Yet perception from thought is not actually given, but only apparently. But no more can be said regarding this mystery, because, as already said, it is unknown at this day what perception is.

(5229) I do remember my sins this day. That this signifies about a state of disjunction, is evident from the signification of “sins,” as being what is of inverted order (see n. 5076); and from the signification of “remembering,” as being conjunction (n. 5169). Thus “to remember sins” is to be conjoined with what is of inverted order, and consequently to be disjoined from the natural which is represented by Pharaoh; for whatever is conjoined with what is in inverted order, is disjoined from what is in order. The reason why “to remember” is conjunction, is that the remembering of anyone in the other life conjoins; for as soon as any spirit calls another to mind he appears present, and so present that they speak together. It is for this reason that angels and spirits can meet all persons whom they have known or have heard of, can see them present and speak with them, when the Lord allows them to call them to mind (see n. 1114).

(5230) Pharaoh was wroth upon his servants. That this signifies when the natural averted itself, is evident from what was unfolded above (n. 5080, 5081), where similar words occur.

(5231) And put me in custody in the house of the prince of the guards. That this signifies rejection by the things which are primary for interpretation, is also evident from what was unfolded above (n. 5083, 5084), where similar words occur.

(5232) Me and the prince of the bakers. That this signifies both sensuous parts, is evident from the representation of the prince of the butlers, who is here meant by "me," as being the sensuous subject to the intellectual part in general (see n. 5077, 5082); and from the representation of the prince of the bakers, as being the sensuous subject to the will part in general (n. 5078, 5082); thus by "me and the prince of the bakers" both sensuous parts are signified. We say "both" sensuous parts because there are two faculties in man which constitute his life, the will and the understanding, to which each and all things in him have reference. That there are two faculties in man which constitute his life, is because there are two things which make life in heaven-good and truth-good having reference to the will, and truth to the understanding. From this it is plain that there are two things which make man spiritual, and consequently make him blessed in the other life, namely, charity and faith; for charity is good and faith is truth, and charity has reference to the will and faith to the understanding. [2] To these two-good and truth-each and all things in nature bear reference, and from this they come into existence and subsist. That they bear reference to these two things, is very evident from heat and light, of which heat has reference to good and light to truth, and therefore spiritual heat is the good of love, and spiritual light is the truth of faith. As each and all things in universal nature bear reference to these other two, good and truth, and as good is represented in heat, and faith in light, everyone may judge of what quality a man is from faith alone without charity, or what is the same thing, from merely understanding truth without willing good. Is it not like the state of winter, when the light is brilliant, and yet everything is torpid, because without heat? Such is the state of the man who is in faith alone, and not in the good of love. He is in cold and in darkness, in cold because he is opposed to good, in darkness because thereby he is opposed to truth; for one who is opposed to good is also opposed to truth, however he may seem to himself not to be so; for the one draws the other to its side. Such becomes his state after death.

(5233) And we dreamed a dream in one night. That this signifies what was foreseen in obscurity, is evident from the signification of a "dream," as being what is foreseen (n. 3698, 5091); and from the signification of "night," as being a state of shade (n. 1712), thus obscurity.

(5234) I and he. That this signifies concerning both sensuous parts, is evident from the representation of the butler, who here is "I," as being one sensuous, and from the representation of the baker, who here is "he," as being the other sensuous (of which just above, n. 5232).

(5235) We dreamed each one according to the interpretation of his dream. That this signifies what would be the result to both, is evident from the signification of "interpretation," as being what it would have in it, and what would happen (see n. 5093, 5105, 5107, 5141), thus what would be the event of that which was foreseen, which is signified by the "dream" (n. 5233).

(5236) And there was with us there a Hebrew boy. That this signifies that because of temptation the guiltlessness of the church was rejected thither, is evident from the signification of a "boy," as being what is guiltless (of which in what follows); and from the signification of "Hebrew," as being one who is of the church (see n. 5136), thus that which is of the church. Its being rejected thither because of temptation, is signified by his being there, namely, in custody, for by the "custody" into which Joseph was put is signified a state of temptation (see n. 5036, 5037, 5039, 5044, 5045); which state has been treated of in chapters 39 and 40. [2] The reason why a "boy" denotes guiltlessness, is that in the internal sense a "little child" denotes what is innocent; for in the Word we read of "sucklings," "little children," and "boys" (or "children"); and by them are signified three degrees of innocence, the first degree by a "suckling," the second by a "little child," and the third by a "child." But as with the "child" innocence begins to be put off, therefore by him is signified that degree of innocence called "guiltlessness." As by these three are signified three degrees of innocence, three degrees of love and charity are also signified by the same, for the reason that celestial and spiritual love, that is, love to the Lord and charity toward the neighbor, cannot exist except in innocence. But be it known that the innocence of sucklings, little children, and children is only external; and that internal innocence is not possible in man till after he has been born anew, that is, becomes again as it were a suckling, a little child, and a child. It is these states that are signified in the Word by these three; for in the internal sense of the Word nothing but what is spiritual is understood; consequently none but spiritual birth, which is called rebirth and also regeneration. [3] That the innocent quality which is called "guiltlessness" is signified by a "boy" or "child," is evident in Luke: Jesus said, Whosoever receiveth not the kingdom of God as a child shall not enter therein (Luke 18:17); "to receive the kingdom of God as a child" is to receive charity and faith from innocence. In Mark: Jesus took a child and set him in the midst of them; and when He had taken him in His arms He said to them, Whosoever shall receive one of such children in My name, receiveth Me (Mark 9:36-37; Luke 9:47-48); by a "child" here is represented innocence; and one who receives this, receives the Lord, because He is the source of all innocence. Everyone can see that "to receive a child in the Lord's name" is not literally to receive a child, thus that something heavenly must be represented thereby. [4] In Matthew: The children cried in the temple, Hosanna to the son of David. The priests were indignant; and therefore Jesus saith to them, Did ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise? (Matt. 21:15-16; Ps. 8:2); the children's crying "Hosanna to the son of David" was to represent that only innocence acknowledges and receives the Lord, that is, they in whom there is innocence. By "out of the mouth of babes and sucklings Thou hast perfected praise" is signified that praise can come to the Lord by no other way than through innocence; for by this alone is effected all communication and all influx, and consequently access. It is for this reason that the Lord says: Unless ye be converted, and become as children, ye shall not enter into the kingdom of the heavens (Matt. 18:3). [5] In the following passages also by a "boy" or "child" is signified innocence. In Zechariah: The streets of the city shall be full of boys and girls playing in the streets thereof (Zech. 8:5); speaking of the new Jerusalem, or the Lord's kingdom. In David: Praise Jehovah, young men and maidens, old men with children (Ps. 148:12). Again: Jehovah reneweth thy life from the pit, He sateth thy mouth with good, so that thou renewest thy childhood like the eagle (Ps. 103:4-5). In Joel: They have cast a lot upon My people; because they have given a boy for a harlot, and sold a girl for wine that they have drunk (Joel 3:3). In Jeremiah: Through thee will I scatter man and woman, and through thee will I scatter the old man and the child, and through thee will I scatter the young man and the maid (Jer. 51:22). In Isaiah: Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace (Isa. 9:6).

(5237) Servant to the prince of the guards. That this signifies wherein was truth that might serve primarily for interpretation, is evident from "servant" being predicated of truth (see n. 2567, 3409); and from the signification of the "prince of the guards," as being things primary for interpretation (n. 4790, 4966, 5084); and because truth is of service for the interpretation of the Word, the truth thus serving is signified here by "servant to the prince of the guards."

(5238) And we told him. That this signifies that there was perception therefrom, is evident from the signification of "telling," as being perception (see n. 3209).

(5239) And he interpreted to us our dreams. That this signifies what was in the things foreseen in obscurity, is evident from the signification of "interpreting," as being what was therein (see n. 5093, 5105, 5107); and from the signification of "dreams," as being things foreseen in obscurity (of which above, n. 5233).

(5240) To each one according to his dream he did interpret, signifies from truth; and it came to pass, as he interpreted to us, so it was, signifies that such was the event, as may be seen from the fact that by these words is signified the event of the matter, which in truth was such as he had foretold.

(5241) Me he brought back upon my station. That this signifies that the sensuous of the intellectual part was received, is evident from the signification of the "butler," who is here meant by "me," as being the sensuous of the intellectual part (of which above); and from the signification of "bringing back upon the station," as being to reduce into order and make subordinate (see n. 5125, 5165), thus also to receive.

(5242) And him he hanged. That this signifies that the sensuous of the will part was rejected, is evident from the signification of the “baker,” who is here meant by “him,” as being the sensuous of the will part (of which above); and from the signification of “hanging,” as being to reject (n. 5156, 5167). There is no need to unfold these things any further, because they have been unfolded before, and are here repeated for the sake of the series.

(5243) Verse 14. And Pharaoh sent and called Joseph, and they brought him hastily out of the pit; and he shaved, and changed his garments, and came unto Pharaoh. “And Pharaoh sent,” signifies the inclination of the new natural; “and called Joseph,” signifies to receive the celestial of the spiritual; “and they brought him hastily out of the pit,” signifies a speedy rejection of such things as from the state of temptation were a hindrance, and thereby a change; “and he shaved,” signifies rejection and change as to what is of the exterior natural; “and changed his garments,” signifies as to what is of the interior natural, by putting on what is suitable; “and came unto Pharaoh,” signifies communication thereby with the new natural.

(5244) And Pharaoh sent. That this signifies the inclination of the new natural, is evident from the representation of Pharaoh, as being the new natural man (as in n. 5079, 5080). The inclination to receive the celestial of the spiritual is signified by his “sending and calling Joseph.” The very inclination is plain from what is said farther on-that he set him over his house and over all the land of Egypt, and said that upon his mouth all his people should kiss (verses 40-43). In regard to this the case is that when the state is full, that is, when all things have been prepared in the natural for receiving influx from the interior or higher degree, and for applying to itself what flows in, then the natural has an inclination, that is, has an affection, for receiving. In this way the one is accommodated to the other when the man is being made new by the Lord.

(5245) And called Joseph. That this signifies for receiving the celestial of the spiritual, is evident from the representation of Joseph, as being the celestial of the spiritual (see n. 4286, 4585, 4592, 4594, 4963). That receiving this is signified by his "calling," may be seen just above (n. 5244).

(5246) And they brought him hastily out of the pit. That this signifies a speedy rejection of such things as from the state of temptation were a hindrance; and thereby a change, is evident from the signification of a "pit," as being a state of vastation and also of temptation (see n. 4728, 4744, 5038); and from the signification of "bringing him hastily out of it," as being a speedy rejection of such things as are from it, that is, from a state of temptation. For when a "pit" denotes a state of temptation, "to bring anyone hastily out of it" denotes to remove such things as are from that state, and consequently to reject them, as is plain also from what follows; for he rejected what was of the pit, inasmuch as he shaved himself and changed his garments. [2] A state of temptation in respect to the state after it is also like the condition of a pit or prison-squalid and unclean; for when man is being tempted, unclean spirits are near him, and surround him, and excite the evils and falsities with him, and also hold him in them and exaggerate them, even to despair. Hence it is that the man is then in squalor and uncleanness. Moreover when this state is presented to view in the other life (for all spiritual states can there be presented to the sight) it appears like a thick mist exhaled from unclean places, and a stench from it is also perceived. Such is the appearance of the sphere that encompasses one who is in temptation, and also in vastation, that is, who is in a pit in the lower earth (see n. 4728). [3] But when the state of temptation ceases, the mist is dispersed, and the sky clears. The reason of this is that by means of temptation the falsities and evils with man are laid open and removed; when they are laid open that mist appears, but when they are removed the clear sky appears. The change of this state is also signified by Joseph's "shaving himself and changing his garments." [4] Moreover, a state of temptation may be compared to the state of a man when among robbers; on escaping from which his hair is disheveled, his countenance wild, and his clothing torn. If he yields in temptation, he remains in a state like this; but if he conquers in temptation, then after he has composed his face, combed his hair, and changed his clothing, he comes into a cheerful and serene state. Moreover, there are infernal spirits and genii, who like robbers surround and attack the man at these times, and bring on the temptations. From this it is now plain that by their "bringing him hastily out of the pit" is signified a speedy rejection of such things as from the state of temptation were a hindrance, and thereby a change.

(5247) And he shaved. That this signifies rejection and change as to what is of the exterior natural, is evident from the signification of "shaving the head and the beard," as being to reject such things as are of the exterior natural; for the "hair" that was shaved off signifies this natural (see n. 3301). The hair both of the head and of the beard corresponds in the Grand Man to the exterior natural; and therefore sensuous men (that is, they who have believed nothing but what is natural, and have not been willing to understand that there is anything more interior or purer than what they could apprehend by the senses) in the other life when in the light of heaven, they appear hairy, so much so that the face is scarcely anything but beard. Such hairy faces have often been seen by me. But they who have been rational, that is, spiritual men, in whom the natural has been rightly subordinated, appear becomingly furnished with hair. Nay, from the hair in the other life may be known the quality of spirits in respect to the natural. The reason why spirits appear with hair is that in the other life spirits appear altogether as do men on earth. Hence it is that the angels spoken of in the Word as being seen are sometimes described even in respect to their hair. [2] From what has now been said it is evident what is signified by "shaving," as in Ezekiel: The priests, the Levites, the sons of Zadok, shall put off their garments wherein they minister and lay them in the bedchambers of holiness, and they shall put on other garments, neither shall they sanctify the people in their garments, and they shall not shave their heads and let down their hair, in polling they shall poll their heads (Ezek. 44:19-20); this is said of the new temple and the new priesthood, that is, of the new church; and the "putting on of other garments" signifies holy truths; their "not shaving their heads nor letting down their hair, but in polling to poll their heads" signifies not rejecting the natural, but accommodating it so that it may be in accord, thus making it subordinate. Everyone who believes the Word to be holy can see that these and the rest of the things said in the prophet about the new earth, the new city, the new temple, and new priesthood, will not be at all as is stated in the letter there; as that the priests the Levites, the sons of Zadok, will minister therein, and will then put off the garments of their ministry and put on other garments, and will poll their heads; but that all and everyone of these things signify such things as belong to a new church. [3] Neither would the statutes have been commanded in regard to the high priest, the sons of Aaron, and the Levites, in the following passages from Moses, if they had not contained holy things within: The priest chief of his brethren, upon whose head the anointing oil has been poured, and he hath filled his hand to put on the garments, shall not shave his head, and shall not tear his garments (Lev. 21:10). The sons of Aaron shall not make baldness upon their head, neither shall they shave the corner of their beard; they shall be holy to their God, and not profane the name of their God (Lev. 21:5-6). Thus shalt thou purify the

Levites. Sprinkle the waters of expiation upon them, and they shall make to pass a razor over their flesh, and they shall wash their garments; and they shall be pure (Num. 8:7). What is there that is holy or that is of the church in these things-that the high priest should not shave his head nor tear his garments; that the sons of Aaron should not make baldness upon their head nor shave the corner of their beard, and that the Levites when being purified should be shaved with a razor upon their flesh? But to have the external or natural man subordinate to the internal or spiritual, and thus to have both subordinate to the Divine, this is a holy thing, and is what the angels perceive when these passages of the Word are being read by man. [4] So also it was with the Nazirite, who was holy unto Jehovah: If any man should by chance die very suddenly beside him, and he hath defiled the head of his Naziriteship; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And when the days of his Naziriteship are fulfilled, the Nazirite shall shave the head of his Naziriteship at the door of the tent of meeting; and shall take the hair of his head and put it on the fire that is under the sacrifice of peace-offerings (Num. 6:9, 13, 18); what the Nazirite was, and what holiness he represented, may be seen above (n. 3301). That holiness should abide in his hair can never be comprehended unless it is known what “hair” is by correspondence, thus to what holiness the hair of the Nazirite corresponded. In like manner it cannot be comprehended how Samson had strength from his hair, of which he speaks thus to Delilah: There hath not come up a razor upon my head, for I have been a Nazirite of God from my mother’s womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And Delilah called a man, who shaved off the seven locks of his head and his strength went from upon him. And afterward when the hair of his head began to grow after it was shaved off, strength returned to him (Judges 16:17, 19, 22); who without knowledge derived from correspondence can know that the Lord as to the Divine natural was represented by the Nazirite, and that the Naziriteship had no other meaning, and that Samson’s strength was from this representative? [5] One who does not know, and especially who does not believe, that there is an internal sense in the Word, and that the sense of the letter is representative of the things in the internal sense, will scarcely acknowledge that there is anything holy in these things; when yet that which is most holy is in them. If a man does not know, and especially if he does not believe that the Word possesses an internal sense which is holy, neither can he know what the following passages bear in their bosom, as in Jeremiah: Truth is perished and is cut off from their mouth. Cut off the hair of thy Naziriteship, and cast it away (Jer. 7:28-29). In Isaiah: In that day shall the Lord shave with a razor that is hired in the passages of the river, through the king of Assyria, the head, and the hair of the feet; and shall also consume the beard (Isa. 7:20). In Micah: Make thee bald, and shave thee on account of the sons of thy deliciousnesses, enlarge thy baldness as the eagle, because they have migrated from thee (Micah 1:16). Nor can he know what holiness is involved in that which is related of Elijah, in that he was a hairy man, and girt with a girdle of skin about his loins (2 Kings 1:8); nor why the children who called Elisha bald were torn by she-bears out of the wood (2 Kings 2:23, 24). [6] By Elijah and by Elisha was represented the Lord as to the Word, thus by them was represented the Word, specifically the prophetic Word, as may be seen in what is prefaced to the eighteenth chapter of Genesis and at n. 2762. The "hairiness" and the "girdle of skin" signified the literal sense, a "hairy man" this sense in respect to truths, and a "girdle of skin" about the loins this sense in respect to goods. For the literal sense of the Word is its natural sense, because it is from the things in the world; and the internal sense is the spiritual sense, because it is from the things in heaven. These two senses are circumstanced as are the internal and external of man; and because there is no internal without an external, for the external is the ultimate of order in which the internal subsists, therefore it was a reproach against the Word to call Elisha bald, implying that it is devoid of an external, thus that the Word has no sense that is adapted to the apprehension of man. [7] From all this it is evident that all the details of the Word are holy; but the holiness therein is not apparent to the understanding, except that of one who knows its internal sense; nevertheless by influx from heaven it comes to the perception of him who believes the Word to be holy. This influx is effected through the internal sense in which the angels are; and although this sense is not understood by the man, still it affects him, because the affection of the angels who are in it is communicated. From this it is plain also that the Word has been given to man in order that he may have communication with heaven, and that the Divine truth which is in heaven may affect him by means of the influx.

(5248) And changed his garments. That this signifies as to what is of the interior natural, by putting on what is suitable, is evident from the signification of "changing," as being to remove and reject; and from the signification of "garments," as being what is of the interior natural (of which presently); hence it follows that what was suitable (signified by the new "garments") was put on. "Garments" are often mentioned in the Word, and thereby are meant things beneath or without, and that cover things above or within; and therefore by "garments" are signified man's external, consequently his natural, because this covers his internal and spiritual. Specifically by "garments" are signified truths that are of faith, because these cover the goods that are of charity. This signification has its origin from the garments in which spirits and angels appear clothed. Spirits appear in garments devoid of brightness, but angels in garments that are bright and are as it were made of brightness, for the very brightness around them appears as a garment, as appeared the raiment of the Lord when He was transfigured, which was "as the light" (Matt. 17:2), and was "white and flashing" (Luke 9:29). From their garments also the quality of spirits and angels can be known in respect to the truths of faith, because these are represented by garments, but truths of faith such as they are in the natural; for such as they are in the rational appears from the face and its beauty. The brightness of their garments comes from the good of love and of charity, which by shining through causes the brightness. From all this it is evident what is represented in the spiritual world by the garments, and consequently what is meant by "garments" in the spiritual sense. But the garments that Joseph changed, that is, put off, were the garments of the pit or prison, and by these are signified things fallacious and false, which in a state of temptations are excited by evil genii and spirits; and therefore by his "changing his garments" is signified rejection and change in respect to what is of the interior natural, and the garments he put on denoted such things as would be suitable, and therefore the putting on of things suitable is signified. See what has before been said and shown concerning garments: that what is celestial is not clothed, but what is spiritual and natural (n. 297); that "garments" denote truths relatively lower (n. 1073, 2576); that changing the garments was a representative of holy truths being put on, whence also came the changes of garments (n. 4545); that rending the garments was representative of mourning over truth lost and destroyed (see n. 4763); and what is signified by him that came in, not having on a wedding garment (n. 2132).

(5249) And came unto Pharaoh. That this signifies communication with the new natural, is evident from the signification of "coming," as here being communication by influx; and from the representation of Pharaoh, as being the new natural (see n. 5079, 5080, 5244). What the words in this verse involve is manifest from what has been unfolded, for they treat of Joseph, how he was freed from the pit and came unto Pharaoh. By Joseph in the internal sense is represented the Lord as to the celestial of the spiritual, and by Pharaoh is represented the natural or external man; by the pit in which Joseph was is represented the state of the Lord's temptation as to the celestial of the spiritual; and by his being called from the pit by Pharaoh is signified the state of deliverance from temptations, and further, the subsequent state of influx and communication with the new natural. From this it is plain that in the internal sense is here described how the Lord made His natural new, and at last Divine. [2] These are the things the celestial angels think when this history is being read by man; moreover, to think such things is to them most delightful, for they are in the Lord's Divine sphere, thus as it were in the Lord, and in a perception of inmost joy when thinking of the Lord and of the salvation of the human race by the Lord's making Divine the Human in Him; and in order that the angels might be kept in this most heavenly joy, and at the same time in wisdom, that Divine process is fully described in the internal sense of the Word, and at the same time therein the process of man's regeneration; for the regeneration of man is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490, 4402). Some may possibly wonder what the angels converse together about, and consequently what men who become angels converse about after death; but be it known to them that it is about such things as are contained in the internal sense of the Word, namely, about the Lord's glorification, His kingdom, the church, the regeneration of man through the good of love and the truth of faith; but they speak about these things by means of secret things that are for the most part inexpressible.

(5250) Verses 15, 16. And Pharaoh said unto Joseph, I have dreamed a dream, and no one interpreteth it; and I have heard upon thee, saying, Thou hearest a dream to interpret it. And Joseph answered Pharaoh, saying, Not unto me; God shall answer peace to Pharaoh. "And Pharaoh said unto Joseph," signifies the perception of the celestial of the spiritual from the natural; "I have dreamed a dream," signifies prediction; "and no one interpreteth it," signifies ignorance of what was therein; "and I have heard upon thee," signifies the capacity of the celestial of the spiritual; "saying, thou hearest a dream to interpret it," signifies of perceiving what is in the things foreseen; "and Joseph answered Pharaoh," signifies knowledge; "saying, Not unto me," signifies that it was not from the human alone; "God shall answer peace to Pharaoh," signifies from the Divine Human through conjunction.

(5251) And Pharaoh said unto Joseph. That this signifies the perception of the celestial of the spiritual from the natural, is evident from the signification of "saying" in the historicals of the Word, as being to perceive (as often shown above); and from the representation of Pharaoh, as being the natural (see n. 5079, 5080, 5095, 5160); and from the representation of Joseph, as being the celestial of the spiritual (n. 4286, 4592, 4594, 4963, 5086, 5087, 5106, 5249). That the perception of the celestial of the spiritual from the natural is signified, is because the Lord is represented both by Joseph and by Pharaoh-by Joseph as to the celestial of the spiritual, and by Pharaoh as to the natural. Hence by “Pharaoh said unto Joseph” is signified the Lord’s perception from the celestial of the spiritual in the natural. But what and of what quality this perception is, cannot be told so as to be apprehended, unless there has first been formed some idea of spiritual perception, and of the celestial of the spiritual, and also of the manner in which the natural is distinct from the spiritual. On these subjects some things have indeed been said already, which should now be recalled.

(5252) I have dreamed a dream. That this signifies prediction, is evident from the signification of a “dream,” as being foresight and hence prediction (see n. 3698, 5091, 5092, 5104, 5233); that a “dream” here is prediction is plain also from what follows, for in the dream the seven years of abundance of provision and the seven years of famine were foretold.

(5253) And no one interpreteth it. That this signifies ignorance of what was therein, is evident from the signification of “interpreting” as being what was therein (n. 5093, 5105, 5107, 5141); hence ignorance of what was therein is signified by “no one interpreteth it.” In the internal sense by “no one” is not meant no one or none, the expression being merely negative; and here simply not, thus that it is not known, or that there is ignorance regarding it. The reason is, that in the internal sense no person, nor even anything determined to a person, is regarded (n. 5225); and in the expression “no one,” or none, something of person in general is implied. There are three things in general that perish from the literal sense of the Word when it becomes the internal sense, namely, what is of time, what is of space, and what is of person. The reason is that in the spiritual world there is neither time nor space, these two belonging to nature; and therefore it is said of those who die, that they pass out of time, and leave behind all that is of time. That in the spiritual world nothing is regarded as determined to person is because directing the attention in speech to person narrows and limits the idea, instead of extending it and making it unlimited. Extension and absence of limitation in speech cause it to be universal, and to comprise and be able to express innumerable and also ineffable things. Hence the speech of the angels is of this character, especially the speech of the celestial angels, which is relatively unlimited; and in consequence everything of their speech flows into the infinite and the eternal, consequently into the Divine of the Lord.

(5254) And I have heard upon thee, signifies the capacity of the celestial of the spiritual; saying thou hearest a dream to interpret it, signifies of perceiving what is in the things foreseen; as is evident from the signification of “hearing upon thee,” as being to perceive and know that it is such, and consequently that there is the capacity; from the representation of Joseph, to whom these words are spoken, as being the celestial of the spiritual (see n. 4286, 4592, 4594, 4963, 5086, 5087, 5106); from the signification of "hearing," as being to perceive (n. 5017); from the signification of a "dream," as being what is foreseen (of which just above, n. 5252); and from the signification of "interpreting," as being what was therein (of which also above, n. 5253). From this it is plain that by the words "I have heard upon thee, saying, Thou hearest a dream to interpret it," is signified the capacity of the celestial of the spiritual for perceiving what is in the things foreseen.

(5255) And Joseph answered Pharaoh. That this signifies knowledge, is evident from the signification of "answering" to anything when questioned, as being to give one to know how the case is, consequently knowledge.

(5256) Saying, Not unto me. That this signifies that it was not from the human alone, is evident from the signification of "not unto me," or not belonging to him, when said of the Lord, who is represented by Joseph, as being not to be from the human alone, but from the Divine; for the Divine foresees, consequently knows what is therein. For when the Lord was in the world He indeed had foresight and providence in the human, but from the Divine; but since His glorification these are from the Divine alone; for the Human glorified is the Divine. Regarded in itself the human is nothing but a form receptive of life from the Divine; but the Lord's glorified Human, or His Divine Human, is not a form recipient of life from the Divine, but is the very being of life; and that which proceeds therefrom is life. Such is the idea that the angels have in regard to the Lord; but they who at this day come from the Christian Church into the other life have nearly all an idea of the Lord as being like any other man, not only separate from the Divine (though indeed they adjoin what is Divine to Him), but also separate from Jehovah, and what is more, separate even from the holy that proceeds from Him. They do indeed say “one God,” but still they think of three; and they actually divide the Divine among three; for they distinguish it into persons, calling each God, and attribute to each a distinct property. Consequently it is said of Christians in the other life that they worship three gods, because they think of three, however much they may say one. But they who have been Gentiles and have been converted to Christianity, in the other life adore the Lord alone; and this for the reason that they have believed that it could not but be that the Supreme God has manifested Himself on earth as a man, and that the Supreme God is a Divine man; and that if they had not this idea of the Supreme God they could have none at all, and so could not think about God, consequently could not know Him, still less love Him.

(5257) God shall answer peace to Pharaoh. That this signifies from the Divine Human by conjunction, is evident from what was said just above (n. 5256); and from the signification of the “peace that God shall answer,” as being from the Lord’s Divine Human. That “God” denotes the Divine is evident without any unfolding, and that “peace” in the supreme sense is the Lord may be seen above (n. 3780, 4681). That this answer comes through conjunction, namely, with the celestial of the spiritual, and thereby with the natural, is because this conjunction is here treated of.

(5258) Verses 17-24. And Pharaoh spoke unto Joseph, In my dream behold I stood beside the bank of the river; and behold out of the river there came up seven kine, fat in flesh and beautiful in form, and they fed in the sedge; and behold seven other kine came up after them, thin and evil in form exceedingly, and lean in flesh, such as I have never seen in all the land of Egypt for badness; and the lean and evil kine did eat up the first seven fat kine, and they came to their inwards and it was not known that they had come to their inwards; and their look was bad as in the beginning. And I awoke. And I saw in my dream, and behold seven ears came up upon one stalk, fat and good; and behold seven ears, withered, thin, and parched with the east wind, sprung up after them; and the thin ears swallowed up the seven good ears; and I told it unto the magicians, and no one telleth it to me. "And Pharaoh spoke unto Joseph," signifies the thought of the celestial of the spiritual from the natural; "In my dream," signifies what was foreseen in obscurity; "behold I stood beside the bank of the river," signifies from boundary to boundary; "and behold out of the river," signifies that in the boundary; "there came up seven kine," signifies truths of the natural; "fat in flesh," signifies that were of charity; "and beautiful in form," signifies that were of faith thence; "and they fed in the sedge," signifies instruction; "and behold seven other kine came up after them," signifies falsities that were of the natural, near; "thin and evil in form exceedingly," signifies that were empty and of no faith; "and lean in flesh," signifies that neither were of charity; "such as I have never seen in all the land of Egypt for badness," signifies such as could in no way be conjoined with truths and goods; "and the lean and evil kine did eat up," signifies that falsities not of charity nor of faith banished; "the first seven fat kine," signifies the truths of faith from charity; "and they came to their inwards," signifies interior banishment; "and it was not known that they had come to their inwards," signifies that the truths of good were no longer perceived; "and their look was bad as in the beginning," signifies that there was nothing of communication and conjunction; "and I awoke," signifies a state of enlightenment; "and I saw in my dream," signifies what was further foreseen in obscurity; "and behold seven ears came up upon one stalk," signifies memory-knowledges that were of the natural, conjoined; "full and good," signifies to which the things of faith and charity could be applied; "and behold seven ears, withered, thin, and parched with the east wind," signifies memory-knowledges of no use and full of cupidities; "sprung up after them," signifies appearing near; "and the thin ears swallowed up the seven good ears," signifies that the memory-knowledges of no use banished those that were of use; "and I told it unto the magicians," signifies a consultation with interior memory-knowledges; "and no one telleth it to me," signifies that nothing was perceived from them.

(5259) And Pharaoh spoke unto Joseph. That this signifies the thought of the celestial of the spiritual from the natural, is evident from what was said above (n. 5251), where similar words are used, save only that it is there written that “Pharaoh said unto Joseph,” while here it is said that he “spoke unto him;” for “saying” signifies perception, but “speaking” thought (see n. 2271, 2287, 2619). That by “Pharaoh spoke unto Joseph” is signified the thought of the celestial of the spiritual from the natural, and not the converse, is because what is exterior never thinks from itself, but from what is interior, or what is the same thing, what is lower does not think except from what is higher; although while the interior or higher is thinking in the exterior or lower, it appears as if the exterior or lower thought from itself, which, however, is a fallacy. It is like one who sees something in a mirror, and not knowing that a mirror is there, imagines that the object is where it appears to be, when yet it is not there. [2] Now because the celestial of the spiritual is interior or higher, and the natural is exterior or lower, the thought of the celestial of the spiritual from the natural is signified in the internal sense by “Pharaoh spoke unto Joseph.” In a word, nothing that is beneath can do anything of itself; but that which it can do, it has from what is higher; and because this is so, it evidently follows that everything is from the Most High, that is, from the Divine. Consequently man’s thinking from the understanding and acting from the will, he has from the Most High or from the Divine. But his thinking falsely and acting evilly comes from the form he has impressed upon himself; and his thinking truly and acting well is from the form he has received from the Lord; for it is known that one and the same power and energy produces different motions according to the configurations in the mediates and the extremes; thus in man, life from the Divine produces diverse thoughts and actions, according to the forms.

(5260) The things that follow in this series are almost the same as those before unfolded in this chapter (from n. 5195-5217); and therefore any further unfolding is needless.

(5261) Verses 25-27. And Joseph said unto Pharaoh, The dream of Pharaoh is one; what God doeth He hath shown to Pharaoh. The seven good kine are seven years, and the seven good ears are seven years; the dream is one. And the seven thin and evil kine that came up after them are seven years, and the seven empty ears parched with the east wind shall be seven years of famine. "And Joseph said unto Pharaoh," signifies the perception of the natural from the celestial of the spiritual; "the dream of Pharaoh is one," signifies the like in both, foreseen; "what God doeth He hath shown to Pharaoh," signifies what was provided, that it was given the natural to perceive; "the seven good kine are seven years," signifies states of the multiplication of truth in the interior natural; "and the seven good ears are seven years," signifies states of the multiplication of truth in the exterior natural; "the dream is one," signifies that there will be both by conjunction; "and the seven thin and evil kine that came up after them are seven years," signifies states of the multiplication of falsity that infests the interior natural; "and the seven empty ears parched with the east wind," signifies states of the multiplication of falsity that infests the exterior natural; "shall be seven years of famine," signifies hence a lack and seeming privation of truth.

(5262) And Joseph said unto Pharaoh. That this signifies the perception of the natural from the celestial of the spiritual, is evident from the signification of “saying” in the historicals of the Word, as being to perceive; from the representation of Joseph, as being the celestial of the spiritual; and from the representation of Pharaoh, as being the natural, of all which often before.

(5263) The dream of Pharaoh is one. That this signifies the like in both, foreseen, is evident from the signification of a “dream,” as being what is foreseen (n. 3698, 5091, 5092, 5104, 5233); from the representation of Pharaoh as being the natural (n. 5079, 5080, 5095, 5160); and from the signification of “is one,” as here being the like in both, namely, in the interior and the exterior natural. That the natural is twofold may be seen above (n. 5118, 5126); for what Pharaoh dreamed about the kine was foreseen concerning the interior natural, and what he dreamed about the ears of corn was foreseen concerning the exterior natural; and because both naturals should act as one by conjunction, the like in both is signified.

(5264) What God doeth He hath shown to Pharaoh. That this signifies what was provided, that it was given the natural to perceive, is evident from the signification of “what God doeth,” as being what is provided (of which in what follows); from the signification of “showing,” as being to communicate and give to perceive (see n. 3608, 4856); and from the representation of Pharaoh, as being the natural (n. 5263). From this it is plain that by, “what God doeth He hath shown to Pharaoh,” is signified what was provided, that it was given the natural to perceive. That "what God doeth" is what is provided, is because everything that God (that is, the Lord) does, is providence, which being from the Divine has within it what is eternal and infinite-what is eternal, because it does not look to any terminus from which, nor to any terminus to which, it proceeds; and what is infinite, because it simultaneously regards what is infinite in every singular, and every singular in what is universal. This is called "providence;" and because there is such a quality in each and all things the Lord does, therefore His doing cannot be expressed by any other word than "providence." That in each and all things the Lord does there is what is infinite and eternal, will of the Lord's Divine mercy be elsewhere illustrated by examples.

(5265) The seven good kine are seven years. That this signifies states of the multiplication of truth in the interior natural, is evident from the signification of "kine," as being in a good sense truths of the interior natural (see n. 5198); and from the signification of "years," as being states (n. 482, 487, 488, 493, 893). That there were seven is because "seven" signifies what is holy, and hence adds holiness to the subject treated of (n. 395, 433, 716, 881); and it also involves an entire period from beginning to end (see n. 728). Hence it is that seven kine and seven ears of corn were seen in the dream, and afterward that there were seven years of plenty, and seven years of famine. Hence also it is that the seventh day was hallowed, and that in the representative church the seventh year was the sabbatical year, and that after seven times seven years was the jubilee.

[2] That “seven” signifies holy things comes from the signification of numbers in the world of spirits, where every number involves some thing. Numbers, simple and compound, have sometimes appeared to my sight, and once in a long series; and when I wondered what they signified, I was told that they came forth from angelic speech, and that sometimes real things are wont to be expressed by numbers. These numbers do not appear in heaven, but in the world of spirits, where such things are presented to view. This was known to the most ancient people who were celestial men and conversed with angels, and hence they formed an ecclesiastical reckoning by means of numbers, by which they expressed universally the things they expressed particularly by words. But what each number had involved did not remain with their posterity, except only what was signified by the simple numbers, two, three, six, seven, eight, twelve; and derivatively by twenty-four, seventy-two, and seventy-seven-especially that by “seven” was signified what is most holy, in the supreme sense the Divine Itself, and in the representative sense the celestial of love. This is the reason why the state of the celestial man was signified by the “seventh day” (n. 84-87). That numbers signify real things, is obvious from very many numbers in the Word, as from these in Revelation: Let him that hath intelligence compute the number of the beast, for it is the number of a man, and his number is six hundred and sixty-six (Rev. 13:18). And again: The angel measured the wall of the holy Jerusalem, a hundred and forty-four cubits, which is the measure of a man, that is of an angel (Rev. 21:17); the

number a hundred and forty-four is from twelve multiplied into itself, and from this comes seventy-two.

(5266) And the seven good ears are seven years. That this signifies states of the multiplication of truth in the exterior natural, is evident from the signification of "ears" of corn, as being in a good sense memory-knowledges (n. 5212), and consequently truths of the exterior natural, for these are called memory-knowledges; and from the signification of "years," as being states (of which just above, n. 5265). What "seven" signifies can also be seen there.

(5267) The dream is one. That this signifies that there will be both by conjunction, is evident from what was said above (n. 5263).

(5268) And the seven thin and evil kine that came up after them are seven years. That this signifies states of the multiplication of falsity that infests the interior natural, is evident from the signification of "kine," as being in the genuine sense truths in the interior natural (see n. 5198, 5265), but in the opposite sense falsity therein (n. 5202), and therefore the former are called "good" kine, but the latter "thin and evil;" from the signification of "coming up," as being progression toward interior things (n. 5202); and from the signification of "years," as being states (of which just above, n. 5265). As "seven" signifies what is holy, so too in the opposite sense it signifies what is profane; for most of the expressions in the Word have also an opposite sense, and this for the reason that the same things that take place in heaven, on flowing down toward hell, are turned into the opposite things, and actually become opposite. Hence the holy things signified by “seven” there become profane. [2] That by “seven” both holy and profane things are signified, may be confirmed from the passages in Revelation alone where seven is mentioned. First, that holy things are signified: John to the seven churches, Grace and peace from Him who is, and who was, and who is to come; and from the seven spirits that are before His throne (Rev. 1:4). These things saith He that hath the seven spirits, and the seven stars (Rev. 3:1). Out of the throne went forth seven lamps of fire burning before the throne, which are the seven spirits of God (Rev. 4:5). I saw upon the right hand of Him that sat on the throne a book written within and on the back, sealed with seven seals (Rev. 5:1). I saw and behold in the midst of the throne stood a Lamb, as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth (Rev. 5:6). To the seven angels were given seven trumpets (Rev. 8:2). In the days of the voice of the seventh angel the mystery of God should be consummated (Rev. 10:7). The seven angels that had the seven plagues went forth from the temple, clothed in linen white and shining, and girt about their breasts with golden girdles. Then one of the four animals gave unto the seven angels seven golden vials (Rev. 15:6-7). [3] That in the opposite sense “seven” signifies profane things is plain from these passages also in Revelation: Behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems (Rev. 12:3). I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads a name of blasphemy (Rev. 13:1). I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. Here is intelligence, if anyone hath wisdom. The seven heads are seven mountains, where the woman sitteth upon them; and they are seven kings. The beast that was, and is not, is himself the eighth king, and is of the seven; and he goeth into perdition (Rev. 17:3, 7, 9-11).

(5269) And the seven empty ears parched with the east wind. That this signifies states of the multiplication of falsity that infests the exterior natural, is evident from the signification of "ears" of corn as being memory-knowledges, which are truths of the exterior natural (as shown above, n. 5266), and therefore in the opposite sense falsities there (n. 5202-5204). What is meant by being "empty and parched with the east wind" may be seen above.

(5270) Shall be seven years of famine. That this signifies a lack and seeming privation of truth, is evident from the signification of a "famine" as being a lack of knowledges (see n. 1460, 3364), thus also a privation of truth; for that falsities banished truths so that it appeared as if they no longer existed, is signified by "the thin and evil kine did eat up the seven fat kine; and they came to their inwards, and it was not known that they had come to their inwards;" and also by "the thin ears swallowed up the seven good ears" (verses 4, 7, 20, 21, 24; see n. 5206, 5207, 5217). The things here treated of, that in the beginning truth will be multiplied in both naturals, and that afterward it will so fail as scarcely to appear, is a secret no one can know unless it is given him to know how the case is with the reformation and regeneration of man. As this is the subject treated of in the internal sense of the following verses, a few words shall be said about it in advance. [2] During his reformation a man first learns truths from the Word or from doctrine, and stores them up in the memory. When one who cannot be reformed has learnt truths and stored them up in the memory, he believes that this is sufficient; but he is much mistaken. The truths he has acquired must be initiated and conjoined with good; and this cannot be done so long as the evils of the love of self and the love of the world remain in the natural man. These loves were the first introducers, but the truths cannot possibly be conjoined with them; and therefore in order that conjunction may be effected, the truths introduced and retained by these loves must first be banished, though they are not really banished, but are drawn within so as not to appear, for which reason it is called a "seeming" privation of truth. When this has been done, the natural is illumined from within, and the evils of the love of self and the love of the world give way; and in the degree in which they give way truths are stored up, and are conjoined with good. The state when man is seemingly deprived of the truths is called in the Word "desolation," and is also compared to "evening," in which man is before he comes into the morning; and therefore in the representative church the day began from the evening.

(5271) Verses 28-32. This is the word that I spoke unto Pharaoh; what God doeth He hath caused Pharaoh to see. Behold there come seven years of great abundance of produce in all the land of Egypt; and there shall arise after them seven years of famine; and all the abundance of produce shall be forgotten in the land of Egypt; and the famine shall consume the land; and the abundance of produce shall not be known in the land by reason of that famine after it, for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the word is established by God, and God is hastening to do it. "This is the word that I spoke unto Pharaoh," signifies what the natural thought from the celestial of the spiritual; "what God doeth," signifies concerning what is provided; "He hath caused Pharaoh to see," signifies the perception of the natural; "behold there come seven years," signifies states of providence; "of great abundance of produce in all the land of Egypt," signifies the multiplication of truth in both naturals; "and there shall arise after them seven years of famine," signifies the states that follow when there is a lack of truth; "and all the abundance of produce shall be forgotten in the land of Egypt," signifies the removal of truth and the apparent privation of it in both naturals; "and the famine shall consume the land," signifies even to despair; "and the abundance of produce shall not be known in the land," signifies that nothing shall be perceived therein of truth previously there; "by reason of that famine after it, for it shall be very grievous," signifies on account of such a lack; "and for that the dream was doubled unto Pharaoh twice," signifies because foreseen concerning both naturals; "it is because the word is established by God," signifies that it is Divine; "and God is hastening to do it," signifies in every event.

(5272) This is the word that I spoke unto Pharaoh. That this signifies what the natural thought from the celestial of the spiritual, is evident from the signification of a “word,” as being a real thing (of which hereafter); from the signification of “speaking,” as being to think (see n. 2271, 2287, 2619, 5259); from the representation of Joseph, who here speaks, as being the celestial of the spiritual; and from the representation of Pharaoh, as being the natural (of which above). From all this it is plain that by “this is the word that I spoke unto Pharaoh” is signified that real thing, or that which the natural thought from the celestial of the spiritual (see also n. 5262). As regards what is meant by the “word,” in the original language by “word” is meant some real thing; and hence Divine revelation is called the “Word,” and so also is the Lord in the supreme sense. And by the “Word,” when predicated of the Lord, and also of revelation from Him, in the proximate sense is signified Divine truth, from which all things that are real have their existence. [2] That all things that are real have come into existence and do come into existence through the Divine truth that is from the Lord, and thus through the Word, is a secret that has not yet been disclosed. It is believed that by this is meant that all things have been created by God’s saying and commanding as a king in his kingdom. It is not this, however, that is meant by all things having been made and created through the Word, but it is the Divine truth that proceeds from the Divine good, that is, from the Lord, from which all things have come into existence and do come into existence. The Divine truth proceeding from the Divine good is the veriest reality and the veriest essential in the universe, and it is this that makes and creates. Scarcely anyone has any other idea of the Divine truth than as of a word that issues from the mouth of a speaker and is dispersed in the air. This idea of the Divine truth has produced the opinion that by the “Word” is meant only a command, thus that all things were made merely by a command, and thus not from any real thing that has proceeded from the Divine of the Lord; but as already said it is the Divine truth proceeding from the Lord, the veriest reality and essential, that is the source of all things, and from which are the forms of good and of truth. Regarding this secret however, of the Lord’s Divine mercy more will be said in the following pages.

(5273) What God doeth. What this signifies concerning what is provided, is evident from the signification of “what God doeth,” as being what is provided (of which above, n. 5264).

(5274) He hath caused Pharaoh to see. That this signifies the perception of the natural, is evident from the signification of “seeing,” as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 4567, 4723), and from the representation of Pharaoh, as being the natural, as already shown.

(5275) Behold there come seven years. That this signifies states of providence, is evident from the signification of “years,” as being states (see n. 487, 488, 493, 893); and from the signification of “coming,” as being of providence. For “coming” and “coming to pass,” when predicated of the Divine or of that which God does, denotes that which happens in accordance with providence, and consequently is of providence. (That what God does is providence may be seen above, n. 5264, 5273.) The seven years of abundance of produce and the seven years of famine are treated of in the following verses, and there by "years" are signified states-by the "years of abundance of produce," states of the multiplication of truth in the natural, and by the "years of famine," states of the lack and privation of truth in the natural. In general by the seven years of abundance of produce and the seven years of famine in the land of Egypt are described in the internal sense the states of man's reformation and regeneration, and in the supreme sense the states of the glorification of the Lord's Human. It was in order that these things might be represented that such events took place in the land of Egypt; and they took place there because by the land of Egypt and by Pharaoh is meant in the internal sense the natural, the glorification of which in the Lord is here treated of. [2] Be it known that the things which came to pass at that time, and which are described in the Word, were representative of the Lord Himself, of the glorifying of His Human, and in the representative sense of His kingdom, consequently of the church in general and of the church in the singular, and thus of the regeneration of man; for by regeneration a man is made the church in the singular. That what took place at that time was representative of such things, was chiefly for the sake of the Word, that it might be written, and thus might contain such things as would represent Divine, celestial, and spiritual things in continuous series, and thus might be of service not only to the man of the church, but also to the angels in heaven; for the angels perceive from it Divine things, and thereby are affected with holy feelings that are communicated to the man who reads the Word with affection, whence he also feels the holiness. This is the reason why such events took place in the land of Egypt.

(5276) Of great abundance of produce in all the land of Egypt. That this signifies the multiplication of truth in both naturals, is evident from the signification of "abundance of produce," as being the multiplication of truth (of which presently); and from the signification of the "land of Egypt," as being both naturals. For by "Egypt" is signified memory-knowledge (see n. 1164-1165, 1186, 1462, 4749, 4964, 4966); and as memory-knowledge is signified, so too is the natural, for the reason that what is in the natural is called memory-knowledge; and therefore the "land of Egypt" is the natural mind in which is memory-knowledge. Hence by "all the land of Egypt" is signified both the interior and the exterior natural (that the natural is both interior and exterior may be seen above, n. 5118, 5126). That "abundance of produce" signifies a multiplication of truth, is because it is contrasted with famine, which signifies a lack of truth. The term by which "abundance of produce" is expressed in the original tongue is one that expresses the opposite of famine, and in the internal sense signifies a full store and sufficiency of knowledges, because "famine" signifies a lack of them. Knowledges are nothing else than the truths of the natural man, but which have not yet been made his own; the multiplication of such truths is here meant. Knowledges do not become truths in man until they are acknowledged by the understanding, which takes place when they are confirmed by him; and these truths do not become his own until he lives according to them; for nothing is made man's own except that which becomes of his life, for thus he himself is in the truths, because his life is in them.

(5277) And there shall arise after them seven years of famine. That this signifies the states that follow when there is a lack of truth, is evident from the signification of "years," as being states (see n. 482, 487, 488, 493, 893); and from the signification of "famine," as being a lack of knowledges (n. 1460, 3364); and from the signification of "after them," as being those which follow.

(5278) And all the abundance of produce shall be forgotten in the land of Egypt. That this signifies the removal of truth and the apparent privation of it in both naturals, is evident from the signification of "forgetting," or "being forgotten," as being removal and hence apparent privation; and from the signification of "abundance of produce," as being the multiplication of truth, or truth multiplied (of which just above, n. 5276); and from the signification of the "land of Egypt," as being the natural mind or the natural of man, here both naturals (as just above, n. 5276). That "forgetting," or "being forgotten," denotes removal and apparent privation, is because such is the case with the memory and hence with the thought. What a man thinks about is directly under his view, and things related thereto present themselves around in order, even to those unrelated, which are most remote, and thus forgotten. Things opposite are separated from the rest and hang down, and present themselves underneath, and balance those above. This setting in order is effected by means of the good that flows in, and such is the case with all man's thinking. That such is the case appears from thoughts in the other life; for in the light of heaven thoughts there are wont to be sometimes presented to view, and then such a form of their arrangement is seen. From this it is evident that "forgotten," in the internal sense, is nothing else than removal and apparent privation.

(5279) And the famine shall consume the land. That this signifies even to despair, is evident from the signification of "famine," as being a lack of knowledges, and hence a privation of truth (of which above, n. 5277, 5278); and from the signification of the "land," here of Egypt, as being the natural mind (of which also above, n. 5276, 5278). That it signifies even to despair is because it is said that "the famine shall consume the land;" for when by "land" is signified the natural mind, and by "famine" the privation of truth, nothing else than despair is signified: for then consumption takes place in a spiritual manner. In this passage is described a state of desolation caused by the privation of truth, the last stage of which state is despair. That despair is the last stage of this state, is because thereby the delight of the love of self and of the world is removed, and the delight of the love of good and of truth is instilled in its place; for in the case of those to be regenerated, the despair is about spiritual life, consequently is about the privation of truth and good, because when these persons are deprived of truth and good they despair of spiritual life; hence they have delight and bliss when they come out of their despair.

(5280) And the abundance of produce shall not be known in the land. That this signifies that nothing shall be perceived therein of the truth previously there, is evident from the signification of "being known," as being to be perceived; from the signification of "abundance of produce," as being truth multiplied (of which above, n. 5276, 5278); and from the signification of "land," here the land of Egypt, as being the natural mind (of which also above, n. 5276, 5278, 5279). From this it is plain that by the "abundance of produce not being known in the land" is signified that nothing shall be perceived in the natural concerning the truth previously there. [2] In this verse the subject treated of is the last state of desolation, when there is the despair which next precedes regeneration; and as this is the subject treated of in the present verse, it must be stated how the case is. Every man must be reformed and be born anew or regenerated that he may be able to come into heaven, for "Except a man be born again, he cannot see the kingdom of God" (John 3:3, 5, 6). Man is born into sin, which has been increased in a long line from parents, grandparents, and ancestors, and made hereditary, and thus transmitted to the offspring. Every man who is born, is born into all these inherited evils thus increased in succession, and consequently is nothing but sin; and therefore unless he is regenerated he remains wholly in sin. But in order that man may be regenerated he must first be reformed, and this is done by means of the truths of faith; for he has to learn from the Word and from doctrine therefrom what good is. The knowledges of good from the Word, or from doctrine therefrom, are called the truths of faith, because all the truths of faith spring from good, and flow to good, for they look to good as the end. [3] This is the first state, and is called the state of reformation. During their childhood and youth most of those who are in the church, are introduced into this state, and yet few are regenerated; for most in the church learn the truths of faith or the knowledges of good for the sake of reputation and honor, and also for gain; and when the truths of faith have been introduced by means of these loves, the man cannot be born anew or regenerated until these loves have been removed. In order therefore that they may be removed, the man is let into a state of temptation, and this in the following manner. The loves referred to are excited by the infernal crew, for they desire to live in them; but the affections of truth and good that have been instilled from infancy in a state of innocence, and afterward stored up interiorly and preserved for this use, are then excited by angels. The result is a conflict between the evil spirits and the angels which is felt in the man as temptation; and because the conflict is about truths and goods, the truths previously instilled are as it were banished by means of the falsities injected by the evil spirits, so that they no longer appear (of which see above, n. 5268-5270). And then as the man suffers himself to be regenerated, the light of truth from good is instilled by the

Lord through an internal way into the natural, into which light the truths are returned in order. [4] This is the case with the man who is being regenerated; but few at this day are admitted into this state. Insofar as they permit it, all do indeed begin to be reformed by means of instruction in the truths and goods of spiritual life; but as soon as they come to the age of early manhood they suffer themselves to be carried away by the world, and thus go over to the side of infernal spirits, by whom they are gradually so estranged from heaven that they scarcely believe any longer that there is a heaven. Thus they cannot be let into any spiritual temptation, for if they were they would at once yield, and then their last state would be worse than the first (Matt. 12:45). From this it may be seen how the case is with what is here contained in the internal sense, namely, with the state of reformation and that of regeneration; but in this verse is described the last state of temptation which is a state of despair (of which just above, n. 5279).

(5281) By reason of that famine after it, for it shall be very grievous. That this signifies on account of such a lack, is evident from the signification of "famine," as being a lack of the knowledges of good, consequently a lack of truth (of which above, n. 5277, 5278), and finally despair on account of such a lack (n. 5279); and from the signification of "very grievous," as being what is huge. The subject of the last state of desolation, which is one of despair, and of its increasing grievousness, is here continued (of which above, n. 5279).

(5282) And for that the dream was doubled unto Pharaoh twice. That this signifies because foreseen concerning both naturals, is evident from the signification of a “dream,” as being what is foreseen (see n. 3698, 5091, 5092, 5104); from the representation of Pharaoh, as being the natural (see n. 5079, 5080, 5095, 5160); and from the signification of “being doubled twice,” as being concerning both naturals, the interior and the exterior (that the natural is twofold, interior and exterior, may be seen above, n. 5118, 5126). It was foreseen concerning the interior natural in the first dream, which was about the kine (n. 5198, 5202), and concerning the exterior natural in the second dream, which was about the ears of corn (n. 5212). Hence “being doubled twice” denotes concerning both.

(5283) It is because the word is established by God. That this signifies that it is Divine, may be seen without explication; for “word,” when predicated of God, is Divine truth; and when this is said to be “established by God,” it signifies that the thing will surely come to pass.

(5284) And God is hastening to do it. That this signifies in every event, is evident from the signification of “doing,” when predicated of God, as being providence (n. 5264), whence also it is the event, for whatever is of the Divine Providence is certain to be the event; and from the signification of “hastening to do it,” as being in every event. In the internal sense, “to hasten” or “haste” does not mean quickly, but certainly, and also fully, thus in every event; for haste implies time, and in the spiritual world there is no time, but instead of time state; thus haste in time has reference there to such a condition of state as corresponds; and the condition of state that corresponds is that there are many things acting together toward the result, and thus insuring a certain and full event.

(5285) Verses 33-36. And now let Pharaoh see a man intelligent and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint governors over the land, and take the fifth of the land of Egypt in the seven years of abundance of produce. And let them gather all the food of those good years that come, and heap up corn under the hand of Pharaoh for food in the cities, and let them guard it. And the food shall be for a store to the land against the seven years of famine that shall be in the land of Egypt, and the land shall not be cut off in the famine. "And now let Pharaoh see," signifies the looking forward of the natural; "a man intelligent and wise," signifies about the inflowing truth and good; "and set him over the land of Egypt," signifies that will bring into order all things in the natural mind; "let Pharaoh do this," signifies further looking forward; "and let him appoint governors over the land," signifies the orderly arrangement of generals in the natural; "and take up the fifth of the land of Egypt," signifies that were to be preserved and afterward stored up; "in the seven years of abundance of produce," signifies that had been instilled at the times when truths with goods were multiplied; "and let them gather all the food," signifies all things that are of use; "of those good years that come," signifies that are to be gathered in at those times; "and heap up corn," signifies every good of truth at the same time; “under the hand of Pharaoh,” signifies for need and consequent disposal in the natural; “for food in the cities,” signifies such things in the interiors of the natural mind; “and let them guard it,” signifies there to be laid up in store; “and the food shall be for a store to the land,” signifies that it shall be there for every use of the natural; “against the seven years of famine,” signifies according to the need in cases of deficiency; “that shall be in the land of Egypt,” signifies that shall be in the natural; “and the land shall not be cut off in the famine,” signifies lest the man should perish.

(5286) And now let Pharaoh see. That this signifies the looking forward of the natural, is evident from the signification of “seeing,” or “looking,” as being to look forward; for “seeing” here implies activity, namely, in doing; but when it does not imply that something is to be done, it signifies understanding and perceiving (as was shown above, n. 2150, 2325, 2807, 3764, 3863, 4403-4421, 4567, 4723, 5114). With the looking forward of the natural the case is this. Man’s natural, or his natural mind, which is beneath his rational mind, does not of itself look forward to anything, although it appears to do this as of itself; but its looking forward is from within, for the inner looks forward in the outer very much as a man looks at himself in a mirror, in which the figure appears as if it were there. This is also presented in the internal sense by Joseph’s speaking thus to Pharaoh; for by Joseph is represented the celestial of the spiritual, which is inner, and by Pharaoh the natural, which is outer; and Joseph seemed to Pharaoh to be that very man intelligent and wise who is here spoken of.

(5287) A man intelligent and wise. That this signifies about the inflowing truth and good, is evident from the signification of an “intelligent man,” as being truth, and of a “wise man,” as being the good of truth. Be it known that in the internal sense by a “man intelligent and wise” is not meant any such man, but abstractedly from person that which belongs to one who is intelligent and wise, thus truth and good. In the other life, especially in the heavens, all thought, and hence all speech, are carried on by means of what is abstracted from persons, and therefore thought and speech there are universal, and are relatively without limit; for so far as thought and speech are determined to persons and their specific qualities, and to names, and also to words, so far they become less universal, and are determined to the actual thing, and there abide. On the other hand, insofar as they are not determined to persons and what is connected with them, but to realities abstracted from them, so far they are determined away from the actual thing, and are extended beyond self, and the mental view becomes higher and consequently more universal. [2] This is very apparent from man’s thought, which insofar as it regards the words of one speaking, so far it does not regard his meaning; and which insofar as it regards the particular things of the memory, and dwells on them, so far it does not perceive the nature of the real things; and, still more important, insofar as it regards itself in everything, so far it narrows the thoughts and removes itself from viewing a subject in a universal manner. Hence it is that in proportion as anyone loves himself more than others, in the same proportion he is less wise. From this it is now plain why things abstracted from persons are signified in the internal sense by the things which in the sense of the letter are determined to persons (see also n. 5225). In the Word a distinction is occasionally made between "wisdom," "intelligence," and "knowledge;" and by "wisdom" is meant what is from good, by "intelligence" what is from truth, and by "knowledge" both of these in man's natural; as in Moses: I have filled Bezaleel with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all work (Exod. 31:2-3; 35:30-31); and again: Give you men, wise and understanding, and knowing, according to your tribes; that I may set them for your heads (Deut. 1:13).

(5288) And set him over the land of Egypt. That this signifies that will bring into order all things in the natural mind, is evident from the signification of "setting over" anything, as being to appoint one who will bring into order, thus also to bring into order; and from the signification of the "land of Egypt," as being the natural mind (as above, n. 5276, 5278, 5279). By "him" is here meant a "man intelligent and wise," by whom is signified truth and good. From this it is plain that by these words is signified that truth and good will bring into order all things in the natural. It is indeed good and truth that bring into order each and all things in the natural mind; for they flow in from within, and thus arrange them. One who does not know how the case is with man's intellectual faculty, and how man can mentally view things, perceive them, think analytically, draw conclusions thence, and at last pass them over to the will, and through the will into act, sees nothing to wonder at in these things; he supposes that all things flow naturally in this way, being quite unaware that they are one and all from influx through heaven from the Lord, and that without this influx a man could not think at all, and that when the influx ceases so does everything of thought. So neither does he know that the good flowing in through heaven from the Lord brings all things into order, and insofar as the man allows, forms them after the image of heaven, and that from this the thought flows agreeably to the heavenly form. The heavenly form is that form into which the heavenly societies are brought into order, and they are brought into order in accordance with the form that is induced by the good and truth that proceed from the Lord.

(5289) Let Pharaoh do this. That this signifies further looking forward, is evident from what was unfolded above (n. 5286).

(5290) And let him appoint governors over the land. That this signifies the orderly arrangement of generals in the natural, is evident from the signification of "appointing over," as being to bring into order; from the signification of "governors," as being generals (of which presently); and from the signification of the "land," here the land of Egypt, as being the natural mind (as just above, n. 5288). The reason why "governors" signify generals, is that it is generals in which and under which are particulars (see n.

917, 4269, 4325, 4329, 4345, 4383, 5208); by "princes" however are signified primary things (n. 1482, 2089, 5044).

(5291) And take the fifth of the land of Egypt. That this signifies that are to be preserved and afterward stored up, is evident from the signification of "taking a fifth," as here involving the same as tithing or taking a tenth: "to tithe," in the Word, signifies to make remains, and to make remains is to gather truths and goods, and then to store them up. (That remains are goods and truths stored up by the Lord in the inner man may be seen above, n. 468, 530, 560, 561, 661, 1050, 1906, 2284, 5135; and that by "tithes" in the Word are signified remains, see n. 576, 1738, 2280; and likewise by "ten," n. 1906, 2284; and hence also by "five," which number is the half of ten.) Half and double in the Word involve the like as the numbers to which they are applied-as "twenty" the like as "ten," "four" the like as "two," "six" as "three," "twenty-four" as "twelve," and so on; so also numbers still further multiplied involve the like, as a "hundred" and also a "thousand" the like as "ten," "seventy-two" and also a "hundred and forty-four" the like as "twelve." What therefore compound numbers involve can be known from the simple numbers from which and with which they are multiplied; also what the more simple numbers involve can be known from the whole numbers, as what "five" is can be known from "ten," and what "two and a half" is from "five," and so on. In general it is to be known that numbers multiplied involve the like as the simple numbers, but what is more full; and that numbers divided involve the same, but what is not so full. [2] As regards "five" in particular, this number has a twofold signification, signifying a little and hence something, and also signifying remains. That it signifies a little is from its relation to those numbers which signify much, namely, to a “thousand” and a “hundred,” and hence also to “ten.” (That a “thousand” and a “hundred” signify much may be been above, n. 2575, 2636; and hence also “ten,” n. 3107, 4638.) Hence it is that “five” signifies a little and also something (n. 649, 4638). “Five” signifies remains when it has reference to “ten,” “ten” signifying remains, as already said. (That all numbers in the Word signify real things may be seen above, n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265.) [3] He who does not know that the Word has an internal sense, not appearing in the letter, will be greatly surprised that the numbers in the Word signify real things, chiefly because he cannot form any spiritual idea from numbers; nevertheless, that numbers flow from the spiritual idea the angels have may be seen above (n. 5265). What the ideas or real things are to which numbers correspond he may indeed know, but the source of this correspondence still lies hidden from him-such as the correspondence of “twelve” to all things of faith, and the correspondence of “seven” to holy things, also the correspondence of “ten,” and of “five,” to the goods and truths stored up by the Lord in the inner man, and so on. It suffices to know that there is a correspondence, and that it is from this correspondence that all the numbers in the Word signify something in the spiritual world, consequently that the Divine inspired into them lies hidden within them.

[4] Take for instance the following passages in which “five” is mentioned, as in the Lord’s parable about the man who went into another country, and delivered to his servants according to their abilities, to one five talents, to another two, and to a third one: And he that had received the five talents traded with them, and gained other five talents; and likewise he that had received two gained other two; but he that had received one hid his lord’s silver in the earth (Matt. 25:14 seq.); one who does not think beyond the literal sense cannot know but that the very numbers, five, two, and one, were taken simply for composing the story of the parable, and that they involve nothing further, whereas there is a secret in these numbers themselves; for by the “servant who received five talents” are signified those who have admitted goods and truths from the Lord, thus who have received remains; by “him who received two” are signified those who have joined charity to faith when well on in years; and by “him who received one,” those who have received faith alone without charity. Of the last it is said that he “hid his lord’s silver in the earth;” for by the “silver” he had is signified in the internal sense the truth that is of faith (see n. 1551, 2954); and faith without charity cannot make gain or bear fruit. Such are the things in these numbers. [5] It is similar with other parables, as with the one about the man who, going into a far country to receive for himself a kingdom, gave to his servants ten pounds, and told them to trade with them till he came. When he returned the first said: Lord, thy pound hath gained ten pounds. And he said unto him, Well done, thou good servant, because thou hast

been faithful in a very little, be thou over ten cities. And the second said, Lord, thy pound hath made five pounds. And he said unto him also, Be thou also over five cities. The third had laid up the pound in a napkin. But the lord said, Take away from him the pound, and give it unto him that hath ten pounds (Luke 19:12 seq.); here in like manner "ten" and "five" signify remains-"ten" more, "five" fewer. He who laid up the pound in a napkin denotes those who procure for themselves the truths of faith but do not conjoin them with the goods of charity, and so have no gain or fruit from them. [6] It is the same where the Lord mentions these numbers in other places as with him that was called to the supper and said, "I have bought five yoke of oxen, and I go to prove them" (Luke 14:19); with the rich man who said to Abraham, "I have five brethren;" that one might be sent to tell them, lest they also come into this place of torment (Luke 16:28); with the ten virgins, five of whom were prudent, and five foolish (Matt. 25:1-13); and likewise in these words of the Lord: "think ye that I am come to give peace upon earth? I tell you, Nay; but division; for from henceforth there shall be five in one house divided, three against two, and two against three" (Luke 12:51); and also even in the historic facts that the Lord fed five thousand men with five loaves and two fishes, and that He commanded them to sit down by hundreds and by fifties; and after they had eaten they took up twelve baskets of fragments (Matt. 14:15-21; Mark 6:38 seq.; Luke 9:12-17; John 6:5-13). [7] As these passages are historic it can hardly be believed that the numbers in them are significant as the number “five thousand” of the men, and also the number “five” of the loaves, and “two” of the fishes, as also the number “one hundred,” and the number “fifty,” of the companies that sat down, and lastly “twelve” which was the number of the baskets containing the fragments; when yet there is a secret in each number. For every detail happened of providence, in order that Divine things might be represented. [8] In the following passages also, “five” signifies in both the genuine and the opposite sense such things in the spiritual world as it corresponds to. In Isaiah: There shall be left therein gleanings as in the shaking of an olive tree, two or three berries in the head of the bough, four or five in the branches of a fruitful tree (Isa. 17:6). In that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and swear to Jehovah Zebaoth (Isa. 19:18). One thousand shall flee before the rebuke of one, before the rebuke of five shall ye flee; till ye be left as a mast upon the head of a mountain, and as an ensign on a hill (Isa, 30:17). In Revelation: The fifth angel sounded, then I saw a star from heaven fallen into the earth; and there was given to him the key of the pit of the abyss. To the locusts that came out thence it was said that they should not kill the men who had not the seal of God on their foreheads, but that they should be tormented five months (Rev. 9:1, 3-5, 10). Here is intelligence, if anyone has wisdom: The seven heads are seven mountains, where the woman sitteth upon them; and they are seven kings; five are fallen, and one is, the other is not yet come; and when he cometh, he must remain a little while (Rev. 17:9-

10). [9] In like manner the number “five” was representative in the following instances-that the valuation of a man and of a woman should be according to years, from a month to five years, and from five years to twenty (Lev. 27:1-9). Again, if a field were redeemed, a fifth part should be added (Lev. 27:19). And if tithes were redeemed, a fifth part should be added (Lev. 27:31). That the superfluous firstborn were to be redeemed for five shekels (Num. 3:46 to the end). That the firstborn of an unclean beast was to be redeemed by adding a fifth part (Lev. 27:27). That as a fine for certain transgressions a fifth part was to be added (Lev. 22:14; 27:13, 15; Num. 5:6-8). And that if a man shall steal an ox or a sheep, and kill it or sell it, he shall pay five oxen for an ox, and four sheep for a sheep (Exod. 22:1). [10] That the number “five” holds within it a heavenly secret, and that “ten” does the same, is evident from the cherubim, of which we read in the first book of Kings: Solomon made in the adytum two cherubim of olive wood, each ten cubits high. Five cubits was the wing of the one cherub, and five cubits the wing of the other cherub; it was ten cubits from the ends of its wings even unto the ends of its wings; so the cherub was ten cubits. Both the cherubim were of one measure and one form (1 Kings 6:23-27). The same is evident also from the lavers around the temple, and from the lampstands, of which it is written in the same book: The bases of the lavers were placed, five by the shoulder of the house to the right, and five by the shoulder of the house to the left. Also that the lampstands were placed, five on the right and five on the left, before the adytum (1 Kings 7:39, 49). That the brazen sea was ten ells from brim to brim, and five ells in height, and thirty ells in circumference (1 Kings 7:23), was in order that holy things might be signified by the numbers "ten" and "five," and also by "thirty," which number of the circumference does not indeed geometrically answer to the diameter, but still it spiritually involves that which is signified by the compass of that vessel. [11] That in the spiritual world all numbers signify real things is plainly manifest from the numbers in Ezekiel where is described the new earth, the new city, and the new temple, which the angel measured in detail (see Ezek. 40-43, 45-49). The description of nearly all the holy things there is set forth by numbers, and therefore one who does not know what those numbers involve can know scarcely anything about the secrets contained therein. The number "ten" and the number "five" occur there (Ezek. 40:7, 11, 48; 41:2, 9, 11-12; 42:4; 45:11, 14), besides the multiplied numbers, "twenty-five," "fifty," "five hundred," and "five thousand." It is manifest from the details in these chapters that the new earth, the new city, and the new temple signify the Lord's kingdom in the heavens, and hence His church on earth. [12] These instances of the use of the number "five" are here brought together because in this and the following verses it is told of the land of Egypt that a fifth part of the produce was to be collected there in the seven years of plenty, and to be preserved for use in the following years of famine. Therefore it has been shown that by a "fifth part" are signified goods and truths stored up in man by the Lord, and reserved for use when there shall be a famine, that is when there shall be a lack and privation of good and truth; for unless such things were stored up in man by the Lord, there would be nothing to uplift him in a state of temptation and vastation, consequently nothing through which he could be regenerated; and thus he would be without the means of salvation in the other life.

(5292) In the seven years of abundance of produce. That this signifies that had been instilled at the times when truths with goods were multiplied, is evident from the signification of "years," as being states, and hence also times (of which in what follows); and from the signification of "abundance of produce," as being the multiplication of truth, or truth multiplied (of which above, n. 5276, 5278, 5280); here therefore are signified truths with goods multiplied, because truths are nothing without goods, and no truths are stored up in the inner man (of which just above, n. 5291), except such as are conjoined with goods. That "years" signify not only states, but also times, is because in the internal sense "years" signify entire states, that is, entire periods from the beginning of a state to the end. These periods cannot be expressed otherwise than by times, nor can they be apprehended as anything else by those who are in time. (That "years" and "days" are both states and times, may be seen above, n. 23, 487, 488, 493, 893, 2906.)

(5293) And let them gather all the food. That this signifies all things that are of use, is evident from the signification of "gathering," as being to bring together and preserve; and from the signification of "food," as being things that are of use. In the internal sense “food” properly signifies the things that nourish the soul of man, that is, that nourish him after death, for he then lives as a soul or spirit, and no longer needs material food, but spiritual food, which consists in everything that is of use, and everything that is conducive to use. That which is conducive to use is to know what is good and true; that which is of use is to will and do what is good and true. These are the things that nourish the angels, and are therefore called spiritual and heavenly food. Man’s mind within which are his interior understanding and interior will, or his intentions or ends, is not nourished by any other food even while he lives in the body. Material food does not penetrate to the mind, but only to the things of the body, which that food sustains to the end that this mind may enjoy its food while the body enjoys its food, that is, that this mind may be sound in a sound body. [2] That “food” in the spiritual sense denotes everything that is of use, is because all man’s knowing, and all his understanding and being wise, and therefore all his willing, ought to have use for their end; hence the quality of his life is according to the quality of his use. That “food” in the internal sense denotes everything that is of use, is plain from these words of the Lord: Jesus said to the disciples, I have food to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him aught to eat? Jesus saith unto them, My food is to do the will of Him that sent Me, and to perfect His work (John 4:32-34); and in another place: Labor not for the food that perisheth, but for that food that remaineth unto eternal life, which the Son of man shall give unto you; for Him hath God the Father sealed (John 6:27).

(5294) Of those good years that come. That this signifies that are to be gathered in at those times, is evident from the signification of "years," as being states, and also times (of which just above, n. 5292). The "good years that come" are therefore those times when truths with goods are multiplied, which are signified by the "seven years of abundance of produce."

(5295) And let them heap up corn. That this signifies every good of truth at the same time, is evident from the signification of "heaping up," as being to gather and at the same time preserve; and from the signification of "corn," as being the good of the natural (see n. 3580), here the good of truth that is in the natural. The good of truth is truth in the will and in act. That "corn" signifies good is because a "field" in the spiritual sense is the church; and hence whatever belongs to a field, such as seed, sowing, harvest, crop, corn, and also the head or ear of corn, and in particular wheat, barley, and other kinds of grain, denote such things as are of the church; and all the things of the church bear relation to good and truth.

(5296) Under the hand of Pharaoh. That this signifies for need and consequent disposal in the natural, is evident from the signification of the "hand," as being power (see n. 878, 3387, 4931-4937); hence "under the hand" denotes for disposal in every case of need, for what is in the power of anyone is at his disposal; and from the representation of Pharaoh, as being the natural (of which above).

(5297) For food in the cities. That this signifies such things in the interiors of the natural mind, is evident from the signification of "food," as being all things that are of use, thus truths and goods (of which just above, n. 5293); and from the signification of "cities," as being the interiors of the natural mind. In the universal sense "cities" signify the doctrinal things of the church (see n. 402, 2268, 2449, 2451, 2712, 2943, 3216, 4492, 4493); but in an individual sense they signify the interiors of man where doctrinal things are, or rather where are truths conjoined with good. That the truths and goods in man form as it were a city, may be seen above (n. 3584); and hence that man himself in whom is the church is called the "city of God." The signification of a "city" is circumstanced as is that of a "house." In the universal sense a "house" signifies good, but in the individual sense it signifies a man (n. 3128), and specifically his mind as to the good and truth conjoined in it (n. 3538, 4973, 5023); and a house with its apartments, outbuildings, and courts, is a city in the least form. [2] The interiors of the natural mind are signified by "cities" in Isaiah: In that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and that swear to Jehovah Zebaoth (Isa. 19:18); and the goods and truths in the interiors are signified by the "cities" in the Lord's parable in Luke: He said to him that by the pound had made ten pounds, Well done thou good servant; because thou hast been faithful in a very little, be thou over ten cities. And he said to the second, who had made five pounds, Be thou also over five cities (Luke 19:12 seq.). Here therefore by “heaping up food in the cities and guarding it,” is signified that truths conjoined with good were to be stored up in the interiors of the natural mind; and when these truths and goods have been stored up there, they are called “remains,” in which the veriest spiritual life of man consists, and from which he is spiritually nourished in every case of need and want, that is, in every spiritual famine.

(5298) And let them guard it. That this signifies there to be laid up in store, is evident from the signification of “guarding,” as being to store up, namely, in the interiors of the natural mind, which are signified by “cities” (of which just above, n. 5297).

(5299) And the food shall be for a store to the land. That this signifies that it should be there for every use of the natural, is evident from the signification of “food,” as being goods and truths (of which above, n. 5293); and from the signification of “for a store,” as being what is laid up for every use, because for use in the following years of famine; and from the signification of the “land,” here the land of Egypt, as being the natural mind (of which also above, n. 5276, 5278, 5279, 5288).

(5300) Against the seven years of famine. That this signifies according to the need in cases of deficiency, is evident from the signification of “famine,” as being a lack of truth (of which above, n. 5277, 5278). That it is for a case of need then is plain; for “years” in the internal sense are states (as often shown), and therefore “against those years” denotes those states when there is need.

(5301) That shall be in the land of Egypt. That this signifies that shall be in the natural, is evident from the signification of the "land of Egypt," as being the natural mind (see n. 5276, 5278, 5279, 5288). It is here and elsewhere said "the natural," and thereby is meant the natural mind; for man has two minds, a rational mind and a natural mind; the rational mind is of the internal man, and the natural mind is of the external man. This mind or this man is what is meant by "the natural" simply so called. That the mind is the man himself, will be seen in what now follows.

(5302) And the land shall not be cut off in the famine. That this signifies lest the man should perish, namely, by the lack of truth, is evident from the signification of "being cut off," as being to perish; and from the signification of "land," here the land of Egypt, as being the natural mind (of which just above, n. 5301); and because it is the natural mind, it is the man himself, for man is man from his mind; for the mind itself constitutes the man, and such as the mind is, such is the man. By the "mind" is meant man's intellect and will, and consequently his veriest life. Stupid people suppose that man is man from his outward form, in that he has a face like a man's; those less stupid say man is man because he can speak; and those still less stupid, that man is man because he can think. But man is not man from these things, but from the fact that he can think what is true and will what is good, and that when he thinks truth and wills good he can look up to the Divine and perceptibly receive it. It is in this that man is distinguished from the brute animals. [2] But his seeming like a man, and his ability to speak and to think, do not make him a man; for if he thinks what is false and wills what is evil, this makes him not merely like a brute animal, but worse; for by means of these very faculties he destroys what is human in himself, and makes himself a wild beast. This is especially evident from such persons in the other life, who when seen in the light of heaven and looked at by angels, appear as monsters, and some of them as wild beasts, the deceitful as serpents, and others in other forms. But when they are removed from that light and are let back into their own light which they have in hell, they seem to one another like men. But how the case stands that man would perish when the truth fails him, had he not goods and truths stored up by the Lord in the interiors (signified by the "food for a store to the land against the seven years of famine, that the land shall not be cut off in the famine") will be told in the following verses of this chapter.

(5303) Verses 37-40. And the word was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Shall we find such a one as this, a man in whom is the spirit of God? And Pharaoh said unto Joseph, Forasmuch as God hath caused thee to know all this, there is no one so intelligent and wise as thou; thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne will I be greater than thou. "And the word was good in the eyes of Pharaoh," signifies what is very pleasing to the natural; "and in the eyes of all his servants," signifies what is very pleasing to all things in the natural; "and Pharaoh said unto his servants," signifies the perception of the natural together with all things therein; “Shall we find such a one as this, a man in whom is the spirit of God,” signifies about the influx of truth in which is good from the interior, thus the celestial of the spiritual; “and Pharaoh said unto Joseph,” signifies the perception of the natural from the celestial of the spiritual; “Forasmuch as God hath caused thee to know all this,” signifies because it has foresight and providence; “there is no one so intelligent and wise as thou,” signifies that this is the only source of truth and good; “thou shalt be over my house,” signifies that the natural mind shall be subordinate and submissive thereto; “and upon thy mouth shall all my people kiss,” signifies that everything therein shall be in obedience to him; “only in the throne will I be greater than thou,” signifies that nevertheless it will appear as if from the natural, because from the celestial of the spiritual through the natural.

(5304) And the word was good in the eyes of Pharaoh. That this signifies what is very pleasing to the natural, is evident from the signification of the “word being good,” as being to please; it is said “in the eyes” from a customary form of speech, because the “eye” signifies the interior sight, thus understanding, perception, attention, and other things belonging to this sight (see n. 2701, 2789, 2829, 3198, 3202, 3820, 4083, 4086, 4339, 4403-4421, 4523, 4534), and therefore by the “word being good in his eyes” is signified what is very pleasing; and from the representation of Pharaoh, as being the natural, as often shown before.

(5305) And in the eyes of all his servants. That this signifies what is very pleasing to all things in the natural, is evident from the signification of the "word being good in their eyes," as being what is very pleasing (of which just above, n. 5304); and from the signification of "servants," as being the things in the natural, especially in the exterior natural. A "servant" is occasionally mentioned in the Word, and thereby in the internal sense is meant that which is of service to something else, and in general all that which is below relatively to what is above; for it is in accordance with order that the lower should be of service to the higher, and insofar as it is of service it is called a "servant." In the present case it is the things in the natural that are called "servants;" for the natural in general is represented by Pharaoh, and the general itself is that to which the particulars are to be of service, as to the common good in kingdoms. (That "Pharaoh" is the natural in general, may be seen above, n. 5160.)

(5306) And Pharaoh said unto his servants. That this signifies the perception of the natural together with all things therein, is evident from the signification of "saying," in the historicals of the Word, as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2238, 2619, 2862, 3395, 3509); and from the representation of Pharaoh, as being the natural (see n. 5079, 5080, 5095, 5160); and from the signification of "his servants," as being all things in the natural (of which just above, n. 5305).

(5307) Shall we find such a one as this, a man in whom is the spirit of God? That this signifies about the influx of truth in which is good from within, thus about the celestial of the spiritual, is evident from the signification of a "man," as being truth (see n. 3134, 3309, 3459); and from the signification of the "spirit of God," as being good from within, thus from the Divine. For the "spirit of God" denotes that which proceeds from the Divine, thus from good itself, because the Divine is good itself, and that which proceeds from it is truth in which is good, which is what is signified in the Word by the "spirit of God;" for the spirit itself does not go forth, but truth itself in which is good, or holy truth, the spirit being instrumental in bringing it forth. This truth in which is good is here the celestial of the spiritual, which is represented by Joseph. [2] It is known in the church that "Joseph" in the spiritual sense is the Lord, and therefore the Lord is called the "heavenly Joseph;" but it is not known what in the Lord Joseph represents. For the Lord is represented by Abraham, and also by Isaac, as well as by Jacob, and He is also represented by Moses and Elijah, by Aaron, by David, besides by many others in the Word, and yet not in the same way by one as by another. By Abraham the Lord is represented as to the Divine Itself, by Isaac as to the Divine rational, by Jacob as to the Divine natural, by Moses as to the law or historic Word, by Elijah as to the prophetic Word, by Aaron as to the priesthood, and by David as to the royalty. But what is represented by Joseph may be seen above (n. 3969, 4286, 4585, 4592, 4594, 4669, 4723, 4727, 4963, 5249). That which Joseph represents is called "the celestial of the spiritual from the natural," the only words by which it can be expressed. For the celestial is good from the Divine, and the spiritual is truth from that good, and thus is the truth of the good from His Divine Human. This the Lord was when He lived in the world; but when He had glorified Himself, He passed above it, and became the Divine good itself or Jehovah even as to the Human. [3] No more can be said in detail about this mystery, except that Joseph came to Egypt and first served in the house of Potiphar the prince of the guards and then was held in custody, but afterward became ruler over Egypt, in order that he might represent how the Lord progressively made the Human in Himself Divine, about which the Word was to be written, that it might contain Divine things in the internal sense; which sense was to be of service more especially to the angels (whose wisdom, which is incomprehensible and ineffable in comparison with human wisdom, consists in such things) and at the same time to men, who are especially fond of histories and revolve these in their minds, while the angels by influx from the Lord perceive in them what is Divine.

(5308) And Pharaoh said unto Joseph. That this signifies the perception of the natural from the celestial of the spiritual, is evident from the signification of "saying" in the historic parts of the Word, as being perception (of which just above, n. 5306); and from the representation of Pharaoh, as being the natural; and from the representation of Joseph, as being the celestial of the spiritual, as often shown above.

(5309) Forasmuch as God hath caused thee to know all this. That this signifies because it has foresight and providence, is evident from the signification of "knowing," when predicated of God, as being foresight and providence; for it cannot be said of God that He takes knowledge of a thing, because He knows all things from Himself, and the faculty of taking knowledge in man is from Him. Therefore in God "to know" is to foresee and to provide: to foresee is to know from eternity to eternity, and to provide is to do this. The reason why the celestial of the spiritual has foresight and providence, is that in the internal sense the Lord is here treated of, who is the celestial of the spiritual represented by Joseph.

(5310) There is no one so intelligent and wise as thou. That this signifies that this is the only source of truth and good, is evident from the signification of "intelligent" as being truth, and from the signification of "wise" as being good (of which above, n. 5287). That truth and good are from no other source than this is signified by "no one," because in the internal sense "no one" or "none" is negative, thus is exclusive of every other (see n. 5225, 5253).

(5311) Thou shalt be over my house. That this signifies that the natural mind shall be subordinate and submissive thereto, is evident from the signification of a "house," as being the mind (see n. 3538, 4973, 5023), here the natural mind, because it is called "my house" by Pharaoh, by whom is represented the natural. That it shall be subordinate and submissive is signified by "thou shalt be over it," for he that is over anyone's house really rules it, and has all who are in it subordinate and submissive to him, though in appearance the master of the house still retains the name and dignity.

(5312) And upon thy mouth shall all my people kiss. That this signifies that everything therein shall be in obedience to him, is evident from the signification of "kissing upon the mouth," as being to acknowledge and do what he bids, thus to obey; and from the signification of "all my people," as being everything in the natural. (By "people" are signified truths, n. 1259, 1260, 3581, 4619, thus the knowledges of good and truth in the natural, and also memory-knowledges, for these are the truths of the natural, n. 5276.)

(5313) Only in the throne will I be greater than thou. That this signifies that nevertheless it will appear as if from the natural, because from the celestial of the spiritual through the natural, is manifest from the signification of "being greater than another," as here being to be greater in appearance or to the sight; and from the signification of a "throne," as here being the natural. For the natural is meant by a "throne" when the celestial of the spiritual is meant by "him that sitteth upon it;" for the natural is like a throne for the spiritual, here the celestial of the spiritual. In general that which is lower is like a throne for the higher; for the higher is and acts therein, and indeed through the lower, and what is done appears as if done by the lower, because, as just said, it is done through it. This is what is meant by Pharaoh saying to Joseph, "Only in the throne will I be greater than thou." [2] A "throne" is often mentioned in the Word where the subject treated of is Divine truth and judgment therefrom; and by "throne" in the internal sense is signified that which belongs to the Divine royalty, and by "him that sitteth upon it," the Lord Himself as King or Judge. But the signification of "throne," like that of many other things, is according to the application. When the Divine Itself and the Lord's Divine Human are meant by "him that sitteth on the throne," then the Divine truth which proceeds from Him is meant by the "throne;" but when the Divine truth that proceeds from the Lord is meant by "him that sitteth on the throne," then the universal heaven filled with Divine truth is meant by the "throne;" but when the Lord as to the Divine truth in the higher heavens is meant by "him that sitteth on the throne," then the Divine truth in the lowest heaven and also in the church, is meant by the "throne." Thus the significations of "throne" are relative. That by a "throne" is signified that which belongs to Divine truth, is because truth is signified in the Word by a "king," and also by a "kingdom." (That truth is signified by a "king" may be seen above, n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068; and by a "kingdom," n. 1672, 2547, 4691.) [3] But what is specifically meant in the Word by a "throne" is plain from the connection in which it is spoken of, as in Matthew: I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King (Matt. 5:34-35). Again in another place: He that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon (Matt. 23:22). Here it is expressly said that heaven is "God's throne;" and by the "earth," called His "footstool," is signified that which is below heaven, thus the church. (That the “earth” is the church may be seen above, n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535.) Likewise in Isaiah: Thus saith Jehovah, The heavens are My throne, and the earth is My footstool (Isa. 66:1); and in David: Jehovah hath made firm His throne in the heavens (Ps. 103:19). In Matthew: When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory (Matt. 25:31); speaking of the Last Judgment, and He that sitteth on the throne is called the “King” (Matt. 25:34, 40). Here the “throne of glory” in the internal sense is the Divine truth that is from the Divine good in heaven; “He that sitteth on that throne” is the Lord, who, being the Judge from Divine truth, is here called the “King.” [4] In Luke: He shall be great, and shall be called the Son of the Most High; and the Lord God will give unto Him the throne of His father David (Luke 1:32); said by the angel to Mary. Everyone can see that the throne of David here is not the kingdom David had, or a kingdom on earth, but a kingdom in heaven; and therefore by “David” is not meant David, but the Lord’s Divine royalty; and by “throne” is signified the Divine truth that goes forth and makes the Lord’s kingdom. In Revelation: I was in the spirit; and behold a throne was set in heaven, and on the throne was one sitting. And He that sat was to look upon like a jasper stone and a sardius; and there was a rainbow round about the throne in look like an emerald. And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting. And out of the throne went forth lightnings and thunderings and voices. And there were seven lamps of fire burning before the throne that are the seven spirits of God. And before the throne there was a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four animals full of eyes before and behind. And when the animals have given glory and honor and thanks to Him that sitteth upon the throne, who liveth forever and ever, the four and twenty elders shall fall down before Him that sitteth upon the throne, and shall worship Him that liveth forever and ever, and shall cast their crowns before the throne (Rev. 4:2-10). [5] In these verses is representatively described the throne of the Lord's glory, and thereby the Divine truth proceeding from Him, but if the signification of these representatives is not known, scarcely anything can be known of the meaning of these prophetic words, and they will be supposed to be devoid of anything more deeply Divine than the sense of the letter; in which case the heavenly kingdom will be thought of as if it were an earthly kingdom. And yet by a "throne set in heaven" is signified the Divine truth there, thus heaven as to Divine truth; and by "Him that sat upon the throne" is meant the Lord. That "to look upon He appeared like a jasper stone and a sardius" is because by these stones, as by all the precious stones spoken of in the Word, is signified Divine truth (see n. 114, 3858, 3862); and by "stones" in general the truths of faith (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798). [6] By the "rainbow round about the throne" are signified truths pellucid from good; and this because colors in the other life are from the light of heaven, and the light of heaven is Divine truth (in regard to rainbows in the other life see what is said above, n. 1042, 1043, 1053, 1623-1625; and also in regard to colors, n. 1053, 1624, 3993, 4530, 4677, 4741, 4742, 4922). By the “twenty-four thrones round about the throne” are signified all things of truth in one complex, the like as is signified by “twelve.” (That “twelve” denotes all things of truth in a complex may be seen above, n. 577, 2089, 2129, 2130, 3272, 3858, 3913.) The “lightnings, thunderings, and voices that proceeded out of the throne” signify the terrors caused by the Divine truth with those who are not in good. The “seven lamps of fire burning” are affections of truth from good, which do hurt to those who are not in good, and therefore are called the “seven spirits of God who do hurt,” as is plain from the following verses. [7] The “glassy sea before the throne” is all the truth in the natural, thus knowledges (that these things are the “sea” may be seen above, n. 28, 2850). The “four animals in the midst of the throne and round about the throne full of eyes before and behind” are things of the understanding from the Divine in the heavens, “four” signifying their conjunction with the things of the will. For truths are of the intellectual part and goods are of the will part, whence it is said that they were “full of eyes before and behind,” because “eyes” signify things of the understanding, and hence in a higher sense the things of faith (see n. 2701, 3820, 4403-4421, 4523-4534). (That “four” denotes conjunction, the same as “two,” may be seen above, n. 1686, 3519, 5194.) The holiness of the Divine truth proceeding from the Lord is described in the rest of the passage. [8] As by the "twenty-four thrones and the twenty-four elders" are signified all things of truth or all things of faith in one complex, and the like by "twelve," it is evident that all things of truth, from which and according to which Judgment is effected, are what is meant in the internal sense by the "twelve thrones on which the twelve apostles were to sit," of which we read thus in Matthew: Jesus said to the disciples, Verily I say unto you, that ye who have followed Me, in the regeneration, when the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28); and in Luke: I appoint unto you a kingdom, as the Father hath appointed unto Me; that ye may eat and drink upon My table in My kingdom, and sit on thrones judging the twelve tribes of Israel (Matt. 22:29-30). That the "twelve apostles" denote all things of truth may be seen above (n. 2129, 2553, 3354, 3488, 3858); and also the "twelve sons of Jacob," and hence the "twelve tribes of Israel" (n. 3858, 3913, 3926, 3939, 4060, 4603); and that the apostles cannot judge even one person (n. 2129, 2553). [9] Likewise in Revelation: I saw thrones, and they sat upon them, and judgment was given unto them (Rev. 20:4); where also by "thrones" are signified all things of truth, from which and according to which Judgment is effected. The like is also meant by the "angels with whom the Lord is to come to judgment" (Matt. 25:31); that by "angels" in the Word something in the Lord is signified may be seen above (n. 1705, 1925, 2319, 2821, 3039, 4085), in this instance they signify truths from the Divine, which truths in the

Word are also called “judgments” (n. 2235). [10] In very many other places also a “throne” is attributed to Jehovah or the Lord, and this because there is in thrones what is representative of a kingdom. When there is discourse in a higher heaven about Divine truth and Judgment, a throne appears in the ultimate heaven. This is the reason why a “throne” is representative, and is so often spoken of in the prophetic Word, and why from most ancient times thrones became the mark of kings, and as such a mark signify royalty, as in the following passages. In Moses: Moses built an altar, and called the name of it Jehovah-nissi, and he said, Because a hand is upon the throne of Jah, there shall be the war of Jehovah against Amalek from generation to generation (Exod. 17:15-16). What is meant by a “hand upon the throne of Jah,” and by the “war of Jehovah against Amalek from generation to generation,” no one can know except from the internal sense, and unless he knows what is meant by a “throne,” and what by “Amalek.” By “Amalek” in the Word are signified the falsities that assail truths (n. 1679), and by a “throne” the Divine truth itself that is assailed. [11] In David: Jehovah, Thou hast maintained my judgment and my cause; Thou hast sat upon the throne, the Judge of justice. Jehovah shall remain to eternity, He hath prepared His throne for judgment (Ps. 9:4, 7). Again: Thy throne, O God, is forever and to eternity, a scepter of rectitude is the scepter of Thy kingdom (Ps. 45:6). Again: Clouds and thick darkness are round about Him; justice and judgment are the support of His throne (Ps. 97:2). In Jeremiah: In that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it (Jer. 3:17); "Jerusalem" denotes the Lord's spiritual kingdom. [12] This kingdom is meant also by the "new Jerusalem" in Ezekiel, and by the "holy Jerusalem coming down from heaven" in Revelation. The Lord's spiritual kingdom is where Divine truth in which is good is the chief thing, and the celestial kingdom is where the chief thing is Divine good from which as Divine truth, and this shows why Jerusalem is called the "throne of Jehovah;" and why it is said in David: In Jerusalem are set thrones for judgment (Ps. 122:5). But Zion is called the "throne of the glory of Jehovah" in Jeremiah: Hast Thou utterly renounced Judah? Hath Thy soul loathed Zion? Despise it not for Thy name's sake, defile not the throne of Thy glory (Jer. 14:19, 21); where by "Zion" is meant the Lord's celestial kingdom. [13] The manner in which the Lord in respect to judgment is represented in heaven, where things such as are occasionally related in the prophets are visibly presented to the sight, is seen in Daniel: I beheld till the throne were cast down, and the Ancient of days did sit; His garment was white as snow, and the hair of His head like clean wool; His throne was a flame of fire, and the wheels thereof burning fire; a stream of fire issued and went forth before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened (Dan. 7:9-10). Such things are constantly seen in heaven, all being representative, and they appear from the discourse of the angels in the higher heavens, which on descending presents such objects to the sight. Angelic spirits to whom perception is given by the Lord know what these things signify, as for instance the “Ancient of days,” the “garment white as snow,” the “hair like clean wool,” the “throne like a flame of fire,” the “wheels a burning fire,” the “stream of fire issuing from him.” By the “flame of fire” and the “stream of fire” is there represented the good of Divine love (see n. 934, 4906, 5071, 5215). [14] So in Ezekiel: Above the expanse that was over the head of the cherubim was the likeness of a throne, as the look of a sapphire stone; and upon the likeness of the throne was a likeness as the look of a man upon it above (Ezek. 1:26; 10:1). And also in the first book of Kings: I saw, said Micaiah the prophet, Jehovah sitting on His throne, and the universal army of the heavens standing by Him on His right hand and on His left (1 Kings 22:19). One who is not aware what these terms represent, and thence signify, must believe that the Lord has a throne like kings on earth, and that there are such things as are here mentioned; yet there are not such things in the heavens, but they are so presented to view before those who are in the ultimate heaven, and from them as from pictures they see Divine arcana. [15] The Lord’s royalty, by which is signified the Divine truth that proceeds from Him, was represented also by the throne constructed by Solomon, regarding which it is thus written in the first book of Kings: Solomon made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was round behind; and there were hands on either side by the place of the seat, and two lions standing beside the hands, and twelve lions stood there on the one side and on the other upon the six steps (1 Kings 10:18-21). Thus was represented the "throne of glory," the "lions" being Divine truths fighting and conquering, and the "twelve lions" all these truths in one complex. [16] As almost all the things in the Word have also an opposite sense, so too has a "throne," and in this sense it signifies the kingdom of falsity, as in Revelation: To the angel of the church in Pergamos: I know thy works, and where thou dwellest, even where Satan's throne is (Rev. 2:12-13). The dragon gave the beast that came up out of the sea his power, and his throne, and great authority (Rev. 13:2). The fifth angel poured out his vial upon the throne of the beast; and his kingdom was darkened (Rev. 16:10). And in Isaiah: Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God (Isa. 14:13); speaking of Babylon.

(5314) Verses 41-44. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from upon his hand, and put it upon Joseph's hand, and clothed him in garments of fine linen, and put a necklace of gold upon his neck; and he made him ride in the second chariot that he had; and they cried before him, Abrech; and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. "And Pharaoh said unto Joseph," signifies the further perception of the natural from the celestial of the spiritual; "See, I have set thee over all the land of Egypt," signifies dominion over both naturals. "And Pharaoh took off his ring from upon his hand," signifies a confirming of the power the natural previously had; "and put it upon Joseph's hand," signifies that the natural yielded all the power to the celestial of the spiritual; "and clothed him in garments of fine linen," signifies an external significative of the celestial of the spiritual; ("garments of fine linen" are truths from the Divine); "and put a necklace of gold upon his neck," signifies a significative of the conjunction of interior things with exterior, effected by good; "and he made him ride in the second chariot," signifies a significative that from this comes all the doctrine of good and truth; "that he had," signifies that comes by means of the natural; "and they cried before him, Abrech," signifies acknowledgment through faith, and adoration; "and he set him over all the land of Egypt," signifies that such was its authority; "and Pharaoh said unto Joseph," signifies still further perception; "I am Pharaoh," signifies that the natural is thence derived; "and without thee shall no man lift up his hand," signifies that from the celestial of the spiritual is everything of power in the spiritual; "or his foot," signifies and everything of power in the natural; "in all the land of Egypt," signifies in both naturals.

(5315) And Pharaoh said unto Joseph. That this signifies the further perception of the natural from the celestial of the spiritual, is evident from the signification of "saying" in the historicals of the Word, as being to perceive (as often shown above); and from the representation of Pharaoh as being the natural, and of Joseph as being the celestial of the spiritual (of which also above). The reason why it is the perception of the natural from the celestial of the spiritual that is signified, is that the natural has all its perception from what is higher than itself; here from the celestial of the spiritual, which is higher.

(5316) See, I have set thee over all the land of Egypt. That this signifies dominion over both naturals, is evident from the signification of “setting anyone over” as being dominion; and from the signification of “all the land of Egypt,” as being both naturals (of which above, n. 5276). This treats still further of the dominion that Pharaoh gave Joseph over the land of Egypt, namely, that Pharaoh deprived himself of his own authority, and put all Egypt under Joseph. These things were so done of the Divine Providence, in order that Joseph might put on the representation of the celestial of the spiritual the Lord had when He was in the world, and by means of which He disposed His natural and also His sensuous, in order that progressively He might make them both Divine. This was done to Joseph to the end that the Word that was to be written about him might contain Divine things, thus such things as in the heavens are most holy and are suited to the angels who are in the heavens; for the angels there are in the Lord, because they are in the sphere of the Divine truth proceeding from Him; and therefore the Divine things in the Word’s internal sense relative to the Lord and to the glorification of His Human so greatly affect them that they perceive thence all the blessedness of their wisdom and intelligence.

(5317) And Pharaoh took off his ring from upon his hand. That this signifies a confirming of the power the natural previously had, is evident from the representation of Pharaoh, as being the natural (of which above); and from the signification of a "ring," as being that which confirms (of which hereafter); and from the signification of the "hand," as being power (see n. 878, 3091, 3387, 4931-4937, 5296). From this it is plain that by his "taking off his ring from upon his hand" is signified that the natural gave up the power it had before; and that by his "putting it upon Joseph's hand," as below, is signified that the natural yielded all the power to the celestial of the spiritual. That a ring upon the hand denotes confirmation of power, cannot be so well established from parallel passages in the Word; because rings upon the hand are nowhere else mentioned, save only in Luke, where the father of the son who had wasted all his substance said to the servants: Bring forth the chief robe, and put it on him; and put a ring upon his hand, and shoes upon his feet (Luke 15:22); where also a "ring" signifies confirmation of his power in the household as a son, just as above. Nevertheless this signification of a ring upon the hand is evident from the rites that have come down to us from ancient times, as from the rites of betrothals and unions, and also of inaugurations, in which rings are put upon the hand, and by them is signified confirmation of power. Moreover, that signets, which also were worn on the hand (Jer. 22:24), signify consent and confirmation, see n. 4874.

(5318) And put it upon Joseph's hand. That this signifies that the natural yielded all the power to the celestial of the spiritual, is evident from the signification of "putting a ring upon another's hand," as being a confirmation that one yields to him the power that he himself has (see n. 5317); and from the representation of Joseph, as being the celestial of the spiritual, as often shown above.

(5319) And clothed him in garments of fine linen. That this signifies an external significative of the celestial of the spiritual, and that "garments of fine linen" denote truths from the Divine, is manifest from the signification of "garments" as being truths (see n. 1073, 2576, 4545, 4763, 5248). That "garments of fine linen" are truths from the Divine, is because a garment made of fine linen was of purest white and lustrous; and truth from the Divine is represented by garments of such whiteness and luster. The reason is, that the shining whiteness and luster of heaven is from the light that is from the Lord, and this light is the Divine truth itself (n. 1053, 1521-1533, 1619-1632, 2776, 3195, 3222, 3339, 3485, 3636, 3643, 3862, 4415, 4419, 4526, 5219); and therefore when the Lord was transfigured before Peter, James, and John, His garments appeared "as the light" (Matt. 17:2); "shining, exceeding white as snow, so as no fuller on earth can whiten them" (Mark 9:3); and "glistening" (Luke 9:29). It was the Divine truth itself that is from the Lord's Divine Human that was thus represented. Yet it is exterior truths that are represented by the white radiance of garments in the heavens, and interior truths by the brightness and resplendence of the face. Hence it is that to be “clothed in garments of fine linen” is here an external significative of the truth proceeding from the celestial of the spiritual; for it was in this that the Divine of the Lord then was. [2] By “fine linen” and “garments of fine linen” in other parts of the Word also is signified truth from the Divine, as in Ezekiel: I clothed thee with broidered work, and shod thee with badger, and I girded thee with fine linen, and covered thee with silk; thus wast thou decked with gold and silver, and thy garments were of fine linen and silk and broidered work (Ezek. 16:10, 13); speaking of Jerusalem, by which in these verses is meant the Ancient Church. The truths of that church are described by “garments of broidered work, fine linen, and silk,” and by being “decked with gold and silver.” By “broidered work” are signified truths that are a matter of memory-knowledge; by “fine linen,” natural truths; and by “silk,” spiritual truths. [3] Again: Of fine linen in broidered work from Egypt was thy sail, that it might be to thee for an ensign; blue and crimson from the Isles of Elishah was thy covering (Ezek. 27:7); speaking of Tyre, by which also is meant the Ancient Church, but as to knowledges of good and truth; and by “fine linen in broidered work from Egypt of which was her sail,” is signified truth from memory-knowledges, as a sign or external significative of that church. [4] In Revelation: The merchants of the earth shall weep and mourn over Babylon, for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearl, and fine linen, and crimson, and silk, and every vessel of ivory, and every vessel of most precious wood, and of brass, and iron, and marble (Rev. 18:11-12); in this passage all and each of the expressions signify such things as are of the church, thus such as are of truth and good; but here in the opposite sense, because spoken of Babylon. Everyone can see that such things would never have been enumerated in the Word which came down from heaven, unless there was something heavenly in each one; for why should mention be made of worldly wares in treating of Babylon, by which is signified the profane church? [5] Again in the same: Woe, woe, the great city, she that was clothed in fine linen, and crimson, and scarlet, and gilded with gold, and precious stone, and pearls (Rev. 18:16); that every detail here signifies some heavenly Divine thing is obvious in the same book, where it is said of fine linen that it is the "righteousness of the saints": The time of the wedding of the Lamb is come, and His wife hath made herself ready. Then to her was granted that she should be clothed in fine linen, clean and bright; for the fine linen is the righteousness of the saints (Rev. 19:7-8); that "fine linen is the righteousness of the saints" is because all who are in truth from the Divine put on the Lord's righteousness; for their garments are white and shining from the light that is from the Lord, and therefore truth itself is represented in heaven by what is shining white (n. 3301, 3993, 4007). It is for this reason also that they who are taken up into heaven out of a state of vastation appear clad in shining white, because they then put off that which is of their own righteousness, and put on that which is of the Lord's righteousness. [6] In order that truth from the Divine might be represented in the Jewish Church, it was commanded that there should be fine linen in the garments of Aaron, and also in the curtains about the ark, as we read in Moses: For Aaron thou shalt weave the tunic in checker work of fine linen, and thou shalt make a miter of fine linen (Exod. 28:39). They made the tunics of fine linen the work of the weaver for Aaron, and for his sons (Exod. 39:27). Thou shalt make the habitation with ten curtains; of fine twined linen, and blue, and crimson, and scarlet double-dyed (Exod. 26:1; 36:8). Thou shalt make the court of the habitation, there shall be hangings for the court of fine twined linen (Exod. 27:9, 18; 38:9). The veil for the gate of the court was the work of the embroiderer, of blue, and crimson, and scarlet double-dyed, and fine twined linen (Exod. 37:18). Fine linen was to be used because all things in the ark and about it, and also all things upon Aaron's garments, were representative of spiritual and celestial things. This shows how little the Word is understood when it is not known what things like these represent, and that it is scarcely understood at all when it is believed that there is no other holiness in the Word than that which appears in the letter. [7] That angels who are in truth from the Divine appear clothed as in fine linen, that is, in what is white and shining, appears from Revelation in connection with the "white horse": He that sat upon the white horse was clothed in a vesture dipped in blood; and His name is called the Word. His armies in heaven followed Him upon white horses, clothed in fine linen, white and clean (Rev. 19:13-14). From all this it is very evident that fine linen is an outward thing significative of truth from the Divine; for He that sat upon the white horse is the Lord as to the Word, as is there openly said, and the "Word" is truth itself from the Divine. That the "white horse" is the internal sense of the Word may be seen above (n. 2760-2762); hence "white horses" are truths from the Divine, for all things of the internal sense of the Word are truths from the Divine, and therefore His armies were seen upon white horses, and were clothed in fine linen white and clean.

(5320) And put a necklace of gold upon his neck. That this signifies a significative of the conjunction of interior things with exterior, effected by good, is evident from the signification of the "neck," as being the influx and also the communication of higher things with lower things, or what is the same, of interior things with exterior (see n. 3542); hence a "necklace," because it encircles the neck, is a significative of the conjunction of these things. A "necklace of gold" signifies conjunction through good, or effected by good, because "gold" signifies good (n. 113, 1551, 1552). A mark of the conjunction of interior with exterior truth is signified by a "necklace upon the throat" in Ezekiel: I decked thee with ornament, and I put bracelets upon thy hands, and a necklace upon thy throat (Ezek. 16:11).

(5321) And he made him ride in the second chariot. That this signifies a significative that from Him comes all the doctrine of good and truth, is evident from the signification of a "chariot," as being the doctrine of good and truth (of which presently); hence his "making him ride in a chariot" is a significative that this doctrine comes therefrom. These words refer to what was previously said by Pharaoh: “Thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne will I be greater than thou” (verse 40). That the doctrine of good and truth coming from Him is signified, is because by Joseph is represented the Lord as to the Divine spiritual (see n. 3971, 4669), thus as to the Divine truth from the Lord’s Divine Human (n. 4723, 4727), from which Divine truth is the celestial of the spiritual. That everything of the doctrine of good and truth is from this source, is because the Lord is doctrine itself, for everything of doctrine proceeds from Him, and everything of doctrine treats of Him; for all doctrine treats of the good of love and of the truth of faith. These are from the Lord, and therefore the Lord is not only in them, but also is both. From this it is evident that the doctrine that treats of good and truth, treats of the Lord only; and that it proceeds from His Divine Human. [2] From the Divine Itself nothing of doctrine can possibly proceed except through the Divine Human, that is, through the Word, which in the supreme sense is the Divine truth from the Lord’s Divine Human. Not even the angels in the inmost heaven can apprehend that which proceeds immediately from the Divine Itself, because it is infinite, and therefore transcends all apprehension, even that of angels. But that which proceeds from the Lord’s Divine Human they can apprehend, because it treats of God as a Divine Man, concerning whom some idea can be formed from the Human; and any idea whatever formed about the Human is accepted, provided it flows from the good of innocence, and is in the good of charity. This is what is meant by the Lord's words in John: No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18). In the same: Ye have neither heard the Father's voice at any time, nor seen His shape (John 5:37). And in Matthew: No one knoweth the Father, save the Son, and he to whomsoever the Son willeth to reveal Him (Matt. 11:27). [3] "Chariots" are very frequently mentioned in the Word, but hardly anyone knows that they signify doctrinal things of good and truth, and also the memory-knowledges belonging to doctrinal things. The reason is that when a "chariot" is mentioned nothing spiritual enters the idea, but only the natural historical, and it is the same with the horses in front of the chariot; and yet by "horses" in the Word are signified things of the understanding (see n. 2760-2762, 3217), and therefore by a "chariot" are signified doctrinal things and the memory-knowledges belonging thereto. [4] That "chariots" denote the doctrinal things of the church, and also memory-knowledges, has been evident to me from the chariots so often seen in the other life. There is also a place to the right near the lower earth where chariots and horses appear, with stalls set in order, and where are seen walking and conversing men who in the world have been learned, and have regarded the life as the end of learning. Such things appear to them from the angels in the higher heavens; for when these are discoursing about things of the understanding, of doctrine, and of knowledge, such objects appear to the spirits there. [5] That such things are signified by "chariots" and "horses" is very obvious from the fact that

Elijah appeared to be carried into heaven by a chariot of fire and horses of fire, and that he and also Elisha were called "the chariot of Israel and the horsemen thereof," as we read in the second book of Kings: Behold a chariot of fire and horses of fire came between them; and Elijah went up in a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof (2 Kings 2:11, 12); and regarding Elisha in the same book: When Elisha was fallen sick of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept before his faces, and said, My father, my father, the chariot of Israel and the horsemen thereof (2 Kings 13:14); the reason why they were so called is that by both Elijah and Elisha was represented the Lord as to the Word (see preface to chapter 18 of Genesis, and n. 2762, 5247e). The Word itself is chiefly the doctrine of good and truth, for from it is everything of doctrine. It was for the same reason that to the boy whose eyes Jehovah opened, the mountain appeared "full of horses and chariots of fire round about Elisha" (2 Kings 6:17). [6] That a "chariot" signifies what is doctrinal, and a "horse" what is intellectual, is evident also from other passages in the Word, as in Ezekiel: Ye shall be sated upon My table with horse and chariot, with mighty man and every man of war. So will I set My glory among the nations (Ezek. 39:20; Rev. 19:18); where the coming of the Lord is treated of. That by "horse and chariot" here are not signified horse and chariot, is plain to everyone; for they were not to be sated upon the Lord's table with these, but with such things as are signified by “horse and chariot,” which are the things of the understanding and of the doctrine of good and truth. [7] Similar things are signified by “horses” and “chariots,” in the following passages. In David: The chariots of God are two myriads, thousands of peaceful ones; the Lord is in them; Sinai is in the sanctuary (Ps. 68:17). Again: Jehovah covereth Himself with light as with a garment, He stretcheth out the heavens like a curtain, He layeth the beams of His chambers in the waters, He maketh the clouds His chariots, He walketh upon the wings of the wind (Ps. 104:2-3). In Isaiah: The prophecy of the wilderness of the sea. Thus hath the Lord said unto me, Set a watchman to watch, he will declare; so he saw a chariot, a pair of horsemen, a chariot of an ass, a chariot of a camel, and he hearkened a hearkening, a great hearkening; for a lion cried upon the watchtower, Lord, I stand continually in the daytime, and upon my ward I am set all the nights; then in very deed lo a chariot of a man, a pair of horsemen; and he said, Babylon is fallen, is fallen (Isa. 21:1, 6-9). [8] In the same: Then will they bring all your brethren in all nations an offering to Jehovah, upon horses, and upon chariot, and upon litters, and upon mules, and upon couriers, to the mountain of My holiness, Jerusalem (Isa. 66:20). Again: Behold Jehovah will come in fire, and His chariots shall be like the whirlwind (Isa. 66:15). In Habakkuk: Was Jehovah enraged with the rivers? Was Thine anger against the rivers? Was Thy wrath against the sea, that Thou didst ride upon Thy horses? Thy chariots are salvation (Hab. 3:8). In Zechariah: I lifted up mine eyes and saw, and behold four chariots coming out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; in the second chariot, black horses; in the third chariot, white horses; and in the fourth chariot, grizzled horses (Zech. 6:1-3). [9] Also in Jeremiah: There shall enter in by the gates of this city kings and princes sitting upon the throne of David, riding in the chariot and on horses, they and their princes, the man of Judah, and the inhabitants of Jerusalem; and this city shall be inhabited forever (Jer. 17:25; 22:4). The "city that shall be inhabited forever" is not Jerusalem, but the Lord's church signified by "Jerusalem" (n. 402, 2117, 3654); the "kings who shall enter in by the gates of that city" are not kings, but the truths of the church (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068); thus "princes" are not princes, but the primary things of truth (n. 1482, 2089, 5044); "they who sit upon the throne of David" are Divine truths that proceed from the Lord (n. 5313); "they who ride in chariot and on horses" are the derivative things of understanding and of doctrine. "Chariots" are frequently mentioned also in the histories of the Word; and because these histories are all representative, and the expressions signify things such as are in the Lord's kingdom and in the church, "chariots" therein also have a similar signification. [10] As most of the expressions in the Word have also an opposite sense, so have "chariots," and in this sense they signify doctrinal things of evil and falsity, and also the memory-knowledges that confirm them, as in these passages: Woe unto them that go down into Egypt for help, and depend upon horse, and trust upon chariot, because they are many, and upon horse men because they are very strong; but they look not unto the holy one of Israel (Isa. 31:1). By the hand of thy servants hast thou blasphemed the Lord, and hast said, By the multitude of my chariot am I come to the height of the mountains, the sides of Lebanon; where I will cut off the loftiness of its cedars, the choice of its fir trees (Isa. 37:24); a prophetic reply to the haughty words of Rabshakeh, the king of Assyria's general. In Jeremiah: Behold waters coming up from the north that shall become an overflowing stream and shall overflow the land and the fullness thereof, the city and them that dwell therein, and all the inhabitant of the land shall howl at the voice of the stamping of the hoofs of his strong horses, at the tumult of his chariot, at the rumbling of his wheels (Jer. 47:2-3). [11] In Ezekiel: By reason of the abundance of his horses their dust shall cover thee; thy walls shall shake by reason of the voice of the horseman and of the wheel and of the chariot, when he shall come into thy gates, beside the entrances of a city wherein is made a breach; by the hoofs of his horses shall he tread down all thy streets (Ezek. 26:10-11). In Haggai: I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; I will also overthrow the chariot and those that ride in it, and the horses and their riders shall come down (Hag. 2:22). In Zechariah: I will cut off the chariot from Ephraim, and the horse from Jerusalem, I will cut off the battle bow; and He shall speak peace unto the nations (Zech. 9:10). In Jeremiah: Egypt riseth up like a stream, and his waters toss themselves like the streams; for he said, I will go up, I will cover the earth, I will destroy the city and the inhabitants therein. Go up, ye horses; rage, ye chariots (Jer. 46:8-9). [12] By the "horses and chariots" with which the Egyptians pursued the sons of Israel, and with which Pharaoh entered the sea Suph, where the wheels of the chariots were taken off, and by other things said of the horses and chariots, which make the larger part of that description (Exod. 14:6-7, 9, 17, 23, 25-26; 15:4, 19), are signified the things of understanding, of doctrine, and of false knowledge, together with the reasonings founded on them, that pervert and extinguish the truths of the church. The destruction and death of such things is there described.

(5322) That he had. That this signifies that comes by means of the natural, namely, the doctrine of good and truth that does so, is evident from the series of things in the internal sense, and also from what has been unfolded above (see n. 5313).

(5323) And they cried before him, Abrech. That this signifies acknowledgment through faith, and adoration, is evident from the signification of "crying," as being acknowledgment through faith (of which hereafter); and from the signification of "abrech," as being adoration; for in the original language "abrech" means "bend the knees," and the bending of the knees is adoration. For all inward endeavors that are of the will, thus of the love or affection, consequently of the life, have outward acts or gestures corresponding to them; which acts or gestures flow from the very correspondence of outward things with inward ones. Holy fear with its consequent humiliation (and therefore adoration), has acts or gestures corresponding to itself, namely, bending the knees, falling down upon the knees, and also prostrating the body down to the earth. In this state, if the adoration is from genuine humiliation, or if the humiliation is from genuine holy fear, there is a failing of the spirits, and hence a giving way of the joints in the border or intermediate region where the spiritual is conjoined with the natural, thus where the knees are; for the parts below have correspondence with natural things, and those above with spiritual things. Hence it is that the bending of the knees is a sign representative of adoration. With celestial men this act is spontaneous; but with spiritual men it is a result of will. [2] When the kings of old rode in a chariot, knees were bent because kings represented the Lord as to Divine truth, and a "chariot" signified the Word. The rite of this adoration began when it was known what it represented; and at that time the kings did not ascribe the adoration to themselves, but to the royalty apart from themselves, although adjoined to them. With them the royalty was the law, which, being from Divine truth, was to be adored in the king insofar as he was the custodian of it. Thus the king ascribed none of the royalty to himself beyond the custody of the law; and insofar as he receded from this, so far he receded from the royalty, knowing that adoration on any other ground than the law, that is, any other adoration than of the law in itself, would be idolatry. That the royalty is Divine truth may be seen above (n. 1672, 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068);

consequently the royalty is the law, which in itself is the truth of a kingdom according to which its inhabitants are to live. From what has been said it is now evident that “abrech,” or “bend the knees,” signifies adoration. [3] As a “cry” also is an act that corresponds to a living confession or acknowledgment from faith, the rite of crying out was observed among the ancients when this confession was to be signified; and for this reason “crying” or “shouting” is frequently mentioned in the Word in connection with confession and acknowledgment from faith, as where it is said of John the Baptist: John bare witness of Jesus and cried, saying, This was He of whom I said, He that cometh after me was before me; for He was prior to me. I am the voice of one crying in the wilderness, Make straight the way of the Lord (John 1:15, 23). In the same: They took branches of the palm trees, and went to meet Jesus, and cried, Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel (John 12:13). And in Luke: Jesus said to the Pharisees, If these should be silent, the stones would cry out (Luke 19:40). As “crying” signified acknowledgment from faith, and hence reception from this acknowledgment, we therefore sometimes read of the Lord that He “cried out,” as in John 7:28, 37; 12:44; and also in Isaiah: Jehovah shall go forth as a hero, He shall stir up zeal like a man of wars, He shall shout, yea, He shall cry out (Isa. 42:13). That in the opposite sense by “crying” is meant nonacknowledgment, thus aversion, may be seen above (n. 5016, 5018; 5027); and that it is predicated of falsity (n. 2240).

(5324) And he set him over all the land of Egypt. That this signifies that such was its authority, is evident from the signification of "setting him over all the land of Egypt," as being dominion over both naturals (of which above, n. 5316); but here that the dominion is such as has been described in the above pages; thus that such was its authority.

(5325) And Pharaoh said unto Joseph. That this signifies still further perception, is evident from the signification of "saying," from the representation of Pharaoh, and from the representation of Joseph, as being the perception of the natural from the celestial of the spiritual (see n. 5315); here further perception, because the words are repeated.

(5326) I am Pharaoh. That this signifies that the natural is thence derived, is evident from the representation of Pharaoh, as being the natural (see n. 5079, 5080, 5095, 5160). That by "I am Pharaoh" is signified that the natural is thence derived, is plain from the words just below: "without thee shall no man lift up his hand or his foot in all the land of Egypt," by which is signified that all the power in both naturals is from that source; and because things in the natural are meant by the words that follow, it is therefore first said "I am Pharaoh." By the natural being thence derived is meant that the natural is from the celestial of the spiritual. In regard to this the case is that the natural in the man who is being created anew, that is who is being regenerated, is entirely different from what it is in the man who is not being regenerated. The natural in the man who is not being regenerated is everything; from it the man thinks and desires, and not from the rational, still less from the spiritual, because these are closed and for the most part extinct. [2] But in the man who is being regenerated the spiritual becomes everything, and not only disposes the natural in its thinking and desiring, but also determines the character of it, just as the cause determines the character of the effect; for in every effect the only thing that acts is the cause. Thus the natural becomes as the spiritual is for the natural things in the natural, such as the knowledges that derive somewhat from the natural world, do nothing from themselves; they merely agree that the spiritual should act in the natural, and by means of it, thus naturally; just as is the case in the effect, in which there are more things than in the cause, but only such as enable the cause to perform the effect itself in the effect, and to produce itself in act in that degree. From these few remarks it may be seen how the case is with the natural in the man who has been created anew, that is, regenerated. This is what is meant by the natural being thence derived, which is signified by "I am Pharaoh."

(5327) And without thee shall no man lift up his hand. That this signifies that from the celestial of the spiritual is everything of power in the spiritual, is evident from the signification of the "hand," as being power (see n. 878, 3387, 4931-4937, 5296); hence "no man lifting up his hand without thee," means that they have no power except from this alone, and therefore that this, namely, the celestial of the spiritual, has all power. That power in the spiritual is signified by the "hand" will be seen in what now follows.

(5328) Or his foot. That this signifies that thence too is everything of power in the natural, is evident from the signification of the "foot," as being the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938-4952); here power in the natural, because by "lifting up the foot," as by "lifting up the hand," is signified power; but by "lifting up the hand" power in the spiritual, and by "lifting up the foot" power in the natural; for the parts of the body above the feet bear relation to spiritual things. This is very evident from the Grand Man, or three heavens. When the whole heaven is presented before the sight as one man, the inmost or third heaven answers to the head, the middle or second heaven to the body, and the lowest or first to the feet. The inmost or third heaven answers to the head because it is celestial, and the middle or second answers to the body because it is spiritual, and the lowest or first answers to the feet because it is natural. Therefore by the "neck," because it is intermediate, is signified the influx and communication of what is celestial with what is spiritual; and by the "knees," because they also are intermediate, is signified the influx and communication of what is spiritual with what is natural. From this it is plain that by "lifting up the hand" is signified power in the spiritual, by "lifting up the foot" power in the natural; and therefore the power signified by the "hand" is predicated of the spiritual, namely, of truth from good (see n. 3091, 3563, 4931). By "the spiritual" is meant that in the natural which is of the light of heaven, and by "the natural" that in the natural which is of the light of the world; for all the former is called "spiritual," and all the latter "natural."

(5329) In all the land of Egypt. That this signifies in both naturals, is evident from the signification of "all the land of Egypt," as being both naturals (of which above, n. 5276). Such then are the things the angels perceive when man reads that "Pharaoh took off his ring from upon his hand, and put it upon Joseph's hand, and clothed him in garments of fine linen, and put a necklace of gold upon his neck, and made him ride in the second chariot he had, and they cried before him, Abrech, and he set him over all the land of Egypt;" for the angels cannot possibly perceive the historicals themselves, because they are such things as are of the world, and not such as are of heaven, and the things of the world do not appear to them. Yet because there is a correspondence of all things in the world with those in heaven, the angels perceive heavenly things when man perceives worldly ones. Unless this were the case no angel from heaven could possibly be with man. But in order that angels may be with man, the Word has been given, in which the angels may perceive a Divine holiness which they can communicate to the man with whom they are present.

(5330) Verse 45. And Pharaoh called Joseph's name Zaphenath-paneah; and gave him Asenath the daughter of Potiphera priest of On for a woman; and Joseph went out over the land of Egypt. "And Pharaoh called Joseph's name Zaphenath-paneah," signifies the quality of the celestial of the spiritual at that time; "and he gave him Asenath the daughter of Potiphera priest of On for a woman," signifies the quality of the marriage of truth with good and of good with truth; "and Joseph went out over the land of Egypt," signifies when both naturals were its own.

(5331) And Pharaoh called Joseph's name Zaphenath-paneah. That this signifies the quality of the celestial of the spiritual at that time, is evident from the signification of a "name" and of "calling a name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3237, 3421). In its original language "Zaphenath-paneah" means "a revealer of hidden things and an opener of things to come," by which in the celestial sense is signified the Divine therein; for to reveal hidden things, and to open things to come, is of God alone. This is the quality this name involves, and it is also the quality of the celestial of the spiritual; for the celestial of the spiritual is the good of truth in which is the Divine, or which is immediately from the Divine. This, namely the celestial of the spiritual in which is the Divine, belonged to the Lord alone when He was in the world, and was the Human in which the Divine Itself could be, and which could be put off when the Lord made all the Human in Himself Divine.

(5332) And he gave him Asenath the daughter of Potiphera priest of On for a woman. That this signifies the quality of the marriage of truth with good and of good with truth, is evident from the signification of "giving for a woman," as being marriage. That it is the marriage of good with truth and of truth with good, is because nothing else is meant in the spiritual sense by marriages, and hence nothing else is meant by them in the Word. By the "daughter of the priest of On" is signified the truth of good, for a "daughter" is the affection of truth, and a "priest" is good; but "Joseph" is the good of truth in which is the Divine, which is the same as the celestial of the spiritual. From this it is plain that the marriage of truth with good and of good with truth is signified. It is the quality of this marriage that is signified, but this quality cannot be further set forth, because the quality the Lord had in the world cannot be comprehended, even by angels, and only some shadowy idea can be formed of it from such things as are in heaven-as from the Grand Man, and from the celestial of the spiritual which is therein from the influx of the Lord's Divine; but still this idea is as dense shade to light itself, for it is most general, and relatively is therefore scarcely anything.

(5333) And Joseph went out over the land of Egypt. That this signifies when both naturals were its own, is evident from the signification of "going out," as here being to flow in; and from the signification of the "land of Egypt," as being the natural mind (of which often above), thus both naturals; and because "to go out" signifies to flow in, and the "land of Egypt" signifies both naturals, by these words together with the preceding is signified the quality of the celestial of the spiritual, and the quality of the marriage of good with truth and of truth with good, when the celestial of the spiritual by influx made both naturals its own. What is meant by "making the natural its own" may be seen just above (n. 5326).

(5334) Verses 46-49. And Joseph was a son of thirty years when he stood before Pharaoh king of Egypt. And Joseph went out from before Pharaoh, and passed over into all the land of Egypt. And the earth made gatherings in the seven years of abundance of produce. And he gathered together all the food of the seven years that were in the land of Egypt, and put the food in the cities, the food of the field of the city, that which was round about it, put he in the midst thereof. And Joseph heaped up corn as the sand of the sea, exceeding much, until he ceased to number, because it was without number. "And Joseph was a son of thirty years," signifies a full state of remains; "when he stood before Pharaoh king of Egypt," signifies when its presence was in the natural; "and Joseph went out from before Pharaoh," signifies when the natural in general belonged to the celestial of the spiritual; "and passed over into all the land of Egypt," signifies when it made everything therein subordinate and submissive; "and the earth made gatherings in the seven years of abundance of produce," signifies the first states when truths are multiplied in series; "and he gathered together all the food of the seven years," signifies the preservation of truth adjoined to good multiplied during the first times; "that were in the land of Egypt," signifies in the natural; "and put the food in the cities," signifies that it stored up in the interiors; "the food of the field of the city," signifies things that belong and are suitable to them; "that which was round about it he put in the midst thereof," signifies the things previously in the exterior natural, it stored up in the interiors of the interior natural; "and Joseph heaped up corn as the sand of the sea, exceeding much," signifies the multiplying of truth from good; "until he ceased to number, because it was without number," signifies such as had in it the celestial from the Divine.

(5335) And Joseph was a son of thirty years. That this signifies a full state of remains, is evident from the signification of "thirty," as being full of remains (of which below); and from the signification of "years," as being states (see n. 482, 487, 488, 493, 893). The number "thirty" in the Word signifies somewhat of combat, and it also signifies full of remains. The reason why it has this twofold signification, is that it is composed of five and six multiplied together, and also of three and ten so multiplied. From five multiplied by six it signifies somewhat of combat (n. 2276), because "five" signifies somewhat (n. 4638, 5291), and "six" combat (n.

720, 730, 737, 900, 1709); but from three multiplied by ten it signifies full of remains, because "three" signifies what is full (n. 2788, 4495), and "ten" remains (n. 576, 1906, 2284); that a compound number involves the like as its components, see n. 5291. (That remains are the truths joined to good stored up by the Lord in man's interiors, see n. 468, 530, 560, 561, 576, 660, 1050, 1738, 1906, 2284, 5135.) [2] A fullness of remains is signified also by "thirty," by "sixty," and by a "hundred," in Mark: The seed that fell into the good ground yielded fruit that sprang up and increased, and brought forth, one thirty, and another sixty, and another a hundred (Mark 4:8, 20); as all these numbers arise from ten by multiplication, they signify a fullness of remains. And as man cannot be regenerated, that is, be admitted to the spiritual combats through which regeneration is effected, until he has received remains to the full, it was ordained that the Levites should not do any work in the tent of meeting until they had completed thirty years, which work or function is also called "warfare," as we read in Moses: Take the sum of the sons of Kohath from the midst of the sons of Levi, from a son of thirty years and upward to a son of fifty years, everyone that cometh to the warfare, to do the work in the tent of meeting (Num. 4:2-3). Something similar is said of the sons of Gershon, and of the sons of Merari (Num. 4:22-23, 29-30, 35, 39, 43). The like is involved in David's being thirty years old when he began to reign (2 Sam. 5:4). [3] From all this it is now plain why the Lord did not manifest Himself until He was thirty years of age (Luke 3:23); for He was then in the fullness of remains.

But the remains the Lord had He Himself procured for Himself, and they were of the Divine; and by means of them He united the Human essence to the Divine essence, and made the Human essence Divine (n. 1906). From Him then it is that "thirty years" signify a full state as to remains, and that the priests the Levites entered upon their functions when they were thirty years old, and that David, because he was to represent the Lord as to the royalty, did not begin to reign until he was thirty; for every representative is derived from the Lord, and therefore every representative looks to the Lord.

(5336) When he stood before Pharaoh king of Egypt. That this signifies when its presence was in the natural, is evident from the signification of "standing before anyone," as being presence; and from the representation of Pharaoh king of Egypt, as being a new state of the natural, or a new natural man (see n. 5079, 5080), thus the natural in which the celestial of the spiritual now was, and which the celestial of the spiritual now made its own - as is also signified by the words immediately following, "and Joseph went out from before Pharaoh."

(5337) And Joseph went out from before Pharaoh. That this signifies when the natural in general belonged to the celestial of the spiritual, is evident from the signification of "going out," as being to belong thereto (of which below); and from the representation of Joseph as being the celestial of the spiritual, and of Pharaoh as being the natural (of which above). That "to go out" is to belong thereto, or to be its own, is plain from what precedes and what follows, and also from the spiritual sense of this expression; for “to go out” or proceed, in the spiritual sense, is to present one’s self before another in a form accommodated to him, thus to present one’s self the same, but in a different form. In this sense “going out” is said of the Lord in John: Jesus said about Himself, I went out and am come from God (John 8:42). The Father loveth you, because ye have loved Me, and have believed that I went out from God. I went out from the Father, and am come into the world; again, I leave the world, and go to the Father. His disciples said, We believe that thou wentest out from God (John 16:27-30). They knew of a truth that I went out from God (John 17:8). [2] To illustrate what is meant by “going out” or proceeding, let us take the following examples. Truth is said to “go out” or proceed from good, when truth is the form of good, or when truth is good in a form that the understanding can apprehend. The understanding also may be said to “go out” or proceed from the will, when the understanding is the will formed, or when it is the will in a form perceivable by the internal sight. So in regard to the thought of the understanding, this may be said to “go out” or proceed when it becomes speech; and of the will, that it “goes out” when it becomes action. Thought clothes itself with another form when it becomes speech, but still it is the thought that so goes out or proceeds; for the words and tones with which it is clothed are mere additions that cause the thought to be appropriately perceived. In like manner the will becomes of another form when it becomes action, but still it is the will that is presented in such a form; the gestures and movements that are put on are merely additions that cause the will to appear and affect the beholder appropriately. So also it may be said of the external man, that it "goes out" or proceeds from the internal man, nay, that it does so substantially, because the external man is nothing else than the internal man so formed that it may act suitably in the world in which it is. From all this it is evident what "to go out" or proceed is in the spiritual sense, namely, that when predicated of the Lord it is the Divine formed as a Man and thereby accommodated to the perception of those who believe; nevertheless both of these are one.

(5338) And passed over into all the land of Egypt. That this signifies when it made everything therein (namely in the natural) subordinate and submissive, is evident from the signification of "all the land of Egypt," as being both naturals (see n. 5276, 5278, 5280, 5288, 5301). From this it follows that "to pass over into all that land" is to make everything in the natural subordinate and submissive.

(5339) And the earth made gatherings [collections] in the seven years of abundance of produce. That this signifies the first states when truths are multiplied in series, is evident from the signification of "seven years," as being the first states, for the seven years of abundance of produce came first, and the seven years of famine came after (that "years" are states, see n. 482, 487, 488, 493, 893); and from the signification of "abundance of produce," as being the multiplication of truth (n. 5276, 5280, 5292); by "the earth made" is signified that this multiplication took place in the natural, for the "earth" here is the natural (as just above, n. 5338); and from the signification of "gatherings," as being series. In regard to the series signified by "gatherings," the case is this. With the man who is being reformed, general truths are first instilled, then the particulars of the generals, and finally the singulars of the particulars; the particulars are arranged under the generals, and the singulars under the particulars (n. 2384, 3057, 4269, 4325, 4329, 4345, 4383, 5208). These arrangings or settings in order are signified in the Word by "bundles," here by "handfuls" or "gatherings," and they are nothing but the series into which truths when multiplied are arranged or set in order. With the regenerate these series are according to the setting in order of the societies in the heavens; but with those who are not and cannot be regenerated, they are according to the setting in order of the societies in the hells. Hence the man who is in evil, and thence in falsity, is a hell in the least form; and the man who is in good, and thence in truth, is a heaven in the least form. But in regard to these series, of the Lord's Divine mercy more elsewhere.

(5340) And he gathered together all the food of the seven years. That this signifies the preservation of truth adjoined to good multiplied during the first times, is evident from the signification of "gathering together," as here being to preserve; for he gathered it together and put it in the cities and in the midst, and by this is signified that he stored it up in the interiors, thus that he preserved it, for it came into use in the years of famine; and from the signification of "food," as being all that by which the internal man is nourished. That this is good and truth, is evident from the correspondence of the earthly food by which the outward man is nourished, with the spiritual food by which the internal man is nourished. Here therefore it is truth adjoined to good, for this is what is preserved and stored up in the interiors. By the "seven years" are signified the first states when truths are multiplied (n. 5339). From this it is plain that the preservation of truth adjoined to good, multiplied during the first times, is signified by "he gathered together all the food of the seven years." It is said "the preservation of truth adjoined to good," but as few know what truth adjoined to good is, and still less how and when truth is adjoined to good, something must be said about it. Truth is conjoined with good when a man feels delight in doing well to the neighbor for the sake of what is true and good, and not for the sake of self or the world. When a man is in this affection, the truths he hears or reads or thinks are conjoined with good, as is usually noticeable from the affection of truth for the sake of that end.

(5341) That were in the land of Egypt. That this signifies that was in the natural, is evident from the signification of the "land of Egypt," as being the natural mind (n. 5276, 5278, 5280, 5288, 5301), thus the natural.

(5342) And put the food in the cities. That this signifies that he stored it up in the interiors, namely, truths adjoined to good, is evident from the signification here of "putting," as being to store up; from the signification of "food," as being truth adjoined to good (of which just above, n. 4340); and from the signification of "cities," as being the interiors of the natural mind (of which also above, n. 5297). That truths adjoined to good are stored up in the interiors of the natural mind, and there preserved for use in after life, especially for use in temptations during man's regeneration, is a secret known to few at this day; and therefore something must be said about this. For by the "seven years of abundance of produce" are signified the truths first multiplied, and by the corn being "put in the cities" and "in the midst" is signified that these truths adjoined to good are stored up in man's interiors: and by the "seven years of famine," and by the sustenance at that time from the gatherings, is signified a state of regeneration through truths adjoined to good, stored up in the interiors. [2] The secret is this: from earliest infancy even to the first of childhood, man is being introduced by the Lord into heaven, and indeed among celestial angels, by whom he is kept in a state of innocence; a state in which (as is known) infants are up to the first of childhood. When the age of childhood begins, the child gradually puts off the state of innocence, though he is still kept in a state of charity by means of the affection of mutual charity toward those like himself, which state with many continues up to youth, and meanwhile he is among spiritual angels. Then, because he begins to think from himself and to act accordingly, he can no longer be kept in charity as before; for he then calls forth inherited evils, by which he suffers himself to be led. When this state comes, the goods of charity and innocence that he had previously received, are banished according to the degree in which he thinks evils and confirms them by act; and yet they are not banished, but are withdrawn by the Lord toward the interiors and there stored up. [3] But as he does not yet know truths, the goods of innocence and charity he had received in the two preceding states have not yet been qualified, for truths give quality to good, and good gives essence to truths; wherefore from this age he is imbued with truths by instruction, and especially by means of his own thoughts and confirmations from them. Insofar therefore as he is then in the affection of good, so far truths are conjoined with good in him by the Lord (see n. 5340), and are stored up for use. This state is what is signified by the "seven years of abundance of produce." It is these truths adjoined to good that in the proper sense are called "remains." Insofar therefore as the man suffers himself to be regenerated, so far the remains serve for use; for so far a supply from them is drawn forth by the Lord, and is sent back into the natural, in order to produce a correspondence of the exteriors with the interiors, or of what is natural with what is spiritual; and this is effected in the state signified by the "seven years of famine." Such is the secret. [4] The man of the church at this day believes that no matter what anyone's life is, he may of mercy be received into heaven, and there enjoy eternal bliss; for he supposes admission to be all that is necessary. But he is much mistaken, for no one can be admitted and received into heaven unless he has received spiritual life, and no one can receive spiritual life unless he is being regenerated, and no one can be regenerated except through the good of life conjoined with the truth of doctrine: from this he has spiritual life. That no one can come into heaven unless he has received spiritual life through regeneration, the Lord plainly declares in John: Verily, verily I say unto thee, Except a man be born anew, he cannot see the Kingdom of God (John 3:3); and then He says: Verily, verily I say to thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God (John 3:5); “water” is the truth of doctrine (n. 2702, 3058, 3424, 4976), and “spirit” is the good of life. No one enters by baptism; but baptism is significative of that regeneration which the man of the church ought to keep in mind.

(5343) The food of the field of the city. That this signifies things that belong and are suitable to them, namely, truths adjoined to good in the interiors, is evident from the signification of “food,” as being truths adjoined to good (see n. 5340, 5342). The truths that belong and are suitable to the interiors are signified by the “food of the field of the city” because the field belonged to the city, and made its surrounding compass. Things that do this signify in the internal sense things suitable and belonging thereto; wherefore also it is immediately said, “that which was round about it, put he in the midst thereof.” The reason why those things which make the surrounding compass signify things that belong and are suitable to, is that all truths joined to good are arranged in series; and the series are such that in the midst or inmost of each series there is truth joined to good, and round about this midst or inmost are the truths belonging and suitable thereto, and so on in order to the very outermost, where the series vanishes. The series themselves are also similarly arranged in relation to one another, but are varied according to changes of state. That there are such arrangements of truths joined to good, is wont to be presented to the very sight in the other life; for in the light of heaven, in which are intelligence and wisdom, such things can be presented to view, though not in the light of the world; nor in the light of heaven with the man whose interiors are not open; and yet they may be acknowledged by him from rational insight, and in this way be rationally seen from the light of heaven. These arrangings originate from the arrangings of the angelic societies in heaven; for as these are arranged, so are the series of truths joined to good arranged in the regenerate; for the latter correspond to the former.

(5344) That which was round about it he put in the midst thereof. That this signifies that the things previously in the exterior natural it stored up in the interiors of the interior natural, is evident from the signification of "round about," as being the things outside, thus which were in the exterior natural; and from the signification of the "midst," as being the things within (see n. 1074, 2940, 2973), thus which were in the interior natural. That "in the midst thereof," or of the city, denotes in the interiors of the interior natural, is because the interiors are signified by a "city" (n. 5297, 5342). The interior things of the interior natural are those in it called spiritual, and the spiritual things therein are those which are from the light of heaven, from which light are illumined the things therein which are from the light of the world, and which are properly called natural; in the spiritual things therein are stored up truths adjoined to good. The spiritual things therein are those which correspond to the angelic societies in the second heaven, with which heaven man communicates by means of remains. This is the heaven that is opened when man is being regenerated, and is closed when he does not suffer himself to be regenerated; for remains-or truths and goods stored up in the interiors-are nothing else than correspondences with the societies of that heaven.

(5345) And Joseph heaped up corn as the sand of the sea, exceeding much. That this signifies the multiplying of truth from good, is evident from the signification of “heaping up,” as here being to multiply; and from the signification of “corn,” as being truth in the will and in act (n. 5295), the multiplying of which, when compared to the sand of the sea, signifies that it is from good, and here from the good of the celestial of the spiritual by influx; for truth in the interiors is never multiplied from any other source than good. The multiplying of the truth which is not from good is not the multiplying of truth, because it is not truth, however much in the outward form it may appear to be truth. It is a sort of image with no life in it, and being dead, does not approach truth; for truth to be truth in man, must live from good, that is, through good from the Lord; and when it so lives, multiplying may be predicated of it in the spiritual sense. That the multiplying of truth is solely from good, may be seen from the fact that nothing can be multiplied except from something like a marriage, and truth cannot enter into marriage with anything but good; if with anything else, it is not marriage, but adultery. What therefore is multiplied from marriage is legitimate, thus is truth; but what is multiplied from adultery is not legitimate, but spurious, thus is not truth.

(5346) Until he ceased to number, because it was without number. That this signifies such as had in it the celestial from the Divine, is evident from the fact that the truth in which is the celestial from the Divine is without limit, thus is without number. Only the Lord, who is here represented by Joseph, had such truth when He was in the world; and the glorification of His natural is here treated of in the supreme sense.

(5347) Verses 50-52. And to Joseph were born two sons before the year of famine came, whom Asenath the daughter of Potiphera priest of On bare to him. And Joseph called the name of the firstborn Manasseh; For God hath made me forget all my toil, and all my father’s house. And the name of the second called he Ephraim; For God hath made me fruitful in the land of my affliction. “And to Joseph were born two sons,” signifies good and truth therefrom; “before the year of famine came,” signifies that came through the natural; “whom Asenath the daughter of Potiphera priest of On bare to him,” signifies that came from the marriage; “and Joseph called the name of the firstborn Manasseh,” signifies a new will in the natural, and its quality; “For God hath made me forget all my toil,” signifies removal after temptations; “and all my father’s house,” signifies the removal of hereditary evils; “and the name of the second called he Ephraim," signifies a new understanding in the natural, and its quality; "For God hath made me fruitful," signifies the consequent multiplication of truth from good; "in the land of my affliction," signifies where temptations were suffered.

(5348) And to Joseph were born two sons. That this signifies good and truth therefrom, namely from the influx of the celestial of the spiritual into the natural, is evident from the signification of "being born," as being to be reborn, thus the birth of truth from good, or of faith from charity (see n. 4070, 4668, 5160)-that the births spoken of in the Word are spiritual births maybe seen above (n. 1145, 1255, 1330, 3263, 3279, 3860, 3866); and from the signification of "sons," here Manasseh and Ephraim, as being good and truth (of which just below). For by "Manasseh" is signified the will of the new natural, and by "Ephraim" its understanding; or what is the same thing, by "Manasseh" is signified the good of the new natural, because good is predicated of the will; and by "Ephraim" is signified its truth, because truth is predicated of the understanding. In other passages also where we read of two sons being born, by one is signified good, and by the other truth, as by Esau and Jacob (that good is signified by "Esau" may be seen n. 3302, 3322, 3494, 3504, 3576, 3599, and truth by "Jacob," n. 3305, 3509, 3525, 3546, 3576); so likewise with the two sons of Judah by Tamar, Perez and Zerah (n. 4927-4929); and so here with Manasseh and Ephraim. Their birth is now treated of, because in what immediately precedes was described the influx of the celestial of the spiritual into the natural, and hence its rebirth, which is effected solely by means of good and truth.

(5349) Before the year of famine came. That this signifies that came through the natural, is evident from the signification of “before the year of famine came,” as being while the state of the multiplication of truth from good lasted, which state is signified by the years of abundance of produce, and thus before the state of desolation signified by the years of famine. As in the former state truth from good was multiplied in the natural, and thus good and truth were born to the celestial of the spiritual through the natural, therefore this consequence is signified by the words, “before the year of famine came.”

(5350) Whom Asenath the daughter of Potiphera priest of On bare to him. That this signifies that came from the marriage, is evident from what was said above (see n. 5332).

(5351) And Joseph called the name of the firstborn Manasseh. That this signifies a new will in the natural, and its quality, is evident from the representation of Manasseh in the Word, as being spiritual good in the natural, and thus a new will (of which below): this name also involves the very quality of this good, or of this new will. That the “name” involves this quality may be seen from the names given to others also, the quality of which is at the same time indicated, as is the name “Manasseh” in the words, “for God hath made me forget all my toil, and all my father’s house;” for in this way is described the quality signified by “Manasseh.” Moreover when it is said “he called the name,” there is also signified that the name itself contains the quality; for the “name” and “calling the name” signifies the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). [2] The reason why the firstborn, who is named Manasseh, signifies spiritual good in the natural, or the new will therein, is that good is actually the firstborn in the church, or in the man who becomes a church; whereas truth is not the firstborn, and yet it appears as if it were (n. 352, 367, 2435, 3325, 3494, 4925, 4926, 4928, 4930), as may also be seen from the fact that in man the will precedes; for man’s willing is the first of his life, and his understanding comes after, and applies itself in accordance with his willing. What proceeds from the will is called “good” in those who by regeneration have received from the Lord a new will, but “evil” in those who have not desired to receive it; and what proceeds from the understanding is called “truth” in the regenerate, but “falsity” in the unregenerate. Yet as man’s will does not appear to the sense except through the understanding (for the understanding is the will in form, or the will formed to the sense), it is therefore supposed that the truth which proceeds from the understanding is the firstborn, and yet it is not, except in appearance, for the reason given. [3] Hence the old controversy as to whether the truth which is of faith, or the good which is of charity, is the firstborn of the church. They who decided from the appearance, said that truth is the firstborn, but they who did not decide from the appearance, acknowledged that good is the firstborn. Hence also it is that at the present day faith is made the first and very essential of the church, and charity is made secondary and not essential; but men have gone into error much further than the ancients, by declaring that faith alone saves. In the church by “faith” is meant all the truth of doctrine, and by “charity” all the good of life. They indeed call charity and its works the “fruits of faith;” but who believes that fruits do anything for salvation when it is believed that a man may be saved by faith at the last hour of his life, whatever his previous life has been, and when in their teaching they even separate works, which are of charity, from faith, saying that faith alone saves without good works, or that works, which are of the life, do nothing toward salvation? Oh, what a faith! And oh, what a church! They adore dead faith, and reject living faith; and yet faith without charity is as a body without a soul, and we know that a body without a soul is removed from sight and cast forth, because of its stench: so is it with faith without charity in the other life. All those who have been in faith so called without charity are in hell, while all who have been in charity are in heaven; for everyone’s life remains, but not his doctrine except insofar as it is derived from his life. [4] That by “Manasseh” is signified the new will in the natural, or what is the same, spiritual good there, cannot be so well shown from other passages of the Word as that by “Ephraim” is signified the new understanding in the natural, or spiritual truth therein. Nevertheless the signification of “Manasseh” can be inferred from that of “Ephraim;” for in the Word where two are thus mentioned, by the one is signified good, and by the other truth; and therefore that by "Manasseh" is signified spiritual good in the natural, which good is of the new will, will be seen in what presently follows about "Ephraim."

(5352) For God hath made me forget all my toil. That this signifies removal after temptations, is evident from the signification of "forgetting," as being removal (see n. 5170, 5278); and from the signification of "toil," as being combats, thus temptations. Hence it follows that by the words "God hath made me forget all my toil" is signified removal after temptations, that is, the removal of the evils which have caused pain. That this is signified is plain also from what is related of Joseph in the land of Canaan among his brethren, and afterward in Egypt-in the land of Canaan that he was cast into a pit and sold, in Egypt that he served and was kept in prison for some years. That temptations are signified by these events has already been shown, and that these are what are meant by his "toil" is plain.

(5353) And all my father's house. That this signifies the removal of hereditary evils, is evident from the signification of "father's house," as here being hereditary evils; for by a "house" in the internal sense is signified a man, and indeed his mind either rational or natural, but specifically the will therein, consequently good or evil, because these are predicated of the will (see n. 710, 2233, 2234, 3128, 4973, 4982, 5023); and therefore by "father's house" here are signified hereditary evils. The quality signified by "Manasseh" is contained in these and the immediately preceding words. In the original language "Manasseh" means "forgetfulness," thus in the internal sense the removal of evils, both actual and hereditary; for when these are removed, a new will arises, for the new will comes into existence through the influx of good from the Lord. The influx of good from the Lord with man is continuous; but there are evils both actual and hereditary that hinder and obstruct the reception of it; and therefore when these are removed, a new will comes into existence. This is very evident in the case of those who are in misfortune, misery, and illness; for as in these the loves of self and of the world, from which come all evils, are removed, the man thinks well about God and the neighbor, and also wishes his neighbor well. It is similar in temptations, which are spiritual pains, and hence inward miseries and despairings: by these chiefly are evils removed, and after they have been removed, heavenly good flows in from the Lord, whereby a new will is formed in the natural, and this new will is "Manasseh" in the representative sense.

(5354) And the name of the second called he Ephraim. That this signifies a new understanding in the natural, and its quality, is evident from the signification of a "name" and "calling a name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the representation of Ephraim, as being the understanding in the natural (of which in what follows). But first must be told what is meant by the new understanding and the new will signified by "Ephraim and Manasseh." In the church it is indeed known that man must be born again (that is, must be regenerated) in order that he may enter the kingdom of God; for the Lord has plainly declared this in John 3:3, 5.

But what it is to be born again is known only to few, for the reason that few know what good and evil are, and this because they do not know what charity toward the neighbor is; if they knew this, they would also know what good is, and from good what evil is; for all that is good which comes from genuine charity toward the neighbor. [2] But no one can be in this good from himself, because it is the celestial itself which flows in from the Lord. This celestial flows in continually, but evils and falsities stand in the way of its being received; and therefore in order that it may be received it is necessary for man to remove evils, and as far as he is able falsities also, and thus dispose himself to receive the influx. When after evils have been removed the man receives the influx, he at the same time receives a new will and a new understanding; and from the new will he feels delight in doing good to the neighbor from no selfish end, and from the new understanding he perceives delight in learning what is good and true for its own sake and for the sake of the life. Inasmuch as this new understanding and new will come into existence through influx from the Lord, the man who has been regenerated acknowledges and believes that the good and truth with which he is affected are not from himself but from the Lord, and also that whatever is from himself, or of his own, is nothing but evil. [3] From all this it is plain what it is to be born again, and also what the new will and new understanding are. But the regeneration through which come the new understanding and the new will is not accomplished in a moment, but goes on from earliest infancy even to the close of life, and afterward in the other life to eternity, and this by Divine means, innumerable and unspeakable; for man of himself is nothing but evil, which continually exhales as from a furnace, and continually endeavors to extinguish the nascent good. The removal of such evil, and the inrooting of good in its place, cannot be effected short of the whole course of life, and through Divine means numberless and unspeakable. Of these means scarcely any are known at the present day, for the reason that man does not suffer himself to be regenerated, nor does he believe regeneration to be anything, because he does not believe in a life after death. The process of regeneration, which includes indescribable things, makes up the main part of angelic wisdom, and is of such a nature that it cannot be fully exhausted by any angel to eternity. Hence it is that this is the chief subject treated of in the internal sense of the Word. [4] That "Ephraim" is the new understanding in the natural, is plain from very many passages in the Word, especially in the prophet Hosea, which treats much of "Ephraim," and in which we read as follows: I know Ephraim, and Israel is not hid from Me, in that thou hast wholly committed whoredom, O Ephraim, Israel is defiled. Israel and Ephraim shall go to ruin by their iniquity; Judah shall also go to ruin with them. Ephraim shall become a solitude in the day of reproof. And I am as a moth to Ephraim, and as a boring-worm to the house of Judah. And Ephraim saw his sickness, and Judah his wound, and Ephraim went to the Assyrian, and sent to king Jareb; and this one could not heal you (Hos. 5:3, 5, 9, 12-13). Again in the same prophet: When I healed Israel, then was the iniquity of Ephraim unveiled, and the evils of Samaria; for they have wrought a lie; and a thief cometh, and a troop spreadeth itself abroad. And Ephraim was like a silly dove without heart; they called Egypt, they went to Assyria. When they shall go I will spread my net over them (Hos. 7:1, 11-12). [5] Again: Israel is swallowed up; now shall they be among the nations as a vessel wherein is no desire; when they went up to Assyria, a wild ass alone; Ephraim winneth him loves with a harlot's hire (Hos. 8:8-9); Israel shall not dwell in the land of Jehovah, and Ephraim shall return to Egypt, and they shall eat what is unclean in Assyria (Hos. 9:3); Ephraim hath compassed me about with a lie, and the house of Israel with deceit; and Judah yet ruleth with God, and is faithful with the saints; Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth a lie and wasting, and they make a covenant with the Assyrian, and oil is carried down into Egypt (Hos. 11:12; 12:1); besides many other passages in the same prophet concerning Ephraim (as chap. 4:17-19; 5:3, 5, 9, 11-14; 7:8, 9; 9:8, 11, 13, 16; 10:6, 11; 11:3, 8, 9; 12:8, 14; 13:1, 12; 14:8). [6] In all these passages by "Ephraim" is meant the intellectual of the church, by "Israel" its spiritual, and by "Judah" its celestial; and it is because the intellectual of the church is signified by "Ephraim" that it is so often said of him that he "goes away into Egypt," and "into Assyria;" for by "Egypt" are signified memory-knowledges, and by "Assyria" reasonings from these; both being predicated of the understanding. (That "Egypt" signifies memory-knowledge may be seen above, n.

1164, 1165, 1186, 1462, 2588, 3325, 4749, 4964, 4966; and also that “Assyria” signifies reason and reasoning, n. 119, 1186.) [7] In like manner in the following passages by “Ephraim” is signified the understanding of the church: Exult greatly, O daughter of Zion; sound, O daughter of Jerusalem; behold thy King cometh to thee. I will cut off the chariot from Ephraim, and the horse from Jerusalem, and I will cut off the battle bow; He shall speak peace against the nations; and His dominion shall be from sea to sea, and from the river even to the ends of the earth. I will bend Judah for Me, I will fill Ephraim with the bow, and I will stir up thy sons, O Zion, with thy sons, O Javan (Zech. 9:9-10, 13); said of the coming of the Lord and of the church of the Gentiles. “To cut off the chariot from Ephraim, and the horse from Jerusalem” denotes to cut off all the understanding of the church; “to fill Ephraim with the bow” denotes to give a new understanding. That a “chariot” signifies what is of doctrine may be seen above (n. 5321), a “horse,” what is of the understanding (n. 2760-2762, 3217, 5321); and a “bow” also what is of doctrine (2685, 2686, 2709); for what is of doctrine depends on what is of the understanding, for it is believed as it is understood, the understanding of the doctrine determining the quality of the faith. [8] Hence also the sons of Ephraim are called “shooters with the bow,” in David: The sons of Ephraim, who were armed and shooters with the bow, turned back in the day of battle (Ps. 78:9). In Ezekiel: Son of man, take thee one stick, and write upon it, For Judah, and for the sons of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and of all the house of Israel his companions; afterward join them for thee one to another into one stick, that the two may become one in my hand. Behold I will take the stick of Joseph that is in the hands of Ephraim and of the tribes of Israel his companions, and will add those who are upon it with the stick of Judah, and I will make them one stick, that they may be one in My hand (Ezek. 37:16-17, 19); where also by "Judah" is meant the celestial of the church, by "Israel" its spiritual, and by "Ephraim" its intellectual. That these are made one through the good of charity, is signified by one stick being made out of two. (That a "stick of wood" is the good of charity and consequently the good of works, may be seen above, n. 1110, 2784, 2812, 3720, 4943.) [9] In Jeremiah: There shall be a day that the watchman from the mountain of Ephraim shall cry, Arise ye, let us go up to Zion unto Jehovah our God. I will be a father to Israel, and Ephraim My firstborn is he (Jer. 31:6, 9). In the same: I have surely heard Ephraim bemoaning himself, Thou hast chastised me, and I was chastised, as a calf unaccustomed; turn Thou me, that I may be turned. Is not Ephraim a precious son to Me? Is he not a child of delights? For after I have spoken against him, I will surely remember him again (Jer. 31:18, 20). I will bring back Israel to his habitation, that he may feed in Carmel and Bashan, and his soul shall be sated in the mountain of Ephraim and in Gilead (Jer. 50:19). In Isaiah: Woe to the crown of pride, to the drunkards of Ephraim, and to the fading flower and to the glory of his adornment, which are upon the head of the valley of the fat ones that are troubled with wine (Isa. 28:1). [10] In these passages also by “Ephraim” is signified the understanding of the church. The understanding of the church is the understanding the men of the Church have of truths and goods, that is, of the doctrinal things of faith and charity; thus their notion, concept, or idea about them. Truth itself is the spiritual of the church, and good is its celestial; but truth and good are understood differently by different men; such therefore as is the understanding of truth, such is the truth with everyone. It is similar with the understanding of good. [11] What the will of the church is that is signified by “Manasseh,” may be known from its understanding, which is “Ephraim.” It is with the will of the church as with its understanding, namely, that it is varied with each person. “Manasseh” signifies this will in Isaiah: In the wrath of Jehovah Zebaoth the land is darkened, and the people is become like food for the fire; no man shall spare his brother; they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: they together are against Judah (Isa. 9:19-21); where “every man eating the flesh of his own arm, Manasseh, Ephraim, and Ephraim, Manasseh” denotes that the will of the man of the church will be against his understanding, and his understanding against his will. [12] In David: God hath spoken by His holiness: I will exult, I will divide Shechem, and mete out the valley of Succoth. Gilead is Mine, and Manasseh is Mine; and Ephraim is the strength of My head (Ps. 60:6-7). Again: Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest upon the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up Thy might (Ps. 80:1-2); where also "Ephraim" denotes the understanding of the church, and "Manasseh" its will. The same is plain also from the blessing of Ephraim and Manasseh by Jacob before his death (Gen. 48:13-20); and also from Jacob's accepting Ephraim in place of Reuben, and Manasseh in place of Simeon (Gen. 48:3, 5); for by Reuben was represented the understanding of the church, or faith in the understanding and in doctrine (see n. 3861, 3866), and by Simeon, faith in act, or obedience and will to do the truth, from which and by which is charity, and thus truth in act, which is the good of the new will (n. 3869-3872). [13] The reason why Jacob, then Israel, blessed Ephraim in preference to Manasseh, by putting his right hand upon the former and his left upon the latter (Gen. 48:13-20), was the same that Jacob had for diverting to himself the birthright of Esau, and the same as in the case of Perez and Zerah the sons of Judah by Tamar, when Zerah, who was the firstborn, came forth after Perez (Gen. 38:28-30). This reason was that the truth of faith, which is of the understanding, is apparently in the first place during man's regeneration, and then the good of charity, which is of the will, is apparently in the second place; and yet good is actually in the first place, and is manifestly so when the man has been regenerated (as may be seen above, n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977).

(5355) For God hath made me fruitful. That this signifies the consequent multiplication of truth from good, is evident from the signification of “making fruitful,” as being multiplication, namely, of truth from good; for “fruitfulness” is predicated of good, and “multiplication” of truth (n. 43, 55, 913, 983, 1940, 2846, 2847). Hence in the original language “Ephraim” was named from fruitfulness, and his quality is contained in the words, “for God hath made me fruitful in the land of my affliction.” This quality is that truth from good was multiplied in the natural after the temptations suffered there. What the multiplication of truth from good is shall be briefly stated. When man is in good, that is, in love toward the neighbor, he is also in the love of truth; consequently insofar as he is in this good, so far he is affected by truth, for good is in truth as the soul in its body. As therefore good multiplies truth, so it propagates itself; and if it is the good of genuine charity, it propagates itself in truth and by truth indefinitely; for there is no limit to good or to truth. The Infinite is in all things in general and in particular, because they are all from the Infinite; but still the indefinite can never in any way reach the Infinite, because there is no ratio between the finite and the Infinite. In the church today there is rarely any multiplication of truth, for the reason that at this day there is no good of genuine charity. It is believed to be sufficient to know the dogmas of faith of the church in which the man is born, and to confirm them by various means. But one who is in the good of genuine charity, and thence in the affection of truth, is not content with this, but desires to be enlightened from the Word as to what truth is, and to see the truth before he confirms it. Moreover, he sees it from good, because the perception of truth is from good; for the Lord is in good, and gives the perception. When a man receives truth in this way, it increases indefinitely. In this respect it is like a little seed, which grows into a tree, and produces other little seeds, which in turn produce a garden, and so on.

(5356) In the land of my affliction. That this signifies where temptations were suffered, is evident from the signification of the "land," here the land of Egypt, as being the natural (see n. 5276, 5278, 5280, 5288, 5301); and from the signification of "affliction," as being temptation (n. 1846). From this it is plain that by "in the land of my affliction" is signified in the natural where temptations were suffered, and consequently that truth from good was multiplied therein. As this fruitfulness or multiplication of truth from good is effected chiefly by means of temptations, it was thus expressed. The reasons why this fruitfulness is effected chiefly by means of temptations, are these. Temptations remove the loves of self and of the world, thus evils; on the removal of which the affection of good and truth flows in from the Lord (see just above, n. 5354). Temptations also give quality to the perception of good and truth, by means of the opposite things which evil spirits then infuse; and it is by perceiving opposites that we get relatives, from which comes all quality; for no one knows what is good without also knowing what is not good, nor what is true without knowing what is not true. Temptations also confirm goods and truths, for the man then fights against evils and falsities, and by conquering comes into a stronger affirmative. Moreover, by means of temptations evils and falsities are subdued, so that they no longer venture to rise up; and in this way evils with falsities are rejected to the sides, and there hang, but drooping downward; while goods with truths are in the midst, and according to the zeal of affection are lifted upward, thus to heaven toward the Lord, by whom they are lifted up.

(5357) Verses 53-57. And the seven years of abundance of produce that was in the land of Egypt were ended. And the seven years of famine began to come, as Joseph had said; and there was famine in all lands; and in all the land of Egypt there was bread. And all the land of Egypt was famished, and the people cried unto Pharaoh for bread; and Pharaoh said to all Egypt, Go unto Joseph; what he saith unto you, do. And the famine was over all the faces of the land, and Joseph opened all the storehouses, and sold to Egypt; and the famine was strengthened in the land of Egypt. And all the earth came into Egypt to buy, to Joseph; because the famine was strengthened in all the earth. "And the seven years of abundance of produce were ended," signifies after the states of the multiplication of truth; "that was in the land of Egypt," signifies in the natural; "and the seven years of famine began to come," signifies the following states of desolation; "as Joseph had said," signifies as had been foreseen by the celestial of the spiritual; "and there was famine in all lands," signifies desolation everywhere in the natural; "and in all the land of Egypt there was bread," signifies remains in consequence of truths from good having been multiplied; “and all the land of Egypt was famished,” signifies desolation in both naturals; “and the people cried unto Pharaoh for bread,” signifies the need of good for truth; “and Pharaoh said to all Egypt,” signifies perception; “Go unto Joseph,” signifies that it was from the celestial of the spiritual; “what he saith to you, do,” signifies provided there is obedience; “and the famine was over all the faces of the land,” signifies that there was desolation even to despair; “and Joseph opened all the storehouses,” signifies communication from remains; “and sold to Egypt,” signifies appropriation; “and the famine was strengthened in the land of Egypt,” signifies increasing severity; “and all the earth came into Egypt,” signifies that truths and goods were brought into the memory knowledges of the church; “to buy,” signifies appropriation therefrom; “to Joseph,” signifies where the celestial of the spiritual was; “because the famine was strengthened in all the earth,” signifies that everywhere, except there, was there desolation in the natural.

(5358) And the seven years of abundance of produce were ended. That this signifies after the states of the multiplication of truth, is evident from what was unfolded above (n. 5276, 5292, 5339), where similar words occur.

(5359) That was in the land of Egypt. That this signifies in the natural, is evident from the signification of the “land of Egypt,” as being the natural (see n. 5080, 5095, 5276, 5278, 5280, 5288).

(5360) And the seven years of famine began to come. That this signifies the following states of desolation, is evident from the signification of “years,” as being states (see n. 482, 487, 488, 493, 893); and from the signification of “famine,” as being a lack of the knowledges of truth and good (n. 1460, 3364), consequently desolation. That a famine denotes such a lack, or desolation, is because celestial and spiritual food are nothing else than good and truth. These are what angels and spirits are nourished by, and what they hunger for when hungry, and thirst for when thirsty; and therefore also material food corresponds thereto-as bread to celestial love, and wine to spiritual love, as well as everything that pertains to bread or food, and to wine or drink. When therefore there is a lack of such things, there is a “famine,” and in the Word this is called “desolation” and “vastation” - “desolation” when truths fail, and “vastation” when goods fail. This desolation and vastation is treated of in many passages of the Word, and is there described by the desolation of the earth, of kingdoms, of cities, of nations, and of peoples, and is also termed a “pouring out,” a “cutting off,” a “consummation,” a “desert,” and a “void;” and the state itself is called the “great day of Jehovah,” the “day of His wrath” and “vengeance,” a “day of darkness,” and “thick darkness,” of “cloud” and of “obscurity,” a “day of visitation,” also the “day when the earth shall perish,” thus the “last day” and the “day of judgment;” and because men have not understood the internal sense of the Word, they have hitherto supposed that it meant a day when the earth will perish, and that then for the first time will there be a resurrection and a judgment, not being aware that by a “day” in such passages is signified a state, and by the "earth" the church, and thus by a "day when the earth will perish," a state when the church will come to its end; therefore when this perishing is described in the Word, a "new earth" is also described, by which is meant a new church. (In regard to the "new earth" and "new heaven," see what is said above, n. 1733, 1850, 2117, 2118, 3355, 4535.) That last state of a church which precedes the state of a new church, is properly meant and described in the Word by "vastation" and "desolation." By the same words is described also the state that precedes man's regeneration, which state is here signified by the seven years of famine.

(5361) As Joseph had said. That this signifies as had been foreseen by the celestial of the spiritual, is evident from the signification of "saying" in the historicals of the Word, as being to perceive (as often shown above), and therefore when predicated of the Lord, who here is "Joseph," to perceive from Himself, thus to foresee; and from the representation of Joseph, as being the celestial of the spiritual (n. 5249, 5307, 5331, 5332).

(5362) And there was famine in all lands. That this signifies desolation everywhere in the natural, is evident from the signification of "famine," as being desolation (see above, n. 5360); and from the signification of "all lands," as being everywhere in the natural. (That "land" denotes the natural mind, thus the natural, may also be seen above, n. 5276, 5278, 5280, 5288, 5301.)

(5363) But in all the land of Egypt there was bread. That this signifies remains in consequence of truths from good having been multiplied, is evident from the fact that by the “bread in all the land of Egypt” is meant the corn gathered in the seven years of abundance of produce, and laid up in the cities, by which are signified the remains stored up in the interiors of the natural mind, as has frequently been stated and shown above. Hence by the “bread in all the land of Egypt” are signified the remains in consequence of truths from good having been multiplied. That remains are here meant by the “bread in the land of Egypt,” is evident also from the fact that the years of famine had already begun, in which the land of Egypt suffered famine equally with the other lands, except that it had stores laid up which the other lands had not, and therefore these words now follow, “and all the land of Egypt was famished.”

(5364) And all the land of Egypt was famished. That this signifies desolation in both naturals, is evident from the signification of “famine,” as being desolation (of which above, n. 5360, 5362); and from the signification of “all the land,” as being both naturals (n. 5276).

(5365) And the people cried unto Pharaoh for bread. That this signifies the need of good for truth, is evident from the signification of “crying,” as being the act of a person in grief and mourning, thus being that of a person in need; from the signification of “people,” as being truth (see n. 1259, 1260, 3295, 3581); from the representation of Pharaoh, as being the natural (n. 5079, 5080, 5095, 5160); and from the signification of “bread,” as being the celestial of love, thus good (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976). From this it follows that by “the people cried unto Pharaoh for bread” is signified the need in the natural of good for truth. This meaning indeed appears remote from the historic sense of the letter; but still when they who are in the internal sense understand by “crying,” by “people,” by “Pharaoh,” and by “bread,” nothing else than what has been said, it follows that this meaning results therefrom. [2] How the case is in regard to the need of good for truth, must be told. Truth has need of good, and good has need of truth; and when truth has need of good, truth is conjoined with good, and when good has need of truth, good is conjoined with truth; for the reciprocal conjunction of good and truth, namely of truth with good and of good with truth, is the heavenly marriage. In the early stages of man’s regeneration, truth is multiplied, but not good; and as truth has then no good with which to be conjoined, it is drawn in and stored up in the interiors of the natural mind, that it may be called forth thence according to the increasings of good. In this state truth is in need of good, and moreover conjunction of truth with good takes place according to the inflow of good into the natural; but still no fruitfulness is effected by this conjunction. But when man has been regenerated, then good increases; and as it increases it is in need of truth, and also procures truth for itself with which it may be conjoined, and thereupon there is a conjunction of good with truth. When this takes place, truth is made fruitful from good, and good from truth. [3] That this is the case is entirely unknown in the world, but is very well known in heaven; and yet were it known in the world (not only by knowledge but also by perception) what celestial love or love to the Lord is, and what spiritual love or charity toward the neighbor is, it would also be known what good is, for all good is of these loves; and moreover it would be known that good desires truth, and truth good, and that they are conjoined according to the desire and its quality. This might be plain from the fact that when truth is thought of, the good adjoined to it is presented at the same time; and when good is stirred, the truth adjoined to it is presented at the present time-in both cases with affection, desire, delight, or holy aspiration; and from this the quality of the conjunction might be known. But as it is not known from any inward sensation or perception what good is, such things cannot come to knowledge; for that about which nothing is known is not understood, even when it comes to view. [4] And as it is not known what spiritual good is, and that it is charity toward the neighbor, therefore it is a matter of dispute in the world, especially among the learned, what is the highest good; and scarcely anyone has maintained that it is that delight, satisfaction, blessedness, and happiness which is perceived from mutual love devoid of any selfish or worldly end, and which makes heaven itself. From this also it is plain that in the world at this day it is not at all known what spiritual good is, and still less that good and truth form a marriage together, and that heaven is in this marriage, and that those who are in it are in wisdom and intelligence and have satisfactions and happinesses with unlimited and inexpressible variety, not one of which is known by the world, nor is its existence even recognized and believed;

when in fact it is heaven itself, or that very heavenly joy of which so much is said in the church.

(5366) And Pharaoh said to all Egypt. That this signifies perception, is evident from the signification of “saying” in the historicals of the Word, as being to perceive (n. 1791, 1815, 1819, 1822, 1898, 1919, 2061, 2080, 2862, 3395, 3509); from the representation of Pharaoh, as being the natural in general (n. 5160); and from the signification of “all Egypt,” as being both naturals (n. 5276, 5364). From this it is plain that by “Pharaoh said to all Egypt” is signified perception in both naturals, in general and in particular.

(5367) Go unto Joseph. That this signifies that it was from the celestial of the spiritual, is evident from the representation of Joseph, as being the celestial of the spiritual (of which often above). “To go unto him” signifies that it was from him, namely, the good for truth which is signified by the “bread for which the people cried unto Pharaoh” (see n. 5365).

(5368) What he saith to you, do. That this signifies provided there is obedience, is evident from the signification of “doing what anyone says,” as being to obey. By this is signified that good is adjoined to truth in the natural, provided the natural applies itself and obeys. Something must be said about the natural’s applying itself and obeying. They who are in worldly things only, and yet more they who are in bodily things, and still more they who are in earthly ones, cannot apprehend what is meant by saying that the natural ought to apply itself and obey. They suppose that there is only one thing that acts in man, and therefore that there is not one thing in him to command, and another to obey; and yet it is the internal man that should command, and the external that should obey, and that does obey when the man has not the world as the end, but heaven, and not self but the neighbor, consequently when he regards bodily and worldly things as means and not as the end; and he so regards them when he loves his neighbor more than himself, and the things of heaven more than those of the world. When this is the case, the natural obeys; the natural is the same as the external man.

(5369) And the famine was over all the faces of the earth. That this signifies when there was desolation even to despair, is evident from the signification of "famine," as being desolation (of which above, n. 5360, 5362, 5364); and from the signification of the "earth," as being the natural. When famine is said to be "over all the faces" of this, despair is signified, because the desolation is then everywhere; for the height and extremity of desolation is despair (see n. 5279, 5280).

(5370) And Joseph opened all the storehouses. That this signifies communication from remains, is evident from the signification of "opening," as here being to communicate. "All the storehouses" are the repositories in which the corn was stored, and by which are signified remains, as has been repeatedly shown above. (That remains are goods and truths stored up by the Lord in the interiors, may be seen above, n. 468, 530, 560, 561, 660, 661, 798, 1050, 1738, 1906, 2284, 5135, 5342, 5344.)

(5371) And sold to Egypt. That this signifies appropriation, is evident from the signification of "selling," as being to appropriate to anyone; for what is sold becomes his who buys it. (That "selling" and "buying" signify appropriation, will be seen below, n. 5374.)

(5372) And the famine was strengthened in the land of Egypt. That this signifies increasing severity, that is, of the desolation, is evident from the signification of "famine" and of the "land of Egypt," as being desolation in the natural, the increasing severity of which is signified by its "being strengthened."

(5373) And all the earth came into Egypt. That this signifies that goods and truths were brought into the memory-knowledges of the church, is evident from the signification of the "earth." The signification of "earth" or "land" in the Word is various: in general it signifies the church, and hence the things belonging to the church, which are goods and truths; and because it signifies the church, it signifies also the man of the church, for he is the church in particular; and because it signifies the man of the church, it signifies that in him which is the man, namely, the mind. Hence it is that by the "land of Egypt" is occasionally above signified the natural mind. In this passage, however, the land of Egypt is not meant, but the earth in general, consequently the things of the church, which are goods and truths. (That the signification of "land" or "earth" is various may be seen above, n. 620, 636, 2571; and that in general it signifies the church, n. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 3404, 4447, 4535.) [2]

That by “all the earth coming to Egypt” is signified that goods and truths were brought into memory-knowledges is evident from the signification of “Egypt” in the proper sense, as being memory-knowledge, consequently matters of memory-knowledge (see n. 1164, 1165, 1186, 1462); and that the memory-knowledges signified in a good sense by “Egypt” are those of the church (n. 4749, 4964, 4966). That this is the internal sense of these words is plain not only from the signification of the word “earth” or “land” when the land of Egypt is not meant, and from that of “Egypt” in the proper sense, and from its being said, “all the earth came” [venerunt] in the plural, but also from the very connection of things in the internal sense; for in this connection it now follows that the truths and goods of remains are brought into memory-knowledges. [3] For the case is this: during man’s regeneration as to the natural, goods and truths are one and all brought together into memory-knowledges. Those which are not in the memory-knowledges there, are not in the natural; for the natural mind, as regards that part of it which is subject to the understanding, consists solely of memory-knowledges. The memory-knowledges that belong to the natural are the ultimates of order, and things prior must be in ultimates in order to come into existence and to appear in that sphere; and besides this all prior things tend to ultimates as to their boundaries or ends, and come into existence together therein as causes do in their effects, or as higher things do in lower as in their vessels. The memory-knowledges of the natural are such ultimates. Hence it is that the spiritual world is terminated in man's natural, in which the things of the spiritual world are representatively presented. Unless spiritual things were presented representatively in the natural, thus by such things as are in the world, they would not be apprehended at all. From all this it is evident that during the regeneration of the natural all interior truths and goods, which are from the spiritual world, are brought into memory-knowledges, in order that they may appear.

(5374) To buy. That this signifies appropriation therefrom, is evident from the signification of "buying," as being to procure for one's self, thus to appropriate. Procuring and appropriating spiritually are effected by means of good and truth. To this corresponds the procuring and appropriating that in the world are effected by means of silver and gold; for in the spiritual sense "silver" is truth, and "gold" is good. Hence "buying" signifies appropriation, as also in the following passages in the Word: Everyone that thirsteth come ye to the waters, and he that hath no silver; come ye, buy and eat; yea, come, buy wine and milk without silver and without price (Isa. 55:1); and also in Jeremiah (Jer. 13:1-2, 11). In Matthew: The kingdom of the heavens is like unto treasure hid in the field; which when a man hath found, he hideth, and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of the heavens is like unto a merchantman, seeking goodly pearls, and he went and sold all that he had, and bought it (Matt. 13:44-46). Again: The prudent virgins said to the foolish ones, Go ye to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came (Matt. 25:9-

10). [2] As “buying” signifies appropriation, therefore in the Word the things bought with silver are well distinguished from those otherwise obtained. Moreover, the servants bought with silver were as one’s own, and in a lower degree like those born in the house; and therefore they are often mentioned together, as in Genesis: Circumcising he shall be circumcised that is born in thy house, and he that is bought with thy silver (Gen. 17:13); and in Leviticus: If a priest buy any soul with the purchase of silver, he and one that is born in his house, they shall eat of his bread (Lev. 22:11). Hence it is evident what is signified by the “redeemed (or those bought back) of Jehovah,” in the Word, namely, those who have received good and truth, and thus those to whom the things of the Lord have been appropriated.

(5375) To Joseph. That this signifies where the celestial of the spiritual was, is evident from the representation of Joseph, as being the celestial of the spiritual, as often shown above. The celestial of the spiritual is the good of truth from the Divine.

(5376) Because the famine was strengthened in all the earth. That this signifies that everywhere, except there, was there desolation in the natural, is evident from the signification of “famine,” as being desolation (of which above); and from the signification of “earth,” as being the natural (of which also above). Its being everywhere except there, namely, in the memory-knowledges where the celestial of the spiritual was, follows from what goes before. How the case is with the desolation of the natural, or the deprivation of truth there, has already been told; but as the same subject is continued in what follows, it must be told again. The man who is born within the church, from earliest childhood learns from the Word and from the doctrinal things of the church what the truth of faith is, and also what the good of charity is. But when he grows up to manhood he begins either to confirm or to deny in himself the truths of faith that he has learned; for he then looks at these truths with his own sight, and thereby causes them either to be made his own or else to be rejected; for nothing can become one's own that is not acknowledged of one's own insight, that is, which the man does not know to be so from himself, and not from somebody else; and therefore the truths learned from childhood enter no further into the man's life than the first entrance, from which they can either be admitted more interiorly, or else be cast out. [2] With those who are being regenerated, that is, who the Lord foresees will suffer themselves to be regenerated, these truths are greatly multiplied, for these persons are in the affection of knowing truths; but when they come nearer to the very act of regeneration, they are as it were deprived of these truths, for these are drawn inward, and then the man appears to be in desolation; nevertheless as regeneration goes on these truths are successively let back into the natural, and are there conjoined with good. But with those who are not being regenerated, that is, who the Lord foresees will not suffer themselves to be regenerated, truths are indeed usually multiplied, for these persons are in the affection of knowing such things for the sake of reputation, honor, and gain; yet when they advance in years and submit these truths to their own sight, they then either do not believe them, or they deny them, or they turn them into falsities; thus with them truths are not withdrawn inward, but are cast forth, although they still remain in the memory for the sake of ends in the world, though without life. This state also is called in the Word “desolation” or “vastation,” but differs from the former state in the desolation of the former being apparent, while the desolation of this state is absolute; for in the former state man is not deprived of truths, while in this state he is entirely deprived of them. The desolation of the former state has been treated of in the internal sense in this chapter, and is still further treated of in the following one, and is what is signified by the “famine of seven years.” [3] This same desolation is often treated of in other parts of the Word, as in Isaiah: Awake, awake, O Jerusalem, who hast drunk at the hand of Jehovah the cup of His anger; two things are befallen thee, who shall bemoan thee? Wasting and breaking, famine and the sword; how shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets. Therefore hear, do this, thou afflicted and drunken one, but not with wine, behold I have taken out of thy hand the cup of trembling, the dregs of the cup of My wrath; thou shalt no more drink it again, but I will put it into the hand of them that make thee sad (Isa. 51:17-23); in this passage is described the state of desolation in which is the man of the church who is becoming a church, or who is being regenerated. This desolation is called “wasting,” “breaking,” “famine,” “sword,” and also the “cup of the anger and wrath of Jehovah," and the "cup of trembling." The truths of which he is then deprived are the "sons who faint, and lie at the head of all the streets." That "sons" are truths may be seen above (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373), and that "streets" are where truths are (n. 2336); hence "to lie at the head of all the streets" means that truths appear to be dispersed. It is evident that this desolation is apparent, and that by it as by temptations regeneration is effected, for it is said that she "shall no more drink," but that "He will put the cup into the hand of them that make her sad." [4] In Ezekiel: Thus hath said the Lord Jehovih, Because they lay waste and swallow you up on every side, that ye be an inheritance unto the remains of the nations, therefore ye mountains of Israel hear the word of the Lord Jehovih: thus hath said the Lord Jehovih to the mountains and to the hills, to the watercourses and to the valleys, and to the desolate wastes and to the cities that are forsaken, which became a prey and derision to the remains of the nations that are round about; I have spoken in My zeal and in My wrath, because ye have borne the reproach of the nations. Surely the nations that are round about you, these shall bear their reproach; but ye mountains of Israel shall put forth your branch and yield your fruit to My people Israel. For behold I am with you, and I will have regard unto you, that ye may be tilled and sown; and I will multiply man upon you, the whole house of Israel, and the cities shall be inhabited, and the wastes builded. I will cause you to dwell according to your times of old, and will do better to you than at your beginnings (Ezek. 36:3-12); here also the subject treated of is the desolation that precedes regeneration, the desolation being signified by the "desolate wastes," and the "cities that are forsaken, which became a prey and derision"; but regeneration being signified by "putting forth branch and yielding fruit," by "having regard unto them that they may be tilled and sown, that man may be multiplied, the cities inhabited, and the wastes built," and by "causing them to dwell according to their times of old," and "doing better to them than at their beginning." [5] How the case is in regard to desolation is plain from those who are in desolation in the other life. They who are in desolation there are harassed by evil spirits and genii, who pour in persuasions of evil and falsity until they are almost overwhelmed, the result being that truths do not appear; but as the time of desolation draws to a close they are enlightened by light from heaven, and in this way the evil spirits and genii are driven away, everyone into his own hell, where they undergo punishments. These are the things signified by "the cities becoming a prey and derision to the remains of the nations that are round about," and by "the nations that are round about bearing their reproach"; and above in Isaiah by "the cup being put into the hand of them that make her sad"; and also in other passages in Isaiah by the "waster being laid waste" (Isa. 33:1). Also in Jeremiah: I will visit upon the wasters, and will make them everlasting desolations (Jer. 25:12). In Isaiah: Thy destroyers will hasten thy sons, and thy wasters shall go forth from thee. Lift up thine eyes round about and see; all gather together, they come to thee. For as to thy wastes and the land of thy destruction, thou shalt be too straitened for an inhabitant, they that swallow thee up shall be far away (Isa. 49:17-19); [6] here again, and in this whole chapter, the subject treated of is the desolation of those who are being regenerated, and their regeneration and fruitfulness after desolation, and lastly the punishment of those who oppressed them (verse 26). In the same: Woe to thee that layeth waste when thou art not laid waste! When thou hast ceased to lay waste, thou shalt be laid waste (Isa. 33:1); meaning that they who vastate are punished, as above. In the same: Let mine outcasts tarry in thee; Moab, be thou a covert to them before the waster; for the oppressor hath ceased, the wasting is ended (Isa. 16:4). Again: The day of Jehovah is near, it shall come as a wasting from Shaddai (Isa. 13:6); "a wasting from Shaddai" denotes vastation in temptations; that God as to temptations was by the ancients called Shaddai, may be seen above (n. 1992, 3667, 4572). [7] Again: Then they shall not thirst; He shall lead them in wastes, He shall cause the waters to flow out of the rock for them; and He will cleave the rock that the waters flow out (Isa. 48:21); speaking of the state after desolation. Again: Jehovah will comfort Zion, He will comfort all the wastes thereof, so as to make the wilderness thereof as Eden, and the solitude thereof as the garden of Jehovah; gladness and joy shall be found therein, confession and the voice of a song (Isa. 51:3). Where the subject treated of is the same, for as before said desolation is for the sake of the end that the man may be regenerated, that is, that after evils and falsities are separated, truths may be conjoined with goods, and goods with truths. The regenerate man as to good is what is compared to "Eden," and as to truths to the "garden of Jehovah." In David: Jehovah hath made me come up out of the pit of devastation, out of the mire of clay, and hath set my feet upon a rock (Ps. 40:2). [8] The vastation and desolation of the man of the church, or of the church in man, was represented by the captivity of the Jewish people in Babylon; and the raising up of the church by the return from that captivity, as occasionally described in Jeremiah, especially in chapter 32, verse 37 to the end; for desolation is captivity, the man then being kept as it were bound, and therefore by "those bound," "in prison," and "in the pit," are signified those who are in desolation (see n. 4728, 4744, 5037, 5038, 5085, 5096). [9] The state of desolation and vastation with those who are not being regenerated is also occasionally treated of in the Word. In this state are they who deny truths, or turn them into falsities: this is the state of the church toward its end, when there is no longer any faith or charity. Thus in Isaiah: I will make known to you what I will do to My vineyard, in removing the hedge thereof so that it shall be eaten up, in breaking through the fence thereof that it may be trodden down. I will then make it a desolation; it shall not be pruned nor hoed, that there may come up brier and shrub; nay, I will command the clouds that they rain no rain upon it (Isa. 5:5-6). In the same: Tell this people, Hearing hear ye, but understand not; and seeing see ye, but know not. Make the heart of this people fat, and make their ears heavy, and smear over their eyes; lest they see with their eyes, and hear with their ears, and their heart should understand, and they should be converted, and be healed. Then said I, Lord, how long? And he said, Until the cities be devastated that they be without inhabitant, and the houses that there be no man in them, and the land be reduced into a solitude; Jehovah will remove man. And the desert shall be multiplied in the midst of the land; scarcely a tenth part shall be in it any more, and yet it shall be banished (Isa. 6:9-13). [10] In the same: Remains shall return, the remains of Jacob, unto the mighty God; for a consummation is decreed, overflowing with righteousness; for a consummation and a decree shall the Lord Jehovih Zebaoth make in all the earth (Isa. 10:21-23). Jehovah maketh the earth void, and maketh it empty, and will overturn the faces thereof. The earth shall be utterly void, the habitable earth shall mourn, shall be confounded, the world shall languish and be confounded, a curse shall devour the earth; the new wine shall mourn, the vine shall languish; that which is left in the city shall be a waste, the gate shall be smitten even to devastation; breaking, the earth is broken; breaking, the earth is broken in pieces; moving, the earth is moved; reeling, the earth reeleth like a drunkard (Isa. 24:1-23). The paths are devastated, the wayfaring man ceaseth, the land mourneth and languisheth, Lebanon is ashamed and withered away, Sharon is become like a desert (Isa. 33:8-9). I will make desolate and swallow up together, I will make waste mountains and hills, and dry up all their herb (Isa. 42:14-15). [11] In Jeremiah: I will give to the curse all the nations round about, and will make them a desolation, and a derision, and perpetual wastes; I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstones and the light of the candle; that the whole land may be a desolation and a devastation. It shall come to pass when seventy years are fulfilled, that I will visit their iniquity upon the king of Babylon, and upon this nation, and upon the land of the Chaldees, and will make it everlasting desolations (Jer. 25:9-12 seq.). Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall become perpetual wastes; Edom shall be a desolation, everyone that goeth by it shall be amazed, and shall hiss over all the plagues thereof (Jer. 49:13-18). In Ezekiel: Thus saith the Lord to the inhabitants of Jerusalem concerning the land of Israel, They shall eat their bread with solicitude, and drink their waters with amazement; that her land may be devastated from its fullness, because of the violence of all them that dwell therein; the cities that are inhabited shall be devastated, and the land shall be made desolate (Ezek. 12:19-20). [12] Again: When I shall make thee a desolate city, like the cities that are not inhabited; when I shall make the deep come up against thee, and many waters shall cover thee, and I shall make thee go down with them that descend into the pit, to the people of old time, and shall make thee to dwell in the earth of the lower things, for a desolation from eternity with them that go down into the pit (Ezek. 26:19-21); speaking of Tyre. In Joel: A day of darkness and of thick darkness, a day of cloud and of obscurity; a fire devoureth before him and behind him a flame burneth; the land is as the garden of Eden before him, but behind him a wilderness of waste (Joel 2:2-3). In Zephaniah: The day of Jehovah is near, a day of wrath is this day, a day of distress and of cramping, a day of wasteness and devastation, a day of darkness and thick darkness, a day of cloud and shade; the whole land shall be devoured by the fire of the zeal of Jehovah, for I will make a consummation, yea, a speedy one, with all the inhabitants of the land (Zeph. 1:14-18). In Matthew: When ye shall see the abomination of desolation, foretold by Daniel the prophet, standing in the holy place, then let them that are in Judea flee into the mountains (Matt. 24:15-16; Mark 13:14; Dan. 9:27; 12:10-12). From these passages it is evident that desolation is the apparent deprivation of truth with those who are being regenerated, but is the absolute deprivation of it with those who are not being regenerated.

(5377) Continuation concerning the correspondence with the Grand Man; here concerning the correspondence of the interior viscera therewith. The subject treated of at the close of the preceding chapter was the correspondence of some of the interior viscera of the body with the Grand Man, namely, of the liver, the pancreas, the stomach, and some others. The subject is now continued with the correspondence therewith of the peritoneum, the kidneys, the ureters, the bladder, and also of the intestines; for whatever is in man, both what is in the external man and what is in the internal, has a correspondence with the Grand Man. Without correspondence therewith (that is, with heaven, or what is the same, with the spiritual world) nothing would ever come into existence and subsist, for the reason that it would have no connection with what is prior to itself, nor consequently with the First, that is, with the Lord. What is unconnected, and thus independent, cannot subsist for a single moment; for its subsistence is from its connection with that from which is all existence, and its dependence upon it, because subsistence is a perpetual coming into existence. [2] Hence it is that not only all things in general and particular in man correspond, but also all and each in the universe. The sun itself corresponds, and also the moon; for in heaven the Lord is the Sun, and also the Moon. The sun's flame and heat, and also its light, correspond; for it is the Lord's love toward the whole human race to which the flame and heat correspond, and the Divine truth to which the light corresponds. The very stars correspond, the societies of heaven and their habitations being what they have correspondence with; not that they are in the stars, but that they are in a similar order. Whatever appears under the sun corresponds, as all and each of the subjects in the animal kingdom, and also all and each of the subjects in the vegetable kingdom; and unless there were an influx from the spiritual world into all and each, they would instantly sink down and shrivel away. This has been granted me to know by much experience; for I have been shown with what things in the spiritual world many things in the animal kingdom, and many more in the vegetable kingdom, correspond, and also that without influx they would by no means subsist; for when that which is prior is taken away, that which is posterior necessarily falls, and the same is the case when what is prior is separated from what is posterior. As there is an especial correspondence of man with heaven, and through heaven with the Lord, a man appears in the other life in the light of heaven according to the quality of his correspondence. Hence the angels appear in ineffable brightness and beauty, but the infernals in inexpressible blackness and deformity.

(5378) Some spirits came to me, but were silent. After a while, however, they spoke, yet not as many, but all as one. I noticed from their speech that they were such that they desired to know everything, and were eager to explain everything, and in this way to confirm themselves that a thing is so. They were modest, and said that they do nothing of themselves, but from others, although it appears to be from them. They were then infested by others, who were said to be those who constitute the province of the kidneys, ureters, and bladder, and whom they answered modestly; yet these continued to infest and assail them, for such is the nature of the kidney spirits. And as they could not prevail against them by their modesty, they resorted to what was according to their nature, namely, to enlarging themselves, and thereby causing terror. Thereupon they seemed to become great, but only as a one, who so swelled in stature, that like Atlas he seemed to reach to heaven; a spear appeared in his hand, but still he did not wish to do any harm beyond exciting terror. In consequence of this the kidney spirits fled away, and then there appeared one who pursued them in their flight, and another who flew in front between the feet of that great one; moreover, that great one seemed to have wooden shoes, which he threw at the kidney spirits. [2] Angels told me that those modest spirits who made themselves great were those who bear relation to the peritoneum. The peritoneum is the common membrane that surrounds and encloses all the viscera of the abdomen, as the pleura does all the viscera of the chest; and as it is so extensive, and relatively large, and also expansible, the spirits who belong to this province, when infested by others, are allowed to present themselves great in appearance, and at the same time to strike with terror, especially in the case of those who constitute the province of the kidneys, ureters, and bladder; for these viscera or vessels lie in the folds of the peritoneum, and are constrained by it. The wooden shoes represented the lowest natural things, such as the kidneys, ureters, and bladder absorb and carry off. (That shoes are the lowest natural things may be seen n. 259, 4938-4952.) And in saying that they do nothing of themselves, but from others, in this respect also these spirits bear relation to the peritoneum, which is also of such a nature.

(5379) It was also representatively shown what happens when they who constitute the colon intestine infest those who are in the province of the peritoneum. They who constitute the colon intestine become puffed up, like the colon with its wind, and when they desired to assail those of the peritoneum, it appeared as if a wall were thrown in the way; and when they attempted to overturn the wall, there always rose up a new wall. In this manner they were kept away from them.

(5380) It is known that there are secretions and excretions, in a series, from the kidneys down to the bladder. In the first of the series are the kidneys, in the middle of it are the ureters, and in the last is the bladder. They who constitute these provinces in the Grand Man are in like manner in a series; and although they are of one genus, they differ as do the species of this genus. They speak with a raucous voice as if cracked, and desire to introduce themselves into the body; but this is only an endeavor. Their situation in respect to the human body is as follows. They who relate to the kidneys are on the left side close to the body under the elbow; they who relate to the ureters are to the left farther off from the body; and they who relate to the bladder are still farther away. Together they form almost a parabola from the left side toward the front; for in this way they project themselves from the left toward the front; thus in a rather long course. This is one common way to the hells, the other is through the intestines, for both these ways end in the hells; for they who are in the hells correspond to such things as are excreted by the intestines and the bladder, the falsities and evils in which they are being nothing but urine and excrement in a spiritual sense.

(5381) They who constitute the province of the kidneys, ureters, and bladder in the Grand Man, are of such a disposition that they desire nothing more than to explore and to search out the quality of others; and there are some of them who are eager to chastise and to punish, provided there is some justice in the case. The functions of the kidneys, ureters, and bladder are of this kind; for they explore the blood thrown into them to see whether there is any useless and hurtful serum in it, which they separate from what is useful, and then correct it; for they drive it down toward lower positions, and on the way and afterward they agitate it in various ways. These are the functions of those who constitute the province of the parts in question. But the spirits and societies of spirits to which the urine itself, especially fetid urine, corresponds, are infernal; for as soon as the urine is separated from the blood, although it is in the little tubes of the kidneys or within the bladder, still it is out of the body; for what has been separated no longer circulates in the body, and therefore does not contribute anything to the coming into existence and subsistence of its parts.

(5382) I have often observed that they who constitute the province of the kidneys and ureters are quick to explore or search out the quality of others-what they think and what they will-and that they are in the cupidity of finding occasions, and making out others to be guilty of some fault, chiefly in order to be able to chastise them, and I have talked with them about this cupidity and this intention. Many of this kind in the world had been judges, who rejoiced at heart when they found an occasion which they believed just, to fine, chastise, and punish. The operation of such is felt in the region at the back where are the kidneys, ureters, and bladder. They who belong to the bladder stretch out toward gehenna, where some of them sit as it were in judgment.

(5383) The methods by which they explore or search out the dispositions of others are very numerous; but I may adduce only the following one. They lead other spirits to speak (which in the other life is done by an influx that cannot be intelligibly described), and if the speech they have thus led follows readily they judge thereby of the character of the spirits. They also lead into a state of affection. But they who explore in this way are among the grosser of them. Others use other methods. There are some of them who on approaching at once perceive another’s thoughts, desires, and acts, and also anything he has done that pains him to think of: this they seize upon, and also condemn, if they think there is just cause. It is one of the wonders of the other life-incredible to almost all in this world-that as soon as any spirit comes to another, and especially when he comes to a man, he instantly knows the other’s thoughts and affections and what he has been doing, thus all his present state, just as if he had been a long time with him-so perfect is the communication. But there are differences in these perceptions, some spirits perceiving interior things, and others perceiving only exterior ones. These latter, if they are in the cupidity of knowing, explore the interiors of others by various methods.

(5384) The methods by which those chastise who constitute the province of the kidneys, ureters, and bladder in the Grand Man, are also various; for the most part they take away joyous and glad things, and induce such as are joyless and sad. By this cupidity these spirits communicate with the hells; but by the justness of the cause, which they inquire into before chastising, they communicate with heaven. For this reason they are kept in this province.

(5385) From all this it is evident what is signified by its being said in the Word, that “Jehovah tries and searches the reins and the heart,” and that the “reins chasten,” as in Jeremiah: Jehovah trieth the reins and the heart (Jer. 11:20). In the same: Jehovah that trieth the righteous, and seeth the reins and the heart (Jer. 20:12). In David: The just God trieth the hearts and reins (Ps. 7:9). Again: O Jehovah explore my reins and my heart (Ps. 26:2). Again: Jehovah Thou hast possessed my reins (Ps. 139:13). In Revelation: I am He that searcheth the reins and the heart (Rev. 2:23). In these passages spiritual things are signified by the “reins” [or “kidneys”] and celestial things by the “heart;” that is, the things which are of truth are signified by the “reins,” and those which are of good by the “heart.” The reason of this is that the kidneys purify the serum, and the heart purifies the blood itself; hence by “trying, exploring, and searching the reins,” is signified to try, explore, and search out the quantity and quality of truth, or the quantity and quality of faith, in man. That this is the signification is plain also in Jeremiah: Jehovah Thou art near in their mouth, but far from their reins (Jer. 12:2); and in David: Jehovah, behold Thou desirest truth in the reins (Ps. 51:6). That “chastening” is attributed to the kidneys is clear also in David: My reins chasten me in the night seasons (Ps. 16:7).

(5386) There are also secretories and excretories in other parts of the body: in the brain there are ventricles and mammillary processes which carry off the phlegmy substances there; and there are also little glands everywhere, as the mucous and salivary glands in the head, and very many others in the body, and myriads next the cuticles, by which the sweat and more subtle used-up matters are thrown off. To these correspond in the spiritual world-to speak generally-tenacities of opinions, and also conscientious scruples in unimportant matters. Some of these spirits appear at a moderate distance above the head, and are such that they raise scruples in matters where there need be none; hence because they burden the consciences of the simple, they are called conscience-mongers. What true conscience is, they know not, because they make everything that comes up a matter of conscience; for when any scruple or doubt is suggested, if the mind is anxious and dwells on it, there are never wanting things to strengthen the doubt and make it burdensome. When such spirits are present they also induce a sensible anxiety in the part of the abdomen immediately under the diaphragm. They are also present with man in temptations. I have talked with them, and noticed that they have not enough extension of thought to acquiesce in the more useful and necessary things; for they were unable to give attention to reasons, being tenaciously set in their own opinion.

(5387) They who correspond to the urine itself however are infernal; for as before said the urine is out of the body, because already separated from the blood, and in itself is nothing but unclean and used-up serum, which is thrown down. I may relate the following things concerning them. A certain spirit was perceived at first as if within the body, but presently below at the right; and when he stood there, he was invisible, having the power to render himself so by art. When he was questioned, he made no reply whatever. It was said by others that in the life of the body he had been engaged in piratical pursuits; for in the other life it is plainly perceived, from the sphere of the life's affections and thoughts, who and of what quality everyone has been, because his life remains. [2] He changed his place, appearing now at the right, and now at the left. I saw that he did this for fear of its being known who he was, and of being forced to make some confession. It was said by other spirits that such are most timorous at the least sign of danger, and most courageous when there is nothing to fear; and that they are the opposite of those to whom the discharge of the urine corresponds, and strive in every way to injure this. And that I might have no doubt, it was shown me by experience. When they who correspond to the discharge of the urine withdrew a little, and that pirate stood by, the discharge was completely stopped, and effort was attended with danger; but when they were recalled, the emission of the urine was intensified according to their presence. [3] He afterward confessed that he had been a pirate, and said that he could then artfully hide himself, and by cunning and activity elude his pursuers; and that he now loves urinous filth much more than any clear water, and that the fetid smell of urine is what most delights him, so much so that he wishes to have his abode in pools, or even in casks, of fetid urine. It was shown also what sort of face he had; it was not really a face, but something with a black beard in place of one. [4] Afterward other pirates also, who were not so active, were sent for, who also spoke but little, and strange to say gnashed their teeth. They too said that they love urine more than all other liquids, and feculent urine the most. These, however, had not something bearded for a face, as the first had, but a kind of dreadful grate of teeth; for the beard and teeth signify the lowest natural things. Their being without a face signifies that they have no rational life, because when no face appears it is a sign that there is no correspondence of the interiors with the Grand Man; for in the other life everyone appears in the light of heaven in accordance with his correspondence, and hence the infernals appear in horrible deformity.

(5388) A certain spirit was with me, talking with me, who in the life of the body had had no faith, and had not believed in any life after death; he also had been one of the dexterous. He could captivate the minds of others by flattery and by giving assent, on which account his quality was not apparent at first from his discourse; he could also talk with volubility, like a stream, and like a good spirit. But his quality was first known by his not liking to speak about matters of faith and charity, for then he could not follow in thought, but drew back; and it was afterward perceived from several indications that he had been an assentor for the purpose of deceiving. For assentations are according to ends; if the end is friendship, or the pleasure of conversation, or the like, or even rightful gain, there is not so much harm in it; but if the end is to elicit secrets, and thereby bind another to evil services-in general if the end is to do harm-it is evil. Such was the end this spirit had in view, and he was also in opposition to those who are in the province of the kidneys and ureters. He too said that he loved the smell of urine above all other odors; and he caused a painful contraction or cramp in the lower region of the belly.

(5389) There are troops of spirits who wander about, and by turns come back to the same places. Evil spirits greatly fear them, for they torment them with a certain kind of torture. I was informed that they correspond to the fundus or upper part of the bladder in general, and to the muscular ligaments converging therefrom toward the sphincter, where the urine is driven out by a kind of contortion. These spirits apply themselves to the part of the back where is the cauda equina. Their mode of operating is by quick movements to and fro which no one can stop. It is a method of constriction and restriction directed upward, and pointed in the form of a cone. The evil spirits who are thrown within this cone, especially at the upper part, are miserably tormented by being twisted to and fro.

(5390) There are other spirits also who correspond to unclean excretions, namely, such as in the world have been tenacious of revenge: these appeared to me in front to the left. To these unclean excretions also correspond those who debase spiritual things to unclean earthly ones. Such spirits came to me and brought with them filthy thoughts, from which they spoke filthy things, and also warped clean things to unclean things, and turned them into such. Many of this kind had belonged to the lowest orders, and some to people of higher station in the world, who during their bodily life had not indeed so spoken in company, but still had so thought; for they had refrained from speaking as they thought, lest they should come to shame, and lose friendship, gain, and honor. Nevertheless, among their like, when in freedom, their conversation had been like that of the lowest orders, and even fouler, because they possessed a certain intellectual capacity which they misused to defile even the holy things of the Word and of doctrine.

(5391) There are also kidneys called the subsidiary kidneys, or renal capsules. Their function is to secrete not so much the serum as the blood itself, and to transmit the purer blood toward the heart by a short circuit, and thus prevent the spermatic vessels, which are near, from carrying off all the purer blood. But these organs perform their main work in embryos, and also in newborn infants. It is chaste virgins who constitute this province in the Grand Man: prone to anxieties, and fearful of being disturbed, they lie quiet at the lower left side of the body. If there is any thought about heaven, or about a change of their state, they become anxious and sigh, as I have several times been given plainly to feel. When my thoughts were led to infants, they felt great comfort and inward joy, which they frankly confessed; and when there was any thought that had nothing heavenly in it, they were distressed. Their anxiety comes chiefly from their being of such a nature that they keep their thoughts fixed on one subject, and do not dispel anxious feelings by variety. The reason why they belong to this province is that in this way they keep another's lower mind fixed on certain thoughts, the result being that such things arise and show themselves as cohere in a series, and as are to be drawn away, or from which the man is to be purified. In this way also interior things lie in plainer view to the angels; for when such things as obscure and turn away the thoughts are removed, there results a clearer insight and influx.

(5392) Who they are that constitute the province of the intestines in the Grand Man, may be seen to some extent from those who relate to the stomach; for the intestines are continued from the stomach, and the functions of the stomach become there more vigorous and harsh down to the last intestines, which are the colon and rectum; for which reason they who are in these are near the hells which are called excremental. In the region of the stomach and intestines are they who are in the earth of lower things, who, because they have brought with them from the world unclean things that cling to their thoughts and affections, are kept there for some time, until such things have been wiped away, that is, cast to the sides; after this is done, they can be taken up into heaven. They who are there are not as yet in the Grand Man; for they are like food taken into the stomach, which is not admitted into the blood, and thus into the body, until it has been cleared of dregs. They who have been defiled with more earthly dregs are under these in the region of the intestines; but the excrements themselves that are discharged correspond to the hells called the excremental hells.

(5393) It is well known that the colon intestine spreads out wide, and so do those who are in this province. They spread out in front toward the left in a curved line, leading to a hell. In that hell are they who have been merciless, and who without conscience have desired to destroy mankind, namely, to kill and to plunder them without respect or distinction of persons, whether they resist or not, and whether they are men or women. Of such a ferocious disposition are a great part of the soldiery and their officers, who, not in battle but after it, rage ferociously against the conquered and unarmed, and kill and despoil them in their fury. I have conversed with angels about such men, as to what they are when left to themselves and permitted to act without law and with freedom, how they are much more savage than the worst wild beasts, which do not so rush to the destruction of their own species, but merely defend themselves and appease their hunger with what is allotted them for food, and when sated do no such things. It is otherwise with the man who acts thus from cruelty and ferocity. The angels were horrified that mankind should be of such a nature as to first begin to rejoice at heart and be elated in mind when they see the whole field strewn with fallen troops, and reeking with blood-not rejoicing that their country has been freed, but only in being themselves lauded as great men and heroes. And yet they call themselves Christians, and even believe that they will come into heaven, where there is nothing but peace, mercy, and charity. Such are in the hell of the colon and rectum. But those of them in whom there had been any humanity appear in front to the left in a curved line, within a kind of wall; yet there is still much of the love of self in them. If any of these have a regard for what is good, this is sometimes represented by little stars almost fiery, but not of white light. A wall appeared to me as it were of plaster with molded figures, near the left elbow, which wall became more extended and at the same time higher, the upper part verging in color to sky-blue; and I was told that this was a representative of some spirits of this kind who were better.

(5394) They who have been cruel and adulterers, in the other life love nothing so well as filth and excrements, the stenches from such things being most sweet and delightful to them, and being preferred by them to all other delights. The reason is that these things correspond. These hells are partly under the buttocks, partly under the right foot, and partly deep down in front. These are the hells into which the way by the rectum intestine leads. A certain spirit being conveyed thither, and speaking with me therefrom, said that nothing but privies were to be seen there. They who were in the place spoke to him, and led him to various privies, which were very numerous there. He was afterward led to another place a little to the left; and when he was there, he said that a most dreadful stench exhaled from the caverns there, and that he could not stir a step without almost falling into some cavern. A cadaverous stench also was exhaled from the caverns, and the reason was that they who were there were cruel and deceitful, to whom a cadaverous stench is most delightful. But these will be described in the following pages, when I come to speak of the hells, and specifically of the excremental and cadaverous hells.

(5395) There are some who live not for the sake of any use to their country or to its communities, but with a view to live for themselves, taking no delight in public employments, but only in being honored and courted (to which end they indeed seek office); and also in eating, drinking, making merry and conversing with no other end than pleasure. Such in the other life cannot possibly be in the company of good spirits, still less in that of angels; for with these the use causes the delight, and according to the uses is the amount and quality of the delight. For the Lord's kingdom is nothing but a kingdom of uses; and if in an earthly kingdom everyone is valued and honored according to his use, how much more is this the case in the heavenly kingdom! They who have lived solely for themselves and pleasure, without any useful end, are also under the buttocks, and pass their time in things unclean in accordance with the kinds of their pleasures and their ends.

(5396) By way of Appendix I may relate what follows. There was a numerous crowd of spirits about me that was heard like something devoid of order flowing. They were complaining that everything was going to destruction; for in that crowd nothing appeared consociated, and this made them fear destruction. They also supposed that it would be total, as is the case when such things happen. But in the midst of them I perceived a soft sound, angelically sweet, having nothing in it that was out of order. Angelic choirs were there within, and the crowd of spirits devoid of order was without. This angelic strain continued a long time; and I was told that by it was represented how the Lord rules confused and disorderly things which are without from what is peaceful in the midst, by which the disorderly things in the circumference are brought back into order, each from the error of its own nature.

CHAPTER 42

1. AND JACOB saw that there was produce in Egypt, and Jacob said to his sons, Why do ye look at one another? 2. And he said, Behold I have heard that there is produce in Egypt; get you down thither, and buy for us from thence; and we shall live, and not die. 3. And Joseph's ten brethren went down to buy corn from Egypt. 4. And Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Peradventure mischief may befall him. 5. And the sons of Israel came to buy in the midst of those that came; for the famine was in the land of Canaan. 6. And Joseph he was the governor over the land; he it was that sold to all the people of the land; and Joseph's brethren came, and bowed down themselves to him with their faces to the earth. 7. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spoke hard things with them; and he said unto them, Whence came ye? And they said, From the land of Canaan to buy food. 8. And Joseph knew his brethren; but they knew not him. 9. And Joseph remembered the dreams that he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. 10. And they said unto him, Nay my lord, but to buy food are thy servants come. 11. We are all one man's sons; we are upright; thy servants are no spies. 12. And he said unto them, Nay, but to see the nakedness of the land ye are come. 13. And they said, We thy servants are twelve

brethren, the sons of one man in the land of Canaan; and behold the youngest is this day with our father, and one is not. 14. And Joseph said unto them, This is it that I spoke unto you, saying, ye are spies. 15. Hereby ye shall be proved; by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 16. Send one of you, and let him get your brother, and ye shall be bound, and your words shall be proved, whether there be truth with you; or else by the life of Pharaoh surely ye are spies. 17. And he shut them up in custody three days. 18. And Joseph said unto them in the third day, This do, and live; I fear God. 19. If ye be upright, let one of your brethren be bound in the house of your custody; and go ye, bring produce for the famine of your houses. 20. And bring your youngest brother unto me; and your words shall be verified, and ye shall not die. And they did so. 21. And they said a man to his brother, We are surely guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come unto us. 22. And Reuben answered them, saying, Spoke I not unto you, saying, Do not sin against the child; and ye would not hearken? Moreover, behold his blood is searched for. 23. And they knew not that Joseph heard them; for there was an interpreter between them. 24. And he turned about from upon them, and wept; and he returned to them, and spoke unto them, and took Simeon from them, and bound him before their eyes. 25. And Joseph commanded, and they filled their vessels with corn, and to restore their silver everyone’s into his sack, and to give them provision for the way; and he did thus to them. 26. And they lifted their produce upon their asses, and went thence. 27. And one opened his sack to give his ass provender in the inn, and he saw his silver; and behold it was in the mouth of his bag. 28. And he said unto his brethren, My silver is restored, and lo it is even in my bag; and their heart went forth, and they trembled a man to his brother, saying, What is this that God hath done to us? 29. And they came unto Jacob their father to the land of Canaan, and told him all that had befallen them, saying, 30. The man, the lord of the land, spoke hard things with us, and took us for spies of the land. 31. And we said unto him, We are upright; we are no spies. 32. We are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. 33. And the man, the lord of the land, said unto us, Hereby shall I know that ye are upright; let one of your brethren remain with me, and take for the famine of your houses, and go. 34. And bring your youngest brother unto me, then shall I know that ye are no spies, but that ye are upright; I will give you your brother, and ye shall go about trading in the land. 35. And it came to pass as they emptied their sacks, and behold everyone’s bundle of silver was in his sack; and they saw the bundles of their silver, they and their father, and they were afraid. 36. And Jacob their father said unto them, Me have ye bereaved, Joseph is not, and Simeon is not, and ye will take Benjamin; all these things be come upon me. 37. And Reuben spoke unto his father, saying, Slay my two sons if I bring him not to thee; give him upon my hand, and I will bring him unto thee again. 38. And he said, My son shall not go down with you; for his brother is dead, and he only is left; and mischief will befall him in the way wherein ye shall go, and ye will make my gray hairs go down in sorrow to the grave. 5396a. The Contents. In the latter part of the last chapter the subject treated of was the influx and conjunction of the celestial of the spiritual with the memory-knowledges in the natural; and now the subject treated of is the influx and conjunction of the celestial of the spiritual with the truths of faith therein which are of the church.

(5397) First is described the endeavor to appropriate these truths by means of the memory-knowledges of the church, which are “Egypt,” and without the intermediate, which is “Benjamin,” together with truth from the Divine, which is “Joseph;” but in vain, wherefore they were sent back and some good of natural truth was given freely.

(5398) The Internal Sense. In this chapter and in those which follow about Joseph and the sons of Jacob, in the internal sense is described the regeneration of the natural as to the truths and goods of the church-that this is not effected by means of memory-knowledges, but by influx from the Divine. At the present day they who are of the church know so little about regeneration that it is scarcely anything. They do not even know that regeneration goes on through the whole course of life of one who is being regenerated, and that it is continued in the other life; or that the arcana of regeneration are so innumerable that scarcely a ten thousandth part of them can be known by the angels, and that those they do know are what effect their intelligence and wisdom. The reason why they who are of the church at this day know so little about regeneration is that they talk so much about remission of sins and about justification, and believe that sins are remitted in a moment, and some that they are wiped away like filth from the body by water, and that man is justified by faith alone or by the confidence of a single moment. The reason why the men of the church so believe is that they do not know what sin or evil is. If they knew this, they would know that sins can by no means be wiped away from anyone, but that when the man is kept in good by the Lord they are separated or rejected to the sides so as not to rise up, and that this cannot be effected unless evil is continually cast out, and this by means which are unlimited in number, and for the most part unutterable. [2] Those in the other life who have brought with them the opinion that man is justified in a moment by faith, and wholly cleansed from sins, are astounded when they see that regeneration is effected by means unlimited in number and unutterable, and they then laugh at and call insane the ignorance in which they had been in the world in regard to the instantaneous remission of sins and justification. They are sometimes told that the Lord remits the sins of those who desire it from the heart; yet still they are not thereby separated from the diabolical crew, to whom they are held fast by the evils that attend their life, which they have with them complete. They then learn by experience that to be separated from the hells is to be separated from sins, and that this cannot be done except by thousands upon thousands of ways known to the Lord only, and this-if you will believe it-in a continual succession to eternity. For man is so evil that he cannot to eternity be fully delivered from even one sin, but can only by the mercy of the Lord (if he has received it) be withheld from sin, and kept in good. [3] In what manner therefore man receives new life and is regenerated, is contained in the sanctuary of the Word, that is, in its internal sense, chiefly to the end that when the Word is being read by man the angels may thereby be in their happiness of wisdom, and also be at the same time in the delight of serving as means. In this and the following chapters about Joseph's brethren, the subject treated of in the supreme internal sense is the glorification of the Lord's natural, and in the representative sense, the regeneration of the natural in man by the Lord, here as to the truths of the church therein.

(5399) Verses 1-5. And Jacob saw that there was produce in Egypt, and Jacob said to his sons, Why do ye look at one another? And he said, Behold I have heard that there is produce in Egypt; get you down thither, and buy for us from thence; and we shall live, and not die. And Joseph's ten brethren went down to buy corn from Egypt. And Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Peradventure mischief may befall him. And the sons of Israel came to buy in the midst of those that came; for the famine was in the land of Canaan. "And Jacob saw," signifies the things which are of faith ("Jacob" signifies the natural as to the truth which is of the church); "that there was produce in Egypt," signifies a disposition to procure truths by means of memory-knowledges, which are "Egypt;" "and

Jacob said to his sons," signifies perception regarding truths in general; "Why do ye look at one another?" signifies why did they hesitate; "and he said, Behold I have heard that there is produce in Egypt," signifies that truths can be procured by means of memory-knowledges; "get you down thither, and buy for us from thence," signifies appropriation by means of them; "and we shall live, and not die," signifies spiritual life thereby; "and they went down," signifies endeavor and act; "Joseph's ten brethren," signifies such truths of the church as corresponded; "to buy corn from Egypt," signifies to appropriate to themselves the good of truth by means of memory-knowledges; "but Benjamin, Joseph's brother," signifies the spiritual of the celestial, which is the intermediate; "Jacob sent not with his brethren," signifies that they were without this intermediate; "for he said, Peradventure mischief may befall him," signifies that without the celestial of the spiritual, which is "Joseph," it would perish; "and the sons of Israel came to buy in the midst of those that came," signifies that it desired that spiritual truths, like all others, should be procured by means of memory-knowledges; "for the famine was in the land of Canaan," signifies that there was desolation as to the things of the church in the natural.

(5400) And he saw. That this signifies the things which are of faith, is evident from the signification of "seeing," as being the things which are of faith (see n. 897, 2325, 2807, 3863, 3869, 4403-4421). For spiritual sight abstracted from such things as are of the world is nothing else than a perception of truth, or of the things of faith; and therefore in the internal sense nothing else is signified by “seeing.” For the internal sense comes forth when the things of the world are removed, because the internal sense relates to such things as are of heaven. The light of heaven, by which is sight there, is Divine truth from the Lord, which appears before the eyes of the angels as light, a thousand times brighter than the midday light in the world; and as this light has life in it, therefore at the same time that it illumines the eyesight of the angels, it illumines also the sight of their understanding, and causes a perception of truth in accordance with the amount and quality of the good in which they are. As in the internal sense of this chapter are described the things of faith, or the truths of the church, therefore at the very beginning of the chapter it is said that “he saw;” and by his “seeing” are signified the things of faith.

(5401) Jacob. That this signifies the natural as to the truth which is of the church, is evident from the representation of Jacob, as being the doctrine of truth in the natural, and in the supreme sense the Lord’s natural as to truth (see n. 3305, 3509, 3525, 3546, 3599, 4009, 4538).

(5402) That there was produce in Egypt. That this signifies a disposition to procure truths by means of memory-knowledges which are “Egypt,” is evident from the signification of “produce,” as being the truths of the church, or the truths which are of faith (that “abundance of produce” denotes the multiplication of truth may be seen above, n. 5276, 5280, 5292); and from the signification of “Egypt,” as being memory-knowledges (n. 1164, 1165, 1186, 1462), and in the genuine sense the memory-knowledges of the church (see n. 4749, 4964, 4966). That a disposition to procure these things is involved, is plain from what presently follows. By the memory-knowledges of the church, which here are “Egypt,” are meant all knowledges of truth and good, before they have been conjoined with the interior man, or through the interior man with heaven, and thus through heaven with the Lord. The doctrinals of the church and its rituals, as also the knowledges of what spiritual things these represent and how, and the like, are nothing but memory-knowledges until the man has seen from the Word whether they are true, and in this way has made them his own. [2] There are two ways of procuring the truths which are of faith-by means of doctrinal things, and by means of the Word. When man procures them only by doctrinal things, he then has faith in those who have drawn them from the Word, and he confirms them in himself to be true because others have said so; thus he does not believe them from his own faith, but from that of others. But when he procures them for himself from the Word, and thereby confirms them in himself to be true, he then believes them because they are from the Divine, and thus believes them from faith given from the Divine. Everyone who is within the church first procures the truths which are of faith from doctrinal things, and also must so procure them, because he has not yet sufficient strength of judgment to enable him to see them himself from the Word; but in this case these truths are to him nothing but memory-knowledges. But when he is able to view them from his own judgment, if he then does not consult the Word in order to see from it whether they are true, they remain in him as memory-knowledges; while if he does consult the Word from the affection and end of knowing truths, he then, when he has found them, procures for himself the things of faith from the genuine fountain, and they are appropriated to him from the Divine. These and other like things are what are here treated of in the internal sense; for "Egypt" denotes these memory-knowledges, and "Joseph" is truth from the Divine, thus truth from the Word.

(5403) And Jacob said to his sons. That this signifies perception regarding truths in general, is evident from the signification of "saying," in the historicals of the Word, as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the signification of "sons," as being the truths of faith (n. 489, 491, 533, 1147, 2623, 3373, 4257); and because they were the sons of Jacob, truths in general are signified; for by Jacob's twelve sons, as by the twelve tribes, were signified all things of faith, thus truths in general (n. 2129, 2130, 3858, 3862, 3926, 3939, 4060).

(5404) Why do ye look at one another? That this signifies why did they hesitate, may be seen without explication.

(5405) And he said, Behold I have heard that there is produce in Egypt. That this signifies that truths can be procured by means of memory-knowledges, may be seen from what was unfolded just above (n. 5402), where it was shown that by there being "produce in Egypt" is signified a disposition to procure truths by means of memory-knowledges, which are “Egypt,” and also what is meant by the memory-knowledges, which are “Egypt.” “Produce” is here expressed in the original language by a word that means “breaking,” and by a similar word are also meant “buying” and “selling” where it is said that Jacob’s sons “bought” it in Egypt, and that Joseph “sold” it there. The reason of this is that in the Ancient Church bread was broken when it was given to another, and by this was signified to communicate good from one’s own, and [at the same time] to appropriate it from one’s own, thus to make love mutual. For when bread is broken and given to another it is communicated from one’s own; or when bread is broken among several, then the one piece of bread becomes a mutual possession, and consequently there is conjunction through charity. From this it is plain that the breaking of bread was significative of mutual love. [2] As this rite was accepted and customary in the Ancient Church, therefore the “breaking” itself meant produce that was made common. (That “bread” is the good of love may be seen above, n. 276, 680, 1798, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976.) It was for this reason that the Lord brake the bread when He gave it, as in Matthew: Jesus took the five loaves, and the two fishes, and looking up to heaven, He blessed and brake and gave the bread to the disciples (Matt. 14:19; Mark 6:41; Luke 9:16). In the same: Jesus took the seven loaves and the fishes; and He gave thanks and brake, and gave to His disciples, and the disciples to the multitude (Matt. 15:36; Mark 8:6). Again: Jesus took bread, and blessed, and brake it, and He gave to the disciples, and said, Take, eat; this is My body (Matt. 26:26; Mark 14:22; Luke 22:19). In Luke: It came to pass when the Lord was reclining with them, He took the bread, and blessed it and brake and gave to them. And their eyes were opened, and they knew Him. And the disciples told how the Lord was known of them in the breaking of the bread (Luke 24:30-31, 35). In Isaiah: This is the fast that I choose, to break thy bread to the hungry (Isa. 58:6-7).

(5406) Get you down thither, and buy for us from thence. That this signifies appropriation by means of them, is evident from the signification of "going down," as being said of going toward exterior things (of which in what follows); and from the signification of "buying," as being appropriation (n. 4397, 5374); that this is effected by means of memory-knowledges is signified by "from thence," that is, from Egypt (that "Egypt" denotes memory-knowledges has been shown above). In the Word we often read of "going up" and "going down," when going from one place to another is spoken of-not because one place was more elevated than the other, but because "going up" is predicated of going toward what is interior or higher, and "going down" of going toward what is exterior or lower; that is to say "going up" is predicated of going toward spiritual and celestial things, for these are interior, and are also believed to be higher, and "going down" is predicated of going toward natural and earthly things, for these are exterior and are also in appearance lower. For this reason it is that not only here but also everywhere else in the Word, we read of "going down" from the land of Canaan to Egypt, and of “going up” from Egypt to the land of Canaan; for by the “land of Canaan” is signified what is heavenly, and by “Egypt” what is natural. For the land of Canaan in the representative sense is the heavenly kingdom, and consequently celestial and spiritual goods and truths, which also are interiorly in the man who is a kingdom of the Lord; while Egypt in the representative sense is the natural kingdom, and consequently the goods and truths which are of the external church, and are for the most part memory-knowledges. (That “going up” is predicated of going toward interior things may be seen above, n. 4539.)

(5407) And we shall live, and not die. That this signifies spiritual life, is evident from the signification of “living and not dying,” as being spiritual life, because nothing else is signified in the internal sense by “living and not dying.” For in the other world by “life” is signified in general heaven, and in particular eternal happiness; and by “death” is signified in general hell, and in particular eternal unhappiness there, as is plain from many passages in the Word. That heaven in general and eternal happiness in particular is called “life,” is because the wisdom of good and the intelligence of truth are there; and in the wisdom of good and the intelligence of truth is life from the Lord, from whom is the all of life. But because in hell there is the contrary-evil in place of good and falsity in place of truth, thus the extinction of spiritual life-therefore in hell relatively there is death; for spiritual death is evil and falsity, and in man it is to will evil, and thence to think falsity. Evil genii and spirits are unwilling to hear it said of them that they do not live, or that they are dead; for they say that they have life because they are able to will and to think. But they are told that as life is in good and truth, it cannot possibly be in evil and falsity, for these are contrary.

(5408) And they went down. That this signifies endeavor and act, namely to procure and appropriate truths to themselves by means of memory-knowledges, is plain from the signification of “going down,” namely, to Egypt, as being both the endeavor and the act.

(5409) Joseph’s ten brethren. That this signifies such truths of the church as corresponded, is evident from the signification of “brethren,” as being the truths which are of the church. It is from the correspondence that these are called the “brethren” of Joseph, who is truth from the Divine; for the correspondence causes them to be conjoined as brother with brother. By the “sons of Jacob” are signified all things of faith, or the truths of the church in general (see n. 5403); and the same are signified by “Joseph’s brethren,” but from the correspondence. By the ten sons of Jacob by Leah are signified the truths of the external church, and by the two sons of Jacob by Rachel are signified the truths of the internal church, as is plain from what has been shown concerning Leah and Rachel, that “Leah” is the affection of exterior truth, and “Rachel” the affection of interior truth (n. 3758, 3782, 3793, 3819). That the internal and the external of the church are “brothers,” may be seen above (n. 1222). The Lord Himself calls “brethren” the derivative truths and goods in correspondence through charity and faith, that is, those who are in truths and the derivative good; as in Matthew: The King shall say unto them, Verily I say unto you, insofar as ye have done it unto one of the least of these My brethren, ye have done it unto Me (Matt. 25:40). And in another passage: Jesus answered them, saying, Who is My mother, or My brethren? And looking round about He said, Behold My mother and My brethren! For whosoever shall do the will of God, the same is My brother, and My sister, and My mother (Mark 3:33-35; Matt. 12:49; Luke 8:21).

(5410) To buy corn from Egypt. That this signifies to appropriate to themselves the good of truth by means of memory-knowledges, is evident from the signification of "buying," as being to appropriate (see n. 4397, 5374, 5406); from the signification of "corn," as being the good of truth (n. 5295); and from the signification of "Egypt," as being memory-knowledges (of which above, n. 5402).

(5411) And Benjamin, Joseph's brother. That this signifies the spiritual of the celestial, which is the intermediate, is evident from the representation of Benjamin, as being the spiritual of the celestial (as may be seen above, n. 4592; and also that the spiritual of the celestial is the intermediate). In general it should be known that the internal cannot have communication with the external, and the converse, unless there is an intermediate; consequently that truth from the Divine, which is "Joseph," cannot have communication with truths in general in the natural, which are the "sons of Jacob," without the intermediate represented by Benjamin, and called the "spiritual of the celestial." An intermediate, to be such, must partake of both the internal and the external. The reason why there must be an intermediate is that the internal and the external are most distinct from each other, and so distinct that they can be separated, just as man's ultimate external, which is the body, is separated when he dies from his internal, which is his spirit. The external dies when the intermediate is sundered, and the external lives when the intermediate is between; and just so far and in such a way does the external live, as is the intermediate between. As Jacob's sons were without Benjamin (that is, without the intermediate), therefore Joseph could not manifest himself to his brethren; and for the same reason spoke hardly to them, calling them spies, and putting them in custody; and for the same reason also they did not know Joseph. [2] But what is the nature of this intermediate represented by Benjamin and called the spiritual of the celestial, cannot be described so as to be apprehended, for there is a want of knowledge about the celestial of the spiritual, which is "Joseph," and about the truths of the church insofar as they are only memory-knowledges, which are the "sons of Jacob;" hence also about the spiritual of the celestial, which is "Benjamin." But in heaven the nature of this intermediate appears as in clear day, being there shown in the light of heaven, in which at the same time is perception by means of unutterable representatives; for the light of heaven is intelligence itself from the Divine, and from it there is perceptive power in regard to everything that is represented by means of this light. This is not the case with the world's light, which has nothing of intelligence in it; but by its means understanding is induced by the influx of the light of heaven into it, and at the same time by the influx of the perception that is in the light of heaven. Hence it is that man is so far in the light of heaven as he is in intelligence, and that he is so far in intelligence as he is in the truths of faith, and that he is so far in the truths of faith as he is in the good of love; consequently that man is so far in the light of heaven as he is in the good of love.

(5412) Jacob sent not with his brethren. That this signifies that they were without this intermediate, may be seen from what has just now been said.

(5413) For he said, Peradventure mischief may befall him. That this signifies that without the celestial of the spiritual which is "Joseph," it would perish, is evident from the signification of "mischief befalling," as here being to perish. This was said by the father because he loved him, and feared lest he should perish among his brethren, like Joseph; but these same words were adduced and received in the Word on account of the internal sense, which is, that with its externals only, without the internal, the intermediate would perish; for the intermediate is "Benjamin," the externals are the "sons of Jacob," and the internal is "Joseph." Every intermediate perishes when it has only the external things without the internal, because it comes into existence from the internal, and hence also subsists from it; for it comes into existence by the internal's looking into the external from the affection and end of associating the external with itself. Thus the intermediate is conjoined with the internal, and from the internal with the external, but not with the external without the internal. From this it is plain that the intermediate would perish if it were with the external alone without the internal. Moreover, it is a general law, as well of the things of the spiritual world as of those of the natural world, that a thing can subsist with its prior, but not without this with its posterior, and that it would perish if it were with this alone. The reason is that everything without connection with what is prior to itself is without connection with the First, from whom is all coming into existence, and subsistence.

(5414) And the sons of Israel came to buy among those that came. That this signifies that it desired that like all other truths, spiritual truths should be procured by means of memory-knowledges, is evident from the signification of the "sons of Israel," as being spiritual truths (for "sons" are truths, as may be seen above, n. 5403; and "Israel" is the celestial spiritual man from the natural, n. 4286, 4570, 4598; thus the "sons of Israel" are spiritual truths in the natural); from the signification of "buying," as being to be procured; and from the signification of "in the midst of those that came," as being like all other truths, that is, in that they are procured by means of memory-knowledges.

(5415) For the famine was in the land of Canaan. That this signifies that there was desolation as to the things of the church in the natural, is evident from the signification of "famine," as being a lack of knowledges, and the consequent desolation (see n. 3364, 5277, 5279, 5281, 5300, 5349, 5360, 5376); and from the signification of the "land of Canaan," as being the church (n. 3686, 3705, 4447); and because it is the church, it is also that which is of the church. Hence it is that by the “famine being in the land of Canaan” is signified desolation as to the things of the church. That the desolation was in the natural, is because these things are predicated of the sons of Jacob, by whom are signified the things of the external church (n. 5409), consequently those of the church in the natural.

(5416) Verses 6-8. And Joseph he was the governor over the land; he it was that sold to all the people of the land; and Joseph’s brethren came, and bowed down themselves to him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spoke hard things with them; and he said unto them, Whence came ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. “And Joseph he was the governor over the land,” signifies that the celestial of the spiritual, or truth from the Divine, reigned in the natural where memory-knowledges were; “he it was that sold to all the people of the land,” signifies that from this was all appropriation; “and Joseph’s brethren came,” signifies the general truths of the church without mediation; “and bowed down themselves to him with their faces to the earth,” signifies humiliation; “and Joseph saw his brethren, and he knew them,” signifies perception and acknowledgment by the celestial of the spiritual; “but made himself strange unto them,” signifies non-conjunction because without an intermediate; “and spoke hard things with them,” signifies hence also non-correspondence; “and he said unto them, Whence came ye?" signifies exploration; "and they said, From the land of Canaan," signifies that they were of the church; "to buy food," signifies to appropriate the truth of good; "and Joseph knew his brethren," signifies that these truths of the church appeared to the celestial of the spiritual from its light; "but they knew not him," signifies that truth from the Divine did not appear in natural light not yet illumined by heavenly light.

(5417) And Joseph he was the governor over the land. That this signifies that the celestial of the spiritual, or truth from the Divine, reigned in the natural where memory-knowledges were, is evident from the representation of Joseph, as being the celestial of the spiritual (see n. 4286, 4963, 5249, 5307, 5331, 5332; that the celestial of the spiritual is truth from the Divine will be seen below); from the signification of a "governor," as being one who reigns; and from the signification of "land," here the land of Egypt, as being the natural mind, thus the natural (n. 5276, 5278, 5280, 5288, 5301). (That the celestial of the spiritual reigned in the natural where memory-knowledges were, may be seen above, n. 5313; and also that "Egypt" in the internal sense is memory-knowledge, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966.) That the celestial of the spiritual is truth from the Divine, is because the Lord's internal Human, before it was fully glorified, being the receptacle of the Divine Itself, was the celestial of the spiritual, which must be so called because it cannot be expressed in any other words or forms of thought. This receptacle or recipient of the Divine is the same as truth from the Divine (that “Joseph” is this truth may be seen above, n. 4723, 4727).

(5418) He it was that sold to all the people of the land. That this signifies that all appropriation is from him, is evident from the signification of “selling,” as being appropriation (see n. 5371, 5374); and from the signification of the “people of the land,” as being the truths of the church (n. 2928), here in the natural (n. 5409).

(5419) And Joseph’s brethren came. That this signifies the general truths of the church without mediation, is evident from the signification of “Joseph’s brethren,” as being the general truths of the church (of which above, n. 5409). They were “without mediation” because they were without Benjamin, who is the intermediate (as may be seen above, n. 5411, 5413).

(5420) And bowed down themselves to him with their faces to the earth. That this signifies humiliation, is evident from the signification of “bowing down themselves,” as being humiliation (see n. 2153), and of “with their faces to the earth,” as being the humiliation of adoration (n. 1999). By humiliation here is not meant humiliation from acknowledgment, thus internal humiliation, but external humiliation, because it was in the presence of the governor of the land in accordance with established custom. That not internal but external humiliation is meant, is because there was not yet correspondence, and through correspondence conjunction. When the natural is in this state it can indeed humble itself, even to the last degree, but only from acquired habit. It is a gesture without the genuine affection that produces it, thus it is of the body without its soul. Such is the humiliation here meant.

(5421) And Joseph saw his brethren, and he knew them. That this signifies perception and acknowledgment by the celestial of the spiritual, is evident from the signification of “seeing,” as being perception (see n. 2150, 3764, 4567, 4723); from the representation of Joseph, as being the celestial of the spiritual (n. 5417); from the signification of “his brethren, “as being the general truths of the church (also spoken of above, n. 5419); and from the signification of “knowing,” as being acknowledgment from perception. In regard to this acknowledgment on the part of Joseph, and non-acknowledgment on the part of his brethren, see below (n. 5422, 5427, 5428).

(5422) But made himself strange unto them. That this signifies non-conjunction because without an intermediate, is evident from the signification of “making himself strange,” as here being non-conjunction because without an intermediate; for one who is not in reciprocal conjunction, because without an intermediate, appears strange, just as internal truth, or truth immediately from the Divine, appears strange to those who are in external truths. For this reason it is that Joseph made himself strange to his brethren, not because he was estranged, for he loved them, so that he turned from them and wept (verse 24); but the strangeness on their part, because of non-conjunction, is represented by his so bearing himself. As for example, where it is said in the Word that Jehovah or the Lord “makes Himself strange” to the people, “opposes” them, “rejects” them, “condemns,” “casts into hell,” “punishes,” and “delights” in such things, in the internal sense is meant that the people make themselves strange to Jehovah or the Lord, oppose Him, are in evils which reject them from His face, and which condemn them, cast them into hell, and punish them, and that such things never proceed from Jehovah or the Lord. But it is so stated in the Word on account of the appearance; for so it appears to the simple. The case is similar with internal truths when they are viewed by external truths without conjunction by what is intermediate; for then these truths appear altogether strange to external truths, and even sometimes opposite; when in fact the opposition is not in the internal, but in the external truths; for these without conjunction by what is intermediate cannot view the former except from the light of the world separate from the light of heaven, and consequently as strange to them. But in regard to this matter more will be said in what follows.

(5423) And spoke hard things with them. That this signifies hence also non-correspondence, is evident from the same explication that was given above of his “making himself strange” to them. To “make one’s self strange” has regard to the affection of the will, and to “speak hardly” has regard to the thought of the understanding, for in the internal sense “to speak” is to think (see n. 2271, 2287, 2619); and the internal appears strange to the external when there is no affection, and the internal appears to speak hard things when there is no correspondence. Correspondence is the appearing of the internal in the external, and its representation therein; wherefore when there is no correspondence, there is no appearing of the internal in the external, and therefore no representation of it therein. Hence comes the hardness.

(5424) And he said unto them, Whence came ye? That this signifies exploration, is evident without explication.

(5425) And they said, From the land of Canaan. That this signifies that they were of the church, is evident from the signification of the "land of Canaan," as being the church (see n. 3686, 3705, 4447).

(5426) To buy food. That this signifies to appropriate the truth of good, is evident from the signification of "buying," as being to appropriate to themselves (see n. 4397, 5374, 5406, 5410); and from the signification of "food," as being the truth of good (n. 5293, 5340, 5342).

(5427) And Joseph knew his brethren. That this signifies that these truths of the church appeared to the celestial of the spiritual from its light, is evident from the signification of "knowing," as being to perceive, to see, and thus to appear; from the representation of Joseph, as being the celestial of the spiritual (of which above); and from the signification of "his brethren," as being the general truths of the church (of which also above, n. 5409, 5419). And because by "Joseph's knowing his brethren" is signified that the general truths of the church appeared to the celestial of the spiritual, it follows that they appeared from the light in which the celestial of the spiritual was, thus from the celestial light of the spiritual. From this light, which is truth from the Divine (n. 5417), appear all and each of the truths that are below, or that are in the natural; but not the converse unless there is an intermediate, still less unless there is correspondence and through correspondence conjunction. This may be seen from the fact that the angels who are in the heavens, and thus in the light of heaven, can see everything that is taking place in the world of spirits, which world is next beneath the heavens, and also everything that is taking place in the lower earth, and even in hell; but not the converse. [2] It is also the case that the angels of a higher heaven can see all that is going on below them in a lower heaven; but not the converse, unless there is an intermediate. There are also intermediate spirits through whom the communication is effected to and fro. When therefore they who are below and have no intermediate, and still more if they have no correspondence, look into the light of heaven, they see nothing at all, but everything there appears in darkness; when yet they who are there are in the clearest day. This may be illustrated by this single experience. There appeared to me a great city in which were thousands upon thousands of various objects, all pleasing and beautiful. I saw them because an intermediate was given me, but the spirits who were with me, being without an intermediate, could not see the least thing there; and it was said that they who are not in correspondence, even if they are in the city, do not perceive a single thing therein. [3] Such also is the case with the interior man, or man's spirit, which is also called the soul, and which can see everything that exists and takes place in the exterior man; but not the converse, unless there is a correspondence and an intermediate. Consequently, to the exterior man not in correspondence the interior appears as nothing, so much so that when anything is said about the interior man, it appears to the exterior either so obscure that he is unwilling even to look in that direction, or else it appears as naught and not to be credited. But when there is correspondence, then the exterior man sees through an intermediate what is going on in the interior; for the light which the interior man has flows through the intermediate into the light which the exterior has, that is, heavenly light flows into natural light, and illumines it; from which illumining appears that which takes place in the interior man. Hence come intelligence and wisdom to the exterior or natural man. But if there is no intermediate, and especially if there is no correspondence, the interior man sees and perceives what is going on in the exterior, and in a measure leads it; but not the converse. If however there is contrariety, that is to say, if the exterior man entirely perverts or extinguishes what flows in through the interior, the interior man is then deprived of his light which is from heaven, and communication heavenward is closed to him; but communication from hell is opened toward the exterior man. On this subject more will be seen in what now follows.

(5428) But they knew not him. That this signifies that truth from the Divine did not appear in natural light not yet illumined by heavenly light, is evident from what immediately precedes; for as by "Joseph's knowing his brethren" is signified that the general truths of the church appeared to the celestial of the spiritual from its light, it follows that by “their not knowing him” is signified that the celestial of the spiritual, or truth from the Divine, did not appear to the general truths of the church in natural light not yet illumined by heavenly light. How this matter stands is indeed plain from what was said just above; but as it is a mystery it may be illustrated by examples-as for instance by the glory of heaven. They who think about the glory of heaven from natural light unillumined by the light of heaven, being without an intermediate, and much more if there is no correspondence, can form no other idea of it than such as they may have of the glory of the world; as when they read the prophetic revelations, especially those of John in the Revelation, that all things in heaven are most magnificent. And if they are told that the glory of heaven so far surpasses all the magnificence of the world that the latter can scarcely be compared with it, and yet that this is not the glory of heaven, but the glory of heaven is the Divine that shines forth from everything that appears there, and is the perception of Divine things, and the consequent wisdom; but that this glory is possessed only by those in heaven who regard the magnificence there as nothing in comparison with wisdom, and attribute all wisdom to the Lord and none at all to themselves-when this glory of heaven is viewed by natural light without an intermediate, and much more if there is no correspondence, it is not at all acknowledged. [2] Let us take as another example, angelic power. They who think about angelic power, especially about the power of the archangels mentioned in the Word, from natural light not illumined by the light of heaven, because without an intermediate, and much more so if there is no correspondence, cannot form any other idea of it than as of the power of the mighty in the world, namely, that they have thousands upon thousands of inferiors over whom they rule, and that eminence in heaven consists in such rule. And if they are told that angelic power indeed surpasses all the power of the mighty in the world, and that it is so great that one of the lesser angels can drive away myriads of the infernals and thrust them down into their hells, and that this is the reason why in the Word they are called "powers" and also "dominions;" while nevertheless the least of them is the greatest, that is, he is most powerful who believes, wills, and perceives that all power is from the Lord and none from himself, and thus they who are powers in heaven are utterly averse to all self-derived power-this too, when viewed by natural light without an intermediate, and much more if there is no correspondence, is not acknowledged. [3] Let us take another example. He who looks at freedom from what is natural without an intermediate, and much more if there is no correspondence, cannot know otherwise than that freedom consists in thinking and willing from himself, and in being able to act without check as he thinks and wills. Wherefore the natural man, in order that he may have whatever he thinks and wills, desires to be the richest; and in order that he may be able to do whatever he thinks and wills, desires to be the most powerful; and he believes that he would then be in the height of freedom, and hence in happiness itself.

But if he is told that real freedom, which is called heavenly freedom, is not at all like this, but consists in willing nothing from self, but from the Lord, and also in thinking nothing from self, but from heaven, and hence that the angels are overwhelmed with sorrow and grief if permitted to think and to will from themselves-this is not acknowledged. From these examples it will to some extent be seen how it is that truth from the Divine does not appear in natural light not yet illumined by heavenly light, which is signified by Joseph's brethren "not knowing him."

(5429) Verses 9-16. And Joseph remembered the dreams that he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay my lord, but to buy food are thy servants come. We are all one man's sons; we are upright; thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, we thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold the youngest is this day with our father, and one is not. And Joseph said unto them, This is it that I spoke unto you, saying, ye are spies; hereby ye shall be proved; by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him get your brother, and ye shall be bound, and your words shall be verified whether there be truth with you; or else by the life of Pharaoh surely ye are spies. "And Joseph remembered the dreams that he dreamed of them," signifies that the celestial of the spiritual foresaw what would happen in regard to the general truths of the church in the natural; “and said unto them” signifies perception thence; “Ye are spies” signifies that they came only to seek gain; “to see the nakedness of the land ye are come,” signifies that they would like nothing better than to know in themselves that there are no truths; “and they said unto him, Nay my lord, we are upright,” signifies that they are truths in themselves; “but to buy food are thy servants come,” signifies that they are to be appropriated to the natural by means of good; “we are all one man’s sons,” signifies that these truths are from one origin; “we are upright,” signifies that thus they are truths in themselves; “thy servants are no spies,” signifies that therefore it was not for the sake of gain; “and he said unto them, Nay, but to see the nakedness of the land ye are come” signifies that they do not care whether there are truths; “and they said, We thy servants are twelve brethren,” signifies that all things of faith were thus conjoined together; “the sons of one man,” signifies from one origin; “in the land of Canaan,” signifies in the church; “and behold the youngest is this day with our father,” signifies that there was also conjunction with spiritual good; “and one is not” signifies that the Divine spiritual from which it is does not appear; and Joseph said unto them,” signifies perception concerning that matter; “This is it that I spoke unto you” signifies that the truth is as I thought; “saying, ye are spies,” signifies that they are in the truths of the church for the sake of gain; “hereby ye shall be proved,” signifies it will be seen whether it is so; “by the life of Pharaoh,” signifies of a certainty; “ye shall not go forth hence, except your youngest brother come hither,” signifies that it must needs be that the truths with you are such, unless they are conjoined with spiritual good; “send one of you, and let him get your brother,” signifies if only there is some conjunction with that good; “and ye shall be bound,” signifies even though there is separation in all other respects; “and your words shall be verified, whether there be truth with you,” signifies that it will then be so; “or else by the life of Pharaoh surely ye are spies,” signifies otherwise it is certain that you have truths only for the sake of gain.

(5430) And Joseph remembered the dreams that he dreamed of them. That this signifies that the celestial of the spiritual foresaw what would happen in regard to the general truths of the church in the natural, is evident from the signification of “remembering,” as being presence, for the thing which is remembered becomes present (that “to be remembered” is predicated of foresight may be seen above, n. 3966); from the representation of Joseph, as being the celestial of the spiritual (of which often above); and from the signification of “dreams,” as being foresight, prediction, and the event (see n. 3698, 5091, 5092, 5104); here therefore foresight of what would happen to the general truths of the church in the natural because these truths are signified by the “sons of Jacob” (n. 5409, 5419). Wherefore also it is said “that he dreamed of them.”

(5431) And said unto them. That this signifies perception thence, is manifest from the signification of “saying,” as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509).

(5432) Ye are spies. That this signifies only to seek gain, is evident from the signification of "spies," as being to seek gain. That nothing else is signified in the internal sense by "spies," is evident from the series, for in the internal sense the truths of the church are treated of, that they are to be appropriated to the natural, and that they cannot be appropriated to it except by means of influx from the celestial of the spiritual through an intermediate. These truths of the church are the "sons of Jacob," or "Joseph's brethren;" the celestial of the spiritual is "Joseph;" and the intermediate is "Benjamin." How the case herein is has been told above (n. 5402), that the truths of faith of the church, which are called doctrinal things, when learned in early life, are taken into the mind and committed to memory just like any other memory-knowledges, and remain as such until the man begins to view them with his own eyes, and see whether they are true, and after seeing that they are true, wills to act according to them. This viewing of them, and this will, make them no longer memory-knowledges, but precepts of life, and finally life; for in this way they enter into the life to which they are appropriated. [2] They who have arrived at maturity, and still more they who have arrived at old age, and have not viewed with their own eyes the truths of the church, which are called doctrinal things, and seen whether they are true, and then been willing to live according to them, retain them merely as they do all other memory-knowledges; they are in their natural memory only, and thence on their lips; and when they utter them, they utter them not from their interior man or from the heart, but only from the exterior man and from the mouth. When a man is in this state he cannot possibly believe that the truths of the church are true, although it seems to him that he so believes. The reason why it seems to him that he believes them to be true, is that he relies on others, and has confirmed in himself the teachings of others. It is very easy to confirm things taken from others, whether true or false; for this needs nothing but ingenuity. [3] These truths of the church, or they who are in this manner in the truths of the church, are signified by "spies coming to see the nakedness of the land." For they do not believe the doctrinal things of their church from any affection of truth, but from an affection of winning honors or getting gain; wherefore in themselves they believe scarcely anything, for the most part denying at heart, and regarding these doctrinal things as a merchant does his merchandise; and they appear to themselves learned and wise when from themselves they see that truths are not truths, and yet can persuade the common people that they are truths. That many of the church dignitaries are of this character, is very manifest from them in the other life; for wherever they go there, they are in the sphere of their affections and derivative thoughts, which sphere is plainly perceived by others, and it causes the quality of their affection of truth, and the quality of their faith, to be known to the very senses. In the world this is not made manifest, for there is not there any spiritual perception of such things; and this being so they do not expose themselves, for they would lose their gain. [4] That they are spies may be evident enough from the fact that such persons seek nothing but faults in those who are in truths from good, in order that they may accuse and condemn them. Are such persons anything but spies, whether they belong to the so called Papists, or the Reformed, Quakers, Socinians, or Jews, when they have once confirmed in themselves the doctrinals of their church? They ridicule and condemn the veriest truths, if any such are to be found; for they do not comprehend that truths are true. The reason of this is that they have no affection of truth for its own sake, still less for the sake of life, but only for the sake of gain. Moreover, when such men read the Word they search it with the sole end of confirming doctrinal memory-knowledges for the sake of gain; and many of them search the Word that they may see the nakedness of the land, that is, may see that the truths of the church are not truths, but only serviceable for persuading others that they are truths, for the sake of gain. [5] But they who are in the affection of truth for the sake of truth and of life, consequently for the sake of the Lord's kingdom, have indeed faith in the doctrinal things of the church; but still they search the Word for no other end than the truth, from which their faith and their conscience are formed. If anyone tells them that they ought to stay in the doctrinal things of the church in which they were born, they reflect that if they had been born in Judaism, Socinianism, Quakerism, Christian Gentilism, or even out of the church, the same would have been told them; and that it is everywhere said, Here is the church! Here is the church! Here are truths and nowhere else! And this being the case the Word should be searched with devout prayer to the Lord for enlightenment. Such do not disturb anyone within the church, nor do they ever condemn others, knowing that everyone who is a church lives from his faith.

(5433) To see the nakedness of the land ye are come. That this signifies that they would like nothing better than to know in themselves that there are no truths, is evident from the signification of "coming to see," as being to desire to know that it is so, thus that they would like nothing better than to know; from the signification of "nakedness," as being to be without truths, thus that there are no truths (of which in what follows); and from the signification of "land," as being the church (see n. 566, 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535); here therefore the "nakedness of the land" denotes no truths in the church. That "nakedness" signifies deprived of truths, or without truths, is because "garments" in general signify truths, and each specific garment signifies some particular truth (see n. 2576, 3301, 4545, 4677, 4741, 4742, 4763, 5248, 5319). Hence "nakedness" signifies being without truths, as will also be seen below from passages taken from the Word. [2] How the case herein is, is plain from what was said just above (n. 5432), that they who learn truths not for the sake of truth and of life, but for the sake of gain, cannot but think within themselves that the truths of the church are not truths. The reason is that the affection of gain is an earthly affection, and the affection of truth is a spiritual affection. One or the other must have the dominion, for no man can serve two masters. Therefore where one affection is, the other is not; thus where there is the affection of truth, there is not the affection of gain; and where there is the affection of gain, there is not the affection of truth. Consequently, if the affection of gain has dominion, it must needs be that nothing is more desired than that truths should not be truths, and also that they should be believed to be truths by others; for if the internal man looks downward to earthly things, and vests everything in them, it is impossible for him to look upward, and to vest anything in heavenly things, because the earthly things completely absorb and stifle the heavenly things. The reason is that the angels of heaven cannot be with man in earthly things, and therefore they draw back, and the infernal spirits then come near, who cannot be with man in heavenly things. The result is that heavenly things are naught to him, and earthly things are everything; and when earthly things are everything to him, he believes himself to be more learned and wise than anyone else, in that to himself he denies the truths of the church, saying at heart that they are for the simple. Man must therefore be either in earthly affection or in heavenly affection, for he cannot be at the same time with the angels of heaven and with the infernals; because he would then hang between heaven and hell. But when he is in the affection of truth for the sake of truth, that is, for the sake of the Lord's kingdom, where the Divine truth is, thus for the sake of the Lord Himself, he is then among angels, nor does he then despise gain so far as it is useful for his life in the world; but he has as the end, not gain, but uses therefrom, which he looks upon as mediate ends to the final heavenly end; thus by no means does he set his heart upon gain. [3] That “nakedness” signifies to be without truths, may be seen from other passages in the Word, as in the Revelation: To the angel of the church of the Laodiceans write, Because thou sayest I am rich, and have been enriched, so that I have need of nothing; and knowest not that thou art wretched and miserable and needy and blind and naked (Rev. 3:17); where “naked” denotes penury of truth. In the same: I counsel thee to buy of Me gold purified in the fire, that thou mayest be rich, and white garments, that thou mayest be clothed, and the shame of thy nakedness be not made manifest (Rev. 3:18); “to buy gold” denotes to procure and appropriate good to one’s self; “that thou mayest be rich,” denotes being in celestial and spiritual good; “white garments” denote spiritual truths; the “shame of thy nakedness” denotes being without goods and truths. (That “to buy” is to procure and to appropriate to one’s self may be seen above, n. 5374; also that “gold” is celestial and spiritual good, n. 1551, 1552; that “garments” are truths, n. 1073, 2576, 4545, 4763, 5248, 5319; and that “white” is predicated of truth, because from the light of heaven, n. 3301, 3993, 4007, 5319.) [4] Again: Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked (Rev. 16:15); “he that keepeth his garments” denotes him that keepeth truths; “lest he walk naked,” denotes being without truths. In Matthew: The King shall say unto them on His right hand, I was naked, and ye clothed Me; and to them on His left, I was naked, and ye clothed Me not (Matt. 25:36, 43); where "naked" denotes the good who acknowledge that there is nothing of good and truth in themselves (n. 4958). [5] In Isaiah: Is not this the fast, to break thy bread to the hungry, and that thou bring the afflicted that are cast out into thy house? When thou seest the naked that thou cover him? (Isa. 58:7); where the meaning is similar. In Jeremiah: Jerusalem hath sinned a sin; therefore she hath become a menstruous woman; all that honored her despise her, because they have seen her nakedness (Lam. 1:8); where "nakedness" denotes without truths. In Ezekiel: Thou hast come into comelinesses of comelinesses, the paps have been made firm, and thy hair was grown, yet thou wast naked and bare. I spread My skirt over thee, and covered thy nakedness. Thou hast not remembered the days of thy youth, when thou wast naked and bare (Ezek. 16:7-8, 22); [6] this is said of Jerusalem, by which is meant the Ancient Church, as it was when set up, and as it afterward became, namely, that at first it was without truths, but afterward was instructed in them, and at last rejected them. Again: If a just man who hath done judgment and justice give his bread to the hungry, and cover the naked with a garment (Ezek. 18:5, 7); where "to cover the naked with a garment" denotes to instruct in truths those who desire them. In Hosea: Lest I strip her naked, and show her as in the day that she was born, and make her as a wilderness, and set her like a land of drought, and slay her with thirst (Hos. 2:3); where "stripping naked" denotes to deprive of truths. In Nahum: I will show the nations thy nakedness, and the kingdoms thy shame (Nah. 3:5); where "showing the nations the nakedness" denotes to show the ugliness; for all ugliness is from want of truths, and all beauty is from truths (n. 4985, 5199).

(5434) And they said unto him, Nay my lord, we are upright. That this signifies that they are truths in themselves, is evident from the signification of "saying to him, Nay my lord," as being that they did not come to seek gain, which is signified by Joseph's words, "Ye are spies" (see n. 5432), and that it was not the case that they would like nothing better than to know in themselves that there are no truths, as is signified by Joseph's words, "To see the nakedness of the land ye are come" (n. 5433); and from the signification of "we are upright," as being that they are truths in themselves; for in the internal sense "upright" signifies truth, in this as in many other passages of the Word. This meaning-that they are truths in themselves-follows from the series; for to those who have procured for themselves the truths of the church for the purpose of gain, truths are indeed not truths (as was shown above, n. 5433); yet they may be truths in themselves, for the very truths of the church in general are signified by the "sons of Jacob." That by the "upright" are meant truths in the abstract, is because in the internal sense everything is abstracted from person, and the idea of person is turned into the idea of thing (see n. 5225, 5287). The reason of this is that otherwise the thought and derivative speech must needs be drawn away and lost from the thing itself and the view of it, to such things as are of person; and moreover the thought and derivative speech can in no other way become universal, and comprehend many things at the same time, still less things unlimited and unutterable, as with the angels. Nevertheless this abstracted idea involves persons, namely, those who are in the things in question. Hence it is that by "the upright" are signified truths.

(5435) But to buy food are thy servants come. That this signifies that they, namely these truths, are to be appropriated to the natural by means of good, is evident from the signification of "servants," as being things lower and relatively natural (see n. 2541, 3019, 3020, 5161, 5164, 5305); hence also truths (n. 3409), for truths are subject to good, and things subject are in the Word called "servants"-here therefore truths in the natural in respect to the celestial of the spiritual; from the signification of "buying," as being to be appropriated (n. 4397, 5374, 5406, 5410); and from the signification of "food," as being celestial and spiritual good (n. 5147), and also truth adjoined to good (n. 5340, 5342); here therefore truth to be adjoined to the natural by means of good, and thus to be appropriated. Truth is never appropriated to man otherwise than by means of good; but when it is so appropriated, then truth becomes good, because it then acts as one with it; for together they make as it were one body, the soul of which is good, the truths in this good being as it were the spiritual fibers which form the body. Wherefore by fibers are signified the inmost forms proceeding from good, and by nerves are signified truths (see n. 4303, 5189).

(5436) We are all one man’s sons. That this signifies that these truths are from one origin, is evident from the signification of “sons,” here the sons of Jacob, as being truths in general (of which often before). That their being “one man’s sons” signifies that they are from one origin, is evident without explication.

(5437) We are upright. That this signifies that thus they are truths in themselves, is evident from the signification of “we are upright,” as being truths in themselves (of which just above, n. 5434).

(5438) Thy servants are no spies. That this signifies that it was not for the sake of gain, is evident from the signification of “spies,” as being those who are in the truths of the church for the sake of gain (as shown above, n. 5432); here that it was not so.

(5439) And he said unto them, Nay, but to see the nakedness of the land ye are come. That this signifies that they did not care whether there are truths, is evident from the signification of “coming to see the nakedness of the land,” as being to like nothing better than to know in themselves that there are no truths (see n. 5433); here, that they did not care whether there are truths.

(5440) And they said, We thy servants are twelve brethren. That this signifies that all things of faith were thus conjoined together, is evident from the signification of “twelve,” as being all things, and when as here predicated of the sons of Jacob, or of the tribes named after them, and also of the apostles, all things of faith in one complex (see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060); and from the signification of “brethren,” as being conjunction through good; for when truths are conjoined by means of good, they take on as it were a brotherhood among themselves. If when without good they appear conjoined, they nevertheless are not conjoined; for falsities of evil are always entering and disjoining them. The reason of this is that they have not one origin from which they are derived, nor one end to which they are directed. For there to be conjunction the first and the last must be conjoined; the first must be the good from which they come, and the last must be the good to which they tend. Furthermore, for truths to be conjoined, good must reign universally; for that which reigns universally, conjoins. (That a “brother” denotes the affection of good, thus good, may be seen above, n. 2360, 2524, 3303, 3459, 3803, 3815, 4121.)

(5441) The sons of one man. That this signifies from one origin, is evident from what was said just above (n. 5436), where similar words occur.

(5442) In the land of Canaan. That this signifies in the church, is evident from the signification of the “land of Canaan,” as being the Lord’s kingdom and the church (see n. 1413, 1437, 1607, 3038, 3481, 3686, 3705, 4447).

(5443) And behold the youngest is this day with our father. That this signifies that there was also conjunction with spiritual good, is evident from the representation of Benjamin, who is here “the youngest,” as being an intermediate that conjoins (of which in what follows); and from the representation of Jacob, here Israel, who is the “father,” as being spiritual good (n. 3654, 4598). That “Benjamin” is the spiritual of the celestial, which is an intermediate, may be seen above (n. 4592, 5411, 5413, 5419); that is, an intermediate between the natural, or the things of the natural, and the celestial of the spiritual, which is “Joseph.” And as “Benjamin” is an intermediate, and “Israel” spiritual good, therefore by the words, “Behold the youngest is this day with our father” is signified conjunction with spiritual good.

(5444) And one is not. That this signifies that the Divine spiritual, which is the source, does not appear, is evident from the representation of Joseph, who here is the “one,” as being the celestial of the spiritual, or what is the same thing, the Divine spiritual, or truth from the Divine (see n. 3969, 4286, 4592, 4723, 4727, 4963, 5249, 5307, 5331, 5332, 5417), and because all conjunction of truth in the natural proceeds from the Divine spiritual, it is called “the Divine spiritual which is the source;” and from the signification of “is not,” as being that it does not appear; for it was, but did not appear to them, because the intermediate, which is “Benjamin,” was not there.

(5445) And Joseph said unto them. That this signifies perception concerning this matter, namely, concerning the things which his brethren spoke, is evident from the signification of “saying” in the historicals of the Word, as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509).

(5446) This is it that I spoke unto you. That this signifies that the truth is as I thought, is evident from the signification of “speaking,” as being to think (see n. 2271, 2287, 2619); that it signifies that this is the truth, is evident without explication.

(5447) Saying, ye are spies. That this signifies that they are in the truths of the church for the sake of gain, is evident from the signification of “spies,” as being those who are in the truths of the church only to seek gain (n. 5432, 5438).

(5448) Hereby ye shall be proved. That this signifies that it will be seen whether it is so, is evident without explication.

(5449) By the life of Pharaoh. That this signifies of a certainty, is evident from the fact that “by the life of Pharaoh,” is a form of emphatic assertion, thus implying that it is certain. Joseph indeed knew that they were not spies, and that they did not come to see the nakedness of the land; yet he so asserted because in the internal sense it was certain that the truths of the church, in whomsoever they are, without conjunction through good with the interior man, have as the end nothing but gain; but when they have been conjoined through good with the interior man, they have as the end good and truth itself, thus the church, the Lord’s kingdom, and the Lord Himself; and when they have these as the end, then as much gain falls to their share as is needed, according to the Lord’s words in Matthew: Seek ye first the kingdom of God, and His righteousness, and all things shall be added unto you (Matt. 6:33).

(5450) Ye shall not go forth hence, except your youngest brother come hither. That this signifies that it must needs be that the truths with you are such, unless conjoined with spiritual good, cannot be so well unfolded according to the significations of the words themselves; but this meaning results therefrom; for conjunction with spiritual good is here signified by the "youngest brother" (see n. 5443).

(5451) Send one of you, and let him get your brother. That this signifies if only there is some conjunction with this good, is evident from the signification of "your brother," namely, the youngest, as being conjunction with spiritual good (as just above, n. 5450); and from the signification of "sending one and getting him," as being if only there is some conjunction; for something of doubt is expressed.

(5452) And ye shall be bound. That this signifies even though there is separation in all other respects, is evident from the signification of "binding," as here being to be separated; for he who is kept bound is separated, namely, from spiritual good, which is signified by the "father Israel."

(5453) And your words shall be proved, whether there be truth with you. That this signifies that it will then so take place, is evident from the signification of "words being proved," and "whether there is truth," as being that it is certain that it will then take place as they said. The certainty has reference to the things told by them, and contained in the internal sense (regarding which see above, n. 5434-5444).

(5454) Or else by the life of Pharaoh surely ye are spies. That this signifies that otherwise it is certain that you have truths only for the sake of gain, is evident from the signification of "by the life of Pharaoh," as being of a certainty (see n. 5449); and from the signification of "spies," as being they who are in the truths of the church only to seek gain (n. 5432, 5438, 5447). A further explication of these and the immediately preceding words is omitted, because they have been unfolded already in a general way, and moreover they are such as cannot fall distinctly into the understanding; for general things must first be in the understanding, and then particular things may come in under them, such as are contained in the preceding words. If the generals have not been first received, the particulars are not admitted, and even excite disgust; for there can be no affection for particulars, unless generals have previously entered with affection.

(5455) Verses 17-20. And he shut them up in custody three days. And Joseph said unto them in the third day, This do, and live; I fear God. If ye be upright let one of your brethren be bound in the house of your custody; and go ye, bring produce for the famine of your houses; and bring your youngest brother unto me; and your words shall be verified, and ye shall not die. And they did so. "And he shut them up in custody," signifies separation from itself; "three days," signifies to the full; "and Joseph said unto them in the third day," signifies perception of the celestial of the spiritual concerning those truths separated from itself, when there was fulfillment; "This do, and live; I fear God," signifies that so it shall be if they have life from the Divine; "if ye be upright," signifies if they are truths in themselves; "let one of your brethren be bound in the house of your custody," signifies that faith in the will must be separated; "and go ye, bring produce for the famine of your houses," signifies that in the meantime they are free to look out for themselves; "and bring your youngest brother unto me," signifies until an intermediate is present; "so shall your words be verified," signifies that then it will be with truths as has been declared; "and ye shall not die," signifies that in this way truths will have life; "and they did so," signifies the end of this state.

(5456) And he shut them up in custody. That this signifies separation from itself, is evident from the signification of "shutting up in custody," as being rejection, thus separation (see n. 5083, 5101).

(5457) Three days. That this signifies to the full, is evident from the signification of "three days," as being from beginning to end, thus what is full (see n. 2788, 4495); for it is a new state that is now described. This entire state is signified by "three days;" and the last of it, and thereby what is new, is signified by the "third day," as presently follows.

(5458) And Joseph said unto them in the third day. That this signifies the perception of the celestial of the spiritual concerning these truths separated from itself, when there was fulfillment, is evident from the signification of "saying," as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2619, 3509); and from the representation of the sons of Jacob, as being the truths of the church in general (of which above), here these truths separated from the celestial of the spiritual (n. 5436); from the representation of Joseph, as being the celestial of the spiritual (of which also above); and from the signification of the "third day," as being the last of a state when what is new begins (n. 5159, 5457), thus when there was fulfillment. From this it is plain that by “Joseph’s saying unto them in the third day,” is signified the perception of the celestial of the spiritual concerning these truths separated from itself, when there was fulfillment.

(5459) This do, and live; I fear God. That this signifies that so it shall be if they have life from the Divine, is evident from the signification of “this do,” as being that so it shall be; and from the signification of “and live,” as being that they, namely the truths here signified by the “sons of Jacob,” shall have life; and from the signification of “I fear God,” as being from the Divine. For by Joseph is represented the Lord as to truth from the Divine, which is the same as the celestial of the spiritual; wherefore by “I” is here signified in the supreme sense truth from the Divine Itself which is in the celestial of the spiritual, or the Divine which is in truth. By “fearing,” in the supreme sense, when predicated of the Lord, is not signified fear, but love; and moreover the “fear of God” occasionally in the Word signifies love to God. For love to God is according to the subjects of it; it becomes fear with those who are in external worship without internal, it becomes holy fear with those who are in spiritual worship, and it becomes love in which is holy reverence with those who are in celestial worship; but in the Lord there was not fear, but pure love. From this it may be seen that by “I fear God,” when predicated of the Lord, is signified Divine love, thus the Divine.

(5460) If ye be upright. That this signifies if they are truths in themselves, is evident from the signification of “being upright,” as being that they are truths in themselves (of which above, n. 5434, 5437).

(5461) Let one of your brethren be bound in the house of your custody. That this signifies that faith in the will must be separated, is evident from the representation of Simeon, who is “one of their brethren who was to be bound” (verse 24), as being faith in the will (see n. 3869-3872, 4497, 4502-4503); and from the signification of “being bound in the house of your custody,” as being to be separated (n. 5083, 5101, 5452, 5456). The case herein is that when faith in the will, or the will of doing the truth of faith, is separated from those who are in the truths of the church, then connection with the Divine is so slight that it is hardly more than acknowledgment; for the influx of the Divine from the Lord with the regenerate man is into good and thence into truth, or what is the same, into the will and thence into the understanding. Insofar therefore as the man who is in the truths of faith receives good from the Lord, so far the Lord forms in him a new will in his intellectual part (that it is in the intellectual part may be seen above, n. 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113), and so far the Lord flows in, and produces the affection of doing what is good, that is, of exercising charity toward the neighbor. From all this it is evident what is meant by faith in the will (represented by Simeon) being separated before the intermediate, which is “Benjamin,” became present.

(5462) And go ye, bring produce for the famine of your houses. That this signifies that in the meantime they are free to look out for themselves, is evident from the signification of "go ye," after their being bound and one of them being held in their stead, as being that in the meantime they were free; from the signification of "produce," as being truth (see n. 5276, 5280, 5292); from the signification of "famine," as being a lack of knowledges and desolation (n. 5360, 5376); and from the signification of "your houses," as being the abodes where were the truths of each in particular, thus the natural mind. (That a "house" denotes the natural mind may be seen above, n. 4973, 5023; and that the truths here represented by the sons of Jacob are of the external church, thus in the natural, n. 5401, 5415, 5428.) From these significations taken together it is evident that by "bringing produce for the famine of your houses" is signified that in the desolation of truth in which they are, they may look out for themselves and their own.

(5463) And bring your youngest brother unto me. That this signifies until an intermediate is present, is evident from the representation of Benjamin, as being an intermediate between the celestial of the spiritual and the natural (of which above, n. 5411, 5443).

(5464) And your words shall be verified. That this signifies that then it will be with truths as had been declared, is evident without explication. What they had declared about themselves, and consequently about the truths of the church which they represented, may be seen above (n.

5434-5444). The case herein is that they who are in the truths of the church merely for the sake of their own advantage, can, equally with others, declare how the case is with truths, as for example that truths are not appropriated to anyone unless they are conjoined with the interior man, nay, that they cannot be conjoined therewith except by means of good, and that until this is done truths have no life. These and like things they sometimes see equally as well as others, and sometimes apparently more clearly than others; but this is only when they are talking about them. But when they are speaking to themselves, thus to their interior man (that is, when they are thinking), then they who are in the truths of the church merely for the sake of their own advantage see the contrary; and though they see the contrary and at heart deny truths, they can nevertheless persuade others that the case is so, and even that they themselves are in this way in truths. The cupidity of gain, honor, and reputation for their own sake, imbibes all means of persuading, and none more readily than such things as in themselves are true; for these have within them a hidden power of attracting minds. Every man whatever, unless densely stupid, is endowed with the capacity to understand whether things are true, to the end that by means of the intellectual part he may be reformed and regenerated. But when he has wandered into perverse ways, and has completely rejected the things of the faith of the church, he then indeed has the same faculty of understanding truths, but no longer desires to understand them, being averse to them as soon as he hears them.

(5465) And ye shall not die. That this signifies that in this way truths will have life, namely, when the truths are as declared, is evident from the signification of "ye shall not die," as being ye shall live, thus that the truths represented by them will have life.

(5466) And they did so. That this signifies the end of this state, is evident from the signification of "doing," or "done," as being the end of a prior state, and as involving the beginning of a following one (see n. 4979, 4987, 4999, 5074). It is needless to explain these matters more at length, for the same reason that was given above (n. 5454). Be it known, however, that they contain within them unutterable arcana, which shine forth from the several words in the heavens, though not the least of them appears before man. The holiness sometimes perceived with a man when he is reading the Word has many such arcana within it; for in the holiness by which man is affected lie hidden innumerable things that are not manifest to him.

(5467) Verses 21-24. And they said a man to his brother, We are surely guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come unto us. And Reuben answered them, saying, Spoke I not unto you, saying, Do not sin against the child; and ye would not hearken? And moreover behold his blood is searched for. And they knew not that Joseph heard them; for there was an interpreter between them. And he turned about from upon them and wept; and he returned to them, and spoke unto them, and took Simeon from them, and bound him before their eyes.

"And they said a man to his brother," signifies perception concerning the cause; "We are surely guilty concerning our brother," signifies that they are to blame because they have alienated the internal by non-reception of good; "in that we saw the distress of his soul," signifies the state of the internal in regard to good when it was alienated; "when he besought us, and we would not hear," signifies its continual entreaty without reception; "and Reuben answered them, saying," signifies perception still from faith in doctrine and in the understanding; "Spoke I not unto you, saying," signifies the degree of perception thence; "Do not sin against the child," signifies that they should not be disjoined; "and ye would not hearken," signifies non-reception; "and moreover behold his blood is searched for," signifies the stings of conscience thence; "and they knew not that Joseph heard them," signifies that from the natural light in which those truths are, it is not believed that all things appear from spiritual light; "for there was an interpreter between them," signifies that then spiritual things are apprehended quite differently; "and he turned about from upon them," signifies somewhat of drawing back; "and wept," signifies mercy; "and he returned to them, and spoke to them," signifies influx; "and took Simeon from them," signifies faith in the will; "and bound him," signifies separation; "before their eyes," signifies to the perception.

(5468) And they said a man to his brother. That this signifies perception concerning the cause, is evident from the signification of "saying" in the historicals of the Word, as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509); and from the signification of “a man to his brother,” as being mutually (n. 4725). The reason why their “saying a man to his brother” here signifies perception concerning the cause, namely, why Joseph spoke hardly to them, calling them spies, and keeping them in custody three days, is that in the verses which now follow, their mutual discourse treats of the cause; wherefore perception concerning this is signified.

(5469) We are surely guilty concerning our brother. That this signifies that they are to blame because they have alienated the internal by non-reception of good, is evident from the signification of “being guilty,” as being to be at fault and under the imputation of rejection of good and truth (see n. 3400); and from the representation of Joseph, who is the “brother concerning whom they were guilty,” as being the internal they had rejected or alienated. For by Joseph and Benjamin is represented the internal of the church, but by the other ten sons of Jacob its external; for Rachel, who was the mother of Joseph and Benjamin, is the affection of interior truth, and Leah is the affection of exterior truth (see n. 3758, 3782, 3793, 3819). In this chapter, by Joseph is represented the celestial of the spiritual, or truth from the Divine, which is the internal; by Benjamin the spiritual of the celestial, which is the intermediate proceeding thence, and by the other ten sons of Jacob the truths of the external church, thus truths in the natural (as often said above). This chapter treats also of the conjunction of the internal of the church with its external in general and in particular; for every man must be a church in particular in order to be a part of the general church. But in the supreme sense the subject treated of is the Lord, how he united the internal with the external in His Human, that He might make it Divine.

(5470) In that we saw the distress of his soul. That this signifies the state of the internal in the meantime when it was alienated, is evident from the signification of "distress of soul," as being the state in which the internal is when alienated from the external. As regards this state, the Lord continually flows in with man with good, and in good with truth; but man either receives or does not receive; if he receives, it is well with him; but if he does not receive, it is ill with him. If when he does not receive he feels some anxiety (here meant by "distress of soul"), there is hope that be may be reformed; but if he has no feeling of anxiety the hope vanishes. With every man there are two spirits from hell, and two angels from heaven; for man being born in sins cannot possibly live unless on one side he communicates with hell, and on the other with heaven; all his life is thence. When man is grown up and begins to rule himself from himself, that is, when he seems to himself to will and to act from his own judgment, and to think and to conclude concerning the things of faith from his own understanding, if he then betakes himself to evils, the two spirits from hell draw near, and the two angels from heaven withdraw a little; but if he betakes himself to good, the two angels from heaven draw near, and the two spirits from hell are removed. [2] If therefore when a man betakes himself to evils, as is the case with many in youth, he feels any anxiety when he reflects upon his having done what is evil, it is a sign that he will still receive influx through the angels from heaven, and it is also a sign that he will afterward suffer himself to be reformed; but if when he reflects upon his having done what is evil, he has no anxious feeling, it is a sign that he is no longer willing to receive influx through the angels from heaven, and it is also a sign that he will not afterward suffer himself to be reformed. Here therefore where the truths of the external church are treated of, which are represented by the ten sons of Jacob, mention is made of the distress of soul in which Joseph was when alienated from his brethren, and also next that Reuben admonished them, whereby is signified that when this state had preceded, reformation or the conjunction of the internal with the external would afterward take place (of which conjunction in the following pages); for with those who are then in anxiety there is an internal acknowledgment of evil, which when recalled by the Lord becomes confession, and finally repentance.

(5471) When he besought us, and we would not hear. That this signifies its continual entreaty without reception, is evident from the signification of "beseeching," as being entreaty; for beseeching not to be alienated, when the influx of good from the Divine is treated of, is an entreaty to be received; because the good which flows in from the Lord is continually urging and as it were entreating, but its reception rests with the man. Hence it is that beseeching not to be alienated signifies continual entreaty. From this it follows that “not to hear” signifies not to be received. In the sense of the letter a number of persons are treated of, as the ten sons of Jacob and Joseph; but in the internal sense these are treated of in one subject. The truths of the external church or in the natural, represented by the ten sons of Jacob, are the truths in the external man; and the celestial of the spiritual, represented by Joseph, is truth from the Divine in the internal man. It is similar with other historicals of the Word; for things are what are signified by persons, and the things themselves have reference to one subject.

(5472) And Reuben answered them, saying. That this signifies perception still from faith in doctrine and in the understanding, is evident from the signification of “answering” or “saying” to his brethren, as being perception (that “saying” denotes perception may be seen above, n. 5468); and from the representation of Reuben, as being faith in doctrine and in the understanding, or the truth of doctrine through which the good of life can be attained (see n. 3861, 3866). As the subject here treated of is the entreaty of good, or of the Divine in good, to be received, mention is made of faith, and the way in which it teaches concerning the reception of good; for if when a man recedes from good he feels any anxiety, this is not from any innate dictate, but from the faith he has acquired from infancy, and which then dictates and causes this anxiety. This is the reason why Reuben, by whom this faith is represented, here speaks. It is called faith in doctrine and in the understanding, to distinguish it from faith in life and in the will, which faith is represented by Simeon.

(5473) Spoke I not unto you, saying. That this signifies the degree of perception thence, is evident from the signification of “saying” in the historicals of the Word, as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 3509); and because “speaking” or “saying” is twice mentioned, as also just above, it is the degree of perception that is signified.

(5474) Do not sin against the child. That this signifies that they should not be disjoined, namely, the external from the internal, is evident from the signification of “sinning,” as being disjunction (see n. 5229), for all sin disjoins; and from the representation of Joseph, who is here the “child,” as being the internal (as above, n. 5469).

(5475) And ye would not hearken. That this signifies nonreception, is evident from the signification of “hearing,” or “hearkening,” as being to obey (see n. 2542, 3869, 4652-4660, 5017); and because it denotes to obey, it also denotes to receive (as above, n. 5471); for one who obeys what faith dictates, receives. In this instance it is non-reception, because it is said, “ye would not hearken.”

(5476) And moreover behold his blood is searched for. That this signifies the stings of conscience thence, is evident from the signification of “blood,” as being violence offered to good or to charity (see n. 374, 1005). When this violence or this blood is searched for, it causes internal anxiety, which is called stings of conscience; but this is the case only with those who have been in anxiety when they sinned (n. 5470).

(5477) And they knew not that Joseph heard them. That this signifies that from the natural light in which those truths are, it is not believed that all things appear from spiritual light, is evident from the representation of the sons of Jacob, who "knew not," as being the truths of the external church, thus truths in the natural (of which often before), whence follows the signification that from the natural light in which these truths are it is not believed; and from the representation of Joseph, as being the celestial of the spiritual, which is in spiritual light. That from this light appear the truths in the natural, is signified by "Joseph's hearing them;" for "to hear" signifies both to obey and to perceive (see n. 5017), thus that the truths in the natural appeared from spiritual light, but not the converse. [2] In regard to natural light and spiritual light the case is this: natural light is from the sun of the world, and spiritual light is from the sun of heaven, which is the Lord. All the truths of faith that man learns from infancy are apprehended by means of such objects and derivative ideas as are from the light of the world, thus all and each are apprehended naturally; for all the ideas of man's thought, so long as he lives in the world, are founded upon such things as are in the world; and therefore if these were taken away from him, his thought would utterly perish. The man who has not been regenerated is wholly ignorant that there is spiritual light, or even that there is in heaven a light that has nothing in common with the light of the world, still less does he know that it is this light that enlightens the ideas and objects which are from the light of the world, and enables man to think, infer, and reflect. That spiritual light can do this is because this light is the wisdom itself that proceeds from the Lord, and this is presented as light before the sight of the angels in heaven. From this light appear all and each of the things that are below, or that are in man from natural light; but not the converse, unless the man has been regenerated, in which case the things of heaven, that is, of good and truth, by enlightenment from spiritual light appear in the natural as in a representative mirror. From this it is evident that the Lord, who is light itself, sees all things and each that are in the thought and will of man, nay, that are in universal nature, and that nothing whatever is hidden from Him. [3] From all this it is now evident how the case herein is, namely, that from the natural light in which these truths are, it is not believed that all things appear from spiritual light, as is signified by their "not knowing that Joseph heard them." Joseph's knowing his brethren, and their not knowing him (verse 8 above), involves a similar meaning; for thereby is signified that these truths of the church appeared to the celestial of the spiritual from its light, and that truth from the Divine did not appear in natural light not yet illumined by heavenly light (see n. 5427-5428).

(5478) For there was an interpreter between them. That this signifies that then spiritual things are apprehended quite differently, is evident from the signification of there being "an interpreter between them," as being that the spiritual things are apprehended differently; for an interpreter translates the language of one into the language of another, and thus sets forth the meaning of the one to the apprehension of the other. Hence it is that by there being “an interpreter between them” is signified that then spiritual things are apprehended quite differently by those who are in the truths of the church not yet conjoined by means of good with the internal man. That the truths of the church are apprehended by those who are in good (that is those with whom these truths are conjoined with good) quite differently from what they are by those who are not in good, seems indeed like a paradox, but still it is the truth. For truths are spiritually apprehended by those who are in good, because these persons are in spiritual light; but they are apprehended naturally by those who are not in good, because these are in natural light. Hence truths on the part of those who are in good have truths continually conjoined with them; but on the part of those who are not in good they have conjoined with them very many fallacies, and also falsities. The reason of this is that truths with those who are in good extend themselves into heaven; while truths with those who are not in good do not extend themselves into heaven. Hence truths with those who are in good are full, but with those who are not in good they are nearly empty. This fullness and this emptiness are not apparent to man so long as he lives in the world, but they appear to the angels. Did man but know how much of heaven there is in truths conjoined with good, he would feel very differently about faith.

(5479) And he turned about from upon them. That this signifies somewhat of drawing back, is evident from the signification of “turning about from upon them,” when predicated of the influx of good from the Divine or the Lord, as being somewhat of drawing back; for the Lord never turns Himself from anyone, but moderates the influx of good according to the state of the man or angel. It is this moderating that is meant by “drawing back.”

(5480) And wept. That this signifies mercy, is evident from the signification of “weeping,” when predicated of the Lord, who is here represented by Joseph, as being to be merciful. That weeping is expressive of grief and love, is well known, and consequently it is expressive of mercy or pity, for mercy is love grieving. The Divine love is therefore called mercy, because the human race is of itself in hell; and when man perceives this in himself, he implores mercy. As weeping is also mercy in the internal sense, therefore in the Word “weeping” is sometimes predicated of Jehovah or the Lord, as in Isaiah: I will weep with weeping for Jazer, the vine of Sibmah; I will water thee with My tears, O Heshbon and Elealeh (Isa. 16:9); and in Jeremiah: I know the indignation of Moab, saith Jehovah, that it is not right. Therefore will I howl over Moab, and I will cry out for all Moab; above the weeping of Jazer will I weep for thee, O vine of Sibmah (Jer. 48:30-32); “Moab” denotes those who are in natural good and suffer themselves to be led astray, and when led astray adulterate goods (see n. 2468); “to howl,” “cry out,” and “weep over,” it denotes pitying and grieving. Likewise in Luke: When Jesus drew nigh He beheld the city, and wept over it (Luke 19:41); Jerusalem, over which Jesus wept, or which He pitied and over which He grieved, was not only the city Jerusalem, but also the church, the last day of which; when there would no longer be any charity nor consequently any faith, is meant in the internal sense; and hence from pity and grief He wept. (That "Jerusalem" is the church may be seen above, n. 2117, 3654.)

(5481) And he returned to them, and spoke to them. That this signifies influx, is evident from the signification of "returning to them and speaking to them" after he had turned about from them, as being influx; for the celestial of the spiritual or truth from the Divine, represented by Joseph, flows into the truths that are in the natural. This is expressed in the sense of the letter by "returning to them and speaking to them." (That "speaking" also denotes to flow in, may be seen above, n. 2951.)

(5482) And took Simeon from them. That this signifies faith in the will, is evident from the representation of Simeon, as being faith in the will (see n. 3869-3872, 4497, 4502-4503). The reason why faith in the will was separated from them is that there was not yet present the intermediate represented by Benjamin; for truth from the Divine, represented by Joseph, flows in through an intermediate into the good of faith, and through this into its truth; or what is the same, into the willing of truth, and through this into the understanding of truth; or what is still the same, into charity toward the neighbor, and through this into faith. No other way of influx is possible with the man who has been regenerated, nor is there any other way of influx with the angels. This is comparatively like the influx of the sun into its earthly subjects. While it is producing them from seed, and renewing them, it flows in with heat, as is the case in the time of spring and summer, and at the same time with light, and thereby produces them; but by light alone it produces nothing at all, as is plain from these subjects in winter time. Spiritual heat is the good of love, and spiritual light is the truth of faith; moreover, spiritual heat in the subjects of the animal kingdom produces the vital heat, and spiritual light produces the life thence derived.

(5483) And bound him. That this signifies separation, is evident from the signification of "binding," as being separation (see n. 5083, 5101, 5452, 5456).

(5484) Before their eyes. That this signifies to the perception, is evident from the signification of "eyes," as being the understanding and perception (see n. 2701, 4083, 4403-4421, 4523-4534).

(5485) Verses 25-28. And Joseph commanded, and they filled their vessels with corn, and to restore their silver, everyone's into his sack, and to give them provision for the way; and he did thus to them. And they lifted their produce upon their asses, and went thence. And one opened his sack to give his ass provender in the inn, and he saw his silver; and behold it was in the mouth of his bag. And he said unto his brethren, My silver is restored, and lo it is even in my bag; and their heart went forth, and they trembled a man to his brother, saying, What is this that God hath done to us? "And Joseph commanded," signifies influx from the celestial of the spiritual; “and they filled their vessels with corn,” signifies that the memory-knowledges were endowed with good from truth; “and to restore their silver,” signifies without any ability of theirs; “everyone’s into his sack,” signifies wherever there was a receptacle in the natural; “and to give them provision for the way,” signifies and that it would support the truths they had; “and he did thus to them,” signifies the effect; “and they lifted their produce upon their asses,” signifies that truths were gathered into memory-knowledges; “and they went thence,” signifies the consequent life; “and one opened his sack,” signifies observation; “to give his ass provender in the inn,” signifies when there was reflection upon the memory-knowledges in the exterior natural; “he saw his silver,” signifies perception that it was without any ability of their own; “and behold it was in the mouth of his bag,” signifies that they were bestowed and stored up in the threshold of the exterior natural; “and he said unto his brethren,” signifies general perception; “my silver is restored,” signifies that there was no aid from them; “and lo it is even in my bag,” signifies that it was in the exterior natural; “and their heart went forth,” signifies fear; “and they trembled a man to his brother,” signifies general terror; “saying, What is this that God hath done to us?” signifies on account of so much providence.

(5486) And Joseph commanded. That this signifies influx from the celestial of the spiritual, is evident from the signification of “commanding,” when predicated of the celestial of the spiritual, or of the internal in respect to the external, as being influx, for the internal commands in no other way than by influx, and then by disposal for use; and from the representation of Joseph, as being the celestial of the spiritual (of which often above).

(5487) And they filled their vessels with corn. That this signifies that the memory-knowledges were endowed with good from truth, is evident from the signification of "filling," which being free signifies to be endowed with; from the signification of "vessels," as being memory-knowledges (see n. 3068, 3079); and from the signification of "corn," as being good from truth, or the good of truth (n. 5295).

(5488) And to restore their silver. That this signifies without any ability of theirs, is evident from the signification of "buying with silver," as being to procure for oneself from one's own; here therefore "to restore silver" is to endow gratis, or without any ability of theirs; as also in Isaiah: Everyone that thirsteth, come ye to the waters, and he that hath no silver, come ye, buy and eat; yea, come, buy wine and milk without silver and without price (Isa. 55:1).

(5489) Into his sack. That this signifies wherever there was a receptacle in the natural, is evident from the signification of a "sack," as being a receptacle (of which in what follows); that it is in the natural, is because the subject treated of is the truths and memory-knowledges that are in the natural. Here a "sack" specifically signifies memory-knowledge, for the reason that as a sack is a receptacle of corn, so memory-knowledge is a receptacle of good, here of the good that is from truth (as above, n. 5487). Few know that memory-knowledge is a receptacle of good, because few reflect upon such things, and yet this may be known from the following considerations. The memory-knowledges that enter into the memory are always introduced by means of some affection; those not introduced by any affection do not stick there, but slip away. The reason of this is that in affection there is life, but not in memory-knowledges except through affection. From this it is plain that memory-knowledges always have conjoined with them such things as are of affection, or what is the same, as are of some love, consequently some good, for everything that is of love is called good, whether it be good or thought to be so. Memory-knowledges therefore together with these goods form as it were a marriage, and hence it is that when this good is excited, the memory-knowledge with which it is conjoined is also at once excited; and conversely, when the memory-knowledge is recalled, the good conjoined with it also comes forth, as everyone can put to the test in himself if he chooses. [2] This then is the reason why with the unregenerate, who have rejected the good of charity, the memory-knowledges which are truths of the church, have adjoined to them such things as are of the love of self and of the world, thus evil things, which by reason of the delight that is in them they call good, and also by wrong interpretations make out to be good. These memory-knowledges make a fair show when the loves in question reign universally, and according to the degree in which they reign. But with the regenerate the memory-knowledges which are truths of the church have joined with them such things as are of love toward the neighbor and love to God, thus genuine good things. These are stored up by the Lord in the truths of the church with all who are being regenerated; and therefore when the Lord instills into such persons a zeal for good, these truths show themselves in their order; and when He instills a zeal for truth, this good is present and enkindles it. From all this it is evident how the case is with memory-knowledges and with truths-that they are receptacles of good.

(5490) And to give them provision for the way. That this signifies, and that it would support the truths which they had, is evident from the signification of "giving provision," as being support; and from the signification of a "way," as being truth (see n. 627, 2333); here, however, "for the way," denotes so long as they were in that state, because to be "on the way" signifies a state of truth conjoined with good (n. 3123). By "provision" is also signified support from truth and good in David: He made it rain manna upon them for food, and gave them the corn of the heavens. Man did eat the bread of the mighty; He sent them provision to satiety (Ps. 78:24, 25).

(5491) And he did so. That this signifies the effect, is evident without explication.

(5492) And they lifted their produce upon their asses. That this signifies that truths were gathered into memory-knowledges, is evident from the signification of "produce," as being truth (see n. 5276, 5280, 5292, 5402); and from the signification of an "ass," as being memory-knowledge (n. 2781). Hence it follows that by their "lifting their produce upon their asses," is signified that truths were gathered into memory-knowledges. That this is the signification of these words seems strange to him who keeps his mind in the historic sense of the letter, especially if he believes that there is no other internal sense than that which proximately shines forth from the letter; for he says to himself, How can lifting produce upon their asses signify truths gathered into memory-knowledges? But let him know that the literal sense of the Word passes into such a spiritual sense when it passes from man to the angels, or into heaven, and even into a still more remote sense when it passes into the inmost heaven, where all and each of the things of the Word pass into affections which are of love and charity, to which sense the internal sense serves as a plane. [2] That the historicals of the Word pass into another sense when they are elevated into heaven, may be seen by the man who concludes from reason, and who knows anything about the natural and the spiritual. He can see that to lift produce upon their asses is a purely natural act, and that there is nothing spiritual in it whatever; and he can also see that the angels who are in heaven, or they who are in the spiritual world, cannot apprehend these words otherwise than spiritually, and that they are apprehended spiritually when in their place are understood their correspondences, namely, the truth of the church in place of "produce," and the memory-knowledges that are in the natural in place of "asses." That by "asses" in the Word are signified things that serve, and thus memory-knowledges (for these are things that serve relatively to things spiritual and also to things rational), may be seen explained at n. 2781. Hence also it is plain what angelic thought and speech are relatively to man's thought and speech-that angelic thought and speech are spiritual, but man's natural; and that the former falls into the latter when it descends, and that the latter is turned into the former when it ascends. Unless this were so, there would be no communication whatever of man with angels, or of the world with heaven.

(5493) And they went thence. That this signifies the consequent life, is evident from the signification of "going," as being to live (see n. 3335, 3690, 4882). The case is the same with "going" (which in the spiritual sense denotes to live) as with what was said just above (n. 5492).

(5494) And one opened his sack. That this signifies observation, is evident from the signification of a "sack," as being a receptacle in the natural (n. 5489, 5497), which was endowed with good from truth (n. 5487). That to "open" it denotes to observe, is plain from the series; for by the words which follow, "to give his ass provender in the inn," is signified when they reflected upon the memory-knowledges in the exterior natural.

(5495) To give his ass provender in the inn. That this signifies when they reflected upon the memory-knowledges in the exterior natural, is evident from the signification of "giving his ass provender," as being to reflect upon memory-knowledges; for provender is the food with which asses are fed, consisting of straw and chaff, and hence it denotes all reflection upon memory-knowledges, for these are what reflections chiefly feed on (that an "ass" denotes memory-knowledge may be seen just above, n. 5492); and from the signification of an "inn," as being the exterior natural. That an "inn" here is the exterior natural cannot indeed be confirmed from parallel passages elsewhere in the Word, but still it can be confirmed from the fact that memory-knowledges are as it were in their inn when in the exterior natural. (That the natural is twofold, exterior and interior, may be seen above, n. 5118.) When memory-knowledges are in the exterior natural, they communicate directly with the external senses of the body, and there repose and as it were rest upon these senses. Hence it is that this natural is to memory-knowledges an "inn," or place for resting, or for passing the night.

(5496) And he saw his silver. That this signifies perception that it was without any ability of their own, is evident from the signification of "seeing," as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 3863, 4403-4421, 4567, 4723, 5400); and from the signification of the "silver being restored," as denoting without any power of theirs (n. 5488).

(5497) And behold it was in the mouth of his bag. That this signifies that they were bestowed and stored up in the threshold of the exterior natural, is evident from the signification of the "mouth of the bag," as being the threshold of the exterior natural. That they were stored up there is implied, and that they were bestowed follows from what is said before-that it was without any ability of their own. As the mouth was the fore part of the sack, therefore nothing else is signified by it than the fore part of the receptacle, thus the exterior natural, for this also is before (that a "sack" denotes a receptacle may be seen, n. 5289, 5494). In order that it may be known what the exterior and the interior natural are, it shall be again briefly explained. A boy, being not yet of mature age, cannot think from anything higher than the exterior natural; for he composes his ideas from things of sense. But as he grows up, and from things of sense draws conclusions as to causes, he thereby begins to think from the interior natural; for from things of sense he then forms some truths, which rise above the senses, but still remain within the things that are in nature. But when he becomes a young man, if as he then matures he cultivates his rational, he thus forms reasons from the things in the interior natural, which reasons are truths still higher, and are as it were drawn out from the things in the interior natural. The ideas of thought from these are called in the learned world intellectual and immaterial ideas; while the ideas from the memory-knowledges in both naturals, insofar as from the senses they partake of the world, are called material ideas. In this way man mounts in his understanding from the world toward heaven. But still he does not come into heaven with his understanding unless he receives good from the Lord, which is continually present and flowing in; and if he receives good, truths also are bestowed on him, for in good all truths find their abode; and according as truths are bestowed on him, so also is understanding, by reason of which he is in heaven.

(5498) And he said unto his brethren. That this signifies general perception, is evident from the signification of "saying," in the historicals of the Word, as being perception (of which often before); and from the signification of "unto his brethren," as being what is general, for that which is said to all becomes general.

(5499) My silver is restored. That this signifies that there was no aid from them, is evident from the signification of "restoring silver," as being without any ability of theirs, or what is the same thing, that there was no aid from them (of which above, n. 5488, 5496).

(5500) And lo it is even in my bag. That this signifies that it was in the exterior natural, is evident from the signification of "bag," as being the exterior natural (of which just above, n. 5497).

(5501) And their heart went forth. That this signifies fear; is evident from the signification of the "heart going forth," as being fear. That the "going forth of the heart" denotes fear, is because the heart palpitates in fear.

(5502) And they trembled a man to his brother. That this signifies a general terror, is evident from the signification of "trembling," as being terror; and from the signification of "a man to his brother," as being what is general (as just above, n. 5498). The reason why fear is here expressed twice, by the "heart going forth," and by their "trembling," is that one expression has reference to the will, and the other to the understanding; for it is usual in the Word, especially the prophetic, to express one thing twice, merely changing the words. He who does not know the mystery herein might suppose that it is a meaningless repetition; yet this is not so, for one expression refers to good, and the other to truth; and because good is of the will and truth is of the understanding, one refers to the will and the other to the understanding. The reason is that in the Word everything is holy, and the holiness is from the heavenly marriage, which is that of good and truth. Hence it is that heaven is in the Word, and consequently the Lord, who is the all in all things of heaven, insomuch that the Lord is the Word. The double name of the Lord, "Jesus Christ," involves the same; the name "Jesus" expressing the Divine good, and the name "Christ" the Divine truth (see n. 3004, 3005, 3008, 3009). Hence it is plain also that the Lord is in all things of the Word, insomuch that He is the Word itself. (That a marriage of good and truth, or the heavenly marriage, is in every part of the Word, may be seen above, n. 683, 793, 801, 2516, 2712, 5138.) From this it may also be plainly concluded that man, if he hopes for heaven, must be not only in the truth which is of faith but also in the good which is of charity, and that otherwise there is no heaven in him.

(5503) Saying, What is this that God hath done to us? That this signifies on account of so much providence, is evident from the signification of "God's doing," as being providence; for everything that God does can be expressed by no other word than providence. The reason of this is that in everything that God or the Lord does there is the eternal and the infinite, and these are in the word "providence." As they were amazed it is therefore signified, on account of so much providence.

(5504) Verses 29-34. And they came unto Jacob their father to the land of Canaan, and told him all that had befallen them, saying, The man, the lord of the land, spoke hard things with us, and took us for spies of the land. And we said unto him, We are upright; we are no spies; we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us, Hereby shall I know that ye are upright; let one of your brethren remain with me, and take for the famine of your houses, and go, and bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are upright; I will give you your brother, and ye shall go about trading in the land. “And they came,” signifies what is successive of reformation; “unto Jacob their father,” signifies the good of natural truth; “to the land of Canaan,” signifies which is of the church; “and told him all that had befallen them,” signifies reflection from the good of that truth upon the things which were hitherto provided; “saying,” signifies perception; “the man, the lord of the land spoke,” signifies the celestial of the spiritual reigning in the natural; “hard things with us,” signifies non-conjunction therewith on account of non-correspondence; “and took us for spies of the land,” signifies that it observed that the truths of the church were for seeking gain; “and we said unto him, We are upright, we are no spies,” signifies denial that they were in the truths of the church for the purpose of gain; “we are twelve brethren,” signifies all truths in one complex; “sons of our father,” signifies of one origin; “one is not,” signifies that the Divine spiritual source does not appear; “and the youngest is this day with our father,” signifies that from him is adjunction to spiritual good; “and the man, the lord of the land, said unto us,” signifies perception concerning the celestial of the spiritual reigning in the natural; “Hereby shall I know that ye are upright,” signifies that it is willing, if they are not in truths for the sake of gain; “let one of your brethren remain with me,” signifies that faith in the will should be separated from them; “and take for the famine of your houses,” signifies that in the meantime they may provide for themselves in that desolation; “and go” signifies that so they may live; “and bring your youngest brother unto me,” signifies that if there were an intermediate there would be conjunction; “then shall I know that ye are no spies,” signifies that then truths would no longer be for the purpose of gain; “but that ye are upright,” signifies that thus there would be correspondence; “I will give you your brother,” signifies that thus truths would become goods; “and ye shall go about trading in the land,” signifies that thus truths will be made fruitful from good, and will all turn to use and profit.

(5505) And they came. That this signifies what is successive of reformation, is evident from the signification of “coming to Jacob their father,” as here being what is successive of reformation; for by Jacob their father is represented the good of truth in the natural, and to “come” to this is to be so far reformed. For in the internal sense the subject treated of is the truths of the church, which are represented by the sons of Jacob, how they were implanted in the natural, and afterward conjoined with the celestial of the spiritual; or what is the same, how truths in the external man were conjoined with truths from the Divine in the internal. From all this it is evident that by their "coming" is here signified what is successive of reformation.

(5506) Unto Jacob their father. That this signifies the good of natural truth, is evident from the representation of Jacob, as being the good of natural truth (see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538); and also from the signification of "father," as being good (n. 3703). To come to this good is to be reformed to that extent. By this good afterward, when the intermediate which is "Benjamin" was added, conjunction was effected with the internal, which is "Joseph."

(5507) Unto the land of Canaan. That this signifies which is of the church, is evident from the signification of the "land of Canaan," as being the church (see n. 3705, 4447). This good of truth which is represented by Jacob is the good of the external church; but that which is represented by Israel is the good of the relatively internal church.

(5508) And told him all that had befallen them. That this signifies reflection from the good of that truth upon the things hitherto provided, is evident from the signification of "telling," as being to think and reflect (see n. 2862), for what is told anyone is thought of from reflection; and from the signification of "all that had befallen," as being what is of providence, or what is provided (of which in what follows). The reason why the reflection was from the good of truth is that they told Jacob their father, by whom the good of truth is represented (n. 5506). The reason why the reflection was not from the truths represented by the sons of Jacob, as the sense of the letter implies, is that all the reflection and thence thought that the lower or exterior has, comes from the higher or interior, although it appears to come from the lower or exterior; and as the good of truth that Jacob represents is interior, therefore reflection from the good of truth is signified. [2] That the things which befell them are things of providence or things provided, is because everything that befalls or happens, which in other words is called accidental, and is ascribed to chance or fortune, is of providence. Divine providence works thus invisibly and incomprehensibly in order that man may in freedom ascribe an event either to providence or to chance; for if providence acted visibly and comprehensibly, there would be danger of man's believing, from what he sees and comprehends, that it is of providence, and afterward changing into the contrary. Thus truth and falsity would be conjoined in the interior man, and truth would be profaned, which profanation is attended with eternal damnation. Therefore it is better for such a man to be kept in unbelief than to be in faith and then recede from it. [3] This is what is meant in Isaiah: Say to this people, Hearing hear ye, but understand not; and seeing see ye, and know not. Make the heart of this people fat, and make their ears heavy, and besmear their eyes; lest they see with their eyes, and hear with their ears, and their heart should understand, and they should turn again, and be healed (Isa. 6:9-10; John 12:40). It is for this reason also that miracles are not wrought at this day, for these, like all visible and comprehensible things, would compel men to believe, and whatever compels takes away freedom; when yet all the reformation and regeneration of man is effected in his freedom. That which is not implanted in freedom does not stay. It is implanted in freedom when the man is in the affection of good and truth (see n. 1937, 1947, 2744, 2870-2893, 3145, 3146, 3158, 4031). [4] That miracles so great were wrought among the posterity of Jacob was for the sake of their being compelled to observe the statutes in their outward form; for this was sufficient for those who, being only in the representatives of a church, were in external things separate from internal, and therefore could not be reformed as to the interiors; for they entirely rejected interior things, and therefore they could not profane truths (n. 3147, 3398, 3399, 3480, 4680). Men like these could be compelled without danger of profaning what is holy. [5] That man at this day ought to believe what he does not see, is evident from the Lord's words to Thomas, in John: Because thou hast seen Me, Thomas, thou hast believed: blessed are they who do not see, and yet believe (John 20:29). That the things which happen (in other words which are ascribed to chance or fortune) are of the Divine providence, the church indeed acknowledges, but still does not believe; for who does not say, when apparently by chance he comes out of some great peril, that he has been preserved by God, and also gives God thanks? And likewise when he is exalted to honors, and also when he becomes wealthy, he calls it a blessing from God. Thus the man of the church acknowledges that what happens is of providence, but still does not believe. But on this subject, of the Lord's Divine mercy more will be said elsewhere.

(5509) Saying. That this signifies perception, is evident from the signification of "saying" in the historicals of the Word, as being to perceive (as often shown above).

(5510) The man, the lord of the land, spoke. That this signifies the celestial of the spiritual reigning in the natural, is evident from the representation of Joseph, who is here "the man, the lord of the land," as being the celestial of the spiritual. "Man" [vir] is predicated of the spiritual, and "lord" of the celestial; for "man" in the internal sense is truth, and "lord" is good, and truth from the Divine is what is called spiritual, and good from the Divine is what is called celestial; and from the signification of "land," here the land of Egypt, as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301). That the celestial of the spiritual, which is represented by Joseph, reigned in both naturals, is contained in the preceding chapter in the internal sense; and it was to the end that this might be represented that Joseph was appointed over the land of Egypt. [2] There are two things in the natural-memory-knowledges and truths of the church; concerning memory-knowledges it has been shown that the celestial of the spiritual or truth from the Divine disposed them in order in the natural; and now the truths of the church, which are represented by the ten sons of Jacob, are treated of. Memory-knowledges must be disposed in order in the natural before the truths of the church, because these are to be apprehended from the former; for nothing can enter man's understanding without ideas derived from such memory-knowledges as he has acquired from infancy. Man does not at all know that every truth of the church that is called a truth of faith is founded upon his memory-knowledges, and that he apprehends it, keeps it in the memory, and calls it out of the memory, by means of ideas composed of the memory-knowledges in him. [3] In the other life the quality of these ideas is wont to be shown to the life to those who desire it; for such things are presented plainly to view in the light of heaven; and then also it appears with what degrees of shade or with what rays of light they have held the truth of the doctrine of the church. In some this truth appears among falsities, in some among jests and even scandals, in some among fallacies of the senses, in some among apparent truths, and so on. If the man has been in good, that is, if he has lived a life of charity, then from that good, as from flame out of heaven, truths are illumined, and the fallacies of the senses which they are in are beautifully irradiated; and when innocence is instilled by the Lord, these fallacies appear like truths.

(5511) Hard things with us. That this signifies nonconjunction therewith on account of noncorrespondence, is evident from the signification of “speaking hard things,” when predicated of the internal relatively to the external separate from it, as being nonconjunction on account of non-correspondence (of which above, n. 5422, 5423); for if there is no correspondence of the external with the internal, then all that which is internal and comes from the internal appears hard to the external, because there is no conjunction. As for example-if it is said by the internal, or by one who is in what is internal, that man thinks nothing from himself, but either from heaven, that is, through heaven from the Lord, or from hell-if he thinks good, that it is through heaven from the Lord, if evil, that it is from hell-this appears altogether hard to him who desires to think from himself, and who believes that if this were as stated he would be nothing at all; when yet it is most true, and all who are in heaven are in the perception that it is so. [2] In like manner if it is said by the internal, or by those who are in what is internal, that the joy the angels have is from love to the Lord and from charity toward the neighbor-that is, when they are in the use of performing the things of love and charity-and that in these there is so great a joy and happiness as to be quite inexpressible, this will be hard to those who are in joy only from the love of self and the world, and in no joy from the love of the neighbor except for the sake of self; when yet heaven and the joy of heaven first begin in man when his regard to self in the uses which he performs, dies out. [3] Take this also as an example. If it is said by the internal that the soul of man is nothing else than the internal man, and that the internal man after death appears just like man in the world, with a similar face, similar body, and similar sensitive and thinking faculty-to those who have cherished the opinion concerning the soul that it is only a power of thought, and thereby as it were ethereal, thus without form, and that it will be clothed again with the body, what is said by the internal about the nature of the soul will seem far removed from the truth; and it will be hard to those who believe that the body only is the man, when they hear that the soul is the man himself, and that the body which is buried is of no use in the other life. And yet that this is the truth, I know; for of the Lord's Divine mercy I have been with those who are in the other life-not with a few but with many, not once but often-and have talked with them about it. So also in numberless other cases.

(5512) And took us for spies of the land. That this signifies that he observed that the truths of the church were for the seeking of gain, is evident from the representation of the sons of Jacob, who are meant here by "us," as being the truths of the church in the natural (see n. 4503, 5419, 5427, 5458); and from the signification of "spies" or "spies of the land," as being those who are in the truths of the church merely for their own advantage (n. 5432).

(5513) And we said unto him, We are upright; we are no spies. That this signifies denial that they were in truths for the sake of gain, is evident from the signification of "saying unto him," as being a reply, here denial; and from the signification of "we are upright," as being that they were in truths which in themselves are truths (see n. 5434, 5437, 5460); and from the signification of "spies," as being those who are in the truths of the church for the sake of their own advantage, here meaning that it was not for this.

(5514) We are twelve brethren. That this signifies all truths in one complex, is evident from the signification of "twelve," as being all things, and when as here predicated of the sons of Jacob, or of the twelve tribes named from them, and also of the twelve apostles, as being all things of faith in one complex (see n. 577, 2089, 2129, 2130, 2553, 3272, 3488, 3858, 3862, 3913, 3926, 3939, 4060).

(5515) Sons of our father. That this signifies from one origin, is evident from the signification of "sons," as being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of "father," as being good (n. 2803, 3703, 3704). Hence "sons of a father" signifies truths from good, thus from one origin; moreover, all truths are from one good.

(5516) One is not. That this signifies that the Divine spiritual source does not appear, is evident from what was said above (n. 5444), where the same words occur.

(5517) And the youngest is this day with our father. That this signifies that by him there is adjunction to spiritual good, is evident also from what was unfolded above (see n. 5443), where the same words occur. It is said to be "by him," because the intermediate which is represented by Benjamin proceeds from the celestial of the spiritual, which is "Joseph."

(5518) And the man, the lord of the land, said unto us. That this signifies perception concerning the celestial of the spiritual reigning in the natural, is evident from the signification of "saying," in the historicals of the Word, as being to perceive (of which often above); and from the signification of "the man, the lord of the land," as being the celestial of the spiritual reigning in the natural (of which also above, n. 5510).

(5519) Hereby shall I know that ye are upright. That this signifies that it is willing, if they are in truths not for the sake of gain, is evident from the signification of "knowing," as here being to be willing, for this follows from the series; and from the signification of "that ye are upright," thus that they were not spies, as being that they were in truths not for the sake of their own advantage (n. 5432, 5512).

(5520) Let one of your brethren remain with me. That this signifies that faith in the will shall be separated, is evident from the representation of Simeon, who is here "one of your brethren," as being faith in the will (see n. 5482); and from the signification of "letting remain," as being to be separated. How the case herein is has been stated before.

(5521) And take for the famine of your houses. That this signifies that in the meantime they may provide for themselves in that desolation, is evident from what was said above (n. 5462), where similar words occur. That it signifies in that desolation, is because desolation is signified by "famine."

(5522) And go. That this signifies that so they may live, is evident from the signification of "going," as being to live (see n. 3335, 3690, 4882, 5493).

(5523) And bring your youngest brother unto me. That this signifies that if there were an intermediate there would be conjunction, is evident from the representation of Benjamin, who is here the "youngest brother," as being an intermediate (see n. 5411, 5413, 5443); and from the signification of "bringing him unto me," as being that thereby there would be conjunction. For by the intermediate there is effected a conjunction of the internal represented by Joseph with the external things represented by the sons of Jacob (as shown above, n. 5411, 5413, 5427, 5428).

(5524) Then shall I know that ye are no spies. That this signifies that then truths would no longer be for the sake of gain, is evident from the signification of "spies," as being those who are in the truths of the church for the sake of their own advantage, meaning here that they would be so no longer if there were conjunction through an intermediate.

(5525) But that ye are upright. That this signifies that thus there would be correspondence, is evident from the signification of "ye are upright," as being that they were in truths; for "uprightness" is truth (see n. 5434, 5437); and as they are then in truths not for the sake of their own advantage, when there is correspondence, therefore this also is signified by, "ye are upright."

(5526) I will give you your brother. That this signifies that thus truths would become goods, is evident from the representation of Simeon, who here is the "brother whom he would give them," as being faith in the will (see n. 5482); and from the representation of the ten sons of Jacob, who here are they to whom he would be "given," as being the truths of the church in the natural (n. 5403, 5419, 5427, 5428, 5512). That by "I will give you your brother" is signified that thus truths will become goods, is because when there exists faith in the will, truths become goods; for as soon as the truth of faith which is of doctrine enters the will, it becomes the truth of life, and becomes truth in act, and is then called good, and also becomes spiritual good. From this good a new will is formed in man by the Lord. That the will causes truth to be good, is because regarded in itself the will is nothing else than the love, for whatever a man loves he wills, and whatever he does not love he does not will; and also because all that which is of the love or from the love is perceived by the man as good, for it delights him. Hence it is that everything that is of the will or from the will is good.

(5527) And ye shall go about trading in the land. That this signifies that in this way truths will be made fruitful from good, and will all turn to use and profit, is evident from the signification of "trading," as being to procure for one's self the knowledges of good and truth, thus the truths of the church, and to communicate them (see n. 4453). They who have such things are called "traders" (n. 2967); wherefore "to go about trading in the land" is to seek diligently for such things wherever they are. From this it follows that "to go about trading in the land" signifies also to make truths fruitful from good; for when conjunction is effected through the intermediate which is "Benjamin," that is, the conjunction of the external man represented by the ten sons of Jacob, with the internal which is "Joseph" (which conjunction is here treated of), or what is the same, when the man has been regenerated, then truths are continually made fruitful from good. For he who is in good is in the capacity of clearly seeing the truths which flow from general truths, and this in a continual series; and still more afterward in the other life, where worldly and bodily things do not cast a shade. That this capacity is in good has been given me to know by much experience. I have seen spirits who had not been very clear sighted when they lived as men in the world, yet had led a life of charity, taken up into heavenly societies; and then they were in similar intelligence and wisdom with the angels there, and even did not know but that this wisdom and intelligence were in them. For through the good in which they had been they were in the capacity of receiving all influx from the angelic societies in which they were. Such a capacity, and hence such fruitfulness, is in good. But the truths which are made fruitful in them by good do not remain truths, but are committed by them to life, and then become uses; and therefore by "going about trading in the land" is signified also that they all will turn to use and profit.

(5528) Verses 35-38. And it came to pass as they emptied their sacks, and behold everyone's bundle of silver was in his sack; and they saw the bundles of their silver, they and their father, and they were afraid. And Jacob their father said unto them, Me have ye bereaved, Joseph is not, and Simeon is not, and ye will take Benjamin; all these things will be upon me. And Reuben spoke unto his father, saying, Slay my two sons if I bring him not to thee; give him upon my hand, and I will bring him unto thee again. And he said, My son shall not go down with you; for his brother is dead, and he only is left; and mischief will befall him in the way wherein ye shall go, and ye will make my gray hairs go down in sorrow to the grave. "And it came to pass as they emptied their sacks," signifies use from the truths in the natural; "and behold everyone's bundle of silver," signifies settings in order of truths bestowed gratis; "was in his sack," signifies in the receptacle of each; "and they saw the bundles of their silver," signifies perception that it was so; "they and their father," signifies from truths and the good of truth in the natural; "and they were afraid," signifies what is holy; "and Jacob their father said unto them," signifies perception in them from the good of truth; "Me have ye bereaved," signifies that thus the church was no more; "Joseph is not," signifies that there is no internal; "and Simeon is not," signifies that neither is there faith in the will; "and ye will take Benjamin," signifies if the intermediate also is taken away; "all these things will be upon me," signifies that thus what is of the church will be destroyed; "and Reuben spoke unto his father," signifies the things of faith in the understanding perceived from the good of truth; "saying, Slay my two sons," signifies that neither kind of faith will live; "if I bring him not to thee," signifies unless an intermediate be adjoined; "give him upon my hand," signifies so far as was in its power; "and I will bring him unto thee again," signifies that it shall be restored; "and he said, My son shall not go down with you," signifies that it will not let itself down toward lower things; "for his brother is dead," signifies because the internal is not present; "and he only is left," signifies that it is now in place of the internal; "and mischief will befall him in the way wherein ye shall go," signifies that with truths alone in the natural, separated from the internal, it would perish;

"and ye will make my gray hairs go down," signifies that this will be the last of the church; "in sorrow to the grave," signifies without hope of resuscitation.

(5529) And it came to pass as they emptied their sacks. That this signifies use from the truths in the natural, is evident from the signification of "emptying" the produce they brought from Egypt, as being to do use from truths, for by "produce" is signified truth (see n. 5276, 5280, 5292, 5402), and from the signification of "sacks," as being receptacles in the natural (n. 5489, 5494), thus the natural. (Of the receptacles in the natural, see below, n. 5531.)

(5530) And behold everyone's bundle of silver. That this signifies the settings in order of truths bestowed gratis, is evident from the signification of a "bundle," as being a setting in order (of which in what follows); and from the signification of "silver," as being truth (see n. 1551, 2954); by "everyone having it in his sack" is signified that these were bestowed gratis. That a "bundle" denotes a setting in order is because the truths with man are disposed and ordered in series. Those most in agreement with his loves are in the midst, those not so much in agreement are at the sides, finally those not at all in agreement are rejected to the outermost circumferences. Outside of this series are the things contrary to the loves. Wherefore those things which are in the midst are called blood-relations, for love produces blood-relationship, and those which are more remote are connections; and at the ultimate boundaries the connections die away. All things in man are disposed in such series, and are signified by "bundles." [2] From this it is plainly evident how the case is with those who are in the loves of self and of the world, and how with those who are in love to God and toward the neighbor. With those who are in the loves of self and of the world, such things as favor these loves are in the midst, and such as slightly favor them are in the circumferences; and the things which are contrary to them, as those which relate to love to God and love toward the neighbor, are thrown out. In such a state are the infernals. And this order sometimes causes a lucidity to appear about them; but within this lucidity, where they themselves are, all is dusky, monstrous, and horrible. But with the angels there is a flaming radiance in the midst from the good of celestial and spiritual love, and from this there is a light or brightness round about. They who so appear are likenesses of the Lord; for the Lord Himself, when He showed His divine to Peter, James, and John, "shone in the face as the sun, and His raiment became as the light" (Matt. 17:2). That the angels who are likenesses appear in flaming radiance and hence in white is plain from the angel who descended from heaven and rolled away the stone from the door of the sepulcher: His appearance was as lightning, and his raiment white as snow (Matt. 28:3).

(5531) Was in his sack. That this signifies in the receptacle of each, is evident from the signification of a "sack," as being a receptacle (see n. 5489, 5494, 5529). What is here meant by a receptacle may be briefly told. Man's natural is divided into receptacles; and in each receptacle is some general thing, in which things less general or relatively particular are set in order, and in these single things. Each such general thing, together with its particulars and singulars, has its own receptacle, within which it can operate, or vary its forms and change its states. With the man who has been regenerated these receptacles are as many in number as there are general truths in him, and each receptacle corresponds to some society in heaven. Such is the setting in order with the man who is in the good of love and thence in the truth of faith. From this it will to some extent be plain what is meant by the receptacle of each, when predicated of the general truths in the natural, represented by the ten sons of Jacob.

(5532) And they saw the bundles of their silver. That this signifies perception that it was so, namely that the settings in order of truths were bestowed gratis, is evident from what was unfolded just above (n. 5530).

(5533) They and their father. That this signifies from truths and the good of truth in the natural, is evident from the representation of the sons of Jacob, who here are "they," as being truths in the natural (see n. 5403, 5419, 5427, 5458, 5512); and from the representation of Jacob, who is here "their father," as being the good of truth also in the natural (n. 3659, 3669, 3677, 3775, 4234, 4273, 4538). What is meant by perception from truths and from the good of truth in the natural, may indeed be unfolded, but not so as to fall into the apprehension, except very obscurely. But in very deed this falls into the understanding of spirits as in clear day, being to them one of the more easy things. Thus it may in some measure be seen what a difference there is between the intelligence of man while he is in the world and its light, and when he is in heaven and the light there.

(5534) And they were afraid. That this signifies what is holy, is evident from the signification of "being afraid" when such things happen as are of Divine providence-here that truths were bestowed gratis, signified by "every man's bundle of silver being in his sack." The holy which then flows in also induces something of fear together with holy reverence.

(5535) And Jacob their father said unto them. That this signifies perception in them from the good of truth, is evident from the signification of "saying" in the historicals of the Word, as being perception (of which often above); and from the representation of Jacob, as being the good of truth (of which just above, n. 5533).

(5536) Me have ye bereaved. That this signifies that thus the church was no more, is evident from the representation of Jacob, who says this of himself, as being the good of truth (see n. 3659, 3669, 3677, 3775, 4234, 4273, 4538); and because it is the good of truth, it is also the church, for good is the essential of the church; and therefore it is the same whether we say the good of truth, or the church, for with the man with whom is the good of truth, there is the church (that "Jacob" is the church may be seen above, n. 4286, 4520; and hence also that his sons represent the truths of the church, n. 5403, 5419, 5427, 5458, 5512); and from the signification of "bereaving," as being to deprive the church of its truths and goods, as here of those which are represented by Joseph, Benjamin, and Simeon (of which in what follows). [2] That "to bereave" denotes to deprive the church of its truths, is because the church is compared to a marriage, its good to the husband, and its truth to the wife, and the truths born of this marriage to sons, and the goods to daughters, and so on. When therefore "bereavement," or "bereaving" is spoken of, it signifies that the church is deprived of its truths, and that thereby it becomes no church. In this sense the terms "bereavement," or "bereaving," are occasionally used elsewhere in the Word, as in Ezekiel: I will send upon you famine and evil beast, and will make thee bereaved (Ezek. 5:17). And again: When I make the evil beast to pass through the land, and it shall bereave it, so that it become a desolation, that no man may pass through because of the wild beast (Ezek. 14:15). In Leviticus: I will send against you the wild beast of the field, which shall bereave you, and cut off your beast, and lessen you, that your ways shall be laid waste (Lev. 26:22). [3] In these passages "famine" denotes a lack of the knowledges of good and truth, and hence desolation; an "evil beast," falsities from evils; the "land," the church; "sending a famine and an evil beast to bereave the land" denotes to destroy the church by falsities from evils, thus to completely deprive it of truths. In Jeremiah: I will winnow them with a fan in the gates of the land, I will bereave, I will destroy My people (Jer. 15:7); where also "bereaving" denotes to deprive of truths. In the same: Give their sons to the famine, and make them flow away by the hand of the sword; that their wives may become bereaved and widows (Jer. 18:21); where "their wives becoming bereaved and widows" denotes being without truths and good. [4] In

Hosea: Of Ephraim, their glory shall fly away like a bird, from the birth, and from the belly, and from conception; because if they have brought up their sons, then will I make them bereaved of man (Hos. 9:11-12); with a similar meaning. In Ezekiel: I will make man, My people, walk over you, who shall possess thee by inheritance, and thou shalt be their inheritance, and thou shalt no more add to bereave them. Thus hath said the Lord Jehovih, Because they say to you, Thou art a consumer of man, and hast been a bereaver of thy peoples (Ezek. 36:12-13); where also "bereaving" is to deprive of truths, [5] In Isaiah: Now hear this, O delicate one, sitting securely, saying in thine heart, I and none besides like me, I shall not sit a widow, neither shall I know bereavement; surely these two things shall come to thee in a moment in one day, bereavement and widowhood (Isa. 47:8-9); said of the daughter of Babylon and of Chaldea, that is, of those who are in a holy external and a profane internal, and by virtue of this holy external call themselves the church. "Bereavement and widowhood" denote the deprivation of good and truth. Again: Lift up thine eyes round about, and see; all they gather themselves together, they come to thee. The sons of thy bereavement shall yet say in thine ears, The place is strait for me; go from me that I may dwell. But thou shalt say in thine heart, Who hath begotten me these, seeing I am bereaved and lonely, banished and far away? Who therefore hath brought up these? I was left alone; these, where were they? (Isa. 49:18, 20-21); said of Zion or the celestial church, and of its fruitfulness after vastation; the "sons of bereavement" denoting the truths of which she had been deprived in vastation, restored and vastly increased.

(5537) Joseph is not. That this signifies that there is no internal, is evident from the representation of Joseph, which, being the celestial of the spiritual, is the internal of the church (see n. 5469, 5471).

(5538) And Simeon is not. That this signifies that neither in the will is there faith, is evident from the representation of Simeon, as being faith in the will (see n. 3869-3872, 4497, 4502, 4503, 5482).

(5539) And ye will take Benjamin. That this signifies if the intermediate also be taken away, is evident from the representation of Benjamin, as being what is intermediate (see n. 5411, 5413, 5443).

(5540) All these things will be upon me. That this signifies that thus what is of the church will be destroyed, is evident from the representation of Jacob, who says this of himself, as being the church (see n. 5536). When in the church there is no internal, represented by Joseph, and no faith in the will, represented by Simeon, if the conjoining intermediate represented by Benjamin is taken away, everything of the church is destroyed. This is what is signified by “all these things will be upon me.”

(5541) And Reuben spoke unto his father. That this signifies the things of faith in the understanding perceived from the good of truth, is evident from the signification of “saying” in the historicals of the Word, as being to perceive (of which often above); and from the representation of Reuben, as being faith in doctrine and in the understanding (see n.

3861, 3866, 5472), consequently the things of this faith; and from the representation of Jacob, who is here the "father" to whom Reuben spoke, as being the good of truth (n. 3659, 3669, 3677, 3775, 4234, 4273, 4538, 5533). From this it is plain that by "Reuben's speaking to his father" are signified the things of faith in the understanding perceived from the good of truth. The reason why Reuben speaks here, is that the church is treated of, in which faith in doctrine and in the understanding apparently takes the first place, and also teaches, here what must be done lest the things of the church be destroyed.

(5542) Saying, Slay my two sons. That this signifies that neither kind of faith will live, is evident from the signification of the "two sons" of Reuben, as being both kinds of faith; for by Reuben is represented faith in doctrine and in the understanding, and his "sons" are the two doctrines of the church, the doctrine of truth and the doctrine of good, or the doctrine of faith and the doctrine of charity. That neither of these things of faith or of the church will live unless the intermediate represented by Benjamin is conjoined, is signified by "Slay my two sons, if I bring him not to thee." By these words Reuben gives confirmation that it will be all over with the church, unless there be an intermediate. Unless there were this internal sense in these words, Reuben would not have told his father to slay his two sons if he brought not Benjamin back; for he would thereby have proposed to put an end to one family more, which being contrary to all right, would have been infamous. But the internal sense teaches us why this was said.

(5543) If I bring him not to thee. That this signifies unless an intermediate be conjoined, is evident from the representation of Benjamin, who is here meant by "him whom he would bring," as being what is intermediate (see n. 5411, 5413, 5443, 5539); and from the signification of "bringing," as being to be conjoined.

(5544) Give him upon my hand. That this signifies so far as was in its power, is evident from the signification of the "hand," as being power (see n. 878, 3387, 4931-4937, 5327, 5328). "To give him upon his hand" is in the strict sense to intrust him to him; but as faith in the understanding, which is represented by Reuben, has little strength to be trusted to (for the truth which is of faith has its power from the good which is of charity, see n. 3563), therefore by "Give him upon my hand," is signified so far as was in its power.

(5545) And I will bring him unto thee again. That this signifies that it shall be restored, is evident without explication.

(5546) And he said, My son shall not go down with you. That this signifies that it will not let itself down toward lower things, is evident from the signification of "going down," as being predicated of going toward lower things (see n. 5406), here of going to the truths of memory-knowledge in the exterior natural (n. 5492, 5495, 5497, 5500), which are represented by the sons of Jacob.

(5547) For his brother is dead. That this signifies because the internal is not present, is evident from the representation of Joseph, who is here the "brother," as being the celestial of the spiritual, or truth from the Divine, consequently the internal of the church (see n. 5469); and from the signification of "being dead," as here being not to be present; for he was living, but was not present.

(5548) And he only is left. That this signifies that it is now in place of the internal, is evident from the fact that, as the internal which is "Joseph" was not present, and Benjamin was the only other child of Joseph's mother, he was now as Joseph. Moreover, both Joseph and Benjamin represent the internal, and the other ten sons of Jacob represent the external (see n. 5469).

(5549) And mischief will befall him in the way wherein ye shall go. That this signifies that with truths alone in the natural, separated from the internal, it would perish, is evident from what was unfolded above (n. 5413), where similar words occur.

(5550) And ye will make my gray hairs go down. That this signifies that this will be the last of the church, is evident from the signification of "gray hairs," when the subject treated of is the church, as being the last of it. The last of it is signified by "gray hairs" also in Isaiah: Attend unto Me O house of Jacob, and all the remains of the house of Israel, who have been borne from the womb, who have been carried from the matrix; and even to old age I am the same; and even to gray hairs will I carry you (Isa. 46:3-4); the "house of Jacob" denotes the external church; the "house of Israel," the internal church; "from the womb and the matrix" denotes from the beginning of it; "to old age and gray hairs" denotes to the last of it. And in David: They that are planted in the house of Jehovah shall sprout in the courts of our God. They shall still have increase in gray hairs (Ps. 92:13-14); "in gray hairs" denotes in the last stage.

(5551) In sorrow to the grave. That this signifies without hope of resuscitation, is evident from the signification of "sorrow" here, as being without hope, for when there is no longer any hope there is sorrow; and from the signification of the "grave," as being resurrection and regeneration (see n. 2916, 2917, 3256, 4621), thus the resuscitation of the church; for if in the church there is neither an internal which is "Joseph," nor an intermediate which is "Benjamin," nor faith in the will, or charity, which is "Simeon," there is no longer any hope of its resuscitation. It appears strange that the "grave" should denote resuscitation, but this is because of man's idea concerning it; for he does not separate the grave from death, nor even from the dead body in the grave. Yet the angels in heaven cannot have such an idea of the grave, but one entirely different from man's, namely, an idea of resurrection or resuscitation. For when man's dead body is committed to the grave he is resuscitated into the other life; and therefore the idea angels have about the grave is not an idea of death, but of life, consequently of resuscitation.

(5552) Continuation concerning the correspondence with the Grand Man; here concerning the correspondence of the skin, the hair, and the bones therewith. In regard to correspondence the case is this. The things in man which have the most life correspond to those societies in the heavens which have the most life and hence the most happiness there, as do those to which man’s external and internal sensories correspond, and the things of his understanding and will. But the things in man which have less life correspond to such societies there as are in less life, as the cuticles which invest the whole body, the cartilages and bones which support and hold together all the parts of the body, and also the hairs which grow out from the cuticles. What the societies are to which these correspond, and what is their quality, is also to be told.

(5553) The societies to which the skins correspond are in the entrance to heaven, and to them is given a perception of the quality of the spirits who throng to the first threshold, whom they either reject or admit; so that they may be called entrances or thresholds to heaven.

(5554) There are very many societies that constitute the external integuments of the body, with differences from the face to the soles of the feet; for there are differences everywhere. I have spoken much with them. In regard to spiritual life they had been such that they suffered themselves to be persuaded by others that a thing is so; and when they heard it confirmed from the literal sense of the Word, they wholly believed it, and remained in the opinion, and instituted a life, not evil, in accordance with it. Others who are not of a similar nature cannot easily have interaction with them; for they cling tenaciously to the opinions they have received, and do not suffer themselves to be led away from them by reasons. Very many such are from this earth, because our planet is in externals, and also reacts against internals, as does the skin.

(5555) There are those who in the life of the body have known nothing but the general things of faith-as that the neighbor ought to be loved-and who from this general principle have done good to the evil and to the upright alike without discrimination, saying that everyone is the neighbor. When these lived in the world they suffered themselves to be led much astray by the deceitful, hypocritical, and pretending; and the same thing happens to them in the other life; nor do they care what is said to them, for they are sensuous and do not enter into reasons. These also constitute the skin, but the outer and less sensitive part. I have spoken with those who constitute the skin of the skull. There is as great a difference in those who constitute the skin, as there is in the skin itself in various places-as on different parts of the skull, about the occiput, sinciput, and temples, on the face, and on the chest, abdomen, loins, feet, arms, hands, and fingers.

(5556) It has also been given me to know who constitute the scarf skin. This skin is less sensitive than any other of the coverings, for it is covered over with scales that are nearly like a thin cartilage. The societies which constitute it are they who reason about all things as to whether it be so or not so, and go no further. When I spoke with them, it was given to perceive that they do not at all apprehend what is true or not true; and the more they reason, the less they apprehend. Yet they seem to themselves wiser than others, for they vest wisdom in the faculty of reasoning. They are altogether ignorant that the chief thing in wisdom is to perceive without reasoning, that a thing is so or not so. Many such are from those who in the world became so from a confusion of good and truth through philosophical subtleties, and who thereby have the less common sense.

(5557) There are also spirits through whom others speak, and who hardly understand what they say. This they confessed, but still talked much. They become so who in the life of the body only prated, without thinking at all about what they said, and loved to talk about everything. I was told that they are in companies, and that some of these relate to the membranes which cover the viscera of the body, and some to the cuticles which have but little sensitiveness; for they are only passive powers, and do nothing from themselves, but from others.

(5558) There are spirits who when they wish to know anything, say that it is so, one after another in the society; and when they say it, they observe whether it flows freely without any spiritual resistance; for when it is not so, they usually perceive a resistance from within; and if they perceive no resistance they think that it is so, and do not know it in any other way. Such are they who constitute the little glands of the skin. But there are two kinds of them, one which affirms because there appears a free flow, as was said, from which they surmise that as there is no resistance it is in agreement with the heavenly form, consequently with the truth, and thereby that it is affirmed; and another kind which boldly affirms that it is so, although they do not know it.

(5559) The conformation of the interweavings of the skins has been shown to me representatively. The conformation with those in whom these outermost things corresponded to the interiors, or in whom the material things there were obedient to spiritual things, was a beautiful weaving of spirals wonderfully intertwined in a kind of lace-work which it is impossible to describe. They were of a blue color. Afterward were represented forms still more elaborate, more delicate, and more beautifully interwoven. Of such a structure appear the skins of a regenerate man. But with those who have been deceitful, these outermost things appear like knottings together of mere serpents; and with those who have used magical arts, like foul intestines.

(5560) The societies of spirits to which the cartilages and bones correspond are very many; but they are such as have little spiritual life in them, just as there is little life in the bones as compared with the soft parts which they enclose-as for example in the skull and the bones of the head compared with either brain and the medulla oblongata and the sensitive substances there; and also as in the vertebrae and ribs in comparison with the heart and lungs; and so on.

(5561) It has been shown me how little spiritual life they have who relate to the bones. Other spirits speak through them, and they themselves know little of what they say; but still they speak, vesting delight in this only. Into such a state are they reduced who have led an evil life, and yet have had some remains of good stored up in them. These remains make that little of spiritual life, after the vastations of many ages. (What remains are, may be seen above, n. 468, 530, 560-561, 660, 1050, 1738, 1906, 2284, 5135, 5342, 5344.) It is said that they have little spiritual life, and by spiritual life is meant the life which the angels in heaven have. To this life man is introduced in the world by the things of faith and charity; the very affection of the good which is of charity, and the affection of the truth which is of faith, are spiritual life, man's life without these is a natural, worldly, bodily, and earthly life, which is not spiritual life, unless spiritual life is in it, but is such a life as he has in common with animals.

(5562) They who come out of vastations, and serve the uses of the bones, have not any determinate thought, but general, almost indeterminate; they are like those who are called distraught, as if not in the body; they are slow, heavy, stupid, sluggish in everything. Yet sometimes they are not untranquil, because cares do not penetrate, but are dispersed in their general obscurity.

(5563) Pains are sometimes felt in the skull, now in one part, now in another; and nuclei seem to be perceived there which are separate from the other bones, and which thus are in pain. It has been given me to know by experience that such pains come from falsities originating in cupidities; and wonderful to say the genera and species of falsities have fixed places in the skull, as has also been made known to me by much experience. Such nuclei, which are indurations, are broken up and made soft in those who are being reformed; and this is done in various ways, in general by instructions in good and truth, by harsh influxes of truths which cause inward pain, and by actual rendings which cause outward pain. Falsities from cupidities are of such a nature that they produce hardness; for they are contrary to truths, which because they are determined according to the form of heaven, flow as it were spontaneously, freely, gently, and softly, while falsities, being of a contrary tendency, have opposite determinations, so that the flow which is of the form of heaven is stopped; hence the indurations. From this cause they who have been in deadly hatred and in the revengefulness of such hatred, and from these in falsities, have skulls completely indurated, and some have skulls like ebony, through which no rays of light, which are truths, penetrate, but are wholly reflected.

(5564) There are spirits small in stature who when they speak, thunder, one sometimes like a troop. It is innate in them to speak so. They are not from this earth, but from another, which of the Lord's Divine mercy will be spoken of when I speak of the inhabitants of the various earths. It was said that they relate to the shield like cartilage in front of the chest, and which serves as a support in front to the ribs, and also to the various muscles of tone.

(5565) There are also some spirits who relate to bones still harder, as the teeth; but it has not been granted me to know much about them, merely that having scarcely any spiritual life left, when presented to view in the light of heaven, they do not appear with any face, but only with teeth in place of a face; for the face represents man's interiors, thus his spiritual and celestial things, that is, those of faith and charity; and therefore they appear thus who in the life of the body have not acquired anything of this life.

(5566) There came toward me one who appeared like a black cloud about which were shooting stars. When shooting stars appear in the other life they signify falsities; but fixed stars signify truths. I perceived that it was a spirit who wished to approach. When he came near he struck me with fear; this certain spirits can do, especially robbers, and therefore I was able to conclude that he had been a robber. When he was near me, he made every effort to infest me by magic arts, but in vain. He stretched out his hand that he might exert his imaginary power, but with no effect whatever. The kind of face he had was afterward shown. It was no face, but something very black in place of one; and in it appeared a mouth gaping so dreadfully and ferociously that it was a very maw in which teeth were set in rows. In a word, it was like a mad dog with distended jaws, so that it was a wide open mouth, not a face.

(5567) A certain one applied himself to my left side, and at that time I did not know where he came from, nor what he was; he also acted obscurely. He wanted to penetrate inwardly into me, but was kept out. He induced a general sphere of ideas of thought that is indescribable, and I do not remember having previously noticed any general sphere like it. He was bound by no principles, but in general was against all whom he could readily and ingeniously refute and censure, although he did not know what truth is. I wondered at his having the cleverness to show others to be wrong, and yet do this from no knowledge of truth in himself. Afterward he went away, but soon returned with an earthen jug in his hand, and wanted to give me something out of it to drink. There was in the jug, from phantasy, something that would take away the understanding of those who drank. This was represented because he had deprived those who were attached to him in the world of the understanding of truth and good; but still they clung to him. He also, in the light of heaven, did not appear with any face, but only with teeth, for the reason that he could ridicule others, and still knew nothing of truth himself. I was told who he was, and that when he lived, he was one of the men of note, and his nature had been known to some.

(5568) There have been with me at times those who gnashed with their teeth. They were from the hells where are those who had not only led an evil life, but had also confirmed themselves against the Divine, and had referred all things to nature. These gnash with their teeth when they speak, which is horrible to hear.

(5569) As there is a correspondence of the bones and the skins, so there is of the hairs; for these push forth from roots in the skins. Whatever has a correspondence with the Grand Man is possessed by angels and spirits; for each one as an image represents the Grand Man; therefore the angels have hair arranged becomingly and in order. Their hair represents their natural life and its correspondence with their spiritual life. That “hair” signifies the things of natural life, may be seen above (n. 3301); and also that “to poll the hair” is to accommodate natural things so that they may be becoming and thus comely (n. 5247).

(5570) There are many, especially women, who have vested everything in adornment, nor have they thought higher, and scarcely anything about eternal life. This is pardoned to women until the age of womanhood, when the ardor which is wont to precede marriage ceases; but if they persist in such things in adult age, when they can know better, they then contract a nature which remains after death. Such appear in the other life with long hair spread over the face, which they also comb, vesting elegance therein; for "to comb the hair" signifies to accommodate natural things so that they appear becoming (see n. 5247). From this their quality is known by others; for spirits can tell from the color, length, and arrangement of the hair what the persons had been as to natural life in the world.

(5571) They who have believed nature to be everything, and have confirmed themselves in this, and therefore have led a careless life, not acknowledging any life after death, thus neither hell nor heaven, being merely natural, do not appear in the light of heaven to have any face, but in its place something bearded, hairy, unshorn; for as before said, the face represents spiritual and heavenly things inwardly in man, but hairiness natural things.

(5572) There are very many at this day in the Christian world who ascribe all things to nature, and scarcely anything to the Divine; but there are more of these in one nation than in another. I may therefore relate a conversation I had with some from that nation in which there are very many such.

(5573) A certain one was present above the head who was unseen, but whose presence was perceived from an odor of burnt horn or bone, and from a stench of teeth. Afterward a great multitude, like a black cloud, came unseen from beneath upward behind the back, and stopped above the head. I supposed they were unseen because they were subtle; but I was told that where there is a spiritual sphere they are invisible, but where there is a natural sphere they are visible. They are called invisible natural spirits. The first thing disclosed about them was that they strove with the utmost diligence, skill, and artfulness to prevent anything from being divulged about them, to which end they were skilled in stealing from others their ideas, and inducing other ideas, by which they hindered detection. This continued quite a long time. Hence it was given to know that in the life of the body they had been such as not to desire to have anything divulged of what they did or thought, assuming a different face and a different speech. Nevertheless they had not used these things in order to deceive in a lying manner. [2] It was perceived that they who were present had been traders in the life of the body, but traders whose delight of life consisted rather in trading itself than in riches, so that trading had been as it were their soul, I therefore spoke to them about this, and was given to say that trading does not at all prevent anyone from coming into heaven, and that the rich as well as the poor are in heaven. But they objected, saying that it had been their opinion that if they were to be saved they would have to renounce trade, give all they had to the poor, and make themselves miserable. But it was given to reply to them that such is not the case, and that those among them who are in heaven because they had been good Christians, had thought otherwise, and yet they had been wealthy, and some of them very wealthy. These had the common good and love toward the neighbor as their end, and had engaged in mercantile pursuits merely for the sake of employment in the world, and moreover had not set their heart on these things. And the reason why they themselves are below is that they had been merely natural, and therefore had not believed in a life after death, nor in hell and heaven, nor even in any spirit; and that they had not hesitated to deprive others of their goods by any artifice whatever, and could without mercy see whole families ruined for the sake of their own gain; and that they therefore had ridiculed everyone who spoke to them about a spiritual life. [3] The kind of faith they had had about the life after death, and about heaven and hell, was also shown. There appeared one who was taken up into heaven from the left toward the right; and it was said that it was one who had recently died, and was being immediately conducted by the angels into heaven. There was a conversation about this. But although they also saw it they nevertheless had a very strong sphere of unbelief, and spread it around, so much so that they wanted to make themselves and others believe contrary to what they saw. And as their unbelief was so great I was given to say to them, Suppose that in the world you had seen someone resuscitated who was lying dead in a coffin. They said that at first they should not have believed unless they had seen many dead persons resuscitated; and if they had seen this, still they would have attributed it to natural causes. And after they had been left awhile to their own thoughts, they said that at first they would have believed it to be a fraud; and when it was proved to be no fraud they would have believed that the soul of the dead person had a secret communication with him who resuscitated it; and finally that there was some secret thing they did not comprehend, because there are very many incomprehensible things in nature; so that they could never have believed that such a thing took place from any force above nature. Hereby was disclosed the nature of their faith that they could never have been brought to believe that there is any life after death, nor that there is a hell, nor that there is a heaven; thus that they were wholly natural. When such persons appear in the light of heaven, they appear without a face, and with a thick mass of hair in place thereof.

CHAPTER 43

AND THE FAMINE became grievous in the land. 2. And it came to pass when they had finished the eating of the produce which they had brought from Egypt, and their father said unto them, Go back, buy us a little food. 3. And Judah spoke unto him, saying, Protesting the man did protest unto us, saying, Ye shall not see my faces except your brother be with you. 4. If thou wilt send our brother with us, we will go down and buy thee food. 5. And if thou wilt not send, we will not go down; for the man said unto us, Ye shall not see my faces except your brother be with you. 6. And Israel said, Wherefore dealt ye ill with me, to tell the man whether ye had yet a brother? 7. And they said, Asking the man asked unto us, and unto our birth, saying, Is your father yet alive? Have ye a brother? And we told him according to the mouth of these words. Knowing could we know that he would say, Bring your brother down? 8. And Judah said unto Israel his father, Send the boy with me, and we will arise and go; and we will live, and not die, both we and thou, and also our little ones. 9. I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then I shall sin to thee all the days. 10. For except we had lingered, surely we had now returned these two times. 11. And their father Israel said unto them, If therefore this be so, do this: take of the song of the land in your vessels, and carry down the man a present, a little resin and a little honey, wax and stacte, terebinth nuts and almonds. 12. And take double silver in your hands, and the silver that was returned in the mouth of your bags carry back in your hand; peradventure it was an error. 13. And take your brother, and arise, and return unto the man. 14. And God Shaddai give you mercies before the man, and send you your other brother and Benjamin. And I, as I have been bereaved, I shall be bereaved. 15. And the men took this present, and they took double silver in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. 16. And Joseph saw Benjamin with them, and he said to him that was over his house, Bring the men to the house, and slaying slay, and make ready; for the men shall eat with me at noon. 17. And the man did as Joseph said; and the man brought the men to Joseph's house. 18. And the men were afraid because they were brought to Joseph's house; and they said, Over the word of the silver that was returned in our bags in the beginning are we brought; to roll down upon us, and to cast himself upon us, and to take us for servants, and our asses. 19. And they came near to the man that was over Joseph's house, and they spoke unto him at the door of the house, 20. And said, In me, my lord, in coming down we came down in the beginning to buy food; 21. And it came to pass, when we came to the inn and we opened our bags, and behold everyone's silver in the mouth of his bag, our silver in its weight; and we have brought it back in our hand. 22. And the other silver have we brought down in our hand to buy food; we know not who put our silver in our bags. 23.

And he said, Peace be to you, fear not; your God and the God of your father gave you a hidden gift in your bags; your silver came to me. And he brought Simeon out unto them. 24. And the man brought the men to Joseph’s house, and gave water, and they washed their feet; and he gave their asses provender. 25. And they made ready the present against Joseph came at noon; for they heard that they should eat bread there. 26. And Joseph came to the house, and they brought him the present which was in their hand to the house, and bowed down themselves to him to the earth. 27. And he asked them to peace, and said, Is there peace to your father, the old man of whom ye spoke? Is he yet alive? 28. And they said, There is peace to thy servant our father; he is yet alive. And they bent themselves, and bowed themselves down. 29. And he lifted up his eyes, and saw Benjamin his brother, his mother’s son, and said, Is this your youngest brother, of whom ye spoke unto me? And he said, God be gracious unto thee, my son. 30. And Joseph made haste, for his compassions were moved toward his brother; and he sought to weep, and he came to the bed-chamber, and wept there. 31. And he washed his faces, and went out, and he restrained himself, and said, Set on bread. 32. And they set on for him alone, and for them alone, and for the Egyptians who did eat with him, alone; because the Egyptians cannot eat bread with the Hebrews; because this is an abomination to the Egyptians. 33. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men were amazed, everyone at his companion. 34. And he brought out portions from his faces unto them; and he multiplied Benjamin’s portion above the portions of them all, five measures. And they drank and drank largely with him.

(5574) The Contents. The subject is continued of the conjunction in the natural of the truths of the church, which are the “ten sons of Jacob,” with the celestial of the spiritual, or truth from the Divine, which is “Joseph,” through the intermediate which is “Benjamin;” but in this chapter, in the internal sense, only the general influx which precedes conjunction is treated of.

(5575) The Internal Sense. Verses 1-5. And the famine became grievous in the land. And it came to pass when they had finished the eating of the produce which they had brought from Egypt, and their father said unto them, Go back, buy us a little food. And Judah spoke unto him, saying, Protesting the man did protest unto us, saying, Ye shall not see my faces except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food. And if thou wilt not send, we will not go down; for the man said unto us, Ye shall not see my faces except your brother be with you. “And the famine became grievous,” signifies desolation from want of spiritual things; “in the land,” signifies about the things that were of the church; “and it came to pass,” signifies what is new; “when they had finished the eating of the produce,” signifies when truths failed; “which they had brought from Egypt,” signifies which were from memory-knowledges; “and their father said unto them,” signifies perception from the things of the church; “Go back, buy us a little food,” signifies that in order to live they must procure for themselves the good of spiritual truth; “and Judah spoke unto him,” signifies the good of the church; “saying, Protesting the man did protest unto us,” signifies that the spiritual derived from the internal was averse to them; “saying, Ye shall not see my faces,” signifies that there will be no compassion; “except your brother be with you,” signifies unless there is an intermediate for you; “if thou wilt send our brother with us,” signifies that if it is so done by the church that adjunction shall take place, there must be an intermediate; “we will go down and buy thee food,” signifies that then the good of truth will be procured there; “and if thou wilt not send him,” signifies if not; “we will not go down,” signifies that it cannot be procured; “for the man said unto us,” signifies perception concerning the spiritual; “Ye shall not see my faces,” signifies that there will be no compassion; “except your brother be with you,” signifies unless there is an intermediate for you.

(5576) And the famine became grievous. That this signifies desolation from the want of spiritual things, is evident from the signification of “famine,” as being a lack of the knowledges of good and truth (see n. 3364, 5277, 5279, 5281, 5300), and hence desolation (n. 5360, 5376, 5415); and because desolation comes from a scarcity and consequent want of spiritual things, this also is signified by “famine.” [2] Hunger in the spiritual world or in heaven is not hunger for food, because the angels do not feed upon material food, which is for the body that man carries about in the world; but it is hunger for such food as nourishes their minds. This food, which is called spiritual food, is to understand truth and be wise in good; and wonderful to say the angels are nourished by this food; which has been made evident to me from the fact that after little children who die have been instructed in heaven in the truths of intelligence and the goods of wisdom, they no longer appear as little children, but as adults, and this according to their increase in good and truth; and also from the fact that the angels continually long for the things of intelligence and wisdom, and that when they are in the evening, that is, in a state in which these things fail, they are so far in what is relatively not happiness, and they then hunger and long for nothing more than that the morning may dawn for them afresh, and that they may return into their life of happiness, which is of intelligence and wisdom. [3] That to understand truth and to will good is spiritual food, may also appear to everyone who reflects that when anyone is enjoying material food for the nourishment of the body, his food is more nourishing if he is at the same time in cheerful spirits and conversing on agreeable topics, which is a sign that there is a correspondence between spiritual food for the soul and material food for the body. And the same is further evident from the fact that when one who longs to imbue his mind with the things of knowledge, intelligence, and wisdom is kept from them, he begins to be saddened and distressed, and like one who is famished longs to return to his spiritual food, and thereby to the nourishment of his soul. [4] That there is spiritual food which nourishes the soul as material food nourishes the body may also be seen from the Word, as in Moses: Man doth not live by bread only; but by every utterance of the mouth of Jehovah doth man live (Deut. 8:3; Matt. 4:4). The “utterance of the mouth of Jehovah” is in general the Divine truth which proceeds from the Lord, thus all truth of wisdom, specifically the Word, in which and from which are the things of wisdom. And in John: Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you (John 6:27); that this meat is the truth of wisdom which proceeds from the Lord is evident. [5] From this too it may be known what is meant by these words of the Lord in the same chapter: My flesh is meat indeed, and My blood is drink indeed (John 6:55); namely, that the Lord’s “flesh” is Divine good (n. 3813), and His “blood” Divine truth (n. 4735); for when the Lord made His whole Human Divine, then His flesh was nothing else than Divine good, and His blood Divine truth. It is evident that in the Divine nothing material is to be understood; and therefore “food” in the supreme sense, that is, when predicated of the Lord, is the good of the Divine love for saving the human race. This food is what is meant by the Lord’s words in John: Jesus said to the disciples, I have meat to eat that ye know not of. My meat is to do the will of Him that sent Me, and to perfect His work (John 4:32, 34); “to do the will of Him that sent Him, and to perfect His work” is to save the human race; the Divine from which this is done is the Divine love. From all this it is now plain what is meant in the spiritual sense by “famine.”

(5577) In the land. That this signifies about the things that were of the church, is evident from the signification of “land” in the Word, as being the church, here therefore the things that are of the church, because anything that signifies the church, signifies also the things that are of the church; for these produce it. That in the Word “land” signifies the church is because the land of Canaan was the place where the church had been from most ancient times. So when “land” or “earth” is mentioned in the Word, the land of Canaan is meant; and when this is meant, the church is meant; for when a land is mentioned they who are in the spiritual world do not stay in the idea of the land, but in that of the nation which is there, nor in the idea of the nation, but in that of the quality of that nation; thus in the idea of the church when “land” is spoken of and the land of Canaan is meant. From this it is plain how deluded are they who believe that at the day of the last judgment a new earth and new heaven will come into existence, according to the prophecies in the Old Testament, and in John in the New (where however by the “new earth” nothing else is meant than a new external church, and by the “new heaven” a new internal church), and also they who believe that anything but the church is meant where the “whole earth” is mentioned in the Word. Hence it is plain how little they apprehend the Word who think there is no holier sense in it than that which shines forth from the letter alone. That the church was in the land of Canaan from the most ancient times may be seen above (n. 3686, 4447, 4454, 4516, 4517, 5136); that by “land” in the Word is signified the church (n.

662, 1066, 1068, 1262, 1413, 1607, 2928, 4447); and that by the “new heaven and new earth” is signified a new church internal and external (n. 1733, 1850, 2117, 2118, 3355, 4535).

(5578) And it came to pass. That this signifies what is new, is evident from the signification of “it was,” or “it came to pass,” as involving a new state (see n, 4979, 4987, 4999, 5074, 5466). In the original tongue the meaning was not at first distinguished by punctuation, but the text was continuous, in imitation of heavenly speech; and instead of punctuation marks, “and” was used, and also “it was,” or “it came to pass.” This is the reason why these words occur so often, and why “it was,” or “it came to pass,” signifies something new.

(5579) When they had finished the eating of the produce. That this signifies when truths failed, is evident from the signification of “produce,” as being truth (see n. 5276, 5280, 5292, 5402); that truth failed is signified by their “finishing the eating of it.” Those who are in the spiritual world are sated with things true and good, for these are their food (n. 5576); but when these have served their purpose, they come again into want. This is as with the nourishment of man by material food when this has fulfilled its use, hunger comes on again. The hunger that is a need of spiritual things, in the spiritual world is evening or the twilight of their day; but after it comes daybreak and morning. Thus there are alternations there. They come into that evening or into spiritual hunger, in order that they may feel hungry and long for truths and goods, which yield them more nourishment when they are hungry, just as does material food to one who is famishing. From all this it is evident what is meant by the need of spiritual things when truths failed.

(5580) Which they had brought from Egypt. That this signifies which were from memory-knowledges, is evident from the signification of “Egypt,” as being memory-knowledges (see n. 1164-1165, 1186, 1462), that they were “from these,” is signified by their “bringing it thence.” By “Egypt” in a good sense are signified the memory-knowledges of the church, namely, those which are of service for the form of the church (see n. 4749, 4964, 4966). By means of such knowledges man is introduced into the truths of the church as through a court into a house; for these knowledges are what first strike the senses, and thereby open a way to interior things; for it is known that the outward things of sense are first opened in man, and then the inner things of sense, and at last the things of the understanding; and that when these last have been opened, they are represented in the former so as to be comprehended. The reason is that things of the understanding arise from those of sense by a sort of extraction, for things of the understanding are conclusions, which when formed are separated, and rise to a higher plane. This is brought about by the influx of spiritual things through heaven from the Lord. From all this it is plain how it is that truths are from memory-knowledges.

(5581) And their father said unto them. That this signifies perception from the things of the church, is evident from the signification of “saying” in the historicals of the Word, as being perception (of which often above); and from the representation of Israel, who here is the “father,” as being the church (that “Israel” is the internal spiritual church, and “Jacob” the external, may be seen above, n. 4286, 4292, 4570). He is called “father” because by “father” in the Word is also signified the church, and likewise by “mother;” but by “mother” the church as to truth, and by “father” the church as to good. The reason of this is that the church is a spiritual marriage, which is from good as the father, and from truth as a mother.

(5582) Go back, buy us a little food. That this signifies that in order to live they must procure for themselves the good of spiritual truth, is evident from the signification of “buying,” as being to procure for one’s self and to appropriate (see n. 4397, 5374, 5406, 5410, 5426); and from the signification of “food,” as being the good of truth (n. 5340, 5342), here the good of spiritual truth, for it is this good that is treated of in what follows. That it means in order to live, follows.

(5583) And Judah spoke unto him. That this signifies the good of the church, is evident from the representation of Judah, as being the good of the church (see n. 3654). Judah’s now speaking about Benjamin, and Reuben’s speaking about him before (in the preceding chapter, Genesis 42:36-37) is a secret which cannot be unfolded except from the internal sense. And so when Reuben spoke about Benjamin, Jacob was called “Jacob” (see Genesis 42:36); while here when Judah speaks about him, Jacob is called “Israel” (verses 6, 8, 11). That there is something involved in this no one can deny; but what it is cannot be known from the historical sense of the letter. So too in other places where Jacob is now called “Jacob” and now “Israel” (n. 4286). The secret involved will of the Lord’s Divine mercy be told in the following pages. That Judah now speaks is because the subject treated of is the good of spiritual truth, that it is to be procured (n. 5582); and therefore Judah, who is the good of the church, speaks with Israel, who is the good of spiritual truth, and makes himself answerable for Benjamin, who is the intermediate; for the intermediate must be conjoined by means of good.

(5584) Saying, Protesting the man did protest unto us. That this signifies that the spiritual from the internal was averse to them, is evident from the signification of “protesting to protest,” as being to be averse; for he protested that they should not see his faces unless their brother were with them; such protesting is of aversion, for by not seeing his faces is signified that there will be no compassion (of which in what presently follows); and from the representation of Joseph, as being the Divine spiritual, or what is the same, truth from the Divine (n. 3969), who here, being called “the man,” is the spiritual, or truth flowing in from the internal.

(5585) Saying, Ye shall not see my faces. That this signifies that there will be no compassion, is evident from the signification of “faces” when predicated of man, as being his interiors, that is, his affections and derivative thoughts (see n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102); but when predicated of the Lord, they denote mercy or compassion. Therefore "not to see his faces" means that there will be no mercy, or no compassion; for in the supreme sense the Lord is here represented by Joseph. Not that the Lord has no compassion, for He is mercy itself; but when there is no intermediate that conjoins, it appears to the man as if there were no compassion in the Lord. The reason is that if there is not a conjoining intermediate, there is no reception of good, and when there is no reception of good; there is evil in its stead. If the man then cries to the Lord, and because he cries from evil and thus for himself against all others, is not heard, it appears to him as if there were no compassion. That the "faces" of Jehovah or the Lord denote mercy, is evident from the Word; for the "face" of Jehovah or the Lord in the proper sense denotes the Divine love itself; and because it denotes the Divine love, it denotes what is of mercy, for this from love is shown toward the human race steeped in miseries so great. [2] That the "face" of Jehovah or the Lord is the Divine love, is evident from the face of the Lord when He was transfigured before Peter, James, and John, that is, when He showed them His Divine; for then His face did shine as the sun (Matt. 17:2); that the "sun" is the Divine love may be seen shown above (n. 30-38, 1521, 1529-1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696). The Lord's Divine Itself never appeared in any face, but His Divine Human, and through this as in it the Divine love, or relatively to the human race, the Divine mercy. This Divine mercy in the Divine Human is called the "angel of faces," in Isaiah: I will make mention of the mercies of Jehovah. He will recompense them according to His mercies, and according to the multitude of His mercies, and He became for them a Saviour. And the angel of His faces saved them, for the sake of His love, and for the sake of His pity (Isa. 63:7-9); it is called an “angel” because “angels” in the internal sense of the word signify something of the Lord (n. 1925, 2821, 4085), here His mercy and therefore it is said “the angel of His faces.” [3] That the “face” of Jehovah or the Lord is mercy, and also peace and good, because these are of mercy, may likewise be seen from the following passages. In the benediction: Jehovah make His faces to shine upon thee, and be merciful unto thee. Jehovah lift up His faces unto thee, and give thee peace (Num. 6:25-26); it is very evident that “to make the faces to shine” is to be merciful, and “to lift up the faces” is to give peace. In David: God be merciful unto us, and bless us, and cause His faces to shine upon us (Ps. 67:2); the “faces” here again denote mercy. In the same: Bring us back, O God, and cause Thy faces to shine, that we may be saved (Ps. 80:3, 7, 19); with a similar meaning. Again: Deliver me from the hands of mine enemies, and from them that persecute me. Make Thy faces to shine upon Thy servant (Ps. 31:15, 16; so too Ps. 119:134-135). In Daniel: Hear, O our God, the praying of Thy servant, and his prayers, and cause Thy faces to shine upon Thy sanctuary that is desolate (Dan. 9:17); “causing the faces to shine” denoting to be merciful. [4] In David: There are many that say, Who will make us see good? Lift up the light of Thy faces upon us (Ps. 4:6, 7); “lifting up the light of the faces” denotes to give good from mercy. In

Hosea: Let them seek My faces when distress is theirs; in the morning let them seek Me (Hos. 5:15). Again in David: Seek ye My faces; Thy faces, Jehovah, will I seek (Ps. 27:8-9). Seek Jehovah and His strength; seek His faces continually (Ps. 105:4); "to seek the faces of Jehovah" denotes to seek His mercy. Again: I shall see Thy faces in righteousness (Ps. 17:15); and in Matthew: See that ye despise not one of these little ones; for I say unto you that their angels in the heavens do always behold the face of My Father who is in the heavens (Matt. 18:10); "to behold the face of God" denotes to enjoy peace and good from mercy. [5] But the opposite is "to conceal," or "hide," and also "to turn away the faces" which signifies not to be merciful; as in Isaiah: In the overflowing of My anger I hid My faces from thee for a moment; but with mercy of eternity will I have mercy on thee (Isa. 54:8); where the "overflowing of anger" denotes temptation, and because the Lord appears not to be merciful therein, it is said "I hid My faces from thee for a moment." In Ezekiel: I will turn away My faces from them (Ezek. 7:22). In David: How long wilt Thou forget me, O Jehovah? to eternity? How long wilt Thou hide Thy faces from me? (Ps. 13:1.) In the same: Hide not Thy faces from me; put not Thy servant away in anger (Ps. 27:9). Again: Wherefore Jehovah dost Thou forsake my soul? why hidest Thou Thy faces from me? (Ps. 88:14.) And again: Make haste, answer me, O Jehovah; my spirit is consumed. Hide not Thy faces from me, lest I become like them that go down into the pit. Cause me to hear Thy mercy in the morning (Ps. 143:7-8). And in Moses: My anger shall wax hot against this people in that day, so that I will forsake them; and I will hide My faces from them, whence it will be for consuming; I will surely hide My faces in that day for all the evil which they have done (Deut. 31:17-18); [6] "the anger waxing hot" denotes a turning away (n. 5034); and "hiding the faces" denotes not being merciful. These things are predicated of Jehovah or the Lord, although He is never angry, and never turns away or hides His faces; but it is so said from the appearance with the man who is in evil; for the man who is in evil turns himself away, and hides from himself the Lord's faces, that is, removes His mercy from himself. That it is the evils in man that do this, may also be seen from the Word, as in Micah: Jehovah will hide His faces from them at that time, according as they have rendered their works evil (Micah 3:4). In Ezekiel: Because they trespassed against Me, therefore I hid My faces from them. According to their uncleanness and according to their transgressions did I with them; and I hid My faces from them (Ezek. 39:23-24). And especially in Isaiah: It is your iniquities that separate between you and your God, and your sins do hide His faces from you (Isa. 59:2). From these and many other passages the internal sense is plain, which here and there stands forth, and is found by him who seeks it.

(5586) Except your brother be with you. That this signifies unless there is an intermediate for you, is evident from the representation of Benjamin, as being an intermediate (see n. 5411, 5413, 5443). The intermediate which Benjamin represents is the intermediate between the internal and the external, or between the spiritual and the natural man, and is the truth of good which proceeds from the truth from the Divine which is represented by Joseph. This truth of good is called the spiritual of the celestial, and that this is “Benjamin” may be seen above (n. 3969, 4592). Man’s internal and external are most distinct from each other, for his internal is in the light of heaven, and his external in the light of the world; and because they are most distinct, they cannot be conjoined except by means of an intermediate that partakes of both.

(5587) If thou wilt send our brother with us. That this signifies that if it is so done by the church that adjunction shall take place, there must be an intermediate, is evident from the representation of Israel, who was to send, as being the church (see n. 4286), and hence “if thou wilt send” denotes if it is so done by the church; and from the representation of Benjamin, who here is their “brother,” as being an intermediate (of which just above, n. 5586). From this it is plain that by “if thou wilt send our brother with us” is signified that if it is so done by the church that its external be adjoined to its internal, there must be an intermediate.

(5588) We will go down and buy thee food. That this signifies that then the good of truth will be procured, is evident from the signification of “buying,” as being to procure and appropriate, and from the signification of “food,” as being the good of truth (as may be seen above, n. 5582).

(5589) But if thou wilt not send him. That this signifies if not, that is, if it be not of the church that adjunction shall take place, is plain from what was said just above (n. 5587).

(5590) We will not go down. That this signifies that it cannot be procured, is evident from what was said just above (n. 5588).

(5591) For the man said unto us. That this signifies perception concerning the spiritual, is evident from the signification of the "man," as being the spiritual from the internal (of which above, n. 5584); and from the signification of "saying" in the historicals of the Word, as being perception (of which often above).

(5592) Ye shall not see my faces. That this signifies that there will be no compassion, is evident from what was unfolded above (n. 5585), where the same words occur.

(5593) Except your brother be with you. That this signifies unless there is an intermediate for you, is evident from what was said above in regard to Benjamin, who is here the "brother," that he is an intermediate (n. 5586, 5587).

(5594) Verses 6-10. And Israel said, Wherefore dealt ye ill with me, to tell the man whether ye had yet a brother? And they said, Asking the man asked unto us, and unto our birth, saying is your father yet alive? Have ye a brother? And we told him according to the mouth of these words. Knowing could we know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the boy with me, and we will arise and go; and we will live, and not die, both we and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, and I shall sin to thee all the days; for except we had lingered, surely we had now returned these two times. "And Israel said," signifies perception from spiritual good; "Wherefore dealt ye ill with me to tell the man whether ye had yet a brother?" signifies that they separated from them the truth of good, to conjoin it with the spiritual from the internal; "and they said, Asking the man asked unto us," signifies that it clearly perceived the things in the natural; "and unto our birth," signifies concerning the truths of faith there; "saying, is your father yet alive?" signifies and concerning the spiritual good from which they were; "have ye a brother?" signifies concerning interior truth; "and we told him according to the mouth of these words," signifies that he perceived them conformably; "knowing could we know that he would say, Bring your brother down?" signifies that we did not believe that he wished the truth of good to be conjoined with him; "and Judah said unto Israel his father," signifies perception from the good of the church concerning those things; "Send the boy with me," signifies that he should be adjoined to him; "and we will arise and go; and we will live, and not die," signifies spiritual life according to degrees; "both we," signifies the external of the church; "and thou," signifies its internal; "and also our little ones," signifies the things which are still more interior; "I will be surety for him," signifies that in the meantime it will be adjoined to itself; "of my hand shalt thou require him," signifies that it shall not be torn away insofar as lies in its power; "if I bring him not unto thee, and set him before thee," signifies unless he is quite restored to the church; "and I shall sin to thee all the days," signifies that the good of the church will no longer be; "for except we had lingered," signifies tarrying in a state of doubt; "surely we had now returned these two times," signifies that there would have been spiritual life both exterior and interior.

(5595) And Israel said. That this signifies perception from spiritual good, is evident from the signification of "saying," as being to perceive (of which above); and from the representation of Israel, as being spiritual good (see n. 3654, 4598); and because Israel is spiritual good, he is also the internal spiritual church (n. 3305, 4286), for this church is a church from spiritual good. Spiritual good is truth that has become good; for truth becomes good when the man lives according to it, for it then passes into the will, and from the will into act, and becomes of the life; and when it becomes of the life it is no longer called truth but good. But the will which transforms truth into good is the new will in the intellectual part; it is this good that is called spiritual good. Spiritual good is distinguished from celestial good in that celestial good is implanted in man's will part itself; but this subject has often been treated of before. [2] That Jacob is not now called "Jacob," as in the previous chapter (Genesis 42:36), but "Israel," is because good is the subject treated of in this chapter, and truth in the preceding; wherefore in that chapter Reuben was the one to speak, by whom is represented the truth of doctrine of the church (see n. 3861, 3866, 4731, 4734, 4761, 5542), while in this chapter it is Judah who speaks, by whom is represented the good of the church (n. 3654, 5583). That good is now treated of is because this time the conjunction between the internal, which is Joseph, and the external, which is the ten sons of Jacob, is effected by means of the intermediate which is Benjamin; and the conjunction of the internal with the external is effected by means of good.

(5596) Wherefore dealt ye ill with me, to tell the man whether ye had yet a brother? That this signifies that they separated from them. the truth of good, to conjoin it with the spiritual from the internal, is evident from the signification of "dealing ill," as being to separate, for it is their separating Benjamin from him that he calls "dealing ill;" and from the signification of "telling," as being to give something for another to think and reflect upon (n. 2862, 5508), consequently to communicate (see n. 4856), thus also to conjoin; for when anything passes into the will of another, conjunction is effected by what is communicated, as when Joseph heard that Benjamin was still living and with his father, he wanted him to come to him, and then to be alone with him, conjoined with him, as is plain from the historicals that follow; and from the representation of Joseph, as being the Divine spiritual, and as being, when called "the man," the spiritual from the internal (n. 5584); and from the representation of Benjamin, who is here their brother of whom they told, as being the truth of good (n. 5586). From all this it is plain that by "Wherefore dealt ye ill with me to tell the man whether ye had yet a brother?" is signified that they separated from them the truth of good, to conjoin it with the spiritual from the internal.

(5597) And they said, Asking the man asked unto us. That this signifies that it clearly perceived the things in the natural, is evident from the signification of "asking," as being to perceive another's thought (of which in what follows); and from the representation of the ten sons of Jacob, who are here meant by "us," as being the things of the church which are in the natural (see n. 5403, 5419, 5427, 5458, 5512). That by "asking" is meant perceiving another's thought, is because in heaven there is a communication of all thoughts, so that no one has need to ask another what he is thinking. Hence it is that "asking" signifies perceiving another's thought; for in the internal sense the quality of a thing on earth is its quality in heaven.

(5598) And unto our birth. That this signifies concerning the truths of faith there, is evident from the signification of "birth," as being the birth of truth from good, or of faith from charity (see n. 1145, 1255, 4070, 4668). That "birth" in the internal sense denotes this is because in heaven no other birth is understood than that which is called regeneration, which is effected by means of the truth of faith and the good of charity. By this birth, from being sons of man men become sons of the Lord; these are they who are said to be "born of God" (John 1:13). According to the varieties of good from truth and of truth from good in this birth are the brotherhoods or relationships by blood and by marriage in heaven; for in heaven there are perpetual varieties, but the varieties are so disposed by the Lord as to represent families in which are brothers, sisters, sons-in-law, daughters-in-law, grandsons, granddaughters, and so on. In general, however, all are disposed in such a form that together they make a one, as is the case with the varieties in the human body, where no member is exactly like another, nor indeed any part in one member the same as another part, and yet all the various parts are disposed in such a form that they act as a one, and each concurs intimately or remotely with the action of every other. Such being the form in man, it may be inferred what the form in heaven must be, with which all the things in man have correspondence-that it must be most perfect.

(5599) Saying, Is your father yet alive? That this signifies and concerning the spiritual good from which they were, is evident from the representation of Israel, who is the "father" here, as being spiritual good (see n. 3654, 4598, 5595). It is said "from which they were" because from this good, as from a father, the truths of faith come down (n. 5598).

(5600) Have ye a brother? That this signifies concerning interior truth, is evident from the representation of Benjamin, as being the spiritual of the celestial, or what is the same, the truth of good, or interior truth. (That "Benjamin" is truth in which is good, or the spiritual of the celestial, may be seen above, n. 3969, 4592.) This interior truth is the intermediate between truth from the Divine and truth in the natural.

(5601) And we told him according to the mouth of these words. That this signifies that he perceived them conformably, is evident from the signification of "telling," as being to perceive (see n. 3608), for in the spiritual world or in heaven they have no need to tell what they think, there being a communication of all thoughts (n. 5597), and therefore in the spiritual sense "telling" signifies perceiving; and from the signification of "according to these words," as being conformably; for they are the things he desired to perceive.

(5602) Knowing could we know that he would say, Bring your brother down? That this signifies that we did not believe that he desired the truth of good to be conjoined with himself, is evident from the signification of "knowing could we know that he would say," as being not to believe; and from the representation of Benjamin, who is here the "brother," as being the truth of good (of which just above, n. 5600). That this was to be conjoined with him is signified by their "bringing him down," as is plain from what was said above (n. 5596).

(5603) And Judah said unto Israel his father. That this signifies perception from the good of the church concerning these things, is evident from the signification of "saying" in the historicals of the Word, as being to perceive (of which often above); from the representation of Judah, as being the good of the church (see n. 5583); and from the representation of Israel, as being the internal spiritual church (n. 3305, 4286). From this it is plain that by "Judah's saying to Israel his father" is signified the perception of the church from its good.

(5604) Send the boy with me. That this signifies that he should be adjoined to him, namely, to the good of the church which is represented by Judah, is evident from the signification of “sending with him,” as being to be adjoined to him, and not to the others; for it is said in what follows “I will be surety for him, of my hand shalt thou require him;” and from the representation of Benjamin, who is here the “boy,” as being interior truth (of which just above, n. 5600). This is called the “boy,” because that which is interior is in the Word called relatively a “boy,” for the reason that there is more innocence in the interior than in the exterior, and innocence is signified by an “infant,” and also by a “boy” (n. 5236).

(5605) And we will arise and go, and we will live, and not die. That this signifies spiritual life according to degrees, is evident from the signification of “arising,” as being elevation to higher or interior things, consequently to the things of spiritual life (see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881); from the signification of “going,” as being to live (n. 3335, 3690, 4882, 5493), and as the words follow “and we will live,” “going” signifies the first spiritual life; from the signification of “living,” as being spiritual life, for no other life is meant in the internal sense of the Word; and from the signification of “not dying,” as being no longer to be damned, that is, to be out of a state of damnation, for in the internal sense of the Word no other than spiritual death is meant, which is damnation. From this it is plain that by “we will arise and go, and we will live and not die” is signified life according to degrees; namely, introduction into life by “arising,” the first of life by “going,” life itself by “living,” and being led out from the things of no life by “not dying.” [2] That “to go” in the internal sense is to live, seems strange to him who knows nothing about spiritual life; but it is like "journeying," which denotes the order of life and what is successive of life (n. 1293, 4375, 4554, 4585), and like "sojourning," which denotes to be instructed and to live accordingly (n. 1463, 2025, 3672). The reason why "going," "journeying," and "sojourning" have these significations might indeed be told, but the reason is of such a nature as could scarcely be accepted by those who are ignorant of the nature of movements in the other life. Movements and progressions there are nothing else-because from no other source-than changes of the state of life. These changes appear in externals exactly like progressions from place to place. That this is so can be confirmed by much experience in the other life; for I have walked there in spirit with them and among them, through many of their abodes, and this though in body I remained in the same place. I have also talked with them as to how this could be, and have been informed that it is the changes of the state of life that make progressions in the spiritual world. [3] This was also confirmed by the fact that by means of changes induced on their states, spirits can appear on high, and then in a moment beneath, or now far to the west, and in a moment to the east, and so on. But as before said this cannot but seem strange to him who knows nothing about life in the spiritual world; for there are no spaces or times there, but states of life instead. These states produce in externals a most living appearance of progressions and motions. The appearance is as living and real as that life itself is in us and therefore our own, when yet life flows in from the Lord, who is the fountain of all life (see n. 2021, 2658, 2706, 2886-2888, 3001, 3318, 3337-3338, 3484, 3619, 3741-3743, 4151, 4249, 4318-4320, 4417, 4523, 4524, 4882). As "going" and "moving" signify living, it was therefore said by the ancients, that "in God we move, live, and have our being" [Acts 17:28]; and by "moving" they meant the external of life, by "living" its internal, and by "being" its inmost.

(5606) Both we. That this signifies the external of the church, is manifest from the representation of the ten sons of Jacob, who here are "we," as being the external of the church (see n. 5469).

(5607) And thou. That this signifies its internal, is evident from the representation of Israel, who here is "thou," as being the internal of the church (see n. 4286, 4292, 4570).

(5608) And also our little ones. That this signifies the things still more interior, is evident from the signification of "little ones," as being the things which are interior (see n. 5604). That more interior things are signified by "little children" and by "boys," is because innocence is signified by both, and innocence is what is inmost. In the heavens the inmost or third heaven consists of those who are in innocence, for they are in love to the Lord; and because the Lord is innocence itself, therefore they who are there, being in love to Him, are in innocence. These, although they are the wisest of all in the heavens, yet appear to others like little children. It is for this reason, and also because little children are in innocence, that by "little children" in the Word is signified innocence. [2] As the inmost of the heavens is innocence, therefore that which is interior with all in the heavens must be innocence. This is like successive things in relation to those which exist together, or like the things which are distinct from one another by degrees in relation to those which exist from them; for all that which exists simultaneously, springs from that which is successive. When the former exists from the latter, the parts place themselves in the same order as that in which they had before been distinguished by degrees; as, by way of illustration, end, cause, and effect are in succession and distinct from one another; and when they exist together they place themselves in the same order, the end as inmost, the cause next, and the effect last. The effect is coexisting, and is such that unless there is in it a cause, and in the cause an end, there is no effect, because if from the effect you remove the cause you destroy the effect, and still more if from the cause you remove the end; for from the end the cause has what makes it a cause, and from the cause the effect has what makes it an effect. [3] So also it is in the spiritual world: just as the end, cause, and effect are distinct from one another, so in the spiritual world are love to the Lord, charity toward the neighbor, and the works of charity. When these three become one or exist together, the first must be in the second, and the second in the third. And also as in the works of charity: unless charity from affection or the heart is within them, they are not works of charity; and unless love to God is within charity, it is not charity. Therefore if you take away that which is interior, the exterior falls; for the exterior comes into existence and subsists from its interiors in order. So is it with innocence. This makes one with love to the Lord, and unless it is within charity it is not charity; consequently unless charity in which there is innocence is within the works of charity they are not works of charity. Hence it is that innocence must be within all who are in the heavens. [4] That this is so, and that innocence is signified by "little children," is evident in Mark: Jesus said to the disciples, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And taking them up in His arms, he put His hand upon them, and blessed them (Mark 10:14-16; Luke 18:15-17; Matt. 18:3). It is evident that by "little children" is here signified innocence, because with little children there is innocence, and because those who are innocent appear in heaven as little children. [5] No one can enter heaven unless he has somewhat of innocence (see n. 4797); and moreover little children suffer themselves to be governed by angels who are forms of innocence, and not as yet by what is their own, as is the case with adults who govern themselves by their own judgment and will. That little children suffer themselves to be governed by angels is evident from the Lord's words in Matthew: See that ye despise not one of these little ones; for I say to you, that their angels in the heavens do always behold the face of My Father (Matt. 18:10); no one can "see the face" of God except from innocence. [6] In the following passages also innocence is signified by "infants" or "little children." In Matthew: Out of the mouth of babes and suckling, Thou hast perfected praise (Matt. 21:16; Ps. 8:2). Again, Thou hast hid these things from the wise and the intelligent, and hast revealed them unto babes (Matt. 11:25; Luke 10:21); for innocence, which is signified by "babes," is wisdom itself, because genuine innocence dwells in wisdom (n. 2305-2306, 4797). For this reason it is said, "out of the mouth of babes and sucklings Thou hast perfected praise," and also that such things have been "revealed unto babes." [7] In Isaiah: The cow and the bear shall feed, their young ones shall lie down together, and the suckling shall play on the hole of the viper (Isa. 11:7-8); speaking of the Lord's kingdom, and specifically of the state of peace or innocence therein. A "suckling" denotes innocence; that nothing of evil can befall those who are in innocence is signified by a "suckling playing on the hole of a viper"; "vipers" are they who are most crafty. This chapter plainly relates to the Lord. In Joel: Sound the trumpet in Zion, gather the people, sanctify the congregation, assemble the elders, gather the babes and those that suck the breasts (Joel 2:15-16); "elders" denotes the wise; "babes and those that suck the breasts," the innocent. [8] In the following passages also by "infants" is meant innocence, but in these that it was destroyed. In Jeremiah: Wherefore commit ye great evil against your souls, to cut off from you man and woman, infant and suckling, out of the midst of Judah, so that I shall leave you no remains? (Jer. 44:7). Again: Lift up thy hands to Him upon the soul of thy little children, that faint for hunger in the head of all the streets (Lam. 2:19). In Ezekiel: Pass through Jerusalem, and smite, let not your eye spare, neither have ye pity, the old man, the young man, and the maiden, and the little child (Ezek. 9:5-6). In Micah: The women of My people ye drive out of everyone's house of delights, from the babes thereof they take away Mine honor forever (Micah 2:9). [9] As regards the innocence of little children however, it is only external and not internal; and because it is not internal it cannot be conjoined with any wisdom. But the innocence of the angels, especially those of the third heaven, is internal innocence, and thus conjoined with wisdom (n. 2305, 2306, 3494, 4563, 4797). Man is so created that when he grows old and becomes like a little child, the innocence of wisdom conjoins itself with the innocence of ignorance which he had in infancy, and so he passes into the other life as a true infant.

(5609) And I wilt be surety for him. That this signifies that in the meantime it will be adjoined to itself, is evident from the signification of "being surety for" anyone, as being to be instead of him, as is plain from what now follows, especially from what Judah said to Joseph about his being surety (Gen. 44:32-33); and as to be surety for anyone denotes to be instead of him, it also denotes that while in the way it is adjoined to itself.

(5610) Of my hand shalt thou require him. That this signifies that it shall not be torn away insofar as lies in its power, is evident from the signification of the "hand," as being power (see n. 878, 3387, 4931-4937, 5327, 5328, 5544), and that it denotes insofar as lies in its power, is because surety or guarantee goes no further (the internal sense here sets forth the truth and the nature of it); and from the signification of “requiring him from him,” as being not to be torn away; for one who is required of another must be adjoined to him and not be torn from him.

(5611) If I bring him not unto thee, and set him before thee. That this signifies unless he is quite restored to the church, is evident from the signification of “bringing to him and setting before him,” as being to completely restore; and from the representation of Israel, to whom he was to be restored, as being the church (see n. 3305, 4286, 5595).

(5612) And I shall sin to thee all the days. That this signifies that the good of the church will no longer be, is evident from the representation of Judah, who says this of himself, as being the good of the church (see n. 5583, 5603); and from the signification of “sinning,” as being disjunction (see n. 5229, 5474), thus that it will not be, for anything that is disjoined from another is not with it any longer; and from the signification of “all the days,” as being forever, thus no longer. These things are said because the good of the church is impossible without the intermediate between the internal and the external which is represented by Benjamin; for both the good and the truth of the church flow from the internal through the intermediate into the external, and consequently in the degree that it is important to have the good of the church, in the same degree it is important to have the intermediate. It is for this reason that Judah makes himself surety for Benjamin. That the good of the church is not possible without the intermediate, is signified by these words of Judah, and that the truth of the church is not possible, by Reuben's words (n. 5542).

(5613) For except we had lingered. That this signifies tarrying in a state of doubt, is evident from the signification of "lingering," as being a state of doubt; for as "going," "advancing," "journeying," and "sojourning" signify states of life (see n. 5605), so "lingering" signifies a state of doubt, because when the state of life is in a state of doubt, then the external is in a state of lingering. Moreover, this is to be seen in man himself; for when his mind hangs in any doubt, he halts and deliberates. The reason is that doubt makes the state of life hesitating and wavering, and consequently the outward progression, which is the effect. Hence it is plain that tarrying in a state of doubt is signified by "except we had lingered."

(5614) Surely we had now returned these two times. That this signifies that there would have been spiritual life both exterior and interior, is evident from the signification of "going," as being to live (of which above, n. 5605); and therefore "returning" is living therefrom, for they went thither to procure corn, and by "corn" is signified the good of truth from which is spiritual life; and from the signification of "these two times," which, as it relates to life, denotes life exterior and interior, for by the "produce" they got the first time was signified life that is exterior or in the natural, for the reason that they were without an intermediate (as explained in the preceding chapter); while by the "corn" they get this time is signified interior life, because they were now with Benjamin, who is the intermediate, as explained in this and in the following chapter. Hence it is that by “surely we had now returned these two times,” is signified spiritual life both exterior and interior. [2] That this is the signification cannot but seem strange, especially to one who knows nothing about what is spiritual; for it seems as if “returning these two times” has nothing in common with the spiritual life that is signified; but still this is the internal sense of the words. If you will believe it, the interior thought itself of the man who is in good apprehends this, because this thought is in the internal sense, although while in the body the man is deeply ignorant of it; for unknown to him the internal sense, that is, the spiritual sense, which is of the interior thought, falls into material and sensuous ideas that partake of time and space and of such things as are in the world, and therefore it does not appear that his interior thought is of such a nature; for his interior thought is like that of the angels, his spirit being in company with them. [3] That the thought of the man who is in good is according to the internal sense, may be seen from the fact that when after death he comes into heaven, he at once without any information is in the internal sense, and this could not be unless as to his interior thought he had been in this sense while in the world. The reason of his being in this internal sense is that there is a correspondence between spiritual and natural things so complete that there is not the smallest thing that has not its correspondence; and therefore because the interior or rational mind of the man who is in good is in the spiritual world, and his exterior or natural mind in the natural world, it must needs be that both minds think (the interior mind spiritually, and the exterior naturally), and that the spiritual falls into the natural, and they act as a one by correspondence. [4] That man's interior mind, the ideas of thought of which are called intellectual and are said to be immaterial, does not think from the words of any language, nor consequently from natural forms, can be seen by him who is able to reflect on these things, for he can think in a moment what he can scarcely utter in an hour, and he does so by universals which comprise in them very many particulars. These ideas of thought are spiritual, and when the Word is being read are no other than as the internal sense is; although the man does not know this, because as before said these spiritual ideas, by influx into what is natural, present natural ideas, so that the spiritual ideas do not appear; insomuch that unless he has been instructed the man believes that there is no spiritual unless it is like the natural, and even that he does not think otherwise in spirit than as he speaks in the body. In such a manner does the natural cast a shade over the spiritual.

(5615) Verses 11-14. And their father Israel said unto them, If therefore this be so, do this; take of the song of the land in your vessels, and carry down the man a present, a little resin and a little honey, wax and stacte, terebinth nuts and almonds; and take double silver in your hand; and the silver that was returned in the mouth of your bags carry back in your hand; peradventure it was an error; and take your brother, and arise, and return unto the man; and God Shaddai give you mercies before the man, and send you your other brother and Benjamin. And I, as I have been bereaved I shall be bereaved. “And their father Israel said unto them,” signifies perception from spiritual good; “If therefore this be so, do this,” signifies if it cannot be done otherwise, so let it be done; “take of the song of the land in your vessels,” signifies the choice things of the church in the truths of faith; “and carry down the man a present,” signifies to obtain favor; “a little resin and a little honey,” signifies the truths of good of the exterior natural, and its delight; “wax and stacte,” signifies the truths of good of the interior natural; “terebinth nuts and almonds,” signifies goods of life corresponding to these truths; “and take double silver in your hands,” signifies truth received in the abilities; “and the silver that was returned in the mouth of your bags carry back in your hand,” signifies that by truth gratuitously given in the exterior natural they were to submit themselves as far as possible; “peradventure it was an error,” signifies lest he be adverse; “and take your brother,” signifies that thus they would have the good of faith; “and arise, and return unto the man,” signifies life from spiritual truth; “and God Shaddai,” signifies consolation after hardships; “give you mercies before the man,” signifies may spiritual truth receive you graciously; “and send you your other brother,” signifies may it give the good of faith; “and Benjamin,” signifies and also interior truth; “and I, as I have been bereaved I shall be bereaved,” signifies that the church, before these things are done, will be as if deprived of its truths.

(5616) And their father Israel said unto them. That this signifies perception from spiritual good, is evident from the signification of "saying" in the historicals of the Word, as being perception; and from the representation of Israel, as being spiritual good (of which above, n. 5595). He is called "father" because the truths that his sons represent are from this good as from a father.

(5617) If therefore this be so, do this. That this signifies that if it cannot be done otherwise so let it be done, is evident without explication.

(5618) Take of the song of the land in your vessels. That this signifies the choice things of the church in the truths of faith, is evident from the signification of the "song," as being the choice things (of which in what follows); and from the signification of the "land," as being the church (of which above, n. 5577); and from the signification of "vessels," as being the truths of faith (n. 3068, 3079, 3316, 3318). The word "song" is used because this word in the original tongue is derived from singing; hence the "song of the land" signifies productions hailed with songs and praises, consequently in the internal sense choice things.

(5619) And carry down the man a present. That this signifies obtaining favor, is evident from the signification of "offering a present to the man," here to Joseph, who is called the "lord of the land," as being to obtain favor. It was customary in the Ancient representative Church, and thence in the Jewish, to give some present to judges, and at a later period to kings and priests, when they were approached; moreover, this was commanded. The reason was that the presents they gave them represented such things in man as ought to be offered to the Lord when He is approached, which are things that are from freedom, consequently from the man himself; for his freedom is what is from the heart, and what is from the heart is from the will, and what is from the will is from the affection which is of the love, and what is from the affection which is of the love is free, thus of the man himself (see n. 1947, 2870-2893, 3158). From this it is that a present should be given by man to the Lord on approaching Him. It was this present that was represented; for kings represented the Lord as to Divine truth (n. 1672, 2015, 2069, 3009, 3670, 4581, 4966, 5044), and priests as to Divine good (n. 1728, 2015, 3670). That these presents were initiations, see n. 4262; and initiations are for obtaining favor.

(5620) A little resin and a little honey. That this signifies the truths of good of the exterior natural and its delight, is evident from the signification of "resin," as being the truth of good or truth from good (see n. 4748). The reason why "resin" has this signification is that it ranks among unguents, and also among aromatics. "Aromatics" signify such things as are of truth from good, especially if they are of an unctuous nature, and so partake of oil; for "oil" signifies good (n. 886, 3728, 4582). That this resin was aromatic, may be seen in Gen. 37:25; and for this reason also the same word in the original means balsam. That it was like an ointment or thick oil, is evident. This then is the reason why by "resin" is signified the truth of good which is in the natural, here in the exterior, because "resin" is put first and joined with “honey,” which is the delight therein. That “honey” denotes delight is because it is sweet, and everything sweet in the natural world corresponds to what is delightful and pleasant in the spiritual world. The reason why it is called its delight, that is, the delight of truth from good in the exterior natural, is that every truth and especially every truth of good has its own delight; but a delight from the affection of these, and from the derivative use. [2] That “honey” is delight is evident also from other passages in the Word, as in Isaiah: A virgin shall conceive and bear a son, and shall call His name Immanuel [God with us]. Butter and honey shall He eat, that He may know to refuse the evil and choose the good (Isa. 7:14-15); speaking of the Lord; “butter” denotes the celestial; “honey,” that which is from the celestial. [3] In the same: It shall come to pass for the multitude of milk that they shall yield, he shall eat butter; and butter and honey shall everyone eat that is left in the midst of the land (Isa. 7:22); speaking of the Lord’s kingdom; “milk” denotes spiritual good; “butter,” celestial good; and “honey,” that which is from them, thus what is happy, pleasant, and delightful. [4] In Ezekiel: Thus wast thou adorned with gold and silver; and thy garments were of fine linen and silk and broidered work. Thou didst eat fine flour and honey and oil; so thou becamest beautiful very exceedingly, and thou didst prosper even unto a kingdom. With fine flour and oil and honey I fed thee; but thou didst set it before them for an odor of rest (Ezek. 16:13, 19); speaking of Jerusalem, by which is meant the spiritual church, the quality of which is described as it was with the ancients, and as it afterward became. Her being "adorned with gold and silver" denotes with celestial and spiritual good and truth; her "garments of fine linen, silk, and broidered work" denotes truths in the rational and in each natural; "fine flour" denotes the spiritual; "honey," its pleasantness; and "oil," its good. That such things as belong to heaven are signified by these particulars can be seen by anyone. [5] In the same: Judah and the land of Israel were thy traders, in wheat of Minnith, and pannag, and honey, and oil, and balm (Ezek. 27:17); speaking of Tyre, by which is signified the spiritual church such as it was in the beginning and such as it afterward became, but in respect to the knowledges of good and truth (n. 1201). "Honey" here also denotes the pleasantness and delight from the affections of knowing and learning celestial and spiritual goods and truths. [6] In Moses: Thou makest him ride on the high places of the earth, and he eats the produce of the fields. He maketh him suck honey out of the rock, and oil out of the flint of the rock (Deut. 32:13); here also treating of the Ancient spiritual Church; "to suck honey out of the rock" denotes delight from truths of memory-knowledge. [7] In David: I feed them with the fat of wheat, and with honey out of the rock I sate them (Ps. 81:16); "to sate with honey out of the rock" denotes to fill with delight from the truths of faith. [8] In Deuteronomy: Jehovah bringeth me unto a good land, a land of rivers of water, of fountains and of deeps that go out from the valley, and from the mountain; a land of wheat and barley, and of vine and of fig and of pomegranate; a land of oil olive and of honey (Deut. 8:7-8);

speaking of the land of Canaan; in the internal sense, of the Lord's kingdom in the heavens. A "land of oil olive and of honey" denotes spiritual good and its pleasantness. [9] Hence also the land of Canaan was called: A land flowing with milk and honey (Num. 13:27; 14:8; Deut. 26:9, 15; 27:3; Jer. 11:5; 32:22; Ezek. 20:6). In the internal sense of these passages by the "land of Canaan" is meant, as before said, the Lord's kingdom; "flowing with milk" denotes an abundance of celestial spiritual things; and "with honey," an abundance of derivative happiness and delights. [10] In David: The judgments of Jehovah are truth, righteous are they together; more to be desired are they than gold and much fine gold, sweeter also than honey and the dropping of the honeycombs (Ps. 19:9-10); the "judgments of Jehovah" denote truth Divine; "sweeter than honey and the dropping of the honeycombs" denotes delights from good and pleasantnesses from truth. Again: Sweet are Thy words to my palate, sweeter than honey to my mouth (Ps. 119:103); where the meaning is similar. [11] The manna that Jacob's posterity had for bread in the wilderness is thus described in Moses: The manna was like coriander seed, white; and the taste of it was like a cake kneaded with honey (Exod. 16:31); as the manna signified the truth Divine that descends through heaven from the Lord, it consequently signified the Lord Himself as to the Divine Human, as He Himself teaches in John 6:51, 58; for it is the Lord's Divine Human from which all truth Divine comes, yea, of which all truth Divine treats; and this being so, the manna is described in respect to delight and pleasantness by the taste, that it was “like a cake kneaded with honey.” (That the taste denotes the delight of good and the pleasantness of truth may be seen above, n. 3502.) [12] As John the Baptist represented the Lord as to the Word, which is the Divine truth on earth, in like manner as Elijah (n. 2762, 5247), he was therefore the “Elijah who was to come” before the Lord (Mal. 4:5; Matt. 17:10-12; Mark 9:11-13; Luke 1:17); wherefore his clothing and food were significative, of which we read in Matthew: John had his clothing of camel’s hair, and a leathern girdle about his loin; and his meat was locusts and wild honey (Matt. 3:4; Mark 1:6). The “clothing of camel’s hair” signified that the Word, such as is its literal sense as to truth (which sense is a clothing for the internal sense), is natural; for what is natural is signified by “hair,” and also by “camels;” and the “meat being of locusts and wild honey” signified the Word such as is its literal sense as to good; the delight of this is signified by “wild honey.” [13] The delight of truth Divine in respect to the external sense is also described by “honey” in Ezekiel: He said unto me, Son of man, feed thy belly and fill thy bowels with this roll that I give thee. And when I ate it, it was in my mouth as honey for sweetness (Ezek. 3:3). And in John: The angel said unto me, Take the little book and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. So I took the little book out of the angel’s hand and ate it up; and it was in my mouth sweet as honey; but when I had eaten it my belly was made bitter. Then he said unto me, Thou must prophesy again over many peoples and nations and tongues and kings (Rev.

10:9-11). The “roll” in Ezekiel, and the “little book” in John, denote truth Divine. That in the external form this appears delightful, is signified by the flavor being “sweet as honey;” for truth Divine, like the Word, is delightful in the external form or in the literal sense because this admits of being unfolded by interpretations in everyone’s favor. But not so the internal sense, which is therefore signified by the “bitter” taste; for this sense discloses man’s interiors. The reason why the external sense is delightful, is as before said that the things in it can be unfolded favorably; for they are only general truths, and general truths are susceptible of this before they are qualified by particulars, and these by singulars. It is delightful also because it is natural, and what is spiritual conceals itself within. Moreover, it must be delightful in order that man may receive it, that is, be introduced into it, and not be deterred at the very threshold. [14] The “honeycomb and broiled fish” that the Lord ate with the disciples after His resurrection, also signified the external sense of the Word (the “fish” as to its truth and the “honeycomb” as to its pleasantness), in regard to which we read in Luke: Jesus said, Have ye here anything to eat? They gave Him a piece of a broiled fish, and of a honeycomb, and He took them and did eat before them (Luke 24:41-43). And because these things are signified, the Lord therefore said to them: These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning Me (Luke 24:44). It appears as if such things were not signified, because their having a piece of broiled fish and a honeycomb seems as if fortuitous; nevertheless it was of providence, and not only this, but also all other, even the least, of the things that occur in the Word. As such things were signified, therefore the Lord said of the Word that in it were written the things concerning Himself. Yet the things written of the Lord in the literal sense of the Old Testament are few; but those in its internal sense are all so written, for from this is the holiness of the Word. This is what is meant by His saying that "all things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Him." [15] From all this it may now be seen that by "honey" is signified the delight that is from good and truth, or from the affection of them, and that there is specifically signified external delight, thus the delight of the exterior natural. As this delight is of such a nature as to be from the world through the things of the senses, and thereby contains within it many things from the love of the world, the use of honey in the meat-offerings was therefore forbidden, as in Leviticus: No meat-offering which ye shall bring unto Jehovah shall be made with leaven; for there shall be no leaven, nor any honey, from what ye burn with fire to Jehovah (Lev. 2:11); where "honey" denotes such external delight, which, because it contains in it what partakes of the love of the world, was also like leaven, and was on this account forbidden. (What "leaven" or "leavened" means may be seen above, n. 2342.)

(5621) Wax and stacte. That this signifies the truths of good of the interior natural, is evident from the signification of "wax," here aromatic wax, as being the truth of good (of which in what follows); and from the signification of "stacte," as also being truth from good (see n. 4748). Their being of the interior natural is because these spices are purer than resin and honey, and are therefore mentioned in the second place; for such particulars are enumerated in the Word in accordance with the order. By "wax" here is not meant common, but aromatic wax, such as storax. This wax is signified by the term used in the original language, and spice also by the same. Hence it is plain why this aromatic wax signifies the truth of good; for all spices, being sweet-scented, in the internal sense signify the truths which are from good. This may be seen from the fact that truths from good are perceived in heaven pleasantly, like sweet-scented things in the world; and therefore when the perceptions of the angels are turned into odors, as of the Lord's good pleasure often happens, they are then smelt as fragrances from spices and from flowers. This is the reason why frankincense and incense were compounded of materials of grateful odor, and were employed for a holy use; and also why aromatics were mixed with the anointing oil. One who does not know that such things derive their cause from things perceived in heaven, may be of the opinion that they were commanded merely to render outward worship grateful; but in that case there would be in them nothing of heaven, or nothing holy, and consequently such matters of worship would not have anything Divine in them. (See what has already been shown on this subject; that frankincense and incense, and also the fragrant substances used in the anointing oil, were representative of spiritual and celestial things, n. 4748; and that the spheres of faith and love are turned into grateful odors, and therefore grateful and sweet-scented and also spicy odors signify truths of faith which are from the good of love, n. 1514, 1517-1519, 4628.)

(5622) Terebinth nuts and almonds. That this signifies goods of life corresponding to these truths, is evident from the signification of "terebinth nuts," as being goods of life corresponding to the truths of good of the exterior natural which are signified by "resin" (of which in what follows); and from the signification of "almonds," as being goods of life corresponding to the truths of good of the interior natural which are signified by "aromatic wax and stacte." That these "nuts" have this signification is because they are fruits, and "fruits" in the Word signify works; the fruits of useful trees good works, or what is the same, goods of the life, for in respect to use the goods of life are good works. That "terebinth nuts" signify goods of life corresponding to truths of good of the exterior natural, is because they are of a less noble tree; and things that are exterior are signified by such objects as are less noble. The reason is, that in themselves exterior things are grosser than interior; for they are generals composed of very many interior things. [2] That "almonds" signify goods of life corresponding to the truths of good of the interior natural, is because the almond is a nobler tree. This tree itself signifies in the spiritual sense a perception of interior truth which is from good, its "blossom" interior truth which is from good, and its "fruit" good of life thence derived. In this sense the “almond tree” is spoken of in Jeremiah: The word of Jehovah came to pass, saying, Jeremiah what seest thou? And I said, I see a rod of an almond tree. Then said Jehovah unto me, Thou hast well seen; for I wake over My word to do it (Jer. 1:11-12); a “rod” denotes power; “almond tree,” the perception of interior truth; here, being predicated of Jehovah, it denotes waking over it; “word” denotes truth. [3] By the “almonds which budded from the rod of Aaron for the tribe of Levi,” are also signified goods of charity or goods of life, of which we read in Moses: It came to pass on the morrow, when Moses entered into the tent of meeting, behold the rod of Aaron for the tribe of Levi had blossomed and brought forth blossom, so that the flower flowered, and bare almonds (Num. 17:8). This was a sign that this tribe was chosen for the priesthood; for by the “the tribe of Levi” was signified charity (see n. 3875, 3877, 4497, 4502, 4503), which is the essential of the spiritual church.

(5623) And take double silver in your hands. That this signifies truth received in the abilities, is evident from the signification of “silver,” as being truth (see n. 1551, 2954); and from the signification of “double,” as being again in succession (see n. 1335), namely truth which was gratuitously bestowed on them, and which was to be bestowed on them again; and from the signification of “hands,” as being abilities (n. 878, 3387, 4931-4937, 5327, 5328). Truth in the abilities means in the capacities for receiving it, thus according to the capacities. But the capacities or abilities for receiving truth are wholly according to good, because the Lord adjoins them to good; for when the Lord flows in with good He also flows in with capacity. Hence truth received in the abilities means according to goods. That the capacities for receiving truth are according to good is evident from much experience in the other life. They who are in good there have the capacity not only for perceiving truth, but also for receiving it, yet according to the amount and quality of the good in which they are. But they who are in evil have on the other hand no capacity for receiving truth. This comes from pleasure and consequent desire. They who are in good have pleasure in perfecting good by means of truth, because good takes its quality from truths; and therefore they desire truths. But they who are in evil have pleasure in evil, and in confirming it by falsities, and therefore they desire falsities; and because they desire falsities they are averse to truths. For this reason they have no capacity for receiving truths, for they reject or stifle or pervert them as soon as they reach the ear or occur to the thought. Besides, every man who is of sound mind has a capacity for receiving truths; but they extinguish this capacity who turn to evil, and they exalt it who turn to good.

(5624) And the silver that was returned in the mouth of your bags carry back in your hand. That this signifies that by means of the truth given gratuitously in the exterior natural they were to submit themselves as far as possible, is evident from the signification of the "silver returned," as being truth given gratuitously (see n. 5530); from the signification of "in the mouth of their bags," as being in the threshold of the exterior natural (see n. 5497); and from the signification of "in the hand," as being in the ability (of which just above, see n. 5623), thus as far as possible. Their submitting themselves by means of this truth is signified by their "carrying it back;" for in the spiritual world to carry back truth to the Lord, from whom it has been received gratuitously, is to submit one's self by means of it. But the manner in which they submitted themselves by its means is plain from the conversation with the man who was over Joseph's house (verses 18-24).

(5625) Peradventure it was an error. That this signifies lest he be adverse, is evident from the signification of an "error," as being what is adverse, for the error here meant is as if they had forgotten to pay the silver and so were taking it back, everyone in his own sack; for which reason he might possibly be adverse to them, as they also believed; for they were afraid because they were brought to Joseph's house, and said, "Upon the word of the silver that was returned in our bags in the beginning are we brought, to roll down upon us, and to throw himself upon us, and to take us for servants, and our asses" (verse 18). Moreover "sin" signifies disjunction and aversion (n. 5229, 5474); and so does "error" if there is sin in it, but in a less degree; wherefore it is said "lest he be adverse."

(5626) And take your brother. That this signifies that in this way they would have the good of faith, is evident from the representation of Simeon, who is here the "brother" whom they were to take, as being faith in the will (n. 3869-3872, 4497, 4502, 4503, 5482), thus the good of faith, because when the truth of faith passes into the will it becomes the good of faith; for the truth then passes into the man's life, and when it is there it is regarded not as something to be known, but as something to be done; consequently it changes its essence and becomes actual. Hence it is no longer called truth, but good.

(5627) And arise, return unto the man. That this signifies life from spiritual truth, is evident from the signification of "arising," as being elevation to things interior, consequently to spiritual things (see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881); from the signification of "returning," as being the consequent life (of which above, n. 5614); and from the representation of Joseph, when called "the man," as being spiritual truth (n. 5584).

(5628) And God Shaddai. That this signifies consolation after hardships, is evident from the signification of "Shaddai," as being temptation and consolation after it (n. 1992, 4572); here therefore consolation after the hardships they had suffered in Egypt. That it is consolation after hardships is plain also from the words that follow in continuance-"give you mercies before the man." That "Shaddai" signifies temptation and consolation after it, is because the ancients designated the One Only God by various names, according to the various things that were from Him; and as they believed that temptations were from Him, they then called God "Shaddai," and by this name they did not mean another God, but the Only One in respect to temptations. But when the Ancient Church declined, they began to worship as many gods as there were names for the One Only God, and also of themselves added to them many more. This practice at last became so prevalent that every family had its own god, and they wholly distinguished him from the rest who were worshiped by other families. [2] Terah's family, of which was Abraham, worshiped Shaddai for its god (see n. 1356, 1992, 2559, 3667); and hence not only Abraham, but Jacob also, acknowledged Shaddai as his god, even in the land of Canaan; and this was permitted them lest they should be forced from their own religiosity; for no one is forced from what he regards as holy. But as the ancients understood by "Shaddai" Jehovah Himself, or the Lord, who was so styled when they underwent temptations, therefore Jehovah or the Lord regained this name with Abraham, as is plain from Gen. 17:1, and also with Jacob, Gen. 35:11. The reason why not merely temptation, but consolation also, is signified by "Shaddai," is that consolation follows all spiritual temptations. This has been given me to know by experience in the other life; for when anyone there suffers hard things from evil spirits, through infestations, incitements to evils, and persuasions to falsities, after the evil spirits have been removed, he is received by angels, and is brought into a state of comfort by means of a delight conformable to his genius.

(5629) Give you mercies before the man. That this signifies, may spiritual truth receive you graciously, is evident from the signification of "giving mercies," as being to receive graciously; and from the representation of Joseph, as being when called "the man," spiritual truth (as above, n. 5627).

(5630) And send you your other brother. That this signifies, may it give the good of faith, is evident from the representation of Simeon, who is here the “other brother,” as being the good of faith (as above, n. 5626). That “sending” denotes to give is because “sending” is used in reference to the person, and “giving” in reference to the thing signified by the person.

(5631) And Benjamin. That this signifies, and also interior truth, is evident from the representation of Benjamin, as being interior truth (of which above, n. 5600).

(5632) And I, as I had been bereaved, I shall be bereaved. That this signifies that before these things are done the church will be deprived of its truths, is evident from the representation of Israel, who says this of himself, as being the church (see n. 3305, 4286); and from the signification of “being bereaved” as being to be deprived of the truths of the church (see n. 5536). That this is so before these things are done is plain, for if there is no good of faith which is represented by Simeon (n. 5630), and no interior truth, which is the intermediate represented by Benjamin, the church has not any truth, except such as is on the lips merely, and not in the heart.

(5633) Verses 15-17. And the men took this present, and they took double silver in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And Joseph saw Benjamin with them, and he said to him that was over his house, Bring the men to the house, and slaying slay, and make ready; for the men shall eat with me at noon. And the man did as Joseph said; and the man brought the men to Joseph’s house. “And the men took this present,” signifies that truths had with them the means for obtaining favor; “and they took double silver in their hand,” signifies also truth received in the ability; “and Benjamin,” signifies and the intermediate also; “and rose up and went down to Egypt,” signifies elevation to life to be gained by them from the interior things of memory-knowledges; “and stood before Joseph,” signifies the presence of the celestial of the spiritual there; “and Joseph saw Benjamin with them,” signifies the perception by the celestial of the spiritual of a spiritual intermediate with truths; “and he said to him that was over his house,” signifies to that which is of the external church; “Bring the men to the house,” signifies that the truths in the natural were to be introduced thither; “and slaying slay and make ready,” signifies through the goods of the exterior natural; “for the men shall eat with me at noon,” signifies that they will be conjoined when with the intermediate; “and the man did as Joseph said,” signifies bringing it about; “and the man brought the men to Joseph’s house,” signifies first introduction into the good which is from the celestial of the spiritual.

(5634) And the men took this present. That this signifies that truths had with them the means for obtaining favor, is evident from the signification of “men,” as being truths (n. 3134); and from the signification of a “present,” which was given on approaching kings and priests, as being something to obtain favor (n. 5619).

(5635) And they took double silver in their hand. That this signifies also truth received in the ability, is evident from what was said above (n. 5623), where the same words occur. It may also be seen there what is meant by truth received in the ability.

(5636) And Benjamin. That this signifies and the intermediate also, is evident from the representation of Benjamin, as being the intermediate (see n. 5411, 5413, 5443).

(5637) And rose up, and went down to Egypt. That this signifies elevation to life to be gained by them from the interior things of memory-knowledges is evident from the signification of "rising up," as being elevation to the things of spiritual life (see n. 2401, 2785, 2912, 2927, 3171, 4103, 4881); and from the signification of "going down," as being to life to be gained by them, for "going down" here involves the same as was meant before by the words, "Send the boy with me, and we will arise and go, and we will live, and not die" (verse 8), by which is signified spiritual life according to degrees (n. 5605); and from the signification of "Egypt," as being memory-knowledges (n. 1164-1165, 1186, 1462, 4749, 4964, 4966), here the interior things of memory-knowledges, because the celestial of the spiritual which is represented by Joseph was there; wherefore it is presently said that they "stood before Joseph." The interior things of memory-knowledges are spiritual things in the natural mind, and spiritual things are there when the memory-knowledges there are enlightened by the light of heaven, and they are so enlightened when the man has faith in the doctrinal things that are from the Word, and he has this faith when he is in the good of charity; for then truths and thereby memory-knowledges are enlightened by the good of charity as by a flame. From this they have their spiritual light. Hence it may be seen what is meant by the interior things of memory-knowledges.

(5638) And stood before Joseph. That this signifies the presence of the celestial of the spiritual there, is evident from the signification of "standing before" anyone, as being presence; and from the representation of Joseph, as being the celestial of the spiritual (of which often before). That the celestial of the spiritual was present in both naturals was represented by Joseph's being made lord over all Egypt. This is what is meant by the presence of the celestial of the spiritual in the interior things of memory-knowledges; for these knowledges are in the natural (see n. 5316, 5324, 5326-5328, 5333, 5337, 5373). The truths represented by Jacob's ten sons are truths in the natural.

(5639) And Joseph saw Benjamin with them. That this signifies the perception by the celestial of the spiritual of a spiritual intermediate with truths, is evident from the signification of "seeing," as being to understand and perceive (see n. 2150, 2807, 3764, 4567, 4723, 5400); and from the representation of Jacob's ten sons (who are meant by "with them," that is, with whom Joseph saw Benjamin), as being truths in the natural (n. 5403, 5419, 5427, 5458, 5512); and from the representation of Benjamin, as being the intermediate (see n. 5411, 5413, 5443). That this is here called a spiritual intermediate is because the truths represented by Jacob's ten sons were now to be conjoined with the truth from the Divine which is "Joseph," and this conjunction is not effected without an intermediate which is spiritual; and therefore when this intermediate was perceived, it immediately follows that "Joseph said to him that was over his house, Bring the men to the house, and slaying slay, and make ready; for the men shall eat with me at noon," by which is signified that they would be introduced and conjoined because with the intermediate. [2] What the spiritual is relatively to the natural must be further told in a few words, because most of those who are in the Christian world are so ignorant of what the spiritual is that when they hear the term they hesitate, and say to themselves that no one knows what it is. In its essence with man the spiritual is the very affection of good and truth for the sake of good and truth, and not for the sake of self, and also the affection of what is just and fair for the sake of what is just and fair, and not for the sake of self. When a man feels in himself delight and pleasantness, and still more if he feels happiness and blessedness, from these affections, this is the spiritual in him, which comes not from the natural, but from the spiritual world or from heaven, that is, through heaven from the Lord. This then is the spiritual, which when it reigns in a man, affects and as it were tinges all that he thinks, wills, and does, and causes the thoughts and the acts of his will to partake of the spiritual, until at last these also become spiritual in him, as when he passes out of the natural into the spiritual world. In a word, the affection of charity and faith, that is, of good and truth, and the delight and pleasantness, and still more the happiness and blessedness thence derived, which are felt inwardly in man and make him a man truly Christian, are the spiritual. [3] That most men in the Christian world are ignorant of what the spiritual is, is because they make faith and not charity the essential of the church. Consequently as those few who are concerned about faith think little if at all about charity or know what it is, therefore as there is no knowledge, there is no perception of the affection which is of charity; and he who is not in the affection of charity cannot possibly know what the spiritual is. Especially is this true at the present day, when scarcely anyone has any charity, because it is the last time of the church. But be it known that in a general sense the "spiritual" means the affection both of good and of truth, and therefore heaven is called the spiritual world, and the internal sense of the Word the spiritual sense; but specifically that which is of the affection of good is called the celestial, and that which is of the affection of truth is called the spiritual.

(5640) And he said to him that was over his house. That this signifies to that which is of the external church, is evident from the representation of him that was over the house, as being the external church, when he who is in the house is the internal church (see n. 1795). And as in the internal sense the thing, and not the person, is regarded (see n. 5225, 5287, 5434), therefore by "him that was over the house" is signified that which is of the external church.

(5641) Bring the men to the house. That this signifies that the truths in the natural mind were to be introduced thither, is evident from the signification of “Jacob’s sons,” as being the truths of the church in the natural (see n. 5403, 5419, 5427, 5458, 5512). Their being introduced there is signified by “bringing the men to the house.”

(5642) And slaying slay and make ready. That this signifies through the goods of the exterior natural, is evident from the signification of “slaying,” as involving that which is slain-an ox, a bullock, a he-goat, or other cattle-as being the goods of the natural (that an “ox” and a “bullock” are the goods of the natural may be seen above, n. 2180, 2566, 2781, 2830); here the goods of the exterior natural, because through these they were now first introduced to conjunction; for his “bringing the men to Joseph’s house” signifies the first introduction into the good which is from the celestial of the spiritual (see below n. 5645). As the “bullock” and “ox” signified the goods of the natural, everything done in regard to them also signified this good, for the one involved the other.

(5643) For the men shall eat with me at noon. That this signifies that they will be conjoined when with the intermediate, is evident from the signification of “eating with,” as being to be communicated, conjoined and appropriated (n. 2187, 2343, 3168, 3513, 3596, 3832). And because they were with the spiritual intermediate, which is “Benjamin” (n. 5639), it is said “at noon;” for “noon” signifies a state of light, thus the spiritual state which comes through the intermediate (n. 1458, 3708).

(5644) And the man did as Joseph said. That this signifies bringing it about, is evident without explication.

(5645) And the man brought the men to Joseph's house. That this signifies the first introduction into the good which is from the celestial of the spiritual, is evident from the signification of "bringing," as being introduction (as above, n. 5641); from the signification of "Jacob's sons," as being the truths of the church in the natural (see n. 5403, 5419, 5427, 5428, 5512); from the signification of a "house," as being good (n. 3652, 3720, 4982), and hence also the church (n. 3720), for the church is the church from good; and from the representation of Joseph, as being the celestial of the spiritual (of which often above). From this it is plain that by "the man's bringing the men to Joseph's house" is signified that the truths in the natural were to be introduced into the good which is from the celestial of the spiritual. That the first introduction is what is signified, is because they now only ate with Joseph, and did not know him. By this is signified a general conjunction, which is the first introduction; for truth from the Divine then flows in generally, and is not discerned. But when the truth which flows in is observed, there is then a second conjunction, which is signified by Joseph's manifesting himself to his brethren, as related in a subsequent chapter (Gen. 45).

(5646) Verses 18-23. And the men were afraid because they were brought to Joseph's house; and they said, Over the word of the silver that was returned in our bags in the beginning are we brought; to roll down upon us, and to cast himself upon us, and to take us for servants, and our asses. And they came near to the man that was over Joseph's house, and they spoke unto him at the door of the house, and said, In me, my lord, in coming down we came down in the beginning to buy food; and it came to pass when we came to the inn and we opened our bags, and behold everyone's silver in the mouth of his bag, our silver in its weight; and we have brought it back in our hand. And other silver have we brought down in our hand to buy food; we know not who put our silver in our bags. And he said, Peace be to you, fear not; your God, and the God of your father, gave you a hidden gift in your bags; your silver came to me. And he brought Simeon out unto them. "And the men were afraid," signifies a drawing back; "because they were brought to Joseph's house," signifies because the truths that belonged to the natural were to be adjoined and subjected to the internal; "and they said, Over the word of the silver that was returned in our bags in the beginning are we brought," signifies because truth in the exterior natural appears to be given gratuitously, they were therefore to be in subjection; "to roll down upon us and to cast himself upon us," signifies that on this account they were to be reduced under absolute power; "and to take us for servants and our asses," signifies until whatever is in either natural be as nothing; "and they came near to the man that was over Joseph's house," signifies the doctrinals of the church; "and they spoke unto him at the door of the house," signifies taking counsel of them about introduction; "and said, In me, my lord," signifies a testifying; "in coming down we came down in the beginning to buy food," signifies a disposition to procure good for truths; "and it came to pass when we came to the inn and we opened our bags," signifies introspection into the exterior natural; “and behold everyone’s silver in the mouth of his bag,” signifies that it was clearly seen that truths had been given as it were gratuitously; “our silver in its weight,” signifies truths according to each one’s state; “and we have brought it back in our hand,” signifies that what had been given gratuitously would be in submission as far as possible; “and other silver have we brought down in our hand to buy food,” signifies that there is a disposition to procure good by means of truth from another source; “we know not who put our silver in our bags,” signifies non-belief, from ignorance of the source of truth in the exterior natural; “and he said, Peace be to you, fear not,” signifies that it is well, let them not despair; “your God, and the God of your father,” signifies the Lord’s Divine Human; “gave you a hidden gift in your bags,” signifies that it was from Him without any prudence of theirs; “your silver came to me,” signifies that it will seem as truth procured by them; “and he brought Simeon out unto them,” signifies that he adjoined will to truths.

(5647) And the men were afraid. That this signifies a drawing back, is evident from the signification of “being afraid,” as here being a drawing back, namely, from conjunction with the internal. Fear arises from various causes, as from danger of loss of life, of gain, honor, and reputation, also of being brought into some servitude and thus losing freedom and with it the life’s delight. This is the subject treated of in what now follows; for they were afraid lest they should be adjoined to the internal, and thereby lose their own, and with it their freedom, and with freedom the life's delight, because this depends on freedom. This is the reason why by "the men were afraid" is signified a drawing back lest they should be adjoined. Here in few words it must be told in advance how the case is with this conjunction, that is, the conjunction of the external or natural man with the internal or spiritual. The external or natural man reigns from life's earliest age, and knows not that there is an internal or spiritual man. When therefore the man is being reformed and from being natural or external is beginning to become spiritual or internal, the natural at first rebels, for it is taught that the natural man is to be subjugated, that is, that all its concupiscences together with the things that confirm them are to be rooted out. Hence when the natural man is left to itself, it thinks that in this way it would utterly perish; for it knows no otherwise than that the natural is everything, and it is wholly ignorant that in the spiritual there are things immeasurable and unutterable; and when the natural man so thinks, it draws back and is not willing to be subjected to the spiritual. This is what is here meant by their "fear."

(5648) Because they were brought to Joseph's house. That this signifies because the truths that belong to the natural were to be adjoined and subjected to the internal, is evident from the signification of "being brought to Joseph's house," as being to be conjoined and subjected to the internal; for by Joseph is represented the internal, because he represents truth from the Divine, or the celestial of the spiritual (see n. 5307, 5331, 5332, 5417, 5469); and by a "house" is signified man's internal as well as his external (n. 3128, 3538, 4973, 5023), here the internal, as it is called "Joseph's house;" and by "being brought" (namely, to the internal) is signified to be adjoined, and therefore to be subjected. The reason is that when the natural is adjoined to the internal, it is then subjected to it; for the command which had before belonged to the natural man, then becomes the spiritual man's; of which command, of the Lord's Divine mercy more will be said in the following pages. [2] A few words must here be added in regard to the internal sense. The internal sense of the Word is especially for those who are in the other life. When those who are there are with a man who is reading the Word, they perceive it according to the internal sense, and not according to the external; for they understand no human words, but only the sense of the words, and this not according to the man's natural thoughts, but according to their thoughts which are spiritual. Into this spiritual sense the natural sense that is with the man is at once transmuted, just as one turns the language of another into his own which is different, doing it in an instant. So is the sense of natural human thought turned into spiritual, for spiritual language or speech is proper to the angels, and natural language or speech to men. That there is so sudden a change of as it were one language into the other, is because there is a correspondence of each and all things in the natural world with those in the spiritual world. [3] Now as the internal sense of the Word is chiefly for those who are in the spiritual world, therefore such things are here mentioned in the internal sense as are for them, and as are pleasant and delightful to them. Yet the more interior such things are, the more remote are they from the apprehension of men to whom only those things which are of the world and the body are pleasant and delightful; and when this is the case, they hold in contempt the spiritual things that belong to the internal sense, and also loathe them. Let everyone explore within himself whether the things contained in the internal sense of the verses that now follow are worthless and distasteful to him, when yet they are what the angelic societies take the greatest delight in. From this it may be plain to one who reflects what a difference there is between the delights of men and the delights of angels, and also in what things the angels vest wisdom, and in what men vest it - that the angels vest wisdom in such things as man thinks worthless and holds in aversion, and that man vests wisdom in such things as the angels care nothing about, and many in such things as the angels reject and shun.

(5649) And they said, Over the word of the silver that was returned in our bags in the beginning are we brought. That this signifies that because truth in the exterior natural appears to be given gratuitously, they were therefore to be in subjection, is evident from the signification of the "silver being returned," as being truth bestowed gratuitously, (see n. 5530, 5624); from the signification of a "bag," as being the threshold of the exterior natural (n. 5497); and from the signification of "being brought," as being to be adjoined or subjected (as shown just above, n. 5648). [2] The case herein is this. As it was perceived that the truths of memory-knowledge in the exterior natural were given gratuitously, and would therefore be enticed to conjoin themselves with the internal, and thereby be in subjection to it, they would as just said be deprived of their freedom, and thereby of all the delight of life. That this is the case, namely, that it is perceived that truths of memory-knowledge are bestowed gratuitously, and this in the natural mind whether exterior or interior, is quite unknown to man. The reason is that he is in no such perception; for he does not at all know what is bestowed on him gratuitously, still less what is stored up in the exterior natural, and what in the interior. The reason why he has not this perception is usually because worldly and earthly things are dear to him, and not celestial and spiritual things; and therefore he does not believe in any influx through heaven from the Lord, thus not at all that anything is given him; when yet all the truth that he rationally infers from memory-knowledges, and supposes to be of his own ability, is such as is given him. Still less can man perceive whether it is placed in the exterior natural or in the interior, because he is ignorant that the natural is twofold, namely the outer which draws near to the external senses, and the inner which draws back from them and turns to the rational. [3] As man knows nothing about either the one or the other, he can therefore have no perception about such things; for the knowledge of a thing must come first in order that there may be a perception of it. Yet the angelic societies know and perceive these things well and clearly, not only what is bestowed on them gratuitously, but also where it is, as may be seen from the following experience. When any spirit who is in good, and hence in ability, comes into an angelic society, he comes at the same time into all the memory-knowledge and intelligence the society has, and in which he had not been before; and he then knows no otherwise than that he had known and understood it so before, and from himself. But when he reflects, he perceives that it is gratuitously bestowed on him through that angelic society by the Lord; and he also knows from the angelic society where it is, whether in the exterior or in the interior natural. For there are angelic societies that are in the exterior natural, and there are others that are in the interior natural. Yet the natural which belongs to them is not such a natural as man has; but it is a spiritual natural, which has become spiritual by having been conjoined and subjected to the spiritual. [4] From all this it is evident that the things here related in the internal sense take place actually so in the other life, namely, that they perceive what is given them gratuitously, as well as where it is stored up, although man at this day knows nothing of such things. But in ancient times they who were of the church knew such things, being taught them by their memory-knowledges and by their doctrinals. They were interior men; but since those times men have become successively more external, insomuch that at this day they are in the body, thus in the outermost. A sign of this is that they do not even know what the spiritual and the internal are, nor believe in their existence. Nay, to such an outermost in the body have they gone away from interior things, that they do not even believe that there is a life after death, nor that there is a heaven or a hell. Nay, by receding from interior things they have gone to such an outermost, and have become so stupid in spiritual things, as to believe that man's life is like that of beasts, and therefore that man will die in like manner; and strange to say the learned believe so more than the simple, and anyone who believes differently is accounted by them a simpleton.

(5650) To roll down upon us and to cast himself upon us. That this signifies that on this account they were to be reduced under absolute power, is evident from the signification of "rolling down upon" anyone, as being to present him as culpable; and from the signification of "casting one's self upon" anyone, as being to reduce him under power, here absolute power, for it follows "and to take us for servants, and our asses." The case herein is that before the natural man is conjoined with the spiritual, or the external with the internal, he is left to think whether he desires to get rid of the concupiscences arising from the love of self and of the world, together with the things by which he has defended them, and to yield the command to the spiritual or internal man. He is left to think this in order that he may be free to choose what he will. When the natural man apart from the spiritual thinks about this, he rejects it; for he loves his concupiscences because he loves himself and the world. Hence he becomes anxious, and supposes that if these were got rid of he would have no life left, for he vests everything in the natural or external man; or supposes that afterward he could do nothing of himself, and all that he would think, will, and do, would flow in through heaven, thus that he would not be his own master any longer. When the natural man on being left to himself is in this state, he draws back and resists. But when some light flows into his natural through heaven from the Lord, he begins to thinks differently, namely, that it is better for the spiritual man to have the supremacy, because thereby he can think and will what is good, and so can come into heaven, but not if the natural man were to rule. And when he reflects that all the angels in the universal heaven are of this character, and that they are consequently in unspeakable joy, he then fights with the natural man, and at last desires it to be subordinated to the spiritual man. In this state is the man placed who is to be regenerated, in order that he may be in freedom to turn whither he will; and so far as he turns to this in freedom, so far he is being regenerated. All this is treated of here in the internal sense.

(5651) And take us for servants, and our asses. That this signifies until whatever is in both naturals be as nothing, is evident from the representation of Jacob's ten sons, who say this of themselves, as being truths in the natural (see n. 5403, 5419, 5427, 5458, 5512); and from the signification of "servants," as being things of slight importance (n. 2541), here of none at all (of which in what follows); and from the signification of "asses," as being things in the natural which are memory-knowledges (n. 5492), here in the exterior natural, because the truths signified by "Jacob's sons" are in the interior natural. [2] In regard to whatever is in both naturals being as nothing the case is this. In order that a man may become spiritual, his natural must become as nothing, that is, be able to do nothing whatever of itself, because insofar as the natural is able of itself, so far the spiritual is not able; for the natural has imbibed from infancy nothing else than the things of the cupidities of self and of the world, thus those which are contrary to charity. These evils prevent the influx of good through the internal man from the Lord, for whatever flows in is turned in the natural into evil, the natural being the plane in which the influx terminates. And therefore unless the natural (that is, the evil and falsity which have formed it) becomes as nothing, good cannot possibly flow in through heaven from the Lord. It has no abiding place, but is dissipated; for it cannot stay in evil and falsity. It is for this reason that the internal is closed so long as the natural does not become as nothing. This also is known in the church from the doctrine that the old man must be put off in order that the new may be put on. [3] Regeneration is nothing else than that the natural be subjugated, and the spiritual obtain the dominion; and the natural is subjugated when it is reduced to correspondence. When the natural has been reduced to correspondence, it does not react any more, but acts as it is commanded, and obeys the spiritual, almost as the acts of the body obey the behest of the will, and as the speech, together with the expression of the face, conforms to the influx of the thought. From this it is plain that for a man to become spiritual the natural must needs become as nothing whatever in respect to willing. [4] But be it known that it is the old natural that must become as nothing, because this has been formed from evils and falsities; and when it has become as nothing the man is then gifted with a new natural, which is called the spiritual natural-spiritual from the fact that the spiritual is what acts through it, and manifests itself through it, as the cause through the effect. It is known that the cause is everything of the effect. Hence the new natural in its thinking, willing, and producing effect, is nothing else than the representative of the spiritual. When this comes to pass the man receives good from the Lord; and when he receives good he is gifted with truths; and when he is gifted with truths he is perfected in intelligence and wisdom; and when he is perfected in intelligence and wisdom he is blessed with happiness to eternity.

(5652) And they came near to the man that was over Joseph's house. That this signifies the doctrinals of the church, is evident from the signification of the "man over Joseph's house," as being that which is of the external church (of which above, n. 5640), thus doctrine, for this is of the church. Moreover, by "man" is signified truth, and thus doctrine (n. 3134), and by a "house," the church (see n. 1795), and as "Joseph" is the internal (n. 5469), "Joseph's house" is the internal church. Doctrine from the Word is what is over this house, in being of service and in ministering.

(5653) And they spoke unto him at the door of the house. That this signifies taking counsel of them about introduction, is evident from the signification of "speaking to the man over Joseph's house," as being to take counsel of them, namely, of doctrinals; and from the signification of the "door of the house," as being introduction (see n. 2356, 2385), here from the natural or external man to the spiritual or internal, which is the subject treated of. As this is signified, it is not said in the original "at the door of the house," but "the door of the house."

(5654) And said, In me, my lord. That this signifies a testifying, is evident from this very form of speech, as being one of testifying, namely, that they will tell the truth about the silver that was found in the mouth of everyone's bag.

(5655) In coming down we came down in the beginning to buy food. That this signifies a disposition to procure good for truths, is evident from the signification of "coming down," as being a disposition or an intention; for he who comes down or betakes himself anywhere, does so from a disposition, here to procure good for truths, signified by "to buy food;" for by "buying" is signified procuring and appropriating (n. 5374, 5397, 5406, 5414, 5426), and by "food," the good of truth (n. 5340, 5342), here good for the truths represented by Jacob's sons, who say this of themselves.

(5656) And it came to pass when we came to the inn and we opened our bags. That this signifies introspection into the exterior natural, is evident from the signification of an "inn," as being the exterior natural in general (see n. 5495); and from the signification of "opening," as being introspection, for he who opens does so for the sake of looking in; and from the signification of a "bag," as being specifically the exterior natural (n. 5497).

(5657) And behold everyone’s silver in the mouth of his bag. That this signifies that it was clearly seen that truths had been given as it were gratuitously, is evident from the signification of “everyone’s silver in his bag,” as being truths given gratuitously (see n. 5530, 5624). It is similar with “everyone’s silver in the mouth of his bag,” with the difference that by this are signified the truths that had been given gratuitously, and that had been stored up in the threshold of the exterior natural; for by the “mouth of the bag” is signified the threshold of the exterior natural (n. 5497). As it were given gratuitously is here signified because they are in a state of doubt as to whether they would be willing to be conjoined with the internal and become as nothing; and when anyone is in a state of doubt, he feels doubtful also about the truths which confirm.

(5658) Our silver in its weight. That this signifies truths according to each one’s state, is evident from the signification of “silver,” as being truth (see n. 1551, 2954); and from the signification of “weight,” as being the state of a thing as to good (n. 3104); thus “truths according to each one’s state” is according to the good they are capable of receiving. Weights and measures are mentioned in many passages of the Word; yet in the internal sense they do not signify weights and measures; but weights signify the states of a thing as to good, and measures the states of a thing as to truth. So also do heaviness and extension; heaviness in the natural world corresponds to good in the spiritual world, and extension to truth. The reason is that in heaven, which is the source of correspondences, there is no heaviness and no extension, because there is no space. Things indeed appear heavy and extended among spirits; but these are appearances arising from states of good and truth in a higher heaven. [2] That “silver” signifies truth was very well known in ancient times. Hence the ancients distinguished the several ages of the world from the first to the last into the golden, the silver, the copper, and the iron ages, to which they added an age of clay. They called those times the golden ages when there was innocence and wholeness, and when everyone did what was good from good, and what was just from justice. They called those times the silver ages when there was no longer innocence, but still a kind of wholeness that consisted not in doing good from good, but in doing truth from truth; and they gave the name of copper and iron to the ages which are yet lower. [3] That they so designated these periods was not from comparison, but from correspondence; for the ancients knew that silver corresponds to truth, and gold to good, and this by communication with spirits and angels. For when good is spoken about in a higher heaven, there is an appearance of gold below among those who are beneath them in the first or lowest heaven; and when truth is spoken of, there is an appearance of silver; sometimes so that not only the walls of the rooms where they dwell sparkle with gold and silver, but also the very atmosphere. Tables of gold also, golden lampstands, and many other things, appear with the angels of the first or ultimate heaven who are in good from good; while to those who are in truth from truth, such objects appear of silver. Yet who at the present day knows that it was from their correspondence that the ancients called these the gold and silver ages? Indeed who at this day knows anything about correspondence? And he who does not know this, and still more he who makes pleasure and wisdom consist in disputing whether it is or is not so, cannot know the least of the countless things that belong to correspondence.

(5659) And we have brought it back in our hand. That this signifies that what had been given gratuitously would be in submission as far as possible, is evident from the signification of "bringing back," as here being to submit; and from the signification of "in our hand," as being as far as possible (of which above, n. 5624). Its having been given gratuitously is signified by the "silver in the mouth of the bag which they had brought back" (n. 5657).

(5660) And other silver have we brought down in our hand to buy food. That this signifies that there is a disposition to procure good by means of truth from another source, is evident from the signification of "silver," as being truth (of which just above, n. 5657); and as by "silver" is signified truth, by the "other silver" is signified other truth, consequently truth from another source (as there is no genuine truth but that which is from the Lord, who bestows it gratuitously, so truth itself is from no other source); and from the signification of "bringing down," as being a disposition for procuring, namely, the good of truth which is signified by the corn they were to buy. The historical sense of the letter implies that the other silver also came to Joseph to buy food from him, and therefore did not come from any other source. But the internal sense does not abide in the historical sense of the letter, for which it does not care, but abides in the subject that is being treated of; and the subject is, that if they were to be subjected as servants because some truths in the exterior natural had been bestowed gratuitously, they would procure good by means of truth from some other source. Such also is the series in the internal sense, for it is presently said, "We know not who put our silver in our bags," by which is signified that they would not believe, because they did not know what was the source of the truth in the exterior natural. [2] Something similar takes place in the other life with spirits who are being initiated into good by means of truths, and especially into this one-that all good and truth flow in from the Lord. When they perceive that everything they think and will flows into them, thus that they have no power to think and to will from themselves, they resist as much as they can, believing that if this were so they would have no life of their own, and thereby that all delight would perish, for they vest this in what is their own. Besides, if they cannot do good or believe truth of themselves, they suppose they should let go their hands, doing and thinking nothing from themselves, and should wait for influx. They are permitted to think so, even to the extent of almost coming to the conclusion that they do not desire to receive good and truth from this source, but from some other by which there would not be such a loss of what is their own; and sometimes it is given them to inquire where they may find it. Yet afterward when they find it nowhere, those who are being regenerated come back, and in freedom choose to be led by the Lord in their willing and thinking. They are then informed that they will receive an own that is heavenly, such as angels have, and with this own, also blessedness and happiness to eternity. [3] As regards the own that is heavenly, this comes forth from the new will that is given by the Lord, and differs from the man's own in the fact that they who have it no longer regard themselves in each and all things they do, and in each and all things they learn or teach; but they then have regard to the neighbor, the public, the church, the Lord's kingdom, and thereby to the Lord Himself. It is the ends of life that are changed. The ends that look to lower things, that is, to self and the world, are removed, and ends that look to higher things are substituted in their place. The ends of life are nothing else than the man's life itself, for they are his very will and loves, because what a man loves he wills and has for his end. He who is gifted with an own that is heavenly is also in quietude and in peace; for he trusts in the Lord, and believes that nothing of evil will reach him, and knows that concupiscences will not infest him. And besides, they who are in the heavenly own are in freedom itself; for to be led by the Lord is freedom, because they are led in good, by good, to good. From this it is evident that they are in blessedness and happiness, for there is nothing that disturbs them, nothing of the love of self, consequently nothing of enmity, hatred, and revenge; nor is there anything of the love of the world, consequently nothing of fraud, of fear, of unrest.

(5661) We know not who put our silver in our bags. That this signifies non-belief, from ignorance of the source of truth in the exterior natural, is evident from the signification of “not knowing,” as being in the spiritual sense not believing or non-belief; from the signification of “who put,” as being ignorance from what source; from the signification of “silver,” as being truth (see n. 5658); and from the signification of a “bag,” as being the exterior natural (n. 5497).

(5662) And he said, Peace be to you, fear not. That this signifies that it is well, let them not despair, is evident from the signification of “peace,” as being to be well (of which in what follows); and from the signification of “fear not,” as being let them not despair. For the internal sense treats of a change of state, in that they no longer procure truths and through them good by their own power; but are presented with them from the Lord. And because they supposed that they would thus lose their own, thus freedom, and consequently all the delight of life, they were in despair, as is plain from what has gone before. Hence it is that “fear not” here signifies let them not despair; for fear arises from various causes (see n. 5647), and therefore also signifies various things. [2] That “peace” denotes it is well, is because it is the inmost, and hence the universally reigning thing, in each and all things in heaven; for peace in heaven is like spring on earth, or like the dawn, which does not affect us by sensible changes, but by a universal pleasantness that flows into everything that is perceived, and fills with this pleasantness not only the perception itself but also the several objects. At the present day scarcely anyone knows the meaning of “peace” where mentioned in the Word, as in the benediction, “Jehovah lift up His faces upon thee, and give thee peace” (Num. 6:26); and in other places. Almost everyone believes peace to be security from enemies, and also tranquillity at home and among companions. Such peace is not meant in this passage, but a peace which immeasurably transcends it - the heavenly peace just now spoken of. This peace can be bestowed on no one unless he is led by the Lord and is in the Lord, that is, in heaven where the Lord is all in all; for heavenly peace flows in when the cupidities arising from the love of self and the love of the world are taken away. These are what take peace away, for they infest man’s interiors, and at last cause him to make rest consist in unrest, and peace in annoyances, because his delight is in evils. So long as man is in these he cannot possibly know what peace is, nay, he so long believes that such peace is nothing; and if anyone says that it becomes perceptible when the delights from the love of self and the world are taken away, he laughs, because he makes peace consist in the delight of evil, which is the opposite of peace. [3] Because such is the nature of peace, namely, the inmost of all happinesses and blessednesses, and hence the universal that reigns in them all, therefore the ancients used as a common form of speech the words, “Peace be unto you,” when they meant that it be well; and asked whether people “had peace” when they meant “Is it well?” See what has been said and shown above in regard to peace, namely: That peace in heaven is like spring and the dawn on earth (n. 1726, 2780): That peace in the supreme sense is the Lord, in the representative sense His kingdom, and that it is the Lord's Divine affecting with good from the inmost (n. 3780, 4681): That all unrest is from evil and falsity, but peace from good and truth (n. 3170).

(5663) Your God, and the God of your father. That this signifies the Lord's Divine Human may be seen from the fact that where "God" or "Jehovah" is mentioned in the Word, the Lord and no one else is meant (see n. 1343, 1736, 2921, 3035); and when it is said "your God and the God of your father" that is, the God of Israel and of Jacob and his sons, it means the Lord's Divine Human, and indeed as to the Divine natural (n. 3305, 4286, 4570); for Israel represented the Lord as to the interior natural, Jacob as to the exterior, and his sons as to the truths in this natural. [2] That the Lord was meant in the Word by "God" and "Jehovah" the Jewish Church did not know, nor does the Christian Church know it at this day. That the Christian Church has not known it is because it has distinguished the Divinity into three persons. But the Ancient Church which was after the flood, and above all the Most Ancient Church which was before the flood, understood by "Jehovah" and "God" no other than the Lord, and Him indeed as to His Divine Human. They also knew about the Divine Itself which is in the Lord, and which He calls His "Father" yet they were not able to think about that Divine Itself which is in the Lord, but about the Divine Human, and consequently could not be conjoined with any other Divine; for conjunction is effected through thought which is of the understanding and affection which is of the will, thus through faith and through love. For if we think of the Divine Itself, the thought falls as it were into a boundless universe, and thus is dissipated, whence there is no conjunction. It is otherwise when the Divine Itself is thought of as the Divine Human. And the ancients knew that they could not be saved unless they were conjoined with the Divine. [3] Therefore it was the Divine Human that the Ancient Churches worshiped; and Jehovah also manifested Himself to them in the Divine Human. The Divine Human was the Divine Itself in heaven; for heaven constitutes one man, which is called the Grand Man, as has been heretofore shown at the end of the chapters. This Divine in heaven is none other than the Divine Itself, but in heaven it is as a Divine Man. This Man is what the Lord took on and made Divine in Him, and united it to the Divine Itself as it had been united from eternity; for from eternity there was a one. He did this because mankind could not otherwise have been saved; for it was no longer sufficient for the Divine Itself to be able, through heaven and thus through the Divine Human Itself there, to flow into human minds; wherefore the Divine Itself willed to unite the Divine Human to Itself actually by the Human taken on in the world. The one and the other is the Lord.

(5664) Gave you a hidden gift in your bags. That this signifies that it was from Him without any prudence of theirs, is evident from the signification of a “hidden gift,” as being the truth and good that are given by the Lord without the man’s knowing it; and from the signification of “silver brought back in the sacks or bags,” as being without any ability of theirs (see n. 5488, 5496, 5499). From this it is plain that by "gave you a hidden gift in your bags" is signified that from Him, namely from the Lord's Divine Human, is truth and good in the natural without any ability of theirs; and because it is without their ability, it is without their prudence. The word "prudence" is used, because prudence corresponds to providence, and that which is of the Divine providence is not of man's prudence. 5664a. Your silver came to me. That this signifies that it will seem as truth procured by them, is evident from the signification of "silver," as being truth (n. 1551, 2954). Their "silver coming to him" means that they bought, and thus that they themselves procured; for "to buy" is to procure (n. 5655). Thus by "your silver came to me" is signified truth procured by them; but as the truth which is of faith is never procured by any man, but is instilled and given by the Lord, and yet seems as if acquired by man, it is said that it will seem as truth procured by them. [2] It is known in the church that truth is instilled and given by the Lord; for it is taught that faith is not from man but from God; thus not only confidence, but also the truths of faith are from Him. Still it appears as if the truths of faith were procured by the man, for he is profoundly ignorant that they flow in, because he does not perceive it. The reason why he does not perceive it is that his interiors are closed, so that he cannot have perceptible communication with spirits and angels; and when the interiors are closed the man can know nothing whatever about influx. [3] Be it known, however, that it is one thing to know the truths of faith, and quite another to believe them. They who merely know the truths of faith, charge their memory with them just as they do with the facts of any other branch of knowledge. These truths man can procure for himself without such an influx, but they have no life, as is plain from the fact that an evil man, even the worst, can know the truths of faith just as much as an upright and pious man. But as before said with the evil these truths have no life; for when an evil man brings them forth he regards in everyone of them either self-glory or gain; so that it is the love of self and of the world that inflates them and makes a sort of life; but it is such life as there is in hell, which is called spiritual death. Hence it is that when he brings them forth, he brings them forth from the memory, and not from the heart, whereas he who believes the truths of faith brings them forth from the heart at the same time as from the lips; for with him the truths of faith are so deeply rooted in as to have their root in the outer memory, and to grow from there toward what is interior or higher, like fruit-bearing trees; and like trees they deck themselves with leaves, and at last with blossoms, for the sake of the end of bearing fruit. So it is with such a man. [4] He also aims at nothing else through the truths of faith than uses, which are the practices of charity, which to him are the fruits. These are the truths which man cannot procure for himself, even in the smallest degree; but they are gratuitously bestowed on him by the Lord, and this in every moment of his life, nay, if he will believe it, without number in every moment. But as man is of such a nature as to have no perception of their flowing in, for as before said if he had the perception he would resist, because he would believe that he would then lose his own, and with his own his freedom, and with his freedom his delight, and would thus become a thing of nought, it is therefore brought about that man does not know but that he procures truths of himself. This then is what is meant by saying that it will seem as truth procured by them. Moreover, in order that a heavenly own and heavenly freedom may be bestowed on man, he must needs do good as of himself and think what is true as of himself; but when he reflects he should acknowledge that these are from the Lord (see n. 2882, 2883, 2891).

(5665) And he brought Simeon out unto them. That this signifies that he adjoined will to truths, is evident from the representation of Simeon, as being faith in the will, or the will to do the truth which is of faith (see n. 3869-3872, 4497, 4502, 4503, 5482); and from the representation of the sons of Jacob, who are they unto whom he brought out Simeon, as being the truths of the church in the natural (n. 5403, 5419, 5427, 5458, 5512). From this it is plain that his "bringing Simeon out unto them" signifies that he adjoined will to truths.

(5666) Verses 24-28. And the man brought the men to Joseph's house, and gave waters, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon; for they heard that they should eat bread there. And Joseph came to the house, and they brought him the present which was in their hand to the house, and bowed down themselves to him to the earth. And he asked them to peace, and said, Is there peace to your father, the old man of whom ye spoke? Is he yet alive? And they said, There is peace to thy servant our father; he is yet alive. And they bent themselves and bowed themselves down. "And the man brought the men to Joseph's house," signifies initiation to conjunction with the internal; "and gave waters," signifies a general influx of truth from the internal; "and they washed their feet," signifies a consequent purifying of the natural; "and he gave their asses provender," signifies instruction concerning good; "and they made ready the present," signifies instilling; "against Joseph came at noon," signifies until the internal should be present with light; "for they heard that they should eat bread there," signifies a noticing that good would be adjoined to truths; "and Joseph came to the house," signifies the presence of the internal; "and they brought him the present which was in their hand to the house," signifies instilling as far as possible; "and bowed down themselves to him to the earth," signifies humiliation; "and he asked them to peace," signifies perception that it is well; "and said, Is there peace to your father, the old man of whom ye spoke," signifies also with spiritual good; "is he yet alive," signifies that it has life; "and they said, There is peace to thy servant our father," signifies a noticing therefrom of the natural that it is well with the good from which it comes; "he is yet alive," signifies and that it has life; "and they bent themselves and bowed themselves down," signifies outward and inward humiliation.

(5667) And the man brought the men to Joseph's house. That this signifies initiation to conjunction with the internal, is evident from the signification of "bringing the men to Joseph's house," as being to adjoin to the internal the truths belonging to the natural (of which above, n. 5648). That initiation to conjunction is signified, is clear from what follows-that they ate there, and that Joseph did not then manifest himself to them; by which is signified a general influx, which is now described, and which also is initiation.

(5668) And gave waters. That this signifies a general influx of truth from the internal, is evident from the signification of "waters," as being truth (see n. 2702, 3058, 3424, 4976), and indeed truth in general. Hence "giving waters" signifies a general influx of truth. That it is from the internal, is because it was in Joseph's house (n. 5667). A general influx of truth is the enlightenment which gives the capacity of apprehending and understanding truth. This enlightenment is from the light of heaven that is from the Lord, which light is nothing else than the Divine truth (see n. 2776, 3138, 3167, 3195, 3223, 3339, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 5400).

(5669) And they washed their feet. That this signifies a consequent purifying of the natural, is evident from the signification of "washing the feet," as being the purifying of the natural (see n. 3147).

(5670) And he gave their asses provender. That this signifies instruction concerning good, is evident from the signification of "giving provender," as being to instruct in good; for by "provender" is signified the good of the truths of memory-knowledges (see n. 3114); and by "giving provender," which is "feeding," is signified to instruct in this good (that "feeding" is instructing, see n. 5201; and by "asses" are signified memory-knowledges, see n. 5492). From this it is plain that by "giving asses provender" is signified instruction about the good of memory-knowledges. The good of memory-knowledges is the delight from the truths of these knowledges. The truths of memory-knowledges are most general truths, which appear in the natural light which is from the light of the world; but in order that they may appear (that is, as being truths), there must be a general influx from the internal (n. 5668). This is the enlightenment from the light of heaven.

(5671) And they made ready the present. That this signifies instilling, is evident from the signification of a "present," as being to obtain favor (see n. 5619); thus "to make ready the present" is instilling.

(5672) Against Joseph came at noon. That this signifies until the internal should be present with light, is evident from the signification of "against he came" as being when it should be present; from the representation of Joseph, as being the internal (see n. 5648); and from the signification of "noon," as being a state of light (n. 1458, 3195, 3708). That "noon" denotes a state of light is because the times of day, as morning, noon, and evening, correspond to the enlightenments in the other life, and the enlightenments there are those of intelligence and wisdom, for in the light of heaven there is intelligence and wisdom. There are alternations of enlightenment there, like morning, noon, and evening on earth. The states of shade, like those of evening, do not arise from the sun there, that is, the Lord, who is always giving light, but from the angels' own, for insofar as they are let into their own they come into a state of shade or evening, and insofar as they are lifted out of their own into a heavenly own, they come into a state of light. From this it is plain why noon corresponds to a state of light.

(5673) For they heard that they should eat bread there. That this signifies a noticing that good would be adjoined to truths, is evident from the signification of "hearing," as being a noticing (see n. 5017); from the signification of "eating," as being to be appropriated and conjoined (see n. 2187, 3168, 3513, 3596, 3832, 5643); and from the signification of "bread," as being the good of love (see n. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976).

(5674) And Joseph came to the house. That this signifies the presence of the internal, is evident from the signification of "coming to the house," as being to be at hand, or presence (as above, n. 5672); and from the representation of Joseph, as being the internal (n. 5648).

(5675) And they brought him the present which was in their hand to the house. That this signifies instilling as far as possible, is evident from the signification of the "present" that was given to kings and priests, as being to obtain favor; thus also instilling (of which just above, n. 5671); and from the signification of being "in their hands," as being as far as possible (of which also above, n. 5624, 5659).

(5676) And bowed down themselves to him to the earth. That this signifies humiliation, is evident from the signification of "bowing down to the earth," as being to humble one's self (n. 2153, and also below, n. 5682).

(5677) And he asked them to peace. That this signifies perception that it is well, is evident from the signification of "asking," as being to perceive another's thought (n. 5597); and from the signification of "peace," as being to be well (see n. 5662).

(5678) And said, Is there peace to your father, the old man of whom ye spoke? That this signifies also with spiritual good, is evident from the signification of "peace," as being to be well (as above, n. 5677); and from the representation of Israel, who is the "father" here, as being spiritual good (n. 3654, 4286, 4598).

(5679) Is he yet alive? That this signifies that it has life, is evident from the signification of "living," as being spiritual life (see n. 5407).

(5680) And they said, There is peace to thy servant our father. That this signifies a noticing therefrom of the natural that it is well with the good from which it comes, is evident from the signification of "saying," as being to perceive (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509); from the signification of "peace," as being to be well (see n. 5662, 5677); and from the representation of Israel, as being spiritual good (of which just above, n. 5678). This good is called "father," because from it as from a father are the truths and goods in the natural which are represented by his ten sons; and because the truths and goods in the natural are represented by them, the natural also is signified by them; for the natural is the containant, and the truths and goods therein are the contents, which make a one. From this it is plain that by their saying "there is peace to thy servant our father," is signified a noticing therefrom of the natural that it is well with the good from which it comes. It is called a noticing therefrom, namely, from the internal, which is represented by Joseph (n. 5648), because all the perception of the natural comes from the spiritual, and because from the spiritual, it comes from the internal, that is, through the internal from the Lord. The natural never has any perception, nor even any life of thought and affection, except what comes from the spiritual; for in the natural all things are of themselves dead, but they are vivified by influx from the spiritual world, that is, through the spiritual world from the Lord. In the spiritual world all things live from the light which is from the Lord; for in this light is wisdom and intelligence. That here there is signified a noticing therefrom, or from the internal in the natural, follows also from what has been said above (n. 5677).

(5681) He is yet alive. That this signifies, and that it has life, is evident from what was adduced just above (see n. 5679; compare also n. 5407).

(5682) And they bent themselves and bowed themselves down. That this signifies outward and inward humiliation, is evident from the signification of "bending themselves," as being outward humiliation; and from the signification of "bowing themselves down," as being inward humiliation; for bending is a less degree of bowing down, and therefore it denotes outward humiliation; and bowing down is a greater degree, and therefore it denotes inward humiliation. Moreover, “bending” denotes the humiliation of truth, that is, of those who are in truth, thus of the spiritual; and “bowing down” denotes the humiliation of good, that is, of those who are in good, thus of the celestial. In this case also “bending” is outward humiliation, and “bowing down” inward; for they who are in good are more interior men than those who are in truth. These things are what are contained in the internal sense of this period. Most of them have been unfolded simply as to the significations of the words, for the reason that they are such as have been previously unfolded.

(5683) Verses 29-34. And he lifted up his eyes, and saw Benjamin his brother, his mother’s son, and said, Is this your youngest brother, of whom ye spoke unto me? And he said, God be gracious unto thee, my son. And Joseph made haste, for his compassions were moved toward his brother; and he sought to weep, and he came to the bed-chamber, and wept there. And he washed his faces, and went out, and he restrained himself and said, Set on bread. And they set on for him alone, and for them alone, and for the Egyptians, who did eat with him, alone; because the Egyptians cannot eat bread with the Hebrews; because this is an abomination to the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men were amazed, everyone at his companion. And he brought out portions from his faces unto them; and he multiplied Benjamin’s portion above the portions of them all, five measures. And they drank and drank largely with him. "And he lifted up his eyes," signifies reflection; "and saw Benjamin," signifies a noticing of the intermediate "his brother, his mother's son," signifies the internal from the natural, as from a mother; "and said," signifies perception; "Is this your youngest brother, of whom ye spoke unto me?" signifies the one born after all, as was also known to them; "and he said, God be gracious unto thee, my son," signifies that the Divine is also with the spiritual of the celestial, which is the intermediate, because it proceeds from the celestial of the spiritual, which is truth from the Divine; "and Joseph made haste," signifies from the inmost; "for his compassions were moved," signifies mercy from love; "toward his brother," signifies toward the internal from itself; "and he sought to weep," signifies the effect of mercy from love; "and he came to the bed chamber, and wept there," signifies in itself, not apparently; "and he washed his faces," signifies that it is so arranged; "and went out," signifies by removal; "and he restrained himself," signifies by concealment; "and said, Set on bread," signifies perception of conjunction through the intermediate with truths in the natural; "and they set on for him alone, and for them alone," signifies outward appearance that the internal was as if separated from them; "and for the Egyptians, who did eat with him, alone," signifies separation of the memory-knowledges that are in inverted order; "because the Egyptians cannot eat bread with the Hebrews," signifies that they could not possibly be conjoined with the truth and good of the church; "because this is an abomination to the Egyptians," signifies that they are in opposition; "and they sat before him," signifies that they were set in order by his presence; "the firstborn according to his birthright, and the youngest according to his youth," signifies according to the order of truths under good; "and the men were amazed, everyone at his companion," signifies a change of state of each one among them; "and he brought out portions from his faces unto them," signifies goods applied to each one from mercy; "and he multiplied Benjamin's portion above the portions of them all," signifies good for the intermediate above the goods for the truths in the natural; "five measures," signifies much increased; "and they drank," signifies the application of truths under good; "and drank largely with him," signifies abundantly.

(5684) And he lifted up his eyes. That this signifies reflection, is evident from the signification of "lifting up the eyes," as being thought and attention (see n. 2789, 2829, 4339), and also observation (n. 4086). Thus it denotes reflection; for to reflect is to concentrate the intellectual sight, and to observe whether a thing is so, and then that it is so.

(5685) And saw Benjamin. That this signifies a noticing of the intermediate, is evident from the signification of "seeing," as being to understand and notice (see n. 2150, 2325, 3764, 3863, 4403-4421, 4567, 4723, 5400); and from the representation of Benjamin, as being the intermediate (see n. 5411, 5413, 5443, 5639).

(5686) His brother, his mother's son. That this signifies the internal from the natural as from a mother, is evident from the representation of Benjamin, who is here the "brother" and "mother's son," as being the internal (see n. 5469); and as he is the intermediate he therefore comes forth from the celestial of the spiritual, which is "Joseph," as from a father, and from the natural as from a mother; for he must partake of both in order to serve as an intermediate. This then is what is meant by the internal from the natural as from a mother. And because the celestial of the spiritual, which is "Joseph," in like manner came forth from the natural as a mother, but from the Divine as a father, Benjamin is therefore called his "brother, the son of his mother," as indeed he was by birth. And presently he is called also his "son." The Lord, who is meant here by "Joseph" in the supreme sense, calls everyone a "brother" who has anything of the good of charity from the Lord. He is also called the "son of His mother," but then by "mother" is meant the church.

(5687) And said. That this signifies perception, is evident from the signification of "saying" in the historicals of the Word, as being perception (of which often above). That "saying" is perceiving, is because in heaven the very thoughts from which the speech comes are perceived, otherwise than is the case in the world. Hence it is that "perceiving" in the spiritual sense is "speaking" or "saying" in the literal, or what is the same, the natural sense.

(5688) Is this your youngest brother, of whom ye spoke unto me? That this signifies the one born after all, as was also known to them, is evident from the signification of the "youngest brother," as being the one born after all (of which in what follows); and from the signification of the words "of whom ye spoke unto me," as being what was perceived by them. (That "to speak" denotes what is perceived, thus what is known, may be seen just above, n. 5687.) That Benjamin is here called, as he was, their "youngest brother," that is, the one born after all or the youngest in birth, is because it is similar in the spiritual sense with the intermediate which Benjamin represents; for the intermediate is born in man last of all, because when a man is born spiritually, that is, when he is reborn, his rational, which is the internal human, is first regenerated by the Lord, and afterward his natural (see n. 3286, 3288, 3321, 3493, 4612); and as the intermediate partakes of both (of the rational made spiritual, or made new, and also of the natural), and as it cannot take anything from the natural unless this also is made new, therefore the intermediate cannot be born till afterward, and indeed according to the degree in which the natural is being regenerated. [2] All things that are related in the Word of Jacob's sons had so come to pass of Providence, in order that the Word might be written about them and their descendants, and might contain within it heavenly things, and in the supreme sense Divine things, which they would represent in actual life. So also was it with Benjamin, who being born last, would therefore represent the intermediate between the internal and the external, or between the celestial of the spiritual which the Lord had in the world, and the natural which the Lord also had and was to make Divine. [3] All that is related of Joseph and his brethren represents in the supreme sense the glorifying of the Lord's Human, that is, how the Lord made the Human in Him Divine. The reason for this being represented in the inmost sense is that the Word might be most holy in its inmost sense, and also that it might contain in every part of it what would enter into the wisdom of the angels; for it is known that angelic wisdom so far surpasses human intelligence that scarcely anything of it can be apprehended by man. It is also the happiness itself of the angels that every detail of the Word has reference to the Lord; for they are in the Lord. Furthermore, the glorifying of the Lord's Human is the pattern of man's regeneration, and hence man's regeneration also is presented in the internal sense of the Word at the same time with the glorification of the Lord. Man's regeneration together with its innumerable mysteries also enters into the angels' wisdom, and affords them happiness according as they apply it to its uses, which are for man's reformation.

(5689) And he said, God be gracious unto thee, my son. That this signifies that the Divine was also with the spiritual of the celestial, which is the intermediate, because it proceeds from the celestial of the spiritual, which is truth from the Divine, is evident from the signification of "God be gracious," when it is said by the celestial of the spiritual which is "Joseph," to the spiritual of the celestial which is "Benjamin," and when the latter is also called his "son," which means that the Divine is also with the spiritual of the celestial, which is an intermediate because it proceeds from the celestial of the spiritual which is truth from the Divine. (That "Benjamin" is the spiritual of the celestial may be seen above, n. 3969, 4592; and also that this is an intermediate, n. 5411, 5413, 5443, 5639.) [2] As in the supreme sense, as before said, the Lord's internal human was the celestial of the spiritual, and this was truth from the Divine, or the first clothing of the Divine Itself in the Lord, and as the spiritual of the celestial, which is the intermediate, proceeded therefrom, it follows that the Divine was also with this. That which proceeds from anything derives its essence from that from which it proceeds; but it is clothed with such things as serve for communication, thus for use in a lower sphere. The things with which it is clothed are taken from such as are in the lower sphere, to the end that the internal from which it proceeds may act in the lower sphere by such means as are there. [3] That which gives the essence is as the father, for the essence is the soul; and that which gives the clothing is the mother, for the clothing is the body of this soul. This is the reason why it was said above that the intermediate must draw from both in order to be an intermediate; what it has from the internal being as its father, and what it has from the external being as its mother.

(5690) And Joseph made haste. That this signifies from the inmost, is evident from the signification of "making haste," as here being what bursts forth from the inmost; because there follows, "for his compassions were moved," by which is signified mercy from love. When this bursts forth, it bursts forth from the inmost, and this at the first glance of the eye or at the first instant of thought; wherefore by "making haste" here nothing else is signified than from the inmost.

(5691) For his compassions were moved. That this signifies mercy from love, is evident from the signification of the "compassions being moved," as being mercy from love; it is said "mercy," because he was not yet acknowledged by him, and "from love," because as an intermediate he had proceeded from him. In the original language "compassions" is expressed by a word which signifies the inmost and tenderest love.

(5692) Toward his brother. That this signifies toward the internal from itself, is evident from the representation of Benjamin, who is here the "brother," as being the intermediate, thus also the internal (see n. 5649); and as both the intermediate and the internal proceed from the celestial of the spiritual, which is "Joseph," it is therefore called the internal from itself. Whoever receives anything of the Divine from the Lord, who here is "Joseph" in the supreme sense, as he who receives any of the good of charity, is called by the Lord a "brother," and also a "son."

(5693) And he sought to weep. That this signifies the emotion of mercy from love, is evident from the signification of "weeping," as being the effect of mercy from love (see n. 3801, 5480).

(5694) And he came to the bed-chamber, and wept there. That this signifies in itself, not apparently, is evident from the signification of "coming to the bed-chamber," as being in one’s self, so as not to appear. It was customary with the ancients to speak of “entering into the chamber,” and also of then “shutting the door,” when they meant the doing of anything that was not to appear. This form of speaking was derived from the significatives in the Ancient Church; for by “house” in the spiritual sense they understood man (see n. 3128), and by the “rooms” and “bed-chambers” they understood man’s interiors. Therefore “coming or entering into the chamber” signified to be in one’s self, consequently so as not to appear; and because “entering the chamber” was significative, it is therefore frequently mentioned in the Word, as in Isaiah: Go, My people, enter into thy bed-chambers, and shut thy door after thee; hide thyself as it were for a little moment, until the anger be overpast (Isa. 26:20); that “entering into the bed-chambers” does not here mean to do so literally, but to keep one’s self in concealment, and in one’s self, is very evident. [2] In Ezekiel: He said unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in the chambers of his image? For they say, Jehovah seeth us not (Ezek. 8:12); where “to do in the dark, every man in the chambers of his image” denotes inwardly within themselves, in the thoughts. The interior things of their thought and affection were represented to the prophet by chambers, and were called “chambers of the image.” [3] In Moses: Abroad shall the sword bereave, and out of the chambers terror, both young man and virgin, the suckling with the old man (Deut. 32:25); where the “sword” denotes the vastation of truth and the punishment of falsity (see n.

2799); “terror out of the chambers” denotes out of man’s interiors. That the “chambers” here are not the chambers that are meant is evident. [4] In David: Who watereth the mountains from His chambers (Ps. 104:13); “to water the mountains” in the spiritual sense is to bless those who are in love to the Lord, and in love toward the neighbor (that a “mountain” is the celestial of love, see n. 795, 1430, 4210); hence “from His chambers” is from the interiors of heaven. In Luke: Whatsoever ye have spoken in the darkness shall be heard in the light, and that which ye have spoken in the ear in the bed-chambers shall be proclaimed upon the roofs (Luke 12:3); where also “bed-chambers” denote the interiors of man, namely, what he has thought, what he has purposed, and what he has endeavored to do. In Matthew: When thou prayest, enter into thy bed-chamber, and when thou hast shut thy door, pray in secret (Matt. 6:6); “to enter into the bed-chamber and pray” means not in the outward appearance; for this was said representatively.

(5695) And he washed his faces. That this signifies that it so arranged, is evident from the signification of “washing the faces,” as here being to arrange so as not to appear; for the face was washed that no trace of tears might appear; consequently it was arranged in this way. How the case is with these things will of the Lord’s Divine mercy be told in the following pages. Here something must be said about the correspondence of the face with the interiors. The face is the external representative of the interiors, for the face is so formed that the interiors may appear in it as in a representative mirror, and that another may know from it of what mind the person is toward him; so that when he speaks he shows his feelings by his face as well as by his words. The most ancient people, who were of the celestial church, had a face like this; and all the angels have it, for they have no desire to conceal from others what they think, because they think well and only well toward the neighbor, nor have they any lurking thought of wishing well to the neighbor for the sake of themselves. But the infernals, when not seen in the light of heaven, have a different face from that which corresponds to their interiors. The reason is that in the life of the body their faces had shown charity toward the neighbor, merely for the sake of their own honor and gain, and yet they had never wished well to the neighbor except insofar as he favored them. The result is that the makeup of their faces is so much out of agreement with their interiors that sometimes enmities, hatreds, revenges, and murderous feeling are within, while their faces are made up so as to beam with love toward the neighbor. This shows how great at the present day is the disagreement between the interiors and the exteriors, resulting in the cultivation of such arts.

(5696) And went out. That this signifies by removal, is evident from the signification of "going out," as here being removal; for one who removes himself goes out or withdraws from another. The case in the internal sense is this. By Joseph in the supreme sense is represented the Lord; by the ten sons of Israel are represented the truths and goods in the natural with those who are being regenerated; and by Benjamin is represented the intermediate. There is mercy from love toward the intermediate because thereby the things beneath are regenerated. But the Lord's love and mercy do not appear until conjunction through the intermediate has been effected. It is also so arranged that they do not appear; for should they appear, regeneration could not be effected. This arrangement is made by removal and concealment-not that the Lord ever removes or conceals mercy; but when one who is being regenerated is let into his evils, it appears to him as if the Lord were remote and hidden. It is the evils that interpose and have this effect, just as dense clouds interpose between us and the sun, and make it seem distant and hide it. This is the concealment and removal that are meant.

(5697) And he restrained himself. That this signifies concealment, is evident from the signification of "restraining one's self," as being to conceal; for he who restrains himself conceals what he inwardly wills. What is here meant by concealment may be seen just above (n. 5696).

(5698) And said, Set on bread. That this signifies perception of conjunction through the intermediate with truths in the natural, is evident from the signification of "saying," as being perception (of which often above); and from the signification of "setting on bread," as being conjunction through the intermediate with truths in the natural. By the setting on of bread is meant the banquet itself, and by banquets and feasts is signified conjunction, specifically initiation to conjunction (n. 3596, 3832, 5161). That it is a conjunction through the intermediate with truths in the natural, follows from the series, for "Benjamin" is the intermediate, and the ten sons of Jacob are truths in the natural, as has already been shown; and because the conjunction is through the intermediate, on seeing Benjamin Joseph commanded that they should eat with him-"and when Joseph saw Benjamin with them, he said to him that was over his house, Bring the men to the house, and slaying slay, and make ready; for the men shall eat with me at noon" (Gen. 43:16).

(5699) And they set on for him alone, and for them alone. That this signifies an outward appearance that the internal was as if separated from them, is evident from the signification of "setting on for him alone, and for them alone," as being separation; and as the internal is represented by Joseph, and the external by Israel's ten sons (see n. 5469), therefore by these words is signified the separation of the internal from the external, but only in appearance, because he gave them food from his own table, sending portions to each.

(5700) And for the Egyptians, who did eat with him, alone. That this signifies the separation of the memory-knowledges which are in inverted order, is evident from the representation of the Egyptians, as being memory-knowledges that are in inverted order (of which hereafter); and from the signification of "who did eat with him alone," as being separation (as just above, n. 5699). By the Egyptians "who did eat with him" are meant the Egyptians who ate at Joseph's house; that they did not eat with Joseph is plain, because they ate alone. By “Egypt” or the “Egyptians” in a good sense are signified the memory-knowledges of the church (see n. 1462, 4749, 4964, 4966); but in the opposite sense are signified the memory-knowledges which are in inverted order, thus which are contrary to the truths of the church (n. 1164, 1165, 1186). In this sense “Egypt” is mentioned in many passages of the Word. That “Egypt” signifies these memory-knowledges, is because the memory- knowledges of the Ancient Church, which were representative and significative of celestial and spiritual things, and which were cultivated among the Egyptians more than among others, were turned by them into magic; whereby they completely inverted the memory-knowledges of the representative church. [2] Memory-knowledges are said to be in inverted order when men abuse heavenly order to do evil; for heavenly order is that good be done to all. Hence it comes to pass that when they have thus inverted heavenly order, they at last deny Divine things, the things of heaven, and consequently those of charity and faith. They who become such know how to reason acutely and skillfully from memory-knowledges, because they reason from the senses, and to reason from these is to reason from such things as are external, that is, from such as are of the body and the world, which take direct hold of man’s senses and feelings. Unless such things have been illumined by the light of heaven, and thereby arranged in an entirely different order, they put the man in so great an obscurity as to heavenly things that he not only comprehends none of them, but even wholly denies, and at last rejects them, and then as far as he may, blasphemes them. When memory-knowledges are in order, they are arranged by the Lord in the form of heaven; but when they are in inverted order, they are arranged in the form of hell, and then things most false are in the midst, and those which confirm them are at the sides, while truths are without, and because they are without they can have no communication with heaven where truths reign; and therefore interior things are closed to such persons; for heaven is open by means of things interior.

(5701) Because the Egyptians cannot eat bread with the Hebrews. That this signifies that they could not possibly be conjoined with the truth and good of the church, is evident from the representation of the Egyptians, as being those who are in inverted order, thus in evil and falsity (of which just above, n. 5700); from the signification of "eating bread," as being to be conjoined (of which also above, n. 5698); and from the representation of the Hebrews, as being those who are in genuine order, thus in the truth and good of the church. (That by the "land of the Hebrews" is signified the church may be seen above, n. 5136, 5236, and this because the Hebrew Church was the second Ancient Church, n. 1238, 1241, 1343.) "Eating bread" is mentioned here, and above "setting on bread," because by "bread" is signified all food in general (n. 2165), thus the banquet. The reason why by "bread" is signified all food and the banquet itself, is that in the spiritual sense "bread" is celestial love, and celestial love contains within it all things of good and truth, thus all things of spiritual food. (That "bread" is celestial love may be seen above, n. 276, 680, 2165, 2177, 2187, 3464, 3478, 3735, 4211, 4217, 4735, 4976.)

(5702) Because this is an abomination to the Egyptians. That this signifies that they are in opposition, is evident from the representation of the Egyptians, as being those who are in inverted order (see n. 5700); and from the representation of the Hebrews, to eat with whom was an abomination to the Egyptians, as being those who are in genuine order (n. 5701); thus they are in opposition to each other, whence comes aversion, and at last abomination. In regard to this abomination be it known that those who are in inverted order, that is, in evil and the derivative falsity, become at last so averse to the good and truth of the church that when they hear them, and especially when they hear the interior things of them, they so greatly abominate them that they feel as it were a nausea and vomiting. This has been told and shown me, when I have wondered why the Christian world does not receive these interior things of the Word. There appeared spirits from the Christian world who, on being compelled to hear the interiors of the Word, were seized with so great a nausea that they said they felt as if they were going to vomit; and I was told that such is the Christian world at this day almost everywhere. The reason of its being so is that they are in no affection of truth for truth's sake, still less in the affection of good from good. Their thinking and speaking anything from the Word or from their doctrine is from habit acquired from early childhood, and from the established form; thus it is an external without an internal. [2] That all things of the

Hebrew Church that was afterward instituted among Jacob’s descendants were an abomination to the Egyptians, is plain not only from their being unwilling even to eat with them, but also from the sacrifices which the Hebrew Church regarded as the chief part of its worship being an abomination to them, as is evident in Moses: Pharaoh said, Go ye, sacrifice in the land; but Moses said, It is not meet so to do; because we shall sacrifice the abomination of the Egyptians to Jehovah our God; lo if we sacrifice the abomination of the Egyptians before their eyes will they not stone us? (Exod. 8:25, 26). The pasturing of flocks, and a shepherd also, were an abomination to them, as is plain in Moses: Every shepherd of a flock is an abomination unto the Egyptians (Gen. 46:34). Thus the Egyptians abominated everything that belonged to that church. The reason was that at first the Egyptians had been among those who constituted the Ancient representative Church (n. 1238, 2385); but in course of time they rejected the God of the Ancient Church, that is, Jehovah or the Lord, and served idols, especially calves; and they also turned into magic the very representatives and significatives of the celestial and spiritual things of the Ancient Church, which they had learned when they belonged to that church. Hence order was inverted with them, and consequently all things of the church were an abomination to them.

(5703) And they sat before him. That this signifies that they were set in order by his presence, is evident from the signification of “sitting,” as here being to be set in order, for they were placed in order by Joseph, as appears from what follows (for they were amazed that the firstborn should sit according to his birthright, and the youngest according to his youth); and from the signification of “before him,” as being by his presence. The case herein is this. In the supreme sense by Joseph is represented the Lord, and by Israel’s sons, the goods and truths in the natural; when the Lord is present, then all things are set in order by His very presence. The Lord is order itself; and therefore where He is present there is order, and where there is order He is present. The order itself is described in the pages that now follow, which is that truths be rightly set in order under good.

(5704) The firstborn according to his birthright, and the youngest according to his youth. That this signifies according to the order of truths under good, is evident from the signification of “sitting according to birthright and according to youth,” as being according to the order of truths under good; for the sons of Israel represent the truths of the church in their order (see the explication of the twenty-ninth and thirtieth chapters of Genesis); and therefore to sit “according to their birth” is according to the order of truths. But the truths of the church which the sons of Israel represent do not come into any order except through Christian good, that is, through the good of charity toward the neighbor and of love to the Lord; for in good there is the Lord, and hence in good there is heaven; consequently in good there is life, thus living active force; but never in truth without good. That good sets truths in order after its own likeness is very manifest from every love, even from the loves of self and of the world, thus from the love of revenge, of hatred, and of the like evils. They who are in these evils call evil good, because to them evil is delightful. This so-called good of theirs sets in order the falsities which to them are truths, so that they may favor it, and at last sets all these falsities which they call truths in such an order as to effect persuasion. But this order is such as is the order in hell; whereas the order of truths under the good of celestial love is such as is the order in the heavens; and from this the man who has such order within him, that is, who has been regenerated, is called a little heaven, and moreover is a heaven in the least form, for his interiors correspond to the heavens. [2] That it is good which sets truths in order is evident from the order in the heavens. There all the societies are set in order according to the truths under good which are from the Lord; for the Lord is nothing but Divine good; Divine truth is not in the Lord, but proceeds from Him; and according to this Divine truth under Divine good are all the societies in the heavens set in order. That the Lord is nothing but Divine good, and that Divine truth is not in Him, but proceeds from Him, may be illustrated by comparison with the sun of the world. The sun is nothing but fire, and light is not in it, but proceeds from it; and likewise the things that are of light in the world, such as vegetable forms, are set in order by the heat which proceeds from the sun's fire and is in its light, as is evident in the time of spring and summer. As universal nature is a theater representative of the Lord's kingdom, so also is this universal. The sun represents the Lord, the fire of it His Divine love, and the heat from it the good which flows therefrom, and the light the truths which are of faith; and because they are representative, therefore in the Word in the spiritual sense by the "sun" is meant the Lord (see n. 1053, 1521, 1529-1531, 3636, 3643, 4321, 5097, 5377), and by "fire" love (n. 934, 4906, 5071, 5215); thus the sun's fire is representatively the Divine love, and the heat from it is good from the Divine love. (That light represents truth may be seen above, n. 2776, 3138, 3190, 3195, 3222, 3339, 3636, 3643, 3862, 3993, 4302, 4409, 4413, 4415, 4526, 5219, 5400.)

(5705) And the men were amazed, everyone at his companion. That this signifies a change of state of each one among them, is evident from the signification of "to be amazed," as being an unexpected and sudden change of state in the thoughts, which being the cause of the amazement is signified in the internal sense; and from the signification of "everyone at his companion," as being of each one among them; for the subject treated of is the order of truths under good caused by the presence of the internal (see n. 5703, 5704), and as the order is new, there is therefore a change of state of each one among them, which is signified by "the men being amazed, everyone at his companion."

(5706) And he brought out portions from his faces unto them. That this signifies goods applied to everyone from mercy, is evident from the signification of "portions," namely of food, as being goods (for all kinds of food signify goods, and drink of every kind signifies truths). That these are applied to everyone is plain from what follows, and is signified by "he brought out to them;" and from the signification of "faces," when predicated of the Lord, who is represented by Joseph, as being mercy (n. 222, 223, 5585).

(5707) And he multiplied Benjamin's portion above the portions of them all. That this signifies good for the intermediate above the goods for the truths in the natural, is evident from the signification of "portions," as being goods (of which just above, n. 5706); from the representation of Benjamin, as being the intermediate (n. 5411, 5413, 5427, 5428, 5443, 5586, 5612); and from the representation of Jacob's ten sons, above the portions of whom he made Benjamin's portion, as being truths in the natural (n. 5403, 5419, 5427, 5458, 5512). [2] From this it is plain that by his "multiplying Benjamin's portion above the portions of them all" is signified good for the intermediate above the goods for the truths in the natural. The reason why there was good for the intermediate above the goods for the truths in the natural, is that the intermediate is interior, and what is interior abounds with goods more than that which is exterior. Few know how this is, namely, that the interior abounds with goods and truths more than the exteriors. The reason is that few, if any, have hitherto known that the interior is distinct from the exterior, and indeed so distinct that they can be separated, and that when separated the interior lives and the exterior dies, but that so long as they are conjoined, the exterior lives from the interior. If this had first been known, it might then have been known what the interior is as compared with the exterior-that in the interior there are thousands of things which in the exterior appear as one; for the interior is in a purer sphere, and the exterior in a grosser, and that which is in a purer sphere is capable of receiving distinctly thousands of things more than that which is in a grosser sphere. Hence it is that when the man who has led a life of good comes after death into heaven, he can receive thousands of thousands more things of intelligence and wisdom and happiness than when he lived in the world; for in heaven he is in a purer sphere, and is in his interiors, and has put off the grosser things of the body. From all this it is now plain what is meant by good for the intermediate above the goods for the truths in the natural, which is signified by his “multiplying Benjamin’s portion above the portions of them all.”

(5708) Five measures. That this signifies much increased, is evident from the signification of “five,” as being much (of which in what follows); and from the signification of “measures,” as being states of truth from good (see n. 3104). As regards “five,” it is a number that signifies a little, likewise some, and also much. Its signification depends upon its relation to the number of which it is a part (n. 5291): as a part of “ten” it involves the same as ten, but in a less degree, because it is half of the number ten; for as numbers formed by multiplication signify the like with their simple numbers (see n. 5291, 5335), so numbers produced by division signify the like as their multiples-for instance “five” the same as “ten” and as “twenty” and also as “one hundred” and “one thousand,” and so on. (That “ten” denotes what is full may be seen above, n. 3107, 4638.) Five more measures were given to Benjamin than to the rest of his brethren because of the signification of the matter in the internal sense; ten measures could not have been given, for they would have been far too much. By traditions from the Most Ancient Church the ancients knew what some numbers signified, and therefore they made use of these numbers when anything occurred which they might serve to signify, as here the number "five;" and in other cases they applied several other numbers, as "three" to signify what is full from beginning to end; "seven" to signify what is holy; "twelve" to signify all things in their complex.

(5709) And they drank. That this signifies the application of truths under good, is evident from the signification of "drinking," as being the communication and appropriation of truth (see n. 3168, 3772, 4017, 4018), hence also its application. It is "under good," because all the application of truth is effected under good (see above, n. 5704).

(5710) And drank largely with him. That this signifies abundantly, is evident from the signification of "drinking," as being to apply truths under good (of which just above, n. 5709); hence "to drink largely" denotes abundantly. From the things unfolded in this chapter it is evident that the subject treated of is initiation to the conjunction of the natural with the celestial of the spiritual, and in a subsequent chapter the first conjunction is treated of; for the first conjunction is represented by Joseph's manifesting himself to his brethren; the second by his going to meet his father and brethren, and bringing them down into Egypt.

(5711) Continuation concerning correspondence, here concerning the correspondence of diseases with the Spiritual World. As the correspondence of diseases is to be treated of, be it known that all diseases in man have correspondence with the spiritual world; for whatever in universal nature has not correspondence with the spiritual world cannot exist, having no cause from which to exist, consequently from which to subsist. The things that are in nature are nothing but effects; their causes are in the spiritual world, and the causes of these causes, which are ends, are in the interior heaven. Nor can the effect subsist unless the cause is constantly in it, because the effect ceases when the cause ceases. Regarded in itself the effect is nothing else than the cause, but so clothed outwardly as to enable the cause to act as a cause in a lower sphere. Similar to the relation of the effect to the cause is that between the cause and the end; unless a cause also exists from its cause, which is an end, it is not a cause; for a cause without an end is a cause in no order, and where there is no order nothing is effected. From this it is now plain that regarded in itself an effect is a cause, and that regarded in itself a cause is an end, and that an end of good is in heaven and proceeds from the Lord; consequently that an effect is not an effect unless a cause is in it, and constantly in it; and that a cause is not a cause unless an end is in it, and constantly in it; and that an end is not an end of good unless the Divine which proceeds from the Lord is in it. Hence it is also plain that as each and all things in the world have come forth from the Divine, they continue to come forth from the Divine.

(5712) These things have been said in order that it may be known that diseases also have correspondence with the spiritual world; not a correspondence with heaven, which is the Grand Man, but with those who are in what is opposite, thus with those who are in the hells. By the spiritual world in the universal sense is meant both heaven and hell; for when man dies he passes out of the natural into the spiritual world. That diseases have correspondence with such is because they correspond to the cupidities and passions of the lower mind, which are also their origins; for the origins of diseases are, in general, intemperance, luxury of various kinds, mere bodily pleasures, as also feelings of envy, hatred, revenge, lewdness, and the like, which destroy man's interiors; and when these are destroyed the exteriors suffer, and drag man into disease, and so into death. It is known in the church that the death of man is from evils, or on account of sin; and it is the same with diseases, for these belong to death. From all this it is evident that even diseases have correspondence with the spiritual world, but with unclean things there; for diseases are in themselves unclean, because as before said they spring from unclean things.

(5713) All the infernals induce diseases, but with a difference, for the reason that all the hells are in the desires and lusts of evil, and thus are contrary to the things of heaven; wherefore they act upon man from what is opposite. Heaven, which is the Grand Man, holds all things together in connection and safety; hell, being in what is opposite, destroys and severs all things. Consequently if the infernals are applied they induce diseases and at last death. Yet they are not permitted to flow as far as into the solid parts of the body, or into the parts of which man’s viscera, organs, and members consist, but merely into his cupidities and falsities. It is only when the man falls into disease that they flow into such unclean things as belong to the disease; for as before said nothing ever takes place in man without a cause in the spiritual world. If the natural with man were separated from the spiritual, it would be separated from all cause of existence, and thus from all that is vital. Yet this does not hinder man’s being healed in a natural way; for the Lord’s providence concurs with such means. That this is so has been given me to know by much experience, and this so often and for so long that no doubt was left; for evil spirits from such places have been applied to me often and long, and according to their presence they induced pains, and also diseases. I was shown where they were, and what they were, and was told also where they came from.

(5714) One who in the life of the body had been a consummate adulterer, and had made his highest delight consist in committing adultery with many women, whom he immediately afterward discarded and held in aversion, persisted in such practices even to old age. Moreover he had also been devoted to pleasures, and did not desire to act well to anyone and do him a service, except for his own sake, especially for the sake of his adultery. He was with me for several days, being seen under the feet; and when the sphere of his life was communicated to me, to whatever part he came he inflicted a pain in the periosteums and nerves of that part, as for instance in the toes of the left foot; and when he was permitted to rise up he inflicted pain in the parts where he was, especially in the periosteums in the loins, and in the periosteums of the breast under the diaphragm, and also in the interior of the teeth. While his sphere was operating it caused also great oppression in the stomach.

(5715) There once appeared a great quadrangular opening that extended obliquely downward to a considerable depth. In the deep was seen a round opening, which was then open but presently was closed. From it exhaled a dangerous heat, collected from various hells, and arising from cupidities of various kinds, as from arrogance, lewdness, adultery, hatred, revenge, quarrels, and fights, from which arise in the hells such heat as exhaled. When it acted upon my body it instantly brought on disease like that of a burning fever; but when it ceased to flow in, this effect of disease at once ceased. When a man falls into such a disease as he has contracted from his life, then forthwith an unclean sphere corresponding to the disease attaches itself, and is present as a fomenting cause. That I might know for certain that this is the case, there have been spirits with me from a number of hells, through whom the sphere of exhalations thence was communicated; and according as it was permitted to act upon the solid parts of the body, I was seized with oppression, with pain, even with the corresponding disease, which ceased in an instant when those spirits were driven away; and that no room for doubt might be left, this has been done a thousand times.

(5716) There are also spirits not far therefrom who infuse unclean colds, like those of a shivering fever, as has been granted me to know by experience. The same spirits induce such things as disturb the mind, and they also bring on swoons. The spirits from this neighborhood are most malicious.

(5717) There are some who not only relate to the most viscid substances of the brain, which are its excremental things, but also know how to infect them as if with poisons. When such spirits arrive they rush within the skull, and thence by continuity even into the spinal marrow. This cannot be felt by those whose interiors are not open. It has been given me plainly to feel the inroad, and also the effort to destroy me; but this was vain, because I was protected by the Lord. They strove to take away from me all the capacity of the intellect. I plainly felt their operation, and felt also pain from it, which however soon ceased. I afterward spoke to them, and they were compelled to confess whence they were. They said that they lived in dark forests, where they durst not injure their companions, because in that case their companions were allowed to treat them cruelly. Thus they are kept in bonds. They are ugly, having the face of a wild beast, and hairy. I was told that they are such as had formerly slain whole armies, as we read in the Word; for they rushed into the chambers of everyone's brain, and inspired terror, together with such madness that they killed each other. At the present day such spirits are kept shut up within their own hell, and are not let out. These too bear relation to deadly tumors of the head within the skull. It was said above that they rush within the skull and by continuity therefrom even into the spinal marrow; but be it known that it is only an appearance that the spirits themselves rush in, they being borne along outside by a way which corresponds to the spaces in question within the body, which is felt within as if there were an inroad. This sensation is caused by correspondence, from which their operation is easily brought to bear upon the man to whom it is directed.

(5718) There is a certain kind of spirits who, because they wish to have dominion, and to be sole rulers over all others, to this end stir up enmities, hatreds, and fights among others. I have seen the consequent fights, and wondered at them. I inquired who they were, and was told that they were that kind of spirits who excite such passions because they are bent on being sole rulers, according to the maxim, Divide and rule. It was also granted me to talk with them, and they immediately said that they rule all. But it was given to answer that they were insanity personified if they sought to establish their rule by such means. They talked with me from above at a middle height over the forehead. They spoke with fluency, because in the bodily life they had excelled in eloquence. I was instructed that they are such as relate to the thick phlegm of the brain, from which organ they take away vitality by their presence, and induce on it torpor, whence come obstructions, giving rise to a number of diseases, as well as to dullnesses. [2] It was noticed that they were devoid of all conscience, and that they made human prudence and wisdom to consist in stirring up enmities, hatreds, and intestine fights, in order to rule. It was given to ask them whether they know that they are now in the other life, where they are to live to eternity, and that there are spiritual laws there which utterly forbid such actions, and that while they were in the world they might among fools be esteemed and believed to be wise, but that among the wise they are insane. This displeased them. I continued, that they ought to know that heaven consists in mutual love, or that of one toward another, whence there is order in heaven, whereby so many myriads are ruled as one; but that the contrary is the case with them, because they instigate others to breathe against their companions nothing but what savors of hatred, revenge, and cruelty. They replied that they cannot be other than they are; whereupon it was given to say that from this they may know that everyone's life remains with him after death.

(5719) They who despise and ridicule the Word in the letter, and still more who do this to the things contained therein in the deeper sense, and consequently to the doctrinal things that are from the Word, and who at the same time are in no love toward the neighbor, but are in the love of self, bear relation to the vitiated things of the blood, which find their way into all the veins and arteries, and taint the whole mass. Lest by their presence they should bring anything of the kind upon man, they are kept separate from others in their own hell, and communicate only with those who are of this nature; for these throw themselves into the breath and sphere of that hell.

(5720) Hypocrites have been with me, those namely who have spoken in a holy manner about Divine things, and with an affection of love about the public and the neighbor, and have borne witness to what is just and equitable, and yet in their heart have despised and even laughed at these things. When they were permitted to flow into the parts of the body to which they correspond by opposition, they inflicted pain on the teeth, so severe on their nearest presence that I could not bear it; and in proportion as they were removed, the pain ceased. This was shown repeatedly, that no doubt might remain. Among them was one whom I had known in the life of his body, and I therefore spoke to him; and at his presence also there was pain in the teeth and gums. When he was raised upward to the left, the pain attacked the left jaw, and invaded the bone of the left temple down to the bones of the cheek.

(5721) The most stubborn of all are they who during their life in the body had appeared more just than others, and had also been established in dignity, and on both accounts had authority and weight, and yet had believed nothing, and had lived a mere life of the love of self, being inflamed with inward hatred and revenge against all who did not favor them, and pay them reverence, and still more against those who in any way opposed them. If in these they detected any blemish they made an enormous evil of it, and defamed them, even though they might be among the best of citizens. [2] In the other life such persons speak as they had done in this world, with authority and weight, and as if from justice; wherefore many suppose that they are to be believed above others. Yet they are most malicious. When they are applied to a man, they induce great pain by weariness, which they continually inflate and increase, even to the utmost impatience; which induces so great a weakness in the mind and in consequence in the body that the man can scarcely rise from his bed. This was shown me by such weakness seizing me when they were present, and yet ceasing according to the degree in which they were removed. [3] They make use of many an art in order to infuse weariness and consequent weakness, especially by means of disparagements and defamations among themselves and their associates, whose common sphere they inject. When these persons reason within their closets about Divine worship, faith, and eternal life, they utterly reject them, and this they do as from a preeminent wisdom. In the other life they are willing to be called devils, provided they are allowed to rule over the hells, and thus from supreme power-as they believe-to act against the Divine. Inwardly they are filthy, because pre-eminently in the love of self, and thereby in hatred and revenge, and in cruelty against all who do not pay court to them. [4] They are severely punished, as I have also heard, until they desist from leading others astray by an appearance of justice. When this appearance is taken away from them, they speak in another tone. They are afterward cast out from the world of spirits, and are then carried toward the left, and there are cast down deep into hell. Their hell is toward the left at a mid distance.

(5722) There are others who in the life of the body have been most filthy, their filthiness being such as to be unmentionable. By their presence and influx into the solid parts of the body they induce a weariness of life, and such torpor in the members and limbs that the man cannot rise from his bed. They are very stubborn, and do not desist through penalties, as do other devils. They appear beside the head, and as if lying there. When they are driven away, it is not done suddenly, but gently, and they are then by degrees rolled down toward lower places; and when they come into the deep, they are tormented there so severely that they cannot but desist from infesting others. Such is their delight in doing evil that nothing is more delightful to them.

(5723) There were spirits with me who induced so severe an oppression in the stomach that I seemed to myself scarcely able to live. The oppression was so great that with others it would have brought on a swoon. But they were removed, and then it at once ceased. I was told that such spirits are they who in the life of the body had been devoted to no pursuit, not even at home, but solely to pleasure, and besides had lived in foul idleness and sloth, and had not cared anything for others. Moreover they had despised the faith. In short, they had been animals, not men. The sphere of such produces numbness in the members and joints of the sick.

(5724) There are in the brain viscidities in which is mingled something spirituous or vital, and these viscidities, expelled from the blood there, fall first among the meninges, then among the fibers, part of them into the great ventricles of the brain, and so on. The spirits who relate by correspondence to those viscidities which have something spirituous or some life in them, appear almost directly above the middle of the head at a mid distance, and are such that from habit acquired in the life of the body they stir scruples of conscience, and intrude in matters of no conscience, and in this way burden the conscience of the simple. Nor do they know what ought to engage the conscience, but make everything that occurs a matter of conscience. Such spirits induce a sensible anxiety in the part of the abdomen beneath the region of the diaphragm. They are also present in temptations, and inject anxieties, at times unbearable. Those of them who correspond to the viscous phlegm of less vitality then keep the thought fixed in these anxieties. Moreover, when I have been in discourse with them, in order to know their quality, they tried in various ways to burden the conscience. This had been the delight of their life; and it was given me to notice that they cannot attend to reasons, and that they do not possess that more universal view of things that would enable them to see the singular ones.

(5725) It has been granted me to learn by experience what an inundation or deluge is in the spiritual sense. Such an inundation is two-fold, one of cupidities, and the other of falsities. That which is of cupidities belongs to the will part, and is on the right side of the brain; but that which is of falsities belongs to the intellectual part, in which is the left side of the brain. When a man who has lived in good is remitted into his own, thus into the sphere of his own life, there then appears as it were an inundation; and when he is in this inundation he is indignant, angry, thinks restlessly, desires impetuously. This takes place in one way when the left side of the brain where there are falsities is inundated, and in another when the right side where evils are is inundated. But when the man is kept in the sphere of life which he had received from the Lord by regeneration, he is then entirely out of such an inundation, and is as it were in a serene and sunny, cheerful and happy state, thus far from indignation, anger, unrest, cupidities, and the like. This is the morning or springtime of spirits; the other is their evening or autumn. It was given me to perceive that I was outside this inundation, and this for quite a long time; while I saw that other spirits were in it. Afterward, however, I myself was immersed, and then I noticed the appearance of an inundation. In such an inundation are they who are in temptations. By it too I was instructed what the “flood” signifies in the Word-that the last posterity of the most ancient people, who were of the Lord’s celestial church, were completely inundated with evils and falsities, and thus perished.

(5726) As death is from no other source than sin, and sin is all that which is contrary to Divine order, therefore evil closes the very smallest and most invisible vessels, of which are composed the next larger ones, also invisible; for the vessels which are smallest of all and wholly invisible are continued from man’s interiors. Hence comes the first and inmost obstruction, and hence the first and inmost vitiation into the blood. When this vitiation increases, it causes disease, and finally death. If, however, man had lived a life of good, his interiors would be open into heaven, and through heaven to the Lord; and so too would the very least and most invisible little vessels (the traces of the first threads may be called little vessels, on account of the correspondence). In consequence man would be without disease, and would merely decline to extreme old age, even until he became again a little child, but a wise one; and when the body could no longer minister to his internal man or spirit, he would pass without disease out of his earthly body into a body such as the angels have, thus out of the world directly into heaven.

(5727) This is the end of the subject of correspondence. In the following pages, at the close of the chapters, of the Lord’s Divine mercy I will speak of the spirits and angels with man; then of influx, and of the interaction of the soul with the body; and afterward of the inhabitants of other earths.

CHAPTER 44

(5728)

The subject treated of in this chapter in the internal sense is the intermediate between the internal celestial man and the external natural man; and first that the internal celestial man filled the intermediate with spiritual truth from itself. The intermediate is “Benjamin,” the spiritual truth with it is “Joseph’s silver cup,” the internal celestial man is “Joseph,” and the external natural man is the “ten sons of Jacob.”

(5729) The subject next treated of is the temptation of the external natural man, which continues until there is willing submission to the internal celestial. The temptation is described by their being accused, and by their returning in despair to Joseph. The willing submission is described by their all offering themselves for servants, and Judah’s offering himself in their stead. The conjunction of the external man with the internal is not accomplished without temptation and willing submission.

(5730) In the representative historic sense the subject here treated of is Jacob’s descendants, that they were rejected, but that they obstinately insisted on being representative. Their being rejected is meant by Joseph’s desiring to send them away, and to keep Benjamin only; their obstinately insisting is involved in the particulars of their confession and entreaty.

(5731) The Internal Sense Verses 1, 2. And he commanded him that was over his house, saying, Fill the men's bags with food, as much as they can carry, and put everyone's silver in his bag's mouth. And put my cup, the silver cup, in the bag's mouth of the youngest, and his grain silver. And he did according to the word of Joseph that he had spoken. "And he commanded him that was over his house, saying," signifies influx from himself; "Fill the men's bags with food," signifies into the natural with the good of truth; "as much as they can carry," signifies to sufficiency; "and put everyone's silver in his bag's mouth," signifies together with truth anew in the exterior natural; "and put my cup, the silver cup, in the bag's mouth of the youngest," signifies interior truth bestowed on the intermediate; "and his grain silver," signifies the truth of good; "and he did according to the word of Joseph that he had spoken," signifies that it was so done.

(5732) And he commanded him that was over his house, saying. That this signifies influx from himself, is evident from the signification of "commanding," as being influx (n. 5486); and from the signification of "him that was over his house," as being which communicated. That it was from himself, namely, from the internal celestial, which Joseph represents, is plain. That "to command" is influx, is because in heaven no one is commanded or ordered; but thought is communicated, and the other acts willingly in accordance therewith. Communication of thought together with a desire which wills that something be done, is influx, and on the part of the recipient is perception, and therefore by "commanding" is signified also perception (n. 3661, 3682). [2] Moreover in heaven they not only think, but also talk together, but about things of wisdom; yet in their conversation there is nothing of command from one to another, for no one desires to be master and thereby to look upon another as a servant; but everyone desires to minister to and serve the others. From this it is plain what form of government there is in the heavens, which is described by the Lord in Matthew: It shall not be so among you; but whosoever would become great among you should be your minister, and whosoever would be first should be your servant (Matt. 20:26, 27); and again: He that is greatest among you shall be your minister. Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted (Matt. 23:11, 12). He does this who loves his neighbor from the heart, or who feels delight and blessedness in doing good to others for no selfish end; that is, who has charity toward the neighbor.

(5733) Fill the men's bags with food. That this signifies into the natural with the good of truth, is evident from the signification of a "bag," as being the exterior natural (see n. 5497); and from the signification of "food," as being the good of truth (n. 5340, 5342, 5410, 5426, 5487, 5582, 5588, 5655). From this it is plain that by his "commanding him that was over his house to fill the men's bags with food" is signified influx from himself into the natural with the good of truth. As the expressions "good of truth" and "truth of good" frequently occur, the difference between them shall be stated. He who does not know what the celestial church is relatively to the spiritual church, cannot possibly know this difference. The truth of good is of the celestial church, and the good of truth is of the spiritual church. With those who were of the celestial church, good was implanted in the will part, which is the proper seat of good, and from this good, that is, through this good from the Lord, they had a perception of truth; hence they had the truth of good. But with those who are of the spiritual church, good is implanted in the intellectual part by means of truth, for all truth is of the intellectual part, and through truth they are led to good, to do truth being their good; hence they have the good of truth. The latter is properly predicated of those who are of the spiritual church; yet the truth of good, although not properly, is also predicated of them, of which more will be said elsewhere.

(5734) As much as they can carry. That this signifies to sufficiency, may be seen without explication.

(5735) And put everyone's silver in his bag's mouth. That this signifies together with truth anew in the exterior natural, is evident from the signification of "silver," as being truth (see n. 1551, 2954, 5658); and from the signification of the "bag's mouth," as being the threshold of the exterior natural (see n. 5497). (What the exterior natural is, and what the interior, may be seen above, n. 4570, 5118, 5126, 5497, 5649.) That it is truth anew, is because silver was once before placed in their bag's mouth (chap. 42:25, 27, 28, 35).

(5736) And put my cup, the silver cup, in the bag's mouth of the youngest. That this signifies interior truth bestowed on the intermediate, is evident from the signification of a “silver cup,” as being the truth of faith that is from the good of charity (see n. 5120), and because it is called “my cup,” that is, Joseph’s, it is interior truth (as Benjamin represents the intermediate, also as to truth, he represents interior truth, n. 5600, 5631, thus spiritual truth, n. 5639); from the signification of the “bag’s mouth,” when predicated of Benjamin as the intermediate, as being where it is adjoined to the natural; for an intermediate to be an intermediate communicates with the external and with the internal (n. 5411, 5413, 5586), its exterior here being the natural; and from the representation of Benjamin, who is here the “youngest,” as being the intermediate (n. 5411, 5413, 5443, 5688). From these things it is plain what is signified by Joseph’s putting his silver cup in Benjamin’s bag.

(5737) And his grain silver. That this signifies the truth of good, is evident from the signification of “silver,” as being truth (see n. 1551, 2954, 5658); and from the signification of “grain,” as being good (n. 5295, 5410); for the interior or spiritual truth which proceeds from the internal celestial, which is “Joseph,” is the truth of good. (What the truth of good is, may be seen just above, n. 5733.)

(5738) And he did according to the word of Joseph that he had spoken. That this signifies that it was so done, is evident without explication.

(5739) Verses 3-5. The morning grew light, and the men were sent away, they and their asses. They were gone out of the city, not yet far off, and Joseph said unto him that was over his house, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore do ye return evil for good? Is not this it in which my lord drinketh, and in which divining he divineth? Ye have done evil in so doing. "The morning grew light," signifies a state of enlightenment at that time; "and the men were sent away, they and their asses," signifies that the external natural man was removed somewhat with its truths and memory-knowledges; "they were gone out of the city, not yet far off," signifies the amount of removal; "and Joseph said unto him that was over his house," signifies perception and influx anew; "Up, follow after the men," signifies that it should now adjoin them to itself; "and when thou dost overtake them," signifies mediate adjunction; "say unto them, Wherefore do ye return evil for good?" signifies why is there a turning away; "is not this it in which my lord drinketh?" signifies that there was interior truth with them received from the celestial; "and in which divining he divineth?" signifies that the celestial knows hidden things from its Divine; "ye have done evil in so doing," signifies that it is contrary to Divine law to claim it to themselves.

(5740) The morning grew light. That this signifies a state of enlightenment at that time, is evident from the signification of "morning" and "growing light," as being a state of enlightenment. "Morning" in the supreme sense is the Lord (see n. 2405, 2780); and therefore when it is said "the morning grew light," it signifies a state of enlightenment, for all enlightenment is from the Lord. (That "rising in the morning" also means a state of enlightenment may be seen above, n. 3458, 3723.)

(5741) And the men were sent away, they and their asses. That this signifies that the external natural man was removed somewhat with its truths and memory-knowledges, is evident from the representation of Jacob's sons, who are here the "men," as being the truths of the church in the natural (see n. 5403, 5419, 5427, 5458, 5512), and therefore the external natural man (n. 5680); from the signification of "asses," as being memory-knowledges (n. 5492); and from the signification of "sent away, and not far off," as being that it-the external natural man-was removed somewhat. From this it is plain that by "the men were sent away, they and their asses, not far off," is signified the external natural man, removed somewhat with its truths and memory-knowledges, namely, from the internal celestial which is represented by Joseph. [2] As regards the signification of "asses," be it known that they signified one thing when they were used for riding, and another when they served for carrying burdens; for judges, kings, and their sons rode upon he-asses, she-asses, and also upon mules, and these then signified rational, and also natural, truth and good (n. 2781); for which reason when the Lord as Judge and King entered Jerusalem, He rode upon an ass with a colt; for this was the mark of judgeship, and also of royalty. But when asses served for carrying burdens, as here, then they signified memory-knowledges. Nor is the case different with these knowledges. One who in thinking of man's interior things advances no further than to the knowledges that are of the memory, supposes that everything of man consists in these knowledges, not being aware that memory-knowledges are the lowest things in man, and such as for the most part are put away when the body dies (n. 2475-2480); but the things that are in them, namely truth and good together with their affections, remain; and also with the evil there remain falsity and evil together with their affections; memory-knowledges being as it were the body of these. So long as a man lives in the world, he has truth and good, or falsity and evil, in the memory-knowledges, for these are what contain them; and because memory-knowledges contain, and therefore as it were carry, interior things, they are signified by the asses which serve for carrying burdens.

(5742) They were gone out of the city, not yet far off. That this signifies the amount of removal, may be seen from what has gone before.

(5743) And Joseph said unto him that was over his house. That this signifies perception and influx anew, is evident from the signification of "saying" in the historicals of the Word, as being to perceive (as often before explained); and because it is perception in respect to him who hears and receives, it is influx in respect to him who says; for they mutually answer to each other. (That his "commanding him that was over his house" denotes influx from himself, may be seen above, n. 5732.)

(5744) Up, follow after the men. That this signifies that it ought now to adjoin them to itself, is evident from the signification of "following after the men and overtaking them," as being to adjoin; for "to follow" denotes a disposition to adjoin, and "to overtake" denotes adjunction.

In the rest of this chapter is described the return of Jacob's sons, and in the following chapter the manifestation of Joseph, by which is signified the conjunction of the celestial of the spiritual with truths in the natural. Hence it is plain that by "follow after the men" is signified that it ought now to adjoin them to itself.

(5745) And when thou dost overtake them. That this signifies mediate adjunction, is evident from the signification of their being overtaken by him that was over Joseph's house, as being mediate adjunction.

(5746) Say unto them, Wherefore do ye return evil for good? That this signifies why is there a turning away? is evident from the signification of "returning evil for good," as being to turn away, for evil is nothing else than a turning away from good; for they who are in evil spurn good, that is, spiritual good, which is of charity and faith. That "evil" is a turning away, is very evident from the evil in the other life; for they appear in the light of heaven with the feet upward and the head downward (see n. 3641), thus wholly inverted, and consequently turned away.

(5747) Is not this it in which my lord drinketh? That this signifies that the interior truth with them was received from the celestial, is evident from the signification of a "cup," which is meant by "this in which my lord drinketh," as being interior truth (see n. 5736); and from the representation of Joseph, who is here "my lord," as being the celestial of the spiritual (n. 5307, 5331, 5332), here the celestial, because interior truth is treated of, which is spiritual and proceeds from the celestial. That it was received is signified by the cup being placed at Joseph's command in the mouth of Benjamin's bag. [2] They are accused as if they had taken the cup. The reason why they were so accused, although the cup had been placed there, is plain from the internal sense, which is this. The truth which is bestowed by the Lord is first received as if it were not bestowed; for before regeneration the man supposes that he procures truth for himself, and so long as he supposes this he is in spiritual theft. To claim good and truth to oneself, and to attribute them to oneself for righteousness and merit, is to take away from the Lord that which is His (see n. 2609, 4174, 5135). It was in order that this might be represented, that this thing was done by Joseph; but still their being accused of theft was in order that conjunction might be effected, for until man has been regenerated he cannot but so believe. He does indeed say with his lips from doctrine that all the truth of faith and good of charity are from the Lord, yet he does not believe it until faith has been implanted in good, when for the first time he acknowledges it from the heart. [3] Confession from doctrine is quite another thing than confession from faith. Many, even those who are not in good, can confess from doctrine, for doctrine to them is merely knowledge; but none can confess from faith except those who are in spiritual good, that is, in charity toward the neighbor. That they were accused of theft in order to bring about conjunction, is plain also from the fact that Joseph thereby brought them back to him, and kept them awhile in thought about what they had done, and that he then manifested, that is conjoined, himself to them.

(5748) And in which divining he divineth? That this signifies that the celestial knows hidden things from its Divine, is evident from the signification of “divining,” as being to know hidden things. That it is from the Divine, is because the celestial of the spiritual, which is “Joseph,” represents truth from the Divine, or truth in which is the Divine (see n. 5703).

(5749) Ye have done evil in so doing. That this signifies that it is contrary to Divine law to claim it to themselves, is evident from the signification of “theft,” which is meant here by the “evil which they did,” as being to claim to oneself that which belongs to the Lord, namely, the truth which is signified by Joseph’s silver cup (see n. 5747). That this is contrary to the Divine law is manifest (n. 2609). The reason why man ought not to claim to himself anything that is from the Lord, thus not truth and good, is that he may be in the truth; and insofar as he is in the truth, so far he is in the light in which angels are in heaven; and insofar as he is in this light, so far he is in intelligence and wisdom; and insofar as he is in intelligence and wisdom, so far he is in happiness. This is the reason why man ought to acknowledge from the faith of the heart that nothing of truth and good is from himself, but all from the Lord, and this because it is so.

(5750) Verses 6-10. And he overtook them, and he spake unto them these words. And they said unto him, Wherefore speaketh my lord according to these words? Far be it from thy servants to do according to this word. Behold, the silver which we found in our bag’s mouth we brought back to thee out of the land of Canaan; and how should we steal out of thy lord’s house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be to my lord for servants. And he said, Now also according to your words so be it; he with whom it is found shall be to me a servant, and ye shall be blameless. “And he overtook them,” signifies mediate adjunction; “and he spake unto them these words,” signifies the influx of this thing; “and they said unto him,” signifies perception; “Wherefore speaketh my lord according to these words?” signifies reflection why such a thing flows in; “far be it from thy servants to do according to this word,” signifies when it is not from the will; “behold the silver which we found in our bags’ mouth,” signifies when truth was bestowed gratuitously; “we brought back to thee out of the land of Canaan,” signifies submitted from a principle of religion; “and how should we steal out of thy lord’s house silver or gold?” signifies why then shall we claim to ourselves truth and good, which are from the Divine celestial; “with whomsoever of thy servants it be found, let him die,” signifies that he is damned who does so; “and we also will be to my lord for servants,” signifies that they will be associates forever without freedom from their own; “and he said, Now also according to your words,” signifies that indeed it would be so from justice; “so be it,” signifies a milder sentence; “he with whom it is found shall be to me a servant,” signifies that he with whom it is shall be forever without freedom of his own; “and ye shall be blameless,” signifies that the rest shall be at their own disposal, because not sharing in the fault.

(5751) And he overtook them. That this signifies mediate adjunction, is evident from what was said above (see n. 5745).

(5752) And he spake unto them these words. That this signifies the influx of this thing, is evident from the signification of “speaking,” as being influx (see n. 2951, 3037, 5481); and from the signification of “words,” as being things. A “thing” and a “word” are expressed in the original language by the same term.

(5753) And they said unto him. That this signifies perception, is evident from the signification of “saying” in the historicals of the Word, as being perception.

(5754) Wherefore speaketh my lord such words as these? That this signifies reflection why such a thing flows in, is evident from the signification of “speaking,” as being to flow in; and from the signification of “such words as these,” as being this thing or such a thing (of which just above, n. 5752). Reflection is involved in the word “wherefore,” which is a word of questioning with oneself.

(5755) Far be it from thy servants to do according to this word. That this signifies when it is not from the will, namely of claiming truth to themselves, is evident from the signification of “doing,” as being to will; for all deed is of the will. The deed itself is natural, and the will is the spiritual source of it. Its not being from the will is signified by “far be it from thy servants.”

(5756) Behold the silver which we found in our bags’ mouths. That this signifies when truth was bestowed gratuitously, is evident from the signification of “silver,” as being truth (n. 1551, 2954, 5658); and from the signification of “we found,” as being bestowed gratuitously, for everyone’s grain silver was returned to him, thus was bestowed gratuitously (n. 5530, 5624); and from the signification of the “bags’ mouths,” as being the threshold of the exterior natural (n. 5497).

(5757) We brought back to thee out of the land of Canaan. That this signifies submitted from a principle of religion, is evident from the signification of “bringing back,” as being to submit (see n. 5624); and from the signification of the “land of Canaan,” as being what is religious. The “land of Canaan” signifies various things, for the reason that it signifies that which includes very many things; for it signifies the Lord’s kingdom, the church, and consequently the man of the church, because he is a church; and as it signifies these, it signifies also the celestial which is of the church, namely, the good of love; and also its spiritual, which is the truth of faith, and so on; here therefore it signifies the religious principle which is of the church; for it is of the religious principle of the church that no one ought to claim truth and good to himself. From these things it is plain why the same expression sometimes signifies a number of things; for when it involves several things in the complex, it also signifies those which it involves, according to the series of things in the internal sense. That the “land of Canaan” is the Lord’s kingdom, see n. 1413, 1437, 1607, 3038, 3481, 3705; and also the church, n. 3686, 3705, 4447. From these flow its other significations.

(5758) And how should we steal out of thy lord’s house silver or gold? That this signifies why then shall we claim to ourselves truth and good, which are from the Divine celestial, is evident from the signification of “stealing,” as being in the spiritual sense to claim to oneself that which belongs to the Lord (of which above, n. 5749); from the signification of “silver,” as being truth (n. 1551, 2954, 5658); and from the signification of “gold,” as being good (n. 113, 1551, 1552, 5658). In this whole chapter spiritual theft is treated of, which is the claiming to oneself of the good and truth that are from the Lord. This is a matter of so great moment that a man after death cannot be admitted into heaven until he acknowledges at heart that nothing of good or truth is from himself, but all from the Lord, and that whatever is from himself is nothing but evil. The fact that this is so, is shown to man after death by many experiences. The angels in heaven plainly perceive that all good and truth are from the Lord; and moreover that by the Lord they are withheld from evil and kept in good and so in truth, and this by a mighty force. [2] It has been given me plainly to perceive this now for many years, and also that insofar as I have been left to my own or to myself, I have been inundated with evils, and so far as I have been withheld therefrom by the Lord, I have been lifted up from evil into good. Therefore to claim truth and good to oneself is contrary to the universal that reigns in heaven, as well as contrary to the acknowledgment that all salvation is of mercy, that is, that man of himself is in hell, but is of mercy drawn out thence by the Lord. Man cannot be in humiliation, nor consequently can he receive the Lord's mercy (for this flows in only in humiliation or into a humble heart), unless he acknowledges that there is nothing but evil from himself, and that all good is from the Lord. Without this acknowledgment a man attributes to himself as merit, and at length as righteousness, whatever he does; for to claim to himself the truth and good which are from the Lord is to make himself righteous. This is the source of many evils; for he then regards self in everything that he does for the neighbor, and when he does this he loves himself above all others, whom he then despises, if not in word, yet in heart.

(5759) With whomsoever of thy servants it be found, let him die. That this signifies that he is damned who does so, is evident from the signification of "dying," as being to be damned; for spiritual death is nothing else than damnation. It is plain from what was said just above (n. 5758), that they who claim to themselves the truth and good which are of the Lord, cannot be in heaven, but are outside of it; and they who are outside of heaven are damned. But this law is one of judgment from truth; whereas when judgment is made at the same time from good, then they who do what is true and good, and from ignorance or simplicity attribute these to themselves, are not damned, but in the other life are set free by a method of vastation. Moreover everyone ought to do what is true and good as of himself, yet believing that it is from the Lord (n. 2882, 2883, 2891); and when he does so, then as he grows up and increases in intelligence and faith he puts off that fallacy, and at last acknowledges at heart that his every effort of doing good and thinking truth was and is from the Lord. Wherefore he that was sent by Joseph, though he indeed confirms, yet presently rejects, the judgment that he should die with whom the cup was found; for he says, "Now also according to your words so be it; he with whom it is found shall be to me a servant, and ye shall be blameless," words which convey a milder sentence. But it is otherwise with those who do so, not from ignorance and simplicity, but from principles which they have confirmed in their faith, and also in life. Yet because they do what is good, the Lord from mercy preserves in them something of ignorance and simplicity.

(5760) And we also will be to my lord for servants. That this signifies that they will be associates forever without freedom from their own, is evident from the signification of "we also," as being associates; and from the signification of "being servants," as being to be without freedom from their own; for one who is a servant has no freedom from his own, but is dependent on the own and freedom of his master. What it is to be without freedom from one's own, will of the Lord's Divine mercy be told in the following pages.

(5761) And he said, Now also according to your words. That this signifies that it would indeed be so from justice, is evident from what has been explained just above (see n. 5758, 5759). Its being from justice that he who did this should die is signified by, "now also according to your words;" but a milder sentence now follows.

(5762) So be it. That this signifies a milder sentence, is evident from the words that follow, in which this milder sentence is given.

(5763) He with whom it is found shall be to me a servant. That this signifies that he with whom it is, shall be forever without his own freedom, is evident from the signification of a “servant,” as being to be without one’s own freedom (as above, n. 5760). The case is this. Joseph’s silver cup, placed by his order with Benjamin, signifies interior truth (see n. 5736, 5747). He who is in interior truth knows that all truth and good are from the Lord, and also that all freedom from his own, or from the man himself, is infernal; for when a man thinks or does anything from his own freedom, he thinks and does nothing but evil. In consequence he is a servant of the devil, for all evil flows in from hell. He also feels delight in such freedom, because it agrees with the evil in which he is, and into which he was born. Wherefore this freedom from one’s own must be put off, and heavenly freedom must be put on instead, which consists in willing what is good and thence doing it, and in desiring what is true and thence thinking it. When a man receives this freedom he is a servant of the Lord, and is then in freedom itself, and not in the bondage in which he was before, and which appeared like freedom. This then is what is meant by being forever without one’s own freedom. (The nature and source of freedom may be seen above, n. 2870-2893; and also that freedom itself is to be led by the Lord, n. 2890.)

(5764) And ye shall be blameless. That this signifies that the rest shall be at their own disposal, because not sharing in the fault, is evident from the signification of “blameless” in regard to a servant, as being to be at his own disposal; because not sharing in the fault, follows. It was of old a custom among the Gentiles, when anyone sinned, to make his companions also guilty of the offense, and even to punish a whole house for the crime of one in it. But such a law is derived from hell, where all the companions conspire together for evil. The societies there are so constituted that they act together as one against good, and thus they are kept consociated, though they are in deadly hatred one against another. They are in the union and friendship of robbers. Hence because companions in hell conspire together for evil, when they do evil they are all punished. But to do so in the world is wholly contrary to the Divine order; for in the world the good are consociated with the evil, because one does not know what the interiors of another are, and for the most part does not care. Wherefore the Divine law for men is that everyone shall pay the penalty of his own iniquity; as is written in Moses: The fathers shall not die for the sons, neither shall the sons die for the fathers; everyone shall be slain in his own sin (Deut. 24:16); and in Ezekiel: The soul that hath sinned, it shall die, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him (Ezek. 18:20). From these passages it is plain how the case is with what the sons of Jacob said, “with whomsoever of thy servants it be found, let him die, and we also will be to my lord for servants.” But he who was sent by Joseph changed this judgment, and said, “he with whom it is found shall be to me a servant, and ye shall be blameless;” in like manner further on where Judah says to Joseph, “Behold we are servants to my lord, both we and he also in whose hand the cup was found.” And Joseph said, “Far be it from me to do this; the man in whose hand the cup was found, he shall be to me a servant; and ye, go ye up in peace to your father” (verses 16, 17).

(5765) Verses 11, 12. And they hastened, and they made everyone his bag come down to the earth, and opened every man his bag. And he searched; he began at the eldest, and left off at the youngest; and the cup was found in Benjamin’s bag. “And they hastened,” signifies impatience; “and made everyone his bag come down to the earth,” signifies that they brought what was in the natural down to things of sense; “and opened every man his bag,” signifies that they might thus make the matter manifest to themselves; “and he searched,” signifies investigation; “he began at the eldest, and left off at the youngest,” signifies order; “and the cup was found in Benjamin’s bag,” signifies that interior truth from the celestial was with the intermediate.

(5766) And they hastened. That this signifies impatience, is evident from the signification of “hastening,” when persons are eager to clear themselves, as being impatience.

(5767) And they made everyone his bag come down to the earth. That this signifies that they brought what was in the natural down to things of sense, is evident from the signification of “making to come down,” when it has reference to what here follows, as being to bring to; from the signification of a “bag,” as being the exterior natural (see n. 5497); and from the signification of the “earth,” when it is said that they “made come down to” it, as being the ultimate and lowest, thus the sensuous; for the sensuous is the lowest and ultimate, because things of sense are in the very threshold to the outside world. To bring to things of sense, is wholly to confirm that a thing is so; for the matter is then brought down to the evidence of the senses.

(5768) And opened every man his bag. That this signifies that they might thus make the matter manifest to themselves, is evident from the signification of “opening the bag,” as being to open what is in the natural, thus to make the matter manifest.

(5769) And he searched. That this signifies investigation, is evident without explication.

(5770) He began at the eldest, and left off at the youngest. That this signifies order, is evident from what has been said above (n. 5704).

(5771) And the cup was found in Benjamin’s bag. That this signifies that interior truth from the celestial was with the intermediate, is evident from the signification of the “cup,” as being interior truth (see n. 5736); and from the representation of Benjamin, as being the intermediate (n. 5411, 5413, 5443). That such truth from the celestial was with the intermediate, is signified by the cup being placed in Benjamin’s bag by Joseph’s order. How these matters stand is clear from what has been said before.

(5772) Verses 13-17. And they rent their garments, and laded everyone his ass, and returned to the city. And Judah and his brethren entered Joseph's house, and he was yet there; and they fell before him to the earth. And Joseph said unto them, What deed is this that ye have done? Knew ye not that such a man as I divining divineth? And Judah said, What shall we say to my lord? what shall we speak? and how shall we be justified? God hath found out the iniquity of thy servants; behold we are servants to my lord, both we, and he also in whose hand the cup was found. And he said, Far be it from me to do this; the man in whose hand the cup was found, he shall be to me a servant; and ye, go ye up in peace to your father. "And they rent their garments," signifies mourning; "and laded everyone his ass, and returned to the city," signifies that truths were brought back from things of sense to memory-knowledges; "and Judah and his brethren entered," signifies the good of the church with its truths; "Joseph's house," signifies communication with the internal; "and he was yet there," signifies foresight; "and they fell before him to the earth," signifies humiliation; "and Joseph said unto them," signifies their perception then; "What deed is this that ye have done?" signifies that to claim to themselves what is not theirs is an enormous evil; "knew ye not that such a man as I divining divineth?" signifies that it cannot be concealed from Him who sees future and hidden things; "and Judah said," signifies perception given to the good of the church in the natural; "What shall we say to my lord? what shall we speak?" signifies a wavering; "and how shall we be justified?” signifies that we are guilty; “God hath found out the iniquity of thy servants,” signifies confession; “behold we are servants to my lord,” signifies that they are forever to be deprived of freedom of their own; “both we,” signifies the associates; “and he also in whose hand the cup was found,” signifies as well as he with whom there is interior truth from the Divine celestial; “and he said, Far be it from me to do this,” signifies that it should by no means be so; “the man in whose hand the cup was found,” signifies but that he with whom is interior truth received from the Divine; “he shall be to me a servant,” signifies that he will be forever subject; “and ye, go ye up in peace to your father,” signifies that the associates, with whom there is not that truth, are to return to the former state.

(5773) And they rent their garments. That this signifies mourning, is evident from the signification of “rending the garments,” as being mourning on account of truth being lost (see n. 4763), here on account of truths from their own which they could no longer claim to themselves, because they had offered themselves as servants both in the presence of him that was over Joseph’s house (verse 9), and in the presence of Joseph himself (verse 16), whereby is signified that they would be without freedom from their own, thus without truths from themselves. As regards mourning on account of truths from their own, which is signified by their “rending their garments and offering themselves as servants,” be it known that a turning about takes place with those who are being regenerated, namely, that they are led to good by means of truth, and afterward from good they are led to truth. When this turning about takes place, or when the state is changed and becomes the inverse of the former one, there is mourning; for they are then let into temptation, whereby what is of their own is weakened and broken down, and good is insinuated, and with good a new will, and with this a new freedom, thus a new own. This is represented by Joseph's brethren returning in despair to Joseph, and offering themselves to him as servants, and their being kept in that state for some time, and by Joseph's not manifesting himself until after the temptation; for when the temptation is over, the Lord shines on them with comfort.

(5774) And laded everyone his ass, and returned to the city. That this signifies that truths were brought back from things of sense into memory-knowledges, is evident from the signification of an "ass," as being memory-knowledge (see n. 5492) that "lading the ass" means bringing back from things of sense, is because by "making their bags come down to the earth" is signified bringing what was in the natural down to things of sense (n. 5767); and raising it from them is therefore here meant by "lading;" and from the signification of a "city," as being doctrinal truth (n. 402, 2449, 2943, 3216). [2] What it is to bring back truths from things of sense into memory-knowledges must be briefly explained. Things of sense are one thing, memory-knowledges another, and truths another. They succeed one another in turn; for memory-knowledges come forth from things of sense, and truths from memory-knowledges; for the things which enter by the senses are laid up in the memory, and from them the man concludes memory-knowledge, or perceives from them memory-knowledge which he learns; from the memory-knowledges he then concludes truths, or perceives from them truth which he learns. Every man so progresses as he grows up from childhood. When he is a child he thinks and apprehends things from things of sense; when older he thinks and apprehends things from memory-knowledges; and afterward from truths. This is the way to the judgment into which man grows with age. [3] From this it may be seen that things of sense, memory-knowledges, and truths, are distinct, and even remain distinct-so much so that a man is sometimes in things of sense, as when he thinks only of what meets the senses; sometimes in memory-knowledges, as when he elevates his mind out of things of sense, and thinks interiorly; and sometimes in truths which have been concluded from memory-knowledges, as in the case when he thinks more interiorly. Everyone who reflects upon it can know these things from himself. Man can also bring truths down into memory-knowledges, and see them in these, and he can also bring memory-knowledges down into things of sense, and contemplate them therein; as well as the converse. From this it is now plain what is meant by bringing what is in the natural down to things of sense, and by bringing truths back from things of sense into memory-knowledges.

(5775) And Judah and his brethren entered. That this signifies the good of the church with its truths, is evident from the representation of Judah, as being the good of the church (see n. 5583, 5603); and from the representation of his brethren, as being truths in the natural. That Judah entered and spoke with Joseph, and not Reuben the firstborn, or any other of them, is because Judah chiefly represented good; and it is good that communicates with the celestial from the Divine, and not truths, because truths have no communication with the Divine except through good. This is the reason why Judah alone spoke.

(5776) Joseph's house. That this signifies communication with the internal, is evident from the signification of "entering the house," as being communication; and from the representation of Joseph, as being the internal (see n. 5469). That "entering a house" denotes communication, is because by a "house" is signified the man himself (see n. 3128, 5023), thus what makes the man, namely his mind with truth and good (n. 3538, 4973, 5023); and therefore when "entering a house" is spoken of, it means entering into his mind, thus to have communication.

(5777) And he was yet there. That this signifies foresight, may be seen from the fact that it was foreseen by Joseph that they would return, and he therefore stayed at home in order to manifest himself to Benjamin and consequently to the others; and in the internal sense that conjunction might be effected of the truths in the natural with the Divine celestial. It is called "foresight," because in the supreme sense it treats of the Lord who in this sense is "Joseph."

(5778) And they fell before him to the earth. That this signifies humiliation, is evident without explication.

(5779) And Joseph said unto them. That this signifies their perception then, is evident from the signification of “saying,” as being perception. That it is their perception, is because it is said by Joseph, and by Joseph is represented the internal; and from the internal, that is, through the internal from the Lord, comes all perception. From no other source does perception come, nor even sensation. It appears as if sensation, as also perception, come by influx from the external; but this is a fallacy, for it is the internal that feels through the external. The senses placed in the body are nothing but organs or instruments that are of service to the internal man in order that it may be sensible of what is in the world; wherefore the internal flows into the external, causing it to feel, to the end that it may thereby perceive and be perfected; but not the reverse.

(5780) What deed is this that ye have done? That this signifies that to claim to themselves what is not theirs is an enormous evil, is evident from the signification of the theft of which they were accused, as being to claim to themselves the truth and good that belong to the Lord; this is the “deed” that is meant in the internal sense. (What this evil is may be seen above, n. 5749, 5758.)

(5781) Knew ye not that such a man as I divining divineth? That this signifies that it cannot be concealed from Him who sees future and hidden things, is evident from the signification of “divining,” as being to know from His Divinity things that are hid (see n. 5748), and also future things, because it is predicated of the Lord, who is “Joseph” in the supreme sense. That it cannot be concealed is plain from the very words.

(5782) And Judah said. That this signifies perception given to the good of the church in the natural, is evident from the signification of "saying" in the historicals of the Word, as being perception (of which often above); that it is "given" is because all perception comes from the internal, that is, flows in through the internal from the Lord (see n. 5779); and from the representation of Judah, as being the good of the church (n. 5583, 5603, 5775). As regards the representation of Judah, be it known that in the supreme sense he represents the Lord as to the Divine love, and in the internal sense His celestial kingdom (see n. 3654, 3881), thus the celestial of love there; here therefore Judah represents the good of love in the church in the natural, because he is now among those who represent the things that are in the natural which are to be conjoined with the internal.

(5783) What shall we say to my lord? what shall we speak? That this signifies a wavering, is evident from the feeling expressed in these words, as being a wavering.

(5784) And how shall we be justified? That this signifies that we are guilty, is evident from the signification of "how shall we be justified?" (that is, that they cannot be justified), as being that they are guilty; for he who cannot be justified is guilty. Their acknowledging themselves to be guilty is plain from their offering themselves as servants to Joseph.

(5785) God hath found out the iniquity of thy servants. That this signifies confession, namely of their having done wrong, here in their having sold Joseph, and in the internal sense in their having estranged themselves from truth and good, and thereby separated themselves from the internal, is evident without explication.

(5786) Behold we are servants to my lord. That this signifies that they are forever to be deprived of freedom of their own, is evident from the signification of "servants," as being to be without freedom from their own (see n. 5760, 5763). What it is to be deprived of freedom from their own has also been told in the numbers cited; but as this is a matter of the greatest moment, it shall be stated again. There is an external man, and there is an internal; the external man is that through which the internal acts; for the external is only an organ or instrument of the internal. This being so, the external must be wholly subordinate and subject to the internal; and when it is subject, heaven acts through the internal into the external, and disposes it according to such things as are of heaven. [2] The contrary takes place when the external is not subject, but rules, as it does when the man has as his end the pleasures of the body and of the senses, especially those of the love of self and the world, and not those of heaven. To have as the end is to love the one and not the other; for when a man has such things as the end, he no longer believes that there is any internal man, nor that there is anything in himself which is to live when the body dies. For his internal, not having rule, merely serves the external to enable it to think and reason against good and truth, because in this case no other influx through the internal is open. For this reason it is that such persons wholly despise, and even turn away from, the things that are of heaven. From these things it is clear that the external man, which is the same as the natural man, ought to be entirely subject to the internal which is spiritual, and consequently to be without freedom from its own. [3] Freedom from one's own is to indulge in pleasures of every kind, to despise others in comparison with oneself, to subject them to oneself as servants, or else to persecute and hate them, to delight in evils that befall them, and more so in those which the man himself brings on them purposely or deceitfully, and to desire their death. Such are the results of freedom from one's own. It is plain therefore what a man is when he is in this freedom, namely, a devil in human form. But when he loses this freedom, he then receives from the Lord heavenly freedom, which is utterly unknown to those who are in freedom from their own. These suppose that if the latter freedom were taken away from them, they would have no life left; when in fact life itself then begins; and joy, bliss, happiness, with wisdom, then come, because this freedom is from the Lord.

(5787) Both we. That this signifies the associates, is evident from the signification of "both we," as being the associates (as above, n. 5760).

(5788) And he also in whose hand the cup was found. That this signifies as well he with whom there is interior truth from the Divine celestial, is evident from the signification of "in whose hand," as being with whom; from the signification of the "cup," as being interior truth (see n. 5736); and from the representation of Joseph, as being the Divine celestial.

(5789) And he said, Far be it from me to do this. That this signifies that it should by no means be so, is evident without explication.

(5790) The man in whose hand the cup was found. That this signifies that he with whom is interior truth received from the Divine, is evident from what was said just above (n. 5788).

(5791) And he shall be to me a servant. That this signifies that he will be forever subject, is evident from the signification of a "servant," as being to be forever without freedom from one's own (of which just above, n. 5786), thus to be forever subject.

(5792) And ye, go ye up in peace to your father. That this signifies that the associates, with whom there is not that truth, are to return to the former state, is evident from the representation of Jacob's ten sons, as being the associates with whom the cup was not found-that is, the interior truth which is signified by the "cup" (see n. 5736, 5788, 5790); and from the signification of "go ye up in peace to your father," as being to return to the former state; for when they are not accepted by the internal, which is "Joseph," the former state then awaits them.

(5793) Verses 18-31. And Judah came near unto him, and said, By me, my lord, let thy servant I pray speak a word in my lord's ears, and let not thine anger be kindled against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old ages, the youngest; and his brother is dead, and he alone is left to his mother, and his father loveth him. And thou saidst unto thy servants, Make him come down unto me, and I will set mine eye upon him. And we said unto my lord, The boy cannot leave his father; and should he leave his father, he will die. And thou saidst unto thy servants, If your youngest brother come not down with you, ye shall see my faces no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Return ye, buy us a little food. And we said, We cannot go down; if our youngest brother be with us, then will we go down; for we cannot see the man's faces, and our youngest brother he not with us. And thy servant my father said unto us, Ye know that my wife bare me two sons; and the one went out from me, and I said, Surely tearing he is torn in pieces; and I have not seen him hitherto: and ye are taking this one also from my faces, and if harm befall him, ye will make my gray hairs go down in evil to the grave. And now when I come to thy servant my father, and the boy he not with us, and his soul is bound in his soul; and it shall come to pass when he seeth that the boy is not, that he will die; and thy servants will make thy servant our father's gray hairs go down in sorrow to the grave. "And Judah came near unto him," signifies the communication of the external man with the internal through good; "and said," signifies perception; "By me, my lord," signifies entreaty; "let thy servant I pray speak a word in my lord's ears," signifies for reception and hearing; "and let not thine anger he kindled against thy servant," signifies lest he turn away; "for thou art even as Pharaoh," signifies that it has dominion over the natural; “my lord asked his servants, saying,” signifies perception of their thought; “Have ye a father, or a brother?” signifies that there is good which is the source, and truth which is the means; “and we said unto my lord,” signifies reciprocal perception; “We have a father, an old man,” signifies that they have spiritual good as the source; “and a child of his old ages, the youngest,” signifies truth therefrom which is new; “and his brother is dead,” signifies that internal good is not; “and he alone is left to his mother,” signifies that this is the only truth of the church; “and his father loveth him,” signifies that it has conjunction with spiritual good from the natural; “and thou saidst unto thy servants,” signifies perception given; “Make him come down unto me,” signifies that the new truth must be in subjection to internal good; “and I will set mine eye upon him,” signifies influx then of truth from good “and we said unto my lord,” signifies reciprocal perception; “The boy cannot leave his father,” signifies that this truth cannot he separated from spiritual good; “and should be leave his father, he will die,” signifies that if it were separated the church would perish; “and thou saidst unto thy servants,” signifies perception concerning that thing; “If your youngest brother come not down with you,” signifies if it be not subject to internal good; “ye shall see my faces no more,” signifies that there will be no mercy, and no conjunction with truths in the natural; “and it came to pass when we came up unto thy servant my father,” signifies elevation to spiritual good; “we told him the words of my lord,” signifies knowledge of this thing; “and our father said,” signifies perception from spiritual good; “Return ye, buy us a little food,” signifies that the good of truth should he appropriated; “and we said, We cannot go down,” signifies objection; “if our youngest brother be with us, then will we go down,” signifies unless there be with them a conjoining intermediate; “for we cannot see the man’s faces,” signified because there will be no mercy or conjunction; “and our youngest brother he not with us,” signifies except by means of an intermediate; “and thy servant my father said unto us,” signifies perception from spiritual good; “Ye know that my wife bare me two sons,” signifies that if there be spiritual good which is of the church, there will he internal good and truth; “and the one went out from me,” signifies the seeming departure of internal good; “and I said, Surely tearing he is torn in pieces,” signifies perception that it perished by evils and falsities; “and I have not seen him hitherto,” signifies because it has vanished; “and ye are taking this one also from my faces,” signifies if the new truth also should depart; “and if harm befall him,” signifies by evils and falsities; “and ye will make my gray hairs go down in evil to the grave,” signifies that spiritual good, and thus the internal of the church, would perish; “and now when I come to thy servant my father,” signifies the good of the church corresponding to the spiritual good of the internal church; “and the boy he not with us,” signifies if the new truth is not with them; “and his soul is bound in his soul,” signifies since there is a close conjunction; “and it shall come to pass when he seeth that the boy is not, that he will die," signifies that spiritual good will perish; "and thy servants will make thy servant our father's gray hairs go down in sorrow to the grave," signifies that all will be over with the church.

(5794) And Judah came near unto him. That this signifies the communication of the external man with the internal through good, is evident from the signification of "coming near" to speak with anyone, as being communication; and from the representation of Judah, as being the good of the church in the natural (see n. 5782). That it is the communication of the external man with the internal, is because Judah represents the good of the church in the natural or external man, and Joseph, good in the internal. That it is "through good," is because the communication takes place solely through good, and not through truth unless there is good in the truth.

(5795) And said. That this signifies perception, is evident from the signification of "saying," as being perception (of which often above).

(5796) By me, my lord. That this signifies entreaty, is plain from what follows.

(5797) Let thy servant I pray speak a word in my lord's ears. That this signifies for reception and hearing (that is, entreaty therefor), is evident from the signification of "speaking a word," as being influx (see n. 2951, 5481), and as it is influx, it is reception on the part of the other (n. 5743); and from the signification of "ears," as being obedience (n. 4551, 4653), here a kind of hearkening or hearing, because an inferior is speaking to a superior.

Hence it is plain that by “Let thy servant I pray speak a word in my lord’s ears,” is signified entreaty for reception and hearing.

(5798) And let not thine anger be kindled against thy servant. That this signifies lest he turn away, is evident from the signification of “anger,” as being a turning away (see n. 5034), because one who is angry with another turns away, for in that state he does not think like him, but against him. That “anger” is a turning away is plain from many passages in the Word, especially from those where anger and wrath are ascribed to Jehovah or the Lord, by which is signified a turning away-not that Jehovah or the Lord ever turns away, but that man does so; and when he turns away it seems to him as if the Lord did so, for he is not heard. The Word so speaks in accordance with the appearance. And because “anger” is a turning away, it is also an assault on good and truth on the part of those who have turned away; while on the part of those who have not turned away, there is no assault, but repugnance on account of aversion to what is evil and false. [2] That “anger” is an assault has been shown above (n. 3614); that it is also a turning away, and likewise the penalty when truth and good are assailed, is plain from the following passages. In Isaiah: Woe to them that decree decrees of iniquity. They shall fall under the bound, and under the slain. For all this His anger is not turned away. Woe to Asshur, the rod of Mine anger. I will send him against a hypocritical nation, and against the people of wrath will I give him a charge. He thinketh not right, and his heart doth not meditate right (Isa. 10:1, 4-7); “anger” and “wrath” denote a turning away and opposition on man’s part, and the attendant punishing and not hearing appear like anger; and as it is on man’s part, it is said, “Woe to them that decree decrees of iniquity. He thinketh not right, and his heart doth not meditate right.” [3] In the same: Jehovah, with the vessels of His anger, [comes] to destroy the whole land. Behold, the day of Jehovah cometh, cruel, with indignation, wrath and anger, to make the earth a waste, that He may destroy the sinners thereof out of it. I will shake the heaven, and the earth shall be shaken out of her place in the indignation of Jehovah Zebaoth, and in the day of the wrath of His anger (Isa. 13:5, 9, 13); the “heaven” and the “earth” here denote the church, which having turned away from truth and good, its vastation and destruction are described by the “indignation, anger, and wrath” of Jehovah; when in fact it is quite the contrary, namely, that the man who is in evil is indignant, angry, and wroth, and sets himself in opposition to good and truth. The penalty which is from the evil is attributed to Jehovah on account of the appearance. Elsewhere occasionally in the Word the last time of the church and its destruction are called the “day of the anger of Jehovah.” [4] Again: Jehovah hath broken the staff of the wicked, the rod of the rulers. Thou wilt smite the peoples in fury, with an incurable stroke, ruling the nations with anger (Isa. 14:5, 6); where the meaning is similar. This is as with a culprit who is punished by the law, and who ascribes the evil of the penalty to the king or judge; not to himself. Again: Jacob and Israel because they would not walk in the ways of

Jehovah, neither heard they His law; He poured upon him the wrath of anger, and the violence of war (Isa. 42:24, 25). In Jeremiah: I will fight against you in an outstretched hand and a strong arm, and in anger, and in wrath, and in great heat. Lest my fury go forth like fire, and burn and be not quenched, because of the wickedness of your works (Jer. 21:5, 12); in this passage “fury,” “anger,” and “great heat” are nothing else than the evils of penalty because of the turning away from what is good and true, and an assault thereon. [5] By Divine law all evil is attended with the penalty, and wonderful to say, in the other life the evil and the penalty cleave together; for as soon as an infernal spirit does evil more than usual, punishing spirits are at hand, and punish him, and this without advertence. That evil of penalty because of turning away is meant, is plain, for it is said, “because of the wickedness of your works.” In David: He sent upon them the wrath of His anger, indignation and fury, and distress, and an inroad of evil angels. He leveled a path for His anger, He spared not their soul from death (Ps. 78:49, 50). See also Isa. 30:27, 30; 34:2; 54:8; 57:17; 63:3, 6; 66:15; Jer. 4:8; 7:20; 15:14; 33:5; Ezek. 5:13, 15; Deut. 9:19, 20; 29:20, 22, 23; Rev. 14:9, 10; 15:7. [6] “Wrath,” “anger,” “indignation,” “fury,” in these passages also denote a turning away, assault, and consequent penalty. That the penalty for turning away and assault is ascribed to Jehovah or the Lord, and is called “anger,” “wrath,” and “fury in Him,” is because the race sprung from Jacob had to be kept in the representatives of a church, which are merely external; and they could not have been kept in them except through fear and dread of Jehovah, and unless they had believed that He would do them evil from anger and wrath. They who are in externals without an internal cannot otherwise be brought to do external things; for there is nothing interior that binds them. Moreover the simple within the church, from the appearance apprehend no otherwise than that God is angry when anyone does evil. Yet everyone who reflects can see that there is nothing of anger, still less of fury, with Jehovah or the Lord; for He is mercy itself and good itself, and is infinitely above willing evil to anyone. Nor does the man who is in charity toward the neighbor do evil to anyone. All the angels in heaven are such; and how much more the Lord Himself! [7] But in the other life the case is this. When the Lord reduces heaven and its societies into order, which is continually being done on account of new comers, and gives them bliss and happiness, and when this flows into the societies which are in the opposite (for in the other life all the societies of heaven have opposed to them societies in hell, whence there is equilibrium), and these feel a change owing to the presence of heaven, they are then angry and wrathful, and burst forth into evil, and at the same time rush into the evil of the penalty. Moreover when evil spirits or genii approach the light of heaven, they begin to be in anguish and torment (see n. 4225, 4226), which they attribute to heaven, and consequently to the Lord; when in fact it is they themselves that bring the torment upon themselves; for evil is tortured when it comes near to good. Hence it is evident that nothing but good is from the Lord, and that all evil is from those who turn away, who are in the opposite, and who attack. From this arcanum it is evident how the matter stands.

(5799) For thou art even as Pharaoh. That this signifies that it has dominion over the natural, is evident from the representation of Pharaoh, as being the natural in general (see n. 5160); and from the representation of Joseph, as being the internal (of which above). That the internal has dominion over the natural is represented by Joseph's being set over all the land of Egypt, and also over all Pharaoh's house (Gen. 41:40, 41).

(5800) My lord asked his servants, saying. That this signifies perception of their thought, is evident from the signification of "asking," as being to perceive another's thought (see n. 5597). That "asking" signifies this, is because in the spiritual world or in heaven no one has need to ask another what he thinks about such things as are of his affection, because the one perceives the other's thought which is thence derived; and moreover the internal which Joseph represents does not ask the external which Jacob's sons represent, for the external has its all from the internal. Hence it is plain that by "asking" is signified the perception of the thought. We occasionally read in the Word that Jehovah asks man, when yet He knows all and everything that man thinks; but this is so said because man believes that his thought is concealed from everyone because it is within him. The asking is in consequence of this appearance and the derivative belief.

(5801) Have ye a father, or a brother? That this signifies the good which is the source, and the truth which is the means, is evident from the representation of Israel, who is here the "father," as being spiritual good or the good of truth (see n. 3654, 4598), that it is the good which is the source, is because the truths in the natural are from the spiritual good; and from the representation of Benjamin, who is here the "brother," as being truth; that it is the truth which is the means, is because through this there is conjunction of the truths of the church in the natural (which Jacob's sons represent) with the spiritual good which is "Israel;" and as the conjunction is through this, it is described in many passages how his father loved Benjamin who represents this truth, and how Judah could not return with the others to his father unless Benjamin were with them. (In regard to this truth, see below, n. 5835.)

(5802) And we said unto my lord. That this signifies reciprocal perception, is evident from the signification of "saying," as being perception, as often explained. That reciprocal perception is meant is plain.

(5803) We have a father, an old man. That this signifies that they have spiritual good as the source, is evident from the representation of Israel, who is here the "father," as being spiritual good which is the source (of which just above, n. 5801). In regard to the representation of Israel, it may be seen above (n. 4286, 4292, 4570) that he represents the spiritual church, and indeed its internal, which is the good of truth, or spiritual good from the natural. (What spiritual good or the good of truth is, may also be seen above, n. 5526, 5733.)

(5804) And a child of his old age, the youngest. That this signifies truth therefrom which is new, is evident from the representation of Benjamin, who is here the "child, the youngest," as being truth (of which above, n. 5801; as also that a "child" or "son" is truth, n. 489, 491, 1147, 2623, 3373); and from the signification of "old age," as being newness of life (see n. 3492, 4220, 4676). Hence it is plain that by a "child of old ages, the youngest," is signified truth which is new. The case herein is this. The man who is being regenerated and becoming spiritual is first led to good by means of truth; for man does not know what spiritual good, or what is the same thing, Christian good is, except through truth or through doctrine drawn from the Word. In this way he is initiated into good. Afterward, when he has been initiated, he no longer is led to good through truth, but to truth through good, for he then not only sees from good the truths which he knew before, but also from good brings forth new truths which he did not and could not know before; for good is attended with a longing for truths, because with these it is, as it were, nourished, it being perfected by them. These new truths differ greatly from the truths which he had previously known; for those which he then knew had but little life, while those which he now acquires have life from good. [2] When a man has come to good by means of truth, he is "Israel;" and the truth which he then receives from good, that is, through good from the Lord, is new truth, which is represented by Benjamin while he was with his father. By means of this truth good becomes fruitful in the natural, and brings forth numberless truths wherein is good. In this way the natural is regenerated, and through fruitfulness first becomes like a tree with good fruits, and successively like a garden. From all this it is evident what is meant by new truth from spiritual good.

(5805) And his brother is dead. That this signifies that internal good is not, is evident from the representation of Joseph, as being the celestial of the spiritual (see n. 4592, 4963, 5249, 5307, 5331, 5332), thus internal good, for this is the same as the celestial of the spiritual; and from the signification of “being dead,” as being to be no more (n. 494). The difference between the representation of Joseph as being internal good, and that of Israel as being spiritual good, is this. “Joseph” is internal good from the rational, and “Israel” is internal good from the natural (see n. 4286). This difference is such as is that between celestial good, or the good that is of the celestial church, and spiritual good, or the good that is of the spiritual church, which goods have already been frequently treated of. It is said that such internal or celestial good is not there; which is signified by “his brother is dead.”

(5806) And he alone is left of his mother. That this signifies that this is the only truth of the church, is evident from the representation of Benjamin, who here is the “only one left,” as being new truth, (as just above, n. 5804); and from the signification of “mother,” as being the church (n. 289, 2691, 2717, 5581). In regard to this, that the truth which Benjamin here represents, and which is described above (see n. 5804) is the only truth of the church, the case is this. This truth is that truth which is from spiritual good (which is "Israel"), and which is represented by Benjamin when with his father; but it is a still more interior truth when with Joseph. The truth which Benjamin represents when with his father, and which is called new truth, is that which alone makes man to be the church; for in this truth, or in these truths, there is life from good. That is to say, the man who is in truths of faith from good, he is the church; but not the man who is in truths of faith and not in the good of charity. For the truths with this man are dead, even though they are the same truths. From this it may be seen what is meant by this being the only truth of the church.

(5807) And his father loveth him. That this signifies that it has conjunction with spiritual good from the natural, is evident from the signification of "love," as being conjunction (of which presently); from the representation of Israel, who here is he that "loves him," as being spiritual good from the natural (see n. 4286, 4598); and from the representation of Benjamin, who is he whom "the father loves," as being new truth (as above, n. 5804, 5806). The conjunction of this truth with that good is what is signified by "his father loving him." There cannot fail to be conjunction with this truth, because it is from that good. Between this truth and good there is conjunction like that between father and son; also like that between the willing of the mind and its understanding; for all good is of the will, and all truth is of the understanding. When the will wills good, this good is insinuated into the understanding, and there takes form according to the quality of the good; and this form is truth. And because the new truth is thus born, it is evident that there must be conjunction. [2] In regard to love as being conjunction, be it known that love is spiritual conjunction, because it is a conjunction of the minds, or of the thought and the will, of two. From this it is evident that regarded in itself love is purely spiritual, and that the natural of it is the delight of consociation and conjunction. In its essence love is the harmony resulting from changes of the state, and variations in the forms or substances, of which the human mind consists. This harmony, if from the heavenly form, is heavenly love. It is evident therefore that love cannot have any other origin than the Divine love itself which is from the Lord; thus that love is the Divine which flows into forms, and so disposes them that their changes of state and variations may be in the harmony of heaven. [3] But the opposite loves, namely, the loves of self and of the world, are not conjunctions but disjunctions. They indeed appear like conjunctions, but this is because each regards the other as one with himself so long as they are in pursuit of gains and honors, or in revenge and persecution toward those who oppose them. But as soon as the one does not favor the other, there is disjunction. It is otherwise with heavenly love, which is altogether averse to doing well to another for the sake of self; but does it for the sake of the good that is in the other, and which he receives from the Lord; consequently for the sake of the Lord Himself from whom is the good.

(5808) And thou saidst unto thy servants. That this signifies perception given, is evident from the signification of “saying” in the historicals of the Word, as being perception; and because something was said to them, it signifies perception given.

(5809) Make him come down unto me. That this signifies that the new truth must be in subjection to internal good, is evident from the signification of “making to come down,” for to come to the internal in order to be conjoined, is to become subject to it, because everything which is below or exterior must be wholly subordinate or subject to the higher or interior, in order that there may be conjunction; and from the representation of Benjamin, who here is he whom they should make to come down, as being new truth (of which above, n. 5804, 5806); and from the representation of Joseph, who is he to whom he should come down, as being internal good, as shown before.

(5810) And I will set mine eye upon him. That this signifies the influx then of truth from good, is evident from the signification of “setting the eye upon” anyone, as being to communicate the truth which is of faith. (That the “eye” corresponds to the intellectual sight, and to the truths of faith, may be seen, n. 4403-4421, 4523-4534.) And because “to set the eye upon” anyone is communication, it is also influx; for internal good, which Joseph represents, does not communicate except by influx with the truth represented by Benjamin, because this truth is below.

(5811) And we said unto my lord. This signifies reciprocal perception, as above (n. 5802).

(5812) The boy cannot leave his father. That this signifies that this truth cannot be separated from spiritual good, is evident from the signification of "leaving," as being to be separated; from the representation of Israel as being spiritual good from the natural (as shown above, n. 4286, 4598, 5807); and from the representation of Benjamin as being new truth (see n. 5804, 5806). This truth is called a "boy," because it is born last; for this truth is not born until the man is regenerate. He then receives newness of life through this new truth conjoined with good. Therefore also this truth is signified by "a child of his old age, the youngest" (n. 5804).

(5813) And should he leave his father, he will die. That this signifies that if it were separated the church would perish, is evident from the signification of "leaving," as being to be separated (as just above, n. 5812); and from the signification of "dying," as being to be no more (n. 494), thus to perish. As this truth conjoined with spiritual good makes the church (n. 5806), if it were separated from that good, the church would perish. Moreover Israel, who here is the "father," represents the church (n. 4286), but not without this truth.

(5814) And thou saidst unto thy servants, signifies perception concerning this thing (as above, n. 5808).

(5815) If your youngest brother come not down with you. That this signifies if it be not subject to internal good, is evident from what has been said above (n. 5809).

(5816) Ye shall see my faces no more. That this signifies that there will be no mercy and no conjunction with the truths in the natural, is evident from the signification of the “face,” when predicated of the Lord, as being mercy (n. 222, 223, 5585); and therefore “not to see the faces” is that there is no mercy (n. 5585, 5592); and when there is no mercy, there is also no conjunction, for there is no love, which is spiritual conjunction. The Divine love is called “mercy” in respect to the human race, beset with miseries so great. That there would be no conjunction with the truths in the natural, is because by the sons of Jacob, to whom these words were said, are represented truths in the natural (n. 5403, 5419, 5427, 5458, 5512). [2] As to there being no mercy and no conjunction with the truths in the natural, unless the truth which is represented by Benjamin be subject to the internal good which is “Joseph,” the case is this. The truth which makes man to be the church is the truth which is from good; for when man is in good then from good he sees truths and perceives them, and thus believes that they are truths; but not at all if he is not in good. Good is like a little flame which gives light and illumines, and causes man to see, perceive, and believe truths. For the affection of truth from good determines the internal sight thither, and withdraws the sight from worldly and bodily things, which induce darkness. Such is the truth which Benjamin here represents. That this is the only truth of the church may be seen above (n. 5806), that is, it is the only truth which makes man to be the church. But this truth must be altogether subject to the internal good which is represented by Joseph; for the Lord flows in through internal good, and gives life to the truths which are below;

thus also to this truth which is from spiritual good from the natural, which is represented by Israel (see n. 4286, 4598). [3] From these things it is also plain that conjunction takes place by means of this truth with the truths which are below; for unless this truth were subject to internal good, so that it had therefrom an influx of good into itself, there would be no reception of the mercy which continually flows in from the Lord through internal good, for there would be no intermediate. And if there were no reception of mercy, there would be no conjunction. This is what is signified by "if your youngest brother come not down with you, ye shall see my faces no more."

(5817) And it came to pass when we came up unto thy servant my father. That this signifies elevation to spiritual good, is evident from the signification of "coming up," as being elevation, of which presently; and from the representation of Israel, who here is the "father," as being spiritual good from the natural (see n. 4286, 4598). The elevation which is signified by "coming up," is toward interior things, as here from the truths in the natural which are represented by the ten sons of Jacob, to the spiritual good from the natural which is represented by Israel. For there is an exterior and an interior natural (n. 5497, 5649); in the interior natural is the spiritual good which is "Israel," and in the exterior natural are the truths of the church which are the "sons of Jacob." Therefore by "coming up to the father" is signified elevation to spiritual good.

(5818) We told him the words of my lord. That this signifies knowledge of this thing, is evident without explication.

(5819) And our father said. That this signifies perception from spiritual good, is evident from the signification of “saying” in the historicals of the Word, as being perception (as frequently above); and from the representation of Israel, who here is the “father,” as being spiritual good (n. 3654, 4286, 4598).

(5820) Return ye, buy us a little food. That this signifies that the good of truth should be appropriated, is evident from the signification of “buying,” as being to appropriate to oneself (see n. 5397, 5406, 5410, 5426); and from the signification of “food,” as being the good of truth (n. 5410, 5426, 5487, 5582, 5588, 5655). Spiritual food is in general all good, but specifically it is the good which is acquired by means of truth, that is, truth in the will and in act, for this good becomes good from the willing and doing, and is called the good of truth. Unless truth thus becomes good, it does not benefit the man in the other life; for when he comes into the other life it is dissipated, because it does not agree with his will, thus not with the delight of his love. He who has learned truths of faith in the world, not for the sake of willing and doing them and thus turning them into goods, but only that he may know and teach them for the sake of honor and gain, even although he may in the world be considered most learned, yet in the other life he is deprived of the truths and is left to his own will, that is, his life. And he then remains as he had been in his life; and wonderful to say he is then averse to all the truths of faith: and denies them to himself, howsoever he had before confirmed them. To turn truths to goods by willing and doing them, that is, by life, is what is meant by appropriating the good of truth, which is signified by "buy us a little food."

(5821) And we said, We cannot go down. That this signifies objection, is evident without explication.

(5822) If our youngest brother be with us, then will we go down. That this signifies unless there be with them a conjoining intermediate, is evident from the representation of Benjamin, who here is the "youngest brother," as being a conjoining intermediate (see n. 5411, 5413, 5443, 5639, 5668). In regard to this, that Benjamin represents the intermediate between the celestial of the spiritual, or internal good, which is "Joseph," and truths in the natural, which are the "ten sons of Jacob," and also that he represents new truth (as in n. 5804, 5806, 5809), the case is this. An intermediate in order to be an intermediate must derive something from each, namely from the internal and from the external; otherwise it is not a conjoining intermediate. The intermediate which Benjamin represents derives from the external or natural that it is new truth there; for the new truth which he represents is in the natural, because it is from the spiritual good from the natural, which his father represents as Israel (n. 5686, 5689); but the intermediate derives this by influx from the internal which is represented by Joseph. Thus it derives something from each. This is the reason why Benjamin represents a conjoining intermediate, and also new truth-new truth when with his father, a conjoining intermediate when with Joseph. This is a secret which cannot be more clearly set forth; and it cannot be understood except by those who are in the thought that there is with man an internal and an external distinct from each other; and who are also in the affection of knowing truths. These are enlightened in respect to the intellectual part by the light of heaven, so that they see what others do not see, thus also this secret.

(5823) For we cannot see the man's faces. That this signifies because there will be no mercy or conjunction, is evident from what has been said above (n. 5816), where are the same words.

(5824) And our youngest brother, he not with us. That this signifies except by means of an intermediate, is evident from the representation of Benjamin, as being an intermediate (as just above, n. 5822).

(5825) And thy servant my father said unto us. That this signifies perception from spiritual good, is evident from the signification of "saying," as being perception (of which frequently above); and from the representation of Israel, who here is the "father," as being spiritual good from the natural (see n. 3654, 4598, 5801, 5803, 5807).

(5826) Ye know that my wife bare me two sons. That this signifies that if there be spiritual good which is of the church, there will be internal good and truth, is evident from the representation of Israel, who says this of himself, as being spiritual good from the natural (of which just above, n. 5825); from the representation of Rachel, who is here the "wife who bare him two sons," as being the affection of interior truth (see n. 3758, 3782, 3793, 3819);

and from the representation of Joseph and Benjamin, who are the "two" whom she bare, as being internal good and truth-Joseph internal good, and Benjamin interior truth. [2] In regard to this, that there will be internal good and truth if there be spiritual good which is of the church, the case is this. The spiritual good which Israel represents is the good of truth, that is, truth in the will and in act. This truth, or this good of truth, in man, makes him to be the church. When truth has been implanted in the will (which is perceived by the fact that the man is affected with truth for the sake of the end that he may live according to it), then there is internal good and truth. When man is in this good and truth, then the kingdom of the Lord is in him, and consequently he is the church, and together with others like him makes the church in general. From this it may be seen that in order that the church may be the church, there must be spiritual good, that is, the good of truth, but by no means truth alone-from which at this day the church is called the church, and one church is distinguished from another. Let everyone think within himself whether truth would be anything unless it had life for the end. What are doctrinal things without this end? and what the precepts of the Decalogue without a life according to them? For if anyone is acquainted with these, and with all their meaning in its fullness, and yet lives contrary to them, of what benefit are they? have they any effect at all? except, with some, damnation? The case is similar with the doctrinals of faith from the Word, which are precepts of Christian life, for they are spiritual laws. Neither do these conduce to anything unless they become of the life. Let a man consider within himself whether there is anything in him that is anything except what enters into his very life; and whether the life of man, which is life, is anywhere else than in his will. [3] From this then it is that it is said by the Lord in the Old Testament, and confirmed in the New, that all the Law and all the Prophets are founded in love to God, and love to the neighbor, thus in the life itself, but not in faith without life; therefore by no means in faith alone, consequently neither in confidence, for this is impossible without charity. If this appears with the evil in times of danger, or when death is at hand, it is a spurious or false confidence; for not the least of this confidence appears in them in the other life, however much they may have professed it with apparent ardor at the approach of death. That faith, whether you call it confidence or trust, effects nothing with the wicked, the Lord Himself teaches in John: As many as received, to them gave He the power to be sons of God, to them that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12, 13). [4] They who are "born of bloods" are those who do violence to charity (see n. 374, 1005), also who profane truth (n. 4735); they who are "born of the will of the flesh" are those who are in evils from the love of self and of the world (n. 3813); and they who are "born of the will of man" are those who are in persuasions of falsity; for a "man" signifies truth, and in the opposite sense falsity. They who are "born of God" are those who have been regenerated by the Lord, and thence are in good. These are they who receive the

Lord, and these are they who believe in His name, and these are they to whom He gives the power to be sons of God, but not to the others; from which it is very plain what faith alone effects for salvation. [5] Moreover in order that man may be regenerated and become the church, he must be introduced through truth to good; and he is introduced when truth becomes truth in the will and in act. This truth is good, and is called the good of truth, and produces new truths continually; for then for the first time it makes itself fruitful. The truth which is thence brought forth or made fruitful is what is called internal truth, and the good from which it is, is called internal good; for nothing becomes internal until it has been implanted in the will, because what is of the will is the inmost of man. So long as good and truth are outside of the will, and in the understanding only, they are outside of the man; for the understanding is without, and the will is within.

(5827) And the one went out from me. That this signifies the seeming departure of internal good, is evident from the signification of "going out," or going away, as being departure; and from the representation of Joseph as being internal good (of which above). That the departure was seeming only is plain, for Joseph still lived. The case herein is this. By what has been related of Joseph, from beginning to end, is represented in its order the glorification of the Lord's Human, and consequently in a lower sense the regeneration of man, for this is an image or type of the Lord's glorification (see n. 3138, 3212, 3296, 3490, 4402, 5688). With the regeneration of man the case is this. In the first state when a man is being introduced through truth into good, the truth appears manifestly, because it is in the light of the world, and not far from the sensuous things of the body. But it is not so with good, for this is in the light of heaven, and remote from the sensuous things of the body, for it is within in man's spirit. Hence it is that the truth which is of faith appears manifestly, but not good, although this is continually present, and flows in, and makes the truths live. Man could not possibly be regenerated in any other way. But when this state has been passed through, then good manifests itself, and this by love to the neighbor, and by the affection of truth for the sake of life. These also are the things represented by Joseph's being carried away and not appearing to his father, and by his afterward manifesting himself to him. This also is meant by the seeming departure of internal good, which is signified by "the one went out from me."

(5828) And I said, Surely, tearing he is torn in pieces. That this signifies perception that it has perished by evils and falsities, is evident from the signification of "saying," as being perception (of which frequently above); and from the signification of "being torn in pieces," as being to perish by evils and falsities (that is, the internal good which is represented by Joseph, n. 5805). That "to be torn in pieces" has this signification, is because in the spiritual world there is no other tearing in pieces than that of good by evils and falsities. The case herein is like death and what relates to death. In the spiritual sense these do not signify natural death, but spiritual death, which is damnation, for there is no other death in the spiritual world. So likewise “tearing” does not signify in the spiritual sense such tearing as is done by wild beasts, but the tearing to pieces of good by evils and falsities. Moreover the wild beasts which tear, signify in the spiritual sense the evils of cupidities and the derivative falsities, which also are represented by wild beasts in the other life. [2] The good which continually flows in from the Lord with man, does not perish except by evils and the derivative falsities, and by falsities and the derivative evils. For as soon as this good, continuous through the internal man, comes to the external or natural man, it is met by evil and falsity, by which the good is torn in pieces and extinguished in various ways as by wild beasts. By this the influx of good through the internal man is checked and stayed, and consequently the inner mind, through which is the influx, is closed, and only so much of the spiritual is admitted through it as to enable the natural man to reason and speak, but this only from earthly, bodily, and worldly things, and indeed contrary to good and truth, or in accordance with them from pretense or deceit. [3] It is a universal law that influx adjusts itself according to efflux, and if efflux is checked influx is checked. Through the internal man there is an influx of good and truth from the Lord, and through the external there must be an efflux, namely into the life, that is, in the exercise of charity. When there is this efflux then there is continual influx from heaven, that is, through heaven from the Lord; whereas if there is no efflux, but resistance in the external or natural man (that is, evil and falsity which tear to pieces and extinguish the inflowing good), it follows from the universal law just mentioned that the influx adjusts itself to the efflux, consequently that the influx of good draws back, and thereby the internal through which is the influx is closed; and through this closing there comes stupidity in spiritual things, even until the man who is such neither knows nor is willing to know anything about eternal life, and at last becomes insane, so that he opposes falsities against truths, calling them truths and the truths falsities, and evils against goods, making them goods and the goods evil. Thus he tears good completely to pieces. [4] That which is "torn" is occasionally mentioned in the Word, whereby in the proper sense is signified that which perishes through falsities from evils; but that which perishes through evils is called a "carcass." When only what is "torn" is mentioned, both are signified, for the one involves the signification of the other; but it is otherwise when both are mentioned, for then a distinction is made. Because that which is "torn" signified in the spiritual sense that which had perished by falsities from evils, therefore it was forbidden in the representative church to eat anything torn, which by no means would have been thus forbidden unless that spiritual evil had been understood in heaven. Otherwise what harm would there have been in eating flesh torn by a wild beast? [5] Of "torn" things, that they were not to be eaten, it is thus written in Moses: The fat of a carcass and the fat of that which is torn may be for every use, provided in eating ye shall not eat it (Lev. 7:24). Again: A carcass and that which is torn he shall not eat, to be defiled therewith: I am Jehovah (Lev. 22:8).

And again: Men of holiness ye shall be to Me; therefore ye shall not eat the flesh that is torn in the field; ye shall cast it forth to dogs (Exod. 22:31). In Ezekiel: The prophet saith, Ah Lord Jehovih! behold my soul hath not been defiled, and a carcass and that which is torn I have not eaten from my youth until now, so that the flesh of abomination hath not come into my mouth (Ezek. 4:14). From these passages it is plain that it was an abomination to eat that which was torn, not because it was torn, but because it signified the tearing of good to pieces by falsities which are from evils, whereas a “carcass” signified the death of good by evils. [6] The tearing of good to pieces by falsities from evils is meant also in the following passages from David in the internal sense: The likeness of the wicked is as a lion, he desireth to tear, and as a young lion that sitteth in hiding places (Ps. 17:12). Again: They opened their mouth against me, a tearing and a roaring lion (Ps. 22:13). And yet again: Lest they tear my soul as a lion, tearing but none rescuing (Ps. 7:2). A “lion” denotes those who vastate the church. Where it is said above of Joseph, that he was sold by his brethren, and that his tunic stained with blood was sent to his father, then his father also said, “It is my son’s tunic, an evil wild beast hath devoured him, tearing, Joseph is torn in pieces” (Gen. 37:33). (That “to be torn in pieces” is to be dissipated by falsities from evil may be seen where this is explained, n. 4777.)

(5829) And I have not seen him hitherto. That this signifies because it has vanished, is evident without explication.

(5830) And ye are taking this one also from my faces. That this signifies if the new truth also should depart, is evident from the representation of Benjamin, of whom this is said, as being new truth (see n. 5804, 5806, 5809, 5822); and from the signification of "taking him from my faces," as being to estrange from spiritual good, thus to depart. Because this truth is from spiritual good which is "Israel," if it should depart, it would be all over with the good itself; for good takes its quality from truths, and truths take their being from good; thereby they have life together.

(5831) And if harm befall him. That this signifies by evils and falsities, is evident from the signification of "harm befalling" anyone, as being to be injured by evils and falsities. No other "harm" is meant in the spiritual sense, because in the spiritual world all harm is from evils and falsities.

(5832) And ye will make my gray hairs go down in evil to the grave. That this signifies that spiritual good, and thus the internal of the church, would perish, is evident from the representation of Israel, as being spiritual good (n. 5807, 5812, 5813, 5817, 5819, 5825), and the internal of the spiritual church (n. 4286); from the signification of "gray hairs," as being the ultimate of the church; and from the signification of "going down in evil to the grave," as being to perish (n. 4785). "To go down in good into the grave" is to rise again and to be regenerated (n. 2916, 2917, 5551), wherefore "to go down in evil into the grave" is the opposite, thus to perish. As to the internal of the church perishing if the truth represented by Benjamin were to perish, the case is this. In order that good may be good it must have its own truths; and truths must have their own good in order to be truths. Good without truths is not good, and truths without good are not truths. Together they form a marriage, which is called the heavenly marriage. Wherefore if one departs, the other perishes; and the one may depart from the other through a tearing in pieces by evils and falsities.

(5833) And now when I come to thy servant my father. That this signifies the good of the church corresponding to the spiritual good of the internal church, is evident from the representation of Judah, who says this of himself, as being the good of the church (see n. 5583, 5603, 5782); and from the representation of Israel, who here is his "father," as being spiritual good (n. 5807, 5812, 5813, 5817, 5819, 5825). The good of the church which Judah represents is the good of the external church; whereas the spiritual good which Israel represents is the good of the internal church (n. 4286). For every church of the Lord is internal and external; and the things of the external church correspond to those which are of the internal church. Thus also the good of the church which Judah represents, corresponds to the spiritual good represented by Israel.

(5834) And the boy he not with us. That this signifies if the new truth is not with it, is evident from the representation of Benjamin, who here is the "boy," as being new truth (see n. 5804, 5806, 5822).

(5835) And his soul is bound in his soul. That this signifies since there is close conjunction, is evident from the signification of “soul,” as being life, thus “the soul of the one being bound in the soul of the other” signifies the life of the one in the life of the other, consequently that there is close conjunction-here of spiritual good, which is “Israel,” with the truth from this good, which is “Benjamin.” As to there being so close a conjunction between good and its truth, like the soul of the one which is bound in the soul of the other, the case is this. The mind of man, which is the man himself, and is where the man’s life is, has two faculties, one allotted to the truths of faith, the other to the good of charity. The faculty which is allotted to the truths of faith is called the understanding, and that which is allotted to the good of charity is called the will. In order that man may be man, these two faculties must make a one. [2] But that at the present day these two faculties are altogether disjoined, may be seen from the fact that a man can understand that a thing is true, and yet not will it. He can understand that all things in the Decalogue are true, also in some measure those in the doctrinals which are from the Word; nay, he may also be able intellectually to confirm them, and even to preach them, but yet will otherwise, and from willing act otherwise. It is plain from this that these two faculties in man are disjoined. But that they ought not to be disjoined may be known from the fact that to understand truth would elevate a man toward heaven, and to will evil would draw him down toward hell, and so he would hang between the two. But still his will, in which his very life consists, would draw him downward, thus inevitably into hell. Therefore lest this happen, these two faculties must be conjoined, which is done through regeneration by the Lord, and this through the implantation of the truth of faith in the good of charity. For thus through the truth of faith the man is endowed with a new understanding, and through the good of charity with a new will; whence he has two faculties which make one mind.

(5836) And it shall come to pass when he seeth that the boy is not, that he will die. That this signifies that spiritual good will perish (that is, if the truth which is "Benjamin" departs), is evident from the representation of Israel as being spiritual good (of which above); and from the representation of "dying," as being to cease to be such (see n. 494), thus to perish. (That good would perish if its truth should depart has been shown above, n. 5830, 5832.)

(5837) And thy servants will make thy servant our father's gray hairs go down in sorrow to the grave. That this signifies that all will be over with the church, is evident from the things unfolded above (n. 5832), where like things are said. That Israel, who is the "father," is here the church, is because spiritual good, which he represents, makes the church in man; insomuch that whether you say "spiritual good," or "the church," it is the same thing, for they cannot be separated. Therefore it is that in the Word, especially in the prophets, "Israel" is the spiritual church.

(5838) Verses 32-34. For thy servant became surety for the boy from being with my father, saying, If I bring him not back unto thee I shall sin to my father all the days. And now I pray let thy servant remain instead of the boy a servant to my lord, and let the boy go up with his brethren. For how shall I go up to my father and the boy be not with me? peradventure I shall see the evil that shall come upon my father. “For thy servant became surety for the boy from being with my father, saying,” signifies adjunction to itself; “If I bring him not back unto thee,” signifies unless it be conjoined with spiritual good; “I shall sin to my father all the days,” signifies a turning away, and thus that there would be no good of the church; “and now I pray let thy servant remain instead of the boy a servant to my lord,” signifies submission; “and let the boy go up with his brethren,” signifies in order that interior truth may be conjoined with spiritual good; “for how shall I go up to my father and the boy he not with me?” signifies that spiritual good from the natural would be without interior truth; “peradventure I shall see the evil that shall come upon my father,” signifies perception that it will perish.

(5839) For thy servant became surety for the boy from being with my father, saying. That this signifies adjunction, is evident from the signification of “becoming surety for” another, as being to adjoin him to oneself (as above, n. 5609). For the truth which Benjamin represented, while it is not so much with spiritual good, which is the “father,” may in the meantime be with the good of the external church which Judah represents; for this good and spiritual good act as one by correspondence.

(5840) If I bring him not back unto thee. That this signifies unless it be conjoined with spiritual good, is evident from the signification of “bringing back,” as being to be conjoined again; and from the representation of Israel, as being spiritual good (of which frequently above).

(5841) I shall sin to my father all the days. That this signifies a turning away, and thus that there would be no good of the church, is evident from the signification of “sinning,” as being disjunction (see n. 5229, 5474), thus a turning away; and if the good of the external church which Judah represents, averts itself from the good of the internal church represented by Israel, there is no longer any good of the church. The conjunction itself causes that there is good from which is the church. With these two goods, of the internal church and of the external, the case is this. The good of the internal church, or internal good, produces the good of the external church, or external good, by influx; and because it is so, internal good elevates to itself external good in order that this may look to it, and through it upward toward the Lord. This takes place when there is conjunction; but if there is disjunction, external good turns itself away, and looks downward, and thus perishes. It is this turning away which is signified by “I shall sin to my father all the days.”

(5842) And now I pray let thy servant remain instead of the boy a servant to my lord. That this signifies submission, is evident from the fact that to offer oneself as a servant in the place of another is to deprive oneself of freedom from one’s own, and to submit oneself altogether to the other. By these words is signified the submission of the natural or external man under the internal; for when the good there submits itself, the very truths there submit themselves, for truths are of good.

(5843) And let the boy go up with his brethren. That this signifies in order that interior truth may be conjoined with spiritual good, is evident from the representation of Benjamin, as being new truth (see n. 5804, 5806, 5809, 5822), thus interior truth; and from the signification of “going up with his brethren,” as being to be again conjoined with his father, that is, with the spiritual good which is represented by Israel. The interior truth which Benjamin here represents, is the new truth, for this is interior relatively to the truths which are below. For the truth which proceeds from good is interior truth; thus this truth is so because it proceeds from spiritual good, which is “Israel.” The good of charity from the will, thus from affection, is internal good, or the good of the internal church; but the good of charity not from affection but from obedience, and not from the will but from doctrine, is external good, or the good of the external church; and it is the same with the truths which are from it.

(5844) For how shall I go up to my father, and the boy be not with me? That this signifies that spiritual good from the natural would be without interior truth, is evident from the representation of Israel, who here is the “father,” as being spiritual good from the natural (of which above); and from the representation of Benjamin, who here is the “boy,” as being interior truth (see just above, n. 5843).

(5845) Peradventure I shall see the evil that shall come upon my father. That this signifies a perception that it will perish, is evident from the signification of "seeing," as being to understand (as above, n. 2807, 3863, 4403-4421), and thence to perceive (n. 3764, 4567, 5400). That it will perish is signified by the "evil which shall come upon him," the same as by "making his gray hairs go down in evil to the grave" (n. 5832), also that if his father did not see him with his brethren, he "would die" (n. 5836). This is the evil that is signified. (That spiritual good, which is "Israel," would perish if the truth which is "Benjamin" should depart, may be seen above, n. 5832.)

(5846) Of the angels and spirits with man. The influx from the spiritual world into man is in general of such a nature that man cannot think or will anything of himself, but everything flows in; good and truth from the Lord through heaven, thus through the angels who are with the man; evil and falsity from hell, thus through the evil spirits who are with the man; and this into the man's thought and will. This I know will appear a very great paradox because it is contrary to the appearance; but experience itself shall declare how the matter stands.

(5847) No man, spirit, or angel ever has any life from himself, thus neither can he think and will from himself; because in thinking and willing is the life of man, and speaking and acting is the life thence derived. For there is one only life, that of the Lord, which flows into all, but is variously received, and indeed according to the quality which a man has induced on his soul by his life. Hence with the evil, goods and truths are turned into evils and falsities, but with the good they are received-goods as goods, and truths as truths. This may be compared to the light of the sun flowing into objects, which is modified and varied in them diversely according to the form of the parts, and thus is turned into colors, some sad and some cheerful. While a man lives in the world he induces a form on the purest substances of his interiors, so that it may be said that he forms his soul, that is, its quality; and according to this form is received the life of the Lord, which is the life of His love toward the universal human race. (That there is one only life, and that men, spirits, and angels are recipients of life, see n. 1954, 2021, 2706, 2886-2889, 2893, 3001, 3318, 3337, 3338, 3484, 3741-3743, 4151, 4249, 4318-4320, 4417, 4524, 4882.)

(5848) In order that the life of the Lord may flow in and be received according to all law in man, there are continually with him angels and spirits-angels from heaven, and spirits from hell; and I have been informed that there are with everyone two spirits and two angels. That there are spirits from hell is because man of himself is continually in evil, for he is in the delight of the love of self and of the world, and insofar as man is in evil, or in this delight, so far angels from heaven cannot be present.

(5849) The two spirits adjoined to man cause him to be in communication with hell, and the two angels cause him to be in communication with heaven. Without communication with heaven and hell, man could not live even a moment. If these communications were taken away, the man would fall dead as a stock; for then would be taken away the connection with the First Esse, that is, with the Lord. This has also been shown me by much experience. The spirits with me were removed a little, and then as they were removed I began as it were to expire, and indeed should have expired if they had not been sent back. But I know that few will believe there is any spirit with them, nor even that there are any spirits; and this chiefly for the reason that at this day there is no faith, because no charity, and thus it is not believed that there is a hell, nor even that there is a heaven, nor consequently that there is any life after death. Another reason is that they do not see spirits with their eyes; for they say, "If I should see, I would believe; what I see, this is; but what I do not see, I do not know whether it is." When yet they know, or might know, that man's eye is so dull and gross that it does not even see many things that exist in ultimate nature, as is evident from microscopes which make them visible. How then could it see what is within even purer nature, where spirits and angels are? These man cannot see except with the eye of his internal man, for this is accommodated to such vision. But the sight of this eye is not opened to man while he is in this world, for many reasons. From all this it is evident how far distant is the faith of this day from the faith of ancient times, when it was believed that every man had his angel with him.

(5850) The truth of the matter is this. From the Lord through the spiritual world into the subjects of the natural world there is a general influx and also a particular influx-a general influx into those things which are in order, a particular influx into those things which are not in order.

Animals of every kind are in the order of their nature, and therefore into them there is general influx. That they are in the order of their nature is evident from the fact that they are born into all their faculties, and have no need to be introduced into them by any information. But men are not in their order, nor in any law of order, and therefore they receive particular influx; that is, there are with them angels and spirits through whom the influx comes. And unless these were with men, they would rush into every wickedness and would plunge in a moment into the deepest hell. Through these spirits and angels man is kept under the auspices and guidance of the Lord. The order into which man was created would be that he should love the neighbor as himself, and even more than himself. Thus do the angels. But man loves only himself and the world, and hates the neighbor, except insofar as he favors his commanding and possessing the world. Therefore as the life of man is altogether contrary to heavenly order, he is ruled by the Lord through separate spirits and angels.

(5851) The same spirits do not remain constantly with a man, but are changed according to the man's states, that is, the states of his affection, or of his loves and ends, the former being removed and others succeeding. In general there are with man spirits of such a quality as is the man himself. If he is avaricious, there are spirits who are avaricious; if he is haughty, there are haughty spirits; if he is desirous of revenge, there are spirits of this character; if he is deceitful, there are the like spirits. Man summons to himself spirits from hell in accordance with his life. The hells are most exactly distinguished according to evils of cupidities, and according to all the differences of evil. Thus there is never any lack of spirits like himself to be called out and adjoined to a man who is in evil.

(5852) The evil spirits with man are indeed from the hells, but while they are with him they are not in hell, but taken out from thence. The place where they then are is midway between hell and heaven, and is called the World Of Spirits, of which mention has often been made before. In this world called the world of spirits there are also good spirits who likewise are with man. Into that world also come men immediately after death, who after tarrying a while there, are either sent away into the lower earth, or are let down into hell, or taken up into heaven, each one according to his life. In that world the hells are terminated above, being there closed or opened at the good pleasure of the Lord; and in that world heaven is terminated below; thus it is an interval that distinguishes heaven from hell. From this it may now be known what the world of spirits is. When evil spirits who are with man are in that world, they are not in any infernal torment, but are in the delights of the love of self and of the world, as also of all the pleasures in which the man himself is; for they are in every thought and every affection of the man; but when they are sent back into their hell, they return into their former state.

(5853) The spirits who come to a man enter into all his memory and into all the memory-knowledges that he possesses. Thus they put on all things belonging to the man, insomuch that they know no otherwise than that these are their own. This is a prerogative that spirits have above man. Hence it is that all things which the man thinks they think, and all things which the man wills they will; and conversely, whatever the spirits think the man thinks, and whatever the spirits will the man wills; for they act as a one by conjunction. Yet on both sides it is supposed that such things are in and from themselves, both on the part of the spirits and on the part of the men. But this is a fallacy.

(5854) It is provided by the Lord that spirits should flow into what is thought and willed by man, but angels into his ends, and thus through the ends into all that follows from the ends. Angels also flow in through good spirits into the goods of life and truths of faith with man, by means of which they lead him away from evils and falsities as far as possible. This influx is tacit, imperceptible to the man, but still operating and efficient in secret. Especially do they avert evil ends and insinuate good ones. But insofar as they cannot do this, they withdraw, and flow in more remotely, and more absently, and then evil spirits come nearer; for angels cannot be present in evil ends, that is, in the loves of self and of the world, and yet they are present from afar. [2] The Lord could through angels lead man into good ends by omnipotent force; but this would be to take away the man's life, for his life consists in entirely contrary loves. Therefore the Divine law is inviolable, that man shall be in freedom, and that good and truth, or charity and faith, shall be implanted in his freedom, and by no means in compulsion; because what is received in a state of compulsion does not remain, but is dissipated. For to compel a man is not to insinuate into his will, because it is then the will of another from which he acts; and therefore when he returns to his own will, that is, to his own freedom, this is rooted out. The Lord therefore rules man through his freedom, and as far as possible withholds him from the freedom of thinking and willing evil; for unless man were withheld by the Lord, he would be continually plunging into the deepest hell. [3] It was said that the Lord could through angels lead man into good ends by omnipotent force; for evil spirits can be driven away in an instant, even if there should be myriads about a man, and this indeed by means of one angel; but then the man would come into such torment and into such a hell that he could not possibly endure it, for he would be miserably deprived of his life. For the life of man is from cupidities and phantasies against good and truth. If this life were not sustained through evil spirits and thus amended, or at least led, he would be reduced to nothing and would not survive a minute. For nothing else is seated in him than the love of self and of gain, and of reputation for their sake, thus whatever is contrary to order. Wherefore unless he should be reduced into order moderately and by degrees, through the leading of his freedom, he would at once expire.

(5855) Before the way was opened to me to speak with spirits, I was of the opinion that no spirit or angel could ever know or perceive my thoughts, because they were within me, and known to God alone. And then it once happened that I observed that a certain spirit knew what I was thinking, for he spoke with me about what I was thinking of, in a few words, and gave an indication of his presence by a certain sign. At this I was astounded, chiefly because he knew my thoughts. From this it was evident how difficult it is for a man to believe that any spirit knows what he is thinking, when yet he knows not only the thoughts which the man himself knows, but also the least things of his thoughts and affections, which the man does not know-nay, such things as the man can never know during the life of the body. This I know from the continuous experience of many years.

(5856) Communications of societies with other societies are effected through spirits whom they send forth and through whom they speak. These spirits are called Subjects. When any society was present with me, I could not know it until they sent forth a spirit, at the sending of whom communication was at once opened. This is a very familiar thing in the other life and is frequently done. From this it may be seen that the spirits and angels who are with man, are for the sake of communication with societies in hell and with societies in heaven.

(5857) I have sometimes spoken with spirits about the surpassing capacity they have above men for putting on at their first coming all things of the man’s memory; and though they had previously known nothing of the sciences, of the languages, and other things which the man has learned and imbued from childhood even to old age, they nevertheless come in a moment into possession of all; so that with the learned they are learned, with the ingenious they are ingenious, and with the prudent they are prudent. At these remarks, those spirits became elated, for they were not good, and therefore it was given to tell them further that with the ignorant they are ignorant, and with the stupid they are stupid, with the insane and foolish they are insane and foolish; for they put on all the interiors of the man with whom they are, thus also his fallacies, phantasies, and falsities, consequently his insanities and follies. But evil spirits cannot approach little children, because these have not yet in their memory anything that evil spirits can put on; and therefore with little children there are good spirits and angels.

(5858) From much experience it has been given me to know that whatever the spirits think and speak from the memory of a man, they suppose to be their own and in themselves. If they are told that this is not the case, they are highly indignant-such is the fallacy of sense that prevails with them. To convince them that such is not the case, they were asked whence they knew how to speak with me in my mother tongue, and yet they had known nothing at all of it during their life in the body, and how they knew the other languages in which I am skilled, although from themselves they did not know one; do they believe that these languages are theirs? Moreover I read the Hebrew language before them, and they understood it as much as I did-even little children-but no further. All the knowledges also that are in my memory are in theirs. By this they were convinced that when they come to a man, they come into possession of all his knowledges, and that they are in falsity in believing them to be their own. They have also their own knowledges, but are not permitted to draw them out, to the end that they may serve man through his knowledges-as well as for various other reasons, of which above (n. 2476, 2477, 2479), and because there would be the greatest confusion if spirits were to flow in from their own memory (n. 2478).

(5859) Some spirits came to me by ascending, and said that they had been with me from the beginning, knowing no otherwise. But when I showed them to the contrary, they at last confessed that they had now come for the first time, but because they had at once put on all things of my memory, they could know no otherwise. From this again it was evident that when spirits come to a man they instantly put on all the man's memory-knowledges as if they were their own; and also that when a number of spirits are present, they each of them put on these knowledges, and they each of them suppose that they are their own. Into this faculty comes man immediately after death. Hence also it is that when good spirits come into a heavenly society, they put on and possess all the wisdom of all in that society-for such is the communion-and this although in the life of the body they had known nothing whatever of such things as are said in the heavenly society. This is the case if when in the world they had lived in the good of charity, for this good is attended with the appropriation to itself of everything of wisdom, because this is secretly implanted in good itself; and it is from this that they know as it were from themselves things which in the bodily life had been incomprehensible and even unutterable.

(5860) The spirits who are with man also put on his persuasions, whatever these may be, as has been proved to me by much experience. Thus they put on man's persuasions not only in civil and moral things, but also in the spiritual things of faith. From this it may be seen that the spirits with those who are in heresies, in fallacies and illusions as to the truths of faith, and in falsities, are in the like, with not the slightest difference. The reason of this is that man may be in his freedom, and not be disturbed by anything of the spirit's own.

(5861) From all this it is plain that during his life in the world a man is as to his interiors, thus as to his spirit, in company with other spirits, and is so adjoined to them that he cannot think anything or will anything except together with them, and that thereby there is a communication of his interiors with the spiritual world, and that in this way and not otherwise can he be led by the Lord. When a man comes into the other life he has with him his unbelief in there having been with him any spirit, especially any from hell. There is therefore shown him, if he desires it, the society of spirits in whose company he had been, and from which emissary spirits had been with him. And then after passing through some preliminary states, he at last returns to the same society, because this society has acted in unity with the love which had obtained the dominion with him. I have sometimes seen their societies shown to them.

(5862) It is not known to the spirits with man, but only to angels from the Lord, that they are with him, because they are adjoined to his soul or spirit, and not to his body. Those things which from the thoughts are determined into speech, and those which from the will are determined into acts in the body, flow in order into act by general influx, according to the correspondences with the Grand Man; and therefore the spirits who are with man have nothing in common with these things: thus they do not speak through man's tongue, which would be obsession; nor see through his eyes, nor hear through his ears, what is in the world. It is otherwise with me, for the Lord has opened my interiors so that I might see the things in the other life: hence spirits have known that I was a man in the body, and opportunity has been given them of seeing through my eyes things in the world, and of hearing those speaking to me who were in my company.

(5863) If evil spirits perceived that they are with man, and that they are spirits separate from him, and if they could flow into what is of his body, they would try to destroy him in a thousand ways, for they hold man in deadly hatred. And as they knew that I was a man in the body, they were in a continual effort to destroy me, not only as to the body, but especially as to the soul; for to destroy man and any spirit is the very delight of life of all those who are in hell; but I have been continually protected by the Lord. From this it is evident how dangerous it is for man to be in living company with spirits, unless he is in the good of faith.

(5864) As evil spirits have heard that spirits are with man, they have supposed that so they might assail these spirits, and together with them man. They have also sought them a long time, but in vain. Their intention was to destroy them. For as the delight and bliss of heaven is to do good to man, and to promote his eternal welfare, so on the other hand the delight of hell is to do evil to man, and to contribute to his eternal ruin. In such opposition are they.

(5865) There was a certain spirit, not evil, to whom it was permitted to pass over to a certain man and speak with me from thence. When he came to the man he said that there appeared to him as it were a kind of black inanimate something, or as it were a black lifeless mass. This was the bodily life of the man, which he was permitted to view. It was said that the bodily life of a man who is in the good of faith appears, when one is permitted to view it, not black, but woody and of the color of wood. The same was given me to know by another experience. A certain evil spirit was let into the state of the body, by thinking from the sensuous things of the body, thus from the external memory. He then seemed to me as a black lifeless mass. When he was restored, he said that he had supposed he was in the life of the body. In other cases spirits are not allowed to look into the bodily things of man, for these are in the world and its light, and when spirits look at those things which are of the light of the world, these appear as mere darkness.

(5866) A continuation about the angels and spirits with man will be found at the end of the following chapter.

CHAPTER 45

1. AND JOSEPH could not restrain himself before all that were standing by him; and he cried, Cause every man to go out from with me. And there stood not anyone with him while Joseph made himself known unto his brethren. 2. And he gave forth his voice in weeping; and the Egyptians heard, and the house of Pharaoh heard. 3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were in consternation before him. 4. And Joseph said unto his brethren, Come ye near to me I pray. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. 5. And now be not grieved, neither let there be anger in your eyes, that ye sold me hither; for God did send me before you to make to live. 6. For this two years the famine is in the midst of the land; and there are yet five years wherein is no plowing and harvest. 7. And God sent me before you to put for you remains in the land, and to make you live for a great escape. 8. And now not you have sent me hither, but God; and He set me for a father to Pharaoh, and for lord to all his house, and I rule in all the land of Egypt. 9. Haste ye and go up to my father, and say unto him, Thus hath said thy son Joseph, God hath set me for lord to all Egypt; come down unto me, tarry not: 10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy sons, and thy sons' sons, and

thy flocks, and thy herds, and all that thou hast: 11. And I will sustain thee there; for there are yet five years of famine; lest thou be rooted out, thou, and thy household, and all that thou hast. 12. And behold your eyes see, and the eyes of my brother Benjamin, that with my mouth I am speaking unto you. 13. And ye shall tell my father all my glory in Egypt, and all that ye have seen; and haste ye and bring down my father hither. 14. And he fell upon his brother Benjamin’s necks and wept; and Benjamin wept upon his necks. 15. And he kissed all his brethren, and wept upon them; and afterward his brethren talked with him. 16. And the voice was heard in Pharaoh’s house, saying, Joseph’s brethren have come; and it was good in the eyes of Pharaoh, and in the eyes of his servants. 17. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, come ye into the land of Canaan; 18. And take your father, and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. 19. And now commanded, this do ye: take you out of the land of Egypt carts for your babes, and for your women, and bring your father, and come. 20. And let not your eye be sparing upon your stuff; because the good of the whole land of Egypt, this is for you. 21. And the sons of Israel did so: and Joseph gave them carts, according to the mouth of Pharaoh, and gave them provision for the way. 22. And to all of them he gave to each changes of garments; and to Benjamin he gave three hundred pieces of silver, and five changes of garments. 23. And to his father he sent after this manner: ten asses carrying of the good of Egypt, and ten she-asses carrying grain and bread and nourishment for his father for the way. 24. And he sent his brethren away, and they departed; and he said unto them, Contend not in the way. 25. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. 26. And they told him, saying, Joseph is yet alive, and he is ruler in all the land of Egypt. And his heart failed, because he believed them not. 27. And they spake unto him all the words of Joseph, which he spake unto them; and he saw the carts which Joseph had sent to carry him, and the spirit of Jacob their father revived: 28. And Israel said, It is much; Joseph my son is yet alive; I will go and see him before I die.

(5867) The Contents. In the preceding chapter the subject treated of was the internal man, which is "Joseph"-that it initiated into conjunction with itself the external natural, or the ten sons of Jacob, through the intermediate which is "Benjamin." In this present chapter the subject treated of is the internal man-that it conjoined itself with the external natural; but inasmuch as there is no conjunction therewith except through spiritual good from the natural, which is "Israel," therefore it first prepares to adjoin to itself this good.

(5868) The Internal Sense. Verses 1, 2. And Joseph could not restrain himself before all that were standing by him; and he cried, Cause every man to go out from with me. And there stood not anyone with him, while Joseph made himself known unto his brethren. And he gave forth his voice in weeping; and the Egyptians heard, and the house of

Pharaoh heard. “And Joseph could not restrain himself before all that were standing by him,” signifies that all things were now made ready by the internal celestial for conjunction; “and he cried,” signifies the effect near at hand; “Cause every man to go out from with me,” signifies that memory-knowledges not in agreement and adverse should be cast out from the midst; “and there stood not anyone with him, while Joseph made himself known unto his brethren,” signifies that there were not any such knowledges present when the internal celestial through the intermediate conjoined itself with truths in the natural; “and he gave forth his voice in weeping,” signifies mercy and joy; “and the Egyptians heard,” signifies even to ultimates; “and the house of Pharaoh heard,” signifies through the whole natural.

(5869) And Joseph could not restrain himself before all that were standing by him. That this signifies that all things were now made ready by the internal celestial for conjunction, is evident from the representation of Joseph, as being internal good (see n. 5805, 5826, 5827), thus the internal celestial, for by the celestial is meant the good which proceeds from the Lord; and from the signification of “not being able to restrain himself,” as being that all things were made ready for conjunction. For when anyone prepares himself with the utmost diligence for some end, or effect, by getting together and arranging the means conducive thereto, then when all things are made ready he can no longer restrain himself. This is signified by the above words; for in the preceding chapter initiation to conjunction was treated of, but in this chapter conjunction itself (see n. 5867). By “all that were standing by him,” are signified such things as hinder conjunction, for which reason they were cast out, as follows.

(5870) And he cried. That this signifies the effect near at hand, is evident from the signification of “crying,” when it is before said that he could not restrain himself, as being the effect near at hand.

(5871) Cause every man to go out from with me. That this signifies that memory-knowledges, not in agreement and adverse, should be cast out from the midst, is evident from the signification of “every man from with him,” as being memory-knowledges, for the men were Egyptians, by whom are signified memory-knowledges (see n. 1164, 1165, 1186, 1462, 5700, 5702). That these were not in agreement and were adverse, follows, because they were cast out. The case herein is this. When a conjunction is being effected of the truths which are in the external or natural man with the good which is in the internal, that is, when the truths of faith are being conjoined with the good of charity, then all those memory-knowledges which are not in agreement, and especially those which are adverse, are rejected from the midst to the sides, thus from the light which is in the midst to the shade which is at the sides; and then they are partly not seen and partly regarded as of no account. But from the memory-knowledges which are in agreement and harmonious, which remain, there is effected a kind of extraction, and so to speak a sort of sublimation, whence arises an interior sense of things, a sense which is not perceived by man while he is in the body except by somewhat of gladness, as the mind is gladdened by the morning of the day. Thus is effected the conjunction of the truth which is of faith with the good which is of charity.

(5872) And there stood not anyone with him, while Joseph made himself known unto his brethren. That this signifies that there were not any such knowledges present when the internal celestial by means of the intermediate conjoined itself with the truths in the natural, may be seen from what was unfolded just above (n. 5871), thus without further exposition.

(5873) And he gave forth his voice in weeping. That this signifies mercy and joy, is evident from the signification of "weeping," as being the effect of mercy (see n. 5480); and also, as it is the effect of sadness, as being the effect of love (see n. 3801), thus joy.

(5874) And the Egyptians heard. That this signifies even to ultimates, is evident from the signification of "hearing," namely, the voice in weeping, as being a perception of mercy and of joy; and from the representation of the Egyptians, as being memory-knowledges (see n. 1164, 1165, 1186, 1462), thus ultimates, for the memory-knowledges with man are his ultimates. That memory-knowledges are the ultimates with man, namely, in his memory and thought, is not apparent, for it seems to him as if they make the whole of intelligence and of wisdom. But it is not so. They are only vessels containing the things of intelligence and of wisdom, and indeed the ultimate vessels, for they conjoin themselves with the sensuous things of the body. That they are ultimates is plain to him who reflects upon his thought, when he inquires into any truth, in that memory-knowledges are then present, but are not apparent; for the thought then extracts what they contain (and this from very many scattered here and there and even deeply hidden), and thus forms conclusions; and the more interiorly the thought penetrates, so much the farther does it remove itself from them. This may be manifest from the fact that when man comes into the other life and becomes a spirit, he indeed has with him memory-knowledges, but he is not allowed to use them, for several reasons (n. 2476, 2477, 2479); and yet he thinks and speaks concerning truth and good much more distinctly and perfectly than in the world. Hence it may be seen that memory-knowledges are serviceable to man for forming the understanding, but when the understanding has been formed, they then constitute an ultimate plane in which the man no longer thinks, but above it.

(5875) And the house of Pharaoh heard. That this signifies through the whole natural, is evident from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799). Thus his "house" is the whole natural.

(5876) Verses 3-5. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were in consternation before him. And Joseph said unto his brethren, Come ye near to me I pray. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, neither let there be anger in your eyes, that ye sold me hither; for

God did send me before you to make to live. “And Joseph said unto his brethren,” signifies that the internal celestial gave the faculty of perception to truths in the natural; “I am Joseph,” signifies manifestation; “doth my father yet live,” signifies the presence of spiritual good from the natural; “and his brethren could not answer him,” signifies that truths in the natural were not yet in a state to speak; “for they were in consternation before him,” signifies commotion among them; “and Joseph said unto his brethren,” signifies the perception of the new natural; “Come ye near to me I pray,” signifies interior communication; “and they came near,” signifies the effect; “and he said, I am Joseph your brother,” signifies manifestation by means of influx; “whom ye sold into Egypt,” signifies the internal which they had alienated; “and now be not grieved,” signifies anxiety of the heart or of the will; “neither let there be anger in your eyes,” signifies sadness of the spirit or of the understanding; “that ye sold me hither,” signifies that they had alienated to the lowest things; “for God did send me before you to make to live,” signifies spiritual life thence imparted to them of Providence.

(5877) And Joseph said unto his brethren. That this signifies that the internal celestial gave the faculty of perception to truths in the natural, is evident from the signification of “saying,” in the historicals of the Word, as being perception (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5687, 5743), here to give the faculty of perception (of which in what follows); from the representation of Joseph, as being the internal celestial (of which just above, n. 5869); and from the representation of the ten sons of Jacob, who are here the “brethren,” as being truths in the natural (n. 5403, 5419, 5458, 5512). Thus the internal sense is that the internal celestial gave the faculty of perception to truths in the natural. By “saying” is here signified to give the faculty of perception, because in what now follows the subject treated of is the conjunction of the internal celestial, which is “Joseph,” with truths in the natural, which are the “sons of Jacob,” and when there is conjunction there is given the faculty of perceiving, namely, through the affection of truth, and thus of good.

(5878) I am Joseph, signifies manifestation, as is evident without explication.

(5879) Doth my father yet live? That this signifies the presence of spiritual good from the natural, is evident from the representation of Israel, who here is the “father,” as being spiritual good from the natural (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); that it is from the natural see n. 4286; and from the signification of “doth he yet live,” as being the presence thereof. For Joseph’s first thought when he manifested himself was about his father, whom he knew to be living. Wherefore Israel was first present in thought, and also continuously afterward while Joseph spoke to his brethren. The reason is that the conjunction of the internal celestial, which is “Joseph,” cannot be effected with the truths in the natural, which are the “sons of Jacob,” except through spiritual good from the natural, which is “Israel.” And when conjunction is effected, then they are no longer the sons of Jacob, but the sons of Israel, for the "sons of Israel" are spiritual truths in the natural.

(5880) And his brethren could not answer him. That this signifies that truths in the natural were not yet in a state to speak, is evident from the representation of the sons of Jacob, who are here Joseph's "brethren," as being truths in the natural (of which above, n. 5877); and from the signification of "not being able to answer," as being to be not yet in a state to speak, namely, from the truths with the internal. The case herein is this. When the internal is being conjoined with the external, or good with truth, there is then for the first time effected a communication on the part of the internal with the external; but the communication is not yet reciprocal. When it is reciprocal, there is conjunction. Wherefore after Joseph had wept upon Benjamin's necks, and had kissed all his brethren, it is said that then for the first time his brethren talked with him (verse 15), whereby is signified that after conjunction was effected, there took place a reciprocal communication by virtue of reception.

(5881) For they were in consternation before him. That this signifies commotion among them, is evident from the signification of "being in consternation," as being commotion, consternation being nothing else. By commotion is meant a new disposition and setting in order of truths in the natural, concerning which setting in order be it known that the order in which memory-knowledges and truths are arranged in man's memory is unknown to man, but when it pleases the Lord it is known to angels. For it is a wonderful order. They cohere as in little bundles, and the little bundles themselves cohere together, and this according to the connection of things which the man had conceived. These coherences are more wonderful than any man can ever believe. In the other life they are sometimes presented to view, for in the light of heaven which is spiritual such things can be exhibited to the sight of the eye, but not at all in the light of the world. The memory-knowledges and truths are arranged into these fascicular forms solely by the man's loves-into infernal forms by the loves of self and of the world, but into heavenly forms by love toward the neighbor and love to God. Wherefore while the man is being regenerated, and conjunction is being effected of the good of the internal man with the truths of the external, a commotion takes place among the truths, for they then undergo a different arrangement. It is this commotion which is here meant, and is signified by their "being in consternation." The commotion then made, manifests itself by an anxiety arising from the change of the former state, namely, from a privation of the delight which had been in that state. This commotion also manifests itself by anxiety concerning the past life-that internal good and the internal itself had been relegated to the lowest place-which anxiety is treated of in what follows.

(5882) And Joseph said unto his brethren. That this signifies the perception of the new natural, is evident from the signification of "saying," as being perception (of which see above, n. 5877); and from the representation of the sons of

Jacob, as being truths in the natural (of which also above, n. 5877), here the natural; for they who represent truths in the natural, represent also the natural itself-as Pharaoh, who, as he represents memory-knowledges in general, because he was king of Egypt, also represents the natural itself in general (n. 5160, 5799). The truths in the natural, and the natural itself, or the natural man himself, act as a one, for truths are the contents, and the natural is the containant; and therefore in the internal sense the containant is now signified, and now the content, according to the series of the things. The reason why the sons of Jacob here represent the new natural is that in the internal sense is here described the act of conjunction, which-to speak generally-is in accordance with the things that are contained in the general explication; namely, that when there takes place a conjunction of the internal with the external, or of good with truth, there is first bestowed a capacity of perception that the man is affected with truth and thus with good, and that then a commotion is felt; next that an interior communication is given by means of influx; and so on. From this it is plain that the natural which the sons of Jacob here represent is the new natural, for its former state has been changed (n. 5881).

(5883) Come ye near to me I pray. That this signifies interior communication, is evident from the signification of "coming near," as being to communicate more closely, which when predicated of the external relatively to the internal is to communicate more interiorly. A man knows not that communication with the natural or exterior man is interior and exterior, for the reason that he has not formed for himself any idea of the internal man, and of its life being distinct from the life of the external man. Of the internal man he has no other idea than that it is within, not at all distinct from the external, when yet they are so distinct that the internal can be separated from the external, and can live the life which it lived before, but purer, which also actually takes place when the man dies, for then the internal is separated from the external, and the internal which lives after the separation is what is then called the spirit. But this is the very man himself who lived in the body, and also appears to himself and to others in the other life like a man in this world, having his whole form, from the head to the heel. And he is also endowed with the same faculties with which a man in the world is endowed, namely, of feeling when he is touched, of smelling, of seeing, of hearing, of speaking, and of thinking; insomuch that when he does not reflect upon the fact that he is in the other life, he supposes that he is in his body in the world, as I have sometimes heard said by spirits. From these things it is plain what man's internal and external are. If an idea be thus formed concerning them, the things which have so often been said in the explications about the internal and the external man will become somewhat clearer, as well as what is meant by the interior communication which is here signified by "Come ye near to me I pray."

(5884) And they came near. That this signifies the effect, namely, that a more interior communication was effected, is evident without explication.

(5885) And he said, I am Joseph your brother. That this signifies manifestation by means of influx, is evident from the signification of "saying, I am Joseph your brother," as being manifestation (as above, n. 5878). That it was by means of influx, follows, because the internal acts in no other way into the external, and now the more when a more interior communication has been effected (n. 5883). Manifestation by means of influx is, in respect to good, the noticing thereof through the affection of truth, and is charity; but in respect to truth, it is the acknowledgment thereof, and is faith.

(5886) Whom ye sold into Egypt. That this signifies the internal which they had alienated, is evident from the representation of Joseph, who is "he whom they sold," as being the internal (see n. 5805, 5826, 5827); and from the signification of "selling," as being to alienate (n. 4752, 4758). By "Egypt" is here signified things lowest (as below, n. 5889); for to account anything among memory-knowledges without acknowledgment is to cast it out to the sides, thus to ultimate or lowest things. This also is the case with man's internal at this day. This is indeed one of the memory-knowledges, because it is known from doctrine that there is an internal man, but it has been rejected to lowest things, because it is not acknowledged and believed; so that it has been alienated, not indeed from the memory, but from faith. That in the internal sense "to sell" is to alienate the things of faith and charity, consequently those which make a man of the internal church, may be seen from the fact that in the spiritual world there is no buying or selling such as there is on earth, but the appropriation of good and truth which is signified by “buying,” and the alienation of them which is signified by “selling.” By “selling” is also signified the communication of the knowledges of good and of truth, for the reason that by “trading” is signified the procuring and communication of these knowledges (n. 2967, 4453), but in this case the selling is said to be “not by silver.” [2] That “to sell” denotes alienation is evident from the following passages in the Word. In Isaiah: Thus hath said Jehovah, Where is the bill of your mother’s divorcement, whom I have sent away? or who is there of My usurers to whom I have sold you? Behold, for your sins ye have been sold, and for your transgressions has your mother been sent away (Isa. 50:1); “mother” denotes the church; and “selling,” to alienate. In Ezekiel: The time is come, the day is come near; let not the buyer be glad, and let not the seller mourn; for wrath is upon all the multitude thereof. For the seller shall not return to the thing that is sold, though their life be yet among the living (Ezek. 7:12, 13); speaking of the “land of Israel,” which is the spiritual church; the “seller” denotes him who had alienated truths and had insinuated falsities. [3] In Joel: The sons of Judah and the sons of Jerusalem have ye sold to the sons of the Grecians, that ye might remove them far from their borders. Behold I will stir them up out of the place whither ye have sold them, and I will sell your sons and your daughters into the hand of the sons of Judah, who shall sell them to the Sabeans, to a people far off (Joel 3:6-8); speaking of Tyre and Sidon; “to sell” here also denotes to alienate. In Moses: Their Rock hath sold them, and Jehovah hath shut them up (Deut. 32:30); “to sell” plainly denotes to alienate; “rock” in the supreme sense is the Lord as to truth, in the representative sense it is faith; “Jehovah” is the Lord as to good. [4] As in the spiritual sense “to buy” is to procure for oneself, and “to sell” is to alienate, therefore the kingdom of heaven is compared by the Lord to one who sells and buys, in Matthew: The kingdom of the heavens is like unto a treasure hidden in the field; which when found, a man hideth, and in his joy he goeth away and selleth all that he hath, and buyeth that field. Again, the kingdom of the heavens is like unto a merchant man seeking beauteous pearls; who when he had found one precious pearl, went away and sold all that he had, and bought it (Matt. 13:44-46); “the kingdom of the heavens” denotes the good and the truth with man, thus heaven with him; “field” denotes good; and “pearl,” truth; “to buy” denotes to procure and appropriate these to himself; “to sell all that he hath,” denotes to alienate his own which he had before, thus evils and falsities, for these are of one’s own. [5] In Luke: Jesus said unto the young prince, Yet lackest thou one thing; sell all that thou hast, and distribute to the poor, then wilt thou have treasure in heaven; and come, follow Me (Luke 18:22); in the internal sense by these words is meant that all things of his own, which are nothing but evils and falsities, must be alienated, for these things are “all that he hath;” and that he should then receive goods and truths from the Lord, which are “treasure in heaven.” [6] In like manner what is said in the same: Sell your means, and give alms; make you purses that wax not old, a treasure in the heavens that faileth not (Luke 12:33); everyone sees that there is another sense in these words, because for anyone to sell his means would be at this day to make himself a beggar, and to deprive himself of all capacity any longer to exercise charity, besides being unable to avoid placing merit therein; and it is an established truth that there are rich in heaven as well as poor. The other sense which is within these words is that which was told just above. [7] As "to sell" signified to alienate the things of the church, it was therefore the law that: A wife married from the female captives, if she did not please, should be sent away whither she would, but should not in any case be sold for silver, and no profit be made of her, because he had afflicted her (Deut. 21:14); a "wife from the female captives" denotes alien truth not from a genuine stock, but which may be adjoined in some way with the good of the church appertaining to man; yet this truth if in some respects not in agreement may be removed, but not alienated, because it has been in some measure conjoined. This is the spiritual meaning of this law. [8] So with the following law: If a man be found who hath stolen a soul of his brethren of the sons of Israel, and hath made gain therein, and hath sold him, the thief shall be killed, that thou mayest put away the evil from the midst of thee (Deut. 24:7); "thieves of the sons of Israel" denote those who acquire for themselves the truths of the church, not with the end of living according to them, and thus teaching them from the heart, but of making profit for themselves thereby:

that such a thief is damned is signified by its being said that “he shall die.”

(5887) And now be not grieved. That this signifies anxiety of the heart or will, is evident from the signification of “grief,” as being anxiety, and indeed of the heart or will; for by the words, “Neither let there be anger in your eyes,” which immediately follow, is signified sadness of the spirit or understanding. It is said of the heart or will, and of the spirit or understanding, for the reason that the heart by correspondence has relation to the things of the will, for it has relation to what is celestial or to the good of love, and the spirit, which is of the lungs, has relation to the things of the understanding, for it has relation to what is spiritual or to the truth of faith (see n. 3635, 3883-3896).

(5888) Neither let there be anger in your eyes. That this signifies sadness of the spirit or understanding, is evident from the signification of “anger,” as here being sadness, because like a repetition of a similar thing, it follows the words “Be not grieved,” whereby is signified anxiety of the heart or will; for where in the Word there appears as it were a repetition, one expression relates to the will and the other to the understanding, or what is the same, one relates to the good of love and the other to the truth of faith, and this on account of the heavenly marriage, which is that of good and truth, in every detail of the Word (see n. 683, 793, 801, 2173, 2516, 2712, 5502); and from the signification of “eyes,” as being the understanding (n. 2701, 4403-4421, 4523-4534).

(5889) That ye sold me hither. That this signifies that they had alienated to the lowest things, is evident from what was unfolded above (n. 5886).

(5890) For God did send me before you to make to live. That this signifies spiritual life imparted to them of Providence, is evident from the signification of "making to live," as being spiritual life (of which in what follows); and from the signification of "God did send me before you," as being of Providence. That it was of Providence is evident from Joseph's dreams, in which it was foretold that his brethren should bow themselves down to him, and also his father, which would not have been foreseen unless it had been provided. That by "making to live" is signified spiritual life, or new life through regeneration, may be seen from this alone-that the spiritual of the Word cannot be anything else. There is natural life and there is spiritual life. Natural life is meant in the literal sense of the Word, but spiritual life in the internal sense; and moreover in many passages by "to make to live," and by "life," is meant in the literal sense spiritual life itself; as in Ezekiel: When I shall say to the wicked, Dying thou shalt die; and thou givest him not warning, nor speakest to dissuade the wicked from his evil way, to make him live (Ezek. 3:18). Again: Ye have profaned Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die and to make live the souls that should not live. Ye strengthen the hands of the wicked, that he should not return from his evil way, by making him live (Ezek. 13:19, 22). In Hosea: After two days Jehovah will make us live; and in the third day He will set us up, that we may live before Him (Hos. 6:2). In David: Unless I had believed to see good in the land of life (Ps. 27:13). In John: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (Rev. 2:7). In John the Evangelist: As the Father raiseth up the dead and maketh them live, even so the Son also maketh live whom He will (John 5:21). Again: It is the spirit that maketh to live; the flesh profiteth nothing: the words that I speak unto you are spirit, and are life (John 6:63). In these passages "to make to live," and "life," manifestly denote spiritual life, which is life in heaven, and which is also called simply "life," as in Matthew: Strait [is the gate] and narrow is the way, which leadeth unto life, and few there be that find it (Matt. 7:14); "to enter into life" denotes to enter into heaven (Matt. 18:8, 9; 19:17; Mark 9:43, 45, 47; John 5:24).

(5891) Verses 6-8. For this two years the famine is in the midst of the land; and there are yet five years wherein is no plowing and harvest. And God sent me before you to put for you remains in the land, and to make you live for a great escape. And now not you have sent me hither, but God; and He hath set me for a father to Pharaoh, and for lord to all his house, and I rule in all the land of Egypt. "For this," signifies that this is the case; "two years the famine is in the midst of the land," signifies a state of lack of good in the natural mind; "and there are yet five years," signifies the duration of this state until remains shine forth; "wherein is no plowing and harvest," signifies that meanwhile good and the derivative truth will not appear; "and God sent me before you," signifies that it was determined by the Divine providence; "to put for you remains in the land," signifies the midst and inmost of the church; "and to make you live," signifies spiritual life thence for truths in the natural; "for a great escape," signifies deliverance from damnation. "And now not you have sent me hither," signifies that they had not dismissed to the memory-knowledges which are of the natural; "but God," signifies that the Divine did this; "and He hath set me for a father to Pharaoh," signifies that now the natural is from him; "and for lord to all his house," signifies that from him is everything in the natural; "and I rule in all the land of Egypt," signifies that he arranges the memory-knowledges therein.

(5892) For this. That this signifies that this is the case, is evident without explication, for it is an expression which refers to what goes before and what follows.

(5893) Two years the famine is in the midst of the land. That this signifies a state of good in the natural mind, is evident from the signification of "years," as being states (see n. 487, 488, 493, 893); from the signification of "famine," as being a lack of good (for "bread" in the spiritual sense is the good of love, and "food" is the good of truth, and therefore "famine" is a lack of good, and "thirst" is a lack of truth); and from the signification of "in the midst of the land," namely, of Egypt, as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301). It is said "in the midst" because the "midst" is the inmost (n. 1074, 2940, 2973), where good is. "Two years" denotes a state of the conjunction of good and truth, because "two" signifies conjunction (n. 5194), here not yet conjunction, because they are two years of famine. [2] The case herein is this. There must be truths in the natural mind in order that good may work, and the truths must be introduced by means of the affection which is of genuine love. All things whatever that are in man's memory have been introduced by means of some love, and remain there conjoined with it. So also it is with the truths of faith-if these truths have been introduced by means of the love of truth, they remain conjoined with this love. When they have been conjoined, then the case is as follows. If the affection is reproduced, the truths which are conjoined with it come forth at the same time; and if the truths are reproduced, the affection itself with which they have been conjoined comes forth at the same time. Wherefore during man's regeneration (which is effected in adult age, because previously he does not think from himself about the truths of faith) he is ruled by means of angels from the Lord, by being kept in the truths which he has impressed upon himself to be truths, and by means of these truths in the affection with which they have been conjoined; and as this affection, namely, of truth, is from good, he is thus led by degrees to good. [3] That this is so is evident to me from much experience, for I have noticed that when evil spirits have injected evils and falsities, then angels from the Lord kept me in the truths which had been implanted, and thus withheld me from evils and falsities. From this also it was plain that the truths of faith, which have been inrooted by means of the affection of truth, are the plane into which angels work. Wherefore they who have not this plane cannot be led by angels, but suffer themselves to be led by hell, for the working of the angels cannot then be fixed anywhere, but flows through. But this plane cannot be acquired unless the truths of faith have been put into act, and thus implanted in the will, and through the will in the life. It is also worthy of mention that the working of the angels into the truths of faith with man seldom takes place manifestly, that is, so as to excite thought about this truth; but there is produced a general idea of such things as are in agreement with this truth, together with affection. For this working is effected by means of an imperceptible influx, which when presented to the sight appears like an inflowing light, which light consists of innumerable truths in good, which encompass some single thing in the man, and keep him while in truth also in the love of this truth. Thus the angels elevate the mind of the man from falsities, and protect him from evils. But these things are wholly unknown to the man.

(5894) And there are yet five years. That this signifies the duration of this state until remains shine forth, is evident from the signification of "five," as being remains (n. 5291); and from the signification of "years," as being states (as just above, n. 5893). Duration is signified by there being "yet" this number of years. From this it is plain that by these words is signified the duration of this state until remains shine forth. Remains are truths and goods stored in the interior man by the Lord (see n. 468, 530, 560, 561, 660, 1050, 1738, 1906, 2284, 5135, 5342). Here, remains are the acknowledgments and affections of truth before good manifests itself. With good these shine forth. Meanwhile so much is drawn from them as conduces to the use of life. Such is the providence of the Lord, and this continually, although man knows nothing whatever of it, nor indeed is willing to know. For he denies a providence in the singulars, when yet it is in the veriest singulars of all, from the first thread of man's life even to the last, and afterward to eternity. With every man there is a concurrence every moment of more things of providence than can be comprised in any number. This I know from heaven.

(5895) Wherein is no plowing and harvest. That this signifies that meanwhile good and the derivative truth will not appear, is evident from the signification of "plowing," as being preparation by good for receiving truths (of which in what follows); and from the signification of "harvest," as being truths from good-for harvest is the already ripe crop when it is being gathered, hence "harvest" is the truth which is from good. Before this truth comes into existence, truths indeed appear, but they are truths through which is good, and not truths from good. A man who acts from truth is in truths through which is good, but he who acts from good is in truths which are from good. That "plowing" is said to denote good, is because a "field" which is plowed signifies the church as to good (n. 2971), thus good which is of the church (n. 3310, 3317, 4982). Thus "plowing" is preparation by good for receiving truths; moreover the oxen which were used in plowing signify goods in the natural (n. 2180, 2566, 2781). [2] As this was the signification of "plowing," it was forbidden in the representative church “to plow with an ox and an ass together” (Deut. 22:10), which never would have been forbidden except for some reason from within, thus from the spiritual world. For otherwise what harm could there be in their plowing together? and what the worthiness of such a law in the Word? The reason from within, or from the spiritual world, is that “plowing with an ox” signifies good in the natural, and “plowing with an ass” signifies truth therein. (That an “ass” denotes the truth of memory-knowledge, thus truth in the natural, may be seen n. 5492, 5741.) The interior or spiritual reason of this command was that the angels could not have a separate idea of good and truth, but they must be conjoined and make a one; and therefore they were not willing to view such plowing by an ox and an ass. The celestial angels are not even willing to think of truth separate from good, for all the truth with them is in good; thus also to them truth is good. For the same reason it was forbidden “to wear a mixed garment, of wool and linen together” (Deut 22:11), for “wool” signifies good, and “linen” truth. [3] That “to plow” and also “to harrow,” “to sow” and “to reap,” signify such things as belong to good and its truth, is manifest in Hosea: I will make Ephraim ride; Judah shall plow, Jacob shall harrow for him; sow for yourselves according to righteousness, reap according to piety; break up for you the fallow ground: and it is time to seek Jehovah, till He come and teach righteousness (Hos. 5:11, 12); “to ride” is predicated of Ephraim because “to ride” is to enjoy understanding; and “Ephraim” is the intellectual of the church; but “to plow” is predicated of Judah because "Judah" is the good of the church. [4] In Amos: Shall horses run on the rock? will one plow with oxen? that ye have turned judgment into gall, and the fruit of righteousness into wormwood (Amos 6:12); "shall horses run on the rock?" denotes shall the truth of faith be understood? for "rock" in the spiritual sense is faith (see preface to Gen. 22); and "horses" are those things which are of the understanding (n. 2761, 2762, 3217, 5321); "will one plow with oxen?" denotes shall he do good? "oxen" being good in the natural (n. 2180, 2566, 2781). That this could not be done is signified by the words which follow: "because ye have turned judgment into gall and the fruit of righteousness into wormwood." [5] In Luke: Jesus said, No man putting his hand to the plow, but looking backward, is fit for the kingdom of God (Luke 9:62). These words signify the same as those which the Lord speaks in Matthew: He that is upon the house, let him not go down to take anything out of his house; and he that is in the field, let him not return back to take his garments (Matt. 24:17, 18); the sense of these words is: he who is in good shall not betake himself therefrom to the things that belong to the doctrinals of faith (see above, where these words were unfolded n. 3652). Thus "he who puts his hand to the plow" is he who is in good; "but looking backward" is he who then looks to the doctrinal things of faith, and thus forsakes good. It was on this account that Elijah was displeased that Elisha, who was plowing in the field, when called, asked that he might first kiss his father and mother; for Elijah said, "Go, return; for what have I done to thee?" (1 Kings

19:19-21). In the opposite sense "plowing" signifies the evil which blots out good, thus vastation; as in Jeremiah: Zion shall be plowed as a field, and Jerusalem shall be heaps, and the mountain of the house as the lofty places of the forest (Jer. 26:18; Mic. 3:12).

(5896) And God sent me before you. That this signifies that it was determined by the Divine providence, is evident from the signification of "God sent me before you," as being the Divine providence (see above, n. 5890).

(5897) To put for you remains in the land. That this signifies the midst and inmost of the church, is evident from the signification of "remains," as being goods joined to truths stored up within man by the Lord (n. 468, 530, 560, 561, 660, 1050, 1906, 2284, 5135, 5342), here in the midst and inmost of the church. It is said "the midst and inmost," because what is inmost with man does occupy the midst in the natural where inmost and interior things are together. In general, those things which are inmost in those which follow one another in succession, the same are also in the midst or center in those which, from these, are simultaneous, as is the case in the natural; thus do inmost things arrange themselves in the exterior ones. "To put for you remains in the land" implies that the inmost of the church must be with the sons of Jacob; not that they would be in the inmost, but that the representative of the church in all its form might be instituted with them, and that the Word might be there. These things are signified by the "remains" relatively to the church, abstractedly from the nation. [2] "Remains," and also "residue," are occasionally mentioned in the Word, but by both these expressions there have been understood merely the remains and residue of a people or a nation according to the letter; while it has been heretofore quite unknown that in the spiritual sense they signify the goods and truths stored up in the interior man by the Lord; as in the following passages. In Isaiah: In that day shall the shoot of Jehovah be for honor and for glory, and the fruit of the earth for magnificence and adornment to them that are escaped of Israel. And it shall come to pass that he that remaineth in Zion, and he that is left [residuus] in Jerusalem, shall be called holy, everyone that is written unto life in Jerusalem (Isa. 4:2, 3); "they that remained in Zion, and they that were left in Jerusalem" were in no wise made holy nor more than others written unto life; whence it is clear that by "those who remained and who were left" are meant the things that are holy and that are written unto life. These are goods conjoined with truths and stored up in the interior man by the Lord. [3] In the same: In that day the remains of Israel, and they that are escaped of the house of Jacob, shall no more lean on their smiter, but shall lean on Jehovah, the Holy One of Israel, in truth. The remains shall return, the remains of Jacob, unto the mighty God (Isa. 10:20, 21); that the "remains" are not the remains of any people or nation may be seen from the fact that in the Word, especially the prophetic Word, by "Israel" was not meant Israel, nor by "Jacob" Jacob, but by both the church and what is of the church. And this being the case, by the "remains" are not meant the remains of Israel and Jacob, but the truths and goods which belong to the church. Yea, neither do the “remains of a people,” and the “residue of a nation” (when it is so said), signify the remains of any people or the residue of any nation, because by “people” in the internal sense are signified truths (n. 1259, 1260, 3295, 3581), and by “nation” goods (n. 1259, 1260, 1416). That it has been unknown, and appears strange, that by “remains” are signified truths and goods, is because the literal sense, especially where it is historical, withdraws and forcibly withholds from thinking things like these. [4] In the same: Then there shall be a path for the remains of the people, which shall be left [residuae] from Asshur; as there was for Israel through the sea, when he came up out of the land of Egypt (Isa. 11:16); where the meaning is similar; “they that are left from Asshur” being those who have not been destroyed through perverse reasonings (that “Asshur” is such reasonings, see n. 1186). Again: In that day shall Jehovah Zebaoth be for a crown of ornament, and for a diadem of comeliness, to the remains of His people (Isa. 28:5). Again: Moreover the escape of the house of Judah which is left [residua], shall again take root downward, and yield fruit upward. For out of Jerusalem shall go forth remains, and out of Mount Zion they that escape (Isa. 36:31, 32). Again: Butter and honey shall everyone eat that is left [residuus] in the midst of the land (Isa. 7:22). In Jeremiah: I will gather together the remains of My flock out of all the lands whither I have scattered them, and I will bring them back to their fold, that they may bring forth and be multiplied (Jer. 23:3). Again: The people of those left [residuorum] by the sword found grace in the wilderness in going to give rest to him, to Israel (Jer. 31:2); "the people of those left by the sword in the wilderness" were they who were called "infants," who the rest being dead, were brought into the land of Canaan. These "infants" were the residue, and by them were signified the goods of innocence, and by their introduction into the land of Canaan was represented admission into the Lord's kingdom. [5] In Ezekiel: I will make a residue, when ye shall have some that escape the sword among the nations, when ye shall be scattered in the earth. Then they that escape of you shall remember Me among the nations where they shall be captives (Ezek. 6:8, 9). The reason why the goods and truths stored up by the Lord in man's interiors were represented by the "residue and the remains among the nations whither they were scattered and where they were made captives," is that man is continually among evils and falsities, and is held in captivity by them. Evils and falsities are what are signified by the "nations." The external man, when separated from the internal, is altogether in these, and therefore unless the Lord were to gather up the goods and truths which as occasion offers are insinuated into a man during the progress of life, the man could not possibly be saved, for without remains there is salvation for none. [6] In Joel: It shall come to pass that everyone who shall call on the name of Jehovah shall escape; for in Mount Zion and in Jerusalem there shall be those who escape, as Jehovah hath said, and among the residue whom Jehovah doth call (Joel 2:32). In Micah: There shall be remains of Jacob among the nations, in the midst of many peoples, as a lion among the beasts of the forest (Mic. 5:8). In Zephaniah: The remains of Israel shall not do perversity, nor speak a lie; neither shall a tongue of deceit be found in their mouth: they shall feed and be at rest, none making afraid (Zeph. 3:13); in this passage are described remains in respect to their quality, and it is known that this quality never belonged to the people called "Israel." From this also it is manifest that by "remains" are meant other things; and that these are goods and truths is clear, because these are what do no perversity, nor speak a lie, neither is a tongue of deceit found in their mouth. [7] In Zechariah: The streets of the city shall be full of boys and girls playing in the streets thereof; which shall be marvelous in the eyes of the remains of My people: now, not as in former days, am I to the remains of this people, for it is a seed of peace; the vine will yield its fruit, and the earth will yield its increase, and the heavens will yield their dew; and I will make the remains of this people heirs of all these things (Zech. 8:5, 6, 11, 12); the remains are here called a "seed of peace," but it is they who are in truths of good whose fruitfulness is described by "the vine shall yield its fruit, the earth its increase, and the heavens their dew." [8] The remains which are meant in the spiritual sense, are closed up by evils of life and by persuasions of falsity, so as no longer to appear; and by the denial of truth which had previously been acknowledged (both of these acts being from affection), they are consumed, for this is the commingling of truth and falsity which is called profanation. Of these things we read in the Word, in Isaiah: He shall remove man, and the deserts shall be multiplied in the midst of the land: scarcely any longer is there in it a tenth part, and yet it shall be for exterminating (Isa. 6:12, 13); that "ten" denotes remains, see n. 276, 1906, 2284. Again: I will kill thy root, and he shall kill them that are left of thee (Isa. 14:30); speaking of the Philistines, who are those in the mere knowledge of knowledges, and not in life (n. 1197, 1198, 3412, 3413); those who are left are called a "root," because from them, as from a root, grow forth goods and truths, which make man to be man. Wherefore "he shall remove man" (as just above in Isaiah) denotes to destroy remains. [9] In Jeremiah: The young men shall die by the sword; their sons and their daughters shall die by famine; and there shall be no remains unto them (Jer. 11:22, 23); speaking of the men of Anathoth. Again: I will take the remains of Judah, who have set their faces to come into the land of Egypt to sojourn there, that they be all consumed; and there shall not be an escaper, or one left to the remains of Judah, who have come to dwell in the land of Egypt (Jer. 44:12, 14, 28); the reason why they who were of Judah should not sojourn in Egypt, nor dwell there, and that this was so severely forbidden them, was that the tribe of Judah represented the Lord's celestial church, and the celestial are utterly unwilling to know about the memory-knowledges which are signified by "Egypt;" for they know all things from the celestial good in which they are, which good would perish if they were to betake themselves to memory-knowledges. Nay, they who are of the Lord's celestial kingdom, being in celestial good (and celestial truth being charity, while spiritual truth is faith), are not willing even to mention faith, lest they should “go down” from good and “look backward” (see n. 202, 337, 2715, 3246, 4448). This also is what is meant by the words: He that is upon the house, let him not go down to take anything out of the house; and he that is in the field, let him not return back to take his garments (Matt. 24:17, 18); see just above (n. 5895); and also by these words: Remember Lot’s wife (Luke 17:32); who looked back and became a pillar of salt. (In regard to looking and returning back, see n. 2454, 3652.) [10] By the nations which were so accursed that there was not even any residue left, was represented that iniquity was so consummated with them that nothing of good and truth survived, thus that there were no remains; as in Moses: They smote Og the king of Bashan, and all his sons, and all his people, until they left no residue (Num. 21:35; Deut. 3:3). Again: They took all the cities of Sihon, and gave to the curse every city of man, and the women, and the little child; they left no residue (Deut. 2:34). So in other passages where it is written that they were “given to the curse.” [11] In regard to remains, or the goods and truths stored up in man’s interiors by the Lord, the case is this. When a man is in good and truth from affection, thus from freedom, then good and truth are implanted. And when this takes place, the angels from heaven approach nearer and conjoin themselves with the man. It is this conjunction which causes the goods with truths to come forth in the man’s interiors. But when a man is in things external, as when he is in worldly and bodily things, then the angels are removed, and when they are removed, then nothing at all of these goods and truths appears. Nevertheless as conjunction has once been effected, the man is in the capacity for conjunction with the angels, thus with the good and truth appertaining to them; but this conjunction does not take place oftener and further than is well-pleasing to the Lord, who disposes these things according to every use of the man's life.

(5898) And to make you live. That this signifies spiritual life thence for truths in the natural, is evident from the signification of "to make live," as being spiritual life (see n. 5890). As everything of spiritual life is from remains, therefore it is said spiritual life thence. And because it is thence, therefore immediately after what is said about remains, it is also said "to make you live," namely the truths in the natural which are represented by the sons of Jacob (see n. 5403, 5419, 5427, 5458, 5512).

(5899) For a great escape. That this signifies deliverance from damnation, is evident from the signification of "escape," as being deliverance from damnation, which deliverance is effected by means of remains, that is, by means of the goods and truths stored up with man by the Lord. They who receive these goods and truths, that is, who allow them to be implanted in their interiors, escape damnation, and are among the residue. Hence it is that mention is made of "escape" in the Word throughout where a "residue" and "remains" are spoken of, as here by Joseph, and also in other places; as in Isaiah: In that day the fruit of the earth shall be for magnificence and ornament for the escape of Israel; and it shall come to pass, that he that remaineth in Zion, and he that is left in Jerusalem, shall be called holy (Isa. 4:2, 3). Again: In that day the remains of Israel, and the escape of the house of Jacob, shall no more lean upon their smiter (Isa. 10:20). Again: Moreover the escape of the house of Judah that are left shall again take root downward, and yield fruit upward; for out of Jerusalem shall go forth remains, and out of Mount Zion an escape (Isa. 37:31, 32). In Ezekiel: I will make a residue, when ye shall have some that escape the sword among the nations, when ye shall be scattered in the earth; then they that escape of you shall remember Me (Ezek. 6:8, 9). In Joel: It shall come to pass that he who shall call on the name of Jehovah shall escape; because in Mount Zion and in Jerusalem there shall be an escape, as Jehovah hath said, and among the residue whom Jehovah doth call (Joel 2:32). In Jeremiah: There shall not be an escaper, or one left to the remains of Judah (Jer. 44:12, 14). From these passages it is plain what it is “to escape,” namely, that they who “escape” are they who have remains, and that “to escape” is to be delivered from damnation.

(5900) And now not you sent me hither. That this signifies that they had not dismissed to the memory-knowledges which are of the natural, is evident from the signification of “Egypt,” which is “hither,” where he was sent, as being the memory-knowledges which are in the natural (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700). That “not you sent me,” denotes that they did not dismiss is evident.

(5901) But God. That this signifies that the Divine had done this, is evident without explication. How the case herein is, has been unfolded wherein it is said of Joseph that he was sold into Egypt and there first ministered in the house of Potiphar; namely, that as in the supreme sense he represented the Lord and in a lower sense those who are being regenerated by the Lord, memory-knowledges are the first things which are to be learned; for they are the things from which truths are to be concluded, and in which truths are then to be terminated. Afterward progress is made toward more interior things. All this is what Joseph represented, and this being so, it was the Divine which sent him there.

(5902) And He hath set me for a father to Pharaoh. That this signifies that now the natural is from him, is evident from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799). That it is from him is signified by his being "set for a father," for the sons depend on the father. By "father" in the proper sense is signified good (n. 2803, 3703, 3704, 5581); and as on good depend all things in both the internal and the external man, by "God setting him for a father to Pharaoh" is signified that from him, as from good, is the natural; for Joseph represents the internal celestial, or internal good (n. 5805, 5826, 5827, 5869, 5877). This by influx sets in order all things in the natural, and at last causes the natural to be from itself.

(5903) And for lord to all his house. That this signifies that from him is everything in the natural, is evident from the signification of "all the house of Pharaoh," as being everything in the natural. That everything there is from him, is signified by Joseph's being set for lord over it. Moreover "lord" in the Word is predicated of good.

(5904) And I rule over all the land of Egypt. That this signifies that he arranges the memory-knowledges therein, is evident from the signification of "to rule," as being to arrange; and from the signification of the "land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301), thus all memory-knowledges, for these belong to the natural mind. Memory-knowledges are what constitute the intellectual of this mind, but the good which flows in from the internal and arranges the memory-knowledges there, is what makes as it were the will part there.

(5905) Verses 9-13. Haste ye and go up to my father, and say unto him, Thus hath said thy son Joseph, God hath set me for lord to all Egypt; come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that thou hast; and I will sustain thee there; for there are yet five years of famine: lest thou be rooted out, thou, and thy household, and all that thou hast. And behold your eyes see, and the eyes of my brother Benjamin, that with my mouth I am speaking unto you. And ye shall tell my father all my glory in Egypt, and all that ye have seen; and haste ye, and bring down my father hither. "Haste ye and go up to my father," signifies to spiritual good; "and say unto him, Thus hath said thy son Joseph," signifies the perception of this good about the internal celestial; "God hath set me for lord to all Egypt," signifies that it arranges each and all things in the natural; "come down unto me, tarry not," signifies sure conjunction; "and thou shalt dwell in the land of Goshen," signifies the midst in the natural; “and thou shalt be near unto me,” signifies perpetual conjunction; “thou, and thy sons, and thy sons’ sons,” signifies spiritual good and all things that are from it and that are from these; “and thy flocks, and thy herds,” signifies natural good interior and exterior; “and all that thou hast,” signifies whatever is therefrom; “and I will sustain thee there,” signifies continuous influx of spiritual life from the internal celestial; “for there are yet five years of famine,” signifies the duration of the lack of good; “lest thou be rooted out,” signifies lest it perish; “thou, and thy household, and all that thou hast,” signifies spiritual good and all that belongs to it; “and behold your eyes see,” signifies a testifying from perception; “and the eyes of my brother Benjamin,” signifies from the perception of the intermediate; “that with my mouth I am speaking unto you,” signifies manifestation; “and ye shall tell my father all my glory in Egypt,” signifies the communication of the spiritual heaven in the natural with spiritual good; “and all that ye see,” signifies whatsoever was there noticed and perceived; “and haste ye, and bring down my father hither,” signifies close conjunction.

(5906) Haste ye and go up to my father. That this signifies to spiritual good, is evident from the representation of Israel, who is here the “father,” as being spiritual good from the natural (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833). That spiritual good is the father of the internal celestial, when yet spiritual good is relatively external because from the natural, is because before the internal man comes forth, the man must be external. For progression is made in order from things exterior to things interior, as from memory-knowledges to intellectual things, for outer things must then serve as a plane to inner ones. It is from this progression, or from this birth, that the external is called the "father" of the internal; consequently spiritual good from the natural, which is "Israel," the "father" of the internal celestial, which is "Joseph."

(5907) And say unto him, Thus hath said thy son Joseph. That this signifies the perception thereof about the internal celestial, is evident from the signification of "saying" in the historicals of the Word, as being perception (of which frequently above); and from the representation of Joseph, as being the internal celestial (see n. 5869, 5877). That there is signified the perception of spiritual good, which is "Israel," about the internal celestial, which is "Joseph," is because "hath said thy son Joseph" in the internal sense is the perceptivity of the influx from the internal celestial into spiritual good.

(5908) God hath set me for lord to all Egypt. That this signifies that it arranges each and all things in the natural, is evident from the signification of "being set for lord," as being to arrange (as above, n. 5903, 5904); and from the signification of "all Egypt," as being the memory-knowledges in the natural, thus each and all things therein, for the natural consists of memory-knowledges. (That "Egypt" is memory-knowledge has been shown many times.)

(5909) Come down unto me, tarry not. That this signifies sure conjunction, is evident from the signification of “coming down,” or “coming unto me,” as being conjunction; and from the signification of “tarry not,” as being what is sure.

(5910) And thou shalt dwell in the land of Goshen. That this signifies the midst in the natural, is evident from the signification of “dwelling,” as being to live (see n. 1293, 3384, 3613, 4451); and from the signification of the “land of Goshen,” as being the midst or inmost. And because this land was in Egypt, and by “Egypt” is signified the memory-knowledge which is in the natural, it is the midst or the inmost in the natural. For Goshen was the best tract in the land of Egypt, and that which is best in the natural, where memory-knowledges are, is in the midst or in the center; for good itself is there as something like a sun, and gives light thence to the truths which are at the sides.

(5911) And thou shalt be near unto me. That this signifies perpetual conjunction, is evident from the signification of “being near,” as being perpetual conjunction; for by “coming unto Joseph” is signified conjunction (see n. 5909). Therefore to be “near to him,” thus continually nigh him, is perpetual conjunction.

(5912) Thou, and thy sons, and thy sons’ sons. That this signifies spiritual good and all things that are from it and that are from these, is evident from the representation of Israel, who here is “thou,” as being spiritual good (of which above, n. 5906); from the signification of “his sons,” as being the things that are from this good, which are truths in the natural, and are represented by his sons; and from the signification of “sons’ sons,” as being the things that are from these, namely, the truths again born and derived. For when good is in the first place, and has dominion, it continually produces truths. It multiplies them around itself and also around each truth, and makes each truth like a little star, in the center of which there is a bright light. Nor does good only multiply truths around itself, but it also produces truths from truths by derivations in succession, which are the "sons' sons," or grandsons; and so on. Joseph invites his brethren to him no otherwise than through his father, saying that he should come with his sons and with his sons' sons. The reason is, that there is no conjunction of the internal celestial with truths in the natural except through the intermediate.

(5913) And thy flocks, and thy herds. That this signifies natural good interior and exterior, is evident from the signification of "flock," as being interior good (see n. 2566), here interior natural good, because they were the flocks of Israel, by whom is represented spiritual good from the natural (n. 5906); and from the signification of "herd," as being exterior natural good. That by "herd" is signified exterior good, and by "flocks" interior good, is because the beasts which constituted the herd, as oxen and bullocks, in the sacrifices signified the external goods of charity, also the goods of the external man; but those which constituted the flocks, as lambs, sheep, and goats, signified the internal goods of charity, also the goods of the internal man; and therefore they who are in these latter goods are called in the Word by the one word "flock," and he who leads them is called the "shepherd."

(5914) And all that thou hast. That this signifies whatever is therefrom, is evident from the signification of "all that thou hast," as being that which is therefrom; for the goods and truths in the natural are from spiritual good as a father; hence being from it, they are of it.

(5915) And I will sustain thee there. That this signifies continuous influx of spiritual life from the internal celestial, is evident from the signification of "sustaining," when it is said by Joseph, by whom is represented the internal celestial, as being the influx of spiritual life from the internal celestial; sustenance in the spiritual sense being nothing else than the influx of good and of truth through heaven from the Lord. From this are the angels sustained, and from this is the soul of man (that is, his internal man) sustained. To this sustenance corresponds the sustenance of the external man by food and drink; and therefore by "food" is signified good, and by "drink," truth. Such also is the correspondence, that when a man is partaking of food, the angels with him are in the idea of good and truth, and wonderful to say with a difference according to the species of the food. Thus when a man in the Holy Supper receives the bread and the wine, the angels with him are in the idea of the good of love and the good of faith (n. 3464, 3735), for the reason that bread corresponds to the good of love, and wine to the good of faith; and because they correspond, they also signify the same in the Word. [2] That man's soul (that is, the internal man) is sustained by spiritual food and drink, that is, by good and truth, is evident from the Lord's words in Moses: Man doth not live by bread only, but by every utterance of the mouth of Jehovah doth man live (Deut. 8:3; Matt. 4:4); the “utterance of the mouth of Jehovah” is the good and the truth which proceed from Him. In John: Labor not for the food which perisheth, but for the food which remaineth into eternal life, which the Son of man will give you (John 6:27). Again: The disciples besought Jesus, saying, Master, eat. He said to them, I have food to eat that ye know not (John 4:31, 32). And concerning drink, in the same: Jesus said, If anyone thirst, let him come unto me and drink; whosoever believeth in Me, as the Scripture hath said, out of his belly shall flow streams of living water (John 7:37, 38).

(5916) For there are yet five years of famine. That this signifies the duration of the lack of good, is evident from what has been said and unfolded above about “famine” and about “five” (n. 5893, 5894).

(5917) Lest thou be rooted out. That this signifies lest it perish, is evident without explication.

(5918) Thou, and thy household, and all that thou hast. That this signifies spiritual good and all that belongs to it, is evident from the representation of Israel, who here is “Thou,” as being spiritual good (of which above). That “thy household and all that thou hast” is all that belongs to it, is manifest.

(5919) And behold your eyes see. That this signifies a testifying from perception, is evident from the signification of “eyes” and of “seeing,” as being perception (see n. 2150, 3764, 4567, 4723, 5400); that testifying is signified, is plain.

(5920) And the eyes of my brother Benjamin. That this signifies especially from the perception of the intermediate, is evident from the signification of “eyes” and of “seeing,” as being to understand and thence to perceive (as above, n. 5919); and from the representation of Benjamin, as being the intermediate (n. 5411, 5413, 5443, 5639, 5688, 5822). The case herein is this. As Benjamin represented the intermediate, and this intermediate was interior truth (n. 5600, 5631), immediately depending upon internal good, which is “Joseph,” it had on this account a clearer and more exquisite perception than the truths which were beneath or more external, which his ten brethren represented. For the nearer truth and good are to the internal, the more perfect a perceptivity have they, being more deeply in the light of heaven, and thus nearer to the Lord. For the influx of Divine good and truth from the Lord advances through continuous mediations, and thus successions; and therefore they who are in first principles or beginnings receive the influx with a clearer perception (because more immediately) than they who are in intermediates and ultimates. There is a successive obscuration of good and of truth (as there is of light) according to distances, for the more imperfect things which follow in succession by degrees, cause dimness. From all this it is evident what “a testifying especially from the perception of the intermediate” means, for the intermediate is interior, and the truths which the sons of Jacob represent are exterior.

(5921) That with my mouth I am speaking unto you. That this signifies manifestation, is evident from the fact that the first testifying was that their eyes saw, the second was that the eyes of Benjamin saw, and now the third is that with his mouth he was speaking unto them, whereby all doubt was removed that he was Joseph; consequently he had fully manifested himself. Hence these words involve manifestation.

(5922) And ye shall tell my father all my glory in Egypt. That this signifies the communication of the spiritual heaven in the natural with spiritual good, is evident from the signification of "telling," as being to communicate; from the signification of "glory," as being the spiritual heaven (of which below); from the signification of "Egypt," as being the memory-knowledges in the natural, thus the natural (as above, n. 5908); and from the representation of Israel, who is here the "father" with whom communication was to be made, as being spiritual good (of which above, n. 5906). From this it is plain that by "Ye shall tell my father all my glory in Egypt" is signified the communication of the spiritual heaven in the natural with spiritual good. [2] In regard to "glory" denoting the spiritual heaven, the case is this. There are two kingdoms of which heaven consists, namely, the celestial kingdom and the spiritual kingdom. The celestial kingdom is the inmost or third heaven, and the spiritual kingdom is the middle or second heaven. The good in which the celestial are is called celestial good, and the good in which the spiritual are is called spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of love toward the neighbor. In regard to the conjunction of these two kingdoms, it is the good of charity toward the neighbor which conjoins them. For the internal of those who are in the celestial kingdom is love to the Lord, and their external is charity toward the neighbor; but the internal of those who are in the spiritual kingdom is charity toward the neighbor, and their external is faith therefrom. From this it is apparent that the conjunction of these two kingdoms is effected through charity toward the neighbor, for in this the celestial kingdom terminates, and from this the spiritual kingdom begins. Thus the last of the one is the first of the other, and in this way they mutually take hold of each other. [3] It shall now be told what "glory" is. "Glory" in the supreme sense is the Lord as to Divine truth, thus it is the Divine truth which proceeds from the Lord. But "glory" in the representative sense is the good of love toward the neighbor, or charity, which is the external good of the celestial kingdom and the internal good of the spiritual kingdom of the Lord, for this good in a genuine sense is the Divine truth in heaven. And because Israel is here treated of, who is spiritual good, or charity, which makes the spiritual kingdom in the heavens and the spiritual church on earth, therefore here by the "glory" of Joseph, which they were to tell Israel, is meant the spiritual heaven. The spiritual heaven is called "glory" because whatever is there appears in light, in brightness, and in radiance. [4] That "glory" is predicated of the Divine truth which is from the Divine Human of the Lord, and that it is attributed to the Lord as a king (for in the internal sense the "royalty" is Divine truth, n. 1728, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068), is evident in John: But the

Word was made flesh, and dwelt in us, and we saw His glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:14); the "Word" is Divine truth, and as this proceeds from the Lord, it is the Lord Himself; and hence "glory" is predicated of Divine truth. [5] In Luke, when Jesus was transfigured on the mountain: Behold there talked with Him two men, who were Moses and Elias; who were seen in glory (Luke 9:30, 31); there the Lord showed Peter, James, and John His Divine Human, such as it was and appeared in Divine light; and the form in which He was then seen presented to view the Word such as it is in the internal sense, thus such as is the Divine truth in heaven, for the Word is Divine truth for the use of the church. For this reason it was also presented to view at the same time that Moses and Elias talked with Him, for by Moses is represented the Law, by which are meant the books of Moses with the historical books, and by Elias, are represented the Prophets, or the prophetic Word; that by "Moses" is meant the Law may be seen in the preface to Genesis 18 (also n. 4859e), and that by "Elias" is meant the prophetic Word, in the same preface (also n. 2762, 5247e). [6] In Matthew: They shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:30); that the literal sense of the Word is a "cloud," and the internal sense "glory," consequently Divine truth such as is in heaven, may also be seen in the preface to Genesis 18; and that "glory" is the intelligence and wisdom which belong to Divine truth (n. 4809). The Word as to the external sense is in a cloud, for the reason that human minds are in darkness; and therefore unless the Word were in a cloud, it would be understood by scarcely anyone, and moreover the holy things which belong to the internal sense would be profaned by evil people in the world. Therefore the Lord says in Isaiah: Jehovah will create over every dwelling-place of Mount Zion, and over her assemblies, a cloud by day, and the shining of a flame of fire by night; for over all the glory there shall be a covering. And there shall be a tabernacle for a shade in the daytime (Isa. 4:5, 6). [7] Hence also it was that over the tabernacle there appeared a cloud by day and a fire by night, because the tabernacle represented the Divine Human of the Lord, consequently the Divine truth which proceeds from Him, thus the Word which is the Divine truth of the church (see n. 3210, 3439). The like is signified by these words in Moses: The cloud covered the tent of meeting, and the glory of Jehovah filled the habitation (Exod. 40:34). Again: The glory of Jehovah appeared in the tent of meeting before all the sons of Israel (Num. 14:10). And elsewhere: The cloud covered the tent, and the glory of Jehovah appeared (Num. 16:42). [8] In like manner the “cloud” and the “glory” upon Mount Sinai, of which thus in Moses: When Moses went up into the mountain, the cloud covered the mountain, and the glory of Jehovah abode upon Mount Sinai six days (Exod. 24:15, 16). These things also were represented, because the Law, which is Divine truth, was promulgated from that mountain. That the cloud and the glory of Jehovah were seen when Moses went up into the mountain was because he therein represented the Law, that is, the historic Word. Therefore it is sometimes said “Moses and the Prophets” or “the Law and the Prophets,” and by the “Law” are meant the books of Moses with the rest of the historic books, but not the prophets, because this Word was represented by Elias and Elisha; for there is the historic Word and the prophetic, as is known. Wherefore when the Word is called “the Law and the Prophets,” by the “Law” is meant the historic Word, and by the “Prophets” the prophetic Word. [9] The Divine truth was also represented by the brightness as of a rainbow in the cloud around the cherubs and above them, in Ezekiel, where we read: I saw an appearance of fire, as it were a brightness round about; as the appearance of the bow that is in the cloud in the day of rain; this was the appearance of the likeness of the glory of Jehovah (Ezek. 1:27, 28); and it is also called: The glory of Jehovah and the glory of the God of Israel (Ezek. 8:4; 10:18, 19; 11:22, 23); it is called the “glory of Jehovah” relatively to the inmost heaven, and the “glory of the God of Israel” relatively to the middle or spiritual heaven. That Divine truth in the heavens appears in glory is because truth itself in the spiritual heaven appears before the eyes as a bright cloud (which has also been granted me sometimes to see), and the good within this truth appears there as fiery. Thus the cloud variegated by fire presents the wonderful aspects which are “glory” in the external sense. But “glory” in the internal sense is intelligence and wisdom; these also are what are represented by it. [10] That Divine truth, from which are all wisdom and intelligence, as well as the appearance of a variegated cloud before the external sight, is “glory,” is evident also from these passages: Jehovah said, Living am I, and the whole earth shall be filled with the glory of Jehovah (Num. 14:21); this was said by Jehovah when the Israelitish people were disowned, and it was said that only their little ones should come into the land of Canaan. Under these circumstances, by "the whole earth being filled with the glory of Jehovah" was signified that in the representatives of the church with them, and in the Word, which for the most part treated of them, there should be the glory of Jehovah, with which the whole heaven should be filled, and thence the holy things of the church. [11] In Isaiah: The seraphim cried, Holy, holy, holy, is Jehovah Zebaoth; the fullness of all the earth is His glory (Isa. 6:3). Again: The glory of Jehovah shall he revealed, and all flesh shall see together (Isa. 40:5). Again: Wherefore give glory to Jehovah in the Urim, in the islands of the sea to the name of Jehovah the God of Israel (Isa. 24:15); "the Urim" denotes the light which is from the Divine truth proceeding from the Lord; the "islands of the sea," those who are more remote from truth (n. 1158). [12] Again: The glory of Lebanon has been given to it, the honor of Carmel and Sharon; they shall see the glory of Jehovah, the honor of our God (Isa. 35:2); "Lebanon" denotes the spiritual church; "Carmel and Sharon" the celestial church; of the latter is predicated the "glory of Jehovah" when there is meant celestial truth, which is charity; of the former is predicated the "honor of the God of Israel" when there is meant spiritual good, which also is charity. [13] Again: Arise, be lighted up, for thy light is come, and the glory of Jehovah hath arisen upon thee. For behold darkness covereth the earth, and thick darkness the peoples; but Jehovah shall arise upon thee, and His glory shall be seen upon thee (Isa.60:1, 2); speaking of the Lord, who is called a "light," (as in John 1:4, 9); and it is said that upon Him shall arise the "glory of Jehovah," that is, that the Divine truth is His. In like manner in the same prophet: For Mine own sake, for Mine own sake, will I do it; for how should it be profaned? My glory I give not to another (Isa. 48:11); here also speaking of the Lord; "glory" in the highest sense denotes the Divine Human, thus also the Divine truth, because this is therefrom; "not to give His glory to another" is to give it to the Divine Human only, which is one with Himself. [14] And in the Revelation: The holy city Jerusalem, coming down out of heaven; having the glory of God; and her luminary was like unto a stone most precious (Rev. 21:10, 11); "the holy city Jerusalem" is the Lord's spiritual kingdom in the heavens, and His spiritual church on earth, of both of which "glory" is predicated; the "luminary" is truth from the Divine. [15] As in the Word Divine truth is represented by royalty, the Lord as to Divine truth being represented by kings (see the passages cited just above), therefore to it as to a king is attributed "glory," as in David: Lift up your heads, O ye gates; and be ye lifted up, ye doors of the world; that the King of glory may come in. Who is this King of glory? Jehovah strong and a hero; Jehovah a hero of war. Lift up your heads, O ye gates; and lift up O doors of the world; that the King of glory may come in. Who is this King of glory? Jehovah Zebaoth, He is the King of glory (Ps. 24:7-

10). In Isaiah: Jehovah Zebaoth will reign in the mountain of Zion, and in Jerusalem; and before His elders glory (Isa. 24:23); “glory” denotes Divine truth. Jehovah is called “Jehovah Zebaoth,” or “Jehovah of Armies,” where Divine truth is treated of, for by “armies” are signified truths (see n. 3448). [16] And as by a kingdom was represented Divine truth, therefore the throne upon which kings sat when they judged was called a “throne of glory” (Isa. 22:23; Jer. 14:21; 17:12). And in Matthew: The Son of man shall sit on the throne of His glory (Matt. 19:28). Again: When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And the King shall say to them . . . (Matt. 25:31, 34, 40). A further reason why a throne is called a “throne of glory” was that judgments were effected from truth. Again: The Son of man shall come in the glory of His Father with His angels; and then shall He render to everyone according to his deeds (Matt. 16:27). [17] From all this it is also plain what is meant by “glory” in the Lord’s Prayer: Thine is the kingdom, the power, and the glory, forever (Matt. 6:13). The Lord’s spiritual kingdom in the heavens, and His spiritual church on earth, are also called “comeliness” (Isa. 60:7; 63:15; 64:11; Dan. 8:9; 11:16, 41, 45). Moreover “glory” is mentioned by Joseph because in the highest sense Joseph himself represents the Lord as to the Divine spiritual, that is, the Divine truth; and in the internal sense His spiritual kingdom, and also the good of faith (see n. 3969, 4669, 4723, 4727).

(5923) And all that ye see. That this signifies whatever was there noticed and perceived, is evident from the signification of “seeing,” as being to understand and thence to perceive and to notice (n. 2150, 2325, 2807, 3764, 3863, 4403-4421, 4567, 4723, 5400).

(5924) And haste ye, and bring down my father hither. That this signifies close conjunction, is evident from what was said above (n. 5909); and as the same thing is here said again, and from the affection of love, it denotes close conjunction.

(5925) Verses 14, 15. And he fell upon his brother Benjamin’s necks and wept; and Benjamin wept upon his necks. And he kissed all his brethren, and wept upon them; and afterward his brethren talked with him. “And he fell upon his brother Benjamin’s necks,” signifies inmost conjunction with the intermediate; “and wept,” signifies the effect of mercy; “and Benjamin wept upon his necks,” signifies reception and thence reciprocity; “and he kissed all his brethren,” signifies adjunction from grace; “and wept upon them,” signifies the effect of affection; “and afterward his brethren talked with him,” signifies reciprocal communication from reception.

(5926) And he fell upon his brother Benjamin’s necks. That this signifies inmost conjunction with the intermediate, is evident from the signification of the “neck,” as being influx, communication, and conjunction (see n. 3542, 3695, 3725), and properly the conjunction of celestial and spiritual things (see n. 5320, 5328), thus the conjunction of the internal celestial which is “Joseph,” with the spiritual of the celestial which is “Benjamin,” hence “falling upon the necks” denotes to closely conjoin oneself, consequently it denotes inmost conjunction; and from the representation of Benjamin, as being the intermediate (n. 5411, 5413, 5443, 5639, 5686, 5688, 5689).

(5927) And wept. That this signifies the effect of mercy, is evident from the signification of “weeping,” as being what is from mercy, thus its effect (see n. 5480, 5873).

(5928) And Benjamin wept upon his necks. That this signifies reception and thence reciprocity, is evident from the fact that this was done mutually; wherefore it denotes reception and reciprocity. As regards the conjunction of good with truths, and the reciprocal conjunction of truths with good, be it known that when good flows into truths and conjoins them with itself, it pours into them good from its own, and by means of its own attaches them to itself, whence comes the conjunction. And as truths thus receive life, it afterward appears as if they act from themselves, when they act reciprocally or react. Nevertheless truths do not act from themselves, but from the good which flows into the good attached by itself to the truths. The case herein is like the blood vessels in a living body. Truths are as it were the vessels without the blood; but good is as it were the blood; when this pours itself into the vessels which before were empty, it sets them in motion, and also in reciprocal motion, for they have received from the blood a capacity of moving, and as it were life. From all this it is evident how the case is with the conjunction of good with truths, and with the reciprocal conjunction of truths with good.

(5929) And he kissed all his brethren. That this signifies adjunction from grace, is evident from the signification of "to kiss," as being conjunction from affection (see n. 3573, 3574, 4353), here adjunction from grace, because the truths of the church in the natural, which are represented by the sons of Jacob, are more remote from internal good, which is Joseph; and things more remote are indeed conjoined through the intermediate with internal good, but yet long retain such things as do not correspond with internal good; and therefore by "kissing his brethren" is signified adjunction from grace. It is said from grace, not from mercy, because things more remote and not fully correspondent are not in such humiliation that they can implore mercy; from the heart they cannot even mention mercy, but instead thereof grace; and this because the non-correspondent things which adhere are from the love of self, and he who loves himself cannot possibly humble himself from the heart; for he sets himself up, because he regards himself in everything, and makes small account of what is outside of himself.

(5930) And wept upon them. That this signifies the effect of affection, is evident from the signification of "to weep," as being an effect of mercy (of which just above, n. 5927, 5928), here an effect of affection, for the same reason as explained just above (n. 5929).

(5931) And afterward his brethren talked with him. That this signifies reciprocal communication from reception, is evident from what has been unfolded above (n. 5880); also what reciprocal communication from reception is (n. 5928).

(5932) Verses 16-20. And the voice was heard in Pharaoh’s house, saying, Joseph’s brethren have come; and it was good in the eyes of Pharaoh, and in the eyes of his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, come ye into the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. And now commanded, this do ye: take you out of the land of Egypt carts for your babes, and for your women, and bring your father, and come. And let not your eye be sparing upon your stuff; because the good of the whole land of Egypt, this is for you. “And the voice was heard in Pharaoh’s house,” signifies that this filled the universal natural; “saying, Joseph’s brethren have come,” signifies perception that the truths of the church are present in the natural; “and it was good in the eyes of Pharaoh,” signifies joy therein throughout; “and in the eyes of his servants,” signifies even to the lowest things there; “and Pharaoh said unto Joseph,” signifies the perception of the natural from the internal celestial; “Say unto thy brethren,” signifies about the truths of the church in the natural; “This do ye; lade your beasts,” signifies that they should fill up every truth with good; “and go, come ye into the land of Canaan,” signifies their dwelling-place; “and take your father and your households, and come unto me,” signifies the approach of spiritual good and of the truths of the church to the memory-knowledges of the natural; “and I will give you the good of the land of Egypt,” signifies the possession of memory-knowledges;

"and ye shall eat the fat of the land," signifies the appropriation of good there; "and now commanded, this do ye," signifies the will; "take you out of the land of Egypt carts," signifies the doctrinal things of memory-knowledges; "for your babes, and for your women," signifies for those who do not yet know; "and bring your father, and come," signifies their service and approach; "and let not your eye be sparing upon your stuff," signifies that things instrumental are not to be cared for; "because the good of the whole land of Egypt, this is for you," signifies that they have what is primary in the natural mind.

(5933) And the voice was heard in Pharaoh's house. That it signifies that this filled the universal natural, is evident from the signification of a "voice" which is heard elsewhere and at a distance, when predicated of influx, as being to be filled; for as a voice that is heard fills, so does that which flows in; and from the signification of "Pharaoh's house," as being the universal natural, for by Pharaoh is represented the natural in general (see n. 5160, 5799).

(5934) Saying, Joseph's brethren have come. That this signifies a perception that the truths of the church are present in the natural, is evident from the signification of "to have come," as being presence; and from the representation of the sons of Jacob, or of Joseph's brethren, as being the truths of the church in the natural (see n. 5403, 5419, 5458, 5512). In the natural there are memory-knowledges of various kinds: there are memory-knowledges about earthly, bodily, and worldly things, which are the lowest, for these are immediately from the things of the external senses, or of the body; there are memory-knowledges about the civil state, its government, statutes, and laws, which are a little more interior; there are memory-knowledges about the things of moral life, which are more interior still. But the memory-knowledges which belong to spiritual life are more interior than all the former. These latter are truths of the church, which insofar as they are only from doctrine with a man, are nothing but memory-knowledges; but when they are from the good of love, they then rise above memory-knowledges, for they are then in spiritual light, from which they look at memory-knowledges in their order beneath them. By means of such degrees of memory-knowledges a man mounts to intelligence, for by means of these degrees memory-knowledges open the mind so that light from the spiritual world can flow in. From all this it is now evident what is meant by the presence of truths in the natural.

(5935) And it was good in the eyes of Pharaoh. That this signifies joy there throughout, namely in the natural, is evident from the signification of "to be good in the eyes of" anyone, as being to be a joy to him; and from the representation of Pharaoh, as being the natural in general (of which just above, n. 5933).

(5936) And in the eyes of his servants. That this signifies even to the lowest things there, is evident from the signification of "servants," as being lower things (see n. 2541, 5161, 5164, 5305), thus also lowest things. What memory-knowledges in the natural are lower, and what are lowest, may be seen just above (n. 5934).

(5937) And Pharaoh said unto Joseph. That this signifies the perception of the natural from the internal celestial, is evident from the signification of “saying” in the historicals of the Word, as being perception (of which often above); from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799); and from the representation of Joseph, as being the internal celestial (n. 5869, 5877). As the celestial which Joseph represents is internal, and the natural which Pharaoh represents is external, therefore the perception is of the natural from the internal celestial, for all perception is from within, and in no case is there any perception of what is interior from without; for whence the influx, thence the perception. [2] What the perception is that is so often mentioned shall here be briefly stated. There is with every man a capacity of perceiving whether a thing is so or is not so. The capacity of drawing a conclusion within himself, or in his own mind, causes a thing to be perceived. This capacity is utterly impossible unless there is influx from the spiritual world. In this gift one man excels another. They who excel less are they who within themselves or in their own mind conclude and thus perceive but little; but say that a thing is so because others in whom they have faith have said so. But they who excel more are they who see, not from others, but from themselves, that the thing is so; for in very deed the perception which exists with every man is one in worldly things, but not at the present day with anyone in spiritual things. The reason is that the spiritual which flows in and causes perception has been obscured and almost extinguished by the delights of the love of the world and of self; and therefore neither do they care for spiritual things, except insofar as is of duty and of custom; and if fear from duty, and delight from custom, were taken away, they would spurn, feel aversion for, and even deny them. [3] He who would have perception in spiritual things must be in the affection of truth from good, and must continually long to know truths. Thereby his intellectual is enlightened, and when the intellectual has been enlightened, then it is given him to perceive something inwardly within himself. But he who is not in the affection of truth, knows that which he knows to be so, from the teaching of the church to which he joins his faith, and because a priest, presbyter, or monk has said so. From all this it is evident what perception is, and that it exists in worldly things, but not in spiritual things; as is further evident from the fact that everyone remains in the doctrine in which he was born, even they who were born Jews, and also they who are outside the church, although they live within it. Moreover they who are in any heresy, if told the veriest truths, and if these were also confirmed, they would nevertheless perceive not one whit of their truth: they would appear to them as falsities.

(5938) Say unto thy brethren. That this signifies about the truths of the church in the natural (namely, that there is perception about them), is evident from the representation of Joseph’s brethren, as being the truths of the church in the natural (see n. 5403, 5419, 5458, 5512). Pharaoh here invites the sons of Jacob to come into Egypt with their babes and women, and to bring their father with them; for Pharaoh says: “Say unto thy brethren, This do ye, and take your father, and take you out of the land of Egypt carts for your babes and for your women, and bring your father, and come.” Joseph, however, just above invites his father, and his brethren no otherwise than as his father’s sons, for he says: “Go up to my father, and say unto him, Come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy sons, and thy sons’ sons, and all that thou hast; haste ye and bring down my father hither.” The reason why Pharaoh invited the sons of Jacob, and Joseph his father, is not plain except from the internal sense, which is, that the natural in general, which is represented by Pharaoh, has immediate communication with the truths of the church in the natural, which are represented by the sons of Jacob; and hence it is that Pharaoh speaks of them. But the internal celestial, which is represented by Joseph, has no immediate communication with the truths of the church in the natural, which are the sons of Jacob; but it has communication through spiritual good, which is Israel their father. This is the reason why Joseph speaks of his father.

(5939) This do ye; lade your beasts. That this signifies that they should fill up every truth with good, is evident from the signification of “lading beasts,” as being to fill truths full; and from the signification of the grain with which the beasts were to be laden, as being the good of truth (see n. 5295, 5410). The reason why “beasts” here are truths, is that they were asses (Gen. 42:26, 27; 43:18, 24; 44:3), by which are signified memory-knowledges (see n. 5741). And as by “asses” are signified memory-knowledges, and conjunction had now been effected with internal good through the intermediate, they are truths of memory-knowledge, and therefore instead of “asses” they are here called “beasts of burden” (jumenta).

(5940) And go, come ye into the land of Canaan. That this signifies their dwelling-place, namely, that of the truths of the church in the natural, is evident from the signification of the “land of Canaan,” as being the dwelling-place of those who had been of the church (see n. 3686, 3705, 4447, 4454, 4517, 5136), thus the dwelling-place of the truths of the church with good, because these constitute the church.

(5941) And take your father and your households, and come unto me. That this signifies the approach of spiritual good and of the truths of the church to the memory-knowledges of the natural, is evident from the representation of Israel, who is here the “father,” as being spiritual good (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); and from the representation of his sons, as being the truths of the church in the natural (n. 5414, 5879), all things of which are their “households;” from the signification of “coming,” as being to approach; and from the representation of Pharaoh, who is the “me” to whom they were to come, as being the memory-knowledge of the natural in general. From all this it is evident that by “take your father, and your households, and come unto me,” is signified the approach of spiritual good, and of the truths of the church, to the memory-knowledges of the natural.

(5942) And I will give you the good of the land of Egypt. That this signifies the possession of memory-knowledges, is evident from the signification of the “land of Egypt,” as being memory-knowledges (see n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700); and from the signification of his “giving the good of the land,” as being possession, for he who gives possession gives the good thereof; and the converse.

(5943) And ye shall eat the fat of the land. That this signifies the appropriation of good there, is evident from the signification of “eating,” as being to be communicated, conjoined, and appropriated (see n. 2187, 2343, 3168, 3513, 3832, 4745); and from the signification of the “fat,” or “fatness,” “of the land,” namely, of Egypt, as being good in the natural. That “fat” denotes the celestial, or good, is evident from many passages in the Word; not only the fat that is in the animal, but also the fat that is from elsewhere, such as butter and oil. And whatever at all partakes of fattiness, does in the same proportion signify what is of good, such as milk, sweets (mella), gums. [2] That fatness was a representative of celestial good, thus of the love which is from the Lord, is evident from the burnt-offerings and sacrifices, in which all the fat was burnt upon the altar, the odor from it being an “odor of rest to Jehovah;” also that on this account the sons of Israel were forbidden to eat the fat; from which, as from everything else, it may be seen that the things instituted among the Israelites were representative of heavenly and spiritual things, and thus that they involved holy things. Otherwise there would not have been anything of a Divine reason for all the fat of the animal being sacrificed, and its being an odor of rest to

Jehovah; and also for the eating of it being forbidden, like the eating of the blood. Surely it would be a very gross way of thinking about the Divine, if it were believed that the fat was delightful, and that Jehovah made an ordinance that had nothing stored up within it; and even man would be too earthly and corporeal if he cared naught for a knowledge of what was signified by such things; a sign that he had no affection of knowing the things of the Word and of eternal life. [3] Concerning "fat" we read in Moses: Thou shalt take all the fat that covereth the inwards, and the caul upon the liver, and the fat upon the kidneys, and shalt burn it upon the altar (Exod. 29:13, 22; also Lev. 3:4, 5, 9, 10, 14, 15; 4:8, 9, 19, 26, 31, 35; 7:3, 4). The fat of the breast was also to be sacrificed (Lev. 7:30, 31). That it was an "odor of rest to Jehovah," thus: This is the bread of the fire-offering to Jehovah for an odor of rest (Lev. 3:16). The priest shall sprinkle the blood upon the altar of Jehovah, and shall offer the fat for an odor of rest to Jehovah (Lev. 17:6). And elsewhere: The fat of the firstling of an ox, and of a sheep, shall be burnt upon the altar, for an odor of rest to Jehovah (Num. 18:17); an "odor of rest" signifies what is grateful from the good of love. [4] That the fat was not to be eaten by the sons of Israel: Let all the fat be Jehovah's. Therefore it is a statute of eternity for your generations in all your dwellings; ye shall not eat any fat or any blood (Lev. 3:16, 17). And elsewhere: Speak unto the sons of Israel, saying, Ye shall not eat any fat, whether of ox, or of sheep, or of goat; everyone who eateth the fat of the beast of which is an offering made by fire to Jehovah, the soul that eateth shall be cut off from his peoples; nor shall ye eat any blood (Lev. 7:23, 25, 26). [5] Burnt-offerings and sacrifices constituted the chief part of Divine worship with that people (n. 923, 2180), and therefore by burnt-offerings and sacrifices in general is signified worship, and by the things sacrificed, and also by the whole process of sacrificing, is signified the quality of the worship, and by the fat and the burning thereof is signified the veriest Divine celestial, which is the good of love from the Lord, as appears also from these passages. In Isaiah: O Jacob, thou hast not bought Me sweet cane with silver, and with the fat of thy sacrifices thou hast not filled Me; only thou hast made Me serve through thy sins (Isa. 43:24); "thou hast not bought sweet cane with silver" denotes thou hast not procured for thyself the truths of faith; "and with the fat of thy sacrifices thou hast not filled Me" denotes that the good of love has not been procured. [6] In David: I will offer unto Thee burnt-offerings of fatlings, with the incense of rams (Ps. 66:15); "burnt-offerings of fatlings" denote worship from love. In Moses: When it shall be said, Where are their gods, the rock in which they trusted; that did eat the fat of their sacrifices, and drank the wine of their drink-offering? (Deut. 32:37, 38); this might be said by the Gentiles, who supposed that gods are fed, especially with such things; being quite unaware that the fat of sacrifices was the celestial, or the good of love, in worship; and that the wine of the drink-offering was the truth of faith thence derived, which things affected the angels when the sacrifice was made, and which were on this account commanded, in order that heaven might be near man by means of representatives and correspondences. [7] In David: Jehovah will remember all thine offerings, and make fat thy burnt-offering (Ps. 20:3); "to make fat the burnt-offering" denotes to render the worship good. In Isaiah: In this mountain shall Jehovah Zebaoth make to all peoples a feast of fat things, a feast of lees, of fat things full of marrow, of lees well refined; He will swallow up death eternally; and the Lord Jehovih will wipe away the tear from upon all faces (Isa. 25:6, 8); a "feast" denotes heaven and conjunction there with the angels through love and charity (n. 3596, 3832, 5161); "fat things" are the goods of love and of charity. In the same: Wherefore do ye spend silver for that which is not bread? and your labor for that which satisfieth not? attend ye in attending unto Me, and eat ye what is good, and let your soul be deliciated in fatness (Isa. 55:2). [8] And in Jeremiah: I will turn their mourning into joy; and will comfort them, and make them glad from their sorrow; and I will fill the soul of the priests with fatness, and My people shall be sated with My good (Jer. 31:13, 14); "fatness" manifestly denotes good, for it is said that "their soul shall be sated;" and it is called "Jehovah's good," which is nothing else than the celestial that is from Him. In David: My soul shall be sated as with fatness and fat, and my mouth shall praise with lips of songs (Ps. 63:5); where the meaning is similar. Again: Thou hast crowned the year of Thy goodness, and Thy paths drop with fatness (Ps. 65:11). Again: The sons of man confide in the shadow of Thy wings; they are filled with the fatness of Thy house; and Thou makest them drink of the stream of delights (Ps. 36:7, 8). In Isaiah: Then shall Jehovah give the rain of thy seed, wherewith thou shalt sow the land; and bread of the increase of the land, and it shall be fat and rich (Isa. 30:23). [9] In John: All things fat and splendid have gone away, and thou shalt find them no more (Rev. 18:14); speaking of Babylon; "all things fat and splendid have gone away" denotes that all the goods of love and truths of faith have done so. In Moses: He made him suck honey out of the rock, and oil out of the flint of the rock; butter of the herd, and milk of the flock, with fat of lambs, and of rams the sons of Bashan, and of he-goats, with the fat of kidneys of wheat; and of the blood of the grape thou drinkest pure wine (Deut. 32:13, 14); speaking of the Ancient spiritual Church, whose various goods are recounted and signified by "honey," "oil," "butter," "milk," and "fat." [10] As "fat" denoted good, it is also adjoined to such things as are not fat in themselves, yet still signify goods. Thus "fat" and "good" were as it were the same thing, as in the passage quoted, "the fat of wheat." In like manner in David: I would feed them with the fat of wheat (Ps. 81:16). And elsewhere: Who setteth thy border peace, and sateth thee with the fat of wheat (Ps. 147:14). Also in Moses: All the fat of the pure oil, and all the fat of the new wine, and of the grain, which are the firstfruits, because they were Jehovah's were given unto Aaron (Num. 18:12).

(5944) And now commanded this do ye. That this signifies the will, is evident without explication.

(5945) Take you out of the land of Egypt carts. That this signifies the doctrinal things of memory-knowledges, is evident from the signification of the “land of Egypt,” as being memory-knowledges (of which above); and from the signification of “carts,” as being doctrinal things. In the Word, where Egypt is treated of, mention is here and there made of chariots and horses, and by “chariots,” are there meant doctrinal things, sometimes false and sometimes true, and by “horses” are meant intellectual things, also in both senses. That “chariots” are doctrinal things may be seen above (n. 5321). In like manner “carts” there, but by these are signified the doctrinal things of memory-knowledges. The doctrinal things of memory-knowledges are doctrinal things from the literal sense of the Word, and are especially serviceable to those who are being initiated for the first time into more interior truths of the church, such as that widows, orphans, and the poor in the streets are the especial objects of beneficence; and also the precepts of the Decalogue. These and more are doctrinal things of memory-knowledges, and are signified by the “carts of Egypt.” Such doctrinal things, being the first that a man learns, afterward serve him as an ultimate plane; for when progress is being made to more internal things, they become ultimates. Moreover celestial and spiritual things actually terminate in these, for they as it were stand and rest upon them; because the spiritual world has as it were its feet and soles of the feet in the natural world, and with man in respect to his spiritual life has them in the doctrinal things of memory-knowledges, in like manner as the internal sense of the Word has them in its literal sense. The “carts” by which these doctrinal things are signified, are not mentioned in the Word except in a few passages. A "cart" is mentioned by this word in the original tongue, where it speaks of the ark being laid on such a vehicle (1 Sam. 6:7, 8; 2 Sam. 6:3), and also when the tabernacle was sanctified (Num. 7:3). The reason is that the ark represented heaven (n. 3478), which as before said stands and rests upon the doctrinal things of memory-knowledges.

(5946) For your babes, and for your women. That this signifies for those who do not yet know, namely, the more interior things of the church, is evident from the signification of "babes," as being those who do not yet know these things; and from the signification of "women" as being affections of truth. For when "men" [viri] signify truths, as here the sons of Jacob, then their "women" signify the affections of truth; and on the other hand when "men" [viri] signify goods, their "women" signify truths, but in this case the men are called "husbands" (see n. 3236, 4510, 4823). Neither do the affections of truth, which here are the "women," know the more interior things of the church, except by means of truths, which are the "men." Affections without these are like the will without what is of the understanding. The will, in order to see or know anything, must do it through the understanding: there is its sight or eye.

(5947) And bring your father, and come. That this signifies their service and approach, is evident from the signification of "bringing their father," as being service (of which below); and from the signification of "coming," as being approach (as above, n. 5941). In regard to the service which is signified by “bringing their father,” the case is this. Lower things ought to serve interior ones. The lower things are the truths of the church in the natural, which are represented by the sons of Jacob; but that which is interior is spiritual good, which is represented by Israel their father. This being more interior, or what is the same, higher, ought to be served by exterior or lower things. For lower things are formed for nothing else than to be things of service, for they are formed for the interior to live and act in them and through them, and indeed so that if the interior is taken away from them, they are nothing but vessels without life and action, thus altogether dead. This is the case with the body relatively to its spirit, and therefore when the spirit withdraws, the body at once dies. Such also is the case with the external man relatively to the internal, and also with the internal man relatively to the Lord; for the internal man has been formed to receive life from the Lord, and is nothing else than an organ of His life. Consequently it is formed to serve the Lord for all the uses that love to Him and charity toward the neighbor demand, first in the natural world, and afterward in the spiritual world.

(5948) Also let not your eye be sparing upon your stuff. That this signifies that things instrumental are not to be cared for, is evident from the signification of “stuff” or “vessels,” as being things instrumental. That these are not to be cared for is signified by “let not your eye be sparing.” There are things essential, and things instrumental. For an essential to work an effect anywhere, it must have an instrumental whereby to act; for just as an instrumental has been formed, so it acts. For example, the body is the instrumental of its spirit; the external man is the instrumental of the internal; memory-knowledge is the instrumental of truth; and truth is the instrumental of good (n. 3068, 3079); and so on. [2] In the Word things instrumental are called “vessels;” in the present case “stuff,” because they are said of the migration, thus of the things in the houses. But essential things are called in the Word “things,” and are those which act by means of instrumental things. Thus as interior things act through exterior things, they are relatively essential. By instrumental things not being to be cared for, is meant that these must not be regarded as the end, but essential things; for insofar as instrumental things are regarded as the end, so far essential things withdraw themselves and vanish. Thus if memory-knowledge is regarded as the end, and truths are not cared for, truths at last so vanish away that it cannot be perceived whether there are any truths. Also if truths are regarded as the end, and good is not cared for, good at last so vanishes as not to be. Furthermore, with those who have earthly, or bodily, or worldly things as the end, so that these are their only care, and not heavenly things, heavenly things so vanish away that at last scarcely anything heavenly is acknowledged. These and similar things are what are signified by “let not your eye be sparing upon your stuff.” [3] But be it known that “essential” and “instrumental” are relative terms; that is, that an essential is so called because it acts by means of another thing as by its instrument or organ. But when another thing acts by means of that which was essential, then this becomes instrumental; and so on. Moreover in the created universe there is not anything essential in itself; this exists solely in the Highest, that is, in the Lord, who, because He is Esse or the Essential in itself, is called "Jehovah" from esse (being). All other things are only instrumental. From all this then it follows that because as before said essential things must be regarded as the end, and not instrumental things, the Lord alone must be so regarded.

(5949) Because the good of the whole land of Egypt, this is for you. That this signifies that they have what is primary in the natural mind, is evident from the signification of the "land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301): by the "good of the whole of this land" is signified what is primary. By these words is also meant that if essential and not instrumental things are cared for, they shall have instrumental things in abundance. For example: if truths are cared for, they shall have memory-knowledges in abundance, which are the "good of the land of Egypt." In like manner if good is cared for, they shall have truths in abundance. Memory-knowledges, and also truths, must be cared for, but men must regard good as the end. If the eye is upon good as in the end, the man is then in full view of the consequent things, or in the perception of such as are derived from it, which perception is never possible unless good is the end, that is, unless it reigns universally in each and all things. [2] The case herein is like the body and its soul. A man must by all means care for his body, as that it may be nourished, and clothed, and may enjoy the delights of the world; but all these not for the sake of the body, but for the sake of the soul, namely, that the soul may act in a sound body correspondently and rightly, and may have the body as an organ entirely compliant to it. Thus the soul must be the end. Yet neither must the soul be the end, but only a mediate end, for which the man must care, not for its own sake, but for the sake of the uses which it must perform in both worlds; and when a man has uses as the end, he has the Lord as the end, for the Lord makes disposition for uses, and disposes the uses themselves. [3] As few know what it is to have as the end, this also shall be told. To have as the end is to love above all other things, for what a man loves, this he has as the end. That which a man has as the end is plainly discerned, for it reigns universally in him; and thus is continually present even at those times when he seems to himself not to be thinking at all about it, for it is seated within and makes his interior life, and thus secretly rules each and all things. As for example, with him who from the heart honors his parents, this honor is present in each and all things that he does in their presence and that he thinks in their absence, and it is also perceived from his gestures and speech. So with him who from the heart fears and honors God, this fear and honor are present in everything that he thinks, and speaks, and does, because it is in him even when it does not seem to be present, as when he is engaged in business that seems to be far from it; for it reigns universally; thus in every detail. That which reigns in man is plainly perceived in the other life, for the sphere of his whole life which exhales from him is thence derived. [4] From all this it is evident how it is to be understood that God must be always kept before the eyes; not that He must be constantly thought about, but that the fear or the love of Him must reign universally, in which case God is kept before the eyes in every detail. When this is the case the man does not think, speak, or do what is against Him and displeasing to Him; or if he does, that which universally reigns, and lies hidden within, manifests itself and admonishes him.

(5950) Verses 21-23. And the sons of Israel did so: and Joseph gave them carts, according to the mouth of Pharaoh, and gave them provision for the way. And to all of them he gave each changes of garments; and to Benjamin he gave three hundred pieces of silver, and five changes of garments. And to his father he sent after this manner: ten asses carrying of the good of Egypt, and ten she-asses carrying grain and bread and nourishment for his father for the way. "And the sons of Israel did so," signifies the effect from spiritual truths in the natural; "and Joseph gave them carts, according to the mouth of Pharaoh," signifies that from the internal they had doctrinal things as was pleasing; "and gave them provision for the way," signifies support meanwhile from good and truth; "and to all of them he gave each changes of garments," signifies truths initiated in good; "and to Benjamin he gave three hundred pieces of silver," signifies that the intermediate had fullness of truth from good; "and five changes of garments," signifies much of truth from the natural; "and to his father he sent after this manner," signifies what was given gratuitously to spiritual good; “ten asses carrying of the good of Egypt,” signifies better memory-knowledges with many things of service; “and ten she-asses carrying grain and bread,” signifies the truth of good and the good of truth, also with many things of service; “and nourishment for his father for the way,” signifies interior truth for spiritual good meanwhile.

(5951) And the sons of Israel did so. That this signifies the effect from spiritual truths in the natural, is evident from the signification of “did,” as being the effect; and from the representation of the sons of Israel, as being spiritual truths in the natural (see n. 5414, 5879). What spiritual truths in the natural are, must be told. Truths of faith outside of man, spirit, or angel, are not truths of faith, for they have not been applied to any subject, in which they become such. But when they are applied to man, spirit, or angel as a subject, they then become truths of faith, but with a difference according to the states of life of each one. With those who are learning them for the first time, they are only memory-knowledges. Afterward if these persons devoutly reverence them, the truths advance further, and become truths of the church; and when they are affected with them and live according to them, they then become spiritual truths; for the good of love and of charity, which is solely from the spiritual world, then fills them and causes them to live; for to be affected with them and to live according to them is from this good. The quality of the truths that are called truths of faith, with those who live according to them, and with those who do not live according to them, has been shown me. With those who do not live according to them, they appeared like white filaments; and with those who had these truths, but nothing of good, they appeared brittle; but with those who live according to them they appeared like fibers from the brain filled with spirit, and soft. Thus these latter truths were animate, but the former were inanimate. From this it may be known that the quality of truths with men is according to the state of life of each. The truths that are represented by the sons of Jacob are truths not yet spiritual, because not yet made of the life. But the truths that are represented by them as sons of Israel are spiritual, because from having been made of the life they have been filled with the good of love and of charity. These latter truths are here meant, because the subject treated of has been the initiation to conjunction of the truths in the natural (which are the sons of Jacob) with internal good (which is Joseph), through the intermediate (which is Benjamin), and also through spiritual good (which is Israel).

(5952) And [Joseph] gave them carts, according to the mouth of Pharaoh. That this signifies that from the internal they had doctrinal things as was pleasing, is evident from the representation of Joseph, who is he that "gave," as being internal good (of which above); from the signification of "carts," as being doctrinal things (see n. 5945); and from the signification of "according to the mouth of Pharaoh," as being as was pleasing, namely, to spiritual truths, which are the sons of Israel; because these truths are in the natural which is represented by Pharaoh (n. 5160, 5799), and the carts, by which are signified doctrinal things, were placed at their disposal. It is said "as was pleasing," because the doctrinal things which are signified by the "carts of Egypt" are from the literal sense of the Word (n. 5945), which without the internal sense can be applied to any good whatever. For the Lord does not openly teach anyone truths, but through good leads to the thinking of what is true, and unknown to the man He also inspires the perception and consequent choice that such a thing is true because the Word so declares, and because it accords therewith. Thus the Lord adapts truths according to the reception of good by each person; and as this takes place according to each person's affection, thus in freedom, it is here said "as was pleasing."

(5953) And gave them provision for the way. That this signifies support meanwhile from good and truth, is evident from the signification of "provision," as being support from good and truth (see n. 5490).

(5954) And to all of them he gave each changes of garments. That this signifies truths initiated in good, is evident from the signification of "garments" as being truths (of which below). Thus "changes of garments" are truths which are new; and truths become new when they are initiated in good, because they then receive life. For the subject treated of is the conjunction of the natural man with the spiritual, or of the external man with the internal. When the conjunction is being effected, then truths are changed and become new, for they receive life from the influx of good (as just above, n. 5951). (That to change the garments was representative of holy truths being put on, and that hence came changes of garments, see n. 4545.) [2] That by “garments” in the Word are signified truths, is because truths clothe good almost as the vessels do the blood, and the fibers the [animal] spirit. That a “garment” is a significative of truth is because spirits and also angels appear clothed in garments, and each according to the truths appertaining to him. Those appear in white garments who are in the truths of faith through which is good, but those appear in bright shining garments who are in the truths of faith that are from good; for good shines through the truth, and gives the resplendence (see n. 5248). [3] That spirits and angels appear in garments can also be seen from the Word, where it is mentioned that angels were seen, as in Matthew: The appearance of the angel sitting at the Lord’s sepulcher was like lightning, and his raiment white as snow (Matt. 28:3). In John: Upon the thrones I saw four and twenty elders sitting, clothed in white garments (Rev. 4:4). In the same: He that sat upon the white horse was clothed in a garment dipped in blood; and His name is called The Word of God. His armies which are in heaven followed Him upon white horses, clothed in fine linen, white and clean (Rev. 19:11, 13, 14); “garments white as snow,” and “fine white linen,” signify holy truths, for whiteness and shining white are predicated of truths (n. 3301, 3993, 4007, 5319), for the reason that they approach nearest to light, and the light which is from the Lord is Divine truth; and therefore when the Lord was transfigured, His garments appeared as the light, of which in Matthew: When Jesus was transfigured His face did shine as the sun, and His garments became as the light (Matt. 17:2). That "light" is Divine truth is known in the church, and that it is compared to a "garment" is evident in David: Jehovah covereth Himself with light as with a garment (Ps. 104:2). [4] That "garments" are truths is plain from many passages in the Word, as in Matthew: When the king came in to see the guests, he saw there a man not clad with a wedding garment; and he said to him, Friend, how camest thou in hither not having a wedding garment? wherefore he was cast out into the outer darkness (Matt. 22:11-13); who are meant by "him not clad in a wedding-garment" may be seen at n. 2132. In Isaiah: Wake up! wake up! put on thy strength, O Zion; put on the garments of thine ornament, O Jerusalem, the city of holiness; because there shall no more come into thee the uncircumcised and the unclean (Isa. 52:1); "garments of ornament" denote truths from good. [5] In Ezekiel: I clothed thee with broidered work, and shod thee with badger (taxo), and I girded thee with fine linen, and covered thee with silk. Thy garments were of fine linen, and silk, and broidered work; thou didst eat fine flour, honey, and oil (Ezek. 16:10, 13); speaking of Jerusalem, by which is there meant the Ancient spiritual Church which was set up by the Lord after the Most Ancient celestial Church had expired. The truths with which this church was endowed are described by the "garments;" "broidered work" is memory-knowledge, which when genuine also appears in the other life like broidered work, and like lace, as also it has been given to see; "fine linen and silk" are truths from good; but in heaven, being in the light there, these are intensely bright and are transparent. [6] In the same: Fine linen in broidered work from Egypt was thy sail; blue and crimson from the isles of Elishah were thy covering (Ezek. 27:7); speaking of Tyre, by which are represented the knowledges of truth and good (n. 1201), which when genuine are “fine linen in broidered work from Egypt;” the derivative good, or good of truth, is the “blue and crimson.” [7] In David: The king’s daughter is all glorious; of inweavings of gold is her garment; in embroideries shall she be brought to the king (Ps. 45:13, 14); the “king’s daughter” denotes the affection of truth; “of inweavings of gold is her garment” denotes the truths wherein is good; “embroideries” denote the lowest truths. In John: Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with Me in white ones, because they are worthy. He that overcometh shall be clothed in white garments (Rev. 3:4, 5); “not to defile the garments” denotes not to befoul truths with falsities. [8] In the same: Blessed is he that watcheth, and keepeth his garments, that he walk not naked, and they see his shame (Rev. 16:15); “garments” in like manner denote truths. It is the truths of faith from the Word which are properly signified by “garments.” He who has not acquired these from that source, or he who has not acquired truths or semblances of truths from his religiosity, as the Gentiles, and applied them to life, is not in good, howsoever he supposes himself to be. For as he has no truths from the Word, or from his religiosity, he suffers himself to be led by means of reasonings equally by evil spirits as by good spirits, and thus cannot be defended by the angels. This is meant by the exhortation "to watch and to keep his garments, that he walk not naked and they see his shame." [9] In Zechariah: Joshua was in defiled garments; thus he stood before the angel, who said to those who stood before him, Remove the defiled garments from before him. And unto him he said, See I have caused thine iniquity to pass from thee, and am clothing thee with changes of garments (Zech. 3:3, 4); "defiled garments" denote truths polluted by falsities which are from evil; wherefore when these garments are removed, and others are put on, it is said, "See, I have caused thine iniquity to pass from thee." Anyone can know that iniquity does not pass away by a change of garments, and hence also anyone can conclude that a change of garments was representative, as was also the washing of garments, which was commanded when the people were being purified, as when they came near unto Mount Sinai (Exod. 19:14), and when they were being cleansed from things impure (Lev. 11:25, 40; 14:8, 9; Num. 8:6, 7; 19:21; 31:19-24). [10] For cleansings from things impure are effected through the truths of faith, because these teach what good is, what charity, what the neighbor, what faith, that there is a Lord, that there is a heaven, that there is eternal life. Without truths which teach, it is not known what these things are, nor even that they are. Who from himself knows otherwise than that the good of the love of self and of the world is the only good appertaining to man; for both are the delight of his life? And who can know except from the truths of faith that there is another good which can be applied to man, namely, the good of love to God and the good of charity toward the neighbor, and that in these goods is heavenly life; and also that this good flows in through heaven from the Lord insofar as the man does not love himself more than others, and insofar as he does not love the world more than heaven? From all this it is evident that the purification which was represented by the washing of garments is effected through the truths of faith.

(5955) And to Benjamin he gave three hundred pieces of silver. That this signifies that the intermediate had fullness of truth from good, is evident from the representation of Benjamin, as being the intermediate (see n. 5600, 5631, 5639, 5688, 5822); from the representation of Joseph, who "gave," as being internal good (n. 5826, 5827, 5869, 5877); from the signification of "three hundred," as being what is full (of which below); and from the signification of "silver," as being truth (n. 1551, 2954, 5658). From all this it is plain that by "he gave to Benjamin three hundred pieces of silver" is signified that he gave to the intermediate fullness of truth from good; for the intermediate which Benjamin represents is interior truth through influx from the internal celestial (n. 5600, 5631). That "three hundred" signifies what is full, is because this number arises from three and a hundred by multiplication, and "three" signifies what is full (n. 2788, 4495) and a "hundred" signifies much (n. 4400); for what compound numbers involve is seen from the simple numbers from which they are. [2] "Three hundred" also involves a like meaning where it is mentioned elsewhere in the Word, as that The ark of Noah was three hundred cubits in length (Gen. 6:15); also that there were three hundred men through whom Gideon smote Midian, of whom it is written in the book of Judges: The number of them that lapped in their hand at their mouth, was three hundred men. Jehovah said unto Gideon, By the three hundred men that lapped will I give Midian into thine hand. Gideon divided the three hundred men into three troops, and he gave a trumpet into the hand of each of them, and empty pitchers, and torches in the midst of the pitchers. When they sounded with the three hundred trumpets, Jehovah set every man's sword against his fellow, and against the whole camp (Judg. 7:6, 7, 16, 22); by the "three hundred men" here also is signified what is full, as also by the three troops into which these three hundred were divided; and by the "hundred" which was the number of each troop is signified much and enough, consequently that they would be sufficient against Midian. Moreover all these things were representative, namely, that those were taken who lapped water in the hand; that each one had a trumpet, and pitchers in which were torches; and this because by Midian, against whom they were going, was represented truth which was not truth, because there was no good of life. But each of these things will of the Lord's Divine mercy be treated of elsewhere. That numbers also were representative, is evident from many other passages, as the number "seven" in Joshua, when they took Jericho; for it was then commanded that seven priests should bear seven jubilee trumpets before the ark, and that on the seventh day they should compass the city seven times (Josh. 6:4).

(5956) And five changes of garments. That this signifies much of truth from the natural, is evident from the signification of “five,” as being much (n. 5708); and from the signification of “changes of garments,” as being truths initiated in good. That it is from the natural, is because “garments” are predicated of the natural. That the intermediate which is represented by Benjamin had truth from the natural, is because in order to be an intermediate it partakes of the internal and of the external (n. 5822). That which is from the internal is meant by the intermediate having fullness of truth from good, which is signified by the “three hundred pieces of silver” (of which just above, n. 5955). That which is from the external is meant by much of truth from the natural, which is signified by the “five changes of garments.”

(5957) And to his father he sent after this manner. That this signifies what was given gratuitously to spiritual good, is evident from the representation of Israel, who is here the “father,” as being spiritual good from the natural (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); and from the signification of “sending,” as being to give gratuitously. For everything that flows in from the Lord through the internal into the external, or into the natural (even what flows into spiritual good, which is “Israel,” because this good is from the natural), is given gratuitously. The Lord does indeed demand humiliation, adoration, thanksgivings, and many other things from man, which appear like repayings, and thus not gratuitous; but the Lord does not demand these things for His own sake, for the

Divine has no glory from man's humiliation, adoration, and thanksgiving. In the Divine, anything of the love of self is utterly inconceivable-that such things should be done for His own sake; but they are for the sake of the man himself; for when a man is in humiliation he can receive good from the Lord, because he has then been separated from the love of self and its evils, which are the obstacle; and therefore the Lord wills a state of humiliation in man for his own sake; because when he is in this state the Lord can flow in with heavenly good. The case is similar with adoration, and with thanksgiving.

(5958) Ten asses carrying of the good of Egypt. That this signifies [better] memory-knowledges with many things of service, is evident from the signification of "ten," as being much (see n. 3107, 4638, 5708); from the signification of "asses," as being memory-knowledges (n. 5741), here the lowest memory-knowledges (n. 5934), which because they carry interior things are things of service; and from the signification of the "good of Egypt," as being memory-knowledges (see above, n. 5942, 5949), but the memory-knowledges of the church, for these are properly signified by "Egypt" (n. 4749, 4964, 4966). That these are the "good of Egypt" is because they are sent by Joseph to Israel, that is, by the internal celestial to spiritual good.

(5959) And ten she-asses carrying grain and bread. That this signifies the truth of good and the good of truth, also with many things of service, is evident from the signification of "ten," as being much (as above, n. 5958); from the signification of "she-asses," as being things of service (as also just above, 5958); from the signification of “grain,” as being the good of truth (n. 5295, 5410), but here the truth of good, because from the internal celestial which is “Joseph;” and from the signification of “bread,” as being the good of this truth (n. 276, 680, 2165, 2177, 3478, 3735, 4211, 4217, 4735, 4976). In regard to “grain” signifying the truth of good, and in other places the good of truth, the case is this. The significations are different when the influx is from the internal celestial, from what they are when it is from the internal spiritual. That which flows in from the internal celestial is nothing but good, which indeed has truth within it, but this truth is good. But that which flows in from the internal spiritual is nothing but truth, which when it becomes of the life is called the “good of truth.” Hence then it is that “grain” sometimes signifies the good of truth, and sometimes the truth of good, here the truth of good, because from the internal celestial which is “Joseph.” That she-asses carried the grain and bread, and he-asses the good of Egypt, is because by “he-asses” are signified things of service insofar as they relate to truth, and by “she-asses” are signified things of service insofar as they relate to good. For this reason the he-asses carried such things as were suitable for them, and the she-asses such as were suitable for them. Unless this had been the case there would have been no need to mention that there were asses and she-asses, and what the one and the other carried.

(5960) And nourishment for his father for the way. That this signifies interior truth for spiritual good meanwhile, is evident from the signification of “nourishment,” as being interior truth, for this comes forth from the truth of good and the good of truth, which are signified by "grain and bread" (see just above, n. 5959), and moreover interior truth is nourishment for spiritual good; from the representation of Israel who is here the "father," as being spiritual good (n. 5957); and from the signification of "for the way," as being meanwhile, namely, before it came, that is, before full conjunction was effected.

(5961) Verses 24-28. And he sent his brethren away, and they departed; and he said unto them, Contend not in the way. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying, Joseph is yet alive, and he is ruler in all the land of Egypt. And his heart failed, because he believed them not. And they spake unto him all the words of Joseph which he spake unto them; and he saw the carts which Joseph had sent to carry him, and the spirit of Jacob their father revived; and Israel said, It is much; Joseph my son is yet alive; I will go and see him before I die. "And he sent his brethren away, and they departed," signifies concealment; "and he said unto them, Contend not in the way," signifies a perception given that they should be in tranquillity; "and they went up out of Egypt," signifies a receding from the memory-knowledges of the church; "and came into the land of Canaan unto Jacob their father," signifies a dwelling where was natural good but not spiritual good; "and they told him, saying," signifies influx and notice; "Joseph is yet alive," signifies that the internal was not rejected; "and he is ruler in all the land of Egypt," signifies that the natural mind is under its authority; “and his heart failed, because he believed them not,” signifies a lack of life of the natural and thence of understanding; “and they spake unto him all the words of Joseph which he spake unto them,” signifies influx from the celestial of the spiritual; “and he saw the carts which Joseph had sent to carry him,” signifies doctrinal things thence derived which might persuade; “and the spirit of Jacob their father revived,” signifies new life; “and Israel said,” signifies spiritual good now; “It is much: Joseph my son is yet alive,” signifies joy that the internal had not perished; “I will go and see him before I die,” signifies a longing for conjunction previous to what is new.

(5962) And he sent his brethren away, and they departed. That this signifies concealment, is evident from the signification of “sending away,” as being to remove from himself, consequently to be no more present with them as before; and from the signification of “going” or “departing,” as being to live, also to live more remotely, and also to leave (see n. 3335, 3416, 3690, 4882, 5493, 5696); thus it denotes to be concealed. That removal from the internal celestial and thus the concealment of it, is now treated of, is evident from the things which follow in their internal sense. [2] He who does not know how the case is with the state of life of spirits, and of the angels in the heavens, cannot know why the concealment of truth and of good should now be treated of, seeing that just before they had been in the light of these. In heaven this state is that spirits and angels have their morning, midday, and evening, also twilight, and again morning, and so on. It is their morning when the Lord is present and blesses them with manifest happiness: they are then in the perception of good. It is their midday when they are in the light of truths; and it is their evening when they are removed therefrom, and then it appears to them that the Lord is more remote and is hidden from them. All who are in heaven undergo and pass through these alternations, and cannot otherwise be continually perfected, for thereby they have relatives, and from the relatives a more perfect conception, since they thereby know what is not happy, because they thereby know what is not good and what is not true. [3] It is worthy of admiration that to eternity one state is never exactly like another, and also that one spirit and angel does not pass through the like changes of state as another, for the reason that one is not exactly like another in respect to good and truth; just as neither is one man exactly like another in the face. Nevertheless out of these varieties the Lord makes a one. It is a general canon that everyone that has any quality comes forth from various things which are reduced into such unanimity that by agreement of harmony they all appear as a one. In the heavens the unity thus formed, or union, is effected through love and charity (see also n. 3241, 3267, 3744, 3745, 3986, 4005, 4149, 4598). [4] The concealment which is signified by "Joseph's sending his brethren away and their departing," is called in the Word "evening," and occurs with the angels at the times when they do not perceive the Lord to be present; for there is in heaven a continual perception of the Lord. When they are in a state of non-perception they are not then affected with good, neither do they see truth, as before; this troubles them, but shortly afterward the dawn comes, and so the morning.

(5963) And he said unto them, Contend not in the way. That this signifies a perception given that they should be in tranquillity, is evident from the signification of “saying unto them,” as being a perception given by the internal, which is “Joseph” (of which often above); and from the signification of “not contending in the way,” as being to be in tranquillity; for contention with others is intranquillity, because it is a disturbance of the lower mind. The varying states in the other life of which mention has been made just above (n. 5962), are according to the perception of good and truth with those who are there, thus according to their perception of the Lord’s presence. According to this perception they have tranquillity; for they who are in the perception of the Lord’s presence are in the perception that each and all things which befall them tend to their good, and that evils do not reach them; hence they are in tranquillity. Without such faith or confidence in the Lord no one can possibly come to the tranquillity of peace, thus neither to the bliss in joy, because this bliss dwells in the tranquillity of peace.

(5964) And they went up out of Egypt. That this signifies a receding from the memory-knowledges of the church, is evident from the signification of “going up” thence, as being to recede (mention is made of “going up out of Egypt into the land of Canaan,” and of “coming down from that land into Egypt,” for a reason several times stated above: here by “going up” is signified departing); and from the signification of “Egypt,” which in the proper sense denotes the memory-knowledges of the church (see n. 4749, 4964, 4966). That these memory-knowledges are here signified is because they were in them when in Egypt with Joseph (n. 5958). Removal from those things which are of good and of truth, thus from those things which are of the church, is here treated of down to the last verse of this chapter, which removal is meant by the concealment mentioned above (n. 5962), and here by receding. In the Word this state is signified by “evening.” When men are in this state, they recede from things heavenly and spiritual, and accede to such as contain nothing spiritual and heavenly. But this concealment or receding does not come to pass by the Lord’s concealing Himself or receding, but by they themselves doing so; for they can no longer be withheld from their own, because to do so is not fitting; and therefore this state arrives when they are left to themselves or their own; and insofar as they are thus left, or are immersed therein, so far they recede from those things which are of heaven, and so far good becomes imperceptible to them, and truth obscure. From this it is evident that the Lord does not conceal Himself, but that the man, spirit, or angel conceals himself.

(5965) And came into the land of Canaan unto Jacob their father. That this signifies a dwelling where there was natural good but not spiritual good, is evident from the signification of the “land of Canaan,” as being the church (n. 3686, 3705, 4447, 4517, 4736), thus the dwelling of those who represented the church, who, it is known, were the descendants of Jacob; and from the representation of Jacob, as being natural good (n. 3305, 3659, 3775, 4009, 4073, 4234, 4538), but not spiritual good, for this is represented by Israel (that Jacob represents the external of the church and Israel the internal, see n. 4286, 4570). Whether you say natural good, or the external of the church; and whether spiritual good, or the internal of the church, it is the same; for natural good constitutes the external of the church, and spiritual good the internal of the church. [2] That is called spiritual which is in the light of heaven, for that which is in this light has in it the affection of good and the perception of truth. These are in this light because this light is from the Lord; and therefore they who are in spiritual good and truth are in the internal of the church, for as to their heads they are within heaven. But that is called natural which is in the light of the world, and that which is in this light has no affection of good and perception of truth in itself, but out of itself; for the light of heaven flows in and illumines what is round about; thus what is without, not what is within; and causes good to be known as good and truth to be known as truth because it is so said, and not because it is perceived to be so; and therefore they who are in natural good are in the external of the church, for as to their heads they are not in heaven, but their heads are illumined thence from without. Jacob is now called “Jacob,” not “Israel,” for the reason that now they are in externals; as is plain from what has been said above.

(5966) And they told him saying. That this signifies influx and notice, is evident from the signification of “telling,” as being to be communicated and conjoined (see n. 4856, 5596), thus also influx, for that which is told flows into the thought; and from the signification of “saying” in the historicals of the Word, as being perception (of which frequently above), and thus also notice.

(5967) Joseph is yet alive. That this signifies that the internal was not rejected, is evident from the representation of Joseph, as being internal good (see n. 5805, 5826, 5827, 5869, 5877); and from the signification of “being alive,” as being as yet to be, thus not rejected. That “being alive” is not to be rejected, is because the internal which is represented by Joseph was at first rejected by the sons of Jacob, and because their father had then believed that he had perished by evils and falsities (n. 5828); thus now by “being alive” is signified that it is not so.

(5968) And he is ruler in all the land of Egypt. That this signifies that the natural mind is under its authority, is evident from the signification of “being ruler,” as being to be under its authority; and from the signification of the “land of Egypt,” as being the natural mind (see n. 5276, 5278, 5280, 5301).

(5969) And his heart failed, because he believed them not. That this signifies a lack of life of the natural, and thence of understanding, is evident from the signification of the “heart failing,” as being a lack of life; and because it is said of Jacob, by whom is represented natural good (see n. 5965), it signifies a lack of life of the natural; and from the signification of “not believing,” as being a lack of understanding. The reason why it is said thence, is that the life which is of the will always precedes, and the life of the understanding follows. The reason is that in the will alone is life, and not in the understanding except from the will. It is evident from the good which is of the will and from the truth which is of the understanding, that life is in good, but not in truth except from good; for it is manifest that what lives is always prior, and that what lives therefrom is posterior. This is the reason why it is said a lack of life of the natural and thence of understanding, which is signified by his “heart failing, because he believed them not.”

(5970) And they spake unto him all the words of Joseph which he spake unto them. That this signifies influx from the celestial of the spiritual, is evident from the signification of “speaking,” as being influx (see n. 2951, 5481, 5797); and from the representation of Joseph, as being the celestial of the spiritual (n. 4286, 4592, 4963, 5307, 5331, 5332, 5417).

(5971) And he saw the carts which Joseph had sent to carry him. That this signifies doctrinal things thence derived which might persuade, is evident from the signification of “carts,” as being doctrinal things (see n. 5945, 5952); from the signification of “which Joseph had sent,” as being which were from the internal celestial; and from the signification of “to carry him,” as being which might persuade; for to carry him to Joseph that he might see him denotes to persuade. Moreover that he was persuaded by seeing the carts is evident from the words which now follow, namely, “the spirit of Jacob their father revived; and Israel said, It is much; Joseph my son is yet alive.”

(5972) And the spirit of Jacob their father revived. That this signifies new life, is evident from the signification of the “spirit reviving,” as being new life; and from the representation of Jacob, as being natural good (see n. 5965). Thus by “the spirit of Jacob revived” is signified new life to natural good. Life becomes new when what is spiritual flows in from the internal and acts from within in those things which are in the natural. Thereby natural good becomes spiritual, adjoined to the spiritual good which is represented by Israel, for which reason also Jacob is now called “Israel,” for it is said, “the spirit of Jacob revived, and Israel said.”

(5973) And Israel said. That this signifies spiritual good now, is evident from the representation of Israel, as being spiritual good (see n. 5801, 5803, 5807, 5817, 5819, 5826, 5832, 5833). (What is meant by the spiritual good which is “Israel,” and what by the natural good which is “Jacob,” may be seen above, n. 5965.) He who is unacquainted with the internal sense of the Word cannot possibly know why Jacob is sometimes called “Jacob,” and sometimes “Israel;” for in the same chapter, and even in the same verse, now one name is used and now the other. Hence it is very evident that there is an internal sense in the Word, as here where it is said, “the spirit of Jacob their father revived, and Israel said;” and in like manner in other passages: Benjamin, Joseph’s brother, Jacob sent not with his brethren; and the sons of Israel came in the midst of those who came (Gen. 42:4, 5). Israel journeyed; God said to Israel in the visions of the night, Jacob, Jacob; and he said, Behold me (Gen. 46:1, 2). Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father (Gen. 46:5). All the souls of the house of Jacob that came into Egypt were seventy; Joseph harnessed his chariot, and went up to meet Israel; and Israel said unto Joseph (verses 27, 29, 30). Israel dwelt in the land of Egypt, in the land of Goshen; Jacob lived in the land of Egypt seventeen years; and the days of Israel drew near to die (Gen. 47:27-29). And one told Jacob and said, Behold thy son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed; and Jacob said unto Joseph (Gen. 48:2, 3). Jacob called his sons, and said, Assemble yourselves, and hear, ye sons of Jacob; listen to Israel your father (Gen. 49:1, 2). Cursed be their anger, for it was vehement, and their wrath, for it was hard; I will divide them in Jacob, and scatter them in Israel (Gen. 49:7). The arms of his hands shall be made strong by the hands of the strong one of Jacob; from thence is the shepherd, the stone of Israel (Gen. 49:24); besides frequently in the prophets.

(5974) It is much; Joseph my son is yet alive. That this signifies joy that the internal had not perished, is evident from the representation of Joseph, as being the internal celestial; and from the signification of “being alive,” as being not to have perished, nor to have been rejected (see above, n. 5967); that joy is denoted is manifest.

(5975) I will go and see him before I die. That this signifies a longing for conjunction previous to what is new, is evident from the signification of “going and seeing,” as being to be conjoined. The reason why “to see” denotes to be conjoined is that in the spiritual world interior sight conjoins. For interior sight is thought, and in a society there when many act as a one (and also in choirs), what the one thinks the other also thinks; thus thought conjoins. And likewise when anyone thinks of another, he is presented to view; in this way also thought conjoins. Hence it is that by “going and seeing” is signified conjunction. That a longing for conjunction is signified, follows from the joy spoken of just above (n. 5974). And from the signification of “before I die,” as being previous to what is new, namely, to what is new of representation. For in the Word representatives succeed each other in such a manner that when one person dies, there follows either a like representative by another person, or another representative; thus what is new (see n. 3253, 3259, 3276); as when Abraham died, a representative by Isaac succeeded; and when he died, a representative by Jacob succeeded; and when he died, a representative by his posterity succeeded. This is the new thing here meant.

(5976) Continuation concerning the angels and spirits with man. At the end of the preceding chapter it was shown that there are with every man two spirits from hell and two angels from heaven, who effect communication both ways, and also that the man is in freedom.

(5977) That there are two, is because there are two kinds of spirits in hell and two kinds of angels in heaven, to which the two faculties in man, namely, the will and the understanding, correspond. Spirits of the one kind are called simply spirits and act into what is of the understanding. Those of the other kind are called genii and act into what is of the will. The two kinds are also most distinct from each other. They who are called simply spirits infuse falsities, for they reason against truth and are in the delight of their life when they can make what is true appear as false, and what is false appear as true. But they who are called genii infuse evils, act into the affections and concupiscences of a man, and scent in a moment what the man desires. If this is good, they bend it most cunningly into evil, and are in the delight of their life when they can make good to be perceived as evil, and evil as good. It was permitted them to act into my desires, that I might know of what nature they are and how they act, and I can avouch that unless the Lord had guarded me by angels they would have perverted my desires into concupiscences of evil, and this in a manner so hidden and silent that I should scarcely have noticed anything about it. These latter, who are called genii, have nothing at all in common with those who are called spirits. The genii have no concern as to what a man thinks, but only as to what he loves; whereas the spirits have no concern about what a man loves, but about what he thinks. The genii vest their delight in being silent, but the spirits in speaking. The two are also altogether separated from each other. The genii are in the hells deep down behind, and are invisible there to the spirits; and when anyone looks in there, they appear like flitting shadows. But the spirits are in the hells at the sides and in front. This then is the reason why there are with man two spirits from hell.

(5978) That there are two angels with every man is because of these also there are two kinds, of which one act into what is of man's will, and the other into what is of his understanding. They who act into what is of man's will, act into his loves and ends, consequently into his goods. But they who act into what is of man's understanding, act into his faith and principles, consequently into his truths. These two kinds also are most distinct from each other. They who act into what is of man's will are called celestial, and they who act into what is of his understanding are called spiritual. To the celestial are opposed the genii, and to the spiritual the spirits. These things it has been given me to know by much experience, for I am continually in company and discourse with them both.

(5979) A man who is in faith believes that none but angels from heaven are with him, and that diabolical spirits are altogether removed from him. But I can assert that in the case of a man who is in the concupiscences and delights of the love of self and of the world, and regards these as the end, diabolical spirits are so near him as to be in him, and to rule both his thoughts and his affections. Angels from heaven cannot possibly be within the sphere of such, but are without; and therefore the angels recede as the infernal spirits approach nearer. Nevertheless the angels from heaven in no case recede altogether from a man, for then all would be over with him, because if he should be without communication with heaven by means of angels, he could not live. [2] That there are infernal spirits and heavenly angels with man is also in some measure taught by the doctrine of faith of Christian Churches; for this declares that all good is from God, and that evil is from the devil; and preachers confirm this by their prayers in the pulpit that God may direct their thoughts and their words, and by their saying that in justification all endeavors, even the least, are from God; and also that when a man lives well he suffers himself to be led by God; and likewise that angels are sent by God to minister to man. And on the other hand, when a man has committed any enormous evil, they say he has suffered himself to be led by the devil, and that such evil is from hell. They would also have said that spirits from hell were flowing into the interior evils which are of the will and the thought, if they had acknowledged these evils to be so great.

(5980) The angels attentively and continually observe what the evil spirits and genii with a man are intending and attempting; and insofar as the man suffers it, they bend evils into goods, or to goods, or toward goods.

(5981) There sometimes appears to view with infernal spirits and genii things shameful and filthy, and in fact such things as an evil man thinks and speaks. Lest on account of such things the angels should flee away altogether, these shameful and filthy things are perceived by them as being milder than they really are. In order that I might know how such things are perceived by the angels, when shameful things presented themselves there was given me the angelic perception, which was such that I felt no horror.

The shameful things were turned into a mildness such as cannot be described, but can only be compared to things angular and pungent when the angularity and pungency are taken away from them. In this way the shameful and filthy things of infernal spirits and genii are dulled with the angels.

(5982) By means of evil spirits on the one hand and angels on the other, the Lord places a man in equilibrium between evils and goods, and between falsities and truths, so that the man may be in freedom. For in order that a man may be saved he must be in freedom, and in freedom be drawn away from evil and led to good. Whatever is not effected in freedom does not remain, because it is not appropriated. This freedom is from the equilibrium in which the man is kept.

(5983) That man has communication with hell and with heaven through the two spirits and the two angels, may be seen from the fact that in the other life one society cannot have communication with another, or with anyone, except through spirits who are sent forth by the societies. These emissary spirits are called Subjects, for through them as subjects the societies speak. To send forth subjects to other societies, and in this way to get communication, is one of the familiar things of the other life, and is very well known to me from the fact that subjects have been sent to me a thousand times, and that without them the societies could not know anything appertaining to me, and could communicate to me nothing appertaining to themselves. This shows that the spirits and genii with man are nothing but subjects through whom he has communication with hell, and that the celestial and spiritual angels are subjects through whom he has communication with the heavens.

(5984) When the spirits who are in the world of spirits desire to have communication with a number of societies, they are wont to send forth subjects, one to each society. And I have observed that evil spirits sent out many round about and stationed them like a spider setting its web, the senders being in the middle. And to my surprise they know how to do this as from a kind of instinct; for they who had known nothing of such things in the life of the body, do it at once in the other life. From this also it is evident that communications are effected through emissary spirits.

(5985) A Subject is one in whom are concentrated the thoughts and speech of many, and in this way many are presented as one. And as a subject thinks and speaks nothing whatever from himself, but from others, and the thoughts and speech of others are there presented to the life, therefore they who flow in suppose that the subject is as it were nothing and scarcely animate, being merely a receptive of their thought and speech. But on the other hand the subject supposes that he does not think and speak from others, but from himself alone. Thus fallacies delude both. It has often been given me to say to a subject that he thinks and speaks nothing from himself, but from others; and also that those others suppose that a subject cannot think and speak anything from himself; thus that he appears to them like one in whom there is nothing of life from himself. Upon hearing this the spirit who was the subject was very indignant. But in order that he might be convinced of the truth, it was given to speak with the spirits who were flowing in, who then confessed that a subject thinks and speaks nothing whatever from himself, and thus that he appears to them to be something scarcely animate. It also once happened that he who said that a subject is nothing, himself became a subject, and then the rest said of him that he was nothing, at which he was greatly enraged, and yet was thereby instructed how the case is.

(5986) It is worthy of mention (for it has often happened and thus been shown) that no one either in heaven or in hell thinks, speaks, wills, and acts from himself, but from others, and thus at last all and each do so from the general influx of life, which is from the Lord. When I have heard the spirits saying that a spirit does not think and speak anything from himself, and yet the subject supposed he did so solely from himself, it has then been frequently given to speak with those who were flowing into the subject; and when they persisted in the assertion that they thought and spoke from themselves, but not so the subject from himself, and because they supposed that they so thought and spoke, it was further given to tell them that this is a fallacy, and that they as well as the subject were thinking and speaking from others. In order to confirm this point, it was also given to speak with those who were flowing into these latter, and when they also made a like confession, it was further given to speak with those who were flowing into these, and so on in a continued series. Thus it became plain that everyone was thinking and speaking from others. This experience excited in the spirits the utmost indignation, for every one of them desires to think and speak from himself. But because they were thereby instructed how the case is, they were told that everything of thought and also of will flows in, because there is but one only life, from which are these faculties of life; and that this life flows in from the Lord through a wonderful form, which is the heavenly form, not only in a general way into all, but also particularly into each; and that it is varied everywhere according to the form of each subject, as this agrees or disagrees with the heavenly form. From all this it is also evident how the case is with man, of which more will be said in what follows, when treating of influx.

(5987) The more there are who concentrate their look into one subject, the stronger is the subject's power of thinking and speaking. The power is increased according to the increase in number of the concordant looks. This was also shown by the withdrawal of some who were flowing in, for then the subject's power of thinking and speaking was diminished.

(5988) There were subjects with me near the head, who spoke as if they were asleep, but still spoke well, as do they who are not in a state of sleep. It was observed that evil spirits were flowing into these subjects with malignant deceits, but that the influx into them was instantly dissipated; and as the evil spirits knew that these spirits had previously been their subjects, they complained that they were no longer so. The reason was that being asleep good spirits could act into them, and thus by their influx the malignities of the evil spirits were dispelled. Nevertheless the evil spirits were compelled to flow into these subjects and not into others. This shows that there are subjects of different kinds and natures, and that the variations are in accordance with the Lord's disposal.

(5989) The most deceitful, who are above the head, once took subjects and sent them forth to me, in order that they might flow in with their deceits; but they were much disappointed. One, when made a subject, writhed back and closed himself, and folded himself as in a roll, in order thus to reject the influx. In this way he extricated himself from them. Then they took another, but neither could they force him to speak, he being more deceitful than they, which he showed by rolling himself as it were into the form of a spiral. In this way they were cheated. Moreover evil spirits do not always send forth subjects from their own body, but observe what spirits are with others, and also where are those who are simple and obedient, and these they make their subjects. This is effected by directing their thoughts into the subject spirit, and infusing into him their own affections and persuasions, whereby he is no longer his own master, but serves them as a subject. Of this he is sometimes unaware.

(5990) There are very many spirits at this day who desire to flow not only into man's thoughts and affections, but also into his speech and actions, thus even into the things of his body; when yet the things of the body are exempt from the particular influx of spirits and angels, and are directed by general influx. In other words, when what is thought is determined into speech, and what is willed is determined into acts, the determination and transition into the body are according to order, and are not directed by any spirits in particular; for to flow into man’s bodily things is to obsess him. The spirits who will and intend this are those who in the life of the body had been adulterers, that is, who had perceived delight in adulteries and had persuaded themselves that they are allowable; and also those who had been cruel. The reason is that both the former and the latter are more corporeal and sensual than all others, and have rejected all thought about heaven, attributing all things to nature and nothing to the Divine. In this way they have closed up interior things against themselves, and have opened external things; and because in the world they had been solely in the love of these, therefore in the other life they long to return into them through man by obsessing him. [2] But it is provided by the Lord that such infernals should not come into the world of spirits; they being kept in their hells, well shut up. Therefore there are no external obsessions at this day, but still there are internal ones, also the work of the infernal and diabolical crew; for evil men think such things as are filthy and also cruel towards others, and also such as are adverse and malignant toward what is Divine; and unless such thoughts were kept in check by fear of the loss of honor, of gain, and of reputation on account of these, of legal penalties, and of the loss of life, they would burst forth openly, and thus such men would rush more than the obsessed into the destruction of others, and into blasphemies against the things of faith. But these external bonds cause them not to seem to be obsessed, although they are so as to their interiors, but not as to their exteriors. This is very manifest from such as they in the other life, where external bonds are removed. There they are devils, being continually in the delight and desire of ruining others and destroying whatever is of faith.

(5991) I saw spirits who must be called bodily spirits. They rose up from the deep, at the side of the sole of the right foot. They appeared to the sight of my spirit as if in a gross body; and when I asked who they are that are like this, it was said that they are those who in the world have excelled in talent, and also in the sciences, and have thereby utterly confirmed themselves against the Divine, thus against those things which are of the church; and because they have fully persuaded themselves that all things are of nature, they have more than others closed their interiors, thus all that belongs to the spirit. Hence they appear grossly corporeal. Among them was one whom I had known during his life in the world, and who then was celebrated for his talents and his learning. But these gifts, which are means of thinking well about Divine things, were to him means of thinking against them, and of persuading himself that they are of no account; for he who excels in talent and learning excels also in the means of confirmation. Hence he had been interiorly obsessed, but in the external form he had appeared as a man of civic and moral virtues.

(5992) The angels, through whom the Lord leads and also protects a man, are near his head. It is their office to inspire charity and faith, and to observe in what direction the man’s delights turn, and insofar as they can, without interfering with the man’s freedom, moderate them and bend them to good. They are forbidden to act with violence and thus break the man’s cupidities and principles; but are enjoined to act gently. It is also their office to rule the evil spirits who are from hell, which is done in innumerable ways, of which the following only may be mentioned. When the evil spirits pour in evils and falsities, the angels insinuate truths and goods, which, if not received, are nevertheless the means of tempering. Infernal spirits continually attack, and the angels protect; such is the order. [2] The angels especially regulate the affections, for these make the man’s life, and also his freedom. The angels also observe whether any hells are open that were not open before, and from which there is influx with the man, which takes place when the man brings himself into any new evil. These hells the angels close so far as the man allows, and remove any spirits who attempt to emerge therefrom. They also disperse strange and new influxes that produce evil effects. [3] Especially do the angels call forth the goods and truths that are with a man, and set them in opposition to the evils and falsities which the evil spirits excite. Thus the man is in the midst, and does not perceive either the evil or the good; and being in the midst, he is in freedom to turn himself either to the one or to the other. By such means do angels from the Lord lead and protect a man, and this every moment, and every moment of a moment; for if the angels were to intermit their care for a single moment, the man would be precipitated into evil from which he could never afterward be brought out. These things the angels do from the love they have from the Lord, for they perceive nothing more delightful and happy than to remove evils from a man, and lead him to heaven. That this is a joy to them, see Luke 15:7. Scarcely any man believes that the Lord takes such care of a man, and this continually from the first thread of his life to the last of it, and afterward to eternity.

(5993) From all this it is now evident that for a man to have communication with the spiritual world there must be joined to him two spirits from hell and two angels from heaven, and that without these he would have no life whatever. For a man cannot possibly live from general influx, as do animals void of reason (of which n. 5850), because his whole life is contrary to order; and being in this state, if a man were acted on by general influx only, he would necessarily be acted on by the hells only, and not from the heavens; and if he were not acted on from the heavens he would have no interior life, thus no life of thought and will such as is proper to man, and not even such as is proper to a brute animal, because a man is born without any use of reason, and can be initiated into it solely through influx from the heavens. [2] From all that has been advanced it is also evident that a man cannot live without communication with the hells through spirits from them, for the whole of his life which he derives from his parents by inheritance, and all that he himself adds from his own, is of the love of self and of the world, and not of the love of the neighbor, and still less of love to God. And as the whole of man's life from his own is of the love of self and of the world, it is therefore a life of contempt for others in comparison with self, and of hatred and revenge against all who do not favor self. Thus it is also a life of cruelty; for he who hates, desires to kill, and is therefore most highly delighted with the destruction of others. Unless spirits of a like nature were applied to these evils (and such spirits must be from hell), and unless the man were led by them in accordance with the delights of his life, he could not possibly be bent toward heaven. At first he is bent by means of his delights themselves; and by these is also set in freedom, thus at last in the faculty of exercising choice.

CHAPTER 46

1. AND ISRAEL journeyed, and all that he had, and came to Beersheba, and sacrificed sacrifices to the God of his father Isaac. 2. And God said to Israel in the visions of the night, and He said, Jacob, Jacob. And he said, Behold me. 3. And He said, I am God; the God of thy father; fear not to go down into Egypt, for I will there make of thee a great nation. 4. I will go down with thee into Egypt; and I will cause thee to go up, even in going up; and Joseph shall put his hand upon thine eyes. 5. And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, and their babes, and their women, in the carts which Pharaoh had sent to carry him. 6. And they took their cattle, and their acquisition which they had acquired in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: 7. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt. 8. And these are the names of the sons of Israel, who came into Egypt, of Jacob and of his sons: Reuben, Jacob's firstborn. 9. And the sons of Reuben: Hanoch, and Pallu, and Hezron, and Carmi. 10. And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. 11. And the sons of Levi: Gershon, and Kohath, and Merari. 12. And the sons of Judah: Er, and Onan, and Shelah, and Perez, and Zerah; but Er and Onan died in the land of

Canaan. And the sons of Perez were Hezron and Hamul. 13. And the sons of Issachar: Tola, and Puvah, and Iob, and Shimron. 14. And the sons of Zebulun: Sered, and Elon, and Jahleel. 15. These are the sons of Leah, whom she bare unto Jacob in Paddan-aram, and his daughter Dinah; all the souls of his sons and of his daughters were thirty and three. 16. And the sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. 17. And the sons of Asher: Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister; and the sons of Beriah: Ber, and Malchiel. 18. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare to Jacob: sixteen souls. 19. The sons of Rachel, Jacob’s wife: Joseph and Benjamin. 20. And to Joseph were born in the land of Egypt, whom Asenath the daughter of Potiphera priest of On bare unto him, Manasseh and Ephraim. 21. And the sons of Benjamin: Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. 22. These are the sons of Rachel, who were born to Jacob: all the souls were fourteen. 23. And the sons of Dan: Hushim. 24. And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem. 25. These are the sons of Bilhah, whom Laban gave unto Rachel his daughter, and these she bare to Jacob; all the souls were seven. 26. All the souls that came with Jacob into Egypt, that came out of his thigh, besides Jacob’s sons’ women, all the souls were sixty and six. 27. And the sons of Joseph, who were born to him in Egypt, were two souls. All the souls of the house of Jacob, that came into Egypt, were seventy. 28. And he sent Judah before him unto Joseph, to show before him unto Goshen; and they came into the land of Goshen. 29. And Joseph harnessed his chariot, and went up to meet Israel his father, to Goshen; and he was seen of him, and fell upon his necks, and wept upon his necks a long while. 30. And Israel said unto Joseph, Let me die, after that I have seen thy faces, that thou art yet alive. 31. And Joseph said unto his brethren, and unto his father's house, I will go up, and will tell Pharaoh, and will say unto him, My brethren, and my father's house, who were in the land of Canaan, are come unto me; 32. And the men are shepherds of the flock, for they are men of cattle; and they have brought their flocks, and their herds, and all that they have. 33. And it may be that Pharaoh will call you, and will say, What are your works? 34. And ye shall say, Thy servants have been men of cattle from their youth even until now, both we, and our fathers; in order that ye may dwell in the land of Goshen; for every shepherd of the flock is an abomination of the Egyptians.

(5994) The Contents. In this chapter the subject treated of in the internal sense is the conjunction of the internal celestial which is "Joseph," with spiritual good from the natural which is "Israel." There are then enumerated the truths and goods of the church in their order, wherewith conjunction must afterward be effected. The truths and goods of the church are Israel's sons and grandsons, who came into Egypt.

(5995) The Internal Sense. Verse 1. And Israel journeyed, and all that he had, and came to Beersheba, and sacrificed sacrifices to the God of his father Isaac. "And Israel journeyed, and all that he had," signifies the beginning of conjunction; "and came to Beersheba," signifies charity and faith; "and sacrificed sacrifices to the God of his father Isaac," signifies worship therefrom, and influx from the Divine intellectual.

(5996) And Israel journeyed, and all that he had. That this signifies the beginning of conjunction, is evident from the signification of "journeying," as being what is successive and continuous (see n. 4375, 4882, 5493); here, what was continuous and successive in the glorification of the Lord, who in the supreme sense is "Israel" and "Joseph;" but in the internal sense, what is continuous and successive in the regeneration of man. And as in this chapter the subject of the conjunction of the natural man with the spiritual, or of the external with the internal, now succeeds and is continued, therefore by the words "Israel journeyed, and all that he had" is signified the beginning of this conjunction.

(5997) And came to Beersheba. That this signifies charity and faith, is evident from the signification of "Beersheba," as being the doctrine of charity and of faith (see n. 2858, 2859, 3466), but here, charity and faith, and not their doctrine, for it is predicated of spiritual good, which is "Israel." Spiritual good is more than doctrine, doctrine being from this good; and therefore he who has arrived at spiritual good has no more need of doctrinal things, which are from others; for he is in the end whither he was tending, and is no longer in the means thereto; and doctrinal things are nothing but the means of arriving at good as the end. This is the reason why by "Beersheba" is signified charity and faith.

(5998) And sacrificed sacrifices to the God of his father Isaac. That this signifies worship therefrom and influx from the Divine intellectual, is evident from the signification of "sacrificing sacrifices," as being worship (see n. 922, 923, 2180); and from the representation of Isaac, as being in the supreme sense the Divine rational or intellectual of the Lord (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210). That influx therefrom into worship is signified, follows, for the worship meant is that from charity and faith, which are signified by "Beersheba" (n. 5997), where he sacrificed. That Jacob sacrificed to the God of his father Isaac, shows what was the nature of the fathers of the Jewish and Israelitish nation, namely, that each of them worshiped his own God. That the God of Isaac was a God other than Jacob's, is evident from the fact that he sacrificed to him, and that in the visions of the night it was said unto him, "I am God, the God of thy father;" and also from the fact that he swore by the same in these words: "The God of Abraham, and the God of Nahor, the God of their father, judge between us; and Jacob sware by the Dread of his father Isaac" (Gen. 31:53). And it is also evident that at first Jacob did not acknowledge Jehovah, for he said, "If God will be with me, and will keep me in this way in which I walk, and will give me bread to eat, and garment to put on, and I return in peace to my father's house, then shall Jehovah be my God" (Gen. 28:20, 21). Thus he acknowledged Jehovah conditionally. [2] It was their custom to acknowledge the gods of their fathers, but their own in especial. This custom they derived from their fathers in Syria; for Terah, Abram's father, and also Abram himself when there, worshiped other gods than Jehovah (n. 1356, 1992, 3667). Their posterity, who were called "Jacob" and "Israel," were consequently of such a disposition that at heart they worshiped the gods of the Gentiles, and Jehovah only with the mouth and in name alone. The reason why they were such was that they were in externals alone without any internal, and such men can believe no otherwise than that worship consists merely in uttering the name of God and in saying that He is their God, and this so long as He is their benefactor; and that worship does not at all consist in a life of charity and faith.

(5999) Verses 2-4. And God said to Israel in the visions of the night, and He said, Jacob, Jacob. And he said, Behold me. And He said, I am God, the God of thy father; fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt; and I will cause thee to go up, even in going up; and Joseph shall put his hand upon thine eyes. "And God said to Israel in the visions of the night," signifies obscure revelation; "and He said, Jacob, Jacob," signifies to natural truth; "and he said, Behold me," signifies notice; "and he said, I am God, the God of thy father," signifies the Divine intellectual from which is the influx; "fear not to go down into Egypt," signifies that natural truth with all things appertaining to it must be initiated into the memory-knowledges of the church; "for I will there make of thee a great nation," signifies that truths shall become good; "I will go down with thee into Egypt," signifies the presence of the Lord in that state; "and I will cause thee to go up, even in going up," signifies elevation afterward; "and Joseph shall put his hand upon thine eyes," signifies that the internal celestial shall vivify.

(6000) And God said to Israel in the visions of the night. That this signifies obscure revelation, is evident from the signification of "God said in the visions" as being revelation. For revelations were made either by dreams, or by night visions, or by day visions, or by speech within the man, or by speech without him from angels that were seen, and also by speech without him from angels that were not seen. By all these are signified in the Word various kinds of revelations, and by a "vision of the night," obscure revelation; for "night" signifies what is obscure (see n. 1712, 2514), and obscurity in the spiritual sense is that truth does not appear. Moreover in the Word "night" signifies falsity from evil, for they who from evil are in falsity are in the obscurity of night. Thus all who are in hell are said to be in night. They indeed are in a kind of light there, for they see one another; but this light is like the light from a hard-coal fire, and is turned into darkness and thick darkness when heavenly light flows in. Hence it is that they who are in hell are said to be in night, and that they are called angels of night and of darkness; and on the other hand they who are in heaven are called angels of day and of light. [2] That "night" denotes what is obscure, and likewise what is false, may also be seen from the following passages in the Word. In John: Jesus said, Are there not twelve hours in the day? If anyone walk in the day, he stumbleth not. But if anyone walk in the night, he stumbleth, because the light is not in him (John 11:9, 10); "twelve hours" denote all states of truth; "walking in the day," denotes to live in truth; and "walking in the night," to live in falsity. [3] Again: I must work the works of Him that sent Me while it is day; the night cometh when no one can work (John 9:4); "day" denotes truth from good; and "night," falsity from evil. It is the first time of the church which is meant by "day," for then truth is received, because men are in good; and it is the last time of the church which is meant by "night," for then nothing of truth is received, because men are not in good. For when man is not in good, that is, when he is not in charity toward the neighbor, then even if the veriest truths are told him, he receives them not, for then it is not at all perceived what is true, because the light of truth falls into such things as are of the body and the world, which alone are attended to, and alone are loved and estimated as real; but not into such things as are of heaven, because with such men these are relatively of little or no account. Thus the light of truth is absorbed and smothered in what is densely dark, as is the light of the sun in what is black. This is signified by "the night cometh when no one can work." It is also such a time at this day. [4] In Matthew: While the bridegroom tarried, all the virgins slumbered and slept. But at midnight there was a cry made, Behold, the bridegroom cometh (Matt. 25:5, 6); "midnight" also denotes the last time of an old church, when there is nothing of faith because nothing of charity, and also the first time of a new church. In Luke: I say unto you, In that night there shall be two upon one bed; the one shall be accepted, and the other shall be left (Luke 17:34); here in like manner "night" denotes the last time of an old church and the first of a new one. [5] In Matthew: Jesus said to the disciples, All ye shall be scandalized against Me in this night. And to Peter, In this night, before the cock crow, thou shalt deny Me thrice (Matt. 26:31, 34); that it pleased the Lord to be taken at night, signified that with them at that time Divine truth was in the obscurity of night, and that falsity from evil was in its place. And that Peter denied the Lord thrice in that night, also represented the last time of the church, when the truth of faith is indeed taught, but is not believed. Such a time is "night," because the Lord is then utterly denied in the hearts of men; for the twelve apostles, like the twelve tribes of Israel, represented all things of faith (n. 577, 2089, 2129, 2130, 3272, 3354, 3488, 3858, 3913, 3926, 3939, 4060), and Peter represented the faith of the church (see the preface to Gen. 18; also to Gen. 22; and also n. 3750, 4738). Therefore it was that the Lord said unto Peter that "in that night he should deny Him thrice;" and to the disciples, "all ye shall be scandalized against Me in this night." [6] In Isaiah: One calleth unto me out of Seir, Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night 12); speaking of the coming of the Lord, which is the "morning," which coming was when there was no longer any spiritual truth in the earth, and which is "night." [7] In Zechariah: It shall be one day which is known to Jehovah; not day nor night; for about the time of evening there shall be light. It shall come to pass in that day that living waters shall go out from Jerusalem; and Jehovah shall be king over all the earth; in that day shall Jehovah be one, and His name one (Zech. 14:7-9); speaking here likewise of the Lord and also of a new church. “Jehovah who shall be king, and Jehovah being one and His name one,” is the Lord as to the Divine Human, which should be one with the Divine Itself which is called the “Father.” Before the coming of the Lord the Divine Human was Jehovah in the heavens, for by passing through the heavens He presented Himself as a Divine Man before many on earth. But at that time the Divine Human was not so completely one with the Divine Itself which is called the “Father,” as when the Lord made it in Himself altogether one. That before this they were as it were distinct, is plain from the nineteenth chapter of Genesis, where it is said, “Jehovah caused it to rain upon Sodom and Gomorrah sulfur and fire from Jehovah out of heaven” (verse 24; see n. 2447). The “day when it was not day nor night,” is when the Lord was born; for it was then “evening,” that is, the end of the representatives of the church; the “light about the time of evening” is the Divine truth which would then appear. [8] In Isaiah: Surely in the night Ar has been laid waste, Moab has been cut off; surely in the night Kir of Moab has been laid waste (Isa. 15:1); “Moab” denotes natural good, and in the opposite sense adulterated good (n. 2468); its vastation is here treated of. Vastations are said to be effected “in the night,” because truth is then obscured, and falsity enters. In Jeremiah: The great city weeping shall weep in the night, and her tear shall be on her cheek (Lam. 1:2); describing the desolation of truth; "night" denotes falsity. [9] In David: Thou shalt not be afraid of the dread of night, of the arrow that flieth by day, nor of the death that wasteth at noonday (Ps. 91:5, 6); the "dread of night" denotes falsities of evil which are from hell; the "arrow that flieth by day," falsity which is openly taught, whereby good is destroyed; the "death that wasteth at noonday," evil which is lived in openly, whereby truth is destroyed. In John: The gates of the holy Jerusalem shall not be shut by day; for there is no night there (Rev. 21:25). There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light (Rev. 22:5). "There shall be no night there" denotes that there shall be no falsity. In Daniel: Daniel said, I saw in my vision when it was night. After this I saw in the visions of the night 7); "visions of the night" here also denote obscure revelation, for in this passage the four beasts are treated of, and their horns, and many things which belong to obscure revelation. It is similar with the horses of various colors which Zechariah saw "in the night" (Zech. 1:8, and following verses).

(6001) And He said, Jacob, Jacob. That this signifies to natural truth, is evident from the representation of Jacob, as being natural truth (see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538). The reason why it is said "Jacob," and not "Israel," is that natural truth with all belonging to it must be initiated into the memory-knowledges of the church, which is signified by Jacob with his sons going down into Egypt (see below, n. 6004).

(6002) And he said, Behold me. That this signifies notice, is evident without explication.

(6003) And He said, I am God, the God of thy father. That this signifies the Divine intellectual from which is the influx, is evident from the representation of Isaac, who is here the "father," as being the Divine rational or intellectual of the Lord (see above n. 5998); for it is said, "God, the God of thy father." That the influx is from this is because all truth is of the intellectual, thus also natural truth, which is represented by Jacob (n. 6001). (What the Divine rational or intellectual is which is represented by Isaac, see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210.) In the original tongue, "God" is named in the first place in the singular, but in the second place in the plural; that is, in the first the name is "El," and in the second it is "Elohim." The reason is that by "God" in the first place is signified that there is one God and only one, and by "God" in the second place that He has many attributes. Thus arises the name "Elohim" or "God" in the plural, as in the Word almost everywhere. As there are many attributes, and the Ancient Church assigned a name to each, therefore its descendants, with whom the knowledge of such things was lost, believed there were many gods, and each family chose one of them for its God-as Abraham, Shaddai (n. 1992, 3667, 5628), and Isaac, the God who was called "Pachad" or "Dread." And as the God of each was one of the Divine attributes, therefore the Lord said unto Abram, “I am God Shaddai” (Gen. 17:1), and here unto Jacob, “I am the God of thy father.”

(6004) Fear not to go down into Egypt. That this signifies that natural truth with all things appertaining to it must be initiated into the memory-knowledges of the church, is evident from the representation of Jacob, who is he that was to go down into Egypt, as being natural truth (of which just above, n. 6001); and from the signification of “going down,” as being to be initiated, for in order that this initiation might be represented, Jacob with all that appertained to him went down into Egypt; and from the signification of “Egypt,” as being the memory-knowledges of the church (n. 1462, 4749, 4964, 4966). [2] In regard to truth being initiated into the memory-knowledges of the church, the case is this. The memory-knowledges of the church were at that time the representatives and significatives of their rituals, for all the rituals of the church were from such things, as also were the memory-knowledges which served as their doctrinals of charity. From these memory-knowledges they knew who are meant by the poor, the needy, the miserable, the afflicted, the oppressed, widows, orphans, sojourners, the bound in prison, the naked, the sick, the hungry, the thirsty, the lame, the blind, the deaf, the maimed, and by many other classes into which they distinguished the neighbor, and thus taught how charity was to be exercised. Such were the memory-knowledges of that time. That at this day these are altogether blotted out of remembrance is evident from the fact that where the above are mentioned in the Word, scarcely anyone knows but that such are meant as are so called-as that widows are meant where “widows” are mentioned, sojourners where “sojourners” are mentioned, the bound in prison where these are mentioned, and so on. Such memory-knowledges flourished in Egypt; and therefore by “Egypt” are signified memory-knowledges. That natural truth which is “Jacob” was to be initiated into such memory-knowledges, is represented by Jacob’s going down into Egypt with all that belonged to him. [3] Truths are said to be initiated into such memory-knowledges when they are brought into them, so as to be in them. This is effected for the reason that when a memory-knowledge comes into the thought, the truths which have been brought into it may come at the same time into remembrance; as for example, when a sojourner is presented to the thought, seeing that by him are signified those who are to be instructed, that there should instantly come into thought all the exercises of charity toward such, thus truths. In like manner in all other cases. When memory-knowledges are thus filled, then when anyone is thinking from them, the thought extends and diffuses itself far and wide, and indeed to many societies in the heavens at the same time. For such a memory-knowledge, consisting as it does of so many truths within itself, unknown to the man, unfolds itself in this way; but it is necessary that truths be in them. [4] It is also of Divine order for interior things to bestow themselves in exterior ones, or what is the same, prior things in posterior ones, thus at last all prior things in the ultimates, and for them to be together there. This is the case in universal nature. Unless this is done the man cannot be fully regenerated, for by such a bringing of truths into memory-knowledges, things interior and exterior agree together and make a one which otherwise would be in disagreement; and if they are in disagreement, the man is not in good, because he is not in what is sincere. Moreover memory-knowledges are in a light nearly the same as that in which is the sensual of man's sight, and this light is such that unless it is enlightened within by the light which is from truths, it leads into falsities, especially into those derived from the fallacies of the senses; and also into evils from falsities. That this is the case will be seen from the experience about influx that is related at the close of the chapters.

(6005) For I will there make of thee a great nation. That this signifies that truths shall become good, is evident from the representation of Jacob, of whom these words are spoken, as being natural truth (see above n. 6001); and from the signification of "nation," as being good (n. 1259, 1260, 1416, 1849). "Nations" and "peoples" are often mentioned in the Word, but everywhere with this difference: that by "nations" are signified goods or evils, and by "peoples," truths or falsities.

(6006) I will go down with thee into Egypt. That this signifies the presence of the Lord in that state, is evident from the signification of "going down with thee," as being the presence of the Lord, for by the God who spoke with Jacob in the visions of the night is meant the Lord.

(6007) And I will cause thee to go up, even in going up. That this signifies elevation afterward, is evident from the signification of “going up,” as being elevation (see n. 3084, 4539, 5406, 5817). The elevation which is here signified is from memory-knowledges to things more interior. For after memory-knowledges have been filled with truths (according to what was said above, n. 6004), the man is elevated from memory-knowledges toward things more interior, and then the memory-knowledges serve him as the ultimate plane of his mental activities (intuitionum). To be elevated toward things more interior is to think more interiorly, and at last as a spirit and as an angel; for the more interiorly thought proceeds, the more perfect it is, because it is nearer the influx of truth and good from the Lord. (That thought is more interior and more exterior may be seen, n. 5127, 5141.)

(6008) And Joseph shall put his hand upon thine eyes. That this signifies that the internal celestial shall vivify, is evident from the representation of Joseph, as being the internal celestial (see n. 5869, 5877); and from the signification of “putting the hand upon the eyes,” as being to vivify. For by “putting the hand upon the eyes” is meant that the external sensual, or that of the body, shall be closed, and the internal sensual shall be opened; thus that elevation shall be effected, and thus vivification. It was customary to lay the hand upon the eyes of a dying person, because by “death” was signified resuscitation into life (n. 3498, 3505, 4618, 4621). For when a man dies, he does not die, but only lays aside the body which had served him for use in the world, and he passes into the other life in a body which serves him for use there.

(6009) Verses 5-7. And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, and their babes, and their women, in the carts which Pharaoh had sent to carry him. And they took their cattle, and their acquisition which they had acquired in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt. "And Jacob rose up," signifies the enlightening of natural truth; "from Beersheba," signifies from the doctrine of charity and faith; "and the sons of Israel carried Jacob their father," signifies that truths which are spiritual caused natural truth to advance; "and their babes," signifies together with those things which are of innocence; "and their women," signifies and those things which are of charity; "in the carts which Pharaoh had sent to carry him," signifies doctrinals from the memory-knowledges of the church; "and they took their cattle," signifies the goods of truth; "and their acquisition which they had acquired in the land of Canaan," signifies truths procured from prior truths which are of the church; "and came into Egypt," signifies initiation into the memory-knowledges of the church; "Jacob, and all his seed with him," signifies of natural truth and of all things of faith appertaining thereto; "his sons, and his sons' sons with him," signifies truths in order; "his daughters, and his sons' daughters," signifies goods in order; "and all his seed" signifies everything of faith and of charity; "brought he with him into Egypt," signifies that they were brought into the memory-knowledges which are of the church.

(6010) And Jacob rose up. That this signifies the enlightening of natural truth, is evident from the signification of "rising up," as being elevation into a state of light, thus an enlightening (see n. 4881); and from the representation of Jacob, as being natural truth (see above, n. 6001).

(6011) From Beersheba. That this signifies from the doctrine of faith and of charity, is evident from the signification of "Beersheba," as being the doctrine of faith and charity (see n. 2858, 2859, 3466).

(6012) And the sons of Israel carried Jacob their father. That this signifies that truths which are spiritual caused natural truth to advance, is evident from the representation of the sons of Israel, as being spiritual truths (see n. 5414, 5879); and from the representation of Jacob, as being natural truth (n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538). The reason why "they carried" denotes that they caused to advance, is that it is predicated of spiritual truths relatively to natural truth, and natural truth cannot be advanced from any other source than spiritual truth, for its life and force of acting are thence derived. It is for this reason that the sons of Jacob are here called the "sons of Israel," and that Jacob is called "Jacob."

(6013) And their babes. That this signifies together with those things which are of innocence, is evident from the signification of "babes," as being innocence (see n. 3183, 5608). It is said “with those things which are of innocence,” also “which are of charity,” for the reason that without innocence and charity, natural truth cannot be caused to advance by spiritual truths; for in order that truth may be genuine, it must derive its essence and life from charity, and charity from innocence. For the interior things which vivify truth succeed one another in the following order: inmost is innocence; next lower is charity; and lowest is work of charity from truth or according to truth. The reason why they succeed one another in this order is that they so succeed one another in the heavens. For the inmost or third heaven is the heaven of innocence; the middle or second heaven is the heaven of charity, within which is innocence from the inmost heaven; and the ultimate or first heaven is the heaven of truth, within which is charity from the second heaven, and within this is innocence from the third. All these must be in the same order with man, for in respect to his interiors man is formed after the image of the three heavens; and therefore a regenerated man is a heaven in particular or in the least form. But in respect to his exteriors, especially the body, he is formed after the image of the world, and therefore he was called by the ancients a microcosm. For the ear is formed after the whole nature of air and sound; the eye after the whole nature of ether and light; the tongue after the whole sense of the solvent and fluent parts in liquids; the nostrils after the sense of things fluent in the atmosphere; the touch after the sense of cold and heat, also of things of the earth that have weight; and so on. As man’s external senses are formed after the whole image of the natural world, so his internal senses, which belong to his understanding and will, are formed after the whole image of heaven, to the end that every man may be in particular a recipient of Divine good from the Lord, as heaven is in general.

(6014) And their women. That this signifies and those things which are of charity, is evident from the signification of "women," as being goods, when their "men" are truths (see n. 4823), consequently the things which are of charity; for all spiritual goods are of charity toward the neighbor, and all celestial goods are of love to the Lord.

(6015) In the carts which Pharaoh had sent to carry him. That this signifies doctrinals from the memory-knowledges of the church, is evident from the signification of "carts," as being doctrinal things (see n. 5945); and from the representation of Pharaoh, as being the memory-knowledge of the church in general; for by "Egypt" is signified the memory-knowledge of the church (n. 1462, 4749, 4964, 4966), and therefore by its "king" is signified this memory-knowledge in general, as also elsewhere in the Word; but in most passages, as by "Egypt," so also by "Pharaoh," is signified perverted memory-knowledge. That "Pharaoh" is memory-knowledge in general, is evident in Isaiah: Fools are the princes of Zoan, the wise ones of the counselors of Pharaoh; counsel has become brutish; how say ye unto Pharaoh, I am the son of the wise, the son of the kings of antiquity? (Isa. 19:11); here "Pharaoh" is the memory-knowledge of the church in general, and therefore he is called the "son of the wise," and the "son of the kings of antiquity;" the "wise," and the "kings of antiquity," denote the truths of the Ancient Church. But such knowledge made foolishness is here meant, for it is said, "fools are the princes of Zoan; the counsel is become brutish." [2] Again: They depart to go down into Egypt, but they have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore shall the strength of Pharaoh become to you for a shame, and the trust in the shadow of Egypt for a reproach (Isa. 30:2, 3); "to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt" denotes to trust to memory-knowledges in the things of faith, and not to have faith in any spiritual truth, unless memory-knowledge and what is sensuous dictate it, which nevertheless is of perverted order; for the truths of faith ought to be in the first place, and confirming memory-knowledges in the second place, because if these are in the first place nothing whatever of truth is believed. [3] In Jeremiah: Hath said Jehovah Zebaoth the God of Israel, Behold I visit upon Amon in No, and upon Pharaoh, and upon Egypt, and upon its gods, and upon its kings; especially upon Pharaoh, and them that trust in him (Jer. 46:25); here also "Pharaoh" denotes memory-knowledge in general; "they that trust in him" are those who trust in memory-knowledges, but not in the Word, that is, in the Lord in the Word. Thus everything is perverted in the doctrinals of faith, and hence comes falsity, and also denial that the Divine and heavenly is anything. Such especially are in the habit of saying, "Make me see these things with the eye, or show me scientifically that it is so, and then I will believe." And yet if they were to see, and if it were shown, they would not believe, because what is negative reigns universally. [4] In the same: Against Pharaoh: Behold waters rise up from the north, which shall become an overflowing stream, and shall overflow the land and the fullness thereof, the city and them that dwell therein; so that the men shall cry, and all the inhabitants of the land shall howl, at the voice of the stamping of the hoofs of his strong horses, and at the tumult of his chariot, the rumbling of his wheels (Jer. 47:1, 2, 3); from each of the things here said about Pharaoh, it is clear that "Pharaoh" is memory-knowledge in general, here in perverted order, which destroys the truths of faith. An "overflowing stream" is memory-knowledge destroying the understanding of truth, and thus vastating; "they shall overflow the land and the fullness thereof" denotes that this is done to the whole church; "the city and them that dwell therein" denotes to the truth of the church and the good thence derived; "the stamping of the hoofs of the horses" denotes the lowest memory-knowledges, which are direct from things of sense; "the tumult of the chariot" denotes the derivative false doctrine; "the rumbling of the wheels" denotes things of sense and their fallacies, which cause to advance. [5] In Ezekiel: Hath said the Lord Jehovih; Behold I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers, that saith, The river is mine, and I have made myself. Therefore I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick to thy scales (Ezek. 29:3, 4); here also "Pharaoh" denotes memory-knowledge in general, as in like manner is evident from all that is said of him. [6] Again: Take up a lamentation upon Pharaoh king of Egypt. Thou art as whales in the seas; and thou hast come forth with thy streams, and troubled the waters with thy feet, and fouled their streams. When I shall extinguish thee I will cover the heavens, and make the stars thereof black; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light will I make black over thee, and will set darkness upon thy land (Ezek. 32:2, 3, 7, 8); that these things, like many in the prophets, cannot be comprehended by anyone without the internal sense, is evident, as that Pharaoh is as whales in the seas, that he came forth from his streams, and troubled the waters with his feet; that over him the heavens should be covered, the stars should be made black, and all the luminaries of light; that the sun should be covered with a cloud, the moon not give her light, and darkness be set upon his land. But the internal sense teaches what these things signify, namely, that memory-knowledges pervert the truths of the church if a man enters by their means into the secrets of faith and believes nothing unless he sees it from them, nay, unless he sees it from things of sense. That this is the internal sense is evident from the explication of each expression. [7] Pharaoh is called "king of Egypt" from memory-truth; for memory-knowledge is truth in the natural (that a "king" denotes truth, see n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044), and that the king of a people has the like signification as the people (n. 4789); thus "Pharaoh" has the like signification as “Egypt,” but in general. That “Egypt” is memory-knowledge has been frequently shown. Pharaoh is compared to “whales in the seas,” because a “whale” or “sea-monster” signifies the generals of memory-knowledges (n. 42), and “seas” signify collections of memory-knowledges (n. 28). It is also said that he “came forth with his streams,” because by “streams” are signified the things of intelligence (see n. 108, 109, 2702, 3051), here of insanity, because derived from things of sense and memory-knowledges (see n. 5196). It is then said that he “troubled the waters with his feet, and fouled their streams,” because by “waters” are signified spiritual truths (n. 680, 739, 2702, 3058, 3424, 4976, 5668), and by “feet,” the things of the natural (n. 2162, 3147, 3761, 3986, 4280, 4938-4952), thus “to trouble the waters with his feet” denotes to defile and pervert the truths of faith through the memory-knowledges of the natural; and “to foul their streams” is to do thus to intelligence. [8] It is finally said that “when he shall be extinguished the heavens shall be covered,” because by the “heavens” are signified the interiors of man, since these are indeed his heavens. These are closed when memory-knowledges have dominion over the truths of faith, or the natural over the spiritual. That then the knowledges of truth and of good perish, is signified by the words, “I will make the stars of the heavens black, and all the luminaries of light” (that the “stars” are these knowledges see n. 2495, 2849, 4697; and that “luminaries” are goods and truths, n. 30-38). That then neither can the good of love anymore flow in, is signified by “I will cover the sun with a cloud;" and that neither can the good of faith flow in, is signified by "the moon shall not make her light to shine" (that the "sun" is the good of love, and the "moon" the good of faith, see n. 1529, 1530, 2120, 2495, 3636, 3643, 4060, 4696). And that thus only falsities will have possession of the natural mind, is signified by "I will set darkness upon thy land" (that "darkness" is falsities, see n. 1839, 1860, 4418, 4531; and that the "land of Pharaoh" or the "land of Egypt" is the natural mind, n. 5276, 5278, 5280, 5288, 5301). From all this it is now evident what is the sense contained in these prophetic words. As by "Pharaoh" is signified memory-knowledge in general, by him is also signified the natural in general (n. 5799).

(6016) And they took their cattle. That this signifies the goods of truth, is evident from the signification of "cattle," as being the good of truth; for by "cattle" are meant both flocks and herds, and also horses, camels, mules, and asses. And as "flocks" in the internal sense are interior goods, and "herds" exterior goods, but "horses," "camels," "mules," and "asses" such things as are of the intellectual, all of which bear relation to truths, therefore by "cattle" is signified the good of truth.

(6017) And their acquisition which they had acquired in the land of Canaan. That this signifies truths procured from prior truths which are of the church, is evident from the signification of "acquisition," as being truth procured (see n. 4105), and also good procured (n. 4391, 4487); and from the signification of the "land of Canaan," as being the church (n. 3686, 3705, 4447, 4517, 5136). That they were procured from prior truths of the church, follows, because when truths multiply themselves from good, they are multiplied from prior truths.

(6018) And came into Egypt. That this signifies initiation into the memory-knowledges of the church, is evident from the signification of “coming” or “going down, into Egypt,” as being the initiation of truth into the memory-knowledges of the church (see n. 6004).

(6019) Jacob, and all his seed with him. That this signifies of natural truth and of all things of faith appertaining thereto (that is, their initiation into the memory-knowledges of the church), is evident from the representation of Jacob, as being natural truth (see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538); and from the signification of “seed,” as being the faith of charity (n. 255, 1025, 1447, 1610, 1940, 2848, 3310). Thus “all his seed with him” denotes all things of faith appertaining to natural truth.

(6020) His sons, and his sons’ sons, with him. That this signifies truths in their order, is evident from the signification of “sons,” as being truths (see n. 489, 491, 533, 1147, 2623, 3373), thus also “sons’ sons,” but truths which are from the former in their order.

(6021) His daughters, and his sons’ daughters. That this signifies goods in order, is evident from the signification of “daughters,” as being goods (see n. 489-491, 2362, 3963), thus also “sons’ daughters,” but the goods which are from the former, thus in their order (as just above in the case of the sons).

(6022) And all his seed. That this signifies everything of faith and of charity, is evident from the signification of "seed," as being the faith of charity (as above, n. 6019), thus both faith and charity; for where the one is, there is the other.

(6023) Brought he with him into Egypt. That this signifies that they were brought into the memory-knowledges of the church, is evident from the signification of "coming" or "going down, into Egypt," as being to initiate and bring truths into the memory-knowledges of the church (of which above, n. 6004, 6018). The same is also signified by "bringing with him into Egypt" (n. 5373, 6004). Truths are initiated and brought in when memory-knowledges are ruled by truths; and they are ruled by truths when truth is acknowledged because the Lord has so said in the Word, and the memory-knowledges which affirm it are accepted, but those which oppose it are removed. Thus truth becomes lord over those memory-knowledges which are affirmative of it, while those not affirmative are rejected. When this is the case, then the man in thinking from memory-knowledges is not led into falsities, as is the case where truths are not within. For memory-knowledges are not true from themselves, but from the truths within them, and such as are the truths in them, such a general truth is the memory-knowledge. For a memory-knowledge is merely a vessel (n. 1469, 1496), which is capable of receiving both truths and falsities, and this with endless variety. [2] As for example the memory-knowledge of the church that every man is the neighbor. Into this memory-knowledge may be initiated and brought truths in endless abundance; as that every man is indeed the neighbor, but each one with a difference; that he is most the neighbor who is in good, and this also with a difference according to the quality of the good; that the origin of the neighbor is from the Lord Himself, so that the nearer any are to Him, that is, the more they are in good, the more they are the neighbor; and the more remote they are from Him, the less; and also that a society is more the neighbor than an individual man, and a kingdom in general more than a society, but our own country more than other kingdoms; that the church is still more the neighbor than our country, and the Lord's kingdom still more; and also that the neighbor is loved when anyone discharges his office aright for the good of others, or of his country, or of the church; and so on. This shows how many truths can be brought into this one memory-knowledge of the church, for they are so many that it is difficult to distribute them into genera, and to assign to each genus some specific truths, in order that it may be distinguished and recognized. This was a study in the ancient churches. [3] That the same memory-knowledge can be filled with falsities in endless abundance, may also be seen by inverting the above truths, and saying that everyone is neighbor to himself, and that in every instance the origin of the neighbor is from self; and that therefore a man's nearest neighbor is he who most favors him, and makes one with him, and thereby presents himself in him as an image of himself; nay, that neither is his country the neighbor, except insofar as concerns his own advantage;

and so on without end. Yet the memory-knowledge remains the same: that every man is the neighbor. But by one this is filled with truths, by another with falsities. The case is similar with all other memory-knowledges.

(6024) Verses 8-27. And these are the names of the sons of Israel, who came into Egypt, of Jacob and of his sons: Reuben, Jacob's firstborn. And the sons of Reuben: Hanoch, and Pallu, and Hezron, and Carmi. And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi: Gershon, and Kohath, and Merari. And the sons of Judah: Er, and Onan, and Shelah, and Perez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul. And the sons of Issachar: Tola, and Puvah, and Iob, and Shimron. And the sons of Zebulun: Sered, and Elon, and Jahleel. These are the sons of Leah, whom she bare unto Jacob in Paddan-aram, and his daughter Dinah: all the souls of his sons and of his daughters were thirty and three. And the sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. And the sons of Asher: Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister; and the sons of Beriah: Ber, and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare to Jacob: sixteen souls. The sons of Rachel, Jacob's wife: Joseph and Benjamin. And to Joseph were born in the land of Egypt, whom Asenath the daughter of Potiphera priest of On bare unto him, Manasseh and Ephraim. And the sons of Benjamin: Bela, and Becher, and Ashbel, Gera, and

Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. These are the sons of Rachel, who were born to Jacob: all the souls were fourteen. And the sons of Dan: Hushim. And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem. These are the sons of Bilhah, whom Laban gave unto Rachel his daughter, and these she bare to Jacob: all the souls were seven. All the souls that came with Jacob into Egypt, that came out of his thigh, besides Jacob's sons' women, all the souls were sixty and six. And the sons of Joseph, who were born to him in Egypt, were two souls. All the souls of the house of Jacob, that came into Egypt, were seventy. [2] "And these are the names of the sons of Israel, who came into Egypt," signifies the quality of truths from the spiritual in order, which were brought into the memory-knowledges of the church; "of Jacob and his sons," signifies the truth of the natural in general, and the truths of the natural in particular; "Reuben, Jacob's firstborn," signifies faith in the understanding, which is apparently in the first place. "And the sons of Reuben; Hanoch, and Pallu, and Hezron, and Carmi," signifies the doctrinals of faith in general. "And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar," signifies faith in the will and its doctrinals in general; "and Shaul the son of a Canaanitish woman," signifies a doctrinal not from a genuine origin. "And the sons of Levi; Gershon, and Kohath, and Merari," signifies spiritual love and its doctrinals in general. [3] "And the sons of Judah; Er, and Onan, and Shelah, and Perez, and Zerah," signifies celestial love and its doctrinals; "but Er and Onan died in the land of

Canaan," signifies that falsity and evil were extirpated. "And the sons of Perez were Hezron and Hamul," signifies the truths of that good, which are goods of charity. "And the sons of Issachar; Tola, and Puvah, and Iob, and Shimron," signifies celestial conjugial love and its doctrinals. "And the sons of Zebulun; Sered, and Elon, and Jahleel," signifies the heavenly marriage and its doctrinals. "These are the sons of Leah, whom she bare unto Jacob in Paddan-aram," signifies that these doctrinals were from spiritual affection in the natural through the knowledges of good and truth; "and his daughter Dinah," signifies the church; "all the souls of his sons and of his daughters were thirty and three," signifies the state of spiritual life and its quality. [4] "And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli," signifies the good of faith and the derivative works and their doctrinals. "And the sons of Asher; Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister: and the sons of Beriah; Ber, and Malchiel," signifies the happiness of eternal life and the delight of the affections and their doctrinals. "These are the sons of Zilpah," signifies that these are of the external church; "whom Laban gave to Leah his daughter," signifies from the affection of external good; "and these she bare to Jacob," signifies that they were from the natural; "sixteen souls," signifies their state and quality. [5] "The sons of Rachel Jacob's wife," signifies which were from celestial affection; "Joseph and Benjamin," signifies the internal of the church, "Joseph" its good and "Benjamin" the truth thence derived. "And to Joseph were born in the land of Egypt," signifies internal celestial and spiritual things in the natural; "whom Asenath the daughter of Potiphera priest of On bare unto him," signifies from the marriage of good with truth and of truth with good; "Manasseh and Ephraim," signifies the new will and its intellectual, which are of the church. "And the sons of Benjamin; Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard," signifies the spiritual internal and its doctrinals. "These are the sons of Rachel, who were born to Jacob," signifies that they were from celestial affection; "all the souls were fourteen," signifies their state and quality. [6] "And the sons of Pan; Hushim," signifies the holy of faith and good of life, and the doctrinal of these. "And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem," signifies temptations in which is victory and the doctrinals about them. "These are the sons of Bilhah," signifies that these are of the internal church; "whom Laban gave unto Rachel his daughter," signifies from the affection of internal good; "all the souls were seven," signifies their state and quality. [7] "All the soul that came with Jacob into Egypt," signifies all the truths and goods initiated into the memory-knowledges of the church; "that came out of his thigh," signifies that were from the marriage; "besides Jacob's sons' women," signifies except the affections of those things which were not from this marriage; "all the souls were sixty and six," signifies their state and quality; "and the sons of Joseph, who were born to him in Egypt," signifies things celestial and spiritual in the natural; "were two souls," signifies the will and the intellectual thence derived, which are of the church; “all the souls of the house of Jacob, that came into Egypt, were seventy,” signifies what is full in order.

(6025) The further explication of these words will be omitted, because they are mere names. What they signify may be seen from the general explication given just above (n. 6024). And what the sons of Jacob themselves signify may be seen in the explication where their birth is treated of. This is worthy of note: that no son was born to the sons of Jacob in Egypt, whither they came, although they were still young; but their sons were all born in the land of Canaan, while they themselves were born in Paddan-aram, except Benjamin. This was of the Lord’s special Divine providence, in order that the things of the church might be represented by them from their very birth. The sons of Jacob being born in Paddan-aram represented that the man of the church must be born anew or regenerated by means of the knowledges of good and truth; for “Paddan-aram” signifies the knowledges of good and truth (n. 3664, 3680, 4107), and their birth represented the new birth through faith and charity (n. 4668, 5160, 5598), thus at first through the knowledges of these. But that their sons were all born in the land of Canaan represented that from thence are such things as are of the church, for the “land of Canaan” denotes the church (n. 3686, 3705, 4447, 4454, 4516, 5136, 5757). But that to Joseph were born sons in Egypt, was in order that there might be represented the dominion of the internal man in the external, especially the dominion of the celestial spiritual in the natural, "Manasseh" being the will, and "Ephraim" the intellectual, of the church, in the natural.

(6026) Verses 28-30. And he sent Judah before him unto Joseph, to show before him unto Goshen; and they came into the land of Goshen. And Joseph harnessed his chariot, and went up to meet Israel his father, to Goshen; and he was seen of him, and fell upon his necks, and wept upon his necks a long while. And Israel said unto Joseph, Let me die this time, after that I have seen thy faces, that thou art yet alive. "And he sent Judah before him unto Joseph," signifies the communication of the good of the church with the internal celestial; "to show before him unto Goshen," signifies with respect to the midst in the natural; "and they came into the land of Goshen," signifies the residence of life there; "and Joseph harnessed his chariot," signifies doctrine from the internal; "and went up to meet Israel his father," signifies influx; "to Goshen," signifies into the midst in the natural; "and he was seen of him," signifies perception; "and fell upon his necks," signifies conjunction; "and wept upon his necks a long while," signifies mercy; "and Israel said unto Joseph," signifies the perception of spiritual good; "Let me die this time," signifies new life; "after that I have seen thy faces," signifies after the noticing of mercy; "that thou art yet alive," signifies the noticing of the consequent life in himself.

(6027) And he sent Judah before him unto Joseph. That this signifies the communication of the good of the church with the internal celestial, is evident from the representation of Judah, as being the good of the church (see n. 5583, 5603, 5782, 5794, 5833); and from the representation of Joseph, as being the internal celestial (n. 5869, 5877); that "to send before him" denotes to communicate, is plain. The reason why Judah was sent, and not another, was that there might be signified the communication of good with good, which is immediate; namely, the communication of external good, which Judah represents, with internal good, which Joseph represents. For the good which is of love to the Lord and of charity toward the neighbor flows in from the Lord through the internal into the external; and so much is received in the external as there is of good there. But if in the man's external there is only the truth of faith, and not good, then the influx of good from the Lord through the internal is not received in the external; for immediate communication with truth is not possible, but only mediate communication through good. This is the reason why no other than Judah was sent by Jacob unto Joseph.

(6028) To show before him unto Goshen. That this signifies with respect to the midst in the natural, namely, that there was communication, is evident from the signification of "Goshen," as being the midst (that is, the inmost) in the natural (see n. 5910). By the midst or the inmost in the natural is signified the best therein, for what is best is in the midst, that is, in the center or inmost, and round about it on all sides are goods, arranged in the heavenly form, nearer and more remote according to the gradations of goodness from the best in the midst. Such is the arrangement in order of goods in the regenerate. But with the wicked the most evil things are in the midst, and goods are relegated to the extremes, where they are continually being pushed outside. This is the form with the wicked individually, and in the hells in general. Thus it is the infernal form. From what has been said about the best in the midst and about goods being arranged in order toward the sides, it is evident what is meant by the communication of the good of the church with the internal celestial, with respect to the midst in the natural.

(6029) And Joseph harnessed his chariot. That this signifies doctrine from the internal, is evident from the representation of Joseph, as being the internal (as often above); and from the signification of "chariot," as being doctrine (n. 5321).

(6030) And went up to meet Israel his father. That this signifies influx, namely, from the internal celestial into spiritual good from the natural, is evident from the representation of Joseph, who "goes up to meet," as being the internal celestial (see n. 5869, 5877); and from the representation of Israel, as being spiritual good (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). Thus it follows that "to go up to meet him" denotes influx, for "to go up to meet," here, is to betake himself and come unto him.

(6031) To Goshen. That this signifies into the midst in the natural, is evident from what has been said just above about Goshen (n. 6028).

(6032) And he was seen of him. That this signifies perception, is evident from the signification of "to see," as being to understand and to perceive (see n. 2150, 3764, 4567, 4723, 5400), and also to have faith (n. 2325, 2807, 3863, 3869, 4403, 4421, 5400). In regard to “seeing” as denoting to understand and thence to perceive and also to have faith, be it known that there are two things with man which make his life, namely, Spiritual Light and Spiritual Heat. Spiritual light makes the life of his understanding, and spiritual heat the life of his will. Spiritual light is from its first origin Divine truth from the Divine good of the Lord, and hence is the truth of faith from the good of charity. And spiritual heat is from its first origin the Divine good of the Divine love of the Lord, and hence is the good of celestial love, which is love to the Lord, and the good of spiritual love, which is love toward the neighbor. These two, as before said, constitute the whole life of man. [2] As regards spiritual light, it is with this in the understanding of man as it is with natural light in his external sight; namely, in order that the eye may see, it is necessary that there be light to illumine, and then the eye sees in the light all things which are round about outside of it. So the intellectual mind, which is man’s internal eye-in order that this eye may see, it is necessary for the light of heaven, which is from the Lord, to illumine it; and when this eye is illumined by this light, it then sees the things which are round about outside of itself; but the objects which it sees are spiritual, namely, memory-knowledges and truths. But when this light does not illumine, the intellectual mind or internal eye of man, like the external or bodily eye, is in darkness and sees nothing, that is, from memory-knowledges nothing of truth, and from truths nothing of good. The light which illumines the intellectual mind is in very truth light, and such light that it a thousand times surpasses the midday light of the world, which I bear witness to because I have seen it. By this light all the angels in the heavens see the things which are round about outside of themselves, and also by the same light they see and perceive the truths which are of faith, and their quality. Hence then it is that by "seeing" is signified in the spiritual sense not only the understanding, but also whatever is of the understanding, as thought, reflection, observation, prudence, and many such things; likewise not only faith, but also whatever is of faith, as truth, doctrine from the Word, and the like. [3] But as regards spiritual heat, it is with this in the will of man as it is with natural heat in the body, in that it vivifies. But in its first origin, which origin is from the Lord, spiritual heat is nothing else than the Divine love toward the universal human race, and from this the reciprocal love of man to Him and also toward the neighbor. And this spiritual heat is in very truth heat, which gladdens the bodies of the angels with heat, and at the same time their interiors with love. Hence it is that by "heat," "flame," and "fire" in the Word are signified in the genuine sense those things which are of love, as the affections of good and of truth, and also good itself.

(6033) And fell upon his necks. That this signifies conjunction, is evident from the signification of "falling upon the necks," as being conjunction close and intimate (see n. 5926). That "to fall upon the necks" signifies conjunction is because the neck joins together the head and the body, and by the "head" are signified the interiors, and by the "body" the exteriors. Hence the "neck" denotes the conjunction of the interiors with the exteriors, and thus the communication of the interiors with the exteriors, and also of celestial things with spiritual (see n. 3542, 5320, 5328), which communication is by virtue of conjunction also signified by these same words, for "Joseph" is the internal, and "Israel" is relatively the external.

(6034) And wept upon his necks a long while. That this signifies mercy, is evident from the signification of "weeping," as being mercy (see n. 5480, 5873, 5927). It is said "upon his necks a long while," because the beginning and also the continuance of conjunction is mercy, namely, the mercy of the Lord who in the supreme sense is "Joseph."

(6035) And Israel said unto Joseph. That this signifies the perception of spiritual good, namely, from the internal celestial, is evident from the signification of "saying," in the historicals of the Word, as being perception; from the representation of Israel, upon whose necks Joseph wept, as being spiritual good; and from the representation of Joseph, as being the internal celestial; all of which have been frequently spoken of above.

(6036) Let me die this time. That this signifies new life, is evident from the signification of "dying," as being resurrection into life, thus new life (see n. 3326, 3498, 3505, 4618, 4621, 6008). The reason why "dying" signifies newness of life, has also been shown in the sections just quoted; namely, that when a man dies, there immediately begins a newness of his life; for he is raised up into life, the material body being cast off which had served him for use in the world. New life is here signified by “dying,” because it comes from influx by the internal (which is signified by Joseph’s going up to meet Israel his father, see n. 6030), and from conjunction, which is signified by Joseph’s falling on the necks of Israel (n. 6033).

(6037) After that I have seen thy faces. That this signifies after the noticing of mercy, is evident from the signification of “to see,” as being a noticing (of which above, n. 6032); and from the signification of the “faces,” when predicated of the Lord, as being mercy (see n. 222, 223, 5585, 5816).

(6038) That thou art yet alive. That this signifies the perception of the consequent life in himself, is evident from the signification of “being alive,” as in the internal sense being spiritual life (n. 5890). That the perception of this life in himself is signified, follows from what goes before (that he had new life from influx and conjunction, n. 6036), and from the affection of joy at seeing him. This affection gives the perception of life in himself.

(6039) Verses 31-34. And Joseph said unto his brethren, and unto his father’s house, I will go up, and will tell Pharaoh, and will say unto him, My brethren, and my father’s house, who were in the land of Canaan, are come unto me; and the men are shepherds of the flock, for they are men of cattle; and they have brought their flocks, and their herds, and all that they have. And it may be that Pharaoh will call you, and will say, What are your works? And ye shall say, Thy servants have been men of cattle from their youth even until now, both we, and our fathers; in order that ye may dwell in the land of Goshen; for every shepherd of the flock is an abomination of the Egyptians. “And Joseph said unto his brethren,” signifies the perception of truths in the natural; “and unto his father’s house” signifies of goods there; “I will go up and will tell Pharaoh” signifies communication with the natural where are the memory-knowledges of the church; “and will say unto him, My brethren, and my father’s house, who were in the land of Canaan, are come unto me,” signifies in respect to the truths and the goods of the church, that they are to be initiated; “and the men are shepherds of the flock,” signifies that they lead to good; “for they are men of cattle,” signifies that they have good from truths; “and they have brought their flocks, and their herds, and all that they have,” signifies that good interior and exterior, and whatever is thence, is present; “and it may be that Pharaoh will call you,” signifies if the natural in which are the memory-knowledges of the church wills to be conjoined; “and will say, What are your works?” signifies and to know your goods; “and ye shall say, Thy servants have been men of cattle from their youth even until now,” signifies that from the beginning and as yet they have truths from which is good; “both we, and our fathers” signifies that it was so from the first goods; “in order that ye may dwell in the land of Goshen,” signifies so shall your residence be in the midst of the natural where are the memory-knowledges of the church; “for every shepherd of the flock is an abomination of the Egyptians,” signifies separation thus from perverted memory-knowledges which are opposed to the memory-knowledges of the church.

(6040) And Joseph said unto his brethren. That this signifies the perception of truths in the natural, is evident from the signification of “saying,” as being perception (of which often above); from the representation of the sons of Israel, as being spiritual truths in the natural (n. 5414, 5879); and from the representation of Joseph, as being the internal celestial (n. 5869, 5877). Hence it is evident that by “Joseph said unto his brethren” is signified the perception of truths in the natural from the internal celestial. That by “Joseph said,” is not signified his perception, is because Joseph is the internal, and all perception flows in through the internal into the external or natural. For of itself the natural perceives nothing whatever, but its perceiving is from what is prior to itself; nay, neither does the prior perceive from itself, but from what is still prior to itself, thus finally from the Lord, who Is of Himself. Such is the nature of influx, and therefore such is the nature of perception. It is with influx as it is with coming forth (exsistentia) and subsistence. Nothing comes forth (exsistit) of itself, but from what is prior to itself, thus finally all things from the First, that is, from the Esse and the Existere of Itself. And also from the same all things subsist, for it is with subsistence as with coming forth, for to subsist is perpetually to come forth. The reason why it is said “the perception of truths in the natural,” but not “the perception of those who are in these truths,” is that such is the nature of spiritual speech. For in this way ideas of thought are abstracted from persons, and are determined to things; and things, that is, truths and goods, are what live with man and cause man to live, for they are from the Lord, from whom is everything of life. In this way also the thought is withdrawn from attributing truths and goods to the person. By such speech also a general idea is had, which extends itself more widely than if the idea of person is adjoined to it; as for instance if it is said "the perception of those who are in these truths," the ideas are at once determined to such persons, as is usually the case, and thus they are withdrawn from the general idea; and in this way the enlightenment from the light of truth is diminished. Moreover in the other life thought about persons excites those who are being thought of; for in the other life all thought is communicated. These are the reasons why an abstract form of speech is used, as here: "the perception of truths in the natural."

(6041) And unto his father's house. That this signifies of goods therein, that is, the perception of these, is evident from the signification of "house," as being good (see n. 3128, 3652, 3720, 4982); and from the signification of "father," as also being good (n. 2803, 3703, 3704, 5581, 5902).

(6042) I will go up, and will tell Pharaoh. That this signifies communication with the natural where are the memory-knowledges of the church, is evident from the signification of "telling," as being communication (see n. 4856); and from the representation of Pharaoh, as being the natural where are the memory-knowledges of the church (n. 5799, 6015).

(6043) And will say unto him, My brethren, and my father's house, who were in the land of Canaan, are come unto me.

That this signifies in respect to the truths and goods of the church, that they are to be initiated, is evident from the representation of the sons of Israel, who are here his "brethren," as being spiritual truths in the natural (of which just above, n. 6040); from the signification of "father's house," as being goods therein (of which also just above, n. 6041); from the signification of the "land of Canaan," as being the church (n. 3686, 3705, 4447, 4517, 5136); and from the signification of "coming unto Joseph," or to Egypt where Joseph was, as being to be initiated into memory-knowledges which are of the church (of which above, n. 6004, 6018). (As to the initiation of truths which are of the church into memory-knowledges which are of the natural, see above, n. 6023; and as to their conjunction, see below, n. 6047.)

(6044) And the men are shepherds of the flock. That this signifies that they lead to good, is evident from the signification of "shepherds of the flock," as being those who lead to good (see n. 343, 3795, 5201). For he is a "shepherd" who teaches and leads, and that is the "flock" which is taught and led. But in the internal sense are meant truths which lead to good, for by the sons of Israel, who here are the "men, shepherds of the flock," are represented spiritual truths (n. 6040). Moreover with those who teach it is truths that lead. That truths which are of faith lead to good which is of charity, was shown above; and the same is evident from the fact that all things both in general and in particular have relation to an end, and look to it, and those which do not look to an end cannot subsist. For the Lord has created nothing whatever except for the sake of an end; in so much that it may be said that the end is the all in all things that have been created; and all things that have been created are in such an order that as the end from the First through the intermediates looks to the last or ultimate, so the end within the last or ultimate has regard to the end in the First. Hence comes the connection of things. In its first origin the end itself is nothing but the Divine good of the Divine love; thus it is the Lord Himself. Wherefore also in the Word He is called the "First and the Last," the "Alpha and Omega" (Isa. 41:4; 44:6; 48:12; Rev. 1:8, 11, 17; 2:8; 21:6; 22:13). This being the case, it is necessary that each and all things which pertain to the life with man should have relation to an end and should look to it. He who has any rational ability can see that the memory-knowledges with a man look to truths as their end, and that the truths look to goods, and that the goods look to the Lord as the last and the first end; as the last end when they look at Him from truths, and as the first end when they look at Him from good. Such is the case with the truths of the church that they lead to good, which is signified by the "men being shepherds of the flock," and by their being "men of cattle," as now follows.

(6045) For they are men of cattle. That this signifies that they have good from truths, is evident from the signification of "cattle," as being the good of truth, or good from truths (see n. 6016). This is said of the sons of Israel, who are spiritual truths in the natural (n. 5414, 5879); thus it is said of truths, here that they lead to good (of which just above, n. 6044).

(6046) And they have brought their flocks, and their herds, and all that they have. That this signifies that good interior and exterior, and whatever is therefrom, is present, is evident from the signification of “flock,” as being interior good; from the signification of “herd,” as being exterior good (see n. 5913); from the signification of “all that they have,” as being whatever is therefrom (n. 5914); and from the signification of “they have brought,” as being to be present.

(6047) And it may be that Pharaoh will call you. That this signifies, if the natural in which are the memory-knowledges of the church wills to be conjoined, is evident from the signification of “to call to himself,” as being to will to be conjoined; for to call to himself from the affection that they should dwell in his land and become one nation with his own, is to will to be conjoined; and from the representation of Pharaoh, as being the natural in which are the memory-knowledges of the church (as above, n. 6042). By Pharaoh’s calling is signified what is reciprocal of initiation and conjunction, namely, of the memory-knowledges of the church with truths and goods in the natural; for all conjunction needs reciprocity, whereby there is consent on both sides. [2] The conjunction of the truths of the church with its memory-knowledges is here treated of, but it is necessary to know in what manner they are to be conjoined. For indeed the start must not be made from memory-knowledges, and through these an entrance be made into the truths of faith, because the memory-knowledges with a man are derived from things of sense, thus from the world, from which spring innumerable fallacies. But the start must be made from truths of faith, in this way. First there must be learned the doctrinal things of the church, and then the Word must be examined to see whether these are true; for they are not true because the heads of the church have said so and their followers confirm it, because in this way the doctrinal things of all churches and religions would have to be called true, merely because they exist in the country, and men hold them from their birth; and in this wise not only would the doctrinal things of Papists and also of Quakers be true, but also those of Jews and even of Mohammedans, because their leaders have said so and their followers confirm it. This shows that the Word must be searched, and there it must be seen whether the doctrinal things are true. When this is done from the affection of truth, then the man is enlightened by the Lord so as to perceive, without knowing whence, what is true; and he is confirmed therein in accordance with the good in which he is. If these truths disagree with the doctrinal things, let him take heed not to disturb the church. [3] Afterward, when he has been confirmed, and is thus in the affirmative from the Word that the doctrinal things are truths of faith, it is then allowable for him to confirm them by all the memory-knowledges he possesses, of whatsoever name and nature; for then, because what is affirmative reigns universally, he accepts the memory-knowledges which agree, and rejects those which by reason of the fallacies they contain disagree; for faith is strengthened by means of memory-knowledges; and therefore no one is forbidden to search the Scriptures from the affection of knowing whether the doctrinal things of the church within which he was born, are true; for in no other way can he be enlightened. After doing this no one is forbidden to fortify himself by means of memory-knowledges; but he may not do so before. This is the way and the only way of conjoining the truths of faith with memory-knowledges; not only with the memory-knowledges of the church, but also with any memory-knowledges whatever. Yet very few at this day proceed in this way; for most persons who read the Word do not read it from the affection of truth, but from the affection of confirming therefrom the doctrinal things of the church within which they were born, no matter what these may be. [4] In the Word there is described the Lord's kingdom, in that the spiritual, the rational, and memory-knowledge are therein conjoined together; but this is described by names which signify these; namely, by "Israel," "Assyria," and "Egypt." By "Israel" is described the spiritual, by "Assyria" the rational, and by "Egypt" memory-knowledge, in these words of Isaiah: In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar near the border thereof to Jehovah. And it shall be for a sign and for a witness thereof to Jehovah Zebaoth in the land of Egypt; for they shall cry unto Jehovah because of the oppressors, and He shall send them a savior, and a prince, and he shall deliver them. And Jehovah shall become known to Egypt, and the Egyptians shall know Jehovah in that day, and shall offer sacrifice and meat offering, and shall vow a vow to Jehovah, and shall perform it. In that day there shall be a path from Egypt unto Assyria, and Assyria shall come into Egypt, and Egypt into Assyria, and Egypt shall serve Assyria. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; which Jehovah Zebaoth shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance (Isa. 19:19-25). [5] Everyone can see that Egypt is not meant here, nor Assyria, nor yet Israel, but something else by each of them. (That by "Israel" is meant the spiritual of the church, has already been shown, n. 3654, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833; and by "Assyria," the rational, n. 119, 1186; and by "Egypt," memory-knowledges, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004, 6015.) These three conjoined together in the man of the church are described in the prophet by the words, "there shall be a path from Egypt to Assyria, and Assyria shall come into Egypt, and Egypt into Assyria, and Egypt shall serve Assyria; in that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land." For in order that a man may be a man of the church, it is necessary for him to be spiritual, and also rational, with memory-knowledge subservient to these. From all this it is now evident that memory-knowledge is by no means to be rejected from the truths of faith, but that it is to be conjoined with them; but by the prior way, that is, by the way from faith; and not by the posterior way, that is, by the way from memory-knowledges. (See also what has been already shown, n. 128-130, 195, 196, 232, 233, 1226, 1911, 2568, 2588, 4156, 4760, 5510, 5700.)

(6048) And will say, What are your works? That this signifies, and to know your goods, is evident from the signification of "works," as being goods. That "works" are goods is because they are from the will, and things from the will are good or evil, but things from the understanding, such as discourse, are true or false. The works of the sons of Jacob, and also the works of their fathers, were to pasture cattle, thus to act as shepherds. These works also signify goods, specifically goods from truths. That they have this signification is from correspondences, for lambs, sheep, kids, and goats, which are of the flock, correspond to the goods of charity; in like manner bullocks and oxen, which are of the herd. That they correspond is evident from the fact that when from heavenly affection the angels are conversing together about the goods of charity, there appear in some places in the world of spirits, and also in the first or ultimate heaven, flocks and herds-flocks, when they are speaking of the interior goods of charity; and herds when of the exterior goods (n. 3218-3220). For this reason it is that in the Word such things are signified by "flocks and herds." In general be it known that every significative in the Word derives its origin from representatives in the other life, and these from correspondences. The reason is that the natural world is from the spiritual world as an effect from its cause, to the end that the spiritual world may flow into the natural world and there act as the causes. In this way also all things of this world are held together in their tenor and in order. (That universal nature is a theater representative of the Lord’s kingdom, that is, of the spiritual and heavenly things therein, may be seen, n. 2758, 2987-3002, 4939, 5116.)

(6049) And ye shall say, Thy servants have been men of cattle from their youth even until now. That this signifies that from the beginning and as yet they have truths from which is good, is evident from the signification of “men of cattle,” as being truths from which is good (see n. 6016, 6045); and from the signification of “from their youth even until now,” as being from the beginning and as yet. In regard to “cattle” signifying truths from which is good, be it known that “cattle” are all beasts of burden greater and less, in both the flock and the herd, and also camels, horses, mules, and asses. These latter beasts of burden signify such things as relate to truths; but the former, namely, those of the herd and the flock, signify such things as relate to good. Therefore it is that all those beasts of burden in general which are “cattle” signify truths from which is good. The term “cattle” in the original tongue is from a word which also means “acquisition,” and “acquisition” in the spiritual sense is also truth from which is good, for the reason that good is acquired by means of truth. But “small cattle” signify interior goods, for these are of the flock, such as lambs, sheep, kids, goats, and rams. “Cattle” also signify truths from which is good in other passages of the Word, as in Isaiah: Then shall He give the rain of thy seed, wherewith thou shalt sow the land; and the bread of increase; and it shall be fat and rich: in that day shall thy cattle pasture in a broad meadow (Isa. 30:23); "to pasture" denotes to be instructed in truths and about goods (n. 5201); a "broad meadow" denotes the doctrine of truth; it is called "broad" because "breadth" is truth (n. 3433, 3434, 4482). Thus it is plain that "cattle" are truths from which is good. In Ezekiel: To bring back thine hand upon the wastes that are inhabited, and upon the people that are gathered out of the nations, working with cattle and possession, that dwell upon the navel of the earth (Ezek. 38:12); where in like manner "cattle" denote truths through which is good; and "possession" denotes good.

(6050) Both we, and our fathers. That this signifies that it was so from the first goods, is evident from the signification of "fathers," as being goods (see n. 2803, 3703, 3704, 5581, 5902). Thus that they were men of cattle, and also their fathers, denotes from the first goods. By "fathers" also in many passages in the Word in the internal sense are not meant Abraham, Isaac, and Jacob, but they who were of the Ancient Church who were in good.

(6051) In order that ye may dwell in the land of Goshen. That this signifies, so shall your residence be in the midst of the natural where are the memory-knowledges of the church, is evident from the signification of "to dwell," as being life, and thus the residence of life (see n. 1293, 3384, 4451); and from the signification of "Goshen," as being the midst or inmost in the natural (n. 5910, 6028). That there are the memory-knowledges of the church which are signified by “Egypt,” is plain, for Goshen was the best tract of land in Egypt.

(6052) For every shepherd of the flock is an abomination of the Egyptians. That this signifies separation thus from perverted memory-knowledges, which are opposed to the memory-knowledges of the church, is evident from the signification of an “abomination of the Egyptians,” as being the separation of memory-knowledges; for the things which are an abomination are separated, because the reason of their being abominated is that they are contrary to accepted principles and loves, thus because they are opposed; in the present case, opposed to the perverted memory-knowledges which are signified by the “Egyptians” when it is said that “every shepherd of the flock is an abomination to them;” and from the signification of a “shepherd of the flock,” as being one who leads to good (of which above, n. 6044). The memory-knowledge which confirms good is that to which perverted memory-knowledge is opposed. Perverted memory-knowledges are those which destroy the truth of faith and the good of charity, and are also those which invert order, such as the magical things that existed in Egypt. For there are very many things that are in accordance with order which those magicians abused, such as correspondences and representatives, which were memory-knowledges more cultivated among them than among others. These follow from order even when the evil apply them, for in the application of them to the exercise of command over others, and to the doing of injury to others, they are perverted, because magical. In regard to their separation, which is here treated of, this is effected by means of the bringing into order that takes place when good with truths is in the midst or inmost, which is signified by “Goshen;” for then the perverted memory-knowledges which are opposed are cast out. Up to this point the subject treated of has been the conjunction of truths with memory-knowledges, of which conjunction be it further known that the conjunction of the internal or spiritual man with the external or natural man cannot possibly be effected unless truths are insinuated into memory-knowledges. For memory-knowledges together with the delights of the natural affections constitute the external or natural man; and therefore unless conjunction is effected with memory-knowledges, it cannot be effected at all. And yet in order that a man may be regenerated, his internal and external must be conjoined together, for unless they are conjoined, all good flowing in from the Lord through the internal man into the external or natural man is either perverted, or suffocated, or rejected, and then the internal man is also closed. The method in which this conjunction is effected is what has been described in this chapter, which method is by means of the insertion of truths into memory-knowledges.

(6053) On influx, and on the interaction of the soul with the body. Nothing whatever can be known or even thought about influx, and about the interaction of the soul with the body, unless it is known what the soul is, and also something of its nature. If nothing is definitely known about the soul, nothing can be said about its influx and interaction. For how can the communication of two parts be thought of in the total absence of knowledge about the nature of one of them? That complete ignorance prevails about the nature of the soul, especially in the learned world, is evident from the fact that some believe it to be an aerial thing, others something flaming or fiery, others a purely thinking entity, others a general vital force, and others a natural activity. And what is a still further proof of the prevailing ignorance about the nature of the soul is that various places in the body are assigned it, some placing it in the heart, some in the brain and its fibers, others in the corpora striata, others in the ventricles, and others in a small gland; some in every part, but in so doing they conceive of a vitality such as is common to every living thing. From all this it is evident that nothing is known about the soul, and this is the reason why all that has been asserted on the subject is conjectural. And as in this way men could have no idea about the soul, very many have not been able to avoid the belief that the soul is a mere vital thing that is dissipated when the body dies. And this is the reason why the learned have less belief in the life after death than the simple; and because they do not believe in it, neither can they believe in the things which belong to that life, which are the heavenly and spiritual things of faith and love. This also appears from the Lord’s words in Matthew: Thou hast hid these things from the wise and intelligent, and hast revealed them unto babes (Matt 11:25). And again: Seeing they see not, and hearing they hear not, neither do they understand (Matt. 13:13). For the simple have no such thoughts about the soul; but believe that they will have after death; in which simple faith, unknown to them, there is hidden the belief that they will live there as men, will see angels, will speak with them, and will enjoy happiness.

(6054) As regards the soul of which it is said that it will live after death, it is nothing else than the man himself who lives within the body, that is, the interior man who in this world acts through the body, and who causes the body to live. This man, when loosed from the body, is called a spirit, and then appears in a complete human form; yet he cannot possibly be seen with the eyes of the body, but only with the eyes of the spirit; and before the eyes of the latter he appears like a man in this world; he has senses (namely, touch, smell, hearing, sight) much more exquisite than in this world; he has appetites, cupidities, desires, affections, loves, such as there are in this world, but in a more surpassing degree; he also thinks as in this world, but more perfectly; he converses with others; in a word, he is there just as he had been in this world, insomuch that if he does not reflect upon being in the other life, he knows no otherwise than that he is in this world (as I have sometimes heard spirits say), for the life after death is a continuation of the life in this world. This then is the soul of man which lives after death. [2] But lest in consequence of the conjectures and hypotheses about it, the word “soul” should give rise to the idea of the unknown, it is better to say man’s “spirit,” or if you prefer it, the “interior man,” for the spirit appears there exactly like a man, with all the members and organs belonging to a man, and moreover is the man himself, even in the body.

That this is so, is also evident from the angels that have been seen, as recorded in the Word, who were all seen in the human form; for all the angels in heaven have the human form, because the Lord has it, who after His resurrection appeared so many times as a man. That an angel, as well as the spirit of man, is in form a man, is because the universal heaven has from the Lord the capacity of conspiring into the human form, whence the universal heaven is called the Grand Man of which, and also of the correspondence of all things of man therewith, I have treated at the close of many chapters. And as the Lord lives in each one in heaven; and as by influx from the Lord the universal heaven acts into each one, therefore every angel is an image thereof, that is, is a form most perfectly human, and so in like manner is a man after death. [3] All the spirits I have seen, who are thousands and thousands, have appeared to me exactly like men; and some of them have said that they are men just as in the world, and they added that in the life of the body they had never believed that it would be so. Many were sad because of the ignorance of men about their state after death; and because they think so inanely and emptily about the soul; and because most persons who have thought more deeply on the subject have supposed the soul to be a kind of thin air, which idea must needs lead into the insane error that it is dissipated after death.

(6055) He who does not know the interiors of man, cannot know about influx and the interaction of the soul with the body; for the interaction and the influx are effected by means of these interiors. In order to know the interiors of man, it is necessary to know that there is an internal man and an external man, and that the internal man is in the spiritual world, and the external man in the natural world; thus that the former is in the light of heaven, and the latter in the light of the world. It is also necessary to know that the internal man is so distinct from the external man that the former, being prior and interior, can subsist without the latter; but that the latter or external man, being posterior and exterior, cannot subsist without the former. It must be known, further, that the internal man is what is properly called the intellectual or rational man, because this is in the light of heaven," in which light are reason and understanding; whereas the external man is what is properly to be called that of memory-knowledge, because in him there are memory-knowledges, which for the most part derive their light from those things which are of the light of the world, when this light is enlightened and thus vivified by the light of heaven.

(6056) It has been said that the internal man, being prior, can subsist without the external, because this is posterior; but not the converse. For it is a universal rule that nothing can subsist from itself, but from and through something else, consequently that nothing can be kept in form except from and through something else, which may also be seen from everything in nature. The case is the same with man. In respect to his external, man cannot subsist except from and through his internal. Neither can the internal man subsist except from and through heaven. And neither can heaven subsist from itself, but only from the Lord, who alone subsists from Himself. Influx is according to existence and subsistence, for all things subsist by means of influx. But that all things in general and in particular subsist by influx from the Lord, not only mediately through the spiritual world, but also immediately in both mediates and ultimates, will be shown in what follows.

(6057) Before any statement can be made about influx and the operation of the soul into the body, it must be well understood that the internal man is formed according to the image of heaven, and the external man according to the image of the world; insomuch that the internal man is a heaven in the least form, and the external man is a world in the least form, thus is a microcosm. That the external man is an image of the world, may be seen from the external or bodily senses; for the ear is formed according to the whole nature of the modification of the air; the lungs according to the whole nature of its pressure, as also is the general surface of the body, which is held in its form by the circumpressure of the air; the eye is formed according to the whole nature of ether and of light; the tongue to the sense of the solvent and fluent parts in liquids; and, together with the lungs, the trachea, the larynx, the glottis, the fauces, and the lips, according to the power of suitably modifying the air, whence come articulate sounds, or words, and harmonious sounds; the nostrils are formed according to the sense of particles fluent in the atmosphere; the sense of touch, which encompasses the whole body, is according to the sense of the changes of state in the air, namely, to the sense of its cold and heat, and also to the sense of liquids and to that of weights. The interior viscera to which the aerial atmosphere cannot enter are held in connection and form by a more subtle air, which is called ether; not to mention that all the secrets of interior nature are inscribed upon and applied to the external man, such as all the secret things of mechanics, of physics, of chemistry, and of optics. From all this it is evident that universal nature has contributed to the conformation of the external of man; and hence it is that the ancients called man a microcosm. [2] And just as the external man has been formed according to the image of all things of the world, so has the internal man been formed according to the image of all things of heaven, that is, according to the image of the celestial and spiritual things which proceed from the Lord and from which and in which is heaven. The celestial things there are all those which are of love to the Lord and of charity toward the neighbor; and the spiritual things there are all those of faith, which in themselves are so many and of such a nature that the tongue cannot possibly utter one millionth part of them. That the internal man has been formed according to the image of all these things, is strikingly shown in the angels, who when they appear before the internal sight (as they have appeared before mine), affect the inmosts by their mere presence; for love to the Lord and charity toward the neighbor pour out of them and penetrate, and the derivative things of faith shine forth from them and affect. By this and other proofs it has been made plain to me that as the internal man has been created to be an angel, he is a heaven in the least form. [3] From all this it is now evident that in man the spiritual world is conjoined with the natural world, consequently that with him the spiritual world flows into the natural world in so vivid a manner that he can notice it, provided he pays attention. All this shows the nature of the interaction of the soul with the body, namely, that properly it is the communication of spiritual things which are of heaven, with natural things which are of the world, and that the communication is effected by means of influx, and is according to the conjunction. This communication which is effected by means of influx according to the conjunction is at this day unknown, for the reason that each and all things are attributed to nature, and nothing is known about what is spiritual, which at this day is so far set aside that when it is thought of it appears as nothing.

(6058) But influx is of such a nature that there is an influx from the Divine of the Lord into every angel, into every spirit, and into every man, and that in this way the Lord rules everyone, not only in the universal, but also in the veriest singulars, and this immediately from Himself, and also mediately through the spiritual world. In order to make known the existence of this influx, much has already been said about the correspondence of man's parts with the Grand Man, that is, with heaven; and at the same time about the representation of spiritual things in natural; at the close of chapters 23 to 43, and afterward about the angels and spirits with man, at the close of chapters 44 and 45; and this is now to be followed with a specific exposition of the subject of influx and the interaction of the soul and the body. But this subject must be illustrated by experiences, for otherwise things so much unknown and rendered so obscure by hypotheses cannot be brought forth into the light. The illustrative experiences shall be presented at the close of some of the following chapters. Let what has been said thus far serve as an introduction.

CHAPTER 47

1. AND JOSEPH came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, have come out of the land of Canaan; and behold they are in the land of Goshen. 2. And from among his brethren he took five men, and set them before Pharaoh. 3. And Pharaoh said unto his brethren, What are your works? And they said unto Pharaoh, Thy servants are a shepherd of the flock, both we and our fathers. 4. And they said unto Pharaoh, To sojourn in the land have we come; for there is no pasture for thy servants' flock; for the famine is grievous in the land of Canaan; and now I pray let thy servants dwell in the land of Goshen. 5. And Pharaoh said unto Joseph, saying, Thy father and thy brethren have come unto thee: 6. The land of Egypt before thee is it; in the best of the land make thy father and thy brethren dwell; let them dwell in the land of Goshen; and if thou knowest, and there be among them, men of activity, then set them as princes over my cattle. 7. And Joseph brought Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh. 8. And Pharaoh said unto Jacob, How many are the days of the years of thy life? 9. And Jacob said unto Pharaoh, The days of the years of my sojournings are a hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their

sojournings. 10. And Jacob blessed Pharaoh, and went out from before Pharaoh. 11. And Joseph made his father and his brethren dwell, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. 12. And Joseph sustained his father, and his brethren, and all his father’s house, with bread, according to the mouth of the babe. 13. And there was no bread in all the land; because the famine was very grievous, and the land of Egypt and the land of Canaan labored by reason of the famine. 14. And Joseph gathered together all the silver that was found in the land of Egypt, and in the land of Canaan, for the produce which they bought; and Joseph brought the silver into Pharaoh’s house. 15. And when the silver was all spent in the land of Egypt, and in the land of Canaan, all Egypt came unto Joseph, saying, Give us bread; for why should we die beside thee because the silver faileth? 16. And Joseph said, Give your cattle; and I will give you for your cattle, if silver fail. 17. And they brought their cattle unto Joseph; and Joseph gave them bread [in exchange] for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses; and he provided them with bread [in exchange] for all their cattle in this year. 18. And when this year was ended, they came unto him in the second year, and said to him, We will not hide from my lord how that the silver is spent; and the herd of the beast is to my lord; there is naught left before my lord besides our body and our ground. 19. Wherefore should we die before thine eyes, both we and our ground? buy us and our ground for bread, and we shall live, and our ground, servants to Pharaoh; and give seed, that we may live, and not die, and the ground be not laid waste. 20. And Joseph bought all the ground of Egypt for Pharaoh; for the Egyptians sold everyone his field, because the famine grew strong upon them; and the land was Pharaoh’s. 21. And as for the people, he removed it to the cities from one end of the border of Egypt even to the other end thereof. 22. Only the ground of the priests bought he not; because a portion was appointed for the priests by Pharaoh, and they ate their appointed portion which Pharaoh had given them; wherefore they sold not their ground. 23. And Joseph said unto the people, Behold I have bought you this day and your ground for Pharaoh; lo here is seed for you, and ye shall sow the ground. 24. And it shall be in the in-gatherings that ye shall give a fifth to Pharaoh, and four parts shall be for you, for seed of the field, and for your food, and for them in your houses, and for food for your babes. 25. And they said, Thou hast made us live; let us find grace in the eyes of my lord, and we will be Pharaoh’s servants. 26. And Joseph made it a statute even unto this day, concerning the ground of Egypt, that Pharaoh should have the fifth; only the ground of the priests, only theirs, was not Pharaoh’s. 27. And Israel dwelt in the land of Egypt, in the land of Goshen; and they had a possession therein, and were fruitful, and multiplied exceedingly. 28. And Jacob lived in the land of Egypt seventeen years; so the days of Jacob, the years of his life, were seven years, and a hundred and forty years. 29. And the days of Israel drew near to die; and he called his son Joseph, and said to him, If

I pray I have found grace in thine eyes, put I pray thy hand under my thigh, and do mercy and truth with me; bury me not I pray in Egypt. 30. And I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their sepulcher. And he said, I will do according to thy word. 31. And he said, Swear to me: and he sware to him. Israel bowed himself upon the bed's head.

(6059) The Contents. After spiritual good from the natural, which is "Israel," has been conjoined with the internal celestial, which is "Joseph," as described in the foregoing chapter, the subject treated of in the internal sense of this chapter is the insinuation of the truths of the church, which are in the natural, into memory-knowledge. The truths of the church which are in the natural are the sons of Jacob; general truth itself therein is "Jacob;" the memory-knowledge into which these truths are insinuated is "Pharaoh."

(6060) Afterward, memory-knowledges are treated of, how they were brought into order by the internal celestial which is "Joseph;" namely, that first the truths of memory-knowledges, then the truths of good and goods of truth, and at last the whole natural in respect to memory-knowledges, were brought under their general.

(6061) Lastly is described the regeneration of spiritual good from the natural, which is "Israel."

(6062) The Internal Sense. Verse 1. And Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, have come out of the land of Canaan; and behold they are in the land of Goshen. “And Joseph came and told Pharaoh, and said,” signifies the presence of the internal celestial in the natural where memory-knowledges are, and the consequent influx and perception; “My father and my brethren,” signifies spiritual good in the natural and the truths of the church there; “and their flocks, and their herds,” signifies the interior and exterior goods of truth; “and all that they have,” signifies whatever is thence derived; “have come out of the land of Canaan,” signifies that they are from the church; “and behold they are in the land of Goshen,” signifies that they are in the midst of the natural where are memory-knowledges.

(6063) And Joseph came and told Pharaoh, and said. That this signifies the presence of the internal celestial in the natural where memory-knowledges are, and the consequent influx and perception, is evident from the signification of “coming to” anyone, as being presence (see n. 5934); from the representation of Joseph, as being the internal celestial (n. 5869, 5877); from the signification of “telling,” as being influx (n. 5966); from the representation of Pharaoh, as being the natural and the memory-knowledge in general (n. 5799, 6015); and from the signification of “saying,” in the historicals of the Word, as being perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687). Hence it is evident that by “Joseph came and told Pharaoh, and said,” is signified the presence of the internal celestial in the natural where are memory-knowledges, and the consequent influx and perception. [2] Frequent mention has already been made of the influx of the internal into the natural or external, and of the perception of the latter; and it has been shown that the natural subsists and lives by virtue of influx from the internal, that is, through the internal from the Lord. For without influx thence the natural has no life, because it is in the nature of this world, and from this derives all that it has; and the nature of this world is utterly devoid of life; and therefore in order that the natural with man may live, there must be influx from the Lord, not only immediate from Him, but also mediate through the spiritual world, consequently into man's internal, for this is in the spiritual world; and then from this there must be influx into the natural, in order that this may live. The natural of man is formed to receive life therefrom. This then is what is meant by the influx of the internal celestial into the natural where memory-knowledges are. By virtue of influx from the internal there comes forth perception in the external or natural which is represented by Pharaoh; for influx and perception correspond to each other (n. 5743).

(6064) My father and my brethren. That this signifies spiritual good in the natural, and the truths of the church there, is evident from the representation of Israel, who is here the "father," as being spiritual good in the natural (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and from the representation of the sons of Israel, as being the truths of the church in the natural (n. 5414, 5879, 5951). The influx and perception spoken of just above (n. 6063) have reference to these, namely, to spiritual good and the truths of the church in the natural.

(6065) And their flocks, and their herds. That this signifies the interior and the exterior goods of truth, is evident from the signification of "flocks," as being interior goods, and of "herds," as being exterior goods (see n. 5913, 6048). The reason why the goods of truth are signified, is that spiritual good, which is represented by Israel, is the good of truth (n. 4598). The goods which are in heaven and with man are from a double origin, namely, from an origin in the will and from an origin in the understanding. In the good that originates in the will were the most ancient people who were of the celestial church, but in the good that originates in the understanding were the ancient people who were of the spiritual church. In the former good are they who are in the inmost or third heaven, but in the latter good are they who are in the middle or second heaven. What and of what nature is the difference has been frequently told in these explications. The good which originates in the will is the good from which is truth; but the good which originates in the understanding is the good which is from truth, or the good of truth. In itself this good is nothing else than truth in act.

(6066) And all that they have, signifies whatever is thence derived (as above, n. 6046).

(6067) Have come out of the land of Canaan. That this signifies that they are from the church, is evident from the signification of "coming out of any land," as being to be from thence; and from the signification of the "land of Canaan," as being the Lord's kingdom in the heavens and the Lord’s kingdom on earth, which latter is the church (see n. 1607, 3038, 3481, 3686, 3705, 4447, 4454, 5136).

(6068) And behold they are in the land of Goshen. That this signifies that they are in the midst of the natural where memory-knowledges are, is evident from the signification of “Goshen,” as being the midst or inmost in the natural (see n. 5910, 6028, 6031). As regards being in the midst of the natural, the case is this. When the goods and truths which are of the church, that is, which are from the Word of the Lord, have been acknowledged, and are received in the natural with faith, they then occupy the middle place there. For those things which are directly under the view are in the midst, but those things which are not directly under the view are at the sides. Hence those things which are in the midst appear clearly, but those which are at the sides appear obscurely. The case herein is the same as it is with the sight of the eye. Those things which are directly under the sight are in the midst, that is, in the center, and appear clearly; but those which are not directly under the sight are remote from the midst, that is, are at the sides, and appear obscurely. For the internal eye, which is the intellectual mind, and which has its sight from the light of heaven, views those things which are in the natural outside of itself, which are memory-knowledges, just as the external eye views objects or a field of objects outside of itself. The internal sight is determined to those things which afford the greatest delight and which are dear to the heart, and upon them it fixes a direct view, as also does the external sight to like things in its fields of objects. Thus the internal sight is determined to the memory-knowledges which are most in accord with the truth and good in which the man is; and then, with him, these memory-knowledges are in the midst. The reason why the internal sight looks at memory-knowledges, is that it is spiritual, and therefore is determined to spiritual things, thus to memory-knowledges, for these fall under the spiritual view.

(6069) Verses 2-6. And from among his brethren he took five men, and set them before Pharaoh. And Pharaoh said unto his brethren, What are your works? And they said unto Pharaoh, Thy servants are a shepherd of the flock, both we and our fathers. And they said unto Pharaoh, To sojourn in the land have we come; for there is no pasture for thy servants' flock; for the famine is grievous in the land of Canaan; and now I pray let thy servants dwell in the land of Goshen. And Pharaoh said unto Joseph, saying, Thy father and thy brethren have come unto thee; the land of Egypt before thee is it; in the best of the land make thy father and thy brethren dwell; let them dwell in the land of Goshen; and if thou knowest, and there be among them, men of activity, then set them as princes over my cattle. "And from among his brethren he took five men," signifies from the truths of the church some; "and set them before Pharaoh," signifies insinuation into memory-knowledges; "and Pharaoh said unto his brethren," signifies a perception about the truths of the church in the natural; "What are your works?" signifies about services and uses; "and they said unto Pharaoh, Thy servants are a shepherd of the flock," signifies that they lead to good; "both we and our fathers," signifies that this is so from the ancients; "and they said unto Pharaoh," signifies continuance of perception; "To sojourn in the land have we come," signifies to seek life in memory-knowledges; "for there is no pasture for thy servants' flock," signifies that memory-knowledges are wanting in which are goods of truth; "for the famine is grievous in the land of Canaan," signifies that there is a lack of such things in the church; "and now I pray let thy servants dwell in the land of Goshen," signifies that they may live in the midst of them; "and Pharaoh said unto Joseph, saying," signifies perception in the natural where memory-knowledges are; "Thy father and thy brethren have come unto thee," signifies with respect to the influx of the internal celestial into spiritual good from the natural, and into the truths of the church there; "the land of Egypt before thee is it," signifies that the memory-knowledges of the natural mind are under the auspices of the internal celestial; "in the best of the land make thy father and thy brethren dwell," signifies that they should live in the inmost of these; "let them dwell in the land of Goshen," signifies where is the midst; "and if thou knowest, and there be among them, men of activity," signifies the more excellent things in doctrine; "then set them as princes over my cattle," signifies that they may be the primary things of memory-knowledges.

(6070) And from among his brethren he took five men. That this signifies from the truths of the church some, is evident from the representation of the sons of Jacob, who here are the "brethren," as being the truths of the church (see n.

5403, 5419, 5427, 5458, 5512); and from the signification of "five," as being some (n. 4638, 5291).

(6071) And set them before Pharaoh. That this signifies insinuation into memory-knowledges, is evident from the representation of Pharaoh, as being memory-knowledge in general (see n. 5799, 6015). Insinuation is signified by "setting before him," because the end in presenting them was to insinuate them, that is, the truths of the church, for these are the "sons of Jacob." As regards truths, that they must be insinuated into the memory-knowledges of the church, see n. 6004, 6023, 6052; but as at this day this is a subject about which nothing is known, it must be illustrated further. At the present day the memory-knowledges of the church are those which belong to the literal sense of the Word. Unless truths from the internal sense are insinuated into these memory-knowledges, the mind can be drawn into every heresy; but when truths have been insinuated into them, the mind cannot be drawn into heresies. [2] For example, he who has learned from the literal sense of the Word that God is angry, that He punishes, leads into temptations, casts into hell, and causes evil, may be drawn into false ideas about God, as that from good itself, which is God, can come forth evil, thus what is opposite to Him; when yet from good comes good, and from evil comes evil. But this memory-knowledge appears with quite another aspect if interior truths are insinuated into it, as for instance this truth: that it is the evil with man that causes him to be angry, that leads into temptations, punishes, casts into hell, and from itself is continually producing evils; and that this matter is circumstanced as are the laws in kingdoms, which laws are from the king, while the evils of penalty are not from the king, but from those who do evils. [3] Then again this truth: that hells exist, the source of all evil, and that this is permitted because it is unavoidable for man's sake, seeing that he is in evil and his life is thence derived, and therefore unless he is left in evil he cannot be in freedom, thus cannot be reformed. Nevertheless nothing but good comes from God, for insofar as man suffers it, God bends evil into good. [4] Also this truth: that the most general things are to be believed first, and that they are afterward to be illustrated by individual truths; as for instance this general memory-knowledge: that all things which take place are from God, thus also the evils of penalty; but in what manner these are from God is to be learned afterward, and also the nature and origin of that which is done from permission. [5] In like manner this truth: that all worship of God must needs begin with holy fear, within which is the thought that God will reward the good and punish the evil. The simple and little children must believe this, because they do not yet apprehend what permission is-even according to the Lord's words, "Rather fear Him who is able to destroy both body and soul in hell" (Matt. 10:28); and when they begin by not daring through fear to do what is evil, there is gradually insinuated love together with good, and then they begin to know and perceive that nothing but good is from God, and that evil is from themselves, and at last that all evil is from hell. [6] Moreover they who are in heaven perceive that nothing but good is from God; but they who are in hell say that all evil is from God, because He permits it, and does not remove it. But to those who are in the world of spirits it is said in reply, that if evil were taken away from them they would have no life, neither would a man who is in evil; and that the evil which is in them punishes itself according to law, and that by reason of the evils of penalty they at last abstain from doing evils; and also that the punishment of the evil is the protection of the good. Add to this that they who are in evil, and also they who are in external worship without internal, as were the Jews, must by all means be in fear of God, and believe that He punishes; for from fear of God they are able to do what is good, but in no wise from love. [7] When these and many other truths are insinuated into the memory-knowledge above referred to, it appears in a very different aspect; for then this memory-knowledge becomes like a transparent vessel, in which the truths that shine through cause the vessel to be seen no otherwise than as one general truth.

(6072) And Pharaoh said unto his brethren. That this signifies a perception about the truths of the church in the natural, is evident from the signification of "saying," as being perception (of which above, n. 6063); from the representation of Pharaoh, as being the natural and memory-knowledge in general (of which also above, n. 6063); and from the representation of the sons of Jacob, who here are the "brethren," as being the truths of the church in the natural (of which above, n. 6064). From all this it is evident that by "Pharaoh said unto his brethren" is signified a perception of the natural about the truths of the church therein.

(6073) What are your works? That this signifies about services and uses, is evident from the signification of "works," as being goods (n. 6048), thus services and uses, for these are goods. All the goods which are called goods of charity are nothing but uses, and uses are nothing but works for the neighbor, for our country, for the church, for the Lord's kingdom. Moreover regarded in itself charity itself does not become charity until it comes into act and becomes work. For to love anyone, and not do him good when we have the power, is not to love him; but to do him good when we have the power, and to do it from our hearts, this is to love him; and then all things of charity toward him are contained within the very deed or work; for a man's works are the complex of all things of his charity and faith, and are what are called spiritual goods, and indeed become goods by exercise, that is, by means of uses. [2] As the angels who are in heaven are in good from the Lord, they long for nothing more than to perform uses. These are the very delights of their life, and it is also according to uses that they enjoy bliss and happiness (see n. 453, 454, 696, 997, 3645), which likewise the Lord teaches in Matthew: The Son of man shall come in the glory of His Father with His angels; and then shall He render to everyone according to his works (Matt. 16:27); by "works" here are not meant works such as they appear in the outward form, but such as they are in their inward form, namely, such as is the charity contained in them; the angels regard works in no other way.

[3] And because a man's works are the complex of all things of his charity and faith, and the life causes charity to be charity and faith to be faith, thus good, therefore the Lord loved John more than the rest of His disciples, and he lay on His breast at supper (John 21:20); for by him were represented the goods or works of charity (see prefaces to Gen. 18 and 22); for which reason also the Lord said unto him, "Follow Me," and not to Peter, by whom was represented faith (see the same prefaces). Wherefore faith, which is "Peter," said with indignation, "Lord, what shall this man do? Jesus said unto him, If I will that he remain till I come, what is that to thee? follow thou Me" (John 21:21-23). By this was also foretold that faith would despise works, and yet that these are near the Lord, as may also be clearly seen from the Lord's words to the sheep and to the goats (Matt. 25:34-46), wherein nothing but works are recounted. And that faith would reject the Lord is evident from the representation by Peter when he denied Him thrice; that he did this at night, signifies the last time of the church, when there is no longer any charity (see n. 6000); that he did it thrice signifies that this condition is then complete (n. 1825, 2788, 4495, 5159); that it was before the cock crew, signifies before newness of the church would arise, for the twilight and morning which follow the night signify the first of the church (n. 2405, 5962).

(6074) And they said unto Pharaoh, Thy servants are a shepherd of the flock. That this signifies that they lead to good, is evident from the signification of a "shepherd of the flock," as being one who leads to good (see n. 6044), here the truths which lead to good, because the sons of Jacob denote the truths of the church.

(6075) Both we and our fathers. That this signifies that this is so from the ancients, is evident from the signification of "fathers," as being those who were of the ancient churches (see n. 6050). In many passages of the Word where the Jews and the Israelites are treated of, their fathers are mentioned with praise. They who abide in the sense of the letter understand by "fathers" in these passages no others than Abraham, Isaac, and Jacob, and also the sons of Jacob. But in the internal sense by "fathers" there, when spoken of in a good sense, are not meant these patriarchs, but they who were of the Most Ancient Church which was before the flood, and they who were of the Ancient Church which was after the flood. The men of both these churches were called "fathers" because from them the church had descended, and the things of the church had been derived. [2] By "fathers" are meant those who were of the Ancient Churches, in Moses: Jehovah had delight in thy fathers to love them, and He chose their seed after them (Deut. 10:15). And again: Remember the days of eternity, understand the years of generation and generation. When the Most High gave to the nations their inheritance, when He separated the sons of man, He set the bounds of the peoples according to the number of the sons of Israel. But when Jeshurun waxed fat, he forsook God, they sacrifice to demons, to gods that came from what is near, and that your fathers knew not (Deut. 32:7, 8, 15, 17). This passage occurs in the prophetic song of Moses, in which the Ancient

Church is treated of from verse seven to verse fifteen, and the posterity of Jacob from verse fifteen to verse forty-four. The state of the Most Ancient Church which was before the flood is signified by the "days of eternity;" and the state of the Ancient Church which was after the flood by the "years of generation and generation;" the state of their good by the "inheritance which the Most High gave to the nations;" and the state of their truth by the "Most High separating the sons of man, and setting the bounds of the peoples according to the number of the sons of Israel." (That this number, or twelve, means all truths of faith in the complex, may be seen above, n. 577, 2089, 2129, 2130, 3272, 3858, 3913.) From this it is plain that by "fathers" are signified those who were of the Ancient Churches. [3] In like manner in the following passages. In Isaiah: Our house of holiness, and our ornament, where our fathers praised Thee, is become a burning of fire (Isa. 64:11). In Jeremiah: Did not thy father eat and drink? but he did judgment and justice; then it was well with him (Jer. 22:15). Again: They sinned to Jehovah, the habitation of justice, and the hope of their fathers, to Jehovah (Jer. 50:7). In David: We have heard with our ears, O God, our fathers have told us, the work Thou didst in their days, in the days of antiquity (Ps. 44:1). "Fathers" have the like signification in Daniel 11:24, 37, 38. That they who were of the Ancient Churches are meant by "fathers" in these passages, is not seen in the sense of the letter, but only from the internal sense, in which the church and its goods and truths are treated of. Moreover the church itself, being the heavenly marriage, that is, the marriage of good and truth, is called in the Word “father” as to good, and “mother” as to truth (n. 3703, 5581).

(6076) And they said unto Pharaoh. That this signifies continuance of perception, is evident from the signification of “saying,” as being perception (see n. 6063); and from the representation of Pharaoh, as being the natural in general (as above). Continuance of perception by the natural is signified, because the expression “they said unto Pharaoh” was also used just above (n. 6074), and now here again.

(6077) To sojourn in the land have we come. That this signifies to seek life in memory-knowledges, is evident from the signification of “to sojourn,” as being to be instructed, and also to live (see n. 1463, 2025); thus “to come to sojourn” means to seek life; and from the signification of “land,” here the land of Egypt, as being where memory-knowledge is, thus as being memory-knowledge. (That “Egypt” denotes memory-knowledge has been frequently shown above.) In regard to the life of truth being in memory-knowledges, or to truths seeking their life in memory-knowledges, be it known that all things which are in the spiritual world, and hence all things which are in the natural world, seek something ulterior in which to be, and to act as cause in effect, to the end that they may continually be producing something. This ulterior thing is as it were a body, and that which seeks to be in it is as it were a soul. This effort ceases only in the ultimates of nature, where things inert have place. In the natural world this is seen in everything; and it is also seen in the spiritual world, in that good seeks to live in truths, and truths seek to live in memory-knowledges, and memory-knowledges in things of sense, and things of sense in the world. [2] As to what specifically regards truths being in memory-knowledges, be it known that interior truths may indeed be insinuated into memory-knowledges, but the truths have no life therein until there is good in the memory-knowledges; for in good there is life, and in truths from good, and thus in memory-knowledges from good through truths. Then good is like a soul to truths, and through truths to memory-knowledges, which are like a body. In a word, charity toward the neighbor vivifies and animates faith, and through faith the memory-knowledges that belong to the natural mind. [3] There are few at this day who know that truths and memory-knowledges are distinct from each other. The reason is that few are in the truths of faith from charity, and truths of faith in which there is not charity are nothing else than memory-knowledges, for they are in the memory exactly as are other things which are there. But when truths of faith are from charity, or when charity is in them, they then perceptibly distinguish themselves from memory-knowledges, and sometimes elevate themselves from them, and they then view the memory-knowledges as beneath them. This may be very clearly seen from the state of man after death. He can then think and speak rationally about the truths and goods of faith, and this with more perspicuity than in the life of the body, but he cannot recall any memory-knowledges from the memory, these being then with him as things forgotten and obliterated, although he has them all with him (see n. 2475-2486). From this it is evident that truths of faith, which in themselves are spiritual, and memory-knowledges, which in themselves are natural, are distinct from each other; and that truths of faith are elevated from memory-knowledges toward heaven by means of the affection of the good of charity.

(6078) For there is no pasture for thy servants' flock. That this signifies that memory-knowledges are wanting in which are the goods of truth, is evident from the signification of "pasture for a flock," as being the memory-knowledges in which are goods of truth; thus "no pasture" is memory-knowledges in which there are no goods of truth. "Pasture" in the internal sense is that which sustains the spiritual life, and especially is it the truth of memory-knowledge, for the soul of man desires this as the body desires food. This truth nourishes, and therefore "to feed" denotes to be instructed (see n. 5201). That memory-knowledges and truths sustain the soul of man is very evident from man's longing to know things, and also from the correspondence of food with memory-knowledges (n. 1480, 3114, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915), which correspondence also shows itself in man when he is partaking of food, for if this is done while he is speaking and listening, the vessels which receive the chyle are opened, and he is more fully nourished than if he is alone. Spiritual truths and instructions in them would have the same effect with men if they were in the affection of good. That truths nourish the spiritual life is especially manifest with good spirits and with the angels in heaven, for both good spirits and angels have a constant longing to know things and to be wise; and when they lack this spiritual food they feel desolate, their life is languid, and they are hungry; and they are not restored and raised into the bliss of their life until their longing is satisfied. But in order that memory-knowledges may yield healthful nourishment to the soul, there must be in them life from the goods of truth. If there is no life from this source, the memory-knowledges do indeed sustain the man's interior life, but only his natural life, and not his spiritual life. [2] That "pasture" in the internal sense denotes that which sustains man's spiritual life, is also evident from other passages in the Word; as in Isaiah: I gave thee for a covenant of the people, to restore the land; to say to them that are bound, Go forth; to them that are in darkness, Be ye revealed. They shall feed upon the ways; and on all hillsides shall be their pasture (Isa. 49:8, 9); "to feed upon the ways" denotes to be instructed in truths (that "ways" are truths, see n. 627, 2333; and that "to feed" is to be instructed, n. 5201); "pasture on all hillsides" denotes to be sustained from good, for "hills," like "mountains," are the goods of love (n. 795, 796, 1430, 2722, 4210). [3] In Jeremiah: Woe to the shepherds that destroy and scatter the flock of My pasture where "pasture" denotes such things as sustain spiritual life. Again: The princes of Zion are become like harts; they have found no pasture (Lam. 1:6); "they have found no pasture" denotes no truth of good. [4] In Ezekiel: I, even I, will search for My flock, I will feed them in a good pasture, and in the mountains of the height of Israel shall their fold be; thus shall they lie down in a good fold, and in fat pasture shall they feed upon the mountains of Israel (Ezek. 34:11, 14); where "good and fat pasture upon the mountains of Israel" denotes the goods of truth. Again: Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures (Ezek. 34:18); where the signification is similar. In Hosea: I knew thee in the wilderness, in the land of drought. When they had their pasture, then were they sated; they were sated, and their heart was elated (Hos. 13:5, 6). In Joel: The beast groaneth, the herds of the ox are perplexed, because they have no pasture, yea, the flocks of small cattle are made desolate (Joel 1:18). In David: Jehovah is my shepherd; in pasture of herb He will make me lie down; to the waters of rest He will lead me; He will restore my soul (Ps. 23:13). Again: Jehovah hath made us, and not we ourselves; His people, and the flock of His pasture. [Or,] therefore we are His; His people, and the flock of His pasture (Ps. 100:3). [5] "Pasture" in these passages denotes the truths in which man is instructed, here such things as regard spiritual life; for spiritual life is such that if this pasturage fails, it languishes and as it were pines away as does the body when it lacks food. That "pasture" denotes the good and truth which restore and sustain the soul or spirit of man, is clear from the Lord's words in John: I am the door; by Me if anyone enter in, he shall be saved, and shall go in and go out, and shall find pasture (John 10:9); where "pasture" denotes the goods and truths which those have who acknowledge the Lord, and seek life from Him alone.

(6079) For the famine is grievous in the land of Canaan. That this signifies that there is a lack of such things in the church, is evident from the signification of “famine,” as being a lack of good (see n. 5893); and from the signification of the “land of Canaan,” as being the church (of which above, n. 6067).

(6080) And now I pray let thy servants dwell in the land of Goshen. That this signifies that they may live in the midst of them, is evident from the signification of “dwelling,” as being to live (see n. 1293, 3384, 3613, 4451, 6051); and from the signification of the “land of Goshen,” as being the midst or inmost in the natural (n. 5910, 6028, 6031, 6068).

(6081) And Pharaoh said unto Joseph, saying. That this signifies perception in the natural where memory-knowledges are, is evident from the signification of “saying,” as being perception (of which often before); from the representation of Pharaoh, as being the natural where is memory-knowledge (see n. 5799, 6015, 6063); and from the representation of Joseph, as being the internal, from which the natural has perception (n. 5469).

(6082) Thy father and thy brethren have come unto thee. That this signifies with respect to the influx of the internal celestial into spiritual good from the natural, and into the truths of the church there, is evident from the representation of Israel, who is here the “father,” as being spiritual good from the natural (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); and from the representation of his sons, who are here the “brethren,” as being the truths of the church in the natural (n. 5414, 5879, 5951). That the influx of the internal celestial is signified, is because these things were said to Joseph, by whom is represented the internal celestial (n. 5869, 5877), and influx into the natural or into the external comes from the internal.

(6083) The land of Egypt, before thee is it. That this signifies that the memory-knowledges of the natural mind are under the auspices of the internal celestial, is evident from the signification of the "land of Egypt," as being the natural mind where memory-knowledges are (see n. 5276, 5278, 5280, 5288, 5301); and from the signification of "before thee," as being under the auspices of the internal celestial, which is "Joseph" (n. 5869, 5877).

(6084) In the best of the land make thy father and thy brethren dwell. That this signifies that they shall live in the inmost of these, namely, of memory-knowledges, is evident from the signification of the "best of the land," as being the inmost of the natural mind where memory-knowledges are (of which in what follows, for the "land of Egypt" is this mind; as just above, n. 6083); from the signification of "dwelling," as being to live (n. 1293, 3384, 3613, 4451, 6051); and from the representation of Israel and his sons, who are here the "father and brethren" who shall live therein, as being spiritual good from the natural and the truths of the church there (see above, n. 6082). [2] That the "best" denotes the inmost is because that is the best which is kept directly in view; for the eye is ever directed to that which most affects and delights; and that which is kept directly in view is also the inmost, because it is in the center, and is therefore before the eyes in the strongest light; while other things are round about in the circumference, and are therefore less clear, and at last obscure, because they do not delight and affect so much. This is the case with memory-knowledges before the internal sight, the objects of this sight being no other than memory-knowledges and truths. That which is delightful and good in the objects is what directs the sight toward them. But be it known that truths and the memory-knowledges which agree with them come directly under the view (that is, are in the inmost) with those who are delighted and affected with spiritual and celestial truths, for to them these truths are the best things; but falsities and the memory-knowledges which agree with them come directly under the view (that is, are in the inmost) with those whom the evils of love of self and of the world affect and delight. (See also what has been said above, n. 6068.)

(6085) Let them dwell in the land of Goshen. That this signifies where the midst is, is evident from the signification of "dwelling," as being to live (as just above, n. 6084); and from the signification of the "land of Goshen," as being the midst or inmost in the natural (n. 5910, 6028, 6031, 6068).

(6086) And if thou knowest, and there be among them, men of activity. That this signifies the more excellent things in doctrine, is evident from the signification of "men of activity," as being things more excellent in doctrine, for "man" [vir] signifies one who is intelligent, and also truth (see n. 158, 265, 749, 1007, 3134, 4823), consequently doctrine; and "active" signifies excellent; for in the original tongue "activity" is expressed by a word that also signifies forces and valor, which in the internal sense are things which have power, and thus surpass in excellence.

(6087) Then set them as princes over my cattle. That this signifies that they may be the primary things of memory-knowledges, is evident from the signification of "princes," as being primary things (see n. 1482, 2089, 5044); and from the signification of "cattle," as being truths from which is good (n. 6016, 6045, 6049), here memory-knowledges in which these truths are, because it is said "over my cattle," namely, Pharaoh's, by whom are represented, not truths in which is good, but memory-knowledges in which are truths.

(6088) Verses 7-10. And Joseph brought Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of the years of my sojournings are a hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojournings. And Jacob blessed Pharaoh, and went out from before Pharaoh. "And Joseph brought Jacob his father," signifies the presence of general truth from the internal; "and set him before Pharaoh," signifies insinuation into what is general of memory-knowledges; "and Jacob blessed Pharaoh," signifies a devout wish for conjunction, and the consequent fructification; "and Pharaoh said unto Jacob," signifies perception in the natural where memory-knowledges are, concerning the general truth of the church; "How many are the days of the years of thy life?" signifies concerning the state of life of the natural from the spiritual; "and Jacob said unto Pharaoh," signifies the answer; "The days of the years of my sojournings," signifies concerning what is successive of life; "are a hundred and thirty years," signifies the state and quality; "few and evil have been the days of the years of my life," signifies that the state of life of the natural has been full of temptations; "and they have not attained to the days of the years of the life of my fathers," signifies that it has not been uplifted to the state of life of those who were before; "in the days of their sojournings," signifies in respect to the state of their life; "and Jacob blessed Pharaoh," signifies as before, a devout wish for conjunction and the consequent fructification; "and he went out from before Pharaoh," signifies separation in respect to time.

(6089) And Joseph brought Jacob his father. That this signifies the presence of general truth from the internal, is evident from the signification of "causing to come," or "bringing," as being to make present, and of "coming unto" anyone, as being presence (see n. 5934, 6063); and from the representation of Jacob, as being the doctrine of natural truth, and also natural truth (n. 3305, 3509, 3525, 3546, 4538), here truth in general, because his sons represent truths in particular. That it is from the internal, is because "Joseph" is the internal, from which is truth in the natural. General truth is called the "father" of Joseph, because general truth is insinuated with man first of all. This is afterward enriched with particular truths, and lastly there comes forth the view of them from the internal, that is, there come forth reason and understanding. This is very manifest in the case of man, for his judgment increases from infancy. It is the same with spiritual truths and goods, when a man is being born anew, or is being regenerated. But after the internal has come forth from general truth in the natural, the state is changed, and the internal no longer acknowledges truth in the natural as father, but as servant. That it becomes a servant is declared by Joseph's dream about his father: that the sun and the moon and eleven stars made obeisance to him; wherefore his father said, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (Gen. 37:9, 10); and therefore also his father is so often called by his sons, in the presence of Joseph, his "servant" (Gen. 43:28; 44:24, 27, 30, 31); and moreover Joseph was lord in all the land of Egypt, thus also over his father.

(6090) And set him before Pharaoh. That this signifies insinuation into what is general of memory-knowledges, is evident from the things unfolded above (n. 6071).

(6091) And Jacob blessed Pharaoh. That this signifies a devout wish for conjunction and the consequent fructification, is evident from the signification of "to bless," as here being a devout wish for conjunction, namely, of truth with memory-knowledge in the natural, for this conjunction is here treated of. "To bless" signifies many things: in the spiritual sense it involves all things that are good and also all that are prosperous; and from this it signifies to be gifted with the good of love and of charity (see n. 3185, 4981); and it also signifies conjunction (n. 3504, 3514, 3530, 3565, 3584); and likewise fructification from the affection of truth (n. 2846); also a devout wish for prosperity (n. 3185); here therefore a devout wish for that which is here treated of, namely, for conjunction, and thus for fructification. For fructification follows from conjunction, because when conjunction has been effected, good increases and truth is multiplied, for there is then a marriage of good and truth, from which such effects are produced. This cannot be effected before, except as from whoredom; but the good from this source is spurious, and also the truth, the good having regard to self, and the truth deriving its savor from this good.

(6092) And Pharaoh said unto Jacob. That this signifies perception in the natural where memory-knowledges are, concerning the general truth of the church, is evident from the signification of "saying," as being perception (of which above, see n. 6063); from the representation of Pharaoh, as being the natural where memory-knowledges are (see n. 5799, 6015); and from the representation of Jacob, as being the general truth of the church (of which above, n. 6089).

(6093) How many are the days of the years of thy life? That this signifies concerning the state of life of the natural from the spiritual, is evident from the signification of "days," and also of "years," as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); and from the signification of "life," as being spiritual life (n. 5407, 5890), here spiritual life in the natural, that is, the natural from the spiritual.

(6094) And Jacob said unto Pharaoh. That this signifies the answer, is evident without explication.

(6095) The days of the years of my sojournings. That this signifies concerning what is successive of life, is evident from the signification of “days” and “years,” as being states (of which just above, n. 6093); and from the signification of “sojournings,” as being life and instruction (n. 1463, 2025, 3672), thus the successive state of life.

(6096) Are a hundred and thirty years. That this signifies the state and quality, is evident from the fact that all numbers in the Word signify things (see n. 575, 647, 648, 755, 813, 1963, 2075, 2252, 3252, 4264, 4495, 4670, 5265), thus the state and quality of the thing which is being treated of. Wherefore this number specifically signifies the state and quality of the life which had appertained to Jacob hitherto, that is, the state and quality of the spiritual life which the natural at this time had from the spiritual.

(6097) Few and evil have been the days of the years of my life. That this signifies that the state of life of the natural has been full of temptations, is evident from the signification of “days” and “years,” as being states (as above, n. 6093, 6095); and from the signification of the “life of Jacob,” as being spiritual life in the natural (n. 6093). Temptations in this state are signified by the days having been “evil.” All temptations appear evil, for the reason that they are interior anxieties and griefs, and as it were damnations; for the man is then let into the state of his evils, consequently among evil spirits, who accuse him, and thus torment the conscience; nevertheless the angels defend him, that is, the

Lord through angels, for the Lord keeps him in hope and trust, which are the forces of combat from within whereby he resists. Especially is the natural let into temptations when it is receiving the spiritual, because in the natural reside evils of life and falsities of doctrine. For this reason Jacob says this of himself, because by him is here represented the natural as to truth.

(6098) And they have not attained to the days of the years of the life of my fathers. That this signifies that it has not been uplifted to the state of their life, is evident from the signification of "attaining to," as here being to be uplifted (of which in what follows) and from the signification of "days" and of "years of life," as being states of spiritual life (see n. 6093, 6095, 6097). That "attaining to" is here to be uplifted, is because his fathers Isaac and Abraham represented more uplifted, that is, more interior things, than he; for in the supreme sense Abraham represented the Lord's Divine Itself, Isaac the Lord's Divine rational, and Jacob His Divine natural. (That Abraham represented the Lord's Divine Itself, see n. 1965, 1989, 2011, 3245, 3251, 3305, 3439, 3703, 4615; that Isaac represented the Divine rational, n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4615; and that Jacob represented the Divine natural as to truth and as to good, n. 3305, 3509, 3525, 3546, 3576, 3599, 4286, 4538, 4570, 4615.) Therefore also by Abraham is represented the celestial with man, by Isaac the spiritual, and by Jacob the natural, for the reason that the regeneration of man is an image of the glorification of the Lord (see n. 3138, 3212, 3296, 3490, 4402, 5688).

From all this it is now plain that by the words "and they have not attained to the days of the years of the life of my fathers" is signified that it has not been uplifted to the state of their life.

(6099) And Jacob blessed Pharaoh, signifies a devout wish for conjunction and the consequent fructification (as above, n. 6091).

(6100) And he went out from before Pharaoh. That this signifies separation in respect to time, is evident from the signification of "going out," as being to be separated, here to be separated in respect to time from the natural where memory-knowledges are, which are represented by Pharaoh. In regard to this, that by "going out" is signified separation in respect to time, the case is this. In the foregoing pages the subject treated of has been the conjunction of spiritual good from the natural, which is "Israel," and also of the truths of the church in the natural, which are his "sons," with the internal celestial, which is "Joseph;" but conjunction with the natural has not yet been treated of, but only insinuation. But in what now follows this conjunction is treated of, from verse thirteen to verse twenty-seven of this chapter (see the Contents, n. 6059, 6060). Hence it is that by "Jacob went out from before Pharaoh" is signified separation in respect to time.

(6101) Verses 11, 12. And Joseph made his father and his brethren dwell, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph sustained his father, and his brethren, and all his father's house, with bread, according to the mouth of the babe. “And Joseph made his father and his brethren dwell,” signifies the life of spiritual good and of the truths of the church from the internal celestial; “and gave them a possession in the land of Egypt, in the best of the land,” signifies in the inmost of the natural mind where memory-knowledges are; “in the land of Rameses,” signifies the inmost of the mind and its quality; “as Pharaoh had commanded,” signifies with the consent of the natural where memory-knowledges are; “and Joseph sustained his father, and his brethren, and all his father’s house, with bread,” signifies that from the internal celestial there was a continuous influx of good into spiritual good and the truths of the church in the natural, whence was their life; “according to the mouth of the babe,” signifies each according to the quality of the good of innocence.

(6102) And Joseph made his father and his brethren dwell. That this signifies the life of spiritual good and of the truths of the church from the internal celestial, is evident from the signification of “to dwell,” as being life (n. 1293, 3384, 3613, 4451, 6051); from the representation of Israel, who is here the “father,” as being spiritual good from the natural (n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); from the representation of his sons, who are here the “brethren,” as being the truths of the church in the natural (n. 5414, 5879, 5951); and from the representation of Joseph, as being the internal celestial (n. 5869, 5877). From all which it is evident that by the words “Joseph made his father and his brethren dwell” is signified the life of spiritual good and of the truths of the church from the internal celestial.

(6103) And gave them a possession in the land of Egypt, in the best of the land. That this signifies in the inmost of the natural mind where memory-knowledges are, is evident from the signification of a “possession,” as being the residence of the spiritual life (see n. 2658); from the signification of the “land of Egypt,” as being the natural mind where memory-knowledges are (n. 5276, 5278, 5280, 5288, 5301); and from the signification of “the best of the land,” as being the inmost (of which above, see n. 6084). Hence it is plain that by the words “and gave them a possession in the land of Egypt, in the best of the land” is signified the residence of spiritual life in the inmost of the natural mind where memory-knowledges are.

(6104) In the land of Rameses. That this signifies the inmost of the mind and its quality, is evident from the fact that all the names in the Word, both of persons and of places, signify things (see n. 1888, 3422, 4298, 4442, 5095, 5225); and as the “land of Goshen” denotes the inmost of the natural mind (n. 5910, 6028, 6031, 6068), therefore “Rameses,” which was the best tract of land in the land of Goshen, denotes the inmost of what is spiritual in the natural mind. But the nature of this inmost can scarcely be comprehended by man, for it contains innumerable and also ineffable things, which can only be seen in the light of heaven, thus by angels; as is the case with the rest of the names, of both places and persons, which occur in the word.

(6105) As Pharaoh had commanded. That this signifies with the consent of the natural where memory-knowledges are, is evident from the signification of “commanding,” as being influx (see n. 5486, 5732), but here consent, because the natural which is represented by Pharaoh has all that belongs to it by influx from the internal; and therefore that which the natural commands, does indeed appear like a command from it, but it is really from the internal; thus it is consent. Relatively to the internal, man’s natural is almost like his speech relatively to his thought; for it appears as if the speech of man commands or gives orders, but it is the thought.

(6106) And Joseph sustained his father, and his brethren, and all his father’s house, with bread. That this signifies that from the internal celestial there was a continuous influx of good into spiritual good and the truths of the church in the natural, whence was their life, is evident from the signification of “sustaining with bread,” as being the influx of good; for “to sustain” here denotes to continually flow in, whence man has spiritual life, and “bread” is the good of love (see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915); from the representation of Joseph, as being the internal celestial (n. 5869, 5877); from the representation of Israel, who is here the “father,” as being spiritual good from the natural; from the representation of his sons, who are here the “brethren,” as being the truths of the church in the natural (of which above, n. 6102); and from the signification of “all his father’s house,” as being all in one complex that is of spiritual good and from this good. Hence it is plain that by “Joseph sustained his father, and his brethren, and all his father's house, with bread," is signified the continuous influx of the good of love from the internal celestial into spiritual good and the truths of the church in the natural, and into all things that are of spiritual good and from it.

(6107) According to the mouth of the babe. That this signifies each according to the quality of the good of innocence, is evident from the signification of "according to the mouth," as being each, and according to quality; and from the signification of "babe," as being the good of innocence (see n. 430, 2126, 3183, 5608). In regard to influx from the internal celestial into spiritual good and into the truths of the church in the natural according to the quality of the good of innocence, the case is this. Innocence is that from the inmost which qualifies all the good of charity and of love. For the Lord flows in through innocence into charity, and in proportion to the innocence, such is the reception of charity; for innocence is the very essential of charity (n. 2780, 3111, 3183, 3994, 4797, 6013). The nature of innocence may be seen as in a mirror from little children, in that they love their parents and trust in them alone, having no care but to please them; and accordingly they have food and clothing not merely for their needs, but also for their delight; and as they love their parents, they do with the delight of affection whatever is agreeable to them, thus not only what they command, but also what they suppose them to wish to command, and moreover have no self-regard whatever; not to mention many other characteristics of infancy. But be it known that the innocence of little children is not innocence, but only its semblance. Real innocence dwells solely in wisdom (n. 2305, 2306, 3494, 4797), and wisdom consists in bearing oneself toward the Lord, from the good of love and of faith, as do little children toward their parents in the way just stated.

(6108) Verses 13-26. And there was no bread in all the land, because the famine was very grievous, and the land of Egypt and the land of Canaan labored by reason of the famine. And Joseph gathered together all the silver that was found in the land of Egypt, and in the land of Canaan, for the produce which they bought; and Joseph brought the silver into Pharaoh's house. And when the silver was all spent in the land of Egypt, and in the land of Canaan, all Egypt came unto Joseph, saying, Give us bread; for why should we die beside thee because the silver faileth? And Joseph said, Give your cattle; and I will give you for your cattle, if silver fail. And they brought their cattle unto Joseph; and Joseph gave them bread [in exchange] for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses; and he provided them with bread [in exchange] for all their cattle in this year. And when this year was ended, they came unto him in the second year, and said to him, We will not hide from my lord how that the silver is spent; and the cattle of the beast is to my lord; there is naught left before my lord, besides our body, and our ground: wherefore should we die before thine eyes, both we and our ground? buy us and our ground for bread, and we shall live, and our ground, servants to Pharaoh; and give seed, that we may live, and not die, and the ground be not laid waste. And Joseph bought all the ground of Egypt for Pharaoh; for the Egyptians sold everyone his field, because the famine grew strong upon them; and the land was Pharaoh’s. And as for the people, he removed it to the cities from one end of the border of Egypt even to the other end thereof. Only the ground of the priests bought he not; because a portion was appointed for the priests by Pharaoh, and they ate their appointed portion which Pharaoh had given them; wherefore they sold not their ground. And Joseph said unto the people, Behold I have bought you this day and your ground for Pharaoh; lo here is seed for you, and ye shall sow the ground. And it shall be in the ingatherings that ye shall give a fifth to Pharaoh, and four parts shall be for you, for seed of the field, and for your food, and for them in your houses, and for food for your babes. And they said, Thou hast made us live; let us find grace in the eyes of my lord, and we will be Pharaoh’s servants. And Joseph made it a statute even unto this day, concerning the ground of Egypt, that Pharaoh should have the fifth; only the ground of the priests, only theirs, was not Pharaoh’s. “And there was no bread in all the land,” signifies that good no longer appeared; “because the famine was very grievous,” signifies desolation; “and the land of Egypt and the land of Canaan labored by reason of the famine,” signifies that this was in the natural and within the church; “and Joseph gathered together all the silver,” signifies all true and adaptable memory-knowledge; “that was found in the land of Egypt, and in the land of Canaan,” signifies that was in the natural and in the church;

“for the produce which they bought,” signifies that thereby they were sustained; “and Joseph brought the silver into Pharaoh’s house,” signifies that it was all brought into relation to what is general in the natural; “and when the silver was all spent in the land of Egypt, and in the land of Canaan,” signifies that on account of the desolation, true and adaptable memory-knowledge was no longer to be seen in the natural and within the church; “all Egypt came unto Joseph,” signifies application to the internal; “saying, Give us bread,” signifies an entreaty concerning the sustenance of the spiritual life; “for why should we die beside thee because silver faileth?” signifies that otherwise by reason of the lack of truth there would be spiritual death; “and Joseph said,” signifies the internal from which is the answer; “Give your cattle, and I will give you [in exchange] for your cattle,” signifies that they should bring forward the goods of truth, and they would be sustained; “if silver fail,” signifies if truth is no longer visible to them; “and they brought their cattle unto Joseph,” signifies the goods of truth, that they were brought forward; “and Joseph gave them bread,” signifies sustenance in respect to the spiritual life; “[in exchange] for the horses,” signifies memory-knowledges from the intellectual; “and for the cattle of the flock, and for the cattle of the herd,” signifies interior and exterior goods of truth; “and for the asses,” signifies things of service; “and he provided them with bread [in exchange] for all their cattle,” signifies sustenance through the influx of good from the internal; “in this year,” signifies the period of this state; “and when this year was ended,” signifies desolation after the period of this state; “they came unto him in the second year,” signifies the beginning of the following state; “and said to him, We will not hide from my lord,” signifies a perception that it was known to the internal; “how that the silver is spent,” signifies truth not visible on account of the desolation; “and the cattle of the beast is to my lord,” signifies the good of truth in like manner; “there is nought left before my lord, besides our body and our ground,” signifies that the receptacles of good and truth were completely desolated; “wherefore should we die before thine eyes, both we and our ground?” signifies that if they should be desolated there would no longer be spiritual life under the internal; “buy us and our ground for bread,” signifies the appropriation of both receptacles, that they may be sustained with good; “and we shall live, and our ground, servants to Pharaoh,” signifies total submission; “and give seed,” signifies in this way an influx of the good of charity and of the truth of faith; “that we may live and not die,” signifies spiritual life from this source, and no longer any fear of damnation; “and the ground be not laid waste,” signifies that the mind must be cultivated with the memory-knowledges of the church; “and Joseph bought all the ground of Egypt for Pharaoh,” signifies that the internal appropriated to itself the whole natural mind where memory-knowledges are, and placed it under general auspices; “for the Egyptians sold every one his field,” signifies the renunciation and subjection of all things which are of service to the church; “because the famine grew strong upon them,” signifies because there was desolation even to despair; “and the land was Pharaoh’s,” signifies that all things were subjected to the natural that was under the auspices of the internal; “and as for the people he removed it to the cities,” signifies that truths of memory-knowledge were referred to doctrinal things; “from one end of the border of Egypt even to the other end thereof,” signifies extension through the whole natural where memory-knowledges are; “only the ground of the priests bought he not,” signifies that the internal procured for itself from the natural capacities to receive good, because these are from itself; “because a portion was appointed for the priests by Pharaoh,” signifies that it was set in order by the natural that was under the auspices of the internal; “and they ate their appointed portion which Pharaoh had given them,” signifies that goods did not appropriate to themselves more than was according to the setting in order; “wherefore they sold not their ground,” signifies that for this reason they had no need to renounce and submit them; “and Joseph said unto the people,” signifies the influx of the internal into the truths of memory-knowledge; “Behold I have bought you this day and your ground for Pharaoh,” signifies that it procured these for itself, and made them subject to the general in the natural that was under the auspices of the internal; “lo here is seed for you, and ye shall sow the ground,” signifies the good of charity and the truth of faith that were to be implanted; “and it shall be in the ingatherings,” signifies the fruits thence derived; “that ye shall give a fifth to Pharaoh,” signifies remains, that these are for the general in the natural that is under the auspices of the internal; “and four parts shall be for you,” signifies those things which were not yet remains; “for seed of the field,” signifies for the nourishment of the mind; “and for your food, and for them in your houses,” signifies that thereby the good of truth may be in each and all things; “and for food for your babes,” signifies in those things which are of innocence; “and they said, Thou hast made us live,” signifies spiritual life in no other manner and from no other source; “let us find grace in the eyes of my lord,” signifies the will that in this way they be made subject, and humiliation; “and we will be Pharaoh’s servants,” signifies that they renounce their own, and submit to the natural that is under the auspices of the internal; “and Joseph made it a statute,” signifies what is concluded from consent; “even unto this day,” signifies eternally; “concerning the ground of Egypt, that Pharaoh should have the fifth,” signifies remains, as before; “only the ground of the priests, only theirs, was not Pharaoh’s,” signifies capacities to receive good, that these are immediately from the internal.

(6109) And there was no bread in all the land. That this signifies that good no longer appeared, is evident from the signification of “bread,” as being the good of love and of charity (of which just above, n. 6106); and from the signification of there “being none in all the land,” as being that it no longer appeared. In what now follows, the internal celestial is treated of, that it reduced all things in the natural into order under a general principle, to the end that there might be effected a conjunction of memory-knowledges with the truths of the church, and through these truths with spiritual good, and through this good with the internal celestial. But as the reduction of memory-knowledges into order under a general principle cannot be effected otherwise than through vastations of good and desolations of truth, and, soon afterward, through the giving of sustenance; therefore in what now follows, all these things are treated of in the internal sense. But for many reasons these things rarely take place with a man during his life in this world; whereas in the other life they take place with all who are being regenerated. And as they do not take place with man in this world, it is no wonder if they appear to him as things unknown, and seem to him like secret things never before heard of.

(6110) Because the famine was very grievous. That this signifies desolation, is evident from the signification of "famine," as being a lack of good and of knowledges (see n. 1460, 3364, 5277, 5279, 5281, 5300, 5579, 5893); thus a "very grievous famine" denotes desolation (n. 5360, 5376, 5415, 5576). With regard to desolation, be it known that truths and goods and the knowledges thereof make the spiritual life of those who are in heaven, for these are the celestial and spiritual foods with which they are nourished. These foods are given them daily by the Lord. When it is morning with them, goods are supplied; when it is noon, truths are supplied; but when it is evening, goods and truths are lacking, and this even unto twilight and the return of morning. The angels are then kept in a state of appetite, which is of such a nature that they long for these things more than those who are hungry on earth long for food. This state is signified by "famine," and it is a kind of desolation, but not such as exists with those who are in the lower earth (n. 698, 699, 1106-1113). [2] Scarcely anyone in this world can believe that the angelic heaven has such an appetite for truths and goods and the knowledges of these; for they who are intent on nothing else than gain and glory and indulgence in pleasures, will wonder that such things are a matter of life to the angels, and will say, "What are knowledges of good and of truth to me? what have these to do with life? The things which give life and the delight of life are riches, honors, and pleasures." But be it known to them that the life which is from these things is the life of the body, and not the life of the soul, and that the former life perishes with the body, but the latter remains to eternity; and that they consult their own evil who during their abode in this world think nothing about the spiritual life. [3] As further regards desolation, it is for the sake of inducing appetite, for goods and truths are received in accordance with this; and when the desires excited by appetite are obtained, they cause satisfaction and happiness. Wherefore in the other life they who are in desolation are soon afterward refreshed, and attain their desires. By means of such alternations are all made perfect. It is worthy of note that the alternations of the day in the natural world-morning, midday, evening, night, and again morning-perfectly represent the alternations in the spiritual world, with only this difference: that the alternations of the spiritual world flow into the understanding and the will, and sustain those things which are of the life; while the alternations in the natural world flow into those things which are of the body, and sustain them. [4] What is still more worthy of note is that the shades of evening and the darkness of night do not come from the Lord, but from things that belong to angels, spirits, and men. For the Lord as a Sun is continually shining and flowing in, but evils and falsities from what is one's own, being in men, spirits, and angels, turn and convert them from the Lord, and thus lead them into the shades of evening, and those who are evil into the darkness of night; in like manner as the sun of our world is continually shining and inflowing, but the earth by its rotation turns itself away from it, and brings itself into shade and darkness. [5] The reason why these alternations take place in the natural world is that the natural world comes forth from the spiritual world, and therefore also subsists from it; and hence it is that universal nature is a theater representative of the Lord's kingdom (see n. 3483, 4939). The reason why these alternations exist in the spiritual world is that all who are in heaven may be continually perfected. From this there are such alternations also in the natural world, for otherwise all things therein would perish with drought. [6] Yet be it known that in heaven there is no night, but only evening, which is succeeded by the twilight that precedes the morning. But in hell there is night. There are alternations there also, but these are opposite to the alternations in heaven; for in hell morning is the heat of cupidities, noon is the itching of falsities, evening is anxiety, and night is torment. Yet through all these alternations the night dominates, and it is only the variations of shade and of the darkness of night that present these alternations. [7] Be it further known that in the spiritual world the alternations with one person are not like those with another; and also that the alternations there are not distinguished into stated times, because it is the variations of state that present them to view; for in place of times in the natural world there are states in the spiritual world (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 4814, 4882, 4901, 4916).

(6111) And the land of Egypt and the land of Canaan labored by reason of the famine. That this signifies that this was in the natural where memory-knowledges are, and within the church, is evident from the signification of the "land of Egypt," as being the natural mind where memory-knowledges are (n. 5276, 5278, 5280, 5288, 5301); from the signification of the "land of Canaan," as being the church (of which above, see n. 6067); and from the signification of "famine," as being desolation (as just above, n. 6110). Hence it is evident that by the words "the land of Egypt and the land of Canaan labored by reason of the famine" is signified that there was desolation in the natural where memory-knowledges are, and within the church.

(6112) And Joseph gathered together all the silver. That this signifies all true and adaptable memory-knowledge, is evident from the signification of "gathering together," as being to bring together into a one; from the representation of Joseph, as being the internal celestial (of which often above); and from the signification of "silver," as being truth (see n. 1551, 2954, 5658), but here true and adaptable memory-knowledge, for it is said of the silver in the land of Egypt and in the land of Canaan, as presently follows. Hence it is that by "Joseph gathered together all the silver" is signified that the internal celestial brought together into a one all the true and adaptable memory-knowledge. A memory-knowledge is said to be true and adaptable that has not been darkened by fallacies, which, so long as they cannot be dispelled, render the memory-knowledge unadaptable; and so also is a memory-knowledge which has not become perverted by applications to falsities and to evils by others or by oneself, for when these have once been impressed on any memory-knowledge, they remain. Therefore all memory-knowledge that is free from such vitiations, is true and adaptable memory-knowledge.

(6113) That was found in the land of Egypt, and in the land of Canaan. That this signifies that was in the natural and in the church, is evident from the signification of the "land of Egypt," as being the natural where memory-knowledges are (of which above, n. 6111); and from the signification of the "land of Canaan," as being the church (of which also above, n. 6067). By the church is here meant that which is of the church with man, for man is a church when he is in good and truth, and an assemblage of such men makes the church in general.

(6114) For the produce which they bought. That this signifies that thereby they were sustained, is evident from the signification of "produce," as being the truth of the church (n. 5402); and from the signification of "buying," as being to appropriate (see n. 4397, 5374, 5397, 5406, 5410, 5426). Thus the signification is, to be sustained, for the subject treated of is the spiritual food which is signified by "produce," which food when appropriated sustains the spiritual life.

(6115) And Joseph brought the silver into Pharaoh's house. That this signifies that it was all brought into relation to what is general in the natural, is evident from the signification of "bringing into," as being to bring into relation and to introduce; from the signification of "silver," as being true and adaptable memory-knowledge (see n. 6112); and from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799, 6015); thus the "house of Pharaoh" is what is general in the natural, because it is everything therein in the complex. [2] In regard to true and adaptable memory-knowledges being brought into relation to what is general, be it known that in order to be anything, all memory-knowledges and also all truths whatsoever, must be brought into relation to their generals, and must be placed and contained in and under a general, as otherwise they are at once dissipated. For in order that memory-knowledges and truths may be anything, they must be brought into a form in which they shall mutually regard each other, which cannot be effected unless they are consociated under a general; and therefore it is this general which holds them together in form, and causes that each constituent therein may have its own quality. The general itself, together with other generals, must also be brought into relation under things more general; and the more general things again, under the most general; for otherwise the general things, and likewise the more general things, would be dissipated. [3] The most general universal, by virtue of which all things are held together, is the Lord Himself, and that which holds together is the Divine truth proceeding from Him. The more general things are the general societies in the spiritual world, into which the Divine truth flows and distinguishes them in kind from one another. The general things are the societies less general under each more general society. The more general societies are those to which the members, organs, and viscera in man correspond, which by a wonderful connection are in such a form that they mutually regard each other, and thus mutually hold each other together, and also present themselves as a one. In man, the most general universal, which holds the single things together, is the soul; thus also it is the Divine truth proceeding from the Lord, for this is continually flowing in and causing the soul to be such as it is. [4] The Divine truth proceeding from the Lord is what is called the "Word through which all things were created" (John 1:1-3), or through which all things have come into existence, consequently through which all things subsist. That all things in the universal natural world are under a general, and each thing under its own general; and that otherwise they cannot subsist, will be plainly discerned by him who is willing to pay attention to the things in nature.

(6116) And when the silver was all spent in the land of Egypt, and in the land of Canaan. That this signifies that on account of the desolation, true and adaptable memory-knowledge was no longer to be seen in the natural and within the church, is evident from the signification of "being all spent," as being to be no longer visible; from the signification of "silver," as being true and adaptable memory-knowledge (of which above, n. 6112); from the signification of the "land of Egypt," as being the natural where memory-knowledges are (of which above, n. 6111); and from the signification of the "land of Canaan," as being the church (of which also above, n. 6067). That it was on account of the desolation, is evident from what goes before (n. 6110).

(6117) And all Egypt came unto Joseph. That this signifies application to the internal, is evident from the signification of "coming unto him," as being to be applied; from the signification of "Egypt," as being knowledge (of which above); and from the representation of Joseph, as being the internal (of which also above). That all the memory-knowledge in the natural was under the auspices of the internal, is signified by Joseph's being ruler over all the land of Egypt. But the conjunction of the truths of the church with the memory-knowledges in the natural is what is now described in the internal sense.

(6118) Saying, Give us bread. That this signifies an entreaty concerning the support of the spiritual life, is evident from the signification of "giving," when predicated of bread, as being to sustain; and from the signification of "bread," as being spiritual life. For by "bread" is specifically signified the good of love and of charity, but in general spiritual life, for in this case by “bread” is meant all food (as shown above, see n. 2165); and when all food in general is meant, spiritual life is meant, for in the spiritual sense food in general is all the good of love and also all the truth of faith, and these two are what make spiritual life.

(6119) For why should we die beside thee because the silver faileth? That this signifies that otherwise by reason of the lack of truth there would be spiritual death, is evident from the signification of “dying,” as being spiritual death (of which in what follows); and from the signification of “silver failing,” as being a lack of truth (that “silver” denotes true and adaptable memory-knowledge may be seen above, n. 6112). In regard to the fact that there is spiritual death when there is a lack of truth, the case is this. Spiritual life consists in activities according to truths, consequently in uses; for they who are in spiritual life have an appetite and a longing for truths with a view to life, that is, that they may live according to them, thus with a view to uses. So far therefore as they are able to receive truths in accordance with which uses may be done, so far they are in spiritual life, because so far they are in the light of intelligence and of wisdom. When therefore truths fail, as is the case when a state of shade comes, which is signified in the Word by “evening” (n. 6110), the spiritual life labors; for such things present themselves as belong to shade, that is, to spiritual death; for in this case they are not as before kept in the light, but are in part let back into their own; and hence there arises from the shade an image of spiritual death, that is, of damnation. [2] That by “death” is signified spiritual death, or damnation, is evident from very many passages in the Word, of which it will suffice to adduce the following. In Isaiah: In righteousness He shall judge the poor, and reprove with rectitude the wretched of the earth. But He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He cause the wicked to die (Isa. 11:4); speaking of the Lord. The "rod of His mouth," and the "breath of His lips," denote the Divine truth from which is judgment; "to die" denotes to be damned. Again: He will swallow up death eternally; and the Lord Jehovih will wipe away the tear from upon all faces (Isa. 25:8). Again: The dead shall not live; the Rephaim shall not rise; because Thou hast visited, Thou hast extinguished them (Isa. 26:14). Again: Thy dead shall live, my carcass, they shall arise (Isa. 26:19). Again: Ye have said, We have made a covenant with death, and with hell have we made a vision; your covenant with death shall be abolished, and your vision with hell shall not stand (Isa. 28:15, 18). [3] In Jeremiah: Ye wait for the light, but He turns it into the shadow of death, He makes it thick darkness (Jer. 13:16). In Ezekiel: Ye have profaned Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to make the souls live that should not live (Ezek. 13:19). In Hosea: I will redeem them from the hand of hell; from death I will deliver them; O death, I will be thy pests; O hell, I will be thy destruction (Hos. 13:14). In David: Thou liftest me up from the gates of death (Ps. 9:13). Again: Enlighten mine eyes, lest perchance I sleep death (Ps. 13:3). Again: The cords of death compassed me, and the cords of hell (Ps. 18:4, 5).

Again: They shall be set as a flock in hell; death shall pasture them (Ps. 49:14). In John: I have the keys of hell and of death (Rev. 1:18). Again: He that overcometh shall not be hurt in the second death (Rev. 2:11). [4] Again: I know thy works, that thou hast a name that thou livest, but thou art dead. Be thou watchful, and establish the things that remain, which are ready to die (Rev. 3:1, 2). In Matthew: The people that sitteth in darkness saw a great light; and to them that sit in the region and shadow of death, to them light hath arisen (Matt. 4:16). In John: He that heareth My word, and believeth on Him that sent Me, shall have eternal life, and shall not come into judgment, but hath passed from death unto life (John 5:24). Again: I go away, and ye shall seek Me, but ye shall die in your sin. I said therefore unto you that ye shall die in your sins; for unless ye believe that I am, ye shall die in your sins. If anyone shall keep My word, he shall never see death (John 8:21, 24, 51, 52). As "death" signified damnation, the people of the representative church were forbidden to touch the dead, and if they touched they were unclean, and were to be cleansed (Ezek. 44:25; Lev. 15:31; 21:1, 2; 22:8; Num. 6:6-12; 19:11 to the end).

(6120) And Joseph said. That this signifies the internal from which is the answer, is evident from the representation of Joseph, as being the internal (of which above); that it signifies the answer is evident.

(6121) Give your cattle; and I will give you [in exchange] for your cattle. That this signifies that they should bring forward the goods of truth and they would be sustained, is evident from the signification of “cattle,” as being the goods of truth (n. 6016, 6045); and from the signification of “giving [in exchange] for them,” namely, bread, as being the sustenance of the spiritual life (of which above, see n. 6118).

(6122) If silver fail. That this signifies if truth is no longer visible to them, is evident from the signification of “silver failing,” as being a lack of truth, thus that truth is no longer visible (of which above, n. 6116, 6119). Truth is said to be not visible, because in a state of desolation truth appears as if it had fled away. Yet it is present, for all the truth and good which have at any time been given by the Lord to man, spirit, and angel, remain, and nothing of them is taken away; but in a state of desolation they are obscured by what is their own, so as not to appear; but when a state of light returns, they become present and visible. From this it is plain what is meant by truth not being visible.

(6123) And they brought their cattle unto Joseph. That this signifies the goods of truth, that they were brought forward, is evident from the signification of “bringing,” as being to be brought forward; and from the signification of “cattle,” as being the goods of truth (see n. 6016, 6045).

(6124) And Joseph gave them bread. That this signifies sustenance in regard to the spiritual life, is evident from the signification of “giving bread,” as being the sustenance of the spiritual life (of which above, n. 6118).

(6125) [In exchange] for the horses. That this signifies memory-knowledges from the intellectual, is evident from the signification of “horses,” as being things intellectual (n.

2760-2762, 3217, 5321); and because they are predicated of Egypt, by which are signified memory-knowledges, “horses” here denote memory-knowledges from the intellectual. It is here necessary to state what these memory-knowledges from the intellectual are. Man has an intellectual, and he has a will, and this not only in his internal man, but also in his external. The intellectual in a man grows and increases from his infancy to his maturity, and consists in viewing things from what belongs to experience and to memory-knowledge; and also in viewing causes from effects; and in viewing consequences in connection with their causes. Thus the intellectual consists in the comprehension and perception of such things as are of civic and moral life. It comes into existence from the influx of light from heaven; and therefore every man can be perfected in respect to the intellectual. The intellectual is given to everyone according to his application, according to his life, and according to his nature; nor is it lacking in anyone, provided he is of sound mind. It is given to man to the end that he may be in freedom and in choice, that is, in the freedom of choosing good or evil. Unless man has such an intellectual as has been described, he cannot do this of himself, thus neither could anything be appropriated to him. [2] Be it known further, that it is man’s intellectual which receives what is spiritual, so as to be a recipient of spiritual truth and good. For nothing of good, that is, of charity, and nothing of truth, that is, of faith, can be insinuated into anyone who has not an intellectual, but they are insinuated according to his intellectual; and therefore also man is not regenerated by the Lord until in adult age and possessed of an intellectual, before which period the good of love and truth of faith fall as seed into ground that is quite barren. But when a man has been regenerated, his intellectual performs the use of seeing and perceiving what is good, and thereby what is true; for the intellectual carries over those things which are of the light of heaven into those which are of the light of nature, whereby the former appear in the latter as do the interior affections of man in a face free from pretence; and as the intellectual performs this use, therefore in the Word, in many passages where the spiritual of the church is treated of, its intellectual also is treated of, as of the Lord's Divine mercy shall be shown elsewhere. [3] From all this it is now evident what is meant by memory-knowledges from the intellectual, namely, that they are memory-knowledges which confirm those things that a man intellectually apprehends and perceives, whether these are evil or good. These memory-knowledges are signified in the Word by "horses from Egypt;" as in Isaiah: Woe to them that go down into Egypt for help, and lean on horses; and trust on the chariot, because they are many, and upon the horsemen, because they are very strong; and they look not unto the Holy One of Israel, and seek not Jehovah. For Egypt is man, and not God; and his horses flesh, and not spirit (Isa. 31:1, 3); where "horses from Egypt" denote memory-knowledges from a perverted intellectual. [4] In Ezekiel: He rebelled against him in sending his ambassadors into Egypt, that it might give him horses and much people. Shall he prosper?

shall he escape that doeth this? (Ezek. 17:15); where also "horses from Egypt" denote memory-knowledges from a perverted intellectual, which are consulted in matters of faith, while the Word, that is, the Lord, is not believed except from these; thus it is not believed at all, for denial reigns in a perverted intellectual. [5] That such memory-knowledges were destroyed is represented by the horses and chariots of Pharaoh being drowned in the sea Suph; and because these knowledges are signified by "horses," and false doctrinal things by "chariots," therefore "horses and chariots" are so often mentioned in the Word (see Exod. 14:17, 18, 23, 26, 28; and thereafter in the Song of Moses and Miriam): The horse of Pharaoh went in, and also his chariot, and also his horsemen, into the sea; but Jehovah caused the waters of the sea to return upon them. Sing ye to Jehovah, for exalting He hath exalted Himself; the horse and his rider hath He cast into the sea (Exod. 15:19, 21). [6] Similar memory-knowledges are also signified by what was prescribed in Moses for the king over Israel: If they desire a king, a king from the midst of the brethren shall be set over them; only he shall not multiply horses for himself, nor bring back the people into Egypt in order that he may multiply horses (Deut. 17:15, 16); a king represented the Lord as to Divine truth (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966, 5044, 5068), thus as to intelligence, for this when genuine is from Divine truth. That intelligence ought to be procured by means of the Word, which is Divine truth, and not by means of memory-knowledges from one's own intellectual, is signified by the injunction that the king “should not multiply horses, and should not bring back the people into Egypt in order that he may multiply horses.”

(6126) And for the cattle of the flock, and for the cattle of the herd. That this signifies the interior and exterior goods of truth, is evident from the signification of “flock,” as being interior goods, and from the signification of “herd,” as being exterior goods (see n. 5913); and as it is the goods of truth that are signified, it is said “cattle of the flock, and cattle of the herd,” “cattle” being the good of truth (see n. 6016, 6045, 6049).

(6127) And for the asses. That this signifies things of service, is evident from the signification of “asses,” as being things of service (see n. 5958, 5959).

(6128) And he provided them with bread [in exchange] for all their cattle. That this signifies sustenance through the influx of good from the internal, is evident from the signification of “providing with bread,” or giving them bread, as being the sustenance of the spiritual life (of which above, n. 6118); from the signification of “cattle,” as being the good of truth (of which just above, n. 6126); and from the representation of Joseph who provided them, as being the internal (as also above). That it was through the influx of good from the internal, follows, because all the sustenance of spiritual life in the natural is effected by means of influx from the internal, that is, from the Lord through the internal. As mention is so frequently made of influx, and perhaps few know what is meant by influx, it is necessary to state what it is. The nature of influx may be seen from a comparison with such things as inflow in nature, as from the influx of heat from the sun into all things of the earth, whence comes vegetative life; and from the influx of light into the same, whence comes what is helpful to vegetative life, and besides is the source of the consequent colors and beauties; in like manner from the influx of heat into the surface of our bodies, and also of light into the eye; in like manner from the influx of sound into the ear; and so on. From this it may be comprehended what is the influx of life from the Lord, who is the Sun of heaven, from whom comes the heat which is love, and the spiritual light which is faith. Moreover the influx itself is plainly felt; for heavenly heat, which is love, causes the vital heat which is in man; and heavenly light, which is faith, causes the intellectual light which is in man; but these are varied according to the reception.

(6129) In this year. That this signifies the period of this state, is evident from the signification of a "year," as being an entire period from beginning to end (see n. 2906).

(6130) And when this year was ended. That this signifies desolation after the period of this state, is evident from the signification of "this year being ended," as being after the period of this state. That a "year" denotes the period of an entire state, may be seen just above (n. 6129). That there was desolation after that period, is plain from what now follows.

(6131) They came unto him in the second year. That this signifies the beginning of the following state, is evident from what goes before, thus without further explication.

(6132) And said to him, We will not hide from my lord. That this signifies that it was known to the internal, is evident from the signification of “saying,” as being perception (of which above, n. 6063); from the representation of Joseph, who is here the “lord,” as being the internal (of which also above); and from the signification of “not hiding it from him,” as being to be known. That in the internal sense “not to hide” denotes to be known, is because everything that comes forth and takes place in the natural is known to the internal, for the natural has from the internal all that belongs to itself, and therefore nothing can be concealed from the internal. Nevertheless in the external sense, and especially in the historical sense, the present form of speech is made use of; just as when the Lord speaks to a man He first questions him concerning the matter in hand, although it is fully known to Him; as for instance when the angel of Jehovah spake unto Hagar (Gen. 16:7, 8); unto Abraham (Gen. 18:9); and unto Moses (Exod. 4:2); and indeed in no other way would the external feel satisfied, for unless it utters a thing, it believes that it is not known.

(6133) How that our silver is spent. That this signifies truth not visible on account of the desolation, is evident from what was said above (n. 6116), where like words occur.

(6134) And the cattle of the beast is to my lord. That this signifies the good of truth in like manner, is evident from the signification of the “cattle of the beast,” or of the “cattle of the flock and of the herd,” as being the interior and exterior good of truth (of which above, n. 6126). That this in like manner was no longer visible on account of the desolation, is plain from what was said just above concerning the silver (n. 6133).

(6135) There is naught left before my lord besides our body and our ground. That this signifies that the receptacles of good and truth were completely desolated, is evident from the signification of “body,” as being a receptacle of good (of which in what follows); and from the signification of “ground,” as being a receptacle of truth. That “ground” denotes a receptacle of truth is because it receives seeds, and by the seeds that are sown in it are specifically signified those things which are of faith from charity, thus which are of truth from good (see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373); hence “ground” denotes a receptacle of truth, as may be seen from what has before been said and shown concerning “ground” (n. 566, 1068, 3671). That these receptacles were desolated is signified by there being “naught left before my lord besides.” [2] In the genuine sense “body” signifies the good which is of love, and “ground” the truth which is of faith; but when the truths and goods of truth which are signified by “silver” and “cattle” are no longer visible on account of the desolation, then by “body” is signified only a receptacle of good, and by “ground” only a receptacle of truth. That in the genuine sense “body” signifies the good which is of love, is because the body, or the whole man which is meant by the “body,” is a receptacle of life from the Lord, thus a receptacle of good; for the good of love makes the life itself in man, because the vital heat, which is love, is the vital heat itself; and unless this heat is in a man, he is a dead thing. Therefore it is that by the "body" in the internal sense is meant the good of love. And even if a man has no heavenly love, but only infernal love, still the inmost of his life is from heavenly love, for this love continually flows in from the Lord and effects in him vital heat in its beginning; but in its progress it is perverted by the man, whence comes infernal love, from which there is an unclean heat. [3] That in the genuine sense "body" is the good of love, is very evident from the angels, for when they become present, love so pours out of them that you would believe them to be nothing but love, and this from their whole body, which also appears bright and shining from the light which is from the love; for the good of love is like a flame which emits from itself light, which is the truth of faith thence derived. This being the character of the angels in heaven, what must not the Lord Himself be, from whom the angels have everything of love, and whose Divine Love appears as a Sun from which the universal heaven has its light, and all who are therein have their heavenly heat, that is, their love, thus their life. It is the Lord's Divine Human which so appears, and from which all these things are. From this it is evident what is meant by the Lord's "body," namely, the Divine love, in like manner as by His "flesh" (see n. 3813). Moreover the Lord's very body when glorified, that is, made Divine, is nothing else. What else must we think about the Divine, which is infinite? [4] From all this it may be known that by the "body" in the Holy Supper nothing else is meant than the Lord's Divine love toward the universal human race, concerning which it is thus written in the Gospels: Jesus taking the bread, and blessing, brake and gave to the disciples, and said, Take, eat; this is My body (Matt. 26:26; Mark 14:22; Luke 22:19); “this is My body,” He said of the bread, because by the “bread” also is signified the Divine love (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 4735, 5915). [5] The Divine love is also signified by the Lord’s “body” in John: Jesus said, Destroy this temple, and in three days I will raise it up. But He spake of the temple of His body (John 2:19, 21); the “temple of His body” is the Divine truth from the Divine good (that the “temple” is the Lord as to Divine truth, see above, n. 3720). And because His “body” in the supreme sense is the Divine good of the Lord’s Divine love, therefore all who are in heaven are said to be “in the Lord’s body.” [6] That the Lord’s “body” is the Divine good, is evident also from these words in Daniel: I lifted up mine eyes, and saw, and behold, a man clothed in linen, whose loins were girded with gold of Uphaz; his body also was like the tarshish, and his face as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet like the shining of burnished brass, and the voice of his words like the voice of a multitude (Dan. 10:5, 6); by the “gold of Uphaz with which the loins were girded,” by the “appearance of lightning which was on his face,” by the “torches of fire which his eyes presented,” and by the “shining of brass which was of his arms and his feet,” are signified the goods of love; that “gold” is the good of love, may be seen above (n. 113, 1551, 1552, 5658), and also “fire” (n. 934, 4906, 5215), and because “fire” so also “lightning;” and that “brass” is the good of love and of charity in the natural (n.

425, 1551); by the "tarshish," like to which the rest of the body appeared, namely-the middle of the body between the head and the loins, is signified the good of charity and of faith, for the tarshish is a flashing precious stone.

(6136) Wherefore should we die before thine eyes, both we and our ground? That this signifies that if they should be desolated there would no longer be spiritual life under the internal, is evident from the signification of "before thine eyes," as being under the internal; for by Joseph, to whom these words were spoken, is represented the internal; from the signification of "both we and our ground," as being the receptacles of good and truth (as just above, n. 6135), thus the receptacles of spiritual life. These receptacles are said to "die" when there is not within anything of spiritual life; for by "dying" is signified desolation, that is, the privation of good and truth, which good and truth make spiritual life.

(6137) Buy us and our ground for bread. That this signifies the appropriation of both receptacles that they may be sustained with good, is evident from the signification of "buying," as being appropriation (see n. 4397, 5374, 5397, 5406, 5410, 5426); from the signification of "us and our ground," as being the receptacles of good and truth (as above, n. 6135, 6136), thus both receptacles; and from the signification of, "for bread," as being sustenance from good. That "bread" is the good both of love and of faith, is because by it is meant also all food in general (n. 6118).

(6138) And we shall live, and our ground, servants to Pharaoh. That this signifies total submission, is evident from the signification of "we and our ground," as being the receptacles of good and of truth (as just above, see n. 6135-6137); and from the signification of "servants," as being to be without freedom from man's own (see n. 5760, 5763), thus total submission. By receptacles are meant the very forms of men; for men are nothing else than forms receptive of life from the Lord, and these forms are such by inheritance and by actual life that they refuse to admit the spiritual life which is from the Lord. But when these receptacles have been so far renounced that they no longer have any freedom from the man's own, there is total submission. A man who is being regenerated is at last so far reduced by repeated alternations of desolation and sustenance that he no longer wills to be his own, but the Lord's; and when he has become the Lord's he comes into a state of such a nature that when he is left to self he grieves and is seized with anxiety; and when he is delivered from this state of self he returns into his happiness and bliss. In such a state are all the angels. [2] In order that He may make a man blessed and happy, the Lord wills a total submission, that is, that he be not partly his own and partly the Lord's, for then there are two lords, which no one can serve at the same time (Matt. 6:24). Total submission is also meant by the Lord's words in Matthew: He that loveth father and mother more than Me is not worthy of Me; and he that loveth son and daughter more than Me is not worthy of Me (Matt. 10:37); where by "father and mother" are signified in general those things which are man's own from inheritance, and by "son and daughter" those things which are his own from actual life. Man's own is also signified by “soul” in John: He that loveth his soul shall lose it; but he that hateth his soul in this world shall keep it unto life eternal. If anyone will minister to Me, let him follow Me; and where I am, there shall also My servant be (John 12:25, 26). Total submission is also signified by the Lord’s words in Matthew: Another disciple said, Lord, suffer me first to go and bury my father. But Jesus said to him, Follow Me; and let the dead bury their dead (Matt. 8:21, 22). [3] That submission must be total is very evident from the first commandment of the church: Thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy forces; this is the first commandment (Mark 12:30). Thus because love to the Lord does not come from man, but from the Lord Himself, therefore all the heart, all the soul, all the mind, and all the forces, which are recipients, must be the Lord’s, consequently submission must be total. Such is the submission which is here signified by the words “we shall live, and our ground, servants to Pharaoh,” for by Pharaoh is represented the natural in general which is under the auspices of the internal celestial, in the supreme sense under the auspices of the Lord, who in this sense is “Joseph.”

(6139) And give seed. That this signifies in this way an influx of the good of charity and of the truth of faith, is evident from the signification of “seed,” as being the good of charity and the truth of faith (see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373). That “to give” these is influx, is evident, because they come into man by influx from the Lord.

(6140) That we may live, and not die. That this signifies spiritual life from this source and no longer any fear of damnation, is evident from the signification of "living," as being spiritual life (see n. 5890); and from the signification of "dying," as being damnation (n. 6119), here the fear of damnation; because in a state of desolation, when a man is being regenerated, there is no damnation, but fear of damnation.

(6141) And the ground be not laid waste. That this signifies that the mind must be cultivated with the memory-knowledges of the church, is evident from the signification of the "ground," as being the receptacle of truth (see n. 6135-6137)-the receptacle itself being the mind, here the natural mind, because it is the ground of Egypt that is spoken of; and from the signification of "being laid waste," as being to be without truth that is visible; in the present case, without the memory-knowledges of the church, for by the "Egyptians" are signified the memory-knowledges of the church (n. 4749, 4964, 4966, 6004), which also are the truths of the natural. That the "land of Egypt" is the natural mind where memory-knowledges are, may be seen above (n. 5276, 5278, 5280, 5288, 5301); wherefore the "ground of Egypt" signifies this mind specifically. Therefore by "the ground not being laid waste" is signified that the mind must be cultivated with memory-knowledges.

(6142) And Joseph bought all the ground of Egypt for Pharaoh. That this signifies that the internal appropriated to itself the whole natural mind where memory-knowledges are, and placed it under general auspices, is evident from the representation of Joseph, as being the internal (of which often above); from the signification of “buying,” as being to appropriate to oneself (see n. 4397, 5374, 5406, 5410, 5426); from the signification of the “ground of Egypt,” as being the natural mind where memory-knowledges are (as just above, n. 6141); and from the representation of Pharaoh, as being the natural in general (n. 5160, 5799, 6015). Thus that it was “for Pharaoh” denotes to place under general auspices in the natural.

(6143) For the Egyptians sold everyone his field. That this signifies the renunciation and subjection of all things that are of service to the church, is evident from the signification of “selling,” as being to alienate so as to be no longer one’s own (see n. 4098, 4752, 4758, 5886), thus to renounce and to subject; and from the signification of “field,” as being the doctrine of the church, and in a general sense, the church (n. 368, 2971, 3310, 3766). From this it is plain that by “the Egyptians sold everyone his field,” is signified the renunciation and subjugation of all things that are of service to the church.

(6144) Because the famine grew strong upon them. That this signifies because there was desolation even to despair, is evident from the signification of “famine,” as being desolation in respect to those things which are of the church (n. 5415, 5576); and when the famine is said “to grow strong,” it denotes despair (n. 5279), for the last of desolation is despair. There are many reasons why despair is the last of desolation and of temptation (see n. 5279, 5280), of which only these following may be adduced.

Despair causes those who feel it to acknowledge in an effectual and feeling manner that there is nothing of truth and good from themselves, and that from themselves they are condemned; but that they are delivered from condemnation by the Lord; and that salvation flows in by means of truth and good. Despair also causes them to feel the happiness of life which is from the Lord; for when they come out of that state, they are like those who have been condemned to death, and are set free from prison. Moreover by means of desolations and temptations, states contrary to heavenly life are felt, the result of which is the implantation of a sense and perception of the satisfaction and happiness of heavenly life; for a sense and perception of what is satisfying and happy is impossible without comparison with the opposites. To the end therefore that full comparisons may be made, desolations and temptations are brought to their utmost, that is, to despair.

(6145) And the land was Pharaoh's. That this signifies that all things were subjected to the natural that was under the auspices of the internal, is evident from the signification of "the land was Pharaoh's," as being the appropriation and subjection of all things which are signified by the "land;" and from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799, 6015), into which were brought the memory-knowledges which are signified by "Egypt" (n. 6115). That it is under the auspices of the internal, is because the whole natural, both in general and in part, as being under the auspices of the internal, is signified by Joseph's being ruler over all the land of Egypt, and also by his being set over Pharaoh's house (Gen. 41:40-43), as we read: Joseph said unto his brethren, God hath set me for a father to Pharaoh, and for a lord to all his house, and I rule in all the land of Egypt (Gen. 45:3, 8). This is the reason why it is said of the natural that it is under the auspices of the internal.

(6146) And as for the people, he removed it to the cities. That this signifies that the truths of memory-knowledge were brought into relation to doctrinal things, is evident from the signification of the "people," as being truths (see n. 1259, 1260, 3295, 3581), here truths of memory-knowledge because they are predicated of the people of Egypt; and from the signification of "cities," as being doctrinal things (n. 402, 2449, 3216, 4492, 4493). Therefore "to remove the people to the cities," is to bring the truths of memory-knowledge into relation to doctrinal things. This follows from what goes before, namely, from this, that truths were brought into relation to what is general in the natural (n. 6115); for doctrinal things are the generals to which truths are brought into relation; because the doctrine of the church is divided into its heads, and each head is a general of the church. For this reason also the people was removed to the cities by Joseph, that thereby might be represented the relation of truths to generals, thus to doctrinal things.

(6147) From one end of the border of Egypt even to the other end thereof. That this signifies extension through the whole natural where memory-knowledges are, is evident from the meaning of the expression, "from one end of the border to the other end thereof," as being extension through the whole; and from the signification of "Egypt," as being memory-knowledge in the natural (of which often above), thus the natural where memory-knowledges are. For the natural is what contains, and memory-knowledges are what are contained. Thus by "Egypt" is signified both what contains and what is contained, that is, both the natural and the memory-knowledge. Wherefore also by "Pharaoh the king of Egypt," is signified the natural in general (n. 5160, 5799), and also memory-knowledge in general (n. 6015); and by the "land of Egypt," the natural mind (n. 5276, 5278, 5280, 5288, 5301).

(6148) Only the ground of the priests bought he not. That this signifies that the internal procured for itself from the natural, capacities to receive good, because these are from itself, is evident from the representation of Joseph, of whom these things are said, as being the internal (of which above); from the signification of the "ground," as being the receptacle of truth (of which also above, n. 6135-6137), here the capacity to receive good, for capacity is receptibility, and this must be within it, in order that a receptacle may be a receptacle. This capacity comes from good, that is, through good from the Lord; for unless the good of love flowed in from the Lord, no man would have the capacity to receive either truth or good. It is the influx of good of love from the Lord which causes all things within man to be disposed for reception. That the capacity to receive good is from the natural, is signified by the ground being in Egypt, for by "Egypt" is signified the natural in respect to memory-knowledges (n. 6142). The internal sense as given above is further evident from the signification of "priests," as being good (of which in what follows); and from the signification of "not buying," as being not to appropriate to himself these capacities as he had appropriated to himself truths and the goods of truth with their receptacles (which was done by means of desolations and sustainings), for the reason that these capacities were from himself, that is, from the internal. Thus it is that by these words, "Only the ground of the priests bought he not" is signified that the internal procured for itself from the natural, capacities to receive good, because these are from itself. [2] The case herein is this. The capacities in man to receive truth and good are immediately from the Lord, nor does man render any aid in the procuring of them. For man is always kept in the capacity to receive good and truth, and from this capacity he has understanding and will; but a man's not receiving them is the result of his turning to evil: the capacity does indeed then remain, but the approach to the thought and feeling of them is closed against him; and therefore the capacity to see truth and feel good perishes in proportion as a man turns himself to evil and confirms himself therein in life and faith. That man contributes nothing whatever to the capacity to receive truth and good, is known from the doctrine of the church, that nothing of the truth of faith and nothing of the good of charity comes from man, but that all comes from the Lord. Nevertheless a man can destroy this capacity in himself. From this it may now be seen how it is to be understood that the internal procured for itself from the natural, capacities to receive good, because these are from itself. It is said "from the natural," because the influx of good from the Lord is effected by the Lord through the internal into the natural. When a capacity to receive has been acquired in the natural, then there is influx, for then there is reception (as may be seen above, n. 5828). [3] In regard to goods being signified by "priests," be it known that there are two things which proceed from the Lord, namely, good and truth. The Divine good was represented by priests, and the Divine truth by kings. Hence it is that by "priests" are signified goods, and by "kings" truths. (Concerning the priesthood and royalty which are predicated of the Lord, see n. 1728, 2015, 3670.) In the Ancient Representative Church the priesthood and the royalty were joined together in one person, because the good and truth which proceed from the Lord are united, and in heaven with the angels are also joined together. [4] The person in whom these two things in the Ancient Church were joined together was called "Melchizedek," or "King of Righteousness," as may be seen from the Melchizedek who came to Abraham, of whom it is thus written: Melchizedek king of Salem brought forth bread and wine; and he was priest to God Most High; and he blessed Abraham (Gen. 14:18, 19). That he represented the Lord as to both is manifest from the fact that he was king and at the same time priest, and that he was allowed to bless Abraham and to offer him bread and wine, which at that time also were symbols of the good of love and the truth of faith. That Melchizedek represented the Lord as to both is further manifest from David: Jehovah hath sworn and He will not repent, Thou art a priest eternally after the manner of Melchizedek (Ps. 110:4); which was said of the Lord; “after the manner of Melchizedek” means that he was both king and priest, that is, in the supreme sense, that from Him proceed the Divine good and the Divine truth together. [5] Moreover as a representative church was instituted with the posterity of Jacob, therefore in one person conjointly was represented the Divine good and the Divine truth which proceed united from the Lord. But on account of the wars and of the idolatry of that people, these two offices were at first divided, and they who ruled over the people were called “leaders,” and afterward “judges;” while they who officiated in holy things were called “priests,” and were of the seed of Aaron, and Levites. Yet afterward these two offices were joined together in one person, as in Eli and in Samuel. But because the people were of such a character that a representative church could not be instituted among them, but only the representative of a church, by reason of the idolatrous disposition which prevailed among them, therefore it was permitted that the two offices should be separated, and that the Lord as to Divine truth should be represented by kings, and as to Divine good by priests. That this was done at the will of the people, and not of the Lord’s good pleasure, is manifest from the word of Jehovah unto Samuel: Obey the voice of the people in all that they shall say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them; and thou shalt show them the king’s right (1 Sam. 8:7 to the end; 12:19, 20). [6] The reason why these two offices were not to be separated, was that the Divine truth separated from the Divine good condemns everyone; whereas the Divine truth united to the Divine good saves. For from the Divine truth man is condemned to hell, but by the Divine good he is taken out therefrom, and is elevated into heaven. Salvation is of mercy, thus from the Divine good; but damnation is when man refuses mercy, and thus rejects from himself the Divine good; wherefore he is left to judgment from truth. (That kings represented the Divine truth may be seen, n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068.) [7] That priests represented the Lord as to Divine good, and that from this they signify good, may be seen from all those things in the internal sense which were instituted with respect to the priesthood when Aaron was chosen, and afterward the Levites; as that the high priest alone should enter into the Holy of holies and there minister; that the holy things of Jehovah should be for the priest (Lev. 23:20; 27:21); that they should not have a portion and inheritance in the land, but that Jehovah should be their portion and inheritance (Num. 18:20; Deut. 10:9; 18:1); that the Levites were given to Jehovah instead of the firstborn, and that by Jehovah they were given to Aaron (Num. 3:9, 12, 13, 40, to the end; 8:16-19); that the high priest with the Levites should be in the midst of the camp when they pitched and when they set forward (Num. 1:50-54; 2:17; 3:23-38; 4:1 to the end); that no one of the seed of Aaron in whom was any blemish should come near to offer burnt-offerings and sacrifices

(Lev. 21:17-21); besides many other things (see Lev. 21:9-13, and elsewhere). [8] All these things represented in the supreme sense the Divine good of the Lord, and thus in the relative sense the good which is of love and of charity. But the garments of Aaron, which were called the “garments of holiness,” represented the Divine truth from the Divine good; concerning which garments of the Lord’s Divine mercy more shall be said in the explications of what is written in Exodus. [9] As truth is signified by “kings,” and good by “priests,” therefore in the Word “kings and priests” are frequently mentioned together; as in Revelation: Jesus Christ hath made us kings and priests to God and His Father (Rev. 1:5, 6; 5:10); “kings” are said to be “made” from the truth which is of faith, and “priests” from the good which is of charity. Thus with those who are in the Lord truth and good are joined together, as they are in heaven (as was said above), and this is meant by “being made kings and priests.” [10] In Jeremiah: It shall come to pass in that day that the heart of the king and of the princes shall perish; and the priests shall be amazed; and the prophets shall wonder (Jer. 4:9). Again: The house of Israel are ashamed; they, their kings, their princes, and their priests, and their prophets (Jer. 2:26). Again: The kings of Judah, the princes, the priests, and the prophets, and the inhabitants of Jerusalem (Jer. 8:1). In these passages “kings” denote truths; “princes,” primary truths (n. 1482, 2089, 5044); “priests,” goods; and “prophets,” those who teach (n. 2534). [11] Be it known further that the fact of Joseph’s not buying the ground of the priests was a representative that all capacity to receive truth and good is from the Lord, is evident from a similar law concerning the fields of the Levites in Moses: The field of the suburbs of the cities of the Levites may not be sold; for it is their eternal possession (Lev. 25:34); by this is meant in the internal sense that no man ought to claim for himself anything of the good of the church, which is the good of love and of charity, because this is from the Lord alone.

(6149) Because a portion was appointed for the priests by Pharaoh. That this signifies that therefore it was set in order by the natural that was under the auspices of the internal, is evident from the signification of an "appointed portion," as being what is set in order; and from the representation of Pharaoh, as being the natural in general (see n. 5160, 5799, 6015). And because this setting in order in the natural comes from the internal, it is added that it was under the auspices of the internal, which was also represented by Joseph's being lord over all Egypt, and also over Pharaoh's house (as may be seen above, n. 6145).

(6150) And they ate their appointed portion which Pharaoh had given them. That this signifies that goods did not appropriate to themselves more than according to the setting in order, is evident from the signification of "eating," as being to appropriate to oneself (see n. 3168, 3513, 3596, 3832, 4745); and from the signification of "their appointed portion," as being that which is set in order (see n. 6149). Thus by "eating their appointed portion" is signified that goods did not appropriate to themselves more than according to the setting in order. That it was from the natural which is represented by Pharaoh, that is, in the natural under the auspices of the internal, may also be seen just above (n. 6149).

(6151) Wherefore they sold not their ground. That this signifies that for this reason they had no need to renounce and submit them, is evident from the signification of "selling," as being to renounce (of which above, n. 6143), thus to submit, for that which is renounced is submitted to another; and from the signification of the "ground," that is, of the priests of Egypt, as being the capacity to receive good in the natural (of which also above, n. 6148). That for this reason they had no need, namely, to renounce and submit them, is signified by the expression, "Wherefore not."

(6152) And Joseph said unto the people. That this signifies the influx of the internal into the truths of memory-knowledge, is evident from the signification of "saying," as being perception (see n. 6063); and because it is predicated of the internal, which is "Joseph," it denotes influx, for that which is perceived in the external flows in from the internal; and from the representation of Joseph, as being the internal (as may be seen frequently above); and from the signification of the "people," as being the truths of memory-knowledge (n. 6146).

(6153) Behold I have bought you the day and your ground for Pharaoh. That this signifies that it procured these for itself, and made them subject to what is general in the natural that was under the auspices of the internal, is evident from the signification of "buying," as being to appropriate and procure (n. 4397, 5374, 5397, 5406, 5410, 5426); and from the signification of "ground," as being receptacles of truth (n. 6135-6137). That it subjected them to what is general in the natural is signified by his "buying them for Pharaoh," by whom is represented the natural in general (n. 5160, 5799, 6015). It is said "under the auspices of the internal" in accordance with what was unfolded above (n. 6145).

(6154) Lo here is seed for you, and ye shall sow the ground. That this signifies the good of charity and the truth of faith that were to be implanted, is evident from the signification of "seed," as being truth from good, or as being faith from charity, thus both (see n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373, 3671); from the signification of "sowing," as being to implant; and from the signification of the "ground," as being receptacles (n. 6135-6137). But when truth and good have been implanted, the "ground" no longer signifies a receptacle, but, like a "field," that which is of the church (n. 566).

(6155) And it shall be in the ingatherings. That this signifies the fruits thence derived, is evident from the signification of the "ingatherings," as being the fruits; for the harvest, which is gathered in from the field, is the fruit of it.

(6156) That ye shall give a fifth to Pharaoh. That this signifies remains, that these are for the general in the natural which is under the auspices of the internal, is evident from the signification of "five" and of a "fifth part," as being remains (see n. 5291, 5894); and from the representation of Pharaoh, as being what is general in the natural (see above, n. 6153). It is said "under the auspices of the internal" for the reason spoken of above (n. 6145). What remains are may be seen above (n. 1050, 1738, 1906, 2284, 5135, 5897, 5898), namely, that they are goods and truths from the Lord stored up in the interior man. These are let down into the exterior or natural man when he is in a state of good; but the moment he comes into a state of evil they are drawn back and stored up again. The reason of their being drawn back and stored up again, is to prevent their being mingled with evils, and thus perishing. When a man cannot be regenerated, the remains in him are carefully preserved in his interiors. But when a man is being regenerated, then, Insofar as this is the case, the remains are let down from the interiors into the exteriors, for the reason that by regeneration the interiors are conjoined with the exteriors and act as a one. Remains are then first let down to generals, and afterward successively to particulars. As the subject here treated of in the internal sense is the regeneration of the natural, it may be known from what has been said what is meant by remains being for what is general in the natural.

(6157) And four parts shall be for you. That this signifies those things which were not yet remains, is evident from the signification of "four parts," when said of the residue when a fifth part, by which are signified remains, has been taken away (see n. 6156), as being the things which are not yet remains. By "four" is signified the like as by "two," namely, things which are pairs and which are conjoined together (n. 1686), as are good and truth. When these have not as yet become remains, they are here signified by "four parts." For goods and truths do not become remains until they are being appropriated to man, and they are for the first time being appropriated to man when they are received from affection in freedom.

(6158) For seed of the field. That this signifies for the nourishment of the mind, is evident from the signification of "seed," as being truth and good, thus as being faith and charity (of which above, n. 6154); and from the signification of "field," as being in a general sense the church (see n. 2971, 3766), and in a particular sense the church in a man, thus a man in whom the church is, that is, who receives truth and good. When he is called a "field," it is his mind that is meant; for man is not man from his external form, but from his mind, that is, from his understanding and will which constitute his mind, and also from the truth of faith and the good of charity which constitute the still more inward mind. This, namely, the mind, when it is in the genuine sense a man, is nourished and sustained by truth and good; and as truth and good are signified by "seed," nourishment also is signified by it, which indeed is plain from the words that directly follow: "for your food, and for them in your houses, and for food for your babes." Hence then it is that the "seed of the field" denotes the nourishment of the mind.

(6159) And for your food, and for them in your houses. That this signifies that thereby the good of truth may be in each and all things, is evident from the signification of "food," as being the good of truth (see n. 5410, 5426, 5487, 5582, 5588, 5655); and from the signification of "those who are in the houses," as being each and all things of good derived from truth. Thus "for food for those in the houses" denotes the good of truth in each and all things. As regards the good of truth being in each and all things, the case is this. In proportion as a man is being regenerated, good insinuates itself into each and all things that appertain to him; for the affection of good becomes that which reigns universally in him; and that which reigns universally reigns also singularly, that is, in each and all things. This may be seen from the ruling affection with everyone. This affection, whatever it may be, is present in each particular of his will, and also in each particular of his thought, and although it does not always appear to be present in the thought, nevertheless it is in it. The reason why it does not appear is that at these moments it is clothed with affections that are insinuated by means of objects; but as these affections are put off, the ruling affection comes into plain view. [2] This cannot be better seen than from the case of spirits and angels. Spirits who are evil, or with whom evil is dominant, are evil in each and all things, even when they are speaking what is true and are doing what is good, for in all this they have no other intention than to deceive others so as to be believed to be good, and thus to beguile under a semblance of good. When this is the case, it is plainly heard from the very tone of their speech, and is also perceived from their sphere. The angels in heaven, with whom good rules, that is, universally reigns, are good in each and all things; or in other words, with them good from the Lord shines forth in each and all things; for even if they do anything of evil in the outward form, it is nevertheless their end or intention that good may come therefrom. From all this it is evident that where good universally reigns, it reigns in each and all things; and it is the same with evil. For that which reigns universally comes into existence for the first time when each and all things are of the same nature; and the universal is according to the quality and quantity of these; for that which is called universal is universal from the fact that it is in all things individually.

(6160) And for food for your babes. That this signifies in those things which are of innocence, is evident from the signification of "food," as being the good of truth (as just above, n. 6159); and from the signification of "babes," as being innocence (n. 430, 3183, 5608).

(6161) And they said, Thou hast made us live. That this signifies spiritual life in no other manner and from no other source, is evident from the signification of "making live," as being spiritual life (see n. 5890). As in what precedes the subject treated of has been the vivification or regeneration of the natural, the whole process of which is there described, which is of such a nature and no other, it is therefore added that it is in no other manner and from no other source.

(6162) Let us find grace in the eyes of my lord. That this signifies the will that in this way they be made subject, and humiliation, is evident from the fact that these words, uttered after all things appertaining to them have been renounced, are words of acknowledgment, thus also of the will that in this way they be subjected; thus that they are words of humiliation. That this sense is within these words is evident from the state in which the people then were, which state is also manifest from the series of what goes before and of what follows.

(6163) And we will be Pharaoh's servants. That this signifies that they renounce their own, and submit to the natural which is under the auspices of the internal, is evident from the signification of "servants," as being to be devoid of freedom from their own (see n. 5760, 5763), thus to renounce their own; and from the signification of "being Pharaoh's," as being submitted to the natural which is under the auspices of the internal (n. 6145).

(6164) And Joseph made it a statute. That this signifies what is concluded from consent, is evident from the signification of "making a statute," as being to conclude from consent; for that which is made a statute is done with consent on both sides, and is accounted among things ordained by agreement, thus duly.

(6165) Even unto this day. That this signifies eternally, is evident from the signification of "even unto this day," as being eternally (see n. 2838, 4304).

(6166) Concerning the ground of Egypt, that Pharaoh should have the fifth. This signifies remains, as before (n. 6156).

(6167) Only the ground of the priests, only theirs, was not Pharaoh's. This signifies capacities to receive good, which are immediately from the internal (as also above, n. 6148). What has now been said about the conjunction of the natural with the internal, and thus about its regeneration by means of repeated desolations and vivifications, must needs seem to the man of the church at this day as things unheard of. Nevertheless the case is really so, and is one of those things with which even simple spirits in the other life are well acquainted. Wherefore when the Word is being read by a man, they who are in the other life, being in the internal sense of the Word, not only perceive all these things, but see besides innumerable arcana therein, and such as cannot be expressed by any human speech. Those which have been adduced are comparatively only few.

(6168) Verses 27-31. And Israel dwelt in the land of Egypt, in the land of Goshen; and they had a possession therein, and were fruitful, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years; and the days of Jacob, the years of his life, were seven years, and a hundred and forty years. And the days of Israel drew near to die; and he called his son Joseph, and said to him, If I pray I have found grace in thine eyes, put I pray thy hand under my thigh, and do mercy and truth with me; bury me not I pray in Egypt; and I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their sepulcher. And he said, I will do according to thy word. And he said, Swear to me; and he sware to him. And Israel bowed himself upon the bed's head. "And Israel dwelt in the land of Egypt," signifies that spiritual good lived among the memory-knowledges which are of the church; "in the land of Goshen," signifies in the midst of them; "and they had a possession therein," signifies given and set in order in this way by the internal; “and were fruitful and multiplied exceedingly,” signifies the derivative goods of charity and truths of faith; “and Jacob lived in the land of Egypt,” signifies that the truth of the natural was in memory-knowledges; “seventeen years,” signifies the state therein; “and the days of Jacob, the years of his life, were seven years, and a hundred and forty years,” signifies the general state and its quality; “and the days of Israel drew near to die,” signifies the state immediately before regeneration; “and he called his son Joseph,” signifies the presence of the internal; “and said to him, If I pray I have found grace in thine eyes,” signifies longing; “put I pray thy hand under my thigh,” signifies a sacred binding; “and do mercy and truth with me,” signifies humiliation; “bury me not I pray in Egypt,” signifies regeneration not in memory-knowledges; “and I will lie with my fathers,” signifies life such as the ancients had; “and thou shalt carry me out of Egypt,” signifies that there may be elevation out of memory-knowledges; “and bury me in their sepulcher,” signifies such regeneration; “and he said, I will do according to thy word,” signifies that so it shall be done of providence by the Divine; “and he said, Swear to me,” signifies that it may be irrevocable; “and he sware to him,” signifies that it was irrevocable; “and Israel bowed himself upon the bed’s head,” signifies that he turned to those things which are of the interior natural.

(6169) And Israel dwelt in the land of Egypt. That this signifies that spiritual good lived among the memory-knowledges which are of the church, is evident from the signification of “dwelling,” as being to live (see n. 1293, 3384, 3613, 4451); from the representation of Israel, as being spiritual good (see n. 5801, 5803, 5807, 5812, 5817, 5819, 5826, 5833); and from the signification of the “land of Egypt,” as being the natural mind where memory-knowledges are (n. 5276, 5278, 5280, 5288, 5301); (that “Egypt” signifies the memory-knowledges of the church may be seen above, n. 4749, 4964, 4966, 6004).

(6170) In the land of Goshen. That this signifies in the midst of them, is evident from the signification of the “land of Goshen,” as being the midst or inmost in the natural (see n. 5910, 6028, 6031, 6068), thus in the midst of memory-knowledges, because Goshen was the best tract of land in Egypt.

(6171) And they had a possession therein. That this signifies given and set in order in this way by the internal, is evident from the signification of a “possession,” as being the residence of spiritual life (see n. 6103); and as Joseph gave them this possession (verse 11), it is signified that this residence was given and set in order by the internal. That this is signified, follows from the series.

(6172) And were fruitful, and multiplied exceedingly. That this signifies the derivative goods of charity and truths of faith, is evident from the signification of “being fruitful,” as being to bring forth the goods of charity; and from the signification of “multiplying,” as being to bring forth the truths of faith (see n. 43, 55, 913, 983, 2846, 2847); for the expression “to be fruitful” comes from “fruits,” which in the internal sense signify the works of charity; and “to be multiplied," from "multitude," which in the internal sense is predicated of the truths of faith; for in the Word "many" is said of truths, and "great" of goods.

(6173) And Jacob lived in the land of Egypt. That this signifies that the truth of the natural was in memory-knowledges, is evident from the signification of "living," as being spiritual life (see n. 5890); from the representation of Jacob, as being the truth of the natural (n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538); and from the signification of the "land of Egypt," as being the memory-knowledges of the church (as just above, n. 6169).

(6174) Seventeen years. That this signifies the state therein, is evident from the signification of "seventeen," as being from beginning to end, or from the beginning to what is new (n. 755, 4670); and from the signification of "years," as being states (n. 487, 488, 493, 893). Thus here by the "seventeen years which Jacob lived in Egypt" is signified the beginning of a state of spiritual life in the natural among memory-knowledges even to its end. (That all numbers in the Word are significative of things, see n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265.)

(6175) So the days of Jacob, the years of his life, were seven years and a hundred and forty years. That this signifies the general state and its quality, may be seen if the numbers "seven," "forty," and a "hundred" are unfolded. What "seven" signifies may be seen above (n. 395, 433, 716, 728, 881, 5265, 5268); what "forty" signifies (n. 730, 862, 2272, 2273); and what a "hundred" (n. 1988, 2636, 4400). But the numbers thus compounded cannot be easily unfolded, for they contain more things than can be reduced to a summary statement, and be expressed to the apprehension. These numbers in general contain the whole state of that which is represented by Jacob, and its quality. These things the angels see in one complex from the very number a hundred and forty-seven; for all numbers in the Word fall with them into ideas of things, as has been made plain to me from the fact that sometimes numbers in a long succession have appeared to me, and the angels then said that those numbers enfolded within them in succession likewise the things of which they were conversing. From this also the most ancient people, who were of the celestial church, made a computation consisting of numbers, by which were conveyed heavenly things not easily comprehensible to the ideas of the natural mind. But after their times these computations perished, together with the perception of heavenly things, and there remained only the knowledge of the general signification of the simple numbers, as "three," "six," "seven," "twelve;" and not so much of the signification of compound numbers. But at this day it is not known that the numbers in the Word signify anything except number, and therefore what has been said on the subject will perhaps be thought incredible.

(6176) And the days of Israel drew near to die. That this signifies the state immediately before regeneration, is evident from the signification of "drawing near," as being to be nigh, thus immediately previous; from the signification of "days," as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); from the representation of Israel, as being spiritual good (of which above, n. 6169); and from the signification of “dying,” as being to rise again and be awakened into spiritual life (n. 3326, 3498, 3505, 4618, 4621, 6036), thus to be regenerated; for he who is being regenerated rises again from spiritual death, and is awakened into new life.

(6177) And he called his son Joseph. That this signifies the presence of the internal, is evident from the signification of “calling unto himself,” as being to make present with himself, thus as being presence; and from the representation of Joseph, as being the internal (as frequently shown above, n. 6089, 6117, 6120, 6128, 6132, 6136, 6145, 6149, 6152, 6153, 6156, 6163, 6167).

(6178) And said to him, If I pray I have found grace in thine eyes. That this signifies longing, is evident from the affection in which Jacob was when he spoke these words to Joseph. This affection is within this form of speech; for the words “If I pray I have found grace in thine eyes” are merely a form of speech by which is expressed the affection, thus the longing of the will (as also above, n. 6162).

(6179) Put I pray thy hand under my thigh. That this signifies a sacred binding, is evident from the signification of “putting the hand under the thigh,” as being a binding, with all power, by means of that which belongs to conjugial love; for by the “hand” is signified power (see n. 878, 3091, 4931-4937, 5328, 5544), and by the “thigh” that which is of conjugial love (n. 3021, 4277, 4280, 4575, 5050-5062). In the supreme sense the conjugial is the union of the Divine and the Divine Human In the Lord; and from this it is the union of the Divine good and the Divine truth in heaven; for that which proceeds from the Lord is the Divine truth from the Divine good. From this, heaven is heaven, and is called a “marriage,” for it is the conjunction of the good and the truth there, which proceed from the Lord, that makes it. And as the Lord is the good there, and heaven is the truth thence derived, therefore in the Word the Lord is called the “bridegroom,” and heaven and also the church are called the “bride;” for good and truth make a marriage, and their conjunction is what is meant by the conjugial. Hence it is plain how sacred a thing it was to be bound by means of what is conjugial, which was signified by “putting the hand under the thigh.” From this marriage of good and truth descends genuine conjugial love, In regard to which and its sanctity see what was said above (n. 2727-2759).

(6180) And do mercy and truth with me. That this signifies humiliation, is evident from the signification of “doing mercy,” as being the good of love; and from the signification of “doing truth,” as being the truth of faith (of which significations in what follows). These words are uttered as words of supplication, thus of humiliation. That “doing mercy” denotes the good of love is because all mercy is of love; for he who is in love or charity is also in mercy, and the love and charity in him become mercy when the neighbor is In need or misery, and he affords him help in that state. Hence it is that by “mercy” is signified the good of love. That “doing truth” denotes the truth of faith is because all truth is of faith, and for this reason in the original tongue faith is meant by the same expression. [2] Because the good of love and the truth of faith are in the closest conjunction, and the one is not possible without the other, therefore this form of speaking was usual among the ancients, because they knew that the good of love is inseparable from the truth of faith, and for this reason also these two are often spoken of conjointly in the Word, as in Exodus: Jehovah great in mercy and truth (Exod. 34:6). In the second book of Samuel: David said unto the men of Jabesh, Jehovah do mercy and truth with you (2 Sam. 2:5, 6). In the same: David said unto Ittai the Gittite, Return thou, and take back thy brethren with thee, with mercy and truth (2 Sam. 15:20). In Hosea: Jehovah hath a controversy with the inhabitants of the land, because there is no truth, and no mercy, and no knowledge of God in the land (Hos. 4:1). In David: All the ways of Jehovah are mercy and truth to them that keep His covenant (Ps. 25:10). Again: Thou wilt not withhold Thy mercies from me, O Jehovah; Thy mercy and Thy truth will perpetually guard me (Ps. 40:11). Again: I will sing the eternal mercies of Jehovah; with my mouth will I make known Thy truth to generation and generation. For I have said, Eternally shall mercy be builded; in the very heavens Thou wilt confirm Thy truth. Righteousness and judgment are the support of Thy throne; mercy and truth stand before Thy faces (Ps. 89:1, 2, 14); and in other passages in David (Ps. 26:3; 36:5; 57:3, 10; 61:7; 85:10; 86:15; 89:24, 33; 92:2).

(6181) Bury me not I pray in Egypt. That this signifies regeneration not in memory-knowledges, is evident from the signification of "burying," as being resurrection and regeneration (see n. 2916, 2917, 4621, 5551); and from the signification of "Egypt," as being memory-knowledges (of which frequently above). What is meant by regeneration not in memory-knowledges, may be seen in what presently follows (n. 6183).

(6182) And I will lie with my fathers. That this signifies life such as the ancients had, is evident from the signification of "lying," as being life; for "to lie" here means to be buried with them, and as "being buried" denotes resurrection and regeneration, "lying with them" denotes life, because resurrection is into life, and in like manner regeneration; and from the signification of "fathers," as being those who were of the Ancient and Most Ancient Churches (see n. 6075), thus the ancients.

(6183) And thou shalt carry me out of Egypt. That this signifies that there may be elevation out of memory-knowledges, is evident from the signification of "carrying me," as being elevation; for "going up" is said of passing from Egypt to the land of Canaan, whereby is signified elevation (see n. 3084, 4539, 4969, 5406, 5817, 6007), and the same by "carrying there out of Egypt;" and from the signification of "Egypt," as being memory-knowledges (of which above). What elevation from memory-knowledges is, shall be briefly stated. The regeneration of the natural is effected by means of the insinuation by the Lord of spiritual life through the internal man into the memory-knowledges in the natural. This insinuation has been treated of in this chapter. But if when the man has been regenerated thus far, he is of such a character that he can be further regenerated, he is elevated thence to the interior natural, which is under the immediate auspices of the internal; whereas if the man is not of such a character, in this case his spiritual life is in the exterior natural. The elevation is effected by a withdrawing from things of sense and memory-knowledge, thus by elevation above them, and then the man comes into a state of interior thought and affection, thus interiorly into heaven. They who are in this latter state are in the internal church; but they who are in the former state are in the external church, and are represented by Jacob, whereas they who are in the latter state are represented by Israel. To the end therefore that "Jacob" may be "Israel," and thus by him as "Israel" may be represented the spiritual good which is in the interior natural, thus the internal spiritual church, these words were said by Jacob.

(6184) And bury me in their sepulcher. That this signifies such regeneration, is evident from the signification of "burying," as being regeneration (of which above, n. 6181). Thus "to be buried in their sepulcher," that is, in the same one, denotes such regeneration.

(6185) And he said, I will do according to thy word. That this signifies that so it shall be done of providence by the Divine, is evident from the signification of "doing according to the word" of anyone, as being that so it shall be done. It is added "of providence by the Divine" because Abraham, Isaac, and Jacob represented three things which make a one. In the supreme sense, Abraham represented in the

Lord the Divine Itself, Isaac the Divine rational, and Jacob the Divine natural (see n. 3305, 4615, 6098); and in the sense that regards man, these three patriarchs represented the inmost which is celestial good, the interior which is spiritual good, and the exterior which is natural good. These are signified by those three in one sepulcher, because by a "sepulcher" is signified resurrection into life and regeneration (n. 2916, 2917, 4621, 5551).

(6186) And he said, Swear to me. That this signifies that it may be irrevocable, is evident from the signification of "swearing," as being irrevocable confirmation (see n. 2842).

(6187) And he sware to him. That this signifies that it was irrevocable, is evident from the signification of "swearing," as being what is irrevocable (as just above, n. 6186).

(6188) And Israel bowed himself upon the bed's head. That this signifies that he turned to those things which are of the interior natural, is evident from the signification of "bowing oneself," as here being to turn himself; and from the signification of "bed," as being the natural (of which in what follows). Thus the "head of the bed" is what is higher in the natural, that is, what is interior; for by "head" when mentioned in the Word is signified what is interior, and this in respect to the body, which is exterior. By his turning himself to those things which are of the interior natural, is signified that natural truth, which is "Jacob," was being elevated to spiritual good, which is "Israel," according to what was said and unfolded above (n. 6183). [2] That a "bed" denotes what is natural, is because the natural is beneath the rational, and serves it as a bed; for the rational as it were lies down upon the natural; and because the natural is thus spread out underneath, it is called a “bed,” as also in Amos: As the shepherd hath rescued out of the mouth of the lion two legs, or a piece of an ear; so shall the sons of Israel be rescued that dwell in Samaria, In the corner of a bed, and on the end of a couch (Amos 3:12); “in the corner of a bed” denotes in the lowest of the natural; and “on the end of a couch” denotes in what is sensuous. For by the “people Israel,” whose metropolis was Samaria, was represented the Lord’s spiritual kingdom. Of this it is said, as of the father Israel here, that it is “upon the head of the bed,” for spiritual good, which is represented by the father Israel, is the “head of the bed.” But when they turn themselves thence to those things which are of the lowest natural and which are of the sensuous, it is then said that they are “in the corner of the bed,” and “on the end of the couch.” [3] Again in the same prophet: They that lie upon beds of ivory, and stretch themselves upon their couches; but they are not grieved for the breach of Joseph (Amos 6:4, 6); “beds of ivory” denote the pleasures of the lowest natural, which are those of the proud; “not to be grieved for the breach of Joseph,” is to have no concern about the dissipation of good from the internal. So in David: If I come into the tent of my house, If I go up upon the couch of my bed (Ps. 132:3); the “tent of my house” denotes the holy of love (n. 414, 1102, 2145, 2152, 3312, 4128, 4391, 4599); “to go up upon the couch of the bed” denotes upon the natural, to the truth which is from the good of love. Everyone can see that “coming into the tent of the house,” and “going up upon the couch of the bed,” is a prophetic saying, which cannot be understood without the internal sense.

(6189) Continuation about influx and the interaction of the soul and the body. That two angels from heaven and two spirits from hell are with man, and that thereby he has communication with both heaven and hell, and also has freedom thereby to turn to the one or to the other, has been shown at the end of chapters 44 and 45. But that each and all things with man flow in according to his freedom-evil from hell, and good from heaven, that is, through heaven from the Lord-is what man does not know, and therefore will perhaps scarcely believe.

(6190) As the subject here treated of is Influx, and this is mentioned so frequently, it is necessary to say in advance what influx is. What is meant by spiritual influx cannot be better seen than by means of the natural influxes which take place and appear in this world-as by the influx of heat from the sun into all things of the earth, with all variety in accordance with the seasons of the year and the climates of the earth; and by the influx of light into the same, with all variety likewise in accordance with the times of the days and also of the years, also in a varied manner according to the climates. From the influx of heat from the sun into all things of the earth, whence comes vegetative life; and from the influx of light into the same, whence comes support to that life, and also colors and displays of beauties; in like manner from the influx of the same heat into the surface of our bodies, and also of light into the eye; likewise from the influx of sound into the ear; and from other instances of a similar kind, it may be comprehended what is the influx of life from the Lord, who is the Sun of heaven, from whom comes heavenly heat, which is the good of love, and heavenly light, which is the truth of faith. The influx of these is also plainly felt, for heavenly heat which is love produces the vital heat which is in man, and heavenly light which is faith produces his understanding, because the truth of faith which proceeds from the Lord enlightens his intellectual; but in both cases with much variety, for it is according to the reception on the part of man.

(6191) That man is governed by the Lord by means of angels and spirits, has been given me to know by experience so manifest as not to leave even the smallest doubt concerning it; for now through a course of many years all my thoughts and all my affections, even to the most minute of all, have flowed in by means of spirits and angels. This it has been given me to perceive so plainly that nothing could be more plain; for I have perceived, I have seen, and I have heard, who they were, what was their quality, and where they were. And when anything adverse fell into my thought or will, I have spoken with them and chided them. And I have also observed that the power they had of infusing such things was restrained by the angels; and also in what manner; and likewise often that they were driven away, and that then new spirits were present in their place, from whom again there was influx. It has also been given me to perceive whence those spirits came, or of what societies they were the subjects; and an opportunity of speaking with those societies themselves has likewise frequently been granted. And notwithstanding that everything, even to the most minute, of the thoughts and affections, flowed in through the spirits and angels, still I thought as before, and willed as before, and conversed with men as before, no difference from my former life being observed by anyone. I am aware that scarcely anyone will believe that such is the fact, but still it is an eternal verity.

(6192) It has been shown me to the life in what manner spirits flow in with man. When they come to him, they put on all things of his memory, thus all things which the man has learned and imbibed from infancy, and the spirits suppose these things to be their own. Thus they act as it were the part of the man in the man. But they are not allowed to enter further with a man than to his interiors which are of the thought and will, and not to the exteriors which are of the actions and speech; for these latter come into act by means of a general influx from the Lord without the mediation of particular spirits and angels. But although the spirits act the part of the man with a man in respect to those things which are of his thought and will, they nevertheless do not know that they are with a man, for the reason that they possess all things of his memory, and believe that these are not another's, but their own; and this for the reason also that they may not injure the man. For unless the spirits from hell who are with a man believed these things to be their own, they would attempt in every way to destroy the man both body and soul, because this is the infernal delight itself.

(6193) As in this way spirits possess all things of a man’s thought and will, and angels things which are still more interior, and as the man is thus most closely conjoined with them, therefore the man must necessarily perceive and feel that it is he himself who thinks and wills; for the communications in the other life are of such a nature that in a society containing similar spirits each one believes that to be his own which is another’s. And therefore when the good come into heavenly society, they at once enter into all the intelligence and wisdom of that society, insomuch that they know no otherwise than that these are in themselves. And such also is the case with a man, and with a spirit who is attendant upon him. The things which flow in from the spirits who are from hell are evils and falsities, but those which flow in from the angels who are from heaven are goods and truths. Thus by means of influxes opposite to each other the man is kept in the midst, thus in freedom. As the things which flow in from the angels, flow in through the more inward interiors, they are not so apparent to the outward sense as are those which flow in from evil spirits. Moreover the angels are of such a character that they never desire to hear that the influxes of good and truth are from themselves, but that they are from the Lord, and they are indignant if it is thought otherwise; for they are in the manifest perception that it is so, and they love nothing more than to will and think not from themselves, but from the Lord. On the other hand, evil spirits are angry if told that they do not think and will from themselves, because this is contrary to the delight of their loves; and they are more angry when told that life is not in them, but that it flows in. When this is shown them by experience to the life, which has often been done, they then indeed confess that it is so, for they cannot speak contrary to experience; but still after some delay they deny it, and then they are not willing that it should be any further confirmed by experience.

(6194) It has sometimes happened that I have meditated by myself, and have also talked with others, without reflecting that spirits were present who excited these activities. But directly afterward the spirits accosted me, and told me the state in which they had then been, namely, that they knew no otherwise than that they were the ones who were thinking, and this in my case in such a manner that the nearest believed themselves to be absolutely those who were thinking, but the more remote less so, and they who were still more remote, still less so. And it was also shown what societies flowed into the spirits as into their subjects.

(6195) There were spirits with me a long time, neither very good nor very evil, a little above the head. They had the power to inflow deeply into the affections, and because they so willed, after a while they entered, and then bound themselves with me in such a manner that it seemed as if they could scarcely be separated. I spoke with them in regard to this, saying that they ought to separate themselves; but they could not. When they attempted it, and separated themselves a little, they then so dulled my thoughts that I could not think except confusedly and disconnectedly, and a painful sensation was felt in my head, like that with those who fall into a swoon. By this it was made evident in what manner loves conjoin, and that thereby is the conjunction of all in the other life. Wherefore spirits who enter into the very affections possess the other, as is also the case In the world when a man favors another's love; whereas truths do not conjoin, but the affections of truth. From this it was made evident to me how man is conjoined either with heaven or with hell, namely, by means of his loves; with hell by means of the loves of self and of the world, but with heaven by means of the loves of the neighbor and of God. It was also evident that a man bound to hell can in no wise be loosed therefrom except through Divine means by the Lord; as was also shown from those who were bound with me only by slight affections, and yet I was not loosed from them except by means of intermediate loves, whereby they were gradually conjoined with others. And as they were separated they appeared to be removed to a distance from me toward the left in front, and the separation was observed by means of changes of state of the affections; for as the affections were changed, so they receded. From this it is also evident whence come the appearances of distance in the other life.

(6196) That spirits are associated with a man in accordance with his loves, has been made known to me by manifold experience, for as soon as I have begun to intensely love anything, spirits were present who were In such love, and they were not removed until the love ceased.

(6197) As often as anything has fallen into my thought and the desires of my will, the source of which I have not known, so often when I have desired to know the source, I have been shown from what societies it came, and sometimes through what spirits as subjects. They have also then spoken with me, and confessed that they were thinking that thing, and likewise that they knew that it flowed in with me and appeared to me as in myself. The deceitful, who appear directly above the head, have occasionally flowed in with me with such subtlety that I knew not whence the influx was, and also that I scarcely perceived any otherwise than that what flowed in was in myself and from myself, as is usual with others. But as I knew of a certainty that it was from another source, perception was given me by the Lord so exquisite that I perceived each single influx from them, also where they were and who they were. When they observed this, they were very indignant, especially because I reflected upon what came from them. This reflection flowed in through angels. Those deceitful ones chiefly insinuated such things as were contrary to the Lord; and then it was given me to reflect upon the fact that no one in hell acknowledges the Lord; but that insofar as they may, they are full of abuse of Him; yet they are not unwilling to hear mention made of the Father, the Creator of the universe. From this very plain indication it is evident that it is the Lord who rules the universal heaven, as He Himself teaches in Matthew: “All power is given unto Me in heaven and in earth” (Matt. 28:18); and that they are opposed to the Lord because they are opposed to heaven, where the Lord is all in all.

(6198) There were spirits with me who supposed that it was they themselves who live, and that I had life from no other source than they, thus that they were I. But when they were told that they were separate spirits, and that I also was a spirit as to my interiors: this they could not believe. That they might know it, they were separated, and in this way it was shown that they were spirits by themselves. But still they were unwilling to believe, and were obstinately insistent. They went away for a time, and when they returned they were in the same persuasion. From this also it is evident that spirits know no otherwise than that the things appertaining to man are their own. But such as obstinately believe so are not readily admitted to men, because they cannot be separated without difficulty. A like persuasion is indeed impressed on all other spirits, to the intent that they may be of service to man, but with a difference.

(6199) Another spirit also supposed himself to be me, insomuch that when he talked with me In my native language he believed that he was speaking from his own, saying that the language was his. But it was shown that the language that belongs to spirits is entirely different, and that it is the universal language of all, and that from it ideas flowed into my native language, and thus they speak, not from themselves, but in me; and that this is a proof that they not only come into those things which are man's, but also that they suppose them to be their own.

(6200) As I have been now continuously for nine years in company with spirits and angels, I have carefully observed how the case is with regard to influx. While I have been thinking, the material ideas of my thought appeared as it were In the middle of a kind of undulation, and I noticed that this undulation was nothing else than such things as had been adjoined to that subject in the memory, and that the full thought appears in this way to the spirits; but that nothing else then comes to the man’s apprehension than that which is In the middle and which had appeared as material. I have likened that surrounding undulation to spiritual wings, by which the thing thought of is elevated out of the memory. From this the man has perception of a subject. That in that surrounding undulation there were innumerable things which agreed with the subject thought of, was made evident to me from the fact that the spirits who were in a more subtle sphere thereby knew all those things which I had ever known on that subject; and thus that they fully imbibe and put on all things which belong to the man; and genii, who attend solely to the cupidities and affections, imbibe and put on those things which are of the loves. To illustrate this by an example: When I thought of a man whom I know, then the idea of him, such as it appears when his name is mentioned before a man, was presented in the midst; but round about, like an undulating volatile something (undans volatile), was everything that I had known and thought about him from childhood; whereby the whole of him, such as he was in my thought and affection, appeared among the spirits In an instant. Moreover when I have been thinking about any city, then from that undulating sphere that was round about, the spirits instantly knew all that I had seen and known about it. The case was the same with matters of science.

(6201) The thought appeared in this way among the spirits when I was a little withdrawn from the things of sense. But when the thought was in the things of sense, no such undulating sphere appeared; but it was all material, and not unlike external sight. In this case the man is said to think in the sensuous. But when he thinks interiorly, he is said to be withdrawn from the things of sense. That man can be withdrawn from things of sense was known to the ancients, and therefore also some of them have written about this state. They who think in things of sense are called sensuous, and the like spirits are adjoined to them. Such spirits scarcely apprehend more things with a man than those which come down to his sensation; for they are more gross than all other spirits. It has been observed that when a man is in what is sensuous, and is not elevated therefrom, he thinks of nothing else than what is of the body and of the world, and is not then desirous to know anything about what belongs to eternal life, and is even averse to hearing of that life. [2] That I might know that this is the case, I have sometimes been let down into what is sensuous, and then such things instantly presented themselves, and then also the spirits who were in that grosser sphere poured in base and scandalous things; but as soon as I was withdrawn from what is sensuous, such things were dissipated. In sensuous life are many who indulge in the pleasures of the body, and also those who have altogether rejected thought beyond what they see and hear, and especially those who have rejected thought about eternal life. Wherefore such persons make light of all such things; and when they hear of them, they loathe them. Spirits of this kind abound in the other life at the present day, for troops of them come from the world; and the influx from them prompts man to indulge his natural inclination, and to live for himself and the world, but not for others except insofar as they favor him and his pleasures. In order for a man to be uplifted from these spirits, he must think about eternal life.

(6202) Another influx has also been observed, which is not effected through the spirits who are with the man, but through others who are sent forth from some infernal society into the sphere of the man's life. These speak together about such things as are adverse to the man, from which there usually flows in what is troublesome, undelightful, sad, or anxious, with much variety. Such spirits have often been with me, and they who infused anxieties were felt in the province of the stomach, without my knowing whence these anxieties came. But they were always detected, and I then heard what they said among themselves, which were such things as were adverse to my affections. The avaricious have sometimes appeared in the same region, but a little higher, and infused anxiety from care for the future; and it was given me to chide them and tell them that they have relation to such things in the stomach as are undigested, have a bad smell, and thus are nauseous. I have also seen that they were driven away, and that then the anxiety entirely ceased, and this repeatedly, that I might know of a certainty that it came from them. Such is the influx with those who for no reason are oppressed with melancholy anxiety, and likewise with those who are in spiritual temptation. But in this latter case such spirits not only inflow in general, but also infernal spirits in particular call up the evils which the man has done, and pervert and put a wrong interpretation upon the goods. With these the angels then engage in combat. Into such a state comes a man who is being regenerated, whereby he is let down into his own; and this takes place when he immerses himself too much in worldly and bodily things, and when he is to be elevated to spiritual things.

(6203) In regard to the origin of the influx of evil from hell, the case is this. When a man first from consent, then from purpose, and at last from the delight of affection, casts himself into evil, then a hell is opened which is in such evil (for the hells are distinct from one another according to evils and all their varieties), and there afterward takes place an influx from that hell. When a man comes into evil in this way, it clings to him, for the hell in the sphere of which he then is, is in its very delight when in its evil; and therefore it does not desist, but obstinately presses in, and causes the man to think about that evil, at first occasionally, and afterward as often as anything presents itself which is related to it, and at last it becomes with him that which reigns universally. And when this takes place, he then seeks for such things as confirm that it is not an evil, and this until he wholly persuades himself; and then, insofar as he can, he studies to remove external bonds, and makes evils allowable and clever, and at last even becoming and honorable-such as adulteries, thefts effected by art and deceit, various kinds of arrogance and boasting, contempt for others, vituperations, persecutions under an appearance of justice, and the like. The case with these evils is like that with downright thefts, which when committed of set purpose two or three times, cannot be desisted from; for they continually cling to the man's thought.

(6204) Be it known further that the evil which enters into the thought does no harm to the man, because evil is continually infused by spirits from hell, and is continually repelled by angels. But when evil enters into the will, then it does harm, for then it also goes forth into act whenever external bonds do not restrain. Evil enters into the will by being kept in the thought, by consent, especially by act and the consequent delight.

(6205) I have often noticed that evil spirits put on especially man's persuasions and cupidities, and that when they put them on they rule the man despotically; for he who introduces himself into a man's cupidities, and into his persuasions, subjects the man to himself, and makes him his servant; whereas influx through angels takes place in accordance with the man's affections, which they gently lead and bend to good, and do not break, the very influx being tacit and scarcely perceptible, for it flows into the interiors, and continually acts by means of freedom.

(6206) Be it further known that all evil flows in from hell, and all good through heaven from the Lord. But the reason why evil is appropriated to a man is that he believes and persuades himself that he thinks and does it from himself, and in this way makes it his own. If he believed as is really the case, then evil would not be appropriated to him, but good from the Lord would be appropriated to him; for the moment that evil flowed in, he would reflect that it was from the evil spirits with him, and as soon as he thought this, the angels would avert and reject it. For the influx of the angels is into what a man knows and believes, but not into what a man does not know and does not believe; for their influx is not fixed anywhere except where there is something appertaining to the man. [2] When a man appropriates evil to himself in this way, he gets for himself a sphere of that evil, which sphere is that to which those spirits from hell adjoin themselves who are in the sphere of a like evil; for like is conjoined with like. The spiritual sphere with a man or a spirit is an exhalation flowing forth from the life of his loves, from which his quality is known at a distance. All in the other life are conjoined together in accordance with the spheres, and so also are the societies one with another; and according to their spheres they are also dissociated, for opposite spheres come into collision, and mutually repel each other. Therefore the spheres of the loves of evil are all in hell, and the spheres of the loves of good are all in heaven; that is, they who are in these spheres.

(6207) The influx of the angels is especially into the conscience of man: there is the plane into which they operate. This plane is in the interiors of man. Conscience is twofold, interior and exterior. Interior conscience is of spiritual good and truth; exterior conscience is of justice and equity. At the present day this latter conscience exists with many; but interior conscience with few. Nevertheless they who enjoy exterior conscience are saved in the other life; for they are of such a character that if they act contrary to what is good and true, or contrary to what is just and equitable, they are inwardly distressed and tormented; not because by so doing they suffer loss of honor, of gain, or of reputation; but because they have acted contrary to good and truth, or to justice and equity. But where these consciences do not exist, there is something else of a very low nature which sometimes counterfeits conscience, and which leads men to do what is true and good, and what is just and equitable, not from the love of these, but for the sake of self and their own honor and advantage. These persons also are distressed and tormented when adverse things befall them. But this conscience is no conscience, because it belongs to the love of self and of the world, and there is nothing in it which regards the love of God and of the neighbor; and therefore in the other life it does not show itself. Men of this description can also perform duties of considerable eminence, like those who enjoy genuine conscience; for in the external form they act in a similar way; but for the sake of their own honor and reputation; and therefore the more they fear the loss of these, the better do they perform public duties in favor of their neighbor and of their country; whereas those who do not fear the loss of these things are members of the commonwealth who are worthy only of rejection. They who are in this false conscience do not even know what conscience is, and when they are told by others what it is, they deride it and believe it to be the result of simplicity or of mental disorder. These things have been said in order that it may be known how the case is with influx, namely, that conscience is the plane into which the angels flow, and indeed into the affections of good and truth, and of justice and equity therein; and that in this way they hold the man bound, yet still in freedom.

(6208) There are many who enjoy an hereditary natural good, by virtue of which they feel delight in doing well to others, but who have not been imbued with principles of doing what is good, either from the Word, the doctrine of the church, or from their religiosity. Thus they could not be endowed with any conscience, for conscience does not come from natural or hereditary good, but from the doctrine of truth and good and a life in accordance therewith. When such persons come into the other life, they marvel that they are not received into heaven, saying that they have led a good life. But they are told that a good life from what is natural or hereditary is not a good life, but that a good life is from those things which belong to the doctrine of good and truth and the consequent life; for by means of these, men have principles impressed on them that concern what is true and good, and they receive conscience, which is the plane into which heaven flows. In order that such persons may know that this is the case, they are sent into various societies, and they then suffer themselves to be led astray into evils of every kind, by mere reasonings and the derivative persuasions that evils are goods and goods evils, and in this way they are persuaded in every direction, and are carried away like chaff before the wind; for they are devoid of principles, and also of a plane into which the angels may operate and withdraw them from evils.

(6209) The influx of the angels with a man is not noticed as is the influx of spirits, for that which inflows from the angels is not material, but is spiritual, and all appears like a stream of air (fluviatile aereum); from the interior angels, like a luminous one; and from the still more interior angels, like a flaming one. Of the Lord's Divine mercy more shall be said about this at the end of the following chapters.

(6210) It has sometimes happened that I was earnestly thinking about worldly things, and about such things as give great concern to most persons, namely, about possessions, the acquirement of riches, about pleasures, and the like. At these times I noticed that I was sinking down into what is sensuous and that in proportion as my thought was immersed in such things, I was removed from the company of the angels. By this it was also made plain to me that they who are deeply immersed in such cares cannot have interaction with those who are in the other life. For when such thoughts possess the whole of the mind, they carry the lower mind downward, and are like weights which drag it down; and when they are regarded as the end, they remove the man from heaven, to which he cannot be elevated except by means of the good of love and of faith. This was made still more manifest to me from the fact that once when I was led through the abodes of heaven, and was at the time in a spiritual idea, it happened that I suddenly began to sink into thought about worldly things, and then all that spiritual idea was dissipated and became as naught.

(6211) I have sometimes wondered why speech and action are not directed by means of particular spirits, as are thought and will; but I was instructed that speech follows from thought, and action from will, and that this flows from order, thus by means of general influx. Nevertheless spirits are allotted to each member of speech, and to each member of action; but these spirits are not aware of it. General influx is a continuous endeavor from the Lord through the universal heaven into everything pertaining to the life of man.

(6212) It is known from the Word that there was an influx from the world of spirits and from heaven into the prophets, partly by dreams, partly by visions, and partly by speech; and also with some into the very speech and into the very gestures, thus into the things that belong to the body; and that at the time they did not speak from themselves, nor act from themselves, but from the spirits who were then in possession of their bodies. At such times some of them behaved like insane persons, as did Saul when he lay naked; others when they wounded themselves; others when they put horns on themselves, and others in similar ways. [2] And as I longed to know in what manner these men were actuated by spirits, I was shown by means of a living experience. To this end I was for a whole night possessed by spirits, who so took possession of my bodily things that I had only a very obscure sensation that it was my own body.

When these spirits came, they appeared like little clouds heaped together into various forms, for the most part pointed; the little clouds were black. In the morning I saw a chariot with a pair of horses, in which a man was being conveyed. Afterward I saw a horse on which someone was sitting, who was thrown off from the horse backward, and there lay while the horse was kicking. Afterward another was seen seated on a horse. They were noble horses. [3] After these things were seen, the angels told me what they signified, namely, that the chariot in which the man was, signified the spiritual sense that was in the prophetical things that were uttered, and which these represented; that the horse which threw his rider and kicked, signified the Jewish and Israelitish people with whom were these things, that people being solely in externals, and therefore the intellectual rejected them, and as it were by kicking put them away; and that the other sitting on the horse signified the intellectual with those who are in the internal sense of the prophetic Word. [4] From this state, in which I was during the night until morning, I was instructed how the prophets, through whom spirits spake and acted, were possessed; namely, that the spirits had possession of their bodies, insomuch that scarcely anything was left except that they knew that they existed. There were certain spirits appointed to this use, who did not desire to obsess men, but merely to enter into the man's bodily affections; and when they entered into these, they entered into all things of the body. The spirits who were usually with me said that I was absent from them while I remained in this state. [5] The spirits who possessed my body, as formerly the bodies of the prophets, afterward talked with me, and said that at the time they knew no otherwise than that they had life as when in the body, besides saying much more. I was told further that there were also other influxes with the prophets, to enable them to be at their own disposal, and to use their own thought, only that spirits spake with them, for the most part at that time within them; but that this influx was not into the thought and the will, but was merely a discourse that came to their hearing.

(6213) That hell through its spirits continually injects evil and falsity, and that these spirits pervert and extinguish truths and goods, and that the Lord through the angels continually averts, removes, mitigates, and moderates these efforts, has been made so familiar to me by the almost continual experience of many years, that I cannot even think of any doubt. But in order that the angels may be able to avert the influxes from hell, there must be in the man truths of faith joined to good of life into which they may flow. These must be the plane into which they may operate. But if a man have no such things, he is carried away by hell, and then the Lord through angels rules him as to externals, which are called external bonds, which belong to the man’s own prudence, in order that he may appear in external form as a lover of his neighbor and his country; but only for the sake of his own honor, of his own advantage, of reputation for the sake of these, of the fear of the penalties of the law, and also of death. These are the external bonds by which a man is ruled, when there are no internal bonds which are of conscience. But these external bonds are of no avail in the other life, for they are taken away from the man, and when they are taken away he appears such as he had been inwardly.

(6214) How difficult it is for man to believe that spirits know his thoughts, was made evident to me by the following circumstance. Before I spoke with spirits it happened that a certain spirit said a few words to me about that of which I was thinking. It amazed me that a spirit should know this; because I supposed that such things were hidden, and known only to God. Afterward, when I began to speak with spirits, I was indignant that I could not think anything that they did not know, and because this would be troublesome to me. But after I had been accustomed to it for a few days it became familiar to me. At last I found that spirits not only perceive all things of man's thought and will, but also many more things than the man himself perceives; and that the angels perceive still more, namely the intentions and ends, from the first through the middle to the last; and that the Lord knows not only the quality of the whole man, but also what his quality will be to eternity. From this it is evident that nothing whatever is hidden; but that what a man inwardly thinks and plots is in the other life made manifest as in clear day.

(6215) A continuation about influx and the interaction of the soul and the body will be found at the end of the following chapter.

CHAPTER 48

1. AND IT came to pass after these words, that one said unto Joseph, Behold thy father is sick; and he took his two sons with him, Manasseh and Ephraim. 2. And one told Jacob, and said, Behold thy son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed. 3. And Jacob said unto Joseph, God Shaddai appeared unto me at Luz in the land of Canaan, and blessed me, 4. And He said unto me, Behold I will make thee fruitful, and will cause thee to be multiplied, and will make of thee a company of peoples; and I will give this land to thy seed after thee for an eternal possession. 5. And now thy two sons, who were born to thee in the land of Egypt, before I came unto thee into Egypt, they are mine; Ephraim and Manasseh, as Reuben and Simeon, they shall be mine. 6. And thy generation, which thou begettest after them, shall be thine; upon the name of their brethren they shall be called in their inheritance. 7. And I, in my coming from Paddan, Rachel died upon me in the land of Canaan, in the way, when there was still a tract of land to come unto Ephrath; and I buried her there in the way to Ephrath, the same is Bethlehem. 8. And Israel saw the sons of Joseph, and said, Whose are these? 9. And Joseph said unto his father, These are my sons, whom God hath given me here. And he said, Take them I pray unto me, and I will bless them. 10. And the eyes of Israel were heavy with old age;

he could not see. And he brought them near unto him; and he kissed them and embraced them. 11. And Israel said unto Joseph, I had not thought to see thy faces; and lo God hath made me see thy seed also. 12. And Joseph brought them away from his thighs; and he bowed himself with his face to the earth. 13. And Joseph took them both, Ephraim in his right hand on Israel's left hand, and Manasseh in his left hand on Israel's right hand, and brought them near unto him. 14. And Israel put forth his right hand, and put it upon Ephraim's head, and he was the younger, and his left hand upon Manasseh's head, he put forth his hands crosswise; for Manasseh was the firstborn. 15. And he blessed Joseph, and said, The God before whom my fathers walked, Abraham and Isaac, the God who feedeth me since I am unto this day, 16. The Angel who redeemeth me from all evil, bless the boys; and let my name be called in them, and the name of my fathers Abraham and Isaac; and let them grow unto a multitude in the midst of the earth. 17. And Joseph saw that his father put his right hand upon the head of Ephraim, and it was evil in his eyes; and he laid hold of the hand of his father to remove it from upon Ephraim's head upon Manasseh's head. 18. And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head. 19. And his father refused, and said, I know, my son, I know; he also shall be for a people, and he also shall become great; and nevertheless his younger brother shall be greater than he, and his seed shall be the fullness of the nations. 20. And he blessed them in this day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh. 21. And Israel said unto Joseph, Behold, I die; and God shall be with you, and shall bring you back unto the land of your fathers. 22. And I give thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

(6216) The Contents In this chapter the subject treated of in the internal sense is the intellectual of the church, which is from truth, and its will, which is from good. The intellectual of the church is "Ephraim," and the will of the church is "Manasseh."

(6217) That in the church the truth of faith which is of the intellectual is apparently in the first place, and the good of charity which is of the will is apparently in the second, is signified by Israel's putting his right hand upon the head of Ephraim, and his left upon the head of Manasseh.

(6218) The Internal Sense Verses 1, 2. And it came to pass after these words, that one said unto Joseph, Behold thy father is sick; and he took his two sons with him, Manasseh and Ephraim. And one told Jacob, and said, Behold thy son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed. "And it came to pass after these words," signifies what follows from what has gone before; "that one said unto Joseph," signifies an eminent perception; "Behold thy father is sick," signifies what is successive of regeneration; "and he took his two sons with him, Manasseh and Ephraim," signifies the will of the church and the intellectual of the church born from the internal; "and one told Jacob," signifies a perception from the truth of the natural; “and said, Behold thy son Joseph cometh unto thee,” signifies concerning the presence of the internal; “and Israel strengthened himself,” signifies new forces through spiritual good; “and sat upon the bed,” signifies that this was turned to the natural.

(6219) And it came to pass after these words. That this signifies what follows from what has gone before, is evident from the signification of “words,” as being things (as already shown); thus “after these words” denotes what follows from what has gone before.

(6220) That one said unto Joseph. That this signifies an eminent perception, is evident from the signification of “saying,” as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687); that it is an eminent perception is because the subject treated of in what follows is the intellectual and the will of the church, thus its truth and good, and this from influx through the internal celestial, which is “Joseph.”

(6221) Behold thy father is sick. That this signifies what is successive of regeneration, is evident from the signification of “dying,” as being resurrection into life, and regeneration (see n. 3326, 3498, 3505, 4618, 4621, 6036); hence “to be sick,” which precedes, denotes what is progressive toward regeneration, thus what is successive of regeneration. That “dying” denotes regeneration, and “being sick” what is successive of regeneration, cannot but appear too remote to be believed; but he who knows anything about angelic thought and speech will acknowledge that it is so. The angels know nothing of death, nor of sickness, and therefore have no idea of them, but in their place, when man reads of them, they have the idea of the continuation of life and of resurrection; and this because when man dies, he puts off only that which had served him for use in the world, and enters into the life in which he had been with his spirit. This is the idea that presents itself to the angels when “dying” and “being sick” are read of, and likewise the idea of regeneration, because this is resurrection into life; for before this the man had been spiritually dead; but when he has been regenerated he becomes alive and a son of the resurrection. If when he lives in the body, the man himself longs for heaven, he thinks no otherwise of death and the sickness which precedes it than as being resurrection into life; for when he thinks about heaven, he withdraws himself from the idea of the body, especially when he is sick and comes near to death. From this it is plain that the spiritual idea of the death of the body is that of newness of life; therefore when the subject of resurrection or regeneration is considered in heaven, and this idea flows down and is determined into such things as are of the world, it falls only into such as these. Thus is it with the Word, which as to each and all things has descended from the Lord and passed through heaven down into the world; in the descent it has clothed itself with forms adapted to apprehension in the three heavens, and at last with a form adapted to the apprehension of man, which is the literal sense.

(6222) And he took his two sons with him, Manasseh and Ephraim. That this signifies the will and the intellectual of the church born from the internal, is evident from the representation of Manasseh, as being the new will in the natural, and its quality (concerning which see n. 5354e); and from the representation of Ephraim, as being the new intellectual in the natural, and its quality (n. 5354); that they were born from the internal is signified by their being the sons of Joseph, by whom is represented the internal celestial (n. 5869, 5877). [2] It is necessary to explain what is meant by the intellectual and the will of the church. The intellectual of the church is to perceive from the Word what the truth of faith is, and what the good of charity. It is known that the literal sense of the Word is of such a nature that whatever tenet a man embraces, he confirms from that sense; and this because the things of the literal sense of the Word are general vessels which receive truths, and because the quality of these vessels does not appear as through a transparency until they have received truths; thus because they are only generals, which must first be learned by man, in order that he may receive the particulars and singulars in a fit and proper manner. That the literal sense of the Word is of such a nature that whatever tenet a man embraces he confirms from that sense, is very manifest from so many heresies which have existed in the church, and still do so, each of which is confirmed by its partisans from the literal sense of the Word, and so confirmed that they thoroughly believe it to be true; and thereafter if they were to hear from heaven the very truth, they would not receive a bit of it. [3] The reason is that they have not the intellectual of the church; for the intellectual of the church consists in a man's perceiving, when he reads the Word and carefully compares one passage with another, what is to be believed, and what is to be done. This intellectual is to be found in such men only as are enlightened by the Lord, and who in the Christian world are also called the enlightened; and this enlightenment is to be found in such men only as desire to know truths, not for the sake of reputation and glory, but for the sake of life and use. This very enlightenment is received by the intellectual in a man, for it is the intellectual which is enlightened. This is very evident from the fact that they who have little of the intellectual cannot possibly see such things from the Word; but have faith in those whom they believe to be enlightened. Be it known further that they who have been regenerated, receive from the Lord an intellectual capable of being enlightened. It is the light of heaven from the Lord which flows into the intellectual and enlightens it; for the intellectual has its light, its sight, and consequently its perception, from no other source. [4] But this intellectual, which is called the intellectual of the church, is more interior than the intellectual which comes from mere memory-knowledges, for it is a perception that the thing is so, not from the dictate of memory-knowledges and philosophy, but from the dictate of the Word in its spiritual sense. For example, they who are in the intellectual of the church are able clearly to perceive that the Word everywhere teaches that love to the Lord and charity toward the neighbor are essentials of the church; and that the life of man remains after death; and that his life is from his loves; also that faith separate from charity is not faith;

and that faith avails nothing for eternal life except insofar as it is joined to the good of love to the Lord and to the good of charity toward the neighbor; consequently that these and faith must be conjoined together for there to be spiritual life. That these are truths can be clearly perceived by those who have the intellectual enlightened, but not at all by those who have not this. [5] It is believed that those have an intellectual in the things of the church who are skillful in confirming the tenets or doctrinals of their own church by many things, and this even to persuasion that it is so, and who also are skillful in dexterously confuting many heresies. But this is not the intellectual of the church; for to confirm a tenet is not of the intellectual, but of ingenuity in the sensuous, and it is sometimes found in the worst of men, and can also be done by those who believe nothing whatever, and also by those who are in very falsities. Nothing is more easy than for all such persons to confirm whatever they please, even to the point of persuading the simple. But the intellectual of the church is to perceive and see, before any tenet is confirmed, whether it is true or not, and then to confirm it. [6] This is the intellectual which is represented by Ephraim; but the good of the church, which is represented by Manasseh, is the good of charity which is insinuated by the Lord into the man of the church by means of the truths of faith; for these, together with the good of charity, are what flow into the intellectual and enlighten it, and also make the intellectual and the will constitute one mind. That both the intellectual and the will are born from the internal, may be seen from what has frequently been said and shown above; for all the affection of good and truth, by which comes enlightenment, flows from no other source, and thus is born from no other source, than the internal; that is, through the internal from the Lord.

(6223) And one told Jacob. That this signifies a perception from the truth of the natural, is evident from the signification of "telling," as being perception (see n. 3608, 5601); and from the representation of Jacob, as being the truth of the natural (see n. 3305, 3509, 3525, 3546, 3599, 3775, 4009, 4234, 4520, 4538, 6001).

(6224) And said, Behold thy son Joseph cometh unto thee. That this signifies the presence of the internal, is evident from the representation of Joseph, as being the internal (see n. 6177); and from the signification of "coming to" anyone, as being presence (see n. 5934, 5941, 5947, 6063, 6089). That "Joseph" is here the internal, and in other places the internal celestial, is in application to those things which are beneath in the natural; when it is applied to the lower things of the natural which are represented by Jacob, it is then called the "internal," and in like manner when it is applied to Pharaoh; but when it is applied to the interior things of the natural, which are represented by Israel, and also by his ten sons, it is then called the "internal celestial," and "internal good," and this on account of the influx.

(6225) And Israel strengthened himself. That this signifies new forces through spiritual good, is evident from the signification of "strengthening himself," as being to receive new forces; and from the representation of Israel, as being spiritual good from the natural (see n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). That it is through spiritual good, is because in what immediately precedes, Jacob is called "Jacob," and here "Israel," for it is said, "One told Jacob, and said, Behold thy son Joseph cometh unto thee; and Israel strengthened himself;" for "Israel" is spiritual good from the natural; but "Jacob" is the truth of the natural; and the truth of the natural, which is of faith there, is confirmed (or strengthened) by means of spiritual good, which is the good of charity. "Israel" is also the internal of the church, and "Jacob" its external (see n. 4286, 4292, 4570). The external of the church is strengthened and receives forces from no other source than its internal. In the internal of the church are they who are in the good of charity, which is the good of faith, and also the good of truth, and likewise spiritual good, which are "Israel;" but in the external of the church are they who are in the truth of faith, and not as yet manifestly in good, but in whose truth there is nevertheless good; this truth is "Jacob."

(6226) And sat upon the bed. That this signifies that this was turned to the natural, is evident from the signification of "bed," as being the natural (see n. 6188). "Israel's sitting upon the bed" denotes that spiritual good was turned to the natural, because by "Israel's bowing himself on the head of the bed" (Gen. 47:31) was signified that spiritual good turned itself to those things which are of the interior natural (n. 6188); and therefore by his removing himself thence and sitting upon the bed is signified that spiritual good turned itself to the natural. What is meant by turning to the interior natural, and to the exterior, cannot be stated to the apprehension, because very few know that the natural is interior and exterior, and that the thought is now in the one and now in the other; and they who do not know this, do not reflect upon it, and consequently cannot have acquired knowledge of it by any experience. And yet this is common with everyone, but with a difference; for the thought is now elevated to what is higher, and now is again let down to what is lower; thus the thought of man now looks upward, and now looks downward. [2] Besides, everyone can see that Israel's bowing himself on the head of the bed, and afterward sitting upon the bed, are matters too slight to be mentioned in the most holy Word, unless they enfolded some secret which can be disclosed only by means of the internal sense, consequently only by a knowledge of what each word signifies in the spiritual sense, that is, in the sense in which are the angels. For the angels do not, like man, think from the objects of the world, of the body, and of the earth, but from those of heaven; and what the difference is between these two classes of objects is especially evident from the correspondences treated of at the end of several chapters.

(6227) Verses 3-7. And Jacob said unto Joseph, God Shaddai appeared unto me at Luz in the land of Canaan, and blessed me. And He said unto me, Behold I will make thee fruitful, and will cause thee to be multiplied, and will make of thee a company of peoples; and I will give this land to thy seed after thee for an eternal possession. And now thy two sons who were born to thee in the land of Egypt before I came unto thee into Egypt, they are mine; Ephraim and Manasseh, as Reuben and Simeon, they shall be mine. And thy generation which thou begettest after them shall be thine; upon the name of their brethren they shall be called in their inheritance. And I, in my coming from Paddan, Rachel died upon me in the land of Canaan, in the way, when there was still a tract of land to come unto Ephrath; and I buried her there in the way to Ephrath, the same is Bethlehem. "And Jacob said unto Joseph," signifies the communication of the truth of the natural with the internal; "God Shaddai appeared unto me at Luz in the land of Canaan," signifies the Divine appearing in the natural in a former state; "and blessed me," signifies prediction about vivification; "and He said unto me, Behold I will make thee fruitful, and will cause thee to be multiplied" signifies vivification through the good of charity and the truth of faith; "and will make of thee a company of peoples," signifies increase indefinitely; "and I will give this land to thy seed after thee for an eternal possession," signifies the Lord's kingdom for those who are in that good and truth; "and now thy two sons, who were born to thee in the land of Egypt," signifies good and truth in the natural from the internal; "before I came unto thee into Egypt," signifies before the truth of the natural was in the memory-knowledges there; "they are mine," signifies that they are in me; "Ephraim and Manasseh," signifies the intellectual and the will of the church; "as Reuben and Simeon, they shall be mine," signifies that they shall be truth and the good of truth; "and thy generation which thou begettest after them," signifies interior truths and goods, which are afterward; "shall be thine," signifies that they shall be in the rational which is from the internal; "upon the name of their brethren they shall be called in their inheritance," signifies that they would be of the quality of the truths and goods of the church, and together among them; "and I, in my coming from Paddan," signifies from a state of knowledges; "Rachel died upon me in the land of Canaan," signifies the end of the former affection of interior truth; "in the way, when there was still a tract of land," signifies what is intermediate; "to come unto Ephrath," signifies the spiritual of the celestial in the former state; "and I buried her there in the way to Ephrath," signifies the rejection of that state; "the same is Bethlehem," signifies in its place a state of new affection of truth and good.

(6228) And Jacob said unto Joseph. That this signifies the communication of the truth of the natural with the internal, is evident from the signification of "saying," as being perception (of which above, n. 6220), and also communication (see n. 3060, 4131), for that which is perceived by another is communicated; from the representation of Jacob, as being the truth of the natural (of which just above, n. 6223); and from the representation of Joseph, as being the internal (of which also above, n. 6224).

(6229) God Shaddai appeared unto me at Luz in the land of Canaan. That this signifies the Divine appearing in the natural in a former state, is evident from the signification of "God Shaddai," as being the Divine, for the God of Abraham, of Isaac, and of Jacob, was called "Shaddai" (see

n. 3667, 5628), and that He was Jehovah, or the Lord, thus the Divine, may be seen from what is said in Genesis 28:13, 20; from the signification of "appeared unto me," as being that He appeared; from the signification of "Luz," as being the natural in a former state (n. 4556); and from the signification of the "land of Canaan," as being the church (of which above). Hence it is plain that by "God Shaddai appeared unto me at Luz in the land of Canaan" is signified the Divine appearing in the natural, where is the truth of the spiritual church.

(6230) And blessed me. That this signifies a prediction about vivification, is evident from the signification of "blessing," as here being a prediction about vivification; for the blessing was that He would make him fruitful, and multiply him, and make him a company of peoples, and give the land to his seed after him for an eternal possession; all which are predictions about vivification. Not that the posterity of Jacob were vivified; but they who are in the truth of faith and the good of charity; for these are "Jacob" and "Israel" in the internal sense.

(6231) And He said unto me, Behold I will make thee fruitful, and will cause thee to be multiplied. That this signifies vivification through the good of charity and the truth of faith, is evident from the signification of "being made fruitful," as being said of the good of charity, and of "being multiplied," as being said of the truths of faith (see n. 43, 55, 913, 983, 2846, 2847). As these are what make man live, vivification is predicated of them.

(6232) And will make of thee a company of peoples. That this signifies increase indefinitely, is evident from the signification of a "company of peoples," as being truths from good without limit; for "peoples" signify truths (see n. 1259, 1260, 3295), and "company," abundance. Hence "to make a company of peoples" is to cause truths to increase in abundance; that it is indefinitely is because all things in the spiritual world which proceed from the Infinite, as do truths and goods, are capable of being multiplied and increasing indefinitely. That is called indefinite which cannot be defined and limited by number; nevertheless what is indefinite is finite relatively to what is infinite, and so finite that there is no ratio between the two. [2] That truths and goods can increase indefinitely comes from the fact that they proceed from the Lord, who is infinite. That truths and goods are of this nature, may be seen from the fact that the universal heaven is in truth and good, and yet no one is in exactly the same truth and good as another. This would still be the case if heaven were a thousand and a thousand times greater. The same may be seen from the fact that the angels are being perfected to eternity, that is, they continually grow in good and truth, and yet cannot arrive at the grade of any perfection, because there always remains an indefinite scope; for truths are indefinite in number, and each truth has an indefinite scope within it; and so on. [3] This is still more evident from things in nature: though men should increase in number indefinitely, still no one would have the same face as another, nor the same internal face, that is, the same mind, and not even the same tone of voice; hence it is plain that there is an indefinite variety of all things, and that there is never one thing the same as another. This variety is still more indefinite in the truths and goods that belong to the spiritual world; because one thing in the natural world corresponds to thousands and thousands in the spiritual world; and therefore the more interior things are, the more indefinite they are. [4] That there are such indefinite things pertaining to all things in the spiritual world, and also in the natural world, is because they come forth from the Infinite, as was said above; for unless they so came forth they would never be indefinite; and therefore from the indefinite things in both worlds it is very evident that the Divine is infinite.

(6233) And I will give this land to thy seed after thee for an eternal possession. That this signifies the Lord's kingdom for those who are in this good and truth, is evident from the signification of the "land," here the land of Canaan, as being the Lord's kingdom (n. 1607, 3038, 3481, 3705, 4240, 4447); from the signification of "seed," as being the truth of faith and the good of charity (n. 1025, 1447, 1610, 1940, 2848, 3038, 3310; that the "seed of Abraham, Isaac, and Jacob" are those who are in goods and truths, and are called the "sons of the kingdom," see above n. 3373); and from the signification of an "eternal possession," as being to have the Lord's life. These are the "sons of the kingdom."

(6234) And now thy two sons, who were born to thee in the land of Egypt. That this signifies good and truth in the natural from the internal, is evident from the representation of Manasseh and Ephraim, who here are the "two sons," as being the will and the intellectual of the church in the natural, born from the internal (of which above, n. 6222), and because good is of the will, and truth is of the intellectual, by the same are signified the good and truth of the church; from the signification of "who were born to thee," namely, to Joseph, as being from the internal; and from the signification of the "land of Egypt," as being the natural mind, in which are the memory-knowledges of the church (of which above, n. 5276, 5278, 5280, 5288, 5301), and as being the natural (n. 6147).

(6235) Before I came unto thee into Egypt. That this signifies before the truth of the natural was in the memory-knowledges there, is evident from the signification of "before I came unto thee," as being before it was; from the representation of Jacob, who says this of himself, as being the truth of the natural (see n. 6223); and from the signification of "Egypt," as being memory-knowledges in the natural (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 6004). That by Jacob and his sons coming into Egypt was represented that truths were to be insinuated into the memory-knowledges of the church, was shown in the two preceding chapters (n. 6004).

(6236) They are mine. That this signifies that they are in me, is evident from the representation of Jacob, who says this of himself, as being the truth of the natural (of which below); and from the representation of Manasseh and Ephraim, as being the will and the intellectual of the church in the natural (see n. 5354, 6222). That these words, "they are mine," denote that they are in me, is because Jacob is the truth of the natural, thus also the natural as to truth, and in the natural are the intellectual and the will which are represented by Ephraim and Manasseh; and therefore as they are in this natural, by their “being mine” is signified that they are in me. That “Jacob” is the natural, in the supreme sense the Lord’s Divine natural, may be seen above (n. 3305, 3509, 3525, 3576, 4009, 4538, 4570, 6098), and in the relative sense truth in the natural, thus also the natural as to truth (n. 3509, 3525, 3546); and as “Jacob” in general is truth in the natural, therefore his “ten sons” are the truths of the church there in particular (n. 5403, 5419, 5427, 5458, 5512), thus now also the “sons of Joseph.” By Pharaoh also is represented the natural, yet not as to truths, but as to memory-knowledges, which are lower, and into which truths can be initiated and insinuated, which was represented by the coming of Jacob and his sons into Egypt.

(6237) Ephraim and Manasseh. That this signifies the intellectual and the will of the church, may be seen above (n. 5354, 6222).

(6238) As Reuben and Simeon they shall be mine. That this signifies that they shall be truth and the good of truth, is evident from the representation of Reuben, as being faith in the understanding, and the truth of doctrine whereby men can attain to the good of life (see n. 3861, 3866), thus in general the truth of the intellectual; and from the representation of Simeon, as being faith in the will, consequently truth in act, which is the good of faith or the good of truth (n. 3869-3872, 4497, 4502, 4503, 5626, 5630), thus in general the good that belongs to the new will. That the like are represented by Ephraim and Manasseh, is evident; but as Reuben profaned his representative (n. 4601), and Simeon defiled his (see n. 4497, 4502, 4503), and as on this account they were cursed (see the following chapter, verses 3-7), therefore they lost their birthright, and in their stead Ephraim and Manasseh the sons of Joseph were acknowledged as the firstborn (1 Chron. 5:1). Nevertheless the representative still remained with Reuben and Simeon, for it matters not what may be the quality of the person who represents (n. 665, 1097, 4281); that is to say, there remained the representative of faith in the understanding with Reuben, and the representative of faith in the will with Simeon; but with Ephraim there was the representative of the intellectual of the church, and with Manasseh of the will of the church.

(6239) And thy generation which thou begettest after them. That this signifies interior truths and goods, which are afterward, is evident from the signification of "generation," as being the things that belong to faith and charity (see n. 613, 2020, 2584), thus truths and goods; and from the signification of "after them" as being the interior things which are afterward. That interior things are signified is because the things which are begotten from the internal afterward, are more interior; for those things which have been begotten previously serve successively for producing those which are begotten afterward more interiorly, for the internal elevates the natural to itself by degrees. This is plain from the generation of all things of the intellectual in man; for man is first sensuous, afterward he becomes more and more interior, even until he becomes intellectual. It is the same with the new generation which is effected by means of faith and charity. Hence it is that man is perfected by degrees (see what was said above about the successive elevation toward the interiors when man is being regenerated, n. 6183). [2] That "generation" in the Word signifies the things that belong to faith and charity, is because no other generation than a spiritual one can be understood in the internal sense. This generation is also meant in David: They shall fear a fear; for God is in the generation of the righteous (Ps. 14:5); the "generation of the righteous" denotes truths from good, for "righteousness" is predicated of good. In Isaiah: They shall not labor in vain, nor bring forth for terror; they are the seed of the blessed of Jehovah (Isa. 65:23). Again: Who hath wrought and done it? Who calleth the generations from the beginning? I, Jehovah, the first, and with the last I am the same (Isa. 41:4). In Ezekiel: Thy tradings and thy generations are of the land of the Canaanite; thy father was an Amorite, and thy mother was a Hittite. As to thy generations, in the day when thou wast born thy navel was not cut off, and thou wast not washed with waters for My sight (Ezek. 16:3, 4); speaking of the abominations of Jerusalem, where it is very manifest that "generations" are generations in a spiritual sense. [3] Again in Isaiah: Awake as in the days of eternity, the generations of eternities (Isa. 51:9); the "days of eternity" denote the state and time of the Most Ancient Church, of which "eternity" is predicated because it was in the good of love to the Lord, to which good, because it is immediately from the Lord, "eternity" is ascribed; "generations of eternities" are the goods thence derived. [4] So in Moses: Remember the days of eternity, understand the years of generation and generation (Deut. 32:7); where the "days of eternity" denote the state and time of the Most Ancient Church which was before the flood, and was a celestial church; the "years of generation and generation" denote the state and time of the Ancient Church which was after the flood, and was a spiritual church; which churches are here treated of. [5] And in Joel: Judah shall abide to eternity, and Jerusalem to generation and generation (Joel 3:20); "eternity" is here predicated of Judah, because by Judah is represented the celestial church (n. 3881); and "generation and generation" is predicated of Jerusalem, because by "Jerusalem" is signified the spiritual church (n. 402). [6] In Isaiah: My righteousness shall be to eternity, and My salvation to generation of generations (Isa. 51:8); where "eternity" is predicated of the good of love, for "righteousness" is predicated of this good (n. 612, 2235); and "generation," of the good of faith. [7] And in David: Thy kingdom is a kingdom of all eternities, and Thy dominion to all generation and generation (Ps. 145:13); where the sense is the same; for unless "eternity" is predicated of what is celestial, and "generation" of what is spiritual, only one would be mentioned; both would be a useless repetition. [8] The things that belong to a state of faith are also signified by the command that a bastard should not come into the congregation of Jehovah to the tenth generation (Deut.

23:2); an Ammonite and a Moabite not even to the tenth generation (Deut. 23:3), and that an Edomite and an Egyptian might come into the congregation of Jehovah in the third generation (Deut. 23:8). So in the commandment of the Decalogue, in that Jehovah God would visit the iniquity of the fathers upon the sons, upon the third and fourth generation with respect to those who hate Him (Exod. 20:5). [9] That "generations" denote the things of faith and charity, is because in the spiritual sense no other generations can be meant than those which are of regeneration, or of one who is regenerate; in like manner as the "births," "childbearings," and "conceptions" in the Word: that these terms denote the births, childbearings, and conceptions of faith and charity (n. 1145, 1255, 3860, 3868, 4668, 5160, 5598).

(6240) Shall be thine. That this signifies that they shall be in the rational, which is the internal, is evident from the fact that the internal celestial which is represented by Joseph, is in the rational (see n. 4286, 4963); and therefore by "being thine" is signified that they shall be in the rational, as before by "being mine" was signified that they should be in the natural, in which is the truth of the natural which is represented by Jacob (n. 6236). What the rational is shall be briefly told. The intellectual of the internal man is called "rational," but the intellectual of the external man is called "natural;" thus the rational is internal, and the natural is external; and they are perfectly distinct from each other. But a truly rational man is no other than he who is called a celestial man, and who has perception of good, and from good perception of truth; whereas he who has not this perception, but only the knowledge that a thing is true because he is so instructed, and from this has conscience, is not truly a rational man, but is an interior natural man. Such are they who are of the Lord's spiritual church. They differ from the celestial as the light of the moon differs from the light of the sun; and therefore the Lord appears to the spiritual as a moon, but to the celestial as a sun (see n. 1521, 1529-1531, 4060, 4696). [2] Many in the world suppose that a rational man is one who can reason acutely about many things, and so join his reasonings together that his conclusions may appear like truth; but this is found in the very worst of men, who are able to reason skillfully and persuade that evils are goods, and that falsities are truths; and the reverse. But he who reflects can see that this is vicious phantasy, and not what is rational. The rational consists in inwardly seeing and perceiving that good is good, and from this that truth is truth; for the sight and perception of such men are from heaven. That they who are of the Lord's spiritual church are interiorly natural, is because they only acknowledge as truth that which they have received from their parents and masters, and afterward have confirmed in themselves; and do not see inwardly, and perceive, whether it is true from any other source than that they have confirmed it in themselves. It is otherwise with the celestial; and it is from this that the latter are rational, but the former interiorly natural. The internal celestial which is represented by Joseph, is in the rational; whereas the spiritual good which is represented by Israel, is in the interior natural (n. 4286); for it is the spiritual who are represented by Israel, and the celestial who are represented by Joseph.

(6241) Upon the name of their brethren they shall be called in their inheritance. That this signifies that they would be of the quality of the truths and goods of the church, and together among them, is evident from the signification of a "name," and of "being called by name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); from the representation of Ephraim and Manasseh, who here are the "brethren," as being the intellectual and the will of the church (n. 3969, 5354, 6222), thus truth and good (n. 6234); and from the signification of "in their inheritance," as being together among them.

(6242) And I, in my coming from Paddan. That this signifies from a state of knowledges, is evident from the signification of "Paddan-aram," as being the interior knowledges of truth and good (see n. 3664, 3680, 4107); thus "Paddan" is a state of knowledges.

(6243) Rachel died upon me in the land of Canaan. That this signifies the end of the former affection of interior truth, is evident from the signification of "dying," as being to cease to be such (see n. 494), and as being the end of the former representation (n. 3253, 3259, 3276, 5975); and from the representation of Rachel, as being the affection of interior truth (see n. 3758, 3782, 3793, 3819).

(6244) In the way, when there was still a tract of land. That this signifies what is intermediate, may be seen without explication.

(6245) To come unto Ephrath. That this signifies the spiritual of the celestial in the former state, is evident from the signification of "Ephrath," as being the spiritual of the celestial in the former state (see n. 4585, 4594).

(6246) And I buried her there in the way to Ephrath. That this signifies the rejection of that state, is evident from the signification of "burying," as being rejection (n. 4564); and from the signification of "Ephrath," as being the spiritual of the celestial in the former state (n. 6245).

(6247) The same is Bethlehem. That this signifies in its place a state of new affection of truth and good, is evident from the signification of "Bethlehem," as being the spiritual of the celestial in a new state (see n. 4594), thus a state of new affection of truth and good; for the spiritual of the celestial is the truth of good, thus the affection of truth from good. It is necessary to say how the case is with the contents of this verse in the internal sense. The subject treated of is the rejection of a former affection of truth, and the reception of a new one. The former affection of truth exists while man is being regenerated, but the latter, which is the new one, when he has been regenerated. In the former state the man is affected with truth for the sake of the end that he may become intelligent, but in the latter state that he may become wise; or what is the same, in the former state he is affected with truth for the sake of doctrine, but in the latter for the sake of life; when for the sake of doctrine, then from truth he looks to good; but when for the sake of life, he from good looks to truth. Thus the latter state is the inverse of the former; and therefore the former state is rejected while the man is being regenerated; and the latter, which is a new state, is received. Moreover relatively to the latter new state, the former state is impure; for when a man is affected with truth for the sake of doctrine in order that he may become intelligent, he is also at the same time affected with reputation and glory. This affection cannot then but be present, and it is also permitted as being introductory, because the man is of such a nature. But when he is affected with truth for the sake of life, he then rejects glory and reputation as ends, and embraces the good of life, that is, charity toward the neighbor.

(6248) Verses 8, 9. And Israel saw the sons of Joseph, and said, Whose are these? And Joseph said unto his father, These are my sons, whom God hath given me here. And he said, Take them I pray unto me, and I will bless them. "And Israel saw the sons of Joseph," signifies a perception about the intellectual and the will of the church; "and said, Whose are these?" signifies and about their origin; "and Joseph said unto his father," signifies an answer from within; "These are my sons, whom God hath given me here," signifies that they were from the internal in the natural; "and he said, Take them I pray unto me," signifies that they should accede to spiritual good; "and I will bless them," signifies a prediction about good and truth.

(6249) And Israel saw the sons of Joseph. That this signifies a perception about the intellectual and the will of the church, is evident from the signification of "seeing," as being perception (see n. 2150, 3764, 4403-4421, 4567, 4723, 5400); and from the representation of Ephraim and Manasseh, as being the intellectual and the will of the church, born from the internal, which is "Joseph" (n. 5354, 6222).

(6250) And said, Whose are these? That this signifies, and about their origin, namely, a perception, is evident from the signification of "saying," as being perception (see n. 6220); and from the signification of "Whose are these?" as being about their origin; for in the internal sense an interrogation denotes knowledge from perception (n. 2693, 6132).

(6251) And Joseph said unto his father. That this signifies an answer from within, may be seen without explication, for by "Joseph" is meant the internal (n. 6177); for when a man perceives, he then on making inquiry with himself about anything, also answers himself from within. I have also observed that when spirits have made inquiry with me, they received an answer by merely looking into my thought.

(6252) These are my sons, whom God hath given me here. That this signifies that they were from the internal in the natural, is evident from the representation of Joseph, whose sons they were, as being the internal (see n. 6177, 6224); and from the signification of the "land of Egypt," meant by "here," as being the natural mind (n. 5276, 5278, 5280, 5288, 5301), thus the natural.

(6253) And he said, Take them I pray unto me. That this signifies that they should accede to spiritual good, is evident from the signification of "taking them to him," as being that they should accede; and from the representation of Israel to whom they should accede, as being spiritual good (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833).

(6254) And I will bless them. That this signifies a prediction about good and truth, is evident from the signification of "blessing," as being prediction (see above, n. 6230), here about good and truth, which are represented by Manasseh and Ephraim. As "to bless" is a very general expression, it signifies various things; that it signifies also a prediction, both about the good things that will happen, and about the evil, is plain in the following chapter, where Israel foretold to his sons what should befall them; to some, evil things, as to Reuben, Simeon, and Levi; and to some, good things, as to Judah and Joseph. This prediction is called a "blessing" in verse 28 of this chapter: "This is what their father spake of them, and blessed them, everyone according to his blessing he blessed them." That "blessing" denotes prediction, is evident from the words in the first verse of the chapter: "Jacob called his sons, and said, Be ye gathered together, and I will tell you what shall happen to you in the extremity of the days."

(6255) Verses 10-14. And the eyes of Israel were heavy with old age; he could not see. And he brought them near unto him; and he kissed them and embraced them. And Israel said unto Joseph, I had not thought to see thy faces, and lo God hath made me see thy seed also. And Joseph brought them away from his thighs; and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand on Israel's left hand, and Manasseh in his left hand on Israel's right hand, and brought them near unto him. And Israel put forth his right hand, and put it upon Ephraim’s head, and he was the younger; and his left hand upon Manasseh’s head; he put forth his hands crosswise; for Manasseh was the firstborn. “And the eyes of Israel were heavy,” signifies his obscure perception; “with old age,” signifies because at the end of the representation; “he could not see,” signifies no advertence; “and he brought them near unto him,” signifies presence; “and he kissed them,” signifies conjunction from the affection of truth; “and embraced them,” signifies conjunction from the affection of good; “and Israel said unto Joseph,” signifies elevation to the internal; “I had not thought to see thy faces,” signifies that he had had no hope of the influx of his love; “and lo God hath made me see thy seed also,” signifies that not only was the influx of love perceived, but also the good and truth thence derived; “and Joseph brought them away from his thighs,” signifies the good of the will and the truth of the intellectual in the natural from the affection of love on the part of spiritual good; “and he bowed himself with his face to the earth,” signifies their humiliation; “and Joseph took them both, Ephraim in his right hand on Israel’s left hand,” signifies the truth of the intellectual as in the second place; “and Manasseh in his left hand on Israel’s right hand,” signifies the good of the will in the first place; “and brought them near unto him,” signifies adjunction; “and Israel put forth his right hand, and put it upon Ephraim’s head,” signifies that he accounted truth as being in the first place; “and he was the younger,” signifies although it is in the second; “and his left hand upon

Manasseh's head," signifies that he accounted good as being in the second place; "he put forth his hands crosswise," signifies thus not according to order; "for Manasseh was the firstborn," signifies since indeed good is in the prior place.

(6256) And the eyes of Israel were heavy. That this signifies his obscure perception, is evident from the signification of "eyes," as being the intellectual sight (see n. 2701, 4403-4421, 4083, 4086, 4339), as also "seeing" (n. 6249); from the representation of Israel, as being spiritual good in the natural (as above, n. 6253); and from the signification of "being heavy," when said of the eyes, as being what is obscure, thus obscure perception. That Israel was in obscure perception when he blessed the sons of Joseph, is because he was at the end of the representation; but in general, because that spiritual good which is represented by Israel is in obscure perception; for it is from the natural, where natural light rules, but not heavenly light, in which is the spiritual and celestial good which is from the rational. Such is the external man, which is also called natural. When spiritual good from the natural is mentioned, they are meant who are in this good, namely, they who are of the Lord's spiritual church, and therefore also this church is represented by Israel (see n. 4286). That the spiritual, who are they of that church, are relatively in obscurity, may be seen above (n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3246, 3833, 4402); and being in obscurity, they also put the truth that is of faith in the first place, as here did Israel, in that he set Ephraim before Manasseh. [2] The reason why the spiritual so believe is that they are introduced to good by means of truth (n. 2954), and when they are being introduced, they do not perceive good, because it flows into the affection of truth from within, thus not into perception until they have been regenerated. Hence also it is that they call the goods of charity the fruits of faith; and yet those are but little solicitous about fruits who assert that faith alone saves without good works, even in death's last hour, no matter how the man had previously lived. It is evident that this is an obscure perception with respect to good and truth. Nevertheless the case is as follows: those who from principles derived from doctrine set faith before charity, and yet live a life of charity, are they who are of the Lord's spiritual church, and are saved; for in their life they set the good of charity first, but in doctrine the truth of faith.

(6257) With old age. That this signifies because at the end of the representation, is evident from the signification of "old age," as being newness of representation (see n. 3254), thus the end of the former one.

(6258) He could not see. That this signifies no advertence, is evident from the signification of "seeing," as being perception (see n. 6249), thus also advertence.

(6259) And he brought them near unto him. That this signifies presence, is evident from the signification of "bringing," as being to make present.

(6260) And he kissed them. That this signifies conjunction from the affection of truth, is evident from the signification of "kissing," as being conjunction from affection (see n.

3573, 3574, 4215, 4353, 5929). That it is from the affection of truth, is because it follows that “he embraced them,” by which is signified conjunction from the affection of good, for “embracing” denotes a more interior and therefore a closer affection than “kissing,” as is the affection of good compared with the affection of truth.

(6261) And embraced them. That this signifies conjunction from the affection of good, is evident from the signification of “embracing,” as being the conjunction of love (n. 4351), thus conjunction from the affection of good (as just above, n. 6260). That “embracing” denotes this affection is very evident from the testifying of love by an embrace, which is an act that flows from this; for every spiritual affection has a gesture in man’s body that corresponds to it, and this gesture is representative of the affection. That this is also true of kissing (spoken of just above) is known.

(6262) And Israel said unto Joseph. That this signifies elevation to the internal, is evident from the signification of “saying,” as being perception, and also influx (of which above). That it denotes elevation is because the subject treated of in this verse is the influx of love, and thus of good and truth from the internal, which influx is elevation to the internal; for the external cannot be in love toward the internal, except by means of influx and elevation from the internal. For the very love which is felt in the external is of the internal, and because in order to the producing of any effect every acting must have its reacting or reciprocal, and the acting is the cause, and the reacting is the thing caused, therefore reaction is also of action, as the thing caused is of the cause; for all the force in the thing caused is from the cause. This is the case with reaction in every single thing in universal nature.

(6263) I had not thought to see thy faces. That this signifies that he had no hope of the influx of his love, is evident from the signification of "faces," as being the interiors (see n. 358, 2434, 3527, 3573, 4066, 4796, 4798, 5695), thus the affections, for these shine forth chiefly from the face (n. 4796, 5102), hence the "face of God" denotes the Divine love, consequently mercy (n. 5585); and from the signification of "I had not thought," as being that he had had no hope. That it is the influx of love which is signified by "seeing the face," is also plain from what precedes and what follows.

(6264) And lo God hath made me see thy seed also. That this signifies that not only was the influx of love perceived, but also good and truth thence derived, is evident from the representation of Manasseh and Ephraim, who here are the "seed," as being the good of the will and the truth of the intellectual (see n. 5354, 6222); and also from the signification of "seed," as also being good and truth (n. 1610, 2848, 3310, 3373, 3671); and because it is said, "I had not thought to see thy faces, and lo God hath made me see thy seed also," it is signified that not only was the influx of love perceived, but also the good and truth thence derived; for by "seeing the faces" is signified the influx of love (n. 6263).

(6265) And Joseph brought them away from his thighs. That this signifies the good of the will and the truth of the intellectual from the affection of love on the part of spiritual good, is evident from the representation of Joseph, as being the internal celestial (see n. 5869, 5877); from the representation of Manasseh and Ephraim, whom Joseph brought away, as being the good of the will and the truth of the intellectual (n. 5354, 6222); and from the signification of "thighs," as being the affection of love (n. 3021, 4277, 4280, 4575, 5050-5062). That it was "on the part of spiritual good" is because they were brought away from Israel, who is spiritual good (see n. 6253). By these things is signified that the internal celestial removed the good of the will and the truth of the intellectual from spiritual good, that is, from the affection of love thereof, because Israel, by whom is represented spiritual good, had caused this good and truth to approach to himself; besides their being brought to him by Joseph, by whom is represented the internal celestial; for which reason they were brought away, and were afterward brought again by Joseph, as follows. The reason is, that there is in this way an influx of love from the internal celestial through spiritual good into them. For this is according to order, and hence this external ritual had to be rigidly observed when they were to be blessed; for they were then being presented before the Lord, from whom is the prediction here signified by the "blessing" (see n. 6254). Hence then it is that Joseph brought his sons from the thighs of his father, and himself afterward brought them thither.

(6266) And he bowed himself with his face to the earth. That this signifies their humiliation, is evident from the signification of “bowing himself with his face to the earth,” as being interior humiliation (see n. 5682); for such bowing is a bodily act that corresponds to humiliation of mind; hence they who adore God from the heart, thus bow themselves. It is said “he bowed himself,” because Joseph was in their stead, not then before Israel, but before the Lord, from whom was the blessing by Israel. That this was done by Joseph in their stead, is because such is the case in things spiritual; the good of the will and the truth of the intellectual in the natural cannot from themselves humble themselves before the Lord, but only from the internal by means of influx; for without influx through the internal into the natural, there is nothing of will and understanding therein, and not even anything of life; for the internal is the intermediate through which is life from the Lord therein.

(6267) And Joseph took them both, Ephraim in his right hand on Israel’s left hand. That this signifies the truth of the intellectual as in the second place; and that Manasseh in his left hand on Israel’s right hand signifies the good of the will in the first place, is evident from the representation of Ephraim, as being the truth of the intellectual, and from the representation of Manasseh, as being the good of the will (n. 5354, 6222); and from the signification of the “right hand,” as being to be in the first place; and of the “left hand,” as being to be in the second place; as is manifest from all the usage in life. How the case herein is will be shown in what follows.

(6268) And brought them near unto him. That this signifies adjunction, is evident without explication.

(6269) And Israel put forth his right hand, and put it upon Ephraim's head. That this signifies that he accounted truth as being in the first place, is evident from the signification of "putting forth his right hand," as being to account in the first place (that the "right hand" denotes in the first place, is manifest); and from the representation of Ephraim, as being the intellectual, thus also the truth of faith, for this dwells in man's intellectual part when there is sight there from the light of heaven, thus spiritual sight (see n. 6222). It is set forth in this verse, and also in verses 17-19, that Israel put his right hand on Ephraim's head, and his left hand on Manasseh's head; and by this is signified that he accounted the truth of faith as being in the first place, and the good of charity in the second. The reason was that until he has been regenerated, the spiritual man, who is represented by Israel (n. 4286, 6256), supposes no otherwise; for he has a sensible apprehension of what the truth of faith is, but not what the good of charity is; because the latter flows in by an interior way, but the former, by an exterior way, just as does memory-knowledge. [2] But they who are not being regenerated say absolutely that faith is in the first place, that is to say, that it is the essential of the church, because in this way they can live as they desire, and still say that they have hope of salvation. Hence also at this day charity has so disappeared that the nature of it is known to scarcely anyone, and consequently so has faith, for the one is not possible without the other. If charity were in the first place, and faith in the second, the aspect of the church would be different; for then no others would be called Christians than those who live a life according to the truth of faith, that is, a life of charity; and they would then also know what charity is. Then too they would not make a number of churches by making a distinction among them according to opinions about the truths of faith; but they would say that there is one church, in which are all who are in the good of life, not only those within the region where the churches are, but also those who are outside of it. In this manner the church would be an illustration about such things as belong to the Lord’s kingdom; for charity enlightens, and never faith without charity; and the errors that are brought in by means of faith separated would be clearly seen. [3] Hence it is evident how different an aspect the church would have if the good of charity were in the first place, that is, were the essential, and the truth of faith in the second, that is, its formal. The aspect of the church would then be like that of the Ancient Church, which made the church consist in charity, and had no other doctrinals of the church than those of charity: from this they had wisdom from the Lord. The quality of that church is described in these words in Moses: Jehovah led him about, He instructed him, He guarded him as the pupil of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, He took him, He bare him upon His wings; Jehovah alone did lead him, neither was there any strange god with him. He made him ride on the high places of the earth, and fed him with the increase of the fields; He made him suck honey out of the rock, and oil out of the flint of the rock; butter of the herd, and milk of the flock, with fat of lambs, and of rams the sons of Bashan, and of he-goats, with the fat of kidneys of wheat; and of the blood of the grape thou drinkest pure wine (Deut. 32:10-14). Wherefore they who were of that church are in heaven, and in all happiness and glory there.

(6270) And he was the younger. That this signifies although it is in the second place, is evident from the signification of the "younger," as being to be in the second place.

(6271) And his left hand upon Manasseh's head. That this signifies that he accounted good as being in the second place, is evident from the signification of "putting his left hand," as being to account in the second place; and from the representation of Manasseh, as being the will, thus also the good of charity. How the case herein is may be seen above (n. 6269).

(6272) He put forth his hands crosswise. That this signifies, thus not according to order, is evident from the signification of "putting forth the hands crosswise," as being not according to order; for thereby he makes the younger the firstborn, and the reverse; consequently the truth of faith prior and higher; and the good of charity posterior and lower; for "birthright" denotes priority and superiority (see n. 3325). It is evident how much evil this introduces into the church; for thereby its people get into such obscurity that they do not know what good is, thus neither what truth is; for good is like flame, and truth like the light from it: if you take away the flame, the light also perishes; and if any light appears, it is like a deceptive light that is not from flame. Hence it is that churches are at variance with one another, and dispute about truth, and one congregation asserts a thing to be true, which another asserts to be false. And what is still worse, when once they have set faith in the prior place in the assemblage of the church, they next begin to separate faith from charity, and to make the latter of comparatively no account, and thus to care nothing for the life, a thing to which man naturally inclines. Hence the church perishes, for it is the life which makes the church with man, but not doctrine without life; thus not confidence, which is eminent faith; for genuine confidence is possible with those only who are in charity, from which is the life of confidence. (Moreover, that the good of charity is actually the firstborn, that is, in the prior place, and that the truth of faith appears to be so, may be seen above, n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977.)

(6273) For Manasseh was the firstborn. That this signifies since indeed good is in the prior place, is evident from the representation of Manasseh, as being the good that is of the will (of which above); and from the signification of "birthright," as being priority and superiority (see n. 3325), thus the "firstborn" is one who is in the prior place. Who cannot see from natural light alone, provided it is enlightened a little, that good is in the prior place, as is also man's will; and that truth is in the posterior place, as is also man's thinking? And also that man's will causes him to think one way and not another, consequently that the good with a man causes this or that to be true; thus that truth is in the second place, and good in the first? Think and reflect whether the truth that is of faith can take root except in good, and whether faith is faith unless it is therein rooted. Hence you may conclude what is primary or essential to the church, that is, to the man in whom the church is.

(6274) Verses 15,16. And he blessed Joseph, and said, The God before whom my fathers walked, Abraham and Isaac, the God who feedeth me since I am, unto this day, the Angel who redeemeth me from all evil, bless the boys; and let my name be called in them, and the name of my fathers Abraham and Isaac; and let them grow unto a multitude in the midst of the earth. “And he blessed Joseph,” signifies a prediction with respect to the truth of the intellectual and the good of the will having life from the internal; “and said, The God before whom my fathers walked, Abraham and Isaac,” signifies the Divine from which internal good and internal truth had life; “the God who feedeth me,” signifies this Divine vivifying the good of spiritual truth from the natural; “since I am, unto this day,” signifies continually; “the Angel who redeemeth me from all evil,” signifies the Lord’s Divine Human, by which is effected deliverance from hell; “bless the boys,” signifies give them to have truth and good; “and let my name be called in them,” signifies that in them should be the quality of the good of spiritual truth from the natural; “and the name of my fathers Abraham and Isaac,” signifies and the quality of internal good and truth; “and let them grow unto a multitude in the midst of the earth,” signifies extension from the inmost.

(6275) And he blessed Joseph. That this signifies a prediction with respect to the truth of the intellectual and the good of the will having life from the internal, is evident from the signification of "blessing," as being prediction (see n. 6230, 6254); and from the representation of Ephraim and Manasseh, who here are "Joseph," as being the truth of the intellectual and the good of the will in the natural, born from the internal (n. 6234, 6249). That by "Joseph" are meant his sons, is evident from the blessing itself, in which it is said, "The Angel who redeemeth me from all evil, bless the boys, and let my name be called in them;" and the reason is that this good and truth in the natural, represented by Manasseh and Ephraim, are the very internal there. The internal and the external are indeed distinct from each other; but in the natural, where they are together, the internal is as in its own adapted form, which form does nothing from itself, but only from the internal within it; thus it is merely acted upon. The case herein is like the efficient in the effect: the efficient and the effect are distinct from each other, yet the efficient is in the effect as in its own adapted form, and through it acts as cause in the sphere where the effect is produced. In man the like is the case with the good and truth in the natural, born from the internal; for the internal clothes itself with such things as belong to the natural, in order that it may be there and lead a life there; but the things with which it clothes itself are nothing but coverings, which of themselves do nothing at all.

(6276) And said, The God before whom my fathers walked, Abraham and Isaac. That this signifies the Divine from which internal good and internal truth had life, is evident from the signification of “God,” as being the Divine; from the signification of “walking,” as being to live, or to have life (see n. 519, 1794); from the representation of Abraham, as being in the supreme sense the Lord’s Divine Itself; and from the representation of Isaac, as being His Divine rational, thus the internal human-for Jacob is the Lord’s Divine natural, or His external human (see n. 2011, 3245, 3305, 3439, 4615). But in the representative sense “Abraham” is internal good, and “Isaac” internal truth (n. 3703, 6098, 6185). That these things in the representative sense are signified by “Abraham and Isaac,” is because that good and truth which are in the Lord’s kingdom proceed from His Divine and Divine Human; and make the Lord Himself to be there; thus He Himself is His kingdom.

(6277) The God who feedeth me. That this signifies this Divine vivifying the good of spiritual truth from the natural, is evident from the signification of “feeding,” as being to vivify. That “to feed” is to instruct, (see n. 6044) is because a “pasture” is that which sustains the spiritual life of man (n. 6078); but “feeding” and a “pasture” are there said of a flock, whereas “feeding” is here said of Jacob-that he was sustained with food and the necessaries of life; by which in the internal sense the like is signified; for that which sustains and vivifies the life of the body, in the internal sense signifies that which sustains the spiritual life and vivifies it. That Israel represents spiritual good from the natural, has been shown above (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and because this good which Israel represents is the good of truth, therefore the good of spiritual truth is here signified; for in the genuine sense "Israel" is the spiritual church, and the good of this church is the good of truth; because those who belong to this church are instructed about good by means of truth, and when they do according to the truth in which they are instructed, then this truth is called good. This is the good which is called the good of truth, and is represented by Israel.

(6278) Since I am, unto this day. That this signifies continually, is evident from the signification of "today" and "to this day," as being what is perpetual and eternal (see n. 2838, 4304, 6165); here therefore "since I am, unto this day" signifies continually, namely, vivifying, which is "feeding" (n. 6277).

(6279) The Angel who redeemeth me from all evil. That this signifies the Lord's Divine Human by which is effected deliverance from hell, is evident from the signification of "angel," as being the Lord's Divine Human (of which below); from the signification of "redeeming," as being to deliver (of which also below); and from the signification of "evil," as being hell. The reason why "evil" denotes hell is that hell itself is nothing but evil; for whether you say that all in hell are evil, or that hell is evil, it is the same. In the spiritual sense, when "evil" is mentioned, hell is meant, for they who are in the spiritual sense, as are the angels in heaven, think and speak abstractedly from persons, because universally, and therefore to them evil is hell. It is the same with "sin," when thereby is meant the ruling evil, as in Genesis: Jehovah said unto Cain, If thou doest not well, sin coucheth at the door; and unto thee is his desire, and thou shall rule over him (Gen. 4:6, 7); where “sin” denotes hell, which is at hand when a man does evil. The very evil with man is nothing else than hell, for it inflows therefrom, and the man is then a hell in the least form, as also is everyone there. So on the other hand, the very good in man is nothing else than heaven in him; for good flows in through heaven from the Lord; and the man who is in good, is heaven in the smallest image, as also is everyone in heaven.

(6280) That the “redeeming Angel” is the Lord as to the Divine Human, is evident from the fact that by assuming the Human and making it Divine the Lord redeemed man, that is, delivered him from hell; whence the Lord as to His Divine Human is called the “Redeemer.” That the Divine Human is called the “Angel” is because the word “angel” means “sent,” and the Lord as to the Divine Human is said to be “sent,” as is plain from many passages in the Word of the Evangelists. Moreover before the Lord’s coming into the world the Divine Human was Jehovah Himself flowing in through heaven when He spoke the Word; for Jehovah was above the heavens, but that which passed from Him through the heavens was at that time the Divine Human; for by the influx of Jehovah into heaven, He set forth a man, and the very Divine thence derived was a Divine man. This then is the Divine Human from eternity, and is what is called “Sent,” by which is meant proceeding, and this is the same as “Angel.” [2] But as Jehovah by this Divine Human of His, could not flow in any longer with men, because they had so far removed themselves from this Divine, He therefore took on the Human and made it Divine, and thus by influx from this into heaven He could reach even those of the human race who would receive the good of charity and the truth of faith from the Divine Human, which was thus made visible, and could thus deliver them from hell, which could not possibly have been effected in any other way. This deliverance is that which is called "redemption," and the Divine Human Itself, which delivered or redeemed, is what is called the "redeeming Angel." [3] But be it known that in respect to the Divine Human, as well as in respect to the Divine Itself, the Lord is above heaven; for He is the Sun which illumines heaven; thus that heaven is far beneath Him. The Divine Human which is in heaven is the Divine truth which proceeds from Him, which is the light from Him as a sun. In respect to His essence the Lord is not Divine truth, for this is from Him as light from the sun, but He is Divine good itself, one with Jehovah. [4] The Lord's Divine Human is called "Angel" in other places also in the Word, as when He appeared to Moses in the bush, of which it is written in Exodus: When Moses came to the mountain of God, unto Horeb, the Angel of Jehovah appeared to him in a flame of fire out of the midst of a bush. Jehovah saw that Moses turned aside to see, therefore God called unto him out of the midst of the bush. And he said further, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob (Exod. 3:1, 2, 4, 6); it is the Lord's Divine Human which is here called the "Angel of Jehovah," and it is plainly said that it was Jehovah Himself. That

Jehovah was there in the Divine Human may be seen from the fact that the Divine Itself could not appear except through the Divine Human; according to the Lord's words in John: "No one hath ever seen God, the only begotten Son, who is in the bosom of the Father, He hath set Him forth" (John 1:18); and in another place: "Ye have neither ever heard the voice of the Father, nor seen His shape" (John 5:37). [5] Moreover the Lord as to the Divine Human is called the "Angel" where it treats of leading the people into the land of Canaan, of which we read in Exodus: Behold I send an Angel before thee, to keep thee in the way, and to bring thee unto the place which I have prepared. Beware thou of His faces, for He will not bear your transgression, because My name is in the midst of Him (Exod. 23:20, 21, 23); that the "Angel" in this passage is the Divine Human, is evident from the fact that it is said, "because My name is in the midst of Him," that is, Jehovah Himself is. By "My name" is signified the quality of Jehovah which is in the Divine Human (that the Lord as to the Divine Human is the "name of Jehovah," may be seen above, n. 2628; and that the "name of God" is His quality, as also everything in one complex by means of which God is worshiped, n. 2724, 3006). [6] In Isaiah: In all their distress He had distress, and the Angel of His faces will deliver them; in His love and in His indulgence He redeemed them, and He took them, and carried them all the days of eternity (Isa. 63:9); that the "Angel of the faces of Jehovah" is the Lord as to the Divine Human, is manifest, for it is said that "He redeemed them." [7] In Malachi: Behold the Lord whom ye seek shall suddenly come unto His temple, even the Angel of the covenant whom ye desire; Behold He cometh, saith Jehovah Zebaoth. But who shall endure the day of His coming, and who shall stand when He appeareth? Then shall the meat-offering of Judah and Jerusalem be sweet to Jehovah, as in the days of eternity, and as in former years (Mal. 3:1, 2, 4); that the "Angel of the covenant" is the Lord as to the Divine Human is very evident, for the subject treated of is His coming; the "offering of Judah and Jerusalem being then sweet to Jehovah" signifies that worship from love and faith in Him will then be sweet. That by "Judah" here is not meant Judah, nor by "Jerusalem" Jerusalem, is clearly evident; for neither then nor afterward was the offering of Judah and Jerusalem sweet. That the "days of eternity" are the states of the Most Ancient Church, which was celestial; and that the "former years" are the states of the Ancient Church, which was spiritual, may be seen above (n. 6239). Moreover by an "angel" in the Word, in the internal sense, is not signified an angel, but something Divine in the Lord (n. 1925, 2319, 2821, 3039, 4085).

(6281) As regards "redeeming," in the proper sense this signifies to restore and appropriate to Himself that which had been His; and it is predicated of slavery, of death, and of evil; when of slavery, they are meant who have been enslaved, in the spiritual sense enslaved by hell; when of death, they are meant who are in condemnation; and when of evil, as here, they are meant who are in hell, for the evil from which the angel redeems is hell (see n. 6279). As the Lord delivered man from these evils by making the Human in Himself Divine, therefore His Divine Human is called in the Word the "Redeemer," as in Isaiah: I aid thee, saith Jehovah, and thy Redeemer, the Holy One of Israel (Isa. 41:14). Again: Thus hath said Jehovah, the Redeemer of Israel, his Holy One (Isa. 49:7, 26). Again: Jehovah Zebaoth is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called (Isa. 54:5). In these passages, the Divine Itself, which is called "Jehovah," is distinguished from the Divine Human, which is called the "Redeemer the Holy One of Israel." [2] But that it is Jehovah Himself in the Divine Human, is evident from the following passages. In Isaiah: Thus hath said Jehovah, the King of Israel, and his Redeemer, Jehovah Zebaoth, I am the first, and I am the last, and besides Me there is no God (Isa. 44:6). Thus hath said Jehovah thy Redeemer, I am Jehovah thy God, that teacheth thee (Isa. 48:17). Again: Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us; Thou Jehovah art our Father, our Redeemer; from everlasting is Thy name (Isa. 63:16). In David: Jehovah who redeemed thy life from the pit (Ps. 103:4). [3] From these passages also it is plain that by "Jehovah" in the Word no other is meant than the Lord (see n. 1343, 1736, 2921, 3035, 5663); and that "Jehovah the Redeemer" is His Divine Human. Therefore also those who have been redeemed are called the "redeemed of Jehovah" in Isaiah: Say ye to the daughter of Zion, Behold thy salvation cometh; Behold His reward is with Him, and the price of His work before Him. They shall call them, The people of holiness, the redeemed of Jehovah (Isa. 62:11, 12); that it is the Lord from whom they are called the "redeemed of Jehovah," is very clear; for it is said of His coming: "Behold thy salvation cometh; behold His reward is with Him." See besides Isa. 43:1; 52:2, 3; 63:4, 9; Hos. 13:14; Exod. 6:6; 15:13; Job 19:25, where it is evident that "redemption" is predicated of slavery, of death, and of evil.

(6282) Bless the boys. That this signifies give them to have truth and good, is evident from the signification of "blessing," as being to endow with truth and good; for in the spiritual sense "blessing" involves nothing else (see n. 1420, 1422, 4981); and from the representation of Ephraim and Manasseh, who here are the "boys," as being the intellectual and the will of the church, to which truth and good should be given: to the intellectual, truth; and to the will, good.

(6283) And let my name be called in them. That this signifies that in them should be the quality of the good of spiritual truth from the natural, is evident from the signification of the "name being called in" anyone, as being his quality in him (see n. 1754, 1896, 2009, 3421); and from the representation of Israel, as being the good of spiritual truth from the natural (of which above, n. 6277); and because the quality of Israel was in them, therefore they also were received among the rest of the sons of Jacob, and were made tribes, one of Manasseh and the other of Ephraim, and with them the twelve tribes were made up, when the tribe of Levi, being made the priesthood, was not numbered among the tribes that obtained inheritance by lot (see Joshua and also Ezekiel 48).

(6284) And the name of my fathers, Abraham and Isaac. That this signifies, and the quality of internal good and truth, is evident from the signification of "name," as being the quality (see n. 6283); and from the representation of Abraham and Isaac, as being internal good and truth (of which above, n. 6276). Internal good and truth must be in external good and truth, in order for these to be good and truth. For, as was said above (n. 6275), the external is merely a formed something, of such a nature that the internal can be in it, and lead a life there according to the influx into itself from the Lord; neither also is the internal anything else relatively to the highest, which is the Lord, whence is all life; and the things beneath are merely forms recipient of life through the degrees in their order, down to the last, which is the body.

(6285) And let them grow unto a multitude in the midst of the earth. That this signifies extension from the inmost, is evident from the signification of the "midst," as being the inmost (see n. 2940, 2973, 6068, 6084, 6103). Hence "growing unto a multitude" is extension; for the truths that are signified by a "multitude" extend themselves round about from the inmost, as from a center; and the greater the extension thence is, and the better this is in accordance with heavenly order, so much the more perfect is the state; this is the state which is signified by this part of the blessing: "and let them grow unto a multitude in the midst of the earth."

(6286) Verses 17-20. And Joseph saw that his father put his right hand, upon the head of Ephraim, and it was evil in his eyes; and he laid hold of the hand of his father to remove it from upon Ephraim's head upon Manasseh's head. And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know, my son, I know; he also shall be for a people, and he also shall become great; and nevertheless his younger brother shall be greater than he, and his seed shall be the fullness of the nations. And he blessed them in this day, saying, In thee shall Israel bless, saying, God set thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh. "And Joseph saw that his father put his right hand upon the head of Ephraim," signifies a perception that he accounted truth as being in the first place; "and it was evil in his eyes," signifies displeasure; "and he laid hold of the hand of his father," signifies influx into the power of his obscure perception; "to remove it from upon Ephraim's head upon Manasseh's head," signifies to turn him away from error; "and Joseph said unto his father, Not so, my father, for this is the firstborn" signifies perceptible influx with respect to good that it has priority; "put thy right hand upon his head," signifies that thus it should be in the first place; "and his father refused," signifies no consent; "and said, I know, my son, I know," signifies that so it is, but that it appears otherwise; "he also shall be for a people, and he also shall become great," signifies that truth from good also shall be increased, thus the celestial man; "and nevertheless his younger brother shall be greater than he," signifies that good from truth shall receive more increase, thus the spiritual man; “and his seed shall be the fullness of the nations,” signifies that the truth of faith shall reign; “and he blessed them in this day,” signifies foresight and providence eternally; “saying, In thee shall Israel bless, saying, God set thee as Ephraim and as Manasseh,” signifies that his own spiritual may be in the truth of the intellectual and in the good of the will; “and he set Ephraim before Manasseh,” signifies that he accounted truth as being in the first place, because he was spiritual.

(6287) And Joseph saw that his father put his right hand upon the head of Ephraim. That this signifies a perception that he accounted truth as being in the first place, is evident from the signification of “saying,” as being to understand and perceive (see n. 2150, 2807, 3764, 4567, 4723, 5400); from the representation of Joseph, as being the internal celestial (n. 5869, 5877, 6224); from the representation of Israel, who here is the “father,” as being spiritual good from the natural; from the signification of “putting the right hand on the head,” as being to account in the first place (n. 6269); and from the representation of Ephraim, as being the truth of the intellectual in the natural (n. 6234, 6238, 6267). From this it is plain that by “Joseph saw that his father put his right hand on the head of Ephraim,” is signified a perception of the internal celestial that spiritual good from the natural accounted truth as being in the first place. (See what was said and shown above, n. 6256, 6269, 6272, 6273.)

(6288) And it was evil in his eyes. That this signifies displeasure, is evident without explication. The reason why it displeased Joseph was that by him is represented the internal celestial, which is above the spiritual good that is represented by Israel. What is higher can perceive how the case is with what is done in what is lower, thus also whether it is truth that is being thought there, or not. For as what is higher sees from the light of heaven, it sees the things that are below; thus the internal celestial which is “Joseph,” saw that the spiritual good from the natural which is “Israel,” was in error, and therefore it displeased him.

(6289) And he laid hold of the hand of his father. That this signifies influx into the power of his obscure perception, is evident from the signification of “laying hold of the hand,” as being influx into the power of perception; for when the internal desires by means of influx to compel the external to think and will something, it as it were takes hold of it, here of the power of perception that is signified by the “hand.” (That the “hand” is power may be seen above, n. 878, 3387, 4931-4937.) That the perception is called obscure, is because relatively to the celestial, who are represented by Joseph, the spiritual, who are represented by Israel, are in obscurity. (That the spiritual are relatively in obscurity, may be seen above, n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3833, 4402.) That the spiritual are in obscurity, is very evident from the fact that before they have been regenerated they are altogether in thick darkness with respect to truth and good, and that while they are being regenerated, it is such truth as is in the doctrine of their church that they acknowledge, and in which truth they have faith, whether it is true or not. Nevertheless it is this truth that becomes good with them when it becomes of the will and thence of the life, and then it is that good which is called the good of truth, and also the good of faith, and likewise spiritual good, or the good of the spiritual church. The quality of the good that is from such an origin may be known to everyone who considers the matter. Nevertheless the good from such truth, even with the Gentiles, is accepted by the Lord, provided it has for a principle or starting point charity toward the neighbor, and that in this charity there is innocence.

(6290) To remove it from upon Ephraim's head upon Manasseh's head. That this signifies to turn him away from error, is evident from the signification of "removing," as being to turn away; and from the signification of "from upon Ephraim's head upon Manasseh's head," as being from error; for it was an error for him to account truth as being in the first place and good in the second, as has been shown above.

(6291) And Joseph said unto his father, Not so, my father; for this is the firstborn. That this signifies perceptible influx with respect to good, that it has the priority, is evident from the signification of "saying," when predicated of the internal celestial, which here is "Joseph," as being influx (see n. 6152); here perceptible influx, because he not only took hold of his hand, but also said, "Not so, my father, for this is the firstborn."

(6292) Put thy right hand upon his head. That this signifies that thus it should be in the first place, is evident from the signification of "putting the right hand on the head," as being to account in the first place (see n. 6269, 6287). That when he was blessing, Israel placed his hand on the head, was from a ritual received from the ancients; for in the head are the very intellectual and will of man, but in the body are acts according thereto, and compliance; thus putting the hand on the head was a representative that a blessing was being communicated to the intellectual and the will, thus to the man himself. From that ancient time the same ritual remains even to this day, and is in use in inaugurations, and also in the act of blessing.

(6293) And his father refused. That this signifies no consent, is evident without explication.

(6294) And said, I know, my son, I know. That this signifies that so it is, but that it appears otherwise, is evident from the signification of "knowing," as here being to know that it is so, but that it appears otherwise. That spiritual good which is "Israel" now perceived this, was from the influx of the internal celestial, which is "Joseph" (which influx has been treated of above, n. 6289, 6291). When spiritual good is in enlightenment from such an influx, it perceives that it is so, that is, that good is in the prior place, and truth in the posterior, and also that it appears otherwise; but at this time it makes the priority consist in the fact that truth should reign over good (as said below), and for this reason he retains the right hand on the head of the younger son, and the left on the head of the firstborn.

(6295) He also shall be for a people, and he also shall become great. That this signifies that truth from good also shall be increased, thus the celestial man, is evident from the signification of “people,” as being truth (see n. 1259, 1260, 3581, 4619); from the signification of “becoming great,” as being to be increased; and from the representation of Manasseh, of whom this is said, as being the good of the will in the natural, born from the internal (see n. 6234, 6238, 6267). That truth from good is of the celestial man, is evident from what has already been frequently said and shown with respect to the celestial man, namely, that the celestial man is one who is in good from the will, and from this in truth; and that he is distinguished from the spiritual man by the fact that the latter is in truth from the intellectual, and from this in good. And because “Manasseh” is the good of the will, therefore by him is represented the celestial man, but the external celestial man, or the man of the external celestial church; for “Manasseh” is the good of the will in the natural, thus in the external man; whereas “Joseph” is the man of the internal celestial church, because he is the good of the will in the rational, thus in the internal man. [2] In a few words something must be said of the truth of good which is of the celestial man. This truth is indeed called truth, but it is good. With the celestial man there is the good of love to the Lord and the good of love toward the neighbor. The good of love to the Lord is his internal, and the good of love toward the neighbor is his external. Therefore as regards the men who are of the celestial church, those are in the internal of this church who are in love to the Lord, and those are in its external who are in love toward the neighbor. The good of this love, namely, of love toward the neighbor with the celestial man, is what is here called the "truth of good," and is represented by Manasseh. For the celestial man is such that he does not reason from truth, nor about truth, because he has perception from good (that is, through good from the Lord) that a thing is so or is not so (see n. 202, 337, 2715, 3246, 4448); and yet the good of charity with him is what is called truth, but celestial truth.

(6296) And nevertheless his younger brother shall be greater than he. That this signifies that good from truth shall receive more increase, thus the spiritual man, is evident from the representation of Ephraim, here the "younger brother," as being the truth of the intellectual in the natural born from the internal (see n. 6234, 6238, 6267), but here "Ephraim" is good from truth (of which in what follows); and from the signification of "becoming greater" than another; as being to receive more increase. That here "Ephraim" is good from truth, is because he represents the man of the spiritual church, but the man of the external spiritual church, as Manasseh represents the man of the external celestial church (n. 6295). Good from truth constitutes this man, that is, the man of the spiritual church. The internal of this church is what is represented by Israel, but the external by Ephraim. The man of the spiritual church differs from the man of the celestial church in this, that the good of the spiritual church is implanted in the intellectual part, but the good of the celestial church in the will part (see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493, 5113); therefore Ephraim represents the spiritual man, and Manasseh the celestial. [2]

That good from truth, or the spiritual man, receives more increase than the good from which is truth, or the celestial man, is because the will of man has continually been depraved, and at last so that evil has taken entire possession of it, insomuch that nothing sound (integer) has remained there. Therefore lest man should perish, the Lord provided that he might be regenerated as to the intellectual part, and thus be saved. Hence then it is that there are few with whom there is anything sound left in the will part, thus few who can become celestial men, but many who can become spiritual men; thus that the latter receive more increase than the former. This is what is signified by his "younger brother becoming greater than he."

(6297) And his seed shall be the fullness of the nations. That this signifies that the truth which is of faith shall reign, is evident from the signification of "seed," as being faith and charity (see n. 1025, 1447, 1610, 1940, 2848, 3187, 3310, 3373, 3671), here faith, because predicated of Ephraim; and from the signification of the "fullness of the nations," as being abundance, thus that the truth of faith shall reign. "Fullness" in the Word signifies all, and where it does not signify all, it signifies abundant, and is predicated both of truth and of good; for "multitude" is predicated of truth, but "magnitude" of good, thus "fullness of both," as in Jeremiah: Behold waters rise up out of the north, which shall become an overflowing stream, and shall overflow the land and the fullness thereof, the city and them that dwell therein (Jer. 47:2); "the land and the fullness" denote all, both truth and good, that is of the church. For this reason it is added, "the city and them that dwell therein;” for by “city” are signified truths, and by “them that dwell therein,” goods (n. 2268, 2451, 2712). [2] In Ezekiel: They shall eat their bread with solicitude, and drink their waters with amazement, that the land thereof may be devastated from its fullness (Ezek. 12:19); the “land” denotes the church, and the “fullness” the good and truth there. That both are signified is evident from what precedes, that “they should eat bread with solicitude, and drink waters with amazement;” for by “bread” is signified the good of love, and by “waters” the truth of faith, which are called the “fullness of the earth.” [3] In like manner in Amos: The pride of Jacob, and his palaces, I hate, therefore will I shut up the city and the fullness thereof (Amos 6:8). In David: The heavens are Thine, the earth also is Thine; the world and the fullness thereof Thou hast founded (Ps. 89:11). The earth is Jehovah’s, and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the streams (Ps. 24:1, 2); where also the “fullness” denotes truth and good; the “earth,” the church in a specific, and the “world,” the church in a universal sense. That “Jehovah founded the world upon the seas” denotes upon the things that are of memory-knowledge (n. 28); and that “He established it upon the streams” denotes upon the things that are of intelligence (n. 3051). Who cannot see that it is not meant that Jehovah founded the world upon the seas, and established it upon the streams, for the world is not founded and established thereon; and therefore he who reflects can see that by “seas” and by “streams” something else is signified, and that this something else is the spiritual or internal of the Word.

(6298) And he blessed them in this day. That this signifies foresight and providence eternally, is evident from the signification of “blessing,” as being prediction (see n. 6230, 6254), but in the supreme sense the Lord’s foresight; and because foresight, it is also Providence, for the one is impossible without the other; for evil is foreseen and good is provided, and the evil which is foreseen is by providence bent into good. That here “to bless” denotes foresight and providence, is because Israel, who here blesses, in the supreme sense is the Lord (n. 4286). That eternally is meant, is evident from the signification of “this day,” or “today,” as being what is eternal (n. 2838, 3998, 4304, 6165).

(6299) Saying, In thee shall Israel bless, saying, God set thee as Ephraim and as Manasseh. That this signifies that his own spiritual may be in the truth of the intellectual and the good of the will, is evident from the representation of Israel, as being spiritual good (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and from the representation of Ephraim, as being the truth of the intellectual, and of Manasseh, as being the good of the will (of which above). That the spiritual, which is “Israel,” may be in them, is signified by the words, “in thee shall Israel bless, and God set thee.” [2] As regards the spiritual represented by Israel being in the truth of the intellectual and the good of the will, which are “Ephraim and Manasseh,” the case is this. The spiritual good which is represented by Israel is the spiritual of the internal church; whereas the truth and good represented by Ephraim and Manasseh are of the external church (see n. 6296). In order for an internal to be an internal of the church, it must needs be in the external of the church, for the external holds the place of the foundation on which the internal stands, and is the receptacle into which the internal flows. Hence it is that the natural, which is external, must needs be regenerated; for unless it is regenerated, the internal has neither foundation nor receptacle; and if it has no foundation nor receptacle, it utterly perishes. This then is what is meant by his own spiritual being in the truth of the intellectual and the good of the will. [3] As an illustration of this matter take this example. The very affection of charity which a man feels within himself as a quietude and bliss in benefiting the neighbor without regard to any recompense, is the internal of the church; but to will this good and to do it from truth, that is, because it has been so commanded in the Word, is the external of the church. If the natural, which is the external, is not in agreement, that is, does not will nor do this good, because it sees in it no recompense, thus nothing of self (for in the natural or external man there is such a disposition both from what is hereditary and from what is actual), then the internal has no foundation, nor corresponding receptacle, except such as either rejects, or perverts, or extinguishes the influx; and therefore the internal perishes, that is, is closed and stopped up, so that nothing from heaven can pass into the natural through the internal, except some light of a general nature that passes through the chinks everywhere round about, in order that there may be a faculty of thinking, of willing, and of speaking, but according to that which is in the natural, thus in favor of evil and falsity against good and truth, to which purpose it makes subservient that amount of spiritual light which in a general manner flows in through the chinks everywhere round about.

(6300) And he set Ephraim before Manasseh. That this signifies that he accounted truth as being in the first place, because he was spiritual, is evident from what has been unfolded above (verses 13, 14, 17-19).

(6301) Verses 21, 22. And Israel said unto Joseph, Behold, I die; and God shall be with you, and shall bring you back unto the land of your fathers. And I give thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow. "And Israel said unto Joseph, Behold, I die," signifies the perception of spiritual good from the internal celestial about new life, and about the end of the representation; "and God shall be with you" signifies the Divine providence of the Lord; "and shall bring you back unto the land of your fathers," signifies to the state of both Ancient Churches; "and I give thee one portion above thy brethren," signifies that the truth of the intellectual and the good of the will would have more there; "which I took out of the hand of the Amorite," signifies by victory over evil; "with my sword," signifies by means of truth combating; "and with my bow," signifies from doctrine.

(6302) And Israel said unto Joseph, Behold, I die. That this signifies the perception of spiritual good from the internal celestial about new life, and about the end of the representation, is evident from the signification of “saying,” as being perception (see n. 6220); from the representation of Israel, as being spiritual good (of which also above, n. 6225); from the representation of Joseph, as being the internal celestial (n. 5869, 5877); and from the signification of “dying,” as being resurrection into life (n. 3498, 3505, 4618, 4621, 6036, 6221), and also as being the end of the former representation (n. 3253, 3259, 3276); which end is also here signified by “dying.” For when one dies who had represented anything of the church, another succeeds who continues the representation in its order. Thus after Abraham died, the representative was continued in its order in Isaac, and afterward in Jacob, and after him in his sons; and so when Moses died, the representative succeeded in Joshua, and afterward in the judges in order, even to the kings, and so on.

(6303) And God shall be with you. That this signifies the Divine providence of the Lord, is evident from the signification of “God shall be with you,” as being the Divine providence of the Lord; for when the Lord is with anyone, He leads him, and provides that all things which happen, whether sad or joyful, befall him for good: this is the Divine providence. The reason why it is called the providence “of the Lord” is that it is said, “God shall be with you,” and by “God” and by “Jehovah” in the Word is meant the Lord, for there is no other God besides Him; for He is the very Father and He is the very Son, for they are one; the Father is in Him, and He in the Father, as He Himself teaches in John 14:9-11 (see n. 1343, 1736, 2921, 3035, 5663).

(6304) And shall bring you back unto the land of your fathers. That this signifies to the state of both Ancient Churches, is evident from the signification of "land," as being the church (see n. 566, 662, 1066, 1067, 1733, 1850, 2117, 2118, 3355, 4535, 4447, 5577); and from the signification of "fathers," as being the men of the Ancient and Most Ancient Churches (n. 6075). It is said "to the state of both Ancient Churches," because the sons of Israel and their descendants, like those who belonged to the Ancient Churches, in every particular represented the Lord's kingdom, celestial and spiritual. The representative itself was also instituted; with the Jewish nation that of the celestial kingdom, and with the Israelitish that of the spiritual kingdom; but with that generation nothing but a mere representative could be instituted, and not anything of the church or kingdom of the Lord; for they desired to see and acknowledge in the representatives absolutely nothing but what was external, and not anything internal. Nevertheless in order that there might exist a representative, and thereby some communication with heaven, and through heaven with the Lord, they were kept in externals; and it was then provided by the Lord that communication should exist by means of a mere external representative without an internal. This was the state to which the descendants of Jacob could be brought back; nevertheless in their external representatives there lay inwardly hidden Divine things; in the highest sense such as regarded the Lord's Divine Human; and in the relative sense such as regarded the Lord's kingdom in the heavens, and the church. This state of both Ancient Churches is signified by the words, "God shall bring you back unto the land of your fathers."

(6305) And I give thee one portion above thy brethren. That this signifies that the truth of the intellectual and the good of the will should have more there, is evident from the representation of Ephraim and Manasseh, who here are "Joseph" (as above, n. 6275), as being the truth of the intellectual and the good of the will (of which often above); and from the signification of "giving one portion above the brethren," as being to have more there, namely, in the church, which is signified by "land" (see n. 6304). The reason why the good of the will and the truth of the intellectual would have more there, is that these are the two essentials of the church; and therefore the birthright also was given to the sons of Joseph (1 Chron. 5:1).

(6306) Which I took out of the hand of the Amorite. That this signifies by victory over evil, is evident from the representation of the Amorite, as being evil (see n. 1857); and from the signification of "taking out of the hand," as being to acquire through victory. As regards the Amorites, be it known that by them is signified evil, and also by the Canaanites; and by the rest of the nations in that land which are mentioned in the Word are signified various kinds of evil and also of falsity. Such things were represented by the nations when the sons of Israel came into possession of the land of Canaan, for the reason that, while the sons of Israel represented heavenly things, those nations represented infernal things, and in this way the land of Canaan represented every state of the other life; and because the nations represented infernal things, they were given to the curse, and it was forbidden to enter into a covenant with those which remained. [2] That the sons of Israel seized and inhabited the land of those who represented the hells was a representative that about the time of the Lord's coming the infernals would have occupied a large part of heaven; and that by coming into the world and making the Human in Himself Divine the Lord would expel them and cast them down into the hells, and thus deliver heaven from them, and give it for an inheritance to those who would be of His spiritual kingdom. [3] That by the Amorite nation was represented evil in general, is plain from the passages where it is mentioned, as in Ezekiel: Jerusalem, thy tradings and thy generations were from the land of the Canaanite; thy father was an Amorite, and thy mother a Hittite (Ezek. 16:3, 45); as in the internal sense "father" signifies the good of the church, but in the opposite sense evil; and "mother" signifies the truth of the church, but in the opposite sense falsity, therefore it is said "thy father was an Amorite, and thy mother a Hittite." [4] And in Amos: I destroyed the Amorite before them, whose height was like the height of the cedars, and he was sturdy as the oak. I led you in the wilderness, to possess the land of the Amorite (Amos 2:9, 10); here also the "Amorite" denotes evil, for the evil of the love of self is described by the "height of the cedars and the sturdiness of the oak." That the "Amorite" is evil in general, is because the whole land of Canaan was called "the land of the Amorite;" for it is said, "I led you in the wilderness, to possess the land of the Amorite." Again in the second book of Kings: Manasseh king of Judah hath done evil above all the evil that the Amorites did, who were before him (2 Kings 21:11). [5] That "with my sword" signifies by means of truth combating, is evident from the signification of "sword," as being truth combating (see n. 2799, 4499). And that "with my bow" signifies by means of doctrine, is evident from the signification of "bow," as being doctrine (n. 2686, 2709). [6] That the words "the portion which I took out of the hand of the Amorite with my sword and with my bow" were spoken by Israel on account of the internal sense, is very manifest, because Jacob did not take that portion from the Amorite with his sword nor with his bow, but bought it of the sons of Hamor, as is plain from the words in Genesis: Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came thither from Paddan-aram; and encamped before the city. And he bought the portion of the field, where he had spread his tent, from the hand of the sons of Hamor, Shechem's father, for a hundred kesitah (Gen. 33:18, 19). That this field was the portion which he gave to Joseph, is evident from these words in Joshua: The bones of Joseph, which the sons of Israel brought up out of Egypt, buried they in Shechem, in the portion of the field which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred kesitah; and they were for an inheritance to the sons of Joseph (Josh. 24:32). From this it is plain that that portion was bought, and that it was what was given to Joseph. [7] That the city of Shechem was not meant, which was near there, where Simeon and Levi slew every male, and which they took with the sword (Gen. 34), may be seen from the fact that Jacob abhorred that deed, and on that account cursed Simeon and Levi, and utterly put away from himself that deed, saying: Let not my soul come into their secret; in their assembly let not my glory be united; for in their anger they slew a man, and in their good pleasure they unstrung an ox. Cursed be their anger, for it was vehement; and their wrath, for it was hard: I will divide them in Jacob, and scatter them in Israel" (Gen. 49:5-7). From all this it is now evident that these words, "one portion which I took out of the hand of the Amorite with my sword and with my bow," were said by him when he was in the prophetic spirit, for the sake of the internal sense.

(6307) Continuation about influx, and about the interaction of the soul and the body. That there is an influx from the spiritual world through angels and spirits into the affections and thoughts, has been given me to know so manifestly by the experience of many years, that nothing can be more manifest. I have felt the influx, not only as to the thoughts, but also as to the affections and when evils and falsities were flowing in, I was given to know from what hells they came; and when goods and truths, from what angels. This experience has consequently become so familiar to me that at last I have been able to know whence came every one of my thoughts and affections; and nevertheless my thoughts have been just like those which I had before.

(6308) This influx is effected by means of spirits and angels. The order of the influx is that evil spirits first flow in, and the angels disperse their action. That there is such an influx the man does not perceive, because his thought is kept in freedom by means of the equilibration between these two influxes, and because he does not attend to such things; nor could the evil know if they did attend, because with them there is no equilibrium between evil and good. But they who are in good can know it; and they also know from the Word that there is something within which fights against the evil and falsity with them, and that the spiritual man fights against the natural; thus the angels, who are in man's interiors and in his spiritual things, against the evil spirits who are in his exteriors and in his natural things; and it is also from this that the church is called militant. But the evil which flows into the thought from the evil spirits, does the man no harm if he does not receive it; but if he receives it and transfers it from the thought into the will, he makes it his own; and he then goes over to the side of the infernal spirits, and withdraws from the angels of heaven. This is what the Lord teaches when He says that the things which enter into a man do not make him unclean; but the things which go out of him, because these go forth from the heart, that is, from the will (Mark 7:14-23).

(6309) I have spoken with good spirits about the internal and the external man, saying that it is wonderful that few within the church believe (although they know it from the

Word) that there is an internal man, distinct from the external, when yet they might know this from a slight daily inspection of their own thought and will, namely, from the fact that they often think interiorly otherwise than they do exteriorly; and what they think exteriorly, they let out into speech, into their faces, and into act; but not so what they think interiorly, for this they deeply hide, as is customary with dissemblers, hypocrites, and the deceitful. They who are in good may know this from the fact that they think they ought not to do so and so, rebuking themselves; from which it can be seen that there is an interior man, separate from the exterior. But the reason why they do not attend to this, or if they do attend do not perceive it is that they make life consist in the body; and also that when they immerse the whole thought in bodily and worldly things, insight into such subjects perishes, and even belief that the fact is so. This also it has been given me to know from experience. When I was in any heavenly idea, and dropped into thought about worldly and earthly things, instantly heavenly things perished so absolutely as scarcely to be acknowledged. The reason is that the things of the light of heaven become darkness when they fall into those which belong to the light of this world; for in themselves these two lights are contrary to each other. In order however that they may not be contrary, man is regenerated, and is also elevated from sensuous toward interior things; and insofar as he is elevated from sensuous things, so far he abandons evils and falsities. But he cannot be elevated unless he is in the good of faith and of life.

(6310) The interiors of man are distinct according to degrees by means of derivations, and according to these degrees are also the lights. The internal sensuous, which is nearest the sensuous things of the body, has the most gross light. This light it has been given me to discern by much experience, and I have noticed that whenever I sank into this light, falsities and evils of many kinds presented themselves, and even things scandalous against heavenly and Divine things, besides things filthy and foul. The reason is that this light rules in the hells, and by means of it chiefly do the hells flow into man. When a man is in this light, his thought is in nearly the same light as that in which is his external sight, and is then almost in the body. Men who are in this light are to be called the Sensuous, for they do not think beyond the sensuous things of the body. What is beyond these they neither perceive nor believe, believing only that which they see and touch. In this light are they who have not at all cultivated things interior, living in neglect and contempt of all things rational and spiritual; and in this light are especially the avaricious and adulterers, and they who have lived in mere pleasures and in disgraceful idleness, and who consequently think what is filthy, and often what is scandalous, about the holy things of the church.

(6311) In the light just referred to are as before said the hells, and in it also are some who are not so evil, that is, who have not been avaricious, adulterous, or voluptuous, but who have come into this light because they have not cultivated their rational. It was given me early one morning to see these spirits in a kind of twilight; they appeared in a public place, in crowds, carrying bags in which were crude materials, weighing them, and carrying them away. Some sirens were at that time not far off, and I heard them saying that they desired to be there, because they saw men with their eyes. For as sirens have been more adulterous than others, and also in opposition to all heavenly and spiritual things, they cannot see other spirits, except such as are in sensuous light, because they themselves are of the same character.

(6312) As the hells are in this sensuous light, therefore unless a man is elevated out of it, he must needs perish. He is elevated by means of the good of faith. There are also hells which are in a more subtle sphere, where are they who have been inwardly malignant, and have devised many arts for depriving others of their goods, and have contrived many treacherous plans in order to obtain dominion. But it was observed that this sphere flows into the external sensuous sphere, and this at the back where are the involuntary things of man. Hence the sensuous sphere is so strong.

(6313) When a man is being elevated toward interior things, he comes out of the gross sensuous light into a milder light, and at the same time is withdrawn from the influx of scandalous and filthy things, and is brought nearer to the things that belong to what is just and fair, because nearer to the angels who are with him, thus nearer to the light of heaven. This elevation from sensuous things was known to the ancients, even to the Gentiles, and therefore when the lower mind is withdrawn from sensuous things, their wise men said that it comes into interior light, and at the same time into a tranquil state, and into a kind of heavenly bliss; and from this they also concluded that the mind is immortal. Man is capable of being elevated still more interiorly, and the more interiorly he is elevated, the clearer is the light into which he comes; and at last he comes into the light of heaven, which light is nothing else than wisdom and intelligence from the Lord. The three heavens are distinguished in no other way than according to elevations toward interior things, thus also according to degrees of light; the third heaven, being in inmost things, is in the greatest light, thus in a wisdom which far surpasses the wisdom of the lower heavens.

(6314) As it is with light, so also it is with the heat which is man’s vital heat. This vital heat does not in the slightest degree derive its origin from the heat which is from the sun of this world; but from spiritual heat, which is love, and which proceeds from the Lord: the angels have this heat. Hence so far as man is in love, so far he is in vital heat. The body, however, is in the heat of the world, and so is the interior sensuous; but the vital heat flows into this heat and vivifies it. The purities and the grossnesses of this heat are circumstanced in the same way as are the lights. It is this heat which is meant by the holy fires in the Word, and therefore by these fires are there signified heavenly loves. But in the opposite sense it is this heat which is meant by the fires of hell, and therefore by these fires in the Word are signified infernal loves and their cupidities.

(6315) A man who in his earthly life has been elevated from sensuous things by means of the good of faith, is alternately in sensuous and in interior light; when he is in worldly cares, in company where external things flourish, and in pleasures, he is in sensuous life; in this state he shuns and is also averse to speaking and thinking about God, and about the things that belong to faith; and if he were then to speak and think on these subjects, he would make light of them, unless at the moment he were to be elevated by the Lord toward interior things. When the same man is not in worldly things, but in interior light, he thinks from what is just and fair; and if he is in a still more interior light, he thinks from spiritual truth and good. He who is in the good of life is elevated from one light into the other; and into the more interior light in an instant when he begins to think evilly; for angels are near him. This has been given to know by much experience, because I have frequently perceived the elevations, and at the same time the changes of state in respect to the affections, and in respect to the thoughts.

(6316) It will surprise you to hear that a great part of the learned are sensuous. The reason is that they have acquired their knowledge merely for the sake of reputation, in order that they may be promoted to honors and thereby to gain, but not with a view to become wise; for all the sciences in the learned world are means of becoming wise, and also means of becoming insane. When the learned are raised to honors, they afterward live sensuously, more than the simple; and they then believe it to be the part of simplicity to attribute anything to the Divine, and not to prudence and nature, and everything else to chance.

(6317) There were spirits with me who when they had lived in the world were called learned. They were let into the state of thought in which they had been when in the body, and their thought about spirits was communicated to me, which thought was of such a nature that they could never be brought to believe that a spirit enjoys any sensation; and everything else they had thought about spirits or souls after death was devoid of all quality. The reason was that they had made life consist in the body, and by means of matters of knowledge and of philosophy had confirmed themselves against the life of the spirit or soul after death; and thereby had closed interior things against themselves in such a manner that they could not possibly be elevated into them. After they had confirmed themselves against the things that belong to the life after death, if the veriest truths had then been told them, they would have treated them like the blind who see not, and like the deaf who hear not; and some of them would ridicule them; and this in exact proportion to their belief in their own preeminent wisdom. But the unlearned, who have been in the good of faith, are not of this character, for they have not confirmed themselves against the things of the church by means of any matters of knowledge and philosophy, and therefore their perception is broader and clearer; and because they have not closed interior things they are capable of receiving goods and truths.

(6318) There are also men who are more than sensuous, namely, corporeal, and are those who have wholly confirmed themselves against the Divine, and have ascribed all things to nature, and thus have lived without any regard for what is just and fair, except only in the outward form. These being inwardly like brute animals (although outwardly they appear like men) are more than sensuous, and in the other life appear to themselves and others as if they were corporeal. They have been seen by me in front near the right foot, rising up out of the deep, very hairy, and as it were rough and gross; and when they had risen up there appeared the semblance of a sword hanging over their heads. I spoke with them, and they said it appeared to them exactly as if they were in the body.

(6319) As regards the influx of angels with a man, it is not an influx of such thoughts as the man then has, but is according to correspondences; for the angels are thinking spiritually, whereas the man perceives this naturally; thus with the man the spiritual things fall into their correspondents, consequently into their representatives. For example, when a man speaks of bread, of seedtime, of harvest, of fatness, and the like, the thought of the angels is then about the goods of love and of charity; and so forth. I once dreamed a common dream, and when I awoke, I related all from beginning to end. The angels said that all things coincided exactly with those which they had spoken of among themselves; not that these were the same as I had dreamed, but things corresponding and representative, and it is the same in every single thing. I afterward talked with them about influx. Objects, however, such as a man sees with his eyes, do not appear before the spirits who are with the man, neither are words heard such as the man hears with the ear, but such as the man is thinking. That thought is wholly different from speech, is evident from the fact that man thinks in a moment more than he can utter in half an hour, because he thinks abstractedly from the words of language. From this may in some measure be known the nature of the interaction of the soul with the body, namely, that it is such as is the influx of the spiritual world into the natural world; for the soul or spirit of man is in the spiritual world, and his body is in the natural world: thus it is according to correspondences.

(6320) When the angels flow in, they adjoin affections also, and the very affections contain innumerable things within them; but of these innumerable things only a few are received by the man, in fact those only which are applicable to the things which are already in his memory. All the other things of the angelic influx encompass them, and keep them as it were in their bosom.

(6321) That there is angelic influx, and that without it man cannot live, has been given to know by experience. There are malignant spirits who have devised arts for hindering the angelic influx, but only in part. With me also they were permitted to do this, to the end that I might know from experience that the case is so. In proportion as they hindered the influx, the life of the thought fluctuated, and at last was the same as it is with those who are falling into a swoon. But I was instantly restored, and those spirits were cast down into their hell. They appeared to the left, in the plane of the crown of the head, where at first they were in concealment.

(6322) It is according to all appearance that the external senses, as the sight and hearing, flow into the thought, and excite ideas there; for it appears that objects, and also speech, move the senses, first the external, and then the internal senses. But this appearance, however strong, is nevertheless a fallacy; for what is external, being gross and material, cannot flow into and move what is internal, which is pure and spiritual: this is contrary to nature. It is the internal sense, that is, the sense of the spirit itself, which sensates through the external sense, and disposes the external sensory to receive objects according to its dictates; and therefore the sensories (as for instance the sensory of sight, or the eye) instantly accommodate themselves to all objects in accordance with the nature of these; which would not take place in the sensories unless there were an influx from within. For all the fibers and appendages, which are very numerous about every sensory or organ of sense, are in an instant determined suitably to the quality of the object; nay, into the organ itself there is instantly imparted a conformable state. I have often heard among spirits a discourse about this appearance, and it was as often replied by angels that influx by no means takes place from externals into internals, but always from internals into externals; and that this is according to order, contrary to which there can be no influx. Two or three times I have seen spirits separated from an angelic society because they had believed from the appearance that there exists an influx from externals into internals; thus that influx is physical and not spiritual. The reason of their separation was that according to this notion it might have been concluded that the hells, which are in externals, can flow into the heavens, which are in internals; and it might also have been concluded that the influx of life is not from the Lord, when yet everything of life flows in from Him, because He is in the inmost, and relatively to Him all things are external.

(6323) That within the good of love which flows in from the Lord through angels is all truth, which truth would become manifest of itself if man lived in love to the Lord and in love toward the neighbor, is evident not only from the things that take place in heaven, but also from those which take place in lower nature; and from the latter, because they are in plain sight, I may draw some illustrations. [2] Brute animals are impelled to action in no other way than by means of the loves and the affections of these into which they have been created and afterward born; for every animal is carried whither his affection and love draw it; and this being so, they are also in all matters of knowledge that ever belong to their love; for they know from a love resembling conjugial love how to come together, cattle after their kind, and birds after their kind; birds know how to build their nests, lay their eggs, brood upon them, hatch their young, and how to feed them, and this without any instruction, merely from the love which resembles conjugial love, and from love toward their offspring, which loves have implanted in them all these matters of knowledge. In like manner they know what things to eat for food, and how to seek them. And, what is more wonderful, bees know how to seek their food from flowers of various kinds, and also to gather the wax with which they make their cells, wherein first they deposit their offspring, and then store up food; they also know how to provide for the winter; not to mention very many other things. All these matters of knowledge are included in their loves, and dwell there from their earliest origin. Into these they are born, because they are in the order of their nature into which they were created; and thereafter they are moved by a general influx from the spiritual world. [3] If man were in the order into which he was created, namely, in love toward the neighbor, and in love to the Lord (for these loves are proper to man), he above all animals would be born not only into matters of knowledge, but also into all spiritual truths and celestial goods, and thus into all wisdom and intelligence; for he is able to think of the Lord, and to be conjoined with Him through love, and thus to be elevated to what is Divine and eternal, which is not possible to brute animals. Thus in the supposed case man would be directed by no other than general influx from the Lord through the spiritual world. But as he is not born into order, but contrary to his order, he is therefore born into ignorance of all things; and for this reason it has been provided that he may afterward be reborn, and thus come into as much of intelligence and wisdom as he receives of good, and of truth through good, in freedom.

(6324) Spirits who reason much in the other life have little perception of what is true and good, and therefore they cannot be admitted into interior angelic societies; for nothing of intelligence can be communicated to them there. These spirits also have reasoned among themselves about the influx of all thoughts and affections, and said, “If this be so, no one can become guilty and suffer the penalty of any fault.” But they received for answer that if a man would believe as the case really is, namely, that all that is good and true is from the Lord, and all that is evil and false is from hell, he then could not become guilty of any fault, nor could evil be imputed to him; but because he believes that it is from himself, he appropriates evil to himself, for this is the effect of his faith; and in this way evil adheres and cannot be separated from him; nay, such is man that he would be indignant if anyone should say that he thinks and wills from others, and not from himself.

(6325) It is an eternal truth that the Lord rules heaven and earth, and also that no one besides the Lord lives of himself, consequently that everything of life flows in-the good of life from the Lord, and the evil of life from hell. This is the faith of the heavens. When a man is in this faith (and he can be in it when he is in good), then evil cannot be fastened and appropriated to him, because he knows that it is not from himself, but from hell. When a man is in this state, he can then be gifted with peace, for then he will trust solely in the Lord. Neither can peace be given to any others than those who are in this faith from charity; for others continually cast themselves into anxieties and cupidities, whence come disquietudes. Spirits who desire to direct themselves, suppose that this would be to lose their own will, thus their freedom, consequently all delight, thus all life and its sweetness. This they say and suppose, because they do not know how the case really is; for the man who is led by the Lord is in freedom itself, and thus in delight and bliss itself; goods and truths are appropriated to him; there is given him an affection and desire for doing what is good, and then nothing is more delightful to him than to perform uses. There is given him a perception of good, and also a sensation of it; and there is given him intelligence and wisdom; and all these as his own; for he is then a recipient of the Lord's life. It is known in the learned world that the principal cause and the instrumental cause act together as a one: man, being a form recipient of the Lord's life, is an instrumental cause, and the life from the Lord is the principal cause. This life is felt in the instrumental cause as of it, when yet it is not of it.

(6326) There was a philosopher who ranked among the more celebrated and sane, and who died some years ago, with whom I have spoken about the degrees of life in man, saying that man consists of mere forms for receiving life, and that one form is more interior than another, but that one has come into existence and subsists from another; also that when the lower or exterior form is dissolved, the higher or interior form still lives. It was further said that all operations of the mind are variations of the form, which variations in the purer substances are in such perfection that they cannot be described; and that the ideas of thought are nothing else; and that these variations take place according to the changes of the state of the affections. How very perfect are the variations in the purer forms may be concluded from the lungs, which fold themselves variously and vary their forms according to every expression of speech, and to every note of a tune, and to every motion of the body, and also to each state of thought and affection; and what then must be the case with interior things, which, in comparison with so large an organ, are in the greatest perfection. The philosopher confirmed what was said, and declared that such things had been known to him when he lived in the world, and that the world should apply philosophy to such uses, and should not be intent on mere forms of words and disputes about these, and thus labor in the dust.

(6327) A continuation will be found at the end of the following chapter.

CHAPTER 49

1. AND JACOB called his sons, and said, Gather ye yourselves together, and I will tell you what shall befall you in the end of the days. 2. Assemble yourselves and hear, ye sons of Jacob, and hear unto Israel your father. 3. Reuben, my firstborn, thou art my strength, and the beginning of my forces, excellent in eminence, and excellent in power. 4. Light as water thou shalt not excel, because thou wentest up on thy father’s bed, then profanedst thou it; he went up on my couch. 5. Simeon and Levi are brethren; instruments of violence are their swords. 6. Into their secret let not my soul come; in their assembly let not my glory be united; for in their anger they slew a man, and in their good pleasure they unstrung an ox. 7. Cursed be their anger for it was vehement, and their wrath for it was hard. I will divide them in Jacob, and scatter them in Israel. 8. Judah, thy brethren shall celebrate thee, thy hand shall be in the neck of thine enemies, thy father’s sons shall bow down to thee. 9. Judah is a lion’s whelp; from the prey my son thou art gone up; he bowed, he couched as a lion, and as an old lion; who shall rouse him up? 10. The scepter shall not be removed from Judah, and a lawgiver from between his feet, even until Shiloh come; and to him is the obedience of the peoples. 11. He binds his young ass unto the vine, and his ass’s colt unto the choice vine; he washes his clothing in wine, and his covering in the blood of grapes: 12. His eyes

are red with wine, and his teeth are white with milk. 13. Zebulun shall dwell at the haven of the seas, and he shall be at a haven of ships, and his side shall be toward Zidon. 14. Issachar is a bony ass, lying down between the burdens. 15. And he shall see rest that it is good, and the land that it is pleasant; and he shall bow his shoulder to bear, and shall be a servant to tribute. 16. Dan shall judge his people as one of the tribes of Israel. 17. Dan shall be a serpent upon the way, an arrow-snake upon the path, biting the horse's heels, and his rider shall fall backward. 18. I wait for Thy salvation, O Jehovah. 19. Gad, a troop shall ravage him, and he shall ravage the heel. 20. From Asher, his bread is fat, and he shall yield the delights of a king. 21. Naphtali is a hind let loose, giving discourses of elegance. 22. Joseph is the son of a fruitful one, the son of a fruitful one over a fountain, of a daughter, she marches upon the wall. 23. And embitter him, and shoot at him, and hate him, the archers. 24. And he shall sit in the strength of his bow, and the arms of his hands are made strong by the hands of the mighty Jacob; from thence is the shepherd, the stone of Israel. 25. By the God of thy father, and He shall help thee, and with Shaddai, and He shall bless thee, with the blessings of heaven above, with blessings of the deep that lieth beneath, with blessings of the breasts and of the womb. 26. The blessings of thy father shall prevail above the blessings of my progenitors, even to the desire of the hills of an age: they shall be on the head of Joseph, and on the crown of the head of the Nazirite of his brethren. 27. Benjamin is a wolf; he shall seize in the morning, he shall devour the spoil, and at even he shall divide the prey. 28. All these are the twelve tribes of Israel; and this is what their father spake to them and blessed them; every one according to his blessing he blessed them. 29. And he commanded them, and said unto them, I am being gathered unto my people; bury me unto my fathers in the cave that is in the field of Ephron the Hittite; 30. In the cave that is in the field of Machpelah, which is upon the faces of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a sepulcher. 31. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah: 32. The purchase of the field and of the cave that is therein was from the sons of Heth. 33. And Jacob finished commanding his sons, and he gathered up his feet unto the bed, and expired, and was gathered unto his peoples.

(6328) The Contents In this chapter the subject treated of in the internal sense is not the descendants of Jacob, and what would befall them; but the truths of faith and the goods of love which the twelve tribes named from the sons of Jacob represent and signify.

(6329) It first treats of faith separated from charity, which is utterly rejected. This faith is “Reuben,” “Simeon,” and “Levi.”

(6330) It then treats of the celestial church, which is the “tribe of Judah,” and in the supreme sense there, of the Divine Human of the Lord.

(6331) Then of the rest of the tribes according to the states of good and truth which they represent.

(6332) Lastly of the celestial spiritual church which is “Joseph;” and here also in the supreme sense of the Divine Human of the Lord.

(6333) The Internal Sense From the things said by Jacob in this chapter it may be clearly seen that there is another sense in the Word than that which appears in the letter; for Jacob, who was then Israel, says that he will tell what shall befall his sons in the end of the days (verse 1), and yet the things he tells and that he predicts did not at all befall them; such as that the descendants of Reuben, Simeon, and Levi should be cursed more than the rest; and that Simeon and Levi should be divided in Jacob, and be scattered in Israel (verses but the contrary befell Levi, namely, that he was blessed, for the priesthood was allotted to him. [2] Neither did that befall Judah which is said of him, except that the representative of the church remained longer with him than with the rest of the tribes; and moreover such things are said of him as no one can know the meaning of, except from another sense which is hidden within, as that he should bow himself and couch as a lion; should bind his young ass unto the vine, and his ass’s colt unto the choice vine; that he should wash his clothing in wine, and his covering in the blood of grapes; that his eyes should be red with wine, and his teeth white with milk (verses 9, 11, 12). All these things are of such a nature as to cause everyone to see that there is something within them that is known in heaven, and that cannot be made known to man, except from thence. [3] It is the same with what Israel said of the rest of his sons; as of Zebulun, that he should dwell at the haven of the seas and of ships, and that his side should be toward Zidon; of Issachar, that he should be a bony ass lying down between the burdens, stooping his shoulder to bear a burden; of Dan, that he should be a serpent in the way, an arrow-snake upon the path, biting the horse's heels, and that his rider will fall backward; and so on with the rest. From all this it is very evident that as already said the Word has an internal sense. The Word is given in order to unite heaven and earth, or angels with men; and therefore it has been so written that it may be spiritually apprehended by the angels, when naturally apprehended by man, and that in this way what is holy may flow in through the angels, by which means union is effected. Such is the Word in both the historical and the prophetical parts; but the internal sense is less apparent in the historical than in the prophetical parts, because the historical parts have been written in a different style, yet still by means of significatives. [4] The historical parts have been given in order that infants and children may thereby be initiated into the reading of the Word; for the historical parts are delightful, and rest in their minds, whereby communication is given them with the heavens; and this communication is grateful, because they are in a state of innocence and mutual charity. This is the reason why there is an historical Word. There is a prophetical Word, because when it is read, it is not understood by man except obscurely, and when it is understood obscurely by such men as there are now, it is perceived clearly by the angels, as it has been given me to know from much experience, of which by the Lord's Divine mercy elsewhere.

(6334) Verses 1, 2. And Jacob called his sons, and said, Gather ye yourselves together, and I will tell you what shall befall you in the end of the days. Assemble yourselves and hear ye sons of Jacob, and hear unto Israel your father. "And Jacob called his sons," signifies the setting in order of the truths of faith and goods of love in the natural; "and said, Gather ye yourselves together," signifies all of them in general together; "and I will tell you what shall befall you in the end of the days," signifies the quality of the state of the church in the order in which they then were; "assemble yourselves," signifies that they should set themselves in order; "and hear, ye sons of Jacob," signifies the truths and goods in the natural; "and hear unto Israel your father," signifies a prediction about them by spiritual good; in the supreme sense, the Lord's foresight.

(6335) And Jacob called his sons. That this signifies the setting in order of the truths of faith and goods of love in the natural, is evident from the signification of "calling," as being to set in order, for the reason of calling them together was that the truths of faith and goods of charity might be presented in this orderly arrangement; and from the representation of Jacob and his sons, as being the truths of faith and goods of love in the natural. (That Jacob represents these in general, may be seen, n. 3509, 3525, 3546, 3659, 3669, 3677, 3775, 3829, 4234, 4273, 4337, 5506, 5533, 5535, 6001, 6236; and also his sons, or the tribes named from them, the same in particular, n. 3858, 3926, 3939, 4060.) As regards the setting in order of the truths of faith and of the goods of love, which is here signified, and is presented in the internal sense in this chapter, be it known that the twelve tribes of Israel represented in general all truths and goods in one complex, thus all the truths and goods which proceed from the Lord, and consequently those which are in heaven, and of which heaven consists. And because they are all represented in general, they are also represented severally in particular; for generals contain in them particulars, as wholes contain parts. [2] The lights in heaven are varied in accordance with the goods and the derivative truths, and the states of intelligence and wisdom, in accordance with the lights; and it was from this that the light sparkled and quivered through the Urim and Thummim, and this with variety in accordance with the state of the matter about which the interrogation was made. This took place because the twelve tribes, by which were signified all truths and goods in general, were marked on that breastplate, that is, on the Urim and Thummim, for there was a single precious stone for each tribe. The reason why they were precious stones was that they signified spiritual and celestial truths (n. 114, 3720); and the gold in which they were set signified good (see n. 113, 1551, 1552, 5658). This is the secret that was signified by the Urim and Thummim. [3] That the twelve tribes had such a signification, is plain from the passages in the Word where they are mentioned; especially from the inheritance of the tribes in the land of Canaan, described in Joshua, and from their inheritance in the Lord's kingdom, described in the last chapters of Ezekiel, where we read of the new earth, the new Jerusalem, and the new temple; and in John in Revelation (Rev. 7:4-8); also from the order in which they encamped in the wilderness, which was of such a nature that they thereby represented truths and goods in their genuine order. Hence the prophetic utterance of Balaam: When Balaam lifted up his eyes, and saw Israel dwelling according to their tribes, the spirit of God came upon him. And he gave forth an enunciation, and said, How good are thy tabernacles O Jacob! thy habitations O Israel! As the valleys are they planted, as gardens beside the river, as sandalwood trees which Jehovah hath planted, as cedars beside the waters (Num. 24:2-6). (See also the things shown about the tribes and their ordering in n. 2129, 3858, 3862, 3926, 3939, 4060, 4603.)

(6336) And said, Gather ye yourselves together. That this signifies all in general together, is evident from the signification of "gathering," as being that they should be together, here all the truths of faith and the goods of love which are signified by the twelve sons of Jacob (see n. 6335).

(6337) And I will tell you what shall befall you in the end of the days. That this signifies the quality of the state of the church in the order in which they then were, is evident from the signification of "telling what shall befall," as being to communicate and to foretell; and from the signification of the "end of the days," as being the last of the state in which they are together. For "days" are states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); and the "end" is the last; thus the "end of the days" is the last of the state, namely, that in which truths and goods in general, when in their order, are together. The reason why it is the state of the church which is signified, is that the truths and goods which are represented by Jacob and his sons are what constitute the church; therefore by Jacob is represented the church (n. 4286, 4439, 4514, 4520, 4680, 4772, 5536, 5540); and so also by his sons (n. 5403, 5419, 5427, 5458, 5512). That the quality of the state is meant, is because the representation of the truths and goods of the church is according to the order in which the sons of Jacob or the tribes are mentioned in the Word (n. 3862, 3926, 3939). One quality is signified when Reuben is mentioned first, for when Reuben is mentioned first the quality begins from faith; but when Judah is mentioned first, then the quality begins from love; and it is different still when some other one is mentioned first. The quality is also varied according to the order in which the rest of the tribes are mentioned after these. Hence come forth innumerable, nay, infinite, variations, and more so when the truths and goods in general which are signified by the twelve tribes also take on specific variations, each truth and good innumerable ones, which causes each of them to receive in general another face; and still more so when these specific truths and goods take on innumerable singular variations; and so on. That infinite variations thus arise may be illustrated by many things in nature. Hence then it is that the twelve tribes have a different signification when mentioned in one order in the Word, from what they have when mentioned in another;

thus they have a different signification in this chapter from what they have elsewhere.

(6338) Assemble yourselves. That this signifies that they should set themselves in order, is evident from the signification of “assembling,” as being to be set in order, for in the spiritual sense “to be assembled” has no other meaning, because truths and goods cannot be assembled unless they are also set in order. For the universal influx which proceeds from the Lord effects this, because it contains within it all the singulars down to the veriest ones; and it is all these taken together which are the universal influx that reduces into order all things in the heavens. When the universal influx is doing this, it appears as if the very goods and truths set themselves in order, and as if they flow into order of their own accord. This is the case with the universal heaven, which is in order, and is continually kept in order by the universal influx from the Lord. It is also the case with the societies in heaven in general, and likewise with the societies in particular; for as soon as angels or spirits assemble, they are forthwith disposed into order as of themselves, and thus constitute a heavenly society, which is an image of heaven. This would never take place unless the universal influx which proceeds from the Lord contained within it the veriest singulars of all, and unless all these were in the most perfect order. If there were any universal influx from God without singulars, as many suppose, and a man, spirit, or angel were to direct himself in singulars, instead of order there would be confusion of all things; neither would there be a heaven, a hell, the human race, or even nature. This may be illustrated by many things with man, as that unless his thoughts were ordered universally and at the same time singularly by the affections of love, it would be impossible for them to flow rationally and analytically. So likewise with the actions: unless the soul in universal and in singular flowed into the viscera of the body, nothing could take place in the body with order and regularity; but when the soul flows in singularly and thus universally, then all things are set in order as of themselves. These things have been said to the intent that it may be known what is meant by truths and goods setting themselves in order.

(6339) And hear, ye sons of Jacob. That this signifies the truths and goods in the natural, is evident from the representation of the sons of Jacob, as being the truths and goods of the church in the natural (of which above, n. 6335).

(6340) And hear unto Israel your father. That this signifies a prediction about them by spiritual good, in the supreme sense the Lord's foresight, is evident from the signification of "hearing," namely, what shall happen in the end of the days, as being prediction; and from the representation of Israel, as being spiritual good (see n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and because prediction is signified in the internal sense by "hearing what shall befall in the end of the days," the foresight of the Lord is signified in the supreme sense, for all prediction is from the Lord's foresight. Its being said that the "sons of Jacob should hear to Israel," signifies that they who are of the church should hear the Lord, that is, should hear Him in the Word, and what He there teaches with respect to the truths of faith and the goods of love, and what He predicts with respect to those who are in such truth and good as are signified by one or another son of Jacob; as what He teaches and predicts about those in faith separate from charity, here signified by "Reuben," "Simeon," and "Levi;" or about those in celestial good, signified by "Judah;" also about those in spiritual good, signified by "Joseph;" thus also about those who are in such things as are signified by the rest of the sons.

(6341) Verses 3, 4. Reuben, my firstborn, thou art my strength, and the beginning of my forces, excellent in eminence, and excellent in power (valore). Light as water, thou shalt not excel, because thou wentest up on thy father's bed, then profanedst thou it; he went up on my couch. "Reuben, my firstborn," signifies faith which is apparently in the prior place; "thou art my strength," signifies power in good by means of faith; "and the beginning of my forces," signifies that through it is the first power in truth; "excellent in eminence, and excellent in power," signifies the glory and sovereignty thence derived; "light as water," signifies that faith alone has not such things; "thou shalt not excel," signifies that it has no glory or sovereignty; "because thou wentest up on thy father's bed," signifies because when separated from the good of charity it has a foul conjunction; "then profanedst thou it," signifies that if conjoined with evil it is profane; "he went up on my couch," signifies because it has contaminated spiritual good in the natural.

(6342) Reuben, my firstborn. That this signifies faith which is apparently in the prior place, is evident from the representation of Reuben, as being faith in the understanding (see n. 3861, 3866), and confession of the faith of the church in general (n. 4731, 4734, 4761); and from the signification of "firstborn," as being to be in the prior place (see n. 3325); (but that faith is in the prior place only apparently, may be seen above, n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 6256, 6269, 6272, 6273).

(6343) Thou art my strength. That this signifies power in good by means of faith, is evident from the representation of Reuben, who here is "thou," as being faith in the understanding (see n. 6342); and from the signification of "strength," as being the power that is in good. As regards power, namely, the power of thinking and willing, of perceiving, of doing what is good, of believing, and of dissipating falsities and evils, it is all from good through truth; good is the principal, and truth is only the instrumental (see n. 3563, 4931, 5623). That there is signified the power that is in good, is because "strength" signifies this power, whereas "forces" signify the power of truth; hence it is that by "the beginning of my forces," as presently follows, is signified the first power in truth; for the word by which "forces" are expressed in the original, is in the Word predicated of truth; but the word by which "strength" is expressed, is predicated of good. [2] That the

Word is holy, and in its interiors most holy, is very evident from the fact that in every detail of the Word there is the heavenly marriage, that is, the marriage of good and truth, thus heaven; and that in every detail of the inmost sense there is the marriage of the Lord's Divine Human with His kingdom and church; nay, in the supreme sense there is the union of the Divine Itself and the Divine Human in the Lord. These most holy things are in every detail of the Word-a manifest proof that the Word has descended from the Divine. That this is so may be seen from the fact that where mention is made of good, mention is made of truth also; and where the internal is spoken of, the external also is spoken of. There are also words which constantly signify good, and words which constantly signify truth, and words which signify both good and truth; and if they do not signify them, still they are predicated of them, or involve them. From the predication and signification of these words it is plain that, as before said, in every detail there is the marriage of good and truth, that is, the heavenly marriage, and in the inmost and supreme sense the Divine marriage which is in the Lord, thus the Lord Himself. [3] This appears everywhere, but not evidently except in passages where there are repetitions of the same thing, with only a change of words, as in this chapter, where it is said of Reuben, "Thou art my strength, and the beginning of my forces;" also, "excellent in eminence, and excellent in power." Here "strength" relates to good, and "forces" to truth; and "excellent in eminence" to truth, and "excellent in power" to good. So in the following verse, of Reuben: "Thou wentest up on thy father’s bed; then thou profanedst it; he went up on my couch.” So in what follows with respect to Simeon and Levi: “Cursed be their anger, for it was vehement, and their wrath, for it was hard; I will divide them in Jacob, and scatter them in Israel” (verse 7); where “anger” signifies a turning away from good, and “wrath” a turning away from truth; and “Jacob” is the external of the church, and “Israel” is its internal. Also with respect to Judah: “Thy brethren shall celebrate thee; thy father’s sons shall bow down to thee” (verse 8). Again: “He binds his young ass unto the vine, and his ass’s colt unto the choice vine; he washes his clothing in wine, and his covering in the blood of grapes” (verse 11). With respect to Zebulun: “He shall dwell at the haven of the seas, and he shall be at the haven of ships” (verse 13). With respect to Dan: “He shall be a serpent upon the way, an arrow-snake upon the path” (verse 17). [4] Like things frequently occur in the Psalms and in the prophets, as in Isaiah: Babel shall not be inhabited to eternity, neither shall it be inhabited even to generation and generation. Her time is near, and it shall come, and her days shall not be prolonged (Isa. 13:20, 22). Seek ye from above in the book of Jehovah, and read ye; no one of these shall be missing, the one shall not long for the other; for with the mouth He hath commanded, and His spirit it hath gathered them. And the same hath cast the lot for them, and the hand hath distributed to them by rule. They shall possess it even eternally, to generation and generation shall they dwell therein (Isa. 34:16, 17); and so in a thousand other passages. He who does not know that the expressions in the Word are significative of spiritual and celestial things, and that some are said of good, and some of truth, cannot but believe that such expressions are mere repetitions, said merely to fill up, and therefore in themselves useless; and from this it is that they who think wrongly about the Word, regard such expressions as ground for contempt; when yet the veriest Divine things are stored therein, namely, the heavenly marriage, which is heaven itself; and the Divine marriage, which is the Lord Himself. This sense is the "glory" in which the Lord is, and the literal sense is the "cloud" in which is this glory (Matt. 24:30; Luke 21:27. See the preface to Genesis 18, and also n. 5922.)

(6344) And the beginning of my forces. That this signifies that through it is the first power in truth, is evident from the signification of the "beginning of forces," as being the first power; and as "forces" are predicated of truth, it is the first power in truth that is signified, in like manner as in Isaiah: Jehovah giveth strength to the wearied one, and to him that hath no forces He multiplieth power (Isa. 40:29); where "strength" is predicated of good, and "forces" of truth, and "power" of both. How it is to be understood that through faith there is power in good, and the first power in truth, which is signified by "Reuben, my firstborn, thou art my strength, and the beginning of my forces," shall be briefly told. All the power in the spiritual world is from good through truth. Without good, truth has no power whatever, for truth is like a body, and good is like the soul of this body, and in order that the soul may do anything, it must be by means of the body. Hence it is plain that truth without good has no power whatever, just as the body without the soul has no power; for the body is then a carcass, and so also is truth without good. [2] When the faith of truth through good is first born, the power appears to be in truth. This power is what is called the "first power in truth through faith," and is signified by the "beginning of forces," as also elsewhere in the Word where "birthright" is treated of; as in David: He smote all the firstborn in Egypt, the beginning of forces in the tents of Ham (Ps. 78:51). And in another place: He smote all the firstborn in their land, the beginning of all their forces (Ps. 105:36). Also in Deuteronomy: He shall acknowledge the firstborn son of the hated one, to give him two parts of all that shall be found for him; in that he is the beginning of his forces, the right of the birthright is his (Deut. 21:17). [3] As by the "firstborn" is signified in the genuine sense the good that is of charity, but in the sense according to the appearance the truth that is of faith (see n. 3325, 4925, 4926, 4928, 4930), and as these two are the foundations of the church, therefore by the ancients the firstborn was called the "strength of the father, and the beginning of his forces." That such was the signification is plainly evident from the fact that every firstborn belonged to Jehovah or the Lord, and that in the stead of all the firstborn the tribe of Levi was accepted and the priesthood given to it. [4] Scarcely anyone in this world can know what is the nature of the power that is in truth from good; but it is known to those who are in the other life; thus by revelation thence. They who are in truth from good, that is, in faith from charity, are in power through truth from good.

In this power are all the angels, and from this the angels are called in the Word "powers;" for they are in the power of restraining evil spirits, one angel being able to restrain a thousand all at once. They exercise their power chiefly when with man, in defending him at times against many hells, and this in a thousand and a thousand ways. [5] They have this power by means of the truth that is of faith from the good that is of charity; but as they have their faith from the Lord, it is the Lord alone who is the power in them. This power which is through faith from the Lord is meant by the Lord's words to Peter: Upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens (Matt. 16:18, 19). This was said to Peter, because by him was represented faith (see preface to Gen. 22, and also n. 3750, 4738, 6000, 6073); and by "Peter," wherever in the Word he is called "Peter," as here, is signified in the internal sense, faith, and in the supreme sense the Lord as to faith.

(6345) Excellent in eminence, and excellent in power (valore). That this signifies that glory and sovereignty are thence derived, is evident from the signification of "excelling in eminence," as being glory, for he who is in eminence is in glory; and from the signification of "excelling in power," as being sovereignty, for he who is in power is in sovereignty. "Glory" in this passage has reference to the truth that is of faith (see n. 5922), and "sovereignty" to the good that is of charity; therefore it is said that hence is glory and sovereignty, namely, from the truth of faith and the good of charity (of which just above).

(6346) Light as water. That this signifies that faith alone has not such things, namely, glory and sovereignty, is evident from the signification of “being light as water,” as being to be of no weight or power. That faith alone is meant, that is, faith separated from charity, is plain from what follows about Reuben and Simeon and Levi; here also under these names faith separated or alone is treated of.

(6347) Thou shalt not excel. That this signifies that it has no glory or sovereignty, is evident from the signification of “not excelling,” namely, in eminence and power (as just above, to which this refers), in that such faith has neither glory nor sovereignty.

(6348) Because thou wentest up on thy father’s bed. That this signifies, because when separated from the good of charity it has a foul conjunction, is evident from the signification of “going up on a father’s bed,” as being to have a foul conjunction, namely, that faith separated from the good of charity has this. For if faith in doctrine or in the understanding, here represented by Reuben, is not initiated into good and conjoined therewith, it is either dissipated and made null, or is initiated into and conjoined with what is evil and false, which is the foul conjunction that is signified, for it then becomes profane. That this is so may be seen from the fact that faith can have a dwelling-place nowhere else than in good, and if it has no dwelling-place there, it must either become null, or be conjoined with evil.

This is very evident from those in the other life who have been in faith alone and in no charity, in that their faith is there dissipated; but if it has been conjoined with evil, their lot is with the profane. [2] In the Word, "adulteries" in the internal sense signify adulterations of good, and "whoredoms" signify falsifications of truth (see n. 2466, 3399); but the foul conjunctions called the forbidden degrees (see Lev. 18:6-24), signify various kinds of profanation. That here also profanation is signified, is plain, for it is said "thou wentest up on thy father's bed, then profanedst thou it; he went up on my couch." That this means the profanation of good by faith separated, may be seen above (n. 4601), where this wicked deed of Reuben is treated of. [3] With faith alone, or separated from charity, the case is this. If it is conjoined with evil (which takes place when anyone first believes the truth that is of faith, and especially when he first lives according to it, and afterward denies it and lives contrary to it), it then becomes profane; for thus the truth that is of faith and the good that is of charity are first inrooted in the interiors by means of doctrine and life, and afterward are called forth thence and conjoined with evil. In the other life the worst lot of all awaits the man with whom this takes place; for with such a man good cannot be separated from evil, and yet in the other life they are kept separate; neither has such a man any remains of good stored up in his interiors, because they have utterly perished in evil. The hell of such is to the left in front at a great distance, and those who are there appear to the angelic sight like skeletons, with scarcely any life. In order therefore to prevent the profanation of good and truth, a man who is such that he does not suffer himself to be regenerated (which is foreseen by the Lord) is withheld from faith and charity, and is permitted to be in evil and from this in falsity, for then he cannot profane. (See what has been said and shown before about profanation, n. 301-303, 571, 582, 593, 1001, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4289, 4601.)

(6349) Then profanedst thou it. That this signifies that if conjoined with evil faith is profane, is evident from what has been said just above (n. 6348).

(6350) He went up on my couch. That this signifies that it contaminated spiritual good in the natural, is evident from the signification of "going up on a couch," as being to contaminate by profaning (of which just above, n. 6348); and from the representation of Israel, on whose couch he went up, as being spiritual good in the natural (n. 6340).

(6351) Verses 5-7. Simeon and Levi are brethren; instruments of violence are their swords. Into their secret let not my soul come; in their assembly let not my glory be united; for in their anger they slew a man, and in their good pleasure they unstrung an ox. Cursed be their anger for it was vehement, and their wrath for it was hard. I will divide them in Jacob, and scatter them in Israel. "Simeon and Levi are brethren," signifies faith in the will, and charity, here the reverse, because they signify faith separate from charity; "instruments of violence are their swords," signifies that doctrinal things serve to destroy the works of charity, thus charity itself; "into their secret let not my soul come," signifies that spiritual good does not desire to know the evils which are of their will; "in their assembly let not my glory be united," signifies that neither does the truth of spiritual good desire to know the falsities of their thought thence derived; "for in their anger they slew a man," signifies that they utterly averted themselves, and in their turning away extinguished faith; "and in their good pleasure they unstrung an ox," signifies that from a depraved will they utterly weakened the external good of charity; "cursed be their anger for it was vehement," signifies a grievous turning away from good, and the consequent condemnation; "and their wrath, for it was hard," signifies a turning away from the derivative truth, that it was confirmed; "I will divide them in Jacob," signifies that they must be banished from the natural man; "and scatter them in Israel," signifies from the spiritual man also.

(6352) Simeon and Levi are brethren. That this signifies faith in the will, and charity, here the reverse, because they signify faith separated from charity, is evident from the representation of Simeon, as being faith in the will (see n. 3869-3872, 4497, 4502, 4503, 5482, 5626, 5630); and from the representation of Levi, as being charity (n. 3875, 3877), but here the reverse, because they signify faith separate from charity. For when this faith is represented by Reuben (as is plain from the explication of verse 4), it follows that no faith in the will, and thus no charity, are what are represented by Simeon and Levi, for these things follow in a series from their beginning. Therefore by Simeon is represented falsity in the will, and by Levi evil in act, for these are opposite to faith in the will and to charity. That these are signified is plain from Simeon and Levi being cursed.

(6353) Instruments of violence are their swords. That this signifies that doctrinal things serve to destroy the works of charity, thus charity itself, is evident from the signification of “instruments of violence,” as being what serves to destroy charity (that “instruments” denote things that are of service is evident, and that “violence” denotes the destruction of charity, will be seen presently); and from the signification of “swords,” as being doctrinal things. For “swords” [gladii] denote the truths of faith, by means of which combat is waged against falsities and evils (see n. 2799), thus “swords” [machaerae] are doctrinal things, here the doctrinal things by means of which combat is waged against truth and good, and by means of which these are extinguished, because this is done by those who are in faith alone, or in faith separate from charity, with whom the reverse prevails. [2] The doctrinal things of those who are in faith alone, whereby they destroy the works of charity, are chiefly those which teach that man is saved by faith alone without the works of charity, and that these are not necessary, and that man is saved by faith alone even in the last hour, no matter how he had lived through the whole course of his life, thus those who have practiced nothing but cruelties, those who have practiced nothing but adulteries, those who have practiced nothing but profane things; and hence that salvation is merely admission into heaven, none being admitted but they who have received this grace at the end of their life; and thus that some have been elected out of mercy, and some damned out of unmercifulness; when yet heaven is denied by the Lord to no one, but the life and the communication of life (which are there perceived as an odor is perceived by those exposed to it on earth) render it impossible for the wicked to dwell there, because they are tormented by the evil of their life there more than in the deepest hell. [3] That a "sword" signifies falsity combating and slaying, is evident in John: There went forth another horse that was red, and to him that sat thereon it was given to take peace from the earth, that they should kill one another, whence there was given unto him a great sword (Rev. 6:4). Again: If anyone shall kill with the sword, with the sword must he be killed (Rev. 13:10, 14). [4] That "violence" is violence inflicted on charity, is clear from many passages in the Word, as in Isaiah: The violent one shall cease, and the scorner shall be consumed, all who ripen iniquity shall be cut off, who make a man sin in a word, and ensnare him who reproveth in the gate, and turn aside the just into emptiness (Isa. 29:20, 21); in this passage the "violent one" is expressed by another word in the original, but of similar signification; that the "violent one" is one who inflicts violence on charity, is signified by "making a man sin in a word," and "turning aside the just." [5] In the same: Their works are works of iniquity, and the deed of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood (Isa. 59:6, 7); where "violence" is violence inflicted on charity, which is also signified by "shedding blood" (see n. 374, 1005). Again:

Violence shall no more be in thy land, wasting and a breach in thy borders (Isa. 60:18); where “violence” denotes the destruction of charity, for hence comes “wasting and breach in the land,” that is, in the church. [6] In Jeremiah: I proclaim violence and vastation; because the word of Jehovah is made a reproach unto me, and a shame all the day (Jer. 20:8); where “violence” also denotes violence in spiritual things, thus the destruction of charity and also of faith. In Ezekiel: The land is full of judgment of bloods, and the city is full of violence (Ezek. 7:23); where “judgment of bloods” denotes the destruction of faith; and “violence,” the destruction of charity. [7] Again: If he beget a son that is violent, a shedder of blood, that doeth any one of these things: if he hath eaten upon the mountains, and defiled his companion’s wife, hath oppressed the poor and needy, hath seized spoil, hath not restored the pledge, and hath lifted up his eyes to idols, hath committed abomination, hath given upon interest, and hath received usury; shall he live? He shall not live, dying he shall die (Ezek. 18:10-13); here a “son that is violent and a shedder of blood” is described, and all the works of charity which it destroys are recounted; thus a “son that is violent and a shedder of blood” is a destroyer of charity and faith. [8] In David: Deliver me O Jehovah from the evil man, preserve me from the man of violences, who think evils in their heart, the whole day they gather themselves together for war; they sharpen their tongue like a serpent, the poison of the asp is under their lips. Keep me O Jehovah from the hands of the wicked; preserve me from the man of violences. Let not the man of tongue subsist in the earth; let evil hunt the man of violence to overthrow him (Ps. 140:1-4, 11); a "man of violences" denotes those who destroy the truths of faith and the goods of charity; their fighting against these truths and goods is signified by their "gathering themselves together the whole day for war, sharpening the tongue as a serpent, the poison of the asp under their lips, and evil hunting him to overthrow him." (And so in other passages, as Ezek. 12:19; Joel 4:19; Mal. 2:16, 17; Zeph. 3:4; Ps. 18:48; 55:9-11; 58:3-6; Deut. 19:16.)

(6354) Into their secret let not my soul come. That this signifies that spiritual good does not desire to know the evils that are of their will, is evident from the representation of Israel, who says this of himself, as being spiritual good (see n. 6340); and from the signification of "not coming into a secret," as being not to desire to know, namely, the evils of the will that are signified by "Simeon and Levi" (n. 6352); it is said "my soul" because by "soul" is here signified the life of good belonging to spiritual good; the life of its truth is signified by "glory," of which in what follows.

(6355) In their assembly let not my glory be united. That this signifies that neither does the truth of spiritual good desire to know the falsities of their thought thence derived, is evident from the representation of Israel, as being spiritual good (see n. 6340); and from the signification of "not being united in their assembly," as being not to desire to be conjoined with the falsities of their thought, thus also not to desire to know them (falsities of thought being signified by “assembly,” which like “multitude,” is predicated of truths, and in the opposite sense of falsities); and from the signification of “glory,” which is predicated of truth (n. 4809, 5922), for truth is glory to those who are in spiritual good.

(6356) For in their anger they slew a man. That this signifies that they utterly averted themselves, and in their turning away extinguished faith, is evident from the signification of “anger,” as being a receding from charity, and a turning away (see n. 357, 5034, 5798); from the signification of “slaying” as being to extinguish; and from the signification of “man” [vir] as being the truth of faith (n. 3134, 3309, 3459, 4823).

(6357) And in their good pleasure they unstrung an ox. That this signifies that from a depraved will they utterly weakened the external good of charity, is evident from the signification of “good pleasure,” as being the will, here a depraved will; from the signification of “unstringing,” as being to weaken; and from the signification of an “ox,” as being the natural or external good of charity (see n. 2180, 2566, 2781). The reason why an “ox” is here spoken of, and just before a “man,” is that by a “man” is signified the truth of faith, and by an “ox” the good of charity; and in order that when good is treated of, truth may also be treated of, because of the heavenly marriage in everything of the Word (n. 6343).

(6358) Cursed be their anger for it was vehement. That this signifies a grievous turning away from good and the consequent condemnation, is evident from the signification of “being cursed,” as being condemnation, for he who has been cursed has been condemned; and from the signification of “anger,” as being a turning away from good (n. 357, 5034, 5798, 6356); thus “vehement anger” denotes a grievous turning away.

(6359) And their wrath for it was hard. That this signifies a turning away from the derivative truth, that it was confirmed, is evident from the signification of “wrath,” as being a turning away from truth (that “wrath” is predicated of truth, and “anger” of good, may be seen above, n. 3614); and from the signification of “hard,” as being what is confirmed, for the falsity which has been confirmed even to persuasion, is hard. That it is hard has been given to know from experience, for among spirits and among the angels truth from good appears and is presented to view as soft, but falsity from evil as hard, and this in proportion as the falsity from evil is more confirmed. When persuasion has been brought about by means of confirmation from many things, this hardness appears there like the hardness of bone. Such hardness is also like the hardness in this world, in that it reflects the rays of light. Thus when the light of heaven from the Lord falls upon the hardness produced by falsity from evil, it is reflected; but on the other hand, when the light of heaven from the Lord falls upon the softness produced by truth from good, it is received.

(6360) I will divide them in Jacob. That this signifies that they must be banished from the natural man, is evident from the signification of “dividing,” as being separation and removal from truth and good (see n. 4424), thus banishment; and from the representation of Jacob, as being the natural or external man (n. 3305, 3576, 4286, 4292, 4570, 6236).

(6361) And scatter them in Israel. That this signifies from the spiritual man also, is evident from the signification of "scattering," as being banishment; but "scattering" is distinguished from "dividing" in that the latter is predicated of the external man and of truth, but "scattering" of the internal man and of good. (That Jacob represents the natural or external man, and Israel the spiritual or internal, may be seen above, n. 4286, 4292, 4570.) That these things which were said by Israel of Simeon and Levi, and also those which were said of Reuben, do not signify what would befall their descendants in the end of the days, as is said in the first verse, may be seen from the fact that the descendants of Simeon and Levi were not cursed, and divided in Jacob and scattered in Israel; for the tribe of Simeon was among the rest of the tribes as one of them; and the tribe of Levi was made the priesthood, thus was rather blessed than cursed; and so with the tribe of Reuben, which also was not more vile than the other tribes. Hence it is very manifest that what is said in this chapter of the sons of Jacob, as to what should befall them in the end of the days, is not what should befall themselves, but what should befall those who are meant by them in the internal sense; and here those who are in faith separated from charity, for these are here meant in the internal sense by "Reuben," "Simeon," and "Levi." From this it is very evident that there is an internal sense of the Word which does not appear in the letter, nor to anyone unless he knows the correspondences of natural things with spiritual, and not at all to him who does not know what the spiritual and what the celestial are.

(6362) Verses 8-12. Thou Judah, thy brethren shall celebrate thee, thy hand shall be in the neck of thine enemies, thy father's sons shall bow down to thee. Judah is a lion's whelp; from the prey my son thou art gone up; he bowed, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not be removed from Judah, and a lawgiver from between his feet, even until Shiloh come; and to him is the obedience of the peoples. He binds his young ass unto the vine, and his ass's colt unto the choice vine; he washes his clothing in wine, and his covering in the blood of grapes; his eyes are red with wine, and his teeth are white with milk. "Thou Judah," signifies the celestial church, in the supreme sense the Lord as to the Divine celestial; "thy brethren shall celebrate thee," signifies that this church is eminent above the rest; "thy hand shall be in the neck of thine enemies," signifies that the infernal and diabolical crew will flee at his presence; "thy father's sons shall bow down to thee," signifies that truths will submit themselves of their own accord; "Judah is a lion's whelp," signifies innocence with innate forces; "from the prey my son thou art gone up," signifies that from the Lord through the celestial there is deliverance of many from hell; "he bowed, he couched as a lion, and as an old lion," signifies the good of love and the derivative truth in their power; "who shall rouse him up?" signifies that he is safe among all in the hells; “the scepter shall not be removed from Judah,” signifies that sovereignty shall not depart from celestial good; “and a lawgiver from between his feet,” signifies truths from this good in lower things; “until Shiloh come,” signifies the coming of the Lord, and the tranquillity of peace then; “and to him is the obedience of the peoples,” signifies that from His Divine Human shall proceed truths; “he binds his young ass unto the vine,” signifies truth in the natural for the external church; “and his ass’s colt unto the choice vine,” signifies truth from the rational for the internal church; “he washes his clothing in wine,” signifies that His natural is Divine truth from His Divine good; “and his covering in the blood of grapes,” signifies that His intellectual is Divine good from His Divine love; “his eyes are red with wine,” signifies that the intellectual, or internal Human, is nothing but good; “and his teeth are white with milk,” signifies that the Divine natural is nothing but the good of truth.

(6363) Thou Judah. That this signifies the celestial church, in the supreme sense the Lord as to the Divine celestial, is evident from the representation of Judah, as being in the supreme sense the Lord as to the Divine of love, or as to the Divine celestial; but in the relative sense the Lord’s celestial kingdom, thus the celestial church (see n. 3881). (What the celestial kingdom, the celestial church, and the celestial are, may be seen above, n. 640, 641, 765, 895, 2048, 2088, 2669, 2708, 2715, 2718, 2896, 3235, 3246, 3374, 3886, 3887, 4448, 4493, 5113, 5922, 6295.)

(6364) Thy brethren shall celebrate thee. That this signifies that this church is eminent above the rest, is evident from the signification of "being celebrated," as being to be eminent; from the representation of Judah, here meant by "thee," as being the celestial church (see n. 6363); and from the signification of "brethren," as being the truths of this church, thus also the churches which are in these truths, and which are represented by the brethren of Judah, for truths and goods constitute the church. The truths of the celestial church are signified by "thy brethren," that is, the brethren of Judah; but the truths of the spiritual church by the "sons of his father" (see n. 6366).

(6365) Thy hand shall be in the neck of thine enemies. That this signifies that the infernal and diabolical crew will flee at his presence, is evident from the signification of "enemies," as being the infernal and diabolical crew, for these are enemies in the spiritual sense; and from the signification of the "hand in their neck," as being to pursue those who are in flight; for when an enemy flees, the hand of the conqueror is in his neck. It is said that they shall flee at his presence, because when any one of the infernal crew approaches any angel of the Lord's celestial kingdom, he flees at his presence, being unable to endure it, because he cannot endure the sphere of celestial love, which is that of love to the Lord; this sphere being to him like burning and tormenting fire. Moreover a celestial angel never fights, still less is his hand in the neck of his enemies, nor indeed does he regard anyone as an enemy insofar as he is concerned;

yet it is so expressed on account of the conditions in this world; but the real meaning is that the infernals, regarding themselves as his enemies, flee from his presence.

(6366) Thy father's sons shall bow down to thee. That this signifies that truths will submit themselves of their own accord, is evident from the signification of "bowing down," as being to submit themselves; and from the signification of the "father's sons," as being the truths that are from spiritual good, for the "sons of Israel" denote spiritual truths (see n. 5414, 5879, 5951), and "Israel" is spiritual good (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). That these truths will submit themselves of their own accord, is because when celestial love, which is represented by Judah, flows into the spiritual truths which are represented by the sons of Israel, it disposes them into order, and thus submits them to the Lord; for the celestial has this efficacy through influx into spiritual things, that is, good through influx into truth. For this reason also the Lord's celestial kingdom is the inmost or third heaven, thus is nearest the Lord; and His spiritual kingdom is the middle or second heaven, thus is further away from the Lord. It is from this order that the Lord flows into the spiritual kingdom, both mediately through the celestial kingdom, and also immediately. The influx is of such a nature that the spiritual kingdom is kept in order by means of the celestial kingdom, and in this way is submitted to the Lord. The influx from the celestial kingdom is effected by means of love toward the neighbor, for this is the external of the celestial kingdom and the internal of the spiritual kingdom; hence the conjunction of both (see n. 5922).

(6367) Judah is a lion's whelp. That this signifies innocence with innate forces, is evident from the signification of a "lion," as being the good of love and the truth thence derived in their power (of which in what follows); thus a "lion's whelp" denotes innocence with forces. The reason why it is said "with innate forces" is that "Judah" here is the celestial of love, and the celestial of love is in the will part (see n. 895, 927, 4493, 5113), thus it has innate forces; for man is born into the things of the will part; hence they of the Most Ancient Church, which was celestial, were born into the good of love insofar as they had good in their will. From this then it is that the forces are said to be "innate." The reason why a "lion's whelp" denotes innocence, is that a "lion" denotes the good of celestial love, and a "whelp" is as it were its infant, thus is innocence. [2] That a "lion" denotes the good of celestial love and the derivative truth, in its power, and also that in the opposite sense it denotes the evil of the love of self in its power, is evident from passages in the Word where a "lion" is mentioned. That it denotes the good of celestial love is evident in John: Behold the lion that is of the tribe of Judah, the root of David, hath conquered to open the book, and to loose the seven seals thereof (Rev. 5:5); here the Lord is called a "lion" from the omnipotence belonging to His Divine love and the Divine truth thence derived. In other passages in the Word, Jehovah or the Lord is compared to a "lion," as in Hosea: They shall go after Jehovah; He shall roar like a lion; for He shall roar, and the sons shall come with honor from the sea (Hos. 11:10). [3] In Isaiah: Thus said Jehovah unto me, Like as when the lion roareth, and the young lion over his prey, if a fullness of shepherds come running upon him, he is not dismayed at their voice, and is not afflicted by their tumult; so shall Jehovah Zebaoth come down to fight upon Mount Zion and upon the hill thereof (Isa. 31:4); here the omnipotence of Divine good is compared to a "lion," and the omnipotence of the Divine truth thence derived is compared to a "young lion," for it is said that "Jehovah Zebaoth shall come down to fight upon Mount Zion and upon the hill thereof;" for "Mount Zion" signifies the good of Divine love, and the "hill thereof," the Divine truth thence derived (see n. 795, 796, 1430, 4210). [4] For the same reason the four animals in Ezekiel and in John, by which are meant cherubs, had the faces of a man, a lion, an ox, and an eagle. In Ezekiel: The likeness of the faces of the four animals: the face of a man and the face of a lion on the right side had they four; and they four had the face of an ox on the left side; and they four had the face of an eagle (Ezek. 1:10; 10:14). And in Revelation: Before the throne were four animals full of eyes before and behind. And the first animal was like a lion, and the second animal like a calf, the third animal had a face as a man, the fourth animal was like a flying eagle (Rev. 4:6, 7). That these animals were cherubs is said in Ezekiel 10, and is also plain from the description of them in John, namely, that they had eyes before and behind; for by "cherubs" are signified the Lord's foresight and providence (n. 308); that they had the face of a lion was from the omnipotence of Divine truth from Divine good, which is of providence. It was similar with the cherubs about the new temple, in Ezekiel 41:19. [5] That the celestial, who are in power from good and the derivative truth, which are from the Lord, are meant by “lions,” is evident in David: There is no want to them that fear Jehovah. The young lions do lack, and suffer hunger; but they that seek Jehovah shall not want any good (Ps. 34:9, 10). Again: The lions roar after their prey, and to seek their food from God. The sun ariseth, they are gathered together, and lay them down in their habitations (Ps. 104:21, 22). And in the prophecy of Balaam: At that time it shall be said to Jacob and Israel, What hath God wrought! Behold the people shall rise up as an old lion, and as a young lion shall he lift himself up; he shall not rest until he eat the prey (Num. 23:23, 24). [6] And again: When Balaam saw Israel dwelling according to their tribes, he said, He boweth down, he coucheth as a lion, and as an old lion, who shall rouse him up? (Num. 24:2, 9). It is the celestial that is here described, because it was the celestial order that the tribes represented by their encampment which Balaam saw in spirit when he saw Israel dwelling according to their tribes (see n. 6335). This order is from the Divine good through the Divine truth from the Lord, and in this order is all power, here denoted by the “lion which boweth down and coucheth.” [7] In Micah: The remains of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who if he go through, treadeth down and scattereth, and there is none rescuing. Let thy hand be exalted over thine enemies, and let all thy foes be cut off (Mic. 5:8, 9); where the “lion” and “young lion” denote celestial good and celestial truth, which are the “remains of Jacob.” The meaning is similar in Isa. 21:8; Jer. 25:38; Ezek. 32:2; Zech. 11:3. The like was represented by the lions at the ivory throne of Solomon, two at the sides of the throne, and twelve upon the six steps (1 Kings 10:18-20); also by the lions upon the borders of the ten bases of brass (1 Kings 7:29, 36). [8] That in the opposite sense a “lion” signifies the evil of the love of self in its power, is plain from the following passages: No lion shall be there, and no ravenous beast shall go up thereon, it shall not be found there; but they shall go free; thus the redeemed of Jehovah shall return and shall come to Zion with singing (Isa. 35:9, 10). In Jeremiah: Why is Israel become a prey? The young lions roar against him, they utter their voice, they reduce his land to a waste (Jer. 2:14, 15). Again: The lion cometh up from his bramble, and the destroyer of the nations hath journeyed, he went forth from his place to reduce the land into a waste (Jer. 4:7). Again: They have not known the way of Jehovah, the judgment of their God. Wherefore a lion out of the forest hath smitten them, and a wolf of the plains will lay them waste (Jer. 5:4, 6). And in Nahum: Where is the habitation of the lions, and the pasture of the young lions; where the lion stalked, the old lion, the lion’s whelp, and none made afraid? The lion seizeth enough for his whelps, and strangleth for His old lionesses, and filleth his caves with prey, and his habitations with ravin. Behold I am against thee, saith Jehovah Zebaoth, and I will burn her chariot in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth (Nah. 2:11-13); speaking of Nineveh. In the above passages a “lion” denotes the power possessed by the evil of the love of self when it destroys and lays waste; and so in Jer. 12:8; 49:19; 50:17, 44; 51:38; Ezek. 19:2-11; 33:2; Joel 1:6; Zeph. 3:3; Ps. 57:5; 58:6; 91:13; Rev. 13:2.

(6368) From the prey my son thou art gone up. That this signifies that from the Lord through what is celestial there is deliverance of many from hell, is evident from the signification of “going up from the prey,” as being deliverance from hell (of which below); and from the representation of Judah, who is here “my son,” as being the Divine celestial (n. 6363). That “to go up from the prey” denotes deliverance from hell is because man of himself is in hell, for his will and thought from his own is nothing but evil and its falsity, by which he has been so bound to hell that he cannot be torn away without violence. This tearing away and deliverance is what is called the “prey;” and because this is done from the Lord’s Divine good, it is said that from the Lord through what is celestial is the deliverance of many from hell. [2] But be it known that no one can be torn away and delivered from hell unless in the life of the body he has been in spiritual good, that is, in charity through faith; for unless he has been in this good through faith, there is nothing to receive the good which flows in from the Lord; but it flows through, except that which can be fixed somewhere; and therefore these persons cannot be torn away or delivered from hell. For all the states that a man has acquired in the life of the body are retained in the other life, and are filled; with the good the states of good are retained and filled with good, and by means of these states they are elevated into heaven; and with the evil the states of evil are retained and filled with evil, and by means of these states they sink down into hell. This is the meaning of the saying that as a man dies, so he remains. This shows who they are that can be delivered by the Lord from hell by means of the Divine celestial.

(6369) He bowed, he couched as a lion, and as an old lion. That this signifies the good of love and the derivative truth in their power, is evident from the signification of "bowing," as being to put forth his power, for when a lion crouches (as when it sees its prey) it hardens its sinews and gathers strength; from the signification of "couching," as being to lie in safety and without dread; and from the signification of a "lion" and an "old lion," as being the good of love and the derivative truth in their power (see n. 6367). A "young lion" denotes one who is in power through truth from good, and an "old lion" one who is in power through good. For they who are in celestial good never fight, but are safe through good; because where they come, the evil flee away, for the evil cannot endure their presence (n. 6365); it is these who are signified by an "old lion."

(6370) Who shall rouse him up? That this signifies that he is safe among all in the hells, is evident from the signification of "who shall rouse him up," as being to be safe. That it denotes among all in the hells is because he is safe among all evils, even in the midst of the hells; for love to the Lord and toward the neighbor has this effect, because they who are in this love are most closely conjoined with the Lord, and are in the Lord, because they are in the Divine which proceeds from Him; hence nothing of evil can reach them. Be it known that there are innumerable hells, distinct according to the genera of evils and the derivative falsities, and according to the species of these, and the details of the species; and that in each hell there is order; and that this order is preserved by the Lord, both immediately, and mediately through the celestial angels; at times also angels are sent thither to bring into order what is disorderly there; and when they are there, they are in safety. This is what is meant by the safety among all in the hells of him who is in what is celestial.

(6371) The scepter shall not be removed from Judah. That this signifies that sovereignty shall not depart from the celestial kingdom, is evident from the signification of "being removed," as being to depart; from the signification of "scepter," as being sovereignty, and indeed the sovereignty of truth from good (see n. 4876), for a scepter is a badge of royal power, and by royalty is signified truth (n. 1672, 1728, 2015, 2069, 3009, 4575, 6148); and from the representation of Judah, as being the celestial kingdom (n. 6363). Hence it is plain that by the "scepter not being removed from Judah" is signified that the sovereignty shall not depart from the celestial kingdom. [2] From the sense of the letter it appears that by what is contained in this verse is meant that the kingdom should not be removed from the

Jewish people until the Lord came. This also is true, yet in this historic truth, as in everything else, there is an internal sense; for that the kingdom should not be removed from the Jewish people, is a worldly matter; but the spiritual truth of the internal sense appears when by “scepter” is understood sovereignty, and by “Judah” the celestial kingdom. But that sovereignty should depart from the celestial kingdom when the Lord came, is a secret that no one can know except from revelation. The case is this. Before the coming of the Lord into the world, there was influx of life with men and with spirits from Jehovah or the Lord through the celestial kingdom, that is, through the angels who were in that kingdom, and hence they then had the sovereignty. But when the Lord came into the world, and thereby made the Human in Himself Divine, He put on just that which was with the angels of the celestial kingdom, thus He put on this sovereignty. For previously the Divine transflux through that heaven had been the Divine Human; it was also the Divine Man which was presented to view when Jehovah so appeared; but this Divine Human ceased when the Lord Himself made the Human in Himself Divine. This shows how the case is with this secret. The angels of that kingdom have indeed great sovereignty now, but only insofar as they are in the Lord’s Divine Human through love to Him. (See what has already been stated and shown, n. 1990, 2803, 3061, 4180, 4687, 5110, 6280.)

(6372) And a lawgiver from between his feet. That this signifies truths from this good in lower things, is evident from the signification of a “lawgiver,” as being truths (of which below); and from the signification of “feet,” as being natural things (see n. 2162, 3147, 3761, 3986, 4280, 4938-4952, 5327, 5328), thus lower things, for natural things are beneath, and celestial things (just now described) are above. It is said a “lawgiver from between his feet” in order that the spiritual of the celestial may be signified, or the truth which is from good, for at that time the spiritual kingdom was not such as it was after the Lord’s coming-distinct from the celestial kingdom-but was one with the celestial kingdom, being merely its external; therefore also it is said “from between his feet,” in order that truth which is from good may be signified; for this is signified by this inner side of the feet, from its communication with the loins. Of this truth it is also said that it should be “removed when Shiloh came,” that is, its sovereignty should be removed, just as was the sovereignty of the celestial (see n. 6371); for the celestial kingdom at that time exercised its sovereignty by means of this truth; and because this was so, this truth is called a “lawgiver.” This truth is also meant in the internal sense by a “lawgiver” in Isaiah: Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king (Isa. 33:22); where “judge” denotes that He acts from good; “lawgiver,” that He acts from truth from this good; “king,” that He acts from truth; thus they follow in order. And in David: Gilead is Mine, and Manasseh is Mine, and Ephraim is the strength of My head, Judah is My lawgiver (Ps. 60:7; 108:8); where “Judah a lawgiver” is celestial good and its celestial truth. In Moses: The fountain, the princes digged it, the nobles of the people digged it out, by the lawgiver, with their staves

(Num. 21:18). And again: Gad saw the first fruits for himself, for there was the portion of the hidden lawgiver; whence came the heads of the people; he wrought the righteousness of Jehovah, and His judgments with Israel (Deut. 33:21); where also “lawgiver” denotes truth from good.

(6373) Until Shiloh come. That this signifies the coming of the Lord, and the tranquillity of peace then, is evident from the signification of “Shiloh,” as being the Lord, who is called “Shiloh” from the fact that He pacified and made all things tranquil; for in the original, “Shiloh” is derived from a word which means tranquillity. The reason why the Lord is here called “Shiloh” is plain from what was said above (n. 6371, 6372) about the celestial kingdom and its sovereignty; for when the Divine was presented to view through that kingdom there was in tranquillity, because the things in heaven, and the things in hell, could not thereby be reduced into order, for the Divine which flowed through that kingdom could not be pure, because heaven is not pure; thus neither was that kingdom so strong that all things could by means of it be kept in order; and therefore also the infernal and diabolical spirits were then raising themselves up from the hells and were ruling over the souls who were arriving from the world. The result was that none could be saved but the celestial; and at last scarcely they, unless the Lord had taken on the Human and had made this in Himself Divine; whereby the Lord reduced all things into order, first those in heaven, and afterward those in the hells; thus producing the tranquillity of peace. That the spiritual, that is, they who were of the spiritual church, were saved by the Lord's coming, may be seen above, n. 2661, 2716, 2833, 2834; and that the Lord, when in the world, reduced all things into order, n. 1820, 4286, 4287; that the Divine truth from Jehovah or the Lord flowed in through heaven into the human race, but because this did not suffice when man removed himself from good, the Lord came into the world and made the Human in Himself Divine, in order that from the very Divine Human of the Lord the Divine truth might proceed, and thus might save man, who should receive good through truth, may also be seen above, n. 4180, 6280.

(6374) And to him is the obedience of the peoples. That this signifies that from His Divine Human should proceed truths which could be received, is evident from the signification of "obedience," as being the reception of truths which proceed from the Lord; and from the signification of "peoples," as being those who are in truths, thus also truths (see n. 1259, 1260, 3581), and hence those who are of the spiritual church (n. 2928).

(6375) He binds his young ass unto the vine. That this signifies [conjunction through] truth in the natural for the external church, is evident from the signification of "binding," as being to be conjoined; from the signification of a "vine," as being the spiritual church (see n. 1069, 5113), here the external spiritual church, because by a "choice vine," presently mentioned, is signified the internal church; and from the signification of an "ass," as being truth in the natural (n. 2781). Hence it is plain that by "he binds to the vine his young ass" is signified conjunction through truth in the natural with the external church.

(6376) And his ass's colt unto the choice vine. That this signifies [through] truth from the rational for the internal church, is evident from the signification of a "vine," as being the spiritual church (see n. 1069, 5113), thus a "choice vine" is the internal church, for the internal of the church is more excellent than its external; and from the signification of an "ass's colt," as being rational truth (n. 2781). The external of the church is distinguished from its internal in that the former is in the natural, thus in the external man; but the latter is in the rational, thus in the internal man. They who are in the external of the church are in truth, but they who are in its internal, are in good; the former are not so much affected with the good of charity as with the truth of faith; but the latter are affected with the good of charity and thence with the truth of faith. The latter are they who are signified by the "choice vine," but the former by the "vine."

(6377) He washes his clothing in wine. That this signifies that His natural is Divine truth from His Divine good, is evident from the signification of "washing," as being to purify (see n. 3147); from the signification of "wine," as being the good of love toward the neighbor, and the good of faith, and in the supreme sense Divine truth from the Divine good of the Lord (of which presently); and from the signification of "clothing," as being what is exterior, which covers what is interior (n. 5248); thus the natural, for this is exterior, and covers the rational which is interior; hence also “clothing” denotes truth, because truth is exterior, and covers good which is interior (n. 2576, 4545, 4763, 5319, 5954). [2] That “wine” denotes love toward the neighbor and the good of faith, may be seen from what has been shown in respect to the bread and wine in the Holy Supper (n. 2165, 2177, 3464, 4581, 5915), namely, that the “bread” is the good of celestial love, and that the “wine” is the good of spiritual love. This may be seen also from the meat-offering and the drink-offering in the sacrifices, in which the “meat-offering” signified the good of love, and the “drink-offering” the good of faith, the meat-offering consisting of such things as signified the good of love, and the drink-offering of wine which signified the good of faith; moreover the very sacrifices were called “bread” (n. 2165). That a drink-offering of wine was employed in the sacrifices may be seen in Exod. 29:40; Lev. 23:12, 13, 18, 19; Num. 15:2-15; 28:6, 7, 18 to the end; 29:1-7. [3] That “wine” signifies love toward the neighbor and the good of faith, is plain also from Isaiah: Everyone that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy and eat; yea come, buy wine and milk without silver and without price (Isa. 55:1); everyone must know that they were not to buy wine and milk, but that which is signified by wine and milk, that is, love toward the neighbor and faith; these are given by the Lord without silver and without price. [4] And in Hosea: The threshing-floor and the winepress shall not feed them, and the new wine shall deceive them. Ephraim shall return into Egypt, and they shall eat what is unclean in Assyria. They shall not pour out wine to Jehovah; and their sacrifices shall not be pleasing unto Him (Hos. 9:2-4); here also in the internal sense are meant the good of love and the good of faith, that they ceased; the good of love is the "threshing-floor," from the grain there and the bread that comes from it; and the good of faith is the "wine press," the "new wine," and the "libation of wine:" that "Ephraim shall return into Egypt" denotes that the intellectual should consult memory-knowledges with respect to the secrets of faith; "they shall eat what is unclean in Assyria" denotes that which results from the consequent reasoning. (That "Ephraim" is the intellectual of the church, may be seen, n. 5354, 6222, 6238, 6267; also that "Egypt" is memory-knowledge, n. 1164, 1165, 1186, 1462, 5702; and "Assyria" reasoning, n. 1186.) Moreover the very connection shows that there is more in the words than appears in the letter; for in the internal sense there is coherence, but not in the external; as when it is said that "the threshing-floor and the winepress shall not feed them," and that "the new wine shall deceive them," and presently that "Ephraim shall return into Egypt, and they shall eat what is unclean in Assyria;" and moreover without the internal sense what could be meant by "Ephraim returning into Egypt," and by their "eating what is unclean in Assyria?" [5] The cessation of mutual love and of the good of faith is also described by a "winepress" and "wine" in Jeremiah: Upon thy vintage hath the waster fallen; whence gladness was gathered, and joy from Carmel, and from the land of Moab, for I have caused wine to cease from the winepresses; he will not tread hedad (Jer. 48:32, 33). [6] That "wine" signifies the good of mutual love and of faith, is plain also in John: I heard a voice out of the midst of the four animals saying, Hurt not the oil and the wine (Rev. 6:6); where “oil” is the good of celestial love; and “wine,” the good of spiritual love. [7] The like is meant by “oil and wine” in the Lord’s parable about the Samaritan, in Luke: A certain Samaritan as he journeyed, and seeing him who had been wounded by thieves, was moved with compassion, wherefore coming to him he bound up his wounds, pouring in oil and wine (Luke 10:33, 34); where “pouring in oil and wine” signifies that he performed the works of love and of charity. (That “oil” denotes the good of love may be seen above, n. 886, 3728.) The like was meant by the ancients pouring oil and wine upon a pillar when they sanctified it (Gen. 35:14; n. 4581, 4582). [8] That “wine” denotes the good of love and of faith, is plain from the Lord’s words which He said of wine when He instituted the Holy Supper: I say to you that I will not drink henceforth of this product of the vine until that day when I shall drink it new with you in My Father’s kingdom (Matt. 26:29; Luke 22:17, 18); everyone can see that He would not drink wine there, but that there is signified the good of love and of faith, which He would give to those who are of His kingdom. The like is signified by “wine” in Isa. 24:9, 11; Lam. 2:11, 12; Hos. 14:7; Amos 9:13, 14; Zech. 9:15, 17; Luke 5:37-39. [9] As “wine” signifies the good of love and of faith, therefore in the supreme sense it signifies the Divine truth from the Divine good of the Lord, for from this by influx the man who receives it has the good of love and of faith. [10] As most expressions in the Word have also a contrary sense, so also has “wine,” in which sense “wine” signifies falsity from evil, as in Isaiah: Woe unto them that rise up in the morning under the dawn, and follow strong drink; that tarry into the twilight, that wine may inflame them! Woe to the heroes to drink wine, and to men of strength to mingle strong drink! (Isa. 5:11, 22). Again: These also err through wine, and through strong drink go astray; the priest and the prophet err through strong drink, they are swallowed up of wine, they go astray through strong drink; they err among the seer, they stumble in judgment (Isa. 28:7). The shepherds know not to understand, they all look back to their own way. Come ye, I will take wine, and we will be drunken with strong drink; and let there be, on the morrow, as on this day, a great abundance (Isa. 56:11, 12). And further (in Jer. 13:12; Hos. 4:11; 7:5; Amos 2:8; Mic. 2:11; Ps. 75:8; Deut. 32:33). Falsity from evil is also signified by the “cup of the wine of anger” (Jer. 25:15, 16; Rev. 14:8, 10; 16:19); and by the “wine press of the wine of the fury of the anger of God” (Rev. 19:15); and by the “wine of whoredom” (Rev. 17:2; 18:3).

(6378) And his covering in the blood of grapes. That this signifies that His intellectual is Divine good from His Divine love, is evident from the signification of the “blood of grapes,” as being the good of love, and in the supreme sense the Lord’s Divine good from His Divine love (of which in what follows); and from the signification of a “covering,” as being the intellectual, for the intellectual is a recipient, and that which receives, being a vessel, is like a covering.

That by a "covering" is signified the intellectual, and by "clothing" the natural (of which just above, n. 6377), is because there the subject treated of is what is external, but here what is internal; for in the Word, on account of the heavenly marriage, where it treats of what is external it treats also of what is internal; and where it treats of truth it treats also of good (see n. 6343). This sometimes appears like a repetition of the same thing, as here: "He washes his clothing in wine, and his covering in the blood of grapes," where "wine" and the "blood of grapes" appear to be the same, and also "clothing" and "covering;" but they are not the same, because what is external and what is internal are thus expressed. [2] That the "blood of grapes" denotes the Divine good from the Divine love of the Lord, is plain from the signification of "blood," as being the Divine truth from the Divine good of the Lord (n. 4735); and by "grapes" in the supreme sense is signified the Lord's Divine good which those have who are in His spiritual kingdom; and hence by "grapes" in the relative sense is signified the good of charity (n. 5117). By the "blood of the grape" the like is also signified in the song of Moses: Butter of the herd and milk of the flock, with fat of lambs and of rams the sons of Bashan, and of he-goats, with the fat of kidneys of wheat; and thou shalt drink the blood of the grape unmixed (Deut. 32:14).

(6379) His eyes are red with wine. That this signifies that the intellectual or internal Human is nothing but good, is evident from the signification of "red," as being the good of love, and this from fire and from blood, which are red (n.

3300), hence “red with wine” denotes that it is nothing but good; and from the signification of “eyes,” as being the intellectual (n. 2701, 3820, 4403-4421, 4523-4534); and because the Lord is here treated of, it is His internal human which is meant by “the intellectual,” for the external human is signified by “his teeth are white with milk,” as now follows.

(6380) And his teeth are white with milk. That this signifies that the Divine natural is nothing but the good of truth, is evident from the signification of “white,” which is predicated of truth (see n. 3301, 3993, 4007, 5319); from the signification of “teeth,” as being in the genuine sense what is natural; for the things in man which are hard, as his teeth, bones, cartilages, correspond to the truths and goods which are of the lowest natural; and from the signification of “milk,” as being the celestial spiritual, or what is the same, the good of truth (n. 2184). That the Lord’s Divine natural is the good of truth is said relatively to men who are in faith and in love to the Lord; for they who are of the external church are not able to elevate the thought higher than to the Lord’s Divine natural; whereas they who are of the internal church elevate the thought above the natural to what is internal. For everyone who is in faith in the Lord has an idea of Him according to his capacity of elevating his thoughts; for they who know the nature of what is internal can have an idea of what is internal; but they who do not know the nature of what is internal have an idea of what is external. Hence it is that the Lord’s Divine natural is called the “good of truth,” when yet His whole Human is the Divine good of the Divine love.

(6381) From what has now been said of Judah, it is very evident that there is an internal sense of the Word, and that unless what this sense involves is known, that which is signified by the things written of Judah cannot be known; as that he is a “lion’s whelp,” that he is “gone up from the prey,” that he “bowed and couched as a lion,” and “as an old lion;” and what is signified by a “lawgiver from between his feet,” by “Shiloh,” by “binding his young ass unto the vine, and his ass’s colt unto the choice vine,” by “washing his clothing in wine, and his covering in the blood of grapes,” by “his eyes being red with wine, and his teeth white with milk.” The meaning of all these things would lie completely hidden, unless they were uncovered by means of a sense that lies deeper.

(6382) Verse 13. Zebulun shall dwell at the haven of the seas, and he shall be at a haven of ships, and his side shall be toward Zidon. “Zebulun” signifies the cohabitation of good and truth; “shall dwell at the haven of the seas,” signifies life where there is conclusion of truth from memory-knowledges; “and he shall be at a haven of ships,” signifies where are doctrinal things from the Word; “and his side shall be toward Zidon,” signifies extension on one side to the knowledges of good and truth.

(6383) Zebulun. That this signifies the cohabitation of good and truth, is evident from the representation of Zebulun, as being the heavenly marriage (see n. 3960, 3961), thus the conjunction of good and truth, for this conjunction is the heavenly marriage. It is said “the cohabitation of good and truth” because in the original language “Zebulon” means “cohabitation.” Here under the name of “Zebulon” are treated of those in the church who form conclusions about spiritual truths from memory-knowledges, and thus fortify them with themselves. But be it known that by “Zebulun” are not meant those who do not believe unless memory-knowledges and sensuous things declare for it, and who are until then in what is negative. Such never believe, for the reason that what is negative reigns universally, and when this is the case there flow in and are gathered together memory-knowledges which deny, but not those which confirm; the latter being cast to the sides, or explained to favor the negative memory-knowledges, whereby what is negative is fortified. But by “Zebulun” are here meant those who believe doctrinal things from the Word, thus with whom something affirmative reigns universally; and yet their faith has not its life in truths, but in memory-knowledges, for they apply these to doctrinal things, and thus fortify their affirmative. They who are “Zebulun,” therefore, do not elevate themselves from memory-knowledges; but when they hear or think of any truth of faith they at once fall back into memory-knowledge. There are many such in the world, and the Lord provides that memory-knowledges and sensuous things may serve them for this use.

(6384) Shall dwell at the haven of the seas. That this signifies life where there is conclusion of truth from memory-knowledges, is evident from the signification of "haven," as being the residence where memory-knowledges terminate and begin; here, the residence where there is conclusion of truth from memory-knowledges, for under the name of "Zebulun" those are here treated of with whom the truths of faith are in this residence; from the signification of "seas," as being memory-knowledges in the complex (n. 28); and from the signification of "dwelling," as being life (n. 1293, 3384, 3613, 4451, 6051). From this it is plain that by "dwelling at the haven of the seas" is signified life where there is conclusion of truth from memory-knowledges. (As regards this life see what has been said above, n. 6383.) Be it known further that this life is in the external or natural man, and with some in the lowest natural, or in the sensuous, for they have the truths of faith so bound to memory-knowledges that they cannot be elevated. Hence also they are in obscurity more than all others in the spiritual church; for they have but little light from the intellectual, because this has been immersed in memory-knowledges and sensuous things. The case is different with those who have been in what is affirmative, and have fortified the truths of faith by means of memory-knowledges; but yet so that they can be elevated from these knowledges, that is, from the natural where these are. The intellectual of these men has been enlightened, and from this is in a certain perception of spiritual truth, to which the memory-knowledges that are beneath serve as a mirror wherein the truths of faith and of charity appear and are acknowledged, as affections are in the face.

(6385) And he shall be at a haven of ships. That this signifies where are doctrinal things from the Word, is evident from the signification of “haven,” as being a residence (see just above, n. 6384), thus where they are; and from the signification of “ships,” as being doctrinal things from the Word. That “ships” have this signification is because they pass through seas and rivers, and carry things useful for life; for by “seas” and “rivers” are signified knowledges and memory-knowledges; the useful things of life which they carry, are the doctrinal things and also the very truths from the Word which are signified by “ships,” as is plain from the following passages: The isles shall trust in Me, and the ships of Tarshish in the beginning, to bring thy sons from far, their silver and their gold with them (Isa. 60:9); “ships of Tarshish” denote doctrinal things and truths from the Word, wherefore it is said that they should “bring their sons, their silver and gold;” for by “sons” are signified those who are in truths; by “silver,” the truth itself; and by “gold,” good. Everyone can see that ships of Tarshish are not here meant, nor sons, silver, and gold. [2] In Ezekiel: Thy borders are in the heart of the sea, thy architects have perfected thy beauty. They have built all thy planks of fir-trees from Senir; they have taken the cedar from Lebanon to make a mast for thee. Of the oaks of Bashan have they made thine oars; they have made thy beam of ivory; the daughter of a step from the Isles of Kittim. Of fine linen with broidered work from Egypt was thy sail, that it might be to thee for an ensign; blue and crimson from the isles of Elishah was thy covering. The inhabitants of Zidon and Arvad were thy rowers: thy wise men, O Tyre, who were in thee, were thy pilots. The elders of Gebal and the wise men thereof were in thee thy caulkers; all the ships of the sea and their sailors were in thee, to trade thy trading (Ezek. 27:4-9); this is said of Tyre, by which are signified the knowledges of good and truth (see n. 1201), which are described by what belongs to a ship, as "planks," "mast," "oars," "beam," "sail," a "covering," "rowers," "pilots," and "sailors." That all these are not to be understood according to the letter must be plain to everyone; but when the knowledges of truth and good, which are "Tyre," together with doctrinal things from the Word, are understood by "ships," then all things fit together beautifully. [3] In David: O Jehovah, how manifold are Thy works! in wisdom hast Thou made them all. This sea great and wide in spaces; there go the ships; the whale which Thou hast formed to play therein (Ps. 104:24-26). Again: Let them sacrifice the sacrifices of confession; and declare the works of Jehovah with rejoicing. They that go down to the sea in ships, that do work in many waters, these see the works of Jehovah and His wonders in the deep (Ps. 107:22-24); here also "ships" denote knowledges and doctrinal things; the "whale" denotes the generals of memory-knowledges (n. 42); and as "ships" are knowledges and doctrinal things, therefore it is said, "they that go down to the sea in ships see the works of Jehovah and His wonders in the deep;" for those see these things who are in the knowledges and doctrinal things from the Word. [4] In Revelation: The second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood, whence the third part of the creatures that were in the sea, and had souls, died; and the third part of the ships was destroyed (Rev. 8:8, 9); the "great mountain burning with fire" denotes the love of self (n. 1691); the "sea," the natural where memory-knowledges are (n. 28); "blood," violence done to charity (n. 374, 1005); "creatures in the sea having souls," truths of memory-knowledge with goods; a "third part," something not yet complete (n. 2788); their "dying," that they had no spiritual life (n. 6119); hence "the third part of the ships being destroyed" denotes that the truths and goods of doctrinal things from the Word were falsified. From all this may be known what is signified by this prophecy. [5] But in the opposite sense "ships" signify the knowledges and doctrinal things of what is false and evil, as in Daniel: At the time of the end shall the king of the south strive with him; therefore the king of the north shall rush upon him like a whirlwind, with chariot and with horsemen, and with many ships; and he shall come into the lands, and shall overflow and penetrate (Dan. 11:40); the "king of the south" denotes truth from good; the "king of the north," falsities from evil; "chariots with horsemen and with ships," doctrinal things of falsity; the "lands," churches, of which it is predicted that falsities from evils in the time of the end should overflow and penetrate them. [6] In Revelation: Every pilot, and everyone employed upon ships, and sailors, and all they who trade upon the sea, stood afar off, and cried when they saw the smoke of the burning of Babylon, saying, What city is like the great city? Woe, woe, the great city, wherein were made rich all that had ships in the sea by reason of her costliness! (Rev. 18:17-19); it is evident that “ships” here denote the knowledges and doctrinal things of falsity and evil, because “Babylon” denotes worship which outwardly appears holy, and inwardly is profane. Moreover no one can fail to see that by “ships” something else than ships is here meant. In Isaiah: Thus saith Jehovah your Redeemer, the Holy one of Israel, For your sake I have sent to Babylon, that I may throw down all her bars, and the Chaldeans, whose cry is in the ships (Isa. 43:14); where the meaning is similar. Moreover falsities from evil are signified by “ships” in Isa. 2:11, 16; 23:1, 14; and in Ps. 48:7.

(6386) And his side shall be toward Zidon. That this signifies extension on one side to the knowledges of good and truth, is evident from the signification of “side,” as being extension on one side; and from the signification of “Zidon,” as being exterior knowledges of good and truth (n. 1201). Here, where Zebulun is treated of, mention is made of knowledges, of doctrinal things, and of memory-knowledges, and it is said that there is extension on one side to the knowledges of good and truth, and also that there is conclusion of truth from memory-knowledges where there are doctrinal things from the Word; therefore it is necessary to say what is the distinction between these terms. Doctrinal things are those which are from the Word; knowledges are those which are from doctrinal things on the one side and from memory-knowledges on the other; and memory-knowledges are those which belong to experience, either one’s own or that of others.

(6387) Verses 14, 15. Issachar is a bony ass, lying down between the burdens. And he shall see rest that it is good, and the land that it is pleasant; and he shall bow his shoulder to bear, and shall be a servant to tribute. “Issachar,” signifies reward from works; “is a bony ass,” signifies the lowest service; “lying down between the burdens,” signifies life among works; “and he shall see rest that it is good,” signifies works of good without reward, that they are full of happiness; “and the land that it is pleasant,” signifies that in this happiness are they who are in the Lord’s kingdom; “and he shall bow his shoulder to bear,” signifies that nevertheless he labors with all exertion; “and he shall be a servant to tribute,” signifies that he may have merit.

(6388) Issachar. That this signifies reward from works, is evident from the representation of Issachar, as being the mutual love which is “hire,” or reward (n. 3956, 3957), here reward from works, as is plain from the details in the internal sense in this prophecy about Issachar. Moreover in the original tongue “Issachar” means “hire.” That “Issachar” here signifies reward from works, and previously mutual love, is because by “Issachar” are here meant those who are in a certain kind and appearance of mutual love, that is, of charity toward the neighbor, and who desire to be rewarded for the goods which they do. Thus they not only defile, but also pervert genuine mutual love, or charity; for they who are in genuine mutual love are in their delight and bliss when they are benefiting the neighbor, for they desire nothing more. This delight and bliss are what is meant by “hire” in the Word; for the delight and bliss is itself the reward; and in the other life this becomes the joy and happiness which are in heaven, thus it becomes heaven to them. For when they who are in this love perform uses, and do good to others, they are in such joy and happiness that then for the first time they seem to themselves to be in heaven; this is given them by the Lord, to everyone according to the uses he performs. But the happiness vanishes as soon as they think of reward, for being in the reward itself, thought about reward renders that love impure, and perverts it; the reason of which is that they are then thinking about themselves, and not about the neighbor, that is, about making themselves happy, and not others, except Insofar as it affects themselves. Thus they convert love toward the neighbor into love toward themselves, and so far as they do this, so far the joy and happiness from heaven cannot be communicated to them, for they concentrate upon themselves the influx of happiness from heaven, and do not transmit it to others; and they are like objects which do not transmit the rays of light, but absorb them. Objects which transmit the rays of light appear in light, and sparkle, but those which absorb them appear opaque, and sparkle not at all; and therefore they who are of this nature are separated from angelic society, like those who have nothing in common with heaven. These are they who are here described under the name of “Issachar.”

(6389) A bony ass. That this signifies the lowest service, is evident from the signification of an “ass,” as being service (see n. 5958, 5959); and from the signification of "bone," as being that which has little spiritual life (n. 5560, 5561). Thus a "bony ass" is the lowest service; for they who do what is good for the sake of reward, do indeed perform uses, and are of service; but yet are among those in the Lord's kingdom who are in the lowest place, for they do not dispense the good which is communicated to them, except to those who can recompense them; and they pass by the rest who need aid the most, or if they do good to these, it is from the end of being rewarded by the Lord. Hence what they do they regard as merit, and thus consider the Lord's mercy as due them. In this way they recede from humiliation, and in the same proportion from a state of receiving what is blessed and happy through heaven from the Lord. From all this it is evident that in the other life such are indeed employed in uses, but as lowest services.

(6390) Lying down between the burdens. That this signifies a life among works, is evident from the signification of "lying down," as being life, but obscure life; and from the signification of "burdens," as being works. That "burdens" denote such works is because those here treated of do not do goods from the affection of love toward the neighbor, but from the affection of love toward self. The works which flow from the affection of this love are like the burdens carried by the meaner asses, for they belong to the lowest services. For all servitude is from the affection of the love of self and of the world, and all freedom is from the affection of love to the Lord and toward the neighbor. The reason is that the affection of the former love flows in from hell, which commands with violence; whereas the affection of the latter love flows in from the Lord, who does not command, but leads. Hence again it is plain that they who do what is good for the sake of reward are lowest services, and their works are "burdens." The like is signified by "burdens" in the book of Judges: The princes in Issachar were with Deborah; and Issachar so with Barak; in the valley he shall be put under his feet, in the classes of Reuben great as to the resolves of heart. Why satest thou between the burdens, to hear the hissings of the flocks? (Judg. 5:15, 16); here also "Issachar" denotes those who desire to be rewarded for works; "to be put in the valley under the feet" is to serve in lowest things; the "classes of Reuben" denote those who are in the knowledges of the truth of faith, among whom are those here signified by "Issachar," but in a place beneath them; "to hear the hissings of the flocks" denotes contempt from those who are in the good of charity, who are the "flocks;" to "sit between burdens" denotes among self-meritorious works.

(6391) And he shall see rest that it is good. That this signifies the works of good without reward, that they are full of happiness, is evident from the signification of "rest," as being the things that belong to heaven, and thus that are in the good of charity, or in works of good, without reward (of which below); from the signification of "that it is good," as being that they are full of happiness. The reason why "rest" denotes works of good without reward, is that in the highest sense "rest" or "peace" signifies the Lord; in the relative sense, heaven; thus the good which is from the

Lord (see n. 3780, 4681, 5662); and as no others are in the things signified by “rest” or “peace” than those who are in good of charity, thus in works of good without reward, these are signified by “rest;” for this follows from the connection of things in the internal sense. [2] With regard to the subject itself, they who do goods with the sole end of reward cannot possibly know that in doing goods without any reward there is happiness so great as to be heavenly happiness itself. The reason of their ignorance is that they perceive happiness in the delight of the love of self, and insofar as a man perceives delight in this love, so far he does not perceive delight in heavenly love, for they are opposites. The delight which flows from the love of self completely extinguishes the delight which is from heavenly love, insomuch that it is absolutely unknown what heavenly delight is; and if its nature is told it is not believed, nay, it is denied. [3] This it has been given me to know from evil spirits in the other life who, while they lived, did nothing of what is good to others or to their country except for the sake of themselves; such do not believe that any delight is possible in doing goods without the end of reward; for they suppose that if there is no end of reward all delight ceases. And if they are told further that when that delight ceases heavenly delight begins, they are amazed at the hearing; and they are still more amazed when they hear that this heavenly delight flows in through the inmost of man, and affects his interiors with inexpressible happiness; and they say that they cannot comprehend it, nay, that they do not desire to do so; for they believe that if they were to lose the delight of the love of self, they would be very miserable, because they would then be deprived of all the joy of life; and they also call those simple who are in a different state. Not unlike these persons are those who do works with an end of reward; for they do good works for themselves, and not for others, because they regard themselves therein, and not the neighbor, nor their country, nor heaven, nor the Lord, except as those who are thus placed under an obligation to do them a service. Such are the things described in the internal sense of this verse about Issachar.

(6392) And the land that it is pleasant. That this signifies that in this happiness are they who are in the Lord's kingdom, is evident from the signification of "land," as being the church, thus also the Lord's kingdom (n. 662, 1066, 1067, 1413, 1607, 1733, 1850, 2117, 2118, 4447); that the "land" has this signification is because the land of Canaan, which is meant by the "land" in the Word, represented the Lord's kingdom, and this because the church had been there from the most ancient time (n. 3038, 3481, 3686, 3705, 4447, 4454, 4516, 4517, 5136); and from the signification of "that it was pleasant," which signifies the happiness that is in works of good without reward. It is said that "he shall see rest that it is good, and the land that it is pleasant," and by both expressions is signified the happiness which is in the Lord's kingdom, because "to see rest that it is good," refers to what is celestial or to good, and "to see the land that it is pleasant," refers to what is spiritual or to truth, and this on account of the marriage of good and truth (n. 6343). As to what further concerns happiness in works of good without reward, be it known that very few at this day know that in doing goods without the end of reward is heavenly happiness; for they do not know that there is any other happiness than in being advanced to honors, in being served by others, in abounding in riches, and in living in pleasures. That above these things there is a happiness which affects the interiors of man, thus that there is a heavenly happiness, and that this happiness is the happiness of genuine charity, they are deeply ignorant. Inquire of the wise of this day whether they know that this is heavenly happiness. From this also it is that many reject good works, believing that no one can do them without regard to self-merit; for they do not know that they who are led by the Lord desire nothing more than to do good works, and that they think of nothing less than of meriting by them. This is in the new will, which is given by the Lord to those who are being regenerated, for this will is the will of the Lord in the man.

(6393) And he shall bow his shoulder to bear. That this signifies that nevertheless he labors with all exertion, is evident from the signification of "shoulder," as being all power, or all exertion (see n. 1085, 4931-4937); and from the signification of "bearing a burden," as being to do works for the sake of merit; hence by "bowing the shoulder to bear" is signified to labor with all exertion to do works for the sake of merit. The reason why this is called "bearing," is that they do not do what is good from the affection of good, thus not from freedom, but from the affection of self, which is servitude (n. 6390). [2] As further regards those who desire a reward for the works which they perform, be it known that they are never contented, but are indignant if they have not a greater reward than others; and if they see others more blessed than themselves, they are sad and find fault. Neither do they make bliss consist in inward bliss, but in outward, namely, in being eminent, in having dominion, and being served by angels, thus in being above the angels, consequently in being princes and great men in heaven; when yet heavenly bliss consists, not in wishing to rule, nor in being served by others, but in wishing to serve others, and in being the least; as the Lord teaches: James and John the sons of Zebedee came, saying, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. But Jesus said to them, Ye know not what ye ask. To sit on My right hand and on My left hand is not Mine to give, except to whom it has been prepared. Ye know that they who are accounted to rule over the Gentiles exercise lordship over them; and their great ones have authority upon them. But it shall not be so among you; but whosoever will be great among you shall be your minister, and whosoever of you will be first shall be servant of all; for the Son of man came not to be ministered unto, but to minister (Mark 10:35-45). [3] And that they have heaven who do what is good without the end of reward, the Lord teaches in Luke: Everyone that exalteth himself shall be humbled, but he that humbleth himself shall be exalted. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors, lest haply they also call thee in turn, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; then thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just (Luke 14:11-14); the "recompense in the resurrection of the just" is internal happiness from doing well without reward, which they receive from the Lord when they perform uses; and they who love to serve without recompense, the more they love it, the more noble are the uses to which they are appointed, and they are in fact greater and more powerful than others. [4] They who do good works for the sake of recompense, say the same, because they know from the Word that they should desire to be the least in heaven; but at the time they are thinking that by so saying they will become great, thus there is the same end in view; but they who do what is good without recompense, really think nothing about being eminent, but only about being of service. [5] See what was said and shown above about merit from works, and about the quality of those who are in it in the other life, that they appear to cut wood and to mow grass (n. 1110, 1111, 4943) how they are represented (n. 1774, 2027); that they who have done what is good for the sake of self and the love of the world receive no recompense for this good in the other life (n. 1835); that they who place merit in works interpret the Word according to the letter in their favor, and that they deride its interior contents (n. 1774, 1877); that true charity is wholly void of self-merit (n. 2371, 2373, 2380, 3816); that they who separate faith from charity make the works which they have done self-meritorious (n. 2373); that they who enter into heaven put off from themselves what is their own and self-merit (n. 4007); that to believe that they do good from themselves, and that by this good they have merit, is the case with most persons in the beginning of reformation, but that they put this off as they are being regenerated (n. 4174).

(6394) And he shall be a servant to tribute. That this signifies that he may have merit, is evident from the signification of "being a servant to tribute," as being to be subject and to serve; and as it is said of those who desire to have merit through works that they are "bony asses, lying down between burdens," and that "he bows the shoulder to bear," by "being a servant to tribute" are also signified those who desire to have merit through works; for that they are lowest services was shown above (n. 6389). That "serving to tribute" denotes to be subject and to serve, is evident in Moses: When thou drawest nigh unto a city to fight against it, thou shalt invite them unto peace; and it shall be, if it answer thee for peace, and open to thee, it shall be that all the people that is found therein shall become for tribute to thee, and shall serve thee (Deut. 20:10, 11). In Jeremiah: How hath the city dwelt solitary that was great in people! She is become as a widow. She that was great among the nations, who ruled in the provinces, she is become tributary (Lam. 1:1); where it is plain that by "becoming for tribute," and by "tributary," is signified serving. In Matthew: Jesus said, How seemeth it to thee, Simon? of whom do the kings of the earth receive tribute or tax? of their own sons, or of strangers? Peter saith to Him, Of strangers. Jesus saith to him, Therefore the sons are free. But lest we should be a stumbling-block to them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened its mouth thou shalt find a piece of money; that take, and give it for Me and thee (Matt. 17:25-27); here also by "giving tribute," or "tax," are meant those who serve, and therefore it is said that "strangers should give and sons should be free," for strangers were servants (see n. 1097). That Peter should take up a fish out of the sea and should find in its month a piece of money which he was to give, represented that the lowest natural, which serves, should do this; for "fishes" signify this natural.

(6395) Verses 1-18. Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent upon the way, an arrow-snake upon the path, biting the horse's heels, and his rider shall fall backward; I wait for thy salvation, O Jehovah. "Dan," signifies those who are in truth and not as yet in good; "shall judge his people as one of the tribes of Israel," signifies that he is one of the truths in general which the tribes of Israel represent; "Dan shall be a serpent upon the way," signifies their reasoning about truth, because good does not as yet lead; "an arrow-snake upon the path," signifies from truth about good; "biting the horse's heels," signifies fallacies from lowest nature; "and his rider shall fall backward," signifies that hence comes a receding; "I wait for Thy salvation O Jehovah," signifies unless the Lord brings aid.

(6396) That Dan signifies those who are in truth and not as yet in good, is evident from the representation of Dan, as being the good of life (see n. 3921, 3923); but here those who are in some good of life from truth, but not as yet from good. For with the man who is being regenerated by the Lord the case is this. He is first in truth and not in any good of life from truth; next he is in the good of life from truth, but not yet from good; afterward, when he has been regenerated, he is in the good of life from good, and he then perceives truth from good, and multiplies it in himself; these are the degrees of regeneration. By "Dan" are meant those who are in the good of life from truth, but not yet from good; the good with them as yet lies deeply hidden in truth, and gives them the affection of truth, and impels them to live according to truth. They who are such are in the Lord's kingdom; but as they do not do good from good, but from truth, that is, not from a new will, but from the intellectual, and thus not from love, but from obedience because it is so commanded, they are therefore among those in the Lord's kingdom who are in the first or ultimate heaven. [2] These are they who are represented by Dan, for in this prophetic utterance of Israel, in the internal sense, by his twelve sons are described in general all who are in the Lord's kingdom in respect to their quality. That they who are signified by "Dan" are in the ultimate heaven, or in the ultimate part of the Lord's kingdom, because in truth and not yet in good, was represented by the lot of Dan falling last, when the land of Canaan was distributed for an inheritance among the tribes (Josh. 19:40-48); and by their inheritance lying in the extremity of that land (Judg. 18); for the lot was cast before Jehovah (Josh. 18:6), and therefore fell to each one according to his representation. That the land of Canaan represented the Lord's kingdom (see n. 1607, 3038, 3481, 3686, 3705, 4447, 4454), and hence all the borders were representative (n. 1607, 1866, 4116), thus the ultimates of that land represented the ultimates in the Lord's kingdom (n. 4240); and therefore Dan represented those who are in the ultimates there; for before truth has been conjoined with good, it is in the ultimate; but if truth is completely separated from good, it is not then in any border of the Lord's kingdom, but is outside of it. [3] That the inheritance of Dan was the ultimate of the land of Canaan is evident from the fact that when the whole extent of that land was described, it was said, "from Beersheba even to Dan" (2 Sam. 3:10; 17:11; 24:15; 1 Kings 4:25). By "Beersheba" in these passages is signified the inmost of the land, because Abraham and Isaac dwelt there before Jerusalem and Zion became the inmost of the land. [4] The quality of those who are in truth and not yet in good, was also represented by the Danites who sought out land where they might dwell (Judg. 18), in their leading away a Levite out of the house of Micah, and taking away his ephod, teraphim, and graven image; whereby is signified the worship of those who are in truth and not yet in good; for they adore external things and disregard internal. No one perceives what is internal but he who is in good. That this was represented by the Danites is evident from the fact that all the historicals of the Word, both those in the books of Moses, and those in the books of Joshua, Judges, Samuel, and Kings, are representative of the celestial and spiritual things of the Lord's kingdom; and so also is this story in the book of Judges about the Danites. As to what further concerns those who are in truth and not yet in good, their quality is described in the internal sense in what now follows about Dan.

(6397) Shall judge his people as one of the tribes of Israel. That this signifies that he is one of the truths in general which the tribes of Israel represent, is evident from the signification of "judging," as being truth in its office (of which below); from the signification of "people," as being those who are in truth (n. 1259, 1260, 2928, 3295, 3581, 4619), here those who are in truth and not yet in good, for these are "Dan" or the "people" of Dan (n. 6396); and from the representation of the "tribes of Israel," as being all the truths and goods of faith in general (see n. 3858, 3926, 3939, 4060, 6335). Hence by "he shall judge his people as one of the tribes of Israel" is signified that this truth, represented by Dan, is also among the general truths which the tribes of Israel represent. That "judging his people" denotes truth in its office, is because by the tribes of Israel are represented all truths in general, as may be seen from the passages above cited, and truths are what judge; thus by "judging his people" is signified truth in its office. [2] We read in the Word that four and twenty elders are to sit upon thrones and judge nations and peoples; and that the twelve apostles are in like manner to sit upon thrones and judge the twelve tribes of Israel. He who does not know the internal sense of the Word may believe that so it will be. But how this is to be understood may be seen from the internal sense when it is known what is signified by the "four and twenty elders," and by the "twelve apostles," and by the "thrones," namely, all truths in their complex, according to what is judgment. The like is here meant by "judging the people as one of the tribes of Israel," not that they, or any elders of them, are to judge; but the truths themselves which are signified by them; consequently the Lord alone, for from Him all truth proceeds. Of the four and twenty elders, that they are to sit upon thrones and to judge, it is thus written in John: Around the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting, clothed in white garments, who had upon their heads crowns of gold (Rev. 4:4; 11:16). And again: I saw thrones, and they sat on them, and judgment was given to them (Rev. 20:4). Of the twelve apostles it is thus written in Matthew: Jesus said, Ye who have followed Me in the regeneration, when the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28). And in Luke: I appoint unto you, as the Father has appointed unto Me a kingdom, that ye may eat and drink upon My table in My kingdom, and sit upon thrones judging the twelve tribes of Israel (Luke 17:29, 30). [3] That in these passages neither four and twenty elders nor twelve apostles are meant, but all truths and goods in general, is evident from the fact that no man, nor even an angel, can judge anyone; for no one but the Lord alone can know the interiors, what they are and what they will be, and this to eternity. (That by the "twelve apostles" the same is signified as by the "twelve tribes," namely, all truths and goods in the complex, may be seen above, n. 2129, 2553, 3488, 3858.) From all this it is now plain that by "Dan shall judge his people as one of the tribes of Israel" is signified that the truth which is represented by Dan is one among the general truths through which is judgment.

(6398) Dan shall be a serpent upon the way. That this signifies their reasoning about truth because good does not as yet lead, is evident from the representation of Dan, as being those who are in truth and not yet in good (see n. 6396); from the signification of a "serpent," as being reasoning from what is sensuous (of which in what follows); and from the signification of "way," as being truth (n. 627, 2333). Thus by "Dan being a serpent upon the way" is signified their reasoning about truth, because good does not yet lead. The quality of this reasoning and of the consequent truth, will be told in what follows. [2] That a "serpent" denotes reasoning from what is sensuous, is because the interiors of man are represented in heaven by animals of various kinds, and hence in the Word the like are signified by the same animals. The sensuous things of man were represented by serpents because sensuous things are the lowest things in man, and are relatively earthly, and as it were creeping; as may also be seen from the forms through which sensuous things flow, concerning which, of the Lord's Divine mercy elsewhere. Hence these sensuous things were represented by serpents, and even the Lord's Divine sensuous was represented by the brazen serpent in the wilderness (n. 4211); and prudence and circumspection, in externals, is signified by "serpents" in Matthew: Be ye wise as serpents, and harmless as doves (Matt. 10:16). But when a man is in what is sensuous, remote from what is internal, as are those who are in truth and not yet in good and speaks from what is sensuous, then by the "serpent" is signified reasoning; here therefore, where Dan is treated of, is signified reasoning about truth, because good does not yet lead. In other cases malice, cunning, and deceit, are signified by "serpents," but by poisonous serpents, as by "vipers" and the like, the reasoning of which is poison. (That the "serpent" denotes reasoning from what is sensuous may be seen above, n. 195-197; also that the "serpent" denotes all evil in general; and that evils are distinguished by different kinds of serpents n. 251, 254, 257.)

(6399) An arrow-snake upon the path. That this signifies reasoning from truth about good, is evident from the signification of an "arrow-snake," as being reasoning about good (of which presently); and from the signification of "path," as being truth (n. 627, 2333, 3477). That an "arrow-snake upon the path" denotes reasoning from truth about good, is because by a "serpent" is signified reasoning, thus by an "arrow-snake" is signified the reasoning which projects itself, namely, from truth toward good; for with those who are represented by Dan truth is beneath, and good is above.

(6400) Biting the horse's heels. That this signifies fallacies from lowest nature, is evident from the signification of "biting," as being to adhere, and thereby do harm to; and from the signification of a "horse's heel," as being fallacies from lowest nature; for the "heel" denotes the lowest natural and corporeal (see n. 259, 4938-4952), and a "horse," the intellectual (n. 2761, 2762, 3217, 5321, 6125); here a "horse" denotes fallacies, because it denotes the intellectual of the lowest natural or sensuous. That they who are in truth and not yet in good are in fallacies from lowest nature, may be seen from the fact that truth is not in any light unless good is with it, or in it; for good is like a flame which emits light from itself; and when good meets with any truth, it not only illuminates it, but also brings it to itself into its own light. They therefore who are in truth and not yet in good, are in shade and darkness; because truth has no light from itself, and the light which they have from good is faint, like a light which is going out; and therefore when these persons think and reason about truth, and from truth about good, they are like those who see phantasms in the dark, and believe them to be real bodies; or who see marks on a wall in a shady place, and in fancy make of them the image of some man or animal; and yet when the light comes, they are seen to be mere marks without any form; and it is the same with truths with those here treated of, for they see as truths those things which are not truths, and which are rather to be likened to phantasms, and to marks on a wall. Moreover all the heresies in the church have arisen from those who have been in some truth from the Word, but not in good; to them heresy has appeared exactly like truth; and in like manner the falsities in the church. That they who have promulgated these have not been in good, may be seen from the fact that they have rejected the good of charity far behind the truth of faith, and have in part devised such things as do not at all agree with the good of charity. [2] It is said that they who are in truth and not yet in good reason about good and truth from fallacies from lowest nature, and therefore it is necessary to say what fallacies are. Take for example the life after death. They who are in fallacies from lowest nature, as are those who are in truth and not yet in good, do not believe that there is anything alive in man except his body, nor that when man dies he can rise again unless he again receives his body. If they are told that there is an interior man who lives in the body, and who is raised up by the Lord when the body dies, and that the man when raised has a body such as spirits or angels have, and that he sees, hears, speaks, is in company with others, and appears to himself exactly like a man, just as does a man in this world, they cannot apprehend it. Fallacies from lowest nature make them believe such things to be impossible, chiefly because they do not see them with the eyes of their body. [3] Moreover when such persons think about the spirit or soul, they have no idea whatever about it except such as they have of the invisible things in nature, whence they make it either a mere breath, or aerial, or ethereal, or like a flame; some a mere thinking power which has scarcely any vitality until it is again joined to the body. The reason why they think in this way is that to them all interior things are in shade and darkness, and only outward things are in light, which shows how easily they may fall into error; for if they think only of how the body is to be put together again; of the destruction of the world, and that this has been vainly awaited for so many ages; of brute animals having a life not unlike the life of man; and that none of the dead appear and make known the state of their life-when they think these and other such things, they easily recede from belief in the resurrection; and so in many other cases. The reason is that they are not in good, and through good in light. Such being their state, it is also said, "and his rider shall fall backward; I wait for Thy salvation, O Jehovah." By this is signified that hence comes a receding unless the Lord brings aid.

(6401) And his rider shall fall backward. That this signifies that hence comes a receding, is evident from the signification of "falling backward," as being to recede, namely, from truth; and from the signification of "rider," as being one who is in fallacies from lowest nature. (That these fallacies are signified by "horse" may be seen above, n. 6400; and therefore by "rider" are signified they who are in fallacies. How the case herein is, has just been shown.) As by "Dan" are signified those within the church who are such as were described above (n. 6400), and who thus are among the last in the Lord's kingdom, therefore by "Dan" are also signified those who from fallacies hatch falsities and spread them about. Their falsities are also called "horses," and their reasonings about truth and good, "serpents," in Jeremiah: The snorting of his horses was heard from Dan; at the voice of the neighing of his strong ones the whole land trembled; and they are come and have devoured the land and the fullness thereof, the city and those that dwell therein. For behold I send among you serpents, vipers, which will not be charmed; and they shall bite you (Jer. 8:16-17).

(6402) I wait for Thy salvation, O Jehovah. That this signifies unless the Lord brings aid, is evident from the signification of "waiting for salvation," as here being to bring aid. (That "Jehovah" is the Lord may be seen above, n. 1343, 1736, 2156, 2329, 2447, 2921, 3023, 3035, 5663, 6303.) In regard to the aid which the Lord brings when they recede who are in truth and not yet led by good, which is signified by "the rider shall fall backward, I wait for Thy salvation O Jehovah," be it known that they look downward or outward, for they are not yet in good; whereas they who are in good, as are the regenerate, look upward or inward; for when man is being regenerated, the order is changed in this way. As they who are in truth and not yet in good look downward or outward, therefore also they are among those who belong to the province of the outer skin in the Grand Man; for the outer skin is turned outward from the interiors of the body, and gets its sense of touch from what is without, but not sensibly from what is within. Hence it is plain that these persons are in the Lord's kingdom, because in the Grand Man, but in its ultimates. (As to those who constitute the skin, see above, n. 5552-5559.)

(6403) Verse 19. Gad, a troop shall ravage him, and he shall ravage the heel. “Gad,” signifies works from truth and not yet from good; “a troop shall ravage him,” signifies works without judgment, that they will drive away from truth; “and he shall ravage the heel,” signifies disorder thence in the natural.

(6404) That Gad signifies works from truth and not yet from good, is evident from the representation of Gad, as being works (see n. 3934, 3935), here works from truth and not yet from good, as is evident from the description in the internal sense. This also follows in order, for by Dan just above are represented those who are in truth and not yet in good (n. 6396); here now by Gad are represented those who are in works from truths and not yet from good. The quality of these works will now be shown.

(6405) A troop shall ravage him. That this signifies works without judgment, that they will drive away from truth, is evident from the signification of a “troop,” as being works (see n. 3934), here works without judgment; for they who do works from truth and not yet from good have obscure understanding, whereas they who do works from good have the understanding enlightened, because good enlightens; for the light of truth from the Lord flows into the intellectual through good, and thus into truth, but not into truth immediately. The case herein is like that of the sun’s light, which inflows through heat into the subjects of the vegetable kingdom, trees, plants, and flowers, and causes them to grow and blossom, but not immediately; for when the light flows in without heat, as in winter, nothing grows and blossoms. Moreover “to ravage him” denotes to drive away from truth. [2] But who they are that are here signified by “Gad,” shall be told. They are such as fall into illusion with respect to truth, and yet do works from this; thus works not of truth, still less of good. By such works they are driven away from truth, for as soon as a man who is in truth and not yet in good brings anything into act from his religiosity, he afterward defends it as if it were the veriest truth, and abides in it, nor does he admit any amendment of it, except insofar as he comes into good; for by so acting he imbues himself with it and loves it. Thus works drive him away from truth. Besides, he believes those things to be truths which are not truths, for these persons also, like those signified by “Dan,” judge from what is sensuous, thus without judgment. Let this be illustrated by examples. When one who counts everyone equally his neighbor, and thus benefits the evil equally with the good, and by thus conferring benefits on the evil does harm to others, has committed such acts repeatedly, he afterward defends them, saying that everyone is his neighbor, and that it is not his concern what his quality is, but only to confer benefits on him; thus he does works without judgment, and also contrary to the truth itself; for the truth itself is that all are the neighbor, but in a different degree, and that they are the neighbor more than others who are in good (see n. 2417, 3419, 3820, 5025). [3] By “Gad” are also signified those who make all salvation consist in works alone, like the Pharisee of whom the Lord says in the parable: The Pharisee standing by himself prayed thus, God, I thank

Thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess (Luke 18:11, 12); thus holding external things as the veriest truths. They who are such are also in the Lord's kingdom, but on the threshold, and therefore the Lord says, "I say unto you, the publican went down to his house justified more than the Pharisee" (Luke 18:14), thus that the Pharisee also went down justified, because he had done works from obedience to command. In a word, by Gad are represented those who call that truth which is not truth, and from this non-truth do works; hence their works are like the truths, for works are nothing but the will and understanding in act. That which saves these men is the intention to do what is good, and something of innocence in their ignorance. [4] They who are in external works from that which is not truth, but which they believe to be truth, are signified by "Gad" also in Isaiah: Ye that forsake Jehovah, that forget the mountain of My holiness, that set out a table for Gad, and that fill a drink-offering unto Meni (Isa. 45:11); "to set out a table for Gad" denotes to be in works alone. And in Jeremiah: Against the sons of Ammon, thus saith Jehovah: [Are there no sons] to Israel? hath he no heir? wherefore doth his king inherit Gad, and his people dwell in the cities thereof? (Jer. 49:1); "to inherit Gad" denotes to live in works from that which is not truth; the "sons of Ammon" are they who falsify truths, and live according to them when falsified (n. 2468), to whom these things about Gad are applied by the prophet.

(6406) He shall ravage the heel. That this signifies a want of order thence in the natural, is evident from the signification of "ravaging," as being to drive away from truth (see just above, n. 6405), thus to disturb the order, or cause a want of order; and from the signification of "heel," as being the lowest natural (n. 259, 4938-4952). Hence it is plain that by "he shall ravage the heel" is signified a want of order in the natural. They who do works from truth and not yet from good, must needs cause in their natural a want of order, for works affect the natural; and consequently they must needs to this extent close their interiors; for the plane in which the interiors terminate is the natural, and if this is devoid of order, all that which flows in from the interiors also becomes devoid of order; and all that which is devoid of order is dark and opaque, so that they cannot see what is truth, but in this opacity and darkness they seize for truth what is not truth, and from this non-truth do their works. Moreover works are most necessary, for they are charity and faith in effect and in life, and who cannot see that without them there is no charity? Works are nothing but good and truth themselves in outward form; for good which is of the will, and truth which is of the understanding, when put forth into act, are called "works;" hence it is evident that such as are the good and truth, such are the works.

(6407) Verse 20. From Asher his bread is fat, and he shall yield the delights of a king. "From Asher," signifies the blessedness of the affections; "his bread is fat," signifies delight from good; "and he shall yield the delights of a king," signifies pleasantness from truth.

(6408) From Asher. That this signifies the blessedness of the affections, namely, of the celestial affections which are of love to the Lord and of charity toward the neighbor, is evident from the representation of Asher, as being the happiness of eternal life, and the blessedness of the affections (see n. 3938, 3939). Moreover Asher was so called from "blessedness." This blessedness cannot be easily described, because it is internal, and seldom shows itself with anyone in the very body, thus seldom to the sense. For during his life in the body, man has a distinct sensation of what takes place in his body, but a very obscure one of what takes place in his spirit, because while man is in the body worldly cares act as a hindrance, and where these cares exist the blessedness of the affections cannot flow so far as into the bodily sense unless natural and sensuous things have been reduced to agreement with inward ones, and even then only obscurely, as a tranquillity from contentment of mind; but after departure from this life it manifests itself, and is perceived as something blessed and happy, and then it affects both the interiors and the exteriors. In a word, the blessedness of the celestial affections is that of the soul or spirit itself, flowing in by an internal way, and penetrating toward the body, where it is received so far as the delights of natural and sensuous loves do not stand in the way. [2] Not a whit of this blessedness is possible with those who are in the delight of the love of self and of the world, for these loves are totally opposite; and therefore they who are in these loves cannot at all comprehend that there is any blessedness except that of being exalted to dignities, being worshiped as deities, abounding in riches, and possessing greater wealth than others. If they are told that the delight from these loves is external, and perishes with the body, and that what remains in the mind is turned after death into sadness and gloom, such as prevail in the hells; and that there is an internal delight which is the satisfaction and happiness enjoyed by those who are in heaven; these things they do not at all comprehend, because the external reigns with them and the internal is closed. From all this it may be known what is meant by the blessedness of the affections which is signified by "Asher."

(6409) His bread is fat. That this signifies delight from good, is evident from the signification of "fat," as being delight; for by "fatness" is signified what is celestial, or the good of love (see n. 353, 5943); but when the word "fat" is used, and is joined to "bread," which signifies the good of love, then by "fat" is signified the delight of this love. (That "bread" signifies the good of love may be seen above, n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915.)

(6410) And he shall yield the delights of a king. That this signifies pleasantness from truth, is evident from the signification of "delights," as being what is pleasant; and from the signification of a "king," as being truth (see n. 1672, 1728, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148); thus "to yield the delights of a king" denotes what is pleasant from truth. Mention is made of both "delight from good" and "pleasantness from truth" on account of the heavenly marriage in everything of the Word (n. 6343). The delight from good and the pleasantness from truth which cause blessedness in heaven, do not consist in idleness, but in activity; for in idleness delight and pleasantness become undelight and unpleasantness; but in activity delight and pleasantness are permanent and constantly uplift, and cause blessedness. With those who are in heaven, activity consists in the performance of uses (which to them is delight from good), and in relishing truths with the end of uses (which to them is pleasantness from truth).

(6411) Verse 21. Naphtali is a hind let loose, giving discourses of elegance. "Naphtali," signifies the state after temptations; "is a hind let loose," signifies the freedom of natural affection; "giving discourses of elegance," signifies gladness of mind.

(6412) That Naphtali signifies the state after temptations is evident from the representation of Naphtali as being temptation, and also the state after temptations (n. 3927, 3928). Moreover Naphtali is so named from "wrestlings," which in the spiritual sense are temptations.

(6413) Is a hind let loose. That this signifies the freedom of natural affection, is evident from the signification of a "hind," as being natural affection (of which below); and from the signification of "let loose," as being freedom, for when a captured hind is let loose it has freedom. Deliverance from a state of temptations is compared to a "hind let loose," because the hind is an animal of the forest, loving freedom more than other animals, in which the natural also resembles it; for this loves to be in the delight of its affections, consequently in freedom, for freedom is that which belongs to affection. The reason why a “hind” signifies natural affection, is that it is one of the beasts which are significative of [good] affections, as are all those which are for food and use, such as lambs, sheep, goats, and kids, and also oxen, bullocks, and cows; but these beasts are also significative of spiritual affections, because burnt-offerings and sacrifices were made of them, whereas hinds, not being employed for such a use, were significative of natural affections. (That “beasts” signify affections may be seen above, n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3519, 5198; also that their signifying affections is from the representatives in the world of spirits, n. 3218, 5198.) [2] Natural affections are also signified by “hinds” in David: Jehovah maketh my feet like those of hinds, and stationeth me upon my high places (Ps. 18:33). And in Habakkuk: Jehovih the Lord is my strength, who setteth my feet like those of hinds, and maketh me to march upon my high places (Hab. 3:19). “To make the feet like those of hinds” denotes the natural in the freedom of the affections (that “feet” are the natural, see n. 2162, 3147, 3761, 3986, 4280, 4938-4952, 5327, 5328). That “to set the feet as those of hinds” has this signification, may be seen from the fact that to make the feet nimble and active to run like those of hinds is not anything spiritual; and yet that something spiritual is involved, is plain from what immediately follows, that “Jehovah will set him and cause him to march upon his high places,” whereby is signified spiritual affection, which is above natural affection. So with this passage in Isaiah: The lame shall leap as a hart (Isa. 35:6); for by the “lame” is signified one who is in good, but not as yet genuine (n. 4302). [3] In David: As the hart crieth after the water brooks, so crieth my soul after Thee (Ps. 42:1); the “hart” here is the affection of truth; “to cry after the water brooks” denotes to long for truths. (That “waters” are truths, see n. 2702, 3058, 3424, 4976, 5668.) [4] In Jeremiah: Out of the daughter of Zion hath gone forth all her honor; her princes are become like harts, they have found no pasture (Lam. 1:6); where the “daughter of Zion” denotes the affection of good, which affection is of the celestial church (n. 2362); “princes” denote the primary truths of that church (n. 1482, 2089, 5044), which are compared to “harts,” whereby are signified the affections of natural truth; and by the “harts not finding pasture,” are signified natural affections without truths and their goods. (That a “pasture” denotes truth and the good of truth, which sustain the spiritual life of man, see above, n. 6078, 6277.) [5] So by “hinds” in Jeremiah: The earth has been broken in pieces, in that there hath not been rain in the land, the husbandmen have been ashamed, they have covered over their heads, because even the hind hath brought forth in the field, but forsook it, because there was no grass (Jer. 14:4, 5); the “hind” denotes the affection of natural good; “hath brought forth in the field” denotes to conjoin the natural affections with the spiritual things of the church; but because these affections were devoid of truths and goods, it is said that she “forsook, because there was no grass.” Everyone can see that there is an internal sense in what is here said about the hind; for without an internal sense what could be here meant by the "hind bringing forth in the field, but forsaking, because there was no grass?" [6] In like manner in David: The voice of Jehovah hath made the hinds to calve, and strippeth bare the forests; but in His temple everyone saith, Glory (Ps. 29:9); that there is an internal sense which is spiritual in the words "the voice of Jehovah hath made the hinds to calve" is very evident from the fact that immediately afterward it is said, "but in His temple everyone saith, Glory," which words without the spiritual sense do not cohere with what is said before about hinds and forests.

(6414) Giving discourses of elegance. That this signifies gladness of mind, is evident from the signification of "discourses of elegance," as being gladness of mind; for all discourse proceeds from the mind, and when the mind is glad and cheerful, it speaks with elegance. (That after temptations come gladness and delight, see above, n. 1992, 3696, 4572, 5628.)

(6415) From what was said by Israel in this prophetic utterance about Dan, Gad, Asher, and Naphtali, it is very plain that there is an internal sense and that without this sense scarcely anything can be understood and known; such as that "Dan shall be a serpent upon the way, an arrow-snake upon the path, biting the horse's heels, and that his rider shall fall backward;" that "a troop shall ravage Gad, and he shall ravage the heel;" that "Asher's bread shall be fat, and he shall give the delights of a king;" and that "Naphtali is a hind let loose, giving discourses of elegance." Who without the key from the internal sense can know what these things mean? That they were not said of the sons of Jacob, nor of the tribes, may be seen from the fact that nothing of the kind here described befell them in the "end of days," when yet Israel says that he would tell them what should then befall them (verse 1); and as they were not said of them, it follows that they were said of such things as are represented by them, the nature of which has been unfolded above.

(6416) Verses 22-26. Joseph is the son of a fruitful one, the son of a fruitful one over a fountain, of a daughter, she marcheth upon the wall. And embitter him, and shoot at him, and hate him, the archers. And he shall sit in the strength of his bow, and the arms of his hands are made strong by the hands of the mighty Jacob; from thence is the shepherd, the stone of Israel. By the God of thy father, and He shall help thee, and with Shaddai, and He shall bless thee, with blessings of heaven above, with blessings of the deep that lieth beneath, with blessings of the breasts and of the womb. The blessings of thy father shall prevail above the blessings of my progenitors, even to the desire of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of the Nazirite of his brethren. "Joseph is the son of a fruitful one," signifies the spiritual church, in the supreme sense the Lord as to the Divine spiritual; "the son of a fruitful one over a fountain," signifies fruitfulness from truth from the Word; "of a daughter, she marcheth upon the wall," signifies for fighting against falsities; "and embitter him" signifies resistance by falsities;

“and shoot at him,” signifies that they fight from these falsities; “and hate him, the archers,” signifies with all hostility; “and he shall sit in the strength of his bow,” signifies that he is safe by means of the fighting truth of doctrine; “and the arms of his hands are made strong,” signifies the power of the forces for fighting; “by the hands of the mighty Jacob,” signifies by the omnipotence of the Lord’s Divine Human; “from thence is the shepherd, the stone of Israel,” signifies that from this is all the good and truth in the spiritual kingdom; “by the God of thy father, and He shall help thee,” signifies the God of the Ancient Church; “and with Shaddai,” signifies the Lord the benefactor after temptations; “and He shall bless thee with the blessings of heaven above,” signifies with good and truth from within; “with blessings of the deep that lieth beneath,” signifies with the memory-knowledges that are in the natural; “with blessings of the breasts,” signifies with the affections of good and truth; “and of the womb,” signifies their conjunction; “the blessings of thy father shall prevail above the blessings of my progenitors,” signifies that this church has spiritual good from the natural, not from the rational; “even to the desire of the everlasting hills,” signifies to celestial mutual love; “they shall be on the head of Joseph,” signifies these things as to the interiors; “and on the crown of the head of the Nazirite of his brethren,” signifies as to the exteriors.

(6417) Joseph is the son of a fruitful one. That this signifies the spiritual church, in the supreme sense the Lord as to the Divine spiritual, is evident from the representation of

Joseph, as being in the supreme sense the Lord as to the Divine spiritual, in the internal sense the spiritual kingdom and the good of faith, and in the external sense fruitfulness and multiplication (see n. 3969, 3971); and because "Joseph" denotes the fruitfulness of good and the multiplication of truth, he is called the "son of a fruitful one." By "Joseph" is here described the Lord's spiritual kingdom, and above by "Judah" His celestial kingdom; for there are two kingdoms which constitute heaven, the celestial and the spiritual. The celestial kingdom constitutes the inmost or third heaven; the spiritual kingdom, the middle or second heaven. To the spiritual kingdom the Lord appears as a moon; but to the celestial kingdom as a sun (n. 1053, 1521, 1529-1531, 4060). It is said that by Joseph in the supreme sense is represented the Lord as to the Divine spiritual, but the case is this. The Lord is nothing else than Divine good; that which proceeds from His Divine good and flows into heaven, in His celestial kingdom is called the "Divine celestial," and in His spiritual kingdom the "Divine spiritual;" thus the Divine celestial and the Divine spiritual are so called relatively to the receptions.

(6418) The son of a fruitful one over a fountain. That this signifies fruitfulness from truth from the Word, is evident from the signification of a "son," as being truth (see n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704); and from the signification of a "fruitful one," as being fruitfulness from truth, for in the spiritual sense fruitfulness, like birth and nativity, is that of truth and good (n. 1145, 1255, 3860, 3868, 4070, 4668, 5598); and from the signification of a "fountain," as being the Word (n. 2702, 3424, 4861). Hence it is evident that by the "son of a fruitful one over a fountain," is signified fruitfulness from truth from the Word. They who are of the Lord's spiritual church, which church is here represented by Joseph, from truth from the Word learn to know what is good, and thus through truth are initiated into good; hence they have the fruitfulness which is signified by a "fruitful one."

(6419) Of a daughter, she marcheth upon the wall. That this signifies for fighting against falsity, is evident from the signification of a "daughter," as being the church (see n. 2362, 3963); here the spiritual church, because this is the subject here treated of; and from the signification of "marching upon the wall," as being for fighting against falsity, as is plain from what follows: "the archers embitter him, and shoot at him, and hate him, and he shall sit in the strength of his bow," whereby is signified the fighting of falsity against truth. [2] "To march upon the wall" is said because in the internal sense the subject treated of is assault on truth by falsities, and defense of truth against falsity; for the spiritual church, which is represented by Joseph, is continually being assaulted, but the Lord continually defends it. Hence in the Word what belongs to this church is compared to a city, which has a wall, outworks, gates, and bars; and by the assaults on that city are described the assaults on truth by falsities; hence also a "city" signifies doctrinal things (n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493), and its "wall" the truths of faith which defend it, and in the opposite sense the falsities which are being destroyed. That a “wall” signifies the truths of faith which defend, is plain in Isaiah: We have a strong city; salvation will He appoint for walls and bulwark. Open ye the gates, that the righteous nation which keepeth faithfulnesses may enter in (Isa. 26:1). Again: Thou shalt call thy walls Salvation, and thy gates Praise (Isa. 60:18). Again: Behold I have graven thee upon the hands, thy walls are continually before Me (Isa. 49:16); “walls” denote the truths of faith. Again: I have set watchmen upon thy walls, O Jerusalem; they shall not be silent all the day and the night, keeping Jehovah in mind (Isa. 62:6); where the sense is the same. In Jeremiah: Thus said Jehovah Zebaoth, I will turn back the weapons of war wherewith ye fight with the king of Babylon, besieging you without the wall. I myself will fight against you with an outstretched hand (Jer. 21:4, 5). Again: Jehovah hath purposed to destroy the wall of the daughter of Zion; He hath made the rampart and wall to lament; they languish together. Her gates have sunk into the earth; He hath destroyed and broken her bars (Lam. 2:8, 9). In Ezekiel: The sons of Arvad and thine army were upon thy walls round about; and the Gammadim were in thy towers; they hanged their shields upon thy walls round about, they have perfected thy beauty (Ezek. 27:11); speaking of Tyre, by which are signified the knowledges of good and truth. [3] That such things are signified by a “city” and “walls,” is very evident from the description of the holy Jerusalem coming down out of heaven, which was seen by John. That a new church is signified thereby is plain from all the details; and by the “wall” thereof, the Divine truth proceeding from the Lord. It is written of this in John: The holy Jerusalem coming down from heaven, having a wall great and high; having twelve gates. The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. He that spake with me measured the city and its gates, and the wall thereof. The wall thereof was a hundred forty and four cubits, which is the measure of a man, that is, of an angel. The building of the wall was jasper; and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with every precious stone (Rev. 21:10-19); [4] that the "wall" is the Divine truth proceeding from the Lord, and hence the truth of faith from the good of charity, is plain from everything said about the wall, that it "had twelve foundations and in them the names of the twelve apostles of the Lamb," for by "twelve" are signified all (see n. 3272, 3858, 3913); by the "wall" and its "foundations," the truths of faith, in like manner as by the "twelve apostles" (n. 3488, 3858, 6397); also that the "wall was one hundred and forty-four cubits," for by this number the like is signified as by "twelve," namely all, for it is twelve multiplied into twelve, and because this number when applied to a wall signifies all the truths and goods of faith, it is added that it is the "measure of a man, that is, of an angel;" and also that the "building of the wall was jasper, and its foundations were adorned with every precious stone," for by "jasper" and "precious stones" are signified the truths of faith (n. 114). [5] That in the opposite sense a "wall" signifies falsities which are being destroyed, is plain from the following: A day of tumult in the valley of vision; the Lord Jehovih Zebaoth destroyeth the wall, and there is a shout toward the mountain; for Elam hath borne the quiver, with chariot of man, with horsemen, the horsemen placing have placed themselves even at the gate (Isa. 22:5-7). Again: The fortress of the refuge of thy walls shall He depress, cast down, throw to the earth, even to the dust (Isa. 25:12). In Jeremiah: Go ye up on her walls, and cast down (Jer. 5:10). Again: I will kindle a fire in the wall of Damascus which shall devour the palaces of Benhadad (Jer. 49:27). Again: Lift up a standard against the walls of Babylon, keep the watch, set the watchmen (Jer. 51:12). In Ezekiel: They shall overthrow the walls of Tyre, and destroy her towers; and I will scrape her dust from her, and make her the dryness of a rock (Ezek. 26:4).

(6420) And embitter him. That this signifies resistance by falsities, is evident from the signification of "to embitter," as being resistance, for in proportion as the resistance is great, so is the embittering during the fight now treated of. That the resistance is by falsities, is plain from what follows.

(6421) And shoot at him. That this signifies that from these falsities they fight, is evident from the signification of "shooting at," as being to fight from falsities; for a "bow" signifies doctrine, and "arrows" or "darts" those things which are of doctrine; thus the truths of doctrine with those who are in truths, and the falsities of doctrine with those who are in falsities (see n. 2686, 2709). That "to shoot" here denotes to fight from falsities, is because the subject here treated of is those who are in falsities.

(6422) And hate him, the archers. That this signifies with all hostility, is evident from the signification of "hatred," as being all hostility, for he who holds anyone in hatred persecutes him with all hostility so far as he is able; and from the signification of "archers," as here being they who are opposed to the men of the spiritual church; for a "shooter with a bow," or "archer," denotes the spiritual man, because a "bow" signifies the doctrinal things of the spiritual church (see n. 2686, 2709). Hence in the opposite sense a "shooter with a bow," or "archer," denotes one who as an enemy fights with the spiritual man. (That a "shooter with a bow," or "archer," denotes the spiritual man, may be seen above, n. 2686, 2709.) Hence it is plain that by the "archers hating him" is signified that they who are in falsities persecute the man of the spiritual church with all hostility.

(6423) And he shall sit in the strength of his bow. That this signifies that he is safe by means of the fighting truth of doctrine, is evident from the signification of "sitting," as being to be safe, for he who sits in the strength of his bow is safe; and from the signification of a "bow," as being doctrine (see n. 2686, 2709). The strength of doctrine is truth, for doctrine in which there is no truth is of no avail (that to truth belong power and strength, see above, n. 878, 3091, 4931, 4934, 4937, 6344). The reason why truth is strong, is that good acts through truth; for good is of such a nature that nothing of evil or of falsity can approach it, thus none of the infernal crew, who flee far away when good approaches, or an angel who is in good. But in order that good may fight with that crew which is with man from hell, and protect him in every way, and also protect the spirits who arrive from the world, and likewise those who are in the lower earth, it acts through truth, for in this way it can approach them. [2] How much power there is in truth has been made evident to me by what it has been given me to see in the other life. A certain spirit who was in natural truth, because during his life in this world he had been a just man, passed through a number of hells, and spoke with me from thence, and described them; he was in power and strength so great that the infernal spirits could not at all infest him, so that he passed safely from one hell into another, which is quite impossible for those who are not in truth. From all this it is evident that by “sitting in the strength of a bow” is signified to be safe by means of the truth of doctrine: that it is by truth fighting, follows from what goes before, where it is said that “the archers shoot at him and hate him.”

(6424) And the arms of his hands are made strong. That this signifies the power of the forces for fighting, is evident from the signification of “arms” and “hands,” as being powers, (see n. 878, 3091, 3387, 4931-4937, 5327, 5328, 5544); that it is the power of the forces for fighting is clear, because fighting is what is being treated of.

(6425) By the hands of the mighty Jacob. That this signifies by the omnipotence of the Lord’s Divine Human, is evident from the signification of “hands,” as being power (of which just above, n. 6424), and in the supreme sense, in which the Lord is treated of, omnipotence (n. 878, 3387, 4592, 4933);

and from the signification of the “mighty Jacob,” as being the Lord’s Divine natural, thus His Divine Human (see n. 1893, 3305, 3576, 3599, 4286, 4538, 6098, 6185, 6276). That it is the Lord who is meant by the “mighty Jacob,” is evident also in David: Who sware to Jehovah, he vowed unto the mighty Jacob, Surely I will not come into the tent of my house until I find out a place for Jehovah, the habitations of the mighty Jacob (Ps. 132:2, 3, 5). And in Isaiah: That all flesh may know that I Jehovah am thy Saviour and thy Redeemer, the mighty Jacob (Isa. 49:26). Again: Hear O Jacob My servant, and Israel whom I have chosen, I will pour My spirit upon thy seed, and My blessing upon thy sons; this one shall say, I am Jehovah’s, and that one will call Himself by the name of Jacob, and another will write with his hand Jehovah’s, and will surname himself with the name of Israel (Isa. 44:1, 3, 5). That “Israel” also in the supreme sense denotes the Lord, is evident in Hosea: When Israel was a child, then I loved him, and called My son out of Egypt (Hos. 11:1); that it is the Lord who is here meant by “Israel” is evident in Matthew: Joseph went with the boy into Egypt, that it might be fulfilled which was spoken by the prophet, Out of Egypt have I called My Son (Matt. 2:14, 15).

(6426) From thence is the shepherd, the stone of Israel. That this signifies that from this is all good and truth in the spiritual kingdom, is evident from the signification of a “shepherd,” as being one who leads to the good of charity by means of the truth of faith (see n. 344, 3795, 6044); here in the supreme sense, because the Lord is treated of, it signifies good and truth itself; from the signification of "stone," as being truth (see n. 1298, 3720, 3769, 3771, 3773, 3789, 3798); and from the representation of Israel, as being the spiritual church (see n. 3305, 4286); for "Israel" is spiritual good, or the good of truth (n. 4286, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and as the good of truth is the very essential of the spiritual church, therefore by "Israel" the spiritual church is signified, and in a higher sense the Lord's spiritual kingdom. [2] From all this it is evident that by "from thence is the shepherd, the stone of Israel" is signified that from this is all the good and truth of the Lord's spiritual kingdom. That in the highest sense the "stone of Israel" denotes the Lord in respect to the truth that is in His spiritual kingdom, is because by "stone" in general is signified the temple, and specifically its foundation, and by the "temple" is signified the Lord's Divine Human (as is evident in John 2:19, 21), and also by its foundation (Matt. 21:42, 44; and Isa. 28:16). That in the highest sense a "stone" denotes the Lord as to the Divine truth that is of His spiritual kingdom, is evident in David: The stone which the architects rejected, is become the head of the corner. This was done from Jehovah: it is marvelous in our eyes (Ps. 118:22, 23). That the "stone" here is the Lord, is evident in Luke: It is written, The stone which the architects rejected, the same is become the head of the whosoever shall fall upon this stone shall be broken; but upon whomsoever it shall fall, it will grind him to powder (Luke 20:17, 18); these words the Lord speaks concerning Himself. And in Isaiah: Let Him be your fear, and let Him be your dread; for He shall be for a sanctuary, although a stone of stumbling, and a rock of offense, to the two houses of Israel; many among them shall stumble, and fall, and be broken (Isa. 8:13-15); where the subject treated of is the Lord. Again: Thus said the Lord Jehovih, Behold I will lay for a foundation in Zion a stone, a tried stone, of a precious corner, of a sure foundation; he that believeth shall not hurry (Isa. 28:16). In Zechariah: Jehovah Zebaoth shall visit His flock, the house of Judah, and shall make them as a horse of glory in war; from Him is the corner stone, from Him the nail, from Him the war bow (Zech. 10:3, 4). [3] In Daniel: Thou sawest even until a stone was cut out which was not done with hands, and it smote the image upon its feet, that were iron and clay, and brake them in pieces. The stone that smote the image became a great rock, and filled the whole earth. The God of the heavens shall make a kingdom rise up that shall not be destroyed forever, nor shall His kingdom be left to another people; it shall break in pieces and consume all these kingdoms, but itself shall stand forever. Forasmuch as thou sawest that a stone was cut out of the rock, which was not done with hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold (Dan. 2:34, 35, 44, 45); here by a "stone" in the highest sense is meant the Lord, and in the relative sense His spiritual kingdom; that the stone was "cut out of a rock" signifies that it was from the truth of faith, for this is signified in the Word by a "rock;" and as the truth of faith is signified by "stone" and "rock," it is the Lord's spiritual kingdom that is also signified, for this is in the truth of faith, and from this in good. [4] By the "stone" also upon which Jacob slept, and which he afterward set for a pillar, the like is signified, of which it is written: Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place, and I knew it not; and he feared, and said, How terrible is this place! this is nothing but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had set for his pillows, and set it for a pillar, and poured oil upon the head of it; and he said, This stone which I have set for a pillar shall be God's house (Gen. 28:16-18, 22). That in the highest sense the ancients understood the Lord by a "stone," and in the representative sense His spiritual kingdom, is also clear in Joshua: Joshua set up a stone under the oak that was in the sanctuary of Jehovah. And Joshua said unto the universal people, Behold, this stone shall be to us for a witness; for it hath heard all the discourses of Jehovah, which He spake to us; and it shall be for a witness against you, lest ye deny your God (Josh. 24:26, 27).

(6427) The contents of these two verses in the internal sense is plain from the things unfolded, but still these things must needs be obscure unless the nature of the spiritual kingdom is known. This kingdom consists of those who are in the truth of faith, but who make this the truth of life, and thus good; for when the truth of faith is lived, it becomes good, and is called the "good of truth," but in its essence it is truth in act. In the Lord's spiritual church the truth of faith is various, for that is said to be truth in one church which in another is said not to be truth, and this according to the doctrine of each; thus it is doctrinal things that are called truths. These truths are what are conjoined with good, and make the good of the spiritual church; and thus its good becomes such as is its truth, for good has its quality from truths. [2] Hence it is evident that the good of the spiritual church is impure; and because it is impure, the spiritual cannot be admitted into heaven except by Divine means. The veriest Divine means was that the Lord came into the world and made the Human in Himself Divine; by this the spiritual were saved. But because the good with them is impure, they must needs be infested by evils and falsities, and thus be in combats; but the Lord provides that by means of these combats the impurity in them may gradually be purified, for the Lord fights for them. This is what is signified by "the daughter marched upon the wall," and by "the archers embittered him, and shot at him, and hated him, and he shall sit in the strength of his bow, and the arms of his hands are made strong by the hands of the mighty Jacob, from whence is the shepherd, the stone of Israel." [3] See what has already been said about those who are of the spiritual church, namely, that they are in obscurity as to truth and the derivative good (n. 2708, 2715, 2718, 2831, 2935, 2937, 3241, 3246, 3833, 6289); that this obscurity is illumined by the Lord's Divine Human (n. 2716); that before the Lord's coming there was not such a spiritual kingdom as after His coming (n. 6372); that the Lord came into the world in order to save the spiritual; and that they are saved by means of the Lord's Divine Human (see n. 2661, 2716, 2833, 2834, 3969). Hence also it is plain that by "the arms of his hands were made strong by the hands of the mighty Jacob, from whence is the shepherd the stone of Israel," is signified the power of fighting derived from the omnipotence of the Lord's Divine Human, whence is all the good and truth in the spiritual kingdom (n. 6424-6426).

(6428) By the God of thy father, and He shall help thee. That this signifies that He is the God of the Ancient Church, is evident from the representation of Jacob, who here is the "father," as being the Ancient Church (n. 4439, 4514, 4680, 4772). This church was a spiritual church, and in it the Lord was worshiped, who is here meant by the "God of the Ancient Church," from whom is help in the combats spoken of above.

(6429) And with Shaddai. That this signifies the Lord the Benefactor after temptations, is evident from the signification of "Shaddai," the Lord being so called relatively to temptations, and to benefactions after temptations (see n. 1992, 3667, 4572, 5628).

(6430) And He shall bless thee with the blessings of heaven above. That this signifies with good and truth from within, is evident from the signification of "blessings," as being the multiplication of truth and the fruitfulness of good; "blessing" in the spiritual sense being nothing else; and from the signification of "heaven above," as being from within, for the heaven of man is in his interiors, because the man who is in the good of life is as to his interiors in society with angels, thus in heaven, and as to his exteriors is in society with men, thus in the world. Therefore when man receives the good and truth which flow in from the Lord through heaven from within, he is "blessed with the blessings of heaven above."

(6431) With the blessings of the deep that lieth beneath. That this signifies with the memory-knowledges that are in the natural, is evident from the signification of "being blessed with blessings," as being to be endowed with such things as are from the spiritual world; and from the signification of the "deep that lieth beneath," as being the memory-knowledges in the natural. It is relatively to the interiors (which are "heaven") that the natural is called "the deep that lieth beneath" (see above, n. 6430); and as the natural is signified by "the deep that lieth beneath," memory-knowledges are also signified, for these together with their delights are in the natural, and make its life, especially with the spiritual man, because by means of memory-knowledges he is introduced into truths, and by means of truths into good; from which it is evident that by "being blessed with the blessings of the deep that lieth beneath" is signified to be endowed with memory-knowledges, thus with truths, in the natural. By the "deep" are also signified the truths of memory-knowledge in the natural in the blessing of Joseph in Moses: Blessed of Jehovah be his land; for the precious things of heaven, for the dew, for the deep also that lieth beneath (Deut. 33:13).

(6432) With blessings of the breasts. That this signifies with the affections of good and truth, is evident from the signification of the "breasts," as being the affections of good and truth. That the "breasts" denote the affections of good and truth, is because they communicate with the organs of generation, and thereby also belong to the province of conjugial love (of which province see above, n. 5050-5062); and conjugial love corresponds to the heavenly marriage, which is the marriage of good and truth; for conjugial love descends from this marriage (n. 2618, 2728, 2729, 2803, 3132, 4434, 4835, 6179); hence by the "breasts" are signified the affections of good and truth. The same is also evident from the fact that infants are nourished by means of the breasts, and through this affection the "breasts" signify the conjunction of conjugial love with love toward offspring. [2] These affections are also signified by the "breasts" in Isaiah: Thou shalt suck the milk of the nations, and shalt suck the breasts of kings. For brass I will bring gold, and for iron silver (Isa. 60:16, 17); "to suck the breasts of kings" denotes good from truth, for by "kings" are signified truths (see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148). That by the "milk of the nations," and by the "breasts of kings," there is signified something hidden which is spiritual, is manifest, for otherwise they would be words without meaning; that good and truth are signified is plain from what follows: "for brass I will bring gold, and for iron silver"; "brass" being natural good (n. 425, 1551), "gold" celestial good (n. 113, 1551, 1552, 5658), "iron" natural truth (n. 425, 426), and "silver" spiritual truth (n. 1551, 2954, 5658, 6112). [3] And in Ezekiel: As to the increase I made thee as the bud of the field, whence thou didst increase and grow up, and thou attainedst to ornament of ornaments; thy breasts were made firm, and thy hair grew (Ezek. 16:7); this is said of Jerusalem, by which is here signified the Ancient Spiritual Church; the “breasts” being “made firm” denotes interior affections of good and truth; “thy hair grew” denotes exterior affections which are of the natural (that “hair” is the natural as to truth, see n. 3301, 5247, 5569-5573). That in these words there is a spiritual sense which does not appear in the letter, is plain; for without that sense what could be meant by saying of Jerusalem that “her breasts were made firm, and her hair grew?” [4] In the same: There were two women the daughters of one mother who committed whoredoms in Egypt; they committed whoredoms in their youth, there were their breasts pressed, and there they touched the teats of their virginity (Ezek. 23:2, 3); that the “two women” are Jerusalem and Samaria, is there said, by whom in the internal sense are signified churches; by their “committing whoredoms in their youth with Egypt,” is signified that they falsified the truths of the church by means of memory-knowledges (that “to commit whoredom” is to falsify truths, see n. 2466, 4865; and that “Egypt” is memory-knowledge, n. 1164, 1165, 1186, 1462, 5700, 5702); hence “their breasts were pressed” denotes that the affections of good and truth were perverted by means of falsifications. That such things are signified by the “whoredom of the women,” and by the “pressing of their breasts,” is evident to those who look into the meaning of the description of these women. [5] In Hosea: Plead ye with your mother, let her put away her whoredoms from her faces, and her adulteries from between her breasts, lest I strip her naked, and make her as a wilderness, and set her as a land of drought, and slay her with thirst (Hos. 2:2, 3); “mother” denotes the church (n. 289, 2691, 2717, 3703, 4257, 5581); “whoredoms” denote falsifications of truth (n. 2466, 4865); “adulteries,” adulterations of good (n. 2466, 2729, 3399); hence “adulteries from between the breasts” denote the affections of good and truth adulterated; “to strip naked” denotes to deprive of all truth (n. 1073, 4958, 5433); “to make her as a wilderness, to set her as a land of drought, and to slay her with thirst” denotes to extinguish all truth. [6] Again: Give them a miscarrying womb and dry breasts (Hos. 9:14); where “dry breasts” denote affections not of truth and good. And in Isaiah: Stand still ye women that are secure, hear my voice; ye daughters that are confident, with your ears perceive my discourse; strip and make thyself bare, and gird upon the loins; they smite themselves upon the breasts for the fields of pure wine and the fruitful vine (Isa. 32:9, 11, 12); where “daughters” denote affections (n. 2362, 3024, 3963); “to be made bare” denotes to be deprived of truth (n. 1073, 4958, 5433); “to gird themselves upon the loins” denotes to be in grief on account of lost good; “to smite upon the breasts,” denotes to be in grief on account of lost good of truth; and because these things are signified, it is said “for the fields of pure wine and the fruitful vine;” for a “field” denotes the church as to good, thus the good of the church (n. 2971, 3196, 3310, 3766), and a “vine” denotes the spiritual church, consequently the good of truth (n. 5113, 6375, 6376). [7] In

Revelation: I saw seven golden lampstands, and in the midst of the seven lampstands one like the Son of man, clothed with a garment down to the foot, and girded about at the breasts with a golden girdle (Rev. 1:12, 13); the "golden lampstands" denote the truths of good; the "Son of man" denotes the Divine truth; "girded about at the breasts with a golden girdle" denotes the good of love. That these things seen by John involve such things as are of the Lord's kingdom and His church, everyone may conclude from the sanctity of the Word; for what sanctity would there be in making predictions about the kingdoms of this world? Hence it may be seen that heavenly things are signified by the "lampstands," and by the "Son of man being clad with a garment down to the feet, and being girded about at the breasts with a golden girdle." [8] In Luke: A certain woman from the people lifted up her voice and said concerning Jesus, Blessed is the womb that bare Thee, and the breasts which Thou hast sucked. But Jesus said, Yea rather, blessed are they that hear the Word of God and keep it (Luke 11:27, 28); from the Lord's answer it is plain what is signified by a "blessed womb," and what by "breasts," namely, those who hear the Word of God and keep it; thus the affections of truth which those have who hear the Word of God; and the affections of good which those have who keep or do it.

(6433) And of the womb. That this signifies their conjunction, namely, the conjunction of good and truth, is evident from the signification of "the womb," as being the inmost of conjugial love; and as conjugial love comes forth from the heavenly marriage, which is the conjunction of good and truth, therefore this conjunction is signified by the “womb.” (That the inmost of conjugial love is signified by the “womb” may be seen above, n. 4918; and that conjugial love comes forth from the heavenly marriage, or from the conjunction of good and truth in heaven, n. 2618, 2728, 2729, 2803, 3132, 4434, 4835, 6179.)

(6434) The blessings of thy father shall prevail above the blessings of my progenitors. That this signifies that this church has spiritual good from the natural, is evident from the representation of Joseph, as being the spiritual church (see n. 6417); from the representation of Israel, here the “father,” as being spiritual good from the natural (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); and from the representation of Isaac and Abraham, here the “progenitors,” as being in the supreme sense the Lord’s internal Divine-”Isaac,” the internal Divine Human, or the Lord’s Divine Rational (n. 1893, 2066, 2072, 2083, 3012, 3194, 3210); and “Abraham” the Lord’s Divine Itself (n. 2011, 3251, 3439, 4615); but in the relative sense “Abraham and Isaac” denote the internal of the Lord’s kingdom and church (n. 6098, 6185, 6276). From all this it may in some measure be seen what is signified by “the blessings of thy father shall prevail over the blessings of my progenitors,” namely, that the spiritual church should have good from the natural or external man, but not from the rational or internal man; for the good of the man of the spiritual church is in the natural, nor does it go further; but the good of the celestial church is in the rational. That this is the meaning cannot possibly be known unless it is known what Israel and Abraham and Isaac represent, and also where and whence is the good of the spiritual church.

(6435) Even to the desire of the hills of an age. That this signifies to celestial mutual love, is evident from the signification of the "hills of an age," as being the things of mutual love (of which in what follows). That the spiritual church may come to this love, is signified by "even to the desire of the hills of an age." Before it is shown from other passages of the Word that by the "hills of an age" is signified mutual love, it must first be told what is meant by the mutual love to which the man of the spiritual church, represented by Joseph, busies himself in arriving. From what has frequently been said and shown above, it is evident that there are two kingdoms which constitute heaven, namely, the celestial kingdom and the spiritual kingdom. The difference between these two kingdoms is that the internal good of the celestial kingdom is the good of love to the Lord, and its external is the good of mutual love; they who are of this kingdom are in the good of love, but not in the truth which is called the truth of faith, for this is in the good of this kingdom, insomuch that it cannot be seen separately from good, and therefore they who belong to this kingdom cannot even mention faith (n. 202, 203, 4448), because with them instead of the truth of faith there is the good of mutual love. But as regards the spiritual kingdom, its internal is the good of charity toward the neighbor, while its external is the truth of faith. [2] From all this it is evident what is the difference between these two kingdoms, and also that they agree in the fact that the external of the celestial kingdom coincides with the internal of the spiritual kingdom, through the intermediate which is called the "celestial of the spiritual." For as before said the external of the celestial kingdom is the good of mutual love, and the internal of the spiritual kingdom is the good of charity toward the neighbor; but the good of mutual love is more interior than the good of charity toward the neighbor, because the former is from the rational, but the latter is from the natural. But although the good of mutual love (which is the external of the celestial church) is more interior, and the good of charity toward the neighbor is more exterior, nevertheless, as just said, the Lord conjoins these goods by an intermediate, and thus conjoins these two kingdoms. [3] In order to make a distinction between the external good of the celestial church and the internal good of the spiritual church, in the following pages we may call the former good the good of mutual love, and the latter the good of charity toward the neighbor, which difference has not been heretofore observed. These things being first known, it may be said what is signified by "even to the desire of the hills of an age," which is among the blessings of Israel concerning this spiritual church, namely, that the spiritual kingdom may rise above the good of charity even to the good of mutual love, which is of the celestial kingdom; and that in this way these two kingdoms may be intimately conjoined: this is what is signified by these words. [4] In very many passages of the prophetic Word mention is made of "mountains and hills," and by them in the internal sense are signified the goods of love-by “mountains” the good of love to the Lord, which is the internal of the celestial kingdom; and by “hills” the good of mutual love, which is the external of the same kingdom; but where the spiritual kingdom is treated of, then by “mountains” is signified the good of charity toward the neighbor, which is the internal of this kingdom, and by “hills” the truth of faith, which is its external. Be it known that every church of the Lord is internal and external, and so is each of His kingdoms. [5] That such is the signification of “hills,” is evident from the following passages: In the latter days the mountain of Jehovah shall be for the head of the mountains, and shall be exalted above the hills (Isa. 2:2; Mic. 9:1); the “mountain of Jehovah,” which is Zion, denotes the Lord’s celestial kingdom, thus the good of this kingdom, which is of love to the Lord; thus in the supreme sense it is the Lord Himself, for all the love and all the good in the celestial kingdom belong to the Lord. [6] The like is signified by the “mountain of Zion” elsewhere in the Word, and by the “hill thereof” the good of mutual love, as in Isaiah: Jehovah Zebaoth shall come down to fight upon the mountain of Zion, and upon the hill thereof (Isa. 31:4); where “hill” denotes the good of mutual love; and as by a “hill” is signified the good of mutual love, and by a “mountain” the good of celestial love, which is the good of love to the Lord, it is said that “Jehovah would descend to fight upon that mountain.” Jehovah does not fight upon the mountain of Zion and the hill thereof; but where the good of love is, it is for this, that is, for those who are in it, that the Lord (in this passage “Jehovah”) fights. If He fought for Zion and for Jerusalem, it is because they represented the celestial church. Therefore also the mountain of Zion was called holy, and Jerusalem also was said to be holy, when yet in itself it was filthy, as is plain from the prophets, where its abominations are treated of. [7] In David: The mountains shall bring peace, and the hills in righteousness (Ps. 72:3). In the same: Praise Jehovah ye mountains, and all hills (Ps. 148:9). In the same: The mountains skipped like rams, the hills like the sons of the flock (Ps. 114:4, 6). Again: A mountain of God is the mountain of Bashan; a mountain of hills is the mountain of Bashan. Why leap ye, ye mountains, ye hills of mountains? God desires to dwell in it, Jehovah also shall dwell forever (Ps. 68:15, 16). In these passages "mountains" denote celestial love, and "hills" spiritual love; that mountains are not here meant, nor hills, nor they who were upon mountains and hills, is very manifest. [8] In Isaiah: There shall be upon every high mountain, and upon every lifted up hill, streams, channels of waters (Isa. 30:25); "channels of waters" denote the knowledges of good and of truth, which are said to be "upon every high mountain and lifted up hill" because these knowledges flow from the goods of celestial and spiritual love. [9] In Habakkuk: Jehovah stood and measured the earth; He saw and dispersed the nations, because the mountains of eternity were scattered, and the hills of an age humbled themselves (Hab. 3:6); the "mountains of eternity" denote the good of love of the Most Ancient Church, which was celestial; the "hills of an age," the good of mutual love that belonged to that church; the former being its internal, the latter its external. When that church is meant in the Word, seeing that it was the most ancient one, "eternity" is sometimes added, as here the "mountains of eternity," and elsewhere the "days of eternity" (n. 6239); and an "age" also is added, as here the "hills of an age," and also in the prophetic utterance of Israel: "to the desire of the hills of an age." Hence it is evident that by the "hills of an age" are signified the goods of mutual love, which are of the celestial church, or of the Lord's celestial kingdom. [10] So in Moses, in his prophetic utterance about Joseph: Of the first-fruits of the mountains of the east, and of the precious things of the hills of eternity, let them come on the head of Joseph (Deut. 33:15, 16). In Isaiah: The mountains and the hills shall resound with singing, and all the trees of the field shall clap their hands (Isa. 55:12). In Joel: In that day the mountains shall drop down new wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters (Joel 3:18; Amos 9:13). In Ezekiel: My sheep wander in all the mountains, and upon every high hill, and upon all the faces of the earth are they scattered. I will make them, the compass of My hill, a blessing; and I will send down the rain in its season (Ezek. 34:6, 26). In Jeremiah: Wasters are come upon all the hills in the wilderness; for the sword of Jehovah devoureth (Jer. 12:19). In these passages the goods of celestial love are signified by "mountains;" and likewise by "hills," but in a lower degree. [11] Because "mountains" and "hills" signified such things, in the Ancient Church their Divine worship also was upon mountains and upon hills; and afterward the Hebrew nation set altars upon mountains and hills, and there sacrificed and burnt incense; and where there were no hills, they constructed high places. But because this worship became idolatrous, through holding the mountains and hills themselves holy, and thinking nothing at all about the holy things which they signified, this worship was therefore forbidden the Israelitish and Jewish people, because that people was more prone to idolatry than any other. In order however that this representative which had been in ancient times might be retained, the mountain of Zion was chosen, and by it in the supreme sense was represented the Divine good of the Lord's Divine love, and in the relative sense the Divine celestial and the Divine spiritual in His kingdom. [12] As such things were signified, Abraham was commanded to sacrifice his son upon one of the mountains in the land of Moriah; and the Lord was also seen upon a mountain by Moses, and the Law was promulgated from the elevation of a mountain, for He was seen by Moses upon Mount Horeb, and the Law was promulgated upon Mount Sinai; and the temple of Jerusalem was also built upon a mountain. [13] That from an ancient rite holy worship was held upon mountains and hills, and afterward the Gentiles and also the idolatrous Israelites and Jews sacrificed and burnt incense thereon, is plain in Jeremiah: Thine adulteries, and thy neighings, the wickedness of thy whoredom, upon the hills in the field, I have seen thine abominations (Jer. 13:27); speaking of Jerusalem. In Ezekiel: When their pierced ones shall be in the midst of their idols, round about their altars, upon every high hill, in all the heads of the mountains, and under every green tree, and under every tangled oak (Ezek. 6:13). In Jeremiah: Upon every high hill, and under every green tree, thou transgressing harlot (Jer. 2:20; 3:6; and 1 Kings 14:23; 2 Kings 16:4; 17:10). [14] Because idolatrous worship took place upon mountains and hills, by them are signified in the opposite sense the evils that belong to the love of self; as in Jeremiah: The mountains, and lo they are shaken, and all the hills are overturned. I held and lo there was no man, and all the birds of heaven had flown away (Jer. 4:24, 25). In Isaiah: Every valley shall be lifted up, and every mountain and hill shall be humbled (Isa. 40:4). In the same: Behold I have put thee for a thresher of a new thresher, set with spikes; thou shalt thresh the mountains, and shalt make the hills as chaff (Isa. 41:15). Again: I will lay waste mountains and hills, and dry up all their herbage (Isa. 42:15). And in Micah: Hear ye I pray what Jehovah speaketh: Arise, contend thou with the mountains, and let the hills hear thy voice (Mic. 6:1). In Jeremiah: My people have been lost sheep, their shepherds have misled them, refractory mountains, they have gone from a mountain upon a hill, they have forgotten their fold (Jer. 50:6; and in other places, as Jer. 16:6; Nah. 1:5, 6). [15] The reason why "mountains" and "hills" signified the goods of celestial and spiritual love, was that they were prominent above the earth, and by things prominent and high were signified those which were of heaven, and in the supreme sense which were of the Lord. For the "land of Canaan" signified the Lord's heavenly kingdom (n. 1607, 3038, 3481, 3705, 4240, 4447); hence all things in that land were significative, the “mountains” and “hills” being significative of such things as are high; for when the most ancient people who were of the celestial church ascended a mountain they thought of height, and from height, of what is holy, because Jehovah or the Lord was said to dwell “in the highest,” and because in the spiritual sense “height” denoted the good of love (n. 650).

(6436) They shall be on the head of Joseph. That this signifies these things as to the interiors, is evident from the signification of “head,” as being the interiors, because all things of man are there in their first principles, and it is also from correspondence that the interior things are signified by the head. Hence the “neck” signifies what is intermediate; the “body,” exterior things; and the “feet” with the “soles,” outermost ones. This correspondence is from the fact that heaven bears relation to a Great Man; the inmost heaven, where is the Lord’s celestial kingdom, relates to the head of that man; the middle or second heaven, where is the spiritual kingdom, to the body; and the ultimate or first heaven, to the feet (n. 4938, 4939, 5328, 6292).

(6437) And on the crown of the head of the Nazirite of his brethren. That this signifies as to the exteriors, is evident from the signification of the “crown of the head of a Nazirite,” as being exterior things (of which presently); and from the representation of the sons of Israel, who here are “his brethren,” as being spiritual truths in the natural (see n. 5414, 5879, 5951), which also are relatively exterior, for the man of the spiritual church is in the good of truth, and this good is interior, because in the interior natural. That a "Nazirite" signifies exterior things is because the Nazirites represented the Lord as to the Divine natural, which is the external Divine Human. That this was what they represented is evident from the fact that the Naziriteship is the hair, and that its sanctity consisted in the hair, which was for the sake of the representation that has been mentioned; for the hair corresponds to and hence signifies what is natural (n. 3301, 5247, 5569-5573). This is also plain from those who made a vow of Naziriteship, who were then forbidden to shave their hair (Num. 6:5); and afterward, when they had completed the days of the Naziriteship, they were to shave the head at the door of the tent, and to put the hair into the fire under the sacrifice of the peace-offering (Num. 6:13, 18). This is further evident from Samson, who was a Nazirite, in that his strength consisted in his hair (Judg. 13:3, 5; 16; see n. 3301). Hence it is written in Jeremiah: Cut off the hair of thy Naziriteship, and cast it away, and take up a lamentation on the hills (Jer. 7:29). From these passages it is evident that by the "crown of the head of a Nazirite" are signified exterior things, for the crown of the head of a Nazirite is where his hair is. This is the secret signified by the Nazirites in the Word.

(6438) From all that Israel foretold about Joseph, it is also evident that in each detail there is an internal sense, and that without this sense scarcely anything is understood. He who looks only at the sense of the letter may believe that these things that were said about Joseph would happen to his descendants through Manasseh and Ephraim (Gen.

48:1). But in their history in the books of Moses, Joshua, Judges, Samuel, and Kings, nothing of the kind is found; for they were not blessed above the rest of the tribes, and they like the rest were led into captivity and dispersed among the Gentiles; from which it is evident that what is stated in the sense of the letter is not signified, but something else that is in the internal sense. Also that without the internal sense it is impossible to know what all these things about Joseph involve-as that Joseph is "the son of a fruitful one, a fruitful one over a fountain, of a daughter, she marcheth upon the wall; the archers embitter him, and shoot at him, and hate him; and he shall sit in the strength of his bow, and the arms of his hands are made strong by the hands of the mighty Jacob, from thence is the shepherd, the stone of Israel;" that "the blessings of his father shall prevail above the blessings of his progenitors, even to the desire of the hills of an age;" and that "they shall be on the head of Joseph, and on the crown of the head of the Nazirite of his brethren;" all and each of which things are such that no one can know what they mean except from the internal sense.

(6439) Verse 27. Benjamin is a wolf; he shall seize in the morning, he shall devour the spoil, and at even he shall divide the prey. "Benjamin," signifies the truth of the good of the spiritual church, which is "Joseph;" "is a wolf," signifies the avidity of rescuing and delivering the good; "he shall seize in the morning, he shall devour the spoil," signifies that when the Lord is present it shall be done; "and at even he shall divide the prey," signifies their possession in the Lord’s kingdom, when as yet they are in obscurity.

(6440) Benjamin. That he signifies the truth of the good of the spiritual church, which is “Joseph,” is evident from the representation of Benjamin, as being the spiritual of the celestial (see n. 4592). The spiritual of the celestial is the truth of good, here the truth of that good which is of the spiritual church, which is represented by Joseph in this prophetic utterance of Israel; for as by Joseph is represented the spiritual church (n. 6417), by him is also represented the good of that church, because the church is the church from good; the truth of this good is “Benjamin.”

(6441) Is a wolf. That this signifies the avidity of rescuing and delivering the good, is evident from the signification of a “wolf,” as being one who seizes and scatters; and as in the Word “beasts” signify cupidities, a “wolf” signifies the avidity of seizing, as is also evident from the passages in the Word where a “wolf” is mentioned; as in Matthew: Beware ye of false prophets, who come unto you in sheep’s clothing, but inwardly they are ravening wolves (Matt. 7:15). And in John: He that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf seizeth them, and scattereth the sheep (John 10:12). Likewise in other places (as Luke 10:3; Jer. 5:6; Ezek. 22:27; Zeph. 3:3). Hence it is plain that by a “wolf” are signified those who seize, but here one who rescues from hell those who have been seized. The signification of a “wolf” is in a similar category to that of a “lion,” also a rapacious animal, concerning which also it is said that it “seizeth the rapine,” “gathereth spoil,” and “preyeth upon prey,” as is here said of a wolf; and yet in a good sense a “lion” signifies truth in power from good (n. 6367). It is similar with other rapacious beasts, as leopards, eagles, etc.

(6442) He shall seize in the morning, he shall devour the spoil. That this signifies that when the Lord is present it shall be done, is evident from the signification of “morning,” as being in the supreme sense the Lord (see n. 2405, 2780), hence that “he shall seize in the morning” denotes that when the Lord is present, then shall be rescuing and deliverance of the good; and from the signification of “devouring the spoil,” as being to appropriate to Himself those whom He has rescued and delivered. (That “devouring” denotes to appropriate and conjoin with oneself, see n. 3168, 3513, 3596, 5643; that the “spoil” denotes those who have been rescued and delivered, is manifest.) That “seizing,” “rapine,” “spoil,” and “prey” are also spoken of the Lord in the Word because of His rescuing and delivering the good, is evident from what was said above (verse 9) about Judah: “Judah is a lion’s whelp; from the prey, my son, thou art gone up,” by which is signified that from the Lord through what is celestial is deliverance from hell (n. 6368). Also from other passages in the Word, as in Isaiah: The roaring of Jehovah is like that of a lion, He roareth like young lions, and growleth, and layeth hold of the prey, so that there is none rescuing (Isa. 5:29). Again: As a lion roareth, and the young lion over his rapine, so shall Jehovah come down to fight upon the mountain of Zion

(Isa. 31:4). In Jeremiah: I will rescue thee in that day, rescuing I will rescue thee; but thy soul is to thee for a spoil, because thou hast trusted in Me (Jer. 39:17, 18). In Zephaniah: Wait ye for Me, saith Jehovah, even unto the day that I rise up unto the prey (Zeph. 3:8). And in Isaiah: I will divide to Him among many, that He may divide the spoil with the strong ones (Isa. 53:12); where the Lord is spoken of in the whole chapter. [2] That "to devour the rapine or spoil" is to appropriate goods which have been seized by evils, is evident from the prophetic utterance of Balaam, in Moses: Behold, the people shall rise up as an old lion, and as a young lion shall he lift himself up; he shall not rest until he eat of the spoil (Num. 23:24). From all this it is evident that "rapine," "spoil," and "prey," denote the rescuing and deliverance of the good by the Lord. This is predicated of the truth represented by Benjamin, because to truth is attributed power (n. 3091, 4931), but that which it has from good (n. 6344, 6423).

(6443) And at even he shall divide the prey. That this signifies their possession in the Lord's kingdom when as yet they are in obscurity, is evident from the signification of "evening," as being what is obscure (see n. 3056, 3833); and from the signification of "dividing the prey," as being to give a possession in the heavenly kingdom; for by "prey" are signified those who have been rescued and delivered by the Lord; hence by "dividing the prey" is signified distribution, namely, among those who are in heaven, which is the same as their having a possession in the Lord's kingdom. This is said to be done "in the evening," because they who are being elevated into heaven are at first in obscurity; for they cannot come to clearness until they have been in heaven, and have been instructed with respect to truths by the Lord through the angels, into whose society they are sent; for there is need of time in order that the obscurity induced by falsities may be dissipated.

(6444) These are the things signified by “Benjamin;” but without the internal sense, who can say what the things which are said of him involve, as that he is a “wolf,” that he “shall seize in the morning,” that he “shall devour the spoil, and at evening shall divide the prey?” These things would be altogether hidden unless revealed by the internal sense. Of this kind are very many things in the prophets, of which if viewed from the letter few are understood; but if viewed from the internal sense all are understood. From all this it may now be seen that by the “sons of Jacob,” and by the “tribes” named from them, are signified such things as are of the Lord’s church and kingdom.

(6445) Verse 28. All these are the twelve tribes of Israel; and this is what their father spake to them, and blessed them; every one according to his blessing he blessed them. “All these are the twelve tribes of Israel,” signifies all truths and goods in the complex; “and this is what their father spake to them,” signifies communication through influx from spiritual good; “and blessed them, every one according to his blessing he blessed them,” signifies predictions as to the spiritual life, of what would happen to each one in such a state.

(6446) All these are the twelve tribes of Israel. That this signifies all truths and goods in the complex, is evident from the signification of the "twelve tribes of Israel," as being all truths and goods in the complex (see n. 3858, 3926, 3939, 4060, 6335, 6397). That these are signified by the "tribes," is plain not only from what has been said about the tribes in the places cited, but also from what has been said about them in this chapter.

(6447) And this is what their father spake to them. That this signifies communication through influx from spiritual good, is evident from the signification of "speaking," as being to inflow (see n. 2951, 5481, 5743, 5797), here communication through influx; and from the representation of Israel, who is here their "father," as being spiritual good (n. 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833).

(6448) And blessed them; every one according to his blessing he blessed them. That this signifies predictions as to the spiritual life, of what would happen to each one in such a state, is evident from the signification of "blessing," as being prediction (see n. 6230, 6254); and from the signification of "every one according to his blessing he blessed them," as being what would happen to each one. That it is as to the spiritual life of each one in such a state, is plain from all that has been said in this chapter of the sons of Israel or the tribes named from them; for by them are described all states of the church as to goods and truths, thus as to the spiritual life of everyone within the church.

(6449) Verses 29-33. And he commanded them, and said unto them, I am being gathered unto my people; bury me unto my fathers unto the cave that is in the field of Ephron the Hittite; in the cave that is in the field of Machpelah, which is upon the faces of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a sepulcher. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah: the purchase of the field and of the cave that is therein, was from the sons of Heth. And Jacob finished commanding his sons, and he gathered up his feet unto the bed, and expired, and was gathered unto his peoples. "And he commanded them, and said unto them," signifies insinuation; "I am being gathered unto my people," signifies that he would be in the goods and truths of the natural which are from him; "bury me unto my fathers," signifies that therein also are interior things and what is inmost; "unto the cave," signifies where is obscurity; "that is in the field of Ephron the Hittite," signifies which nevertheless can become clear; "in the cave that is in the field of Machpelah," signifies in this obscurity; "which is upon the faces of Mamre," signifies the quantity and quality thereof; "in the land of Canaan," signifies where the church is; "which Abraham bought with the field from Ephron the Hittite," signifies redemption; "for a possession of a sepulcher" signifies regeneration; "there they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah," signifies that all the interior things are in order in the good and truth in the natural; "the purchase of the field and of the cave that is therein was from the sons of Heth," signifies the redemption of those who receive truth, and through truth good; "and Jacob finished commanding his sons," signifies the effect of the insinuation; "and he gathered up his feet unto the bed," signifies as to his lower things in which were things interior, unto the good and truth of the lower natural; "and expired," signifies new life there; "and was gathered unto his peoples," signifies that he was in the goods and truths of the natural which are from him.

(6450) And he commanded them, and said unto them. That this signifies insinuation, is evident from what follows, when Israel speaks to his sons about burying him in the cave of the field of Machpelah, where Abraham and Isaac were buried, whereby is signified life in the truths and goods of the natural, in which are interior things and what is inmost; and because these are treated of in what now follows, therefore by "commanding his sons and saying unto them" is signified insinuation into these things (that "to command" signifies influx, see n. 5486, 5732, thus it signifies insinuation).

(6451) I am being gathered unto my people. That this signifies that he would be in the goods and truths of the natural which are from him, is evident from the representation of the sons of Israel and of the tribes named from them, which are here "his people," as being goods and truths in the natural (see n. 3858, 3926, 3939, 5414, 5879, 5951, 6335, 6337), and that these are from him is evident; and from the signification of "being gathered to that people," as being to be in these things. As the subject treated of here and in what follows is the gathering or coming forth of spiritual good, which is "Israel," in the goods and truths of the natural, which are his "sons" or the tribes named after them, it must be told how this is to be understood. [2] In man there is what is inmost, there are interior things under the inmost, and there are exterior things. All these are most exactly distinct; they succeed in order, thus from the inmost down to the outermost; according to the order in which they succeed, they also flow in; hence it is that life flows through the inmost into the interiors, and through the interiors into the exteriors, thus according to the order in which they succeed; and it does not rest except in the ultimate of order, where it stops. And as the interior things flow in according to order down to the ultimate, and there stop, it is evident that the interior things are together in the ultimate, but in this order: the inmost, which has flowed in, holds the center; the interior things which are under the inmost encompass the center; and the exterior things make the circumference; and this not only in general, but also in every detail. The former order is called "successive order," and the latter "simultaneous order;" and this latter order originates from the former; for in every case the simultaneous has its origin in the successive, and when it has thus originated it exists so. [3] As all the interiors are together in the ultimate, therefore the appearance is as if life were in the ultimate, that is, in the body; when yet it is in the interiors, nor yet there, but in the highest, that is, in the Lord, from whom is the all of life. Hence also it is that life in the exteriors is obscure compared with life in the interiors; for in the exteriors the life is general, coming forth from the influx of many, nay, of innumerable things from the interiors, which appear together and in general. Thus now it is in some measure plain how it is to be understood that spiritual good which is “Israel” must be in the goods and truths of the natural, which are his sons or tribes; for spiritual good which is “Israel” is in the interior of the natural, and the goods and truths which are his sons are in its exterior. That spiritual good must be in these is signified by “I am being gathered unto my people.”

(6452) Bury me unto my fathers. That this signifies that therein also are interior things and what is inmost, is evident from the representation of Abraham and Isaac, who here are his “fathers,” as being interior things and what is inmost, Abraham being what is inmost, and Isaac the interior which is under the inmost (see n. 3245, 6098, 6185, 6276, 6434). (Moreover that the inmost and the interiors are together in the exterior, thus in goods and truths in the natural, which are the sons and tribes of Israel, may be seen above n. 6451.)

(6453) Unto the cave. That this signifies where is obscurity, is evident from the signification of a “cave,” as being what is obscure (see n. 2935). Moreover that there is obscurity in the exterior natural where the truths and goods are which are represented by the sons and tribes of Israel, because therein is what is general, may be seen above n. 6451e.

(6454) That is in the field of Ephron the Hittite. That this signifies which nevertheless can become clear, is evident from the signification of a "field," as being the church (see n. 2971, 3766); and from the representation of Ephron the Hittite, as being those with whom truth and good can be received (n. 2933, 2940, 2969), thus those with whom the obscurity of faith can become clear. The case herein is this. Whatever is in the natural, and especially what is in the exterior natural, is obscure in comparison with what is in the interior natural, and still more so in comparison with what is in the rational (n. 6451, 6453). But this obscurity becomes clear in two ways; first, if the exteriors are brought into compliance with the interiors, and thus into correspondence; secondly, if the man can be elevated from the exterior to the interior things, and thus to see the exterior things from what is interior. This latter way is possible with those who are in the internal of the church, and the former with those who are in its external; but neither the one nor the other is obtained except through regeneration from the Lord. From this it is plain what is meant by the obscurity being capable of becoming clear.

(6455) In the cave that is in the field of Machpelah. That this signifies in this obscurity, is evident from the signification of a "cave," and also of "Machpelah," as being what is obscure. (That a "cave" denotes what is obscure may be seen above, n. 2935, 6453; and also "Machpelah," n. 2935; but "Machpelah" signifies the quality of the obscurity.)

(6456) Which is upon the faces of Mamre. That this signifies the quantity and quality thereof, is evident from the signification of “Mamre,” as being the quantity and quality of that to which it is adjoined (see n. 2970, 4613).

(6457) In the land of Canaan. That this signifies where the church is, is evident from the signification of the “land of Canaan,” as being the church (see n. 3686, 3705, 4447, 5136).

(6458) Which Abraham bought with the field from Ephron the Hittite. That this signifies redemption, is evident from the signification of “buying,” as being to make one’s own (see n. 5374, 5397, 5410, 5426); thus also to redeem, for that which is redeemed is made one’s own; from the representation of Abraham, as being in the supreme sense the Lord (n. 1965, 1989, 2011, 3245, 3251, 3305, 3703, 4615, 6098, 6185, 6276); from the signification of a “field,” as being the church (n. 2971, 3766); and from the representation of Ephron the Hittite, as being those with whom good and truth can be received (n. 2933, 2940, 2969). Hence is evident what the sense of these words is, namely, that there is redemption by the Lord of those in the church with whom good and truth can be received.

(6459) For a possession of a sepulcher. That this signifies regeneration, is evident from the signification of a “sepulcher,” as being regeneration (see n. 2916, 2917, 5551).

(6460) There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. That this signifies that all the interior things are in order in the good and truth in the natural, is evident from what has been unfolded above (n. 6451, 6452).

(6461) The purchase of the field and of the cave that is therein was from the sons of Heth. That this signifies the redemption of those who receive truth, and through truth good, is evident from the signification of a “purchase,” as being redemption (see n. 6458); from the signification of a “field,” as being the church (n. 2971, 3766), thus the man of the church, for he is a church; from the signification of a “cave,” as being what is obscure (n. 2935, 6453); and from the representation of the sons of Heth, as being the spiritual church which was from the Ancient Church (n. 2913, 2986); and because the “sons of Heth” denote the spiritual church from the Ancient Church, they denote those who receive truth and through truth good, for from this is the spiritual church. From all this it is evident that by the “purchase of the field and of the cave which is in it was from the sons of Heth,” is signified the redemption of those who, being in the church and as yet in obscurity, receive truth and through truth good.

(6462) And Jacob finished commanding his sons. That this signifies the effect of the insinuation, is evident from the signification of “commanding sons and saying unto them,” as being insinuation (see n. 6450); thus “to finish commanding them” denotes the effect of the insinuation.

(6463) And he gathered up his feet unto the bed. That this signifies as to his lower things in which were things interior, unto the good and truth of the lower natural, is evident from the signification of “gathering up the feet,” as being to betake themselves to lower things (that “to gather” is to betake themselves, when the “feet” denote lower things, is plain; and that the “feet” denote the things of the natural may be seen above, n. 2162, 3147, 3761, 3986, 4280, 4938-4952, thus things that are lower, n. 6436), that lower things in which are interior ones are meant, is evident from what was said above (n. 6451); and from the signification of a “bed,” as being the natural (n. 6188, 6226), thus the good and truth of the natural, for these make the natural with man. That it is the good and truth of the lower natural, is because this natural is that to which interior things betake themselves (according to the things unfolded above, n. 6451, 6452); that the natural is lower and higher, or interior and exterior, see n. 3293, 3294, 5118, 5126, 5497, 5649. As by Israel is represented spiritual good from the natural, and by Jacob spiritual truth in the natural, and by his sons goods and truths in the natural distinguished into genera, therefore mention is made of a “bed,” because by it is signified the natural (n. 6188, 6226), as here, when he had finished speaking to his sons, that “he gathered up his feet unto the bed;” and also when Joseph came to him, it is said that “Israel strengthened himself, and sat upon the bed” (see n. 6226); and likewise after he had spoken with Joseph about burying him in the sepulcher of his fathers, it is said that “Israel bowed himself upon the bed’s head” (n. 6188). And in this connection it is a remarkable fact that when Jacob is thought of, there appears in the world of spirits a bed with a man lying in it; this appears at a distance above the head, toward the front to the right. This appearance originates in the fact that in heaven the idea of thought about Jacob is turned into the idea of thought about the natural; for in heaven there is not perceived what Jacob is, but what is represented by him, namely, the natural, which also is signified by a bed.

(6464) And expired. That this signifies new life there, namely, in the goods and truths of the lower natural, which are represented by his sons and the tribes, is evident from the signification of “expiring,” or “dying,” as being new life (see n. 3498, 3505, 4618, 4621, 6036).

(6465) And was gathered unto his peoples. That this signifies that he was in the goods and truths of the natural which are from him, is evident from what was said above (n. 6451), where are like words (see what was there adduced concerning the coming forth and life of spiritual good, which is "Israel," in the goods and truths of the lower natural, which are his sons and the twelve tribes). With respect to the coming forth of interior things in exterior, be it further known that all things, not only with man, but also in universal nature, come forth by successive formations, thus posterior things by formations from prior ones. Hence it is that each formation comes forth separate from the others, but still the posterior depends upon the prior, insomuch that it cannot subsist without it; for the posterior is kept in its connection and form by the prior. From this it is also plain that in the posterior are all the prior things in their order; and the case is similar with the modes and forces which proceed from the prior things as from substances. This is the case with the interior and exterior things pertaining to man, and also with those which are of his life. [2] He who does not conceive the interior and exterior things in man according to such formations, cannot possibly have any idea of the external and the internal man, and of the influx of the one into the other; still less of the coming forth and life of the interior man or spirit, and of its quality when the external, which is bodily, is separated by death. He who conceives of exterior and interior things as being continually more and more pure, and thus cohering by continuity, thus without distinction by formations of posterior things from prior ones, cannot apprehend otherwise than that when the external dies, the internal dies also; for he thinks that they cohere, and by reason of their coherence and continuity, when the one dies the other dies, because the one draws the other with it. These things have been said in order that it may be known that the internal and the external are distinct from each other; and that interior and exterior things succeed in order; and also that all interior things are together in exterior things, or what is the same, all prior things in posterior ones, which subject has been treated of in these verses in the internal sense.

(6466) Continuation about influx, and about the interaction of the soul and the body. At the end of the preceding chapters it was shown that each life with man, namely, the life of his thought and the life of his will, flows in from heaven, and this through the angels and spirits who are with him; but by flowing in from heaven is meant that it flows in through heaven from the Lord, for the all of life with the angels is from the Lord, which they themselves unanimously confess, being also in the perception that it is so. And as the all of life with the angels is from the Lord, the all of life with man is also from the Lord, for man is directed by means of angels and spirits in particular, and by means of heaven in general by the Lord.

(6467) From this it is evident that no man has life from himself, and therefore neither can he think and will from himself, for the life of man consists in thinking and willing. For there is one only life, namely, that of the Lord, which flows into all, but is variously received, and this according to the quality which a man has induced on his soul by his life in the world. Hence with the evil, goods and truths are turned into evils and falsities; but with the good, goods are received as goods, and truths as truths. This may be compared to the light which flows into objects from the sun, which is diversely modified and variegated in the objects in accordance with the form of their parts, and hence is turned into colors either sorrowful or gladsome, thus in accordance with the quality. In like manner while a man lives in this world he induces on the purest substances that belong to his interior a quality, according to which the Lord's life is received. Be it known that the life from the Lord is the life of love toward the universal human race.

(6468) Spirits fresh from the world, before they have been instructed by angels, believe no otherwise than that the all of life is in the man himself, and that nothing flows in; because they know nothing in particular about heaven, thus neither about influx thence. Neither are spirits who are not good willing to be instructed in these things, for they desire to live from themselves; and they have said that I had no life, because they had heard me say that I do not live from myself, and that I know this by continual experience; but to this they were unwilling to attend. It was further given to say, that everyone has life in accordance with the form of the interiors which he has acquired by willing and acting, thinking and speaking. [2] I afterward spoke with good spirits about the influx of life from the Lord, that it flows into all, and that this is evident from heaven, in that heaven resembles a man, and is therefore called the Grand Man (of which, and of the correspondence therewith of all things in man, I have already treated at the end of a number of chapters), and that this could not possibly be unless life from the Lord flowed into heaven in general, and into each one there in particular. [3] It was further said that this is evident from the fact that the universal heaven has reference to the Lord, and that the Lord is there the center of all the looks, they who are in heaven looking upward to Him, and they who are in hell looking downward from Him. For the Lord appears to those who are in the heavens as a sun above them. It was further said that it is evident that the all of life is from the Lord from this fact also, that the soul of man can in the womb so wonderfully form a body, and its manifold members and organs in such a connection, and its interiors according to the image of heaven: this could not possibly be done unless all life were from the Lord, and unless heaven were such as has been described.

(6469) It has also been given me to perceive by influx the sweetness which the Angels perceive from the fact that they do not think and will from themselves, but from the Lord; hence they have tranquillity, peace, and happiness. And when angels have inflowed so that I perceived it, the presence of the Lord has been plainly observed, a sign that they are in the Lord's life; this it has been given to know from much experience. Once also when I was thinking of the influx of life from the Lord, and was revolving some doubts, it flowed in from heaven that no attention should be paid to thousands of objections and reasonings from fallacies.

(6470) That all life is from the Lord, it has also been given to know from the fact that no spirit thinks and speaks from himself, but from others, and these others from yet others, and so on. This has been frequently shown to those who believed that life was in them and did not flow in; and from this it has been given to conclude that because no one thinks and speaks from himself, but from others, therefore in the last resort all think and speak from One, thus from the Lord; and that unless all did so from One, it would be impossible for any order of lives to come forth in heaven, in which nevertheless the order is such that heaven is most distinctly arranged into societies according to the quality of the good. It would be altogether otherwise if everyone acted from his own life.

(6471) A certain spirit (not of the evil, but from those who supposed that they possessed the knowledges of faith more than others, and who had instructed some others even in the fact that all good and truth are from the Lord, and that man cannot think or will what is good from himself), was brought into such a state that he did not think and will from himself; for in the other life it is possible to be brought into such states. When he was in this state he said that he could not live in such a way; but that life was grievous to him. He was then told that he did not love to live in the truth which he had taught, and that the angels are in that state, and are in happiness when they perceive that they do not live from themselves; but this was of no avail. Hence it was evident how difficult it is to live a life of faith unless the man lives in the good of charity.

(6472) How the case is with the influx of each life, namely, of the life of the thought and the life of the will from the Lord, has been given to know by revelation; namely, that the Lord inflows in two ways: through heaven mediately, and from Himself immediately; and that from Himself He flows both into man's rational things, which are his interior things, and into his natural things, which are his exterior ones. That which flows in from the Lord is the good of love and the truth of faith, for that which proceeds from the Lord is the Divine truth in which is the Divine good; but these are variously received with man, namely, in accordance with his quality. [2] The Lord does not compel man to receive what flows in from Himself; but leads in freedom, and so far as man allows, through freedom leads to good. Thus the Lord leads man according to his delights, and also according to fallacies and the principles received therefrom; but gradually He leads him out from these; and this appears to the man as if it were from himself. Thus the Lord does not break these things, for this would be to do violence to freedom, which however must needs exist, in order that the man may be reformed (see n. 1937, 1947, 2875, 2876, 2881, 3145, 3146, 3158, 4031). That the Lord flows in with man in this manner, namely, not only mediately through heaven, but also immediately from Himself, both into the interior and the exterior things in the man, is a secret hitherto unknown.

(6473) That the Lord rules the last things of man equally as his first, can be seen from the fact that the order from the Lord is successive from first things to last, and in the order itself there is nothing but what is Divine; and this being so, the presence of the Lord must needs be in the last things equally as in the first, for the one follows from the other according to the tenor of order.

(6474) It was shown me by experience during the space of an hour, how all the thoughts are ruled by the Lord. There was an influx like a most gentle and almost imperceptible stream, the current of which does not appear, but still leads and draws. This, which flowed in from the Lord, led in this manner all the series of my thoughts into the consequent things, and although gently, powerfully, so that I could not possibly wander into other thoughts, which also I was allowed to attempt, but in vain.

(6475) I have heard it said to certain evil spirits, who were in the world of spirits and who were continually thinking against the Lord (in regard to the spirits who are from hell, when in the world of spirits, see n. 5852), that they should produce someone who said with truth about any angel of heaven (or, if they could, should show one single person in heaven) who does not acknowledge the Lord, and that He is the life of all, and that all have what they have from Him; but they were silent, because they could not do it. Some of the evil spirits, who believed that there are heavens where the Lord is not acknowledged, wandered about and made inquiry, but after trying in vain, they returned. It was said to them further that all in hell think against the Lord, nor do they attribute anything to Him which is above what is human; and yet most say that they acknowledge a Supreme Being, by which they mean the Father, and nevertheless live in hatred and revenge, and continually desire to be exalted over others, and to be worshiped as gods, and in this way they make hell for themselves. It is very different with those who acknowledge the Lord, and believe in Him from the heart. From this also it is evident that the Lord flows into all, both generally through heaven, and singularly and also universally from Himself; and that where the good of charity is, there He is; and also where the contrary is, there also He is, but in no other way than to give them life, and to withdraw them from evil insofar as this can be done.

(6476) Whenever I have been reading the Lord's prayer, I have plainly perceived an elevation toward the Lord which was like an attraction, and at the same time my ideas were open, and from this there was effected a communication with some societies in heaven; and I noticed that there was an influx from the Lord into every detail of the prayer, thus into every idea of my thought that was from the meaning of the things in the prayer. The influx was effected with inexpressible variety, that is, not the same at one time as another; hence also it was made evident how infinite are the things contained in the prayer, and that the Lord is present in every one of them.

(6477) For many years I have observed the general sphere of the influxes around me. It consisted on the one hand of a perpetual endeavor by the hells to do evil, and on the other of a continual endeavor by the Lord to do good; by these endeavors opposite to each other I have been constantly kept in equilibrium. Such endeavors and consequent equilibrium are with everyone; from this all have freedom to turn whithersoever they please; but the equilibrium varies in accordance with the good or evil that reigns with the man. From this also it could be seen that the Lord flows in universally, and therefore also singularly. And I have been informed that the opposite endeavor, which is from hell, is nothing but the perversion into evil of the good that proceeds from the Lord.

(6478) When an angel does good to anyone, he also communicates to him his own good, good fortune, and bliss, and this with the desire to give the other everything, and to retain nothing. When he is in such communication, then good flows in unto him together with good fortune and bliss much more than he gives, and this with continual increase. But as soon as the thought occurs that he desires to communicate what he has for the sake of obtaining in himself this influx of good fortune and bliss, the influx is dissipated; and still more so if any thought comes in of recompense from him to whom he communicates his good. This it has been given me to know from much experience; and from this also it may be seen that the Lord is in every single thing, for the Lord is such that He wills to give Himself to all, and hence good fortune and bliss are increased with those who are images and likenesses of Him.

(6479) Spirits not so well disposed, who were for some time with me, continually injected doubts from the fallacies of the senses against the possibility of all things flowing from one fountain, and thus from the Lord. But they were told that so many doubts cannot be removed within a short time, on account of the fallacies of the senses, which must first be dispelled, and on account of the numberless unknown things which must first be known; nay, that with those who are in what is negative, that is, those with whom what is negative universally reigns, doubts cannot possibly be removed; for with them one scruple has more weight than a thousand confirmations. For one scruple is like a grain of sand placed close before the pupil of the eye, which, although single and small, yet takes away all the sight. But they who are in what is affirmative, that is, those with whom what is affirmative universally reigns, reject the scruples from fallacies which are contrary to truths, and if there are any things which they do not apprehend, these they cast to the sides, and say that they do not as yet understand them, and nevertheless they remain in the belief of the truth. But the above-mentioned spirits attended little to these things, because they were in what is negative.

(6480) As the subject here treated of is the Lord's influx mediately through heaven and immediately from Himself, and this is more fitly called Providence (for the Lord flows not only into the will and thought of man, but also at the same time into many things that befall him), therefore in what now follows it will be called Providence.

(6481) Spirits coming into the other life bring with them the opinion that the Divine Providence is universal, but not in the singulars. The cause of this opinion had been that they had seen the evil exalted to honors, and become rich, and crowned with success, which such persons ascribe to their own sagacity; not knowing that the Divine Providence has for its end the eternal salvation of man, thus not his good fortune in this world, namely, his opulence and eminence, wherein most persons during the life of the body make happiness itself consist; when yet the fact is not so, for eminence usually begets the love of self, and opulence the love of the world, thus what is contrary to love to God and to charity toward the neighbor. Therefore such things are given to the evil, and also to the good if they are not unsuitable and do not withdraw them from heaven. Moreover the Lord provides for His ends through the evil equally as through the good; for the Lord moves the evil through their very loves to do what is good to the neighbor, to their country, and the church; for the evil desire to be in eminence, they desire their own advantage, and for the sake of these things they desire to seem upright and zealous, and from this desire, as from a fire, they are more strongly moved to do such things than are the well-disposed. It is also permitted the evil to believe that all things are of their own sagacity, and that there is no Divine Providence, or only one that is universal. As they are not willing to perceive otherwise, and in order that they may perform such things as are conducive to the public good, successes are also given them in accordance with their projects, which successes are greater incitements to them from the fact that they ascribe them to themselves.

(6482) I have spoken with spirits about the universal government of the Lord-that what is universal is impossible without its singulars, and that without these what is universal is nothing; for it is called universal because its singulars taken together are so called, just as particulars when taken together are called a general; and therefore to say that there is Providence in the universal and not in the singulars, is to say nothing. If anyone by Providence in the universal understands the preservation of the whole according to an order impressed on universal nature at its first creation, he does not consider that nothing can subsist unless it perpetually comes into existence; for, as is known in the learned world, subsistence is a perpetual coming into existence, thus preservation is perpetual creation; consequently providence is constantly in the details. Some confirm themselves in the persuasion that what is universal may exist without what is particular, from the case of a king, who rules only universally, and not in every detail; but they do not consider that the royalty is not only with the king himself, but also with his ministers, who are his vice-regents in things where he himself is not able to act; it is in this way that the universal which is of the king is in all the details. But with the Lord there is no need of this; for whatever is in Him is infinite, because Divine. The reason why the angels are His ministers is in order that they may be in active life, and thence in happiness; nevertheless the ministries which they discharge are not from them, but from influx from the Lord, as also the angels unanimously confess.

(6483) From what has now been said it may also be seen that a universal is precisely in accordance with its singulars; if these are less singular the universal also is less elevated, but if they are more singular, the universal is thereby more elevated; for the singulars cause the universal to be and to be called universal. From this may be known the nature of the Divine universal, that it is in the veriest singulars of all things; for it is the most elevated above all, because it is Divine and infinite.

(6484) There was a certain one who had confirmed himself in the notion that nothing is of the Divine Providence, but that each and all things are of sagacity, and are also from fortune and chance. He granted that there is fortune, but knew not what it is. He was one of the subtle evil spirits, because he had been more given to thought than to speech and conversation. When he came into the other life he continued there his former life, as all do; he sought out and learned all things-even magical arts-that he supposed might be of service to him, and by means of which he might take such care of himself as to be fortunate from himself. I conversed with him, and he said that he was in his heaven when this was the case, and that there could not possibly be any other heaven than that which he made for himself. But it was given to answer that his heaven is turned into hell as soon as the real heaven flows into it. He was then in the world of spirits, and when spirits are there they are in the delights of the loves in which they had been in the world (see n. 5852). But it then came to pass that heaven flowed into his delight, and he then suddenly felt hell, and said with horror that he had never believed this. I was told by good spirits that he was worse than the others because there was a more subtle influx from him than from the others.

Afterward the same spirit was reduced into the state of his infancy, and the Lord showed the angels what his quality had been at that time, and also what was the then foreseen quality of his future life, and that every detail of his life had been led by the Lord, and that he would have plunged into the most atrocious hell if there had been even the least cessation of the continual providence of the Lord. This can be presented to view before the angels. He was also asked whether he had ever thought about eternal life. He said that he had not believed in it, and that he had rejected everything of the kind, because he saw so much confusion, the righteous suffering, and the wicked glorying, with other such things; also because he saw that brute animals have similar senses and life, also discernment and sagacity; thus he had believed that he should die as they do. He said that he had been in the utmost amazement when he perceived that he lived after death.

(6485) I have conversed with good spirits about the Divine Providence and about man’s own sagacity, and by means of a representation familiar among them they showed me about this matter, namely, by dust scattered and rare in the atmosphere. They said that relatively to the Divine Providence man’s own sagacity is like that speck of dust in comparison with the universal atmosphere, and which is relatively nothing and falls to the ground. They added that those who attribute all things to their own sagacity are like those who wander in dark forests, not knowing the way out, and if they find it they attribute it either to their own sagacity or to fortune. The angels said further that all accidents are of Providence, and that for many reasons Providence acts silently and secretly; and that if it acted openly, man could not possibly be reformed.

(6486) I have heard angels talking together about the Lord’s Providence; but of what they said, though I understood it, little can be described, because their speech was continually joined to heavenly representatives, but little of which can be expressed. They spoke wisely, saying that the Lord’s Providence is in the veriest singulars of all things, but not according to such an order as man proposes to himself, because things to come are both foreseen and provided; and that the case is like that of a person building a palace, who first collects materials of every kind, and lays them together in heaps, where they lie without order, while the kind of palace to be formed from them exists solely in the understanding of the architect.

(6487) When I was talking with the angels about the Divine Providence of the Lord, there were spirits also present, who had impressed on themselves some notion about fate or absolute necessity. They supposed the Lord to act from this necessity, because He cannot proceed otherwise than according to the most essential things, thus according to the things that belong to the most perfect order. But they were shown that man has freedom, and that if he acts from freedom, it is not from necessity. This was illustrated by the case of houses which are to be built, in that the bricks, mortar, sand, stones serving for foundations and columns, also timbers and beams, and the like, are brought together not in that order in which the house is to be constructed, but at pleasure; and that the Lord alone knows what kind of a house may be built with these materials. All the things which are from the Lord are most essential; but they do not follow in order from necessity, but in a manner that is applicable to the freedom of man.

(6488) There was discourse about predestination, and many of the spirits, from principles adopted in the world, were of the opinion that some have been predestined to heaven, and some to hell; but I heard an answer from heaven, that no one has ever been predestined to hell, but that all have been predestined to eternal life.

(6489) The Providence of the Lord has been conjoined with foresight, and the one is impossible without the other; for evils are foreseen, and goods are provided. And the evils which are foreseen, are by the provident disposition of the Lord continually bent to good, for the Divine end of good reigns universally. Hence nothing is permitted except for the end that some good may come out of it; but as man has freedom, in order that he may be reformed, he is bent from evil to good so far as he suffers himself to be bent in freedom, and (if he cannot be led to heaven) continually from the most atrocious hell, into which he makes every effort to plunge, into a milder one.

(6490) Unless the Lord's Providence was in the veriest singulars, it would be impossible for man to be saved, or indeed to live, for life is from the Lord, and all the moments of life have a series of consequences to eternity. I was once given plainly to perceive the sphere of ends which is of Providence from the Lord.

(6491) That the Lord's Providence is infinite, and regards what is eternal, may be seen from the formation of embryos in the womb, where lineaments are continually projected toward those which are to come, so that one lineament is always a plane for another, and this without any error, until the embryo is formed; and after it has been born, one thing is prepared successively toward another and for another, in order that a perfect man may come forth, and at last such a man as to be capable of receiving heaven. If all the details are thus provided during man's conception, birth, and growth, how much more must this be the case with regard to the spiritual life.

(6492) In a dream my father appeared to me, and I spoke with him, saying that after a son becomes his own master he ought not to acknowledge his father as father, as before; for the reason why the father is to be acknowledged during the bringing up of the son, is that the father is then in the Lord's stead, nor does a son know at that time what he ought to do except by the direction of his father. But when a son becomes his own master, and competent to think for himself, and seems to himself to be able to direct himself from himself, then the Lord must be his Father, whose vicegerent his natural father had been. These things I spoke in my dream. When I awoke, there seemed to descend from heaven a long roll fastened to rods, and tied by most beautiful woven knots of an azure color; the beauty of this object was indescribable. It was said that the angels make such presents to one another.

(6493) I have often spoken with spirits about fortune, which in the world appears like chance, because men know not whence it is; and because they do not know this, some deny that there is such a thing. When something happened to me which seemed to be by chance, I was told by the angels that it had happened because spirits of that kind were present; and that when it was a mischance, the sphere of spirits of a corresponding kind had prevailed. Moreover evil spirits have found out how to produce by their arts a sphere giving rise to misfortunes, which appeared exactly as if of chance. And it was further said that all things, nay, the leasts of all things, down to the leasts of the leasts, are directed by the Providence of the Lord, even as to the very steps; and when such a sphere prevails as is contrary thereto, misfortunes happen. They also confirmed the fact that there is no such thing as chance, and that apparent accident, or fortune, is Providence in the ultimate of order, in which all things are comparatively inconstant.

(6494) For a number of years I have carefully observed whether fortune is anything, and I have found that it is, and that sagacity then availed nothing. Moreover all who have long reflected on this subject, know and confess this, but they do not know whence it is: scarcely anyone knows that it is from the spiritual world, when yet this is the source of it. I once played in company a common game of chance with dice, and the spirits who were with me spoke to me about fortune in games, and said that what is fortunate was represented to them by a bright cloud, and what is unfortunate by a dusky cloud; and that when a dusky cloud appeared with me, it was impossible for me to win; moreover by this sign they predicted to me the turns of fortune in that game. From this it was given me to know that what is attributed to fortune, even in games, is from the spiritual world; much more that which befalls man in relation to the vicissitudes in the course of his life; and that what is called fortune is from the influx of Providence in the ultimates of order, where it so comes forth; thus that Providence is in the veriest singulars of all things, according to the Lord’s words, that not even a hair falls from the head without the will of God.

(6495) From all that has been adduced it may be seen that the influx from the Lord is immediate, and also mediate through heaven; but the influx which is from the Lord is the good of heavenly love, thus of love toward the neighbor. In this love the Lord is present, for He loves the universal human race, and desires to eternally save every member of it; and as the good of this love is from Himself, He Himself is in it; thus He is present with the man who is in the good of this love. But when a man suffers himself to come into such a state as to receive influx from hell, he then feels the life of the love of self and of the world to be delightful, and the life of the love of the neighbor (unless it is in favor of himself) to be undelightful. And because a man who is in this state desires nothing but evils, and thinks nothing but falsities about the spiritual life, therefore to prevent his acting as he desires, and speaking as he thinks, he is kept in bonds by his loves themselves, whose loss he fears, thus by the fear of the loss of honor, gain, reputation, and life. Into these bonds which constitute the lowest plane, the Lord then flows, and through them rules the man; and hence he appears moral and civil in act, sometimes like an angel, and does no harm to society and his neighbor; and if he does harm, there are civil laws to punish him. But in the other life this plane is nonexistent; there man is in the spiritual world, consequently in the sphere of his interiors; thus such as he had been inwardly, such he is there, and not such as he had appeared in externals; for externals are taken away from him, and when these are taken away, his quality in the world, whether that of a devil or that of an angel, is manifest.

(6496) A continuation will be found at the end of the following chapter.

CHAPTER 50

1. AND JOSEPH fell upon the faces of his father, and wept upon him, and kissed him. 2. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. 3. And forty days were fulfilled for him; for so are fulfilled the days of the embalmed; and the Egyptians wept for him seventy days. 4. And the days of weeping for him passed away, and Joseph spake unto the house of Pharaoh, saying, If I pray I have found grace in your eyes, speak I pray in the ears of Pharaoh, saying, 5. My father made me swear, saying, Lo, I die: in my sepulcher which I have digged for me in the land of Canaan, there shalt thou bury me. And now I pray let me go up, and bury my father, and I will return. 6. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. 7. And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 8. And all the house of Joseph, and his brethren, and his father's house: only their babes, and their flocks, and their herds, they left in the land of Goshen. 9. And there went up with him both chariots and horsemen; and the army was exceeding great. 10. And they came to the threshing-floor Atad, which is in the passage of the Jordan, and they wailed there a very great and grievous wailing; and he made a mourning for his father seven days. 11. And the inhabitant of the land, the Canaanite, saw the

mourning in the threshing-floor Atad, and they said, This is a grievous mourning to the Egyptians; wherefore they called the name of it Abel-mizraim, which is in the passage of the Jordan. 12. And his sons did unto him as he had commanded them: 13. And his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a sepulcher, from Ephron the Hittite, upon the faces of Mamre. 14. And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father. 15. And Joseph's brethren saw that their father was dead, and they said, Peradventure Joseph will hate us, and returning will return unto us all the evil that we requited to him. 16. And they commanded Joseph, saying, Thy father did command before he died, saying, 17. Thus shall ye say unto Joseph, I pray forgive I pray the transgression of thy brethren, and their sin, because they requited evil to thee; and now forgive I pray the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him. 18. And his brethren also went and fell down before him; and they said, Behold we are thy servants. 19. And Joseph said unto them, Fear ye not; for am I in God's stead? 20. And you thought evil against me, but God thought it for good, in order to do as it is this day, to keep alive a great people. 21. And now fear ye not: I will sustain you, and your babes. And he comforted them, and spake upon their heart. 22. And Joseph dwelt in Egypt, he and his father's house; and Joseph lived a hundred and ten years. 23. And Joseph saw

Ephraim's sons of the third generation: the sons also of Machir the son of Manasseh were born upon Joseph's knees. 24. And Joseph said unto his brethren, I die; and visiting God will visit you, and will make you go up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. 25. And Joseph took an oath of the sons of Israel, saying, Visiting God will visit you, and ye shall make my bones go up from hence. 26. And Joseph died, a son of a hundred and ten years; and they embalmed him, and he was put in an ark in Egypt.

(6497) The Contents After treating of Abraham, Isaac, and Jacob, by whom in the supreme sense is represented the Lord, this last chapter of Genesis in the internal sense treats of the church-that after the celestial church had perished, a spiritual church was instituted by the Lord. The beginning and progress of this church are described in the internal sense, and at the close of the chapter, its end; and that in its stead the mere representative of a church was instituted among the descendants of Jacob.

(6498) The Internal Sense. Verses 1-3. And Joseph fell upon the faces of his father, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And forty days were fulfilled for him, for so are fulfilled the days of the embalmed; and the Egyptians wept for him seventy days. "And Joseph fell upon the faces of his father," signifies the influx of the internal into the affection of good; "and wept upon him," signifies sorrow; "and kissed him," signifies the first conjunction; "and Joseph commanded his servants the physicians," signifies preservation from the evils which hindered; "to embalm his father," signifies lest it should be infected with any contagion; "and the physicians embalmed Israel," signifies what was done for the preservation of the good which is from truth; "and forty days were fulfilled for him," signifies states of preparation by means of temptations; "for so are fulfilled the days of the embalmed," signifies that these are states of preservation; "and the Egyptians wept for him," signifies the sadness of the memory-knowledges of the church; "seventy days," signifies a full state.

(6499) And Joseph fell upon the faces of his father. That this signifies the influx of the internal into the affection of good, is evident from the signification of "falling upon the faces" of anyone, as being influx; from the representation of Joseph, as being the internal (see n. 5805, 5826, 5827, 5869, 5877, 6177, 6224); from the signification of the "face," as being affection (n. 4796, 4797, 5102); and from the representation of Israel, who is here the "father," as being spiritual good, or the good of truth (n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833). Hence it is evident that by "Joseph fell upon the faces of his father" is signified the influx of the internal into the affection of spiritual good. That the influx of the internal into the affection of spiritual good is signified, is because in the internal sense the subject treated of is the spiritual church, that it was instituted by the Lord; for by "Israel" is signified the good of truth, or spiritual good, and this good makes the spiritual church, wherefore also by "Israel" this church is signified (n. 4286, 6426). In order that this good may come into existence, there must be influx from the internal celestial, which is represented by Joseph; for without influx from this, spiritual good is not good, because it is of no affection. In what follows in the internal sense the institution of this church is continued (n. 6497). That this church is described by Israel now dead and presently to be buried, is because in the internal sense by "death" is not signified death, nor by "burial" burial, but by "death" is signified new life (n. 3498, 3505, 4618, 4621, 6036), and by "burial" regeneration (n. 2916, 2917, 5551).

(6500) And wept upon him. That this signifies sorrow, is evident without explication. By the sorrow here signified by "weeping" is not meant in the internal sense sorrow for death as it is in the external, but for the good of the spiritual church, that it cannot be elevated above what is natural; for the Lord flowing in through the internal continually wills to perfect this good, and to draw it toward Himself, but still it cannot be elevated to the first degree of the good that belongs to the celestial church. For the man of the spiritual church is comparatively in obscurity, and reasons about truths as to whether they are truths, or confirms what is called doctrine, and this without perception whether what he confirms is true or not; and when he has confirmed it with himself, he fully believes that it is true, even though it is false; for there is nothing that cannot be confirmed, this being the work of ingenuity, not of intelligence, still less of wisdom; and what is false may be confirmed more readily than what is true, because it favors the cupidities, and agrees with the fallacies of the senses. Such being the nature of the man of the spiritual church, he cannot possibly be elevated above what is natural; and this is the source of the sorrow which is signified by "Joseph wept upon him."

(6501) And kissed him. That this signifies the first conjunction, is evident from the signification of "kissing," as being conjunction from affection (see n. 3573, 3574, 4215, 4353, 5929, 6260); in this case the first conjunction, because a closer conjunction is treated of in what follows.

(6502) And Joseph commanded his servants the physicians. That this signifies preservation from the evils which hindered conjunction, is evident from the signification of "commanding," as being to flow in (see n. 5732); from the representation of Joseph, as being the internal, of which above (n. 6499); and from the signification of the "physicians," as being preservation from evils. That it denotes from the evils which hindered conjunction (of which just above, n. 6501), is apparent from the connection. Hence it is evident that by "Joseph commanded his servants the physicians" is signified influx from the internal with respect to preservation from the evils which hindered conjunction. That "physicians" signify preservation from evils is because in the spiritual world diseases are evils and falsities, spiritual diseases being nothing else; for evils and falsities take away health from the internal man, and induce sicknesses on the mind, and at last pains; nor is anything else signified in the Word by "diseases." [2] That "physicians," the "medical art," and "medicines" in the

Word signify preservations from evils and falsities, is evident from the passages where they are named; as in Moses: If hearing thou hearest the voice of thy God, and doest that which is good in His eyes, and givest ear to His commandments, and keepest all His statutes, I will put none of the diseases upon thee which I have put upon the Egyptians; for I am Jehovah thy physician (Exod. 15:26); "Jehovah the Physician" denotes the preserver from evils, for these are signified by the "diseases put upon the Egyptians." That the "diseases put upon the Egyptians" signify evils and falsities originating in reasonings from memory-knowledges and fallacies concerning the arcana of faith, will of the Lord's Divine mercy be shown when these diseases are treated of; that spiritual things are signified, is evident from the fact that it is said "if they would hear the voice of God, would do good, would give ear to the commandments, and would keep the statutes, then these diseases should not be upon them." [3] In the same sense also the Lord calls Himself a "physician" in Luke: They that are whole have no need of a physician; but they that are sick. I came not to call the righteous, but sinners to repentance (Luke 5:31, 32); here also a "physician" denotes a preserver from evils, for by the "whole" are meant the righteous, and by the "sick," sinners. In Jeremiah: Is there no balm in Gilead, is there no physician there? why then hath not the health of the daughter of My people come up? (Jer. 8:22); a "physician" denotes preservation from falsities in the church, for the "health of the daughter of My people" denotes the truth of doctrine there. [4] That "healings," “cures,” “remedies,” and “medicines” are not spoken of in the Word in a natural but in a spiritual sense, is plain in Jeremiah: Why hast Thou smitten us, that we have no remedy? they await peace, but there is no good; a time of healing, but behold terror (Jer. 14:19; 8:15). Again: I will cause to come up to him health and cure, and I will heal them; and I will reveal to them a crown of peace and truth (Jer. 33:6). Again: There is none that judgeth thy judgment for health, thou hast no medicines of restoration (Jer. 30:13). Again: Go up into Gilead, and take balm, O virgin daughter of Egypt; in vain hast thou multiplied medicines; there is no healing for thee (Jer. 46:11). [5] In Ezekiel: By the river upon the bank thereof, on this side and on that, there cometh up every tree of food, whose leaf falleth not, neither is the fruit thereof consumed, it is born again in its months, because the waters thereof go forth from the sanctuary; whence the fruit thereof is for food, and the leaf thereof for medicine (Ezek. 47:12); the subject here treated of in the prophet is the new house of God, or the new temple, by which is signified a new church, and in an interior sense the Lord’s spiritual kingdom; and therefore the “river upon whose bank cometh up every tree of food” signifies things that belong to intelligence and wisdom (n. 108, 109, 2702, 3051); “trees” signify the perceptions and knowledges of good and truth (n. 103, 2163, 2682, 2722, 2972, 4552); “food,” the goods and truths themselves (n. 680, 4459, 5147, 5293, 5576, 5915); “waters going forth from the sanctuary,” the truths which make intelligence (n. 2702, 3058, 3424, 4976, 5668); the “sanctuary,” celestial love, in the supreme sense the Divine Human of the Lord, from whom is this love; the "fruits which are for food," the goods of love (n. 913, 983, 2846, 2847, 3146); the "leaf which is for medicine," the truth of faith (n. 885). From this it is plain what "medicine" signifies, namely, that which preserves from falsities and evils; for when the truth of faith leads to the good of life, it preserves, because it withdraws from evils.

(6503) To embalm his father. That this signifies lest it should be infected with any contagion, is evident from the signification of "embalming," as being a means of preserving from contagion; and from the representation of Israel, as being the good of the spiritual church (see n. 6499). Hence it is evident that by "embalming his father" is signified a means of preservation lest the good that belongs to the spiritual church should be infected with any contagion. The reason why "to embalm" signifies a means of preservation from contagion, is that the purpose of embalming bodies was to preserve them from putrefying. The means of the preservation of spiritual good from contagion is treated of in what now follows.

(6504) And the physicians embalmed Israel. That this signifies what was done for the preservation of the good which is from truth, is evident from the signification of "embalming," as being a means of preservation from contagion (see above, n. 6503), here what was done for preservation, because it is said "they embalmed;" from the signification of "physicians," as being preservation from evils (n. 6502); and from the representation of Israel, as being spiritual good, which is the same as the good which is from truth (of which also above, n. 6499).

(6505) And forty days were fulfilled for him. That this signifies states of preparation by means of temptations, is evident from the signification of the number "forty," as being temptations (see n. 730, 862, 2272, 2273); and from the signification of "days," as being states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850). That they are states of preparation is signified by these "days being fulfilled for him;" for by fulfilling these days preparation was made that the bodies might be preserved from putrefying, in the spiritual sense that souls might be preserved from the contagion of evil. (That by means of temptations evils and falsities are removed, and that man is thereby prepared to receive truths and goods, n. 868, 1692, 1717, 1740, 2272, 3318, 4341, 4572, 5036, 5356, 6144.)

(6506) For so are fulfilled the days of the embalmed. That this signifies that these are states of preservation, is evident from the signification of "days," as being states (n. 6505); and from the signification of "being embalmed," as being a means of preservation (n. 6503).

(6507) And the Egyptians wept for him. That this signifies the sadness of the memory-knowledges of the church, is evident from the signification of "weeping," as being the height of sadness, and a representative of internal mourning (see n. 3801, 4786); and from the representation of the Egyptians, as being the memory-knowledges of the church (n. 4749, 4964, 4966). The sadness of the memory-knowledges of the church, which is signified by the

“Egyptians weeping for Israel,” does not mean sadness on account of his death, for this is the sense of the letter; but their sadness here means sadness because the good of the church, which is represented by Israel, had left the memory-knowledges, which are the externals of the church, when it ascended from them to the internal of the church, which is the good of truth; for in this case it no longer regards memory-knowledges as being with itself, as before, but beneath itself. For when the truth of the spiritual church becomes good, a revolution takes place, and the man no longer looks at truths from truths, but from good, which revolution has already been several times described. From this comes the sadness, and it also comes from the fact that a different order is effected among the memory-knowledges, which is not effected without pain.

(6508) Seventy days. That this signifies a full state, is evident from the signification of “seventy;” for this number involves the like as “seven,” and “seven” signifies an entire period from beginning to end, thus a full state (see n. 728, 2044, 3845). (That numbers in the Word signify things, see n. 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175; and that numbers multiplied signify the like with the simple numbers from which they are compounded, n. 5291, 5335, 5708; thus “seventy” the like with “seven.”) [2] That “seventy” denotes an entire period, thus a full state, is evident also from the following passages: It shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king; from the end of seventy years it shall be to Tyre like the song of the harlot; for it shall come to pass from the end of seventy years that Jehovah shall visit Tyre (Isa. 23:15, 17); "Tyre" denotes the knowledges of good and truth of the church (n. 1201), which should be forgotten; "seventy years," an entire period from beginning to end; "according to the days of one king," the state of truth within the church, for "days" denote states (n. 6505), and "king," truth (n. 1672, 2015, 2069, 3009, 5044, 5068, 6148). Everyone who considers the matter can see that by "Tyre" in this passage is not meant Tyre, and that without the internal sense it cannot be apprehended what is meant by "Tyre being forgotten seventy years," nor what is meant by this being "according to the days of one king;" and so on. [3] And in Jeremiah: The whole earth shall be a desolation, and a waste, and these nations shall serve the king of Babylon seventy years; and it shall come to pass, when seventy years are fulfilled, that I will visit their iniquity upon the king of Babylon, and upon this nation (Jer. 25:11, 12; 29:10); "seventy years" denote a full state of desolation and devastation, and this was signified by the captivity of seventy years which the Jewish people endured. [4] In Daniel: Seventy weeks are decreed upon thy people, and upon the city of thy holiness, to consummate the transgression, and to seal up sins, and to expiate iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the holy of holies (Dan. 9:24); where "seventy" manifestly denotes a full state, thus an entire period, before the Lord was to come; whence it is said of Him, that He came "in the fullness of time." That "seventy weeks" denotes a full state, is plain from the particulars in this verse, namely, that so many weeks were “decreed to consummate the transgression,” also to “expiate iniquity,” and to “bring in the righteousness of the ages,” to “seal up vision and prophet,” to “anoint the holy of holies,” each particular involving fullness. The like is involved in what follows in the same chapter: Know therefore and perceive, that from the going forth of the word to restore and to build Jerusalem, even unto Messiah the Prince, shall be seven weeks (Dan. 9:25); where “seven” denotes a full state. (That “seven” as well as “seventy” signifies a full state, may be seen above.) “Jerusalem” in this passage manifestly denotes a new church, for Jerusalem was not then built, but was destroyed.

(6509) Verses 4-6. And the days of weeping for him passed away, and Joseph spake unto the house of Pharaoh, saying, If I pray I have found grace in your eyes, speak I pray in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die; in my sepulcher which I have digged for me in the land of Canaan, there shalt thou bury me; and now I pray let me go up, and bury my father, and I will return. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. “And the days of weeping for him passed away,” signifies that the states of sorrow were accomplished; “and Joseph spake unto the house of Pharaoh,” signifies the influx of the internal into the natural mind; “saying, If I pray I have found grace in your eyes,” signifies that it may be well received; “speak I pray in the ears of Pharaoh, saying,” signifies entreaty for consent; “My father made me swear," signifies that he has the church at heart; "saying, Lo, I die," signifies that it had ceased to be; "in my sepulcher which I have digged for me in the land of Canaan, there shalt thou bury me," signifies that it was to be resuscitated where the former church had been; "and now I pray let me go up, and bury my father," signifies the resuscitation of the church there by the internal; "and I will return," signifies presence in the natural mind; "and Pharaoh said, Go up, and bury thy father," signifies affirmation that the church will be resuscitated; "according as he made thee swear," signifies because this is at heart.

(6510) And the days of weeping for him passed away. That this signifies that the states of sorrow were accomplished, is evident from the signification of "passed away," as being to be accomplished; and from the signification of "the days of weeping," as being states of sorrow (as may be seen above, n. 6500; and that "days" are states, n. 6505).

(6511) And Joseph spake unto the house of Pharaoh. That this signifies the influx of the internal into the natural mind, is evident from the signification of "speaking," as being influx (see n. 2951, 5481, 5743, 5797); from the representation of Joseph, as being the internal (n. 6499); from the representation of the house, as being the mind (n. 4973, 5023); and from the representation of Pharaoh, as being the natural (n. 5160, 5799, 6015). Hence it is evident that by "Joseph spake unto the house of Pharaoh" is signified the influx of the internal into the natural mind.

(6512) Saying, If I pray I have found grace in your eyes. That this signifies that it may be well received, is evident from the signification of “finding grace in your eyes,” as being a form of insinuation, thus that it may be well received (see n. 4975, 6178).

(6513) Speak I pray in the ears of Pharaoh, saying. That this signifies entreaty for consent, is evident from the signification of “speak I pray,” as being entreaty; and from the signification of “ears,” as being obedience (n. 2542, 3869, 4551, 4652-4660), here consent, because it is said to the king. Obedience is also consent; but is called obedience when applied to inferiors, and consent when applied to superiors.

(6514) My father made me swear. That this signifies that he has the church at heart, is evident from the representation of Israel, who is here the “father,” as being the spiritual church (see n. 4286, 6426); and from the signification of “making to swear,” as being to bind inwardly; here to have at heart, for he who binds inwardly, and thus by conscience, does it because he has it at heart; hence this is here signified by “making to swear.”

(6515) Saying, Lo, I die. That this signifies that it, namely, the church, ceased to be, is evident from the signification of “dying,” as being no longer to be (see n. 494); and as being the last time of the church, when it expires (n. 2908, 2917, 2923).

(6516) In my sepulchre which I have digged for me in the land of Canaan, there shalt thou bury me. That this signifies that the church was to be resuscitated where a former church had been, is evident from the signification of a “sepulcher,” and of “burying,” as being resuscitation (see n.

5551); and from the signification of the "land of Canaan," as being the Lord's kingdom and church (n. 1413, 1437, 1607, 1866, 3038, 3481, 3705, 4240, 4447). The reason why Jacob desired to be buried in the land of Canaan, where Abraham and Isaac were buried, and not elsewhere, was that his descendants were to possess that land, and he would lie among his own. In the internal sense however, not this, but something else was signified, namely, regeneration and resurrection, because therein is the church; for in the internal sense by "burial" is signified regeneration and resurrection (n. 2916, 2917, 4621, 5551); and by the "land of Canaan" is signified the church, as is evident from the passages cited just above; and by "Abraham, Isaac, and Jacob" is signified the Lord as to the Divine Itself and the Divine Human, and in the relative sense the Lord's kingdom as to its internal and external (n. 1965, 1989, 2011, 3245, 3305, 4615, 6098, 6185, 6276). Such then is the signification in the internal sense of their burial there; and hence with the Jews who believe in a resurrection the opinion still survives that although they may be buried elsewhere, they will rise again there. [2] The reason why it is said that the church will be revived "where the former church had been," is that from the most ancient times the Lord's church had been in the land of Canaan (n. 3686, 4447, 4454, 4516, 4517, 5136). It was for this reason that Abraham was ordered to go there, and that the descendants of Jacob were brought into it; and this not because that land was more holy than all other lands, but because from the most ancient times all the places there-provinces, and cities, and mountains, and rivers-had been representative of such things as belong to the Lord’s kingdom; and the very names that were given them involved such things. For every name given from heaven to any place, and also to any person, involves what is celestial and spiritual; and when it has been given from heaven, it is perceived there; and it was the Most Ancient Church, which was celestial and had communication with heaven, that gave the names. The reason therefore why the church was to be there again, was that the Word was to be given, in which all things were to be representative and significative of things spiritual and celestial, and thus the Word might be understood in heaven as well as on earth; which could not possibly have been done unless the names of places and of persons were significative. For this reason the descendants of Jacob were brought in there; and prophets were there raised up by whom the Word was written; and for this reason also the representative of a church was instituted among the descendants of Jacob. Hence it is plain why it is said that a church was to be resuscitated where the former church had been. [3] That the names which are in the Word signify things, may be seen above, n. 1224, 1264, 1876, 1888, 4442, 5225, and in many other places where the signification of names is explained; but that the names in the Word are perceived in heaven as to their signification, and this without instruction, is a secret which no one has hitherto known, and therefore it must be told. When the Word is being read, the Lord flows in and teaches; and wonderful to say there are writings in the spiritual world also, which I have sometimes seen, and have been able to read, but not to understand; yet they are clearly understood by good spirits and angels, because they are in accord with their universal language; and it has been given me to know that every word therein, down to the very syllables, involves such things as belong to that world, thus spiritual things; and that they are there perceived from the breathing, and from the affection resulting from their utterance, thus from a softer or harsher modifying forth; but this perhaps scarcely anyone will believe. This has been disclosed in order that it may be known that the names in the Word, having been written in heaven, are at once perceived there in respect to their signification.

(6517) And now I pray let me go up and bury my father. That this signifies the resuscitation of the church there by the internal, is evident from the signification of "burying," as being resuscitation (see n. 6516); from the representation of Israel, who here is the "father," as being the church (n. 6514); and from the representation of Joseph, who says this of himself, as being the internal (n. 6499).

(6518) And I will return. That this signifies presence in the natural mind, is evident from the signification of "returning," as being presence; for in the internal sense "to set forth" and "to go" signify to live (see n. 3335, 4882, 5493, 5605), hence "to return" or "come again" is the presence of the life at the place of departure, for the mind is still present there. That the presence is in the natural mind, is because by the "land of Egypt" to which he was to return is signified the natural mind (n. 5276, 5278, 5280, 5288, 5301).

(6519) And Pharaoh said, Go up, and bury thy father. That this signifies affirmation that the church will be resuscitated; is evident from what was said above (n. 6517), where like words occur. That affirmation is denoted is obvious.

(6520) According as he made thee swear. That this signifies because this is at heart, is evident from the signification of “making to swear,” as being to have at heart (see n. 6514).

(6521) Verses 7-9. And Joseph went up to bury his father; and with him went up all the servants of Pharaoh; the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father’s house: only their babes, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and the army was exceeding great. “And Joseph went up to bury his father,” signifies the internal toward the setting up again of the church; “and with him went up all the servants of Pharaoh,” signifies that it adjoined to itself the memory-knowledges of the natural; “the elders of his house,” signifies that were in agreement with good; “and all the elders of the land of Egypt,” signifies that were in agreement with truth; “and all the house of Joseph,” signifies the celestial things of the spiritual; “and his brethren,” signifies the truths thence derived; “and his father’s house,” signifies spiritual good; “only their babes” signifies innocence; “and their flocks” signifies charity; “and their herds,” signifies practices of charity; “they left in the land of Goshen,” signifies that these were in the inmost of the memory-knowledges of the church; “and there went up with him both chariots,” signifies doctrinal things; “and horsemen,” signifies intellectual things; “and the army was exceeding great,” signifies truths and goods conjoined.

(6522) And Joseph went up to bury his father. That this signifies the internal toward the setting up again of the church, is evident from the representation of Joseph, as being the internal (see n. 6499); from the signification of “being buried,” as being resuscitation (n. 6516), thus a setting up again, because it is said of the church; and from the representation of Israel, who is here the “father,” as being the church (n. 4286, 6426).

(6523) And with him went up all the servants of Pharaoh. That this signifies that it adjoined to itself the memory-knowledges of the natural, is evident from the signification of “going up with him,” as being to adjoin to himself, for as it was by command that they went up, he adjoined them to himself; and from the signification of the “servants of Pharaoh,” as being the memory-knowledges of the natural. For by Pharaoh is represented the natural in general (see n. 5160, 5799, 6015); and because in the natural there are memory-knowledges, these are what are signified by his “servants,” as also by the “Egyptians” (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004).

(6524) The elders of his house. That this signifies that were in agreement with good, is evident from the signification of “elders,” as being the chief things of wisdom, thus those which agree with good (of which in what follows); and from the signification of "house," as being good (see n. 2559, 3652, 3720, 4982). That "elders" denote the chief things of wisdom is because in the Word "old men" signify the wise, and in a sense abstracted from person, wisdom. As the "twelve tribes of Israel" signified all truths and goods in the complex, there were set over them princes and elders, and by "princes" were signified the primary truths which are of intelligence, and by "elders" the chief things of wisdom, thus those which are of good. [2] That "princes" signify the primary truths which are of intelligence, may be seen above (n. 1482, 2089, 5044); but that "elders" signified the chief things of wisdom, and "old men," wisdom, is plain from the following passages. In David: Let them extol Jehovah in the congregation of the people, and praise Him in the assembly of the elders (Ps. 107:32); where the "congregation of the people" denotes those who are in the truths that belong to intelligence, "congregation" being predicated of truths (n. 6355), and also "people" (n. 1259, 1260, 2928, 3295, 3581); and the "assembly of the elders" denotes those who are in good, which is of wisdom; for wisdom is of life, thus of good, but intelligence is of knowledges, thus of truth (n. 1555). Again: I am wiser than the elders, because I have kept Thy commandments (Ps. 119:100); where the "elders" manifestly denote him who is wise. So in Job: In old men there is wisdom, and in length of days intelligence (Job 12:12). In Moses: Thou shalt rise up before the gray head, and honor the faces of the old man (Lev. 19:32); this was commanded because old men represented wisdom. [3] In

Revelation: Upon the thrones I saw twenty-four elders sitting, clothed in white garments, who had golden crowns upon their heads (Rev. 4:4); "elders" denote the things which belong to wisdom, thus those which belong to good; that "elders" denote these things is evident from the description-that they "sat on thrones, were clothed in white garments, and had crowns of gold on their heads;" for "thrones" denote the truths of intelligence from the good of wisdom (n. 5313); in like manner "white garments" (that "garments" are truths, n. 1073, 4545, 4763, 5248, 5954; and that "white" is predicated of truth, n. 3301, 5319). "Golden crowns upon their heads" denote the goods of wisdom; for "gold" is the good of love (n. 113, 1551, 1552, 5658), and the "head" is the celestial, where is wisdom (n. 4938, 4939, 5328, 6436). They are called "wise" who are in the third or inmost heaven, thus who are nearest the Lord; but they are called "intelligent" who are in the middle or second heaven, thus who are not so near the Lord. [4] Again: All the angels stood round about the throne, and the elders, and the four animals (Rev. 7:11); where also "elders" denote the things that belong to wisdom. So in the following passages. In Isaiah: The child will puff himself up against the old man, and the despised against the honored one (Isa. 3:5); Again: Jehovah Zebaoth shall reign in Mount Zion, and in Jerusalem; and before His elders shall be glory (Isa. 24:23). In Jeremiah: My priests and mine elders expired in the city, because they have sought food for themselves wherewith to refresh their soul (Lam. 1:19). Again: Her king and her princes are among the nations, the law is not;

the elders of the daughter of Zion sit upon the earth, they keep silence (Lam. 2:9, 10). Again: They ravished the women in Zion, the virgins in the cities of Judah; princes were hanged up by their hand; the faces of the old were not honored; the elders have ceased from the gate (Lam. 5:11, 12, 14). In Ezekiel: Misery shall come upon misery, and rumor shall be upon rumor; therefore they shall seek a vision from the prophet; but the law hath perished from the priest, and counsel from the elders. The king shall mourn, and the prince shall be clothed with amazement (Ezek. 7:26, 27). In Zechariah: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for multitude of days (Zech. 8:4). That the elders might represent the things that belong to wisdom, the spirit of Moses was taken and given them, whence they prophesied (Num. 11:16, et seq.). In the opposite sense "elders" denote the things that are contrary to wisdom (Ezek. 8:11, 12).

(6525) And all the elders of the land of Egypt. That this signifies that were in agreement with truth, is evident from the signification of "elders," as being the chief things of wisdom, thus those which agree with good (see n. 6524), here those which agree with truth, for the things which agree with good, agree also with truth; and from the signification of the "land of Egypt," as being the natural mind where memory-knowledges are (n. 5276, 5278, 5280, 5288, 5301), thus also where truths are, for memory-knowledges are the truths of the natural mind, and when they are true, they are called truths of memory-knowledge.

(6526) And all the house of Joseph. That this signifies the celestial things of the spiritual, is evident from the representation of Joseph, as being the celestial of the spiritual (see n. 4286, 4592, 4963, 5307, 5331, 5332); hence the "house of Joseph" denotes the celestial things of the spiritual.

(6527) And his brethren. That this signifies the truths thence derived, is evident from the representation of the sons of Israel, who here are the "brethren of Joseph," as being spiritual truths (see n. 5414, 5879, 5951); which truths are also from the internal celestial which is "Joseph," but through spiritual good, which is "Israel."

(6528) And his father's house. That this signifies spiritual good, is evident from the representation of Israel, who here is the "father," as being spiritual good (see n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833); hence his "house" denotes all those things in the complex that belong to this good.

(6529) Only their babes. That this signifies innocence, is evident from the signification of "babes," as being innocence (see n. 430, 3183, 5608).

(6530) And their flocks. That this signifies charity, is evident from the signification of "flocks," as being the interior good of charity (see n. 5913, 6048).

(6531) And their herds. That this signifies the practices of charity, is evident from the signification of "herds," as being the exterior goods of charity (see n. 2566, 5913, 6048); thus the practices thereof, for these are the exterior goods of charity.

(6532) They left in the land of Goshen. That this signifies that these were in the inmost of the memory-knowledges of the church, is evident from the signification of the "land of Goshen," as being the middle or inmost in the natural, where are the memory-knowledges of the church (see n. 5910, 6028, 6031, 6068). That the goods of innocence and charity, interior and exterior (n. 6529-6531), were in that inmost, is signified by their "leaving the little ones, the flocks, and the herds, in the land of Goshen;" for wherever things are left, there they are; thus by "they left" in the internal sense is not here signified leaving, but being there, namely, in the inmost of the memory-knowledges of the church, which is "the land of Goshen."

(6533) And there went up with him both chariots. That this signifies doctrinal things, is evident from the signification of "chariots," as being doctrinal things (see n. 5321, 5945).

(6534) And horsemen. That this signifies intellectual things, is evident from the signification of "horsemen," as being things that belong to the intellect, for by a "horse" is signified the intellectual (see n. 2760-2762, 3217, 5321, 6125). That "horsemen" denote things that belong to the intellect or understanding, may be seen further from the following passages: Jehovah alone did lead him; He made him ride upon the high places of the earth (Deut. 32:12, 13); speaking of the Ancient Church; "to make him ride upon the high places of the earth" denotes to endow with higher understanding. [2] In David: In thine honor mount up, and ride upon the Word of truth, and of gentleness, and of righteousness, and thy right hand shall teach thee wonderful things (Ps. 45:4), speaking of the Lord; “riding upon the Word of truth” denotes being in the very understanding of truth. Again: Sing to God, praise ye His name; extol Him that rideth upon the clouds by His name Jah (Ps. 68:4); this also is said of the Lord; the “clouds” denote the literal sense of the Word (see the preface to Gen. 18, n. 4060, 4391, 5922, 6343e); “to ride upon them” is to be in the internal sense, where truth is in its intelligence and wisdom. [3] In Zechariah: In that day I will smite every horse with amazement, and his rider with madness, and I will open Mine eye upon the house of Judah; but will smite every horse of the peoples with blindness (Zech. 12:4); where “horse” denotes the intellectual; and “rider,” the intellect. Who does not see that “horse” here does not mean horse, nor “rider” rider; but that something is signified which can be smitten with amazement and madness, also with blindness? That this pertains to the understanding is obvious. [4] That by “horses” and “horsemen” are signified intellectual things, and in the opposite sense reasonings and falsities thence derived, may be seen in John: I saw and behold a white horse, and he that sat thereon had a bow, and there was given unto him a crown, and he went forth conquering. And there went forth another horse that was red, and to him that sat thereon it was given to take peace from the earth, and that they should kill one another, and there was given unto him a great sword. I saw and behold a black horse, and he that sat thereon had a balance in his hand. And I saw and behold a pale horse, and him that sat upon it, whose name was

Death (Rev. 6:2-8); that here the "horses" and "they that sat upon them" signify such things as belong to the understanding of truth, and in the opposite sense such things as belong to falsity, is evident from all the details. The "white horse and he that sat thereon" denotes the understanding of truth from the Word. That "he who sat upon the white horse" is the Lord as to the Word, is said in plain words (Rev. 19:11, 13, 16). The "red horse and he that sat thereon" denotes reasonings from the cupidities of evil, whereby violence is done to truths from the Word; the "black horse and he that sat thereon" denotes the intellectual of truth extinguished; and the "pale horse and he that sat upon it" denotes the consequent damnation. [5] In the opposite sense "horses" and "horsemen" denote the intellect perverted; and the consequent falsities, as in Ezekiel: Oholah committed whoredom under Me, and she doted on her lovers, governors and leaders, all of them desirable young men, horsemen riding upon horses. Her sister Oholibah loved the sons of Asshur, governors and leaders, her neighbors, clothed in perfect attire, horsemen riding upon horses, all of them desirable young men (Ezek. 23:5, 6, 12); "Oholah" denotes the perverted spiritual church, which is "Samaria;" and "Oholibah" the perverted celestial church, which is "Jerusalem;" for the Israelites who were of Samaria represented the spiritual church, but the Jews who were of Jerusalem represented the celestial church. The "Assyrians" and "sons of Asshur" denote reasoning against the truths of faith (n. 1186); "horsemen riding on horses" denotes the understanding perverted, whence come falsities. [6] And in Habakkuk: I stir up the Chaldeans, a bitter and hasty nation, that goeth into the breadth of the earth, to inherit habitations not their own; their horses are swifter than leopards, and are sharper than the evening wolves, that their horsemen may spread themselves, whence their horsemen come from far (Hab. 1:6, 8); the "Chaldeans" denote those who are in falsities, but in externals appear to be in truths, thus the profanation of truth, and "Babylon" the profanation of good (n. 1182, 1368). "Going into the breadth of the earth" denotes to destroy truths. (That the "breadth of the earth" is truth may be seen above, n. 3433, 3434, 4482.) Hence it is evident that the "horsemen who spread themselves and come from far" denotes the things that belong to perverted understanding, thus falsities.

(6535) And the army was exceeding great. That this signifies truths and goods conjoined, is evident from the signification of "army," as being truths and goods (see n. 3448); and as here the truths and goods signified by the "elders of the house of Pharaoh" and the "elders of the land of Egypt," and by the "house of Joseph" and his "brethren" and also by the "house of their father," were together, therefore by "an exceeding great army" are here signified truths and goods conjoined.

(6536) Verses 10, 11. And they came to the threshing-floor Atad, which is in the passage of the Jordan, and they wailed there a very great and grievous wailing; and he made a mourning for his father seven days. And the inhabitant of the land, the Canaanite, saw the mourning in the threshing-floor Atad, and they said, This is a grievous mourning to the Egyptians; wherefore they called the name of it Abel-mizraim, which is in the passage of the Jordan. “And they came to the threshing-floor Atad,” signifies the first state; “which is in the passage of the Jordan,” signifies which is a state of initiation into the knowledges of good and truth; “and they wailed there a very great and grievous wailing,” signifies grief; “and he made a mourning for his father seven days,” signifies the end of the grief; “and the inhabitant of the land, the Canaanite, saw the grievous mourning in the threshing-floor Atad,” signifies a perception of grief by the good of the church; “and they said, This is a grievous mourning to the Egyptians,” signifies that memory-knowledges have grief before they are initiated into the truths of the church; “wherefore they called the name of it Abel-mizraim,” signifies the quality of the grief.

(6537) And they came to the threshing-floor Atad. That this signifies the first state, is evident from the signification of “threshing-floor,” as being where the good of truth is, for in a threshing-floor there is grain, and by “grain” is signified the good that is from truth (see n. 5295, 5410), and also the truth of good (n. 5959); and from the signification of “Atad,” as being the quality of this state, according to the signification of names of places elsewhere. That by the “threshing-floor Atad” is signified a state, namely as to the good and truth of the church, is because it was at the passage of the Jordan, and by this passage is signified initiation into the knowledges of good and truth (of which presently). For the Jordan was the first boundary in respect to the land of Canaan; and as by the “land of Canaan” is signified the church, therefore by the “Jordan” is signified those things which are the first of the church, or by means of which entrance to the church is opened. [2] Hence it is that by the “threshing-floor Atad” is signified the first state; and as the first state was signified, mourning was made near the threshing-floor, because it was on their side of the Jordan, and the land, of Canaan, by which is signified the church, was there in sight. That a “threshing-floor” signifies where are the good of truth and the truth of good, thus where are the things of the church, is evident in Joel: Rejoice ye sons of Zion, and be glad in Jehovah your God; the threshing-floors are full of grain, and the presses overflow with new wine and oil (Joel 2:23, 24); where the “sons of Zion” denote truths from good; the “threshing-floors full of grain,” the abundance of truths and goods. [3] In Hosea: Be not glad O Israel because thou hast committed whoredom from under thy God, thou hast loved harlot hire upon all the grain-floors; the threshing-floor and the winepress shall not feed them, and the new wine shall cheat her (Hos. 9:1, 2); where “committing whoredom and loving harlot hire” denotes falsifying truths and loving what is falsified; “grain-floors” denote the truths of good falsified. [4] As a “threshing-floor” signified good and also truth, therefore at the time when they gathered from the floor, they celebrated the feast of tabernacles, of which in Moses: Thou shalt make to thee the feast of tabernacles seven days, when thou hast gathered in from thy threshing-floor, and from thy wine-press (Deut. 16:13); the "feast of tabernacles" signified holy worship, thus worship from good and truth (n. 3312, 4391).

(6538) Which is in the passage of the Jordan. That this signifies which is a state of initiation into the knowledges of good and truth, is evident from the signification of the "Jordan," as being initiation into the knowledges of good and truth, thus that which is first of the Lord's kingdom and church in respect to entrance, and last in respect to exit (see n. 4255); (that the rivers bounding the land of Canaan were representative of the ultimates in the Lord's kingdom, may be seen above, n. 1585, 4116, 4240); hence by the "passage of Jordan" is signified initiation into the knowledges of good and truth, for the knowledges of good and truth are the first things whereby man is initiated into the things that belong to the church.

(6539) And they wailed there a very great and grievous wailing. That this signifies grief, is evident from the signification of a "wailing," as being grief. The grief here signified is the grief of initiation (see n. 6537); for before the knowledges of good and truth, which are the initiaments, can be planted in good, and thus become the good of the church, there is grief; because another state must be induced on the natural, and the memory-knowledges there must be set in a different order; thus those which the man had previously loved must be destroyed; and therefore he must undergo temptations. Hence comes the grief which is represented by the grievous wailing which they wailed.

(6540) And he made a mourning for his father seven days. That this signifies the end of the grief, is evident from the signification of “mourning,” as being grief before the knowledges of good and truth have been implanted (see n. 6539); and from the signification of “seven days,” as being an entire period from beginning to end (n. 728, 2044, 3845, 6508); here therefore the end, because when those days were finished, they passed over the Jordan.

(6541) And the inhabitant of the land, the Canaanite, saw the grievous mourning in the threshing-floor Atad. That this signifies a perception of grief by the good of the church, is evident from the signification of “seeing,” as being a perception (n. 2150, 3764, 4723, 5400); from the signification of “inhabitant,” as being good (n. 2268, 2451, 2712, 3613); from the signification of “land,” here the land of Canaan, where was its “inhabitant the Canaanite,” as being the church (n. 1413, 1437, 1607, 1866, 3038, 3481, 3705); from the signification of “mourning,” as being grief (n. 6539, 6540); and from the signification of the “threshing-floor Atad,” as being the first state, namely that of initiation (n. 6537, 6538). Hence it is plain that by the “inhabitant of the land, the Canaanite, saw the grievous mourning in the threshing-floor Atad,” is signified a perception of grief by the good of the church.

(6542) And they said, This is a grievous mourning to the Egyptians. That this signifies that memory-knowledges have grief before they are initiated into the truths of the church, is evident from what has been said above (n. 6539), where these words were unfolded.

(6543) Wherefore they called the name of it Abel-mizraim. That this signifies the quality of the grief, is evident from the signification of a "name" and of "calling by name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421), and because in old time names were given which signified things and states, thus the quality (n. 1946, 3422, 4298); therefore the quality itself is signified by "Abel-mizraim," by which name in the original tongue is meant "the mourning of the Egyptians."

(6544) Verses 12, 13. And his sons did unto him as he had commanded them; and his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a sepulcher from Ephron the Hittite, upon the faces of Mamre. "And his sons did unto him as he had commanded them," signifies the effect according to the influx; "and his sons carried him to the land of Canaan," signifies that the church was transferred thither; "and buried him" signifies resuscitation there; "in the cave of the field of Machpelah," signifies the beginning of regeneration; "which Abraham bought with the field," signifies those whom the Lord had redeemed; "for a possession of a sepulcher, from Ephron the Hittite," signifies those who receive the truth and good of faith, and suffer themselves to be regenerated; "upon the faces of Mamre," signifies the quality and the quantity.

(6545) And his sons did unto him as he had commanded them. That this signifies the effect according to the influx, is evident from the signification of "doing," as being the effect; and from the signification of “commanding,” as being influx (see n. 5486, 5732).

(6546) And his sons carried him into the land of Canaan. That this signifies that the church was transferred thither, is evident from the signification of “they carried,” as being to be transferred, that is, the church, for this is signified by the “land of Canaan” (see n. 1413, 1437, 1607, 1866, 3038, 3481, 3705). (Why the church was transferred thither may be seen above, n. 6516.)

(6547) And buried him. That this signifies resuscitation there, is evident from the signification of “being buried,” as being resuscitation (see n. 5551, 6516).

(6548) In the cave of the field of Machpelah. That this signifies the beginning of regeneration, is evident from the signification of the “cave of the field of Machpelah,” as being faith in obscurity (see n. 2935); and “Machpelah” denotes regeneration (n. 2970); thus the signification is the beginning of regeneration, for then faith is in obscurity.

(6549) Which Abraham bought with the field. That this signifies those whom the Lord had redeemed, is evident from the signification of “buying,” as being redemption (see n. 6458, 6461); from the representation of Abraham, as being the Lord (see n. 1965, 1989, 2011, 2172, 2198, 3245, 3305, 3439, 3703, 4615, 6098, 6185, 6276); and from the signification of “field,” as being the church (n. 2971, 3766). Hence it is evident that by “which Abraham bought with the field” are signified those who are of the church, whom the Lord had redeemed.

(6550) For a possession of a sepulcher from Ephron the Hittite. That this signifies those who receive the truth and good of faith, and suffer themselves to be regenerated, is evident from the signification of a “sepulcher,” as being regeneration (see n. 2916, 2917, 5551, 6459); and from the representation of Ephron the Hittite, as being those with whom good and truth can be received (n. 6458).

(6551) Upon the faces of Mamre. That this signifies the quality and the quantity, is evident from the signification of “Mamre,” as being the quality and quantity of that to which it is joined (see n. 2970, 2980, 4613, 6456). That something special is signified by Abraham’s having bought the cave of the field of Machpelah, which is before Mamre, from Ephron the Hittite, is evident from its being said so many times, as in previous chapters: The field of Ephron which was in Machpelah, which was before Mamre, was made sure (Gen. 23:17). After this, Abraham buried Sarah his wife in the cave of the field of Machpelah upon the faces of Mamre. And the field and the cave that is therein were made sure unto Abraham for a possession of a sepulcher from the sons of Heth (Gen. 23:19, 20). They buried Abraham in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is upon the faces of Mamre; the field which Abraham bought from the sons of Heth (Gen. 25:9, 10). Bury me in the cave that is in the field of Machpelah, which is upon the faces of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite, for a possession of a sepulcher. The purchase of the field, and of the cave that is therein, was from the sons of Heth (Gen. 49:30-32). And in this chapter: They buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a sepulcher, from Ephron the Hittite, upon the faces of Mamre (Gen. 50:13). The special thing which is signified by this frequent repetition in nearly the same words, is that by Abraham, Isaac, and Jacob is represented the Lord; by their burial is represented resurrection and resuscitation; by the cave of the field of Machpelah, the beginning of regeneration; by Ephron the Hittite, those who receive the good of faith and suffer themselves to be regenerated; and by the sons of Heth, the spiritual church. And it is because all these things combined signify the setting up again of a spiritual church that they are so many times repeated.

(6552) Verse 14. And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father. "And Joseph returned into Egypt, he and his brethren," signifies the life of the internal celestial and of the truths of faith in memory-knowledges; "and all that went up with him to bury his father," signifies all things that conduce to regeneration; "after he had buried his father," signifies to resuscitate the church.

(6553) And Joseph returned into Egypt, he and his brethren. That this signifies the life of the internal celestial and of the truths of faith in memory-knowledges, is evident from the signification of "returning," as being to live (see n. 5614, 6518); from the representation of Joseph, as being the internal celestial (n. 5869, 5877, 6177); from the representation of the sons of Israel, who are here "his brethren," as being the truths of faith in the complex (n. 5414, 5879, 5951); and from the signification of "Egypt," as being memory-knowledges (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966). The life of the internal celestial and of the truths of faith in memory-knowledges, has been treated of in the chapters where Joseph is made lord of the land of Egypt and governor to the house of Pharaoh; and afterward where is described the journeying of the sons of Jacob to Joseph, and their coming with their father Jacob to Egypt (see n. 6004, 6023, 6052, 6071, 6077).

(6554) And all that went up with him to bury his father. That this signifies all things that conduce to regeneration, is evident from the signification of "burying," as being regeneration and resurrection (see n. 2916, 2917, 4621, 6516); and as being the resuscitation and setting up again of the church (see n. 5551, 6516). All things which conduce thereto are signified by "all that went up with him," for they were the whole house of Joseph, also the house of his father, and likewise the elders of the house of Pharaoh, and the elders of the land of Egypt; and by the "house of Joseph" are signified the celestial things of the spiritual (n. 6526); by the "house of his father," all things of spiritual good (n. 6528); by the "elders of the house of Pharaoh," those which agree with good (n. 6524); and by the "elders of the land of Egypt," those which agree with truth (see n. 6525). Hence it is plain that by "all who went up with him to bury" are signified all things that conduce to regeneration. That "to bury" signifies both regeneration and resurrection, and likewise the resuscitation and setting up again of the church, is because these significations involve what is like; for regeneration is resurrection, because when man is being regenerated he is becoming alive from being dead, thus is rising again. And in like manner when the church is being resuscitated and set up again in a man; for this is effected by regeneration, thus by resurrection from death unto life.

(6555) After he had buried his father. That this signifies to resuscitate the church, is evident from the signification of "being buried," as being the resuscitation of the church (see n. 6554); and from the representation of Israel, as being the spiritual church (n. 4286, 6426, 6514, 6517, 6522).

(6556) Verses 15-21. And Joseph's brethren saw that their father was dead, and they said, Peradventure Joseph will hate us, and returning will return unto us all the evil that we requited to him. And they commanded Joseph, saying, Thy father did command before he died, saying, Thus shall ye say unto Joseph, I pray forgive I pray the transgression of thy brethren, and their sin, because they requited evil to thee; and now forgive I pray the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before him; and they said, Behold we are thy servants. And Joseph said unto them, Fear ye not; for am I in God's stead? And you thought evil upon me, but God thought it for good, in order to do as it is this day, to make alive a great people. And now fear ye not; I will sustain you, and your babes; and he comforted them, and spake upon their heart. “And Joseph’s brethren saw that their father was dead,” signifies the things alienated from truth and good, and a perception that the church was resuscitated; “and they said, Peradventure Joseph will hate us,” signifies that they had rejected the internal; “and returning will return unto us all the evil that we requited to him,” signifies the penalty therefore impending according to the desert; “and they commanded Joseph, saying,” signifies influx from the internal and the consequent perception; “Thy father did command before he died, saying,” signifies that it is by command of the church; “Thus shall ye say unto Joseph,” signifies perception from the internal what ought to be done; “I pray forgive I pray the transgression of thy brethren, and their sin,” signifies supplication and repentance; “because they requited evil to thee,” signifies that they had turned away from the good and truth which flow in; “and now forgive I pray the transgression of the servants of the God of thy father,” signifies repentance and acknowledgment of the Divine things of the church; “and Joseph wept when they spake unto him,” signifies reception from love; “and his brethren also went and fell down before him,” signifies the submission of the things that are in the natural under the internal; “and they said, Behold, we are thy servants,” signifies that they shall not be at their own disposal; “and Joseph said unto them, Fear ye not,” signifies re-creation by the internal; “for am I in God’s stead?” signifies that God will provide; “and you thought evil upon me,” signifies that the things alienated intend nothing but evil; “God thought it for good,” signifies that the Divine turns it into good; “in order to do as it is this day,” signifies that this is according to order from eternity; “to make alive a great people,” signifies that from this is life to those who are in the truths of good; “and now fear ye not,” signifies that they should not be anxious; “I will sustain you, and your babes,” signifies that they will live through the internal from the Divine by means of the truth that is of the understanding and the good that is of the will; “and he comforted them,” signifies hope; “and spake upon their heart,” signifies trust.

(6557) And Joseph’s brethren saw that their father was dead. That this signifies the things alienated from truth and good, and a perception that the church was resuscitated, is evident from the signification of “seeing,” as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 3863, 4403-4421, 4567, 4723, 5400); from the representation of the sons of Jacob, who are here the “brethren,” as being things alienated from truth and good (for when they desired to kill Joseph, and sold him, they represented things alienated from truth and good, which state is here signified, as is plain from their words, “Peradventure Joseph will hate us, and returning will return unto us all the evil that we rendered to him,” and it is from this that they had then represented what is opposite); from the signification of “being dead,” as being to be resuscitated, that is, the church (n. 3236, 3498, 3505, 4618, 4621, 6036, 6221); and from the representation of Israel, who is here the “father,” as being the church (see n. 4286, 6426). Hence it is evident that by the “brethren of

Joseph saw that their father was dead," is signified a perception by things alienated from truth and good that the church was resuscitated.

(6558) And they said, Peradventure Joseph will hate us. That this signifies that they had rejected the internal, is evident from the signification of "holding in hatred," as being to be averse to, and to reject; and from the representation of Joseph, as being the internal (see n. 6177, 6224). Not that Joseph rejected, but that they rejected Joseph. That there is attributed to the internal (which is "Joseph") that which is of the external (which is his "brethren") is according to the appearance, in the same way as hatred and revenge are attributed to Jehovah, although they pertain to man.

(6559) And returning will return unto us all the evil that we requited to him. That this signifies the penalty therefore impending according to the desert, is evident from the signification of "returning the evil that we requited to him," as being the penalty according to the desert; for returning the evil which is done anyone, is penalty from having deserved it. How the case is with returning evil, or with penalties, in the spiritual world, must be told, because from this the internal sense of these words is plain. If evil spirits do any evil in the world of spirits beyond what they have imbued themselves with by their life in the world, punishers are instantly at hand and chastise them in exact accordance with the degree in which they pass these limits; for it is a law in the other life that no one must become worse than he had been in this world. They who are being punished cannot tell how these chastisers know that the evil is beyond what they had imbued themselves with; but they are informed that there is such an order in the other life that the very evil is attended with its penalty, so that the evil of the deed is wholly conjoined with the evil of the penalty, that is to say, its penalty is in the evil itself; and therefore that it is according to order for the requiters to be instantly at hand. [2] This is what happens when evil spirits do evil in the world of spirits; but in their own hell they chastise one another according to the evil which they had by act imbued themselves with in this world; for this evil they bring with them into the other life. From all this it is evident how it is to be understood that the penalty impends according to the desert, which is signified by the words, “returning he will return unto us all the evil that we requited to him.” But as regards good spirits, if perchance they speak or do evil, they are not punished, but pardoned, and also excused; for their end is not to speak or do evil, and they know that such things are excited in them by hell, so that they have not come to pass by their fault; and the same is also observed from their resistance, and afterward from their grief.

(6560) And they commanded Joseph, saying. That this signifies influx from the internal and the consequent perception, is evident from the signification of “to command,” as being influx (see n. 5486, 5732); from the representation of Joseph, as being the internal (n. 6177, 6224) and from the signification of “saying,” as being perception (of which frequently above). Hence by “they commanded Joseph, saying” is signified influx from the internal, and the consequent perception. The reason why their command to Joseph denotes influx from the internal into the external, and not from the external into the internal, is that all influx comes from within, and never from without (see n. 6322).

(6561) Thy father did command before he died, saying. That this signifies that it is by command of the church, is evident from the representation of Israel, here the "father," as being the church (see n. 4286, 6426); from the signification of "commanding," as being influx (n. 6560), and in this case command, because it comes from the church, thus from the Divine; and from the signification of "before he died," as being while the church still existed. That it is by command of the church that everyone ought to forgive his brother or neighbor, is evident from the Lord's words in Matthew: Peter said unto Jesus, Lord, how often shall my brother sin against me, and I forgive him? until seven times? Jesus saith to him, I say not until seven times, but until seventy times seven (Matt. 18:21, 22). But it was ingrained in the Jewish nation that they should never forgive, but should hold as an enemy everyone who had in any way injured them, and they then thought it allowable to hate him, and to treat him as they chose, even to kill him. The reason was that this nation was in externals alone without what is internal, thus was in no command of the internal church. This was the reason why the brethren of Joseph were so much afraid that Joseph would hate them, and would requite evil to them.

(6562) Thus shall ye say unto Joseph. That this signifies perception from the internal what ought to be done, is evident from the signification of “saying,” in the historic Word, as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5687, 5743); and from the representation of Joseph, as being the internal (n. 6177, 6224, 6560). That it is perception of what ought to be done, is signified by “thus shall ye say.”

(6563) I pray forgive I pray the transgression of thy brethren, and their sin. That this signifies supplication and repentance, is evident from the signification of “I pray forgive I pray,” as being supplication; and that it also denotes repentance is plain from the confession that they had transgressed and sinned, and also from what follows, that they offered themselves to Joseph for servants. Mention is made of both “transgression” and “sin” because of the marriage of truth and good in every detail of the Word; for “transgression” signifies evil against truth, which is less; and “sin,” evil against good, which is greater; hence it is that both are mentioned; as also in other passages: Jacob said to Laban, What is my transgression? what is my sin? that thou hast pursued after me (Gen. 31:36). In Isaiah: I will blot out as a cloud thy transgressions, and as a cloud thy sins (Isa. 44:22). In Ezekiel: In his transgression that he hath transgressed, and in his sin that he hath sinned, in these shall he die (Ezek. 18:24). Again: While your transgressions are revealed, so that in all your works your sins may appear (Ezek. 21:24). And in David: Blessed is he whose transgression is forgiven, whose sin is covered (Ps. 32:1).

(6564) Because they requited evil to thee. That this signifies because they had turned away from the good and truth which flow in, is evident from the signification of "evil," as being a turning away (see n. 5746). That it denotes from the good and truth which flow in, is signified by "they requited to thee," for "Joseph" is the celestial, and internal good (see n. 5805, 5826, 5827, 5869, 5877), through which good and truth flow in from the Lord. As regards the influx through the internal, the case is this. The Lord continually flows in through man's internal with good and truth, good giving life and its heat, which is love, and truth giving enlightenment and its light, which is faith. But when this influx advances further, namely, into the exteriors, with the evil it is resisted and rejected, or is perverted or stifled; and then according to the rejection, perversion, or stifling, the interiors are closed, an entrance only remaining open here and there as through chinks round about; and from this there remains to the man the capacity to think and will, but against truth and good. This closing penetrates toward the exteriors more and more, according to the life of evil, and the consequent persuasion of falsity, and this down to the sensuous degree, from which then comes the thought. Pleasures and cravings then carry everything off. In such a state are those who are in the hells; for all considerations of what is honorable and good for the sake of gain, honor, and reputation, are taken away from the evil who come into the other life, and then they are in what is sensuous.

(6565) And now forgive I pray the transgression of the servants of the God of thy father. That this signifies repentance and acknowledgment of the Divine things of the church, is evident from the signification of “forgive I pray the transgression,” as being confession of having transgressed, and repentance; and from the signification of the “servants of the God of thy father,” as being acknowledgment of the Divine things of the church. For by calling themselves the “servants of the God of his father,” they acknowledge that they serve the God of the church, consequently they acknowledge the Divine things therein; for by “Israel,” here the “father,” is signified the church (see n. 4286, 6426).

(6566) And Joseph wept when they spake unto him. That this signifies reception from love, is evident from the signification of “weeping,” as being a significant of both sorrow and love (see n. 3801, 5480, 5873, 5927, 5930); from the representation of Joseph, as being the internal celestial (n. 5805, 5826, 5827, 5869, 5877, 6177, 6224); and from the signification of “speaking,” as being influx, and thence reception (see n. 5797); for the influx is from the internal celestial, which is “Joseph,” and the reception is by the truths in the natural, which are his “brethren.” Hence it is evident that by “Joseph wept when they spake unto him” is signified reception from love.

(6567) And his brethren also went and fell down before him. That this signifies submission of the things that are in the natural under the internal, is evident from the representation of the sons of Israel, who here are the “brethren,” as being spiritual truths in the natural (see n. 5414, 5879, 5951); from the signification of “falling down before him," as being submission; and from the representation of Joseph, as being the internal (n. 6499). From this it is plain that by his "brethren went and fell down before him" is signified the submission of the things that are in the natural under the internal. In this chapter is described the setting up again of a spiritual church, and in this passage the submission of the things in the natural under the internal; of which submission be it known that the spiritual church cannot possibly be instituted with anyone, unless the things that belong to the natural or external man have been made submissive to the spiritual or internal man. So long as the mere truth which is of faith predominates with a man, and not the good which is of charity, so long the natural or external man has not been made submissive to the spiritual or internal man. But as soon as good has the dominion, the natural or external man submits himself, and then the man becomes a spiritual church. That such is the case is known from the fact that the man does from affection what the truth teaches, and that he does not act contrary to this affection, however the natural desires it. The very affection and consequent reason have the dominion, and subdue in the natural the delights of the love of self and of the world, as also the fallacies which had filled the memory-knowledges there; and at last so completely that this subjugation comes to be among the man's pleasures; and then the natural is at rest, and afterward is in agreement; and when it is in agreement, it then partakes of the pleasantness of the internal. From all this it may be known what is meant by the submission of the things in the natural under the internal, which is signified by “his brethren went and fell down before him, and said, Behold we are thy servants.”

(6568) And they said, Behold we are thy servants. That this signifies that they shall not be at their own disposal, is evident from the signification of “servants,” as being to be without freedom from their own, thus not to be at their own disposal and mastery (see n. 5760, 5763).

(6569) And Joseph said unto them, Fear ye not. That this signifies re-creation by the internal, is evident from the representation of Joseph, as being the internal (see n. 6499); and from the signification of “Fear not,” as being that they should not be anxious; and as in what now follows Joseph leads them away from this anxiety by comforting them and speaking upon their heart, therefore by “Fear ye not,” is signified re-creation.

(6570) For am I in God’s stead? That this signifies that God will provide, is evident from the signification of “am I in God’s stead?” as being not to be God, but that God will provide.

(6571) And you thought evil upon me. That this signifies that the things alienated intend nothing but evil, is evident from the representation of the sons of Jacob, who here are “you,” as being things alienated from truth and good (see n. 6557), for when they thought evil against Joseph, they then represented things alienated; and from the signification of “thinking evil upon me” as being to intend evil; for the evil which is thought against anyone is intended; and as things alienated cannot intend good, it is therefore said that they intend nothing but evil. The case herein is this. The man who has been alienated from good and truth intends nothing but evil, because he cannot intend good; and what he intends, reigns with him, and therefore is in all his thoughts, and in every least detail of him; for the intention or end is the veriest life of man, the end being his love, and the love being his life. And what is more, a man is exactly such as is the end with him, and such also is his image in the light of heaven; and-this may surprise you-such as is his image in general, such is the image of the least things of his will. Thus the whole man is such as his end is. [2] From this it is evident that the man who is an evil end cannot possibly be among those who are good ends; thus he who is in hell cannot possibly be in heaven; for the ends conflict, and the good ends prevail, because they are from the Divine. Hence also it is evident that they do not think truly who believe that everyone can be admitted into heaven from mercy alone; for if one who is an evil end comes into heaven, his life labors as with one who lies in the death agony, and he is direfully tortured; besides that in the light of heaven he appears as a devil. Hence it is evident that they who have been alienated from truth and good can think nothing but evil; and that this evil is in the least things of their thought and will is very manifest from the sphere which from afar exhales from such spirits, for their quality is thereby perceived. This sphere is like a spiritual evaporation from every detail of the life.

(6572) But God thought it for good. That this signifies that the Divine turns it to good, is evident from the signification of “thinking for good,” as being to intend (see n. 6571); but as it is said of God, it denotes to turn into good; for what God intends, He does.

(6573) In order to do as it is this day. That this signifies that this is according to order from eternity, is evident from the signification of “doing,” when said of the Divine, as being order, for whatever the Divine does, is order; and from the signification of, “as it is this day,” as being from eternity (see n. 2838, 3998, 4304, 6165, 6298).

(6574) To make alive a great people. That this signifies that from this is life to those who are in the truths of good, is evident from the signification of “making alive,” as being spiritual life (see n. 5890, 6032); and from the signification of “people,” as being truth (n. 1259, 1260, 3295, 3581, 4619), here the truth of good, because it is said a “great people.” For truth from good is great in comparison with the truth from which good is, because the former truth (that which is from good) is in itself good, because formed from good; thus is good in its form. [2] The words which Joseph here spake to his brethren: “Ye thought evil against me, God thought it for good, in order to do as it is this day, to make alive a great people” are words which contain within them a secret of heaven, which secret is this. In the other life the Lord permits infernal spirits to lead the good into temptation, consequently to pour in evils and falsities; which also they do with all endeavor; for when they are doing this, they are in their life and its delight. But the Lord Himself is then present with those in temptation, both immediately, and mediately by angels, and resists by rebutting the falsities of the infernal spirits, and by dissipating their evil, thus giving refreshment, hope, and victory. Thus with those who are in the truths of good, the truths of faith and the goods of charity are more inwardly implanted and more strongly confirmed. This is the means by which spiritual life is bestowed. [3] From all this it is evident what is signified in the internal sense by the words in this verse, namely, that they who have been alienated from truth and good, as are the spirits who induce temptations, intend nothing but evil, but that the Divine turns it into good, and this according to order from eternity, whence comes life to those who are in the truths of good. For be it known that the infernal spirits to whom it is permitted thus to trouble the good, intend nothing but evil; for they desire with all their might to drag them down from heaven and cast them into hell; because it is the very delight of their life to destroy anyone as to his soul; thus to eternity. But not one whit is permitted them by the Lord, except to the end that good may come of it, namely, that truth and good may be brought into shape and strengthened with those who are in temptation. In the universal spiritual world reigns the end which proceeds from the Lord, which is that nothing whatever, not even the least thing, shall arise, except that good may come from it. Hence the Lord's kingdom is called a kingdom of ends and uses.

(6575) And now fear ye not. That this signifies that they should not be anxious, is evident without explication.

(6576) I will sustain you, and your babes. That this signifies that they will live through the internal from the Divine by means of the truth that is of the understanding and the good that is of the will, is evident from the signification of "sustaining," as being the influx of good and truth (see n. 6106), thus life through truth and good; and from the representation of Joseph, as being the internal (n. 6499). But as spiritual life is not from the internal, but through the internal from the Lord, it is said, "through the internal from the Divine." By "you and your babes" are signified spiritual truths in the natural, and the innocence that is in them, which were to live through the internal from the Divine by means of truth and good. That "to sustain" denotes life by means of truth and good, is because spiritual food is knowledge, intelligence, and wisdom, thus truth and good (n. 56-58, 681, 4792, 5293, 5340, 5342, 5576, 5579). The reason why it is said, "truth which is of the understanding and good which is of the will" is that all truth belongs to the understanding, and all good to the will; for the understanding is the receptacle of truth, and the will is the receptacle of good.

(6577) And he comforted them. That this signifies hope, is evident from the signification of "comforting," as being to appease unrest of mind with hope (see n. 3610).

(6578) And spake upon their heart. That this signifies trust, is evident from the signification of "speaking upon the heart," as being to impart trust, namely, that evil should not befall; for "to speak" denotes influx (see n. 2951, 5481, 5797), and the "heart" denotes the will (n. 2930, 3888);

thus “to speak upon the heart” denotes influx into the will, and the resulting trust. From all this it is also evident that there is a marriage of truth which is of the understanding, and of good which is of the will, in every detail of the Word; for “comforting” is said of the understanding, and “speaking upon the heart,” of the will; therefore also his “comforting them” signifies hope, for this is of the understanding by means of truth; and his “speaking upon their heart” signifies trust, for this is of the will by means of good, because genuine trust is impossible with any but those who are in the good of charity; and genuine hope with any but those who are in the good of faith.

(6579) Verses 22, 23. And Joseph dwelt in Egypt, he and his father’s house; and Joseph lived a hundred and ten years. And Joseph saw Ephraim’s sons of the third generation: the sons also of Machir the son of Manasseh were born upon Joseph’s knees. “And Joseph dwelt in Egypt,” signifies the life of the memory-knowledges of the church from the internal; “he and his father’s house,” signifies from the internal and its good; “and Joseph lived a hundred and ten years,” signifies the state and quality; “and Joseph saw Ephraim’s sons of the third generation,” signifies the setting up again of the church in respect to the intellectual, and its derivatives; “the sons also of Machir the son of Manasseh,” signifies, and in respect to the will and its derivatives; “were born upon Joseph’s knees,” signifies that they were from good conjoined with truth from the internal.

(6580) And Joseph dwelt in Egypt. That this signifies the life of the memory-knowledges of the church from the internal, is evident from the signification of "dwelling," as being life (see n. 1293, 3384, 3613, 4451, 6051); from the representation of Joseph, as being the internal (n. 6499); and from the signification of "Egypt," as being the memory-knowledges of the church (n. 4749, 4964, 4966, 6004). In the preceding verses of this chapter the subject treated of is the spiritual church that was to be set up again; and after the external or natural has been made completely submissive to the internal or spiritual-which is signified by Joseph's brethren falling down before him and offering themselves to him for servants-the subject now treated of is this church when set up again, which is described in these verses by Joseph's dwelling in Egypt, and by sons being born of Ephraim, and of Machir the son of Manasseh. With the man who is a spiritual church there is life from the internal in the memory-knowledges of the church; for the memory-knowledges with him are made subordinate, and reduced into such order that they receive the influx of good and of truth, so as to be receptacles of influx from the internal. It is otherwise with those who are not a church, the memory-knowledges with these persons being so disposed that things confirmatory of truth and good have been rejected to the sides, thus far removed from the light of heaven; and thereafter the things that remain are receptive of falsity and evil.

(6581) He and his father's house. That this signifies from the internal and its good, is evident from the representation of Joseph, who here is "he," as being the internal (see n.

6499); and from the signification of "house," as being good (n. 2048, 3720, 4982).

(6582) And Joseph lived a hundred and ten years. That this signifies the state and quality, is evident from the signification of numbers in the Word, as being things (see n. 575, 1963, 1988, 2075, 2252, 3252, 4264, 5265, 6175); and indeed the state and quality of the thing (n. 4670). So also it is with the number a "hundred and ten," which contains the state and quality of the life of memory-knowledges from the internal.

(6583) And Joseph saw Ephraim's sons of the third generation. That this signifies the setting up again of the church in respect to the intellectual and its derivatives, is evident from the representation of Ephraim, as being the intellectual of the church (see n. 3969, 5354, 6222, 6234, 6238, 6267); and from the signification of "sons of the third generation," as being derivatives; for as sons and the sons of sons descend from a parent, they denote the derivatives of that which is represented by the parent. The setting up again of the church from the internal, that is, through the internal from the Lord, is signified by "Joseph saw." (What the intellectual of the church represented by Ephraim is, see n. 6222.)

(6584) The sons also of Machir the son of Manasseh. That this signifies and in respect to the will and its derivatives, is evident from the representation of Manasseh, as being the will of the church (see n. 5351, 5353, 5354, 6222, 6238, 6267, 6296); and from the signification of his "sons" and "sons' sons," here the "sons of Machir," as being the derivatives (n. 6583); the derivatives of the will of the church-signified by the “sons of Machir”-are goods conjoined with truths, thus also truths from good, for the truths that have been derived from good are forms of good. That the “sons of Machir” denote goods conjoined with truths is signified by their being “born on Joseph’s knees,” as presently follows; and that they denote truths from good is signified in the book of Judges: “Out of Machir shall come down lawgivers” (Judg. 5:14); “lawgivers” denote truths from good (n. 6372).

(6585) Were born upon Joseph’s knees. That this signifies that they were from good conjoined with truth from the internal, is evident from the signification of “bringing forth on the knees,” as being the conjunction of good and truth (see n. 3915); and from the representation of Joseph, as being the internal (n. 6499). The sons of Machir being born upon Joseph’s knees involves that Joseph acknowledged them as his own, for when it is so said, it is signified that they are adopted as his own, as may be seen from the sons born of Bilhah the maidservant of Rachel, concerning whom Rachel says: Behold my handmaid Bilhah, come unto her, and she shall bear upon my knees, and I also shall be built up by her (Gen. 30:3). The reason why these sons were acknowledged by Joseph as his own, was that by Manasseh is represented the will of the church, thus its good; and the internal which is represented by Joseph flows in with good, but not with truth except through good; hence it is that these are said to be “born upon Joseph’s knees.”

(6586) Verses 24-26. And Joseph said unto his brethren, I die; and visiting God will visit you, and will make you go up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the sons of Israel, saying, Visiting God will visit you, and ye shall make my bones go up from hence. And Joseph died, a son of a hundred and ten years; and they embalmed him, and he was put in an ark in Egypt. "And Joseph said unto his brethren, I die," signifies a prediction that the internal of the church will cease; "and visiting God will visit you," signifies that the last time will come; "and will make you go up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob," signifies that they will come to the state of the church in which the ancients were; "and Joseph took an oath of the sons of Israel," signifies a binding; "Visiting God will visit you," signifies when this last of the church will come; "and ye shall make my bones go up from hence," signifies that there will be the representative of a church, but not a representative church, which must be in the internal also; "and Joseph died," signifies that the internal of the church ceased to be; "a son of a hundred and ten years," signifies the state then; "and they embalmed him," signifies preservation still; "and he was put in an ark in Egypt," signifies concealment in the memory-knowledges of the church.

(6587) And Joseph said unto his brethren, I die. That this signifies a prediction that the internal of the church will cease, is evident from the representation of Joseph, as being the internal (see n. 6499), here the internal of the church, because in what precedes the subject treated of has been the church set up again by the internal, that is, through the internal by the Lord; and from the signification of "dying," as being to cease to be such (n. 494); thus to cease. (That "dying" denotes the last time of the church, may be seen above, n. 2908, 2912, 2917, 2923.) Prediction concerning this time is signified by "Joseph said unto his brethren;" for in what now follows, even to the end, the subject treated of is the further state of the church. Hence it is plain that by "Joseph said unto his brethren, I die," is signified that the internal of the church will cease. [2] The case herein is this. A church in order to exist must be internal and external, for there are those who are in the internal of the church, and those who are in its external; the former are few, but the latter are very numerous. Nevertheless with those with whom is the internal church, the external must be also, for the internal of the church cannot be separated from its external; and also with those with whom is the external church, the internal must be also, but with these the internal is in obscurity. [3] The internal of the church consists in willing good from the heart, and in being affected with good; and its external consists in doing it, and this according to the truth of faith which the man knows from good; but the external of the church consists in the devout performance of rituals, and in doing works of charity, according to the precepts of the church. From this it is evident that the internal of the church is the good of charity in the will. Therefore when this ceases, the church itself also ceases, for the good of charity is its essential.

External worship indeed remains afterward, as before, but then it is not worship, but a rite, which is preserved because it has been so appointed; but this rite, which appears like worship, is like a shell without a kernel, for it is an external which remains wherein is no internal. When such is the state of the church it is at its end.

(6588) And visiting God will visit you. That this signifies that the last time will come, is evident from the signification of “being visited,” as being the last time, here the last time of the oppression of the sons of Israel in Egypt; in the internal sense, the last time of an old church, and the first of a new one. In the Word this last time is called “visitation,” and is predicated both of the church in general, and also of those who are within the church in particular; and of the new church which is being born, and of the old church which is expiring; in particular of the man of the church who is being saved, and of him who is being damned. [2] That these things are signified in the Word by “visitation,” and the “day of visitation,” may be seen from the following passages. In Luke: Blessed be the Lord God of Israel; for He hath visited and wrought deliverance for His people. Through the bowels of mercy of our God, whereby the dayspring from on high hath visited us, that He may appear to them that sit in darkness and the shadow of death (Luke 1:68, 78, 79); this is the prophetic utterance of Zacharias concerning the Lord when born; “to be visited” here denotes the raising up of a new church, and the enlightenment then of those who were in ignorance of the truth and good of faith, thus their deliverance; and therefore it is said, “He hath visited and wrought deliverance for His people," "He hath visited that He may appear to them that sit in darkness and the shadow of death." [3] In Moses: Jehovah said unto Moses, Gather the elders of Israel together, and say unto them, Jehovah the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared to me, saying, Visiting I will visit you, and that which is done to you in Egypt (Exod. 3:16). Again: The people believed; and they heard that Jehovah had visited the sons of Israel (Exod. 4: 31). "To be visited here denotes the last time when the church has ceased, and the first when it is beginning; the last with the Egyptians, and the first with the sons of Israel; thus also the deliverance of the latter. [4] In Jeremiah: They shall be carried away to Babylon; and there shall they be even until the day that I will visit them; then will I make to come up the vessels of the house of God, and I will bring them back unto this place (Jer. 27:22). Again: When seventy years have been fulfilled to Babylon, I will visit you, and I will establish upon you My good word, and will bring you back unto this place (Jer. 29:10); where "to visit" denotes to deliver; in general the last time of captivity and desolation. [5] "Visitation" and the "day of visitation" denote the last time of the church, in Isaiah: What will ye do in the day of visitation and of devastation? it shall come from afar; unto whom will ye flee for help? (Isa. 10:3). Again: Behold the day of Jehovah cometh, cruel, and of indignation, and of wrath, and of anger, to make the earth a waste. I will visit evil upon the world, and their iniquity upon the wicked (Isa. 13:9, 11). In Jeremiah: They shall fall among them that fall; and in the time of their visitation they shall stumble (Jer. 8:12). In Hosea: The days of visitation are come, the days of recompense are come (Jer. 9:7). In Moses: Jehovah said to Moses, Notwithstanding, go, lead this people in, whither I have spoken to thee; behold, Mine angel shall go before thee; but in the day of My visiting I will visit upon them their sin (Exod. 32:34). In Luke: Jesus said concerning Jerusalem, They shall not leave in thee one stone upon another; because thou hast not acknowledged the time of thy visitation (Luke 19:44). The "day of visitation" denotes the coming of the Lord, and enlightenment then; but in respect to the Jewish nation, as they did not acknowledge it, it denotes the last time of the representatives of the church with them; for when Jerusalem was destroyed, the sacrifices ceased, and that nation was scattered. [6] In Ezekiel: A great voice cried in mine ears, The visitations of the city have come nigh, and a man has his instrument of destruction in his hand (Ezek. 9:1); where the sense is similar. In Isaiah: The Rephaim shall not rise, in that Thou hast visited, Thou hast extinguished them (Isa. 26:14); the "Rephaim" denote the posterity of the Most Ancient Church, which was before the flood, who are also called "Nephilim" and "Anakim" (see n. 567, 581, 1673); "Thou hast visited and extinguished the Rephaim" denotes the last time of that church, and also the casting of them into hell (n. 1265-1272). "Visitation" denotes requital, thus damnation, in Jeremiah: Shall I not visit for this? shall not My soul be avenged on such a nation as this? (Jer. 5:9). Again: I will bring the destruction of Esau upon him in the time that I shall visit him (Jer. 49:8). And in Hosea: I will visit upon him his ways, and I will requite his works (Hos. 4:9).

(6589) And will make you go up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. That this signifies that they will come to the state of the church in which the ancients were, is evident from the signification of the "land of Egypt," from which they were to "go up," as being the vastated church, which was represented by the Egyptians oppressing the sons of Israel; and its destruction, by their being overwhelmed in the sea Suph; and from the signification of the "land of Canaan," to which the sons of Israel were to "go up," as being the Lord's kingdom and church (see n. 1607, 3038, 3481, 3705, 4447, 4517). [2] That this is the Ancient Church, or the state of the church in which were the ancients, is signified by its being designated as the "land which God sware to give to Abraham, to Isaac, and to Jacob;" for by these in the supreme sense is meant the Lord, and in the representative sense His kingdom in the heavens, and His kingdom on the earth, which is the church (see n. 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276). Thus "to swear to give the land to them," is to confirm that they shall come to the state of the church in which the ancients were. Not that the posterity of Jacob were to come thereto, for they could not come to the state of that church, but only to its external, namely, to representatives, and scarcely to these; but that they should come thereto who are signified by the "sons of Israel," who are all those who are of the spiritual church, both those who then had been, and those who were to come. (That "to swear" denotes to confirm from the Divine, may be seen, n. 2842, 3375.) The reason why the land of Canaan was promised and given to the descendants of Jacob, was that they might represent the church; and this because from ancient times the church had been in that land, and at that time all the places in it were named and made representative (n. 3686, 4447, 4516, 4517, 5135, 6516).

(6590) And Joseph took an oath of the sons of Israel. That this signifies binding, is evident without explication.

(6591) Visiting God will visit you. That this signifies when this last of the church will come, is evident from the signification of "visiting," as being the last of the church (see n. 6588).

(6592) And ye shall make my bones go up from hence. That this signifies that there shall be the representative of a church, but not a church, which must be in the internal also, is evident from the representation of Joseph, as being the internal of the church (see n. 6587); and as by him is represented the internal of the church, by his "bones" is signified that which is most external, or the ultimate of the church, thus the representative thereof. For the representatives that had been in the Ancient Church, and were also instituted with the descendants of Jacob, were the ultimates of the church; but what they signified and represented were the internals of the church. These internals are signified by "flesh in which is spirit," but the ultimates by "bones." Hence it is evident what is the quality of the church when it is only in externals without internals, namely, that it is like the bony structure of a man without flesh. (That with the Israelitish and Jewish people there was no church, but only the representative of a church, see n. 4281, 4288, 4307, 4500, 4680, 4844, 4847, 4903, 6304; and that the representative of a church was not instituted with them until after they had been completely vastated as to the internal; and that otherwise they would have profaned holy things, n. 4289.)

(6593) And Joseph died. That this signifies that the internal of the church ceased to be, is evident from the signification of "dying," as being to cease to be such as before (see n. 494, 6587); and from the representation of Joseph, as being the internal (see n. 6499). (As regards the quality of the church when the internal has ceased, see above, n. 6587, 6592.)

(6594) A son of a hundred and ten years. That this signifies the state then, is evident from the signification of a "hundred and ten years," as being the state and quality of the life of memory-knowledges from the internal (see n. 6582). (That "years" denote states, see n. 487, 488, 493.)

(6595) And they embalmed him. That this signifies preservation still, is evident from the signification of "embalming," as being preservation from the contagion of evil (n. 6503, 6504). As the end of the church is here treated of, it must be told what is meant by "preservation still when the church ceases to be," which takes place when its internal ceases with man (n. 6587, 6592). The external then still remains, but is such as to have within it an internal; and yet this internal is not then with the man, because he does not think about it, or if he thinks about it he is not affected with it; but it is with the angels who are with the man. And as the man of the vastated church thinks nothing about the internal, neither is affected with it, and for the most part does not know that it exists, therefore the internal cannot be injured by him; for what a man knows, and especially what he has once believed, he can injure, but not what he either does not know, or does not believe to exist. In this manner the internal of the church is preserved, lest it should be affected by any evil. So were the internal things of the church preserved among the descendants of Jacob; for they were in externals without an internal, insomuch that they were not even willing to know about any internal; and therefore the internal things of the church were not revealed to them. (That internal things were not made known to the descendants of Jacob lest they should injure them by profaning, see n. 3398, 3480; and that those cannot profane the internal things of the church who do not believe them, and still less those who are ignorant of them, n. 593, 1008, 1059, 2051, 3398, 3402, 3898, 4289, 4601; also that the interior things of the church are not revealed until the church has been vastated, because then they are no longer believed, thus neither can they be profaned, see n. 3398, 3399.) These are the things that are meant by "preservation."

(6596) And he was put in an ark in Egypt. That this signifies concealment in the memory-knowledges of the church, is evident from the signification of an "ark," as being that in which something is stored up or concealed; and from the signification of “Egypt,” as being the memory-knowledges of the church (see n. 4749, 4964, 4966); and the memory-knowledges of the church were at that time the knowledges of the representatives and significatives that had been in the Ancient Church. The concealment of the internal in these is signified by the foregoing words. (Concerning the concealment of the internal of the church, and the consequent preservation lest it should suffer injury, see just above, n. 6595.) That an “ark” denotes that in which something is stored up or concealed, may be seen from the ark of the Testimony, in that it was called an “ark” because in it was stored up the Testimony or Law.

(6597) The internal sense of the things contained in the Book of Genesis has now been treated of. But as in this Book all things are historic, except the forty-eighth and forty-ninth chapters, in which there are prophetic things also, therefore it can scarcely appear that the sense which has been set forth is the internal sense; for the historic things hold back the mind in the literal sense, and thus remove it from the internal sense; and the more so because the internal sense is utterly different from the literal sense; for the one treats of spiritual and celestial things, and the other of worldly and earthly ones. But that the internal sense is such as has been set forth, is evident from all the details that have been unfolded, and especially from the fact that it has been dictated to me from heaven.

(6598) Continuation about influx, and about the interaction of the soul and the body. It is known that one man excels another in the capacity to understand and perceive what is honorable in moral life, what is just in civil life, and what is good in spiritual life. The cause of this consists in the elevation of the thought to the things that pertain to heaven, whereby the thought is withdrawn from the external things of sense; for they who think solely from things of sense cannot see one whit of what is honorable, just, and good, and therefore they trust to others and speak much from the memory, and thereby appear to themselves wiser than others. But they who are able to think above the things of sense, provided the things in the memory have been set in order, possess a greater capacity than others to understand and perceive, and this according to the degree in which they view things from what is interior.

(6599) How the case is with those who think in the sensuous degree, and with those who think above this, and also what is the nature of the influx into the latter and into the former, I may state from experience. But first be it known that the thought of man is divided into ideas, and that one idea follows another, as one word follows another in speech. Yet the ideas of thought succeed each other so quickly that while he is in the body a man's thought appears to him as if it were continuous, and thus as if there were no division. But in the other life it is self-evident that the thought is divided into ideas; for speech is then effected by means of ideas (see n. 2470, 2478, 2479). It is now necessary to say how the case is with thought and its ideas, namely, that the thought diffuses itself into the societies of spirits and of angels round about, and that the capacity to understand and perceive is according to the extension into these societies, that is, according to the influx from them; and in the next place that there are countless things in one idea of thought, and still more in one thought composed of ideas.

(6600) I have been clearly shown that man's thought, and also that of spirits and of angels, pours itself around into many societies in the spiritual world, but the thought of one person in a different way from the thought of another. In order that I might know this for certain, I have been allowed to speak with some societies to which my thought had penetrated, and from this I was given to know what flowed into the thought, from what society it came, and also where and of what quality the society was, so that I could not be mistaken. The capacity of understanding and perceiving in man, spirit, and angel is in accordance with the extension of his thoughts and affections into the societies. [2] He who is in the good of charity and of faith has extension into the societies of heaven, ample according to the degree in which he is in them, and in which he is in genuine good; for these things are in agreement with heaven, and therefore flow in there spontaneously and widely. Yet there are some societies into which the affection of truth, and others into which the affection of good, penetrates. The affection of truth penetrates to the societies of the spiritual angels, but the affection of good to the societies of the celestial angels. But on the other hand the thought and affection of those who are in evil and falsity have extension into infernal societies, and this also according to the degree of evil and falsity with them. [3] It is said that the thought and affection of man, spirit, and angel pour themselves around into the societies, and that from this come the understanding and perception; but be it known that it is so said according to the appearance, for there is no influx of the thoughts and affections into the societies; but from the societies, and this through the angels and spirits with the man. For as has been shown at the end of preceding chapters, all influx comes from what is more interior; thus with the good from heaven (that is, through heaven from the Lord), and with the evil from hell.

(6601) One morning it was plainly shown that there are countless things in every idea and little affection, and also that these ideas and affections penetrate into societies. I was kept for some time in a certain affection and consequent thought, and it was then shown how many societies concurred. There were five societies that plainly showed themselves by living discourse. They told what they were thinking, and also that they had noticed that the same thoughts were in me; and they said in addition that they knew things I paid no attention to, namely, the causes of the things being thought of, and also the ends of these. The rest of the societies (which were many) to which my thought was extended, were not so plainly shown; and were also more remote. The extension of the thought from the objects which are the things being thought of, is circumstanced as are the objects of sight. From these a sphere of rays diffuses itself to a considerable distance, which falls into a man’s sight, and this to a greater or less distance according to the brightness and flaming in the object; for if the object is flaming, it is seen at a much greater distance than if it is cloudy and dusky. It is the same with the internal sight (which is that of the thought) from its objects. The objects of this sight are not material, like objects in this world; but they are spiritual, and therefore they diffuse themselves to such things as are in the spiritual world, thus to truths and goods there, consequently to the societies which are in these truths and goods; and just as a flaming object in this world shines around far and wide, so does good and its affection in the spiritual world; for flame corresponds to the affection of good. From all this it can be seen that the quality of a man’s life is altogether according to the societies into which his thought and affection extend themselves, and according to the quality and amount of this extension.

(6602) That the spheres of the thoughts and affections extend themselves round about into the spheres of societies which are far from the spot, was made evident to me also from the fact that while I was thinking from affection about such things as had a certain specific action on a distant society, the people in it spoke with me on the same subject, telling what they felt. This has been done repeatedly. One society was at the right, at a considerable distance, in the plane of the lower part of the chest; and another also was at the right, but nearer, in the plane of the knees. Distance is perceived from the state of the affection of truth and good. Insofar as the state of one society differs from the state of another, so far the societies appear to be remote from each other.

(6603) But be it known that the thoughts and affections which penetrate into societies do not in a specific manner move the societies to think and will as does the man, spirit, or angel, from whom the thoughts and affections go forth; but they enter into the universal sphere of the affection and consequent thought of these societies. Consequently the societies know nothing about the matter; for the spiritual sphere in which all societies are, is varied with each society; and when the thoughts and affections enter into this sphere, the societies are not affected. All thoughts and affections enter into the spheres of the societies with which they are in agreement. Hence it is that there exist extensions in every direction in freedom, like the extension of rays from objects in this world, which freely penetrate all around to the sight of everyone who stands there, with variety according to the clearness and the dullness of the sight, and also according to the serenity or obscurity of the atmosphere. In the spiritual world the affection of knowing truth and good corresponds to the serenity of the atmosphere.

(6604) There has occasionally appeared to me an angel, whose face, very plainly seen, was continually varied according to affections, as these succeeded one another with him in order, thus from one limit to the other-the universal ruling affection still remaining, by which it could be known that it was the same angel. And I was instructed that the changes of his face came from the societies with which he had communication, and that they came forth in accordance with the variations of the communication, as this was nearer with one society than with another, and so on in succession. For the extension of the affections and thoughts has its limits, and in the last societies vanishes, and passes away as does the sight into the universe. Within the limits of this general sphere the thoughts and affections can be varied, and may now be nearer to one society, and now to another. When they are in the midst of one, then the rest of the societies are to that one in the circumference; and so on with all variations in these limits.

(6605) It is worthy of note, that as the universal heaven bears relation to a man, who from this is called the Grand Man (as shown at the end of many chapters), so each society in like manner bears relation to a man; for the image of the universal heaven flows into the societies, and causes them to be like it; and not only into the societies, but also into the individuals in the society, whence each individual has a human form; for everyone in an angelic society is a heaven in least form. The varieties of their human form are in accordance with the quality of good and of truth with them. Hence it is that every spirit and angel appears in a form wholly in accordance with the communication of his thoughts and affections with the societies. Hence the more they are in good and truth, so are they in a more beautiful form. But if the communication of the thoughts and affections has been diffused into societies not according to heavenly order, then the form is to the same extent unbeautiful. And if the communication is with infernal societies, then the form is ugly and devilish; and those who are in total opposition to good and truth, being in opposition to the form of heaven (which is the human form), in the light of heaven appear not as men, but as monsters. This is the case with the whole of hell, with the societies therein, and with the individuals in the societies; and this also with variety according to the degree of opposition of evil against good and of the derivative falsity against truth.

(6606) When speaking with angelic spirits I have observed that the affections and thoughts appeared like a surrounding stream, and that the subject of the thought was in the middle with the stream all round it, and that this extended thence in every direction. From this also it was made manifest that the thoughts and affections extend themselves on all sides to societies.

(6607) It has been shown that when thoughts together with affections diffuse themselves, they circulate almost according to the form of the convolutions of the gray substance in the human brain. I have seen these circumfluxions for a long while: they circled round, bent inward, and wound in and out, as do the convolutions of the gray substance of the brains. But the forms of heaven are still more wonderful, and such as can by no means be comprehended, not even by angels; in such a form are the angelic societies in the heavens, and into such a form the thoughts of the angels flow, and almost in an instant to a great distance, because according to the infinitely perfect form.

(6608) Intellectual light has been given me, taken away, diminished, and moderated, in thinking, speaking, and writing, and this frequently; and it has been given me to perceive the variations and differences. The light itself was perceived as an illumination which enlightened the substances of the interior sight, as the light of the sun enlightens the organs of bodily sight. This general illumination caused the objects of things to appear, as the objects of the earth appear to an enlightened eye; and I have been instructed that these variations came forth according to the communications with heavenly societies.

(6609) The thoughts and speech of the societies within which was my thought, have been occasionally represented to me by clouds which ascended and descended in the azure. From the forms of the clouds, their colors, thinness, and density, it was given to know what was flowing in. Truths were represented by the azure color mingled with a beautiful brilliant white, the brilliancy of which cannot be described; appearances of truth were represented by a dull whiteness; and falsities by black clouds; and thus the influx of thoughts and affections could also be known from these appearances.

(6610) So long as a man lives, the ideas of his thought are varied, that is, they are multiplied and divided, and are thus extended to various and new societies; with those who are in evil, to infernal societies, as also with those who are in the persuasions of falsity. But with those who are in persuasions of truth, that is, in persuasive faith, the ideas of the thought are exceedingly confined; while with those who are being regenerated, the thoughts and affections are continually insinuated into new heavenly societies, and the extension increases. The former thoughts and affections are also divided; and being divided, are associated with ideas, which are again communicated to new societies. More especially generals are filled with particulars, and these with singulars, thus with new truths, whereby the illumination increases.

(6611) I have spoken with spirits about the changes of state of man’s life, that it is inconstant, and that he is borne upward and downward, now toward heaven and now toward hell. But they who suffer themselves to be regenerated are being borne continually upward, and thus always into more interior heavenly societies. Extension of sphere into these societies is given by the Lord to those who are being regenerated, especially to those who are being regenerated by means of temptations, in which resistance is made to evils and falsities; for the Lord then fights through angels against the evils and falsities; and in this way the man is introduced into the societies of these angels, which are more interior societies; and into whatever societies he has once been introduced, he there remains; and from this he also receives a more extended and elevated capacity of perception.

(6612) From all this it is also evident that the more exteriorly a man thinks, the less extension he has, and the more interiorly, the greater extension. For they who think exteriorly, that is, who are in what is sensuous, communicate only with grosser spirits; whereas they who think interiorly, that is, from the rational, have communication with angels; and the nature of this difference can be seen from the density of the sphere in which the sensuous spirits are, and from the purity of the sphere in which the angels of heaven are. This difference is like that between the extension of sound, and the extension of light; and how great this is, is known to those who are skilled in the things of nature.

(6613) That there are countless things in one idea of thought, and much more so in one thought composed of ideas, has been given me to know from much experience, some of which may be here adduced.

(6614) It has been shown by living experience how angelic ideas flow into the ideas of spirits who are beneath, and therefore in grosser ideas. An abundance of ideas from the angelic heaven was shown as a bright cloud divided into little masses; each little mass, which consisted of countless ideas, produced in a spirit one simple idea; and it was afterward shown that thousands and thousands of things were in it, which were also represented by a cloud before the eyes of spirits. I afterward spoke of these things with the spirits, showing that they may be illustrated by the objects of sight; for an object which appears simple, when seen through a magnifying glass, immediately presents to the sight a thousand things not before visible; as in the case of animalcules which appear as one obscure object, but when viewed in a microscope not only become many, but each is seen in its form; and if subjected to still higher power of sight, there are seen organs, members, viscera, and also vessels and fibers. Such also is the case with the ideas of thought, thousands and thousands of things being in each of them, although the many ideas together of which the thought is composed, appear only as a simple thing. Nevertheless there are more things in the ideas of thought of one person than in the ideas of another, the abundance of ideas in the thought being according to the extension into societies.

(6615) When the thought of angels descends to lower planes, it appears, as just said, like a bright cloud; but when the thought of the angels who are in the higher heavens descends, it appears like a flaming light, from which comes a quivering brightness. This bright cloud and flaming light are nothing else than the countless things that are in their thought. When these flow into the thought of the spirits who are beneath, they are there presented as only one thing; the light and brightness flow into their thought, and the flaming into their affection which is of love, which affection leads the ideas and joins them together. But the bright flaming and the quivering brightness do not appear to them, but were seen by me in order that I might know that higher things flow into lower ones; and that there are countless things which are perceived as one.

(6616) That there are so many things in one idea has also been made evident to me from the fact that when I heard spirits speaking with me, I could perceive from the mere tone of their speech whether they were speaking from pretense, from sincerity, from a friendly feeling, or from the good of love. A man can see this from the expression of the face of another man, and can also in some measure hear it from his speech; for when a man sees a glad expression shown him, and hears fair-spoken words, he can perceive whether there is in it pretense, or deceit, whether a gaiety that is natural or accidental, whether modesty, or friendliness, or insanity, and so on; which also is a sign that there are countless things in every idea. When I have spoken with spirits on this subject, some of them were incredulous, and they were therefore taken up into a higher region, and speaking with me from thence they said that they saw countless things in every idea of my thought; and so they believed.

(6617) That there are countless things in one idea, has also been made evident to me from the fact that the angels perceive in a moment the life of a spirit and of a man by merely hearing him speak, or by looking into his thought; the angels of a lower heaven can see this, and still more the angels of a higher one. A certain good spirit was taken up into the first heaven, and speaking with me from thence he said that he saw infinite things in what I was then reading in the Word; when yet I myself had only a simple thought on the subject. Afterward he was taken up into a more interior heaven, and he said from thence that he now saw still more things, and so many that what he had seen before were comparatively gross to him. He was next taken up into a heaven still more interior, where the celestial angels are, and he said from thence that what he had before seen was scarcely anything compared with the things he now saw. While this continued, various things flowed in, and I was affected with the various things that came from thence.

(6618) Certain spirits boasted that they knew all things. In the Grand Man these spirits bear relation to the memory.

But they were told that there are illimitable things which they do not know, nay, that one idea can be filled with illimitable ideas and still appear simple; and also that if their ideas were to be filled with many things every day to all eternity, they could not know even all the general things; and that from this they might conclude how much there is which they do not know. This was also shown them, so that they acknowledged it. An angel spoke with them by changes of state, but they could not understand what he spoke; and then they were told that every change contained illimitable things, which nevertheless were not even noticed by them, for besides not understanding, they were not even affected with them.

(6619) That there are countless things in the ideas of thought, and that those which are in order within them are there from things more interior, was also evident to me while I read the Lord's Prayer morning and evening. The ideas of my thought were then always opened toward heaven, and countless things flowed in, so that I observed clearly that the ideas of thought taken from the contents of the Prayer were filled from heaven. And such things were also poured in as cannot be uttered, and also could not be comprehended by me; I merely felt the general resulting affection, and wonderful to say the things that flowed in were varied from day to day. From this I was given to know that in the contents of this Prayer there are more things than the universal heaven is capable of comprehending; and that with man there are more things in it in proportion as his thought has been opened toward heaven; and on the other hand, there are fewer things in it in proportion as his thought has been closed; for with those whose thought has been closed, nothing more appears therein than the sense of the letter, or that sense which is nearest the words.

(6620) From all this it may be known how infinite are the contents also in everything of the Word (for the Word descends from the Lord through heaven), although it appears to those whose ideas have been closed, as a very simple thing. On this subject I once talked with spirits who denied that anything lies hidden in the Word; and I said that there are infinite and unutterable things therein, which cannot be perceived by those whose ideas are closed, and who admit nothing but the literal sense, which they interpret in favor of their own principles and cupidities, and thereby close to themselves access to what is stored within, and they either empty out their own ideas, or else close them tight. There was then also shown how an idea of thought appears when it has been enclosed, and how when it has been opened, for this can be easily shown in the light of heaven: the closed idea appeared like a black point, in which nothing was visible; but the opened idea appeared like a light in which there was something as of flame, and toward which everything there looked. The flame represented the Lord, and the things that looked to Him represented heaven; and it was said that in every idea which is from the Lord, there is an image of the whole heaven, because it is from Him who is heaven.

(6621) The thoughts of those who in the life of the body have studied the mere art of criticism when reading the

Word, being little concerned about the sense, were represented as lines closed and not capable of being opened, and as a texture formed of such lines. Some spirits of this kind have been with me, and then all that was being thought and written became confused, the thought being kept as it were in prison, for it was determined solely to words, by withdrawing the mind from the sense, so that they wearied me past expression; and yet they believed themselves wiser than others.

(6622) I have spoken with spirits concerning influx into the ideas of thought, saying that men can by no means believe there are such countless things in them, for they conceive thought to be a merely simple and single thing; thus they judge from the exterior sensuous. The spirits with whom I then spoke were of the opinion that there is nothing within ideas, having impressed this upon themselves in the life of the body. But in order that they might comprehend that they perceive countless things as one, I was allowed to say that the motions of myriads of moving fibers concur in one action, and that also at the same time all things in the body move and adapt themselves for that action, both in general and in particular; and yet that little action appears simple and single, as if nothing of the kind were in it; and in like manner that countless things concur together to form one utterance, as the foldings of the lips and of all the muscles and fibers thereof; also the movements of the tongue, throat, larynx, windpipe, lungs, and diaphragm, with all the muscles thereof in general and in particular. Now as the man perceives one utterance therefrom as merely a simple sound which has nothing in it, it may be seen how gross is perception from the sensuous. What then must be the perception from the sensuous concerning those ideas of thought which are in a purer world, and thus more remote from what is sensuous!

(6623) As there are things so countless in the ideas of thought, the angels can know merely from a single word which proceeds from the thought what is the quality of the spirit, or of the man. This also has been confirmed by experience. When the word “truth” was only mentioned, as was done by several spirits in succession, it was instantly heard whether there was in it what is hard, harsh, soft, childlike, dear, innocent, full, empty, also whether there was in it what is false, feigned, closed, or open, and in what degree; in a word, the very quality of the idea was heard, and this only in what is general. What then must be the case in the singulars which the angels perceive!

(6624) As man thinks from what is sensuous, such things are obscure to him, nay, so obscure that he does not know what an idea is, and especially that thought is divided into ideas, as speech is into words; for thought appears to him continuous, and not discrete, when yet the ideas of thought are the words of spirits, and the ideas of a thought yet more interior are the words of angels. As ideas are the words of their speech, they are also sonorous among spirits and angels; hence the silent thought of man is audible to spirits and angels when it so pleases the Lord. How perfect the ideas of thought are in comparison with the words of speech, may be seen from the fact that a man can think more things within a minute than he can utter or write in an hour. The same could also be seen from speech with spirits and angels, for then in a moment I have filled a general subject with singulars, with the affection adjoined, whence the angels and spirits distinctly apprehended all things, and many more, which appeared about the subject like a cloud.

(6625) From all this it may now be seen what is the nature of the ideas of those who live evilly, and thence think evilly, namely, that therein are hatreds, revenges, envies, deceits, adulteries, haughtinesses, outward decorum simulating honor, also chastities for the sake of appearance, friendships for the sake of honor and gain and yet no friendships, besides foul and filthy things unmentionable. And moreover there are certain doctrinal matters of faith which countenance cupidities, and unless they did so there would be unbeliefs and also mockings. These and other such things are in the ideas of those who live evilly and consequently think evilly. Such things being within their ideas, it must needs be that when such persons come into the other life, they are separated and removed far from heaven, where such things excite horror.

(6626) I will relate some wonderful things. The Lord, who alone is Man, and from whom angels, spirits, and the inhabitants of earth are called men, does Himself, by His influx into heaven cause the universal heaven to represent and bear relation to a man, and by influx through heaven and from Himself immediately into the individuals there, cause each one to appear as a man, the angels in a more beautiful and resplendent form than can be described; and in like manner by His influx into the spirit of man. Nay, with an angel, a spirit, and a man who lives in charity toward the neighbor and in love to the Lord, the very smallest things of thought bear relation to a man, for the reason that this charity and this love are from the Lord, and whatever is from the Lord bears relation to a man. Moreover it is these things that make man. On the other hand, in hell, because they who are there are in things contrary to charity and celestial love, in their own light they do indeed appear like men, but in the light of heaven as dreadful monsters, in some of whom scarcely anything of the human form is recognizable. The reason is that the Lord's influx through heaven is not received, but is either rejected, or extinguished, or perverted, causing them to have such an appearance. They are in like manner such forms in the smallest things of their thought or in their ideas; for such as anyone is in the whole, such he is in part; these being analogous and homogeneous. That form in which they appear is also the form of the hell in which they are; for every hell has its own form, which in the light of heaven is like a monster; and those of them who appear from this light show by their form from what hell they are. They have appeared to me at the gates which opened into the world of spirits, and they were seen as monsters, with much variety. That the gates of hell open into the world of spirits may be seen above (n. 5852).

THE BOOK OF EXODUS

CHAPTER 1

(6627) PREFATORY TO the chapters of the Book of Exodus are to be Doctrinal things; first, Doctrinal things of Charity; afterward, Doctrinal things of Faith; in order that what has been delivered in the Explications in a scattered form may be set forth in a connected one; and that in this way the Doctrine may appear in its order, such as is and ought to be the Doctrine of the church that it may agree with the good and truth in heaven.

(6628) In the preceding Explications it has been shown, as occasion offered, that the Doctrine of Charity was the doctrine in the Ancient Churches, and that this doctrine conjoined all the churches, and so made one out of many; for they acknowledged as men of the church all who lived in the good of charity, and called them brethren, however greatly they might be at variance in the truths which at this day are called the truths of faith. In these one instructed another, and this was among their works of charity; nor were they indignant if one did not accede to the opinion of another, knowing that everyone receives truth in proportion as he is in good.

(6629) Such being the character of the Ancient Churches, they were more interior men, and being more interior they were more wise; for those who are in the good of love and of charity are as to the internal man in heaven, and in an angelic society there which is in like good. From this they have an elevation of mind to interior things, and consequently to the things of wisdom; for wisdom can come from no other source than heaven, that is, through heaven from the Lord; and in heaven there is wisdom, because there they are in good.

(6630) But in course of time this ancient wisdom decreased; for insofar as the human race removed itself from the good of love to the Lord and of charity toward the neighbor, so far it also removed itself from wisdom, because so far it removed itself from heaven. From this it is that man from internal became external, and this successively.

(6631) And when man became external, he also became worldly and corporeal; and when he is of this character he no longer cares for the things of heaven; for they have been so far removed as not to be believed to exist; because the delights of earthly loves, and with these all evils which from these loves are delightful to him, then take complete possession of the whole man; and then all that he hears about the life after death, about heaven, and about hell, is like chaff in the wind, which flies away as fast as it is seen.

(6632) From this also it is that the Doctrine of Charity, which was so precious among the ancients, is at this day one of the lost things; for who at this day knows what in the genuine sense charity is, and what in the genuine sense the neighbor is? when yet this doctrine abounds in arcana so many and so great that it cannot be described as to a thousandth part. The whole Sacred Scripture is nothing else than the doctrine of love and of charity, as the Lord also teaches, saying, “Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and in all thy mind; this is the first and great commandment: the second is like unto it, Thou shalt love thy neighbor as thyself; on these two commandments hang the law and the prophets" (Matt. 22:37-40). "The law and the prophets" are the Word in all and each of its parts.

(6633) As the doctrine of charity is at this day one of the lost things, and as the doctrine of faith is consequently much alienated from the truth, this doctrine may of the Lord's Divine mercy be delivered before the several chapters of the Book of Exodus, and thus be restored to the church. EXODUS 1 1. And these are the names of the sons of Israel that came into Egypt with Jacob; a man and his house they came. 2. Reuben, Simeon, Levi, and Judah; 3. Issachar, Zebulun, and Benjamin; 4. Dan and Naphtali, Gad and Asher. 5. And all the souls that came out of the thigh of Jacob were seventy souls: and Joseph was in Egypt. 6. And Joseph died, and all his brethren, and all that generation. 7. And the sons of Israel were fruitful, and were productive, and multiplied, and become very exceeding numerous; and the land was filled with them. 8. And there arose a new king over Egypt, who knew not Joseph. 9. And he said unto his people, Behold, the people of the sons of Israel are many and numerous more than we. 10. Come, let us use prudence with it, peradventure it will be multiplied, and it will be that wars will happen, and it will also join itself to our enemies, and fight against us, and go up out of the land. 11. And they set over it princes of tributes, in order to afflict it with burdens. And it built cities of storehouses for Pharaoh, Pithom and Raamses. 12. And as they afflicted it, so it was multiplied, and so it was increased. And they were moved with loathing because of the sons of Israel. 13. And the Egyptians made the sons of Israel to serve with cruelty: 14. And they rendered their life bitter with grievous service, in clay, and in bricks, and in all service in the field, with all their service wherein they made them serve with cruelty. 15. And the king of Egypt said to the midwives of the Hebrew women, of whom the name of the one was Shiphrah, and the name of the other Puah; 16. And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; and if it be a daughter, then she shall live. 17. And the midwives feared God, and did not as the king of Egypt spoke to them, and they kept the boys alive. 18. And the king of Egypt called the midwives, and said to them, Wherefore do ye this word, and keep the boys alive? 19. And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are living, and have brought forth before the midwife comes unto them. 20. And God did well to the midwives; and the people was multiplied and became very numerous. 21. And it came to pass, because the midwives feared God, that He made them houses. 22. And Pharaoh commanded all his people, saying, Every son that is born, ye shall cast him forth into the river, and every daughter ye shall keep alive.

(6634) THE CONTENTS. In the first chapter, in the internal sense, the subject treated of is the state of the renewed church, when good acts the first part, and is made fruitful by the multiplication of the truths of faith.

(6635) Afterward the infestation of these truths by falsities and evils in the natural is treated of, and that through this infestation the good would be made still more fruitful by means of truths. Down to the end the chapter continues to treat of this infestation and its increase in the series in which it takes place, and of the consequent implantation and confirmation of truth from good.

(6636) The Internal Sense. Verses 1-5. And these are the names of the sons of Israel that came into Egypt with Jacob; a man and his house they came. Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali; Gad and Asher. And all the souls that came out of the thigh of Jacob were seventy souls: and Joseph was in Egypt. "And these are the names of the sons of Israel," signifies the quality of the church; "that came into Egypt with Jacob," signifies after truths had been initiated into memory-knowledges; "a man and his house they came," signifies as to truth and as to good; "Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher," signify this process from beginning to end; "and all the souls that came out of the thigh of Jacob," signifies all things that were from general truth; "were seventy souls," signifies what is full; "and Joseph was in Egypt," signifies that the internal celestial was in the natural.

(6637) And these are the names of the sons of Israel. That this signifies the quality of the church, is evident from the signification of "name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3421); from the representation of the sons of Israel, as being spiritual truths

(n. 5414, 5879, 5951); and from the representation of Israel, as being the good of truth, or spiritual good (n. 3654, 4598, 5803, 5806, 5812, 5817, 5819, 5826, 5833). As Israel represents the good of truth, or spiritual good, and his sons spiritual truths in the natural, therefore the sons of Israel represent the church; for the church is the church from spiritual good and from the derivative truths. He who is not in spiritual good, that is, in the good of charity, and in spiritual truths, that is, in the truths of faith, is not of the church, in spite of his having been born within it. For the whole heavenly kingdom of the Lord is in the good of love and of faith; and unless the church is in the like, it cannot be the church, because it is not conjoined with heaven, for the church is the Lord's kingdom on earth. [2] Its being called the church is not from the fact that the Word is there, and that there are doctrinal things therefrom, nor from the fact that the Lord is known there, and that the sacraments are there; but it is the church from the fact that men live according to the Word, or according to doctrine from the Word, and so that the doctrine is the rule of life. They who are not of this character are not of the church, but are outside of it; and they who live in evil, thus they who live contrary to doctrine, are further outside the church than the Gentiles who know nothing whatever of the Word, of the Lord, and of the sacraments; for the former, because they know the goods and truths of the Church, extinguish the church in themselves, which the Gentiles cannot do, because they do not know them. Be it further known that everyone who lives in the good of charity and of faith is a church and kingdom of the Lord, and from this is called a temple, and also a house, of God. The church in general is constituted of those who are churches in particular, however far apart they may be. This then is the church which is meant here and in what follows by the "sons of Israel."

(6638) That came into Egypt with Jacob. That this signifies after truths had been initiated into memory-knowledges, is evident from the signification of "Egypt," as being memory-knowledges (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125); and from the representation of Jacob, as being truth, and also good, in the natural, or the natural as to truth and good (n. 3305, 3509, 3525, 3546, 3576, 3599, 3659, 3669, 3677, 3775, 3829, 4009, 4234, 4286, 4337, 4538, 5306, 5533, 5535, 6001, 6236). That to "come into Egypt" is to be initiated into memory-knowledges, can be seen from the explications of the things in those chapters which treat of the journeying of the sons of Jacob to Egypt to buy corn, and afterward of their coming thither with Jacob. (How the case is with the initiation of the truths of the church into memory-knowledges, see n. 6004, 6023, 6052, 6071, 6077.) From all this it is evident that by the sons of Israel coming into Egypt are signified truths initiated into memory-knowledges.

(6639) A man and his house they came. That this signifies as to truth and as to good, is evident from the signification of a "man" [vir] as being truth (see n. 3134, 3459); and from the signification of a "house," as being good (n. 3720, 4982). As in those chapters in Genesis which treat of the coming of the sons of Jacob, and of Jacob himself, into Egypt to Joseph, the subject treated of in the internal sense was the initiation of the truths of the church into memory-knowledges, and as the church has not been set up anew until this initiation has taken place, here therefore, according to the series of things in the internal sense, the renewed church is treated of, and how it is continually infested by memory-knowledges and falsities. For however well truths have been initiated and the church set up with a man, still such knowledges and falsities are continually rising up and assaulting what is of the church in him. It is this which is represented by Pharaoh and the Egyptians afflicting the sons of Israel, and being desirous to kill their infant boys. [2] He who does not know how the case is with the assailing of the truth of the church by such knowledges and falsities with those who are of the church in the other life, can in no wise believe that it is so. The man of the church who comes into the other life must be purified from such things as infest truths and goods; otherwise he cannot be uplifted into heaven, and be there in a society which has been purified from such things. If he were to be uplifted thither sooner, he would be like a dense earthly vapor in a serene aura, or like a black mass in a bright light. In order therefore that a man of the church who has recently come from the world may be purified, he is kept in a state to be assailed by memory-knowledges which disagree with truths, and also by falsities, and this until these knowledges become of no account, and are removed. This seldom takes place with man during his life in the body, but in the other life it takes place with those who are to be uplifted into heaven, and this with much variety. From much experience, which would fill many pages if all were adduced, it has been given me to know that it is so. [3] These are the things which in the internal sense are described by the sons of Israel being oppressed by the Egyptians, and being afterward delivered, and at last, after various states in the wilderness, being brought into the land of Canaan. That such is the case can in no wise be comprehended by those who believe that salvation is merely an introduction into heaven from mercy, that is granted to everyone who from apparent trust, which is called faith, has thought that because the Lord has suffered for him, he will be saved no matter how he has lived. For if salvation were merely an introduction into heaven from mercy, all in the whole world would be saved, because the Lord, who is mercy itself, wills the salvation of all, and the death or damnation of no one.

(6640) Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher. That these signify this process from beginning to end, namely, that of the setting up anew of the church, to be described in what follows, is evident from the signification of the sons of Jacob, and also of the tribes named from them, as being all things of good and of truth, that is, all things of love and of faith, in the complex (see n. 3858, 3926, 3939, 4060, 6335); but with variety according to the order in which they are named (see n. 3862, 3926, 3939, 4603 seq.); thus things innumerable, and all things of the Lord’s church and kingdom both in general and in particular (n. 6337). But what they specifically signify when named in this or in another order, no one knows but the Lord alone, nor anyone in heaven but from the Lord, where the truths and goods which are signified are shown by means of lights to which is adjoined perception. [2] As the twelve tribes represented the Lord's kingdom and all things therein, therefore in order that these lights also might be represented, and thereby all the truths and goods of the church, twelve precious stones in their order were engraved and set in gold, one stone for each tribe, and this was called the "breastplate," and was placed on Aaron's ephod, and from this by varying flashes of light they received answers, to which was adjoined either a living voice, or an internal perception. Hence also it is evident that the twelve tribes of Israel signify all the truths and goods of the Lord's kingdom and church in the complex, and this variously according to the order in which they are named. That they are here named in another order than that of birth, is plain from the fact that Issachar and Zebulun are named before Dan and Naphtali, though the latter were born before them; also Benjamin before Dan, Naphtali, Gad, and Asher, when yet Benjamin was born last; also that Gad and Asher are named last of all. In like manner in other parts of the Word, where they are named in still different orders.

(6641) And all the soul that came out of the thigh of Jacob. That this signifies all things that were from general truth, is evident from the signification of soul," as being in the general sense man, here the man of the spiritual church (but in the internal sense “soul” denotes truth and good, because from this man is man, see n. 6605, 6626); from the signification of “thigh,” as being conjugial love (n. 3021, 4277, 4280, 5050-5062); and as the “thigh” denotes conjugial love, it denotes all love both celestial and spiritual (n. 3021, 4277, 4280, 4575); hence to “come out of the thigh” signifies truth and good from the heavenly marriage, consequently the truth and good of the church, for these, when they are genuine, have been born of the heavenly marriage, which is that of good and truth; and from the representation of Jacob, as being truth and also good in the natural, but in general, because his “sons” are the distinct truths and goods in this general (n. 6637). That Jacob here represents truths in general, is because the spiritual church is treated of, for this church begins from truths in general, and by means of these is introduced to its good; for with the man of the spiritual church it is not known what spiritual good is, and so it is not acknowledged except through truth, because he has no perception of truth from good, as the man of the celestial church has.

(6642) Were seventy souls. That this signifies what is full, is evident from the signification of “seventy,” as being what is full (see n. 6508).

(6643) And Joseph was in Egypt. That this signifies that the internal celestial was in the natural, is evident from the representation of Joseph, as being the internal celestial (see n. 5869, 5877, 6224); and from the signification of “Egypt,” as being the natural (n. 6147, 6252). That the internal celestial was in the natural where memory-knowledges are, and there disposed all things, was represented by Joseph's being made ruler over all the land of Egypt, and by his being set over the house of Pharaoh. This was represented because the subject treated of in the internal sense is the setting up anew of a spiritual church; and because the natural could not be made a church unless the internal celestial were there, and did all things. (But on this subject see what has been said above, n. 6275, 6284, 6299, 6451, 6587.)

(6644) Verses 6, 7. And Joseph died, and all his brethren, and all that generation. And the sons of Israel were fruitful, and were productive, and multiplied, and became very exceeding numerous; and the land was filled with them. "And Joseph died," signifies that the case would now be different with the internal of the church; "and all his brethren, and all that generation," signifies also with the external in particular and in general; "and the sons of Israel were fruitful, and were productive," signifies that the truths of the church increased as to good; "and multiplied, and became very exceeding numerous," signifies that they increased very much as to truths from good; "and the land was filled with them," signifies even to fullness of the church.

(6645) And Joseph died. That this signifies that the case would now be different with the internal of the church, is evident from the signification of "dying," as being the end of a former state and the beginning of a new one, thus that the state of the church would now be different (that "to die" denotes to cease to be such, see n. 494, 6587, 6593, and that it denotes the end of a former representation, n. 3253, 3259, 3276, 6302); and from the representation of Joseph, as being the internal (n. 6177, 6224). The state of the church as it now is, is described in what follows in the internal sense; also the state of its external, which is signified by "his brethren died, and all that generation." [2] The case with the church in man is that it successively undergoes new states; for as man is strengthened in the truth of faith and the good of charity, so he is introduced into other states, the former state then serving as a plane for the following state, and so on continually. Thus the man who is a church, or who is being regenerated, is continually led toward more interior things, thus more interiorly into heaven. That it is so done is because the Lord from love, which is infinite because Divine, wills to draw man even to Himself, and so to bless him with all glory and happiness, as also is very evident from the Lord's words in John: I pray that they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us. The glory which Thou hast given Me I have given them, that they may be one even as We are one; I in them and Thou in Me. Father, I will that they whom Thou hast given Me be also with Me where I am; that they may see My glory which Thou hast given Me; for I have made known unto them Thy name, and I will make it known; that the love wherewith Thou hast loved Me may be in them, and I in them (John 17:21-24, 26). [3] That these are words of Divine love toward all who receive, is very evident, and may be further evident from the fact that the Lord appears in the other life as a sun, and from it fills the universal heaven with heat and light. The flame of this sun is nothing else than the Divine love, and the light from it is the holy of love, which is the Divine truth. From this can be seen how great the Lord's love is. From this then it is that they who are of the church are successively brought into new states, and thus continually more interiorly into heaven, consequently nearer to the Lord.

(6646) And all his brethren, and all that generation. That this signifies with the external also in particular and in general, is evident from the representation of the sons of Jacob who are here the "brethren," as being the truths of the church in the natural (n. 5403, 5419, 5427, 5458, 5512); thus its external; and from the signification of "that generation," as being the external of the church in general, for "generation" here involves the same as the "brethren of Joseph," but in a relatively general sense.

(6647) And the sons of Israel were fruitful, and were productive. That this signifies that the truths of the church increased as to good, is evident from the representation of the sons of Israel, as being spiritual truths (see n. 5414, 5879), and the church (n. 6637); from the signification of "to be fruitful," as being to increase as to good (n. 43, 55, 913, 983, 2846, 2847, 3146); and from the signification of "to be productive," as being further derivation; for when the church has been set up anew with man, then good continually increases and is derived, both in the internal, and also toward and in the external. That with those of the spiritual church good increases by means of truths, has already been often shown; for the man of the spiritual church has not perception, as the man of the celestial church has, and therefore he does not know what the good of the church, or spiritual good, is, except by means of truths. Therefore when the man of the spiritual church is being regenerated, truths are stirred up by the Lord through the angels who are with him, and thereupon he is led into good. But when the man has been regenerated, then both truth and good together are stirred up, and in this way he is led. With the man of the spiritual church however, such as is the truth, such is the good, and hence such is the conscience, which is to him as perception, according to which he lives.

(6648) And multiplied, and became very exceeding numerous. That this signifies that they increased very much as to truths from good, is evident from the signification of "being multiplied," as being to increase as to truths (see n. 43, 55, 913, 983, 2846, 2847); and from the signification of "becoming numerous," as being further derivation, thus the increase of truth continually. The reason why it denotes the increase of truth from good, is that the subject now treated of is the renewed church; for with the church in man the case is this: while it is being set up anew the man is in truths and by means of these good increases; but when the church with him has been set up anew, then the man is in good, and from good in truths, which then increase continually-but little during his life in the world, because here cares for food and clothing, and for other things, act as a hindrance; but in the other life immeasurably, and this perpetually to eternity; for the wisdom which is from the

Divine has no end. Thus the angels are perfected continually, and thus all are perfected who become angels when they come into the other life; for everything which is of wisdom is of infinite extension, and the things of wisdom are infinite in number. From this it can be seen that wisdom can increase to eternity, and yet not reach far beyond the first degree; for the reason that the Divine is infinite, and that such is the case with what is from the infinite.

(6649) And the land was filled with them. That this signifies even to fullness of the church, is evident from the signification of "being filled," as being what is full; and from the signification of "land," as being the church (n. 82, 662, 1066, 1067, 1262, 1411, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577). By the "land of Goshen," where the sons of Israel now were, is signified the church. That the church was there before the sons of Israel came into the land of Canaan, is evident from what follows, namely, that none of the plagues were there which were in other parts of Egypt, also that there was light there, when in other places there was darkness (Exod. 10:21-23), and that thus that land was quite separated from the rest of the lands in Egypt; and it is further evident from the fact that by the "land of Goshen" is signified the middle or inmost in the natural (n. 5910, 6028, 6031, 6068), thus the church, for the spiritual church is in the inmost of the natural.

(6650) Verses 8-14. And there arose a new king over Egypt, who knew not Joseph. And he said unto his people, Behold, the people of the sons of Israel are many and numerous more than we. Come, let us use prudence with it;

peradventure it will be multiplied, and it will be that wars will happen, and it will also join itself to our enemies, and fight against us, and go up out of the land. And they set over it princes of tributes, in order to afflict it with burdens. And it built cities of store-houses for Pharaoh, Pithom and Raamses. And as they afflicted it, so it was multiplied, and so it was increased. And they were moved with loathing because of the sons of Israel. And the Egyptians made the sons of Israel to serve with cruelty; and they rendered their life bitter with grievous service, in clay, and in bricks, and in all service in the field, with all their service wherein they made them serve with cruelty. "And there arose a new king over Egypt," signifies separated memory-knowledges which are opposed to the truths of the church; "who knew not Joseph," signifies which were completely alienated from the internal; "and he said unto his people," signifies subordinate memory-knowledges; "Behold, the people of the sons of Israel are many and numerous more than we," signifies that the truths of the church prevail over alienated memory-knowledges; "come, let us use prudence with it," signifies cunning; "peradventure it will be multiplied, and it will be that wars will happen," signifies prevalence if it grows; "and it will also join itself to our enemies and fight against us," signifies that thus their companions who would occasion evil would be strengthened; "and go up out of the land," signifies that thus the church will be set up anew; "and they set over it princes of tributes," signifies falsities that would compel to serve; "to afflict it with burdens," signifies a growing worse through servitudes; "and it built cities of storehouses for Pharaoh," signifies doctrines from falsified truths in the natural where alienated memory-knowledges are; "Pithom and Raamses," signifies their quality; "and as they afflicted it, so it was multiplied," signifies that truths grew according to the infestations; "and so it increased," signifies that they were strengthened; "and they were moved with loathing because of the sons of Israel," signifies greater aversion; "and the Egyptians made the sons of Israel to serve," signifies an intention to subjugate; "with cruelty," signifies unmercifulness; "and they rendered their life bitter with grievous service," signifies until the intention to subjugate became troublesome; "in clay, and in bricks," signifies by reason of the evils which they contrived, and the falsities which they devised; "and in all service in the field," signifies the intention to subjugate directed against the things of the church; "with all their service wherein they made them serve with cruelty," signifies the intention to subjugate in many ways by reason of unmercifulness.

(6651) And there arose a new king over Egypt. That this signifies separated memory-knowledges which are opposed to the truths of the church, is evident from the representation of Pharaoh, who is here the "king," as being memory-knowledge in general (see n. 6015). He is called a "king," because a "king" in the genuine sense signifies truth (n. 1672, 2015, 2069, 3670, 4581, 4966, 5044, 6148), and in the opposite sense falsity; and when by the "king" is meant Pharaoh, false memory-knowledge is signified, that is, memory-knowledge which is opposed to the truths of the church. From this also a “new king” is mentioned, for he who was king in Joseph’s time represented memory-knowledge that was in agreement with the truths of the church. (That “Egypt” denotes memory-knowledge, here in particular, see above, n. 6638.)

(6652) Who knew not Joseph. That this signifies which were completely alienated from the internal, is evident from the signification of “not knowing,” as being to be alienated; for he who does not know truth, and does not desire to know it, is alienated from the truth of the church (that alienation is here signified is plain from what follows, for he severely and cruelly afflicted the sons of Israel, by whom is represented the church, n. 6637); and from the representation of Joseph, as being the internal (n. 6177, 6224). Memory-knowledges alienated from the internal are memory-knowledges opposed to the church; for the good and truth which make the church flow in through the internal; and if these are not received by the natural, the internal is closed, and so the man is alienated from good and truth, and then no other memory-knowledges which are in the natural are acknowledged as truths than those which are false. These are then multiplied, and the truths themselves are cast out of doors.

(6653) And he said unto his people. That this signifies subordinate memory-knowledges, is evident from the signification of “people,” as being truths, and in the opposite sense falsities (n. 1259, 1260, 3295, 3581), here memory-knowledges separated from truth, because it is the people of Egypt. (That “Egypt” is memory-knowledge, see n.

6638.) That they are subordinate memory-knowledges is because it is said that “the king said unto his people.” That by “people” are signified truths, is because in the word those are called a “people” who are under a king, and by a “king” is signified truth (n. 6651). By a “people” are signified truths, but those are meant who are in truths. The reason why truths are spoken of abstractedly, is that spirits and angels so think and speak, for in this way they comprehend a subject in a universal manner, and at the same time singly the particulars belonging to it, without reflecting specifically on any people that is in truths, which reflection would withdraw the mind from a universal idea, thus from extension of view, consequently from wisdom. For determination of the thought to any specific people, as also to any person, limits and confines the ideas, and turns them from the perception of a subject as it is from one boundary to the other. As is the case with the idea of a “people,” so is it with other denominations which in the internal sense signify things unbounded - as with a “nation” as being good, with a “king” as being truth, with a “prince” as being primary truth, with a “priest” as being good, and with a “son,” “daughter,” “son-in-law,” “daughter-in-law,” “brother,” “sister,” “father,” “mother,” and many other denominations.

(6654) Behold, the people of the sons of Israel are many and numerous more than we. That this signifies that the truths of the church prevail over alienated memory-knowledges, is evident from the representation of the sons of Israel, as being the truths and goods of the church (see n. 6647);

from the signification of “many” and “numerous,” as being to prevail (that “to be multiplied,” or “to become many and numerous,” is said of truth, see also above, n. 6648); and from the representation of the king of Egypt and his people, who are here meant by “more than we,” as being alienated memory-knowledges (as above, n. 6652). Hence it is plain that by “Behold the people of Israel are many and numerous more than we” is signified that truths prevail over alienated memory-knowledges.

(6655) Come, let us use prudence with it. That this signifies cunning, is evident from the signification of “prudence,” when said of the evil, who have been alienated from truth and good, as being cunning; for that which the evil do from cunning, and also from deceit, they call prudence. Of the cunning which is signified by “prudence,” something may here be related. All who are in evil call cunning “prudence,” and make intelligence and wisdom to consist in nothing else. They who are of this character in the world become worse in the other life, and there act continually from cunning against things good and true; and those are recognized as intelligent and wise among them who seem to themselves able to invalidate and destroy truths by falsities, no matter by what art or wickedness. From this it can be seen what is the quality of men within the church when they make prudence to consist in cunning: that they have communication with the hells. Those who are true men of the church are so far removed from cunning that they absolutely abhor it; and those of them who are as the angels, desire that if it were possible their minds should be open, so that what they think may be manifest to everyone; for they intend nothing but good toward their neighbor, and if they see evil in anyone they excuse it. It is otherwise with those who are in evil; these are afraid lest anything which they think and will should show itself; for they intend nothing but evil to the neighbor; if good, it is for the sake of self; and if they do what is good, it is only in the outward form, that they may appear good for the sake of gain and honor; for they know that what is good and true, just and fair, and also what is honorable, have a strong hidden power of attracting minds, even of those who are evil.

(6656) Peradventure it will be multiplied, and it will be that wars will happen. That this signifies prevalence if it grows, is evident from the signification of "being multiplied," as being to grow as to truths (see n. 43, 55, 913, 983, 2846, 2847); and from the signification of "wars," as being combats concerning truths and falsities, that is, spiritual combats (n. 1664, 2686); and because it follows that "it will also join itself to our enemies," their prevalence in these combats is signified.

(6657) And it will also join itself to our enemies, and fight against us. That this signifies that so their companions who would occasion evil would be strengthened, is evident from the signification of "joining themselves to," as being to be strengthened, for armies are strengthened when a multitude is joined to them; from the signification of "enemies," as being companions who fight along with them; and from the signification of "fighting against us," as being to occasion evil, for when anyone is fought against, evil is occasioned him insofar as it cannot be resisted. The case herein is this. There is around every man, and also around every good spirit, a general sphere of endeavors from hell, and a general sphere of endeavors from heaven. The sphere from hell is one of endeavors to do evil and to destroy; and the sphere from heaven is one of endeavors to do good and to save (see n. 6477). These are general spheres: in like manner there are particular spheres around each man, for spirits from hell are with him, and also angels from heaven (n. 5846-5866, 5976-5993). From this a man is in equilibrium, and has freedom to think and will evil, and freedom to think and will good. [2] When therefore the man of the church comes into temptation, which takes place when he is let into his evil, there is then a combat around him between the spirits from hell and the angels from heaven (n. 3927, 4249, 5036), which combat lasts so long as the man is kept in his evil. In this combat it sometimes appears to the spirits from hell that they will conquer, and then they rise up; sometimes that they will be conquered, and then they withdraw, because they then fear that more angels from heaven will join themselves against them, and so that they will be cast down into hell, from which they will no more come out, which also takes place when they have been conquered. This is what is meant by the “prevalence if it grows, and that their companions who would occasion evil would be strengthened.” [3] When the spirits from hell fight against the angels, they are in the world of spirits, and are in freedom there (n. 5852). From all this it can now be seen what is meant in the internal sense by the sons of Israel being so infested and oppressed by the Egyptians, and by their being multiplied the more, the more they were infested; and by Jehovah, that is, the Lord, fighting for them, and restraining the Egyptians by plagues, and at last submerging them all in the sea Suph.

(6658) And go up out of the land. That this signifies that thus the church will be set up anew, is evident from the signification of “going up,” as being to be elevated, namely, toward more interior things of the church (see n. 3084, 4539, 4969, 5406, 5817, 6007), and from the signification of “land,” here the land of Goshen, as being the church (of which above, n. 6649). To be elevated toward more interior things, which is signified by “going up out of the land and coming into the land of Canaan,” denotes that the church will be set up anew. The church has indeed been set up anew with a man when he does what is good from affection; but still it has not been fully set up anew until he has fought against evils and falsities, thus until he has endured temptations; after this he becomes truly a church, and then is introduced into heaven, which is represented by the introduction of the sons of Israel into the land of Canaan.

(6659) And they set over it princes of tributes. That this signifies falsities that would compel to serve, is evident from the signification of “princes,” as being primary truths (see n. 1482, 2089, 5044); here in the opposite sense primary falsities; and from the signification of “tributes,” to which they were driven by the princes set over them, as being servitudes (see n. 6394).

(6660) To afflict it with burdens. That this signifies a growing worse through servitudes, is evident from the signification of "afflicting," as being a growing worse; and from the signification of "burdens," which were tributes, as being servitudes.

(6661) And it built cities of store-houses for Pharaoh. That this signifies doctrines from falsified truths in the natural where alienated memory-knowledges are, is evident from the signification of "cities," as being doctrines in both senses (see n. 402, 2449, 2943, 3216, 4492, 4493); from the signification of "storehouses" as being falsified truths (of which presently), and from the representation of Pharaoh, as being the natural (n. 5160, 5799, 6015); that alienated memory-knowledges are there, may be seen above (n. 6651, 6652). That the cities of storehouses which the people of Israel built for Pharaoh denote doctrines from falsified truths, is because they who are in memory-knowledges alienated from truth, who are here signified by Pharaoh and the Egyptians, pervert and falsify all the truths of the church, and make for themselves doctrines from the truths so perverted and falsified. [2] The word by which in the original tongue "store-houses" are expressed, signifies also "arsenals," and likewise "treasuries," which, in the internal sense, are of a nearly like signification. For storehouses are places where produce is collected, and by "produce" is signified truth (n. 5276, 5280, 5292, 5402), and, in the opposite sense, falsity; and arsenals are places where arms of war are stored, by which are signified such things as pertain to truth fighting against falsities, and in the opposite sense to falsity fighting against truths (n. 1788, 2685). Treasuries are places where wealth is stored, and by "wealth" and "riches" are signified the knowledges of good and truth (see n. 4508), in the opposite sense the knowledges of evil and falsity; thus by "cities of storehouses" or "of arsenals" or "of treasuries" are signified, in general, doctrines from falsified truths.

(6662) Pithom and Raamses. That this signifies their quality, namely, of doctrines from falsified truths, is evident from names in the Word, as being the quality and state of the thing being treated of.

(6663) And as they afflicted it, so it was multiplied. That this signifies that truths grew according to the infestations, is evident from the signification of "afflicting," as being infestation; and from the signification of "being multiplied," as being to grow in respect to truths (of which above, n. 6656). How the case herein is shall be told, because without experience of what is done in the other life, no one can now know what it is. Most spirits who come from the world and have lived the life of the Lord's commandments, before they can be uplifted into heaven and joined to societies there, are infested by the evils and falsities pertaining to them, to the end that they may be removed (see n. 6639); for there are impurities which they have contracted in the life of the body that in no wise agree with heaven. The infestations take place by their being immersed in their evils and falsities; and while they are in them, spirits who are in like evils and falsities are present, and labor by every means to lead them away from truth and good. But still they are not immersed so deeply in their evils and falsities that the influx through the angels from the Lord may not prevail; and the balance is maintained with exactness. The purpose of this is, that he who is infested may seem to himself to be in freedom, and thus to fight against the evils and falsities of himself, yet with the acknowledgment, if not at the time, yet afterward, that all the power of resisting was from the Lord (n. 1937, 1947, 2881, 5660). When this is being done, not only are the truths and goods strengthened which had been implanted before, but more are instilled; this being the result of every spiritual combat in which the combatant is victorious. That it is so is also plain from common experience; for he who defends his opinion against others who attack it, confirms himself the more in his opinion, and then also finds other confirmations of it which he had not before observed, and also others which deny the opposite; and in this way he strengthens himself in his opinion, and also illustrates it with further considerations. This is still more perfectly the case with spiritual combats, because the combat takes place in the spirit, and concerns goods and truths; and especially because the Lord is present and leads by the angels; for the contest is concerning eternal life and salvation. It is common in such combats for the Lord to turn into good all the evils which the hells intend; wherefore it is not permitted them to bring forth more or other evils than can be turned into good that is suited to him who is in combat. The reason of this originates in the fact that the Lord's kingdom is a kingdom of uses, and therefore nothing can be done there that is not a source of good. From all this it can now be seen how it is to be understood that truths grow according to infestations, which is signified by "as they afflicted it, so it was multiplied."

(6664) And so it was increased. That this signifies that they, namely, truths, were strengthened, is evident from the signification of "increasing," when said of truths multiplied by means of infestations from evils and falsities, as being to be strengthened; for no other truths remain than those which are strengthened; wherefore as many as are the truths strengthened, by so many are they increased. (That truths are strengthened by infestations, see just above, n. 6663.)

(6665) And they were moved with loathing because of the sons of Israel. That this signifies greater aversion, is evident from the signification of "being moved with loathing," as being aversion, here greater aversion, because they were still more multiplied and increased by afflictions.

(6666) And the Egyptians made the sons of Israel to serve. That this signifies an intention to subjugate, is evident from the signification of "making to serve," as being subjugation, here the intention to subjugate, because they are in the continual endeavor to subjugate, but in no wise prevail against the good; from the signification of the "Egyptians," as being separated memory-knowledges which are opposed to the truths of the church (see n. 6651); and from the signification of the "sons of Israel," as being the church (n. 6637). Hence it is evident that by "the Egyptians made the sons of Israel to serve" is signified the intention to subjugate by those who are in separated memory-knowledges which are opposed to the truths of the church. [2] As regards the intention to subjugate, such as exists with the evil who are from hell, I have also been given to know this. Such is their endeavor and intention to subjugate those who are in good and truth that it cannot be described; for they make use of all malice, all cunning and fraud, all deceit, and all cruelty, so great and of such a nature that if these were told in part only, hardly anyone in the world could believe it; so cunning and artful are their devices, and so execrable. In a word, these infernals are of such a nature that they cannot possibly be resisted by any man, nor even by any angel, but by the Lord alone. The reason why they are possessed with such an endeavor and intention is that all their delight of life, thus their life itself, consists in doing evil; and therefore nothing else occupies their thoughts, consequently they intend nothing else. They are quite unable to do what is good, because this is repugnant to them: if they do what is good, it is for the sake of self, thus is done to self. [3] From such spirits the hells are at this day immensely increased, and wonderful to say, especially from those who are within the church, on account of the cunning, deceit, hatred, revenge, and adultery, which flourish there more than elsewhere; for within the church cunning is now esteemed ingenious, and adultery honorable, and they who deem otherwise are laughed at. Its being so within the church at this day is a sign that its last time is at hand, for "Except there be an end, no flesh would be saved," according to the Lord's words in Matt.

24:22; because all evil is contagious, and infects, as lees do the lump, thus at last all.

(6667) With cruelty. That this signifies unmercifulness can be seen without explication; for they who have just been treated of have no mercy, because they have no love of the neighbor, but only the love of self. The love of the neighbor which appears with them is nothing but the love of self; for insofar as another favors them, that is, so far as he is theirs, so far he is loved; but insofar as he does not favor them, or insofar as he is not theirs, so far he is rejected; and if he had previously been a friend, so far he is hated. Such things lie hidden in the love of self, nor do they show themselves in the world, but in the other life, where they burst forth. The reason why they there burst forth is that externals are there taken away, and then it appears what the man has been inwardly.

(6668) And they rendered their life bitter with grievous service. That this signifies until the intention to subjugate became troublesome, is evident from the signification of "the life being rendered bitter," as being to become troublesome; and from the signification of "servitude," as being subjugation, here the intention to subjugate (as above, n. 6666).

(6669) In clay, and in bricks. That this signifies by reason of the evils which they contrived, and the falsities which they devised, is evident from the signification of "clay," as being good, and in the opposite sense evil (of which in what follows); and from the signification of "bricks," as being the falsities which they devise (see n. 1296; concerning the evils and falsities which the infernals contrive and devise, see just above, n. 6666). That “clay” denotes evil from which is falsity, is plain from the following passages in the Word: The wicked are like the driven sea, when it cannot rest; its waters cast up mire and clay (Isa. 57:20); “mire” denotes falsity from which is evil; and “clay,” evil from which is falsity. [2] In Jeremiah: Thy feet are sunk in the clay, they have gone backward (Jer. 38:22); “the feet sunk in the clay” denotes the natural sunk in evil. Draw thee waters for the siege, strengthen thy fortresses; enter into the mire, and tread the clay, repair the brick-kiln; there shall the fire devour thee, and the sword shall cut thee off (Nah. 3:14-15); “to tread the clay” denotes to think from evil what is false. He shall say, Woe to him that multiplieth what is not his! How long? And to him that ladeth himself with clay! Shall they not rise up suddenly that bite thee? (Hab. 2:6-7); “to lade himself with clay” denotes with evil. [3] In David: Jehovah hath made me to come out of the pit of devastation, out of the mire of clay, and He hath set my feet upon a rock (Ps. 40:2). I sank in deep clay where there is no standing. I am come into depths of waters, and the wave overwhelmed me; rescue me out of the clay, lest I be submerged, and out of the depths of waters; and let not the deep swallow me up (Ps. 69:2, 14-15); “clay” denotes evil, from which is falsity. In Isaiah: The rulers shall come as clay, and as the potter treadeth the mire (Isa. 41:25). [4] “Clay,” however, denotes good in the following passages: Now, Jehovah, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand (Isa. 64:8); “clay” denotes the man of the church who is being formed, thus the good of faith by means of which man is formed, that is, reformed. [5] So in Jeremiah: Jehovah said to Jeremiah, Arise, and go down to the potter's house, and there I will make thee to hear My words. I went down therefore into the potter's house, and behold he wrought his work upon the board; but the vessel he was making was spoiled, as clay in the hand of the potter; and he turned back and made it another vessel, as was right in the hand of the potter to make it. Then was the word of Jehovah effected unto me, saying, Cannot I do with you, O house of Israel, as this potter? saith Jehovah. Behold, as the clay in the hand of the potter, so are ye in My hand, O house of Israel (Jer. 18:1-6); the "house of Israel" denotes the church which was to be formed; and as the formation is done by means of the good of charity and the truth of faith, and these are signified by "clay" and the "potter's vessel," therefore the prophet was ordered to go into the potter's house, which would not have been done unless these things had been signified by "clay" and the "potter's vessel." [6] Jehovah, or the Lord, is called a "potter," and the man who is being reformed is called "clay," namely, in Isa. 29:15, 16; 45:9; Job 10:9; 33:6. That the Lord made clay with spittle, and anointed the eyes of the man born blind, and commanded him to wash in the pool of Siloam, and that thereupon he that was blind was made to see (John 9:6, 7, 11), was done because there was represented the reformation of a man who has been born in ignorance of truth, and that reformation is made through the good of faith, which is the "clay."

(6670) And in all service in the field. That this signifies the intention to subjugate directed against the things of the church, is evident from the signification of "service," as being the intention to subjugate (see n. 6666); and from the signification of "field," as being the church (n. 2971, 3766).

(6671) With all their service wherein they made them to serve with cruelty. That this signifies the intention to subjugate in many ways by reason of unmercifulness, is evident from the signification of "service," as being the intention to subjugate (see n. 6666, 6668, 6670), and because it is said "all service," there is signified that it is done in many ways; and from the signification of "cruelty," as being unmercifulness (n. 6667).

(6672) Verses 15-21. And the king of Egypt said to the midwives of the Hebrew women, of whom the name of the one was Shiphrah, and the name of the other Puah; and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; and if it be a daughter, then she shall live. And the midwives feared God, and did not as the king of Egypt spoke to them, and they kept the boys alive. And the king of Egypt called the midwives, and said to them, Wherefore do ye this word, and keep the boys alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are living, and they have brought forth before the midwife comes unto them. And God did well to the midwives; and the people was multiplied and became very numerous. And it came to pass, because the midwives feared God, that He made them houses. "And the king of Egypt said to the midwives of the Hebrew women," signifies influx from the separated memory-knowledges into the natural, where the true memory-knowledges of the church are; "of whom the name of the one was Shiphrah, and the name of the other Puah," signifies the quality and state of the natural where memory-knowledges are; "and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools," signifies a discernment of the truth and good flowing in from the internal into memory-knowledges; "if it be a son, then ye shall kill him," signifies if it is truth, that they should destroy it in any way they could; "and if it be a daughter, then she shall live," signifies that they should not do so if it is good; "and the midwives feared God," signifies that true memory-knowledges were guarded because by the Divine; "and did not as the king of Egypt spoke to them," signifies that it was not done as they who were in falsities intended; "and they kept the boys alive," signifies that truths being of good were preserved; "and the king of Egypt called the midwives," signifies that they who were in falsities conspired against those who were in true memory-knowledges in the natural; "and said unto them, Wherefore do ye this word, and keep the boys alive?" signifies anger because truths were not destroyed; "and the midwives said unto Pharaoh," signifies a discernment of these true memory-knowledges in the natural; "Because the Hebrew women are not as the Egyptian women," signifies that the memory-knowledges of the church are not like the memory-knowledges opposed to them; "for they are living," signifies that spiritual life is in them; “and they have brought forth before the midwife comes unto them,” signifies that the natural has no knowledge before they have life; “and God did well to the midwives,” signifies that the natural was blessed by the Divine; “and the people was multiplied and became very numerous,” signifies that truths therein were brought forth continually, and so increased; “and it came to pass, because the midwives feared God,” signifies because true memory-knowledges were guarded by the Divine; “that He made them houses,” signifies that they were disposed into the heavenly form.

(6673) And the king of Egypt said to the midwives of the Hebrew women. That this signifies influx from the separated memory-knowledges into the natural where the true memory-knowledges of the church are, is evident from the signification of “saying,” as being influx (see n. 5743, 6291); from the signification of the “king of Egypt,” as being separated memory-knowledges which are opposed to the truths of the church (n. 6651); from the signification of “midwives,” as being the natural (n. 4588, 4921); and from the signification of the “Hebrews,” as being the things of the church (n. 5136, 5236); thus also true memory-knowledges which are of the church. That “midwives” denote the natural, is because the natural receives that which flows in from the internal, and thus as it were acts as a midwife.

(6674) Of whom the name of the one was Shiphrah, and the name of the other Puah. That this signifies the quality and state of the natural where memory-knowledges are, is evident from the signification of “name,” as being quality (see n. 144, 145, 1896, 2009), and also state (n. 1946, 2643, 3422, 4298); for all names in the Word signify things, and comprise in sum total all things that belong to the subject that is being treated of, thus its quality and state; here therefore the names “Shiphrah and Puah” signify the quality and state of the natural where true memory-knowledges are, because this is the subject treated of, as is plain from what precedes (n. 6673). [2] He who does not know that a name denotes the quality and state of the subject being treated of, can believe that where a name is mentioned, the name merely is meant; thus when the Lord speaks of His “name,” that it is merely the name, when yet it is the quality of the worship, that is, everything of faith and charity by which He is to be worshiped, as in these passages: Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:20); here the “name” is not meant, but worship from faith and charity. As many as received, to them gave He power to be the sons of God, to them that believe in His name (John 1:12); here also by “name” is meant faith and charity, whereby the Lord is worshiped. These things have been written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name (John 20:31); where the sense is the same. [3] Again: If ye shall ask anything in My name, I will do it (John 14:13-14); Whatsoever ye shall ask the Father in My name, He will give it you (John 15:16; 16:23-24). Here it is not meant that they should ask the Father in the Lord’s name, but that they should ask the

Lord Himself; for there is no way open to the Divine Good which is the "Father" (see n. 3704), except through the Lord's Divine Human, as is also known in the churches; and therefore to ask the Lord Himself is to ask according to the truths of faith, and whatever is asked in accordance with these truths is granted, as the Lord Himself says in the previous passage from John: If ye shall ask anything in My name, I will do it (John 14:14). This can be seen further from the fact that the Lord is the "name" of Jehovah, of which thus in Moses: I send an angel before thee, to keep thee in the way; beware of His faces, and hear His voice, and do not provoke Him, because My name is in the midst of Him (Exod. 23:20-21). [4] In John: Father, glorify Thy name: there came forth a voice from heaven, saying, I have both glorified it, and I will glorify it again (John 12:28). I have manifested Thy name to the men whom thou hast given Me out of the world. I have made known unto them Thy name, and I will make it known; that the love wherewith Thou hast loved Me may be in them, and I in them (John 17:6, 26). From these passages it is plain that the Lord as to the Divine Human is the "name" of Jehovah, or His whole quality; hence all Divine worship is from the Divine Human, and it is this which is to be worshiped; for thus is worshiped the Divine Itself, to which no thought reaches in any other way, and if no thought, no conjunction. [5] That the "name" of the Lord is everything of faith and love by which the Lord is to be worshiped is still more plain from the following passages: Ye shall be hated of all for My name's sake (Matt. 10:22). Whoso shall receive one such little child in My name receiveth me (Matt. 18:5). Everyone that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for My name's sake; shall receive a hundredfold (Matt. 19:29). They cried, Hosanna to the Son of David; blessed is He that cometh in the name of the Lord (Matt. 21:9). Verily I say to you, For ye shall not see Me until the time shall come when ye shall say, Blessed is He that cometh in the name of the Lord (Luke 13:35). Whosoever shall give you to drink a cup of water in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward (Mark 9:41). The seventy returned with joy, saying, Lord, even the demons obey us in Thy name. Jesus said to them, In this rejoice not, that the spirits obey you, but rather rejoice that your names have been written in heaven (Luke 10:17, 20); "names written in heaven" are not names, but the quality of their faith and charity. [6] So it is with "names written in the book of life" in the following passages: Thou hast a few names even in Sardis which have not defiled their garments. He that overcometh shall be clothed in white garments, and I will not blot his name out of the book of life, and I will confess his name before the Father and before His angels (Rev. 3:4-5). He that entereth in by the door is the Shepherd of the sheep. He calleth His own sheep by name (John 10:2-3). Jehovah said unto Moses, I know thee by name (Exod. 33:12, 17). Many believed in His name, when they saw His signs which He did (John 2:23). He that believeth in Him is not judged, but he that believeth not is judged already, because he hath not believed in the name of the Only-begotten Son of God (John 3:18). They shall fear the name of Jehovah from the west (Isa. 59:19). All people walk everyone in the name of his God, and we will walk in the name of Jehovah our God (Micah 4:5). [7] In Moses: They were to worship Jehovah God in the place which He should choose, and should put His name (Deut. 21:5, 11, 14). Also in Isa. 18:7; Jer. 7:12; and in many other passages; as Isa. 26:8, 13; 41:25; 43:7; 49:1; 50:10; 52:5; 62:2; Jer. 23:27; 26:16; Ezek. 20:14, 44; 36:21-23; Micah 5:4; Mal. 1:11; Deut. 10:8; Rev. 2:17; 3:12; 13:8; 14:11; 15:2; 17:8; 19:12, 13, 16; 22:3-4. [8] That the "name of Jehovah" denotes everything by which He is worshiped, thus in the supreme sense everything that proceeds from the Lord, is evident from the benediction: Jehovah bless thee and keep thee, Jehovah make His faces to shine upon thee, and have mercy on thee; Jehovah lift up His faces upon thee, and give thee peace. So shall they put My name upon the sons of Israel (Num. 6:23-27). From all this it is now clear what is meant by this commandment of the Decalogue: Thou shalt not take the name of thy God in vain; for Jehovah will not hold him innocent that taketh His name in vain (Exod. 20:7); also by Hallowed be Thy name, in the Lord's prayer (Matt. 6:9).

(6675) And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools. That this signifies a discernment of the truth and good flowing in from the internal into the memory-knowledges of the church, is evident from the signification of "doing the office of a midwife," as being reception of the good and truth flowing in from the internal into the natural, for the natural is a “midwife” insofar as it receives the influx (see n. 4588, 6673); from the signification of “the Hebrew women,” as being things of the church (n. 5136, 5236); from the signification of “seeing,” as being to discern (n. 2150, 3764, 4567, 4723, 5400); and from the signification of “stools,” as being those things in the natural which receive the goods and truths flowing in from the internal, thus true memory-knowledges, for these receive. Hence it is evident that by “When ye do the office of a midwife to the Hebrew women and see them upon the stools,” is signified a discernment of the truth and good flowing in from the internal into the memory-knowledges of the church which are in the natural.

(6676) If it be a son, then ye shall kill him. That this signifies, if it is truth, that they should destroy it in any way they could, is evident from the signification of “son,” as being truth (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of “killing,” as being to destroy, for it is said of truth. But they were to destroy “in any way they could,” for the evil are not able to destroy truths with the good.

(6677) And if it be a daughter, then she shall live. That this signifies that they should not do so if it is good, is evident from the signification of “daughter,” as being good (see n. 489-491, 2362); and from the signification of “living,” as being not to be destroyed. The reason why the king of Egypt said that a son should be slain, but not a daughter, is plain from the internal sense, which is that they would attempt to destroy truth, but not good; for when the infernals infest, they are allowed to attack truths, but not goods. The reason is that truths are what can be assaulted, but not goods, these being protected by the Lord; and when the infernals attempt to attack goods, they are cast down deep into hell, for they cannot withstand the presence of good, because in all good the Lord is present. Hence it is that the angels, being in good, have such power over infernal spirits that one angel can master thousands of them. Be it known that there is life in good, for good is of love, and love is the life of man. If evil, which is of the love of self and of the world, and which appears good to those who are in these loves, assaults the good which is of heavenly love, the life of the one fights against the life of the other; and as the life from the good of heavenly love is from the Divine, therefore if the life from the love of self and of the world comes into collision with the former life, it begins to be extinguished, for it is suffocated. Thus they are tortured like those who are in the death agony, and therefore they cast themselves headlong into hell, where they again recover their life (n. 3938, 4225, 4226, 5057, 5058). This also is the reason why good cannot be assaulted by evil genii and spirits; and thus that they dare not destroy good. It is otherwise with truth, which has not life in itself; but from good, that is, through good from the Lord.

(6678) And the midwives feared God. That this signifies that true memory-knowledges were guarded because by the Divine, is evident from the signification of "fearing God," as being to guard what the Divine has commanded (for they who fear God guard or keep the commandments, but as all holy fear, and hence obedience and the guarding of the commandments, are from the Divine, and not at all from man, therefore by “they feared God” is signified that they were guarded by the Divine); and from the signification of midwives,” as being the natural where true memory-knowledges are (n. 4588, 6673, 6675).

(6679) And did not as the king of Egypt spoke to them. That this signifies that it was not done as those who were in falsities intended, is evident from the signification of “they did not do as he spoke,” as being that it was not done as they intended, namely, that those who were in falsities were not able to destroy the truths which are signified by “sons,” but that they intended to destroy them in every way they could (see n. 6676); and from the signification of “the king of Egypt,” as being separated memory-knowledge which is opposed to the truth of the church (see n. 6651), thus falsity, for this memory-knowledge is falsity.

(6680) And they kept the boys alive. That this signifies that truths, being of good, were preserved, is evident from the signification of “keeping alive,” as being to preserve; and from the signification of “sons,” here called “boys,” as being truths (see n. 6676). Sons are here called “boys” because by “boys” is signified the good of innocence (n. 430, 2782, 5236); and therefore “boys” here denote truths which are of good.

(6681) And the king of Egypt called the midwives. That this signifies that they who were in falsities conspired against those who were in true memory-knowledges in the natural, is evident from the signification of “calling,” as here being to conspire, for the reason of the call was to destroy truths, but the plot was made futile because the truths were guarded by the Divine, which is signified by the "midwives fearing God" (n. 6678), (moreover, the evil in the other life, who infest the good, really conspire together, as I have been given to know from experience); from the signification of "the king of Egypt," as being those who are in falsities (of which just above, n. 6679); and from the signification of "midwives," as being the natural wherein are true memory-knowledges (n. 4588, 6673, 6675, 6678). Hence it is evident that by "the king of Egypt called the midwives" is signified that they who were in falsities conspired against those who were in true memory-knowledges in the natural.

(6682) And said unto them, Wherefore do ye this word, and keep the boys alive? That this signifies anger because truths were not destroyed, is evident from the signification of "Wherefore do ye this word?" as being words of chiding, thus of anger; from the signification of "keeping alive," as being not to destroy (see n. 6677, 6680); and from the signification of "boys," as being truths which are of good (n. 6680).

(6683) And the midwives said unto Pharaoh. That this signifies a discernment of these true memory-knowledges in the natural, is evident from the signification of saying," in the historic parts of the Word, as being a noticing or perception, of which often above; from the signification of "midwives," as being true memory-knowledges in the natural (n. 6681); and from the representation of Pharaoh, as being false memory-knowledges in general (see n. 6679, 6681).

(6684) Because the Hebrew women are not as the Egyptian women. That this signifies that the memory-knowledges of the church are not like the memory-knowledges opposed to them, is evident from the signification of “the Hebrew women,” as being things of the church (see n. 5136, 5236, 6673, 6675); and from the signification of “the Egyptian women,” as being such things as are opposed to the things of the church, which are memory-knowledges, as is plain from what goes before; also from the signification of “Egypt,” as being memory-knowledges (n. 6638), here memory-knowledges opposed to the true memory-knowledges of the church. (That “women” denote things of the church, see n. 252, 253.)

(6685) For they are living. That this signifies that spiritual life is in them, is evident from the signification of “living,” as being spiritual life (see n. 5890), here spiritual life in the things of the church, which are signified by “Hebrew women.” What spiritual life is, has been repeatedly told above, but because few at this day know what the spiritual is, it may here be briefly explained further. The spiritual in its first origin is the Divine truth proceeding from the Lord’s Divine Human; which truth has in it Divine good, because the Divine truth comes forth from the Lord’s Divine Human, which is Divine good. The Divine truth, in which is Divine good, is the spiritual itself in its origin, and is the life itself which fills heaven, nay, which fills the universe; and where there is a subject, there it flows in. But in its subjects it is varied according to their form. In the subjects which agree with good, it presents spiritual life; but in the subjects which disagree with good, it presents life opposed to spiritual life, which in the Word is called "death." From this it is now plain what spiritual life is, namely, that it is to be in truths from good, which proceed from the Lord.

(6686) And they have brought forth before the midwife comes unto them. That this signifies that the natural has no knowledge before they have life, that is, the true memory-knowledges which are of the church, is evident from the signification of "midwife," as being the natural in which are the true memory-knowledges of the church (see n. 6681); and from the signification of "bringing forth," as being what is of faith and charity (n. 3860, 3868, 3905, 3915); thus what is of spiritual life. That the natural has no knowledge, is signified by "before the midwife comes unto them." In regard to the natural having no knowledge before the true memory-knowledges have life, the case is this. The true memory-knowledges in the natural have all their life from the good which flows in through the internal; when good flows in, the natural knows nothing of it, because the natural is relatively in obscurity. That it is in obscurity is because it is in the light of the world, and hence at the same time in worldly things, into which there comes obscure perception when the light of heaven flows in; and also because in the natural there are general things which are not capable of perceiving singulars, for the more general anything is, the less it perceives singulars, and hence the less it perceives the happenings that come forth in itself; and moreover in the natural there are not goods and truths themselves, but their representatives. Hence then it is that the natural does not know when true memory-knowledges have life, consequently when or how regeneration goes on, according to the Lord's words in John: The wind bloweth where it willeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so it is with everyone that is born again of the spirit (John 3:8). By "the natural" is meant the external man, which is also called "the natural man."

(6687) And God did well to the midwives. That this signifies that the natural was blessed by the Divine, is evident from the signification of "doing well," when said of God, as being to bless; and from the signification of "midwives," as being the natural where true memory-knowledges are (see n. 4588, 6673, 6675, 6678).

(6688) And the people was multiplied, and became very numerous. That this signifies that truths were brought forth therein continually, and thus increased, is evident from what was said above (see n. 6648), where are like words. (That "people" is predicated of truths, see n. 1259, 1260, 3295, 3581.)

(6689) And it came to pass, because the midwives feared God. That this signifies because true memory-knowledges were guarded by the Divine, is evident from what was said above (n. 6678), where like words occur.

(6690) That He made them houses. That this signifies that they, namely, the true memory-knowledges in the natural, were disposed into the heavenly form, is evident from the signification of "house," as being the natural mind (n. 4973, 5023), thus the things of this mind, which here, because midwives are spoken of, are true memory-knowledges in the natural (n. 6687); therefore "to make houses for them" denotes to dispose them into order, and they are disposed into order when they are disposed into the heavenly form. That such is the signification of "making them houses" cannot easily be known, unless it is known how the case is with the true memory-knowledges of the natural mind; wherefore this shall be briefly told. The memory-knowledges in the natural have been disposed into continuous series; one series coheres with another, and in this way they all cohere together according to various affinities and propinquities; and are circumstanced not unlike families and their generations, for one is born from another, and so they become productive. Hence the things of the mind, which are goods and truths, were by the ancients called "houses," the good reigning therein being named "father," and the truth joined to this good, "mother," and the derivations "sons," "daughters," "sons-in-law," "daughters-in-law," and so forth. But the disposition of true memory-knowledges in the natural varies with every man; for the ruling love induces a form on them, this love being in the midst, and setting in order everything around it. Those things which most agree with it, it sets next to itself, and everything else in order in accordance with their agreement. From this the memory-knowledges have their form. If heavenly love rules, then all things are disposed there by the Lord into the heavenly form, which form is like that of heaven, thus is the form of the good of love itself. Into this form truths are disposed, which, when so disposed, make one with good; and then when the one is called forth by the Lord, the other is called forth; that is to say, when the things of faith are called forth, so are those of charity, and the converse. Such is the disposition that is signified by "God made houses for the midwives."

(6691) Verse 22. And Pharaoh commanded all his people, saying, Every son that is born, ye shall cast him forth into the river, and every daughter ye shall keep alive. "And Pharaoh commanded all his people," signifies general influx into the memory-knowledges opposed to the truths of the church; "saying, Every son that is born, ye shall cast him forth into the river," signifies that they should immerse in falsities all truths which appear; "and every daughter ye shall keep alive," signifies that they should not assault good.

(6692) And Pharaoh commanded all his people. That this signifies general influx into the memory-knowledges opposed to the truths of the church, is evident from the signification of "commanding," as being influx (see n. 5486, 5732) here general influx, because done by Pharaoh, by whom is represented memory-knowledge in general (see n. 6015); and from the signification of "his people," as being memory-knowledges opposed to the truths of the church. (That the Egyptians, who here are the "people," denote memory-knowledges, has been often shown above, see n. 6838.) That by the "Egyptians" are signified memory-knowledges opposed to the truths of the church, is because the representatives and significatives of the Ancient Church, which church had also been with them, were there turned into things magical; for by the representatives and significatives of the church of that time there was communication with heaven. This communication was with those who lived in the good of charity, and was open with many; whereas with those who did not live in the good of charity, but in its opposites, open communication was sometimes granted with evil spirits, who had perverted all the truths of the church, and together with these had destroyed its goods, whence came things magical. This can also be seen from the hieroglyphics of the Egyptians, which also were made use of in sacred things, for by them they signified spiritual things, and perverted Divine order. [2] Magic is nothing but the perversion of order, and is especially the abuse of correspondences. It is order that the goods and truths which proceed from the Lord should be received by man. When this is done, there is order in everything the man intends and thinks. But when a man does not receive goods and truths according to the order which is from the Lord, but believes that all things are blind flowings, and that if there comes forth anything that has been determined, it is of his own prudence, he perverts order; for he applies to himself the things of order with a view to taking care only of himself, and not of his neighbor, except insofar as his neighbor favors him. Hence, wonderful to say, all who have firmly impressed on themselves that all things are of their own prudence, and nothing of the Divine providence, are in the other life very prone to magic, and insofar as they can, they imbue it, especially those who in consequence of trusting to themselves, and ascribing everything to their own prudence, have contrived various arts and craftinesses to raise themselves above others. When such men are judged in the other life, they are cast down toward the hells of the magicians, which are in the plane beneath the soles of the feet to the right, a little toward the front, extending to a great distance; in the lowest depths of which are the Egyptians. Hence then it is that by "Pharaoh," the "Egyptians," and "Egypt," are signified memory-knowledges opposed to the truths of the church. [3] Lest therefore the representatives and significatives of the church should be further turned into magic, the Israelitish people was taken, with whom the representatives and significatives of the church might be restored; which people was of such a nature that it could not make anything magical therefrom, because it was altogether in externals, and had no belief in anything internal, still less in anything spiritual. With people of such a character, such magic as existed with the Egyptians cannot arise.

(6693) Saying, Every son that is born, ye shall cast him forth into the river. That this signifies that they should immerse in falsities all truths which appear, is evident from the signification of "son," as being truth (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of "river," as being things that belong to intelligence (n. 108, 109, 2702, 3051), here in the opposite sense, things contrary, thus falsities. That "to cast forth" denotes to immerse is manifest. [2] That the "river of Egypt" denotes what is contrary to intelligence, thus falsity, is evident also in Isaiah: The rivers shall recede; the rivers of Egypt shall diminish and be dried up; the papyri beside the river, beside the mouth of the river, and all the seed of the river, shall become dry, shall be driven forward; and therefore the fishers shall mourn, and all they that cast a hook into the river shall be sad, and they that spread a net upon the faces of the waters shall languish (Isa. 19:6-8); that here by the "river of Egypt" no river is meant, nor by "fishers" fishers, but that other things are meant, which do not appear unless it is known what is meant by "Egypt," by the "river" there, and by "fishers," is also evident; if these things are known, the sense is manifest. That by the "river of Egypt" is signified falsity, is plain from the particulars here. [3] In Jeremiah: Who is this that riseth up like the river, whose waters are tossed like the rivers? Egypt riseth up like the river, and his waters are tossed as the rivers; for he hath said, I will go up, I will cover the earth, I will destroy the city, and them that dwell therein (Jer. 46:7-8); here also the "river of Egypt" denotes falsities; to "go up and cover the earth" denotes to do so to the church; to "destroy the city," denotes to destroy the doctrine of the church; "and them that dwell therein," denotes the goods thence derived. (That the "earth" is the church may be seen above, n. 6649; and the "city," the doctrine of the church, n. 402, 2449, 3216, 4492, 4493; and "inhabitants," the goods therein, n. 2268, 2451, 2712.) [4] In Ezekiel: Behold I am against thee, Pharaoh king of Egypt, the great whale that liest in the midst of his rivers; who hath said, The river is mine, and I have made myself. Therefore I will put hooks in thy jaws, and I will make the fish of thy rivers to stick unto thy scales, and I will make thee go up out of the midst of thy rivers, and every fish of thy rivers shall stick in thy scales. I will leave thee in the wilderness, and every fish of thy rivers (Ezek. 29:3-5, 9-10); what these things signify no one can know without the internal sense (that Egypt is not meant, is evident), thus unless it is known what is meant by "Pharaoh," and what by a "river," a "whale," a "fish," and "scales." (That "Pharaoh" is the natural where memory-knowledge is, may be seen above, n. 5160, 5799, 6015; and that "whales" are the generals of memory-knowledges in the natural, n. 42; and "fishes" memory-knowledges under the general, n. 40, 991.) "Scales" denote those things which are manifestly external, thus sensuous, to which memory-knowledges which are falsities adhere. When these things are known, it is evident what is meant in the above passage by the "river of Egypt" namely, falsity. [5] Again: In that day when Pharaoh shall go down into hell I will make a mourning; I will cover the abyss over him, and I will curb his rivers, and the great waters shall be dammed up (Ezek. 31:15). Shall not the earth be shaken for this, and everyone mourn that dwelleth therein, so that it shall go up all of it like a brook, and be driven out, and overwhelmed as by the river of Egypt? In that day I will make the sun to set at noon, and I will darken the earth in the day of light (Amos 8:8-9; 9:5); the "earth" which shall be "shaken" denotes the church (n. 6649); "to be overwhelmed as by the river of Egypt" denotes to perish by falsities; and because falsities are signified, it is said that "the sun shall set at noon," and that "the earth shall be darkened in the day of light." By "the sun setting at noon" is signified that the good of celestial love would recede, and by "the earth being darkened in the day of light," that falsities would take possession of the church. (That the "sun" is the good of celestial love, may be seen above, n. 1529, 1530, 2441, 2495, 3636, 3643, 4060, 4696; also that "darkness" is falsity, n. 1839, 1860, 4418, 4531; and that the "earth" is the church, n. 82, 662, 1066, 1067, 1262, 1411, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 2355, 4447, 4535, 5577.) Everyone can see that other things are signified here than what appear in the letter, as that "the earth shall be shaken," and that "everyone that dwelleth therein shall mourn," that "the sun shall set at noon," and "the earth be darkened in the day of light." Unless the church is understood by the "earth," falsity by the "river," and celestial love by the "sun," no sense which can be unfolded is found there. [6] As the "river of Egypt" signifies falsity, therefore Moses was commanded to smite with his staff upon the waters of that river, and they were consequently turned into blood, and every fish died in the river, and the river stank (Exod. 7:17-21); and Aaron also was commanded to stretch out his hand with the rod over the rivers, over the streams, and over the pools, whereupon frogs came up over the land of Egypt (Exod. 8:1, 2). That "waters" in the opposite sense signify falsities (see n. 790); and as the waters are those of the river, the "river" relatively denotes falsity in general.

(6694) And every daughter ye shall keep alive. That this signifies that they should not assault good, is evident from what was said above (n. 6677), where like words occur.

(6695) On the inhabitants of other earths. As of the Lord’s Divine mercy the interiors of my spirit have been opened, and it has thus been granted me to speak with those who are in the other life, not only with those from this earth, but also with those from other earths, therefore, as it was my desire to know about these latter, and as the things that have been given me to know are worthy of mention, I may relate them at the end of the following chapters. I have not spoken with the inhabitants themselves of these earths, but with the spirits and angels who had been inhabitants of them; and this not merely for a day or a week, but for some months, with open instruction from heaven as to whence they were. That there are many earths, and men upon them, and spirits and angels from them, is very well known in the other life, for everyone who so desires is allowed to speak with them.

(6696) There are spirits who in the Grand Man bear relation to the memory, and they are from the planet Mercury. They are allowed to wander about, and to acquire knowledges of things that are in the universe; and they are also allowed to pass out of this solar system into others. They have said that there are earths, with men upon them, not only in this system, but also in the universe, in immense numbers.

(6697) I have sometimes spoken about this with spirits, and it was said that a man of good understanding can know from many things that there are many earths with inhabitants upon them; for he can conclude from reason that masses of such size as the earths, some of which surpass this earth in magnitude, are not empty masses, created only to course about the sun, and give light to one earth; but that their use must be of greater eminence than this. He who believes, as everyone ought to believe, that the Divine created the universe for no other end than that the human race may arise, and a heaven therefrom (for the human race is the nursery of heaven), cannot but believe that there are men wherever there is any earth. That the earths which are visible to our eyes, being within the boundaries of this solar system, are earths may be clearly known from the fact that they are bodies of earthy material, because they reflect the sun's light; also that they, like our earth, revolve around the sun, and thereby make years and seasons of the year-spring, summer, autumn, and winter-with variation according to climate; and likewise that they revolve upon their own axes like our earth, and thereby make days and times of the day-morning, noon, evening, and night; and moreover that some of them have moons, which are called satellites and revolve about their respective earths in stated times, as the moon does about our earth; and that the earth Saturn, because very far from the sun, has also a great lunar belt, which gives much light to that earth, though reflected. How can anyone who knows these facts and thinks from reason, say that these are empty bodies!

(6698) Moreover, I have said with spirits that men can believe that there are more earths in the universe than one from the fact that the visible universe, resplendent with countless stars, is so immense, and yet is only a means to the ultimate end of creation, which is a heavenly kingdom, in which the Divine can dwell. For the visible universe is a means for the existence of earths, and of men upon them, from whom is the heavenly kingdom. Who can ever think that so vast a means exists for so small and limited an end as there would be if only one earth were inhabited, and from it alone existed heaven! What would this be for the Divine, which is infinite, and to which a thousand, nay, myriads of earths, and all of them full of inhabitants, would be little, and scarcely anything! Moreover, the angelic heaven is so immense that it corresponds to every single thing in man, and tens of thousands of its inhabitants to each member, organ, and viscus; and it has been granted to know that heaven, in respect to all its correspondences, can in no wise exist except from the inhabitants of a host of earths.

(6699) I have sometimes seen as it were a great continuous stream, at a considerable distance to the right, in the plane of the sole of the foot; and it was said by angels that they who come from the worlds come that way, and that they appear as a stream by reason of their multitude. From the size and rapidity of the stream I could judge that some myriads of men flow to it daily. From this also it has been given me to know that the earths are very numerous.

(6700) As regards the Divine worship of the inhabitants of other earths, all who are not idolaters acknowledge the Lord as the only God. They do not indeed know, except a very few, that the Lord assumed the Human in this earth and made it Divine; but they adore the Divine not as a Divine altogether incomprehensible, but as comprehensible through the human form; for when the Divine appears to them it appears in this form, as it also formerly appeared to Abraham and others on this earth; and because they adore the Divine under a human form, they adore the Lord. They also know that no one can be conjoined with the Divine in faith and love unless the Divine is in a form which they comprehend with some idea; if not in a form the idea would be dissipated, like sight in the universe. When told by the spirits of our earth that the Lord took upon Himself the Human in this earth, they mused a while, and presently said that this was done for the sake of the salvation of the human race; and that they adore with most holy worship the Divine which shines as the sun in heaven, and when it appears, presents itself to view in the human form. That the Lord appears as a sun in the other life. And that thence comes all the light of heaven, see n. 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4060, 4321, 5097; but on this subject more will be specifically related hereafter.

(6701) The spirits and angels who are from other earths, are all separate from one another, in accordance with the earths, and do not appear together in one place. The reason is that the inhabitants of one earth are of a totally different genius from those of another; nor are they associated together in the heavens, except in the inmost or third heaven. Those who come thither are together from every earth, and constitute that heaven in closest conjunction.

(6702) At the end of the following chapter I shall tell about the spirits of the planet Mercury.

CHAPTER 2

(6703) THE DOCTRINE OF CHARITY As prefatory to the chapters of the Book of Exodus I have undertaken to deliver the doctrine of charity, it must first be told what the neighbor is, because it is he toward whom charity is to be exercised. For unless it is known who the neighbor is, charity may be exercised in the same manner and without distinction equally toward the evil as toward the good, whereby charity becomes no charity; for by virtue of its benefactions the evil do ill to the neighbor; but the good do well.

(6704) The general opinion at the present day is that every man is equally the neighbor, and that everyone who is in need of help must be benefited. But it is the part of Christian prudence to search well the quality of a man’s life, and to exercise charity in accordance therewith. The man of the internal church does this with discrimination, thus with intelligence; but as the man of the external church cannot thus discriminate, he does it indiscriminately.

(6705) The ancients reduced the neighbor into classes, and named each class according to the names of those who in the world appear to be especially in need; and they taught how charity was to be exercised toward those who were in one class, and how toward those in another; and in this way they reduced the doctrine, and the life according to it, into order. Hence the doctrine of their church contained the laws of life, and hence they saw of what quality was this or that man of the church whom they called “brother,” but with a distinction in the internal sense in accordance with his exercise of charity from the genuine doctrine of the church, or from the doctrine as changed by himself; for as everyone desires to appear blameless, he defends his own life, and therefore either explains or changes the laws of doctrine in his own favor.

(6706) The distinguishing differences of the neighbor, which the man of the church ought to wholly know, in order that he may know the quality of charity, vary in accordance with the good which is with everyone; and as all good proceeds from the Lord, the Lord is the neighbor in the highest sense, and in a surpassing degree; and from Him the neighbor originates. From this it follows that in proportion as anyone has of the Lord in him, in the same proportion he is the neighbor; and as no two persons receive the Lord (that is, receive the good which proceeds from Him) in the same way, therefore no two persons are the neighbor in the same way; for without exception all persons in the heavens and on earth differ in good. Precisely one and the same good never exists in two persons; it must vary in order for each person to subsist by himself. But all these varieties, thus all the distinguishing differences of the neighbor, which are according to the reception of the Lord, that is, of the good proceeding from Him, can never be known to any man, nor even to any angel, except in general, thus as to their genera and some species of these. Nor does the Lord require more of the man of the church than to live according to what he knows.

(6707) From all this it is now clear that the quality of Christian good determines in what degree each one is the neighbor; for the Lord is present in good, because it is His, and He is present according to the quality of it. And as the origin of the neighbor must be drawn from the Lord, therefore the distinguishing differences of the neighbor are according to the Lord's presence in good, thus according to the quality of the good.

(6708) That the neighbor is according to the quality of the good, is plain from the Lord's parable of the man who fell among thieves, whom, while half dead, the priest passed by, and also the Levite; but the Samaritan, when he had bound up his wounds and poured in oil and wine, set him on his own beast and brought him to an inn and took care of him; and he, because he exercised the good of charity, is called the "neighbor" (Luke 10:29-37). Hence it may be known that they are the neighbor who are in good; whereas they who are in evil are indeed the neighbor, but in quite a different respect; and for this reason they are to be benefited in a different way. But on this subject, of the Lord's Divine mercy more will be said hereafter.

(6709) As it is the quality of the good which determines how everyone is the neighbor, it is the love which does this; for there is not any good which is not of love; from this comes forth all good, and from this also comes forth the quality of the good.

(6710) That it is the love which makes a man to be the neighbor, and that each person is the neighbor according to the quality of his love, is very manifest from those who are in the love of self. These acknowledge as the neighbor those who love them the most; that is, insofar as they are theirs; thus are in themselves. These they embrace, these they kiss, these they benefit, and these they call brethren; nay, because they are evil, they say that these are the neighbor more than others. All the rest they hold to be the neighbor according as these love them, thus according to the quality and the amount of the love. Much derive the origin of the neighbor from themselves, for it is the love that is the determinant.

(6711) But they who do not love themselves more than others, as is the case with all who are of the Lord's kingdom, will derive the origin of the neighbor from Him whom they ought to love above all things, that is, from the Lord; and will regard everyone as the neighbor according to the quality of his love to Him. They therefore who love others as themselves, and especially those who-like the angels-love others more than themselves, all derive the origin of the neighbor from the Lord; for the Lord Himself is in good, because it proceeds from Him. Hence also it can be seen that the quality of the love determines who is the neighbor. That the Lord is in good, He Himself teaches in Matthew; for He says to those who had been in good, that they "had given Him to eat," that they "had given Him to drink, had gathered Him, clothed Him, visited Him, and had come to Him in prison;" and afterward, that "insofar as they had done it to one of the least of His brethren, they had done it to Him" (Matt. 25:34-40).

(6712) From all this it is now evident whence the origin of neighbor is to be drawn by the man of the church; and that everyone is the neighbor in the degree in which he is near the Lord; and because the Lord is in the good of charity, that the neighbor is according to the quality of the good, thus according to the quality of the charity. EXODUS 2 1. And there went a man from the house of Levi, and took a daughter of Levi. 2. And the woman conceived, and bare a son; and she saw him, that he was good, and she hid him three months. 3. And she could no longer hide him; and she took for him an ark of rush, and daubed it with bitumen and with pitch; and she put the child therein, and laid him in the sedge at the bank of the river. 4. And his sister stood afar off, to know what would be done to him. 5. And Pharaoh's daughter came down to wash at the river; and her girls were going at the side of the river; and she saw the ark in the midst of the sedge, and sent her handmaid, and took it. 6. And she opened it, and saw him, the child; and behold the boy wept. And she had compassion on him, and said, This is one of the Hebrews' children. 7. And his sister said to Pharaoh's daughter, Shall I go and call thee a woman, a nurse, from the Hebrew women, that she may suckle the child for thee? 8. And Pharaoh's daughter said to her, Go. And the girl went, and called the mother of the child. 9. And Pharaoh's daughter said to her, Take this child to thee, and suckle him for me, and I will give thee thy wages. And the woman took the child and suckled him. 10. And the child grew, and she brought him to Pharaoh’s daughter, and he was to her as a son. And she called his name Moses, and said, Because I drew him out of the waters. 11. And it came to pass in those days, and Moses grew, and he went out unto his brethren, and saw their burdens; and he saw an Egyptian man smiting a Hebrew man, one of his brethren. 12. And he looked forth hither and thither, and saw that there was no man, and he smote the Egyptian, and hid him in the sand. 13. And he went out the second day, and held two Hebrew men quarreling; and he said to the wicked one, Wherefore smitest thou thy companion? 14. And he said, Who set thee for a man, a prince, and a judge over us? Sayest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the word is known. 15. And Pharaoh heard this word, and he sought to kill Moses. And Moses fled from before Pharaoh, and dwelt in the land of Midian, and he dwelt by a well. 16. And the priest of Midian had seven daughters, and they came, and drew, and filled the troughs, to give drink to their father’s flock. 17. And the shepherds came, and drove them away; and Moses arose, and helped them; and he gave drink to their flock. 18. And they came unto Reuel their father, and he said, Wherefore hasted ye to come today? 19. And they said, An Egyptian man delivered us out of the hand of the shepherds; and also drawing he drew for us, and gave drink to the flock. 20. And he said unto his daughters, And where is he? Why is this that ye have left the man? Call him, that he may eat bread. 21. And Moses was willing to dwell with the man; and he gave Moses Zipporah his daughter. 22. And she bare a son, and he called his name Gershom; for he said, I have been a sojourner in a strange land. 23. And it came to pass in these many days that the king of Egypt died; and the sons of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 24. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. 25. And God saw the sons of Israel, and God took knowledge.

(6713) The Contents. In this chapter in the internal sense the subject treated of is truth Divine, its beginnings and successive states with the man of the church.

(6714) In the supreme sense the subject treated of is the Lord, how He as to the Human became the law Divine. Moses represents the Lord as to the law Divine, which is the Word; and in the relative sense he represents truth Divine with the man of the church.

(6715) The Internal Sense. Verses 1-4. And there went a man from the house of Levi, and took a daughter of Levi. And the woman conceived, and bare a son; and she saw him, that he was good, and she hid him three months. And she could no longer hide him; and she took for him an ark of rush, and daubed it with bitumen and with pitch; and she put the child therein, and she laid him in the sedge at the bank of the river. And his sister stood afar off, to know what would be done to him. "And there went a man from the house of Levi," signifies the origin of truth from good; "and took a daughter of Levi," signifies conjunction with good; "and the woman conceived," signifies the first of the rising; "and bare a son," signifies the law Divine in its origin; "and she saw him, that he was good," signifies a noticing that it was through heaven; "and she hid him three months," signifies the fullness of time in which it did not appear; "and she could no longer hide him," signifies the time when it ought to appear; "and she took for him an ark of rush," signifies what is of low value round about, but nevertheless derived from truth; "and daubed it with bitumen and with pitch," signifies good mixed with evils and falsities; "and she put the child therein," signifies that inmostly therein was the law Divine in its origin; "and she laid him in the sedge at the bank of the river," signifies that at first it was among false memory-knowledges; "and his sister stood afar off, to know what would be done to him," signifies the truth of the church far away from it, and advertence.

(6716) And there went a man from the house of Levi. That this signifies the origin of truth from good, is evident from the signification of "a man," as being truth (see n. 3134); and from the signification of "from the house," as being the origin; and from the representation of Levi, as being good; for Levi in the supreme sense represents the Divine love (n. 3875), and in the internal sense spiritual love (n. 3875, 4497, 4502, 4503); and because he represents love, he represents good, for all good is of love. As regards the origin of truth from good, which is here signified by "a man from the house of Levi," be it known that in what follows, in the supreme sense, the subject treated of is the Lord, how as to His Human He became the law Divine, that is, truth itself. It is known that the Lord was born as are other men, and that when a child He learned to speak like other children, and that He then grew in knowledge, and also in intelligence, and in wisdom. [2] From this it is evident that His Human was not Divine from birth, but that He made it Divine by His own power. That He did this by His own power was because He was conceived of Jehovah, and hence the inmost of His life was Jehovah Himself; for the inmost of the life of every man, which is called the "soul," is from the father; but what this inmost puts on, which is called the "body," is from the mother. That the inmost of life, which is from the father, is continually flowing and working into the external, which is from the mother, and is in the effort to make this like itself, even in the womb, can be seen from sons, in that they are born into the disposition of the father, and sometimes grandsons and great-grandsons into that of the grandfather and great grandfather. The reason of this is that the soul, which is from the father, continually wills to make the external, which is from the mother, a likeness and image of itself. [3] This being the case with man, it can be seen that it was especially so with the Lord. His inmost was the Divine Itself, because it was Jehovah Himself, for He was His only-begotten Son; and because the inmost was the Divine Itself, was not this, more than in any man, able to make the external, which is from the mother, an image of itself, that is, like itself? thus making the Human, which was external and from the mother, Divine; and this by His own power, because the Divine, which was inmost, from which He worked into the Human, was His, as the soul of man, which is the inmost, is man's. And as the Lord advanced according to Divine order, He made His Human, when He was in the world, Divine truth; but afterward, when He was fully glorified, He made it Divine good, thus one with Jehovah. [4] How this was done is described in this chapter in the supreme sense, but as the things contained in the supreme sense, all of which treat of the Lord, surpass human understanding, I may in what follows set forth the things contained in this chapter in the internal sense. These treat of the beginning and successive states of truth Divine with the man of the church, that is, with the man who is being regenerated (see n. 6713, 6714). The reason why these things are contained in the internal sense, is that the regeneration of man is an image of the glorification of the Lord's Human (n. 3138, 3212, 3245, 3246, 3296, 3490, 4402, 5688).

(6717) And took a daughter of Levi. That this signifies conjunction with good, is evident from the signification of "taking a daughter" (that is, to wife), as being conjunction; and from the representation of Levi, as being good (see n. 6716). How it is to be understood that the truth whose origin is from good, is conjoined with good, shall be told. The truth which is instilled by the Lord in the man who is being regenerated, has its origin from good. In the first period the good does not show itself, because it is in the internal man, but the truth shows itself, because it is in the external man; and as the internal acts into the external, and not the converse (n. 6322), it is good which acts into truth, and makes this its own, for nothing else than good acknowledges and receives truth. This is apparent from the affection of truth that is present in the man who is being regenerated. The affection itself is from good, for an affection which is of love cannot come from any other source. But this truth which is received in this first period, that is, before regeneration, is not the genuine truth of good, but it is the truth of doctrine. For at this time the man does not consider whether it is truth, but acknowledges it because it is of the doctrine of the church; and so long as he does not consider whether it is truth, and from this acknowledges it, it is not his, and therefore is not appropriated to him. This is the first state with the man who is being regenerated. [2] But when he has been regenerated, then good shows itself, especially by his loving to live according to the truth which he of himself acknowledges to be truth. Then because he wills the truth which he acknowledges, and acts according to it, it is appropriated to him; because it is not as before merely in the understanding, but is also in the will, and what is in the will is appropriated. And as the understanding then makes one with the will, for the understanding acknowledges and the will performs, there is a conjunction of the two, namely, of good and truth. When this conjunction has been effected, then as from a marriage, offspring are continually born, which are truths and goods with their blessednesses and delights. These two states are what are meant by the origin of truth from good, and by their conjunction. [3] But the truth which is being conjoined with good, which is here signified by “there went a man from the house of Levi and took a daughter of Levi,” is not such truth as is received by a man in the first state, for this is the truth of the doctrine of that church in which he has been born; but it is the very truth itself; for the subject treated of in the supreme sense is the Lord, how He became the law Divine as to the Human; and the truth of this law is what is meant. That its origin is good, is because the Divine, which was the Lord's inmost and the esse of His life, brought it forth in His Human. Thus was conjunction effected of this truth with good; for the Divine is nothing else than good.

(6718) And the woman conceived. That this signifies the first of the rising, namely, of the law Divine in the Lord's Human, is evident from the signification of "conceiving," as being the first of a rising. By the "woman" is here signified the same as just above by the "daughter of Levi," whom the man of the house of Levi took, namely, truth conjoined with good.

(6719) And bare a son. That this signifies the law Divine in its origin, is evident from the signification of "bearing," as being a coming forth (see n. 2621, 2629), thus origin; and from the signification of a "son," as being truth (n. 489, 491, 533, 1147, 2623, 3373), here the law Divine, because by the son is meant Moses; and that Moses represented the Lord as to the law Divine, or the Word, will be shown in what follows.

(6720) And she saw him, that he was good. That this signifies a noticing that it was through heaven, is evident from the signification of "to see," as being a noticing (see n. 2150, 3764, 4567, 4723, 5400); and from the signification of "good," here denoting through heaven, because it is said of the law Divine in the Lord. But that "good" here signifies through heaven, is a secret that cannot be known unless it is disclosed. When the Lord made His Human Divine, He did this from the Divine, by means of a transflux through heaven-not that heaven contributed anything from itself, but that in order that the Divine Itself might flow into the human, it flowed in through heaven. This transflux was the Divine Human before the advent of the Lord, and was Jehovah Himself in the heavens or the Lord. The Divine which flowed through heaven was the Divine truth, or the Divine law, which Moses represented; and the Divine which flows through heaven, is good. Hence it is evident whence it is, that by "she saw him," namely the son, "that he was good," is signified a noticing that it was through heaven.

(6721) And she hid him three months. That this signifies the fullness of time in which it did not appear, is evident from the signification of "being hid," as being not to appear; and from the signification of "three months," as being fullness of time and fullness of state. (That "three" denotes what is full, or an entire period from beginning to end, may be seen above, n. 2788, 4495; and also that a "month," like a "day" and a "year," denotes time and state, n. 2788.) Hence "for three months," denotes a new state.

(6722) And she could no longer hide him. That this signifies the time when it ought to appear, is evident from the signification of "being hid," as being not to appear (see n. 6721); hence "to be hid no longer," denotes to appear. That the time is meant when it ought to appear is because by the three months in which he was hid was signified fullness of time from beginning to end (as just above, n. 6721).

(6723) And she took an ark of rush. That this signifies what is of low value round about, but nevertheless derived from truth, is evident from the signification of "an ark," as being what is round about, or that in which anything is inclosed (of which in what follows); and from the signification of "rush," as being what is of low value, but nevertheless derived from truth. That "rush" denotes what is of low value is evident, and that it denotes what is derived from truth is because a "rush" has this signification, as is clear in Isaiah: Woe to the land that is overshadowed with wings, which is beyond the rivers of Cush; that sendeth envoys to the sea, even in vessels of rush upon the faces of the waters (Isa. 18:1-2); "the land overshadowed with wings" denotes the church, which darkens itself by means of reasonings from memory-knowledges; "beyond the rivers of Cush" denotes to the knowledges whereby they confirm false principles (n. 1164); "to send envoys to the sea" denotes to consult memory-knowledges (see n. 28); "in vessels of rush upon the faces of the waters," denotes the lowest receptacles of truth. [2] In the opposite sense: The dry place shall become a pool, and the thirsty place springs of waters; there shall be grass instead of the reed and the rush (Isa. 35:7); "grass instead of the reed and the rush," denotes that there will be true memory-knowledge instead of things in which there is no truth. That "grass" denotes true memory-knowledge is plain from the passages in the Word where it is mentioned. [3] As it was provided that Moses should represent the Lord as to the law Divine, or the Word, specifically the historic Word, it was therefore brought about that when he was an infant he was placed in a little ark, but in one of low value, because he was in his first rising, and because his being there was only a representative; but that afterward when the law Divine itself had shone forth from Mount Sinai, it was placed in an ark which was called the "ark of the testimony." (That the law Divine was placed in the ark, see Exod. 40:20; 1 Kings 8:9; and also that the books of Moses were placed in it, Deut. 31:24-26.) [4] Hence the ark was most holy, because it represented the Lord's Divine Human as to the Divine law; for from the Lord's Divine Human proceeds the Divine law, or the Divine truth, which is the same as the "Word" mentioned in John: In the beginning was the Word, and the Word was with God, and God was the Word; and the Word was made flesh, and dwelt among us; and we saw His glory, the glory as of the Only-begotten of the Father (John 1:1, 14). And as the ark represented that most holy thing, the propitiatory with the cherubs was placed over the ark; and near the veil thereof the lampstand with its lamps, and the golden table with loaves, both of which signified the Divine love. This then is the reason why Moses, when an infant, because he represented the law Divine, was placed in a little ark.

(6724) And daubed it with bitumen and with pitch. That this signifies good mixed with evils and falsities, is evident from the signification of "bitumen," as being good mixed with evils; and from the signification of "pitch," as being good mixed with falsities. Bitumen and pitch have these significations from their being of a fiery nature, and in the Word by what is fiery is signified good, and in the opposite sense evil; but as they are sulphurous, and also black, they signify evil and falsity; as in Isaiah: The day of the vengeance of Jehovah; the torrents thereof shall be turned into pitch, and the dust thereof into sulphur, and the land thereof into burning pitch (Isa. 34:8-9); “pitch” and “sulphur” denote falsities and evils. Hence then it is that by “she daubed it with bitumen and pitch,” is signified good mixed with evils and falsities. [2] As regards the thing itself-that encompassing the truth Divine there was good mixed with evils and falsities, no one can understand this unless he knows how the case is with the reformation of man. When a man is being reformed, he is kept by the Lord as to his internal in good and truth, but as to his external he is let into his evils and falsities, consequently among infernal spirits who are in these evils and falsities. These hover round him, and endeavor by every method to destroy him. But the good and truth which flow in through the internal render him so safe that the infernal spirits cannot do him the least harm; for that which acts inwardly prevails immeasurably over that which acts outwardly; because what is interior, in consequence of being purer, acts upon each and every individual particular of the exterior, and thus disposes the external to its will. But in this case there must be good and truth in the external, wherein the influx from the internal can be fixed; and in this way good can be among evils and falsities, and yet be in safety. Everyone who is being reformed is let into this state, and in this way the evils and falsities in which he is, are removed, and goods and truths are inserted in their place. [3] Unless this secret is known, it cannot possibly be known why around the Divine truth in a man there are goods mixed with evils and falsities, signified by the bitumen and pitch wherewith the little ark was daubed in which the infant was laid. Be it known further that good can be mixed with evils and falsities, but that nevertheless they are not on this account conjoined, for each shuns the other, and by a law of order each separates itself from the other. For good is of heaven, and evil and falsity are of hell; therefore, as heaven and hell are separate, so also each and all things from them separate themselves.

(6725) And she put the child therein. That this signifies that inmostly therein was the law Divine in its origin, is evident from the signification of "putting therein," as being to be inmostly there, because in the little ark; and from the representation of Moses, as being the law Divine (of which in what follows), here the law Divine in its origin, because he was an infant.

(6726) And she laid him in the sedge at the bank of the river. That this signifies that at first it was among false memory-knowledges, is evident from the signification of "sedge," as being memory-knowledges (of which presently); and from the signification of the "river of Egypt," as being falsity (see n. 6693). (How the case herein is, that they who are being initiated into truth Divine are at first placed among falsities, see just above, n. 6724.) That "sedge" denotes memory-knowledge, is because every herb in the Word signifies some kind of memory-knowledge; the sedge that is at the bank of a river signifies memory-knowledge of low value; as also in Isaiah: The streams shall recede, and the rivers of Egypt shall be dried up; the reed and the sedge shall wither away (Isa. 19:6); “streams” denote things of intelligence (n. 2702, 3051); “the rivers of Egypt shall be dried up” denotes things of memory-knowledge; “the reed” and “the sedge” denote the lowest memory-knowledges, which are sensuous. “Sedge” denotes false memory-knowledges in Jonah: The waters compassed me about even to the soul; the deep was round about me, the sedge [here seaweed] was bound about my head (Jonah 2:5); in this prophetic utterance is described a state of temptations; “the waters which compassed even to the soul” denote falsities (that “inundations of waters” denote temptations and desolations, see n. 705, 739, 790, 5725); “the deep round about” is the evil of falsity; “the seaweed bound about the head” denotes false memory-knowledges besetting truth and good, as is the case in a state of desolation.

(6727) And his sister stood afar off, to know what would be done to him. That this signifies the truth of the church far away from it, and advertence, is evident from the signification of “sister,” as being rational truth (see n. 1495, 2508, 2524, 2556, 3160, 3386), thus the truth of the church, for this truth is rational truth; and from the signification of “to know what would be done to him,” as being advertence.

(6728) Verses 5-9. And Pharaoh’s daughter came down to wash at the river; and her girls were going at the side of the river; and she saw the ark in the midst of the sedge, and sent her handmaid, and took it. And she opened it and saw him, the child; and behold the boy wept. And she had compassion on him, and said, This is one of the Hebrews' children. And his sister said to Pharaoh's daughter, Shall I go and call thee a woman, a nurse, from the Hebrew women, that she may suckle the child for thee? And Pharaoh's daughter said to her, Go. And the girl went, and called the mother of the child. And Pharaoh's daughter said to her, Take this child to thee, and suckle him for me, and I will give thee thy wages. And the woman took the child and suckled him. "And Pharaoh's daughter came down," signifies the religiosity there; "to wash at the river," signifies worship from falsity; "and her girls were going at the side of the river," signifies the ministries of that religiosity that was from falsity; "and she saw the ark in the midst of the sedge," signifies a perception of truth that it was of low value among false memory-knowledge; "and she sent her handmaid," signifies service; "and took it," signifies curiosity; "and she opened it, and saw him, the child," signifies investigation of its quality, and a perception that it was truth from the Divine; "and behold the boy wept," signifies sadness; "and she had compassion on him," signifies admonition from the Divine; "and she said, This is one of the Hebrews' children," signifies that it was of the church itself; "and his sister said to Pharaoh's daughter," signifies the truth of the church near the religiosity there; "Shall I go and call thee a woman a nurse from the Hebrew women?" signifies perception that good was to be instilled therein by the church itself; "and Pharaoh's daughter said to her, Go,” signifies consent from the religiosity there; “and the girl went and called the mother of the child,” signifies the truth of good of the church, that it adjoined the things of the church; “and Pharaoh’s daughter said to her,” signifies consent from the religiosity there; “take this child to thee,” signifies that it should adjoin it to itself; “and suckle him for me,” signifies that it should insinuate into it good suited to the religiosity; “and I will give thee thy wages,” signifies recompense; “and the woman took the child, and suckled him,” signifies that good was instilled into it by the church.

(6729) And Pharaoh’s daughter came down. That this signifies the religiosity there, is evident from the signification of “daughter,” as being the affection of truth and good, and hence the church (see n. 2362, 3963); and in the opposite sense the affection of falsity and evil, and hence the religiosity that is from these (n. 3024); here a religiosity from false memory-knowledges, because it was the daughter of Pharaoh, for by Pharaoh is here represented false memory-knowledge (see n. 6651, 6679, 6683, 6692). That by “daughters” in the Word are signified churches, can be seen from the numerous passages in which the church is called the “daughter of Zion,” and the “daughter of Jerusalem;” and that by “daughters” are also signified the false religiosities of many nations, is plain also from the passages in which these are called “daughters;” as the “daughter of Tyre” (Ps. 45:12); the “daughter of Edom” (Lam. 4:22); the “daughter of the Chaldeans” and “of Babylon” (Isa. 47:1, 5; Jer. 50:41, 42; 51:33; Zech. 2:7; Ps.

137:8); the “daughter of the Philistines” (Ezek. 16:27, 57); the “daughter of Tarshish” (Isa. 23:10); the “daughter of Egypt,” in Jeremiah: Go up into Gilead, and take balm, O virgin daughter of Egypt. Make thee vessels of migration, O thou inhabitress daughter of Egypt. The daughter of Egypt is put to shame; she is given into the hand of the people of the north (Jer. 46:11, 19, 24); the “daughter of Egypt” denotes the affection of reasoning about the truths of faith, whether a thing be so, from memory-knowledges, when what is negative reigns; thus it denotes the religiosity which thence arises, which is of such nature that nothing but falsity is believed.

(6730) To wash at the river. That this signifies worship from falsity, is evident from the signification of “washing,” as being purification from filth spiritually understood (see n. 3147), hence it denotes worship, because worship is for the sake of purification; and from the signification of “river,” in this case the river of Egypt, as being falsity (see n. 6693).

(6731) And her girls were going at the side of the river. That this signifies the ministries of that religiosity that was from falsity, is evident from the signification of “girls,” as being ministries, for when the “daughter of Pharaoh” signifies a religiosity, her “girls” signify its ministries; and from the signification of the “river,” as being falsity (see n. 6730). Thus the ministries of a religiosity from falsity are signified by “the girls going at the side of the river.”

(6732) And she saw the ark in the midst of the sedge. That this signifies a perception of truth that it was of low value among false memory-knowledge, is evident from the signification of “seeing,” as being a perception (n. 2150, 3764, 4567, 4723, 5400); from the signification of an “ark of rush,” as being what is of low value but nevertheless derived from truth (n. 6723), thus truth which is of low value; and from the signification of “sedge,” as being false memory-knowledge (n. 6726); thus “in the midst of the sedge” denotes among such memory-knowledge. How the case herein is has been unfolded above.

(6733) And she sent her handmaid. That this signifies service is evident without explication.

(6734) And took it. That this signifies curiosity, is evident from the signification of “taking it,” namely, the ark, when it was perceived that there was some truth that was of low value among the memory-knowledge (n. 6732), as being curiosity, namely, to know the quality of that truth.

(6735) And she opened it, and saw him, the child. That this signifies investigation of its quality, and a perception that it was truth from the Divine, is evident from the signification of “to open,” as being to investigate of what quality it was, for he who opens in order to see what and of what quality a thing is, investigates; and from the signification of “seeing” as being perception (see n. 6732); and from the representation of Moses, who is here “the child,” as being the law Divine or truth Divine (of which in what follows), thus truth from the Divine.

(6736) And behold the boy wept. That this signifies sadness, is evident without explication.

(6737) And she had compassion on him. That this signifies admonition from the Divine, is evident from the signification of “having compassion,” as being an influx of charity from the Lord; for when anyone from charity sees another in misery (as here Pharaoh’s daughter saw the child in the ark of rush and weeping), compassion arises; and as this is from the Lord, it is an admonition. Moreover, when they who are in perception feel compassion, they know that they are admonished by the Lord to give aid.

(6738) And she said, This is one of the Hebrews’ children. That this signifies that it was of the church itself, is evident from the signification of “the Hebrews,” as being the things of the church (see n. 6675, 6684); thus the “children of the Hebrews” denote those who are of the church itself. That the “Hebrews” signify the things of the church, is because when the Ancient Church ceased, the Hebrew Church, which was the second Ancient Church, began. This church retained many of the representatives and significatives of the Ancient Church, and also acknowledged Jehovah; hence it is that by the “Hebrews” is signified the church. (Concerning the Hebrew Church, see n. 1238, 1241, 1343, 4516, 4517, 4874, 5136.)

(6739) And his sister said to Pharaoh’s daughter. That this signifies the truth of the church near the religiosity there, is evident from the signification of “sister,” as being the truth of the church (see n. 6727); and from the signification of “Pharaoh’s daughter,” as being the religiosity there (n. 6729). Near is signified by her being at hand when Pharaoh’s daughter opened the ark.

(6740) Shall I go and call thee a woman a nurse from the Hebrew women? That this signifies perception that there was to be instilled therein good from the church itself, is evident from the signification of “a woman, a nurse,” as being the instilling of good (see n. 4563), for by the milk which the nurse gently introduces is signified the good of truth, or what is the same, the celestial spiritual (n. 2184); and from the signification of “the Hebrew women,” as being the things of the church (n. 6675, 6684). Its being a perception that good thence derived was to be instilled is signified by her saying, “Shall I go and call?” because in the internal sense the truth of good which has perception is meant; but in the sense of the letter is meant a girl who had no perception. That a “nurse” denotes the instilling of good, is plain also in Isaiah: They shall bring thy sons in their bosom, and thy daughters shall be carried upon the shoulder. And kings shall be thy nursing fathers, and their queens thy nursing mothers (Isa. 49:22-23); “kings shall be thy nursing fathers” denotes the instilling of truth, which is of intelligence; “queens, nursing mothers,” denotes the instilling of good, which is of wisdom. Lift up thine eyes round about, and see: all are gathered together, they come to thee; thy sons come from far, and thy daughters are carried by nurses at the side (Isa. 60:4); “sons who come from far” denote truths with the Gentiles, which being far off from the truth of the church, are said to “come from far;” “daughters that are carried by nurses at the side” denote the goods which are continually being instilled; for “daughters” are goods, and “nurses” they who insinuate.

(6741) And Pharaoh’s daughter said to her, Go. That this signifies consent from that religiosity, is evident from the representation of Pharaoh's daughter, as being a religiosity (of which above n. 6729); that consent is meant is plain without explication.

(6742) And the girl went, and called the mother of the child. That this signifies the truth of good of the church, that it adjoined the things of the church, is evident from the signification of "girl," as being the truth of good of the church (of which in what follows); from the signification of "calling," as being to adjoin, for the girl called in order to adjoin; and from the signification of "mother," as being the church (see n. 289, 2691, 2717, 5581); thus also the things of the church. Mention is made in the Word of a "virgin," and also of a "girl," but the latter in the original rarely by the name used here. A "virgin" signifies the good of the celestial church, but a "girl," the truth of good, which is of the spiritual church; as in David: They have seen Thy goings, O God, the goings of my God, of my King, in the sanctuary. The singers went before, the players after, in the midst of the girls playing on timbrels (Ps. 68:24-25). The words in these verses are all said of the truths of good, which are of the spiritual church. (That the term "God" is used where truth is treated of, may be seen above, n. 2769, 2807, 2822, 4402; also that "king" denotes truth, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; that "singers" are predicated of the truths which are of the spiritual church, n. 418-420; and "they who play on timbrels," of spiritual good, n. 4138.) Hence it can be known that "girls" denote the truths of good, which are of the spiritual church.

(6743) And Pharaoh's daughter said to her. That this signifies consent from the religiosity there, is evident; for she gave the child to the mother to suckle him. Consent from that religiosity is here signified, as above (n. 6741), where like words occur.

(6744) Take this child to thee. That this signifies that it should adjoin it to itself, is evident from the signification of "taking to," as being to adjoin; from the signification of "mother," who is here meant by "to thee," as being the church (see n. 6742); and from the representation of Moses, who is here the "child," as being the law Divine in its origin; in the supreme sense in the Lord, when He made His Human to be the law Divine; and in the relative sense in the man who is being regenerated, when he is being initiated into truth Divine (see above, n. 6716).

(6745) And suckle him for me. That this signifies that it should insinuate into it good suited to the religiosity, is evident from the signification of "suckling," as being to insinuate good (of which in what follows); and from the representation of Pharaoh's daughter, as being a religiosity (see n. 6729); and as she said, "Suckle him for me," it signifies that it should insinuate good suited to the religiosity. [2] That "to suckle" denotes to insinuate good is plain from the signification of a "nurse," or of one that gives suck, as being the instilling of good (n. 6740); and also from the passages there quoted from the Word, and likewise from the following: They shall call the peoples into the mountains; there shall they sacrifice sacrifices of righteousness; for they shall suck the affluence of the sea;

and the hidden things of the secrets of the sand (Deut. 33:19); a prophetic utterance of Moses about Zebulun and Issachar; "to call the peoples into the mountain, there to sacrifice sacrifices of righteousness" signifies worship from love; "to suck the affluence of the sea" signifies that they will then learn true memory-knowledge in abundance, or that it will be instilled. [3] "To suck," in this passage, is the same expression as "to suckle," as also in the following passages: I will set thee for a magnificence of eternity, a joy of generation and generation; and thou shalt suck the milk of the nations, yea, thou shalt suck the breasts of kings (Isa. 60:15-16); speaking of "Zion and Jerusalem," which denote the celestial church, "Zion" its internal, and "Jerusalem" its external; "to suck the milk of nations" denotes the instilling of celestial good; "to suck the breasts of kings" denotes the instilling of celestial truth. Everyone can see that in these words there lies hid a sense which does not appear in the letter, and that what lies hid in that sense is holy, because the Word is Divine; otherwise what could it mean to suck the milk of the nations, and to suck the breasts of kings? The sense which lies hid and which is holy, is not at all manifest unless it is known what is signified by "sucking," what by "milk," by "nations," by "breast," and by "kings." (That "milk" denotes the spiritual of the celestial, or the truth of good, may be seen above, n. 2184; also that "nations" denote goods in worship, n. 1259, 1260, 1416, 1849, 6005; that "breasts" denote the affections of good and truth, n. 6432; that "kings" denote truths, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148;

and that "to suck" denotes the instilling of good.) [4] From all this it can now be known what is the meaning of the above words when applied to the celestial church, which is "Zion and Jerusalem." When "Zion and Jerusalem" are mentioned together, the celestial church is signified by them, by "Zion" its internal, and by "Jerusalem" its external, as before said; but when "Jerusalem" is mentioned without "Zion," then for the most part the spiritual church is signified. [5] In the same: Ye shall suck and be satisfied with the breast of the consolations of Jerusalem; ye shall press out and be delighted with the splendor of her glory. Behold I will expand peace over her like a river, and the glory of the nations like an overflowing stream; that ye may suck, be taken up to the side, and be dandled upon the knees (Isa. 66:11-12); here also "to suck" denotes the instilling of good. [6] In Jeremiah: Even the whales offer the teat, they give suck to their young; the daughter of my people is cruel, the tongue of the sucking child hath cleaved to the roof of his mouth with thirst (Lam. 4:3-4); "the daughter of my people" denotes the spiritual church, here this church vastated; that she is said not to suckle her young, when yet the whales suckle theirs, denotes that there is then no instilling of truth; that "the tongue of the sucking child hath cleaved to the roof of his mouth with thirst" denotes such a lack of truth that all innocence perishes. The "sucking child" denotes innocence, and "thirst" the lack of truth.

(6746) And I will give thee thy wages. That this signifies recompense, is evident without explication.

(6747) And the woman took the child, and suckled him. That this signifies that good was instilled into it by the church, is evident from the signification of "woman," as being the church (see n. 252, 253); and from the signification of "to suckle," as being the instilling of good (of which just above, n. 6745). It is the second state which is here described; the first state was a state of immission among evils and falsities (n. 6724), and this second one is a state of instilling of the good of the church.

(6748) Verse 10. And the child grew, and she brought him to Pharaoh's daughter, and he was to her as a son. And she called his name Moses, and said, Because I drew him out of the waters. "And the child grew," signifies that there was increase from good; "and she brought him to Pharaoh's daughter," signifies the affection of memory-knowledges; "and he was to her as a son," signifies that from this it had the first truths; "and she called his name Moses," signifies the quality of the state then; "and said, Because I drew him out of the waters," signifies deliverance from falsities.

(6749) And the child grew. That this signifies that there was increase from good, is evident from the signification of "growing," as being increase; that it is from good is because he grew by suckling, and suckling by a Hebrew woman denotes the instilling of the good of the church (see n. 6745).

(6750) And she brought him to Pharaoh's daughter. That this signifies the affection of memory-knowledges, is evident from the representation of Pharaoh's daughter, as being a religiosity (see n. 6729); but here the affection of memory-knowledges. For it is the third state which is described in this verse, and in this case by "daughter" is signified affection (n. 2362, 3963), and by "Pharaoh," memory-knowledge in general (n. 6015), thus by "Pharaoh's daughter," the affection of memory-knowledges. This is evident also from the series of things in the internal sense; for as Moses represents the Lord as to the law Divine, he could not be brought to Pharaoh's daughter and be to her as a son, if by her was signified a religiosity, as before; and moreover memory-knowledges are what they who are being regenerated must first learn, because they are a plane for the things of the understanding, and the understanding is the recipient of the truth of faith (n. 6125), and the truth of faith is the recipient of the good of charity. Hence it can be seen that memory-knowledge is the first plane when man is being regenerated. [2] That memory-knowledge was also the first plane with the Lord when He made His Human Divine truth, or the Divine law, is signified by the Lord, when an infant, being brought into Egypt (Matt. 2:13, 14), as follows in the prophetic utterance in Hosea: "Out of Egypt have I called My Son" (Hos. 11:1; Matt. 2:15). That by "Egypt" are signified memory-knowledges, has been often shown; but by memory-knowledges are not meant those of philosophy, but those of the church (concerning which see n. 4749, 4964-4966, 6004). These are the memory-knowledges which also, in the genuine sense, are signified by "Egypt." (That the first plane is formed by means of these, see n. 5901.)

(6751) And he was to her as a son. That this signifies that from this it had the first truths, is evident from the representation of Pharaoh's daughter, who is here meant by "her," as being the affection of memory-knowledges (see n. 6750); and from the signification of "son," as being truth (n. 489, 491, 533, 2623, 3373); here the first truth, for "to be to her as a son" denotes to be in the first truths by means of memory-knowledges; for the first truths are born from memory-knowledges, and thus are as sons from a mother, which is the affection of memory-knowledges. (That memory-knowledge is a plane for truths which are of understanding and of faith, see above, n. 6750.) When he is being regenerated, a man advances in the things of faith almost as he advances in the truths not of faith when he is growing to maturity; in this growth, sensuous things are the first plane; then memory-knowledges; and upon these planes judgment afterward grows, with one person more, with another less. During man's regeneration, the generals of faith, or the rudiments of the doctrine of the church, are the first plane; then the particulars of doctrine and of faith; afterward successively things more interior. These planes are what are enlightened by the light of heaven; hence comes the intellectual, and the power of perceiving faith and the good of charity.

(6752) And she called his name Moses. That this signifies the quality of state then, is evident from the signification of a "name," and "calling a name as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, 6674); here the quality of the state, because when anyone is named, the name itself then signifies the state (see n. 1946, 2643, 3422, 4298). The quality of state which is signified, is that of the law Divine in the beginning with the Lord, and that of truth Divine in the beginning with the man who is being regenerated. Two men especially represent the Lord as to the Word, namely, Moses and Elias; Moses as to the historic books, Elias as to the prophetic. There are besides, Elisha, and lastly John the Baptist, wherefore this is he who is meant by "Elias who was to come" (Matt. 17:10-13; Luke 1:17). But before it can be shown that Moses represents the law Divine, what this is must be told. The law Divine in a wide sense signifies the whole Word; in a sense less extended the historic Word; in a close sense, what was written through Moses; and in the closest sense, the ten commandments written on the tables of stone upon Mount Sinai. Moses represents the law in the less wide sense, also in the close, and likewise in the closest sense. [2] That "the law," in a wide sense, is the whole Word, both historic and prophetic, is evident in John: We have heard out of the law that the Christ [Messiah] abideth forever (John 12:34); that by "the law" here is meant also the prophetic Word, is plain, for this is written in Isa. 9:6, 7; Ps. 110:4; and in Dan. 7:13, 14. Again in John: That the word might be fulfilled that is written in their law, They hated Me without a cause (John 15:25); where the sense is the same, for this is written in Ps. 35:19. In Matthew: Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall not pass away from the law, till all things be done (Matt. 5:18); where "law" in the wide sense denotes the whole Word. [3] That "the law" in a sense less wide is the historic Word, is evident in these passages: All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets (Matt. 7:12); here the Word is distinguished into the law and the prophets, and because the Word is distinguished into the historic and prophetic, it follows that by "the law" is meant the historic Word, and by "the prophets" the prophetic Word. On these two commandments hang the law and the prophets (Matt. 22:40). The law and the prophets were until John: from that time the kingdom of God is evangelized (Luke 16:16; Matt. 11:13). [4] That "the law" in a close sense is the Word that was written through Moses, is evident in these passages: When Moses had made an end of writing the words of this law upon a book, even until he had completed them, Moses commanded the Levites who bare the ark of Jehovah, saying, Take the book of this law, and put it by the side of the ark of the covenant of Jehovah your God (Deut. 31:24-26); "the book of the law" denotes the books of Moses. If thou wilt not watch to do all the words of this law that are written in this book, every disease and every plague which are not written in the book of this law, Jehovah will send secretly upon thee, even until thou be destroyed (Deut. 28:58, 61); where the meaning is the same. His good pleasure is in the law of Jehovah, and in His law doth he meditate day and night (Ps. 1:2); "the law of Jehovah" denotes the books of Moses, for the prophetic books were not yet written, nor the historic except those of Joshua and of Judges. Besides passages in which the "law of Moses" is mentioned, to be seen below. [5] That "the law" in the closest sense is the ten commandments written on tables of stone upon Mount Sinai, is known (see Josh. 8:32); but this law is also called "the testimony" (Exod. 25:16, 21). [6] That Moses represents the law in a less wide sense, or the historic Word, and also the law in a close sense, and likewise in the closest sense, is evident from those passages where instead of "the law" mention is made of "Moses;" and where the law is called "the law of Moses," as in Luke: Abraham said to him, They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead (Luke 16:29, 31); here by "Moses and the prophets" the like is signified as by "the law and the prophets," namely, the historic and the prophetic Word; from which it is evident that "Moses" denotes the law, or the historic Word. Again: Jesus beginning from Moses and from all the prophets, interpreted in all the scriptures the things concerning Himself (Luke 24:27). All things must be fulfilled which are written in the law of Moses, and the prophets, and the psalms, concerning Me (Luke 24:44). Philip said, We have found Jesus of whom Moses in the law did write (John 1:45). Moses in the law commanded us (John 8:5). There hath flowed down over us the curse and the oath, which was written in the law of Moses the servant of God; for we have sinned against Him. As it is written in the law of Moses, all evil is come upon us (Dan. 9:11, 13). Joshua wrote upon the stone of the altar a copy of the law of Moses (Josh. 8:32). [7] It is said "the law of Moses" because by Moses is represented the Lord as to the law, that is, as to the Word; and in a sense less wide, as to the historic Word. Hence it is that to Moses is attributed what is of the Lord, as in these passages: Moses gave you the law; Moses gave you circumcision; if a man receive circumcision on the sabbath, that the law of Moses may not be broken (John 7:19, 22-23). Moses said, Honor thy father and thy mother (Mark 7:10). Jesus answering said to them, What did Moses command you? They said, Moses permitted to write a bill of divorcement and to put her away (Mark 10:3-4). And because on account of the representation there is attributed to Moses what is of the Lord, it is said both "the law of Moses," and "the law of the Lord," in Luke: When the days of her purification were fulfilled, according to the law of Moses, they brought Him into Jerusalem, to present Him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle doves, and two young pigeons (Luke 2:22-24, 39). [8] As Moses represented the law, he was allowed to enter in unto the Lord on Mount Sinai, and not only to receive the tables of the law there, but also to hear the statutes and judgments of the law, and to deliver them to the people; and it is also said that "from this, they should believe in Moses forever." Jehovah said unto Moses, Lo I come unto thee in the thickness of the cloud, that the people may hear when I shall speak with thee, and may also believe in thee forever (Exod. 19:9); it is said "in the thickness of the cloud" because by a "cloud" is meant the Word in the letter, and from this when Moses entered in unto the Lord on Mount Sinai, it is said that he “entered into the cloud” (Exod. 20:18; 24:2, 18; 34:2-5). (That a “cloud” denotes the literal sense of the Word, see the preface to Gen. 18; also n. 4060, 4391, 5922, 6343e.) [9] And as Moses represented the law or the Word, therefore also when he came down from Mount Sinai, The skin of his face shone when he spoke; and he put a veil upon his faces (Exod. 34:28 seq.); the “shining of the faces” signified the internal of the law, for this is in the light of heaven, and is therefore called “glory” (n. 5922); and the “veil” signified the external of the law. That he veiled his face when he spoke with the people was because with them the internal was covered; and was so obscured to that people that they could not endure any of the light from it. (That the “face” denotes the internal, see n. 1999, 2434, 3527, 3573, 4066, 4796-4805, 5102, 5695.) As by Moses was represented the Lord as to the historic Word, and by Elias the Lord as to the prophetic Word, therefore when the Lord was transfigured, Moses and Elias were seen talking with Him (Matt. 17:3); nor could any others talk with the Lord when His Divine appeared in the world than they who represented the Word, for talking with the Lord is done through the Word. (That Elias represented the Lord as to the Word, see n. 2762, 5247.) [10] And as both Moses and Elias together represented the whole Word, therefore where it is said of Elias that he should be “sent before the Lord,” mention is made of both: Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold I will send you Elijah the prophet, before the great and terrible day of Jehovah come (Mal. 4:4-5); these words involve that one would go before to announce the advent according to the Word.

(6753) And she said, Because I drew him out of the waters. That this signifies deliverance from falsities, is evident from the signification of "waters," here the waters of the river of Egypt, as being falsities (see n. 6693); and from the signification of "drawing out," as being deliverance. In these words is contained the quality of the state signified by the name "Moses;" which quality in the supreme sense involves that the Lord, in order that He might become the law Divine as to the Human, delivered it from every falsity which cleaved to His Human from the mother, and this until He became the Divine law, that is, the Divine truth itself, and afterward when glorified became the Divine good, which is the Esse of Divine truth, that is, is Jehovah.

(6754) Verses 11-14. And it came to pass in those days, and Moses grew, and he went out unto his brethren, and saw their burdens; and he saw an Egyptian man smiting a Hebrew man, one of his brethren. And he looked forth hither and thither, and saw that there was no man, and he smote the Egyptian, and hid him in the sand. And he went out the second day, and behold two Hebrew men quarreling; and he said to the wicked one, Wherefore smitest thou thy companion? And he said, Who set thee for a man, a prince, and a judge over us? Sayest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the word is known. "And it came to pass in those days, and Moses grew," signifies when those states lasted, and there was increase in true memory-knowledges; "and he went out unto his brethren," signifies conjunction with the truths of the church; "and saw their burdens," signifies a noticing that they were infested by falsities; "and he saw an Egyptian man smiting a Hebrew man," signifies alienated memory-knowledge endeavoring to destroy the truth of the church; "one of his brethren," signifies with which he was conjoined; "and he looked forth hither and thither, and saw that there was no man," signifies foresight as to whether he was in safety; "and he smote the Egyptian," signifies that he destroyed the alienated memory-knowledge; "and hid him in the sand," signifies that he removed it to where falsities are; "and he went out the second day," signifies conjunction again with the church; "and behold two Hebrew men quarreling," signifies a noticing that within the church they were fighting among themselves; "and he said to the wicked one, Wherefore smitest thou thy companion?" signifies rebuke because one desired to destroy the faith of another; "and he said, Who set thee for a man a prince and a judge over us?" signifies perception that he was not yet so far advanced in the truths of the church as to settle differences within the church; "sayest thou to kill me," signifies wouldest thou destroy my faith; "as thou killedst the Egyptian," signifies as thou hast destroyed falsity; "and Moses feared, and said, Surely the word is known," signifies that he was among alienated memory-knowledges, and not yet in truths so as to be safe.

(6755) And it came to pass in those days, and Moses grew. That this signifies when those states lasted, and there was increase in true memory-knowledges, is evident from the signification of “days,” as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); hence by “it came to pass in those days,” denotes when those states lasted; and from the signification of “to grow,” as being increase (as above, n. 6749). That the increase was in true memory-knowledges is plain from what has been unfolded above (n. 6751).

(6756) And he went out unto his brethren. That this signifies conjunction with the truths of the church, is evident from the signification of “brethren,” as being the truths of the church (of which in what follows) and from the signification of “going out unto them,” as being to be conjoined with them. As regards “brethren,” they sometimes signify the goods, and sometimes the truths of the church; when the celestial church is treated of, they signify goods, and when the spiritual church is treated of, they signify truths, because the celestial church is in good, but the spiritual church in truth. And in ancient times all who were of the church called themselves “brethren.” They too who were of the spiritual church called themselves “brethren,” from good (see n. 3803); but the men of the internal church did this with a difference according to the quality of the good, thus according to truths, for good has its quality from truths. Afterward, when the church turned aside from good, and hence also from truth, they then no longer called one another “brethren” from spiritual consanguinity and affinity, which are of charity and of faith, but only from natural consanguinity and affinity, and also from friendship. Moreover, they began to be indignant that one of meaner condition should call himself a “brother.” The reason was that they made little or nothing of relationship from a spiritual origin, but very much, and indeed everything, of relationships from a natural and civil origin. (That the truths of the church are called “brethren,” is evident from the fact that the sons of Jacob represented the truths of the church in the complex, see n. 5403, 5419, 5427, 5458, 5512.) [2] The reason why in ancient times they were called “brethren” from spiritual affinity, was that the new birth, or regeneration, made consanguinities and affinities in a higher degree than natural birth; and because the former derive their origin from one father, that is, from the Lord. Hence it is that men after death, who come into heaven, no longer acknowledge any brother, nor even a mother or father, except from good and truth, in accordance with which they find there new brotherhoods. From this then it is that they who were of the church called one another “brethren.” [3] That the sons of Israel called all those “brethren” who were from Jacob, but others “companions,” is plain from these passages: I will commingle Egypt with Egypt, that a man shall fight against his brother, and a man against his companion (Isa. 19:2). A man helpeth his companion, and he saith to his brother, Be courageous (Isa. 41:6). Beware ye a man of his companion, and confide ye not upon any brother; for every brother supplanting will supplant, and every companion will slander

(Jer. 9:4). [4] That all who were from Jacob called themselves “brethren:”- Then shall they bring all your brethren out of all nations, an offering to Jehovah, upon horses, upon chariot, and upon litters (Isa. 66:20). Thou shalt surely set over them a king, whom Jehovah thy God shall choose; from the midst of thy brethren thou shalt set a king over them; thou mayest not put over them a man a foreigner, who is not their brother (Deut. 17:15). They also called the sons of Esau “brethren,” because they were from Jacob, as in Moses: We passed over with our brethren the sons of Esau, who dwell in Seir (Deut. 2:8). [5] That in ancient times they who were of the church called themselves “brethren,” was as before said because they acknowledged the Lord as the one only Father, and because from Him they had a new soul and new life. Therefore the Lord says: Be not ye called Rabbi, for one is your Master, even Christ, and all ye are brethren (Matt. 23:8). As spiritual brotherhood is from love, namely, that one may be another’s, and they who are in good are “in the Lord, and the Lord in them” (John 14:20), therefore they are called “brethren” by the Lord: Jesus stretching forth His hand toward His disciples said, Behold My mother and My brethren! For whosoever shall do the will of My Father who is in the heavens, the same is My brother, and sister, and mother (Matt. 12:49-50). Insofar as ye have done it to one of the least of these My brethren, ye have done it to Me (Matt. 25:40); and He also calls the disciples “brethren” (Matt. 28:10; John 20:17). By “disciples” in the representative sense are meant all who are in the truths of faith and the good of charity.

(6757) And saw their burdens. That this signifies a noticing that they were infested by falsities, is evident from the signification of "seeing," as being to notice (of which above, n. 6732); and from the signification of "burdens," as being infestations by falsities; for the burdens which were laid upon the sons of Israel by Pharaoh are in the spiritual sense nothing else. "Pharaoh" denotes false memory-knowledge (n. 6651, 6679, 6683); and infestation by falsities are nothing else than burdens to those who are in truths. How the case is with infestations by falsities, which are burdens to those who are in truths, cannot be known by man during his life in the world; for he is not then so infested, because his mind then either cleaves to falsities or shakes them off, and this without infestation being felt. But in the other life, when those who are in truths are infested by falsities, they are then held by evil spirits as it were bound in them; but the interiors of the mind are held in truths by the Lord, by which truths the falsities are shaken off. The state of infestations by falsities, such as exists in the other life, is here meant in the internal sense, as are many other things; for the Word has been written not for man only, but also for spirits and angels.

(6758) And he saw an Egyptian man smiting a Hebrew man. That this signifies alienated memory-knowledge endeavoring to destroy the truth of the church, is evident from the signification of an "Egyptian" as being memory-knowledge alienated from truth (n. 6692); from the signification of "smiting," as being to destroy, here to attempt to destroy, because falsities cannot destroy truths;

and from the signification of a “Hebrew man,” as being the truth of the church, for by a “man” is signified truth (see n. 3134), and by a “Hebrew,” the church (n. 6675, 6684).

(6759) One of his brethren. That this signifies with which he was conjoined, is evident from the signification of “brethren,” as being the truths of the church (see n. 6756); and as he himself was in these, and it was the truths which are signified by his “brethren” with whom he was conjoined, therefore here, by reason of the connection of things in the internal sense, there is meant conjunction.

(6760) And he looked forth hither and thither, and saw that there was no man. That this signifies foresight as to whether he was in safety, can be seen without explication.

(6761) And he smote the Egyptian. That this signifies that he destroyed the alienated memory-knowledge, is evident from the signification of “smiting,” as being to destroy (as above n. 6758); and from the signification of the “Egyptian,” as being memory-knowledge alienated from truth (see n. 6692).

(6762) And hid him in the sand. That this signifies that he banished it to where falsities are, is evident from the signification of “hiding,” as being to banish; and from the signification of “sand,” as being true memory-knowledge, and in the opposite sense false memory-knowledge. That “sand” has this signification, is because “stone,” from which is sand, signifies both (see n. 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426). Truth is also signified by “sand” in Moses: Zebulun and Issachar shall call the peoples into the mountain, and shall sacrifice sacrifices of righteousness; for they shall suck the affluence of the sea, and the hidden things of the secrets of the sand (Deut. 33:18-19); "to call the peoples into the mountain" denotes to cause truths to become goods, or faith charity; for "peoples" denote the truths of faith, and "mountain" the good of charity; "to sacrifice the sacrifices of righteousness" denotes worship from charity; "to suck the affluence of the sea" denotes to abound in true memory-knowledges; "the hidden things of the secrets of the sand" denote the arcana of true memory-knowledges. And as the "sand" signifies true memory-knowledge, it also signifies in the opposite sense false memory-knowledge; for most things in the Word have also an opposite sense, and what the opposite sense is, is known from the genuine sense. As regards this removal among falsities, which is signified by "he hid him in the sand," the case is this. When infernal spirits who are in falsities have been in the world of spirits, and have there attempted to destroy truths with those who are in temptation, they are afterward banished into the hells, whence they can no longer go out. This it has been given me to know by many experiences. Such is the signification of banishment among falsities.

(6763) And he went out the second day. That this signifies conjunction again with the church, is evident from what was said above (n. 6756), where similar words occur.

(6764) And behold two Hebrew men quarreling. That this signifies a noticing that within the church they were fighting among themselves, is evident from the signification of "behold," or "to see" as being to notice (n. 2150, 3764, 4567, 4723, 5400); from the signification of “Hebrew men,” as being those who are of the church (see n. 6758); and from the signification of “quarreling,” as being to fight.

(6765) And he said to the wicked one, Wherefore smitest thou thy companion? That this signifies rebuke because one desired to destroy the faith of another, is evident from the signification of “the wicked one,” as being those who are not in the truth of faith, but are nevertheless within the church, for there are within the church those who are in the truth of faith, and there are those who are not in truth, as can be seen from various heresies, and those who are in heresy, or not in the truth of faith, are here meant by “the wicked one;” from the signification of “smiting,” as being to destroy (see n. 6758); and from the signification of “companion,” as being one who is in the truth of faith. For when by “the wicked one” is signified one who is not in the truth of faith, by “companion” is signified one who is in the truth of faith. He is called “companion,” not “brother,” although both were Hebrews, because they were foes. That rebuke is meant is evident. The case herein is this. When a man is being regenerated, he is let into combats against falsities, and is then kept by the Lord in truth, but in that truth which he had persuaded himself to be truth, and from this truth he fights against falsity. He can fight also from truth not genuine, provided the truth is such that in some way it can be conjoined with good; and it is conjoined with good by means of innocence, for innocence is the means of conjunction. Hence it is that men can be regenerated within the church from any doctrine, but those preeminently who are in genuine truths.

(6766) And he said, Who set thee for a man, a prince, and a judge over us? That this signifies perception that he was not as yet so far advanced in the truths of faith as to settle differences within the church, is evident from the signification of “he said,” as being perception (of which often above); and from the signification of “a man a prince,” as being one who is in primary truths, thus who has been preeminently enlightened in the doctrine of truth. Such a one was meant in the representative church by “a prince,” and hence by the words “Who set thee for a man, a prince?” is signified that he was not yet so far advanced in the truths of the church (that a “prince” is one in primary truths, see n. 5044). And from the significance of a “judge,” as being one who settles disputes or differences, here differences within the church, because between two Hebrew men, by whom are signified those who are of the church. [2] In the supreme sense the subject treated of has been the beginnings of the law Divine in the Lord’s Human, and now the subject treated of is the progress of this law; but in the internal sense the subject treated of now is the progress of Divine truth with the man who is being regenerated. This progress is such that the man is for the first time enabled to discriminate between falsity and truth; for from the truth in which he is he can see falsity, because it is opposite; but he cannot at this first time settle differences between the truths of faith within the church; in order to be able to do this he must make further progress, for man is enlightened successively. This is very evident from youths and young men, who believe the doctrinal things of their church to be truth itself, and from these judge of falsities, but as yet are not able to settle differences between matters of faith within the church. This ability comes by degrees; and therefore a man to whom this is possible must be of a more advanced age, and must have the interiors of his understanding enlightened.

(6767) Sayest thou to kill me? That this signifies "wouldest thou destroy my faith?" is evident from the signification of "killing," as being to destroy (of which below); and from the signification of a "Hebrew man," here meant by "me," as being one who is of the church, thus also faith, for faith is of the church, and these two things are so united that he who destroys faith with anyone, destroys the church with him. This also is "killing" him, for he who takes away faith, takes away spiritual life, the life which remains being that which is called "death." Hence it is evident that by, "Sayest thou to kill me?" is signified "wouldest thou destroy my faith?" [2] That "to kill" denotes to take away spiritual life, is clear from many passages in the Word, as in Jeremiah: Drag them away as a sheep for the slaughter, and devote them for the day of killing. How long shall the land mourn and the herb of every field wither, for the wickedness of them that dwell therein? The beasts and the bird will be consumed (Jer. 12:3-4); "the day of killing" denotes the time of the vastation of the church, when there is no longer any faith, because no charity; "the land which shall mourn" denotes the church; "the herb of every field" denotes every true memory-knowledge of the church; "the beasts and the bird will be consumed" denotes that goods and truths will be so. (That the "land" is the church, see n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4335, 4447, 5577; that "herb" is true memory-knowledge is evident from the passages in the Word where "herb" is mentioned; that "field" is that which is of the church, n. 2971, 3310, 3766; that "beasts" are affections of good, thus goods, n. 45, 46, 142, 143, 246, 714, 715, 719, 1823, 2179, 2180, 3218, 3519, 5198; and "birds" affections of truth, n. 5149.) Hence it can be seen what is the meaning of the above words, and also that there is a spiritual sense in every detail. Everyone can see that without an interior sense it could not be understood what is meant by "a day of killing," by "the earth mourning," by "every herb of the field withering for the wickedness of those who dwell therein," and by "the beasts and the bird being consumed." [3] In Zechariah: Thus said Jehovah my God, Feed the sheep of killing, which their possessors kill (Zech. 11:4-5); where "the sheep of killing" plainly denotes those whose faith the possessors destroy. In Ezekiel: Thou hast profaned Me with My people, for handfuls of barley, and for pieces of bread, to kill the souls which ought not to die, and to keep the souls alive which ought not to live (Ezek. 13:19); here also "to kill" plainly denotes to destroy spiritual life, that is, faith and charity. In Isaiah: What will ye do in the day of visitation and of vastation? Beneath the bound, and beneath the killed shall they fall (Isa. 10:3-4); where the "killed" denote those who are in hell, thus who are in evils and falsities. [4]

Again: Thou art cast out of thy sepulchre like an abominable shoot, the raiment of the killed, of one pierced with the sword. Thou shalt not be united with them in the grave, because thou hast destroyed thy land, thou hast killed thy people (Isa. 14:19-20); “the killed” denote those who are deprived of spiritual life; “thou hast killed thy people” denotes that he has destroyed the truths and goods of faith. In John: The thief cometh not but for to steal, and to kill, and to destroy: I am come that they may have life (John 10:10); “to kill” denotes to destroy the life of faith, and therefore it is said, “I am come that they may have life.” In Mark: The brother shall deliver the brother to death, and the father the children, and children shall rise up against their parents and shall kill them (Mark 13:12); speaking of the last times of the church, when there is no longer any charity, and therefore not any faith; “brother,” “children,” and “parents,” in the internal sense, are the goods and truths of the church, and “to kill” is to destroy them. [5] As by “one killed” was signified one deprived of spiritual life, and by “field” the church, therefore it was a statute in the representative church, that If anyone touched on the surface of a field anyone pierced with a sword, or killed, he should be unclean seven days (Num. 19:16); that “one pierced with a sword” is truth extinguished by falsity, see above, n. 4503, for “sword” denotes falsity which extinguishes truth, n. 2799, 4499, 6353. In like manner this was a statute: If anyone was found killed in the land of inheritance, upon a field, and it should not be known who had killed him, the elders and judges were to measure between the cities round about, and having thus found the nearest city, they were to take a calf and were to head it by a running stream; besides other particulars (Deut. 21:1-10).

(6768) As thou killedst the Egyptian. That this signifies as thou hast destroyed falsity, is evident from the signification of "killing," as being to destroy (see n. 6767); and from the signification of "the Egyptian," as being memory-knowledge alienated from truth, thus falsity (n. 6692, 6758, 6761).

(6769) And Moses feared, and said, Surely the word is known. That this signifies that he was among alienated memory-knowledges, and not yet in truths so as to be safe, is evident from the signification of "fearing," as being not to be in safety, for then there is fear. That he is not in safety is because he is not in truths; for they who are in truths are in safety wherever they go, even in the midst of the hells. That they who are not yet in truths are not in safety is because things not true communicate with evil spirits. These things are signified by the words, "Moses feared, and said, Surely the word is known," that is, to the Egyptians among whom he was, as is also evident from what presently follows-that "Pharaoh heard this word and sought to kill Moses."

(6770) Verses 15-19. And Pharaoh heard this word, and he sought to kill Moses. And Moses fled from before Pharaoh, and dwelt in the land of Midian; and he dwelt by a well. And the priest of Midian had seven daughters, and they came, and drew, and filled the troughs, to give drink to their father's flock. And the shepherds came, and drove them away; and Moses arose, and helped them; and he gave drink to their flock. And they came unto Reuel their father, and he said, Wherefore hasted ye to come today? And they said, An Egyptian man delivered us out of the hand of the shepherds; and also drawing he drew for us, and gave drink to the flock. "And Pharaoh heard this word, and he sought to kill Moses," signifies that false memory-knowledge, noticing this, willed to destroy the truth which is of the law from the Divine; "and Moses fled from before Pharaoh," signifies that it was being separated from falsities; "and dwelt in the land of Midian," signifies life in the church with those who are in simple good; "and he dwelt by a well," signifies study there in the Word; "and the priest of Midian had seven daughters," signifies the holy things of that church; "and they came, and drew," signifies that they were instructed in truths from the Word; "and filled the troughs," signifies that from this they enriched the doctrine of charity; "to give drink to their father's flock," signifies that thereby they who were in good were instructed; "and the shepherds came, and drove them away," signifies that the teachers who were in evils set themselves in opposition; "and Moses arose and helped them," signifies aid from the truths which are of the law from the Divine; "and he gave drink to their flock," signifies that from this they who are in good were instructed; "and they came unto Reuel their father," signifies conjunction with the good itself of that church; "and he said, Wherefore hasted ye to come today?" signifies perception that now conjunction was sure; "and they said, An Egyptian man delivered us out of the hand of the shepherds," signifies because true memory-knowledge, which is of the church, prevailed over the power of the doctrine of falsity from evil; "and also drawing he drew for us," signifies that he instructed from the Word; "and gave drink to the flock," signifies those who were of the church there.

(6771) And Pharaoh heard this word, and he sought to kill Moses. That this signifies that false memory-knowledge, noticing this, willed to destroy the truth of the law from the Divine, is evident from the signification of "to hear," as being to notice (see n. 5017); from the representation of Pharaoh, as being memory-knowledge that is opposed to the truths of the church, thus falsity (see n. 6651, 6679, 6683); from the signification of "to kill," as being to destroy (n. 6767), thus "to seek to kill" is to will to destroy; and from the representation of Moses, as being the law Divine and truth Divine (n. 6752), thus truth which is of the law Divine. It is said "truth of the law Divine," not "the law Divine," because the subject treated of is still the progress of the law Divine in the Lord's Human. From all this it is evident that by "Pharaoh heard this word and sought to kill Moses" is signified that false memory-knowledge, noticing this, willed to destroy the truth which is of the law Divine.

(6772) And Moses fled from before Pharaoh. That this signifies that it was separated from falsities, is evident from the signification of "fleeing," as being to be separated; and from the representation of Moses, as being truth which is of the law from the Divine (of which just above, n. 6771). Here now begins the fifth state of the progression of the law Divine in the Lord's Human, and in the relative sense of the progression of truth Divine with the man who is being regenerated, which is a state of separation from falsities, and of adjunction with the truths of simple good. Afterward follows the sixth state, which is that of adjunction with good.

(6773) And he dwelt in the land of Midian. That this signifies life among those who are in simple good, is evident from the signification of "to dwell," as being life (see n. 1293, 3384, 3613, 4451, 6051); and from the signification of "Midian," as being those who are in the truths of simple good (n. 3242, 4756, 4788). It is said "the land," because the church is signified where these persons are. (That "land" is the church, see n. 6767.)

(6774) And he dwelt by a well. That this signifies study there in the Word, is evident from the signification of "to dwell," as being life (of which just above, n. 6773), here, the study of the life; and from the signification of a "well," as being the Word (n. 2702, 3424). The Word is sometimes called a "well," sometimes a "fountain;" when called a "well," the Word is signified as to the literal sense, and when a "fountain," the Word is signified as to the internal sense (see n. 3765). He is here said "to dwell by a well," because the Word is signified as to the literal sense; for this is the first sense with those who are being regenerated and are advancing to truth Divine, who are here treated of in the internal sense. They also who are in the truths of simple good, who are here meant by "Midian," care for no other sense than the literal.

(6775) And the priest of Midian had seven daughters. That this signifies the holy things of that church, is evident from the signification of the “daughters of a priest, “as being the things of the church (that “daughter” is the church, see n. 2362, 3963, 6729; and that “priest” is the good of love, n. 1728, 3670, 6148; thus by the “daughters of a priest,” is signified the church as to good); from the signification of “Midian,” as being those who are in the truths of simple good (of which just above, n. 6773); and from the signification of “seven,” as being what is holy (n. 395, 433, 716, 881, 5265, 5268). Thus by “the priest of Midian had seven daughters” are signified the holy things of the church with those who are in the truths of simple good. Those are said to be in simple good who are in the externals of the church, and in simplicity believe the Word as to its literal sense, each according to his apprehension, and who also live according to what they believe, thus in good such as are their truths. The internal of the church flows in with them through good, but as they are not in interior truths, the good that flows in becomes general, thus obscure; for spiritual light cannot there flow into the singulars, and thus clearly enlighten things. They who are of this character in the other life have heaven bestowed on them according to the quality of the good from the truths. Such are they who are here meant by “Midian;” but in the proper sense they are people out of the church, who live in good according to their religiosity.

(6776) And they came, and drew. That this signifies that they were being instructed in truths from the Word, is evident from the signification of “drawing,” as being to be instructed in the truths of faith, and to be enlightened (see

n. 3058, 3071). That this was from the Word, is signified by the "well" from which they drew (that a "well" is the Word, see above, n. 6774).

(6777) And they filled the troughs. That this signifies that from this they enriched the doctrine of charity, is evident from the signification of "filling from a well," as being to enrich from this, or from the Word; and from the signification of a "trough," as being the doctrine of charity. That a "trough" or "basin" is the doctrine of charity, is because it is a trough of wood into which water is drawn from a well to give drink to flocks; for what is of "wood" in the internal sense signifies the good of charity (n. 3720); "to draw" signifies to be instructed (n. 3058, 3071); the "water" which is drawn, signifies the truth of faith (n. 2702, 3058, 4976, 5668); the "well" from which it is drawn signifies the Word (n. 2702, 3424, 6774); and "to give drink to the flocks" signifies to instruct in good from the Word (n. 3772). From all this it is evident that a "trough" is the doctrine of charity.

(6778) To give drink to their father's flock. That this signifies that thereby they who were in good were instructed, is evident from the signification of "to give to drink," as being to instruct (n. 3772); from the signification of "flock," as being those who learn and are led to the good of charity (n. 343, 3772, 5913, 6048); and from the representation of Reuel, who is here the "father," and who was a "priest," as being the good of that church where are they who are in the truth of simple good (of which above, n. 6773, 6775).

(6779) And the shepherds came, and drove them away. That this signifies that the teachers who were in evils set themselves in opposition, is evident from the signification of “shepherds,” as being those who teach and lead to the good of charity (see n. 343, 3795, 6044), here those who teach, but as they are in evils do not lead to the good of charity (of which hereafter); from the signification of “driving away,” as being to set themselves against; and from the signification of “daughters,” who are those whom they drove away, as being the things of the church (of which above, n. 6775). By “shepherds” are here indeed signified those who teach, but who do not lead to the good of charity, because they are in evils. For those who are in evils never acknowledge that charity and its works contribute to salvation, because they cannot acknowledge what is contrary to their life, as this would be contrary to themselves. And because they are in evils, they do not even know what charity is, nor therefore what the works of charity are. They teach faith; by this they justify; and by it they promise heaven. These are they who set themselves against the doctrine of charity which is from the Word, consequently against those who are in the truth of simple good, who are signified by the “daughters of the priest of Midian,” whom the shepherds drove away from the well, after they had drawn and filled the troughs to give drink to the flock.

(6780) And Moses stood up and helped them. That this signifies aid from the truths which are of the law from the Divine, is evident from the representation of Moses, as being truth which is of the law from the Divine (of which above n. 6771); and from the signification of “helping,” as being to bring aid.

(6781) And he gave drink to their flock. That this signifies that from this they who were in good were instructed, is evident from the signification of “to give to drink,” as being to instruct (see n. 3069, 3092, 3772); and from the signification of a “flock,” as being those who learn and are led to the good of charity (n. 343, 3772, 5913, 6048); thus those who are in good.

(6782) And they came to Reuel their father. That this signifies conjunction with the good itself of that church, is evident from the signification of “coming to” anyone as being to be conjoined; and from the representation of Reuel, as being good, because he was a priest. (That a “priest” is the good of love, see n. 1728, 3670, 6148.) The conjunction which is here signified, is that of the truths of the church with its good.

(6783) And he said, Wherefore hasted ye to come today? That this signifies perception that now conjunction was sure, is evident from the signification of “saying,” in the historicals of the Word, as being perception (of which often above); and from the signification of “hasting to come,” as being sure conjunction. (That “to hasten” denotes what is sure, see n. 5284; and that “to come” is conjunction, n. 6782.) Here sure conjunction is not meant by the daughters hasting to come to their father, but by the truth which is of the law from the Divine, which is represented by Moses: this is what was perceived.

(6784) And they said, An Egyptian man delivered us out of the hand of the shepherds. That this signifies because true memory-knowledge, which was adjoined to the church, prevailed over the power of the doctrine of falsity from evil, is evident from the signification of "an Egyptian man," as being true memory-knowledge; for by a "man" is signified truth (n. 3134), and by an "Egyptian" memory-knowledge (n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 4967, 5700, 6004, 6692). That Moses is here called "an Egyptian man," is because by Moses is here represented truth such as they have who are in truth of simple good, which is signified by the "daughters of the priest of Midian." They are in such truth because they are men of the external church (n. 6775); therefore also it is said, "true memory-knowledge which was adjoined to the church." And from the signification of "delivering from the hand of the shepherds," as being that true memory-knowledge prevailed over the power of falsity from evil; for "to deliver" is to prevail, because he who delivers out of the hand of others, prevails over them. (The "hand" is power, n. 878, 3387, 4931-4937, 5327, 5328, 5544; and "shepherds" are teachers, here teachers of falsity from evil, n. 6779; and because they are teachers, they are also such doctrine.) [2] That true memory-knowledge prevails over the power of the doctrine of falsity from evil, is because the Divine is in all truth from good, whereas in falsity from evil there is the contrary, and what is contrary to the Divine does not prevail at all. Therefore in the other life a thousand who are in falsity from evil prevail not at all against one who is in truth from good; but at the presence of this one the thousand flee, and if they do not flee they are tortured and tormented. It is said falsity from evil, because this is truly falsity, whereas falsity not from evil, but from ignorance of the truth, is not so. Evil is that which is opposite to heaven, but not falsity from ignorance; nay, if in the ignorance there is anything of innocence, then this falsity is accepted by the Lord as truth; for they who are in such falsity receive truth.

(6785) And also drawing he drew for us. That this signifies that he instructed from the Word, is evident from the signification of "drawing," as being to instruct in the truths of faith, and to be enlightened (see n. 3058, 3071). That it was from the Word, is signified by the "well" from which they drew (that a "well" is the Word, see n. 6774).

(6786) And gave drink to the flock. That this signifies those who are of the church there, is evident from the signification of "flock," as being those who are in good, and who suffer themselves to be instructed (see n. 343, 3772, 5913, 6048); here those who are of the church there, who, as was shown above, are they who are in the truth of simple good, and are signified by "Midian." "Flock" signifies both good, and the church, that is, those who are in good and are of the church, because the two are so conjoined that one cannot be separated from the other; for he who is in the good of faith is a church, and he who is a church is in the good of faith.

(6787) Verses 20-22. And he said unto his daughters, And where is he? Why is this that ye have left the man? Call him, that he may eat bread. And Moses was willing to dwell with the man; and he gave Moses Zipporah his daughter. And she bare a son, and he called his name Gershom; for he said, I have been a sojourner in a strange land. "And he said unto his daughters," signifies thought concerning the holy things of the church; "and where is he? Why is this that ye have left the man?" signifies how without that truth could they be conjoined with the good of the church; "call him," signifies that it must be conjoined; "that he may eat bread," signifies confirmation in good; "and Moses was willing to dwell with the man," signifies that they were in agreement; "and he gave Moses Zipporah his daughter," signifies that he adjoined to it the good of his church; "and she bare a son," signifies truths thence; "and he called his name Gershom," signifies their quality; "for he said, I have been a sojourner in a strange land," signifies that he was instructed in truths in a church not his own.

(6788) And he said unto his daughters. That this signifies thought concerning the holy things of the church, is evident from the signification of "saying," as being thought (see n. 3395); and from the signification of "daughters," as being the holy things of the church (n. 6775). The holy things which are here signified by "daughters" are truths. In the Word these are called "holy," by reason that the truths which with man become truths of faith, are from good; and because that which proceeds from the Lord's Divine Human is Divine truth from Divine good. Hence it is that the "Holy Spirit" is the holy which proceeds from the Lord; for the Spirit itself does not proceed, but the holy which the Spirit speaks, as everyone can understand who considers the matter. That the Holy Spirit, which is also called the "Paraclete," is the Divine truth proceeding from the Lord's Divine Human, and that the holy is predicated of the Divine truth, is evident from the Lord's words in John: I will ask the Father that He shall give you another Paraclete, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him. The Paraclete, the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and shall remind you of all things which I have said unto you (John 14:16-17, 26). When the Paraclete is come, whom I will send unto you from the Father, even the Spirit of truth, who goeth out from the Father, He shall testify of Me (John 15:26). When He, the Spirit of truth, is come, He shall lead you into all truth; He shall not speak from Himself, but what things soever He shall hear, He shall speak. He shall glorify Me; for He shall take of Mine, and shall declare it unto you. All things whatsoever the Father hath are Mine; therefore said I, that He shall take of Mine, and shall declare it unto you (John 16:13-15). If these passages are collated with many others, it can be understood that the Holy Spirit is the holy which proceeds from the Lord's Divine Human; for the Lord says, "Whom the Father shall send in My name;" also, "Whom I will send unto you from the Father;" and further, "He shall take of Mine and declare it unto you; all things that the Father hath are Mine, therefore said I, that He shall take of Mine, and shall declare it unto you." It is also evident that the holy is predicated of truth, for the Paraclete is called the "Spirit of truth."

(6789) And where is he? Why is this that ye have left the man? That this signifies how without that truth could they be conjoined with the good of the church, is evident from the signification of an "Egyptian," who is here "the man whom they had left," as being true memory-knowledge (see n. 6784); and from the signification of "why is this that ye have left the man?" as being how without that truth could they be conjoined with good, for "to leave the man" here denotes not to be able to be conjoined. [2] How the case herein is, shall be told. True memory-knowledge, which is here represented by Moses, is the truth of the external church; this truth arises from the truth which is of the law from the Divine, which truth also is "Moses" (n. 6771, 6780), and the truth which is of the law from the Divine is the truth of the internal church. Unless external truth is from internal truth, it cannot be conjoined with good. Take the Word as an illustration. Unless the internal of the Word flows in with those who read the Word and abide in the literal sense, no conjunction is effected of truth from the Word with good; and the internal of the Word flows in and is conjoined with good when the man esteems the Word holy; and he esteems it holy when he is in good. [3] Take as another illustration the Holy Supper. Scarcely any know that the "bread" therein signifies the Lord's love toward the universal human race, and the reciprocity of man; and that the "wine" signifies charity. Nevertheless, with those who receive the bread and wine holily, conjunction is effected with heaven and with the Lord through these; and the goods of love and charity flow in through the angels, who then do not think of bread and wine, but of love and charity (n. 3464, 3735, 5915). Hence it is evident that external truth is conjoined with internal truth when the man is in good, without his knowing it.

(6790) Call him. That this signifies that it should be conjoined, is evident from the signification of “calling,” as being to be conjoined (see n. 6047).

(6791) That he may eat bread. That this signifies confirmation in good, is evident from the signification of “bread,” as being the good of love (see n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735). That “to eat bread” denotes confirmation in good, is because by “eating” is here meant an eating together, which in the Word is called a “feast.” Eating together or feasts took place among the ancients within the church for the sake of conjunction, and of confirmation in good (see n. 3596, 3832, 5161).

(6792) And Moses was willing to dwell with the man. That this signifies that they were in agreement, is evident from the representation of Moses, as here being true memory-knowledge (of which above, n. 6784); from the signification of “dwelling,” as being to live (n. 1293, 3384, 3613), and of “dwelling with” anyone as being to live together (n. 4451), consequently to be in agreement; and from the signification of a “man,” as being the truth of the good of that church. (That a “man” is truth, see n. 3134.)

(6793) And he gave Moses Zipporah his daughter. That this signifies that he adjoined to it the good of his church, is evident from the signification of “giving,” namely, to wife, as being to adjoin; from the signification of “daughter,” as being good (see n. 489-491), and also the church (n. 2362, 3963, 6729), “Zipporah” signifying the quality of the good of that church; and from the representation of Moses, as being true memory-knowledge (n. 6784).

(6794) And she bare a son. That this signifies truths thence derived, is evident from the signification of “bearing,” as being said of the things of the church, which are faith and charity, these births springing from the heavenly marriage, which is that of good and truth, which marriage is represented by marriages on earth; and from the signification of a “son,” as being truth (see n. 489, 491, 533, 2623, 3373).

(6795) And he called his name Gershom. That this signifies the quality thereof, namely, of truths, is evident from the signification of a “name,” and of “calling by name,” as being the quality (see n. 144, 145, 1754, 2009, 2724, 3006, 3421, 6674). The name “Gershom” involves the quality of these truths, namely, that they are those in which he was instructed in a church not his own, as now follows.

(6796) For he said, I have been a sojourner in a strange land. That this signifies that he was instructed in truths in a church not his own, is evident from the signification of “to be a sojourner,” as being one who is instructed in the things of the church; and from the signification of “land,” as being the church (see n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577); hence “a strange land” is a church not one’s own.

(6797) Verses 23-25. And it came to pass in these many days that the king of Egypt died, and the sons of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God saw the sons of Israel, and God took knowledge. "And it came to pass in these many days," signifies after many changes of state; "that the king of Egypt died," signifies the end of the former falsity; "and the sons of Israel sighed by reason of the bondage," signified sorrow on account of the attempt to subjugate the truth of the church; "and they cried," signifies entreaty; "and their cry came up unto God by reason of the bondage," signifies that they were heard; "and God heard their groaning," signifies aid; "and God remembered His covenant with Abraham, with Isaac, and with Jacob," signifies by reason of conjunction with the church through the Lord's Divine Human; "and God saw the sons of Israel," signifies that He endowed the church with faith; "and God took knowledge," signifies that He endowed with charity.

(6798) And it came to pass in these many days. That this signifies after many changes of state, is evident from the signification of "days," as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); thus "came to pass in many days" denotes after many states, that is, after many changes of state.

(6799) That the king of Egypt died. That this signifies the end of the former falsity, is evident from the signification of “dying,” as being to cease to be (see n. 494, 6587, 6593), thus the end; and from the representation of Pharaoh, or the king of Egypt, as being false memory-knowledge (see n. 6651, 6679, 6683, 6692).

(6800) And the sons of Israel sighed by reason of the bondage. That this signifies sorrow by reason of the attempt to subjugate the truth of the church, is evident from the signification of “sighing,” as being sorrow; from the representation of the sons of Israel, as being the truths of the church (see n. 5414, 5879, 5951); and from the signification of “bondage,” as being an attempt to subjugate (n. 6666, 6670, 6671).

(6801) And they cried. That this signifies entreaty, is evident without explication.

(6802) And their cry came up unto God by reason of their bondage. That this signifies that they were heard, is also evident without explication, for the statement follows that “God heard their groaning, and remembered His covenant with Abraham, with Isaac, and with Jacob.”

(6803) And God heard their groaning. That this signifies aid, is evident from the signification of “to hear,” as being to obey (see n. 2542, 3869, 4652-4660, 5017), but when said of the Lord it denotes to provide and bring aid, for the Lord hears him to whom He brings aid; and from the signification of “groaning,” as being sorrow by reason of the attempt to subjugate by falsities.

(6804) And God remembered His covenant with Abraham, with Isaac, and with Jacob. That this signifies by reason of conjunction with the church through the Lord’s Divine

Human, is evident from the signification of "covenant," as being conjunction (of which in what follows); and from the representation of Abraham, Isaac, and Jacob, with whom a covenant was made, as being the Lord's Divine Human. (That Abraham represents the Lord as to the Divine Itself, Isaac as to the Divine rational, and Jacob as to the Divine natural, see n. 1893, 2011, 2066, 2072, 2083, 2630, 3194, 3210, 3245, 3251, 3305, 3439, 3576, 3599, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6425.) That where mention is made of "Abraham, Isaac, and Jacob" in the Word, in the spiritual sense these men are not meant, can be seen from the fact that names never penetrate into heaven, but only what is signified by those who are named, thus the things themselves, their quality and their states, which are of the church and of the Lord's kingdom, and which are of the Lord Himself. [2] And moreover the angels in heaven never determine their thoughts to the individual persons, for this would be to limit the thoughts, and to withdraw them from the universal perception of the things, from which is angelic speech. Hence what the angels speak in heaven is unutterable to man, and far above his thought, which is not extended to universals, but confined to particulars. When therefore we read this: Many shall come from the east and the west, and shall recline with Abraham, and Isaac, and Jacob in the kingdom of the heavens (Matt. 8:11); the angels perceive the Lord's presence and the appropriation of the truth and good which proceed from His Divine Human. Also when we read that Lazarus was taken up into Abraham's bosom (Luke 16:22); the angels perceive that he was taken up into heaven where the Lord is present. Hence also it can be seen that by the “covenant with Abraham, Isaac, and Jacob” in the internal sense is meant conjunction through the Lord’s Divine Human. [3] That the Divine Human is a “covenant,” that is, conjunction itself, can be seen from many passages in the Word, as: I will give Thee for a covenant to the people, for a light of the nations (Isa. 42:6). I gave Thee for a covenant of the people, to restore the land, to divide the wasted heritages (Isa. 49:8). Incline your ear, and come unto Me; hear and your soul shall live; so will I make a covenant of eternity with you, even the sure mercies of David. Behold I have given Him for a witness to the peoples, a prince and a lawgiver to the nations (Isa. 55:3, 4). The Lord whom ye seek shall suddenly come to His temple; and the Angel of the covenant whom ye desire, behold He cometh (Mal. 3:1). He hath put for Me a covenant of eternity, to be disposed for all and to be kept (2 Sam. 23:5). [4] In these passages the Lord is plainly treated of, and the conjunction of the human race with the Divine Itself of the Lord through His Divine Human. It is known in the church that the Lord as to the Divine Human is the Mediator, and that no one can come to the Divine Itself, which is in the Lord and is called the Father, except through the Son, that is, through the Divine Human. Thus the Lord as to the Divine Human is the conjunction. Who can comprehend the Divine Itself by any thought? And if he cannot comprehend it in thought, who can be conjoined with it in love? But everyone can comprehend the Divine Human in thought, and be conjoined with it in love. [5] That a "covenant" denotes conjunction can be seen from the covenants made between kingdoms, and that by these they are joined together; and that there are stipulations on each side, which are to be kept, in order that the conjunction may be inviolate. These stipulations or compacts are also called a "covenant." The stipulations or compacts which in the Word are called a "covenant" are on the part of man, in a close sense, the ten commandments, or Decalogue; in a wider sense they are all the statutes, commandments, laws, testimonies, precepts, which the Lord enjoined from Mount Sinai through Moses; and in a sense still more wide they are the books of Moses, the contents of which were to be observed on the part of the sons of Israel. On the part of the Lord the "covenant" is mercy and election. [6] That the ten commandments or Decalogue are a "covenant" is evident from the following passages: Jehovah hath told you His covenant, which He commanded you to do, the ten words which He wrote on two tables of stone (Deut. 4:13, 23). And because the two tables of stone, on which the ten commandments were written, were stored up in the ark (Exod. 25:16, 21, 22; 31:18; 32:15, 16, 19; 40:20), therefore the ark was called the "ark of the covenant" (Deut. 31:9, 24-26; Josh. 3:3, 6, 14; 4:7; Judg. 20:27; 2 Sam. 15:24; 1 Kings 8:21). In the last passage cited, Solomon thus speaks: There I have set a place for the ark, wherein is the covenant of Jehovah which He made with our fathers (1 Kings 8:21). And in John: The temple of God was opened in heaven; and there was seen in His temple the ark of His covenant (Rev. 11:19). [7] That all the judgments and statutes which the Lord commanded through Moses to the people of Israel, were called the "covenant," as were also the books of Moses themselves, is evident from the following passages: After the mouth of these words I have made a covenant with you and with Israel (Exod. 34:27); the things which are here called a "covenant" were the many in regard to sacrifices, feasts, and unleavened bread. Moses took the book of the covenant, and read in the ears of the people, who said, All that Jehovah hath spoken we will do and hear (Exod. 24:7-8). Josiah, king of Judah, in the house of Jehovah in the presence of them all read the words of the book of the covenant that was found in the house of Jehovah. And he made a covenant before Jehovah, to establish the words of the covenant written in that book; and all the people stood to the covenant. The king commanded all the people that they should perform the passover to Jehovah God, as it is written in this book of the covenant (2 Kings 23:2-3, 21). If thy sons will keep My covenant and My testimony that I have taught them, their sons also shall sit on thy throne forevermore (Ps. 132:12). [8] That a "covenant" denotes conjunction through love and faith is evident from these passages: Behold the days come, said Jehovah, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, because they rendered My covenant vain; but this is the covenant that I will make with the house of Israel after those days: I will put My law in the midst of them, and I will write it on their heart; and I will be their

God, and they shall be My people (Jer. 31:31-33); "to put a law in the midst of them, and to write it on their heart" is to endow with faith and charity; through faith and charity the conjunction is made which is described by the words, "I will be their God, and they shall be My people." I will make an everlasting covenant with them, that I will no more turn away from them; and I will do well to them; and I will put My fear in their heart, that they shall not depart from Me (Jer. 32:40); conjunction through love, which is the "covenant," is signified by, "I will put My fear in their heart, that they shall not depart from Me." [9] In Ezekiel: I will make a covenant of peace with them, a covenant of eternity it shall be with them; and I will give them, and multiply them, and will set My sanctuary in the midst of them; and My habitation shall be with them, and I will be their God, and they shall be My people (Ezek. 37:26-27); here conjunction through love and faith, which are a "covenant," is described by "a sanctuary in the midst of them," and by "a habitation with them," and by the words, "I will be their God, and they shall be My people." When I passed by thee, and saw thee, that behold it was thy time, the time of loves, and I entered into a covenant with thee, that thou shouldest be Mine (Ezek. 16:8); speaking of Jerusalem, whereby is signified the Ancient Church; that "to enter into a covenant that thou shouldest be Mine" is marriage, or spiritual conjunction, is plain. As a "covenant" signifies conjunction, a wife is also called "a wife of the covenant" (Mal. 2:14); and conjunction among brethren is called "the covenant of brethren" (Amos 1:9). By "covenant" is also signified conjunction in David: I have made a covenant with My chosen, I have sworn to David My servant (Ps. 89:3). [10] That the compact of a covenant on the part of the Lord is mercy and election, is evident in these passages: All the ways of Jehovah are mercy and truth to such as keep His covenant and His testimonies (Ps. 25:10). The mountains shall depart, and the hills be removed; but My mercy shall not depart, and the covenant of My peace shall not be removed, saith thy compassionate One, Jehovah (Isa. 54:10). Jehovah thy God, He is God, the faithful God, keeping covenant and mercy with them that love Him, and that keep His commandments, to the thousandth generation (Deut. 7:9, 12). If ye will keep My covenant, ye shall be unto Me for a peculiar treasure from all peoples (Exod. 19:5), I will have respect unto you, and make you fruitful, and multiply you, and will establish My covenant with you (Lev. 26:9); "to have respect unto them" is of mercy; "to make them fruitful and multiply them" is to endow them with charity and faith; they who are endowed with these gifts are called the "elect;" so that these are words of election; and also the words "they shall be for a peculiar treasure." [11] Signs of a covenant existed also in the representative church, and were such as reminded of conjunction. Circumcision was such a sign (Gen. 17:11); for "circumcision" signified purification from filthy loves, on the removal of which, heavenly love is instilled, through which is conjunction. The Sabbath is also called "an eternal covenant" (Exod. 31:16). It is said also that "the show-bread should be to the sons of Israel for an eternal covenant" (Lev.

24:8) and especially the “blood”, as is evident from these passages: Moses took the book of the covenant, and read in the ears of the people, who said, All that Jehovah hath spoken we will do and hear; then Moses took the blood of the peace sacrifice, and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you over all these words (Exod. 24:7-8), By the blood of Thy covenant I will send forth the bound out of the pit wherein is no water (Zech. 9:11). Blood was a covenant, or the token of a covenant, because it signified conjunction through spiritual love, that is, through charity toward the neighbor; therefore when the Lord instituted the Holy Supper, He called His blood the “blood of the new covenant” (Matt. 26:28). From all this it can now be seen what is meant by a “covenant” in the Word in the internal sense.

(6805) And God saw the sons of Israel. That this signifies that He endowed the church with faith, is evident from the signification of “seeing,” as being to have faith (see n. 897, 2325, 2807, 3863, 3869, 4403-4421, 5400); hence “God saw” denotes to endow with faith, for faith is from God; and from the signification of the “sons of Israel,” as being the church (n. 6637).

(6806) And God took knowledge. That this signifies that He endowed with charity, is evident from the signification of “knowing,” when predicated of God, that is, of the Lord, as being to endow with charity; for it is charity which conjoins the Lord with man, and causes the Lord to be present with him, consequently to know him. The Lord indeed knows all in the universe, but not as a father his sons except those who are in the good of love and charity. [2] Therefore the Lord says of those who are in good, whom He calls His "sheep": I am the good shepherd, and I know Mine own, and I am known of Mine. My sheep hear My voice, and I know them, and they follow Me (John 10:14, 27). But of those who are in evil, the Lord says that He "does not know them," in these passages: Many will say to Me in that day, Lord, Lord, have we not prophesied through Thy name, and through Thy name have cast out demons, and in Thy name done many mighty deeds? But then will I confess to them, I know you not: depart from Me, ye workers of iniquity (Matt. 7:22-23). At last came also the other virgins saying. Lord, Lord, open to us. But He answering said, Verily I say unto you, I know you not (Matt. 25:11-12). When once the master of the house hath risen up, and hath shut to the door, then will ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but He shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I say to you, I know you not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:25-27). Hence it is plain that "to be known," when said of the Lord, is to be in the good of charity, that is, to be endowed with that good, because all the good of charity comes from the Lord; and that "not to be known" is to be in evil. [3] "To know" involves conjunction, and man is said to be "known" by the Lord insofar as he is conjoined with Him. The Lord also knows those who are not conjoined, nay, the very smallest particulars in every such man (John 2:24, 25); but these men, being in evil, are in a different kind of presence, which is as it were absence; although the Lord is not absent, but the man and the spirit who is in evil is he who is absent; and then it is said that the Lord "does not know" them. An image of this condition appears among angels and spirits; they who are alike as to states of life appear near each other, and thus mutually know each other; but they who are unlike as to states of life, appear to each other to be far away, nor do they know each other in the same way. In a word, in the other life likeness of state causes people to appear present, and to be known; and unlikeness of state causes them to appear absent, and not to be known.

(6807) On the spirits of the planet Mercury. That the universal heaven bears relation to a man, which has been called the Grand Man, and that each and all things in man, both his exteriors and his interiors, correspond to that man, or to heaven, has been shown at the close of many chapters. But they who come into the other life from this earth, being relatively few, are not sufficient to constitute this Grand Man: there must be others from many other earths; and it is provided by the Lord that as soon as the nature or the amount of the correspondence is lacking anywhere, there shall be straight-way summoned from some earth those who will make up the deficiency, in order that the proportion may be maintained, and that in this way heaven may stand firm.

(6808) What the spirits of the planet Mercury bear relation to in the Grand Man, has also been disclosed to me from heaven, namely, the memory, but the memory of things that are abstracted from what is earthly and merely material. But as it has been given me to speak with them, and this for many weeks, and to learn their quality, and to explore the condition of those who are in that earth, I would present the actual experiences.

(6809) They once came to me and searched the things in my memory. (Spirits can do this with the utmost skill; for when they come to a man, they see in his memory everything he knows.) When therefore the spirits of Mercury searched out various things, and among others the cities and places where I had been, I observed that they did not wish to know about the churches, palaces, houses, and streets; but only what I knew to have been done in these places, and also matters relating to the government there, and to the genius and manners of the inhabitants, with other things like these; for such things cling to the places that are in man's memory, and therefore when the places are excited, these other things also come up. I wondered at this character of the spirits of Mercury, and I therefore asked why they passed by the magnificent features of the places, and only searched out the facts and doings there? They said they have no delight in looking at material, bodily, and earthly things, but only at real ones. From this it at once appeared that the spirits of that earth relate in the Grand Man to the memory of real things when abstracted from things material and earthly.

(6810) I have been told that their life in their own earth is of the same character, namely, that they care nothing for earthly and bodily things; but only for the statutes, laws, and governments of the nations there, and also for the things of heaven, which are innumerable. And I was further told that many of the men of that earth speak with spirits, and from this have knowledges of spiritual realities, and of the states of life after death, and from this also they have contempt for bodily and earthly things. For they who know with certainty and believe in a life after death, care for heavenly things, as being eternal and happy, and not for worldly things except insofar as the necessities of life require.

(6811) With what eagerness they search out and learn knowledges, such as are in the memory that is raised above the sensuous things of the body, was made evident to me from the fact that when they looked into what I knew about heavenly things, they ran over them all, continually saying, "That is so-and-so, that is so-and-so." For when spirits come to a man, they enter into all his memory, and excite from it all that is suited to themselves; nay, as I have often observed, they read its contents as from a book. The spirits of Mercury did this with greater skill and quickness, because they looked at the real things themselves, and did not delay over such things as are slow, and which confine and consequently retard the internal sight, as do all earthly and bodily things when regarded as an end, that is, when loved in an extraordinary degree. For realities to which earthly things do not adhere bear the mind upward, thus into a wide field; whereas merely material things bear the mind downward, thus into a narrow one. Their eagerness to acquire knowledges also became evident in the following manner. Once when I was writing something about the future, and they were at a distance, so that they could not look at it from my memory, they were very indignant because I would not read it in their presence, and contrary to their usual behavior they desired to upbraid me, calling me the worst of men, and so forth; and in order to show their anger they induced a kind of contraction on the right side of my head as far as the ear, that was attended with pain. But such things did me no harm. But as the spirits had done evil they went still further off, and yet they waited; because they wanted to know what I had written about the future. Such is their desire for knowledges.

(6812) Above all other spirits the spirits of Mercury possess knowledges of real things, both of those within this solar system, and also of those which are beyond it in the starry heaven; and what they have once acquired they retain, and also recall, as often as like things occur. This shows very plainly that the memory of spirits is much more perfect than that of men, and also that what spirits hear, see, and perceive, they retain, especially such things as delight them, as the knowledges of real things delight these spirits. For all things that cause delight and love, flow in as it were spontaneously, and remain; other things do not enter, but only touch the surface and pass by.

(6813) When the spirits of Mercury come to other societies, they search out from them what they know, and as soon as they have done this they depart. There is such a communication among spirits that when they are in a society, if they are accepted and loved, all things which they know are communicated, and this not by any speech, but by influx. By reason of their knowledges the spirits of Mercury are more conceited than others, and they were therefore told that although they know innumerable things, still there are infinite things which they do not know; and that if their knowledges should increase to eternity, they would not attain even to a knowledge of generals. They were told also of their conceit and elation of mind, and how unbecoming this is; but they answered that it is not conceit, but only a glorying in their faculty of memory. In this way they can excuse their faults.

(6814) They are averse to verbal speech because it is material, and therefore I could talk with them no otherwise than by a kind of active thought. Their memory, being of real things, and not of purely material images, supplies the thought with its objects more closely; for the thought which is above the imagination requires for its objects things abstracted from what is material. But in spite of this, the spirits of Mercury excel but little in the faculty of judgment. They are not delighted with matters that belong to judgment and to conclusions from thoughts; for bare knowledges are their delight.

(6815) I was allowed to insinuate the question whether they did not desire to perform some use by virtue of their knowledges; because it is not sufficient to be delighted with knowledges, seeing that knowledges look to uses, and uses must be the ends. From knowledges alone, I told them, there is no use to them, but only to others to whom they may desire to communicate their knowledges; and it is by no means proper for a man who desires to be wise, to halt in knowledges alone, because these are only instrumental causes, intended to serve in the search for uses, which must be of the life. But they answered that they are delighted with knowledges, and that to them knowledges are uses.

(6816) The spirits of Mercury are quite different from the spirits of our earth, for the spirits of our earth care not so much for real things as for material, worldly, bodily, and earthly things. Therefore the spirits of Mercury cannot be together with the spirits of our earth, and so whenever they meet them they flee away; for the spiritual spheres which exhale from the two are almost opposite. The spirits of Mercury have a saying, that they love what is drawn out from things material, and that they do not desire to look at the sheath, but at things stripped of their sheath, thus at interior things.

(6817) The subject of the spirits of the planet Mercury will be continued at the end of the following chapter.

CHAPTER 3

THE DOCTRINE OF CHARITY

(6818) With respect to the Neighbor, more must be said, because without knowing who the neighbor is, no one can know in what way charity must be practiced. In the preface to the preceding chapter it was said that every man is the neighbor, but not one in like manner as another; and that he who is in good is more the neighbor than others, thus that it is the good in a man which is to be loved; for when good is loved, the Lord is loved, because it is the Lord from whom is good, who is in good, and who is good itself.

(6819) But not only is man in the singular the neighbor, but also man in the plural. For a society, smaller or greater, is the neighbor; our country is the neighbor; the church is the neighbor; the Lord's kingdom is the neighbor; and so above all is the Lord. All these are the neighbor who is to be benefited from charity. These also are ascending degrees of the neighbor; for a society of many is the neighbor in a higher degree than is an individual man; our country in a higher degree than a society; in a still higher degree the church; and in a still higher degree the Lord's kingdom; but in the highest degree the Lord is the neighbor. These ascending degrees are like the steps of a ladder, at the top of which is the Lord.

(6820) A society is more a neighbor than an individual man, because it consists of many. Charity is to be practiced toward it in like manner as toward an individual man, namely, according to the quality of good in it; thus quite differently toward a society of the upright, from the way in which it is to be practiced toward a society of those who are not upright.

(6821) Our country is more the neighbor than a society, because it is like a parent; for there the man has been born; it nourishes him, and protects him from harm. Our country is to be benefited from love, according to its necessities, which chiefly regard its sustenance, its civil life, and its spiritual life. He who loves his country, and from good will benefits it, in the other life loves the Lord's kingdom; for there the Lord's kingdom is his country. And he who loves the Lord's kingdom, loves the Lord, because the Lord is the all in all of His kingdom; for what is properly called "the Lord's kingdom" is the good and truth from the Lord in those who are in it.

(6822) The church is more the neighbor than our country, because he who has regard for the church, has regard also for the souls and eternal life of the men who are in the country. And the church is cared for when man is led to good, and he who does this from charity, loves the neighbor, for he desires and wills for another, heaven and happiness of life to eternity. Good can be instilled into another by anyone in his country, but not truth, except by those who are teaching ministers; if others do this, heresies arise, and the church is disturbed and rent asunder. Charity is practiced, if through the truth which is of the church, the neighbor is led to good. If in the church anything is called truth which leads away from good, this is not worthy of mention, for it is not truth. Everyone must first obtain for himself truth from the doctrine of the church, and afterward from the Word of the Lord; this must be the truth of his faith.

(6823) The Lord's kingdom is the neighbor in a higher degree than the church in which one is born; for the Lord's kingdom consists of all who are in good, both on earth and in the heavens; thus the Lord's kingdom is good with every quality of it in the complex; and when this good is loved, everyone who is in good is loved. Thus the whole, which is all good in the complex, is the neighbor in the first degree, and is that Grand Man which has been treated of at the end of many chapters, which Man is a representative image of the Lord Himself. This Man, that is, the Lord's kingdom, is loved, when from inmost affection those are benefited who are men through that man from the Lord, thus with whom is the Lord's kingdom.

(6824) These are the degrees of the neighbor, and according to these degrees charity ascends; but these are degrees in successive order, in which a prior or higher degree is always preferred to a posterior or lower one; and as the Lord is in the highest, and He is to be regarded in every degree as the end to which each tends, therefore He is above all, and is to be loved above all things. EXODUS 3 1. And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock behind the wilderness, and came unto the mountain of God, to Horeb. 2. And the angel of Jehovah was seen by him in a flame of fire out of the midst of the bramble; and he saw, and behold the bramble burned with fire, and the bramble was in no wise consumed. 3. And Moses said, I will therefore go aside, and see this great vision, why the bramble is not burnt. 4. And Jehovah saw that he went aside to see, and God called unto him out of the midst of the bramble, and said, Moses, Moses. And he said, Behold me! 5. And He said, Draw not nigh hither; pull off thy shoes from upon thy feet, for the place whereon thou standest a ground of holiness is this. 6. And He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses covered his faces, because he was afraid to look upon God. 7. And Jehovah said, Seeing I have seen the affliction of My people, which is in Egypt, and I have heard their cry from before their taskmasters; for I have known their sorrows; 8. And I am come down to liberate them out of the hand of the Egyptians, and to make them come up out of that land unto a land good and broad, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. 9. And now behold the cry of the sons of Israel is come unto Me, and I have also seen the oppression wherewith the Egyptians oppress them. 10. And now go, and I will send thee unto Pharaoh, and do thou bring forth My people the sons of Israel out of Egypt. 11. And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt? 12. And He said, Because I will be with thee; and this shall be the sign to thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall worship God near this mountain. 13. And Moses said unto God, Behold I come unto the sons of Israel, and say to them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? What shall I say unto them? 14. And God said unto Moses, I AM WHO I AM; and He said, Thus shalt thou say to the sons of Israel, I AM hath sent me unto you. 15. And God said further unto Moses, Thus shalt thou say unto the sons of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is My name forever, and this is My memorial unto generation and generation. 16. Go and gather the elders of Israel together, and say unto them, Jehovah the God of your fathers hath been seen of me, the God of Abraham, of Isaac, and of Jacob, saying, Visiting I have visited you, and that which is done to you in Egypt. 17. And I say, I will make you come up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey. 18. And they shall hear thy voice, and thou shalt go in, thou and the elders of Israel, unto the king of Egypt; and ye shall say unto him, Jehovah God of the Hebrews hath met us; and now let us go we pray a way of three days into the wilderness, that we may sacrifice to Jehovah our God. 19. And I know that the king of Egypt will not allow you to go, and not by a strong hand. 20. And I will put forth My hand, and smite Egypt with all My wonders which I will do in the midst thereof, and afterward he will send you away. 21. And I will give this people favor in the eyes of the Egyptians; and it shall be that when ye go, ye shall not go empty. 22. And every woman shall ask of her neighbor, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and garments; and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians.

(6825) The Contents. In the first chapter, in the internal sense, the subject treated of was the infestation by falsities and evils of those who are of the church; in the second chapter it was the beginnings and successive states of truth Divine with them; in this chapter in the internal sense the subject treated of is their liberation; and then for the first time they are instructed who the God is who has liberated them, that it is the Lord; and that He introduces them into heaven after they have been endowed with manifold truth and good.

(6826) The Internal Sense. Verses 1-3. And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian; and he led the flock behind the wilderness, and came into the mountain of God, to Horeb. And the angel of Jehovah was seen by him in a flame of fire out of the midst of the bramble; and he saw, and behold the bramble burned with fire, and the bramble was in no wise consumed. And Moses said, I will therefore go aside, and see this great vision, why the bramble is not burnt. "And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian," signifies that the law from the Divine was instructing those who were in the truth of simple good;

"priest," is the good of the church where such are; "and he led the flock behind the wilderness," signifies after they had undergone temptations; "and came unto the mountain of God," signifies that the good of love Divine appeared to him; "to Horeb," signifies its quality; "and the angel of Jehovah was seen by him," signifies the Lord as to the Divine Human; "in a flame of fire out of the midst of the bramble," signifies love Divine in the truth of memory-knowledge; "and he saw, and behold the bramble burned with fire," signifies a noticing that the truth of memory-knowledge was full of the good of love Divine; "and the bramble was in no wise consumed," signifies Divine truth united to Divine good in the natural; "and Moses said," signifies perception from the law from the Divine; "I will therefore go aside, and see this great vision," signifies reflection upon this revelation; "why the bramble is not burnt," signifies that such is the union.

(6827) And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian. That this signifies that the law from the Divine was instructing those who were in the truth of simple good; and that "the priest of Midian" is the good of the church where such are, is evident from the representation of Moses, as being the Lord as to the law Divine (see n. 6752); and in the beginning as to the truth which is of the law from the Divine (n. 6771); but here as to the law from the Divine. So may we name the degrees of progression in the Lord, before, as to the Human, He was made the very law Divine. In the whole Word, in its inmost or supreme sense, the Lord alone and the glorification of

His Human are treated of; but as the inmost or supreme sense transcends human understanding, it is allowable to unfold the Word as to its internal sense, in which are treated of the Lord’s kingdom and the church, and the setting up of the latter, and also the regeneration of the man of the church by the Lord. That these subjects are treated of in the internal sense, is because the regeneration of man is a representative image of the glorification of the Lord (n. 3138, 3212, 3245, 3246, 3296, 3490, 4402, 5688). [2] From the signification of “to feed,” as being to instruct (n. 3795, 5201); from the signification of a “flock,” as being one who learns and is led by means of truth to the good of charity (n. 343), thus the “flock” in the general sense is the church (n. 3767, 3768), here the church where are those who are in the truth of simple good, who are signified by “Midian” (n. 3242, 4756); from the signification of “father-in-law,” as being the good from which, as from a father, comes forth that good which has been conjoined with truth, here with the truth which is of the law from the Divine, which is represented by Moses (see n. 6793), the quality of this good is “Jethro;” and from the signification of the “priest of Midian,” as being the good of the church where are they who are in the truth of simple good (n. 6775). From all this it is evident that by “Moses was feeding the flock of his father-in-law, the priest of Midian,” is signified that the law from the Divine was instructing those who were in the truth of simple good; and that the “priest of Midian” is the good of the church where such are.

(6828) And he led the flock behind the wilderness. That this signifies after they had undergone temptations, namely, they who were in the truth of simple good, is evident from the signification of a “flock,” as being the church where they are who are in the truth of simple good (of which just above, n. 6827); and from the signification of “wilderness,” as being a state of temptation. For a “wilderness” signifies what is but little inhabited and cultivated, and also what is not inhabited and cultivated at all, thus in the spiritual sense a man vastated as to good and desolated as to truth, consequently a man who is in temptation; for he who is in temptation is in vastation and in desolation, because the falsity and evil in him come out and darken and almost take away the influx of truth and good from the Lord; and the truth which flows in does not appear to him to have sufficient life to disperse the falsities and evils. Moreover, evil spirits are then present, who inject grief, and despair of salvation. That a “wilderness” signifies such a state, is evident from very many passages in the Word (see n. 2708); and as a “wilderness” signified a state of temptation, and the number “forty” its duration, however long or short (n. 730, 862, 2272, 2273), therefore the sons of Israel were in the wilderness forty years; and therefore the Lord was in the wilderness forty days when He was tempted (Matt. 4:2; Mark 1:13).

(6829) And came to the mountain of God. That this signifies that the good of love Divine then appeared, is evident from the signification of the “mountain of God,” as being the good of love Divine. (That a “mountain” is the good of love, see n. 795, 796, 2722, 4210, 6435.) That this good appeared after they had undergone temptations, is signified by his coming to that mountain behind the wilderness. The case herein is this. When a man is in temptation, he is beset round by falsities and evils which impede the influx of light from the Divine, that is, the influx of truth and good, and then the man is as it were in darkness. Darkness in the other life is nothing else than this besetment by falsities, for these take away the light from the man who is in temptation, and thus the perception of consolation by truths. But when the man emerges from temptation, then the light appears with its spiritual heat, that is, truth with its good, and from this he has gladness after anxiety. This is the morning which in the other life follows the night. The reason why good is then perceived, and truth appears, is that after temptation truth and good penetrate toward the interiors, and there take root. For when a man is in temptation, he is as it were in hunger for good, and in thirst for truth; and therefore when he emerges he draws in good as a hungry man devours food, and receives truth as a thirsty man imbibes drink. Moreover, when light from the Divine appears, falsities and evils are removed, and when these are removed, the way is opened for truth and good to penetrate more interiorly. These are the reasons why after temptations the good of love appears with its light from the Lord. That after the obscurity and anxiety of temptations, brightness and gladness appear, is known to all in the other life, because it is there a common occurrence.

(6830) Unto Horeb. That this signifies the quality, namely, of the good of love Divine which appeared, is evident from the fact that when names are added they involve the quality of the thing treated of. The quality involved by "Horeb" is plain from the things there seen, namely, from the flame of fire out of the midst of the bramble; thus it is the Divine good of love shining forth through the truth which is of the law Divine.

(6831) And the angel of Jehovah was seen of him. That this signifies the Lord as to the Divine Human, is evident from the signification of "the angel of Jehovah," as being the Divine Human of the Lord (see n. 6280). The reason why the Divine Human is called the "angel of Jehovah," is that before the coming of the Lord, when Jehovah passed through heaven, He appeared in a human form as an angel. For the whole angelic heaven bears relation to a man, which is called the Grand Man, and which has been treated of at the end of many chapters. Therefore when the Divine Itself passed through the angelic heaven, it appeared in human form as an angel before those with whom He spoke: this was the Divine Human of Jehovah before the coming of the Lord. The Lord's Human when made Divine is the same, for the Lord is Jehovah Himself in the Divine Human. That the Lord as to the Divine Human is called an "angel," may be seen above (n. 6280); and it is also evident from many passages in the New Testament where the Lord says that He was "sent by the Father;" to be "sent" signifies to proceed, the word "sent" in the Hebrew tongue being the same as "angel." (That the Lord speaks of Himself as "sent" see Matt. 10:40; 15:24; Mark 9:37; Luke 4:43; 9:48; 10:16; John 3:17, 34; 4:34; 5:23, 24, 36-38; 6:29, 39, 40, 44, 57; 7:16, 18, 28, 29; 8:16, 18, 29, 42; 9:4; 10:36; 11:41, 42; 12:44, 45, 49; 13:20; 14:24; 16:5, 7; 17:3, 8, 18, 21, 23, 25.)

(6832) In a flame of fire out of the midst of the bramble. That this signifies love Divine in the truth of memory-knowledge, is evident from the signification of a "flame of fire," as being love Divine (of which below); and from the signification of a "bramble," as being the truth of memory-knowledge. That a "bramble" denotes the truth of memory-knowledge, is because all small shrubs of every kind signify memory-knowledges, but the greater shrubs signify real knowledges and perceptions. As a "bramble" produces flowers and berries, it signifies the truth of memory-knowledge. The truth of memory-knowledge of the church is nothing else than the Word in the sense of the letter, and also every representative and significative of the church which existed among the descendants of Jacob. In their external form these truths are called truths of memory-knowledge, but in the internal form they are spiritual truths. But as truths in the internal form, that is, in their spiritual form, could not appear to the posterity of Jacob, because they were in mere externals, and were quite unwilling to learn anything internal, therefore the Lord appeared in the bramble; for when the Lord appears, He appears according to the quality of the man, because a man receives the Divine no otherwise than according to his own quality. Therefore when the Lord appeared on Mount Sinai, He appeared to the people as fire burning even to the heart of heaven, and as darkness, clouds, and thick darkness (Deut. 4:11; 5:22-25 also Exod. 19:18). He would have appeared altogether otherwise if the people who were looking on beneath the mountain had not been of such a quality; and because that people was in mere externals, therefore when Moses entered unto the Lord on Mount Sinai, it is said that he “entered into a cloud” (Exod. 24:2, 18; 34:5). That a “cloud” denotes the external of the Word, see the preface to the eighteenth chapter of Genesis, and n. 4060, 4391, 5922, 6343; consequently also it was representative of the church as looked at in its outward form. [2] That the Lord appears to everyone according to his quality, is evident from the fact that the Lord appears to those who are in the inmost or third heaven as a sun, from which proceeds ineffable light, because those who are there are in the good of love to the Lord; and that He appears to those who are in the middle or second heaven as a moon, because those who are there are more remotely and obscurely in love to the Lord, being in love toward the neighbor; but in the lowest or first heaven, the Lord does not appear as a sun nor yet as a moon, but only as a light which far surpasses the light of the world. And as the Lord appears to everyone according to his quality, therefore also He cannot appear to those who are in hell except as a dusky cloud and thick darkness; for as soon as the light of heaven which is from the Lord sinks down into any hell, shades and darkness are produced there. From all this it can now be seen that the Lord appears to everyone according to his quality, because according to his reception; and as the descendants of Jacob were in externals only, therefore the Lord appeared unto Moses in the bramble, and also in a cloud, when he entered in unto the Lord upon Mount Sinai. [3] That "flame" denotes love Divine is because love in its first origin is nothing else than fire and flame from the Lord as a sun. It is the fire or flame of this sun which gives the being of life to every man; and it is the vital fire itself which fills the interiors of man with heat, as can be seen from love, for in proportion as love increases with man, he grows warm, and in proportion as love decreases, he grows cold. [4] Hence it is that when the Lord appeared in vision, He appeared as fire and flame, as in Ezekiel: The appearance of the four animals (which were cherubs) was like burning coals of fire, like the appearance of torches; it was going along among the animals, as the brightness of fire, and out of the fire went forth lightning. Above the expanse that was over their head was as it were the appearance of a sapphire stone, the likeness of a throne; and upon the likeness of the throne was the likeness as the appearance of a man upon it above. And I saw the appearance of a burning coal as the appearance of fire within it round about, from the appearance of his loins and upward; but from the appearance of his loins and downward I saw as it were the appearance of fire, which had a brightness round about (Ezek. 1:13, 26-27). That the details of this vision are significative and representative of something Divine, no one can deny; but unless it is known what is signified by "cherubs," by "burning coals of fire like the appearance of torches," by a "throne," by the "appearance of a man upon it," by the "loins from which was the appearance of fire upward and downward, and brightness from the fire," it is impossible to know the holy secret contained within it. That "cherubs" denote the providence of the Lord, see n. 308; that a "throne" denotes heaven, properly the Divine truth proceeding from the Lord, which forms heaven, n. 5313. That "the appearance of a man upon the throne above" denotes the Lord as to the Divine Human, is plain; that "loins" denote conjugial love and from this all heavenly love, n. 3021, 4277, 4280, 4575, 5050-5062; which love was represented by the appearance of burning coal as the appearance of fire, which had a brightness round about. [5] In Daniel: I held even until the thrones were cast forth, and the Ancient of days did sit; His garment was like white snow, and the hair of His head was like clean wool; His throne was a flame of fire; His wheels were burning fire, a stream of fire issued and went forth from before Him (Dan. 7:9-10); the Divine good of the Lord's Divine love was here also seen as a flame of fire. In John: He that sat upon the white horse had eyes as a flame of fire (Rev. 19:12); that "He that sat upon the white horse" is the Lord as to the Word, is there openly said (verses 13, 16); thus the "flame of fire" is the Divine truth which is in the Word, which is from the Lord's Divine good. Again: In the midst of the seven candlesticks was one like unto the Son of man, clothed with a garment down to the foot. His head and hairs were white as white wool, as snow; and His eyes were as a flame of fire (Rev. 1:13-14); here also "eyes as a flame of fire" denotes the

Divine truth proceeding from the Lord's Divine good. [6] That a "flame of fire" denotes the Divine truth proceeding from the Lord, is evident also in David: The voice of Jehovah falleth down like a flame of fire (Ps. 29:7); "the voice of Jehovah" denotes the Divine truth. That the Divine truth might be represented as proceeding from the Lord's Divine good, the command was given that they should make a lampstand of pure gold with seven lamps, and that it should be set in the tent of the congregation by the table on which were the loaves of setting forth, and that the lamps should burn continually before Jehovah (Exod. 25:31 to the end; 37:17-24; 40:24, 25; Lev. 24:4; Num. 8:2; Zech. 4:2). By the lampstand with the seven lamps was represented the Divine truth proceeding from the Lord's Divine good. [7] That the Divine good itself might also be represented, it was commanded that there should be a perpetual fire on the altar: The fire shall burn upon the altar, and shall not go out; the priest shall kindle pieces of wood upon it every morning. The fire shall burn continually upon the altar, and shall not go out (Lev. 6:12-13). That fire was very well known to the ancients to be representative of the Divine love is very evident from the fact that this representative spread from the Ancient Church even to remote nations which were in idolatrous worship, and who are known to have instituted a sacred perpetual fire, and to have appointed to it virgins, called the vestals. [8] That in the opposite sense "fire and flame" signify filthy loves, such as the loves of revenge, of cruelty, of hatred, of adultery, and in general the lusts which are from the loves of self and of the world is evident also from many passages in the Word, of which it is enough to cite only the following: Behold they are become as stubble, the fire hath burned them; they rescue not their soul from the hand of the flame; no coal to warm at, or a fire to sit before (Isa. 47:14). Behold I will kindle a fire in thee, which shall devour in thee every green tree, and every dry tree; the flame of a grievous flame shall not be quenched, whence all faces shall be burned up from the south to the north (Ezek. 20:47); by “fire” and “flame” are signified the cupidities of evil and falsity, which extinguish all the good and truth of the church, whence comes its vastation. [9] In Luke: The rich man said to Abraham, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame (Luke 16:24); they who do not know that the fire of life in man is from a different origin than is elementary fire cannot possibly know otherwise than that by the “fire of hell” is meant such fire as is in the world; when yet in the Word no such fire is meant, but the fire which is of love, thus which is of man’s life, proceeding from the Lord as a sun; which fire, when it enters into those who are in things contrary is turned into the fire of cupidities, which, as before said, are those of revenge, hatred, and cruelty, springing forth from the love of self and of the world. This is the fire which torments those who are in the hells, for when the rein is given to their cupidities, they rush one upon another, and torture one another in direful and unspeakable ways, because everyone desires to be preeminent, and by secret or open artifices to take from another what belongs to him. This being the case on both sides, deadly hatreds come forth from it, and from these the perpetration of savage deeds, especially by means of magical arts and also by means of phantasies, which arts are innumerable and are quite unknown in the world. [10] They who do not believe in spiritual things, especially the worshipers of nature, can never be brought to believe that the heat in living beings, which makes the internal life itself, is from any other origin than the heat of this world; for they cannot know, still less acknowledge, that there is a heavenly fire proceeding from the Lord as a sun, and that this fire is pure love. Consequently they cannot know innumerable things that exist in the Word, where no other fire is meant; neither can they know innumerable things in man, who is an organ receptive of this fire.

(6833) And he saw, and behold the bramble burned with fire. That this signifies a noticing that the truth of memory-knowledges was full of the good of love Divine, is evident from the signification of "seeing," as being to notice (see n. 2150, 3764, 4567, 4723, 5400); from the signification of a "bramble," as being the truth of memory-knowledge (of which just above, n. 6832); and from the signification of "fire," as being love Divine (n. 934, 4906, 5071, 5215, 6314, 6832). Hence "to burn with fire" denotes to be full of the good of love Divine.

(6834) And the bramble was in no wise consumed. That this signifies Divine truth united to Divine good in the natural, is evident from the signification of a "bramble," as being the truth of memory-knowledge (of which above, n. 6832, 6833); here being said of the Lord, it denotes Divine truth in the natural, and the natural is signified because the truth of memory-knowledge is there; and from the signification of “not being consumed by fire,” as being not to be dissipated by the good of Divine love (that “fire” is the good of Divine love, see just above, n. 6832), thus that it is united, namely, Divine truth with Divine good in the natural. This is the signification of these words in the supreme sense, in which the Lord is treated of. The case herein is this. The Divine good of the Divine love is the very solar fire in the other life, which fire is so ardent that if it were to light on anyone without an intermediate tempering, even on an angel of the inmost heaven, he would be deprived of all sense, and would perish. Such is the ardor of the Lord’s Divine love. But when the Lord was in the world, and united the human essence to the Divine essence, He received the fire of this love in His Human, and united it to the truth there when He made Himself the law Divine. This then is what is meant by the Divine truth being united to the Divine good in the natural.

(6835) And Moses said. That this signifies perception from the law from the Divine, is evident from the signification of “saying,” in the historicals of the Word, as being perception (of which frequently above); and from the representation of Moses, as being the law from the Divine (of which also above, n. 6827).

(6836) I will therefore go aside, and see this great vision. That this signifies reflection on this revelation, is evident from the signification of “going aside and seeing,” as being to reflect, for in the spiritual sense “to go aside” denotes to turn aside from the present thought; and “to see” denotes to perceive, thus both expressions together denote to reflect; and from the signification of a “vision,” as being revelation (see n. 6000). It is called a “great vision,” because in the supreme sense by the “flame in the bramble” is signified the Divine truth united to the Divine good in the Lord’s Human (n. 6834).

(6837) Why the bramble is not burnt. That this signifies that such is the union, is evident from what was said above (n. 6834).

(6838) Verses 4-6. And Jehovah saw that he went aside to see, and God called unto him out of the midst of the bramble, and said, Moses, Moses. And he said, Behold me! And He said, Draw not nigh hither; pull off thy shoes from upon thy feet, for the place whereon thou standest a ground of holiness is this. And He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses covered his faces, because he was afraid to look upon God. “And Jehovah saw that he went aside to see,” signifies reflection from the Lord; “and God called unto him,” signifies influx from the Divine; “out of the midst of the bramble,” signifies from the truths of memory-knowledge; “and said, Moses, Moses; and he said, behold me!” signifies internal exhortation, and hearing; “and He said, Draw not nigh hither,” signifies that he must not still think of the Divine from sensuous things; “pull off thy shoes from upon thy feet,” signifies that sensuous things, which are the externals of the natural, must be removed; "for the place whereon thou standest a ground of holiness is this," signifies that otherwise the Divine cannot enter; "and He said, I am the God of thy father," signifies the Divine which was of the Ancient Church; "the God of Abraham, the God of Isaac, and the God of Jacob," signifies the Divine Itself, and the Divine Human, thus the Lord; "and Moses covered his faces," signifies that the interiors were guarded; "because he was afraid to look upon God," signifies lest they should be injured by the presence of the Divine Itself.

(6839) And Jehovah saw that he went aside to see. That this signifies reflection from the Lord, is evident from the signification of "going aside to see," as being reflection (of which above, n. 6836; as also that "Jehovah" denotes the Lord, n. 1343, 1736, 2921, 3023, 3035, 5663, 6303). The nature of the sense of the letter of the Word is evident here also. It is said that Jehovah saw that he went aside to see, as if He had not known before, and as if He had not enabled him and moved him to go aside to see. Nevertheless it is so said because this is according to the appearance. But the internal sense teaches how this is to be understood, namely, that the Lord flowed into his thought, in order that he might reflect upon it. This shows how the case is with the sense of the letter of the Word relatively to the internal sense; and that the contents of the sense of the letter are of such a nature as to accommodate themselves to the apprehension of the simple, who believe only as it appears; what does not appear they do not believe, because they cannot enter into the interiors of things; and therefore unless the Word had been of this nature in the letter, it would not have been received. He who is in sensuous things, and is engrossed by worldly ones, in no wise apprehends interior things. He desires to see the things he must believe; those which he does not see are as it were foreign, and when he is thinking from himself about them, he rejects them as matters worthy of denial, or at any rate as worthy of doubt.

(6840) And God called unto him. That this signifies influx from the Divine, is evident from the signification of “calling,” as being influx; for in the internal sense there is not meant a calling by means of speech, as in the external historic sense, but a calling by influx into the will; and this calling is internal, for Jehovah, or the Lord, flows into the will and moves it to do what pleases Him. When this internal thing falls into what is historic, in which there are nothing but external things, it falls either into a command, or a call, or an address, or into other like terms.

(6841) Out of the midst of the bramble. That this signifies from the truths of memory-knowledge, is evident from the signification of a “bramble,” as being the truth of memory-knowledge (see n. 6832, 6833).

(6842) And said, Moses, Moses; and he said, Behold me! That this signifies internal exhortation and hearing is evident from the signification of being “called by God,” in the historicals of the Word, as being influx from the Divine (see n. 6840). The call itself is in these words: “and Jehovah said, Moses, Moses;” and because these words involve all things that follow, and first that he should not draw nigh hither, but that he should pull off his shoes from upon his feet, they signify exhortation; and the reply of Moses, "behold me," signifies hearing.

(6843) And He said, Draw not nigh hither. That this signifies that he must not still think of the Divine from sensuous things, is evident from the signification of "drawing nigh to Jehovah," as being to think of the Divine. That "to draw nigh," when said of a man's approach to the Lord, denotes thought about the Divine, is because man cannot approach the Divine with the body, as a man approaches a man, but with the mind, thus with the thought and the will. There is no other access to the Divine, because the Divine is above the things of place and time, being in those things with man which are called "states," namely, states of love and states of faith, thus states of both faculties of the mind, that is, of the will and of the thought; by these man can approach the Divine. Hence it is that here, by "Draw not nigh hither," is signified that he must not think of the Divine, that is, from the external sensuous things which are signified by the "shoes that he was first to pull off." It is said still, because the external sensuous things of the natural are the last to be regenerated, and thus last receive influx from the Divine; and the state here treated of was not yet such that sensuous things could receive the influx. As regards sensuous things, see what now follows.

(6844) Pull off thy shoes from upon thy feet. That this signifies that sensuous things, which are the externals of the natural, must be removed, is evident from the signification of "shoes," as being the sensuous things which are the externals of the natural (see n. 1748); and from the signification of “feet,” as being the natural (n. 2162, 3147, 3761, 3986, 4280, 4938-4952). That “to pull off” denotes to remove is evident, because it is said of sensuous things; for terms must be applied to their subject that is being treated of; thus “to pull off,” to the shoes; and “to be removed,” to sensuous things. How the case herein is, must be told. Everyone can see that shoes here represent something that was not in agreement with the holy Divine, and thus that to pull off the shoes was representative of the removal of such things; otherwise what would it matter to the Divine whether man approached in shoes or with the soles of his feet bare, provided that he was interiorly of such a character as to be able to approach the Divine in faith and love? Therefore by “shoes” are signified sensuous things, and these being the externals of the natural are of such a nature that they cannot be present when the Divine is the object of holy thought; therefore, as at that time representatives were to be observed, Moses was not allowed to approach with shoes on his feet. [2] That sensuous things, which are the externals of the natural, are of such a nature that they cannot receive the Divine, is because they are in things worldly, bodily, and even earthly, for they proximately receive these things; hence the things that are in the memory from sensuous things derive from the light and heat of the world all that belongs to them, and but little from the light and heat of heaven, and therefore they are the last things that can be regenerated, that is, receive anything of the light of heaven. Hence it is that when a man is in these sensuous things, and is thinking from them, he thinks no otherwise of the Divine than as he thinks about earthly things, and if he is in evil he thinks from these sensuous things quite against the Divine. Therefore if when a man is thinking about such things as are of faith and love to God he is in good, he is elevated from the sensuous things which are the externals of the natural, toward interior things, consequently from earthly and worldly things nearer to heavenly and spiritual things. [3] This a man knows not, because he does not know that the interiors in him are distinct from the exteriors, and that thought is more and more interior and also more and more exterior; and as he does not know these things, he cannot reflect upon them. But see what has been before said about thought from sensuous things, namely, that they who think from them, have very little wisdom (n. 5089, 5094, 6201, 6310, 6312, 6314, 6316, 6318, 6598, 6612, 6614, 6622, 6624); that man is elevated from sensuous things, and that when thus elevated he comes into a milder light; and that this is especially the case with those who are being regenerated (n. 6183, 6313, 6315). From all this is now plain what is meant by "putting off the shoes from upon the feet." That the natural with man is external, middle, and internal, see n. 4570, 5118, 5126, 5497, 5649. The internal natural is signified by the "feet," the middle natural by the "soles of the feet," and the external by the "shoes."

(6845) For the place whereon thou standest a ground of holiness is this. That this signifies that otherwise the Divine cannot enter, is evident from the signification of "place," as being state (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605), whence "the place whereon thou standest" denotes the state in which he as yet is; and from the signification of "ground of holiness," as being the holy which proceeds from the Lord. Thus it is a state of the holy proceeding from the Lord's Divine Human which is meant by these words. That it signifies that otherwise the Divine cannot enter, follows from what goes before, namely, that if man were not removed from sensuous things, which are the externals of the natural, that is, if he were not elevated from these to things interior, the Divine could not flow in. The reason why the Divine cannot flow in with man so long as he is in these sensuous things, is that the influx from the Divine passes on even to those things which are last in order, thus down to the sensuous things which are the externals of the natural with man; and if the things therein be merely bodily and earthly, the Divine things which flow in are there dissipated, because they are not in agreement. Therefore when man is about to receive the Divine, that is, the things which are of faith and love, he is elevated from sensuous things; and when he has been elevated from them, the Divine no longer flows in thither, namely, into the external sensuous, but into the interior plane into which the man has been elevated. That this is the case it has been given me to know from much experience.

(6846) And He said, I am the God of thy father. That this signifies the Divine which was of the Ancient Church, is evident from the signification of "father," as being the Ancient Church (see n. 6075). The Ancient Church is called "father" because from it were born the churches which came after it, namely, the Hebrew Church, and afterward the church that was among the posterity of Jacob. For the rites and statutes which were commanded to the posterity of Jacob through Moses, were not new, but had previously existed in the ancient churches, and were only restored among the sons of Jacob. They were restored because with other nations they had become idolatrous, and in Egypt and in Babel had been turned into magic. That these rites and statutes existed in the ancient churches, can be seen from many passages in the Word. Hence then it is that the Ancient Church is meant by "father," and is also called "father" in the Word where the church is treated of. The God who was worshiped in the Ancient Church was the Lord as to the Divine Human, and it was known to them that it was the Lord who was represented in every rite of their church; and many of them also knew that the Lord was to come into the world, and was to make the Human in Himself Divine. Nor in that church was any other meant by Jehovah, for He had appeared to them as a Divine Man, and was called "Jehovah" (n. 1343, 5663), as also afterward to Abraham (Gen. 18:2), to Joshua (Josh. 5:13-15), to Gideon (Judges 6:11), and to Manoah and his wife (Judges 13:3). And He was acknowledged as the God of the universe, and the Only One whom they should adore. Hence then it is that by "the God of thy father," is meant in the internal sense the Divine which was of the Ancient Church, that is, the Lord; but in the external historic sense there is meant Abraham, and also Isaac and Jacob.

(6847) The God of Abraham, the God of Isaac, and the God of Jacob. That this signifies the Divine Itself, and the Divine Human, thus the Lord, is evident from the representation of Abraham, of Isaac, and of Jacob, as being the Divine Itself, and the Divine Human of the Lord. (That Abraham represents the Lord as to the Divine Itself, Isaac as to the Divine rational, and Jacob as to the Divine natural, see n. 1893, 2011, 2066, 2072, 2083, 2630, 3194, 3210, 3245, 3251, 3305, 3439, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6425, 6804.) By "God" is signified the Divine, and by these names the representative; hence these things in the Lord are what are meant by "the God of Abraham, the God of Isaac, and the God of Jacob."

(6848) And Moses covered his faces. That this signifies that the interiors were guarded, is evident from the signification of the "faces," as being the interiors (see n. 1999, 2434, 3527, 4066, 4796, 4797, 5102). That "to cover" denotes to guard, follows from the connection in the internal sense, for it is said that "he covered his faces because he was afraid to look upon God," and by this is signified lest the interiors should be injured by the presence of the Divine Itself. How this is will be told in what follows.

(6849) Because he was afraid to look upon God. That this signifies lest they should be injured by the presence of the Divine itself is evident from the signification of "being afraid" as being fear lest they should be injured, namely, the interiors, for this was the cause of the fear; and from the signification of "looking upon God" as being the presence of the Divine Itself; for the Lord is presented before man in no other way than by an internal looking, which is effected through the faith that is from charity. If the Lord appears to anyone in an outward form, still it is the interiors which are affected, for the Divine penetrates to the inmosts. In regard to the interiors not being injured by the presence of the Divine Itself, and that on this account they were protected, the case is this. The Divine Itself is pure love, and pure love is like a fire which is more ardent than the fire of the sun of this world; and therefore if the Divine love in its purity were to flow into any angel, spirit, or man, he would utterly perish. Hence it is that Jehovah or the Lord is in the Word so often called a "consuming fire." Lest therefore the angels in heaven should be injured by the influx of heat from the Lord as a sun, they are each of them veiled over by a certain thin and suitable cloud, whereby the heat flowing in from that sun is tempered. [2] That without this preservation everyone would perish at the presence of the Divine was known to the ancients; and therefore they were afraid to see God, as is evident in the book of Judges: Gideon saw that he was an angel of Jehovah; and therefore Gideon said, Ah Lord Jehovih, forasmuch as I have seen an angel of Jehovah face to face. And Jehovah said to him, Peace be to thee; fear not, for thou shalt not die (Judg. 6:22-23). Manoah said unto his wife, Dying we shall die, because we have seen God (Judg. 13:22). And in the book of Exodus: Jehovah said unto Moses, Thou canst not see My faces, for no man shall see Me and live (Exod. 33:20). When therefore it was given Moses to see God, he was put into a hole of the rock (verse 22); by which was represented the obscurity of faith, and also the cloudiness which covered him over, and by which he was protected. [3] How dangerous it would be for the angels if they were looked upon by the Divine, without being veiled with a cloud, can be plainly seen from the fact that when the angels look at any spirit who is in evil, he appears to be turned into something inanimate, as has been frequently given me to see. The reason is, that through the angelic sight the light and heat of heaven fall there, and with these the truth of faith and the good of love, and when these penetrate, the wicked are almost deprived of life by them. [4] This being the effect of a look from the angels, how much more would be the effect of a look from the Lord! This is the reason why the hells are quite removed from heaven, and why they who are there desire to be removed, for unless this is done they are direfully tormented. From this it is plain what is meant by these words: They shall say to the mountains and to the rocks, Fall on us and hide us from the face of Him that sitteth on the throne (Rev. 6:16; Luke 23:30; Hos. 10:8). [5] From the fact that the presence of the Divine Itself is of such a nature that no angel can endure it unless he is protected by a cloud, which tempers and moderates the rays and heat from that sun, it is very evident that the Lord’s Human is Divine; for unless it were Divine, it could never be so united to the Divine Itself which is called the “Father,” that they may be one, according to the Lord’s words in John 14:10, and elsewhere. For what so receives the Divine must needs be altogether Divine; what is not Divine would be utterly dissipated by such a union. To speak by comparison, what can be put into the solar fire, and not perish, unless it is of a solar nature? And in the same way, who can be introduced into the ardor of infinite love except him who is in the ardor of the like love? Consequently, who but the Lord alone? That the Father is in Him, and that the Father does not appear except in His Divine Human, is evident from the Lord's words in John: No one hath ever seen God; the only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18). Ye have neither ever heard His voice, nor seen His shape (John 5:37).

(6850) Verses 7, 8. And Jehovah said, Seeing I have seen the affliction of My people, which is in Egypt, and I have heard their cry from before their taskmasters; for I have known their sorrows; and I am come down to liberate them out of the hand of the Egyptians, and to make them come up out of that land unto a land good and broad, unto a land flowing with milk and honey, unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. "And Jehovah said, Seeing I have seen the affliction of My people" signifies mercy toward those who are of the spiritual church after infestations by falsities; "and I have heard their cry from before their taskmasters" signifies the aid of mercy against those who desired to compel them to serve; "for I have known their sorrows" signifies foresight in regard to how much they would be immersed in falsities; "and I am come down to deliver them out of the hand of the Egyptians" signifies that He would let Himself down to them to set them free from the power of false memory-knowledges, which endeavor to destroy the truths of the church; “and to make them come up out of that land” signifies that they should be elevated; “unto a land good and broad” signifies to heaven, where are the good of charity and the truth of faith; “flowing with milk and honey” signifies the pleasantness and delight thence; “unto the place of the Canaanite, and the Hittite” signifies the region occupied by evils from falsities; “and the Amorite, and the Perizzite” signifies by evils and the derivative falsities; “and the Hivite, and the Jebusite” signifies by idolatry in which there is somewhat of good and truth.

(6851) And Jehovah said, Seeing I have seen the affliction of My people. That this signifies mercy toward those who are of the spiritual church after infestations by falsities is evident from the signification of “saying” in the historicals of the Word, as being perception (of which frequently above); but when it is said of Jehovah, or the Lord, it does not denote perception, but omniscience, because the Lord perceives and knows each and all things from eternity; and from the signification of “Seeing I have seen” when said of Jehovah or the Lord, as being mercy, for when the Lord sees anyone in misery, or in affliction, He is merciful to him (the Lord indeed sees all, and thus is merciful to all, but it is not said that He is merciful with respect to any but those who receive His mercy, that is, who are in good); and from the signification of “affliction” as being infestation (see n. 6663), here by falsities, because by the Egyptians, by whom are signified false memory-knowledges (n. 6651, 6679, 6683); and from the signification of “a people,” as being those who are of the spiritual church n. 2928). They who are of the celestial church are in the Word called “a nation.”

(6852) And I have heard their cry from before their taskmasters. That this signifies the aid of mercy against those who desired to compel them to serve, is evident from the signification of a “cry,” as being entreaty (see n. 6801); and from the signification of “to hear,” as being to obey and notice (n. 5017); but when it is said of Jehovah or the Lord, it denotes to bring the aid of mercy to him who implores it. It is with hearing as it is above (n. 6851) with seeing, namely, that the Lord hears all, and thus brings aid to all, but according to the necessities. They who cry, and implore Him for themselves alone, and thus against others, as the wicked are wont to do; these also the Lord hears, but He does not bring them aid, and when He does not bring aid, it is said that He “does not hear”-and from the signification of “taskmasters,” as being those who desire to compel to serve. That a “taskmaster” or “exactor” denotes one who compels to serve, is evident from these passages: The peoples shall take them, and bring them to their place, and they shall rule over their exactors. It shall come to pass in the day that Jehovah shall give thee rest from thy sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt utter this parable concerning the king of Babylon. How hath the exactor ceased! (Isa. 14:2-4). I will encamp about My house because of the army, because of him that goeth and of him that returneth, that the exactor may not pass through upon them anymore (Zech. 9:8). They were called “exactors” who exacted tribute (2 Kings 23:35; Deut. 15:3), and also they who compelled them to work according to the imposition of the tributes. They are also called "princes of tributes" (Exod. 1:11); that these are they who compelled them to serve may be seen above (n. 6659).

(6853) For I have known their sorrows. That this signifies foresight in regard to how much they would be immersed in falsities, is evident from the signification of "knowing," when said of the Lord, as being foresight (that "to know" denotes foresight is because the Lord knows each and all things from eternity); and from the signification of "sorrows," as being immersion in falsities; for when they who are in good are immersed in falsities, they come into anguish and anxieties, and are tormented; for they love truths and abhor falsities, and constantly think about salvation, and about their unhappiness if falsities should rule with them. But they who are not in good, care not whether they are in falsities or in truths, for they do not think at all about salvation, or about unhappiness, because they do not believe in these things. The delights of the loves of self and of the world take away all belief about the life after death. These persons are perpetually immersed in falsities. Immersion in falsities appears in the other life like one who is immersed in waves, which according to the abundance of falsities rise higher and higher, until at last they rise over his head; the waves appearing thinner or denser according to the quality of the falsities. With the wicked the immersion appears as a mistiness and as a cloudiness more or less dusky, which compasses them about, and quite separates them from the serenity of the light of heaven.

(6854) And I am come down to liberate them out of the hand of the Egyptians. That this signifies that He would let Himself down to them, to set them free from the power of the false memory-knowledges which endeavor to destroy the truths of the church, is evident from the signification of “coming down,” as being to let Himself down (of which below); from the signification of “to liberate,” as being to set free, for he who sets free from falsities, liberates; from the signification of “hand,” as being power (n. 878, 3387, 3563, 4931-4937, 5544); and from the signification of the “Egyptians,” as being false memory-knowledges which are contrary to the truths of the church (see n. 6651, 6679, 6683), thus which endeavor to destroy them. As regards the fact that the Lord comes down, the case is this. The Lord is said to “come down,” or to “let Himself down,” when He comes to Judgment (n. 1311); and also when He comes to lower regions, here to those who are of the spiritual church, who are signified by the “sons of Israel;” for these are treated of in the internal sense, how they are infested by falsities, and then endure temptations, and afterward are liberated, that they may be introduced into heaven. [2] But in the contents of this and the following verses, in the internal sense, there is a still greater mystery, which is not yet known in the church, and therefore is to be made known. They who are called “the spiritual” (who are such as can be regenerated only as to the intellectual part, but not as to the will part, and in whose intellectual part therefore a new will is implanted by the Lord, which will is according to the doctrinal things of faith pertaining to their church); these, namely such spiritual men, were saved only by the Lord's coming into the world. The reason is that the Divine passing through heaven, which was the Divine Human before the Lord's coming, could not reach them, because the doctrinal things of their church were for the most part not true, and consequently the good which is of the will was not good (see n. 6427). As these could be saved only by the coming of the Lord, and thus could not before be raised into heaven, therefore they were meanwhile kept in the lower earth, in places there which in the Word are called "pits;" which earth was beset about by the hells where are falsities, by which they were then much infested, and yet were guarded by the Lord. But after the Lord came into the world, and made the Human in Himself Divine, then He delivered those who were there in "pits," and raised them to heaven; and out of them He also formed the spiritual heaven, which is the second heaven. This is meant by the descent of the Lord to the lower regions, and by the deliverance of those who were bound. [3] This is the mystery which in the internal sense is also described in this and the following verses. See what was shown above about these spiritual men, namely: That the spiritual are in obscurity as to the truth and good of faith (n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3241, 3833, 6289): That their obscurity is illumined by the Lord's Divine Human (n. 2716, 4402): That as they are in obscurity as to the truth and good of faith, they are very much assaulted by the hells, but that the

Lord continually protects them (n. 6419): That the spiritual cannot be regenerated as to the will part, but only as to the intellectual part, and a new will is there formed by the Lord (n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493, 5113): That the spiritual were saved by the coming of the Lord into the world (n. 2833, 2834, 3969). [4] In the prophetic Word occasional mention is made of the "bound," and of the "bound in the pit," and that they were delivered by the Lord; by whom are specifically meant those who are here spoken of, as in these passages: I Jehovah have called Thee in righteousness, and will hold Thy hand, because I will keep Thee, and give Thee for a covenant to the people, for a light of the nations, to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the prison house (Isa. 42:6-7). I kept Thee, and gave Thee for a covenant of the people, to restore the land, to divide the wasted heritages; to say to the bound, Go forth, to them that are in darkness, Be ye revealed. They shall feed upon the ways, and on all hillsides is their pasture (Isa. 49:8-9); this is manifestly said of the Lord. Specifically "the bound" denote those who were detained in the lower earth until the Lord's coming, and who were then raised into heaven; and in general all those who are in good, and are kept by falsities as it were bound, from which they nevertheless desire to work their way out. [5] Again: By the blood of Thy covenant I will send forth Thy bound out of the pit (Zech. 9:11). Gathering they shall be gathered together, the bound in the pit, and shall be shut up in the prison; after a multitude of days they shall be visited (Isa. 24:22);

"the bound in the pit" denote the same. Jehovah hath anointed Me to preach good tidings to the poor; He hath sent Me to bind up the brokenhearted, to preach liberty to the captives, to the bound, to the blind, to proclaim the year of Jehovah's good pleasure (Isa. 61:1). The people walking in darkness have seen a great light; they that dwelt the land of the shadow of death, upon them hath the light shined (Isa. 9:2).

(6855) And to make them come out of that land. That this signifies that they should be raised, namely, from the place and state where they are being infested by falsities, is evident from the signification of "to make to come up," as being to be raised; and from the signification of "land," here the land of Egypt, as being the place and state where they are infested by falsities. That "Egypt" is the false memory-knowledge which infests has been already shown; the like is also signified by the "land of Egypt."

(6856) Unto a land good and broad. That this signifies to heaven, where are the good of charity and the truth of faith, is evident from the signification of "land," here the land of Canaan, as being the Lord's kingdom, thus heaven (see n. 1607, 3038, 3481, 3705, 4447); from the signification of a "good land," as being the good of charity there; and from the signification of a "broad land," as being the truth of faith there. (That "breadth" denotes the truth which is of faith, see n. 3433, 3434, 4482.)

(6857) Flowing with milk and honey. That this signifies the pleasantness and delight thence, is evident from the signification of "milk," as being the celestial spiritual, or the truth of good (see n. 2184); and as it denotes the truth of good, it denotes also the pleasantness thereof, for these are conjoined; and from the signification of “honey,” as being delight (n. 5620). From what was shown above (n. 6854) it can be seen what is meant by “making to come up out of that land to a land good and broad, flowing with milk and honey,” namely, that they who had been detained in the lower earth in pits there until the Lord’s coming, should then be raised to heaven where are the good of charity and the truth of faith and the derivative pleasantness and delight. These things are specifically signified by these words; but in general are signified all of the spiritual church who are in temptation and are liberated from it.

(6858) Unto the place of the Canaanite, and the Hittite. That this signifies the region occupied by evils from falsities, is evident from the representation of the Canaanites, as being evils from the falsities of evil (see n. 4818); and from the representation of the Hittites, as being falsities from which are evils (n. 2913). (By the nations in the land of Canaan which are enumerated here and also in other places, as Gen. 15:18, 19; Exod. 23:23, 28; 33:2; 34:11; Deut. 7:1; 20:17; Josh. 3:10; 24:11; Judges 3:5, are signified all kinds of evil and falsity.) What is meant by the region occupied by evils from falsities, and also by the other kinds of evil and falsity, must be told. Before the coming of the Lord into the world, evil genii and spirits occupied all that region of heaven to which the spiritual were afterward taken up; for before the coming of the Lord many such roamed at large and infested the good, especially the spiritual who were in the lower earth; but after the coming of the Lord they were all thrust down into their hells, and that region was set free, and was given for an inheritance to those who were of the spiritual church. It has been frequently observed that as soon as any place is left by good spirits it is occupied by evil ones; and that the evil are driven out of it, and as soon as this is done it again passes to those who are in good. The reason is that the infernals continually burn to destroy the things of heaven, especially those to which they are in opposition; and therefore when any place is left, being then without protection, it is immediately occupied by the evil. As before said, this is especially meant by the region occupied by evils and falsities, which is signified by the place where the nations were that were to be driven out. This, together with what was said above (n. 6854) is a great mystery, which cannot be known without being revealed.

(6859) And the Amorite, and the Perizzite. That this signifies by evils and the derivative falsities, is evident from the representation of the Amorite, as being evil (see n. 1857, 6306); and from the representation of the Perizzite, as being falsity (n. 1573, 1574). There are two origins of evil, and also two origins of falsity. One origin of evil is from falsity of doctrine or of religiosity; the other is from the cupidities of the love of self and of the world. As just said, the falsity of the first origin is from falsity of doctrine or of religiosity; and the falsity of the other origin is from the evil of the cupidities of the said loves. These evils are what is signified by the "Canaanite" and the "Amorite," and these falsities by the "Hittite" and the "Perizzite."

(6860) And the Hivite, and the Jebusite. That this signifies by idolatry in which there is somewhat of good and truth, is evident from the representation of the Hivite, as being idolatry in which there is somewhat of good; and from the representation of the Jebusite, as being idolatry in which there is somewhat of truth. That such things are signified by these nations, can be seen from the fact that it was permitted that a covenant should be made with the Gibeonites by Joshua and the elders (Josh. 9:3 seq.); and that they were made hewers of wood and drawers of water for the house of God (verses 23, 27); that these were Hivites see verse 7, and 11:19. That by the Jebusites are represented those who were in idolatry, but in which there was somewhat of truth, can be seen from the fact that the Jebusites were long tolerated in Jerusalem, and were not driven out of it (Josh. 15:63; 18:28; 2 Sam. 5:6-10).

(6861) Verses 9-12. And now behold the cry of the sons of Israel is come unto Me, and I have also seen the oppression wherewith the Egyptians oppress them. And now go, and I will send thee unto Pharaoh, and do thou bring forth My people the sons of Israel out of Egypt. And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt? And he said, Because I will be with thee; and this shall be the sign to thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall worship God near this mountain. "And now behold the cry of the sons of Israel is come unto Me," signifies pity for those who are of the spiritual church; "and I have also seen the oppression wherewith the Egyptians oppress them," signifies by reason of the endeavor of subjugation by those who were in falsities; "and now go, and I will send thee unto Pharaoh," signifies the holy proceeding from the Lord's Human, by which the infesting falsities would be dispersed; "and do thou bring forth My people the sons of Israel out of Egypt," signifies the consequent liberation of those who were of the spiritual church from infesting falsities; "and Moses said unto God," signifies perception from the Divine and humiliation; "who am I that I should go unto Pharaoh?" signifies not being yet in such a state as to seem to himself to be able to go to and remove the infesting falsities; "and that I should bring forth the sons of Israel?" signifies and thus to liberate those of the spiritual church; "and He said, Because I will be with thee," signifies that the Divine will be in the Human; "and this shall be the sign to thee that I have sent thee," signifies the knowledge that the Divine proceeded from Himself; "when thou has brought forth the people out of Egypt," signifies when the spiritual are liberated from infestation by falsities; "ye shall worship God near this mountain," signifies then perception and acknowledgment of the Divine from love.

(6862) And now, behold the cry of the sons of Israel is come unto Me. That this signifies pity for those who are of the spiritual church, is evident from the signification of a "cry," as being entreaty for aid (see n. 6801), and therefore when it is said that "a cry comes unto Jehovah," or the Lord, it involves the same as "hearing," and "hearing" denotes to bring the aid of mercy, or compassion (n. 6852); and from the signification of the "sons of Israel," as being those who are of the spiritual church (n. 6637).

(6863) And I have also seen the oppression wherewith the Egyptians oppress them. That this signifies by reason of the endeavor to subjugate by those who are in falsities, is evident from the signification of "the oppression wherewith they oppress," as being an endeavor to subjugate (that it denotes an endeavor to subjugate, and not subjugation itself, is because they who are of the Lord's spiritual church cannot be subjugated by those who are in falsities, because the Lord protects them); and from the signification of "the Egyptians," as being falsities (see n. 6692).

(6864) And now go, and I will send thee unto Pharaoh. That this signifies the holy proceeding from the Lord's Human, by which infesting falsities would be dispersed, is evident from the representation of Moses, who was to go, and who was sent, as being the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827), thus as to the Human; for when the Lord was in the world, He first made His Human Divine truth, which is the same as the law Divine; and afterward He completely glorified His Human, and made it Divine good (between Divine truth and Divine good there is a difference such as there is between the light from the sun and the fire in the sun); and from the signification of "to be sent" as being to proceed (n. 2397, 4710, 6831), here holy truth (that holy is predicated of truth see n. 6788); and from the representation of Pharaoh, as being falsity (n.

6651, 6679, 6683, 6692). It is added that infesting falsities would be dispersed, namely, by the holy proceeding from the Lord's Human, because in what follows the subject treated of is the liberation of the sons of Israel, that is, of those who were of the Lord's spiritual church, from falsities; from which they can in no wise be liberated except by the holy which proceeds from the Lord. For the holy proceeding from the Lord not only disperses infesting falsities, but also reduces all things into Divine order, both those which are in the heavens, and those which are in the hells; and causes the heavens to be most distinct according to goods and the derivative truths, and the hells also to be most distinct according to evils and the derivative falsities; and likewise causes evils to be opposite to goods, and falsities to truths, in order that a spiritual equilibrium may exist, and everything be in a free state.

(6865) And do thou bring forth My people the sons of Israel out of Egypt. That this signifies the consequent liberation of those who are of the spiritual church from infesting falsities is evident from the signification of "bringing forth" as being liberation; from the signification of the "sons of Israel" as being those of the spiritual church (see n. 6637); and from the signification of "Egypt" as being the false memory-knowledge which is against the truths of the church; thus infesting falsity (see n. 6692). [2] It is false memory-knowledge which chiefly infests those of the spiritual church; because they have no perception of truth from good, but only the memory-knowledge of truth from doctrine; they who are such are very much infested by memory-knowledges. For memory-knowledges are the most general vessels, which sometimes appear contrary to truths, until truths being let into them make them transparent, and thus not to be noticed. Moreover, memory-knowledges are full of the fallacies of the senses, which cannot be dispelled by those who are in mere knowledges from doctrine, and not in the perception of truth from good; mainly because the light of the world predominates with them, which light appears clear so long as the light of heaven does not flow into it, but as soon as the light of heaven flows in, instead of light it becomes obscurity. Hence it is that these persons are enlightened and clever in the things of the world, but obscured and dull in the things of heaven. [3] These believe themselves enlightened when they have confirmed in themselves the doctrinal things of the church, but it is a sensuous light from the light of the world which then deceives them; for doctrinal things of every kind can be confirmed, as Jewish doctrinal things by the Jews, enthusiastic ones by enthusiasts, Socinian ones by the Socinians, and heresies by heretics of every sort; and when they have been confirmed, they appear to them in the sensuous light as very truths. But they who are in the light of heaven are in enlightenment from the Lord; and before confirmations, by looking into the memory-knowledges which are beneath and are there arranged in order, they discern whether it is a truth that may be confirmed or not. Hence it is evident that these latter have an interior view, which is above the memory-knowledges, and thus is distinct; whereas the former have a lower view, which is within the memory-knowledges, and thus is an entangled one (see n. 2831).

(6866) And Moses said unto God. That this signifies perception from the Divine and humiliation, is evident from the signification of "saying," as being perception (of which frequently above); and from the representation of Moses, as being the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827). The Divine is signified by "God." That these words also involve humiliation is plain from what follows, for Moses says, "Who am I that I should go to Pharaoh, and bring forth the sons of Israel?" As by Moses is represented the Lord, and mention is here made of humiliation, something must be said about the state of the Lord's humiliation when He was in the world. So far as the Lord was in the human not yet made Divine, so far He was in humiliation; but so far as He was in the Human made Divine, so far He could not be in humiliation, for so far He was God and Jehovah. The reason why He was in humiliation when in the human not yet made Divine, was that the human which He took from the mother was by heredity evil, and this could not come near to the Divine without humiliation; for in genuine humiliation a man divests himself of all ability to think and do anything from himself, and wholly leaves himself to the Divine, and thus draws near to the Divine. The Divine was indeed in the Lord, because He was conceived of Jehovah, but this appeared remote insofar as His human was in the heredity from the mother; for in spiritual and heavenly things it is unlikeness of state that causes removal and absence, and it is likeness of state that causes approach and presence; and it is love that makes likeness and unlikeness. All this shows whence came the state of humiliation with the Lord when He was in the world; but afterward, when He put off all the human which He took from the mother, insomuch that He was no longer her son, and put on the Divine, then the state of humiliation ceased, for then He was one with Jehovah.

(6867) Who am I that I should go unto Pharaoh? That this signifies not being yet in such a state as to seem to himself to be able to go and remove the infesting falsities, is evident from the signification of "Who am I?" as being that he was not yet in such a state; and from the signification of "going to Pharaoh," as being to go to the infesting falsities, for by "Pharaoh" is signified falsity which infests (see n. 6651, 6679, 6683). That it also denotes to remove, is because the holy proceeding from the Lord's Human (of which above, n. 6864) removes falsities and evils, because these are quite unable to endure its presence. As these things were said from humiliation, it is said that he did not yet seem to himself able to do this.

(6868) And that I should bring forth the sons of Israel. That this signifies and thus to liberate those of the spiritual church, is evident from the signification of "bringing forth," as being to liberate (see n. 6865); and from the representation of the sons of Israel, as being those of the spiritual church (n. 6637, 6862, 6865).

(6869) And He said, Because I will be with thee. That this signifies that the Divine will be in the Human, is evident from the representation of Moses, as being the Lord as to the law Divine (see n. 6723, 6752, 6771, 6827), thus as to the Human, for as shown above, the Lord made His Human the law Divine, that is, Divine truth, when He was in the world; and from the signification of "I will be with thee," as being the Divine, for it is Jehovah who speaks.

(6870) And this shall be the sign to thee that I have sent thee. That this signifies the knowledge that the Divine proceeded from Himself, is evident from the signification of a "sign," as being the confirmation of truth, and hence the knowledge that it is so; and from the signification of "being sent," as being to proceed (n. 2379, 4710, 6831); thus "to be sent of God" denotes to proceed from the Divine; and it also denotes that the Divine proceeds from Himself, for he who proceeds from the Divine, receives the Divine and advances it further.

(6871) When thou hast brought forth the people out of Egypt. That this signifies when the spiritual have been liberated from infestation by falsities, is evident from the signification of "bringing forth," as being to liberate (of which above, n. 6865, 6868); from the signification of the "sons of Israel," who in this case are "the people," as being the spiritual, that is, those of the spiritual church (see n. 6637, 6862, 6865); and from the signification of "Egypt," as being false memory-knowledge infesting (n. 6692).

(6872) Ye shall worship God upon this mountain. That this signifies then perception and acknowledgment of the Divine from love, is evident from the signification of "worshiping God," as being adoration of the Divine, but when said of the Lord, it denotes the perception and acknowledgment of the

Divine in the Human; and from the signification of “mountain,” as being the good of the Divine love (see n. 795, 796, 2722, 4210, 6435, 6829). Hence it is evident that by “worshiping God upon this mountain,” when said of the Lord, is signified the perception and acknowledgment of the Divine from love. [2] What the perception and acknowledgment of the Divine from love are, must be told. Every man’s quality is known from his love; for love is the being of the life of everyone, from it springing the veriest life itself; such therefore as the love is with a man, such is the man. If there is the love of self and of the world, consequently the love of revenge, of hatred, of cruelty, of adultery, and the like, the man is a devil as to his spirit, or as to the interior man which lives after death, however he may appear in the outward form. But if there is with a man the love of God and the love of the neighbor, and consequently the love of good and truth, also of what is just and honorable, then however he may appear in the outward form, he is an angel as to his spirit which lives after death. But He with whom there is Divine love, which was with the Lord alone, is God; thus His Human was made Divine when He received in the Human the love of His Father, which was the being of His life. From all this it can be seen what is meant by the perception and acknowledgment of the Divine from love. [3] That man is altogether as is his love, is a constant truth, as is plain from the angels in the other life, who when seen appear as forms of love, the love itself not only shining forth, but also exhaling from them, so that you would say that they are wholly nothing but loves. The reason is, that all the interiors of an angel, as also of a man, are nothing but forms recipient of life, and because they are forms recipient of life, they are forms recipient of loves, for loves make the life of man. When therefore the inflowing love and the recipient form are in agreement, it follows that the angel or man is such as his love is; and this not only in his organic beginnings, which are in the brain, but also in the whole body, for the body is nothing but an organ derived from its beginnings. [4] From all this it can be seen that man is made altogether new when he is being regenerated, for then each and all things with him are so disposed as to receive heavenly loves. Nevertheless with man the prior forms are not destroyed, but only removed; but with the Lord the prior forms, which were from the maternal, were completely destroyed and extirpated, and Divine forms were received in their place. For the Divine love does not agree with any but a Divine form; all other forms it absolutely casts out; hence it is that the Lord when glorified was no longer the son of Mary.

(6873) Verses 13-15. And Moses said unto God, Behold I come unto the sons of Israel, and say to them, The God of your fathers hath sent me unto you; and they say to me, What is His name? What shall I say unto them? And God said unto Moses, I AM WHO I AM; and He said, Thus shalt thou say to the sons of Israel, I AM hath sent me unto you. And God said further unto Moses, Thus shalt thou say unto the sons of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is My name forever, and this is My memorial unto generation and generation. “And Moses said unto God,” signifies perception from the Divine; “Behold I come unto the sons of Israel,” signifies about those who are of the spiritual church; “and say unto them, The God of your fathers hath sent me unto you,” signifies that the Divine of the Ancient Church will be with those who are of the spiritual church; “and they say to me, What is His name?” signifies His quality; “what shall I say unto them?” signifies what answer; “and God said unto Moses,” signifies the first instruction; “I AM WHO I AM,” signifies the Being and Coming-forth of all things in the universe; “and He said, Thus shalt thou say unto the sons of Israel,” signifies the second instruction; “I AM hath sent me unto you,” signifies that the Divine Coming-forth shall be in that church; “and God said further unto Moses, Thus shalt thou say unto the sons of Israel,” signifies the third instruction; “Jehovah the God of your fathers,” signifies the Divine of the Ancient Church; “the God of Abraham, the God of Isaac, and the God of Jacob,” signifies the Divine Itself, and the Divine Human, thus the Lord; “hath sent me unto you,” signifies that He will be in their church; “this is My name forever,” signifies that the Divine Human is the quality of the Divine Itself; “and this is My memorial unto generation and generation,” signifies that He must be worshiped perpetually.

(6874) And Moses said unto God. That this signifies perception from the Divine, is evident from the signification of “saying,” in the historicals of the Word, as being perception. That “God” denotes the Divine is plain. It is said perception from the Divine, because all perception is thence.

(6875) Behold I come unto the sons of Israel. That this signifies about those who are of the spiritual church, is evident from the representation of the sons of Israel, as being those of the spiritual church (see n. 6637, 6862, 6865).

(6876) And say unto them, The God of your fathers hath sent me unto you. That this signifies that the Divine of the Ancient Church will be with those of the spiritual church is evident from the signification of the "God of their fathers" as being the Divine of the Ancient Church (that "fathers" denote those who are of the Ancient Church, see n. 6050, 6075, 6846); from the representation of the sons of Israel, here meant by "you" as being those of the spiritual church (see n. 6875); and from the signification of "being sent" as being to proceed (n. 2397, 4710, 6831); here that he will be with them, for it is said of the Divine of the Ancient Church that this shall be in the spiritual church, which is represented by the sons of Israel. [2] The Divine which was of the Ancient Church was the Lord as to the Divine Human; the Ancient Church had this from the Most Ancient, and also from the fact that Jehovah was seen by them in a human form. When therefore they thought of Jehovah, they did not think of a universal entity, of which they could have had no idea, but of the Human Divine, into which they could determine their thought; for in this way they could both think of Jehovah and be conjoined with Him by love. Those who were of the Ancient Church, and especially those of the

Most Ancient, were much wiser than the men of our times, and yet they could not think otherwise of Jehovah than as of a Man, whose Human was Divine; nor did there then flow into their thought any unbecoming idea taken from the natural man, and his infirmity and evil, but that which flowed in concerning Him was all holy. The angels themselves, who so far excel men in wisdom, cannot think otherwise of the Divine, for they see the Lord in the Divine Human; they know that an angel, with whom all things are finite, can have no idea whatever of the Infinite, except by what is like the finite. [3] That in ancient times they adored Jehovah under a human Divine is very evident from the angels seen by Abraham in human form, also afterward by Lot, and likewise by Joshua, by Gideon, and by Manoah, which angels were called "Jehovah," and were adored as the God of the universe. At this day if Jehovah were to appear in the church as a man, men would take offence, and would think that He could not possibly be the Creator and Lord of the universe, because he was seen as a man; and moreover they would not have any other idea of Him than as of a common man. In this they believe themselves wiser than the ancients, not knowing that in this they are altogether removed from wisdom; for when the idea of the thought is directed to a universal entity altogether incomprehensible, the idea falls into nothing, and is totally dissipated; and then in its place comes the idea of nature, to which each and all things are attributed. Hence the worship of nature is at this day so common, especially in the Christian world.

(6877) And they say to me, What is His name? That this signifies His quality, is evident from the signification of "name," as being quality (see n. 1754, 1896, 2009, 2628, 2724, 3006, 6674). From this question of Moses appears the quality of the posterity of Jacob, namely, that they had not only forgotten the name "Jehovah," but also that they acknowledged a number of gods, one of which was greater than another; hence it was that they would desire to know His name; they believed also that it was sufficient to acknowledge God as to name. That the posterity of Jacob were such was because they were only in externals without internals; and they who are without internals cannot think otherwise about God, because they cannot receive anything of light from heaven to enlighten their interiors. In order therefore that they might acknowledge Jehovah, it was said to them that the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, had been seen, and that He sent; thus they were induced to acknowledge Jehovah from a blind veneration for their fathers, but not from any internal perception. It was also sufficient for that people to worship Jehovah merely as to name, because they could not receive anything but the external of a church, thus that which only represented its internal; the external was instituted among them also in order that what was represented thereby might be presented in heaven in the internal form, and thus that there might still be some conjunction of heaven with man.

(6878) What shall I say unto them? That this signifies what answer, is evident without explication.

(6879) And God said unto Moses. That this signifies the first instruction, is evident from the signification of "God said" (here to Moses, by whom is represented the Lord as to the Divine truth, and from Moses to the people, thus from the Divine truth proceeding from the Lord's Divine Human, to those of the spiritual church), as being instruction, here the first instruction, because it is in regard to God Himself who is to be worshiped. For the first of the church is the knowledge that there is a God, and that He is to be worshiped. His first quality to be known is that He created the universe, and that the created universe subsists from Him.

(6880) I AM WHO I AM. That this signifies the Being and Coming-forth of all things in the universe, is evident from the fact that "I AM" is Being, and because He alone is Being, it is said in the nominative case. That it is twice said "I AM," that is, "I AM WHO I AM," is because the one signifies Being and the other Coming-forth; thus the one signifies the Divine Itself, which is called the "Father," and the other the Divine Human, which is called the "Son;" for the Divine Human comes-forth from the Divine Itself. But when the Lord as to the Human also was made the Divine Being [Esse] or Jehovah, then the Divine truth, which proceeds from the Lord's Divine Human, is the Divine Coming-forth from the Divine Being. From this it can be seen that the Divine Being cannot communicate Itself to anyone except through the Divine Coming-forth; that is, the Divine Itself cannot communicate Itself except through the Divine Human, and the Divine Human can not communicate itself except through the Divine truth, which is the Holy of the Spirit: this is meant by its being said that all things were made by the Word (John 1:3). It appears to man as if the Divine truth were not such that anything can come forth by means of it; for it is believed that it is like a voice, which being uttered with the lips, is dissipated. But it is altogether otherwise; the Divine truth proceeding from the Lord is the veriest reality, and such a reality that all things have come forth from it, and all things subsist from it; for whatever proceeds from the Lord is the veriest reality in the universe; and such is the Divine truth, which is called the "Word," through which all things were made.

(6881) And He said, Thus shalt thou say unto the sons of Israel. That this signifies the second instruction, is evident from the signification of "God said," when said a second time, as being something new of perception (see n. 2061, 2238, 2260); here the something new of perception is the second instruction; and from the representation of the sons of Israel, as being those of the spiritual church, for whom that instruction was.

(6882) I AM hath sent me unto you. That this signifies that the Divine Coming-forth shall be in that church, is evident from the signification of "I AM," as being the Divine Itself and the Divine Human (see just above, n. 6880); and from the representation of Moses, as being the Lord as to the Divine law, that is, as to the Divine truth (that the Divine truth is the Coming-forth from the Divine Human, because it is what proceeds from Him, see also n. 6880); and from the signification of "being sent to them," as being that it will be in the spiritual church (n. 6876). This is the second instruction. The first was that God, from whom all things are, must be acknowledged; the second is, that the Divine truth, which is from Him, must be received.

(6883) And God said further unto Moses, Thus shalt thou say unto the sons of Israel. That this signifies the third instruction is evident from what has been unfolded just above (n. 6881).

(6884) Jehovah, the God of your fathers. That this signifies the Divine of the Ancient Church, is evident from what was said above (n. 6876), where are like words. In the external historic sense, by "the God of their fathers" is meant the God of Abraham, Isaac, and Jacob; but in the internal sense is meant the Divine of the Ancient Church. That the latter, and not the former, is meant in the internal sense, can be seen from the fact that the historicals of the Word cannot enter into heaven; for the historical of the Word is natural and worldly, and those who are in heaven are in no ideas but what are spiritual, so that they understand the Word spiritually; and what is worldly, which is of the sense of the letter of the Word, is at the very threshold of heaven turned into the spiritual sense. That this is so, can in some measure be seen from the fact that man also frequently turns those things which are said into such as engage his whole thought; thus he who is in unclean things, into what is unclean; and he who is in clean things, into what is clean. Hence then it is that they who are in heaven, by "the God of your fathers" do not perceive the God of Abraham, of Isaac, and of Jacob (for Abraham, Isaac, and Jacob are not known in heaven), but the Lord who is represented by them; and therefore it is the Divine of the Ancient Church which is signified by these words.

(6885) The God of Abraham, the God of Isaac, and the God of Jacob. That this signifies the Divine Itself and the Divine Human, thus the Lord, is evident from what was shown above (n. 6847), where are the same words.

(6886) Hath sent me unto you. That this signifies that He will be in their church, is evident from the signification of "being sent to you," as being that He will be in the spiritual church (seen. 6876, 6882).

(6887) This is My name forever. That this signifies that the Divine Human is the quality of the Divine Itself is evident from the signification of the name "God" as being all in one complex whereby God is worshiped, thus His quality (see n. 2724, 3006, 6674); and as the Divine Itself cannot be worshiped, because it cannot be approached either by faith or by love, being above every idea, according to the Lord's words in John, "No man hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath set Him forth" (John 1:18), and again, "Ye have neither heard His voice at any time, nor seen His shape" (John 5:37), therefore it is the Divine Human, because the quality of the Divine Itself, which can be approached and worshiped. [2] That the Divine Human is the "name of Jehovah" is plain in John: Jesus said, Father, glorify Thy name; then came there a voice from heaven, I have both glorified, and will glorify again (John 12:28); here the Lord as to the Divine Human calls Himself the "name of the

Father.” In Isaiah: I Jehovah have called Thee in righteousness, and I will take hold of Thy hand, because I will keep thee, and give Thee for a covenant to the people, for a light of the Gentiles; to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the prison house. I am Jehovah; this is My name; and My glory will I not give to another (Isa. 42:6-8); here and in the preceding verses of the chapter, the Lord is openly treated of; that He it is who is meant by the “name of Jehovah” is plain from the fact that it is said, “My glory will I not give to another”; which words when spoken of the Lord mean giving glory to Himself, because they are one. [3] And in Moses: Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Take heed of his faces and hear his voice, for he will not endure your transgression; for My name is in the midst of him (Exod. 23:20-21); that by the “angel of Jehovah” is here meant the Lord as to the Divine Human, see n. 6831; and as the Divine Human is the quality of the Divine Itself, therefore it is said that “the name of Jehovah is in the midst of him.” In the Lord’s Prayer also, by Our Father in the heavens; hallowed be Thy name (Matt. 6:9) is meant the Lord as to the Divine Human; and also all in one complex whereby He is to be worshiped.

(6888) And this is My memorial unto generation and generation. That this signifies that it must be worshiped perpetually is evident from the signification of “memorial” as being what must be remembered, and when said of the Divine, it denotes the quality in the worship; and from the signification of "generation and generation" as being perpetually. In the Word, "forever" and also "to generation of generations" is said, and this sometimes in one verse; and for the reason that "forever" is predicated of the Divine good, and "generation of generations" of the Divine truth. So it is with the signification of "memorial" and of name; "memorial" being predicated of the quality of the Divine in worship as to truth, but "name" of the quality of the Divine in worship as to both truth and good, and specifically as to good. That "memorial" denotes the quality of the Divine in the worship is plain in Hosea: Jehovah, God Zebaoth, Jehovah is His memorial. Therefore turn thou to God; keep piety and judgement (Hos. 12:5-6); where the quality of worship as to truth is treated of, and therefore it is said "Jehovah is His memorial." In David: Sing ye to Jehovah, O ye saints of His, and confess ye to the memorial of His holiness (Psalm 30:4; 97:12); that "holy" is said of truth may be seen above (n. 6788); the derivative worship is signified by "the memorial of His holiness."

(6889) Verses 16-20. Go and gather the elders of Israel together, and say unto them, Jehovah the God of your fathers hath been seen of me, the God of Abraham, of Isaac, and of Jacob, saying, Visiting I have visited you, and that which is done to you in Egypt; and I say, I will make you come up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey. And they shall hear thy voice, and thou shalt go in, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah God of the Hebrews hath met with us; and now let us go we pray a way of three days into the wilderness, that we may sacrifice to Jehovah our God. And I know that the king of Egypt will not allow you to go, and not by a strong hand. And I will put forth My hand, and smite Egypt with all My wonders which I will do in the midst thereof and afterward he will send you away. "Go and gather the elders of Israel together," signifies the intelligent in the spiritual church; "and say unto them," signifies instruction; "Jehovah the God of your fathers," signifies the Divine of the Ancient Church; "hath been seen of me," signifies His presence; "the God of Abraham, of Isaac, and of Jacob," signifies the Divine Itself, and the Divine Human of the Lord; "saying, Visiting I have visited you," signifies His coming to those who are of the church; "and that which is done to you in Egypt," signifies the endeavor to subjugate; "and I say, I will make you come up out of the affliction of Egypt," signifies a raising and liberation from false memory-knowledges; "unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite," signifies the region of heaven occupied by those who are in evils and falsities; "unto a land flowing with milk and honey," signifies where are pleasantness and delight; "and they shall hear thy voice," signifies obedience; "and thou shalt go in, thou and the elders of Israel, unto the king of Egypt," signifies communication with those who are in falsities and who have infested; "and ye shall say unto him" signifies influx; "Jehovah God of the Hebrews hath met with us," signifies the Divine of the Lord in the church, and His command; "and now let us go we pray a way of three days into the wilderness," signifies the life of truth in a state altogether removed from falsities, although in obscurity; "that we may sacrifice to Jehovah our God," signifies thus the worship of the Lord; "and I know," signifies foresight; "that the king of Egypt will not allow you to go," signifies that falsity would oppose itself; "and not by a strong hand," signifies that the power of those who are of the spiritual church will not prevail against them; "and I will put forth My hand," signifies power from the Divine; "and smite Egypt with all My wonders," signifies the means of Divine power against falsities; "which I will do in the midst thereof," signifies which shall touch them directly; "and afterward he will send you away," signifies their being driven away, and liberation.

(6890) Go and gather the elders of Israel together. That this signifies the intelligent in the spiritual church, is evident from the signification of "elders," as being the chief things of wisdom and intelligence (see n. 6524, 6525), thus the intelligent; and from the representation of Israel, as being the spiritual church (n. 4286, 6426).

(6891) And say unto them. That this signifies instruction, is evident from the signification of "saying unto them," when this is done by Moses, by whom is represented the law from the Divine, as being instruction (as above, n. 6879, 6881, 6883).

(6892) Jehovah the God of your fathers. That this signifies the Divine of the Ancient Church, is evident from what has been unfolded above (n. 6884), where are the same words.

(6893) Hath been seen of me. That this signifies presence, is evident from the signification of “being seen of” anyone as being presence; for by “being seen,” in the internal sense, is not signified being seen by the eyes, but by the thought. Thought itself also causes presence, for the person thought of appears as if present before the internal sight. In the other life this is actually the case, for when anyone is there thought of intently, he becomes present; hence it is that in the other life friends meet together, and also foes, and from the latter they suffer severely.

(6894) The God of Abraham, of Isaac, and of Jacob. That this signifies the Divine Itself, and the Divine Human of the Lord, is evident from what was shown above (n. 6847).

(6895) Saying, Visiting I have visited you. That this signifies His coming to those who are of the spiritual church, is evident from the signification of “visiting,” as being the coming of the Lord, which precedes the last time of the church, which time in the Word is called the “Last Judgment.” (That this is meant by “visitation,” see n. 2242, 6588.) That this is called “the Lord’s coming,” is plain from these words in Matthew: The disciples said unto Jesus, Tell us when shall these things shall be? and what is the sign of Thy coming, and of the consummation of the age? (Matt. 24:3); and then the Lord instructed the disciples about the last time of the church, as can be seen from what has been unfolded above (n. 3353-3356, 3486-3489, 3897-3901, 4056-4060, 4229-4231, 4422-4424); and He said that when all these things should come to pass, “then shall appear the sign of the Son of man, and then shall all the tribes of the earth wail, and they shall see the Son of man coming in the clouds of heaven with power and glory" (Matt. 24:30). [2] That by the "coming of the Lord" is not meant His appearing with angels in the clouds, but acknowledgment in hearts by love and faith (see n. 3353, 3900); also His appearing from the Word, the inmost or supreme sense of which treats of the Lord alone (n. 4060). This coming is meant by the coming of the Lord which takes place when an old church is rejected, and a new church is set up again by the Lord. And as newness of the church was now to be restored with the posterity of Jacob, it is said, "Visiting I have visited you," as was also said by Joseph when he died: Joseph said unto his brethren, I die; and visiting God will visit you, and will make you come up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob (Gen. 50:24); by "visiting to visit you," in the sense of the letter, is here signified liberation from slavery in Egypt, and introduction into the land of Canaan; but this is not the spiritual content of the Word, but the natural. The spiritual of the Word treats of the Lord, of His kingdom and church, and of love and faith; and therefore by "visiting to visit" in the spiritual sense is meant liberation from falsities, and thus initiation into what is of the Lord's church and kingdom, thus the coming of the Lord in love and faith with those who will be of the new church.

(6896) And that which is done to you in Egypt. That this signifies the endeavor to subjugate, is evident from what goes before, in regard to the affliction and oppression of the sons of Israel, that is, of those who are of the spiritual church; this is what is meant by "that which was done to you in Egypt." (That those afflictions and oppression signify infestations and endeavors to subjugate, see n. 6633, 6666, 6668, 6670, 6671, 6851, 6852, 6863.)

(6897) And I say, I will make you come up out of the affliction of Egypt. That this signifies a raising and liberation from infestation by false memory-knowledges, is evident from the signification of "making to come up," as being a raising toward interior things (see n. 3084, 4539, 5406, 5817, 6007), a raising toward interior things is a raising from infestation by falsities to the truths and goods of faith, hence also "to make to come up" denotes liberation; from the signification of "affliction," as being infestation (n. 6663, 6851); and from the signification of "Egypt," as being false memory-knowledge (n. 6651, 6679, 6683).

(6898) Unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. That this signifies the region of heaven occupied by those who are in evils and falsities, is evident from what was shown above (n. 6854, 6858). (That the "Canaanites" and the "Hittites" denote those who are in evils from falsities, see n. 6858; that the "Amorites" and the "Perizzites" denote those who are in evils and the derivative falsities, n. 6859; and that the "Hivites" and the "Jebusites" denote those who are in idolatry in which there is somewhat of good and truth, n. 6860.)

(6899) Unto a land flowing with milk and honey. That this signifies where are pleasantness and delight, is evident from the signification of “milk and honey,” as being pleasantness and delight (of which above, n. 6857).

(6900) And they shall hear thy voice. That this signifies obedience, is evident from the signification of “hearing,” as being obedience (see n. 2542, 3869, 4652-4660).

(6901) And thou shalt go in, thou and the elders of Israel, unto the king of Egypt. That this signifies communication with those who are in falsities and who have infested, is evident from the signification of “going in,” as being communication, for “to go in,” in the spiritual sense, is to communicate to another one’s thought; from the representation of Moses, as being the law from the Divine (see n. 6827); from the signification of “elders,” as being the intelligent (n. 6523, 6525, 6890); and from the representation of Pharaoh, or the king of Egypt, as being falsity infesting the truths of the church (n. 6651, 6679, 6683). From all this it is evident that by “go in, thou and the elders of Israel, unto the king of Egypt” is signified the communication of such things as are of the law from the Divine, and of the intelligence thence derived, to those who are in falsities and who infested.

(6902) And ye shall say unto him. That this signifies influx, is evident from the signification of “saying,” as being influx (see n. 5743, 6152, 6291). That “to say” here denotes influx, is because the communication of such things as are of the law from the Divine, and of the intelligence thence derived (n. 6901), is effected by influx.

(6903) Jehovah God of the Hebrews hath met with us. That this signifies the Divine of the Lord in the church, and His command, is evident from the signification of "the Hebrews," as being the church (see n. 5136, 6675, 6684); that "Jehovah God" denotes the Divine of the Lord, is because by "Jehovah" no other is meant in the Word than the Lord (n. 1736, 2921; 3023, 3035, 5041, 5663, 6303); and from the signification of "meeting," as here being a command; for by "meeting" is here meant that He spoke with them, and gave orders. That this is involved in "meeting," is evident from the fact that it is not further said what He spoke, but His command immediately follows.

(6904) And now let us go we pray a way of three days into the wilderness. That this signifies the life of truth in a state altogether removed from falsities, although in obscurity, is evident from the signification of "going," as being life (see n. 3335, 4882, 5493, 5605); from the signification of "a way," as being truth (n. 627, 2333); from the signification of "three days," as being a full state (n. 2788, 4495), thus when removal from falsities is treated of, it denotes a state altogether removed from them (that "to put a way of three days" denotes to completely separate, see n. 4010); and from the signification of a "wilderness," as being what is uninhabited and uncultivated (n. 2708, 3900), which in the spiritual sense denotes obscurity of faith. For the subject here treated of is the setting up of a spiritual church, signified by the "sons of Israel;" and they who are of that church are relatively in obscurity in respect to the good and truth of faith (n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833, 4402, 6289, 6500, 6865). The life of truth is the life which they live who are of the spiritual church; for the truth which they know from the Word, or from the doctrine of their church, when it is made of the life, is called good, but it is truth in act.

(6905) That we may sacrifice to Jehovah our God. That this signifies thus the worship of the Lord, is evident from the signification of "sacrificing," as being worship in general (see n. 923); for in the Hebrew church, and afterward with the posterity of Jacob, all worship had reference to sacrifices, as can be seen from the fact that they were offered daily, and many at every festival; also at inaugurations, at purifications, for sins, for guilt, besides in consequence of vows, and of free-will. Hence it is that by "sacrifices" is signified worship in general. That it is the worship of the Lord which is signified by "sacrificing to Jehovah God," is very evident from the fact that sacrifices represented none other than the Lord, and the Divine celestial and spiritual things which are from Him (see n. 1823, 2180, 2805, 2807, 2830, 3519); and also from the fact that by "Jehovah God" in the Word none other than the Lord is meant (see n. 6903); by "Jehovah" His Divine Being, and by "God" the Divine Coming-forth thence derived; thus by "Jehovah" the Divine good of His Divine love, and by "God" the Divine truth proceeding from His Divine good.

(6906) And I know. That this signifies foresight, is evident from the signification of "knowing," when predicated of Jehovah or the Lord, as being foresight (see above, n. 6853).

(6907) That the king of Egypt will not allow you to go. That this signifies that falsity will oppose itself, is evident from the signification of "not allowing you to go," as being to oppose itself, for he who does not allow, when it is said that there is a Divine command (n. 6903), and who denies leave to anyone to worship God, sets himself in opposition, as all are wont to do who are in falsity that is confirmed in themselves; from the representation of Pharaoh or the king of Egypt, as being falsity (n. 6651, 6679, 6683); and from the signification of "to go," namely "a way of three days into the wilderness to sacrifice to Jehovah God," as being to live according to truth in a state altogether removed from falsities, and to worship the Lord in this way (n. 6904). [2] How the case is with those who are in falsity, and who are represented by the king of Egypt, in that they set themselves in opposition to those who are in truths, must be told. In the world they who are in falsity do not openly oppose themselves to those who are in truth, for external bonds restrain them, which are fears lest they should appear to be against the laws of the realm and of the church, so that they could not seem to be good citizens; for in this world everyone wishes to seem just and true in outward form, and the wicked more so than the well-disposed, in order that they may captivate the minds of others, and deceive for the sake of gain and honors. Nevertheless inwardly they set themselves in opposition, for whenever they hear anyone professing the truths of the church, not from his office but from zeal, they ridicule inwardly, and they would openly deride if external bonds did not then restrain them. When such come into the other life, external bonds no longer restrain them, for these are then taken away from them in order that everyone may appear in his true character; and then they openly set themselves in opposition to those who are in truths, and infest them in every possible way. This is then the very delight of their life; and when they are warned not to do such things, because if they do not desist, they will at last be removed altogether and thrust down into hell, still they pay no attention to this, but constantly persist in the infestation as before, so greatly are they in the delight of life from falsity, and this taking such possession of them that they do not admit anything which is of intelligence. These are the things signified by the words "the king of Egypt will not allow you to go," and which are represented by Pharaoh, in that he so often set himself in opposition. The removal of such spirits, and the thrusting of them down into hell, is represented by the destruction of Pharaoh and the Egyptians in the sea Suph. [3] They who are in evil of life, and from this in falsity, are in the light of the world, for this is the light by which intellectual objects are seen; this light, with those who are in falsity from evil, has a ruddy glow, and the more so in proportion as they are more in falsity from evil. The glory of the world, which is from the love of self, kindles this light, and causes its glow; and because this is so, truths appear therein wholly as falsities, and falsities wholly as truths. The reason is that heavenly light cannot flow into a beam of that light, but becomes thick darkness when with it; hence it is that such are in a strong persuasion in favor of falsities against truths; because in that light they see them in this way. But with those who are in truths from good, the light of the world does not glow, but is obscure; while the light of heaven with them is clear and bright, and because this light is so clear, truths appear in it as truths, and falsities as falsities. For when this light falls upon falsities, which in the light of the world separate from the light of heaven appear as truths, it not only obscures but altogether extinguishes them. This light, namely, the light of heaven, becomes successively brighter and brighter with them, and at last so much so that the light of the world cannot be compared to it. From all this appears the reason why they who are in falsities from evil, from so strong a persuasion oppose themselves to those who are in truths, which opposition has been treated of above.

(6908) And not by a strong hand. That this signifies that the power of those who are of the spiritual church will not prevail against them, is evident from the signification of "hand," as being power (see n. 878, 3387, 4931-4937); hence "not by a strong hand" denotes power which will not prevail. That the power of those who are of the spiritual church is here meant, is plain from the words which presently follow, "and I will put forth My hand, and smite Egypt with all My wonders," whereby is signified that they would be overcome by power from the Divine, and by the means of this power.

(6909) And I will put forth My hand. That this signifies power from the Divine, is evident from the signification of "hand," as being power (see n. 878, 3387, 4931-4937); and as Jehovah or the Lord says this of Himself, it denotes power from the Divine.

(6910) And smite Egypt with all My wonders. That this signifies the means of Divine power against falsities, is evident from the signification of "Egypt," as being falsity (of which frequently above); and from the signification of "wonders," as being the means of Divine power, whereby they are subjugated who are in evils and infest. That "wonders" denote the means of Divine power, by which they are subjugated who are in falsities, is evident from the wonders or miracles done in Egypt, whereby the Egyptians were at last driven to send away the sons of Israel; every such wonder or miracle there signifies a means of Divine power.

(6911) Which I will do in the midst thereof. That this signifies which shall touch them directly, is evident from the signification of "the midst," as being what is within (see n. 1074, 2940, 2973), thus what directly touches; for that which directly touches anyone is within him; but that which does not touch directly, is also without, for it strikes obliquely, and in part passes by.

(6912) And afterward he will send you away. That this signifies the driving away of those who are in falsities, and the liberation of those who are in truths, is evident from the signification of "sending," or "letting go," as here being to be driven away; for they who are in falsities never let go, even though it were to eternity, unless they are driven away; therefore by “sending,” in the internal sense, is here signified driving away, and the consequent liberation.

(6913) Verses 21, 22. And I will give this people favor in the eyes of the Egyptians; and it shall be that when ye go, ye shall not go empty; and every woman shall ask of her neighbor, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and garments, and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians. “And I will give this people favor in the eyes of the Egyptians,” signifies the fear of those who are in falsities before those who are of the spiritual church, by reason of the plagues; “and it shall be that when ye go, ye shall not go empty,” signifies life no longer in need in respect to the things of the natural mind; “but every woman shall ask of her neighbor, and of her that sojourneth in her house,” signifies that everyone’s good shall be enriched with such things as are helpful; “vessels of silver,” signifies memory-knowledges of truth; “and vessels of gold,” signifies memory-knowledges of good; “and garments,” signifies lower memory-knowledges corresponding thereto; “and ye shall put them upon your sons,” signifies applying them to their truths; “and upon your daughters,” signifies applying them to goods; “and ye shall spoil the Egyptians,” signifies that such things are to be taken away from those who are in falsities and the derivative evils.

(6914) And I will give this people favor in the eyes of the Egyptians. That this signifies the fear of those who are in falsities before those who are of the spiritual church, by reason of the plagues, is evident from the signification of "giving favor," as being fear by reason of plagues (of which below); from the representation of the sons of Israel, who are here "the people," as being those who are of the spiritual church (see n. 6637); and from the representation of the Egyptians, as being those who are in falsities (of which frequently above). That "to give favor in the eyes of the Egyptians" signifies fear by reason of plagues with those who are in falsities, is evident from the meaning of the things in the internal sense, for those who are in falsities are treated of, who are signified by the "Egyptians," in that truths and goods were to be taken away from them, and to be transferred to those who are of the spiritual church; and as those who are in falsities are treated of, by "favor" is not meant favor, for they who are in falsities and evils never have any favor for anyone; but if they benefit anyone, or do not injure him, it is from fear of plagues; this is the source of their favor, and this is the "favor" which is here meant in the internal sense. The internal sense sets forth things such as they are, not such as they are presented in the letter; and applies each to the subject. That this is so, is plain also from what follows concerning the Egyptians, in that they did not let the sons of Israel go from any favor, but from fear on account of further plagues (Exod. 11:1; 12:33). [2] As the spoiling of the Egyptians is treated of in these two verses by the women of Israel asking from the Egyptian women silver, gold, and garments, and as it cannot possibly be known how this is, except from revelation about the things that take place in the other life, for the internal sense involves such things as take place among angels and spirits, therefore it shall be told. That before the Lord’s coming the lower part of heaven was occupied by evil genii and spirits, and that they were afterward expelled thence and that region given to those of the spiritual church, may be seen above (n. 6858). So long as the evil genii and spirits were there, they were under the continual view of the angels of the higher heaven, and by this they were restrained from doing evils openly. At this day also some who are more deceitful than others, because they deceive by a pretence of innocence and charity, are under the view of the celestials, and so long as this is the case they are withheld from their wicked arts. They are directly above the head, and the celestial angels, under whose view they are, are still higher. From this it has been given me to know what was the state of the evil genii and spirits who before the coming of the Lord occupied the lower region of heaven, namely, that at that time they were withheld by the angels of the higher heaven from doing evils openly. [3] But in what manner they were withheld from doing evils openly, it has also been given me to know. They were kept in external bonds, namely, in fear of the loss of honor and reputation, and in fear of the deprivation of possessions in that region of heaven, and of being thrust down into hell; and then there were joined to them simple good spirits; as is the case with men in the world, who, though inwardly devils, are nevertheless kept by such external bonds in the pretence of what is honorable and just, and in well-doing; and in order that they may be so kept, there are joined to them spirits who are in simple good. This was the case with the evil who were in the lower region of heaven before the coming of the Lord; and then they also could be driven to speak truth and to do good by means of their own loves; no otherwise than evil priests, even the worst, who are devils inwardly, who can preach the doctrinal things of their own church with such ardor and pretended zeal as to move the hearts of their hearers to piety, and yet at the same time they are in the love of self and of the world. For thought about honor and gain is what universally reigns within them, and from this fire they are stirred up so to preach. It is the evil spirits with whom they are, and who are in similar love, and thence in similar thought, who lead them; and to these are joined simple good spirits. From all this it can be seen what the state of heaven was before the Lord's coming. [4] But after His coming the states of heaven and of hell were quite changed, for then the evil genii and spirits who occupied the lower region of heaven were cast down, and in their stead they who were of the spiritual church were taken up thither. The evil who were cast down were then deprived of the external bonds which as before said were fears of the loss of honor and reputation, and of the losing of possessions in that region; and in this way they were left to their interiors, which were no other than diabolical and infernal, and so they were consigned to the hells. The taking away of external bonds is effected in the other life by the removal of the good spirits who had been joined to the evil ones. When these are removed, the infernals can no longer be in any pretence of what is good, just, and honorable, but are such as they had been inwardly in the world, that is, such as they had been in thought and will, which they had there concealed from others; and then they desire nothing else than to do evil. These simple good spirits who were taken away from them, were given or joined to those who were of the spiritual church, to whom that region of heaven was given for a possession; and it was from this that these latter were enriched with the truths and goods which were before in the possession of the evil genii and spirits; for enrichment in truths and goods in the other life is effected by the adjoining of spirits who are in truth and good, because through these is effected communication. [5] This is what is signified by the sons of Israel not going empty from Egypt, and by a woman asking of her neighbor, and of her that sojourned in her house, vessels of silver, and vessels of gold, and garments, and thus spoiling the Egyptians. Everyone can see that unless such things had been represented, the Divine would never have commanded that the sons of Israel should use such guile against the Egyptians; for every such thing is very far from the Divine. But as the Israelitish people was altogether representative, it was permitted them by the Divine to do so, because it was so done with the evil in the other life. Be it known that very many things which were commanded by Jehovah or the Lord, in the internal sense do not signify that they were commanded, but that they were permitted.

(6915) And it shall be that when ye go, ye shall not go empty. That this signifies life no longer in need in respect to the things of the natural mind, is evident from the signification of "going," as being life (see n. 3335, 4882, 5493, 5605, 6904); and from the signification of "not going empty," as being life no longer in need. That "emptiness" denotes where there is no truth may be seen above (n. 4744), thus it denotes where there is spiritual need. That it denotes need in respect to the things of the natural mind is plain from what precedes, namely, that they who are of the spiritual church, who are represented by the sons of Israel, were infested by those who were in false memory-knowledges, who are signified by the "Egyptians," consequently as to the things of the natural mind, for the things of this mind are called memory-knowledges. These also especially infest the spiritual, for their thought is within such knowledges, and but little above them (see n. 6865).

(6916) But every woman shall ask of her neighbor, and of her that sojourneth in her house. That this signifies that the good of everyone will be enriched with such things as are helpful, is evident from the signification of "woman," as being the affection of the good of charity (see n. 6014); from the signification of "her neighbor," as being the affection of truth with those who are in memory-knowledges; and from the signification of "her that sojourneth in her house," as being the affection of good, which is also with them. As she was to ask of her neighbor and of her that sojourned in the house, there are signified the truths and goods which are nearest, thus which are helpful. How the case herein is, is plain from what was adduced just above (n. 6914); a "woman" was to ask because by "woman" is signified the good of charity, and this must be what is to be enriched; for in order that good may become good, there must be truths to qualify it. The reason is that when anyone lives according to truths, the truths themselves then become goods; and therefore such as is the quality of the truth, such becomes the good. This good afterward associates and adjoins to itself no other truths than such as are in accord with its own quality, consequently no other than such as are helpful, thus which are in the neighborhood and in the house.

(6917) Vessels of silver, and vessels of gold. That “vessels of silver” signify the memory-knowledges of truth, and “vessels of gold” the memory-knowledges of good, is evident from the signification of “vessels,” as being memory-knowledges (see n. 3068, 3079); memory-knowledges are called “vessels” because they are generals, and can contain within them innumerable truths and manifold goods; from the signification of “silver” as being truth, and of “gold” as being good (n. 1551, 1552, 2954, 5658). (That the “silver” of Egypt denotes true and suitable memory-knowledge may be seen above, n. 6112.) As to the “vessels of silver and gold” with the Egyptians being the memory-knowledges of truth and the memory-knowledges of good, when yet by the “Egyptians” both here and in what precedes, and also in what follows, are signified false memory-knowledges, be it known that in themselves these knowledges are not truths, neither are they falsities, but that they become truths with those who are in truths, and falsities with those who are in falsities, this being the effect of their application and use. It is with man’s memory-knowledges as with his riches and wealth. Riches and wealth are hurtful to those who are in evil, because they apply them to evil uses; but they are useful to those who are in good, because they apply them to good uses. If therefore the riches and wealth which pertain to the evil are transferred to the good, they become good. [2] The same is true of memory-knowledges. For example: with the Egyptians there remained many things from the representatives of the Ancient Church, as is manifest from their hieroglyphics, but as they applied those things to magic, and hence made an evil use of them, therefore to them they were not true memory-knowledges, but false memory-knowledges; yet the same in the Ancient Church were true memory-knowledges, because they applied them rightly to Divine worship. To take also as an example, altars and sacrifices; these with the Hebrew nation, and afterward with the Jewish and Israelitish nation, were true rituals, because they applied them to the worship of Jehovah; but with the nations in the land of Canaan they were false rituals, because they applied them to the worship of their idols, and therefore also it was commanded that the altars of these nations should everywhere be destroyed. It is the same with numberless other things. Therefore by those who are in evils and falsities many memory-knowledges can be acquired which are capable of being applied to good uses, and thus of becoming good. [3] Such are also signified by the spoiling of the nations in the land of Canaan and by the wealth, the herds, the cattle, the houses, the vineyards, which the sons of Israel there took for spoil. This is still plainer from the gold and silver taken from the nations for spoil being also applied to a holy use, as is evident from these passages: There were in his hand vessels of silver, and vessels of gold, and vessels of brass: these also did King David sanctify unto Jehovah, with the silver and gold which he had sanctified of all the nations which he subdued; of the Syrians, of Moab, and of the sons of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer son of Rehob, king of Zobah (2 Sam. 8:10-12). And the merchandise of Tyre and her harlot hire shall be holiness to Jehovah; it shall not be stored up, nor kept back; but her merchandise shall be for them that dwell before Jehovah, to eat till they are sated, and for the ancient to cover himself (Isa. 23:18). These things also which the women of the sons of Israel borrowed from the Egyptians, and thus took for spoil, were afterward applied to the use of constructing the ark and many other of the holy things of their worship.

(6918) And garments. That this signifies lower memory-knowledges corresponding thereto, is evident from the signification of "garments," as being lower memory-knowledges (see n. 2576, 5248). "Garments" have this signification because they clothe interior things.

(6919) And ye shall put them upon your sons, and upon your daughters. That this signifies application to their truths and to their goods, is evident from the signification of "sons," as being truths (see n. 489, 491, 533, 1147, 2623, 3373); from the signification of "daughters," as being goods (n. 489-491, 2362, 2363); and from the signification of "to put upon them," as being to apply, for that which is put upon anyone is applied.

(6920) And ye shall spoil the Egyptians. That this signifies that such things were to be taken from those who were in falsities and the derivative evils, is evident from the signification of "spoiling" as being to take away; and from the signification of "the Egyptians," as being those who are in falsities (of which frequently above). How the case herein is, is evident from what has been adduced above (n. 6914, 6917).

(6921) CONTINUATION CONCERNING THE SPIRITS OF THE PLANET MERCURY. At the end of the preceding chapter it was shown that the spirits of the planet Mercury constitute in the Grand Man the memory of things not material; and as they therefore love to know things abstracted from what is material, they are more prompt and quick than other spirits in discerning, thinking, and speaking; for material things are like weights which induce slowness and retard, because they bear the mind downward and immerse it in earthly things, and thus remove it from the spiritual world, whence all clear discernment comes. How prompt these spirits are, can be seen from what follows.

(6922) There appeared a white flame of some brightness burning briskly, and this for some time. This flame signified the approach of spirits of Mercury more prompt than the rest. When they came, they instantly ran through the contents of my memory. (This all spirits are able to do, and being with a man they are in possession of all things of his memory, see n. 5853, 5857, 5859, 5860.) But on account of their quickness I could not perceive what these spirits observed. From time to time I heard them saying, “That’s so-and-so.” As regards what I have seen in the heavens and in the world of spirits, they said that they knew it before. I perceived that a multitude of spirits in association with them was at the back, a little to the left, in the plane of the back of the head.

(6923) At another time I saw a multitude of such spirits, but at some distance from me, in front, a little to the right, and they talked with me from there, but through intermediate spirits; for their speech is as quick as thought, which can fall into human speech only through intermediate spirits. And what surprised me, they spoke all together, and yet just as promptly and quickly. Their speech was perceived as an undulation, because it was of many together; and what is remarkable, it fell toward my left eye, though they were to the right. The reason was that the left eye corresponds to knowledges of things abstracted from things material, thus to such as are of intelligence; but the right eye corresponds to those which are of wisdom. They likewise perceived and judged what was heard with the same promptness as that with which they spoke, saying that this was so, and this not so. Their judgment was as it were instantaneous.

(6924) There was a spirit from another earth who, being a prompt and ready speaker, could speak with them skillfully. They judged in a moment of what he spoke, saying that this was too elegantly expressed, and that too artfully, so that they merely attended to whether they heard anything from him which was unknown to them before, thus rejecting such things as obscure the discourse, which are chiefly all affectations of elegance and erudition; for these hide the real things, and present instead thereof words, which are their material forms.

(6925) The spirits of the earth Mercury do not stay in one place, or within the sphere of the spirits of one world, but wander through the universe. The reason of this is that they relate in the Grand Man to the memory of real things, which memory must be continually enriched. Hence it is given them to wander about, and everywhere to acquire for themselves knowledges. If while thus journeying they meet with spirits who love material, that is, bodily and earthly things, they shun them, and betake themselves where they do not hear such things. From this it can be seen that their mind is uplifted above sensuous things, and thus that they are in interior light. This it was also given actually to perceive when they were near me, and were speaking with me. I then observed that I was withdrawn from sensuous things, insomuch that the light of my eyes began to grow dull and obscure.

(6926) The spirits of that earth go in companies and bands, and when assembled together, form as it were a globe; they are joined together by the Lord in this way in order that they may act as a one, and that the knowledges of each may be communicated to all, and the knowledges of all to each. That these spirits wander through the universe to acquire knowledges of things was made evident to me also from the fact that once, when they appeared very remote from me, they spoke with me from thence, and said that now they were gathered together, and that now they were going outside the sphere of this solar world into the starry heaven, where they know that there are such as do not care for earthly and bodily things; but for things abstracted therefrom, with whom they desire to be. It was said that they themselves do not know whither they are going; but that they are carried by the Divine guidance where they can be instructed about such things as they do not yet know, and which agree with the knowledges they already have. It was said further that they do not know how they meet the companions with whom they are conjoined, and that this also is done under the Divine guidance.

(6927) Because of their thus journeying through the universe, and so being able to know more than others about the worlds and earths outside the sphere of our solar system, I have also talked with them on this subject. They said that in the universe there are very many earths inhabited by men, and they wondered that it should be supposed by any, whom they called men of little judgment, that the heaven of the omnipotent God consists only of the spirits and angels who come from one earth, when yet these are so few that relatively to the omnipotence of God they are scarcely anything, even if there be myriads of worlds and myriads of earths. They said further that they know of there being earths in the universe numbering more than hundreds of thousands; and yet what is this to the Divine, which is infinite?

(6928) The spirits of the earth Mercury are quite different from those of our earth, for the spirits of our earth, especially when newly in the other life, love bodily and earthly, that is, material things, and desire to know such things in the other life. In order therefore that they may be able to be with good spirits who do not care for such things, they are kept in places which are beneath the soles of the feet, and are called in the Word the “lower earth,”’ and this even till they are averse to bodily and earthly things, and so put them off. When this is effected, they are taken up into heaven, initiated into things interior, and become angels.

(6929) When spirits of Mercury were with me while I was writing and unfolding the Word as to the internal sense, and perceived what I was writing, they said that the things I was writing were very gross, and that almost all the expressions appeared as it were material; but it was given to answer that to the men of our earth the things that have been written seem subtle and elevated, and many of them incomprehensible. I added that very many on this earth do not know that it is the internal man which acts upon the external, and causes this to live; and that they persuade themselves from fallacies of the senses that the body lives of itself, consequently that the whole man is to die when he dies as to the body, and in this way they cherish inward doubts as to the life after death; also that that part of man which is to live after the death of the body, they do not call the spirit, but the soul; and they dispute what the soul is, and where is its seat, and believe that it must be joined again to the material body, in order that the man may live, besides many like things. When the spirits of Mercury heard this, they asked whether such can become angels? to which it was given me to reply that those become angels who have lived in the good of faith, and in charity; and that then they are no longer in external and material things, but in internal and spiritual things, and that when they come to this state, they are in a light above that in which the spirits from Mercury are. To convince them that it is so, an angel was allowed to converse with them who was in heaven from our earth, and who had been such when he lived in the world, of which in what follows.

(6930) There was afterward sent to me from the spirits of Mercury a long irregular paper consisting of a number of papers stuck together, which appeared as if printed with type such as there is on this earth. I asked whether they have such things among them? but they said that they have not; but that they know there are such papers on our earth. They were unwilling to say more, but it was given to perceive that they were thinking that in this earth the knowledges of things are of this nature, thus separate from the man himself, except when the man keeps his eye and thus his mind on such papers. In this way they were ridiculing among themselves the men of this earth, as if they knew nothing except from papers; but they were instructed how the case herein is. After some time they returned, and sent to me another paper, also as it were printed like the former, yet not so stuck together and rude, but becoming and neat. They said that they had been further informed that on our earth there are such papers, and books made of them.

(6931) From what has thus far been said about the spirits of the earth Mercury, it is very manifest that spirits retain what they see and hear in the other life, and can be instructed equally as when they were men, thus in the things that belong to faith, and in this way can be perfected. The purer spirits and angels are, the more readily and fully do they take in, and the more perfectly retain in the memory, what they hear. And as this goes on to eternity, it is evident that they are continually increasing in wisdom. But the spirits of Mercury are continually increasing in the memory-knowledge of things, yet not in wisdom from it, because they love knowledges, which are means, but not uses which are ends, as was related of them above (n. 6814, 6815).

(6932) The subject of the spirits of the earth Mercury will be continued at the end of the following chapter.

CHAPTER 4

THE DOCTRINE OF CHARITY

(6933) It is a common saying that everyone is neighbor to himself, that is, that one should take care of himself first of all. The doctrine of charity teaches how the case herein is. Everyone is neighbor to himself, not in the first, but in the last place. In a prior place are others who are in good; in a still prior place is a society of many; in a place still prior is our country; in a place still prior is the church; in a place still prior is the Lord's kingdom; and above all men and all things is the Lord.

(6934) The saying that everyone is neighbor to himself, and that he must take care of himself first of all, is to be understood in this way. Everyone must make provision for himself so as to have the necessities of life, as food, clothing, a place to dwell in, and other things which are necessarily required in the civil life where he is; and this not only for himself, but also for his family; and not only for the present time, but also for the future. Unless each person procures for himself the necessities of life, he cannot be in a state to exercise charity toward the neighbor, for he is in need of all things.

(6935) The end in view declares in what way each person must be neighbor to himself, and must first of all take care of himself. If the end is that he may become richer than others merely for the sake of riches, pleasure, eminence, and the like, the end is evil; and therefore he who from such an end believes he is neighbor to himself, injures himself to eternity. But if the end is that he may acquire wealth for the sake of the necessities of life, for himself and for his family, so as to be in a state to do what is good according to the commandments of the doctrine of charity, he takes care of himself for eternity. The end itself makes the man, for the end is his love, because everyone has as the end that which he loves.

(6936) How the case herein is can be further seen from this similar example. Everyone ought to take care of his body in respect to its food and clothing. This must come first, but to the end that there may be a sound mind in a sound body. And everyone ought to take care of his mind in respect to its food, namely, in respect to such things as belong to intelligence and wisdom, to the end that his mind may thus be in a state to serve the Lord; he who does this, takes good care of himself for eternity. But he who takes care of his body merely for the sake of the body, and does not think of soundness of mind, and who does not take care of his mind in respect to such things as are of intelligence and wisdom, but in respect to such things as are contrary thereto, takes bad care of himself for eternity. From all this it is evident in what way everyone ought to be neighbor to himself, namely, not in the first place but in the last; for the end must not be for himself, but for others; and where the end is, there is the first.

(6937) Moreover, the case herein is like that of a man who is building a house. He must first lay the foundation; but the foundation must be for the house, and the house for a place to dwell in. And so everyone must first take care of himself, yet not for himself, but in order that he may be in a state to be of service to the neighbor, thus to his country, to the church, and above all to the Lord. He who believes that he is neighbor to himself in the first place, is like one who regards the foundation as the end, and not the house and dwelling in it; when yet the dwelling is the very first and last end, and the house together with its foundation is only a means to the end.

(6938) As is the case with possessions, so also is it with honors in the world; everyone is at liberty to provide himself with these also, yet not for the sake of himself, but for the sake of the neighbor; he who provides them for the sake of himself, provides ill for himself; but he who provides them for the sake of the neighbor, provides well for himself. For he who turns his ends to himself turns himself toward hell; but he who turns his ends from himself to the neighbor, turns himself toward heaven. EXODUS 4 1. And Moses answered, and said, And behold they will not believe me, and will not hear my voice; for they will say, Jehovah hath not been seen of thee. 2. And Jehovah said unto him, What is that in thy hand? And he said, A rod. 3. And He said, Cast it to the earth. And he cast it to the earth, and it became a serpent; and Moses fled from before it. 4. And Jehovah said unto Moses, Put forth thy hand, and take hold of its tail; and he put forth his hand, and took hold of it, and it became a rod in his hand. 5. In order that they may believe that Jehovah hath been seen of thee, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob. 6. And Jehovah said further to him, Bring now thy hand into thy bosom. And he brought his hand into his bosom, and brought it out, and behold his hand was leprous as snow. 7. And He said, Bring back thine hand unto thy bosom; and he brought back his hand unto his bosom; and brought it forth out of his bosom, and behold it was turned again as his flesh. 8. And it shall be, if they do not believe thee, and hear the voice of the former sign, that they will believe the voice of the latter sign. 9. And it shall be, if they do not believe also these two signs, and do not hear thy voice, that thou shalt take of the waters of the river, and pour out on the dry land, and the waters which thou hast taken out of the river, they shall become blood in the dry land. 10. And Moses said unto Jehovah, In me, my Lord, I am not a man of words, even from yesterday, even from the day before yesterday, even from now in Thy speaking unto Thy servant, because heavy of mouth, and heavy of tongue am I. 11. And Jehovah said unto him, Who maketh man’s mouth? Or who hath made him dumb, or deaf, or seeing, or blind? Is it not I Jehovah? 12. And now go, and I will be with thy mouth, and I will teach thee what thou shalt speak. 13. And he said, In me, my Lord, send I pray by the hand Thou wilt send. 14. And the anger of Jehovah was kindled against Moses, and He said, Is there not Aaron, thy brother, the Levite? I know that speaking he will speak. And also behold he goeth forth to meet thee; and he will see thee, and he will be glad in his heart. 15. And thou shalt speak unto him, and shalt put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 16. And he shall speak for thee unto the people; and it shall be that he shall be to thee for a mouth, and thou shalt be to him for God. 17. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs. 18. And Moses went, and returned to Jethro his father-in-law, and said to him, Let me go, I pray, and return unto my brethren who are in Egypt, and I shall see whether they yet live. And Jethro said to Moses, Go in peace. 19. And Jehovah said unto Moses in Midian, Go, return into Egypt; because all the men seeking thy soul are dead. 20. And Moses took his wife and his sons, and made them ride upon the ass, and he returned to the land of Egypt; and Moses took the rod of God in his hand. 21. And Jehovah said unto Moses, When thou goest to return into Egypt, see all the wonders which I have put in thy hand, and thou shalt do them before Pharaoh; and I will harden his heart, and he will not send away the people. 22. And thou shalt say unto Pharaoh, Thus said Jehovah, My son, My firstborn, is Israel. 23. And I say unto thee, Send My son away, that he may serve Me; and if thou refuse to send him away, behold I will slay thy son, thy firstborn. 24. And it came to pass in the way, in the inn, that Jehovah met him, and sought to kill him. 25. And Zipporah took a stone, and cut off the foreskin of her son, and made it touch his feet; and she said, Because a bridegroom of bloods art thou to me. 26. And He ceased from him. Then she said, A bridegroom of bloods as to circumcisions. 27. And Jehovah said unto Aaron, Go to meet Moses, into the wilderness. And he went, and met him in the mountain of

God, and kissed him. 28. And Moses told Aaron all the words of Jehovah, wherewith He had sent him, and all the signs which He had commanded him. 29. And Moses went, and Aaron, and gathered together all the elders of the sons of Israel. 30. And Aaron spoke all the words which Jehovah had spoken unto Moses, and did the signs before the eyes of the people. 31. And the people believed; and they heard that Jehovah had visited the sons of Israel, and that He had seen their affliction, and they bent themselves, and bowed themselves down.

(6939) THE CONTENTS. There is a continuation in this chapter in the internal sense with respect to the liberation of those who are of the spiritual church. First, their state is described, namely, that if they had not hope and faith, falsities and evils, and also things profane would drag them down; these are the things signified by the three signs.

(6940) Afterward the law Divine is treated of, that truth was adjoined to its good; and that thus good had the power to liberate, and to instill hope and faith. Moses represents the law Divine as to good, and Aaron as to truth.

(6941) Lastly that people is treated of, in that they only represented the spiritual church; and not that this church could be instituted among them, because they were in externals without internals. This is signified by Zipporah's circumcision of her son, and by the blood wherewith his feet were stained.

(6942) THE INTERNAL SENSE. Verses 1-4. And Moses answered, and said, And behold they will not believe me, and will not hear my voice; for they will say, Jehovah hath not been seen of thee. And Jehovah said unto him, What is that in thy hand? And he said, A rod. And He said, Cast it to the earth. And he cast it to the earth, and it became a serpent, and Moses fled from before it. And Jehovah said unto Moses, Put forth thy hand, and take hold of its tail; and he put forth his hand, and took hold of it, and it became a rod in his hand. "And Moses answered and said," signifies thought from the law Divine; "And behold they will not believe me, and will not hear my voice," signifies that those who are of the spiritual church would not have faith, thus would not receive; "for they will say, Jehovah hath not been seen of thee," signifies the Divine of the Lord in His Human; "and Jehovah said unto him," signifies foresight as to what they would be if they had not faith; "What is that in thy hand? And he said, A rod," signifies the power of the Lord's Divine Human; "and He said, Cast it to the earth," signifies the influx of the power of the Lord's Divine natural into the sensuous; "and it became a serpent," signifies the sensuous and corporeal man thereby separated from the internal; "and Moses fled from before it," signifies horror at the sensuous separated; "and Jehovah said unto Moses," signifies providence from the Divine; "Put forth thy hand, and take hold of its tail," signifies the power of uplifting from the ultimate sensuous; "and he put forth his hand, and took hold of it," signifies an uplifting toward the interiors "and it became a rod in his hand," signifies that then power was communicated from the Divine.

(6943) And Moses answered and said. That this signifies thought from the law Divine, is evident from the signification of "answering and saying," as being thought. For that which in the historical sense of the letter is expressed by external things, in the internal sense signifies internal things; because in no other way can the spiritual things of heaven be presented to men. For man does not apprehend bare spiritual things, neither can they be expressed in the words of human speech; and therefore spiritual things have been described by corresponding natural things, and in this way have been given to man. Thus the Word is helpful to man in the natural world, and also to man in the spiritual world, and hence there is communication of heaven with man, and communion. And from the representation of Moses, as being the Lord as to the law Divine (see n. 6752). Hence it is evident that by "Moses answered and said" is signified thought from the law Divine. Thought from the law Divine is from truth from the Divine; here that the sons of Israel will not believe unless they see signs and wonders.

(6944) And behold they will not believe me, and will not hear my voice. That this signifies that those of the spiritual church would not have faith, thus would not receive, is evident from the representation of the sons of Israel, of whom these things are said, as being those who are of the spiritual church (see n. 6426, 6637); from the signification of "not believing," as being not to have faith; and from the signification of "not hearing the voice," as being not to receive (n. 5471, 5475).

(6945) For they will say, Jehovah hath not been seen of thee. That this signifies the Divine which is in the Lord's Human, is evident from the signification of “saying,” as being perception (of which frequently above), here the perception of those who are of the spiritual church; and from the signification of “Jehovah seen,” as being the appearing of the Lord’s Divine in His Human. That “to be seen” denotes to appear is evident, and that “Jehovah” is the Lord as to the Divine Itself and as to the Divine Human, may be seen above (n. 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905). That “Jehovah seen” denotes the appearing of the Lord’s Divine in His Human, is evident also from the fact that His Divine cannot appear to any man, nor even to any angel, except through the Divine Human; nor the Divine Human except through the Divine truth which proceeds from Him. Here in the internal sense the subject treated of is the liberation of those who are of the spiritual church. (That these were liberated by the Lord’s coming into the world, see n. 2661, 2716, 3969, 6854, 6914; and that these specifically were saved by means of the Lord’s Divine Human, n. 2716, 2833, 2834.) [2] As regards this statement, that the people of that church would not have faith, and would not receive what the law Divine represented by Moses (that is, what the Word) says, unless they saw signs, the case is this. These people, being of the spiritual church, have no perception of truth from good, as the celestial have, but acknowledge as truth every doctrinal matter of their church which they have confirmed in themselves, and are therefore relatively in obscurity (n. 2718, 2831, 2849, 2935, 2937, 3833, 6427, 6500, 6865), as can also be seen from the fact that they do not at all comprehend how the Lord’s Human can be Divine; nor that the Divine love in the Human can effect this; for they keep their thought in a human such as exists with man, and they do not recede from this thought when they think of the Lord, in such an entanglement are they. The same can also be seen from the fact that neither do they comprehend how man can live after death, and at the same time have senses, such as sight, hearing, touch, and smell, and be in a human form there. That such is man when he has cast away his body and its senses and members, appears to them foreign to the truth, so enwrapped are they in things of sense, and in the memory-knowledges and fallacies thence derived; and therefore unless they believed that the body will again be conjoined with the soul, they would have no belief whatever in any resurrection. [3] From all this it is sufficiently evident in how much obscurity they are as regards the things of heaven; and hence it is that no faith can ever be implanted in them unless they are withheld by the Lord from falsities by a mighty force. And as there was no such force before the Lord’s coming, but only after His coming, when He had made the Human in Himself Divine, therefore they could not be taken out of the lower earth, where they were being infested by falsities, and be taken up into heaven, until after the Lord’s resurrection (n. 6914). From this then it is that it is said that they would not believe, thus neither would receive what the law Divine, that is, the truth Divine says, unless they saw that it is so, thus unless they saw signs (of which below).

(6946) And Jehovah said unto him. That this signifies foresight as to what they would be if they had not faith, is evident from the signification of "saying," when predicated of Jehovah or the Lord, as being foresight (see n. 5361). That it denotes foresight as to what they would be if they had not faith, is plain from the three signs treated of below; for in the internal sense these signs represent their state if they did not believe.

(6947) What is that in thy hand? And he said, A rod. That this signifies the power of the Lord's Divine Human, is evident from the signification of "hand," as being power (see n. 878, 3387, 4931-4937, 5327, 5328, 5544); and from the signification of a "rod," as also being power (n. 4013, 4876, 4936). That it is the power of the Lord's Divine Human, is because by Moses is represented the Lord as to the law Divine, or the Word, which is the Divine truth proceeding from the Lord's Divine Human (n. 6752). The power which is signified by "hand" is the power proceeding from the Lord's Divine rational; but the power which is signified by "rod" is the power proceeding from the Lord's Divine natural. That the "rod" denotes the power proceeding from the Lord's Divine natural, is because a rod supports the body, like a foot, and by a "foot" is signified the natural (n. 2162, 3147, 3761, 3986, 4280, 4938-4952). That "to lift up the hand" denotes power in the spiritual, and "to lift up the foot" denotes power in the natural, may be seen above (n. 5327, 5328); and for this reason, in accordance with the kind of elevation treated of in the internal sense, it was sometimes said to Moses when he was to do miracles, that he should "lift up the hand," sometimes that he should "lift up the rod."

(6948) And He said, Cast it to the earth. That this signifies the influx of the power of the Lord's Divine natural into the sensuous, is evident from the signification of a "rod," as being power in the natural, and when it is said of the Lord, as being the power proceeding from his Divine natural (of which just above, n. 6947) from the signification of "casting," or "sending forth," as being proceeding, thus influx; and from the signification of "the earth" as being man's external (n. 82, 913, 1411, 1733), here his sensuous and corporeal, which are the outermosts, because the rod became a serpent, and by a "serpent" is signified the sensuous and corporeal man. [2] By the Divine power of the Lord is here meant the Divine truth proceeding from the Lord, for there is power in Divine truth, insomuch that it is power itself (n. 3091, 4931, 6344, 6423). The Divine truth proceeding from the Lord flows into every man, through his interiors into the exteriors, even into the external sensuous and into the corporeal, and calls forth everywhere things correspondent in their order; in the sensuous, things correspondent such as appear in the world and upon the earth. But as the things which are in the world and upon the earth appear otherwise than as they are, they are therefore full of fallacies; and therefore when the sensuous is in these evils only, it must needs think against the goods and truths of faith, because it thinks from fallacies; and when Divine truth flows in, it must needs turn it into falsity. [3] That a man who is not elevated from the sensuous, but is in it and thinks from it, thinks from fallacies, may be illustrated by examples: The fallacies in respect to the life of man-that it is of the body, when yet it is of the spirit in the body; in respect to the sight-that it is of the eye; in respect to the hearing that it is of the ear; in respect to the speech-that it is of the tongue and mouth; when yet it is the spirit which sees, hears, and speaks, through these organs of the body. The fallacies in respect to life-that it is permanent in man, when yet it flows in. The fallacies in respect to the soul-that it cannot be in a human form, and in human senses and affections. The fallacies in respect to heaven and hell-that the former is above man, and the latter beneath him, when yet they are in him. The fallacies that objects flow into the exteriors, when yet what is external does not flow into what is internal, but what is internal into what is external. The fallacies in respect to the life after death-that it is impossible except together with the body. Besides the fallacies in natural things, which give rise to the self-contradictory conjectures of so many persons. [4] Who cannot see that fallacies and the falsities thence derived have dominion instead of truths, merely from the dispute which long existed in respect to the circulation of the blood, which though supported by so many experimental proofs, nevertheless long remained in doubt; and also from the dispute about the sun-that it revolved once a day around this earth, and not only the sun, but also the moon, all the planets, and the whole starry heaven; and also from the dispute which still continues in respect to the soul, its conjunction with the body, and its seat therein. Seeing that the fallacies of the senses have dominion in such things, although their true character is plain from so many phenomena and effects, why should they not do so in such things as belong to heaven, which being spiritual are not plain except through correspondences? [5] From all this it can now be seen what is the quality of man's sensuous, viewed in itself, and left to itself; namely, that it is in fallacies, and thence in falsities, thus is against the truths and goods of faith. Hence it is that when man is in the sensuous and in its light, he is in thick darkness in respect to the things of the spiritual world, that is, in respect to those which are in light from the Divine; and that the sensuous light is turned into mere thick darkness when the light from heaven falls into it. The reason is, that the truths which are of the Divine light cannot be together with fallacies and the falsities thence derived; but [the falsities] extinguish [the truths] and thereby induce thick darkness.

(6949) And it became a serpent. That this signifies the sensuous and corporeal man separate from the internal, is evident from the signification of a "serpent," as being a man who reasons from things sensuous (see n. 195-197, 6398, 6399), thus the sensuous of man; and as by "serpent" is signified the sensuous, it signifies also the corporeal, for what the sensuous has, it has from the senses of the body. And because, regarded in itself, the sensuous is such as has been described just above (n. 6948), the "serpent" also (which is the sensuous), signifies all evil in general (n. 251, 254, 257). That by the "serpent" is here meant the sensuous and corporeal man separated from the internal or rational, is evident from the fact that Moses fled from before it, whereby is signified horror of it; and also from the fact that by this sign is described the state of those of the spiritual church, if they did not have faith; for then their internal would be closed, nor would more of the light of heaven flow in, than to enable them to think, and from this to speak, from the sensuous separated. All those think from the sensuous separated who defend falsities against truths, and evils against goods; in a word, all who are in evil of life, and thence in no faith, for he who lives evilly, believes nothing. Such persons excel others in the gift of reasoning, and also of persuading, especially the simple, for the reason that they speak from the fallacies of the senses, and from appearances in the world. They also know how to extinguish or veil truths by fallacies, whence also by "serpents" are signified cunning and craftiness. But when the sensuous has been conjoined with the internal, or rightly subordinated to the rational, then by a "serpent" is signified prudence and circumspection (see n. 197, 4211, 6398).

(6950) And Moses fled from before it. That this signifies horror at the sensuous separated, is evident from the signification of "fleeing," as being horror, for he who feels horror at anything, flees from it; and from the signification of the "serpent," which is that from before which he fled, as being the sensuous separated (of which just above, n. 6949).

(6951) And Jehovah said unto Moses. That this signifies providence from the Divine, is evident from the signification of "saying," when predicated of Jehovah or the Lord, as being foresight (of which above, n. 6946); and because it denotes foresight, it also denotes providence, for these two are conjoined together, because the Lord provides what He foresees. He foresees evil and provides good. Here therefore by "Jehovah said," is signified providence, because the serpent is now turned into a rod, that is, evil into good. And from the representation of Moses, as being the Lord in respect to Divine truth; thus providence from the Divine is predicated of the Lord as to the Human when He was in the world.

(6952) Put forth thy hand and take hold of its tail. That this signifies the power of uplifting from the ultimate sensuous, is evident from the signification of "hand," as being power (of which above, n. 6947); and from the signification of the "tail of the serpent," as being the ultimate of the sensuous. That a "serpent" denotes the sensuous may be seen above (n. 6949), thus its "tail" is the ultimate or lowest of the sensuous. Uplifting is signified by "putting forth and taking hold of," for he who puts forth the hand and takes hold of any creeping thing of the earth, lifts it up. As by the "serpent" is signified the sensuous separated, and hence reasoning from the fallacies of the senses about the truths of faith, by the "tail of the serpent" is signified falsity itself, for this is the ultimate or lowest, and he who is in falsity, thus in the ultimate and lowest, looks wholly downward, or outward, that is, into the world and to the earth; but not upward or inward, that is, into heaven and to the Lord. [2] That such things are signified by the "tail of the serpent," is evident in John: The locusts had tails like unto scorpions, and stings were in their tails; and their power was to do harm to men (Rev. 9:10); where "tails like unto scorpions, and stings in the tails," denote cunning reasonings from falsities, by which they persuade, and thus do harm, wherefore it is said that "their power is to do harm to men." [3] Again: The tails of the horses were like unto serpents, having heads, and by them they do harm (Rev. 9:19); where in like manner "tails like serpents" denote reasonings from falsities, by which harm is done; and especially because it is said that "such were the tails of the horses, and that they had heads;" for by "horses" is signified the intellectual, and also by "head." Hence by "tails" are here signified more cunning reasonings from fallacies and the derivative falsities against truths, which reasonings are lowest, for the more cunning any reasonings are against truths, the lower they are. [4] Again: The tail of the dragon drew the third part of the stars of heaven, and did cast them into the earth (Rev. 12:4); where the "tail of the dragon" in like manner denotes reasonings from falsities; the "stars of heaven," the knowledges of good and truth; "to cast them to the earth" denotes to destroy them. That the "dragon" is the "serpent," which seduces by reasonings from falsities, and which seduced the mother of the living, or Eve, in paradise, by means of the tree of knowledge, that is, by means of memory-knowledges from the sensuous, thus from fallacies, is clear also in John: The great dragon was cast down, the old serpent, which is called the Devil and Satan, which seduceth the whole world (Rev. 12:9). [5] That the "tail" in general denotes the sensuous separated, which looks not up but down, thus not to heaven, but to earth, and consequently denotes falsity, is evident in these passages: Jehovah will cut off from Israel head and tail, branch and rush; the old man and the honorable, he is the head; and the prophet, the teacher of a lie, he is the tail (Isa. 9:14-15); where the "tail" manifestly denotes falsity, which in the Word is called a "lie." Again: There shall not be for Egypt any work, which shall make head and tail, branch and rush (Isa. 19:15); where "rush" denotes what is lowest. In Moses: Thus Jehovah shall make thee the head, and not the tail; that thou mayest be upward only, and not downward, when thou shalt obey the commandments of thy God (Deut. 28:13). [6] The "tail" denotes the lowest, which looks downward or outward, that is, into the world and to the earth, but not to heaven and to the Lord. For the interiors of man together with his sensuous things are lifted upward by the Lord when the man is in the good of faith and of charity; but if he is in evil and falsity, then his interiors together with his sensuous things look downward, thus only to the things that are in the world, whereby he puts off the human nature, and puts on the bestial; for wild beasts look downward, or only to those things which are on the earth. He who looks downward, wills what is evil and thinks what is false, but he who is lifted upward by the Lord, wills what is good and thinks what is true; the uplifting by the Lord takes place actually, and from this a removal from evils and falsities, which the angels perceive by the very sense. This is like the tendency to the center of gravity; the center is where the Lord is in His sun. Toward this the heads of the angels are lifted up; but the feet of the infernals. Thus the former look upward, and the latter downward (see n. 3641, 3643). [7] Again: The stranger that is in the midst of thee shall ascend above thee upward more and more; but thou shalt descend downward more and more; he shall be for the head, and thou shalt be for the tail (Deut. 28:43-44); where the sense is similar. In Isaiah: Say unto him, Take heed, and be quiet; fear not, neither let thy heart soften, because of the two tails of these smoking firebrands, on account of the wrath of Rezin and Syria, and the son of Remaliah (Isa. 7:4); "Rezin king of Syria" denotes knowledges of evil. That "Syria" denotes knowledges of good, may be seen above, (n. 1232, 1234, 3680); thus in the opposite sense, knowledges of evil. The "son of Remaliah the king of Samaria" denotes knowledges of falsity. Knowledges of evil and knowledges of falsity are "tails," because they are lowest things. "Smoking firebrands" denote wrath.

(6953) And he put forth his hand, and took hold of it. That this signifies an uplifting toward the interiors, is evident from the signification of "putting forth the hand and taking hold," when said of what lies beneath, as being to be uplifted toward higher things, or what is the same, toward the interiors (see above, n. 6952); from the signification of "hand," as being interior power (see also n. 6952); and from the signification of a "serpent," which is what he took hold of, as being the sensuous and reasoning thence (of which above, n. 6949); that when the sensuous is uplifted toward the interiors, power is communicated from the Divine, will be seen in what now follows.

(6954) And it became a rod in his hand. That this signifies that then was communicated power from the Divine, is evident from the signification of the "serpent which became a rod," as being the sensuous (of which above, n. 6949); from the signification of a "rod," as being power in the natural; and from the signification of the "hand," as being interior power; both powers being from the Divine (n. 6952). The case herein is this. From himself man looks downward only, that is, into the world, and to the earth, because from himself he is in evil and falsity; and when he looks thither, then the sensuous has dominion, and interior things makes no opposition, because they follow the force of the stream, and yield to it. Nevertheless not from himself but from the Lord, man looks upward, that is, to heaven and to the Lord, which is effected by means of an uplifting and when the interiors are uplifted, the sensuous also is uplifted, but its light is then obscured, because the light of heaven has dominion. When this takes place, good and truth from the Lord flow in, and are also received; and this is meant by power communicated from the Divine. Yet no others can be uplifted in this way than those who have lived in the good of faith and of charity. That the upliftings are toward the interiors, has been given me to know from living experience, for they have been observed a thousand times.

(6955) Verses 5-7. In order that they may believe that Jehovah hath been seen of thee, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Jehovah said further to him, Bring now thy hand into thy bosom. And he brought his hand into his bosom, and brought it out, and behold his hand was leprous, as snow. And He said, Bring back thine hand into thy bosom; and he brought back his hand into his bosom, and brought it forth out of his bosom, And behold it was turned again as his flesh. "In order that they may believe that Jehovah hath been seen of thee," signifies that they may have faith in respect to the Lord's Divine Human; "the God of their fathers," signifies that it was the Divine of the Ancient Church; "the God of Abraham, the God of Isaac, and the God of Jacob," signifies the Lord as to the Divine Itself and the Divine Human; "and Jehovah said further to him," signifies foresight as to what would be the quality of those of the spiritual church, if they did not have faith; "Bring thy hand into thy bosom," signifies the appropriation of truth; "and he brought his hand into his bosom," signifies the accomplishment; "and he brought it out," signifies that it was thence; "and behold his hand was leprous, as snow," signifies the profanation of truth; "and He said," signifies providence in respect to what would be the quality of those of the spiritual church if they did have faith; "Bring back thine hand into thy bosom" signifies the appropriation of truth; "and he brought back his hand into his bosom" signifies the accomplishment; "and he brought it forth out of his bosom," signifies that it was thence; "and behold it was turned again as his flesh," signifies that then it was good.

(6956) In order that they may believe that Jehovah hath been seen of thee. That this signifies that they may have faith in respect to the Lord's Divine Human, is evident from the signification of “believing,” as being to have faith - not faith that Jehovah or the Lord was seen with the eyes, but faith in the Lord in the spiritual sense of the term; and from the signification of “Jehovah seen,” as being the appearing of the Lord in His Divine Human (see n. 6945). Thus by “they may believe that Jehovah hath been seen of thee” is signified that they may have faith in respect to the Lord’s Divine Human.

(6957) The God of their fathers. That this signifies that it was the Divine of the Ancient Church, is evident from the signification of “the God of their fathers,” as being the Divine of the Ancient Church (of which n. 6876, 6884, where also it may be seen that this was the Lord in respect to the Divine Human).

(6958) The God of Abraham, the God of Isaac, and the God of Jacob. That this signifies the Lord as to the Divine Itself and the Divine Human, is evident from what was shown above (n. 6847), where the same words occur.

(6959) And Jehovah said further to him. That this signifies foresight as to what would be the quality of those of the spiritual church if they did not have faith, is evident from the signification of “Jehovah said,” as being foresight (as above, n. 6946). The reason why these words denote what would be the quality of those of the spiritual church if they did not have faith, is that in what follows the subject treated of is what would be the further quality of those who are of the spiritual church (who are represented by the sons of Israel), if they did not have faith, namely, that they would be profaners of truth. For the first miracle of the rod becoming a serpent signifies their state, that they would become altogether sensuous and corporeal. This miracle of the hand becoming leprous signifies profanation, for this succeeds if the church persists in faithlessness. [2] In their childhood, and afterward in their youth, they of the spiritual church have faith in the doctrinal things of their church, but at that time they have faith from parents and masters, and not from themselves, and therefore if they afterward recede from faith, they profane the truth only slightly, which profanation can be removed by Divine means, and thus the man be freed from the guilt of it. But if a man has faith in the doctrine of the church, and in the Word, from himself, that is, by confirmations in himself, and if he then afterward recedes, and denies in himself what he had before believed, especially if he lives contrary to the truth which he had confirmed in himself, and either explains it in his own favor, or altogether rejects it, he profanes the truth; and this because he commingles and conjoins together within himself truth and falsity. As such persons have scarcely any remains of truth and good, in the other life they finally become like skeletons; and have as little life remaining as have the bones relatively to the organic life of the flesh. But still harder is the lot of those who profane good than that of those who profane truth, they who are of the Lord's spiritual church can profane truth but not so much good. [3] As "leprosy" signifies the profanation of truth, and as this is the subject treated of in what follows, see first of all what has been before said and shown about profanation, namely: That they who are within the church can profane holy things, but not they who are without it (n. 2051, 3399): That holy things cannot be profaned, except by those who have previously acknowledged them (n. 1008, 1010, 1059, 3398, 3898, 4289): That it is also profanation to acknowledge and believe truths and goods, and yet to live contrary to them (n. 4601): That man is withheld from profanation as much as possible (n. 301-303, 1327-1328, 3398, 3402); that the lot of profaners is the worst of all in the other life (n. 6348).

(6960) Bring now thy hand into thy bosom. That this signifies the appropriation of truth, is evident from the signification of “hand,” as being power (of which above, n. 6947); and from the signification of “bosom,” as being love; for that which is of the breast corresponds to love, because therein is the heart, which corresponds to celestial love, and the lungs, which correspond to spiritual love (see n. 3635, 3883-3896, 4112-4113, 4133). And as from this the bosom corresponds to love, by it is also signified man’s own, for that is man’s own which is of his love. Therefore here by “bringing the hand into the bosom” is signified appropriation; that it is the appropriation of truth, is plain from what follows, and also from the fact that spiritual power consists in truth (see n. 6948). [2] That the “bosom” denotes that very thing which belongs to man, thus his own, and from this, appropriation and conjunction by love, is evident from the following passages: Confide ye not in a companion, put not trust in a guide; keep the doors of thy mouth from her that lieth in thy bosom (Micah 7:5); where “she that lieth in the bosom” denotes one who has been conjoined with him by means of love. For this also a wife is called “the wife of her husband’s bosom” (Deut. 28:54; 2 Sam. 12:8); and a husband is called “the husband of his wife’s bosom” (Deut. 28:56); and this because one belongs to the other. And in David: My prayer shall fall back upon my bosom (Ps. 35:13); meaning that it would return to himself. Remember, Lord, the reproach of Thy servants, how I do bear in my bosom all the great peoples (Ps. 89:50); meaning with himself, as his own. In Isaiah: He feedeth his flock like a shepherd, He gathereth the lambs in His arm, and carrieth them in His bosom (Isa. 40:11); where the sense is the same. [3] In Luke: Give, and it shall be given to you; good measure, pressed down, shaken together, and running over, shall be given into your bosom (Luke 6:38); “to be given into the bosom” denotes for themselves as their own. In the same: And it came to pass that Lazarus died, and was carried by the angels into Abraham’s bosom (Luke 16:22); “to be carried into Abraham’s bosom” denotes to the Lord (who is meant by “Abraham”), from conjunction through love. [4] And in John: There was lying in Jesus’ bosom one of His disciples, whom Jesus loved; he, leaning on Jesus’ breast, saith unto Him, Lord who is it? (John 13:23, 25); “to lie in the bosom” manifestly denotes to be loved, and to be conjoined through love. Again: No one hath ever seen God; the only-begotten son, who is in the bosom of the Father, He hath set Him forth (John 1:18); “in the bosom of the Father” denotes to be one. [5] The “bosom” denotes that very thing which belongs to man, and also appropriation not by love, in the following passages: I will recompense, I will recompense upon their bosom your iniquities, and the iniquities of your fathers together; I will measure the price of their work upon their bosom (Isa. 14:6-7). Jehovah doing mercy to thousands, and recompensing the iniquity of the fathers into the bosom of their sons after them (Jer. 32:18). Recompense to our neighbors sevenfold into their bosom their reproach wherewith they have reproached Thee, O Lord (Ps. 79:12); “to recompense into their bosom” denotes into themselves.

(6961) And he brought his hand into his bosom. That this signifies the accomplishment, namely, of the appropriation of truth, is evident from what has already been said.

(6962) And he brought it out. That this signifies that it was thence, is evident from the signification of “bringing the hand out of the bosom and seeing” as being to observe what was its quality, thus that it was thence.

(6963) And behold his hand was leprous, as snow. That this signifies the profanation of truth, is evident from the signification of “hand,” as being power (n. 6947), and as being truth, because spiritual power consists in truth (n. 6948, 6960); and from the signification of “leprosy,” as being profanation, specifically, the profanation of truth (of which below). In the historic Word much is said about leprosy, and about its various appearances in the skin, and about the judgment thence to be formed of its quality - whether the leper was to be shut in, or to go out of the camp, or to be set at liberty; and also about leprosy in garments, in vessels, and in the very houses. Leprosy is so much treated of, not on account of leprosy as a disease, but because it signified the profanation of truth, thus for the sake of the spiritual sense; and because the Jews and the Israelites were capable of profaning truth more than other people. [2] For if they had known the internal things of the Word, and the truths themselves which were represented by the rites of the church among them, and had faith in them, and yet had lived according to their inclination, namely in the love of self and the love of the world, in hatred and revenge among themselves, and in cruelty toward the Gentiles, they must needs have profaned the truths in which they once had faith; for to believe in truths and to live contrary to them, is to profane them. And therefore they were withheld as far as possible from the knowledges of internal truth (see n. 3398, 3489); insomuch that they did not even know that they would live after death; neither did they believe that the Messiah would come to save souls eternally, but to exalt that nation above all others in the universe. And because that nation was such, and also is such at this day, therefore they are still withheld from faith, even though they live in the midst of Christendom. Hence then it is that the nature of leprosy was so particularly described. [3] That "leprosy" signifies the profanation of truth, is plain from the statutes concerning leprosy that are recorded by Moses in Leviticus 13. In this description there is contained in the internal sense the whole nature of the profanation of truth - as what the nature of this profanation is if recent, what if old, what if inward in man, what if also outward, what if curable, what if incurable, what are the means of cure, and other particulars, which cannot be at all known to anyone, except by means of the internal sense of the Word. [4] But as it is profanations which are described by “leprosy,” it is not allowable to explain in detail what is contained in the description of it. Moreover, heaven is horrified at the bare mention of what is profane. I may quote this passage only: If the leprosy effloresce fully in the skin, and the leprosy cover the whole skin of him that hath the plague, from his head even to his heel, under every look of the priest’s eyes; and the priest see, and behold the leprosy hath covered all his flesh, then he shall pronounce the plague clean; it is all turned white, he is clean. But in the day that there shall appear in him living flesh, he shall be unclean (Lev. 13:12-14); unless it is known from the internal sense how the case herein is, namely, that he is clean who is all leprous from his head even unto his heel, it must appear like a paradox; but by “one leprous from his head to his heel” is meant one who knows internal truths, but does not acknowledge or believe them. Such a one is not inwardly in profanation, but outwardly, which profanation is removed, and therefore he is clean. But if he knows the truths of faith, and believes them, and yet lives contrary to them, he is in profanation inwardly, as is the case also with one who has once believed, and afterward denies. Therefore it is said, “in the day that there shall appear in him living flesh, he shall be unclean;” by “living flesh” is meant acknowledgment and faith (see what has been adduced above, n. 6959).

(6964) And he said. That this signifies providence in respect to what would be the quality of those of the spiritual church if they did have faith, is evident from the signification of "Jehovah said," as being providence (as above, n. 6951); that it denotes what their quality would be if they did have faith, is plain from what follows. For by "his hand turned again as his flesh" is signified that then they would have spiritual good; the opposite of which is that the hand became leprous by being brought into his bosom, by which is signified that they who are of the spiritual church would be in the profanation of truth, if they did not have faith (see above, n. 6959, 6963).

(6965) Bring back thy hand unto thy bosom. That this signifies the appropriation of truth, is evident from the signification of "bringing the hand into the bosom," as being the appropriation of truth (see n. 6960).

(6966) And he brought back his hand unto his bosom. That this signifies the accomplishment, may be seen above (n. 6961).

(6967) And he brought it forth out of his bosom. That this signifies that it was thence, may also be seen above (n. 6962).

(6968) And behold it was turned again as his flesh. That this signifies that then it was the good of truth, is evident from the signification of "flesh," as being what is man's own of his will, made alive by what is the Lord's own of His Divine Human, that is, what is one's own that is heavenly (see n. 3813); and because this is signified by "flesh," it is the good of love to the Lord and toward the neighbor which is signified. But with those who are of the spiritual church, it is the good of truth, because their good is from truth, and is according to the truth of the doctrine of their church. When this truth becomes of the life it is called good.

(6969) Verses 8, 9. And it shall be, if they do not believe thee, and hear not the voice of the former sign, that they will believe the voice of the latter sign. And it shall be, if they do not believe also these two signs, and do not hear thy voice, that thou shalt take of the waters of the river, and pour out on the dry [land], and the waters which thou hast taken out of the river, they shall become blood in the dry [land]. "And it shall be, if they do not believe thee," signifies if they have not faith; "and hear not the voice of the former sign," signifies if they do not obey what is announced from the Word, that instead of spiritual and rational men they would become not spiritual and not rational; "that they will believe the voice of the latter sign," signifies that they would have faith in what had been foretold from the Word, namely, that they would become profaners of truth; "and it shall be, if they do not believe also these two signs," signifies if they should have no faith whatever that such things would come to pass; "and do not hear thy voice," signifies if they do not yield any obedience; "that thou shalt take of the waters of the river," signifies false memory-knowledges; "and pour out on the dry [land]," signifies insertion into the natural; "and the waters which thou hast taken out of the river," signifies inversion of the state; "they shall become blood in the dry [land]," signifies the falsification of all truth, and the consequent privation of it in the natural.

(6970) And it shall be, if they do not believe thee. That this signifies if they have not faith, is evident from the signification of "believing," as being to have faith (see n. 6956). To have faith here does not signify faith from the signs, that they were to be liberated from Egypt, for this faith relates to worldly things; but it signifies faith that if they did not remain in truths they would become merely sensuous and corporeal, and at last profaners of truth; for these are what the two signs signify. The internal sense does not treat of worldly things, as does the external historic sense; but of spiritual things. Faith in worldly things is quite different from faith in spiritual things, as for example: to believe that men will do as they speak; that a man is true or not true; that to insure success, a man should do so and so, and not otherwise; that what is said or written is worthy of credit, or not, besides numberless like things; such are matters of faith in worldly things, as also here that the sons of Israel were to be liberated from bondage in Egypt. But to believe that there is a heaven and a hell; that men will live after death, the good in happiness to eternity, the evil in unhappiness; that the life remains with everyone; that faith and charity make spiritual life, and that this is the life which the angels have in heaven; that the Lord has all power in the heavens and on earth, as He Himself says (Matt. 28:18); that from Him we live; that the Word is the doctrine of heavenly and Divine truths; and the like - such are matters of faith in spiritual things, and are here signified by "believing."

(6971) And hear not the voice of the former sign. That this signifies if they do not obey what is announced from the Word, that instead of spiritual and rational men they would become not spiritual and not rational, is evident from the signification of "hearing," as being to obey (see n. 2542, 3869, 5017); from the signification of a "voice," as being what is announced from the Word, of which below; and from the signification of "the former sign," as being that instead of spiritual and rational men they would become not spiritual and not rational. That this is so, is plain from the signification of the serpent which was made from the rod of Moses cast on the earth (which is here "the former sign"), as being the sensuous and corporeal man (n. 6949); thus the non-spiritual and non-rational man. For the man who is sensuous and corporeal is not rational, thus neither is he spiritual, for he thinks falsities and wills evils. He who does this is not rational, still less is he spiritual, for the acknowledgment and faith of truth, and the life of good, are the veriest spiritual in the rational, because these things are from the Divine; whereas the acknowledgment and faith of falsity and the life of evil are the contrary. (That merely sensuous and corporeal men are such, see n. 6844, 6845, 6948, 6949.) [2] Those become merely sensuous and corporeal who have first known the things of the spiritual world and have afterward rejected them, and have imbued themselves with principles of falsity contrary to truths, and as to life have looked solely to worldly, bodily, and earthly things, and from this have believed that life ought to be enjoyed with every pleasure, saying, "What has man more while he lives? When we die we die; and who has ever come from another life to tell us about it? We know not what it is to live when life goes out of a man." If anyone by rational arguments sets them thinking at all about eternal life, they think that they shall not fare worse than others, and immediately relapse to the state of their former life. With such there is a closing of the passage for the light of heaven and its influx, and the light of heaven in their natural becomes like thick darkness, but the light of the world therein becomes brightness (see n. 6907), and the brightness is so much the more brilliant, as the light of heaven is more darkened; hence it is that such see no otherwise than that the evils of their life are goods, and that consequently the falsities are truths. It is from this then that a man becomes sensuous and corporeal. In a word, when a passage for the influx of the light of heaven has once been opened, and afterward is closed, the man is then driven to look downward, and not upward; and this from Divine order, lest the truths which he has once acknowledged, and which remain in his interior man, should be contaminated with falsities, and thus profaned. [3] The case is the same with the Gentiles who recede from their religiosity; but their lot is better than the lot of those who are within the church, because they have no truths from the Word, consequently no genuine truths; but truths joined with many fallacies, which cannot be so much profaned. With regard to the signification of a "voice," as being what is announced from the Word, be it known that a "voice" is often spoken of, and is also joined to such things as have no relation to a voice, as here it is also joined to a sign; "if they do not hear the voice of the former sign, they will believe the voice of the latter sign;" and also in other passages: The voice of the whip, and the voice of the sound of a wheel (Nah. 3:2). The floods have lifted up their voice above the voices of many magnificent waters (Ps. 93:3-4). [4] That a "voice" signifies annunciation, and in a good sense annunciation from the Word, which voice is called the "voice of Jehovah," is evident in David: The voice of Jehovah is in power; the voice of Jehovah is in glory; the voice of Jehovah breaketh the cedars; the voice of Jehovah cutteth off the flames of fire; the voice of Jehovah maketh the wilderness to tremble; the voice of Jehovah maketh the hinds to calve; and strippeth the forests (Ps. 29:4-5, 7-9); To Him that rideth upon the heaven of the heaven of old; lo He shall utter with His voice, a voice of strength (Ps. 68:33). In these passages a "voice" denotes Divine truth, thus the Word, and annunciation from it. What a "voice" further signifies, see n. 219; and that "voice" is predicated of truth, n. 3563.)

(6972) That they will believe the voice of the latter sign. That this signifies that they would have faith in what had been foretold from the Word, namely, that they would become profaners of truth, is evident from the signification of "believing," as being to have faith (of which just above, n. 6970); from the signification of a "voice," as being what is announced (n. 6971), thus also what is foretold; and from the signification of "leprosy," which is here the "latter sign," as being the profanation of truth (of which above, n. 6963).

What profanation is, see also above (n. 6959), and in the passages there cited.

(6973) And it shall be, if they do not believe also these two signs. That this signifies if they should have no faith whatever that such things would come to pass, is evident from the signification of “believing,” as being to have faith (that is, in the spiritual sense, of which above, n. 6970); and from the signification of “the two signs,” as being that they would become sensuous and corporeal, and afterward profaners of truth, which is signified by the serpent that was made by the casting of the rod of Moses upon the earth (n. 6971), and by the hand which being put into the bosom became leprous (n. 6963). Thus by “not believing these two signs” is signified to have no faith whatever that such things would come to pass.

(6974) And do not hear thy voice. That this signifies if they do not yield any obedience, is evident from the signification of “hearing,” as being obedience (see n. 2542, 3869, 5017); from the signification of “voice,” as being what is announced and foretold (n. 6971, 6972); and from the representation of Moses, whose voice they were to hear, as being the Lord as to the Divine law, that is, as to the Divine truth, thus as to the Word, for therein is Divine truth. Hence it is plain that by the expression, “if they do not hear thy voice,” is signified, if they do not yield any obedience. In this passage and before (verses 1 and 8), it is said “if they do not believe,” and “if they do not hear,” and yet the two expressions appear alike, for he who does not believe, does not hear. Yet they are distinct, for “believing,” by which is signified faith, is said of the truth of faith, and thus relates to the intellectual; but "hearing," by which is signified obeying, is said of the good of charity, and thus relates to the will. For in the Word, especially the prophetic, where truth is expressed in its own words; good is also expressed in its own words, on account of the heavenly marriage, which is the marriage of good and of truth, in every detail of the Word (see n. 683, 793, 801, 2173, 2516, 2712, 4138, 6343).

(6975) Thou shall take of the waters of the river. That this signifies false memory-knowledges, is evident from the signification of "the waters of the river," namely, of Egypt, or the Nile, as being false memory-knowledges. (That "waters" denote truths may be seen above, n. 2702, 3424, 4976; and in the opposite sense falsities, n. 790; also that the "river of Egypt" denotes false memory-knowledges, n. 6693.)

(6976) And pour out on the dry [land]. That this signifies insertion into the natural, is evident from the signification of "pouring out," as being insertion; and from the signification of "the dry [land]," as being the natural. A dry place is called "dry," and the land is also so called, and by the "land of Egypt" is signified the natural mind, which is in falsity, thus the natural (see n. 5276, 5278, 5280, 5288, 5301), and still more by the "dry [land]."

(6977) And the waters which thou hast taken out of the river. That this signifies inversion of state, is evident from what presently follows, for it is said that "they shall become blood in the dry [land]," whereby is signified the falsification of all truth, and the privation of it in the natural. When this takes place the state is completely inverted; and hence these words, as they involve an inversion of state, are also said to signify it. There is also a total inversion of state in the natural when it is entirely occupied by falsities. This rarely happens with man while he lives in the world, but in the other life it takes place with all who are cast into hell. That it rarely happens with man while he lives in the world is because he is then continually kept in a state capable of being reformed, provided that he desists from evils in freedom. But after death his life follows him, and he remains in the state which he had acquired by the whole course of his life in the world. [2] Then he who is in evil is no longer capable of being reformed; and lest he should have communication with any society of heaven, all truth and good are taken away from him; so that he remains in evil and falsity, which grow there in accordance with the capacity to receive them that he has acquired in the world. Nevertheless he is not allowed to pass beyond the acquired bounds. This inversion of state is what is here meant, which is such that he can no longer be amended as to the interiors, but only as to the exteriors, namely, by fear of punishments. After enduring these many times, he at last abstains from evil, not in freedom, but by compulsion, the cupidity of doing evil still remaining. This cupidity, as before said, is kept in check by fears, which are external and compulsory means of amendment. This is the state of the evil in the other life.

(6978) They shall become blood in the dry [land]. That this signifies the falsification of all truth, and the consequent privation of it in the natural, is evident from the signification of “blood,” as being holy truth proceeding from the Lord, and in the opposite sense truth falsified and profaned (see n. 4735, how the case herein is was shown just above); and from the signification of “the dry [land],” as being the natural (of which also just above, n. 6976). That “blood” signifies the falsification of truth and its profanation, is especially evident in Nahum: Woe to the city of bloods! It is all full of lying and rapine; the prey departeth not. The voice of a whip, and the voice of the sound of a wheel; and a neighing horse, and a jumping chariot; the horseman mounting, and the shining of a sword, and the flash of a spear; and a multitude of pierced, and a heap of carcass and no end of body; they stumble on their body. Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts (Nah. 3:1-4); that by the “city of bloods” is signified the doctrine of falsity, thus by “blood,” falsified and profaned truth is plain from all the words of its description in the internal sense, and not only in these verses which have been cited, but also in those which follow, the description of it being continued in the whole chapter; for the “city” is doctrine; its being “all full of lying and rapine” denotes being full of falsity, and of evil from falsity; “the voice of a whip and the voice of the sound of a wheel” denotes the defence of falsity by fallacies; “a neighing horse and a jumping chariot" denotes from a perverted intellectual and the like doctrine; "the horseman mounting, the shining of a sword, the flashing of a spear" denotes combat against truth; "the multitude of pierced" denotes innumerable falsities thence, and those who are in falsities; "a heap of carcass, and no end of body" denotes innumerable evils thence, and those who are in evils; "the whoredoms of a harlot" denote the falsifications themselves, and in like manner "witchcrafts."

(6979) Verses 10-12. And Moses said unto Jehovah, In me, my Lord, I am not a man of words, even from yesterday, even from the day before yesterday, even from now in Thy speaking unto Thy servant; because heavy of mouth and heavy of tongue am I. And Jehovah said unto him, Who maketh man's mouth? Or who hath made him dumb, or deaf, or seeing, or blind? Is it not I Jehovah? And now go, and I will be with thy mouth, and I will teach thee what thou shalt speak. "And Moses said unto Jehovah" signifies perception from the Divine; "In me, my Lord" signifies what is certain; "I am not a man of words" signifies that he has no speech; "even from yesterday, even from the day before yesterday" signifies not from eternity; "even from now in Thy speaking unto Thy servant" signifies thus neither to eternity with the Divine flowing into the Human; "because heavy of mouth and heavy of tongue am I" signifies that the voice and speech from the Divine are not heard or perceived; "and Jehovah said unto him" signifies Divine influx; "who maketh man's mouth?" signifies utterance; "or who hath made him dumb?" signifies no utterance; "or deaf?" signifies no perception, and consequently no obedience; "or seeing, or blind?" signifies faith by means of knowledges, and no faith through lack of them; "is it not I Jehovah?" signifies that these things are by virtue of the influx of life from the Divine; "and now go" signifies life from the Divine; "and I will be with thy mouth, and will teach thee what thou shalt speak" signifies the Divine in each and all things which proceed from the Divine Human.

(6980) And Moses said unto Jehovah. That this signifies perception from the Divine is evident from the signification of "saying," in the historicals of the Word, as being to perceive (as frequently above); and from the representation of Moses as being the Lord in respect to the Divine law in the Human when He was in the world (see n. 6723, 6752, 6771, 6827). The Divine which is the source, is signified by "Jehovah." Hence, it is plain that by "Moses said unto Jehovah" is signified that the Lord from His Divine had perception in His Human.

(6981) In me, my Lord. That this signifies what is certain, is evident from the fact that "in me" is a form of assertion that a thing is so, consequently that it is certain.

(6982) I am not a man of words. That this signifies that he has no speech, is evident from the signification of "not a man of words," as being not to have the faculty of speaking, thus to have no speech. How this is shall be told. Here in the supreme sense the subject treated of is the Lord, for Moses represents the Lord as to the law Divine, thus as to truth Divine. The truth which proceeds immediately from the Divine cannot be heard by anyone, not even by any angel; for in order to be heard the Divine must first become human; and it becomes human when it passes through the heavens; and when it has passed through the heavens it is presented in human form, and becomes speech, which speech is uttered by spirits, who when they are in this state, are called the “Holy Spirit,” and this is said to proceed from the Divine, because the holy of the spirit, or the holy truth which the spirit then speaks, proceeds from the Lord. From this it can be seen that the truth which proceeds immediately from the Divine cannot be presented to anyone as discourse or speech, except through the Holy Spirit. This is meant in the supreme sense by the statement that Moses, who represents the Lord as to truth Divine, says that “he is not a man of words;” and by the fact that Aaron his brother was adjoined to him, who was to him “for a mouth,” and he to Aaron “for God.”

(6983) Even from yesterday, even from the day before yesterday. That this signifies not from eternity, namely, having speech, is evident from the signification of “yesterday and the day before yesterday,” as being from eternity. That “yesterday and the day before yesterday” denotes from eternity, is because it signifies time, and indeed time past; and when spoken of the Lord, or of the Divine, time does not signify time, but eternity. There are two things which are proper to nature, and which do not exist in heaven, still less in the Divine, namely space and time. That these are not in heaven, but that instead of them there are states, instead of space state as to being, and instead of time state as to coming-forth, may be seen above

(n. 2625, 3938); and also that spaces and times in heaven are states (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3387, 3404, 3827, 4321, 4814, 4882, 4901, 4916, 5605, 6110). But in the Divine which is above the heavens, still less are there space and time, and not even state, but instead of space there is infinity, and instead of time eternity; to these two correspond the times and spaces in the world; and also states as to being and as to coming-forth in the heavens. [2] That by "yesterday and the day before yesterday," in the Word, is not signified yesterday and the day before yesterday, but in general time past, is evident from the passages where they are mentioned: The waters of the Jordan returned into their place, and went over all its banks, as yesterday and the day before yesterday (Josh. 4:18). It came to pass, everyone who had known Saul yesterday and the day before yesterday, when they saw that behold he prophesied with the prophets (1 Sam. 10:11). The tribes of Israel said unto David, Both yesterday and the day before yesterday, when Saul was king over us, thou wast he that leddest out and broughtest in Israel (2 Sam. 5:2). In these passages and elsewhere "yesterday and the day before yesterday" denotes formerly, or time past. Now as by "yesterday and the day before yesterday" is signified time past, and the subject here treated of in the supreme sense is the Lord, who as to the Divine law or Divine truth is represented by Moses, it is evident that by "yesterday and the day before yesterday" is signified from eternity. The eternity which is signified by "yesterday" is thus expressed in David: A thousand years in Thine eyes are as yesterday when it is past (Ps. 90:4).

(6984) Even from now in Thy speaking unto Thy servant. That this signifies thus neither to eternity with the Divine flowing into the human, is evident from the signification of "from now," or "from today," as being eternity (see n. 2838, 3998, 4304, 6165), thus to eternity, because it involves time following; from the signification of "speaking," as being influx (n. 2951, 5481, 5743, 5797), that it denotes influx from the Divine, is signified by "in Thy (that is Jehovah) speaking;" and from the signification of "servant," as being the Lord's Human when as yet it was not made Divine (n. 2159); but when it was made Divine, because one with Jehovah, it was the Lord.

(6985) Because heavy of mouth and heavy of tongue am I. That this signifies that the voice and speech from the Divine are not heard or perceived, is evident from the signification of "mouth," as being voice; and from the signification of "tongue," as being speech. By "mouth," is signified voice, because it is the organ of the voice; and by "tongue" is signified speech, because it is the organ of speech. The difference between voice and speech is plain to everyone, also that "to be heard" is said of the voice, and "to be perceived" of speech. This cannot be expressed in the historic sense of the letter, where Moses is spoken of as a man, and who could speak, but with difficulty, otherwise than by being "heavy of mouth and heavy of tongue." But when this passes into the internal sense, it is perceived by the angels as being said in respect to the subject treated of;

and when it is said of the Divine, it is perceived that the voice proceeding thence cannot be heard nor the speech be perceived immediately, but mediately through spirits, according to what was said above (n. 6982).

(6986) And Jehovah said unto him. That this signifies Divine influx, is evident from the signification of “saying,” as being influx (see n. 5743, 5797, 6152, 6291); that it denotes from the Divine, is because “Jehovah said.”

(6987) Who maketh man’s mouth? That this signifies utterance, is evident from the signification of “mouth,” as being the voice (of which above, n. 6985); and as it denotes the voice, it denotes utterance. What the “mouth” specifically signifies cannot be seen except from correspondence. The mouth together with the lips corresponds to the interior speech which is of the thought. The thought of man is active and passive; man has active thought when he speaks, and this may be called speaking thought; but his thought is passive when he does not speak; and the difference between the two can be seen by him who reflects. By the “mouth” of man is thus signified active or speaking thought, thus utterance. [2] As regards active thought, which is signified by the “mouth,” be it known that this thought also is speaking thought in its own way, and that by the activity of this speech it excites the organs of the body corresponding thereto. It appears as if the words of the speech were in the thought, but this is a fallacy; it is only the sense of the speech which is there, the nature of which man can scarcely know, for it is the speech of his spirit, which speech is universal speech, such as is the speech of spirits in the other life. When this speech flows into the correspondent organs of the body, it presents the speech of words, which is vastly different from the thought that produces it, as is very evident from the fact that a man can think in one minute what takes him a long space of time to speak or write; and this would not be the case if this thought were composed of words, as is the speech of the mouth. It is from the correspondence of the speech of the thought and the speech of the mouth, that when a man comes after death among spirits, he knows how to speak in the universal language, thus with spirits, no matter what had been their language in the world; and that he then scarcely knows otherwise than that he speaks there as in the world, when yet the words of their speech are not words such as man uses in the body, but are the ideas which had been of his thought, one idea containing very many things. For this reason spirits can utter in a moment what a man can scarcely utter in half an hour, and even then there are many things within the same idea which cannot possibly be expressed by bodily speech. [3] Yet the angels in heaven speak in a different way from spirits; for the angels who are in heaven have their speech from intellectual ideas, which by the philosophers are called immaterial ideas; whereas spirits have their speech from ideas of the imagination, which are called material ideas; hence in one idea of the thought of the angels there are contained very many things which spirits cannot utter by many series of their ideas, besides many things which they cannot express at all. But when a spirit becomes an angel, he is in angelic speech, just as a man when after death he becomes a spirit, is in the speech of spirits, and for a similar reason. From all this it can be seen what active thought is, namely, that it is the speech of man's spirit.

(6988) Or who hath made him dumb. That this signifies no utterance, is evident from the significance of "dumb," as being no utterance; for it is opposed to "mouth," by which is signified utterance (of which just above, n. 6987). By "utterance" is not here meant that of the voice, or speech, for this utterance is natural; but by "utterance" is meant confession of the Lord, and the profession of faith in Him; for this utterance is spiritual. Hence it is evident what is signified in the internal sense by the "dumb," namely, they who cannot confess the Lord, thus cannot profess faith in Him, by reason of ignorance, in which state are the nations outside the church, and also the simple within the church. That such are signified by the "dumb," is plain in Isaiah: Then shall the lame leap as a hart, and the tongue of the dumb shall sing; because in the wilderness waters shall break out, and streams in the plain of the desert (Isa. 35:5-6); "the tongue of the dumb shall sing" denotes that they shall confess the Lord and what is of faith in Him; "in the wilderness shall waters break out, and streams in the plain of the desert," denotes that they have the knowledges of truth and good; the "wilderness" is a state of no knowledges of faith from ignorance. [2] By the dumb who were restored by the Lord are also signified the nations that by His coming into the world were delivered from falsities and the evils thence derived; as by the dumb person in Matthew: Behold they brought to Him a dumb man, obsessed by a demon; but when the demon was cast out, the dumb spoke (Matt. 9:32-33). And by the dumb person in the same: There was brought unto Jesus one obsessed by a demon, blind and dumb; and He healed him, insomuch that the blind and dumb both spoke and saw (Matt. 12:22). In like manner by the dumb person also obsessed by a demon, in Mark 9:17-30. [3] Be it known that the miracles wrought by the Lord all signify the state of the church, and of the human race saved by His coming into the world, namely, that those were liberated from hell who had received the faith of charity. Such things are involved in the Lord's miracles. In general all the miracles recorded in the Old Testament signify the state of the Lord's church and kingdom. In this way Divine miracles are distinguished from diabolical or magical miracles, however much they may appear alike in the external form, as was the case with the miracles of the magicians in Egypt.

(6989) Or deaf. That this signifies no perception of truth, and consequently no obedience, is evident from the signification of the "deaf," as being those who do not perceive what truth is, and consequently do not obey; thus abstractedly, no perception of truth, and consequently no obedience. That the "deaf" have this signification is because hearing corresponds both to perception and to obedience - to perception because what is heard is inwardly perceived, and to obedience because it is thence known what ought to be done. (That this is the correspondence of hearing, and also of the ear, see n. 3869, 4652-4660, 5017.) Hence it is evident what is signified by the "deaf." In the Word by the "deaf" are also signified the nations which do not know the truths of faith, because they have not the Word, and therefore they cannot live according to these truths; nevertheless when they have been instructed, they receive them and live according to them. These are meant in Isaiah: Then shall the eyes of the blind be opened, and the ears of the deaf shall be opened (Isa. 35:5). Hear ye deaf, and look ye blind, seeing (Isa. 42:18). In that day the deaf shall hear the words of the book; and out of thick darkness, and out of darkness, the eyes of the blind shall see (Isa. 29:18). Bring forth the blind people that have eyes, and the deaf that have ears (Isa. 43:8); by the "deaf" are here meant those who by the coming of the Lord came into a state of receiving the truths of faith, that is, of perceiving them and obeying them. The same are signified by the "deaf" whom the Lord healed (Mark 7:31 seq.; 9:25). Because the "deaf" signified such, it was forbidden those with whom the representative church was instituted "to curse the deaf and to put a stumbling-block before the blind" (Lev. 19:14).

(6990) Or seeing, or blind. That this signifies faith by means of knowledges, and no faith through the lack of them, is evident from the signification of "seeing," as being to understand and have faith (see n. 897, 2325, 2807, 3863, 3869, 4403-4421), thus faith from knowledges, for in the original tongue this is a word which means one who is open, namely, with his eyes, thus one who sees from knowledges, for knowledges open; and from the signification of the "blind," as being no faith from no knowledges, because one who is blind is one who does not see. That by the “blind” in the Word are also signified the nations that live in ignorance of the truth of faith, because outside the church, but who when instructed receive faith, may be seen above (n. 2383); the same are also signified by the blind whom the Lord healed (see Matt. 9:27-31; 12:22; 20:29 seq.; 21:14; Mark 8:22-26; 10:46 seq.; Luke 18:35 seq.; John 9).

(6991) Is it not I Jehovah? That this signifies that these things are from the influx of life from the Divine, is evident from the fact that such things as are signified by the “dumb,” by the “deaf,” and by the “blind,” as also by the “mouth” and by “seeing,” arise with man from the influx of life from Jehovah or the Lord. For thence arise both evils and goods with everyone; but evils from man, and goods from the Lord. That evils arise from man, is because the life which flows in from the Lord, that is, good and truth, is turned by man into evil and falsity, thus into what is contrary to life, which is called spiritual death. The case herein is like that of light from the sun, which becomes of a color in accordance with its reception by objects, some being lively and bright, and some being as it were dead and dusky. But as it appears as if the Lord brings in evil also, because He gives life, therefore from the appearance evil is attributed in the Word to Jehovah, or the Lord, as can be seen from many passages. So also in this passage it is said that “Jehovah makes what is dumb, deaf, and blind,” of which, because they arise from the influx of life from the Divine, it is said that “Jehovah makes” them; but the internal sense sets forth and teaches the thing as it is in itself, and not as it appears.

(6992) And now go. That this signifies life from the Divine, is evident from the signification of "going," as being life (see n. 3335, 4882, 5493, 5605); that it is from the Divine is because by Moses is represented the Lord.

(6993) And I will be with thy mouth, and will teach thee what thou shalt speak. That this signifies the Divine in each and all things which proceed from the Divine Human is evident from the signification of "being with the mouth," when said by Jehovah, as being to be with what he utters (that by the "mouth" is signified utterance, see n. 6987, 6988), and as these things are said to Moses, by whom is represented the Lord as to the law Divine in the Divine Human, therefore by "I will be with thy mouth" is signified the Divine in the things which proceed from the Divine Human; and from the signification of "teaching thee what thou shalt say" as being to proceed; for by "teaching" and by "speaking" is signified to flow in, and when said of the Divine of the Lord, it signifies to proceed. For from the Lord's Divine Human itself proceeds Divine truth, which is called the "Holy Spirit"; and because when the Lord was in the world He was Himself the Divine truth, He Himself taught the things that were of love and faith, and at that time not by the Holy Spirit, as He Himself teaches in John: The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39). But after the Lord even as to the Human was made Jehovah, that is, Divine good, which was after the resurrection, then He was no longer Divine truth, but this proceeded from His Divine good. That the "Holy Spirit" is the Divine truth which proceeds from the Lord's Divine Human, and not any spirit or spirits from eternity, is very evident from the Lord's words in the passage above cited, namely, that "the Holy Spirit was not yet"; also that a spirit cannot himself proceed, but the holy of the spirit, that is, the holy which proceeds from the Lord, and which a spirit utters (see also n. 6788). [2] From all this then it follows that the whole trinity, namely, Father, Son, and Holy Spirit, is perfect in the Lord, and thus that there is one God, and not three, who being distinct as to persons are said to constitute one Divine. That in the Word mention has been made of "Father, Son, and Holy Spirit" was that men might acknowledge the Lord and also the Divine in Him. For man was in such thick darkness, as he also is at this day, that otherwise he would not have acknowledged any Divine in the Lord's Human; for this, being wholly incomprehensible, would have been to him above all belief. And moreover it is a truth that there is a Trine, but in one, namely, in the Lord; and it is also acknowledged in Christian churches that the Trine dwells perfectly in Him. Moreover, the Lord openly taught that He was one with the Father (John 14:9-12); and that the holy, which the Holy Spirit speaks, is not of the Spirit but of the Lord; in John: The Paraclete, the Spirit of truth, will not speak from Himself, but whatever He hears, He will speak. He will glorify Me, for He will take of what is Mine, and announce it to you (John 16:13-14). That the "Paraclete" is the Holy Spirit is said in John 14:26.

(6994) Verses 13-17. And he said, In me, my Lord, send I pray by the hand of him whom Thou wilt send. And the anger of Jehovah was kindled against Moses, and He said, Is there not Aaron, thy brother, the Levite? I know that speaking he will speak. And also behold he goeth forth to meet thee; and he will see thee, and he will be glad in his heart. And thou shalt speak unto him, and shalt put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall speak for thee unto the people; and it shall be that he shall be to thee for a mouth, and thou shalt be to him for God. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs. "And he said, In me, my Lord," signifies asseveration; "send I pray by the hand of him whom Thou wilt send," signifies that the Divine truth proceeding from the Divine Human will be mediately uttered; "and the anger of Jehovah was kindled against Moses," signifies clemency; "and He said, Is there not Aaron thy brother the Levite?" signifies the doctrine of good and truth; "I know that he will speak," signifies preaching; "and also behold he goeth forth to meet thee," signifies reception; "and he will see thee," signifies perception; "and he will be glad in his heart," signifies the affection of love; "and thou shalt speak unto him," signifies influx; "and shalt put the words in his mouth," signifies that what he utters will proceed from the Divine Human; "and I will be with thy mouth," signifies that truth Divine will proceed through the Divine Human from the Divine Itself; "and with his mouth," signifies thus with the things thence derived; "and will teach you what ye shall do," signifies thus the Divine in each and all things which shall be done; "and he shall speak for thee unto the people," signifies that he will be doctrine to the spiritual church; "and it shall be that he shall be to thee for a mouth," signifies truth Divine, which also proceeds mediately from the Lord; "and thou shalt be to him for God," signifies the Divine truth which proceeds immediately from the Lord; "and thou shalt take in thy hand this rod," signifies Divine power therein; "wherewith thou shalt do the signs," signifies the consequent enlightenment and confirmation of truths.

(6995) And he said, In me, my Lord. That this signifies asseveration, is evident from the fact that "in me" is a form of asseveration (as above, n. 6981).

(6996) Send I pray by the hand of him whom Thou wilt send. That this signifies that the Divine truth proceeding from the Divine Human will be mediately uttered, is evident from the representation of Moses, who says this, as being the Lord as to the Word, that is, as to Divine truth (see n. 6752); from the signification of "sending," when said of the Lord, as being to proceed (n. 2397, 4710); and from the signification of "sending by the hand," as being by another to whom power will be given, namely, the power of uttering the Divine truth proceeding from the Divine Human of the Lord; and as it denotes by another to whom power is given, it denotes mediately. It was shown above (n. 6982, 6985), that the Divine truth proceeding immediately from the Lord's Divine Human cannot be heard and perceived by any man, nor even by an angel. Therefore in order that it may be heard and perceived, there must be mediation, which mediation is effected through heaven, and afterward through the angels and spirits with the man. [2] This can be plainly known from the fact that man cannot even hear the spirits who are with him speaking with one another; and if he heard he could not perceive, because the speech of spirits is without human words, and is the universal speech of all languages. Moreover spirits cannot hear angels; and if they heard they could not perceive, because the angelic speech is still more universal. Nay, the angels of the inmost heaven can be still less heard and perceived, because their speech is not a speech of ideas, but of affections which are of celestial love. Seeing that since these kinds of speech are so far away from man, that they cannot possibly be heard and perceived by him, what then, so to speak, must be the Divine speech, which is infinitely above all the kinds of speech in the heavens! It is said "the Divine speech," but the Divine truth proceeding from the Divine Human of the Lord is meant. This being so, it can be seen that the Divine truth proceeding from the Lord, in order to be heard and perceived, must pass to man through mediations. The last mediation is through the spirit who is with the man, who inflows either into his thought, or by means of a living voice. [3] That the Divine truth proceeding immediately from the Lord cannot be heard or perceived, is also evident from the correspondences and derivative representatives; namely, that the things a man speaks are presented quite differently with spirits; and the things spirits speak, quite differently with the angels. This can be seen from the spiritual sense of the Word and its literal sense, in that the literal sense, which is adapted to man, is significative and representative of the things which are in the spiritual sense; while this latter sense is not perceptible to man except insofar as it can be presented and expressed by such things as are of the world and of nature; and still less the angelic sense. What then must be the case with the Divine truth proceeding immediately from the Divine of the Lord, which is infinitely above the angelic understanding, and which is not perceptible in heaven except insofar as it passes through heaven, and so puts on a form adapted and suited to the perception of those who are there, which is effected by means of a wonderful influx, not at all comprehensible to anyone! These things have been said in order that it may be known that the Divine truth proceeding from the Lord cannot be heard or perceived by anyone, except through mediations.

(6997) And the anger of Jehovah was kindled against Moses. That this signifies clemency, is evident from the signification of "the anger of Jehovah," as not being anger, but the opposite of anger, thus mercy, and here clemency. That Jehovah has not any anger is evident from the fact that He is love itself, good itself, and mercy itself; and anger is the opposite, and also is a weakness, which cannot be applicable to God; and therefore when in the Word "anger" is predicated of Jehovah or the Lord, the angels do not perceive anger, but either mercy or the removal of the evil from heaven; here clemency, because it is said to Moses, by whom is represented the Lord as to Divine truth when He was in the world. [2] That in the Word "anger" is attributed to Jehovah or the Lord is because it is a most general truth that all things come from God, thus evil things as well as good. But this most general truth, which must be taught to children, youths, and the simple, should afterward be illustrated, that is, by showing that evils are from man, though they appear as if from God, and that it is so said in order that they may learn to fear God, lest they should perish by the evils which they themselves do; and afterward may love Him; for fear must precede love in order that in love there may be holy fear. For when fear is instilled in love, it becomes holy from the holy of love; and then it is not fear of the Lord's being angry and punishing, but lest they should act against good itself, because this will torment the conscience. [3] Moreover, the Israelites and Jews were driven by punishments to observe the statutes and precepts in outward form; and from this they believed that Jehovah was angry and punished, when yet it was themselves who by idolatries brought such things upon them, and separated themselves from heaven; whence came punishments; as is also said in Isaiah: It is your iniquities that have separated between you and your God; and your sins do hide His faces from you (Isa. 59:2). And as the Israelites and Jews were solely in externals without an internal, they were therefore held in the opinion that Jehovah was angry and punished; for they who are in externals without an internal do all things from fear, and nothing from love. [4] From all this it can now be seen what is meant in the Word by the "anger and wrath of Jehovah," namely, punishments; as in these passages: Behold the name of Jehovah cometh from far, burning with His anger, and the heaviness of a burden; His lips are full of indignation, and His tongue is as a burning fire (Isa. 30:27); where "anger" denotes reproof and warning lest they should perish through evils. Again: In an inundation of anger I hid My faces from thee for a moment (Isa. 54:8); "an inundation of anger" denotes temptation, in which evils vex and torment. In Jeremiah: I Myself will fight against you with an outstretched hand, and with a strong arm, and in anger, and in fury, and in great indignation; lest My fury go forth like fire, and burn that none can quench it, because of the wickedness of your works (Jer. 21:5, 12). Again: To fill with the carcasses of the men whom I have smitten in Mine anger, and in My wrath (Jer. 33:5). Also: I will pour out upon them Mine indignation, all the wrath of Mine anger; for all the earth shall be devoured with the fire of My zeal (Zeph. 3:8). He sent on them the wrath of His anger, indignation, and fury, and distress, and a sending of evil angels (Ps. 78:49). [5] Besides many other passages, in which, as in the above, by "anger," "wrath," "fury," "fire," are meant punishments and damnations, into which man casts himself when into evils; for it is of Divine order that goods are attended with rewards; and hence it is that evils are attended with punishments, because they are conjoined together. Punishment and damnation are also meant by "the day of the anger of Jehovah" (Isa. 13:9, 13; Lam. 2:1; Zeph. 2:3; Rev. 6:17; 11:18); also by "the wine of the anger of God," and by "the cup of the anger of God" (Jer. 25:15, 28; Rev. 14:10; 16:19); and likewise by "the winepress of the anger and fury of God" (Rev. 14:19; 19:15). [6] That punishment and damnation are signified by "anger," is also evident in these passages: Offspring of vipers! Who hath warned you to flee from the anger to come? (Matt. 3:7). He that believeth not the Son shall not see life, but the anger of God abideth on him (John 3:36). In the last time there shall be great distress upon the land, and anger on this people (Luke 21:23). From these passages it is plain that by the "anger of Jehovah" are signified punishments and damnations. That by "anger" is meant clemency and mercy, is because all the punishments of the evil arise from the mercy of the Lord toward the good, lest these should be harmed by the evil; yet the Lord does not impose the punishments on them, but they do so upon themselves, for in the other life evils and punishments are conjoined together. Especially do the evil impose punishments on themselves when the Lord does mercy to the good, for then evils increase upon them, and consequently punishments. It is from this that instead of the "anger of Jehovah," by which are signified the punishments of the evil, the angels understand mercy. [7] From all this it can be seen what is the nature of the Word in the sense of the letter, and also what Divine truth is in its most general form, namely, that it is according to appearances; and this for the reason that man is such that what he sees and apprehends from his sensuous, he believes; and what he does not see nor apprehend from his sensuous, he does not believe; thus does not receive. Hence it is that the Word in the sense of the letter is according to things that so appear; and yet it has genuine truths stored up in its inward bosom; and in its inmost bosom, the truth Divine itself which proceeds immediately from the Lord; thus also Divine good, that is, the Lord Himself.

(6998) And He said, Is there not Aaron thy brother the Levite? That this signifies the doctrine of good and truth, is evident from the representation of Aaron, as being the Lord as to Divine good or the priesthood; but here, before he was initiated into the priesthood, the doctrine of good and truth: and therefore also it is said that "he should be to Moses for a mouth, and Moses to him for God;" for by Moses is represented the Lord as to the Divine truth which proceeds immediately from the Lord; consequently by Aaron, the Divine truth which proceeds mediately from the Lord, and which is the doctrine of good and truth. That truth which Moses here represents is truth which cannot be heard or perceived by man (n. 6982); but the truth which Aaron represents is truth which can be both heard and perceived by man; hence Aaron is called the "mouth," and Moses his "God;" and hence Aaron is called a "Levite," for by a "Levite" is signified the doctrine of good and truth of the church, which ministers to and serves the priesthood.

(6999) I know that he will speak. That this signifies preaching, is evident from the signification of "speaking," when said of doctrine, which is represented by Aaron, as being preaching; for this is of doctrine, that is, of him who represents doctrine, and who is called the "mouth," which denotes utterance (see n. 6987).

(7000) And also behold he goeth forth to meet thee. That this signifies reception, is evident from the signification of "going forth to meet," as being to be made ready for receiving, that is, the Divine truth which is represented by Moses, thus denoting its reception. The angels and spirits who receive the Divine truth proceeding from the Lord, and advance it further, are said "to go forth to meet" when they are made ready by the Lord to receive.

(7001) And he will see thee. That this signifies perception, is evident from the signification of "seeing," as being to understand and perceive (see n. 2150, 2807, 3764, 3863, 4567, 4723).

(7002) And he will be glad in his heart. That this signifies the affection of love, is evident from the signification of "being glad in heart," as being the pleasantness and delight from the affection which is of love; for all gladness proceeds from the affection of love. That the affection of love is said of the doctrine of good and truth, and not of those who are in the doctrine, is from angelic speech, for so the angels speak, because they are unwilling to speak of persons, because speech about persons would avert the ideas from a universal view of things, thus from the comprehension of innumerable things together. For this reason they attribute to doctrine what is pleasant and enjoyable, also affection and the like. These things also are in doctrine when the man applies it to himself, because in doctrine there is truth Divine proceeding from the Lord, and in truth Divine proceeding from the Lord there is love, thus what is pleasant and enjoyable.

(7003) And thou shalt speak unto him. That this signifies influx, is evident from the signification of "speaking," as being influx (see n. 2951, 5481, 5743, 5797).

(7004) And shalt put the words in his mouth. That this signifies that what he utters will proceed from the Divine Human, is evident from the representation of Moses, who was to put words in Aaron's mouth, as being the Lord as to the Divine truth which proceeds from His Divine Human (of which above); and from the signification of "mouth," as being voice and utterance (see n. 6987). Thus "to put in the mouth" denotes to give to utter; but when said of the Lord, it denotes to proceed, because the Word which is uttered by a spirit or angel, proceeds from the Lord's Divine Human. Aaron, moreover, represents the doctrine of good and truth, which is uttered. The case herein is this. [2] From the Lord proceeds Divine truth immediately and mediately; that which proceeds immediately is above all the understanding of angels; but that which proceeds mediately is adapted to the angels in the heavens and also to men, for it passes through heaven and thereby puts on the angelic and the human quality; but into this truth also the Lord flows immediately, and thus leads angels and men both mediately and immediately (n. 6058). For each and all things are from the First being, and the order has been so instituted that the First being may be present in the derivatives both mediately and immediately, thus alike in the ultimate of order and in its first; for the Divine truth itself is the one only substantial, the derivatives being nothing but successive forms thence derived. From this also it is plain that the Divine flows immediately also into each and all things, because all things have been created from the Divine truth, the Divine truth being the one only essential (n. 6880), thus that from which all things are. The Divine truth is what is called "the Word" in John: In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by Him, and without Him was not anything made that was made (John 1:1-2). By such influx the Lord leads man not only by providence in the universal, but also in every singular, nay, in the veriest singulars of all. For these reasons it is said that the things which are uttered proceed from the Divine Human. [3] That there is an immediate influx of the Lord where there is also a mediate, thus in the last of order equally as in the first of order, has been told me from heaven, and a living perception of it has been given; also that what is effected by mediate influx, that is, through heaven and the angels there, is relatively very little; and further, that the Lord leads heaven by means of immediate influx, and at the same time by means of it keeps all things there in their connection and order.

(7005) And I will be with thy mouth. That this signifies that truth Divine will proceed through the Divine Human from the Divine Itself, is evident from the representation of Moses, as being the Lord as to truth Divine (of which above); and from the signification of "being with his mouth," as being to be in the truth Divine which proceeds from the Divine Human. The Divine Itself, which is called the "Father," is meant by "I," or Jehovah. Hence it is evident that by “I will be with thy mouth” is signified that truth Divine proceeds through the Divine Human from the Divine Itself; which is the same as that the holy of the spirit proceeds from the Son, and the Son from the Father, according to the doctrine of the church; which however is to be understood in this way: that this Trine is in the Lord and is one in Him.

(7006) And with his mouth. That this signifies thus with the things thence derived, is evident from the representation of Aaron, as being the doctrine of good and truth (see n. 6998); and from the signification of “being with his mouth,” as being the Divine with this doctrine, and in it; and as this doctrine is from the Divine truth which proceeds immediately from the Divine Human (of which just above, n. 7005), therefore by “being with his mouth” is signified with the things thence derived. (That the doctrine of good and of truth proceeds mediately and immediately from the Divine Human of the Lord, see above, n. 7004.)

(7007) And will teach you what ye shall do. That this signifies thus the Divine in each and all things which shall be done, is evident from the signification of “teaching,” as being to flow in, and when as here said of the Divine, as being to proceed (see above, n. 6993); and from the signification of “what ye shall do,” as being what shall be done. That it denotes in each and all things, is because it is said of the Divine. Something shall here be said about the Divine being in each and all things that take place with man. That such is the case appears to man to be far from the truth, because he thinks, “If the Divine were in each and all things that take place, evils would not happen, neither would anyone suffer damnation;” also that the justice of a cause would always triumph; that the upright would be happier in the world than the wicked; with many like things; and as they see the contrary, they do not believe that the Divine is in each and all things. Hence it is that they attribute to themselves and their own sagacity the singulars, and to the Divine only the universal government; and all other things they call fortune and chance, which they conceive to be blind things of nature. [2] But man so thinks because he does not know the secrets of heaven, which are that the Lord leaves to everyone his own freedom; for unless man is in freedom, he can never be reformed. Compulsion does not reform, because it inroots nothing, for that which is compulsory is not of man’s will; but that which is free is of his will. Nevertheless good and truth, in order to be man’s as his own, must be inrooted in his will, for that which is outside the will is not the man’s. And as for this reason everyone is left to his freedom, man is allowed to think evil, and to do evil, insofar as external fears do not restrain. And also for the same reason, in this world the wicked man is apparently glad and in his glory more than the upright; but the glorying and gladness of the wicked are external, or of the body, which in the other life are turned into infernal unhappiness; whereas the glorying and gladness of the upright are internal, or of the spirit, and remain and become heavenly happiness. [3] Moreover, in eminence and opulence there is worldly, but not eternal happiness; and therefore both the wicked and the upright have it, or if the latter do not have it, it is that they may not be turned away from good by such things; and as men make the Divine blessing to consist in worldly goods and happinesses, when they see the contrary their weakness drives them into errors with respect to the Divine Providence. They also come to conclusions from the present things which they see, without considering that the Divine Providence looks to what is eternal, especially that all things may be in order in heaven, and also in hell; thus that heaven may constantly bear relation to a Man, and that hell may be in the opposite, whence comes equilibrium; and that this cannot possibly exist except by means of the Divine Providence in the veriest singulars of all, thus unless the Divine continually guides and bends man's freedom. [4] In regard to the other points, see what has been already said and shown about the Divine Providence, namely: That the providence of the Lord cannot be universal unless it is in the veriest singulars (n. 1919, 4329, 5122, 5894, 6481-6486, 6490): That the providence of the Lord has regard to what is eternal (n. 5264, 6491): That evil is foreseen by the Lord, and good is provided (n. 5155, 5195, 6489): That the Lord turns into good the evil which He foresees (n. 6574): That contingent things are of providence (n. 5508, 6493, 6494): That man's own prudence is like a few specks of dust in the atmosphere, and Providence like the whole atmosphere (n. 6485): That many fallacies attack the Divine Providence in singulars (n. 6481).

(7008) And he shall speak for thee unto the people. That this signifies that he will be doctrine to the spiritual church, is evident from the representation of Aaron, of whom it is said that "he shall speak for Moses to the people," as being the doctrine of good and truth (see n. 6998); from the signification of "speaking," as being confession and preaching (n. 6999); and from the representation of the sons of Israel, who are here the "people," as being the spiritual church (n. 6426).

(7009) And it shall be that he shall be to thee for a mouth. That this signifies the truth of doctrine, which also proceeds mediately from the Lord, is evident from the representation of Aaron, who was to be "to Moses for a mouth," as being doctrine (see n. 6998); and from the signification of "being to Moses for a mouth," as being his utterance or preaching (n. 6987). It is said the truth of doctrine which also proceeds mediately from the Lord, because the truth of doctrine, which is represented by Aaron, is such as is heard and perceived by angels and men. This truth is what proceeds mediately from the Lord; but the truth which is represented by Moses, is that which proceeds from the Lord immediately, and is not heard or perceived by men, nor even by angels (n. 6982, 6985, 6996, 7004).

(7010) And thou shalt be to him for God. That this signifies the Divine truth which proceeds from the Lord immediately, is evident from the representation of Moses, as being the Lord as to Divine truth (see n. 6752). That it denotes the Divine truth which proceeds immediately from the Lord, is signified by that he was "to Aaron for God;" for by "God" in the Word is meant the Lord as to Divine truth, and by "Jehovah," the Lord as to Divine good. That in the Word the

Lord is called “God” where truth is treated of, but “Jehovah” where good is treated of, see n. 2586, 2769, 2807, 2822, 3921, 4402: That the angels are called “gods” from the truths in which they are from the Lord (n. 4402): And that in the opposite sense the “gods of the nations” denote falsities (n. 4402, 4544).

(7011) And thou shalt take in thy hand this rod. That this signifies Divine power herein, is evident from the signification of “rod,” as being power (see n. 4013, 4015, 4876, 4936), and in fact when it is in the hand; for by “hand” is signified spiritual power, and by “rod” natural power. As the natural has no power except from the spiritual, so a rod has no power unless it is in the hand; and therefore it is said that “he should take it in his hand.” (That the “hand,” when predicated of the Lord denotes the power proceeding from His Divine rational, and a “rod” the power proceeding from His Divine natural, may be seen above, n. 6947.) It is said “the Divine power therein,” namely, in truths (of which above), because power is predicated of truth (n. 3091, 6344, 6423, 6948).

(7012) Wherewith thou shalt do the signs. That this signifies the consequent enlightenment and confirmation of truths, is evident from the signification of a “sign,” as being the confirmation of truths (see n. 6870); that it also denotes enlightenment, is because the confirmation of truths is effected by means of enlightenment from the Lord when a man studies the Word with the end of knowing truths. As regards enlightenment and the consequent confirmation of truths, be it known that they who are in externals without an internal (as were the Jews and the Israelites) cannot be enlightened; thus neither can they be confirmed in truths, whereas when they who are in externals and at the same time in internals read the Word, they are enlightened, and in their enlightenment see truths, in which they are afterward more and more confirmed; and, wonderful to say, everyone has such enlightenment as is his affection of truth; and such affection of truth as is his good of life. Hence also it is that they who are in no affection of truth for the sake of truth, but for the sake of their own advantage, are not at all enlightened when they read the Word, but are only confirmed in doctrinal things, no matter of what kind, whether false, as heresies are, or entirely contrary to truths, as are the Jewish ones; for they do not seek the kingdom of the Lord, but the world; not faith, but fame; thus not heavenly riches, but only earthly; and if perchance they are seized with a desire of knowing truths from the Word, falsities present themselves instead of truths, and at last there is denial of all things. These things have been said in order that it may be known what enlightenment is, and the consequent confirmation of truth.

(7013) Verses 18-20. And Moses went, and returned to Jethro his father-in-law, and said to him, Let me go, I pray, and return into my brethren who are in Egypt, and I shall see whether they yet live. And Jethro said to Moses, Go in peace. And Jehovah said unto Moses in Midian, Go, return into Egypt; because all the men seeking thy soul are dead. And Moses took his wife and his sons, and made them ride upon the ass, and he returned to the land of Egypt; and

Moses took the rod of God in his hand. "And Moses went, and returned," signifies continuation of the former life; "to Jethro his father-in-law," signifies in simple good; "and said to him, Let me go I pray, and return unto my brethren who are in Egypt," signifies elevation to more interior and more spiritual life in the natural; "and I shall see whether they yet live," signifies the perception of that life; "and Jethro said to Moses, Go in peace," signifies assent and a devout wish; "and Jehovah said unto Moses in Midian," signifies enlightenment and confirmation from the Divine in this state; "Go, return into Egypt," signifies spiritual life in the natural; "because all the men seeking thy soul are dead," signifies the removal of the falsities that are endeavoring to destroy the life of truth and good; "and Moses took his wife," signifies good adjoined; "and his sons," signifies truths thence derived; "and made them ride upon the ass," signifies which would be of service to new intelligence; "and he returned into the land of Egypt," signifies in the natural mind; "and Moses took the rod of God in his hand," signifies that these things were from Divine power.

(7014) And Moses went, and returned. That this signifies continuation of the former life, is evident from the signification of "going," as being life (see n. 4882, 5493, 5605); from the signification of "returning," or "going back," as being to live where he lived before; and from the representation of Moses, as being the Lord as to the law or truth from the Divine (n. 6771, 6827). When Moses was in Mount Horeb with Jehovah seen in a flame, he then represented the Lord as to Divine truth; but now with

Jethro his father-in-law, who is the good of the church which is in the truth of simple good, he represents the Lord as to truth from the Divine. Here and elsewhere in the Word, in the internal sense, are described all the states of the Lord's life in the world, how He then made His Human Divine. That the states were successive, can be seen from the fact that the Lord when an infant was like an infant, and that He afterward grew in intelligence and wisdom, and continually instilled into these the Divine love, even until He became the Divine love, that is, the Divine being or Jehovah, as to His Human also. And as the Lord in this way successively put on the Divine, He therefore first made Himself truth from the Divine, afterward Divine truth, and at last the Divine good. These were the steps of the glorification of the Lord which are described here and elsewhere in the internal sense of the Word.

(7015) Unto Jethro his father-in-law. That this signifies in simple good, namely, continuation of life, is evident from the representation of Jethro, who being the priest of Midian denotes the good of the church which is in the truth of simple good (see n. 6827); this good is meant by "simple good;" and from the signification of "father-in-law," as being that from which comes the conjunction of good and truth (n. 6827).

(7016) And said to him, Let me go, I pray, and return unto my brethren who are in Egypt. That this signifies elevation to more interior and more spiritual life in the natural, is evident from the signification of "going and returning," as being what is successive of life, and here the successive of life is elevation to interior and more spiritual life, thus nearer to the Divine, for when “going and returning” are said of the Lord, who is represented by Moses, there is meant elevation to the Divine being or Jehovah who is in Him, and from whom He is; from the representation of the sons of Israel, who are here the “brethren,” as being the Lord’s spiritual kingdom, and thence the spiritual church (see n. 6426, 6637); and from the signification of “Egypt” as being the natural (n. 6147, 6252). Hence it is plain that by “let me go and return unto my brethren who are in Egypt,” is signified elevation to more interior and more spiritual life in the natural. For as the dwelling of Moses in Midian signified life with those who are in the truth of simple good, thus in simple good (see n. 7015), so now dwelling with the sons of Israel signifies life with those who are in the truth and good of the spiritual church, which life is more interior and spiritual than the former. (That the good and truth of this church are in the natural, see n. 4286, 4402.)

(7017) And I shall see whether they yet live. That this signifies the perception of that life, is evident from the signification of “seeing,” as being to understand and perceive (see n. 2325, 2807, 3764, 3863, 4403-4421, 4567, 4723, 5400); and from the signification of “living,” as being spiritual life (n. 5407). By the perception of that life is meant the perception which precedes; for when anyone proposes anything to himself, he perceives it as present, because he puts his mind into the state of that thing; and from this there are longings and consequent delight as if the thing were present. Thus the mediate ends conjoin themselves with the ultimate end, and make as it were one end.

(7018) And Jethro said to Moses, Go in peace. That this signifies assent and a devout wish, is evident from the signification of “Jethro said to Moses,” as being the answer; that it denotes assent, and also a devout wish, is signified by “Go in peace.”

(7019) And Jehovah said unto Moses in Midian. That this signifies enlightenment and confirmation from the Divine in this state, is evident from the fact that Jehovah said to Moses that he should return to Egypt, when yet this had previously been commanded Moses by Jehovah (chapter 3:10, and above in this chapter, verse 12), and when, in consequence of this command, Moses had already prepared himself for the way. From this it can be seen that by this command are signified enlightenment and confirmation from the Divine. That the enlightenment and confirmation were in this state, namely, in a state of the truth of simple good, is signified by its being said by Jehovah to Moses in Midian. (That “Midian” denotes the truth of simple good, see n. 3242, 4756, 4788, 6773.)

(7020) Go, return into Egypt. That this signifies spiritual life in the natural, is evident from the signification of “going and returning,” as being more interior and spiritual life (of which above, n. 7016); and from the signification of “Egypt,” as being the natural (n. 6147, 6252).

(7021) Because all the men seeking thy soul are dead. That this signifies the removal of the falsities that are endeavoring to destroy the life of truth and good, is evident from the signification of “being dead,” as being that they are removed, for they who are dead have also been removed; from the signification of the “Egyptians,” who here are “the men,” as being those who are in falsities (see n. 6692); and from the signification of “those seeking the soul,” as being those who are endeavoring to destroy the life. And as spiritual life is the life of the truth that is of faith, and of the good that is of charity, it is therefore said “the life of truth and good.” From this it is evident that by “all the men seeking thy soul are dead” is signified the removal of the falsities that are endeavoring to destroy the life of truth and good. By “soul” in the Word is meant every living thing, and it is attributed also to animals, but “soul” is properly predicated of man, and when of man, the term is used in various senses. Man himself is called a “soul,” because his life in general is so called, also specifically his intellectual life, or understanding, and likewise his voluntary life, or will. [2] But in the spiritual sense by “soul” is meant the life of the truth which is of faith, and of the good which is of charity, and in general the man himself as to his spirit which lives after death, in which sense it is used in these passages: Be not afraid of those who are able to kill the body, but are not able to kill the soul (Matt. 10:28). What doth it profit a man, if he gain the whole world, and lose his own soul? Or what price shall a man give sufficient for the redemption of his soul? (Matt. 16:26). The Son of man is not come to destroy men’s souls, but to save them (Luke 9:56). Ye have profaned Me among My people, to slay the souls that ought not to die, and to make the souls to live that ought not to live (Ezek. 13:19). In these passages the “soul” denotes the spiritual life of man, which life is that of his spirit after death. “To kill the soul,” “to lose the soul,” “to destroy the soul,” denote to die spiritually, that is, to be damned.

(7022) And Moses took his wife. That this signifies good adjoined, is evident from the representation of Moses, as being the Lord as to the law, or truth, from the Divine (of which above); and from the signification of “wife,” as being good adjoined (see n. 4510, 4823). In the internal sense, and also in the supreme sense in which the Lord is treated of, by the wife of Moses is represented good conjoined with truth, because in each and all things in the spiritual world and in the natural, there is a likeness of a marriage. There is a likeness of a marriage where there is what is active and what is passive; and there must be the active and at the same time the passive where anything has to come into existence; for without the conjunction of these two nothing can possibly be produced. That there is in all things a likeness of a marriage, is because all things bear relation to good and truth, thus to the heavenly marriage, which is that of good and truth; and the heavenly marriage bears relation to the Divine marriage, which is that of Divine good and Divine truth. And because as before said nothing can come into existence and be produced unless there is an active and a passive, thus unless there is a likeness of a marriage, it is very evident that the truth which is of faith without the good which is of charity cannot produce anything, nor the good which is of charity without the truth which is of faith; but that there must be a conjunction of both to produce fruits, and to make the life of heaven in man. That in all things there is a likeness of a marriage, see n. 1432, 2173, 2176, 5194; and that in every detail of the Word there is the marriage of good and truth, see n. 683, 793, 801, 2516, 2712, 4138, 5138, 6343; consequently in every detail of the Word there is heaven, for heaven is this marriage itself; and as in every detail of the Word there is heaven, in every detail of the Word there is the Lord, because the Lord is the all in all things of heaven. From all this it can be seen why the wife of Moses represents good conjoined with truth, even in the supreme sense, in which the Lord is treated of; in like manner as does Sarah the wife of Abraham (n. 2063, 2065, 2172, 2173, 2198); and also Rebecca the wife of Isaac (n. 3012, 3013, 3077).

(7023) And his sons. That this signifies the truths thence derived, is evident from the signification of "sons," as being truths (n. 489, 491, 533, 1147, 2623, 3373); it is said "thence derived," because from the marriage just spoken of.

(7024) And he made them ride upon the ass. That this signifies the things that would be of service to new intelligence, is evident from the signification of "riding," as being the things of the intellect, here of new intelligence, which must be of life among those who are in the spiritual church (see n. 7016); that these things are signified by "riding" is because a "horse" signifies the intellectual (of which see n. 2761, 2762, 3217, 5321, 6534); and from the signification of an "ass," as being the truth that is of service, here to new intelligence (n. 2781, 5741), and also as being memory-knowledge (n. 5492).

(7025) And he returned unto the land of Egypt. That this signifies in the natural mind, is evident from the signification of "the land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

(7026) And Moses took the rod of God in his hand. That this signifies that these things were from Divine power, is evident from the signification of "rod," as being power (n. 4013, 4015, 4876, 4936) thus "the rod of God" denotes Divine power. (That "rod" denotes the power of the natural, and "hand" the power of the spiritual, and that the natural has power from the spiritual, thus that by "rod" is signified power when it is in the hand, see n. 7011.) That a "rod" denotes power, originates from the representatives in the other life, for in that life they who practice magical arts appear with rods, which also serve them for powers. Hence also the Egyptian magicians had rods, whereby they performed what appeared like miracles; and from this the ancients in their writings everywhere assign rods to magicians. From all this it can be seen that a rod is a representative of power, and that it is also a real correspondence, for power is actually exercised by means of rods; but with magicians this is an abuse of correspondence, neither is it of avail except within the hells where they are, and it avails there because illusions and phantasies reign there. And because there is a real correspondence of a rod with power, Moses was commanded to take a rod in his hand, and by it to do signs;

and for the same reason also kings have a scepter, which is a short rod, and by it is signified royal power. The correspondence of a rod and of power, is from the fact that a rod or staff supports the hand and arm, thus at the same time the body, and in the Grand Man the hand and arm correspond to power (n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7011).

(7027) Verses 21-23. And Jehovah said unto Moses, When thou goest to return into Egypt, see all the wonders which I have put in thy hand, and thou shalt do them before Pharaoh; and I will harden his heart, and he will not send away the people. And thou shalt say unto Pharaoh, Thus saith Jehovah, My son, My firstborn, is Israel, and I say unto thee, Send My son away, that he may serve Me; and if thou refuse to send him away, behold I will slay thy son, thy firstborn. "And Jehovah said unto Moses," signifies perception from the Divine; "When thou goest to return into Egypt," signifies spiritual life in the natural; "see all the wonders which I have put in thy hand," signifies means of power from the spiritual then; "and thou shalt do them before Pharaoh," signifies against infesting falsities; "and I will harden his heart, and he will not send away the people," signifies obstinacy, and thus not yet liberation; "and thou shalt say unto Pharaoh," signifies exhortation; "Thus said Jehovah," signifies from the Divine; "My son, My firstborn, is Israel," signifies that they who are in spiritual truth and good have been adopted; "and I say unto thee," signifies command; "Send My son away," signifies that they should abstain from infesting the truths of the church; "that he may serve Me," signifies elevation into heaven in order to perform uses therefrom; "and if thou refuse to send him away," signifies obstinacy even to the last; "behold I will slay thy son, thy firstborn," signifies the extinction of faith without charity, and the consequent devastation of truth with them.

(7028) And Jehovah said unto Moses. That this signifies perception from the Divine, is evident from the signification of "saying," in the historicals of the Word, as being perception (of which frequently above); that it denotes from the Divine, is signified by "Jehovah said." The reason why it is again said, "Jehovah said unto Moses," is that a new perception is signified (see n. 2061, 2238, 2260, 2506, 2515, 2552).

(7029) When thou goest to return into Egypt. That this signifies spiritual life in the natural, is evident from the signification of "going and returning," as being elevation to a more interior and spiritual life; and from the signification of "Egypt," as being the natural (of which above, n. 7016).

(7030) See all the wonders which I have put in thy hand. That this signifies means of power from the spiritual then, is evident from the signification of "wonders" or "miracles," as being means of Divine power (see n. 6910); and from the signification of "hand," as being spiritual power (n. 7011). From this it is evident that by "see all the wonders which I have put in thy hand" are signified means of power from the spiritual.

(7031) And thou shalt do them before Pharaoh. That this signifies against the infesting falsities, is evident from the representation of Pharaoh as being falsity infesting the truths of the church (see n. 6651, 6679, 6683, 6692). That “thou shalt do them before Pharaoh” denotes against these falsities, is because it follows in a series from the things that precede; for there by “See all the wonders which I have put in thy hand” is signified the means of power from the spiritual, thus against the infesting falsities; and in the internal sense those things follow in a series to which the words of the sense of the letter are applied.

(7032) And I will harden his heart, and he will not send away the people. That this signifies obstinacy, and thus not yet liberation, is evident from the signification of “hardening,” as being obstinacy, and from the signification of the “heart,” as being the will (see n. 2930, 3888), thus by these words is signified obstinacy from the will, consequently from the delight of doing evil, because that which is of the will is delightful, and this is from the love; and from the signification of “not sending away the people,” as being from obstinacy not to be willing to set at liberty, thus not yet liberation. It is said here and in what follows that “Jehovah hardened the heart of Pharaoh.” This is so said from the appearance, and from the common notion of the Divine as doing all things; but this is to be understood in the same way as when evil, anger, fury, devastation, and other like things are attributed to Jehovah or the Lord (see n. 2447, 6071, 6991, 6997). [2] As regards the obstinacy of those who are in falsities and the derivative evils, and in evils and the derivative falsities, be it known that the obstinacy is such as cannot be described; for they never desist except through grievous punishments and the consequent fears; exhortations and threats are of no avail whatever, because the delight of their life is to do evil. They contracted this delight during their life in the world, especially from the fact that they loved themselves only and not the neighbor, thus being in no Christian charity. As people of this kind do not suffer themselves to be led by the Lord, they act from their own proper will, which is evil by heredity, and also by actual life; and they who act from their own will, do evil from love; for that which is of the will is of the love; and from this they have the delight of doing evil, and so far as they are in this delight, so far they are in obstinacy. [3] That this is so does not appear in the world, because in the world they are withheld by the love of self and the love of the world, for they fear the loss of reputation, and of the consequent gain and honor, if they were to do evil openly. Moreover, the laws and the fear of the loss of life restrain them; but if these did not stand in the way, they would rush to destroy all who do not favor them, and would plunder them of all their property, and would mercilessly kill anyone. Such is man interiorly, that is, such is man as to his spirit, however much in this world he may appear different. This can be very plainly seen from them in the other life, for then the externals are taken away from those who have been such in the world, and they are left to their will, thus to their loves; and when they are left to these, they perceive nothing more delightful than to do evil, which also they do with such obstinacy that, as before said, they never desist except through punishments, and afterward by repeated sinkings down into hell. From all this it can be seen what a man is who is in no charity toward the neighbor; and also that everyone’s life awaits him; not the civil life which was external and apparent in the world, but the spiritual life which was internal and did not appear in the world.

(7033) And thou shalt say unto Pharaoh. That this signifies exhortation, is evident from the signification of “saying,” when done by Divine command, as being exhortation; and from the representation of Pharaoh, as being falsity infesting the truths of the church, thus those who are in falsity and who infest (see n. 6651, 6679, 6683, 6692).

(7034) Thus saith Jehovah. That this signifies from the Divine, that is, exhortation, is evident from what has been already said, and also from what follows.

(7035) My son, My firstborn, is Israel. That this signifies that they who are in spiritual truth and good have been adopted, is evident from the signification of “son,” when said by Jehovah, or the Lord, of those who are of the spiritual church, as being to be adopted (of which presently); from the signification of “firstborn,” as being the faith of charity, which is of the spiritual church (see n. 367, 2435, 3325, 4925, 4926, 4928, 4930); and from the representation of Israel, as being the spiritual church (n. 6637). That “ My son, My firstborn, Israel,” or those who are in spiritual truth and good, that is, who are of the spiritual church, have been adopted, and thus acknowledged as sons, is because the Lord by His coming into the world saved them (n. 6854, 6914); hence also, and likewise by virtue of faith in the

Lord, they are called the "firstborn son." These are also meant by the Lord in John: And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock, and one Shepherd (John 10:16).

(7036) And I say unto thee. That this signifies command, is evident from the signification of "saying," when by Jehovah, as being command.

(7037) Send My son away. That this signifies that they should abstain from infesting the truths of the church, is evident from the representation of Pharaoh, as being the falsity infesting the truths of the church (see n. 6651, 6679, 6683, 6692); from the signification of "sending away," as being a command to abstain; and from the signification of "son," as being those who are in spiritual truth and good, and have been adopted (of which just above, n. 7035). Hence it is plain that by "Send My son away" is signified that they should abstain from infesting those who are in the truths of the church.

(7038) That they may serve Me. That this signifies elevation into heaven in order to perform uses therefrom, is evident from the signification of "serving Jehovah," or the Lord, as being to perform uses; and as this is said of those of the spiritual church who have been saved by the coming of the Lord, and who before His coming were in the lower earth, and were afterward elevated into heaven (n. 6854, 6914), and thereby came into a state of performing uses, therefore by "that they may serve Me" is signified elevation into heaven in order to perform uses therefrom. That "to serve the Lord” denotes to perform uses, is because true worship consists in the performance of uses, thus in the exercises of charity. He who believes that serving the Lord consists solely in frequenting a place of worship, in hearing preaching there, and in praying, and that this is sufficient, is much mistaken. The very worship of the Lord consists in performing uses; and during man’s life in the world uses consist in everyone’s discharging aright his duty in his station, thus from the heart being of service to his country, to societies, and to the neighbor, in dealing sincerely with his fellow, and in performing kind offices with prudence in accordance with each person’s character. These uses are chiefly the works of charity, and are those whereby the Lord is chiefly worshiped. Frequenting a place of worship, hearing sermons, and saying prayers, are also necessary; but without the above uses they avail nothing, because they are not of the life, but teach what the life must be. The angels in heaven have all happiness from uses, and according to uses, so that to them uses are heaven. [2] That happiness is from Divine order according to uses, can be seen from the things in man which correspond to those which are in the Grand Man; as those from the external senses, namely, from sight, hearing, taste, smell, and touch, which as has been shown at the end of many chapters, are correspondent. These senses therefore have delights exactly in accordance with the uses which they perform; the most delightful is the sense of conjugial love, on account of its greatest use, because from this comes the propagation of the human race, and from the human race, heaven; the delight of taste follows next, because it serves for the nourishment and thereby for the health of the body, in accordance with which is the sound action of the mind; the delight of smell is less, because it merely serves for recreation: and thus also for health; the delight of hearing and that of sight are in the last place, because they merely take up those things which will be of service to uses, and wait upon the intellectual part, and not so much the will part. [3] From these and other like facts it becomes plain that it is uses according to which happiness is given in heaven by the Lord; and that it is uses through which the Lord is mainly worshiped. From this it is that John lay on the Lord's breast at table, and that the Lord loved him more than the rest; but this was not for his own sake, but because he represented the exercises of charity, that is, uses. (That John represented these, see the preface to Gen. 18 and 22, and n. 3934.) 7038a. And if thou refuse to send him away. That this signifies obstinacy even to the last, is evident from the signification of "refusing to send him away," as being not to liberate in consequence of obstinacy (as above, n. 7032).

(7039) Behold I will slay thy son, thy firstborn. That this signifies the extinction of faith without charity, and the consequent devastation of truth with them, is evident from the signification of "slaying," as being extinction; and from the signification of "son, the firstborn," namely, of Pharaoh and the Egyptians, as being faith without charity (see n. 3325). For by Pharaoh and the Egyptians are represented the memory-knowledges which are of the church (n. 4749, 4964, 4966, 6004), thus which are of faith, for these are of the church. But because they turned these memory-knowledges into magic (n. 6692), and from this their works were evil, and devoid of any charity, therefore by their “firstborn” are signified such things as are of the memory-knowledge of faith, thus faith without charity. That these are signified by the “firstborn of Egypt,” is evident from the signification of the “firstborn of Israel,” as being the faith of charity (of which above n. 7035). [2] It is said “faith without charity,” but by “faith” is here meant the memory-knowledge of such things as are of faith, for there is no faith where there is no charity. With those who are not in charity the things of faith are merely things of memory, and are in the memory under no other form than is any other memory-knowledge; and there is not there even the memory-knowledge of truth which is of faith, because it is defiled with ideas of falsity, and also serves as a means to defend falsities. As this is the case with faith without charity, it is therefore extinguished with the evil in the other life, and they are completely devastated as to truth, in order to prevent truths from being made into means for their evils, and thus lest hell should in some way have dominion in them over such things as are of heaven, and lest they should thereby hang between heaven and hell. This extinction and this devastation of truth are what is signified by the firstborn in Egypt being slain. That the Egyptians afterward perished in the sea Suph represented the subsequent state of damnation or the spiritual death of such persons, for as soon as the things of faith or of truth are taken away from them (which had been like wings that lifted them up), they soon sink down like weights into hell.

(7040) Verses 24-26. And it came to pass in the way, in the inn, that Jehovah met him, and sought to kill him. And Zipporah took a stone, and cut off the foreskin of her son, and made it touch his feet; and she said, Because a bridegroom of bloods art thou to me. And He ceased from him. Then she said, A bridegroom of bloods as to circumcisions. "And it came to pass in the way, in the inn," signifies that the posterity of Jacob were in externals without an internal; "that Jehovah met him," signifies opposition; "and sought to kill him," signifies that a representative church could not be instituted with that posterity; "and Zipporah took a stone," signifies the quality shown by the representative church by means of truth; "and cut off the foreskin of her son," signifies the removal of filthy loves, and thereby the laying bare of the internal; "and made it touch his feet," signifies that the quality of the natural was then shown; "and she said, Because a bridegroom of bloods art thou to me," signifies that it was full of all violence and hostility against truth and good; "and He ceased from him," signifies that it was permitted that they should represent; "then she said, A bridegroom of bloods as to circumcisions," signifies that although the internal was full of violence and hostility against truth and good, still circumcision was to be received as a sign representative of purification from filthy loves.

(7041) And it came to pass in the way, in the inn. That this signifies that the posterity of Jacob were in externals without an internal, is evident from the representation of Moses here. In what precedes, and in what follows, the subject treated of in the internal sense is the spiritual church, which is meant by the "sons of Israel;" but in these three verses it is that this church was to have been instituted among the posterity of Jacob, but that it could not be instituted among them because they were in externals without an internal. For this reason Moses here does not represent the law or the Word, but that nation or posterity from Jacob of which he was to be the leader; thus he also represents the worship of that nation, for everywhere in the Word a leader or judge, and also a king, represents the nation and people of which he is the leader, judge, or king, because he is its head (see n. 4789). This is the reason why Moses is not here named, and yet by its coming to pass in the way, in the inn, he is meant, and that Jehovah then met him, and sought to kill him, when yet He had before so expressly commanded that he should go and return to Egypt. By "being in the way" is signified what is instituted; and by the "inn" is signified the external natural or sensuous (n. 5495). And because as before said the subject treated of is the church to be instituted among that posterity, therefore that is signified which belonged to that nation, namely, an external without an internal, thus also an external natural or sensuous, but separated. (That the sensuous separated from the internal is full of fallacies and the consequent falsities, and that it is against the truths and goods of faith, see n. 6948, 6949.) [2] Before the things which follow are unfolded, see what has been already shown concerning that posterity, namely, that with them there was the representative of a church, but not a church (see n. 4281, 4288, 6304); that Divine worship among them was merely external separate from internal, and that to this worship they were driven by external means (n. 4281, 4433, 4844, 4847, 4865, 4899, 4903); that they were not chosen, but that they obstinately insisted upon being a church (n. 4290, 4293); that they were of such a nature that they could represent holy things, although they were in bodily and worldly loves (n. 4293, 4307); that that nation was such from its first origins (n. 4314, 4316, 4317); and many other things which have been shown concerning that nation (see n. 4444, 4459, 4503, 4750, 4815, 4818, 4820, 4825, 4832, 4837, 4868, 4874, 4911, 4913, 5057, 6877).

(7042) That Jehovah met him. That this signifies opposition, is evident from the signification of "meeting," as being opposition, namely, to the possibility of any church being instituted with that nation. That it denotes opposition against the Divine, is signified by "Jehovah met him." From the sense of the letter it appears as if Jehovah or the Divine set Himself in opposition, because it is said that "Jehovah met him;" but the internal sense is that the opposition was against the Divine. For the Divine never opposes itself to anyone, but it is the man, or the nation, which opposes itself to the Divine; and when it opposes itself, as it cannot endure the Divine, it appears as if there were resistance by the Divine. How the case herein is can be seen from those who come into the other life, and desire to come into heaven, and yet are not such as to be capable of being there. When they are permitted to attempt what they desire, even when they are in the way and near to the entrance into heaven, they appear to themselves as monsters, and begin to be in anguish and torment, because they cannot endure the truth and good which are there; and they believe that heaven and the Divine have opposed themselves to them; when yet it is they who bring this upon themselves, because they are in what is the opposite. From this also it can be seen that the Divine does not oppose itself to anyone, but that it is the man who opposes himself to the Divine.

(7043) And sought to kill him. That this signifies that a representative church could not be instituted with that posterity, is evident from the signification of "seeking to kill," as being not to receive (see n. 3387, 3395); here therefore not to receive or choose that nation, in order that a representative church might be instituted with it. That in these three verses that nation is constantly meant by "Moses," who was about to be its leader and head, may be seen above (n. 7041); and that that nation was not chosen, but that it obstinately insisted upon being a church (n. 4290, 4293); and also that no church, but only the representative of a church, was instituted with it (n. 4281, 4288, 6304); and that those things which are of the church, and are holy, can be represented even by the evil, because representation does not regard the person but the thing (n. 3670, 4208, 4281). The same is meant in the internal sense by its being said that Jehovah willed wholly to destroy that nation, and in its stead to raise up another nation from

Moses (Num. 14:12); and also that Jehovah repented of bringing in that nation, and of having brought them into the land of Canaan.

(7044) And Zipporah took a stone. That this signifies the quality shown by the representative church by means of truth, is here evident from the representation of Zipporah, as being the representative church; and from the signification of a "stone," as being the truth of faith. That circumcision was performed with knives of stone, signified that purification from filthy loves was effected by means of the truths of faith (n. 2039, 2046, 2799); for circumcision was representative of purification from these loves (n. 2799). The reason why purification is effected by means of the truths of faith, is that these teach what is good, and also what is evil, and thus what ought to be done, and what ought not to be done; and when man knows these truths, and wills to act according to them, he is then led by the Lord, and is purified by His Divine means. As the truths of faith teach what is evil and what is good, it is evident that by "Zipporah took a stone" is signified the quality shown by means of truth. That Zipporah represents the representative church is evident from what follows in these verses.

(7045) And cut off the foreskin of her son. That this signifies the removal of filthy loves, and thereby the laying bare of the internal, is evident from the signification of "cutting off," as being to remove; from the signification of "the foreskin," as being earthly and bodily love, which defiles spiritual and celestial love (see n. 3412, 4462); and from the signification of “son,” as being the truth of the representative church. That a “son” denotes truth may be seen above (n. 489, 491, 533, 1147, 2623, 3373); and that it denotes the truth of that church, is because Zipporah represents that church, and calls him her “son,” and by him shows the quality of that nation, and hence the quality of its worship. That by the “foreskin” are signified filthy loves, is because the loins with the genitals correspond to conjugial love (n. 5050-5062); and because they correspond to conjugial love, they correspond to all celestial and spiritual love (n. 686, 4277, 4280, 5054); and therefore the foreskin corresponds to the most external loves, which are called bodily and earthly. If these loves are devoid of internal loves, which are called spiritual and celestial, they are filthy, as was the case with that nation, which was in externals without an internal. It is said “without an internal,” and by this is meant no acknowledgment of truth, and no affection of good, thus no faith, and no charity, for these are of the internal man, and from them proceed the activities of charity, which are external goods. This internal, which is devoid of faith and charity, and yet is full of evils and falsities, is called by the Lord “empty” (Matt. 12:43-45); hence it is said, “an external without an internal.” Now as by the “foreskin” are signified loves the most external, therefore when they are removed, as is signified by Zipporah’s cutting off the foreskin, the quality of these loves appears, thus the laying bare of the internal.

(7046) And made it touch his feet. That this signifies that the quality of the natural was then shown, is evident from the signification of “making it touch,” as being to show, for a thing is shown by the touch; and from the signification of the “feet,” as being the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938-4952). By the quality of the natural being shown, is meant the quality of that nation interiorly, which appears when the exterior is removed. The interior with man in the world cannot appear until the exterior has been removed; because with the evil the exterior acts quite differently from what the interior wills and thinks; for the man feigns what is honorable, what is just, and also Christian good or charity; and this in order that it may be believed that he is such inwardly. He is compelled so to act by fears of the loss of gain, of reputation, and of honor, and fears of the penalties of the law and of the loss of life. But when these fears have been removed, and he acts from his interior, then like a madman he plunders another’s property, and breathes the destruction and death even of his fellow-citizens, as is the case in civil wars. That the interiors are such is still more manifest from the evil in the other life, for the externals are then taken away from them, and the internals are laid bare (see n. 7039), and then it is discovered that many who in the world have appeared as angels, are devils. [2] This great disagreement between the interiors and exteriors is an indication that the state of man has been utterly perverted; for such a disagreement has no existence with a man who is in what is sincere, just, and good; he speaks as he thinks, and thinks as he speaks. But it is far otherwise with those who are not in what is sincere, not in what is just, and not in what is good; with these the interiors disagree with the exteriors. That the Jewish nation was of this character is described by the Lord in Matthew in these words: Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of robbery and intemperance. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside may be clean also. Woe unto you, scribes and Pharisees, hypocrites! For ye make yourselves like unto whited sepulchers, which outwardly indeed appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity (Matt. 23:25-28).

(7047) And she said, For a bridegroom of bloods art thou to me. That this signifies that it was full of all violence and hostility against truth and good, is evident from the signification of "bridegroom," as here being a representative of the church, or its external, when the representative church itself is the "bride" (that in these three verses Moses represents that nation, and the representative of a church among them, see n. 7041; and that Zipporah represents the representative church, n. 7044). As Zipporah represents this church, and Moses its external, therefore Zipporah does not call him her "husband," or "man," but her "bridegroom," for a bride and a bridegroom can represent what is diverse, but not a man, or husband, and a wife, because the conjugial makes a one. And from the signification of "blood," as being violence done to charity, (n. 374, 1005), and as being truth falsified and profaned (n. 4735, 6978), thus hostility against truth and good.

(7048) And He ceased from him. That this signifies that it was permitted that they should represent, is evident from the signification of "ceasing from him," namely, from killing him, as being permission that they should represent; for that "Jehovah sought to kill him," signified that a representative church could not be instituted with that nation (see n. 7043); and therefore when it is now said that "He ceased from him," it signifies that it was permitted that they should represent, that is, that there should be instituted with that nation the representative of a church, but not a church. That it is one thing to represent a church, and another to be a church, is evident from the fact that even the evil can represent a church, but none except the good can be a church; for to represent a church is merely external (n. 3670, 4208, 4281).

(7049) Then she said, A bridegroom of bloods as to circumcisions. That this signifies that although the internal was full of violence and hostility against truth and good, still circumcision was to be received as a sign representative of purification from filthy loves, is evident from the signification of a "bridegroom of blood," as being what is full of all violence and hostility against truth and good (of which above, n. 7047); and from the signification of "circumcision," as being a sign representative of purification from filthy loves (see n. 2039, 2632, 3412, 3413, 4462, 4486, 4493). This is said by Zipporah, because it was now permitted that nation to represent the church, which is signified by “ceasing from killing him” (n. 7048). Circumcision was made a sign representative of purification, because by “cutting off the foreskin” was signified the removal of filthy loves, and thereby the laying bare of the internal (n. 7045); and therefore when the internal is not at all attended to, as was the case with that nation, which was in externals without an internal, there then remains the signification of circumcision or the cutting off of the foreskin, namely, the removal of filthy loves, thus purification, for which reason it could serve as a representative sign.

(7050) That in these three verses there are secrets which cannot possibly be known without the internal sense, is evident from the details in them; for who would know what is signified by Jehovah, after He had commanded Moses to go to Egypt, presently, when he was in the way, meeting him, and seeking to kill him? Who would know what is signified by Zipporah, when she had cut off the foreskin of her son, making it touch his feet, and saying to Moses that he was a bridegroom of bloods to her, and also afterward by her saying that he was a bridegroom of bloods as to circumcisions? Who does not see that secrets have been stored up in these things, and that these secrets cannot possibly be disclosed except from the internal sense?

(7051) They who know nothing of the internal sense of the Word cannot believe otherwise than that the Israelitish and Jewish nation was chosen above every other nation, and hence was more excellent than all the rest, as also they themselves believed. And wonderful to say, this is believed not only by that nation itself, but also by Christians, in spite of the fact that the latter know that that nation is in filthy loves, in sordid avarice, in hatred, and in conceit; and that they also make light of, and even hold in aversion, the internal things which are of charity and faith, and which are of the Lord. The reason why Christians also believe that that nation was chosen above others, is that they believe that the election and salvation of man is from mercy, no matter how he lives, and thus that the wicked can be received into heaven equally with the pious and the upright; not considering that election is universal, namely, of all who live in good, and that the mercy of the Lord is toward every man who abstains from evil and is willing to live in good, and thus who suffers himself to be led of the Lord and to be regenerated, which is effected by the unbroken course of his life. [2] Hence also it is that most persons in the Christian world also believe that that nation will again be chosen, and will then be brought back into the land of Canaan, and this also according to the sense of the letter, as in many passages (Isa. 10:20-22; 11:11, 12; 29 at the end; 43:5, 6; 49:6-26; 46:8; 60:4; 61:3-10; 62; Jer. 3:14-19; 15:4, 14; 16:13, 15; 23:7, 8; 24:9, 10; 25:29; 29:14, 18; 30:3, 8-11; 31:8-10, 17; 33:16, 20, 26; Ezek. 5:10, 12, 15; 16:60; 20:41; 22:15, 16; 34:12, 13; 37:21, 22; 38:12; 39:23, 27, 28; Dan. 7:27; 12:7; Hosea 3:4, 5; Joel 2:32; 3; Amos 9:8, 9; and in Micah 5:7, 8). From these and also from other passages, even Christians believe that that nation will again be chosen and will be brought into the land of Canaan, although they know that that nation is waiting for a

Messiah who will bring them in, and although they know that this expectation is vain, and that the kingdom of the Messiah or Christ is not of this world, and thus that the land of Canaan, into which the Messiah will bring men, is heaven. [3] Neither do they consider that in the Word there is a spiritual sense, and that in this sense by "Israel" is not meant Israel, nor by "Jacob" Jacob, nor by "Judah" Judah; but that by these men are meant what they represent. Neither do they consider the history of that nation, showing what its quality was in the wilderness, and afterward in the land of Canaan, that at heart it was idolatrous; and what the prophets say of it, and of its spiritual whoredom and abominations. This quality is described in the song in Moses, in these words: I will hide My faces from them, I will see what their posterity will be; for they are a generation of perversions, sons in whom is no faithfulness. I said, I will cast them out into the furthest corners; I will make the memory of men to cease from man; unless their foes should say, Our hand is high, and Jehovah hath not done all this. For they are a nation lost in counsels, and there is no intelligence in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, clusters of bitterness are theirs. Their wine is the poison of dragons, and the cruel gall of asps. Is not this hidden with Me, sealed up in My treasuries? Vengeance is Mine, and recompense, in time their foot shall slide; for the day of their destruction is near, and the things that are to come upon them make haste (Deut. 32:20, 26-28, 32-35). That Jehovah dictated this song to Moses may be seen in the previous chapter (Deut. 31:19, 21). Of that nation the Lord also says in John: Ye are of your father the devil, and the desires of your father ye will to do. He was a murderer from the beginning, and stood not in the truth (John 8:44); besides in many other passages. [4] That although they know these things, Christians nevertheless believe that that nation will at last be converted to the Lord, and will then be brought into the land where they were before, is because, as already said, they do not know the internal sense of the Word; and because they suppose that the life of man effects nothing, and that evil, even when rooted in by repeated acts, is no hindrance to a man's becoming spiritual, and being regenerated, and thus accepted by the Lord, through faith, even that of one short hour; also that admission into heaven is of mercy alone, and that this mercy is toward a single nation, and not so toward all in the universe who receive the mercy of the Lord. They who think thus do not know that it is quite contrary to the Divine that some should be born as the elect to salvation and heaven, and some as the nonelect to damnation and hell. To think so about the Divine would be horrible, because such conduct would be the height of unmercifulness, when yet the Divine is mercy itself. From all this it can now be seen that the Israelitish and Jewish nation was not chosen, and still less that it will be chosen; and also that there was not anything of the church with it, nor could be, but only the representative of a church; and that the reason why it has been preserved even to this day, has been for the sake of the Word of the Old Testament (n. 3479).

(7052) Verses 27-31. And Jehovah said unto Aaron, Go to meet Moses, into the wilderness. And he went and met him in the mountain of God, and kissed him. And Moses told Aaron all the words of Jehovah, wherewith He had sent him, and all the signs which He had commanded him. And Moses went, and Aaron, and gathered together all the elders of the sons of Israel; and Aaron spoke all the words which Jehovah had spoken unto Moses, and did the signs before the eyes of the people. And the people believed; and they heard that Jehovah had visited the sons of Israel, and that He had seen their affliction, and they bent themselves, and bowed themselves down. "And Jehovah said unto Aaron," signifies the truth of doctrine, and perception therein from the Divine; "Go to meet Moses," signifies that it should be conjoined with the truth proceeding immediately from the Divine; "into the wilderness," signifies where previously it is not so; "and he went, and met him in the mountain of God," signifies conjunction in the good of love therein; "and kissed him," signifies the affection of conjunction; "and Moses told Aaron all the words of Jehovah," signifies the influx of the truth proceeding immediately from the Divine of the Lord into the truth which proceeds mediately, and instruction in the details of doctrine; "wherewith He had sent him," signifies which proceed; "and all the signs which He had commanded him," signifies enlightenment and from this at the same time confirmation; "and Moses went, and Aaron," signifies the life of the conjunction of both; "and gathered together all the elders of the sons of Israel," signifies the chief things of wisdom pertaining to the spiritual church;

"and Aaron spoke all the words which Jehovah had spoken unto Moses," signifies doctrine thence from the Divine; "and did the signs before the eyes of the people," signifies confirmation to apprehension; "and the people believed, and they heard," signifies faith and hope; "that Jehovah had visited the sons of Israel," signifies that those who are of the spiritual church would be liberated and saved by the coming of the Lord; "and that He had seen their affliction," signifies after temptations so great; "and they bent themselves and bowed themselves down," signifies humiliation.

(7053) And Jehovah said unto Aaron. That this signifies the truth of doctrine, and perception therein from the Divine, is evident from the signification of "saying," as being perception (of which frequently above), hence "Jehovah said," denotes perception from the Divine and from the representation of Aaron, as being the doctrine of truth and good (see n. 6998, 7009), thus its truth. For all doctrine is of truth, because doctrine treats of truth and the good thence derived, which is called the doctrine of faith; and of good and the truth thence derived, which is called the doctrine of charity; but both are of truth.

(7054) Go to meet Moses. That this signifies that it should be conjoined with the truth proceeding immediately from the Divine, is evident from the signification of "going to meet," as being to be conjoined; and from the representation of Moses, as being the truth proceeding immediately from the Divine (see above, n. 7010).

(7055) Into the wilderness. That this signifies where previously it is not so, namely, conjunction, is evident from the signification of "wilderness," as being where as yet there is little vitality (see n. 1927), thus where there is no good and the derivative truth (n. 4736), for thence is vitality; here, where there is no conjunction of the truth proceeding immediately from the Divine with the truth proceeding immediately. That conjunction was to be effected there, is signified by "Aaron went to meet Moses in the wilderness." As to this conjunction, be it known that there may be with a man truth proceeding mediately from the Divine, and yet it may not be conjoined with the truth which proceeds immediately from the Divine. [2] But as this matter is secret, it shall be illustrated by examples. With those who think and teach according to the doctrine of their church confirmed in themselves, and do not know whether they are truths from any other ground than the fact that they are from the doctrine of the church, and that they have been delivered by learned and enlightened men, there can be truth proceeding mediately from the Divine; but still it is not conjoined with the truth that proceeds immediately from the Divine; for if it were conjoined, they would then have the affection of knowing truth for the sake of truth, and especially for the sake of life, whence they would also be endowed with a perception whether the doctrinal things of their church are truths before they confirm them in themselves; and would see in each whether the things confirming are in agreement with the truth itself. [3] Take as another example the prophets, through whom the Word was written. They wrote as the spirit from the Divine dictated, for the very words which they wrote were uttered in their ears. With them there was truth proceeding mediately from the Divine, that is, through heaven, but not for this reason the truth which proceeded immediately from the Divine; because they had no perception of what all the details signified in the internal sense. For when these two kinds of truth have been conjoined, then, as already said, there is perception. Such conjunction rarely exists with man, but it does so with all who are in heaven, especially with those who are in the inmost or third heaven; nor does it exist with a man unless he has been so far regenerated as to be capable of being elevated from the sensuous even toward his rational, and thus of being set in the light of heaven, where angels are. There is indeed with every man Divine influx both immediate and mediate (see n. 6063, 7004), but not conjunction, except with those who have perception of truth from good; for they with whom immediate Divine influx has been conjoined with mediate suffer themselves to be led by the Lord; but they with whom these influxes have not been conjoined, lead themselves, and this they love. From all this it can now be seen what is here meant by the "wilderness"-that it denotes where there is no conjunction.

(7056) And he went, and met him in the mountain of God. That this signifies conjunction in the good of love there, is evident from the signification of "meeting," or "coming to meet," as being conjunction (of which just above, n. 7054); and from the signification of "the mountain of God," as being the good of Divine love (see n. 6829). The case herein is this. The conjunction of the truth proceeding immediately from the Divine with the truth which proceeds mediately, is not possible except in good, for good is the very soil. Truths are seeds, which do not grow elsewhere than in good as in their soil. Moreover, good is the very soul of truth; from this, truth comes forth, in order to be truth, and from this it lives. [2] The truth which proceeds immediately from the Divine is called truth, but in itself it is good, because it proceeds from the Divine good; but it is the good to which all truth Divine has been united. It is called truth because in heaven it appears as light, but it is a light like that in spring, to which has been united the warmth that vivifies all things of the earth. From all this it can also be seen that the conjunction of the truth proceeding immediately from the Divine with the truth which proceeds immediately, is not possible except in good, consequently not unless the man is affected with truth for the sake of truth, especially for the sake of good, thus for the sake of life, for then the man is in good. [3] From the following considerations it may be further known how the case is with the conjunction in question. The truth proceeding immediately from the Divine enters into the will of man, this is its way; but the truth which proceeds mediately from the Divine enters into the understanding of man; and therefore conjunction cannot be effected unless the will and the understanding act as a one, that is, unless the will wills good, and the understanding confirms it by truth. When therefore there is conjunction, then the Lord appears as present, and His presence is perceived; but when there is no conjunction, then the Lord is as it were absent; yet His absence is not perceived, unless it is known from some perception what His presence is.

(7057) And kissed him. That this signifies the affection of conjunction, is evident from the signification of "kissing," as being conjunction from affection (see n. 3573, 3574, 4353, 5929, 6260).

(7058) And Moses told Aaron all the words of Jehovah. That this signifies the influx of the truth proceeding immediately from the Divine of the Lord into the truth which proceeds mediately, and instruction in the details of doctrine, is evident from the signification of "telling," as being influx (see n. 5966); from the representation of Moses, as being the truth proceeding immediately from the Divine of the Lord (see n. 7010, 7054); from the representation of Aaron, as being the truth proceeding mediately from the Divine of the Lord (see n. 7009); and from the signification of "all the words of Jehovah," as being the details of doctrine. Instruction is signified by "Moses told the words to Aaron," for instruction from the Divine is effected by means of influx, which influx is signified by "telling." From all this it is evident that by "Moses told Aaron all the words of Jehovah" is signified the influx of the truth proceeding immediately from the Divine of the Lord into the truth which proceeds mediately, and instruction in the details of doctrine. [2] There is instruction in the details of doctrine, when the truth proceeding immediately from the Divine of the Lord is conjoined with the truth which proceeds mediately, for then there is perception (of which above, n. 7055). There is this conjunction especially among the angels who are in the third or inmost heaven, and are called celestial. These angels have an exquisite perception of the truth of both kinds, and from this of the Lord’s presence. The reason is that they are in good more than others, for they have the good of innocence; consequently they are nearest to the Lord, and in an intensely bright and as it were flaming light, for they see the Lord as a sun, the rays of whose light are such from the nearness. [3] It is said truth proceeding immediately from the Divine of the Lord, although in the internal sense the subject here treated of is the Lord when He was in the world, and when He called upon His Father as separate from Himself. But how the case herein is, has been occasionally told before, namely, that the Divine Itself, or Jehovah, was in Him, for He was conceived of Jehovah; and therefore He also calls Him His “Father,” and Himself His “Son.” But the Lord was then in the human that was infirm by heredity from the mother, and insofar as He was in this, so far Jehovah or the Divine Itself which was in Him appeared to be absent; but insofar as the Lord was in the Human glorified, or made Divine, so far Jehovah or the Divine Itself was present, and in the very Human. From this then it can be known how it is to be understood that the truth which had proceeded immediately from the Divine was from the Divine of the Lord.

(7059) Wherewith he had sent him. That this signifies which proceed, namely, the details of doctrine, is evident from the signification of “being sent,” as being to proceed (n. 2397, 4710).

(7060) And all the signs which He had commanded him. That this signifies enlightenment, and from this at the same time confirmation, is evident from the signification of “signs,” as being enlightenment and the confirmation of truths (see n. 7012).

(7061) And Moses went, and Aaron. That this signifies the life of the conjunction of both, namely, of the truth proceeding immediately from the Divine of the Lord, and the truth which proceeds mediately, is evident from the signification of “going,” as being life (see n. 3335, 3690, 4882, 5493); from the representation of Moses, as being the truth proceeding immediately from the Divine (n. 7010, 7054); and from the representation of Aaron, as being the truth proceeding mediately from the Lord (n. 7009). From this then, because they went together, there is signified the life of the conjunction of both.

(7062) And gathered together all the elders of the sons of Israel. That this signifies the chief things of wisdom pertaining to the spiritual church, is evident from the signification of “elders,” as being the chief things of wisdom, thus those which agree with good (see n. 6524); and from the representation of the sons of Israel, as being the spiritual church (see n. 6426, 6637).

(7063) And Aaron spoke all the words which Jehovah had spoken unto Moses. That this signifies doctrine thence from the Divine, is evident from the signification of “speaking,” when said of the doctrine which is represented by Aaron, as being utterance and preaching (see n. 6987, 6999); from the representation of Aaron, as being the truth proceeding mediately from the Divine of the Lord, thus the doctrine of truth and good (n. 6998, 7009); and from the signification of "the words which Jehovah spoke to Moses," as being from the Divine, that is, through the truth which proceeds immediately from the Divine of the Lord, which truth is represented by Moses (n. 7010, 7054).

(7064) And did the signs before the eyes of the people. That this signifies confirmation to apprehension, is evident from the signification of "signs," as being the confirmation of truths, and thus knowledge (see n. 6870); and from the signification of "eyes," as being the things that are of the internal sight or understanding (n. 2701, 3820, 4403-4421, 4523-4534); thus "before the eyes" denotes to the understanding or apprehension.

(7065) And the people believed; and they heard. That this signifies faith and hope, is evident from the signification of "believing," as being to believe in the spiritual sense, thus faith (see n. 6956, 6970); and from the signification of "hearing," as being to obey, and also to perceive (n. 5017), here to have hope; for when he who is in faith and obedience perceives confirmations, he has hope, for hope is thence derived.

(7066) That Jehovah had visited the sons of Israel. That this signifies that those of the spiritual church would be liberated and saved by the coming of the Lord, is evident from the signification of visiting," as being liberation by the coming of the Lord into the world (see n. 6895), thus also salvation (that they who were of the spiritual church were adopted and saved by the coming of the Lord into the world, see n. 6854, 6914, 7035); and from the representation of the sons of Israel, as being the spiritual church (n. 6426, 6637). (That "Jehovah" in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905.)

(7067) And that He had seen their affliction. That this signifies after temptations so great, is evident from the signification of "affliction," as being temptation (see n. 5356); and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637). As to the "affliction," or infestation by falsities, thus the temptations of those who were of the spiritual church before the Lord's coming, see n. 6854, 6914, 7037.

(7068) And they bent themselves and bowed themselves down. That this signifies humiliation, is evident from the signification of "bending themselves and bowing themselves down," as being the effect of humiliation (see n. 2153, 6266); but that "bending themselves" denotes exterior humiliation, and is that of those who are in truth; and that "bowing themselves down" denotes interior humiliation, and is that of those who are in good, may be seen above (n. 5682). That this is so, has often been made plain from those who are in truth and those who are in good; they who are in truth are as it were rigid, and stand erect as if they were hard; and when they ought to humble themselves before the Divine, they only bend the body a little; but those who are in good are as it were soft, and when they humble themselves before the Divine, they bow themselves down to the earth. For truth without good is quite rigid, and when it looks to good as the end, this rigidity begins to soften; but good is in itself soft, and the truth which is being instilled, as it becomes good there, also grows soft. The reason is that truth cannot be ordered in the heavenly form except by good; hence it is in itself hard; for the heavenly form is most free and makes no resistance; and from this the good with which truth has been rightly ordered is like it; and as above said is soft.

(7069) CONTINUATION CONCERNING THE SPIRITS OF THE PLANET MERCURY. The nature of the genius of the spirits from the planet Mercury may still further appear from what follows. Be it known that all spirits whatever have been men, for the human race is the seminary of heaven; also that the spirits themselves are exactly such as they had been during their life in the world, for everyone's life follows him. This being so, the genius of the men of every earth can be known from the genius of the spirits who are from it.

(7070) As the spirits from Mercury bear relation in the Grand Man to the memory of things abstracted from what is material (see n. 6808), therefore when anyone speaks with them about earthly, bodily, and merely worldly things, they are quite unwilling to hear; and when forced to hear about them they at once change them into other things, and for the most part into contrary ones, in order to escape from them.

(7071) In order that I might know for certain that such is their genius, I was allowed to represent to them meadows, fallow grounds, gardens, woods, and rivers; but they at once changed them, darkening the meadows and fallow grounds, and by representations filling them with snakes; the rivers they made black, so that the water no longer appeared limpid. Then I asked them why they did so, they said that they are unwilling to think about such things, but only about real ones, which are the knowledges of such things as are abstracted from what is earthly, especially about such as arise in the heavens.

(7072) Afterward I represented to them birds of different sizes, large and small, such as exist on our earth; for in the other life such may be represented as it were to the life, the very speech of spirits and angels being full of representations. When they saw those represented birds, they at first desired to change them, but afterward were delighted with them, and acquiesced. The reason was that birds signify the knowledges of things, of which fact the perception then flowed in; and therefore they abstained from changing them, and so turning them from the ideas of their memory. Afterward I was allowed to represent before them a most pleasing garden full of lights and oil-lamps. This arrested their attention, because lights together with oil-lamps signify truths which shine from good. From this it was evident that their attention could be fixed on material things, provided there was at the same time instilled the signification of them in the spiritual sense; for the things of the spiritual sense are abstracted from material things, but are represented in them.

(7073) I also spoke with them about sheep and lambs; but they would not hear about such things, because these were perceived by them as earthly. The reason of this was that they did not understand what innocence is, which lambs signify, which I observed from the fact that when I said that lambs do not appear represented in heaven as lambs, but that when they are mentioned, innocence is perceived in place of them, they then said that they do not know what innocence is, but that they know it by name only. The reason is that they are affected solely by knowledges, and not by uses, which are the ends of knowledges (see n. 6815); thus not being affected by the ends of knowledges, they cannot know from internal perception what innocence is.

(7074) Some of the spirits of the earth Mercury were sent by others to me in order to hear what was going on with me; to whom one of the spirits of our earth said that they might tell their companions not to speak anything but the truth, and not in their usual way to present to those questioning them things opposite; for if anyone of the spirits of our earth were to do so, he would be punished. But the company from which those spirits had been sent out, which was at a distance, then answered that if they were to be punished on that account, all would be punished, because, from constant use, they cannot do otherwise. They said that when they speak with the men of their own earth, they act in the same way, and this with no intention to deceive them, but in order to inspire a longing for knowledge; for when they present things opposite, and in a certain way hide the real things, the desire of knowing is excited, and in this way the memory is enriched by the study devoted to the exploration of the things in question.

(7075) At another time I also spoke with them about the same thing, and because I knew that they spoke with the men of their earth, I asked how they instruct its inhabitants. They said that they do not instruct them how the matter stands, but still they instill some perception of it, in order that the desire to know may thereby be fed, and may increase, which desire would perish if they answered all questions. They added that they present opposites for the additional reason that the truth may afterward the better appear; for all truth appears relatively to its opposites.

(7076) It is their custom not to tell another what they know, yet still to desire to know from all whatever they know; but they communicate all things to their own society, insomuch that what one knows, all know, and what all know, each one therein knows.

(7077) As the spirits of Mercury are of this character, and moreover abound in knowledges, they are in a kind of conceit (see n. 6813), supposing that they know so many things that it is scarcely possible to know more. But they have been told by the spirits of our earth that they do not know many things, but only a few, and that the things which they do not know are relatively infinite; and that the things which they do not know relatively to those which they do know are like the waters of the greatest ocean as compared with those of a tiny spring. In order that they might know that such is the case it was granted that a certain angelic spirit should speak with them, and should tell them in general what they do know and what they do not know; and that there are infinite things which they do not know; and also that to eternity they cannot know even the generals of things. He spoke by means of angelic ideas much more readily than they, and as he disclosed what they know, and what they do not know, they were struck with amazement. I afterward saw another angel speaking with them, who appeared at some elevation to the right; he enumerated very many things which they do not know; and afterward spoke with them by means of changes of state, which they said they do not understand. He then told them that every change of state contains infinite things, and so also does every least thing of it. [2] When they heard this, as they had been in conceit on account of knowledges, they began to humble themselves. The humiliation was represented by the sinking of their roll downward, for that company then appeared like a roll, in front toward the left at a distance, in the plane of the region below the navel; but the roll appeared as it were hollowed out in the middle, and elevated at the sides; a reciprocal movement was also observed therein. They were also told what this signified, namely, what they were thinking in their humiliation, and that they who appeared elevated at the sides were not as yet in any humiliation. And I saw that the roll was separated, and that they who were not in humiliation were relegated toward their own globe; the rest remaining. As the spirits of the planet Mercury shun the spirits of our earth, on account of the material things in which the latter are, and as they had asked whether such can become angels (n. 6929), they now received the reply, that the angel who had spoken with them was from this earth.

(7078) Be it known that the spirits of other earths do not appear within the sphere where the spirits of our earth are, but outside of it, some at greater, some at less distance, and also in different quarters. The reason is that the spirits of one earth are not of the same genius and life as those of another; also that they constitute different provinces in the Grand Man. The unlikeness of the state of life causes this appearance. But in the inmost heaven they do not appear separated from one another. The spirits of Mercury, however, do not appear in a fixed quarter, nor at a fixed distance, but appear now in front, now to the left, and now a little to the back. The reason is that they are allowed to wander through the universe to acquire knowledges, and thereby to enrich the memory. Their planet is presented to spirits at the back, as is also the sun of the world, when they are thinking about it, for nothing whatever of it appears. The reason why it is presented at the back is that to those who are in the other life the sun of the world is in complete obscurity, and is thick darkness; but the sun of heaven, or the Lord, appears in front before the right eye, because from this sun they have all their light; for the right eye not only corresponds to the intellectual sight insofar as it is illumined by truth, but also insofar as it is illumined by good (n. 4410). In this way does the Lord look at man from good, and illumine him through good.

(7079) A continuation concerning the spirits of the planet Mercury will be found at the end of the following chapter.

CHAPTER 5

(7080) IN WHAT precedes it has been told what the neighbor is: it is now to be told what the charity or love is which there must be toward the neighbor.

(7081) The very life of man is his love; and such as his love is, such is his life; nay, such is the whole man. But it is the ruling or reigning love, that is, the love of that which he has as the end, which makes the man. This love has subordinate to itself many particular and singular loves, which are derivations, and appear under a different shape; but still the ruling love is in each one of them, and directs them, and through them, as through mediate ends, looks to and aims at its end, which is the first and last of them all; and this both directly and indirectly.

(7082) There are two things in the natural world which make the life there, namely, heat and light; and there are two things in the spiritual world which make the life there, namely, love and faith. Heat in the natural world corresponds to love in the spiritual world, and light in the natural world corresponds to faith in the spiritual world. Hence it is that when spiritual heat or fire is mentioned, love is meant; and when spiritual light is mentioned, faith is meant. Moreover, love is actually the vital heat of man, for it is known that man grows warm from love; and faith is actually the light of man, for it can be known that man is illumined from faith.

(7083) The heat and light in the natural world arise from the sun of the world; but spiritual heat and light, or love and faith, arise from the sun of heaven. The sun of heaven is the Lord; the heat which comes from Him as a sun is love, and the light which comes from Him as a sun is faith. That the Lord is light is evident from these words in John: Jesus said, I am the light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life (John 8:12); and that the Lord is a sun is evident in Matthew: When Jesus was transfigured, His face shone as the sun, and His garments became white as the light (Matt. 17:2).

(7084) From this correspondence it can also be known how the case is with faith and with love. Faith without love is like light without heat, as is the light of winter; and faith with love is like light with heat, as is the light of spring. That in the light of spring each and all things grow and flower, is known; and also that in the light of winter all things become torpid and die. It is similar with faith and love.

(7085) Now as love is the source of man's life, and as the whole man is such as is his love, and also as love is spiritual conjunction, it follows that all in the other life are consociated according to the loves; for everyone's life, that is, his love, follows him. They who are in love toward the neighbor, and in love to God, are consociate in heaven; but they who are in the love of self and the love of the world are consociate in hell; for the love of self is opposite to love to God, and the love of the world is opposite to love toward the neighbor.

(7086) It is said “love to God,” and there is meant love to the Lord, because in Him is the Trinity, and He is the Lord of heaven, for He has “all power in heaven and on earth” (Matt. 28:18). EXODUS 5 1. And afterward Moses and Aaron came, and said unto Pharaoh, Thus said Jehovah the God of Israel, Let My people go, that they may hold a feast to Me in the wilderness. 2. And Pharaoh said, Who is Jehovah, whose voice I should hear, to let Israel go? I know not Jehovah, and also I will not let Israel go. 3. And they said, The God of the Hebrews hath met with us; let us go, we pray, a way of three days into the wilderness, and let us sacrifice to Jehovah our God; lest He fall upon us with pestilence, or with the sword. 4. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, draw away the people from their works? Go ye unto your burdens. 5. And Pharaoh said, Behold the people of the land are now many, and ye have made them cease from their burdens. 6. And Pharaoh commanded in that day the taskmasters in the people, and their officers, saying, 7. Ye shall no more give the people straw to make bricks, as yesterday, and the day before yesterday; let them go and gather straw for themselves. 8. And the tale of the bricks which they made yesterday and the day before yesterday, ye shall lay upon them; ye shall not take away from it; for they are idle; therefore they cry, saying, Let us go and sacrifice to our God. 9. Let the service be made heavier upon the men, and let them do it; and let them not regard the words of a lie. 10. And the taskmasters of the people went out, and their officers, and they spoke to the people, saying, Thus said

Pharaoh, I will by no means give you straw. 11. Go ye yourselves, get you straw where ye can find it; for nothing whatever shall be taken away from your service. 12. And the people scattered into all the land of Egypt to gather stubble for straw. 13. And the taskmasters were urgent, saying, Complete ye your works, the work of a day in its day, as when there was straw. 14. And the officers of the sons of Israel were beaten, whom Pharaoh's taskmasters had set over them, saying, Wherefore do ye not complete your task in making brick, as yesterday and the day before yesterday, also yesterday, also today? 15. And the officers of the sons of Israel came and cried unto Pharaoh, saying, Wherefore doest thou so to thy servants? 16. There is no straw given to thy servants, and they say to us, Make ye bricks; and behold thy servants are beaten; and thy people have sinned. 17. And he said, Ye are idle, ye are idle; therefore ye say, Let us go and sacrifice to Jehovah. 18. And now go ye, serve ye, and straw shall not be given you, and the tale of bricks shall ye give. 19. And the officers of the sons of Israel saw that they were in evil when it was said, Ye shall not take away from your bricks on a day in its day. 20. And they met Moses and Aaron standing to meet them as they went forth from Pharaoh. 21. And they said unto them, Jehovah look upon you, and judge, because ye have made our odor to stink in the eyes of Pharaoh, and in the eyes of his servants, to put a sword into their hand to slay us. 22. And Moses returned unto Jehovah, and said, Lord, wherefore hast Thou done evilly to this people? Why is this that Thou hast sent me? 23. For since I came unto Pharaoh to speak in Thy name, he hath done evilly to this people; and liberating Thou hast not liberated Thy people.

(7087) THE CONTENTS. In this chapter in the internal sense the subject of the infestation by falsities of those who are of the spiritual church is continued. First those who were infesting are treated of-that they paid no attention whatever to the Divine exhortation; and next that afterward they infested still more, by injecting fallacies and fictitious falsities, which those who belonged to the spiritual church could not shake off; and as in this condition they could not remove from themselves those who were infesting, they lamented before the Divine.

(7088) THE INTERNAL SENSE. Verses 1-4. And afterward Moses and Aaron came, and said unto Pharaoh, Thus said Jehovah the God of Israel, Let My people go, that they may hold a feast to Me in the wilderness. And Pharaoh said, Who is Jehovah whose voice I should hear, to let Israel go? I know not Jehovah, and also I will not let Israel go. And they said, The God of the Hebrews hath met with us; let us go we pray, a way of three days into the wilderness, and let us sacrifice to Jehovah our God; lest He fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, draw away the people from their works? Go ye unto your burdens. “And afterward Moses and Aaron came,” signifies the Divine law and doctrine thence derived; “and said unto Pharaoh,” signifies exhortation thence to those who are against the truths of the church; “Thus said Jehovah the God of Israel,” signifies that it was from the Divine Human of the Lord;

“Let My people go,” signifies that they should desist from infesting them; “that they may hold a feast to Me in the wilderness,” signifies that from a glad mind they may worship the Lord in the obscurity of faith in which they are; “and Pharaoh said,” signifies contrary thought; “who is Jehovah, whose voice I should hear?” signifies concerning the Lord, to whose exhortation they should hearken; “to let Israel go,” signifies that they should desist; “I know not Jehovah,” signifies that they care not for the Lord; “and also I will not let Israel go,” signifies that neither will they desist from infesting; “and they said, The God of the Hebrews hath met with us,” signifies that the God Himself of the church has commanded; “let us go we pray a way of three days into the wilderness,” signifies that they must be in a state quite removed from falsities, although in the obscurity of faith; “and let us sacrifice to Jehovah our God,” signifies that they may worship the Lord; “lest He fall upon us with pestilence, or with the sword,” signifies to avoid damnation of evil and falsity; “and the king of Egypt said unto them,” signifies the answer from those who are in falsities; “wherefore do ye, Moses and Aaron, draw away the people from their works?” signifies that their Divine law and doctrine will not release them from sufferings; “go ye unto your burdens,” signifies that they must live in combats.

(7089) And afterward Moses and Aaron came. That this signifies the Divine law and the doctrine thence derived, is evident from the representation of Moses, as being the Lord as to the Divine law (see n. 6752); and from the representation of Aaron, as being the doctrine of good and truth (n. 6998). By the Divine law which Moses represents is meant the Word such as it is in its internal sense, thus such as it is in the heavens; but by doctrine is meant the Word such as it is in its literal sense, thus as it is on the earth; how much these differ, can be seen from what has been thus far unfolded in respect to the internal sense of the Word. Take as an illustration the ten commandments, which specifically are called the "Law." The literal sense of these is that parents are to be honored, that murder is not to be committed, nor adultery, nor theft, and so on; but the internal sense is that the Lord is to be worshiped; that hatred must not be felt; that truth must not be falsified; and that we must not claim for ourselves that which belongs to the Lord. So are these four commandments of the Decalogue understood in heaven, and the rest also in their own way. For in the heavens they know no other Father than the Lord; therefore by that parents are to be honored, they understand that the Lord is to be worshiped: neither do they know in the heavens what killing is, for they live to eternity; but instead of killing they understand feeling hatred, and injuring the spiritual life of anyone; neither do they know in the heavens what it is to commit adultery, and therefore instead thereof they perceive that which corresponds, namely, not to falsify truth; and instead of stealing they perceive not to take anything away from the Lord, and claim it to themselves, as for instance good and truth. [2] Such is this law, and the whole Word too, in the heavens; thus such it is in the internal sense; nay, it is still deeper, for most things that are thought and said in the heavens do not fall into words of human speech, because in the heavens is a spiritual world and not a natural; and the things of the spiritual world transcend those of the natural world, as immaterial things transcend those which are material. Yet as material things correspond to immaterial, the latter can be set forth by means of material things, thus by natural speech, but not by spiritual speech. For spiritual speech is not a speech of material words, but of spiritual words, which are ideas modified into words in the spiritual aura, and represented by variegations of heavenly light, which light in itself is nothing but Divine intelligence and wisdom proceeding from the Lord. From all this it can be seen what is meant in its genuine sense by the Divine law which Moses represents, and what by the doctrine thence derived, which Aaron represents.

(7090) And they said unto Pharaoh. That this signifies exhortation to those who are against the truths of the church, is evident from the signification of "saying," because it was by Moses and Aaron from Divine command, as being exhortation (see n. 7033); and from the representation of Pharaoh, as being memory-knowledge that is against the truths of the church (n. 6651, 6673, 6683), thus those who are of such a character. Here and in what follows are treated of those of the spiritual church who were saved by the coming of the Lord into the world, and who before His coming were detained in the lower earth, and there agitated by falsities, that is, by the infernals who are in falsities from evil. That earth is beneath the soles of the feet, surrounded by the hells; in front by those who have falsified truths and adulterated goods; on the right by those who pervert Divine order, and from this study to acquire to themselves power; at the back by evil genii, who from the love of self have secretly plotted evil against the neighbor; deep under these are they who have utterly spurned the Divine, and have worshiped nature, and consequently have put away from them everything spiritual. With such are they surrounded who are in the lower earth, where before the coming of the Lord they who were of the spiritual church were reserved, and were there infested; nevertheless they were protected by the Lord, and were carried up into heaven with the Lord when He rose again (about this see what has been said and shown above, n. 6854, 6855, 6914, 6945, 7035). [2] The lower earth, where were reserved those who were of the spiritual church till the Lord's coming, is sometimes mentioned in the Word, as in Isaiah: Sing, ye heavens, for Jehovah hath done it; shout ye lower parts of the earth; resound with singing, ye mountains, O forest, and every tree therein; because Jehovah hath redeemed Jacob, and hath rendered Himself glorious in Israel (Isa. 44:23); speaking of those who are in the lower earth, that they were saved by the Lord; "Jacob" and "Israel" are the spiritual church, "Jacob" the external church, "Israel" the internal (see n. 3305, 4286, 6426). In Ezekiel: I will make thee come down with them that descend into the pit, to the people of eternity, and I will make thee dwell in the earth of lower things, in the desolations (Ezek. 26:20). Again: To the earth of lower things, in the midst of the sons of man, to them that go down to the pit; whence all the trees of Eden shall be comforted in the lower earth, the choice and the chief of Lebanon, all that drink water (Ezek. 31:14, 16); here the "lower earth" is where were those who had been of the spiritual church. [3] At this day also, they who are of the church and have filled their ideas with worldly and also with earthly things, and have caused the truths of faith to be joined to such things, are let down to the lower earth, and are also in combats there; and this until these worldly and earthly things have been separated from the truths of faith, and such things have been implanted as will prevent their being further joined together. When this is over, they are lifted up from thence into heaven; for until such things have been removed, they cannot possibly be with the angels, because these worldly and earthly things are darkness and defilements, which do not accord with the light and purity of heaven. These worldly and earthly things cannot be separated and removed except by means of combats against falsities. These combats take place in this way: they who are in the lower earth are infested by the fallacies and derivative falsities which are sent forth from the infernals round about, but are refuted by the Lord through heaven; and at the same time truths are instilled, and these truths appear as if they were in those who are in the combats. [4] Hence it is that the spiritual church is to be called "militant." But at this day it is rarely a militant church with anyone in the world, for while the man of the church lives in the world he cannot endure combat, because of the crowd of evil ones in the midst of whom he is; and because of the flesh in which he is, which is weak. In the other life a man can be kept firmly in the bonds of conscience, but not so in the world; for if in the world he is brought into anything of despair, as those are wont to be who are in combats, he forthwith bursts these bonds; and if he bursts them, he then yields; and if he so yields, it is all over with his salvation. Hence it is that few within the church at this day are admitted by the Lord into combats for truths against falsities. These combats are spiritual temptations. (See also what has been before shown concerning the lower earth and vastations there, n. 4728, 4940-4951, 6854.)

(7091) Thus said Jehovah the God of Israel. That this signifies from the Divine Human of the Lord, namely, exhortation to those who are against the truths of the church, is evident from the fact that by "Jehovah the God of Israel" is meant the Lord as to the Divine Human. (That in the Word the Lord is "Jehovah," see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.) He is called "the God of Israel," because by "Israel" is signified the Lord's spiritual kingdom (n. 6426, 6637), and because the Lord by His coming into the world saved those who were of that kingdom or church (n. 6854, 6914, 7035). The reason why "the God of Israel" is the Lord as to the Divine Human, is that they who are of that church have natural ideas about everything spiritual and heavenly, and also about the Divine; and therefore unless they thought of the Divine as of a natural man, they could not be conjoined with the Divine by anything of affection; for if they thought of the Divine not as of a natural man, they would either have no ideas, or extravagant ones, about the Divine, and would thereby defile the Divine. Hence it is that by "the God of Israel" is meant the Lord as to the Divine Human, and indeed as to the Divine natural. (That by "Israel" and "Jacob" in the supreme sense is meant the Lord as to the Divine natural; by "Israel," as to the internal Divine natural; and by "Jacob," as to the external Divine natural, see n. 4570; also that they who are of the spiritual church were and are saved by the Divine Human of the Lord, n. 2833, 2834; and also that the man of the spiritual church, who is "Israel," is interior natural, n. 4286, 4402.) [2] From all this then it is evident why the Lord in the Word is called "Jehovah the God of Israel," and "Jehovah the Holy One of Israel." Everyone can know that the Divine must be so named in agreement with something holy not apparent in the sense of the letter. That the Lord as to the Divine natural is meant by "the God of Israel" is plain from many passages in the Word; manifestly from the following: That Moses and Aaron, Nadab and Abihu, and seventy elders of Israel saw the God of Israel, under whose feet was as it were a work of a sapphire stone, and as it were the substance of heaven for cleanness (Exod. 24:9-10). [3] That it was the Lord and not Jehovah who is called the "Father" is evident from the Lord's words in John: No one hath ever seen God (John 1:18). Ye have neither ever heard His voice, nor seen His shape (John 5:37). In Isaiah: I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am Jehovah, who have called thee by thy name, the God of Israel (Isa. 45:3). In Ezekiel: Over the head of the cherubs was as it were the appearance of a sapphire stone, the likeness of a throne; and over the likeness of a throne a likeness as the appearance of a man upon it above; and he had the appearance of fire and a rainbow, and of brightness round about (Ezek. 1:26-28). These are called "the glory of Jehovah," and "of the God of Israel," in the same (Ezek. 1:28; 8:4; 9:3; 10:19, 20), and also where the new temple is described (Ezek. 43:2; 44:2); as also in many other passages (Isa. 17:6; 21:10, 17; 24:15; 41:17; Ps. 41:13; 59:5; 68:8, 35; 69:6; 72:18, and elsewhere). So also He is called "the Holy One of Israel" (Isa. 1:4; 5:19; 10:20; 17:7; 30:11, 12, 15; 49:7; 60:9, 14; Ezek. 39:7). [4] That the "God of Israel" and the "Holy One of Israel" are the Lord as to the Divine Human is also evident from the fact that He is called the "REDEEMER," the "SAVIOR," the "MAKER"-the Redeemer, in Isaiah: Our Redeemer, Jehovah Zebaoth; His name the Holy One of Israel (Isa. 47:4; also Isa. 41:14; 43:14; 48:17; 54:5); also the SAVIOR (Isa. 43:3); and the MAKER (Isa. 45:11). From all this it is also evident that by "Jehovah" in the Word of the Old Testament, no other is meant than the Lord, for He is called JEHOVAH GOD and the HOLY ONE of Israel, the REDEEMER, the SAVIOR, the MAKER-"Jehovah the Redeemer and Savior" in Isaiah: That all flesh may know that I Jehovah am thy Savior, and thy Redeemer, the Mighty One of Jacob (Isa. 49:26). That thou mayest know that I Jehovah am thy Savior and thy Redeemer, the Mighty One of Jacob (Isa. 60:16; as also Isa. 43:14; 44:6, 24; 54:8; 63:16; Ps. 19:14). [5] That the Lord saved Israel, that is, those who are of the spiritual church, is said in Isaiah: I will make mention of the mercies of Jehovah, the praises of Jehovah, according to all that Jehovah hath recompensed to us; abundant in goodness to the house of Israel. He said, Surely they are My people; sons who do not lie; and therefore He became their Savior; in all their distress He had distress; and the angel of His faces liberated them; because of His love, and His indulgence, He redeemed them; and He took them up, and carried them all the days of eternity (Isa. 63:7-9).

(7092) Let My people go. That this signifies that they should desist from infesting them is evident from the signification of "letting go," when said to Pharaoh, by whom is represented the falsity which infests the truths of the church, as being to desist from infestation; and from the representation of the sons of Israel, who are here "My people," as being those who are of the spiritual church (see n. 6426, 6637).

(7093) That they may hold a feast to Me in the wilderness. That this signifies that from a glad mind they may worship the Lord in the obscurity of faith in which they are, is evident from the signification of "holding a feast," as being worship from a glad mind (of which presently), that it is the Lord to whom they were to hold the feast, and who is here meant by "Me," or by "Jehovah," may be seen above, n. 7091; and from the signification of a "wilderness," as being the obscurity of faith (n. 2708, 7055). (That they who are of the spiritual church are relatively in obscurity of faith, see n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833, 6289, 6500, 6945.) [2] The reason why "holding a feast" signifies worship from a glad mind, is that the feast was to be held at a way of three days from Egypt, thus in a state of no infestation by falsities, that is, in a state of liberty; for he who is being liberated from falsities and from the distress in which he then is, from a glad mind gives thanks to God; thus "holds a feast." Moreover, the feasts which were instituted with that people, and which were three every year, are likewise said to have been instituted in memory of their liberation from slavery in Egypt; that is, in the spiritual sense, in memory of liberation from infestation by falsities, through the Lord's coming into the world. Therefore it was also commanded that on those occasions they should be glad, as is manifest in Moses in regard to the feast of tabernacles: In the feast of tabernacles, they shall take on the first day the fruit of the tree of honor, spathes of palm-trees, and a branch of a dense tree, and willows of the torrent; and ye shall be glad before Jehovah your God seven days (Lev. 23:40); [3] by "the fruit of the tree of honor, spathes of palm-trees, a branch of a dense tree, and willows of the torrent," is signified joy from good and truth from man's inmost to his external. The good of love, which is inmost, is signified by the "fruit of the tree of honor;" the good of faith by the "spathes of palm trees;" the truth of memory-knowledge, by the "branch of a dense tree;" and sensuous truth, which is most external, by the "willows of the torrent." These things could not have been ordered to be taken without a reason from the spiritual world, which reason cannot possibly appear to anyone except from the internal sense. [4] That they were to be glad in the feast of weeks is also evident in Moses: Thou shalt make the feast of weeks to Jehovah thy God, and thou shalt be glad before Jehovah thy God, thou and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite who is in thy gates (Deut. 16:10-11); by these words also, in the internal sense, is signified gladness from good and truth from the inmost to the external. [5] That there was to be gladness in the feasts, and thus that "to hold a feast" is to worship from a glad mind, is also plain from the following passages. In Isaiah: Ye shall have a song as in the nights when a feast is hallowed (Isa. 30:29). In Nahum: Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Keep thy feasts, O Judah, render thy vows; for Belial shall no longer pass through thee; he is wholly cut off (Nah. 1:15). In Zechariah: The fasts shall be to the house of Judah for joy and for gladness, and for good feasts; only love ye truth and peace (Zech. 8:19). In Hosea: I will cause all her joy to cease, her feast, her new moon (Hos. 2:11). And in Amos: I will turn your feasts into mourning, and all your songs into a lament (Amos 8:10). [6] That "to hold a feast" denotes worship from a glad mind, because they had been liberated from servitude in Egypt, that is, in the spiritual sense, because they had been liberated from infestation by falsities, is manifest from the feast of the passover. This was commanded to be celebrated yearly on the day when they went forth out of Egypt, and this on account of the liberation of the sons of Israel from servitude, that is, on account of the liberation of those who are of the spiritual church from falsities, thus from damnation; and as the Lord liberated them by His coming, and lifted them up with Him into heaven when He rose again, therefore this was also done at the passover. This is likewise signified by the Lord's words in John: Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me (John 12:31-32).

(7094) And Pharaoh said. That this signifies contrary thought, is evident from the signification of "saying," as being to think (see n. 3395); that it denotes contrary thought by those who infest, who are represented by Pharaoh, is plain from what now follows, for Pharaoh did not at all desist, but still more oppressed the sons of Israel.

(7095) Who is Jehovah, whose voice I should hear? That this signifies concerning the Lord, to whose exhortation they should hearken (that is, that the contrary thought should do so), is evident from the signification of "voice," as here being exhortation, because meaning what Moses and Aaron said to Pharaoh (see n. 7090); and from the signification of "to hear," as being to obey (n. 2542, 3869, 5017); thus "to hear a voice" denotes to obey or hearken to exhortation. That it is the Lord to whose exhortation he was unwilling to hearken, is because by "Jehovah" in the Word no other than the Lord is meant, as may be seen above (n. 7091).

(7096) To let Israel go. That this signifies that they should desist, is evident from the signification of "letting go," as being to desist (see n. 7092), namely, from infesting those of the spiritual church, who here are "Israel." (That the "sons of Israel" denote those who are of the spiritual church, see n. 6426.)

(7097) I know not Jehovah. That this signifies that they do not care for the Lord, is evident from the signification of "not knowing," as being not to care, for he who does not care, says that he does not know. (That by "Jehovah" is meant the Lord, see n. 7091.) As to Pharaoh's saying that "he did not know Jehovah," the case is this. The Egyptians from ancient time knew Jehovah, because in Egypt also there had been the Ancient Church, as can be plainly seen from the fact that they had among them the representatives and significatives of that church. The hieroglyphics of the Egyptians are nothing else; for by these were signified spiritual things, and they also knew that they actually corresponded; and as they began to employ such things in their sacred worship, and to worship them, and at last also to turn them into magic, and in this way to be associated with the devilish crew in hell, they therefore utterly destroyed the Ancient Church among them. Hence it is that by the "Egyptians" in the Word are signified the memory-knowledges of the church perverted, and also falsities contrary to the truths of the church. [2] When Divine worship had been thus perverted in Egypt, then also they were no longer allowed to worship Jehovah, and finally not even to know that Jehovah was the God of the Ancient Church, and this in order that they might not profane the name of Jehovah. That the name of Jehovah was known at that time also, and this before it was again told to the posterity of Abraham through Moses in Mount Horeb, is very plain from the fact that Balaam, who was of Syria, not only knew Jehovah, but also adored Him, and likewise sacrificed to Him (Num. 22, 23, 24). From all this it can be known why Pharaoh said "Who is Jehovah, whose voice I should hear to let the people go? I know not Jehovah." [3] But as by Pharaoh are represented those in the hells who are in falsities, and who infest those of the spiritual church, therefore it must be told how the case is with these. They who are in the hells, and infest those who are of the spiritual church, are for the most part from such as have said that faith alone saves, and yet have lived a life contrary to faith; and as after the death of the body the life remains, thus the evil which they have thought, plotted, and done, therefore they either apply those things which they have said to be of faith to defend the evils of their life, or they altogether reject them. But lest they should abuse the truths of faith, they are deprived of them, and when they are deprived of them, they seize upon falsities, which are quite contrary to the truths of faith, and afterward by means of falsities infest those who are in truths. This is then the delight of their life. Moreover, some of them, in order to acquire power, learn magical arts. This is done by those who by various arts which they devised in the world have deceived the neighbor, and in consequence of their success have afterward attributed all things to their own prudence. [4] They who have become such, acknowledge the Father the Creator of the universe, but not the Lord. Of the Lord they say as Pharaoh here says of Jehovah, "Who is Jehovah? I know not Jehovah." Nay, as the universal sphere of heaven is full of the acknowledgment and love of the Lord, so is the universal sphere of the hells full of the denial of the Lord and of hatred against Him; neither can they endure that He should be named. The infernals are such that they do not desist on account of exhortations and threats, so great is the delight of their life in infesting the upright, and turning them from the acknowledgment of the Lord, and from faith in Him. This very delight of their life is increased by exhortations to desist, for this leads them to believe that it will shortly be all over with those whom they are infesting. These then are they who are specifically meant by "Pharaoh and the Egyptians."

(7098) And also I will not let Israel go. That this signifies that neither will they desist from infesting, is evident from what has been said above (n. 7092, 7096).

(7099) And they said, The God of the Hebrews hath met with us. That this signifies that the God Himself of the church has commanded, is evident from the signification of "the Hebrews," as being those who are of the church (see n. 6675, 6684, 6738); and from the signification of "meeting," as being to command (n. 6903).

(7100) Let us go we pray a way of three days into the wilderness. That this signifies that they must be in a state quite removed from falsity, although in the obscurity of faith, see n. 6904, where are the like words.

(7101) And let us sacrifice to Jehovah our God. That this signifies that they may worship the Lord, see n. 6905, where also are the like words.

(7102) Lest He fall upon us with pestilence, or with the sword. That this signifies to avoid the damnation of evil and falsity, is evident from the signification of "lest He fall upon us," as being lest they should incur damnation; from the signification of "pestilence," as being the damnation of evil (of which below); and from the signification of "the sword," as being the vastation of truth, and also the punishment of falsity (see n. 2799), thus also damnation, for the punishment of falsity when truth is devastated, is damnation. [2] Mention is made in the Word of four kinds of vastations and punishments; namely, the Sword, Famine, the Evil Beast, and Pestilence; and by the "sword" is signified the vastation of truth and the punishment of falsity; by "famine," the vastation of good and the punishment of evil; by the "evil beast," the punishment of the evil from falsity; by "pestilence," the punishment of the evil not from falsity but from evil. And as punishment is signified, damnation is also signified, for this is the punishment of those who persevere in evil. Of these four kinds of punishments it is thus written in Ezekiel: When I send upon Jerusalem My four evil judgments, the sword, and the famine, and the evil beast, and the pestilence, to cut off from it man and beast (Ezek. 14:21). Again: I will send upon you famine, and the evil beast, and will make thee bereaved; and pestilence and blood shall pass through thee; especially will I bring the sword upon thee (Ezek. 5:17). [3] That by "pestilence" is signified the punishment of evil, and its damnation, is evident from the following passages. In Ezekiel: They who are in the waste places shall die by the sword, and he who is upon the faces of the field I will give to the wild beast to devour him, and they who are in the strongholds and caverns shall die with the pestilence (Ezek. 33:27); "to die by the sword in waste places" denotes to be in the vastation of truth, and thence in the damnation of falsity; "he who is upon the faces of the field being given to the wild beast to devour" denotes the damnation of those who are in evil from falsity; "they who are in strongholds and caverns dying with the pestilence" denotes the damnation of evil which fortifies itself by falsity. [4] Again: The sword is without, and the pestilence and famine within; he that is in the field shall die by the sword; and he that is in the city, famine and pestilence shall devour him (Ezek. 7:15); the "sword" here denotes the vastation of truth and the damnation of falsity; "famine and pestilence," the vastation of good and the damnation of evil. The sword is said to be "without," and famine and pestilence "within," because the vastation of truth is without, but the vastation of good within; but when a man lives in accordance with falsity, damnation is signified by "him who is in the field dying by the sword;" and when he lives in evil which is defended by falsity, damnation is signified by "famine and pestilence devouring him who is in the city." [5] In Leviticus: I will bring upon you a sword avenging the vengeance of the covenant; where, if ye shall be gathered together into your cities, I will send the pestilence into the midst of you, and I will deliver you into the hand of the enemy, when I shall break the staff of your bread (Lev. 26:25-26); where in like manner the "sword" denotes the vastation of truth and the damnation of falsity; the “pestilence” the damnation of evil; the vastation of good, which is signified by “famine,” is described by “breaking the staff of their bread;” by “the cities into which they were to be gathered together,” in like manner as above, are signified the falsities by which they defend evils (that “cities” are truths, thus in the opposite sense falsities, see n. 402, 2268, 2712, 2943, 3216, 4492, 4493). [6] In Ezekiel: In that thou hast defiled My sanctuary with all thine abominations, a third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; a third part shall fall by the sword round about thee; and a third part I will scatter to every wind, and will draw out a sword after them (Ezek. 5:11-12); where “famine” denotes the damnation of evil; “sword,” the damnation of falsity; “to scatter to every wind, and to draw out the sword after them” denotes to dissipate truths and seize on falsities. [7] In Jeremiah: If they shall offer burnt-offering or meat-offering, I will not approve them; but I will consume them with sword, and with famine, and with pestilence (Jer. 14:12). Again: I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence; afterward I will give Zedekiah king of Judah, and his servants, and the people, and those who are left in this city from the pestilence, and from the sword, and from the famine, into the hand of Nebuchadnezzar. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out and falleth away to the Chaldeans that besiege you, he shall live, and his soul shall be unto him for a spoil (Jer. 21:6-7, 9). Again: I will send upon them the sword, the famine, and the pestilence, till they be consumed from upon the earth (Jer. 24:10); where also by the “sword” is signified the vastation of truth, by the “famine” the vastation of good, by the “pestilence” damnation. The like is signified by “the sword, the famine, and the pestilence” in the following passages, Jer. 27:8; 29:17, 18; 32:24, 36; 34:17; 38:2; 42:17, 22; 44:13; Ezek. 12:16. [8] As these three follow in their order, therefore these three were proposed to David by the prophet Gad, namely, whether there should come seven years of famine; or he should flee three months before his enemies; or whether there should be three days’ pestilence in the land (2 Sam. 24:13); “to flee before his enemies” stands for “the sword.” In Amos: I have sent among you the pestilence in the way of Egypt; I have slain your young men with the sword, with the captivity of your horses (Amos 4:10); “the pestilence in the way of Egypt” denotes the vastation of good by means of falsities, which are “the way of Egypt;” “I have slain your young men with the sword, with the captivity of the horses,” denotes the vastation of truth. (By “young men” are signified truths, and by “horses” things of the intellect, see n. 2761, 2762, 3217, 5321, 6534.) [9] In Ezekiel: Pestilence and blood shall pass through thee (Ezek. 5:17). Again: I will send unto her pestilence and blood in her streets (Ezek. 28:23); where “pestilence” denotes adulterated good; and “blood,” falsified truth. (That “blood” denotes falsified truth, see n. 4735, 6978). [10] In David: Thou shalt not be afraid for the dread of night, nor for the arrow that flieth by day; for the pestilence that creepeth in thick darkness, nor for the death that wasteth at noonday (Ps. 91:5-6). Here the “dread of night” denotes the falsity which is in secret; the “arrow that flieth by day,” the falsity which is in the open; the “pestilence that creepeth in thick darkness,” the evil which is in secret; the “death that wasteth at noonday,” the evil which is in the open. That “pestilence” denotes evil and the damnation of evil, is plain from death’s being spoken of also, which is here distinguished from the pestilence merely by its being said of death that “it wasteth at noonday,” and of the pestilence that “it creepeth in thick darkness.” Again: He directed the way of His anger; He forbade not their soul from death, and closed their life with the pestilence (Ps. 78:50); speaking of the Egyptians; the “pestilence” denotes every kind of evil and its damnation.

(7103) And the king of Egypt said unto them. That this signifies the answer from those who are in falsities, is evident from the signification of “saying,” when by Pharaoh to Moses and Aaron, as being contrary thought (as above, n. 7094); thus the thought which is for the answer; and from the representation of Pharaoh, or the king of Egypt, as being false memory-knowledge (n. 6651, 6679, 6683, 6692), thus those who are in falsities.

(7104) Wherefore do ye, Moses and Aaron, draw away the people from their works? That this signifies that their Divine law and doctrine will not release them from sufferings, is evident from the representation of Moses, as being the Lord as to the Divine law (see n. 6723, 6752); from the representation of Aaron, as being the Lord as to the doctrine thence derived (n. 6998, 7009); from the signification of "drawing away," as being to release; and from the signification of "works," as being sufferings; for the works were labors, and also burdens (as follows), thus sufferings from combats, which are signified by "works" and "burdens" in the internal sense.

(7105) Go ye unto your burdens. That this signifies that they must live in combats, is evident from the signification of "going," as being to live (see n. 3335, 4882, 5493, 5605); and from the signification of "burdens," as being infestations by falsities (n. 6757), thus combats against them.

(7106) Verses 5-9. And Pharaoh said, Behold the people of the land are now many, and ye have made them cease from their burdens. And Pharaoh commanded in that day the taskmasters in the people, and their officers, saying, Ye shall no more give the people straw to make bricks, as yesterday and the day before yesterday; let them go and gather straw for themselves. And the tale of the bricks which they made yesterday and the day before yesterday, ye shall lay upon, them; ye shall not take away from it; for they are idle; therefore they cry, saying, Let us go and sacrifice to our God. Let the service be made heavier upon the men, and let them do it; and let them not regard the words of a lie. "And Pharaoh said," signifies the will of those who infest the truths of the church; "Behold the people of the land are now many," signifies the multitude of those who are of the spiritual church; "and ye have made them cease from their burdens," signifies that they have not infested enough; “and Pharaoh commanded in that day,” signifies the cupidity of infesting the truths of the church while in that state; “the taskmasters in the people, and their officers, saying,” signifies those who most closely infest and most closely receive; “Ye shall no more give the people straw,” signifies the lowest memory-knowledges which are the most general of all; “to make bricks,” signifies for the things fictitious and false that will be injected; “as yesterday and the day before yesterday,” signifies not as in the former state “let them go and gather straw for themselves,” signifies that they should procure for themselves these lowest memory-knowledges; “and the tale of bricks, which they made yesterday and the day before yesterday, ye shall lay upon them,” signifies that the things fictitious and false must be injected in abundance as before; “ye shall not take away from it,” signifies without diminution; “for they are idle,” signifies that they are not assaulted enough; “therefore they cry, saying, Let us go and sacrifice to our God,” signifies that consequently they have so much thought about such worship; “let the service be made heavier upon the men,” signifies that the assault should be increased; “and let them do it,” signifies to obtain the effect; “and let them not regard the words of a lie,” signifies lest they turn to truths.

(7107) And Pharaoh said. That this signifies the will of those who infest the truths of the church, is evident from the signification of “saying,” as being will (of which in what follows); and from the representation of Pharaoh, as being those who infest the truths of the church (see n. 6651, 6679, 6683), thus who infest those who are of the spiritual church, for these are said to be in the truths of the church. That "saying" signifies to will, or the will, is because it involves the things which follow it; for when anyone wills anything, he utters it. As "he saith" involves the things which follow, it consequently signifies various things, as command (n. 7036); exhortation (n. 5012, 7033, 7090); communication (n. 3060, 4131, 6228); thought (n. 7094); properly, perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5687).

(7108) Behold the people of the land are now many. That this signifies the multitude of those who are of the spiritual church, is evident from the signification of "the people of the land," as being those who are of the spiritual church (see n. 2928) for by "people" are signified those who are in the truths of faith (n. 1259, 1260, 3581), and by "land" is signified the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 4577).

(7109) And ye have made them cease from their burdens. That this signifies that they have not infested enough, is evident from the signification of "burdens," as being infestations by falsities and the consequent combats (see n. 6757, 7104, 7105); hence "to make them cease from their burdens" denotes that they have not infested enough.

(7110) And Pharaoh commanded in that day. That this signifies the cupidity of infesting the truths of the church while in that state, is evident from the signification of "commanding," as being a mandate, and as in a mandate of the evil there is the cupidity of doing evil (for this is the source of the mandate that comes from them), therefore here by “he commanded” is also signified cupidity from the representation of Pharaoh, as being those who infest the truths of the church (see n. 6651, 6679, 6683); and from the signification of “day,” as being state (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850).

(7111) The taskmasters in the people, and their officers, saying. That this signifies those who most closely infest, and those who most closely receive, is evident from the signification of “taskmasters,” as being those who compel to serve (see n. 6852), and as this is effected by means of infestations, by “taskmasters” are also signified those who infest, but who most closely infest (of whom below); and from the signification of “officers,” as being those who most closely receive; for the officers were of the sons of Israel, and the taskmasters were of the Egyptians, as is evident from what follows. Thus in the internal sense the “officers” are they who most closely receive, and the “taskmasters” those who most closely infest. [2] Who these are can be known from those in the other life who infest and inject falsities and evils, and from those who receive and communicate them. They who infest and inject falsities and evils are the hells, but in order that they may effect their purpose, they send forth from themselves emissaries, through whom they act. These appear not far from those who are being infested; and this is done in order that the thoughts and intentions of many may be concentrated, for otherwise they would be dispersed. These emissaries appear in certain fixed places of their own in the world of spirits, and from the very places where they appear it can be known from what hell they are; some appear above the head at various altitudes and in various directions; some near the head to the right or to the left, and also behind it; some below the head in various situations relatively to the body, in planes from the head down to the soles of the feet. They flow in with such things as are ejected from hell, and the spirit or the man does not perceive or know otherwise than that the things which flow in are in himself; that is, that he himself thinks and intends them. These emissaries are called "subjects" (of whom see what was shown above, from experience, n. 4403, 5856, 5983-5989). As these infest the most closely, they are signified by the "taskmasters;" but they who receive from them and communicate are the "officers," and are intermediate spirits; for as before said the officers were of the sons of Israel, but the taskmasters were of the Egyptians. [3] Those were called "officers" among the Israelitish and Jewish people, who said what was to be done, and who gave commandment; wherefore they also sat in the gates with the judges and elders, and spoke to the people the sentences of judgment, and also the things commanded by the leader, as can be seen from the following passages in Moses: Judges and officers shalt thou make thee in all thy gates, according to thy tribes, who shall judge the people with the judgment of justice (Deut. 16:18). When they shall go forth to war, the priest shall speak to the people, and shall admonish them not to be afraid; afterward the officers shall say that he who has built a house shall return, and also the fearful (Deut. 20:3, 5, 8). In

Joshua: Joshua commanded the officers to say to the people that they should prepare provision for the journey, before they passed over Jordan (Josh. 1:10-11). At the end of three days it came to pass, when the officers passed through the midst of the camp, they gave commandment that when they saw the ark of the covenant of Jehovah, they should also go forward (Josh. 3:2-3). That the officers were governors of the people, distinct from their princes, see Deut. 1:15; also that they were distinct from the elders, Deut. 31:28; and from the judges, Joshua 8:33.

(7112) Ye shall no more give the people straw. That this signifies the lowest memory-knowledges and the most general of all, is evident from the signification of “chaff” or “straw,” as being truths of memory-knowledge (see n. 3114), and indeed memory-knowledges the lowest and most general of all, for the lowest food in a spiritual sense is straw or chaff, because it is the food of beasts. Those knowledges are called lowest which are full of fallacies of the senses, which the evil abuse to pervert goods and truths, and thus to defend evils and falsities; for on account of fallacies these knowledges can be turned in favor of principles of falsity and of cupidities of evil. Moreover such knowledges are the most general of all, and unless they are filled with truths less general and more particular, they may be of service to falsities and evils, but in proportion as they are filled with truths, they are of less service to them. Such are the knowledges whereby they who in the world have professed faith alone, and yet have lived a life of evil, infest the upright in the other life; but as these knowledges are dispelled by the angels, it is now said that they should not give straw to make brick, that is, that they did not add these to the fictitious and false things that would be injected. Such is the internal sense of these words, which indeed appears remote from the sense of the letter; but be it known that there is nothing in the natural world which does not correspond to something in the spiritual world; and the angels with a man understand all things spiritually which the man understands naturally; they do not know what straw is, nor bricks; such things were known to them when they were in the world, but were forgotten when they came into heaven, because there they put on spiritual things. Hence it is that when the angels perceive the ideas of such things with a man, they turn them into corresponding spiritual things. That "straw" or "grass" denotes the lowest memory-knowledge, and that "bricks" denote things fictitious and false, can be seen from many considerations; for all herbage and straw have no other signification; but seeds, barley, wheat, and the like denote interior truths and goods; and stones not artificial denote truths.

(7113) To make bricks. That this signifies to make things fictitious and false that will be injected, is evident from the signification of "making bricks," as being to invent falsities (see n. 1296, 6669). In the historic sense of the letter it is said that the sons of Israel made bricks, and thus as it were that they invented falsities; but in the internal sense it is signified that the infernals who are in falsities injected them And since - as before said - such things appear to pertain to those who receive them, the sense of the letter is according to the appearance, which, however, is explained by the internal sense. (That there are very many such things in the sense of the letter, see n. 5094, 6400, 6948.)

(7114) As yesterday and the day before yesterday. That this signifies not as in the former state, is evident from the signification of “yesterday and the day before yesterday,” as being what is past (see n. 6983); and as all times signify states (n. 2625, 2788, 2837, 3254, 3356, 4814, 4882, 4901, 4916), therefore “yesterday and the day before yesterday” signifies the former state.

(7115) Let them go and gather straw for themselves. That this signifies that they should procure for themselves these lowest memory-knowledges, is evident from the signification of “gathering” as being to procure; and from the signification of “straw,” as being the lowest memory-knowledges (of which just above, n. 7112).

(7116) And the tale of the bricks which they made yesterday and the day before yesterday, ye shall lay upon them. That this signifies that things fictitious and false must be injected in abundance as in the former state, is clear from the signification of “the tale,” as being abundance, here the same abundance; from the signification of “bricks,” as being things fictitious and false (of which just above, n. 7113); from the signification of “yesterday and the day before yesterday,” as being the former state (of which also just above, n. 7114); and from the signification of “laying upon them,” as being to inject, because it is said of things fictitious and false. From all this it is evident that by “laying upon them the tale of the bricks which they made yesterday and the day before yesterday" is signified that things fictitious and false were to be injected in the same abundance as in the former state.

(7117) Ye shall not take away from it. That this signifies without diminution, is evident without explication.

(7118) For they are idle. That this signifies that they are not assaulted enough, is evident from the signification of "being idle," as being not to be sufficiently infested by falsities, thus not to be assaulted enough. How the case herein is can also be known from those who are being infested by falsities in the other life. They who infest, as far as possible hinder the upright whom they infest from thinking about the Lord; as soon as any thought of the Lord openly occurs, they at once take it away, which they know how to do in a skillful manner. But as with those who are being infested, thought about the Lord is nevertheless universal, thus too interior to be in plain view (for it flows in through heaven), therefore as soon as they cease to be infested, they come into thought about the Lord, for that which flows in from heaven and reigns universally, reveals itself in every free state. From all this it is evident what is the internal sense of the words "for they are idle, therefore they cry, saying Let us go and sacrifice to our God."

(7119) Therefore they cry, saying, Let us go and sacrifice unto our God. That this signifies that consequently they have so much thought about such worship, is evident from the signification of "crying," as here being thought; for by "saying" and "speaking" is signified thought (see n. 2271, 2287, 7094), and therefore also by "crying," but by "crying" is signified strong thought and with full intention of doing, hence it is said “so much thought;” and from the signification of “sacrificing to their God,” as being the worship of the Lord (n. 6905, 7101). But because Pharaoh said that he did not know Jehovah (n. 7095, 7097), and because the Egyptians were averse to sacrifices (n. 1343), and because Moses said that they would go a way of three days into the wilderness (n. 6904, 7100), therefore it is said, “such worship.”

(7120) Let the service be made heavier upon the men. That this signifies that the assault should be increased, is evident from the signification of “making heavier,” as being to be increased; from the signification of “service,” when said by those who infest by means of falsities, as being the intention to subjugate (n. 6666, 6670, 6671), thus assault, for they intend to subjugate by means of this assault; and from the signification of “the men,” as being those who are of the spiritual church. There are two words in the original language which signify man; the one is “Adam,” and the other “Enosh.” By the man called “Adam” is meant the man of the celestial church; but by the man called “Enosh” is meant the man of the spiritual church. Here “the men” are expressed by “Enosh,” because the subject treated of is those who are of the spiritual church.

(7121) And let them do it. That this signifies to obtain the effect, is evident without explication.

(7122) And let them not regard the words of a lie. That this signifies lest they turn to truths, is evident from the signification of “regarding,” as being to turn one’s self; and from the signification of “the words of a lie,” when said by those who are in falsities, as being truths; for they who are in falsities call truths falsities, thus “the words of a lie;” and falsities they call truths, for they are in what is opposite. In these verses, in the internal sense, there has now been described the infestation by falsities of the upright in the other life; and there has also been set forth the way in which they are infested. Such infestation is permitted to the end that falsities may be removed, and truths be instilled, which cannot possibly be done without infestation; for after death there clings to a man, and there is in his memories, everything of his thought in the world, of his intention, of his will, of his speech, and of his action, for nothing is obliterated. That these things have been impressed on his memories, especially on the interior memory, which is properly the memory of his spirit, see n. 2469, 2470, 2474, 2475. And this being so, it must needs be that there cling to him things foul and filthy, and also evil and false, from his life in the world; and which cause the truths which the man has also learned, and the goods which he has imbued, to be hidden. For truths and goods cannot come forth among such things; and therefore before truths and goods can appear, and the man be thus associated with those who are in heaven, it is necessary that these evils and falsities be uncovered, so that he may see them and know them, and thus learn what is true and what is good. This cannot possibly be done without combat with the evils and falsities in himself; which combat takes place actually, the evil spirits exciting falsities and evils, and the angels excusing if the end has been good, and instilling truths. This is perceived as if it were in himself, as is the case with temptation in man, which is felt no otherwise than as being in him, when yet it is the combat of angels with evil spirits outside of him (see n. 3927, 4249, 4307, 5036, 6657). That this is so has been granted me to know with certainty from much experience. These things have been said in order that it may be known why infestation by falsities takes place with those who are of the spiritual church, which infestation has been treated of in the above verses, and is treated of also in those which follow.

(7123) Verses 10-13. And the taskmasters of the people went out, and their officers, and they spoke to the people, saying, Thus said Pharaoh, I will by no means give you straw. Go ye yourselves, get you straw where ye can find it; for nothing whatever shall be taken away from your service. And the people scattered into all the land of Egypt to gather stubble for straw. And the taskmasters were urgent, saying, Complete ye your works, the work of a day in its day, as when there was straw. "And the taskmasters of the people went out, and their officers," signifies the sending forth and presence of those who most closely infest, and of those who most closely receive; "and they spoke to the people, saying," signifies perception; "Thus said Pharaoh," signifies about the infestations; "I will by no means give you straw," signifies no longer thence the most general memory-knowledges; "Go ye yourselves, get you straw where ye can find it," signifies that they should procure these for themselves elsewhere, wherever they could; "for nothing whatever shall be taken away from your service," signifies injections of falsities without diminution; "and the people scattered into all the land of Egypt," signifies that they overspread the natural mind on every side; "to gather stubble for straw," signifies to find some truth of memory-knowledge; "and the taskmasters were urgent," signifies that they who most closely infested were insistent; "saying, Complete ye your works, the work of a day in its day," signifies that they should serve falsities so called in every state; "as when there was straw," signifies just as they served their truths so called.

(7124) And the taskmasters of the people went out, and their officers. That this signifies the sending forth and presence of those who most closely infest, and of those who most closely receive, is evident from the signification of "going out," as being a sending forth, because they who are signified by "taskmasters" are sent forth in order to serve as a means of communication, as can be seen from what was said above (n. 7111); moreover, that "to go out" denotes to present oneself before another in a form accommodated to him, see n. 5337; therefore it also denotes presence; from the signification of "taskmasters," as being those who most closely infest; and from the signification of "officers," as being those who most closely receive and communicate the infestations (n. 7111).

(7125) And they spoke to the people, saying. That this signifies perception, is evident from the signification of "saying," in the historicals of the Word, as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5687).

(7126) Thus said Pharaoh. That this signifies about the infestations, is evident from the representation of Pharaoh, as being those who infest such as are of the spiritual church (see what has been said above), thus it denotes infestation.

(7127) I will by no means give you straw. That this signifies no longer thence the most general memory-knowledges, is evident from the signification of "by no means giving," as being no longer to furnish; and from the signification of "straw," as being the most general memory-knowledges of all (see n. 7112). How the case herein is has already been told. But it must be told further, that in the other life those who have been of the church, and have persuaded themselves that faith alone saves, yet have not lived the life of faith, but a life of evil, especially put straw (that is, the most general memory-knowledges of all) before the upright whom they are infesting. These men are of the same character there as they had been in the world; they are acquainted with confirming arguments in favor of faith alone, by which they say that man is saved no matter how he had lived; but these confirming arguments are nothing but reasonings that agree with the given proposition; for everything, even what is most false, can be confirmed by reasonings, and can also be presented to the simple as true, by means of the arts of eloquence and of inference. [2] For this purpose they especially employ such things from the Word as are the most general of all, and which without the internal sense of the word can be drawn to favor any opinion whatever. Such are the things which they put before those who are of the spiritual church; and by means of which they infest them; although they are nothing but chaff or straw for making bricks, for they exclude the most essential thing of all, namely, charity. They indeed say that works of charity are the fruits of faith, but still they make these works of no account, and persuade their hearers that man is saved by faith alone no matter what his life has been, even in life's last moments; thus by faith without its fruits, consequently without the life of faith and charity. [3] So long as such things are put before the upright in the other life, these wield fighting arguments, and are able to defend themselves, for they see that reasonings are fallacious when the essential, which is charity, is thus excluded, and also when they see that no regard is paid to the life. From everything in the other life, both in general and in particular, they see these things as in clear day. Such then is what is meant by the memory-knowledges the lowest and most general of all, which are signified by "straw." They who have persuaded themselves that faith alone saves, and yet have lived a life of evil, are in hell at a considerable depth toward the right, a little in front; and I have heard them from thence infesting the upright with reasonings; but these, being led of the Lord by the angels, rejected the reasonings as being empty, and they also exposed the fallacies which were in the confirmations and arguments from the general things of the Word.

(7128) Go ye yourselves, get you straw where ye can find it. That this signifies that they should procure these for themselves elsewhere, wherever they could, is evident from the signification of "getting wherever they could find," as being to procure for themselves elsewhere, wherever they could; and from the signification of "straw," as being memory-knowledges, the lowest and most general of all (n. 7112, 7127).

(7129) For nothing whatever shall be taken away from your service. That this signifies injections of falsities without diminution, is evident from the signification of "nothing whatever being taken away," as being without diminution; and from the signification of "service," as being an assault by falsities (see above, n. 7120), thus also infestation.

(7130) And the people scattered into all the land of Egypt. That this signifies that they overspread the natural mind on every side, is evident from the signification of "scattering themselves," as being to overspread; and from the signification of the "land of Egypt," as being the natural mind (n. 5276, 5278, 5280, 5288, 5301). There are two minds in man; one is the natural, and the other the rational mind; the natural mind is the mind of the external man, but the rational mind is the mind of the internal man. The things of the natural mind are called memory-knowledges, but those of the rational mind are called intellectual reasons; they are also distinguished from each other by the fact that the things of the natural mind are for the most part in the light of the world, which is called the light of nature; whereas the things of the rational mind are in the light of heaven, which light is spiritual light.

(7131) To gather stubble for straw. That this signifies to find some truth of memory-knowledge, is evident from the signification of "stubble for straw," as being the truth of memory-knowledge, for "stubble" denotes such truth as is accommodated to the memory-knowledge that is signified by "straw." That "stubble" denotes such truth is because it is the stalk in the top of which is the seed, and by "seeds" in the word are signified truths and goods; thus by the stalk which is beneath them is signified the general vessel of truth, consequently the truth of memory-knowledge; for the memory-knowledges of faith and charity are indeed truths, but general truths, thus are the recipient vessels of particular and singular truths, as can also be seen by everyone. For example: it is a truth of memory-knowledge that charity toward the neighbor is the essential of the church; also that faith cannot be except where charity is; and likewise that truth and good can be conjoined, but not truth and evil, nor good and falsity; besides many similar truths, which are truths of memory-knowledge. That these can be enriched with innumerable things, can be seen from the fact that volumes can be written about them, and yet the singular truths, which are the interior things of faith, can never be described, for these can only be seen in the light of heaven, and do not fall into natural words. These truths are like charity, which is spiritual affection, and which for the most part cannot be expressed by words, except its most general things, namely, those which put on a natural dress, and which can be compared with such things as are in the world. These things have been said in order that it may be known what general memory-knowledges are.

(7132) And the taskmasters were urgent. That this signifies that they who most closely infest were insistent, is evident from the signification of “taskmasters,” as being those who most closely infest (see n. 7111); and from the signification of “urging,” as being to insist.

(7133) Saying, Complete ye your works, the work of a day in its day. That this signifies that they should serve falsities so called in every state, is evident from the signification of “completing your works,” as being to serve falsities; for by “making bricks” are signified things fictitious and false that are injected (see n. 7113), and as these are the works which they were to complete, it signifies that they should serve these; it is said “falsities so called,” because the evil do not acknowledge the falsities which they speak as being falsities, but as being truths; and from the signification of “the work of a day in its day,” as being in every state (that a “day” denotes state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850).

(7134) As when there was straw. That this signifies just as they served their truths so called, is evident from the signification of “straw;” as being general memory-knowledge, which is the vessel of truth (see n. 7112, 7131). It is said “truths so called,” because these words are spoken by the evil, who do not acknowledge truths to be truths.

(7135) Verses 14-18. And the officers of the sons of Israel were beaten, whom Pharaoh’s taskmasters had set over them, saying, Wherefore do ye not complete your task in making brick, as yesterday and the day before yesterday, also yesterday, also today? And the officers of the sons of Israel came and cried unto Pharaoh, saying, Wherefore doest thou so to thy servants? There is no straw given to thy servants, and they say to us, Make ye bricks; and behold thy servants are beaten; and thy people have sinned. And he said, Ye are idle, ye are idle; therefore ye say, Let us go, let us sacrifice to Jehovah. And now go, serve ye, and straw shall not be given you, and the tale of bricks shall ye give. "And the officers of the sons of Israel were beaten," signifies that they who most closely received and communicated the infestations were injured by the injected falsities; "whom Pharaoh's taskmasters had set over them," signifies those who were injected by the infesters; "saying, Wherefore do ye not complete your task in making bricks?" signifies that they do not receive and communicate the injections of falsities as had been enjoined; "as yesterday and the day before yesterday," signifies as in the former state; "also yesterday also today," signifies the state that will be therefrom; "and the officers of the sons of Israel came," signifies those who most closely received and communicated; "and cried unto Pharaoh," signifies indignation testified before those who were infesting; "saying, wherefore doest thou thus to thy servants?" signifies that thus they could not perform the duty enjoined; "there is no straw given to thy servants," signifies that memory-knowledges containing truth are no longer furnished; "and they say to us, Make ye bricks," signifies that they must nevertheless endure the injected falsities;

"and behold thy servants are beaten," signifies that in this way the falsities inflict injury; "and thy people have sinned," signifies that thus they are guilty in having done evil; "and he said," signifies the answer; "Ye are idle, ye are idle," signifies that they have not been sufficiently assaulted; "therefore ye say, Let us go, let us sacrifice to Jehovah," signifies that from this comes the thought about such worship; "and now go, serve ye," signifies continuation of the infestation; "and straw shall not be given you," signifies without such memory-knowledges; "and the tale of bricks ye shall give," signifies the falsities which were to be injected in abundance.

(7136) And the officers of the sons of Israel were beaten. That this signifies that they who most closely received and communicated the infestations were injured by the injected falsities, is evident from the signification of "being beaten," as being to be injured by falsities, because by the taskmasters, by whom are signified the infesters, for in the spiritual sense "to be beaten" is not to be beaten, but to be injured in respect to truth and good, that is, in respect to the things of spiritual life; just as "to die" in the spiritual sense is not to die, but to be deprived of truth and good, and to be in falsity and evil, and therefore damned; from the signification of "the officers," as being those who most closely receive and communicate the infestations (see n. 7111); and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637), with whom they who are signified by the "officers" were in communication.

(7137) Whom Pharaoh's taskmasters had set over them. That this signifies those who were injected by the infesters, is evident from the signification of "being set over them," as being to be injected, because done by injection (of which in what follows); and from the signification of "taskmasters," as being those who infest (see n. 7111). How this is cannot be known except from experience with such in the other life. It was said above that by "taskmasters" are signified those who most closely infest, and by "officers" those who most closely receive and communicate (n. 7111); they who thus receive and communicate are simple, upright spirits, who are of especial service for such a use; these spirits, by means of arts known only in the other life, are injected by the infesters toward the society with which they thus procure for themselves communication; and this is effected by those who infest and are signified by the "taskmasters;" thus the hells have communication on their side, and they who are being infested on theirs. That this is the case, I have seen a hundred times, if not a thousand, and have also experienced. From all this it is evident that what is signified by these words in the internal sense cannot be known except from experience concerning such things in the other life.

(7138) Saying, Wherefore do ye not complete your task in making bricks? That this signifies that they do not receive and communicate the injections of falsities as had been enjoined, is evident from the signification of the "officers" to whom these things are said, as being those who most closely receive and communicate (see n. 7111); from the signification of “completing the task,” as being to do as had been enjoined; and from the signification of “making bricks,” as being to receive things fictitious and false (n. 7113).

(7139) As yesterday and the day before yesterday. That this signifies as in the former state, is evident from the signification of “yesterday and the day before” as being a former state (see n. 6983, 7114).

(7140) Also yesterday, also today. That this signifies the state that will be therefrom, is evident from the signification of “yesterday,” as being the former state (as just above); and from the signification of “today,” as being what is perpetual (see n. 2838, 3998, 4304, 6165), consequently what is everlasting, and thus that will be as before.

(7141) And the officers of the sons of Israel came. That this signifies those who most closely received and communicated, is evident from the signification of “the officers of the sons of Israel,” as being those who most closely receive and communicate the infestations (of which just above, n. 7136).

(7142) And cried unto Pharaoh. That this signifies indignation testified before those who were infesting, is evident from the signification of “crying,” as here being to attest indignation, namely, because they had been beaten, that is, injured by the injected falsities; and because straw was not given to make brick, that is, that they were receiving and injecting only things fictitious and false; and from the representation of Pharaoh, as being those who infest (see n. 6651, 6679, 6683, 7126).

(7143) Saying, Wherefore doest thou this to thy servants? That this signifies that thus they could not perform the duty enjoined, is evident from the signification of a “servant,” as being one who ministers, and performs a duty; he is called a “servant” because he is of service, as occasionally occurs in the Word. That he is called a “servant” who obeys, see n. 1713; and that to “serve” denotes study, n. 3824, 3846; and as what now follows involves that they could not endure that service, it is plain that by “wherefore doest thou thus to thy servants?” is signified that thus they could not perform the duty enjoined.

(7144) There is no straw given to thy servants. That this signifies that memory-knowledges containing truth are no longer furnished, is evident from the signification of “ straw,” as being memory-knowledges the most general of all (see n. 7112), which, being like vessels that can be filled with truths (n. 4345, 4383, 5208, 7131), are called memory-knowledges, the containers of truth; from the signification of “not being given,” as being not to be furnished; and from the signification of “servants,” as being those who minister and perform a duty (of which just above, n. 7143).

(7145) And they say to us, Make ye bricks. That this signifies that they must nevertheless endure the injected falsities, is evident from the signification of “making bricks,” as being to receive things fictitious and false which are injected by the evil (n. 7113), here to endure them.

(7146) And behold thy servants are beaten. That this signifies that in this way the falsities inflict injury, is evident from the signification of “being beaten,” as being to be injured by falsities (see n. 7136).

(7147) And thy people have sinned. That this signifies that thus they are guilty in that they have done evil, is evident from the signification of “sinning,” as being to become guilty of evil, and in this case that they would deserve to be punished. How the case is in general with what is contained in this and the preceding verse must be told. They who are in the lower earth are infested by falsities and evils injected from the hells round about, in order that evils and falsities may be removed, and truths and goods be instilled, and that in this way they may be brought into a state in which they can be raised up into heaven (see n. 7090, 7122). But near the end they are more severely infested than before; for then truths are taken from them, and mere falsities are permitted to infest them, and this even to despair; for it is of Divine order that the last of infestation and of temptation should be despair (see n. 1787, 2694, 5279, 5280). This was done by Pharaoh in order that this state of those who are of the spiritual church might be represented by the sons of Israel, and this when the infestations were near to the end, that is, when the people were to be liberated and conducted into the land of Canaan. Be it known that infestations are effected in this manner, namely, that falsities and evils from the hells are injected into the thoughts, and also truths and goods from heaven, that is, through heaven from the Lord; this is done because a man and a spirit do not think from themselves, but all things flow in, which although it is quite foreign to our feeling, and therefore seems to be incredible, is nevertheless most true (on this matter see what has already been adduced and shown from experience, n. 2886, 4151, 4249, 5846, 5854, 6189-6215, 6307-6327, 6466-6495, 6598-6626). From all this it can be known how it is to be understood that infestations are effected by means of the injection of falsities, and that this is increased even to despair.

(7148) And he said. That this signifies the answer, is evident from the signification of "saying," as being answer (n. 7103).

(7149) Ye are idle, ye are idle. That this signifies that they have not been sufficiently assaulted, is evident from the signification of "being idle," as being not to be sufficiently assaulted, namely, by falsities (see n. 7118).

(7150) Therefore ye say, Let us go, let us sacrifice to Jehovah. That this signifies that from this comes the thought about such worship, is evident from what was said above (n. 7119), where are the like words.

(7151) And now go, serve ye. That this signifies the continuation of infestation, is evident from the signification of "serving," as being to be infested by falsities (see n. 7120, 7129); hence, "go, serve ye" denotes the continuation of the infestation; for they had complained of the service, but the answer was that it should be continued.

(7152) And straw shall not be given you. That this signifies without such memory-knowledges, is evident from the signification of "straw," as being the most general memory-knowledges, and consequently the containants of truth (see

n. 7112, 7144). That they must be without them is signified by "it shall not be given."

(7153) And the tale of bricks ye shall give. That this signifies the falsities which were to be injected in abundance, is evident from what was said above (n. 7116), where are the like words. These then are the things contained in these verses in the internal sense, and which to men may perhaps appear as of but little moment, and also disconnected; nevertheless they are each of them essential to the subject treated of, and cohere most beautifully. That this is so is perceived by the angels, for they see the series and connection of things in the light of heaven, together with countless secret things that are shaped from interior truths, giving rise to a form that is most beautiful and pleasing; which cannot possibly be done by man, because interior truths have been hidden from him, and consequently he cannot connect them together; but they appear to him disconnected, and therefore, as just said, of little moment.

(7154) Verses 19-21. And the officers of the sons of Israel saw that they were in evil when it was said, Ye shall not take anything away from your bricks on a day in its day. And they met Moses and Aaron standing to meet them as they went forth from Pharaoh; and they said unto them, Jehovah look upon you, and judge, because ye have made our odor to stink in the eyes of Pharaoh, and in the eyes of his servants, to put a sword into their hand to slay us. "And the officers of the sons of Israel saw that they were in evil," signifies that they saw themselves near damnation; "when it was said, Ye shall not take anything away from your bricks," signifies because nothing of the injection of falsities was diminished; “on a day in its day,” signifies in every state whatever; “and they met Moses and Aaron,” signifies thought about the law Divine and the doctrine thence derived; “standing to meet them as they went forth from Pharaoh,” signifies manifestation at a time when falsities did not so much infest; “and they said unto them,” signifies perception; “Jehovah look upon you, and judge,” signifies the Divine disposal; “because ye have made our odor to stink in the eyes of Pharaoh, and in the eyes of his servants,” signifies that by reason of these things all who are in falsities have so great an aversion to our compliance; “to put a sword into their hand to slay us,” signifies that hence they have so great an ardor to destroy the truths of the church by means of falsities.

(7155) And the officers of the sons of Israel saw that they were in evil. That this signifies that they saw themselves near damnation, is evident from the signification of “seeing,” as being to perceive (n. 2150, 3764, 4567, 4723, 5400); from the signification of the “officers,” as being those who most closely receive and communicate the infestations (n. 7111, 7136); and from the signification of “evil,” as being damnation for regarded in itself evil is hell (n. 6279), thus damnation. That “to be in evil” denotes to be near damnation, is because those who most closely received and communicated the infestations were injured, which is signified by their being beaten by the taskmasters (n. 7136), and because through the falsities that were continually injected they were infested even to despair (n.

7147). Hence it is that by “they saw that they were in evil” is signified that they perceived themselves to be near damnation. For as those who are in despair suppose that they can no longer endure the assaults, they think that they must needs deliver themselves up as captives to falsities, such being the state of despair; but then they begin to be relieved, and to be led as it were out of thick darkness into light.

(7156) When it was said, Ye shall not take anything away from your bricks. That this signifies because nothing of the injection of falsities was diminished, is evident from the signification of “not taking anything away,” as being that nothing was to be diminished (as also above, n. 7129); and from the signification of “making bricks,” as being to endure the injected falsities (n. 7113, 7145).

(7157) On a day in its day. That this signifies in every state whatever, is evident from the signification of “day by day,” as being in every state whatever (as above, see n. 7133).

(7158) And they met Moses and Aaron. That this signifies thought about the Divine law and the doctrine thence derived, is evident from the signification of “meeting,” as being thought, for by their meeting is here meant that they encountered them and spoke with them, which in the internal sense denotes to think about the things which they represent (that “to speak” denotes to think, see n. 2271, 2287, 2619); from the representation of Moses, as being the Divine law (n. 6752); and from the representation of Aaron, as being the doctrine of good and truth (n. 6998, 7009, 7089).

(7159) Standing to meet them as they went forth from Pharaoh. That this signifies manifestation at a time when falsities did not so much infest, is evident from the signification of “standing to meet,” when said of the Divine law and doctrine thence derived, as being manifestation; and from the signification of “going forth from Pharaoh,” as being when falsities did not so much infest. (That “Pharaoh” denotes the infesting falsity, see n. 7107, 7110, 7126, 7142.) 7159a. And they said unto them. That this signifies perception, is evident from the signification of “saying,” in the historicals of the Word, as being to perceive (of which frequently above).

(7160) Jehovah look upon you, and judge. That this signifies the Divine disposal, is evident from the signification of “let Jehovah look and judge,” as being the Divine disposal, for that which Jehovah sees and judges, He disposes. By “looking” is signified the Divine perception, properly foresight; and by “judging” is signified the Divine ordering, properly providence. Because these things are signified by these words in the internal sense, it was customary to say, when evil happened by anyone’s fault, “Let Jehovah look and judge.”

(7161) Because ye have made odor to stink in the eyes of Pharaoh, and in the eyes of his servants. That this signifies that by reason of these things all they who are in falsities have so great an aversion to our compliance, is evident from the signification of “making to stink,” as being aversion, of which in what follows; and from the signification of “odor,” as being the perceptivity of what is grateful (see n. 925, 1514, 1517-1519, 3577, 4626, 4628, 4748); and as “odor” denotes the perceptivity of what is grateful, it denotes the perceptivity of faith and charity, for these are grateful (see n. 1519, 4628, 4748); and because these are grateful, compliance is most grateful, for compliance is the very good itself of faith and charity; hence it is that by “odor” is here signified compliance. [2] As “odor” denotes all that which is grateful to the Lord, so “stink” denotes that which is ungrateful to the Lord, consequently “stink” denotes aversion, and also abomination. Moreover, “stink” actually corresponds to the aversion and abomination which are of falsity and evil. As “stink” denotes that which belongs to aversion, it is used in the Word to denote aversion, as in Samuel: Israel had become stinking with the Philistines (1 Sam. 13:4). Achish says of David, that he had made himself utterly stinking in his people, in Israel (1 Sam. 27:12). When the sons of Ammon saw that they had become stinking with David (2 Sam. 10:6). Ahithophel said unto Absalom, That all Israel may hear that thou hast become stinking with thy father (2 Sam. 16:21). In these passages “stinking” denotes aversion. In Isaiah: Let the pierced of the nations be cast out, and the stink of their carcasses go up, and the mountains melt with blood (Isa.34:3); where “stink” denotes evil that is abominable. In like manner in Amos 4:10, and in David, Ps. 38:5-6. [3] That “in the eyes of Pharaoh and in the eyes of his servants” denotes in the perception of all those who are in falsities, is evident from the signification of “eyes,” as being perception (n. 4339); and from the representation of Pharaoh, as being those who are in falsities (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142). That their odor is said "to stink in their eyes" is because all who are in falsities and evils feel aversion for goods, and truths stink to them. [4] That they who are in evils and thence in falsities have a stink, is very evident from the hells which are called the cadaverous hells, where are assassins and those who are most tenacious of revenge; and from the hells which are called excremental, where are adulterers and those who have filthy pleasures as the end. When these hells are opened, intolerable stenches exhale from them (n. 4631); but these stenches are not so perceived except by those who have the interiors, which are of the spirit, open. Nevertheless those who are in these hells perceive these stinks as grateful, and therefore love to live in them (n. 4628); for they are like those animals which live in dead bodies and excrements, and find there the delight of their life. When they come out of the sphere of these stenches, sweet and grateful odors are foul and most ungrateful to them. From all this it can be seen how it is to be understood that they who are in falsities feel such an aversion for the things of the law Divine and of the doctrine thence derived, which are represented by Moses and Aaron, of whom it is said that "they had made their odor to stink in the eyes of Pharaoh, and in the eyes of his servants."

(7162) To put a sword into their hand to slay us. That this signifies that hence they have so great an ardor to destroy the truths of the church by means of falsities, is evident from the signification of a "sword," as being falsity combating and vastating (see n. 2799, 6353, 7102); and from the signification of "slaying," as being to destroy the things of faith and charity n. 6767). The things of faith and charity are signified by the "sons of Israel," of whom it is said that they should be "slain;" for the essentials of the spiritual church, which is signified by the "sons of Israel" (n. 6637), are charity and faith.

(7163) Verses 22, 23. And Moses returned unto Jehovah, and said, Lord, wherefore hast Thou done evilly to this people? Why is this that Thou hast sent me? For since I came unto Pharaoh to speak in Thy name, he hath done evilly to this people; and liberating Thou hast not liberated Thy people. "And Moses returned unto Jehovah, and said," signifies complaint from the law Divine; "Lord, wherefore hast Thou done evilly to this people?" signifies that they who are in truths and goods are too much infested by falsities; "why is this that Thou hast sent me?" signifies when yet the law proceeding from the Divine seems to say otherwise; "for since I came unto Pharaoh to speak in Thy name, "thy name" signifies when the command from the things of the law Divine appeared to those who are in falsities; "he hath done evilly to this people," signifies that then through the injected falsities those who are in the truths and goods of the church seemed to be injured; "and liberating Thou hast not liberated Thy people," signifies that they were not released from a state of infestations by falsities.

(7164) And Moses returned unto Jehovah, and said. That this signifies complaint from the law Divine, is evident from the signification of “returning unto Jehovah,” as being to prefer a complaint to the Divine about the infestation of those who are in truths and goods by those who are in falsities and evils; that “to return to Jehovah” denotes a complaint, is plain from what follows; and from the representation of Moses, as being the law Divine (see n. 6723, 6752, 6771, 6827, 7014); hence the complaint is from the truth which is of the law Divine, that they who are in falsities have such dominion over those who are in truths.

(7165) Lord, wherefore hast Thou done evilly to this people? That this signifies that they who are in truths and goods are too much infested by falsities, is evident from the signification of “doing evilly,” as being to permit them to be too much infested by falsities, for in the spiritual sense this is “to do evilly” when said of those who are in truths and goods; and from the representation of the sons of Israel, who are here the “people,” as being those who are of the spiritual church, thus who are in the truths of the church and in its goods (as just above, n. 7162).

(7166) Why is this that Thou hast sent me? That this signifies when yet the law proceeding from the Divine seems to say otherwise, is evident from the signification of “why is this?” as being why is it so when it is said otherwise; from the representation of Moses, who says these things of himself, as being the law from the Divine (of which just above, see n. 7164); and from the signification of “being sent,” as being to proceed (n. 4710, 6831). Hence by “Why is this that Thou hast sent me?” is signified that the law proceeding from the Divine seems to say otherwise. As this is said by him who complains of infestation by falsities, it appears as if the law from the Divine said otherwise, and therefore it is said that it seems to say otherwise, when yet it does not say otherwise. For the law from the Divine is the law of order, and the law of order concerning those who are in a state of infestations from falsities is that they must be infested even to despair, and unless they are infested to despair, the uttermost of the use of the infestation is lacking. That temptation is increased even to despair is very evident from the Lord's temptation in Gethsemane (Matt. 26:38, 39; Mark 14:33-36; Luke 22:44), and also afterward upon the cross (Matt. 27:46), in that it was carried even to a state of despair; and the temptation of the Lord is a pattern of the temptation of the faithful; wherefore the Lord says that whosoever would follow Him must take up his cross (Matt. 10:38; 16:24); for the glorification of the Lord is a pattern of the regeneration of man (n. 3138, 3212, 3296, 3490, 4402, 5688), and regeneration is effected chiefly by means of temptation.

(7167) For since I came unto Pharaoh to speak in Thy name. That this signifies when the command from the things which are of the law Divine appeared to those who are in falsities, is evident from the signification of "coming to speak," as being to convey a command, here to appear; for a command from the Divine is not conveyed openly to those who are in the hells, but exhortation is made to them through spirits, and hence it appears to them as a command from the Divine; from the representation of Pharaoh, as being those who are in falsities and infest (see

n. 6651, 6679, 6683, 7107, 7110, 7126, 7142); and from the signification of the "name of Jehovah," as being everything of faith and charity by which the Lord is worshiped (n. 2724, 3006, 6674), thus everything that is of the law Divine, for the law Divine is nothing else than that which is of charity and faith. For the law Divine is truth Divine proceeding from the Lord, and that which proceeds from the Lord is Divine good and truth; and Divine good is love and charity, and Divine truth is faith.

(7168) He hath done evilly to this people. That this signifies that then through the injected falsities those who are in the truths and goods of the church seemed to be injured, is evident from the signification of "doing evil," as being to injure by means of the injected falsities, here to seem to be injured; for they who are in infestation and in temptation cannot be injured by injected falsities, because the Lord protects them; and from the representation of the sons of Israel, who are here "the people," as being those who are in the truths of the church and its goods (as above, n. 7162).

(7169) And liberating thou hast not liberated Thy people. That this signifies that they were not released from a state of infestations by falsities, is evident from the signification of "to be liberated," as being to be released from a state of infestation by falsities; for in what goes before, the subject treated of is infestations by falsities; hence "to be liberated" here denotes to be released from them. (That "Thy people" denotes those who are in the truths and goods of the church, and are being infested see n. 7165, 7168.)

(7170) CONTINUATION ABOUT THE SPIRITS AND INHABITANTS OF THE EARTH MERCURY. The spirits of Mercury appeared at the left in a ball, and afterward in a roll stretching a long way, and next in a mass extending in length; and I wondered whither they desired to go, whether to this earth or elsewhere, and presently I observed that they bent themselves back to the right, and by unrolling themselves approached the earth Venus, on the side that is turned away from the sun. But when they came there, they said that they did not desire to be there, because the inhabitants were evil; therefore they bent themselves round to the other side of that earth, which looks to the sun, and then said that they desired to stay there, because the inhabitants were good. When this had taken place, I felt in the brain a remarkable change, and a strong operation from there. From this it was given to conclude that the spirits of Venus who are on that side of the planet were in accord with the spirits of the planet Mercury, and that they have relation to the memory of material things, which agrees with the memory of immaterial things, which the spirits of Mercury constitute; and therefore a stronger operation was felt from them when they were there.

(7171) Be it known that the sun of this world does not at all appear to any spirit, nor anything of its light; for to spirits the light of our sun is like thick darkness. This sun remains in perception with spirits solely from having been seen while they were in the world, and it is presented to them in idea as something that is intensely dark, and this behind them, at a considerable distance, in altitude a little above the plane of the head. The planets within our solar system appear in a fixed position relative to the sun: Mercury behind and a little toward the right; the planet Venus to the left, a little behind; the planet Mars to the left in front; the planet Jupiter in like manner to the left in front, but at a greater distance; the planet Saturn wholly in front at a considerable distance; the Moon to the left rather high up; the satellites also to the left, each relatively to its own planet. Such is the situation of these planets in the ideas of spirits and angels; and the spirits also appear near their own planet, but outside of it.

(7172) I once saw that spirits of our earth were with spirits of the earth Mercury, and I heard them talking together; and then among other things the spirits of our earth asked them in whom they believed. They answered that they believed in God; but when further questioned about the God in whom they believed, they were unwilling to say, because it is their custom not to answer questions directly. But then in their turn the spirits from the earth Mercury asked the spirits from our earth in whom they believed. They said that they believed in the Lord God. The spirits of Mercury then said that they perceived that they believed in no God, and that they have the custom of saying with the mouth that they believe, and yet they do not believe. (The spirits of Mercury have an exquisite perception from the fact that by means of perception they are continually exploring what others know.) The spirits of our earth were among those who, in the world, had made a confession of faith from the doctrine of the church, but yet had not lived the life of faith. When the spirits from our earth heard these things, they were silent, because from a perception then given them they acknowledged that it was so.

(7173) Certain spirits knew from heaven that a promise had once been made to the spirits of the earth Mercury that they should see the Lord, and therefore they were asked by the spirits about me whether they remembered this promise. They said that they remembered it, but that they did not know whether the promise was of such a nature that they should have no doubt about it. While they were thus talking together, the sun of heaven appeared to them. (The sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven; all others see the light from it, and also the moon, n. 1529-1531, 4060.) When the sun was seen, they said that this was not the Lord God, because they saw no face. Meanwhile the spirits were talking together, but I do not know what they said. Then suddenly the sun appeared again, and in the midst of it the Lord encompassed with a solar circle. On seeing this, the spirits of Mercury humbled themselves profoundly, and settled down. Then also the Lord from the sun was seen by spirits of this earth who when they were men had seen Him in the world; and they all one after another, and thus many in order, confessed that it was the Lord Himself; and this they confessed before all the company. Then also the Lord from the sun was seen by the spirits of the planet Jupiter, who said in a plain voice, that it was He Himself whom they had seen on their earth when the God of the universe appeared to them.

(7174) After the Lord had been seen, certain ones were brought toward the front to the right, and as they advanced they said that they saw a light much clearer and purer than they had ever seen before, and that no greater light was possible; and it was then eventide here. Those who said this were many.

(7175) After some time there was shown me a woman of the inhabitants of the earth Mercury; she had a beautiful face, but it was smaller than that of a woman of our earth; she was also more slender, but of equal height. She wore linen on her head, put on without art, yet becomingly. I also saw a man from that earth, who likewise was more slender in body than the men of our earth; he who appeared was clad in a garment of dark blue, closely fitted to his body, without folds or prominences on either side. But that the inhabitants of that earth think little about their bodies, was evident to me from the fact that when they come into the other life, and become spirits, they do not wish to appear as men, like the spirits of our earth, but as crystal balls. The reason they desire so to appear is that they may remove from themselves material ideas; moreover the knowledges of things immaterial are represented in the other life by crystals.

(7176) There were also shown me their species of oxen and cows, which did not indeed differ much from those on our earth, but were smaller and in some respects resembled a kind of deer.

(7177) Being asked also about the sun of the world, how it appears from their earth, they said that it appears large, and that it appears larger there than from other earths: they said that they can know this from the idea of other spirits about the sun. They said further that they have a medium temperature, neither too hot nor too cold. I was then allowed to tell them that it has been so provided of the Lord in order that they may not be exposed to too much heat, by reason of their earth being nearer the sun than other earths; for heat does not come from nearness to the sun, but from the height and consequent density of the aerial atmosphere, as is evident from the cold on high mountains, even in hot climates. Moreover, heat varies according to the direct or oblique incidence of the sun's rays, as is evident from the seasons of winter and summer in every region. These are the things that have been granted me to know about the spirits and inhabitants of the earth Mercury. At the end of the following chapter I will speak of the spirits of the planet Venus.

CHAPTER 6

(7178) NO ONE can know what good is, as understood in the spiritual sense, unless he knows what love toward the neighbor and love to God are; and no one can know what evil is, unless he knows what the love of self and the love of the world are. Nor can anyone know from inward acknowledgment what the truth is which is of faith, unless he knows what good is, and unless he is in good; nor can anyone know what falsity is, unless he knows what evil is. Consequently no one can examine himself unless he knows what good from its two loves is, and what truth from good is; and unless he knows what evil from its two loves is, and what falsity from evil is.

(7179) There are two faculties in man, one is called the understanding, and the other the will; the will has been given man for the sake of the good which is of love, and the understanding for the sake of the truth which is of faith; for the good which is of love has relation to the will, and the truth which is of faith has relation to the understanding; the one faculty communicates in a wonderful way with the other. They join themselves together in those who are in good and thence in truth; and they also join themselves together in those who are in evil and thence in falsity; with both classes these two faculties make one mind. But it is otherwise with those who are in truth as to faith, and in evil as to life; and also with those who are in falsity as to faith, and in apparent good as to life.

(7180) Man is not allowed to divide his mind, and to sunder these two faculties from each other; that is, to understand and speak truth, and to will and do evil; for then one faculty would look upward or toward heaven, and the other downward or toward hell, and thus the man would hang between the two. But let him know that the will carries him away, and the understanding favors. From all this it is evident how the case is with faith and with love, and how with the state of man if they are separated.

(7181) Nothing is more necessary to man than to know whether heaven be in him, or hell; for in one or the other he must live to eternity. In order that he may know this, it is necessary that he should know what good is, and what evil, for good makes heaven, and evil makes hell; the doctrine of charity teaches about both.

(7182) Love to God is said, and by this is meant love to the Lord, for there is no other God; the Father is in Him (John 14:9-11), and the Holy of the Spirit is from Him (John 16:13-15). EXODUS 6 1. And Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land. 2. And God spoke unto Moses, and said unto him, I am Jehovah. 3. And I appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai; and by my name Jehovah I was not known to them. 4. And I also set up My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. 5. And moreover I have heard the groaning of the sons of Israel, in that the Egyptians make them to serve; and I have remembered My covenant. 6. Wherefore say to the sons of Israel, I am Jehovah, and I will lead you out from under the burdens of the Egyptians, and I will liberate you from their service; and I will redeem you with a stretched-out arm, and with great judgments. 7. And I will take you to Me for a people, and I will be to you for God, and ye shall know that I am Jehovah your God, who leadeth you out from under the burdens of Egypt. 8. And I will bring you unto the land where I lifted up my hand to give it to Abraham, to Isaac, and to Jacob, and I will give it you for a heritage: I am Jehovah. 9. And Moses spoke thus unto the sons of Israel; and they heard not Moses for distress of spirit, and for hard service. 10. And Jehovah spoke unto Moses, saying, 11. Come, speak unto Pharaoh king of Egypt, and let him send the sons of Israel out of his land. 12. And Moses spoke before Jehovah, saying, Behold the sons of Israel have not heard me; and how shall Pharaoh hear me, and I am uncircumcised in lips? 13. And Jehovah spoke unto Moses and unto Aaron, and gave them a command unto the sons of Israel, and unto Pharaoh king of Egypt, to lead forth the sons of Israel out of the land of Egypt. 14. These are the heads of their fathers' houses: the sons of Reuben the firstborn of Israel; Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben. 15. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman; these are the families of Simeon. 16. And these are the names of the sons of Levi according to their births; Gershon, and Kohath, and Merari; and the years of the life of Levi were a hundred and thirty and seven years. 17. The sons of Gershon; Libni and Shimei, according to their families. 18. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were a hundred and thirty and three years. 19. And the sons of Merari; Mahli and Mushi. These are the families of Levi according to their births. 20. And Amram took Jochebed his father's sister for a woman; and she bare him Aaron and Moses; and the years of the life of Amram were a hundred and thirty and seven years. 21. And the sons of Izhar; Korah and Nepheg, and Zichri. 22. And the sons of Uzziel; Mishael and Elzaphan, and Sithri. 23. And Aaron took him Elisheba, the daughter of Aminadab, the sister of Nahshon, for a woman; and she bare him Nadab and Abihu, Eleazar and Ithamar. 24. And the sons of Korah; Assir and Elkanah, and Abiasaph; these are the families of the Korahites. 25. And Eleazar Aaron's son took him one of the daughters of Putiel for a woman; and she bare him Phinehas. These are the heads of the fathers of the Levites according to their families. 26. This is the Aaron and Moses to whom Jehovah said, Lead forth the sons of Israel from the land of Egypt according to their armies. 27. These are those who spoke to Pharaoh king of Egypt, to lead forth the sons of Israel from Egypt. This is the Moses and Aaron. 28. And it was in the day that Jehovah spoke unto Moses in the land of Egypt, 29. And Jehovah spoke unto Moses, saying, I am Jehovah; speak thou unto Pharaoh king of Egypt all that I speak unto thee. 30. And

Moses said before Jehovah, Behold I am uncircumcised in lips, and how shall Pharaoh hear me?

(7183) THE CONTENTS. The subject treated of in the preceding chapter was that those who are of the Lord's spiritual kingdom were infested by falsities, and at last because of these infestations were near despair. Now they are encouraged with hope, and with the promise that they are certainly to be liberated; this is the subject treated of in the internal sense in the present chapter; and this is signified by the words which Jehovah spoke unto Moses.

(7184) Afterward is described the Lord's spiritual kingdom as to faith and as to charity, and next as to doctrine, also as to the reception of the law Divine. Reuben and Simeon and their families represent the things of faith; Levi and his families those of charity; Aaron and his families the things of doctrine; and Moses those of the law Divine.

(7185) THE INTERNAL SENSE. Verse 1. And Jehovah said unto Moses, Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land. "And Jehovah said unto Moses," signifies instruction about the law Divine; "Now shalt thou see what I will do to Pharaoh," signifies manifest perception as to what shall befall those who infest; "for by a strong hand shall he let them go," signifies that with all force and power they shall flee from them; "and by a strong hand shall he drive them out of his land," signifies that with all force and power they shall make them flee from their neighborhood.

(7186) And Jehovah said unto Moses. That this signifies instruction about the law Divine, is evident from the signification of "Jehovah said," as being instruction from the Divine (of which below); and from the representation of Moses, as being the law Divine (see n. 6723, 6752, 7014). That "Jehovah said unto Moses," signifies instruction about the law Divine, is because at the end of the preceding chapter it was believed from the law Divine, that it would come to pass that those who are of the spiritual church would be immediately liberated from infestations; when yet it is according to order that the evil who infest should be removed by degrees, and that they who are of the spiritual church should be liberated by degrees; for such is the Divine order; and therefore such is the law Divine; for all law Divine is of order, insomuch that whether we say the law Divine, or the law of Divine order, it is the same. [2] Concerning this law they who are of the spiritual church are now instructed, and that it is from this law that they are certain to be liberated when the time and state according to order arrives. That Moses (by whom is here represented the law Divine, such as it is with those of the spiritual church when they are in a state of infestations) believed from the law Divine that it would come to pass that they would be immediately liberated from infestations, is plain from what he said at the close of the preceding chapter, namely, "Wherefore hast Thou done evil unto this people? Why is this that Thou hast sent me? And liberating Thou hast not liberated Thy people;" by which words is signified that they were too much infested by falsities, when yet the law proceeding from the Divine seems to say otherwise, and that in this way they have not been released from a state of infestations (n. 7165, 7166, 7169). [3] That those who are of the spiritual church, and who are in the lower earth, would be gradually liberated from infestations, and not immediately, is because the evils and falsities that cling to them cannot otherwise be removed, and goods and truths be instilled in their place; for this is effected by many changes of state, thus successively by degrees. They who believe that man can be immediately introduced into heaven, and that this is solely of the Lord's mercy, are very much mistaken. If this were possible, all whatsoever who are in hell would be raised into heaven, for the Lord's mercy extends to all. But it is according to order that everyone carries with him his life which he had lived in the world, and his state in the other life is according to this, and that the mercy of the Lord flows in with all, but is diversely received, and by those who are in evil, is rejected; and as in the world they have imbued themselves with evil, they also retain it in the other life, nor is amendment possible in the other life, for the tree lies where it has fallen. From all this it is evident that it is according to order that those who have lived in good, and with whom there are also gross and impure things which pertain to the love of the world and the love of self, cannot be associated with those who are in the heavens until these things have been removed. From all this it is evident that liberation from infestations is effected successively by degrees.

(7187) Now shalt thou see what I will do to Pharaoh. That this signifies manifest perception as to what shall befall those who infest, is evident from the signification of "seeing," as being perception (see n. 2150, 3764, 4567, 4723, 5400), here manifest perception, because it is said of instruction from the Divine; from the signification of "what I will do," as being what shall befall; and from the representation of Pharaoh, as being those who infest by means of injected falsities (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142).

(7188) For by a strong hand shall he let them go. That this signifies that with all force and power they shall flee from them, is evident from the signification of a "strong hand," as being all force and power (that "hand" denotes power, see n. 878, 3387, 4931, 5327, 5328, 6947, 7011); and from the signification of "letting them go," as being to flee from them. The case herein is this. When the infernals are deterred by punishments from doing evils, they at last abstain from infestation, and desire to leave those who are being infested, and to flee away; but as it is the sole delight of their life to do evil and to infest, they therefore cannot abstain unless they employ all force and power to remove themselves; for as the delight of anyone's life is of his love, it is of his life, and carries him away, nor can it be resisted unless the undelight of punishment prevails over the delight of doing evil; hence come the punishments of the evil in the other life.

(7189) And by a strong hand shall he drive them out of his land. That this signifies that with all force and power they shall make them flee from their neighborhood, is evident from the signification, of a “strong hand,” as being with all force and power (of which just above, n. 7188); from the signification of “driving them out,” as being to put to flight; and from the signification of “their land,” as being their neighborhood. (That the land where they of the spiritual church are infested by falsities is near the hells which infest, and is called the “lower earth,” see n. 7090.) Hence “from their land” denotes from their neighborhood.

(7190) Verses 2-8. And God spoke unto Moses, and said unto him, I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai; and by My name Jehovah I was not known to them. And I also set up My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groaning of the sons of Israel, in that the Egyptians make them to serve; and I have remembered My covenant. Wherefore say to the sons of Israel, I am Jehovah, and I will lead you out from under the burdens of the Egyptians, and I will liberate you from their service; and I will redeem you with a stretched-out arm, and with great judgments; and I will take you to Me for a people, and I will be to you for God, and ye shall know that I am Jehovah your God, who leadeth you out from under the burdens of Egypt. And I will bring you unto the land where I lifted up My hand to give it to Abraham, to Isaac, and to Jacob, and I will give it you for a heritage: I am Jehovah. “And God spoke unto Moses” signifies what is new but continuous with what was before; “and said unto him, I am

Jehovah” signifies confirmation from the Divine which is irrevocable; and “I appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai” signifies the temptations of the Lord as to the Human, and the temptations of the faithful, and afterward consolations; “and by My name Jehovah I was not known to them” signifies that they of the spiritual church in a state of temptations did not think of the Divine things of the church; “and I also set up My covenant with them” signifies even then conjunction through the Divine Human of the Lord; “to give them the land of Canaan” signifies by means of which conjunction they would be uplifted into heaven; “the land of their sojournings, wherein they sojourned” signifies where the things of faith and charity are, concerning which they have been instructed, and according to which they have lived; “and moreover I have heard the groaning of the sons of Israel” signifies their grief from the combat; “in that the Egyptians make them to serve” signifies with those who are in falsities, who are endeavoring to subjugate; “and I have remembered My covenant” signifies release from them because of conjunction; “wherefore say to the sons of Israel” signifies that the law Divine shall give to those who are of the Lord’s spiritual kingdom to notice; “I am Jehovah” signifies confirmation from the Divine; “and I will lead you out from under the burdens of the Egyptians” signifies that the Lord will release them from the infestations of those who are in falsities; “and I will liberate you from their service” signifies fully from the endeavor to subjugate them; “and I will redeem you with a stretched-out arm” signifies leading forth from hell by virtue of Divine power; “and with great judgments” signifies according to the laws of order from the Divine Human of the Lord; “and I will take you to Me for a people” signifies that they shall be added to those in heaven who serve the Lord there; “and I will be to you for God” signifies that they shall also receive the Divine; “and ye shall know that I am Jehovah your God” signifies a noticing then that the Lord alone is God; “who leadeth you out from under the burdens of Egypt” signifies who has liberated from infestations by falsities; “and I will bring you unto the land where I lifted up My hand to give it to Abraham, to Isaac, and to Jacob” signifies an uplifting by the Divine power to heaven, where the Divine Human of the Lord is all; “and I will give it you for a heritage” signifies the Lord’s life there to eternity; “I am Jehovah” signifies confirmation from the Divine.

(7191) And God spoke unto Moses. That this signifies what is new but continuous with what was before, is evident from the fact that we often read in continuation of the text, “Jehovah said,” and “Jehovah spoke,” as also in this chapter, verse 1, “Jehovah said unto Moses,” in this verse, “God spoke unto Moses,” and similarly in verses 10, 13, 28, 29, and also in other places, which repetition signifies nothing else than something new that begins there, which, however, is to be connected with what goes before. (That “Jehovah said” denotes newness of perception, see n. 2061, 2238, 2260.) Be it known that the Word in its original tongue is devoid of stops, and therefore instead of them there were such phrases; and instead of the lesser stops or distinctions there was "and," which is the reason why this occurs so frequently. Angelic speech also is continuous, with stops indeed, but such that what precedes is wonderfully connected with what follows; for angelic ideas are very full of realities, and of countless things that are unutterable, and to man, while in the world, incomprehensible; and therefore the endings of the preceding periods can be fully connected with the beginnings of the following ones; and in this way one series can be formed out of many. Astonishing and incredible to say, the form of heaven is represented in the angelic discourse, and therefore in all angelic discourse there is a harmony like that of songs, which at every stop closes in a word of one syllable, thus in a unity; and I have been told that the reason of this is that each and all things in heaven have relation to the one God as to their end. From all this also it was evident that everything of thought and of the consequent discourse flows in through heaven from the Lord, and that from this there is such a harmony in discourse closing in a unity.

(7192) And said unto him, I am Jehovah. That this signifies confirmation from the Divine which is irrevocable, can be seen without explication; for nothing can be confirmed by Jehovah, that is, by the Lord, except by Himself: it cannot be confirmed by heaven, because this is far beneath Him, still less by anything in the world; but in order that there may be Divine confirmation which is eternal and irrevocable, it must be by the Divine Itself. Such confirmation, namely, "I am Jehovah," occurs frequently in Moses (as in Exod. 12:12; Lev. 18:5, 6; 19:12, 14, 18, 28, 30, 32, 37; 20:8; 21:12;

22:2-3, 8, 30-33; 26:2, 45; Num. 3:13, 41, 45). And in the prophets we read, "said Jehovah," by which likewise is meant confirmation by the Divine (as in Isa. 3:15; 14:22, 23; 17:6; 22:14, 25; 43:12; 52:5; Jer. 2:22; 3:1, 10, 13, 20; 8:12; 12:17; 13:25; 25:7, 29; 16:16; 23:7, 24, 29, 31; and many other places). Confirmation by the Divine is also made by the Divine Human, thus also by Himself, in Isaiah: God sware by His right hand and by the arm of His strength (Isa. 42:8).

(7193) And I appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai. That this signifies the temptations of the Lord as to the Human, and the temptations of the faithful, and afterward consolations, is evident from the signification of "appearing," or "being seen," when said of Jehovah, as being perception from the Divine (see n. 2150, 3764, 4567, 5400); and from the representation of Abraham, of Isaac, and of Jacob, as being the Lord as to the Divine Itself, and as to the Divine Human (n. 6804, 6847); but here, as Jehovah speaks and says that "He appeared to them," the Lord is signified as to the human, that is, the human before it was made Divine. By "Abraham" is signified the celestial in this human; by "Isaac," the spiritual; and by "Jacob," the natural. [2] That the Lord as to the human is here meant by these, not as to the Divine Itself, nor as to the Divine Human, is because the subject is temptations, and the Lord as to the human before it was made Divine could be tempted, but not as to the Divine Human, and still less as to the Divine Itself; for the Divine is beyond all temptations. The infernals who tempt cannot approach even the celestial angels, for when they approach them, they are seized with horror and anguish, and become as if half dead; and as they cannot approach the celestial angels, and this by reason of the Divine with them, much less can they approach the Divine which is infinitely above the angelic. From all this it can be seen that the Lord assumed an infirm human from the mother in order that He might be tempted, and by temptations reduce into order all things in heaven and in hell, and then at the same time glorify His Human, that is, make it Divine. [3] (That by "God Shaddai" are signified temptations, and afterward consolations, see n. 1992, 3667, 4572, 5628.) It is said "afterward consolations," because it is from Divine order that comfortings follow the pains of temptations, just as morning and dawn follow evening and night. There is also a correspondence between them, for there are alternations of states in the other life, as there are of the seasons in the world. States of temptations and of infestations, and also states of desolations, are in the other life evening and night; and states of consolations and festivities are morning and dawn. That by the same words, namely, "I appeared to Abraham, to Isaac, and to Jacob, in God Shaddai," are also signified the temptations of the faithful, and afterward consolations, is because the regeneration of man, which is effected by means of temptations, is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4402, 5688); therefore the things in the Word which are understood of the Lord in the supreme sense, are understood of the faithful in the relative internal sense.

(7194) And by My name Jehovah I was not known to them. That this signifies that they of the spiritual church in a state of temptations did not think of the Divine things of the church, is evident from the signification of the "name Jehovah," as being everything in one complex by which God is worshiped (see n. 2724, 3006, 6674), thus everything Divine in the church. By the "name Jehovah" is properly meant the Divine Human of the Lord (see n. 2628, 6887), and because by this and from it proceeds everything of faith and everything of love, which are the Divine things in the church, this is, in one complex, everything of Divine worship. And from the signification of "not being known," as being not to be known, or not to be thought of, that is to say, the Divine things of the church in the state of temptations which are signified by "God Shaddai"' and therefore it is said that He was known to Abraham, Isaac, and Jacob, but not by His name Jehovah. This is the internal sense of these words; but the external or historic sense is different, and from this latter sense it is evident that Abraham, Isaac, and Jacob did not worship Jehovah, but God Shaddai (n. 1992, 3667, 5628), and that Abraham knew not Jehovah (see n. 1356, 2559). But that "Jehovah" is named in the historicals concerning Abraham, Isaac, and Jacob, is because that Word was written by Moses, to whom the name "Jehovah" was made known, and in these historicals "Jehovah" is named for the sake of the internal sense; for everywhere in the Word "Jehovah" is named when the subject treated of is the good of love, whereas "God" is named when it is the truth of faith (n. 709, 732, 1096, 2586, 2769, 2807, 2822, 3921, 4402).

(7195) And I have also set up My covenant with them. That this signifies even then conjunction through the Divine Human, is evident from the signification of “covenant,” as being conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804); and from the representation of Abraham, Isaac, and Jacob, who here are those with whom is the covenant, as being the Divine Human of the Lord (n. 6804, 6847). From all this it is evident what is the internal sense of these words; the proximate, that the union of the Divine Itself is with the Divine Human; and from this the sense which follows that there is a conjunction through the Divine Human of the Divine Itself with those who are of the spiritual church. For, as sometimes previously shown, they who were of the spiritual church were saved through the Divine Human of the Lord (n. 6854, 6914, 7035, 7091). It is said “even then,” in order that this may be joined with what immediately precedes, namely, that there was conjunction then, when in a state of temptations they did not think about the Divine things in the church; for the Lord is more present in a state of temptations than out of this state, although it appears otherwise (n. 840).

(7196) To give them the land of Canaan. That this signifies by means of which conjunction they would be uplifted into heaven, is evident from the signification of “the land of Canaan,” as being the Lord’s kingdom in the heavens, and as being the church (see n. 1607, 3038, 3481, 3705, 4447, 6516). That to be uplifted into heaven is signified by “giving that land," is plain, for they to whom heaven is given are lifted up.

(7197) The land of their sojournings, wherein they sojourned. That this signifies where the things of faith and charity are, about which they have been instructed, and according to which they have lived, is evident from the signification of "land," as being the Lord's kingdom in the heavens and on earth (of which just above, n. 7196), thus also the things of the Lord's kingdom, which, it is known, are faith and charity, and therefore these also are signified by the "land of Canaan" where the subject treated of is the instruction and life which are signified by "sojourning;" and from the signification of "sojourning," as being instruction and life (n. 1463, 2025, 3672). From this it is evident that by "the land of their sojournings wherein they sojourned" is signified where the things of faith and charity are, about which they have been instructed and according to which they have lived. The case herein is this. In the other life heaven is given to everyone in accordance with the things of faith and charity in him, for charity and faith make heaven with everyone; but when it is said that charity and faith make heaven, there is meant the life of charity and faith. But note well that the life which has heaven in it, is a life according to the truths and goods of faith about which the man has been instructed. Unless these are the rules and principles of his life, in vain does he look for heaven, no matter how he has lived; for without these truths and goods a man is like a reed which is shaken by every wind; for he is bent by evils equally as by goods, because he has nothing of truth and good made firm within him, whereby he may be kept by the angels in truths and goods, and be withdrawn from the falsities and evils which the infernals are continually injecting. In a word, the life of Christian good is what makes heaven; not a life of natural good.

(7198) And moreover I have heard the groaning of the sons of Israel. That this signifies their grief from the combat, is evident from the signification of “groaning,” as being grief from combat; and from the representation of the sons of Israel, as being those of the spiritual church who are infested by falsities and are thence in combat.

(7199) Because the Egyptians make them to serve. That this signifies with those who are in falsities, who are endeavoring to subjugate, is evident from the signification of “the Egyptians,” as being those who are in falsities (see n. 6692, 7097, 7107, 7110, 7126, 7142); and from the signification of “making to serve,” as being to endeavor to subjugate (n. 6666, 6670, 6671).

(7200) And I have remembered my covenant. That this signifies that there was release from them because of conjunction, is evident from the signification of “remembering the covenant,” namely, with Abraham, Isaac, and Jacob, to give them the land of Canaan, as being liberation or release from the infestations signified by the servitudes in Egypt, and an uplifting to heaven; and from the signification of “covenant,” as being conjunction (see n. 7195). It is said that because of the conjunction they were to be liberated and uplifted into heaven; for conjunction with the Lord is effected through faith and love, because the truths of faith and the goods of love proceed from the Lord, and the things which proceed from Him are His, insomuch that they are Himself; and therefore they who receive these things are conjoined with Him; and they who are conjoined with Him cannot but be uplifted to Him, that is, into heaven.

(7201) Wherefore say to the sons of Israel. That this signifies that the law Divine shall give to those who are of the Lord's spiritual kingdom to notice, is evident from the representation of Moses, to whom it is said that he "should say to the sons of Israel," as being the law Divine (see n. 6723, 6752); from the signification of "saying" as being to notice (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2619, 2862, 3509, 5877), here to give to notice, because it is said of the law Divine that it should "say;" and from the representation of the sons of Israel, as being those who are of the Lord's spiritual kingdom (n. 6426, 6637).

(7202) I am Jehovah. That this signifies confirmation from the Divine, is evident from what was said above (n. 7192).

(7203) And I will lead you out from under the burdens of the Egyptians. That this signifies that the Lord will release them from the infestations of those who are in falsities, is evident from the signification of "leading out," as being to release; from the signification of "burdens," as being infestations by falsities, thus combats (see n. 6757, 7104, 7105); and from the signification of "the Egyptians," as being those who infest by means of injected falsities (of which just above, n. 7199).

(7204) And I will liberate you from their service. That this signifies fully from the endeavor to subjugate, is evident from the signification of “service,” as being an endeavor to subjugate (see n. 6666, 6670, 6671).

(7205) And I will redeem you with a stretched out arm. That this signifies leading forth from hell by virtue of Divine power, is evident from the signification of “redeeming,” as being to bring forth from hell (that “redemption” is said of bondage, of evil, and of death - that men are released from these - thus that it is said of hell, and that the Lord as to the Divine Human is called the “Redeemer,” see n. 6281) and from the signification of a “stretched out arm,” as being Divine power. That “arm” denotes power, see n. 478, 4931, 4932, 4934, 4935; but that a “stretched out arm” denotes omnipotence or Divine power, is because when an arm appears stretched out in the heavens, there is represented power from the Divine; and when not stretched out, but bent, there is represented power in a general sense. Hence then it is, that in the Word, Divine power is very often expressed by a “stretched out arm,” and by a “strong hand,” as in these passages: I have made the earth, the man, and the beast, that are upon the faces of the earth, by My great power and by My stretched-out arm (Jer. 27:5) Ah, Lord Jehovih! Behold Thou hast made the heaven and the earth by Thy great power, and by Thy stretched-out arm; no word is too wonderful for Thee; and Thou hast led forth Thy people Israel out of the land of Egypt by signs and miracles, and by a strong hand, and by a stretched-out arm (Jer. 32:17, 21). I will lead you out from the peoples, and will gather you out of the lands wherein ye are scattered, by a strong hand and by a stretched-out arm (Ezek. 20:34). He led forth Israel from the midst of the Egyptians by a strong hand, and a stretched-out arm (Ps. 136:11, 12; see also Deut. 4:34; 5:15; 7:19; 9:29; 11:2; 26:8; 1 Kings 8:42; 2 Kings 17:36).

(7206) And with great judgments. That this signifies according to the laws of order from the Divine Human of the Lord, is evident from the signification of "judgments," as being truths (see n. 2235, 6397), and in the supreme sense, where it is said of the Lord, as being truths Divine; which truths are nothing but the laws of order from the Divine Human of the Lord, for all order is from Him, thus all the laws of order. The whole heaven, consequently also the universe, is in accordance with these laws. The laws of order, or the truths which proceed from the Lord, in accordance with which is the whole heaven, and the universe, are what are called "the Word by which all things were made" (John 1:1-3); for the "Word" denotes Divine truth proceeding from the Divine good of the Divine Human of the Lord; and hence it is that all things in the spiritual world and also in the natural world have relation to truth, as can be seen by him who reflects. [2] By "great judgments," in the proximate sense, are here meant the truths according to which they shall be judged who have infested by means of injected falsities, and who are signified by the "Egyptians" and by "Pharaoh;" and there are also meant the truths according to which they shall be judged who will be released from the infestations, and who are signified by the "sons of Israel." By these judgments they are condemned who are in falsities from evil, and by these judgments they are saved who are in truths from good. Not that the truths which proceed from the Lord condemn anyone, for all the truths which proceed from the Lord are from His Divine good, thus are nothing but mercies. But as men do not receive the mercy of the Lord, they expose themselves to condemnation, because they are then in evils, and evils condemn. Neither do the truths which proceed from the Lord save, if the man believes that he is saved by virtue of the truths of faith with him, and not by virtue of mercy; for man is in evils, and from himself is in hell, but by virtue of the mercy of the Lord he is withheld from evil and kept in good, and this by a strong force. That by "judgments" both are signified, namely, the condemnation of the evil and the salvation of the good, is plain from those passages in the Word where the Last Judgment is treated of, as in Matt. 25:31-45, and elsewhere.

(7207) And I will take you to Me for a people. That this signifies that they shall be added to those in heaven who serve the Lord there, is evident from the signification of "taking for a people," when said by Jehovah or the Lord, as being to receive among those who are in heaven; for they who are in heaven are called the "people of the Lord," and the same also when they are in the world, because as to their souls they are then also in heaven (see n. 687, 697, 3255, 4067, 4073, 4077). That by these words is signified that they who are of the spiritual church shall be added to those in heaven who there serve the Lord, is because before the Lord’s coming they had been detained in the lower earth, and were uplifted into heaven when the Lord rose again, and were then added to those who serve the Lord (n. 6854, 6914, 7090).

(7208) And I will be to you for God. That this signifies that they shall also receive the Divine, is evident from the signification of “being to them for God,” when this is said by Jehovah or the Lord, as being to receive the Divine; for to all those who are in heaven it is given to receive the Divine, that is, Divine good and truth, thus wisdom and intelligence, consequently the happiness of a life from uses, which are the exercises of charity. These things are signified by “I will be to you for God.”

(7209) And ye shall know that I am Jehovah your God. That this signifies a noticing then that the Lord alone is God, is evident from the signification of “knowing,” as being to notice. That “I am Jehovah your God” denotes that the Lord alone is God, is because by “Jehovah” in the Word no other is meant than the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905); and also because in heaven they know and perceive that the Lord is the Lord of heaven, and thus is the Lord of the universe, as He Himself says in Matthew that He “has all power in the heavens and on earth” (Matt. 28:18); and that Jehovah “does not give His glory to any other than Himself” (Isa. 42:8); also that He is “one with the Father” (John 14:9-11); and that the “Holy Spirit” is the holy which proceeds from Him (John 16:13-15); thus that the Lord is the only God.

(7210) Who bringeth you out from under the burdens of Egypt. That this signifies who has liberated from infestations by falsities, is evident from what was said above (n. 7203), where are the like words.

(7211) And I will bring you unto the land where I lifted up My hand to give it to Abraham, to Isaac, and to Jacob. That this signifies an uplifting by the Divine power to heaven, where the Divine Human of the Lord is all, is evident from the signification of "bringing to the land," namely, to Canaan, as being to uplift to heaven (that the "land of Canaan" denotes the Lord's kingdom or heaven, see n. 7196); from the signification of "lifting up the hand," when said of Jehovah or the Lord, as being by Divine power (that "hand" denotes power, see n. 878, 4931-4937, 5327, 5328, 6947, 7011); and from the representation of Abraham, Isaac, and Jacob, as being the Lord as to the Divine Itself and as to the Divine Human (n. 6804, 6847); here the Lord as to the Divine Human, because this is the all in heaven. The reason why the Divine Human is the all in heaven, is that no one there, not even an angel of the inmost or third heaven, can have any idea about the Divine Itself, according to the Lord's words in John: "No one hath ever seen God" (John 1:18); "Ye have neither heard the voice of the Father at any time, nor seen His shape" (John 5:37). For the angels are finite, and what is finite cannot have an idea of the Infinite; and therefore unless in heaven they had in respect to God the idea of a human shape, they would have no idea, or an unbecoming one; and thus they could not be conjoined with the Divine either by faith or by love; and this being the case, in heaven they perceive the Divine in a human form; whence it is that the Divine Human in the heavens is the all in their regards, and hence is the all in their faith and love; whence comes the conjunction through which is salvation (n. 6700).

(7212) And I will give it you for an inheritance. That this signifies the Lord's life there to eternity, is evident from the signification of "inheritance," when predicated of heaven, as being the Lord's life (see n. 2658); and because everything given as an inheritance is the perpetual, and in heaven the eternal, possession of him to whom it is given, because there they live to eternity, the Lord's life there to eternity is signified. That the Lord's life is in heaven, consequently that those who are there are in His life, is because they are in the truth and good which proceed from the Lord, and the good which is in the truth is the Lord Himself, and the truth in which is the good is the life from the Lord from which all live. From all this it is evident that they who are in good and thence in truth, as are all in the heavens, are in the Lord's life.

(7213) I am Jehovah. That this signifies confirmation from the Divine, is evident from what was said above (see n. 7192, 7202).

(7214) Verses 9-13. And Moses spoke thus unto the sons of Israel; and they heard not Moses for distress of spirit, and for hard service. And Jehovah spoke unto Moses, saying, Come, speak unto Pharaoh king of Egypt, and let him send the sons of Israel out of his land. And Moses spoke before Jehovah, saying, Behold the sons of Israel have not heard me; and how shall Pharaoh hear me, and I uncircumcised in lips? And Jehovah spoke unto Moses and unto Aaron, and gave them a command unto the sons of Israel, and unto Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt. "And Moses spoke thus unto the sons of Israel," signifies exhortation from the law Divine to those who are of the Lord's spiritual kingdom; "and they heard not Moses," signifies that they did not receive from faith and obedience; "for distress of spirit," signifies by reason of a state near to despair; "and for hard service," signifies by infestations from mere falsities; "and Jehovah spoke unto Moses, saying," signifies a continuation; "Come, speak unto Pharaoh king of Egypt," signifies a warning to those who infest by mere falsities; "and let him send the sons of Israel out of his land," signifies that they may go away and leave them; "and Moses spoke before Jehovah, saying," signifies the law from the Divine, and the thought thence derived; "Behold the sons of Israel have not heard me," signifies that the spiritual have not received the things announced to them; "and how shall Pharaoh hear me?" signifies that they who are in falsities will not receive; "and I uncircumcised in lips," signifies that to these I am impure; "and Jehovah spoke unto Moses and unto Aaron," signifies instruction anew from the law Divine, and at the same time from doctrine; "and gave them a command unto the sons of Israel," signifies concerning the mandate to those who are of the Lord's spiritual kingdom; "and unto Pharaoh king of Egypt," signifies a warning to those who infest by mere falsities; “to bring the sons of Israel out of the land of Egypt,” signifies that they are to be liberated.

(7215) And Moses spoke thus unto the sons of Israel. That this signifies exhortation from the law Divine to those who are of the Lord’s spiritual kingdom, is evident from the signification of “speaking,” as being exhortation, for he spoke to them what was commanded him by Jehovah; from the representation of Moses, as being the law Divine (see n. 6723, 6752); and from the representation of the sons of Israel, as being the Lord’s spiritual kingdom (n. 6426, 6637).

(7216) And they heard not Moses. That this signifies that they did not receive from faith and obedience, is evident from the signification of “hearing,” as being to receive from faith and obedience. (That “to hear” denotes faith in the will and act, and obedience, see n. 2542, 3869, 4652-4660, 5017.)

(7217) For distress of spirit. That this signifies by reason of a state near to despair, is evident from the signification of “distress of spirit,” as being a state near to despair, for they who are in this state, are in distress of spirit. That this state is signified by the burden laid on the sons of Israel by Pharaoh, that they should search for themselves straw to make brick, was shown at the end of the preceding chapter. That distress of spirit denotes a state near to despair, can be seen from the fact that they who are in a state near to despair are in internal anxiety, and are then actually in shortness of breath. In the external sense this condition is a compression of the breast, and from this as it were a difficulty of breathing; but in the internal sense it is anxiety on account of the deprivation of the truth which is of faith, and of the good which is of charity, and from this is a state near to despair. (That a state of compression in respect to the breathing, and anxiety on account of the deprivation of the truth of faith and the good of charity, correspond to each other, as a natural effect in the body from a spiritual cause in the mind, can be seen from what has been shown above, n. 97, 1119, 3886, 3887, 3889, 3892, 3893.) That the deprivation of spiritual truth and good gives birth to such anxiety, and consequently to such distress, cannot be believed by those who are not in faith and charity; for these suppose that to be in distress on this account is weakness and sickliness of mind. The reason is that they do not place anything real in faith and charity, nor therefore in those things which belong to their souls and to heaven, but only in wealth and eminence, thus in the things of the body and the world. They also think, "What are faith and charity but mere words? What is conscience even? To feel distressed by these things is the same as being distressed by such things as a man sees within him from the silly creations of his fancy, and which he imagines to have some existence, although they have not any. Wealth and high position we can see with our eyes, and we know that they exist by the pleasure they afford, for they excite in our whole bodies an expansion and a fullness of joy." So think merely natural men, and so do they speak among themselves. But spiritual men think differently, for these have their chief life in their spirit, thus in the things that belong to their spirit, that is, in faith and charity; and therefore when they believe themselves deprived of the truths and goods of faith and charity, they are affected with anguish, as are they who are in the anguish of death, for they see before them spiritual death, that is, damnation. As before said, to the merely natural these persons appear weak and sickly in spirit, but they are strong and healthy; whereas they who are merely natural appear to themselves strong and healthy, and also are so as to the body, but as to the spirit they are quite weakly, because spiritually dead. If they could see what kind of a spirit they have, they would acknowledge it to be so; but they do not see the spirit until the body has died.

(7218) And for hard service. That this signifies by infestations from mere falsities, is evident from the signification of "service," as being infestation by falsities (see n. 7120, 7129); thus "hard service" denotes infestation by mere falsities; for they who are infested by mere falsities, and are not revived by truths whereby the falsities may be shaken off (and yet their life is the life of the truth which is of faith and of the good which is of charity), are in the greatest anguish, and so long as they are in this state, they are as it were in hard service. Hence it is that such infestations are signified by "hard service." Be it known that everything of thought flows in, but when spirits are in a state of evening and night, their thought is then in a forced state, they being then compelled to think of the falsities which are being injected, and not being able to at all loose themselves from this compulsion. But when it is the state of morning and midday with them, their thought is in a free state, for then they are allowed to think of things which they love, thus of the truths and goods of faith and charity, for these belong to their love. (That this freedom is that which belongs to the love, see n. 2870-2893.)

(7219) And Jehovah spoke unto Moses, saying. That this signifies a continuation, is evident from what was said above (n. 7191).

(7220) Come, speak unto Pharaoh king of Egypt. That this signifies a warning to those who infest by mere falsities, is evident from the signification of "speaking," when from Divine command, as being a warning; and from the representation of Pharaoh, as being those who infest by falsities (see n. 7107, 7110, 7126, 7142); and because by mere falsities, it is said, "Pharaoh king of Egypt," for by "king" is signified in the genuine sense truth, and in the opposite sense, falsity (n. 2015, 2069).

(7221) And let him send the sons of Israel out of his land. That this signifies that they may go away and leave them, is evident from the signification of "sending," as being to go away and leave; from the representation of the sons of Israel, as being those of the spiritual church (of which frequently above); and from the signification of the "land of Egypt," as being a state of infestations: from all which it is evident that by "sending the sons of Israel out of his land" is signified that they should leave those who are of the spiritual church, and not infest them.

(7222) And Moses spoke before Jehovah, saying. That this signifies the law from the Divine, and the thought thence derived, is evident from the signification of "speaking," as being thought (see n. 2271, 2287, 2619); and from the representation of Moses, as being the law from the Divine (n. 6771, 6827).

(7223) Behold the sons of Israel have not heard me. That this signifies that the spiritual did not receive the things announced to them, is evident from the representation of the sons of Israel, as being the spiritual, that is, those who are of the Lord’s spiritual church (see n. 6426, 6637); and from the signification of “not hearing,” as being not to receive from faith and obedience (of which above, n. 7216); that it denotes the things announced to them, that is, about liberation, is evident.

(7224) And how shall Pharaoh hear me? That this signifies that they who are in falsities will not receive, is evident from the signification of “not hearing,” as being not to receive, (see just above, n. 7223); and from the representation of Pharaoh, as being those who are in falsities (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142). That by Pharaoh are represented those who are in falsities and infest, thus many, is because the king is the head of the people, and therefore by the king is signified the same as by the people (n. 4789).

(7225) And I uncircumcised in lips. That this signifies that to these I am impure, is evident from the consideration of “being uncircumcised,” as being to be impure, for by circumcision was represented purification from filthy loves, that is, from the loves of self and of the world (n. 2039, 2632, 2799, 4462, 7045), and hence they who were not circumcised and were called “uncircumcised,” represented those not purified from these loves, thus the impure (n.

3412, 3413, 4462, 7045); and from the signification of "lips," as being things of doctrine (n. 1286, 1288). Thus by "uncircumcised in lips" is signified to be impure in respect to the things which belong to doctrine, for "uncircumcised" is said both of doctrine and of life. Hence the ear is called "uncircumcised" in Jeremiah: Upon whom shall I speak and testify, and they will hear? Behold their ear is uncircumcised, and they cannot hearken; behold the Word of Jehovah is become a reproach, they do not want it (Jer. 6:10). And the heart is called "uncircumcised" in the following passages: All the house of Israel are uncircumcised in heart (Jer. 9:26). Ye bring in the sons of the stranger, uncircumcised in heart and uncircumcised in flesh, that they may be in My sanctuary (Ezek. 44:7). Then their uncircumcised heart shall be humbled (Lev. 26:41). [2] From these passages it is evident that "to be uncircumcised" denotes to be impure; and as everything impure is from impure loves, which are the love of the world and the love of self, therefore by "uncircumcised" is signified that which impedes the influx of good and truth. Where these loves are, the inflowing good and truth are extinguished, for they are contraries, like heaven and hell. Hence by the "uncircumcised ear" is signified disobedience, and by the "uncircumcised heart" the rejection of good and truth, which is especially the case when these loves have fortified themselves with falsity as with a wall. [3] That Moses, because he stammered, calls himself "uncircumcised in lips," is for the sake of the internal sense, that thereby might be signified that they who are in falsities, who are represented by Pharaoh, would not hearken to the things that would be said to them from the law Divine, because they who are in falsities call the truths which are of the law Divine, falsities; and the falsities which are contrary to the truths of the law Divine they call truths, for they are wholly in the opposite. Hence by them the truths of doctrine are not perceived otherwise than as impure; even heavenly loves appear to them impure. Moreover, when they approach any heavenly society, they have an offensive smell, and when they are sensible of it, they suppose that it emanates from the heavenly society, although it is from themselves; for an offensive smell is not perceived except near its opposite.

(7226) And Jehovah spoke unto Moses and unto Aaron. That this signifies instruction anew from the law Divine, and at the same time from doctrine, is evident from the signification of "speaking," as being instruction anew, for in what now follows they are instructed what they shall do; from the representation of Moses, as being the law Divine (n. 6723, 6752); and from the representation of Aaron, as being the doctrine of good and truth (n. 6998). The distinction between the law Divine and doctrine may be seen above (n. 7009, 7010, 7089).

(7227) And gave then a command unto the sons of Israel. That this signifies concerning the mandate to those who are of the Lord's spiritual kingdom, is evident from the signification of "to command," as being a mandate; and from the representation of the sons of Israel, as being those who are of the Lord's spiritual kingdom (of which frequently above).

(7228) And unto Pharaoh king of Egypt. That this signifies a warning to those who infest by mere falsities, is evident from the signification of "speaking," when from Divine command to those who are in falsities, as being a warning (see n. 7220); and from the representation of Pharaoh, when he is also called "king of Egypt," as being those who infest by mere falsities (of which above, n. 7220).

(7229) To bring the sons of Israel out of the land of Egypt. That this signifies that they are to be liberated, is evident without explication.

(7230) Verses 14-25. These are the heads of their fathers' houses; the sons of Reuben the firstborn of Israel; Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben. And the sons of Simeon; Jemuel and Jamin, and Ohad and Jachin, and Zohar, and Saul the son of a Canaanitish woman; these are the families of Simeon. And these are the names of the sons of Levi according to their births; Gershon, and Kohath, and Merari; and the years of the life of Levi were a hundred thirty and seven years. The sons of Gershon; Libni and Shimei, according to their families. And the sons of Kohath; Amram and Izhar, and Hebron, and Uzziel; and the years of the life of Kohath were a hundred thirty and three years. And the sons of Merari; Mahli and Mushi. These are the families of Levi according to their births. And Amram took him Jochebed his father's sister for a woman; and she bare him Aaron and Moses; and the years of the life of Amram were a hundred and thirty and seven years. And the sons of Izhar; Korah, and Nepheg, and Zichri. And the sons of Uzziel; Mishael, and Elzaphan, and Sithri. And Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, for a woman; and she bare him Nadab, and Abihu, and Eleazar, and Ithamar. And the sons of Korah; Assir and Elkanah, and Abiasaph; these are the families of the Korahites. And Eleazar Aaron's son took him one of the daughters of Putiel for a woman; and she bare him Phinehas. These are the heads of the fathers of the Levites according to their families. [2] "These are the heads of their father's houses" signifies the chief things of the church; "the sons of Reuben the firstborn of Israel; Hanoch and Pallu, Hezron and Carmi" signifies the things that are of faith in the understanding; "these are the families of Reuben" signifies the truths thereof; "and the sons of Simeon; Jemuel and Jamin, and Ohad and Jachin, and Zohar" signifies the things that are of faith in act; "and Shaul the son of a Canaanitish woman" signifies the things that are of truth in act outside the church; "these are the families of Simeon" signifies the truths and goods thereof; "and these are the names of the sons of Levi according to their births; Gershon, and Kohath, and Merari" signifies the things that are of charity; "and the years of the life of Levi were a hundred thirty and seven years" signifies the quality and state. [3] "The sons of Gershon; Libni and Shimei, according to their families" signifies the first class of the derivations of good and of the derivative truth; "and the sons of Kohath; Amram and Izhar, and Hebron, and Uzziel" signifies the second class of the derivations of good and of the derivative truth; “and the years of the life of Kohath were a hundred thirty and three years” signifies the quality and state; “and the sons of Merari; Mahli and Mushi” signifies the third class of the derivations of good and of truth; “these are the families of Levi according to their births” signifies that these are goods and truths from charity; “and Amram took him Jochebed his father’s sister for a woman” signifies the conjunction of derived good with kindred truth; “and she bare him Aaron and Moses” signifies that hence they had the doctrine of the church and the law from the Divine; “and the years of the life of Amram were a hundred and thirty and seven years” signifies the quality and state. [4] “And the sons of Izhar; Korah, and Nepheg, and Zichri” signifies a successive derivation from the second class, in respect to good and the derivative truth; “and the sons of Uzziel; Mishael, and Elzaphan, and Sithri” signifies the second successive derivation from the same class in respect to good in truth; “and Aaron took him Elisheba, the daughter of Amminadab, the sister of Nahshon, for a woman” signifies the doctrine of the church, and how good and truth were there conjoined; “and she bare him Nadab, and Abihu, and Eleazar, and Ithamar” signifies the derivations of faith and charity, and their quality. [5] “And the sons of Korah; Assir and Elkanah, and Abiasaph” signifies a repeated derivation from the second class; “these are the families of the Korahites” signifies the quality of the goods and truths, “and Eleazar Aaron’s son” signifies doctrinal things derived from the very doctrine of charity; “took him one of the daughters of Putiel for a woman” signifies the conjunction of good and truth in these doctrinal things; “and she bare him Phinehas” signifies the derivation thence; “these are the heads of the fathers of the Levites according to their families” signifies the chief things of the church in respect to charity, and the faith thence derived.

(7231) As these are mere names it is needless to unfold them in detail; and besides it has been already shown what is represented by Reuben, Simeon, Levi, Aaron, and Moses; their sons and grandsons, who are here named, being merely the derivations therefrom. (That Reuben represents faith in the understanding, see n. 3861, 3866, 4731, 4734, 4761; that Simeon represents faith in the will and in act, n. 3769-3872, 4497, 4502, 4503, 5482, 5626, 5630; Levi, charity, n. 3875, 3877, 4497, 4502, 4503; Aaron, the doctrine of the church, n. 6998, 7009, 7089; and Moses, the law from the Divine, n. 6771, 6827.) The reason why mention is here made of Reuben, Simeon, Levi, and their sons, and not the rest of the fathers of the tribes with their sons in order, cannot be known except from the internal sense. That this enumeration was made in this chapter to make known the nativity of Aaron and Moses is evident; but for this the genealogy of Levi would have sufficed, for the genealogy of Reuben, Simeon, and their sons contributes nothing thereto. But the reason (which is seen from the internal sense alone) is that the subject treated of is the spiritual church, which is represented by the sons of Israel, which church begins with man by means of faith in knowledge and next in understanding, which faith is represented by Reuben and his sons afterward, when the church grows with man, this faith passes into the will, and from the will into act, and then the man wills the truth which is of faith and does it because it has been so commanded in the Word; this stage of faith is represented by Simeon; lastly, in his will, which is new, there is perceived the affection of charity, so that he wills to do what is good, not as before from faith, but from charity toward the neighbor; for when the man is being regenerated thus far, he is then a man of the spiritual church, for the church is then in him; this charity with its affection is what is represented by Levi. Hence then it is that the families of Reuben and also of Simeon are enumerated, and lastly the family of Levi, by whom as before said is represented charity, which is the very spiritual of the church. Aaron represents the external of this church, and Moses the internal; the internal of the church is called the law from the Divine, and the external is called the derivative doctrine. The law from the divine, which is the internal of the church, is also the Word in the internal sense; and the derivative doctrine is the Word in the external sense. (That these are represented by Moses and Aaron, see n. 7089.)

(7232) Verses 26-30. This is the Aaron and Moses to whom Jehovah said, Lead forth the sons of Israel from the land of Egypt according to their armies. These are they who spoke to Pharaoh king of Egypt, to lead forth the sons of Israel from Egypt. This is the Moses and Aaron. And it was in the day that Jehovah spoke unto Moses in the land of Egypt. And Jehovah spoke unto Moses, saying, I am Jehovah; speak thou unto Pharaoh king of Egypt all that I speak unto thee. And Moses said before Jehovah, Behold I am uncircumcised in lips, and how shall Pharaoh hear me? "This is the Aaron and Moses," signifies that from them was doctrine and the law Divine with that church; "to whom Jehovah said," signifies from whom was the command; "Lead forth the sons of Israel from the land of Egypt," signifies that those who are of the Lord's spiritual kingdom should be liberated; "according to their armies," signifies according to the genera and species of good in truths; "these are they who spoke to Pharaoh king of Egypt," signifies a warning from them to those who infest by mere falsities; "to lead forth the sons of Israel from Egypt," signifies that they should leave, and not infest them; "this is the Moses and Aaron," signifies that this was from the law from the Divine, and from the doctrine thence derived; "and it was in the day that Jehovah spoke unto Moses in the land of Egypt," signifies the state of the church then when command was given through the law from the Divine to those who are of the Lord's spiritual kingdom, when as yet they were in proximity to those who are in the hells; "and Jehovah spoke unto Moses, saying," signifies instruction from the Divine; "I am Jehovah," signifies Divine confirmation; "speak thou unto Pharaoh king of Egypt all that I speak unto thee," signifies warnings to those who infest by mere falsities given by the things that flow in from the Divine; "and Moses said before Jehovah," signifies thought about the law Divine among those who are in falsities; "Behold I am uncircumcised in lips," signifies that it is impure; “and how shall Pharaoh hear me?” signifies that thus they who are in falsities will not receive.

(7233) This is the Aaron and Moses. That this signifies that from them is doctrine and the law Divine with that church, is evident from the representation of Aaron, as being the doctrine of the church (see n. 6998, 7009, 7089); and from the representation of Moses, as being the law Divine (see n. 6723, 6752). These, namely, the law Divine and doctrine, with those of the spiritual church, arise chiefly from the Word, but still with reference to the faith and charity that had existed with its founders. It is said “from them,” but it is not meant from Aaron and Moses, but from the charity and faith which are represented by Levi, Simeon, and Reuben (of whom just above). [2] In respect to this matter, be it known further that the doctrine of the spiritual church is not that of truth Divine itself, because those who are of the spiritual church have no perception of truth Divine, as have those who are of the celestial church; but instead of this perception they have conscience, which is formed from the truth and good which they have acknowledged within their own church, of whatever kind these may be. (That those who are of the spiritual church are relatively in obscurity in respect to the truths of faith, see n. 86, 2708, 2715, 2716, 2718, 2831, 2935, 2937, 3241, 3246, 3833, 6289, 6500, 6865, 6945.) Hence it is that everyone within the spiritual church acknowledges as the truth of faith that which its founders have dictated, nor do they search further from the Word whether it be the very truth; and moreover if they did search they would not find it unless they had been regenerated and at the same time enlightened in an especial manner; and this for the reason that their intellectual can indeed be enlightened, but the new will cannot be affected with any other good than that which has been formed by means of conjunction with the truth received within the church. For their own will has been destroyed, and a new will has been formed in the intellectual part (see n. 863, 875, 1023, 1043, 1044, 1555, 2256, 4328, 5113); and when their own will has been separated from the new will which is in the intellectual part, the light in this is feeble, such as is the nocturnal light from the moon and stars compared with the diurnal light from the sun. Hence also it is that by the "moon" in the Word, in the internal sense, is meant the good of spiritual love, and by the "sun" the good of celestial love (n. 30-38, 1529-1531, 2495, 4060). [3] The case being so with the spiritual church, it is not to be wondered at that with most persons faith is the essential of the church, and not charity, and also that they have no doctrine of charity. Their doctrinal things being from the Word does not make them Divine truths, for from the sense of the letter of the Word any doctrinal thing whatever can be hatched, and that which favors the concupiscences can be readily learned; thus also what is false can be taken for what is true, as is the case with the doctrinal things of the Jews, of the Socinians, and of many others; but not so if doctrine is formed from the internal sense. The internal sense is not only that sense which lies concealed in the external sense, as has heretofore been shown, but is also that which results from a number of passages of the sense of the letter rightly collated, and which is discerned by those who are enlightened by the Lord in respect to their intellectual. For the enlightened intellectual discriminates between apparent truths and real truths, especially between falsities and truths, although it does not judge about real truths in themselves. But the intellectual cannot be enlightened unless it is believed that love to the Lord and charity toward the neighbor are the principal and essential things of the church. He who proceeds from the acknowledgment of these, provided he himself is in them, sees innumerable truths; nay, he sees very many secrets disclosed to him, and this from interior acknowledgment, according to the degree of the enlightenment from the Lord.

(7234) To whom Jehovah said. That this signifies a command, is evident from the signification of "Jehovah said," as being a command (see n. 7036).

(7235) Lead forth the sons of Israel from the land of Egypt. That this signifies that those who are of the Lord's spiritual kingdom should be liberated, namely, from the proximity of those who are in falsities, is evident from the signification of "leading forth," as being to liberate; from the representation of the sons of Israel, as being those who are of the Lord's spiritual kingdom (see n. 6426, 6637, and also n. 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of "the land of Egypt," as being where the falsities are from which come the infestations.

(7236) According to their armies. That this signifies according to the genera and species of good in truths, is evident from the signification of “armies,” as being the truths which are of faith (see n. 3448). But the goods of the spiritual church are in their essence nothing else than truths, for these are called goods when the life is according to them. Hence by “armies,” when said of the regenerate within the spiritual church, are signified the goods of truth, or goods in truths. The reason why it is said that the sons of Israel were to be “led forth according to their armies,” is that it is said of them when going out of Egypt; in the internal sense when they come out of combats with falsities, thus after they have waged spiritual warfare. By their being “led forth according to their armies” is properly meant that they were to be classified as to goods in truths, thus into classes according to the qualities of good, and this in order that they might represent the Lord’s kingdom in the heavens, where all have been classified and allotted a place in the Grand Man according to the quality of the good, both generically and specifically. [2] From the heavens (as all there have been classified according to goods) it can be seen how manifold and various good is, for it is so various that one is never in the like good with another; nay, if myriads of myriads were multiplied to eternity, the good of one would not be like that of another; just as one person has not the like face as another; moreover, in the heavens good forms the faces of the angels. That there is perpetual variety is because every form consists of various distinct things, for if two things were exactly alike, they could not be two things, but one. Hence also it is that in nature there is never one thing in every respect like another. [3] That which makes good so various is truth; for when truth is conjoined with good it qualifies it. The reason why truth is so manifold and various that it can so greatly vary good, is that truths are countless, and interior truths are in a different form from exterior truths, and because the fallacies which are of the external senses adjoin themselves, and also falsities which are of concupiscences. Seeing then that truths are so countless, it can be seen that by means of the conjunctions so many varieties arise that one thing can never be the same as another. This is clear to him who knows that from only twenty-three letters, put together in different ways, there can arise the words of all languages, and even with a perpetual variety if there were thousands of languages. What then may not arise from thousands and myriads of various things such us truths. And this is confirmed by the common maxim, “many men, many minds,” that is, there are as many diversities of ideas as there are men.

(7237) These are they who spoke to Pharaoh king of Egypt. That this signifies a warning from them to those who infest by mere falsities, is evident from what was said above (n. 7228), where are the like words.

(7238) To lead forth the sons of Israel from Egypt. That this signifies that they should leave and not infest them, is evident from the signification of “to be led forth,” as being to be liberated (as above, n. 7235), thus that they should leave and not infest; from the representation of the sons of Israel, as being those of the spiritual church (of which just above, n. 7235); and from the signification of “Egypt,” as being falsity from which comes infestation (of which also above).

(7239) This is the Moses and Aaron. That this signifies that this was from the law from the Divine, and from the doctrine thence derived, is evident from the representation of Moses, as being the law from the Divine (see n. 6771, 6827); and from the representation of Aaron, as being the doctrine thence derived (n. 6998, 7009, 7089).

(7240) And it was in the day that Jehovah spoke unto Moses in the land of Egypt. That this signifies the state of the church then, when commandment was given through the law from the Divine to those who were of the Lord's spiritual kingdom, when yet they were in proximity to those who are in the hells, is evident from the signification of "day," as being state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 6110), here the state of the church, because this is the subject treated of; from the signification of "Jehovah spoke," as being a command, here to those of the Lord's spiritual kingdom; from the representation of Moses, as being the law from the Divine (n. 6771, 6827); and from the signification of "the land of Egypt," as being where they who were of the Lord's spiritual kingdom were infested by falsities; that this was in the lower earth, which is near the hells, may be seen above (n. 7090). The land of Egypt, where the sons of Israel were, and which was called "Goshen," signifies that lower earth; but where the Egyptians were, signifies the hells around, from which came the infestations by falsities.

(7241) And Jehovah spoke unto Moses, saying. That this signifies instruction from the Divine, is evident from the signification of “Jehovah speaking,” as being instruction anew (see n. 7226); and from the representation of Moses, as being the law from the Divine (n. 6771, 6827).

(7242) I am Jehovah. That this signifies Divine confirmation, is evident from what was said above (n. 7192, 7202).

(7243) Speak thou unto Pharaoh king of Egypt all that I speak unto thee. That this signifies warnings given from the things that flow in from the Divine, to those who infest by mere falsities, is evident from the signification of “speaking,” when it is to those who are in falsities, as being a warning (as above, n. 7220); from the representation of Pharaoh king of Egypt, as being those who infest by mere falsities (n. 7220, 7228); and from the signification of “all that I speak unto thee,” as being the things which flow in from the Divine.

(7244) And Moses said before Jehovah. That this signifies thought about the law Divine with those who are in falsities, is evident from the signification of “saying,” as being thought (see n. 7094); and from the representation of Moses, as being the law Divine (n. 6723, 6752). That it denotes thought about the law Divine with those who are in falsities, is plain from the series as continued in what follows; for when the word “said” is used, and thereby is signified thought, that which follows is involved, here that the law Divine is impure to those who are in falsities.

(7245) Behold, I am uncircumcised in lips. That this signifies that it is impure, namely, the law Divine to those who are in falsities, and that and how shall Pharaoh hear me, signifies that thus they who are in falsities will not receive, is evident from what was said above (n. 7224, 7225), where are the same words. Moses calling himself "uncircumcised in lips," in the internal sense signifies that the law Divine appears impure to those who are in falsities (according to what was shown above, n. 7225); but in the historic sense, in which Moses as the head represents the posterity from Jacob, and that which is of the church with them (as above, n. 7041), "uncircumcised in lips" signifies that the Divine worship with that nation was such. For the worship with that nation was impure, because they worshiped external things, and utterly rejected internal ones, which are faith and charity; nay, they spat out the very knowledges of internal things, just as they did all those things which the rituals signified and represented. And as they were of this nature, their worship was impure, for they worshiped Jehovah from the love of self and the love of the world, but not from love to Him and from love toward the neighbor. In the historic sense, this worship is signified by Moses calling himself "uncircumcised in lips," but in the internal sense the signification has been unfolded above (n. 7225).

(7246) ON THE INHABITANTS AND SPIRITS OF THE PLANET VENUS. In the planet Venus there are two kinds of men, of contrary disposition, one kind savage and almost like wild beasts, and the other gentle and humane. They who are savage and almost like wild beasts appear on the side of the planet looking our way; but they who are gentle and humane, on the opposite side. Be it known, however, that they so appear according to the states of their life, for the state of life makes all the appearance of place and space.

(7247) In the idea of spirits the planet Venus appears to the left, a little behind, at some distance from this earth. It is said “in the idea of spirits” because neither the sun of the world nor any planet appears to any spirit; but spirits merely have an idea that they exist, and according to this idea they appear-the sun of the world behind them as something very dark, the planets not moving about, as in the world, but constant in their places (see n. 7171).

(7248) I have been told that the inhabitants of that planet who, when they die and become spirits, appear on this side, are very much delighted with plunder, and especially with eating of their plunder; their delight when they think about eating of their plunder was communicated to me, and I noticed that it was intense. That there have been inhabitants on this earth also of such a ferine nature, is plain from the histories of various nations, also from the inhabitants of the land of Canaan (1 Sam. 30:16), and likewise from the Jewish and Israelitish nation even in the time of David, in that they made yearly raids, and plundered the nations, and rejoiced over their prey. As regards these inhabitants of the planet Venus, they are indeed delighted with plunder, but yet are not cruel. They cast the men whom they rob into the water, and so put them to death, but they save as many as they can; and those whom they so put to death they afterward bury, a sign that they have some humanity. In this they differ from the Jews, who took delight in casting out those whom they slew, and exposing them to be devoured by the beasts of the forest and by the birds, and sometimes in putting them to death in a savage and cruel manner (2 Sam. 12:31). How much delight the Jews had in such things, it was also given me to perceive from the sphere of many of them communicated to me, who approached quickly and then fled away.

(7249) I was also told that the inhabitants of that earth are for the most part giants, the inhabitants of our earth reaching only to their navel; and also that those who appear on this side of that earth are stupid, making no inquiry about heaven, or about eternal life, but caring only for what concerns their land and their cattle.

(7250) Being of this character, when they come into the other life they are very much infested by falsities and evils. Their hells appear around that earth, and do not communicate with the hells of the evil of our earth, because they are of a wholly different genius and disposition; hence also their evils and falsities are of quite another kind. But they who are such that they can be saved are in places of vastation, and are there reduced to the extremity of despair; for evils and falsities of that kind cannot be removed in any other way. When they are in a state of despair, they cry out that they are beasts, brutes, abominations, hatreds, and thus that they are damned. Some of them when in such a state cry out also against heaven, but for this they are excused, because it is from despair. The Lord moderates it, lest they should break out into reproaches beyond certain fixed limits. When they have suffered to the utmost, as their bodily things are then as it were dead, they are at last saved.

(7251) I have also been told about them that when they lived on their earth they believed in a Supreme Creator, without a Mediator. These are they who are so vastated, and finally saved, when they have first been instructed and have received the instruction that the Lord is the only God, Savior, and Mediator. I have heard them confess that without a Mediator it would be impossible for them to be saved, because they are filthy and unworthy. I have also seen some of them, after suffering to the utmost, taken up into heaven, and when they were received there, I observed from them such a tenderness of gladness as drew tears from my eyes.

(7252) The inhabitants and spirits of Venus who appear on the other side of that earth, are of an almost contrary disposition, being gentle and humane. It was granted of the Lord that some of these spirits should come thence to me, and then they appeared near above the head. In talking with me they said that when they were in the world they acknowledged, and now more fully acknowledge, our Lord as their only God. They said that in their earth they had seen Him, walking among them, and they also represented in what manner they had seen Him.

(7253) These spirits have relation in the Grand Man to the memory of material things that corresponds to the memory of immaterial things which the spirits of the planet Mercury constitute (see the description of the spirits of Mercury, n. 7170).

(7254) At the end of the following chapter I will speak of the inhabitants and spirits of the planet Mars.

CHAPTER 7

(7255) INASMUCH AS good makes heaven with man, and evil makes hell, it is of the utmost importance to know what good is, and what evil is. It has already been said that good is that which belongs to love to the Lord, and to charity toward the neighbor; and that evil is that which belongs to the love of self and the love of the world. Hence it follows that it is from the loves, and from these alone, that it can be known what good is, and what evil is.

(7256) All things in the universe which are according to Divine order have relation to good and truth; and all things in the universe which are contrary to Divine order have relation to evil and falsity. The reason is that the good and truth which proceed from the Divine make order, insomuch that they are order.

(7257) The good which is of love to the Lord is called “celestial good,” and the good which is of charity toward the neighbor is called “spiritual good.” What the difference is, and how great, between the celestial good which belongs to love to the Lord, and the spiritual good which belongs to charity toward the neighbor, will be told in what follows.

(7258) The doctrine of celestial good, which is that of love to the Lord, is the most ample and at the same time the most secret; but the doctrine of spiritual good, which is that of charity toward the neighbor, is also ample and secret, but less so than the doctrine of celestial good, which is the doctrine of love to the Lord. That the doctrine of charity is ample can be seen from the fact that charity is not the same with one as with another, and that one is not the neighbor the same as another.

(7259) As the doctrine of charity was so ample, the ancients, with whom the doctrine of charity was the very doctrine of the church, distinguished charity toward the neighbor into many classes, which they also subdivided, and gave a name to each class, and taught how charity was to be exercised toward those who are in one class, and how toward those in another; and in this way they reduced the doctrine of charity into order, and also the exercises of charity, that these might fall distinctly under the view of the understanding.

(7260) The names which they gave to those toward whom they were to exercise charity, were many; some they called blind, some lame, some maimed, some poor, also miserable and afflicted, some orphans, some widows; but in general they called those hungry to whom they were to give to eat, those thirsty to whom they were to give to drink, sojourners whom they were to gather in, naked whom they were to clothe, sick whom they were to visit, and in prison to whom they were to come (as to which see above, n. 4954-4959).

(7261) These names were given from heaven to the ancients who were of the church, and by those who were so named they understood those who were spiritually such. Their doctrine of charity taught who these were, and what kind of charity there was to be toward each.

(7262) Hence it is that these same names are in the Word, and signify those who are such in the spiritual sense. In itself the Word is nothing but the doctrine of love to the Lord and of charity toward the neighbor, as the Lord also teaches: Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and in all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. In these two commandments hang the law and the prophets (Matt. 22:37-40); “the law and the prophets” denote the whole Word.

(7263) The reason why these same names are in the Word, is that they who were in external worship were to exercise charity toward such as were so named; and they who were in internal worship, toward such spiritually understood; thus that the simple might understand and do the Word simply, and the wise wisely; also in order that the simple might be initiated by means of the externals of charity into its internals. EXODUS 7 1. And Jehovah said unto Moses, See, I have given thee a god to Pharaoh; and Aaron thy brother shall be thy prophet. 2. Thou shalt speak all that I command thee, and Aaron thy brother shall speak unto Pharaoh, and let him send the sons of Israel out of his land. 3. And I will harden Pharaoh’s heart, and multiply My signs and My wonders in the land of Egypt. 4. And Pharaoh will not hear you; and I will give My hand upon the Egyptians, and lead forth My armies, My people, the sons of Israel, out of the land of Egypt, with great judgments. 5. And the Egyptians shall know that I am Jehovah, when I stretch forth My hand upon Egypt, and lead forth the sons of Israel from the midst of them. 6. And Moses and Aaron did so; as Jehovah commanded them, so did they. 7. And Moses was a son of eighty years, and Aaron a son of three and eighty years, when they spoke unto Pharaoh. 8. And Jehovah said unto Moses and unto Aaron, saying, 9. When Pharaoh shall say unto you, saying, Give you a wonder, and thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, it shall become a water-serpent. 10. And Moses and Aaron came unto Pharaoh, and they did so as Jehovah had commanded; and Aaron cast his rod before Pharaoh and before his servants, and it became a water-serpent. 11. And Pharaoh called also the wise men and the sorcerers; and they also, the magicians of Egypt, did so with their enchantments. 12. And they cast forth every man his rod, and they became water-serpents; and Aaron's rod swallowed up their rods. 13. And Pharaoh's heart was made firm, and he heard them not; as Jehovah had spoken. 14. And Jehovah said unto Moses, Pharaoh's heart is made heavy, he refuseth to let the people go. 15. Go unto Pharaoh in the morning; behold he goeth out unto the waters; and stand thou to meet him near the bank of the river; and the rod which was turned into a serpent take in thy hand. 16. And thou shalt say unto him, Jehovah the God of the Hebrews hath sent me unto thee, saying, Let My people go, that they may serve Me in the wilderness; and behold hitherto thou hast not heard. 17. Thus said Jehovah, In this thou shalt know that I am Jehovah; behold I smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned into blood. 18. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall labor to drink waters from the river. 19. And Jehovah said unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt, over their streams, over their rivers, and over their pools, and over every gathering of their waters, and they shall be blood; and there shall be blood in all the land of Egypt, both in the woods and in the stones. 20. And Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the waters that were in the river, unto the eyes of Pharaoh, and unto the eyes of his servants; and all the waters that were in the river were turned into blood. 21. And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and there was blood in all the land of Egypt. 22. And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was made firm, and he heard them not, as Jehovah had spoken. 23. And Pharaoh looked back, and came unto his house, and did not set his heart even to this. 24. And all the Egyptians digged round about the river for waters to drink; for they could not drink of the waters of the river. 25. And seven days were fulfilled after that Jehovah had smitten the river. 26. And Jehovah said unto Moses, Come unto Pharaoh, and say unto him, Thus saith Jehovah, Let My people go, and let them serve Me. 27. And if thou refuse to let them go, behold I will smite all thy border with frogs. 28. And the river shall make frogs to creep forth, and they shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and into that of thy people, and into thine ovens, and into thy kneading-troughs. 29. And on thee, and on thy people, and on all thy servants, shall the frogs go up.

(7264) THE CONTENTS. The subject treated of in the internal sense in what follows is the vastation, and at last the damnation, of those who are in falsities and evils. The process of their devastation is described by the eleven plagues brought on the Egyptians and their land.

(7265) In this chapter the subject treated of in the internal sense is the first three degrees of vastation. The first, which is that mere fallacies began to reign with them, whence came falsities, is described by the serpent into which the rod of Aaron was turned. The second, which is that truths themselves became falsities with them, and that falsities became truths, is described by the blood into which the waters were turned. The third degree, which is that from falsities they reasoned against the truths and goods of the church, is described by the frogs out of the river.

(7266) THE INTERNAL SENSE. Verses 1-7. And Jehovah said unto Moses, See, I have given thee a god to Pharaoh, and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee, and Aaron thy brother shall speak unto Pharaoh, and let him send the sons of Israel out of his land. And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. And Pharaoh will not hear you; and I will give My hand upon the Egyptians, and lead forth My armies, My people, the sons of Israel, out of the land of Egypt with great judgments. And the Egyptians shall know that I am Jehovah, when I stretch forth My hand upon the Egyptians, and lead forth the sons of Israel from the midst of them. And Moses and Aaron did so; as Jehovah commanded them, so did they. And Moses was a son of eighty years, and Aaron a son of three and eighty years, when they spoke unto Pharaoh. "And Jehovah said unto Moses," signifies instruction; "See, I have given thee a god to Pharaoh," signifies the law Divine and its power over those who are in falsities; "and Aaron thy brother shall be thy prophet," signifies the doctrine thence derived; "thou shalt speak all that I command thee," signifies reception of the influx of the Divine, and communication; "and Aaron thy brother shall speak unto Pharaoh," signifies the reception of the influx thence, and its communication with those who are in falsities; "and let him send the sons of Israel out of his land," signifies that they should desist from infestation; "and I will harden Pharaoh's heart," signifies obstinacy from the evil of falsity; "and multiply My signs and My wonders," signifies warnings of every kind, nor shall anything be wanting; "in the land of Egypt," signifies where are they who infest; "and Pharaoh will not hear you," signifies that they who are in falsities will not receive; "and I will give My hand upon the Egyptians," signifies that therefore they shall be driven by the Divine power; "and lead forth My armies, My people, the sons of Israel," signifies that they would be liberated who are in goods and truths; "out of the land of Egypt," signifies from infestations; "with great judgments," signifies according to the laws of order; "and the Egyptians shall know that I am

Jehovah," signifies that they shall be in fear of the Divine; "when I stretch forth My hand upon the Egyptians," signifies when they observe the Divine power in themselves; "and lead forth the sons of Israel from the midst of them," signifies and when they shall see those liberated who are of the spiritual church; "and Moses and Aaron did so; as Jehovah commanded them, so did they," signifies that what things were said were also done; "and Moses was a son of eighty years," signifies the state and quality of the law from the Divine; "and Aaron a son of three and eighty years," signifies the state and quality of doctrine; "when they spoke unto Pharaoh," signifies when these things were commanded.

(7267) And Jehovah said unto Moses. That this signifies instruction, here what would be the procedure with those who are in falsities and infest, is evident from the signification of "Jehovah said," as being instruction (see n. 7186).

(7268) See, I have given thee a god to Pharaoh. That this signifies the law Divine, and its power over those who are in falsities, is evident from the signification of "giving thee a god," as being the Divine truth, or what is the same, the Divine law, and also its power (for in the Word where truth is treated of, and also the power of truth, the name "God" is used, but where good is treated of, the name "Jehovah," see n. 300, 2586, 2769, 2807, 2822, 3910, 3921, 4287, 4295, 4402, 7010); and from the representation of Pharaoh, as being those who are in falsities and infest (n. 6651, 6679, 6683). As to what further regards the signification of "God," be it known that in the supreme sense “God” denotes the Divine which is above the heavens, but in the internal sense “God” denotes the Divine which is in the heavens. The Divine which is above the heavens is the Divine good, but the Divine in the heavens is the Divine truth; for from the Divine good proceeds the Divine truth, and makes heaven, and disposes it. For that which is properly called “heaven” is nothing else than the Divine formed there, because the angels who are in heaven are human forms recipient of the Divine, and constituting a common form, which is that of man. [2] And because the Divine truth in the heavens is that which in the Word of the Old Testament is meant by “God,” in the original language God is called Elohim in the plural; and as the angels who are in the heavens are recipient of the Divine truth, they also are called “gods,” as in the following passages: Who in heaven shall compare himself to Jehovah? or shall be likened to Jehovah among the sons of the gods? (Ps. 89:6). Give to Jehovah, O ye sons of the gods, give to Jehovah glory and strength (Ps. 29:1). I said, Ye are gods, and all of you sons of the Most High (Ps. 82:6). Jesus said, Is it not written in your law, I said, Ye are gods? So He called them gods to whom the Word came (John 10:34-35). And also in the passages where the Lord is called God of gods, and Lord of lords (Gen. 46:2-3; Deut. 10:17; Num. 16:22; Dan. 11:36; Ps. 136:2-3). From all this it can be seen in what sense Moses is called a “god,” here a “god to Pharaoh,” and a “god to Aaron” (Exod. 4:16), namely, because Moses represented the Divine law, which is the Divine truth, and is called the “Word.” Hence also it is that

Aaron is here called his "prophet," and in a former passage his "mouth," that is, one who utters in a form adapted to the understanding the Divine truth which proceeds immediately from the Lord, and which transcends all understanding. And as a "prophet" denotes one who teaches and utters Divine truth in a form adapted to the understanding, a "prophet" also denotes the doctrine of the church; of which in what now follows.

(7269) Also Aaron thy brother shall be thy prophet. That this signifies the doctrine thence derived, is evident from the signification of a "prophet," as being the truth of doctrine, thus doctrine from the Word (see n. 2534). (That Aaron represents the doctrine of the church, or the doctrine of good and truth which is from the Word, see n. 6998, 7009, 7089.) As a "prophet" signifies doctrine, in a determinate sense it signifies one who teaches, according to what was said just above (see n. 7268e).

(7270) Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh. That this signifies the reception of the influx of the Divine and its communication, is evident from the representation of Moses, who was to speak, as being Divine truth; and from the representation of Aaron, as being the doctrine thence derived (see n. 7089); from the signification of "speaking," as being influx and its reception (see n. 5797); and from the signification of "commanding" as also being influx (n. 5486, 5732), here the reception of influx. From all this it is evident that by "speaking" is signified the mediate influx of Divine truth into doctrine, that is, with one who teaches (for the meaning is that Moses - who denotes Divine truth - should speak to Aaron who denotes doctrine or one who teaches - that which Jehovah commanded, thus should speak to him who was to communicate it); and that by "commanding" is signified the immediate Divine influx into the Divine law which is represented by Moses. [2] How these things are to be understood can be seen from what was said above (n. 7009, 7010), namely, that Moses represents the truth which proceeds immediately from the Divine, and Aaron the truth which proceeds mediately. He who does not know how the case is with order in successive things, cannot know how it is with influx; wherefore it must be briefly told. The truth which proceeds immediately from the Lord, being from the infinite Divine Itself, cannot possibly be received by any living substance which is finite, thus not by any angel; and therefore the Lord created successive things by which as media the Divine truth that proceeds immediately can be communicated. But the first in succession from this is more full of the Divine than can as yet be received by any living substance which is finite, thus by any angel, and therefore the Lord created another successive through which the Divine truth that proceeds immediately might be in part received; this successive is the truth Divine which is in heaven. The first two are above the heavens, and are as it were radiant belts of flame which encompass the sun, which is the Lord. Such is the successive order down to the heaven nearest the Lord, which is the third heaven, where are those who are innocent and wise. From this the successives are continued down to the ultimate heaven, and from the ultimate heaven down to the sensuous and bodily of man, which receives the influx last. [3] From all this it is evident that there are continued successions from the First, that is, from the Lord, down to the ultimate things that are in man, nay, to the ultimate things that are in nature. The ultimate things in man, as also those in nature, are relatively inert, and thence cold, and are relatively general, and thence obscure. From this it is also evident that by means of these successions there is a continuous connection of all things with the First being. Influx is according to these successions, for the Divine truth which proceeds immediately from the Divine good, flows in successively; and in the way, or in connection with each new successive, it becomes more general, thus grosser and more obscure; and it becomes more slow, thus more inert and cold. From this it is clear what is the Divine order of successives, and thence of influxes. [4] But be it well known that the truth Divine which flows into the third heaven nearest the Lord, also at the same time and without successive formation flows in down to the ultimates of order, and there from the First immediately also rules and provides each and all things; whereby the successives are held together in their order and connection. That this is so can also in some measure be seen from a maxim not unknown to the learned in the world, that there is only one substance which is substance, and that all other things are formations thence; and that in the formations that one only substance reigns, not only as form, but also as non-form, as in its origin. Unless this were so, a thing formed could not possibly subsist and act. But these things are said for the intelligent.

(7271) And let him let the sons of Israel go out of his land. That this signifies that they should desist from infestation, is evident from the representation of Pharaoh, to whom those things were to be said, as being those who infest by falsities (see n. 7107, 7110, 7126, 7142); from the signification of "letting go," as being that they should desist; and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198).

(7272) And I will harden Pharaoh's heart. That this signifies obstinacy from the evil of falsity, is evident from the signification of "hardening," as being obstinacy; that it denotes from the evil of falsity, is signified by the "heart of Pharaoh," for by "heart" in the genuine sense is signified the good of celestial love (see n. 3313, 3887, 3889), and therefore in the opposite sense it denotes infernal evil; that it denotes the evil of falsity is because by Pharaoh are represented those who are in falsity. The evil of falsity is that which takes its origin from principles of falsity, such as, for example, that men would become holy through external things, as in the case of the Israelites and Jews through sacrifices, washings, sprinkling of blood; and that they would not become holy through charity and faith; and thus that they would be holy although they lived in hatred, revenge, robbery, cruelty, and the like. These evils are called "evils of falsity," because they take their origin from principles of falsity. [2] Take also as an example one who believes that faith alone saves, and that works of charity effect nothing for salvation; and also of one who believes that he may be saved even in the hour of death, howsoever he had lived during the whole course of his life, and from these principles lives without any charity, in contempt of others, in enmity and hatred against everyone who does not treat him with honor, in the desire of revenge, in the lust of depriving others of their goods, in unmercifulness, cunning, and deceit. These evils also are evils of falsity, because from falsity he has persuaded himself either that they are not evils, or that if they were evils, they would nevertheless be wiped away, provided that before breathing his last he should confess from apparent confidence the mediation of the Lord, and the wiping away of sins through the passion of His cross. [3] Take also as an example those who in supplication approach dead men as saints, and thus adore them, and also their images; the evil of this worship is evil of falsity. They who do the evil of falsity, all believe that falsity is truth, and consequently that evil is either not evil, or is not condemnatory. In like manner those who believe that sins can be pardoned by men; and also those who believe that they can be introduced into heaven, in whatsoever sins they have been, that is, in whatsoever spiritual foulness and rottenness. In a word, the evils of falsity are as many as are the falsities of faith and of worship. These evils condemn, yet not so much as do the evils which originate in evil. The evils which originate in evil are those which are from cupidity rising up from the love of self and of the world.

(7273) And I will multiply my signs and My wonders. That this signifies warnings of every kind, nor shall anything be wanting, is evident from the signification of “signs and wonders,” as being confirmations of the truth (see n. 3900, 6870, 7012), and also means of Divine power (n. 6910); here warnings; for thereby they both saw that they were in falsities, and saw the Divine power, and in this way were warned. The reason why it is said that to those who are in falsities warnings are given of every kind, nor shall anything be wanting, is that the condemnation of those who are in evils is not effected in a moment when they come into the other life, but after they have first been visited, that is, examined. The examinations are made in order that they themselves may take notice that they cannot but be condemned, because they have not lived differently, and also in order that spirits and angels may know that they have been of such a character; so that they can no longer be excused either by themselves or by others. The order in accordance with which they are examined is the order of truth Divine, which is such that nothing whatever is wanting. The order of truth Divine, which is for the evil who are being condemned, differs from that of truth Divine for the good who are being saved. The difference is, that the order for the evil who are being condemned, is of truth Divine separated from Divine good, thus from mercy, because they have not received the Divine good, and thus have rejected mercy. But the order which is for the good who are being saved, is of truth Divine conjoined with Divine good, thus with mercy; because they have received the Divine good, thus the mercy of the Lord. By degrees, as the evil are examined in accordance with order, so also are they judged and condemned. This shows that warnings of every kind are given, in order that nothing may be wanting before they are condemned to hell. These then are the things which are signified by the signs and wonders wrought in Egypt, before the firstborn were slain, and the Egyptians perished in the sea Suph; for the sea Suph denotes hell.

(7274) In the land of Egypt. That this signifies where are they who infest, is evident from the signification of “the land of Egypt,” as being where they are who are in falsities, and infest (see n. 7240).

(7275) And Pharaoh will not hear you. That this signifies that they who are in falsities will not receive, is evident from what was said above (n. 7224), where are the same words.

(7276) And I will give My hand upon the Egyptians. That this signifies that therefore they shall be driven by the Divine power, is evident from the signification of “hand,” as being power (see n. 878, 4931-4937, 5327, 5328, 7011, 7188, 7189), and when Jehovah speaks of Himself and says “My hand,” as being Divine power; and from the signification of “the Egyptians,” as being those who are in falsities and infest (of which above). Hence it is plain that by “I will give My hand upon the Egyptians” is signified that those who are in falsities will be driven by the Divine power.

(7277) And I will lead forth My armies, My people, the sons of Israel. That this signifies that they were to be liberated who are in goods and truths, is evident from the signification of “leading forth,” as being to liberate; from the signification of “army,” as being all kinds of good in truths; from the signification of “people,” as being said of those who are in spiritual truth and good (see n. 1259, 1260, 3295, 3581, 4619), thus of those who are of the spiritual church (n. 2928, 7207); and from the representation of the sons of Israel, as being those who are of the spiritual church (of which above, n. 7271), thus who are in goods and truths.

(7278) Out of the land of Egypt. That this signifies from infestations, is evident from the signification of “the land of Egypt,” as being where they are who are in falsities and infest (see n. 7240, 7274), thus also infestations; for by “the land” is signified the nation itself, and by “nation,” in the internal sense, that which is of the nation, here therefore infestation.

(7279) By great judgments. That this signifies according to the laws of order, is evident from what was said above (n. 7206).

(7280) And the Egyptians shall know that I am Jehovah. That this signifies that they shall be in fear of the Divine, is evident from the signification of “knowing that I am Jehovah,” as being to be in fear of the Divine (of which below); and from the signification of “the Egyptians,” as being those who are in falsities and infest. As regards the fear of the Divine in which they who are in falsities and infest will be, be it known that fear is the only means of restraining the infernals and holding them in bonds. For fear is a common bond, both for those who are upright, and for those who are evil; but for those who are upright the fear is internal, which is fear for the sake of salvation, namely, lest they should perish as to their souls, and so lest they should do anything contrary to conscience, that is, contrary to the truth and good which are of conscience; consequently they have fear lest they should do anything contrary to what is just and fair, thus contrary to the neighbor; but this is holy fear insofar as it is conjoined with the affection of charity, and still more as it is conjoined with love to the Lord. Fear then becomes like that of little children toward the parents whom they love. Then, insofar as they are in the good of love, so far the fear does not show itself; but insofar as they are not in good, so far it shows itself, and becomes anxiety. Such is the “fear of God,” so frequently spoken of in the Word. [2] But with those who are evil there is no internal fear, namely, for the sake of salvation, and thence for the sake of conscience; for such fear they have utterly rejected in the world, both by their life, and by principles of falsity favoring their life; but instead of internal fear they have external fear, namely, lest they should be deprived of honors, of gain, or of reputation for the sake of these, lest they should be punished according to the laws, or be deprived of life. These are what are feared by men who are in evil, while they are in the world. As, when such men come into the other life, they cannot be restrained and held in bonds by internal fear, they are held by external fear, which is impressed on them by punishments. From this they are in fear of doing evil; and at last they are in fear of the Divine, but as before said, external fear, which is devoid of any desire to desist from doing evil from the affection of good, but only from dread of the penalties, which they at last feel horror at. [3] From all this it can now be seen that fear is the only means of holding in bonds; and that external fear, which is fear of punishments, is the only means of restraining the evil; and that this is the cause of the torment of the evil in hell. For when the evil come into the other life, and when the external bonds which they had in the world are taken away from them, and they are left to their cupidities, they are then like wild beasts, and desire nothing more than to have dominion and to destroy everyone who does not favor them. This is the greatest delight of their life, for insofar as anyone loves himself, so far he hates others who do not favor him; and insofar as anyone is in hatred, so far he is in the delight of destroying; but in the world this is hidden.

(7281) When I stretch forth My hand upon the Egyptians. That this signifies when they observe the Divine power in themselves, is evident from the signification of "hand," when said of the Divine, as being Divine power (of which above, n. 7276), whence it is plain what it is "to sit on the right hand of God," namely, omnipotence; and from the signification of "the Egyptians," as being those who are in falsities and infest (of which above).

(7282) And lead forth the sons of Israel from the midst of them. That this signifies and when they shall see those liberated who are of the spiritual church, is evident from the signification of "leading forth," as being to be liberated (as above, n. 7277); and from the signification of "the sons of Israel," as being those who are of the spiritual church (see above, n. 7271).

(7283) And Moses and Aaron did so; as Jehovah commanded them, so did they. That this signifies that what things were said were also done, can be seen without explication.

(7284) And Moses was a son of eighty years. That this signifies the state and quality of the law from the Divine, is evident from the representation of Moses, as being the law from the Divine (see n. 6771, 6827); and from the signification of "eighty years," as being the state and quality of the law from the Divine, namely, with those who are of the spiritual church at the first time of visitation. What "eighty" specifically signifies cannot be told, because it involves every state and quality of the law from the Divine then with them. That "eighty" denotes states of temptation, see n. 1963, but in this case "eighty" involves the same as "forty;" but as it is also composed of ten and eight multiplied together, the signification of this number must be sought from this fact also. (What "ten" signifies, see n. 576, 1906, 1988, 2284, 3107, 4638; and what "eight," n. 2044, 2866; in general that all numbers signify things, and in fact the state and quality of these, n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175.)

(7285) And Aaron was a son of three and eighty years. That this signifies the state and quality of doctrine, is evident from the representation of Aaron, as being the doctrine of the church (see n. 6998, 7009, 7089); and from the signification of the number "three and eighty," as being the state and quality, namely, of this doctrine. But the specific state and quality cannot be known except from the reduction of this number into its simple numbers, and afterward from its application to those with whom doctrine is. (As to numbers in the Word further, see just above, n. 7284.)

(7286) When they spoke unto Pharaoh. That this signifies when those things were commanded, is evident from the signification of "speaking," as being a command (see n. 7240); and from the representation of Pharaoh, as being those who are in falsities and infest (n. 7107, 7110, 7126, 7142).

(7287) Verses 8-13. And Jehovah said unto Moses and unto Aaron, saying, When Pharaoh shall say unto you, saying, Give you a wonder, then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh; it shall become a water-serpent. And Moses and Aaron came unto Pharaoh; and they did so as Jehovah had commanded; and Aaron cast his rod before Pharaoh and before his servants, and it became a water-serpent. And Pharaoh called also the wise men and the sorcerers; and they also, the magicians of Egypt, did so with their enchantments. And they cast forth every man his rod, and they became water-serpents; and Aaron's rod swallowed up their rods. And Pharaoh's heart was made firm, and he heard them not; as Jehovah had spoken. "And Jehovah said unto Moses and unto Aaron, saying," signifies instruction; "When Pharaoh shall say unto you," signifies if they have doubt concerning the Divine; "saying, give you a wonder," signifies and they therefore desire to be confirmed; “then thou shalt say unto Aaron,” signifies influx and communication; “Take thy rod, and cast it before Pharaoh,” signifies the power which is shown; “it shall become a water-serpent,” signifies that thereby mere fallacies and the derivative falsities will reign among them; “and Moses and Aaron came unto Pharaoh, and they did so as Jehovah had commanded,” signifies the effect; “and Aaron cast his rod before Pharaoh and before his servants, and it became a water-serpent,” signifies that mere fallacies and the derivative falsities would reign among them; “and Pharaoh called also the wise men and the sorcerers,” signifies abuse of Divine order; “and they also, the magicians of Egypt, did so with their enchantments,” signifies thus to appearance the same by perverting the ends of order; “and they cast forth every man his rod, and they became water-serpents,” signifies power from order that they became dull in respect to the noticing of truth; “and Aaron’s rod swallowed up their rods,” signifies that this power was taken away from them; “and Pharaoh’s heart was made firm,” signifies obstinacy; “and he heard them not,” signifies that they who were in evils from falsities did not receive; “as Jehovah had spoken,” signifies prediction.

(7288) And Jehovah said unto Moses and unto Aaron, saying. That this signifies instruction, is evident from the signification of “Jehovah said,” as being instruction (n. 6879, 6881, 6883, 6891).

(7289) When Pharaoh shall say unto you. That this signifies if they have doubt concerning the Divine, is evident from what now follows, namely, “if Pharaoh shall say, Give you a wonder,” which words plainly imply doubt concerning the Divine; for to desire a wonder is to doubt until it is confirmed to the senses.

(7290) Saying, Give you a wonder. That this signifies, and they therefore desire to be confirmed, is evident from the signification of “wonders and signs,” as being confirmations of truths (see n. 3900, 6870). As regards the wonders and signs treated of in what follows, be it known that they were done among such as were in external worship, and did not desire to know anything about internal worship, for they who were in such worship had to be driven by external means. This is the reason why miracles were done among the Israelitish and Jewish people, for they were in external worship only. In the absence of their desire for internal worship they had to be in external, in order that they might represent holy things in outward ones, and that in this way there might be communication with heaven as by something of a church, for correspondences, representatives, and significatives conjoin the natural world with the spiritual. This is the reason why so many miracles were done in that nation. [2] But miracles are not done among those who are in internal worship, that is, in charity and faith, because to these they are hurtful, for miracles compel belief, and what is compelled does not remain, but is dissipated. The inward things of worship, which are faith and charity, must be implanted in freedom, for then they are appropriated, and what is so appropriated remains; whereas that which is implanted in compulsion, remains outside the internal man in the external, because nothing enters into the internal man except by means of intellectual ideas, which are reasons; for the ground which there receives is an enlightened rational. Hence it is that no miracles are wrought at this day. That they would be hurtful, can be seen from what has been said; for they drive men to believe, and fix their ideas in the external man that the case is so; and if the internal man afterward denies that which the miracles have confirmed, there results an opposition and collision of the internal and external man; and finally when the ideas derived from miracles are dissipated, there is effected a conjunction of falsity and truth, and thus a profanation. From this it is evident how injurious at the present day are miracles in a church in which the inward things of worship have been disclosed. These moreover are the things signified by the Lord's words to Thomas: Because thou hast seen Me, Thomas, thou hast believed; blessed are they who see not, and believe (John 20:29); thus they are blessed who do not believe through miracles. [3] But miracles are not injurious to those who are in external worship without internal, for with such there can be no opposition of the internal and external man, thus no collision, consequently no profanation. That miracles do not contribute anything to faith, may be sufficiently evident from the miracles wrought among the people of Israel in Egypt, and in the wilderness, in that they had no effect at all upon them. Although that people had recently seen so many miracles in Egypt, and afterward the sea Suph divided, and the Egyptians sunk therein; the pillar of a cloud going before them by day, and the pillar of fire by night; the manna daily raining down from heaven and although they saw Mount Sinai smoking, and heard Jehovah speaking thence, besides other miracles, nevertheless in the midst of such things they fell away from all faith, and from the worship of Jehovah to the worship of a calf (Exod. 32); from which it is plain what is the effect of miracles. [4] Still less would be their effect at this day, when it is not acknowledged that there is anything from the spiritual world, and when everything of the kind which takes place, and which is not attributed to nature, is denied; for denial universally reigns against the Divine influx and government in the earth. And therefore if the man of the church were at this day to see the veriest Divine miracles, he would first bring them down into nature, and there defile them, and afterward would reject them as phantasms, and finally would laugh at all who attributed them to the Divine, and not to nature. That miracles are of no effect is also evident from the Lord's words in Luke: If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead (Luke 16:31).

(7291) And thou shalt say unto Aaron. That this signifies influx and communication, namely, of the law Divine which Moses represents, with the doctrine which Aaron represents, is evident from the signification of "saying," when by Moses to Aaron, as being influx and communication (see n. 6291). "Saying" here signifies the same as "speaking," namely, both influx and communication (that "speaking" has this signification, see n. 7270). This influx and communication cannot be expressed in the historical part of the Word except by “saying,” and “speaking.” That the law Divine which Moses represents flowed into the doctrine which Aaron represents, is because the law Divine is internal truth, and doctrine is external truth; and it is a general rule that internal things flow into external things, and not vice versa, because internal things are purer and simple in comparison, while external things are gross, for they are the generals of internal things.

(7292) Take thy rod, and cast it before Pharaoh. That this signifies the power which is shown, is evident from the signification of a “rod,” as being power (n. 4013, 4015, 4876, 4936, 6947, 7011, 7026); and from the signification of “casting before Pharaoh,” as being to show; for that which is cast before the eyes is shown.

(7293) It shall become a water-serpent. That this signifies that thereby mere fallacies and the derivative falsities will reign among them, is evident from the signification of a “serpent,” as being the sensuous and bodily (see n. 6949), thence fallacies, for the sensuous and bodily, separated from the rational, that is, not subordinate to it, is full of fallacies, so that it is scarcely anything but fallacies (see n. 6948, 6949). It is a water-serpent that is here signified, for in the original, “serpent” is here expressed by the same term as “whale,” which is the largest fish of the sea, and a “whale” signifies memory-knowledges in general. As therefore by the “Egyptians” are signified falsities from fallacies, this word signifies a serpent, that is, a water-serpent, because it stands for the whale that is in the waters, and because the waters of Egypt are falsities. [2] That Pharaoh or Egypt is called a "whale" is evident in Ezekiel: Speak and say, Thus said the Lord Jehovih, Behold I am against thee, Pharaoh king of Egypt, the great whale that lieth in the midst of his rivers (Ezek. 29:3). Son of man, take up a lamentation upon Pharaoh king of Egypt, and say unto him, Thou art become like a young lion of the nations; and thou art as whales in the seas; and thou hast come forth with thy streams, thou hast troubled thy streams (Ezek. 32:2). In these passages by a "whale" are signified memory-knowledges in general, by which, because they are from the sensuous man, the things that belong to faith are perverted. That a "whale" denotes memory-knowledge in general, is because a "fish" denotes memory-knowledge in particular (see n. 40, 991). And as "whales" signify memory-knowledges perverting the truths of faith, by them are also signified reasonings from fallacies, whence come falsities. [3] Such things are signified by "whales" in David: Thou didst break through the sea by thy strength; Thou hast broken the heads of the whales upon the waters (Ps. 74:13). Like things are signified also by "leviathan" in Isaiah: In that day Jehovah with His hard and great and strong sword will visit upon leviathan the long serpent, and upon leviathan the crooked serpent, and will slay the whales that are in the sea (Isa. 27:1). And in David: Thou hast broken in pieces the heads of leviathan, Thou gavest him to be meat to the people Ziim (Ps. 74:14). "Leviathan" in a good sense denotes reason from truths, in Job 41; reason from truths is opposite to reasonings from falsities. [4] And as by "whales" are signified reasonings from fallacies perverting truths, by “water-serpents,” which are expressed by the same word in the original, are signified the falsities themselves from the fallacies from which come reasonings, and by means of which come perversions. Falsities are signified by these serpents in the following passages: Iim shall answer in her palaces, and serpents in the palaces of delights (Isa. 13:22). Thorns shall come up in her palaces, the thistle and the brier in the fortresses thereof; that it may be a habitation of serpents, a court for the daughters of the owl (Isa. 34:13). In the inhabitation of serpents, her couch, shall be grass for reed and rush (Isa. 35:7). I will make Jerusalem heaps, a dwelling-place of serpents (Jer. 9:11). I made the mountains of Esau a waste, and his heritage for the serpents of the wilderness (Mal. 1:3). [5] In these passages “serpents” denote falsities from which are reasonings. The same are also signified by “dragons;” but “dragons” denote reasonings from the loves of self and of the world, thus from the cupidities of evil, which pervert not only truths, but also goods. These reasonings come forth from those who in heart deny the truths and goods of faith, but in mouth confess them for the sake of the lust of exercising command and of making profit, thus also from those who profane truths and goods. Both are meant by “the dragon, the old serpent, which is called the Devil and Satan, which seduceth the whole world” (Rev. 12:9); and also by the same dragon, which persecuted the woman who brought forth a son that was caught up unto God and unto His throne (Rev. 12:5); and which cast out of his mouth water as a river, that he might swallow up the woman (verse 15). [6] The “son” that the woman brought forth is the Divine truth at this day unfolded; the “woman” is the church; “the dragon, the serpent,” denotes those who will persecute; “the water as a river which the dragon would cast out,” denotes the falsities from evil and the reasonings thence, by which they will attempt to destroy the woman, that is, the church; but that they will effect nothing, is described by, “the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out” (verse 16).

(7294) And Moses and Aaron came unto Pharaoh, and they did so as Jehovah had commanded. That this signifies the effect, can be seen without explication.

(7295) And Aaron cast his rod before Pharaoh and before his servants, and it became a water-serpent. That this signifies that mere fallacies and the derivative falsities would reign among them, is evident from the signification of “casting a rod,” as being to show power (of which just above, n. 7292); from the representation of Pharaoh and his servants, as being those who infest by falsities; and from the signification of “water-serpents,” as being fallacies and the consequent falsities (of which also just above, n. 7293). [2] This prophetic sign signifies the first warning to desist given to those who infest. For when the evil who in the other life infest the upright, first come there from the world, they have good spirits and angels adjoined to them, as when they lived as men in the body; for even evil men have also angels with them, in order that they may be able, if they will, to turn themselves to heaven, and to receive influx thence and be reformed. It is for this reason (everything of the life following them) that at first they are associated with angels. But when from their life in the world they are such that they cannot receive the influx of truth and good from heaven, then the angels and good spirits gradually recede from them; and as these recede, they become less and less rational; for to be rational comes through heaven from the Lord. [3] The first degree of the taking away and deprivation of the influx of truth and good is here described by the rod of Aaron being turned into a serpent, whereby is signified that mere fallacies would reign, and the falsities thence derived. The second degree is described by the waters of Egypt being turned into blood, whereby is signified that truths themselves were falsified. The third degree is that from the waters there crept forth frogs, whereby are signified reasonings from mere falsities; and so on. By such degrees also are the evil in the other life deprived of the understanding of truth and good.

(7296) And Pharaoh called also the wise men and the sorcerers. That this signifies abuse of Divine order, is evident from the signification of "the wise men," as being those who are in the knowledge of spiritual things, and of their correspondence with natural things; they who investigated and taught such things were called "wise" among them, for they were things mystical. And because the Egyptians paid great attention to such things, they called themselves "son of the wise," and "of the kings of old," as is plain in Isaiah: How say ye unto Pharaoh, A son of the wise am I, a son of kings of old (Isa. 19:11). The Egyptians called the knowledges of things “wisdom,” as also did the Chaldeans (Jer. 50:35). And from the signification of “sorcerers,” as being those who pervert Divine order, thus who pervert the laws of order. That sorcery and magic are nothing else, can be seen from sorcerers, especially in the other life where they abound. For they who in the life of the body have practiced cunning, and have devised various arts for defrauding others, and at last from their success have attributed all things to their own prudence, in the other life learn magic, which is nothing but abuse of Divine order, especially of correspondences. For it is according to Divine order that each and all things correspond; as for example, the hands, arms, and shoulders correspond to power, and from this so does a rod; and therefore they form for themselves rods, and also representatively present shoulders, arms, and hands, and in this way exercise magical power; and so in thousands of other things. There is abuse of order and of correspondences when things of order are not applied to good ends, but to evil ones, as to that of exercising command over others, and to that of destroying; for the end of order is salvation, thus to do good to all. From this then it is evident what is meant by the abuse of order which is signified by “sorcerers.”

(7297) And they also, the magicians of Egypt, did so with their enchantments. That this signifies the same in appearance by perverting the ends of order, is evident from the signification of “they also did,” when said of the magicians of Egypt, as being to present the like in appearance, for things that flow from order are not altered by abuse, but appear the same as to the external form, yet not as to the internal form, for they are contrary to the ends of order; and from the signification of “enchantments,” as being the very arts of perverting order. By “sorcerers,” and “enchantments,” when mentioned in the Word, is signified the art of presenting falsities so that they appear as truths, and of presenting truths so that they appear as falsities, which is especially done by means of fallacies. [2] Such is the signification of “sorceries,” and “enchantments,” in the following passages: Yet these two things shall come to thee in a moment in one day, the loss of children, and widowhood; in their completeness shall they come upon thee, by reason of the multitude of thy sorceries, and for the exceeding greatness of thine enchantments. Stand firm in thine enchantments, and in the multitude of thy sorceries, wherein thou hast labored from thy youth (Isa. 47:9, 12); speaking of Babel and the Chaldeans. Draw near hither, ye sons of the sorceress, the seed of an adulterer and a harlot (Isa. 57:3). Woe to the city of bloods, for the multitude of the whoredoms of the well-favored harlot, the mistress of sorceries, that selleth nations through her whoredoms, and families through her sorceries (Nah. 3:1, 4). “the city of bloods” denotes the falsification of truth; “whoredoms,” the falsified good of truth; “sorceries,” the arts of presenting falsities as truths, and truths as falsities. [3] In Malachi: I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers (Mal. 3:5). With thine enchantment were all the nations seduced (Rev. 18:23). speaking of Babylon. In Micah: I will cut off thy horses out of the midst of thee, and will destroy thy chariots; and I will cut off the cities of thy land, and will destroy all thy strongholds; and I will cut off sorceries out of thy hand (Micah 5:10-12). From all these passages it is evident that by "sorceries" are signified the arts of presenting truths as falsities, and falsities as truths; for by "the horses that were to be cut off" are signified intellectual things (see n. 2761, 2762, 3217, 5321, 6125, 6534); by "the chariots that were to be destroyed" are signified doctrinal things of truth (n. 2760, 5321); by "the cities of the land that were also to be cut off" are signified the truths of the church (that "cities" are truths, see n. 2268, 2451, 2712, 2943, 4492, 4493; and that "land" is the church, n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 5577); by "strongholds" are signified truths insofar as they defend goods. From all this then it can be known what is signified by the "sorceries that were to be cut off from the hand," namely, the arts of presenting truths as falsities, and falsities as truths; these arts also correspond to the phantasies whereby the evil in the other life present before the eyes beautiful things as ugly, and ugly things as beautiful; which phantasies are also a species of sorceries, for they also are abuses and perversions of Divine order.

(7298) And they cast every man his rod, and they became water-serpents. That this signifies power from order that they became dull in respect to the noticing of truth, is evident from the signification of "casting a rod," as being the exhibition of power (see n. 7292); and from the signification of “water-serpents,” as being falsities from fallacies (see n. 7293), here dullness in respect to the noticing of truth, for in proportion as fallacies cause truths not to be noticed, so is dullness induced. Such dullness is also induced by magicians in the other life, and this by the abuse and perversion of order, for they know how to take away the influx of heaven, and when this is taken away there is dullness in the noticing of truth; and they also know how to induce fallacies, and to present them in a light like the light of truth, and at the same time to obscure the real truths; they likewise know how to inject what is persuasive, and thus to dull the noticing of truth; not to mention other methods. When there is dullness, falsities appear as truths, such falsities being signified by “sorceries” and “enchantments.” From all this it is evident how magicians can present what is in appearance the same. [2] Be it further known that it is according to the laws of order that no one ought to be persuaded about truth in a moment, that is to say, that truth should be so confirmed in a moment as to leave no doubt whatever about it; because the truth which is so impressed becomes persuasive truth, and is devoid of any extension, and also of any yielding quality. Such truth is represented in the other life as hard, and as such that it does not admit good into it so as to become applicable. Hence it is that as soon as in the other life any truth is presented before good spirits by a manifest experience, there is soon afterward presented something opposite which causes doubt. In this way it is given them to think about it, and to consider whether it be so, and to collect reasons, and thus to bring that truth into their minds rationally. By this there is effected an extension in the spiritual sight in respect to that truth, even to its opposites; and thence it sees and perceives in the understanding all the quality of the truth, and thence can admit influx from heaven according to the states of the objects, for truths receive various forms according to the circumstances. This is the reason why the magicians were allowed to do as Aaron did; for thereby doubt was excited among the sons of Israel about the miracle, whether it was Divine; and thus an opportunity was given them of thinking and considering whether it was Divine, and of finally confirming themselves that it was so.

(7299) And Aaron's rod swallowed up their rods. That this signifies that this power was taken away from them, is evident from the signification of "swallowing up," as being to take away; and from the signification of a "rod," as being power (see above, n. 7292). Moreover from the magicians in the other life there is taken away the power to abuse order and to pervert its laws. This is done in two ways, one being that by the Lord's Divine power the angels annihilate their magical productions, and this when they employ them to do evil to the upright (the angelic power from the Lord being so great that it instantly dissipates all such things); and the other is that the magic is altogether taken away from them, so that they can no longer exhibit anything of the kind.

(7300) And Pharaoh's heart was made firm. That this signifies obstinacy, is evident from the signification of the "heart being made firm," as being obstinacy (as above, n. 7272).

(7301) And he heard them not. That this signifies that they who were in evils from falsities did not receive, is evident from what was said above (n. 7224, 7275); for by Pharaoh, of whom it is here said that "he did not hear," are represented those who are in falsities and infest; and insofar as they infest, so far they are in evil from falsities; for infestation is from evil, and is effected by means of falsities.

(7302) As Jehovah had spoken. That this signifies according to the prediction, is evident without explication.

(7303) Verses 14-24. And Jehovah said unto Moses, Pharaoh's heart is made heavy, he refuseth to let the people go. Go unto Pharaoh in the morning; behold he goeth out unto the waters; and stand thou to meet him near the bank of the river; and the rod which was turned into a serpent take in thy hand. And thou shalt say unto him, Jehovah the God of the Hebrews hath sent me unto thee, saying, Let My people go, that they may serve Me in the wilderness; and behold hitherto thou hast not heard. Thus said Jehovah, In this thou shalt know that I am Jehovah; behold I smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned into blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall labor to drink waters from the river. And Jehovah said unto Moses, Say unto Aaron, Take thy rod and stretch out thy hand over the waters of Egypt, over their streams, over their rivers, and over their pools, and over every gathering of their waters, and they shall be blood; and there shall be blood in all the land of Egypt, both in the woods and in the stones. And Moses and Aaron did so, as Jehovah commanded; and he lifted up the rod, and smote the waters that were in the river, unto the eyes of Pharaoh, and unto the eyes of his servants; and all the waters that were in the river were turned into blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and there was blood in all the land of Egypt. And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was made hard, and he heard them not, as Jehovah had spoken. And Pharaoh looked back, and came unto his house, and did not set his heart even to this. And all the Egyptians digged round about the river for waters to drink; for they could not drink of the waters of the river. "And Jehovah said unto Moses" signifies Divine instruction; "Pharaoh's heart is made heavy, he refuseth to let the people go," signifies that they obstinately determined not to release those whom they infest; "go unto Pharaoh in the morning," signifies elevation to things more confirmatory; "behold he goeth out unto the waters," signifies that then they who were infesting would be in falsities from fallacies; "and stand thou to meet him near the bank of the river," signifies influx according to the state; "and the rod that was turned into a serpent take in thy hand," signifies power like the former; "and thou shalt say unto him," signifies command; "Jehovah the God of the

Hebrews hath sent me unto thee, saying," signifies from the Divine of the church to those who were infesting; "Let My people go," signifies that they should release; "that they may serve Me in the wilderness," signifies worship in what is obscure; "and behold hitherto thou hast not heard," signifies no obedience; "thus said Jehovah, In this thou shalt know that I am Jehovah," signifies that they may be in fear of the Divine; "behold, I smite with the rod that is in my hand upon the waters which are in the river," signifies power over the falsities which are from fallacies; "and they shall be turned into blood," signifies that they shall falsify truths; "and the fish that is in the river shall die," signifies that the memory-knowledge of truth shall be extinguished; "and the river shall stink," signifies aversion for it; "and the Egyptians shall labor to drink waters from the river," signifies that they would desire to know scarcely anything about it; "and Jehovah said unto Moses," signifies execution; "Say unto Aaron, Take thy rod and stretch out thy hand over the waters of Egypt," signifies power against the falsities of those who infest; "over their streams, over their rivers," signifies against the things of doctrine; "and over their pools," signifies against the memory-knowledges that were of service to them; "and over every gathering of their waters," signifies where there is any falsity; "and they shall be blood," signifies that they shall falsify truths; "and there shall be blood in all the land of Egypt," signifies total falsification; "both in woods and in stones," signifies of the good that is of charity and of the truth that is of faith; "and Moses and Aaron did so as Jehovah commanded," signifies the effect; “and he lifted up the rod, and smote the waters that were in the river,” signifies strong power against the falsities; “unto the eyes of Pharaoh, and unto the eyes of his servants,” signifies in the notice of all who were infesting; “and all the waters that were in the river were turned into blood,” signifies the consequent falsification of all truth; “and the fish that was in the river died,” signifies the memory-knowledge of truth also extinguished; “and the river stank,” signifies aversion; “and the Egyptians could not drink water from the river,” signifies that they desired to know scarcely anything about it; “and there was blood in all the land of Egypt,” signifies total falsification; “and the magicians of Egypt did so with their enchantments,” signifies that their falsifiers fashioned the like by abusing order; “and Pharaoh’s heart was made hard,” signifies obstinacy; “and he heard them not,” signifies no reception and no obedience; “as Jehovah had spoken,” signifies according to the prediction; “and Pharaoh looked back, and came unto his house,” signifies thought and reflection from falsities; “and did not set his heart even to this,” signifies resistance from the will, and the consequent obstinacy; “and all the Egyptians digged round about the river for waters to drink,” signifies a thorough search for truth which they might apply to falsities; “for they could not drink of the waters of the river,” signifies no application from mere falsities.

(7304) And Jehovah said unto Moses. That this signifies Divine instruction, is evident from the signification of “saying,” when anything is commanded anew, as being instruction (see n. 7186, 7267, 7288), here Divine instruction, because "Jehovah said," namely, instruction how to act further.

(7305) Pharaoh's heart is made heavy, he refuseth to let the people go. That this signifies that they obstinately determined not to release those whom they infest, is evident from the signification of "the heart being made heavy," as also being "made firm," and "hardened," as being obstinacy (as above, n. 7272, 7300); from the signification of "refusing to let go," as being not to release; and from the representation of Pharaoh, of whom this is said, as being those who infest (of which above).

(7306) Go unto Pharaoh in the morning. That this signifies elevation to things more confirmatory, is evident from the signification of "going," or "entering to Pharaoh," as being communication (see n. 7000), here communication of things confirmatory that it is the Divine which warns them to desist from infestations; and from the signification of "morning," as being a state of enlightenment and revelation (see n. 3458, 3723, 5097, 5740), here elevation, because predicated of those who are in falsities and who cannot be enlightened, but can be elevated in respect to attention. The reason why they who are in falsities cannot be enlightened, is that falsities reject and extinguish all the light which enlightens, which light is received solely by truths.

(7307) Behold he goeth out unto the waters. That this signifies that then they who were infesting would be in falsities from fallacies, is evident from the representation of

Pharaoh, as being those who infest (of which above); and from the signification of "waters," here the waters of Egypt, as being falsities from fallacies. That these falsities, or falsities from this origin, are here signified, is because by the "serpent into which the rod of Aaron was turned" these falsities are signified (see n. 7293). (That "waters" denote truths, and in the opposite sense falsities, see n. 739, 790, 2702, 3058, 3424, 4976, 5668; and that the "river of Egypt" denotes falsity, n. 6693.)

(7308) And stand thou to meet him near the bank of the river. That this signifies influx according to the state, is evident from the signification of "standing to meet," as being influx, for when it is said of the law Divine which is represented by Moses, that it should "stand to meet" those who are in falsities and infest, who are represented by Pharaoh, nothing else can be signified by "standing to meet" than influx and thence reception, and thus a noticing; and from the signification of "the bank of the river," as being the state of falsity in which they were who were infesting. That the "river of Egypt" denotes falsity (see n. 6693), here falsity from fallacies (n. 7307); but the "bank," which is like a containant, because it surrounds and includes, denotes the state of this falsity; for everything has its state, in which and according to which it is.

(7309) And the rod that was turned into a serpent take in thy hand. That this signifies power like the former, is evident from the signification of a "rod," as being power (n. 4013, 4015, 4876, 4936, 7026); that it is power like the former, is signified by his taking the rod that was turned into a serpent; and from the signification of “hand,” as also being power, but spiritual power, from which comes the natural power signified by a “rod” (n. 6947, 7011).

(7310) And thou shalt say unto him. That this signifies a command, is evident from the signification of “saying,” when by the law Divine that is represented by Moses to those who are in falsities who are represented by Pharaoh, as being a command.

(7311) Jehovah the God of the Hebrews hath sent me unto thee, saying. That this signifies from the Divine of the church to those who were infesting, is evident from the signification of “the Hebrews,” as being the things of the church (see n. 5136, 6675, 6684, 6738); the Divine of the church is “Jehovah the God of the Hebrews,” and “Jehovah God” is the Lord, “Jehovah” as to Divine good, and “God” as to Divine truth; and from the signification of “hath sent me unto thee,” as being to those who infest. That by Pharaoh to whom Jehovah sent are represented those who infest, has often been shown above.

(7312) Let My people go. That this signifies that they should release, is evident without explication.

(7313) That they may serve Me in the wilderness. That this signifies worship in what is obscure, is evident from the signification of “serving Jehovah,” as being worship; and from the signification of a “wilderness,” as being that which is not inhabited and cultivated (see n. 2708, 3900); in the spiritual sense that which is obscure in respect to the good and truth of faith. That “wilderness” here denotes such obscurity is because in general they of the spiritual church, who are represented by the sons of Israel, are in obscurity in respect to the truths of faith (n. 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3833, 4402, 6289, 6500, 6865, 6945, 7233); specifically because they are in obscurity when they emerge from a state of infestations and temptations. For they who are in infestations are surrounded by falsities, and are shaken like a reed by the wind, thus from doubt to affirmative, and from affirmative to doubt; and therefore when they newly ascend out of this state they are in obscurity, but this obscurity is then gradually enlightened. As there is such a state with those who are being infested, therefore the sons of Israel were brought into the wilderness in order that they might represent this state, in which were those of the spiritual church before the Lord's coming; and also the state in which they who are of that church are at this day, and are being vastated in respect to falsities.

(7314) And behold hitherto thou hast not heard. That this signifies no obedience, is evident from the signification of "to hear," as being obedience (see n. 2542, 3869, 5017, 5471, 5475, 7216); thus "not to hear" denotes no obedience.

(7315) Thus said Jehovah, In this thou shalt know that I am Jehovah. That this signifies that they should be in fear of the Divine, is evident from what was said above (n. 7280), where are the like words.

(7316) Behold I smite with the rod that is in my hand upon the waters which are in the river. That this signifies power over the falsities which are from fallacies, is evident from the signification of “the rod,” as being power (see above, n. 7309); and from the signification of “the waters which are in the river,” as being falsities from fallacies (of which also above, n. 7307).

(7317) And they shall be turned into blood. That this signifies that they shall falsify truths, is evident from the signification of “blood,” as being truth falsified (see n. 4735, 6978); for “blood” in the genuine sense denotes the truth proceeding from the Lord, thus the holy of faith; this is signified by “blood” in the Holy Supper; but in the opposite sense “blood” denotes violence done to Divine truth, and as this violence is done by means of falsifications, “blood” denotes the falsification of truth. From what is here said, and from what follows, it can be seen who are specifically represented by Pharaoh, that is, who are specifically meant by those who infest, namely, those within the church who have made a profession of faith, and have also persuaded themselves that faith saves, and yet have lived contrary to the precepts of faith; in a word, those who have been in persuasive faith and in a life of evil. [2] When these come into the other life they bring with them the principles that they are to be introduced into heaven because they have been born within the church, have been baptized, have had the Word and doctrine therefrom which they have professed, and especially because they have professed the Lord, and because He suffered for their sins, and thus saved those within the church who have from doctrine professed Him. When these persons come fresh from the world into the other life they do not desire to know anything about the life of faith and of charity, but make it of no account, saying that because they have had faith, all evils of life have been wiped off and washed away by the blood of the Lamb. When they are told that these things are contrary to the Lord's words in Matthew, where He says, "Many will say to Me in that day, Lord, Lord, have we not prophesied through Thy name, and through Thy name have cast out devils, and in Thy name have done many mighty deeds? But then will I confess, I know you not; depart from Me ye workers of iniquity; everyone that heareth My words and doeth them, I will liken to a prudent man, and everyone that heareth My words, and doeth them not, I will liken unto a foolish man" (Matt. 7:22-26); and in Luke, "Then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but He answering shall say to them, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I say unto you, I know you not whence ye are; depart from Me all ye workers of iniquity" (Luke 13:25-27), they reply that by these are meant no others than such as have been in miraculous faith, but not in the faith of the church. [3] Yet the same after some time begin to know that no others are let into heaven than they who have lived the life of faith, thus who have had charity toward the neighbor; and when they begin to know this, then they begin to despise the teachings of their faith, and also their faith itself; for their faith was not faith, but only the knowledge of such things as are of faith; and was not for the sake of life, but for the sake of gain and honors.

Consequently what they have had of the knowledge of faith they then despise, and also reject; and presently they cast themselves into falsities that are contrary to the truths of faith. Into this state the life of those is turned who have confessed faith, and have lived a life contrary to faith. These are they who in the other life infest the upright by means of falsities, thus who are specifically meant by "Pharaoh."

(7318) And the fish that is in the river shall die. That this signifies that the memory-knowledge of truth shall be extinguished, is evident from the signification of "the fish," as being memory-knowledge (see n. 40, 991), here the memory-knowledge of truth, because it is said that it should die, because in waters turned into blood, by which is signified that it would be extinguished through falsification; and from the signification of "dying," as being to be extinguished. What the falsification of truth is shall be illustrated by some examples. Truth is falsified when from reasonings it is concluded and said that because no one can do what is good from himself, therefore good effects nothing toward salvation. Truth is also falsified when it is said that all the good which a man does regards himself and is done for the sake of recompense, and this being so, works of charity are not to be done. Truth is falsified when it is said that because all good is from the Lord, therefore man ought to do nothing of good, but should await influx. Truth is falsified when it said that truth can exist in a man without the good which is of charity, thus faith without charity. Truth is falsified when it is said that no one can enter into heaven except one who is miserable and poor; also when it is said, unless he gives all he has to the poor, and reduces himself to miseries. [2] Truth is falsified when it is said that everyone can be admitted into heaven from mercy, no matter how he has lived. Truth is still more falsified when it is said that there has been given to man the power of admitting into heaven whomsoever he pleases. Truth is falsified when it is said that sins are wiped and washed away like filth by water; and truth is still more falsified when it is said that man has the power of remitting sins, and that when they have been remitted, they are altogether wiped away, and the man is pure. Truth is falsified when it is said that the Lord has taken all sins upon Himself, and so has taken them away, and that thus man can be saved, no matter what his life is. Truth is falsified when it is said that no one is saved except one who is within the church. The reasonings by which such falsification is effected, are that they who are within the church have been baptized, have the Word, know about the Lord, about the resurrection, life eternal, heaven, and hell, and thus they know what the faith is by which they can be justified. There are countless such things as these, for there is not a single truth which cannot be falsified, and the falsification confirmed by reasonings from fallacies.

(7319) And the river shall stink. That this signifies aversion for it, is evident from the signification of "stinking," as being aversion (see n. 7161); and from the signification of "river," here the river of Egypt turned into blood, as being truth falsified. Be it known that in the other life nothing is more abominable, and consequently nothing has a more offensive stench, than profaned truth; it is like the stench of a carcass, which arises when living flesh dies. For falsity has no bad smell unless it is applied to truth; nor evil unless it is applied to good; the quality of each being made sensible, not from itself, but from its opposite; from which it can be seen how great is the stench of profaned truth. Profaned truth is falsity conjoined with truth; and falsified truth is falsity not conjoined but adjoined to truth, and ruling over truth.

(7320) And the Egyptians shall labor to drink waters from the river. That this signifies that they would desire to know scarcely anything about it, is evident from the signification of “the Egyptians,” as being those who falsify truths; and from the signification of “drinking,” as being to be instructed in truths (see n. 3069, 3772, 4017, 4018), hence “to labor to drink” denotes not to desire to be instructed, thus to desire to know scarcely anything, that is, about truths; and from the signification of the “waters of the river,” as being falsities (of which above, n. 7307), here falsified truths. From all this it is evident that by “the Egyptians laboring to drink waters from the river” is signified that they who are in falsities from fallacies desire to know scarcely anything about truths, thus that they have aversion for them. The cause of the aversion is that the truths which are perverted by falsities, still fight secretly and silently, and labor to shake off the falsities, and thus cause annoyance; for if the falsities are removed a little, together with their faith, truths condemn.

(7321) And Jehovah said unto Moses. That this signifies execution, is evident from the things which now follow, for

"Jehovah said" involves them.

(7322) Say unto Aaron, Take thy rod and stretch out thy hand over the waters of Egypt. That this signifies power against the falsities of those who infest, is evident from the signification of a "rod," as being natural power, and from the signification of the "hand," as being spiritual power (of which above, n. 7309), hence "to take a rod and stretch out the hand" denotes to exercise spiritual power by means of natural power; and from the signification of "the waters of Egypt," as being the falsities which infest (of which also above, n. 7307).

(7323) Over their streams, over their rivers. That this signifies against the doctrinal things of falsity, is evident from the signification of "streams" and "rivers," as being things of doctrine; for "waters" denote falsities (see n. 7307), and therefore "streams and rivers," which are collections of water, are doctrinal things, here of falsity. That "streams" denote that which is of intelligence, thus of truth, see n. 2702, 3051; hence in the opposite sense, they denote that which is contrary to intelligence, thus that which is of falsity.

(7324) And over their pools. That this signifies against the memory-knowledges that were of service to them, is evident from the signification of "pools," as being memory-knowledges that are of service to the truths of doctrine, and in the opposite sense memory-knowledges that are of service to falsities of doctrine. "Pools," when mentioned in the Word, in the spiritual sense signify intelligence from the knowledges of good and truth, for "pools" there mean waters gathered together, or lakes; and waters gathered together, and lakes, denote in the complex the knowledges through which is intelligence, as in Isaiah: Out of the wilderness shall waters break out, and rivers in the plain of the wilderness, and the dry place shall become a pool, and the thirsty one springs of waters (Isa. 35:6-7). [2] In the same: I will open rivers upon the hillsides, and I will set fountains in the midst of the valleys; I will make the wilderness a pool of waters, and the dry land springs of waters (Isa. 41:18). where "to make the wilderness a pool of waters," denotes to give the knowledges of good and truth, and thence intelligence, where before they were not. In the same: I will lay waste mountains and hills, and dry up all their herbage; and I will make the rivers islands, and will dry up the pools (Isa. 42:15); where "pools" have a like signification. [3] So in David: Jehovah turneth rivers into a wilderness, and watersprings into a dry place; He turneth a wilderness into a pool of waters, and a land of drought into watersprings (Ps. 107:33, 35). Thou travailest, O earth, from before the Lord, from before the God of Jacob; who turned the rock into a pool of waters, the flint into a fountain of waters (Ps. 114:7-8). The streams of Egypt shall be diminished and dried up, therefore the fishers shall mourn, and all that cast a hook into the stream; thence shall the foundations thereof be broken to pieces; all that make wages out of the pools of the soul (Isa. 19:6, 8, 10); "the pools of the soul" denote things which belong to intelligence from knowledges; but as this is said of Egypt, "the pools of the soul" denote things which belong to intelligence from the memory-knowledges of the church; for "Egypt" denotes these memory-knowledges. Memory-knowledges are knowledges, but in a lower degree. [4] That "pools of waters," in the opposite sense, denotes evils from falsities, and the consequent insanity, is plain in Isaiah: I will cut off from Babel name and residue, and son and son's; and I will make it an inheritance of the bittern, and pools of waters (Isa. 14:22-23). And as "pools" in the opposite sense denote evils from falsities, and the consequent insanities, they also signify hell, where such things reign; but in this case the pool is called a "lake of fire," and a "lake burning with fire and brimstone" as in Rev. 19:20; 20:10, 14, 15; 21:8. "Fire and brimstone" denote the love of self and the derivative cupidities, for the love of self and its cupidities are nothing but fire-not elementary fire, but fire from spiritual fire, which spiritual fire causes man to live. That loves are vital fires is plain to him who considers the matter. These fires are what are meant by the sacred fires which are in the heavens, and by the fires of hell; elementary fire does not exist there.

(7325) And over every gathering of their waters. That this signifies where there is any falsity, is evident from the signification of "waters," as being falsities (of which above, n. 7307); hence a "gathering of waters" denotes where falsities are together.

(7326) And they shall be blood. That this signifies that they shall falsify truths, is evident from the signification of "blood" as being the falsification of truth (see n. 7317). "Blood" in the genuine sense signifies the holy of love, thus charity and faith, for these are the holy things of love; thus "blood" signifies holy truth proceeding from the Lord (see n. 1001, 4735, 6978). But in the opposite sense "blood" signifies violence done to charity, and also to faith, thus to the holy truth proceeding from the Lord; and as violence is done to truth when it is falsified, by "blood" is signified the falsification of truth, and in a greater degree by "blood" is signified the profanation of truth. This was signified by the eating of blood, which was for this reason so severely forbidden (n. 1003).

(7327) And there shall be blood in all the land of Egypt. That this signifies total falsification, is evident from the signification of "blood," as being the falsification of truth (of which just above, n. 7326); and from the signification of "in all the land of Egypt," as being everywhere, thus total. Falsification becomes total when falsity begins to reign, for the man then lives according to the evil that is inborn and acquired, and feels delight therein. And as the truths of faith forbid such things, he then holds these truths in aversion, and when he so holds them, he rejects truths from himself wherever they are, and if he cannot reject, he falsifies them.

(7328) Both in woods and in stones. That this signifies of the good which is of charity, and the truth which is of faith, namely, their total falsification, is evident from the signification of "woods," as being the goods which are of charity (see n. 2784, 2812, 3720); and from the signification of "stones," as being the truths which are of faith (n. 1298, 3720, 6426).

(7329) And Moses and Aaron did so as Jehovah commanded. That this signifies the effect, is evident without explication.

(7330) And he lifted up the rod, and smote the waters that were in the river. That this signifies strong power against the falsities, is evident from what was said above (see n. 7316); strong is signified by his "lifting up the rod," and thus "smiting."

(7331) Unto the eyes of Pharaoh, and unto the eyes of his servants. That this signifies in the notice of all who were infesting, is evident from the signification of "eyes," as being notice (see n. 4083, 4339); and from the representation of Pharaoh, as being those who infest by falsities (of which above). All those are signified when it is said "unto the eyes of Pharaoh and unto the eyes of his servants."

(7332) And all the waters that were in the river were turned into blood. That this signifies the consequent falsification of all truth, is evident from the signification of "the waters that were in the river," as being falsities (of which above, n. 7307); and from the signification of "blood," as being the falsification of truth (of which also above, n. 7317, 7326). The reason why it is permitted that they who are in falsities and infest in the other life, should falsify truths, is lest through the truths which are of faith they should have communication with those who are in heaven, and through the evils which are of life; they should have communication with those who are in hell; and hence through truths should acquire something of light from heaven, and thus something of intelligence, and should make these serve the evils which are of life; for they would apply in favor of evil the things that belong to intelligence, and thus would subject the things of heaven in them to those of hell; and also lest they should seduce simple upright spirits, with whom they would have communication through the truths. Moreover, the evil in the other life with whom truths have not yet been falsified, know how to acquire dominion by their means, for there is irresistible power in truths (n. 3091, 6344, 6423, 6948). Thus they would also abuse the truths. Moreover, truths with the evil have not the slightest effect toward the amendment of their lives; they merely use them as means to do evil; apart from this use they cover them with ridicule. They are like those evil clergymen who ridicule the truths of doctrine, unless these can be made profitable to them. These are the reasons why the evil are permitted to falsify the truths that pertain to them.

(7333) And the fish that was in the river died. That this signifies the memory-knowledge of truth also extinguished, is evident from what was said above (n. 7318), where are the same words.

(7334) And the river stank. That this signifies aversion, is evident from what was said above (n. 7319).

(7335) And the Egyptians could not drink water from the river. That this signifies that they desired to know scarcely anything about it, is also evident from what was said above (n. 7320).

(7336) And there was blood in all the land of Egypt. That this signifies total falsification, see above (n. 7327).

(7337) And the magicians of Egypt did so with their enchantments. That this signifies that their falsifiers fashioned the like, is evident from the signification of the Egyptian magic and enchantments, as being abuses of Divine order (see n. 5223, 6052, 7296). As regards miracles, be it known that Divine miracles differ from magical miracles as heaven does from hell. Divine miracles proceed from Divine truth and advance according to order, the effects in ultimates being miracles when it pleases the Lord that they be presented in this form. Hence it is that all Divine miracles represent states of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earth, that is, of the church. This is the internal form of Divine miracles. Such is the case with all the miracles done in Egypt, and also with all others that are mentioned in the Word. All miracles which the Lord Himself wrought when He was in the world signified the coming state of the church; thus that the eyes of the blind were opened and the ears of the deaf, that the tongues of the dumb were loosed, that the lame walked, and the maimed and also the lepers were healed, signified that such men as are represented by the blind, deaf, dumb, lame, maimed, and leprous, would receive the gospel and be spiritually healed, and this through the coming of the Lord into the world. Such are Divine miracles in their internal form. [2] But magical miracles involve nothing at all, being wrought by the evil to acquire power over others; yet they appear in the external form like Divine miracles, and this for the reason that they flow from order, and order appears alike in the ultimates where miracles are presented. For example: the Divine truth proceeding from the Lord has in it all power, and hence it is that even in truths in the ultimates of order there is power; and therefore the evil acquire power and rule over others by means of truths. [3] Take also as an example the fact that in the other life it is according to order that states of affection and thought cause the idea of place and distance; and that the inhabitants appear distant from one another, so far as they are in a diverse state. This order is from the Divine, to the intent that all who are in the Grand Man may be distinct from one another. Magicians in the other life abuse this order, for they induce on others changes of state, and in this way at one time transport them on high, and at another into the deep, and also cast them into societies where they may serve them as subjects; and so in countless other ways. From all this it is evident that magical miracles, although in outward form similar to Divine miracles, nevertheless have within them a contrary end, namely, that of destroying the things of the church; whereas Divine miracles have within them the end of building up the things of the church. The case herein is like that of two beautiful women, one of whom is inwardly wholly rotten from whoredom, and the other absolutely pure within from chastity or genuine conjugial love. Their outward forms are alike, but their inward forms differ as do heaven and hell.

(7338) And Pharaoh's heart was made firm. That this signifies obstinacy, see above, n. 7272, 7300.

(7339) And he heard them not. That this signifies no reception and no obedience, see also above, n. 7224, 7275,

7301.

(7340) As Jehovah had spoken. That this signifies according to the prediction, also as above, n. 7302.

(7341) And Pharaoh looked back, and came unto his house. That this signifies thought and reflection from falsities, is evident from the signification of “looking back,” as being thought and reflection, for in the spiritual sense “to look back” is not to look with the eyes toward anything, but to look with the mind, thus to think and reflect; and from the signification of “Pharaoh’s house,” as being falsity. For when Pharaoh represents falsity, his house also represents the same; hence “to come unto his house” signifies falsities. And as by these words are signified thought and reflection from falsities, therefore it follows that he “did not set his heart to this;” for he who thinks from falsities does not set his heart to the Divine which gives warning.

(7342) And did not set his heart even to this. That this signifies resistance from the will and the consequent obstinacy, is evident from the signification of “not setting the heart” to anything, as being not to attend; and as with the evil no attention to Divine things comes from resistance from the will, therefore this is signified by the same words; and as “not to set the heart” to a thing involves the same as “to be made firm,” therefore obstinacy also is signified (as before, n. 7272, 7300, 7338). As regards resistance from the will, be it known that the will is that which rules the man. It is believed by some that the understanding rules, but the understanding does not rule unless the will inclines; for the understanding favors the will, because regarded in itself the understanding is nothing else than the form of the will. When the will is mentioned, there is meant the affection of love, for the will of man is nothing else. This affection is what rules man, for the affection of love is his life. If a man's affection is that of self and the world, then his whole life is nothing else, nor can he withstand it, for this would be to withstand his very life. Principles of truth effect nothing; if the affection of these loves has dominion, it draws truth over to its side and falsifies it, and if the truth does not fully favor, it rejects it. Hence it is that principles of true faith effect nothing whatever with man unless the Lord instills the affection of spiritual love, that is, of love toward the neighbor; and insofar as the man receives this affection, so far he also receives the truths of faith. The affection of this love is what makes the new will. From all this it can now be seen that a man never sets his heart to any truth if the will resists. Hence it is that as the infernals are in the affection or cupidity of evil, they cannot receive the truths of faith, consequently cannot be amended; and from this also it is that the evil falsify the truths of faith insofar as they can.

(7343) And all the Egyptians digged round about the river for waters to drink. That this signifies a thorough search for truth which they might apply to falsities, is evident from the signification of "digging," as being thorough search (of which in what follows); and from the signification of "waters about the river," as being truths; that "waters about the river" denote truths is because they were outside the river, and were not made blood (that "waters" denote truths, see

n. 739, 790, 2702, 3058, 3424, 4976, 5668); and from the signification of “drinking,” as being to apply to falsities. That “to drink” is to apply, see n. 5709; for he who drinks applies to himself; but be it known that the application is made according to the quality and state of him who applies to himself. He who is in the affection of truth applies truths to himself according to the state and quality of his affection; he who is in the affection of falsity, when he applies truths to himself, perverts and falsifies them, as can be seen from the fact that Divine truth flows in with all, but is varied with everyone according to the state and quality of his life; and hence that the infernals turn it into falsities, just as they turn Divine good into evil, heavenly loves into diabolical loves, mercy into hatred and cruelty, conjugial love into adulteries; thus into the contraries, because the quality and state of their life are contrary. Hence it is that by “all the Egyptians dug round about the river” is signified a thorough search for truth which they might apply to falsities. [2] That with those who are in falsities and evils truth is turned into falsity, and good into evil, and also the converse, is evident from the common maxim that “to the pure all things are pure, and to the impure all things are impure.” This can also be illustrated by things in nature; as by the light which is from the sun, which light is white, but still is varied according to the forms into which it flows, whence are colors, being beautiful in beautiful forms, and unbeautiful in unbeautiful ones. It can also be illustrated by the grafting of young shoots in trees, when the shoot engrafted on the common stock bears its own fruit, whereby the juice of the tree is altered as soon as it flows into the ingrafted shoot, and becomes the juice of the shoot fit to produce its leaves and fruits. So it is with the things that flow in with man. [3] That "digging" denotes to search thoroughly is because by water, a fountain, and a well, which are digged, are signified truths, which are not digged, but are searched for; and therefore by the same word in the original tongue, when it is applied to truth, is signified to investigate. But in the prophetical books, instead of truth, either "water," or a "fountain," is mentioned; and instead of investigating, "digging," for such is the nature of prophetic speech, as is evident in Moses, where the "well Beer" is spoken of, concerning which Israel sang this song: Rise up, O spring, answer ye upon it; the spring which the princes digged, the chiefs of the people digged it through the lawgiver, with their staves (Num. 21:17-18); here by a "spring" is signified the doctrine of truth Divine, and by "digging," the investigation of it.

(7344) For they could not drink of the waters of the river. That this signifies no application from mere falsities, is evident from the signification of "not being able to drink," as being no application (that "to drink" is to apply, see just above, n. 7343); and from the signification of "the waters of the river," as being falsities (of which also above, n. 7307). That by "not being able to drink of the waters of the river" is signified that truths cannot be applied to mere falsities, that is, cannot be falsified by mere falsities, follows also from the internal sense of what immediately precedes, namely, "digging waters to drink round about the river," as being to search out truths which they might apply to falsities. That truths cannot be applied to falsities by mere falsities, is because truths and falsities are absolute opposites, and opposites cannot be applied unless there are intermediates which conjoin. The intermediates which conjoin are the fallacies of the external senses, and also the things that have been said in the Word according to the appearance. Take for example, that nothing but what is good is from the Lord, and never anything that is evil; this truth is falsified by the fallacies that the Lord can take away evil if He will, by His omnipotence, and that because He does not take it away, He is therefore the cause of it, and thus evil too is from the Lord; and by what has been said in the Word according to the appearance, that Jehovah or the Lord is angry, punishes, condemns, casts into hell; when yet it is those who are in evil who do this to themselves, and thereby bring upon themselves the evil of punishment; for in the other life the evil of punishment and the evil of guilt are conjoined. So in innumerable other cases.

(7345) Verses 25, 26, 27, 28, 29. And seven days were fulfilled after that Jehovah had smitten the river. And Jehovah said unto Moses, Come unto Pharaoh, and say unto him, Thus saith Jehovah, Let My people go, that they may serve Me. And if thou refuse to let them go, behold I will smite all thy border with frogs; and the river shall make frogs to creep forth, and they shall go up and come into thy house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants and of thy people,

(7346) And seven days were fulfilled after that Jehovah had smitten the river. That this signifies the end of that state after truths had been falsified, is evident from the signification of "seven days," as being an entire period from beginning to end, thus a full state (see n. 728, 6508), the same as a week (n. 2044, 3845), thus "seven days fulfilled" denotes the end of that period or state; and from the signification of "after that Jehovah had smitten the river," as being after truths had been falsified; for that the river smitten with the rod of Aaron, and the waters made blood, denotes that truths had been falsified, see n. 7316, 7317, 7330, 7332.

(7347) And Jehovah said unto Moses. That this signifies new instruction is evident from the signification of "Jehovah said," when anything is commanded anew, as being new instruction (see n. 7186, 7267, 7304).

(7348) Come unto Pharaoh, and say unto him. That this signifies a command to those who infest, is evident from the signification of "coming or entering in and saying," when said by Jehovah, as being a command; and from the representation of Pharaoh, as being those who infest by falsities (see n. 7107, 7110, 7126, 7142).

(7349) Thus saith Jehovah, Let My people go, that they may serve Me. That this signifies that they should leave those who are of the church to worship their God in freedom, is evident from the signification of "letting go," as being to leave; from the representation of the sons of Israel, who are here "My people," as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of "serving Me," as being to worship their God. That it denotes to worship in freedom, is because there could be no worship where falsities were infesting; and because all worship which is truly worship must be in freedom (n. 1947, 2875, 2876, 2880, 2881, 3145, 3146, 3158, 4031).

(7350) And If thou refuse to let them go. That this signifies if they did not leave them, is evident from the signification of "letting go," as being to leave (as just above, n. 7349), thus "if thou refuse to let go" denotes if they did not leave them.

(7351) Behold I will smite all thy border with frogs. That this signifies reasonings from mere falsities, is evident from the signification of "frogs," as being reasonings; that they are from mere falsities is signified by their "creeping forth from the river," as presently follows (that the "river of Egypt" denotes falsity, see n. 6693, 7307), and because it is said that "all the border should be smitten with them." By these words is also signified that the reasonings shall not be from falsified truths, but from mere falsities, because reasonings from falsified truths are finally turned into blasphemies against truth and good; and moreover the truths themselves reject the falsification, because they cannot be together with falsities; and so long as they are, they fight with them, and at last loosen and separate themselves from them. Hence it is that after a man has falsified truths, he at last wholly denies them; otherwise falsities would have dominion over truths. From this it is that after the evil in the other life have been cast into hell, they are not allowed to reason from falsified truths, but from mere falsities. [2] That "frogs" denote reasonings from falsities, is evident in John: I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, like frogs; for they are the spirits of demons, working signs to go forth unto the kings of the earth, and of the whole world, to gather them together unto the war of the great day of God Almighty (Rev. 16:13-14); that "frogs" denote reasonings from falsities against truths, is plain from the details of this passage, for it is said that "they went out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet;" also that "they went forth unto the kings of the earth, to gather them together unto war." The "kings of the earth" denote the truths of the church (that "kings" denote truths, and in the opposite sense falsities, see n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148; and that the "earth" denotes the church, n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 5577; also that "war" denotes spiritual combat, n. 2686, thus combat against the truths and goods of faith). From this it is plain that "frogs" denote reasonings from falsities against truths. [3] And in David: He turned their waters into blood, and slew their fish; He caused frogs to creep forth on their land, in the chambers of their kings (Ps. 105:29-30); it is said "in the chambers of their kings" because there is meant reasoning against truths from falsities; "the chambers of kings" denote interior truths, and in the opposite sense interior falsities.

(That “kings” denote truths, and in the opposite sense falsities, see just above.)

(7352) And the river shall make frogs to creep forth. That this signifies that there will be reasonings from these falsities, is evident from the signification of “the river of Egypt,” as being falsity (see n. 6693, 7307); and from the signification of “frogs,” as being reasonings (as above, n. 7351). That “frogs” denote reasonings is because they are in waters, where they make a chattering noise and croak, and are also among things unclean. What reasoning from mere falsities is, shall be illustrated by some examples. That man reasons from mere falsities who attributes all things to nature, and scarcely anything to the Divine; when yet all things are from the Divine, and nature is only the instrumental means by which the Divine works. He reasons from mere falsities who believes that man is like a beast, only more perfect, because he can think; and thus that man will die like a beast; by thus denying the conjunction of man with the Divine through the thought which is of faith, and the affection which is of love, and hence his resurrection and life eternal, such a man speaks from mere falsities. In like manner is he who believes that there is no hell. And also he who believes that all a man has is the delight of this world’s life, and therefore he must enjoy this, because when he dies, he dies altogether. He reasons from mere falsities who believes that all things depend upon his own sagacity, and on fortune; and not on the Divine Providence, except such as is universal. And also he who believes that religion is good for nothing except to keep the simple in bonds.

Especially do they reason from mere falsities who believe that the Word is not Divine. In short, all those reason from mere falsities who utterly deny truths Divine.

(7353) And they shall go up and come into thy house, and into thy bedchamber. That this signifies that they shall fill the mind, even to its interiors, is evident from the signification of a "house," as being the mind of man (see n. 3538, 4973, 5023); and from the signification of a "bedchamber" as being the interiors of the mind. That "bed-chambers" denote the interiors of the mind is because they are in the inner part of the house. By "chambers" are signified things interior, and by "bed-chambers" things still more interior, in the following passages: Go, My people, enter thou into thy chambers, and shut the door after thee; hide thyself as for a little moment, until the anger be overpast (Isa. 26:20). He said unto me, Son of man, hast thou seen what the elders of the sons of Israel do in the dark, every man in the chambers of his image (Ezek. 8:12). Without shall the sword bereave, and terror from the chambers (Deut 32:25). Elisha the prophet that is in Israel telleth the king of Israel the words that thou speakest in thy bedchamber (2 Kings 6:12). The ancients compared the mind of man to a house, and those things which are within man to chambers. The human mind is indeed like this; for the things therein are distinct, scarcely otherwise than as a house is divided into its chambers; those things which are in the middle are like the inmost parts; those which are at the sides are like the outer parts, these being compared to the courts; and those which while outside are connected with the inside parts, being compared to the porches.

(7354) And upon thy bed. That this signifies to the inmosts, is evident from the signification of a "bed," as being that which is inmost; for when the bedchambers denote the interior things, the couch or bed which is therein denotes that which is inmost.

(7355) And into the house of thy servants and of thy people. That this signifies all things that are in the natural, is evident from the signification of a "house," as being the mind of man, and as it is said of the Egyptians, and of the servants of Pharaoh, it denotes the natural mind (that a "house" denotes the mind, see just above, n. 7353); and from the signification of "the servants and people of Pharaoh," as being all things in the natural, the things there which serve for confirming falsities being called "servants." (That "people" is said of truths, and in the opposite sense of falsities, see n. 1259, 1260, 3295, 3581, 4619, 6451, 6465.) From this it is evident that by "into the house of the servants and of the people of Pharaoh" is signified into all things that are in the natural.

(7356) And into thine ovens, and into thy kneading-troughs. That this signifies into the delights of cupidities is evident from the signification of "ovens" as being exterior goods, because in them the bread is made ready, and exterior goods are those which are in the natural, and are commonly called delights; for when the interior goods which are of the loves and their affections flow into the natural, they are felt there as delights. These are signified by "ovens" in a good sense; but in the opposite sense, as here, by “ovens” are signified the delights of cupidities, that is, delights from the loves of hell, which are the loves of self and of the world. And from the signification of “kneading-troughs” as being also the delights of cupidities in the natural, but still more external, because kneading-troughs are vessels in which dough is prepared for bread. By reasonings entering into the delights of cupidities is meant that it would be the delight of their life to reason from falsities, and thus to deceive and seduce others. It is moreover one of the chief delights of the evil to spread falsities, to confirm them, to deride truths, and especially to seduce others. [2] That an “oven” denotes the delight of the affections which are of charity and faith, and in the opposite sense the delight of the cupidities which are of the love of self and the love of the world, is plain in Hosea: They are all adulterers; they are as an oven heated by the baker; the stirrer ceaseth from kneading his dough; when they turn their mind like an oven in their lying in wait; their baker sleepeth all the night; in the morning it burneth as flames of fire. They were all hot as an oven, and devour their judges; all the kings thereof fall (Hos. 7:4, 6-7); “an oven” denotes the delights of the cupidities which are of evils; “burning,” “being hot,” “flames of fire,” denote the cupidities themselves. (That “fire” denotes the yearning of evil, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324e.) “They devour their judges, all their kings fall” denotes that goods and truths perish. Everyone can see that without an internal sense such as this, it cannot be known what is here meant by “all the adulterers are as an oven heated by the baker, all grow hot as an oven, they devour the judges, and their kings fall." [3] "Oven" is used in a good sense in Isaiah: The saying of Jehovah whose hearth is in Zion, and His oven in Jerusalem (Isa. 31:9); where "Zion" denotes the celestial church, thus the good of love which is of this church; "Jerusalem," the spiritual church, thus the good of this love, which is the good of charity and of the derivative faith. In this passage "oven" denotes the interior delight of the affections of good and truth; and this because the bread which is baked in an oven signifies the good of celestial and spiritual love (that "bread" signifies this, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915). And as the signification of an "oven" comes from this, therefore the bread which was prepared in an oven for the sacrifices, and was called a "meat-offering," was distinguished from the meat-offering that was prepared in a pan, and from the meat-offering that was prepared in a cooking pot (see Lev. 2:4-5, 7); it was varieties of the good of love that were hereby signified.

(7357) And on thee, and of thy people and on all thy servants shall the frogs come up. That this signifies that reasonings from falsities shall be in all things both in general and in particular is evident from what was said above (n. 7355); all and each of those who were in the land of Egypt are signified by "Pharaoh, his people, and his servants," thus falsities in general and in particular. That by "Pharaoh and the Egyptians" are signified falsities has been often shown above. Be it known that they who are in hell, and who have been deprived of the truths which they had known in the world, cannot do otherwise than speak falsities; and therefore when any such infernal speaks, as when they appear in the world of spirits, it is at once known that what he speaks is false. This is known to the upright in the other life from common experience. That they speak nothing but what is false, is clear also from the words of the Lord in John: Ye are of your father the devil, and the desires of your father ye will to do. He was a murderer from the beginning, and stood not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh from his own; because he is the speaker of a lie, and the father of it (John 8:44); for everyone speaks according to the affection of his love, and no one can speak contrary to it, except from dissimulation, hypocrisy, fraud, and deceit, as is the case with the evil when they speak truths. But these truths which they so speak, are nevertheless falsities with them. But on the other hand, they who are in truth from good cannot but speak truths.

(7358) ON THE INHABITANTS AND SPIRITS OF THE PLANET MARS. Like all the rest of the planets, the planet Mars appears in the idea of spirits and angels constantly in its own place, and in fact to the left in front, at some distance in the plane of the breast, and thus outside the sphere in which are the spirits of our earth. The spirits of one earth are separated from the spirits of another earth, because the spirits of each earth have reference to some special province in the Grand Man, and thence are in another and diverse state; and diversity of state causes them to appear separate from one another, either to the right or to the left, at a greater or a less distance.

(7359) Spirits from thence came to me, and applied themselves to my left temple, and there breathed on me with their speech, but I did not understand it. It was soft in its flow, nor do I remember ever to have perceived a softer, it being like the softest aura. It breathed first upon the left temple, and the left ear from above; and the breathing extended thence to the left eye, and by little and little to the right, and then flowed downward, especially from the left eye, to the lips; and when it was at the lips, it entered through the mouth, and by a way within the mouth, in fact by the Eustachian tube, into the brain. When the breathing came thither, I then understood their speech, and it was given me to talk with them. While they were talking with me I observed that my lips moved, and my tongue also a little, because of the correspondence of interior speech with exterior. Exterior speech is that of articulate sound falling toward the external membrane of the ear, and thence by means of little organs, membranes, and fibers, which are within the ear, being conveyed to the brain.

(7360) From all this it was given me to know that the speech of the inhabitants of Mars is different from the speech of the inhabitants of our earth. That is to say, it was not sonorous, but almost silent, insinuating itself into the interior hearing and sight by a shorter way. And being of this nature, it was fuller and more perfect, fuller of the ideas of thought, thus approaching more nearly the speech of spirits and angels. Moreover, the very affection of the speech is represented with them in the face, and its thought in the eyes; for with them, thought and speech, and also affection and face, act as a one. They regard it as wicked to think one thing and speak another, and to will one thing and show another in the face. They do not know what hypocrisy is, or what fraudulent deceit and dissimulation are.

(7361) That such also was the speech of the most ancient people on this earth, has been given to me to know by conversation with some of them (see n. 607, 608). To make the matter clearer, I may again relate what has been given to me to know from experience about the speech of the most ancient of this earth; as follows. “There was shown me by a certain influx which I cannot describe, what was the nature of the speech of those who were of the Most Ancient Church, namely, that it was not articulate, like the vocal speech of our time, but tacit; and was produced not by external but by internal respiration. It was also granted me to notice the nature of their internal respiration, that it advanced from the navel toward the heart, and so through the lips, without sound, when they spoke; and that it did not enter into the ear of another by an external way, and strike upon what is called the drum of the ear; but by a certain internal way, and in fact by a way there which is now called the Eustachian tube. [2] It was shown me that by such speech they could much more fully express the sentiments of the mind and the ideas of thought, than can possibly be done by articulate sounds or sonorous words, which likewise are directed by the respiration, but external; for there is no vocal word, nor anything in a vocal word, which is not directed by applications of the respiration. But with them this is done much more perfectly, because by internal respiration, which, being more interior, is also more perfect, and more applicable and conformable to the very ideas of thought. Moreover, they express themselves by slight movements of the lips, and corresponding changes of the face; for as they had been celestial men, whatever they thought shone forth from their faces and eyes, which were varied conformably; the face as to form and life, the eyes as to light. They could not possibly put on an expression of countenance that was not in agreement with what they were thinking. Simulation, and still more deceit, were to them a monstrous crime (n. 1118). As their speech was of this nature, and they had internal respiration, they could be in company with angels.

(7362) The respiration of the spirits of the planet Mars has also been communicated to me (that spirits and angels breathe, see n. 3884-3894); and it was perceived that their respiration was interior, proceeding from the region of the chest toward the navel, and thence rolling itself upward through the breast, with an imperceptible breathing toward the mouth. From these and other proofs of experience it was made evident to me that they were of a celestial genius, and thus not unlike those who were of the Most Ancient Church on this earth.

(7363) They spoke with me about the life of the inhabitants in their earth, in that they are not under commands, but are distinguished into larger and smaller societies, and that they there associate with themselves such as agree with them in disposition. This they know at once from the face and speech, in which they are rarely deceived, and then they are forthwith friends. But they feel no aversion to others, for they have no aversion, still less hatred. They also said that their consociations are delightful, and that they converse together about what is being done in the societies, especially what is being done in heaven; for many of them have open communication with the angels in heaven. This is easy to believe, as they are of such a nature and so associated, that their societies, taken together through that earth, represent a general angelic society. The societies there are all various, but the Lord conjoins them all by the heavenly form, so as to be a one; for a one is made of various particulars suitably arranged into a form.

(7364) Those in their societies who begin to think wrongly, and thence to will wrongly, are separated, and left to themselves alone, whence they lead a most wretched life out of all society, in rocks or other places, for they are no longer cared for by the rest. Certain societies endeavor to drive such persons to repentance by various methods; but when this fails, they separate themselves from them. In this way they take care lest the lust of dominion and of gain should creep in, that is, lest any from the lust of dominion should subject to themselves the society in which they are, and then others; and lest any from the lust of gain should despoil others of their goods. Everyone on that earth lives content with his goods, and everyone content with his honor in being called just and a lover of his neighbor. This delight and tranquillity of mind would perish, unless those who think and will evilly were cast out, and unless they prudently and severely met the first beginnings of the love of self and the love of the world with those into whom they enter; for it was these loves which out of societies made empires and kingdoms, within which there are few who do not desire to domineer, and to possess all the property of others; there being few who do what is just and equitable from justice and equity, and still fewer who do what is good from charity, and what is true from faith, and not rather from fear of the law, of injury, of life, or of the loss of gain, honor, and reputation on account of these.

(7365) The subject of the inhabitants and spirits of the planet Mars will be continued at the end of the following chapter.

CHAPTER 8

(7366) IT WAS said above that the loves of self and of the world make hell with man; and now the quality of these loves is to be told, in order that a man may know whether he is in them, and consequently whether hell or heaven is in him; for in man himself is either hell or heaven. That the kingdom of God is within man, the Lord teaches in Luke 17:21; consequently hell also is within him.

(7367) The love of self reigns with a man, that is, he is in the love of self, when in what he thinks and does, he does not regard his neighbor, thus not the public, still less the Lord, but only himself and those who belong to him; consequently when he does all things for the sake of himself and those who belong to him; and if for the sake of the public and his neighbor, it is merely for the sake of the appearance.

(7368) It is said “for the sake of himself and those who belong to him,” because he together with these, and these together with him, make a one; just as when anyone does anything for the sake of his wife, of his children, grandchildren, sons-in-law, or daughters-in-law, he does it for the sake of himself, because they are his. In like manner one who does anything for the sake of relatives and of friends who favor his love and thereby conjoin themselves with him; for by such conjunction they make one with him, that is, regard themselves in him, and him in themselves.

(7369) Insofar as a man is in the love of self, so far he removes himself from the love of the neighbor; consequently insofar as a man is in the love of self, so far he removes himself from heaven, for in heaven there is the love of the neighbor. From this it also follows that insofar as man is in the love of self, so far he is in hell, for in hell there is the love of self.

(7370) That man is in the love of self who despises his neighbor in comparison with himself, who regards him as his enemy if he does not favor and reverence him; he is still more in the love of self who therefore hates and persecutes his neighbor; and he still more who therefore burns with revenge against him and desires his destruction. Such persons at last love to rage against their neighbor; and the same, if they are also adulterers, become cruel.

(7371) The delight which these men perceive in such things is the delight of the love of self. This delight in a man is infernal delight. Everything that is according to love is delightful; and therefore the quality of the love can be known from the delight.

(7372) From what has now been described (n. 7370), as a test, it is known who are in the love of self. It matters not how they appear in the outward form, whether pretentious or unassuming; for such they are in the interior man; and the interior man is at this day hidden by most people, and the exterior is trained to make a show of love of the public and the neighbor, thus for contrary things; and this also for the sake of self and for the sake of the world.

(7373) But the love of the world reigns with a man, that is, a man is in the love of the world, when in what he thinks and does he regards and intends nothing but his own advantage, not caring whether this involves harm to his neighbor and to the public.

(7374) Those are in the love of the world who desire to possess themselves of the goods of others by artful devices, and still more those who do this by cunning and deceit. They who are in this love envy others their goods, and covet them; and insofar as they do not fear the laws, they take them away, even by robbery.

(7375) These two loves increase insofar as the reins are given them, and insofar as the man is borne along into them; and at last they increase beyond measure, so that they desire to govern not only all things in their own kingdom, but also what is beyond, even to the ends of the earth; nay, these loves when unbridled ascend even to the God of the universe, that is, to such a height that they who are in them wish to climb to the throne of God, and to be worshiped instead of God Himself, according to what is written in Isaiah concerning Lucifer, by whom are meant those who are in these loves, and are called “Babel”: Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the cloud, and become like the Most High. Yet thou shalt be cast down to hell (Isa. 14:13-15).

(7376) From all this it can now be seen that these two loves are the origins of all evils, for they are diametrically opposed to love toward the neighbor, and to love to the Lord; thus diametrically opposed to heaven, where love to the Lord and love toward the neighbor reign. Consequently it is these loves, namely, the love of self and the love of the world, that make hell with man, for these two loves reign in hell.

(7377) But they are not in these loves who aspire to honors not for the sake of themselves, but for the sake of their country; and who aspire to wealth not for the sake of wealth, but for the sake of the necessaries of life, both for themselves and for their families, also for the sake of the good use on account of which the wealth delights them. With such persons honors and riches are means of imparting benefits. EXODUS 8 1. And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the pools, and cause frogs to come up upon the land of Egypt. 2. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 3. And the magicians of Egypt did so with their enchantments, and caused frogs to come up upon the land of Egypt. 4. And Pharaoh called Moses and Aaron, and said, Supplicate ye unto Jehovah that He remove the frogs from me and from my people; and I will let the people go, that they may sacrifice to Jehovah. 5. And Moses said unto Pharaoh, Have thou honor over me, till when shall I supplicate for thee, and for thy servants, and for thy people, to cut off the frogs from thee, and from thy houses? Only in the river shall they be left. 6. And he said, Unto the morrow. And he said, Be it according to thy word; that thou mayest know that there is none like Jehovah our God. 7. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people; only in the river shall they be left. 8. And Moses and Aaron went out from before Pharaoh; and Moses cried unto Jehovah upon the word of the frogs which He had laid on Pharaoh. 9. And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. 10. And they gathered them together in heaps and heaps; and the land stank. 11. And Pharaoh saw that there was breathing, and he made heavy his heart, and heard them not, as Jehovah had spoken. 12. And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, and it shall become lice in all the land of Egypt. 13. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the land, and there was louse on man and on beast; all the dust of the land became louse in all the land of Egypt. 14. And the magicians did so with their enchantments to bring forth lice, and they could not; and there was louse on man and on beast. 15. And the magicians said unto Pharaoh, This is the finger of God; and Pharaoh's heart was made firm, and he heard them not, as Jehovah had spoken. 16. And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he goeth forth unto the waters; and say unto him, Thus saith Jehovah, Let My people go, that they may serve Me. 17. For if thou let not My people go, behold I send against thee, and against thy servants, and against thy people, and into thy houses, the noisome fly; and the houses of the Egyptians shall be filled with the noisome fly, and also the land whereon they are. 18. And I will sever in that day the land of Goshen, upon which My people stand, that no noisome fly be there; to the end that thou mayest know that I am Jehovah in the midst of the land. 19. And I will set redemption between My people and thy people; unto the morrow shall this sign be. 20. And Jehovah did so; and there came the grievous noisome fly into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt; the land was destroyed from before the noisome fly. 21. And Pharaoh called Moses and Aaron, and said, Go ye, sacrifice to your God in the land. 22. And Moses said, It is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God; lo, we shall sacrifice the abomination of the Egyptians unto their eyes, and will they not stone us? 23. We will go a way of three days into the wilderness, and will sacrifice to Jehovah our God, as He hath said unto us. 24. And Pharaoh said, I will let you go, and ye shall sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away; supplicate for me. 25. And Moses said, Behold I go forth from thee, and I will supplicate unto Jehovah that He may remove the noisome fly from Pharaoh, from his servants, and from his people, tomorrow; only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah. 26. And Moses went out from Pharaoh, and he supplicated unto Jehovah. 27.

And Jehovah did according to the word of Moses; and He removed the noisome fly from Pharaoh, from his servants, and from his people; there was not one left. 28. And Pharaoh made heavy his heart this time also, and he did not let the people go.

(7378) THE CONTENTS. In this chapter, in the internal sense, the subject is continued of the vastation of those who are in falsities, and who infest the upright in the other life. The first two degrees of vastation were described in the preceding chapter, also the third degree in part, which was that they reasoned only from mere falsities. Reasonings from mere falsities are signified by “the frogs;” which subject is continued in this chapter; and then the fourth and fifth degrees of the vastation of those who are in falsities and infest the upright in the other life are treated of. The fourth degree is that they were in evils which destroyed every good with them, also whatever they had from natural good; these are signified by the lice from the dust of the land. The fifth degree is that they were in falsities from these evils, whereby every truth would be destroyed; these are signified by the noisome fly.

(7379) THE INTERNAL SENSE Verses 1-10. And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams, over the rivers, and over the pools, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt. And the magicians of Egypt did so with their enchantments, and caused frogs to come up upon the land of Egypt. And

Pharaoh called Moses and Aaron, and said, Supplicate ye unto Jehovah, that He remove the frogs from me, and from my people; and I will let the people go, that they may sacrifice to Jehovah. And Moses said unto Pharaoh, Have thou honor over me, till when shall I supplicate for thee, and for thy servants, and for thy people, to cut off the frogs from thee, and from thy houses? Only in the river shall they be left. And he said, Unto the morrow. And he said, Be it according to thy word; that thou mayest know that there is none like Jehovah our God. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people; only in the river shall they be left. And Moses and Aaron went out from before Pharaoh and Moses cried unto Jehovah upon the word of the frogs which He had laid on Pharaoh. And Jehovah did according to the word of Moses, and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together in heaps and heaps; and the land stank. "And Jehovah said unto Moses," signifies instruction; "Say unto Aaron," signifies the influx of the internal law into the external law; "Stretch forth thy hand with thy rod," signifies the power of internal truth through external truth; "over the streams, over the rivers, and over the pools," signifies against falsities; "and cause frogs to come up upon the land of Egypt," signifies reasonings from mere falsities; "and Aaron stretched out his hand over the waters of Egypt," signifies the effect of the power of internal truth through external truth against falsities; "and the frogs came up," signifies reasonings from mere falsities; "and covered the land of Egypt," signifies that the natural mind was made such; "and the magicians of Egypt did so with their enchantments," signifies the abuse of Divine order, whence there was the like in the outward form; "and caused frogs to come up upon the land of Egypt," signifies in respect to reasonings from the natural mind; "and Pharaoh called Moses and Aaron," signifies the presence of the law Divine; "and said, Supplicate ye unto Jehovah," signifies humiliation from weariness; "that He remove the frogs from me, and from my people," signifies that they should not be driven to reasoning from mere falsities; "and I will let the people go, that they may sacrifice to Jehovah," signifies that they would then leave those who were of the spiritual church so that they may worship their God; "and Moses said unto Pharaoh," signifies the answer; "Have thou honor upon me," signifies that the law Divine ought to be trusted; "till when shall I supplicate for thee, and for thy servants, and for thy people," signifies intercession for those who are in falsities and infest; "to cut off the frogs from thee, and from thy houses," signifies that the reasonings may cease; "only in the river shall they be left," signifies that they should remain with falsities where these are; "and he said, Unto the morrow," signifies forever; "and he said, Be it according to thy word," signifies confirmation thence; "that thou mayest know that there is none like Jehovah our God," signifies that there is one God, and none besides Him; "and the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people," signifies that they should not be driven to reason from mere falsities;

"only in the river shall they be left," signifies that they should remain with falsities where these are; "and Moses and Aaron went out from before Pharaoh," signifies separation from those who had reasoned from mere falsities; "and Moses cried unto Jehovah upon the word of the frogs which He had laid on Pharaoh," signifies intercession; "and Jehovah did according to the word of Moses," signifies that it was so done according to the word of the Lord; "and the frogs died out of the houses, out of the courts, and out of the fields," signifies that reasonings from mere falsities ceased with them everywhere in the natural; "and they gathered them together in heaps and heaps," signifies that these reasoning falsities were arranged in bundles in the natural; "and the land stank," signifies what was foul and loathsome therefrom.

(7380) And Jehovah said unto Moses. That this signifies instruction is evident from the signification of "saying" as being instruction (see n. 7186, 7304). The signification in the historical parts of the Word of "to say" appears from the things which follow it, for it enfolds these within it. That it here signifies instruction, is because what was further to be done is "said by Jehovah." Moreover, Moses represents the law Divine, by which instruction from Jehovah is given.

(7381) Say unto Aaron. That this signifies the influx of the internal law into the external law, is evident from the representation of Moses, as being the law Divine (see n. 6723, 6752); and from the representation of Aaron, as being the doctrine of good and truth (n. 6998, 7089); the doctrine of good and truth which Aaron represents is nothing else than the external law coming forth from the internal law, that is, through the internal law from the Divine; and from the signification of "saying," as being influx (n. 6152, 6291, 7291). That "to say" here denotes influx is because Moses was to say to Aaron, and Moses is the internal law, and Aaron the external, and influx from the Divine takes place through the internal into the external. The internal law is the truth Divine itself such as it is in heaven, and the external law is the truth Divine such as it is on earth; thus the internal law is truth accommodated to angels, and the external law is truth accommodated to men. [2] As the internal law which Moses represents is truth accommodated to angels, and the external law which Aaron represents is truth accommodated to men, I may here say something about them. Truth accommodated to angels is for the most part incomprehensible to men, as is evident from the fact that things are seen and said in heaven such as eye has never seen, nor ear has ever heard. The reason is that the things said among the angels are spiritual things which have been abstracted from natural things, and consequently are remote from the ideas and expressions of human speech; for man has formed his ideas from the things in nature, and indeed in grosser nature, that is, from those which he has seen in the world and upon the earth, and has touched by sense, which things are material. The ideas of interior thought with man, although they are above material things, nevertheless terminate in material things, and where they terminate, there they appear to be, and from this he perceives that which he is thinking. Hence it is evident how the case is with that truth of faith, and what is its quality, which falls into the thought of man, and is called the external law, and is represented by Aaron. [3] To illustrate this by an example: man cannot possibly think without the idea of time and space, which idea adheres to almost everything which he thinks; if idea from time and space were taken away from man, he would not know what he is thinking; and scarcely whether he is thinking. But in the ideas of the angels there is nothing from time and space, but instead of these there are states, and this because the natural world is distinguished from the spiritual world by time and space. The reason why there are time and space in the natural world, and instead of these there are states in the spiritual world, is that in the natural world the sun seems by apparent revolutions to make days and years, and to divide the days into four times, night, morning, noon, and evening; and the years also into four times, winter, spring, summer, and autumn; and also to do this by means of variations of light and shade, and of heat and cold. From this come the ideas of time and of its variations. The ideas of space arise from measuring by times, and therefore where the one is, there is the other. [4] But in the spiritual world, the sun of heaven, whence come spiritual light and spiritual heat, does not make apparent rotations and revolutions, and thus induce ideas of time and space. The light which is from that sun is truth Divine; and the heat which is from that sun is good Divine. From these arise with the angels ideas of states; states of intelligence and faith from truth Divine; and states of wisdom and love from good Divine. To the variations of these states with the angels correspond the states of light and shade in the world, and also states of heat and cold, which are from the sun when it makes times and measures spaces. From this example it may to a certain extent appear what is the quality of that internal truth, or truth accommodated to angels, which is called the "internal law;" and also what is the quality of that external truth, or truth accommodated to men, which is called the "external law;" also whence it is that the things which the angels speak among themselves are to man incomprehensible, and also unutterable.

(7382) Stretch forth thy hand with thy rod. That this signifies the power of internal truth through external truth, is evident from the signification of "hand," as being spiritual power, which is that of internal truth; and from the representation of a rod, as being natural power, which is that of external truth (see n. 6947, 6948). (That all power in the spiritual world belongs to truth, see n. 3091, 3387, 4931, 6344, 6423, 6948.) As Moses represents the internal law, which is the same as internal truth, and Aaron represents the external law, which is the same as external truth, and as internal truth flows into external and gives it power (n. 7381), therefore by the word of Moses to Aaron, "Stretch forth thy hand with thy rod," is signified the power of internal truth through external truth.

(7383) Over the streams, over the rivers, and over the pools. That this signifies against falsities, is evident from the signification of "the streams and rivers of Egypt," as being doctrinal things of falsity (see n. 7323); and from the signification of "pools," as being memory-knowledges serviceable to them (see n. 7324); thus it is falsities that are here signified by "streams," "rivers," and "pools."

(7384) And cause frogs to come up upon the land of Egypt. That this signifies reasonings from mere falsities, is evident from what has been already shown (n. 7351, 7352). Frogs also correspond to reasonings from falsities, for each and all things in the natural world have a correspondence with those which are in the spiritual world; and this because the natural comes forth through the spiritual. Therefore universal nature is a theater representative of the spiritual world (n. 2758, 3483, 4939).

(7385) And Aaron stretched out his hand over the waters of Egypt. That this signifies the effect of the power of internal truth through external truth against falsities, is evident from the representation of Aaron, as being the doctrine of truth and good, thus external truth (see n. 6998, 7009, 7089); from the signification of "hand," as being power (n. 878, 4931-4937), here the power of internal truth through external (as above, n. 7382); and from the signification of "the waters of Egypt," as being falsities (n. 6693, 7307). The effect is signified by "stretching out the hand and the frogs coming up." From all this it is evident that by "Aaron stretched out his hand over the waters of Egypt," is signified the effect of the power of internal truth through external truth against falsities.

(7386) And the frog came up. That this signifies reasonings from mere falsities, is evident from what was said above (n. 7384).

(7387) And covered the land of Egypt. That this signifies that the natural mind was made such, is evident from the signification of "covering," which, being said of the natural mind, denotes that it was filled with falsities and reasonings therefrom, thus that it was made such; and from the signification of "the land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

(7388) And the magicians of Egypt did so with their enchantments. That this signifies the abuse of Divine order, whence there was the like in the outward form, may be seen above (n. 7296, 7297, 7337), where are the like words.

(7389) And caused frogs to come up upon the land of Egypt. That this signifies in respect to reasonings from the natural mind, is evident from the signification of "frogs," as being reasonings from mere falsities (see n. 7351, 7352, 7384); and from the signification of "the land of Egypt," as being the natural mind (of which just above, n. 7387).

(7390) And Pharaoh called Moses and Aaron. That this signifies the presence of the law Divine, is evident from the signification of "calling," as being presence (see n. 6177), that "to call" denotes presence is because to call is to desire to speak with someone, and to communicate what the speaker is thinking, and in the other life it is from a law of order that he is presented to view with whom anyone desires to speak and to communicate what he thinks; from the representation of Pharaoh, as being those who are in falsities and infest (of which frequently above); from the representation of Moses, as being the internal law; and from the representation of Aaron, as being the external law (n. 7381).

(7391) And said, Supplicate ye unto Jehovah. That this signifies humiliation from weariness, is evident from the signification of “to supplicate unto Jehovah,” as being humiliation; for he who supplicates is in humiliation, and likewise he who requests another to supplicate for him. The reason why “to supplicate” denotes humiliation is that the angels do not attend to the supplication, but to the humiliation in which the man is when he is supplicating; for supplication without humiliation is only a vocal sound which does not come to the hearing and perception of the angels. That weariness is the cause, namely, the weariness of reasoning from mere falsities, will be seen in what now follows.

(7392) That He remove the frogs from me, and from my people. That this signifies that they might not be driven to reasonings from mere falsities, is evident from the signification of “removing,” as being not to be driven, for the cause of the supplication was weariness arising from being driven to reason from mere falsities; from the signification of “frogs,” as being reasonings from mere falsities (see n. 7351, 7352); and from the representation of Pharaoh and also of the Egyptians, as being those who are in falsities and infest (of which frequently above). [2] As regards the weariness which is the cause of the supplication or humiliation of those who infest, be it known that this is undelightful to them, for they cannot do mischief by reasonings from mere falsities, because the upright-here those who are of the Lord's spiritual church whom they were infesting-laugh at mere falsities, which are negations of truth; but they could do mischief by means of the falsities from the fallacies and appearances by which truths are falsified (which falsified truths are signified by the blood into which the waters of Egypt were turned, n. 7317, 7326), because fallacies and appearances seduce, for they are like a shade and veil to truths. And because they cannot do mischief by means of reasonings from mere falsities, that is, from utter negations of truth, it is undelightful to them, and therefore they deprecate it; for nothing delights the infernals except doing mischief in every possible way; doing mischief being the very delight of their life, insomuch that it is their very life; and therefore when they are not allowed to do mischief, they are in weariness. This is the reason why Pharaoh prayed for deliverance from the evil of the frogs, but not from the evil of the blood, of which above; nor from the evil of the lice, of which below; for by the evil of the frogs is signified infestation by means of reasonings from mere falsities, by which reasonings they cannot do mischief; whereas by the evil of the blood is signified infestation by means of falsities from fallacies and appearances, which infestation is delightful to them, because they can do mischief by its means; and by the evil of the lice are signified evils, which are delightful to them because they are evils. [3] In the other life all those perceive delight in doing mischief who in the world do not impart benefits to the neighbor for the sake of the neighbor, nor to their country for the sake of their country, nor to the church for the sake of the church, but for the sake of themselves; thus who do not do truth and good for the sake of truth and good. That they have delight in doing mischief does not show itself in the world, because the external man hides it; but in the other life when the outward things are being taken away and the man is left to his inward things, then this delight comes forth and manifests itself. From this it is that they are in hell, for all who are there love to do mischief, whereas all who are in heaven love to impart benefits.

(7393) And I will let the people go, that they may sacrifice to Jehovah. That this signifies that they would then leave those who were of the spiritual church so that they may worship their God, is evident from the signification of "letting go," as being to release (see n. 7312, 7349, 7350); from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of "sacrificing to Jehovah," as being to worship their God. That sacrifices signified all worship in general, see n. 6905; thus here they signify to worship.

(7394) And Moses said unto Pharaoh. That this signifies the answer, is evident from the signification of "saying," because it is to Pharaoh who has just spoken, as being an answer (as also above, n. 7103).

(7395) Have thou honor upon me. That this signifies that truth Divine ought to be trusted, is evident from the signification of "having honor," as being to trust; and from the representation of Moses, as being the law Divine (see n.

6723, 6752), consequently truth Divine (n. 6771, 7014, 7382).

(7396) Till when shall I supplicate for thee, and for thy servants, and for thy people? That this signifies intercession for those who are in falsities and infest, is evident from the signification of "supplicating" because for another, as being intercession; and from the representation of Pharaoh, as being those who are in falsities and infest (n. 7107, 7110, 7126, 7142, 7317); and as when his servants and his people are also added, these are represented by Pharaoh, then all and each are meant, for "servants" denote those who are of a lower sort and minister, and "people" denote the individuals. Empires and kingdoms are represented in heaven as a man, and the societies therein as the members of that man; but the king as the head. This representation has its ground in the fact that the universal heaven represents one man, and the societies therein his members, and this according to their functions. This shows how beautiful and delightful would be the representation of an empire, kingdom, and society in heaven, if they in like manner were conjoined among themselves by charity and faith. Moreover, wherever possible the Lord joins societies together in this way, for the Divine truth itself which proceeds from the Lord introduces this order wherever it is received, and this is the source of this order in heaven. It exists also on earth, but the societies which constitute it are scattered through the whole world, and are those who are in love to Him and in charity toward the neighbor. But these scattered societies have been gathered together by the

Lord in order that they also, like the societies in heaven, may represent one man. These societies are not only within the church, but also outside of it, and taken together are called the Lord’s Church scattered and gathered from the good in the universal world, which is also called a communion. This communion, that is, this church, is the Lord’s kingdom on earth conjoined with the Lord’s kingdom in the heavens, and thus is conjoined with the Lord Himself.

(7397) To cut off the frogs from thee, and from thy houses. That this signifies that the reasonings may cease, is evident from the signification of “frogs,” as being reasonings from mere falsities (see n. 7351, 7352, 7384); from the signification of “to cut off,” as being to cease, for “cutting off” is said of the frogs, but “ceasing” of the reasonings; from the representation of Pharaoh, from whom the frogs were to be cut off, as being those who are in falsities and infest (see just above, n. 7396); and from the signification of “houses,” as being the things of the natural mind. That a “house” denotes the natural mind, see n. 4973, 5023, 7353; hence “houses” in the plural denote the things therein.

(7398) Only in the river shall they be left. That this signifies that they should remain with the falsities where these are, is evident from the signification of “river,” here the river of Egypt, as being falsity (see n. 6693, 7307); and from the signification of “being left,” as being to remain. With this the case is that whatever enters with man, remains with him, especially what is received from affection. It is believed that the things which enter have been completely obliterated and cast out when the man no longer remembers them; but they have not been obliterated or cast out, but they stick fast either in the interior memory, or in the exterior, among things which have become familiar. For the things which become familiar, are as it were natural, which flow of their own accord, and are not excited by a conscious recalling from the memory; like man’s speech, the words of which flow spontaneously from thought, as also do the gestures and actions, and even the steps; and also the thought. These enter successively from infancy, and in time become familiar, and then flow spontaneously. From these as well as from other similar facts, it is evident that all things which enter with man, remain, and that the things which have become habitual, that is, familiar, are no longer noticed as being in the man, although they are in him. Such is the case with the falsities and evils that enter with man, and also with the truths and goods. Such are the things that form him and determine his quality. (That all things which a man has seen, heard, thought, spoken, and done, have been inscribed on him, (see n. 2474-2489.) From all this it is now evident how it is to be understood that the reasonings would remain with the falsities where these are; for after falsities are being removed, they are allotted their places elsewhere in the natural, and together with the falsities the endeavor and cupidity of reasoning; but not as before in the midst directly under the mind’s view. Hence it is that, as related in what follows, the frogs were gathered together in heaps, and the land stank by reason of them, whereby is signified that these reasoning falsities were arranged in bundles in the natural, and there was what was foul and loathsome therefrom (see below, n. 7408, 7409).

(7399) And he said, Unto the morrow. That this signifies forever, is evident from the signification of “unto the morrow,” as being forever, and to eternity (see n. 3998).

(7400) And He said, Be it according to thy word. That this signifies confirmation thence, is evident without explication.

(7401) That thou mayest know that there is none like Jehovah our God. That this signifies that there is one God, and none besides Him, is evident from the fact that when in the historical sense it is said that “there is none like Jehovah God,” in the internal sense it is meant that there is no God besides Him, and because there is none besides Him, that there is one God. In the Word it is sometimes said that “there is none like Jehovah God,” and also that “there is no God like Him.” It was so said in the Word, because at that time in the land where the church was, as also in the lands where the church was not, they worshiped many gods, and everyone preferred his own god to the god of another. They distinguished these gods by names, and the God of the Israelites and Jews by the name “Jehovah.” The Jews and Israelites themselves also believed that there were many gods, but that Jehovah was greater than the rest on account of the miracles; and therefore when the miracles ceased, they at once fell away into the worship of other gods, as is manifest from the historical parts of the Word. That there is one God and none besides Him, they indeed said with the mouth, but did not believe with the heart. This then is the reason why it is said in the Word that “Jehovah is greater than the other gods," and "there is none like Him," as in David: Who is a great God like Thee? Thou art the God that doest wonders (Ps. 77:13-14). Who is like unto Jehovah our God? (Ps. 113:5.) Jehovah is a great God, and a great king above all gods (Ps. 95:3). Jehovah is great and greatly to be praised, He is to be feared above all gods (Ps. 96:4). Therefore also Jehovah is called God of gods, and Lord of lords (Ps. 136:2-3; Dan. 2:47). That this nevertheless means in the internal sense that there is one God, and none besides Him, is plain in Isaiah: Remember the former things from an age, for I am God, and there is no God else, and there is none like Me (Isa. 46:9).

(7402) And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people. That this signifies that they should not be driven to reason from mere falsities, is evident from the signification of the frogs being removed," as being not to be driven to reason from mere falsities (of which above, n. 7392); from the representation of Pharaoh, as being those who are in falsities and infest (of which also above); from the signification of "houses," as being the things of the natural mind (see n. 7397); and from the signification of "his servants and people," as being all and each who are in falsities and infest (of which also above, n. 7396).

(7403) Only in the river shall they be left. That this signifies that they should remain with falsities where these are, is evident from what was said above (n. 7398), where are the same words.

(7404) And Moses and Aaron went out from before Pharaoh. That this signifies separation from those who had reasoned from falsities, is evident from the signification of "going out," as being to be separated; from the representation of Moses and Aaron, as being the law Divine, Moses the internal law, and Aaron the external (see n. 7381); and from the representation of Pharaoh, as being those who are in falsities and infest (see n. 7396), here those who infest by means of reasonings from mere falsities.

(7405) And Moses cried unto Jehovah upon the word of the frogs which He had laid on Pharaoh. That this signifies intercession, is evident from what goes before, thus without further explication.

(7406) And Jehovah did according to the word of Moses. That this signifies that it was so done according to the word of the Lord, is evident from the fact that what Moses supplicated was indeed from the mouth of Moses, but still was from the Lord; for whatever a man thinks and then speaks, and whatever he wills and then does, flows in, the man being merely a recipient organ (see n. 6189-6215, 6307-6327, 6466-6495, 6598-6606, 6613-6626); just so it was with what Moses spoke and did; therefore here by "Jehovah did according to the word of Moses" is signified that it was so done according to the word of the Lord. (That "Jehovah" in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905.)

(7407) And the frogs died out of the houses, out of the courts, and out of the fields. That this signifies that reasonings from mere falsities ceased with them everywhere in the natural, is evident from the signification of "dying," as being to cease; from the signification of "frogs," as being reasonings from mere falsities (of which above); from the signification of "the houses," as being the things of the natural mind (of which above, n. 7397), here which are interior there; from the signification of "the courts," as being the outward things of the natural mind (that the natural is interior and exterior, see n. 3293, 3294, 4570, 5118, 5497, 5649); and from the signification of "the fields," as being things more general, thus still more outward, for "fields" are outside the houses and the courts. Thus by "the frogs dying out of the houses, out of the courts, and out of the fields," is signified that reasonings from mere falsities ceased everywhere in the natural.

(7408) And they gathered them together in heaps and heaps. That this signifies that these false reasonings were arranged in bundles in the natural, is evident from the signification of "being gathered together in heaps and heaps," as being to be arranged in bundles. That "to be gathered together in heaps" denotes these things, is because all things in the mind of man have been arranged into series, and as it were into bundles; and into series within series, or into bundles within bundles (see n. 5339, 5530, 5881). That there is such an arrangement, is plain from the arrangement of all things in the body, where fibers are seen arranged into bundles, and glandules into clusters, and this everywhere in the body, and still more perfectly in the purer parts not discernible by the naked eye. This bundling is especially to be seen in the brain, in the two substances there, one of which is called cortical and the other medullary. It is not dissimilar in the purer things, and finally in the purest of all, where the forms which receive them are the very forms of life. [2] That forms or substances are recipient of life can be seen from every single thing that appears in living creatures; and also that recipient forms or substances are arranged in the way most suitable for the influx of life. Without the reception of life in substances, which are forms, there would be no living thing in the natural world, nor in the spiritual world. Series of the purest filaments, like bundles, constitute these forms. It is the same with those things therein which are highly modified; for modifications receive their form from the forms which are the substances in which they are, and from which they flow, because the substances or forms are the determining subjects. The reason why the learned have regarded the things belonging to man's life, that is, to his thought and will, as being devoid of recipient substances or forms, has been that they believed life or the soul to be something either flamy or ethereal, thus such as after death would be dissipated; hence comes the insane notion of many, that there is no life after death. From all this it is evident how it is to be understood that the reasoning falsities were arranged in groups in the natural.

(7409) And the land stank. That this signifies what is foul and loathsome therefrom, is evident from the signification of "to stink," as being that which is foul and loathsome (n. 4516, 7161, 7319); and from the signification of "land," here the land of Egypt, as being the natural mind (n. 5276, 5278, 5280, 5288, 5301).

(7410) Verses 11-15. And Pharaoh saw that there was breathing, and he made heavy his heart, and heard them not, as Jehovah had spoken. And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, and it shall become lice in all the land of Egypt. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the land, and there was louse on man and on beast; all the dust of the land became louse in all the land of Egypt. And the magicians did so with their enchantments, to bring forth lice, and they could not; and there was louse on man and on beast. And the magicians said unto Pharaoh, This is the finger of God; and Pharaoh's heart was made firm, and he heard them not, as Jehovah had spoken. "And Pharaoh saw that there was breathing," signifies that the weariness ceased; "and he made heavy his heart," signifies obstinacy; "and he heard them not," signifies no obedience; "as Jehovah had spoken," signifies according to the prediction; "and Jehovah said unto Moses," signifies instruction anew; "Say unto Aaron," signifies the influx of the internal law into the external law; "stretch out thy rod," signifies that he should show Divine power; "and smite the dust of the land," signifies that he should remove the things in the natural that had been damned; "and it shall become lice," signifies that evils will rise up therefrom; "in all the land of Egypt," signifies through the whole natural mind; "and they did so," signifies the effect; "and Aaron stretched out his hand with his rod," signifies the power of internal truth through external truth; “and smote the dust of the land,” signifies that things damned were removed; “and there was lice on man and on beast,” signifies the interior and exterior evils of cupidities thence derived; “all the dust of the land became louse in all the land of Egypt,” signifies that these evils were from the things that had been damned; “and the magicians did so with their enchantments, to bring forth lice,” signifies an endeavor to pervert Divine order, and to portray the like in these things also; “and they could not,” signifies in vain; “and there was louse on man and on beast,” signifies the interior and exterior evils of cupidities; “and the magicians said unto Pharaoh,” signifies perception and its communication with those who were in evils; “This is the finger of God,” signifies that the power was from the Divine; “and Pharaoh’s heart was made firm,” signifies obstinacy; “and he heard them not,” signifies disobedience; “as Jehovah had spoken,” signifies according to the prediction.

(7411) And Pharaoh saw there was breathing. That this signifies that the weariness ceased, is evident from the signification of “there being breathing,” as being that there was no longer what was undelightful, thus that there was no longer weariness. (That it was wearisome and undelightful to them to reason from mere falsities, see above, n. 7392.) That which is delightful causes man to breathe freely and fully; but that which is undelightful causes him to breathe neither freely nor fully; hence it is that by “there being breathing,” is signified that what was undelightful or wearisome ceased.

(7412) And he made heavy his heart. That this signifies obstinacy, is evident from the signification of the "heart being made heavy," and also of "being hardened," and "being made firm," as being obstinacy (see n. 7272, 7300, 7305).

(7413) And he heard them not. That this signifies no obedience, is evident from what was said above (see n. 7224, 7275, 7301, 7339), where are the like words.

(7414) As Jehovah had spoken. That this signifies according to the prediction, see above (n. 7302, 7340).

(7415) And Jehovah said unto Moses. That this signifies instruction anew, see n. 7186, 7226, 7267, 7304, 7380.

(7416) Say unto Aaron. That this signifies the influx of the internal law into the external law, see above (n. 7381).

(7417) Stretch out thy rod. That this signifies that he should show Divine power, is evident from the signification "to stretch out," as being to exercise and to show (as above); and from the signification of a "rod," as being power (see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026); which power was Divine because Aaron had no power, still less was there power in the rod; but the power was exercised through Aaron and his rod. That it was exercised through the rod was because the things done by Divine command within the church were done by means of representatives (this was before the Lord's Coming), thus by the stretching out of the hand and of the rod; because the arm and the hand correspond to power, and from this also the rod. The reason why before the Coming of the Lord the things done within the church by Divine command were done by means of representatives, was that all things and each represented the Lord and His kingdom in the heavens, and His kingdom on earth, that is, the church. That this is so can also be seen from the Word, in which all things and each in the supreme sense treat of the Lord, and in the internal sense treat of His kingdom and church.

(7418) And smite the dust of the land. That this signifies that he should remove the things in the natural that had been damned, is evident from the signification of "smiting," as being to remove; from the signification of "dust," as being that which is damned (of which in what follows); and from the signification of "the land," here the land of Egypt, as being the natural mind (n. 7409). That "dust" denotes that which is damned is because the places where evil spirits are, at the sides beneath the soles of the feet, appear as land, and in fact as land untilled and dry, under which are certain hells. This land is called "damned land," and the dust there signifies that which is damned. It has sometimes been granted me to see that the evil spirits shook off the dust there from their feet, when they desired to give anyone to damnation. This was seen to the right a little in front, in the border toward the hell of the magicians, where spirits are cast into their hell who during their life in the world have been in the knowledge of faith, and yet have led a life of evil. From this then it is that by "dust" is signified what is damned, and by "shaking off the dust" damnation. [2] It was from this signification that the Lord commanded His disciples to shake off the dust of their feet if they were not received, as in Matthew: Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city (Matt. 10:14-15; Mark 6:11; Luke 9:5; 10:10-12); by the "disciples" here are not meant disciples, but all things of the church, thus all things of faith and charity (n. 2089, 2129, 2130, 3354, 3858, 3913, 6397); by "not receiving, and not hearing," is signified to reject the truths of faith and the goods of charity; and by "shaking off the dust of the feet," damnation. That "it would be more tolerable for Sodom and Gomorrah than for that city," is because by "Sodom and Gomorrah" are meant those who are in evil of life, but who have known nothing of the Lord and the Word, and thus could not receive. From this it can be seen that there is not meant a house or city which would not receive the disciples, but those who are within the church and do not live the life of faith. Everyone can see that a whole city could not be damned because they did not receive the disciples and at once acknowledge the new doctrine which they preached. [3] By the "dust" also which was formerly put on the head when in grief and repentance, is signified that which is damned, as in these passages: The elders of the daughter of Zion sit on the earth, they keep silence; they have made dust come up upon their head; they have girded themselves with sackcloth; the virgins of Jerusalem have made their head come down to the earth (Lam. 2:10). They shall cry bitterly, and shall make dust come up upon their heads, they shall roll themselves in the ashes (Ezek. 27:30).

Weeping weep not in the house of Aphrah; roll thyself in the dust (Micah 1:10). They cast dust on their heads, and cried, weeping and wailing (Rev. 18:19); and also in the historical parts of the Word throughout. By dust upon the heads, and also by the casting down of the body and of the head to the earth, and there rolling in the dust, was represented humiliation, which when genuine is such that the person acknowledges and perceives himself to be damned, but to be received from damnation by the Lord (n. 2327, 3994, 4347, 5420, 5957). [4] By the "dust" into which the golden calf which they made in the wilderness was beaten and ground, is also signified what is damned, of which we read thus in Moses: I took your sin, the calf which ye had made, and burnt it with fire and I beat it, grinding it well, even until it was reduced unto dust; and I cast the dust thereof into the brook that descended out of the mountain (Deut. 9:21). By "dust" is also signified what is damned in the following passages: Jehovah God said unto the serpent, Upon thy belly shalt thou walk, and dust shalt thou eat all the days of thy life (Gen. 3:14). Feed Thy people as in the days of eternity, the nations shall see, and blush at all their power, they shall lick the dust like a serpent (Micah 7:14, 16-17). Dust shall be the serpent's meat (Isa. 65:25). Come down, and sit upon the dust, O virgin daughter of Babel (Isa. 47:1). Our soul is bowed down to the dust, our belly hath cleaved to the earth (Ps. 44:25). My soul cleaveth to the dust, quicken Thou me (Ps. 119:25). "Dust" in the Word signifies also the grave, likewise what is lowly, and what is numerous.

(7419) And it shall become lice. That this signifies that evils will rise up therefrom, is evident from the signification of "lice," as being evils; but what evils they are, and from what origin, can be seen from the correspondence of evils with such vermin, in that they are especially the evils which are in the sensuous, that is, in the wholly external man. The correspondence is from this, that lice are in the outermost skin, and within dirt there, and beneath a scab. Such also is the sensuous of those who have been in the knowledge of faith, but in a life of evil. When this knowledge is taken away from them, as is done with such in the other life, they are then of a gross and stupid mind; they have sometimes appeared; they are foul and loathsome. Infestations by evils are signified by their biting. That such is the signification of "lice" cannot be confirmed by other passages from the Word, for they are mentioned elsewhere only in David when speaking of Egypt (Ps. 105:31).

(7420) In all the land of Egypt. That this signifies through the whole natural mind, is evident from the signification of "the land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

(7421) And they did so. That this signifies the effect, is evident without explication.

(7422) And Aaron stretched out his hand with his rod. That this signifies the power of internal truth through external truth, is evident from what was said above (n. 7382), where are like words.

(7423) And smote the dust of the land. That this signifies that things damned were removed, is evident from what was said above (n. 7418).

(7424) And there was louse on man and on beast. That this signifies that interior and exterior evils of cupidities were thence derived, is evident from the signification of "lice," as being evils (see n. 7419); and from the signification of "man," as being good (n. 4287, 5302), thus in the opposite sense evil; and from the signification of "beast," as being the affection of good, and in the opposite sense the affection of evil, or cupidity (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3218, 3519, 5198); but when "man and beast" are mentioned together, then by "man" is signified interior good, and in the opposite sense interior evil; and by "beast" exterior good, and in the opposite sense exterior evil. The reason why by "man" is signified interior good, or evil, is that he is man from his internal man and its quality, but not from the external man; for the external man is not man without the internal; and in order that the external may also be man, it must be wholly subordinated to the internal, insomuch that it does not act from itself, but from the internal man. The reason why by "beast" is signified exterior good, and in the opposite sense exterior evil, is that beasts have no internal such as man has; the internal which they have has been immersed in the external, insomuch that it is one with it, and together with it looks downward or toward the earth, without any elevation toward what is interior. It is said "evils of cupidities" because all evils belong to cupidities, because cupidities belong to loves. Interior evils are distinguished from exterior by the fact that interior evils are those which are of the thought and will; and exterior evils are those which are of act. That there may be evils which are interior and not exterior, is evident from the fact that a man may be evil, and yet in the outward form may appear as an upright man, and even as a man of faith and conscience. Some also know how to counterfeit angels, when yet inwardly they are devils. So far can the inward form which is of the spirit differ from the outward form which is of the body.

(7425) All the dust of the land became louse in all the land of Egypt. That this signifies that these evils were from the things that had been damned, is evident from the signification of “the dust of the land,” as being what is damned (of which above, n. 7418); from the signification of “lice,” as being evils (n. 7419); and from the signification of “the land of Egypt,” as being the natural mind (of which also above, n. 7420).

(7426) And the magicians did so with their enchantments, to bring forth lice. That this signifies an endeavor to pervert Divine order, and to portray the like in these things also, is evident from the signification of “they did,” as being an endeavor to do the same thing, for it follows that “they could not;” from the signification of “magicians” and “enchantments,” as being to pervert Divine order and to portray the like in the external form (see n. 7296, 7297, 7337); and from the signification of “bringing forth lice,” as being to produce the evils signified by the “lice” (n. 7419).

(7427) And they could not. That this signifies in vain, is evident without explication.

(7428) And there was louse on man and on beast. That this signifies evils interior and exterior, is evident from what was said above (n. 7424), where are like words.

(7429) And the magicians said unto Pharaoh. That this signifies perception and communication with those who were in evils, is evident from the signification of "saying," as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5743), and also communication (n. 3060, 4131, 6228, 7291, 7381); from the signification of "magicians," as being those who pervert Divine order and portray the like in the external form (of which just above, n. 7426); and from the representation of Pharaoh, as being those who are in falsities and infest (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142, 7317), here those who are in evils, because they are now in a state of evil, after false reasonings have been taken away, as is plain from what goes before.

(7430) This is the finger of God. That this signifies that the power was from the Divine, is evident from the signification of "the finger of God," as being power from the Divine; that "finger" denotes power is because the fingers belong to the hands, and by "hands" is signified power (see n. 878, 4931-4937, 6344, 6424, 6948). That "finger" denotes power, is evident also from the following passages: When I behold the heavens, the work of Thy fingers, the moon and the stars which Thou hast prepared (Ps. 8:3). Jesus said, If I by the finger of God cast out demons, surely the kingdom of God is come unto you (Luke 11:20). That Jesus took the deaf man who had an impediment in his speech apart from the people, and put His finger into his ears, and spat, and touched his tongue (Mark 7:32-33); was also a representative of Divine power. [2] That a finger represents power is plain also from the rites of the church among the Jews, in that blood should be put upon the thumb, and that the priest should sprinkle the blood with his finger, concerning which it is thus written in Moses: Thou shalt kill the ram, and put of the blood upon the thumb of the hand of Aaron and his sons, and upon the great toe of their right foot (Exod. 29:20). The priest shall take of the blood of the guilt-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed from the leprosy, and upon the thumb of his right hand, and upon the great toe of his right foot. Afterward the priest shall dip his right finger in the oil which is upon the palm of his left hand, and shall sprinkle of the oil with his finger seven times before Jehovah; and of the rest of the oil, which is upon the palm of his hand, the priest shall put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot (Lev. 14:14, 16-17). Thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger (Exod. 29:12; Lev. 4:6; 9:9). [3] That all these things signified secrets of heaven and holy things, is evident from the fact that the Word is from the Divine, and is inspired as to every point [in the original] (Luke 16:17), thus also as to these details in Moses. That the “thumb” and the “finger” denote the power of good through truth, is here plain from the internal sense. Power is also signified by “finger” in David: Blessed be

Jehovah who teacheth my hands to fight, and my fingers war (Ps. 144:1); And in Isaiah: He shall not look to the altars, the work of his hands, and that which his fingers have made (Isa. 17:8); “altars” denote worship in general (n. 4541); “the work of the hands, and what the fingers have made” denote such things as are from what is man’s own, thus which are from his own power. 7430a. And Pharaoh’s heart was made firm. That this signifies obstinacy, see n. 7272.

(7431) And he heard them not. That this signifies disobedience, see above (n. 7224, 7275, 7301, 7339).

(7432) As Jehovah had spoken. That this signifies according to the prediction, see above (n. 7302, 7340, 7414).

(7433) Verses 16-20. And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo he goeth forth unto the waters; and say unto him, Thus saith Jehovah, Let My people go, that they may serve Me. For if thou let not My people go, behold I send against thee, and against thy servants, and against thy people, and into thy houses, the noisome fly; and the houses of the Egyptians shall be filled with the noisome fly, and also the land whereon they are. And I will sever in that day the land of Goshen, upon which My people stands, that no noisome fly be there; to the end that thou mayest know that I am Jehovah in the midst of the land. And I will set redemption between My people and thy people; unto the morrow shall this sign be. And Jehovah did so; and there came the grievous noisome fly into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt; the land was destroyed from before the noisome fly. “And Jehovah said unto Moses” signifies instruction again; “Rise up early in the morning” signifies elevation to a still greater sign of power; “and stand before Pharaoh” signifies the appearance of the Divine to those who are in evils; “lo he goeth forth to the waters” signifies that from these evils they again think falsities; “and say unto him, Thus saith Jehovah” signifies command; “Let My people go, that they may serve Me” signifies that they should leave those who are of the spiritual church in order that they may worship their God in freedom; “for if thou let not My people go” signifies if they would not release them; “behold I send against thee, and against thy servants, and against thy people, and into thy houses, the noisome fly” signifies that they would have malevolent falsity in all things and in each; “and the houses of the Egyptians shall be filled with the noisome fly, and also the land whereon they are” signifies that the falsities of malevolence will take possession of all things of the natural mind; “and I will sever in that day the land of Goshen, upon which My people stands, that no noisome fly be there” signifies that they shall not be able to infest by falsities of malevolence those who are of the spiritual church, although they will be near them; “to the end that thou mayest know that I am Jehovah in the midst of the land” signifies a consequent noticing that the Lord is the only God of the church; “and I will set redemption between My people and thy people” signifies the liberation of those who are of the spiritual church from those who are near in the hells; “unto the morrow shall this sign be” signifies the manifestation of Divine power from this forever; “and Jehovah did so” signifies that as said, so it was done; “and there came the grievous noisome fly into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt” signifies that malevolent falsities burst forth from all sides among them; “the land was destroyed from before the noisome fly” signifies that the natural mind was corrupted in respect to truth.

(7434) And Jehovah said unto Moses. That this signifies instruction again is evident from the signification of “saying” when by Jehovah to Moses, as being instruction (see n. 7186, 7226, 7267, 7304, 7380, 7415), here instruction again, because he was again told what he should do.

(7435) Rise up early in the morning. That this signifies elevation to a still greater sign of power, is evident from the signification of “rising in the morning,” as being elevation. (That “rising” denotes elevation see n. 2401, 2785, 2912, 2927, 3171, 4103; and also that the “morning” denotes elevation, n. 7306.) Properly by “rising in the morning” is signified a state of enlightenment (n. 3458, 3723), but as the enlightenment which is effected from the Divine by the influx of good and truth does not exist with the evil who are represented by Pharaoh and the Egyptians; but elevation to attention, therefore by “rising up early in the morning” is here signified such elevation. That it denotes to a still greater sign of power is plain from what follows, where still another new sign is treated of.

(7436) And stand before Pharaoh. That this signifies the appearance of the Divine to those who are in evils, is evident from the signification of "standing before" anyone, as being presence, here the appearance of the Divine, because Moses was to stand, who denotes the truth from the Divine through which the Divine appears; and from the representation of Pharaoh, as being those who are in falsities, here those who are in evils (as above, n. 7429).

(7437) Lo he goeth forth to the waters. That this signifies that from these evils they again think falsities, is evident from the signification of "going forth," as being thought from evils to falsities, for when those who are in evils think from them to falsities, they are said to "go forth," for as evil is of the will it is inmost, and falsity is outside of it, because falsity is of the understanding, consequently of the thought; this is signified by "going forth" in the spiritual sense, and also evil action from an evil will, as in Mark 7:21-23; and from the signification of "waters," as being truths, and in the opposite sense falsities (see n. 739, 790, 2702, 3058, 3424, 4676, 5668), and also because the waters of the river of Egypt, to which Pharaoh would go forth, denote falsities (n. 7307). [2] As regards thought from evils to falsities, be it known that they who are in evils cannot do otherwise than think from them to falsities; for evils are of their will and consequently of their love, and falsities are of their thought and consequently of their faith. For what a man wills, he loves; and what he loves, he confirms and defends; and evils cannot be confirmed and defended except by means of falsities; and therefore in the Word, where evil is compared to a city, falsities are compared to the walls round about the city. That they who are in evils think to the falsities by which they defend the evils, is because evils are the very delights of their life, insomuch that they are their very life. And therefore when they apprehend from others that they are evils, then in order to prevent their appearing so, they devise falsities by which they may cause the evils not to be believed to be evils; but if the evils dare not appear through falsities, they are hidden in the interiors, nor do they show themselves except when the fear of the law, or of the loss of reputation for the sake of gain or of acquiring honors, ceases; and then the evils burst forth either under the form of artifices, or of open hostilities. [3] From all this it can be seen that they who are in evils cannot do otherwise than think from evils to falsities. It is the same also with those who are in a state of good, in that they cannot do otherwise than think from good to truths; for good and truth are conjoined, and also evil and falsity, insomuch that he who knows that anyone is in good, can know that he is in the truth of his good; and that he who is in evil is in the falsity of his evil; and that he is in this falsity in proportion as he excels in the gift of reasoning and perverting, and also in proportion as he is in the fear of the loss of reputation for the sake of gain and honors, and in proportion as he desires to be in the freedom of doing evil. Strange to say, after such persons have for some time defended evils by means of falsities, they at last persuade themselves that evils are goods, and that falsities are truths.

(7438) And say unto him, Thus saith Jehovah. That this signifies command, see n. 7036, 7310.

(7439) Let My people go, that they may serve Me. That this signifies that they should release those who are of the spiritual church in order that they may worship their God in freedom, is evident from the signification of "letting go," as being to release; from the representation of the sons of Israel, here "My people," as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of "serving Jehovah," as being to worship. That they should worship in freedom is plain from what follows (verses 21-23), and also from the fact that all worship which is truly worship must be in freedom. [2] The sons of Israel being called "the people of Jehovah" was not because they were better than other nations, but because they represented the people of Jehovah, that is, those who are of the Lord's spiritual kingdom. That they were not better than other nations is plain from their life in the wilderness, in that they did not at all believe in Jehovah, but in their hearts believed in the gods of the Egyptians, as is evident from the golden calf which they made for themselves, and which they called their gods who had brought them forth out of the land of Egypt (Exod. 32:8). The same is evident also from their subsequent life in the land of Canaan, as described in the historicals of the Word, and from what was said of them by the prophets, and finally from what was said of them by the Lord. [3] For this reason also few of them are in heaven, for they have received their lot in the other life according to their life. Therefore do not believe that they were elected to heaven in preference to others; for whoever so believes, does not believe that everyone's life remains with him after death, nor that man must be prepared for heaven by his whole life in the world, and that this is done of the Lord's mercy, and that none are admitted into heaven from mercy alone, regardless of how they have lived in the world. Such an opinion about heaven and the Lord's mercy is induced by the doctrine of faith alone, and of salvation by faith alone without good works; for those who hold this doctrine have no concern about the life, and so believe that evils can be washed away like dirt by water, and thus that man can in a moment pass into the life of good, and consequently be admitted into heaven. For they do not know that if the life of evil were taken away from the evil, they would have no life whatever, and that if they who are in a life of evil were admitted into heaven, they would feel hell in themselves, and this the more grievously, the more interiorly they were admitted into heaven. [4] From all this it can now be seen that the Israelites and Jews were by no means elected, but only accepted to represent the things that belong to heaven; and that this must needs be done in the land of Canaan, because the Lord's church had been there from the most ancient times, and from this all the places there became representative of heavenly and Divine things. In this way also the Word could be written, and the names in it could signify such things as belong to the Lord and His kingdom.

(7440) For if thou let not My people go. That this signifies if they would not release them, is evident from the signification of “letting go,” as being to release; and from the signification of the “people of Jehovah,” as being those who are of the Lord’s spiritual church (as just above, n. 7439).

(7441) Behold I send against thee, and against thy servants, and against thy people, and into thy houses, the noisome fly. That this signifies that they would have the falsity of malevolence in all things and in each, is evident from the signification of “Pharaoh, his servants, and his people,” as being all things and each that belong to the natural mind (see n. 7396), and as “into thy houses” is added, there is also signified into the interiors of this mind (as above, n. 7407); and from the signification of “the noisome fly,” as being the falsities of that evil which was signified by the portent which precedes, thus the falsities of malevolence. What falsities, therefore, and of what kind, are here signified by “the noisome fly,” is clear from the evils from which these falsities come. That these evils were the evils that are in the outermost parts of the natural mind, thus that are in the sensuous, see above, n. 7419; and the falsities that are from these evils are of the same kind, and are the falsities which are signified also by the “flies of Egypt” in Isaiah: It shall come to pass in that day, that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Asshur; and they shall come, and shall rest all of them in the rivers of desolations and in the clefts of the rocks (Isa. 7:18-

19); here “the fly in the uttermost part of the rivers of Egypt” denotes the falsities that are in the outermost parts of the natural mind, thus that are in the sensuous nearest the body. These falsities are compared to such an insect, because the things in this part of the mind are like insects flying in the air, obscuring interior things and also inflicting injury on them; for they are mostly imaginary, and are fallacies, the reasonings from which are like castles in the air. The “noisome fly” of this kind is mentioned only in David (Ps. 78:45, and 105:31), where Egypt is also spoken of. Be it known that all the flying things mentioned in the Word signify things of the intellect, and consequently truths, and in the opposite sense falsities (n. 40, 745, 776, 778, 866, 988, 3219, 5149); but flying things of the lowest sort, which are insects, signify truths, and in the opposite sense falsities, which are more ignoble and obscure in proportion as they belong to the sensuous, for unless these things are enlightened by things more interior they are in total obscurity and darkness, being next the body, and consequently near to earthly things, where heavenly things terminate, and are immersed in thick darkness.

(7442) And the houses of the Egyptians shall be filled with the noisome fly, and also the land whereon they are. That this signifies that the falsities of malevolence will take possession of all things of the natural mind, is evident from the signification of “filling,” as being to take possession of; from the signification of “the house of the Egyptians,” as being the interiors of the natural mind (of which above, n. 7407); from the signification of “the noisome fly,” as being falsities of malevolence (of which just above, n. 7441); and from the signification of "the land of Egypt," as being the natural mind in general (see n. 5276, 5278, 5280, 5288, 5301). [2] How it is that the interiors also of the natural mind shall be taken possession of by the falsities of evil which are in the outermost parts of this mind, must be briefly told. The things that flow in with man through heaven from the Lord, flow into his interiors, and advance down to the ultimates or outermost parts, and there they are presented to man in a sensible form, consequently they flow down into the sensuous, and through this into the things of the body. If the sensuous has been filled with phantasies from fallacies and appearances, and especially if it has been filled with phantasies from falsities, then the truths which flow in are there turned into similar things, for they are received there according to the form that is induced on them (see n. 7343). Insofar also as truths are turned into falsities, so far the interiors through which they pass are closed, and at last there is no opening beyond that which is necessary for a sufficient transflux to confer the faculty of reasoning, and of confirming evils by means of falsities. [3] Such being the case with man, it must needs be that while he is being regenerated his natural must be regenerated down to the sensuous; for unless this is regenerated, there is no reception of truth and good, because, as before said, the inflowing truth is there perverted, and then the interiors are closed. And therefore when the exteriors have been regenerated, the whole man has been regenerated, as was signified by the Lord's words to Peter when He washed his feet: Simon Peter said unto Him, Lord, wash Thou not my feet only, but also my hands and my head. Jesus said to him, He that hath been bathed needeth not save to have his feet washed, and is clean every whit (John 13:9-10); by the "feet" are signified natural things (n. 2162, 3761, 3986, 4280, 4938-4952); by "washing" is signified purifying (n. 3147, 5954); by "hands" are signified the interiors of the natural; and by the "head" spiritual things; hence is plain what is meant by "him that hath been bathed needing only to have his feet washed, and being clean every whit," namely, that a man has already been regenerated when he has been regenerated also in respect to the exteriors that belong to the natural. When therefore man has been regenerated also in respect to the natural, then all things therein have been made subordinate to the more interior things; and when these flow in there, they flow as into their generals, by which they present themselves to man in a sensible form. When this is the case with a man, he sensibly feels the affection of the truth that is of faith, and the affection of the good that is of charity. [4] But the sensuous itself, which is the ultimate of the natural, can with difficulty be regenerated, because it has been filled with material ideas from things earthly, bodily, and worldly. Therefore the man who is being regenerated, especially at this day, is not regenerated as to the sensuous, but as to the natural which is next above the sensuous, to which he is elevated by the Lord from the sensuous, when he is thinking about the truths and goods of faith. The man who is being regenerated by the Lord is endowed with the capacity of elevation from the sensuous. With respect to the nature of the sensuous, and the elevation of the thought above it, see n. 5084, 5089, 5094, 5125, 5128, 5767, 6183, 6201, 6310, 6311, 6313, 6314, 6316, 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949.)

(7443) And I will sever in that day the land of Goshen, upon which My people stands, that no noisome fly be there. That this signifies that they shall not be able to infest by falsities of malevolence those who are in the spiritual church, although they are near them, is evident from the signification of "severing," as being to separate so that there is no communication; from the signification of "day," as being state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850), and therefore "to sever in that day" denotes to separate in that state; from the signification of "the land of Goshen," as being the midst or inmost in the natural (n. 5910, 6028, 6031, 6068), and as the sons of Israel were in Goshen, as being also the church (n. 6649); from the representation of the sons of Israel who are here the "people of Jehovah," as being those who are of the spiritual church (see above, n. 7439); and from the signification of the "noisome fly," as being the falsity of malevolence (n. 7441). Thus "no noisome fly being there," denotes that they could not flow in, consequently could not infest by means of these falsities. That they could not infest by means of these falsities, is because these falsities are falsities from the evils in the outermost parts of the natural mind, that is, in the sensuous, from which sensuous, thus from the falsities therein, they who are in good and truth can be elevated (according to what was said just above, n. 7442); and when they are being elevated, they are then also separated from those who are in falsities there.

(7444) To the end that thou mayest know that I am Jehovah in the midst of the land. That this signifies a noticing that the Lord is the only God of the church, is evident from the signification of “knowing,” as being to notice; and from the signification of “the midst of the land,” as being where truth and good are with those who are of the Lord’s church; the inmost being where truth from good is (n. 3436, 6068, 6084, 6103); thus by “the midst of the land” is signified the church, the same as by “the land of Goshen” just above spoken of (n. 7443); by “I am Jehovah” is signified that He only is the I AM, thus that He only is God. (That “Jehovah” in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956.) Hence it is evident that by “that thou mayest know that I am Jehovah in the midst of the land” is signified a noticing that the Lord alone is the God of the church.

(7445) And I will set redemption between My people and thy people. That this signifies the liberation of those who are of the spiritual church from those who are near in the hells, is evident from the signification of “redemption,” as being a bringing forth from hell (see n. 7205), and as being specifically said of those who are being liberated from vastation (n. 2959); from the representation of the sons of Israel, who here are “My people,” as being those who are of the spiritual church (n. 7439); and from the representation of the Egyptians, who here are “thy people,” as being those who are near in the hells and infest (n. 7090). Hence it is plain that by "I will set redemption between My people and thy people" is signified the liberation of those who are of the spiritual church from those who are in the hells.

(7446) Unto the morrow shall this sign be. That this signifies the consequent manifestation of Divine power forever, is evident from the signification of "the morrow," as being forever (see n. 3998); and from the signification of a "sign," as being the confirmation of truth, and thus knowledge (n. 6870), consequently the manifestation of Divine power; for truth was formerly made manifest by means of signs, and the Divine power at the same time.

(7447) And Jehovah did so. That this signifies that, as said, so it was done, is evident without explication.

(7448) And there came the grievous noisome fly into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt. That this signifies that malevolent falsities burst forth from all sides among them, is evident from the signification of "the noisome fly," as being the falsities of malevolence (of which above, n. 7441); and from the signification of "the house of Pharaoh, and the house of his servants, and all the land," as being all things and each in the natural (see n. 7396, 7441, 7442), here from all things and each, or from all sides, because it is signified that these falsities burst forth. By "the noisome fly coming into the house" is proximately signified that falsities entered where evils were, and that they conjoined themselves with evils; but when falsities have been conjoined with evils, then evils burst forth by means of falsities. From this it is that by "the noisome fly came into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt," there is signified that malevolent falsities burst forth, and indeed from all sides.

(7449) The land was destroyed from before the noisome fly. That by this is signified that the natural mind was corrupted in respect to all truth, is evident from the signification of "being destroyed," as being to be corrupted; from the signification of "the land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301); and from the signification of "the noisome fly," as being the falsity of malevolence (n. 7441). It is said that it was corrupted in respect to all truth, because truth is wholly corrupted by means of falsity from evil.

(7450) Verses 21-28. And Pharaoh called Moses and Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God; lo, we shall sacrifice the abomination of the Egyptians unto their eyes, and will they not stone us? We will go a way of three days into the wilderness, and will sacrifice to Jehovah our God, as He hath said unto us. And Pharaoh said, I will let you go, and ye shall sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away: supplicate for me. And Moses said, Behold, I go forth from thee, and I will supplicate unto Jehovah that He may remove the noisome fly from Pharaoh, from his servants, and from his people, tomorrow; only let not Pharaoh mock any more in not letting the people go to sacrifice to Jehovah. And Moses went out from before Pharaoh, and he supplicated unto Jehovah. And Jehovah did according to the word of Moses; and He removed the noisome fly from Pharaoh, from his servants, and from his people; there was not one left. And Pharaoh made heavy his heart this time also, and he did not let the people go. "And Pharaoh called Moses and Aaron" signifies the presence of the law Divine; "and said, Go ye, sacrifice to your God in the land," signifies that they would not oppose their worshiping their God, but it must be done in their neighborhood; "and Moses said," signifies the answer; "it is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God," signifies that infernal foulness and filthiness would flow in; "lo, we shall sacrifice the abomination of the Egyptians before their eyes," signifies that Divine worship would be infested by such if done in their presence; "and will they not stone us?" signifies that thus they would extinguish the truths of faith which are of worship; "we will go a way of three days into the wilderness," signifies that they would utterly depart so as to be in freedom; "and will sacrifice to Jehovah our God," signifies that in this way there would be worship; "as He hath said unto us," signifies as He has commanded; "and Pharaoh said, I will let you go, and ye shall sacrifice to Jehovah your God in the wilderness," signifies that they would leave them, and not infest them, so that they may worship their God in freedom; "only ye shall not go very far away," signifies although they are in the neighborhood; "supplicate for me," signifies that they should intercede; "and Moses said, Behold, I go forth from thee," signifies the removal of the appearance of truth Divine among them; “and I will supplicate unto Jehovah,” signifies intercession; “that He may remove the noisome fly from Pharaoh, from his servants, and from his people” signifies that there may be an end of this state in respect to the falsities of malevolence; “tomorrow,” signifies forever; “only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah,” signifies provided he does not deceive by a lie, and does not [fail to] leave them to worship their God in freedom; “and Moses went out from Pharaoh” signifies the removal of the appearance of truth Divine among those who are in falsities of malevolence; “and he supplicated unto Jehovah,” signifies intercession; “and Jehovah did according to the word of Moses,” signifies that it was so done according to the word of the Lord; “and he removed the noisome fly from Pharaoh, from his servants, and from his people,” signifies the end of this state of falsity; “there was not one left,” signifies a full removal; “and Pharaoh made heavy his heart this time also,” signifies obstinacy again; “and he did not let the people go,” signifies that they would not leave those who were of the spiritual church.

(7451) And Pharaoh called Moses and Aaron. That this signifies the presence of the law Divine, is evident from the signification of “calling,” as being presence (see n. 6177, 7390); and from the representation of Moses and Aaron, as being the law Divine; Moses the internal law, and Aaron the external law (n. 7381, 7390).

(7452) And said, Go ye, sacrifice to your God in the land. That this signifies that they would not oppose their worshiping their God, but it must be done in their neighborhood, is evident from the signification of "he said, Go ye," as being that they would not oppose; from the signification of "sacrificing," as being to worship (of which above, n. 7393); and from the signification of "in the land," that is, in the land of Egypt, as being in their neighborhood. That "in the land" denotes in their neighborhood, is plain from the answer of Moses, that it was not meet to do so, for they would sacrifice the abomination of the Egyptians before their eyes, but that they would go a way of three days into the wilderness, and sacrifice to Jehovah their God; and also from the reply of Pharaoh, that they should not go very far away (verses 21-23). Thus by "the land" in the internal sense is meant where they are who are in falsities and infest, concerning whose nearness see n. 7090.

(7453) And Moses said. That this signifies the answer, see n. 7103, 7394.

(7454) It is not meet to do so, for we shall sacrifice the abomination of the Egyptians to Jehovah our God. That this signifies that infernal foulness and filthiness would flow in, is evident from the signification of "it is not meet to do so," as being that it cannot be so done; from the signification of "abomination," as being infernal foulness and filthiness; and from the signification of "sacrificing to Jehovah God," as being to worship their God (of which above, n. 7452). Hence by "sacrificing to Jehovah God the abomination of the Egyptians" is signified that they would worship God with a worship which those would abominate who are in falsities from what is infernal contrary to this worship, and which would infest it. [2] How the case stands with this matter is very evident from things that show themselves clearly in the other life. Every spirit, and still more every society, is surrounded with a sphere of the faith and of the life of that spirit or society. This sphere is a spiritual sphere, and by it is known the quality of the spirit, and even better that of the society. For the sphere is perceived by those who have perception, sometimes at a considerable distance; and this although the spirit or the society is in hiding, and does not communicate by thought or by speech. This spiritual sphere may be compared to the material sphere which encompasses the body of a man in the world, which is a sphere of effluvia exuding from him, and is smelled by keen-scented beasts. (Of the spiritual sphere which encompasses spirits, see n. 1048, 1053, 1316, 1504, 1519, 2401, 2489, 4464, 5179, 6206.) [3] From all this it can be seen that if infernal spirits were near where they are who are in Divine worship, they would infest them by their sphere, for in this way they who are in Divine worship would perceive what is shocking and abominable. All this shows how it is to be understood that infernal foulness and filthiness would flow in, if they were to worship God in that neighborhood. From what has been said about the spiritual sphere, or the sphere of faith and life, which exhales from every spirit, and still more from a society of spirits, it can also be seen that nothing whatever is hidden of that which a man in the world has thought, spoken, and done, but that it is in the open; for it is these things which make this sphere. Such a sphere also pours forth from the spirit of a man while he is in the body in the world; and from this his quality is also known. Therefore believe not that the things a man thinks in secret and that he does in secret, are hidden, for they are as clearly shown in heaven as are those which appear in the light of noon, according to the Lord's words in Luke: There is nothing covered that shall not be revealed; or hidden that shall not be known; therefore whatsoever ye have said in the darkness shall be heard in the light; and that which ye have spoken in the ear in bed-chambers, shall be proclaimed upon the housetops (Luke 12:2-3).

(7455) Lo, we shall sacrifice the abomination of the Egyptians before their eyes. That this signifies that Divine worship would be infested by such if done in their presence, is evident from the things just unfolded above (n. 7454).

(7456) And will they not stone us? That this signifies that they would thus extinguish the truths of faith which are of worship, is evident from the signification of "stoning," as being to extinguish and blot out falsities; but in the opposite sense, when done by the evil, as being to extinguish and blot out the truths of faith. If the infernal foulness and filthiness spoken of above (n. 7454) were to flow in with those who are in the holy of worship, the holy of worship would be extinguished; for the reason that when man is in the holy of worship, he is withheld from such things, and they who are in the good of faith and of life are elevated from the sensuous where such things are; but when such objects flow in, there are then excited the filthy things which are in the sensuous mind (and from which, as just said, the man is withheld when he is in the holy of worship, and they who are in good are being elevated), and thereupon the holy of worship is extinguished. This may also be plain from experience, for if when a man is engaged in Divine worship a filthy object appears, and is not removed, so long as it remains, the worship perishes and is extinguished. This is what is meant by the truths of faith which are of worship being extinguished by those who are in falsities from evils if these were in the neighborhood. [2] As regards the signification of "stoning," be it known that there were two death penalties among the Israelites and Jews, with whom the representative of a church had been instituted, of which the one was stoning, and the other was hanging upon wood. Stoning was for anyone who desired to destroy the truths of worship that had been commanded, and hanging was for anyone who desired to destroy the good of life. That those were stoned who desired to destroy the truths of worship, was because a "stone" signified truth, and in the opposite sense falsity (n. 643, 1298, 3720, 6426); and that those were hanged upon wood who desired to destroy the good of life, was because "wood" signified good, and in the opposite sense the evil of cupidities (n. 643, 2784, 2812, 3720). [3] That the penalty of stoning was inflicted if anyone destroyed the truths which are of worship, is plain from the following passages: At last they will make the company come up upon thee, and they shall stone thee with stone, and cut thee in sunder with their swords (Ezek. 16:40); speaking of Jerusalem perverted, and of the destruction of the truth of faith by means of falsities; hence it is said that they shall "stone with stone," and also "cut in sunder with swords;" for a "sword" signifies truth fighting and destroying falsity, and in the opposite sense falsity fighting and destroying truth (n. 2799, 4499, 6353, 7102). [4] So in another passage in the same: Make the company come up against them, that the companies stone them with stone, and cleave them asunder with their swords (Ezek. 23:46-47); speaking of Jerusalem and Samaria, by which is signified the church, by "Jerusalem" the celestial spiritual church, by "Samaria" the spiritual church; and in this chapter is described how the goods and truths of faith have been destroyed in them. [5] In Moses: If when an ox shall gore a man or a woman that they die, stoning, the ox shall be stoned (Exod. 21:28); "to gore a man or a woman" signifies falsity fighting and destroying truth and good, for a "horn" denotes falsity fighting, and also the power of falsity (n. 2832); by "man" and "woman" are signified in the Word truth and good. From this it is evident what is the internal sense in this command, and what the reason why the ox was to be stoned. [6] In the same: He that blasphemeth the name of Jehovah slaying shall be slain; all the assembly stoning shall stone him (Lev. 24:15); "to blaspheme the name of Jehovah" signifies to do violence to the truths and goods of worship by means of malevolent falsities. (That the "name of Jehovah" denotes everything in one complex whereby Jehovah is worshiped, see n. 2724, 3006, thus everything of faith and charity, n. 6674.) For this reason the son of the Israelitish woman who blasphemed the name of Jehovah was brought forth out of the camp and stoned (Lev. 24:11, 14, 23). It was also ordered that those who served other gods should be stoned (Deut. 17:3, 5); and also those who incited others to serve other gods (Deut. 13:7-11). By “serving other gods” is signified profane worship, by which true worship is extinguished. [7] If a damsel were married, and the tokens of virginity were not found in her, she was to be stoned, because she had wrought folly in Israel by playing the harlot in her father’s house (Deut. 22:20, 21). This was because by “whoredom” was signified the falsification of truth, thus its destruction (n. 2466, 4865). If a man lay in a city with a damsel, a virgin betrothed to a man, they were both to be stoned (Deut. 22:23, 24), for the same reason, namely, because of whoredom, for spiritual whoredom is the falsification of truth. [8] In Luke: They concluded among themselves that if they were to say that the baptism of John was from heaven, He would say, Why did ye not believe him? But if they said, From men, all the people would stone them (Luke 20:5-6); where also “stoning” is predicated of what is contrary to truth. The Jews desired to stone Jesus because He said that before Abraham was, He was (John 8:58, 59); and this was because that nation believed it to be false. It was the same when they desired to stone Jesus because He said that He and His Father are one (John 10:30-33); for this they believed to be blasphemy, as is there said. From all this it is now evident what “stoning” involves, and why it was commanded, and also that the penalty of stoning being in Egypt from ancient times, had been derived from the representatives of the Ancient Church.

(7457) We will go a way of three days into the wilderness. That this signifies that they would utterly depart so as to be in freedom, is evident from the signification of “going a way of three days into the wilderness,” as being to utterly depart. That this is signified follows from what is contained above in the internal sense, namely, that they could not worship God in the neighborhood and presence of those who were from hell (of which above, n. 7452, 7454-7456); thus that they would depart in order to be in freedom.

(7458) And we will sacrifice to Jehovah our God. That this signifies that in this way there would be worship, is evident from the signification of “sacrificing to Jehovah,” as being worship (of which above, n. 7393, 7452); and that there is worship when men are in freedom (n. 7349).

(7459) As He hath said unto us. That this signifies as He has commanded, is evident without explication.

(7460) And Pharaoh said, I will let you go, and ye shall sacrifice to Jehovah your God in the wilderness. That this signifies that they would release and not infest them so that they might worship their God in freedom, is evident from the signification of “letting go,” as being to release, thus not to infest; and from the signification of “sacrificing to Jehovah God,” as being to worship their God (of which above, n. 7458). That it denotes in freedom, follows; for it is said that they should “sacrifice in the wilderness,” consequently not so near as they had been before. (That to be near denotes not to be in freedom, see n. 7454, 7456.)

(7461) Only ye shall not go very far away. That this signifies although they are in the neighborhood, is evident from the signification of “not going far away,” as being not to be at a distance, or far from the land of Egypt.

(7462) Supplicate for me. That this signifies that they should intercede, is evident from the signification of “supplicating for him,” when said by Pharaoh to Moses, as being to intercede (as above, n. 7396).

(7463) And Moses said, Behold I go forth from thee. That this signifies the removal of the appearance of truth Divine among them, is evident from the representation of Moses, as being the law Divine (see n. 6723, 6752), thus also truth Divine (n. 7014, 7382); and from the signification of “going forth,” as being removal (as above, n. 7404). For by Pharaoh’s calling Moses and Aaron is signified the presence of truth Divine (n. 7451); and therefore here by “going forth from him” is signified removal. As regards the presence and the removal of truth Divine with the evil, be it known that truth from the Divine sometimes appears to them, and this through the presence of an angel near them; but truth from the Divine does not flow in with them through the interiors, as with the good, because with them the interiors have been closed; but it affects their exteriors only. When this happens they are in fear, and from this in humiliation, for the presence of truth from the Divine strikes them with dismay, and inspires them with fear as of death; but when truth from the Divine is removed they return into their former state and are devoid of fear. This is what is meant by the presence of the appearance of truth

Divine, and by its removal. This also was represented by Pharaoh, in that when Moses was present he humbled himself and promised to let the people go, that they might sacrifice to Jehovah; but when Moses had gone forth from him he made heavy his heart (verse 28); for as shown above, Moses represented the law Divine, or truth Divine. [2] That the law Divine is the same as truth Divine, is because the "law Divine" signifies the Word, and thus truth Divine. That the "law" signifies the Word, and thus truth Divine, is evident from the following passages: Jesus said, Is it not written in your law, I said Ye are gods? If He called them gods unto whom the Word was made, and the scripture cannot be broken (John 10:34-35); where "written in the law" denotes in the Word, for it is written in David. In the same: The multitude said, We have heard out of the law that Christ abideth forever (John 12:34); this also was written in David. In the same: Jesus said that the word might be fulfilled that is written in their law, They hated Me without a cause (John 15:25); this also is in David. In Luke: It is written in the law of the Lord that every male that openeth the womb should be called holy to the Lord, and that they should offer a sacrifice according to that which is written in the law of the Lord; a pair of turtledoves, or two young pigeons (Luke 2:23-24, 39); this is in Moses. In the same: A lawyer tempting Jesus, said, What shall I do to receive the heritage of eternal life? Jesus said unto him, What is written in the law? How readest thou? (Luke 10:25-26). [3] In the same: The law and the prophets were until John; from that time the kingdom of God is evangelized: it is easier for heaven and earth to pass, than for one tittle of the law to fall (Luke 16:16-17); besides passages where the Word is called "the law and the prophets" (as Matt. 5:18; 7:12; 11:13; 22:40). In Isaiah: Bind together the testimony, seal up the law for those whom I will teach (Isa. 8:16); "the law" denotes the Word. In the same: Lying sons, sons that would not hear the law of Jehovah (Isa. 30:9). He will set judgment in the earth, and the isles shall hope in His law (Isa. 42:4); this is said of the Lord; "His law" denotes the Word. In the same: Jehovah shall magnify His law (Isa. 42:21). Thus said Jehovah, If ye will not obey Me, to go in My law, which I have set before you, and ye are hearing the words of My servants the prophets (Jer. 26:4-5); where "the law" denotes the Word; besides many other passages. From this it is evident that "the law" denotes the Word, and because it denotes the Word, it denotes truth Divine, as in Jeremiah: This is the covenant that I will make with the house of Israel after these days, said Jehovah; I will put My law in the midst of them, and I will write it on their heart (Jer. 31:33); where "the law of Jehovah" denotes truth Divine. [4] That "the law" in a wide sense is the whole Word, in a less wide sense the historic Word, in a still less wide sense the Word written by Moses, and in a narrow sense the commandments of the Decalogue, see n. 6752. From all this it can now be seen why it is said that Moses represents both the law Divine and also truth Divine.

(7464) And I will supplicate unto Jehovah, signifies intercession, as above (n. 7396, 7462).

(7465) That He may remove the noisome fly from Pharaoh, from his servants, and from his people. That this signifies that there may be an end of this state in respect to the falsities of malevolence, is evident from the signification of "the noisome fly," as being falsities of malevolence (see n. 7441); from the representation of Pharaoh, as being those who are in falsities from evils and infest (of which above); and from the signification of "his servants and his people," as being all and each (n. 7396, 7441). To remove these falsities of malevolence from all and each who infest, is to put an end to this state. Be it known that each miracle done in Egypt signifies a peculiar state into which those come who are in falsities and infest in the other life. There are ten states into which they successively come before they are entirely stripped of all truth, thus before they are cast into hell. For they who are in the knowledge of faith, but in evil of life, are not after death at once brought into hell, but successively. They are first convinced that they are in evil, and afterward the knowledge of faith is taken away from them, and at last they are left to the evil of their life. This is effected by means of many successive states, and these states are what are described by the miracles done in Egypt, consequently by the evils which befell the Egyptians before they were immersed in the sea Suph. These secrets cannot be known without revelation, but with the angels they are among things well known.

(7466) Tomorrow. That this signifies forever, see n. 3998, 7399.

(7467) Only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah. That this signifies provided he does not deceive by a lie, and does not [fail to] leave them to worship their God in freedom, is evident from the representation of Pharaoh, as being those who are in falsities from evils and infest; from the signification of "mocking," as being to deceive by a lie; from the signification of "letting go," as being to leave; from the representation of the sons of Israel, as being those who are of the spiritual church; and from the signification of "sacrificing to Jehovah," as being to worship their God (see n. 7393, 7452, 7458), which must be done in freedom (n. 7454, 7456). From all this it is evident that by "only let not Pharaoh mock anymore in not letting the people go to sacrifice to Jehovah," is signified, provided he does not deceive by a lie, and does not [fail to] leave those who are of the spiritual church to worship their God in freedom.

(7468) And Moses went out from before Pharaoh. That this signifies the removal of the appearance of truth Divine among those who are in falsities of malevolence, is evident from what was said above (n. 7463).

(7469) And he supplicated unto Jehovah, signifies intercession (as above, n. 7396, 7462).

(7470) And Jehovah did according to the word of Moses. That this signifies that it was so done according to the Word of the Lord, is evident from what was unfolded above (n. 7406).

(7471) And He removed the noisome fly from Pharaoh, from his servants, and from his people. That this signifies the end of this state of falsity, is evident from what was said above (n. 7465), where are like words.

(7472) There was not one left. That this signifies a full removal, is evident without explication.

(7473) And Pharaoh made heavy his heart this time also. That this signifies obstinacy again, is evident from the signification of “making firm,” “hardening,” and “making heavy the heart,” as being obstinacy (see n. 7272, 7300, 7305).

(7474) And he did not let the people go. That this signifies that they would not leave those who were of the spiritual church is evident from the signification of “letting go,” as being to leave; and from the representation of the sons of Israel, here “the people,” as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). [2] As regards the spiritual church, which is here represented by the sons of Israel, be it known that it is internal and external; and that those are in the internal church who are in the good of charity, and that those are in the external church who are in the good of faith. Those are in the good of charity who from charity toward the neighbor see the truths which are of faith; but those are in the good of faith who from faith look to charity, thus who do what is good, not from the affection of charity, but from the obedience of faith, that is, because it has been so commanded. It is these who are here properly represented by the sons of Israel, for these are they who in the other life are infested by those who are in falsities. Those who are in the affection of charity cannot be so infested, for the spirits who are in falsities and evils cannot approach those who are in this good, because the Lord is in this good. If these are infested, it is merely in respect to the fallacies and appearances through which they have believed what is not true to be true, and also in respect to such things as the doctrine of their church has taught for truths, which yet are not truths. Such in the other life willingly reject falsities and receive truths, because the good of charity is recipient of truth, for it loves and desires it. [3] As infestations have been so often mentioned, it is to be told what they are, and what is their nature. Infestations are effected by means of injections of falsity against truths, and these falsities are refuted in those who are being infested, by means of an influx from heaven, that is, through heaven from the Lord. In such a state are those held who are in vastation in respect to falsities, until they are imbued with the truths which are of faith, and by degrees with interior truths; and insofar as they are imbued with these truths, so far they are liberated from infestation. Infestations are not temptations, for temptations take place with anguish of conscience, those who are in temptations being kept in a state of condemnation, and hence of anguish and grief. [4] From all this it is evident what is the nature of the vastations in the other life in which are those who are in the good of faith. These vastations are vastations of falsity. But vastations with those who have not been in the good of faith, but in some truth of faith in the memory, while in a life of evil, are vastations of truth. Those who are vastated in respect to falsities, become successively imbued with the truths and goods of faith and charity; but those who are vastated in respect to truths, successively put off truths, and put on the evils which have been of their life. From all this it can be seen what is meant in the Word by "vastations" and "desolations."

(7475) CONTINUATION ABOUT THE SPIRITS AND INHABITANTS OF THE PLANET MARS. The spirits of the planet Mars appear to themselves as men such as they had been in the world, and therefore they have to others a like appearance; for everyone in the other life appears to others as he appears to himself, because the perception is communicated. When I wondered at this, they said that they cannot appear otherwise, because when they lived in the world they knew that they were spirits clothed with a body, and then thought little about their body, but only about the life of their spirit in the body; and therefore when they come into the other life they scarcely know that the state of life has been changed; and as they then also think about the life of their spirit just as they did in the world, they therefore appear to themselves like men. All spirits are indeed in the human form, but not in one so strikingly like that in which are the spirits of Mars; for with these the idea remains such as they had in the world. Moreover, with those who when in the world know and believe that in the other life they shall be in the human form, as the body decreases, this thought increases; and therefore when they put off the body which had served them for use in the world, from the idea impressed upon them they remain to themselves in a like form.

(7476) The spirits of Mars are among those who are the best of all from the earths of this solar system, for they are mostly celestial men, not unlike those who were of the Most Ancient Church on this earth (of whom see above, n. 1114-1125, and elsewhere). When their quality is represented, they are represented with the face in heaven and the body in the world of spirits; and those of them who are angels, with the face toward the Lord and the body in heaven.

(7477) More than other spirits they acknowledge and adore our Lord; they say that He is the only God, and that He rules both heaven and the universe, and that all good is from Him; they said that it is the Lord who leads them, and that He also frequently appears to them in their earth. That the Lord rules both heaven and the universe is a truth known also to Christians in this earth from His words in Matthew: All power has been given unto Me in heaven and on earth (Matt. 28:18); but they do not so believe it as do those who are from the earth Mars.

(7478) Once when the Lord was mentioned, I saw that those spirits humbled themselves so inmostly and profoundly that it cannot be described, for in their humiliation they had the thought that of themselves they are in hell, and that thus they are altogether unworthy to look to the Lord, who is the Holy itself. They were so profoundly in this thought from faith that they were as it were out of themselves, and in it they remained on their knees until the Lord lifted them up, and then as it were drew them out from hell. When they thus emerge from humiliation, they are full of good and of love, and hence of joy of heart. When they so humble themselves they do not turn the face to the Lord, for this they dare not then do, but turn it away. The spirits who were around me said that they never saw such humiliation.

(7479) I have spoken with some from that earth about the faith of those who dwell there. They said that they there believe that there is nothing in them but what is filthy and infernal, and that all good is of the Lord. They even said further that of themselves they are devils, and that the Lord draws them out and continually withholds them from hell. They wondered that so many evil spirits were about me, and also spoke to me; but it was given me to answer that this is permitted them for the purpose that I may thus know their quality, and why they are in hell, and that this is according to their life. It was also given me to say that there were some among them whom I had known when they lived in the world, and that they had then been in stations of great dignity, although nothing but the world was in their hearts; but that no evil spirit, even the most infernal, can do me any harm, because I am continually protected by the Lord.

(7480) I have been instructed that the spirits of Mars have relation to something which is interior in man, and indeed intermediate between the intellectual part and the will part, thus to thought from affection; and they who are the best of them, to the affection of the thought. This is the reason why their face makes a one with their thought, and why they cannot dissemble before anyone (as was said of them above, see n. 7360, 7361).

(7481) And because they have such a relation in the Grand Man, that middle province of the brain which is between the cerebrum and the cerebellum corresponds to them. For with those with whom the cerebrum and the cerebellum have been conjoined in respect to spiritual operations, the face acts as a one with the thought, so that from the face the very affection of the thought shines forth; and from the affection, with some signs also going forth from the eyes, the general of the thought shines forth; and therefore when they were near me, I sensibly noticed a drawing back of the front part of the head toward the hinder part, thus of the cerebrum toward the cerebellum.

(7482) Once when the spirits of Mars were with me, and occupied the sphere of my mind, spirits from our earth came near and wished to infuse themselves also into that sphere; but then the spirits of our earth became as if insane, because they did not at all agree. For the spirits of our earth look to themselves and the world, thus they are in an idea turned to themselves; but the spirits of Mars look to heaven, thus to the Lord and their neighbor, and hence are in an idea turned away from themselves. From this cause there is contrariety. But then came near some angelic spirits of Mars, by whose coming the communication was taken away; and so the spirits of our earth retired.

(7483) There was presented to me an inhabitant of that earth: his face was like that of the inhabitants of our earth, but the lower part of the face was black, not from a beard, which they have not, but from blackness in place of it. This is also from correspondence. The blackness extended itself on both sides up to the ears. The upper part of the face was yellowish, like the faces of the inhabitants of our earth who are not quite white.

(7484) They said that they live on the fruits of trees, and especially on a certain round fruit which springs up out of their ground, and also on legumes.

(7485) They are clad with garments that they make from the bark fibers of certain trees, which have such a strength that they can be woven, and can also be glued together by a kind of gum which they have.

(7486) Among other things they also said that on their earth they know how to make fluid fires, from which they have light in the evening and night.

(7487) The subject of the inhabitants and spirits of Mars will be continued at the end of the following chapter.

CHAPTER 9

(7488) FROM ALL that has been said about the loves of self and of the world, it is evident that all evils spring from them, and because all evils spring from them, so do all falsities; and on the other hand, from love to the Lord and love toward the neighbor spring all goods, and because all goods spring from them, so do all truths.

(7489) This being the case, it is evident that insofar as a man is in the loves of self and of the world, so far he is not in love toward the neighbor, still less in love to the Lord; for these are opposites.

(7490) It is also evident that insofar as a man is in the loves of self and of the world, so far he does not know what charity is, until at last he does not know that it exists; also that so far the man does not know what faith is, until at last he does not know that it is anything; and that so far the man does not know what conscience is, until at last he does not know that it exists; nay, that so far the man does not know what the spiritual is, nor what the life of heaven; and finally that he does not believe there is a heaven and a hell; consequently he does not believe that there is a life after death. These are the effects of the loves of self and of the world when they reign.

(7491) The good of heavenly love and the truth of its faith continually flow in from the Lord, but are not received where the loves of self and of the world reign; but on the contrary where these loves reign, that is, are continually in the thought, are the end, are in the will, and make the life, the good and truth which flow in from the Lord are either rejected, or extinguished, or perverted.

(7492) With those with whom they are rejected, the good which is of love and the truth which is of faith are held in contempt, and also in aversion. With those with whom they are extinguished, the good of love and the truth of faith are denied, and the contrary evils and falsities are affirmed. But with those with whom they are perverted, the good of love and the truth of faith are misinterpreted and are applied to favor evil and its falsity.

(7493) The loves of self and of the world with man begin to reign when he comes to years of discretion and self-government; for then the man begins to think from himself or from his own, and to appropriate these loves to himself, and this the more as he confirms himself in a life of evil. Insofar as a man appropriates evils to himself, so far the Lord separates the good of innocence and charity which the man has received in infancy and childhood and at times afterward, and stores them up in his interiors; for the good of innocence and the good of charity can in no wise abide with the evils of these loves; and the Lord is not willing that they should perish.

(7494) They therefore who either pervert or extinguish or reject in themselves the good of love and the truth of faith, have no life in them; for the life which is from the Divine is to will good and believe truth. But they who do not will good but evil, nor believe truth but falsity, have what is contrary to life. This contrary to life is hell, and is called “death,” and they are called “dead.” That the life of love and faith is called “life,” also “eternal life,” and that they who have it in themselves are called “living men;” and that the contrary of life is called “death,” also “eternal death,” and such men “dead,” is evident from many passages in the Word (as in Matt. 4:16; 8:21, 22; 18:8, 9; 19:16, 17, 29; John 3:15, 16, 36; 5:24, 25; 6:33, 35, 47, 48, 50, 51, 53, 57, 58, 63; 8:21, 24, 51; 10:10; 11:25, 26; 14:6, 19; 17:2, 3; 20:31; and elsewhere). EXODUS 9 1. And Jehovah said unto Moses, Come unto Pharaoh, and speak unto him, Thus said Jehovah the God of the Hebrews, Let My people go, that they may serve Me. 2. For if thou refuse to let them go, and if thou still withhold them, 3. Behold, the hand of Jehovah shall be on thy cattle which is in the field, on the horses, on the asses, on the camels, on the herd, and on the flock; a very grievous pestilence. 4. And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians, and there shall nothing die of all that belongeth to the sons of Israel. 5. And Jehovah appointed a set time, saying, Tomorrow Jehovah shall do this word in the land. 6. And Jehovah did this word on the morrow, and all the cattle of the Egyptians died; and of the cattle of the sons of Israel died not one. 7. And Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead; and Pharaoh’s heart was made heavy, and he did not let the people go. 8. And Jehovah said unto Moses and unto Aaron, Take to you in the fullness of your fists ashes of the furnace, and let Moses sprinkle it toward heaven unto the eyes of Pharaoh. 9. And it shall be dust over all the land of Egypt, and it shall be upon man, and upon beast, a sore breaking forth in pustules in all the land of Egypt. 10. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward heaven; and it became a sore of pustules breaking forth on man and on beast. 11. And the magicians could not stand before Moses because of the sore; for the sore was on the magicians and on all the Egyptians. 12. And Jehovah made firm the heart of Pharaoh, and he heard them not, as Jehovah had spoken unto Moses. 13. And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus said Jehovah the God of the Hebrews, Let My people go, that they may serve Me. 14. For this time I will send all My plagues into thy heart, and into thy servants, and into thy people; that thou mayest know that there is no one as I in the whole earth. 15. For now I would put forth My hand, and smite thee and thy people with pestilence, and thou wouldest be cut off from the earth. 16. But yet for this cause have I made thee to stand, that thou mayest see My power, and that My name may be told in the whole earth. 17. As yet thou exaltest thyself against My people, in thy not letting them go. 18. Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now. 19. And now send, gather in thy cattle, and all that thou hast in the field; every man and beast, that shall be found in the field, and shall not be brought to the house, and the hail shall come down upon them, and they shall die. 20. He that feared the word of Jehovah of the servants of Pharaoh, made his servants and his cattle flee unto the houses. 21. And he that did not set his heart unto the word of Jehovah, left his servants and his cattle in the field. 22. And Jehovah said unto Moses, Stretch forth thy hand toward heaven, and there shall be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field in the land of Egypt. 23. And Moses stretched forth his rod toward heaven; and Jehovah gave voices and hail, and the fire walked unto the land, and Jehovah made it rain hail upon the land of Egypt. 24. And there was hail, and fire walking at the same time in the midst of the hail, very grievous, such as had not been like it in all the land of Egypt since it became a nation. 25. And the hail smote in all the land of Egypt all that was in the field, from man and even to beast, and the hail smote every herb of the field, and broke every tree of the field. 26. Only in the land of Goshen, where the sons of Israel were, was there no hail. 27. And Pharaoh sent, and called Moses and Aaron, and said unto them, I have sinned this time; Jehovah is just, and I and my people are wicked. 28. Supplicate ye unto Jehovah, for there hath been enough of voices of God and hail; and I will let you go, and ye shall stay no longer. 29. And Moses said unto him, As I go out of the city, I will spread out my palms unto Jehovah; and the voices shall cease, and there shall be no more hail; that thou mayest know that the earth is Jehovah's. 30. And thou and thy servants, I know that ye will not yet fear the face of Jehovah God. 31. And the flax and the barley were smitten; for the barley was a ripening ear, and the flax was a stalk. 32. And the wheat and the spelt were not smitten, because they were hidden. 33. And Moses went out of the city from before Pharaoh, and spread out his palms unto Jehovah; and the voices and hail ceased and the rain was not poured out upon the earth. 34. And Pharaoh saw that the rain and the hail and the voices had ceased, and he sinned yet more, and made heavy his heart, he and his servants. 35. And the heart of Pharaoh was made firm, and he did not let the sons of Israel go; as Jehovah had spoken by the hand of Moses.

(7495) THE CONTENTS. In this chapter the subject of the vastation of those who infest the men of the spiritual church is continued; and in it in the internal sense is described the sixth, the seventh, and the eighth state or degree of their vastation, which are described by the pestilence, the sore breaking forth in pustules, and the rain of hail, whereby is signified vastation in respect to the things that belong to the church among them.

(7496) THE INTERNAL SENSE. Verses 1-7. And Jehovah said unto Moses, Come unto Pharaoh, and speak unto him, Thus said Jehovah the God of the Hebrews, Let My people go that they may serve Me. For if thou refuse to let them go, and if thou still withhold them, behold, the hand of Jehovah shall be on thy cattle which is in the field, on the horses, on the asses, on the camels, on the herd, and on the flock; a very grievous pestilence. And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians, and there shall nothing die of all that belongeth to the sons of Israel. And Jehovah appointed a set time, saying, Tomorrow

Jehovah shall do this word in the land. And Jehovah did this word on the morrow, and all the cattle of the Egyptians died; and of the cattle of the sons of Israel died not one. And Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead; and Pharaoh's heart was made heavy, and he did not let the people go. "And Jehovah said unto Moses," signifies instruction anew; "Come unto Pharaoh, and speak unto him," signifies the appearance of truth from the Divine with those who infest; "Thus said Jehovah the God of the Hebrews," signifies a command from the Lord the God of the church; "Let My people go that they may serve Me," signifies that they should leave those who are of the spiritual church so that they may worship the Lord; "for if thou refuse to let them go, and if thou still withhold them," signifies if they should still be determined to infest; "behold the hand of Jehovah shall be on thy cattle which is in the field," signifies the vastation of the truth and good of faith which they have from the church wherein they had been; "on the horses, on the asses, on the camels," signifies the intellectual things and the memory-knowledges of the truth that is of faith; "on the herd, and on the flock," signifies the things of the will; "a very grievous pestilence," signifies a consumption in general; "and Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians," signifies the difference between the truths and goods of faith of those who are of the spiritual church, and the truths and goods of faith which are of the church with those who infest; "and there shall nothing die of all that belongeth to the sons of Israel," signifies that they shall not be consumed; “and Jehovah appointed a set time,” signifies predetermination; “saying, Tomorrow Jehovah shall do this word in the land,” signifies theirs forever in respect to the things that belong to the truth and good of faith of the church; “and Jehovah did this word on the morrow,” signifies the effect according to the predetermination; “and all the cattle of the Egyptians died,” signifies the consumption of the truth and good of faith with those who infest; “and of the cattle of the sons of Israel died not one,” signifies that nothing of faith was consumed with those who were of the spiritual church; “and Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead,” signifies that this was made known to those who infest; “and Pharaoh’s heart was made heavy,” signifies obstinacy; “and he did not let the people go,” signifies that they did not leave them.

(7497) And Jehovah said unto Moses. That this signifies instruction anew, see above, n. 6879, 6881, 6883, 6891, 7226, 7304, 7380.

(7498) Come unto Pharaoh, and speak unto him. That this signifies the appearance of truth from the Divine with those who infest, is evident from the signification of “coming” or “entering in” unto anyone as being presence or appearance (of which below); and from the signification of “speaking,” as being communication; from the representation of Pharaoh, as being those who infest in the other life those who are of the spiritual church (see n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the representation of Moses, who was to enter in unto Pharaoh and speak unto him, as being truth from the Divine (see n. 6771, 6827, 7014, 7382). That "to come" or "enter in" denotes presence or appearance, is because in the spiritual sense these phrases signify things that belong to the mind, consequently to the thought; and when "coming" or "entering in" unto anyone is said of the thought, it denotes to present him to one's view, for he who thinks about anyone makes him present to himself; and wonderful to say, in the other life he of whom anyone thinks with longing to speak with him, is also presented to view. From this it is evident that in the other life when spirits think as a man thinks in the world, that which they think of is presented to the life. From this then it can be known that by "coming" or "entering in" unto anyone is signified presence or appearance.

(7499) Thus said Jehovah the God of the Hebrews. That this signifies a command from the Lord who is the God of the church, is evident from the signification of "saying," as being a command (see n. 7036, 7107, 7310); and from the signification of "the Hebrews," as being those who are of the church, thus the church (n. 5136, 5236, 6675, 6684, 6738). (That "Jehovah" when named in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956.) In the Word the Lord is called "Jehovah" as to Divine good, for Divine good is the Divine Itself; and the Lord is called the "Son of God" as to Divine truth, for Divine truth proceeds from the Divine good as a son from a father, and also is said to be "born:" how this is shall be further told. When the Lord was in the world

He made His Human Divine truth, and then called the Divine good which is Jehovah, His "Father;" because, as just said, Divine truth proceeds and is born from Divine good. But after the Lord had fully glorified Himself, which was done when He endured the last of temptation on the cross, He then made His Human also Divine good, that is, Jehovah; and thereby the Divine truth itself proceeded from His Divine Human. The Divine truth is what is called the "Holy Spirit," and is the holy which proceeds from the Divine Human. From this is evident what is meant by the Lord's words in John: The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39). That it is the Divine good which is called the "Father," and the Divine truth which is called the "Son," see n. 3704.

(7500) Let My people go that they may serve Me. That this signifies that they should leave those who are of the spiritual church so that they may worship the Lord, is evident from the signification of "letting go," as being to leave (as frequently above); from the representation of the sons of Israel, here "My people," as being those who are of the spiritual church (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of "that they may serve Me," as being that they may worship the Lord. That "to serve" denotes to worship, is evident; and that "Jehovah," whom they would serve, denotes the Lord, see just above, n. 7499.

(7501) For if thou refuse to let them go, and if thou still withhold them. That this signifies if they should still be determined to infest, is evident from the signification of "refusing," as being to be determined; hence "to refuse to let go" denotes to be determined not to leave; and from the signification of "withholding," as being still to infest; for they who are infested are withheld by the evil spirits who infest. In regard to those who are infested being withheld by evil spirits, the case is this. When evil spirits assault anyone, they know how to instill themselves into the delights that belong to his cupidities, and also into the pleasant feelings connected with his principles, thus into all things of his love; and so long as they are engaged in this instilling they withhold the man whom they are infesting as if bound, nor can he be loosed, however he struggles, except with the Lord's Divine aid, for love and instilling into the delight of the love conjoin. Such is the art employed by evil spirits and genii in the other life. The same thing is seen in this world; for he who instills himself into another's delight which is of his love, holds him bound and also leads him.

(7502) Behold the hand of Jehovah shall be on thy cattle which is in the field. That this signifies the vastation of the truth and good of faith which they have from the church wherein they had been, is evident from the signification of "the hand of Jehovah being on anyone," as being a plague or punishment; for by "hand" is signified power (see n. 4931-4937, 6292, 6947, 7188, 7189), and by "the hand of Jehovah," omnipotence (n. 878, 3387); and because by those who are in the externals of the church it is believed from the appearance that every plague or punishment comes from Jehovah (for they attribute all things to His power), therefore by “the hand of Jehovah being on anyone” is signified punishment, here vastation, for the degrees of the vastation of those who infested were punishments: from the signification of “cattle,” as being the truths and goods of faith (n. 6016, 6045, 6049); and from the signification of “field” as being the church (n. 2971, 3310). That “field” denotes the church is because the seeds sown in a field signify the truths which are of faith, and also because the produce from the field, such as wheat, barley, spelt, and so forth, denotes the goods which are of charity, and the truths which are of faith, thus such things as belong to the church. [2] As regards the infernal spirits who infest the upright in the other life being vastated as to the truths of faith that belong to the church, be it known that those who infest the upright in the other life are those who when living in the world had belonged to the church; for those who have not belonged to the church, cannot infest others who do belong to it, because falsities contrary to the truths of faith of the church are the means by which they infest. Those who have been outside the church cannot infest anyone by means of such things, because they had not known them. (That they who have made a profession of faith and have lived a life of evil, in the other life turn to falsities and infest the upright, see n. 7097, 7127, 7317.) Lest therefore the truth of faith, which they have had from the doctrine of their church when they lived in the world (for they carry with them into the other life all that they had known in the life of the body, nor is anything wanting) should give them any light from heaven, and lest they should apply the things of light to defend the falsities and evils which are of hell, every such thing is taken away from them, and they are finally left to the evils of their life and the falsities thence derived. It is this vastation that is here treated of. [3] The reason why those who have been of the church and have lived a life of evil are thus gradually vastated before they are cast into hell, is that they had known the truths of faith, and thereby had had communication with heaven. The heavenly societies with which they have had communication, and also still have it in the other life, cannot be separated from them except by degrees. For such is the order in heaven from the Lord that nothing is done violently, but all things in freedom as from themselves; therefore those heavenly societies are not wrested from them, but are gradually separated, so that the evil spirits seem to depart of their own accord. From all this it is now evident how the case is with the vastation of those who have known the truths of faith that belong to the church, and yet have led a life of evil. [4] That such is the case no one can know except from revelation, for man has no knowledge of the things that exist in the other life except from revelation; and as man is but little solicitous to explore the truths and goods which are of faith from the Word (for he is in no affection of truth for its own sake, still less for the sake of life), therefore such things are not revealed to him; nevertheless they stand forth in the Word (and this in respect to every series and process) in its internal sense. As therefore the man of the church is in no affection of knowing truth from the Word, but only in the affection of confirming the doctrinal things of his own church whether true or false, for worldly reasons, therefore he knows nothing whatever about the state after death, nothing about heaven, and nothing about hell; he does not even know what makes heaven and what makes hell with man. Nay, so ignorant are men that they teach and believe that everyone can be admitted into heaven; some by a power which they have arrogated to themselves; some by the mercy of the Lord, no matter how they had lived; and scarcely any know that heaven is given to man by means of a life of charity and faith during his life in the world, and that this life remains. These things have been said in order that the quality may be known of that man of the church who professes faith alone and cares not about the life of faith; for these are they who are represented by the Egyptians here and in what follows.

(7503) On the horses, on the asses, on the camels. That this signifies the intellectual things and the memory-knowledges of the truth that is of faith, is evident from the signification of “horses,” as being things of the intellect (n. 2761, 2762, 3217, 5321, 6125, 6534); from the signification of “asses,” as being things that are of service to the intellect, thus also memory-knowledges (n. 5492, 7024); and from the signification of “camels,” as being memory-knowledges in general (n. 3048, 3071, 3143, 3145). These three animals signify things that belong to the intellectual part; the other animals, which pertain to the herd and to the flock, signify things that are of the will part. As regards the intellectual part, it is this which receives the truths of faith; for the intellect is the internal sight, which is enlightened by the light of heaven, and insofar as it is enlightened, it notices, sees, and acknowledges the truths of faith when it reads the Word. Hence it is that they who are in perception of the truth of faith, are called "intelligent" and "wise," and also "enlightened." (That the intellectual is the recipient of the truth of faith, see n. 5114, 6125, 6222.)

(7504) On the herd, and on the flock. That this signifies the things of the will, is evident from the signification of "the herd," as being the good of the exterior natural; and from the signification of "the flock," as being the good of the interior natural (see n. 5913); and as good is signified by these, that which is of the will is signified, for all good has relation to the will, and all truth to the understanding.

(7505) A very grievous pestilence. That this signifies a consumption in general, is evident from the signification of "pestilence," as being the vastation of truth; and because it is called "a very grievous pestilence," there is signified the consumption of truth. That a "pestilence" signifies the vastation of truth is plain from the following passages in the Word: When I send My four evil judgments upon Jerusalem; the sword, and the famine, and the evil beast, and the pestilence, to cut off from it man and beast (Ezek. 45:21); "to cut off man and beast" denotes to vastate interior and exterior good. The sword is without, and the pestilence and the famine within; he that is in the field shall die by the sword; but he that is in the city, famine and pestilence shall devour him (Ezek. 7:15); where "pestilence" denotes the vastation of good. Therefore because thou hast defiled My sanctuary with all thine abominations, a third part of thee shall die with the pestilence, and they shall be consumed in the midst of thee (Ezek. 5:11-12); where “pestilence” denotes the wasting away of good. In Amos: I have sent among you the pestilence in the way of Egypt: your young men have I slain with the sword, with the captivity of your horses (Amos 4:10); where “the pestilence in the way of Egypt” denotes the vastation of good and truth by means of falsities, which are “the way of Egypt;” “your young men have I slain with the sword, with the captivity of horses” denotes the vastation of truth; “young men” denote truths, and “horses” intellectual things (as above, n. 7503). In David: Thou shalt not be afraid for the terror of the night, for the arrow that flieth by day; for the pestilence that creepeth in thick darkness, for the death that wasteth at noonday (Ps. 91:5-6); where “the pestilence that creepeth in thick darkness” denotes the evil which vastates in secret; “the death that wasteth at noonday” denotes the evil that vastates openly; besides other passages.

(7506) And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians. That this signifies the difference between the truths and goods of faith of those who are of the spiritual church, and the truths and goods of faith which are of the church with those who infest, is evident from the signification of “severing,” as being difference; from the signification of “cattle,” as being the truths and goods of faith (as above, n. 7502); from the representation of the sons of Israel, as being those who are of the spiritual church (also above, n. 7500); and from the signification of “the cattle of the Egyptians,” as being the goods and truths of the church which are with those who infest. (That “the Egyptians” denote those who had been of the church, and consequently in the knowledge of the truth and good of faith; but in a life of evil, and who in the other life infest, see n. 7097, 7127, 7317, 7502.) [2] What the difference is between the truths and goods of faith of those who are of the church and are saved, and the truths and goods of faith of those who are of the church and are condemned, shall be told in brief. The truths and goods of faith with those who are of the church and are saved, are from the good of charity; and as the affection of charity is the spiritual itself, these truths and goods are spiritual, and flow in through heaven from the Lord, for the interiors of those who receive them are open to heaven. But the truths and goods of those who are of the church and are condemned, are not from the good of charity, and thus are not spiritual; they indeed flow in through heaven, but are received in cold and thick darkness-in cold because there is no good of charity, in thick darkness because the light by which they receive them is as it were a light of winter, which compared to the light of heaven is thick darkness. Nor are their interiors open to heaven, but to the world, into which they determine the influx of truth and good from heaven; from this also the ideas they have of the good and truth of faith are merely natural, nay, material, which in the spiritual world are represented as ugly, and having no human likeness. But the ideas of the truth and good of faith of those who are of the church and are saved, are spiritual, and although they terminate in material things of the world, yet they are separate from them, for they can be elevated from them. In the spiritual world the ideas of these persons are represented as beautiful, and have the likeness of a man. Such is the difference, however much they may appear alike in the outward form, that is, in discourse and preaching. [3] The cause of such a difference is the life; for when the good of life which is from charity flows into the intellectual which is the receptacle of truth, it forms beautiful ideas with respect to the goods and truths of faith; whereas when the evil of life which is contrary to charity flows into the intellectual, it makes ugly ideas in respect to the goods and truths of faith, and such as are not acknowledged in heaven.

(7507) And there shall nothing die of all that belongeth to the sons of Israel. That this signifies that they shall not be consumed, is evident from the signification of "not anything dying," as being not to be consumed; from the signification of "cattle," of which it is said that "they shall not die," as being the truth and good of faith (of which above, n. 7502); and from the representation of the sons of Israel, as being those who are of the spiritual church. That the goods and truths of faith which are with those who are of the church cannot die, is because they have been conjoined with the Divine by means of charity, and the Divine is life itself, and is eternal; and that which has been conjoined with life itself and with what is eternal, cannot die or be consumed; but remains to eternity, and is continually being perfected; the things that are of faith with those who are of the church and are being condemned, not having been conjoined with the Divine, and consequently having no life in them, die; for they are like images devoid of life, and which, not being alive, in the other life are consumed, that is, are carried off.

(7508) And Jehovah appointed a set time. That this signifies predetermination, is evident without explication.

(7509) Saying, Tomorrow Jehovah shall do this word in the land. That this signifies that this is theirs forever in respect to the things that belong to the truth and good of the church, is evident from the signification of "tomorrow," as being forever (see n. 3998); that it denotes in respect to the things that belong to the truth and good of the church, is plain from what goes before in regard to this good and truth, namely, that they will be consumed with those who are meant by the "Egyptians;" and that they will be lasting with those who are represented by the sons of Israel.

(7510) And Jehovah did this word on the morrow. That this signifies the effect according to the predetermination, is evident from the signification of "doing this word," as being the effect; and from the signification of a stated time, here "the morrow," as being predetermination (as above, n. 7508). When predetermination by the Divine has reference to what is perpetual, it is expressed by "the morrow."

(7511) And all the cattle of the Egyptians died. That this signifies the consumption of the truth and good of faith with those who infest, is evident from the signification of "dying," namely, by the pestilence, as being a consumption (as above, n. 7505, 7507); and from the signification of "the cattle of the Egyptians," as being the truths and goods of the church with those who infest (as also above, n. 7506).

(7512) And of the cattle of the sons of Israel died not one. That this signifies that nothing of faith was consumed with those who were of the spiritual church, is evident from what has been unfolded just above (n. 7506, 7507).

(7513) And Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead. That this signifies that this was made known to those who infest, is evident from the representation of Pharaoh, as being those who infest (of which above, n. 7498). That this was made known to them, namely, that nothing of the goods and truths of faith had perished among those who were of the spiritual church, is plainly signified by "he sent and found that there was not anything dead of the cattle of Israel."

(7514) And Pharaoh's heart was heavy, signifies obstinacy (as above, n. 7272, 7300, 7305).

(7515) And he did not let the people go. That this signifies that they did not leave them, namely, those of the spiritual church whom they were infesting, see n. 7474, where are the same words.

(7516) Verses 8-12. And Jehovah said unto Moses and unto Aaron, Take to you in the fullness of your fists ashes of the furnace, and let Moses sprinkle it toward heaven unto the eyes of Pharaoh. And it shall be dust over all the land of Egypt, and it shall be upon man and upon beast a sore breaking forth in pustules in all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward heaven, and it became a sore of

pustules breaking forth on man and on beast. And the magicians could not stand before Moses because of the sore; for the sore was on the magicians and on all the Egyptians. And Jehovah made firm the heart of Pharaoh, and he heard them not, as Jehovah had spoken unto Moses.
“And Jehovah said unto Moses and unto Aaron,” signifies instruction anew; “take to you in the fullness of your fists,” signifies power given, as much as could be received; “ashes of the furnace,” signifies of exciting the falsities of cupidities through presence with those who infest; “and let Moses sprinkle it toward heaven,” signifies these falsities shown to those who are in heaven; “unto the eyes of Pharaoh,” signifies in the presence; “and it shall be dust over all the land of Egypt,” signifies the damnation of these falsities in the natural mind; “and it shall be upon man and upon beast,” signifies which are from evil interior and exterior; “a sore breaking forth in pustules,” signifies filthy things together with the consequent blasphemies; “in all the land of Egypt,” signifies in the whole natural mind; “and they took ashes of the furnace,” signifies falsities of cupidities; “and stood before Pharaoh,” signifies in the presence of those who infest; “and Moses sprinkled it toward heaven,” signifies these things shown to those who are in heaven; “and it became a sore of pustules breaking forth on man and on beast,” signifies filthy things together with blasphemies from evil interior and exterior; “and the magicians could not stand before Moses because of the sore,” signifies that those could not be present who abused Divine order by portraying the like in the outward form;

"for the sore was on the magicians," signifies that the like filthy things came forth from them; "and on all the Egyptians," signifies as were in those who were infesting; "and Jehovah made firm the heart of Pharaoh," signifies that they were determined; "and he heard them not," signifies that they did not obey; "as Jehovah had spoken unto Moses," signifies according to the prediction.

(7517) And Jehovah said unto Moses and unto Aaron. That this signifies instruction anew, is evident from the signification of "Jehovah said," as being instruction (as above, n. 7497); that it is instruction anew, is because a new state is now treated of, the former being ended. The instruction which is from Jehovah is given by means of the truth which proceeds from Him. The truth which proceeds from Jehovah is represented by Moses and Aaron; internal truth by Moses, and external truth by Aaron (n. 7382).

(7518) Take to you in the fullness of your fists. That this signifies power given, as much as could be received, is evident from the signification of the "fists," or palms of the hands, as being power; that the "fists," or palms of the hands, denote power, is because the "hands" signify power (of which below); as much as can be received is signified by "fullness." As regards the signification of the "fists," or the palms of the hands, be it known that the arms in the Grand Man correspond to power; and from this not only do the arms themselves signify power, but also the shoulders, and likewise the hands, down to the fingers. (That the "arms" denote power, see n. 878, 4932, 4934, 4935, 7205; and the "shoulders," n. 1085, 4937; and the "hands," n. 878, 3387, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189; also the "fingers," n. 7430; for their correspondence in general, see above, n. 4931-4937.) The reason why all things that pertain to the arm correspond to power, is that the body exercises its power by means of them. From all this it can be seen what is signified by "sitting at the right hand": Jesus said, Henceforth ye shall see the Son of man sitting at the right hand of power (Matt. 26:64); From henceforth shall the Son of man be seated at the right hand of the power of God (Luke 22:69); namely, the omnipotence which is the Lord's; and therefore it is said "at the right hand of power;" as also in David: Thou hast a mighty arm, strong is Thy hand, exalted shall be Thy right hand (Ps. 89:13). All this shows what light is given in the Word by the internal sense, for unless it were thereby known that by the "right hand" is signified power, it would be understood according to the words, that the Lord would sit at the right hand of Jehovah.

(7519) Ashes of the furnace. That this signifies of exciting the falsities of cupidities through presence with those who infest, is evident from the signification of "ashes of the furnace," as being the falsities of cupidities (of which below). That it denotes excitation by presence with those who infest, is evident from what follows in this verse, for it is said that "Moses sprinkled it toward heaven in the eyes of Pharaoh." By "in the eyes" is signified presence, and by "Pharaoh" are signified those who infest (as often shown). [2] How the case is with these things cannot be known without revelation, for they are such as take place in the other life, and are not known in the world. So long as evil or infernal spirits are removed and separated from heaven, that is, from the good of love and the truth of faith which are there, they do not know that they are in evils and falsities, for they then believe falsities to be truths, and evils to be goods; but as soon as heaven comes nearer to them, that is, some heavenly society, they notice the falsities and evils; for the truth of faith which then flows in causes them to notice the falsities; and the good of love which flows in causes them to notice the evils; and the nearer that heaven comes, or the more presently there inflows its good of love and truth of faith (seeing that they cannot endure these), the more grievously are they reproached by their own evils and falsities. [3] From all this it can now be seen why it was commanded that Moses should take ashes of the furnace and sprinkle them toward heaven, and that he should do this in the eyes of Pharaoh; also why it was commanded that he, and not Aaron, should sprinkle the ashes toward heaven. For by ashes being sprinkled toward heaven is signified the influx of heaven; by this being done in the eyes of Pharaoh is signified in the presence of those who infest; that Moses was to do this, and not Aaron, is because the truth proceeding immediately from the Divine presents this effect with the evil; Moses being the truth which proceeds immediately from the Divine, and Aaron that which proceeds mediately (n. 7010). From all this it is evident what is meant in the internal sense by the contents of this verse and of that next following, namely, that there would be excited filthy and loathsome things of cupidities together with blasphemies, which are signified by the “sore breaking forth in pustules.” These things are excited when Divine truth flows in, and heaven comes nearer. [4] Everyone can see that such things would never have been commanded by Jehovah to Moses unless there were a heavenly secret therein; that is to say, that Moses should take ashes of the furnace and sprinkle them toward heaven. Such means of producing the effect would never have been ordered by Jehovah unless they had contained something heavenly, to which these means correspond. From this can be seen the nature of the Word, that it is crowded with secret things, but with such as do not stand forth in the sense of the letter. [5] That “ashes of the furnace” signify falsities of cupidities, is because they are from burnt things; and “burning,” as also “fire” itself, in the Word, in a good sense, signify the good of heavenly affections; but in the opposite sense, the evil of infernal cupidities. That “fire” has this signification see n. 934, 1861, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324; and that “burning” denotes the evil of cupidities, n. 1297, 5215; hence it is that “ashes” signify falsities, for falsities are from the evils of cupidities. And as the evils of cupidities are signified by “fire,” they are also signified by a “furnace,” which is the containant, and this frequently involves the same as that which it contains. [6] That a “furnace” has this signification is evident from these passages: Behold, the day cometh, burning as a furnace; and all the proud, and everyone that worketh wickedness, shall be stubble; and the day that cometh shall set them on fire, it shall leave them neither root nor branch (Mal. 4:1);

where “burning as a furnace” denotes the cupidities of evil; “setting them on fire,” a kindling with cupidities. [7] In Genesis: Abraham looked toward the faces of Sodom and Gomorrah, and toward the faces of all the land of the plain, and he saw, and the smoke of the land went up, as the smoke of a furnace (Gen. 19:28); where “the smoke of a furnace” denotes falsities from the evils of cupidities, for “Sodom” denotes the evil of cupidities from the love of self, and “Gomorrah” the falsity thence derived (see n. 2220, 2245, 2322). In John: There went up a smoke out of the pit of the abyss, as the smoke of a furnace (Rev. 9:2); where “the smoke of a furnace” in like manner denotes falsities from evils of cupidities; “the pit of the abyss” denotes hell. [8] In Matthew: The Son of man shall send His angels, who shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall send them into the furnace of fire (Matt. 13:41-42); where “the furnace of fire” denotes the evils of cupidities; for the fire of cupidities is what is meant in the Word by the “fire of hell;” moreover, loves are nothing else than the fires of life, and cupidity is what is continuous of love. [9] In Nahum: Draw thee waters for the siege, strengthen thy fortress; go into the mire, and tread the clay, repair the brick kiln; there shall the fire devour thee; the sword shall cut thee off (Nah. 3:14-15); where “going into the mire” denotes into falsity; “treading the clay,” evil (n. 6669); “the brick kiln,” or “furnace for brick,” denotes the falsities which they invent, and which are injected by the evil (n. 1296, 6669, 7113); “fire” denotes the cupidity of evil (n. 1861, 2446, 5071, 5215, 6832, 7324); "the sword" denotes falsity (n. 4499). [10] In Jeremiah: Take great stones in thy hand, and hide them in clay in the furnace for brick which is at the door of Pharaoh's house in Tahpanhes, in the eyes of the men of Judah; and say unto them, Behold I will send and take Nebuchadnezzar, the king of Babylon, and I will set his throne upon these stones that I have hid, so that he may spread his tent over them; he shall come and shall smite the land of Egypt (Jer. 43:9-11); what these words signify cannot be known without the internal sense; "great stones" denote falsities; the "furnace for brick" denotes the cupidity of falsity from evil; "Nebuchadnezzar king of Babylon" denotes the devastator of truth and good; "his throne and tent being set over these stones" denotes that he will cause falsities to reign; "the land of Egypt which he will smite" denotes the natural mind.

(7520) And let Moses sprinkle it toward heaven. That this signifies these falsities shown to those who are in heaven, is evident from the signification of "ashes," as being falsities (of which in what follows); and from the signification of "sprinkling toward heaven," as being to show them to those who are in heaven. That "to sprinkle" denotes to show, is plain, for by this they are made to appear. By "heaven" in the internal sense is meant the angelic heaven. What these words signify is plain from what was said just above (see n. 7519), namely, that by means of truth from the Divine, which is represented by Moses, the falsities of cupidities of those who infest were shown and manifested to heaven, whence came the presence of heaven, and by its presence the occurrence of such things with the evil as are signified by the "sore breaking forth in pustules." That "ashes" [favilla] denote falsity, may be confirmed from the passages where another word for "ashes" [cinis] is used, for these ashes have a like origin, and hence a like signification (as in Isa. 44:15, 20; 58:5; Jer. 6:26; Ezek. 27:30; 28:18; Jonah 3:6; Ps. 102:9; Job 2:8; 30:19).

(7521) Unto the eyes of Pharaoh. That this signifies in the presence, is evident without explication.

(7522) And it shall be dust in all the land of Egypt. That this signifies the damnation of these falsities in the natural mind, is evident from the signification of "dust," as being that which is damned (of which above, n. 7418); from the signification of "ashes of the furnace," which were made dust, as being the falsities of cupidities (of which just above, n. 7519, 7520); and from the signification of "the land of Egypt," as being the natural mind (n. 5276, 5278, 5280, 5288, 5301). That "dust" denotes that which is damned, is plain not only from the passages already quoted from the Word (n. 7418), but also from this in Moses: If thou wilt not obey the voice of Jehovah thy God, cursed shalt thou be in the city, and cursed shalt thou be in the field; Jehovah shall make the rain of thy land fine dust and coarse dust; from heaven shall it come down upon thee, until thou be destroyed (Deut. 28:15-16, 24).

(7523) And it shall be upon man and upon beast. That this signifies which are from evil interior and exterior, is evident from the signification of "man," as being the affection of good, and in the opposite sense the cupidity of evil; in like manner “beast;” but when “man and beast” are mentioned, then by “man” is signified interior affection or cupidity, and by “beast” exterior (see n. 7424). The interior good and also the interior evil which are signified by “man” are those which are of the intention or end, for the intention or end is the inmost of man; but the exterior good and also the exterior evil which are signified by “beast” are those which are of the thought, and of the consequent action when nothing stands in the way. That what is exterior is signified by “beast” is because in respect to his external or natural man, a man is nothing else than a beast, for he takes delight in the like cupidities and pleasures, as also in the like appetites and senses. And the reason why that which is interior is signified by “man” is that man is man in respect to the internal or spiritual man, taking delight there in the affections of good and truth, such as belong to the angels in heaven, and also because through this he rules his natural or animal man, which is a beast. (That a “beast” denotes the affection of good, and in the opposite sense the yearning of evil, see n. 45-46, 142-143, 246, 714-715, 719, 776, 2179-2180, 3218, 3519, 5198.) [2] Such is the signification of “man and beast” also in the following passages: Mine anger and My wrath have been poured out upon this place, upon man and upon beast (Jer. 7:20). I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence (Jer. 21:6). It shall make her land a desolation, that none shall dwell therein; from man even to beast they have scattered, they have gone away (Jer. 50:3). When a land sinneth against Me by trespassing a trespass, I will cut off from it man and beast (Ezek. 14:13, 19, 21). I will stretch out My hand upon Edom, and will cut off from it man and beast; and I will make it a waste (Ezek. 25:13). I will consume man and beast, I will consume the bird of the heavens and the fishes of the sea, and the stumbling blocks together with the wicked; and I will cut off man from the surfaces of the land (Zeph. 1:3). [3] "Man and beast" denote interior and exterior good in the following passages: I have made the earth, the man and the beast, by My great power (Jer. 27:5). Behold the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast (Jer. 31:27). The earth shall be a desolation, so that there is no man or beast (Jer. 32:43). In the cities of Judah, and in the streets of Jerusalem, that are laid waste, no man and no inhabitant and no beast (Jer. 33:10; 51:62). Thy righteousness is like the mountains of God; Thy judgments are a great deep; O Jehovah, Thou preservest man and beast (Ps. 36:6). Because such things were signified by "man and beast," therefore the firstborn of the Egyptians died, both of men and of beasts (Exod. 12:29); and therefore the firstborn were sanctified, both of man and of beast (Num. 18:15); and therefore also from a holy rite it was commanded by the king of Nineveh, that both man and beast were to fast, and were also to be covered with sackcloth (Jonah 3:7-8).

(7524) A sore breaking forth in pustules. That this signifies filthy things together with the consequent blasphemies, is evident from the signification of a "sore," as being the filthy things that come from evils; and from the signification of "pustules," as being the blasphemies which are thence derived. The sores in a man's body correspond to the filthy things that come from evils, and pustules correspond to blasphemies; and they would also be upon every evil man, if so long as he is in the world he were not in a state capable of receiving the good and truth of faith. It is for the sake of this state that the Lord prevents such things from bursting forth from evils. [2] That "sores" signify filthy things together with blasphemies, is plain also in these passages: The first angel poured out his vial upon the earth, and it became an evil and noisome sore upon the men who had the mark of the beast; the fifth angel poured out his vial upon the throne of the beast, and they blasphemed the God of heaven, by reason of their pains, and by reason of their sores (Rev. 16:2, 10-11). Jehovah shall smite thee with the sore of Egypt, and with the hemorrhoids, and with the scab, and with the itch, so that thou canst not be healed; whereby thou wilt become mad from the look of thine eyes wherewith thou wilt look. Jehovah shall smite thee with an evil sore upon the knees and upon the thighs, whereof thou canst not be healed. Jehovah shall lead thee away, and thy king which thou shalt set over thee, unto a nation which thou hast not known (Deut. 28:27, 34-36); "the sore of Egypt" denotes filthy things together with blasphemies; and because blasphemies also are signified, it is said "thou wilt become mad from the look of thine eyes," for he who blasphemes God is insane. [3] The kinds of sores are "hemorrhoids, scab, and the itch," which signify so many kinds of falsities from evils; and nearly the same is signified by the “sores upon the knees and thighs;” and because they signify falsities, it immediately follows that “the king which they shall set over them should be led away;” for by “king” is signified truth, and in the opposite sense falsity (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 6148). The sores of leprosy, as the “swelling,” the “abscess,” the “pimple,” the “burning,” the “scurf,” the “scall,” which are mentioned in Lev. 13, also denote such things; for “leprosy,” in the spiritual sense, denotes the profanation of truth (n. 6963). [4] That “wounds” also signify such things, is evident from these passages: From the sole of the foot even unto the head there is no soundness in it; but wound, and bruise, and recent blow; they have not been squeezed out, nor bound up, nor softened with oil (Isa. 1:6). Mine iniquities are gone over my head, my wounds have stunk and have been corrupt because of my foolishness (Ps. 38:4-5).

(7525) In all the land of Egypt. That this signifies the natural mind, see just above, n. 7522.

(7526) And they took ashes of the furnace. That this signifies the falsities of cupidities, is evident from the signification of “ashes of the furnace,” as being the falsities of cupidities (of which above, n. 7519).

(7527) And stood before Pharaoh. That this signifies in the presence of those who infest, is evident from the signification of “standing before” anyone as being to be in the presence; and from the representation of Pharaoh, as being those who infest (see n. 7107, 7110, 7126, 7142, 7220, 7228).

(7528) And Moses sprinkled it toward heaven. That this signifies these falsities shown to those who are in heaven, is evident from what was said above (n. 7520), where are like words.

(7529) And it became a sore of pustules breaking forth on man and on beast. That this signifies filthy things together with blasphemies from interior and exterior evil, is evident from the signification of a "sore of pustules," as being filthy things together with blasphemies (of which above, n. 7524); and from the signification of "man and beast," as being evil interior and exterior (of which also above, n. 7523).

(7530) And the magicians could not stand before Moses because of the sore. That this signifies that those could not be present who abused Divine order by portraying the like in the outward form, is evident from the signification of "not being able to stand before" anyone as being not to be able to be present; from the signification of "the magicians," as being those who abuse Divine order by portraying the like in the outward form (see n. 7296, 7337); and from the signification of a "sore," as being filthy things together with blasphemies (of which above, n. 7524).

(7531) For the sore was on the magicians. That this signifies that the like filthy things came forth from them, is evident from what was said just above (n. 7530).

(7532) And on all the Egyptians. That this signifies as were in those who were infesting, is evident from the signification of "the Egyptians," as being those who infest (see n. 7097, 7317).

(7533) And Jehovah made firm the heart of Pharaoh. That this signifies that they were determined, is evident from the signification of "the heart being made firm," "being hardened," and "being made heavy," as being obstinacy (see n. 7272, 7300, 7305). Its being said that "Jehovah made firm the heart of Pharaoh," in the internal sense signifies that they themselves, and not Jehovah, made firm their heart, that is, that they were determined; for it is the evil with man which makes him firm or determined against the Divine; and evil comes from man, and flows in from hell, but not from heaven. Nothing but good flows in through heaven from the Lord; evil cannot come forth from good, still less from the veriest Good; evil comes forth from its own origin, namely, from things contrary to love to God and to love to the neighbor; such origins exist in man, and not at all in God. From this it is evident that when it is said in the Word that "God leads into evil," this is said according to the appearance (but on this see above, n. 2447, 6991, 6997).

(7534) And he heard them not. That this signifies that they did not obey, is evident from the signification of "not hearing" anyone as being not to obey (see also n. 7224, 7275, 7301, 7339, 7413).

(7535) As Jehovah had spoken unto Moses. That this signifies according to the prediction, see above, n. 7302, 7340, 7414, 7432.

(7536) Verses 13-18. And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus said Jehovah the God of the Hebrews, Let My people go, that they may serve Me. For I this time will send all My plagues into thy heart, and into thy servants, and into thy people; that thou mayest know that there is no one as I in the whole earth. For now I would put forth My hand, and smite thee and thy people with pestilence, and thou wouldest be cut off from the earth; but yet for this cause have I made thee to stand, that thou mayest see My power, and that My name may be told in the whole earth. As yet thou exaltest thyself against My people, in thy not letting them go. Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now. "And Jehovah said unto Moses," signifies instruction again as to what was to be done; "Rise up early in the morning, and stand before Pharaoh," signifies the uplifting by means of presence of the attention of those who infest; "and say unto him, Thus said Jehovah the God of the Hebrews," signifies a command from the Lord, who is the God of the church; "Let My people go that they may serve Me," signifies that they should leave those who are of the spiritual church that they may worship the Lord their God; "for this time I will send all My plagues," signifies that it might come to pass that all the coming evils would together rush upon them; "into thy heart," signifies into the inmost; "and into thy servants, and into thy people," signifies into all things in general and in particular; "that thou mayest know that there is no one as I in the whole earth," signifies made known to them from this that the Lord is the only God; "for now I would put forth My hand," signifies that all communication might be taken away; "and smite thee and thy people with pestilence," signifies thus total devastation; “and thou wouldest be cut off from the earth,” signifies that thus there would no longer be communication through the things that belong to the church; “but yet for this cause have I made thee to stand,” signifies that communication would still remain, and they will pass through states by reason of order; “that thou mayest see My power,” signifies that they may notice how great the Divine power is; “and that My name may be told in the whole earth,” signifies that thus where the church is the Lord may be acknowledged as the only God; “as yet thou exaltest thyself against My people,” signifies because he does not yet desist from infesting those who are in truth and good; “in thy not letting them go,” signifies and does not as yet leave them; “behold, tomorrow about this time I will cause it to rain a very grievous hail,” signifies falsities destroying all things of the church with them; “such as hath not been in Egypt since the day it was founded even until now” signifies that with others there is no such destruction in the natural mind.

(7537) And Jehovah said unto Moses. That this signifies instruction again as to what was to be done, see above, n. 7517.

(7538) Rise up early in the morning, and stand before Pharaoh. That this signifies the uplifting by means of presence of the attention of those who infest, is evident from the signification of “rising up early in the morning” (see n. 7435); from the signification, of “standing before” anyone as being presence (n. 7527); and from the representation of Pharaoh, as being those who infest (n. 7107, 7110, 7126, 7142, 7220, 7228).

(7539) And say unto him, Thus said Jehovah the God of the Hebrews. That this signifies a command from the Lord, who is the God of the church, is evident from the signification of “saying,” when by Jehovah or the Lord to those who are in evils and infest, as being a command (see n. 7036, 7310); and from the signification of “the Hebrews,” as being those of the church, thus the church (n. 6675, 6684, 6738). (That where “Jehovah” is named in the Word, it is the Lord who is meant, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956). Thus “Jehovah the God of the Hebrews” denotes the Lord, who is the God of the church.

(7540) Let My people go, that they may serve Me. That this signifies that they should leave those who are of the spiritual church that they may worship the Lord their God, see above (n. 7500), where are like words.

(7541) For this time I will send all My plagues. That this signifies that it might come to pass that all the coming evils would together rush upon them, is evident from the signification of “plagues,” as being evils, here evils to come, even until they were utterly cast into hell, for which reason it is said, “all the plagues”; and from the signification of “sending,” as being to rush in, for plagues or evils are not sent by Jehovah or the Lord, but rush in from evil itself; for in the other life evil carries its penalty with it, and has it as it were within itself (see n. 696, 697, 1857, 6559). Hence it is that by “I will send all My plagues” is signified that all evils would rush in upon them. [2] It is according to order that one plague should follow another, and the evil be thus successively cast down into hell, and therefore it is here said that it might come to pass that they would all rush in together. As the man of the church has no knowledge about the state of the life after death, he believes that after his life in the body a man is either at once uplifted into heaven, or cast into hell; when nevertheless this takes place successively, although with much variety in respect to times and in respect to states. With the good who are to be uplifted into heaven, evils are successively separated, and the good are filled with goods according to the faculty of reception acquired in the world. And with the evil who are to be cast into hell, goods are successively separated, and the evil are successively filled with evils, according to the faculty of reception acquired in the world. [3] Moreover a man in the other life enters into new states, and undergoes changes. Those who are being uplifted into heaven, and afterward when they have been uplifted, are perfected to eternity; but those who are being cast down to hell, and afterward when they have been cast down, endure evils continually more grievous, and this until they dare not do evil to anyone. After this they remain in hell to eternity, whence they cannot be taken out, because it cannot be given them to will good to anyone, but only, from fear of the penalty, not to do evil, the desire to do it always remaining.

(7542) Into thy heart. That this signifies into the inmost, is evident from the signification of the "heart," as being what is of the will, thus of the love (see n. 2930, 3313, 3888, 3889), consequently what is of the very life, for the love, being of the will, makes the very life; hence it is that by the "heart" is signified the inmost. The inmost with the good is love to the Lord and love toward the neighbor, but the inmost with the evil is the love of self and the love of the world; it is this inmost that is here meant. The things that are around this inmost and make as it were its circumferences, are evils with the falsities which favor them; and these are disposed in the order in which they favor. In the other life these are unrolled according to the order in which they have been disposed; first come forth those which occupy the outermost circumferences; afterward those which occupy the more interior ones; and at last the inmost is made manifest. Hence it is that a man in the other life passes through many states, and that by degrees, successively, the evil run into plagues, before they are cast into hell, according to what has just been said. The inmost, to which they finally come, is hell itself with them, for it is the evil itself which had been of their love, thus the end for the sake of which they had done all things, and which in the world they had most deeply hidden.

(7543) And into thy servants, and into thy people. That this signifies into all things in general and in particular, is evident from the signification of "servants" and "people" as being all and each, thus all things and each (see n. 7396).

(7544) That thou mayest know that there is no one as I in the whole earth. That this signifies made known to them from this, that the Lord is the only God, is evident from what was said above (n. 7401).

(7545) For now I would put forth My hand. That this signifies that all communication might be taken away, is evident from the signification of "hand," as being power (see n. 4931-4937, 6292, 6947, 7188, 7189, 7518); and of "the hand of Jehovah," as being omnipotence (n. 878, 3387, 7518). Hence "to put forth the hand" denotes to show power, and from omnipotence to do it. This omnipotence is described by his being able "to send all plagues into his heart, into his servants, and into his people," whereby is signified that all evils would rush in together, and thus that communication with the things of heaven would be taken away. It is this exercise of power that is here signified by these words. How the case is with this communication has already been told, namely, that those who infest the upright in the other life are such as in the world have been in the church and have read the Word, and have known the doctrinal things of faith of their church and have also professed them, but have lived a life of evil. So long as such in the other life retain the things of faith, they have communication with heaven, and so long they cannot be cast down into hell; and therefore it is these things that are by degrees taken away from them; and after these have been taken away, the evil no longer have anything to hold them up; but then like weights without support, or like birds with their wings cut off, they fall downward, or into the deep. From all this it is evident what is meant by the possibility of the communication being taken away from them.

(7546) And smite thee and thy people with pestilence. That this signifies thus total devastation, is evident from the signification of "pestilence," as being the vastation of good and truth (see n. 7505); here total devastation, because it is said that Pharaoh and his people would be smitten with it; but before (verse 3), that the cattle would be smitten, and therefore in that verse by "pestilence" is not signified total devastation, but vastation in general as to the things that belong to the truth and good of the church, and to those which are outside of it.

(7547) And thou wouldest be cut off from the earth. That this signifies that thus there would no longer be communication through the things that belong to the church, is evident from the signification of "being cut off," when said of the things that belong to the church, as being to be separated; and when they are separated, or when there is no longer communication with heaven by means of the things of the church, then the man falls into hell, which is "to be cut off" (see above, n. 7545); and from the signification of "the earth," as being the church (n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535, 5577).

(7548) But yet for this cause have I made thee to stand. That this signifies that the communication would still remain, and they will pass through states by reason of order, is evident from the signification of "causing to stand," when it is said of the plagues or evils that these should not rush in all together (see n. 7541), and of the communication with heaven, that it should not be taken away from them (n.

7545), as being that the communication would still remain, consequently that they would pass through states by reason of order, that is, that they would be devastated by degrees successively (n. 7541).

(7549) That thou mayest see My power. That this signifies that they may notice how great the Divine power is, is evident without explication.

(7550) And that My name may be told in the whole earth. That this signifies that thus where the church is the Lord may be acknowledged as the only God, is evident from the signification of “name,” as being everything in one complex by which the Lord is worshiped (see n. 2724, 3006, 6674); and as the veriest essential of worship is the acknowledgment that the Lord is the only God, and that His Human is Divine, and that from this proceeds all faith and love, therefore by the “name of Jehovah being told” is signified that the Lord is to be acknowledged as the only God (that the Divine Human of the Lord is the “name of Jehovah,” see n. 2628, 6887), and from the signification of “the earth,” as being the church (see just above, n. 7547). That Jehovah or the Lord in this and in many other passages wills that His might and power may appear, and His name be told, and elsewhere that He be humbly worshiped and adored, seems as if He desires to show forth His glory, and as if He loves adoration for the sake of Himself. But quite different is the real case. It is not for the sake of Himself, but for the sake of the human race; not from self-glory, but from love; for He wills to be conjoined with the human race, and to give them eternal life and happiness. This cannot be done unless the man is in humble worship; and there can be no humble worship unless the man acknowledges and believes that he himself is dust and ashes, that is, nothing but evil, and that Jehovah or the Lord is the Greatest and the Holiest, and that he dare not from himself approach Him. When man is in such humble worship, then the Lord can flow in with the life of His love, and give heaven and eternal happiness. This is the reason why Jehovah or the Lord so greatly extols His own power and glory in the Word.

(7551) As yet thou exaltest thyself against My people. That this signifies because he does not yet cease to infest those who are in truth and good, is evident from the signification of "as yet exalting himself," as being not yet to desist from infesting, for they who infest believe that they have dominion over those who are infested when they see them in anguish and not yet liberated, and then see themselves warned; and from the representation of the sons of Israel, who are here "My people," as being those who are of the spiritual church, or what is the same, who are in truth and good (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

(7552) In thy not letting them go. That this signifies, and does not as yet leave them, is evident from the signification of "to let go," as being to leave (as above).

(7553) Behold, tomorrow about this time I will cause it to rain a very grievous hail. That this signifies falsities destroying all things of the church with them, is evident from the signification of a "rain of hail," as being falsities from evil destroying the truths and goods of faith, thus the things of the church. That a “rain of hail” has this signification is because it is like stones, and destroys both men and beasts, also the produce of the field, and likewise because it is cold. A “rain” in general signifies a blessing, and in the opposite sense a curse (see n. 2445); when a blessing, it signifies the influx and reception of the truth that is of faith and of the good that is of charity, for this is a blessing; but when it signifies a curse, it signifies falsity that is contrary to the truth of faith, and evil that is contrary to the good of charity, for these are a curse. But a “rain of hail” in general signifies the curse that belongs to falsity from evil, and indeed to falsity from evil against the truths and goods of the church. [2] This is signified by a “rain of hail” in the following passages: I will dispute with God with pestilence and with blood; and I will make it rain upon him, and upon his bands, and upon the many peoples that are with him, an inundating rain, and hailstones, fire, and sulphur (Ezek. 38:22); “Gog” denotes outward worship separate from inward, thus those who when charity is extinct make everything of Divine worship consist in outward things; “hailstones” denote falsities from evil. [3] In the same: My hand shall be against the prophets that see vanity, and that divine a lie; say unto them that daub with what is untempered, that it shall fall; there shall be an inundating rain, by which ye hailstones shall fall; and a wind of storms shall burst through it (Ezek. 13:9, 11); “the prophets that see vanity and divine a lie” denote those who teach evils and falsities; “those who daub with what is untempered" denotes that they invent falsities, and make them appear like truths. These are called "hailstones" from falsities; but "hail" in this and in the passage above quoted is expressed in the original by another word which means "great hail." [4] In Isaiah: Then Jehovah shall cause the glory of His voice to be heard, and His arm shall see quiet, in the indignation of anger, and a flame of devouring fire, with scattering and inundation, and with hailstone (Isa. 30:30-31); where "hailstone" denotes the vastation of truth through falsities. In the same: Behold the Lord is strong and mighty; like an inundation of hail, a storm of slaughter, like an inundation of mighty waters overflowing, shall He cast down to the earth with the hand; the hail shall overthrow the refuge of a lie, and they shall inundate the hiding place of waters (Isa. 28:2, 17); "an inundation" denotes immersion in falsities, and thus the vastation of truth (n. 705, 739, 790, 5725, 6853); "an inundation of hail" denotes the destruction of truth through falsities. [5] In David: He smote their vine with hail, and their sycamores with grievous hail; and He shut up their beast with the hail, and their cattle with coals of fire. He sent against them the wrath of His anger (Ps. 78:47-49). He made their rains hail, a flaming fire in their land, and smote their vine and their fig-tree, and broke in pieces the tree of their border (Ps. 105:32-33); "hail and rain" denote the vastation of truth and good through falsities from evil; the "vine" denotes the truth and good of the internal church; the "sycamore" and the "fig-tree," denote the truths and goods of the external church. In the same: Who giveth snow like wool; He scattereth the hoar frost like dust, who castest forth His hail like morsels; who can stand before His cold? (Ps. 147:16-17); "hail" denotes falsities from evils. In the same: He made darkness His hiding place, His circuits His tent, the darkness of the waters, the clouds of the heavens, from the brightness before Him the clouds passed, with hailstone and coals of fire; Jehovah thundered in the heavens, and the Most High gave His voice, hailstone and coals of fire, so that He sent arrows and scattered them (Ps. 18:12-15); "hailstone" denotes falsities from evil which vastate truths and goods. [6] In John: The first angel sounded, and there came hail and fire mingled with blood, and it fell upon the earth, so that the third part of the trees was burnt up, and all the green grass was burnt up (Rev. 8:7); "hail" denotes falsities from evil; "fire mingled with blood," the evil of cupidities together with falsified truths; the "trees that were burnt up" denote the knowledges of truth destroyed by the evil of cupidities; the "green grass that was burnt up" denotes the memory-knowledges of truth likewise destroyed. (That "fire" denotes the evil of cupidities, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324; that "blood" denotes falsified truth, n. 4735, 6978, 7317, 7326; that "trees" denote knowledges, n. 2722, 2972.) [7] In Joshua: It came to pass, as they fled before Israel in the going down of Bethhoron, when Jehovah cast down upon them great stones from the heavens even unto Azekah, that they died; there were more who died with the hailstones than they whom the sons of Israel slew with the sword (Josh. 10:11); this is said of the five kings who fought against Gibeon; by these kings and their people were represented those who are in falsities from evils, therefore they died with the hailstones; morsels of hail are called "stones," because "stones" also signify falsities. From all this it is evident what is signified by "hail" and "rain of hail," namely, falsities from evils; and consequently the vastation of truth and good is also signified, for this is effected through falsities from evils.

(7554) Such as hath not been in Egypt since the day it was founded even until now. That this signifies that with others there is no such destruction in the natural mind, is evident from the signification of the "rain of hail," of which this is said, as being the destruction of truth through falsities (of which just above, n. 7553); and from the signification of the "land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301). That "since the day it was founded even until now" denotes that with others there is no such destruction, is because "day" signifies state, and "foundation" its quality, and "Egypt" the natural mind in general. That there is no such destruction with others as there is with those who infest the upright in the other life, is because those who infest had in the world been of the church (n. 7317, 7502); being those who had filled the memory that belongs to the natural mind with such things as belong to faith from the Word and from the doctrine of their church, and yet had lived contrary to them; and therefore when they are vastated, the things that belong to faith are plucked out, and at the same time very many things that adhere to these, giving rise to deep and filthy cavities and furrows. Moreover, the evils of cupidities cannot but be in some measure adjoined, and likewise falsities; and because truths and falsities cannot be together, it is evident that if they cannot be separated, they must be cast out to the borders, whence come empty spaces within that have an offensive smell, for all bad smell comes from evils mingled with goods, and from falsities mingled with truths. These things do not take place with those who are outside the church, for they have known nothing about the truths of faith from the Word. This is what is signified by there being no such destruction with others in the natural mind.

(7555) Verses 19-21. And now send, gather in thy cattle, and all that thou hast in the field; every man and beast that shall be found in the field, and shall not be brought to the house, the hail shall come down upon them, and they shall die. He that feared the word of Jehovah of the servants of Pharaoh, made his servants and his cattle flee unto the houses; and he that did not set his heart unto the word of Jehovah left his servants and his cattle in the field. "And now send, gather in thy cattle," signifies that the truth of good should be collected; "and all that thou hast in the field," signifies which is of the church; "every man and beast," signifies interior and exterior good; "that shall be found in the field," signifies that is of the church; "and shall not be brought to the house," signifies which is not reserved; "the hail shall come down upon them, and they shall die," signifies that they shall be quite destroyed by falsity; "he that feared the word of Jehovah of the servants of Pharaoh," signifies those things in the natural mind which were of the Lord; "made his servants and his cattle flee unto the houses," signifies that they were stored up and reserved in the interiors; "and he that did not set his heart unto the word of Jehovah," signifies the things which were not from the Lord; "left his servants and his cattle in the field," signifies that they were not stored up and reserved.

(7556) And now send, gather in thy cattle. That this signifies that the truth of good was to be collected, is evident from the signification of "gathering in," as being to collect; and from the signification of "cattle," as being the good of truth, and also the truth of good (see above n. 6016, 6045). (What the truth of good is, and what the good of truth, see n. 2063, 3295, 3332, 3669, 3688, 3882, 4337, 4353, 4390, 5526, 5733.) The subject treated of in this verse and in the two following, is the good and truth which are reserved by the Lord, even with the evil; for the good and truth which have not been adjoined to evils and falsities, are not vastated; but are stored up by the Lord in the interiors, and are afterward brought forth for use. The reservation of good and truth with man by the Lord is signified by "remains" in the Word (concerning which see above, n. 468, 530, 560, 561, 576, 661, 798, 1738, 1906, 2284, 5135, 5342, 5344, 5897-5899, 6156).

(7557) And all that thou hast in the field. That this signifies which is of the church, is evident from the signification of "field," as being the church (see n. 2971, 3317, 3766, 4440, 4443, 7502).

(7558) Every man and beast. That this signifies interior and exterior good, is evident from the signification of “man and beast,” as being interior and exterior good (as above, n. 7424, 7523).

(7559) Which shall be found in the field. That this signifies which is of the church, is evident from the signification of “field,” as being the church (of which just above, n. 7557).

(7560) And shall not be brought to the house. That this signifies which is not reserved, is evident from the signification of “not being brought to the house,” as being not to be reserved; for the “house” denotes the interior natural mind where good is with truth, and also the rational mind, and thus the man himself (n. 3538, 4973, 5023, 7353); hence “to be brought to the house” denotes to be collected within, and there stored up. Good and truth are stored up within, and are there reserved by the Lord, even with the evil, in order that there may still be something human left; for man without these is not man, because the things stored up and reserved are good and truth, and by these man has communication with heaven; and insofar as man has communication with heaven, so far he is man. There is indeed a communication with heaven of the evil, even of those who are in hell, but no conjunction by good and truth; for as soon as good and truth flow down from heaven and come into hell, they are turned into evil and falsity, whence the conjunction is at once broken. Such is the communication. But although there is conjunction through the good and truth which are stored up and reserved in the interiors; yet the truths and goods in the interiors of those who are evil effect nothing more than to enable them to reason, and to think and speak from the sensuous, thus to confirm what is false and defend what is evil. Nothing more can be let out from the goods and truths stored up and reserved within them, for if more were let out, the truths and goods would perish, and thus nothing human would be left in them.

(7561) The hail shall come down upon them, and they shall die. That this signifies that what is of the church will be quite destroyed by falsity, is evident from the signification of "hail," as being falsity from evil, and from this the vastation of good and truth through falsities (see n. 7553); and from the signification of "dying," as being to cease to be (n. 494, 6587, 6593); and being said of the vastation of good and truth, it denotes to be destroyed.

(7562) He that feared the word of Jehovah of the servants of Pharaoh. That this signifies those things in the natural mind which were of the Lord, is evident from the signification of "him that feared the word of Jehovah," as being the things that belong to the Lord, for by "him that fears," in the internal sense, is not meant a person fearing, but a thing (that in heaven the idea of person is turned into that of thing, see n. 5225, 5287, 5434); therefore by "him that feared the word of Jehovah" is meant good and truth from the Lord; and from the signification of "the servants of Pharaoh," as being the things of the natural mind. That "Pharaoh" denotes the natural in general, see n. 5160, 5799; hence his "servants" denote the things in the natural, or what is the same, that are in the natural mind; for the things in the natural from which man thinks and forms conclusions, constitute his mind. (What in the natural mind is of the Lord, and what not of the Lord, may be seen below, n. 7564.)

(7563) Made his servants and his cattle flee unto the houses. That this signifies that they were stored up and reserved in the interiors, is evident from the signification of “servants,” as being the things in the natural mind (as just above, n. 7562); from the signification of “cattle,” as being truth and good (of which also above, n. 7556); and from the signification of “houses,” as being the things that are within man, where the good and truth from the Lord are stored up and reserved (n. 7560). From this it is evident that by “he made his servants and cattle flee unto the houses” is signified that the truths and goods which were in the natural mind, namely, those which are of the Lord, were collected and stored up and reserved in the interiors.

(7564) And he that did not set his heart unto the word of Jehovah. That this signifies the things which were not from the Lord, is evident from what was unfolded above (n. 7562), where “he that feared the word of Jehovah” signifies the things that were of the Lord; hence on the other hand “he that did not set his heart unto the word of Jehovah” signifies the things which are not from the Lord. Goods and truths are either of the Lord or not of the Lord. Those which are of the Lord are those which the man does for the sake of his neighbor, for the sake of his country, for the sake of the church, and for the sake of the Lord’s kingdom, thus for the sake of good and truth itself, and especially for the sake of the Lord. These goods and truths are those which are of the Lord; but the truths and goods which are not of the Lord are those which a man does for the sake of himself as the end, and for the sake of the world as the end. These latter sometimes appear like the former in the outward form, but in the inward form they are quite different; for these lead to self, but those away from self. The truths and goods which are not of the Lord are also for the most part those which a man does in a state of misfortune, of sickness, of grief, and of fear, and not in a free state, for these also are for the sake of self. All truths and goods do indeed flow in from the Lord, but when the goods and truths of the Lord are bent with a man to himself, they then become the man's and belong to him to whom they are bent, for they become goods of the love of self and of the world. Such are the goods of all the evil among themselves. From all this it is evident what goods and truths are meant by those which are of the Lord, and by those which are not of the Lord.

(7565) Left his servants and his cattle in the field. That this signifies that they were not stored up and reserved, is evident from the signification of being "left in the field," as being to perish by the falsities from evils which are signified by the "hail" through which they would die (see n. 7559-7561). These are the things not stored up and reserved, and are those truths and goods which are not of the Lord (described just above, n. 7564). By "servants" are signified those truths and goods which are in the natural mind (n. 7572, 7563); and by "cattle," the truths and goods which, because they are not of the Lord, cannot be stored up in the interiors.

(7566) Verses 22-26. And Jehovah said unto Moses, Stretch forth thy hand toward heaven, and there shall be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field in the land of Egypt. And Moses stretched forth his rod toward heaven; and Jehovah gave voices and hail, and the fire walked unto the land, and Jehovah made it rain hail upon the land of Egypt. And there was hail, and fire walking at the same time in the midst of the hail, very grievous, such as had not been like it in all the land of Egypt since it became a nation. And the hail smote in all the land of Egypt all that was in the field, from man and even to beast, and the hail smote every herb of the field, and broke every tree of the field. Only in the land of Goshen, where the sons of Israel were, was there no hail. "And Jehovah said unto Moses," signifies a command; "Stretch forth thy hand toward heaven," signifies attention, and the approach of heaven; "and there shall be hail in all the land of Egypt," signifies destroying falsity in the natural mind; "upon man, and upon beast," signifies interior and exterior good; "and upon every herb of the field in the land of Egypt," signifies every truth of the church in the natural mind; "and Moses stretched forth his rod toward heaven," signifies communication with heaven; "and Jehovah gave voices," signifies the withdrawal and separation of the communication with those who are in good and truth; "and hail," signifies falsities destroying these goods and truths; "and the fire walked unto the land," signifies the evils of cupidities; “and Jehovah made it rain hail upon the land of Egypt,” signifies the natural mind taken possession of by the falsities of evil; “and there was hail, and fire walking at the same time in the midst of the hail, very grievous,” signifies the persuasions of falsity together with the cupidities of evil; “such as has not been like it in all the land of Egypt,” signifies that no others had such a state of the natural mind; “since it became a nation,” signifies from the day in which it was made capable of admitting good and the derivative truth; “and the hail smote in all the land of Egypt,” signifies that this falsity destroyed the things that were in the natural mind; “all that was in the field,” signifies whatever was of the church; “from man and even to beast,” signifies its interior and exterior good; “and the hail smote every herb of the field,” signifies that these falsities destroyed every truth of the church; “and broke every tree of the field,” signifies that they also destroyed all the knowledges of truth and good of the church; “only in the land of Goshen, where the sons of Israel were, was there no hail,” signifies that it was not so where those were who were of the spiritual church.

(7567) And Jehovah said unto Moses. That this signifies a command, is evident from the signification of “saying,” as being a command (see n. 7036, 7107, 7310).

(7568) Stretch forth thy hand toward heaven. That this signifies attention, and the approach of heaven, is evident from the signification of “stretching forth the hand,” as being to cause to pay attention, for by the stretching forth of the hand, something has the attention directed to it and is shown; and from the signification of “heaven,” as being the angelic heaven; and as when anyone has his attention directed to heaven, and it is shown to him, he also directs his sight and thought thither, from this there is also signified approach, for all approach in the spiritual world is effected by the determination of the thought. How the case herein is has indeed been told above (n. 7519), but as these things are such as have been unknown in the world, they may be illustrated a little further. When any change of state is to be effected with the evil who are to be vastated, as with those described in these chapters, this change is effected by a more present influx of good and truth from heaven, because the nearer heaven comes to them, the more the interior evils and falsities with them are excited; for good and truth from heaven penetrate toward the interiors, and the more deeply they penetrate the nearer they come. Hence it is that the infernals dare not come near any heavenly society, but withdraw as far as they can (see n. 4225, 4226, 4299, 4533, 4674, 5057, 5058, 7519). From all this it is now evident what is meant by the attention, and the approach of heaven, which are signified by “Moses stretching forth his hand toward heaven;” for a new state is now described, namely, the state of falsities from evils destroying all the goods and truths of the church with those who infest; and as this state arises through a more present influx of truth from the Divine, and at the same time through the approach of heaven, therefore it is said to Moses that he should “stretch forth his hand toward heaven.”

(7569) And there shall be hail in all the land of Egypt. That this signifies destroying falsity in the natural mind, is evident from the signification of "hail," as being falsity from evils destroying, namely, every good and truth of the church (see n. 7553); and from the signification of "the land of Egypt," as being the natural mind (n. 5276, 5278, 5280, 5288, 5301).

(7570) Upon man, and upon beast. That this signifies interior and exterior good, is evident from the signification of "man and beast," as being interior and exterior good (n. 7424, 7523, 7558).

(7571) And upon every herb of the field in the land of Egypt. That this signifies every truth of the church in the natural mind, is evident from the signification of "herb," as being truth (of which in what follows); from the signification of "field," as being the church (of which above, n. 7557); and from the signification of "the land of Egypt," as being the natural mind (of which also above, n. 7569). That "herb" signifies truth is because the "land" signifies the church, also a "field;" and hence all the produce from it signifies either the truth that is of faith, or the good that is of charity, for these are of the church. By the "herb of the field" is meant all in general that comes from the field, as is plain from the Lord's parable in Matthew: The kingdom of the heavens is likened unto a man who sowed good seed in his field, but when the herb sprouted forth and bore fruit, then appeared the tares (Matt. 13:24, 26); where "the herb" stands for the produce of the field. That by "the herb" is here signified the truth of the church, and by "tares" falsity is evident; it is indeed a comparison, but all the comparisons in the Word are from significatives (n. 3579). In David: Who causeth grass to sprout forth for the beast, and herb for the ministry of man; to bring forth bread out of the earth (Ps. 104:14); where also "herb" stands for the produce of the field, and by it in the internal sense is here signified truth. [2] In the same: In pastures of herb He will make me lie down, unto the waters of rests He will lead me, He will create anew my soul (Ps. 23:2-3); "pastures of herb" denote the spiritual nourishment which is of the soul, and therefore it is said "He will create anew my soul." In Isaiah: The waters of Nimrim shall be desolations, because the grass is dried up, the herb is consumed, there is no green thing (Isa. 15:6). I will make waste mountains and hills, and I will dry up all their herb, and I will make the rivers islands, and I will lead the blind in a way that they have not known (Isa. 42:15). How long shall the land mourn, and the herb of every field wither? For the wickedness of them that dwell therein the beasts and the bird shall be consumed (Jer. 12:4). The hind calved in the field, but forsook it, because there was no herb, and the wild asses stood on the hills, they snuffed the wind like whales because there was no herb (Jer. 14:5-6). Be not afraid, ye beasts of my fields, for the habitations of the wilderness are become grassy, for the tree will bear her fruit, the fig tree and the vine will yield its strength (Joel 2:22). When the locusts had completed the devouring of the herb of the land, I said, O Lord Jehovih, forgive, I beseech Thee; how shall Jacob stand when he is little? (Amos. 7:2.) Ask ye of Jehovah the latter rain in season; Jehovah will make clouds, and will give them a shower of rain, to a man herb in the field (Zech. 10:1). The fifth angel sounded, and it was said that they should not hurt the grass of the earth, nor any green thing, nor any tree (Rev. 9:1, 4). [3] Everyone can see that in these passages grass and herb are not meant, but instead of them such things as are of the church; that by the "herb of the land" and the "herb of the field" is meant the truth which is of faith is plain. Without such a spiritual sense no one would ever know why it should be said, in John, when the fifth angel sounded, that "they should not hurt the grass of the earth, nor any green thing"; nor would anyone know what is meant in Jeremiah, "The hind calved in the field, but forsook it, because there was no herb, and the wild asses snuffed the wind like whales because there was no herb"; nor what is meant in many other passages. From this it is evident how little the Word is understood, and how earthly an idea would be had of very many things contained therein, unless it were known what they signify; at least that there is what is holy in every detail.

(7572) And Moses stretched forth his rod toward heaven. That this signifies communication with heaven, is evident from the signification of "stretching forth a rod," as being to direct the attention to, thus to communicate, according to what was unfolded above (n. 7568). By "heaven" is signified the angelic heaven.

(7573) And Jehovah gave voices of thunder. That this signifies the withdrawal and separation of the communication with those who are in good and truth is evident from the signification of the “voices,” which are those of thunders, as being truths Divine that enlighten and perfect those who are in heaven, and that terrify and devastate those who are in hell; and because they devastate these latter, they signify the withdrawal and separation of the communication of those who are in good and truth, for in this way they are devastated. How this takes place is plain from what was said before (n. 7502, 7541, 7542, 7545, 7554), namely, that they who have been of the church, and from this have imbibed knowledges of truth and good from the Word, but have lived a life of evil, have communication with heaven through the truths and goods which they have brought with them from the world by having been in the church (that a man brings with him in the other life whatever he has known in the world, nay, whatever he has seen, heard, thought, spoken, willed, and done, see n. 2474, 2475, 2481-2486, 7398). This is the communication which is taken away when they are being devastated; and when this communication has been taken away, then also the truths and goods together with the knowledges thereof have also been taken away. For whatever is known by spirits, nay, by the angels, flows in through heaven from the Lord, thus by means of communications (see n. 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6613-6626). From all this it is evident what is meant by the withdrawal and separation of the communication with those who are in truth and good. As regards truth Divine in heaven and in hell, which truth is signified by the “voices,” the case is the same as it is with thunders on earth. On high mountains thunders are heard as a mild and gentle sound, whereas below on the earth they are heard as a terrific noise; and in the same way in heaven truth Divine is mild and gentle, but in hell is terrible. [2] That "voices" which are thunders signify truths Divine that enlighten and perfect those who are in heaven, and that terrify and devastate those who are in hell, is plain from the following passages: There shall be joy of heart; as when one goeth with a pipe to come into the mountains of Jehovah, unto the Rock of Israel; then shall Jehovah cause the glory of His voice to be heard, and shall make His arm see rest; in the indignation of anger, and the flame of a devouring fire, in scattering, and in inundation, and in hailstone. For by the voice of Jehovah shall Asshur be dismayed (Isa. 30:29-31); here "the voice of Jehovah" denotes truth Divine, which enlightens and perfects those who are in good, and terrifies and devastates those who are in evil. In Joel: The earth quaked before Him, the sun and the moon were blackened, and the stars withdrew their shining; and Jehovah uttered His voice before His army, His camp is very great; for numberless is he that doeth His word; for the day of Jehovah is great and very terrible (Joel 2:10-11); where the meaning is similar. [3] In the same: Jehovah shall roar from Zion, and shall utter His voice from Jerusalem; and the heavens and the earth shall shake; but Jehovah shall be a refuge for His people, and a stronghold to the sons of Israel (Joel 3:16). Here in like manner the "voice of Jehovah" denotes truth Divine; that it is said to be "from Jerusalem" is because by "Jerusalem" is signified the

Lord's spiritual kingdom, in which are they who are in good from truth, and in truth from good. [4] In David: Jehovah thundered in the heavens, and the Most High uttered His voice, hailstone and coals of fire; so that He sent out His arrows and scattered them; and many thunderbolts, and troubled them (Ps. 18:13-14); "to utter His voice," "hailstone," and "coals of fire," denote the devastation of truth and good through falsities, and the evils of cupidities. In the same: The clouds dropped waters, the skies uttered a voice, Thine arrows also went abroad, the voice of Thy thunder into the world, the lightnings lightened the world (Ps. 77:17-18); "a voice" denotes truth Divine, which enlightens those who are of the church. [5] In the same: The voice of Jehovah is upon the waters, the God of glory thundereth, even Jehovah upon great waters: the voice of Jehovah is in power: the voice of Jehovah is with honor: the voice of Jehovah breaketh the cedars, Jehovah hath broken in pieces the cedars of Lebanon: the voice of Jehovah cleaveth as flames of fire: the voice of Jehovah maketh the wilderness to tremble: the voice of Jehovah maketh the hinds to calve, and strippeth the forests (Ps. 29:3-9); here "the voice of Jehovah" denotes truth Divine and its power, thus also the Word, because this is truth Divine. [6] In John: A strong angel coming down cried with a great voice, and when he cried the seven thunders uttered their voices. I was about to write, but I heard a voice from heaven saying to me, Seal up the things which the seven thunders uttered, and write them not (Rev. 10:1, 3-4); "voices" denote truth Divine; "thunders," those who carry it and bring it from heaven to earth. Everyone can see that by “thunders” and “voices” are signified Divine things, not thunders and sounds; and because they signify Divine things, and are called “the voices of Jehovah,” it is evident that they denote Divine truth. It was for this reason that when Jehovah descended upon Mount Sinai and promulgated Divine truth there were voices, lightnings, and thunders (Exod. 19:16; 20:18); and He spoke out of the midst of the fire (Deut. 4:11-12; 5:22-25).

(7574) And hail. That this signifies falsities destroying these goods and truths, is evident from the signification of “hail,” as being falsities from evils destroying the goods and truths of the church (see n. 7553). By “hail” are signified such falsities as destroy the truths and goods of the church, as is also signified by the “pestilence” described above in this chapter; for there are very many genera and species of falsities, as there are of the evils from which they spring. The falsities signified by the “hail” are of the kind that destroy the things of the church, and are possible only with those who have been born in the church, and have lived contrary to the truths and goods of faith therein. That falsities, like evils, are of many genera and species, is evident from the fact that the hells are distinct according to the genera and species of evils and the derivative falsities, and that the hells are countless. From all this it can be seen how the case is with the fact that the miracles or plagues in Egypt signify falsities and evils, as the blood, the frogs, the lice, the noisome flies, the pestilence, the sore of pustules, the hail, and the locust, namely, that by each is signified some kind of falsity and evil.

(7575) And the fire walked unto the land. That this signifies the evils of cupidities, is evident from the signification of "fire," as being the evils of cupidities (see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324); and from the signification of "walking unto the land," as being to take possession of the natural mind even to its lowest parts (that the "land of Egypt" denotes the natural mind, see n. 5276, 5278, 5280, 5288, 5301). As by "hail" are signified falsities, and by "fire" the evils from which they spring, therefore where "hail" is mentioned, so also is "fire" as in Isa. 30:30, 31; Ps. 18:12-15; 78:47-49; Rev. 8:7; and also in the verse that here follows, "and there was hail, and fire at the same time walking in the midst of hail, very grievous."

(7576) And Jehovah made it rain hail upon the land of Egypt. That this signifies thus the natural mind taken possession of by the falsities of evil, is evident from the signification of "making it rain," as being to pour in, here to take possession of. "To rain" is said of truth and good, and in the opposite sense of falsity and evil, for "rain" denotes a blessing, and it also denotes a curse (see n. 2445); from the signification of "hail," as being the falsity of evil (n. 7553, 7574); and from the signification of "the land of Egypt," as being the natural mind (as above, n. 7575).

(7577) And there was hail, and fire at the same time walking in the midst of the hail, very grievous. That this signifies the persuasions of falsity together with the cupidities of evil, is evident from the signification of "hail," as being falsity from evil (of which above, n. 7574), here the persuasion of falsity, because it is said “hail very grievous;” from the signification of “fire,” as being the cupidity of evil (of which just above, n. 7575); from the signification of “walking in the midst,” as being to be together, and indeed the cupidity of evil inmostly, because this was the source of the falsity. [2] There is here described the state of those who are of the church and infest the upright in the other life when they have been vastated as to what is of the church, that is, as to the goods and truths which they professed; namely, that then persuasions of falsity together with cupidities of evil reign with them; for such is their interior state. The persuasions of falsity and the cupidities of evil are inseparable, for he who is in evil as to life, is in falsity as to doctrine. It may indeed seem otherwise to those who are in evil of life; for when with the mouth they profess truths from the word, or from the doctrine of their church, they suppose that they are in the belief of these truths. It also appears to them as if they were; but still they are not if the life is evil; for they either profess with the mouth what disagrees with their thoughts, or they think that it is so from a persuasive faith, which is for the sake of gain or of honors; therefore when there is no further canvassing for honors, or chasing of gain, this faith falls to the ground, and then they readily learn falsities which agree with the evils of cupidities. These falsities exist inwardly with those who live evilly, no matter how much they believe that they do not exist. [3] That this is so, clearly shows itself in the other life, when the externals have there been taken away, and such persons have been left to their interiors. Then falsities burst forth, both those which they had thought in the world, and those which they had not openly thought; for they burst forth from the evils which had been of their life, because falsities are nothing else than evils reasoning and defending themselves. From all this it can be seen what is their state in the other life, namely that they have persuasions of falsity together with cupidities of evil.

(7578) Such as had not been like it in all the land of Egypt. That this signifies that no others had such a state of the natural mind, is evident from what was unfolded above (n. 7554), where like words occur.

(7579) Since it became a nation. That this signifies from the day in which it, namely, the natural mind, was made capable of admitting good and the derivative truth, is evident from the signification of "nation," as being good (see n. 1159, 1259, 1260, 1416, 1849, 4574, 6005), and because this is said of the land of Egypt, by which is signified the truth of memory-knowledge which is of the natural mind, therefore "nation" denotes the truth which is from good; and from the signification of "since it became," as being from the day in which it was made.

(7580) And the hail smote in all the land of Egypt. That this signifies that this falsity destroyed the things that were in the natural mind, is evident from the signification of "smiting," as being to destroy; from the signification of "the hail," as being falsity from evils (see n. 7553); and from the signification of "the land of Egypt," as being the natural mind (n. 7569).

(7581) All that was in the field. That this signifies whatever was of the church, is evident from the signification of “the field,” as being the church (of which above, n. 7557).

(7582) From man and even to beast. That this signifies its interior and exterior good, is evident from the signification of “man and beast,” as being interior and exterior good (see n. 7424, 7523).

(7583) And the hail smote every herb of the field. That this signifies that these falsities destroyed every truth of the church, is evident from the signification of the “herb of the field,” as being the truth of the church (of which above, n. 7571); from the signification of “smiting,” as being to destroy; and from the signification of “the hail,” as being falsity (n. 7553).

(7584) And broke every tree of the field. That this signifies that they also destroyed all the knowledges of the good and truth of the church, is evident from the signification of “tree,” as being perceptions of good and truth (see n. 103, 2163, 2682); and also the knowledges of good and truth (see n. 2722e, 2972).

(7585) Only in the land of Goshen, where the sons of Israel were, was there no hail. That this signifies that it was not so where those were who were of the spiritual church, is evident from the signification of “the land of Goshen,” as being the inmost in the natural mind (see n. 5910, 6028, 6031, 6068), and as being the church (n. 6649); and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

(7586) Verses 27-30. And Pharaoh sent and called Moses and Aaron, and said unto them, I have sinned this time; Jehovah is just, and I and my people are wicked. Supplicate ye unto Jehovah, for there hath been enough of voices of God and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread out my palms unto Jehovah, and the voices shall cease, and there shall be no more hail; that thou mayest know that the earth is Jehovah's. And as for thee and thy servants, I know that ye will not yet fear the face of Jehovah God. "And Pharaoh sent, and called Moses and Aaron," signifies the presence of the law Divine; "and said unto them," signifies humiliation; "I have sinned this time," signifies separation from truth and good; "Jehovah is just, and I and my people are wicked," signifies that Divine good could not endure the malice of those who infest, and that this is the consequence; "supplicate ye unto Jehovah" signifies that they should intercede; "for there hath been enough of voices of God and hail," signifies if these falsities were to cease; "and I will let you go, and ye shall stay no longer," signifies that they would leave them, and they should be no longer detained; "and Moses said unto him," signifies the answer; "As soon as I am gone out of the city," signifies separation; "I will spread out my palms unto Jehovah," signifies intercession; "and the voices shall cease, and there shall be no more hail," signifies the end of this state; "that thou mayest know that the earth is Jehovah's," signifies that from this it is known that the Lord is the only God of the church; "and as for thee and thy servants, I know that ye will not yet fear the face of Jehovah God," signifies that they who infest are not yet in fear of the Lord.

(7587) And Pharaoh sent, and called Moses and Aaron, signifies the presence of the law Divine, as in n. 7390, 7451, where are like words.

(7588) And he said unto them. That this signifies humiliation, is evident from the words which immediately follow, namely, "I have sinned this time, Jehovah is just, and I and my people are wicked," which are words of humiliation, and are contained in "he said."

(7589) I have sinned this time. That this signifies separation from truth and good, is evident from the signification of "sinning," as being a sundering and turning away from the Divine, thus from truth and good (see n. 5229, 5474, 5841); consequently also separation, for he who turns himself away from truth and good, separates himself from them.

(7590) Jehovah is just, and I and My people are wicked. That this signifies that Divine good could not endure the malice of those who infest, and that this is the consequence, is evident from the fact that "Jehovah" denotes the Divine good; for by "Jehovah" is meant the Divine Esse [being], which is Divine good, and by "God" the Divine Existere [coming forth], which is Divine truth (see n. 6905). Jehovah is called "just" because He cannot endure the malice of those who infest; for by "Pharaoh and his people" are signified those who infest; and by their "being wicked" is signified malice.

(7591) Supplicate ye unto Jehovah. That this signifies that they should intercede, is evident from the signification of "supplicating," when done for another, as being intercession (n. 7396, 7462).

(7592) For there hath been enough of voices of God and hail. That this signifies if these falsities were to cease, is evident from the signification of "there hath been enough," as being if they were to cease; from the signification of "voices of God," which are thunders, as being Divine truths which terrify and devastate the evil, and by their influx and presence excite the falsities of evil which are signified by the "hail" (see n. 7573). (That "hail" denotes falsities destroying truths, see n. 7553, 7574.)

(7593) And I will let you go, and ye shall stay no longer. That this signifies that they would leave them, and they should no longer be detained, is evident from the representation of Pharaoh, who says these things of himself, as being those who infest (of which frequently above), from the signification of "to let go," as being to leave; and from the signification of "not staying any longer," as being to be no longer detained.

(7594) And Moses said unto him. That this signifies the answer, is evident without explication.

(7595) As soon as I am gone out of the city. That this signifies separation, is evident from the signification of "going out," as being separation (see n. 6100, 7404, 7463); and from the signification of the "city" where Pharaoh dwelt, as being the falsity in which they are who infest; for by "city" is signified what is of doctrine, and therefore it signifies also truth, and in the opposite sense falsity (n. 402, 2268, 2451, 2712, 2943, 3216, 4492, 4493).

(7596) I will spread out my palms unto Jehovah. That this signifies intercession, is evident from the signification of “spreading out the palms to Jehovah,” that is, supplicating, as being intercession (in regard to supplicating, see n. 7396, 7462, 7591), for supplicating is of the mouth or speech, and spreading out the palms is of the gesture or action which corresponds to the heart’s supplication. There are gestures or actions of the body which correspond to every affection of the mind, as falling on the knees corresponds to humiliation, and prostration to the earth to deeper humiliation; but the spreading out of the hands toward heaven corresponds to supplication, and so on. These gestures or acts, in the Word signify the very affections to which they correspond, for the reason that they represent them. From this it can be seen what representations are.

(7597) And the voices shall cease, and there shall be no more hail. That this signifies the end of this state, is evident from the signification of “voices” that are of thunders, as being truths Divine devastating the evil (see n. 7573); from the signification of “hail,” as being falsities destroying truths (n. 7553, 7574); and from the signification of “ceasing and not being anymore,” as being their end, thus the end of this state. For each plague signifies one state of the devastation of those who infest the upright in the other life.

(7598) That thou mayest know that the earth is Jehovah’s. That this signifies that thus it is known that the Lord is the only God of the church, is evident from the signification of "knowing," as being to be known; from the signification of "the earth," as being the church (see n. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577); and of "Jehovah," as being the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956). From this it is evident that by "the earth is Jehovah's," is signified that the church is the Lord's, thus that the Lord is the only God of the church (n. 7401, 7444, 7544).

(7599) And as for thee and thy servants, I know that ye will not yet fear the face of Jehovah God. That this signifies that they who infest are not yet in fear of the Lord, is evident from the representation of Pharaoh and his servants, as being those who infest (of which above); and from the signification of "fearing the face of Jehovah," as being that there is no fear of the Lord. That the Lord is "Jehovah" in the Word may be seen from the passages cited above (n. 7598). It is said "the face of Jehovah," because by "the face of Jehovah" is signified mercy, and from this, peace and every good (see n. 222, 223, 5585), and in the opposite sense no mercy, no peace, and no good (n. 5585, 5592, 5816, 5823). That no mercy, no peace, and no good are signified by "the face of Jehovah," is because the evil turn themselves away from Jehovah, or the Lord, for they turn themselves away from the good which is of charity, and from the truth which is of faith, in which the Lord is; and then the things that belong to the Lord are behind them, and those which belong to themselves are in front of them; and that which is behind them they neither see nor care for.

From this comes all evil to man, consequently unhappiness and hell.

(7600) Verses 31-35. And the flax and the barley were smitten; for the barley was a ripening ear, and the flax was a stalk. And the wheat and the spelt were not smitten, because they were hidden. And Moses went out of the city from before Pharaoh, and spread out his palms unto Jehovah; and the voices and the hail ceased, and the rain was not poured upon the earth. And Pharaoh saw that the rain and the hail and the voices had ceased, and he sinned yet more, and made heavy his heart, he and his servants. And the heart of Pharaoh was made firm, and he did not let the sons of Israel go, as Jehovah had spoken by the hand of Moses. “And the flax,” signifies the truth of the exterior natural; “and the barley,” signifies its good; “were smitten,” signifies that they were destroyed; “for the barley was a ripening ear, and the flax was a stalk,” signifies that this good and truth stood forth and looked downward; “and the wheat and the spelt,” signifies the good of the interior natural and its truth; “were not smitten,” signifies that they were not destroyed; “because they were hidden,” signifies because they did not stand forth, and because they tended inward; “and Moses went out of the city from before Pharaoh,” signifies separation from them; “and spread out his palms unto Jehovah,” signifies intercession; “and the voices and the hail ceased,” signifies that there was an end of this state; “and the rain was not poured upon the earth,” signifies that these falsities no more appeared; “and Pharaoh saw,” signifies a noticing; “that the rain and the hail and the voices had ceased," signifies that there was an end of this state; "and he sinned yet more," signifies as yet a withdrawal; "and made heavy his heart, he and his servants," signifies obstinacy; "and the heart of Pharaoh was made firm," signifies that from evil they were determined; "and he did not let the sons of Israel go," signifies that they did not leave them; "as Jehovah had spoken," signifies according to the prediction; "by the hand of Moses," signifies by means of the law from the Divine.

(7601) And the flax. That this signifies the truth of the exterior natural, is evident from the signification of "flax," as being truth, but truth of the exterior natural (of which below; that the natural is exterior and interior, see n. 4570, 5118, 5497, 5649; consequently that the truth and good therein are interior and exterior, n. 3293, 3294). The truth and good of the exterior natural are signified by "the flax and the barley," and the good and truth of the interior natural by "the wheat and the spelt." [2] The subject treated of in this and in the following verse is the truths and goods which were destroyed and vastated, and the goods and truths which were not destroyed and vastated; thus the truths and goods which were stored up and reserved for use, and those which were not stored up and reserved. For when the evil are being vastated, that is, when they are being separated from truths and goods, and are left to their own evils and falsities, they are then vastated in respect to those truths and goods which are in the exterior natural, and which are adjoined there to falsities and evils. That these truths and goods look downward, and therefore cannot be reserved, will be seen below (n. 7604, 7607); but the truths and goods of the interior natural are not vastated, but are brought further inward, and are there reserved for use; and then the communication between the interior natural and the exterior is so far closed that nothing of good and truth can inflow from the interior natural into the exterior natural, except only something general, to enable them to reason, and to string together arguments to confirm falsities and evils. Those goods and truths which are reserved, are signified in the Word by "remains" (as to which see n. 468, 530, 560, 561, 576, 661, 798, 1738, 1906, 2284, 5135, 5342, 5344, 5897-5899, 6156, 7556). These are now treated of in these two verses, and are signified by "the flax and the barley were smitten, because the barley was a ripening ear, and the flax was a stalk;" and by "the wheat and spelt were not smitten, because they were hidden." It is from representatives in heaven that "flax" signifies truth. In heaven they who are in the truth of the natural appear clothed in white, which white appears as of linen. [3] The truth itself of the natural is also there represented as if woven from the purer threads of the flax. These threads appear like threads of silk-bright, beautifully translucent, and soft; and the clothing made of them appears similar if the truth which is so represented is from good; but on the other hand these threads, which are like those of flax, do not appear translucent, nor bright, nor soft, but hard and brittle, and yet white, if the truth which is so represented is not from good. [4] From all this it can now be seen what is signified by the angels who were seen by men appearing in linen garments; as those spoken of in John: There went out from the temple the seven angels that had the seven plagues, clothed in linen white and shining, and girt about their breasts with golden girdles (Rev. 15:6). I lifted up mine eyes, and saw, and behold a man clothed in linen, whose loins were girded with gold of Uphas (Dan. 10:5). Behold six men came from a way of the upper gate, every man with his weapons of dispersion in his hand; but one man in the midst of them clothed in linen, and a scribe's ink horn on his loins (Ezek. 9:2); which angel is further mentioned in the same chapter (Rev. 15:3-4; 10:2-7). And in the same prophet we read of the angel who measured the new temple, who had a line of flax and a measuring reed in his hand (Ezek. 40:3). The angels also who were seen in the Lord's sepulcher appeared clothed in white, bright and shining (Matt. 28:3; Mark 16:5; Luke 24:4; John 20:11, 12). [5] As "flax" signified the truth of the exterior natural, and the exterior natural is what clothes the interiors, therefore this truth is what was represented by the linen garments with which the angels were clothed; and also by the garments of flax (or linen) with which Aaron was clothed when he ministered in the holy place, which garments are thus spoken of in the following passages: When Aaron enters into the holy place, he shall put on the holy coat of linen, and shall gird himself with the belt of linen, and he shall put on himself the miter of linen; these are the garments of holiness (Lev. 16:4). The priests, the Levites, the sons of Zadok, when they enter at the gates of the inner court, they shall be clothed with garments of linen, and no wool shall come up upon them when they minister in the gates of the inner court and inward; miters of linen shall be upon their head, breeches of linen shall be upon their loins (Ezek. 44:17-18); speaking of the new temple and of the New Jerusalem, by which is meant the Lord's kingdom. Therefore also the priests wore ephods of linen (1 Sam. 22:18); and Samuel ministered before Jehovah, a boy girded with an ephod of linen (1 Sam. 2:18). David also, when the ark was brought over into his city, was girded with an ephod of linen (2 Sam. 6:14). [6] From all this it can also be seen why the Lord, when He washed the feet of His disciples, girded Himself with a linen towel, and wiped their feet with the linen towel with which He was girded (John 13:4, 5); for the washing of the feet signified purification from sins, which is effected by means of the truths of faith, for by means of these man is taught how to live. [7] By "flax" (or "linen") is signified truth in the following passages also: Jehovah said to the prophet, Go and buy thee a girdle of linen, and put it upon thy loins, but draw it not through water. Take the girdle, and arise, go to Euphrates, and hide it in a hole of the rock. At the end of many days, when he took the girdle from the place where he had hidden it, behold the girdle had rotted, it was fit for nothing (Jer. 13:1-7); by the "girdle of flax upon the loins" was represented truth from good, such as it is in the beginning when a church is being set up again by the Lord, and such as it becomes afterward; that about its end it is corrupt and is fit for nothing. In Isaiah: They who make linen of silk shall blush, and the weavers of curtains (Isa. 19:9). This is said of

Egypt; “to make linen of silk” denotes to counterfeit truths. [8] In Moses: Thou shalt not plough with an ox and an ass together. Thou shalt not wear a mixed garment of wool and flax together (Deut. 22:10-11); by “an ox” is signified the good of the natural; by “an ass” its truth; in like manner by “wool and flax.” That they were not to plough with an ox and an ass together, nor to wear a mixed garment of wool and flax together, signified that they were not to be in two states at once; namely, in good and from it look to truth; and at the same time in truth and from it look to good. These things involve the same as is involved in the words of the Lord in Matthew: Let him that is upon the roof of the house not come down to take anything out of his house; and let him that is in the field not return back to take his garment (Matt. 24:17-18); as to which see above (n. 3652e). For they who from good look to truth are in an interior heaven; but they who from truth look to good are in an exterior heaven; the latter from the world look to heaven, the former from heaven look to the world, whence they are in a kind of opposition, and therefore if they were together, the one would destroy the other.

(7602) And the barley. That this signifies its good, is evident from the signification of “barley,” as being the good of the exterior natural. That “barley” has this signification is because it is produce of the field, and is a grain that serves for food; for “grain” in general signifies the good of truth (see n. 3580, 5295, 5410, 5959), especially barley and wheat - “barley,” the good of the exterior natural, and “wheat,” the good of the interior natural. The former good is signified by “barley” in Joel: The meat-offering and the drink-offering are cut off from the house of Jehovah; the priests, the ministers of Jehovah, have mourned. The field hath been laid waste, the earth hath mourned, because the grain hath been devastated, the new wine is dried up, the oil languisheth. The husbandmen are ashamed, the vinedressers have howled over the wheat and over the barley, because the harvest of the field hath perished (Joel 1:9-11); the subject of this prophecy is the vastation of good and truth, as is evident from what follows in the chapter; and therefore by “grain,” “new wine,” “wheat,” and “barley,” are not signified these things, but spiritual things; thus by “wheat,” interior good; and by “barley,” exterior good. So with “barley” in Ezek. 4:9, and in Deut. 8:8. In the book of Judges: When Gideon was come to the camp, a man was telling a dream to his fellow, and said, Behold, I dreamed a dream, and lo a baked loaf of barley rolled unto the camp of Midian, and came even unto the tent, and smote it that it fell, and turned it upside down, and so the tent fell (Judg. 7:13); by “Midian” are signified those who are in the truth of simple good, and in the opposite sense those who are not in the good of life (n. 3242, 4756, 4788, 6773). This good is the good of the exterior natural, and is signified by a “loaf of barley;” but the delight of pleasures, if regarded as the end instead of this good, is what is signified by the “baked loaf of barley;” this is the state which the Midianites at that time represented, and which is there described.

(7603) Were smitten. That this signifies that they were destroyed, is evident without explication.

(7604) For the barley was a ripening ear, and the flax was a stalk. That this signifies that this good and truth stood forth, and looked downward, is evident from the signification of “the barley” and “the flax,” as being the good and truth of the exterior natural (of which above, n. 7601, 7602); and from the signification of “a ripening ear,” and also of “a stalk,” as being that they stood forth, for it is said of the wheat and spelt that they “were hidden,” that is, that they did not stand forth; for the grains that are ripe stand forth on their ear and stalk, so that they bend down; and in the spiritual sense, which treats of the good of faith and charity, this signifies that they looked downward. How the case herein is, is plain from what was said above (n. 7601). That with the evil the goods and truths in the exterior natural look downward, is because they are there together with evils and falsities, and are adjoined to them. All evils and falsities look downward, that is, outward to the earth and to the world; whence the goods and truths adjoined to them also do the same, for the evils and falsities draw the goods and truths with them, which is done by wrong applications. It is these goods and truths which are vastated with the evil; for if they were not vastated, the goods and truths would flow in which are stored up and reserved by the Lord in the interior natural, and would conjoin themselves with those which are in the exterior natural, and would thus act as one with them, whence also they would be bent downward, and thus would perish. Man is distinguished from brute animals by the fact that he can look upward, that is, to the Divine; without this faculty man would be like a beast, for a beast looks only downward. From this then it is evident why the goods and truths with the evil which look downward are taken away from them, and why when these have been taken away, the communication is closed with the interiors, where goods and truths from the Lord have been stored up and reserved for use.

(7605) And the wheat and the spelt. That this signifies the good of the interior natural and its truth, is evident from the signification of “the wheat,” as being the good of love and charity (n. 3941), and being a more noble grain than barley, it denotes the good of the interior natural; and from the signification of “the spelt,” as being the truth of the interior natural corresponding to the good signified by “the wheat.” That “spelt” denotes this truth, can be seen from the fact that in the Word, where good is spoken of, truth also is spoken of, and this because of the heavenly marriage which is of good and truth in every detail of the Word; and in the supreme sense, because of the union of the Divine Itself and the Divine Human in the Lord, to which the marriage of good and truth in heaven corresponds. (Thus that the Lord Himself as to the Divine Itself and the Divine Human is inmostly in the Word, see n. 683, 793, 801, 2173, 2516, 2618, 2712, 2803, 3132, 4138, 5502, 6179, 6343.) From this it is evident that by “the spelt” is signified truth corresponding to the good which is signified by “the wheat.”

(7606) Were not smitten. That this signifies that they were not destroyed, is plain without explication.

(7607) Because they were hidden. That this signifies because they did not stand forth, and because they tended inward, is evident from the signification of "they were hidden," as being not to stand forth; in the spiritual sense, because they were in the interior natural, and there tended inward. That these could not be destroyed is because they looked to heaven and to the Lord, which is to look inward; and not to the earth and the world, which is to look outward. What it is to look inward, and to look outward, shall be briefly told. Man has been so created that he can look above himself to heaven, even to the Divine, and can also look below himself to the world and the earth. In this, man is distinguished from the brute animals; and a man looks above himself, or to heaven, even to the Divine, when he has as the end his neighbor, his country, the church, heaven, especially the Lord; and he looks below himself when he has self and the world as the end. To have as the end is to love, for that which is loved is as the end, and that which is loved reigns universally, that is, in every detail of the thought and of the will. While a man looks one way, he does not look the other; that is to say, while he looks to the world and to self, he does not look to heaven and to the Lord; and the reverse; for the determinations are opposite. [2] From the fact that man can look above himself, that is, can think of the Divine, and be conjoined with the Divine by love, it is very evident that there is an elevation of the mind by the Divine; for no one can look above himself except by means of an elevation by Him who is above; whence it is also evident that all the good and truth with a man are the Lord's. From this it is also evident that when a man looks below himself, he separates himself from the Divine, and determines his interiors to self and to the world, in like manner as they have been determined with brute animals, and that he then so far puts off humanity. From all this it can now be seen what is meant by looking inward or above himself, and what by looking outward or below himself.

(7608) And Moses went out of the city from before Pharaoh. That this signifies separation from them, is evident from what was unfolded above (n. 7595), where are like words.

(7609) And spread out his palms unto Jehovah. That this signifies intercession, see above (n. 7596).

(7610) And the voices and the hail ceased, signifies the end of this state (as above, n. 7597).

(7611) And the rain was not poured upon the earth. That this signifies that these falsities no more appeared, is evident from the signification of "the rain," here the rain of hail, as being falsities (see n. 7553, 7574); and from the signification of "not being poured upon the earth," as being that they were ended, thus also that they did not appear, namely, the falsities which are signified by "the rain of hail."

(7612) And Pharaoh saw. That this signifies a noticing, is evident from the signification of "seeing," as being a noticing (see n. 2150, 3764, 4723, 5400).

(7613) That the rain and the hail and the voices had ceased, signifies the end of this state (as above, n. 7597, 7610).

(7614) He sinned yet more. That this signifies as yet a withdrawal, is evident from the signification of "yet more," as being as yet, and longer; and from the signification of "sinning," as being a sundering, withdrawal, and separation from good and truth (see n. 5229, 5474, 5841, 7589).

(7615) And made heavy his heart, he and his servants. That this signifies obstinacy, is evident from the signification of "making heavy," "making hard," and "making firm the heart," as being to be determined (see n. 7272, 7300, 7305).

(7616) And the heart of Pharaoh was made firm. That this signifies that from evil they were determined, is evident from the signification of the "heart being made firm," as being to be determined (as just above, n. 7615), where it is said that "he made his heart heavy;" the difference being that "to make the heart heavy" is from falsity, but "to make the heart firm" is from evil.

(7617) And he did not let the sons of Israel go. That this signifies that they did not leave them, is evident from the signification of "to let go," as being to leave (as frequently above); and from the signification of "the sons of Israel," as being those who were of the spiritual church whom they were infesting (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

(7618) As Jehovah had spoken. That this signifies according to the prediction, see n. 7302, 7340, 7414, 7432, 7535.

(7619) By the hand of Moses. That this signifies by means of the law from the Divine, is evident from the signification of "by the hand of" anyone as being by means of (of which below); and from the representation of Moses, as being the law from the Divine (see n. 6771, 6827). That “to speak by the hand of” anyone denotes by his means, or mediately, is because by the “hand” is signified power, thus by the “hand” of another, vicarious power, which is the same as mediately, for what is done mediately is done by the power of another in one’s self. This is the reason why there is this form of speech in the Word, as in the Books of Kings, where it is sometimes said, “the word which Jehovah spoke by the hand of” some one, as “by the hand of Ahijah the prophet” (1 Kings 14:18), “by the hand of Ahijah the Shilonite” (1 Kings 15:29), “by the hand of Jehu the prophet” (1 Kings 16:7, 12), “by the hand of Joshua” (1 Kings 16:34), “by the hand of Elijah” (1 Kings 17:16), “by the hand of Jonah the prophet” (2 Kings 14:25).

(7620) CONTINUATION ABOUT THE SPIRITS AND INHABITANTS OF THE EARTH MARS. I saw a certain most beautiful flame; it was of various colors, crimson, and also from white reddening, and the colors likewise sparkled beautifully from the flame. I saw also a certain hand, which did not hold this flame, but to which it adhered, at first on the back part, afterward on the palm or hollow of the hand, and thence it played around the hand. This continued for some time. Then the hand together with the flame were removed to a distance, and where they rested, there was light; in this light the hand withdrew, and then the flame was changed into a bird, which at first had like colors with the flame, the colors in like manner sparkling. But the colors gradually changed, and with the colors the vigor of life in the bird. It flew around, and at first about my head, then forward into a kind of narrow chamber; and as it flew forward, its life in proportion departed, until at last it became stone, at first of the color of a pearl, afterward dark; but although devoid of life, it continued flying.

(7621) While the bird was flying about my head, and was still in the vigor of life, there was seen a spirit rising up from beneath, through the region of the loins to that of the breast, who desired to take away the bird from that place. But because it was so beautiful, the spirits around me prevented him from taking it away; for they all kept their eyes upon it. Then the spirit who rose up from beneath strongly persuaded them that the Lord was with him, and thus that he did this from the Lord. And although most of the spirits about me did not believe this, because he rose up from beneath, they no longer hindered him from taking away the bird; but as heaven then flowed in, he could not retain it, but presently let it fly out of his hand at liberty.

(7622) When this had passed, the spirits who were about me who had gazed intently upon the bird and its successive changes, began to converse together about it, and this for a long time. They perceived that such a sight must signify something heavenly. They knew that a flame signifies celestial love and its affections; that a hand, to which the flame adhered, signifies life and its power; that changes of color signify varieties of life in respect to wisdom and intelligence; that a bird signifies the same, but with this difference, that a flame signifies celestial love and what is of this love, whereas a bird signifies spiritual love and what is of this love; celestial love is love to the Lord, and spiritual love is mutual love and charity toward the neighbor; and the changes of color and likewise of life in the bird until it became stone, signify successive varieties of spiritual life in respect to intelligence. They also knew that the spirits who ascend from beneath through the region of the loins to that of the breast, are in a strong persuasion that they are in the Lord, and thence believe that all that they do, even though evil and wicked, is done according to the Lord's will. Nevertheless they could not from this know who were meant by this sight. At last they were instructed from heaven that the inhabitants of Mars were meant; that their celestial love, in which many of them still are, was signified by the flame which adhered to the hand; and their wisdom and intelligence by the successive variations of color; and that the bird in the beginning, when it was in the beauty of its colors and the vigor of its life, signified their spiritual love; but that the bird becoming as of stone and void of life, and then of a dark color, signified the inhabitants who had removed themselves from the good of love, and are in evil, and yet believe that they are in the Lord. But as more things have been disclosed and also shown as to those inhabitants who are of this quality, and as to the state of their life, I may relate them at the end of the following chapter.

CHAPTER 10

(7623) THERE ARE two things which proceed from the Lord and from this in their origin are Divine: the one is Good, and the other is Truth. These consequently are the two things which reign in heaven, nay, which make heaven. In the church these two things are called charity and faith.

(7624) When Good and Truth proceed from the Lord they are completely united, and so united as to be not two, but one. Consequently they are one in heaven; and because they are one in heaven, heaven is an image of the Lord. It would be the same with the church if charity and faith therein were a one.

(7625) An idea of the good which is of charity and of the truth which is of faith may be formed from the sun and its light; when the light which proceeds from the sun is conjoined with heat, as is the case in spring and summer, then all things of the earth sprout forth and live; but when there is no heat in the light, as in winter time, then all things of the earth become torpid and die. Moreover, in the Word the Lord is compared to the "sun;" and truth conjoined with good, which proceeds from Him, is compared to "light;" and also in the Word the truth of faith is called "light," and the good of love is called "fire." Moreover, love is the fire of life, and faith is the light of life.

(7626) From all this an idea can also be formed about the man of the church, as to what he is when with him faith is conjoined with charity, namely, that he is like a garden and a paradise; and what he is when with him faith is not conjoined with charity, namely, that he is like a desert and a land covered with snow.

(7627) From the mere light of his natural man everyone can see that Truth and Good are in agreement, and also that they can be conjoined together; and that truth and evil are in disagreement, and that they cannot be conjoined together; and in like manner faith and charity. Experience itself testifies the same; that he who is in evil as to life is either in falsity as to faith, or is in no faith, or is quite opposed to faith. And (what is a secret) he who is in evil as to life is in the falsity of his evil, although he believes that he is in truth. That he so believes is because he is in persuasive faith, of which in what follows. EXODUS 10 1. And Jehovah said unto Moses, Come unto Pharaoh; because I have made heavy his heart, and the heart of his servants, that I may put these My signs in the midst of him. 2. And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have set in them, and that ye may know that I am Jehovah. 3. And Moses and Aaron came unto Pharaoh, and said unto him, Thus saith Jehovah the God of the Hebrews, How long dost thou refuse to be humbled before Me? let My people go, that they may serve Me. 4. For if thou refuse to let My people go, behold tomorrow I will bring the locust into thy border. 5. And it shall cover the surface of the land, and one shall not be able to see the land; and it shall devour the residue of that which is escaped that is left to you from the hail; and it shall devour every tree that sprouteth forth to you out of the field. 6. And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; which thy fathers saw not, nor thy father’s fathers, since the day that they were upon the ground even unto this day. And he looked back, and went out from before Pharaoh. 7. And Pharaoh’s servants said unto him, How long shall this be a snare to us? Send the men away, and let them serve Jehovah their God; knowest thou not yet that Egypt is perishing? 8. And Moses and Aaron were brought back unto Pharaoh; and he said unto them, Go ye, serve Jehovah your God; who and who are going? 9. And Moses said, We will go with our boys, and with our old men; with our sons and with our daughters, with our flock and with our herd, will we go; because we have a feast of Jehovah. 10. And he said unto them, So shall Jehovah be with you, when I let you go, and your babe; see ye that evil is before your faces. 11. Not so; go I pray, ye that are young men, and serve Jehovah; because this ye seek. And he drove them out from the faces of Pharaoh. 12. And Jehovah said unto Moses, Stretch forth thy hand over the land of Egypt for the locust, and it shall come up upon the land of Egypt, and shall devour all the herb of the land, even all that the hail hath left. 13. And Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locust. 14. And the locust went up over all the land of Egypt, and rested in all the border of Egypt, very grievous; before it there was no such locust as this, and after it there shall not be such. 15. And it covered the surface of the whole land, and the land was darkened; and it devoured all the herb of the land, and all the fruit of the tree which the hail had left; and there was not left any green thing in the tree and in the herb of the field, in the whole land of Egypt. 16. And Pharaoh hastened to call Moses and Aaron; and he said, I have sinned to Jehovah your God, and to you. 17. And now forgive I pray my sin only this once, and supplicate ye to Jehovah your God that He remove from upon me this death only. 18. And he went out from before Pharaoh, and supplicated unto Jehovah. 19. And Jehovah turned an exceeding strong sea wind, and took up the locust, and cast it into the sea Suph; there was not left one locust in all the border of Egypt. 20. And Jehovah made firm Pharaoh's heart, and he did not let the sons of Israel go. 21. And Jehovah said unto Moses, Stretch out thy hand toward heaven, and there shall be thick darkness upon the land of Egypt, and one shall grope in thick darkness. 22. And Moses stretched out his hand toward heaven; and there was a most dense thick darkness in the whole land of Egypt three days. 23. They saw not a man his brother, and there rose not up anyone from what was under him for three days; and all the sons of Israel had light in their dwellings. 24. And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only your flock and your herd shall stay; your babe also shall go with you. 25. And Moses said, Thou shalt also give into our hand sacrifices and burnt-offerings, that we may perform it unto Jehovah our God. 26. And our cattle also shall go with us; there shall not a hoof be left behind; for thereof we must take to serve Jehovah our God; and we know not with what we must serve Jehovah until we come thither. 27. And Jehovah made firm Pharaoh's heart, and he would not let them go. 28. And Pharaoh said to him, Go away from before me, take heed to thyself that thou see my faces no more; for in the day thou seest my faces thou shalt die. 29. And Moses said, Thou hast rightly spoken; I will see thy faces again no more.

(7628) THE CONTENTS. In this chapter in the internal sense there is further continued the subject of the vastation of those who infest those who are of the spiritual church. The ninth and tenth states or degrees of vastation, which are described by the "locust" and by the "thick darkness," whereby is signified falsity from evil devastating all things of the church with them, are now treated of.

(7629) THE INTERNAL SENSE. Verses 1-6. And Jehovah said unto Moses, Come unto Pharaoh, because I have made heavy his heart, and the heart of his servants, that I may put these My signs in the midst of him; and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have set in them, and that ye may know that I am Jehovah. And Moses and Aaron came unto Pharaoh, and said unto him, Thus saith Jehovah the God of the Hebrews, How long dost thou refuse to be humbled before Me? let My people go, that they may serve Me. For if thou refuse to let My people go, behold tomorrow I bring the locust into thy border; and it shall cover the surface of the land, that one shall not be able to see the land; and it shall devour the residue of that which is escaped that is left to you from the hail; and it shall devour every tree that sprouteth forth to you out of the field; and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians, which thy fathers saw not, nor thy fathers' fathers, since the day that they were upon the ground even unto this day. And he looked back, and went out from before Pharaoh. "And Jehovah said unto Moses" signifies a command; "Come unto Pharaoh" signifies the presence of truth from the Divine with those who infest; "because I have made heavy his heart, and the heart of his servants," signifies that they all in general were determined; "that I may put these my signs in the midst of them," signifies that the evil may know that they are in evil, and that the good may be enlightened as to the state of those within the church who live evilly; "and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt," signifies that they who are in truth and good may know what befalls those who are of the church and infest the upright; "and My signs which I have set in them," signifies that they may be enlightened with respect to the state of those who are of the church and live evilly; "and that ye may know that I am Jehovah," signifies that thus it may be known to them that the Lord is the only God; "and Moses and Aaron came unto Pharaoh," signifies the presence of truth Divine; "and said unto him," signifies discernment; "Thus saith Jehovah the God of the Hebrews," signifies a command from the Lord, who is the God of the church; "How long dost thou refuse to be humbled before Me?" signifies disobedience; "let My people go, that they may serve Me," signifies that they should leave those who are of the spiritual church, that they may worship the Lord; "for if thou refuse to let My people go," signifies if they would not leave them; "behold tomorrow I bring the locust into thy border," signifies that falsity will take possession of their extremes; "and it shall cover the surface of the land," signifies the ultimates of the natural mind thence derived; "that one shall not be able to see the land," signifies the consequent darkening of the whole natural mind; "and it shall devour the residue of that which is escaped that is left to you from the hail," signifies the consuming of all things that have anything from truths; "and it shall devour every tree that sprouteth forth to you out of the field," signifies thus the consuming of all the knowledges which they have from the church; "and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians," signifies that falsity will reign in each and all things in the natural, from its interior to its outermost; "which thy fathers saw not, nor thy father's fathers, since the day that they were upon the ground even unto this day," signifies that from ancient time such falsity has not been in the church as there is there; "and he looked back, and went out from before Pharaoh," signifies privation of discernment, and separation.

(7630) And Jehovah said unto Moses. That this signifies a command, namely, one that was to be brought before Pharaoh, is evident from the signification of "saying," when by Jehovah to those who infest, as being a command (see n. 7036, 7107, 7310).

(7631) Come unto Pharaoh. That this signifies the presence of truth from the Divine with those who infest, is evident from the signification of “coming” or “entering” to anyone as being presence (see n. 5934, 6003, 6089, 7498); from the representation of Moses, as being truth from the Divine (see n. 6771, 6827); and from the representation of Pharaoh, as being those who in the other life infest those who are of the spiritual church (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142, 7220, 7228).

(7632) For I have made heavy his heart, and the heart of his servants. That this signifies that they all in general were determined, is evident from the signification of “making heavy,” “making hard,” and “making firm, the heart,” as being to be determined (see n. 7272, 7300, 7305); and from the representation of Pharaoh, whose heart was made heavy, as being those who infest; and when it is said “he and his servants,” all in general are signified, for the servants together with him constitute the household. Its being said that Jehovah “made heavy the heart of Pharaoh,” in the internal sense signifies that Pharaoh made heavy his own heart. In ancient times, for the sake of the simple, all evil was attributed to Jehovah; and this because the simple could not know, and most of them could not comprehend, how that which came to pass could come from any other source than Jehovah; nor how it is to be understood that Jehovah permits the diabolical crew to occasion evil, and why He does not prevent it, when yet He has all power. As the simple could not apprehend this, nor scarcely even the intelligent, it was therefore said, as believed by many, that even evil had sprung from Jehovah. This is a common thing in the Word, the sense of the letter of which is in accordance with the faith of the simple. (That the evil which in the Word is attributed to Jehovah, is from man, see n. 2447, 6071, 6991, 6997, 7533.)

(7633) That I may set these My signs in the midst of them. That this signifies that the evil may know that they are in evil, and that the good may be enlightened as to the state of those within the church who live evilly, is evident from the signification of “signs,” as being confirmations of truths, and thus knowledges (see n. 6870), and also enlightenments (n. 7012); hence “to set signs in the midst of them” denotes that the evil may know that they are in evil. That it also denotes that the good may be enlightened as to the state of those within the church who live evilly, is plain from what presently follows, where it is said, “and that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and My signs which I have set in them,” whereby is signified that they who are in truth and good may know what befalls those of the church who infest the upright. (That they who in the other life infest the upright are those who have been of the church and have known the precepts of faith, and yet have lived contrary to them, see n. 7317, 7502, 7545, 7554.)

(7634) And that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt. That this signifies that they who are in truth and good may know what befalls those who are of the church and infest the upright, is evident from the signification of "telling in the ears," as being that they may know and take notice; and from the signification of "son," and "son's son," as being those who are in truth and good. (That "son" denotes truth, see n. 489-491, 1147, 2623, 3373; also that the "sons of sons" denote the things derived, n. 6583.) Here "sons" denote those who are in truth and also in good, because by them are signified those who are of the church; and therefore "thy son's son" is said to Moses, by whom is represented the law Divine, which is the Divine truth proceeding from the Lord's Divine good; thus it is the Divine truth to which is united the Divine good (n. 7623, 7624), from which is the church: and from the signification of "what things I have wrought in Egypt," as being that which befalls those who in the other life infest the upright. That by "signs" is signified that which befalls, and by "Pharaoh and the Egyptians" those who in the other life infest, is evident from what has been said before. (That they who infest have been of the church may be seen above, n. 7633.)

(7635) And My signs which I have set in them. That this signifies that they may be enlightened with respect to the state of those who are of the church and live evilly, is evident from what was said above (n. 7633), where are like words.

(7636) That ye may know that I am Jehovah. That this signifies that thus it may be known to them that the Lord is the only God, is evident from the signification of "that ye may know,” as being that it may be known to them. That by “I am Jehovah” is signified that the Lord is the only God, is because the name “Jehovah” signifies Is, thus Him from whom is the being and coming-forth of all things, who cannot but be the sole and only one. (That “Jehovah” denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956; and that by these words is meant that He is the only God, n. 7401, 7444, 7544, 7598.)

(7637) And Moses and Aaron came unto Pharaoh. That this signifies the presence of truth Divine, is evident from the signification of “coming” or “entering,” as being presence (as above, n. 7631); and from the representation of Moses and Aaron, as being truth Divine-Moses the internal, Aaron the external (n. 7089, 7382).

(7638) And said unto him. That this signifies discernment, is evident from the signification of “saying,” as being to notice (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5743, 5877); that by “they said” is here meant to discern, is because by Moses and Aaron is represented truth Divine, and by “to come,” the presence thereof; and discernment is from the presence of truth Divine.

(7639) Thus said Jehovah the God of the Hebrews. That this signifies a command from the Lord, who is the God of the church, is evident from the signification of “saying,” when by Jehovah to those who infest, as being a command (as above, n. 7630); and from the signification of “the Hebrews,” as being those who are of the church (n. 5136, 6675, 6684, 6738). (That “Jehovah God” denotes the Lord, see above, n. 7636.)

(7640) How long dost thou refuse to be humbled before Me? That this signifies no obedience, is evident from the signification of “refusing to be humbled,” as being not to obey. This is signified because it is said to those who are in evil, who cannot be humbled before the Divine; for there are two things in humiliation, namely, the acknowledgment of self, that it is nothing but evil, and that relatively to the Divine it is as nothing; and the acknowledgment of the Divine, that it is nothing but good, and is infinite. These two things are not possible with the evil, because they are in the love of self. If they humble themselves it is either from fear, or that they may be honored or enriched; thus they humble themselves only as to the body, and not as to the mind, which sometimes then jeers. Such is the humiliation of fear, and also that for the sake of gain and honor. Such it is before the Divine, although they do not know this; for the internal with those who are in evil from the love of self is solely to regard and magnify themselves, and to turn away from all who do not favor. As humiliation is not possible with the evil, therefore in the internal sense by “to be humbled” is signified obedience, and thus by “refusing to be humbled” is signified no obedience.

(7641) Let My people go, that they may serve Me. That this signifies that they should leave those who are of the spiritual church in order that they may worship the Lord, is evident from what was said above (n. 7500), where are the same words.

(7642) For if thou refuse to let my people go. That this signifies if they did not leave them, is evident from the signification of "to let go," as being to leave (as frequently above); thus "refusing to let go" denotes not to be willing to leave.

(7643) Behold tomorrow I bring the locust into thy border. That this signifies that falsity will take possession of their extremes, is evident from the signification of "the locust," as being falsities in the extremes (of which below); from the signification of "border," as being the extremes; and from the signification of "bringing," because predicated of falsity, as being to take possession of. It is said that "Jehovah will bring," but thereby is meant that it will be brought, that is, by evil. The case is the same here as when it is attributed to Jehovah (that is, to the Lord) that He made heavy Pharaoh's heart, when yet this is from man, from his evil in him, as shown above (n. 7632). That evil is not from the Lord, but that it arises from man, is because man turns to himself that good which flows in from the Lord, and instead of regarding the Lord and what is of the Lord in all things, he regards himself. Hence comes the concupiscence of reigning over all, and of possessing all that belongs to others; and hence come contempt for others, and hatred, revenge, and cruelty toward those who do not favor and be friendly to one's self; hence also comes contempt for all things that are of faith and charity, because when these flow in from the Lord they are turned to self, thus away from the Lord. [2] From all this it can be seen that man turns into evil the very good which flows in from the Lord. From this also it is that the evil in the other life remove as far as possible from heaven; for when heaven comes near them, that is, when good and truth flow in more strongly, they then rush the more strongly into the opposite, that is, into evil and falsity; and in the degree that evil and falsity increase, they expel truth from themselves, and devastate themselves; and then also in the same degree they rush into the evils of penalty, for in the other life evils and their penalties are joined together. [3] The Lord is continually bringing the heavens into order, and is constantly receiving new residents of heaven, to whom He gives dwelling places and inheritances; and when He does this, heaven approaches, that is, flows in more strongly, causing the infernal spirits to rush more strongly into evils and falsities, and into the penalties of these; and in consequence of this rushing into evils and falsities, they as before said vastate themselves; and this does not cease with them until they have completely devastated themselves, and cast themselves deeply into the hells. From all this it can be seen that nothing else than good proceeds from the Lord, and that the evil is from those themselves who are in evil. All this shows how is to be understood what is said of Jehovah (that is, of the Lord), that "He made heavy Pharaoh's heart," and here that "He brings the locust," by which is signified falsity from evil in the extremes. [4] In the Word, where the vastation of the evil is treated of, mention is sometimes made of the "locust" and of the "caterpillar," and by the "locust" in the internal sense is there meant the falsity which vastates the extremes. For as before shown, the natural with man is interior and exterior; the falsity which is in the extremes of the natural, being meant by the "locust," and the evil therein by the "caterpillar." As by the "locust" is meant the falsity which is in the extremes of the natural, therefore it is said that the locust would be brought "into the border," and would "cover the surface of the earth;" and afterward (verse 14), "the locust went up upon the land of Egypt, and rested in all the border of Egypt, and it covered the surface of the whole land." By the "border" and by the "surface" are signified the extremes and ultimates in which the interiors rest, that is, terminate. [5] The same is meant by the "locust" and the "caterpillar" in David: He sent among them swarms, which consumed them; and the frog, which destroyed them; and He gave their produce to the caterpillar, and their labor to the locust (Ps. 78:45-46). He said that the locust should come, and the caterpillar, so that there was no number (Ps. 105:34). These things are said of Egypt, and the "caterpillar" is mentioned, although there is no mention made of it in Moses, but only of the "locust." The reason why the "caterpillar" also is mentioned, is that by it is signified evil; and by the "locust" falsity; each in the extremes of the natural. But when the "locust" alone is mentioned, it signifies both falsity and evil together, for the "locust" denotes falsity from evil. [6] In Nahum: There shall the fire devour thee, the sword shall cut thee off, it shall devour thee like the caterpillar; multiply thyself like the caterpillar, multiply thyself like the locust. Thou hast multiplied thy merchants above the stars of the heavens; the caterpillar hath spread himself, and hath flown away. Thy crowned ones are as the locust, thy commanders are as the locust of the locusts (Nah. 3:15-17); the subject here treated of is the "city of bloods," by which is signified the doctrine of falsity; and because falsity and evil are especially multiplied in the extremes of the natural, for therein are the fallacies of the senses that originate from the objects of the world, and of the earth, and also pleasures from various kinds of appetites, therefore the multiplication of evil and falsity is also described by "the caterpillar and the locust," as also in the book of Judges (6:5; 7:12), and in Jeremiah (46:23). (That the sensuous, which is the lowest of the natural, is very full of fallacies and the derivative falsities, see n. 5084, 5089, 5094, 6310, 6311, 6313, 6318, 6598, 6612, 6614, 6622, 6624, 6948, 6949.) [7] In Joel: That which the palmerworm hath left hath the locust devoured; and that which the locust hath left hath the cankerworm devoured; and that which the cankerworm hath left hath the caterpillar devoured. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, in that it is cut off. For a nation will come up upon My land, strong, and without number, and will reduce My vine into a waste, and My fig-tree into froth (Joel 1:4-7). The threshing floors are full of pure grain, and the vats overflow with new wine and oil; and I will compensate to you the years that the locust hath consumed, the cankerworm, the caterpillar, and the palmerworm (Joel 2:24-25); where the "locust" denotes falsity in the extremes vastating truths and goods. In Moses: Thou shalt bring out much seed into the field, but shalt gather little, because the locust shall consume it. Thou shalt plant vineyards, but thou shalt neither drink the wine, nor gather; for the worm shall devour it (Deut. 28:38-39); where the "locust" denotes falsity from evil. [8] In John: Out of the smoke of the opened abyss there went forth locusts on the earth; and power was given them, as the scorpions of the earth have power; and it was said unto them that they should not hurt the grass of the earth, nor any tree, but only such men as had not the seal of God upon their foreheads; and it was given them that they should not kill them, but should torment them five months; and the shapes of the locusts were like unto horses prepared for war; and upon their heads were as it were crowns like gold, and their faces were as it were the faces of men; and they had hair as the hair of women; and their teeth were as the teeth of lions; and they had breastplates, as it were of iron; and the voice of their wings was as the voice of the chariots of many horses running to war; and they had tails like scorpions; and stings were in their tails, that they might hurt men five months. They have over them a king, the angel of the abyss, whose name in Hebrew is Abaddon, but in the Greek he hath the name Apollyon (Rev. 9:3-11); what is signified by all these things no one can see except from the internal sense. From the details clearly seen therein according to the internal sense, it is evident that by "locusts" are there signified reasonings from fallacies and the falsities thence derived, also confirmed by philosophical things. Thus also by the "locusts" are signified the falsities which are in the extremes with man, and which are more earthly and corporeal than all other falsities; and by which man may be easily deceived and seduced, for he apprehends what is obvious to the senses, and with difficulty what is opposed to the senses. [9] That it may be known that such is the signification of “locusts,” the contents of this passage may be set forth in detail. The “abyss out of which the locusts came up” denotes hell; the “grass of the earth which they were not to hurt” denotes memory-knowledge; the “tree” denotes the knowledges of good and truth; the “men” denote the affections of good; their “hurting these, and not the grass of the earth and the tree,” denotes that truth and good can be understood although the life is not in accordance therewith; “they who have the seal upon their foreheads” denotes those who have been regenerated; their “tormenting five months those who had not the seal of God upon their foreheads” denotes that they should vastate them; that “the locusts were like horses prepared for war,” denotes reasonings from falsities, whereby there is combat against the truths of the church; “crowns upon their heads like gold, and their faces as men’s faces,” denotes that the reasonings appear like truth, and as it were from good; “hair as of women, and teeth as the teeth of lions,” denotes the external things of the natural, that is, sensuous things, or the fallacies therein, which make an appearance of good; “breastplates of iron” denote external things which make an appearance of truth; “the voice of the wings like that of the chariots of many horses running to war,” denotes the falsities of doctrine from which and for which they fight; “tails like scorpions and stings in their tails” denote the harm which such things bring; the “king of the abyss” denotes infernal falsity;

“Abaddon” denotes perdition; “Apollyon” denotes reasoning from falsities appearing as from truth, especially if by those who are believed wise it is confirmed by philosophical things wrongly applied, for the blind admiration of their wisdom leads to faith in them. [10] By the “locust” in a good sense is signified ultimate and most general truth, and also its pleasantness; hence John’s food was “locusts and wild honey” (Matt. 3:4; Mark 1:6). These were his food for the reason that John represented the Word, and by his food, as also by his clothing which was of camel’s hair with a leathern girdle, he represented the Word in the external sense, for external pleasantness is signified by the “locust and wild honey” (see n. 5620); and external truth by the “garment of camel’s hair” and by the “leathern girdle” (n. 3301). Hence it is that by John is meant Elias, who was to come and announce the advent of the Lord. (That “Elias” denotes the Word, see the preface to the eighteenth chapter of Genesis, and n. 2762, 5247.) That locusts are among the small animals to be eaten, see Lev. 11:22.

(7644) And it shall cover the surface of the land. That this signifies the ultimates of the natural mind, is evident from the signification of “the surface,” as being things external, thus ultimate; and from the signification of “the land,” here the land of Egypt, as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

(7645) That one shall not be able to see the land. That this signifies the consequent darkening of the whole natural mind, is evident from the signification of “not being able to see,” as being a darkening, that is, no perception of truth;

and from the signification of the “land of Egypt,” as being the natural mind (as above, n. 7644). How the case herein is, that from the vastation of the extremes or outermost things in the natural the whole natural mind is darkened, shall be briefly told. The interiors in man terminate in his ultimates, that is, in his outermost things, and there the successive things in him are together. When there is nothing but falsity and evil in the ultimates, then the truths and goods which flow in from the interiors into the ultimates, flow there into evils and falsities, and consequently are there turned into such things, and for this reason there appears nothing but what is false and evil in the whole natural. This is meant by the darkening of the whole natural mind which is signified by “not being able to see the land.” From this also it is that when infernal spirits have been devastated they are in the outermost things of the natural; nor is their light, which is called intellectual light, unlike that of this world, which in the other life becomes thick darkness in the presence of the light of heaven. As the outermost of the natural, which is called the sensuous, is replete with fallacies and the falsities thence derived, and with pleasures and the evils thence derived (see n. 6844, 6845), and as the hells are in this light, therefore when a man is being regenerated he is endowed by the Lord with the capacity of being elevated from this sensuous toward more interior things (n. 6183, 6313, 7442).

(7646) And it shall devour the residue of that which is escaped that is left to you from the hail. That this signifies the consuming of all things that have anything from truth, is evident from the signification of “to devour,” as being to be consumed; and from the signification of “the residue of that which is escaped that is left from the hail,” as being the truth not consumed by the former falsity which is signified by the “hail.” (That “hail” denotes falsity, see n. 7553, 7574.) The falsities which the “hail” signifies are falsities in the exterior natural; but the falsities which the “locust” signifies are falsities in its extremes, and these falsities are what consume the most general truths and goods; for what is exterior is also more general, and what is external is most general. When the generals have been destroyed, the particulars are dispersed; for it is generals that contain, and particulars that are contained.

(7647) And it shall devour every tree that sprouteth forth to you out of the field. That this signifies thus the consuming of all the knowledges which they have from the church, is evident from the signification of “to devour,” as being to consume (as just above, n. 7646); from the signification of “tree,” as being perception, also knowledges of truth and good (n. 2722, 2972); and from the signification of “field,” as being the church (n. 2971, 3317, 3766, 4440, 7502, 7571).

(7648) And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians. That this signifies that falsity will reign in each and all things in the natural, from its interior to its outermost, is evident from the signification of “to be filled,” as being to reign (of which presently); and from the signification of the “houses of

Pharaoh, the houses of all his servants, and the houses of all the Egyptians," as being each and all things in the natural (see n. 7353, 7355), here from its interior to its outermost (according to the things unfolded above, n. 7645). That "to be filled" denotes to reign, is because when the mind of man is filled with falsities from evils, insomuch that he has a delight in seducing by means of falsities and in doing evils, then it is said that "falsity reigns with him," and the affection itself is said to be "reigning." That is said "to reign universally" which fills the whole mind of man, that is, both his thought and his will; that which a man loves above all things and regards as the ultimate end, thus reigns with him; and this is in the veriest singulars of his will and of his thought. Of what nature is that which universally reigns, can be known from the delight when it succeeds, and from the pain when it does not succeed. That which universally reigns with a man, makes the visible presentation of his spirit, his face being wholly in accordance with it. If evil and falsity are that which reigns, the form of his spirit is diabolical; but if good and truth are that which reigns, the form is angelic; for regarded in itself the spirit is the affection in form, and the ruling affection is its veriest form, and the rest of its affections apply themselves to it.

(7649) Which thy fathers saw not, nor thy fathers' fathers, since the day that they were upon the ground even unto this day. That this signifies that from ancient time such falsity has not been in the church as there is there, is evident from the signification of "which they saw not" (that is, the locust), as being that there had not been such falsity (that the “locust” denotes falsity in the extremes, see above, n. 7643); from the signification of “fathers,” and of “father’s fathers,” as being from ancient time; and from the signification of “the ground,” as being the church (n. 566, 1068). “Since the day that they were upon the ground even unto this day” signifies the state in which the church was from that time to this. (That “day” denotes state, see n. 23, 487, 488, 493, 2788, 3462, 4850; and how this is, n. 7686.)

(7650) And he looked back, and went out from before Pharaoh. That this signifies privation of discernment, and separation is evident from the representation of Moses, of whom it is said that he “looked back and went out,” as being truth from the Divine; from the representation of Pharaoh, as being those who infest (of whom above, n. 7631); from the signification of “looking back,” as being the privation of discernment, for a man is deprived of discernment when truth from the Divine looks back, that is, averts itself, that is to say, when the man averts himself from it; and from the signification of “going out,” as being separation (see n. 6100, 7404).

(7651) Verses 7-11. And Pharaoh’s servants said unto him, How long shall this man be a snare to us? Let the men go, and let them serve Jehovah their God; knowest thou not yet that Egypt is perishing? And Moses and Aaron were brought back unto Pharaoh; and he said unto them, Go ye, serve Jehovah your God; who and who are going? And Moses said, We will go with our boys, and with our old men; with our sons and with our daughters, with our flock and with our herd, will we go, because we have a feast of

Jehovah. And he said unto them, So shall Jehovah be with you when I let you go, and your babe; see ye that evil is before your faces. Not so; go I pray, ye that are young men, and serve Jehovah; because this ye seek. And he drove them out from the faces of Pharaoh. “And Pharaoh’s servants said unto him,” signifies a warning from those who are in fear; “How long shall this man be a snare to us?” signifies that thus they would be caught by their own evil; “let the men go, and let them serve Jehovah their God,” signifies that it would be prudent to leave them, so that they may worship the Lord their God; “knowest thou not yet that Egypt is perishing?” signifies that from what has happened it can be known that all who harass those simple ones are cast down into hell, whence there is no escape; “and Moses and Aaron were brought back unto Pharaoh,” signifies the presence of truth Divine in consequence; “and he said unto them,” signifies inclination; “Go ye, serve Jehovah your God,” signifies that they shall be left, so that they may worship the Lord; “who and who are going?” signifies whether any would remain; “and Moses said,” signifies the answer; “We will go with our boys, and with our old men,” signifies the simple and the wise; “with our sons and with our daughters,” signifies those who are in the affection of truth, and those who are in the affection of good; “with our flock and with our herd will we go,” signifies those who are in interior good, and those who are in exterior good; “because we have a feast of Jehovah,” signifies the worship of the Lord by all and each; “and he said unto them,” signifies derision; “So shall Jehovah be with you when I let you go, and your babe," signifies as if the Lord would be with them if they were left; "see ye that evil is before your faces," signifies that in the desire there is no good; "not so," signifies denial; "go I pray, ye that are young men, and serve Jehovah," signifies that they who are in confirmed truths shall be left so that they may worship the Lord; "because this ye seek," signifies that thus they have what they wish; "and he drove them out from the faces of Pharaoh," signifies that the will of the infesters was quite contrary to truth Divine.

(7652) And Pharaoh's servants said unto him. That this signifies a warning from those who are in fear, is evident from the signification of "saying," when done by those who see their own destruction, to those in the society who are determined, as being a warning; and from the signification of "Pharaoh's servants," as being those who infest who are of a lower condition and are in fear; that they are in fear, is plain from their words, "how long shall this man be a snare to us? Send the men away, that they may serve Jehovah their God, knowest thou not yet that Egypt is perishing?" which words are clearly from fear; and also from the fact that by "Pharaoh's servants" are meant the evil who infest, and the evil never advise what is good except from fear (see n. 7280).

(7653) How long shall this man be a snare to us? That this signifies that thus they would be caught by their own evil, is evident from the signification of "this man being a snare," as being to be caught by their own evil, and thus brought into the evil of the penalty.

(7654) Let the men go, and let them serve Jehovah their God. That this signifies that it would be prudent to leave them, so that they may worship the Lord their God, is evident from the signification of "to let go," as being to leave; and from the signification of "serving Jehovah," as being to worship the Lord their God (as above, n. 7500, 7540, 7641).

(7655) Knowest thou not yet that Egypt is perishing? That this signifies that from what has happened it can be known that all who harass those simple ones are cast down into hell, whence there is no escape, is evident from the signification of "knowest thou not yet?" as being that from what has happened it can be known; from the signification of "to perish," as being to be cast down into hell, whence there is no escape-in the spiritual sense this is signified by "perishing," in like manner as by "dying" or "death," which denotes damnation and hell (see n. 5407, 6119, 7494);-and from the signification of "Egypt," as being infestation (n. 7278), thus also those who infest. But as it is these infesters who are speaking, it is not said "who infest," but "who harass;" for the evil excuse their evil and make light of it; nor is it said that they harass "those of the spiritual church," but "those who are simple," for the evil call all those "simple" who are of the church and live according to its truths and goods, that is, a life of faith and of charity.

(7656) And Moses and Aaron were brought back unto Pharaoh. That this signifies the presence of truth Divine in consequence, is evident from the signification of "being brought back," as being to be made present; and from the representation of Moses and Aaron, as being truth Divine, Moses internal, and Aaron external (see n. 7089, 7382).

(7657) And he said unto them. That this signifies inclination, is evident from what follows, in that under the impulse of fear he was willing to let them go. This will or inclination is contained in "he said unto them."

(7658) Go ye, serve Jehovah your God. That this signifies that they shall be left, so that they may worship the Lord, is evident from the signification of "serving Jehovah," as being to worship the Lord (see n. 7500, 7540, 7641, 7654). That "go ye," or "go ye away," when said by Pharaoh to Moses with respect to the sons of Israel," denotes that they should be left is evident.

(7659) Who and who are going? That this signifies whether any would remain, is evident without explication.

(7660) And Moses said. That this signifies the answer, is evident.

(7661) We will go with our boys, and with our old men. That this signifies the simple and the wise, is evident from the signification of "boys," when joined to "old men," as being the simple, for "old men" denote the wise (see n. 3183, 6524, 6890).

(7662) With our sons and with our daughters. That this signifies those who are in the affection of truth and those who are in the affection of good, is evident from the signification of "sons," as being the truths of the church (see n. 489, 491, 533, 1147, 2623, 3373), thus the affections, because truths without affection are not anything; and from the signification of "daughters," as being goods (n. 489-491), thus the affections of good (n. 2362, 3963).

(7663) With our flock and with our herd will we go. That this signifies those who are in interior good and those who are in exterior good, is evident from the signification of "flock," as being interior good; and of "herd," as being exterior good (see n. 5913, 6048). By the words in this verse, that "they would go with their boys and their old men, and with their sons and with their daughters, and with their flock and with their herd," is meant in the internal sense everything that belongs to the church, both the external and the internal church. The things of the external church are meant by "boys, sons, and herd;" and the things of the internal church by "old men," "daughters," and "flock;" for "old men" denote wisdom; "daughters," the affections of good; and "flock," good itself, which are of the internal church; whereas "boys" denote simplicities; "sons," the affections of truth; and "herd," external good, which are of the external church.

(7664) Because we have a feast of Jehovah. That this signifies the worship of the Lord by all and each, is evident from the signification of a "feast," as being worship from a glad mind (see n. 7093). That it denotes the worship of the Lord is because "Jehovah" in the Word denotes the Lord (n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956); that it denotes worship by all and each, is plain from what immediately precedes, where it is said that "they would go with their boys and their old men, with sons and with daughters, and with flock and herd."

(7665) And he said unto them. That this signifies derision, is evident from the words which Pharaoh says: “So shall Jehovah be with you when I let you go, and your babe,” which are words of derision, and which signify, as if the Lord would be with them if they were left.

(7666) See ye that evil is before your faces. That this signifies that in the desire there is no good, is evident from the signification of “faces,” as being the interiors in respect to the affections and the derivative thoughts (see n. 358, 1999, 2434, 3527, 3573, 4066, 4797, 5102, 5168, 5695, 6604); and as “faces” denote the affections, they denote also the desires. Hence it is that “evil before your faces” signifies that in the affections or in the desire there is no good.

(7667) Not so. That this signifies denial, is evident without explication.

(7668) Go I pray, ye that are young men, and serve Jehovah. That this signifies that they who are in confirmed truths shall be left, so that they may worship the Lord, is evident from the signification of “go ye,” as being that they shall be left (as above, n. 7658); from the signification of “young men,” as being truths confirmed (of which in what follows); and from the signification of “serving Jehovah,” as being to worship the Lord (as above, n. 7654, 7658, 7664). That “young men” denote those who are in confirmed truths, is because by “sons,” “boys,” “young men,” “men,” and “old men” are signified the things that are of intelligence and wisdom in their order. Such things are meant in heaven instead of men of these ages; for they who are in heaven are in spiritual ideas, into which what is of mere nature and the world cannot enter, but is instantly put off and passes into what is conformable to the wisdom of heaven and to angelic thought; hence by “sons,” “boys,” “young men,” “men,” and “old men,” in the spiritual sense cannot be signified those who are so called; but corresponding spiritual things, which are those which pertain to intelligence and wisdom; that these are signified is very manifest from the internal sense in the Word where they are mentioned. [2] By “young men” in the Word are meant those who are intelligent, or according to abstract angelic ideas, intelligence; and because intelligence is meant, therefore by them confirmed truth is also meant, for this pertains to intelligence. Moreover, the word by which “young men” is here expressed in the original tongue is derived from the strength and power which truth has from good, thus which confirmed truth has; whence this name is attributed to the Lord. In Zechariah: O sword, rise up against My shepherd, and against the man (young man) My neighbor; smite the shepherd, and let the sheep be scattered (Zech. 13:7); but these words were spoken of the Lord, see Matt. 26:31. And also in Jeremiah: How long dost thou wander about, O thou backsliding daughter? For Jehovah hath created a new thing in the earth, a woman hath encompassed a [young] man (Jer. 30:1). [3] “Young men” in another word in the original tongue denote intelligence, thus its truth, in Amos: I have sent among you the pestilence in the way of Egypt; your young men have I slain with the sword, with the captivity of the horses (Amos

4:10); where "the way of Egypt" denotes memory-knowledges perverted; the "young men who were slain," the truths thence destroyed; "the captivity of the horses," the intellectual seduced. [4] In the same: They shall wander from sea to sea, and from the north even unto the east; they shall run to and fro to seek the word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst (Amos 8:12-13); where "fair virgins" denote the affection of truth; "young men" intelligence; "to faint for thirst" denotes to be deprived of truth; therefore it is said, "they shall run to and fro to seek the word of Jehovah and shall not find it." That fair virgins are not meant, nor young men, nor faintness by reason of thirst, is plain. In Jeremiah: Death is come up through our windows, it is entered into our palaces; to cut off the babe from the street, the young men from the avenues (Jer. 9:21). How is the city of glory not forsaken, the city of my joy? Wherefore her young men shall fall in her streets (Jer. 49:25-26; 50:30). Hear, I pray, all ye peoples, see my grief; my virgins and my young men are gone into captivity (Lam. 1:18). In these passages "young men" denote the truths which are of intelligence.

(7669) Because this ye seek. That this signifies that thus they have what they wish, is evident without explication.

(7670) And he drove them from the faces of Pharaoh. That this signifies that the will of the infesters is quite contrary to truth Divine, is evident from the representation of Moses and Aaron, who were driven out, as being truth Divine (of which above, n. 7637); from the representation of Pharaoh, as being those who infest (of which also above, n. 7631); and from the signification of "faces," as being the interiors in respect to the affections (n. 7666), thus the will, for the affections are of the will, but the thoughts are of the understanding. That the will was contrary, is signified by "he drove them from his faces," for that is driven out which is contrary to the will, or contrary to the affections which are of the will.

(7671) Verses 12-15. And Jehovah said unto Moses, Stretch out thy hand over the land of Egypt for the locust, and it shall come up upon the land of Egypt, and shall devour all the herb of the land, even all that the hail hath left. And Moses stretched out his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locust. And the locust went up over all the land of Egypt, and rested in all the border of Egypt, very grievous; before it there was no such locust as this, and after it there shall not be such. And it covered the surface of the whole land, and the land was darkened; and it devoured all the herb of the land, and all the fruit of the tree which the hail had left; and there was not left any green thing in the tree and in the herb of the field, in the whole land of Egypt. "And Jehovah said unto Moses," signifies instruction; "Stretch out thy hand," signifies the rule of power; "over the land of Egypt for the locust," signifies that falsity may take possession of all the natural of the infesters; "and it shall come up upon the land of Egypt," signifies a pouring out into all things therein; "and shall devour all the herb of the land," signifies the consumption of all truth; "even all that the hail hath left," signifies which the former falsity has not consumed; "and Moses stretched out his rod over the land of Egypt," signifies the rule of the power of truth Divine over the whole natural of the infesters; "and Jehovah brought an east wind upon the land," signifies the means of destruction; "all that day, and all the night," signifies in everything of perception, both obscure and not obscure, with the infesters; "and when it was morning," signifies a state of heaven in order; "the east wind brought the locust," signifies dense falsity with the infesters through the means of destruction; "and the locust went up over all the land of Egypt," signifies the pouring out of falsity into all things of the natural; "and rested in all the border of Egypt," signifies from the extremes there; "very grievous," signifies that it pervaded all things and each; "before it there was no such locust as this, and after it there shall not be such," signifies that such falsity has not been from the first time of the church, and shall not be; "and it covered the surface of the whole land," signifies that it took possession of the ultimates of the natural mind; "and the land was darkened," signifies that falsity was brought in where truth was; "and it devoured all the herb of the land," signifies that it consumed all the memory-knowledge of truth; "and all the fruit of the tree which the hail had left," signifies all the knowing of good; "and there remained not any green thing," signifies that all sensitivity of truth was obliterated; "in the tree and in the herb of the field," signifies from the knowing and the memory-knowledge of the church; "in the whole land of Egypt," signifies on all sides in the natural.

(7672) And Jehovah said unto Moses. That this signifies instruction, is evident from the signification of "saying," when done by Jehovah to Moses, by whom is represented truth Divine, as being instruction (see n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380).

(7673) Stretch out thy hand. That this signifies the rule of power is evident from the signification of "stretching out" as being predicated of rule (of which presently); and from the signification of "hand" as being power (see n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518). That "to stretch out the hand" denotes the rule of power is because the hand or arm has power when it is stretched out; and therefore when it is said of Jehovah that "He stretches out the hand" or "arm," there is signified power unlimited or infinite in act. This is the reason why Jehovah so often said to Moses when miracles were to be done, that he should "stretch out his hand" or "rod," as in the following passages: Stretch out thy hand over the waters of Egypt, and they shall be blood (Exod. 7:19). Stretch out thy hand over the streams, and cause frogs to come up (Exod. 8:5). Stretch out thy rod and smite the dust of the land, and it shall be lice (Exod. 8:16). Stretch out thy hand toward heaven, and there shall be hail (Exod. 9:22). It would never have been so said unless by the stretching out of the hand, in the supreme sense, there was signified the omnipotence of Jehovah. [2] So with what was said to Joshua, that he should "stretch out his spear," as we read in that book: Jehovah said unto Joshua, Stretch out the spear that is in thy hand against Ai; and when Joshua stretched out the spear that was in his hand against Ai, those in ambush arose quickly out of their place, and they ran as soon as he stretched out his hand, and came unto the city, and took it; Joshua drew not back his hand which he stretched out with the spear until he had given all the inhabitants of Ai to the curse (Josh. 8:18-19, 26); as this was a representative of Divine omnipotence, it therefore had force, as had all representatives at that time, when commanded. [3] In many passages also omnipotence is described by "Jehovah stretching out His hand," as also by "His outstretched hand," and by "His outstretched arm"-by "Jehovah stretching out the hand," in the following passages: The anger of Jehovah is kindled against His people, and He hath stretched out His hand over them, and hath smitten them, and the mountains quaked (Isa. 5:25). I will stretch out My hand against him, and will destroy him (Ezek. 14:9, 13). I will stretch out My hand against thee, and will give thee for a spoil to the nations (Ezek. 25:7). I will stretch out My hand upon Edom, and will cut off man and beast from it, I will stretch out My hand upon the Philistines, and I will cut off (Ezek. 25:13, 16; also Ezek. 35:3; Isa. 31:3; Zeph. 1:4; 2:13). Omnipotence is described by "an outstretched hand" in the following passages: The hand of Jehovah is stretched out upon all nations, and who shall press it back? (Isa. 14:27-28). I will fight with you with an outstretched hand and with a strong arm, even in anger, and in fury (Jer. 21:5). His hand is stretched out still (Isa.

9:12, 17; 10:4). Also by “an outstretched arm” in these passages: I have made the earth, the man, and the beast, by My great power, and by My stretched out arm (Jer. 27:5). Thou hast made the heaven and the earth by Thy great power, and by Thy stretched out arm, no word is impossible before Thee (Jer. 32:17). That in these passages by “an outstretched arm” is signified omnipotence is manifest; and so in many other passages, where it is said “by a strong hand and a stretched-out arm” (as Deut. 4:34; 5:15; 7:19; 9:29; 11:2; 26:8; 1 Kings 8:42; 2 Kings 17:36; Jer. 32:21; Ezek. 20:33, 34). [4] It is also said of Jehovah that “He stretches out the heaven,” and here also by “stretching out” is signified omnipotence; that is, that He enlarges the boundaries of heaven, and fills its inhabitants with life and wisdom, as in the following passages: Jehovah who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in (Isa. 40:22). Jehovah that stretcheth out the heavens, that spreadeth out the earth, that giveth soul to the people upon it, and spirit to them that walk therein (Isa. 42:5). Who maketh the earth by His power, He prepareth the world by His wisdom, and by His understanding He stretcheth out the heavens (Jer. 51:15). Jehovah stretching out the heavens, and laying the foundation of the earth, and forming the spirit of man in the midst of him (Zech. 12:1). Besides elsewhere, as in Isa. 44:24; 45:12; Ps. 104:2. From all this it can now be seen why Moses was commanded to stretch out his hand and rod, and that then miracles were done; and that thus by "stretching out the hand" is signified the rule of power, and in the supreme sense omnipotence.

(7674) Over the land of Egypt for the locust. That this signifies that falsity may take possession of all the natural of the infesters, is evident from the signification of "the land of Egypt," as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301; that "Egypt" denotes the natural, n. 6147, 6252); and from the signification of "the locust," as being falsity in the extremes with those who infest (n. 7643).

(7675) And it shall come up upon all the land of Egypt. That this signifies a pouring out into all things therein, is evident from the signification of "to come up," as being to be poured out, for the "locust" signifies falsity in the extremes, and it is said to "come up" from the extremes toward the interiors, because interior things are the same as higher ones (that the interiors are taken possession of by falsity when the exteriors are, see n. 7645); and from the signification of "the land of Egypt," as being the natural mind (of which just above, n. 7674).

(7676) And it shall devour all the herb of the land. That this signifies the total consumption of all truth, is evident from the signification of "devouring," as being to consume; and from the signification of "the herb of the land," as being the truth of the church (see n. 7571).

(7677) Even all that the hail hath left. That this signifies which the former falsity has not consumed, is evident from the signification of "left," as being which it had not consumed; and from the signification of "the hail," as being falsity from evil in the exterior natural (see n. 7553, 7574).

(7678) And Moses stretched out his rod over the land of Egypt. That this signifies the rule of the power of truth Divine over the whole natural of the infesters, is evident from the signification of “stretching out the rod,” as being the rule of power (of which above, n. 7673); from the representation of Moses, as being truth Divine (see n. 6752, 7004, 7010, 7382); and from the signification of “the land of Egypt,” as being the natural of the infesters (of which above, n. 7674). The Divine power which is described by “the hand of Moses” is the power of truth Divine (that all power is of truth, see n. 3091, 5623, 6344, 6423, 6948); nay, such power has the Divine truth which proceed from the Divine good, that through it have been created all things in the universe. “The Word” signifies this truth in John: In the beginning was the Word, and the Word was with God, and God was the Word, all things were made by Him (John 1:1, 3); and from this it is that miracles were done by Moses, for Moses represents Divine truth. It is believed by most people that the Word, or Divine truth, is only speech from Jehovah, and a command that it be so done, and nothing further; but it is the very Essential, from which and by which are all things. That being [Esse] which proceeds from Him, and consequently the coming forth [existere] of all things, is what is meant by “Divine truth.” This can be illustrated from the angels; from whom there proceeds a sphere of charity and faith that is sensibly perceived, and that also produces wonderful effects; from which some idea can be formed of the Divine truth that proceeds from the Divine good of the Lord.

(7679) And Jehovah brought an east wind upon the land. That this signifies the means of destruction, is evident from the signification of "an east wind," as being a means of destruction. That an "east wind" has this signification is because it was dry and tempestuous, and consequently dried up the productions of that land, and by its force broke in pieces trees, and ships on the sea; from this, by it as a means is described the effect of Divine power. Moreover, by the "east" is signified the good of love and of charity, because in the supreme sense the Lord is signified (n. 101, 1250, 3708). And in its origin, being Divine, the good of love and of charity is most gentle, consequently it is so in its advance into heaven; but when it sinks down to the hells, it becomes harsh and severe, because it is turned into this by those who are there. Therefore the influx and presence of this Divine good there not only torments, but also devastates them. From all this also it is that by a "wind from the east," or an "east wind" is signified a means of destruction. [2] That by this "wind" is signified a means of destruction, is plain from the passages in the Word where it is mentioned, as in the following: Like an east wind I will scatter them before the enemy (Jer. 18:17). The vine that is planted shall not prosper: shall it not utterly wither when the east wind toucheth it? (Ezek. 17:10). That vine was plucked up in anger, she was cast down to the earth, and the east wind dried up her fruit (Ezek. 19:12). He is fierce among his brethren, an east wind shall come, the wind of Jehovah, coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up (Hos.

13:15). With the east wind thou wilt break the ships of Tarshish (Ps. 48:7). They that despise thee have brought thee into many waters, the east wind hath broken thee in the heart of the seas (Ezek. 27:26). From these passages it is evident that an “east wind” signifies a means of destruction, because it was dry and tempestuous; whence also it signifies a means of devastation, as in Hosea: Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth a lie and vastation (Hos. 12:1); where “Ephraim” denotes the intellectual of the church (n. 5354, 6222, 6238); “to feed on wind” is “to multiply a lie;” “and to pursue the east wind” is “to multiply vastation.” A state of vastation and temptation is also called “the day of the east wind” in Isa. 27:7, 8.

(7680) All that day, and all the night. That this signifies in everything of the perception both obscure and not obscure with the infesters, namely, there was destruction, is evident from the signification of “day,” as being a state of perception not obscure; and from the signification of “night,” as being a state of obscure perception; for the times of the day, morning, noon, evening, and night, correspond to the states of enlightenment that belong to intelligence and wisdom (see n. 5672, 6110), thus to perceptions; and so in general do day and night. It is here said “perceptions,” not “states of enlightenment,” because the evil who infest have no enlightenment, and yet have perception; but they have perception only so long as any knowledge of truth and good from the church in which they have lived remains with them, for by means of truth and good they communicate with those who are in heaven. But when they have been deprived of these knowledges, which is done when they have been devastated, they then no longer have any perception. The infernals can indeed confirm their evils, and also their falsities, but this is not perception. Perception is to see that truth is truth, and good good; and also that evil is evil, and falsity falsity; but it is not perception to see truth as falsity and good as evil; or the reverse, evil as good and falsity as truth. They who do this, instead of perception, have phantasy, which produces an appearance of perception, whereby such know how to confirm falsities and evils by such things as are obvious to the senses and are in favor of concupiscences.

(7681) And when it was morning. That this signifies a state of heaven in order, is evident from the signification of “morning,” as being the Lord’s kingdom, and, in the supreme sense, the Lord Himself (see n. 22, 2333, 2405, 2540, 2780); and as being a state of enlightenment (n. 3458, 3723, 5740, 5962); but here by “morning” is signified heaven in order. How the case herein is, can be seen from what was said above (n. 7643), namely, that the evil are devastated as the Lord sets heaven in order; for the influx of good and truth from heaven causes devastation with the evil; and therefore when the Lord sets the heavens in order, then the hells, which are in the opposite, are set in order of themselves, and are removed from heaven according to the degrees of evil, and are allotted places according to the quality of their evil. From this it can be seen that from the Lord proceeds nothing but good, and that evil is from those who are against good, and who finally cannot endure it. From all this it is evident that by "morning" is here signified a state of heaven in order.

(7682) The east wind brought the locust. That this signifies dense falsity with the infesters through the means of destruction, is evident from the signification of "the east wind," as being a means of destruction (of which above, n. 7679); and from the signification of "the locust," as being falsity in the extremes (see n. 7643), here dense falsity, because the whole natural was taken possession of by it (n. 7645).

(7683) And the locust went up over all the land of Egypt. That this signifies the pouring out of falsity into all things of the natural, is evident from what was said above (n. 7674, 7675), where are like words.

(7684) And rested in all the border of Egypt. That this signifies from the extremes there, is evident from the signification of "the border," as being that which is extreme or outermost, and therefore by "resting in all the border" is signified that falsity extended from the extremes into all things of the natural, and then terminated in the extremes, according to what was shown above (n. 7645).

(7685) Very grievous. That this signifies that it pervaded all things and each, is evident from what was unfolded above (n. 7684).

(7686) Before it there was no such locust as this, and after it there shall not be such. That this signifies that such falsity has not been from the first time of the church, and shall not be, is evident from the signification of the "locust," as being falsity in the extremes (see n. 7643); (that such falsity has not been, nor shall be, see also above, n. 7649). How the case herein is, shall be told. In the internal sense those are specifically treated of who before the Lord's coming were in the lower earth, and could not be uplifted into heaven before the Lord came into the world, and assumed the Human, and made it Divine (n. 6854, 6914). Meanwhile they were infested by the evil, who also had been of the church, and had confessed the truths of faith, but had lived a life of evil. They who before the Lord's coming had been of the church and had been evil as to life, were in such falsity as had not been before, and shall not be afterward. The reason was that they who were called "Nephilim," also "Anakim" and "Rephaim," and were of the last posterity of the Most Ancient Church, were not yet shut up in hell, but wandered about and infused dire and deadly persuasions wherever they could, thus also into the evil in the church. This was the source of such falsity. (With respect to these "Nephilim," and their direful persuasions, see n. 310, 560, 562, 563, 570, 581, 585, 607, 660, 805, 808, 1034, 1120, 1265-1272, 1673.) When the Lord was in the world, these were cast by Him into their hell, which is on the left in front at some distance. Unless this had been done, very few could have been saved, for the falsity which they infused had a direful persuasive power, and was deadly, such as never had been, and such as never can again be. With this falsity those had been imbued who before the Lord's coming infested those who were of the spiritual church. This is what is meant in the internal sense by the above words. These are they who are specifically treated of; but in general all are meant who are of the church and who infest the upright in the other life, of whom there are very many at this day.

(7687) And it covered the surface of the whole land. That this signifies that it took possession of the ultimates of the natural mind, is evident from the signification of “the surface,” as being the ultimate, for it is the most external, or the extreme of the land; and from the signification of “the land,” here the land of Egypt, as being the natural mind (of which above, n. 7674).

(7688) And the land was darkened. That this signifies that falsity was brought in where truth was, is evident from the signification of “darkness,” as being falsities (see n. 1839, 1860, 4418, 4531); thus “to be darkened” is to be in falsity; and as the devastation of those who have been of the church and have known truths, but have lived a life of evil, is here treated of, therefore by “the land was darkened” is signified falsity where truth was. Truth in the internal sense is signified by “light,” and therefore falsity is signified by “darkness;” for truth and falsity are opposites, like light and darkness; and they who are in truth actually have light, and they who are in falsity actually have darkness. The light in which they are who are in falsity in the other life, becomes thick darkness at the presence of the light of heaven, and thicker darkness with those who have been of the church, because they had been in falsity against the truth of faith, according to the Lord’s words: If therefore the light that is in thee be darkness, how great is the darkness! (Matt. 6:23). The sons of the kingdom shall be cast forth into the outer darkness (Matt. 8:12); "the sons of the kingdom" denote those who are of the church; "the outer darkness" denotes more grievous falsities; it is called "outer" because falsities in the outermosts or extremes are more grievous. [2] That falsities are called "darkness," is evident from many passages in the Word, as in the following: The light is come into the world, but men have loved the darkness more than the light; for their works were evil (John 3:19). Walk while ye have the light, lest darkness take hold of you; I am come a light into the world, that whosoever believeth in Me may not abide in the darkness (John 12:35, 46); Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness (Isa. 5:20). Give glory to Jehovah your God before He bring darkness, and before your feet stumble upon the mountains of twilight, then ye shall await light, but He will put it into the shadow of death, He will put it into thick darkness (Jer. 13:16). When I shall extinguish thee I will cover the heavens, and I will blacken the stars thereof; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light of heaven will I make black over thee, and will set darkness upon thy land (Ezek. 32:7, 8). The day of Jehovah cometh, it is near, a day of darkness, and of thick darkness, a day of cloud and of obscurity (Joel 2:1, 2; Amos 5:18-20). This day is a day of wrath, a day of wasting and devastation, a day of darkness and thick darkness (Zeph. 1:15). In these passages "darkness" signifies falsities. In the Word "darkness" also signifies ignorance of truth, such as the

Gentiles are in who have not the Word and know nothing of the Lord.

(7689) And it devoured all the herb of the land. That this signifies that it consumed all the memory-knowledge of truth, is evident from the signification of “devouring,” as being to consume; and from the signification of “the herb of the land,” as being the memory-knowledge of truth; for by “the herb of the field” is signified the truth of the church (see n. 7571), because “field” denotes the church; but by “the herb of the land” is signified the memory-knowledge of truth, because “the land” here denotes the natural mind; and the truth of the natural mind is memory-knowledge; and moreover the evil have no truth by faith, but only the memory-knowledge of the truth which is of faith. Some evil men who are in the church persuade themselves that they are in truth by faith, but they are not; they are in falsity, and are against the truth of faith. That they are in falsity is hidden with them so long as they are in the world, but this hidden falsity comes forth and manifests itself in the other life when they are being devastated as to the truths of faith which they had known.

(7690) And all the fruit of the tree which the hail had left. That this signifies all the knowing of good, is evident from the signification of “fruit,” as being the works of faith or of charity, thus goods, whence “to be fruitful” is predicated of good (see n. 43, 55, 913, 983, 2846, 2847); and from the signification of “tree,” as being perceptions, also knowledges (n. 103, 2163, 2722, 2972). The reason why “fruits” denote the works of charity, thus goods, is that the first of a tree is the fruit in which is the seed, and its last is the fruit in which is the seed, and its intermediates are the branches or leaves. So it is with the good of love and the truth of faith; the good of love is first when man is being regenerated or is being planted, and is also the last; the intermediates are the truths of faith, which are from the good of love as their seed, and continually look to the good of love as their last, just as the intermediates of a tree look to their fruit in which is the seed. (That "fruits" signify goods is plain from many passages in the Word, as in Matt. 3:8, 10, 7:16-20; 12:33; 21:43; Luke 3:8, 9; 6:43-49; 13:6-10; John 15:2-8, 16; Isa. 37:31; Jer. 17:8; 32:19; Rev. 22:2.)

(7691) And there was not left any green thing. That this signifies that all sensitivity of truth was obliterated, is evident from the signification of "not to be left," as being to be obliterated; and from the signification of "what is green," as being what is of memory-knowledge and the sensuous, here what is sensitive of truth, because by the "fruit of a tree" is signified the knowing of good (n. 7690), and because it is said "any green thing in the tree and in the herb of the field." That "green" denotes that which is sensitive of truth, is because by "herb," "grass," and "the leaf of a tree" are signified truths; hence their "greenness" signifies that which is sensitive of truth. By this sensitivity is signified the ultimate of perception. The sensitivity of truth is also signified by "what is green" in Isaiah: The waters of Nimrim shall be desolations, because the grass is dried up, the herb is consumed, there is nothing green (Isa. 15:6). And in John: The fifth angel sounded, and the locusts went forth; and it was said unto them that they should not hurt the grass of the earth, nor any green thing (Rev. 9:4).

(7692) In the tree and in the herb of the field. That this signifies from the knowing and the memory-knowledge of the church, is evident from the signification of “tree,” as being the knowing of truth (of which just above, n. 7690), and from the signification of “the herb of the field,” as being the memory-knowledge of truth (of which also above, n. 7689).

(7693) In the whole land of Egypt. That this signifies on all sides in the natural, is evident from the signification of “the land of Egypt,” as being the natural mind, thus the natural (see n. 7674). As by the “locust,” which is the subject here treated of, is signified falsity in the extremes, that is, in the sensuous of man, it must here be told what the sensuous is, so that it may be known what falsity in the extremes is. The sensuous man, or he who thinks and acts from the sensuous, is he who believes nothing except what is obvious to the outward senses, and who is led solely by the bodily appetites, by pleasures, and by concupiscences, and not by reasons, believing those to be reasons which favor such things. Such being the sensuous man, he therefore rejects everything internal, until at last he is not willing even to hear it mentioned; consequently at heart he denies whatever is of heaven; the life after death he certainly does not believe in, because he makes life to consist solely in the body, and therefore he supposes that he himself will die like a beast. He thinks as it were in the surface, that is, in the ultimates or in the extremes, and is quite ignorant of the existence of an interior thought according to the perception of truth and good. The reason why he does not know this, nor even that there is an internal man, is because his interiors look downward to the things of the world, of the body, and of the earth, with which they make a one; consequently they have been removed from looking upward, or to heaven, because they look in the opposite direction. To look upward, or to heaven, is not to think about the things that belong to heaven, but it is to have these things as the end, that is, to love them more than all other things; for a man's interiors turn to where his love turns, and consequently so does his thought. From all this it can be seen what is the nature of man's sensuous, that is, of his natural in the extremes; for that man is called sensuous who thinks from what is sensuous.

(7694) Verses 16-20. And Pharaoh hastened to call Moses and Aaron; and he said, I have sinned to Jehovah your God, and to you. And now forgive I pray my sin only this once, and supplicate ye to Jehovah your God that He may remove from before me this death only. And he went out from before Pharaoh, and supplicated unto Jehovah. And Jehovah turned an exceeding strong sea wind, and took up the locust, and cast it into the sea Suph; there was not left one locust in all the border of Egypt. And Jehovah made firm Pharaoh's heart, and he did not let go the sons of Israel. "And Pharaoh hastened to call Moses and Aaron," signifies fear then of truth from the Divine; "and he said, I have sinned to Jehovah your God, and to you," signifies confession that they have not obeyed the Divine and the truth; “and now forgive I pray my sin only this once,” signifies that their disobedience should not be regarded; “and supplicate ye to Jehovah your God,” signifies intercession; “that He may remove from upon me this death only,” signifies that this falsity may not torment; “and he went out from before Pharaoh,” signifies separation; “and made supplication unto Jehovah,” signifies intercession; “and Jehovah turned an exceeding strong sea wind,” signifies the cessation of Divine influx through heaven; “and took up the locust,” signifies the end of this state; “and cast it into the sea Suph,” signifies into hell; “there was not left one locust in all the border of Egypt,” signifies that these falsities in the extremes appeared no more; “and Jehovah made firm Pharaoh’s heart,” signifies that the infesters were determined; “and he did not let go the sons of Israel,” signifies that they did not leave those of the spiritual church.

(7695) And Pharaoh hastened to call Moses and Aaron. That this signifies fear then of truth from the Divine, is evident from the signification of “hastening,” as being from fear, for all haste arises from some affection that is excited, here from the affection of fear, as is plain from the words of Pharaoh, “I have sinned to Jehovah your God, and to you, supplicate ye that He may take away from me this death only;” from the representation of Pharaoh, as being those who infest, of which frequently above; and from the representation of Moses and Aaron, as being truth from the Divine, Moses the internal, and Aaron the external (see n. 7089, 7382).

(7696) And he said, I have sinned to Jehovah your God, and to you. That this signifies confession that they have not obeyed the Divine and the truth, is evident from the signification of "sinning," as being to do contrary to Divine order (see n. 5076), and to avert and separate one's self from it, thus from good and truth (n. 5229, 5474, 5841, 7589), consequently it also denotes not to obey the Divine and the truth, for he who does not obey averts himself. The Divine is what is meant by "Jehovah your God," and the truth by "Moses and Aaron" (n. 7695).

(7697) And now forgive I pray my sin only this once. That this signifies that they should not regard the disobedience, is evident from the signification of "forgiving," as being not to regard, for to forgive is not to regard anyone from evil but from good; and from the signification of "sin," as being disobedience (as just above, n. 7696).

(7698) And supplicate ye to Jehovah your God. That this signifies intercession, is evident from the signification of "supplicating to Jehovah," when done for another, as being intercession (see n. 7396, 7462).

(7699) That he may remove from upon me this death only. That this signifies that this falsity may not torment, is evident from the signification of "removing this death," as being that it may not torment; for by "death" is signified damnation and hell (see n. 5407, 6119), thus also torment. That they who infest deprecate this falsity is because they no longer have the capacity of reasoning against the truths of faith, for they have been devastated in respect to these truths, and consequently have an infernal darkness which torments them. (That it is undelightful to the infernals to reason from mere falsities, but delightful to reason from truths falsified by fallacies and appearances, see n. 7392.)

(7700) And he went out from before Pharaoh. That this signifies separation, is evident from the signification of “going out,” as being separation (see n. 6100, 7404).

(7701) And he made supplication unto Jehovah, signifies intercession, as above (n. 7698).

(7702) And Jehovah turned an exceeding strong sea wind. That this signifies the cessation of the Divine influx through heaven, is evident from the signification of a “sea” or west “wind,” as being the cessation of Divine influx through heaven; for by the “east wind” was signified a means of destruction, by reason of the Divine influx through heaven (see n. 7643, 7679); and therefore by “a wind of the sea,” or a west wind, which is opposite to the east wind, is signified the cessation of this influx.

(7703) And took up the locust. That this signifies the end of this state, is evident from the signification of “the locust,” as being falsity in the extremes (see n. 7643). The taking away of the state of this falsity, thus the end of this state, is signified by “taking up the locust,” in like manner as before in regard to the hail (n. 7597, 7610).

(7704) And cast it into the sea Suph. That this signifies into hell, is evident from the signification of “the sea Suph,” as being hell (of which in what follows, where, of the Lord’s Divine mercy, the passage of the sons of Israel through that sea, and the destruction of the Egyptians therein, is to be treated of). By being cast into hell is not meant that the falsity was taken away from the infesters, and cast elsewhere; but that it remained with them, and that by means of it they were conjoined with the hells, where such things are. For in the other life, by every state of evil and falsity into which they enter, the evil are conjoined with the hells, where are all things that belong to such a state. Thus conjunction is effected successively with many hells before they are fully devastated, but of this more will be told from experience elsewhere.

(7705) There was not left one locust in all the border of Egypt. That this signifies that these falsities in the extremes appeared no more, is evident from the signification of the "locust," as being falsity in the extremes; and because it denotes falsity in the extremes (n. 7643), it is said "in all the border of Egypt," for "the border" denotes that which is outermost, or extreme, and "Egypt" denotes the natural; that by "there was not left a locust" is signified that it did not appear, is manifest; the like is said of the hail (n. 7611).

(7706) And Jehovah made firm Pharaoh's heart. That this signifies that the infesters were determined, is evident from the signification of "making firm the heart," as being to be determined (see n. 7272, 7300, 7305). (That by its being said that "Jehovah made firm Pharaoh's heart," in the internal sense is signified that Pharaoh made firm his own heart, see n. 7632; and that the evil which in the Word is attributed to Jehovah is from man, n. 2446, 6071, 6991, 6997, 7533.)

(7707) And he did not let go the sons of Israel. That this signifies that they did not leave those of the spiritual church, is evident from the signification of "to let go," as being to leave; and from the representation of the sons of Israel, as being those who are of the spiritual church (see n. 7474, 7515, 7617).

(7708) Verses 21-23. And Jehovah said unto Moses, Stretch out thy hand toward heaven, and there shall be thick darkness upon the land of Egypt, and one shall grope in the thick darkness. And Moses stretched out his hand toward heaven; and there was dense thick darkness in the whole land of Egypt three days. They saw not a man his brother, and there rose not up anyone from what was under him for three days; and all the sons of Israel had light in their dwellings. "And Jehovah said unto Moses," signifies instruction; "Stretch out thy hand toward heaven," signifies the rule of the power of truth Divine in heaven; "and there shall be thick darkness upon the land of Egypt," signifies a complete privation of truth and good; "and one shall grope in the thick darkness," signifies the density of the falsity from evil; "and Moses stretched out his hand toward heaven," signifies the rule of truth Divine in heaven; "and there was dense thick darkness in all the land of Egypt," signifies the complete privation of truth and good; "for three days," signifies a full state; "they saw not a man his brother," signifies that they did not perceive the truth of any good; "and there rose not up anyone from what was under him," signifies that there was no elevation of mind; "for three days," signifies a full state; "and all the sons of Israel had light in their dwellings," signifies that those who were of the spiritual church had enlightenment everywhere in their minds.

(7709) And Jehovah said unto Moses, signifies instruction (as before, n. 7672).

(7710) Stretch out thy hand toward heaven. That this signifies the rule of the power of truth Divine in heaven, is evident from the signification of "stretching out the hand," as being the rule of power (of which above, n. 7673); from the representation of Moses, who was to stretch out his hand, as being truth Divine (see n. 6723, 6752, 7010, 7014, 7382); and from the signification of "heaven," as being the angelic heaven. How it is that the rule of the power of truth Divine in heaven should produce a new state among the infesters, which is signified by the "thick darkness," is evident from what was shown above (n. 7643, 7679), namely, that the Lord is continually setting heaven in order, and endowing those who are there, and those who newly arrive, with celestial and spiritual good. The effect of this setting in order is that the evil are gradually devastated; for this good flows in with a nearer presence to the evil who are in the opposite (for the Divine influx continues on even into the opposites, and in this way holds the hells together in connection and in bonds), and because the evil turn all good into evil, and therefore turn into greater evil the good which flows in more presently; and insofar as they do this, so far they resist the truth and good more strongly, that is, they infest more grievously. Hence it is that there are degrees of devastation, until finally they are cast down into hell, which is the last of the degrees of vastation. From all this it is evident that nothing but good proceeds from the Lord, and that He does not vastate the evil, still less cast them into hell, but that they themselves do this.

(7711) And there shall be thick darkness over the land of Egypt. That this signifies a complete privation of truth and good, is evident from the signification of "thick darkness," as being a complete privation of truth and good. In various places in the Word mention is made of "darkness" and also at the same time of "thick darkness," and then "darkness" is predicated of falsity, and "thick darkness" of evil together with it. But the word by which "thick darkness" is expressed in this verse means the densest darkness, by which in the internal sense are signified such falsities as spring from evil. Such falsities arise with those who have been of the church, and have lived a life of evil contrary to the precepts of faith which they have known. The evil from which these falsities spring, is against the church, against heaven, and against the Lord, thus is diametrically against good and truth. This state is now described by "thick darkness." [2] That in the Word both "darkness" and "thick darkness" are mentioned together, and that "darkness" then denotes the privation of truth, and thick darkness the privation of both truth and good, can he seen from the following passages. In Isaiah: Judgment is far from us, and righteousness overtaketh us not; we await the light, but behold darkness; and brightnesses, but we walk in thick darkness. We grope for the wall like the blind, yea, we grope as they that have no eyes; we stumble at noonday as in the twilight; among the living we are as the dead (Isa. 59:9-10); "judgment is far from us," and "righteousness overtaketh us not," denotes that there is neither truth nor good; (that "judgment" is predicated of truth, and "righteousness" of good, see n. 2235, 3997); "to await the light" denotes to await truth; and "to await brightnesses" denotes to await the good of truth, for the brightness of light is from good. That "darkness" is here opposed to "light" and "judgment," thus to truth; and that "thick darkness" is opposed to "brightness" and "righteousness," thus to good, is evident; and therefore "darkness" denotes the privation of truth, and "thick darkness," the privation of both truth and good. In Amos: Is not the day of Jehovah darkness, and not light? and thick darkness and no brightness in it? (Amos 5:20); where the meaning is similar. The day of Jehovah cometh, a day of darkness and thick darkness, a day of cloud and obscurity (Joel 2:1-2). The day of Jehovah is a day of wasting and devastation, a day of darkness and of thick darkness (Zeph. 1:15); where "darkness" denotes the privation of truth; and "thick darkness," the privation of truth and good; if "thick darkness" signified nothing more than "darkness," it would be an empty repetition, which would be far from the Holy Word. [3] It is common in the Word to find two expressions of one thing, one of which relates to truth, or to falsity; and the other to good, or to evil. So in Isaiah: He shall look unto the earth, and behold distress and darkness, dimmed with distress, and driven in thick darkness (Isa. 8:22). [4] "Darkness" also signifies ignorance of truth, such as there is with the Gentiles; and "thick darkness," ignorance of good; in Isaiah: In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness and out of darkness (Isa. 29:18). If thou satisfy the afflicted soul, thy light shall rise up in the darkness, and thy thick darkness shall be as the noon day (Isa. 58:10); (that "darkness" denotes falsities, see n. 7688).

(7712) And one shall grope in thick darkness. That this signifies the density of falsity from evil, is evident from the signification of "groping in thick darkness," as being that falsities from evil are so dense that nothing of truth and good can be known, but if it is sought it is as if one gropes in thick darkness, and stumbles and pushes in every direction; therefore in Isaiah thick darkness is called "the driven thick darkness" (Isa. 8:22); and it is described in the same prophet: We walk in thick darkness. We grope for the wall like the blind, yea, we grope as they that have no eyes; we stumble at noon day as in the twilight; among the living we are as the dead (Isa. 59:9-10).

(7713) And Moses stretched out his hand toward heaven. That this signifies the rule of truth Divine in heaven, see n. 7710, where are the same words.

(7714) And there was dense thick darkness in all the land of Egypt. That this signifies the complete privation of truth and good, is evident from what was shown above (n. 7711).

(7715) For three days. That this signifies a full state, is evident from the signification of "three days," as being a full state (see n. 2788, 4495). By a full state is meant an entire state from beginning to end; for every state has its beginning, its increments, and its maximum. This period is what is meant by a full state, and is signified by "three days."

(7716) They saw not a man his brother. That this signifies that they did not perceive the truth of any good, is evident from the signification of "seeing," as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 3863, 4403-4421, 4567, 4723, 5400); from the signification of "a man" as being truth (n. 3134); and from the signification of "brother," as being good (n. 2360, 3303, 3803, 3815, 4121, 5409, 5686, 5692, 6756), and because "a man with his brother," denotes the good of truth (n. 3459). From all this it is evident that by "they saw not a man his brother" is signified that they did not perceive the truth of any good.

(7717) And there rose not up anyone from what was under him. That this signifies that there was no elevation of mind, is evident from the signification of "rising up," as being elevation toward the interiors, thus elevation of mind (see n. 2401, 2785, 2912, 2927, 3171, 3458, 3723, 4103, 4881, 6010), therefore their "not rising up" denotes that there was no elevation.

(7718) For three days. This signifies a full state (as above, n. 7715).

(7719) And all the sons of Israel had light in their dwellings. That this signifies that those who were of the spiritual church had enlightenment everywhere in their minds, is evident from the representation of the sons of Israel, as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); from the signification of "light," as being enlightenment, for the light which is from the Lord enlightens the understanding, because in that light there are intelligence and wisdom (n. 1521, 1524, 1619-1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3339, 3636, 3643, 3993, 4302, 4408, 4413, 4415, 5400, 6608); and from the signification of "dwellings," as being the things that belong to the mind; for by a "house" is signified the mind of man (n. 3538, 4973, 5023, 7353); and by "bedchambers" its interiors (n. 7353); but "dwellings" signify all things that belong to the mind. Moreover, in the internal sense "to dwell" signifies to live (n. 1293, 3384, 3613, 4451, 6051); hence "dwellings" denote the place where are the things that belong to life, that is, where are the things that belong to intelligence and wisdom, which, as is known, belong to the mind. Moreover, in the other life there is light in the dwellings or abodes of the angels in accordance with the intelligence and wisdom of their minds; and insofar as they have light, so far they who are in the opposite, who are those who had infested, have thick darkness.

(7720) Verses 24-29. And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only your flock and your herd shall stay; your babe also shall go with you. And Moses said, Thou shalt also give into our hand sacrifices and burnt-offerings, that we may perform it unto Jehovah our God. And our cattle also shall go with us; there shall not a hoof be left behind; for thereof we must take to serve Jehovah our God; and we know not with what we must serve Jehovah until we come thither. And Jehovah made firm Pharaoh's heart, and he would not let them go. And

Pharaoh said to him, Go away from before me, take heed to thyself that thou see my faces no more; for in the day thou seest my faces thou shalt die. And Moses said, Thou hast rightly spoken; I will see thy faces again no more. “And Pharaoh called unto Moses,” signifies the presence of the law Divine; “and said, Go ye, serve Jehovah,” signifies that they should be left, so that they may worship the Lord their God; “only your flock and your herd shall stay,” signifies but not from good; “your babe also shall go with you,” signifies that it was done from truth; “and Moses said,” signifies the answer; “Thou shalt also give into our hand sacrifices and burnt-offerings,” signifies that they should leave all the things by which worship is to be performed; “that we may perform it unto Jehovah our God,” signifies which is acceptable to the Lord; “and our cattle also shall go with us,” signifies that it will be from the good of truth; “there shall not a hoof be left behind,” signifies that not anything of truth from good shall be lacking; “for thereof we must take to serve Jehovah our God,” signifies that from it the Lord must be worshiped; “and we know not with what we must serve Jehovah,” signifies that it is unknown with what the worship must be performed; “even until we come thither,” signifies before they have been removed from those who are in mere falsities from evil; “and Jehovah made firm Pharaoh’s heart,” signifies that they were determined against the Divine; “and he would not let them go,” signifies that they had no mind to leave them; “and Pharaoh said to him,” signifies the growing hot of anger then against truth Divine; “Go away from before me,” signifies that they were not willing to know anything about it; “take heed to thyself that thou see my faces no more,” signifies that it did not enter into their mind; “for in the day thou seest my faces thou shalt die,” signifies that if it entered into the mind it would be rooted out; “and Moses said,” signifies the answer; “thou hast rightly spoken,” signifies that from truth it is so; “I will see thy faces again no more,” signifies that truth Divine will no longer enter into their minds.

(7721) And Pharaoh called unto Moses. That this signifies the presence of the law Divine, is evident from the signification of “calling unto himself,” as being presence (see n. 6177, 7390, 7451); and from the representation of Moses, as being the law Divine (n. 6723, 6752, 7014, 7382). By the presence of the law Divine with those who infest is meant that they perceived whence the plagues came, here whence came that densest falsity from evil which is signified by the “thick darkness.” When the evil are being devastated in the other life, they are often allowed to perceive whence they have the evils of punishment, in order that they may know that the Divine is not the cause, but they themselves. Such things often happen also to those who are in hell, but at a time when they are in a quiet state; this is done for many reasons, but chiefly that they may remember the evils which they had done in the world.

(7722) And said, Go ye, serve Jehovah. This signifies that they should be left, so that they may worship the Lord their God (as above, n. 7658).

(7723) Only your flock and your herd shall stay. That this signifies but not from good, namely, that they should worship the Lord, is evident from the signification of a "flock," as being interior good; and from that of a "herd," as being exterior good (see n. 5913, 6048).

(7724) Your babe also shall go with you. That this signifies that they should worship from truth, is evident from the signification of "babe" here, as being truth; for by "babe" are meant boys, youths, young men, in a word, sons, by whom are signified whatever is of intelligence, thus truths (see n. 7668); and from the signification of "going with you," as being that they were to be left so that they may worship the Lord their God. It must be told what it is to worship the Lord from good, and what to worship from truth without good, which are here signified by "the flock and the herd that should stay," and by "the babe that should go." The veriest worship is from good through truth, for the Lord is present in good. But worship from truth without good is not worship, but only an external rite and act, without any internal; for truth without good is merely memory-knowledge. To make this memory-knowledge of faith, it must be conjoined with good, and then it passes into the internal man, and becomes faith. That faith without charity is not faith, has been frequently shown above. From this it is evident what is meant by worship from good, and what by worship from truth without good. By the good from which is worship, is meant the good of life, which has been made spiritual by conjunction with truth; for spiritual good has its quality from truth, and truth has its essence from good, so that good is the soul of truth. From this it is again evident what truth is without good-that it is like a body without a soul, thus is like a carcass.

(7725) And Moses said. That this signifies the answer, is manifest.

(7726) Thou shalt also give into our hand sacrifices and burnt-offerings. That this signifies that they shall leave all the things by which worship is to be performed, is evident from the signification of "giving into the hand," as being to leave, for by the "hand" is signified power, and hence by "giving into their hand" is signified to deliver up to their power, thus to leave; and from the signification of "sacrifices and burnt-offerings," as being worship in general, thus everything of worship (see n. 923, 6905). The reason why sacrifices and burnt-offerings signify everything of worship is that Divine worship was performed chiefly by means of sacrifices, as can be seen from the books of Moses (see what has been before shown about sacrifices, n. 922, 923, 1128, 1343, 1823, 2165, 2180, 2187, 2776, 2784, 2805, 2807, 2812, 2818, 2830, 3519, 6905).

(7727) That we may perform it unto Jehovah our God. That this signifies which worship is acceptable to the Lord, is evident from what goes before, namely, that by "sacrifices and burnt-offerings" is signified worship (n. 7726), and that by "the flock and the herd" of which the sacrifices were made, is signified the good from which is worship (n. 7723, 7724). Thus by "performing sacrifices and burnt-offerings to Jehovah" is signified worship from good, which is acceptable. (That "Jehovah" in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956.)

(7728) And our cattle also shall go with us. That this signifies that it - namely, worship - will be from the good of truth, is evident from the signification of "cattle," as being the good of truth (see n. 6016, 6045). That "to go with us" denotes that from this there may be worship, namely, by sacrifices and burnt-offerings, is evident.

(7729) There shall not a hoof be left behind. That this signifies that not anything of truth from good shall be lacking, is evident from the signification of "hoof," as being truth from good (of which below); and from the signification of "not being left behind," as being not to be lacking, namely, for the worship of the Lord. In the proximate internal sense, by "a hoof not being left behind" is signified that nothing at all shall be lacking, because the hoof is common to all beasts; but in a more interior sense by "hoof" is signified truth in the ultimate degree, thus sensuous truth, which is the lowest; and in the opposite sense, falsity. That this is the signification of "hoof" is because by the "foot" is signified the natural, and by the "sole of the foot" the ultimate of the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938-4952, 5327, 5328); and the like is signified by the "hoof," for this is the sole of the foot of beasts. And as the ultimate of the natural is signified by "hoof," as by the "sole of the foot," that truth is also signified which is the ultimate truth of the natural, for when the natural is spoken of, its truth and good are meant, or in the opposite sense its falsity and evil; from these it is, and without these nothing can be predicated of it. [2] That by the “hoof,” especially of horses, is signified truth in the ultimate degree, thus sensuous truth, and in the opposite sense falsity of the same degree, can be seen from the following passages. In Isaiah: Whose arrows are sharp, and all his bows bent, the hoofs of his horses are accounted as the rock, his wheels as the whirlwind (Isa. 5:28); speaking of a devastating people; by “arrows” are signified the doctrinal things of falsity from which combat is waged; and by “bows,” this doctrine (n. 2686, 2709); by “horses,” intellectual things here perverted (n. 2761, 2762, 3217, 5321, 6125, 6534). From this it is plain what is meant by the “hoof of the horses,” namely, falsity in the ultimate degree. [3] In Jeremiah: For the voices of the beating of the hoofs of his strong ones, for the tumult of his chariot, the rumbling of his wheels (Jer. 47:3); speaking of a people devastating the Philistines; “the beating of the hoofs of the strong ones,” namely, of the horses, denotes the open combat of falsity against truth; the “chariot” denotes the doctrine of falsity. (That “chariot” denotes doctrine both of truth and of falsity, see n. 5321, 5945.) [4] In Ezekiel: By reason of the abundance of his horses their dust shall cover thee; by reason of the noise of the horsemen and of the wheel and of the chariot thy walls shall be shaken. With the hoofs of his horses shall he tread down all thy streets (Ezek. 26:10-11); speaking of Nebuchadnezzar devastating Tyre; “his horses” denote intellectual things perverted, as above; a “horseman” denotes that which pertains to such an intellectual (n. 6534); the “wheels of a chariot” denote falsities of doctrine, a “chariot” being doctrine, as above; “streets” denote truths (n. 2336). From this it is evident that the “hoofs of the horses” denote falsities. Unless there were such a signification in these words, why should it be said, “By reason of the abundance of his horses their dust shall cover thee; by reason of the noise of the horseman and of the wheel and of the chariot thy walls shall be shaken; with the hoofs of his horses shall he tread down all thy streets?” Without an interior sense, would these be more than sounding words? when yet every expression in the Word has weight, because it is from the Divine. [5] In the same: They shall devastate the pride of Egypt, that the multitude thereof shall be destroyed; and I will destroy every beast thereof upon many waters, that the foot of man shall not trouble them any more, nor shall the hoof of beast trouble them; then will I send their waters into the deep, and make their streams flow as oil (Ezek. 32:12-14); neither would these words be understood unless it were known what is meant by “Egypt,” by “the foot of man,” what by “the hoof of beast,” what by “the waters upon which the beast shall be destroyed, and which the foot of man and the hoof of beast shall trouble, and which shall be sent into the deep;” the “waters and streams of Egypt” denote truths of memory-knowledge; “the hoof of beast” denotes falsity in the ultimate of the natural, which disturbs the truth of memory-knowledge. [6] In Micah: Arise and thresh, O daughter of Zion, for I will make thy horn iron, and I will make thy hoofs brass, that thou mayest break in pieces many peoples (Micah 4:13); what these words mean no one can know without the internal sense, thus unless it is known what is meant by “threshing,” by the “daughter of Zion,” by the “horn which shall become as iron,” by the “hoof which shall become as brass, with which many peoples shall be broken in pieces.” The “daughter of Zion” denotes the celestial church (n. 2362); the “horn” denotes the power of truth from good (n. 2832); “iron” denotes natural truth which shall avail to destroy falsities (n. 425, 426); “hoof” denotes truth from good in the ultimate degree; “brass” denotes natural good which shall avail against evils (n. 425, 1551). [7] In Zechariah: I will stir up a shepherd in the land, he shall not visit those who are to be cut off, her that is of tender age he shall not seek, and her that is broken he shall not heal, but he shall eat up the flesh of the fat one, and shall cleave asunder their hoofs (Zech. 11:16); speaking of a foolish shepherd; “to eat up the flesh of the fat one” denotes to turn good into evil; “to cleave asunder the hoofs” denotes to turn truth into falsity. [8] How much the ancients surpassed the moderns in intelligence can be seen from the fact that they knew to what things in heaven many things in the world correspond, and consequently what they signify; and this was known not only to those of the church, but also to those out of the church, as for instance to the inhabitants of Greece, the most ancient of whom described things by significatives which at this day are called fabulous, because wholly unknown. That the ancient Sophi were in the knowledge of such things is evident from the fact that they described the origin of intelligence and wisdom by a winged horse which they called Pegasus, who with his hoof broke open a fountain, at which were nine virgins, and this upon a hill; for they knew that by a "horse" was signified the intellectual, by his "wings" the spiritual, by "hoofs" truth of the ultimate degree, where is the origin of intelligence, by "virgins" the sciences, by a "hill" unanimity, and in the spiritual sense charity. So with everything else. But such things at this day are among the things that have been lost.

(7730) For thereof we must take to serve Jehovah our God. That this signifies that from that the Lord must be worshiped, is evident from the signification of "serving," as being to worship. (That "Jehovah" denotes the Lord, see above n. 7727.)

(7731) And we know not with what we must serve Jehovah. That this signifies that it is unknown with what the worship must be performed, is evident from the signification of "serving Jehovah," as being the worship of the Lord (as above, n. 7730).

(7732) Even until we come thither. That this signifies before those have been removed who are in mere falsities from evil, is evident from the fact that "to come thither," that is, into the wilderness, means to be removed from the Egyptians, thus from those who are in mere falsities from evil, who are now signified by the "Egyptians." (That to "go into the wilderness to sacrifice" denotes to be in a state removed from falsities, see n. 6904.)

(7733) And Jehovah made firm Pharaoh's heart. This signifies that they were determined against the Divine (as above, n. 7706).

(7734) And he would not let them go. That this signifies that they had no mind to leave them, is evident from the signification of “not to be willing,” as being that they have no mind; and from the signification of “to let go,” as being to leave (as also above, n. 7707), where are like words.

(7735) And Pharaoh said to him. That this signifies the growing hot of anger then against truth Divine, is evident from the signification of “to say,” which, as it involves the things which follow, denotes the growing hot of anger, for there follows, “Pharaoh said unto Moses, Go away from before me, take heed to thyself that thou see my faces no more, for in the day thou seest my faces thou shalt die,” which are words of anger against truth Divine, which is represented by Moses.

(7736) Go away from before me. That this signifies that they are not willing to know anything about it, namely, about truth Divine, is evident from the signification of “go away from before me,” as being when said by the evil with respect to truth Divine, that they are not willing to know anything about it, for they reject it.

(7737) Take heed to thyself that thou see my faces no more. That this signifies that it did not enter into their mind, is evident from the signification of “seeing the faces no more,” as being no longer to enter into the mind, for by the “face” are signified the interiors (see n. 1999, 2434, 3527, 3631, 4066, 4796-4798, 5102, 5165, 5168, 5695), especially as to the affections; thus by the “face” is signified the mind [animus].

(7738) For in the day thou seest my faces thou shalt die. That this signifies that if it entered into the mind it would be rooted out, is evident from the signification of “seeing the faces,” as being to enter into the mind (as just above, n. 7737); and from the signification of “dying,” as being to be rooted out. That Pharaoh now says that Moses should “go away from before him, and that if he saw his faces he should die,” is because there is now described the state of the infesters in mere falsity from evil, which falsity is signified by the “thick darkness.” The more the infernals are in falsities from evil, the more they are averse to truth, and at last to such a degree that they are not willing even to hear anything of truth. For truth is contrary to falsity, and falsity is pleasant to them, because evil, from which is falsity, is the delight of their life; and therefore they utterly reject truth from their minds, because it is contrary to the pleasantness and delight of their life; and if they hear it they are tormented (n. 7519). It is for this reason that being in a state of falsity from evil, which is signified by “thick darkness,” they remove from themselves the truth Divine which is represented by Moses, and therefore Pharaoh now said to Moses that he should “go away from before him and should see his faces no more, and if he saw, that he should die;” and therefore Moses replied, “thou hast rightly spoken, I will see thy faces again no more.”

(7739) And Moses said. That this signifies the answer, is evident.

(7740) Thou hast rightly spoken. That this signifies that from truth it is so, is evident from the signification of "speaking rightly," as being to be so; that it is from truth, is also signified by "rightly" (see n. 5453, 5437). By its being so from truth is meant that they are now in such a state that they desire to know nothing about truth Divine; and if it should enter into the mind, they would cast it out, according to what was shown just above (n. 7738).

(7741) I will see thy faces again no more. That this signifies that truth Divine will no longer enter into their minds, is evident from the signification of "not to see the faces," as being not to enter into the mind, according to what was said above (n. 7737-7738).

(7742) CONTINUATION ABOUT THE INHABITANTS AND SPIRITS OF THE EARTH MARS. At the end of the preceding chapter an account was given of a beautiful bird, which was seen, and was at last turned into stone; and it was said that by that bird was represented the state of the inhabitants of Mars in respect to their celestial and spiritual love; in regard to which state and its change, it has been given to know what follows.

(7743) That the inhabitants of Mars are in celestial love, has been already told. They are represented by an appearance of flame, glittering beautifully with variegations of color, and also by a bird of similar coloring. That some at this day are beginning to withdraw from this celestial love, and solely to love knowledges, and to make celestial life consist in these alone, was represented by that bird changed into stone; for by a bird is signified spiritual life; and by its being turned into stone is signified the life of knowledges without love, which is no longer spiritual life, but a life cold as stone, into which nothing from heaven flows. And their still believing that they are in the Lord, like those who are in the life of celestial love there, was signified and shown by the spirit who rose up and wished to take away the bird. 7743a. By the bird of stone were also represented inhabitants of that earth who change the life of their thoughts and affections by a strange method into almost no life; as to which I have seen and heard what now follows.

(7744) There was a certain one above my head, who spoke to me, and from the tone of his voice it was noticed that he was as in a state of sleep. Speaking in this state he asked several questions, and so discreetly, that he could not have asked them more discreetly if he had been awake. It was given to perceive that he was a subject through whom angels were speaking; and in that state he discerned what they spoke, and uttered it; for he spoke nothing but what was true. If anything flowed in from another source, he indeed admitted it, but did not utter it. I questioned him concerning his state. He said that this state was to him a peaceful one, and that it was free from all anxiety as to the future; and that at the same time he was performing uses, whereby he had communication with heaven. I was told that such in the Grand Man have relation to the longitudinal sinus, which lies in the cerebrum between its two hemispheres, and is there in a quiet state, however much the brain is disturbed on both sides.

(7745) During my conversation with this spirit, some spirits betook themselves toward the front part of the head, where he was, and pressed upon him; whereupon he retired to one side and gave them place. The stranger spirits talked among themselves, but neither the spirits about me, nor I, understood what they said. I was instructed by angels that they were spirits from the earth Mars, who know how to talk together in such a way that the spirits present would neither understand nor perceive what they said. I wondered that such speech is possible, seeing that all spirits have one speech; and all speech flows from thought, and this consists of ideas, which in the spiritual world are in the place of words; and the ideas which are words, together with the thought itself before it becomes speaking thought, are plainly perceived in the other life. I was told that by a certain method by means of the lips and the face these spirits form ideas not intelligible to others, and that at the moment when they are speaking with one another by this means, they artfully withdraw their thoughts from others; taking especial care that nothing of affection shall manifest itself; for if anything of affection is perceived, the thought would then be open, because the thought flows from the affection. I was further instructed that those inhabitants of the earth Mars who make celestial life to consist in knowledges alone, and not in the life of love, have contrived such speech; yet not all of them; and that when these become spirits they retain it. These are they who were especially signified by the bird of stone; for to form speech by modifications of the countenance and foldings of the lips together with a removal of the affections and a withdrawal of the thoughts from others, is to deprive speech of its soul, and to make it like an image, and gradually also to make themselves so.

(7746) But although they suppose that their speech is not understood by others, angelic spirits nevertheless perceive everything that they say; because no thought can be withheld from angelic spirits, as was also shown them by living experience. I was thinking of the fact that the spirits of our earth are not affected with shame when they infest others, and this thought flowed in with me from angelic spirits. The spirits of Mars then acknowledged that this was what they were talking about among themselves, and they were astonished. Many other things also which they both spoke and thought were disclosed by an angelic spirit, no matter how diligently they endeavored to withhold their thoughts from him.

(7747) Afterward the spirits of Mars inflowed from above into my face. The influx felt like a light rain falling in streaks, which was a sign that they were not in the affection of truth and good, for this is represented by what is streaked. They then spoke plainly with me, saying that the inhabitants of their earth so speak with one another. They were then told that this is evil, because in this way they obstruct internal things, and recede from them to external ones, which they also deprive of their life; and especially because it is not sincere to speak so, for they who are sincere do not wish to speak or even think anything which others may not know, yea, all others, and even the whole heaven; whereas they who are not willing that others should know what they speak, pass judgment on others, think ill of them and well of themselves, and at last contract such a habit that they think and speak ill even of the church, of heaven, nay, of the Lord Himself.

(7748) It was said that those who love knowledges alone, and not a life according to knowledges, relate to the interior membrane of the skull; but that those who accustom themselves to speak without affection, and to draw the thought to themselves, and to withdraw it from others, relate to the same membrane, but when it has become bony; because from having some spiritual life they come to have none.

(7749) Those who love knowledges alone, and not a life according to them, for the most part pride themselves on them, and seem to themselves to be wiser than others. Thus they love themselves and despise others, especially those who are in good, whom they regard as simple and unlearned. But the lot is inverted in the other life, where those who have seemed to themselves wise become foolish, and those who seemed simple are wise.

(7750) As by a bird of stone were represented those who are in knowledges alone, and not in a life of love, and who consequently have scarcely any spiritual life, therefore here, by way of appendix, I may show that those only have spiritual life who are in heavenly love, and from this in knowledges; and that every love contains within it all power to know what belongs to that love. Take for example the animals of the earth, and also the animals or birds of heaven. These have the knowledge of all things of their love. Their loves are to feed themselves, to dwell safely, to propagate offspring, to rear their young; and they have all the requisite knowledge for these purposes; for this is in these loves, and flows into these creatures as into its own receptacles. This knowledge is in some cases so extraordinary that man cannot but be amazed at it. It is said to be inborn, and is called instinct; but it is of the love in which they are. [2] If man were in his own love, which is love to God and toward the neighbor, this being man's proper love by which he is distinguished from the beasts, he would then be not only in all requisite knowledge, but also in all intelligence and wisdom; neither would he have occasion to learn them, for they would flow in from heaven into these loves, that is, through heaven from the Divine. But as man is not in these, but in contrary loves, namely, in the love of self and the love of the world, therefore he must needs be born into all ignorance and lack of skill; yet by Divine means he is brought to something of intelligence and wisdom, but still not actually into anything unless he removes the loves of self and of the world, and thus opens the way for love to the Lord and love toward the neighbor. [3] That love to the Lord and love toward the neighbor have within them all intelligence and wisdom, can be seen from those who in the world have been in these loves, for when in the other life they come into heaven, they there know and are wise in such things as before they had never known; nay, they think and speak there as do the rest of the angels such things as the ear has never heard, nor the mind known, which are unutterable. The reason is that these loves have in them the capacity to receive such things.

(7751) At the end of the following chapter some account shall be given of the spirits and inhabitants of the planet Jupiter.

CHAPTER 11

(7752) ALL THINGS in the universe bear relation to Good and Truth. That which does not bear relation to good and truth is not in Divine order; and that which does not bear relation to both together, produces nothing. Good is that which produces, and truth is that by which it produces.

(7753) These facts may illustrate how the case is with spiritual good and truth, which are called charity and faith; namely, that all things which belong to the church bear relation to these, and those which do not bear relation to them have nothing of the church in them; and also that which does not contain both within it produces no fruit, that is, no good of charity or of faith.

(7754) For in order that anything may be produced, there must be two forces, one which is called active, the other which is called passive; the one without the other brings forth nothing. Such forces, or lives, are charity and faith in the man of the church.

(7755) The first of the church is good, the second is truth; or the first of the church is charity, and the second is faith. For the truth of the doctrine of faith is for the sake of the good of life. That which is the end for the sake of which something else exists, this is the first.

(7756) With the conjunction of the good which is of charity, and the truth which is of faith, in man, the case is this. The good which is of charity enters through the soul into man, but the truth which is of faith enters through the hearing; the former flows in immediately from the Lord, but the latter mediately through the Word. Hence the way by which the good of charity enters is called the internal way; and the way by which the truth of faith enters is called the external way. That which enters by the internal way is not perceived, because it is not plainly subject to sensation; whereas that which enters by the external way is perceived, because it is plainly subject to sensation. For this reason everything of the church is attributed to faith. It is otherwise with those who have been regenerated; with such the good that is of charity is plainly perceived.

(7757) The conjunction of the good of charity with the truth of faith is effected in the interiors of man. The good itself which flows in from the Lord adopts truth there, and appropriates it to itself, and thereby causes the good with the man to be good, and the truth to be truth; or the charity to be charity, and the faith to be faith. Without this conjunction charity is not charity, but only natural goodness; neither is faith faith, but only the memory-knowledge of such things as are of faith, and in some cases a persuasion that a thing is so for the sake of earning gain or honor.

(7758) When truth has been conjoined with good it is no longer called truth, but good; and so when faith has been conjoined with charity it is no longer called faith, but charity; the reason is that the man then wills and does the truth, and that which he wills and does is called good.

(7759) With the conjunction of the good of charity with the truth of faith, the case, further, is this. This good obtains its quality from truth, and truth its essence from good. From this it follows that the quality of good is according to the truths with which it is conjoined; and therefore good becomes genuine if the truths with which it is conjoined are genuine. Genuine truths of faith are possible within the church, but not out of it, for within the church is the Word.

(7760) Moreover, the good of charity receives its quality also from the abundance of the truths of faith; likewise from the connection of one truth with another; thus is formed spiritual good with man.

(7761) A clear distinction must be made between spiritual good and natural good. As before said, spiritual good has its quality from the truths of faith, their abundance, and their connection; but natural good is born with the man, and also arises by accident, as by misfortunes, diseases, and the like. Natural good saves no one, but spiritual good saves all. The reason is that the good which is formed through the truths of faith is a plane into which heaven can flow, that is, the Lord through heaven, and lead man, and withhold him from evil, and afterward uplift him into heaven; but not so natural good; and therefore they who are in natural good can be as easily carried away by falsity as by truth, provided the falsity appears in the form of truth; and they can be as easily led by evil as by good, provided the evil is presented as good. They are like feathers in the wind.

(7762) The confidence of trust which is said to be of faith and is called faith, is not spiritual confidence or trust, but natural. Spiritual confidence or trust has its essence and life from the good of love; but not from the truth of faith separate. The confidence of faith separate is dead; and therefore there cannot be true confidence with those who have led an evil life. Moreover, that confidence which depends on salvation through the Lord's merit, irrespective of what the life has been, is likewise not from truth. EXODUS 11 1. And Jehovah said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterward he will let you go from hence; when he lets everything go, driving he shall drive you out from hence. 2. Say now in the ears of the people, and let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold. 3. And Jehovah gave the people favor in the eyes of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people. 4. And Moses said, Thus said Jehovah, About midnight I will go out into the midst of Egypt. 5. And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the maidservant that is behind the millstones; and every firstborn of beast. 6. And there shall be a great cry in the whole land of Egypt, such as there hath been none like it, nor shall be like it anymore. 7. And to all the sons of Israel shall not a dog move his tongue, from man and even to beast; that ye may know that Jehovah doth separate between the Egyptians and Israel. 8. And all these thy servants shall come down unto me, and bow down themselves to me, saying, Get thee out, thou, and all the people that is at thy feet; and thereafter I will go out. And he went out from before Pharaoh in the wrath of anger. 9. And Jehovah said unto Moses, Pharaoh will not hear you; that my wonders may be multiplied in the land of Egypt. 10. And Moses and Aaron did all these wonders before Pharaoh; and Jehovah made firm the heart of Pharaoh, and he did not let the sons of Israel go out of his land.

(7763) THE CONTENTS. The subject treated of in this chapter in the internal sense is the damnation of faith separate from charity, which is signified by the firstborn of Egypt that were given up to death at midnight; and also the memory-knowledges of truth and good that were to be transferred to those who are of the spiritual church, which knowledges are signified by the vessels of silver and of gold that the sons of Israel were to ask from the Egyptians.

(7764) THE INTERNAL SENSE. Verses 1-3. And Jehovah said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterward he will let you go from hence; when he lets everything go, driving he shall drive you out from hence. Say now in the ears of the people, and let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold. And Jehovah gave the people favor in the eyes of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people. "And Jehovah said unto Moses," signifies instruction; "Yet one plague more will I bring upon Pharaoh, and upon Egypt," signifies the end of vastation, which is damnation; “afterward he will let you go from hence,” signifies that then they will be left; “when he lets everything go, driving he shall drive you out from hence,” signifies that they will leave them completely, and will hold them in aversion, and shun their presence; “say now in the ears of the people,” signifies instruction and obedience; “and let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold,” signifies that the memory-knowledges of truth and good taken away from the evil who have been of the church, will be bestowed upon the good who are of it; “and Jehovah gave the people favor in the eyes of the Egyptians,” signifies the fear of those who are in evils on account of those who are of the spiritual church, by reason of the plagues; “moreover, the man Moses was very great in the land of Egypt,” signifies respect now for truth Divine; “in the eyes of Pharaoh’s servants, and in the eyes of the people,” signifies with those who were in subordination there.

(7765) And Jehovah said unto Moses. This signifies instruction (see n. 7186, 7267, 7304, 7380).

(7766) Yet one plague more will I bring upon, Pharaoh, and upon Egypt. That this signifies the end of vastation, which is damnation, is evident from the signification of “yet one plague more,” as being the last of vastation. That by the plagues brought upon Egypt were signified successive states of vastation, is evident from the explication of what goes before; that the last is damnation, namely, of faith separate from charity, will be seen from what follows; for by the firstborn given up to death in Egypt is signified the damnation of this faith; by “death,” the damnation itself; and by “the firstborn,” faith. Faith is said to be damned when the things of faith are applied to support falsities and evils; and when they support these, they pass over to their side, and become a means of confirming them. This is the case with those who both in doctrine and in life separate faith from charity; but with these there is no faith; there is only the memory-knowledge of such things as are of faith, which knowledge is by them called faith. This is meant by faith damned. Moreover, the subjects themselves in whom the things of faith have been adjoined to falsities and evils, after vastations are in damnation. The damnation is made sensible by the putrid and offensive stench which exhales from them, more than from those who have not been possessed of the things of faith. This is the case in particular as in general; in general, if any evil spirit approaches a heavenly society where there is charity, the stench from him is plainly perceived; in like manner in particular where there had been such things as are of heaven, that is, such as are of faith, and in the same subject also such things as are of hell. From all this it is now evident that by “yet one plague more which shall be brought upon Pharaoh and upon Egypt” is signified the last of vastation, which is damnation; for by Pharaoh are represented those who have infested, and who are here being damned; and by “Egypt” is signified the natural mind (n. 5276, 5278, 5280, 5288, 5301, 6147, 6252).

(7767) Afterward he will let you go from hence. That this signifies that then they will be left, is evident from the signification of “to let go,” as being to leave (as frequently above).

(7768) When he lets everything go, driving he shall drive you out from hence. That this signifies that they will leave them completely, and will hold them in aversion and shun their presence, is evident from the signification of “to let everything go,” as being to leave completely; and from the signification of “driving he shall drive you out,” as being to hold in aversion and shun those who are of the spiritual church whom they had infested; for he who holds in aversion the presence of anyone, also shuns his presence, and likewise drives him away from him. That they now hold in aversion and shun those who are of the spiritual church, is because the good and the truth which flow in, now torment them. The case herein is like that of painful ulcers which do not endure even the touch of warm water or a breath of air; or like that of an injured eye which cannot bear even the mild rays of the sun. The natural mind of such spirits is now such a sore; for after they have been vastated, that is, after the things that had been of faith have been rejected, they suffer at the least breath of good and truth, whence comes aversion.

(7769) Say now in the ears of the people. That this signifies instruction and obedience, is evident from the signification of “saying,” as here being instruction, for Jehovah now says what the sons of Israel were to do when they departed from Egypt. Obedience is signified by “saying in the ears,” for the ears correspond to obedience, and consequently signify it (n. 2542, 3869, 4551, 4652-4660).

(7770) And let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold. That this signifies that the memory-knowledges of truth and good, taken away from the evil who have been of the church, will be bestowed upon the good who are of it, is evident from the signification of "vessels of silver and vessels of gold," as being memory-knowledges of truth and good. (That "silver" denotes truth, and "gold" good, see n. 1551, 1552, 2954, 5658, 6112; and that "vessels" denote memory-knowledges, n. 3068, 3079.) Memory-knowledges are called vessels of truth and good, because they contain them. It is believed that the memory-knowledges of truth and good are the very truths and goods of faith; but they are not. It is the affections of truth and good that make faith, and these flow into memory-knowledges, as into their vessels. That to ask these things of the Egyptians denotes to take them away and adjudge them to themselves, is plain; hence in a previous chapter (3) it is said that they should "spoil the Egyptians" (verse 22); and in the chapter which follows (12), that they "spoiled them." Its being said that "a man should ask of his companion and a woman of her companion," is because "man" relates to truth, and "woman" to good, as they also signify them. [2] How the case herein is, see the explication at Exodus 3:22, n. 6914-6917, from which it can be seen that the very memory-knowledges of truth and good which have been possessed by those of the church who have known the arcana of faith and yet have lived a life of evil, are transferred to those who are of the spiritual church. (How this transfer is effected, see n. 6914.) These things are signified by the Lord's words in Matthew: The Lord said unto him who went away and hid his talent in the earth, Take ye the talent from him, and give it to him that hath the ten talents. For unto everyone that hath shall be given, that he may have abundance; but from him that hath not, even that which he hath shall be taken away; and cast ye the useless servant into the outer darkness (Matt. 25:25, 28-30; and Luke 19:24-26). Whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath (Matt. 13:12; and Mark 4:24-25). [3] The reason is that with the evil the knowledges of good and truth are applied to evil uses, and with the good the knowledges of good and truth are applied to good uses; the knowledges are the same, but the application to uses effects their quality with each person. The case herein is like that of worldly riches, which with one person are disposed for good uses, with another for evil uses; consequently riches are such with each person as are the uses unto which they are disposed. From this also it is evident that the same knowledges, like the same riches, which the evil had possessed, can be with the good and serve for good uses. From all this it can now be seen what is represented by the command that the sons of Israel should ask from the Egyptians vessels of silver and vessels of gold, and should thus deprive and despoil them; such seizure or despoiling would never have been commanded by Jehovah unless it had represented such things in the spiritual world. [4] Similar to this is what is written in Isaiah: At last the merchandise of Tyre, and her meretricious hire, shall be holiness to Jehovah; and it shall not be stored up nor kept back; but her merchandise shall be for them that dwell before Jehovah to eat, to sate themselves, and for the ancient one in covering himself (Isa. 23:18); speaking of Tyre, by which are signified the knowledges of good and truth (n. 1201); "merchandise" and "meretricious hire" denote knowledges applied to evil uses; that these should be given to the good who will apply them to good uses, is signified by "her merchandise being for them that dwell before Jehovah to eat to sate themselves, and for the ancient one in covering himself." [5] Also in Micah: Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; that thou mayest break in pieces many peoples; and I have devoted their gain to Jehovah, and their wealth to the Lord of the whole earth (Micah 4:13); "to break in pieces many peoples" denotes to devastate them; the "gain which is devoted to Jehovah and to the Lord of the whole earth" denotes the knowledges of truth and good. That David sanctified to Jehovah the silver and the gold that he had taken from the nations which he had subdued, from the Syrians, from Moab, from the sons of Ammon, from the Philistines, from Amalek, and from the spoil of Hadadezer (2 Sam. 8:11-12); and that Solomon put the sanctified things of his father among the treasures of the house of Jehovah (1 Kings 7:51) involve the like.

(7771) And Jehovah gave the people favor in the eyes of the Egyptians. That this signifies the fear of those who are in evils on account of those who are of the spiritual church by reason of the plagues, is evident from what was unfolded above (n. 6914), where are like words.

(7772) Moreover, the man Moses was very great in the land of Egypt. That this signifies respect now for truth Divine, is evident from the representation of Moses, as being truth Divine (of which frequently above); from the signification of “very great,” as being respect, here respect from fear, for the evil who are in hell have no other respect for the Divine than that of fear (that “very great” denotes respect, is manifest, for it is said “in the eyes of Pharaoh’s servants, and in the eyes of the people”); and from the signification of “the land of Egypt,” as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301, 6147, 6252). From this it is evident that by “the man Moses was very great in the land of Egypt,” is signified respect for truth Divine in the mind, namely, in that of the infesters.

(7773) In the eyes of Pharaoh’s servants, and in the eyes of the people. That this signifies, with those who were in subordination there, is evident from the signification of “servants” and of “people,” as being those who are subordinate; for by Pharaoh are represented the chief ones who infested, under whom the rest were subordinate. That the subordinate are signified is because among the evil as well as among the good, that is, in hell as in heaven, there is a form of government, that is, there is rule, and there is subordination, without which society would have no coherence. But the subordinations in heaven are wholly different from the subordinations in hell. In heaven all are like equals, for one loves another as brother loves brother;

nevertheless one sets another before himself in proportion as he excels in intelligence and wisdom. The very love of good and truth causes everyone, as it were of himself, to subordinate himself to those who are superior to him in the wisdom of good and the intelligence of truth. But the subordinations in hell are those of despotic authority, and consequently of severity; for he who commands rages fiercely against those who do not favor all his commands; for everyone regards another as his enemy, although outwardly as a friend, for the sake of banding together against the violence of others. This banding together is like that of robbers. They who are subordinate continually aspire to rule, and also frequently break forth in revolt, and then the conditions there are lamentable, for then there are severities and cruelties and this takes place by alternations. From all this it can be seen how the case is with subordinations in the other life.

(7774) Verses 4-8. And Moses said, Thus said Jehovah, About midnight I will go out into the midst of Egypt. And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the maidservant that is behind the millstones; and every firstborn of beast. And there shall be a great cry in the whole land of Egypt, such as there hath been none like it, nor shall be like it anymore. And to all the sons of Israel shall not a dog move his tongue, from man and even to beast; that ye may know that Jehovah doth separate between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves to me, saying, Get thee out, and all the people that is at thy feet; and thereafter I will go out. And he went out from Pharaoh in the wrath of anger. "And Moses said, Thus said Jehovah," signifies instruction; "About midnight," signifies when the devastation is total; "I will go out into the midst of Egypt," signifies the presence of the Divine then everywhere; "and every firstborn in the land of Egypt shall die," signifies the damnation then of faith separate from charity; "from the firstborn of Pharaoh about to sit upon his throne," signifies the falsified truths of faith which are in the first place; "even to the firstborn of the maidservant that is behind the millstones," signifies the falsified truths of faith which are in the last place; "and every first-born of beast" signifies the adulterated goods of faith; "and there shall be a great cry in the whole land of Egypt," signifies interior lamentation; "such as there hath been none like it, nor shall be like it anymore" signifies that the state was such that there could not be any like it; "and to all the sons of Israel shall not a dog move his tongue," signifies that among those who were of the spiritual church there should not be the least of damnation and lamentation; "from man and even to beast," signifies neither as to truth nor as to good; "that ye may know that Jehovah doth separate between the Egyptians and Israel," signifies that it may be known what is the nature of the difference between those who are in evil and those who are in good; "and all these thy servants shall come down unto me," signifies those who are subordinate; "and bow down themselves to me," signifies respect from fear on account of truth Divine;

"saying, Get thee out, and all the people that is at thy feet," signifies supplication that they may depart from those who are in truth from the Divine, from the highest to the lowest; "and thereafter I will go out," signifies that truth Divine will depart; "and he went out from before Pharaoh in the wrath of anger," signifies the rending asunder of the presence of truth Divine from those who are about to be damned.

(7775) And Moses said, Thus said Jehovah. This signifies instruction (as above, n. 7765).

(7776) About midnight. That this signifies when the devastation is total; is evident from the signification of "midnight," as being when the thick darkness is most dense, that is, when there is mere falsity; for "night" signifies a state of falsity (n. 2353, 6000), and the middle of it denotes the highest; thus "midnight" denotes total devastation.

(7777) I will go out into the midst of Egypt. That this signifies the presence of the Divine then everywhere, is evident from the signification of "going out through the midst," when said of Jehovah, as being the presence of the Divine. When "the midst" is predicated of land it signifies everywhere; for "to go out through the midst of Egypt" denotes into every part.

(7778) And every firstborn in the land of Egypt shall die. That this signifies the damnation of faith separate from charity, is evident from the signification of "dying," as being damnation (see n. 5407, 6119); and from the signification of "firstborn," as being the faith of the church through which is charity (n. 352, 2435, 6344, 7035); but the "firstborn in the land of Egypt" denotes faith without charity (of which above, n. 7766). [2] As regards faith without charity, it is to be said further that faith without charity is not faith, but only the memory-knowledge of such things as are of faith; for the truths of faith look to charity as their ultimate end, and afterward proceed from charity as their first end. From this it is manifest that those things which are of faith have no existence with those who are not in charity, and yet it is known that the memory-knowledge of the truths of faith does exist with them. This memory-knowledge is that which they call faith. And when the memory-knowledges of the truth and good of faith are applied by them to confirm falsities and evils, then the truths and goods of faith no longer exist with them, because the truths and goods give assent to the falsities and evils which they serve, for then those very falsities and evils which they confirm are seen in them. [3] Those things which are of genuine faith look upward to heaven and to the Lord; but those which are of faith separate from charity look downward, and when they confirm evils and falsities they look toward hell. From this also it is evident that faith separate from charity is not faith. From all this it can be seen what is meant by the damnation of faith separate from charity, namely, that it is the damnation of the falsified truth and adulterated good of faith; for when good has been falsified it is no longer truth but falsity, and when good has been adulterated it is no longer good but evil; and faith itself is no longer the faith of truth and good, but of falsity and evil, no matter how it may appear and sound in the outward form. And (what is a secret) the quality of everyone’s faith is such as is the quality of his life. If therefore the life has been damned, so also has the faith; for it is the faith of falsity when the life is a life of evil. That this is so does not appear in the world, but it is clearly shown in the other life when the evil there are being deprived of the memory-knowledge of truth and good, for then the falsities from evils which had lain hidden within them, come forth. [4] With some of the evil there is a persuasion that the truth of faith is truth, which persuasion is also supposed to be faith, but is not faith; for it is impressed from this end, that it may serve as a means of securing gain, honors, and reputation. So long as these truths serve as means, they are loved for the sake of the end, which is evil; but when they no longer so serve, they are left behind, nay, they are regarded as falsities. This persuasion is what is called “persuasive faith,” and is what is meant by the words of the Lord in Matthew: Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name have cast out demons, and in Thy name done many mighty works? But then will I confess unto them, I know you not; depart from Me ye that work iniquity (Matt. 7:22-23). The same faith is also meant by the “lamps without oil” with the five foolish virgins, who also said, “Lord, Lord, open to us. But He answering said, Verily I say to you, I know you not” (Matt. 25:11-12); by “lamps” are signified the truths of faith, and by “oil” the good of charity; thus by “lamps without oil,” the truths of faith without the good of charity.

(7779) From the firstborn of Pharaoh about to sit upon his throne. That this signifies the falsified truths of faith which are in the first place, is evident from the signification of "the firstborn," as being faith (see n. 352, 2435, 6344, 7035); from the representation of Pharaoh, as being memory-knowledge in general perverting the truths of the church (n. 6015, 6651, 6679, 6683, 6692), thus "the firstborn of Pharaoh" denotes the faith of such, consequently the faith of the falsified truths of faith; and from the signification of "throne," as being the reign of truth, and in the opposite sense, the reign of falsity (see n. 5313). That the falsified truths of faith which are in the first place are meant by "the firstborn of Pharaoh about to sit upon his throne" is evident from the fact that it is said "even to the firstborn of the maidservant that is behind the millstones," by which are signified the falsified truths of faith which are in the last place; and moreover, the son of a king is what comes first, because a king is the head. [2] Falsified truths in the first place are those which are acknowledged as essentials, such as these: that faith saves howsoever a man has lived; that it saves man in the last hour of his life; and that he then is pure from sins; thus that sins are wiped away in a moment, like the uncleanness of the hands by water; which insist that there is faith without charity, and that in respect to man's salvation the life effects nothing, also that a man-devil can in a moment be made an angel of God. Such and the like are falsified truths in the first place. Those which are thence next derived are in the second place. Those which are remotely derived are in the last place. For the derivations of every truth are ample, and in a long series, some of which enter directly, some indirectly; those which only touch being the last. [3] That such and the like are falsified truths of faith, is very evident; for who does not know, if he thinks justly, that the life of faith causes a man to be spiritual, but not faith except insofar as it has been implanted in the life. The life of man is his love, and that which he loves he wills and intends, and that which he wills and intends, he does. This is the being of man, but not that which he knows and thinks and does not will. This being of man cannot in any wise be changed into another being by thinking about mediation and salvation; but by regeneration anew, which is being effected during a great part of his life; for he must be conceived, born, and grown up anew; and this is not effected by thinking and speaking, but by willing and acting. [4] These things are said because by the "firstborn of Pharaoh," and the "firstborn of the Egyptians," is signified faith separated from charity, which has been shown in what precedes not to be faith, but the memory-knowledge of such things as are of faith. The firstborn of the Egyptians represented this faith because the Egyptians were versed in the knowledge of rituals of the church above the rest who constituted the representative church after the time of the flood (see n. 4749, 4964, 4966, 6004). At that time all rites were representative of the spiritual things which are in heaven. The Egyptians had more knowledge of these things than others, but in process of time they began to love the knowledges alone, and then, in like manner as is done at this day, to make everything of the church consist in the knowledge of such things as are of the church, and no longer in the life of charity. Thus they inverted the whole order of the church, which being inverted, the truths which are called truths of faith could not but be falsified; for the truths which are applied contrary to Divine order (as is the case when they are applied to evils, and among the Egyptians to magic) are no longer truths with them, but become falsities from the evils to which they are applied. [5] To illustrate this by the worship of a calf among the Egyptians. They knew what a calf represented, namely, the good of charity; so long as they knew this and thought this, when they saw calves, or when they prepared calves in feasts of charity such as the ancients held, and afterward when calves were applied in sacrifices, they then thought sanely and together with the angels in heaven, to whom a calf is the good of charity. But when they began to make calves of gold, and to place them in their temples and worship them, they then thought insanely and together with the infernals; and in this way they inverted a true representative into a false representative.

(7780) Even unto the firstborn of the maidservant that is behind the millstones. That this signifies the falsified truths of faith which are in the last place, is evident from the signification of "firstborn," as being faith (of which just above, n. 7779), and because it denotes faith, it denotes truth in the complex, for truth is of faith because it is to be believed; and from the signification of "maidservant," as being the exterior affection of truth, or the affection of memory-knowledges (n. 1895, 2567, 3835, 3849). But a “maidservant behind the millstones” denotes the most external affection of memory-knowledges, for by “behind the millstones” is signified what is in the last place. It is said “behind the millstones” because a “millstone” is predicated of those things which are of faith; for by millstones grain is ground into flour, and is thus prepared for bread; and by “flour” is signified the truth from which is good, and by “bread” that very good which is thence derived. Thus “to sit at the millstones” is to learn and be imbued with such things as may be serviceable to faith, and through faith to charity. For this reason the ancients, when they described the first rudiments of the doctrine of faith, described them by “sitting at the millstones,” and the things which were still more rudimentary by “sitting behind the millstones.” Because of such a signification, the Lord, where He teaches about the last time of the church, says: Two women shall be grinding at the mill, the one shall be taken and the other left (Matt. 24:41), which would never have been said unless a “mill” had signified those things which are of faith. (What a “mill” and “grinding” mean in the internal sense, see n. 4335.) As to the truths of faith which are in the first place, and those which are in the last, be it known that those truths of faith which immediately proceed from the good of charity are what are in the first place, for they are goods in form; but the truths which are in the last place are naked truths; for when truths are successively derived, they recede at each step from good, and finally become naked truths. Such truths are signified by “maidservants behind the millstones.”

(7781) And every firstborn of beast. That this signifies the adulterated goods of faith, is evident from the signification of “firstborn,” as being faith; and from the signification of “beast,” as being the affections of good, and in the opposite sense the affections of evil (see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3519, 5198). That “beasts” have this signification is from the representatives in the other life (n. 3218). Therefore also such things were signified by them in sacrifices (n. 2180, 2805, 2807, 2830, 3519). As “beasts” had this signification, therefore by “the firstborn of beast” is signified the good of truth, in this case adulterated, because belonging to the Egyptians, who perverted all truths and goods by applications to evil uses.

(7782) And there shall be a great cry in the whole land of Egypt. That this signifies interior lamentation, is evident from the signification of a “cry” (here made on account of the dead firstborn, in the internal sense on account of damnation), as being lamentation. That “a great cry” denotes interior lamentation, is because the greater the lamentation is, the more interior it is.

(7783) Such as there hath been none like it, nor shall be like it anymore. That this signifies that the state was such that there could not be any like it, can be seen from what has been unfolded above (n. 7649, 7686).

(7784) And to all the sons of Israel shall not a dog move his tongue. That this signifies that among those who are of the spiritual church there shall not be the least of damnation and lamentation, is evident from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of “a dog not moving his tongue,” as being that there shall not be the least of damnation and lamentation; for this statement is opposed to the “great cry which shall be in the land of Egypt,” which denotes interior lamentation (n. 7782), and this on account of the damnation signified by the death of the firstborn. [2] By those who are of the spiritual church (that is, who are in the good of this church) not having the least of damnation, is not to be understood that they are devoid of all evil; but that they are withheld from evil in good by the Lord. That which is their own is nothing but what is evil and damned; but that which is the Lord’s own and which they receive is good, consequently is devoid of all damnation. Thus it is meant that there is nothing of damnation with those who are in the Lord. [3] Its being said that “a dog shall not move his tongue” is on account of the signification of a “dog.” A “dog” signifies the lowest of all, or those who are of small value in the church, likewise those who are outside of the church, also those who prate much about the things of the church and understand little; and in the opposite sense, those who are altogether outside of the faith of the church and treat with contumely the things of faith. That “dogs” signify those who are outside of the church, is evident in Matthew: Jesus said unto the Greek woman, a Syrophoenician, It is not good to take the children’s bread and cast it to the dogs. But she said, Surely

Lord; but even the little dogs eat of the crumbs which fall from their master’s table. Then Jesus answering said unto her, O woman, great is thy faith; be it unto thee as thou wilt; and her daughter was healed (Matt. 15:26-28; Mark 7:27-28); where by “children” are meant those who are within the church, and by “dogs” those who are outside of it. In like manner by the “dogs which licked the sores of Lazarus” (Luke 16:21); for by the “rich man” there, in the internal sense, is meant one who is within the church and consequently abounds spiritual riches, which are the knowledges of truth and good. “Dogs” denote those who are in the lowest place within the church, who prate much about the things of the church and understand little, and in the opposite sense, those who treat with contumely the things of faith, in these passages: His watchmen are all blind, they do not know; they are all dumb dogs, they cannot bark; looking on, lying down, loving to sleep (Isa. 56:10). They are noisy like a dog, they go round about in the city; for they belch with their mouth; swords are in their lips (Ps. 59:6-7, 14). That thy foot may stamp in blood, the tongue of thy dogs . . . (Ps. 68:23). Give not that which is holy to the dogs, neither cast ye your pearls before the swine, lest haply they trample them with their feet, and turn and rend you (Matt. 7:6). For this reason the vilest of all things, which was to be cast away, is signified by a “dead dog” (1 Sam. 24:14; 2 Sam. 9:8; 16:9).

(7785) From man and even to beast. That this signifies neither as to truth nor as to good, is evident from the signification of “man,” as being truth (see n. 3134); and from the signification of "beast," as being the affection of good, thus good (of which just above, n. 7781).

(7786) That ye may know that Jehovah doth separate between the Egyptians and Israel. That this signifies that it may be known what is the difference between those who are in evil and those who are in good, is evident from the signification of "knowing," as being to be known; from the representation of the Egyptians, as being those who are in evil (by "the Egyptians" were before signified those who are in falsity, but now, after they have been vastated in respect to the truths of the church which they knew, they signify those who are in evil, for by the death of the firstborn is signified damnation, which is a state of evil); and from the representation of the sons of Israel, as being those who are of the spiritual church (see above, n. 7784), thus those who are in good; for they who are of the spiritual church are led by means of faith to charity, thus by means of truth to good.

(7787) And all these thy servants shall come down unto me. That this signifies those who are subordinate, is evident from the signification of "Pharaoh's servants," as being those who are subordinate (of which above, n. 7773).

(7788) And bow down themselves to me. That this signifies respect from fear on account of truth Divine, is evident from the representation of Moses, as being truth Divine (of which frequently above); from the signification of "bowing down themselves," as being humiliation; but here, because it is said of those who are in evil, it denotes respect from fear. It is said "respect from fear," because the evil have not any respect for truth Divine, not even for the Divine Itself, except that which they have from fear; for they who are in hell love themselves alone, and those who love themselves alone have no respect for anyone else, because they turn toward themselves all respect for others, even for the Divine Itself. Where love is, there is respect; where love is not, there is no respect except that which is from fear. For this reason the evil in the other life undergo punishments, until at last they do not venture to rise up against the good and infest them; for they are deterred from doing evil by no other means than the fear of punishments.

(7789) Saying, Get thee out, and all the people that is at thy feet. That this signifies supplication that those may depart who are in truth from the Divine, from the highest to the lowest, is evident from the signification of "going out," as being to depart; from the representation of Moses, who is here meant by "thee," as being truth Divine; from the signification of "people," as being those who are in truth from the Divine; for by the sons of Israel, who are here "the people," are represented those who are of the spiritual church, thus who are in the truth of good and in the good of truth, here those who are in the truth from the Divine, because it is said "the people who are at thy feet," for by Moses is represented truth Divine; and from the signification of "at thy feet," as being those who are beneath, thus who are subordinate. For the "feet" signify lower because natural things, because the natural world is beneath the spiritual world (that the "feet" signify natural things see n. 2162, 3761, 3986, 4280, 4938-4952); and for this reason it is said, "the people who are at thy feet." From the highest to the lowest is also signified; by “Moses” the highest, because he represents truth Divine; by “the people at his feet,” all and each of those who are in truth from the Divine.

(7790) And thereafter I will go out. That this signifies that truth Divine will depart, is evident from the signification of “going out,” as being to depart; and from the representation of Moses, as being truth Divine. These things signify that when those who have infested the upright are damned, all truth Divine departs from them; for they are then in the state of their evil, and evil rejects and extinguishes all truth Divine. Heretofore, previous to their damnation, they were indeed acquainted with the truths of faith; but nevertheless they had no truths in them; for truths were then in their mouth, but not in the heart; and therefore when they have been vastated as to these truths, evil remains, and then also the falsity of evil comes forth to view which had lain hidden within them; for although they had professed truths, they were nevertheless not in truths, but in falsities. Moreover, the very profession of truth did not descend from its own beginning, namely, from good; but from evil; for they had made it for the sake of gain, honors, and reputation, thus for the sake of themselves and the world. The truths which descend from such a beginning adhere on the surface, and therefore when they are being vastated the truths fall off like scales, and when they fall off, they leave places that are foul-smelling and putrid from the falsities which exhale from the evils there. Such is the lot of those who have known the truths of faith, and yet have lived contrary to them, according to the Lord's words in Luke: That servant who knoweth his Lord's will, but maketh not himself ready, nor doeth his will, shall be beaten with many stripes; but he that knoweth not, though he do things worthy of stripes, shall be beaten with few (Luke 12:47-48).

(7791) And he went out from before Pharaoh in the wrath of anger. That this signifies the rending asunder of the presence of truth Divine from those about to be damned, is evident from the signification of "going out," as being to depart, here to be rent asunder, because it is said "in the wrath of anger;" moreover, at the last when damnation takes place, there is a rending asunder; for when they begin to hold truth Divine in aversion, and also to fear it, and finally to feel horror at its presence, they rend themselves asunder from it; from the representation of Moses, as being truth Divine (of which frequently above); from the representation of Pharaoh, as being those who had infested those who are of the spiritual church (of which also frequently above), but in the present case those who are about to be damned, for damnation is signified by the firstborn being given up to death (see n. 7778); and from the signification of "the wrath of anger," as being repugnance and aversion (see n. 3614, 5034, 5798), and when attributed to the Divine, as here to the Divine truth which is represented by Moses, it is not meant that the Divine turns itself away, but that they who are in evil turn themselves away (see n. 5798). "Wrath" is predicated of falsity, and "anger" of evil (n. 3614).

(7792) Verses 9, 10. And Jehovah said unto Moses, Pharaoh will not hear you; that My wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh; and Jehovah made firm the heart of Pharaoh, and he did not let the sons of Israel go out of his land. "And Jehovah said unto Moses," signifies information; "Pharaoh will not hear you," signifies no obedience; "that My wonders may be multiplied in the land of Egypt," signifies that they may be confirmed in the fact that they were in no faith, but in evil; "and Moses and Aaron did all these wonders before Pharaoh," signifies that these vastations, and the consequent confirmations that they were in evil, were effected by means of truth proceeding from the Divine; "and Jehovah made firm the heart of Pharaoh," signifies that they were determined; "and he did not let the sons of Israel go out of his land," signifies that they did not leave those who were of the spiritual church.

(7793) And Jehovah said unto Moses. That this signifies information, is evident from the signification of "saying," when Jehovah foretells what shall be done, as being information.

(7794) Pharaoh will not hear you. That this signifies no obedience, is evident from the signification of "to hear," as being obedience (n. 2542, 3869, 4652-4660, 5017, 7216); and from the representation of Pharaoh, as being those who have infested the upright in the other life, and who are now about to be damned.

(7795) That My wonders may be multiplied in the land of Egypt. That this signifies that it may be confirmed that they had been in no faith, but in evil, is evident from the signification of the "wonders" and "signs" that were done in Egypt, as being vastations and consequent confirmations that they were evil (n. 7633); for these "wonders" signified so many degrees of the vastation of those who within the church had been in the memory-knowledge of such things as are of faith, and yet had lived evilly; and because these are they who infest the upright in the other life, it is their state now which is here signified (n. 7465). By these "wonders being multiplied" are signified the successive degrees of their states. The reason why there are so many degrees is in order that the evil may be confirmed in the fact that they are in evil; and also that the good may be enlightened concerning the state of those within the church who have lived evilly (n. 7633). Except for these reasons, the evil might be condemned and let down into hell without so many successive changes of states. [2] That before the evil are condemned and let down into hell they undergo so many states is altogether unknown in the world. It is believed that man is at once either condemned or saved, and that this is effected without any process; but the case is otherwise. Justice reigns there, and no one is condemned until he himself knows, and is inwardly convinced, that he is in evil, and that it is utterly impossible for him to be in heaven. His own evils are also laid open to him, according to the words of the Lord in Luke: There is nothing covered up, that shall not be revealed; or hidden, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and that which ye have spoken in the ear in the bed chambers shall be proclaimed upon the housetops (Luke 12:2-3; Matt. 10:26-27; Mark 4:22); and what is more, he is also warned to desist from evil; but when he cannot do this because of the dominion of evil, the power is then taken away from him of doing evil by falsifications of truth and pretenses of good, which is effected successively from one degree to another, and finally condemnation follows and the letting down into hell. This takes place when he comes into the evil of his life. [3] The evil of the life is evil of the will and of the thought thence derived; thus it is the man’s inward quality and what would be his quality outwardly if he were not hindered by the laws, and likewise by fears of the loss of gain, of honor, of reputation, and of life. This is the life which follows every man after death, but not the outward life, except that which proceeds from the inward life; for in outward things a man pretends what is contrary; and therefore when a man after death is being vastated in respect to outward things, it then plainly appears what had been his quality both in will and in thought. To this state every evil person is reduced by means of degrees of vastation, for all vastation in the other life advances from outward to inward things. From all this it can be seen what is the nature of the justice in the other life, and what the nature of the process before an evil person is condemned. From this it is evident that by “My wonders being multiplied in the land of Egypt,” is signified that the evil may be confirmed in the fact that they have been in no faith, but in evil. (That they who are in evil have no faith, see above, n. 7778.)

(7796) And Moses and Aaron did all these wonders before Pharaoh. That this signifies that these vastations, and the consequent confirmations that they were in evil, were effected by means of truth from the Divine, is evident from the representation of Moses and Aaron, as being truth Divine, Moses the truth which proceeds immediately from the Divine, and Aaron the truth which proceeds mediately (see n. 7010, 7089, 7382); and from the signification of the "wonders done in Egypt" or "before Pharaoh," as being so many vastations of those who had been of the church and had lived evilly. That the "wonders of Egypt" have this signification can be seen from the signification of the several wonders; that they are also confirmations that they are not in faith but in evil, see just above (n. 7795). It is said that "Moses and Aaron did these wonders," when yet they were not done by them, but by the Divine; but it is so said because by Moses and Aaron is represented truth Divine, and the wonders were wrought by the Divine by means of truth proceeding from Itself; for all things which are done by the Divine Itself are done by means of truth proceeding from Itself; the Divine Itself is the being [esse] of all things, whereas the truth proceeding from It is the derivative manifestation [existere] of all things; Good Itself, which is the Divine Esse, produces all things by means of its truth. It is said that vastations are effected by means of truth from the Divine, but it is to be understood that Divine truth is not the cause, for the Divine vastates no one; but the evil person vastates himself by rendering himself determined against truth Divine, extinguishing, rejecting, or perverting it; and by turning the good Divine which continually flows in, into evil. This evil then is that which vastates, and from this it is evident whence the cause is, namely, that the influx of good and of truth from the Divine is not the cause, for without the influx of these there is no life; but the cause is their conversion into evil and falsity, which is done by him who is in evil.

(7797) And Jehovah made firm the heart of Pharaoh. That this signifies that they were determined, is evident from the signification of "making firm the heart," as being to be determined (see n. 7272, 7300, 7305. That Jehovah does not make firm the heart, or do evil, although this is attributed to Him in the sense of the letter of the Word, see n. 7533, 7632, 7643).

(7798) And he did not let the sons of Israel go out of his land. That this signifies that they did not leave those who were of the spiritual church, is evident from the signification of "to let go," as being to leave; and from the representation of the sons of Israel, as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

(7799) ON THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER. Social interaction with the spirits and angels of the planet Jupiter has been granted me a longer time than with the spirits of the other planets, and therefore more particulars are to be related concerning their state, and that of the inhabitants of this planet.

(7800) The planet Jupiter does not indeed appear to those who are in the other life; but the spirits who are from it.

These appear in front, to the left, at some distance, and this constantly; there also the planet is in the idea of spirits and angels. The spirits of each planet are separate from those of other planets, and are near their own world. The reason why they are separated is that they are of a different disposition, and are in a different province in the Grand Man; and they who are of a different disposition appear remote from others according to the diversity. All separation and distinction of spirits and angels in respect to places and distances in the other life, appear in accordance with the diversities of dispositions and genius, for place corresponds to state (see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

(7801) There are many kinds of spirits from the planet Jupiter, but there are three with which I have been in company, and with which I have often spoken. One kind, which is also the lowest, appear dark, almost black. They are contemned by others, and are called "chastisers," because they chastise the inhabitants of their earth who live evilly; they are continually desirous to come to heaven. Another kind have shining faces, as from the reflected light of a candle. These appear to sit like idols, for they suffer themselves to be adored by others, especially by the servants whom they had in the world; for there they persuaded them that they were mediators with the Lord; they are called by them "saints," and also "lords." The third kind, which is the best, excel the rest in intelligence and wisdom. They appear in blue clothing, or clothing of the color of the sky, with interwoven little grains of gold. But the angels themselves who are from that earth, are together with the angels of the rest of the earths; for all who are truly angels constitute one general heaven.

(7802) It is a common thing on that earth for spirits to speak with the inhabitants and instruct them, and also chastise them if they have done evil; on which subject, as many things have been related to me by their angels, I would speak in order. The reason why the spirits of that planet speak with the men, is that these think much about heaven, and about the life after death; and are comparatively but little solicitous about life in the world; for they know that they will live after their decease, and in a state of happiness according to the state of their internal man as formed in the world. It was also a common thing on our earth in ancient times to speak with spirits and angels, from a like cause, namely, that those men thought about heaven, and little about the world. But this living communication with heaven was in time closed, as man from internal became external, that is, as he began to think about the world and little about heaven, and especially when he no longer believed that there is a heaven or a hell, nor that there is in himself a spirit man who lives after death. For at this day it is believed that the body lives from itself, and not from its spirit; and therefore unless man could now have faith that he is to rise again with the body, he would have no belief in a resurrection.

(7803) As regards the speech of spirits with the inhabitants of the planet Jupiter, there are spirits who chastise; there are those who instruct; and there are those who rule them.

The spirits who chastise apply themselves to the left side, and incline themselves toward the back; and when they are there, they draw forth from the man's memory all his deeds and thoughts; for this is easy to spirits, because, when they come to a man, they come instantly into all his memory (n. 6199, 6193, 6198, 6199, 6214). If they find that he has done evil or thought evil, they reprove him, and also chastise him with a pain in the joints of the feet or of the hands, or with pain about the epigastric region; this moreover, spirits can do dexterously, when it is permitted. When such chastisers come to a man, they excite horror together with fear; whereby he is aware of their approach. Evil spirits can excite fear when they approach anyone, especially those who when they lived in the world had been robbers. That I might know in what manner these spirits act when they come to a man of their earth, it was permitted that such a spirit should come also to me. When he was near, horror attended with fear palpably seized me; but I was not terrified and in horror inwardly, but outwardly, because I knew that he was such a spirit. He was also seen, and appeared like a dark cloud with little moving stars in the cloud; moving stars signify falsities; but fixed stars truths. He applied himself to my left side, toward the back; and he also began to reprove me on account of the things I had done and thought, which he drew forth from my memory and gave a wrong interpretation to; but he was hindered by the angels who also were present. When he noticed that he was with another than a man of his own earth, he began to speak to me, and to say that when he comes to a man, he knows all and everything which the man has done and thought; also that he severely reproves him, and likewise chastises him with various pains.

(7804) The spirits who instruct, however, also apply themselves to the left side of those whom they instruct, but more in front. They also reprove, but gently, and presently teach how they ought to live. These also appear dark, yet not as the former, like clouds; but as if clothed with sackcloth. These are called "instructors," but the former "chastisers."

(7805) When these spirits are present, angelic spirits also, likewise from their earth, are present, and take their seat at the head, and as it were fill it in a special manner. Their presence is also perceived there as a gentle breathing, for they are afraid lest the man should perceive even the least pain or anxiety from their approach and influx. They rule the chastising and instructing spirits, preventing the former from doing worse to the man than is permitted by the Lord, and enjoining the latter to speak the truth. It has also been given me to speak with these angelic spirits.

(7806) There are two signs which appear to those spirits when they are with a man. They see an old man with a whitish face; this is a sign to say nothing but what is true. They also see a face in a window; this is a sign to depart thence. I have seen both that old man, and likewise the face in the window; when the latter was seen, the spirit immediately departed from me.

(7807) When the chastising spirit was with me, the angelic spirits kept my face constantly cheerful and smiling, and the region about the lips prominent, and my mouth open. This the angels very easily do by means of influx. They said that when present they induce such a countenance upon the inhabitants of their earth.

(7808) If after chastisement and instruction the man again does evil or thinks to do evil, and does not restrain himself by virtue of the precepts of truth, on the return of the chastising spirit he is more severely punished. But the angelic spirits moderate the punishment according to the intention in the deeds, and according to the will in the thoughts.

(7809) Spirits there speak with man, but not conversely man with spirits, except these words, when he is instructed, that "he will do so no more." Nor is he allowed to tell any of his companions that a spirit has spoken to him; and if he does, he is severely punished. These spirits of Jupiter at first supposed that when they were with me, they were with a man of their own earth; but when in my turn I spoke to them, and also when I thought that I would publish such things, and they were not allowed to chastise, or to instruct me, they noticed that they were with another.

(7810) At another time also a chastising spirit came to me, and applied himself to my left side below the middle of the body, as before, and also desired to punish me; but he was driven away by their angels, who likewise were present. He then showed me the kinds of punishments which they are permitted to inflict on the men of their earth if they do evil and intend to do evil. Besides a pain in the joints, there was a painful contraction around the middle of the belly, which is felt like a compression by a sharp girdle; there was alternate withdrawal of the respiration, even to distress; also a prohibition against eating anything but bread; lastly, a denunciation of death if they did not leave off doing such things; and at the same time a deprivation of the joy from consort, children, and companions, resulting in the instilling of grief.

(7811) From all this it can be seen that their angels, who sit at the head, exercise a kind of judicature over the man, for the angels permit, moderate, restrain, and inflow. But it was given me to say to them that they ought not to believe that they judge; but that the Lord alone is the Judge, and that from Him flow in with them all the things which they direct and enjoin upon the chastising and instructing spirits, and that these things only appear as if from them.

(7812) Besides the spirits of whom mention has now been made, there are also spirits who infuse contrary persuasions; being those who while they lived in the world were banished from the society of others, because they were evil. When they approach, there appears as it were a flying flame which glides down near the face; they place themselves beneath, at the man’s hinder parts, and speak from there toward the parts above. They speak things contrary to those which the instructing spirit from the angels has said; namely, that they need not live according to the instruction, but at their own good will and pleasure, and the like. They usually come immediately after the former spirits have departed. But the men on that earth know who and of what quality these spirits are, and therefore they pay no regard to them. Nevertheless they thus learn what evil is, and so what good is; for by evil is learned what is good, the quality of good being known from its opposite. All perception of a thing is according to reflection bearing on the distinctions that come from contraries in various ways and in various degrees.

(7813) The subject of the spirits and inhabitants of the planet Jupiter will be continued at the end of the following chapter.

CHAPTER 12

(7814) MAN HAS been so created that he can look upward, or above himself; and can also look downward, or below himself. To look above himself is to look to his neighbor, to his country, to the church, to heaven, especially to the Lord; but to look below himself is to look to the earth, to the world, and especially to himself.

(7815) That to look to his neighbor, to his country, and to the church, is to look above himself, is because this is to look to the Lord; for the Lord is in charity, and it is of charity to look to the neighbor, to one's country, and to the church, that is, to will well to them. But they look below themselves who turn themselves away from these, and will well only to themselves.

(7816) To look above oneself is to be uplifted by the Lord; for no one can look above himself, unless he is uplifted by Him who is above. But to look below himself is of man, because then he does not suffer himself to be uplifted.

(7817) They who are in the good of charity and of faith look above themselves, because they are uplifted by the Lord; but they who are not in the good of charity and of faith look below themselves, because they are not uplifted by the Lord. Man looks below himself when he turns the influx of truth and good from the Lord to himself. He who turns to himself the good and truth flowing in from the Lord, sees himself and the world before him, and does not see the

Lord with His good and truth, because they are behind him, and therefore come into such obscurity to him that he cares nothing for them, and at last he denies them.

(7818) By looking above self and below self, is meant to have as the end, or to love above all things. Thus by looking above self is meant to have as the end, or to love above all things, what is of the Lord and heaven; and by looking below self is meant to have as the end, or to love above all things, what is of self and the world. The interiors of man also actually turn themselves to where the love turns itself.

(7819) The man who is in the good of charity and faith loves also himself and the world, but no otherwise than as the means to an end are loved. The love of self with him looks to the love of the Lord, for he loves himself as a means to the end that he may serve the Lord; and the love of the world with him looks to the love of the neighbor, for he loves the world as a means for the sake of the end that he may be of service to the neighbor. When therefore the means is loved for the sake of the end, it is not the means that is loved, but the end.

(7820) From this it can be seen that they who are in worldly glory, that is, in eminence and opulence above others, can look above themselves to the Lord equally as can those who are not in eminence and opulence; for they look above themselves when they regard eminence and opulence as means, and not as the end.

(7821) To look above self is proper to man, but to look below self is proper to beasts. From this it follows that insofar as a man looks below himself or downward, so far he is a beast, and also so far is an image of hell; and that insofar as he looks above himself or upward, so far he is a man, and also so far is an image of the Lord. EXODUS 12 1. And Jehovah said unto Moses and unto Aaron in the land of Egypt, saying, 2. This month is to you the head of the months; this is the first to you in the months of the year. 3. Speak ye unto all the assemblage of Israel, saying, In the tenth of this month they shall take to them everyone a lamb, for the house of his fathers, a lamb for the house. 4. And if the house is too little for a lamb, then let him take he and his neighbor near unto his house in the number of the souls; everyone for the mouth of his eating shall ye count for the lamb. 5. A lamb unblemished, a male, a son of a year shall be for you; ye shall take it from the lambs and from the she-goats. 6. And it shall be for you to be kept even unto the fourteenth day of this month; and the whole congregation of the assemblage of Israel shall kill it between the two evenings. 7. And they shall take of the blood, and put it upon the two posts and upon the lintel, upon the houses in which they shall eat it. 8. And they shall eat the flesh in that night, roast with fire, and things unleavened; upon things bitter they shall eat it. 9. Eat ye not of it raw, and by boiling boiled in water, but roast with fire; its head upon its legs and upon its midst. 10. And ye shall not leave of it until the morning; and that which is left of it until the morning ye shall burn with fire. 11. And thus shall ye eat it: your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; this is the passover of Jehovah. 12. And I will pass through the land of Egypt in that night, and I will smite all the firstborn in the land of Egypt, from man and even unto beast; and on all the gods of Egypt I will do judgments: I am Jehovah. 13. And the blood shall be to you for a sign upon the houses where ye are; and I shall see the blood, and I will pass over you, and there shall not be in you a plague for a destroyer, when I smite the land of Egypt. 14. And this day shall be unto you for a memorial; and ye shall keep it a feast to Jehovah in your generations; ye shall keep it by an eternal statute. 15. Seven days shall ye eat unleavened things; even on the first day ye shall cause leaven to cease from your houses; for everyone that eateth what is leavened, from the first day until the seventh day, even that soul shall be cut off from Israel. 16. And there shall be for you in the first day a holy convocation, and in the seventh day a holy convocation; no work shall be done in them, save that which every soul must eat, this only shall be done by you. 17. And ye shall observe the unleavened things, because in this same day I have brought your armies out of the land of Egypt: and ye shall keep this day in your generations by an eternal statute. 18. In the first [month], on the fourteenth day of the month, in the evening, ye shall eat unleavened things, until the one and twentieth day of the month, in the evening. 19. Seven days leaven shall not be found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the assemblage of Israel, in the sojourner, and in the native of the land. 20. Ye shall eat nothing leavened; in all your dwellings ye shall eat things unleavened. 21. And Moses called all the elders of Israel, and said unto them, Draw ye forth, and take you an animal of the flock according to your families, and kill ye the passover. 22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and ye shall touch the lintel and the two posts with the blood that is in the basin; and no one of you shall go out of the door of his house until the morning. 23. And Jehovah will pass through to inflict a plague on Egypt; and He will see the blood upon the lintel, and upon the two posts, and Jehovah will pass over the door, and will not allow the destroyer to come unto your houses to inflict a plague. 24. And ye shall keep this word for a statute to thee and to thy sons forever. 25. And it shall be that when ye shall come unto the land which Jehovah will give you, as He hath spoken, that ye shall keep this service. 26. And it shall be, when your sons shall say unto you, What is this service to you? 27. That ye shall say, This is the sacrifice of the passover to Jehovah, in that He passed over the houses of the sons of Israel in Egypt, when He inflicted a plague on Egypt, and liberated our houses. And the people bent itself, and bowed itself. 28. And the sons of Israel went and they did as Jehovah commanded Moses and Aaron, so did they. 29. And it came to pass at midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne even unto the firstborn of the captive that was in the house of the pit; and all the firstborn of beast. 30. And Pharaoh rose up in that night, and all his servants, and all the Egyptians; and there was a great cry in Egypt; because there was not a house where there was not one dead. 31. And he called Moses and

Aaron in the night, and said, Rise up, go ye out from the midst of my people, both ye and the sons of Israel; and go, serve Jehovah, according to your speaking. 32. Also your flocks, also your herds, take ye, as ye spoke, and go; and bless me also. 33. And Egypt was strong upon the people, hastening to send them out of the land; for they said, We be all dead. 34. And the people carried their dough before it was leavened, their kneading-troughs bound up in their clothes upon their shoulder. 35. And the sons of Israel did according to the word of Moses; and they asked of the Egyptians vessels of silver, and vessels of gold, and garments. 36. And Jehovah gave the people favor in the eyes of the Egyptians, and they lent to them. And they spoiled the Egyptians. 37. And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides babe. 38. And a great mixed multitude also went up with them; and flock, and herd, a very great acquisition. 39. And they baked the dough which they brought forth out of Egypt into unleavened cakes, for it had not been leavened; because they were driven out of Egypt, and could not tarry, and moreover they had not prepared for themselves any provision for the journey. 40. And the dwelling of the sons of Israel which they dwelt in Egypt was thirty years and four hundred years. 41. And it was at the end of the thirty years and four hundred years, even it was in this same day, all the armies of Jehovah went forth from the land of Egypt. 42. A night of watches is this to Jehovah, for leading them forth from the land of Egypt: this is that night of watches to Jehovah for all the sons of

Israel unto their generations. 43. And Jehovah said unto Moses and Aaron, This is the statute of the passover: no son of an alien shall eat of it. 44. And every man's servant that is bought with silver, when thou hast circumcised him, then shall he eat of it. 45. A lodger and a hireling shall not eat of it. 46. In one house shall it be eaten; thou shalt not bring out of the flesh abroad from the house; and ye shall not break a bone in it. 47. All the assemblage of Israel shall perform it. 48. And when a sojourner shall sojourn with thee, and performeth the passover to Jehovah, every male of his shall be circumcised, and then let him come near to perform it; and he shall be as a native of the land; and no uncircumcised person shall eat of it. 49. One law shall there be for the native, and for the sojourner that sojourneth in the midst of you. 50. And all the sons of Israel did as Jehovah commanded Moses and Aaron, so did they. 51. And it was in this same day, that Jehovah led forth the sons of Israel out of the land of Egypt by their armies.

(7822) THE CONTENTS. The subject treated of in this chapter in the internal sense is the liberation of those who are of the spiritual church, and the damnation of those who are in faith separate from Charity. The damnation of these latter and the liberation of the former are represented by the passover, and the states in respect to charity and faith of those who are liberated, by the things to be observed on the days of the passover.

(7823) In the supreme sense by the passover is represented the damnation of the unfaithful and the liberation of the faithful by the Lord, when He had been glorified. The quality of the state of the faithful at that time, and also what its quality would be afterward, both in the universal and in every particular, is described in this supreme sense by the statutes of the passover.

(7824) THE INTERNAL SENSE. Verses 1, 2. And Jehovah said unto Moses and unto Aaron in the land of Egypt, saying, This month is to you the head of the months; this is the first to you in the months of the year. "And Jehovah said unto Moses and Aaron," signifies information by means of truth Divine; "in the land of Egypt," signifies when as yet they who were of the spiritual church were in the vicinity of the infesters; "saying, This month is to you the head of the months," signifies that this state is the principal of all states; "this is the first to you in the months of the year," signifies the beginning from which will be all the following states to eternity.

(7825) And Jehovah said unto Moses and unto Aaron. That this signifies information by means of truth Divine, is evident from the signification of "saying," when by Jehovah concerning what was to be instituted in the church, as being information, for "to say" involves the things which follow it; and from the representation of Moses and Aaron, as being truth Divine; Moses, the truth proceeding immediately from the Divine; Aaron, that which proceeds mediately (see n. 7009, 7010, 7089, 7382).

(7826) In the land of Egypt. That this signifies when as yet they who were of the spiritual church were in the vicinity of the infesters, is evident from the signification of "the land of Egypt," as being where they are who infest; for by

“Pharaoh” and by “the Egyptians” are represented and signified those who have been of the church in faith separated from charity, and who in the other life infest the upright (n. 6692, 7097, 7107, 7110, 7126, 7142, 7317), and by the “land of Egypt” the infestations themselves (n. 7278); but by the sons of Israel are represented those who are of the spiritual church and are infested (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); (that in the other life these were in the vicinity of the infesters, see n. 7240). This vicinity is signified by the sons of Israel being in the midst of the land of Egypt, namely, in the land of Goshen; and the infestations are signified by the burdens imposed upon them. From this it is now evident that by “Jehovah said unto Moses and Aaron in the land of Egypt,” is signified information by means of truth Divine, when as yet they who were of the spiritual church were in the vicinity of the infesters.

(7827) Saying, This month is to you the head of the months. That this signifies that this state is the principal of all states, is evident from the signification of “month,” as being the end of a former and the beginning of a following state, thus a new state (see n. 3814); and from the signification of “the head,” when predicated of the months of the year, and in the internal sense of states of life, as being the principal state. From this it is evident that by “this month is to you the head of the months” is signified that this state is the principal of all states. The reason why this state is the principal of all states is contained in what follows.

(7828) This is the first to you in the months of the year. That this signifies the beginning from which will be all the following states to eternity, is evident from the signification of "to be the first," when it is said of the months of the year, and in the internal sense of the states of life, as being the beginning; from the signification of "months," as being states (of which just above, n. 7827); and from the signification of "year," as being a period of life from beginning to end (n. 2906). In the present case, because it is said of those who are of the spiritual church in the other life, the period of whose life has a beginning but not an end, by "year" is signified a period of life from the beginning to eternity (that "year" has also this signification see n. 2906). This month was made the head of months and the first of all, because by it is signified the beginning of the liberation of those who are of the spiritual church, and who up to this time had been in a state of captivity, because detained in the lower earth, and there infested by the evil, who are represented by Pharaoh and the Egyptians. That their first state, when they were liberated, was the principal of all and the beginning from which would be all the following states to eternity, is because they who were there were liberated by the coming of the Lord into the world, and because without the coming of the Lord into the world they could not possibly have been saved, and because they were liberated at the time when the Lord rose again. From this it is evident that the state when they were liberated was to them the principal of all states. The case is the same also afterward with all those who are of the spiritual church, who could not possibly have been saved unless the Lord had come into the world, and glorified His Human, that is, made it Divine. That they who were of the spiritual church before the coming of the Lord were detained in the lower earth and were liberated and saved by the Lord, see n. 6854, 6914; and in general, that they who were of the spiritual church have been saved by the Lord's coming, n. 2661, 2716, 6372, 7035, 7091; and therefore in the supreme sense by these words is signified that the glorification and resurrection of the Lord as to His Human is the source of all salvation.

(7829) Verses 3-6. Speak ye unto all the assemblage of Israel, saying, In the tenth of this month they shall take to them everyone a lamb for the house of his fathers, a lamb for the house; and if the house is too little for a lamb, then let him take he and his neighbor near unto his house in the number of the souls; everyone for the mouth of his eating shall ye count for the lamb. A lamb unblemished, a male, a son of a year shall be for you; ye shall take it from the lambs and from the she-goats; and it shall be for you to be kept even unto the fourteenth day of this month; and the whole congregation of the assemblage of Israel shall kill it between the two evenings. "Speak ye unto all the assemblage of Israel, saying," signifies influx along with the informing of all those who are of the spiritual church; "in the tenth of this month," signifies a state of initiation of the interiors; "they shall take to them everyone a lamb," signifies in respect to innocence; "for the house of his fathers, a lamb for the house," signifies according to the special good of each one; "and if the house is too little for a lamb," signifies if the particular good is not sufficient for innocence; "then let him take he and his neighbor near unto his house," signifies conjunction with the nearest good of truth; "in the number of the souls, everyone for the mouth of his eating shall ye count for the lamb," signifies thus the filling up of the good, conformably to the innocence, from so many truths of good, according to the appropriation of the innocence; "a lamb unblemished," signifies innocence unspotted; "a male," signifies which is of the faith of charity; "a son of a year shall be for you," signifies a full state; "ye shall take it from the lambs and from the she-goats," signifies the interior and exterior good of innocence; "and it shall be for you to be kept," signifies the time and state of initiation; "even unto the fourteenth day of this month," signifies unto a holy state; "and the whole congregation of the assemblage of Israel shall kill it," signifies preparation for the enjoyment by all in general who are of the spiritual church; "between the two evenings," signifies the last state and the first.

(7830) Speak ye unto all the assemblage of Israel, saying. That this signifies influx along with the informing of all who are of the spiritual church, is evident from the signification of "to speak," as being influx (see n. 2951, 5481, 5743), and also information, namely, about the things to be observed when they are being liberated, as is evident from what follows; and from the signification of "the assemblage of Israel," as being all truths and goods in the complex; for by "the assemblage of Israel" are meant all the tribes, that is, all things of truth and good, or all things of faith and charity (see n. 3858, 3926, 4060, 6335). And because these things are signified, therefore by “the assemblage of Israel” are signified those who are of the spiritual church (n. 6337), for truths and goods make the church. (That by the sons of Israel is represented the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.)

(7831) In the tenth of this month. That this signifies a state of initiation of the interiors, is evident from the signification of “the tenth” (namely “day”) as being the state of the interiors; for by “day” is signified state (n. 23, 487, 488, 493, 575, 893, 1738, 2788, 3462, 3785, 4850, 5672), and by “ten” are signified remains (n. 576, 1906, 2284), that is, truths and goods stored up by the Lord in the interiors of man (n. 1050, 1906, 2284, 5135, 5897, 7560, 7564); and as remains are in the interiors, and by them man is prepared and initiated to receive good and truth from the Lord, therefore by “the tenth day” is here signified a state of initiation of the interiors. (That man is regenerated by means of remains, consequently is by them initiated into receiving the influx of good and truth from the Lord, see n. 5342, 5898, 6156; and that by means of them man communicates with heaven, n. 7560; for these goods and truths are from the Lord, and not from man, n. 7564.) By a “month” is signified an entire state from its beginning to its end (n. 3814), thus the whole state of liberation which is signified by the passover in the complex. From all this it is evident that by “in the tenth of this month” is signified a state of initiation of the interiors. This state, namely, of the initiation of the interiors, was from the tenth day of that month even to the fourteenth day thereof, within which days the paschal lamb was to be kept. By the paschal animal is signified the good of innocence, which is the inmost; thus it is signified that this inmost, together with the interiors in which it is, should meanwhile be secluded and withheld from such things as defile. This state is a state of initiation of the interiors, that is, of preparation to receive the influx of good and truth from the Lord. This is the holy thing which is contained in these words; for without something holy stored up within, it would not have been commanded that in the tenth day of the month the paschal animal should be taken, and should be kept even to the fourteenth, day; nor that afterward it should be killed between the evenings; and should be eaten roast with fire, not boiled with water; that they should not leave anything of it until the morning; that they should burn what was left with fire; that they should not break a bone of it; and other particulars, which everyone who ponders upon it may know must involve holy things hitherto unknown to anyone; and that these holy things are spiritual things, which are of the church and of heaven, and which relate to the Divine, from which every detail of the Word has come down.

(7832) They shall take to them everyone a lamb. That this signifies in respect to innocence, is evident from the signification of a lamb or a she-goat, here meant by the “lamb,” as being innocence; “a lamb,” the innocence of the interior man; and “a she-goat,” the innocence of the exterior man (see n. 3519).

(7833) For the house of his fathers, a lamb for the house. That this signifies according to the special good of each one, is evident from the signification of "the house of his fathers," as being the good of one family distinct from the good of another; for by "the house of a father" is signified man as to internal good (see n. 3128). The case herein is this. By all the tribes of Israel are signified all the truths and goods of faith and charity in one complex; and by each tribe one genus of good or truth (n. 3858, 3926, 3939, 4060, 6335, 6337, 6640); thus by each family within its tribe was signified a good of one species, consequently the good of one family specifically distinct from the good of another; but by the house of his fathers within a family was signified a particular good of one species. The reason why these things were signified by the tribes, the families, and the houses, into which the sons of Israel were distinguished, was that they might represent heaven; for goods are there distinguished into genera, species, and particulars, and the angels are conjoined in accordance with these. Be it known that the good of one is in no case exactly like the good of another; but that they are various, and so various that they are distinguished into universal higher genera, and these into lower, down to singulars and veriest singulars. (That the goods of love and of faith are so various, see n. 684, 690, 3241, 3267, 3744-3746, 3986, 4005, 4149, 5598, 7236.) From this it is now evident why it was commanded them to take to them every man a lamb for the house of his fathers, a lamb for a house.

(7834) And if the house is too little for a lamb. That this signifies if the particular good is not sufficient for innocence, is evident from the signification of a "house," as being a particular good (as just above, n. 7833); from the signification of "being too little," as not being sufficient; and from the signification of "a lamb," as being innocence (of which also just above, n. 7832).

(7835) Then shall he and his neighbor near unto his house take. That this signifies conjunction with the nearest good of truth, is evident from the signification of "taking," namely, with his near neighbor one lamb together, as being conjunction; and from the signification of "a neighbor near unto his house," as being the nearest good of truth. That "a near neighbor" denotes what is nearest, is manifest; and that "house" denotes good, see above (n. 7833). It is said "the good of truth," because those who are of the spiritual church are treated of, with whom is the good of truth; for the good of truth is truth in will and act. For when the truth of faith is received along with the affection of charity, it is implanted in the interiors of the mind; and when the truth is reproduced, the affection also to which the truth was adjoined is reproduced, and appears under the aspect of good. Hence it is that the good of this church is the good of truth, which is also called spiritual good.

(7836) In the number of the souls, everyone for the month of his eating shall ye count for the lamb. That this signifies thus the filling up of the good, conformably to the innocence, from so many truths of good, according to the appropriation of the innocence, is evident from the signification of “the number of the souls,” as being so many truths of good, for “number” in the Word is predicated of truth, and “soul” of spiritual good; from the signification of “for the mouth of his eating,” as being according to the appropriation of it (that “to eat” denotes appropriation, see n. 3168, 3513, 3596, 3832); and from the signification of a “lamb,” as being innocence (n. 7832). The filling up of the good conformably to the innocence, is signified by “taking from the house of a near neighbor” such a number as may be sufficient for the lamb. (That “house” denotes good, see above, n. 7833.) It is said, “the truth of good,” and by this is meant the truth which is from good. For when they who are of the spiritual church are being regenerated, they are introduced to the good of charity by means of the truth of faith; but when they have been introduced to the good which is of charity, the truths which are afterward born thence are called the “truths of good.” [2] But how the case is with what is contained in this verse cannot possibly be known unless it is known how it is with the societies in heaven; for the consociations of the sons of Israel according to tribes, families, and houses represented these societies. With the societies in heaven the case is this. The universal heaven is one society, which is ruled by the Lord as one man; the general societies there are as many as are the members, the viscera, and the organs in man; but the specific societies are as many as are the little viscera contained within each viscus, member, and organ; and the particular societies are as many as in these little viscera there are lesser parts constituting a greater one. That this is the case is plain from the correspondences of man, and of his members, organs, and viscera, with the Grand Man, that is, with heaven, which has been treated of from experience at the end of many chapters. From all this it can be seen how the case is with the distinctions of societies in heaven. [3] But with each society in particular the case is this: it consists of many angels who are in agreement in respect to goods; these goods are various, for each angel has his peculiar good; but these various concordant goods are disposed by the Lord into such a form that together they present one good. Such societies were represented by the houses of the fathers among the sons of Israel. This is the reason why the sons of Israel were distinguished not only into tribes, but also into families and houses; and when they are mentioned, that the names of their fathers in order even to the tribe are mentioned; as of the father of Samuel, that he was of Mount Ephraim, whose "name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph" (1 Sam. 1:1); also of the father of Saul, that he was "of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, the son of a man a Benjamite" (1 Sam. 9:1); and so of very many others. Such mention was made in order that in heaven might be known the quality of the good which, being successively derived from the first, was represented by the one spoken of. [4] Moreover, in heaven the case is this. If a society is not complete, as it should be, there are then taken from elsewhere, from some neighboring society, as many as will fill up the form of that good, according to the necessity in each state, and its changes; for the form of the good varies as the state is changed. But be it further known that in the third or inmost heaven, which is next above the heaven where the spiritual are (for these constitute the middle or second heaven), innocence reigns, because the Lord, who is innocence itself, flows in immediately into that heaven; whereas into the second heaven, where the spiritual are, the Lord flows in with innocence mediately, namely, through the third heaven. [5] This influx is that by which the societies in the second heaven are disposed or arranged in order according to their goods; and therefore the states of the good are changed according to the influx of innocence; and consequently the conjunctions of the societies there are varied. From all this it can be seen how is to be understood that which is in this verse in the internal sense, namely, that if the particular good of anyone is not sufficient for the innocence, conjunction shall be effected with the nearest good of truth, in order that the good may be filled up, conformably to the innocence, from so many truths of good, according to the appropriation of the innocence.

(7837) A lamb unblemished. That this signifies innocence unspotted, is evident from the signification of “a lamb,” as being innocence (of which above, n. 7832); and from the signification of “unblemished,” as being without a spot, thus unspotted. It was to be without a blemish and unspotted, because in the spiritual world every blemish signifies some falsity or evil.

(7838) A male. That this signifies which is of the faith of charity, is evident from the signification of “a male,” as being the truth of faith (see n. 2046, 4005), thus the faith of charity; for the truth of faith is not the truth of faith unless it is together with the good of charity, and especially unless it is from it. The reason why the paschal animal was to be a male, was that the paschal animal signified the innocence of those who were of the spiritual church; and they who are of the spiritual church are in no other good than that which in itself is the truth of faith, for this is called good when it is brought into act from the affection of charity (see n. 7835). Hence it is that the animal was to be a male. In other cases in the sacrifices, female animals of the flock were employed, when worship from good was to be represented.

(7839) A son of a year shall be for you. That this signifies a full state, is evident from the signification of “a son,” as being truth (see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704); and from the signification of “a year,” as being an entire period from beginning to end (n. 2906), thus a full state. What a full state is must be stated. A state is called “full,” when the good is such that there is not anything lacking for the reception of the influx of innocence. The truths of faith conjoined with the good of charity cause good to be such; for spiritual good receives its quality from the truths of faith. This is here meant by the “full state” which is signified by the “son of a year.” But the state is not full when truths have not as yet qualified good, so that this can receive the corresponding states of innocence. This state first becomes full when truths are regarded from good; and it is not yet full when good is regarded from truths. In this latter state are they who are being regenerated, but in the former are they who are regenerated. The former are in truth leading to good, but the latter are in truth which is from good; or the former are in obedience to truth, but the latter are in the affection of doing truth; and therefore the former are men of the external church, but the latter of the internal church. As by the "son of a year" was signified a full state, therefore it was so many times commanded that a lamb or a kid "a son of a year" should be sacrificed, as in Exod. 29:38; Lev. 9:3; 12:6; 14:10; 23:12, 18, 19; Num. 6:12; 7:15, 87, 88; 15:27; 28:9, 11; and where the new temple is treated of in Ezekiel: The prince shall prepare a lamb the son of its year without blemish for a burnt-offering unto Jehovah daily, each morning shall he prepare it (Ezek. 46:13); where by the "new temple" is meant the Lord's spiritual kingdom; by the "prince," those who are in genuine truths and thence in good; by "the burnt-offering of a lamb," the worship of the Lord from the good of innocence; and by the "son of a year," a full state.

(7840) Ye shall take it from the lambs and from the she goats. That this signifies the good of innocence exterior and interior, is evident from the signification of a "lamb," as being the good of innocence (see n. 3994); and from the signification of a "she-goat" or "kid," as being the good of truth in which is innocence (n. 3995, 4005, 4006, 4871). (That a "lamb" denotes the interior good of innocence, and a "kid," or a "she-goat," the exterior good of innocence, see n. 3519.) What is meant by the interior and the exterior good of innocence shall be briefly told. In every good there must be innocence that it may be good; without innocence good is as if without its soul. The reason is that the Lord flows in by means of innocence, and by means of it vivifies the good with those who are being regenerated. The good which innocence vivifies is internal and external; internal good is with those who are called men of the internal church; but external good is with those who are men of the external church. Men of the internal church are they who have qualified their good by means of interior truths, such as are those of the internal sense of the Word; but men of the external church are they who have qualified their good by means of exterior truths, such as are those of the literal sense of the Word. Men of the internal church are they who do what is good to the neighbor from the affection of charity; but men of the external church are they who do it from obedience. Every man while being regenerated first becomes a man of the external church, and afterward a man of the internal church. They who are of the internal church are in intelligence and wisdom in advance of those who are of the external church, and are therefore more interiorly in heaven. From all this it is now evident what the interior and exterior good of innocence are.

(7841) And it shall be for you to be kept. That this signifies the time and state of initiation, is evident from the signification of the "tenth day from which the animal was to be kept until the fourteenth day," as being a state of initiation of the interiors (see n. 7831).

(7842) Even unto the fourteenth day of the month. That this signifies unto a holy state, is evident from the signification of "the fourteenth day," as being a holy state (that "day" denotes state, see above, n. 7831). But "fourteen" has the same signification as "seven" (that "seven" denotes what is holy, see n. 395, 423, 716, 881, 5265, 5268); for numbers multiplied have a like signification with the simple numbers (see n. 5291, 5335, 5708). Hence it is that the passover was to begin on the fourteenth day of the month, was to last seven days, and was to cease on the twenty-first day, which day also signifies what is holy, because it arises from the multiplication of three into seven. Hence it was that on the first day of the passover there was to be a holy convocation, and on the twenty-first day a holy convocation (verse 16).

(7843) And the whole congregation of the assemblage of Israel shall kill it. That this signifies preparation for the enjoyment by all in general who are of the spiritual church, is evident from the signification of "killing," when said of the lamb or goat to be used for the passover, as being preparation for enjoyment, namely, of the good of innocence, which is signified by the "lamb" and the "goat;" and from the signification of "the whole congregation of the assemblage of Israel," as being by all in general who are of the spiritual church (see n. 7830); by the "congregation of the assemblage" are signified the truths of good which belong to those who are of that church, for "congregation" is predicated of truth (n. 6355), and "assemblage" of good.

(7844) Between the two evenings. That this signifies the last state, and the first, is evident from the signification of "evening," as being a state of falsity, and also a state of ignorance of truth; for the shade of evening denotes falsity, and also ignorance of truth. For all the times of the day, like all the times of the year, in the spiritual sense signify alternations of states in respect to truth and good (n. 5672, 5962, 6110). Their end and their beginning is "evening;" and therefore when it is said "between the two evenings," all the states are involved. Here therefore by "between the two evenings" is signified the state of liberation of those who are in truth from good, and the state of damnation of those who are in falsity from evil, which states are signified by the departure of the sons of Israel out of Egypt, when the firstborn there were given up to death. That this is called "evening" is evident from these words in Moses: Thou shalt sacrifice the passover in the evening, when the sun has gone down, at the set time of thy going out from Egypt (Deut. 16:6). [2] From all this it is evident that the end of the state of infestations and the beginning of the state of liberation of those who are represented by the sons of Israel is meant by "between the two evenings." With these, from this beginning, the state tends to morning, which is elevation into heaven. Moreover, by "between the two evenings" is meant the end of the state of infestations and the beginning of the state of damnation of those who are represented by the Egyptians; but the state of these latter tends to night, which is casting down into hell. The casting down of these latter into hell is represented by the immersion in the sea Suph; but the elevation of the former into heaven is represented by the introduction into the land of Canaan. [3] In the Word throughout mention is made of “evening” and by it is signified the last time of the church, and also its first time; the last with those among whom the church is ceasing, and the first with those among whom it is beginning. For this reason by “evening” is primarily signified the coming of the Lord; for then was the end of the former church and the beginning of a new church, the first state of which is also called “evening” because the man of the church begins from obscure light, and advances to clear light, which to him is “morning.” [4] That the coming of the Lord into the world is signified by “evening and morning” is evident in Daniel: I heard a holy one speaking, How long is this vision, the continual [sacrifice], and the transgression, the trampling on the holy thing, and on the army? And he said unto me, Even unto the evening, the morning, two thousand three hundred; for then shall the holy thing be justified (Dan. 8:13-14); that here by “evening” is meant the last time, when the church was completely vastated, and the Lord came into the world; and by “morning” the light and the rising of a new church from him is evident. [5] In like manner in Zechariah: There shall be one day which shall be known to Jehovah; not day, nor night, for about the time of evening there shall be light (Zech. 14:7). In Zephaniah: Let there be at last a territory left for the house of Judah; they shall feed thereon; in the houses of Ashkelon they shall have quiet in the evening, when Jehovah their God shall visit them, and bring again their captivity (Zeph. 2:7); “evening” denotes the first state of the rising church. As “evening” signified the last state of the old church and the first of the new, it was therefore commanded that Aaron and his sons should make the lamp go up from evening even unto morning before Jehovah (Exod. 27:20, 21). [6] That "evening" denotes the last state of the church, when there is dense falsity because there is no faith, and dense evil because there is no charity, is plain in these passages: Woe unto you! For the day goeth away, because the shadows of the evening are stretched out (Jer. 6:4). I spoke unto the people in the morning; and at evening my wife died (Ezek. 24:18); "wife" denotes the church. In the morning it shall blossom, and it shall pass away; in the evening he shall cut it off, it shall wither (Ps. 90:6).

(7845) Verses 7-11. And they shall take of the blood, and put it upon the two posts and upon the lintel, upon the houses in which they shall eat it. And they shall eat the flesh in that night, roast with fire, and things unleavened; upon things bitter they shall eat it. Eat ye not of it raw, and by boiling boiled in waters, but roast with fire; its head upon its legs and upon its midst. And ye shall not leave of it until the morning; and that which is left of it until the morning ye shall burn with fire. And thus shall ye eat it: your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; this is the passover of Jehovah. "And they shall take of the blood," signifies the holy truth which is of the good of innocence; "and shall put it upon the two posts and upon the lintel," signifies the truths and the goods of the natural; "upon the houses," signifies those things which are of the will of good; "in which they shall eat it," signifies enjoyment; "and they shall eat the flesh," signifies the enjoyment of good; “in that night,” signifies along with the damnation of the evil; “roast with fire,” signifies the good which is of love; “and things unleavened,” signifies purified from all falsity; “upon things bitter,” signifies by means of the undelightful things of temptations; “they shall eat it,” signifies enjoyment; “eat ye not of it raw,” signifies that it shall not be without love; “and by boiling boiled in waters,” signifies that it shall not go forth from truth; “but roast with fire,” signifies that it shall go forth from love; “its head upon its legs and upon its midst,” signifies from the inmost to the external; “and ye shall not leave of it until the morning,” signifies the duration of this state before a state of enlightenment in heaven; “and that which is left of it until the morning ye shall burn with fire,” signifies a state of the means for the end through temptations; “and thus shall ye eat it,” signifies enjoyment in a state of separation from the evil who had infested, and preservation then; “your loins girded,” signifies in respect to the interiors; “your shoes on your feet,” signifies in respect to the exteriors; “and your staff in your hand,” signifies in respect to the intermediates; “and ye shall eat it in haste,” signifies the affection of separation; “this is the passover of Jehovah,” signifies the presence of the Lord and liberation by Him.

(7846) And they shall take of the blood. That this signifies the holy truth which is of the good of innocence, is evident from the signification of “blood,” as being holy truth proceeding from the Lord (see n. 4735, 6978, 7317, 7326); and because it is the blood of a lamb, and by a “lamb” is signified the good of innocence (n. 3994), it denotes the holy truth which is of the good of innocence.

(7847) And shall put it upon the two posts and upon the lintel. That this signifies the truths and the goods of the natural, is evident from the signification of the "posts of a door," as being the truths of the natural; and from the signification of "the lintel," as being its goods. The posts and the lintel have this signification because by a "house" is signified man himself, or his mind, and by those things which belong to a door are signified the things which serve to introduce. That these are the truths and the goods of the natural is evident; for the natural man is instructed before the rational, and the things which the man then learns are natural things, in which are successively instilled spiritual things, which are interior. From this it is evident how the natural in respect to truths and goods serves to introduce. Moreover, the lintel and the posts have a like signification to the forehead and hands with man. Angelic ideas are of such a nature that natural things bear relation to such things as belong to man. The reason is that the spiritual world or heaven is in the form of a man, and all things of that world, that is, all spiritual things, which are truths and goods, bear relation to this form, as has been shown at the end of many chapters in treating of correspondences. And whereas in angelic ideas natural things become spiritual, so also does a house, which to the angels is the mind of man; the bedchambers and inner rooms being the interiors of the mind; and the windows, the doors, the posts, and the lintels, the exteriors of the mind, which introduce. As angelic ideas are of such a nature, they are also living; and so when the things in the natural world which are dead objects, pass into the spiritual world, they become living objects; for everything spiritual is living, because it proceeds from the Lord. [2] That the "posts" and the "lintel" have a like signification to the forehead and hands with man, appears from these words in Moses: Thou shalt love Jehovah thy God from thy whole heart, and from thy whole soul, and from all thy forces; thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates (Deut. 6:5, 8-9; 11:13, 18, 20); because they involve a similar meaning, both are mentioned. [3] That in the spiritual sense the "lintel and posts" denote the goods and truths of the natural through which there is introduction to spiritual things, is evident from the description of the new temple in Ezekiel, by which is signified the spiritual church. "Posts and lintels" are there frequently mentioned, and they are also measured, which would never have been done unless they had signified something of the church and of heaven, that is, something spiritual; as in the following passages in that prophet: The priest shall take of the blood of the sin-offering, and shall put it upon the post of the house, and upon the four corners of the projection of the altar, and upon the post of the gate of the inner court, on the first day of the month (Ezek. 45:18-19). The prince shall enter by way of the porch without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering; then shall he adore upon the threshold of the gate

(Ezek. 46:2); that by the "temple" here is not meant a temple, but the church of the Lord, everyone can know; for such things as have there been described in many chapters never came to pass, nor will come to pass. [4] That in the supreme sense by "temple" is meant the Lord as to the Divine Human, He Himself teaches in John 2:19-22. Therefore in the representative sense by a "temple" is meant His church. That an angel measured the lintels of that new temple, see Ezek. 40:9-10, 14, 16, 24; 41:21, 25, which measuring would have been of no importance unless the lintels, and likewise the numbers, signified some thing of the church. Because the "posts" and the "lintels" signified the truths and goods in the natural which serve for introduction, therefore in that new temple they were made square in prospect (Ezek. 41:21); and therefore in the temple of Solomon the posts were made of olive wood (1 Kings 6:31, 33). "Olive wood" signified the good of truth, or the good which is of the spiritual church.

(7848) Upon the houses. That this signifies those things which are of the will of good, is evident from the signification of a "house," as being a man (see n. 3128), and as being the mind of man (n. 3538, 4973, 5023, 7353), consequently that which is of the will, here that which is of the will of good. The reason why by a "house" is also signified the will, is that by it is signified man, and man is man chiefly from his will. Moreover, whether we speak of man, or of his mind, it is the same; for man is not man from the form of his body, but from his mind; and man is such as his mind is, that is, such as his understanding and will are, especially such as his will is.

(7849) In which they shall eat it. That this signifies enjoyment, is evident from the signification of “eating,” as being appropriation (see n. 3168, 3513, 4745), but here enjoyment, because a state of initiation is treated of. The case herein is this: when those who before the Lord’s coming had been detained in custody in the lower earth (n. 6854, 6914, 7091, 7828) were to be liberated, they had to be prepared to receive the influx of good and truth from the Lord, for they were to pass through the midst of hell; and lest in that passage evils and falsities should flow in from the infernal spirits round about, they had to be prepared, so that they might then be in a full state of truth and good. But of the Lord’s Divine mercy that passage shall be spoken of in what follows. This preparation, or initiation to a state of reception of good and truth, is described by the things which were to be done between the tenth day of the month and the fourteenth day, and which were to be observed in respect to the eating of the paschal lamb.

(7850) And they shall eat the flesh. That this signifies the enjoyment of good, is evident from the signification of “to eat,” as being enjoyment (of which just above, n. 7849); and from the signification of “flesh,” as being what is man’s own vivified by the Divine Human of the Lord, thus all celestial and spiritual good with man (see n. 3813, 6968). That “flesh” has this signification was well known among the ancients, and yet at this day it is so unknown that everyone would be surprised on being told that “flesh” has such a signification. If it is said that it is a spiritual correspondent, this is not understood. If it is said that it is a significative, this is indeed understood, but in another sense than that in which it is a significative correspondent, namely, as something quite separate; when yet a spiritual or significative correspondent is conjoined with that to which it corresponds as is a man's sight with his eye; his hearing with his ear; his thought, which is spiritual, with the form of his interiors, and through this form with the little organs of speech; or as the will, which also is spiritual, is conjoined with the muscular fibers by which action is produced. Such is the case with every spiritual correspondent or significative relatively to its natural, with which there is correspondence. [2] Who cannot see that by "flesh" is not meant flesh, nor by "blood" blood, by the Lord in John: Verily, verily, I say to you, Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you; he that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed (John 6:53-55). That by "flesh" is meant the Divine good of the Divine love of the Lord, which is from His Divine Human, and by "blood" the Divine truth proceeding from His Divine good, and also the man's reciprocity, is at this day known to few, and they who can know, will not. The reason why they are unwilling to know is that they are in no affection of truth for the sake of truth, but only for the sake of worldly reasons, and also because natural men desire to apprehend all things naturally. [3] These things have been said in order that it may be known what is signified by “eating flesh” at the paschal supper, consequently what at the Holy Supper, which was then instituted. (Concerning the bread and the wine which in the Holy Supper signify the same as the flesh and the blood, see n. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915.) That in the spiritual sense of the Word “flesh” does not mean flesh, besides being manifest from other passages, is also very evident from this in Revelation: Come and be ye gathered together unto the supper of the great God; that ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all both free and bond, both small and great (Rev. 19:17-18); where by “flesh” are signified goods of various kinds.

(7851) In that night. That this signifies along with the damnation of the evil, is evident from the signification of “night,” as being a state of the devastation of truth and good (see n. 221, 709, 2353, 7776), thus damnation; for when there is no longer truth and good, but falsity and evil, there is damnation; here the damnation of those who had infested those who were of the spiritual church.

(7852) Roast with fire. That this signifies the good which is of love, is evident from the signification of “roast with fire,” as being the good of love, for “fire” signifies love (see n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324), and “roasted” signifies that which is imbued with love, consequently good. In the Word a distinction is made between what is roasted and what is boiled; and by “roasted” is signified good, because it is done by means of fire, and by “boiled” is meant truth because it is done by means of water; and such is the case here, for it is said, “eat ye not of it raw, nor by boiling boiled in water, but roast with fire” (verse 9). The reason is that by the paschal lamb is signified the good of innocence, which good is the good of love to the Lord. [2] From all this it is evident what is meant in the spiritual sense by the “roasted fish” in Luke 24:42, 43; also what by the “fish laid upon the fire,” when the Lord also appeared to the disciples, concerning which it is thus written in John: When the disciples got down on the land, they see a hearth laid, and a little fish lying thereon, and bread. Jesus cometh and taketh the bread, and giveth them, and the little fish likewise (John 21:9, 13); by the “fish” is signified the truth of the natural (n. 991); and by the “hearth” good; thus by the “little fish lying thereon,” the truth of spiritual good in the natural. He who does not believe that there is an internal sense of the Word must needs believe that nothing of a secret nature is involved in the circumstance that when the Lord appeared to the disciples, there was a fish upon a hearth, and that it was given to them by the Lord to eat. [3] As by “roast with fire” is signified the good which is of celestial and spiritual love, therefore in the opposite sense by “roast with fire” is signified the evil which is of the love of self and of the world, as in Isaiah: He hath burned part thereof in the fire; upon part of it he hath eaten flesh; he hath roasted roast that he might be satisfied; yea, he hath been warmed, and said, Brother, I am warm, I have seen the fire; I have burned part of it in the fire; yea, I have also baked bread upon the coals thereof; I have roasted flesh and am eating it (Isa. 44:16, 19); describing the worshipers of a graven image. By a "graven image" is signified the falsity of evil, which is so described; "roasting roast" and "roasting flesh" denote to work evil from filthy love. (That "fire" in the opposite sense denotes the evil of the love of self and of the world, or of the cupidities which belong to these loves, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324, 7575.)

(7853) And things unleavened. That this signifies what is purified from all falsity, is evident from the signification of "unleavened" or "unfermented," as being what is purified from falsity (see n. 2342). The reason why "unleavened" has this signification, is that "leaven" signifies falsity (of which in what follows).

(7854) Upon things bitter. That this signifies by means of the undelightful things of temptations, is evident from the signification of "bitter things" or "bitternesses" as being things undelightful, here those which belong to temptations. For the good of innocence, which is represented by the paschal lamb, cannot be appropriated to anyone except through temptations. By "unleavened bread" such good is signified, and because this is appropriated through temptations, the bread was ordered to be eaten upon bitter things; and moreover, that bread was to them bread of affliction, like the manna (Deut. 8:15, 16; 16:3), because it was devoid of leaven, that is, of any falsity from evil, for man cannot endure pure truth and pure good. That things undelightful are signified by "bitter things," is plain in Isaiah: Woe to them that call evil good, and good evil; that put bitter for sweet, and sweet for bitter! (Isa. 5:20). They shall not drink wine with a song; strong drink shall be bitter to them that drink it (Isa. 24:9). That the undelightful things of temptations are signified by "bitter things" is evident from these words in Exodus: At last they came unto Marah, but they could not drink of the waters, on account of their bitterness, because they were bitter. And the people murmured against Moses, who, when he cried unto Jehovah, Jehovah showed him wood which he cast into the waters, and the waters were made sweet. There He set for him a statute and a judgment, because there He tried him (Exod. 15:23-25). And also in John: There fell from heaven a great star, burning as a torch. The name of the star is called Wormwood, and many men died of the waters, because they were made bitter (Rev. 8:10-11). In these passages "bitter waters" denote the undelightful things of temptations; the "men who died of the waters" denote those who succumbed in temptations.

(7855) They shall eat it. That this signifies enjoyment, is evident from what was said above (n. 7849).

(7856) Eat ye not of it raw. That this signifies that it shall not be without love, is evident from the signification of "to eat," as being enjoyment (as above, n. 7849); and from the signification of "raw," as being without the good of love. That "raw" has this signification, is clear from the signification of "roasted with fire," as being the good of love (see n. 7852); consequently "raw" denotes that which is not roasted with fire, thus that which is without love.

(7857) And by boiling boiled in waters. That this signifies that it shall not go forth from the truth which is of faith, is evident from the signification of "waters," as being the truths which are of faith (see n. 2702, 3058, 3424, 4976, 5668); hence "boiled in waters" denotes that which comes forth therefrom, that is, the good which is from the truth of faith; this good is distinguished from the good which is from love, which is signified by "roasted with fire" (n. 7852). All spiritual good proceeds either from faith (that is, through faith), or from love. When man is being regenerated, the good with him proceeds from the truth of faith; for he then acts in accordance with truth; not from the affection of truth, but from obedience, because it has been so commanded. Afterward, however, when he has been regenerated, he does what is good from affection, thus from love. These two states with man are precisely distinguished in the Word, for the reason that man cannot be at the same time in both states. He who is in the first state cannot enter into the other until he has been regenerated; and he who is in the second state must not betake himself to the former. If anyone so betakes himself, he loses the affection of doing what is good from love, and relapses into the state of faith, which had been of service to him to introduce him to good, and he also relapses beyond this state. This is meant in the internal sense by the Lord's words about the Last Judgment in Matthew: Then let him that is upon the house not go down to take anything out of his house; and let him that is in the field not return backward to take his garments (Matt. 24:17-18); and also by Lot's wife, in that she looked back behind her (Luke 17:31, 32); whence it can be understood what is meant by enjoying the good which goes forth from love, but not that which goes forth from the truth of faith, which things are signified by the command that they should eat the flesh roasted with fire, but not boiled in waters. [2] As by the sacrifices and burnt-offerings was signified the worship of the Lord from faith and love-by sacrifices from faith, and by burnt-offerings from love — and because the glorification of the Lord, and gladness on account of the enjoyment of goods from the Lord, was signified by the repasts made of the sanctified things, therefore it was allowed them then to boil their flesh; for the glorification of the Lord, and gladness on account of the enjoyment of goods, proceed from the affection of truth which is of faith, as does also all confession. That the flesh of the sacrifice was to be boiled, see Exod. 29:31, 32; 1 Sam. 2:13-15; 1 Kings 19:21. Such is the signification of " boiling" in Zechariah: In that day every pot in Jerusalem and in Judah shall be holiness unto Jehovah Zebaoth; and all they that sacrifice shall come, and shall take of them, and shall boil in them (Zech. 14:21).

(7858) But roast with fire. That this signifies that it shall go forth from love, is evident from the signification of "roast with fire," as being the good which is from love (of which above, n. 7852).

(7859) Its head upon its legs and upon its midst. That this signifies from the inmost to the external, is evident from the signification of the "head," when it is said "upon the legs and the midst," as being the inmost; for the head is the highest, and in the spiritual sense the highest is the inmost (n. 2148, 3084, 4599, 5146; that by the "head" is signified things interior, and by the "body" things exterior, see n. 6436); from the signification of the "legs," as being things exterior; for relatively to the head the legs are lower things; and as higher things signify interior ones, so lower things signify exterior ones-and from the signification of "the midst," as being things still lower, as are the things of the belly and the intestines. The command to roast the head upon the legs and upon the midst, represented that things interior and exterior must be conjoined, that is, must act as a one; for interior things are those which are of the internal man, and exterior things are those which are of the external man; or interior things are those which are of the spiritual man, but exterior things are those which are of the natural man. These things must be conjoined, that is must act as a one, in order that man may be a kingdom of the Lord; they have been separated when the natural or external man does otherwise than the spiritual or internal man wills. From all this it can be seen what was signified by the command that the paschal lamb should be roast with fire, the head upon the legs and the midst. By the "midst" is meant the natural still more external, that is, the sensuous. Everyone can see that there is a Divine secret in these commands; for the paschal lamb was the most holy thing in that church. This holy secret is not manifest except through the spiritual understanding of the things and words, which is here such as has been described.

(7860) And ye shall not leave of it until the morning. That this signifies the duration of this state before a state of enlightenment in heaven, is evident from the signification of "morning," as being heaven, and a state of enlightenment there (see n. 2405, 3458, 3723, 5740, 5962); that "to leave nothing of it until this time" denotes the duration of this state, is manifest, for then the former state will cease. In the internal sense, as before shown, the subject treated of is the liberation from infestations of those who are of the spiritual church. The state of their liberation is represented by the passover, and the state of their elevation into heaven by their introduction into the land of Canaan; this latter state is what is meant by "morning." These two states are quite contrary, as are the state of means to the end, and the state of the end. When the state of the end is at hand, then the things which are in the state of the means must be done with. From all this it is evident why it was commanded that they should "leave nothing of it until the morning."

(7861) And that which is left of it until the morning ye shall burn with fire. That this signifies a state intermediate to the end through temptations, is evident from the signification of "that which is left until the morning," as being a state intermediate to the last, which is the state of elevation into heaven, for by "morning" is signified elevation into heaven and enlightenment there (see just above, n. 7860), and therefore by the time before morning is signified an intermediate state, in which it was allowed to enjoy that which was left, or to eat it, but not afterward; and from the signification of "burning with fire" as being to undergo temptations. That temptations are signified by “burning with fire” is because purifications are effected by fire; also because when man is in temptations, he is let down into his cupidities, which are fires.

(7862) And thus shall ye eat it. That this signifies enjoyment in a state of separation from the evil who had infested, and preservation then, is evident from the signification of “to eat,” as being enjoyment (of which above, n. 7849). As the departure out of Egypt is now treated of, and by this departure is signified separation from those who had infested, therefore it is this state which is meant by “thus shall ye eat it.” That it means also preservation, is evident.

(7863) Your loins girded. That this signifies in respect to the interiors, is evident from the signification of the “loins,” as being the things that belong to conjugial love (see n. 3021, 4277, 4280, 5050-5062), thus the things that belong to the love of good and truth, for conjugial love descends from this (n. 686, 2618, 2727-2759, 4434, 5053). For this reason, and because the loins are above the feet, which denote the exteriors (of which just below), by the “loins” are signified the interiors. By “the loins being girded” is signified readiness to receive the influx of good and truth from the Lord, and also to act according to the influx. All girding and investiture signifies a state prepared to receive and to act, for then all things and each are kept in their order. It is otherwise when they have not been girded.

(7864) Your shoes on your feet. That this signifies in respect to the exteriors, is evident from the signification of “shoes,” as being the externals or ultimates of the natural, which in general cover the interiors of the natural; and from the signification of “feet,” as being the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938-4952).

(7865) And your staff in your hand. That this signifies in respect to the intermediates, is evident from the signification of a “staff in the hand,” as being things intermediate, when journeying or sojourning is treated of, and when the “loins” are mentioned, and also “shoes on the feet,” which denote the interiors and the exteriors.

(7866) And ye shall eat it in haste. That this signifies the affection of separation, is evident from the signification of “haste,” as being affection, because haste is of the affection (see n. 7695); here the affection of separation, because it means separation from the infesters, who are signified by the “Egyptians.”

(7867) This is the passover of Jehovah. That this signifies the presence of the Lord and liberation by Him, is evident from what has been said heretofore, especially from what has been said concerning the liberation of those who are of the spiritual church by the Lord’s coming (n. 6854, 6914, 7035, 7091, 7828); (that “Jehovah” in the Word denotes the Lord see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905).

(7868) Verses 12-16. And I will pass through the land of Egypt in that night, and I will smite all the firstborn in the land of Egypt, from man and even unto beast; and on all the gods of Egypt I will do judgments; I am Jehovah. And the blood shall be to you for a sign upon the houses where ye are; and I shall see the blood, and I will pass over you, and there shall not be in you a plague for a destroyer, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah in your generations, ye shall keep it by an eternal statute. Seven days shall ye eat unleavened things; even on the first day ye shall cause leaven to cease from your houses; for everyone that eateth what is leavened, from the first day until the seventh day, even that soul shall be cut off from Israel. And there shall be for you in the first day a holy convocation, and in the seventh day a holy convocation; no work shall be done in them, save that which every soul must eat, this only shall be done by you. "And I will pass through the land of Egypt," signifies presence with those who had infested; "in that night," signifies the state of their evil; "and I will smite all the firstborn in the land of Egypt," signifies the damnation of those who are in faith separate from charity; "from man and even unto beast," signifies their evil cupidities interior and exterior; "and on all the gods of Egypt I will do judgments," signifies their falsities which are to be damned; "I am Jehovah," signifies the Lord, that He is the only God; "and the blood," signifies the truth of the good of innocence; "shall be to you for a sign upon the houses where ye are," signifies that it is a testifying of the will of good; "and I shall see the blood," signifies the noticing of this truth by those who inflict the damnation; "I will pass over you," signifies that it will flee from thence; "and there shall not be in you a plague for a destroyer," signifies that damnation from the hells shall not flow in; "when I smite the land of Egypt," signifies when they are damned who are in faith separate from charity; “and this day shall be unto you for a memorial,” signifies the quality of this state in worship; “and ye shall keep it a feast to Jehovah,” signifies the worship of the Lord on account of liberation from damnation; “in your generations,” signifies in those things which are of faith and charity; “ye shall keep it by an eternal statute,” signifies the worship of the Lord according to the order of heaven on the part of those who are of the spiritual church; “seven days,” signifies what is holy; “shall ye eat things unleavened,” signifies purification from falsities; “even on the first day ye shall cause leaven to cease from your houses,” signifies that no falsity whatever must be in the good; “for everyone that eateth what is leavened,” signifies who appropriates to himself falsity; “even that soul shall be cut off from Israel,” signifies that he shall be separated from those who are of the spiritual church, and that he shall be damned; “from the first day until the seventh day,” signifies a full holy state; “and there shall be for you in the first day a holy convocation,” signifies that in the beginning all shall be together; “and in the seventh day a holy convocation,” signifies so at the end of the state; “no work shall be done in them,” signifies a keeping back then from earthly and worldly things; “save that which every soul must eat,” signifies when spiritual and celestial good is appropriated; “this only shall be done by you,” signifies that to these only they shall then pay attention.

(7869) And I will pass through the land of Egypt. That this signifies presence among those who had infested, is evident from the signification of "to pass through," when through a land and by Jehovah, as being presence; and from the signification of "the Egyptians," as being those who had infested those who were of the spiritual church (n. 6692, 7097), here denoted by "the land of Egypt."

(7870) In that night. That this signifies the state of their evil, is evident from the signification of "night," as being a state when there is nothing but evil and falsity; for "night" is opposed to "day," and "thick darkness" to "light," and by "day" and "light" is signified when there is truth and good; consequently by "night" is also signified the last time of the church, for then, because there is no faith and charity, falsities and evils reign (see n. 2353, 6000); by "night" is also signified total devastation (n. 7776), and likewise damnation (n. 7851). From all this it is evident that the state of those who are in hell is called "night"-not that the darkness of night prevails with them, for they see one another; but because the state of truth and good which is in the heavens is called "day," consequently the state of falsity and evil is called "night." Moreover, there is thick darkness there when anything of light from heaven flows in; for then their light from which they see is dissipated and becomes thick darkness. [2] The light from which they see is indeed derived from the light from the Lord through heaven, for in the other life there is no light from any other source; but this light with those in hell is received by the capacity they have of understanding truth. This capacity of being able to understand remains with them, as it does with every man, however much they are in evil and falsity; but when that heavenly light passes from this capacity into the will, so that they do not wish to understand, and from this passes into evil and falsity, then the heavenly light with them is turned into a light which is like the light from a coal fire; and this light, as already said, is turned into dense thick darkness by the light of heaven when it flows in. (That in the hells there is such a light as is that from a coal fire, see n. 1528, 3340, 4418, 4531; and that this light is turned into thick darkness at the presence of the light of heaven, n. 1783, 3412, 4533, 5057, 5058, 6000.) From all this it can be seen that in the other life everyone has light according as his capacity of understanding is instructed in truths from good, or in falsities from evil.

(7871) And I will smite all the firstborn in the land of Egypt. That this signifies the damnation of those who are in faith separate from charity, is evident from the signification of "smiting," as being damnation; for to smite is to kill or put to death, and by "death," in the spiritual sense, is signified damnation (see n. 6119); and from the signification of "the firstborn," when predicated of the Egyptians, by whom are represented those who are in falsities from evil, as being faith separated from charity (n. 3325, 7039, 7766, 7778, 7779). That "firstborn," in the genuine sense, when said of the spiritual church, denotes the faith which is of charity (see n. 367, 2435, 3325, 3494, 6344, 7035); consequently in the opposite sense the "firstborn" denotes faith without charity.

(7872) From man and even unto beast. That this signifies their evil cupidities interior and exterior, is evident from the signification of “from man and even unto beast,” as being the affection of good interior and exterior (see n. 7424, 7523); for by “man” is signified the affection of interior good, and by “beast” the affection of exterior good. Hence in the opposite sense, as here, where the firstborn of the Egyptians are treated of, evil affections are signified, that is, cupidities interior and exterior. (That “beasts” denote good affections, and in the opposite sense, evil affections or cupidities, see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 2781, 3218, 3519, 5198.)

(7873) And on all the gods of Egypt I will do judgments. That this signifies their falsities, which are to be damned, is evident from the signification of “gods,” as being falsities (of which presently); and from the signification of “doing judgments,” as being to be damned; for to judge, or do judgments, is either for life or for death; for life it denotes salvation, for death it denotes damnation. In the Word “gods” are often mentioned. When the angels are so called, truths are signified (see n. 4295, 4402, 7268); hence in the opposite sense by “the gods of the nations,” are signified falsities (n. 4402, 4544). That truths are called “gods” is because truth proceeds from the Divine Itself, and in itself is Divine; consequently they who receive it are called “gods”-not that they are gods, but that the truth which is with them is Divine. Hence it is that in the original tongue God is called “Elohim,” in the plural. The Divine Itself is the Divine good, but that which proceeds from it is the Divine truth, which fills the universal heaven. As then “god” denotes truth, therefore in the opposite sense it denotes falsity.

(7874) I am Jehovah. That this signifies the Lord, that He is the only God, can be seen from what was shown above (n. 7401, 7444, 7544, 7598, 7636).

(7875) And the blood. That this signifies the truth of the good of innocence, is evident from the signification of “the blood of the lamb,” as being the truth of the good of innocence (as above, n. 7846).

(7876) Shall be to you for a sign upon the houses where ye are. That this signifies that it is a testifying of the will of good, is evident from the signification of “being for a sign,” as being a testifying; and from the signification of “houses,” as being that which is of the will of good (see n. 7848).

(7877) And I shall see the blood. That this signifies the noticing of this truth by those who inflict the damnation, is evident from the signification of “to see,” as being to understand and to notice (see n. 2150, 2325, 2807, 3764, 4403-4421, 4567, 4723, 5400), that it denotes a noticing by those who inflict the damnation, follows below; and from the signification of “blood,” as being the truth of the good of innocence (as above, n. 7846). [2] What the truth of the good of innocence is, must be told. The good of innocence is the good of love to the Lord; for they who are in this love are in innocence. Therefore they who are in the inmost or third heaven are in innocence in advance of the rest, because they are in love to the Lord. From innocence they who are there appear to others like little children, and yet they are the wisest of all who are in heaven (see n. 2306); for innocence dwells in wisdom (see n. 2305, 3494, 4797). The truth of the good of innocence which is with them is not the truth of faith, but is the good of charity. For they who are in the third heaven do not know what faith is; thus neither do they know what its truth is; for they are in the perception of the truth that is of faith, from which they instantly know that a thing is so; nor do they ever reason about it, whether it be so, still less dispute about it. That they are in perception in this manner, does not fall within the scope of memory-knowledge. It is otherwise with the spiritual, who are in the second heaven. These are led to the good which is of charity through the truth which is of faith; and therefore they reason whether a thing is true, or not, because they do not perceive whether it is; consequently with them truths become memory-knowledge, and are called doctrinal things of faith. [3] (That they who are in the inmost or third heaven are in such a state that they perceive what is the truth of faith, and therefore do not refer it to memory-knowledge, see n. 202, 337, 2715, 2718, 3246, 4448.) How it is that by Jehovah's saying, "I shall see," thus saying it concerning Himself, is signified a noticing by those who inflict damnation, that is, by the infernals, can be seen from what has been shown above, namely, that evil is attributed to Jehovah, or the Lord, although nothing of evil comes forth from Him, but from hell (n. 2447, 6071, 6991, 6997, 7533, 7632, 7643). That evil is permitted, has the appearance as if it were from him who permits, seeing that he has the power to take it away. Thus in the present case, that the firstborn of the Egyptians were given to death, is attributed to Jehovah, for it is said, “I will pass through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt; and it came to pass at midnight that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne unto the firstborn of the captive that was in the house of the pit” (verses 12, 29); and yet in this verse he is called “a destroyer” who does this: “the blood shall be to you for a sign upon the houses where ye are; and I shall see the blood, and I will pass over you, and there shall not be in you a plague for a destroyer.” [4] The case is similar with respect to the devastation of the evil in the other life, and the damnation and casting down into hell, which in the internal sense are meant by the “plagues,” and by the death of the firstborn, and by the immersion in the sea Suph. Jehovah, or the Lord, vastates no one, still less damns and casts down into hell; but it is the evil spirit himself who does this to himself: it is the evil that is in him. From this then it is that by “I shall see the blood” is signified a noticing by those who inflict damnation. [5] How the case is with permission cannot be told in a few words, because it involves very many arcana. That the wicked are damned and are tormented, is not a permission from the Lord as of one who wills it, but as of one who does not will, but cannot bring a remedy in view of the urgency and resistance of the end, which is the salvation of the whole human race; for if He were to bring a remedy, it would be doing evil, which is quite contrary to the Divine. But on this subject, of the Lord’s Divine mercy more will be said elsewhere.

(7878) And I will pass over you. That this signifies that it will flee from thence, namely, the damnation which is from the hells will do so, is evident from the signification of “passing over,” when this is said of damnation, as being to flee from thence. Moreover, the sphere of damnation which flows forth from the hells, flees past those who are in truth and good from the Lord; for damnation flows in with those who are in evil and falsity, because there is a state of reception there; but not with those who are in truth and good, for these are opposites, one of which flees from the other. All things which have been thus far ordained with respect to the paschal lamb, with respect to the roasting and eating of it, also with respect to the blood upon the posts and lintel, bear relation to these; namely, that the destroyer will pass by their houses; in the internal sense, that they shall be free from all damnation. For the sake of this end, namely, that damnation should flee from them, they had been prepared. The process of preparation is what in the internal sense is described by the statutes concerning the paschal lamb.

(7879) And there shall not be in you a plague for a destroyer. That this signifies that damnation from hell shall not flow in, is evident from the signification of “plague,” as here being damnation, for this plague was the death of all the firstborn in Egypt, and that this denotes damnation, see n. 7778; and from the signification of “a destroyer,” as being hell, which inflicts damnation. In regard to this, that hell inflicts damnation, the case is this. The devastation of the evil in the other life, and also their damnation, and likewise their being cast down into hell, does not come immediately from the spirit who is in evil, but from the hells. For the evils which are there all arise through an influx from the hells, and none without influx thence, and they arise according to the state of evil in which the spirits are who are being vastated and damned; and the state of evil arises in accordance with the privation of good and truth. In accordance with this state is effected communication with the hells; and the hells are most ready to inflict evil, for to inflict evil is the very delight of their life. Being of this character, the hells are kept shut by the Lord; for if they were opened, the whole human race would perish, because the hells continually breathe the destruction of all. That seventy thousand men perished by the pestilence on account of the numbering of the people by David (2 Sam. 24) and that a hundred and eighty and five thousand were slain in one night in the camp of the Assyrians (2 Kings 19:35) was wrought by the hells, because they were then opened. Similar effects would be produced at this day if they were to be opened; and therefore they are kept closely shut by the Lord. (That damnation from the hells cannot flow in with those who are kept by the Lord in good and truth, and that this is signified by "there shall not be in you a plague for a destroyer," see just above, n. 7878.)

(7880) When I smite the land of Egypt. That this signifies when they are damned who are in faith separate from charity, is evident from what was said above (see n. 7871).

(7881) And this day shall be unto you for a memorial. That this signifies the quality of this state in worship, is evident from the signification of "day," as being state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 6110); and from the signification of “memorial,” as being the quality in the worship (n. 6888).

(7882) And ye shall keep it a feast to Jehovah. That this signifies the worship of the Lord on account of liberation from damnation, is evident from the signification of “keeping a feast to Jehovah,” as being the worship of the Lord, and indeed on account of liberation from damnation, because this day was a feast on that account. (That the passover was instituted on account of the liberation by the Lord of those who were of the spiritual church, see n. 7867.)

(7883) In your generations. That this signifies in those things which are of faith and charity, is evident from the signification of “generations,” as being the things of faith and charity (see n. 613, 2020, 2584, 6239).

(7884) Ye shall keep it by an eternal statute. That this signifies the worship of the Lord according to the order of heaven on the part of those who are of the spiritual church, is evident from the signification of “an eternal statute,” as being the order of heaven (of which below); and from the signification of “keeping a feast,” as being the worship of the Lord (as just above, n. 7882); and because it is said to the sons of Israel that they should “keep it,” they are meant who are of the spiritual church. That “an eternal statute” denotes the order of heaven, is because all the statutes that were commanded to the sons of Israel were such as flowed from the order of heaven; consequently they also represented the things that are of heaven. By worship according to the order of heaven is meant all practicing of good according to the Lord’s precepts. By the worship of God at this day is chiefly meant the oral worship in a temple, both morning and evening. But the worship of God does not consist essentially in this, but in a life of uses; this latter worship is according to the order of heaven. Oral worship is also worship, but it is of no avail whatever unless there is the worship that belongs to the life; for this worship is of the heart; and oral worship, that it may be worship, must proceed from this.

(7885) Seven days. That this signifies what is holy, is evident from the signification of “seven,” as involving what is holy; and of “seven days,” as being what is holy (that “seven” involves what is holy, see n. 395, 433, 716, 881, 5265, 5268).

(7886) Shall ye eat things unleavened. That this signifies purification from falsities, is evident from the signification of “unleavened things,” as being purification from falsities (see n. 2342).

(7887) Even on the first day ye shall cause leaven to cease from your houses. That this signifies that no falsity whatever must be in the good, is evident from the signification of “the first day,” as being the beginning of that state (that “day” denotes state, see just above, n. 7881); from the signification of “leaven,” as being falsity (of which below); and from the signification of “house,” as being good (see n. 2233, 2234, 2559, 3652, 3720, 7833-7835, 7848). From this it is plain that by “even on the first day ye shall cause leaven to cease from your houses,” is signified that from the very beginning of that state there shall be no falsity in the good. With respect to good the case is this. Goods are infinite in variety, and they have their quality from truths; consequently the good becomes such as are the truths which enter. The truths which enter are seldom genuine, but are appearances of truth, and also are falsities, but still not opposite to truths. Nevertheless when these falsities flow into good, which is the case when the man lives according to them, from ignorance, in which ignorance there is innocence, and when the end is to do what is good, then they are regarded by the Lord and in heaven, not as falsities, but as semblances of truth, and according to the quality of the innocence are accepted as truths; from this, good receives its quality. From all this it can be seen what is meant by its being said that there must be nothing false in the good.

(7888) For everyone that eateth what is leavened. That this signifies who appropriates to himself falsity, is evident from the signification of "to eat," as being to appropriate to oneself (see n. 2187, 2343, 3168, 3513, 3596, 4745); and from the signification of "what is leavened," as being falsity (see above, n. 7887).

(7889) Even that soul shall be cut off from Israel. That this signifies that he shall be separated from those who are of the spiritual church and that he shall be damned, is evident from the signification of "to be cut off," as being to be separated and also damned; and from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above). The reason why he must be separated and damned who has falsity in good, is that falsity (which is signified by "what is leavened") in the good, makes it of such a quality that it cannot but receive evil from the hells which inflict damnation. (When those of the spiritual church are to be liberated from those who have infested, that then damnation will flow in from all sides, and that they who are in genuine good, that is, in good without falsity, will pass safe through the midst of damnation, see above, n. 7878.)

(7890) From the first day even unto the seventh day. That this signifies a full holy state, is evident from the signification of "seven days," as being a holy state (of which above, n. 7885), and also as being a full state (n. 6508), which is also signified by a "week." (That a "week" denotes an entire period greater or less, from beginning to end, see n. 2044, 3845.)

(7891) And there shall be to you in the first day a holy convocation. That this signifies that in the beginning all shall be together, is evident from the signification of "the first day," as being the beginning, namely, of liberation from those who have infested, and thus from damnation; and from the signification of "a holy convocation," as being that all shall be together. Convocations took place in order that the whole assemblage of Israel might be together, and might thus represent heaven; for they were then all distinguished into tribes, and the tribes into families, and the families into houses. (That heaven along with the societies there was represented by the tribes, the families, and the houses of the sons of Israel, see n. 7836.) Therefore those convocations were called holy, and took place at every feast (Lev. 23:27, 36; Num. 28:26; 29:1, 7, 12). From this the feasts themselves were called “holy convocations,” for it was commanded that all the males should be present at them. That the feasts were called “holy convocations” is evident in Moses: These are the set feasts of Jehovah, which ye shall call holy convocations, to offer a fire-offering unto Jehovah (Lev. 23:37). That at such times all males were to be present, in the same: Three times in a year shall every male of thine appear together before Jehovah thy God, in the place which He shall choose; in the feast of unleavened things, and in the feast of weeks, and in the feast of tabernacles (Deut. 16:16).

(7892) And in the seventh day a holy convocation. That this signifies so at the end of the state, is evident from the signification of “the seventh day,” which was the last of the feast, as being its end. (What is signified by “a holy convocation,” see just above, n. 7891.)

(7893) No work shall be done in them. That this signifies a keeping back then from earthly and worldly things, is evident from the signification of “work,” as being labors and occupations which have for their end the things of the world and of the earth; consequently by “no manner of work shall be done in them” is signified a keeping back from such things. That it was so severely forbidden to do any work on the feasts and sabbaths, was in order that they might then be in a full representative state, that is, in such things as represented heavenly and spiritual things, which state would have been disturbed if they had done works that looked to the world and the earth as their end. For the representatives of a church were instituted among the posterity of Jacob to the intent that by means of them there might be communication of heaven with man, which is the end for which the church exists. This communication would not have been maintained, unless under the penalty of death it had been forbidden them to do any work on the days of the feasts and sabbaths; for their minds were occupied with things worldly and earthly, in which they immersed themselves with the whole heart, such being their nature; and therefore if they had been free to busy themselves in these things at the same time, the communication by representatives would have been altogether interrupted and destroyed. But afterward the same feasts were retained for the sake of heavenly life at the time, and for the sake of the teaching, that they might then learn what faith and charity are.

(7894) Save that which every soul must eat. That this signifies when spiritual and celestial good is appropriated, is evident from the signification of “to eat,” as being appropriation (see n. 2187, 2343, 3168, 3513, 3596, 4745). That what is spiritual and celestial should be appropriated, is meant by those things which were instituted with respect to the paschal lamb.

(7895) This only may be done by you. That this signifies that to these only they shall then pay attention, is evident without explication.

(7896) Verses 17-20. And ye shall observe the unleavened things, because in this same day I have brought your armies out of the land of Egypt; and ye shall keep this day in your generations by an eternal statute. In the first [month], on the fourteenth day of the month, in the evening, ye shall eat unleavened things, until the one and twentieth day of the month, in the evening. Seven days leaven shall not be found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the assemblage of Israel, in the sojourner, and in the native of the land. Ye shall eat nothing leavened; in all your dwellings ye shall eat things unleavened. "And ye shall observe the unleavened things," signifies that there must be no falsity; "because in this same day I have brought your armies out of the land of Egypt," signifies because then there is a state of charity and faith, through which there is separation from those who are in evils and falsities; "and ye shall keep this day in your generations by an eternal statute," signifies worship from faith and charity according to the order of heaven; "in the first [month], on the fourteenth day of the month," signifies in the beginning of a holy state; "in the evening," signifies the end of the former state and the beginning of a new one; "ye shall eat things unleavened," signifies the appropriation by good, of truth purified from falsity; "until the one and twentieth day of the month," signifies the end of this holy state; "in the evening," signifies the end of the former state and the beginning of a new one; "seven days," signifies the entire period of this state; "leaven shall not be found in your houses," signifies that nothing whatever of falsity shall come near good; "for whosoever eateth that which is leavened, even that soul shall be cut off from the assemblage of Israel," signifies that he who adjoins falsity to his good is damned; "in the sojourner and in the native of the land," signifies who is of the church, whether not born in it, or born in it; "ye shall eat nothing leavened," signifies that every caution is to be used to prevent falsity from being appropriated; "in all your dwellings ye shall eat things unleavened," signifies that in the interiors, where good is, truth shall be appropriated.

(7897) And ye shall observe the unleavened things. That this signifies that there must be no falsity, is evident from the signification of "unleavened things," as being what is purified from all falsity (see n. 2342).

(7898) For in this same day I have brought your armies out of the land of Egypt. That this signifies because then there is a state of charity and faith, through which there is separation from those who are in evils and falsities, is evident from the signification of "day," as being state (of which above, n. 7881); from the signification of "armies," as being the things that belong to charity and faith (see n. 3448, 7236); from the signification of "bringing out," as being to be separated; and from the signification of "the Egyptians," as being those who are in evils and falsities (of which frequently above).

(7899) And ye shall keep this day in your generations by an eternal statute. That this signifies worship from faith and charity according to Divine order, is evident from the signification of "to keep," as being worship, for that day was kept when the passover was revered on it; from the signification of "generations," as being those things which are of faith and charity (of which above, n. 7883); and from the signification of “an eternal statute,” as being according to Divine order (of which also above, n. 7884).

(7900) In the first [month], on the fourteenth day of the month. That this signifies in the beginning of a holy state, is evident from the signification of “in the first” as being a beginning (as above, n. 7887, 7891); and from the signification of “the fourteenth day,” as being a holy state. (That the number “fourteen” denotes what is holy, see above, n. 7842; and that “day” denotes state, n. 7881.) The number “fourteen” denotes what is holy, because it arises from seven; and “seven,” where mentioned in the Word, signifies what is holy; for the simple and the compound numbers involve what is similar (n. 5291, 5335, 5708). As the passover was the most holy of the feast days, it was therefore commanded that it should be celebrated on the fourteenth day of the month, should continue seven days, and should be ended on the twenty-first day, by which is also signified what is holy. For the same reason it was also ordained that those who could not celebrate the passover in the first month should celebrate it in the following month, also on the fourteenth day, of which we read in Moses: When any man shall be unclean by reason of a soul, or in a way afar off, in you or in your generations, he shall nevertheless perform the passover to Jehovah; in the second month, on the fourteenth day, between the two evenings they shall perform it (Num. 9:10-11).

(7901) In the evening. That this signifies the end of the former state and the beginning of a new one, is evident from the signification of "evening," as being the end of a former state and the beginning of a second one (see n. 7844).

(7902) Ye shall eat things unleavened. That this signifies the appropriation by good, of truth purified from falsity, is evident from the signification of "to eat," as being appropriation (see n. 2187, 2343, 3168, 3513, 3596, 4745), that it denotes the appropriation of truth by good, is because truth is appropriated by good, and good, as previously shown in various places, has its quality from truth, and therefore in order that truth may be appropriated it must be appropriated by good, and in order that good may be appropriated it must be appropriated through truth; and from the signification of "unleavened," as being truth purified from all falsity (n. 2342). As regards truths purified from all falsity, be it known that pure truth is never possible with man, both because falsity is continually flowing forth from the evil in which he is and which has its seat in him, and because truths have a mutual connection, and therefore if one be false, and especially if more than one, the remaining real truths are thence defiled, and partake somewhat of falsity. But truth is said to be purified from falsity when the man is capable of being kept by the Lord in the good of innocence. Innocence consists in acknowledging that in oneself there is nothing but evil, and that all good is from the Lord; and also in believing that man does not know or perceive anything from himself, but from the Lord, thus also the truth which is of faith. When man is in this state, then falsity can be removed from him, and truth can be instilled by the Lord. This state is what is signified by the unleavened things, and also by the eating of the paschal lamb.

(7903) Until the one and twentieth day of the month. That this signifies the end of this holy state, is evident from the signification of "the one and twentieth day," as being a holy state, and also the end of this state. That it denotes a holy state, is because it is the product of seven and three multiplied into each other, and "seven" signifies what is holy, and so also does "three." That "the one and twentieth day" denotes the end of this state, is evident, because it was the last day.

(7904) In the evening. That this signifies the end of the former state and the beginning of a new one, has been shown above (n. 7901).

(7905) Seven days. That this signifies the entire period of this state, is evident from the signification of "seven days," as being a holy state (as above, n. 7885), and also an entire period from beginning to end, or a full state (see n. 728, 6508), in like manner as a "week" (n. 2044, 3845). As these things were signified, it was ordained that this feast should continue seven days.

(7906) Shall no leaven be found in your houses. That this signifies that nothing whatever of falsity shall come near good, is evident from the signification of "leaven," as being falsity (of which in what follows); and from the signification of "house," as being good (see n. 3652, 3720, 4982, 7833-7835). That "leaven" denotes falsity can be seen from those passages where "leaven" and "leavened" and also "unleavened" are mentioned, as in Matthew: Jesus said unto them, See ye and beware of the leaven of the Pharisees and of the Sadducees. Afterward the disciples understood that He had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees (Matt. 16:6, 12); where "leaven" manifestly means false doctrine. As "leaven" signified falsity, it was forbidden to sacrifice upon what was leavened the blood of the sacrifice (Exod. 23:18; 34:25); for by the "blood of the sacrifice" was signified holy truth, thus truth. pure from all falsity (n. 4735, 6978, 7317, 7326, 7846, 7850). It was also ordained that the meat-offering which was to be offered upon the altar was not to be baked leavened (Lev. 6:17); and that the cakes and wafers also should be unleavened (Lev. 7:11-13). [2] As further regards what is leavened and what is unleavened, be it known that the purification of truth from falsity with man cannot possibly exist without fermentation so called, that is, without the combat of falsity with truth and of truth with falsity; but after combat has existed, and truth has conquered, then falsity falls down like dregs, and the truth comes forth purified, like wine which grows clear after fermentation, the dregs falling to the bottom. This fermentation or combat exists chiefly when the state with man is being changed, that is, when he begins to act from the good that is of charity, and not as before from the truth that is of faith; for the state has not as yet been purified when the man acts from the truth of faith, but it has been purified when he acts from the good which is of charity; for then he acts from the will; previously only from the understanding. [3] Spiritual combats or temptations are fermentations in the spiritual sense; for then falsities are desirous to conjoin themselves with truths; but truths reject them, and finally cast them down as it were to the bottom, consequently they purify. In this sense is to be understood what the Lord teaches about leaven in Matthew: The kingdom of the heavens is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened (Matt. 13:33); “meal” denotes the truth from which is good. Also in Hosea: They are all adulterers, as an oven heated by the baker; the stirrer ceaseth from the kneading of the dough until it be leavened (Hos. 7:4). Because, as before said, such combats as are signified by fermentations arise with man in the state previous to newness of life; therefore it was also ordained that when the new meat-offering on the feast of the first-fruits was offered, the bread of waving was to be baked leavened, and was to be the first-fruits to Jehovah (Lev. 23:16, 17).

(7907) For whosoever eateth that which is leavened, that soul shall be cut off from the assemblage of Israel. That this signifies that he who adjoins falsity to his good is damned, is evident from the signification of “to eat,” as being to appropriate (see n. 2343, 3168, 3513, 3596, 4745), thus also to conjoin (n. 2187), for he who appropriates anything to himself conjoins it with himself; from the signification of “that which is leavened,” as being falsity (of which just above, n. 7906); from the signification of “to be cut off,” as being to be separated and damned (n. 7889); from the signification of “soul,” as being man; and from the signification of “the assemblage of Israel,” as being those who are of the spiritual church (n. 7830, 7843). From all this it is evident that by “whosoever eateth that which is leavened, that soul shall be cut off from the assemblage of Israel” is signified that he who adjoins falsity to his good will be separated from the spiritual church, and will be damned.

(7908) In the sojourner and in the native of the land. That this signifies who is of the church, whether not born there, or born there, is evident from the signification of a “sojourner,” as being one who is being instructed in the truths and goods of the church and receives them (see n. 1463, 4444), thus who is not born within the church, but still accedes to it; and from the signification of a “native of the land,” as being one who has been born within the church.

(7909) Ye shall eat nothing leavened. That this signifies that every caution is to be used to prevent falsity from being appropriated, is evident from the signification of “that which is leavened,” as being falsity (of which above n. 7906); and from the signification of “to eat,” as being to appropriate to oneself (of which also above, n. 7907). The frequent prohibition against eating what is leavened-as at verses 15 to 19-involves that the utmost caution is to be used against falsity. This utmost caution against falsity is to be used in order that man may be in good. Falsity does not agree with good, but destroys good; for falsity is of evil, and truth is of good. If falsity is appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently no liberation from damnation. It is one thing to appropriate falsity to oneself, and another to adjoin it. They who adjoin falsity, if they are in good, reject it when the truth appears to them; but they who appropriate falsity to themselves, retain it and resist the truth itself when it appears. This then is the reason why it is so often said that what is leavened must not be eaten.

(7910) In all your dwellings ye shall eat things unleavened. That this signifies that in the interiors, where good is, truth shall be appropriated, is evident from the signification of "dwellings," as being the things which are of the mind, thus which are of intelligence and wisdom (see n. 7719), consequently the interiors, for here are intelligence and wisdom, and good also; and from the signification of "eating unleavened things," as being to appropriate truth to oneself (of which several times above). As to appropriation being effected in the interiors, and good being there, be it known that with those who are in the Lord, that is, who are in the life of faith and charity, good dwells in the interiors, and the more interiorly it dwells with them, the purer and the more heavenly the good is; but truth dwells in the exteriors, and the more exteriorly it dwells with them, the more is truth widowed from good. The reason is that man as to his interiors is in heaven, and as to his inmosts is near the Lord, but as to exteriors he is in the world; and hence it is that the truths which are of faith enter by an external way, but good by an internal way (n. 7756, 7757), also that the appropriation of truth is effected in the interiors where good is.

(7911) Verses 21-24. And Moses called all the elders of Israel, and said unto them, Draw ye forth, and take you an animal of the flock according to your families, and kill ye the passover. And ye shall take a bunch of hyssop, and dip it in, the blood that is in the basin, and ye shall touch the lintel and the two posts with the blood that is in the basin; and no one of you shall go out of the door of his house until the morning. And Jehovah will pass through to inflict a plague on Egypt; and He shall see the blood upon the lintel, and upon the two posts, and Jehovah will pass over the door, and will not allow the destroyer to come unto your houses to inflict a plague. And ye shall keep this word for a statute to thee and to thy sons forever. "And Moses called all the elders of Israel," signifies the enlightenment of the understanding of those who are of the spiritual church by means of the influx and presence of truth Divine; "and said unto them," signifies perception; "Draw ye forth," signifies that they should compel themselves; "and take you an animal of the flock," signifies to receive the good of innocence; "according to your families," signifies according to the good of each truth; "and kill ye the passover," signifies preparation for the presence of the Lord and consequent liberation; "and ye shall take a bunch of hyssop," signifies an external means by which there is purification; "and dip it in the blood," signifies the holy truth which is of the good of innocence; "that is in the basin," signifies that is in the good of the natural; "and ye shall touch the lintel and the two posts," signifies the goods and truths of the natural; "with the blood that is in the basin," signifies the holy truth which is of the good of innocence in the natural; "and no one of you shall go out of the door of his house," signifies that they shall abide steadfast in good, which must not be regarded from truth; "until the morning," signifies even to a state of enlightenment; "and Jehovah will pass through," signifies the presence of the Divine; "to inflict a plague on Egypt," signifies whence comes damnation to those of the church who have been in faith separate from charity; "and He will see the blood upon the lintel, and on the two posts," signifies a noticing of the holy truth which is of the good of innocence in the natural; "and Jehovah will pass over the door," signifies that damnation will flee from thence; "and will not allow the destroyer to come unto your houses," signifies that falsity and evil which are from the hells shall in no wise come near the will; "to inflict a plague," signifies the damnation which they bring on themselves; "and ye shall keep this word for a statute to thee and to thy sons forever," signifies that hereafter all this shall be according to Divine order for those who are of the spiritual church.

(7912) And Moses called all the elders of Israel. That this signifies the enlightenment of the understanding of those who are of the spiritual church by the influx and presence of truth Divine, is evident from the signification of "calling," when said of truth Divine, as being influx and presence (see n. 6177, 6840, 7390, 7451, 7721); from the representation of Moses, as being the law Divine, thus the Word and truth Divine (see the preface to Genesis 18, also n. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382); from the signification of “elders,” as being the chief things of wisdom and intelligence which are in agreement with truth and good (n. 6524, 6525, 6890), “to call” which, or to present them to view, denotes to enlighten the understanding; and from the representation of Israel as being the spiritual church (n. 4286, 6426, 6637). From all this it is evident that by “Moses called all the elders of Israel” is signified the enlightenment of the understanding of those who are of the spiritual church by means of the influx and presence of truth Divine.

(7913) And said unto them. That this signifies perception, is evident from the signification of “saying,” in the historicals of the Word, as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5687, 5743, 5877, 6251).

(7914) Draw ye forth. That this signifies that they should compel themselves, is evident from the signification of “drawing forth,” when said of the good of innocence, which they who are of the spiritual church were to receive from the Lord, as being to compel themselves. For the good of innocence, which is the good of love to the Lord, is not received by the man of the spiritual church unless he compels himself; because it can with difficulty be believed by him that the Lord is the only God, and also that His Human is Divine; and therefore as he is not in faith, neither can be in love to Him, consequently not in the good of innocence, unless he compels himself. (That man ought to compel himself, and that when he compels himself it is from freedom, but not when he is compelled, see n. 1937, 1947.)

This is signified by “drawing forth,” namely the paschal animal. That to draw it forth involves some secret thing which does not appear in the sense of the letter, is manifest.

(7915) And take you an animal of the flock. That this signifies to receive the good of innocence, is evident from the signification of the “paschal lamb,” which here is “an animal of the flock,” as being the good of innocence (see n. 3519, 3994, 7840).

(7916) According to your families. That this signifies according to the good of each truth, is evident from the signification of “families,” when said of the sons of Israel, by whom is represented the spiritual church, as being the goods of truth; for the goods of that church are called “goods of truth.” “Families” have this signification because in the internal sense none but spiritual things are meant, that is, those which are of heaven and the church, thus which are of faith and charity; and therefore in this sense “families” denote the things which descend from good through truth, and are the goods of truth.

(7917) And kill the passover. That this signifies preparation for the presence of the Lord and consequent liberation, is evident from the signification of “killing,” as being preparation (as above, n. 7843); and from the signification of “the passover,” as being the presence of the Lord, and the liberation of those who are of the spiritual church.

(7918) And ye shall take a bunch of hyssop. That this signifies an external means by which there is purification, is evident from the signification of “hyssop,” as being external truth, which is a means of purification (of which in what follows). It is said that they should "take a bunch of hyssop," because "a bunch" is predicated of truths and their arrangement (n. 5530, 5881, 7408). That "hyssop" denotes external truth as a means of purification, is because all spiritual purification is effected by means of truths. For the earthly and worldly loves from which man is to be purified, are not recognized except by means of truths, and when these are instilled by the Lord, there is also instilled at the same time horror for these loves as for things unclean and damnable, the effect of which is that when anything of the kind flows into the thought, this feeling of horror returns, and consequently aversion for such things. Thus man is purified by truths as by an external means. It was on this account ordered that circumcision should be performed by means of knives or lancets of flint. (That "lancets" or "knives of flint" denote the truths of faith whereby purification is effected, see n. 2799, 7044; and that "circumcision" denotes purification from filthy loves, n. 2039, 2632, 3112, 3413, 4462, 7045.) [2] As "hyssop" has this signification, it was therefore employed in cleansings, which in the internal sense signified purifications from falsities and evils, as in the cleansing of the leprosy, in Moses: The priest shall take for the leper that is to be cleansed two living clean birds, and cedar wood, and scarlet and hyssop, and shall dip them in the blood of the bird that was killed, and he shall sprinkle upon him that is to be cleansed (Lev. 14:4-7); and in like manner "in the cleansing of a house, if the leprosy be in it" (verses 49-51). For preparing the water of separation by which cleansings were wrought, cedar wood and hyssop were also employed (Num. 19:6, 18); by “cedar wood” was signified internal spiritual truth, and by “hyssop” external; thus by “cedar” an interior means of purification, by “hyssop” an exterior one. That “hyssop” denotes a means of purification is very manifest in David: Thou shalt purge me with hyssop, and I shall become clean; Thou shalt wash me, and I shall be whiter than snow (Ps. 51:7); where “to be purged with hyssop and made clean” denotes external purification; “to be washed and made whiter than snow,” internal purification; “snow” and “whiteness” are predicated of truth (n. 3301, 3993, 4007, 5319). That “hyssop” denotes lowest truth, and “cedar” highest truth, is plain from these words in the first book of Kings: Solomon spoke of woods, from the cedar which is in Lebanon even unto the hyssop that goeth out of the wall (1 Kings 4:33); where “cedar” denotes internal truth which is of intelligence; and “hyssop,” external truth which is of intelligence.

(7919) And dip it in the blood. That this signifies the holy truth which is of the good of innocence, is evident from the signification of “blood,” here the blood of a lamb, as being the holy truth of the good of innocence (of which above, n. 7846, 7877). (What the truth of the good of innocence is, see n. 7877.)

(7920) That is in the basin. That this signifies which is in the good of the natural, is evident from the signification of a “basin,” as being the good of the natural. For by vessels in general are signified the memory-knowledges which are of the natural (n. 3068), for the reason that they are the receptacles of the influx of good and truth. And as by vessels are signified memory-knowledges, the natural is also signified, for memory-knowledges are of the natural, and the natural is the common receptacle. But specifically by vessels of wood and of brass were signified the goods of the natural, because “wood” denotes good, and so also does “brass;” hence it is that a “basin” denotes the good of the natural. Be it known that one thing is meant by “natural good,” and another by “the good of the natural.” Natural good is that which man has hereditarily; and the good of the natural is that which he has from the Lord by regeneration (as to natural good, see n. 7197).

(7921) And ye shall touch the lintel and the two posts. That this signifies the goods and truths of the natural, is evident from the signification of “the lintel,” as being the good of the natural; and from the signification of “the posts,” as being the truths thereof (see n. 7847).

(7922) With the blood that is in the basin. That this signifies the holy truth which is of the good of innocence in the natural, is evident from the signification of “the blood,” namely, of the lamb, as being the holy truth which is of the good of innocence (see n. 7919); and from the signification of a “ basin,” as being the natural (of which just above, n. 7920).

(7923) And no one of you shall go out of the door of his house. That this signifies that they shall abide steadfast in good, which must not be regarded from truth, is evident from the signification of “not going out,” as being to abide steadfast; and from the signification of “house,” as being good (n. 2233, 2234, 2559, 3652, 3720, 7833-7835, 7848). From this it is evident that by “no one of you shall go out of the door of his house” is signified that they shall abide steadfast in good. The reason why it signified that good must not be regarded from truth, is because to “abide in the house” denotes to abide in good; but to “go out of the door of the house” denotes to go from good to truth; for good is within, but truth without (n. 7910). (What it is to look from good to truths, see n. 5895, 5897, 7857.) From truth to look to good is to look from what is external to what is internal but from good to look to truth is to look from what is internal to what is external; for, as just said, good is interior, and truth exterior. From good to look to truth is according to order, for all Divine influx is through interiors to exteriors; whereas from truth to look to good is not according to order; and therefore when a man is being regenerated, the order is inverted, and good or charity is regarded in the first place, and truth or faith in the second.

(7924) Until the morning. That this signifies even to a state of enlightenment, is evident from the signification of “morning,” as being a state of enlightenment (see n. 3458, 3723, 5740, 7860).

(7925) And Jehovah will pass through. That this signifies the presence of the Divine, is evident from the signification of “to pass through,” namely, through the land of Egypt, when said of Jehovah, as being the presence of the Divine (of which above, n. 7869).

(7926) To inflict a plague on Egypt. That this signifies whence comes damnation to those of the church who have been in faith separate from charity, is evident from the signification of "plague," which here is the death of the firstborn, as being the damnation of those of the church who are in faith separate from charity (see n. 7766, 7778). For by "Egypt" or "the Egyptians" are signified those who have been in the memory-knowledge of such things as are of the church, but who have separated life from doctrine, that is, charity from faith. Moreover, the Egyptians were of this character, for they had a memory-knowledge of the things which were of the church of that time, which church was representative. They were acquainted with the representations of spiritual things in natural, which then constituted the rituals of the church; consequently they were acquainted with correspondences, as can be plainly seen from their hieroglyphics, which were images of natural things that represented spiritual things; consequently by "the Egyptians" are also signified those who are in the memory-knowledge of the things of faith, but in a life of evil. Such in the other life are vastated as to all things of faith, or as to all things of the church, and finally are damned, which damnation is what in the internal sense is meant by the death of the firstborn in Egypt. [2] As it is said that "Jehovah will pass through to inflict a plague on Egypt," and thereby is signified the presence of the Divine, whence comes the damnation of those of the church who are in faith separate from charity, it must be told how this is. Jehovah or the Lord does not render Himself present with those who are in hell in order to bring damnation, and yet it is His presence that causes it. For the hells continually desire to infest the good, and also continually strive to ascend into heaven and disturb those who are there, but they cannot force their way higher than to those who are in the lowest limits of heaven; for there is in them a spirit of enmity which continually breathes hostility and violence. But the Lord constantly provides that they who are in the uttermost borders of heaven may be kept in safety and quiet; this is effected by His presence among them. Accordingly, when the infernals introduce themselves where the Lord is present, that is, into His presence, they cast themselves into the evils of vastation, and finally into damnation; for the presence of the Lord into which they rush occasions such effects, as has already been shown in various places. From this it is evident that the Lord does not render Himself present among them in order to bring on them the evils of punishment, but that they cast themselves into them. From all this it is evident that nothing but good comes from the Lord, and that all evil is from those who are in evil, thus that the evil bring themselves into vastations, damnation, and hell in the same way it can be seen how it is to be understood that "Jehovah will pass through to inflict a plague on Egypt."

(7927) And he will see the blood upon the lintel, and on the two posts. That this signifies a noticing of the holy truth which is of the good of innocence in the natural, is evident from the signification of "to see," as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 4403-4421, 4567, 4723, 5400); from the signification of "the blood," as being holy truth of the good of innocence, as above (n.

7919); and from the signification of “the lintel and the two posts,” as being the goods and truths of the natural (as also above, n. 7847).

(7928) And Jehovah will pass over the door. That this signifies that damnation will flee from thence, is evident from what was said above (n. 7878), where similar words occur.

(7929) And will not allow the destroyer to come unto your houses. That this signifies that falsity and evil which are from the hells shall in no wise come near the will, is evident from the signification of “he will not allow,” as being that it shall not come near; from the signification of “the destroyer,” as being hell (see n. 7879), thus the falsity and evil which are from the hells, for the hells are from falsity and evil; and from the signification of “houses,” as being those things which are of the will (n. 710, 7848). For by “house” is signified man, consequently also his mind, because man is man from the fact that he understands truth and wills good, which are of the mind; and as man is man chiefly from that part of the mind which is called the will, therefore also by “house” is signified the will; but which of these is signified appears from the series of things in the internal sense.

(7930) To inflict a plague. That this signifies the damnation which they bring on themselves, is evident from the signification of “a plague,” as being in this instance the damnation of those of the church who have been in faith separate from charity (see n. 7879, 7926). That the evil bring damnation upon themselves, see just above (n. 7926).

(7931) And ye shall keep this word for a statute to thee and to thy sons forever. That this signifies that hereafter all this shall be according to Divine order for those who are of the spiritual church, is evident from the signification of "keeping this word forever," as being that all this was to be observed hereafter; from the signification of "for a statute," as being according to order (see n. 7884); and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). By "order" is meant that order which has been in heaven from the time when the Lord from His Divine Human began to dispose all things in heaven and on earth, which was immediately after the resurrection (Matt. 28:18). According to this order, they who were of the spiritual church could then be raised into heaven and enjoy eternal blessedness; but not according to the previous order. For previously the Lord disposed all things through heaven; but afterward through His Human which He glorified and made Divine in the world, by which there was such an accession of strength that those were raised into heaven who before could not be raised; and also that the evil receded on all sides, and were shut up in their hells. This is the order which is meant.

(7932) Verses 25-28. And it shall be that when ye shall come unto the land which Jehovah will give you, as He hath spoken, that ye shall keep this service. And it shall be, when your sons shall say unto you, What is this service to you? that ye shall say, This is the sacrifice of the passover to Jehovah, in that He passed over the houses of the sons of

Israel in Egypt, when He inflicted a plague on Egypt, and liberated our houses. And the people bent itself, and bowed itself. And the sons of Israel went and they did as Jehovah commanded Moses and Aaron, so did they. "And it shall be that when ye shall come unto the land which Jehovah will give you," signifies to heaven which they shall have from the Lord; "as He hath spoken," signifies according to the promise in the Word; "that ye shall keep this service," signifies worship on account of liberation; "and it shall be, when your sons shall say unto you," signifies the interior perception of truth, which perception is of conscience; "What is this service to you?" signifies when they are in worship; "that ye shall say," signifies thought; "This is the sacrifice of the passover to Jehovah," signifies the worship of the Lord on account of liberation; "in that He passed over the houses of the sons of Israel," signifies that damnation fled away from the goods in which they were held by the Lord; "in Egypt," signifies when in the vicinity of the evil; "when He inflicted a plague on Egypt," signifies when they of the church were damned who had been in faith separate from charity; "and liberated our houses," signifies that still nothing damnable came to them, because they were in good from the Lord; "and the people bent itself, and bowed itself," signifies humiliation of the mouth and of the heart; "and the sons of Israel went and they did as Jehovah commanded Moses and Aaron," signifies that they who were of the spiritual church obeyed truth Divine; "so did they," signifies performance from the will. [7932a.] And it shall be that when ye shall come unto the land which Jehovah will give you. That this signifies to heaven which they shall have from the Lord, is evident from the signification of "the land," here the land of Canaan to which they were to come, as being the Lord's kingdom, thus heaven (see n. 1607, 1866, 3038, 3481, 3705, 4116, 4240, 4447, 5757). For the sons of Israel represented those who were of the spiritual church and were in the world before the Lord's coming, and could not be saved except by the Lord, and therefore had been preserved and detained in the lower earth, where meanwhile they had been infested by the hells which were round about. When therefore the Lord came into the world, and made the Human in Himself Divine, then when He rose again, He liberated those who had been preserved and detained, and after they had undergone temptations He raised them into heaven. These are the things which are contained in the internal sense in the second book of Moses, which is Exodus; by the Egyptians are signified those who had infested; by the bringing forth thence is signified liberation; by the life of forty years in the wilderness are signified temptations; and by the introduction into the land of Canaan is signified being raised into heaven (see what has been said above, n. 6854, 6914, 7091, 7828). For all this it is evident that by "when ye shall come unto the land" is signified to heaven which they shall have from the Lord.

(7933) As He hath spoken. That this signifies according to the promise in the Word, is evident from the signification of "speaking," when said by the Lord about heaven, to which those were to come who were of the spiritual church, as being the promise in the Word. For the internal sense of the

Word, both in the books of Moses and in the Prophets, treats of the liberation of those who before the Lord's coming had been detained in the lower earth and infested by the evil, and their elevation into heaven; and they are there meant by "the sons of Israel." This promise is what is here signified by the words "as Jehovah hath spoken." [2] The Lord's saying in various places that in Him are to be consummated and have been consummated all things contained in the Scriptures, involves what is contained in the internal sense of the Word, for this treats of the Lord's kingdom only, and in the supreme sense, of the Lord Himself, as in the following passages: Jesus said to the disciples, These are the words which I spoke unto you while I was yet with you, that all things must needs be fulfilled which have been written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their mind that they might understand the Scriptures (Luke 24:44-45). Behold we go up to Jerusalem, where all things shall be accomplished that have been written by the prophets concerning the Son of man (Luke 18:31). Think ye not that I came to destroy the law and the prophets: I came not to destroy, but to fulfil. Verily I say to you, Till heaven and earth pass away, one jot or one little horn shall in no wise pass away in the law, till all things be done (Matt. 5:17-18). [3] These things, and what the Lord says elsewhere about the fulfilling of the Law or the Scripture, involve in the internal sense, as said, those things which had been foretold about Him. In this sense, each and all things, down to every jot, or to every least point, treat of the Lord; and therefore it is said that “one jot or one little horn shall in no wise pass away in the law till all things be done.” And in Luke: It is easier for heaven and earth to pass than for one point of the law to fail (Luke 16:17). He who does not know that all the details, down to the least of all, in the internal sense treat of the Lord and of His kingdom, and that from this the Word is most holy, cannot possibly comprehend what this means; that “not one point shall fail nor one jot or little horn pass away,” and that “it is easier for heaven and earth to pass.” For those things which stand forth in the external sense do not seem of such great moment; but the internal text contains so much that not even a syllable could be omitted without an interruption of the series.

(7934) That ye shall keep this service. That this signifies worship on account of liberation, is evident from the signification of “to keep,” as being that it ought to be observed (as above, n. 7931); and from the signification of “serving” or “service,” as being the worship of the Lord.

(7935) And it shall be, when your sons shall say unto you. That this signifies the interior perception of truth, which perception is of conscience, is evident from the signification of “to say,” as being perception (of which above, n. 7913); and from the signification of “sons,” as being truths (n. 489, 491, 533, 1147, 2623, 3373, 4257). That it denotes the interior perception which is of conscience, is because the subject here treated of is the state hereafter or future of those who are of the spiritual church and are liberated by the Lord, in that this truth must remain fixed in their minds; that their salvation ought to be accepted as solely from the

Lord. The perception of this truth is of conscience; for they who are of the spiritual church have not perception as have those who are of the celestial church, but in place of it they have conscience. Conscience with them is born and formed from the truths of the church wherein they have been born, which truths have been received by them in childhood and afterward, and have been confirmed by life, and in this way have become matters of faith. To act according to these truths is to act according to conscience, and to act contrary to them is to act contrary to conscience. They are fixed in the interior memory as if written there, and at last are so to speak things that have been impressed in infancy, which afterward appear quite familiar and as it were innate, just as do the speech, thoughts, recollections, various reflections, and, in external matters, the gait, gestures, countenance and other things into which one is not born, but is introduced by habits. When the truths of faith also have been impressed in this way, which takes place in the interior man, then they in like manner become familiar, and at last, being as it were innate, impel the man to think, to will, and to act according to them. This part of the life is called conscience, and is the life of the spiritual man, which is to be valued in proportion as the truths from which he thinks are genuine truths of faith, and as the goods from which he acts are genuine goods of charity. From the series in what follows it is also evident that by the above words is signified the interior perception which is of conscience.

(7936) What is this service to you? That this signifies when they are in worship, namely, that then there is the perception which is of conscience, is evident from the signification of “service,” as being worship (as above, n. 7934).

(7937) That ye shall say. That this signifies thought, is evident from the signification of “to say,” as being thought (n. 3395, 7094). That “to say” here denotes thought, is because by “to say” just above (n. 7935) was signified the perception which is of conscience; and here it is the answer, which with regard to the perception which is of conscience, is thought.

(7938) This is the sacrifice of the passover to Jehovah. That this signifies the worship of the Lord on account of liberation, is evident from the signification of “sacrifice,” as being worship (n. 922, 6905); and from the signification of “the passover,” as being the presence of the Lord and the liberation of those who are of the spiritual church (n. 7093, 7867).

(7939) In that He passed over the houses of the sons of Israel. That this signifies that damnation fled away from the goods in which they were held by the Lord, is evident from the signification of “Jehovah shall pass over,” as being that damnation shall flee thence (see n. 7878, 7928); from the signification of “houses,” as being goods (n. 3652, 3720, 4982, 7833-7835); and from the representation of Israel, as being those who are of the spiritual church (of which frequently above). It is said that they were held in goods by the Lord, because when they passed through the places of damnation or the hells, which was done when they were liberated, they were then held in good by the Lord. To this end they were prepared, the process of which preparation is described by the statutes concerning the blood, and the paschal lamb, and the eating thereof (in verses 3-11, 15-20, 22, 43-48 of this chapter). That when they were liberated they passed through places of damnation, or the hells, will be seen in what follows.

(7940) In Egypt. That this signifies when in the vicinity of the evil, is evident from the signification of "the Egyptians," as being the evil who had infested those who were of the spiritual church (of which frequently above); consequently by "Egypt" is signified the state or place where they were. That they were in their vicinity is plain, because they were in the land of Goshen. To know how the case herein is, see what was said above (n. 7932a).

(7941) When He inflicted a plague on Egypt. That this signifies when those of the church were damned who had been in faith separate from charity, is evident from the signification of "inflicting a plague on Egypt," as being the damnation of those who had been in faith separate from charity (see n. 7766, 7778, 7926).

(7942) And liberated our houses. That this signifies that still nothing damnable came to them, because they were in goods from the Lord, is evident from what was unfolded above (n. 7939).

(7943) And the people bent itself and bowed itself. That this signifies humiliation of the mouth and of the heart, is evident from the signification of "bending," as being exterior humiliation, thus of the mouth; and from the signification of “bowing,” as being interior humiliation, thus of the heart (see n. 5682, 7068).

(7944) And the sons of Israel went and they did as Jehovah commanded Moses and Aaron. That this signifies that they who are of the spiritual church will obey truth Divine, is evident from the signification of “going and doing,” as being to obey; from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above); and from the representation of Moses and Aaron, as being truth Divine; Moses internal truth, and Aaron external (see n. 7089, 7382).

(7945) So did they. That this signifies performance from the will, is evident from the fact that it is said a second time “they did,” and that the first time it signifies performance from the understanding, and this second time from the will. For it is common in the Word for a thing to be seemingly repeated; but the first mention relates to the truth which is of the understanding, and the second to the good which is of the will. The reason is that in every detail of the Word there is the heavenly marriage, which is that of good and truth (see n. 683, 793, 801, 2173, 2516, 2712, 4138, 5138, 5502, 6343); and, in the supreme sense, the Divine marriage, which is that of the Divine good in the Lord and of the Divine truth proceeding from Him (n. 3004, 5502, 6179). From this also it can be seen that the Word is most holy.

(7946) Verses 29-34. And it came to pass at midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the captive that was in the house of the pit, and all the firstborn of beast. And Pharaoh rose up in that night, and all his servants, and all the Egyptians; and there was a great cry in Egypt; because there was not a house where there was not one dead. And he called Moses and Aaron in the night, and said, Rise up, go ye out from the midst of my people, both ye and the sons of Israel; and go, serve Jehovah, according to your speaking. Also your flocks, also your herds, take ye, as ye spoke, and go, and bless me also. And Egypt was strong upon the people, hastening to send them out of the land; for they said, We are all dead. And the people carried their dough before it was leavened, their kneading troughs bound up in their clothes upon their shoulder. "And it came to pass at midnight," signifies a state of mere falsity from evil; "that Jehovah smote all the firstborn in the land of Egypt," signifies the damnation of faith separate from charity; "from the firstborn of Pharaoh about to sit upon his throne," signifies the falsified truths of faith which are in the first place; "even unto the firstborn of the captive that was in the house of the pit," signifies the falsified truths of faith which are in the last place; "and all the firstborn of beast," signifies the adulterated good of faith; "and Pharaoh rose up in that night, and all his servants, and all the Egyptians," signifies that all and each of the damned, when they were let into mere falsity from evil, felt aversion and fear for those who were of the spiritual church; "and there was a great cry in Egypt," signifies interior lamentation; "because there was not a house where there was not one dead," signifies because there was no one who was not damned; “and he called Moses and Aaron in the night,” signifies the afflux of truth from the Divine in that state; “and said, Rise up, go ye out from the midst of my people,” signifies that they should depart from them; “both ye and the sons of Israel,” signifies with their truth from the Divine, and with the truth through which is good, and with the truth which is from good; “and go, serve Jehovah,” signifies that they should worship the Lord; “according to your speaking,” signifies according to the will; “also your flocks, also your herds, take ye,” signifies the goods of charity, interior and exterior; “as ye spoke,” signifies according to the will; “and go,” signifies that they should depart altogether; “and bless me also,” signifies that they should intercede; “and Egypt was strong upon the people, hastening to send them out of the land,” signifies that from aversion and fear they were urgent that they should depart; “for they said, We are all dead,” signifies thus hell for them; “and the people carried their dough before it was leavened,” signifies the first state of truth from good in which there is nothing of falsity; “their kneading troughs bound up in their clothes,” signifies the delights of the affections, which delights adhere to truths; “upon their shoulder,” signifies according to all ability.

(7947) And it came to pass at midnight. That this signifies a state of mere falsity from evil, is evident from the signification of “midnight,” as being total devastation (see n. 7776), that is, the privation of all good and truth, whence there was a state of mere falsity from evil (that it is a state of evil, see n. 2353, 6000, 7870).

(7948) That Jehovah smote all the firstborn in the land of Egypt. That this signifies the damnation of faith separate from charity, is evident from the signification of "smiting," as being damnation (see n. 7871); and from the signification of "the firstborn in the land of Egypt," as being faith separate from charity (n. 7039, 7766, 7778).

(7949) From the firstborn of Pharaoh about to sit upon his throne. That this signifies the falsified truths of faith which are in the first place, is evident from what was unfolded above (n. 7779), where similar words occur.

(7950) Unto the firstborn of the captive that was in the house of the pit. That this signifies the falsified truths of faith which are in the last place, is evident from the signification of "the firstborn in the land of Egypt," as being faith separate from charity (as just above, n. 7948), thus also the falsified truth of faith (of which in what follows); and from the signification of "the captive that was in the house of the pit," as being those who are in the last place, for the captive is contrasted with "the firstborn of Pharaoh about to sit upon the throne," whereby is signified the falsified truth of faith which is in the first place (n. 7779, 7949). In the proximate spiritual sense, by "the captive in the house of the pit," is meant one who is in the bodily sensuous, thus in mere thick darkness concerning truths and goods, because not even in the faculty of perceiving, as are they who are in the interior sensuous; hence it is that they are signified who are in the last place. [2] That "the firstborn in the land of Egypt" denotes the falsified truth of faith, is because "the firstborn of Egypt" denotes faith separate from charity (n. 7948). They who are in this faith are in mere darkness and thick darkness with respect to the truths of faith; for they cannot be in any light, thus not in any perception of what truth is, and whether it is truth. For all spiritual light comes through good from the Lord, thus through charity, for the good of charity is like a flame from which is light; for good is of love, and love is spiritual fire, from which comes enlightenment. He who believes that they who are in evil can also be in enlightenment in respect to the truths of faith, is very much mistaken. They can be in a state of confirmation, that is, they may be able to confirm the doctrinal things of their church, and this sometimes with skill and ingenuity; but they cannot see whether what they confirm is true or not. (That falsity also can be confirmed even so as to appear like truth; and that it is not the part of a wise man to confirm, but to see whether the thing is so, see n. 4741, 5033, 6865, 7012, 7680.) [3] He therefore who is in evil as to life is in the falsity of his evil, and does not believe the truth, however well he knows it. He sometimes supposes that he believes, but he is mistaken. That he does not believe will be granted him to know in the other life, when his perceiving is reduced into agreement with his willing. Then he will disown, hold in aversion, and reject the truth, and will acknowledge as truth that which is contrary, that is, falsity. Hence then it is that they who are in faith separate from charity cannot do otherwise than falsify the truths of faith.

(7951) And all the firstborn of beast, signifies the adulterated good of faith (as before, n. 7781).

(7952) And Pharaoh rose up in that night, and all his servants, and all the Egyptians. That this signifies that all and each of the damned, when they were let into mere falsity derived from evil, felt aversion and fear for those who were of the spiritual church, is evident from the signification of "night," as being a state of mere falsity from evil (as above, n. 7947), and hence damnation; for whether you say a state of mere falsity from evil, or damnation, it is the same, because they who are in this state are damned; and from the signification of "Pharaoh," of "his servants," and of "all the Egyptians," as being all and each one. That it is also signified that they felt aversion and fear for those who were of the spiritual church, is plain from what follows; for Pharaoh called Moses and Aaron, and said that they should "go away from the midst of his people;" and the Egyptians drove them out (verse 39).

(7953) And there was a great cry in Egypt, signifies interior lamentation, as above, n. 7782, where the same words occur.

(7954) Because there was not a house where there was not one dead. That this signifies because there was no one who was not damned, is evident from the signification of "there was not a house," as being that there was no one there; and from the signification of "dead," as being damned (see n. 5407, 6119, 7494, 7871).

(7955) And he called Moses and Aaron in the night. That this signifies the afflux of truth from the Divine in that state, is evident from the signification of "he called," as being presence and influx (see n. 6177, 6840, 7390, 7451, 7721), here afflux, because it is said of those who were in a state of damnation, that is, who were in a state of mere falsity from evil, and who cannot receive any influx of truth and good interiorly, but only exteriorly, and this is afflux; and from the representation of Moses and Aaron, as being truth from the Divine (n. 6771, 6827); it is said “truth from the Divine,” not “truth Divine,” because it is spoken of with respect to those who are in damnation; and from the signification of “in the night,” as being a state of damnation (of which above, n. 7851, 7870).

(7956) And said, Rise up, go ye out from the midst of my people. That this signifies that they should depart, is evident without explication.

(7957) Both ye and the sons of Israel. That this signifies with that truth from the Divine, and with the truth through which is good, and with the truth which is from good, is evident from the representation of Moses, as being truth from the Divine (of which just above, n. 7955); and from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above), thus those who are in truth through which is good, and in truth which is from good. For the spiritual church is distinguished from the celestial church in this, that through truth which is of faith it is introduced into the good which is of charity, thus that it has truth for its essential. The initiation is effected through truth, for through truth they are instructed what must be done, and when they do this truth, it is called good. From this good, when they have been initiated, they afterward see truths, according to which they again act. From this it is evident that whether you say "those who are of the spiritual church," or "those who are in truth through which is good, and in truth which is from good," it is the same.

(7958) And go, serve Jehovah. That this signifies that they should worship the Lord, is evident from the signification of "serving," as being to worship. (That by "Jehovah," where mentioned in the Word, is meant the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.)

(7959) According to your speaking. That this signifies according to the will, is evident from the signification of "to say," as being the will (see n. 2626).

(7960) Also your flocks, also your herds, take ye. That this signifies the goods of charity, interior and exterior, is evident from the signification of "flocks," as being the interior goods of charity; and from the signification of "herds," as being the exterior goods of charity (see n. 2566, 5913, 6048).

(7961) As ye spoke, signifies according to the will (as just above, n. 7959).

(7962) And go. That this signifies that they should depart altogether, is evident from the signification of "going," or "going away," as being to depart; and because it is said a second time, it signifies that they should depart altogether.

(7963) And also bless me. That this signifies that they should intercede, is evident from the signification of "to bless," as being to intercede, for "to bless" here signifies that they should supplicate for him; that to supplicate for Pharaoh denotes to intercede, see n. 7396, 7462.

(7964) And Egypt was strong upon the people, hastening to send them out of the land. That this signifies that from aversion and fear they were urgent that they should depart, is evident from the signification of "to be strong upon the people, hastening to send them away," as being to be urgent that they should depart. That this was from aversion and fear, is evident; for they who are in mere falsity from evil are so averse to those who are in truth from good that they cannot endure even their presence. From this it is that they who are in evil cast themselves deep down into hell according to the nature and degree of their evil, in order that they may be far from good; and this not only from aversion, but also from fear, because in the presence of good they are tormented

(7965) For they said, We be all dead. That this signifies thus hell for them, is evident from the signification of "to die," as being hell. (That "death" in the spiritual sense denotes hell, see n. 5407, 6119.)

(7966) And the people carried their dough before it was leavened. That this signifies the first state of truth from good, in which there is nothing of falsity, is evident from the signification of "dough," as being truth from good. For by "meal" and "fine flour" is signified truth; by the "dough" which is made therefrom, the good of truth; and by the "bread" which is made from the dough is signified the good of love; and when by "bread" is signified the good of love, by the other things, namely, by the "dough" and the "flour," are signified in their order goods and truths (that "bread" denotes the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915); and from the signification of “before it was leavened,” as being in which there was nothing of falsity (that “leaven” denotes falsity see n. 7906). [2] That this is the first state, namely, when they are liberated, is plain, because it is said that “the people carried their dough,” that is, when they departed. But the second state is described in the following verse (39), by “they baked the dough which they brought forth out of Egypt into unleavened cakes, for it was not leavened,” by which is signified that from the truth of good was again produced good in which there was nothing of falsity. These are the two states in which they who are of the spiritual church, when in good, are kept by the Lord-the first, that from the good which is of the will they see and think truth; the second, that from this marriage of good and truth they produce truths, which by willing them and doing them, again become goods, and so on continually. Such are the productions and derivations of truth with those who are of the spiritual church. In the spiritual world this is presented representatively as a tree with leaves and fruits; the leaves there are truths; the fruits are the goods of truth; the seeds are the goods themselves, from which are the rest.

(7967) Their kneading troughs bound up in their clothes. That this signifies the delights of the affections, which delights adhere to the truths, is evident from the signification of “kneading troughs” as being the delights of the affections (n. 7356); from the signification of “to be bound up,” as being to adhere; and from the signification of "clothes," as being truths (n. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6918). What the delights of the affections that adhere to truths are, must be told. All the truths that enter with man have been conjoined with some delight, for truths without delight are not of anyone's life. From the delights that are conjoined with truths it is known how the case is in respect to the truths with a man; if they are delights of evil affections, then it is ill; but if they are delights of good affections, it is well. For the angels who are with man flow in continually with good affections, and then call forth the truths which have been conjoined with them; in like manner on the other hand, if the truths have not been conjoined with good affections, then the angels labor in vain to call forth what is of faith and charity. From all this it can be seen what is meant by the delights of the affections that adhere to truths, which is signified by the "kneading troughs being bound up in their clothes."

(7968) Upon their shoulder. That this signifies according to all ability, is evident from the signification of the "shoulder," as being all power (see n. 1085, 4931-4937).

(7969) Verses 35, 36. And the sons of Israel did according to the word of Moses; and they asked of the Egyptians vessels of silver, and vessels of gold, and garments. And Jehovah gave the people favor in the eyes of the Egyptians, and they lent to them; and they spoiled the Egyptians. "And the sons of Israel did according to the word of Moses," signifies that they obeyed truth Divine; "and they asked of the Egyptians vessels of silver, and vessels of gold, and garments," signifies that the memory-knowledges of truth and good taken from the evil who had been of the church were to be bestowed upon the good who were from thence; "and Jehovah gave the people favor in the eyes of the Egyptians," signifies the fear of those who are damned on account of those who are of the spiritual church; "and they lent to them," signifies that they were transferred; "and they spoiled the Egyptians," signifies that they who were in damnation were altogether devastated of such things.

(7970) It is needless to unfold these things in detail, because they have already been unfolded twice, namely, in Exod. 3:21-22 (n. 6914-6920), and in Exod. 11:2-3 (n. 7768-7773).

(7971) Verses 37-39. And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides babe. And a great mixed multitude also went up with them; and flock, and herd, a very great acquisition. And they baked the dough which they brought forth out of Egypt into unleavened cakes, for it had not been leavened, because they were driven out of Egypt, and could not tarry, and moreover, they had not prepared for themselves any provision for the journey. "And the sons of Israel journeyed from Rameses to Succoth," signifies the first state of departure and its quality; "about six hundred thousand on foot that were men," signifies all things of the truth and good of faith in one complex; "besides babe," signifies the good of innocence; "and a great mixed multitude also," signifies goods and truths which are not genuine; "went up with them," signifies which are adjoined; "and flock, and herd, a very great acquisition," signifies the good acquired by means of truth, interior and exterior, in great abundance; “and they baked the dough which they brought forth out of Egypt into unleavened cakes,” signifies that from the truth of good there was again produced good in which was nothing of falsity; “for it had not been leavened,” signifies because in the truth from good there was nothing of falsity; “because they were driven out of Egypt, and could not tarry,” signifies because they were removed from those who were in falsity from evil; “and moreover, they had not prepared for themselves any provision for the journey,” signifies that they had with them no other sustenance from truth and good.

(7972) And the sons of Israel journeyed from Rameses to Succoth. That this signifies the first state of departure and its quality, is evident from the signification of “journeying,” as being the order and rules of life (see n. 1293, 3335, 4882, 5493, 5605), consequently the journeyings of the sons of Israel as described in Exodus, denote states of life and their changes from first to last. Here therefore by the “journeying from Rameses to Succoth” is signified the first state and its quality; for the names of places, as also of persons, all signify real things and their quality (n. 768, 1224, 1264, 1876, 1888, 3422, 4298, 4310, 4442, 5095, 6516).

(7973) About six hundred thousand on foot that were men. That this signifies all things of the truth and good of faith in one complex, is evident from the signification of the number “six hundred thousand,” as being all things of faith in one complex; for this number arises from six and also from twelve, and “twelve” signifies all things of faith and charity (see n. 577, 2089, 2129, 2130, 3272, 3858, 3913). It is for this reason that the sons of Jacob were twelve, and that their posterity were distinguished into twelve tribes, and also that twelve disciples were adopted by the Lord, namely, to represent all things of faith and charity. (Concerning the tribes see n. 3858, 3862, 3913, 3926, 4060, 6335, 6337, 6640, 7836, 7891; concerning the disciples, n. 3354, 3488, 3858, 6397.) [2] That here “six hundred thousand” has a similar signification, is because a number greater or less, or multiplied, or divided, involves the like as the simple numbers from which it is derived (n. 5291, 5335, 5708). This is very clear from the number “twelve,” which has a like signification whether divided into six, or multiplied to seventy-two, or to one hundred and forty-four-that is, twelve times twelve,-or to twelve thousand, or to one hundred and forty-four thousand, as the “one hundred and forty-four thousand” spoken of in John: I heard the number of the sealed, a hundred and forty and four thousand, sealed out of every tribe of the sons of Israel, out of each tribe twelve thousand (Rev. 7:4-5); here by the “sons of Israel” are not meant the sons of Israel, nor by “tribes” tribes, nor by “number” number, but such things as are in the internal sense, namely, all things of faith and charity, and thus by each tribe specifically one genus or one class, according to what has been unfolded in regard to the contents of the twenty-ninth and thirtieth chapters of Genesis. [3] In like manner in the same: Behold the Lamb standing upon the Mount Zion, and with Him a hundred and forty and four thousand, having the name of His Father written upon their foreheads. They sang a new song before the throne, and no one could learn the song save the hundred and forty and four thousand bought from the earth. These are they who follow the Lamb whithersoever He goeth. These were bought from men, the firstfruits to God and the Lamb (Rev. 14:1, 3-4). From this description it is clear that they who are in charity are meant by "the hundred and forty and four thousand," and it is also clear that this number merely designates state and quality. [4] For this number designates the like as "twelve," because it arises from "twelve thousand" and "twelve" multiplied together; in like manner as the lesser number "one hundred and forty-four" which is twelve times twelve, in the same: He measured the wall of the holy Jerusalem, coming down from God out of heaven, a hundred and forty and four cubits, which is the measure of a man, that is, of an angel (Rev. 21:2, 17); that in the spiritual sense the "wall of the holy Jerusalem" does not mean a wall, but the truth of faith defending the things of the church, see n. 6419; for which reason also it is said that it was "a hundred and forty and four cubits." That such is the meaning is very clear, for it is said that this measure is "the measure of a man, that is, of an angel," and by "man" and by "angel" is signified everything of the truth and good of faith. [5] And the same is evident from the twelve precious stones of which was the foundation of the wall, and from the twelve gates, each of which was a pearl (verses 19-21), for by "precious stones" are signified the truths of faith which are from the good of charity (n. 643, 3720, 6426), as likewise by a “gate” and also by a “pearl.” From this then it is evident that a lesser and a greater number involve the like as the simple number from which they come. (That all numbers mentioned in the Word signify real things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175.) [6] From all this it can now be seen that the number “six hundred thousand men” going forth out of Egypt has also such a signification. That this number signifies such things scarcely anyone can believe, for the reason that it is a matter of history, and everything historical keeps the mind continually in the external sense, and withdraws it from the internal sense. Nevertheless this number has such a signification, for there is not even a syllable, nor yet one jot or one point in the Word, which is not in itself holy, because it infolds in itself what is holy. Everyone sees that there is nothing holy in the mere historical fact.

(7974) Besides babe. That this signifies the good of innocence, is evident from the signification of an “infant,” as being the good of innocence (see n. 430, 1616, 2126, 2305, 3183, 3494, 4797, 5608).

(7975) And a great mixed multitude also. That this signifies goods and truths which are not genuine, is evident from the signification of “a mixed multitude,” as being goods and truths not genuine; for when by the sons of Israel are represented genuine goods and truths which are of the spiritual church (n. 7957), by “a mixed multitude” accompanying them are signified truths and goods not genuine. For with those who are of the spiritual church the case is this. They have genuine goods and truths, and they have goods and truths not genuine; for the man of the spiritual church has no perception of good and truth, but acknowledges and believes as good and truth that which the doctrinal things of his church teach. For this reason he is in very many truths not genuine, consequently also in like goods, for goods have their quality from truths. That the spiritual are in very many truths not genuine, see n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3240, 3241, 3246, 3833, 4402, 4788, 5113, 6289, 6500, 6639, 6865, 6945, 7233; and that consequently they have truths not pure (n. 6427). But still they are kept by the Lord in goods in the highest degree genuine, which is effected by means of an influx through the interiors (n. 6499), and then the truths and goods not genuine are separated thence and rejected to the sides. These are the things which are signified by "a very great mixed multitude." [2] In like manner by this "multitude" are signified they who are of the church, but not within it, as is the case with the Gentiles who live together in obedience and mutual charity and have not genuine truths, because they have not the Word. These likewise, and also the truths themselves not genuine, are signified by the "great multitude" in John: I heard the number of the sealed, a hundred and forty and four thousand, sealed out of every tribe of Israel; after these things I saw, and behold a great multitude, which no one could number, out of every nation, and tribes, and peoples, and tongues, standing before the throne and before the

Lamb, clothed in white robes and palms in their hands (Rev. 7:4, 9).

(7976) Went up with them. That this signifies which was adjoined, is evident from the signification of “going up with them,” when said of goods and truths, as being that they were adjoined; for truths and goods not genuine are indeed separated from the genuine goods and truths with the spiritual man, but are not taken away, remaining adjoined at the side whither they are rejected (see n. 7975). The case is similar with the Lord’s church among the Gentiles, who have not genuine truths; these also in heaven are adjoined to those who are in genuine truths and goods.

(7977) And flock, and herd, a very great acquisition. That this signifies the good acquired by means of truth, interior and exterior, in great abundance, is evident from the signification of “flock,” as being interior good, and from the signification of “herd,” as being exterior good (see n. 2566, 5913, 6048, 7960). That it was acquired is signified by “acquisition,” for with those who are of the spiritual church all good is acquired by means of truth, because without the truth which is of faith they do not know what spiritual truth is, nor what spiritual good is. They are indeed capable of knowing civil truth, also moral truth, and their goods, because they are concordant with things which are in the world, whence also they have a perception of these truths and goods. But spiritual truth and its good are not concordant with those things which are in the world, and in many cases are even quite at variance with them, and therefore those of the spiritual church have to be instructed about them. These things have been said to show that with those who are of the spiritual church all good must be acquired by means of truth. That "very great" denotes great abundance, is evident.

(7978) And they baked the dough which they brought forth out of Egypt into unleavened cakes. That this signifies that from the truth of good there was again produced good in which was nothing of falsity, is evident from the signification of "baking," when said of the truth of good which is signified by "dough," as being to produce; from the signification of "dough," as being the truth of good (of which above, n. 7966); and from the signification of "unleavened cakes," as being goods in which there is nothing of falsity (that "unleavened things" denote what is free from falsity, see n. 2342, 7906). This is the second state of truth from good, in which they were when liberated (see n. 7966, 7972). "Cakes" denote goods because they are bread, and in the internal sense "bread" denotes the good of love (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915). But the bread of cakes is distinguished from common bread in the fact that by the bread of cakes is signified the good of love toward the neighbor, thus spiritual good, and by common bread is signified the good of love to the Lord, thus celestial good. This spiritual good was signified by the meat-offering which was offered and burned with the sacrifice on the altar, for the meat-offering was baked into cakes and into wafers, as can be seen in Exod. 29:2, 3, 23, 24, 41; Lev. 2:2 seq.; 6:14, 15; Num. 6:15, 19; 15:18-21. [2] The like was signified by the “twelve loaves of setting forth,” which also were baked into cakes, concerning which in Moses: Thou shalt take fine flour, and bake it into twelve cakes; of two tenth parts shall one cake be. And thou shalt set them in two rows, six in a row, upon the clean table before Jehovah. And thou shalt put pure frankincense upon each row, and it shall be for the loaves as a memorial, a fire-offering to Jehovah (Lev. 24:5-7). From all this it can be seen that the loaves signified what is holy, for otherwise such a thing would never have been commanded; and as they signified what is holy, they are also called “holiness of holinesses” (verse 9). But by these loaves was signified the good of celestial love; and by their being baked into cakes were signified the goods of spiritual love. From all this, and from what has been adduced in the passages above quoted, it can be seen that the like is meant by the “bread” in the Holy Supper.

(7979) For it had not been leavened. That this signifies because in truth from good there was nothing of falsity, is evident from the signification of the “dough,” of which it is said that it “had not been leavened,” as being the truth of good (see above n. 7966); and from the signification of “not leavened,” as being without falsity (n. 2342, 7906).

(7980) Because they were driven out of the land of Egypt, and could not tarry. That this signifies because they were removed from those who were in falsity from evil, is evident from the signification of “to be driven out,” as being to be removed, for he who is driven out is removed (see n. 7964); from the signification of “Egypt,” as being those who are in falsity from evil (of which above); and from the signification of "could not tarry," as being necessity for removal.

(7981) And moreover, they had not prepared for themselves any provision for the journey. That this signifies that they had with them no other sustenance from truth and good, namely, than that signified by the "dough not leavened" (and that this denotes truth of good in which is nothing of falsity, see n. 7966), is evident from the signification of "provisions for the journey," as being sustenance from truth and good (n. 5490, 5953).

(7982) Verses 40-42. And the dwelling of the sons of Israel which they dwelt in Egypt, was thirty years and four hundred years. And it was at the end of thirty years and four hundred years, it was even in this same day, all the armies of Jehovah went forth from the land of Egypt. A night of watches is this to Jehovah, for leading them forth from the land of Egypt; this is that night of watches to Jehovah for all the sons of Israel unto their generations. "And the dwelling of the sons of Israel which they dwelt in Egypt," signifies the duration of the infestations; "was thirty years and four hundred years," signifies the quality and state of these; "and it was at the end of thirty years and four hundred years," signifies the time of the Lord's coming, when they were liberated; "it was in this same day," signifies that it was then; "all the armies of Jehovah went forth from the land of Egypt," signifies that those who were in truth and good and were still detained there, were taken out; "a night of watches is this to Jehovah," signifies the Lord's presence with those who were in truth and good, and with those who were in evil and thence in mere falsity; "for leading them forth from the land of Egypt," signifies liberation from spiritual captivity; "this is that night of watches to Jehovah," signifies that now they were withheld from all falsity and evil; "for all the sons of Israel unto their generations," signifies those of the spiritual church with whom there is good from truth, and truth from good.

(7983) And the dwelling of the sons of Israel which they dwelt in Egypt. That this signifies the duration of the infestations, is evident from the signification of "dwelling," as being a state of life (see n. 1293, 3384, 3613, 4451, 6051); here a state of infestations, for this is the state of life now treated of, and which is signified by the number "thirty and four hundred years," to which the words have reference.

(7984) Was thirty years and four hundred years. That this signifies the quality and state of these, is evident from the signification of "thirty," as being a full state of remains, for this number is the product of three and ten multiplied together, and by "three" is signified a full state (n. 2788, 4495, 7715), and by "ten," remains (n. 576, 1906, 2284); what a full state is shall be told presently; and from the signification of "four hundred," as being the duration of vastation (n. 2959, 2966), and the consequent conjunction of good and truth (n. 4341). (That all numbers signify things and states, and that a compound number has a similar signification to that of the simple numbers of which it is compounded, see above, n. 7973.) [2] As regards the vastation which is signified by "four hundred years," it is twofold, namely, the vastation of evil and falsity, and the vastation of good and truth. With those who are being damned it is the vastation of good and truth; but with those who are saved, it is the vastation of evil and falsity. Vastation is deprivation. That the evil who had been of the church were vastated as to all good and truth, has already been shown; for the successive degrees of vastation were signified by the plagues in Egypt. But the good are vastated as to evil and falsity; with them these are successively separated, that is, rejected to the sides, and goods and truth are brought together toward the midst. This collecting together of good and truth is meant by "remains;" and when they have a full state of remains, they are then raised into heaven. This state is that which is signified by "thirty," and the vastation by "four hundred." The vastation of evil and falsity, and the instilling of good and truth, with the good, are effected by means of infestations, and by means of temptations. By the one, falsities and evils are removed; and by the other, goods and truths, are put on; and this even until the state becomes full. [3] It must also be told briefly what a full state is. Everyone, whether damned or saved, has a certain measure which is capable of being filled. The evil, or they who are damned, have a certain measure of evil and falsity; and the good, or they who are saved, have a certain measure of good and truth. In the other life this measure is filled with everyone; but some have a greater measure, some a less. This measure is acquired in the world by means of the affections which are of the love. The more anyone has loved evil and the derivative falsity, the greater is the measure he has gained for himself; and the more anyone has loved good and the derivative truth, the greater is his measure. The limits and degrees of the extensions of this measure are clearly seen in the other life, and cannot there be surmounted, but they can be filled, and also actually are filled, namely, with goods and truths in the case of those who have been in the affection of good and truth, and with evils and falsities in the case of those who have been in the affection of evil and falsity. Hence it is evident that this measure is the faculty gained in the world for receiving either evil and falsity, or good and truth. [4] This state is what is meant by a "full state," and is signified by "thirty." It is described by the Lord in the parables of the talents in Matt. 25:14-30, and of the pounds in Luke 19:12-27, and finally in these words: To everyone that hath shall be given, and he shall have abundance, but from him that hath not, even that which he hath shall be taken away from him (Matt. 25:29). He said unto them that stood by, Take away from him the pound, and give it to him who hath the ten pounds: they said to him, Lord, he hath ten pounds. I say to you, that unto everyone that hath shall be given; but from him that hath not even that which he hath shall be taken from him (Luke 19:24-26). That everyone's measure is filled, the Lord also teaches in another place in Luke: Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall they give into your bosom (Luke 6:38). From all this it is now evident what is meant by a full state.

(7985) It is said that “the dwelling of the sons of Israel which they dwelt in Egypt was thirty years and four hundred years,” and further that “at the end of the thirty years and four hundred years, in this same day, all the armies of Jehovah went out from the land of Egypt,” when yet the dwelling of the sons of Israel, from the going down of Jacob into Egypt, to the going out of his descendants at this time, was not more than half the time, namely, two hundred and fifteen years, as is very manifest from the chronology of the Holy Scripture. For Moses was born of Amram, Amram of Kohath, and Kohath of Levi; and Kohath together with his father Levi came into Egypt (Gen. 46:11). The age of the life of Kohath was 133 years (Exod. 6:18), and the age of the life of Amram, from whom were Aaron and Moses, was 137 years (Exod. 6:20), and Moses was a man of 80 years when he stood before Pharaoh (Exod. 7:7). It is not mentioned in what year of the age of Kohath Amram was born, nor in what year of the age of Amram Moses was born; but it can be seen that there were not 430 years, for even the years of their ages do not amount to 430, but only to 350, as appears from adding the years of the age of Kohath, 133, to the years of the age of Amram, 137, and these to the 80 years of Moses when he stood before Pharaoh; still less if the years from their births be added together. That they were 215 years can be seen from the chronology. But from the going down of Abraham into Egypt to the going out of the sons of Israel, there were 430 years, as can also be seen from the chronology. From this then it is evident that by “four hundred and thirty years” is here meant the entire period of time from Abraham, and not from Jacob. That these years were designated, and were called "the years of the dwelling of the sons of Israel in Egypt," is on account of the internal sense, in which by these years is signified a full state, and the duration of the vastation of those who had been of the spiritual church, and were detained in the lower earth until the coming of the Lord, and were then liberated (n. 6854, 6914, 7035, 7091, 7828, 7932a).

(7986) And it came to pass at the end of thirty years and four hundred years. That this signifies the time of the Lord's coming, when they were saved, is evident from the signification of "thirty and four hundred years," as being a full state, and the duration of the vastation or infestation of those who were of the spiritual church and were detained in the lower earth until the coming of the Lord, and were then liberated (of which just above, n. 7985, and n. 6854, 6914, 7035, 7091, 7828, 7932a). Consequently "at the end of these years" signifies the time of the Lord's coming, when they were saved.

(7987) And it was in this same day. That this signifies that it was then, is evident from the signification of "day," as being state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680); consequently "in this same day" denotes in that state, thus then, namely, when was the coming of the Lord, which is signified by "at the end of thirty and four hundred years," and the liberation of those who were of the spiritual church, which is signified by "all the armies of Jehovah went forth from the land of Egypt."

(7988) That all the armies of Jehovah went forth from the land of Egypt. That this signifies that they who were in truth and good and were still detained there, were taken out, is evident from the signification of “going forth from the land of Egypt,” as being to be taken out and liberated from infestations (that “to go forth” denotes to be taken out, is evident; and also that “the land of Egypt” denotes infestations, see n. 7278); and from the signification of “the armies of Jehovah,” as being the truths and goods of the spiritual church, thus those who are in truth and good (n. 3448, 7236). That truths and goods are “the armies of Jehovah,” is evident in Daniel: There went out one little horn of the he-goat, and it grew exceedingly toward the south, and toward the east, and toward comeliness; and it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them. Yea, it exalted itself even to the Prince of the army. And the army was delivered upon the continual sacrifice unto transgression, because it cast forth truth into the earth. Then I heard a holy one speaking, How long shall the holy thing and the army be given to be trampled on? He said unto me, Until the evening and the morning, two thousand three hundred; then shall the holy thing be justified (Dan. 8:9-14); it is here clearly evident that “armies” denote truths and goods; for it is said that it “cast down to the earth some of the army and of the stars,” and afterward that it “cast forth truth into the earth,” and that “the army was to be trampled on until the evening and the morning,” that is, until the coming of the Lord. [2] As truths and goods are the "armies of Jehovah," therefore the angels are called His "armies" in these passages: Micaiah the prophet said, I saw Jehovah sitting on His throne, and the whole army of the heavens standing by Him (1 Kings 22:19). Bless Jehovah, ye His angels, mighty in strength. Bless Jehovah, all ye His armies, ye ministers of His (Ps. 103:20-21); where the angels are called "armies" from the truths and goods in which they are. Nor were the angels only called "the armies of Jehovah," but also the luminaries of heaven, as the sun, moon, and stars, and this because by the "sun" was signified the good of love, by the "moon" the good of faith, and by the "stars" the knowledges of good and truth. That these luminaries are called "armies" is manifest in the book of Genesis: And the heavens and the earth were finished, and all the army of them (Gen. 2:1); where by "army" are meant all the luminaries of heaven; but in the internal sense, in which is here described the new creation of man, are meant truths and goods. [3] In like manner in David: Praise ye Jehovah, all His angels; praise ye Him, all His armies. Praise ye Him, sun and moon; praise Him, all ye stars of light (Ps. 148:2-3). That the "sun" denotes the good of love; the "moon" the good of faith, see n. 1529, 1530, 2441, 2495, 4060, 4696, 5377, 7083; and that the "stars" denote the knowledges of good and truth, n. 1808, 2120, 2495, 2849, 4697. [4] That the "sun, moon, and stars" signify goods and truths, is because in heaven the Lord is a sun to the celestial angels, and a moon to the spiritual angels (n. 1521, 1529-1531, 3636, 3643, 4300, 4321, 5097, 7078, 7083, 7171, 7173), and because the angelic abodes shine like the stars, according to these words in Daniel: Then shall the intelligent shine as the brightness of the firmament; and they that make many righteous, as the stars forever and to eternity (Dan. 12:3). [5] As from truths and goods the angels are called "the armies of Jehovah," and so also the sun, moon, and stars; and as all truth and good proceed from the Lord; therefore in the Word the Lord is called "Jehovah Zebaoth" that is, "of armies" (n. 3448). He is so called also from the fact that He fights for man against the hells. From all this it can now be seen what is meant in the internal sense by "the armies of Jehovah." That the sons of Jacob, who went forth out of Egypt, were not these armies, but that they represented them, is evident from their life in Egypt, in that they did not know Jehovah, not even His name, until this was told to Moses out of the bramble (Exod. 3:13-16); and also that they, equally with the Egyptians, were worshipers of a calf, as may be concluded from the thirty-second chapter of Exodus; and also from their life in the wilderness, in that they were of such a character that they could not be introduced into the land of Canaan; thus were as far as possible from being the armies of Jehovah.

(7989) A night of watches is this to Jehovah. That this signifies the presence of the Lord with those who are in truth and good, and with those who are in evil and thence in mere falsity, is evident from the signification of "night," as being a state of damnation (see n. 7851); and from the signification of the "watches to Jehovah," as being the presence of the Lord and thence protection; for by the presence of the Lord those are enlightened who are in good and thence in truth, and those are made blind who are in evil and thence in falsity; and also by the presence of the Lord those are brought out from damnation who are to be raised into heaven, for they are withheld from evil and are kept in good, and this by a strong force from the Lord; and by the presence of the Lord those also who are to be cast down into hell are brought into damnation, for according to the degree of the Lord's presence they are in evil (n. 7643, 7926). Hence then it is that this state and this time are called "a night of watches to Jehovah." The presence of the Lord is described in what follows by the pillar of cloud by day and the pillar of fire by night, to lead them (Exod. 13:21); and His presence both with those who were in good and truth, and with those who were in evil and falsity, is described by that pillar interposing itself between the camp of Israel and the camp of the Egyptians, and that when Jehovah looked forth from it to the camp of the Egyptians, the Egyptians were immersed in the sea Suph (Exod. 14:19, 20, 24-27).

(7990) For leading them forth from the land of Egypt. That this signifies liberation from spiritual captivity, is evident from the signification of "leading forth," as being to liberate; and from the signification of "the land of Egypt," as being where they were infested by the evil, thus where they were in spiritual captivity, according to what has been adduced (n. 6854, 6914, 7035, 7091, 7828, 7932a, 7985). They are said to be in spiritual captivity who as to their interiors are kept by the Lord in good and truth, but as to their exteriors are kept by hell in evil and falsity, whence there is a combat of the external man with the internal. In this state are those kept who are being infested; and then the Lord by influx through the interiors fights for them against the afflux of evil and falsity from the hells. They are then kept as it were captive, for through influx from the Lord they desire to be in good and truth, but through the afflux from the hells they seem to themselves not to be able. This combat takes place to the end that the external man may be reduced to obedience to the internal, and thus natural things be made subordinate to spiritual things.

(7991) This is that night of watches to Jehovah. That this signifies that they were then withheld from all falsity and evil, is evident from what was said just above (n. 7989) concerning the "night of watches to Jehovah."

(7992) For all the sons of Israel unto their generations. That this signifies those of the spiritual church with whom there is good from truth, and truth from good, is evident from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above); and from the signification of "generations," as being those things which are of faith and charity (see n. 2020, 2584, 6239), thus those with whom there is good from truth and truth from good; for they who are of the spiritual church are introduced to the good which is of charity by means of the truth which is of faith, and when they have been introduced, they are led by good to truths. They who are led by good to truths are they who constitute the internal church; but they who are introduced to good by means of truth are they who constitute the external church.

(7993) Verses 43-49. And Jehovah said unto Moses and Aaron, This is the statute of the passover; no son of an alien shall eat of it. And every man's servant that is bought with silver, when thou hast circumcised him, then shall he eat of it. A lodger and a hireling shall not eat of it. In one house shall it be eaten; thou shalt not bring out of the flesh abroad from the house; and ye shall not break a bone thereof. All the assemblage of Israel shall perform it. And when a sojourner shall sojourn with thee, and performeth the passover to Jehovah, every male of his shall be circumcised, and then let him come near to perform it; and he shall be as a native of the land; and no uncircumcised person shall eat of it. One law shall there be for the native, and for the sojourner that sojourneth in the midst of you. "And Jehovah said unto Moses and Aaron," signifies information by means of truth Divine; "This is the statute of the passover," signifies the laws of order for those who are liberated from damnation and infestations; "no son of an alien shall eat of it," signifies that those who are not in truth and good are to be separated from them; "and every man's servant," signifies a man who is still natural; "that is bought with silver," signifies who has any spiritual truth; "when thou hast circumcised him," signifies purification from unclean loves; "then he shall eat of it," signifies that he shall be with them; "a lodger and a hireling shall not eat of it," signifies that they who do what is good from mere natural disposition, and those who do it for the sake of their own advantage, are not to be with them; “in one house shall it be eaten,” signifies consociations of accordant goods, that they may together make one good; “thou shalt not bring out of the flesh abroad from the house,” signifies that this good shall not be mixed together with the good of another; “and ye shall not break a bone in it,” signifies the truth of memory-knowledge, that this also must be sound; “all the assemblage of Israel shall perform it,” signifies that this law of order is for all who are in the good of truth and in the truth of good; “and when a sojourner shall sojourn with thee,” signifies those who have been instructed in the truth and good of the church, and have received them; “and performeth the passover to Jehovah,” signifies if he desires to be together with them; “every male of his shall be circumcised,” signifies that his truth must be cleansed from impure loves; “and then let him come near to perform it,” signifies that then he shall be with them; “and he shall be as a native of the land,” signifies that he shall be received as he who is in that truth and good, and has been purified from unclean loves; “and no uncircumcised person shall eat of it,” signifies that he who is in the loves of self and of the world cannot be together with them; “one law shall there be for the native, and for the sojourner that sojourneth in the midst of you,” signifies that he who on being instructed receives the truth and good of the church, and lives according to them, shall be as he who, being already instructed, is within the church, and lives a life in agreement with the precepts of faith and of charity.

(7994) And Jehovah said unto Moses and Aaron. That this signifies information by means of truth Divine, is evident from the signification of “Jehovah said,” when the statutes of the church are treated of, as being information or instruction (see n. 7186, 7267, 7304, 7380, 7517, 7769, 7793, 7825); and from the representation of Moses and Aaron, as being truth Divine; Moses internal, and Aaron external (n. 7009, 7010, 7089, 7382).

(7995) This is the statute of the passover. That this signifies the laws of order for those who are liberated from damnation and infestations, is evident from the signification of a “statute,” as being that which is from order (of which below); and from the signification of “the passover,” as being the presence of the Lord and liberation from damnation (see n. 7093e, 7867). As regards that which is of order, which is signified by “statute,” be it known that all the statutes commanded to the sons of Israel were laws of order in the external form, but those things which they represented and signified were laws of order in the internal form. Laws of order are truths which are from good; the complex of all the laws of order is the Divine truth proceeding from the Divine good of the Lord. From this it is evident that the Divine Itself of the Lord in heaven is order, the Divine good the essential of order, and the Divine truth its formal.

(7996) No son of an alien shall eat of it. That this signifies that those who are not in truth and good are to be separated from them, is evident from the signification of “an alien,” as being those out of the church who do not acknowledge anything of the truth and good of faith, as was the case with the nations in the land of Canaan (see n. 2049, 2115), thus who are not in truth and good; and from the signification of "not eating of it," as being to communicate and be conjoined with them, thus to be separated from them. In what now follows those are treated of who should eat the passover together, and those who should not. The supper of the passover represented the consociations of the good in heaven; and in the statutes which follow, it is declared who could be consociated and who could not. In general, feasts, both dinners and suppers, in ancient times were made within the church in order that they might be consociated and conjoined as to love, and that they might instruct one another in those things which are of love and faith, thus in the things of heaven (see n. 3596, 3832, 5161). Such at that time were the delights attending their banquets, and such was the end for the sake of which were their dinners and suppers. Thus the mind and the body also were nourished unanimously and correspondently; and from this they had health and long life, and from it they had intelligence and wisdom; and also from this they had communication with heaven, and some had open communication with angels. But as in course of time all internal things vanish away and pass into external ones, so also did the purposes of the feasts and banquets, which at this day are not for the sake of any spiritual conjunction, but for the sake of worldly conjunctions, namely, for the sake of gain, for the sake of the pursuit of honors, and for the sake of pleasures, from which there is nourishment of the body, but none of the mind.

(7997) That the paschal supper represented the consociations of angels in the heavens in respect to goods and truths, see above (n. 7836, 7996); and because it represented these, it was ordained that not only every house by itself should then be together and eat, but also that no others should be consociated except those who represent the conjunction of love such as is that of the heavenly societies, and thus that the rest were to be separated. They who are to be separated were the aliens, for by them were signified those who are not in the good and truth of the church; also the lodgers and hirelings, because by these were represented those who from mere natural disposition, and those who for the sake of gain, did good and truth, and made a boast of them. Neither the latter nor the former can be consociated with the angels in the heavens; but when they are allowed to wander about, as is the case when they first come into the other life, before they undergo vastations of good and truth, then when they come toward any angelic society and feel the sphere of sanctity from the truth of the good of innocence which is signified by the blood of the paschal lamb (n. 7846, 7877), they cannot approach, but forthwith flee away because of fear and aversion.

(7998) And every man's servant. That this signifies a man who is still natural, is evident from the signification of "servant," as being what is natural (see n. 3019, 3020, 3191, 3192, 3204, 3206, 3209, 5305), thus the natural man. The natural man is called a "servant" because it was made to minister to the spiritual man, and also to obey it, as a servant his lord.

(7999) That is bought with silver. That this signifies who has any spiritual truth, is evident from the signification of "buying," as being acquisition and appropriation (see n. 4397, 4487, 5374, 5397, 5406, 5410, 5426); and from the signification of "silver," as being truth (n. 1551, 2954, 5658), here spiritual truth, because the servant that is bought is in the internal sense the natural man, and therefore the lord who buys is the spiritual man. How this is cannot be known unless it is known how the spiritual buys for itself-that is, acquires and appropriates-the natural. When man is being regenerated, his internal and external, that is, the spiritual and the natural, at first are at variance, for the spiritual wills what is of heaven, but the natural what is of the world. But the spiritual then continually inflows into the natural and brings it into agreement; this is effected by means of truth; and what the spiritual brings to itself in the natural is called "bought with silver," that is, acquired and appropriated by means of truth.

(8000) When thou hast circumcised him. That this signifies purification from unclean loves, is evident from the signification of "to be circumcised," as being purification from the loves of self and of the world, thus from unclean loves (see n. 2039, 2056, 2632, 3412, 3413, 3462, 7045).

(8001) Then shall he eat of it. That this signifies that he shall be with them, is evident from the signification of "eating," that is, the paschal lamb, together with the rest, as being to communicate and be conjoined (see n. 2187, 5643). For as before said (n. 7836, 7850, 7996, 7997), the paschal supper represented the angelic consociations in respect to goods and truths; and by the statutes concerning aliens, servants, lodgers, hirelings, and sojourners, who are here treated of, is declared in the internal sense who could be consociated, and who could not. Hence it is that by "eating" is signified to be with them, or to be consociated; and by "not eating," not to be with them, or to be separated.

(8002) A lodger and a hired servant shall not eat of it. That this signifies that they who do what is good from mere natural disposition, and those who do it for the sake of their own advantage, are not to be with them, is evident from the signification of "a lodger," as being those who do what is good from mere natural disposition (of which below); from the signification of "a hireling," as being those who do what is good for the sake of their own advantage (of which also below); and from the signification of "not to eat of it," as being not to be with them (of which just above, n. 8001). That a "lodger" denotes what is good from mere natural disposition, is because lodgers were those who came from other peoples, and were inhabitants, and dwelt with the Israelites and the Jews in one house; and "to dwell together" signifies to be together in good. But because, as before said, they were from peoples out of the church, the good which is signified is not the good of the church, but is a good not of the church. This good is called "natural good," because it is hereditary from birth. Moreover, some have such good in consequence of ill health and feebleness. This good is meant by the good which they do who are signified by "lodgers." [2] This good is utterly different from the good of the church, for by means of the good of the church conscience is formed in man, which is the plane into which the angels flow, and through which there is fellowship with them; whereas by natural good no plane for the angels can be formed. They who are in this good do good in the dark from blind instinct; not in the light of truth by virtue of influx from heaven; and therefore in the other life they are carried away, like chaff by the wind, by everyone, as much by an evil man as by a good one, and more by an evil one who knows how to join to reasonings something of affection and persuasion; nor can they then be withdrawn by the angels, for the angels operate through the truths and goods of faith, and flow into the plane which has been formed within the man from the truths and goods of faith. From all this it is evident that those who do what is good from mere natural disposition cannot be consociated with the angels (concerning them and their lot in the other life, see n. 3470, 3471, 3518, 4988, 4992, 5032, 6208, 7197). [3] That "lodgers" are those who do not stay in their own land or in their own house, but in a foreign land, is evident in the following passages: The land shall not be sold in perpetuity; for the land is Mine; but ye are sojourners and lodgers with Me (Lev. 25:23). Hear my prayer, O Jehovah, be not silent at my tear; for I am a sojourner with Thee, a lodger, as all my fathers were (Ps. 39:12). Abraham said unto the sons of Heth, I am a sojourner and a lodger with you; give me a possession of a sepulcher (Gen. 23:3-4). By a "sojourner" equally as by a “lodger,” is signified a comer and inhabitant from another land, but by a “sojourner” are signified those who were being instructed in the truths of the church and who received them; and by “lodgers” were signified those not instructed in the truths of the church, because they were not willing to receive them. [4] As regards “hirelings,” they were such as labored for hire, being servants, but not bought; that these were called “hirelings” see Lev. 19:13; 25:4-6; Deut. 24:14, 15. As “hirelings” were those who labored for hire, by them in the internal sense are meant those who do what is good for the sake of their own advantage in the world; and in a sense still more interior, those who do what is good for the sake of reward in the other life; thus who desire to merit by works. [5] They who do what is good merely for the sake of their own advantage in the world, cannot possibly be consociated with angels, because the end regarded by them is the world, that is, wealth and eminence; and not heaven, that is, the blessedness and happiness of souls. The end is what determines the actions, and gives them their quality. Concerning those who do what is good merely for the sake of their own advantage, the Lord thus speaks: I am the good Shepherd; the good Shepherd layeth down His life for the sheep. But he that is a hireling, and not a shepherd, whose own the sheep are not, seeth the wolf coming, and deserteth the sheep, and fleeth, and the wolf seizeth them, and scattereth the sheep. But the hireling fleeth because he is a hireling (John 10:11-13). Egypt is a very beautiful heifer; destruction out of the north is come. Her hirelings are like calves of the fatting stall; for they also have turned back, they have fled away together, they did not stand, because the day of their destruction is come upon them (Jer. 46:20-21). [6] That lodgers and hirelings were not to be consociated in respect to holy things with those who were of the church, is evident from this: There shall no alien eat of the holy thing: a lodger of the priest, and a hireling, shall not eat of the holy thing (Lev. 22:10). And that from the sons of lodgers were to be bought servants who should serve forever, in the same: Of the nations that are round about you ye shall buy manservant and maidservant; and also of the sons of the lodgers that do sojourn with you, of these shall ye buy, and of their family that is with you, although they have brought forth in your land; and that they may be your possession, and that ye may hand them over for an inheritance to your sons after you, to inherit for a possession; ye shall rule over them forever (Lev. 25:44-46). By the "sons of the lodgers" are signified memory-knowledges which are from mere natural light; that spiritual truths shall rule over these is signified by "servants being bought of the sons of the lodgers for a perpetual possession." [7] But they who do what is good for the sake of reward in the other life, who also are signified by "hirelings," differ from those just now spoken of, in that they have as the end life and happiness in heaven. But as this end determines and converts their Divine worship from the Lord to themselves, and they consequently desire well to themselves alone, and to others only so far as these desire well to them, and accordingly the love of self is in every detail, and not the love of the neighbor, therefore they have no genuine charity. Neither can these be consociated with the angels, for the angels are utterly averse to both the name and the idea of reward or recompense. That benefits must be imparted without the end of reward, the Lord teaches in Luke: Love your enemies, and impart benefits, and lend, hoping for nothing again; then shall your reward be great, and ye shall be sons of the Most High (Luke 6:32-35; 14:12-14). (Concerning meritorious goods and their quality, see n. 1110, 1111, 1774, 1835, 1877, 2027, 2273, 2340, 2373, 2400, 3816, 4007, 4174, 4943, 6388-6390, 6392, 6393, 6478.) [8] That it is so often said by the Lord that they who do what is good shall "have their reward in heaven" (as in Matt. 5:11, 12; 6:1, 2, 16; 10:41, 42; 20:1-16; Mark 9:41; Luke 6:23, 35; 14:14; John 4:36) is because before he is regenerated a man cannot but think of reward; but it is otherwise when he has been regenerated; he is then indignant if anyone thinks that he benefits his neighbor for the sake of reward, for he feels delight and blessedness in imparting benefits, and not in recompense. (That in the internal sense "reward" denotes the delight of the affection of charity, see n. 3816, 3956, 6388, 6478.)

(8003) In one house shall it be eaten. That this signifies the consociations of accordant goods that they may together make one good, is evident from the fact that the paschal supper represented the angelic consociations in heaven, and that each house of the sons of Israel represented a society in particular (see n. 7836, 7891, 7996, 7997). The angelic societies are all distinct from one another according to goods, and this generically, specifically, and particularly (see n. 3241, 4625). They are consociated who are in similar good. That these make one good, is because everyone arises not from one, but from many; for from many things that are various, but still accordant, there is produced a form which makes a one by harmony; in heaven by spiritual harmony, which is that of the goods of love (see n. 3241, 3267, 3744-3746, 3986, 4005, 4149, 5598, 7236, 7833, 7836). From all this it is evident that by "in one house shall it be eaten" are signified the consociations of accordant goods that they may together make one good. (That "to eat," namely, the passover, denotes to be consociated, or to be with them, see above, n. 8001.)

(8004) Thou shalt not bring out of the flesh abroad from the house. That this signifies that this good shall not be mixed together with the good of another, is evident from the signification of "to bring out abroad from the house" as being to give to another to eat, thus to mix with another good than that which belongs to the society; and from the signification of "flesh," as being good (see n. 6968, 7850). For the societies in heaven are distinct according to the functions of all the members, viscera, and organs in the body (as has been shown at the close of many chapters). By means of correspondence, the function of each member, viscus, and organ bears relation to a peculiar good distinct from any other. From this it is evident that goods are manifold, and that in order that from them distinct forms may arise, which taken together may constitute the most perfect form of heaven, they are by no means to be mixed together; for if they were mixed together the distinction would be lost. This is signified by the command that they should not bring out of the flesh abroad from the house.

(8005) And ye shall not break a bone in it. That this signifies the truth of memory-knowledge, that this must be sound, is evident from the signification of "bone," as being the ultimate in which interior things terminate as in their base, that they may be supported and not spread asunder. Such an ultimate in spiritual things is memory-knowledge; for all spiritual truths and goods flow down according to order to lower things, and finally terminate in memory-knowledges, where they present themselves visibly to man. That "ye shall not break" denotes that it must be sound, is clear. Memory-knowledge is said to be sound when it admits into itself nothing but truths which agree with its good; for the memory-knowledge is the general receptacle. Moreover, memory-knowledges are like the bones in man; if these are not sound, or in their order, as when disjointed or distorted, the form of the body is thereby changed, and the actions in accordance therewith. The truths of memory-knowledge are doctrinal things.

(8006) All the assemblage of Israel shall perform it. That this signifies that this law of order is for all who are in the good of truth and in the truth of good, is evident from the signification of "the assemblage of Israel," as being all truths and goods in one complex (see n. 7830); thus those who are in the truth through which is good, and those who are in the good through which is truth (n. 7957), consequently those who are of the spiritual church. That all these were to perform the passover, was to represent the liberation of those of the spiritual church who had been detained in the lower earth until the Lord’s coming (n. 6854, 6914, 7091, 7849, 7932); their eating together in one house was to represent the angelic consociations in heaven (n. 7836, 7996, 7997); thus by the whole assemblage of Israel performing it was represented the whole heaven. At that time there was nowhere a church, but only the representative of a church, for which were taken the descendants of Abraham from Jacob. Communication with heaven, and through heaven with the Lord, was given by means of the representatives of the church. For this reason it was enjoined upon that nation to strictly observe all the statutes and all the laws, especially the statutes concerning the passover, insomuch that he who was clean and did not perform the passover was to be cut off (Num. 9:13).

(8007) And when a sojourner shall sojourn with thee. That this signifies those who have been instructed in the truth and good of the church and have received them, is evident from the signification of a “sojourner,” as being those who were being instructed and were receiving the statutes and laws of the church (see n. 2025, 4444, 7908). It is said “when he shall sojourn with thee,” because by “sojourning” is signified to be instructed and to live (n. 1463, 3672). Thus by “sojourners sojourning with them” are signified not only those who were being instructed in the truth and good of the church and were receiving them, but also those who were living according to them.

(8008) And performeth the passover to Jehovah. That this signifies if he desires to be together with them, is evident from the signification of "performing the passover to Jehovah," that is, eating it, as being to be together with them (see n. 8001).

(8009) Every male of his shall be circumcised. That this signifies that his truth must be cleansed from impure loves, is evident from the signification of "to be circumcised," as being to be purified or cleansed from impure loves (see n. 2039, 2056, 2632, 3412, 3413, 4462, 7045); and from the signification of "male," as being the truth of faith (n. 749, 2046, 4005, 7838).

(8010) And then let him come near to perform it, signifies that then he shall be with them (as above, n. 8008).

(8011) And he shall be as a native of the land. That this signifies that he shall be accepted just as is he who is in this truth and good, and has been purified from unclean loves, is evident from the signification of "a native of the land," as being one who has been born within the church and is in its truth and good, consequently who has been purified from unclean loves. It is said "a native of the land," because by "land" is signified the church (that "land" in the Word denotes the church, see n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535, 5577). That "land" denotes the church is because by "land" in the Word is meant the land of Canaan, and by "the land of Canaan" is signified the Lord's kingdom and church (n. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516). By every land named in the Word the angels do not understand the land, but the nation that was there, and along with the nation there is understood the quality of the nation in respect to its spirituality, that is, in respect to that which is of the church. That the idea of the quality of the nation occurs when its land is named, is known, for this is the case even with men, and more so with the angels, who think spiritually about every natural thing.

(8012) And no uncircumcised person shall eat of it. That this signifies that he who is in the loves of self and of the world cannot be together with them, is evident from the signification of an "uncircumcised person," as being one who is in the loves of self and of the world (see n. 2056, 3412, 3413, 7045); and from the signification of "eating of it," namely, the passover, as being to be with them (of which above, n. 8001).

(8013) One law shall there be for the native, and for the sojourner that sojourneth in the midst of you. That this signifies that he who on being instructed has received the truth and good of the church, and lives according to them, shall be as he who being already instructed is within the church, and lives a life in agreement with the precepts of faith and of charity, is evident from the signification of "one law shall there be," as being a similar right, thus that the one shall be as the other; and from the signification of "the native," as being one who has been born within the church, and is in its truth and good as to doctrine and as to life (as just above, n. 8011); and from the signification of "the sojourner that sojourneth in the midst of you," as being one who is being instructed in the truth and good of the church and receives them and lives according to them (of which also above, n. 8007). [2] It is said "in agreement with the precepts of faith and of charity," on account of the difference; for the life before regeneration is according to the precepts of faith, but after regeneration it is according to the precepts of charity. Before regeneration no one knows from affection what charity is, but only from doctrine; and the man then lives according to the precepts of doctrine, which are called precepts of faith; but after regeneration he knows from affection what charity is, for he then loves his neighbor, and from the heart wills good to him, and he then lives according to a law that is written on him, for he acts from the affection of charity. This state is utterly different from the former state. They who are in the first state are in obscurity in respect to the truths and goods of faith, but they who are in the latter state are relatively in clearness. These see truths and confirm them from enlightenment, while the former do not see truths and confirm them from enlightenment; but from persuasion that the teachings of the church are truths. And because they do not see them from enlightenment, they can confirm falsities equally with truths, and after these have been confirmed, they see them precisely as truths. From all this it can be seen what is meant by living according to the precepts of faith, and what by living according to the precepts of charity. [3] As regards sojourners, it is several times commanded in the Word that no distinction should be made between a native of the land and a sojourner sojourning with them, for the reason that the Gentiles, from whom the sojourners came, are received into heaven equally as well as they who are within the church, when after being instructed they have received the truths of faith. (Of the Gentiles in the other life, see n. 932, 1032, 1059, 2049, 2284, 2589-2604, 2861, 2863, 3263, 4190, 4197.) Hence it was commanded that "as with the native, so with the sojourner;" as in the following passages: And if a sojourner shall sojourn with you, who shall make a fire-offering of an odor of rest to Jehovah; as ye do, so shall he do. As regards the assembly, there is one statute for you, and for the sojourner that sojourneth, a statute of eternity for your generations; as ye are, so is the sojourner before Jehovah. One law and one judgment shall be for you, and for the sojourner that sojourneth with you (Num. 15:14-16). As is the native of you, shall be to you the sojourner that sojourneth with you (Lev. 19:34). One judgment shall be for you; as for the sojourner, so shall it be for the native (Lev. 24:22). When a sojourner shall sojourn with you he shall perform the passover to Jehovah; according to the statute of the passover, and according to the statutes thereof, so shall he do; one statute shall be for you; as for the sojourner, so for the native (Num. 9:14).

(8014) Verses 50, 51. And all the sons of Israel did as Jehovah commanded Moses and Aaron, so did they. And it was in this same day that Jehovah led forth the sons of Israel out of the land of Egypt by their armies. "And all the sons of Israel did as Jehovah commanded Moses and Aaron," signifies the performing of obedience according to truth Divine; "so did they," signifies performance from the will; "and it was in this same day," signifies a state of the presence of the Lord; "that Jehovah led forth the sons of Israel out of the land of Egypt," signifies that the Lord liberated from damnation those who were in the good of truth and the truth of good; "by their armies," signifies these distinct according to the quality of good from truth.

(8015) And all the sons of Israel did as Jehovah commanded Moses and Aaron. That this signifies the performing of obedience according to truth Divine, is evident from what was said above (n. 7944), where similar words occur.

(8016) So did they. That this signifies performance from the will, is evident from the signification of "doing," when the word is repeated, as being performance from the will (as above, n. 7945).

(8017) And it was in this same day. That this signifies a state of the presence of the Lord, is evident from the signification of "day," as being time and state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 7680). That it is a state of the presence of the Lord, is because it was the day of the passover, and by the "passover" is signified the presence of the Lord, and the liberation of those who are of the spiritual church from spiritual captivity and from damnation (n. 7867). That there was liberation then, is signified by what follows in this verse, namely, that "on that day Jehovah led forth the sons of Israel out of the land of Egypt by their armies." That this was on the morrow after the passover, is evident from Moses: They journeyed from Egypt on the fifteenth day of the first month, on the morrow after the passover in the eyes of all the Egyptians, while the Egyptians were burying their firstborn that were slain (Num. 33:1-4). (That the presence of the Lord liberates from damnation those who are in good, and brings those who are in evil into damnation, see n. 7926, 7989.)

(8018) That Jehovah led forth the sons of Israel out of the land of Egypt. That this signifies that the Lord liberated from damnation those who were in the good of truth and in the truth of good, is evident from the signification of "to lead forth," as being to liberate; and from the representation of the sons of Israel, as being those who are of the spiritual church, or what is the same, who are in the good of truth and the truth of good (of which above, see n. 7957, 8006); and from the signification of "the land of Egypt," as being damnation. That "the land of Egypt" here denotes damnation, is because by the state of the Egyptians is now signified damnation (n. 7766, 7778). (That the Lord liberated from damnation those who were of the spiritual church, that is, who were in the good of truth and the truth of good, see n. 6854, 6914, 7091, 7828, 7932.) [2] Their liberation by the Lord when He rose again is signified by the descent of the Lord to the lower regions, and was clearly shown by the awakening of the, dead out of the tombs, of which in Matthew: And the tombs were opened; and many bodies of the saints that were sleeping were raised; and going forth out of the tombs after His resurrection they entered into the holy city and appeared to many (Matt. 27:52-53); their going forth out of the tombs, and entering into the holy city, and also their appearing, were for a testification that they, who had hitherto been detained in spiritual captivity, had been liberated by the Lord, and would be introduced into heaven. In the internal sense heaven is signified by "the holy city;" and therefore it is called "the holy city," when yet it was not holy but profane, seeing that its people had so cruelly treated the Lord Himself, who was represented in all the rituals of their church, and described in the Word that was among them; and thus who had been the God of their church. [3] The like is signified by this passage in Daniel: At that time thy people shall be delivered, everyone that shall be found written in the book. And then many of them that sleep in the dust of the earth shall awake, these to eternal life, but the rest to shame and everlasting disgrace (Dan. 12:1-2). And also by this in Ezekiel: Prophesy and say, Thus said the Lord

Jehovih, Behold I will open your sepulchers, and cause you to come up out of your sepulchers, O My people; and I will bring you upon the land of Israel, that ye may know that I am Jehovah, when I shall open your sepulchers, and shall cause you to come up out of your sepulchers, O My people, and I shall put My spirit in you, that ye may live, and I shall place you upon your land, that ye may know that I Jehovah have spoken it, and performed it, said Jehovah (Ezek. 37:12-14); where by "the land of Israel" or of Canaan is meant heaven (n. 8011). By these words in the prophet is described the new creation or generation of man, and also the vivification by the Lord of those who are of the spiritual church.

(8019) By their armies. That this signifies these distinct according to the quality of good from truth, is evident from the signification of "armies," as being goods and truths (of which above, n. 7988); "by their armies" signifies that they who are represented by the sons of Israel were made distinct according to the quality of good from truth. (That all in the other life are distinct and conjoined according to goods, see n. 7833, 7836, 8003.) It is said "according to the quality of good from truth," because all good has its quality from truth, and is thereby varied (n. 3804, 4149, 5345, 5355, 6916).

(8020) From the statutes and laws concerning the eating of the paschal lamb, which are treated of in this chapter, it is clearly evident that there are heavenly secrets contained and hidden in every detail, and that without knowledge from the internal sense nothing is known but a mere ritual in an external form, and nothing heavenly, still less Divine. As for instance, why the paschal animal was to be a lamb or a kid; why the animal was to be a male, and a son of a year; why it was to be killed on the fourteenth day of the month; why its blood was to be sprinkled upon the posts and the lintel; why it was to be eaten roasted with fire, with unleavened bread upon bitter herbs, and not raw or boiled in water; why it was to be roasted with its head upon its legs and upon its midst; why they were not to leave anything of it until the morning, and why that which was left was to be burned with fire; why they were to eat unleavened bread seven days, and why whosoever ate leavened bread was to be cut off; why an alien, a lodger, and a hireling were not to eat of it, but a man’s servant that is bought with silver, and a sojourner, if they were circumcised; why it was to be eaten in one house, and none of the flesh taken out of doors; why a bone was not to be broken in it. What these and very many other particulars involve, and why they were commanded, would be utterly unknown, unless the laws of order in the spiritual world to which they correspond, were known, and unless it were known from the internal sense what each detail signifies in that world, that is, in heaven; and especially unless it were believed that in all things there is something spiritual. If there were not something spiritual in the whole and in each detail, the angels who are with man when he reads the Word would comprehend but little, indeed scarcely anything, from the Word; for the angels comprehend spiritually all things that have been described in the Word in a natural manner.

(8021) ON THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER, CONTINUED. One of those spirits of Jupiter who strike terror by their coming, as already described, applied himself to my left side beneath the elbow, and spoke from there; but his speech was harsh, nor were the words quite discrete and separate from one another, insomuch that I was obliged to wait long before I could gather the sense; and while he was speaking he also interjected something of terror. He said that so it is done on their earth, and that they are sent in advance to a man, before their angels come to him, and in this manner they prepare him. He admonished me also to receive them well when they came. But it was given me to answer that this is not my affair; but that with me all are received just as they themselves are.

(8022) Afterward the angels of that earth came, and it was given me to perceive from their speech with me that they are utterly different from the angels of our earth; for their speech was not effected by means of words, but by means of ideas which diffused themselves through my interiors on all sides, and from there had also an influx into the face, so that the face concurred to every particular; beginning from the lips, and proceeding toward the circumference on all sides. The ideas which were in the stead of words were discrete, but in a slight degree. They said that so do they speak with their own people on their earth; and that there also the speech is of the face, beginning from the lips.

(8023) Afterward they spoke with me by means of ideas still less discrete, insomuch that scarcely any interval was perceivable; it was in my perception like the meaning of words with those who attend only to the meaning abstractedly from the words. This speech was more intelligible to me than the former, and was also more full. It flowed into the face in like manner as the former, but the influx was more continuous, in accordance with the nature of the speech. It did not, however, begin from the lips, like the former, but from the eyes. They said that so also do they speak with their own people on their earth; but with those there who enjoy a more interior sense and discernment than the rest.

(8024) Afterward they spoke in a manner still more continuous and full; and then the face could not concur by a suitable movement; but there was felt an influx into the brain, and this was then acted upon in a similar manner.

(8025) Lastly they spoke in such a way that their discourse fell only into the interior understanding; its fluency was like that of a thin aura. I perceived the influx itself, but not distinctly the particulars. They said that there are men of their earth also with whom they speak in this manner, and that they are those who after death are immediately carried up into heaven.

(8026) These kinds of speech are circumstanced like fluids; the first kind is like fluent water; the second is like water more attenuated; the third is relatively like the atmosphere; and the fourth is like a thin aura.

(8027) The spirit above mentioned, who was on the left side, sometimes interrupted the conversation, admonishing me especially to deal discreetly with his angels; for there were spirits from our earth who occasioned such things as excited displeasure. He also said that he did not understand what the angels spoke; but that he did afterward when he removed to my left ear. His speech then was not harsh as before, but like that of other spirits.

(8028) From this it could be seen how the case is with the order in heaven, and from this in the world; namely that when angels are about to come, a spirit is sent before to prepare the way, and that he excites fear, and gives admonition to receive the angels courteously; and that he interrupts; also that at first he does not understand what the angels speak, but afterward when he has been reduced to a better state he understands; in a word, that he is continually at hand, and prepares the lower mind, and endeavors to avert things unworthy. In regard to this there occurred to me a thought about John the Baptist, that it was according to the order of heaven for him to be sent before and announce the coming of the Lord, and that he should prepare the way that He might be worthily received, according to what is written in Matt. 3:3; Luke 1:17; 3:4; John 1:23.

(8029) From what has already been occasionally related about the state of man after death, it is evident that there are few who at once enter heaven when they come into the other life; but that they stay for some time beneath heaven, in order that the things belonging to earthly and bodily loves, which they have brought with them from the world, may be removed, and they may thus be prepared to be capable of being in society with the angels. The case is similar with the men of all the earths, namely, that after their decease they are at first beneath heaven among spirits; and afterward, when they are prepared, they become angels. When the spirits of that earth were becoming angels it was given me to see that there appeared bright horses as of fire, by which they were carried up, like Elijah. Bright horses as of fire signify an enlightened understanding (that "horses" in the Word signify what is of the understanding, see n. 2760-2762, 3217, 5321, 6125, 6534); and the "horses of fire and chariots of fire" which carried away Elijah, signify the understanding of the Word as to its interiors (n. 2762).

(8030) This angelic heaven to which they are carried away is the first heaven, or the last of the three. This heaven appears to the right from their earth, and is quite separate from the first or lowest heaven of the angels who are from our earth. They who are in this heaven appear clothed in azure dotted with little golden stars; for they believe this color to be the veriest heavenly color. When they are in the world, and contemplate the starry heaven, they call it the abode of the angels; and for this reason the azure color is loved by them.

(8031) The spirits of that earth are utterly unwilling to be in fellowship with the spirits of our earth, because they differ in disposition and manners; for they say that the spirits of our earth are cunning, and are ingenious in plotting evils, and that they know and think little about what is good; also that they do not, as they do, acknowledge the one only Lord. Moreover, the spirits of the earth Jupiter are much wiser than the spirits of our earth, of whom they also say that they speak much and think little, and thus that they cannot interiorly perceive many things, and not even what good is. From this they conclude that the men of our earth are external men.

(8032) The subject of the spirits and inhabitants of the planet Jupiter will be continued at the end of the following chapter.

CHAPTER 13

(8033) WHAT CHARITY is, and what Faith is, with man, must now be told. Charity is an internal affection which consists in a heartfelt desire to do the neighbor good, and in this being the delight of life; and this without any reward.

(8034) On the other hand, Faith is an internal affection which consists in a heartfelt desire to know what is true and what is good, and this not for the sake of doctrine as the end in view, but for the sake of life. This affection conjoins itself with the affection of charity through the desire to do according to the truth, thus to do the truth itself.

(8035) They who are in the genuine affection of charity and faith believe that from themselves they do not desire anything good, and that from themselves they do not understand anything true; but that the will of good and the understanding of truth are from the Lord.

(8036) This then is charity, and this is faith. They who are in these have within them the kingdom of the Lord and heaven, and within them is the church; and these are they who have been regenerated by the Lord, and from Him have received a new will and a new understanding.

(8037) They who have the love of self or the love of the world as the end in view, cannot possibly be in charity and faith. They who are in these loves do not even know what charity is, and what faith is, and do not at all comprehend that to will good to the neighbor without any reward is heaven in man, and that in this affection there is happiness as great as is that of the angels, which is unutterable; for they believe that if they are deprived of the joy arising from the glory of honors and of wealth all joy ceases to be possible; when yet heavenly joy, which infinitely transcends every other joy, then first begins. EXODUS 13 1. And Jehovah spake unto Moses, saying, 2. Sanctify to Me all the firstborn, that which openeth every womb among the sons of Israel, in man and in beast; it is Mine. 3. And Moses said unto the people, Remember thou this day, in which ye went out from Egypt, out of the house of servants; because in strength of hand Jehovah led you forth from hence; and what is leavened shall not be eaten. 4. This day ye go forth, in the month Abib. 5. And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt serve this service in this month. 6. Seven days thou shalt eat unleavened things, and in the seventh day is a feast to Jehovah. 7. Unleavened things shall be eaten seven days; and that which is leavened shall not be seen with thee, leaven shall not be seen with thee in all thy border. 8. And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me, in my going forth out of Egypt. 9. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; because with a strong hand hath Jehovah led thee forth out of Egypt. 10. And thou shalt keep this statute at the set time from year to year. 11. And it shall be when Jehovah shall have brought thee in to the land of the Canaanite, as He sware to thee and to thy fathers, and shall have given it thee: 12. That thou shalt cause to pass over to Jehovah all that openeth the womb; and all that openeth of the offspring of a beast, which shall be to thee males, shall be for Jehovah. 13. And all that openeth of an ass thou shalt redeem with one of the flock; and if thou wilt not redeem it, then thou shalt break its neck; and every firstborn of man among thy sons shalt thou redeem. 14. And it shall be when thy son shall ask thee tomorrow, saying, What is this? that thou shalt say unto him, In strength of hand Jehovah led us forth from Egypt, from the house of servants. 15. And it was that Pharaoh hardened himself against letting us go, and Jehovah slew all the firstborn in the land of Egypt, from the firstborn of man and even to the firstborn of beast; therefore I sacrifice to Jehovah all that openeth the womb, being males; and all the firstborn of my sons I redeem. 16. And it shall be for a sign upon thine hand, and for frontlets between thine eyes; because in strength of hand Jehovah led us forth out of Egypt. 17. And it was in Pharaoh's letting the people go, that God led them not by the way of the land of the Philistines, because that was near; for God said, Perchance the people will repent when they see war, and will return to Egypt. 18. And God led the people about, by the way of the wilderness, the sea Suph; and the sons of Israel went up armed out of the land of Egypt. 19. And Moses took the bones of Joseph with him; for swearing he had caused the sons of Israel to swear, saying, Visiting God will visit you; and ye shall bring up my bones with you from hence. 20. And they journeyed from Succoth, and encamped in Etham, at the end of the wilderness. 21. And Jehovah went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and by night. 22. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

(8038) THE CONTENTS. In this chapter the subject treated of in the internal sense is faith in the Lord, and the perpetual remembrance of having been liberated by Him from damnation. Faith in the Lord is signified by the sanctification of the firstborn, and the perpetual remembrance of liberation by the Lord is signified by the celebration of the passover.

(8039) In the latter portion of the chapter, and thereafter, the subject treated of is the further preparation of those who were of the spiritual church and who before the coming of the Lord were detained in the lower earth until they could be introduced into heaven, and that for the sake of this end they were first sent through the midst of damnation in safety, and after this underwent temptations, the Lord being continually present. Transmission through the midst of damnation is signified by the passage through the sea Suph; temptations are signified by that life in the wilderness to which they were led; and the presence of the Lord is signified by the pillar of cloud by day, and of fire by night.

(8040) THE INTERNAL SENSE Verses 1, 2. And Jehovah spake unto Moses, saying, Sanctify to Me all the firstborn, that which openeth every womb among the sons of Israel, in man and in beast; it is Mine. "And Jehovah spake unto Moses, saying," signifies an informing by the Divine; "Sanctify to Me all the firstborn," signifies faith, that it is from the Lord; "that which openeth every womb," signifies which is from charity; "among the sons of Israel," signifies in the spiritual church; "in man and in beast," signifies the good of faith interior and exterior; "it is Mine," signifies that it is the Lord's.

(8041) And Jehovah spake unto Moses, saying. That this signifies an informing by the Divine, is evident from the signification of "speaking" and "saying," when by Jehovah about the things of the church which are to be observed, as being an informing (see n. 7769, 7793, 7825), and because it is by Jehovah, it denotes an informing by the Divine; and from the representation of Moses, as being truth Divine (n. 6771, 7014, 7382). Hence by "Jehovah spake unto Moses, saying" is signified an informing by the Divine through Divine truth.

(8042) Sanctify to Me all the firstborn. That this signifies faith, that it is from the Lord, is evident from the signification of "sanctifying to Jehovah" or the Lord, as being to ascribe to Him, that is, to confess and acknowledge that it is from Him; and from the signification of "the firstborn," as being faith (see n. 352, 2435, 6344, 7035). When it is said "faith," there is meant all the truth that belongs to the spiritual church; and as there is meant all the truth of the church, the spiritual church itself is also meant, for truth is the essential of this church. Good is indeed the essential of the church, and is actually the firstborn (n. 2435, 3325, 4925, 4926, 4928, 4930); but the good which those have who belong to the spiritual church is in itself truth; for when they act according to the truth which is of their doctrine, then the truth is called good, having then passed from the understanding into the will and from the will into act, and that which is done from the will is called good. That in itself and in its essence this good is nevertheless truth, is because to them the doctrinal things of the church are truths, and the doctrinal things in churches differ, consequently so do the truths; and yet although they are so various, by willing them and doing them they become goods, as just now said. [2] While a man is being regenerated, he is led by means of faith in the understanding, or in doctrine, to faith in the will or life, that is, by means of the truth of faith to the good of charity; and when a man is in the good of charity, he has then been regenerated, and then from this good he produces truths, which are called the truths of good. These are the truths which are the veriest truths of faith, and which are meant by "the firstborn;" for it is with the begettings or births of truths from good, as it is with the begettings or births of sons and daughters from a parent, and afterward of grandsons and granddaughters, and thereafter of great-grandsons and great-granddaughters; and so on. The first or immediate begetting or birth, which is that of sons and daughters, is what is signified by "the firstborn," however many these may be; but not the second and the third begettings or births, except relatively to their own parents. The reason why these are sanctified to Jehovah or the Lord, is that all derivative or descending truths and goods derive their essence from the primitive ones. In this spiritual thing is founded the right of the firstborn that is spoken of in the Word.

(8043) That which openeth every womb. That this signifies which is from charity, is evident from the signification of “that which openeth the womb,” as being that which is born immediately of a regenerate one, thus that which is from charity (according to what was said just above, n. 8042). For he who is conceived anew, comes as it were again into the womb; and he who is born anew, goes forth as it were again from the womb; but that which is conceived in the womb and born from the womb is not man as man, but is the faith of charity, for this makes the spiritual of man, thus as it were makes the man himself anew, for then his life is derived from this. From all this it can be seen what is meant in the spiritual sense by “that which openeth the womb.” The angels, who are in spiritual ideas alone, understand nothing else by this. (What is meant by the “womb,” and also by “being in the womb,” and by “going forth from the womb,” see n. 3293e, 3294, 3967, 4904, 4918, 4931, 5052, 5054, 6433.) [2] As such things are signified by the “womb,” therefore in the Word the Lord is called “the Former from the womb,” that is, the Regenerator, as in Isaiah: Thus said Jehovah, thy Maker, and thy Former from the womb; He helpeth thee: Fear not, Jacob My servant, and Jeshurun whom I have chosen, because I will pour out water upon him that is thirsty, and rivulets upon the dry ground; I will pour out My spirit upon thy seed, and My blessing upon thy children (Isa. 44:2, 3); the Lord is called "the Maker and Former from the womb," because He regenerates man, and from natural makes him spiritual; and as regeneration is effected by means of truth and good, therefore it is said that He "will pour out water upon him that is thirsty, and His spirit upon his seed;" for by "water" is signified the truth which is of faith (see n. 2702, 3058, 3424, 4976, 5668, 7307), and by "spirit" the good which is of charity. In like manner by "water and spirit" in John: Jesus said unto Nicodemus, Verily, verily, I say to thee, Except anyone be begotten anew, he cannot see the kingdom of God. Nicodemus said unto Him, Now can a man be begotten when he is old? Can he come a second time into his mother's womb? Jesus answered, Verily, verily, I say to thee, Except anyone be begotten from water and the spirit, he cannot enter into the kingdom of God. That which has been born from the flesh is flesh; but that which has been begotten from the spirit is spirit. Art thou a teacher in Israel, and knowest thou not this? (John 3:3-6, 10) [3] The Lord is called "the Former from the womb" in other passages also, as in Isaiah: Thus said Jehovah thy Redeemer, and thy Former from the womb: I am Jehovah, that doeth all things; that spreadeth out the heavens alone; and that stretcheth out the earth by Myself (Isa. 44:24); by "the heavens and the earth" is meant in the general sense the church internal and external (n. 82, 1411, 1733, 1850, 3355, 4535), and in the particular sense the internal and external of the church with the man who has been regenerated; and by "spreading out" and "stretching out" is signified to make or create by Divine power (n. 7673), for which reason the Lord, as the Regenerator, is called "the Maker," and "the Creator," and regeneration is called "a new creation." [4] In like manner in the same: Attend ye unto Me, O house of Jacob, and all the remains of the house of Israel, that have been carried from the belly, that have been borne from the womb (Isa. 46:31). And in David: Upon Thee, O Lord Jehovih, have I been laid from the womb; Thou art my Bringer-forth out of my mother's bowels; Thou art my praise continually (Ps. 71:6). From all this it is now evident what is signified in the internal sense by "that which openeth the womb," and consequently what by "the firstborn."

(8044) Among the sons of Israel. That this signifies in the spiritual church, is evident from the representation of the sons of Israel, as being the spiritual church (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

(8045) In man and in beast, signifies the good of faith interior and exterior (as above, n. 7424, 7523).

(8046) It is Mine. That this signifies that it is the Lord's is evident from the fact that in the Word "Jehovah" denotes the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956), for which reason "it is Mine" denotes that it is the Lord's. (That all good and all truth, thus charity and faith, are from the Lord, and none at all from man, see n. 904, 2411, 3142, 3147, 4151, 5482, 5649, 6193, 6325, 6466-6495, 6613-6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343.)

(8047) Verses 3-10. And Moses said unto the people, Remember thou this day, in which ye went out from Egypt, out of the house of servants; because in strength of hand Jehovah led you forth from hence; and what is leavened shall not be eaten. This day ye go forth, in the month Abib. And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt serve this service in this month. Seven days thou shalt eat unleavened things, and in the seventh day is a feast to Jehovah. Unleavened things shall be eaten seven days; and that which is leavened shall not be seen with thee, and leaven shall not be seen with thee in all thy border. And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me, in my going forth out of Egypt. And it shall be unto thee for a sign upon thine hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; because with a strong hand hath Jehovah led thee forth out of Egypt. And thou shalt keep this statute at the set time from year to year. "And Moses said unto the people," signifies instruction by means of truth Divine; "Remember thou this day, in which ye went out from Egypt, out of the house of servants," signifies that especially must that state be recollected in which they were when liberated from spiritual captivity by the Lord; “because in strength of hand Jehovah led you forth from hence,” signifies that they were liberated by the Divine power of the Lord; “and what is leavened shall not be eaten,” signifies that there shall not be appropriated anything falsified; “this day ye go forth,” signifies liberation to eternity; “in the month Abib,” signifies the beginning of a new state; “and it shall be when Jehovah shall have brought thee to the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite,” signifies into the region of heaven occupied by those who are in evil and falsity; “which He sware to thy fathers to give thee,” signifies which was promised from the Divine to those who are in good and truth; “a land flowing with milk and honey,” signifies where are gladness and joy; “that thou shalt serve this service in this month,” signifies unceasing worship of the Lord on account of liberation; “seven days thou shalt eat unleavened things,” signifies purification from falsities; “and in the seventh day is a feast to Jehovah,” signifies the holy worship of the Lord; “unleavened things shall be eaten seven days,” signifies that they must be wholly purified from falsities; “and that which is leavened shall not be seen with thee,” signifies that what is falsified must not be admitted at all; “and leaven shall not be seen with thee,” signifies that neither must any falsity be admitted; “in all thy border,” signifies so far as the truth which is from good extends itself; “and thou shalt tell thy son in that day, saying,” signifies interior perception of truth, which perception is of conscience; “It is because of that which Jehovah did for me, in my going forth out of Egypt,” signifies that they were liberated by the Lord from spiritual captivity and from damnation; “and it shall be unto thee for a sign upon thine hand,” signifies that it must be constantly in the will; “and for a memorial between thine eyes,” signifies that it must be constantly in the understanding; “that the law of Jehovah may be in thy mouth,” signifies that the Divine truth may be in everything which proceeds thence; “because with a strong hand hath Jehovah led thee forth out of Egypt,” signifies that they were liberated by Divine power; “and thou shalt keep this statute at the set time from year to year,” signifies that this law of order must be in this state continually.

(8048) And Moses said unto the people. That this signifies instruction by means of truth Divine, is evident from the signification of “saying,” when by means of truth Divine concerning things to be observed in the church, as being instruction (see n. 7186, 7267, 7304, 7380, 7517); and from the representation of Moses, as being truth Divine (of which above, n. 8041).

(8049) Remember thou this day, in which ye went out from Egypt, out of the house of servants. That this signifies that especially must that state be recollected in which they were when liberated from spiritual captivity by the Lord, is evident from the signification of “remember thou,” as being that it is to be recollected; from the signification of “day,” as being state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 7680); from the signification of “going out,” as being to be liberated, for by the “going out of the sons of Israel” is signified the liberation of those who are of the spiritual church by the Lord (of which liberation see n. 6854, 6914, 7091, 7828, 7932, 8018); and from the signification of "Egypt" and "the house of servants," as being spiritual captivity; for by "Pharaoh and the Egyptians" were signified those who in the other life have infested the spiritual by means of falsities (n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317). Hence by "the land of Egypt" is signified infestation (n. 7278); nor is infestation by means of falsities anything else than spiritual captivity; for when they are being infested they are held as it were captive in falsities, from which they continually labor to be liberated; hence in the Word they are also called "the bound in the pit" (n. 6854). This spiritual captivity is signified also by "the house of servants." (That servitude is an assault by falsities, that is, infestation, see n. 7120, 7129.)

(8050) Because in strength of hand Jehovah led you forth from hence. That this signifies that they were liberated by the Divine power of the Lord, is evident from the signification of "strength of hand," as being power, and when it is said of Jehovah, as being omnipotence (that "strength" denotes power is evident, as also that "hand" denotes power see n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7188, 7189, 7518, 7673); and from the signification of "to lead forth," as being to liberate. (That "Jehovah" denotes the Lord, see above, n. 8046.)

(8051) And what is leavened shall not be eaten. That this signifies that there shall not be appropriated anything falsified, is evident from the signification of "eating," as being to appropriate (see n. 3168, 3513, 3596, 4745); and from the signification of "leaven," as being falsity (n. 2342, 7906); consequently "what is leavened" denotes what is falsified. As regards the appropriation of falsity and of that which is falsified, be it known that falsity and that which is falsified cannot be appropriated as such to anyone who is in good and from this desires to be in truth, but only to him who is in evil and from this does not desire to be in truth. That to him who is in good and from this desires to be in truth, falsity is not appropriated as falsity, is because he thinks well with respect to God, the kingdom of God, and spiritual life, and consequently he applies falsity so as not to be contrary to those things, but in some way to be in accord with them; thus he softens it, and the asperity and hardness of it does not come into his idea. Unless this were the case, scarcely anyone could be saved, for falsities are more prevalent than truths. But be it known that they who are in good are also in the love of truth, and therefore in the other life, when they are instructed by angels, they reject falsities and accept truths, and this according to the degree of the love of truth which they had in the world.

(8052) This day ye go forth. That this signifies liberation to eternity, is evident from the signification of "this day," as being eternity (on which see n. 2838, 3998, 4304, 6165, 6984); and from the signification of "going forth," as being to be liberated (n. 8049).

(8053) In the month Abib. That this signifies the beginning of a new state, is evident from the signification of "month," as being the end of a former state and the beginning of a subsequent state, thus also a new state (see n. 3814). That "the month Abib" denotes the beginning from which are all following states, is plain from what is said of this month in the foregoing chapter, verse 2: "This month shall be unto you the head of the months; this is the first to you in the months of the year" (see n. 7827, 7828).

(8054) And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite. That this signifies the region of heaven occupied by those who are in evil and falsity, is evident from the signification of "the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite," as being heaven, here the region of heaven occupied by those who are in evil and falsity. (That "the land of Canaan" denotes the Lord's kingdom in heaven and earth, or the church, see n. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516.) Evils and falsities are signified by the nations here named-evil from the falsity of evil by "the Canaanite" (n. 4818); falsity from which is evil by "the Hittite" (n. 2913); evil and the derivative falsity by "the Amorite" (n. 1857, 6306); idolatry in which is something of good by "the Hivite" (n. 6860); and idolatry in which there is something of truth by "the Jebusite" (n. 6860). (That before the coming of the Lord the region of heaven into which they who were of the spiritual church would come, was occupied by evils and falsities, see n. 6858.) [2] As to what further concerns this subject, be it known that before the Lord's coming heaven was not distinguished into three heavens, namely into the inmost or third, the middle or second, and the ultimate or first, as it was after the Lord’s coming; but was one. The spiritual heaven was not yet formed. The region where the spiritual heaven was to be, was occupied by those who were in falsity and evil, but who could be kept in some truth and good by external means, especially by means of ideas of eminence and dignity, just as is the case in the world, where they who are in evil and falsity are nevertheless obliged to as it were think and speak truths, and as it were will and do goods, by external means, which are honors and gains. The reason why this region of heaven was then occupied by such spirits, was that good ones were lacking, and they who were of the spiritual church had not as yet been prepared, and yet every place had to be filled by spirits, in order that there might be continuity from the Lord down to man, for without continuity man would have perished. At this day also there are some regions of heaven occupied by such; but they who are there are withheld by a strong force from the doing of evils. Immediately above the head are they who deceive and seduce by means of innocence; but above them are the celestial from the Most Ancient Church, who keep them in bonds with such force that they cannot possibly occasion what is evil to anyone. Behind the back part of the head there is also at this day a region which had been a region of heaven, that is occupied by the evil; and another in front toward the left. [3] There is also a continual endeavor on the part of the evil to invade the places where the good are, and they actually do invade them as soon as they are not filled by the good, which endeavor it has often been granted me to notice. These regions are thus occupied when the evil are increased and the good diminished in the world; for in this case evil spirits come near to man, and good spirits recede from him; and insofar as these recede, so far the regions nearest to man are occupied by the evil. When this condition becomes general, the inhabitants of these regions are completely changed. Much is the case when the church is near its end, for then evil and falsity prevail. But about the end of the church the evil are cast down, and the regions they had occupied are given to the good, who in the meantime have been prepared for heaven. This is meant by these words in John: There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels; but they prevailed not, neither was their place found any more in heaven (Rev. 12:7, 8). This state of heaven was represented by the land of Canaan, in that the nations occupied it; and by the sons of Israel, in that they cast those nations out from it; for by the "land of Canaan" is signified the Lord's kingdom, thus heaven and the church, as can be seen from the passages cited above.

(8055) Which He sware to thy fathers to give thee. That this signifies which was promised from the Divine to those who are in good and truth, is evident from the signification of "swearing," when by Jehovah, as being irrevocable confirmation by the Divine (see n. 2842, 3375), whence "to swear to give" denotes a promise; and from the signification of "fathers," as being those who are in good and truth, for by “fathers,” when the church is treated of, are signified the ancients, or the ancient churches, which were in good and truth (n. 6050, 6075, 6589, 6876, 6884, 7649).

(8056) A land flowing with milk and honey. That this signifies where are gladness and joy, is evident from the signification of “a land flowing with milk and honey,” as being what is pleasant and what is delightful (see n. 5620, 6857), thus gladness and joy. It is said “gladness and joy,” because in the Word “gladness” is predicated of truth, and “joy” of good; in like manner “what is pleasant” and “what is delightful;” moreover “milk” is predicated of the truth of good, and “honey” of the good of truth.

(8057) That thou shalt serve this service in this month. That this signifies unceasing worship of the Lord on account of liberation, is evident from the signification of “service” as being worship (see n. 7934); and from the signification of “month,” as being the end of a former state and the beginning of a new one; and of “the month Abib,” as being the beginning from which are all following states (n. 8053); consequently by “month” is signified also what is unceasing.

(8058) Seven days thou shalt eat unleavened things. That this signifies purification from falsities, is evident from the signification of “seven days,” as involving what is holy (see n. 395, 433, 716, 881, 5265, 5268), and as being a full state (n. 6508); and from the signification of “eating unleavened things,” as being the appropriation of truth and purification from falsity, for “what is unleavened” denotes good purified from falsity, and “eating” denotes appropriation (n. 3168, 3513, 3596, 3832, 4745). That “what is unleavened” denotes good purified from falsity, is because “bread” denotes good, and “leaven” falsity.

(8059) And in the seventh day is a feast to Jehovah. That this signifies the holy worship of the Lord, is evident from the signification of “the seventh day,” as being a holy state (that “day” denotes state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962; and that “seven” denotes what is holy, n. 395, 433, 716, 881, 5265, 5268); and from the signification of “a feast to Jehovah,” as being the worship of the Lord. (That a “feast” denotes worship from a glad mind, see n. 7093; and that “Jehovah” denotes the Lord, n. 8046.)

(8060) Unleavened things shall be eaten seven days. That this signifies that they must be wholly purified from falsities, is evident from the signification of “eating unleavened things,” as being to appropriate good purified from falsities (as just above, n. 8058); and as this is repeated, it signifies that it shall be wholly done; and from the signification of “seven days,” as being what is holy, and also a full state (n. 8058).

(8061) And that which is leavened shall not be seen with thee. That this signifies that what is falsified must not be admitted at all, that is to say, so as to be appropriated, is evident from what was unfolded above (n. 8051); that this must not be done at all, is signified by the words being repeated.

(8062) And leaven shall not be seen with thee. That this signifies that neither must any falsity be admitted, is evident from the signification of “leaven,” as being falsity (see n. 7906). That which is falsified, which is signified by “what is leavened,” and falsity, which is signified by “leaven,” differ in the fact that what is falsified is truth applied to confirm evil, and falsity is everything that is contrary to truth.

(8063) In all thy border. That this signifies so far as the truth which is from good extends itself, is evident from the signification of “border,” as being the extension of truth from good; for all truth has its extension, which is sometimes manifested by a sphere; and because it has extension, it has its borders. The sphere of the extension of truth is according to the quality and the amount of good; for good is like flame, and truth is like light. The sphere of extension in the spiritual world is to the societies which are round about; and so far as the sphere extends into them, so far there is communication (see n. 6598-6613). In heaven everyone has intelligence and wisdom, and has happiness, according to the sphere of extension; that is, according to its amount and at the same time its quality. From all this it can be seen what is signified in the spiritual sense by “in all thy border,” here, that in good there must not be any falsity; for falsities are outside of the sphere, because they begin where truths leave off; whereas if they enter the sphere, they are appropriated. That they must not enter is signified by its being said “there shall no leavened thing, or leaven, be seen with thee in all thy border.”

(8064) And thou shalt tell thy son in that day, saying. That this signifies the interior perception which is of conscience, is evident from what was unfolded above (see n. 7935), where are like words.

(8065) It is because of that which Jehovah did for me, in my going forth out of Egypt. That this signifies that they were liberated by the Lord from spiritual captivity and from damnation, is evident from the signification of "to go forth," as being to be liberated; and from the signification of "Egypt," as being spiritual captivity and damnation (see n. 8049).

(8066) And it shall be unto thee for a sign upon thine hand. That this signifies that it must be constantly in the will, is evident from the signification of "a sign," as being a constant recollection, for that which is for a sign and for a memorial is for the sake of constant remembrance; that the sign was to be upon the hand was in order that as often as they moved the hand, or did anything, they might be reminded of it; and that the memorial was to be between the eyes was in order that as often as they looked at anything, they might be reminded of it; and from the signification of the "hand," as being power (see n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673), here the will, because all the action and power of action which are effected by means of the hand, proceed from the will.

(8067) And for a memorial between thine eyes. That this signifies that it must be constantly in the understanding, is evident from the signification of "a memorial," as also being a constant recollection (it is said "a memorial," because in the Word this is predicated of the understanding, whereas "a sign" is predicated of the will); and from the signification of "eyes," as being the understanding (see n. 2701, 3820, 4403-4421, 4523-4534), consequently by "a memorial between the eyes" is signified that it must be constantly in the understanding, that is, in the thought. How it is to be understood that it must be constantly in the understanding and constantly in the will, shall be briefly told. Those things with a man which have been impressed by means of faith and charity, or which the man fully believes and loves, are constantly in his thought and will; for he thinks them and wills them, even when he is thinking and busy about other things, and does not suppose them to be present in his mind; for they are among the things which constitute the mind's quality. That this is so is clearly evident from the spiritual sphere which encompasses a spirit or an angel; for when he approaches, it is at once known from this sphere of what faith and of what charity he is, and many things he has at heart, although at the time he is not thinking about them. Such things constitute the mind's life of everyone, and they always keep themselves there. These things could be illustrated by very many things with man; as by the various reflections, by the affections, and by the actions impressed from infancy, and the like, which are continually present and guide, even if nothing is manifestly thought about the matter. The case is the same with love to the neighbor, with love to God, with the love of good and truth, and with faith; they who are in these, constantly will them and think them; for these are in them, and when they are within they are said to be "universally regnant" (n. 6159, 6571, 7648).

(8068) That the law of Jehovah may be in thy mouth. That this signifies that the Divine truth may be in everything which proceeds thence, is evident from the signification of "the law of Jehovah," as being the Divine truth (see n. 7463); and from the signification of "being in the mouth," as being to be in everything which proceeds thence, that is, from the understanding and the will; for "in the mouth" denotes in the discourse, and in the discourse there is each part of the mind, both its understanding and its will; the understanding in the sense of the words and things; the will in the affection which gives life to the discourse.

(8069) Because with a strong hand hath Jehovah led thee forth out of Egypt. That this signifies that they were liberated by Divine power, is evident from the signification of the "strong hand" of Jehovah, as being the Divine power of the Lord; and from the signification of "to lead forth," as being to liberate (see n. 8050).

(8070) And thou shalt keep this statute at the set time from year to year. That this signifies that this law of order must be in this state continually, is evident from the signification of "statute," as being a law of order (see n. 7884, 7995); from the signification of "time," as being state (n. 2625, 2788, 2837, 3254, 3356, 3404, 3827, 3938, 4814, 4882, 4901, 4916, 6110, 7381); hence "at the set time" denotes in this state; and from the signification of "year," as being an entire period from beginning to end (n. 2906); thus "from year to year" denotes continually.

(8071) Verses 11-16. And it shall be when Jehovah shall have brought thee into the land of the Canaanite, as He sware to thee and to thy fathers, and shall have given it thee, that thou shalt cause to pass over to Jehovah all that openeth the womb; and all that openeth of the offspring of a beast, which shall be to thee males, shall be for Jehovah. And all that openeth of an ass thou shalt redeem with one of the flock; and if thou wilt not redeem it, then thou shalt break its neck: and every firstborn of man among thy sons shalt thou redeem. And it shall be when thy son shall ask thee tomorrow, saying, What is this? that thou shalt say, unto him, In strength of hand Jehovah led us forth from Egypt, from the house of servants. And it was that Pharaoh hardened himself against letting us go, and Jehovah slew all the firstborn in the land of Egypt; from the firstborn of man and even to the firstborn of beast; therefore I sacrifice to Jehovah all that openeth the womb, being males; and all the firstborn of thy sons I redeem. And it shall be for a sign upon thine hand, and for frontlets between thine eyes; because in strength of hand Jehovah led us forth out of Egypt. "And it shall be when Jehovah shall have brought thee in to the land of the Canaanite," signifies the region of heaven occupied by those who are in evil and falsity; "as He sware to thee and to thy fathers, and shall have given it thee," signifies which was promised by the Divine to those who are in good and truth; "that thou shalt cause to pass over to Jehovah all that openeth the womb," signifies that the faith of charity which is of regeneration is the Lord's; "and all that openeth of the offspring of a beast," signifies all charity which is of the new begetting; "which shall be to thee, males," signifies which is of the truth of faith, "shall be for Jehovah," signifies that it is the Lord's; "and all that openeth of an ass thou shalt redeem with one of the flock," signifies that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein; "and if thou wilt not redeem it, then thou shalt break its neck," signifies that if the truth of innocence is not therein, it must be separated and cast out; "and every firstborn of man among thy sons thou shalt redeem," signifies that the truths of faith are not to be ascribed to the Lord, but the goods thereof; "and it shall be when thy son asketh thee," signifies perception from the truth which is of conscience; "tomorrow," signifies always when this takes place; "saying, What is this?" signifies inquiry why this is so; "that thou shalt say unto him," signifies the answer; "In strength of hand Jehovah led us forth from Egypt, from the house of servants," signifies that by the Divine power of the Lord they were liberated from spiritual captivity; "and it was that Pharaoh hardened himself against letting us go," signifies when they who were infesting by means of falsities were determined that they should not he liberated; "and Jehovah slew all the firstborn in the land of Egypt," signifies that all were damned who were in faith separate from charity; "from the firstborn of man and even to the firstborn of beast," signifies the falsity of faith separate interior and exterior; "therefore I sacrifice to Jehovah all that openeth the womb, being males," signifies that therefore the faith of charity which is of the new begetting must be ascribed to the Lord; "and all the firstborn of my sons I redeem," signifies that the truths of faith are not to be ascribed to the

Lord, but the goods of faith; “and it shall be for a sign upon thine hand,” signifies that it must be constantly in the will; “and for frontlets between thine eyes,” signifies that it must be constantly in the understanding; “because in strength of hand Jehovah led us forth out of Egypt,” signifies that they were liberated by the Lord’s Divine power.

(8072) And it shall be when Jehovah shall have brought thee in to the land of the Canaanite. That this signifies the region of heaven occupied by those who are in evil and falsity, is evident from what was stated above (n. 8054).

(8073) As He sware to thee and to thy fathers, and shall have given it thee. That this signifies which was promised by the Divine to those who are in good and truth, is evident from what was said above (n. 8055), where like words occur.

(8074) That thou shalt cause to pass over to Jehovah all that openeth the womb. That this signifies that the faith of charity which is of regeneration is the Lord’s, is evident from the signification of “causing to pass over,” as being to ascribe, in like manner as “to sanctify” (see above, n. 8042), and “to sacrifice” (below, n. 8088); and from the signification of “that openeth the womb,” as being faith from charity, which belongs to the regenerate man (as shown above, n. 8042, 8043). That “Jehovah” denotes the Lord, see n. 8046.

(8075) And all that openeth of the offspring of a beast. That this signifies all charity which is of the new begetting, is evident from the signification of “that openeth the womb,” as being faith from charity, which belongs to the new begetting (as above n. 8043); and from the signification of “the offspring of a beast,” as being the affection of good (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519, 5198), thus the good of charity.

(8076) Which shall be to thee, males. That this signifies which is of the truth of faith, is evident from the signification of “males,” as being the truth of faith (see n. 2046, 4005, 7838).

(8077) Shall be for Jehovah. That this signifies that it is the Lord’s, is because by “Jehovah” in the Word no other is meant than the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956). The contents of these two verses are not further unfolded here, because they have been already unfolded in verse 2 of this chapter (n. 8042-8045).

(8078) And all that openeth of an ass thou shalt redeem with one of the flock. That this signifies that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein, is evident from the signification of “that openeth,” as being that which is born first from a regenerate one, that is, the firstborn, thus faith (that faith is the firstborn has been shown heretofore); and from the signification of “an ass,” as being the natural, for by “an ass” is signified memory-knowledge (n. 5492, 5741), also service (n. 5958, 6389), thus also the natural, for memory-knowledges belong to the natural, and relatively to the spiritual the natural is service, consequently now by “that which openeth of an ass” is signified faith merely natural (of which presently); and from the signification of “redeeming” as being to give something else in its place. That "redeeming" has this signification is clear from the full meaning of the words, namely, of these, "that which openeth of an ass thou shalt not cause to pass over to Jehovah, but shalt redeem with one of the flock." [2] That "to cause to pass over to Jehovah" denotes to ascribe to the Lord, in like manner as "to sanctify," and "to sacrifice," has been shown just above (n. 8074); thus "not to cause to pass over, but to redeem" denotes not to ascribe, but to give something else in its place. And from the signification of "one of the flock," as being the truth of innocence. That "one of the flock" denotes the truth of innocence, is because by "one of the flock" is meant a lamb or a kid, and by these is signified innocence (n. 3519, 3994, 7840), here, the truth of innocence, because it is not said "a lamb," or "a kid," but "one of the flock." From all this it is evident that by "all that openeth of an ass thou shalt redeem with one of the flock" is signified that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein. [3] Faith merely natural is faith which is insinuated by an external and not by an internal way, such as sensuous faith, which consists in believing a thing to be so because the eye has seen, and the hand has touched. This is the faith concerning which the Lord said to Thomas, "Because thou hast seen, Thomas, thou hast believed; blessed are they who do not see, and believe" (John 20:29); and also is like the faith of miracles, which consists in believing a thing to be so merely from the miracles, concerning which faith see above (n. 7290); as also the faith of authority, which consists in believing a thing to be so because another, in whom one has faith, has said it. [4] But spiritual faith is that which is insinuated by an internal and at the same time by an external way; the insinuation by the internal way causes it to be believed, and then that which is insinuated by the external way causes it to be confirmed. The spiritual of faith is the affection of charity, and from this the affection of truth for the sake of good use and for the sake of life; these make faith to be spiritual. The insinuation of faith by the internal way is effected by the reading of the Word, and by enlightenment then from the Lord, which is granted according to the quality of the affection, that is, according to the end sought in knowing the truth. [5] From all this it can now be seen what faith merely natural is; and that this faith, because it is not spiritual, cannot be ascribed to the Lord, that is, be acknowledged and believed to be from the Lord; for the Lord flows in through the affection of truth and good. (That faith is an internal affection, see n. 8034.) The truth of innocence, which can be in this faith and be accepted by the Lord, is that which from innocence is believed to be so. From all this it is now evident how it is to be understood that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein.

(8079) And if thou wilt not redeem it, then thou shalt break its neck. That this signifies that if the truth of innocence is not therein, it must be separated and cast out, is evident from the signification of “not redeeming,” as being not to ascribe to the Lord, but to give something else in its place (as just above, n. 8078); and from the signification of “breaking the neck,” as being to separate and cast out. “Breaking the neck” has this signification because the “neck” signifies the conjunction of the interiors with the exteriors (see n. 3542, 3603, 3695, 3725, 5320, 5328, 5926, 6033), thus the breaking of the neck signifies separation and casting out, namely, of faith merely natural, if the truth of innocence is not therein.

(8080) And every firstborn of man among thy sons shalt thou redeem. That this signifies that the truths of faith are not to be ascribed to the Lord, but the goods of faith, is evident from the signification of the “firstborn,” as being faith (see n. 352, 2435, 6344, 7035, 8042); from the signification of “sons,” as being truths (n. 489, 491, 533, 1147, 2623, 3373); and from the signification of “redeeming,” as being to give something else in its place (as above, n. 8074, 8078). That it denotes that these are not to be ascribed, follows from the full meaning of these words: “and every firstborn of man among thy sons thou shalt not cause to pass over (that is, shalt not sacrifice), but shalt redeem.” “Not to cause to pass over” denotes not to ascribe (as above, n. 8074, 8078.) From all this it is evident that by “every firstborn of man among thy sons thou shalt redeem” is signified that the truths of faith are not to be ascribed to the Lord, but something else in their place; that this is the good of faith can be seen from the fact that by the “firstborn” in general is signified the good of faith (as above, n. 8042, 8043); but that when it is said “the firstborn of man among his sons” it denotes the truth of faith; for there is the truth of faith, and there is the good of faith. [2] That the good of faith, or charity, is this something else which is to be ascribed to the Lord instead of the truths of faith, can also be seen from the fact that the firstborn of the sons of Israel were not accepted; but in their place the Levites, and this for the reason that by Levi was represented the good of faith, or charity (3875, 4497, 4502, 4503); that the tribe of Levi was accepted in place of all the firstborn, see Num. 3:12, 13, 40 to the end; 8:16-18. That the good of faith is this something else which is to be ascribed to the Lord, can also be seen from the fact that faith is not faith without charity (n. 654, 724, 1162, 1176, 2231, 2343, 2349, 2429, 2839, 2982, 3146, 3325, 3849, 3865, 4368, 5351, 7039, 7082-7084, 7342, 7950); and also from the fact that the good of faith is actually in the first place, but the truth of faith only apparently so (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273); thus that charity is the firstborn (n. 3325, 3494, 4925, 4926, 4928, 4930). [3] That regarded in itself the truth of faith without its good is not to be ascribed to the Lord, that is, given to Him, or acknowledged to be from Him, is because no truth of faith has any life in it until it becomes the good of faith; and the truth of faith becomes the good of faith by willing it and doing it (n. 7835). When therefore it becomes the good of faith, then it is acknowledged by the Lord as being His, for the Lord gives faith mediately through its good. Moreover with the man of the spiritual church all the truth of faith becomes the good of faith when he is being regenerated, and then for the first time it becomes the Lord's. [4] The law concerning the redemption of the firstborn of man was delivered to the end that they should not sacrifice their sons, which came into use among the nations with whom there remained the statutes of the Ancient Church, which was a representative church, but which in course of time were wholly adulterated. That the firstborn were to be sanctified to God was one of the statutes of the Ancient Church; but by "sanctifying" they began to understand sacrificing. The descendants of Jacob also inclined to do likewise; and therefore this law was unfolded before them; and to prevent their doing this the Levites were accepted in place of the firstborn, as has been said. In the spiritual world this law was unfolded according to its correspondent sense, which is that the truths of faith are not holy, thus are not to be sanctified or ascribed; but the goods of faith. Moreover sanctification was afterward understood in this manner-that they should give or present the firstborn to Jehovah, and offer a sacrifice for him, according to these words in Luke: When the days of their purification according to the law of Moses were fulfilled, they brought Jesus up to Jerusalem, to present him to the Lord. As it was written in the law of the Lord, that every male that openeth the womb shall be called holy to the Lord, and to offer a sacrifice (Luke 2:22-24).

(8081) And it shall be when thy son asketh thee. That this signifies perception from the truth which is of conscience, is evident from the signification of "to ask," as being knowledge from perception (see n. 5597, 5800, 6250); and from the signification of “son,” as being truth (n. 489, 491, 533, 1147, 2623, 3373); that it denotes perception from the truth which is of conscience, is evident from what has been unfolded above (see n. 7935), where like words occur. It is said “from the truth which is of conscience,” because the conscience of those who are of the spiritual church is a conscience of truth, for it is procured from the doctrinal things of the church which are believed to be true, whether they are true or not; but they then become truths of conscience when they become also of the life.

(8082) Tomorrow. That this signifies always when this takes place, is evident from the signification of “tomorrow,” or “the day of the morrow,” as being what is eternal (n. 3998), thus also what is constant, or always, here always when this takes place.

(8083) Saying, What is this? That this signifies inquiry why this is so; and that thou shalt say unto him signifies the answer, is evident without explication.

(8084) In strength of hand Jehovah led us forth from Egypt, from the house of servants. That this signifies that by the Divine power of the Lord they were liberated from spiritual captivity, is evident from what was said above (n. 8049, 8050).

(8085) And it was that Pharaoh hardened himself against letting us go. That this signifies when they who were infesting by means of falsities were determined that they should not be liberated, is evident from the signification of “to harden himself,” as being to be determined (see n. 7272, 7300, 7305); from the representation of Pharaoh, as being those who infested by means of falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the signification of “letting go,” as being to liberate.

(8086) And Jehovah slew all the firstborn in the land of Egypt. That this signifies that all were damned who were in faith separate from charity, is evident from the signification of “the firstborn of Egypt,” as being faith separate from charity (see n. 7039, 7779); that by their death is signified the damnation of those who were in this faith and in a life of evil, see n. 7766, 7778.

(8087) From the firstborn of man and even to the firstborn of beast. That this signifies the falsity of faith separate, interior and exterior, is evident from the signification of “the firstborn of Egypt,” as being faith separate from charity (as just above, n. 8086), thus what is false of faith, for they who separate faith from charity both in doctrine and in life must needs be in falsity, because evil of life continually operates and persuades to falsity that is similar to itself, and if truth is brought forward it causes it by a wrong application to shape itself accordingly, and in this manner it falsifies it; and from the signification of “man and beast,” as being that which is interior and exterior (n. 4724, 7523).

(8088) Therefore I sacrifice to Jehovah all that openeth the womb, being males. That this signifies that therefore the faith of charity which is of the new begetting must be ascribed to the Lord, is evident from the signification of “sacrificing to Jehovah,” as being to ascribe to the Lord (by “sacrificing” is here signified the like as by “sanctifying” in verse 2 of this chapter, and by “causing to pass over” in verse 12; that “to sacrifice to Jehovah” denotes to ascribe to the Lord, see n. 8042, and so does “to cause to pass over,” n. 8074); by “ascribing” is meant not to claim to oneself, but to confess and acknowledge that it is from the Lord from the signification of “that openeth the womb,” as being the things which are of faith from charity, n. 8043; (that these are of the new begetting, see above, n. 8042); and from the signification of “male” as being the truth of faith (of which, n. 2046, 4005, 7838).

(8089) But all the firstborn of my sons I redeem. That this signifies that the truths of faith are not to be ascribed to the Lord, but the goods of faith, is evident from what was shown above (n. 8080), where similar words occur.

(8090) And it shall be for a sign upon thine hand. That this signifies that it must be constantly in the will, and that “for frontlets between thine eyes” signifies that it must be constantly in the understanding, and that “because in strength of hand Jehovah led us forth out of Egypt” signifies that they were liberated by the Lord’s Divine power, is evident from what was unfolded above at the ninth verse of this chapter, where similar words occur (see n. 8066, 8067, 8069).

(8091) Verses 17, 18. And it was in Pharaoh’s letting the people go, that God led them not by the way of the land of the Philistines, because that was near; for God said, Perchance the people will repent when they see war, and return to Egypt. And God led the people about, by the way of the wilderness, the sea Suph; and the sons of Israel went up armed out of the land of Egypt. "And it was in Pharaoh's letting the people go," signifies when they who had infested left those who were of the spiritual church; "that God led them not by the way of the land of the Philistines," signifies that it was provided by the Divine that they should not pass to truth of faith which is not from good; "because that was near," signifies that it first comes up; "for God said," signifies the Divine foresight; "Perchance the people will repent when they see war," signifies that they will turn aside from truth by reason of assaults; "and will return to Egypt," signifies that from this there would be a fall into falsities, which are utterly contrary to the truths and goods of faith; "and God led the people about, by the way of the wilderness," signifies that under the Divine auspices they were brought to confirm the truths and goods of faith through temptations; "the sea Suph," signifies the damnation which they were first to pass through; "and the sons of Israel went up armed out of the land of Egypt," signifies that they were taken away from a state of infestations, and thus prepared to undergo temptations.

(8092) And it was in Pharaoh's letting the people go. That this signifies when they who had infested left those who were of the spiritual church, is evident from the signification of "to let go," as being to leave; from the representation of Pharaoh, as being those who had infested by means of falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the signification of the sons of Israel, who are here "the people," as being those who were of the spiritual church (of which above, n. 8044).

(8093) That God led them not by the way of the land of the Philistines. That this signifies that it was provided by the Divine that they should not pass to truth of faith which is not from good, is evident from the signification of “God led them not by the way,” as being that it was provided by the Divine that they should not pass, for by “leading,” when by God, is signified providence, and by “way” is signified truth (see n. 627, 2333), here to pass to the truth; and from the representation of the Philistines, as being those who are in the memory-knowledge of the knowledges of faith, and are not in a life of charity (n. 1197, 1198, 3412, 3413), thus those who are in truth of faith which is not from good. That this is signified by the “Philistines and their land” can be seen from the passages in the Word where they are mentioned, especially in Jer. 47, where they are described; and also in Joel 3:5, 6; and likewise from the historicals of the Word where are described the wars between the sons of Israel and the Philistines, and their subjugation by the Philistines, and then of the Philistines by the sons of Israel. By the Philistines are there represented those who are in faith separate, or to whom the memory-knowledge of the knowledges of faith is the main thing, but not a life according thereto; consequently those who teach and believe that faith alone saves. [2] The opinion concerning faith alone or separate is not new, or of this time only, but existed in the ancient churches, and came into use together with evil of life. It is also described in the Word throughout, but by names: first by “Cain,” in that he slew his brother Abel (see n. 337, 340, 1179); “Cain” there, in the internal representative sense, denotes such faith, and “Abel” denotes charity. It is also described by “Ham,” when he was cursed by his father (n. 1062, 1063); afterward by “Reuben,” in that he went up on his father’s bed (n. 3870, 4601); and by “Simeon and Levi,” in that they slew Hamor and the men of Shechem, and were therefore cursed by their father (n. 3870, 6352). This faith is also described by the “Egyptians,” and by their firstborn being slain (see n. 7766, 7778), and by the Egyptians being sunk in the sea Suph. It is also described by the “Philistines” (n. 3412, 3413), and likewise by “Tyre and Sidon” throughout the prophets, where by the “Philistines” is signified the memory-knowledge of the knowledges of faith, and by “Tyre and Sidon” the knowledges themselves, interior and exterior. Lastly it is also described by “Peter,” when he thrice denied the Lord (n. 6000, 6073). But see what has been already shown concerning this faith (n. 36, 379, 389, 916, 1017, 1076, 1077, 1162, 1176, 1798, 1799, 1834, 1844, 2049, 2116, 2228, 2231, 2261, 2343, 2349, 2364, 2383, 2385, 2401, 2435, 2982, 3146, 3242, 3325, 3412, 3413, 3416, 3427, 3773, 4663, 4672, 4673, 4683, 4721, 4730, 4766, 4783, 4925, 5351, 5820, 5826, 6269, 6272, 6273, 6348, 6353, 7039, 7097, 7127, 7317, 7502, 7545, 7623-7627, 7724, 7779, 7790, 7950).

(8094) Because that was near. That this signifies that it first comes up, is evident from the signification of “near,” when said of faith separate, as being that it first comes up. How it is to be understood that the opinion concerning faith separate or alone first comes up, shall be briefly told. Evil of life is attended with its own falsity, which falsity lies hidden in the man who is in evil of life, and sometimes he is not aware that it is in him; but as soon as he thinks about the truths of the church, and especially when he thinks about salvation, then this falsity comes forth and clearly shows itself, and if it cannot deny the truth itself in respect to its general statement, it explains it in favor of its own evil, and thus falsifies it; consequently, when he is thinking about faith and charity, which are the essentials of the church and of salvation, faith at once comes up, but not charity, because charity is opposite to evil of life; and therefore he also sets charity aside, and chooses faith alone. From all this it is evident that the truths of faith are near, but not the goods of faith; that is, that the former come up first, and not the latter. [2] From this erroneous and false principle afterward follow many false and erroneous notions; as that good works effect nothing for salvation; that a man's life does not follow him after death; that man is then saved by mercy alone through faith, howsoever he has lived in the world; that the most wicked is saved by faith in the last hour of his life; that evils are wiped away in a moment. These and the like things are thought out and established from this principle, and are consequently so many links in a chain. But they would be perceived to be utterly different if charity and life were the first principle.

(8095) For God said. That this signifies the Divine foresight, is evident from the signification of "God said," when of things future, as being the Divine foresight (see n. 5361, 6946).

(8096) Perchance the people will repent when they see war. That this signifies that they will turn aside from truth by reason of assaults, is evident from the signification of "to repent," as being to turn aside from truth (of which in what follows); and from the signification of "war," as being spiritual combats (see n. 1664, 1788, 2686), thus assaults. That "to repent" denotes to turn aside from truth, is because by the departure of the sons of Israel from Egypt, and by their stay in the wilderness, and by their introduction into the land of Canaan, is signified that they were continually led to good, and so to heaven. Hence by "repenting and returning to Egypt" is signified to depart from good, thus to turn aside from truth; for by "Egypt" or "the Egyptians" are signified those who are in faith separate from charity, and who are opposed to the truths of the church (n. 6692, 7039, 7097, 7317, 7766, 7926). [2] As regards assaults by those who are in truth of faith which is not from good, who are signified by "the Philistines," be it known that in the other life these infest the well-disposed, and continually assault the good of faith, that is, charity; for the principles which they have caught at in the world they carry with them into the other life, and retain them until they have been vastated, that is, are deprived of all the memory-knowledge of the knowledges of faith, and are let down into hell. There are at this day great numbers of such spirits, and they dwell to the right in front, in a plane beneath the sole of the foot; their dwelling-place is a kind of city. It has often been granted me to speak with them from there, and to hear their reasonings in favor of faith alone, which are acute; and their assaults against charity, which are stubborn. These then are the things which in the internal sense are meant by their not being led by the way of the land of the Philistines, and by their perchance repenting when they saw war.

(8097) And return to Egypt. That this signifies that from this there would be a fall into falsities which are utterly contrary to the truths and goods of faith, is evident from the signification of "Egypt," as being what is contrary to the truths and goods of faith (see n. 6692, 7039, 7097, 7317, 7766, 7926); that to return thither denotes to fall into falsities is evident.

(8098) And God led the people about, by the way of the wilderness. That this signifies that under the Divine auspices they were brought to confirm the truths and goods of faith through temptations, is evident from the signification of "God led," as being Providence (see n. 8093), or what is the same, the Divine auspices, and from the signification of "the way of the wilderness," as being to undergo temptations, thus to confirm the truths and goods of faith, for they are confirmed by temptations. By "wilderness" is signified where there is what is uninhabited and uncultivated (see n. 2708), in the spiritual sense, where are no good and truth, and also where truth is not yet conjoined with good. Thus by "wilderness" is signified the state of those with whom conjunction will be effected; and as conjunction is not effected except through temptations, these also are signified, but only when the number "forty" is added, whether "forty years," or "forty months," or "forty days;” for “forty” signifies temptations and their duration, whatever this may be (n. 730, 862, 2272, 2273). These things are signified by the sojournings of the sons of Israel in the wilderness forty years; moreover the temptations which they underwent are described. That they were led into the wilderness in order that they might undergo these temptations and might thus represent them, is clear from these words in Moses: Thou shalt remember all the way in which Jehovah thy God hath led thee these forty years in the wilderness, to afflict thee, to tempt thee, to know what was in thy heart. He fed thee in the wilderness with manna, which thy fathers knew not, to afflict thee, and to tempt thee, to do thee good in thy future time (Deut. 8:2, 6). As by “forty” were signified temptations and their duration, and by the “wilderness” the state of those who undergo them, therefore when the Lord was tempted, He also went out into the wilderness, and was there forty days (Matt. 4:1, 2, seq.; Luke 4:1, 2, seq.; Mark 1:12, 13).

(8099) The sea Suph. That this signifies the damnation which they were first to pass through, is evident from the signification of “the sea Suph,” as being the hell where are those who are in faith separate from charity, and in a life of evil; and as “the sea Suph” denotes hell, it also denotes damnation. In regard to their having first to pass through damnation, the case is this. When those who had been of the spiritual church, and until the coming of the Lord had been detained in the lower earth, and there infested by those who had been in faith separate from charity (who have been treated of in the preceding chapters), were liberated, they were not at once taken up into heaven, but were first brought into a second state of purification, which is that of temptations; for the truths and goods of faith can neither be confirmed nor conjoined without temptations, and until these had been confirmed and conjoined, they could not be raised into heaven. These things were represented by the sons of Israel not being at once introduced into the land of Canaan, but being first led into the wilderness, where they remained forty years, and in the meantime underwent various temptations which are described in the books of Moses. [2] As regards the fact that they first passed through the sea Suph, by which is signified the hell of those who are in faith separate and in a life of evil, thus through the midst of damnation, be it known that this hell is in front deep down beneath the hells of adulterers, and spreads rather widely toward the left, being separated from the hells of adulterers by waters as of a sea. To the right there, but deeper, is where those are gathered together who are in the truth of faith, but not in the good of faith, who are signified by the "Philistines" (of whom just above, n. 8096); but the lower earth where those are who are being infested, is beneath the sole of the foot, a little in front. They who are liberated from infestations are not brought toward the right, for here are those who are signified by the "Philistines;" but they are brought to the left, through the midst of the hell above spoken of, and they emerge to the left, where there is as it were a wilderness. I have twice been allowed to see that those who are being delivered from infestations pass by this way. While they are passing through, they are so protected by the Lord that not the slightest evil can touch them, still less anything of damnation, for they are encompassed with a column of angels, with whom the Lord is present: this was represented by the passage of the sons of Israel through the sea Suph. [3] This was also meant by these words in Isaiah: Awake, awake, put on strength, O arm of Jehovah. . . . Art Thou not it that dried up the sea, the waters of the great deep? that hath set the depths of the sea a way for the redeemed to pass over? (Isa. 51:9, 10); the "arm of Jehovah" denotes the Lord as to the Divine Human; "the waters of the great deep," and "the depths of the sea," denote the hell where are those who are in faith separate from charity and in a life of evil; the waters as of a sea beneath which they are, are falsities, for in the other life falsities are seen as dense and dark clouds, and also as inundations of water (n. 739, 4423, 7307); "the redeemed who were to pass over" denote those who have been liberated by the Lord. [4] In the same: Jehovah hath remembered the days of old, Moses and His people, saying, where is He that brought them up out of the sea with the shepherd of His flock? where is He that put the spirit of His holiness in the midst of them? (Isa. 43:11). In this prophetic utterance by Moses is meant the Lord, who also is "the shepherd of the flock;" by "the people whom He brought up out of the sea," are meant those who were liberated from damnation. [5] In Jeremiah: The earth trembled at the voice of their fall; there was a cry, the voice thereof was heard in the sea Suph (Jer. 49:21); "the sea Suph" denotes hell, for

Edom and its damnation are here treated of, and it is said that "the voice thereof was heard from the sea Suph," when yet not they, but the Egyptians were immersed in that sea, which shows that "the sea Suph" signifies hell and damnation. By "Edom" are here signified those who from the evil of the love of self reject the truths of doctrine, and embrace falsities (n. 3322). From all this it can now be seen what is signified by "the sea Suph" in the internal representative sense, and what by the passage through it of the sons of Israel, and by the immersion of the Egyptians therein, as described in the following chapter.

(8100) And the sons of Israel went up armed out of the land of Egypt. That this signifies that they were taken away from a state of infestations, and thus prepared to undergo temptations, is evident from the signification of "going up armed," as being that they were prepared, here, to undergo temptations, because they were led through the sea Suph into the wilderness (that "the wilderness" denotes a state of undergoing temptations, see above, n. 8098); from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above); and from the signification of "the land of Egypt," as being a state of infestations (see n. 7278). "To go up out of the land of Egypt" denotes to be taken away, or liberated. From all this it is evident that "the sons of Israel went up armed out of the land of Egypt" denotes that they were taken away from a state of infestations, and were thus prepared to undergo temptations. (For the difference between temptations and infestations see n. 7474.)

(8101) Verse 19. And Moses took the bones of Joseph with him; for swearing he had called the sons of Israel to swear, saying, Visiting God will visit you; and ye shall bring up my bones with you from hence. "And Moses took the bones of Joseph with him," signifies the representative of a church, which they had; "for swearing he had caused the sons of Israel to swear, saying," signifies a binding; "Visiting God will visit you," signifies when this last state and first state of the church would come; "and ye shall bring up my bones with you from hence," signifies as above, the representative of a church with them, and not a church, which moreover is in what is internal.

(8102) It is needless to unfold these words further, because they have been already unfolded at Gen. 50:24, 25, where like words occur (see n. 6590, 6952). 8102a. Verses 20-22. And they journeyed from Succoth, and encamped in Etham, at the end of the wilderness. And Jehovah went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and by night. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people. "And they journeyed from Succoth, and encamped in Etham," signifies the second state after they were liberated; "at the end of the wilderness," signifies the first state of temptations; "and Jehovah went before them," signifies the continuous presence of the Lord; "by day in a pillar of cloud," signifies that when there was a state of enlightenment, it was tempered by obscurity of truth; "to lead them in the way," signifies the Divine auspices; "and by night in a pillar of fire, to give them light," signifies that when there was a state of obscurity it was tempered by enlightenment from good; "to go by day and by night," signifies thus life in both states; "the pillar of cloud by day, and the pillar of fire by night, departed not from before the people," signifies that the presence of the Lord was perpetual.

(8103) And they journeyed from Succcoth, and encamped in Etham. That this signifies the second state after they were liberated, is evident from the fact that the journeyings and encampments of the sons of Israel after they went forth from Egypt, signify the spiritual states of those who were liberated by the Lord (concerning whom see above). The changes of states are signified by the journeys from one place to another and the residing there; the second state is here signified by the journeying from Succoth to Etham, because the first state was signified by the journeying from Rameses to Succoth (see n. 7972). Moreover by "journeyings" in the internal sense of the Word are signified states and purposes of life (n. 1293, 3335, 5605), and by "encampments" the settings in order of truth and good which are of the life (n. 4236).

(8104) At the end of the wilderness. That this signifies the first state of temptations, is evident from the signification of a "wilderness," as being a state for the undergoing of temptations (of which above, n. 8098); and as this state began at the end of the wilderness, therefore by "the end of the wilderness" is signified the first state.

(8105) And Jehovah went before them. That this signifies the continuous presence of the Lord, is evident without explication. (That "Jehovah" denotes the Lord, see above, n. 8046.)

(8106) By day in a pillar of cloud. That this signifies that when there was a state of enlightenment it was tempered by obscurity of truth, is evident from the signification of "by day," or "in the day," as being in a state of enlightenment; for the times of day, as morning, noon, evening, and night, correspond to the various degrees of enlightenment which belong to intelligence and wisdom in the other life (see n. 5672, 5962, 6110); whence "day" denotes a state of enlightenment or clear perception, and "night" a state of no enlightenment, or of obscure perception (n. 7680); and from the signification of "cloud," as being obscurity of truth, because a cloud takes away the brightness of light from the sun, and also tempers it. [2] In the Word throughout it is said that Jehovah appeared "in a cloud," and that He was "girded with a cloud," also that "beneath His feet was a cloud;" in which passages by "cloud" is meant obscurity of truth, specifically, the literal sense of the Word, for relatively to the internal sense this sense is obscurity of truth (see the preface to Gen. 18; also n. 4391, 5922, 6343, 6752). This was signified by the "cloud" when the Lord was seen by Peter, James, and John in glory (Luke 9:34); when from Mount Sinai by the people; and when by Moses upon his entering to Him there (Exod. 19:9; 20:18; 24:15-18; 34:5); and also by the circumstance that the Lord so often said that He "would come in the clouds of heaven" (Matt. 24:30; 26:63, 64; Mark 13:26; 14:61, 62; Luke 21:27). [3] The literal sense of the Word is called a "cloud," because the internal sense, which is called "glory," cannot be comprehended by man, except one who is regenerated, and is also enlightened. If the internal sense of the Word, or truth Divine in its glory, were to appear before a man who is not regenerated, it would be like thick darkness, in which he would see nothing at all, and by which he would also be blinded, that is, would believe nothing. From all this it can be seen what is signified by a "cloud by day," namely, obscurity of truth; and when the Word is treated of, the literal sense. [4] It is said "in a pillar of cloud and of fire," because by "a pillar" is signified a prop which supports (see Jer. 1:18; Ps. 75:3; Rev. 3:12; Job 9:6); and it is predicated of the natural, because the natural is like a prop or base to the spiritual; for the spiritual closes in the natural, and there rests. Hence it is that the feet of the angel descending from heaven appeared "as pillars of fire" (Rev. 10:1); for by "feet" is signified the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938-4952, 5327, 5328).

(8107) To lead them in the way. That this signifies the Divine auspices, is evident from the signification of "leading in the way," when said of Jehovah, as being Providence, and the Divine auspices (see n. 8093, 8098).

(8108) And by night in a pillar of fire, to give them light. That this signifies that when there was a state of obscurity, it was tempered by enlightenment from good, is evident from the signification of "night," as being a state of obscurity (see n. 1712, 6000); from the signification of "fire," as being the good of love (n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324, 7852); and from the signification of “giving light,” as being enlightenment. That Jehovah or the Lord appeared or went before in a pillar of cloud by day and in a pillar of fire by night, was because thereby was represented the state of heaven, for in heaven there are never-ceasing variations and changes of state; for the angels are continually being perfected, which cannot possibly be done without unceasing changes of states. In general these variations and changes are like the changes of times in the world; namely, the changes of the times of the year; spring, summer, autumn, winter, and again spring; and the changes of the times of the day-morning, noon, evening, night, and again morning. When it is morning and noon in heaven, there is enlightenment of the understanding from the Lord, but this enlightenment is then tempered by obscurity of truth as by a cloud; and when it is evening and night there, they have obscurity of understanding, but this is tempered by the Lord by means of the good of love, as by a fire which gives light. These are the things which were represented by the pillar of cloud by day and the pillar of fire by night with the sons of Israel in the wilderness.

(8109) To go by day and by night. That this signifies life in both states, is evident from the signification of “going” and “journeying,” as being to live (see n. 3335, 3690, 4882, 5493, 5605); and from the signification of “day,” as being a state of enlightenment; and of “night,” as being a state of obscurity (of which just above, n. 8106, 8108); thus both states.

(8110) The pillar of cloud by day, and the pillar of fire by night, departed not from before the people. That this signifies that the presence of the Lord was perpetual, is evident from what has now been unfolded; for so the angels, in whose midst was the Lord, appeared before the people.

(8111) ON THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER, CONTINUED By long continued interaction with the spirits of the earth Jupiter, it became evident that they are better disposed than the spirits of some other earths. Their approach when they came, their stay, and their influx at the time, were inexpressibly gentle and sweet. In the other life goodness manifests itself by gentleness and sweetness. These qualities could be very clearly distinguished from the gentleness and sweetness of the good spirits of our earth.

(8112) When any slight disagreement arises among them, there appears to them as it were a slender ray of white light, such as usually is that of lightning; or a little band in which are sparkling stars. These are signs of disagreement; but the disagreement among them is quickly repaired. When the stars sparkle and at the same time wander, the sign is not good; but when the sparkling stars are fixed, the sign is good.

(8113) I was able to recognize the presence of the spirits of Jupiter, not only from the gentleness and sweetness of their approach and influx, but also from the fact that they inflowed most especially into the face, and that they disposed it to be smiling and cheerful, and continually so while they were present. It was said that they so dispose the faces of the inhabitants of their earth, for they wish to inspire them with tranquillity and delight of heart. This tranquillity and delight with which they inspired me sensibly filled my chest and heart. The desires and anxieties about the future, which induce intranquility and unpleasantness, and excite and agitate the mind into various disturbances, were then removed. From this I could clearly see what was the quality of the life of the inhabitants of the planet Jupiter. They told me that they do not fear death, except a little on account of the loss of their married partner and children, because they know of a certainty that the death of the body is a continuation of life, and that after it they become more happy.

(8114) I noticed that they had a still more interior state of happiness, and that they were susceptible of a state of happiness still more interior yet. This is discerned from the fact that their interiors are not closed, but are open to the Lord; for the more open the interiors are, the more susceptible men are of the Divine good and the Divine happiness. Very different is the case with those who do not live in the order of heaven. With such the interiors are closed and the exteriors are open to hell, whence flow in contempt for others, hatreds, revenges, and cruelties, which it is a delight for them to exercise against those who do not reverence them, or do not favor their desires.

(8115) The spirits of the earth Jupiter cannot be together with the spirits of our earth, because these are of a wholly different genius, and do not love the delight of tranquillity as they do. It surprised them to hear that people from our earth who become angels are wholly different in heart, and retain scarcely anything that is like their state when they were spirits. To show them that such is the case there came in succession from heaven a number of choirs of angels from our earth. (There are choirs when many think, speak, and act all together as a one in an uninterrupted series: the celebration of the Lord in the heavens is for the most part effected by means of choirs: as to choirs, see n. 1648, 1649, 2595, 2596, 3350, 5182.) These choirs gave so much delight to the spirits of Jupiter who were with me that they seemed to themselves to be as it were transported into heaven. This glorification by means of choirs lasted about an hour. The delicious feelings excited thereby in the spirits, being communicated to me, I was enabled to feel them. They said that they would tell this to their people who were elsewhere.

(8116) They reported that in the region of their earth where they had been, there is a great multitude of men, as great as the planet can feed; and that the planet is fertile, and abounds in all things; and that its inhabitants desire no more than will suffice for the necessaries of life, and that consequently the multitude of men is so great.

(8117) They reported further that they are there distinguished into nations, families, and houses; that they all dwell separately with their own; that their interaction is mostly with their family connections; that no one ever desires the goods of another, and that it never comes into their minds to claim anything thereof for themselves, still less to attack and plunder, which they regard as a crime contrary to human nature, and horrible. When I desired to tell them that in this earth there are wars, plunderings, and slaughterings, they turned away, and were averse to hear.

(8118) I have been told by the angels that the most ancient people on this earth dwelt in like manner, that is, distinguished into nations, families and houses; that they were all content with their own goods; and that to grow rich from the goods of others, and to exercise dominion, were then quite unknown. On this account, the ancient times, and especially the most ancient, were more acceptable to the Lord than the succeeding ones; and such being the state, innocence also then reigned, and with innocence, wisdom. Everyone then did what is good from good, and what is just from justice. They did not know what it is to do what is good and just with a view to self-honor, or for the sake of profit. They did not then speak anything but the truth; and this not so much from truth, as from good; that is, not from the understanding separate, but from the will conjoined. Such were the ancient times, and therefore angels could then have interaction with men, and lead their minds home to heaven in a state almost separated from bodily things, and could take them round, and show them the magnificent and happy things there, and likewise communicate to them their own happinesses and delights. Moreover those times were known to ancient writers, and were called by them the Golden and also the Saturnian Age. [2] Those times were of this nature, because, as before said, they lived distinguished into nations, and the nations into families, and the families into houses, and each house dwelt by itself; and because it never then came into anyone's mind to attack the inheritance of another, and thereby get for himself wealth and dominion. Far removed then were the love of self and the love of the world, and everyone rejoiced at heart by reason of his own good, and not less by reason of another's. [3] But in the succeeding time this scene was changed and turned into the opposite, when the lust of dominion and of possessing the goods of others invaded the mind. Then for the sake of self-defense, the human race gathered into kingdoms and empires. And as the laws of charity and conscience, which had been written on hearts, ceased to operate, it became necessary to enact laws to restrain acts of violence; in which laws, honors, and riches were the rewards, and the deprivation of these were the penalties. When the state was thus changed, heaven removed itself from man, and this more and more, even to the present age, when it is no longer known whether there is a heaven, and consequently whether there is a hell, and when it is even denied that these exist. These things have been stated, in order that by the parallelism there may be illustrated the quality of the state of those who are on the earth Jupiter, and whence comes their good disposition, and also their wisdom, of which more will be said in what follows.

(8119) A continuation about the spirits and inhabitants of the earth Jupiter will be found at the end of the following chapter.

CHAPTER 14

(8120) IT IS believed that charity toward the neighbor consists in giving to the poor, in helping the needy, and in doing good to everyone without exception. Nevertheless genuine charity consists in acting prudently, and to the end that good may come thereby. He who helps any poor or needy rogue, does evil to his neighbor through him, for by the help which he affords he confirms him in evil, and supplies him with the means of doing evil to others. It is otherwise with him who gives assistance to the good.

(8121) But charity toward the neighbor extends much more widely than to the poor and needy. Charity toward the neighbor consists in doing right in every work, and one's duty in every office. If a judge does what is just for the sake of justice, he exercises charity toward the neighbor; if he punishes the guilty and acquits the guiltless, he exercises charity toward the neighbor, for he thus consults the welfare of his fellow-citizen, of his country, and also of the Lord's kingdom. By doing what is just for the sake of justice he consults the welfare of the Lord's kingdom; by acquitting the guiltless, he consults that of his fellow-citizen; and by punishing the guilty, that of his country. The priest who teaches truth, and leads to good, for the sake of truth and good, exercises charity; but he who does such things for the sake of himself and the world does not exercise charity, because he does not love his neighbor, but himself.

(8122) The case is the same in all other instances, whether men be in any employment or not; as with children toward their parents, and with parents toward their children; with servants toward their masters, and with masters toward their servants; with subjects toward their king, and with the king toward his subjects. In these cases he who does his duty from a sense of duty, and what is just from a sense of justice, exercises charity.

(8123) That such things belong to charity toward the neighbor, is because every man is the neighbor, but in various ways (see n. 6818); a society smaller or larger is more the neighbor (n. 6819, 6820); our country is yet more the neighbor (n. 6819, 6821); the church still more (n. 6819, 6822); the Lord's kingdom still more (n. 6819, 6823); and the Lord above all (n. 6819, 6824). In the universal sense the good which proceeds from the Lord is the neighbor (n. 6706, 6711), consequently so also are justice and right. And therefore he who does any good whatsoever for the sake of good, and anything just for the sake of justice, loves the neighbor and exercises charity, for he acts from the love of what is good, and the love of what is just, and thus from the love of those in whom these are. But he who does what is unjust for the sake of any self-advantage whatever, hates his neighbor.

(8124) He who is in charity toward the neighbor from internal affection is a charity toward the neighbor in everything which he thinks and speaks, and which he wills and does. It can be said that as to his interiors a man or an angel is a charity when good is to him the neighbor. So widely does charity toward the neighbor extend. EXODUS 14 1. And Jehovah spake unto Moses, saying, 2. Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea. 3. And Pharaoh will say of the sons of Israel, They are entangled in the land, the wilderness hath shut upon them. 4. And I will harden Pharaoh's heart, and he shall follow after them; and I will be glorified in Pharaoh, and in all his army; and the Egyptians shall know that I am Jehovah. And they did so. 5. And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, What is this we have done, that we have let Israel go from serving us? 6. And he harnessed his chariot, and took his people with him: 7. And he took six hundred chosen chariots, and all the chariots of Egypt, and tertian captains upon all of them. 8. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel; and the sons of Israel went out with a lofty hand. 9. And the Egyptians pursued after them, and overtook them encamping by the sea, all the horses of the chariots of Pharaoh, and his horsemen, and his army, beside Pi-hahiroth before Baal-zephon. 10. And Pharaoh drew nigh, and the sons of Israel lifted up their eyes, and behold the Egyptian marching after them, and they were sore afraid; and the sons of Israel cried unto Jehovah. 11. And they said unto Moses, are there no graves in Egypt, that thou hast taken us to die in the wilderness? Why hast thou done this to us, to lead us forth out of Egypt? 12. Is not this the word that we spake unto thee in Egypt, saying, Cease from us, and let us serve the Egyptians? because it is good for us to serve the Egyptians, rather than that we should die in the wilderness. 13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which He will do for you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever. 14. Jehovah shall wage war for you, and ye shall keep silence. 15. And Jehovah said unto Moses, Why criest thou unto Me? speak unto the sons of Israel, that they set forward. 16. And thou, lift up thy rod, and stretch out thy hand over the sea, and cleave it asunder; and the sons of Israel shall come into the midst of the sea on the dry. 17. And I, behold I will harden the heart of the Egyptians, and they shall come after them; and I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen. 18. And the Egyptians shall know that I am Jehovah, when I am glorified in Pharaoh, in his chariots, and in his horsemen. 19. And the angel of God set out, marching before the camp of Israel, and he went behind them; and the pillar of cloud set out from before them and stood behind them: 20. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness, and it lighted up the night; and the one came not near the other all the night. 21. And Moses stretched out his hand over the sea; and Jehovah made the sea go away by a strong east wind all the night, and made the sea dry, and the waters were cleft asunder. 22. And the sons of Israel came into the midst of the sea in the dry; and the waters were a wall to them on their right hand, and on their left. 23. And the Egyptians pursued, and came after them, all Pharaoh’s horses, his chariots, and his horsemen, into the midst of the sea. 24. And it was in the morning watch, and Jehovah looked forth to the camp of the Egyptians in the pillar of fire and of cloud, and troubled the camp of the Egyptians. 25. And He took off the wheel of his chariots, and he drew it in heaviness; and the Egyptian said, I will flee before Israel; because Jehovah wageth war for them against the Egyptians. 26. And Jehovah said unto Moses, Stretch out thy hand over the sea, and let the waters return upon the Egyptians, upon his chariots, and upon his horsemen. 27. And Moses stretched out his hand over the sea, and the sea returned at the turn of the morning to the strength of its flow; and the Egyptians fled to meet it; and Jehovah shook out the Egyptians into the midst of the sea. 28. And the waters returned, and covered the chariots, and the horsemen, even all the army of Pharaoh that came after them into the sea; there was not left of them even one. 29. And the sons of Israel went on the dry into the midst of the sea; and the waters were a wall to them on their right hand, and on their left. 30. And Jehovah saved Israel on this day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. 31. And Israel saw the great hand which Jehovah wrought on the Egyptians, and the people feared Jehovah; and they believed in Jehovah, and in His servant Moses.

(8125) THE CONTENTS. In this chapter, in the internal sense, the subject treated of is the first temptation of those who are of the spiritual church, and the conducting of them through the midst of hell, and their protection then by the Lord; and also the immersion of those who were in faith separate from charity in hell, where are falsities from evils. They who are of the spiritual church are represented by the sons of Israel; they who are in faith separate from charity by the Egyptians. The first temptation is described by the murmuring of the sons of Israel when they saw the army of Pharaoh. Hell is signified by the “sea Suph” through which the sons of Israel were conducted in safety, and in which the Egyptians were immersed. Falsities from evils are signified by the waters which covered the latter.

(8126) THE INTERNAL SENSE Verses 1-4. And Jehovah spake unto Moses, saying, Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon; over against it shall ye encamp by the sea. And Pharaoh will say of the sons of Israel, They are entangled in the land, the wilderness hath shut upon them. And I will harden Pharaoh’s heart, and he shall follow after them; and I will be glorified in Pharaoh, and in all his army; and the Egyptians shall know that I am Jehovah. And they did so. “And Jehovah spake unto Moses, saying,” signifies instruction by the Divine by means of Divine truth; “Speak unto the sons of Israel,” signifies the influx of truth Divine with those who are of the spiritual church; “that they turn back,” signifies that they were not yet prepared; “and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon,” signifies the beginning of a state for undergoing temptations; "over against it shall ye encamp by the sea," signifies that the influx of temptation is thence; "and Pharaoh will say of the sons of Israel," signifies the thought of those who are in damnation concerning the state of those who are of the spiritual church; "They are entangled in the land," signifies that they are in confusion in respect to the things of the church; "the wilderness hath shut upon them," signifies that obscurity has taken possession of them; "and I will harden Pharaoh's heart," signifies that they who were in falsities from evil would still be determined; "and he shall follow after them," signifies that they would still endeavor to subjugate them; "and I will be glorified," signifies that they should see a Divine effect from the Divine Human of the Lord in the dissipation of falsity; "in Pharaoh, and in all his army," signifies the immersion in hell of those who were in falsities from evil, and an environment there by falsities as by waters; "and the Egyptians shall know that I am Jehovah," signifies that from this it will be known that the Lord is the only God; "and they did so," signifies obedience.

(8127) And Jehovah spake unto Moses, saying. That this signifies instruction by the Divine by means of Divine truth, is evident from the signification of "Jehovah spake and said," when concerning those things which shall be done and come to pass, as being instruction by the Divine (see n. 7186, 7241, 7267, 7304, 7380, 7517); and from the representation of Moses, as being the Lord as to Divine truth (n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382). It is said by means of Divine truth, because Moses, by whom

Divine truth is represented, was to speak unto the people. The Divine Itself does not instruct and speak with men, nor indeed with angels, immediately; but mediately by means of Divine truth (n. 7009). This is meant by the Lord's words in John: No one hath ever seen God; the only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18; 5:37). By "the only-begotten Son" is meant the Lord as to Divine truth; from this also the Lord calls Himself "the Son of man" (n. 2628, 2803, 2813, 3704). The Lord also, when in the world, was Divine truth; but afterward, when He was glorified, He became also as to the Human, Divine good; and then from this proceeded Divine truth, which is the "Spirit of truth" or "Holy Spirit."

(8128) Speak unto the sons of Israel. That this signifies the influx of truth Divine with those who are of the spiritual church, is evident from the signification of "speaking," as being influx (see n. 2951, 5481, 5797, 7270), and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). "To speak" denotes influx, because in the internal representative sense Moses is Divine truth, and Divine truth comes into perception and thought by influx. Thought from perception is internal speech, to which external speech corresponds; and therefore in the internal sense the former is meant by the latter.

(8129) That they turn back. That this signifies that they were not yet prepared, is evident from the signification of "turning back," namely, from the way of the land of the

Philistines to the way of the wilderness at the sea Suph, as being that they were not yet prepared, namely for introduction into heaven, which is signified by their entrance into the land of Canaan. How the case herein is, and that "turning back" denotes that they were not prepared, can be seen from what was unfolded and shown at verse 18 of the preceding chapter (n. 8098, 8099); namely, that they could not be introduced into heaven until they had undergone temptations, and the Lord had thereby confirmed truths and goods and had conjoined them. This is here meant by "being prepared."

(8130) And encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon. That this signifies the beginning of a state for undergoing temptations, is evident from the signification of "encamping," as being the setting in order of truth and good (see n. 4236, 8103), here for undergoing temptations. This state is what is signified by the places at which they were to encamp. That this state is signified is plain from what follows, in that Pharaoh with his army afterward pitched his camp there, and that at the sight of them the sons of Israel came into grievous anxiety, by which the first state of temptations is signified (see what follows at verses 9 to 12).

(8131) Over against it shall ye encamp by the sea. That this signifies that the influx of temptation is thence, is evident from the signification of "over against it," as being near, so as to be in sight, and in the internal sense so that there was influx thence; and from the signification of "encamping," as being the setting in order of truth and good for the undergoing of temptations (as just above, see n. 8130); and from the signification of “the sea Suph,” as being the hell where are falsities from evils (n. 8099). How it is to be understood that the influx of temptation was from there shall be briefly told. Temptations with man are spiritual combats between evil and good spirits, which combats are from those things and concerning those things which the man has done and thought, and which are in his memory. The evil spirits accuse and attack; but the good excuse and defend. These combats appear as if in the man, for the things which flow in from the spiritual world with a man are not presented as being from that world, but in himself (n. 741, 751, 761, 1820, 3927, 4249, 4307, 4572, 5036, 6657, 6666). It is the same with spirits when they undergo temptations. Therefore when people are about to undergo temptations, the interior things in them, that is, the truths and goods, are arranged by the Lord into such a state that by immediate influx from Himself and mediate influx through heaven, the falsities and evils which are from the hells may be resisted, and thereby he who is in temptation may be protected. When a man is being tempted he is also near hell, especially near that hell which is signified by “the sea Suph,” for in this hell are they who have been in the memory-knowledge of truth but in a life of evil, and thereby in falsities derived from evil. From the hells, through spirits, those things flow in which bring anxiety upon man in temptations. From all this it can be seen what is meant by the influx of temptation from hell, which is signified by their “encamping over against it by the sea Suph.”

(8132) And Pharaoh will say of the sons of Israel. That this signifies the thought of those who are in damnation concerning the state of those who are of the spiritual church, is evident from the signification of "saying," as being thought (see n. 7094, 7107, 7244, 7937); from the representation of Pharaoh, as being those who infest by means of falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317), here those who are in damnation, that is, in mere falsities from evil, for they who are merely in these, are in damnation (this state is signified by Pharaoh and the Egyptians after the firstborn were slain in Egypt, for by the slaying of the firstborn is signified damnation, n. 7766, 7778); and from the representation of the sons of Israel, as being those who are of the spiritual church (as just above, n. 8128).

(8133) They are entangled in the land. That this signifies that they are in confusion in respect to the things of the church, is evident from the signification of "being entangled," as being to be perplexed, thus to be in confusion (n. 2831); and from the signification of "land," as being those things which are of the church. (That "land" denotes the church, see n. 8011.)

(8134) The wilderness hath shut upon them. That this signifies that obscurity has taken possession of them, is evident from the signification of "shutting upon them," when said of the obscurity which is signified by "the wilderness," as being to take complete possession of them; and from the signification of "wilderness," as being the obscurity of faith (see n. 7313).

(8135) And I will harden Pharaoh's heart. That this signifies that they who were in falsities from evil would still be determined, is evident from the signification of "hardening the heart," as being to be determined (see n. 7272, 7300, 7305); and from the representation of Pharaoh, as being those who are in falsities from evil, or what is the same thing, who are in damnation (n. 8132). It is said "Pharaoh's heart," because by "heart" in the genuine sense is signified the good of celestial love (n. 3313, 3635, 3883-3896, 7542), consequently in the opposite sense is signified evil; here the evil of those who have been in the memory-knowledge of faith and in a life of evil.

(8136) And he shall follow after them. That this signifies that they would still endeavor to subjugate them, is evident from the signification of "following after them," as being to endeavor to subjugate; for the intention of their pursuit was to reduce them into a state of servitude, and by "making to serve," when said of the Egyptians, is signified the intention to subjugate (n. 6666, 6670, 6671).

(8137) And I will be glorified. That this signifies that they should see a Divine effect from the Divine Human of the Lord in the dissipation of falsity, is evident from the signification of "to be glorified," when said of Jehovah or the Lord, as being a Divine effect, here from His Divine Human, because by coming into the world and assuming the Human and making it Divine, the Lord cast into the hells all evils and falsities, and reduced the heavens into order, and also liberated from damnation those who were of the spiritual church (see n. 6854, 6914, 7091, 7828, 7932, 8018). These things are in general signified by “being glorified,” but here there is signified that they who had infested the well-disposed should be cast into hell, and there encompassed about with falsities as with waters of a sea, and this as a Divine effect from the mere presence of the Lord. [2] To show how the case herein is, it shall be further unfolded. There are as many hells as there are genera and species of evils, each hell being separated from others as it were by rain-storms, clouds, or waters. In the other life evils and falsities appear before the eyes of spirits as rain-storms and clouds, and also as waters; the falsities from evils of those who have been of the spiritual church and have lived evilly, appear as waters; but the falsities from evils of those who have been of the celestial church, appear as rain-storms. They who are in the hells appear to be thus encompassed, with a difference everywhere in respect to amount and kind, density and rarity, thick darkness and dimness, according to the genus and species of the falsity from evil. The hell where they are who have lived in faith separate from charity and in a life of evil, is encompassed as by the waters of a sea; the falsities of evil do not indeed appear as waters to those who are there, but to those who look from without. Above that sea, where these are, are the hells of adulterers; these are above, because in the internal sense adulteries denote adulterations of good and the consequent perversions of truth, thus they denote evils from which come falsities contrary to the truths and goods of faith (n. 2466, 2729, 3399), being such falsities as are with those who are in the hell beneath, and who have lived contrary to the truth of the church, and have made its good of no account, and therefore have also adulterated and perverted everything that is said in the Word about good, that is, about charity toward the neighbor and about love to God. [3] As regards the "glorification in Pharaoh and in his army," this here denotes immersion in this hell and being encompassed by waters as of a sea at the mere presence of the Lord, as was said above. For the evil flee from the presence of the Lord, that is, the presence of the good and truth that are from Him, feeling horror and torment at their mere approach; and also by reason of this presence they become encompassed about with their own evils and falsities, for these then burst forth from them; and indeed these evils and falsities encompass and are interposed in order to prevent the Divine from flowing in and tormenting them. This is the Divine effect which is here signified by the "glorification in Pharaoh and in his army." That this effect is from the Divine Human of the Lord, is because, as before said, by the Lord's coming into the world and assuming the Human and making it Divine, He cast all falsities and evils into hell, and reduced truths and goods in the heavens into order, and liberated from damnation those who were of the spiritual church.

(8138) In Pharaoh and in all his army. That this signifies the immersion in hell of those who were in falsities from evil, and an environment there by falsities as by waters, is evident from what has just been mentioned (n. 8137), namely, that by "Pharaoh" and also by "his army," are signified those who were cast into hell; by "Pharaoh," those who are in falsities from evil, and by “his army,” the falsities themselves. (That “armies” denote truths from good see n. 3448, 7236, 7988, and therefore in the opposite sense they signify falsities from evil n. 3448.) It is said “an environment by falsities as by waters,” because falsities from evil, such as belong to those of the church who have been in faith separate and in a life of evil, appear there like waters (n. 8137), and it is from this that inundations of waters signify vastations of truth, and the waters of them, falsities (n. 705, 739, 756, 6346, 6853, 7307).

(8139) And the Egyptians shall know that I am Jehovah. That this signifies that from this it will be known that the Lord is the only God, is evident from what has been unfolded above (n. 7401, 7444, 7544, 7598, 7636), where like words occur.

(8140) And they did so. That this signifies obedience, is evident without explication.

(8141) Verses 5-9. And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, What is this we have done, that we have let Israel go from serving us? And he harnessed his chariot, and took his people with him; and he took six hundred chosen chariots, and all the chariots of Egypt, and tertian captains upon all of them. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel; and the sons of Israel went out with a lofty hand. And the Egyptians pursued after them, and overtook them encamping by the sea, all the horses of the chariots of Pharaoh, and his horsemen, and his army, beside Pi-hahiroth, before Baal-zephon. “And it was told the king of Egypt that the people fled,” signifies the thought of those who were in mere falsities from evil, that they were completely separated; “and the heart of Pharaoh and of his servants was turned against the people,” signifies a change of state into evil in the case of those who were in falsities from evil; “and they said, What is this we have done?” signifies chiding; “that we have let Israel go from serving us,” signifies that they have left and have not subjugated them; “and he harnessed his chariot,” signifies the doctrine of falsity, which is that of faith separate in general; “and took his people with him,” signifies with all falsities both in general and in particular; “and he took six hundred chosen chariots,” signifies all and each of the doctrinal things of falsity which are of faith separate in their order; “and all the chariots of Egypt,” signifies also the doctrinal things of falsity that are of service to them; “and tertian captains upon all of them,” signifies reduced into order under generals; “and Jehovah hardened the heart of Pharaoh king of Egypt,” signifies obstinacy from the falsity which is from evil; “and he pursued after the sons of Israel,” signifies an attempt to subjugate those who were in faith conjoined with charity; “and the sons of Israel went out with a lofty hand,” signifies when nevertheless they had been released by the Divine power from the endeavor to subjugate them; “and the Egyptians pursued after them,” signifies the effect from the endeavor to subjugate on the part of those who were in falsities from evil; “and overtook them encamping by the sea," signifies communication around the region of hell where are falsities from evil; "all the horses of the chariots of Pharaoh, and his horsemen, and his army," signifies all things which are of falsity from a perverted understanding; "beside Pi-hahiroth, before Baal-zephon," signifies whence there was communication, and therefore the beginning of the state of undergoing temptations.

(8142) And it was told the king of Egypt that the people fled. That this signifies the thought of those who were in mere falsities from evil, that they were completely separated, is evident from the signification of anyone's being told, as being to think and reflect (see n. 2862, 5508); from the representation of Pharaoh, as being those who are in falsities from evil (n. 8132, 8135), and who when he is called "king of Egypt" denotes those who are in mere falsities (n. 7220, 7228), for by "king" are signified truths (n. 1672, 2015, 2069, 4575, 4581, 4966, 5044, 6148), consequently in the opposite sense falsities; and from the signification of "fleeing," as being to be separated.

(8143) And the heart of Pharaoh and of his servants was turned against the people. That this signifies a change of state into evil in the case of those who were in falsities from evil, is evident from the signification of "the heart being turned," as being a change of state into evil; (that "to be turned," denotes to be changed, here as to the mind, thus as to the state, is evident, and that "heart" denotes evil see above, n. 8135); from the representation of Pharaoh, as being those who are in falsities from evil (n. 8132); from the signification of "servants," as being those who are of lower condition, and who minister, consequently all and each who are in falsities from evil (n. 7396), and from the representation of the sons of Israel, as being those who are of the spiritual church. Hence it is evident that by "the heart of Pharaoh and of his servants being turned against the people," is signified a change of state into evil in the case of all those who are in falsities from evil, against those who are of the spiritual church.

(8144) And they said, What is this we have done? That this signifies a chiding, namely, of themselves, is evident without explication.

(8145) That we have let Israel go from serving us. That this signifies that they have left and have not subjugated them, is evident from the signification of "letting go," as being to leave; and from the signification of "from serving us," when said by the Egyptians concerning the sons of Israel, as being from assaulting by means of falsities and infesting (see n. 7120, 7129), and from subjugating thereby (n. 6666, 6670, 6671).

(8146) And he harnessed his chariot. That this signifies the doctrine of falsity, which is that of faith separate in general, is evident from the signification of a "chariot," as being doctrine (see n. 2760, 5321, 5945), here the doctrine of falsity which is of faith separate, because it is the chariot of Pharaoh, and by Pharaoh are represented the falsities which are of faith separate; for they who are in faith separate from charity and at the same time in a life of evil must needs be in falsities (n. 8094). [2] In what now follows, the subject treated of is the gathering together of all the falsities derived from evil with those who have been in faith separate from charity and in a life of evil. In what precedes, the vastation of the truths of faith with them was described, and their final reduction to the state of being in mere falsities from evil, thus in damnation. In this chapter their being cast down into hell is now treated of, for this follows damnation. With this state of being cast down into hell, the case is this. When this is to be done, all the falsities that appertain to them are gathered together into one, which is effected by the opening of all the hells with which they have had communication, and their being poured in upon them. Thence come the condensations around them of falsities from evil which appear as waters to those who look at them from without (n. 8137, 8138), for they are exhalations from their life; and when they are encompassed about with these, they are in hell. That the falsities from evil are gathered together into one and are poured in upon them, is done in order that they may be surrounded by such things as have been of their life, and may be afterward kept in them. Their kind of evil and its derivative falsity then distinguish them and their hell from other hells. [3] As the subject treated of is the gathering together of all the falsities from evil which appertain to them, therefore such frequent mention is made in this chapter of the chariots of Pharaoh, his horses, horsemen, army, and people, for by these are signified all things of falsity which appertain to them, as in this verse, “He harnessed his chariot, and took his people with him;” in the seventh verse, “He took six hundred chosen chariots, and all the chariots of Egypt;” in the ninth verse, "And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army;" in verse seventeen, "I will be glorified in Pharaoh, in all his army, in his chariots, and in his horsemen;" in like manner in verse eighteen; again in verse twenty-three, "And the Egyptians pursued, and came after them, all Pharaoh's horses, his chariots, and his horsemen;" in verse twenty-five, "Jehovah removed the wheel of their chariots;" in verse twenty-six, "That the waters may return upon the Egyptians, upon their chariots, and upon their horsemen;" in verse twenty-eight, "The waters returned, and covered the chariots, and the horsemen, even to all the army of Pharaoh." These things are repeated so many times because the subject treated of is falsities from evil, in that these were gathered together and poured in upon them; for by the things mentioned above are signified all things of falsity from evil; by "Pharaoh and the Egyptians," the men themselves who are in falsities from evil; by "chariots," the doctrinal things of falsity; by "horses," false memory-knowledges from a perverted understanding; by "horsemen," the derivative reasonings; by "army," and "people," the falsities themselves.

(8147) And took his people with him. That this signifies with all falsities both in general and in particular, is evident from the signification of "people," as being truths, and in the opposite sense falsities (see n. 1259, 1260, 3295, 3581), here falsities derived from evil, which are represented by Pharaoh and the Egyptians when it is said "Pharaoh and his servants," or "Pharaoh and his people," there are signified all, both in general and in particular, who are in these falsities, also all the falsities both in general and in particular (n. 7396).

(8148) And he took six hundred chosen chariots. That this signifies all and each of the doctrinal things of falsity which are of faith separate, in their order, is evident from the signification of the number "six hundred," as being each and all things of the truth and good of faith in one complex, thus in the opposite sense each and all things of the falsity and evil of faith separate from charity (that these are signified by "six hundred" can be seen from what has been shown concerning the number "six hundred thousand," n. 7973); and from the signification of "chariots," as being doctrinal things of faith, here of faith separate (see just above, n. 8146). By "chosen chariots" are signified the chief doctrinal things of this faith, on which the rest depend; those which depend on them, or serve them, being signified by "the chariots of Egypt" (of which presently). [2] Be it known that these falsities, which are here signified by "Pharaoh, his army, and his people," also by his "chariots, horses, and horsemen," are especially the falsities of those who are in persuasive faith, that is, who persuade themselves that the doctrinal things of the church in which they are, are true, and yet are in a life of evil. Persuasive faith exists together with evil of life, but not saving faith; for persuasive faith is a persuasion that all things that belong to the doctrine of the church are true, not for the sake of truth, nor for the sake of life, nor even for the sake of salvation, for in this they scarcely believe; but for the sake of self-advantage, that is, for the sake of getting honors and wealth, and for the sake of reputation with a view to these. They learn doctrinal things in order to acquire such things, thus not to the end that they may be of service to the church and the salvation of souls, but to serve themselves and those who belong to them; and therefore it is all the same to them whether these doctrinal things are true, or false; this they care nothing about, still less inquire into, for they are in no affection of truth for the sake of truth. No matter what kind of doctrinal things they may be, they confirm them; and when they have confirmed them, they persuade themselves that they are true, not considering that falsities can be confirmed equally as well as truths (n. 4741, 5033, 6865, 7012, 7680, 7950). [3] This is the source of persuasive faith, which, because it has not for its end, and does not regard, the neighbor and his good, thus not the Lord, but self and the world, that is, honors and self-advantage, is conjoined with evil of life, but not with good of life; for assuredly the faith that is conjoined with this is saving faith. This faith is given by the Lord, but the other is from the man himself. The one remains to eternity; the other is dissipated in the other life, and is also dissipated in the world if nothing is gained by it. But so long as men profit by it, they fight for it as for heaven itself, although it is not for that faith, but for themselves; for the things of faith, that is, of doctrine, are to them as means to an end; that is, to eminence and opulence. They who are in this faith in the world can with difficulty be distinguished from those who are in saving faith, for they speak and preach from an ardor as of zeal for the doctrine; but it is an ardor from the fire of the love of self and of the world. [4] These are they who are especially signified by “Pharaoh and the Egyptians,” and in the other life they are vastated in respect to this faith; and this being vastated, they are in mere falsities from evil, for falsities then burst forth from the evil. Every evil is attended with its falsity, for they are joined together; and the falsities appear when they are left to the evil of their life. The evil is then like a fire, and the falsities are like the light from it. This kind of evil and the consequent falsity is quite different from other kinds of evils and the consequent falsities, being more detestable than all others, because it is contrary to the goods and truths of faith, and therefore there is profanation in this evil. (Profanation is the acknowledgment of truth and good and yet a life contrary thereto, n. 593, 1008, 1010, 1059, 2051, 3398, 3898, 4289, 4601, 6959, 6963, 6971.)

(8149) And all the chariots of Egypt. That this signifies also the doctrinal things of falsity that are of service to them, is evident from the signification of “the chariots of Pharaoh,” as being the chief doctrinal things of falsity on which the others depend; consequently by “the chariots of Egypt” are signified the doctrinal things of falsity which are of service to them (of which just above, n. 8148); for by a king and his chariots are signified principal things, but by the people, that is, “the Egyptians,” and their “chariots,” are signified secondary things. The doctrinal things of the church with those who are in evil of life are called doctrinal things of falsity, although it is possible that as to some part, greater or less, they are true. The reason is that with those who are in evil of life, truths, insofar as such people are concerned, are not truths, because by application to the evil which is of the life they put off the essence of truth, and put on the nature of falsity, for they look to evil, with which they conjoin themselves. Truths cannot be conjoined with evil unless they are falsified, which is done by means of wrong interpretations, and thus perversions. Hence it is that with such the doctrinal things of the church are called doctrinal things of falsity, even although they had been truths; for it is a canon that with those who are in evil of life truths are falsified, and with those who are in good of life falsities are made true. The reason why with these falsities are made true, is that they are applied so as to agree with good, and in this way the crudities of the falsity are wiped away (n. 8051).

(8150) And tertian captains upon all of them. That this signifies reduced into order under generals, is evident from the signification of "tertian captains," as being generals under which are particulars. "Tertian captains" have this signification because "three," from which they are called "tertian," signifies what is complete and perfect (see n. 2788, 4495, 7715), and "captains" signify chief things; and these together with what is complete and perfect are generals, for each and all things that must be in a series are set in order under generals; the setting in order under the generals causes the several things to act as a one, and to be in a form, and to have a quality together. (Concerning generals, that under them are particulars, and under these singulars, see n. 920, 2384, 3739, 4325, 4329, 4345, 4383, 5208, 5339, 6115, 6146.)

(8151) And Jehovah hardened the heart of Pharaoh. That this signifies obstinacy from the falsity which is from evil, is evident from the signification of "hardening the heart," as being to be determined (see n. 7272, 7300, 7305, 7616). Its being said that "Jehovah hardened Pharaoh's heart" signifies, in the internal sense, that they who are in evil and falsity hardened themselves, thus that the evils and falsities themselves did this (see n. 2447, 6071, 6991, 6997, 7533, 7643, 7877, 7926).

(8152) And he pursued after the sons of Israel. That this signifies an attempt to subjugate those who were in faith conjoined with charity, is evident from the signification of "pursuing," as being an attempt to subjugate (n. 8136); and from the representation of the sons of Israel, as being those who are of the spiritual church (as frequently above), thus who are in faith conjoined with charity, for they who are of this church are in this faith both as to doctrine and as to life. The good of faith, or charity, is the essential, thus is in the first place, with those who are of the genuine spiritual church; whereas with those with whom faith is separate from its good, both as to doctrine and as to life, the truth of faith, or faith itself, is the essential, or in the first place. These do not belong to this church, for the life makes the church; but not doctrine, except insofar as it becomes of the life. For this reason it is plain that the church of the Lord is not here, nor there, but that it is everywhere, both within those kingdoms where the church is, and out of them, where men live according to the precepts of charity. Hence it is that the church of the Lord is scattered through the whole world, and yet that it is a one; for when the life makes the church, and not doctrine separate from life, then the church is a one; but when doctrine makes the church, then there are many.

(8153) And the sons of Israel went out with a lofty hand. That this signifies when nevertheless they had been released by the Divine power from the endeavor to subjugate them, is evident from the representation of the sons of Israel, as being those who are of the spiritual church, or in faith conjoined with charity (as just above, n. 8152); from the signification of "to go out," as being to be liberated, that is, to be released from the endeavor to subjugate them, which endeavor is signified by "to pursue" (n. 8152); and from the signification of "a lofty hand," as being the Divine power, for by "hand" is signified power (see n. 878, 3387, 4931-4837, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069); and by "lofty" is signified what is Divine. "Lofty" denotes what is Divine, because by it is meant heaven where the Divine is. Therefore in the Word it is said of Jehovah or the Lord that He "dwells on high," and He Himself is called "the Most High," as in these passages: Jehovah is exalted; for He dwelleth on high (Isa. 33:5). Thus saith the high and lofty One that inhabiteth eternity, and whose name is Holy: I dwell in the holy and high place (Isa. 57:15). Jehovah sent from on high, and He rescued me (Ps. 18:16). Therefore Jehovah is called "the Most High" (Deut. 32:8; Dan. 4:17, 32, 34; 7:18, 22, 25; Ps. 7:17; 9:2; 18:13; 46:4; 50:14; 57:2; 82:6). Because "high" signified heaven and the Divine therein, Divine worship was instituted on mountains and on high places by those who were of the representative church; and for this reason also it was performed in lofty places which they built for themselves, as frequently mentioned in the historical and prophetical portions of the Word, as in Ezekiel: Thou hast built unto thee a lofty place, and hast made thee a high place in every street. Thou hast built thy lofty place on every head of the way (Ezek. 16:24, 25, 31). That the Divine was signified by what is high, is because by the starry heaven was signified the angelic heaven, and it was also believed that it was there; although the wiser among them knew that heaven is not on high, but is where the good of love is, and this within man, wherever he may be. (That high things denote interior things, or the goods which are there, see n. 450, 1735, 2148, 4210, 4599.)

(8154) And the Egyptians pursued after them. That this signifies the effect from the endeavor to subjugate on the part of those who were in falsities from evil, is evident from the signification of "pursuing," as being an endeavor to subjugate (n. 8152), here the effect resulting from this endeavor, because it is said twice; and from the signification of "the Egyptians," as being those who are in falsities from evil (as frequently above).

(8155) And they overtook them encamping by the sea. That this signifies communication around the region of hell where are falsities from evils, is evident from the signification of “overtaking,” as being communication, for in the spiritual sense “to overtake” or come in contact with denotes influx, by which there is communication, here of the falsities from evil of those who are signified by “the Egyptians” with those who are signified by “Israel”-that there was communication there is evident from the temptation which they first underwent there, of which in what follows, for all temptation arises through influx from the hells, thus by communication (n. 8131)-from the signification of “encamping,” as being the setting in order of truth and good by the Lord for the undergoing of temptations (n. 8103, 8130, 8131) and from the signification of “the sea,” here the sea Suph, as being the hell where are the falsities from evil of those who are in faith separate from charity and in a life of evil (n. 8099, 8137, 8148).

(8156) All the horses of the chariots of Pharaoh, and his horsemen, and his army. That this signifies all things which are of falsity from a perverted understanding, is evident from the signification of “horses,” as being the understanding (see n. 2761, 2762, 3217, 5321, 7024, 8029), here a perverted understanding, such as is that of those who are in evil and in the derivative falsity; from the signification of “chariots,” as being doctrinal things (n. 2761, 5321, 5945, 8146); from the signification of “horsemen,” as being those things which are of the understanding (n. 6534), here false reasonings from a perverted understanding; and from the signification of “army,” as being falsities (n. 8138). From all this it is evident that by "the horses of the chariots of Pharaoh, and his horsemen, and his army," are signified memory-knowledges, reasonings, and falsities, from a perverted understanding, thus all things which are of falsity.

(8157) Beside Pi-hahiroth, before Baal-zephon. That this signifies whence there was communication and therefore the beginning of the state of undergoing temptations, is evident from what was said above (n. 8130).

(8158) Verses 10-14. And Pharaoh drew nigh, and the sons of Israel lifted up their eyes, and behold the Egyptian marching after them, and they were sore afraid; and the sons of Israel cried unto Jehovah. And they said unto Moses, Were there no graves in Egypt, that thou hast taken us to die in the wilderness? Why hast thou done this to us, to lead us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Cease from us, and let us serve the Egyptians? because it is good for us to serve the Egyptians, rather than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which He will do for you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever. Jehovah shall wage war for you, and ye shall keep silence. "And Pharaoh drew nigh," signifies the influx of falsity from evil being thence grievous; "and the sons of Israel lifted up their eyes," signifies the mind's intellectual part and its thought; "and behold the Egyptian marching after them," signifies the grievousness of falsity continually increasing; "and they were sore afraid," signifies a horrible dread; "and the sons of Israel cried unto Jehovah," signifies supplication for aid; "and they said unto Moses," signifies the height of temptation when there is despair; "Were there no graves in Egypt, that thou hast taken us to die in the wilderness?" signifies that if there is damnation it would be all the same whether it came through the falsities of the infested, or through a state of temptations in which they would yield; "why hast thou done this to us, to lead us forth out of Egypt?" signifies that it was in vain that they had been liberated from infestations by falsities; "is not this the word that we spake unto thee in Egypt, saying," signifies that some such thing was thought of when they were infested by falsities; "Cease from us, and let us serve the Egyptians," signifies that they would not be withheld from surrendering; "because it is good for us to serve the Egyptians, rather than that we should die in the wilderness," signifies that damnation by the violence of falsity in a state of infestations was to be preferred to the damnation which comes by yielding in a state of temptations; "and Moses said unto the people," signifies elevation from a state of despair by means of truth Divine; "Fear ye not," signifies that they must not despair; "stand still and see the salvation of Jehovah," signifies salvation from the Lord alone and not at all from them; "which He will do for you today," signifies which is to eternity; "for the Egyptians whom ye have seen today, ye shall see them again no more forever," signifies that the falsities which are once removed will be removed to eternity; "Jehovah shall wage war for you," signifies that the Lord alone sustains the combats of temptations "and ye shall keep silence," signifies that from their own strength they will effect nothing at all.

(8159) And Pharaoh drew nigh. That this signifies the influx of falsity from evil being thence grievous, is evident from the representation of Pharaoh, as being those who are in falsities from evil (see n. 8132, 8135, 8146, 8148); and from the signification of "drawing nigh," as being influx. In the internal sense, the subject treated of is the first temptation of those who had been liberated. All temptation is effected by means of an influx from the hells, for the spirits who are thence excite and draw forth all things in a man that have been evilly done and evilly thought, and thereby accuse and condemn him. Thereupon the conscience is troubled, and the mind comes into anxiety. This is done by influx from the hells, especially from this hell which is represented by the sea Suph. From all this it can be seen that by "drawing nigh," in the spiritual sense, in which temptations are treated of, is signified influx. [2] As in the verses that now follow, the subject treated of is the first temptation of those who had been of the spiritual church, be it known that they could not undergo temptations until after the Lord had glorified His Human, that is, made it Divine, and in this was present with them. If they had been tempted before, they would have yielded, for they who were of the spiritual church were saved solely through the Divine Human of the Lord. The temptations of those who were of the spiritual church, which they were to undergo after the Lord came into the world, and could then from the Divine Human fight for them against the hells, are meant by these words in

Malachi: The Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant whom ye desire, behold He cometh, saith Jehovah Zebaoth: who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and refine them as gold and as silver; and they shall bring unto Jehovah a meat-offering in righteousness. Then shall the meat-offering of Judah and Jerusalem be sweet to Jehovah, according to the days of eternity, and according to the former years (3:1-4); clearly speaking of the Lord's coming; "the sons of Levi" here denote those who are of the spiritual church, for by "Levi" is signified charity or spiritual good (n. 3875, 4497, 4502, 4503); "the refiner's fire" is temptation, whereby is effected purification, which is here meant by "purifying and refining them as gold and silver;" "the meat-offering which they shall bring to Jehovah" is faith and charity; "the days of eternity" and "the former years" denote the ancient churches, and the states of worship of the Lord at that time. [3] As regards temptations, the case with them is as was said above (n. 8131), that the hells fight against man, and the Lord for man; to every falsity the hells inject, there is an answer from the Divine. The falsities which are from the hells are injected and flow into the external or natural man; but the answer from the Divine flows into the internal or spiritual man. This latter influx, which is from the Divine, does not come to the man's perception so much as do the falsities; neither does it move the singulars of his thought, but its generals, and in such a manner that it scarcely comes to the perception otherwise than as hope and the consequent consolation, in which there are nevertheless innumerable things of which the man is ignorant, being such things as are in agreement with his affection or love, especially his affection or love of truth and good, from which he has conscience. [4] These things have been said in order that it may be known that by the life of the sons of Israel in the wilderness are described in their series the temptations which those underwent who had been of the Lord’s spiritual church and had been liberated. They underwent temptations in order that they might be further prepared for heaven; for by means of temptations, and by these as the only means, goods and truths are confirmed and are conjoined; and by means of temptations charity becomes the charity of faith, and faith becomes the faith of charity. That they who are of the church must undergo temptations, is meant by what the Lord has said in these passages: He that does not take up his cross, and follow after Me, is not worthy of Me (Matt. 10:38, 39; Mark 8:31 to the end). Jesus said to His disciples, If anyone wishes to come after Me, let him deny himself, take up his cross, and follow Me (Matt. 16:24, 25; Luke 9:23, 24). Whosoever does not bear his cross, and come after Me, cannot be My disciple (Luke 14:27). Jesus said to the rich man, Come, follow Me, taking up the cross (Mark 10:21). Think not that I am come to send peace on the earth; I came not to send peace, but a sword (Matt. 10:34). [5] But be it known that in temptations the man does not fight; but the Lord alone fights for the man, although it appears as if it were done by the man; and when the Lord fights for a man the man conquers in all things. At this day few are admitted into temptations, for the reason that they are not in the life of faith, and therefore not in the conscience of truth; and he who is not in the conscience of truth from the good of life, yields; whereby his subsequent state becomes worse than the former.

(8160) The sons of Israel lifted up their eyes. That this signifies the mind's intellectual part and its thought, is evident from the signification of "eyes," as being the intellectual part of the mind (see n. 2701, 3820, 4403-4421, 4523-4534); therefore "to lift up the eyes" denotes mental view, perception, and thought (n. 2789, 2829, 3198, 3202, 4083, 4086, 4339).

(8161) And behold the Egyptian marching after them. That this signifies the grievousness of falsity continually increasing, is evident from the signification of "the Egyptian," as being those who are in falsities from evil, thus also the falsity itself from evil (see n. 8132, 8135, 8146, 8148); and from the signification of "marching after them," as being a nearer influx and communication. By "Pharaoh drew nigh" was signified the influx of falsity from evil (n. 8159), therefore by "marching after them" is signified influx still nearer, thus more grievous; hence it is that there is signified the grievousness of falsity continually increasing. In what presently follows is described temptation, and as this arises through an influx of falsity from evil from the hells, its approach is now described, that is, its increasing grievousness.

(8162) And they were sore afraid. That this signifies a horrible dread, is evident from the signification of “being afraid,” when predicated of temptation, as being horror, or horrible dread. That “fear” denotes a horrible dread, is because when temptation assails, the conscience-thus the internal man, for conscience is of the internal man is disheartened by reason of falsities and evils; whence comes horror, which is aversion conjoined with the fear of spiritual death. Horror arises from the mere influx of falsity and evil with those who have conscience, for conscience is from the truth and good of faith, thus from those things which make the spiritual life. Falsities and evils are destructive of that life, and thus endeavor to inflict death, that is, damnation; and from this comes the horrible dread.

(8163) And the sons of Israel cried unto Jehovah. That this signifies supplication for aid, is evident without explication.

(8164) And they said unto Moses. That this signifies the height of temptation when there is despair, is evident from the words that follow, for they are involved in “they said;” that the following words are words of temptation, when this comes to its height, and when there is despair, is evident. It is said “despair,” because for the most part this is the end, or is at the end, of spiritual temptations (see n. 1787, 2694, 5279, 5280, 7147, 7155, 7166). Inasmuch as at this day few undergo spiritual temptations, and consequently it is not known how the case is with temptations, I may say something further on the subject. There are spiritual temptations, and there are natural temptations. Spiritual temptations belong to the internal man, but natural ones to the external man. Spiritual temptations sometimes arise without natural temptations, sometimes with them. Natural temptations exist when a man suffers as to the body, as to honors, as to wealth, in a word, as to the natural life, as is the case in diseases, misfortunes, persecutions, punishments, and the like. The anxieties which then arise, are what are meant by "natural temptations." But these temptations effect nothing whatever toward man's spiritual life, neither can they be called temptations, but griefs; for they arise from the wounding of the natural life, which is that of the love of self and of the world. The wicked are sometimes in these griefs, and they grieve and are tormented in proportion to the extent of their love of self and of the world, and the life they have from this source. [2] But spiritual temptations belong to the internal man, and assault his spiritual life. In this case the anxieties are not on account of any loss of natural life, but on account of the loss of faith and charity, and consequently of salvation. These temptations are frequently induced by means of natural temptations, for if when a man is in these-that is, in disease, grief, the loss of wealth or honor, and the like-he begins to think about the Lord's aid, His providence, the state of the evil in that they glory and exult when the good suffer and undergo various griefs and various losses, then spiritual temptation is conjoined with natural temptation. Such was the last temptation of the Lord in Gethsemane, and when He suffered the cross, which was the most frightful of all.

From all this it is evident what natural temptation is, and what spiritual. There is also a third kind, namely, melancholy anxiety, the cause of which is for the most part to be found in an infirm state of the body or of the lower mind. In this anxiety there may be something of spiritual temptation, or there may be nothing of it.

(8165) Were there no graves in Egypt, that thou hast taken us to die in the wilderness? That this signifies that if there is damnation it would be all the same whether it came through the falsities of the infesters, or through a state of temptations in which they would yield, is evident from the signification of “graves,” as being damnation (see n. 2916, 4564); from the signification of “Egypt,” as being infestations (n. 7278), for by the Egyptians and Pharaoh are represented those who in the other life infest by means of falsities (n. 7097, 7107, 7110, 7126, 7142, 7317); from the signification of “dying,” as also being damnation (n. 5407, 6119, 7494); and from the signification of “the wilderness,” as being a state of undergoing temptations (n. 8098); whence “to die in the wilderness” denotes to yield in temptation, and consequently to be damned. From all this it is evident that by “Were there no graves in Egypt, that thou hast taken us to die in the wilderness?” is signified that if there is damnation it would be all the same whether it came through the falsities of the infesters (thus in the state in which they were before), or through temptations in which they would yield (thus in the state into which they come afterward). [2] That these words are words of despair is evident. Moreover those who are in despair, which is the last of temptation, think such things, and then they are as it were on the slope, or are as it were sinking down toward hell. But at this time such thought does no harm whatever, nor do the angels pay any attention to it, for every man's power is limited, and when the temptation arrives at the furthest limit of his power, the man cannot sustain anything more, but sinks down. But then, when he is on the downhill course, he is raised by the Lord and thus liberated from despair; and is then for the most part brought into a clear state of hope and of the consequent consolation, and also into good fortune. It is said "damnation through a state of temptations in which they would yield," because they who yield in temptations come into a state of damnation; for temptations are to the end that truths and goods may be confirmed, and may be conjoined together, in order that faith and charity may ensue; but this end is attained only when the man conquers in temptations; whereas when he yields, in this case truths and goods are rejected, and falsities and evils are confirmed, whereby such come into a state of damnation.

(8166) Why hast thou done this to us, in leading us forth out of Egypt? That this signifies that it was in vain that they had been liberated from infestations by falsities, is evident from the signification of "why hast thou done this to us?" as being that it was all in vain; from the signification of "to be led forth," as being to be liberated and from the signification of "Egypt," as being infestations (of which just above, n. 8165).

(8167) Is not this the word that we spake unto thee in Egypt, saying? That this signifies that some such thing was thought of when they were infested by falsities, is evident from the signification of "is not this the word that we spake?" as being that such a thing was thought of, for by "this word" is signified this thing, thus some such thing, and by "speaking" is signified thinking (that "to speak" denotes influx and the consequent reception, see n. 5797, 7270, 8128; therefore also thought, n. 2271, 2287, 2619); and from the signification of "Egypt," as being infestation by falsities (n. 8165).

(8168) Cease from us, and let us serve the Egyptians. That this signifies that they would not be withheld from surrendering, is evident from the signification of "to cease from us," when said of infestations, as being not to hinder, and not to withhold; and from the signification of "serving the Egyptians," as being to surrender to those who infest by means of falsities. That "to cease from us," when said in a state of infestations, and also in a state of temptations, of the influx of truth Divine represented by Moses, denotes not to hinder, and not to withhold, is because in these states two forces or powers are acting, one of which is from the falsities that are injected from the hells into the external man, and the other of which is from truths that are insinuated by the Lord into the internal man (n. 8164). These two forces act reciprocally against each other. The falsities injected from the hells have their force and power from the love of self and of the world, which are in the man; but the truths insinuated by the Lord have their force and power from love toward the neighbor and love to the Lord. When the man conquers, the internal force or power always prevails, because this is Divine; and it does not admit the force or power from falsities to be increased further than it can be repelled. Therefore when these two forces act, the internal force which is from the Lord continually as it were withholds the man and hinders him, lest the falsities drag him down, thus causing him to yield; for it is a general rule that when two forces act in opposition to each other, one draws and the other draws back. In the spiritual world, forces are the affections which are of the loves; and the instrumentalities by which they act are truths, and in the opposite sense, falsities.

(8169) Because it is good for us to serve the Egyptians, rather than that we should die in the wilderness. That this signifies that damnation by the violence of falsity in a state of infestations was to be preferred to the damnation which comes by yielding in a state of temptations, is evident from the signification of "to be good rather than that," as being that it was to be preferred; from the signification of "serving the Egyptians," as being a yielding to the falsities of the infesters; for "to serve" signifies subjugation (see n. 6666, 6670, 6671), thus a yielding, here to the falsities of the infesters; from the signification of "dying," as being damnation (n. 8165); and from the signification of "the wilderness," as being a state of undergoing temptations (n. 8098). From all this it is evident that by "it is good for us to serve the Egyptians, rather than that we should die in the wilderness," is signified that to yield to falsities when they were infested would be preferable to yielding in temptations. Moreover it is true that to yield in the former state is preferable to yielding in the latter; for to yield in temptations is to be confirmed in falsities and evils against the truths and goods of faith; whereas to yield in a state of infestations is to be confirmed in falsities and evils, yet not manifestly against the truths and goods of faith. Hence it is evident that in yielding in temptations there is a blaspheming of truth and good, and sometimes profanation; and the greatest and most direful damnation of all is that which comes from profanation.

(8170) And Moses said unto the people. That this signifies elevation from a state of despair by means of truth Divine, is evident from what now follows, which Moses "said," and which involves elevation from a state of despair. It is said "by truth Divine," because all elevation in a state of temptations is effected by means of truth Divine. (That in the internal representative sense truth Divine is meant by "Moses," see n. 6752, 7010, 7014, 7089.)

(8171) Fear ye not. That this signifies that they must not despair, is evident from the signification of "fearing," as being to feel horror (see n. 8162), here to despair; for spiritual fear in temptations is first a horrible dread, and finally is despair. Spiritual fear is fear on account of damnation.

(8172) Stand still, and see the salvation of Jehovah. That this signifies salvation from the Lord alone, and not at all from them, is evident from the signification of "standing still and seeing," as being to have faith (that "to see" denotes to understand, acknowledge, and have faith, see n. 897, 2150, 2325, 2807, 3863, 3869, 4403-4421, 5400); and from the signification of "the salvation of Jehovah," as being salvation from the Lord. Here, where the subject treated of is liberation from temptations, the meaning is salvation from the Lord alone, and not at all from them. (That "Jehovah" in the Word denotes the Lord, see above, n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6957.) It is here said that they must have faith that salvation is from the Lord alone, and not at all from them, because this is the main thing of faith in temptations. He who when he is tempted believes that he can resist from his own strength, yields; the reason is that he is in what is false, and that he therefore attributes merit to himself, and thus demands to be saved of himself, and thus shuts out the influx from the Divine. But he who believes that the Lord alone resists in temptations, conquers; for he is in the truth, and attributes the merit to the Lord, and perceives that he is saved by the Lord alone. He who is in the faith of charity ascribes everything of salvation to the Lord, and nothing to himself.

(8173) Which He will do for you today. That this signifies which is to eternity, is evident from the signification of "today," as being what is eternal (see n. 2838, 3998, 4304, 6165, 6984).

(8174) For the Egyptians whom ye have seen today, ye shall see them again no more forever. That this signifies that the falsities which are once removed will be removed to eternity, is evident from the signification of "the Egyptians," as being those who are in falsities from evil (see n. 8132, 8135, 8146, 8148), thus also the falsities themselves from evil; and from the signification of "seeing no more," when said of falsities, as being to be removed, for the falsities in man are not cast out, but are removed, man being withheld from evils and the falsities therefrom, and being held in good, by the Lord (n. 1581, 2256, 2269, 2406, 4564); and from the signification of "forever," as being to eternity.

(8175) Jehovah shall wage war for you. That this signifies that the Lord alone sustains the combats of temptations, is evident from the signification of "to wage war for you," when said about Jehovah in temptations, as being that He sustains alone the combats of temptations. (That "Jehovah" denotes the Lord, see just above, n. 8172.) That the Lord alone sustains the combats of temptations, and conquers, is because the Divine alone can conquer the hells. Unless the Divine acted against them, they would rush in like a vast ocean, one hell after another, for the resisting of which man is of not the slightest avail; and the less so because in respect to what is his own, man is nothing but evil, thus is hell, from which the Lord then withdraws him, and afterward withholds him (see above, n. 1581, 1661, 1692, 6574).

(8176) And ye shall keep silence. That this signifies that from their own strength they will effect nothing at all, is evident from the signification of "to be silent," as being to acquiesce, and as temptations are treated of, as being not to think or believe that they effect anything by their own strength. (On this subject see what was said and shown above, n. 8172, 8175.) That nevertheless they ought not to slack their hands, and await immediate influx; but ought to fight as from themselves, and yet acknowledge and believe that it is from the Lord, see n. 1712, 1937, 1947, 2882, 2883, 2891.

(8177) Verses 15-18. And Jehovah said unto Moses, Why criest thou unto Me? speak unto the sons of Israel, that they set forward. And thou, lift up thy rod, and stretch out thy hand over the sea, and cleave it asunder; and the sons of Israel shall come into the midst of the sea on the dry. And I, behold I harden the heart of the Egyptians, and they shall come after them; and I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen. And the Egyptians shall know that I am Jehovah, when I am glorified in Pharaoh, in his chariots, and in his horsemen. "And Jehovah said unto Moses," signifies exhortation; "Why criest thou unto Me?" signifies that there is no need of intercession; "speak unto the sons of Israel," signifies influx and perception; "that they set forward," signifies what follows on continuously until they are prepared; "And thou, lift up thy rod," signifies the power of Divine truth; "and stretch out thy hand over the sea," signifies the rule of power where the hell of falsity from evil is; "and cleave it asunder," signifies the consequent dissipation of falsity; "and the sons of Israel shall come into the midst of the sea on the dry," signifies that they who are of the spiritual church may pass safely and without the influx of falsity; "and I, behold I harden the heart of the Egyptians," signifies the obstinacy of falsity from evil; "and they shall come after them," signifies an endeavor to offer violence by means of the influx of falsity from evil; “and I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen,” signifies that they will see the effect of the dissipation of falsity and of reasonings by virtue of the Divine good of the Lord’s Divine Human; “and the Egyptians shall know that I am Jehovah,” signifies that it may be known that the Lord is the only God, and besides Him there is none else; “when I am glorified in Pharaoh, in his chariots, and in his horsemen,” signifies, as above, from their seeing the effect of the dissipation of falsity and of its teachings and reasonings, by the Lord alone.

(8178) And Jehovah said unto Moses. That this signifies exhortation, is evident from the signification of “Jehovah said,” when the subject treated of is elevation and liberation from temptation, as being exhortation (see n. 7033, 7090).

(8179) Why criest thou unto Me? That this signifies that there was no need of intercession, is evident from the signification of “crying unto Jehovah,” as being to intercede, namely, for liberation from temptation. Hence “Why criest thou unto Me?” denotes why dost thou intercede when there is no need of intercession? and therefore it follows, “speak unto the sons of Israel, that they go forward,” by which is signified that they shall have aid, but that still the temptation will be continued, even until they are prepared. [2] As to there being no need of intercession, the case is this. They who are in temptations are wont to slack their hands and betake themselves solely to prayers, which they then ardently pour forth, not knowing that prayers will not avail, but that they must fight against the falsities and evils which are being injected by the hells. This fight is performed by means of the truths of faith, which help because they confirm goods and truths against falsities and evils. Moreover in the combats of temptations, the man ought to fight as of himself, but yet acknowledge and believe that it is of the Lord (see above n. 8176). If man does not fight as of himself, the good and truth which flow in through heaven from the Lord are not appropriated to him; but when he fights as of himself, and still believes that it is of the Lord, then they are appropriated to him. From this he has an own [proprium] that is new, which is called the heavenly own, and which is a new will. [3] Moreover they who are in temptations, and not in some other active life than that of prayers, do not know that if the temptations were intermitted before they had been fully carried through, they would not be prepared for heaven, and thus could not be saved. For this reason, moreover, the prayers of those who are in temptations are but little heard; for the Lord wills the end, which is the salvation of the man, which end He knows, but not the man; and the Lord does not heed prayers that are contrary to the end, which is salvation. He who conquers in temptations is also confirmed in the truth stated above; whereas he who does not conquer entertains a doubt with respect to the Divine aid and power, because he is not heard; and then sometimes, because he slacks his hand, he partly yields. From all this it can be seen what is meant by there being no need of intercession, namely, that prayer is not to be relied upon. For in prayer from the Divine it is always thought and believed that the Lord alone knows whether it is profitable or not; and therefore the suppliant submits the hearing to the Lord, and immediately after prays that the will of the Lord, and not his own, may be done, according to the Lord's words in His own most grievous temptation at Gethsemane (Matt. 26:39, 42, 44).

(8180) Speak unto the sons of Israel. That this signifies influx and perception, is evident from the signification of "speaking," when said of truth Divine, which is represented by Moses, to those who are of the spiritual church, who are "the sons of Israel," as being influx and the consequent perception (see also n. 2951, 5481, 5797, 7270, 8128).

(8181) That they set forward. That this signifies what follows on continuously even until they are prepared, is evident from the signification of "setting forward," as being what is successive and continuous (see n. 4375, 4554, 4585, 5996); for thereby is signified that they were not to cry out, that is, to supplicate, but that the journey was to be continued to the sea Suph, and afterward through it to the wilderness, thus through hell, which they should pass through safely, to temptations in successive continuation, even until they should be prepared. (That by the "sea Suph" is signified hell, see n. 8099, 8137, 8148, and by the "wilderness" a state of undergoing temptations, n. 8098.)

(8182) And thou, lift up thy rod. That this signifies the power of Divine truth, is evident from the signification of "rod," as being power (see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026); and from the representation of Moses, to whom it is said that he should "lift up his rod," as being Divine truth (of which frequently above).

(8183) And stretch out thy hand over the sea. That this signifies the rule of power where the hell of falsity from evil is, is evident from the signification of "stretching out the hand," as being the rule of power (see n. 7673); and from the signification of "the sea," here the sea Suph, as being the hell in which are the falsities from evil of those who have been of the church (n. 8099, 8137, 8148). Concerning this hell, of the Lord's Divine mercy something further shall be said at the end of the last chapters of Exodus, where the hells will be told about from experience.

(8184) And cleave it asunder. That this signifies the consequent dissipation of falsity, is evident from the signification of "cleaving this sea asunder," as being to dissipate the falsities from evil which are in that hell; for the falsities there appear like waters, according to what was shown above (n. 8099, 8137, 8148). For when the angelic pillar in which the Lord is present passes through that sea, then the falsities recede, consequently the waters there-which are falsities-disappear; from which it is evident that "to cleave the sea asunder" signifies the dissipation of the falsities that belong to the hell which is represented by the "sea Suph."

(8185) And the sons of Israel shall come into the midst of the sea on the dry. That this signifies that they who are of the spiritual church may pass safely and without the influx of falsity, is evident from the signification of "coming" or entering "into the midst," as being to pass through; and from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently); and from the signification of "on the dry," as being safely, and without the influx of falsity; for by the waters of this sea are signified falsities derived from evil (see n. 8137, 8138); consequently by "the dry" is signified without falsity. The like is signified by "dry," and "making dry," in David: Thou hast broken the heads of leviathan in pieces. Thou didst cleave the fountain and the river; Thou hast made dry the rivers of strength (Ps. 74:14, 15); "to make dry the rivers of strength" denotes to dissipate the more powerful falsities. [2] In Zechariah: I will gather them, because I will redeem them; I will bring them back out of the land of Egypt, and gather them out of Assyria; and I will bring them unto the land of Gilead and to Lebanon. He shall pass through the sea of distress; but he will smite the waves in the sea, and will make dry all the depths of the stream; and the pride of Assyria shall be cast down, and the staff of Egypt shall depart. And I will render them mighty in Jehovah (Zech. 10:8-12); this passage treats of those who trust in themselves and in their own wisdom in spiritual things, and also of the dissipation of falsities by means of temptations: "the land of Egypt" denotes memory-knowledges; "Assyria," the reasonings therefrom; "to pass through the sea of distress," denotes temptations; "to smite the waves in the sea and dry up the depths of the stream," denotes to dissipate the falsities thence derived; "the pride of Assyria shall be cast down, and the staff of Egypt shall depart," denotes that they shall not trust any longer in their own wisdom, but in wisdom from the Lord, which is signified by "I will render them mighty in Jehovah." [3] In like manner in

Isaiah: That saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the waste places thereof; that saith to the abyss, Be dry, and I will dry up thy rivers (Isa. 44:26, 27); "to say to the abyss, be dry," and "to dry up the rivers thereof," denotes to dissipate evils and falsities. But where "waters" signify truths, there "to make dry" signifies a state of no truth, or one without truth, as in Isaiah: I will pour waters upon him that is thirsty, and streams upon the dry (Isa. 44:3); "waters" and "streams" denote truths; "the dry" denotes where there is no truth. [4] In Jeremiah: O sword against the Chaldeans, and against the inhabitants of Babel, O sword against the horses thereof, and against the chariots thereof; a drought upon the waters, that they may be dried up (Jer. 50:35-38); "the Chaldeans" denote those who profane truths; and "the inhabitants of Babel," denote those who profane goods (n. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326); a "sword" denotes truth fighting against falsity, and falsity fighting against truth, consequently vastation (n. 2799, 4499, 6353, 7102); "horses" denote the intellectual faculty (n. 2761, 2762, 3217, 5321, 6125, 6534); "chariots," doctrinal things (n. 5321, 8148); "a drought upon the waters that they may be dried up," denotes that by reason of falsification there is no life in the truths. But where "dry," or "making dry," in the Word, is said of other things, as of trees, of herbs, of harvest, of bones, the contrary to the above is signified. The earth itself is also called "the dry" relatively to the sea, and then "dry" is predicated of good, and "the sea" of truth.

(8186) And I, behold, I harden the heart of the Egyptians. That this signifies the obstinacy of falsity from evil, is evident from the signification of "hardening the heart," as being obstinacy (n. 7272, 7300, 7305, 7616); and from the representation of the Egyptians, as being those who are in falsities from evil (n. 8132, 8135, 8148). When it is said in the Word that "Jehovah hardens the heart" and also "leads into evil," in the internal sense, where the truth itself is in its nakedness, it is meant that they who are in falsity and in evil harden their own heart and lead themselves into evil (n. 2447, 6071, 6991, 6997, 7533, 7632, 7877, 7926).

(8187) And they shall come after them. That this signifies an endeavor to offer violence by means of the influx of falsity from evil, is evident from the signification of "coming after them," as being the influx of falsity from evil, and also an endeavor to subjugate, thus to offer violence; for by "drawing nigh" is signified influx (n. 8159); by "marching after them," a closer influx and communication (n. 8161); and by "pursuing after them," an endeavor to subjugate (n. 8136, 8152, 8154); consequently by "coming after them" is signified an endeavor to offer violence by means of the influx of falsity from evil.

(8188) And I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen. That this signifies that they will see the effect of the dissipation of falsity and of reasonings by virtue of the Divine good of the Lord's Divine Human, is evident from the signification of "being glorified in Pharaoh and his army," as being the immersion in hell of those who are in falsity from evil, and the encompassing of them there by falsities as by waters, by reason of the mere presence of the Divine Human of the Lord (see above, n. 8137); from the representation of Pharaoh, as being those who are in falsities from evil; from the signification of "army," as being falsities; from the signification of "his chariots," as being doctrinal things of falsity; and from the signification of "his horsemen," as being false reasonings (of which above, n. 8146, 8156).

(8189) And the Egyptians shall know that I am Jehovah. That this signifies that it may be known that the Lord is the only God, and besides Him there is none else, is evident from what has been unfolded above (n. 7401, 7444, 7544, 7598, 7636), where like words occur.

(8190) When I am glorified in Pharaoh, in his chariots, and in his horsemen, signifies that they will see the effect of the dissipation of falsity, and of the doctrinal things and reasonings of falsity, by the Lord alone (as just above, n. 8188).

(8191) Verses 19-22. And the angel of God set out, marching before the camp of Israel, and he went behind them; and the pillar of cloud set out from before them and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness, and it lighted up the night; and the one came not near the other all the night. And Moses stretched out his hand over the sea; and Jehovah made the sea go away by a strong east wind all night, and made the sea dry, and the waters were cleft asunder. And the sons of Israel came into the midst of the sea in the dry; and the waters were a wall to them on their right hand, and on their left. “And the angel of God set out,” signifies a setting in order by Divine truth; “marching before the camp of Israel,” signifies that was around the truths and goods of the church; “and he went behind them,” signifies protection lest the falsity of evil should flow into the will; “and the pillar of cloud set out from before them and stood behind them,” signifies the presence of the Lord protecting the things of the will, as it had previously protected those of the understanding; “and it came between the camp of the Egyptians and the camp of Israel,” signifies between the falsities of evil on the one side, and the truths of good on the other; “and it was a cloud and darkness,” signifies the condensation of falsity from evil on the one side; “and it lighted up the night,” signifies the enlightenment of truth from good on the other; “and the one came not near the other,” signifies consequently no communication; “all the night,” signifies in the obscure state; “and Moses stretched out his hand over the sea,” signifies the rule of the power of truth Divine over hell; “and Jehovah made the sea go away by a strong east wind,” signifies the means of the dissipation of falsity; “all the night,” signifies in the obscure state; “and made the sea dry,” signifies the dissipation of falsity; “and the waters were cleft asunder,” signifies separation from truths, and removal; “and the sons of Israel came into the midst of the sea in the dry,” signifies the entrance and passage of those who were of the spiritual church through hell in safety, and without any influx of falsity; “and the waters were a wall to them on their right hand, and on their left," signifies that they were withheld from falsities on every side.

(8192) And the angel of God set out. That this signifies a setting in order by Divine truth, is evident from the signification of "setting out," as being a setting in order. That "to set out" denotes a setting in order is because the pillar of cloud-which was an angelic choir-that had previously advanced before the sons of Israel, now betook itself between the camp of the Egyptians and the camp of Israel, and thus brought darkness upon the Egyptians, and gave light to the sons of Israel; and because these things were thus set in order by the Lord, by means of the setting out of the angel of God, or the pillar, and by means of its interposition, therefore by "to set out" is here signified a setting in order. From the signification of "the angel of God," as being Divine truth, in like manner "God;" for in the Word, where truth is treated of, the term "God" is used, but where good is treated of, the term "Jehovah" (n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873). [2] As regards the angels, be it known that by "angels" in the Word is meant the Lord (n. 1925, 3039, 4085); and therefore the Lord Himself is called an "angel" (n. 6280, 6831). Hence "angels" signify Divine truth, for the Divine truth proceeding from the Lord makes heaven, consequently also the angels who constitute heaven; for insofar as they receive the Divine truth which is from the Lord, so far they are angels. This can also be seen from the fact that the angels are quite unwilling, and are even averse, to have anything of truth and good attributed to them, because it is of the Lord with them. Hence also it is said that the Lord is the all in all of heaven, and that they who are in heaven are in the Lord; and moreover by virtue of the Divine truth which they receive from the Lord, the angels are called in the Word "gods" (n. 4295, 7268), and therefore "God" in the original tongue is in the plural number. [3] Be it known further, that in the Word "an angel" is spoken of, when yet many are meant; as in the present case, where it is said "the angel of God," and there is meant the pillar which advanced before the sons of Israel, and which was constituted of many angels. Moreover in the Word angels are mentioned by name, as "Michael," "Raphael," and others. They who do not know the internal sense of the Word believe that "Michael" or "Raphael" is some one angel who is supreme among his associates; but by these names in the Word is not signified some one angel, but the angelic function itself, thus also the Divine of the Lord in respect to that which belongs to the function.

(8193) Marching before the camp of Israel. That this signifies that was around the truths and goods of the church, is evident from the signification of "the camp," as being truths and goods; for by "the camp" is signified the whole assemblage of Israel, and by the "assemblage of Israel" are signified all goods and truths in the complex (see n. 7830, 7843); hence also "encampment" denotes a setting in order according to truths and goods (n. 8103, 8130, 8131, 8155). That "Israel" denotes the spiritual church has been frequently shown.

(8194) And he went behind them. That this signifies protection lest the falsity of evil should flow into the will, is evident from the signification of "going behind" the sons of Israel, as being protection lest the Egyptians should attack; in the internal sense, lest the falsities from evil which are signified by "the Egyptians" should flow in (n. 8132, 8135, 8148). That it denotes lest they should flow into the will, is because in the Grand Man, or in the spiritual world, the things of the will are presented at the back, or behind, and those of the understanding in front, or before. As regards influx into the will and into the understanding of man, be it known that the Lord takes the utmost care lest the infernals flow into a man's will; for if they were to flow into his will after he had been regenerated or made a church, it would be all over with him, because his will is nothing but evil. Hence it is that the man of the spiritual church is regenerated by the Lord in respect to the intellectual part, and that a new will is formed in this part, which is completely separated from the will that the man has by heredity (n. 863, 875, 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113). From all this it can now be seen whence it is that by "he went behind them" is signified protection lest the falsity of evil should flow into the will.

(8195) And the pillar of cloud set out from before them, and stood behind them. That this signifies the presence of the Lord protecting the things of the will, as it had previously protected those of the understanding, is evident from the signification of "the pillar of cloud," as being the presence of the Lord (see n. 8110), it being an angelic choir in which the Lord was; and from the signification of "from before them," as being the understanding, and of "behind them," as being the will (of which just above, n. 8194); that protection is meant is evident.

(8196) And it came between the camp of the Egyptians and the camp of Israel. That this signifies between the falsities of evil on the one side and the truths of good on the other, is evident from the signification of "camp," as being goods and truths in the complex (of which just above, n. 8193); thus, in the opposite sense, evils and falsities also in the complex. Consequently "the camp of the Egyptians" denotes falsities of evil, because by "the Egyptians" are signified falsities from evil (see n. 8132, 8135, 8148); and "the camp of Israel" denotes the goods of truth, because by "Israel" are signified the truths which are from good (see n. 7957). That "to come between them" denotes to prevent the falsities from evil from flowing in, is evident.

(8197) And it was a cloud and darkness. That this signifies the condensation of falsity from evil on the one side, and that it lighted up the night, signifies the enlightenment of truth from good on the other, is evident from the signification of a "cloud and darkness," as being the condensation of falsity from evil (that a "cloud" denotes falsity see n. 1043, 1047, 8137, 8138; also "darkness," n. 1839, 1860, 4418, 4531, 7688, 7711); and from the signification of "to light up the night," as being the enlightenment of truth by good. (That the "pillar of fire by night" denotes a state of obscurity tempered by enlightenment by good, see n. 8108.) [2] In regard to this circumstance, that the pillar brought darkness upon the Egyptians, and gave light to the sons of Israel, the case is as follows. The presence of the Lord, here signified by "the pillar," is heavenly light itself, from which heaven has its light, and this light is a thousand times brighter than the noonday light of the world. But the same light becomes thick darkness with the evil: even if they are in the light itself, and it becomes thicker darkness in proportion as the falsity from evil is denser with them. The reason is that the truth Divine proceeding from the Lord appears before the eyes of the angels as light, but to those who are in falsities from evil it cannot appear as light, but as thick darkness, for falsity is opposite to truth and extinguishes truth. Hence it is that the pillar, which was the presence of the Lord, brought cloud and darkness on the Egyptians, because by "the Egyptians" are signified those who are in falsities from evil, and that it lighted up the night with the sons of Israel, because by "the sons of Israel" are signified those who are in truth from good. That the Lord appears to everyone according to his quality, see n. 1861, 6832.

(8198) And the one came not near the other. That this signifies consequently no communication, is evident from the signification of "coming near," as being influx and communication (see n. 8159).

(8199) All the night. That this signifies in the obscure state, is evident from the signification of "the night," as being a state of obscurity in respect to the truth and good of faith (see n. 1712, 6000). By "the night" is here meant that obscurity which follows immediately after temptations; for they who are liberated from temptations first come into obscurity before they come into clearness, because the falsities and evils that are injected by the hells adhere to them awhile, and are not dissipated except successively.

(8200) And Moses stretched out his hand over the sea. That this signifies the rule of the power of truth Divine over hell, is evident from the signification of "stretching out the hand," as being the rule of power (see n. 7673, 8183); from the representation of Moses, as being truth Divine (of which frequently); and from the signification of "the sea," here the sea Suph, as being hell (n. 8099, 8137, 8138). It is said "the rule of the power of truth Divine," because all Divine power is through the truth which proceeds from the Lord. This created all things, according to this in John: All things were made by means of the Word, and without Him was not anything made that was made (John 1:3); "the Word" denotes the Lord as to Divine truth; by means of this truth all things in heaven and in hell are set in order; from this also is all order on the earth; all the miracles were brought by means of it; in short, Divine truth has in it all power, insomuch that it is power itself. There are some in the other life who are in truth in advance of others, and they are in such power therefrom that they can pass through the hells without any danger. They who are in the hells flee in every direction at their presence. There are some also who by means of truth from the Divine exercise power magically. Of the Lord's Divine mercy more shall be said of both of these at the end of the chapters, when the hells will be spoken of. They who pay attention to the causes of things from things external and earthly, cannot perceive otherwise than that truth from the Divine is a mere affair of thought, of no real essence; but on the contrary it is the veriest essentiality from which are all the essences of things in both worlds, the spiritual and the natural.

(8201) And Jehovah made the sea to go away by a strong east wind. That this signifies the means of the dissipation of falsity, is evident from the signification of "making to go away," as being to dissipate; from the signification of "the sea," as being falsity, for by "the sea" are here signified its waters, which denote falsities (see n. 8137, 8138); and from the signification of "an east wind," as being a means of destruction (see n. 7679), here of the destruction of falsity, thus of its dissipation.

(8202) Al the night, signifies in an obscure state (as above, n. 8199).

(8203) And made the sea dry. That this signifies the dissipation of falsity, is evident from the signification of "the sea," as being falsity (as just above, n. 8201); and from the signification of "making it dry," as being its dissipation. (That "to pass over on the dry" or arid, when said in respect to the waters of that sea when removed, denotes in safety, and without any influx of falsity, see above, n. 8185.)

(8204) And the waters were cleft asunder. That this signifies separation from truths, and removal, is evident from the signification of "the waters were cleft asunder," as being the dissipation and separation of falsity (of which above, n. 8184), thus separation from truths, and removal.

(8205) And the sons of Israel came into the midst of the sea in the dry. That this signifies the entrance and passage of those who were of the spiritual church, through hell in safety, and without any influx of falsity, is evident from what was unfolded above (n. 8185), where like words occur.

(8206) And the waters were a wall to them on their right hand, and on their left. That this signifies that they were withheld from falsities on every side, is evident from the signification of “the waters” of that sea, as being falsities from evil (see n. 8137, 8138); from the signification of “were a wall to them,” as being to be withheld from them (of which below); and from the signification of “on their right hand and on their left,” as being on every side. That “to be a wall to them,” when said of waters by which are signified falsities, denotes to be withheld from falsities, is because the case with man is this. When a man is kept by the Lord in good and truth, then falsities and evils are removed, and being removed they stand round like a wall, for they cannot enter into the sphere where good and truth are. The reason is, that in good and truth the Lord is present, and the presence of the Lord puts away evil and falsity on every side; for good and truth are absolutely opposite to evil and falsity, and therefore they cannot be together without one destroying the other. But indeed good with truth destroys, that is, removes, evil with falsity, because the former is Divine and consequently has all power, whereas the latter is infernal and consequently has no power. The former acts from things internal, but the latter from things external. When evils with falsities are removed in a man, they as before said stand round like a wall, and are in the perpetual endeavor to rush in; but this they cannot do, because the presence of the Lord, which is in good and truth, wards them off. This is what is signified by the waters being a wall unto them on their left hand and on their right. That man is withheld from evil and falsity by being kept in good and truth by the Lord, see n. 1581, 2406, 4564. But no one can be withheld from evil and kept in good, unless he has received this capacity by means of the exercise of charity in the world. This is effected by means of a life of good, or a life according to the truths of faith, consequently by means of the affection or love of good. He who by reason of his life has the love and affection of good, can be in the sphere of good and truth; but not he who by his life has put on a nature of evil.

(8207) Verses 23-25. And the Egyptians pursued, and came after them, all Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea. And it was in the morning watch, and Jehovah looked forth to the camp of the Egyptians in the pillar of fire and of cloud, and troubled the camp of the Egyptians. And He took off the wheel of his chariots, and he drew it in heaviness; and the Egyptian said, I will flee before Israel, because Jehovah wageth war for them against the Egyptians. "And the Egyptians pursued," signifies an endeavor of falsity from evil to inflict violence; "and came after them," signifies the endeavor of the influx; "all Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea," signifies memory-knowledges from a perverted understanding, doctrinal things of falsity, and reasonings, that they filled hell; "and it was in the morning watch," signifies the state of thick darkness and destruction of those who are in falsity from evil, and the state of enlightenment and salvation of those who are in truth and good; "and Jehovah looked forth to the camp of the Egyptians," signifies the extension thence of Divine influx toward those who were endeavoring to inflict violence by means of falsities; "in the pillar of fire and of cloud," signifies the presence in this manner of Divine good and truth there; "and troubled the camp of the Egyptians," signifies that the consequent extensions of falsity and evil returned upon them; "and He took off the wheel of his chariots," signifies the power of inflicting falsities taken away; "and he drew it in heaviness," signifies resistance and impotence; "and the Egyptian said," signifies the thought under these circumstances; "I will flee before Israel," signifies separation from those who are in the good of truth and the truth of good; "because Jehovah wageth war for them against the Egyptians," signifies that the Lord alone sustains the fight against falsities and evils.

(8208) And the Egyptians pursued. That this signifies the endeavor of falsity from evil to inflict violence, is evident from the signification of "pursuing," when done by the Egyptians, as being an endeavor to subjugate (see n. 8136, 8152, 8154), thus to inflict violence; and from the representation of the Egyptians, as being those who are in falsities from evil (n. 8132, 8135, 8136, 8146, 8148), thus also the falsities from evil.

(8209) And came after them. That this signifies the endeavor of the influx, is evident from the signification of “to come after” anyone, when said of those who are in falsities from evil, as being an endeavor to inflict violence by means of an influx of falsity from evil (see n. 8187). It denotes an endeavor, because infernal genii and spirits cannot inflict evil on the good, but nevertheless constantly endeavor to do so. There is a sphere exhaling from the hells which may be called a sphere of endeavors, and which is a sphere of doing evil. I have several times been allowed to perceive this sphere. The endeavor in it is constant, and as soon as any opportunity offers, the effect breaks forth from it. But this sphere is restrained by the sphere of the endeavors of heaven which is from the Lord, and is a sphere of imparting benefits, in which is all power, because it is from the Divine. Nevertheless equilibrium is maintained between these diametrically opposite endeavors, to the intent that man may be in freedom, and thus in choice, and that he can be reformed; for all reformation is in freedom, and without freedom there is no reformation. Spiritual endeavor is the same as will. During man’s reformation he is kept in equilibrium (that is, in freedom) between willing good and willing evil; and insofar as he then accedes to willing what is good, so far he accedes to heaven and recedes from hell; and so far the new will which he then receives from the Lord prevails against his own will which he received by inheritance from his parents and afterward by actual life. When therefore a man has been so far reformed that he wills good and is affected with it, then good removes evil, because the Lord is present in good; for good is from the Lord, thus it is His, nay, it is Himself. From all this it can be seen how the case is with the endeavor of the influxes with man.

(8210) All Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea. That this signifies memory-knowledges from a perverted understanding, doctrinal things of falsity, and reasonings, that they filled hell, is evident from the signification of the "horses of Pharaoh," as being memory-knowledges from a perverted understanding; from the signification of the "chariots of Pharaoh," as being doctrinal things of falsity; from the signification of the "horsemen of Pharaoh," as being reasonings therefrom (concerning all which see above, n. 8146, 8148); and from the signification of "into the midst of the sea," as being to fill hell. [2] That these three things of Pharaoh's army, namely, horses, chariots, and horsemen, are here mentioned again, is because the last state of the devastation of those of the church who had been in faith separate from charity and in a life of evil is now at hand, which state is the state of being cast into hell; and to be cast into hell is to be crowded by falsities from evil. For when the evil have been devastated as to all truth and good and have been left to the evil of their life and to the falsity thence derived, then the hells with which they had communicated by the evils of their life are opened, and then all those evils which they have appropriated to themselves rush into them, and the falsities which pour forth from the evils then constitute a sphere around them, which sphere appears like a dense cloud, or like water. When this takes place, they are then in hell; for they are then shut off from all communication with heaven, and are also separated from other hells. This is called "casting into hell." [3] This is the reason why now, when they entered into the midst of the sea, mention is made of "horses, chariots, and horsemen;" for as already said, the "sea Suph" signifies hell; and "horses, chariots, and horsemen" signify all the falsities and all things of falsity from evil, which are now let into them in order that in this manner they may be separated from the other hells by the whole nature of falsity from evil. These are the subjects specifically treated of in the verses which now follow (verses 24 to 28).

(8211) And it was in the morning watch. That this signifies a state of thick darkness and of the destruction of those who are in falsity from evil, and a state of the enlightenment and salvation of those who are in truth from good, is evident from the signification of "the morning watch," as being a state of enlightenment and salvation, and in the opposite sense, a state of thick darkness and destruction. The reason why "the morning watch" has this signification, is that in the other life states of faith and love are like the times of the day in the world, namely, like morning, noon, evening, and night; and therefore these times also correspond to those states (see n. 2788, 5672, 5962, 6110). Moreover states vary in much the same manner. The end and the beginning of these variations is "morning," and specifically, "daybreak," for then the night is ended, and the day begins. In the state to which morning corresponds, the good begin to be enlightened in respect to the things which are of faith, and to grow warm in respect to the things which are of charity, and conversely, the evil then begin to be darkened by falsities, and to be chilled by evils; consequently to them morning is a state of thick darkness and destruction, while to the good it is a state of enlightenment and salvation. [2] From these states in heaven arise the states of light and heat, and also the states of thick darkness and cold on earth, which states succeed each other every year and every day; for whatever exists in the natural world has its origin and cause from things which exist in the spiritual world, because universal nature is nothing else than a theater representative of the Lord's kingdom (3483, 4939, 5173, 5962); whence come the correspondences. The variations of light and shade and also of heat and cold on earth are indeed from the sun, that is, from the difference of its altitudes, every year and every day, in the several regions of the earth; but these causes, which are proximate, and in the natural world, were created according to the things in the spiritual world, as by their prior and efficient causes, which are the causes of the posterior causes that exist in the natural world. For nothing which is in order ever exists in the natural world that does not derive its cause and origin from the spiritual world, that is, through the spiritual world from the Divine. [3] As, relatively to the good, "morning" signifies the beginning of enlightenment and salvation, and relatively to the evil, the beginning of thick darkness and destruction, therefore it is here said that in the morning watch Jehovah looked forth to the camp of the Egyptians and troubled it, and then that He took off the wheel of the chariots, and shook out the Egyptians into the midst of the sea; and on the other hand that He saved the sons of Israel. From all this it can now be seen what is signified in the spiritual sense by the following passages in the Word: In the day thou shalt make thy plant to grow, and in the morning thy seed to blossom (Isa. 17:11). About the time of evening behold terror; before the morning he is not (Isa. 17:14). O Jehovah be Thou their arm every morning, our salvation also in the time of distress (Isa. 33:2). Thus saith the Lord Jehovih, An evil, an only evil; behold it cometh. An end is come, the end is come. The morning is come upon thee, O inhabitant of the land; the day of tumult is near (Ezek. 7:5-7). So did Bethel to you because of the wickedness of your wickedness; in the morning shall the king of Israel be utterly cut off (Hos. 10:15). Make me hear Thy mercy under the morning; deliver me from mine enemies, O Jehovah (Ps. 143:8, 9). Also that when the dawn arose the Lord saved Lot, and made it rain sulphur and fire upon Sodom and Gomorrah (Gen. 19:15, 24). [4] As "morning" signifies the state of enlightenment and salvation of the good, and the state of thick darkness and destruction of the evil, therefore also "morning" signifies the time of the Last Judgment, when they are to be saved who are in good, and they are to perish who are in evil; consequently it signifies the end of a former church, and the beginning of a new church, which things are signified in the Word by the Last Judgment (n. 900, 931, 1733, 1850, 2117-2133, 3353, 4027, 4535). This is signified by "morning" in these passages: He said unto me, Until evening, the morning, two thousand three hundred; and then shall the holy thing be justified (Dan. 8:14). In the morning, in the morning, will Jehovah give judgment for the light, it will not be lacking; I will cut off nations, their corners shall be devastated (Zeph. 3:5, 6). One crying unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye are seeking, seek ye, return, come (Isa. 21:11, 12). In these passages "morning" denotes the Lord's coming and the enlightenment and salvation then, thus a new church; "night" denotes the state of man and of the church at that time, that they would be in mere falsities from evil. [5] It is said "the morning watch," because the night was divided into watches, of which the last of the night and the first of the day was the morning watch. These watchmen used to be upon the walls, spying whether an enemy was coming, and by a cry announcing what they saw. By them, in the internal representative sense, is meant the Lord, and by their watch His continual presence and protection (n. 7989), as in David: Thy watchman will not slumber. Behold, the watchman of Israel shall neither slumber nor sleep. Jehovah is thy watchman; Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, or the moon in the night. Jehovah shall guard thee from all evil; He shall guard thy soul (Ps. 121:3-7). Moreover by "watchmen" are meant prophets and priests, consequently the Word, in these passages: I have set watchmen upon thy walls, O Jerusalem; in all the day and all the night they shall not be silent, making mention of Jehovah (Isa. 62:6). It is a day, the watchmen shall cry in Mount Ephraim, Arise ye, and let us go up to Zion, unto Jehovah our God (Jer. 31:6).

(8212) And Jehovah looked forth to the camp of the Egyptians. That this signifies the extension thence of Divine influx toward those who were endeavoring to inflict violence by means of falsities, is evident from the signification of “looking forth,” when predicated of Jehovah, as being the extension of His influx; for it is evident that the Lord’s looking forth to anyone denotes influx, because He then presents Himself as present, and gives a perception of good and truth to those who are in truth from good from Himself, which is done by means of influx. Hence it is that when the angels look at anyone they pour into him the affection that belongs to their life. And from the signification of “the camp of the Egyptians,” as being falsities from evil (n. 8193, 8196); and because they who were in falsities from evil then pursued the sons of Israel, there is also signified the endeavor to inflict violence by means of falsities (n. 8208).

(8213) In the pillar of fire and cloud. That this signifies the presence of Divine good and truth there, is evident from the signification of “the pillar of fire and of cloud,” as being the presence of the Lord (n. 8110), consequently of Divine good and truth; for where the Lord is, there are good and truth. (As to what is specifically signified by “the pillar of fire and of cloud,” see n. 8106-8108.)

(8214) And troubled the camp of the Egyptians. That this signifies that the consequent extensions of falsity from evil returned upon them, is evident from the signification of "troubling the camp of the Egyptians," as being the return upon them of the falsities from evil which they were endeavoring to inflict on those who were in truth and good. These things are signified by these words because the presence of the Lord with the evil leads to this effect; for the evil who by means of injections of falsity and evil desire to inflict violence on the good, cast themselves into the penalty of retaliation, which is, that the falsities and evils which they endeavor to inflict, fall back on themselves. This punishment, which is called the punishment of retaliation, comes from the following law of order in heaven: "All things whatsoever ye would that men should do to you, do ye even so to them: this is the law and the prophets" (Matt. 7:12); and therefore they who do what is good from good, or from the heart, receive what is good from others; and also on the other hand, they who do what is evil from evil, or from the heart, receive what is evil from others. Hence it is that every good has its reward attached to it, and every evil its punishment (n. 696, 967, 1857, 6559). From all this it is now evident that by "Jehovah troubled the camp of the Egyptians," is signified that the extensions of falsity from evil returned upon them, and caused the trouble. That this arises with the evil through the presence of the Lord, see n. 7989.

(8215) And He took off the wheel of his chariots. That this signifies the power of inflicting falsities taken away, is evident from the signification of "to take off," as being to take away; from the signification of "a wheel," as being the power of advancing (of which below); and from the signification of “the chariots of Pharaoh,” as being doctrinal things of falsity (see n. 8146, 8148), thus falsities. What a “wheel” signifies in the genuine sense, can be seen from the signification of a “chariot.” Chariots were of two kinds: there were chariots for conveying merchandise, and chariots for war. By chariots for conveying merchandise were signified doctrinal things of truth, and in the opposite sense doctrinal things of falsity; and by chariots for war were also signified doctrinal things in both senses, but fighting ones, thus the truths themselves, and the falsities themselves, prepared for war. From this it can be seen what is meant by “the wheel of a chariot,” namely, the power of advancing, here of inflicting falsities and of fighting against truths. As this power belongs to man’s intellectual part, by a “wheel” is also signified the intellectual part in respect to those things which are of doctrine. [2] In the other life there frequently appear chariots laden with merchandise of various kinds; the chariots differ in form and size; and when they appear, there are signified by them truths in their complex, or doctrinal things, which are as it were receptacles of truth; and by the merchandise are signified knowledges of various use. These things appear when the angels discourse in heaven about doctrines; for as their discourse cannot be comprehended by those who are beneath, it is presented representatively, and as before said, to some by means of chariots, in which each and all things of the discourse are presented in a form, and before the eyes, from which the contents of the discourse can be comprehended and seen in a moment; some in the form of the chariot; some in its construction; some in its color; some in its wheels; some in the horses which draw it; some in the merchandise which the chariot conveys. It is from these representatives that "chariots" in the Word signify doctrinal things. [3] From this it can in some measure be seen that by the "wheel of chariots" is signified the power of understanding; for as a chariot moves and goes forward by means of the wheels, so the truths which are of doctrinal things move forward by means of the understanding. This is also signified by "wheels" in Isaiah: Whose arrows are sharp, and all the bows bent; the hoofs of his horses are accounted as rock; his wheels as a whirlwind (Isa. 5:28); speaking of him who vastates truth: "arrows" denote falsities; and a "bow" the doctrine of falsity (n. 2686, 2709); "the hoofs of the horses" denote sensuous memory-knowledges from a perverted understanding (n. 7729); "wheels," the powers of perverting and destroying truths, like a whirlwind. [4] In Ezekiel: I saw the living creatures, when behold one wheel on the earth with the living creatures, beside the four faces thereof. The appearance of the wheels and their work was as the look of a beryl; and they four had the same likeness; moreover their appearance and their work was as it were a wheel in the midst of a wheel; where they went, they went upon their four squares; they turned not when they went. [As for] their circles, they had height and they had fear; moreover their circles were full of eyes round about for them four: thus when the living creatures went, the wheels went with them;

the spirit of the living creatures was in the wheels (Ezek. 1:15-20; also 10:9-17); by the "four living creatures" which were cherubs, is signified the providence of the Lord (n. 308); by the "wheels," Divine intelligence, or foresight; from which it is said that "the wheels went together with the living creatures," and that "their circles were full of eyes," also that "the spirit of the living creature was in them," that is, the truth of wisdom. [5] In Daniel: I saw even until the thrones were cast forth, and the Ancient of days did sit: His garment like the white snow; the hair of His head like the clean wool; His throne flames of fire; His wheels burning fire (Dan. 7:9); here "the Ancient of days" denotes the Lord as to Divine good; "the thrones cast forth" denote falsities; "His garment" denotes truth Divine in the external form; "the hair of His head" denotes good Divine in the external form; "His throne" denotes heaven and the church; the "wheels" denote the things of wisdom and of intelligence, thus truths Divine; "burning fire" denotes the things of love and charity. Under the ten basins around the temple of Solomon there were also wheels of brass; the work of the wheels was like the work of a chariot wheel; their hands, and their backs, and their tires, and their spokes, were all molten (1 Kings 7:30-33); by these "basins" or "bases" were signified receptacles of the truth, by means of which a man is purified and regenerated; by the "wheels" were signified the intellectual powers, whereby is advancement.

(8216) And he drew it in heaviness. That this signifies resistance and impotence, is evident from the signification of a “wheel,” as being the power of inflicting falsities (see n. 8215); consequently “to draw it in heaviness” denotes a hindering by means of resistance, and the consequent impotence.

(8217) And the Egyptian said. That this signifies the thought, namely of those who were in falsities from evil, is evident from the signification of “saying,” when evil assails, as being thought (see n. 7094, 7107, 7244, 7937); and from the signification of “the Egyptian,” as being those who were in falsities from evil (n. 8132, 8135, 8146, 8148).

(8218) I will flee before Israel. That this signifies separation from those who are in the good of truth and the truth of good, is evident from the signification of “fleeing,” as being separation (see n. 4113, 4114, 4120); and from the representation of Israel, as being those who are of the spiritual church, or what is the same, who are in the good of truth and the truth of good (n. 7957).

(8219) For Jehovah wageth war for them against the Egyptians. That this signifies that the Lord alone sustains the fight against falsities and evils, is evident from what was unfolded above (n. 8175), where like words occur.

(8220) Verses 26-28. And Jehovah said unto Moses, Stretch out thy hand over the sea, and let the waters return upon the Egyptians, upon his chariots, and upon his horsemen. And Moses stretched out his hand over the sea, and the sea returned, at the turn of the morning, to the strength of its flow; and the Egyptians fled to meet it; and Jehovah shook out the Egyptians into the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the army of Pharaoh that came after them into the sea; there was not left of them even one. “And Jehovah said unto Moses,” signifies influx; “Stretch out thy hand over the sea,” signifies the rule of the power of truth Divine over hell; “and let the waters return upon the Egyptians,” signifies that the falsities would flow back to them, and would environ those who are in falsities from evil; “upon his chariots and upon his horsemen,” signifies doctrinal things of falsity, and reasonings from a perverted understanding; “and Moses stretched out his hand over the sea,” signifies, as above, the rule of Divine power over hell; “and the sea returned, at the turn of the morning, to the strength of its flow,” signifies the flowing back to them of the falsities from evil, by reason of the presence of the Lord; “and the Egyptians fled to meet it,” signifies that they immersed themselves in the falsities from evil; “and Jehovah shook out the Egyptians into the midst of the sea,” signifies that thus they cast themselves into hell, where are falsities from evil; “and the waters returned,” signifies the return of the falsities into them; “and covered the chariots, and the horsemen, even all the army of Pharaoh,” signifies that their own falsities hid them; “that came in after them into the sea,” signifies that took possession of them; “there was not left of them even one,” signifies all and each.

(8221) And Jehovah said unto Moses. That this signifies influx, is evident from the signification of “Jehovah said,” when concerning the rule of power to be exercised by means of Divine truth, which is represented by Moses, as being influx (see also n. 7291, 7381).

(8222) Stretch out thy hand over the sea. That this signifies the rule of the power of truth Divine over hell, is evident from what was unfolded above (n. 8200), where are like words.

(8223) And let the waters return upon the Egyptians. That this signifies that the falsities from evil would flow back to those, and would environ those, who are in falsities from evil, is evident from the signification of "waters," as being falsities (n. 6346, 7307, 8137, 8138); consequently by "let the waters return" is signified the flowing back or return of the falsity, here also an environment, because by the waters of the sea Suph, which denote the falsities from evil of those who being of the church had been in faith separate and in a life of evil; and from the signification of "the Egyptians," as being those who are in falsities from evil (of which frequently above). How the case herein is, that the falsities would flow back or return to those who intended to pour them forth upon those who were in truth and good, who are represented by the sons of Israel, see above (n. 8214), namely, that the evil which is intended to others returns upon themselves, and that this arises from the law of Divine order: "Do not to another save only what thou wouldest others should do to thee" (Matt. 7:12). From this law, which in the spiritual world is constant and perpetual, the laws of retaliation delivered in the representative church derived their origin; namely, the following: If any harm shall happen, thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, blow for blow (Exod. 21:23-25). If a man hath caused a blemish in his neighbor; as he hath done, so shall it be done to him; fracture for fracture, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be caused in him (Lev. 24:19, 20). If a witness shall answer a lie against his brother, ye shall do to him as he had thought to do to his brother (Deut. 19:18, 19). From these passages it is clearly evident that these laws originate from that universal law which in the spiritual world is constant and perpetual, namely, that thou art not to do to others except as thou wouldst that others should do to thee. Thus it is clear how it is to be understood that the falsities from evil which are intended to be inflicted on others, flow back or return upon the persons themselves. [2] But the case with this law in the other life is further as follows. When the like, or retaliation, is evil, it is inflicted by the evil, and never by the good; that is, it comes from the hells, and never from the heavens. For the hells, or the evil who are there, are in the continual cupidity of doing evil to others, for this is the very delight of their life; and therefore as soon as it is permitted, they do evil, caring not to whom, whether he is evil or good, whether he is a companion or an enemy; and as it is from a law of order that evil returns upon those who intend evil, consequently, when it is permitted by the law, they rush on them. This is done by the evil who are in the hells, never by the good who are in the heavens, for these latter are in the continual desire of doing good to others, because this is the delight of their life; and therefore as soon as there is an opportunity, they do good both to foes and to friends; nay, they do not resist evil, for the laws of order defend and protect what is good and true. Hence it is that the Lord says, “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say to you that evil must not be resisted. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say to you, Love your enemies, bless them that curse you, impart benefits to them that hate you; that ye may be sons of your Father in the heavens” (Matt. 5:38, 39, 43-45). [3] It frequently happens in the other life that when evil spirits wish to inflict evil on the good, they are grievously punished, and that the evil which they intend to others returns upon themselves. At the time this appears as if it were revenge from the good; but it is not revenge, neither is it from the good, but from the evil, to whom an opportunity is then given from the law of order. Nay, the good do not wish evil to them, but still they cannot take away the evil of punishment, because they are then kept in the intention of good-just like a judge when he sees a malefactor being punished, or like a father when he sees his son punished by his master. The evil who punish do it from the cupidity of doing evil; but the good from the affection of doing good. From all this it can be seen what is meant by the Lord’s words concerning love for an enemy, in Matthew, as above; and concerning the law of retaliation, which was not abrogated by the Lord, but explained; namely, that they who are in heavenly love ought not to have delight in retaliation or revenge, but in imparting benefits; and that the very law of order, which protects what is good, performs it from itself, through the evil ones.

(8224) Upon his chariots, and upon his horsemen. That this signifies doctrinal things of falsity, and reasonings from a perverted understanding, is evident from the signification of the "chariots of Pharaoh," as being doctrinal things of falsity (see n. 8146, 8148, 8215); and from the signification of "horsemen," as being reasonings from a perverted understanding (see n. 8146, 8148).

(8225) And Moses stretched out his hand over the sea, signifies the rule of Divine power over hell (as above, n. 8200, 8222).

(8226) And the sea returned, at the turn of the morning, to the strength of its flow. That this signifies the flowing back to them of the falsities from evil by reason of the presence of the Lord, is evident from the signification of "returning," when said of the falsities from evil which are signified by the "waters of the sea Suph," as being a flowing back or return to them (of which just above, n. 8223); from the signification of "the sea," here of the waters of the sea, as being falsities from evil which are in hell (n. 6346, 7307, 8137); from the signification of "the turn of the morning," as being the presence of the Lord (of which in what follows); and from the signification of "to the strength of its flow," as being according to the general state and order in hell; for in the hells there is order equally as in the heavens, because in the hells there is consociation by means of evils, as in the heavens by means of goods, but the consociation in the hells is like that of robbers. That "at the turn of the morning" denotes the presence of the Lord, can be seen from what was shown above concerning the morning (in n.

8211), namely, that "the morning" denotes a state of thick darkness and destruction to the evil, and a state of enlightenment and salvation to the good, and this from the mere presence of the Lord (n. 7989, 8137, 8138, 8188), that is, from the presence of His Divine Human (n. 8159). [2] The like to what is here said of "the Egyptians" is said of "Babel" in Jeremiah: He is the Former of all things, chiefly of the rod of His inheritance, Jehovah Zebaoth is His name. Thou art my hammer, weapons of war; and by Thee will I scatter the nations; and by Thee will I destroy kingdoms; and by Thee will I scatter the horse and his rider; and by Thee will I scatter the chariot and him that is borne therein; and I will recompense to Babel and to all the inhabitants of Chaldea all their evil that they have done in Zion before your eyes (Jer. 51:19-21, 24); by "Babel" here are signified those who have been of the church and have profaned good; and by "Chaldea," those who have profaned truth; their intellectual part and the derivative doctrinal things and reasonings are here also signified by "horse," "chariot," and "him that is borne therein;" and vastation, by their "being scattered." The Lord as to the Divine Human, by virtue of whose presence their scattering is effected, is meant by these words: "He is the Former of all things, chiefly of the rod of His inheritance, Jehovah Zebaoth is His name; Thou art my hammer and weapons of war; and by Thee will I scatter the nations; and by Thee will I destroy kingdoms;" "nations" denote evils, and "kingdoms" falsities. From all this also it is evident that the evils which they do to others flow back or return upon themselves, for it is said that “their evil shall be recompensed to them;” and also in various places in the Word it is said that in the day of visitation vengeance shall be taken, and that there shall be an avenging.

(8227) And the Egyptians fled to meet it. That this signifies that they immersed themselves in the falsities from evil, is evident from the signification of “fleeing to meet the sea,” as being to immerse themselves in the falsities from evil which are signified by the waters of that sea (see n. 8226). The case herein is this. He who does not know the interior things of causes, cannot believe otherwise than that the evils which befall the evil, such as punishments, vastations, damnations, and finally casting into hell, are from the Divine; for so it does absolutely appear, because such things arise from the presence of the Divine (n. 8137, 8138, 8188); but still nothing of the kind befalls them from the Divine, but from themselves. The Divine and its presence have for their sole end the protection and salvation of the good; and when the Divine is present with these, and protects them against the evil, then the evil are still more inflamed against them, and more still against the Divine Itself, for this latter they hate most intensely (they who hate good, intensely hate the Divine); consequently they make an attack upon these, and insofar as they do this, so far do they by virtue of the law of order cast themselves into punishments, vastations, damnation, and at last into hell. From all this it can be seen that the Divine (that is, the Lord) does nothing but good, and does evil to no one, but that they who are in evil cast themselves into such things. This is what is signified by “the Egyptians fled to meet the sea,” that is, that they immersed themselves in falsities from evil. [2] As regards this matter something further shall be said. It is believed that evils too are from the Divine, because the Divine permits them, and does not take them away; and he who permits and does not take away when he is able, appears to will, and thus to be the cause. But the Divine permits because it cannot prevent, or take away; for the Divine wills nothing but good; and if it were to prevent and take away evils, that is, those of punishments, vastations, persecutions, temptations, and the like, then it would will evil, for then such persons could not be amended, and evil would increase until it had the dominion over good. The case herein is like that of a king who acquits the guilty: he is the cause of the evil afterward done by them in the kingdom; and is also the cause of the consequent license taken by others; not to mention the fact that the evil person would be confirmed in evil; and therefore a just and good king, though able to take away punishments, nevertheless cannot do it, for in this way he would not do good, but evil. Be it known that all the punishments, and also the temptations, in the other life, have good as their end.

(8228) And Jehovah shook out the Egyptians into the midst of the sea. That this signifies that thus they cast themselves into hell where are falsities from evil, is evident from the signification of “shaking out into the midst of the sea,” as being to cast into falsities from evil, for these falsities are signified by the waters of that sea (see n. 6346, 7307, 8137, 8138). That evils which in the sense of the letter of the

Word are attributed to Jehovah-that is, to the Lord-are from the very ones who are in evil, and nothing of them from the Lord, and that the Word in its internal sense is so to be understood, see n. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8227.

(8229) And the waters returned. That this signifies the return of the falsities into them, is evident from what was unfolded above (n. 8223, 8226).

(8230) And covered the chariots, and the horsemen, even all the army of Pharaoh. That this signifies that their own falsities hid them, is evident from the signification of "covering," as being to overwhelm, and thus to hide; and from the signification of "the chariots and the horsemen of Pharaoh," as being doctrinal things of falsity, and reasonings, fighting against truths and goods, in general the very falsities from evil. (That "chariots" denote doctrinal things of falsity, and "horsemen" reasonings from a perverted understanding, see n. 8146, 8148; and that they denote these fighting against truths and goods, n. 8215.)

(8231) That came after them into the sea. That this signifies that took possession of them, is evident from the signification of "those which came after them," when said of the waters of the sea, by which are signified falsities from evil, as being to take possession of.

(8232) There was not left of them even one. That this signifies all and each, is evident without explication. In this verse the subject treated of is the immersion or casting into hell of those who have been in falsities from evil. But what immersion and casting into hell are, is known to few, it being supposed that it is a casting down into a certain place where is the devil with his crew, who torment those who are there. But such is not the case with this matter. Casting into hell is nothing else than a crowding by mere falsities which are from evil, in which evil they had been when in the world. When they have been crowded there by these falsities, they are in hell, and the evils and falsities in which they then are, torment them. But the torment does not arise from their grieving at the evil which they have done, but from their not being able to do evil, which is the delight of their life; for when they do evil to others in hell, they are punished and tormented by those to whom they do it. They chiefly do evil to one another from the cupidity of exercising command, and of subjugating others with this end in view, which is done (if others do not suffer themselves to be subjugated) by a thousand methods of punishments and torments. But the lordships there, which they continually aspire to, take turns, those who had punished and tormented others being subsequently punished and tormented by these others; and this until at last this kind of ardor abates from the fear of the penalty. From all this it can now be seen whence comes hell, and what hell is. The fire of hell is nothing else than concupiscence originating in the love of self, which inflames and torments (n. 6314, 7324, 7575).

(8233) Verses 29-31. And the sons of Israel went on the dry into the midst of the sea; and the waters were a wall to them on their right hand, and on their left. And Jehovah saved Israel on this day out of the hand of the Egyptians;

and Israel saw the Egyptians dead upon the seashore. And Israel saw the great hand which Jehovah wrought on the Egyptians, and the people feared Jehovah; and they believed in Jehovah, and in His servant Moses. "And the sons of Israel went on the dry into the midst of the sea," signifies that they who were in the good of truth and the truth of good passed safely through that hell without infestation; "and the waters were a wall unto them on their right hand, and on their left," signifies that they were withheld from falsities on every side; "and Jehovah saved Israel on this day out of the hand of the Egyptians," signifies that in this state the Lord protected those who were of the spiritual church from all violence by reason of falsities from evil; "and Israel saw the Egyptians dead upon the seashore," signifies the view of the damned scattered here and there; "and Israel saw the great hand which Jehovah wrought on the Egyptians," signifies the acknowledgment of the Lord's omnipotence; "and the people feared Jehovah," signifies adoration; "and they believed," signifies faith and trust; "in Jehovah, and in His servant Moses," signifies the Lord as to Divine good, and as to Divine truth proceeding from Him and ministering.

(8234) And the sons of Israel went on the dry into the midst of the sea. That this signifies that they who were in the good of truth and the truth of good passed safely through that hell without infestation, is evident from what was unfolded above (n. 8185), where are the like words. It is said "in the good of truth and in the truth of good," and there is meant the spiritual church; for they who are of this church are first in the good of truth, and afterward in the truth of good; for at first they do what is good because the truth prescribes that it ought to be done, consequently from obedience; but afterward they do what is good from affection. Then they see truth from good and also do it. From this it is evident that before the man of the spiritual church receives a new will from the Lord, that is, before he has been regenerated, he does truth from obedience; but after he has been regenerated he does truth from affection, and then, to him, truth becomes good, because it is of the will. For to act from obedience is to act from the intellectual part; but to act from affection is to act from the will part. From this also it is that they who do truth from obedience are men of the external church; but they who do it from affection are men of the internal church. From all this it is evident that they who are of the spiritual church are meant when it is said "they who are in the good of truth and the truth of good."

(8235) And the waters were a wall unto them on their right hand, and on their left. That this signifies that they were withheld from falsities on every side, is evident from what was unfolded above (n. 8206), where are like words.

(8236) And Jehovah saved Israel on this day out of the hand of the Egyptians. That this signifies that in this state the Lord protected those who were of the spiritual church from all violence by reason of falsities from evil, is evident from the signification of "to save," as being to protect; from the signification of "in this day," as being in this state (that "day" denotes state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); from the representation of Israel, as being those who are of the spiritual church (as frequently above); and from the representation of the Egyptians, as being those who are in falsities from evil (as also frequently above); consequently it is evident that "to save out of their hand" denotes to be protected from violence on the part of those who are in falsities from evil.

(8237) And Israel saw the Egyptians dead upon the seashore. That this signifies the view of the damned scattered here and there, is evident from the signification of "to see," as being to look at, or the view; from the representation of "the Egyptians," as being those who are in falsities from evil; from the signification of "dead," as being damned (see n. 5407, 6119, 7494); and from the signification of "upon the seashore," as being in the region which surrounds the utmost parts of hell; that "shores" denote the utmost parts is evident; and that "the sea" denotes hell has been already shown. Hence it is that by "seeing them dead upon the sea shore" is signified the view of the damned scattered here and there. As the view of the damned is mentioned, it must be made clear how the case herein is. They who are in hells are not seen by those who are in another hell, not even by those who are in the next or nearest, for they are completely separated; but they appear to those who are in heaven whenever the Lord pleases. For the Lord rules the hells also by means of angels, to whom an opportunity is given of seeing all things that come forth there, from the place where they are. This is done to the end that there may be order in hell also, and that one may not do violence to another beyond what is permitted. This office is given to the angels, and through it there is rule over the hells. To look into the hells and to see what is going on there, is also sometimes granted to good spirits, for it is from order that lower things can be seen from higher, but not higher things from lower. Thus the hells and their inhabitants can be seen by those who are in heaven, but not the reverse. Hence it is that evils can be seen from good, but not goods from evil, for good is higher and evil is lower.

(8238) And Israel saw the great hand which Jehovah wrought on the Egyptians. That this signifies the acknowledgment of the omnipotence of the Lord, is evident from the signification of "to see," as being to understand, to acknowledge, and to have faith (see n. 897, 2150, 2325, 2807, 3796, 3863, 3869, 4403-4421, 5400, 6805); from the signification of "a hand great," "strong," "firm," "high," when said of Jehovah, that is, of the Lord, as being omnipotence (n. 878, 7188, 7189, 7518, 8050, 8069, 8153); and from the representation of the Egyptians, as being those who are in damnation; now, those who are in hell.

(8239) And the people feared Jehovah. That this signifies adoration, is evident from the signification of "fearing Jehovah," as being worship either from love, or from faith, or from fear (see n. 2826); thus adoration.

(8240) And they believed. That this signifies faith and trust, is evident from the signification of "believing," as being to have faith, and also to have trust; for he who has faith has trust also. Trust belongs to love through faith, consequently trust in Jehovah, that is, in the Lord, is possible with those only who are in love to the Lord and toward the neighbor, because with others there is no faith.

(8241) In Jehovah, and in His servant Moses. That this signifies the Lord as to the Divine good, and as to the Divine truth proceeding from Him and ministering, is evident from the fact that by "Jehovah" in the Word is meant the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6945, 6956); and indeed the Lord as to the Divine good (see n. 2586, 2769, 2807, 2822, 4402, 6905); from the representation of Moses, as being the Divine truth proceeding from Him (see n. 6752, 7010, 7014, 7089, 7382). It is said "the Lord as to the Divine good and as to the Divine truth," because Divine good is in the Lord, and Divine truth is from the Lord; Divine good is to Divine truth as the fire of the sun is to the light from it; the light not being in the sun, but from the sun. And from the signification of "servant," as being one who ministers. That he is called a "servant" who is of service, thus who ministers, see n. 7143; and that on this account the Lord as to the Divine Human, when He was in the world, is called in the Word a "servant," n. 3441; for He then ministered, as He Himself also says: "Whosoever would become great among you must be your minister; and whosoever would be first must be your servant; even as the Son of man came not to be ministered unto, but to minister" (Matt. 20:26-28; Mark 10:43-45).

(8242) CONTINUATION ABOUT THE SPIRITS AND THE INHABITANTS OF THE EARTH JUPITER. I have also been shown what kind of faces the inhabitants of the earth

Jupiter have; not that I have seen the inhabitants themselves, but that the spirits were seen with faces like those which they had while on their earth. But before this was shown, one of their angels appeared behind a bright cloud, who gave leave, and then two faces were shown. They were like the faces of the men of our earth, fair, but more beautiful; sincerity and modesty shone forth from them.

(8243) When the spirits of Jupiter were with me, the faces of the inhabitants of our earth appeared smaller to me than usual, the source of which was that there inflowed from those spirits the idea which they had about their own faces-that they were larger. For while they live as men on their own earth, they believe that after their decease their faces will be larger, and round in form; and because this idea has been impressed on them, it consequently remains, and when they become spirits, they appear to themselves to have larger faces. The reason why they believe that their faces will be larger is that they say that the face is not the body, because by its means they speak and present their thoughts, and because the mind is thus as it were transparent through it; consequently they have an idea of the face as of the mind in form; and as they know that they will be wiser after their life in the world, they believe that the form of their mind, that is, their face, will become larger.

(8244) When they are in the world, they also believe that after their decease they will perceive a fire which will warm their faces. They infer this from the fact that the wiser of them know that fire in the spiritual world is love, and that this fire is the fire of life, and that from this fire the angels have heat. Moreover those of them who have lived in celestial love obtain their wish, and perceive their faces to be warmed as by a fire; and then the interiors of their minds are kindled, not with heat, but with love.

(8245) For this reason they also frequently wash and cleanse their faces, and also carefully preserve them from the heat of the sun. They have a covering made of bluish bark or rind, which they bind about their heads, and thus preserve the face. But they do not care much about the body.

(8246) They said that the faces of the men of our earth are not beautiful; and they wondered that the faces of some of them are full of warts and pimples, and are in other respects disfigured; and they said that none such ever appear among them. Still, they were pleased with some of the faces, namely, those which were cheerful and smiling, and those which were a little prominent about the lips.

(8247) The reason why they were pleased with the cheerful and smiling faces, was that in their earth the faces of almost all are such, and this for the reason that they have no solicitude about future things, nor have they worldly cares, for these are things which bring sadness and anxiety into the lower mind, and from this into the face; and if with those who are not good there is cheerfulness and a smile in the face, it is in the outer skin, and not in the fibers from within. It is otherwise with the inhabitants of Jupiter. The reason why they were pleased with the faces that were prominent about the lips, was that most of their speech is effected by means of the face, and especially by means of the region of it that is around the lips; and also because they never dissemble, that is, speak otherwise than they think. For this reason they do not control their faces, but let them have free play. It is otherwise with those who from childhood have learned to dissemble. Their face is consequently contracted from within, lest anything of the thought should shine out therefrom. Neither has it free play outwardly, but is kept ready for letting out, or for drawing in, just as cunning dictates. The truth of this can be seen from an examination of the fibers round about the lips; for there are manifold series of fibers there, folded together and united together, that were not created for chewing and verbal speech only, but also for expressing the ideas of the lower mind.

(8248) It was also shown how the thoughts are set forth by means of the face. The affections of love are exhibited by the features and their changes, and the thoughts in these affections by means of variations in respect to the forms of the interiors, which cannot be further described. The inhabitants of the earth Jupiter have also the speech of words; but it is not so sonorous as with us. The one kind of speech is an aid to the other, and life is insinuated into the speech of words by means of the speech of the face.

(8249) I have been informed by the angels that the first speech of all in every earth was a speech by means of the face, and this from two origins in the face-from the lips, and from the eyes. The reason why such speech was the first, is that the face was formed just to effigy the things which a man thinks and which he wills; from this the face has also been called the effigy and index of the mind; and also because in the most ancient or first times there was sincerity (see n. 8118), and man thought nothing, and wished to think nothing, but what he was willing should shine forth from his face; so that the affections of the lower mind and the ideas of the thought could be presented to the life, and fully. In this way they appeared to the eye also, as in a form, and very many together. This speech therefore surpassed the speech of words as much as the sense of sight surpasses that of hearing; that is, as the sight of a country surpasses hearing a description of it. They added that such speech was in agreement with the speech of the angels, with whom, furthermore, men in those times had communication. Moreover when the face speaks, or the mind through the face, it is the angelic speech with man in an ultimate natural form; and there is a presence of the internal sight or thought of one in that of another, but not when the mouth speaks by means of words. (That the most ancient people on this earth spoke in a similar way, see n. 607, 608, 1118, 1120, 7361.) Everyone also can know that the speech of words was not possible to the most ancient people, because the words of language were not imparted immediately, but had to be invented and applied to the things, which could not be done except in course of time.

(8250) So long as there were sincerity and uprightness with man, so long also such speech remained; but as soon as the mind began to think one thing and speak another, which took place when man loved himself and not the neighbor, then the speech of words began to grow, the face being either silent or likewise counterfeiting. From this the internal form of the face was changed; it contracted itself, grew hard, and began to be nearly devoid of life; whereas the external form, inflamed from the fire of the love of self, seemed to be alive; but the absence of life, which is beneath, and is as a plane inwardly, does not appear before the eyes of men, but before the eyes of the angels, for these see the things within. Such are the faces of those who think one thing and speak another; for pretense, hypocrisy, cunning and deceit, which at this day are sagacity, lead to such things. But the case is otherwise in the other life, where it is not allowable to speak in one way and think in another. The dissidence is also clearly perceived in every word, and in every tone of the voice; and when it is perceived, the spirit in whom there is such dissidence is cast out of fellowship, and is fined. Afterward he is brought by various methods to speak as he thinks, and to think as he wills, until his mind is one and not divided-if he is good, to will good and to think and speak what is true from good; and if evil, to will evil, and to think and speak what is false from evil. The good one is not previously raised into heaven, and the evil one is not previously cast into hell; and this to the end that in hell there may be nothing but evil, and that the falsity there may be the falsity of evil; and that in heaven there may be nothing but good, and that the truth may be the truth of good.

(8251) A continuation concerning the spirits and inhabitants of the earth Jupiter will be found at the end of the following chapter.

CHAPTER 15

(8252) WITH THE man of the church there must be the life of piety, and there must be the life of charity: they must be joined together. The life of piety without the life of charity is profitable for nothing; but the former together with the latter is profitable for all things.

(8253) The life of piety is to think piously and to speak piously, to devote oneself much to prayers, to behave humbly at such times, to frequent places of worship, and while there to listen devoutly to the preachings, to engage in the sacrament of the Supper frequently every year, and in like manner in all other things of worship, according to the ordinances of the church. But the life of charity is to wish well and to do well to the neighbor, to act from what is just and fair, and from what is good and true, in every work, in like manner in everything we do; in a word, the life of charity consists in performing uses.

(8254) The veriest worship of the Lord consists in the life of charity, but not in the life of piety without this. The life of piety without the life of charity is to wish to have regard for oneself alone, not for the neighbor; but the life of piety with the life of charity is to wish to have regard for oneself for the sake of the neighbor. The former life is from love toward self, but the latter is from love toward the neighbor.

(8255) That to do what is good is to worship the Lord, is evident from the Lord's words in Matthew: "Everyone who heareth My words, and doeth them, I will compare to a prudent man; but everyone that heareth My words, and doeth them not, shall be compared to a foolish man" (7:24, 26).

(8256) Moreover a man is such as is the life of his charity; but not such as is the life of his piety without this. Consequently, the life of charity remains with the man to eternity; but not the life of piety, except insofar as the latter is in agreement with the former. That the life of charity remains with the man to eternity, is also evident from the Lord's words in these passages: The Son of man will come in the glory of His Father with His angels; and then He will render to everyone according to his deeds (Matt. 16:27). They shall go forth; they who have done goods, into the resurrection of life; but they who have done evils, into the resurrection of judgment (John 5:29); and also from what is said in Matt. 25:31-46.

(8257) By the life through which the Lord is chiefly worshiped, is meant a life according to His injunctions in the Word, for by these man is acquainted with what faith is and what charity is: this life is the Christian life, and is called spiritual life. But a life according to the laws of what is just and honorable, without that life, is a civil and a moral life: this life makes a man to be a citizen of the world; but the other to be a citizen of heaven. EXODUS 15 1. Then sang Moses and the sons of Israel this song to Jehovah, and they said, saying, I will sing to Jehovah because exalting He hath exalted; the horse and his rider hath He cast into the sea. 2. My strength and song is Jah, and He hath been my salvation; this is my God, and I will prepare Him a habitation; my father’s God, and I will exalt Him. 3. Jehovah is a man of war; Jehovah is His name. 4. Pharaoh’s chariots and his army He hath cast into the sea: and the choice of the tertian captains are sunk in the sea Suph. 5. The abysses have covered them; they went down into the depths like a stone. 6. Thy right hand, O Jehovah, is magnified in strength; with Thy right hand, O Jehovah, Thou breakest in pieces the enemy. 7. And in the multitude of Thine excellency Thou destroyest those who are rising up against Thee; Thou sendest forth Thy wrath, it devoureth them as stubble. 8. And with the wind of Thy nostrils the waters were heaped up, the floods stood as a heap; the abysses were congealed in the heart of the sea. 9. The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be filled with them; I will draw my sword, my hand shall drive them out. 10. Thou didst blow with Thy wind, the sea covered them; they sought the deep like lead in the vast waters. 11. Who is like Thee, O Jehovah, among the gods? Who is like Thee, magnificent in holiness, to be revered with praises, doing what is wonderful? 12. Thou stretchedst out Thy right hand, the earth swallowed them. 13. In Thy mercy Thou hast led the people that Thou hast redeemed; Thou hast conducted them in Thy strength to the habitation of Thy holiness. 14. The peoples have heard, they have trembled; pain hath laid hold of the inhabitants of Philistia. 15. Then were the chiefs of Edom dismayed; the mighty ones of Moab, terror hath laid hold of them; all the inhabitants of Canaan are melted. 16. Fright and dread are fallen upon them; in the greatness of Thine arm they shall be destroyed as a stone, until Thy people shall pass over, O Jehovah, until shall pass over this people which Thou hast taken possession of. 17. Thou shalt bring them in, Thou shalt plant them in the mountain of Thine inheritance, in the place Thou hast wrought for Thee to dwell, O Jehovah, the sanctuary, O Lord, Thy hands have prepared. 18. Jehovah shall reign forever and to eternity. 19. Because the horse of Pharaoh came with his chariot and with his horsemen into the sea, and Jehovah brought back the waters of the sea upon them; and the sons of Israel went on the dry through the midst of the sea. 20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. 21. And Miriam answered to them, Sing ye to Jehovah, because exalting He hath exalted; the horse and his rider hath He cast into the sea. 22. And Moses made Israel set out from the sea Suph, and they went out to the wilderness of Shur; and they went three days in the wilderness, and found no waters. 23. And they came to Marah, and they could not drink the waters for bitterness, because they were bitter; therefore he called the name thereof Marah. 24. And the people murmured against Moses, saying, What shall we drink? 25. And he cried unto Jehovah, and Jehovah showed him a piece of wood, and he cast it to the waters, and the waters were made sweet. There He set for him a statute and a judgment, and there He tempted him; 26. And He said, If hearing thou wilt hear the voice of Jehovah thy God, and wilt do what is right in His eyes, and wilt hearken to His commandments, and wilt keep all His statutes, all the diseases that I have put on the Egyptians, I will not put upon thee, because I am Jehovah thy healer. 27. And they came to Elim, and there were twelve springs of waters there, and seventy palm trees; and they encamped there by the waters.

(8258) THE CONTENTS. In the internal sense of this chapter the Lord is celebrated, in that after He had glorified His Human, He cast down into the hells the evil who were infesting the good in the other life; and raised into heaven the good who had been infested. These are the things which are contained in this prophetic song in the internal sense.

(8259) Afterward the second temptation of those who were of the spiritual church is treated of in the internal sense, which is described by the murmuring of the people at Marah, where the waters were bitter; and after this, consolation is treated of, which is signified by the encampment at Elim, where were twelve springs and seventy palm trees.

(8260) THE INTERNAL SENSE Verses 1, 2. Then sang Moses and the sons of Israel this song to Jehovah, and they said, saying, I will sing to Jehovah, because exalting He hath exalted; the horse and his rider hath He cast into the sea. My strength and song is Jah, and He hath been my salvation; this is my God, and I will prepare Him a habitation; my father's God, and I will exalt Him. "Then sang Moses and the sons of Israel this song to Jehovah," signifies a glorification of the Lord by those who are of the spiritual church, on account of liberation; “and they said, saying,” signifies in this manner from influx; “I will sing to Jehovah,” signifies that to the Lord alone is the glory; “because exalting He hath exalted,” signifies that He has manifested His Divine in the Human; “the horse and his rider hath He cast into the sea,” signifies in the fact that by His mere presence the falsities from evil were damned and cast into hell; “My strength,” signifies that everything of power is from Him; “and song is Jah,” signifies that everything of faith and of the consequent glory is from the Divine truth which is from Him; “and He hath been my salvation,” signifies that salvation is from thence; “and I will prepare Him a habitation,” signifies that in the good which is from Him, He shall be as in His heaven; “my father’s God,” signifies that there was no other Divine in the Ancient Churches; “and I will exalt Him,” signifies that now also He has Divine worship.

(8261) Then sang Moses and the sons of Israel this song to Jehovah. That this signifies the glorification of the Lord by those who are of the spiritual church on account of liberation, is evident from the signification of “singing a song,” as being a glorification (of which below); that it denotes the glorification of the Lord is because by “Jehovah” in the Word is meant the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6905, 6945, 6956); and from the representation of Moses and the sons of Israel, as being those who are of the spiritual church; for Moses together with the people represent that church, Moses its head, because he also represents the

Divine truth, and the people or the sons of Israel the church itself. (That "the sons of Israel" denote those who are of the spiritual church, see n. 6426, 6637, 6862, 7035, 7062, 7198, 7201, 7215, 7223.) That this glorification of the Lord is on account of liberation, is evident from what was shown in the preceding chapter; namely, that they who were of the spiritual church were saved solely by the coming of the Lord into the world, and that until then they had been detained in the lower earth, and there had been infested by spirits who were in falsities from evil, and were liberated by the Lord after He made the Human in Himself Divine. (That they who were of the spiritual church were saved solely by the coming of the Lord into the world, see n. 2661, 2716, 2833, 2834, 6372; and that until then they had been detained in the lower earth, and were liberated by the Lord when He made the Human in Himself Divine, n. 6854, 6914, 7035, 7091, 7828, 7932, 8018, 8054.) [2] That "to sing a song" denotes to glorify, and that thus a "song" denotes a glorification, is because in the Ancient Church and afterward in the Jewish Church the songs were prophetic and treated of the Lord, especially that He would come into the world, and would overthrow the diabolical crew, then raging more than ever, and would liberate the faithful from their assaults. And because the prophetic utterances of the songs contained such things in the internal sense, therefore by these is signified a glorification of the Lord, that is, a celebration of Him from gladness of heart; for gladness of heart is especially expressed by a song, because in a song gladness breaks forth as it were of itself into sound. Hence it is that Jehovah-that is, the Lord-is called in songs “Hero,” a “Man of war,” the “God of armies,” “Conqueror,” “Strength,” “Bulwark,” “Shield,” “Salvation;” and the diabolical crew that is overthrown, “the enemy” that is “smitten,” “swallowed up,” “overwhelmed,” “cast into hell.” [3] They who knew nothing of the internal sense also believed in time past that such things as were in the world were meant, as worldly enemies, battles, victories, defeats, submersions, of which the songs treated in the external sense; but they who knew that all prophetic utterances involved things heavenly and Divine, and that these were represented in them, knew that the subject there treated of is the damnation of the unfaithful, and the salvation of the faithful by the Lord, when He would come into the world. And then those who knew this, and meditated upon it, and were affected thereby, had internal gladness; but others only external. The angels also who were with the men were at the same time in the glorification of the Lord; consequently they who sang, and they who heard the songs, had heavenly gladness from the holy and blessed influx which flowed in from heaven, in which they seemed to themselves to be as it were taken up into heaven. Such an effect had the songs of the church among the ancients. Such an effect also they would have at this day; for the spiritual angels are especially affected by songs which are about the Lord, His kingdom, and the church. That the songs of the church had this effect, was not only because by them gladness of heart became active, and burst forth from within even to the utmost fibers of the body, and set these in motion with a glad and at the same time a holy tremor; but also because there is a glorification of the Lord in the heavens by means of choirs, and thus by the harmonious music of many. From this also angelic speech is harmonious, falling into rhythmic measures. (Concerning choirs see n. 2595, 2596, 3350, 5182, 8115; and concerning angelic speech, that it falls into rhythmic measures, n. 1648, 1649, 7191e.) From this it is that the glorifications of the Lord among the ancients who were of the church were performed by means of songs, psalms, and musical instruments of various kinds; for the ancients who were of the church had a joy that surpassed all other joys from calling to mind the Lord's coming, and the salvation of the human race through Him. [4] That in the internal sense the prophetic songs contained a glorification of the Lord, is evident from the songs in the Word, as in Isaiah: I Jehovah have called thee in righteousness, and I will take hold of thy hand, I will guard thee, and give thee for a covenant to the people, for a light to the nations, to open the blind eyes, to bring out the bound one from the prison, him that sitteth in darkness out of the house of confinement: sing ye to Jehovah a new song, His praise, extremity of the earth; let the wilderness and the cities thereof lift up a voice, let the inhabitants of the rock sing, let them give glory to Jehovah; Jehovah shall go forth as a hero, as a man of wars; He shall stir up the zeal, He shall prevail over His enemies (Isa. 42:6, 7, 10-13); it is evident that this treats of the Lord, in that He would come to liberate those who were in spiritual captivity; wherefore it is said, "sing to Jehovah a new song," and “let the inhabitants of the rock sing.” In like manner in the same: I have given thee for a covenant of the people, to restore the land, to divide the wasted heritages; to say to them that are bound, Go forth; to them that are in darkness, Be ye revealed: they shall feed upon the ways, and on all hillsides shall be their pasture. Sing, O ye heavens; and exult, O earth; and resound, ye mountains, with song, because Jehovah hath comforted His people, and will have mercy on his afflicted ones (Isa. 49:8, 9, 13); here also the coming of the Lord and the liberation of the bound are treated of. [5] In David: Sing ye to Jehovah a new song, bless His name, recount His glory among the nations: all the gods of the peoples are vanities; but Jehovah made the heavens, glory and honor are before Him; strength and comeliness are in His sanctuary; give ye to Jehovah glory and strength, give ye to Jehovah the glory of His name; say ye among the nations, Jehovah reigneth, the world also is established, and it shall not be removed; Jehovah cometh, He cometh to judge the earth (Ps. 96). Jehovah hath made me come up out of the pit of vastation, out of the mire of clay; and hath set my feet upon a rock; and He hath put a new song into my mouth, even praise to our God; many shall see, and shall trust (Ps. 40:2, 3). From these words also it is evident that a “song” denotes a glorification of the Lord on account of liberation; for the songs involved gladness of heart, and the exaltation of the Lord-gladness of heart, on account of the Lord’s coming and salvation then; and exaltation, on account of victory over spiritual enemies. Gladness of heart with exaltation of the Lord is what is meant by glorification. [6] That gladness of heart was signified by "songs," is evident in these passages: Confess ye to Jehovah on the harp, on a psaltery of ten strings, sing psalms to Him, sing ye to Him a new song; beat surpassingly with a loud noise, because He gathereth the waters of the sea together as a heap, He putteth the deeps in treasuries (Ps. 33:2, 3, 7). The joy of timbrels shall cease, the tumult of them that are merry shall cease, the joy of the harp shall cease. They shall not drink wine with a song (Isa. 24:8, 9). I will turn your feasts into mourning, and all your songs into lamentation (Amos 8:10). That the exaltation of Jehovah, that is, of the Lord, was performed by means of songs, is plain in David: David the servant of Jehovah, who spake unto Jehovah the words of this song: Jehovah, my strength, Jehovah is my rock, and my fortress, and my rescuer; my God, my rock in whom I trust; my shield, and the horn of my salvation, my refuge; I will call upon Jehovah, who is to be praised; then shall I be saved from mine enemies (Ps. 18:1-3). Jehovah is my strength and my shield; whence in a song I will confess Him; Jehovah is their strength, and the strength of salvations of His anointed (Ps. 28:7, 8). Thy salvation O God will bring me on high; I will praise the name of God with a song, and will magnify Him with confession (Ps. 69:29, 30). [7] That the songs treated of the Lord, is evident also in John: The twenty-four elders sang a new song, saying, Worthy art Thou who takest the book, and openest the seals thereof; because Thou wast slain, and hast redeemed us unto God with Thy blood (Rev. 5:8, 9). I saw seven angels who sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, O Lord, God the Almighty; just and true are Thy ways, O King of saints; who would not fear Thee, O Lord, and glorify Thy name? (Rev. 15:1, 2, 4); "the song of Moses and of the Lamb" is the song which is in this chapter: it is called "the song of the Lamb," because the glorification of the Lord is treated of therein.

(8262) And they said, saying. That this signifies in this manner from influx, is evident from the signification of "saying," when the subject treated of is the glorification of the Lord by a song, as being influx (that "to say" also denotes influx, see n. 5743, 6152, 6291, 7291, 7381, 8221).

(8263) I will sing to Jehovah. That this signifies that to the Lord alone is the glory, is evident from the signification of "to sing to Jehovah," as being to glorify the Lord (of which just above, n. 8261); thus that to Him is the glory. That it is to Him alone, is because the Lord is "Jehovah" in the Word (n. 8261), thus is the only God. It is said in the Word throughout that to God alone shall be glory and honor. He who knows not the interior things of the Word may believe that the Lord desires and loves glory like a man in the world; and also for the reason that it is due to Him in preference to all in the universe; but the Lord does not desire glory for the sake of Himself, but for the sake of the man who glorifies Him. The man who glorifies Him does it from a holy reverence for Him in that He is the Supreme One, and from a humbling of himself as being relatively nothing; and because in the glorification of the Lord by the man there is thus both holy reverence and humiliation, the man is then in a state to receive the influx of good from the Lord, thus also to receive love to Him. It is from this that the Lord desires man to glorify Him (see n. 4347, 4593, 5957). (That the influx of good from the Lord is into a humble heart, see n. 3994, 7478.)

(8264) Because exalting He hath exalted. That this signifies that He has manifested His Divine in the Human, is evident from the signification of "exalting oneself," when said of the Lord, as being to manifest the Divine in the Human. The reason why this is signified by "exalting He hath exalted Himself," is that the Divine is the Highest or Supreme; and the Lord, when He was in the world, made the Human in Himself Divine, and thus "exalting He exalted." (That by what is "high" in the Word is signified what is Divine, see n. 8153.) It is here said that "exalting He hath exalted," and that thereby is signified the manifestation of the Divine in the Human, because in this song the subject treated of is the Lord, in that after He made His Human Divine, He cast the evil into the hells and raised the good into heaven (n. 8258), and this by His mere presence (n. 7989); for to cast the evil into the hells, and to raise the good into heaven, by mere presence, is Divine.

(8265) The horse and his rider hath He cast into the sea. That this signifies that by His mere presence the falsities from evil were damned and cast into hell, is evident from the signification of a "horse," as being falsities from a perverted understanding (that a "horse" denotes the understanding, see n. 2761, 2762, 3217, 5321; and in the opposite sense a perverted understanding, and as this is no understanding, in this sense by a “horse” is signified falsity, and by “the horse of Pharaoh,” false memory-knowledge, n. 6125, 8146, 8148); from the signification of a “rider” or “horseman,” as being the consequent reasonings (n. 8146, 8148); and from the signification of “casting into the sea,” as being to damn and cast into hell. That “the sea,” here the sea Suph, denotes the hell where are the falsities from evil of those who being of the church have been in faith separate and in a life of evil, see n. 8099, 8137, 8148; hence it is that they are called falsities “from evil.” That these falsities were damned and cast into hell by the mere presence of the Lord, was shown in the preceding chapter. For the evil can by no means endure and support the Divine presence, because by the Divine presence they are tortured, tormented, and as it were deprived of life, and comport themselves like those who are in the death agony. The reason is that in the Divine there is omnipotence, which destroys and extinguishes that which is opposed, thus what is false and evil; consequently the life of those who are in falsity and evil is distressed by the Divine presence, and hence feels hell in itself according to the degree of the presence. But lest they who are in falsities and evils should be tortured until they are utterly destroyed, they are veiled over by their falsities and evils as by thick mists, which are of such a nature as to mitigate the influx of the Divine, or to repel or to stifle it, as earthly mists or clouds do the rays of the sun. [2] These things are meant by the words in John: They shall say to the mountains and to the rocks, Fall upon us, and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb; because the great day of His anger is come; who therefore shall be able to stand? (6:16, 17); by "the mountains and rocks to which they shall say, Fall upon us and hide us" are signified evils and falsities; by "the anger of the Lamb" is signified torment, for it appears as if the Divine tormented from anger, when yet it is the falsities and evils themselves. In like manner in Isa. 2:10; and in Hosea 10:8; and in Luke 23:30. That damnation is from the mere presence of the Lord, is also signified by what follows in this Song: Thou sendest forth Thy wrath, it devoureth them as stubble; and with the wind of Thy nostrils the waters were heaped up, the floods stood together like a heap; Thou didst blow with Thy wind, the sea covered them; they sought the deep; Thou stretchedst out Thy right hand, the earth swallowed them (verses 7, 8, 10, 12). In like manner in many other passages in the Word.

(8266) My strength. That this signifies that everything of power is from Him, is evident from the signification of "strength," as being force and power; and because it is said "my strength" when treating of Jehovah or the Lord, it denotes that everything of power is from Him.

(8267) And song is Jah. That this signifies that everything of faith and of the consequent glory is from the Divine truth which is from Him, is evident from the signification of a "song" when said concerning Jehovah, as being a glorification of the Lord (see above, n. 8261); but when concerning man, as here, as being the glory which is from faith, thus faith from which is glory; for everything of glory that pertains to man is from faith in the Lord, because faith which is faith is from the Lord, and thus the Lord is in the faith, consequently so is the glory itself. That the glory of man is from faith is also because the Divine truth, from which and through which is faith, appears before the eyes of the angels as light, and also as brightness and a beam of light. This beam of light, together with the magnificences of heaven that are from the light, is called "glory," which accordingly is nothing else than Divine truth, thus faith. [2] That "Jah" denotes the Divine truth proceeding from the Divine Human of the Lord, is because "Jah" is from "Jehovah" and is called "Jah" because it is not being, but coming-forth from being; for Divine truth is coming-forth, but Divine good is being (n. 6880); and consequently it is said "Jah is my song," because by "song" is signified the faith which is of Divine truth. By "Jah" is signified Divine truth in David also: Sing ye to God, praise ye His name; extol Him that rideth upon the clouds by His name Jah, and exult ye before Him (Ps. 68:4); where "to praise and extol God by His name Jah" denotes by means of Divine truth. Again in the same: In distress I called on Jah; Jah answered me in breadth; Jehovah helped me; Jah is my strength and song; I shall not die, but live, and declare the works of Jah; I will enter through the gates of righteousness, and I will confess Jah (Ps. 118:5, 13, 14, 17, 19); here "Jah" denotes the Lord as to Divine truth; in like manner "Jah" in "Hallelu-Jah" (Ps. 105:45; 106:1, 48; 111:1; 112:1; 113:1, 9; 115:17, 18; 116:29).

(8268) And He hath been my salvation. That this signifies that salvation is from thence, is evident without explication.

(8269) And I will prepare Him a habitation. That this signifies that in the good which is from Him, He shall be as in His heaven, is evident from the signification of “a habitation,” when said of Jehovah or the Lord, as being good. That “the habitation of the Lord” denotes good, is because all good is from the Lord, thus good is the Lord’s, insomuch that it may be said that the Lord is good, and when the Lord dwells in this, He dwells in His Divine, nor can He dwell anywhere else, according to His own words in John: Jesus said, If anyone love me, he keepeth My word; and My Father loveth him, and We will come unto him, and make an abode with him (14:23); good from the Divine is here described by “loving the Lord and keeping His word,” for good is of love; it is said that “they will make an abode with him,” that is, in the good with him. It is said “as in His heaven,” because heaven is called “the habitation of God” from the fact that good, which is from the Lord, is there and constitutes heaven. Moreover the Lord is in every man as in His heaven when He is in good there; for man’s heaven is good, and through good man is with the angels in heaven. From this it is now evident that by “I will prepare Him a habitation” is signified that in the good which is from Him, He will be as in His heaven.

(8270) My father’s God. That this signifies that there was no other Divine in the Ancient Churches, is evident from the signification of “father,” as being the Ancient Church (see n. 6050, 6075, 7649, 8055), consequently “father’s God” denotes the Divine in the Ancient Churches (that the Divine in those churches was the Lord, see n. 6846, 6876, 6884; and that by "Jehovah" they understood no other than the Lord, n. 1343, 5663).

(8271) And I will exalt Him. That this signifies that now also He has Divine worship, is evident from the signification of "to exalt," when it is said of man that he "will exalt Jehovah," as being worship; for Divine worship consists in the exaltation of the Lord relatively to oneself, which is done according to the degree of the self-humiliation before the Lord. Humiliation is the essential of Divine worship. When man is in this essential he is hence in a state of receiving from the Lord the truth which is of faith and the good which is of charity, consequently in a state of worshiping Him. But if man exalts himself before the Lord, he hence closes the interiors of his mind for the reception of good and truth from the Lord. (What is meant by "exalting oneself," when it is said of the Lord that He "exalts Himself," see above, n. 8264.)

(8272) Verses 3-5. Jehovah is a man of war; Jehovah is His name. Pharaoh's chariots and his army He hath cast into the sea; and the choice of the tertian captains are sunk in the sea Suph. The abysses have covered them; they went down into the depths like a stone. "Jehovah is a man of war," signifies that the Lord protects against all evils and falsities that are from the hells; "Jehovah is His name," signifies that it is He alone from whom all things are; "Pharaoh's chariots and his army He hath cast into the sea," signifies that the falsities from evil, in particular and in general, of those who were of the church and in a life of evil there, at His presence cast themselves into the hells; "and the choice of the tertian captains," signifies all with each; "are sunk in the sea Suph," signifies that they have shut themselves up in falsities from evil; "the abysses have covered them," signifies that falsities from cupidities have enveloped them; "they went down into the depths like a stone," signifies that they fell down toward lower things as if by reason of weight.

(8273) Jehovah is a man of war. That this signifies that the Lord protects against all evils and falsities that are from the hells, is evident from the signification of "a man of war," as being one who fights against falsities and evils, that is, against the hells, and conquers them, here who protects man against them; for, as before shown, the Lord alone fights for man and protects him when he is assaulted by the hells, and this continually, especially in temptations, which are spiritual combats. The Lord is called "a man of war" primarily from the fact that when He was in the world, He alone, that is, from Himself, fought against the hells, which were then for the most part open, and attacked and endeavored to subjugate all who came into the other life. The reason why the diabolical crew-that is, the hells-were at that time so rampant, was that the Divine passing through heaven, which before the coming of the Lord was the Divine Human, did not avail against evils and falsities, then so immensely increased. Therefore it pleased the Divine Itself to assume the Human and to make this Divine, and then at the same time through combats admitted into Himself to cast that diabolical crew into the hells, and shut them in there, and to make them subject to the heavens; and at the same time also to reduce the heavens themselves into order. From these combats the Lord is first called “a man of war,” and also afterward, because when He had thus conquered the hells and had become righteousness, He protects men by His Divine power, and this continually, and especially in the combats of temptations. [2] That the Lord alone and from Himself fought against the hells and overcame them, see in Isaiah: Judgment hath been cast backward, and righteousness stood afar off; for truth hath stumbled in the street, and uprightness cannot approach; while truth hath been taken away; and he that departeth from evil is insane: Jehovah saw, and it was evil in His eyes that there was no judgment; and He saw that there was no man, and He was amazed that there was no one interceding; therefore His arm wrought salvation for Him; and His righteousness stirred Him up; hence He put on righteousness as a breast-plate, and a helmet of salvation upon His head (59:14-17); there is here described the state of that time in both worlds, and that the Lord from Himself alone restored the fallen estate. In like manner elsewhere in the same: Who is this that cometh from Edom, with sprinkled garments from Bozrah? this that is honorable in his apparel, marching in the multitude of his strength? I that speak in righteousness, great for salvation; I have trodden the winepress alone; and of the peoples not a man with Me, whence their victory hath been sprinkled upon My garments; for the day of vengeance is in My heart, and the year of My redeemed had come; I looked around, but there was no one helping; and I was amazed, but there was no one supporting; therefore Mine arm wrought salvation for Me (Isa. 63:1, 3-5); from these words it can be seen that in the world the Lord fought alone against the hells, and overcame them. [3] As regards combats and victories over the hells, the case is this. He who once overcomes them overcomes them perpetually; because through victory he procures for himself power over them, for in the same proportion he confirms in himself, and appropriates to himself, the good which is of love and the truth which is of faith, against which the hells afterward dare nothing. When the Lord was in the world He admitted combats of temptations into Himself from all the hells, and through these He made the Human in Himself Divine, and at the same time He forever reduced the hells to obedience (see n. 1663, 1668, 1690, 1692, 1737, 1813, 1820, 2776, 2786, 2795, 2803, 2814, 2816, 4287). From this it is that the Lord alone has power over the hells eternally; and from Divine power fights for man. From this then it is that the Lord is called "a man of war," and also a "Hero," as also in these passages: Jehovah shall go forth like a Hero, He shall stir up zeal like a man of wars, He shall prevail over His enemies (Isa. 42:13). Who is this King of glory? Jehovah strong and a Hero, Jehovah a Hero of war. Who is this King of glory? Jehovah Zebaoth [of armies] (Ps. 24:8, 10). [4] In the Word, where mention is made of "war," in the internal sense there is meant spiritual war, which is against falsities and evils; or what is the same, which is against the devil, that is, the hells

(n. 1664, 2686). The wars or combats of the Lord against the hells are treated of in the internal sense in both the historicals and the propheticals of the Word; in like manner the wars and combats of the Lord for man. Among the ancients with whom was the Lord's church, there was also a Word both historic and prophetic, which at this day is not extant. The historic Word was called "The Book of the Wars of Jehovah," and the prophetic Word, "The Enunciations." This Word is mentioned in Moses (Num. 21:14, 27). That by this word ["Enunciations"], used in the 27th verse, are signified prophetical things, is evident from the meaning of this word [here "parable"] in Num. 23:7, 18; 24:3, 15. By "the wars of Jehovah" were there meant the Lord's combats and victories against the hells when He was in the world, and also His subsequent perpetual combats and victories for man, for the church, and for His kingdom. For the hells continually wish to raise themselves up, because they breathe nothing but domination; but they are repressed by the Lord alone. Their attempts to force their way out appear like bubblings up, and like the dorsal ejections from man; but as often as they attempt this, so often many of them are cast down more deeply there.

(8274) Jehovah is His name. That this signifies that it is He alone from whom all things are, is evident from the signification of the name "Jehovah," as being all things of faith and love, or all things of truth and good, in the complex, by which the Lord is worshiped (see n. 2724, 3006, 6674); and as being in the supreme sense the Divine Human of the Lord (n. 2628, 6887), from which all these things are. From this cause and also from the fact that Jehovah is Being itself, thus the being of all things, it is evident that, by “Jehovah is His name,” is signified that the Lord alone is He from whom all things are.

(8275) Pharaoh’s chariots and his army He hath cast into the sea. That this signifies that the falsities from evil, in particular and in general, of those who had been of the church and in a life of evil there, at His presence cast themselves into the hells, is evident from the signification of “chariots,” as being falsities (see n. 8146, 8148, 8215), here falsities in particular, because the “army” also is mentioned, by which are signified falsities in general (that “armies” denote falsities, see n. 3448, 8138, 8146, 8148); from the representation of Pharaoh and of the Egyptians, as being those of the church who are in faith separate and in a life of evil, and consequently are in mere falsities from evil (n. 7926, 8132, 8135, 8138, 8148); and from the signification of “the sea,” here the sea Suph, as being the hell where they are who are in these falsities (n. 8099, 8137, 8148). Consequently, “He cast into the sea,” denotes that He cast into hell; in the internal sense, that at the mere presence of the Lord they cast themselves there (n. 8265). From all this it is evident that by “Pharaoh’s chariots and his army He hath cast into the sea” is signified that the falsities from evil, in particular and in general, of those who had been of the church and in a life of evil there, at the presence of the Lord cast themselves into the hells.

(8276) And the choice of the tertian captains. That this signifies all with each, is evident from the signification of "the tertian captains," as being the generals under which are particulars in a series (see n. 8150); thus all and each. For when mention is made of generals, the particulars which are under them and in them are also meant, and likewise the singulars which are under the particulars and in them; for a general without particulars and singulars is not anything, since it is called a "general" from these, because it is a complex of many. Hence it is that by "tertian captains" are signified all with each. It is said "the choice," and by this are signified the chief falsities, under which the rest are.

(8277) Are sunk in the sea Suph. That this signifies that they have shut themselves up in falsities from evil, is evident from the signification of "to be sunk," here in the waters of the sea Suph, as being to shut themselves up in falsities from evil, for by the waters of that sea are signified falsities (n. 8137, 8138), and by "to be sunk" is signified to be shut up; for they who are in the hells are shut up and encompassed with falsities, like those who are sunk in waters. (That they immerse or shut up themselves in them, see n. 7926, 8227, 8228.)

(8278) The abysses have covered them. That this signifies that falsities from cupidities have enveloped them, is evident from the signification of "the abysses," as being falsities which are from cupidities. By "abysses" in the Word are meant waters and abundance of waters in the deeps; and by "waters" in a good sense are signified truths, and in the opposite sense falsities (see n. 739, 790, 2702, 3058, 3424, 4976, 5668), and by "deeps" are signified the hells.

Hence it is that “abysses” denote falsities from cupidities; also that they denote the hells. That by “abysses” in the Word are meant waters in the deeps and abundance of waters, is evident in these passages: The waters made the cedar to grow, the abyss made it high; so that with its rivers it went round thy plant, and it sent out water-channels unto all the trees of the field (Ezek. 31:4). He clave the rocks in the wilderness, and made them drink the great abysses; He brought forth streams out of the rock, and made the waters to come down like streams (Ps. 78:15, 16). A good land, a land of rivers of water, of fountains and abysses, going forth from valley and from mountain (Deut. 8:7). In these passages “abysses” denote waters in abundance; and waters in abundance, or “abysses,” denote truths of faith in abundance. “He made them to drink great abysses out of the rock” denotes that He made them receive truths of faith without lack, for “rock” denotes faith from the Lord, thus the Lord as to faith; “the abysses going forth from valley and from mountain” denote truths of faith from love. Consequently also among the blessings of Joseph were “blessings of the abyss that lieth beneath” (Gen. 49:25; Deut. 33:13). [2] That “abysses” denote falsities from cupidities, consequently also the hells, is evident in the following passages: Awake, as in the days of old, the generations of eternity; dost Thou not dry up the sea, the waters of the great abyss, and make the depths of the sea for a way, that the redeemed may pass over? (Isa. 51:9, 10). Jehovah who cleft asunder the waters before them, who led them through the abysses, like a horse in the wilderness;

they stumbled not (Isa. 63:12, 13). Thus said the Lord Jehovih, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall make the abyss to come up against thee, and many waters shall cover thee (Ezek. 26:19). I saw a star from heaven fallen to the earth, to which was given the key of the pit of the abyss, and he opened the pit of the abyss (Rev. 9:1, 2, 11). The beast that cometh up out of the abyss made war with them (Rev. 11:7). The beast that thou sawest was, and is not, and is about to come up out of the abyss, and go into perdition (Rev. 17:8). In these passages the "abyss" denotes the hells, thus also falsities from cupidities, for these are in the hells and make them. [3] As these things are signified by "abysses," by them are also signified temptations, for temptations are effected by means of falsities and evils that are injected by the hells. In this sense "abyss" is used in these passages: The waters compassed me about, even to the soul; the abyss was round about me (Jonah 2:5). Abyss crieth unto abyss at the voice of thy water-channels; all thy breakers and thy waves have passed over me (Ps. 42:7). Who hast shown me many and evil straitnesses, return and quicken me, and make me return and come up from the abysses of the earth (Ps. 71:20).

(8279) They went down into the depths like a stone. That this signifies that they fell down to lower things as if by reason of weight, is evident from the signification of "to go down," when to lower things as if by reason of weight, as being to fall; from the signification of "depths," as being the lower places where the hells are, of which below; and from the signification of “like a stone,” as being as if by reason of weight. It is said “like a stone,” because by “a stone” in the genuine sense is signified truth (see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426), consequently in the opposite sense falsity. Moreover falsity from evil is of such a nature that it sinks down toward lower things, as does a heavy body in the world. But truth from good is of such a nature that it ascends to higher things, as does something light in the world. Hence it is that so long as the evil have not been as yet devastated as to truths, they are in a region above the hells, but as soon as they have been devastated, that is, deprived of truths, it is as if their wings were cut off, and then they sink down like weights, and the deeper in proportion as their falsities from evil are worse. From this it is that by “depths,” equally as by “abysses,” are signified the hells; but by “depths,” the hells relatively to evils, and by “abysses,” the hells relatively to the falsities that are from evils; as in these passages: Flee ye, they have turned away, they have let themselves down into the depth to dwell (Jer. 49:8, 30). The waters have come even unto the soul, I have been sunk in the mire of depth, there is no standing; I have come into the depths of the waters, and the billow overflows me: rescue me out of the mire, lest I be sunk, I shall be rescued from those who hate me, and out of the depths of the waters, lest a billow of waters overflow me, and lest the depth swallow me up; let not the pit shut its mouth upon me (Ps. 69:1, 2, 14, 15). He shall cast into the depths of the sea all their sins (Micah 7:19). The reason why “depth” denotes hell relatively to evil, is that it is opposite to “high,” by which is signified heaven, and which is predicated of good (n. 8153). Moreover evil corresponds to what is heavy on earth, which sinks by its own weight; thus also to the heaviness of a stone, when by a “stone” is signified falsity.

(8280) Verses 6-10. The right hand, O Jehovah, is magnified in strength; with Thy right hand, O Jehovah, Thou breakest in pieces the enemy. And in the multitude of Thine excellency Thou destroyest those who are rising up against Thee; Thou sendest forth Thy wrath, it devoureth them as stubble. And with the wind of Thy nostrils the waters were heaped up, the floods stood as a heap; the abysses were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be filled with them; I will draw my sword, my hand shall drive them out. Thou didst blow with Thy wind, the sea covered them; they sought the deep like lead in the vast waters. “Thy right hand, O Jehovah, is magnified in strength,” signifies the Lord’s omnipotence shown; “with Thy right hand, O Jehovah, Thou breakest in pieces the enemy,” signifies the effect of omnipotence on evils and the derivative falsities, the power of which is being annihilated; “and in the multitude of Thine excellency Thou destroyest those who rise up against Thee,” signifies that by virtue of the Divine, things opposed are rejected as nothing; “Thou sendest forth Thy wrath,” signifies the fury of cupidities, and the endeavor to inflict violence, with the evil; “it devoureth them as stubble,” signifies the consequent devastation and damnation from themselves; “and with the wind of Thy nostrils the waters were heaped up," signifies that falsities were gathered together into a one through the presence of heaven; "the floods stood as a heap," signifies that those who are continually attempting evil could not in the least infest; "the abysses were congealed in the heart of the sea," signifies that mere falsities from the evil of the cupidities of the love of self could not possibly emerge; "the enemy said," signifies the thought of those who were in evils and the derivative falsities before the coming of the Lord; "I will pursue," signifies infestation; "I will overtake," signifies subjugation; "I will divide the spoil," signifies servitude; "my soul shall be filled with them," signifies delight; "I will draw my sword," signifies the continual combat of falsity from evil; "my hand shall drive them out," signifies that by virtue of power, heaven shall be destroyed; "Thou didst blow with Thy wind," signifies the presence of the Lord with the angels; "the sea covered them," signifies that all falsity enveloped them; "they sought the deep like lead," signifies that evils dragged them down to lower things, like weights in the world; "in the vast waters" signifies an environment by a boundless abundance of falsities.

(8281) Thy right hand, O Jehovah, is magnified in strength. That this signifies that the Lord's omnipotence has been shown, is evident from the signification of the "right hand of Jehovah," as being omnipotence, of which below; and from the signification of "is magnified in strength," as being shown, for Divine power is shown by the strength by which it is magnified. That the "right hand of Jehovah" denotes omnipotence, is because by “hand” in the Word is signified power, and thus by “right hand” eminent power; consequently when the “hand” or “right hand” is said of Jehovah, it denotes Divine power, or omnipotence. (That “hand” and “right hand” denote power, see n. 878, 4931-4937, 6292, 6947, 7188, 7189, 7518; and when predicated of Jehovah, omnipotence, n. 3387, 7518, 7673, 8050, 8069, 8153.) [2] That the “right hand of Jehovah” denotes Divine power, or omnipotence, is also evident from the following passages in the Word: Jesus said, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming upon the clouds of heaven (Matt. 26:64; Mark 14:62). From henceforth shall the Son of man be sitting at the right hand of the power of God (Luke 22:69). The saying of Jehovah unto my Lord, Sit at my right hand, until I make thine enemies a footstool for thy feet; thou art a priest forever after the manner of Melchizedek, the Lord at thy right hand hath smitten kings in the day of anger (Ps. 110:1, 4, 5; Matt. 22:44). He who does not know that the “right hand,” when said of Jehovah, signifies omnipotence, cannot receive any other idea from these words of the Lord, than that the Lord will sit at the right hand of His Father, and have dominion like one who sits at the right hand of a king on earth. But the internal sense teaches what is meant in these passages by “sitting at the right hand,” namely, the Divine omnipotence; consequently it is also said, “to sit at the right hand of power,” and “at the right hand of the power of God.” [3] That it is the Lord who has omnipotence, is manifest; for this is said of the Lord, and by “the Lord” in

David is meant the Lord in respect to Divine truth, and also by the “Son of man” in the Evangelists; for Divine truth is that which has omnipotence from Divine good. (That Divine truth has omnipotence, see n. 6948, 8200; in general that power belongs to truth from good, n. 3091, 3563, 4231, 6344, 6493; and that consequently “hand” is predicated of truth, n. 3091, 4931; and that the “Son of man” denotes the Divine truth proceeding from the Lord, n. 2159, 2803, 2813, 3704.) [4] Divine power or omnipotence is also signified by the “right hand” in the following passages in David: Now know I that Jehovah saveth His anointed; they will answer Him in heaven through the powers of the salvation of His right hand (Ps. 20:6). O Jehovah, look from the heavens, and see, and visit this vine; and the shoot which Thy right hand hath planted, upon the son Thou hadst made strong for Thyself (Ps. 80:14, 15, 17). Thou hast an arm with might; strong is Thy hand, exalted shall be Thy right hand (Ps. 89:13). My strength and song is Jah, He is become my salvation; the voice of shouting and of salvation is in the tents of the righteous, the right hand of Jehovah hath done valiantly, the right hand of Jehovah is exalted, the right hand of Jehovah hath done valiantly (Ps. [5] In these passages the “right hand of Jehovah” denotes omnipotence; and in the supreme sense the Lord as to Divine truth. This is more evident elsewhere in David: Let Thy hand, O Jehovah, be for the man of Thy right hand, for the son of man Thou hast made strong for Thyself (Ps. 80:17); where “the man of the right hand of Jehovah,” and “the son of man,” denote the Lord as to Divine truth. In the same: Thou hast driven out the nations with Thy hand, not by their sword have they possessed the land, and their arm hath not saved them, but Thy right hand, and Thine arm, and the light of Thy faces (Ps. 44:2, 3); where "the light of the faces of Jehovah" denotes Divine truth from Divine good; so also "the right hand," and "the arm." And in Isaiah: God hath sworn by His right hand, and by the arm of His strength (62:8); here also the "right hand of God," and the "arm of His strength" denote the Lord as to Divine truth; for Jehovah or the Lord does not swear by any other than Himself (n. 2842), thus by the Divine truth, for this is Himself, because from Himself. [6] Hence it is that in the Word throughout the Lord is called not only the "right hand" and "arm" of Jehovah, but also "the strength by which He breaks in pieces enemies," and likewise "the hammer," as in Jer. 51:20, 21, seq. Moreover the Lord came into the world, and there became Divine truth, and afterward Divine good from which is Divine truth, in order that He might shut up all evils and falsities in the hells, and gather together goods and truths into the heavens, and there dispose them into Divine order. From all this it is now evident that by "the right hand of Jehovah" in the Word is signified the omnipotence which the Divine has by means of Divine truth. That "the right hand" denotes eminent power, derives its origin from the fact that they who in the Grand Man or heaven have relation to the shoulders, the arms, and the hands, are they who are powerful from the truth which is from good; that is, from the faith which is from love (n. 4931-4937, 7518).

(8282) With Thy right hand, O Jehovah, Thou breakest in pieces the enemy. That this signifies the effect of omnipotence on evils and the derivative falsities, the power of which is being annihilated, is evident from the signification of “the right hand of Jehovah,” as being the Lord’s omnipotence (of which just above, n. 8281); from the signification of “to break in pieces,” as being to annihilate, and from the signification of “the enemy,” as being evils and falsities, for nothing else is meant in the spiritual sense by the “enemies,” “foes,” and “haters” mentioned in the Word. They are not called “enemies,” “foes,” and “haters,” because the Lord is an enemy, or bears hatred to them, but because they are haters and enemies against the Divine; yet when they devastate themselves, and cast themselves into damnation and into hell, it appears as if this comes from the Divine. This appearance, or fallacy, is circumstanced like one who sees the sun making every day a revolution round our earth, and consequently believes that this motion is of the sun, when yet it is of the earth; and it is circumstanced like one who sins against the laws, and on this account is judged by a king or judge, and punished, and who believes that the punishment comes from the king or judge; when yet it comes from himself, who acts contrary to the laws; also it is like one who casts himself into the water, or into the fire, or against a drawn sword, or against a troop of enemies, and should believe that his perdition comes therefrom; when yet it comes from himself. Such is the case with those who are in evil, who rise against the Divine, and cast themselves into the midst of perdition.

(8283) And in the multitude of Thine excellency Thou destroyest those who rise up against Thee. That this signifies that by virtue of the Divine, things opposed are rejected as nothing, is evident from the signification of "the multitude of excellency," as being the Divine as to power over those things which oppose themselves to Him; from the signification of "to destroy," as being to reject as nothing; and from the signification of "those who rise up against," as being those who oppose themselves, thus things opposed.

(8284) Thou sendest forth Thy wrath. That this signifies the fury of cupidities, and the endeavor to inflict violence, with the evil, is evident from the signification of "wrath," when it is attributed to Jehovah or the Lord, as being the destruction and punishment of their endeavors, in the case of those who oppose themselves to the Divine and wish to inflict violence on those whom the Divine protects. (That it appears as if anger and wrath were from the Divine, and yet they are in those who set themselves in opposition, see n. 5798, 6071, 6997; and that not only anger and wrath, but also all the evils that happen, are attributed to the Divine, when yet they are from the evil themselves, see n. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8223, 8227, 8228.) The sphere of endeavors to do evil is perpetual from the hells, but the sphere of endeavors to do good is perpetual from the heavens (see n. 8209).

(8285) It devoureth them as stubble. That this signifies the consequent devastation and damnation from themselves, is evident from the signification of "devouring," as being to consume, and in the spiritual sense to devastate and damn, for the consumption of those who are in evil is devastation and damnation, because they are then not in any truth, but in mere falsities from evil, consequently they are no longer in any spiritual life. It is said "as stubble," because a complete vastation, that is, devastation, is signified.

(8286) And with the wind of Thy nostrils the waters were heaped up. That this signifies that falsities were gathered together into a one through the presence of heaven, is evident from the signification of "the wind of Thy nostrils," as being heaven (of which in what follows); from the signification of "to be heaped up," as being to be gathered together into a one; and from the signification of "waters," as being falsities (see n. 7307, 8137, 8138). (That damnation and casting into hell is a gathering together of all falsities derived from evil and an environment by them, see n. 8146, 8210, 8232; and that this is effected by the mere presence of the Lord, n. 8265.) That "the wind of the nostrils of Jehovah," or of the Lord, denotes heaven, is because by it is meant the breath of life, thus the Divine life, and as this makes the life of heaven, by "the wind of the nostrils of Jehovah" is signified heaven; hence also it is that the same word in the original tongue means both "wind" and "spirit." [2] That by "the wind of Jehovah," or "His breath," is signified the life that belongs to heaven, and that belongs to the man who is in heaven, that is, to one who is regenerate, is evident in these passages: By the Word of Jehovah were the heavens made, and all the army of them by the breath [wind] of His mouth (Ps. 33:6). Thou gatherest their breath, they expire, and return to their dust; Thou sendest forth Thy spirit [wind], they are created (Ps. 104:29, 30). Jehovah said unto me, Will these bones live? Then said He, Prophesy upon the breath, prophesy, son of man, and say to the wind, Thus said the Lord Jehovih, Come from the four winds, O breath, and breathe into these slain, that they may live; and the breath came into them, and they revived (Ezek. 37:3, 9, 10). I saw four angels standing upon the four corners of the earth, holding back the four winds of the earth, that the wind should not blow upon the earth, nor upon the sea, nor upon any tree (Rev. 7:1); "the wind" here denotes the life of heaven, that is, Divine life, as also in Job: The spirit of God hath made me, and the breath of Shaddai hath vivified me (33:4). [3] As "wind" signifies life, therefore, when the Lord teaches; about the regeneration of man, He also says: The spirit (or wind) bloweth where it willeth, and thou hearest the voice thereof, yet knowest not whence it cometh, or whither it goeth; so is everyone that is begotten of the spirit (John 3:8). And because by the "wind of Jehovah," or "His breath," was signified life from the Divine, therefore where the new life of Adam is treated of, it is said: Jehovah breathed into his nostrils the breath of lives, and man became a living soul (Gen. 2:7); it is said "through the nostrils," because through them respiration is effected, and through respiration, life, as in these passages: Cease ye from man, in whose nose is breath (Isa. 2:22). The breath of our nostrils, the anointed of Jehovah, was taken in their pits; of whom we had said, In his shadow we shall live among the nations (Lam. 4:20); "the anointed of Jehovah" denotes the Lord; "the breath of our nostrils," life from Him. In Job: As long as my breath (anima) is in me, and the wind of God is in my nose (27:3). [4] As, then, by "the wind of the nostrils of Jehovah" is signified the life which is from the Lord, and thus in the universal sense, heaven; and as by the presence of the Lord, or by the presence of heaven where the Lord is, evils and falsities are cast into hell (n. 8265); therefore also this effect is signified by "the wind of the nostrils of Jehovah" in these passages: The channels of the sea appeared, the foundations of the world were revealed, at the rebuke of Jehovah, at the blast of the breath of His nose (Ps. 18:8, 15; 2 Sam. 22:16). The blast of Jehovah, like a stream of sulphur, doth kindle it (Isa. 30:33). Nay, they are not planted; nay, they are not sown; nay, their trunk is not rooted in the earth; and He even bloweth on them, and they wither, that the whirlwind may take them away like stubble (Isa. 40:24). He sendeth His word, and melteth them; He causeth His wind to blow, the waters flow (Ps. 147:18). Hence also it is, that by "the nose," when predicated of Jehovah or the Lord, is also signified wrath, thus the punishment, vastation, and damnation of those who are in evils and falsities (as in Num. 25:4; Deut. 7:4; Judges 2:14; Isa. 9:21; Jer. 4:8; Hosea 14:4; Ps. 6:1; 86:15; 103:8; 145:8; and in many other passages); and also by "blowing with the nostrils," or "breathing," is signified to be angry (Deut. 4:21; Isa. 12:1; Ps. 2:12; 6:1; 60:3; 79:5; 85:5).

(8287) The floods stood as a heap. That this signifies that those who are continually attempting evil could not in the least infest, is evident from the signification of "standing as a heap," when said of falsities from evil, as being to continually attempt evil, for when floods stand as a heap, they are a menace, and are in the effort to flow in, but are withheld by a stronger force; and from the signification of "the floods," as being falsities from evil, in like manner as "waters" (n. 7307, 8137, 8138); but they are called "floods" on account of their effort to flow in, that is, to infest.

(8288) The abysses were congealed in the heart of the sea. That this signifies that mere falsities from the evil of the cupidities of the love of self could not possibly emerge, is evident from the signification of "being congealed," when said of those who are in the hells, as not being able to emerge; from the signification of "the abysses," as being falsities from cupidities and as being the hells (see n. 8278, 8279); and from the signification of "the heart of the sea," as being the evil of the love of self and the derivative falsities. For in the genuine sense "the heart" signifies celestial good, which is of love to the Lord (n. 3635, 3883-3895, 7542), consequently in the opposite sense it signifies the evil of the love of self, for this evil is opposite to the good of love to the Lord, and the evil of the love of the world is opposite to spiritual good, which is of love toward the neighbor. From this it is plain that by "the abysses were congealed in the heart of the sea," is signified that mere falsities from the evil of the cupidities of the love of self could not possibly emerge. It is said that they could not emerge, because by “abysses,” and by “the heart of the sea,” are signified the hells where are falsities from cupidities, or where are falsities from evil; consequently, as they are there surrounded by their falsities from evil, they cannot any longer climb up, because the Divine of the Lord withstands the falsities there.

(8289) The enemy said. That this signifies the thought of those who were in evils and the derivative falsities before the coming of the Lord, is evident from the signification of “he said,” as being thought (see n. 3395, 7244, 7937); and from the signification of “the enemy,” as being those who are in evils and falsities, for in the spiritual sense no others are “the enemy” (n. 8282). Their thought before the Lord’s coming is signified, because the infernal crew at that time raged almost freely, and infested and endeavored to subjugate all there. Their thought at that time is described in this verse by, “I will pursue, I will overtake, I will divide the spoil, my soul shall be filled, I will draw my sword, my hand shall drive them out.” But this glorying of theirs was changed into lamentation when the Lord came into the world. This is described in the verse which next follows: “Thou didst blow with Thy wind, the sea covered them; they sought the deep like lead in the vast waters.” (Concerning the change of state among them through the coming of the Lord, see n. 6854, 6914, 7091, 7828, 7932, 8018, 8054.)

(8290) I will pursue. That this signifies infestation, is evident from the signification of “pursuing,” when it is said by those who are in evil concerning those who are in good, as being to infest, and to endeavor to subjugate.

(8291) I will overtake. That this signifies subjugation, is evident from the signification of "overtaking," when it is said by those who are in evil concerning those who are in good, as being to subjugate.

(8292) I will divide the spoil. That this signifies servitude, is evident from the signification of "the spoil," as being those who have been subjugated; consequently "to divide the spoil" denotes to distribute among themselves those who have been reduced into slavery, thus it denotes servitude.

(8293) My soul shall be filled with them. That this signifies delight, is evident without explication. It is said, "my soul shall be filled," because the very delight of those who are in hell is to inflict evil on others; with some, for no other end than for the sake of the delight; with some, to the end that they may be reduced to slavery, and whom they desire to treat cruelly afterward. That they who are in evil of life have such a delight in the other life, scarcely any can believe, not even themselves; for so long as they are in the world they are restrained by fears of legal penalties, also of the loss of honors, wealth, reputation, and even of life. These fears cause them at that time to abstain from evils in externals; and from this they suppose that they are not of such a character; but when reflections upon the loss of life, of wealth, of honors, and of reputation are taken away from them, as is the case in the other life, and they are left to their evil, then the delight of doing evil, which had lain hidden in the will and had put itself forth whenever they could remove these fears, shows itself clearly. This delight then makes their life, which life is infernal life.

(8294) I will draw my sword. That this signifies the continual combat of falsity from evil, is evident from the signification of a “sword,” as being truth fighting against falsity and evil, and in the opposite sense falsity fighting against truth and good (see n. 2799, 4499); and from the signification of “drawing” or “baring it,” as being continual combat, even until the enemy has been laid prostrate. Continual combat is also signified by an “unsheathed” or “drawn sword” in these passages: I will scatter you among the nations, and I will draw the sword after you (Lev. 26:33). I will scatter all his troop into every wind, and I will draw the sword after them (Ezek. 12:14). Thus said Jehovah, Behold Me against thee, I will draw forth My sword out of its sheath, and I will cut off from thee the righteous and the wicked, My sword shall go forth out of its sheath against all flesh from the south to the north, that all flesh may know that I Jehovah have drawn forth My sword out of its sheath, neither shall it return any more (Ezek. 21:3-5); here “to unsheathe” or “draw the sword” denotes not to cease from fighting until the enemies are laid prostrate; thus continual combat. Continual combat against evils and falsities is also signified by “the unsheathed sword of the prince of the army of Jehovah,” who was seen by Joshua when he came into the land of Canaan (Josh. 5:13, 14), by which was signified that they would fight against the nations there and destroy them. By the nations which at that time possessed the land of Canaan are signified those who before the coming of the Lord occupied the region of heaven which was afterward given to those who are of the Lord's spiritual kingdom (n. 6914, 8054).

(8295) My hand shall drive them out. That this signifies that by virtue of power, heaven shall be destroyed, is evident from the signification of "driving out," as being to cast down, and thus to destroy; and from the signification of "hand," as being power (see n. 878, 4931-4937, 6292, 6947, 7188, 7189, 7518). That heaven is signified, is because it is said that "he will drive them out," thus from heaven; for when the reins are loosened, the evil are of such audacity and impudence as to suppose themselves able to destroy heaven itself. For all who are in the hells are in opposition against heaven, because against good and truth, and consequently are in the continual cupidity of destroying it, and insofar as this is permitted them, they continually endeavor to do it (n. 8273). [2] The will to destroy heaven, or the will to cast down those who are there, is not accomplished by hostile invasion, as on earth, for such invasion or such combat is not possible in the other life; but it is accomplished through the destruction of the truth which is of faith, and of the good which is of love, for the truth of faith and the good of love are heaven. Herein consist combats and wars in the other life, and how direful and frightful these combats and wars are, will be told at the end of the chapters, where of the Lord's Divine mercy I will speak about the hells. The war described by John: "there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, but prevailed not" (Rev. 12:7, 8), is to be understood in no other way.

(8296) Thou didst blow with Thy wind. That this signifies the presence of the Lord with the angels, is evident from what was unfolded above (n. 8286).

(8297) The sea covered them. That this signifies that all falsity enveloped them, is evident from the signification of "covering," as being to envelop; and from the signification of "the sea," here the waters of the sea Suph, as being falsities from evils, and because this sea denotes hell (see n. 8099, 8137, 8138, 8148); (that they were enveloped by falsities from evil, see n. 8210, 8232).

(8298) They sought the deep like lead. That this signifies that evils dragged them down to lower things, like weights in the world, is evident from the signification of "the deep," as being lower things, and the hells in respect to evils (see n. 8279), consequently "to seek the deep" denotes to be dragged down by evils to these lower things. (That the evil sink down by their evils to the hells, like weights in the world, see n. 8279.) It is said "like lead," because by "lead" is signified evil; above, however, it was said "they went down into the depths of the sea like a stone" (verse 5), because by "a stone" is there signified falsity. Both falsity and evil are heavy, consequently both sink down; but still it is evil which makes heaviness in the spiritual sense, and thus sinks down just as from a weight; but not falsity by itself except from the evil which is in it; for from itself falsity has no weight; but from evil it has its tendency to sink. [2] Be it known that all metals signify good or truth, and in the opposite sense, evil or falsity. “Lead,” being more ignoble than the rest of the metals, signifies the evil which is lowest, such as is the evil of the exterior natural; but in the good sense it signifies good of the same degree, as in these passages: They are all stubborn ones of stubborn ones, detractors, brass and iron; they are all destroyers. The bellows grew hot; the lead is consumed by the fire; in vain fusing he hath fused; for the evil have not been pulled away. They shall call them rejected silver, because Jehovah hath rejected them (Jer. 6:28-30). Son of man, the house of Israel is become scoria to Me; all of them are brass, and tin, and iron, and lead, in the midst of the furnace; they have become scoriae of silver (Ezek. 22:18).

(8299) In the vast waters. That this signifies an environment by a boundless abundance of falsities, is evident from the signification of “waters,” as being falsities from evil (of which just above, n. 8297), consequently “vast waters” denote falsities in boundless abundance; that they were environed or surrounded by these, see n. 8210, 8232.

(8300) Verses 11-13. Who is like Thee, O Jehovah, among the gods? Who is like Thee, magnificent in holiness, to be revered with praises, doing what is wonderful? Thou stretchedst out Thy right hand, and the earth swallowed them. In Thy mercy Thou hast led this people that Thou hast redeemed; Thou hast conducted them in Thy strength to the habitation of Thy holiness. “Who is like Thee, O Jehovah, among the gods,” signifies that all the truth of good proceeds from the Divine Human; “who is like Thee, magnificent in holiness,” signifies that from Him is all that is holy; “to be revered with praises,” signifies that to Him alone belong glory and thanksgiving; “doing what is wonderful,” signifies that from Him are all the means by which is power; “Thou stretchedst out Thy right hand,” signifies that the rule of power over all things thence appeared; “the earth swallowed them,” signifies that by virtue of mere presence they had damnation and hell; “in Thy mercy Thou hast led this people,” signifies the Divine influx with those who had abstained from evils, and so had received good; “that Thou hast redeemed,” signifies whom He liberated from hell; “Thou hast conducted them in Thy strength to the habitation of Thy holiness,” signifies that the Divine power of the Lord raised them to heaven into the Divine there.

(8301) Who is like Thee, O Jehovah, among the gods. That this signifies that all truth of good proceeds from the Divine Human of the Lord, is evident from the signification of “gods,” as being truths (see n. 4402, 7268, 7873), here truths from good, because comparison is made with Jehovah, for it is said “who is like Thee, O Jehovah, among the gods?” (That “Jehovah” in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956.) That the Divine Human is here meant by “Jehovah,” is because in this song the subject treated of is the salvation of those who had been of the spiritual church, by the coming of the Lord into the world, and by His Divine Human then (n. 2661, 2716, 2833, 2834, 6372, 6854, 6914, 7035, 7091, 7828, 7932 1/2, 8018, 8054). That by these words is signified that all the truth of good proceeds from the Divine Human of the Lord, is because truths can proceed from everybody; but the truths of good only from the Lord, consequently from those who are in good from the Lord. Truths separate from good are indeed thought and spoken by those who are in persuasive faith and nevertheless in a life of evil, and likewise by many others within the church; but these truths are not of good, thus do not proceed from the Lord, but from themselves. [2] That truths from good proceed from the Lord can be seen from the fact that the Lord is good itself, because He is love itself; from this proceeds truth, like light from the flame of the sun; and this truth is like the light in the time of spring and summer, which has heat in its bosom, and causes all things of the earth as it were to receive life; whereas the truth which is not from good is like the light in the time of winter, when all things of the earth die. That "gods" denote the truths of good, is because by "gods" in a good sense are meant the angels, who are called "gods" because they are substances or forms recipient of truth in which is good from the Lord. [3] Angels, and consequently the truths of good which are from the Lord, are also meant by "gods" in the following passages: God standeth in the assembly of God, He shall judge in the midst of the gods, I said, Ye are gods, and all of you sons of the Most High (Ps. 82:1, 6); that the truths which proceed from the Lord are what are here meant by "gods," is evident from the fact that it is first said "the assembly of God," in the singular number; and afterward, "in the midst of the gods." (That "God" is mentioned in the Word where truth is treated of, see n.

2769, 2807, 2822, 3921, 4287, 4402, 7010; and that "God" in the supreme sense denotes the Divine truth proceeding from the Lord, n. 7268.) In the same: I will confess to Thee in my whole heart, before the gods will I sing psalms to Thee (Ps. 138:1). There is none like Thee among the gods, O Lord (Ps. 86:8). Jehovah is a great God, and a great King above all gods (Ps. 95:3). Thou, Jehovah, art high above all the earth; Thou art exalted exceedingly above all gods (Ps. 97:9). I know that Jehovah is great, and that our Lord is above all gods (Ps. 135:5). Therefore also Jehovah is called "Lord of lords and God of gods" (Deut. 10:17; Josh. 22:22; Ps. 136:2, 3). [4] That it is so often said that "Jehovah is above all gods," and that He is "God of gods," is because at that time many gods were worshiped, and the nations were distinguished by the gods whom they worshiped, and each nation believed that its own god was the supreme of all, and because from this the idea of a plurality of gods was seated in all minds, and it was disputed which of them was the greater, as can be sufficiently evident from the historicals of the Word in many passages; and this opinion was seated in the minds of the Jews above others, for which reason it is so often said in the Word that "Jehovah is greater than all gods," and that "He is King," and "God of gods." That this opinion concerning many gods was seated in the minds of the Jews above other nations, can be sufficiently evident from their frequent apostasy to the worship of other gods, of which frequently in the historic books of the Word (see Judges 2:10-13, 17, 19; 3:5-7, 8:27, 33; 10:6, 10, 13; 18:14, 17, 18, 20, 24, 31; 1 Sam. 7:3, 4; 8:8; 1 Kings 14:23, 24;

16:31-33; 18:20; 21:26; 22:53; 2 Kings 16:1, 10; 17:7, 15-17; 21:3-7, 21; 23:4, 5, 7, 8, 10-13; and elsewhere). [5] That nation was so demented that they confessed Jehovah solely with the mouth; but nevertheless at heart they acknowledged other gods, as can be clearly seen from the fact that after they had seen so many miracles in Egypt, and so many also afterward: the sea divided before them, and the army of Pharaoh immersed therein; the pillar of cloud and of fire continually appearing; the manna raining down daily from heaven; and the very presence of Jehovah with majesty and with terror so great upon Mount Sinai; and after they had uttered a confession that Jehovah alone is God, nevertheless after some weeks, merely because Moses delayed, they demanded for themselves molten gods to worship, and when these gods were made by Aaron, paid them divine worship by a feast, by burnt-offerings and sacrifices, and by dances. From this it can be seen that the worship of many gods clung to their hearts. That this nation was of such a character above every other nation in the whole earth, is also evident in Jeremiah: Hath a nation changed gods? and My people hath changed its glory for that which doth not profit. Be ye amazed, O heavens, at this, and shudder ye, be ye in exceeding trepidation: according to the number of thy cities were thy gods, O Judah (2:11, 12, 28). Moreover the native quality of that nation is such that above all other nations they adore external things, thus idols, and are unwilling to know anything whatever about internal things. For they are the most avaricious of all nations; and avarice such as theirs, which loves gold and silver for the sake of gold and silver, and not for the sake of any use, is an affection in the highest degree earthly, which drags down the mind wholly to the body, and immerses it therein, and so completely closes the interiors that it is utterly impossible for anything of faith and love from heaven to enter. From this it is evident how greatly those err who believe that that nation will be again chosen, or that the church of the Lord will again pass to them, all others being rejected; when yet it would be more easy to convert stones, rather than them, to faith in the Lord. It is believed that the church will again pass to them, because in the prophetics of the Word it is said in many passages that they are to return. But it is not known that in these passages, by “Judah,” by “Jacob,” and by “Israel,” is not meant that nation, but those with whom is the church.

(8302) Who is like Thee, magnificent in holiness. That this signifies that from Him is all that is holy, is evident from the signification of “Who is like Thee in holiness?” as being that no one is so holy; but in the internal sense, that from Him is all that is holy, because He is holiness itself. By “holy” is meant the Divine truth proceeding from the Lord; this is called “holy,” and is also meant by the “Holy Spirit,” which is for this reason called “the Spirit of truth” (John 14:16, 17; 15:26, 27; 16:13), and is said “to be sent by the Lord” (John 15:26, 27); and it is said that “He shall receive from the Lord that which He will proclaim” (John 16:15). As “holiness” is predicated of the Divine truth which proceeds from the Lord, therefore the angels are called “holy,” because they receive it (Matt. 25:31; Mark 8:38; Luke

9:26), and also the prophets, especially the Word, which is truth Divine itself. Moreover from the Divine truth which is Himself, because from Himself, the Lord is called "the Holy One of Israel," "the Holy One of Jacob," and "the Holy thing of God."

(8303) To be revered with praises. That this signifies that to Him alone belong glory and thanksgiving, is evident from the signification of "to be revered with praises," when said of Jehovah, as being that He is to be celebrated and worshiped, thus that to Him alone belong glory and thanksgiving.

(8304) Doing what is wonderful. That this signifies that from Him are all the means by which is power, is evident from the signification of "wonders" and "miracles," as being means of Divine power (see n. 6910). That "wonders" denote means of Divine power, is because by them men were brought to believe that Jehovah was the supreme of the gods, nay, that there was no God besides Him, consequently that He alone was to be worshiped; and they who were in this truth were afterward introduced into the truths of the worship of Him, which truths are means of power; for in the spiritual sense all power is in truths from the Divine (see n. 3091, 6344, 6423, 6948, 8200). Power in the spiritual sense is to put to flight and cast out from oneself the infernal crew, which is effected solely by means of truths. From this then it is that by "doing what is wonderful" is signified that from the Lord are all the means through which is power. The means of Divine power are also signified by "wonders" in David: Sing ye to Jehovah, sing psalms to Him, meditate ye in all His wonders, glory ye in the name of His holiness, seek ye Jehovah, and His strength, seek ye His faces continually, make mention of His wonders, His prodigies, and the judgments of His mouth (Ps. 105:2-5). That all power is in the truths which are of faith from the Lord, is clear from the Lord's words to Peter: I say to thee, Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and I will give thee the keys of the kingdom of the heavens (Matt. 16:18, 19); where by Peter is represented faith; and by "rock" in the Word is signified faith; and by "key" is meant power (see the preface to Gen. 22, and also n. 4738e, 6344e).

(8305) Thou stretchedst out Thy right hand. That this signifies that the rule of power over all things thence appeared, is evident from the signification of "stretching out," as being predicated of the rule of power, and when said of Jehovah, as being predicated of omnipotence (on which see n. 7673); and from the signification of the "right hand," as being Divine power (of which above n. 8281). That it denotes which thence appeared, namely, the rule of power over all things, is evident from what now follows, that "the earth swallowed them," by which is signified that from the mere presence of the Lord they had damnation, or hell.

(8306) The earth swallowed them. That this signifies that by virtue of mere presence they had damnation and hell, is evident from the signification of "to be swallowed by the earth," as being damnation and hell; for by this swallowing is signified a falling down, or casting down, into hell;

moreover hell is deep down below, because it is very far from the sun of heaven, which is the Lord, and there is what is Most High. Removals from thence are according to the qualities and quantities of evils and the derivative falsities. Hence it is that heaven appears above, and hell beneath. Moreover the place where they are who are in falsities from evil, consequently in damnation, appears like a desert land, which is called "the damned land," under which are cast down those who are cast into hell (n. 7418). That this takes place by virtue of the mere presence of the Lord, see n. 8265. From this then it is that by "the earth swallowed them," is signified damnation and hell, as is clear in Moses: Moses said unto the assembly of Korah, Dathan, and Abiram, If Jehovah create a creation, and the earth open its mouth, and swallow them, and all that appertains to them, that they go down alive into hell, ye shall know that these men have provoked Jehovah. And the earth that was under them was sundered, and the earth opened its mouth, and swallowed them, and they, and all that appertained to them, went down alive into hell (Num. 16:30-33).

(8307) In Thy mercy Thou hast led this people. That this signifies the Divine influx with those who had abstained from evils, and so had received good, is evident from the signification of "to lead in mercy," as being to receive the Divine; and because those receive the Divine who abstain from evils, the Divine influx with them is signified. With regard to mercy from the Lord the case is this. The mercy of the Lord is perpetual with every man, for the Lord wills to save all men, whoever they are; but this mercy cannot flow in until evils have been removed, for evils and the derivative falsities stand opposed, and prevent it. But as soon as evils are removed, mercy flows in, that is, good from mercy from the Lord, which good is charity and faith. From this it can be seen that the mercy of the Lord is universal, that is, toward all, and that it is also special toward those who abstain from evils. Man can abstain from evils from himself; but he cannot receive good from himself. That man can abstain from evils from himself is because the Lord continually inflows into the will of man with this endeavor, and thereby puts in his freedom to desist from evils, as also to apply himself to good. The Lord also gives him the faculty of understanding truth, but that he does not understand is because he does not wish to understand, and this on account of the evil that is of the life; for falsity defends evil, and truth condemns it. Hence it is that a man cannot be presented with spiritual good by the Lord, thus cannot be led through mercy, unless he desists from evils.

(8308) That Thou hast redeemed. That this signifies whom He liberated from hell, is evident from the signification of “to redeem,” as being to liberate from hell (see n. 7205, 7445).

(8309) Thou hast conducted them in Thy strength to the habitation of Thy holiness. That this signifies that the Divine power of the Lord raised them to heaven into the Divine there, is evident from the signification of “to conduct in strength,” when said of elevation into heaven by the Lord, as being to raise by virtue of Divine power (that “strength” denotes power, is evident); and from the signification of "the habitation of holiness," as being heaven where the Divine is; for "holiness" is predicated of the Divine truth which proceeds from the Lord (n. 8302), and this Divine truth makes heaven. [2] That "the habitation of Jehovah," or of the Lord, denotes heaven, and also good-because in good there is heaven-is evident from the following passages: Look Thou from the habitation of Thy holiness out of heaven, and bless Thy people Israel (Deut. 26:15). Look Thou forth from heaven, and see, from the habitation of Thy holiness and of Thy comeliness (Isa. 63:15). Shall I give sleep to mine eyes, until I find a place for Jehovah, habitations for the Strong One of Jacob? Lo, we heard of Him in Ephratah, we found Him in the fields of the forest, we will enter into His habitations (Ps. 132:4-7). [3] That the habitation of Jehovah, that is, of the Lord, is in good, is evident in these passages: Shout for joy, and be glad, O daughter of Zion; lo, I come, that I may dwell in the midst of thee. Many nations shall cleave to Jehovah in that day, and they shall be to Me for a people; for I will dwell in thee (Zech. 2:10, 11). I will set My sanctuary in the midst of them eternally, thus My habitation shall be with them (Ezek. 37:20, 27); "the sanctuary" denotes where is Divine truth in which is Divine good.

(8310) Verses 14-16. The peoples have heard, they have trembled, pain hath laid hold of the inhabitants of Philistia. Then were the chiefs of Edom dismayed, the mighty ones of Moab, terror hath laid hold of them, all the inhabitants of Canaan are melted. Fright and dread are fallen upon them; in the greatness of Thine arm they shall be destroyed as a stone, until Thy people shall pass over, O Jehovah, until shall pass over this people which Thou hast taken possession of. “The peoples have heard,” signifies all who are in falsity from evil everywhere; “they have trembled,” signifies terror; “pain hath laid hold of the inhabitants of Philistia,” signifies despair of enlarging their dominion on the part of those who are in faith separate from good; “then were the chiefs of Edom dismayed,” signifies the like with those who are in a life of evil from the love of self; “the mighty ones of Moab,” signifies those who are in a life of falsity from this love; “terror hath laid hold of them,” signifies that they have dared nothing; “all the inhabitants of Canaan are melted,” signifies the like with those who had been of the church, and have adulterated goods, and falsified truths; “fright and dread are fallen upon them,” signifies that they are without any hope of domination; “in the greatness of Thine arm,” signifies by virtue of omnipotence; “they shall be destroyed as a stone,” signifies a falling down like a weight; “until Thy people shall pass over,” signifies that thus without danger of infestation all shall be saved who are capable of receiving the truth of good and the good of truth; “until shall pass over this people,” signifies that thus shall be saved those of the church who are in truth and good; “which Thou hast taken possession of,” signifies who have thus become the Lord’s.

(8311) The peoples have heard. That this signifies all who are in falsity from evil everywhere, is evident from the signification of “peoples,” as being those who are in truths from good, and in the opposite sense those who are in falsities from evil (see n. 1259, 1260, 3295, 3581, 4619). It is said "in falsities from evil," to distinguish them from those who are in falsities and yet in good. In falsities and at the same time in good are, within the church, those who are in heresies and in a life of good; and, without the church, all who are in good. But with these, falsities do not condemn, unless they are such falsities as are opposed to good, and destroy the very life of good. But the falsities which are not opposed to good are indeed in themselves falsities, but relatively to the good of life, to which they are not opposed, they almost put off the quality of falsity, which is done through application to good. For such falsities can be applied to good, and they can be applied to evil. If they are applied to good, they become mild; but if to evil, they become hard; for falsities can be applied to good equally as truths can be applied to evil, for all truths whatever are falsified through applications to evil. Take as an example that faith alone saves. In itself this is a falsity, especially with the evil, who thus shut out the good of charity as contributing nothing at all to salvation. But this falsity becomes mild with those who are in the good of life, for they apply it to good, saying that faith alone saves, but that it is not faith except together with its fruit, consequently except where good is. So in all other cases. [2] In what now follows, all those are treated of who had been in falsities from evil, and in evil from falsities, and who were cast into hell when the Lord came into the world. For there are very many kinds of evil, and consequently also of falsity, because every kind of evil has its falsity adjoined to it. For falsity is produced from evil, and is evil in form, just as the understanding with man is the form of his will; because the will shows itself in the light through what is of the understanding, and effigies and forms itself, and presents itself by means of images, and these by means of ideas, and these again by means of words. These things have been said that it may be known that there are many kinds of evil and of the derivative falsity. These were first described under the name of "the Egyptians;" and now in these verses under the name of "the inhabitants of Philistia," under the name of "the leaders of Edom," "the mighty ones of Moab," and "the inhabitants of Canaan," of all of whom it is said that consternation and terror had taken possession of them, because they had heard that those who were in faith separate from charity and in a life of evil, who were signified by "the Egyptians," had been cast into hell, and that they in like manner were to be cast down into hell, in order that those who were in truth and good might pass through safe and unhurt, and be brought to heaven. This last is signified by the words of the following verses (16, 17): "fright and dread are fallen upon them, in the greatness of Thine arm they shall be destroyed as a stone, until Thy people shall pass over, O Jehovah, until shall pass over this people which Thou hast taken possession of; Thou shall bring them in, and plant them in the mountain of Thine inheritance, the place of Thy dwelling."

(8312) They have trembled. That this signifies terror, is evident without explication.

(8313) Pain hath laid hold of the inhabitants of Philistia. That this signifies despair of enlarging their dominion on the part of those who are in faith separate from good, is evident from the signification of "pain," as being despair on account of their being no longer able to enlarge their dominion (of which below); and from the signification of "the inhabitants of Philistia," as being those who are in faith alone separate from the good of charity (n. 1197, 1198, 3412, 3413, 8093, 8096, 8099). They are distinguished from the Egyptians in the fact that they shut out the goods of charity, believing that man is saved through faith without these goods. From this foremost of their doctrine many errors are born; as that salvation is of mercy howsoever the man has lived; that through faith all sins and evils are washed away; and that thus the man marches along justified; also that salvation can be effected in a moment, even in the last hour of death, through the trust of faith; consequently that it is not the affection of celestial love that makes heaven with a man. These are "Philistines," and they were called "the uncircumcised" by reason of the evils of the love of self and of the world, in which is their life. [2] That "pain" here denotes despair, is because utmost pain is meant, such as is that of women in travail. Moreover in the original tongue the word signifies such pain. Despair or utmost pain is also described in the Word by "the pain of a woman in travail," as in these passages: The kings gathered themselves together, terror seized them, pain as of a woman in travail (Ps. 48:4, 6). O dweller in Lebanon, having a nest in the cedars, how much of grace shalt thou find when pains come to thee, the pain as of a woman in travail? (Jer. 22:23). The king of Babylon hath heard the fame of them, and his hands became slack, distress took hold of him, pain as of a woman in travail (Jer. 50:43). The day of Jehovah is near, as a devastation from Shaddai, therefore all hands are slackened, and every heart of man melteth, and they are terrified, the gripes and pains take hold of them, they are in travail as a woman bringing forth (Isa. 13:6-8). [3] Behold a people cometh forth from the land of the north, and a great nation shall be stirred up from the sides of the earth, they lay hold on bow and spear, he is cruel and shall not have compassion, their voice resoundeth like the sea, and they ride upon horses; he is prepared as a man for war, against thee O daughter of Zion, we have heard the fame thereof, our hands have slackened, distress hath taken hold of us, pain as of a woman in travail (Jer. 6:22-24); the vastation of truth with those who are in evil is here treated of; “a people from the land of the north” denotes those who are in falsities from evil; “a great nation from the sides of the earth” denotes those who are in evils utterly opposed to good; “they lay hold on bow and spear” denotes that they fight from false doctrine; “their voice resoundeth like the sea” denotes the derivative reasoning; “they ride upon horses” denotes argumentation as if from what is of the understanding; “he is prepared as a man for war” denotes the cupidity of assaulting truth; “the daughter of Zion” denotes the church where good is; “distress hath taken hold” denotes pain because truths are being infested; “pain as of a woman in travail” denotes despair because good is being injured. From this it is evident that by “pain” is here signified despair on account of the injuring of good. [4] That “pain hath laid hold of the inhabitants of Philistia” denotes despair, or no hope of enlarging their dominion, is because the Philistines, that is, those who establish salvation by faith alone without the goods of charity, in the other life continually aspire to dominion, by fighting against others; and this so long as they are not yet devastated as to the memory-knowledge of the knowledges of faith. For in the other life everyone retains the principles of his faith which he had in the life of the body, and no others change them into truths than those who have been in the good of life; for good longs for truth, and receives it willingly, because it is homogeneous. But they who have been in evil of life do not change them (they are as it were hard), and they even reject truths and are also in obscurity, so that they cannot even see them: they see only such things as confirm their own principles, and not the least of what is opposed to these. Such also believe that they are the most intelligent of all; but they know nothing except how to reason from an assumed principle; and therefore it is these who most assault charity, consequently who desire to have dominion. For they who are in charity are humble, and desire to serve all, as being the lowest; whereas they who are in faith without charity are lofty, and desire to be served by all, as being the highest ones; and therefore they make heaven consist in the glory of having dominion, and because they believe themselves to be more intelligent than all others, they suppose that they will be archangels, and thus that many others will serve them; and also, according to the words in Daniel, that "the intelligent shall shine as the brightness of the expanse, and they that turn many to righteousness, as the stars forever and to eternity" (12:3). But instead of brightness these have darkness.

(8314) Then were the chiefs of Edom dismayed. That this signifies the like with those who are in a life of evil from the love of self, is evident from the signification of "the chiefs," as being the principal ones, thus all and each (of which below); and from the representation of Edom, as being those who from the evil of the love of self readily learn falsities and reject truths, and in the sense abstracted from person, as being the evil of the love of self to which falsity is adjoined and from which truth is rejected, thus also those who are in a life of evil from this love, namely, from the love of self. As regards these "chiefs," by them are signified the principal ones; in the sense abstracted from person, the principal things, thus all things and each; for when "the chiefs" are mentioned, general things are signified, under which are the rest, or the principal things; as for instance the "tertian captains" (n. 8150, 8276); and they are predicated of good, and in the opposite sense of evil; while by "princes" are also signified general things under which are the rest, or primary things (n. 1482, 2089, 5044), but these are predicated of truth. [2] Be it known that in the Word there are words that belong to the class of spiritual things, and words that belong to the class of celestial things; that is, there are those which express such things as belong to truth or faith, and those which express such things as belong to good or love. There are also words which are predicated of both. He who knows these things can know from the first view or reading of the Word, especially in its original tongue, where in the internal sense it treats of such things as are of truth, or of such things as are of good. The case is so with the signification of “princes,” and of “chiefs;” “princes” signify primary things, and are predicated of the truths of faith; but “chiefs” signify principal things, and are predicated of the good of love. In the opposite sense, “princes” are predicated of the falsities of faith, and “chiefs” of the evils of love. [3] From this it is that those who reigned in Edom were called “chiefs” (Gen. 36:15-21, 29, 30, 40-43). The reason is that by “Edom” was signified the good of celestial love, and in the opposite sense the evil of the love of self; but with the sons of Ishmael, those who presided over the rest were not called “chiefs,” but “princes” (Gen. 25:16), because by “Ishmael” were signified those who are in truth (n. 3263, 3268, 4747). For this reason also those were called “princes” who presided in Israel (Num. 7:2, 10, 18, 24, 30, 36, 42, 48, 54), for by Israel were represented those who are in the truth and good of faith. But those who presided over Judah were called “chiefs,” because by Judah were represented those who are in the good of love, as in Zechariah: Let him be as a chief in Judah (9:7). The chiefs of Judah shall say in their heart, I will confirm to me the inhabitants of Jerusalem in Jehovah Zebaoth their God; in that day I will make the chiefs of Judah like a furnace of fire in pieces of wood (12:5, 6).

(8315) The mighty ones of Moab. That this signifies those who are in the life of falsity from this love, is evident from the signification of “mighty ones,” as being things that reign and prevail; and from the representation of Moab, as being those who are in natural good and suffer themselves to be easily led astray (see n. 2468), thus who are in a consequent life of falsity; for they who are in natural good, and not in good from the truth of faith, thus not in spiritual good, suffer themselves to be led away to believe any falsities whatever, thus to live according to them. They are led away from truths to falsities especially by those things which favor their loves. These are they who are meant by “Moab.” (That they who are in natural good, and not in spiritual good, cannot possibly be led by any influx from heaven, see n. 3470, 3471, 3518, 4988, 4992, 5032, 6208, 7197, 8002.) The word by which “the mighty ones” are expressed in the original tongue, is predicated of those who are in truth from good, and in the opposite sense, of those who are in falsity from evil; in this latter sense is this word in Ezek. 31:11, and 2 Kings 24:15.

(8316) Terror hath laid hold of them. That this signifies that they have dared nothing, is evident from the signification of “to be laid hold of by terror,” as being to dare nothing, for with those who are in terror the blood grows cold and rushes into the veins; the circulation stops; thence the sinews become flaccid; and the strength fails, so that they dare nothing.

(8317) All the inhabitants of Canaan are melted. That this signifies the like with those who are of the church and have adulterated goods, and falsified truths, is evident from the signification of “the inhabitants of Canaan,” as being those who are of the church, and as being those there who have adulterated goods, and falsified truths. That by “the inhabitants of Canaan” are signified those who are of the church, is because the church of the Lord had been in the land of Canaan from the most ancient times (see n. 3686, 4447, 4454, 4516, 4517, 5136, 6516). Moreover that they are signified who have adulterated goods and falsified truths, is because by the nations there, whom the sons of Israel were to drive out, are represented evils, and likewise falsities, of faith (see n. 8054), and this because these nations had previously been of the church.

(8318) Fright and dread have fallen upon them. That this signifies that they are without any hope of domination, is evident from the signification of “fright and dread,” when said of those who are in the love of self and in the consequent falsities and evils, who are signified by “the chiefs of Edom and the mighty ones of Moab,” as being that they are without hope of domination; for they who are in the evil of the love of self continually desire to domineer, but when terror falls upon them on account of a victorious enemy, then the hope of domineering falls. [2] Be it known that evils are from a double origin; namely, from the love of self, and from the love of the world. They who are in evils from the love of self, love themselves only, and despise all others except those who make one with themselves, in loving whom they do not love them, but themselves, because they see themselves in them. The evils from this origin are the worst of all; for they who are in them not only despise all others in comparison with themselves, but also pursue them with invectives, and bear hatred toward them for slight cause, and then breathe their destruction. In this way revenge and cruelty become the delight of their life. They who are in the evil of this love are at a depth in hell according to the quality and amount of this love. [3] But they who are in evil from the love of the world also hold their neighbor in slight estimation, and esteem him solely by reason of his wealth; thus they esteem his riches, not him. These desire to possess all that belongs to their neighbor, and when they are in this cupidity, they are then devoid of all charity and mercy; for to deprive their neighbor of his goods is the delight of their life, especially of those who are sordidly avaricious, that is, who love gold and silver for the sake of gold and silver, but not for the sake of any use from them. Those with whom the evil of this love has dominion are also in the hells, but not in hells so deep as are they who are in the evil of the love of self. Besides these two origins of evil there is also a third, which is to do evil from the principles of a false religion; but this evil has a bad character with those who are in the love of self and of the world; but not with those who are in love toward the neighbor and to their God; for the end is good, and the end qualifies all the rest (see n. 8311).

(8319) In the greatness of Thine arm. That this signifies by virtue of omnipotence, is evident from the signification of "arm," as being power (see n. 878, 4931-4937), and when said of the Divine, as being omnipotence.

(8320) They shall be destroyed as a stone. That this signifies a falling down like a weight, is evident from what was unfolded above (n. 8279, 8298).

(8321) Until Thy people shall pass over. That this signifies that thus without danger of infestation all shall be saved who are capable of receiving the truth of good and the good of truth, is evident from the signification of "passing over," as being to be saved without danger of infestation; for when they who are in falsities from evil, and have infested, are cast into hell, and are removed, then there are none who obstruct by injecting falsities and evils, and who thus prevent the reception of good and truth from the Lord. This is what is here signified by "passing over." For so long as the evil were not cast into hell, scarcely any could "pass over," that is, be saved; for the evil then continually excited evils and falsities with those who were coming into the other life, and thus withheld them from good and truth. In order therefore that those who were in good and truth might be liberated from such infesters, the Lord came into the world; and when He was in the world, then by means of continual temptations admitted into Himself, and by means of continual victories therein, He subjugated all such spirits, and afterward by His presence caused them to be cast into hell, where being taken possession of by their own evils and falsities, they might be kept bound to eternity. [2] By "people" are here meant those who are in the capacity of receiving the truth of good and the good of truth, for "people" in general signifies those who are in the truth and good of faith (n. 1259, 1260, 3295, 3581, 4619); here, it signifies Israel, that is, those who are of the spiritual church, or what is the same, who are in the truth of good and the good of truth (n. 7957, 8234). It is said “in the capacity of receiving the truth of good and the good of truth,” because no others are in this capacity than those who have lived a life of charity. This life gives this capacity. Hugely do those err who believe that faith without charity can confer this quality; for faith without charity is hard and resistant, and rejects all the influx from the Lord; but charity with faith is yielding and gentle and receives the influx. From this it is that charity gives this capacity, but not faith without charity; and as charity gives this capacity, it is this also which saves; for they who are saved are not saved through charity from themselves, but through charity from the Lord, consequently through the capacity of receiving it.

(8322) Until shall pass over this people. That this signifies that thus shall be saved those of the church who are in truth and good, is evident from what has been unfolded just above.

(8323) Which Thou hast taken possession of. That this signifies who have thus become the Lord’s, is evident from the signification of “to take possession of,” as being to be His. Here, because it treats of those who are in truth and good, to save whom the Lord came into the world, it is they who are signified, as being the Lord’s. Elsewhere they are called “the redeemed,” as in Isaiah: Art thou not it that hath dried up the sea, the waters of the great abyss, that made the depths of the sea a way for the redeemed to pass over? thus the redeemed of Jehovah shall return (51:10, 11).

(8324) Verses 17-19. Thou shalt bring them in, Thou shalt plant them in the mountain of Thine inheritance, in the place Thou hast wrought for Thee to dwell, O Jehovah, the sanctuary, O Lord, Thy hands have prepared. Jehovah shall reign forever and to eternity. Because Pharaoh came with his chariot and with his horsemen into the sea, and Jehovah brought back the waters of the sea upon them; and the sons of Israel went on the dry through the midst of the sea. "Thou shalt bring them in," signifies elevation; "and plant them," signifies regeneration continually; "in the mountain of Thine inheritance" signifies heaven where is the good of charity; "the place for Thee to dwell in" signifies where the Lord is; "which Thou hast wrought, O Jehovah" signifies that it was from the Lord alone; "the sanctuary, O Lord, Thy hands have prepared, "signifies heaven where are they who are in the truth of faith from the Lord; "Jehovah shall reign forever and to eternity," signifies that the Lord alone is Lord of heaven and earth; "because the horse of Pharaoh came with his chariot and with his horsemen," signifies all falsities from a perverted intellectual with those who had been in faith separate and in a life of evil; "into the sea," signifies damnation; "and Jehovah brought back the waters of the sea upon them," signifies that the falsities from evils, which they intended for the good, returned upon themselves, by reason of the presence of the Lord with those who were in good; "and the sons of Israel went on the dry through the midst of the sea," signifies that they who were in the good of truth and in the truth of good passed safely through the region of that hell.

(8325) Thou shalt bring them in. That this signifies elevation, is evident from the signification of “bringing in,” when to heaven, as being elevation. It is said “elevation,” because before the outward sight of spirits heaven is on high, and before the inner sight, such as is that of the angels, heaven is within; for everything internal in the other life is presented representatively as above, and everything external as beneath, consequently heaven appears above, and hell beneath (n. 2148, 3084, 4599, 5146); for it is states of truth and of good, and in the opposite sense, states of falsity and of evil, which are represented in the other life by means of heights and depths; in a word, which are represented by means of distances and places (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381). [2] From this experience alone it can be concluded with what difficulty the natural man apprehends spiritual things, consequently those things which are of heaven. What natural man can comprehend that there are no spaces and times in heaven; but instead thereof states; namely, states of good, or states of being, instead of spaces; and states of truth, or states of coming-forth, instead of times? Will not the merely natural man believe that there is absolute emptiness and nothingness where there are no time and space? From this it is evident that if the natural man concludes in himself that nothing is to be believed except what he apprehends, he then casts himself into enormous errors. As the case is with spaces and times, so also it is with many other things; as for example, the natural man must needs fall into phantasy about the Divine, when he thinks from time about what the

Divine was doing before the creation of the world, that is, what It had done from eternity till then; nor can he be extricated from this knot until the ideas of time and of space are removed. When the angels think about this eternity, they never think about it from time, but from state. [3] In the other life there appear two statues, partly of flesh and partly of stone, placed at the boundary of the created universe, in front toward the left; and it is said of them that they swallow those who think about what the Divine was doing from eternity until It created the world. This swallowing represents that as the man cannot think except from space and time, he cannot from himself extricate himself therefrom; but he can do so from the Divine, which is effected either by the dispersal of this thought, or by the removal of the ideas of time.

(8326) And plant them. That this signifies regeneration continually, is evident from the signification of "planting," as being to regenerate, for regeneration is circumstanced like planting. For when a tree is planted, it grows into branches, leaves, and fruits, and from the seeds of the fruits it grows into new trees; and so on. Similar is the case with regeneration in man, and therefore in the Word a man is also compared to a tree, and a regenerate man to a garden or paradise; the truths of faith with him are compared to the leaves, and the goods of charity to the fruits, the seeds from which come new trees to the truths which are from good, or what is the same, to the faith which is from charity. It is said "regeneration continually," because regeneration begins in a man, but never ceases, being continually perfected, not only while he lives in the world, but also in the other life to eternity; and yet it can never arrive at any such perfection that it can be compared to the Divine.

(8327) In the mountain of Thine inheritance. That this signifies heaven where is the good of charity, is evident from the signification of "the mountain of Thine inheritance," as being heaven; for by "mountain" is signified the good of love (see n. 795, 796, 2722, 4210, 6435), and by "inheritance" the life of another, here of the Lord, thus the life of good and truth which is from the Lord, for they who are in this life are called "heirs of the kingdom" and "sons" (n. 2658, 2851, 3672, 7212). As these things are signified by "the mountain of inheritance," heaven also is signified; for heaven is heaven from the good of love, and is an inheritance to those who are the Lord's.

(8328) The place for Thee to dwell in. That this signifies where the Lord is, is evident from the signification of "place," as being state (of which just above, n. 8325), here a state of good from the Divine, because heaven is meant; and from the signification of "the habitation of Jehovah," or "the place for Thee to dwell in," as being where the Lord is. (That "to dwell" is predicated of good, see n. 2712, 3613; and that "the habitation of Jehovah" denotes good, and consequently heaven, n. 8269, 8309; that the Lord is "Jehovah" in the Word, see above, n. 8261.) Frequent mention is made of the Father who is in the heavens, and there is then meant the Divine in heaven, thus the Good from which is heaven. Regarded in Itself the Divine is above the heavens; but the Divine in the heavens is the Good that is in the Truth that proceeds from the Divine. This is meant by “the Father in the heavens,” as in Matthew: That ye may be sons of the Father who is in the heavens: that ye may be perfect, as your Father who is in the heavens is perfect Our Father who art in the heavens, hallowed be Thy name (6:9). He that doeth the will of the Father who is in the heavens (7:21). (And also 10:32, 33; 16:17; 18:10, 14, 19.) The Divine that is in the heavens is the Good which is in the Divine Truth that proceeds from the Lord; but the Divine above the heavens is the Divine Good Itself. By “a place for Thee to dwell in” is signified heaven where is the Divine truth that proceeds from the Lord, for this makes heaven. How the case is with the Divine truth that proceeds from the Lord, that it is in heaven good, may be illustrated by comparison with the sun, and with the light that is from the sun. In the sun is fire, but from the sun proceeds light, which light has within itself heat, from which gardens sprout forth, and become like paradises. The very fire of the sun does not pass to the earth (for it would burn up and consume all things), but the light wherein is heat from the fire of the sun. In the spiritual sense this light is the Divine Truth; the heat is the good in the Truth from the Divine Good; and the resultant paradise is heaven.

(8329) Which Thou hast wrought, O Jehovah. That this signifies that it was from the Lord alone, is evident from the signification of “working” when said of regeneration and heaven, as being that it is from the Lord alone; for everything of regeneration, and everything of heaven are from the Lord.

(8330) The sanctuary, O Lord, which thy hands have prepared. That this signifies heaven where are they who are in the truth of faith from the Lord, is evident from the signification of "the sanctuary," as being heaven where is the truth of faith (of which below); and from the signification of "Thy hands have prepared," as being that which is from the Lord. It is said of the sanctuary that "Thy hands have prepared it," because the "hands" are predicated of truth, and signify power. (That the "hands" are predicated of truth, see n. 3091, 8281; and also that they denote power, n. 878, 3387, 4931-4937, 5327, 5328, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069, 8153, 8281; in like manner that "sanctuary" is predicated of truth, n. 8302.) But the words which precede, as "the place for Thee to dwell in," and "which Thou hast wrought O Jehovah," are predicated of good, because they relate to "the mountain of inheritance," by which is signified heaven wherein is the good of charity (n. 8327). (That there are words which in the Word are predicated of good, and words which are predicated of truth, see n. 8314.) [2] What is meant by the heaven in which is the good of charity, which is signified by "the mountain of inheritance," and what by the heaven in which is the truth of faith, which is "the sanctuary," shall be briefly told. The heaven in which is the good of charity is that in which are the interior ones who belong to the Lord's spiritual kingdom; and the heaven in which is the truth of faith is that in which are the exterior ones who belong to this kingdom. They who are interior are in charity itself and in the derivative faith; but they who are exterior are those who are in faith, but not yet in charity. These latter do good from obedience, but the former from affection. From all this it is evident what is meant by the heaven in which is the good of charity, and what by the heaven in which is the truth of faith. [3] As regards the "sanctuary," it denotes in the supreme sense the truth of faith which is from the Lord, and consequently in the representative sense it denotes the Lord's spiritual kingdom, also the spiritual church, and from this a regenerated man who is a church, and thus in a sense abstracted from these it denotes the truth of faith, thus faith itself. (What "holy" denotes see above, n. 8302.) [4] From this then it is that heaven is called "the sanctuary" from the truth of faith which is from the Lord, as in David: Jehovah answer thee in the day of trouble, send thee help from the sanctuary, and sustain thee out of Zion (Ps. 20:1, 2); here "the sanctuary" denotes the heaven where is the truth of faith; "Zion" denotes the heaven where is the good of love. They have seen Thy goings, O God, the goings of my God, of my King, in the sanctuary; to be feared is God, out of Thy sanctuaries the God of Israel (Ps. 68:24, 35); "the sanctuary" denotes the heaven where is the truth of faith, consequently it is said "God," and not "Jehovah," and also "King;" because "God" is said where truth is treated of, and "Jehovah" where good is treated of (n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268), and because "King" denotes truth (n. 1672, 1728, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148). [5] In the same: A people shall praise Jah, because He hath looked forth from the height of His sanctuary; from the heavens did Jehovah look upon the earth, to hear the groaning of the bound one, to open to the sons of death (Ps. 102:18-20); here also "sanctuary" denotes heaven as to the truth of faith. In the same: Praise ye God in His sanctuary; praise ye Him in the expanse of His strength (Ps. 150:1); "to praise in the sanctuary" denotes to do so from the truth of faith which is from the Lord; and "to praise in the expanse of His strength," denotes by virtue of the good of charity which is from the Lord.

(8331) Jehovah shall reign forever and to eternity. That this signifies that the Lord alone is the Lord of heaven and earth, is evident from the fact that of Jehovah, that is, of the Lord, it can be said that "He shall reign forever and to eternity;" and of the angels, that they shall indeed reign, but from the Lord; thus it is still the Lord alone who reigns through them. It was customary with the ancients who were of the church to say, "God reigns," also "God shall reign eternally," by which was signified that it is well with the church, because then good and truth from the Divine are there; in general by this was signified that Jehovah is the only God; and they who were instructed about the advent of the Lord, signified by it that the Lord is the only Lord of heaven and earth. As in the church among the ancients it was customary to say "God shall reign," therefore in David some Psalms are inscribed with the words "Jehovah shall reign" (see Ps. 93:1; 97:1; 99:1). And in these passages: Jehovah shall reign eternally, thy God, O Zion, unto generation and generation. Hallelujah! (Ps. 146:10). How delightful upon the mountains are the feet of Him that bringeth good tidings! that saith to Zion, Thy God shall reign! (Isa. 52:7); speaking of the Lord. In John: The kingdoms of the world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ages of ages (Rev. 11:15). I heard the voice of one saying, Hallelujah! for the Lord God reigneth (Rev. 19:6). From these passages also it is evident that these words were words of joy, whence the exclamation, "Hallelujah!" and therefore it is said, "How delightful are the feet of Him that bringeth good tidings, that saith, Thy God reigneth!" That the Lord is the Lord of heaven and earth is evident in Matthew: Jesus said unto the disciples, All power hath been given unto Me in heaven and on earth (28:18).

(8332) Because the horse of Pharaoh came with his chariot and with his horsemen. That this signifies all falsities from a perverted intellectual with those who had been in faith separate and in a life of evil, is evident from the signification of "the horse of Pharaoh," and also of "his chariot," and of "his horsemen," as being all falsities from a perverted intellectual (see n. 8146, 8148); and from the representation of Pharaoh and of the Egyptians, as being those who are in faith separate from charity and in a life of evil (n. 7926, 8148).

(8333) Into the sea. That this signifies damnation, is evident from the signification of "the sea Suph," as being hell (n. 8099, 8137, 8138); here damnation, because it is said that they "came into the sea," and afterward that "Jehovah brought back the waters of the sea upon them," by which is signified that they sank down into hell, for they come into damnation before they come into hell.

(8334) And Jehovah brought back the waters of the sea upon them. That this signifies that the falsities from evils which they intended for the good returned upon themselves, by reason of the presence of the Lord with those who were in good, is evident from the signification of "Jehovah brought back the waters of the sea upon them," as being that the falsities of evil which they intended for the good returned upon themselves. That falsities from evil are gathered together into a one, and are poured into those who are in evil, and that they are surrounded by them, see n. 8146: That the falsities from evil which the evil intend for others, by virtue of a law of order return upon themselves, n. 8214, 8223, 8226; that environment by the falsities of evil is casting into hell, n. 8210, 8232; and that this is effected by the mere presence of the Lord with the good, when He is protecting them and is bestowing on them heaven and the joy of heaven, n. 8137, 8265.

(8335) And the sons of Israel went on the dry through the midst of the sea. That this signifies that they who were in the good of truth and in the truth of good passed safely through the region of that hell, is evident from what has been unfolded above (n. 8099, 8185).

(8336) Verses 20, 21. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered to them, Sing ye to Jehovah, because exalting He hath exalted; the horse and his rider hath He cast into the sea. “And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand,” signifies glorification of the Lord from the good of faith; “and all the women went out after her,” signifies all the goods of truth; “with timbrels and with dances,” signifies celebration from joy and gladness; “and Miriam answered to them,” signifies what is reciprocal; “Sing ye to Jehovah,” signifies that to the Lord alone belongs glory, “because exalting He hath exalted,” signifies that He has manifested His Divine in the Human; “the horse and his rider hath He cast into the sea,” signifies from the fact that by reason of His mere presence falsities of faith and evils of life have cast themselves into hell.

(8337) And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand. That this signifies glorification of the Lord from the good of faith, is evident from the representation of Miriam, as being the good of faith; for Moses represents the truth of faith which proceeds immediately from the Lord, thus internal truth; while Aaron represents the truth of faith which proceeds mediately from the Lord, thus external truth (see n. 7009, 7089, 7382); consequently “Miriam” denotes the good of faith which proceeds mediately from the Lord; for when men represent truth, their women represent good (n. 6014). As Miriam with the women represent external good, therefore it is added “the sister of Aaron,” and it is not said “the sister of Moses.” Moreover good and truth are circumstanced like sister and brother (n. 3160). But be it known that women represent good, and men truth, when the spiritual church is treated of; whereas women represent truth, and men good, when the celestial church is treated of (n. 4823). From the signification of “the prophetess,” as being one who teaches (n. 2534, 7269), here who praises the Lord, or what is the same, glorifies Him from the good of faith, because she sang to Jehovah, as Moses and the men of Israel had done (that “to sing” denotes to glorify, see n. 8261, 8263, 8267); and from the signification of “taking a timbrel in the hand,” as being to glorify from the good of faith, for a “timbrel” is predicated of spiritual good, or what is the same, of the good of faith (n. 4138). [2] Formerly in Divine worship many kinds of musical instruments were employed, but with much distinction. In general, by wind instruments were expressed affections of good, and by stringed instruments affections of truth, and this from the correspondence of every sounding thing with the affections. It is known that some natural affections are expressed by certain kinds of musical instruments, and others by certain other ones, and that when a fitting harmony joins in accord, they actually excite these affections. They who are skilled in music are aware of these things, and make an accordant use of them. The cause of this fact arises from the very nature of sound and of its accord with the affections. Men learned this at first, not from science and art, but from the hearing and its exquisite sense: from this it is clear that it does not come from any origin in the natural world, but from an origin in the spiritual world, and accordingly from the correspondence with things in the spiritual world of those things in the natural world which flow from order. Harmonious sound and its varieties correspond to states of joy and gladness in the spiritual world; and states of joy and gladness there arise from the affections, which in that world are affections of good and truth. From this then it can be seen that musical instruments correspond to the delights and pleasantnesses of spiritual and celestial affections, and that some instruments correspond to celestial affections, and some to spiritual affections (see what has been said and shown before on this subject, n. 418-420, 4138). [3] As regards the timbrel specifically, it corresponds to spiritual good, that is, to the good of truth. The reason is that the timbrel is not a stringed instrument, neither is it a wind instrument, but as it is made with a skin, it is as it were a continuous stringed instrument, and moreover its sound is graver and deeper than is the sound of stringed instruments. This can also be seen from the Word, where the "timbrel" is mentioned, as in Isaiah: The joy of the timbrels shall cease, the tumult of the joyous shall cease, the joy of the harp shall cease (24:8); "the joy of the timbrels" denotes the delights of the affections of the good of faith; "the joy of the harp," the delight of the affection of the truth of faith. In Jeremiah: Anew I will build thee, that thou shalt be built, O virgin of Israel; anew shalt thou adorn thy timbrels, and shalt go forth into the dance of them that play (31:4); "to adorn the timbrels" denotes to glorify God from spiritual good, for it treats of the spiritual church, which is the "virgin of Israel." [4] In like manner in Ezekiel: Thou hast been in Eden the garden of God, the work of thy timbrels and of thy pipes was in thee, in the day that thou wast created they were prepared (28:13); speaking of Tyre, by which are signified the knowledges of good and of truth, and by "timbrels and pipes" the affections of the former, and the joys of the latter. In David: They have seen Thy goings, O God, the goings of my God in the sanctuary. The singers went before, after them the players, in the midst of the virgins playing on timbrels (Ps. 68:24, 25). Shout to the God of Jacob, lift up a song, and give a timbrel, a pleasant harp with a psaltery (Ps. 81:1, 2). Sing to Jehovah a new song, let them praise His name in the dance, let them sing psalms to Him with timbrel and harp (Ps. 149:1, 3); here "to praise with timbrel" denotes to glorify from the delight of the affection of the good of faith; and "to praise with harp" denotes the pleasantness of the affection of the truth of faith. [5] In the same: Praise ye God with timbrel and dance, praise ye Him with stringed instruments and organ, praise Him with cymbals of sound, praise Him with cymbals of noise (Ps. 150:4, 5); "to praise with timbrel and dance" denotes from the good and truth of faith; "with stringed instruments and organ" denotes from truths and the good thence derived. As by correspondence all instruments signified the delights and pleasantnesses of spiritual and celestial affections, many of the Psalms of David have an inscription, and it is told how they are to be sung, as "upon Neginoth," "upon Nechiloth," "upon the Octave," "Shigajon," "Gitthith," "Muth-labben," "Sheminith," "Shoshannim," "Machalath."

(8338) And all the women went out after her. That this signifies all the goods of truth, is evident from the signification of "women," as being affections of good, when “men” denote affections of truth (of which just above, n. 8337).

(8339) With timbrels and with dances. That this signifies celebration from joy and gladness, is evident from the signification of “timbrel,” as being predicated of the affection of spiritual good, or of the good of truth, and as signifying its delight or joy (of which just above, n. 8337); and from the signification of “dance,” as being predicated of the affection of spiritual truth, and as signifying its pleasantness or gladness (of which below). In ancient times gladness of heart was attested not only by musical instruments and songs, but also by dances. For joys of the heart, or interior joys, burst forth in the body into various acts, as into songs, and also into dances. And as in ancient times the gladnesses which excelled all others were spiritual gladnesses, that is, were from the affections of spiritual loves, which were those of good and truth, therefore also it was then allowed to add dances to the songs and musical harmonies, and in these ways also to testify joy. It is from this that “dances” are mentioned in the Word, and by them are signified gladnesses of the affections of truth or of faith, from good or charity, as in these passages: Anew thou shalt adorn thy timbrels, and shalt go forth into the dance of the players. Their soul shall become as a watered garden, and they shall not grieve any more at all; then shall the virgin rejoice in the dance, and the young men and the old together (Jer. 31:4, 12, 13). The joy of our heart shall cease, our dance is turned into mourning (Lam. 5:15). Thou hast turned for me my mourning into dancing

(Ps. 30:11). Let them praise His name in the dance, let them sing psalms to Him with timbrel and harp (Ps. 149:3; 150:4). That the Gentiles also in their divine worship played and danced, is evident in Exod. 32:6, 19. [2] Both "joy" and "gladness" are mentioned, because in the Word "joy" is predicated of good, and "gladness" of truth, consequently it is very often said in the Word "joy and gladness," both together, as in these passages: Behold joy and gladness, slaying oxen (Isa. 22:13). They shall obtain joy and gladness, and sadness and sighing shall flee away (Isa. 35:10). Joy and gladness shall be found in Zion, confession and the voice of singing (Isa. 51:3, 11). The voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride (Jer. 33:11). The fast of the tenth month shall be to the house of Judah for joy and gladness (Zech. 8:19). Thou shalt make me to hear joy and gladness (Ps. 51:8). As in these passages "joy" is predicated of good, and "gladness" of truth, both are mentioned, otherwise one word would have sufficed. Such is the holy way of speaking that is in the Word, to the end that in every detail there may be the heavenly marriage, that is, the marriage of good and truth (n. 683, 793, 801, 2173, 2516, 2712, 4138, 5138, 5502, 7945).

(8340) And Miriam answered to them. That this signifies what is reciprocal, is evident from the signification of "answering," when the glorification of the Lord by means of a song is treated of, as being what is reciprocal. In holy worship among the ancients it was also customary to sing by means of choirs, that there might be one or more to answer; by which was represented reciprocation and response, such as is that of the church from heaven, and of heaven from the Lord. Such is the signification in these passages: I will answer and I will sing to Him (Hos. 14:8); Then sang Israel this song; Rise up, O spring, answer ye upon it (Num. 21:17).

(8341) Sing ye to Jehovah. That this signifies that to the Lord alone belongs glory, is evident from what was unfolded above (n. 8263), where are the same words.

(8342) For exalting He hath exalted. That this signifies that He has manifested His Divine in the Human, is evident from what was unfolded above (n. 8264), where are the same words.

(8343) The horse and his rider hath He cast into the sea. That this signifies that by virtue of His mere presence the falsities of faith and evils of life cast themselves into hell, is evident from the signification of “horse” and of “rider,” as being falsities from evil (see n. 8146, 8148); and from the signification of “casting into the sea,” as being into hell (see n. 8099, 8137, 8138); that this was effected by virtue of the mere presence of the Lord, see n. 8137, 8265. It is said that falsities and evils “cast themselves” into hell, for the reason that it is the very falsities and evils that are cast into hell, and these draw with them those to whom they adhere. For through evil of life men become forms of falsities from evil, and therefore when the evils themselves with their falsities are cast down, the forms also to which they adhere are dragged down together with them; for falsities and evils are exhalations from the hells, and flow in with those who through evils of life have made their interiors forms of reception. (That everything of thought and of will flows in, good from heaven, and evil from hell, see n. 2886-2888, 4151, 4249, 5846, 6189, 6191, 6193, 6203, 6206, 6213, 6324, 6325, 7147, 7343.) Hence then it is that it is said that falsities of faith and evils of life cast themselves into hell; and therefore when the angels are thinking and speaking about the hells they think and speak of falsities and evils abstractedly from those who are there; for the angels always remove ideas of person, and remain in ideas of things (see n. 5225, 5287, 5434).

(8344) Verses 22-26. And Moses made Israel set out from the sea Suph, and they went out to the wilderness of Shur; and they went three days in the wilderness, and found no waters. And they came to Marah, and they could not drink the waters for bitterness, because they were bitter; therefore he called the name thereof Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto Jehovah, and Jehovah showed him a piece of wood, and he cast it to the waters, and the waters were made sweet. There He set for him a statute and a judgment, and there He tempted him. And He said, If hearing thou wilt hear the voice of Jehovah thy God, and wilt do what is right in His eyes, and wilt hearken to His commandments, and wilt keep all His statutes, all the disease that I have put on the Egyptians, I will not put upon thee, because I am Jehovah thy healer. "And Moses made Israel set out from the sea Suph," signifies what is successive according to the order of truth Divine after they had passed through a region of hell; “and they went out to the wilderness of Shur,” signifies the state of temptation into which they were next brought; “and they went three days in the wilderness, and found no waters,” signifies that truths failed, and at last wholly; “and they came to Marah,” signifies a state of temptation; “and they could not drink the waters for bitterness, because they were bitter,” signifies that truths appeared to them undelightful, because devoid of the affection of good; “therefore he called the name thereof Marah,” signifies the state and quality of this temptation; “and the people murmured against Moses,” signifies grief from the bitterness of the temptation; “saying, What shall we drink?” signifies that they could not endure truths, because they were undelightful by reason of no affection of them; “and he cried unto Jehovah,” signifies supplication to the Lord from grief; “and Jehovah showed him a piece of wood,” signifies that the Lord inspired good; “and he cast it into the waters,” signifies with which He affected the truths; “and the waters were made sweet,” signifies that from this truths were made delightful; “there He set for him a statute and a judgment,” signifies the truth of order then revealed; “and there He tempted him,” signifies in respect to temptations in general; “and He said,” signifies instruction; “If hearing thou wilt hear the voice of Jehovah thy God,” signifies faith in the Lord’s commandments; “and wilt do what is right in His eyes,” signifies a life according to them; “and wilt hearken to His commandments,” signifies obedience, and a life according to the goods of faith, which are the interior things of the church; “and wilt keep all His statutes,” signifies a life according to the truths of faith, which are the exterior things of the church; “all the disease that I have put on the Egyptians, I will not put upon thee,” signifies that they are to be withheld from the evils that pertain to those who are in faith separate and in a life of evil; “because I am Jehovah thy healer,” signifies that the Lord alone preserves from evils.

(8345) And Moses made Israel set out from the sea Suph. That this signifies what is successive according to the order of truth Divine after they had passed through a region of hell, is evident from the signification of “to set out,” as being what is successive and continuous in respect to life and its order (see n. 4375, 4554, 4585, 5996, 8181); and from the representation of Moses, as being truth Divine (n. 7010, 7014, 7382); consequently “Moses made them set out,” signifies what is successive according to the order of truth Divine; from the representation of Israel, as being those of the spiritual church who had been detained in the lower earth until the advent of the Lord, and were then liberated (n. 6854, 6914, 7728, 7932, 8018, 8321); and from the signification of “the sea Suph,” as being the hell where were those of the church who had been in faith separate from charity and in a life of evil (n. 8099, 8137, 8138). (That these when liberated, were brought through the hell which is signified by “the sea Suph,” see n. 8099.)

(8346) And they went out to the wilderness of Shur. That this signifies the state of temptation into which they were next brought, is evident from the signification of “to go out,” as being to be brought; and from the signification of "the wilderness of Shur," as being a state of temptation. That a "wilderness" denotes a state of undergoing temptation, see n. 6828, 8098; and that "Shur" denotes the memory-knowledges of the church which have not yet attained to life (n. 1928), thus such things as must attain to life through temptations, for spiritual life is acquired through temptations (which are spiritual combats, or combats against evils and falsities), and through victories in these combats. (That they who were of the spiritual church underwent temptations after the Lord's coming into the world, and that they could not do so before, see n. 8159.)

(8347) And they went three days in the wilderness, and found no waters. That this signifies that truths failed, and at last wholly, is evident from the signification of "three days," as being what is full (see n. 2788, 4495, 7715); from the signification of "wilderness," as being a state of undergoing temptations (of which just above, n. 8346); and from the signification of "waters," as being the truths of faith (n. 2702, 3058, 3424, 4976, 5668); consequently "not to find waters" denotes that truths failed; that they failed wholly, is signified by "they went three days." It is said "in the wilderness," because they were tempted there, as now follows.

(8348) And they came to Marah. That this signifies a state of temptation, is evident from the fact that they were tempted there, as is also said below, in these words, "there He set for him a statute and a judgment, and there He tempted him" (verse 25).

(8349) And they could not drink the waters for bitterness, because they were bitter. That this signifies that truths appeared to them undelightful, because devoid of the affection of good, is evident from the signification of "to drink the waters," as being to receive truths and apply them under good (of which n. 3069, 5709); from the signification of "waters," as being truths (of which just above, n. 8347); and from the signification of "bitter," as being what is undelightful (n. 7854). Hence it is evident that by "they could not drink the waters for bitterness, because they were bitter," is signified that truths appeared to them undelightful: that it denotes because devoid of the affection of good, is because all the delight of truth comes forth from good. That the affection of truth derives its origin from good is because good loves truth, and truth loves good, for these two are conjoined as in a marriage. It is known that everyone desires to be instructed in those things which he loves and has as the end. He who loves good, that is, who wills from the heart to worship God and to benefit his neighbor, loves to be instructed in those things which lead thereto, consequently in truths; from which it can be seen that all the affection of truth is from good. [2] There are indeed some who live in an evil manner, and yet desire to be instructed in truths; but with these there is no affection of truth, but only the affection of confirming the doctrinal things of the church for the sake of self-glory, that is, for the sake of reputation, honors, or gain. The genuine affection of truth is to wish to know what is true for the sake of the life in the world, and for the sake of life eternal. These come into temptation when truths begin to fail them, and more when the truths which they know appear undelightful. This temptation derives its origin from the fact that the communication with good has been intercepted. This communication is intercepted as soon as the man comes into his own, for he thus sinks down into the evil of the love of self, or of the world. When he emerges from this state, truths become delightful. This is meant in what follows by the bitter waters being healed by means of the wood cast into them, for by "wood" is signified good.

(8350) Therefore he called the name thereof Marah. That this signifies the state and quality of this temptation, is evident from the fact that the names which are given to things treated of in the Word comprehend the quality and state of the thing that is being treated of (see n. 2643, 3422, 4298, 4442). Here therefore "Marah" signifies the quality and state of the temptation which is treated of in these verses. Moreover "Marah" means "bitter."

(8351) And the people murmured against Moses. That this signifies grief from the bitterness of the temptation, is evident from the signification of "murmuring," as being complaint such as there is in temptations, thus grief from the bitterness of the temptation. The temptations which those underwent who were of the Lord's spiritual church after they had been liberated from infestations; and also the temptations which those will undergo who will be of this church, are described by the murmurings of the sons of Israel in the wilderness. And as spiritual temptations are usually carried to despair (n. 1787, 2694, 5279, 5280, 7147, 7166, 8165), therefore by “murmuring” is signified complaint from grief in the temptations (see Exod. 16:2, 3; 27:3; Num. 14:27, 29, 36; 16:11). It is said “against Moses,” because it was against the Divine, for by Moses is represented Divine truth (see n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382). [2] As regards the temptations which those underwent who were of the spiritual church, and which those will undergo who will be of this church, be it known that faith cannot possibly be implanted in those who are of the spiritual church except through temptations, thus neither can charity; for in temptations the man is in combat against falsity and evil. These-falsity and evil-flow into the external man from the hells, while good and truth flow in through the internal man from the Lord; thus by virtue of the combat of the internal man with the external, which is called “temptation.” And insofar, then, as the external man is reduced to obedience under the internal, so far faith and charity are implanted; for the external or natural of man is the receptacle of truth and good from the internal man. If the receptacle is not accommodated, it does not receive anything which flows in from within; but either rejects, or extinguishes, or stifles it, whence there is no regeneration. Hence it is that there must be temptation in order that the man may be regenerated, which is effected through the implanting of faith and charity, and thus through the formation of a new will and a new understanding. Therefore also the church of the Lord is called “militant” (see what has been said and shown before on this subject, n. 3928, 4249, 4341, 4572, 5356, 6574, 6611, 6657, 7090, 7122, 8159, 8168, 8179, 8273).

(8352) Saying, What shall we drink? That this signifies that they could not endure truths because they were undelightful by reason of no affection of them, is evident from the signification of "drinking," as being to be instructed in truths and to receive them, and also to be affected with them, and consequently to appropriate them to oneself (see n. 3069, 3168, 3772, 4017, 4018); here, not to endure them, for the reason that they were undelightful on account of there being no affection of good, which is signified by "the waters being bitter," according to what has been unfolded above (n. 8349). This temptation consists in the fact that they complain and grieve because the truths which had previously been delightful to them, and which thus had made their spiritual life or life of heaven, now seem undelightful to them, insomuch that they can scarcely endure them. [2] The merely natural man would not believe that such a thing could cause any grief, for he thinks, "What is it to me whether truths are delightful or not? If they are undelightful let them be rejected." But the spiritual man has very different sentiments. It is the delight of his life to be instructed in truths, and to be enlightened in such things as belong to his soul, thus to his spiritual life; and therefore when these fail, his spiritual life labors and suffers, and grief and anxiety ensue. The reason is that the affection of good is continually flowing in through the internal man from the Lord, and calling forth the accordant things in the external man which had previously caused the delight of the affection of truth; and when these things are assaulted by the evils of the love of self and of the world, which the man had also previously perceived as delightful, there arises a conflict of delights or of affections, from which springs anxiety, and from this grief and complaint. [3] It shall be briefly told how the case is with the temptation that arises through a failing of truth. The nourishment of the spiritual life is good and truth, as the nourishment of the natural life is food and drink. If good fails, it is as if food fails; and if truth fails, it is as if drink fails. The consequent grief is circumstanced like the grief from hunger and thirst. This comparison is from correspondence, for food corresponds to good, and drink to truth; and as there is a correspondence, food and drink also nourish the body better and more suitably when a man at dinner or at breakfast is at the same time in the delight of conversation with others about such things as he loves, than when he sits at table alone without company. When a man is in this state, the vessels in him that receive the food are constricted; but when he is in the first mentioned state, they are open. Such things are effected by the correspondence of spiritual food and natural food. It is said "the delight of conversation with others about such things as he loves," because everything of this kind has relation to good and truth; for there is nothing in the world which has not relation to both. What a man loves, has relation to the good with him; and what instructs him about good, and thus conjoins itself with it, has relation to the truth.

(8353) And he cried unto Jehovah. That this signifies supplication to the Lord from grief, is evident from the signification of “crying,” as being imploration (see n. 6801), and also interior lamentation (n. 7782); consequently it also denotes supplication from grief. (That “Jehovah” in the Word denotes the Lord, see n. 8261.)

(8354) And Jehovah showed him a piece of wood. That this signifies that the Lord inspired good, is evident from the signification of “showing,” when by Jehovah, that is, the Lord, as being to give perception, and as this is effected by means of influx, it denotes to inspire; and from the signification of “wood,” as being good (n. 643, 2784, 2812, 3720).

(8355) And he cast it into the waters. That this signifies with which He affected the truths, is evident from the signification of “casting wood into the waters,” when “wood” denotes good, and “waters” denote truths, as being to affect truths with good. (That “wood” denotes good, see just above, n. 8354; and that “waters” denote truths, n. 2702, 3058, 3424, 4976, 5668, 8349.)

(8356) And the waters were made sweet. That this signifies that from this truths were made delightful, is evident from the signification of “sweet,” as being what is delightful, for in the spiritual sense “sweet” denotes the sweetness of life, which is one with delight; and from the signification of “waters,” as being truths (of which just above, n. 8355). The case herein is thus. That a man is affected with truth, is from good; for good and truth have been conjoined as in a marriage, consequently the one loves the other as consort loves consort. From this also the conjunction of good and of truth is compared in the Word to a “marriage,” and the truths and goods which are born from it are called “sons and daughters.” From all this it can be seen that the delight of the affection of truth has its cause in no other source than good. This is also evident from experience, for they who are in the good of life, that is, who love God and the neighbor, these also love the truths of faith. Hence it is that so long as good flows in and is received, so long truth appears to be delightful; but as soon as good does not flow in, that is, as soon as evil begins to predominate, and to hold off the influx of good, there is at once felt a want of delight in truth; for truth and evil mutually reject and are averse to each other. From all this it can now be seen why it was commanded that a piece of wood should be cast into the bitter waters; and also why those waters were made sweet by virtue of the piece of wood that was cast into them. These things would never have been commanded by the Divine unless they had signified such things; for the Divine could have rendered those waters sweet without a piece of wood as the means.

(8357) There He set for him a statute and a judgment. That this signifies the truth of order then revealed, is evident from the signification of “a statute,” as being the external truth of the church; and from the signification of “a judgment,” as being the internal truth of the church; consequently “to set for some one a statute and a judgment” denotes to set in order according to truths, consequently to reveal them. That “a statute” denotes the external truth of order, is because every external thing of the church was called "a statute," and every internal truth of order was called "a judgment."

(8358) And there He tempted him. That this signifies in respect to temptations in general, is evident from what precedes and what follows. In what precedes, the first temptation in the wilderness was treated of; in what follows, instruction how they must live in order that they may not yield in temptations is treated of.

(8359) And He said. That this signifies instruction, is evident from the signification of "saying," when by Jehovah concerning the truth of order in respect to temptations, as being instruction (see also n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380, 7517, 8127).

(8360) If hearing thou wilt hear the voice of Jehovah thy God. That this signifies faith in the Lord's commandments, is evident from the signification of "to hear," as being a noticing, and faith (see n. 3921, 5017, 7216); and from the signification of "the voice of Jehovah," as being that which is declared from the Word, thus the commandment of the Lord (n. 6971).

(8361) And wilt do what is right in His eyes. That this signifies a life according to them, is evident from the signification of "doing what is right," as being to live according to the dictate of truth; and from the signification of "in the eyes of Jehovah," as being before the Lord, thus according to His commandments, for the Lord is in His commandments when a man lives according to them; he also is said to be "in the eyes of the Lord" who is in faith in

Him. As regards “hearing a voice,” this properly signifies obedience (n. 2542, 3869, 5017); but when as here mention is also made of “doing,” then “to hear” signifies faith, and “to do” signifies life, as can be seen from the Lord’s words in these passages: Everyone that heareth My words, and doeth them, I will compare him to a prudent man; but everyone that heareth My words, but doeth them not, shall be compared to a foolish man (Matt. 7:24, 26). Everyone that cometh unto Me, and heareth My discourses, and doeth them, I will show you to whom he is like (Luke 6:47). The seed that is in the good ground, these are they who in a simple and good heart, hear the word, hold it fast, and bear fruit in patience (Luke 8:15). Jesus said, My mother and My brethren are these, who hear the word of God and do it (Luke 8:21). In these passages “to hear” signifies to perceive, to understand, and to have faith; and “to do” signifies to live according to these. But where “hearing” is spoken of, and not at the same time “doing,” then “hearing” signifies faith in will and act, thus obedience. The reason is that what is heard passes into the internal sight, which is the understanding, and is there laid hold of by the will, and passes as by a circuit into act. Consequently in the word “hear,” there is naturally the signification of obedience, as we speak of “hearing” or “hearkening to” anyone (see n. 4652-4660).

(8362) And wilt hearken to His commandments. That this signifies obedience and a life according to the goods of faith, which are the interior things of the church, is evident from the signification of “to hearken,” as being obedience and life; and from the signification of “commandments,” as being the internal truths of the Word (see n. 3382); thus the truths of faith, which are the interior things of the church; these are called the “goods of faith,” for they are wills.

(8363) And wilt keep all His statutes. That this signifies a life according to the truths of faith, which are the exterior things of the church, is evident from the signification of “keeping,” as also being to live; and from the signification of “statutes,” as being the external truths of the Word (of which, n. 3382, 8357); thus the truths of faith which are the exterior things of the church. In many passages in the Word mention is made of “statutes” and “commandments,” and when one is mentioned together with the other, then “statute” signifies what is external of the church, and “commandment” what is internal of it.

(8364) All the disease that I have put on the Egyptians, I will not put upon thee. That this signifies that they are to be withheld from the evils that pertain to those who are in faith separate and in a life of evil, is evident from the signification of “disease,” as being evil (of which below); from the representation of the Egyptians, as being those who are in faith separate and in a life of evil (see n. 7097, 7317, 7926, 8148); and from the signification of “not to put upon thee,” when said of disease, by which evil is signified, as being that they are to be withheld from evil; for Jehovah, that is, the Lord, does not take away evil; but withholds man from it, and keeps him in good (n. 929, 1581, 2256, 2406, 4564, 8206). From this it is that by “not to put disease upon them” is signified that they are to be withheld from evils. [2]

That “disease” denotes evil, is because in the internal sense are signified such things as affect the spiritual life. The diseases which affect this life are evils, and are called cupidities and concupiscences. Faith and charity make the spiritual life. This life sickens when falsity takes the place of the truth which is of faith, and evil takes the place of the good which is of charity; for these bring this life unto death, which is called spiritual death, and is damnation, as diseases bring the natural life unto its death. Hence it is that by “disease” is signified in the internal sense evil; and by “the diseases of the Egyptians,” the evils into which those cast themselves who had been in faith separate and in a life of evil, whereby they had infested the upright, which evils have been treated of in what precedes, where the plagues in Egypt were treated of. [3] Evils are also meant by “diseases” in other passages in the Word, as in Moses: If thou wilt keep the commandments, and the statutes, and the judgments, which I command thee this day, Jehovah will remove from thee all sickness, and will not put upon thee all the evil weaknesses of Egypt, which thou hast known; but will give them upon thy haters (Deut. 7:11, 15). If thou wilt not obey the voice of Jehovah thy God, by keeping to do all His commandments and His statutes, Jehovah will send on thee the curse, the disquiet, and the rebuke, in every putting forth of thy hand which thou doest, until thou be destroyed, because of the wickedness of thy works, whereby thou hast forsaken Me. Jehovah shall make the pestilence cleave unto thee, until He has consumed thee from upon the land; Jehovah shall smite thee with consumption, and with a hot fever, and with a burning fever, and with a raging fever, and with drought, and with blasting, and with jaundice, which shall pursue thee until thou perish: Jehovah shall smite thee with the ulcer of Egypt, and with the hemorrhoids, and with the scab, and with the itch, that thou canst not be healed. Jehovah shall smite thee with fury, and with blindness, and with amazement of heart. Thou shalt become mad from the look of thine eyes. Jehovah shall smite thee with a sore ulcer, upon the knees, and upon the thighs, whereof thou canst not be healed, from the sole of the foot unto the crown of thy head. He will throw back on thee all the weakness of Egypt, also every disease, and every plague, which is not written in the book of this law. Jehovah shall give thee a trembling heart, consumption of eyes, and grief of soul (Deut. 28:15, 20-22, 27, 28, 34, 35, 60, 61, 65). By all the diseases here named are signified spiritual diseases, which are evils destroying the life of the will of good, and falsities destroying the life of the understanding of truth; in a word, destroying the spiritual life which is of faith and charity. Moreover natural diseases correspond to such things, for every disease in the human race is from this source, because from sin (n. 5712, 5726). Moreover every disease corresponds to its own evil; the reason is that everything of man's life is from the spiritual world; and therefore if his spiritual life sickens, evil is derived therefrom into the natural life also, and becomes a disease there. (See what has been said from experience about the correspondence of diseases with evils, n. 5711-5727.) [4] Like things are signified by “diseases” in other passages, as in Moses: Ye shall worship Jehovah your God, that He may bless thy bread, and thy waters; and I will take disease away from the midst of thee (Exod. 23:25). If ye shall reject My statutes, and if your soul loathe My judgments, so that ye will not do all My commandments, while ye make My covenant vain, I will enjoin terror upon you, with consumption, and with burning fever, that shall consume the eyes, and torment the soul (Lev. 26:15, 16); signifying the decrease of truth, and the increase of falsity; “burning fever” denotes the cupidity of evil. Further in these passages: Wherefore will ye add a going back? the whole head is diseased, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wound, and scar, and flesh blow, not pressed out, and not bandaged, and not mollified with oil (Isa. 1:5, 6); that here by “disease,” “wound,” “scar,” and “blow,” are meant sins, is hidden from no one. Woe to the shepherds of Israel, the feeble sheep have ye not strengthened, the sick one have ye not healed, and the broken one have ye not bandaged (Ezek. 34:2, 4). Mine iniquities are gone over my head, my wounds have putrefied, they have consumed away, because of my foolishness, for my bowels are filled with burning, and there is no soundness in my flesh (Ps. 38:4, 5, 7). [5] As by “diseases” are signified the corruptions and evils of spiritual life, therefore by the various kinds of diseases are signified also the various kinds of corruptions and evils of that life. (That by “pestilence” is signified the vastation of good and truth, see n. 7102, 7505; and by "leprosy," the profanation of truth, n. 6963.) That in general by "diseases" are signified sins, can also be seen in Isaiah: A man of sorrows, and known of disease; whence is as it were a hiding of faces from Him. He was despised, and we esteemed Him not: nevertheless He hath borne our diseases, and hath carried our griefs, and through His wounds health hath been given us (53:3-5); speaking of the Lord. [6] As diseases represented the hurtful and evil things of the spiritual life, therefore by the diseases which the Lord healed is signified liberation from various kinds of evil and falsity which infested the church and the human race, and which would have led to spiritual death. For Divine miracles are distinguished from other miracles by the fact that they involve and have regard to states of the church and of the heavenly kingdom. Therefore the Lord's miracles consisted chiefly in the healing of diseases. This is meant by the Lord's words to the disciples sent by John: Tell John the things which ye hear and see: the blind see, and the lame walk, the lepers are cleansed, and the deaf hear, the dead rise again, and the poor hear the gospel (Matt. 11:4, 5). Hence it is that it is so often said that the Lord "healed all disease and weakness" (Matt. 4:23; 9:35; 14:14, 35, 36; Luke 4:40; 5:15; 6:17; 7:21; Mark 1:32-34; 3:10).

(8365) For I am Jehovah thy healer. That this signifies that the Lord alone preserves from evils, is evident from the signification of "to heal," as being to cure, and also to preserve from evils, for when "diseases" signify evils, "to heal" signifies a remedy and preservation from them, as also frequently in the Word, thus: I kill, and I make alive; I smite and I heal (Deut. 32:39). Heal me, O Jehovah, that I may be healed; save me that I may be saved (Jer. 17:14). I will make healing to go up unto thee, and I will heal thee of thy plagues (Jer. 30:17). Thou hast turned all his bed in his disease; I said, O Jehovah, have compassion on me: heal my soul because I have sinned to Thee (Ps. 41:3, 4). Besides in many other passages, as Isa. 6:10; 53:5; 57:18, 19; Jer. 3:22; 17:14; Hosea 6:1; 7:1; 11:3; 14:4; Zech. 11:16; Ps. 30:2; and elsewhere. And as "healing" has this signification, the Lord also calls Himself a "physician": Those who are strong have no need of a physician, but those who are ill; I came not to call the righteous, but sinners to repentance (Matt. 9:12, 13; Mark 2:17; Luke 5:31, 32).

(8366) Verse 27. And they came to Elim, and there were twelve springs of waters there, and seventy palm trees; and they encamped there by the waters. "And they came to Elim," signifies a state of enlightenment and of affection, thus of consolation after temptation; "and there were twelve springs of waters there," signifies that they had truths there in all abundance; "and seventy palm-trees," signifies the goods of truth in like manner; "and they encamped there by the waters," signifies that after temptation the truths of faith were set in order by means of the good of love.

(8367) And they came to Elim. That this signifies a state of enlightenment and of affection, thus of consolation after temptation, is evident from the signification of "Elim," as involving and signifying the state and the quality of the thing that is treated of; like all the other places to which the sons of Israel came (see n. 2643, 3422, 4298, 4442); here the state after temptation, namely, a state of enlightenment and of affection, thus of consolation. For after all spiritual temptation there come enlightenment and affection, thus pleasantness and delight; pleasantness from enlightenment through truth, and delight from the affection of good. [2] That consolation follows after temptations, see n. 4572, 5246, 5628, 6829; the reason is that by means of temptations truths and goods are implanted and are conjoined, consequently the man as to his spirit is introduced interiorly into heaven, and to the heavenly societies with which he had previously been associated. When the temptation is ended, communication with heaven is opened, which had previously been partly closed, consequently enlightenment and affection, and consequently pleasantness and delight; for then the angels with whom communication is given, flow in by means of truth, and by means of good. Enlightenment by means of truth, and the consequent pleasantness, are signified by the "twelve springs of waters," for "springs" signify truths; the affection of truth from good, and the consequent delight, are signified by the "seventy palm-trees" (of which below).

(8368) And there were twelve springs of waters there. That this signifies that they had truths there in all abundance, is evident from the signification of "twelve," as being all things in the complex (see n. 2089, 2129, 2130, 3272, 3858, 3913, 7973), thus all abundance; and from the signification of "springs," as being truths of faith (of which, n. 2702, 3096, 3424, 4861). Hence it is evident that by "twelve springs of waters" are signified truths in all abundance; from which it follows that by these words are also signified enlightenment and the consequent pleasantness; for he who has truths in all abundance has also enlightenment, and he who has enlightenment, provided he longs for truth from affection, has pleasantness.

(8369) And seventy palm-trees. That this signifies the goods of truth in like manner, that is, in all abundance, is evident from the signification of "seventy," as being all things in the complex, in like manner as "twelve" (see n. 7973); and from the signification of "palm-trees," as being the goods of the spiritual church, which are the goods of truth; and because by "palm-trees" are signified goods, by them is also signified the affection of good, and the consequent delight, for all delight is from the affection of good. As this was signified by "palm-trees," therefore also palm-trees were employed in holy festivities, as in the feast of tabernacles, according to these words in Moses: Ye shall take for you in the first day the fruit of a tree of honor, spathes of palm-trees, and a branch of a dense tree, and willows of the torrent; and ye shall be glad before Jehovah your God seven days (Lev. 23:40); by "the fruit of a tree of honor," is signified celestial good; by "palm-trees," spiritual good, or the good of truth; by "a branch of a dense tree," the truth of memory-knowledge; and by "willows of the torrent," the lowest truths of the natural; thus by these four are signified all goods and truths in their order. [2] That "palm-trees" signified a holy festivity which is from good, is evident also from these words in the following passages: A great crowd that had come to the feast, when they heard that Jesus was coming into Jerusalem, took boughs of palm trees, and went forth to meet Him, and cried out, Hosanna: Blessed is He that cometh in the name of the Lord, even the King of Israel (John 12:12, 13). I saw, when behold a great crowd standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands (Rev. 7:9). The vine hath dried up, and the fig-tree languisheth, the pomegranate, and also the palm-tree, all joy hath dried up from the sons of man (Joel 1:12). The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon (Ps. 92:12); here "palm-tree" denotes good; and "cedar" truth. [3] As a "palm-tree" signifies good, it also signifies wisdom, for wisdom is of good. This was signified by the palm-trees which together with the cherubs and flowers were carved upon the walls of the temple; for "the temple" signified the Lord Himself, and in the representative sense, heaven (n. 2777, 3720). The "cherubs," the "palm-trees," and the "flowers upon the walls" signified Providence, wisdom, and intelligence, which are from the Lord, thus all things which are of heaven. That these were carved on the walls of the temple, is evident in the first book of Kings: Solomon carved all the walls of the house round about with openings of carvings of cherubs and palm-trees, and openings of flowers; and upon the two doors of woods of oil he carved carvings of cherubs and of palm-trees, and of openings of flowers, and overlaid them with gold, so that he overspread the gold upon the cherubs, and upon the palm-trees (6:29, 32); by these carvings was represented the state of heaven; by the “cherubs,” the Providence of the Lord, thus that from Him are all things (that cherubs denote Providence, see n. 308); by “palm-trees,” wisdom, which is of good from the Lord; and by “flowers,” intelligence, which is of truth from Him; by the “gold” with which the cherubs and palm-trees were overlaid, was signified the good of love which reigns universally in the heavens. (That “gold” denotes the good of love, see n. 113, 1551, 1552, 5658.) Therefore also where the new temple is treated of in Ezekiel, by which is signified the heaven of the Lord, it is said that cherubs and palm-trees were upon the walls everywhere (41:17, 18, 20, 25, 26).

(8370) And they encamped there by the waters. That this signifies that after temptation the truths of faith were set in order by means of the good of love, is evident from the signification of “encamping,” as being the setting in order of truth and good (n. 8103, 8130, 8131, 8155); and from the signification of “waters,” as being truths of faith (n. 2702, 3058, 3424, 4976, 5668). That by the “encamping there by the waters” is signified that the truths of faith were set in order by means of the good of love, is because by a “camp” are signified truths and goods (n. 8193, 8196); and by “encamping” is signified the setting in order of them; and by “by the waters,” is signified according to the truths which are from the Divine. It is said “by means of the good of love,” because all setting in order of truths is effected by means of the good of love; for it is under and according to good that truths apply themselves, and make with good as it were one body. It is said "according to the image of the man in whom they are," because the image of a man's spirit-which is the man himself, for it is the inward man-is precisely according to the setting in order of the truths from good with him. Hence it is that when angels are made present, a sphere of the good of love pours out from them, and affects those who are present, and truths of faith shine forth from their faces. In the spiritual world such things appear, and are openly perceived. It is said that this setting in order is effected after temptation, because goods and truths are implanted in man by means of temptations, but are not set in order until afterward; for the state of temptation is turbulent, but the state after temptation is tranquil. The setting in order is effected in tranquility. On this account also temptations are followed by what is pleasant by reason of enlightenment from truth, and by what is delightful by reason of the affection of good (of which fact see just above, n. 8367).

(8371) CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH JUPITER. I have been further informed by the spirits who are from that earth about various things that concern its inhabitants, such as their walk, their food, their homes, and the like. As regards their walk, they do not walk erect like the inhabitants of this and of many other earths, nor do they creep in the manner of animals, but when they are walking they assist themselves with the palms of their hands, and alternately half raise themselves on their feet, and also at every third step turn the face to the side and behind them, and also at the same time bend the body a little, which is done rapidly. For among them it is unbecoming to be looked at by others except in the face.

(8372) When they are walking in this way they always keep the face forward, and thus look before them; and never downward, or to the earth. To look downward they call damnable. Only the lowest among them do this, who, unless they accustom themselves to look forward, are banished from society.

(8373) But when they sit, they appear like the men of our earth, erect as to the upper part of the body; but they sit with their feet crossed. They are extremely careful, not only when they walk, but also when they sit, not to be looked at behind, but in the face. Moreover they are very willing for their faces to be seen, because from this appears their mind; for they never show a face at variance with their mind; this being impossible. From this also those who are present know clearly what mind they have toward them, which they do not hide; and especially whether a seeming friendship is sincere, or pretended.

(8374) These things have been shown me by their spirits, and have been confirmed by their angels. Consequently also their spirits are not seen walking erect like others; but almost like persons swimming in water, helping themselves forward with their hands, and by turns looking around them.

(8375) They who live in their warm zones go naked, but with a covering round the loins; nor are they ashamed of their nakedness, for their minds are chaste; and they love none except their consorts, and abhor adulteries. They were very much surprised that when the spirits of our earth saw them walking in this way, and likewise naked, they ridiculed them, and also had lascivious thoughts; and that they paid no attention whatever to their celestial life; but only to such things. They said that this is a sign that they care more for bodily and earthly things than for heavenly ones; and that indecencies possess their minds. They were told that nakedness does not cause either shame or scandal to those who live in chastity, and in a state of innocence; but only to those who live in lasciviousness and shamelessness.

(8376) When the inhabitants of that earth are lying in bed, they turn their face forward, or into the chamber; but not backward, or to the wall. Their spirits told me this, and stated the reason: that they believe that in this way they turn their face to the Lord, but if backward, that they would turn it away. A similar thing had sometimes happened to me, when I was in bed, but I had not previously known the source of it.

(8377) They take delight in prolonged eating, not so much for the enjoyment of the food, as for that of conversation at that time. When they sit at table, they do not sit upon chairs or benches, nor upon raised couches of grass, nor upon the grassy turf; but upon the leaves of a certain tree. They were not willing to tell of what tree the leaves were, but when I mentioned several by guess, and at last mentioned the leaves of the fig-tree, they assented.

(8378) They said moreover that they do not prepare their food with reference to the taste, but chiefly with reference to use; adding that the food which is useful is to them savory. There was a discourse among the spirits on this subject, and it was said that this is advantageous for man, because in this way he has at heart a sound mind in a sound body; otherwise than with those with whom the taste rules, for then the body sickens, at the least is inwardly languid, and consequently also the mind, because this behaves according to the state of the recipient parts that belong to the body, just as the sight is according to the state of the eye. Hence the insanity of placing all the delight of life, and what they call the summum bonum, in luxury and pleasure. From this also comes corpulence in matters of thought and judgment; and quickness in the things of the body and the world. This results in the man having a likeness to a brute animal, with which also such persons do not unsuitably com-pare themselves.

(8379) Their dwellings were also shown me. They are low, and of wood; but within they are lined with bark or rind of a pale azure, and around and above dotted as with little stars, in the image of the sky; for they desire to give to the interior of their houses the likeness of the visible sky with its stars. The reason is that they believe the abodes of the angels to be there. Besides this, they have tents, which are rounded at the top, and stretched out long, also dotted within with little stars on an azure ground. Into these they betake themselves in the daytime, to prevent their faces from being injured by the heat of the sun, for they take very great care of the face, because they do not consider it to be the body. They bestow great care in forming and cleaning these tents; and they also have their meals in them.

(8380) They care little about worldly things, for the families live together, nor do they seek for more than to be fed and housed. What is beyond these, not being for the necessaries of life, they do not class among the utilities. Their greatest care is the education of their little children, whom they love most tenderly.

(8381) When the spirits of Jupiter saw the horses of this earth, these horses appeared to me smaller than usual, although they were quite stout and high. This was from the idea of the spirits of that earth about their own horses. They said that they also have similar horses, but much larger, and that they are wild, or in the forests; and that when they are seen, they terrify them, although they are harmless. They added that a fear of horses is innate, or natural to them. This led to reflection on the cause of this fear. For in the spiritual world a horse represents the understanding formed from memory-knowledges (n. 2760-2762, 6534); and as they fear to cultivate the understanding by means of the sciences, it causes an influx of fear. That they do not care for the memory-knowledges that pertain to human erudition, will be seen in what follows.

(8382) The spirits of Jupiter sometimes had emissaries or subjects with me, for the sake of communication, and this for a rather long time. From this it was given me to know their native quality, and that they are wholly different from the spirits of our earth. When they were with me, they were often infested by the spirits of our earth, but they did not care about it. They merely told it to the society of their spirits by whom they had been sent out; and while they were telling it, they withdrew a little from me.

(8383) Once also it was permitted evil spirits of our earth to act by their evil arts, and to infest the spirits of Jupiter who were with me. The latter endured them for a considerable time, but finally confessed that they could do so no longer; and that they believed that there could not possibly be worse spirits, for they perverted their imagination and also their thought in such a manner that they seemed to themselves to be as it were bound, and not to be extricated from this except by Divine aid. While I was reading in the Word something concerning our Savior’s Passion, certain European spirits injected direful objections, with intent to mislead the spirits of Jupiter. Inquiry was made who these spirits were, and what they had been in the world, and it was found that some of them had been preachers, not unlike those who call themselves of the Society of the Lord, or Jesuits, and that then by preaching about the Lord’s Passion they could move the common people to tears. The cause was told them, namely, that in the world they thought in one way and spoke in another; thus that they entertained one opinion in their hearts, and expressed another with their mouth; but that now they are not allowed to speak in this fraudulent manner, for when they become spirits they are compelled to speak exactly as they think. The spirits of Jupiter were utterly astounded that there could be with man such variance of the interiors and exteriors, namely that he can speak in one way, and think in a wholly different way, which to them is impossible.

(8384) The spirits of Jupiter have a sweet approach, and a prudent discourse. They ponder what they say. They derive this from their life in the world; for there, if they do or say anything contrary to order, they are reduced by others in various ways to repentance; and those who are stubborn, by chastisement.

(8385) They observed in my thoughts a desire to publish these things in our earth. This they did not wish, because they are forbidden to publish what is said to them by their spirits. They wondered that such things could be published merely by means of writings; but they were then informed about printing, and also about the Word, and likewise about the teachings of the church in our earth; and they were told that the Word and the teachings so stand forth in a published form, and in this way are learned.

(8386) A continuation concerning the spirits and inhabitants of the earth Jupiter will be found at the end of the following chapter.

[END OF THE SIXTH PART OF THE ORIGINAL LATIN WORK]

CHAPTER 16

(8387) HE WHO wishes to be saved must confess his sins and do repentance.

(8388) To confess sins is to become thoroughly acquainted with evils, to see them in oneself, to acknowledge them, to regard oneself as guilty, and to condemn oneself on account of them. When this is done before God, it is to confess sins.

(8389) To do repentance is after one has thus confessed his sins and from a humble heart has made supplication for their forgiveness, to desist from them and to lead a new life according to the commands of faith.

(8390) He who merely acknowledges that he is a sinner like all others, and who regards himself as guilty of all evils, and does not examine himself-that is, see his sins-does indeed make confession, but not the confession of repentance, for he lives afterward as he had done before.

(8391) He who leads a life of faith does repentance daily; for he reflects upon the evils that are in him, acknowledges them, guards himself against them, and supplicates the Lord for aid. For from himself man is continually falling, but is continually being raised up by the Lord. He falls from himself when he thinks what is evil with desire; and he is raised up by the Lord when he resists evil, and consequently does not do it. Such is the state with all who are in good; but they who are in evil are continually falling, and also are continually being uplifted by the Lord; but this to prevent them from falling into the most grievous hell of all, whither from themselves they incline with all their might: thus in truth uplifting them into a milder hell.

(8392) The repentance that is done in a state of freedom avails; but that which is done in a state of compulsion avails not. A state of compulsion is a state of sickness, a state of dejection of mind from misfortune, a state of imminent death; in a word, every state of fear which takes away the use of sound reason. When an evil man who in a state of compulsion promises repentance and also does what is good, comes into a state of freedom, he returns into his former life of evil. The case is otherwise with a good man, such states being to him states of temptation in which he conquers.

(8393) Repentance of the mouth and not of the life is not repentance. Sins are not forgiven through repentance of the mouth, but through repentance of the life. Sins are continually being forgiven man by the Lord, for He is mercy itself; but sins adhere to the man, however much he may suppose that they have been forgiven, nor are they removed from him except through a life according to the commands of faith. So far as he lives according to these commands, so far his sins are removed; and so far as they are removed, so far they have been forgiven. For by the Lord man is withheld from evil, and is held in good; and he is so far able to be withheld from evil in the other life, as in the life of the body he has resisted evil; and he is so far able to be held in good then, as in the life of the body he has done what is good from affection. This shows what the forgiveness of sins is, and whence it is. He who believes that sins are forgiven in any other way, is much mistaken.

(8394) After a man has examined himself, and has acknowledged his sins, and has done repentance, he must remain constant in good up to the end of life. If however he afterward falls back into his former life of evil, and embraces it, he commits profanation, for he then conjoins evil with good, and consequently his latter state becomes worse than his former one, according to the Lord’s words: When the unclean spirit goeth out of a man he walketh through dry places, seeking rest, but findeth none; then he saith, I will return into my house whence I came out; and when he is come, and findeth it empty, and swept, and garnished for him, then goeth he, and joineth to himself seven other spirits worse than himself, and having entered in they dwell there; and the last things of the man become worse than the first (Matt. 12:43-45). EXODUS 16 1. And they journeyed from Elim, and all the assemblage of the sons of Israel came unto the wilderness of Sin, which is between Elim and Sinai, in the fifteenth day of the second month of their going out of the land of Egypt. 2. And all the assemblage of the sons of Israel murmured against Moses and against Aaron in the wilderness. 3. And the sons of Israel said unto them, Oh that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pot, when we did eat bread to satiety! for ye have brought us forth unto this wilderness, to kill this whole congregation with hunger. 4. And Jehovah said unto Moses, Behold I am making it rain bread for you from heaven, and the people shall go out, and they shall gather the word of a day in its day, in order that I may try them, whether they will walk in My law, or not. 5. And it shall be in the sixth day, that they shall prepare that which they have brought, and there shall be double over what they shall gather day by day. 6. And Moses and Aaron said unto all the sons of Israel, In the evening, then ye shall know that Jehovah hath brought you out from the land of Egypt. 7. And in the morning, then ye shall see the glory of Jehovah, in that He heareth your murmurings against Jehovah; and what are we, that ye murmur against us? 8. And Moses said, In that Jehovah shall give you in the evening flesh to eat, and in the morning bread to satiety; in that Jehovah heareth your murmurings with which ye murmur against Him: what are we? your murmurings are not against us, but against Jehovah. 9. And Moses said unto Aaron, Say unto all the assemblage of the sons of Israel, Come ye near before Jehovah, for He hath heard your murmurings. 10. And it was, as Aaron spake unto the whole assemblage of the sons of Israel, that they looked back unto the wilderness, and behold the glory of Jehovah was seen in the cloud. 11. And Jehovah spake unto Moses, saying, 12. I have heard the murmurings of the sons of Israel; speak unto them, saying, Between the evenings ye shall eat flesh, and in the morning ye shall be sated with bread; and ye shall know that I am Jehovah your God. 13. And it was in the evening that the quail came up, and covered the camp; and in the morning there was a deposit of dew round about the camp. 14. And the deposit of dew went up, and behold upon the faces of the wilderness a small round thing, small as the hoar frost upon the earth. 15. And the sons of Israel saw, and they said a man to his brother, What is this [Man hoc]? for they knew not what it was. And Moses said unto them, This is the bread which Jehovah hath given you to eat. 16. This is the word that Jehovah hath commanded, Gather ye of it everyone according to the mouth of his eating, an omer a head, according to the number of your souls, take ye everyone for him who is in his tent. 17. And the sons of Israel did so, and they gathered, collecting for the numerous and the few. 18. And they measured it with the omer, and it made nothing over for the numerous; and for the few there was no lack; they gathered everyone according to his eating. 19. And Moses said unto them, Let no one make a residue of it till the morning. 20. And they heard not unto Moses; and men made a residue of it until the morning, and it bred worms and stank, and Moses was angry with them. 21. And they gathered it morning by morning, everyone according to the mouth of his eating; and the sun grew hot, and it melted. 22. And it was that on the sixth day they gathered bread double, two omers for each one; and all the princes of the assemblage came and told Moses. 23. And he said unto them, This is what Jehovah spake, A rest, a Sabbath holy to Jehovah, is the morrow; what ye will bake, bake ye; and what ye will boil, boil ye; and all that is left over, this lay ye by for you to keep until the morning. 24. And they laid it by till the morning, as Moses commanded, and it did not stink, and the worm was not in it. 25. And Moses said, Eat ye this today, because today is a Sabbath to Jehovah, today ye shall not find it in the field. 26. Six days ye shall gather it, and on the seventh day is the Sabbath, it shall not be in it. 27. And it was on the seventh day there went out some of the people for to gather, and they found none. 28. And Jehovah said unto Moses, How long do ye refuse to keep My commandments and My laws? 29. See ye, because Jehovah hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; rest ye everyone in his place, let no one go forth from his place on the seventh day. 30. And the people rested on the seventh day. 31. And the house of Israel called the name of it Manna; and it was like coriander seed, white; and the taste of it was like that of a cake in honey. 32. And Moses said, This is the word which Jehovah hath commanded, Fill an omer with it to be kept for your generations, to the end that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. 33. And Moses said unto Aaron, Take an urn, and put the omerful of manna therein, and lay it up before Jehovah, to be kept for your generations. 34. As Jehovah commanded Moses, and Aaron laid it up before the Testimony to be kept. 35. And the sons of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna until they came unto the border of the land of Canaan. 36. And an omer is the tenth part of an ephah.

(8395) THE CONTENTS. The preceding chapter treated of the second temptation of those who were of the spiritual church, which was from truth being perceived as undelightful. In this chapter in the internal sense a third temptation is treated of, which is from the lack of good. By the lack of bread and of flesh, at which the sons of Israel murmured, is signified a lack of good. Consolation after temptation is signified and described by the manna which they received, and by the quail. Manna denotes spiritual good. That this was given to them by the Lord continually, and without any care and aid of theirs, is signified by their receiving the manna daily, and by the worm breeding in it if they gathered more.

(8396) THE INTERNAL SENSE Verse 1. And they journeyed from Elim, and all the assemblage of the sons of Israel came unto the wilderness of Sin, which is between Elim and Sinai, in the fifteenth day of the second month of their going out of the land of Egypt. "And they journeyed from Elim," signifies what is successive; "and all the assemblage of the sons of Israel came unto the wilderness of Sin," signifies unto another state of temptation; "which is between Elim and Sinai," signifies what is continuous and its quality; "In the fifteenth day of the second month," signifies the state relatively; "of their going out of the land of Egypt," signifies to their state when they were first liberated from infestations.

(8397) And they journeyed from Elim. That this signifies what is successive, is evident from the signification of "journeying," as being what is successive and continuous (see n. 4375, 4554, 4585, 5996, 8181, 8345); and from the signification of "Elim," as being a state of consolation after temptation (n. 8367), consequently by "they journeyed from

Elim," is signified what is successive of life in respect to states of temptations. For when those who are of the spiritual church are undergoing temptations, they are brought from one temptation into another. This is the successive that is here signified by "journeying." That "journeying" signifies what is successive of life, is because there are no spaces, as there are no times, in the other life; but states instead of them (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381). Consequently movements do not signify movements, nor journeyings, journeyings; but changes and successions of states.

(8398) And all the assemblage of the sons of Israel came unto the wilderness of Sin. That this signifies unto another state of temptation, is evident from the signification of "coming," as being the abode of the successive that is signified by "journeying" (see n. 8397); from the signification of "the assemblage of the sons of Israel," as being those who are of the spiritual church (n. 7843); from the signification of "the wilderness," as being a state of undergoing temptations (see n. 8098); and from the signification of "Sin," as being the quality of this state; for names include the whole quality of the state of the thing treated of, as has been abundantly shown above. From the temptation which is signified by the murmuring on account of the lack of bread and flesh, and from the consolation afterward which is signified by the manna and the quail, it is evident what "Sin" signifies, namely, the good which is from truth. Consequently "Sin," which was a city of Egypt, and from which the wilderness of Sin took its name, in the opposite sense signifies the evil which is from falsity, in Ezekiel: I will pour out My wrath upon Sin, the strength of Egypt; and I will cut off the multitude of No; and I will set a fire in Egypt, grieving Sin shall grieve, and No shall be for a breaking through, and Noph for the enemies daily; the young men of Aven and of Pi-beseth shall fall by the sword, and these shall go into captivity; and in Tehaphnehes the day shall be darkened, when I shall break there the yokes of Egypt (30:15-18); [2] here are treated of those who are in memory-knowledges, and hatch therefrom falsities from which are evils; "Egypt" here denotes memory-knowledge; "Sin," the evil which is from falsity; and "No," the falsity from which is evil. That a deeper sense lies concealed here than that which stands forth in the letter, can be seen by everyone from this consideration alone-that the Word is Divine, and that, unless a deeper sense were in it, there would be scarcely any sense that can be apprehended, still less a sense containing what is holy. Hence it is very manifest that the names in the Word denote things, and that from them there results a general sense that is worthy of the Word which is from Jehovah. He who acknowledges the Word to be Divine cannot possibly deny this, provided he is willing to think from reason, or to form conclusions from an understanding that is for a while enlightened.

(8399) Which is between Elim and Sinai. That this signifies what is continuous and its quality, is evident from the signification of "Elim," and from the signification of "Sinai," from which it is clear what that which is "between" signifies. For "Elim," from the fountains and palm-trees which were there, signifies the truth and good that belong to consolation after temptation (see the last verse of the preceding chapter); and "Sinai," from the law which was there promulgated, signifies good and the derivative truth; consequently what is continuous and the quality that is signified by "Sin," are the good that is from truth. The good that is from truth is the good that is in the spiritual man before regeneration, for he then does good from truth, that is, because it has been so commanded, consequently from obedience; whereas the good from which is truth is the good which is in the spiritual man after regeneration, for he then does good from affection. The former good is signified by "Sin," the latter by "Sinai."

(8400) In the fifteenth day of the second month. That this signifies the state relatively, is evident from the signification of the number "fifteen," from the signification of "day," and from the signification of "month." By "month" is signified the end of a former state and the beginning of the following state, thus a new state (see n. 3814); by "day" is signified state in general (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 7680); and by "fifteenth" is signified what is new, for by "fourteen days," or "two weeks," is signified an entire period, or a state from its beginning to its end (n. 728, 2044, 3845); consequently by "fifteen" is signified what is new, here what is new in life, which is signified by the manna that they received from heaven; for "manna" denotes the good of truth, which is the life of the spiritual man. For the like is signified by "fifteen" as by "eight," because the eighth day is the first day of the following week. (That "eighth" denotes any beginning, thus what is new as distinguished from what was before, see n. 2044, 2866; and that all numbers in the Word signify things, n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175.)

(8401) Of their going out of the land of Egypt. That this signifies to their state when they were first liberated from infestations, is evident from the signification of "going out" and "being brought out," as being to be liberated (of which frequently above); and from the signification of "the land of Egypt," as being infestations on the part of those who are in evil and the derivative falsities (n. 7278).

(8402) Verses 2, 3. And all the assemblage of the sons of Israel murmured against Moses and against Aaron in the wilderness. And the sons of Israel said unto them, Oh that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pot, when we did eat bread to satiety! for ye have brought us forth unto this wilderness, to kill this whole congregation with hunger. "And all the assemblage of the sons of Israel murmured," signifies the suffering and the consequent complaint on account of the grievousness of the temptation; "against Moses and against Aaron," signifies against truth Divine; "in the wilderness," signifies a state of temptation; "and the sons of Israel said unto them," signifies thought from anxiety; "Oh that we had died by the hand of Jehovah in the land of Egypt," signifies that it would have been better for them to have been left by the Lord when they were in a state of infestations; "when we sat by the flesh-pot," signifies a life according to what they like, and as they had desired; “when we did eat bread to satiety,” signifies that thus they had enjoyed the good of pleasures as much as they wished; “for ye have brought us out,” signifies after they were liberated; “unto this wilderness,” signifies a state of temptations; “to kill this whole congregation with hunger,” signifies that they were expiring from a lack of delight and of good.

(8403) And all the assemblage of the sons of Israel murmured. That this signifies the suffering and the consequent complaint on account of the grievousness of the temptation, is evident from the signification of “to murmur,” as being the suffering from the bitterness of the temptation, and the complaint (see n. 8351); “the assemblage of the sons of Israel” denotes those who are of the spiritual church (see n. 8398). Here a third temptation is treated of, which is on account of the lack of delight and of good. This temptation follows, in a series, the former one, which was on account of the lack of truth. [2] They who have not been instructed about man’s regeneration suppose that a man can be regenerated without temptation; and some that he has been regenerated when he has undergone one temptation. But be it known that without temptation no one is regenerated, and that many temptations follow on, one after another. The reason is that regeneration takes place to the end that the life of the old man may die, and the new heavenly life be insinuated, which shows that there must needs be a fight, for the life of the old man resists, and is not willing to be extinguished, and the life of the new man cannot enter except where the life of the old man has been extinguished. Hence it is evident that there is a fight on both sides, and this fight is a fiery one, because it is for life. [3] He who thinks from enlightened reason can see and perceive from this that no man can be regenerated without a fight, that is, without spiritual temptation; and also that he is not regenerated by one temptation, but by many. For very many kinds of evil have made the delight of his former life, that is, have made his old life; and it is impossible for all these evils to be suddenly and simultaneously mastered, because they cling to the man very firmly, having been rooted in parents from time immemorial, and consequently are innate in him, besides having been confirmed in him from his infancy through his own actual evils. All these evils are diametrically opposite to the heavenly good that is to be insinuated, and that is to make the new life.

(8404) Against Moses and against Aaron. That this signifies against truth Divine, is evident from the representation of Moses, as being truth Divine proceeding immediately from the Lord, thus internal truth; and from the representation of Aaron, as being truth proceeding mediately from the Lord, thus external truth (see n. 7009, 7089, 7382).

(8405) In the wilderness. That this signifies a state of temptation, is evident from the signification of "wilderness," as being a state of undergoing temptations (see n. 6828, 8098).

(8406) And the sons of Israel said unto them. That this signifies thought from anxiety, is evident from the signification of "saying," when it relates to such things as affect the mind, as being thought (see also n. 3395, 7097, 7244, 7937). That it is from anxiety is evident, because this is said in temptation.

(8407) Oh that we had died by the hand of Jehovah in the land of Egypt. That this signifies that it would have been better for them to have been left by the Lord when they were in a state of infestations, is evident from the signification of "oh that," as being that it would have been better, or would have been preferable; from the signification of "to have died by the hand of Jehovah," as being for them to have been left by the Lord (in the spiritual sense "to have died" signifies to be in evils and the derivative falsities, consequently to be in damnation, see n. 5407, 6119, 7494; and when it is said "to have died by the hand of Jehovah," it denotes to be left by the Lord, for they who are left by Him, that is, who leave Him, rush into evils and the derivative falsities, and thus into damnation; that "Jehovah" in the Word denotes the Lord has often been shown above); and from the signification of "the land of Egypt," as being a state of infestations (see above, n. 8401). (That those who were of the spiritual church, who are represented by the sons of Israel, before they were liberated by the Lord, were infested by those who were in falsities from evil, who are represented by Pharaoh and the Egyptians, see n. 6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321.)

(8408) When we sat by the flesh-pot. That this signifies a life according to what they like, and as they had desired, is evident from the signification of a "pot," as being a containant of good, and in the opposite sense a containant of evil (of which below); and from the signification of “flesh,” as being the heavenly own, thus good, and in the opposite sense man’s own, thus evil (of which also below); and as by “flesh” is signified one’s own, so by “sitting by the flesh-pot” is signified a life according to what they like, and as they desire, for this life is the life of one’s own. A “pot” denotes a containant of good, and in the opposite sense a containant of evil, for the reason that by the flesh which is boiled in it is signified good, and in the opposite sense evil. As a “pot” has this signification, therefore by it is also signified the corporeal or natural of man, because these are the containants of good or of evil. Therefore in the universal sense by a “pot” is signified a man, and in a still more universal sense a people or a city, and then “flesh” signifies the good or the evil therein; as in Ezekiel: The men that devise iniquity, and that give wicked counsel in this city, saying, It is not near, itself is the pot, We are the flesh; therefore thus said the Lord Jehovih, Your slain whom ye have put in the midst of it, these are the flesh, but itself is the pot (40:2, 3, 7); here “the pot” denotes the city, or the people there; and “the flesh” denotes evil; for “the slain,” who are called “the flesh,” denote those with whom good and truth have been extinguished (see n. 4503). [2] Again: Utter a parable against the house of rebellion, and say unto them, Thus said the Lord Jehovah, Set on the pot, set it on, and also pour the pieces into it, every good piece, the thigh, and the shoulder; fill it with the choice of the bones; said the Lord Jehovih, Woe to the city of bloods, to the pot whose scum is therein, and whose scum is not gone out of it (Ezek.

24:3, 4, 6); here “the pot’ denotes a city, or the people there, in whom is the evil of the profanation of good; the good which is “the flesh” there, is “the thigh and the shoulder,” the evil is “the scum” therefrom; the profanation of good is the remaining “scum;” therefore also it is called “the city of bloods.” [3] In Jeremiah: Jehovah said unto Jeremiah, What seest thou? I said, I see a pot that is boiling, whose face is toward the north; then Jehovah said, From the north evil shall be opened upon all the inhabitants of the land (1:13-14); here a “boiling pot” denotes a people whom falsities have taken possession of; “the north” denotes the sensuous and corporeal of man from which evil springs. The end of the church is here treated of, when the external, consequently the sensuous and corporeal, and with these falsity and evil, rule; for the Lord’s church goes successively from internal to external, and then expires. [4] In Zechariah: In that day shall there be upon the bells of the horses, Holiness to Jehovah; and the pots in the house of Jehovah shall be like the bowls before the altar; and every pot in Jerusalem and in Judah shall be holiness to Jehovah Zebaoth, and all they that sacrifice shall come and take of them and shall boil in them (14:20, 21); the salvation of the faithful is here treated of; the faithful are “the pots,” so called from the reception of good from the Lord, and from this the pot is called “Holiness to Jehovah;” “the bells of the horses upon which is Holiness” denote truths corresponding to good. As “pots” denote recipients and containants of good, therefore also these together with the rest of the vessels of the altar were made of brass

(Exod. 38:3); for “brass” signifies the good of the natural (see n. 425, 1551). [5] Moreover by “a pot” is signified doctrine, because of its containing the good and truth of the church. Doctrine is signified by “the pot” in which by command of Elisha pottage was boiled for the sons of the prophets of which we read in the second book of Kings: Elisha returned to Gilgal when there was a famine in the land, when the sons of the prophets were sitting before him: he said to his lad, Set on the great pot, and boil pottage for the sons of the prophets: one went out into the field to gather vegetables, and found a vine of the field, and gathered from it wild gourds of the field, and shred them into the pot of pottage: while they were eating of the pottage they cried, death in the pot, O man of God! but he said that they should take meal, which he threw into the pot; and he said, Pour out for the people, and let them eat; then there was no evil thing in the pot (4:38-41); be it known that all Divine miracles involve such things as are of the Lord’s kingdom and church (n. 7337, 8364), and that Elisha represents the Word of the Lord (n. 2762), and the prophets the doctrines therefrom (n. 2534, 7269); whence it is evident what of the church was represented by this miracle, namely, that the good of the church which has been falsified becomes good by means of truth from the Word; “famine” denotes a lack of the knowledges of truth and of good; “the pot,” doctrine; “pottage,” the good of the external rituals of the Jewish church; “wild gourds from the vine of the field,” falsification; “meal,” truth from the Word (n. 2177), whereby that which has been falsified, and which is “death in the pot,” becomes good. That “pots” signify containants of good, is because they were among the useful vessels in which food was prepared, and by food and all kinds of it are signified such things as nourish the soul, thus affections of good and of truth (n. 681, 1480, 3114, 4792, 5147, 5293, 5340, 5342, 5576, 5915).

(8409) As “flesh” signifies one’s own in both senses, in the supreme sense the Lord’s Divine own, which is His Divine Human, thus the good of His love toward the universal human race; therefore “flesh” in the sense which has reference to man denotes one’s own made alive by the Lord’s own, that is, it denotes the Lord’s own with man, thus the good of love to Him. (On the signification of “flesh” in this sense, see n. 3813, 7850.) But in the opposite sense, “flesh” denotes man’s own, thus the evil of the love of self, and from this the cupidities or concupiscences of this love (n. 999, 3813). (That man’s own is nothing but evil, see n. 210, 215, 694, 874-876, 987, 1023, 1044, 1047, 3812, 5660, 5786.) That “flesh” denotes man’s own, thus evil of every kind, is further evident from the following passages in Isaiah: I will feed thine oppressors with their flesh, and they shall be drunken with their blood, as with new wine (49:26); “to feed with flesh” denotes to be gorged with their own evil. [2] In Jeremiah: Cursed is the man that trusteth in man, and maketh flesh his arm, but his heart departeth from Jehovah (17:5); “to make flesh his arm” denotes to trust in his own power; and therefore in Isaiah 9:20, “to eat the flesh of his arm” denotes to trust in himself. Again in Isaiah: Egypt is a man, and not God; and his horses flesh, and not spirit (31:3); “the horses of Egypt” denote memory-knowledges from a perverted understanding (n. 6125); “flesh” denotes what is dead; “spirit,” what is alive; therefore the sons of Egypt are said to be “great in flesh” (Ezek. 16:26). What is “dead” is so called from evil, for spiritual death is from evil; and what is alive is so called from good, for spiritual life is from good. [3] Hence it is that “flesh” and “spirit” in the Word are opposed to each other, as in the following passages: That which is born from the flesh is flesh, and that which is born of the spirit is spirit (John 3:6). It is the spirit that maketh alive, the flesh profiteth nothing; the words that I speak to you are spirit, and are life (John 6:63). Jehovah said, My Spirit shall not reprove man forever, for that he is flesh (Gen. 6:3); here “flesh” denotes man’s own. In like manner in the following: Jesus said, Blessed art thou, Simon son of Jonah, for flesh and blood hath not revealed it, but My Father who is in the heavens (Matt. 16:17). As many as received, to them gave He power to be sons of God, to them that believe on His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (1:12, 13); “the will of the flesh” denotes one’s own of the will; “the will of man,” one’s own of the understanding; “sons of God” denote the regenerate, and they who are being regenerated are all made alive from the Lord’s own, which is “the flesh and body of the Lord,” and is the Divine good itself. [4] As “flesh” in the opposite sense denotes man’s own, thus evil, it also denotes concupiscence, for the life of the flesh, which is the body’s own life, is nothing but the pleasure of the senses, the delight of the appetites, and concupiscence. That “flesh” denotes concupiscence, is evident from these words in Moses: The rabble that was in the midst of the people lusted a lust, whence the sons of Israel wept again, and said, Who shall feed us with flesh? our soul is now dry, our eyes have nothing to turn to but the manna: and Jehovah said unto Moses, Say thou unto the people, Sanctify yourselves for the morrow, that ye may eat flesh, for ye have wept in the ears of Jehovah, saying, who shall feed us with flesh? for it was better with us in Egypt; Jehovah will give you flesh to eat, for a month of days, even until it come out from your nose, and it shall be a loathing to you. The flesh was yet between their teeth, before it was swallowed, when the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague, whence he called the name of that place “the graves of lust,” because there they buried the people that lusted (Num. 11:4, 6, 16, 18, 20, 33, 34). From all this it is now evident what is signified by “sitting by the flesh-pot in the land of Egypt,” namely, a life according to what they like and as they had desired, thus a life of their own.

(8410) When we did eat bread to satiety. That this signifies that thus they had enjoyed the good of pleasures as much as they wished, is evident from the signification of “eating,” as being appropriation (see n. 3168, 3513, 3596, 4745), and also enjoyment (n. 7849); and from the signification of “bread,” as being the good of heavenly life, and in the opposite sense the good of natural life separate from heavenly life, thus the good of pleasures. For by “bread” in the spiritual sense is meant the primary thing that nourishes the soul and preserves its spiritual life. That this is the good of love, is evident from the life of heaven, which consists solely of this good. But in the opposite sense by “bread” is meant the primary thing that nourishes those who are in hell, and sustains their life. That this is the evil of the love of self and of the world, is evident from the life of hell, which consists solely in this. Evil is to them good, for nothing is more delightful and sweet to them. This is here meant by “the good of pleasures.” And from the signification of “to satiety,” as being as much as they wished (or willed), for with the good it is the will that is sated with good, and with the evil it is the will that is sated with evil.

(8411) For ye have brought us forth. That this signifies after they were liberated, is evident from the signification of “bringing forth,” in this case from the land of Egypt, as being to liberate, namely, from a state of infestations.

(8412) Unto this wilderness. That this signifies a state of temptations, is evident from the signification of a “wilderness,” as being a state of undergoing temptations (see n. 8098).

(8413) To kill this whole congregation with hunger. That this signifies that they were expiring from a lack of delight and of good, is evident from the signification of “killing,” as being to deprive of life, here, of that which is from delight and good, for in these the life of man consists (see n. 3607, 6767); from the signification of “the congregation,” as being those who are of the spiritual church (n. 7843); and from the signification of “hunger,” as being a lack of good (see n. 5893), here of the good of pleasures, which is signified by “bread” (n. 8410); for when that which nourishes the spiritual life, or the life of the spirit, is taken away, hunger results. How the case herein is shall be briefly told. [2] When the good of charity, which makes the spiritual life, is to be insinuated, the delight of the pleasures which had made the natural life is removed. When this delight is removed, the man comes into temptation, for he believes that if he is deprived of the delight of pleasures, he is deprived of all life, because his natural life consists in this delight, or good, as he calls it. But he does not know that when this delight of life is removed, spiritual delight, or good, is insinuated by the Lord in its place. It is this good that is signified by the “manna;” the former good or delight being meant by the “flesh and bread in the land of Egypt,” and the privation of this being meant by “hunger.” [3] But it is to be carefully observed that the man who is being regenerated is not deprived of the delight of the pleasures of the body and lower mind, for he fully enjoys this delight after regeneration, and more fully than before, but in inverse ratio. Before regeneration, the delight of pleasures was everything of his life; but after regeneration, the good of charity becomes everything of his life; and then the delight of pleasures serves as a means, and as an ultimate plane, in which spiritual good with its happiness and blessedness terminates. When therefore the order is to be inverted, the former delight of pleasures expires and becomes no delight, and a new delight from a spiritual origin is insinuated in its place.

(8414) Verses 4, 5. And Jehovah said unto Moses, Behold, I am making it rain bread for you from heaven, and the people shall go out, and they shall gather the word of a day in its day, in order that I may try them, whether they walk in My law, or not. And it shall be in the sixth day, that they shall prepare that which they have brought, and there shall be double over what they shall gather day by day. "And Jehovah said unto Moses," signifies consolation from the Lord; "Behold, I am making it rain bread for you from heaven," signifies that heavenly good shall flow in; "and the people shall go out," signifies life therefrom; "and they shall gather the word of a day in its day," signifies continually according to need; "in order that I may try them," signifies that thereby they will be examined; "whether they will walk in My law, or not," signifies whether they can live a life of truth and good; "and it shall be in the sixth day," signifies in the end of every state; "that they shall prepare that which they have brought," signifies the disposal of the appropriated goods; "and there shall be double over what they gather day by day," signifies that the goods are to be conjoined.

(8415) And Jehovah said unto Moses. That this signifies consolation from the Lord, is evident from what follows, for the things which Jehovah said belong to consolation after temptation (that after temptations there is consolation, see n. 8367, 8370).

(8416) Behold, I am making it rain bread for you from heaven. That this signifies that heavenly good shall flow in, is evident from the signification of "raining," as being a blessing (n. 2445); that “to rain” denotes a blessing is because rain comes down from heaven and causes the fertility of the earth, just as Divine good and truth descend from heaven into man and cause a blessing, whence it can be seen that in the proximate sense “to rain” signifies to flow in, for all good from the Divine flows in; and from the signification of “bread,” as being heavenly good (of which in what follows).

(8417) And the people shall go out. That this signifies life therefrom, is evident from the signification of “going,” as being life (see n. 1293, 3335, 4882, 5493, 5605), in like manner here “going out,” that is, going to gather the manna. (On the signification of “going,” as being life, see also n. 8420.)

(8418) And they shall gather the word of a day in its day. That this signifies continually according to need, is evident from the signification of “gathering,” as being to receive, for when “raining” signifies the influx of good from the Divine, “gathering” signifies reception, because they correspond to each other; from the signification of “the word,” as being the thing spoken of, here the bread or manna from heaven; and from the signification of “a day in its day,” as being continually according to need. That it denotes continually is because they received it daily (that “daily” denotes continually, see n. 2838). And that it denotes according to need, is because they were to gather as much as they needed daily, and no more, namely, for everyone an omer.

(8419) In order that I may try them. That this signifies that thereby they will be examined, is evident from the signification of "trying," as here being to examine, for it follows, "whether they will walk in My law, or not."

(8420) Whether they will walk in My law, or not. That this signifies whether they can live a life of truth and good, is evident from the signification of "walking," as being to live (see n. 519, 1794); and from the signification of the "law," as being the Word (n. 2606, 3382, 6752); and because it denotes the Word, it denotes Divine truth (n. 7463), thus also the doctrine of good and of truth. Therefore "to walk in the law of Jehovah" denotes to live a life of truth and good according to doctrine. That "to walk in the law" denotes to live according to the law, is known to everyone, because the phrase is used in common speech. From this it is evident that "to walk" denotes to live, and also that in the very word "walk," there is the signification of the spiritual sense; in like manner as in very many other expressions. This comes from no other source than the influx of the spiritual world into the ideas of thought, and thus into words; for without this influx who would ever say "walking" to express living? as "walking in the law," "in the statutes," "in the commandments," "in the fear of God." The case is very similar with "going," as denoting to live (of which just above, n. 8417), and also with "journeying," "advancing," "sojourning." That these expressions denote living, is because in the spiritual world there are no spaces, but instead thereof states of life (see n. 2625, 2684, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

(8421) And it shall be in the sixth day. That this signifies in the end of every state, is evident from the signification of “day,” as being state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 7680); and from the signification of “the sixth,” as being the end of a state. The reason why “the sixth day” denotes the end of a state is that “seven days” or “a week” signify an entire period, or a full state (n. 2044, 3845, 6508); whence the day preceding the seventh, that is, the sixth day, signifies the end of this state; and the day following, or the eighth day, signifies the beginning of the same state (n. 2044, 8400).

(8422) That they shall prepare that which they have brought. That this signifies the disposal of the appropriated goods, is evident from the signification of “preparing,” when said of goods that have been appropriated, as being disposal; and from the signification of “that which they have brought,” when the manna is meant by which good is signified, as being the goods which have been appropriated. The gathering of the manna every day signifies the reception of good, and the eating of it signifies appropriation, consequently “to prepare that which they have brought” signifies the disposal of the goods which have been appropriated. This disposal is effected by the Lord at the end of every state, which is signified by “the sixth day.” Conjunction follows this disposal, and this conjunction is signified by “the seventh day.”

(8423) And there shall be double over what they gather day by day. That this signifies that the goods are to be conjoined, is evident from the signification of “there being double," as being to be conjoined (that to be conjoined is signified by "double," is because "two" denotes conjunction, see n. 1686, 3519, 5194); from the signification of "gathering," as being to receive (n. 8418); and from the signification of "day by day," that is, on each day, as being continually (also n. 8418). That "two" denotes conjunction, is because there are two things to which all things in the universe bear relation, namely, good and truth, or what is the same, love and faith; for good is of love, and truth is of faith. Hence also there are two things with man which make his life, namely the will and understanding. The will with man has been formed to receive good or love, and the understanding to receive truth or faith. The conjunction of these two is called a "marriage," for these two when conjoined are circumstanced in like manner as are a married pair: they love each other; they conceive and bring forth; and the consequent offspring is called "fruit." From this it is now plain why "two" or "double" signifies conjunction, for without the conjunction of these two nothing is ever born or produced. It may be added that from all this it can be plainly seen that without love or charity faith can produce no fruit; but that fruit must be from the two conjoined.

(8424) Verses 6-8. And Moses and Aaron said unto all the sons of Israel, In the evening, then ye shall know that Jehovah hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of Jehovah, in that He heareth your murmurings against Jehovah; and what are we, that ye murmur against us? And Moses said, In that Jehovah shall give you in the evening flesh to eat, and in the morning bread to satiety; in that Jehovah heareth your murmurings with which ye murmur against Him: what are we? your murmurings are not against us, but against Jehovah. “And Moses and Aaron said unto all the sons of Israel,” signifies information from truth Divine; “In the evening, then ye shall know that Jehovah hath brought you out from the land of Egypt,” signifies that in the end of the former state there shall be a revelation that they are liberated; “and in the morning, then ye shall see the glory of Jehovah,” signifies that in the beginning of a new state there will be the advent of the Lord; “in that He heareth your murmurings,” signifies that complaints will cease; “against Jehovah, and what are we, that ye murmur against us?” signifies that the complaints were against the Divine, and not against those who represented it; “and Moses said,” signifies information; “In that Jehovah shall give you in the evening flesh to eat,” signifies that in the end of the state good will be appropriated by means of delight; “and in the morning bread to satiety,” signifies that in the beginning of a new state they shall have as much good as they can receive; “In that Jehovah heareth your murmurings,” signifies that thus complaints will cease; “with which ye murmur against Him,” signifies that these were against the Divine; “what are we? your murmurings are not against us,” signifies that they were not against those who represented the Divine; “but against Jehovah,” signifies that hereafter they must beware.

(8425) And Moses and Aaron said unto all the sons of Israel. That this signifies information from truth Divine, is evident from the signification of "saying," when concerning those things which were commanded by Jehovah to those who were of the spiritual church, as being information (n. 7769, 7793, 7825, 8041); from the representation of Moses and Aaron, as being truth Divine, Moses what is internal and Aaron what is external (n. 7009, 7089, 7382); and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

(8426) In the evening, then ye shall know that Jehovah hath brought you out from the land of Egypt. That this signifies that in the end of the former state there shall be a revelation that they are liberated, is evident from the signification of "evening," as being the end of the former state (of which below); from the signification of "knowing," as being to be revealed, for that which Jehovah gives to know is called "revelation;" and from the signification of "bringing out," as being to liberate (as frequently above), here from the infestations which are signified by "the land of Egypt" (n. 7278). [2] That "in the evening" denotes the end of a former state, is because the changes of state in the other life are circumstanced as are the times of day in the world, namely, morning, noon, evening, and night, or twilight, and again morning. Be it known that in the spiritual world there are perpetual changes of states, and that all who are there pass through them. The reason is that they may be continually perfected, for without changes of states or without variations continually succeeding one another in order, they who are in the spiritual world are not perfected. The changes of states which succeed each other in order like the times of the day and the times of the year, never return quite the same, but are varied. The beginning of every state corresponds to morning on the earth, and also in the Word is sometimes meant by "morning;" but the end of every state corresponds to evening, and is likewise sometimes called "evening" in the Word. When it is morning they are in love; when it is noon, they are in light or in truth; but when it is evening they are in obscurity as to truths, and are in the delight of natural love. This delight is what is signified by the quail which they received in the evening, and the good is what is signified by the manna which they received every morning. [3] From all this it is evident what "the evening" signifies, namely, the end of the state of the thing treated of, consequently also the end of the state of the church. But see what has previously been shown about the signification of "evening:" That in the other life there are alternations of states, as in the world there are alternations of times (n. 5672, 5962, 6110); that "evening" denotes the end of a former church, and "morning" the beginning of a new church (n. 2323, 7844); consequently that "the evening and the morning" denote the advent of the Lord (n. 7844); that in heaven there are evening and twilight before morning; but not night, which is in hell (n. 6110).

(8427) And in the morning, then ye shall see the glory of Jehovah. That this signifies that in the beginning of a new state there will be the advent of the Lord, is evident from the signification of "morning," as being the beginning of a new state (of which just above, n. 8426); and from the signification of "the glory of Jehovah," as being His presence and advent. That "glory" denotes the presence and the advent of the Lord, is because in the supreme sense "glory" denotes the Divine truth which proceeds from the Lord, and the Divine truth appears before the eyes of the angels as light and brightness from the Sun which is the Lord. (That "glory" denotes the Divine truth proceeding from the Lord, see n. 5922, 8267; and that it denotes the intelligence and wisdom which are from Divine truth, n. 4809; and that from this it denotes the internal sense of the Word, because this sense is Divine truth in glory, n. 5922.) [2] It is said that "in the morning they should see the glory of Jehovah," because the rising of the sun and the light from it (which light in heaven enlightens the angelic sight both external and internal), and consequently the presence and the advent of the Lord, who is the Sun in heaven, corresponds to the time of morning on the earth, and is here signified by "morning." Therefore that light from the Sun, which light is the Divine truth proceeding from the Lord, thus is the Lord, is "glory." From all this it is evident that by "glory" is signified the presence and the advent of the Lord. That these are "glory," is also evident from many passages in the Word; as in Moses: The cloud covered the mount, and the glory of Jehovah abode upon Mount Sinai, and the cloud covered it six days; the appearance of the glory of Jehovah was like devouring fire on the top of the mount before the eyes of the sons of Israel (Exod. 24:15-17); it is evident that the presence of Jehovah, that is, of the Lord, appearing like a cloud and like fire upon the mount, is here called "the glory of Jehovah." Again: The cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle. And Moses could not enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle (Exod. 40:34-35); here also the presence of the Lord appearing as a cloud is called "glory." [3] And in the following: Moses and Aaron entered into the tent of meeting, and came out, and blessed the people; then appeared the glory of Jehovah toward the whole people (Lev. 9:23). The glory of Jehovah appeared in the tent of meeting before all the sons of Israel (Num. 14:10; also 16:19, 42). The cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; because the glory of Jehovah filled the house of Jehovah (1 Kings 8:10, 11). The temple was filled with smoke from the glory of God, and from His power; so that no one could enter into the temple (Rev. 15:8). He showed me the great city, the holy Jerusalem, coming down from heaven from God, having the glory of God: the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the lamp thereof (Rev. 21:10, 11, 23); here "the glory of God" manifestly denotes light from the Lord, which is the Divine truth proceeding from Him, thus the presence of the Lord, for the Lord is present in the truth which is from Him. [4] That "the glory of Jehovah" denotes His presence, is further evident in Moses: Moses said unto Jehovah, Show me I pray Thy glory; to whom he said, I will make all My good pass before thee; and when My glory shall pass by, it shall be that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by; but when I shall take away My hand thou shall see My back parts, and My faces shall not be seen (Exod. 33:18 to the end). Here also "the glory of Jehovah" manifestly denotes His presence. In Matthew: The disciples said unto Jesus, Tell us what shall be the sign of Thy coming? Jesus said, Then shall appear the sign of the Son of man, and they shall see the Son of man coming in the clouds of heaven with power and glory (24:3, 30); the last time of the former church and the first time of the new church is here treated of; "the Son of man" denotes truth Divine proceeding from the Lord; "the clouds of heaven" denote the Word in the sense of the letter; "power and glory" denote the internal sense, thus the Divine truth which shall then appear; "the coming of the Lord" denotes the acknowledgment of truth Divine by those who are of the new church, and the denial of it by those who are of the old church (see n. 4060). [5] That the Lord as to Divine truth is "glory," is evident in Isaiah: The voice of one crying in the wilderness, Prepare ye the way of Jehovah; the glory of Jehovah shall be revealed, and all flesh shall see it together (40:3, 5); speaking of the Lord, who is "the glory." In John: The Word became flesh, and dwelt in us, and we saw His glory, the glory as of the only begotten of the Father, full of grace and truth (1:14). These things said Isaiah, when he saw His glory, and spake of Him

(12:41); here “glory” denotes the Lord. In like manner in Moses: I am living, and the whole earth shall be filled with the glory of Jehovah (Num. 14:21); here “the glory of Jehovah” denotes the advent of the Lord, and enlightenment by the Divine truth which is from Him. [6] “Glory” denotes the Divine of the Lord in these passages: I am Jehovah, this is My name, and My glory will I not give to another (Isa. 42:8). When the Son of man cometh in the glory of His Father with the holy angels (Mark 8:38). It behooved the Christ to suffer, and to enter into His glory (24:26). As by “the glory of Jehovah” is signified the Lord as to Divine truth, so also by “glory” are signified the Divine wisdom and intelligence, which are of the Divine truth from the Lord. Wisdom and intelligence from the Divine are meant by “glory” in Ezekiel 1:28; 8:4; 9:3; 10:4, 18, 19; 11:22, 23, which was represented there by a rainbow such as is seen in a cloud.

(8428) In that He heareth your murmurings. That this signifies that complaints will cease, is evident from the signification of “hearing,” when said of Jehovah, as being to be merciful and to bring aid, thus that complaints will cease; and from the signification of “murmurings,” as being sufferings from the bitterness of temptation, and the consequent complaints (n. 8351).

(8429) Against Jehovah, and what are we that ye murmur against us? That this signifies that the complaints were against the Divine, and not against those who represented it, is evident from the fact that “Jehovah” denotes the Divine, here the Divine truth which Moses and Aaron represented; and from the signification of “murmuring,” as being complaint (as just above, n. 8428). And as it is said that “they murmured against Jehovah and not against Moses and Aaron,” there is signified that they murmured against Divine truth, which is represented by Moses and Aaron (n. 8425), and not against those who represent it; and therefore it is also said in the following verse, “What are we? your murmurings are not against us;” for the person who represents the Divine is relatively not anything. Moreover they who murmur against the person who represents, when he speaks from the Divine, do not murmur against the person, but against the Divine.

(8430) And Moses said, signifies information (as above, n. 8425).

(8431) In that Jehovah shall give you in the evening flesh to eat. That this signifies that in the end of the state good will be appropriated by means of delight, is evident from the signification of “evening,” as being the end of a state (see above, n. 8426); and from the signification of “flesh,” as being one’s own made alive, or one’s heavenly own which a man has from the Lord, thus the good of love (n. 148, 149, 780, 3813, 7850, 8409); but here the good of faith, because it was the flesh of a bird or flying thing called “quail.” For by a flying thing is signified what is spiritual, or what is of faith; consequently by its “flesh” is signified good of that quality, here the good of the natural man, or delight. Be it known that by “the manna” is signified the good of the internal or spiritual man, but by “the quail” the good of the external or natural man, which is called delight; and that such is their signification is evident from the fact that the manna was given in the morning time, but the quail in the evening time; and by that which is given in the morning time is signified spiritual good, and by that which is given in the evening time is signified natural good or delight. For in the other life the state of morning is when spiritual good, or the good of the internal man, is in clearness; and natural good, or the good of the external man, is in obscurity: but the state of evening is when natural good, or the good of the external man, is in clearness and spiritual good, or the good of the internal man, is in obscurity. These alternations thus succeed each other also to the intent that the man may be perfected, especially that good may be appropriated to him, which in the state of evening is effected by means of delight.

(8432) And in the morning bread to satiety. That this signifies that in the beginning of a new state they shall have as much good as they can receive, is evident from the signification of "bread," as being the good of love (n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 8410), but here the good of truth, which is the good of the spiritual church, because by "bread" is meant the manna (of which in what follows); from the signification of "the morning," as being the beginning of a new state (see above, n. 8427); and from the signification of "to satiety," which means as much as they desired (n. 8410), here as much as they could receive; for the good which flows in from the Lord is not given as much as men desire, but as much as they can receive; whereas evil is allowed as much as they desire.

(8433) In that Jehovah heareth your murmurings. That this signifies that thus the complaints will cease, is evident from what was said above (n. 8428), where like words occur.

(8434) Which ye murmur against Him. That this signifies that the complaints were against the Divine; and that "what are we? your murmurings are not against us," signifies that they were not against those who represented the Divine, is evident also from what was said above (n. 8429), where like words occur.

(8435) But against Jehovah. That this signifies that hereafter they must beware, is evident from the fact that it is repeated that their murmurings are against Jehovah, that is, against the Divine. Consequently by these words is now meant that hereafter they must beware of such complaints in temptations.

(8436) Verses 9-12. And Moses said unto Aaron, Say unto all the assemblage of the sons of Israel, Come ye near before Jehovah, for He hath heard your murmurings. And it was, as Aaron spake unto the whole assemblage of the sons of Israel, that they looked back unto the wilderness, and behold the glory of Jehovah was seen in the clouds. And Jehovah spake unto Moses, saying, I have heard the murmurings of the sons of Israel; speak unto them, saying, Between the evenings ye shall eat flesh, and in the morning ye shall be sated with bread; and ye shall know that I am Jehovah your God. "And Moses said unto Aaron," signifies the influx of truth Divine proceeding immediately from the

Lord through the truth Divine which proceeds mediately; “Say unto all the assemblage of the sons of Israel,” signifies instruction; “Come ye near before Jehovah,” signifies a state of reception, and the application thereto; “for He hath heard your murmurings,” signifies that He may bring aid on account of the suffering in the temptation; “and it was, as Aaron spake unto the whole assemblage of the sons of Israel,” signifies instruction from the Divine by means of influx; “that they looked back unto the wilderness,” signifies a recalling to mind of the state of temptation in which they had been; “and behold the glory of Jehovah was seen in the cloud,” signifies the presence of the Lord in truth accommodated to the perception; “and Jehovah spake unto Moses, saying,” signifies the truth which proceeds from the Divine of the Lord, and in which is the Lord’s presence; “I have heard the murmurings of the sons of Israel,” signifies that the complaints arising from the temptation will cease; “speak unto them, saying,” signifies information by means of influx; “Between the evenings ye shall eat flesh,” signifies that in the end of the state good will be appropriated by means of delight; “and in the morning ye shall be sated with bread,” signifies that in the beginning of a new state they shall have as much good as they can receive; “and ye shall know that I am Jehovah your God,” signifies that they may know that the Lord is the only God.

(8437) And Moses said unto Aaron. That this signifies the influx of truth Divine proceeding immediately from the Lord through the truth Divine which proceeds mediately, is evident from the signification of “saying,” when by the truth

Divine that proceeds immediately from the Lord, which is represented by Moses, through the truth Divine that proceeds mediately and is represented by Aaron, as being influx. (That "saying" also denotes flowing in, see n. 5743, 6152, 6291, 7291, 7381, 8221, 8262; and that "Moses" denotes the truth which proceeds immediately from the Lord; and "Aaron" the truth which proceeds mediately, n. 7009, 7010, 7089, 7382.) What is meant by "truth proceeding immediately from the Lord," and what by "truth proceeding mediately," see n. 7055, 7056, 7058.

(8438) Say unto all the assemblage of the sons of Israel. That this signifies instruction, is evident from the signification of "saying," when by truth Divine to those who are of the church, about the things to be done by Divine command, as being instruction (see also n. 7186, 7267, 7304, 7380, 7517, 8127); and from the signification of "the assemblage of the sons of Israel," as being those who are of the spiritual church (n. 7843).

(8439) Come ye near before Jehovah. That this signifies a state of reception and the application thereto, is evident from the signification of "coming near before Jehovah," as being influx (see n. 8159), and therefore also reception; for reception is the reciprocal of influx, because they correspond to each other. Insofar as a man receives the Divine influx, so far he is said to "come near before Him." In the spiritual sense the coming near before Jehovah is nothing else, for coming near to Him is effected by means of faith and love; and as both faith and love are from Jehovah (that is, from the Lord), "coming near to Him" also denotes the reception of the good and truth that flow in from Him. That it also denotes application, is because reception is not anything unless there is also application, namely, to use. For the influx from the Divine passes first into the perception which is of the understanding with the man, thence it passes into the will, and next into act, that is, into good work, which is use, and there it ceases. When the influx of good and truth from the Lord makes this passage, then the good and truth are appropriated to the man; for then the influx goes down into the ultimate of order, that is, into the ultimate of nature, whither all Divine influx aims to come. The man in whom Divine influx thus advances may be called "a way of heaven." From all this it can now be seen that by "coming near before Jehovah" is signified a state of reception and the application thereto; here, a state of reception of the good signified by "the manna," and of the delight signified by "the quail."

(8440) For He hath heard your murmurings. That this signifies that He may bring aid on account of the suffering in the temptation, is evident from the signification of "hearing," when said of Jehovah, as being to have compassion, and to bring aid, consequently also to cause to cease (see above, n. 8428); and from the signification of "murmurings," as being the suffering in temptation and the complaint (n. 8351, 8428, 8433).

(8441) And it was, as Aaron spake unto the whole assemblage of the sons of Israel. That this signifies instruction from the Divine by means of influx, is evident from the signification of "speaking," when by the Divine through the truth proceeding mediately from the Lord, which is represented by Aaron, as being instruction by means of influx, for the Divine influx with man is into the truth in which he has been instructed (that "to speak" denotes influx, see n. 2951, 5481, 5797, 7270, 8128; and that it denotes instruction, n. 7226, 7241); and from the representation of Aaron, as being the truth that proceeds mediately from the Lord (n. 7009, 7382).

(8442) That they looked back unto the wilderness. That this signifies a recalling to mind of the state of temptation in which they had been, is evident from the signification of "looking back" toward anything, as being thought and reflection (see n. 7341), therefore also a recalling to mind, for he who thinks and reflects, recalls to mind; and from the signification of "wilderness," as being a state of undergoing temptations (see n. 6828, 8098).

(8443) And behold the glory of Jehovah was seen in the cloud. That this signifies the presence of the Lord in truth accommodated to the perception, is evident from the signification of "the glory of Jehovah," as being the presence and the advent of the Lord (see above, n. 8427); and from the signification of "the cloud," as being the literal sense of the Word (see the preface to Genesis 18, and n. 4391, 5922, 6343e, 6752, 8106), thus truth accommodated to the perception, for the Word in the letter is such truth. But "the glory which is in the cloud" denotes Divine truth which is not so accommodated to the perception, because it is above the fallacies and appearances of the senses, thus it also denotes the internal sense of the Word (see the preface to Genesis 18, and n. 5922, 8427). That “glory” denotes the internal sense of the Word, is because in this sense the Lord’s church and kingdom are treated of, and in the supreme sense the Lord Himself, in which sense also is the veriest Divine truth. Truth Divine is not of one degree, but of many. Truth Divine in the first degree, and also in the second, is that which proceeds immediately from the Lord; this is above the angelic understanding. But truth Divine in the third degree is such as is in the inmost or third heaven; this is such that it cannot in the least be apprehended by man. Truth Divine in the fourth degree is such as is in the middle or second heaven; neither is this intelligible to man. But truth Divine in the fifth degree is such as is in the ultimate or first heaven; this can be perceived in some small measure by man provided he is enlightened; but still it is such that a great part of it cannot be expressed by human words; and when it falls into the ideas, it produces the faculty of perceiving and also of believing that the case is so. But truth Divine in the sixth degree is such as is with man, accommodated to his perception; thus it is the sense of the letter of the Word. This sense, or this truth, is represented by the cloud, and the interior truths are represented by the glory in the cloud. This is the reason why Jehovah (that is, the Lord) so often appeared to Moses and to the sons of Israel in a cloud (see Exod. 24:15, 16; 40:34, 35; 1 Kings 8:10, 11; Matt. 24:30; and other places). The appearing of the Lord is by means of Divine truth, and moreover is Divine truth. That a “cloud” denotes truth accommodated to the perception, is from the representatives in the other life, where angelic speech of the higher heavens appears to those who are beneath as light, and also as the brightness from light; whereas the speech of the angels of a lower heaven appears as a bright cloud, in form various, and in density or rarity according to the quality of the truths. From all this it can be seen that by "the glory of Jehovah seen in the cloud" is signified the presence of the Lord in truth accommodated to the perception.

(8444) And Jehovah spoke unto Moses, saying. That this signifies the truth which proceeds from the Divine of the Lord, and in which is the Lord's presence, is evident from the signification of "speaking," as being influx and instruction (see above, n. 8441); and from the representation of Moses, as being the truth which proceeds from the Divine of the Lord (see n. 6752, 6771, 6827, 7010, 7014, 7089, 7382). The presence of the Lord in truth from the Divine is signified by Jehovah's speaking with Moses out of the cloud in which the glory of Jehovah was seen; for "the glory of Jehovah" denotes the presence of the Lord in the truth which proceeds from Him (n. 8427).

(8445) I have heard the murmurings of the sons of Israel, signifies that the complaints arising from the temptation will cease (as above, n. 8428, 8433, where are like words).

(8446) Speak unto them, saying. That this signifies information by means of influx, is evident from the signification of "speaking," in the historicals of the Word, as being information (see n. 8041); and of "saying," as being influx (n. 6291, 7291, 7381, 8221, 8262).

(8447) Between the evenings ye shall eat flesh. That this signifies that in the end of the state good will be appropriated by means of delight, see n. 8431, where are like words.

(8448) And in the morning ye shall be sated with bread. That this signifies that in the beginning of a new state they shall have as much good as they can receive, see also above (n. 8432).

(8449) And ye shall know that I am Jehovah your God. That this signifies that they may know that the Lord is the only God, is evident from what was said and shown above (n. 7401, 7444, 7544, 7598, 7636).

(8450) Verses 1-15. And it was in the evening that the quail came up, and covered the camp; and in the morning there was a deposit of dew round about the camp. And the deposit of dew went up, and behold upon the faces of the wilderness a small round thing, small as the hoar frost upon the earth. And the sons of Israel saw, and they said a man to his brother, What is this [Man hoc]? for they knew not what it was. And Moses said unto them, This is the bread which Jehovah hath given you to eat. "And it was in the evening," signifies the end of the state; "that the quail came up," signifies natural delight through which is good; "and covered the camp," signifies that it filled the natural of the man; "and in the morning," signifies the beginning of a new state; "there was a deposit of dew round about the camp," signifies the truth of peace adjoining itself; "and the deposit of dew went up," signifies the insinuation of truth; "and behold upon the faces of the wilderness," signifies a new will part; “a small round thing,” signifies the good of truth in the first formation; “small as the hoar frost upon the earth,” signifies truth in the form of good consistent and flowing; “and the sons of Israel saw,” signifies a perception; “and they said a man to his brother,” signifies amazement; “What is this? for they knew not what it was,” signifies at what was not known; “and Moses said unto them,” signifies information through truth from the Divine; “This is the bread which Jehovah hath given you to eat,” signifies that this is the good which must be appropriated and make their life, in the supreme sense that this is the Lord in you.

(8451) And it was in the evening. That this signifies the end of the state, is evident from the signification of “evening,” as being the end of a state (see above, n. 8426).

(8452) That the quail came up. That this signifies natural delight through which is good, is evident from the signification of “quail,” as being natural delight. That “the quail” denotes natural delight is because it was a bird of the sea, and by a bird of the sea is signified what is natural, and by its flesh, which was longed for, is signified delight (see above, n. 8431). That it also denotes through which is good, is because it was given in the evening. For when in the other life there is a state which corresponds to evening, then good spirits, and also angels, are remitted into the state of the natural affections in which they had been when in the world, consequently into the delights of their natural man. The reason is that good may come out of it, that is, that they may thereby be perfected (n. 8426). All are perfected by the implantation of faith and charity in the external or natural man; for unless these are there implanted, good and truth cannot flow in from the internal or spiritual man, that is, from the Lord through this man, because there is no reception; and if there is no reception, the influx is stopped and perishes, nay, the internal man also is closed. From this it is plain that the natural must be brought into a state of accommodation, in order that it may be a receptacle. This is effected by means of delights; for the goods that belong to the natural man are called delights, because they are felt. [2] That "the quail" denotes natural delight is because, as before said, it is a bird of the sea; for it is said that it was carried off from the sea: A wind went forth from Jehovah, and carried off the quail from the sea, and let it down upon the camp (Num. 11:31); and by "a bird of the sea" and its "flesh" is signified natural delight, and in the opposite sense the delight of concupiscence. This is signified by "the quail" in the following passage in Moses: The rabble that was in the midst of the people lusted a lust, and desired to have flesh; they said, Now is our soul dry, nor have our eyes anything [to look at] except the manna; there went forth a wind from before Jehovah, and carried off the quail from the sea, and let it down upon the camp; the people rose up all that day, and all the night, and all the morrow day, and gathered the quail; those who gathered least gathered ten homers, which they spread out for themselves by spreading out round about the camp; the flesh was yet between their teeth, ere it was swallowed, when the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague;

wherefore he called the name of that place the graves of lust, because there they buried the people that lusted (Num. 11:4, 6, 31-34); here "the quail" denote the delight of concupiscence. It is called the delight of concupiscence when the delight of any corporeal or worldly love has dominion and takes possession of the whole man, even so as to extinguish the good and truth of faith with him. This delight is what is described as the cause of their being smitten with a great plague. But the natural delight which is signified in this chapter by the quail that was given to the people in the evening, is not the delight of concupiscence, but is the delight of the natural or external man corresponding to the good of the spiritual or internal man. This delight has spiritual good within it, whereas the delight of concupiscence that is treated of in that chapter of Numbers has infernal evil within it. Each is called delight, and each is also felt as delight, but there is the greatest possible difference between them; for one has heaven in it, and the other has hell; moreover, when the external is put off, the one becomes heaven to the man, and the other becomes hell. [3] The case herein is like that of two women who in outward form are alike beautiful in face and agreeable in life, but in the inward form are utterly unlike, the one being chaste and sound, the other lewd and rotten; thus one as to her spirit being with the angels, the other as to her spirit being with devils. But what they really are does not appear, except when the external is unrolled, and the internal is revealed. These things have been said in order that it may be known what the natural delight is in which is good, which is signified by “the quail” in this chapter; and what the natural delight is in which is evil, which is signified by “the quail” in the eleventh chapter of Numbers.

(8453) And covered the camp. That this signifies that it filled the natural of the man, is evident from the signification of “covering,” as being to fill; and from the signification of “the camp,” as being goods and truths (see n. 8193, 8196), here the natural of the man, which is the containant; for the natural contains goods and truths, and without these it is not a living natural, nor are the good and truth of the external or natural man anything without the natural. Hence it is that as “the camp” signifies truths and goods, it also signifies the natural in which these are.

(8454) And in the morning. That this signifies the beginning of a new state, is evident from the signification of “morning,” as being the beginning of a new state (see n. 8427).

(8455) There was a deposit of dew round about the camp. That this signifies the truth of peace adjoining itself, is evident from the signification of “dew,” as being the truth of peace (n. 3579). “Dew” signifies the truth of peace because in the morning it comes down from heaven and appears upon the herbage like fine rain, and has also stored up in it something of sweetness or delight more than rain has, whereby the grass and the crops of the field are gladdened; and “morning” denotes a state of peace (n. 2780). What peace is see n. 2780, 3696, 4681, 5662, namely, that it is like dawn on the earth, which gladdens minds with universal delight; and the truth of peace is like the light of the dawn. This truth, which is called “the truth of peace,” is the very Divine truth in heaven from the Lord, which universally affects all who are there, and makes heaven to be heaven; for peace has in it confidence in the Lord, that He directs all things, and provides all things, and that He leads to a good end. When a man is in this faith, he is in peace, for he then fears nothing, and no solicitude about things to come disquiets him. A man comes into this state in proportion as he comes into love to the Lord. [2] All evil, especially self-confidence, takes away a state of peace. It is believed that an evil person is at peace when he is in gladness and tranquility because all things succeed with him. But this is not peace; it is the delight and tranquillity of cupidities, which counterfeit a state of peace. But in the other life this delight, being opposite to the delight of peace, is turned into what is undelightful, for this lies hidden within it. In the other life the exteriors are successively unfolded even to the inmosts, and peace is the inmost in all delight, even in what is undelightful with the man who is in good. So far therefore as he puts off what is external, so far a state of peace is revealed, and so far he is affected with satisfaction, blessedness, and happiness, the origin of which is from the Lord Himself. [3] Concerning the state of peace which prevails in heaven it can be said that it is such as cannot be described by any words, neither, so long as he is in the world, can it come into the thought and perception of man, by means of any idea derived from the world. It is then above all sense. Tranquility of mind, content, and gladness from success, are relatively nothing;

for these affect only his externals; whereas peace affects the inmost things of all-the first substances, and the beginnings of substances in the man, and therefrom distributes and pours itself forth into the substantiates and derivatives, and affects them with pleasantness; and affects the origins of ideas, consequently the man's ends of life, with satisfaction and happiness; and thus makes the mind of the man a heaven.

(8456) And the deposit of dew went up. That this signifies the insinuation of truth, is evident from the signification of "going up," as here being to be dissipated, and thus not to appear to the sight; and from the signification of "the dew," as being the truth of peace (of which just above). The deposit of this upon the manna signifies the insinuation of truth; for the truth of peace is the Divine truth proceeding from the Lord in heaven, which being the inmost insinuates itself into the truth which is beneath, and vivifies it, as the dew is wont to vivify the grass or growing crop upon which it falls in the morning. When the truth which is beneath has been vivified by it, then the truth of peace goes up, that is, as to appearance ceases, and the truth which had received life from it comes into view. Thus is born the truth of faith. For no truth of doctrine or of the Word becomes truth with man until it has received life from the Divine, and it receives life through the insinuation of the truth which proceeds from the Lord, which is called "the truth of peace." This truth is not the truth of faith, but it is the life or soul of the truth of faith, and it disposes into the heavenly form all things which are in the truth that is called "the truth of faith," and afterward it also disposes the truths themselves one with another. From all this it can be seen how the case is with the insinuation of truth with man by means of the truth of peace. Be it also known that the lower or exterior things with the man who is being regenerated receive life in succession from the higher or interior things; thus the truth of faith from the truth of peace; and the truth of peace from the Lord Himself. The insinuation of life from the Lord with those who are being regenerated is effected in successive order by Him, thus through what is inmost, and so through interior things to exterior. Consequently with the regenerated there is a way opened even from the Lord; but with those who are not regenerated the way is closed.

(8457) And behold upon the faces of the wilderness. That this signifies a new will part, is evident from the signification of "the wilderness," as here being a new will part through the insinuation of truth. For with the man of the spiritual church a new will part is formed by good through truth, and it appears with him as conscience. That this conscience is a conscience of truth, is evident from what has been previously shown concerning the regeneration of the spiritual man. "The wilderness" properly signifies what is uncultivated and uninhabited; in the spiritual sense it signifies where there are no good and truth, thus also where there is no life (see n. 1927, 2708, 3900), and therefore when it is said that the dew appeared upon the faces of the wilderness, and beneath the dew the manna, by "the wilderness" is signified a new will part.

(8458) A small round thing. That this signifies the good of truth in its first formation, is evident from the signification of “small,” as being predicated of truth; and from the signification of “round,” as being predicated of good; consequently “a small round thing” is predicated of the good of truth. The good with the man of the spiritual church is called “the good of truth,” and is truth not only as to origin, but also as to essence. It is seen as truth, but it is felt as good. Consequently as truth it forms the intellectual part of the mind, and as good it forms the new will part. For in man the intellectual part is distinguished from the will part by the fact that the intellectual part presents to itself things in a form, and so that it may see them as in the light, whereas the will part is affected by them so that it simultaneously feels them as delight, thus as good, and this according to the quality of the form. That “small” is predicated of truth, and “round” of good, has its cause in the manifestations of truth and of good in the other life. When truths and goods are presented in a visible form, as they are in the other life openly before the eyes of spirits and angels, then truth is presented in a discrete quantity, consequently as much or as little, according to the quality of the truth; truth is also presented as angular in various forms, and it is also presented as white. But good is there presented in a continuous quantity, thus not as much or as little; good is also presented as round, which is continuous in form; and in color as blue, yellow, and red. That when good and truth are presented to view they appear in this way, comes from their difference as to quality, which when it becomes visible thus expresses and represents itself in a natural form. Hence it is that things which in the world approach such forms signify either truths or goods, for there is nothing in the universe that in respect to its quality does not bear relation either to good or to truth.

(8459) Small as the hoar frost upon the earth. That this signifies truth in the form of good, consistent and flowing, is evident from the signification of "small," which is predicated of truth (of which just above), and from the signification of "as the hoar frost," as being to be in the form of good. The good of truth, which is the good of the man of the spiritual church (see n. 8458), is compared to hoar frost from the continuity of this as compared to snow. Snow, from being small and white, is predicated of truth; but hoar frost, from its continuity, is predicated of truth made good, which is the good of truth. That "snow" is predicated of truth is plain from the following passages: When Jesus was transfigured His vestments became shining, exceeding white as snow (Mark 9:23). The angels at the sepulcher had an appearance as lightning, and clothing white as snow (Matt. 28:3). I saw in the midst of the seven lampstands one like unto the Son of man; His head and His hairs were white as white wool, as snow (Rev. 1:13, 14). Her Nazirites were whiter than snow, they were fairer than milk (Lam. 4:7). Thou shalt purge me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be made whiter than snow (Ps. 51:7). I beheld till the thrones were cast forth, and the Ancient of Days did sit; His garment was like white snow, and the hair of His head like clean wool (Dan. 7:9). In these passages "snow" is predicated of truth from its whiteness, and garments are compared to it, because "garments" in the spiritual sense denote truths (n. 4545, 4763, 5248, 5319, 5954, 6914, 6917, 6918). From all this it is evident what is meant by "hoar frost," namely, truth in the form of good. Truth is said to be consistent and flowing in the form of good, because truth is the form of good, and good is the life of this form, and is as it were its soul.

(8460) And the sons of Israel saw. That this signifies a perception, is evident from the signification of "seeing," as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 4403-4421, 4567).

(8461) And they said a man to his brother. That this signifies amazement, is evident from the fact that "saying" involves that which follows, here that they were amazed when they saw the manna, as they said, "What is this [Man hoc]? because they knew not what it was;" and from the signification of "a man to his brother," as being mutually (n. 4725).

(8462) What is this [Man hoc]? because they knew not what it was. That this signifies amazement at what was not known, is evident from the fact that the word "manna" in its own tongue means What? thus, that which is not known. That from this the bread that was given to the sons of Israel in the wilderness was called "manna," is because this bread signifies the good of charity that is begotten through the truth of faith. Before regeneration this good is quite unknown to man, and it is not even known that it exists. For before regeneration a man believes that besides the delights of the love of self and of the world, which he calls good, there cannot be possible any good which is not from this source, or of such a nature. If anyone should then say that there is an interior good which cannot come to our notice, consequently not to knowledge, so long as the delights of the love of self and of the world have dominion, and that this good is that in which are good spirits and angels, people would be amazed as at something which is quite unknown, and as at something that is not possible; when yet this good immensely transcends the delights of the love of self and of the world. (That they who are in the loves of self and of the world do not know what charity and faith are, and what it is to do good without recompense, and that this is heaven in man, and that they believe that nothing of joy and life would remain if they were deprived of the delights of these loves, when yet heavenly joy then begins, see n. 8037.) From all this it is now evident why the manna was named from "What is this?"

(8463) And Moses said unto them. That this signifies information through truth from the Divine, is evident from the signification of "saying," as being information (see n. 7769, 7793, 7825, 8041); and from the representation of Moses, as being the truth that belongs to the law from the Divine (see n. 6771, 6827).

(8464) This is the bread which Jehovah hath given you to eat. That this signifies that this is the good which must be appropriated and make their life, in the supreme sense that this is the Lord in you, is evident from the signification of "bread," as being good celestial and spiritual, and in the supreme sense, as being the Lord (see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915), here spiritual good, that is, the good of the man of the spiritual church, which is the good of truth (of which just above, n. 8458). As this bread was the manna, it follows that by "the manna" is signified this good; which is also apparent from the description of it in the thirty-first verse: It was like coriander seed, white; and the taste of it like that of a cake in honey; and likewise from the description of it in Numbers: The manna was like coriander seed, and the appearance thereof as the appearance of bdellium; they ground it in mills, or beat it in a mortar, and boiled it in a pot, and made cakes of it: the taste of it was as the taste of fresh oil (11:7, 8). From these particulars it is plain that in the spiritual sense "the manna" denotes the good of truth, that is, the good of the spiritual church. Hence also it is called "the grain of the heavens," in David: He commanded the skies from above, and opened the doors of the heavens, and made manna to rain down upon them, and gave them the grain of the heavens (Ps. 78:23, 24). (That "grain" denotes the good of truth, see n. 5295, 5410.) "Manna" also denotes the good of truth which is given to those who undergo temptations and conquer, in John: To him that overcometh I will give to eat of the hidden manna, and I will give him a white stone (Rev. 2:17). That in the supreme sense "the manna" denotes the Lord in us, is evident from the very words of the Lord in John: Your fathers did eat the manna in the wilderness, and are dead: this is the bread which cometh down from heaven, that one may eat thereof and not die: I am the living bread which came down from heaven; if anyone eat of this bread he shall live eternally (6:49-51, 58). From all this it is very plain that by "the manna" in the supreme sense is signified the Lord. The reason is that "the manna" denotes the good of truth, and all good is from the Lord, and consequently the Lord is in good, and is the good itself. That this good will be appropriated to them and make their life, is signified by "eating" (n. 3168, 3513, 3596, 4745); for the good which is from the Lord makes the life of heaven with man, and thereafter nourishes and sustains it.

(8465) Verses 16-18. This is the word that Jehovah hath commanded, Gather ye of it everyone according to the mouth of his eating, an omer a head, according to the number of your souls, take ye everyone for him who is in his tent. And the sons of Israel did so, and they gathered, collecting for the numerous and for the few. And they measured it with the omer, and it made nothing over for the numerous; and for the few there was no lack; they gathered everyone according to his eating. "This is the word that Jehovah hath commanded," signifies a mandate about it from the Divine; "Gather ye of it everyone according to the mouth of his eating," signifies reception and appropriation according to the capacity of each one; "an omer a head," signifies enough for everyone; "according to the number of your souls," signifies enough for all in the society; "take ye everyone for him who is in his tent," signifies communication with them, and from this the general good;

"and the sons of Israel did so," signifies the effect; "and they gathered, collecting for the numerous and for the few," signifies reception according to the power of each society; "and they measured it with the omer," signifies the power of the reception of good; "and it made nothing over for the numerous; and for the few there was no lack," signifies that there was a just proportion for everyone in particular and in general; "they gathered everyone according to his eating," signifies reception according to the capacity of each one.

(8466) This is the word that Jehovah hath commanded. That this signifies a mandate about it from the Divine, is evident from the signification of "the word," as being the thing that is treated of; and from the signification of "commanding," when by Jehovah, as being a mandate.

(8467) Gather ye of it every man according to the mouth of his eating. That this signifies reception and appropriation according to the capacity of each one, is evident from the signification of "gathering," when said of the good of truth that is signified by "the manna," as being to receive; and from the signification of "each one according to the mouth of his eating," as being appropriation according to the capacity of each one. For "according to the mouth of the eating," when food is treated of, denotes according to the necessity demanded for nourishment; but when said of the good of truth, it denotes according to the capacity of reception and appropriation, because by "eating" in the spiritual sense is signified to be appropriated (see n. 3168, 3513, 3596, 4745).

(8468) An omer a head. That this signifies enough for everyone, is evident from the signification of "an omer," as being sufficient (of which presently); and from the signification of "for a head," as being for each one. That "an omer" denotes sufficient, is because it was the tenth part of an ephah, as is plain from the last verse of this chapter, and "ten" signifies what is full (see n. 3107); consequently "a tenth part" signifies what is sufficient, here for each one, that is, for a head. The "omer" is mentioned only in this chapter; but in other places, the "homer," which was a measure containing ten ephahs, and consequently signified what is full; as in Hosea: I purchased a woman, an adulteress, for fifteen pieces of silver, and a homer of barley, and a half homer of barley (3:1, 2); where by "a woman an adulteress" is meant the house of Israel, in the spiritual sense the church there, the buying of which at a full price is signified by "fifteen pieces of silver and a homer of barley;" "fifteen pieces of silver" are predicated of truth, and "a homer of barley," of good. [2] In Ezekiel: Ye shall have balances of justice, and an ephah of justice, and a bath of justice: the ephah and the bath shall be of one measure, to lift the tenth of a homer to a bath, and to the tenth of a homer the ephah; according to the homer shall be thy measure: this is the heave-offering that ye shall heave, the of an ephah from a homer of wheat, from a homer of barley: and the set portion of oil, the bath for oil, shall be the tenth of a bath out of the cor, ten baths a homer, for ten baths are a homer (45:10, 11, 13, 14); the new earth and the new temple are here treated of, by which is signified the Lord's spiritual kingdom. Everyone can see that there will not be a homer there, nor an ephah, nor a bath, nor a cor, neither will there be wheat, barley, or oil. Thus it is evident that by these things are signified such things as are in that kingdom, which plainly are spiritual things, thus things which have relation either to the good of charity or to the truth of faith. A "homer" is predicated of good, because it is the measure of wheat and of barley; in like manner an "ephah." But a "bath" is predicated of truth, because it is a measure of wine; and as it is also a measure of oil, by which is signified the good of love, it is said that a bath shall be the same part of a homer as is an ephah, which denotes in the spiritual sense that all things in that kingdom shall have relation to good, and also that the truth there will be good, and that this shall be given in fullness, because by "a homer" is signified what is full. [3] In Isaiah: Many houses shall be in devastation, even great and beautiful, that there be no inhabitant, for ten acres of vineyard shall yield one bath, and a homer of seed shall yield an ephah (5:9, 10); here "ten acres" denotes what is full, and also much, in like manner "a homer," but "a bath" and "an ephah" denote few; for when "ten" denotes much, "a tenth part" denotes a few. In Moses: If a man shall sanctify unto Jehovah of the field of his possession, then thy estimation shall be according to his sowing, the sowing of a homer of barley for fifty shekels of silver (Lev. 27:16); where "the sowing of a homer," and also "fifty shekels," denote fullness of estimation. As "a homer" signifies what is full, "ten homers" signify what is too much and superfluous (Num. 11:32).

(8469) According to the number of your souls. That this signifies enough for all in the society, namely, of the good of truth which is signified by "the manna," is evident from the signification of "according to the number of the souls," as being sufficient for all in the society. For when by "an omer a head" is signified enough for everyone, by "according to the number of the souls" is signified enough for all in the society. The subject here treated of is the good of those who are of the Lord's spiritual kingdom, which good is signified by "the manna," and that sufficient of this will be given for everyone and sufficient for the society; for each house of the sons of Israel represented one society in heaven (see n. 7836, 7891, 7996, 7997). As regards the societies in heaven the case is this. Heaven consists of countless societies, which are distinct one from another. Each society has a general good distinct from the good of other societies; and also each one in a society has a particular good distinct from the good of all others in the society. From the distinct goods of those who are in the society, which are thus various, but yet accordant, there is produced a form, which is called "the heavenly form." The universal heaven consists of such forms. Relatively to goods these conjunctions are called "forms," but relatively to persons they are called "societies." These things were represented by the distinctions of the sons of Israel into tribes, families, and houses.

(8470) Take ye everyone for him who is in his tent. That this signifies communication with them, and from this the general good, is evident from the signification of a "tent," as being a society as to good; “tent” here signifies the like as “house,” for when they sojourned they were in tents. That every man should take for him who was there, signifies communication with them, thus also from this the general good. As these words involve those things which come forth in the societies in heaven (as was said just above, see n. 8469), it shall be told further how the case is with those societies, in order that it may thereby be known what is meant by communication with those in the society, and with the general good arising therefrom, which is signified by “everyone taking for him who was in his tent.” Everyone in a society in heaven communicates his good to all who are in the society, and all therein communicate with each one, whence arises the good of all in general, that is, the general good. This good is communicated to the general good of other societies, whence arises a good still more general, and finally one most general. Such is the communication in heaven, and hence it is that they are a one, just as are the organs, members, and viscera in man, which, although various and dissimilar, nevertheless by such communications form a one. Such a communication of goods is possible only through love, which is spiritual conjunction. The universal thing that forms and brings into order all things in general and in particular is the Divine good of Divine love from the Lord.

(8471) And the sons of Israel did so. That this signifies the effect, is evident without explication.

(8472) And they gathered, collecting for the numerous and for the few. That this signifies reception according to the power of each society, is evident from the signification of “gathering,” as being to receive (see above, n. 8467); and from the signification of “collecting for the numerous and for the few,” as being according to the power of each society. How these things are, must be unfolded from those which come forth in the societies in heaven; for “the manna” denotes heavenly food, and heavenly food is good and truth, and good and truth in heaven are the Lord, because from Him. From all this it can be seen that these things which were decreed about the manna, are such as come forth in the said societies. The case herein is that the Divine good which proceeds from the Lord is communicated to all in heaven universally and individually, but everywhere according to the power of receiving; for there are those who receive little, and there are those who receive much. They who receive little are in the borders of heaven, but they who receive much are in the interiors. Everyone there has a power of receiving according to the nature and amount of good acquired in the world. The difference in power is what is signified by the terms “numerous” and “few.”

(8473) And they measured it with the omer. That this signifies the power of the reception of good, is evident from the signification of “an omer,” as being what is sufficient (see above, n. 8468), thus also power.

(8474) And it made nothing over for the numerous; and for the few there was no lack. That this signifies that there was a just proportion for everyone in particular and in general, is evident from the signification of “making nothing over,” and also of "having no lack," as being to employ a just proportion; and from the signification of "numerous" and "few," as being a difference of power (of which above, n. 8472), here according to the power of everyone in particular and in general.

(8475) They gathered everyone according to his eating. That this signifies reception according to the capacity of each one, is evident from what was said above (n. 8467), where are the same words.

(8476) Verses 19, 20. And Moses said unto them, Let no one make a residue of it till the morning. And they heard not unto Moses; and men made a residue of it until morning and it bred worms and stank, and Moses was angry with them. "And Moses said unto them," signifies exhortation; "Let no one make a residue of it till the morning," signifies that they should not be solicitous about acquiring it from themselves; "and they heard not unto Moses," signifies no faith and thence no obedience; "and men made a residue of it until the morning," signifies the abuse of good Divine, in that they desired to acquire it from themselves; "and it bred worms," signifies that consequently it became filthy; "and stank," signifies consequently infernal; "and Moses was angry with them," signifies that consequently they turned away truth Divine from themselves.

(8477) And Moses said unto them. That this signifies exhortation, is evident from the signification of "saying," as involving what follows, here exhortation that they should not make a residue of it till the morning. (That "saying" involves also exhortation, see n. 7090, 8178.)

(8478) Let no one make a residue of it till the morning. That this signifies that they should not be solicitous about acquiring it from themselves, is evident from the fact that the manna was to be given every morning, and that worms would be bred in that which was left over, by which is signified that the Lord daily provides necessaries, and that therefore they ought not to be solicitous about acquiring them from themselves. This also is meant by the "daily bread" in the Lord's Prayer, and likewise by the Lord's words in Matthew: Be not solicitous for your soul, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on; why are ye solicitous about things to put on? Consider the lilies of the field, how they grow; they toil not, neither do they spin: therefore be ye not solicitous, saying, What shall we eat? and what shall we drink? or, wherewithal shall we be clothed? For after all these things do the nations seek; doth not your Heavenly Father know that ye have need of all these things? Seek ye first the kingdom of the heavens, and His righteousness; then shall all these things be added to you; therefore be ye not solicitous for the morrow, for the morrow will take care of the things of itself (6:25, 28, 31-34). In like manner in Luke 12:11, 12, 22-31. [2] As in this and the following verses in the internal sense care for the morrow is treated of, and as this care is not only forbidden, but is also condemned (that it is forbidden is signified by that they were not to make a residue of the manna till the morning, and that it is condemned is signified by that the worm was bred in the residue, and it stank), he who looks at the subject no deeper than from the sense of the letter may believe that all care for the morrow is to be cast aside, and thus that the necessaries of life are to be awaited daily from heaven; but he who looks at the subject deeper than from the letter, as for instance he who looks at it from the internal sense, is able to know what is meant by "care for the morrow." It does not mean the care of procuring for oneself food and raiment, and even resources for the time to come; for it is not contrary to order for anyone to be provident for himself and his own. But those have care for the morrow who are not content with their lot; who do not trust in the Divine, but in themselves; and who have regard for only worldly and earthly things, and not for heavenly things. With such there universally reigns solicitude about things to come, and a desire to possess all things and to dominate over all, which is kindled and grows according to the additions thus made, and finally does so beyond all measure. They grieve if they do not obtain the objects of their desire, and feel anguish at the loss of them; and they have no consolation, because of the anger they feel against the Divine, which they reject together with everything of faith, and curse themselves. Such are they who have care for the morrow. [3] Very different is the case with those who trust in the Divine. These, notwithstanding they have care for the morrow, still have it not, because they do not think of the morrow with solicitude, still less with anxiety. Unruffled is their spirit whether they obtain the objects of their desire, or not; and they do not grieve over the loss of them, being content with their lot. If they become rich, they do not set their hearts on riches; if they are raised to honors, they do not regard themselves as more worthy than others; if they become poor, they are not made sad; if their circumstances are mean, they are not dejected. They know that for those who trust in the Divine all things advance toward a happy state to eternity, and that whatever befalls them in time is still conducive thereto. [4] Be it known that the Divine Providence is universal, that is, in things the most minute; and that they who are in the stream of Providence are all the time carried along toward everything that is happy, whatever may be the appearance of the means; and that those are in the stream of Providence who put their trust in the Divine and attribute all things to Him; and that those are not in the stream of Providence who trust in themselves alone and attribute all things to themselves, because they are in the opposite, for they take away providence from the Divine, and claim it for themselves. Be it known also that insofar as anyone is in the stream of Providence, so far he is in a state of peace; also that insofar as anyone is in a state of peace from the good of faith, so far he is in the Divine Providence. These alone know and believe that the Divine Providence of the Lord is in everything both in general and in particular, nay, is in the most minute things of all (as may be seen shown above, n. 1919, 4329, 5122, 5894, 6058, 6481-6486, 6490, 7004, 7007), and that the Divine Providence regards what is eternal (n. 6491). [5] But they who are in the opposite are scarcely willing to hear Providence mentioned, for they ascribe everything to their own sagacity; and what they do not ascribe to this they ascribe to fortune or chance; some to fate, which they do not educe from the Divine, but from nature. They call those simple who do not attribute all things to themselves or to nature. From all this again it can be seen what is the quality of those who have care for the morrow, and what the quality of those who have no care for the morrow.

(8479) And they heard not unto Moses. That this signifies no faith and thence no obedience, is evident from the signification of "to hear," as being to perceive, to have faith, and to obey (see n. 5017, 7216, 8361).

(8480) And men made a residue of it until the morning. That this signifies the abuse of good Divine, in that they desired to acquire it from themselves, is evident from the signification of "making a residue of it until the morning," as being to be solicitous about the acquisition of good of themselves (of which above, n. 8478), and consequently the abuse of good Divine. It is termed "abuse," when there arises what is alike in ultimates, but from a contrary origin. Good arises from a contrary origin, when it does so from man, and not from the Lord; for the Lord is good itself, consequently He is the source of all good. The good which is from Him has in it what is Divine; thus it is good from its inmost and first being; whereas the good which is from man is not good, because from himself man is nothing but evil; consequently the good which is from him is in its first essence evil, although in the outward form it may appear like good. The case herein is like that of flowers painted upon a tablet, as compared with the flowers that grow in a garden. These flowers are beautiful from their inmosts; for the more interiorly they are opened, the more beautiful they are; whereas the flowers painted on a tablet are beautiful only in the outward form, and as to the inward one are nothing but mud and a mixture of earthy particles lying in confusion, as the Lord also teaches when He says of the lilies of the field that “Solomon in all his glory was not arrayed like one of these” (Matt. 6:29). [2] Such is the case with the good that is from man in comparison with the good that is from the Lord. A man cannot know that these goods are so different from each other, because he judges from outward things; but the angels well perceive whence comes the good with a man, and consequently what is the nature of it. The angels who are with a man are in good from the Lord, and as it were dwell therein; but they cannot be in the good that is from a man; they remove themselves from it as far as they can, because inmostly it is evil. Good from the Lord has heaven in it, for this good is the form of heaven in an image, and in its inmost it stores up the Lord Himself, because in all the good that proceeds from the Lord there is a semblance of Himself, and consequently a semblance of heaven; whereas in the good that is from a man there is a semblance of the man, and as from himself a man is nothing but evil, there is a semblance of hell in it. So great is the difference between good from the Lord, and good from man. [3] Good from the Lord is with those who love the Lord above all things and the neighbor as themselves; but good from man is with those who love themselves above all things and despise the neighbor in comparison with themselves. These are they who have care for the morrow, because they trust in themselves; but the former are they who have no care for the morrow, because they trust in the Lord (see above, n. 8478). They who trust in the Lord continually receive good from Him; for whatsoever happens to them, whether it appears to be prosperous or not prosperous, is still good, because it conduces as a means to their eternal happiness. But they who trust in themselves are continually drawing evil upon themselves; for whatever happens to them, even if it appears to be prosperous and happy, is nevertheless evil, and consequently conduces as a means to their eternal unhappiness. These are the things which are signified by the command that they should make no residue of the manna till the morning, and that what was left bred worms and stank.

(8481) And it bred worms. That this signifies that consequently it became filthy, is evident from the signification of "breeding worms," as being to produce what is filthy; for worms are produced from that which is filthy and stinking. The falsity of evil, which is in the good that is from our own, is compared to "a worm" because the case with them is similar; for falsity also gnaws and thus torments. There are two things which make hell, as there are two which make heaven. The two which make heaven are good and truth, and the two which make hell are evil and falsity. Consequently it is these two in heaven which make the happiness there; and it is the two in hell which make the torment there. The torment in hell from the falsity is compared to "a worm;" and the torment from the evil there is compared to "fire." So in Isaiah: As the new heavens and the new earth which I will make shall stand before Me, so shall your seed and your name stand: at last it shall come to pass from month to month, and from Sabbath to its Sabbath, that they shall stand before Me: then they shall go forth, and shall see the carcasses of the men that have transgressed against Me, for their worm shall not die, and their fire shall not be quenched; and they shall be a loathing to all flesh (66:22-24). In like manner it is said by the Lord in Mark: Where their worm dieth not, and the fire is not quenched (9:44, 46, 48); speaking of Gehenna or hell. The filthiness of falsity is compared to "a worm" also in Moses: Thou shalt plant vineyards, and till them, but thou shalt neither drink of the wine, neither shalt thou gather, because the worm shall devour it (Deut. 28:39); "wine" denotes truth from good, and in the opposite sense falsity from evil (n. 6377).

(8482) And stank. That this signifies consequently infernal, is evident from the signification of "to stink," as being infernal filth. "To stink" is here predicated of evil, and "the worm" is predicated of falsity; for when good becomes evil, it is like flesh, or like bread, when it putrefies, and the falsity from this evil is like the worm which is produced therein from the putridity.

(8483) And Moses was angry with them. That this signifies that they turned away truth Divine from themselves, is evident from the signification of "to be angry," when said of Moses, by whom is represented truth Divine, as being a turning away from it (see n. 5034, 5798). (That this turning away appears as if it were on the part of the Lord, although it is on the part of man, see n. 5798.) In the Word, anger and wrath, and even fury, against men, are often attributed to Jehovah, when yet with Jehovah they are pure love and pure mercy toward man, and not the slightest anger. This is said in the Word from the appearance; for when men are against the Divine and consequently shut off from themselves the influx of love and mercy, they cast themselves into the evil of the penalty, and into hell. This appears like unmercifulness and like vengeance from the Divine on account of the evil which they have done, when yet there is nothing of this kind in the Divine, but it is in the evil itself. (But see what has been already shown on this subject, n. 1857, 2447, 6071, 6832, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8214, 8223, 8226-8228, 8282.) From all this it is evident that by "Moses being angry with them" is signified that they turned away truth Divine from themselves.

(8484) Verses 21-24. And they gathered it morning by morning, everyone according to the mouth of his eating: and the sun grew hot and it melted. And it was that on the sixth day they gathered bread double, two omers for each one; and all the princes of the assemblage came and told Moses. And he said unto them, This is what Jehovah spake, A rest, a Sabbath holy to Jehovah, is the morrow; what ye will bake, bake ye; and what ye will boil, boil ye; and all that is left over, this lay ye by for you to keep until the morning. And they laid it by till the morning, as Moses commanded, and it did not stink, and the worm was not in it. "And they gathered it morning by morning," signifies the reception of good from the Lord continually; “every man according to the mouth of his eating,” signifies by everyone according to his power of appropriation; “and the sun grew hot and it melted,” signifies that it vanishes away according to the degree of the increase of concupiscence; “and it was on the sixth day,” signifies at the end of every state; “they gathered bread double,” signifies conjunction from the good received; “two omers for each one,” signifies power then; “and all the princes of the assemblage came and told Moses,” signifies reflection from primary truths; “and he said unto them,” signifies instruction; “This is what Jehovah spake,” signifies influx from the Divine; “a rest,” signifies a state of peace when there is no temptation; “a Sabbath holy to Jehovah is the morrow,” signifies the conjunction of good and truth to eternity; “what ye will bake, bake ye,” signifies preparation for the conjunction of good; “and what ye will boil, boil ye,” signifies preparation for the conjunction of truth; “and all that is left over, this lay ye by for you to keep until the morning,” signifies the enjoyment of all good and truth then as it were from their own; “and they laid it by till the morning,” signifies the enjoyment that is to come; “as Moses commanded,” signifies according to instruction from truth Divine; “and it did not stink, and the worm was not in it,” signifies that there was nothing filthy therein, because in this way it was made their own by the Lord.

(8485) And they gathered it morning by, morning. That this signifies the reception of good from the Lord continually, is evident from the signification of “gathering the manna,” as being the reception of good (see above, n. 8467, 8472); and from the signification of “morning by morning,” or “every morning,” as being continually; for by “morning by morning” is signified every morrow, and by “the morrow” is signified what is eternal (n. 3998), thus also perpetually and continually.

(8486) Every man according to the mouth of his eating. That this signifies by everyone according to his power of appropriation, is evident from what was said above (n. 8467), where are the like words.

(8487) And the sun grew hot, and it melted. That this signifies that it vanishes away according to the degree of the increase of concupiscence, is evident from the signification of “the sun growing hot,” as being increasing concupiscence (of which in what follows); and from the signification of “melting,” as being to vanish away. That “the sun grew hot,” denotes increasing concupiscence, is because “the sun” in a good sense signifies heavenly love, for the reason that the Lord is the Sun in the other life, and that the heat which is from it is the good of love, and the light is the truth of faith. (That the Lord is a sun, and that heavenly love is therefrom, see n. 1053, 1521, 1529-1531, 2120, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5084, 5097, 5377, 7078, 7083, 7171, 7173, 7270.) Consequently in the opposite sense “the sun” denotes the love of self and of the world, and “the heat” or “growing hot of the sun” denotes in this sense concupiscence. [2] How the case herein is, that the good of truth, which is signified by “the manna,” vanished according to the degree of increasing concupiscence, which is signified by its “melting when the sun grew hot," shall be briefly told. The good of truth, or spiritual good, is indeed given to the man of the spiritual church when he is being regenerated; but as all the delight of the love of self and of the world, which had previously constituted his life extinguishes this good (because they are opposites), therefore the pure good of truth cannot long abide with that man, but it is tempered by the Lord by means of the delights of the loves which had belonged to his previous life; for unless this good were so tempered, it would become undelightful to him, and thus would be loathed. Such is heavenly good at first with those who are being regenerated. Insofar therefore as the delights of the loves of self and of the world rise up, so far the good of heavenly love vanishes away, for as before said they are opposites; and it is the same the other way about. [3] Hence it is that in heaven there are alternations of states, to which correspond the alternations of times in the world (n. 8426), and that thus by means of alternations they are remitted into the delights of natural pleasures; for without a change of the states the good of heavenly love would become as it were dry, and of slight estimation; but it is otherwise when it is tempered by means of natural delights at the same time, or successively. From this it is that at first when the manna was given to the sons of Israel every morning, the quail was also given in the evening; for by "the quail" is signified natural delight, and also the delight of concupiscence (n. 8452). [4] But be it known that the concupiscences into which they who are in heaven are remitted when it is evening with them, are not concupiscences that are opposite to heavenly good, but those which in some measure agree with this good; for they are the delights of conferring benefits in a large way, and consequently something of glory, in which nevertheless there is benevolence and a study to be of service; they are also the delights of magnificence in the embellishments of home and the ornaments of dress, and many other similar delights. Such are the delights which do not destroy the good of heavenly love (but still they hide it), and at last, according to the degree of the man's regeneration, they become the ultimate planes of heavenly good, and then they are no longer called "concupiscences," but "delights." That without a tempering by means of such things the good of heavenly love becomes as it were dry, and afterward is loathed as a thing of no value, is signified by the sons of Israel calling the manna dry food, and vile food, as we read when the quail was no longer given them, in Moses: The rabble that was in the midst lusted a lust, whence the sons of Israel also wept again, and said, Who shall feed us with flesh? now our soul is dry, our eyes have not anything [to look at] except the manna (Num. 11:4, 6). The people spake against God, and against Moses: Wherefore have ye made us come up out of Egypt to die in the wilderness? there is no bread, nor water; now doth our soul loathe this most vile bread (Num. 21:5). Jehovah afflicted thee, and made thee hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might teach thee that man doth not live by bread alone, but by every utterance of the mouth of Jehovah doth man live (Deut. 8:3). [5] In like manner as by “the manna,” so also by “the unleavened bread,” there is signified good pure from falsities (n. 8058), which bread is for a similar reason called “the bread of misery” (Deut. 16:3). From all this it can now be seen what is meant by the good of truth vanishing away according to the degree of the increasing concupiscence, which is signified by “the manna melting when the sun grew hot.”

(8488) And it was on the sixth day. That this signifies at the end of every state, is evident from the signification of “the sixth day,” as being the end of every state (see above, n. 8421).

(8489) They gathered bread double. That this signifies conjunction from the good received, is evident from the signification of “gathering the manna,” as being the reception of good (that “gathering” denotes reception, see n. 8467, 8472; and also that “manna” denotes the good of truth, n. 8464); and from the signification of “double,” as being conjunction (n. 8423).

(8490) Two omers for each one. That this signifies power then, is evident from the signification of “an omer,” as being what is sufficient, and thus power (see n. 8468, 8473), here enough, and power for conjunction; for by “the seventh day” or “the Sabbath” is signified the conjunction of good and truth.

(8491) And all the princes of the assemblage came and told Moses. That this signifies reflection from primary truths, is evident from the signification of “the princes of the assemblage,” as being primary truths (see n. 1482, 2089, 5044); and from the signification of "telling," as being reflection (n. 2862, 5508).

(8492) And he said unto them. That this signifies instruction, is evident from the signification of "saying," as involving the things that follow, here instruction, namely, how they were to do in the gathering of the manna on the day before the Sabbath. (That "saying" also denotes instruction, see n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380.)

(8493) This is what Jehovah spake. That this signifies influx from the Divine, is evident from the fact that Jehovah or the Lord instructs by means of influx, and that this is expressed in the historicals of the Word by "saying," and "speaking." (That elsewhere also "to speak" denotes influx, see n. 2951, 5451, 5797, 7270, 8128.)

(8494) A rest. That this signifies a state of peace when there is no temptation, is evident from the signification of "a rest," such as there was on the days of the Sabbath, as being a representative of a state of peace, in which is effected the conjunction of good and truth. But the six preceding days represented the combat and labor, consequently the temptations, which precede a state of peace; for after temptations comes a state of peace, and then there is the conjunction of good and truth. (That the six days which precede the seventh or the Sabbath signified combat and labor, see n. 720, 737, 900; and that after temptations there are tranquility and peace, n. 3696, 4572, 5246, 6829, 8367, 8370.) That the Sabbath denotes the conjunction of good and truth, will be seen in what now follows.

(8495) A Sabbath holy to Jehovah is the morrow. That this signifies the conjunction of good and truth to eternity, is evident from the signification of “the Sabbath,” as being the conjunction of good and truth (of which below); and from the signification of “the morrow,” as being to eternity (see n. 3998). He who does not know what the Sabbath represented, and thus what it signified, cannot know why it was accounted the most holy of all things. But the reason why it was accounted most holy was that in the supreme sense it represented the union of the Divine and the Divine Human in the Lord; and in the relative sense the conjunction of the Divine Human of the Lord with the human race. Consequently the Sabbath was most holy. And because it represented these things, it also represented heaven in respect to the conjunction of good and truth, which conjunction is called “the heavenly marriage.” And as the conjunction of good and truth is effected by the Lord alone, and nothing of it by man, and as it is effected in a state of peace, therefore it was most severely forbidden that man should then do any work, insomuch that the soul which did this was to be cut off, as we read in Moses: Ye shall keep the Sabbath, because it is holy to you; he that profaneth it, dying shall die; for whosoever doeth work therein, that soul shall be cut off from the midst of his people (Exod. 31:14). Therefore one was stoned who merely picked up sticks on that day (Num. 15:32-36). Therefore also the commandment concerning the Sabbath is the third commandment in the Decalogue, immediately following the two concerning the holy worship of Jehovah

(Exod. 20:8; Deut. 5:12). And therefore the Sabbath is called "an eternal covenant" (Exod. 31:16), for by "covenant" is signified conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804). [2] From all this it can now be seen what is meant in the internal sense by the things said in the following passages about the Sabbath; as in Isaiah: Blessed is the man who keepeth the Sabbath, that he profane it not; thus said Jehovah to the eunuchs who keep My Sabbaths, and choose that in which I delight, and take hold of My covenant, I will give them in My house and within My walls a place and a name, better than sons and daughters; I will give them an eternal name, that shall not be cut off; whosoever keepeth the Sabbath that he profane it not, and whoso taketh hold of My covenant, them will I bring in upon the mountain of My holiness, and I will cheer them in My house of prayer (56:2-7); from all this it is evident that by "those who keep the Sabbath holy" are meant those who are in conjunction with the Lord. That they shall be in heaven is signified by "a place and a name better than sons and daughters being given them in the house of Jehovah, an eternal name that shall not be cut off," and by their being "brought in upon the mountain of holiness." [3] In the same: If thou turn away thy foot from the Sabbath, not doing thy wills on the day of My holiness, but shalt call the Sabbath delights, holy to Jehovah, honorable; and shalt honor it, so that thou do not then thy ways, nor find thy desire, or speak a word, then shalt thou be delighted upon Jehovah, and I will feed thee with the heritage of Jacob (58:13, 14); here it is very plain what was represented by “not doing any work on the Sabbath day,” namely, that they should not do anything from their own, but from the Lord; for the angelic state in heaven is that they will and do nothing from themselves, or from their own, and do not even think and speak therefrom: their conjunction with the Lord consists in this. Their own from which they are not to act, is signified by their “not doing their own wills, nor doing their own ways, nor finding their own desire, nor speaking a word.” This state with the angels is the heavenly state itself; and when they are in it, they have peace and rest, and the Lord also has rest; for when they have been conjoined with Him, they labor no more, because they are then in the Lord. These things are signified by the words, thus shalt thou call the Sabbath the holy delights of Jehovah, and they shall be delighted upon Jehovah.” The Lord’s rest is signified by His resting on the seventh day after the six days’ creation (Gen. 2:2). [4] Like things are understood by these words in Jeremiah: If hearing ye shall hear Me, that ye bring not in a burden through the gates of this city on the Sabbath day, and that ye hallow the Sabbath day, so that ye do not any work therein, then shall there enter through the gates of this city kings and princes sitting upon the throne of David, riding in chariot and on horses, they and their princes, the man of Judah, and the inhabitants of Jerusalem; and this city shall be inhabited to eternity (17:24, 25); by “work on the Sabbath” is signified everything that is from our own; the state of those who are not led by their own, but by the Lord, is described by there “entering through the gates of the city kings and princes sitting upon the throne of David, riding in chariot and on horses;" by "kings" are signified the truths of faith; by "princes," the primary things thereof; by "sitting upon the throne of David," that these are from the Lord; by "the chariot and horses," the doctrinal and intellectual things of faith. Be it known that all things which come from the man's own are evil, and that all things which come from the Lord are good. (That with those who are led by the Lord all things flow in, down to the least thing of life both of intellect and of will, thus down to each and all things of faith and of charity, see what has been abundantly shown from experience, n. 2886-2888, 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270.) [5] That the Sabbath was representative of the conjunction of the Lord with the human race, is evident in Ezekiel: I gave them My Sabbaths that they might be for a sign between Me and them, to acknowledge that I Jehovah do sanctify them (20:12; also Exod. 31:13). Therefore also it was forbidden to kindle a fire on the Sabbath day (Exod. 35:3), because by "fire" was signified everything that is of life; and by "kindling a fire," that which is of life from man's own. From all that has been said it is plain that the Lord is "the Lord of the Sabbath," according to His words in Matthew 12:1-8; and it may be seen why many cures were performed by the Lord on the Sabbath days (Matt. 12:10-13; Mark 3:1-8; Luke 6:6-11; 13:10-17; 14:1-6; John 5:9-18; 7:22, 23; 9:14, 16); for the diseases of which they were healed by the Lord involved spiritual diseases, which are from evil (see n. 7337, 8364).

(8496) What ye will bake, bake ye. That this signifies preparation for the conjunction of good; and "what ye will boil, boil ye" signifies preparation for the conjunction of truth, is evident from the signification of "baking," as being preparation for the conjunction of good because it is done by means of fire; and from the signification of "boiling," as being preparation for the conjunction of truth because it is done by means of water; for by "water" is signified the truth of faith (see n. 2702, 3058, 3424, 4976, 5668), and by "fire," the good of love (n. 934, 5215, 6314, 6832, 6834, 6849, 7324, 7852). That it denotes preparation for conjunction, is plain; for what was baked and boiled was prepared for the following Sabbath day, by which conjunction is signified (as was shown just above), for they were forbidden to kindle a fire on the Sabbath day (Exod. 35:3), thus to bake or boil on that day. (That "baking" is said of bread and of the meat-offering, and was done by means of fire, see Isa. 44:15, 19; 1 Sam. 28:24; Ezek. 46:20; Lev. 6:17; and that "boiling" is said of flesh, and was done by means of water, see Exod 29:31; Lev. 6:28; 1 Sam. 2:13, 15.)

(8497) And all that is left over, this lay ye by for you to keep until the morning. That this signifies the enjoyment of all good and truth then as it were from their own, is evident from the signification of "laying by what is over until the morning," as being enjoyment on the Sabbath day; that it denotes the enjoyment of good and of truth, is because that which remained over of what was baked and boiled was to be laid by, and then was to be eaten; for by "baking" is signified the preparation of good, and by "boiling" the preparation of truth (as was shown just above, n. 8496); and by "eating" is signified enjoyment and appropriation (n. 3168, 3513, 3596, 3832, 4745, 7849); and from the signification of "for you to keep," as being as it were from their own. That these things are signified by these words is because the good and truth which flow in from the Lord are conjoined, and as it were appropriated. Such is the conjunction of heaven (that is, of those who are in heaven) with the Lord. It is said "as it were from their own," because the goods which are of faith and of charity cannot be given to man nor to angel so as to be their own, for men and angels are only recipients, or forms accommodated to receive life, thus good and truth, from the Lord. Life itself is from no other source, and as life is from the Lord, it cannot be appropriated otherwise than as appearing to be man's own; but they who are in the Lord plainly perceive that life flows in, consequently good and truth, for these belong to life. The reason why life appears as man's own is that the Lord from Divine love wills to give and to conjoin all His own to man, and as far as it can be effected, does conjoin it. This "own" which is given by the Lord, is called the heavenly own (see n. 731, 1937, 1947, 2882, 2883, 2891, 3812, 5660).

(8498) And they laid it by till the morning. That this signifies the enjoyment that is to come, is evident from what was unfolded just above (n. 8497).

(8499) As Moses commanded. That this signifies according to instruction from truth Divine, is evident from the signification of “commanding,” as being instruction; and from the representation of Moses, as being truth Divine (see frequently above).

(8500) And it did not stink, and the worm was not in it. That this signifies that there was nothing filthy therein, because in this way it was made their own by the Divine, is evident from the signification of “to stink,” as being the infernal filthiness that is predicated of evil (of which above, n. 8482); and from the signification of “worm,” as being also infernal filthiness, but that which is predicated of falsity (n. 8481). (That such things are in whatever is done from man’s own, but that heavenly and divine things are in those which are done from the Lord, see n. 8478.)

(8501) Verses 25-27. And Moses said, Eat ye this today, because today is a Sabbath to Jehovah, today ye shall not find it in the field. Six days ye shall gather it, and on the seventh day is the Sabbath, it shall not be in it. And it was on the seventh day, there went out some of the people for to gather, and they found none. “And Moses said,” signifies information concerning this matter; “Eat ye this today,” signifies appropriation to eternity; “because today is a Sabbath to Jehovah,” signifies because good has been conjoined with truth by the Lord; “today ye shall not find it in the field,” signifies that then good shall no longer be acquired by means of truth; “six days ye shall gather it,” signifies the reception of truth before it is being conjoined with good; “and on the seventh day is the Sabbath,” signifies that afterward there is conjunction; “it shall not be in it,” signifies that no longer shall there be good by means of truth; “and it was on the seventh day,” signifies a state of conjoined good and truth; “there went out some of the people for to gather, and they found none,” signifies that they desired to acquire, but it was not possible.

(8502) And Moses said. That this signifies information concerning this matter, is evident from the signification of “saying,” as involving what follows, here information about the manna, that they would not find it on the Sabbath day.

(8503) Eat ye this today. That this signifies appropriation to eternity, is evident from the signification of “eating,” as being appropriation (see n. 3168, 3513, 3596, 4745); and from the signification of “today,” as being to eternity (n. 2838, 3998, 4304, 6165, 6984).

(8504) Because today is a Sabbath to Jehovah. That this signifies because good has been conjoined with truth by the Lord, is evident from the signification of “the Sabbath,” as being the conjunction of good and truth (of which above, n. 8495); and from the signification of “today,” as being to eternity (of which just above, n. 8503); that “Jehovah” in the Word denotes the Lord, has been frequently shown above.

(8505) Today ye shall not find it in the field. That this signifies that then good shall no longer be acquired by means of truth, is evident from the signification of “not finding,” when predicated of the good which is obtained by means of truth, as being to acquire no longer; and from the signification of “field,” as being man, here the mind of the man in which good is implanted by means of truth; for man is called “a field” from the fact that he receives the truths of faith, which are seeds, and brings forth the fruits of the seeds, which are goods. [2] How the case herein is shall be briefly told. Before regeneration man acts from truth, but through it good is acquired; for truth becomes good with him when it becomes of his will, and thus of his life; but after regeneration he acts from good, and through it truths are procured. To make this still clearer: Before regeneration man acts from obedience; but after regeneration from affection. These two states are inverse to each other; for in the former state truth rules, but in the latter good rules; or, in the former state man looks downward or backward, but in the latter upward or forward. [3] When a man is in the latter state, that is, when he acts from affection, he is no longer allowed to look back, and to do good from truth, for at that time the Lord flows into the good with him, and leads him by means of the good. If at that time he were to look back, or were to do good from truth, he would act from his own; for he who acts from truth leads himself, whereas he who acts from good is led by the Lord. This is what is meant by these words of the Lord: When ye see the abomination of desolation, let him that is upon the house not go down to take anything out of his house; and let him that is in the field not return back to take his garments (Matt. 24:15, 17, 18). In that day, whosoever shall be upon the house, and his vessels in the house, let him not go down to take them away; and whosoever is in the field, let him likewise not turn back to the things behind him. Remember Lot’s wife (Luke 17:31, 32). (How the case is further with these things see what has been unfolded above, n. 3652, 5895, 5897, 7923, and what will be unfolded below, n. 8506, 8510.) These are the things which in the internal sense are signified by the words that "the manna would not be found in the field on the seventh day," and "that there went out some of the people for to gather and they found none."

(8506) Six days ye shall gather it. That this signifies the reception of truth before it is being conjoined with good, is evident from the signification of "six days," as being states of combat and of labor (see above, n. 8494), here a state of the reception of truth, or a state when good is acquired through truth (n. 8505), for in this state there are labor and combat. In this state man is let into temptations, which are combats with the evils and falsities in him; and then the Lord fights for the man and also with him. But after this state there is a state of the conjunction of good and truth, thus at that time a state of rest for the Lord also. This state is what was represented by the rest on the seventh day, or day of the Sabbath. That the Lord then has rest, is because when good has been conjoined with truth, the man is in the Lord, and is led by the Lord without labor and combat. This state is what is meant by the second state, treated of above, n. 8505.

(8507) And on the seventh day is the Sabbath. That this signifies that afterward there is conjunction, is evident from the signification of "the seventh day" or "the Sabbath," as being the conjunction of good and truth (see n. 8496).

(8508) It shall not be in it. That this signifies that no longer shall there be good by means of truth, is evident from what has been unfolded above (n. 8505).

(8509) And it was on the seventh day. That this signifies a state of conjoined good and truth, is evident from the signification of “the seventh day” or “Sabbath,” as being the conjunction of good and truth (as above, n. 8507).

(8510) There went out some of the people for to gather, and they found none. That this signifies that they desired to acquire, but it was not possible, is evident from what was unfolded above (n. 8505). It is there made plain what it is to act from the truth which is of faith, and what from the good which is of charity, namely, that he who acts from the truth which is of faith is not yet in the order of heaven, but that he who acts from the good which is of charity is in this order. For the order in which man is led by the Lord is by man’s willing, consequently by means of good, for this is of the will, and then his understanding ministers, consequently truth, for this is of the understanding. When this state is attained, then is “the Sabbath;” for then the Lord has rest; this state comes forth when good has been conjoined with truth. That this state is the Lord’s “rest,” can be seen from the fact that Jehovah, or the Lord, after the creation and labor of six days, on the seventh day rested from all His work (Gen. 2:2). This state is the state of heaven; consequently heaven itself is called a “Sabbath,” or in heaven there is said to be a “perpetual Sabbath.” That by the creation in the first chapter of Genesis is meant a new creation or regeneration, and that by the six days in that chapter are meant temptations and combats, see what has been unfolded at chapters 1 and 2.

(8511) Verses 28-31. And Jehovah said unto Moses, How long do ye refuse to keep My commandments and My laws? See ye, because Jehovah hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; rest ye everyone in his place, let no one go forth from his place on the seventh day. And the people rested on the seventh day. And the house of Israel called the name of it Manna; and it was like coriander seed, white; and the taste of it was like that of a cake in honey. "And Jehovah said unto Moses," signifies the appearing of the Divine obscured; "How long do ye refuse to keep My commandments and My laws?" signifies on account of their not acting according to Divine order; "see ye," signifies that they should pay attention and reflect; "because Jehovah hath given you the Sabbath," signifies the conjunction of good and truth by the Lord; "therefore He giveth you on the sixth day the bread of two days," signifies that on this account even to the end of the former state He gives as much good through truth as will afterward effect this conjunction; "rest ye everyone in his place," signifies a state of peace; "let no one go forth from his place on the seventh day," signifies that they must then remain in this state; "and the people rested on the seventh day," signifies a representative then of the conjunction of good and truth in a state of peace; "and the house of Israel called the name of it Manna," signifies its quality in respect to them; "and it was like coriander seed, white," signifies the truth therein that it was pure; "and the taste of it was like that of a cake in honey," signifies that the good was delightful because it had been made good from truth by means of delight.

(8512) And Jehovah said unto Moses. That this signifies the appearing of the Divine obscured, is evident, from the signification of "Jehovah said," as involving what follows, here that they did not keep His commandments and laws, thus that the appearing of the Divine among them was obscured. For this takes place when anyone does not live according to the Divine commandments; because when anyone does live according to them, he lives according to Divine order, inasmuch as the Divine commandments are truths and goods which are in conformity with order; and when anyone lives according to order, he then lives in the Lord, because the Lord is order itself. From this it follows that he who does not live according to the commandments and laws which are of Divine order, does not live in the Lord, consequently that then the Divine is obscured with him. By living according to order is here meant to be led by the Lord through good, but to live not as yet according to order is to be led through truth; and when man is led through truth, the Lord does not appear to him; and therefore the man then walks in the dark, in which he does not see good. It is different when a man is led through good. He then sees in the light.

(8513) How long do ye refuse to keep My commandments and My laws? That this signifies on account of their not acting according to Divine order, is evident from what has just been unfolded (n. 8512). That it may be known what it is to act according to Divine order, and what not to act according to it, something further shall be said. Everything that is done according to Divine order is inwardly open even to the Lord, and thus has heaven in it; but everything that is not done according to Divine order is inwardly closed, and thus has not heaven in it. [2] Therefore Divine order is for the Lord to flow in through the interiors of man into his exteriors, thus through the will of man into his action. This takes place when the man is in good, that is, when he is in the affection of doing good for the sake of good, and not for the sake of himself. When a man does good for the sake of himself, and not for the sake of good, his interiors are closed, and he cannot be led of the Lord by means of heaven, but he is led by himself. The love determines by whom he is led, for everyone is led by his love. He who loves himself more than his neighbor, leads himself; but he who loves good is led by good, consequently by the Lord from whom is good. [3] From all this it can be seen what the difference is between living according to order, and not living according to it. How a man must live for it to be according to order, the Word teaches, and the doctrine of faith from the Word. He who does not look beyond external things cannot possibly apprehend this; for he knows not what that which is internal is, scarcely that there is anything internal, and still less that this internal can be opened, and that when it is opened, heaven is therein. The intelligent of the world are especially in this ignorance, and those of them who hold that there is something internal, nevertheless have no idea, or a fatuous idea, about it. Hence it is that they believe but little, and moreover apply their knowledges to confirm that all things are of nature.

(8514) See ye. That this signifies that they should pay attention and reflect, is evident from the signification of "seeing," as being to understand (see n. 2325, 3863, 4403-4421, 5114); consequently as being to perceive (n. 2150, 3764, 4567, 4723, 5400); and also to reflect (n. 6836, 6839).

(8515) Because Jehovah hath given you the Sabbath. That this signifies the conjunction of good and truth by the Lord, is evident from the signification of "the Sabbath," as being the conjunction of good and truth (see n. 8495); that it is by the Lord is signified by "Jehovah hath given," for "Jehovah" in the Word denotes the Lord.

(8516) Therefore He giveth you on the sixth day the bread of two days. That this signifies that on this account even to the end of the former state He gives as much good through truth as will afterward effect this conjunction, is evident from the signification of "the sixth day," as being the end of a former state (see n. 8421); from the signification of "the manna," which here is "the bread," as being the good of truth (n. 8462, 8464); and from the signification of "the Sabbath," for which also the manna was given on the sixth day and thus the bread of two days, as being the conjunction of good and truth (n. 8495). It was shown above that as by "the Sabbath" was signified the conjunction of good and truth, therefore by "the manna not being found on the seventh day" is signified that when a man is in this conjunction he acts from good, and no longer from truth, and also that he must not act from truth any longer (n. 8510). [2] But as this appears a paradox, it may be further unfolded in a few words. Everyone ought to be led to Christian good, which is called "charity," through the truth of faith; for the truth of faith will teach not only what charity is, but also what its nature must be; and unless he learns this first from the doctrine of his church (for he cannot possibly know it from himself), he cannot be prepared and thus adapted to receive this good. For example: he must know from the doctrine of faith, that it is not of charity to do what is good for the sake of self, or for the sake of recompense, thus not to merit salvation through works of charity; he must also know that all the good of charity is from the Lord, and nothing at all from self; besides many other things which instruct what charity is, and what its quality must be. From these considerations it can be seen that a man cannot be led to Christian good except through the truths which are of faith. A man must know further that truths do not of themselves enter into good, but that good adopts truths and adjoins them to itself; for the truths of faith lie in the memory of a man as in a field extended beneath the interior sight. Good from the Lord flows in through this sight, and chooses from them, and conjoins with itself, the truths which are in agreement with it. The truths which lie beneath cannot flow into the good which is above; for it is quite contrary to order, and even impossible, for the lower to flow into the higher (n. 5259). [3] From all this it can now be known how Christian good is born with a man when he is being regenerated, and therefore also what must be the quality of the man when he has been regenerated, namely, that he acts from good, but not from truth; that is, that he is led of the Lord by means of good, and no longer by means of truth; for he is then in charity, that is, in the affection of doing this good. All who are in heaven are so led, for this is according to Divine order; and thus all things which they think and act flow as it were spontaneously and from freedom. It would be quite different if they were to think from truth and to act from it; for then they would think whether a thing ought to be so done, or not, and they would thus come to a standstill in every detail, and thereby would obscure the light they have, and finally they would act according to those things which they themselves love, thus according to influx from those things which favor their loves, which is to be led by themselves, and not by the Lord. From all this it is again evident what it is for good to be no longer acquired by means of truth, which is signified by their "gathering the manna for six days, and not finding it on the seventh" (see n. 8505, 8506, 8510).

(8517) Rest ye everyone in his place. That this signifies a state of peace, is evident from the signification of "resting," as being a state of peace (see n. 8494). That they were to rest on the Sabbath day and do no work then, not even kindle a fire, nor prepare for themselves what they were to eat, was representative of a state of peace, in which the conjunction of good and truth is effected by the Lord; for all the conjunction of good and truth is effected in this state. When a man is in a state of peace, he is then also led of the

Lord by means of good; if a man were then to lead himself, even by means of truth, he would dissipate the state of peace, and so there would be no conjunction (see just above, n. 8516).

(8518) Let no one go forth from his place on the seventh day. That this signifies that they must then remain in this state, is evident from what was unfolded above (n. 8494, 8517).

(8519) And the people rested on the seventh day. That this signifies a representative then of the conjunction of good and truth in a state of peace, is evident from what was said above (n. 8494, 8517).

(8520) And the house of Israel called the name of it Manna. That this signifies its quality in respect to them, is evident from the signification of "a name" and of "calling a name," as being the quality of the thing (see n. 144, 145, 1896, 2009, 2724, 3006, 3421, 6674). (That it was called "manna" from not being known, and that it denotes the good of truth, which is the good of those who were of the spiritual church, may be seen above, n. 8462, 8464.)

(8521) And it was like coriander seed, white. That this signifies the truth therein, that it was pure, is evident from the signification of "seed," as being the truth of faith (see n. 255, 1940, 2048, 3038, 3310, 3373). It is said "like coriander seed," because this is white; for "white" is predicated of truth, and truth is also represented as white (n. 3301, 3993, 4007, 5319). The good of truth, which is signified by "the manna," is now described, both what the quality of the truth therein is, and what the quality of the good therein is. The quality of the truth is described by its being “like coriander seed, white,” and the quality of the good by “the taste of it being like that of a cake in honey.” [2] The good of truth, which is the good with those who are of the Lord’s spiritual kingdom, is quite different from the good which is with those who are of the Lord’s celestial kingdom. The good of truth which is with those who are of the spiritual kingdom is implanted in the intellectual part, for there is formed by the Lord in this part a new will, which is that the man wills to do according to the truth that he has drawn from the teaching of his church; and when he wills and does this truth, it becomes with him good, and is called “spiritual good,” and also “the good of truth.” That this is really truth, he indeed believes, because he has faith from the teaching; but he has no perception whether it is true, unless he may seem to himself to have it from the fact that he has confirmed it with himself, partly from the sense of the letter of the Word, and partly from the fallacies of ideas that favor his received opinion; not considering that there is nothing which cannot be confirmed, even falsity itself, so as to appear like truth (n. 4741, 5033, 6865, 7012, 7680, 7950). Hence it is, that all of every faith believe their own dogmas to be true, even the Socinians, and also the Jews themselves. [3] From all this it is evident what is the quality of the truth which is turned into good in the case of many who are of the church. None of these can see whether the teaching of their church is true, except those who are in the affection of truth for the sake of the uses of life. They who have this end in view are continually enlightened by the

Lord, not only during their life in the world, but also afterward. These alone are they who can receive; for the Lord leads them by means of good, and by means of it gives them to see truth, and thus to believe. From all this it is evident what is the source and what the quality of the good with those who are of the Lord's spiritual kingdom. But the good with those who are of the Lord's celestial kingdom is not implanted in the intellectual part, but in the will part. They who are in this good know from internal perception, which is from the Lord, whether a thing is true. (On these two kinds of good, and the difference between them, see n. 2046, 2088, 2227, 2669, 2715, 2718, 3235, 3240, 3241, 3246, 4138, 4493, 5113, 6500, 6865, 7233, 7977, 7992.)

(8522) And the taste of it was like that of a cake in honey. That this signifies that the good was delightful because it had been made from truth by means of delight, is evident from the signification of "the taste" [saporis], as being predicated of the delights that belong to good, because it corresponds to the delight of growing wise [sapiendi] (see n. 3502, 4793); from the signification of "a cake," as being spiritual good (see n. 7978); and from the signification of "honey," as being natural delight (n. 5620, 6857). From all this it follows that "the taste of it was like that of a cake in honey" signifies the good which is delightful because made from truth by means of delight. The source and method of arising, and thus the nature, of spiritual good are here described, namely that in its first origin it is truth, and that it is made good by the fact that it comes into act from the will, thus from affection; for whatever man wills from affection is perceived as good. But this good cannot arise except through the delights that are of the natural man. The spiritual man is introduced by means of these, and when he has been introduced, he has a consequent sense of this good. This then is what is signified by “the taste of the manna was like that of a cake in honey.”

(8523) Verses 32-34. And Moses said, This is the word which Jehovah hath commanded, Fill an omer with it to be kept for your generations, to the end that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take an urn, and put the omer full of manna therein, and lay it up before Jehovah, to be kept for your generations. As Jehovah commanded Moses, and Aaron laid it up before the Testimony to be kept. “And Moses said, This is the word which Jehovah hath commanded,” signifies a mandate; “Fill an omer with it,” signifies the highest degree of power; “to be kept for your generations,” signifies which is for those who are of the spiritual church; “to the end that they may see the bread wherewith I fed you in the wilderness,” signifies the good of truth when in a state of temptations; “when I brought you forth from the land of Egypt,” signifies after they had been liberated from infestations; “and Moses said unto Aaron,” signifies influx; “Take an urn,” signifies truth; “and put the omer full of manna therein,” signifies good therein as much as it will hold; “and lay it up before Jehovah,” signifies that it may be in the presence of the Divine; “to be kept for your generations,” signifies that it may be the measure for those who are of that spiritual church; "as Jehovah commanded Moses," signifies according to the mandate; "and Aaron laid it up before the Testimony to be kept," signifies that it was in the presence of the Divine.

(8524) And Moses said, This is the word which Jehovah hath commanded. That this signifies a mandate, is evident from the signification of "the word which Jehovah hath commanded" as being a Divine mandate (see above, n. 8466).

(8525) Fill an omer with it. That this signifies the highest degree of power, is evident from the signification of "an omer," as being sufficient, and power (see n. 8468, 8473); and as "an omer" denotes sufficient, or as much as one person has, so also it denotes his highest degree of power.

(8526) To be kept for your generations. That this signifies which is for those who are of the spiritual church, is evident from the signification of "generations," as being those things which are of faith and charity (see n. 613, 2020, 2584, 6239), and therefore, in a determinate sense, those who are of the spiritual church, because it is they who are in faith and charity, and who are represented by the sons of Israel, whose "generations" are here meant. "To be kept for them" signifies to be for a memorial.

(8527) To the end that they may see the bread wherewith I fed you in the wilderness. That this signifies the good of truth when in a state of temptations, is evident from the signification of "the manna," which here is "the bread," as being the good of truth (see n. 8462, 8464); and from the signification of "the wilderness," as being a state of undergoing temptations (see n. 8098).

(8528) When I brought you forth from the land of Egypt. That this signifies after they had been liberated from infestations, is evident from the signification of "bringing forth," as being to liberate; and from the signification of "the land of Egypt," as being infestations (see n. 7278). That "the land of Egypt" denotes infestations is because by "the Egyptians and Pharaoh" are signified those who infested the upright in the other life, and who also at this day infest them (n. 7097, 7220, 7228, 7317, 8148).

(8529) And Moses said unto Aaron. That this signifies influx, is evident from the signification of "saying," when by the internal Divine truth, which is represented by Moses, to the external truth Divine, which is represented by Aaron, as being influx; for Divine influx takes place through the truth which proceeds immediately from the Lord into the truth which proceeds mediately. (That Moses and Aaron in the representative sense denote these truths, see above, n. 7009, 7010, 7382.)

(8530) Take an urn. That this signifies truth, is evident from the signification of "an urn," as here being truth. That "an urn" denotes truth, is because it was the vessel which received the manna, by which is signified good, and all truth is as a vessel for good; hence also by "vessels" in general are signified truths (n. 3068, 3079, 3316, 3318), and consequently by "vessels" in particular, and here by "an urn." That truths are recipient vessels for good may be illustrated by various things in nature-as by light, which is recipient of the heat from the sun, the light signifying truth, and the heat in the light signifying good. So it is with truth and good. It is similar with a garment in respect to the body, and with the body in respect to the soul; also with a blood-vessel and a fiber in respect to the blood and animal spirit enclosed therein; so also with the lungs in respect to the heart, consequently with the respiration of the lungs in respect to the pulse of the heart; in a word, with every organic form of the body in respect to the life which is therein. From these comparisons it can be seen what is the quality of truth without good, or what is the quality of faith without charity, namely, that it is like the organic forms of the body without life; that it is like the respiration of the lungs without the pulse of the heart, or like the lungs without the heart; and that it is like a blood-vessel and a fiber without blood and animal spirit; also like a body without a soul; consequently that it is like something inanimate; and if evil instead of good be therein it is like a carcass.

(8531) And put the omerful of manna therein. That this signifies good therein as much as it will hold, is evident from the signification of “the omerful,” namely, as much as it will hold; and from the signification of “the manna,” as being spiritual good, or the good of truth (see n. 8462, 8464).

(8532) And lay it up before Jehovah. That this signifies that it may be in the Divine presence, is evident without explication.

(8533) To be kept for your generations. That this signifies that it may be the measure for those who are of that spiritual church, is evident from the signification of “an omer of manna,” which was laid up to be kept, as being as much as is sufficient (see n. 8468), thus also a measure, namely, of the amount of good this church had. (That “your generations” denotes those who are of the spiritual church, see n. 8526.) As regards the measure or degree of good that belongs to a church, be it known that goods in the other life vary in quality and in quantity, and that they are determined for everyone during his life in the world; they are determined according to the quality and quantity of each person’s faith and charity in his life. When the Lord grants, the quality and quantity of the good of everyone in the other life is manifested before the angels; for it can be presented to view in the light of heaven, but not in the light of the world. The case is the same in general, namely, in respect to the good of the church. The quantity and the quality of the good belonging to every individual, and to the church, are represented by weights and by measures in the Word; in the present case the quantity of the good of the spiritual church which is represented by the sons of Israel, by the “omer of manna” that was laid up before Jehovah to be kept.

(8534) As Jehovah commanded Moses. That this signifies according to the mandate, is evident from the signification of “commanding,” when by Jehovah, as being a mandate (see above, n. 8466, 8524).

(8535) And Aaron laid it up before the Testimony to be kept. That this signifies that it was in the presence of the Divine, is evident from the signification of "laying up to be kept," as being for a memorial (see above n. 8526, 8533) and from the signification of "before the Testimony," as being in the presence of the Divine. That "the Testimony" denotes the Divine is plain from what goes before, where it is said by Moses to Aaron that "he should store it up before Jehovah" (see n. 8532), thus before the Divine. That "the Testimony" denotes the Divine is because in the universal sense by "the Testimony" is meant the Word, and because the Word is truth Divine, thus the Lord. That the Lord is "the Word," is plain in John: In the beginning was the Word, and the Word was with God, and God was the Word: and the Word was made flesh, and dwelt in us (1:1, 14). That "the Testimony" denotes the Lord as to Divine truth is evident from the ark wherein was the Law published from Sinai, which is called "the Testimony:" that from this the tabernacle had all its sanctity, and that the Testimony was the holy Divine itself, is evident from the fact that above it was the propitiatory with the cherubs, and next outside the veil were the tables of gold with the loaves, and with the lamps; and that the most holy thing of worship was there administered by Aaron; also that Jehovah afterward spake with Moses there above the propitiatory between the two cherubs, thus from the Testimony (on which see Exod. 25:16, 21, 22; 40:20).

(8536) Verses 35, 36. And the sons of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna until they came unto the border of the land of Canaan. And an omer is the tenth part of an ephah. “And the sons of Israel did eat the manna forty years,” signifies the appropriation of the good of truth in the state of all temptations; “until they came to a land inhabited,” signifies before they came to heaven, where good is everywhere; “they did eat the manna until they came unto the border of the land of Canaan,” signifies that there was appropriation of good from truth by them until they came to the region of heaven; “and an omer is the tenth part of an ephah,” signifies the amount of the good then.

(8537) And the sons of Israel did eat the manna forty years. That this signifies the appropriation of the good of truth in the state of all temptations, is evident from the representation of the sons of Israel, as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198); from the signification of “eating,” as being appropriation (n. 3168, 3513, 3596, 4745); from the signification of “the manna,” as being the good of truth (n. 8464); and from the signification of “forty years,” as being states of temptations. (That “years” denote states, see n. 482, 487, 488, 493, 893; and that “forty” denotes temptations, n. 730, 862, 2272, 2273, 8098.)

(8538) Until they came to a land inhabited. That this signifies before they came to heaven where good is everywhere, is evident from the signification of “land,” here the land of Canaan, as being the Lord’s kingdom, thus heaven (see n. 1607, 3038, 3481, 3686, 3705, 4240, 4447, 5136). Heaven is called “a land inhabited” from good, for “inhabited” signifies what is alive from good (n. 2268, 2451, 2712, 3613, 8269, 8309).

(8539) They did eat the manna until they came unto the border of the land of Canaan. That this signifies that there was appropriation of good from truth by them until they came to the region of heaven, is evident from the signification of “the manna,” as being the good of truth; from the signification of “eating,” as being appropriation (see above, n. 8537); and from the signification of “the land of Canaan,” as being heaven (see above, n. 8538); thus “the border of the land of Canaan” denotes the entrance to heaven, or the region where heaven begins. From all this it is evident that by their “eating the manna until they came to the border of the land of Canaan” is signified that the good of truth was appropriated by them even up to the region of heaven. [2] How the case herein is, is evident from what was said before concerning the acquisition of good by means of truth, namely, that before regeneration all good is procured by means of truth, but that after regeneration man is led of the Lord by means of good; and that the former state is signified by “the six days” which precede the seventh, and that the latter state is signified by “the seventh day” or “the Sabbath.” From this it is also plain that the former state was represented by the journeyings of the sons of Israel in the wilderness forty years, and that the latter state was represented by their introduction into the land of Canaan. The case herein is that man is outside of heaven so long as he acts from truth and not from good; and he comes into heaven when he acts from good, for he is then actuated by the Lord according to the order of heaven, into which he does not come, consequently not into heaven, where order is, until he has been prepared, which is effected for good through truth. (On these two states, see what has been shown above, n. 7923, 8505, 8506, 8510, 8512, 8516.)

(8540) And an omer is the tenth part of an ephah. That this signifies the amount of the good then, is evident from the signification of "an omer is the tenth part of an ephah," as being as much as is sufficient, for by "ten" is signified what is full (see n. 3107), and therefore by "a tenth part" is signified as much as is sufficient (n. 8468) and from the signification of "an ephah," as being good. That "an ephah" denotes good is because by it and by an omer were measured dry things that served for food, such as wheat, barley, fine flour; and by things that are used for food are signified goods: and by "a bath" and by "a hin" were measured liquids, which served for drink; consequently by these measures were signified truths. The containant receives this signification from the contents. [2] That the ephah was a measure is plain from the following passages: An ephah of justice, and a hin of justice, shall ye have (Lev. 19:36). The ephah and the bath shall be one measure, because the ephah is the tenth of a homer (Ezek. 45:11). Ye shall have balances of justice, and an ephah of justice, and a bath of justice (verse 10). It is in like manner a measure in Amos 8:5. [3] That "an ephah" denotes good is plain from the passages where the "meat-offering" is treated of, for which meal or fine flour was measured by an ephah (Lev. 5:11;

Num. 5:15; 28:5; Ezek. 45:24; 46:7, 11). The "meat-offering" signifies good. And also from this passage in Zechariah: The angel speaking in me said unto me, Lift up I pray thine eyes, What is this that goeth forth? and I said, What is it? He said, This is the ephah that goeth forth; he said moreover, This is their eye in all the earth. And behold there was lifted up a talent of lead, and at the same time this woman sitting in the midst of the ephah. Then he said, she is evil, and he cast her into the midst of the ephah, and he cast a stone of lead upon the mouth thereof. And I lifted up mine eyes, and saw, when behold there came forth two women, and the wind was in their wings; they had two wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven; and I said unto the angel that spake in me, Whither do these carry off the ephah? who said unto me, To build her a house in the land of Shinar; and it shall be prepared, and she shall abide there upon her seat (5:5-11). [4] What these things signify it is impossible for anyone to know except from the internal sense, and unless he thereby knows what is meant by "the ephah," what by "the woman in the midst of it," what by "the stone of lead upon the mouth of the ephah," also what is meant by "Shinar." When each detail is unfolded, it is clear that the profanation which was at that time in the church is signified; for by "the ephah" is signified good; by "the woman," evil, as is there openly stated; by "the stone of lead," falsity of evil shutting up, for "a stone" denotes external truth, and consequently in the opposite sense falsity (n. 643, 1298, 3720, 6426), and "lead" denotes evil

(n. 8298). Thus by “the woman in the midst of the ephah, upon the mouth of which was a stone of lead,” is signified evil shut up in good by falsity, which is the same thing as profanation, for profanation is evil conjoined with good (n. 6348). “The two women lifting up the ephah between the earth and the heaven” denotes the churches (n. 252, 253) by which what was profane was rejected; “Shinar, whither the woman in the ephah was carried off” denotes external worship, within which is what is profane (n. 1183, 1292).

(8541) CONTINUATION ABOUT THE SPIRITS AND INHABITANTS OF THE EARTH JUPITER. As regards their Divine worship, the chief point is that they acknowledge our Lord as the Most High, who rules heaven and earth; they call Him, The One Only Lord. And because they acknowledge and worship Him during the bodily life, they accordingly seek Him after death, and find that He is the same as our Lord. They were asked whether they know that the One Only Lord is a Man? They answered that they all know that He is a Man, because on their earth He has been seen by many as a Man, and because He instructs them in the truth, preserves them, and gives eternal life to those who believe in Him. They said further that He has revealed to them how they should live, and how they should believe; and that what has been revealed is handed down by the parents to their children, and that thus the teaching spreads to all the families, and thus throughout the whole nation that is from one father. They added that they seem to themselves to have the teaching inscribed on their minds, which they conclude from the fact that they instantly perceive, and acknowledge as of themselves, whether what is said by others about the life of heaven with man is true, or not.

(8542) The greatest care is taken that no one should fall into wrong opinions about the One Only Lord; and if they observe that anyone begins to think wrongly about Him, they first admonish him, then deter him by means of threats, and finally by means of punishments. They said that they have observed that if any such thing has crept into any family, that family is taken from among them, not by any death penalties inflicted by their companions, but by deprivation of breathing and consequently of life by spirits, after they have first been threatened with death. For on that earth spirits speak with the people, and chastise them if they have done evil, and also if they have intended to do evil (see n. 7801-7812); consequently if they think badly about the One Only Lord, they are threatened with death unless they repent. In this way the worship of the Lord, who to them is the supreme Divine, is preserved there.

(8543) They do not know that their One Only Lord was born a man on this earth. They said that it is of no concern to them to know this, but only to know that He is a Man, and directs the universe. Then I said that on our earth He is named Jesus Christ, and that “Christ” means the Anointed or King, and “Jesus” Savior, they said that they do not worship Him as a King, because royalty savors of what is worldly, but that they worship Him as the Savior. And because a doubt was injected by the spirits of our earth, whether their One Only Lord is the same as our Lord, they removed the doubt by recalling that they had seen Him in the Sun, and that they recognized that it was He whom they had seen on their earth. (On this subject see n. 7173; and that our Lord is the Sun of heaven, n. 1053, 3636, 3643, 4060, 4321, 5097, 7078, 7083, 7171, 7173.)

(8544) When the spirits of the earth Jupiter had stayed with me for several weeks, there suddenly flowed into them a doubt whether their One Only Lord is the same as our Lord; but this doubt, which inflowed in a moment, was also dissipated in a moment. It flowed in from some spirits from our earth; and then to my surprise, the spirits of Jupiter blushed with shame so great at their for a moment doubting it, that they told me not to publish it on this earth, lest they should be charged with some unbelief on that account, when yet they now know it better than others.

(8545) There were spirits from the earth Jupiter with me while I was reading the seventeenth chapter of John, about the Lord's love, and about His glorification; and when they heard what is there written, a holy influence took possession of them, and they confessed that all things therein are Divine. But then spirits from our earth who were unbelievers continually suggested objections, saying that He was born an infant, lived a man, appeared like other men, was crucified, and the like. But the spirits of the earth Jupiter paid no attention to these things. They said that such are their devils, whom they abhor, adding that nothing heavenly finds room in the minds of those spirits of our earth, but only what is earthly, which they call dross. That such is the case, they found out with certainty from the fact that when those spirits heard that on their earth the inhabitants walk naked, obscenity at once took possession of their thoughts, and they paid no attention to their heavenly life, of which they heard at the same time (see n. 8375).

(8546) Once also I talked with the spirits of the earth Jupiter about the Lord, saying that no one can do any good from himself, but from the Lord, who is Good itself, consequently the fountain of all good. They then modestly replied that they suppose they can do good of themselves, and do not know otherwise. But when it was shown them that all good comes solely from the Lord, they said that they spoke after the human manner, and that this was said in a heavenly manner, and that their angels so think, and they themselves also, insofar as they become angels. They added that it is simpler to speak in that way. It was then given to reply that the Lord allows those who live in simplicity and innocence so to speak, provided they know that nothing of good comes from themselves, but all from the Lord.

(8547) The spirits of the earth Jupiter were very much affected, and rejoiced, when they heard it said that the One Only Lord is the only Man, and that all have from Him that they are called men; but that they are men insofar as they become images of Him, that is, insofar as they love Him and love the neighbor, thus insofar as they are in good; for the good of love and of faith is the Lord's image.

CHAPTER 17

(8548) HE WHO does not receive spiritual life, that is, who is not begotten anew by the Lord, cannot come into heaven. This the Lord teaches in John: “Verily, verily, I say to thee, Except a man be begotten anew, he cannot see the kingdom of God” (John 3:3).

(8549) Man is not born of his parents into spiritual life, but into natural life. Spiritual life is to love God above all things, and to love the neighbor as oneself, and this according to the commandments of faith which the Lord has taught in the Word. But natural life is to love self and the world above the neighbor, yea above God Himself.

(8550) Every man is born of his parents into the evils of the love of self and of the world. Every evil which by habit has contracted a kind of nature, is derived into the offspring, thus successively from parents, from grandparents, and from great-grandparents, in a long series backward. From this the derivation of evil has at last become so great, that all of man’s own life is nothing else than evil. This continuous derived nature is not broken and changed, except by the Lord through a life of faith and charity.

(8551) Man continually inclines and lapses into what he derives hereditarily. By so doing he confirms this evil in himself, and also adds to it more evils from himself.

(8552) These evils are utterly contrary to spiritual life. They destroy it. Therefore unless in respect to his spiritual life a man is conceived anew, born anew, and reared anew, that is, created anew by the Lord, he is damned, for he wills nothing else, and consequently thinks nothing else, than what is of hell.

(8553) When a man is of this character, the order of life in him is inverted. That which ought to rule serves, and that which ought to serve rules. For his salvation to be possible this order in the man must be wholly inverted. This is effected by the Lord through regeneration. EXODUS 17 1. And all the assemblage of the sons of Israel journeyed from the wilderness of Sin, after their journeys according to the mouth of Jehovah, and they encamped in Rephidim; and there was no water for the people to drink. 2. And the people quarreled with Moses, and they said, Give ye us water and we will drink. And Moses said to them, why quarrel ye with me? why do ye tempt Jehovah? 3. And the people thirsted there for waters, and the people murmured against Moses, and said, Wherefore is this, that thou hast made us come up out of Egypt, to make me die, and my sons, and my cattle, with thirst? 4. And Moses cried unto Jehovah, saying, What shall I do to this people? a little more and they stone me. 5. And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. 6. Behold, I stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come waters out of it, that the people may drink. And Moses did so before the eyes of the elders of Israel. 7. And he called the name of the place Massah and Meribah, because of the quarreling of the sons of Israel, and because of their tempting Jehovah, saying, Is Jehovah in the midst of us, or not? 8. And Amalek came, and fought with Israel in Rephidim. 9. And Moses said unto Joshua, Choose us out men, and go out, fight against Amalek: tomorrow I stand upon the top of the hill, and the rod of God in my hand. 10. And Joshua did as Moses had said to him, in fighting against Amalek; and Moses, and Aaron, and Hur went up to the top of the hill. 11. And it was, when Moses lifted up his hand, that Israel prevailed; and when he let down his hand, that Amalek prevailed. 12. And Moses' hands were heavy, and they took a stone, and put it under him, and he sat upon it; and Aaron and Hur held up his hands, one on one side, and the other on the other; and it was, his hands were steady until the setting of the sun. 13. And Joshua weakened Amalek and his people with the edge of the sword. 14. And Jehovah said unto Moses, write this for a memorial in the book, and put it in the ears of Joshua, that blotting I will blot out the memory of Amalek from under the heavens. 15. And Moses built an altar, and called the name of it Jehovah-nissi. 16. And he said, Because there is a hand against the throne of Jah, Jehovah shall have war against Amalek from generation to generation.

(8554) THE CONTENTS In the preceding chapter, in the internal sense, the third temptation was treated of-that there was a lack of good. This having been given them, in the internal sense in this chapter the fourth temptation is treated of-that there was a lack of truth. This temptation is signified by "the murmuring of the sons of Israel because they had no water;” and therefore the truth of faith was given them by the Lord, which is signified by “the water out of the rock of Horeb.”

(8555) Then follows the combat of the falsity that is from evil against the truth and good of faith, which combat is represented by the fighting of Amalek against Israel. That they who are in the truth and good of faith conquer when they look upward to the Lord, and that they yield when they look downward, is represented by the sons of Israel conquering so long as Moses kept his hands raised, and by their yielding when he let them down.

(8556) THE INTERNAL SENSE Verses 1-3. And all the assemblage of the sons of Israel journeyed from the wilderness of Sin, after their journeys according to the mouth of Jehovah, and they encamped in Rephidim; and there was no water for the people to drink. And the people quarreled with Moses, and they said, Give ye us water and we will drink. And Moses said to them, Why quarrel ye with me? why do ye tempt Jehovah? And the people thirsted there for the waters; and the people murmured against Moses, and said, Wherefore is this, that thou hast made us come up out of Egypt, to make me die, and my sons, and my cattle, with thirst? “And all the assemblage of the sons of Israel journeyed,” signifies what is progressive of spiritual life; “from the wilderness of Sin,” signifies from a state of temptation as to good; “after their journeys,” signifies according to the order of life for receiving the life of heaven; “according to the mouth of Jehovah,” signifies by the providence of the Lord; “and they encamped in

Rephidim," signifies the setting in order of the interiors for undergoing temptation as to truth, the nature of which is signified by "Rephidim;" "and there was no water for the people to drink," signifies a lack of truth and of the consequent refreshment; "and the people quarreled with Moses," signifies a grievous complaining against truth Divine; "and they said, Give ye us water, and we will drink," signifies an ardent longing for truth; "and Moses said to them," signifies an answer by influx into the thought; "Why quarrel ye with me?" signifies that they should be more moderate in complaint; "why do ye tempt Jehovah?" signifies that it was against the Divine, of whose aid they despair; "and the people thirsted there for the waters," signifies an increase of longing for truth; "and the people murmured against Moses," signifies a greater degree of suffering; "and said, Wherefore is this, that thou hast made us come up out of Egypt," signifies why have we been liberated from infestations; "to make me die, and my sons, and my cattle, with thirst," signifies that from the lack of truth everything of spiritual life is expiring.

(8557) And all the assemblage of the sons of Israel journeyed. That this signifies what is progressive of spiritual life, is evident from the signification of "journeying," as being what is successive and continuous of life (see n. 4375, 4554, 4585, 5996, 8181, 8345, 8397), here what is successive or progressive of spiritual life, that is, its growth, which takes place continuously by means of temptations. That spiritual life grows by means of temptations is because by means of them the truths which are of faith are confirmed, and are conjoined with the good which is of charity. (That "the assemblage of the sons of Israel" denotes those who are of the spiritual church, see n. 7830, 7843.)

(8558) From the wilderness of Sin. That this signifies from a state of temptation as to good, is evident from the signification of a "wilderness," as being a state of undergoing temptations (see n. 6828, 8098); and from the signification of "Sin," as being the quality and state of temptation as to good (n. 8398).

(8559) After their journeys. That this signifies according to the order of life for receiving the life of heaven, is evident from the signification of "journeys," as being what is progressive of spiritual life (of which just above, n. 8557), thus the order of that life (n. 1293). That it denotes for receiving the life of heaven, is because that life is a gift of the Lord to man by means of the temptations that are described by the journeys of the sons of Israel in the wilderness. The life of heaven is to be led of the Lord by means of good. In order that a man may come to that life, good must be implanted by means of truth; that is, charity by means of faith. So long as this is being done, the man is in the way to heaven, but is not yet in heaven. And in order that at that time the truths which are of faith may be confirmed, and may also be conjoined with good, the man is let into temptations, for these are the means of the conjunction of good and truth. When therefore the man is in good, that is, in the affection of doing good for the sake of good, thus for the sake of the neighbor, he is uplifted into heaven, for he is in the order of heaven, and is led of the

Lord by means of good. From all this it can be seen what is meant by "the life of heaven."

(8560) According to the mouth of Jehovah. That this signifies by the providence of the Lord, is evident from the signification of "the mouth of Jehovah," as being the truth Divine according to which they were led; for "the mouth of Jehovah" is here taken for a Divine utterance, and for being led according to it, which is Providence. The Divine Providence differs from all other leading and guidance in the fact that Providence continually regards what is eternal, and continually leads unto salvation, and this through various states, sometimes glad, sometimes sorrowful, which the man cannot possibly comprehend; but still they are all profitable to his eternal life. These things are signified by "journeys according to the mouth of Jehovah." (That "Jehovah" in the Word denotes the Lord, see n. 1343, 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2447, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.)

(8561) And they encamped in Rephidim. That this signifies the setting in order of the interiors for undergoing temptation as to truth, the nature of which is signified by "Rephidim," is evident from the signification of "encamping," as being the setting in order of truth and good for undergoing temptations (see n. 8130, 8131, 8155), here for undergoing temptation as to truth, which is represented by their "having no water"' (of which in what follows). It is said "the setting in order of the interiors," because truth and good constitute the interiors of the man of the church. That "Rephidim" signifies the nature of this temptation, is because the names of places signify the quality of the state of the thing, here the quality of the state of the temptation as to truth, because this is what is here treated of.

(8562) And there was no water for the people to drink. That this signifies a lack of truth and of the consequent refreshment, is evident from the signification of “water,” as being the truth of faith (see n. 2702, 3058, 3424, 4976, 5668); and from the signification of “drinking,” as being to be instructed in the truths of faith and to receive them (n. 3069, 3772, 4017, 4018), here, to be refreshed; for as water and drink refresh the natural life, so truths and the knowledges of truth refresh the spiritual life. For he who is in spiritual life longs for the sustenance thereof from such things as are called heavenly food and drink, which are the goods and truths of faith; in like manner as he who is in natural life longs for sustenance from such things as are natural food and drink. [2] That temptation as to truth is now treated of, is because temptation as to good was treated of just before, after which temptation they received the manna, by which is signified good. For when man is endowed with good by the Lord, he comes into a longing for truth, and this longing is kindled according to the lack of truth, because good continually strives after truth. All the genuine affection of truth is from good. The case herein is like food, which without drink cannot nourish the natural life; and it is also like it in that food longs for drink, with which it may be conjoined so as to serve for use. This then is the reason why temptation as to truth follows immediately after temptation as to good. Temptation attacks that which a man loves and longs for (n. 4274, 4299).

(8563) And the people quarreled with Moses. That this signifies a grievous complaining against truth Divine, is evident from the signification of "to quarrel," as being a grievous complaining, for he who quarrels in temptation grievously complains; and from the representation of Moses, as being truth Divine (see n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382).

(8564) And they said, Give ye us water and we will drink. That this signifies an ardent longing for truth, is evident from what was shown just above (n. 8562) on the signification of "water" and of "drinking."

(8565) And Moses said to them. That this signifies an answer by influx into the thought, is evident from the signification of "saying," when by the truth Divine which is represented by Moses, as being an answer; and as all answer from the Divine is effected by means of influx, and that indeed into the thought, therefore this is the signification.

(8566) Why quarrel ye with me? That this signifies that they should be more moderate in their complaining, is evident from the signification of "to quarrel," as being a grievous complaining (see n. 8563); and that they should be more moderate is also involved, for it is said that thereby they "tempt Jehovah."

(8567) Why do ye tempt Jehovah? That this signifies that it was against the Divine, of whose aid they despair, is evident from the signification of "tempting Jehovah," as being to complain against the Divine; that it denotes even to despairing of His aid, is because complaints in temptations involve such despair. For temptations are continual despairings of salvation, in the beginning slight, but in course of time grievous, until at last there is doubt, almost denial, of the presence of the Divine and of His aid. In temptations the spiritual life is for the most part brought to this extremity; for in this way the natural life is extinguished, because then, in the midst of the despair, the inmost is kept by the Lord in combat against falsity; and therefore this despair is soon dissipated by comfortings that are in the next place insinuated by the Lord; for after every spiritual temptation there is consolation, and as it were newness of life. (That temptations are carried even to despair, see n. 1787, 2694, 5279, 5280, 7147, 7155, 7166, 8165, and that after temptations there is consolation, n. 3696, 4572, 5246, 6829, 8367, 8370.)

(8568) And the people thirsted there for the waters. That this signifies an increase of longing for truth, is evident from the signification of "thirsting," as being to strive after and long for, and as being predicated of truth, as "hungering" is predicated of good; and from the signification of "water," as being the truth of faith (see n. 8562). That "to thirst" denotes to strive after and long for the truth which is signified by "water," is very plain from many passages in the Word, as in Amos: Behold the days come wherein I will send a famine into the land, not a famine for bread, nor a thirst for waters, but for hearing the words of Jehovah; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it; in that day shall the beautiful virgins and the young men faint with thirst (Amos 8:11-13). A longing to know truth is here described by "thirsting;" the longing for truth is signified by "I will not send a thirst for waters, but for hearing the words of Jehovah;" the lack of truth and the consequent privation of spiritual life are described by, "in that day shall the beautiful virgins and the young men faint with thirst;" "beautiful virgins" denote those who are in affections of good, and "young men" those who are in affections of truth. [2] In Isaiah: Ho, everyone that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy, eat, come ye and buy wine and milk without silver and without price (Isa. 55:1). "Everyone that thirsteth, come ye to the waters," manifestly denotes one who longs for the truths of faith; "to buy wine and milk without price" denotes to procure the truth and good of faith for themselves from the Lord, thus gratuitously (that "waters" denote the truth of faith, see n. 8562; that "wine" denotes the good of faith, n. 6377, and also "milk," n. 2184). Everyone can see that by "coming to the waters and buying wine and milk," is not here meant wine and milk, but such things as are of heaven and the church. [3] In like manner in John: I will give to him that is athirst of the fountain of the water of life free (Rev. 21:6); where "the fountain of the water of life" denotes the truth and good of faith; "he that is athirst" denotes one who longs from affection, according to the Lord's words in John: Jesus said to the woman of Samaria, Everyone that drinketh of this water shall thirst again: but he that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up into eternal life (John 4:13, 14). Here "water" plainly denotes the truth of faith from the Word, thus from the Lord; "never thirsting" here denotes that truth shall no longer fail him. [4] In like manner elsewhere in John: Jesus said, I am the bread of life; he that cometh to Me shall never hunger, and he that believeth in Me shall never thirst (John 6:35). Jesus cried, saying, If anyone thirst, let him come unto Me, and drink; whosoever believeth in Me, as the Scripture hath said, Out of his belly shall flow streams of living water (John 7:37, 38). In these passages "to thirst" denotes to long for truth; "to drink" denotes to be instructed; "streams of living water" denote Divine truth, which is from the Lord alone. [5] In Isaiah: Bring ye waters to meet him that is thirsty; O ye inhabitants of the land of Tema, come before the wanderer with his bread (Isa. 21:14); where "bringing waters to meet him that is thirsty" denotes instructing in truths him who longs for them, and thus refreshing the life of his soul. In the same: The fool will speak folly, and his heart will do iniquity, to do hypocrisy, and to utter error against Jehovah, to make empty the soul of the hungry one, and he will make the drink of the thirsty one to fail (Isa 32:0); "the hungry one" denotes him who longs for good; and "he that thirsteth for drink," him who longs for truth. [6] Again: The poor and needy seek water but there is none, and their tongue faileth for thirst; I will open rivers upon the hillsides, and I will put fountains in the midst of the valleys, the wilderness for a pool of waters, and the dry land for springs of waters (Isa. 41:17, 18); everyone can plainly see that “seeking water” denotes seeking truth; that “failing for thirst” denotes being deprived of spiritual life from a lack of truth; that “rivers,” “fountains,” “a pool,” and “springs of waters” denote the truths of faith in which they were to be instructed. [7] Again: Say ye, Jehovah hath redeemed his servant Jacob; then shall they not thirst, He shall lead them in the wastes; He shall cause the waters to flow out of the rock for them, and He will cleave the rock that the waters may flow out (Isa. 48:20, 21); “they shall not thirst” denotes that truths shall not fail them; “waters” here manifestly denote the truths of faith. Again: They shall not hunger nor thirst; neither shall the heat nor the sun smite them; for He that hath mercy on them shall lead them, so that even upon the springs of waters He will lead them (Isa. 49:10); “they shall not hunger” denotes that good shall not fail them; “they shall not thirst” denotes that truth shall not fail them; “springs of waters” denote the knowledges of truth from the Word. [8] In like manner in Moses: Jehovah leadeth thee through the great and fearful wilderness, of the serpent, of the fire-serpent, and of the scorpion, and of thirst, where are no waters; who bringeth forth for thee waters out of the stone of the crag (Deut. 8:15). Again in Isaiah: Behold your God will come; then in the wilderness shall waters break out, and rivers in the plain of the desert; and the dry place shall become a pool, and the thirsty one for springs of waters (Isa. 35:4, 6, 7); “the waters in the wilderness that shall break out,” “rivers,” “a pool,” “springs of waters," plainly denote the truths of faith and the knowledges of them, which would be given from the Lord when He should come into the world. [9] In David: O God, my God, in the morning do I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee, in a land of drought, and weary without waters (Ps. 68:1); where "thirsting" is predicated of truth; "weary without waters" denotes that there are no truths. "Thirst" denotes a lack of truth and the consequent privation of spiritual life, in Isaiah: Therefore My people will go into exile, for not acknowledging, and their glory are men of famine, and their multitude are parched with thirst (Isa. 5:13). I make the rivers a wilderness: their fish stinketh because there is no water, and dieth for thirst (Isa. 50:2). [10] From these passages it can now be seen what is signified in this chapter by there being "no water for the people to drink" (verse 1); by their saying, "Give us water and we will drink" (verse 2); by "the people thirsting there for waters" (verse 3); by that "there shall come waters out of the rock" (verse 6). Consequently by their murmuring on account of the lack of water is signified temptation from the lack of truth; for when a man comes into temptation from the lack of truth, he is kept in a vehement longing for it, and at the same time in despair of eternal salvation on this account: these things then cause suffering, and complaint.

(8569) And the people murmured against Moses. That this signifies a greater degree of suffering, is evident from the signification of "murmuring," as being suffering from the bitterness of the temptation (see n. 8351); that it denotes a greater degree of suffering is evident from the words of Moses when he cried to Jehovah, “a little more and they stone me” (verse 4).

(8570) And said, Wherefore is this, that thou hast made us come up out of Egypt? That this signifies, Why have we been liberated from infestations? is evident from the signification of “making to come up,” or “bringing out,” as being liberating; and from the signification of “Egypt,” as being infestations (n. 7278); for by “the Egyptians are signified those who infest those who are of the church in the other life (see n. 6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321).

(8571) To make me die, and my sons, and my cattle, with thirst. That this signifies that from the lack of truth everything of spiritual life is expiring, is evident from the signification of “dying,” as being to expire, here in respect to the spiritual life; from the signification of “me, my sons, and my cattle,” as being all things of spiritual life; for by “me,” or the man of the church, is signified the good of charity and of faith; by “sons,” the interior truths of faith; and by “cattle,” the exterior truths from which is good; thus all things which are of the spiritual life. For spiritual life consists of the good of charity and of faith, and of the truth of faith internal and external. (That “man” denotes good, see n. 4287; that “sons” denote the truths of faith, n. 489, 491, 533, 2623, 2803, 2813, 3372, 3704; and that “cattle” denote the truths from which is good, n. 6016, 6045, 6049.) And from the signification of “thirst,” as being a lack of truth (of which just above, n. 8568).

(8572) Verses 4-6. And Moses cried unto Jehovah, saying, What shall I do to this people? a little more and they stone me. And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come waters out of it, that the people may drink. And Moses did so before the eyes of the elders of Israel. "And Moses cried unto Jehovah, saying," signifies interior lamentation and intercession; "What shall I do to this people?" signifies for those who are in a complaining so grievous on account of the non-reception of truth; "a little more and they stone me," signifies that they are not far from doing violence to truth from the Divine; "and Jehovah said unto Moses," signifies aid; "Pass on before the people," signifies that He should lead and teach them; "and take with thee of the elders of Israel," signifies from primary truths; "and thy rod wherewith thou smotest the river," signifies the Divine power by which falsities had been dissipated; "take in thine hand, and go," signifies that equipped therewith he should perform the mandate; "Behold, I stand before thee there upon the rock in Horeb," signifies the Lord as to the truths of faith; "and thou shalt smite the rock," signifies that they should be urgent in entreating Him; "and there shall come waters out of it," signifies that the truths of faith are from Him; "that the people may drink," signifies which shall refresh them and give them spiritual life; "and Moses did so before the eyes of the elders of Israel," signifies the effect by means of primary truths.

(8573) And Moses cried unto Jehovah. That this signifies interior lamentation and intercession, is evident from the signification of "crying," when for Divine aid, which the people demanded by reason of their grievous suffering, as being interior lamentation (see n. 7782), and also intercession (n. 8179). As by "Moses crying unto Jehovah" is signified intercession by the Divine truth which is represented by Moses, it shall be briefly told what intercession is, and how the case is in respect to it. They who do not know what intercession is, cannot form any other idea about it than that the Lord continually prays to the Father, and intercedes for the sinner who devoutly supplicates and promises repentance. Nay, the simple think that the Lord sits with the Father, and pleads with Him for the sinner, and entreats Him to give him to Himself, that he may be in His kingdom, and may enjoy eternal happiness. Such an idea have very many about the intercession spoken of in the Word, where it is said that the Lord will entreat His Father for them. But who cannot see that these things were said according to the ideas of human thought? For everyone at that time, as also very many at this day, could not think otherwise of the heavenly kingdom, than as they think of an earthly kingdom, because they get the idea about the former from the latter. This is plainly evident from those very apostles of the Lord, James and John, who asked to sit the one on His right hand, and the other on His left, in His kingdom (Mark 10:35-37); and also from the rest of the apostles, among whom there was a contention as to which of them should be the greatest in the Lord’s kingdom, and who were therefore told by the Lord that they should eat and drink at His table in His kingdom, and should sit on thrones judging the twelve tribes of Israel (Luke 22:24, 30), thus that they should reign with Him. It is evident that these things were said in accordance with their ideas, and thus in accordance with their apprehension, and that in the interior sense they have a different signification, which at that time could not so well be made known. (What “the twelve thrones” signify on which the apostles were to sit, see n. 2129, 6397.) [2] As regards intercession, the case is this. There is intercession in all love, consequently in all mercy; for mercy is of love. That he who loves, or who feels compassion, continually intercedes, can be seen from examples. A husband who loves his wife, wishes her to be kindly received by others, and to be well treated; he does not say this in express terms, but continually thinks it, consequently is in silence continually entreating it, and interceding for her. Parents act in like manner in favor of their children whom they love. In like manner do those also who are in charity for their neighbor; and they who are in friendship for their friends. From all this it can be seen that there is constant intercession in all love. It is the same in respect to the Lord’s intercession for the human race, and in especial for those who are in the good and truth of faith; for toward them there is Divine, that is, infinite love; and there is Divine, that is, infinite mercy. He does not pray the Father for them, and in this way intercede, for this would be to act altogether after a human manner; but He continually excuses, and continually forgives, for He continually feels compassion; and this is done on the part of the Lord Himself, for the Lord and the Father are one (John 14:8-12). [3] A secret that lies still more interiorly hidden in the word "intercession," shall also be told. The Divine truth which proceeds from the Lord continually intercedes in the manner described, because it proceeds from the Divine love. When the Lord was in the world He was the Divine truth; but since He was glorified, which was effected when He rose again, He is the Divine good (n. 7499). It is the Divine good which is meant in the Word in the internal sense by "the Father," and the Divine truth which is meant by "the Son" (n. 2803, 3704, 7499). And as in the Divine truth, which proceeds from the Divine good, there is continual intercession, therefore it is said that the Son entreats the Father, and intercedes for man. This latter idea could be apprehended by man, but the former with difficulty.

(8574) What shall I do to this people? That this signifies for those who are in a complaining so grievous on account of the non-reception of truth, is evident from the signification of "What shall I do to this people?" as involving such things; for by the quarreling of the people against Moses is signified a grievous complaining (see n. 8563, 8566); and by their having "no water to drink" is signified a lack of truth (n. 8562, 8568).

(8575) A little more and they stone me. That this signifies that they are not far from doing violence to truth from the

Divine, is evident from the signification of “a little more,” as being that it is not far off; and from the signification of “stoning,” as being the punishment on account of the violation of the truth which is of worship (see n. 7456); here, in the opposite sense, of the doing of violence to truth from the Divine, which truth is represented by Moses. (That “Moses” denotes truth from the Divine, has been frequently shown.)

(8576) And Jehovah said unto Moses. That this signifies aid, is evident from the signification of “saying,” as involving the things which follow, here that truths should be given, of the lack of which they so grievously complained, which truths are signified by “water from Horeb.” Therefore “saying” here involves aid.

(8577) Pass on before the people. That this signifies that he should lead and teach them, is evident from the signification of “passing on before,” as being to lead, thus also to teach, for he who teaches, leads in a spiritual way; and from the representation of the sons of Israel, who are here “the people,” as being those who are of the spiritual church (of which frequently).

(8578) And take with thee of the elders of Israel. That this signifies from primary truths, is evident from the signification of “the elders of Israel,” as being the primary things of wisdom and intelligence which are in agreement with good and with truth (see n. 6524, 6525, 6890, 7912), thus primary truths, for these belong to intelligence and wisdom.

(8579) And thy rod wherewith thou smotest the river. That this signifies the Divine power by which falsities had been dissipated, is evident from the signification of "a rod," as being power (see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026), here Divine power, because by Moses, whose rod it was, is represented the Lord as to Divine truth; and from the signification of "the river," here the river of Egypt, as being falsity (n. 6693). It is said "wherewith thou smotest the river," in order that the dissipation of falsity may be signified, for by the Divine power whereby truth is given, falsities also are dissipated; the truth which is given is signified by "the water out of the rock in Horeb."

(8580) Take in thine hand, and go. That this signifies that equipped therewith he should perform the mandate, is evident from the signification of "taking the rod in the hand," as being to be equipped with this power. That "go thou" denotes to perform the mandate, is evident without explication.

(8581) Behold I stand before thee there upon the rock in Horeb. That this signifies the Lord in respect to the truths of faith, is evident from the signification of "a rock," as being faith, here faith from the Lord, or the Lord in respect to faith; for Jehovah, that is, the Lord, says, "Behold I stand upon the rock;" and from the signification of "Horeb," as being the Divine Law; consequently by these words is signified the Lord in respect to the truths of faith which are from His law, or the Word. That "a rock" denotes the Lord as to faith, and relatively to man, the faith which is from the Lord, is evident from many passages in the Word, as in

Moses: Give ye greatness to our God, the Rock whose work is perfect. He made him ride on the high places of the earth, and he did eat the produce of the fields, He made him suck honey out of the rock, and oil out of the stone of the rock. But when Jeshurun became fat, he kicked, he forsook God who made him, and lightly esteemed the Rock of his salvation. The Rock that begat thee thou hast given to forgetfulness, and hast forgotten God thy Former. Their rock hath sold them, and Jehovah hath shut them up, for their rock is not as our Rock. When it is said, Where are their gods, the rock in which they trusted (Deut. 32:3, 4, 13, 15, 18, 30, 31, 37). From these words it is plain that it is Jehovah, that is, the Lord, who is called "the Rock"; that this is Jehovah or the Lord as to faith, is clear from the details here in the internal sense. [2] In Daniel: Thou wast seeing till that a stone was cut out, which was not by hands, and it smote the image upon its feet that were of iron and clay, and brake them in pieces. Then were the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; so that the wind carried them away, that no place was found for them. But the stone that smote the image became a great Rock, and filled the whole earth. The God of the heavens shall make a kingdom arise which shall not be destroyed to the ages; and His kingdom shall not be permitted to another people; it shall break in pieces and consume all these kingdoms; but itself shall stand to the ages. Forasmuch as thou hast seen that a stone was cut out from the rock, that was not by hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold (Dan. 2:34, 35, 44, 45). This is said of the Lord and His kingdom, and by "a stone" is meant faith, and by "a rock" the Lord as to faith. That these things are signified by "stone" and by "rock," is plain to everyone who reflects. "Stone" too signifies in the Word the truth which is of faith (see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426); and therefore the Lord as to Divine truth is called "the Stone of Israel" (n. 6426). That "a rock" denotes the Lord as to the truth of faith, is because by "a rock" is also meant a bulwark against falsities; the bulwark itself is the truth of faith, for combat is waged from this truth both against falsities and against evils. [3] From all this it can also be seen that by "rock" is meant the Lord as to faith, and also the faith which is from the Lord, in the words which the Lord spake to Peter, in Matthew: I say unto thee, Thou art Peter [Petrus], and upon this rock [Petra] I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind on earth shall be bound in the heavens; and whatsoever thou shalt loose on earth shall be loosed in the heavens (Matt. 16:18, 19). That "a rock" here denotes the Lord as to faith, and the faith which is from the Lord, and that Peter represents this faith, see the preface to Genesis 22, also n. 3750, 4738, 6000, 6073, 6344. It is also plain to everyone who thinks from sound reason that the power of opening heaven and of shutting hell for the good, and of opening hell and shutting heaven for the evil, belongs to the Lord alone; and that this belongs to faith is because faith is from the Lord, thus also is the Lord's, that is, the Lord Himself is in it. Moreover all sovereign power in the other life comes through the truth of faith from good (see n. 4931, 6344, 6423, 8200, 8304). And he who thinks from reason can conclude that the Lord's church has not been built upon any man, thus not upon Peter, but upon the Lord Himself, thus upon faith in Him. [4] From all this it can be seen into what and how great errors they fall, who press so closely the sense of the letter of the Word; and with what eagerness the leaders of the church catch at the idea that such power was given to Peter, and consequently to those who call themselves his successors, because it favors their love; and with what difficulty they suffer themselves to be persuaded that anything else is meant, for everyone desires to procure for himself the height of power. From the above it is also plain how necessary it is to know what is signified in the internal sense by "a rock," what by "keys," what by "the gates of hell," and many other things. [5] That Jehovah is called "the Rock," and that then is meant the Lord as to faith, is also evident from many other passages in the Word, as from the following, which may be cited without further explication: Send ye the lamb of the Ruler of the land from the Rock toward the wilderness unto the mount of Zion (Isa. 16:1). Thou hast forgotten the God of thy salvation, and hast not remembered the Rock of thy refuge (Isa. Asshur shall fall with the sword not of a man, also his rock shall pass away through dread thereof (Isa. 31:8, 9). Let the inhabitants of the rock sing, let them cry from the top of the mountains

(Isa. 42:11). Attend to Me, ye that follow after righteousness, that seek Jehovah, look back unto the Rock from which ye were hewn (Isa. 51:1). Forsake the cities, and dwell in the rock, ye inhabitants of Moab (Jer. 48:28). I am against thee, O destroying mountain, destroying the universal earth; and I will stretch out My hand against thee, and roll thee down from the rocks, and will make thee a mountain of burning; neither shall they take from thee a stone for a corner, nor a stone for foundations (Jer. 51:25, 26); speaking of Babel. And in David: He made me come up out of a pit of devastation, out of the mire of clay, and He set my feet upon a rock (Ps. 40:2). From the extremity of the earth do I cry unto Thee when my heart faileth, Thou leadest me to the Rock that is high from Me (Ps. 61:2). He fed them with the fat of wheat; and with honey out of the rock I sated them (Ps. 81:16). [6] As “a rock” signified the Lord as to faith, and faith from the Lord, therefore also wonderful things were done upon a rock, of which it is thus written in the book of Judges: The angel of Jehovah said unto Gideon that he should take the flesh and the unleavened things, and put them upon the rock, and pour out the broth, and there went up fire out of the rock, and devoured the flesh and the unleavened things (Judg. 6:20, 21). Manoah the father of Samson took a kid of the goats, and offered it upon the rock. Then the angel did wondrously, and went up in the flame (Judg. 13:19, 20). What these things signified can be seen if from the internal sense there is unfolded what Gideon represented, and what Manoah the father of Samson; also what was signified by “the flesh” and “the unleavened things,” and by “the broth,” as also by “the kid of the goats,” and by “the for all and each of these things were representative and significative. [7] From the signification of “a rock,” as being faith, it can also be known what is meant by Moses being put in an opening of the rock when he was to see Jehovah (Exod. 33:20-23); for by “an opening of a rock” is signified obscurity of faith. That the rock in Horeb from which came the waters signified the Lord, is known in the churches; but that it signifies the Lord as to faith, and also that it signifies faith from the Lord, has now been shown. The like to what is signified by “the rock in Horeb” is also signified by these words in Isaiah: Say ye, Jehovah hath redeemed His servant Jacob, then shall he not thirst, He shall lead them in the wastes, He shall make the waters flow out of the rock for them, while He shall cleave the rock that the waters may flow out (Isa. 48:20, 21). That water was not given to the people from any other rock than that in Horeb, is because by “Horeb” is signified the Divine Law; that the Divine Law is signified by “Horeb,” is because the Law was there promulgated; and faith which is from the Lord is from the Divine Law, that is, from the Word; for through this the Lord teaches what faith is, and also gives faith.

(8582) And thou shalt smite the rock. That this signifies that they should be urgent in entreating the Lord, is evident from the signification of “smiting,” as being to be urgent in entreating, but from a humble heart. That “to smite the rock” denotes to entreat urgently from a humble heart, can be seen from the fact that because Moses smote the rock from a hard heart, and in this way expostulated, therefore it was intimated to him that he should not bring the people into the land of Canaan, as he himself relates in the book of Numbers: Moses and Aaron gathered the congregation together before the rock, and he said to them, Hear I pray ye rebels; shall we bring you forth waters out of this rock? and Moses lifted up his hand, and smote the rock with his rod twice. Nevertheless many waters came out. Then Jehovah said unto Moses and Aaron, Because ye have not believed in Me, and sanctified Me in the eyes of the sons of Israel, therefore ye shall not bring this congregation into the land which I have given them (Num. 20:10-12).

(8583) And there shall come waters out of it. That this signifies that the truths of faith are from Him, is evident from the signification of "the rock from which the waters would come out," as being the Lord as to faith (of which just above, n. 5581); and from the signification of "waters," as being the truths of faith (n. 2702, 3058, 3424, 4976, 5668, 8568).

(8584) That the people may drink. That this signifies which shall refresh them and give them spiritual life, is evident from the signification of "drinking" as being to be instructed in the truths of faith, and thus giving and refreshing the spiritual life (see above, n. 8562).

(8585) And Moses did so before the eyes of the elders of Israel. That this signifies the effect by means of primary truths, is evident from the signification of "Moses did so," as being the effect; and from the signification of "the elders of Israel," as being primary truths (see n. 8578). It was previously said that Moses should "take with him of the elders of Israel," and now that he did so "in the sight of the elders of Israel," because faith is given by means of truth, and indeed by means of primary truths; for enlightenment is effected by virtue of these, so that the truths flowing from them, which are called "secondary," may be clearly perceived.

(8586) Verse 7. And he called the name of the place Massah and Meribah, because of the quarreling of the sons of Israel, and because of their tempting Jehovah, saying, Is Jehovah in the midst of us, or not? "And he called the name of the place Massah," signifies the quality of the state of the temptation; "and Meribah," signifies the quality of the complaining; "because of the quarreling of the sons of Israel," signifies a complaining from the grievousness of the temptation even so that they nearly yielded; "and because of their tempting Jehovah," signifies that it was against the Divine whose aid they despair of; "saying, Is Jehovah in the midst of us?" signifies that they almost believed that the Lord does not bring aid to His own.

(8587) And he called the name of the place Massah. That this signifies the quality of the state of the temptation, is evident from the signification of "name" and of "calling by name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3421, 6674, 6887); and from the signification of "the place," as being the state (n. 2625, 2837, 3356, 3387, 4321, 4882, 5606, 7381). That the quality of the state of the temptation is meant, is because temptation is the subject treated of; the quality of the state of it is signified by “Massah.” Moreover in the original tongue “Massah” means “temptation.” Its quality will be described in what now follows.

(8588) And Meribah. That this signifies the quality of the complaining, is evident from the fact that in the original tongue “Meribah” means “contention,” or “quarreling,” and “quarreling” signifies complaining (see n. 8563, 8566); and because names signify the quality of the thing (n. 8587), therefore “Meribah” here signifies the quality of the complaining. As regards this temptation itself and its quality, be it known that in this passage are described those who in temptations almost yield, namely, those who complain against heaven and also against the Divine Itself, and at last almost disbelieve in the Divine Providence. These things are signified in the internal sense by what precedes, and also by what follows in this verse, namely, the quality of the state of the temptation, which is signified by “Massah,” and the quality of the complaining in the temptation, which is signified by “Meribah.” That this quality is here signified by “Meribah,” is plain in David: Thou calledst upon Me in distress, and I rescued thee; I answered thee in the secret place, I proved thee at the waters of Meribah (Ps. 81:7). [2] But in the internal historical sense, in which the subject treated of is the state of religion with the Israelitish nation, that nation is described in respect to its quality toward Jehovah, namely, that they were not willing by supplication to entreat Him for aid, but that they expostulated. The reason was, that at heart they did not acknowledge Jehovah as the supreme God, but only in the mouth, when they saw the miracles. That at heart they did not acknowledge Him is very evident from the Egyptian calf which they made for themselves and worshiped, saying that these were their gods; also from their frequent apostasy (of which see n. 8301). This is what is here described in the internal historical sense; but in the internal spiritual sense is described the quality of the temptation with those who before they are liberated are brought to the last of temptation. [3] That the quality of the Israelitish nation and of its religiosity is described by contention with Moses at Massah and Meribah, is also evident in the following passages: Harden not your heart, as at Meribah, as in the day of Massah in the wilderness, where your fathers tempted Me; they tempted Me, and saw My work; for forty years did I feel loathing at the generation, and said, It is a people that do err in their heart, and the same have not known My ways, to whom I sware in Mine anger that they should not come unto My rest (Ps. 95:8-11). Ye shall not tempt Jehovah your God, as ye tempted Him in Massah (Deut. 6:16; 9:22, 24). Of Levi he said, Thy Thummim and thy Urim are with the Holy Man, whom thou didst tempt at Massah, with whom thou didst contend at the waters of Meribah (Deut. 33:8). "The Holy Man" here denotes the Lord, whom they tempted, and whom Moses and Aaron did not sanctify. [4] In the internal historical sense, in which the subject treated of is the religiosity of the Israelitish nation, by Moses and Aaron is not represented truth Divine, but the religiosity of that nation whose leaders and heads they were (n. 7041).

Because this religiosity was such as said above, it was intimated to them that they should not bring the people into the land of Canaan, as is written in the book of Numbers: Jehovah said unto Moses and Aaron, Because ye have not believed in Me, and sanctified Me in the eyes of the sons of Israel, therefore ye shall not bring this congregation into the land which I have given them; these are the waters of Meribah, because the sons of Israel contended with Jehovah (Num. 20:12, 13; 27:14). Aaron shall be gathered unto his people, and shall not come into the land which I have given to the sons of Israel, because ye rebelled against My mouth at the waters of Meribah (Num. 20:24). The same is said of Moses (Deut. 32:50, 51). [5] That still representative Divine worship was instituted with that nation, was because representative worship could be instituted with any nation that had holy externals of worship, and worshiped almost idolatrously; for what is representative does not regard the person, but the thing (n. 1361), and it was the genius of that nation, beyond any other nation, to worship merely external things as holy and Divine, without any internal; as for instance to worship as deities their fathers, Abraham, Isaac, and Jacob, and afterward Moses and David, and moreover to account holy and as Divine, and to worship, every stone and every piece of wood that had been inaugurated in their Divine worship; as the arks, the tables therein, the lamp, the altar, the garments of Aaron, the Urim and Thummim, and afterward the temple. Of the Lord's Providence there was then given a communication of the angels of heaven with man by means of such things. For there must needs be somewhere a church, or the representative of a church, in order that there may be communication of heaven with the human race; and as that nation, beyond any other nation, could make Divine worship consist in external things, and thus act the representative of a church, therefore that nation was taken. [6] At that time communication with the angels in heaven was effected by means of representatives in the following way. Their external worship was communicated to angelic spirits who are simple, and who do not reflect upon internal things, but still are interiorly good. Such are they who in the Grand Man correspond to the outer skin. These pay no attention whatever to the internal of man, but only to his external. If this appears holy, they think holily of the internal also. The more interior angels of heaven saw in those spirits the things that were represented, consequently the heavenly and Divine things that corresponded; for they could be present with these spirits, and see those things; but not with the men except by means of the spirits. For angels dwell with men in things interior; but where there are no such things, they dwell in the interior things of simple spirits; for the angels have no interest in other than spiritual and heavenly things, which are the interior things contained in representatives. From these few words it can be seen how there could be communication with heaven by means of such a people. But see what has been previously shown on this subject, namely: That with the Jews the holy of worship was miraculously elevated into heaven quite apart from them (n. 4307); that whatever their quality might be, the descendants of Jacob could represent what is holy, provided they closely observed the rituals commanded (n. 3147, 3479, 3480, 3881, 4208, 4281, 4288, 4289, 4293, 4307, 4444, 4500, 4680, 4825, 4844, 4847, 4899, 4912, 6304, 6306, 7048, 7051, 8301).

(8589) Because of the quarreling of the sons of Israel. That this signifies a complaining from the grievousness of the temptation even so that they nearly yielded, is evident from the signification of "quarreling," as being a grievous complaining (see n. 8563); that it denotes that they nearly yielded, is evident from the character of their quarreling, namely, that they had almost stoned Moses, and that they tempted Jehovah, saying, Is Jehovah in the midst of us?

(8590) And because of them tempting Jehovah. That this signifies that it was against the Divine, whose aid they despair of, is evident from what was said above (see n. 8567), where are the same words.

(8591) Saying, Is Jehovah in the midst of us? That this signifies that they almost believed that the Lord does not bring aid to His own, is evident without explication.

(8592) Verses 8, 9. And Amalek came and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight against Amalek; tomorrow I stand upon the top of the hill, and the rod of God in my hand. "And Amalek came," signifies falsity from interior evil; "and fought with Israel in Rephidim," signifies that they attacked when grievous temptation was being endured; "and Moses said unto Joshua," signifies Divine influx into truth combating; "Choose us out men," signifies that it may draw up truths for the fight; “and go out, fight against Amalek,” signifies against falsities from interior evil; “tomorrow I stand on the top of the hill,” signifies the conjunction of truth Divine with the good of charity, and the consequent influx; “with the rod of God in my hand,” signifies that from this was power.

(8593) And Amalek came. That this signifies falsity from interior evil, is evident from the signification of “Amalek,” as being the falsity from interior evil (of which below). It is first to be told who and what they are who are in falsity from interior evil. Interior evil is that which lies inwardly concealed with man, hidden in his will, and thence in his thought, no trace of which appears in his externals, as in his actions, speech, and face. They who are in such evil study by every method and art to hide and hoard it under the semblance of what is honorable and just, and under the semblance of the love of the neighbor; yet still they devise nothing else within themselves than how they can inflict evil, and so far as they can they do inflict evil by means of others, taking care that it should not appear to be from them; they also color over the evil itself, that it may not seem like evil. The greatest delight of their life is to meditate such things, and to attempt them in concealment. This is called interior evil. They who are in this evil are called “evil genii,” and in the other life are completely separated from those who are in exterior evil, and who are called “spirits.” The evil genii have their hell behind man, that is, at his back, and are there in various caverns; but evil spirits have their hell before man, and also at the sides.

In the Grand Man these genii belong to the province of the cerebellum, and also to that part of the spinal marrow which sends forth fibers and nerves to the involuntary parts. [2] As further concerning the falsity from this evil-it is not like the falsity from the evil of evil spirits, for in itself it is evil. They who are in this evil do not attack the truths of faith, but the goods of faith; for they act by means of depraved affections, whereby they pervert good thoughts, and this in a manner almost incomprehensible. Because they are of such a nature, their hells are completely separated from the hells of evil spirits, insomuch that they have scarcely any communication, and this for the reason that they may be separated from the men of the spiritual church; for if they were to flow in from their hells, it would be all over with the man of that church, because they would act in the most hidden manner into his conscience and would pervert it, and this by the breathing in of depraved affections. These infernal genii never attack a man openly, nor when he is capable of vigorous resistance; but when it appears that a man is falling so as to yield, they are then suddenly at hand, and push him on to a complete fall. This too is represented by the fact that Amalek now fell upon Israel; and also afterward, when the sons of Israel had set themselves in opposition to Jehovah, and were afraid of the nations in the land of Canaan: Then Amalek came down with the Canaanite from the mountain, and they smote the sons of Israel even unto Hormah (Num. 14:45). [3] From all this it can be seen what is the quality of those who are represented by Amalek, and why the judgment came upon

Amalek from Jehovah that there should be perpetual war against them, and that the memory of them should be blotted out from under heaven, according to these words in the last verse of this chapter: Because the hand of the evil is against the throne of Jah, there shall be war to Jehovah against Amalek from generation to generation (Exod. 17:16). And in Deuteronomy: Remember what Amalek did to thee by the way, when thou camest forth out of Egypt; that he met thee in the way, and smote the hindmost in thee, all that were feeble, when thou wast faint and weary, and he feared not God; when Jehovah thy God shall have given thee rest, thou shalt blot out the memory of Amalek from under heaven; thou shalt not forget (Deut. 25:17-19). Also in the first book of Samuel, where it is said by Jehovah through Samuel unto Saul: I have resolved to visit that which Amalek did to Israel, who laid wait for him in the way, when he was coming up out of Egypt; wherefore go and smite Amalek, and give to the curse all things which are his, and spare them not; but slay from man even to woman, from infant even to suckling, from ox even to small cattle, from camel even to ass. But Saul spared king Agag, and the best of the flock, and of the oxen, and the second sort, and the rams, and all that was excellent; and so it was denounced against Saul that from him there should no more be a king over Israel (1 Sam. 15:1-3, 9, 23, 26). That "the memory of Amalek was to be blotted out," and that "all things with him were to be given to the curse," signified that evil genii should have no communication whatever with those who are of the spiritual church; for they communicate with those who are not in truths, but who favor falsities from evil affection. [4] Who cannot see that without a cause that lies deeply concealed Jehovah would never have said that “there should be perpetual war against Amalek,” and that “the memory of them should be blotted out from under heaven,” and that “all things with him should be given to the curse,” and that nevertheless this was not done. The deeply hidden reason why these things were said and done, is involved in the words of Samuel to Agag the king of the Amalekites, whom Saul spared: Agag the king of Amalek came unto Samuel delicately; but Samuel said, As thy sword hath bereaved women, so shall thy mother be bereaved beyond women; and Samuel hewed him in pieces before Jehovah (1 Sam. 15:32, 33). “To go delicately” signifies the outward blandishments of such spirits in the presence of others; “thy sword hath bereaved women” signifies that the falsity of these spirits inflicts violence on good affections; “thy mother shall be bereaved beyond women” signifies that with them will prevail evil affection from the will, and not from the intellectual part; “and Samuel hewed him in pieces before Jehovah” signifies that they were separated from those who are in falsity from evil from the intellectual part; thus genii from spirits (as said above). (That “women” denote affections, see n. 568, 6014, 8337; and that “a sword” denotes falsity combating and vastating, n. 2799, 4499, 7102.)

(8594) And fought with Israel in Rephidim. That this signifies that they attacked when grievous temptation was being endured, is evident from the signification of “fighting,” as being to attack by means of falsities from interior evil; and from the signification of “Rephidim,” as being the quality of the temptation as to truth (see n. 8561). What is meant by these words is evident from what was said just above (n. 8593), namely, that in the other life they who are represented by Amalek attack those who are in temptation when they are falling almost to the point of yielding.

(8595) And Moses said unto Joshua. That this signifies Divine influx into fighting truth, is evident from the signification of “saying,” as here being influx, because into truth combating, which is represented by Joshua; that it is Divine influx, is because by Moses is represented Divine truth, that is, the truth which proceeds immediately from the Lord, which truth, being purely Divine, flows into the truths of faith of whatever kind, and causes them to be truths; and from the representation of Joshua, as being fighting truth. That Joshua denotes fighting truth is evident from the fact that he was commanded to fight against Amalek, that is, against the falsities from interior evil. This war must be waged by truth made fighting through the influx of Divine truth. The truth Divine itself which proceeds immediately from the Lord, is not fighting, but pacific; for it is peace itself, because it proceeds from the Divine good of the Lord’s Divine love. But in order that it may become fighting truth, it flows into such angels as are in ardent zeal for truth and good, and who being excited by this zeal fight. Hence comes the fighting truth which is represented by Joshua. [2] As this truth was represented by Joshua, therefore he was also made the leader over the sons of Israel after Moses, and brought them into the land of Canaan, and fought with the nations there. For this reason also, when he came into the land of Canaan, there appeared to him an angel of Jehovah with a sword drawn in his hand, who called himself "the Prince of Jehovah's army" (Josh. 5:13-15). By "a sword drawn in the hand" is signified fighting truth Divine in its power. (That "a sword" denotes truth fighting, see n. 2799, 4499; also that "a drawn sword" denotes truth continually fighting against falsities and evils, see n. 8294; and that "hand" denotes power, n. 878, 4931-4937, 7518, 8050, 8153; and also that by "the nations in the land of Canaan" are signified falsities and evils against which the fight is to be waged, n. 8504.)

(8596) Choose us out men. That this signifies that it may draw up truths for the fight, is evident from the signification of "men," as being truths (n. 265, 749, 1007, 3134). To draw up these for the fight is signified by "Joshua choosing them;" for when by Joshua is represented truth Divine fighting, by "the men whom he chose" and joined to himself, are signified truths drawn up for the fight.

(8597) And go out, fight against Amalek. That this signifies against the falsities from interior evil, is evident from the representation of Amalek, as being falsities from interior evil (see above, n. 8593).

(8598) Tomorrow I stand on the top of the hill. That this signifies the conjunction of truth Divine with the good of charity, and the consequent influx, is evident from the representation of Moses, who was to stand on the top of the hill, as being truth Divine (of which frequently above); from the signification of “standing,” as being to be conjoined and to flow in; that “standing” here denotes to be conjoined, is because he was then on the top of the hill, and by “a hill” is signified the good of charity; that it also denotes to flow in, is because from it he viewed the battle, and also determined it, which is signified by Israel prevailing when he lifted up his hand and by Amalek prevailing when he let down his hand: and from the signification of “a hill,” as being the good of charity (n. 6435). [2] How the case is with the conjunction and influx of the good of charity into the fighting truth, shall be briefly told. As before said, the Divine becomes fighting truth through conjunction with those who are in zeal. They who are in zeal fight, yet not from any enmity and hostility, but rather from charity; for zeal differs from anger in the fact that zeal has within it the good of charity; and therefore when zeal fights it merely removes those who are in falsity and evil, to prevent them from hurting those who are in good and truth. On the other hand, anger not only removes them, but also pursues them with hatred and revenge. For from the charity that is in it, zeal wishes well even to those who are in evil and falsity, and also does well to them so far as they do not injure the good, whereas anger, from the hatred and revenge which are within it, wishes harm to all with whom it fights, whether they be good or evil. From this it can be seen what is meant by the influx of the good of charity into truth fighting. (That zeal has good in it, and anger has evil, see n. 4164, 4444.)

(8599) With the rod of God in thy hand. That this signifies that from this there was power, is evident from the signification of “the rod of God,” as being Divine power (n. 4013, 4015, 4876, 4936, 7026); and from the signification of “hand,” as also being power (n. 8595). It is said “the rod of God in the hand,” because by “rod” is signified exterior power, and by “hand” interior power; or by “rod” natural power, and by “hand” spiritual power (n. 6947, 7011). It is said that “from this there was power,” because truth fighting has power in it from good; for all the power which truth has, is from the good which is therein. The reason is that the Divine is in good, and through good in truth; but is not in truth without good. That all the power of truth is from good, see n. 3563, 4931; and that all the power of good is from the Divine, is manifest.

(8600) Verses 10-13. And Joshua did as Moses had said to him in fighting against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And it was, when Moses lifted up his hand, that Israel prevailed; and when he let down his hand, that Amalek prevailed. And Moses’ hands were heavy, and they took a stone, and put it under him, and he sat upon it; and Aaron and Hur held up his hands, one on one side, and the other on the other; and it was, his hands were steady until the setting of the sun. And Joshua weakened Amalek and his people with the edge of the sword. “And Joshua did as Moses had said to him,” signifies the effect, as the fighting truth had been instructed by Divine truth; “in fighting against Amalek,” signifies against the falsity from interior evil; “and Moses, and Aaron, and Hur,” signifies

Divine truths in successive order; "went up to the top of the hill," signifies in the good of charity; "and it was when Moses lifted up his hand," signifies when faith looked toward the Lord with those who were of the spiritual church; "that Israel prevailed," signifies that then the fighting truth conquered; "and when he let down his hand," signifies when the faith with them looked downward or away from the Lord to self and the world; "that Amalek prevailed," signifies that then the falsity conquered; "and Moses' hands were heavy," signifies that the power of looking upward to the Lord failed; "and they took a stone," signifies truth Divine in the ultimate of order; "and put it under him, and he sat upon it," signifies correspondence with truth in the first of order; "and Aaron and Hur," signifies truths in order; "held up his hands," signifies the upholding of the power of the fighting truth; "one on one side, and the other on the other," signifies on all sides; "and it was, his hands were steady," signifies the strength of power then; "until the setting of the sun," signifies when this state ceased; "and Joshua weakened Amalek and his people," signifies the lessening of power with those who are in falsity from interior evil; "with the edge of the sword," signifies by means of fighting truth.

(8601) And Joshua did as Moses had said to him. That this signifies the effect, as the fighting truth had been instructed by Divine truth, is evident from the signification of "doing," as being the effect; from the representation of Joshua, as being fighting truth (see just above, n. 8595); and from the signification of "as Moses had said to him," as being as it had been instructed by Divine truth. For by Moses is represented Divine truth, and by "as he said" is signified to be instructed by it.

(8602) In fighting against Amalek. That this signifies against the falsities from interior evil, is evident from the representation of Amalek, as being falsity from interior evil (see above, n. 8593).

(8603) And Moses, Aaron, and Hur. That this signifies Divine truths in successive order, is evident from the representation of Moses, as being Divine truth proceeding immediately from the Lord (see n. 7010); from the representation of Aaron, as being Divine truth proceeding mediately from the Lord (n. 7009); and from the representation of Hur, as being Divine truth again mediately proceeding through this; thus they denote truths in successive order. [2] What is meant by truths in successive order shall be briefly told. Each and all things in universal nature come forth from interior things in order, being derivations and successions. But interior things do not cohere with exterior things by continuity, but they are distinct, and are conjoined by means of protrusions like fibers, through which there are communications. An idea of the nature of these derivations and consequent successions in general, may be obtained from fruits, as from citrons, apples, and the like. The most external things are the skins which encompass them; the interior things are the pulp which is enclosed; the still more interior things are the seeds, which are encompassed with cases outwardly, and next themselves with membranes; beneath which is the inner pulp, containing the first form, as a soul; from which again come new trees and new fruits. [3] All these things are in successive order, and are distinct from one another, and are also joined together. The communication of the interior things with the exterior is effected in a wonderful way by means of passings over that are as it were fibrous. At first, while forming, they almost cohere, but in course of time they are separated; for before the first form, which is the inmost in the seed, can be expanded into forms like its parents, it must be successively opened; and when it is being opened and begins to grow, the pulps with which it is encompassed adapt themselves, serving first as soil, next as fertilizing sap; after this period, which is its period in the womb, it is born, and is then left to the soil of the earth, wherein it has been sown in the form of seed. [4] From all this an idea can be formed how the case is with derivatives in successive order. As it is in the vegetable kingdom, so also it is in the animal kingdom, but in this much more perfectly. There are in the animal kingdom exterior, and interior, and inmost things, in like manner in successive order, which are distinct from one another, and are also joined together; but they differ in the fact that the forms in the animal kingdom have been created to receive life. Consequently, as the forms recipient of life are in successive order, so also are the lives which result therefrom; for the forms or substances recipient of life are the subjects, and the things that result from their changes and modifications are the forces, which are to be called "lives," because they are living forces. [5] From all this it can now be seen what is meant by "Divine truths in successive order;" for all things that belong to life bear relation to truth, and their perfection to good, and in the opposite sense to falsity, and their imperfection to evil. The passings over from one to the other in successive order are also called "degrees." [8603a. Went up to the top of the hill, signifies in the good of charity] (8604) And it was when Moses lifted up his hand. That this signifies when the faith looked toward the Lord, with those who were of the spiritual church, is evident from the representation of Moses, as being truth Divine (of which frequently above); and from the signification of "lifting up the hand," as being to determine the spiritual power upward, thus to the Lord. That "the hand" denotes spiritual power, see n. 6947, 7011; and because it denotes spiritual power it denotes faith; for all power in the spiritual world (that is, against falsities from evil) belongs to truth from good, or to faith from charity (n. 3563, 4932). [2] What it is to look toward the Lord, and what it is to look toward the world and self; thus what it is to look above self, and what to look below self (see n. 7814-7821); namely, that to look above self is to look to the neighbor, to our country, to the church, to heaven, thus to the Lord (n. 7814, 7815, 7817); that to look below self is to look to the world and to self (n. 7817); that to look above self and below self is to have as the end and to love above all things (n. 7818); that man is distinguished from brutes by the fact that he can look above self and below self, and that when he looks above self, he is a man, but when below self, he is a beast (see n. 7821); and that to look above self is to be elevated by the Lord (n. 7816), for the Lord flows in with every man through the truth which is from Himself, whereby He gives life to man, because the light which is from the Lord is Divine truth, and is life (John 1:4). [3] This Divine truth which is from the Lord flows into the good with man, and by means of it draws the man to itself; for the life which is from the Lord has a power of attracting, because it is from love, since all love has in it this power, inasmuch as it wills to be conjoined, so as to be a one. Then therefore a man is in good, and from good in truth, he is drawn by the Lord, and is conjoined with Him. This is meant by "looking upward to the Lord." But when a man is not in good, thus not in truth from good, then too he is drawn by the Lord, but cannot be elevated, because evils and the derivative falsities turn themselves away. This is meant by "looking downward," or "to self and the world." [4] That the Lord draws man to Himself, the Lord Himself teaches in John: I, if I be lifted up from the earth, will draw all men unto Myself (John 12:32). From all this it can now be seen how it is to be understood that when the faith looked toward the Lord, the fighting truth conquered, and that when the faith looked downward from the Lord to self and the world, the falsity conquered, as is signified by Israel prevailing when Moses held up his hand, and by Amalek prevailing when he let down his hand.

(8605) Israel prevailed. That this signifies that then the fighting truth conquered, is evident from the signification of "prevailing," as being to conquer; and from the representation of Israel, as being those who are of the spiritual church, here those who fight from truths against the falsities from interior evil.

(8606) And when he let down his hand. That this signifies when the faith with them looked downward, or away from the Lord, to self and the world, is evident from the things unfolded just above (n. 8604.) The reason why the faith that looks to the Lord conquers, is that in this case the Lord fights, for the Lord is the faith, because the faith is from Him. But the faith which looks away from the Lord to self and the world yields, because the man then fights from himself.

(8607) Amalek prevailed. That this signifies that then the falsity conquered, is evident from the signification of "prevailing," as being to conquer; and from the representation of Amalek, as being falsity from interior evil (n. 8593). By Israel now conquering, and now Amalek, was represented that they who are of the spiritual church cannot be in a faith that continuously looks to the Lord, but that they are by turns in a faith which looks to themselves and the world; for they who are of that church are in obscurity, and consequently in weakness, as to faith. (That such is their quality, see n. 2708, 2715, 2718, 2831, 2935, 2937, 3833, 6289, 6500, 6639, 6865, 6945, 7233). Hence it is that Amalek was not extirpated by Joshua, nor afterward by the judges, nor by the kings, in the land of Canaan, notwithstanding the command that he should be blotted out (n. 8593).

(8608) And Moses' hands were heavy. That this signifies that the power of looking upward to the Lord failed, is evident from the signification of "hands," as being the powers that belong to faith (see above, n. 8604); and from the signification of "heavy," or that the strength to lift up the hands was diminished, as being that the power of looking upward to the Lord failed; for by "lifting up the hands" is signified faith looking upward to the Lord (n. 8604), and by "letting down the hand," faith looking downward from the Lord (n. 8606).

(8609) And they took a stone. That this signifies truth Divine in the ultimate of order, is evident from the signification of "a stone," as being truth (see n. 643, 1298, 3720, 3769, 3771, 3789, 6426), here truth in the ultimate of order, because it was put under him and he sat upon it. Moreover a common stone signifies lower truth, but a precious stone higher or interior truth. What truth in the ultimate of order is, can be seen from what was said above (n. 8603) concerning truths in successive order, namely, that there are interior truths and exterior truths. Those which are last or ultimate are meant by "truths in the ultimate of order."

(8610) And put it under him, and he sat upon it. That this signifies correspondence with truth in the first of order, can be seen from the fact that this stone supported Moses, and by Moses is represented truth in the first of order, or the truth Divine which proceeds immediately from the Lord. When the truth in the ultimate of order corresponds to this truth, then this truth is supported, because then they act as a one. For interior things are conjoined with exterior and finally with the last or ultimate by means of correspondences; then the truth which is first has strength in that which is last, because it is in this and acts by means of it. But if there is no correspondence, there is disjunction; consequently the truth which is first has no strength in the last or ultimate. What correspondence is, can be seen from what has been abundantly adduced at the end of many chapters concerning the correspondence with the Grand Man of all things appertaining to man.

(8611) And Aaron and Hur. That this signifies truths in order, is evident from the representation of Aaron and Hur, as being lower truths in successive order relatively to the truth that is in the first of order which is represented by Moses (see above, n. 8603).

(8612) Held up his hands. That this signifies the upholding of the power of the fighting truth, is evident from the signification of "hands," as being power (see n. 878, 4931-4937, 7518, 8050, 8153), here the power of the fighting truth which is represented by Joshua (n. 8595). That the upholding of the fighting truth is what is signified by "Aaron and Hur holding up the hands of Moses," is because Joshua prevailed through the uplifting of the hands of Moses.

(8613) One on one side, and the other on the other. That this signifies on all sides, is evident from the fact that "one on one side, and the other on the other" means at the right hand and at the left, and in the spiritual sense "at the right hand and at the left" denotes on all sides, for the right and the left are not determinations to a certain quarter, but to every quarter, according to whatever direction the man turns himself. Still more is this the case in the spiritual world, where the determinations of spaces are not at all as they are in the natural world; for in the spiritual world what is at the right appears at the right in every turning or turning right round; in like manner what is at the left (see n. 4321, 4882).

(8614) And it was, his hands were steady. That this signifies the strength of power then, is evident from the signification of "hands," as being power (see above, n. 8612). Hence the strength of power is signified by the hands being made steady through being held up.

(8615) Until the setting of the sun. That this signifies when this state ceased, namely, the state of combat with falsity from interior evil, is evident from the fact that the times of the day, from the rising of the sun to its setting, and again to its rising, signify the changes of state which those undergo who are in the other life. The end of this state is signified by the time of the sun's setting, and hence by "until the setting of the sun," is signified when this state ceased. (That the times of the day from the rising of the sun to its setting signify states and their changes, see n. 5672, 5962, 6110, 8426.) [2] Every person who reflects can see that the things which are related in these verses contain arcana which do not appear in the letter-as that Moses stood on a hill, and had a rod in his hand; that Joshua conquered when Moses lifted up his hands, and Amalek conquered when Moses let down his hands; that they put a stone under him upon which he sat; and that Aaron and Hur held up his hands, and this until the setting of the sun. Unless all and every one of these things had corresponded to things that are in heaven, they could not have contributed anything to the battle with Amalek. [3] Correspondences have all power, insomuch that what is done on earth according to correspondences avails in heaven, because correspondences are from the Divine. They who are in the good of love and of faith are in correspondence, and the Divine does all things that appertain to them, for from the Divine come the good of love and the good of faith. All the miracles recorded in the Word were done by means of correspondences. The Word has been so written that every particular therein, even to the most minute, corresponds to things that are in heaven. Consequently the Word has Divine power; and it conjoins heaven with earth, for when the Word is read on earth, the angels in heaven are moved unto the holiness that is in the internal sense. This is effected by means of the correspondences of all the several expressions in the Word.

(8616) And Joshua weakened Amalek and his people. That this signifies the lessening of the power with those who are in the falsity from interior evil, is evident from the signification of "weakening," as being a lessening of the power; and from the representation, of Amalek and his people, as being those who are in the falsity from interior evil (see above, n. 8593).

(8617) With the edge of the sword. That this signifies by means of fighting truth, is evident from the signification of "a sword," as being fighting truth (see. n. 2799, 8294).

(8618) Verses 14-16. And Jehovah said unto Moses, Write this for a memorial in the book, and put it in the ears of Joshua, that blotting I will blot out the memory of Amalek from under the heavens. And Moses built an altar, and called the name of it Jehovah-nissi; and he said, Because there is a hand against the throne of Jah, Jehovah shall have war against Amalek from generation to generation. “And Jehovah said unto Moses,” signifies instruction; “Write this for a memorial in the book,” signifies for perpetual remembrance; “and put it in the ears of Joshua,” signifies to be obeyed in behalf of truth fighting against this falsity; “that blotting I will blot out the memory of Amalek from under the heavens,” signifies that this falsity must be completely removed so that it may fight no longer; “and Moses built an altar,” signifies in what is holy of worship and of memory; “and called the name of it Jehovah-nissi,” signifies continual warfare and the Lord’s protection against those who are in the falsity of interior evil; “and he said, Because there is a hand against the throne of Jah,” signifies because they wish to do violence to the Lord’s spiritual kingdom; “Jehovah shall have war against Amalek from generation to generation,” signifies that they were brought under the yoke, and were cast into hell, from which by reason of the Lord’s Divine power they can never rise up.

(8619) And Jehovah said unto Moses. That this signifies instruction, is evident from the signification of “saying,” as involving the things that follow; and because Moses is here instructed what must be done, it is instruction that is signified.

(8620) Write this for a memorial in the book. That this signifies for perpetual remembrance, is evident from the signification of “a memorial,” as being that it is to be remembered, or that it is to be in the memory (see n. 8066, 8067); and from the signification of “writing in the book,” as being for perpetual remembrance. This is signified by “writing in a book” in Isaiah: Come, write thou upon a tablet before them, and express it upon a book, that it may be for the time to come, forever even to eternity (Isa. 30:8). As remembrance is signified by “writing in a book,” therefore the faithful are said to be “written in the book of life;” for by “Divine remembrance” is signified salvation, and by “non-remembrance,” or “forgetting,” is signified damnation. Concerning the book of life we read in these passages: The Ancient of days did sit for the judgment, and the books were opened (Dan. 7:9, 10). At that time thy people shall be rescued, everyone that shall be found written in the book (Dan. 12:1). Give iniquity upon their iniquity; and let them not arrive at Thy righteousness; let them be blotted out of the book of lives, and not be written with the righteous (Ps. 69:27, 28). He that overcometh shall be clothed in white garments; and I will not blot his name out of the book of life (Rev. 3:5). There shall not enter into the New Jerusalem any but those who are written in the Lamb’s book of life (Rev. 21:27). I saw that the books were opened; and another book was opened, which is that of life; and the dead were judged according to the things that were written in the books, according to their works. They were all judged according to their works. And if anyone was not found written in the book of life, he was cast out into the lake of fire (Rev. 20:12, 13, 15; and also, 13:8; 17:8). He who does not know from the internal sense what the book of life is, and also what the books are out of which the dead are to be judged, cannot have any other idea than that in heaven there are such books, and that in them are written the acts of all, whereof the memory is thus preserved. When yet by “books” in the above passages are not meant books, but the remembrance of all things that have been done; for everyone carries with him into the other life the memory of all his acts, thus the book of his life (n. 2474). But no one except the Lord alone can judge anyone according to his acts; because all acts proceed from final causes, which lie deeply concealed within. Man is judged according to these causes; and no one knows them but the Lord. Therefore judgment belongs to Him alone, which is also meant by these words in John: I saw upon the right hand of Him that sat on the throne a book written within and on the back, sealed with seven seals. Thereafter I saw a strong angel crying with a great voice, Who is worthy to open the book, and to loose the seals thereof? One of the elders said to me, Behold the lion that is of the tribe of Judah, the root of David, hath overcome to open the book, and to loose the seals thereof. And He took the book, and they sang a new song, Worthy art Thou who takest the book, and openest the seals thereof (Rev. 5:1, 2, 5, 8, 9). From all this it can be seen that by “a book written” is meant the presence of the acts of everyone. In like manner by the “book” in David: On Thy book all the days were written that were ordained (Ps. 139:16).

(8621) And put it in the ears of Joshua. That this signifies to be obeyed in behalf of truth fighting against this falsity, is evident from the signification of "putting in the ears," as being to be obeyed (that "ear" denotes obedience, see n. 2542, 3869, 4652- 4660); and from the representation of Joshua, as being truth fighting against the falsity from interior evil (n. 8595).

(8622) That blotting I will blot out the memory of Amalek from under the heavens. That this signifies that this falsity must be completely removed so that it may fight no longer, is evident from the signification of "blotting out the memory," as being to remove (of which below); and from the representation of Amalek, as being those who are in falsity from interior evil (see n. 8593). [2] That "blotting out the memory of Amalek" denotes to remove the falsity which is from interior evil, is because this can be removed, but cannot be blotted out, for this falsity exists with the infernal genii who live to eternity (n. 8593). But these genii are removed by the Lord, to prevent them from flowing into those who are of the spiritual church. The reason is that they do not flow into the thoughts which are of the understanding, thus not into what is of faith, as infernal spirits do, but into the affections which are of the will, consequently into the things of charity; and this so secretly that there never appears a trace that it is from them; and therefore if they were to flow in, the man of the spiritual church could not possibly be saved, because they would pervert and utterly deprave the affections of truth and good. Hence it is that these infernal genii are removed, so that they may not communicate with those who are of the Lord’s spiritual kingdom. [3] Be it known further that with the man of the spiritual church a new will has been implanted in the intellectual part (n. 895, 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113), which will these genii would wholly destroy if they were permitted to flow in. They would also enter into the hereditary evils of the old will, and would reopen them, and yet they have been closed (that these have been closed, see n. 986, 1667, 2308). These infernal genii are removed in this way in order to prevent their flowing in; because their falsity, which is falsity from interior evil, is evil, and indeed such evil that it cannot flow into the intellectual part, but into the will part; and as the new will of the man of the spiritual church has been implanted in the intellectual part, as was said above, they have consequently been removed from influx into it. To this end moreover the Lord provides that such genii be vastated as to everything intellectual. [4] Men become such genii after death who have continually meditated evil against their neighbor, and have delighted their thought with such things, and moreover have inflicted evil, but secretly and by means of others, taking the greatest care that no one should know that it came from them. In other respects they have seemed in outward appearance modest and courteous, and like friends, and also like Christians in their speech, as also in their life, yet have been hypocrites, and inwardly deceitful tigers.

(8623) And Moses built an altar. That this signifies for what is holy of worship and of memory, is evident from the signification of “an altar,” as being the chief representative of the Lord (see n. 2777, 2811, 4489), and consequently what is holy of worship (n. 4541). That it is also for memory, is because in ancient times mounds were piled up as a witness unto and in memory of something that was to stand firm, and which they were to remember; and afterward also altars (n. 4192); in the present case in memory of the fact that because the hand of Amalek was against the throne of Jah, Jehovah would have war against him from generation to generation. That altars were erected for witness and memory, is also evident from the altar that the Reubenites, Gadites, and the half tribe of Manasseh built at the Jordan, concerning which they said to the sons of Israel, who on that account were disposed to make war against them, that they built it to be a witness that they would not worship Jehovah by burnt-offerings and sacrifices upon this altar, but upon the altar that was before the tabernacle; and therefore they called that altar “a witness between us and you that Jehovah is God” (Josh. 22:10-34).

(8624) And called the name of it Jehovah-nissi. That this signifies continual warfare, and the Lord’s protection, against those who are in the falsity of interior evil, is evident from the fact that the names bestowed by the ancients in the church signified the quality and the state of the thing then in question, and these they also wrapped up in the very names (see n. 340, 1946, 3422, 4298). The quality and the state of the thing here treated of is that Jehovah would have war against Amalek from generation to generation; in the internal sense, that there should be perpetual war against those who are in the falsity of interior evil; this also is signified by “Jehovah-nissi.” In the original tongue “Jehovah-nissi” means “Jehovah my banner,” or “ensign,” and by “an ensign,” or “banner,” in the Word is signified a calling together for war; and as it is said that “Jehovah shall have war,” protection by Him is also signified. [2] That by “a banner” or “ensign” is signified a calling together for war, is evident from the fact that when they were called together, whether for journeyings, or for festivals, or for war, they sounded a trumpet, and then also lifted up an ensign or banner upon the mountains. That they sounded a trumpet see Numbers 10:1-11; that they lifted up an ensign or banner see the following passages: Declare ye in Judah, and make it heard in Jerusalem, and say, and blow ye the trumpet in the land, proclaim, fill full, say, Gather yourselves together, and let us enter into the defensed cities, set up a banner toward Zion, assemble yourselves, stay not (Jer. 4:5, 6). All ye inhabitants of the world, and ye dwellers on the earth, when a banner is lifted up, see ye; and when a trumpet is sounded, hear ye (Isa. 18:3). He hath lifted up a banner to the nations from far, and hath hissed for him from the extremity of the earth; and behold he shall come with speed swiftly (Isa. 5:26). Lift ye up a banner upon the lofty mountain, lift up the voice unto them, wave the hand, that they may come to the gate of the princes (Isa. 13:2). Thus said the Lord Jehovih, Behold I will lift up My hand toward the nations, and set up My banner to the peoples; and they shall bring thy sons in their bosom, and thy daughters they shall carry upon their shoulder (Isa. 49:22). From these passages it is plain that by “a banner” is signified a gathering together. [3] That “a banner” or “ensign,” when predicated of the Lord, signifies also protection, is evident in these passages: They shall fear the name of Jehovah from the west, and His glory from the rising of the sun; because it will come as a pent-up stream, the spirit of Jehovah shall lift up a banner against him; then shall the Redeemer come to Zion (Isa. 59:19). It shall come to pass in that day that the root of Jesse, which standeth for a banner of the people, shall the nations seek; and his rest shall be glory (Isa. 11:10). [4] Inasmuch as “an ensign” which in the original tongue is expressed by the same term as “a banner,” signified a gathering together, and when said of the Lord, protection also, therefore it was expressly commanded that a brazen serpent should be set upon an ensign, of which we read in Moses: Jehovah said unto Moses, Make thee a serpent, and set it upon an ensign; and it shall come to pass that everyone that is bitten, and looketh at it, shall live. And Moses made a serpent of brass, and set it upon an ensign; whence it came to pass that if a serpent had bitten a man, and he looked at the serpent of brass, he lived again (Num. 21:8, 9). That the brazen serpent represented the Lord, see John 3:14, 15; that it also signified protection, is plain; for the healing effected by looking on the serpent that was on the ensign signified healing from evils of falsity by the looking of faith to the Lord. For the Lord says in the passage as quoted from John: As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believeth in

Him may not perish, but may have eternal life (John 3:14, 15).

(8625) And he said, Because there is a hand against the throne of Jah. That this signifies because they wish to do violence to the Lord's spiritual kingdom, is evident from the signification of "a hand against anyone," as being to do violence; and from the signification of "the throne of Jah," as being the Lord's spiritual kingdom. That "the throne of Jah" denotes the Lord's spiritual kingdom is because "a throne" is predicated of the Lord's royalty; and the Lord's spiritual kingdom corresponds to His royalty. There are two things which are predicated of the Lord, namely, priesthood and royalty. The celestial kingdom corresponds to His priesthood, and the spiritual kingdom to His royalty; for the Lord is called "Priest" from Divine good, and "King" from Divine truth. This latter, namely, Divine truth, is involved in the name "Christ," and Divine good in the name "Jesus" (see n. 1728, 2015, 3004, 3009, 6148). "Throne" is predicated of the Lord's royalty, consequently of His spiritual kingdom, and in like manner "Jah." (What "throne" signifies, see n. 5213; and what "Jah," n. 8267.) [2] As regards the subject itself, namely, that they who are represented by Amalek (who are infernal genii that are in the falsity from interior evil) wish to do violence to the Lord's spiritual kingdom, this has been unfolded above (n. 8593, 8622). They who were in the falsity of this evil could not be warded off from those who were of the spiritual church until the Lord came into the world and made the human in Himself Divine. They were then shut up in hell, whence they can never rise up; moreover, the communication which is effected through influx, was quite taken away. For the man of the spiritual church is in obscurity as to the truth of faith, and acknowledges it as truth because the church has said so, and not because he has perceived it to be truth. With these men this truth becomes good, and consequently a matter of conscience. If malignant genii were to flow into their obscurity, they would destroy the conscience in a thousand ways; for they do not act into the truths of faith therein, but into the affections themselves; and wheresoever they notice anything of the affection of good, they pervert it in a moment so secretly that it cannot possibly be noticed. They attack the very ends. In a word, their malignity cannot be described; but it may be compared to an unseen deadly poison, which penetrates to the very marrows. Concerning these genii, of the Lord's Divine mercy more shall be said from experience at the end of the chapters.

(8626) Jehovah shall have war against Amalek from generation to generation. That this signifies that they were brought under the yoke and were cast into hell, from which by reason of the Lord's Divine power they can never rise up, is evident from the signification of "Jehovah having war," as being a casting into hell: and from the signification of "from generation to generation," as being perpetually, thus that they can never rise up from it. (That this was by the Divine power of the Lord, see just above, n. 8625.) That "Jehovah having war" denotes a casting into hell, is because "Jehovah having war" denotes perpetual victory. The infernal genii cannot possibly wage war and fight against Jehovah, that is, against the Lord; yet it appears to them that they fight, and even that they sometimes conquer, when they subjugate those who are in evil; but still they have no power whatever against the Divine. The least exercise of Divine power by a single nod instantly subdues the whole diabolical crew, even if it consists of myriads of myriads; but still it gives them the opportunity to act insofar as their doing so may be of use, and insofar as their evil can be turned by the Lord into good. On this subject, of the Lord's Divine mercy, elsewhere. From all this it can in some measure be seen that by "Jehovah having war with Amalek from generation to generation" is signified subjugation and casting into hell, from which by reason of the Lord's Divine power they can never rise up.

(8627) CONTINUATION ABOUT THE INHABITANTS AND SPIRITS OF THE EARTH JUPITER. The inhabitants of the earth Jupiter make wisdom consist in thinking well and justly about the occurrences in life. They derive this wisdom from their parents, from infancy, and it is transmitted by succession to posterity, and thereby increases. They know nothing at all of the sciences, such as are cultivated on our earth, and they do not wish to know them. They call them "shades," and compare them to clouds that intercept the sun. They have got this idea about the sciences from some belonging to our earth, who in their presence have boasted that they are wise from the sciences.

(8628) The spirits from our earth who had thus boasted, were those who had made wisdom consist in things of mere memory, as in the languages; in the historical matters of the literary world; in bare experimental discoveries; in terms, especially such as are philosophical; and in other things of the kind; and had not used them as means for being wise; but had made wisdom consist in these things themselves. As these have not cultivated their rational faculty by the sciences as means, they have little perception in the other life, for they see only in terms and from terms, which there are like dust, and like thick clouds before the intellectual sight. And they who have been conceited by reason of this their learning, have still less perception. But they who have used the sciences as means for annihilating the things of faith, have totally destroyed their understanding, and see in thick darkness, like owls, falsity for truth, and evil for good. [2] From their interaction with such the spirits of Jupiter had concluded that the sciences induce shade and cause blindness. But they were told that on this earth the sciences are the means of opening the intellectual sight, which sight is in the light of heaven, and instructs in such things as are of spiritual life; but as there reign the love of self and the love of the world, and consequently such things as are of merely natural and sensuous life, the sciences are to such the means of becoming insane; that is, of confirming themselves in favor of nature against the Divine, and in favor of the world against heaven. [3] They were told further that in themselves the sciences are spiritual riches, and that they who possess them are like those who possess worldly riches, which in like manner are means of performing use to oneself, to the neighbor, and to our country, and also are means of doing evil; and also that they are like garments, which serve for use and adornment, and also for pride, as with those who desire to be honored from these alone. The spirits of the earth Jupiter understood these things well, but they marveled that any who are men should have set the things which lead to wisdom before wisdom itself; and that they should not see that to immerse the mind in such things, and not to elevate it beyond them, is to obscure and blind it.

(8629) A certain spirit ascending from the lower earth came to me and said that he had heard my conversation with the other spirits, but that he had understood scarcely anything that had been said about spiritual life and light. I asked him whether he wished to learn these things. He said he had not come with that intention; from which it might be inferred that he was unwilling. He was very stupid. The angels said that this man, during his life in the world, had been one of those who are celebrated for their learning. He was cold, as was plainly felt from his afflatus, which was a sign of merely natural light and of no spiritual light; thus that by means of the sciences he had not opened, but had closed for himself, the way to the light of heaven.

(8630) As the inhabitants of the earth Jupiter acquire intelligence by another way than do the inhabitants of our earth, and besides are from their life of a different disposition, they cannot be together; but if they approach they either shun or repel them. There are spheres that are to be called spiritual spheres, which continually emanate, nay, pour forth from every society. These spheres are from the activity of the affections and of the derivative thoughts, thus they are of the life itself (concerning spheres, see n. 1048, 1053, 1316, 1504, 1505, 1507, 1508, 1510-1519, 2401, 4464, 5179, 6206, 7454, 6598-6613, 8063). [2] All the consociations in the other life are effected in accordance with the spheres; those which agree together are conjoined according to their agreement; those which do not agree are repelled according to their disagreement. Every province in the Grand Man (to which some member or organ in the human body corresponds), has its own sphere distinct from the sphere of any other province; hence the mutual conjunction of those who belong to the same province; and the disjunction of those who belong to some other. The spirits and angels who are from the earth Jupiter bear relation in the Grand Man to the IMAGINATIVE OF THOUGHT, and thus to an active state of the interior parts. But the spirits of our earth bear relation to the various functions of the exterior parts of the body, into which, when they desire to rule, the Imaginative of Thought cannot flow; hence the oppositions between the spheres.

(8631) In what clear perception the spirits of Jupiter are with respect to spiritual things, was made evident to me from their representation of how the Lord, whom they call their One Only Lord, converts depraved affections into good affections. They represented the intellectual mind as a beautiful form, and imparted to it an activity of the form that was suited to the affection; and they next showed how the Lord bends what is depraved therein to good, which they did in a way that no words can describe, and so dexterously that they were praised by the angels. There were then present learned ones from our earth, who had immersed their intellectual in the terms of memory-knowledges, and had disputed much about form, substance, the material and the immaterial, and the like, without applying such things to any use; but they could not comprehend even this representation.

(8632) I have spoken with spirits of that earth about the Lord, that He does evil to no one, still less punishes anyone. These spirits, being of the more simple ones, at first did not wish to admit this, believing that punishments are from the Lord. But when they were told that when their angels are with a man of their own earth, they do not chastise, nor even speak harshly, but only permit the punishing spirits who also are present to do so; and that seeing the angels do not chastise, how much less does the Lord, who is good itself, and who directs the angels-on hearing this they made acknowledgment, and affirmed in a plain voice, that the Lord punishes no one, and does evil to no one, nor does He even speak harshly to anyone. (On the angels and the punishing spirits with the inhabitants of Jupiter, see n. 7802-7805, 7810.)

(8633) As to what further concerns the life of those in that earth, I have been instructed by their spirits that as they do not care for memory-knowledges, so neither do they care for things made by art; also that they have no holidays, but that every morning at sunrise, and every evening at sunset, they have holy worship to the One Only Lord in their tents, and that they then also sing.

(8634) The subject of the inhabitants and spirits of the earth Jupiter will be continued at the end of the following chapter.

CHAPTER 18

(8635) NO ONE can be regenerated unless he knows such things as are of the new life, that is, of spiritual life; for man is introduced into this life by means of regeneration. The things which are of the new life, or of spiritual life, are truths which must be believed, and goods which must be done; the former are of faith, the latter of charity.

(8636) No one can know these things from himself, for man apprehends only those things which have been obvious to his senses; from these he has procured for himself a light which is called natural light, by virtue of which he sees nothing else than what belongs to the world and to himself, and not what belongs to heaven and to God; these he must learn from revelation.

(8637) For example, that the Lord, who was God from eternity, came into the world to save the human race; that He has all power in heaven and in earth; that everything of faith and everything of charity, thus everything of truth and good is from Him; that there is a heaven, and that there is a hell; that man will live to eternity, in heaven if he has done well, in hell if he has done evil.

(8638) These things and more are of faith, which must be known by the man who is to be regenerated; for he who knows them can think them, then will them, and lastly do them, and thus have new life.

(8639) On the other hand, he who does not know that the Lord is the Savior of the human race, cannot have faith in Him, worship Him, love Him, and thus do good for His sake. He who does not know that all good is from Him, cannot think that his own righteousness and his own salvation are from Him, still less can he will it to be so, thus he cannot live from Him. He who does not know that there is a hell, and that there is a heaven, nor that there is eternal life, cannot even think about the life of heaven, nor apply himself to receiving it; and so in all other things.

(8640) From all this it can be seen what the quality of the life of a regenerate person is, that it is a life of faith; and also that it cannot be given to a man until he is in such a state as to be able to acknowledge the truths of faith, and insofar as he acknowledges them, to will them. EXODUS 18 1. And Jethro, the priest of Midian, Moses' father-in-law, heard all that God had done for Moses, and for Israel His people, in that Jehovah had brought forth Israel out of Egypt. 2. And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away: 3. And her two sons; of which the name of the one was Gershom; for he said, I have been a sojourner in a strange land: 4. And the name of the other was Eliezer; Because the God of my father was my help, and liberated me from the sword of Pharaoh. 5. And Jethro Moses' father-in-law came, and his sons, and his wife, unto Moses, unto the wilderness where he was encamped at the mount of God. 6. And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, with her two sons with her. 7. And Moses went out to meet his father-in-law, and bowed himself down, and kissed him; and they asked a man his companion as to peace; and they came into the tent. 8. And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians for Israel's sake, all the trouble that found them in the way, and Jehovah rescued them. 9. And Jethro rejoiced over all the good that Jehovah had done to Israel, who rescued them out of the hand of the Egyptians. 10. And Jethro said, Blessed be Jehovah, who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh; who rescued His people from under the hand of the Egyptians. 11. Now I know that Jehovah is great above all the gods; for the reason that they dealt proudly over them. 12. And Jethro Moses' father-in-law took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. 13. And it was on the morrow, and Moses sat to judge the people, and the people stood over Moses from the morning until the evening. 14. And Moses' father-in-law saw all that he did to the people, and he said, What is this word that thou doest to the people? why sittest thou alone, and all the people standing over thee from the morning until the evening? 15. And Moses said to his father-in-law, Because the people cometh unto me to inquire of God: 16. When they have a word, it cometh unto me; and I judge between a man and his companion, and I make known the judgments of God, and His laws. 17. And Moses' father-in-law said unto him, The word that thou doest is not good. 18. Wearing thou wilt wear away, both thou, and this people that is with thee;

because the word is too heavy for thee; thou art not able to do it, thou alone. 19. Now hear my voice, I will counsel thee, and God shall be with thee: be thou for the people with God, and bring thou the words unto God: 20. And do thou teach them the statutes and the laws, and make known to them the way wherein they must walk, and the work that they must do. 21. And do thou see out of all the people men of strenuousness, fearing God, men of truth, hating gain; and do thou set of them for princes of thousands, princes of hundreds, princes of fifties, and princes of tens: 22. And let them judge the people in every time; and it shall be, every great word let them bring unto thee, and every small word let them judge; and devolve from upon thee, and let them bear with thee. 23. If thou do this word, and God have commanded thee, then thou shalt be able to stand, and also all this people shall come upon its place in peace. 24. And Moses hearkened to the voice of his father-in-law, and did all that he had said. 25. And Moses chose men of strenuousness out of all Israel, and gave them as heads over the people: princes of thousands, princes of hundreds, princes of fifties, and princes of tens. 26. And they shall judge the people in every time, the difficult word they shall bring unto Moses, and every small word they shall judge. 27. And Moses let his father-in-law go, and he went to himself unto his own land.

(8641) THE CONTENTS. The subject treated of in the internal sense in this chapter is truths in successive order from the First to the last, and that they are set in order by good Divine. Truth in the first degree is represented by

Moses; the truths derived therefrom in successive order are represented by the princes of thousands, of hundreds, of fifties, and of tens. And good Divine, by which the setting in order is effected, is represented by Jethro, Moses' father-in-law.

(8642) THE INTERNAL SENSE Verses 1-5. And Jethro, the priest of Midian, Moses' father-in-law, heard all that God had done for Moses, and for Israel His people, in that Jehovah had brought forth Israel out of Egypt; and Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away. And her two sons, of which the name of the one was Gershom; for he said, I have been a sojourner in a strange land. And the name of the other Eliezer; Because the God of my father was my help, and liberated me from the sword of Pharaoh. And Jethro Moses' father-in-law came, and his sons, and his wife, unto Moses, into the wilderness where he was encamped at the mount of God. "And Jethro the priest of Midian," signifies the Divine good; "Moses' father-in-law," signifies from which is the good conjoined with truth Divine; "heard all that God had done for Moses, and for Israel His people," signifies the perception of those things which had been done for those who are of the Lord's spiritual kingdom; "in that Jehovah had brought forth Israel out of Egypt," signifies that they had been liberated by the Lord from infestations; "and Jethro Moses' father-in-law took Zipporah, Moses' wife," signifies good from the Divine conjoined with truth Divine; "after he had sent her away," signifies separation hitherto relatively to the state of those who are of the spiritual church; "and her two sons," signifies the goods of truth; "of which the name of the one was Gershom, for he said I have been a sojourner in a strange land," signifies the quality of the good of truth of those who are out of the church; "and the name of the other was Eliezer," signifies the quality of the good of truth of those who are within the church; "because the God of my father was my help," signifies the Lord's mercy and presence in the church; "and liberated me from the sword of Pharaoh," signifies liberation from the falsity of those who infested; "and Jethro Moses' father-in-law came," signifies the Divine good; "and his sons," signifies the goods of truth; "and his wife," signifies good conjoined with truth Divine; "unto Moses unto the wilderness," signifies conjunction in the state before regeneration when there are temptations; "where he was encamped at the mount of God," signifies near to the good of truth.

(8643) And Jethro the priest of Midian. That this signifies the Divine good, is evident from the representation of Jethro, the priest of Midian, as being the good of the church that is in the truth of simple good (see n. 7015), but here he denotes the Divine good, for the reason that Moses, of whom Jethro was the father-in-law, represents Divine truth. For when the son-in-law represents truth, then the father-in-law represents the good in a higher degree, because he is the father of the other's wife. That the Divine good is here represented by Jethro, is because in this chapter the subject treated of is the setting in order of truths with the man of the spiritual church, and this is effected by Divine good through Divine truth; for all setting in order is by good through truth. This setting in order is effected with the man of the spiritual church when he begins to act no longer from truth, but from good; for this state is his second state, which arises after he has undergone temptations. For when he acts from truth, then he is tempted, to the intent that the truths with him may be confirmed; and when these have been confirmed, then they are reduced by the Lord into order; and when they have been reduced into order, then he enters the second state, which consists in willing truths and doing them, whereby they become of the life, and are called goods. This setting in order is treated of below.

(8644) Moses' father-in-law. That this signifies from which is good conjoined with truth Divine, is evident from the signification of "father-in-law," as being the good from which is the good that is conjoined with truth (see n. 6827); and from the representation of Moses, as being truth Divine (n. 6752, 6771, 7010, 7014, 7382). The reason why "a father-in-law" signifies good from which is good conjoined with truth, is that "a wife" signifies good when "the man" signifies truth (n. 2517, 4510, 4823). As in what follows, the conjunction of Divine good with Divine truth is treated of, whereby a setting in order may be effected in the man of the church, be it known that between Divine good and Divine truth there is this distinction: that Divine good is in the Lord, and Divine truth is from the Lord. It is as with the fire of the sun and the light which is therefrom; the fire is in the sun, and the light is from the sun; in the light there is not fire but heat. [2] Moreover in the other life the Lord is the Sun, and also is the light. In the Sun there, which is Himself, is Divine fire, which is the Divine good of the Divine love. From that Sun is Divine light, which is Divine truth from Divine good. In this Divine truth there is also Divine good, but not such as is in the Sun, it being accommodated to reception in heaven; for unless it were accommodated to reception, heaven could not have come into existence, because no angel can bear the flame from the Divine love. He would be consumed in a moment, as would a man if the flame of the sun of this world should blow directly upon him. [3] But how the Divine good of the Lord's Divine love is accommodated to reception, cannot be known by anyone, not even by the angels in heaven, because it is an accommodation of the Infinite to the finite; and the Infinite is such as to transcend all the understanding of the finite, insomuch that when the understanding of the finite desires to look in that direction, it falls as into the depth of the sea and perishes. (That the Lord is the Sun in heaven, and that the Sun there is the Divine good of His Divine love, and that the light therefrom is Divine truth, from which is intelligence, see n. 1053, 1521- 1533, 1619-1632, 2776, 3094, 3138, 3190, 3195, 3222, 3223, 3225, 3339, 3341, 3636, 3643, 3993, 4180, 4302, 4408, 4409, 4415, 4523, 4533, 4696, 7083, 7171, 7174, 7270, 8197.)

(8645) Heard all that God had done for Moses, and for Israel His people. That this signifies the perception of those things which had been done for those who are of the Lord's spiritual kingdom, is evident from the signification of "hearing," namely, all that God had done, as being perception (see n. 5017, 8361); from the signification of “all that God had done,” as being the things that had been done by the Divine; and from the representation of Israel, who here is Moses and the people for whom the things were done, as being those who are of the Lord’s spiritual kingdom (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); for Moses together with the people represents this kingdom, Moses as the head, and the people as the things that are subject to the head; thus also Moses represents the Lord as to Divine truth, for from this is the spiritual kingdom.

(8646) In that Jehovah had brought forth Israel out of Egypt. That this signifies that they had been liberated by the Lord from infestations, is evident from the signification of “bringing forth,” as being to liberate; from the representation of Israel, as being those who are of the spiritual kingdom (see above, n. 8645); and from the signification of “Egypt,” as being infestations by falsities (n. 7278). That “Egypt” signifies infestations, is because by “the Egyptians” and “Pharaoh” are signified those who by means of falsities infested in the other life those who were of the spiritual church (n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317, 8148).

(8647) And Jethro, Moses’ father-in-law, took Zipporah, Moses’ wife. That this signifies good from the Divine conjoined with truth Divine, is evident from the representation of Jethro Moses’ father-in-law, as being the Divine good from which is good conjoined with truth, in this case with the truth Divine which is represented by Moses (of which above, n. 8643, 8644); and from the representation of Zipporah, Moses' wife, as being good Divine. For marriages represent the conjunction of good and truth; in the celestial church the husband represents good, and the wife the derivative truth; but in the spiritual church the man represents truth, and the wife good. Here, Moses' wife represents good, because the spiritual kingdom is treated of (n. 2517, 4510, 4823, 7022).

(8648) After he had sent her away. That this signifies separation hitherto relatively to the state of those who are of the spiritual church, is evident from the signification of "sending away," as being separation. That it is relatively to the state of those who are of the spiritual church, is because in the first state of those who are in the spiritual church good does not appear, but only truth. How this is, can be seen from what has been already shown concerning the two states of those who are of the spiritual church; namely, that in the first state they act from truth and not from good, but in the second they act from good. In the first state, when they act from truth and not from good, good is as it were absent, and is like a wife that has been sent away; but in the second state, when they act from good, then good is present, and is like a wife that is conjoined with her man. This is what is meant in the internal sense by "after he had sent her away." [2] Be it further known, that this is relatively to those who are of the spiritual church, for the truth which proceeds from the Lord is always conjoined with its good; but in the first state, which is before regeneration, good is not received, but only truth, although both flow in through heaven from the Lord. In the second state however, which is after regeneration, good is received conjoined with truth. That which takes place with man is predicated as taking place with the Lord, for the reason that it so appears. This is the case in very many other instances, as for example, that the Lord does evil, punishes, casts into hell. These things are predicated of the Lord because it appears so, when yet all evil which befalls man is done by the man. There are very many such things in the Word, which however are plain to him who searches the Scriptures from the affection of truth, and for the sake of the good of life, because he is enlightened by the Lord.

(8649) And her two sons. That this signifies the goods of truth, is evident from the signification of "sons," as being truths (see n. 489, 491, 533, 1147, 2159, 2623, 3704, 4257), in this case the goods of truth, because they are called "sons of the wife," as is plain from the original tongue, in like manner as in the sixth verse following. Consequently as by "wife" is signified good conjoined with truth (n. 8647), by the "sons" are here signified the goods of truth. The goods of truth are truths which have become of the will and consequently of the life, and constitute the new will with the man of the spiritual church.

(8650) Of which the name of the one was Gershom; for he said, I have been a sojourner in a strange land. That this signifies the quality of the good of truth of those who are out of the church, is evident from the signification of "name" and of "calling the name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, 6674).

This quality is described by the words which Moses then said, namely, "I have been a sojourner in a strange land." That by these words is signified the good of truth of those who are out of the church, is because by "a sojourner" are signified those who were born out of the church, and yet were being instructed in the things of the church; and by "a strange land" is signified where the church is not. (That "a sojourner" denotes those who were out of the church, and were being instructed in the things that belong to the church, see n. 1463, 4444, 7908, 8007, 8013.) That "a strange land" denotes where the genuine church is not, is because by "land" is signified the church (n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577), and "strange" denotes where there is not what is genuine; for the Lord's church is scattered through the whole world, thus also among the Gentiles (n. 2049, 2284, 2589-2604). Moreover that when Gershom was born, Moses was out of his own church, and was among those who were in the good of simple truth, and who are signified by "the Midianites," see n. 6793-6796.

(8651) And the name of the other was Eliezer. That this signifies the quality of the good of truth of those who are within the church, is evident from the signification of "name" and of "calling the name," as being the quality (see above, n. 8650). That it denotes the quality of the good of truth, is because by the "two sons" are signified the goods of truth (see n. 8649). That the quality of this good of truth is that of those who are within the church, is plain from the words which Moses spoke concerning this son when he was born, namely, "because the God of my father was my help, and delivered me from the sword of Pharaoh;" and from the fact that the quality of the good of truth, which was signified by "the name of the first son, Gershom," is that of those who are out of the church (n. 8650).

(8652) Because the God of my father was my help. That this signifies the Lord's mercy and presence in the church, is evident from the signification of "father," as being the church as to good (see n. 5581), and as being the Ancient Church (n. 6050, 6075, 6846); from the signification of "the God of my father," as being the Divine of the Ancient Church, which was the Lord (n. 6846, 6876, 6884); and from the signification of "help," when predicated of the Lord, as being mercy; for help from Him is of mercy, and is also of presence, because where the reception of mercy is, there is presence; and this is especially in the church, because there is the Word, and through the Word the Lord's presence.

(8653) And liberated me from the sword of Pharaoh. That this signifies the liberation from the falsity of those who infested, is evident from the signification of "a sword," as being truth, and in the opposite sense, falsity, fighting and vastating (see n. 2799, 4499, 6353, 7102, 8294); and from the representation of Pharaoh, as being those who infest the upright in the other life by means of falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317).

(8654) And Jethro Moses' father-in-law came. That this signifies the Divine good, is evident from the representation of Jethro and Moses, as being the Divine good and the

Divine truth; and from the signification of “father-in-law” (of which above, n. 8643, 8644).

(8655) And his sons, signifies the goods of truth (see above, n. 8649).

(8656) And his wife. That this signifies good conjoined with truth Divine, is evident from the representation of Moses’ wife, as being good from the Divine conjoined with truth Divine (of which also above, n. 8647).

(8657) Unto Moses unto the wilderness. That this signifies conjunction in the state before regeneration when there are temptations, is evident from the signification of “coming unto Moses,” as being conjunction, namely, of the Divine good which is represented by Jethro with the Divine truth which is represented by Moses; and from the signification of “the wilderness,” as being a state of undergoing temptations (see n. 6828, 8098), thus the state before regeneration. That there are two states which those enter into who are being regenerated and are becoming a spiritual church, and that when they are in the former state they undergo temptations, see above (n. 8643). The former state is described by the state of the sons of Israel in the wilderness, and the latter state by their state in the land of Canaan under Joshua.

(8658) Where he was encamped at the mount of God. That this signifies near to the good of truth, is evident from the signification of “being encamped,” as being the setting in order of the truth and good which are of the church with man (see n. 8103, 8130, 8131, 8155); and from the signification of “the mount of God,” as being the good of love (see n. 795, 796, 2722, 4210, 6435, 8327), here the good of truth, because the subject treated of is the good of those who are of the spiritual church, who are represented by the sons of Israel. The good they have is the good of truth (this good is also the good of charity), and therefore it is called “the mount of God,” because “God” is said where truth is treated of, and “Jehovah” where good is treated of (n. 2586, 2769, 2807, 2822, 3921, 4295, 4402, 7268, 7873). From all this it is evident that by “he was encamped at the mount of God,” is signified the setting in order of the good and truth of the church near to the good of truth. What is meant by this shall be briefly told. When man is in the former state, namely, when he acts from truth and not yet from good, that is, when he acts from faith and not yet from charity, he is in a state of undergoing temptations. By these he is progressively carried to the second state, namely, that he acts from good, that is, from charity and the affection of it. When therefore he comes near to this state, he is said to be “encamped at the mount of God,” that is, at the good from which he will afterward act. This is said because in what now follows the subject treated of is the new disposition or setting in order of the truths for entering into this state, to which the man of the church comes after he has undergone temptations, and before the law Divine is inscribed on his heart. In what precedes the subject treated of was temptations, and in what now follows it is the law promulgated from Mount Sinai. “Mount Sinai” denotes the good in which is truth.

(8659) Verses 6, 7. And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and bowed himself down, and kissed him; and they asked a man his companion as to peace; and they came into the tent. "And he said unto Moses," signifies influx and the derivative perception; "I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her," signifies Divine goods in their order; "and Moses went out to meet his father-in-law," signifies the application of truth Divine to Divine good; "and bowed himself down," signifies immission; "and kissed him," signifies conjunction; "and they asked a man his companion as to peace," signifies a natural Divine celestial state; "and they came into the tent," signifies the holiness of the union.

(8660) And he said unto Moses. That this signifies influx and the derivative perception, is evident from the signification of "saying," when by Divine good to Divine truth concerning the setting in order of truths, as being influx; and because it denotes influx it also denotes perception, for perception is from influx (that relatively to the agent "to say" denotes influx, and relatively to the recipient, perception, see n. 5743).

(8661) I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her. That this signifies Divine goods in their order, is evident from the representation of Jethro, Moses' father-in-law, as being Divine good (see n. 8643, 8644); from the representation of Zipporah, Moses' wife, as being good therefrom conjoined with truth Divine

(n. 8647); and from the representation of her sons, as being the goods of truth (n. 8649- 8651), thus goods in their order. Goods in their order are goods interior and exterior in order successively according to degrees (n. 3691, 4154, 5114, 5145, 5146, 8603).

(8662) And Moses went out to meet his father-in-law. That this signifies the application of truth Divine to Divine good, is evident from the signification of “going out to meet,” as being application; that “to go out to meet” denotes application is because it presently follows that “he kissed him,” by which is signified conjunction, and application precedes conjunction; from the representation of Moses, as being truth Divine (of which above, n. 8644); and from the representation of Jethro, who is his father-in-law, as being Divine good (of which also above, n. 8643, 8644).

(8663) And bowed himself down. That this signifies immission, is evident from the signification of “bowing down,” as being humiliation and submission (n. 2153, 5682, 7068), but in this case immission, because it is predicted of truth Divine relatively to Divine good.

(8664) And kissed him. That this signifies conjunction, is evident from the signification of “kissing,” as being conjunction from affection (see n. 3573, 3574, 4215, 4353, 5929, 6260).

(8665) And they asked a man his companion as to peace. That this signifies a mutual Divine celestial state, is evident from the signification of “asking as to peace,” as being consociation in respect to a Divine celestial state (of which below); and from the signification of “a man to his companion," as being mutually. That "asking as to peace" denotes consociation in respect to a Divine celestial state, is because in the internal sense "to ask as to peace" is to ask about the life, its prosperity and happiness; but in the supreme sense, where Divine good and truth Divine are the subject treated of, "to ask as to peace" denotes consociation in respect to a Divine celestial state. For in the supreme sense "peace" signifies the Lord, and from this the state of the inmost heaven, where they are who are in love to the Lord, and from this in innocence. These moreover are above all others in peace, because in the Lord; and their state is called "Divine celestial." Hence it is that by "peace" is here meant such a state. (What "peace" denotes in the supreme sense, and what in the internal sense, see n. 3780, 4681, 5662, 8455.)

(8666) And they came into the tent. That this signifies the holiness of the union, is evident from the signification of "a tent," as being the holy of love (see n. 414, 1102, 2145, 2152, 4128), thus the holiness of the union, because love is union. Hence "to come into the tent" denotes to be united from holy love. In this verse the subject treated of is the union of the Divine good with truth Divine. And because all union is first effected by means of an influx of the one into the other and the consequent perception, next by application, then by immission, afterward by conjunction, therefore there is first described the influx and the consequent perception (n. 8660), next the application (n. 8662), then the immission (n. 8663), after this the conjunction (n. 8664), finally the union by love.

(8667) Verses 8-11. And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians for Israel's sake, all the trouble that followed them in the way, and Jehovah rescued them. And Jethro rejoiced over all the good that Jehovah had done to Israel, who rescued them out of the hand of the Egyptians. And Jethro said, Blessed be Jehovah, who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh; who rescued His people from under the hand of the Egyptians. Now I know that Jehovah is great above all the gods; for the reason that they dealt proudly over them. "And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians," signifies perception then from truth Divine concerning the power of the Lord's Divine Human against those who were in falsities and infested; "for Israel's sake," signifies in behalf of those who are of the spiritual church; "all the trouble that found them in the way," signifies labor in temptations; "and Jehovah rescued them," signifies liberation by virtue of the Lord's Divine aid; "and Jethro rejoiced over all the good that Jehovah had done to Israel," signifies a state of Divine good when all things succeed; "who rescued them out of the hand of the Egyptians," signifies on account of liberation from the reviling of those who infested; "and Jethro said, Blessed be Jehovah," signifies the Divine good; "who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh," signifies liberation from the reviling of those who infested; "who hath rescued His people from under the hand of the Egyptians," signifies mercy toward those who were in the good of truth and truth of good; “now I know that Jehovah is great above all the gods,” signifies the Lord, that there is no God besides Him; “for the reason that they dealt proudly over them,” signifies by reason of the endeavor to rule over those who are of the church.

(8668) And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians. That this signifies perception then from truth Divine concerning the power of the Lord’s Divine Human against those who were in falsities and infested, is evident from the signification of “Moses told,” as being perception from truth Divine (that “to tell” denotes to perceive, see n. 3209; and that “Moses” denotes truth Divine, n. 6752, 6771, 7010, 7014, 7382); from the representation of Moses’ father-in-law, as being the Divine good from which is good conjoined with truth Divine (see n. 8643, 8644); from the signification of “all that Jehovah had done,” as being those things which were done for the sons of Israel in Egypt and afterward in the wilderness. And as these things in the internal sense involve the things which were done for those who were of the Lord’s spiritual church, and who were detained in the lower earth until the Lord glorified the Human in Himself, therefore by these words is signified perception concerning the power of the Lord’s Divine Human. (That they who were of the Lord’s spiritual church were detained in the lower earth and were saved by the power of the Lord’s Divine Human, see n. 6854, 7035, 7091, 7828, 8018, 8054, 8099, 8321.) And from the representation of Pharaoh and the Egyptians, as being those who were in falsities and infested (n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317).

(8669) For Israel's sake. That this signifies in behalf of those who were of the spiritual church, is evident from the representation of Israel, as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

(8670) All the trouble that had found them in the way. That this signifies labor in temptations, is evident from the signification of "trouble," as being labor-that "trouble" denotes labor is because it is predicated of temptations, for in these they who are tempted have labor against falsities and evils, and the angels also have labor with them to keep them in the faith, and thus in the power of conquering; and from the signification of "that had found them in the way," as being in respect to temptations (namely, labor), because "in the way," means in the wilderness, where they underwent temptations (of which above).

(8671) And Jehovah rescued them. That this signifies liberation by virtue of the Lord's Divine aid, is evident from the signification of "rescuing," as being liberation. (That "Jehovah" in the Word denotes the Lord, see n. 1343, 1736, 1815, 2447, 2921, 3035, 5041, 5663, 6280, 6303, 6905.)

(8672) And Jethro rejoiced over all the good that Jehovah had done to Israel. That this signifies the state of Divine good when all things succeed, is evident from the representation of Jethro, as being Divine good (see above n. 8643); from the signification of "rejoicing over all the good," when predicated of the Divine good which is represented by Jethro, as being the state of this good; for the state of the Divine when good is done to heaven and the angels there, and also to the church and the man there, is expressed in the Word by "joy," but the quality of this joy is beyond comprehension, because it belongs to the Infinite. That there is also infinite joy on account of the reception of good by those who are in heaven and the church, can be seen from the Divine love, which is infinite toward the human race (n. 8644), for all joy is of love. From all this it is evident that by "Jethro rejoiced over all the good that Jehovah had done to Israel," is signified the state of the Divine good when all things succeed; for by "Israel" are meant those who were of the Lord's spiritual kingdom and spiritual church (n. 8669), with whom all things had succeeded, because they had been liberated from infestations, and afterward had conquered in temptations, as has been above described.

(8673) And rescued them out of the hand of the Egyptians. That this signifies on account of liberation from the reviling of those who infested, is evident from the signification of "rescuing," as being liberation (see above, n. 8671); and from the representation of the Egyptians, as being those who infested by falsities (n. 8668).

(8674) And Jethro said, Blessed be Jehovah. That this signifies that from the Lord is all good, is evident from the signification of "blessed be Jehovah," as being that all good is from the Lord (see n. 1096, 1422, 3140). (That "Jehovah" denotes the Lord, see above, n. 8671.) That "blessed be Jehovah" denotes that from the Lord is all good, is because in the case of man, "blessing" involves all the good of eternal life, that is, the good of love to the Lord and toward the neighbor (n. 3406, 4981); and these goods make eternal life with man.

(8675) Who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh. That this signifies liberation from the reviling of those who infested, is evident from what has been unfolded above (n. 8671, 8673).

(8676) Who hath rescued His people from under the hand of the Egyptians. That this signifies mercy toward those who were in the good of truth and truth of good, is evident from the signification of "rescuing," as being liberation (as just above, n. 8675); from the signification of "the Egyptians," as being those who infested by falsities (n. 8668); and from the representation of Israel, who are here "the people of Jehovah," as being those who are of the spiritual church (n. 8645), thus who are in the good of truth and truth of good (n. 7957, 8234). That it is of the Lord's mercy is because it is said, "blessed be Jehovah who hath rescued," and by "blessed be Jehovah" is signified that from Him is all good from His Divine love (n. 8674). The Divine love from which good comes to man who is in a state of misery, because of himself he is wholly in evil and in hell, is mercy.

(8677) Now I know that Jehovah is great above all gods. That this signifies the Lord, that there is no God besides Him, is evident from what has been said and shown above (n. 7401, 7444, 7544, 7598, 7636, 8274).

(8678) For the reason that they dealt proudly over them. That this signifies by reason of the endeavor and the force used to rule over those who are of the church, is evident from the signification of "dealing proudly," as being the endeavor and the force used to rule (of which below); and from the representation of the sons of Israel, who are they over whom they dealt proudly, as being those who are of the spiritual church (see above, n. 8645). That "to deal proudly" denotes the endeavor and the force used to rule, is because this endeavor and the consequent force are in all pride, for pride is to love self more than others, and to set self above them, and to wish to exercise command over others; and they who wish this also despise others in comparison with self, and also persecute from hatred and revenge those who set themselves above them, or do not pay them respect. The love of self, which is pride, is of such a quality that so far as the rein is given it, it rushes on, growing step by step to the utmost of the ability that is granted to it, until at last it lifts itself to the very throne of God with the desire to be in His stead. Such are all who are in hell. That they are such is perceived from their endeavor from there, and also from their dangerous hatreds and direful revenges one against another for the sake of rule. This endeavor is what is restrained by the Lord, and is meant by "the head of the serpent which the seed of the woman shall trample on" (n. 257). Such are also meant by "Lucifer" in Isaiah: How hast thou fallen from heaven, O Lucifer, son of the dawn! thou hast been cut off to the earth, thou hath been weakened beneath the nations; yet thou hast said in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit on the mount of the congregation, in the sides of the north; I will ascend above the heights of the cloud; I will become like the Most High. Yet verily thou hast been let down to hell, to the sides of the pit, thou hast been cast forth out of thy sepulcher like an abominable shoot, the raiment of the slain, thrust through with the sword, that go down to the stones of the pit, like a carcass that is trampled on (Isa. 14:2-15, 19). [2] That pride of heart, which is the love of self, repels from itself the Divine, and removes heaven from itself, can be plainly seen from the state of reception of the Divine and of heaven, which is a state of love toward the neighbor, and a state of humiliation toward God. So far as a man can humble himself before the Lord, and so far as he can love his neighbor as himself, and, as in heaven, above himself, so far he receives the Divine, and consequently is so far in heaven. From all this it is evident in what state are those who love themselves more than the neighbor, and who "deal proudly over him," that is, who are in the love of self; namely, that they are in a state opposite to heaven and to the Divine, consequently in the state in which the infernals are. (See what has been already said and shown about the love of self, n. 2041, 2045, 2051, 2057, 2219, 2363, 2364, 2444, 3413, 3610, 4225, 4750, 4776, 4947, 5721, 6667, 7178, 7255, 7364, 7366-7377, 7488-7492, 7494, 7643, 7819, 7820, 8318, 8487.)

(8679) Verse 12. And Jethro Moses' father-in-law took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. “And Jethro Moses’ father-in-law took a burnt-offering and sacrifices for God,” signifies worship from the good of love and truths of faith; “and Aaron came, and all the elders of Israel,” signifies the things of the church which are primary; “to eat bread with Moses’ father-in-law before God,” signifies the appropriation of these things by virtue of the Divine good.

(8680) And Jethro Moses’ father-in-law took a burnt-offering and sacrifices for God. That this signifies worship from the good of love and truths of faith, is evident from the signification of “a burnt-offering” and of “sacrifices,” as being representatives of the celestial and spiritual things which are of internal worship; burnt-offerings being representative of celestial things, that is, of the good of love; and sacrifices being representative of spiritual things, that is, of the truth of faith (see n. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519, 6905). That burnt-offerings represented those things which are of the good of love, and sacrifices those things which are of the truth of faith, is evident from their institution; namely, that in the burnt-offerings all was consumed, both the flesh and the blood; but in the sacrifices the flesh was eaten, as can be seen from what is said in Leviticus 1 to 5; Numbers 28, and in Deuteronomy, where are these words: That thou mayest make thy burnt-offerings, the flesh and the blood, upon the altar of Jehovah thy God; the blood of the sacrifices shall be poured out upon the altar of Jehovah thy God, and thou shalt eat the flesh (Deut. 12:27). The reason why these two things were represented by the burnt-offerings and the sacrifices, was that the burnt-offerings and the sacrifices represented all the worship of God in general (n. 923, 6905); and the worship of God in general is founded upon love and faith, for without these there is no worship, but only a rite, such as is of the external man without the internal, thus devoid of life.

(8681) And Aaron came, and all the elders of Israel. That this signifies the things of the church which are primary, is evident from the representation of Aaron, as being the truth of doctrine (see n. 6998, 7009, 7089, 7382); and from the representation of the elders of Israel, as being the chief truths of the church that are in agreement with good (n. 6524, 8578, 8585); for by "Israel" is signified the church (n. 8645).

(8682) To eat bread with Moses' father-in-law before God. That this signifies the appropriation of these things by virtue of the Divine good, is evident from the signification of "eating," as being appropriation (see n. 3168, 3513, 3596, 3832, 4745); and from the signification of "bread," as being the good of love (n. 2165, 2177, 3464, 3735, 4211, 4217, 4735, 5915); that it denotes from the Divine good, is signified by their "eating the bread before God." By "bread" is here meant all the food that was used at that time, especially the flesh of the sacrifices; for when sacrifices were offered, the flesh of them was eaten beside the altar. (That by "bread" is signified all worship in general, see n. 2165.) [2] The reason why the flesh of the sacrifices was eaten, was that there might be represented the appropriation of celestial good, and also consociation by love, for the flesh of the sacrifice which they then ate, signified the good of love; wherefore this was to them a holy feast. (That “flesh” denotes the good of love, see n. 7850.) From all this it can be seen what was meant by the Lord when He said that they should “eat His flesh” (John 6:53-56); and also when He instituted the Holy Supper, that the bread was “His body” (Matt. 26:26). No one can ever know the meaning of these things unless he knows that there is an internal sense, and that in this sense are understood celestial and spiritual things in place of the natural things; and that the natural things correspond to them, and have a signification according to the correspondences. Otherwise no one could ever know why the Holy Supper was instituted, and what holiness there is in the bread; and why the bread is the body and the flesh, besides countless other things.

(8683) Verses 13-16. And it was on the morrow, and Moses sat to judge the people, and the people stood over Moses from the morning until the evening. And Moses’ father-in-law saw all that he did to the people, and he said, What is this word that thou doest to the people? why sittest thou alone, and all the people standing over thee from the morning until the evening? And Moses said to his father-in-law, Because the people cometh unto me to inquire of God; when they have a word, it cometh unto me; and I judge between a man and his companion, and I make known the judgments of God, and His laws. “And it was on the morrow,” signifies what is eternal; “and Moses sat to judge the people,” signifies the disposing of truth Divine with those who were of the spiritual church in the state before it was from good; "and the people stood over Moses," signifies obedience then in conformity with truth Divine; "from the morning until the evening," signifies in every state then interiorly and exteriorly; "and Moses' father-in-law saw all that he did to the people," signifies the omniscience of Divine good; "and he said, Why sittest thou alone?" signifies that there was no influx of truth from good from any other source; "and all the people standing over thee from the morning until the evening," signifies that at that time this was the source of everything of will with those who were of the spiritual church, in every state; "and Moses said to his father-in-law," signifies the reciprocity that is in the answer; "Because the people cometh unto me to inquire of God," signifies that they do not will and act from any other source than from the fact that the Word has so said; "when they have a word," signifies in everything that befalls; "it cometh unto me, and I judge between a man and his companion," signifies that at this time they are disposed in conformity with revealed truth; "and I make known the judgments of God, and His laws," signifies that from this source they are taught what is true and what is good.

(8684) And it was on the morrow. That this signifies what is eternal, is evident from the signification of "tomorrow," or "the morrow," as being what is eternal (n. 3998).

(8685) And Moses sat to judge the people. That this signifies the disposing of truth Divine with those who were of the spiritual church in the state before it was from good, is evident from the representation of Moses, as being the truth Divine that proceeds immediately from the Lord (see n. 7010, 7382); from the signification of “judging,” as being a disposing. That “judging” here denotes a disposing, is because truth Divine does not judge anyone, but flows in and disposes that it may be received, and according to the reception judgment then takes place in accordance with the laws of order, which is meant by the judgment of the Lord (Matt. 25:31 to end, John 5:22, 26, 27, 30; 9:39), as is evident from the Lord’s words where He says that He “judges no man” (John 3:17-21; 8:15; 12:47, 48). And from the representation of Israel, who is here “the people,” as being those who are of the spiritual church (see above n. 8645). From all this it is evident that by “Moses sat to judge the people,” is signified the disposing of the truth Divine that proceeds immediately from the Lord with those who are of the spiritual church. [2] That it denotes in a state before it is from good, is evident from what follows. For the man who is being regenerated and becoming a church has two states; in the first state he acts from truth, in the second from good (on which see n. 8516, 8539, 8643, 8648, 8658). In both states the man is led by the Lord; but in the first by immediate influx, and in the second by influx both immediate and mediate. (Concerning the influx of good and truth from the Lord, immediate and mediate, see n. 6472-6478, 6982, 6985, 6996, 7054-7058, 7270.) Immediate influx is represented by Moses judging the people alone; but influx both immediate and mediate, by the princes of thousands, of hundreds, of fifties, and of tens, being chosen, to judge small affairs, and to refer great affairs to Moses (of which below). But these are arcana which scarcely anyone can understand, except one who is in enlightenment from the Lord, and through enlightenment in perception. These two kinds of influx, and also the consequent effects, can indeed be described, but still they do not fall rightly into the thought unless there is perception from heaven; and perception from heaven is not given except with those who are in the love of truth from good; and not even then unless they are in the love of truth from genuine good.

(8686) And the people stood over Moses. That this signifies obedience then in conformity with truth Divine, is evident from the representation of Moses, as being truth Divine (as just above, n. 8685), consequently "to stand over him" signifies to consult truth Divine, to await an answer from it, and to do according to this, that is, to obey. By these words in the internal sense is described the first state, wherein the man who is being regenerated is led by means of truth from the Lord; the truth by means of which he is led is the Word, for this is truth Divine.

(8687) From the morning until the evening. That this signifies in every state interiorly and exteriorly, is evident from the signification of "morning" and of "evening," as being spiritual states, which succeed each other like the states of times in the world, namely, morning, midday, evening, night, and again morning (that these times correspond to changes of states in the other life, see n. 5672, 5962, 6110, 8426). That they are interiorly and exteriorly, is because in the other life the angels are interiorly in good and truth when in a state of morning there, that is, in a state corresponding to the time of morning, but exteriorly in good and truth when in a state of evening there; for when they are in a state of evening they are in natural delight; but when they are in a state of morning they are in spiritual delight (see n. 8431, 8452).

(8688) And Moses' father-in-law saw all that he did to the people. That this signifies the omniscience of Divine good, is evident from the signification of "seeing all that he did," when said of the Divine good which is represented by Jethro, Moses' father-in-law, as being omniscience; for in the internal sense "to see" denotes to understand and perceive (see n. 2150, 2325, 2807, 3764, 4403-4421, 5400) but in the supreme sense, where the Lord is treated of, it denotes foresight and providence (n. 2837, 2839, 3686, 3854, 3863), consequently "to see all that he did" denotes omniscience.

(8689) And he said, Why sittest thou alone? That this signifies that there was no influx of truth from good from any other source, is evident from the signification of "sitting alone," when said of truth Divine proceeding immediately from the Lord, which is represented by Moses, as being influx from Him alone, and not at the same time from any other source. (How this is can be seen from what was said above, n. 8685.)

(8690) And all the people standing over thee from the morning until the evening. That this signifies that at that time this was the source of everything of will with those who were of the spiritual church, in every state, is evident from the representation of Israel, who is here "the people," as being those who are of the spiritual church (see above, n. 8645); from the signification of “standing over” Moses, as being obedience in conformity with truth Divine (as also above, n. 8686), and because it denotes obedience, it is of the will, for obedience is of the will, but it is the will to do truth by reason of command, not by reason of affection, and this will is obedience; and from the signification of “from the morning until the evening,” as being in every state, interior and exterior (of which above, n. 8687). The first state, in which man is before regeneration, is here treated of, which is that he does good from obedience, and not yet from affection; but this good is the truth which he does, because it is done only from command, thus as yet from compulsion, but not from freedom. He does good from freedom when he does it from affection; for everything that flows from the affection which is of love is free. When man is in the former state, then the Lord flows in and leads immediately; but the immediate influx of the Lord does not come to perception, because it is into the inmosts of the man; whereas the influx of the Lord which is immediate and at the same time mediate, does come to perception, and gives affection, for it is not only into man’s inmosts, but also into his mediates and outmosts. This latter state is treated of in what follows in this chapter; the former is described in these verses, where it is said of Moses that he judged alone (see what has been said above, n. 8685).

(8691) And Moses said to his father-in-law. That this signifies the reciprocity that is in the answer, is evident from the signification of “saying,” as here being the answer, for Moses makes answer to his father-in-law. Reciprocity is meant because by Moses is represented Divine truth conjoined and united to Divine good (n. 8664, 8666); and when there is conjunction and union, then there is reciprocity, for good acts and truth reacts; the reaction is the reciprocity that is in the answer. So also it is in general with good and truth in the man in whom they have been conjoined.

(8692) Because the people cometh unto me to inquire of God. That this signifies that they do not will and act from any other source than from the fact that the Word has so said, is evident from the representation of Moses, as being truth Divine, thus the Word (n. 5922, 6723, 6752); and from the signification of “the people coming to him to inquire of God,” as being to consult what the Divine dictates, thus what they should will and do.

(8693) When they have a word. That this signifies in everything that befalls, is evident from the signification of “a word,” as being a thing that befalls. That “in everything” is meant, is because the people came to him alone, and thereby is signified that truth Divine was to be consulted in everything.

(8694) It cometh unto me, and I judge between a man and his companion. That this signifies that at this time they are disposed in conformity with revealed truth, is evident from the signification of “coming unto him,” when said of the truth Divine which is represented by Moses, as being to consult what must be willed and done (see above n. 8692); and from the signification of “judging between a man and his companion," as being a disposing among truths. (That "to judge," denotes to dispose, see above, n. 8685.) That it is in conformity with revealed truth, follows; for it is said just above, that "the people came unto him to inquire of God," and just below, that he "makes known to them the judgments and laws of God." God." [2] By "revelation" is meant enlightenment when the Word is read, and perception then; for they who are in good and long for truth are taught in this way from the Word; but they who are not in good cannot be taught from the Word, but can only be confirmed in such things as they have been instructed in from infancy, whether true or false. The reason why those who are in good have revelation, and those who are in evil have no revelation, is that in the internal sense each and all things in the Word treat of the Lord and of His kingdom, and the angels who are with man perceive the Word according to the internal sense. This is communicated to the man who is in good, and reads the Word, and from affection longs for truth, and consequently has enlightenment and perception. For with those who are in good and from this in the affection of truth, the intellectual part of the mind is open into heaven, and their soul, that is, their internal man, is in fellowship with angels; but it is otherwise with those who are not in good, thus who do not from the affection of good long for truth; to these heaven is closed. [3] But what is the nature of the revelation with those who are in good and from this in the affection of truth, cannot be described. It is not manifest, neither is it altogether hidden; but it is a certain consent and favoring from within that a thing is true, and a non-favoring if it is not true. When there is a favoring, the mind is at rest and is serene, and in this state there is the acknowledgment which is of faith. The cause of its being so is from the influx of heaven from the Lord; for through heaven from the Lord there is light, that surrounds and enlightens the intellect, which is the eye of the internal sight. The things which are then seen in that light are truths, for this very light is the Divine truth which proceeds from the Lord. That this Divine truth is light in heaven, has been frequently shown.

(8695) And I make known the judgments of God, and His laws. That this signifies that from this source they are taught what is true and what is good, is evident from the signification of "making known," as being to teach; from the signification of "judgments," as being truths (n. 2235, 6397); and from the signification of "laws," as being the truths of good. That "laws" denote the truths of good, is because in a wide sense "the law" signifies the whole Word, in a less wide sense the historic Word, in a close sense the Word which was written by Moses, and in the closest sense the ten commandments of the Decalogue (n. 6752). Consequently as the Word is the Divine truth which proceeds from the Divine good of the Lord, "laws" denote the truths of good. The truths of good are truths which are from good, and in themselves are goods, because they derive their spring from good.

(8696) Verses 17-23. And Moses' father-in-law said unto him, The word that thou doest is not good. Wearing thou wilt wear away, both thou, and this people that is with thee, because the word is too heavy for thee; thou art not able to do it, thou alone. Now hear my voice, I will counsel thee, and God shall be with thee. Be thou for the people with God, and bring thou the words unto God; and do thou teach them the statutes and the laws, and make known to them the way wherein they must walk, and the work that they must do. And do thou see out of all the people men of strenuousness, fearing God, men of truth, hating gain; and do thou set them for princes of thousands, princes of hundreds, princes fifties, and princes of tens; and let them judge the people in every time; and it shall be, every great word let them bring unto thee, and every small word let them judge; and devolve from upon thee, and let them bear with thee. If thou do this word, and God have commanded thee, then thou shalt be able to stand, and also all this people shall come upon its place in peace. "And Moses' father-in-law said unto him," signifies foresight; "The word that thou doest is not good," signifies that a change must be made; "wearing thou wilt wear way, both thou, and this people that is with thee," signifies that thus the truth which has been implanted would perish; "because the word is too heavy for thee," signifies that it is not possible because not in conformity with order; "thou art not able to do it, thou alone," signifies without the influx of truth from the Divine from some other source; "now hear my voice," signifies agreement from the union; "I will counsel thee, and God shall be with thee," signifies that it is from the Divine; "be thou for the people with God," signifies the truth proceeding immediately from the Lord; "and bring thou the words unto God," signifies mediation and intercession; "and do thou teach them the statutes and the laws," signifies that from truth immediately from the Lord come the external and internal goods and truths of the church; "and make known to them the way wherein they must walk," signifies the light of intelligence and the consequent life; "and the work that they must do," signifies faith in act; "and do thou see out of all the people," signifies the choosing of ministering truths; "men of strenuousness, fearing God," signifies with which good from the Divine could be conjoined; "men of truth, hating gain," signifies with which the truths are pure without a worldly end; "and do thou set them for princes of thousands," signifies primary truths which are in the first degree under the truth immediately from the Divine; "princes of hundreds," signifies primary truths in the second degree; "princes of fifties," signifies intermediate primary truths; "and princes of tens," signifies primary truths in the third place; "and let them judge the people in every time," signifies a disposing In this manner perpetually; "and it shall be, every great word let them bring unto thee," signifies that everything is from the truth that is immediately from the Divine; "and every small word let them judge," signifies the appearance of some singular and particular things as from another source; "and devolve from upon thee, and let them bear with thee," signifies thus functions and offices for them; "if thou do this word, and God have commanded thee," signifies that thus it is from the Divine; "then thou shalt be able to stand," signifies thus an abode with them; "and also all this people shall come upon its place in peace," signifies that they who are of the spiritual church shall thus be in good, and shall be led by means of good.

(8697) And Moses' father-in-law said unto him. That this signifies foresight, is evident from the signification of "saying," when it is predicated of the Divine good that is represented by Jethro, Moses' father-in-law, as being foresight (see also n. 5361, 6496).

(8698) The word that thou doest is not good. That this signifies that a change must be made, is evident from what follows.

(8699) Wearing thou wilt wear away, both thou, and this people that is with thee. That this signifies that thus the truth which has been implanted would perish, is evident from the signification of "wearing away," as being to be gradually consumed, thus to perish. That it denotes the truth which has been implanted, is because by "Moses" is meant truth from the Divine, and by "the people" those who receive. How the case is with these things shall be told in what follows.

(8700) For the word is too heavy for thee. That this signifies that it is not possible because not in conformity with order, is evident from the signification of "a heavy word," as being that it is not possible. That "a heavy word" here denotes that it is not possible, is evident from what precedes, namely, that "wearing he would wear away, and the people that were with him," by which is signified that the truth which has been implanted would perish; and also from what follows, namely, "Thou art not able to do it, thou alone;" and afterward, "If thou do this word, thou shalt be able to stand;" by which is meant impossibility unless a change is made. [2] That it is not possible because not in conformity with order, is because in the other life everything is possible that is in conformity with order. The Divine truth which proceeds from the Lord is what makes order, and is order itself. Consequently as everything that is according to Divine truth is according to order, it is possible; and as everything that is contrary to Divine truth is contrary to order, it is impossible. That this is the case may appear more evident from examples. It is according to order that they who have lived well shall be saved, and that they who have lived ill shall be condemned. Hence it is impossible that they who have lived well should be sent into hell, and that they who have lived ill should be raised into heaven. Consequently it is impossible that they who are in hell can of the Lord's pure mercy be brought out therefrom into heaven and be saved; for it is the reception of the Lord's mercy while they lived in the world through which everyone is saved. They who receive it then are in the other life in the Lord's mercy, for they are then in the capacity of receiving it there. To give it to others, and in general to everyone at pleasure, provided they have faith, and thus believe that they are cleansed from sins, is impossible, because it is contrary to order, that is, contrary to the Divine which is order. [3] It is according to order that faith and charity be implanted in freedom and not under compulsion, and that the faith and charity which have been implanted in freedom, endure; but not if they have been implanted under compulsion. The reason is that what is done in freedom is insinuated into the affection, and thus into the will of man, and is therefore appropriated; but not what is done under compulsion. Consequently it is impossible for man to be saved unless, seeing that he has been born in evil, he is allowed to do evil, and to desist from evil. When in this freedom he desists from evil of himself, the affection of truth and good is insinuated by the Lord, whereby he has freedom to receive the things which are of faith and charity, for freedom belongs to the affection. From this it is plain that it is impossible to compel man to salvation. If this could be done, all men in the world would be saved. [4] It is according to order for all in the other life to be associated together according to the life which they have acquired to themselves in the world; the evil with the evil, and the good with the good. Consequently it is not possible for the evil and the good to be together; neither is it possible for those to be in good who are evil, because good and evil are opposites, and the one destroys the other. For this reason also it is plain that it is not possible for those to be saved who are in hell; thus that it is not possible for salvation to be from mercy alone however a man has lived. They who are in hell and are there tormented, impute the torments there to the Divine, saying that the Divine can take away their torment if He will, because He is omnipotent; but that He will not, and that therefore He is the cause of their torment; for he who can and will not, they say, is the cause. But to take away such torments is impossible, because it is contrary to order; for if they were taken away, the evil would rise up against the good, and would subjugate the angels themselves, and destroy heaven. But the Divine wills nothing but good, namely, the happiness of the good, and for the sake of this, the bridling, and at the same time, the amendment, of the wicked. This being the end-the end of the Divine love and of mercy itself-it is not possible that torments should be taken away from him who is in hell. From these examples it can be seen that everything is impossible which is contrary to order, howsoever it may appear as possible to those who do not know the arcana of heaven.

(8701) Thou art not able to do it, thou alone. That this signifies without the influx of truth from good from some other source, is evident from the signification of "doing it alone," when said of the truth Divine represented by Moses, as being the influx of truth from it alone, and not at the same time from some other source. How the case herein is can be seen from what was said above (n. 8685) concerning the immediate influx of truth Divine, and concerning its influx immediate and at the same time mediate; namely, that the influx of truth Divine is immediate in the first state of man when he is being regenerated; but that the influx is immediate and mediate in the second state, that is, when he has been regenerated. When the influx is immediate, the Lord indeed flows in with good and truth, yet the good is not then perceived, but truth; therefore the man is then led by means of truth, not so much by good. But when the influx is at the same time mediate, then good is perceived, for mediate influx is into the man's external sensuous; hence it is that the man is then led by the Lord by means of good. In general be it known that a man has not been regenerated until he acts from the affection of good; for he then wills good, and it is delightful and blessed to him to do it. When he is in this state, his life is the life of good, and he is in heaven, for what universally reigns in heaven is good; the truth which is of faith, however, leads man to good, thus to heaven, but does not place him in heaven. The reason of this is that in the other life all are associated together according to the life of the will, not according to the life of the understanding; for where the will is, there the understanding is, but not the reverse: it is so in heaven, and it is so in hell. They who are evil are not sent into hell until they are in the evil of their life; for when they are in this, they are also in the falsity of their evil; in like manner they who are in good are, in heaven, in the truth of their good. In the other life all are reduced to the state of having one mind, namely, that what they will they also think, and they do not think differently from what they will. But in the world it is otherwise, for in the world a man can think differently, and even understand differently, from what he wills; but this in order that he may be reformed, that is, may understand good though he wills evil, and thus may be led by his understanding to will good; but in the other life everyone is led according to his will which has been acquired in the world.

(8702) Now hear my voice. That this signifies agreement from the union, is evident from the signification of "hearing a voice," as being obedience, but here agreement, because it is said by Jethro, by whom is represented the Divine good united to the Divine truth which is represented by Moses (that they are united, see n. 8666); consequently by "hear my voice" is signified agreement from the union. Be it known that when good and truth have been conjoined, there is agreement in each and all things, namely, of good with truth and of truth with good. The reason is that good is of truth and truth is of good, and thus these two are one; for what good wills, this truth confirms; and what truth perceives as truth, this good wills, and both together do. The case is similar with good and truth as with the will and the understanding; what the will wills and loves, this the understanding thinks and confirms, and vice versa. That these two are alike is because good is of the will, and truth is of the understanding. In such a state are they who are led of the Lord by means of good (of which just above, n. 8701).

(8703) I will counsel thee, and God shall be with thee. That this signifies that it is from the Divine, is evident from the signification of "to counsel," when by the Divine good which is represented by Jethro, as being what is determined by the Divine, thus what is from the Divine; and from the signification of "God shall be with thee," as also being from the Divine. But from the Divine, as signified by "to counsel," respects the Divine good which is represented by Jethro; whereas from the Divine, as signified by "God shall be with thee," respects the Divine truth which is represented by Moses.

(8704) Be thou for the people with God. That this signifies the truth proceeding immediately from the Lord, is evident from the signification of “being for the people with God,” when said of the Divine truth represented by Moses, as being nearest with the Lord, because proceeding immediately from Him. What these things involve, will be plain from what now follows.

(8705) And bring thou the words unto God. That this signifies mediation and intercession, is evident from the signification of “bringing the words unto God,” when said of the Divine truth, as being to mediate with the Divine Itself and to intercede, for he who mediates and intercedes brings the matters to Him who gives aid. Mediation and intercession are of the Divine truth, because this is nearest with the Divine good, which is the Lord Himself. That the Divine truth is nearest with the Divine good, which is the Lord, is because it proceeds immediately from Him. As the occasion offers, it shall here be told how the case is with the Lord’s mediation and intercession. They who believe that there are three Persons who constitute the Divine and who together are called one God, from the sense of the letter of the Word, have no other idea of mediation and intercession than that the Lord sits at the right hand of His Father, and speaks with Him as man with man, and brings the supplications of men to the Father, and entreats that for His sake, because He suffered the cross for the human race, He may pardon them and have mercy. Such is the idea of intercession and mediation which every simple person has from the sense of the letter of the Word. [2] But be it known that the sense of the letter is according to the apprehension of simple men, in order that they may be introduced into interior truths themselves; for the simple cannot have any other idea of the heavenly kingdom than as of an earthly kingdom, nor any other idea of the Father than as of a king on the earth, and of the Lord than as of the son of a king who is the heir of the kingdom. That the simple have such an idea, is plainly evident from the idea of the Lord's apostles themselves about His kingdom; for at first they believed, like the rest of the Jews, that the Lord as the Messiah would be the greatest king upon the earth, and would raise them to a height of glory above all the nations and peoples on the whole globe. But when they heard from the Lord Himself that His kingdom is not on earth but in heaven; then neither could they think otherwise than that His kingdom in heaven is altogether like a kingdom on the earth. And therefore James and John asked that in His kingdom the one might sit on His right hand and the other on His left; and the rest of the apostles, who also wanted to become great in that kingdom, had indignation, and disputed among themselves which of them should be greatest there. And as such an idea cleaved to them and could not be rooted out, the Lord indeed said unto them that they should "sit on twelve thrones judging the twelve tribes of Israel" (see Mark 10:37, 41; Luke 22:24, 30; Matt. 19:28); but they did not then know what the Lord meant by the "twelve thrones," and by the "twelve tribes," and by "judgment." [3] From all this it can now be seen what the idea is, and whence it is, concerning the Lord's mediation and intercession with the Father. But he who knows the interior things of the Word has a totally different notion about the Lord’s mediation and His intercession, namely, that He does not intercede as a son with a royal father on earth, but as the Lord of the universe with Himself, and as God of Himself, for the Father and He are not two, but are one, as He Himself teaches (John 14:8-11). He is called “Mediator” and “Intercessor,” because by “the Son” is meant the Divine truth, and by “the Father” the Divine good (see n. 2803, 2813, 3704), and mediation is effected through the Divine truth, because by means of it access is given to the Divine good; for the Divine good cannot be approached, because it is like the fire of the sun, but the Divine truth, because it is like the light therefrom, which gives to man’s sight, which is of faith, passage and access (n. 8644). Hence it can be seen what mediation and intercession are. It shall be told further whence it is that the Lord Himself, who is the Divine good itself and the Sun itself of heaven, is called “a Mediator and Intercessor with the Father.” [4] When the Lord was in the world, and before He was fully glorified, He was the Divine truth; wherefore at that time there was mediation, and He interceded with the Father, that is, with the Divine good itself (John 14:16, 17; 17:9, 15, 17). But after He was glorified as to the Human, He is called “Mediator and Intercession” for this reason, that no one can think of the Divine Itself unless he presents to himself the idea of a Divine Man; still less can anyone be conjoined through love with the Divine Itself except by means of such an idea. If anyone without the idea of a Divine Man thinks of the Divine Itself, he thinks indeterminately, and an indeterminate idea is no idea; or he conceives an idea of the Divine from the visible universe without an end, or with an end in obscurity, which idea conjoins itself with the idea of the worshipers of nature, and also falls into nature, and thus becomes no idea. From this it is evident that there would not be any conjunction with the Divine through faith, nor through love. All conjunction requires an object, and the conjunction effected is according to the quality of the object. For this reason the Lord as to the Divine Human is called "a Mediator" and "an Intercessor," but He mediates and intercedes with Himself. That the Divine Itself cannot be apprehended by any idea, is evident from the Lord's words in John: No one hath ever seen God; the only begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18). Ye have never heard the voice of the Father, nor seen His shape (John 5:37). [5] Nevertheless, what is remarkable, all who think from themselves or from the flesh about God, think of Him indeterminately, that is without any determinate idea; whereas they who think of God not from themselves, nor from the flesh, but from the spirit, think about Him determinately, that is, they present to themselves an idea of the Divine under a human form. So the angels in heaven think of the Divine, and so the wise ancients thought, to whom also, when the Divine Itself appeared, it appeared as a Divine Man; for the Divine passing though heaven is a Divine Man. The reason is that heaven is a Grand Man, as has been shown at the end of many chapters. From all this it is evident of what sort are the intelligent of the world, and of what sort are the intelligent of heaven; namely, that the intelligent of the world remove from themselves the idea of the human; and consequently between their minds and the Divine there is no mediation, whence they have thick darkness; whereas the intelligent of heaven have an idea of the Divine in the Human; thus the Lord is to them mediation, and consequently in their minds there is light.

(8706) And do thou teach them the statutes and the laws. That this signifies that from truth immediately from the Lord come the external and internal goods and truths of the church, is evident from the representation of Moses, of whom it is said that he should teach, as being the truth proceeding immediately from the Lord (see n. 7010, 7382); from the signification of "the statutes," as being the external goods and truths of the church (n. 3382, 8362); and from the signification of "the laws," as being the internal goods and truths of the church (n. 8695).

(8707) And make known to them the way wherein they must walk. That this signifies the light of intelligence, and the consequent life, is evident from the signification of "the way," as being predicated of the understanding of truth (see n. 627, 2333), here in an interior degree, because it is predicated of the understanding which the man of the spiritual church has from the immediate influx of truth from the Lord, from which there is no perception of truth, but light which gives the capacity of understanding. It is with this light as with the light of the sight of the eye; in order that the eye may see objects, there must be a light from which there is a general illumination. In this light the eye sees and discerns objects, and is affected with beauty and delight according to their agreement with order. The case is similar with the sight of the internal eye, which is the understanding; in order that this may see, there must also be a light from which there is a general illumination, in which come into view the objects which are the things of intelligence and wisdom. This light is from the Divine truth which proceeds immediately from the Lord (see n. 8644). The objects presented in this light appear beautiful and delightful according to their agreement with each person's good. And from the signification of "wherein they must walk," that is, in the light, as being the consequent life. (That in the internal sense "to walk" denotes life, see n. 3335, 4882, 5493, 5605, 8417, 8420.)

(8708) And the work that they must do. That this signifies faith in act, is evident from the signification of "the work that they must do," as being action, here action from the light of intelligence, thus from faith; for faith from the Lord is in the light of intelligence (of which above, n. 8707). In proportion as a man receives of the truths which are of faith, he enters into that light and is raised into heaven; but the reception of the truths of faith is not effected by acknowledgment alone, but by acknowledgment conjoined with life; that is, by their being acknowledged in act. This reception is what is meant by "the work that they must do."

(8709) And do thou see out of all the people. That this signifies the choosing of ministering truths, is evident from the signification of "seeing," as here being to choose; and from the signification of "the people," as being predicated of truths (see n. 1259, 1260, 3581, 4619), here of truths that minister to the truth immediately from the Divine which is represented by Moses (n. 7010); for the princes whom he was to choose were to be ministrant to him. (That "princes" denote ministrant truths, will be seen below.)

(8710) Men of strenuousness, fearing God. That this signifies with which good from the Divine could be conjoined, is evident from the signification of "men of strenuousness," as being those who have strength from the truths which are from good; for by "man" is signified truth (n. 3134, 5502), and by "strenuousness," the consequent strength. Moreover in the original tongue "strength" is signified by the same expression that is here rendered "strenuousness." That it denotes strength from the truths that are from good, is because the men are said also to be "God fearing," and by "God fearing" are signified those who are in good from the Divine; for "the fear of God" denotes worship from the good of faith and from the good of love (n. 2826, 5459).

(8711) Men of truth, hating gain. That this signifies because the truths are pure without a worldly end, is evident from the signification of "men of truth," as being pure truths; that "men of truth" denote pure truths is because by "men" are signified truths (see n. 3134, 5502), and by "truth," faith (n. 3121), thus by "men of truth" are signified truths of faith, that is, pure truths; and from the signification of "hating gain," as being aversion to persuasions from falsity and evil, for by "hating" is signified aversion, and by "gain," the falsity and evil which persuade and draw away from truth and good. By "gain" in general is signified all the falsity from evil that perverts the judgments of the mind; and as this is the case with those who have the world as their end, therefore by “those who hate gain” are also signified those who are without a worldly end. That “gain” denotes all the falsity from evil which perverts the judgments of the mind and withdraws from truth and good, can be seen by everyone who reflects, and in this sense “gain” is frequently mentioned in the Word (as in Isa. 33:15; 56:11; 57:17; in Jer. 6:13; 8:10; 22:17; and in Ezek. 22:27; 33:31; in David also, Ps. 119:36).

(8712) And do thou set them for princes of thousands. That this signifies the primary truths which are in the first degree under the truth that is immediately from the Divine, is evident from the signification of “princes,” as being primary things (on which see n. 1482, 2089, 5044), here truths from good, because these princes were to be under Moses, by whom is represented truth Divine proceeding from Divine good, that is, from the Lord; and from the signification of “thousands,” as being those who are in the first degree; for by “a thousand” are signified many persons, or in the abstract sense many things and where there are many things, or they who are over many, and are thereby in a degree of greater dignity than those who are over few; here therefore those who are in the first degree, for they who were in a lower degree were princes of hundreds, of fifties, and of tens (that in the internal sense “a thousand” does not mean a thousand, but many persons or many things, see n. 2575).

(8713) Princes of hundreds. That this signifies primary truths in the second degree, is evident from the signification of “princes,” as being primary things (as just above, n. 8712); and from the signification of “hundreds,” as being many persons or many things, but in the second degree, because “thousands” signify those in the first degree. (That “a hundred” denotes much, see n. 4400.)

(8714) Princes of fifties. That this signifies intermediate primary truths, is evident from the signification of “princes,” as being primary things (as above, n. 8712, 8713); and from the signification of “fifties,” as being intermediate things, namely, between the truths from good that are in the second degree and those which are in the third, signified by “princes of hundreds” and “princes of tens.” That “fifty” denotes things intermediate, is because by “fifty” is signified both much and somewhat, the like as by “five” (that it signifies much, see n. 5708, 5956; that it signifies somewhat, n. 4638, 5291); consequently when “fifty” is named between “a hundred” and “ten,” it denotes things intermediate. Intermediate things are those which draw near to one side, and proceed from the other, thus are between those which for the sake of conjunction are in a prior degree and those which are in a posterior one.

(8715) And princes of tens. That this signifies primary truths in the third place, is evident from the signification of “princes,” as being primary things (as above); and from the signification of “tens,” as also being many, but in a less degree, because under “hundreds” (that “tens,” or “ten,” also denotes many, see n. 3107, 4638). Princes being set in order over a thousand, over a hundred, and over ten, abstractedly from all number represented many things in the first degree, in the second, and in the third, in like manner as in other passages in the Word, as where the Lord said of the servant that he “owed ten thousand talents,” and that the fellow-servant “owed him a hundred pence” (Matt. 18:24, 28); in like manner where He spoke of “a king about to wage war with another king, as consulting whether he was able with ten thousand to meet the other who was coming with twenty thousand” (Luke 14:31). In like manner in John: An angel coming down from heaven laid hold on the dragon, and bound him a thousand years, and cast him into the abyss, that he should seduce the nations no more, until the thousand years should be consummated. The rest of the dead lived not again until the thousand years were consummated: this is the first resurrection (Rev. 20:1-3, 5). in this passage by “a thousand” is not signified a thousand, but much, without any number. In like manner in Moses: Jehovah doing mercy to a thousand generations that love Him (Exod. 20:5, 6; Deut. 5:9, 10; 7:9; also in Jer. 32:18). In David: The word He commanded to a thousand generations (Ps. 105:8). A thousand shall fall at thy side, and ten thousand at thy right hand; it shall not come nigh thee (Ps. 91:7) The chariots of God are twenty thousand, thousands of peaceful ones (Ps. 68:17). Our flocks thousands, and ten thousands in our streets (Ps. 144:13). A thousand years in Thy sight are as a day (Ps. 90:4). It is similar with “a hundred” and with “ten,” for lesser numbers signify the like with the greater that result from multiplication by a like number (see n. 5291, 5335, 5708, 7973); (that "a hundred" and also "ten" signify much, see n. 3107, 4400, 4638).

(8716) And let them judge the people in every time. That this signifies a disposing in this manner perpetually, is evident from the signification of "judging," as being the disposing of truths (of which above, n. 8685); and from the signification of "in every time," as being perpetually.

(8717) And it shall be, every great word let them bring unto thee. That this signifies that everything is from the truth that is immediately from the Divine, is evident from the representation of Moses, as being truth immediately from the Divine (see n. 7010, 7382); that everything is from this, is signified by "every great word let them bring unto him." It appears from the sense of the letter as if everything was to be brought to Divine truth; but as everything comes from the Lord through the truth proceeding from Him, for everything of life is from Him, therefore in the internal sense it is not signified to this truth, but from it. The case herein is as was shown concerning influx (n. 3721, 5119, 5259, 5779, 6322), namely, that influx does not take place from exteriors to interiors; but from interiors to exteriors. The reason is that all exteriors are formed to minister to interiors, as instrumental causes to their principal causes, and the former are dead causes without the latter. Be it known that in the internal sense things are set forth such as they are in themselves; not such as they appear in the sense of the letter. [2] In itself the fact is that by means of the truth proceeding from Himself the Lord directs all things down to the veriest singulars; not as a king in the world, but as God in heaven and in the universe. A king in the world exercises only a care over the whole, and his princes and officers a particular care. It is otherwise with God, for God sees all things, and knows all things from eternity, and provides all things to eternity, and from Himself holds all things in their order. From this it is evident that the Lord has not only a care over the whole, but also a particular and individual care of all things, otherwise than as a king in the world. His disposing is immediate through the truth Divine from Himself, and is also mediate through heaven. But the mediate disposing through heaven is also as it were immediate from Himself, for what comes out of heaven comes through heaven from Him. That this is so the angels in heaven not only know, but also perceive in themselves. (That the Divine disposing or providence of the Lord is in all things and each, nay, in the veriest singulars of all, howsoever otherwise it appears before man, see n. 4329, 5122, 5904, 6058, 6481-6487, 6490, 6491.) [3] But this subject falls with difficulty into the idea of any man, and least of all into the idea of those who trust in their own prudence; for they attribute to themselves all things that happen prosperously for them, and the rest they ascribe to fortune, or chance; and few to the Divine Providence. Thus they attribute the things that happen to dead causes, and not to the living cause. When things turn out happily they indeed say that it is of God, and even that there is nothing that is not from Him; but few, and scarcely any, at heart believe it. In like manner do those who place all prosperity in worldly and bodily things, namely, in honors and riches, and believe that these alone are Divine blessings; and therefore when they see many of the evil abound in such things, and not so much the good, they reject from their heart and deny the Divine Providence in individual things, not considering that Divine Blessing is to be happy to eternity, and that the Lord regards such things as are of brief duration, as relatively, are the things of this world, no otherwise than as means to eternal things. Wherefore also the Lord provides for the good, who receive His mercy in time, such things as contribute to the happiness of their eternal life; riches and honors for those to whom they are not hurtful; and no riches and honors for those to whom they would be hurtful. Nevertheless to these latter He gives in time, in the place of honors and riches, to be glad with a few things, and to be more content than the rich and honored.

(8718) But every small word let them judge. That this signifies the appearance of some particular and singular things as from another source, is evident from the things unfolded just above (n. 8717), namely, that by their bringing every great word unto Moses is signified that each and all things down to the veriest singulars are from the Lord. From this it also follows that "a small word" too, that is, things particular and singular, are from Him. That there is an appearance that they are from another source will be seen below.

(8719) And devolve from upon thee, and let them bear with thee. That this signifies thus functions and offices for them, is evident from the signification of "to devolve from upon thee," as being to hand down to others also; and from the signification of "bearing with thee," as being to be of assistance. That by these words is signified thus functions and offices for them, is because the Lord does each and all things from Himself immediately, and mediately through heaven. That He acts mediately through heaven is not because He needs their aid, but that the angels there may have functions and offices, and consequently life and happiness in accordance with their offices and uses. From this there is an appearance to them that they act from themselves, but a perception that it is from the Lord. These things are signified by Moses "devolving from upon him," and by the princes, who were to judge small matters, "bearing with him." (That the Lord flows in not only immediately, but also mediately, and not only into the firsts, but also into the mediates and lasts of order, see n. 6982, 6985, 6996, 7004, 7007.)

(8720) If thou do this word, and God have commanded thee. That this signifies that thus it is from the Divine, is evident from the signification of "if God have commanded that thou do this word," as being when it is so from the Divine.

(8721) Then thou shalt be able to stand. That this signifies thus an abode with them, is evident from the signification of "thou shalt be able to stand," as being to have an abode with those who are of the spiritual church. That this is signified, is because if truth flowed in only immediately from the Divine, and not also through heaven mediately, the man of that church could be led only by means of truth, and not by means of good, as can be seen from what was shown above (n. 8685, 8701); and unless he were led by means of good, he could not be in heaven, thus the Lord could not have an abode with him; for the abode of the Lord with man is in the good with him, and not in the truth except through the good.

(8722) And also all this people shall come upon its place in peace. That this signifies that they who are of the spiritual church shall thus be in good, and shall be led by means of good, is evident from the signification of "the people," as being those who are of the spiritual church, because by "the people" are meant the sons of Israel, by whom is represented the spiritual church; from the signification of "coming unto a place," as being to the state to which they shall be led, which state is a state of good; for they who are of the spiritual church are led by means of truth to good, and when they come to good, then they come to their own place (that "place" denotes state see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381); and from the signification of "peace," as being the Divine in good; for in the supreme sense "peace" denotes the Lord, and it is from this that it inmostly affects good, and is the very being of the happiness of those who are in good. So long as man is in truth, and not yet in good, he is in an untranquil state; but when he is in good, then he is in a tranquil state, thus in peace. The reason is that evil spirits cannot attack good, but flee away at the first perception of it; whereas they can attack truth. Hence it is that when men are in good, they are in peace. This is what is signified by "all this people shall come upon its place in peace." (What it is to be led by the Lord by means of truth, and what by means of good, see n. 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701.)

(8723) Verses 24-27. And Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose men of strenuousness out of all Israel, and gave them as heads over the people: princes of thousands, princes of hundreds, princes of fifties, and princes of tens. And they shall judge the people in every time, the difficult word they shall bring unto Moses, and every small word they shall judge. And Moses let his father-in-law go, and he went to himself unto his own land. "And Moses hearkened to the voice of his father-in-law, and did all that he had said," signifies the effect according to the setting in order of Divine good; "and Moses chose men of strenuousness out of all Israel," signifies the choice of truths with which good could be conjoined among those who were of the spiritual church; "and gave them as heads over the people," signifies influx into these truths; "princes of thousands, princes of hundreds, princes of fifties, and princes of tens," signifies primary truths that are subordinate in successive order to the truth proceeding immediately from the Divine; "and they shall judge the people in every time," signifies their consequent perpetual dependence; "the difficult word they shall bring unto Moses," signifies mediation and intercession; "and every small word they shall judge," signifies the appearance of some particular and singular things as from another source; "and Moses let his father-in-law go," signifies a state of truth Divine accommodated;

“and he went to himself unto his own land,” signifies to the Divine Itself.

(8724) And Moses hearkened to the voice of his father-in-law, and did all that he had said. That this signifies the effect according to the setting in order of Divine good, is evident without explication; for by Jethro, Moses’ father-in-law, is represented the Divine good (see n. 8643), and by Moses the Divine truth which proceeds from the Divine good (n. 8644). The Divine truth which proceeds from the Lord does nothing of itself, but from the Divine good which is the Divine Itself; for the Divine good is the Being, but the Divine truth is the Coming-forth therefrom; wherefore the Being must be in the Coming-forth that this may be anything, and consequently that anything may be done. When the Lord was in the world He was Divine truth, and then the Divine good in Him was “the Father;” but when He was glorified, then He became the Divine good even as to the Human. The Divine truth which then proceeded from Him is called the “Paraclete,” or “Spirit of Truth.” He who knows these two arcana, if he is in enlightenment from the Lord when he reads the Word, can be in the understanding of many things which the Lord Himself spoke concerning the Father and concerning Himself, and also concerning the Paraclete, the Spirit of Truth, which otherwise would be incomprehensible mysteries; as in John: Jesus said, The Son can do nothing of Himself, but what He seeth the Father doing; for what things soever He doeth, these the Son also doeth in like manner. As the Father hath life in Himself, so hath He given also to the Son to have life in Himself (John

5:19, 26). The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39). If I go not away, the Paraclete will not come unto you; but If I go, I will send Him unto you; He, the Spirit of Truth, shall not speak from Himself; but what things soever He shall hear, shall He speak. He shall glorify Me, for He shall receive of Mine (John 16:7, 13, 14); and more similar passages elsewhere.

(8725) And Moses chose men of strenuousness out of all Israel. That this signifies the choice of truths with which good could be conjoined among those who are of the spiritual church, is evident from the signification of "men of strenuousness," as being truths with which good can be conjoined (see above, n. 8710); and from the representation of Israel, as being those who are of the spiritual church (of which above, n. 8645). It is said "the choice of truths with which good can be conjoined," because there are truths with which good cannot as yet be conjoined, and truths with which it can. The truths with which it can be conjoined, are truths confirmed, and also consociated with many others, even with such as delight the intellectual sight; in this way these truths enter into the affection, which makes the man will them. When this takes place, then good conjoins itself with them; for to will truths, and from this to do them, makes them to be good. Be it known further, that good is not conjoined with truths until these truths have been purified from the falsities which are from evil, and until they have a connection with all the truths which must be truths of faith with him who is to be regenerated. From the Lord the angels clearly and plainly see and perceive the connection and purification of truths, however little the man may feel or perceive in himself anything of the kind.

(8726) And gave them as heads over the people. That this signifies influx into these truths, is evident from the signification of "men of strenuousness," who here are those whom he made heads over the people, as being truths with which good can be conjoined (of which just above, n. 8725); from the representation of Moses, as being the truth immediately from the Divine (of which frequently above); and from the signification of "giving them as heads," as being to flow in, and thus to give quality to, in order that the truth immediately from the Divine may through them lead the man of the church by means of good. How this is, can be seen from what has been before set forth, namely, that the man who is being regenerated is at first led by means of the truth which is of faith; but when he has been regenerated he is led by means of the good which is of charity (n. 8643, 8648, 8658, 8685, 8690, 8701); and that in the first state, namely, when he is led by means of truth, the Lord flows in through the truth Divine which proceeds immediately from Him; but in the other state, namely, when he is led by means of good, the Lord flows in through both the truth which proceeds immediately, and that which proceeds mediately, from Him (n. 8685, 8701); and that the mediate influx is equally from the Lord as is the immediate (n. 8717). These are the things described in this verse in the internal sense. The very mediate influx of truth from the Divine is signified by the words, "Moses gave them as heads over the people."

(8727) Princes of thousands, princes of hundreds, princes of fifties, and princes of tens. That hereby are signified primary truths that are subordinate in successive order to the truth proceeding immediately from the Divine, is evident from what was adduced above (n. 8712-8715, 8717, 8718, 8722).

(8728) And they shall judge the people in every time. That this signifies their consequent perpetual dependence, is evident from the signification of "judging," as being the disposing of truths (see n. 8685), here the subordinate disposing, which is dependence; for the princes who were to judge the people were in the place of Moses in small matters; in the internal sense that truths in successive order from interior to exterior are subordinate to the truth immediately from the Divine, through which truths the Lord thus acts mediately; but in the sense determined to persons it means the angels and angelic societies in such subordination and dependence, for through them the Lord acts mediately and directs men; nevertheless, it is not the angels who direct, but the Lord through them (n. 8718, 8719). As further concerning this subject, be it known that some things also come from the angels themselves who are with man; but all the good and truth which become of faith and charity, that is, of the new life with man, come from the Lord alone, and also through the angels from Him; in like manner all disposing, which is continual, is for this use. The things which come from the angels themselves are such as accommodate themselves to the affection of the man, and in themselves are not goods, but still serve for introducing the goods and truths which are from the Lord. That "in every time" denotes perpetually, is evident without explication.

(8729) The difficult word they shall bring unto Moses. That this signifies mediation and intercession, is evident from what was unfolded above (n. 8705). It is here said that they "shall bring the word unto Moses," and there, that "Moses shall bring it to God"; but each involves what is similar.

(8730) And every small word they shall judge, signifies the appearance of some particular and singular things as from another source, as above (n. 8718), where are the same words.

(8731) And Moses let his father-in-law go. That this signifies a state of truth Divine accommodated, is evident from the fact that when all things have been reduced into order, that is, accommodated, namely, when mediate truths have been subordinated to the truth immediately from the Divine, it is the end of this state. This is described by Moses letting his father-in-law go; for the beginning of this state is described by Jethro's coming unto Moses, and by their being thus consociated for that end. The reason why it was not before commanded by Jehovah that princes should be set in order who also should judge the people, but that this was done by the counsel and persuasion of Jethro, was in order that the subject of this chapter might be fully represented in its order. For in what precedes, the subject treated of was the previous state in which are those of the spiritual church during regeneration, namely, when they are being led by the Lord by means of truth. To this state the other succeeds, which is that they are led by the Lord by means of good.

This turning or change of one state into the other is what is described in this chapter by Jethro.

(8732) And he went to himself unto his own land. That this signifies to the Divine Itself, is evident from the signification of "going unto his own land," as being to the former state, thus to the Divine. Moreover by "land" in the internal sense is signified the church, and also heaven; therefore in the supreme sense is signified the Divine. (That by "land" in the internal sense is signified the church, thus also the kingdom of the Lord in heaven, see n. 566, 662, 1066, 1067, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011.) That by "land" in the supreme sense is signified the Divine, is because Jethro represented the Divine good, thus the Divine Itself, the returning whereto cannot otherwise be expressed in the historic sense of the letter than by "going unto his own land." For the significatives in the Word accommodate themselves to the thing represented, the signification which properly belongs to the expression still remaining, as for instance the signification of "land," which properly signifies the church, for the reason that they who are in heaven do not think of land when it is read of in the Word, but of the spiritual state of the nation which is in the land, thus of the religion there; and therefore when a "land" is read of where the church is, then they have an idea of the church there; and when an idea of the church, they have also an idea of the Lord's kingdom, consequently of heaven; and when an idea of heaven, they have also an idea of the Divine there. But when the thing represented treats of any other holy thing in the church or in heaven, then that thing can be understood by “land”-as love, charity, good, faith. Hence it is evident that the signification still remains which properly belongs to the expression; as when good is signified, or love or charity, still through all there remains the signification of the church; for these things are the essentials of the church, and make it to be the church.

(8733) CONTINUATION CONCERNING THE SPIRITS AND THE INHABITANTS OF THE EARTH JUPITER. As the spirits of the earth Jupiter bear relation in the Grand Man to the Imaginative of Thought, they speak little and think much; and when they speak, their speech is cogitative, and differs from the speech of others in the fact that it does not terminate so much in sound, as in a kind of soft murmur which is inwardly rapid. The very thought with them in this way unfolds itself into speech. The reason is that they are of a genius intermediate between the spiritual and the celestial; for the spiritual speak sonorously, and bring the whole of their thought into their speech; wherefore in order that their thought may be known, it must be gathered from the words. But not so the celestial; for that which is of their will rolls itself by somewhat of thought into what is like a wave, which affects and moves the will of another according to the state of the matter.

(8734) The speech of spirits in general is formed from ideas of thought that fall into words according to the fullness and the affection; and as the entire idea of the thing is thus presented and communicated, spirits can express more within a minute than a man in the world can within an hour; for the whole idea of the thing, such as it is in the thought, is fully transmitted into the thought of the other. From this it was made plain to me what the conjunction of minds or spiritual conjunction is (which is charity or mutual love), namely, that the mind of the one presents itself in the mind of the other with all the good of its own thought and will toward him, and in this way affects him; and on the other hand, what spiritual disjunction is (which is enmity and hatred), namely, that the mind of the one presents itself in the mind of the other with the thought and will of destroying him, which causes rejection.

(8735) I was further instructed by the spirits of the earth Jupiter who were with me for a considerable time, that on that earth there are also those who call themselves "saints," and who, under a penalty, command their servants, whom they multiply, to call them "lords." They likewise forbid them to adore the Lord of the universe, saying that they are the Lord's mediators, and that they will bring their supplications to the Lord of the universe. The Lord of the universe, who is our Lord, they do not call "the One Only Lord," as the rest do, but "the Supreme Lord," for the reason that they also call themselves lords.

(8736) These saints, who are saluted as lords by their servants, call the sun the face of the Supreme Lord, and believe His abode to be there, wherefore they also adore the sun. The rest of the inhabitants hold them in aversion, and will not have interaction with them, both because they adore the sun, and because they call themselves lords, and are worshiped by their servants as mediatory gods.

(8737) The instructing and chastising spirits (spoken of above, n. 7802-7812), do not come to these, as to others on that earth, because they do not suffer themselves to be instructed, nor are they amended by discipline. They are inflexible, because they act from the love of self. The spirits say that they know from the coldness that it is they; and that when they notice the coldness, they depart from them.

(8738) There was shown me by the spirits the head-covering of those who call themselves saints: it was a towering hat of a darkish color.

(8739) In the other life such appear to the right, backward, at some height, and there sit like idols, and also are at first worshiped by their servants, who had been with such; but are afterward held by them in derision. And what surprised me, their faces shine there as if from fire, which is because of their having believed that they were saints, and in the likeness of the Lord, who is in the sun. But notwithstanding this fiery appearance of their faces, they are cold, and have an intense desire to be made warm. From this it is plain that the fire with which they shine is as it were an ignis fatuus.

(8740) In order to make themselves warm, the same seem to themselves to cut wood, and while they are cutting, there appears underneath the wood somewhat of a man whom they at the same time attempt to strike. This comes to pass because of their attributing merit to themselves; and as they attribute sanctity, they also impute to themselves righteousness. They who do this in the world, in the other life seem to themselves to cut wood; as is the case likewise with some from our earth, concerning whom previously, from experience, which experience, for the sake of illustrating the subject, may here be quoted (from n. 4943): "In the lower earth, under the soles of the feet, are also those who have placed merit in good deeds and in works. Some of them appear to themselves to cut wood. The place where they are is rather cold, and they seem to themselves to acquire warmth by their labor. With these also I conversed; and it was given me to ask them whether they wished to come out of that place. They replied that they had not yet merited it by their labor. But when this state has been passed through, they are taken out thence. These spirits also are natural, because the wish to merit salvation is not spiritual, for it comes from their own; not from the Lord. Moreover they regard themselves as superior to others, and some of them even despise others. If these persons do not receive more joy than others in the other life, they are indignant against the Lord; and therefore when they cut wood, there sometimes appears as it were somewhat of the Lord under the wood, and this from their indignation. But as they have led a pious life, and have acted in this way from ignorance, in which there was something of innocence, therefore angels are occasionally sent to them who console them. And sometimes too there appears to them from above on the left as it were a sheep, at the sight of which they also receive consolation." (See also n. 1110.)

(8741) The subject of the spirits and inhabitants of the earth Jupiter will be continued at the end of the following chapter.

CHAPTER 19

(8742) EVERYONE HAS an internal man and an external man; the internal man is what is called the spiritual man, and the external man is what is called the natural man. Both must be regenerated for the man to be regenerated.

(8743) With the man who has not been regenerated the external or natural man commands, and the internal or spiritual man serves; but with the man who has been regenerated the internal or spiritual man commands, and the external or natural serves. This inversion cannot possibly exist except through regeneration by the Lord.

(8744) So long as the external man has not been regenerated, he makes all good consist in pleasure, in gain, in pride, and burns with hatred and revenge against those who set themselves in opposition; and then the internal man not only consents, but also supplies reasons which confirm and promote; thus the internal man serves and the external commands.

(8745) But when the external man has been regenerated, the internal man makes all good consist in thinking well of the neighbor and willing well to him, and the external man makes all good consist in speaking well of him and acting well toward him; and at last each has as its end to love the neighbor and to love the Lord, and not as before to love self and to love the world. In this case the external or natural man serves, and the internal or spiritual man commands.

(8746) The internal man is first regenerated by the Lord, and afterward the external man, and the latter by means of the former. The internal man is regenerated by thinking those things which are of faith, and willing them; but the external man by a life according to them. The life of faith is charity.

(8747) The man who has been regenerated is in heaven as to his internal man, and is an angel there with angels, among whom also he comes after death. He can then live the life of heaven, love the Lord, love the neighbor, understand truth, relish good, and perceive blessedness therefrom. These things are the happiness of eternal life. EXODUS 19 1. In the third month of the going forth of the sons of Israel out of the land of Egypt, in this day they came into the wilderness of Sinai. 2. And they journeyed from Rephidim, and came into the wilderness of Sinai, and encamped in the wilderness; and there Israel encamped close to the mountain. 3. And Moses went up unto God, and Jehovah called unto him from the mountain, saying, Thus shalt thou say to the house of Jacob, and declare to the sons of Israel: 4. Ye have seen what I did to the Egyptians, and I bare you on eagles’ wings, and brought you unto Me. 5. And now, if hearing ye shall hear My voice, and keep My covenant, then ye shall be Mine own possession above all peoples; for all the earth is Mine: 6. And ye shall be to Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the sons of Israel. 7. And Moses came and called the elders of the people, and set before them all these words which Jehovah commanded him. 8.

And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah. 9. And Jehovah said unto Moses, Behold I come unto thee in the density of the cloud, that the people may hear when I speak with thee, and may also believe in thee to eternity; and Moses declared the words of the people unto Jehovah. 10. And Jehovah said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their garments. 11. And let them be ready against the third day, because in the third day Jehovah will come down unto the eyes of all the people upon Mount Sinai. 12. And thou shalt set bounds to the people round about, saying, Take heed to yourselves, that ye go not up into the mountain, or touch the extremity of it; everyone that toucheth the mountain, dying he shall die: 13. No hand shall touch it, because stoning he shall be stoned, or shooting he shall be shot; if a beast, if a man, he shall not live; when the jobel is drawn out, they shall come up into the mountain. 14. And Moses went down from the mountain unto the people, and sanctified the people, and they washed their garments. 15. And he said unto the people, Be ready for three days, come not near unto a woman. 16. And it was on the third day, when it was morning, that there were voices and lightnings, and a heavy cloud upon the mountain, and the voice of a trumpet exceeding strong, and all the people that were in the camp trembled. 17. And Moses made the people go forth out of the camp to meet God; and they took their stand in the lower parts of the mountain. 18. And Mount Sinai smoked, the whole of it, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mountain trembled mightily. 19. And when the voice of the trumpet was going, and waxing strong mightily, Moses spake, and God answered him in a voice. 20. And Jehovah came down upon Mount Sinai, unto the head of the mountain; and Jehovah called Moses unto the head of the mountain, and Moses went up. 21. And Jehovah said unto Moses, Go down, charge the people, lest perchance they break through unto Jehovah to see, and many of them fall. 22. And the priests also, who come near unto Jehovah, shall sanctify themselves, lest perchance Jehovah make a breach in them. 23. And Moses said unto Jehovah, The people cannot come up unto Mount Sinai; for Thou didst charge us, saying, Set bounds to the mountain, and sanctify it. 24. And Jehovah said unto him, Go, get thee down; and come up thou, and Aaron with thee; and let not the priests and the people break through to come up unto Jehovah, lest perchance He make a breach in them. 25. And Moses went down unto the people, and told them.

(8748) THE CONTENTS. In what now follows, the subject treated of in the internal sense is the revelation of truth Divine from the Lord out of heaven, and in this chapter the preparation for receiving it.

(8749) THE INTERNAL SENSE Verses 1, 2. In the third month of the going forth of the sons of Israel out of the land of Egypt, in this day they came into the wilderness of Sinai. And they journeyed from Rephidim, and came into the wilderness of Sinai, and encamped in the wilderness; and

Israel encamped close to the mountain. “In the third month,” signifies fullness of state; “of the going forth of the sons of Israel out of the land of Egypt,” signifies after those who were of the spiritual church had been liberated from infestations; “in this day,” signifies that it was then; “they came into the wilderness of Sinai,” signifies a state of good in which truths of faith were to be implanted; “and they journeyed from Rephidim,” signifies continuity of life from the former state; “and came into the wilderness of Sinai,” signifies to a state of good in which truths were to be implanted; “and encamped in the wilderness,” signifies the arrangement in this state; “and Israel encamped close to the mountain,” signifies the arrangement by Divine celestial good with those who are of the spiritual church.

(8750) In the third month. That this signifies fullness of state, is evident from the signification of “month,” as being state; for all periods of time, as “days,” “weeks,” “months,” and “years,” signify states (see n. 2788); and from the signification of “three” and “third,” as being what is complete (n. 1825, 2788, 4495, 5159); consequently “in the third month” denotes in fullness of state. [2] What fullness of state is, shall be briefly told. Every state has its beginning, its progression, and its end. When a state arrives at its end, it is then full, and is called “fullness.” In the other life all things are measured by progressions of state and their successive changes from beginning to end, as in the world by times. That this is so is because in heaven there are no times, but states in their stead. The reason is that the sun in the other life, which is the Lord, remains constantly in its place, and does not, as in the world, by apparent daily progressions distinguish the day into morning, noon, evening, and night; nor by apparent annual progressions distinguish the year into spring, summer, autumn, and winter. From this it is that in heaven there are no times, but states in their stead. But as in the inmost sphere of heaven there is a certain progression according to the Divine heavenly form, which comes to the perception of no one, and as according to this progression the states of all in heaven undergo changes, the angels there are by turns in the good of love, in the truth of faith, and in obscurity as to the one and the other. From this it is that there is a correspondence of the states there with times in the world, namely, of the state of the good of love with morning, of the state of the truth of faith with good, and of an obscure state with evening and night. Moreover the heat also, which is from the sun there, is the good of love; and the light which is from the sun there, is the truth of faith. From this also it is that there is a correspondence of the heat in the world with love, which is therefore called "spiritual heat;" as also of the light in the world with faith, which is therefore called "spiritual light." [3] There are in general two states of life, namely, a state of thought, which is of the understanding, and a state of affection, which is of the will. The state of thought, which is of the understanding, bears relation to the truth which is of faith. It is this state that is enlightened by light from the sun of heaven, which is the Lord. So also is the light of the understanding in man from that light. But the state of affection, which is of the will, bears relation to the good which is of charity; and moreover the heat of the will in man, which is love, is from the heat from that sun in heaven, which is the Lord. From all this it can now be seen how the case is with states and their changes in the other life, and what is meant by the fullness of state which is signified by "the third month." By state here, of which fullness is predicated, is meant the former state which those who were of the spiritual church had passed through. (That these pass through two states, the first when they are led by the Lord by means of truth, the second when they are led by Him by means of good, see n. 8643, 8648, 8658, 8685, 8690, 8701.) Here there is meant a fullness of the former state which has been described in what goes before; now the second state is described.

(8751) Of the going forth of the sons of Israel out of the land of Egypt. That this signifies after those who were of the spiritual church had been liberated from infestations, is evident from the signification of "going forth," as being to be liberated; from the representation of the sons of Israel, as being those who are of the spiritual church (see n. 6426, 6637, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of "the land of Egypt," as being infestations (n. 7278). (What infestations are, see n. 7474; and also that those who were of the spiritual church were detained in the lower earth until the coming of the Lord into the world, and were liberated by the Lord, n. 6854, 6914, 7035, 7091, 7474, 7878, 7932, 8018, 8054, 8099.)

(8752) In this day. That this signifies that it was then, is evident from the signification of "in this day," as being then;

for by "day" is signified state (see n. 23, 487, 488, 493, 2788, 7680); and therefore "in this day" denotes when there was fullness of state.

(8753) They came into the wilderness of Sinai. That this signifies a state of good in which truths of faith were to be implanted, is evident from the signification of "the wilderness of Sinai," as being a state of good in which truths of faith are to be implanted. "The wilderness" here denotes good in which truths have not yet been implanted; and "Sinai" denotes the truths themselves. For a "wilderness" has several significations (see n. 3900); in general it signifies what is uninhabited and uncultivated, thus in the spiritual sense, good in which as yet there are no truths, for good without truths is spiritually uncultivated; consequently a "wilderness" signifies a new will that as yet has not been formed by means of the truths of faith (n. 8457). [2] As regards "Mount Sinai," it signifies in the supreme sense Divine truth from Divine good; "mountain," Divine good; and "Sinai," Divine truth. In the internal sense it signifies the truth of faith from good, here the truth of faith that is to be implanted in good, because the law had not yet been promulgated from it. "Mount Sinai" has these significations because the law was promulgated by the Lord from thence, and "the law" denotes Divine truth from Divine good, and also the truth of faith from good (n. 6752, 7463, 8695). For this reason it was that the sons of Israel encamped in the wilderness near that mountain, for from it were promulgated not only the ten commandments, which are "the law" in a close sense, but also all the statutes of the church, which contained in themselves, because they represented, the spiritual and celestial truths and goods of the Lord’s kingdom. That the law was promulgated from thence, is evident from the following chapter, and that so also were the statutes of the church, from the succeeding chapters, and also from Leviticus 7:37, 38; 27:34. The same is signified by “Sinai” in David: O God, when Thou wentest forth before Thy people, when Thou didst march in the wilderness; the earth trembled, the heavens also dripped before God; this Sinai before God, the God of Israel. Thou, O God, makest to drip the rain of Thy benevolences (Ps. 68:7-9). Here “Sinai” denotes the truth that is from good, for such is the signification of “the heavens dripping before God,” and of “God making to drip the rain of His benevolences.” [3] In the book of Judges: Jehovah, when Thou wentest forth out of Seir, when Thou camedst forth out of the field of Edom, the earth trembled, the heavens also dripped, the clouds also dripped waters, the mountains flowed down before Jehovah, Sinai itself before Jehovah the God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the ways ceased, and they that walked in paths went through crooked ways, the roads ceased in Israel; they ceased until I Deborah arose, until I arose a mother in Israel (Judg. 5:4-7). Here also “Sinai” denotes the law or Divine truth from Divine good, by virtue of which the truths of faith were implanted in its good, which things are also signified by “the heavens dripped,” and “the clouds dripped waters;” that the truths of faith were lacking and were perverted, is signified by “the ways ceased, and they that walked in paths went through crooked ways" (that "ways," "paths," and "roads" denote truths, see n. 627, 2333, 3123, 3477); for the subject treated of in this prophetic song, which is the song of Deborah and Barak, is the perversion of the truth of the church, and its restitution. [4] In Moses: Jehovah came from Sinai, He rose up from Seir to them; He shone forth from Mount Paran, and He came from the ten thousands of holiness, from His right hand was the fire of the law to them (Deut. 33:2). in this chapter the sons of Jacob are blessed by Moses before his death, who begins the prophetic utterance of his blessing with "Jehovah came from Sinai," and by "Sinai" are here signified the truths of faith in the complex. That he begins in this way is because by "the sons of Jacob" are signified all the truths and goods of faith (n. 3858, 3862, 3926, 3939, 6335); and in like manner by "the sons of Israel" (n. 5414, 5951, 5879).

(8754) A few words shall here be said about the good in which truths are to be implanted, which good is here signified by "the wilderness of Sinai." (That the man who is being regenerated is first led by the Lord by means of truth, and afterward by means of good, see n. 7923, 8643, 8648, 8658, 8685, 8690, 8701.) He who is being regenerated is led by means of truth to the intent that he may come to good, that is, may know it, and then will it, and finally do it. But when he is being led to good by means of truth, he first comes to the good in which the truths of faith have not yet been implanted; for truths cannot be implanted until he is in good. Before this they are indeed known, because they are in the memory, but at this time they are not in good, but are outside of good. Afterward when the man receives new life, which he first receives when he is in good, the truths of faith are implanted, and as it were enter upon a marriage with good in the internal man. This good, in which the truths of faith have not yet been implanted, but which is still so disposed that they can be received, is here meant by "the wilderness of Sinai." No other good is meant than Christian good (on which see n. 8635-8638).

(8755) And they journeyed from Rephidim. That this signifies continuity of life from the former state, is evident from the signification of "journeying," as being the continuity of life (see n. 4375, 4554, 4585, 5996, 8181, 8345, 8397, 8557); and from the signification of "Rephidim" as being the quality of the state of temptation in respect to truth (see n. 8561), thus the quality of the former state (of which just above, n. 8754); for in the former state the man of the spiritual church undergoes temptations, and therefore from that state there is the continuity of life which is signified by "journeying from Rephidim."

(8756) And came into the wilderness of Sinai. That this signifies to a state of good in which truths were to be implanted, is evident from what was said above (n. 8753), where like words occur; and concerning the quality of this good, see n. 8754.

(8757) And encamped in the wilderness. That this signifies the arrangement in this state, is evident from the signification of "encamping," as being the setting in order of the truth and good which are of the life (see n. 8103), thus also their arrangement; and from the signification of “wilderness,” as being a state of good in which are not yet the truths of faith (of which above, n. 8753).

(8758) And Israel encamped close to the mountain. That this signifies the arrangement by Divine celestial good with those who are of the spiritual church, is evident from the signification of “to encamp,” as being arrangement (see n. 8757); from the representation of Israel, as being those who are of the spiritual church (n. 8751); and from the signification of “a mountain,” as being the good of celestial love (n. 4210, 4635, 8327). By Divine celestial good is meant the Divine good in heaven, for in itself Divine good is far above heaven.

(8759) Verses 3-8. And Moses went up unto God, and Jehovah called unto him from the mountain, saying, Thus shalt thou say unto the house of Jacob, and declare to the sons of Israel: Ye have seen what I did to the Egyptians, and I bare you on eagles’ wings, and brought you unto Me. And now if hearing ye shall hear My voice, and keep My covenant, then ye shall be Mine own possession above all peoples; because all the earth is Mine; and ye shall be to Me a kingdom of priests, and a holy nation; these are the words which thou shalt speak unto the sons of Israel. And Moses came and called the elders of the people, and set before them all these words which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken we will do; and Moses reported the words of the people unto Jehovah. “And Moses went up unto God,” signifies the truth from the Divine which is beneath heaven conjoining itself with the Divine truth which is in heaven; “and Jehovah called unto him from the mountain, saying,” signifies the union of the Divine good in heaven with the Divine truth there; “Thus shalt thou say to the house of Jacob, and declare to the sons of Israel,” signifies the salvation of those who are of the external and internal spiritual church; “Ye have seen what I did to the Egyptians,” signifies the remembrance of all things that befell the evil who infested; “and I bare you on eagles’ wings,” signifies and that by means of truths they were raised to heavenly light; “and brought you unto Me,” signifies thus to the good of love which is in heaven; “and now if hearing ye shall hear My voice,” signifies the reception of truth; “and keep My covenant,” signifies thus life in good and the consequent conjunction; “then ye shall be Mine own possession above all peoples,” signifies that then the Divine truth shall be with them more than with others; “because all the earth is Mine,” signifies that the Lord has all power in heaven and on earth; “and ye shall be to Me a kingdom of priests,” signifies that then the good of truth shall be with them; “and a holy nation,” signifies thus the spiritual kingdom; “these are the words which thou shalt speak unto the sons of Israel,” signifies influx for the receiving of truths in good; “and Moses came and called the elders of the people,” signifies the choosing of those who were primarily in the intelligence of truth; “and set before them all these words,” signifies a setting forth, together with influx; “which Jehovah commanded him,” signifies from the Divine; “and all the people answered,” signifies reception; “and said, All that Jehovah hath spoken we will do,” signifies according to influx from the Divine; “and Moses reported the words of the people unto Jehovah,” signifies correspondence and conjunction.

(8760) And Moses went up unto God. That this signifies the truth from the Divine which is beneath heaven conjoining itself with the Divine truth which is in heaven, is evident from the representation of Moses, as being truth from the Divine (see n. 6771, 6827, 7014), here truth from the Divine which is beneath heaven, for the reason that now he represents the sons of Israel as their head, thus those who are of the spiritual church, who as yet are not in heaven because not yet in good formed by truths (see n. 8753, 8754); and from the signification of “going up,” as being to conjoin oneself, for he who goes up to the Divine conjoins himself with Him; as for instance when “going up into heaven” is mentioned, there is meant being conjoined with the Lord; and the reverse is meant by “coming down from heaven.” The Divine truth in heaven, with which there is conjunction, is meant by “God,” for in the Word the Lord is called “God” from Divine truth, and “Jehovah” from Divine good (n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873, 8301); and because the conjunction of Divine truth with Divine good is here treated of, therefore in this verse “God” is first mentioned, and then “Jehovah,” in these words, “Moses went up unto God, and Jehovah called unto him from the mountain.” [2] It is said, the Divine truth in heaven, and afterward, the Divine good in heaven, for the reason that the Divine Itself is far above the heavens, not only the Divine good itself, but also the Divine truth itself which proceeds immediately from the Divine good. That these are far above heaven, is because in itself the Divine is infinite, and the infinite cannot be conjoined with finite things, thus not with the angels in the heavens, except by the putting on of something finite, and thus by accommodation to reception. The Divine good itself is also in itself an infinite flame of ardor, that is, of love, and this flame no angel in heaven can bear, for he would be consumed like a man if the flame of the sun were to touch him without intermediate tempering. Moreover if the light from the flame of the Divine love, which light is Divine truth, were to flow in without abatement from its own fiery splendor, it would blind all who are in heaven. From all this it can be seen what the difference is between the Divine good and Divine truth above the heavens, and the Divine good and Divine truth in the heavens, here treated of.

(8761) And Jehovah called unto him from the mountain. That this signifies the union of the Divine good in heaven with the Divine truth there, is evident from the signification of "calling unto him," or "calling anyone unto Himself," when said of the Divine, as being conjunction, here union, because it is said of Divine good with Divine truth which are made one by conjunction. (That "to call anyone to Himself" denotes conjunction, and also presence, see n. 6047, 6177, 7390, 7451, 7721.) That it is Divine good with which there was conjunction, is because the name here used is "Jehovah" (on which subject see just above, n. 8760). And from the signification of "mountain," as being good Divine in heaven (on which just above, n. 8758), here heaven; for whether you say "Divine good in heaven," or "heaven," it is the same, because heaven arises from this good. The case herein is like that of all other things abstracted from their subjects, which when spoken of nevertheless lead to the perception of the subjects in which they are; as when the truth of faith, or the good of charity, is spoken of, there is understood the man of the church in whom they are. This is especially the case in heaven, for there the Divine good united to the Divine truth is all in all, thus is the life or soul of heaven.

(8762) Thus shalt thou say to the house of Jacob, and declare to the sons of Israel. That this signifies the salvation of those who are of the external and internal spiritual church, is evident from the signification of "saying," and "declaring," as here being salvation, for the things which are now said and declared by Jehovah through Moses involve salvation; and from the signification of "the house of Jacob," and "the sons of Israel," as being the external and internal church (see n. 3305, 4286). What is meant by the external church and the internal church has been already stated in several places, namely, that the external of the Ancient Church was all that which represented the internal, and that the internal of the church was that which was represented by the externals. As for example, they who made Divine worship consist in sacrifices, and in rites and statutes, which represented spiritual and heavenly things of the Lord's kingdom, were in externals; but they who made Divine worship consist at the same time in the celestial and spiritual things which were represented, were in internals. In like manner at this day, they who make Divine worship consist in frequenting temples, hearing preachings, attending the Holy Supper, and who do these things with devotion, without thinking any further about them than that they ought to be frequented because they are instituted and commanded, these are of the external church; whereas they who at the same time believe that such things are to be attended to, but that still the essential of worship is the life of faith, that is, charity toward the neighbor and love to the Lord, these are of the internal church. Consequently also they are of the external church who do what is good to the neighbor and worship the Lord merely from the obedience of faith; whereas they are of the internal church who do what is good to the neighbor and worship the Lord from love. So in all other cases. [2] Nevertheless with everyone who is of the church there must be both, namely, an external and an internal. If there are not both there is no spiritual life with him, for the internal is like a soul, and the external is like the body of the soul. But they who are of the external church are clearly in its externals and obscurely in its internals, whereas they who are of the internal church are clearly in internals and obscurely in externals. But those who are in externals and not at the same time in internals are not of the church. All those are in both who are in the good of life according to the teachings of their church; but those are in externals without internals who are in worship and not at the same time in the good of life according to the teachings of the church. There are few who know this, and the reason why few know it, is that they make all worship, and thereby all salvation, consist in faith, and not at all in charity. From this also it is that they who think about eternal salvation make it consist in a life of piety, and not at all in a life of charity (on which see n. 8252-8257).

(8763) Ye have seen what I did to the Egyptians. That this signifies the remembrance of all things that befell the evil who infested, is evident from the signification of “ye have seen,” as being remembrance; and from the representation of the Egyptians, as being the evil who infested (see n. 7097, 7107, 7110, 7126, 7142, 7317). From this it is plain that by “ye have seen what I did to the Egyptians” is signified the remembrance of all things that befell those who infested.

(8764) And I bare you on eagles’ wings. That this signifies and that thus by means of truths they were raised to heavenly light, is evident from the signification of “bearing anyone on eagles’ wings,” as being to be raised on high even into heavenly light; for by “bearing” is signified to be raised, by “wings” are signified spiritual truths, and by “an eagle,” the rational as to truth. (That “an eagle” has this signification, see n. 3901, for eagles fly on high.) For by the visible heaven the ancients understood the angelic heaven. Moreover the simple believed that there was the home of the angels, and also that on high, because nearer the sun and stars, was heavenly light itself. Hence it is that “to be borne on eagles’ wings” denotes to be borne on high into that light. That raising thither is effected by means of the truths of faith, is because the truth of faith is what raises man even to heaven, where its good is. That the rational as to truth is "an eagle," is because the rational of man is his heaven, and the natural is relatively like the earth, for the rational constitutes the internal man, and the natural the external man. [2] That "wings" denote spiritual truths, is because "birds" in general signify intellectual things and thoughts (n. 40, 745, 776, 3219, 5149, 7441); consequently "wings" denote spiritual truths, because all the intellectual is from these truths. The intellectual derived from falsities, however discerning and acute it appears, is not the intellectual; for the intellectual sees from the light of heaven, and the light of heaven is spiritual truth, that is, the truth of faith. Wherefore where there is no truth of faith, there is no light, but thick darkness, and an intellectual in thick darkness is no intellectual. "Wings" also denote the powers which belong to spiritual truth from its good; for the wings with birds are like the hands or arms with man, and by the "arms" and "hands" are signified powers (n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6292, 6947, 7518, 7673, 8050, 8153, 8281, 8305). (That there is power in spiritual truth from good, see n. 3563, 4931, 5623, 6344, 6423.) [3] That "wings" denote spiritual truths, or truths of faith which have power from good, is manifest from other passages in the Word. Wherefore when "wings" are attributed to the Divine, by them is signified the Divine truth which has omnipotence; as where they are attributed to the cherubs, by which is signified the Providence of the Lord, as in Ezekiel: Every cherub had four faces, and every one of them had four wings; their wings were erect, the one toward the other; every one had wings that covered their bodies. I heard the sound of their wings like the sound of great waters, like the voice of Shaddai; when they went, a voice of tumult like the voice of a camp; when they stood, they let down their wings. I heard the voice of their wings kissing one another, and the voice of the wheels beside them. The voice of the wings of the cherubs was heard even to the outer court, as the voice of God Shaddai. The likeness of the hands of a man was under their wings (Ezek. 1:6, 23, 24; 3:13; 10:5, 21). [4] That here "wings" denote truth Divine is evident from each particular of the description, as well as from the fact that the wings were erect the one toward the other, that they covered their bodies, and that the sound of them was heard like the sound of great waters, like the voice of wheels, and like the voice of Shaddai, and also that the likeness of the hands of a man was under their wings. That the wings were "erect the one toward the other" represented the consociation of all in the Divine; that they "covered their bodies" signified that the Divine truth was a covering to the Divine good from which it proceeds. For the Divine good is a flame, and the Divine truth is the light therefrom, encompassing and thus covering the flame. The flame itself does not appear in heaven, but only the light in which the flame is, and which is thus perceived as heat, which is love. That "a sound was heard like the sound of great waters" signifies the quality of Divine truth in heaven; in like manner "its voice like the voice of wheels, and like the voice of Shaddai;" for "sound" and "voice" are attributed to Divine truth. It is therefore said, “the voice of great waters,” because “waters” denote truths (see n. 2702, 3058, 3424, 4976, 5668, 8137, 8138, 8568), as also “the voice of the wheels,” because “wheels” denote the truths of doctrinal things, for the reason that “chariots” denote doctrines of truth (n. 5321, 5945, 8146, 8148, 8215); and also “the voice of God Shaddai,” because “God Shaddai” denotes truth chiding in temptations and afterward consoling (n. 1992, 4572, 5628). “The likeness of the hands of a man under the wings” signified the omnipotence which belongs to Divine truth, because “hands” denote power, and in the supreme sense omnipotence, when they are attributed to the Lord. [5] From all this it can be seen what was represented by the wings of the cherubs that were over the mercy-seat that was upon the ark of the covenant, and by their being expanded upward, and covering the mercy-seat (Exod. 25:20); also what the cherubs represented on the curtains of the tabernacle and on the veil, and likewise in the temple of Solomon; in like manner what they represented round about the new house described in Ezekiel 41:18-20; also what was signified by “the four animals round about the throne,” each of which “had for itself six wings round about” (Rev. 4:6, 8); and what by “the seraphim standing above the throne,” each one of which “had six wings” (Isa. 6:1, 2). [6] That in the internal sense “wings” denote spiritual truths, or the truths of faith, is evident in Ezekiel: Thus said the Lord Jehovih, A great eagle, great in wings, long in pinions, full of feathers which had broidery, came upon Lebanon, and took a little twig of the cedar, and carried it into a land of traffic; thereafter it took of the seed of the land, and set it in a field of sowing; it took it unto great waters, it sprouted and became a luxuriant vine. And there was another eagle, great in wings and full of feathers, to which behold the vine applied its roots, and sent forth its shoots unto it, in a good field by many waters; it was planted to make branch, and to bear fruit, that it might be for a vine of magnificence (Ezek. 17:3-8). This prophetic utterance describes the setting up again of a spiritual church by the Lord. The "eagle" there spoken of denotes faith; "great in wings and long in pinions" denotes the truths of faith; "broidery" denotes memory-knowledge; growth therefrom is described by "the little twig of the cedar from Lebanon," by "a land of traffic," "the seed of the land in a field of sowing, beside great waters;" the church itself thence arising is "the vine." (That "a vine" denotes the spiritual church, see n. 1069, 5113; and that it denotes the external church, n. 6375; but "the vine of magnificence" which was from the other eagle, denotes the internal church, n. 6376; for the external of the church is described by one eagle, and its internal by the other.) Afterward is described by the prophet in the same chapter how that church which was set up with the ancients was perverted with the Jews. [7] In like manner by "wings" is signified the truth of faith in David: If ye will lie among the ranks, the wings of a dove will be overlaid with silver, and her pinions with yellow gold (Ps. 68:13). "The wings of a dove" denote the truths of faith (that "a dove" denotes faith, see n. 870);

they are said to be “overlaid with silver,” because “silver” denotes truth from good (n. 1551, 2954, 5658, 6914, 7999). [8] That “wings” denote truth Divine, is also evident from the following passages: They that await Jehovah are renewed in strength, they go up with wing like eagles (Isa. 40:31). God rode upon a cherub, and did fly, He was carried upon the wings of the wind (Ps. 18:10; 104:3); treating of the Divine truth and its power. Again: Jehovah shall cover thee under His wing, and under His wings shalt thou confide; truth is a shield and a buckler (Ps. 91:4). “To be covered with the wing of Jehovah,” and “to confide under His wings,” denote the protection and confidence that belong to faith. The like is meant by being “under the shadow of God’s wings” (Ps. 17:8); “confiding in the shadow of His wings” (Ps. 36:7; 57:1; 61:4); and “singing in the shadow of His wings” (Ps. 63:7). [9] As most expressions have also an opposite sense, so likewise have “wings,” in which sense “wings” signify falsities, as in John: Out of the smoke of the pit of the abyss came forth locusts, and the voice of their wings was as the voice of many horses rushing to war (Rev. 9:2, 3, 9); where “wings” denote falsities fighting against truth, for a “locust” denotes falsity in the extremes (n. 7643).

(8765) And brought you unto Me. That this signifies thus to the good of love which is in heaven, is evident from the fact that Jehovah, who says that they were “brought unto Him” denotes the Divine good of the Divine love (see n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873, 8301, 8760), here the Divine good of the Divine love in heaven (n. 8761). How these things cohere with what immediately precedes, is plain; for in what immediately precedes, by "I bare you on eagles' wings" is signified that they were raised to heavenly light by means of truths; and by these words, "I brought you unto Me," is signified to the Divine good of love in heaven, seeing that by means of the truths which are of faith man is brought to good, thus into heaven, and to the Lord there; for man is not in heaven, thus not with the Lord, until he is in good, that is, in the affection of charity. [2] They who make salvation consist in faith alone, and not at the same time in a life of faith, that is, in a life of charity, believe that anyone can come into heaven and to the Lord, no matter how he has lived; for they do not know what the life of man is, and because they do not know this, they suppose that the life is nothing; and therefore if they are asked whether an evil man can be among the good, they say that by the mercy of God he can, because it is a work of omnipotence. Nay, if they are asked whether a devil can become an angel of heaven, they answer in the affirmative, provided he is willing to receive faith, for about his being able to receive it they have no doubt. But if they are told that evil cannot be turned into good, thus not hell into heaven, with a man, and that this is impossible because contrary to order, and therefore contrary to truth Divine, thus contrary to God Himself, who is order; they answer to this that such things are reasonings about salvation, for which they do not care. From these, and from innumerable other considerations, it can be seen into what blindness about salvation and eternal life the doctrine of faith alone leads.

(8766) And now if hearing ye shall hear My voice. That this signifies the reception of truth, is evident from the signification of "hearing," as being obedience (see n. 2542, 3869, 4652-4660); and because "hearing" denotes obedience, it also denotes reception (n. 5471, 5475, 7216), and from the signification of "the voice of Jehovah," as being the Word, thus truth Divine (n. 219, 220, 6971, 7573).

(8767) And keep My covenant. That this signifies life in good and the consequent conjunction, is evident from the signification of "keeping the covenant," as being to live according to the commandments, thus in good, and thus to be conjoined with the Lord. That "keeping the covenant" denotes living according to the commandments, thus in good, and thus being conjoined with the Lord, is because the articles of the covenant were all the things that were commanded, which were called "testimonies," "judgments," "laws," and "statutes;" specifically, the ten commandments. All these were also called "the covenant," because by means of these it was made. That "to keep" these denotes to live according to them, is evident from the signification of "keeping," in the Word, for frequent mention is there made of "hearing the commandments," and "keeping them," and by "hearing" is signified receiving them in faith, and by "keeping" receiving them in the life, that is, living according to them. That "to keep a covenant" denotes to be conjoined, is because in the universal sense by "a covenant" is signified conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804). This is for the reason that he who lives according to the commandments is conjoined with the Lord; for the commandments teach life and also give life, and thus open the way to heaven, and the sight to the Lord.

(8768) Then ye shall be Mine own possession above all peoples. That this signifies that then the Divine truth shall be with them more than with others, is evident from the signification of "being the own possession of Jehovah," or of the Lord, as being to be the Lord's, for "own possession" denotes property, and thus His possession. That it denotes those with whom the Word is, is because they who have the Word, that is, where the church is, are said to be "the Lord's own" above others. That they are called "the Lord's own," is evident from His words in John 1:11; 10:2-4. That they are called "His own possession" who are of the church, thus with whom the Word is, is evident in David: Jah hath chosen Jacob for Himself, and Israel for His own possession (Ps. 135:4). That "Jacob" and "Israel" here denote those who are of the church, with whom the Word is, is manifest. In like manner in Moses: Thou art a holy people to Jehovah thy God; Jehovah thy God hath chosen thee to be for Himself a people of His own possession out of all peoples that are upon the faces of the earth (Deut. 7:6; 14:2). [2] That they who have the Word are an own possession and property above others, is because they know the truths and goods of faith, and because this is so they can above others live the life of heaven and thus be conjoined with the Lord. For good, which makes heaven with man, has its quality from the truths of faith; thus good becomes more heavenly or more Divine with those who have genuine truths, which are truths from the Word; but only if they are kept, that is, if the life is according to them. That this is the case is evident in Moses: Thou hast avouched Jehovah this day to be thy God, in whose ways thou wilt walk, and wilt keep His statutes, and His commandments, and His judgments, and wilt obey His voice; and Jehovah hath avouched to thee this day that thou be to Him for a people, of His own possession, as He hath spoken to thee, and that thou shouldest keep all His commandments (Deut. 26:17, 18).

(8769) Because all the earth is Mine. That this signifies that the Lord has all power in heaven and on earth, is evident from the signification of "earth," as being in the internal sense the Lord's kingdom on earth and also the Lord's kingdom in Heaven (see n. 1413, 1607, 4447). That it is the Lord who has this power, is because the Lord is meant by "Jehovah" in the Word (n. 1343, 1736, 2921, 3035, 5663, 6281, 6303). That the Lord has all power in heaven and on earth, He Himself teaches in Matthew 28:16, 18 (see also n. 8331).

(8770) And ye shall be to Me a kingdom of priests. That this signifies that then the good of truth shall be with them, is evident from the signification of "a kingdom of priests," as here being spiritual good, which is the good of truth, that is, the good into which the man of the spiritual church is introduced by means of truth. That this good is signified by "a kingdom of priests," is because this is said to the house of Jacob and the sons of Israel, by whom is represented the spiritual church external and internal; by the house of Jacob the external church, and by the sons of Israel the internal church (see n. 8762). Moreover by “kingdom” is signified truth (n. 1672, 2547, 4691), and by “priests” good; for the priestly office of the Lord, which was represented by the priests, signifies Divine good; and the kingly office of the Lord, which was represented by the kings, signifies Divine truth (n. 1728, 2015, 3670, 6148). [2] In the representative church among the posterity of Jacob, there was first a kingdom of judges, afterward a kingdom of priests, and lastly a kingdom of kings; and by the kingdom of judges was represented Divine truth from Divine good; by the kingdom of priests, who were also judges, was represented Divine good from which is Divine truth; and by the kingdom of kings was represented Divine truth without Divine good. But when something of the priesthood also was adjoined to the kingly office, then by the kings was also represented Divine truth in which there was so much of good as there was of the priesthood adjoined to the kingly office. [3] All these things were instituted in the Jewish Church in order that by them might be represented states of heaven; for in heaven there are two kingdoms, one of which is called the celestial kingdom, and the other of which is called the spiritual kingdom. The celestial kingdom is what is called the Lord’s priestly office, and the spiritual kingdom is what is called His kingly office. In the latter Divine truth reigns, and in the former Divine good. And because the representative of the celestial kingdom began to perish when they asked for a king, therefore in order that a representative of the Lord’s kingdom in the heavens might still be continued, the tribe of Judah was separated from the

Israelites, and by the kingdom of Judah was represented the celestial kingdom of the Lord, and by the kingdom of Israel His spiritual kingdom. [4] They who know these things can know the reasons why the forms of government among the posterity of Jacob were successively changed, and why when they asked for a king, it was said to them by Jehovah through Samuel that by so doing they rejected Jehovah, that He should not be king over them (1 Sam. 8:7), and that then they were told the right of a king (verse 11 and following), by which is described Divine truth without good. They who know the things above stated can also know why somewhat of the priesthood was granted to David, and also why after the time of Solomon the kingdom was divided into two, namely, into the kingdom of Judah and the kingdom of Israel. (Concerning the two kingdoms in heaven, see n. 3635, 3883-3896, 4112, 4113, 4138.)

(8771) And a holy nation. That this signifies thus the spiritual kingdom, is evident from the signification of "a nation," as being those who are in good (see n. 1259, 1260, 1416, 1849, 6005); and from the signification of "holy," which is predicated of the truth which is of good (n. 6788, 7499, 8127, 8302, 8330); consequently "a holy nation" denotes the good from which is truth. It is said "a kingdom of priests," and "a holy nation," and each expression signifies the spiritual kingdom, but with a difference. "A kingdom of priests" signifies those who are in good from truth, but "a holy nation" signifies those who are in good and thence in truth. They who are in good from truth look through truths upward to the Lord; but they who are in good and thence in truth are in the Lord, and from Him look at truths. These two states succeed each other with those who are being regenerated, in whom the spiritual kingdom, that is, the life of heaven, is being implanted by the Lord; for through truth they are introduced into good, thus into heaven, because heaven is good, and when they are in heaven, then there and therefrom they look to truths.

(8772) These are the words which thou shalt speak unto the sons of Israel. That this signifies influx for the receiving of truths in good, is evident from the signification of “speaking,” when by the Divine, as being influx (see n. 2951, 5481, 5743, 5797, 6152, 6291, 8128, 8660). That it denotes for the receiving of truths in good, is because it is said of the sons of Israel, by whom is signified the spiritual church, and the spiritual church is with those who are in good wherein are truths. How the case is with good wherein are truths shall be briefly told. He who knows the formation of good from truths, knows the veriest secrets of heaven, for he knows the secrets of the formation of man anew, that is, of the formation of heaven or of the Lord’s kingdom with him. All Christian good, or spiritual good, has in itself the truths of faith, for the quality of this good is from the truths which are of faith. Good which has not its quality from the truths of faith is not Christian good, but natural good, which does not give eternal life. The reason is that natural good has in it only natural life, which life is not unlike the life of beasts, for they also are in good when they are gentle; but beasts cannot receive spiritual life. From this it is plain that spiritual life is acquired solely by means of the truths of faith. [2] This life, namely, spiritual life, is first acquired by knowing the truths which are of faith, afterward by acknowledging them, and finally by believing them. When they are only known, they are as it were at the gate; when they are acknowledged, they are in the entrance hall; but when they are believed, they are in the inner chamber. Thus they advance from exteriors toward interiors successively. In the interior man is good, which is continually flowing in from the Lord, and there conjoining itself with truths, and making them to be faith and afterward to be charity. This good attracts truths to itself, for it has a longing for them, in order that through them it may procure for itself a quality and thus emerge. [3] When therefore these truths have been conjoined with good, then the man has been regenerated: for then he no longer looks from truths at what is to be believed and what is to be done, but from good, because he has been imbued with truths, and has them in himself; nor does he care for truths from any source than those which he himself can see from his own good; and he continually sees more, because they are produced therefrom like offspring from their parents. These offspring are from such a marriage of good and truth as is called “the heavenly marriage.” The truths which are thence produced have in them good, because they have been born from this. These enter good successively, and enlarge it, and perfect it, and this to eternity. From all this also it is evident how the case is with the two states of the man who is being regenerated (concerning which above, n.

7992, 8643, 8648, 8658, 8685, 8690, 8701; also n. 8516, 8539, 8722).

(8773) And Moses came and called the elders of the people. That this signifies the choosing of those who were primarily in the intelligence of truth, is evident from the signification of "calling unto himself," as being a choosing; and from the signification of "the elders of the people," as being those who are primarily in the intelligence of truth, and in a sense abstracted from person, primary truths (see n. 6524, 6525, 6890, 8578, 8585). The case herein is this. They who are in good not yet formed by means of truths, which good is treated of in this chapter, are first formed by the Lord by means of primary truths, that is, by means of general truths, in which and from which are the rest. Primary truths are, that there is one God, that the Lord was born a man that He might save the human race, that there is a heaven and that there is a hell, that those come into heaven who have lived well and those into hell who have lived ill; also that love to God and love toward the neighbor are the commandments on which the rest hang, and that this love is impossible except through faith. These and the like are primary truths, and these are first insinuated by the Lord in the good with the man who is being regenerated. When these truths have been insinuated, and have become truths of good, then the rest are insinuated, and in these general or primary truths, and under them, they are set in order according to the heavenly form, and thus by degrees cause the life of heaven to be in that man, and cause him to be as it were a heaven in a small image; that is, cause all things which are of his understanding and of his will to be in consociation with the goods and truths of the angels, thus to be with the angels.

(8774) And set before them all these words. That this signifies a setting forth, together with influx, is evident from the signification of "setting words before them," as being a setting forth. That it denotes together with influx, is because by "speaking," when by the Divine, is signified influx (as above, n. 8772).

(8775) Which Jehovah commanded him. That this signifies from the Divine, is evident without explication.

(8776) And all the people answered. That this signifies reception, is evident from the signification of "answering," as being reception, when "speaking words" denotes influx (see n. 8772). (That "answering" denotes reception in other places also, see n. 2941, 2957, for it is the reciprocal of influx, n. 2919, 4096, 8340.)

(8777) And said, all that Jehovah hath spoken we will do. That this signifies according to the influx from the Divine, is evident from the signification of "doing what Jehovah hath spoken," as being according to the influx from the Divine, for by "speaking" is signified influx (see n. 8772), and by "Jehovah," the Divine.

(8778) And Moses reported the words of the people unto Jehovah. That this signifies correspondence and conjunction, is evident from the signification of "reporting the words unto Jehovah," as being correspondence and the consequent conjunction; for the subject treated of is the covenant which was to be made with the people, and because covenants are made by consent on both sides, therefore something resembling this is done here, namely, Jehovah proposes, and the people answer, here through Moses, by whom is represented truth from the Divine conjoined with truth Divine in heaven (see n. 8760), which is mediating. But the covenant is not made with man otherwise than through the reception of the influx of truth from the Divine, and then through correspondence; for when higher things flow in into lower, they are not received in any other way. [2] What correspondence is and reception thereby, can be seen from what has been shown at the end of many chapters concerning the correspondence of all things in man with those things which are in heaven, and also that all conjunction of natural things with spiritual, and in general of lower things with higher, is effected through this correspondence; for there is no correspondence unless lower things are made subject to higher ones through subordination; and when they have been made subject, the higher things act in the lower exactly as a cause acts in its effect. From all this it can be seen how the case is with the reciprocity of man when the Divine flows in; and in regard to the conjunction which is here described in the sense of the letter by the manner in which covenants are made; namely, that Jehovah speaks by a go-between to the people, and the go-between reports the answer unto Jehovah; for in this way conjunction with the Divine can be apprehended by man.

(8779) Verse 9. And Jehovah said unto Moses, Behold I come unto thee in the density of the cloud, that the people may hear when I speak with thee, and may also believe in thee to eternity; and Moses declared the words of the people unto Jehovah. "And Jehovah said unto Moses," signifies the influx of the Divine through truth from the Divine concerning revelation; "Behold I come unto thee in the density of the cloud," signifies that it shall be made in a form the most natural of all; "that the people may hear when I speak with thee," signifies that they who are of the spiritual church may apprehend Divine things; "and may also believe in thee to eternity," signifies that there may be the faith of truth which shall endure; "and Moses declared the words of the people unto Jehovah," signifies correspondence and conjunction.

(8780) And Jehovah said unto Moses. That this signifies the influx of the Divine through truth from the Divine concerning revelation, is evident from the signification of "saying," when revelation from the Divine is treated of, as being influx (that "saying" in other passages also denotes influx, see n. 5743, 7291, 7381, 8221, 8262, 8660); that "Jehovah" denotes the Divine from which is revelation, is manifest; and also that "Moses" denotes truth from the Divine through which is revelation (n. 6771, 6827, 7014); that the influx is concerning revelation, is evident from what follows, namely, that "Jehovah will come unto them in the density of the cloud, that the people may hear when I speak with thee, and may also believe in thee to eternity," by which words is signified revelation and its quality. [2] By revelation here in the internal sense is not meant revelation such as was made to the Israelitish people from Mount

Sinai, namely, that the Lord spoke in a loud voice, and the people standing around heard; but such a revelation is meant as is not made with a loud voice, but inwardly in man. This revelation is made by the enlightening of the internal sight, which is of the understanding, when a man who is in the affection of truth from good is reading the Word. This enlightening is then effected by the light of heaven, which is from the Lord as the sun there. By this light the understanding is enlightened no otherwise than is the external sight, which is of the eye, by the light which is from the sun of the world. When the understanding is enlightened by that Divine light, it then perceives that to be true which is true, it acknowledges it inwardly in itself, and as it were sees it. Such is the revelation of those who are in the affection of truth from good when they are reading the Word. [3] But they who are in the affection of truth from evil, that is, who desire to know truths merely for the sake of honors, gain, reputation, and the like, these do not see truths, but only see things which confirm the doctrinal things of their church, whether they are true or false. The light which then enlightens these is not Divine light from heaven, but is a sensuous light such as is that of the infernals, which light becomes mere thick darkness at the presence of heavenly light. For when these read the Word, they are altogether blind to the truth which does not make one with their doctrine; as for example when they who make salvation consist in faith alone read the Word, they do not attend at all to those things which are there said about love and charity; nay, they do not see them, because they fall into the shade of their vision, like things which are quite at the side, or like those which are behind them; in like manner as the Jewish nation, which sets itself above all other nations in the whole world, does not see that the Lord is He who is meant in the prophets, however plainly this is told. [4] The reason is, that they see only what confirms their own teaching concerning the Messiah, that He is to come as a mighty hero, to do greater miracles than Moses did, and to bring them into the land of Canaan, and that they will all then go with magnificent pomp, hearing the supplications of the Gentiles, who will lay hold of the skirts of their garments to accompany them. As all this belongs to their teaching, they do not see anything in regard to the Lord; but it is to them like thick darkness. Such is the case with all other errors. From all this it can be seen how the case is with the revelation of truth from the Word.

(8781) Behold I come unto thee in the density of the cloud. That this signifies that it shall be made in a form the most natural of all, is evident from the signification of “coming unto thee,” when said by Jehovah to Moses, by whom is represented truth from the Divine which is of the spiritual church (n. 8760), as being revelation; and from the signification of “the density of the cloud,” as being to be in a form the most natural of all, such as is the Word of the Old Testament in the letter. That “a cloud” denotes the Word in the letter, see the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443; “density” denotes obscurity, such as is that of the thought of man from mere sensuous light, that is, the most natural of all, such as the posterity of

Jacob were in at that time, and also the Jews at this day, respecting the Divine; for the Divine cannot be seen by anyone otherwise than according to the state of his life and the perception therefrom. Thus heavenly light must be like the density of a cloud to those who are in the love of self and of the world, in which love the Jewish nation was more than others. The Word in the letter, especially the prophetic Word, is no other relatively to its internal sense. In its internal sense there is light, such as is comparatively the light of the sun above the clouds, which light in the Word is called "glory." Wherefore also it is said in the Word that Jehovah "is carried upon the clouds," "rides upon them," "flies upon them," "has His chamber upon them," and that the Lord "will come in the clouds of heaven," with many similar statements that would never have been made of Jehovah, that is, of the Lord, unless they had signified the light of truth in which He is in heaven, and "a cloud" the shade of truth in which they are who are beneath.

(8782) That the people may hear when I speak with thee. That this signifies that they who are of the spiritual church may apprehend Divine things, is evident from the signification of "hearing," as being to perceive (see n. 5017), thus to apprehend; from the representation of the sons of Israel, who are here "the people," as being those who are of the spiritual church (of which frequently above); and from the signification of "when I speak," as being Divine truths; for "the voice of Jehovah" denotes the Divine truth (n. 219, 220, 3563, 6971), and so does His "speech."

(8783) And may also believe in thee to eternity. That this signifies that there may be the faith of truth which shall endure, is evident from the representation of Moses, as being truth from the Divine (see n. 6771, 6827, 7014); from the signification of "believing," as being faith; and from the signification of "to eternity," as being what shall endure. The case herein is this. Truth Divine is not received by anyone unless it has been accommodated to his apprehension, consequently unless it appears in a natural form and shape; for at first human minds apprehend none but earthly and worldly things, and not at all spiritual and heavenly things. Wherefore if spiritual and heavenly things were set forth nakedly, they would be rejected as if they were nothing, according to the Lord's words in John: If I have told you earthly things, and ye believe not, how shall ye believe, if I told you heavenly things? (John 3:12). Still less could those apprehend spiritual things who lived before the coming of the Lord, and who were at last in such blindness that they knew nothing, because they were unwilling to know anything, about the life after death, about the internal man, about charity and faith, and about any heavenly thing; which things they rejected because they held them in aversion. For they who regard earthly and worldly things as the end, that is, who love them above all things, hold spiritual things in aversion, and almost abhor the very name of them. It is nearly the same at the present day. The learned of the world do indeed believe that they would receive the Word more readily if heavenly things were set forth nakedly, and if it were not written so simply.

But they are very much mistaken; they would then have rejected it more than the simple, and would have seen in it no light, but mere thick darkness. For this darkness is induced by human learning with those who trust in their own intelligence, and on this account exalt themselves above others. That such things are hid from the wise and revealed unto babes, that is, to the simple, the Lord teaches in Matthew 11:25, 26, and in Luke 10:21. The same is also very evident from the fact that they who are atheists and naturalists, as they are called, are those who are learned. This the world knows, and they themselves know.

(8784) And Moses declared the words of the people unto Jehovah. That this signifies correspondence and conjunction, is evident from what was unfolded above (n. 8778), where like words occur.

(8785) Verses 10-13. And Jehovah said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their garments. And let them be ready against the third day; because in the third day Jehovah will come down unto the eyes of all the people upon Mount Sinai. And thou shalt set bounds to the people round about, saying, Take heed to yourselves, that ye go not up into the mountain, or touch the extremity of it; everyone that toucheth the mountain, dying he shall die. No hand shall touch it, because stoning he shall be stoned, or shooting he shall be shot; if a beast, if a man, he shall not live: when the jobel is drawn out, they shall come up into the mountain. "And Jehovah said unto Moses," signifies a revelation about the preparation; "Go unto the people," signifies conjunction; “and sanctify them today and tomorrow,” signifies the veiling over of the interiors that they may appear in the holy of faith now and afterward; “and let them wash their garments,” signifies the purification of their truths; “and let them be ready against the third day,” signifies thus full preparation; “because in the third day,” signifies because in the end when they are prepared to receive; “Jehovah will come down unto the eyes of all the people,” signifies the coming of the Lord, and enlightenment then; “upon Mount Sinai,” signifies in the good in which truth is to be implanted; “and thou shalt set bounds to the people round about,” signifies extension into heaven no further than to the spiritual spheres of good; “saying, Take heed to yourselves, that ye go not up into the mountain,” signifies no extension whatever to the celestial societies which are in the love of good; “or touch the extremity of it,” signifies not even to the intermediate things; “everyone that toucheth the mountain, dying he shall die,” signifies that whosoever of the spiritual church inserts himself as far as the celestial societies will perish; “no hand shall touch it,” signifies that they who insert themselves through any self-confidence; “because stoning he shall be stoned,” signifies that thus the truths of faith which they have will perish; “or shooting he shall be shot,” signifies that spiritual good also will perish; “if a beast, if a man, he shall not live,” signifies that good and truth will lose their spiritual life; “when the jobel is drawn out,” signifies with those who have a general perception of celestial good; "they shall come up into the mountain," signifies extension as far as the celestial societies.

(8786) And Jehovah said unto Moses. That this signifies a revelation about the preparation, is evident from the signification of "saying," when by Jehovah, as being revelation from the Divine. That it denotes revelation about preparation, is evident from what follows, for there the subject treated of is the manner in which they were to be prepared to receive truth from the Divine.

(8787) Go unto the people. That this signifies conjunction, is evident from the representation of Moses at this time, as being truth from the Divine which is beneath heaven (see above n. 8760); and from the representation of the sons of Israel, who are here "the people" to whom he was to go, as being those who are of the spiritual church (of which frequently above). That "to go unto the people," when said by Jehovah, denotes conjunction, is because truth from the Divine, which is represented by Moses, is that of the Divine which mediates with those who are of the church; for in order that conjunction may be effected, which is here represented by the covenant between Jehovah and the people, there must be mediation; therefore also by Moses is represented truth from the Divine beneath heaven conjoined with truth Divine in heaven (n. 8760), and this for the sake of mediation.

(8788) And sanctify them today and tomorrow. That this signifies the veiling over of the interiors that they may appear in the holy of faith now and afterward, is evident from the signification of "sanctifying," as being to dispose that they appear to be in holiness in respect to what is external; and as this is effected by means of a veiling over of the interiors, therefore this is also understood by "sanctifying;" that "today and tomorrow" denote now and afterward is evident. How the case herein is may be briefly explained. The church instituted with the Jews was not a church in respect to them, but was only the representative of a church; for in order that there may be a church, there must be with the man of the church faith in the Lord, and also love to Him, and likewise love toward the neighbor. These make the church. But these were not with the people which was called "Jacob," for it did not acknowledge the Lord, and thus was not willing to hear about faith in Him, still less about love toward Him, nor even toward the neighbor; for it was in the love of self and the love of the world, which loves are utterly opposed to love to the Lord and love toward the neighbor. This disposition is inrooted in that people from their first parents. For this reason it is, that with that people no church could be set up, but only a representation of the things which are of the church. [2] The church is represented when the man makes worship consist in external things, but in such as correspond to heavenly things. Then internal things are represented by the external ones, and the internal things are open in heaven, with which there is thus conjunction. In order therefore that the Israelitish people might be representative, although their interiors were devoid of the faith and love of heaven, and were even full of the love of self and of the world, these interiors were veiled over, and thus their external things could be communicated to spirits, and through them to the angels, without their internal things; whereas if their internal things had not been veiled over, these would have lain open, and then the representation would have perished, because unclean things would have burst forth and caused contamination. The Israelitish people above all others could be thus veiled over, because it, more than others, adored external things, and made holiness, and even what is Divine, consist in them. From this it can be seen what is meant by "sanctifying," namely, the veiling over of the interiors so that they may appear to be in the holiness of faith; yet not to themselves, but to the angels with them. (See what has been already shown concerning this people and concerning the institution of the church with it, n. 4208, 4281, 4288, 4289, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4459, 4500, 4844, 4847, 4865, 4899, 4911, 4912, 7048, 7051, 8588.) That sanctifications with them were nothing else than appearances of holiness in external things, and yet without anything holy appertaining to them, can be seen from the rites by means of which they were sanctified, namely, the sacrifices, the washings, the sprinklings of blood, the anointings, which do not touch internal things in the slightest degree.

(8789) And let them wash their garments. That this signifies the purification of truths, is evident from the signification of "washing," as being a representative of purification from spiritual uncleanness (see n. 3147, 5954); and from the signification of "garments," as being truths (n. 4545, 4763, 5248, 5319, 5954, 6914, 6918).

(8790) And let them be ready against the third day. That this signifies full preparation, is evident from the signification of "being ready," as being preparation by means of sanctification (as just above); and from the signification of "the third day," as being a full state (see n. 7715), thus full preparation.

(8791) Because in the third day. That this signifies because in the end when they are prepared to receive, is evident from what has just now been shown.

(8792) Jehovah will come down unto the eyes of all the people. That this signifies the coming of the Lord and enlightenment then, is evident from the signification of "coming down," when it is said of Jehovah, that is, of the Lord, as being His presence by influx, thus His coming. This coming of the Lord is understood by "the coming down of Jehovah unto the eyes of all the people." The appearing of Jehovah was in an outward shape before that people, who could not otherwise have perceived His presence; for their internal was devoid of good and truth, in which the Lord is present with others (n. 8787). The enlightening which then took place is signified by "unto the eyes of all the people," for in the internal sense "the eye" denotes the understanding, and consequently "the sight" of the eye denotes the perception which is of faith, which perception is from the light of heaven; consequently "unto the eyes" denotes enlightenment. (That "the eye" denotes the understanding, and its "sight" the perception which is of faith, see n. 4403-4421, 4523-4534.)

(8793) Upon Mount Sinai. That this signifies in the good in which truth is to be implanted, is evident from the signification of "Mount Sinai," as being the good in which the truths of faith are to be implanted (see n. 8753); the truth which is to be implanted in good is treated of in the following chapter. The ten commandments at that time promulgated from Mount Sinai are internal truths; and the laws and statutes, which are commanded in the following chapters, are external truths; by both of these are signified the truths which are to be implanted in good.

(8794) And thou shalt set bounds to the people round about. That this signifies extension into heaven no further than to the spiritual spheres of good, is evident from the signification of "setting bounds round about," as being the extension of the sphere into heaven to certain limits, which are determined by the good of each person; and from the representation of the sons of Israel, who are "the people" here spoken of, as being those who are in the spiritual good in which truth is to be implanted; for this state of the good of those who are of the spiritual church is described in this and the following chapters (see n. 8753). Hence it is that by "thou shalt set bounds to the people round about" is signified an extension into heaven no further than to the spiritual spheres of good. [2] What is meant by "extension into heaven to the spiritual spheres of good" cannot be known to anyone except by revelation. The case herein is this. All the good which is given to man through regeneration from the Lord has extension to societies in heaven. This extension differs as to amount and quality with each person; as to amount when to more remote limits; as to quality, when more to the interiors or more to the exteriors of heaven. Good itself with man flows in from the Lord through the societies of heaven which are round about; good without influx through societies not being possible. The societies of heaven are in continuous connection round about, and nowhere is there seen a discontinuity. It is the same with each and all things that pertain to good, and constitute its quality. Wherefore during man's regeneration, the enriching of good is nothing else than insinuation into angelic societies, and thus conjunction with them (see also n. 4067, 4073, 4077, 6598-6613). [3] This has also been frequently shown by living experience; for sometimes the communications with certain societies have been taken away, and then so much of life and such a quality of life remained, as was the degree and quality of extension into the remaining societies; and when more societies were taken away, then the life labored, and began as it were to be extinguished. Every angel, spirit, and man has a spiritual sphere, and this according to his extension into societies. This extension is not into the societies themselves, but into the spheres of their good. These are secrets which are unknown to man, but in the other life are very well known. The reason why they are unknown to man is that at this day he believes that he has life in himself, and consequently that he lives without consociation with spirits and angels, thus without conjunction with heaven; but in this he is quite mistaken, for all the life of man is from the Lord through societies. [4] Be it further known that the extension of the life of those who are of the spiritual church is to the angelic spheres in the second heaven, which is called the spiritual heaven; but not to the third heaven where the celestial are. The reason is that the men of the spiritual church cannot receive the Divine such as it is in the inmost or third heaven where the celestial are, except so generally that it does not at all come to their perception; because the spiritual cannot come even to the first threshold of the good in which the celestial are (n. 2718, 3833, 6500, 8521). From all this it is evident what is meant by extension into heaven no further than to the spiritual spheres of good, which is signified by "thou shalt set bounds to the people round about;" also what is meant by what follows. [5] Be it also known that as they who are in good have extension into angelic societies according to the quality and amount of their good, so they who are in evil have extension into infernal societies according to the quality and amount of their evil; and further, that everyone in the other life comes among those with whom he had communicated in the life of the body. His ruling love determines this, for it is this love which constitutes the sphere of everyone's life, and extends itself according to its quality and according to its amount.

(8795) Saying, Take heed to yourselves, that ye go not up into the mountain. That this signifies no extension whatever to the celestial societies which are in the love of good, is evident from the signification of "going up," as being to the Divine which is in a higher heaven; and from the signification of "the mountain," as being the good of love there (n. 4210, 6435, 8327, 8758). How the case herein is, is evident from what was unfolded just above (n. 8794).

(8796) Or touch the extremity of it. That this signifies not even to the intermediate things, is evident from the signification of "extremity," as being the intermediate things; for the celestial kingdom of the Lord, which is the inmost or third heaven, is divided from the spiritual kingdom, which is the second or middle heaven, by intermediate things whereby the celestial kingdom flows into the spiritual kingdom, but not the reverse; for all influx is effected through intermediate things from interiors to exteriors; but not from exteriors to interiors (see n. 5259, 5779). From this it is plain that intermediate things are "extremities," and that they who are of the spiritual kingdom cannot reach even to the first bounds of the good of the celestial kingdom (n. 2718, 3833, 6500, 8521). Hence it is that by "take ye heed not to touch the extremity of the mountain," is signified that there shall be no extension to the celestial societies which are in the love of good, and not even to the intermediate things.

(8797) Everyone that toucheth the mountain, dying he shall die. That this signifies that whosoever of the spiritual church inserts himself as far as the celestial societies will perish, is evident from the signification of "the mountain," as being the good of love (see just above, n. 8795), here the Divine good of the Divine love in the inmost heaven, because the people that is beneath represents the spiritual kingdom of the Lord, which is the middle heaven; from the signification of "touching," as being to penetrate thereto, in this case to insert themselves (of which presently); and from the signification of "dying he shall die," as being to perish. [2] The case herein is this. They who are of the spiritual kingdom of the Lord cannot flow into the celestial kingdom, because this latter is higher or more interior, and the former is lower or more exterior; for what is exterior or lower cannot flow into what is higher or interior (n. 5259, 5779). Yet it sometimes happens that they who are in a lower heaven seek to ascend into a higher heaven, and this from a vicious desire originating in pride, in the love of dominion, or in envy. They who make the attempt from such a desire are thereupon let in; but they then suffer hard things, are seized with anxiety and finally with pain, and also with blindness, so that they lose both their intelligence and their happiness. Wherefore they cast themselves down therefrom as if about to die, nor do they recover animation until they have been cast down from heaven. [3] Such is the lot of those who from the cupidity of pride, of dominion, or of envy, insert themselves into a higher heaven. The reason is that relatively to them, the good of love in the higher heaven is like a consuming fire, and the truth of faith there is like a fiery light blinding the sight of those who rise up. These are the things meant in the internal sense by the command that the Israelitish people should not touch Mount Sinai, where Jehovah was. The case would be similar with those who are in the celestial kingdom, if perchance they should attempt to ascend on high to the Divine; in like manner with those who are beneath heaven, if they desire to ascend into heaven. (That these latter suffer hard things, see n. 4225, 4226, 4299, 5057, 5058.)

(8798) No hand shall touch it. That this signifies that they who insert themselves through any self-confidence, is evident from the signification of “touching,” namely, the mountain, as being to insert themselves into Divine celestial good (see just above, n. 8797); and from the signification of “hand,” as being power (n. 4931-4937, 5327, 5328, 6292, 6947, 7188, 7189, 7518, 7673, 8050, 8153, 8281); consequently also self-confidence (n. 878, 5544).

(8799) Because stoning he shall be stoned. That this signifies that thus the truths of faith which they have will perish, is evident from the signification of “to be stoned,” as being the penalty of falsity and violated truth (see n. 5156, 7456, 8575); that this is the penalty of those who from self-confidence ascend to the Divine in the heaven which is above, is because then all the intelligence which they before had perishes; that they are then seized with blindness, see just above, n. 8797.

(8800) Or shooting he shall be shot. That this signifies that spiritual good also will perish, is evident from the signification of “being shot,” as being to perish in respect to spiritual good; for by “an archer” is signified the spiritual man (see n. 2686, 2709, 6422).

(8801) If a beast, if a man, he shall not live. That this signifies that good and truth will lose their spiritual life, is evident from the signification of “a beast,” as being the affection of good (see n. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 3218, 3519, 5198, 7523); from the signification of “a man” as being truth (n. 3134, 3459, 7716); and from the signification of “living,” as being spiritual life (n. 5890); consequently “not to live” denotes to lose that life. Good and truth lose life when the influx from the Lord is no longer perceived, for from this they have their life. The very good and truth then indeed appear in outward aspect like good and truth; but not otherwise than as something painted, which in itself is not alive.

(8802) When the jobel is drawn out. That this signifies with those who have a general perception of celestial good, is evident from the signification of “when the jobel is drawn out,” or what is the same, when the sound of the trumpet is heard, as being a general perception of celestial good; for by “being heard” is signified perception (n. 5017, 8361), and by “the jobel,” or “sound of the trumpet,” is signified celestial good. The reason why celestial good is signified by “the sound of the trumpet,” or “the jobel,” is that from their sounds musical instruments correspond to affections of truth and good; stringed instruments to affections of truth, and wind instruments to affections of good (n. 418-420, 4138, 8337). The trumpet, being a wind instrument, and high-sounding, corresponded to the affection of celestial good; wherefore also the “jubilee,” by which was represented the marriage of good and truth which is in the inmost heaven, was named therefrom. Therefore now it is, that by “when the jobel is drawn out,” is signified those who have a general perception of celestial good. By those who are in a general perception of celestial good are meant those who are intermediate between the Lord’s celestial kingdom and His spiritual kingdom, through whom therefore are effected influx, communication, and conjunction (see just above, n. 8787, 8796). These have extension even into the celestial societies, which is signified by "they shall come up into the mountain." These intermediate ones are represented by Moses (n. 8787), and also by Aaron, to whom it was granted to go up into the mountain (see verse 24). (What is this extension into the spheres of angelic societies, and that everyone's extension is such as his good is, see n. 8794.) General perception exists with those who are in spiritual good and can receive a general influx of the good of a higher heaven, in this case, of the inmost heaven. Such are meant by "those who shall come up into the mountain when the jobel is heard."

(8803) They shall come up into the mountain. That this signifies extension as far as the celestial societies, is evident from what was said and shown above (n. 8794, 8795), and also just above (n. 8802).

(8804) Verses 14, 15. And Moses went down from the mountain unto the people, and sanctified the people, and they washed their garments. And he said unto the people, Be ready for three days, come not near unto a woman. "And Moses went down from the mountain unto the people," signifies application and preparation through truth from the Divine for receiving truths in good; "and sanctified the people," signifies the veiling over of the interiors that they may appear to be in the holiness of faith; "and they washed their garments," signifies the purification of the truths of faith; "and he said unto the people, Be ready for three days," signifies full preparation; "come not near unto a woman," signifies the purification of the good of faith.

(8805) And Moses went down from the mountain unto the people. That this signifies application and preparation through truth from the Divine for receiving truths in good, is evident from the signification of "going down," when said of Moses, by whom is represented truth from the Divine, as being application, and also preparation, through it; from the representation of Moses, as being truth from the Divine (see n. 8760, 8787), and also as being what mediates (n. 8787), thus likewise what prepares and applies; from the signification of "the mountain," as being the Divine in heaven, thus heaven; and from the representation of the sons of Israel, as being those who are of the spiritual church, thus those who are in truth through which is good, and in good from which is truth, here in the good in which truths are to be received. It is important to know what is specifically signified by "Mount Sinai;" and also what is represented by the people Israel, and likewise what by Moses in this chapter and in the following chapters of the book of Exodus. [2] By "MOUNT SINAI" is specifically signified heaven, out of which truths flow in from the Lord; therefore by "the coming down of Jehovah upon that mountain" is signified His presence in heaven. And as heaven, in which Jehovah is, that is, the Lord, is signified by "Mount Sinai," by it is also signified Divine good united to Divine truth there, for from this heaven is heaven. [3] But by the "PEOPLE ISRAEL" near this mountain is represented the spiritual church as to the good in which the truths of faith are to be implanted; for it has been already shown that they who are of the spiritual church have two states; the former when they are led through truths to good, the latter when they are in good and from good in truths; in the present case, when they are in the good in which truths are to be implanted, which state is a middle state between the former and the latter. The truths which are implanted in good are contained in those things which were promulgated from Mount Sinai by the Lord, and were communicated by Moses to the people. [4] By "MOSES" in this chapter and in the following chapters is represented truth from the Divine beneath heaven conjoined with truth Divine in heaven, and consequently mediating between the Divine in heaven and the good in which truths are to be implanted which belongs to the spiritual church, thus mediating between the Lord and the people. It is important to know these things for the sake of understanding what follows in the book of Exodus. From all this it can also be seen that by "Moses went down from the mountain unto the people" is signified application and preparation by means of truth from the Divine for receiving truths in good.

(8806) And sanctified the people. That this signifies the veiling over of the interiors that they may appear to be in the holiness of faith, is evident from what was unfolded above (n. 8788); but it was there set forth what was the sanctification with the Israelitish people, namely, that it was a veiling over of the interiors, so that as to their externals they might appear to be in what was holy when they were in representative worship; and that unless their interiors had then been veiled over, they would not only have defiled the holiness of worship by foul thoughts and evil affections, but would also have totally destroyed it, so that nothing celestial and spiritual which was represented in the external things would have been perceived therefrom in heaven. [2] But as by “the sons of Israel” are here meant those who are of the spiritual church, it shall be briefly told what is meant by “sanctification” with these. They who are of the spiritual church and live a life of truth and from this a life of good, are withheld from evils and are kept in good by the Lord. The good which is from the Lord is holy with them. Consequently insofar as they receive good from the Lord, so far they are holy; and they receive so much of good from the Lord, that is, are so far holy, as they live a life of good according to the genuine truths of faith, and at the same time believe that all the good which they then think and do is from the Lord. Then, too, evils with them are separated so as not to appear at all, especially those which they have derived hereditarily from parents, and which are filthy, because they have been successively accumulated with the parents for many ages back, and thus amassed in the offspring. These are the interiors which with those who are of the spiritual church are hid away and as it were veiled over (n. 966, 1667, 2307, 2308, 3701, 4317, 8550). Hence it is that all the will they possess hereditarily is destroyed. For this cause a new will is formed with them in the intellectual part by means of truths of faith from the Lord. This is the reason why, when they are being regenerated, they are led by means of truths to good; and afterward when they have been regenerated, from good into the truths of good. Hence it is evident how a new will is created in them by the Lord. (That this is formed in the intellectual part with those who are of the spiritual church, see n. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6125.)

(8807) And they washed their garments. That this signifies the purification of the truths of faith, is evident from what was said above (n. 8789), where like words occur.

(8808) And he said unto the people, Be ready for three days. That this signifies full preparation, is evident from what was said above (n. 8790), where are like words.

(8809) Come not near unto a woman. That this signifies the purification of the good of faith, is evident from the fact that the marriages with the Israelitish nation were impure, because their interiors were filthy; for conjugial love descends from the marriage of good and truth; and therefore those who as to the interiors are not in good and truth cannot be in pure marriage; and they who as to the interiors are in evil and falsity, as was that nation, are in impure marriage. Hence it is that "not to come near unto a woman" denotes to abstain from what is impure. (That conjugial love descends from the heavenly marriage, which is that of good and truth, see n. 2727-2759, 2803, 3132, 4434, 4835; and that with the people descended from Jacob there was not anything conjugial, and therefore it was permitted them to have more than one wife, n. 3246.) But as regards those who are of the spiritual church and are here represented by the sons of Israel, neither are they in anything conjugial until with them truth has been implanted in good. Before this is the case, there is indeed marriage, but not pure marriage, for in the interiors there is not before this a marriage of good and truth. Hence it is that by "not to come near unto a woman" is signified in the internal sense to be purified as to the good of faith; for in this chapter the good in which truth has not yet been implanted is treated of, and in the following chapters the implanting.

(8810) Verses 16-19. And it was on the third day, when it was morning, that there were voices and lightnings, and a heavy cloud upon the mountain, and the voice of a trumpet exceeding strong, and all the people that were in the camp trembled. And Moses made the people go forth out of the camp to meet God; and they took their stand in the lower parts of the mountain. And Mount Sinai smoked, the whole of it, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mountain trembled mightily. And when the voice of the trumpet was going, and waxing strong mightily, Moses spake, and God answered him in a voice. "And it was on the third day," signifies at the end of the purification; "when it was morning," signifies a state when they were in good; "that there were voices and lightnings," signifies a Divine state in which was revelation; "and a heavy cloud upon the mountain," signifies a Divine state in respect to those who were about to receive; "and the voice of a trumpet exceeding strong," signifies a celestial state which was round about; "and all the people that were in the camp trembled," signifies a holy tremor on the part of those who were about to receive; “and Moses made the people go forth out of the camp to meet God,” signifies the power of truth from the Divine to prepare them to receive the Divine in the good with them; “and they took their stand in the lower parts of the mountain,” signifies far from the good of celestial love; “and Mount Sinai smoked, the whole of it,” signifies the appearing of celestial good in the greatest obscurity; “because Jehovah descended upon it in fire,” signifies because the Divine was there in celestial love; “and the smoke thereof ascended as the smoke of a furnace,” signifies obscurity like the obscurity from cupidities; “and the whole mountain trembled mightily,” signifies the commotion of heaven; “and when the voice of the trumpet was going, and waxing strong mightily,” signifies what is general of revelation through the angelic heaven; “Moses spake, and God answered him in a voice,” signifies by means of an influx of truth from the Divine wherein was the Divine Itself.

(8811) And it was on the third day. That this signifies at the end of the purification, is evident from the signification of “the third day,” as being the end of a state of preparation to receive (see above, n. 8791), thus the end of the purification.

(8812) When it was morning. That this signifies a state when they were in good, is evident from the signification of “morning,” as being a state of the good of love (see n. 8426). From what is here said, that Jehovah, that is, the Lord; descended upon Mount Sinai on the third day, and also on the morning of that day, it is very manifest that this was representative of some Divine thing in heaven, which cannot be made known to anyone except from the correspondence of such things as come forth in the natural world with things that are in the spiritual world, and from the consequent signification; as in the present case what “morning” signifies, and what “the third day.” That “the third day” denotes the end of a former state, is because by “three” is signified what is full from beginning to end (n. 8790); and that “morning” denotes a state of the good of love, is because the sun which in the other life gives light to the angels and to the universal heaven, is the Lord, and the fire there is His Divine love, which gives the heat of life to every living being, and the light there is the Divine truth which enlightens all who receive it; quite differently from the sun of this world, the fire of which is fire and not love, and the light from which is light and not truth. [2] From all this it can be seen what are the effects of the fire and also of the light from the sun of the world, and what are the effects of the fire and light from the sun of heaven, namely, that from the former the heat and light are devoid of life, but from the latter the heat and light are attended with life. These latter, namely, those which come forth from the sun of heaven, are therefore called “spiritual,” because they have life in them; and the former, which are from the sun of the world, are called “natural,” and have no life in them. The life which in living beings is noticed in heat and from heat, is not from the heat of the sun of the world, but is from the heat of the sun of heaven. When this heat flows into the heat of the world, it produces that effect, and is felt in the body as elementary heat; but there is in it vital heat that has its origin from the love which is heat from the sun of heaven. That the origin of the heat of life is from some other source, and that it is in love and is according to the measure and the quality of the love, everyone can know provided he is willing to reflect aright, except those who do not acknowledge anything internal in man, and who ascribe all things to nature. [3] As therefore the heat from the sun of heaven, which is the Lord, is the good of love, and as the light therefrom is the truth of faith, it can be seen what is signified by "morning," and what by "noon," by "evening" and by "night," in the other life, namely, that they are states of good and truth, or of love and faith; "morning," a state of the good of love; "noon," a state of the truth of faith; and "evening," and "night," the privation of these, which is ignorance and blindness in the things that are of faith, also torpor and cold in the things that are of heavenly love. [4] Moreover the case is similar with the sun of heaven as with the sun of the world, namely, that it is fixed and does not cause those states by any circumgyration; but that they are caused by the surrounding bodies, as by the earth revolving around the sun and at the same time around its own axis; from which comes the appearance that those changes arise from the sun, when yet they are not from the sun, but from the world revolving about it. So also in heaven, the changes of state there, to which morning, noon, evening, and night correspond, do not arise from the sun there, for the sun is always sending forth heat and light, that is, the good of love and the truth of faith; but those changes arise with those who receive, namely, with angels and spirits who by stated alternations according to their life are now in morning, that is, in the good of love; now in noon, that is, in the truth of faith; now in evening and night, that is, in shade and torpor as to love and faith. [5] The reason why the case is similar in the world as in heaven, with the difference that in the world they are states of times which so succeed each other, and in heaven states of life, is that all things in the world were created after the image of things that are in heaven, because natural things come forth from spiritual things as effects from their causes. Hence there is a correspondence of all things in the world with those which are in heaven, and hence universal nature is a theater representative of the Lord’s kingdom (n. 3483, 4939, 8211).

(8813) That there were voices and lightnings. That this signifies a Divine state which was revelation, is evident from the signification of “voices” which are sounds of thunders, as being truths Divine; and from the signification of “lightnings,” as being the ruddy glow and brightness of these truths, for truths Divine are bright and glowing from the flame of the light that is from the sun of heaven. Hence it is that by “voices and lightnings” is signified a Divine state in which is revelation; a Divine state, by the descent of such things from heaven; and revelation, by the voices and lightnings being truths Divine. That by “voices” which are of thunders from heaven are signified truths Divine, see n. 7573; and that “lightnings” denote the brightnesses from them which strike upon the internal sight of man, enlightening those who are in truth from good, and confounding those who are in falsity from evil, is evident from passages in the Word where “lightnings” are mentioned, as in David: The clouds dripped waters, the skies gave forth a voice, and Thine arrows went abroad, the voice of Thy thunder into the world, the lightnings enlightened the world, the earth shook and trembled (Ps. 77:17, 18); where “the voice of thunder” denotes truth Divine (n. 7573); “lightnings” denote its brightness; and “the world,” the church; consequently “the lightnings enlightened the world” denotes the enlightening of the church by truth Divine. [2] In like manner in the same: His lightnings enlightened the world, the earth shall see and shall fear, the mountains shall melt like wax before Jehovah (Ps. 97:4, 5). What Jehovah willeth, He doeth in the heavens and in earth, in the seas and in all abysses, who maketh the vapors to ascend from the extremity of the earth, He maketh lightnings for the rain (Ps. 135:6-7; Jer. 10:13; 51:16); where “lightnings for the rain” denotes the brightness of the truth that comes down from heaven. In John: There were lightning, voices, and thunders (Rev. 11:19; 16:18); where “voices, lightnings, and thunders” denote truths Divine which enlighten the good and terrify the evil. [3] In Ezekiel: The appearance of the living creatures (which were cherubs) was like burning coals of fire, like the appearance of torches, and it went along among the living creatures, so that there was the brightness of fire, and out of the fire went forth lightning. And the living creatures were running and returning according to the appearance of lightning (Ezek. 1:13-14);

where “fire” denotes the good of love, and “lightning going forth out of the fire,” the truth Divine therefrom. The Divine Providence of the Lord, which is truth Divine proceeding from the Divine good of the Lord, is here described by the “cherubs.” [4] In Daniel: Behold one clothed in linen, whose loins were girded with gold of Uphaz, and his body was like a tarshish, his face as the appearance of lightning, and his eyes as torches of fire (Dan. 10:5-6). “The face as the appearance of lightning” denotes the love of truth, because the truth which is from love bears with it a flaming from fire, which flaming is “lightning.” [5] In Zechariah: Jehovah shall appear over them, and His arrow shall go forth as the lightning; and the Lord Jehovih shall sound with the trumpet, and shall advance in whirlwinds of the south (Zech. 9:14). “The arrow which shall go forth as the lightning” denotes truth Divine which reproves and penetrates. That “an arrow” denotes the truth of doctrine, see n. 2686, 2709; thus “an arrow from Jehovah” denotes truth Divine. [6] In Nahum: The brightness of a sword, the lightning of a spear, and a multitude of slain (Nah. 3:3). In Moses: I will sharpen the lightning of My sword (Deut. 32:41); denoting the penetration of truth Divine with the evil; “sword” denotes truth fighting (n. 2799, 8294); and “lightning” the brightness of it which strikes upon the intellectual and deprives it of the faculty of seeing truth: in like manner in Ezekiel 21:20-32. From all this it is also evident that by “lightning” is meant truth Divine, as in Matthew 28:3, and in Luke 17:24.

(8814) And a heavy cloud upon the mountain. That this signifies a Divine state in respect to those who were about to receive, is evident from the signification of “a cloud,” as being truth accommodated to those who are about to receive, thus the Word in the letter (see n. 8443, 8781); here truth Divine accommodated to the people descended from Jacob; and because this people was in great darkness as to truths Divine, it is therefore called “a heavy cloud,” and above (verse 9) “the density of a cloud,” and below (verse 18) “smoke of fire as the smoke of a furnace.” In what great darkness they were, can be seen from what has been related above (n. 8788) about that nation, and also from the fact that the things which pertain to the internal man were not revealed to them, but only those which pertain to the external man. For they did not apprehend internal things, nor were they willing to apprehend them, because these were contrary to their loves, which were that they might be the most exalted of all peoples in the world, and also the most opulent of all, and that all other nations might be as nothing in comparison with them. Where these loves are, there heavenly loves cannot be received, for these are extinguished and suffocated by the worldly loves. This is the reason why Jehovah, that is, the Lord, appeared to them in a dense and heavy cloud, in like manner as is the case in the other life, where they who are in falsities from evil are encompassed with a dense and black cloud in accordance with the quality and the amount of the falsities. This appears to everyone there before the eyes, and yet the sun there is continually shining. (On this subject see what has been said above, n. 6832, 8137, 8138.) Speaking generally, the Divine in the other life appears to everyone according to the quality of his faith and love.

(8815) And the voice of a trumpet exceeding strong. That this signifies a celestial state which was round about, is evident from the signification of "the voice," or sound, "of a trumpet," as being the truth of celestial good, "a voice" denoting truth, and "a trumpet" celestial good (as above, n. 8802). That it denotes a celestial state which was round about, is because the Divine in heaven is in the midst or inmost, that is, in the highest there; but relatively to the angels heaven is around or outside of them, that is, is beneath, for that which is around is also outside, and that which is outside is also beneath. Truth Divine itself in heaven is signified by "voices" and "lightnings," but the celestial or angelic truth adjoined to what is Divine, which is beneath or around, is signified by "the voice of a trumpet," in like manner as in Zechariah: Jehovah shall appear over them, and His arrow shall go forth as the lightning; and the Lord Jehovih shall sound with the trumpet, and shall advance in whirlwinds of the south (Zech. 9:14). And in David: God is gone up with a sounding, Jehovah with the voice of a trumpet (Ps. 47:5); where "a sounding" denotes the truth of spiritual good; "the voice of a trumpet," the truth of celestial good. [2] The Divine truth which passes through heaven is also meant by the trumpets with which the angels sounded (Rev. 8:2, 6-8, 12, 13; 9:14). Truth Divine from heaven was also represented by the seven trumpets with which the seven priests sounded before the ark or before Jehovah, when the walls of the city Jericho fell (Josh. 6); also by the trumpets with which the three hundred men who were with Gideon sounded round about the camp of Midian, Amalek, and the sons of the east (Judg. 7). The reason why the trumpets produced this effect was that they represented the truth Divine through the heavens, which is such that it perfects the good, but destroys the evil; the reason why it perfects the good is that these receive the Divine good which is in the truth; but that it destroys the evil is because these do not receive the Divine good which is in it. The "walls of Jericho" signified the falsities which defended evils; and "Midian, Amalek, and the sons of the east," round about whose camp the three hundred men of Gideon sounded the trumpets, signified those who were in evils and in the derivative falsities.

(8816) And all the people that were in the camp trembled. That this signifies a holy tremor on the part of those who were about to receive, is evident from the signification of "trembling," as being a holy tremor; and from the signification of "the people that were in the camp," as being those who were about to receive the Divine truth. It is said in the Word in various places that when Jehovah comes down, "the earth trembles, and the mountains melt" (as in Ps. 77:17, 18; 97:4, 5; 104:32, and elsewhere); whereby is signified the commotion of all at the presence of the Divine; for the Divine is such that no one can endure it unless he is in a kind of cloud, and thus is accommodated to its reception; for it is like the fire which is in the sun, which if it were to fall naked on anyone, would consume him in a moment. But the reception is according to the good with each person. They who are in good do indeed tremble at the presence of the Divine, but it is a holy tremor which precedes reception. But they who are in evil are in terror at the presence of the Divine, and therefore flee away, and are then enveloped in their falsities as in a dusky cloud, and are hidden. These things are signified by the “caves of the rocks” into which they then betake themselves. From all this it can be seen what is signified by “all the people that were in the camp trembled.”

(8817) And Moses made the people go forth out of the camp to meet God. That this signifies the power of truth from the Divine to prepare them to receive the Divine in the good with them, is evident from the signification of “making the people go forth to meet God,” as being the power to prepare them to receive the Divine; for in what follows the subject treated of is the law promulgated upon Mount Sinai, which denotes the Divine that they were to receive, for “the law” denotes Divine truth from Divine good. Hence it is that “making go forth to meet” denotes the power of preparing for reception by means of the truth from the Divine which is represented by Moses (see n. 8760, 8787, 8805).

(8818) And they took their stand in the lower parts of the mountain. That this signifies far from the good of celestial love, is evident from the signification of “Mount Sinai,” as being heaven, and thus good Divine united to Divine truth there (see n. 8805); and from the signification of “taking their stand in the lower parts” of it, as being far or remote from it. In the internal historical sense the Israelitish nation is here meant, which was devoid of the good of celestial love (see above, n. 8788, 8806), and consequently was far from it; and therefore it is also said below that Moses charged the people and also the priests not to break through the bounds and touch the mountain and thus die (verses 21, 22, 24, 25). But in the internal sense, wherein those who are of the spiritual church are treated of, by their "taking their stand in the lower parts of the mountain," is signified that it was not allowable to ascend to a higher heaven by reason of self-confidence, and that if they ascended they would die (concerning which see above, n. 8794, 8797).

(8819) And Mount Sinai smoked, the whole of it. That this signifies the appearing of celestial good in the greatest obscurity, is evident from the signification of "Mount Sinai," as being celestial good (see just above, n. 8818); and from the signification of "smoking," as being an appearing in obscurity. By obscurity is meant the obscurity of faith, such as is theirs who are of the spiritual church as compared with the faith of those who are of the celestial church (n. 2708, 2715, 2718, 2831, 2935, 2937, 3241, 3833, 6289). By the greatest obscurity, which is signified by "Mount Sinai smoked, the whole of it," and by what is said just below, that "the smoke thereof ascended as the smoke of a furnace," is meant that obscurity in which was the Israelitish nation, before whom the appearing took place; for Jehovah or the Lord appears to everyone according to his quality (see n. 8788, 8814), thus as love and as the light of truth to those who are in good, but as an enemy and avenger to those who are in evil. That so did He appear to the Israelitish people, is also evident from other passages in Moses: The appearance of the glory of Jehovah was like devouring fire on the top of the mountain before the eyes of the sons of Israel (Exod. 24:17). Ye came near and stood under the mountain; when the mountain burned with fire unto the heart of heaven, darkness, and cloud, and thick darkness. And Jehovah spake unto you out of the midst of the fire (Deut. 4:11, 12; 5:22). It came to pass, when ye heard the voice out of the midst of the darkness, and the mountain did burn with fire, that ye came near unto me, and ye said, why shall we die? because this great fire will devour us: if we hear the voice of Jehovah our God anymore, we shall die (Deut. 5:23-25). [2] The reason for this is that no one can see God otherwise than from such things as are in himself, so that he who is in hatred sees Him from hatred, he who is in unmercifulness sees Him in unmercifulness; and on the other hand, they who are in charity and mercy see Him from, and thus in, charity and mercy. The case herein is as it is with the rays of light, which when they fall into ugly forms are turned into ugly colors; but when they fall into beautiful forms are turned into beautiful colors. (That “smoke” denotes the obscurity of truth and also the thick darkness which is of falsity, is evident in Isa. 9:18, 19; 34:9, 10; in Joel 2:30, 31; in Hos. 13:3; and in Rev. 9:17, 18; 18:18; 19:3.)

(8820) Because Jehovah descended upon it in fire. That this signifies because the Divine was there in celestial love, is evident from the signification of the “fire in which Jehovah was,” as being Divine celestial love; that “fire” denotes love, see n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, here Divine celestial love, that is, love Divine such as is in the heaven where the celestial angels are.

(8821) And the smoke thereof ascended as the smoke of a furnace. That this signifies obscurity like the obscurity from cupidities, is evident from the signification of “smoke,” as being obscurity (see above, n. 8819); and from the signification of “a furnace,” as being cupidity (n. 7519). (The reason why the Lord, when in celestial love, appeared so to the sons of Israel, see n. 8819, also n. 1861, 6832.)

(8822) And the whole mountain trembled mightily. That this signifies the commotion of heaven, is evident from the signification of “to tremble,” as being commotion; and from the signification of “Mount Sinai,” as being heaven (see n. 8805). (That there is commotion at the presence of the Divine, see n. 8816.)

(8823) And when the voice of the trumpet was going, and waxing strong mightily. That this signifies what is general of revelation through the angelic heaven, is evident from the signification of “the voice of the trumpet,” as being heavenly or angelic truth conjoined with what is Divine (see n. 8815), thus what is general of revelation; for truth Divine is revelation, and that which is manifested through the medium of heaven is general relatively to the truth Divine itself in heaven, for it is without or around (n. 8815), and what is around and without is general relatively to that which is in the midst, or which is within; and from the signification of “going and waxing strong,” as being the increase thereof. For the case herein is as it is with sound which is on high, where the atmosphere is purer, and the sound is silent; but when it descends to lower regions where the atmosphere is denser, it becomes louder and more sonorous. So it is with Divine truth and Divine good, which in the highest are peaceful and cause no disturbance whatever; but when they descend toward lower things they gradually become unpeaceful, and finally tumultuous. This is what is so described by the Lord in the first book of the Kings to Elijah, when he was in Horeb: Go forth, and stand on the mountain before Jehovah; behold Jehovah is passing by; so that there was a great and strong wind rending the mountains, and breaking in pieces the rocks before Jehovah; Jehovah was not in the wind. Then after the wind an earthquake; yet Jehovah was not in the earthquake. After the earthquake a fire; Jehovah was not in the fire. Lastly after the fire a still small voice (1 Kings 19:11, 12).

(8824) Moses spake, and God answered him in a voice. That this signifies by means of an influx of truth from the Divine in which was the Divine Itself, is evident from the representation of Moses, as being truth from the Divine (see n. 8760, 8787, 8805); from the signification of "speaking," as being influx (see n. 5797, 7270, 8128); and from the signification of "answering in a voice," as being the Divine truth which is the source. The reason why these things are signified, is that Divine answers are truths in which is what is Divine.

(8825) Verses 20-25. And Jehovah came down upon Mount Sinai, unto the head of the mountain; and Jehovah called Moses unto the head of the mountain; and Moses went up. And Jehovah said unto Moses, Go down, charge the people, lest perchance they break through unto Jehovah to see, and many of them fall. And the priests also, who come near unto Jehovah shall sanctify themselves, lest perchance Jehovah make a breach in them. And Moses said unto Jehovah, The people cannot come up unto Mount Sinai; for Thou didst charge us, saying, Set bounds to the mountain, and sanctify it. And Jehovah said unto him, Go, get thee down; and come up thou, and Aaron with thee; and let not the priests and the people break through to come up unto Jehovah, lest perchance He make a breach in them. And Moses went down unto the people, and told them. "And Jehovah came down upon Mount Sinai," signifies the presence of the Lord in heaven; "unto the head of the mountain," signifies in the inmost heaven; "and Jehovah called Moses unto the head of the mountain, and Moses went up," signifies the conjunction of truth from the Divine there; "and Jehovah said unto Moses," signifies exhortation from the Divine; "Go down, charge the people, lest perchance they break through unto Jehovah to see," signifies lest they who are of the spiritual church should desire to ascend into the heaven where the Divine celestial is; "and many of them fall," signifies that so they would perish; "and the priests also who come near unto Jehovah shall sanctify themselves," signifies that those who are in spiritual good in which is the Divine are to be covered over; "lest perchance Jehovah make a breach in them," signifies consequently separation from good; "and Moses said unto Jehovah," signifies the thought of truth from the Divine; "The people cannot come up unto Mount Sinai," signifies that they cannot raise themselves to the celestial kingdom; “for Thou didst charge us,” signifies because they have been cautioned by the Divine; “saying, Set bounds to the mountain,” signifies by the fact that the spiritual sphere of good ceases below; “and sanctify it [the people],” signifies that thus they may be kept off from the Divine; “and Jehovah said unto him,” signifies further admonition; “Go, get thee down,” signifies influx; “and come up thou, and Aaron with thee,” signifies conjunction with truth from the Divine internal and external; “and let not the priests and the people break through to come up unto Jehovah,” signifies lest they who are in spiritual good and truth desire to ascend into the celestial heaven; “lest perchance He make a breach in them,” signifies separation from truth and good; “and Moses went down unto the people,” signifies the influx of the Divine through truth from the Divine; “and told them,” signifies thus admonition.

(8826) And Jehovah came down upon Mount Sinai. That this signifies the presence of the Lord in heaven, is evident from the signification of “Mount Sinai,” as being heaven (see n. 8805); consequently “to come down upon that mountain,” denotes presence there. That it is the presence of the Lord, is because “Jehovah” in the Word denotes the Lord.

(8827) To the head of the mountain. That this signifies in the inmost heaven, is evident from the signification of “the mountain,” as being heaven (see just above, n. 8826); that “the head of the mountain,” denotes the inmost heaven, is because the head of the mountain is the highest of it, and “the highest” signifies the inmost (n. 1735, 2148, 4210, 4599, 8153). There are three heavens, namely, the lowest, which is called the first; the middle, which is called the second; and the inmost, which is called the third. In this heaven is the Divine more than in the two lower heavens, for in this they are under the immediate view of the Lord, because they who are there are in love to the Lord, and hence in peace and innocence above the rest. The angels who are there are called "celestial angels," and the angels in the second heaven are called "spiritual angels;" consequently the Divine in the one heaven is called "the Divine celestial," and the Divine in the other heaven "the Divine spiritual." From all this it can be seen what is signified by "Jehovah came down upon the head of the mountain."

(8828) And Jehovah called Moses unto the head of the mountain, and Moses went up. That this signifies the conjunction of truth from the Divine there, is evident from what was unfolded above (n. 8760, 8761), where like words occur; here is signified conjunction with the Divine celestial, that is, with the Divine of the inmost heaven.

(8829) And Jehovah said unto Moses. That this signifies exhortation from the Divine, is evident from the signification of "saying," as involving the things that follow, which concern the exhortation that they should not break through the bounds with which the mountain was enclosed.

(8830) Go down, charge the people, lest perchance they break through unto Jehovah to see. That this signifies lest they who are of the spiritual church should desire to ascend into the heaven where the Divine celestial is, is evident from the signification of “to charge,” as being exhortation; from the representation of the sons of Israel, who are here “the people,” as being those who are of the spiritual church (of which frequently above); from the signification of “breaking through,” namely, the bounds, as being to desire to ascend into a higher heaven; and from the signification of “seeing Jehovah,” as being to perceive the Divine. For by “Jehovah on the head of the mountain” is meant the Divine in the inmost heaven, which is called “the celestial heaven” (see n. 8827); and by “seeing” is meant perception (n. 2150, 3764, 4567, 4723, 5400).

(8831) And many of them fall. That this signifies that so they would perish, is evident without explication.

(8832) And the priests also, who come near unto Jehovah shall sanctify themselves. That this signifies that those who are in spiritual good in which is the Divine are to be covered over, is evident from the signification of “priests,” as being good (see n. 1728, 2015, 6145), here spiritual good, because by the sons of Israel, whose priests they were, were represented those who are of the spiritual church, thus who are in good by means of truth and in truth from good (see n. 7957, 8234); from the signification of “coming near unto Jehovah,” when said of priests by whom good is signified, as being good in which is the Divine; and from the signification of “being sanctified,” as being to be covered over as to the interiors (see n. 8788, 8806).

(8833) Lest perchance Jehovah make a breach in them. That this signifies separation from good, is evident from the signification of “making a breach,” as being the separation of truth from good (see n. 4926), here separation from good, because it is said of the priests by whom good is signified (n. 8832).

(8834) And Moses said unto Jehovah. That this signifies the thought of truth from the Divine, is evident from the signification of "saying," when by the truth from the Divine which is represented by Moses, as being thought (see also n. 3395, 7107, 7244, 7937). It is said "the thought of truth from the Divine," and there is meant thought with him who represents truth from the Divine. The reason why it is so said is also because the truth with a man thinks, and the man in whom the thought is thinks by means of truth. For the Lord flows in through good into truth, and so gives life to a man. This life appears in the man as his, but it is of the Lord in the truth from good that is with him. Because this is so, the angels speak in this manner, for they attribute thought to truth from good abstractedly from person, and thus at the same time perceive whence comes the thought of truth. From all this it is evident what angelic speech is, and that it is the speech of wisdom.

(8835) The people cannot come up unto Mount Sinai. That this signifies that they cannot raise themselves to the celestial kingdom, is evident from the signification of "the people," or of "the sons of Israel," as being those who are of the spiritual kingdom; from the signification of "coming up," as being to raise; and from the signification of "Mount Sinai," as being the celestial kingdom (see n. 8827). (How these things are, may be seen above, n. 8794, 8797.)

(8836) For thou didst charge us. That this signifies because they have been cautioned by the Divine, is evident without explication.

(8837) Saying, Set bounds to the mountain. That this signifies by the fact that the spiritual sphere of good ceases below, is evident from the signification of "setting bounds to the mountain," as being extension into heaven no further than to the spiritual spheres of good (see above, n. 8794-8797).

(8838) And sanctify it [the people]. That this signifies that thus they may be kept off from the Divine, is evident from the signification of "sanctifying," as being to veil over the interiors that the externals may appear in holiness (see n. 8788, 8806), thus also to be kept off from the Divine lest they should be hurt. For unless they were veiled over, the Divine would penetrate and destroy, because the presence of the Divine is like a consuming fire to those who are not veiled over. Hence it is that even the angels are veiled over with a cloud (n. 6849). From all this it can be seen what is meant by being veiled over. That this is signified by "being sanctified" is because when they are veiled over they appear in holiness, for then the Divine can flow in and present there a state of good and a form of truth, which cannot be effected without a veiling over.

(8839) And Jehovah said unto him. That this signifies further admonition, is evident from the signification of "saying," when by Jehovah unto Moses (that he should charge the people not to break through to see), as being admonition. That it is further admonition, is because it was said by

Moses that they had been charged about this matter, and cautioned that they should not do it.

(8840) Go, get thee down. That this signifies influx, is evident from the signification of "going and getting down to the people and admonishing them," when by the Divine through the truth from the Divine which is represented by Moses, as being influx namely of the Divine through truth from the Divine.

(8841) And come up thou, and Aaron with thee. That this signifies conjunction with truth from the Divine internal and external, is evident from the signification of "coming up," namely, to Jehovah, as being conjunction (see n. 8760); and from the representation of Moses and Aaron, as being truth from the Divine internal and external; Moses representing internal truth, and Aaron external truth (see n. 7089, 7382).

(8842) And let not the priests and the people break through to come up unto Jehovah. That this signifies lest they who are in spiritual good and truth desire to ascend into the celestial heaven, is evident from what was said above (n. 8830, 8832), where like words occur.

(8843) Lest perchance He make a breach in them. That this signifies separation from truth and good, is evident (as above, n. 8833), here, from truth also, because it is said of the people also.

(8844) And Moses went down unto the people, signifies the influx of the Divine through truth from the Divine (as above, n. 8840).

(8845) And told them, signifies thus admonition (as above, n. 8839).

(8846) CONTINUATION ABOUT THE SPIRITS AND THE INHABITANTS OF THE EARTH JUPITER. There are also spirits among those from the earth Jupiter whom they call "chimney-sweepers," because they appear like these in dress and also in face. They are among those who rebuke the men of their earth, and afterward instruct them (see n. 7801-7812). To what such bear relation in the Grand Man, and of what quality they are, may be seen from the description of them above (n. 5056), which may here be transcribed.

(8847) A certain spirit from another earth was with me (he was from the earth Jupiter) who earnestly begged me to intercede for him, that he might come into heaven. He said that he was not aware of having done what is evil, except that he had rebuked the inhabitants of that earth; adding that after he had rebuked, he instructed them. He applied himself to my left side under the elbow, and talked with as it were a broken voice, and he could move one to pity. But I could only reply that I could give him no help, and that this is of the Lord alone; and that I could not intercede, because I did not know whether it would be useful or not, but that if worthy he might hope. He was then sent back among the upright spirits from his own earth; but these said that he could not be in their company, because he was not such as they. Yet because with intense longing he importuned to be let into heaven, he was sent into a society of upright spirits of this earth; but they also said that he could not be with them. In the light of heaven he was of a black color, but he himself said that he was not of a black, but of a murrhine color. I was told that they are such in the beginning who are afterward received among those who constitute the province of the seminal vesicles; for in these vesicles the semen is collected and clothed around with a suitable material, fitted for preserving it from being dissipated, and which can be put off in the neck of the womb, that so what has been preserved within may serve for conception, that is, for the impregnation of the ovum. Hence also there is in this seminal matter an endeavor, and as it were a burning desire, to put itself off and leave the semen to perform its use. Something similar showed itself in this spirit. He came again to me, but in mean clothing, and again said that he was burning to come into heaven, and that he now perceived that he was fit for it; but I was given to tell him that perhaps this was an indication that he would soon be received. He was then told by the angels to cast off his garment, and in his longing he cast it off so quickly that scarcely anything could be quicker. By this was represented the nature of the ardent desires of those who are in the province to which the seminal vesicles correspond.

(8848) It was said that when such have been prepared for heaven, they are stripped of their garments, and are clothed in new shining ones, and become angels. These the angels likened to caterpillars, which having passed through their low estate, are changed into chrysalides, and thus into butterflies, to which are then given other clothing and likewise wings of blue, yellow, silver, or gold, and at the same time liberty to fly in the air in their heaven, and to engage in marriages and lay eggs and thus provide for the propagation of their kind, sweet and pleasant food being also provided for them from the juices and odors of various flowers.

(8849) One of the spirits from that earth came to me, saying that he was seeking the One Only Lord, and that he longed to come into heaven; but that he could not, because in the life of the body he had done evil. He was asked what evil. He said that he had taken from a companion something which was of little value and which he supposed his companion was going to give him, and that this lay heavy on his conscience. From this it was evident what kind of a life they live on that earth, and that it torments them if they do evil to anyone, however slight; for he had brought that thought with him from his earth.

(8850) I was shown a bald head, but only its highest part, which was bony; and I was told that such an appearance is seen by those who are to die within a year, and that they then prepare themselves. On that earth they do not fear death, except on account of leaving their consort, their children, or their parents; for they know that they will live after death, and that they do not go out of life, because they go into heaven; and therefore they do not speak of dying, but of being heaven-made. Those who on that earth have lived happy in conjugial love, and have taken care of their children as it becomes parents to do, do not die by diseases, but tranquilly, as in sleep, and thus migrate from the world into heaven.

(8851) The age to which the inhabitants live is for the most part thirty years, according to the years of our earth. They who live beyond this age are said to be unteachable, and therefore the chastising and instructing spirits do not come to them. The reason why they die within so brief a space of time is of the providence of the Lord, lest their numbers should increase beyond what that earth is capable of supporting. They also come to maturity more quickly there than on this earth. They marry in the first flower of youth, and their delights then are to love their consort and take care of their children. Other delights they indeed call delights, but relatively external.

(8852) At the end of the following chapter an account will be given of the spirits and inhabitants of the planet Saturn.

CHAPTER 20

(8853) EVERY MAN has something of his own which he loves above all things. This is called that which rules, or if you will, that which reigns universally with him. This is constantly present in his thought, and also in his will, and makes his veriest life.

(8854) As for example, he who loves wealth above all things, whether money or possessions, is continually revolving in his mind how he may procure it; he inmostly rejoices when he acquires it; he inmostly grieves when he loses it; his heart is in it. He who loves himself above all things is mindful of himself in everything, thinks of himself, speaks of himself, acts for the sake of himself; for his life is a life of self.

(8855) A man has as the end that which he loves above all things; in each and all things he has regard to this; it is in his will like the hidden current of a river which draws and bears him away, even when he is doing something else, for it is what animates him. It is this which one man searches out in another, and also sees, and according to it either leads him, or acts with him.

(8856) When a man is being regenerated, charity is implanted by means of faith, even until it becomes that which rules; and when charity has become this, he has a new life, for it is then continually present in his thought, and continually in his will, nay, in every single thing of them, even when he is meditating about other things, and when he is engaged in business.

(8857) The case is the same with love to the Lord. When this love is that which rules, it is present in every single thing of the man’s life; as for instance with him who loves his king, or his parent, his love toward them shines forth in their presence from every feature of his face, it is heard in every expression of his speech, and is seen in his every gesture. This is meant by having God continually before the eyes, and by loving Him above all things, with all the soul and with all the heart.

(8858) A man is wholly such as is the ruling principle of his life; by this he is distinguished from others; according to this is formed his heaven if he is good, and his hell if he is evil; for it is his veriest will, and thus the very being of his life, which cannot be changed after death. From all this it is evident what is the nature of the life of one who is regenerate, and what is the nature of the life of one who is not regenerate. EXODUS 20 1. And God spake all these words, saying, 2. I am Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of servants. 3. Thou shalt have no other gods before My faces. 4. Thou shalt not make unto thee a graven image, nor any likeness, of that which is in the heavens above, or that which is in the earth beneath, or that which is in the waters under the earth: 5. Thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a zealous God, visiting the iniquity of the fathers upon the sons, upon the thirds and upon the fourths of them that hate Me: 6. And doing mercy to thousands of them that love Me and keep My commandments. 7. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain. 8. Remember the Sabbath day, to keep it holy. 9. Six days shalt thou labor, and do all thy work: 10. And the seventh day is the Sabbath to Jehovah thy God; thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy sojourner who is in thy gates: 11. For in six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the seventh day; wherefore Jehovah blessed the Sabbath day, and hallowed it. 12. Honor thy father and thy mother, that thy days may be prolonged upon the land which Jehovah thy God giveth thee. 13. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not answer against thy neighbor the witness of a lie. 14. Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, and his manservant, and his maidservant, and his ox, and his ass, and anything that is thy neighbor’s. 15. And all the people saw the voices, and the torches, and the voice of the trumpet, and the mountain smoking; and the people saw, and they quaked, and stood afar off. 16. And they said unto Moses, Speak thou with us, and we will hear; and let not God speak with us, lest perchance we die. 17. And Moses said unto the people, Fear not; because God is come to tempt you, and that the fear of Him may be before your faces, that ye sin not. 18. And the people stood afar off, and Moses came near unto the thick darkness where God was.

19. And Jehovah said unto Moses, Thus shalt thou say unto the sons of Israel, Ye have seen that I have spoken with you from heaven. 20. Ye shall not make with Me gods of silver and gods of gold, ye shall not make unto you. 21. An altar of ground thou shalt make to Me, and shalt sacrifice thereon thy burnt-offerings, and thy thank-offerings, thy flocks, and thy herds; in every place where I shall put the memory of My name, I will come unto thee, and I will bless thee. 22. And if thou make Me an altar of stones, thou shalt not build it of hewn stones; for if thou move thy tool upon it, thou wilt profane it. 23. And thou shalt not go up on steps unto Mine altar, that thy nakedness be not uncovered upon it.

(8859) THE CONTENTS. In this chapter the subject treated of in the internal sense is the truths Divine which are to be implanted in the good with those who are of the Lord’s spiritual church. The ten commandments of the Decalogue denote these truths. The commandments concerning sacrifices, and concerning the altar, which follow in this chapter, denote the external truths which are of worship.

(8860) THE INTERNAL SENSE Verse 1. And God spake all these words, saying, signifies truths Divine for those in the heavens, and for those on earth.

(8861) And God spake all these words, saying. That this signifies truths Divine for those in the heavens and for those on earth, is evident from the signification of “the words which God spake,” as being truths Divine, for the things which God speaks are nothing else than truths. From this also truth Divine is called “the Word,” and “the Word” is the Lord, according to John 1:1, for the reason that when the

Lord was in the world He was the Divine truth itself, and afterward when He was glorified He became the Divine good, and thenceforth all Divine truth proceeds from Him. This Divine truth is light to the angels, which light is also that which illuminates our internal sight, which is that of the understanding. [2] As this sight does not see natural, but spiritual things, it has for its objects in the spiritual understanding the truths which are called the truths of faith; but in the natural understanding it has for its objects truths of the civil state which relate to what is just, and also truths of the moral state which relate to what is reputable, and lastly natural truths which are conclusions from the objects of the external senses, especially of the sight. From all this it can be seen in what order truths follow, and that all and each have their origin from truths Divine, which are the internal beginnings of all things. Moreover the forms in which they are have had their origin from the same source, for these were created to receive and contain. This shows what is meant in John by all things having been created through the Word (John 1:1-3); for truth Divine is the veriest essential, and is the only substantial through which all things are.

(8862) That by "the words which God spake" are meant truths Divine for those in the heavens and those on the earth, is because the ten commandments, which are called the Decalogue, and the subsequent statutes promulgated and commanded from Mount Sinai, are such truths as are not only for those who are on the earth, but also for those who are in the heavens; for all the words, that is, all the truths which are from the Lord, are not only for men, but are also at the same time for the angels, since they come through heaven and thus pass over to earth. But in the heavens they do not sound as they do on the earth, for in the heavens they are in a spiritual form, but on the earth in a natural form. What is the nature of those things which are in a spiritual form as compared with those which are in a natural form, is evident from all the particulars of the Word in the internal sense and in the external sense. Those in the internal sense are spiritual, but those in the external sense, which is the sense of the letter, are natural. The latter have been accommodated to men on the earth, but the former to angels in the heavens. [2] That such is the case can be seen from the fact that the Word has been sent, and thus has passed, from the Divine Itself through heaven to earth; and that when it comes to the earth it is truth accommodated to the human race, which is in earthly and bodily things; whereas in the heavens it is accommodated to angels, who are in spiritual and heavenly things. Such being the nature of the Word, it is holy in itself; for it contains in itself what is heavenly and Divine. This can be plainly seen from the ten commandments of the Decalogue. Everyone can see that these commandments are such things as have been known everywhere on the earth; as that parents are to be honored, that murder, adultery, and theft are not to be committed, and that no one should bear false witness; consequently that the Israelitish nation might have known these laws from natural light alone; for what nation is there which does not know them? And yet for their promulgation

Jehovah Himself came down and promulgated them out of fire which burned even to the heart of heaven. From this it can be seen that these commandments contain in their bosom more things than appear in the letter, namely, such things as are at the same time for the heavens and that fill the heavens. All things of the Word are of this nature, because they are from the Divine. From this it is plain whence it is that the Word is holy, and what is meant by the Word's being inspired as to every jot and tittle, and as to every little horn (Matt. 5:18; Luke 16:17). The nature of the commandments of the Decalogue in the spiritual sense, that is, their nature in the heavens, shall accordingly be seen in what follows.

(8863) Verses 2-7. I am Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt have no other gods before My faces. Thou shalt not make unto thee a graven image, nor any likeness of that which is in the heavens above, or that which is in the earth beneath, or that which is in the waters under the earth; thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a zealous God, visiting the iniquity of the fathers upon the sons, upon the thirds and upon the fourths of them that hate Me; and doing mercy to thousands of them that love Me and keep My commandments. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain. "I am Jehovah thy God," signifies the Lord as to the Divine Human universally reigning in each and all things of good and truth; "who brought thee forth out of the land of Egypt, out of the house of servants," signifies liberation by Him from hell; "Thou shalt have no other gods before My faces," signifies that truths must not be thought of from any other source than the Lord; "Thou shalt not make unto thee a graven image," signifies not from self-intelligence; "nor any likeness," signifies a semblance of those things which are from the Divine; "of that which is in the heavens above, or that which is in the earth beneath," signifies of those things which are in spiritual light, or of those which are in natural light; "or that which is in the waters under the earth," signifies of those which are in the sensuous corporeal; "thou shalt not bow down thyself to them, nor serve them," signifies no Divine worship is to be paid them; "for I Jehovah thy God," signifies the Divine from the Lord in each and all things; "am a zealous God," signifies that falsity and evil are therefrom; "visiting the iniquity of the fathers upon the sons," signifies the consequent prolification of falsity derived from evil; "upon the thirds and upon the fourths," signifies in a long series, and the conjunction of them; "of them that hate Me," signifies who absolutely reject the Divine of the Lord; "and doing mercy unto thousands," signifies good and truth unto them forever; "of them that love Me," signifies who receive the good of love; "and keep My commandments," signifies who receive the truths of faith; "Thou shalt not take the name of Jehovah thy God in vain," signifies profanings and blasphemings of the truth and good of faith; "for Jehovah will not hold him guiltless that taketh His name in vain," signifies that these things cannot be forgiven.

(8864) I am Jehovah thy God. That this signifies the Lord as to the Divine Human universally reigning in each and all things of good and truth, is evident from the fact that in the Word no other than the Lord is meant by "Jehovah" (see n. 1343, 1736, 2921, 3023, 3035, 3448, 5663, 6280, 6281, 6303, 8274), in like manner by "Jehovah Zebaoth," by "the Lord Jehovih," by "Jehovah God" (n. 2921, 3023, 3448, 6303); and that the Lord is called "Jehovah" from the Divine good, which is the Divine Being, but "God" from the Divine truth, which is the Divine Coming-forth (n. 6905, also n. 709, 732, 1096, 2586, 2769, 2807, 2822, 3921, 4402). That it is the Divine Human of the Lord which is here meant by "Jehovah God," is because the Lord as to this is meant in the Word both by "Jehovah" and by "God"-the Divine good, which He is even as to the Human, by "Jehovah;" and the Divine truth, which He is because it proceeds from Him, by "God." [2] That the Divine Human of the Lord is meant by "Jehovah God," is because the Divine Itself which is in the Lord cannot be seen in heaven, and not even perceived, thus cannot be received in faith and love, but the Divine Human only. That the Divine Itself cannot be communicated to the angels in heaven, and still less to men on earth, except through the Divine Human, is known in the churches from the words of the Lord in the Evangelists, where He says that He is the "door," that He is the "mediator," that "no one can come to the Father but through Him," that "no one knoweth the Father but He," and that "no one hath seen the Father,” not even any “shape” of Him. From this it is plain that it is the Lord who is here meant by “Jehovah God.” That it is He also who redeemed the human race and liberated it from hell is likewise known. This is signified by the words which follow: “who brought thee forth out of the land of Egypt, out of the house of servants.” From all this it is now plain that Jehovah God who spoke from Mount Sinai denotes the Lord as to the Divine Human. [3] That this is the first thing which is said by the Lord from Mount Sinai, is because this ought to reign universally in each and all things that follow; for what is said first must be kept in the memory in the things that follow, and must be regarded as the universal thing that is in them. What is meant by “universally reigning” shall be seen in what follows. The things said by the Lord are all of this nature, namely, that the things said first are to reign in the things which follow, and are to involve them, and so successively the things that follow in the series. The things which follow in this chapter are the commandments of the Decalogue, which are internal truths, and then the statutes, which are external truths. In both of these the Lord must reign as to the Divine Human, for they are from Him, and are Himself, because all truths that are truths proceed from Him, and the things which proceed from Him are Himself. That the Lord as to the Divine Human must reign in each and all things of faith, is also known in the churches, for it is there taught that without the Lord there is no salvation, and that all the truth and good of faith are from Him. Thus as He is the source of faith, He is the faith with man, and if the faith, He is also every truth that is contained in the doctrine of faith, which is from the Word. From this also it is that the Lord is called "the Word." [4] That the things which precede must reign in the things which follow, and thus in the series, as said above, is evident from everything which the Lord spoke, especially from His prayer, which is called "the Lord's Prayer." In this prayer all things follow on in such a series that they constitute as it were a column that grows larger from top to bottom, in the interiors of which are the things which precede in the series. What is first therein is inmost, and what succeeds in order adds itself to the inmost successively and thus grows. That which is inmost reigns universally in those things which are round about; that is, in each and all things; for from this is that which is essential to the existence of all things.

(8865) What is meant by "universally reigning" can be seen from what has been said and shown above (see n. 8853-8858), namely, that that is universally regnant with man which is in each and all things of his thought, and in each and all things of his will, consequently which constitutes his very mind, or life. Such a regnant must the Lord be with man, for such a regnant is the Lord with the angels in heaven, of whom therefore it is said that they are "in the Lord." The Lord becomes regnant when it is not only believed that all good and all truth are from Him, but also when it is loved to be so. The angels are not only in the faith, but also in the perception, that it is so. Hence it is that their life is the Lord's life in them; the life of their will is the life of love from the Lord, and the life of their understanding is the life of faith from the Lord. From all this it is evident how it is that the Lord is the all in all of heaven, and that He Himself is heaven. When the Lord universally reigns with a man of the church, as with the angels of heaven, then the Lord is in all the truths and goods of faith with him, as the heart is in all the blood-vessels, because these derive from it their origin, and the blood which is their life. [2] Be it further known that such spirits and such angels are with a man as is his universal regnant. The reason is that that which reigns universally is the being of the life of everyone (n. 8853-8858). All the cheerfulness and all the content a man has, even when he is thinking about other things, are therefrom; for therein the angels and spirits who are with him dwell and as it were have their abode, and their gladness flows into the man, and causes his cheerfulness and content. That such is its source does not come to the perception of the man, because he does not know that his life flows in, nor that the universal regnant makes his life, nor that when this regnant of his life is touched, it is as if the pupil of the eye is touched; with delight when by beautiful objects; and with pain when by ugly ones. It is called universal from the fact that it is the whole singular in the complex, and thus the universal regnant is that which is in each and all things (see n. 1919e, 5949, 6159, 6338, 6482, 6483, 6571, 7648, 8067).

(8866) Who brought thee forth out of the land of Egypt, out of the house of servants. That this signifies liberation by Him from hell, is evident from the signification of “bringing forth," as being liberation; from the signification of "the land of Egypt," as being infestations by the infernals (see n. 7240, 7278); and from the signification of "the house of servants," as being spiritual captivity (n. 8049). That "the house of servants" denotes spiritual captivity and also hell, is because it is servitude to be held captive and to be led by those who are in hell, and it is freedom to be led by the Lord (n. 892, 905, 2870-2875, 2882, 2884, 2892, 2893, 6205, 8209). (That they who are of the spiritual church and are represented by the sons of Israel were liberated from hell by the Lord, by His coming into the world and making the Human in Himself Divine, see n. 6854, 6914, 7035, 7828, 7932, 8018, 8321.)

(8867) Thou shalt have no other gods before My faces. That this signifies that truths must not be thought of from any other source than the Lord, is evident from the signification of "gods," as being truths, and in the opposite sense as being falsities (see n. 4402, 4544, 7268, 7873, 8301); and from the signification of "faces," when predicated of God, as being love, mercy, peace, good (n. 222, 223, 2434, 5585), thus the Lord Himself, for it is the Lord from whom these are. That "no other gods before My faces" signifies that truths must not be thought of from any other source than the Lord, is also because the Divine Human of the Lord, which is signified by "I am Jehovah thy God," is first spoken of, and consequently holds the first place in order, and must universally reign in each of the truths that follow (n. 8864, 8865); and therefore there are now perceived such things as must be avoided, because they would destroy and prevent the universal reign of the Lord in all and each of the truths contained in the commandments and statutes that were dictated and commanded from Mount Sinai. The first thing which would destroy is the thinking of truths from some other source than the Lord, which is signified by the command to have no other gods before the Lord's faces. The rest of the things that would destroy this universal regnant are contained in the things which follow in order, namely, that they should not make to themselves a graven image, nor the likeness of anything that is in the heavens, in the earth, or in the waters, and that they should not bow down themselves to them nor serve them. After this therefore it again follows "for I am Jehovah thy God," by which is signified that the Lord must be in each and all things.

(8868) It must also be briefly told what is meant by truths which are from some other source than the Lord. They are in general those truths in which the Lord is not. The Lord is not in the truths with a man when the man denies Him and His Divine, and also when he acknowledges Him and still believes that good and truth are not from Him, but from himself, and who consequently claims righteousness for himself. Truths also in which the Lord is not are those which are taken from the Word, especially from the sense of its letter, and are explained in favor of self-rule and self-gain. In themselves these are truths, because they are from the Word; but in this case they are not truths, because they are wrongly explained and thus perverted. They are such as are meant by the Lord by these words in Matthew: If anyone shall say, Lo, here is the Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall give great signs and wonders; so as to lead into error, if possible, even the elect (Matt. 24:23-26; see n. 3900). And in Luke: See that ye be not led astray; for many shall come in My name, saying, I am; and, The time is at hand; go ye not therefore after them (Luke 21:8). [2] The truths which are from the Lord are always truths from the Lord in the internal form; and the truths which are not from the Lord appear as truths in the external form only, but not in the internal form; for within they are either empty, or false, or evil. In order for truth to be truth there must be life in it; for truth without life is not the truth of faith with man; and life is from no other source than good, that is, through good from the Lord. If therefore the Lord is not in truth, it is truth without life, thus is not truth; but if falsity is in it, or evil, the truth itself in man is falsity or evil; for that which is within makes the essence, and also in the other life shines through the outside. From all this it can now be seen how it is to be understood that truths must not be thought of from any other source than the Lord. [3] As few know how the case is with truths which in the internal form are truths, thus which live from the Lord, something shall be said about these from experience. In the other life it is openly perceived from everyone who speaks there what lies hidden within the words of his speech, as whether it is closed within, or whether it is open, also what kind of affection there is therein. If the affection of good is within, it is inwardly soft; if the affection of evil, it is inwardly hard; and so on. With the angels of heaven all things of their speech are open even to the Lord, and this is both clearly perceived and also heard from the softness and the quality of this. From this also it is known what lies hidden within truths, whether the Lord or not. Truths in which the Lord is are truths which are alive, but truths in which the Lord is not are truths which are not alive. Those which are alive are truths of faith from love to the Lord and from charity toward the neighbor. Those which are not alive are not truths, because within them there are the love of self and the love of the world. In the other life spirits and angels can be discriminated by this, for everyone has truths according to his life, that is, according to that which universally reigns with him.

(8869) Thou shalt not make unto thee a graven image. That this signifies not from self-intelligence, is evident from the signification of "a graven image," as being that which is not from the Lord, but from what is man's own. That which is man's own of his intellect is signified by "a graven image," and that which is man's own of his will is signified by "a molten image." To have either the one or the other for a god, or to adore it, is to love above all things all that which proceeds from self. They who do this entirely disbelieve that anything of intelligence and wisdom flows in from the Divine, for they attribute all things to themselves; everything else that happens to them they ascribe either to fortune or to chance. They totally deny the Divine Providence in such things. They suppose that if there is anything of Deity present, it is in the order of nature, to which they ascribe all things. They do indeed say with their lips that some Creator God has impressed such things upon nature; but still in their heart they deny any God above nature. Much are they who from the heart attribute everything to themselves and to their own sagacity and intelligence, and nothing to the Divine; and those of them who love themselves, adore what belongs to themselves and also desire to be worshiped by others, even as gods, and would do so openly if the church did not forbid. These are the formers of graven images, and the graven images themselves are what they hatch from their own, and wish to be adored as things divine. [2] That these things are signified in the Word by "graven images," is evident from the passages where they are mentioned, as in Jeremiah: Every man is become a fool from knowledge; every founder is put to shame by his graven image; for his molten image is a lie, and there is no breath in them (Jer. 10:14; 51:17); as by "a graven image" is signified that which does not proceed from the Lord, but from self-intelligence, therefore it is said, "Every man is become a fool from knowledge, and every founder is put to shame by his graven image;" and as in those things which are hatched from self-intelligence there is nothing of spiritual life, which is solely from the Lord, therefore it is also said, "and there is no breath in them." [3] In Habakkuk: What profiteth the graven image that the maker thereof hath graven it, the molten image, and the teacher of a lie, because the maker of his invention trusteth upon this, when he maketh dumb gods? there is no breath in the midst of it (Hab. 2:18, 19); here the "graven image" denotes those things which are hatched from self-intelligence, wherein there is nothing of life from the Lord. [4] In Jeremiah: A drought is upon her waters, and they shall be dried up; for it is a land of graven images, and they glory in horrors; therefore the ziim dwell with the iim, and the daughters of the owl dwell therein (Jer. 1:38. 39); speaking of Chaldea and Babel; "a drought upon the waters, and they shall be dried up," denotes truths wherein there is nothing of life; "the ziim, and the iim, and the daughters of the owl, dwell therein," denotes evils and falsities, thus those things which are of death within; from this it is that they are called "a land of graven images." [5] In Isaiah: They that fashion a graven image are all of them vanity; and their most desirable things shall not profit; and they are witnesses to themselves, they see not nor know (Isa. 44:9-11); "they that fashion a graven image," denotes those who hatch out doctrines which are not grounded in truths from the Word, but in self-intelligence, of which doctrines it is said that "their most desirable things do not profit," and that "they see not nor know." In what follows (verses 12-16 of that chapter) there is treated of the art of inventing and of hatching by reasonings from self-intelligence, things which they desire should be acknowledged as Divine, of which things it is thus finally said: The residue thereof he maketh into a god, his graven image, he adoreth it, he boweth himself down, and yet they know not, neither do they understand; and their eyes do not see, that their hearts may not understand (Isa.44:17, 18); that "they know not, and understand not, and see not" denotes that truths and goods are not within, for all things which go forth from self-intelligence are not inwardly truths and goods, but falsities and evils, because they proceed from one's own, and that this at its root is evil, see n. 210, 215, 694, 874-876, 987, 1023, 1044, 1047, 1581, 3812, 4328, 5660, 5786, 8480. [6] In the same: To whom will ye liken God? and what image will ye compare with Him. The craftsman casteth the graven image, and the founder overlayeth it with gold, and casteth silver chains. He that is destitute of an oblation chooseth wood that will not rot; he seeketh him a wise craft man to prepare a graven image that shall not be shaken (Isa. 40:18-20); "the graven cage which the craftsman casteth" denotes false doctrine which is from man's own; "the founder overlayeth it with gold, and casteth silver chains," denotes that through reasonings he makes the falsities of doctrine appear as truths. [7] In the same: I Jehovah have called thee in righteousness, to open the blind eyes, to bring out the bound one from the prison, them that sit in darkness out of the prison-house. I am Jehovah, this is My name, and My glory will I not give to another, nor My praise to graven images (Isa. 42:6-8); speaking of the Lord, that He is Jehovah, and that from Him is all wisdom, and nothing of it from man. That the Lord is here treated of is evident. That He is "Jehovah" here is also evident, for it is said that "Jehovah hath called Him in righteousness," and then, "I am Jehovah, this is My name, and My glory will I not give to another." That from Him is the wisdom that belongs to life, is signified by His "opening the blind eyes," and "bringing out the bound one from the prison, and them that sit in darkness out of the prison-house;" that nothing of wisdom is from man, is signified by "I will not give My praise to graven images." [8] By "graven images" are also signified the things of self-intelligence in the following passages: And there cometh a chariot of a man, a pair of horsemen. And he answered and said, Babel is fallen; and all the graven images he hath broken into the earth (Isa. 21:9). Then will ye judge unclean the covering of the graven images of their silver, and the clothing of the molten image of their gold; thou shalt scatter them as a menstruous cloth; it shall be called dung (Isa. 30:22). Why have they provoked Me to anger by their graven images, by vanities of strangers? (Jer. 8:19). They have called themselves, so they went for the sake of themselves; they sacrifice to the Baals, and burn incense to graven images (Hos. 11:2). Cursed be the man that maketh a graven or molten image, an abomination to Jehovah, the work of the hands of the craftsman (Deut. 27:15).

(8870) Nor any likeness. That this signifies a semblance of those things which are from the Divine, is evident from the signification of a "likeness," as being a semblance. That it denotes a semblance of those things which are from the Divine, is plain from what precedes and from what follows-from what precedes, that they shall have "no other gods before the faces of Jehovah God," and that they shall not "make to themselves a graven image," by which words are signified truths from another source than the Divine, and yet which are set forth like them; and from what follows, as "of that which is in the heavens, or which is in the earth, or which is in the waters,” whereby are meant such things as are from the Divine everywhere. [2] It must here be told what is meant by a semblance of those things which are from the Divine, because these things are treated of in what follows of this verse and in the beginning of the following verse. Semblances of those things which are from the Divine are made by men when they speak Divine things with the mouth, and also in act do such things as have been commanded by the Divine, and thus induce a belief that they are in good and truth, when yet at heart they think altogether otherwise, and will nothing but evil: such are dissemblers, hypocrites, and the deceitful, and these are they who make semblances of those things which are from the Divine. In the other life evil spirits make semblances of those things which are from the Divine, who set forth a likeness and appearance in outward things, within which there is nothing of the Divine. Dissemblers, hypocrites, and the deceitful learn to do this in the other life, and in general all who from frequent use have contracted the habit of speaking otherwise than they think, and of doing otherwise than they will. Some by such practices wish to get reputation, that they may seem to be good, and thus deceive; some that they may exercise command. [3] Moreover there, such things are abuses of correspondences. But the outward things whereby they have made a pretense of such things as are of charity and faith, are successively taken away from them; for in this way they act from their very nature that has been acquired in the world, and no more from any pretense or hypocrisy.

They who are of this character, and who perceive that these external things are to be taken away from them, say that if these external things were left them, they would be able to live with their associates in the other life, and do what is good in appearance, just as formerly in the world. But this cannot be done, because by the externals which are apparently good they would communicate in some measure with heaven, that is, with those who are in the encompassing parts there and are simple, who correspond to the cuticles in the Grand Man; while by their internals they would communicate with the hells. And as the evils which are within rule, because they are of the will, and the goods that are made a pretense of in externals serve the evil as a means for acquiring dominion, therefore it is contrary to Divine order itself to leave them free to act with pretense and hypocrisy as in the world. Wherefore such things are taken away from them, and they are remitted into the very evil of their will.

(8871) Of that which is in the heavens above, or that which is in the earth beneath. That this signifies of those things which are in spiritual light, or of those which are in natural light, is evident from the signification of “a likeness of those things which are in the heavens above,” as being those things which appear and are seen in spiritual light, all of which bear relation to the good and truth which are of faith, of charity toward the neighbor, and of love to the Lord-to counterfeit and make a pretense of these things is to “make a likeness of the things which are in the heavens above;” and from the signification of “a likeness of those things which are in the earth beneath," as being those things which appear and are seen in natural light, which are such as bear relation to civil and moral good and truth-to counterfeit and make a pretense of these things is to make a likeness of those things which are in the earth beneath. In the sense of the letter are meant such things as appear in heaven, as the sun, the moon, the stars; and such things as appear on the earth, as animals of various kinds, both flying, walking, and creeping; but in the internal sense are meant such things as are signified by these, all of which bear relation to good and truth, as was said above. [2] These things are further described in Moses, in these words: Lest ye make you a graven image in the shape of any likeness, the figure of male or of female, the figure of any beast that is on the earth, the figure of any winged bird that flieth under heaven, the figure of anything that creepeth on the earth, of a fish that is in the waters under the earth. And lest thou lift up thine eyes unto heaven, and look at the sun, and the moon, and the stars, all the army of the heavens, and thou be impelled, and bow thyself to them, and serve them. Take heed to yourselves, lest ye forget the covenant of Jehovah your God, which He made with you, and make you a graven image of any figure. For Jehovah thy God is a devouring fire, a zealous God. When ye shall beget sons, and sons' sons, and ye shall have grown old in the land, and shall corrupt yourselves, and make a graven image of any figure, I call heaven and earth to witness against you this day, that perishing ye shall quickly perish from off the land. Jehovah shall scatter you among the peoples, where ye shall serve gods, the work of a man’s hands, wood and stone (Deut. 4:16-19; 23-28). [3] The reason why it was so severely forbidden to make a likeness of anything in the heavens and on the earth, was chiefly for the reason that that people, which was from Jacob, was very prone to worship external things. The cause was that they were not willing to know anything about the internal things of the church, which belong to faith and love to the Lord, and to charity toward the neighbor. Therefore if they had been allowed to make likenesses of things, they would then have bowed themselves to them and worshiped them as gods; as is very evident from the golden calf which they made for themselves in the midst of so many miracles, and also from their frequent apostasy from Divine worship to idolatrous worship. Nevertheless in the internal sense such things as these are not meant, but the things which have been set forth above.

(8872) Or of that which is in the waters under the earth. That this signifies such things as are in the sensuous corporeal, is evident from the signification of “a likeness of those things which are in the waters under the earth,” as being the things below those which are in natural light; and that these things are such as are in the sensuous corporeal is manifest from the successive degrees of the light that belongs to the intellectual in man. In the first degree in man are those things which are in spiritual light, which are signified by “those which are in the heavens above.” In the second degree are those which are in natural light, which are signified by “those which are in the earth beneath.” And in the third degree are those which are in the sensuous corporeal, which are signified by “those which are in the waters under the earth.” (What and of what quality is the sensuous corporeal, see n. 5084, 5089, 5094, 5125, 5128, 5580, 5767, 6183, 6201, 6310-6316, 6318, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693.) To the sensuous corporeal bear relation those memory-knowledges which arise most immediately from the experience of the external senses and also of their delights. With the good these knowledges and their delights are good because they are applied to goods; but with the evil they are evil because they are applied to evils. To deceive by means of these, as dissemblers, hypocrites, and the deceitful are wont to do, is to “make a likeness of such things as are in the waters under the earth.”

(8873) Thou shalt not bow down thyself to them, nor serve them. That this signifies that no Divine worship is to be paid them, is evident from the signification of “bowing down oneself,” as being humiliation (see n. 2153, 5682, 6266, 7068); and from the signification of “serving,” as being submission (n. 5164). That it denotes Divine worship, is because humiliation and submission are essentials of worship, for worship without them is not worship, but gesture in imitation of those who are in the truth of worship; in which gesture there is nothing of life, for life from the Lord flows in solely into a humble and submissive heart, because such a heart has been fitted to receive. That such is the case is because when the heart is truly humble, nothing of the love of self and of the love of the world stands in the way. That both expressions are used, is because "bowing down" signifies worship from the good of love, and "serving" signifies worship from the truth of faith.

(8874) For I Jehovah thy God. That this signifies the Divine from the Lord in each and all things, is evident from what was unfolded above (n. 8864, 8865).

(8875) Am a zealous God. That this signifies that falsity and evil are therefrom, is evident from the fact that in the genuine sense "a zealous God" denotes the Divine truth of the Divine good, for "God" is predicated of truth (n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 7268, 8301), and "zealous" of good (as will be seen below). But relatively to those who do not receive the Divine truth of the Lord's Divine good, "a zealous God" denotes falsity and evil; for they who are in the opposite perceive Divine truth as falsity, and Divine good as evil; because everyone sees these things from his own quality. Hence it is that the zeal of the Lord, which in itself is love and compassion, appears to them as anger; for when the Lord from love and mercy protects His own in heaven, they who are in evil are indignant and angry against the good, and rush into the sphere where the Divine truth and Divine good are, with the endeavor to destroy those who are there; and then the Divine truth of the Divine good works in them and makes them feel torments such as are in hell. Hence it is that they attribute wrath and anger to the Divine, and also all evil, when yet in the Divine there is absolutely nothing of anger, and absolutely nothing of evil; but pure clemency and mercy. [2] From all this it is evident why "zealous" signifies falsity and evil, and "zeal" signifies anger. See what has been shown above on these subjects, namely, that wrath and anger are attributed to the Lord, when yet they are with those who are in evil, or who are in anger against the Divine (n. 5798, 6997, 8284, 8483). (That in like manner evils, punishments, and vastations are attributed to the Lord, when yet in the Lord there is nothing but love and mercy, see n. 2447, 6071, 6559, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8214, 8223, 8226-8228, 8282, 8632; also that the evil devastate themselves, and cast themselves into damnation and hell by endeavoring to destroy what is good and true, n. 7643, 7679, 7710, 7926, 7989; as also that the Lord appears to everyone according to his quality, n. 1861, 6832, 8197.) That "the zeal of the Lord" denotes love and mercy, and that when the Lord protects the good against the evil, it appears as hostility and also as anger, is evident from the following passages in the Word. [3] That "the zeal of the Lord" denotes love and mercy, in Isaiah: Look forth from the heavens, and behold from the habitation of Thy holiness and of Thy comeliness. And where is Thy zeal and Thy mighty deeds? The yearning of Thy bowels and Thy compassions toward me have restrained themselves (Isa. 63:15); where "zeal" denotes mercy, which is the "yearning of the bowels," and is predicated of good; for it is said "Thy zeal and Thy mighty deeds," where "zeal" is said of good, and "mighty deeds" of truth; in like manner "the yearning of the bowels" is said of good, and "compassions" is said of truth; so likewise "the habitation of holiness" denotes the heaven where they are who are of the celestial kingdom, and “the habitation of comeliness,” the heaven where they are who are of the spiritual kingdom. From this it is also evident that in the Word where mention is made of good, mention is also made of truth, on account of the heavenly marriage, which is that of good and truth, in every detail of the Word, as in the case of the two names of the Lord, “Jesus” and “Christ,” which signify the Divine marriage that is in the Lord (on which see n. 683, 793, 801, 2516, 4138, 5138, 5502, 6343, 7945, 8339). [4] In the same: Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder, and He called His name Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace. To the multiplying of His government and peace there shall be no end. The zeal of Jehovah shall perform this (Isa. 9:6, 7). This is said of the Lord and of His coming; “the zeal of Jehovah shall perform this,” denotes that He will do it from the ardent love of saving the human race. Again: Out of Jerusalem shall go forth remains, and an escape from Mount Zion. The zeal of Jehovah shall perform this (Isa. 37:32). “The zeal of Jehovah shall perform this” denotes that He will do it from love and mercy. [5] In Ezekiel: Thus said the Lord Jehovih, Now will I bring back the captivity of Jacob, and will have mercy upon the whole house of Israel; and I will be zealous for the name of My holiness (Ezek. 39:25); where being “zealous” denotes to have compassion. In David: The zeal of Thy house hath eaten me up (Ps. 69:9); speaking of the Lord; “the zeal of the house of Jehovah” denotes His love toward those who receive good and truth, for these are “the house of Jehovah.” [6] That when the zeal or mercy of the Lord protects the good it appears as hostility, is manifest in Isaiah: Jehovah shall go forth as a Hero; He shall stir up zeal like a man of war; He shall shout and cry, He shall prevail over His enemies (Isa. 42:13). In Joel: Jehovah shall be zealous for His land, and shall spare His people (Joel 2:18). [7] That the zeal of the Lord is called “anger” and “wrath” because mercy so appears to the evil, is manifest in these passages: Ye shall not go after other gods, of the gods of the peoples which are around you, for Jehovah thy God in the midst of thee is a zealous God; lest the anger of Jehovah thy God be kindled against thee, and He destroy thee from off the faces of the earth (Deut. 6:14, 15). They provoked Him to zeal with strange ones, with abominations they rendered Him angry. They sacrificed to demons. They have moved My zeal with that which is not God; they have provoked Me to anger with their vanities (Deut. 32:16, 17, 21). When Mine anger shall be spent and I shall make My wrath to rest on them, it shall repent Me; and they shall know that I Jehovah have spoken in My zeal, when I shall have consummated My wrath upon them (Ezek. 5:13). The angel of Jehovah in me said unto me, Cry thou, saying, Thus said Jehovah Zebaoth, I have been zealous for Jerusalem and for Zion with great zeal. For with great indignation I am indignant against the careless nations (Zech. 1:14, 15; 8:2). I will pour upon them Mine indignation, all the wrath of Mine anger; for all the earth shall be devoured in the fire of My zeal (Zeph. 3:8). Jehovah will not please to pardon him, but then the anger of Jehovah shall smoke; and His zeal against that man, and all the curse shall rest upon him (Deut. 29:20). How long, O Jehovah! wilt Thou be angry forever? Shall Thy zeal burn like a fire? Pour out Thine anger upon the nations that have not known Thee (Ps. 79:5, 6). In like manner the zeal of Jehovah is described as “anger” in Ps. 38:1; Ezek. 16:42; 23:25; 38:19. From all this it can be seen what is meant by “the zeal of Jehovah,” or what by “a zealous God;” namely, that in the genuine sense are meant love and mercy; but in a sense not genuine, such as appears to those who are in evils and falsities, anger and vastation are signified. [8] Be it known that Jehovah, that is, the Lord, is especially called “zealous,” or “an avenger,” when that is corrupted which ought to reign universally with the man of the church, namely, the Divine, which must be loved, or thought of, or feared, above all things. When this has been corrupted or destroyed, then instead of heavenly light mere thick darkness usurps its place, for there is no longer any influx of this light from the Divine, because there is no reception. For this reason it is said, “I am Jehovah thy God, a zealous God, visiting the iniquity of the fathers upon the sons, upon the thirds and upon the fourths of them that hate Me,” and this in case they worshiped other gods or made unto themselves a graven image or likenesses; for these things corrupt the Divine which ought to reign universally. [9] Therefore it is declared in like manner elsewhere in Moses: Take heed lest ye make you a graven image of any figure, for Jehovah God is a devouring fire, a zealous God (Deut. 4:23, 24). Thou shalt not adore another God; for Jehovah, whose name is Zealous, zealous is He (Exod. 34:14). This was so severely forbidden in the case of the Israelitish nation because the adoration of other gods, of graven things, and of images, was destructive of every representative of the church among them; for in heaven Jehovah, that is, the Lord, is the universal regnant; His Divine fills all things there, and makes the life of all. If anything had been worshiped instead of the Divine, every representative would have perished, and thus the communication with heaven.

(8876) Visiting the iniquity of the fathers upon the sons. That this signifies the consequent prolification of falsity derived from evil, is evident from the signification of “visiting the iniquity of the fathers,” as being the prolification of evils; that “to visit” denotes prolification is because the state of those who utterly reject from themselves the Divine is here treated of, who therefore are no longer receptions of good, but of evil, and this continually, for with such, evil is continually increasing, and this is prolification (that “father” denotes good, and in the opposite sense evil, see n. 3703, 5902, 6050, 7833, 7834); and from the signification of “sons,” as being truths (n. 1147, 2623, 3373), consequently in the opposite sense falsities. In the sense nearest the letter, by “visiting the iniquity of the fathers upon the sons” is not meant that the sons suffer the penalty of the iniquity of their fathers, for this is contrary to the Divine (Deut. 24:16); but that evil increases with the fathers, and thus is by heredity carried over into the children, and that there is a consequent successive accumulation of evil (n. 2910, 3701, 4317, 8550, 8551). But in the spiritual sense by “fathers” are not meant fathers, but evils; nor are sons meant by “sons,” but falsities; therefore by the above words is signified the continual prolification of falsity derived from evil.

(8877) Upon the thirds and upon the fourths. That this signifies in a long series and the conjunction of them, is evident from the signification of “three,” as being what is full from beginning to end (see n. 2788, 4495, 7715), thus what is in a long series, and therefore “the third sons” denote falsities in a long series (that “sons” denote falsities see just above, n. 8876); and from the signification of “four,” as being conjunction, in like manner as “two” (n. 1686, 5194, 8423); therefore “the fourth sons” denote falsities conjoined in a long series. That this is the signification of “the third and fourth sons” must needs seem like a paradox, or foreign to the sense of the Word; but be it known that in the internal sense numbers do not signify numbers, but things (n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175).

(8878) Of them that hate Me. That this signifies who absolutely reject the Divine of the Lord, is evident from the signification of “them that hate God,” as being those who are in evil and thence in falsity, for these are they who reject the Divine of the Lord; and so far as they are in evil and thence in falsity, so far they not only reject it, but also hold it in hatred. That it is the Divine of the Lord which they reject, is because they who are in evil are not in heavenly light, but in natural light, and finally are in sensuous light which is from the corporeal. From this light they cannot possibly see the Human of the Lord otherwise than as human, for they cannot perceive what the Divine Human is, because they have an idea about the Divine that is utterly empty and worthless. If they are told that the Divine Itself is Divine love, that the Divine love is the being of all life, and that from conception the Lord was this love, which was thus the inmost being of His life, thus was Jehovah, and that He glorified His Human to the likeness of this, that is, made it Divine, all this may indeed be in some measure apprehended by those who are endowed with some intellectual penetration; but still they do not believe it, for when they descend from the intellectual light in which they then are, into their own natural and sensuous light, they fall into mere thick darkness in respect to this truth, and from this into denial.

(8879) And doing mercy unto thousands. That this signifies good and truth unto them forever, is evident from the signification of "mercy," as being the influx of good and truth from the Lord and the consequent spiritual life, which is bestowed by means of regeneration (see n. 6180, 6307), for the Lord in mercy bestows such things as belong to eternal life and happiness; and from the signification of "a thousand," as being very much, and when it is said of the Divine mercy, as being forever (n. 2575, 8715).

(8880) Of them that love Me. That this signifies who receive the good of love, is evident from the signification of "those who love Jehovah," that is, the Lord, as being to receive the good of love, for they who love the Lord do not love from themselves but from the Lord; for all good flows in from

Him, and those love who desist from evil, because evil stands in the way and rejects the influx of good from the Lord. Wherefore when evil has been removed, good is received, which is continually present from the Lord and endeavoring to enter.

(8881) And keep My commandments. That this signifies who receive the truths of faith, is evident from the signification of "commandments," as being the truths of faith (n. 3382, 8362). That "to keep" these denotes to receive, is because in order that the truths which are called the truths of faith may be of faith, and may be living with a man, these also flow in from the Lord. They are indeed learned by the man, and stored up in the memory, but so long as the man does not will them, and consequently does not do them, they do not become living. But when they are brought forth from the memory, and are insinuated through the intellectual into the will, that is, through the thought into the affection, and thence into act, they then become living, and are truths of faith. This is effected by the Lord when the man desists from evils (as was said just above, n. 8880).

(8882) Thou shalt not take the name of Jehovah thy God in vain. That this signifies profanations and blasphemings of the truth and good of faith, is evident from the signification of "the name of God," as being all in the complex by which the Lord is worshiped, thus all the truth and good of faith (see n. 2724, 3006, 6674); and from the signification of "taking in vain," as being to profane and blaspheme. By "taking the name of God in vain" is properly signified to turn truth into evil, that is, to believe that it is truth, and nevertheless to live in evil; and it also denotes to turn good into falsity, that is, to live holily, and yet not to believe. Both are profanation (n. 4601), for believing is of the understanding, and living is of the will; and therefore in those who believe otherwise than they live, the thought and will are divided. But as the will continually flows into the understanding, for the understanding is the form of the will; that is, the will manifests itself there in light; therefore it is that when a man believes in one way and lives in another, truth and evil, or good and falsity, are conjoined; thus the things that are of heaven with man are conjoined with those which are of hell. This conjunction cannot be dissolved, and thereby the man be healed, except by a pulling asunder which carries away with it everything of spiritual life; and therefore these persons are sent into a hell the most grievous of all, where they are direfully tormented. [2] This is what is meant by the words of the Lord in Matthew: All sin and blasphemy shall be forgiven unto men; but the blasphemy of the spirit shall not be forgiven unto men. If anyone shall say a word against the Son of man, it shall be forgiven him; but he who shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come (Matt. 12:31, 32). Also by these words in Luke: When the unclean spirit hath gone out of a man, he goeth through dry places, seeking rest; and finding none, he saith, I will return into my house whence I came out. And if on coming he findeth it swept and garnished, he goeth away and taketh seven other spirits worse than himself: and they enter in and dwell there; and the man's last things become worse than the first (Luke 11:24-26). [3] By these words is described the profanation of truth from the Lord; by "the unclean spirit when he goeth out" is meant the acknowledgment and faith of truth; by "the house swept" is meant a life contrary to truths; by "his return with seven other spirits" is meant a state of profanation. These are the things which are signified by "taking the name of God in vain." That such a state with man cannot be healed, thus cannot be forgiven, is signified also by the words which immediately follow, namely, "Jehovah will not hold him guiltless that taketh His name in vain," by which is meant that it cannot be forgiven. (For further information about the nature of profanation, and who are guilty of it, see n. 593, 1003, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 6348, 6595, 6959, 6963, 6971, 8394.) [4] By "taking the name of God in vain" is also signified blasphemy, which takes place when those things which are of the Word, or of the doctrine of faith, thus which are holy, are held in derision, and are debased to unclean earthly things, and thus are defiled (see n. 4050, 5390). But by "taking the name of God in vain," relatively to the Israelitish nation, which did not acknowledge any good and truth of faith (which are signified by "the name of God"), is meant the applying of the name of Jehovah, and also of the commandments and statutes which were commanded them, to the worship of idols, as they did in the wilderness to the worship of the golden calf, unto which they not only offered burnt offerings and sacrifices, and ate of the things sanctified thereby, but also called the day of its celebration "a feast to Jehovah," as we read in Moses: Aaron made of the gold a molten calf, and they said, These be thy gods, Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it, and made proclamation, and said, Tomorrow is a feast to Jehovah. And therefore they rose up in the morning of the next day, and offered burnt-offerings, and brought things eucharistic (Exod. 32:4-6). [5] That those who thus took the name of Jehovah God in vain could not be forgiven, which is signified by their "not being held guiltless," is evident from the words of Jehovah to Moses at that time concerning them, namely: Him that hath sinned against Me, I will blot out of My book. Nevertheless go, lead this people in unto the place of which I have spoken unto thee; but in the day of My visitation I will visit their sin upon them (Exod. 32:33, 34).

(8883) For Jehovah will not hold him guiltless that taketh His name in vain. That this signifies that these things cannot be forgiven, is evident from what has been unfolded just above (n. 8882).

(8884) Verses 8-11. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. And the seventh day is the Sabbath to Jehovah thy God; thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy sojourner who is in thy gates. For in six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the seventh day; wherefore Jehovah blessed the Sabbath day and hallowed it. "Remember," signifies what is perpetual in the thought; “the Sabbath day,” signifies in the supreme sense the union of the Divine Itself and the Divine Human of the Lord, in the internal sense the conjunction of the Divine Human with the heavens, thus heaven, and so the marriage of good and truth there; “to keep it holy,” signifies no violation in any manner; “Six days shalt thou labor, and do all thy work,” signifies the combat which precedes and prepares for this marriage; “and the seventh day is the Sabbath to Jehovah thy God,” signifies good implanted and thus the marriage; “thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy sojourner who is in thy gates,” signifies that in this case heaven and blessedness are in each and all things in the internal and in the external of man; “for in six days Jehovah made heaven and earth, the sea,” signifies the regeneration and vivification of those things which are in the internal and in the external man; “and all that is in them,” signifies of all things therein; “and rested in the seventh day,” signifies that then there are peace and the good of love; wherefore Jehovah blessed the Sabbath day,” signifies that then is the heavenly marriage from the Lord; “and hallowed it,” signifies that it cannot in any wise be violated.

(8885) Remember. That this signifies what is perpetual in the thought, is evident from the signification of “remembering,” when said of such a thing as must not in any wise be forgotten, as being what is perpetual in the thought. That is perpetual in the thought which universally reigns there; and that universally reigns with man which is perpetually in his thought, even when he is meditating on other things, or is engaged in business affairs. The thought of man involves many things together, for it is the form of many things which have entered successively. Those things which come to manifest perception are at the time in the midst, and thus in the light of the internal sight, while all other things are then at the sides round about. Those which are in the circuits are in obscurity, and are not manifested except when such objects occur as they are associated with. But the things which are still more remote, and are not on the same plane, but tend downward, are such as the man has rejected and holds in aversion. Such things are evils and falsities with the good, and goods and truths with the evil. [2] In the very thought of man are those things which are perpetually there, that is, which universally reign there, which are his inmost things. From these man regards those things which are not perpetually there (that is, those things which do not yet universally reign) as being outside of himself, and also as beneath himself, and as not yet being akin to him; from which he can then choose and adjoin to himself those things which agree with the inmost things, and from the adjunction and final consociation of which, the inmost things, that is, those which universally reign, are strengthened. This is effected by means of new truths with the good, and by means of new falsities, or by wrong applications of truths, with the evil. [3] Be it known further that that which universally reigns is that which has been insinuated into the will itself, for the will itself is the inmost of man, because it has been formed from his love. For whatever man loves, this he wills, and that which he loves above all things, this he inmostly wills. But the understanding serves to make manifest before others the things which the man wills, that is, which he loves; and serves also to bend the wills of others by ideas variously formed for accommodation thereto. When this is the case, love or affection flows from the will into the intellectual ideas also, and by a certain kind of inspiration vivifies and moves them. [4] With the good these intellectual ideas make a one with the affections which are of the will; but it is otherwise with the evil, for with these the thought and the will do indeed inmostly agree, because the evil which the will wills, the understanding thinks, as falsity that is in agreement with this evil; but this agreement does not appear before men in the world, because from their infancy the evil learn to speak differently from what they think, and to act differently from what they will; in a word, they learn to separate their interior man from their exterior, and in this latter to form another will and also another thought besides that which is in their interior man, and thus by the exterior man to counterfeit good that is quite contrary to the interior man, which at the same instant wills evil and also imperceptibly thinks it. But in the other life the quality of the interior will and thought is manifest as in clear light, for in that life external things are removed, and internal things are laid bare.

(8886) The Sabbath day. That this signifies in the supreme sense the union of the Divine Itself and the Divine Human of the Lord, in the internal sense the conjunction of the Divine

Human with the heavens, thus heaven, and so the marriage of good and truth there, is evident from what was shown before (n. 8495). As such things are signified by "the Sabbath," therefore in the representative church it was most holy, and was that which was to be perpetually in the thought, that is, which was to reign universally. (That this makes the life of man, see n. 8853-8858, 8885.) The Israelitish nation did not indeed think about the union of the Divine and the Divine Human of the Lord, nor about His union with heaven, nor about the conjunction of good and truth in heaven, which things were signified by "the Sabbath," because they were altogether in externals without an internal. But they were enjoined to hold the Sabbath as most holy, in order that these Divine and heavenly things might be represented in heaven. How the case herein was with them, is plain from what was shown above concerning that nation and the representative of a church therewith (n. 3147, 3479, 3480, 3881, 4208, 4281, 4288, 4289, 4293, 4307, 4444, 4580, 4680, 4825, 4844, 4847, 4899, 4912, 6304, 6306, 7048, 7051, 8301).

(8887) To keep it holy. That this signifies no violation in any manner, is evident from what was commanded concerning the Sabbath, as before shown (n. 8495), and from what here follows concerning the sanctification of the Sabbath, namely, "Six days shalt thou labor, and do all thy work; and the seventh day is the Sabbath to Jehovah thy God; thou shalt not do any work, thou, and thy son, and thy daughter, and thy sojourner that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the seventh day; wherefore Jehovah blessed the Sabbath day and hallowed it." From these words it is evident that by "keeping the Sabbath holy" is signified not to violate it in any manner; but in the internal sense that those things which are signified by "the Sabbath" are not to be violated in any manner, namely, the union of the Divine essence of the Lord with His Human essence, also the union of this with the heavens, and the consequent conjunction in these of good and truth (see n. 8886); for if these things are violated, spiritual life perishes with that man, and becomes life merely natural and afterward sensuous; and then falsity is readily learned in place of truth, and evil in place of good, for falsity and evil then universally reign with him.

(8888) Six days shalt thou labor, and do all thy work. That this signifies the combat which precedes and prepares for this marriage, is evident from the signification of "six days," as being states of combat (that "six" denotes combat, see n. 720, 737, 900; and that "days" denote states, see n. 23, 487, 488, 493, 2788, 4850, 5672, 5962, 6110, 8426); and from the signification of "laboring and doing one's work," as being to do those things which are necessary to life, here those which are necessary to spiritual life, that is, to the life in heaven. [2] Moreover by the combat which precedes, and prepares for the heavenly marriage, is meant spiritual combat or temptation; for before he enters into the heavenly marriage, that is, before he is regenerated, the man is in combat against the evils and falsities in himself, because these must be removed before the truth and good which are from the Lord can be received. These evils and falsities are removed by means of the truths of faith, for by means of these the man not only learns what good is, but is also led to good. This state is the first state of the man who is being regenerated, and is called the state which precedes, and prepares for the heavenly marriage. But when the man is in good and is led by the Lord through good, he is then in the heavenly marriage, thus in heaven, for the heavenly marriage is heaven. The former state is what is signified by "the six days" which precede the seventh, and the latter state by "the seventh day" (concerning these two states with man, see n. 7923, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722). [3] As by "the Sabbath" is signified the heavenly marriage, that is, heaven, therefore the kingdom of the Lord in the heavens is called a perpetual Sabbath, thus a perpetual rest and peace, and there are no longer there six days of labor.

(8889) And the seventh day is the Sabbath to Jehovah thy God. That this signifies good implanted and thus the marriage, is evident from the signification of "the Sabbath," as being the heavenly marriage (see above, n. 8886), thus good implanted by means of truths, and afterward formed by them; for the good with man is not spiritual good until it has been formed by truths; and when it has been so formed, there is then the heavenly marriage; for this is the conjunction of good and truth, and is heaven itself with man. From this also it is that "the seventh day" signifies a holy state. (That “day” denotes state, see n. 8888; and that “seven” denotes what is holy, n. 395, 433, 716, 881, 5265.)

(8890) Thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy sojourner who is within thy gates. That this signifies that in this case heaven and blessedness are in each and all things in the internal and in the external of man, is evident from the signification of “not doing any work,” as being rest and peace, thus heaven; for when man is in heaven, he is free from all solicitude, unrest, and anxiety, and when he is free from these he has blessedness; and from the signification of “thou, thy son, thy daughter, thy manservant, thy maidservant, thy beast, the sojourner within thy gates,” as being each and all things in the internal and in the external of man. For by “thou” is signified the man himself, by “son” is signified his intellectual, by “daughter” his will, both in the internal man; by “manservant” is signified the natural as to truth, and by “maidservant” the natural as to good, thus both that are in the external man; but by “beast” is signified affection in general, and by “the sojourner within the gates,” memory-knowledge in general; thus there are signified each and all things. That “son” denotes the intellectual, is because “son” denotes truth, for truths constitute the intellectual; and that “daughter” denotes the will, is because “daughter” denotes good, for goods constitute the will. (That “son” denotes truth, thus the intellectual, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4227; that “daughter” denotes good, thus the will, n. 489-491, 2362, 3024; that "manservant" denotes the natural as to truth, n. 3019, 3020, 3409, 5305, 7998; that "maidservant" denotes the natural as to good, n. 2567, 3835, 3849; that "beast" denotes affection in general, n. 45, 46, 142, 143, 246, 714, 715, 2179, 2180, 3218, 5198, 7523, 7872; and that "sojourner" denotes one who is being instructed in the truths of the church, n. 1463, 4444, 8007, 8013.) Consequently "the sojourner within the gates" denotes memory-knowledge in general, for memory-knowledge in general is at the gates, that is, at the entrance to the truths which are of the church.

(8891) For in six days Jehovah made heaven and earth and the sea. That this signifies the regeneration and vivification of those things which are in the internal and in the external man, is evident from the signification of "six days," as being states of combat (of which just above, n. 8888), and when predicated of Jehovah, that is, the Lord, they signify His labor with man before he is regenerated (n. 8510); and from the signification of "heaven and earth," as being the church or kingdom of the Lord in man, "heaven" in the internal man, and "earth" in the external man (n. 82, 1411, 1733, 1850, 2117, 2118, 3355, 4535), thus the regenerate man, that is, one who has found the new life and has thus been made alive; and from the signification of "the sea," as being the sensuous of man adhering to the corporeal (n. 8872). [2] In this verse the subject treated of is the hallowing of the seventh day, or the institution of the Sabbath, and it is described by the words, "In six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the seventh day; wherefore Jehovah blessed the Sabbath day, and hallowed it.” They who do not think beyond the sense of the letter cannot believe otherwise than that the creation which is described in the first and second chapters of Genesis, is the creation of the universe, and that there were six days within which were created the heaven, the earth, the sea and all things which are therein, and finally man in the likeness of God. But who that takes into consideration the particulars of the description cannot see that the creation of the universe is not there meant; for such things are there described as may be known from common sense not to have been so; as that there were days before the sun and the moon, as well as light and darkness, and that herbage and trees sprang up; and yet that the light was furnished by these luminaries, and a distinction was made between the light and the darkness, and thus days were made. [3] In what follows in the history there are also like things, which are hardly acknowledged to be possible by anyone who thinks interiorly, as that the woman was built from the rib of the man; also that two trees were set in paradise, of the fruit of one of which it was forbidden to eat; and that a serpent from one of them spoke with the wife of the man who had been the wisest of mortal creatures, and by his speech, which was from the mouth of the serpent, deceived them both; and that the whole human race, composed of so many millions, was in consequence condemned to hell. The moment that these and other such things in that history are thought of, they must needs appear paradoxical to those who entertain any doubt concerning the holiness of the Word, and must afterward lead them to deny the Divine therein. Nevertheless be it known that each and all things in that history, down to the smallest iota, are Divine, and contain within them arcana which before the angels in the heavens are plain as in clear day. The reason of this is that the angels do not see the sense of the Word according to the letter, but according to what is within, namely, what is spiritual and celestial, and within these, things Divine. When the first chapter of Genesis is read, the angels do not perceive any other creation than the new creation of man, which is called regeneration. This regeneration is described in that history; by paradise the wisdom of the man who has been created anew; by the two trees in the midst thereof, the two faculties of that man, namely, the will of good by the tree of life, and the understanding of truth by the tree of knowledge. And that it was forbidden to eat of this latter tree, was because the man who is regenerated, or created anew, must no longer be led by the understanding of truth, but by the will of good, and if otherwise, the new life within him perishes (see n. 202, 337, 2454, 2715, 3246, 3652, 4448, 5895, 5897, 7877, 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8690, 8701, 8722). Consequently by Adam, or man, and by Eve his wife, was there meant a new church, and by the eating of the tree of knowledge, the fall of that church from good to truth, consequently from love to the Lord and toward the neighbor to faith without these loves, and this by reasoning from their own intellectual, which reasoning is the serpent (see n. 195-197, 6398, 6399, 6949, 7293). [4] From all this it is evident that the historic narrative of the creation and the first man, and of paradise, is a history so framed as to contain within it heavenly and Divine things, and this according to the received method in the Ancient Churches. This method of writing extended thence also to many who were outside of that Church, who in like manner devised histories and wrapped up arcana within them, as is plain from the writers of the most ancient times. For in the Ancient Churches it was known what such things as are in the world signified in heaven, nor to those people were events of so much importance as to be described; but the things which were of heaven. These latter things occupied their minds, for the reason that they thought more interiorly than men at this day, and thus had communication with angels, and therefore it was delightful to them to connect such things together. But they were led by the Lord to those things which should be held sacred in the churches, consequently such things were composed as were in full correspondence. [5] From all this it can be seen what is meant by "heaven and earth" in the first verse of the first chapter of Genesis, namely, the church internal and external. That these are signified by "heaven and earth" is evident also from passages in the prophets, where mention is made of "a new heaven and a new earth," by which a new church is meant (see n. 82, 1411, 1733, 1850, 2117, 2118, 3355, 4535). From all this it is now plain that by, "In six days Jehovah made heaven and earth and the sea," is signified the regeneration and vivification of those things which are in the internal and in the external man.

(8892) And all that is in them. That this signifies the vivification of all things therein, is evident without explication.

(8893) And rested in the seventh day. That this signifies that then are peace and the good of love, is evident from the signification of "resting," as being peace; and from the signification of "the seventh day," as being a state of heavenly love (see n. 8487), and therefore what is holy (n. 395, 433, 716, 5265, 5268). That by "rest in the seventh day" is signified peace and the good of love, is because before a man is regenerated, or created anew, he is in an untranquil and restless state, for his natural life then fights with his spiritual life, and wishes to rule over it. Consequently at this time the Lord has labor, for He fights for man against the hells which assault. But as soon as the good of love has been implanted, the combat ceases, and rest ensues, for the man is then introduced into heaven, and is led by the Lord according to the laws of order there, thus in peace. These things are signified by "the rest of Jehovah in the seventh day."

(8894) Wherefore Jehovah blessed the Sabbath day. That this signifies that then is the heavenly marriage from the Lord, is evident from the signification of being "blessed," as being to be disposed into heavenly order, and to be gifted with the good of love (see n. 3017, 3406, 4981, 8674); and from the signification of "the Sabbath day," as being a state of heavenly love (n. 84-87), thus the heavenly marriage; for the heavenly marriage is the conjunction of good and truth, and this is heaven in man (that “the Sabbath” denotes this marriage, see n. 8495, 8510).

(8895) And hallowed it. That this signifies that it cannot in any wise be violated, is evident from the signification of “to be hallowed,” when the heavenly marriage in the regenerate man is treated of, as being to be inviolate (see above, n. 8887); for the holy of the Lord with man is inviolable, thus the man who receives the holy of the Lord, that is, who is in the good of love, consequently who is in heaven.

(8896) Verse 12. Honor thy father and thy mother, that thy days may be prolonged upon the land which Jehovah thy God giveth thee. “Honor thy father and thy mother,” signifies love for good and truth, in the supreme sense for the Lord and for His kingdom; “that thy days may be prolonged upon the land,” signifies the consequent state of life in heaven; “which Jehovah thy God giveth thee,” signifies where the Divine is and the consequent influx.

(8897) Honor thy father and thy mother. That this signifies love for good and truth, in the supreme sense for the Lord and for His kingdom, is evident from the signification of “honoring,” as being to love, for in the spiritual sense “to honor” denotes to love, for the reason that in heaven one loves another, and when he loves he also honors, for in honor there is love. Honor without love is refused in heaven, nay, is rejected, because it is devoid of life from good. From the signification of “father,” as being good (see n. 3703, 5581, 5902, 6050, 7833, 7834), and in the supreme sense the Lord as to Divine good (n. 15, 1729, 2005, 2803, 3704, 7499, 8328); that the Lord in the supreme sense is the "father," is because He gives new life to man, and thereby man becomes a son and heir of His kingdom; and from the signification of "mother," as being truth (n. 3703, 5581), and in the supreme sense the Lord as to Divine truth, thus His kingdom, because the Divine truth which proceeds from the Lord makes heaven. That the Divine truth of the Lord makes heaven, is because the Lord as to Divine good is in the other life the Sun, and as to the Divine truth is the light. This Divine light from the Lord as the Sun is what illumines angelic minds, and fills them with intelligence and wisdom, and makes them to be angels of light. Divine good is within Divine truth, as heat from the sun is within the light in the time of spring and summer in the world.

(8898) That thy days may be prolonged upon the land. That this signifies the consequent state of life in heaven, is evident from the signification of "to be prolonged," as being predicated of good and its increase (of which below); from the signification of "thy days," as being states of life (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426); and from the signification of "land," here the land of Canaan (because it is said to the sons of Israel "which Jehovah thy God giveth thee"), as being the kingdom of the Lord (n. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447). The reason why "to be prolonged" is predicated of good and its increase, is that length of days is duration of the time of life; and in heaven there is neither time nor space, but instead thereof state. Therefore as “to be prolonged” is predicated of state as to good, it denotes its increase. (That “length” is predicated of good, and “breadth” of truth, see n. 1613, 4482; and that in heaven there are no spaces, neither are there times, but instead thereof states, n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404, 3938, 4321, 4814, 4882, 4901, 4916, 5605, 6110, 7218, 7381.)

(8899) Which Jehovah thy God giveth thee. That this signifies where the Divine is and the consequent influx, is evident from the fact that these words are spoken of heaven, which is here signified by “the land” (see n. 8898); consequently “Jehovah God” denotes the Divine therein, and “to give” denotes influx; for heaven in general with all, and in particular with each one, is the reception of influx from the Divine. That such things are signified by the commandment about honoring parents, may seem strange, because they are remote from the sense of the letter. But be it known that the commandments of the Decalogue are rules of life both for those who are in the world and for those who are in heaven-the sense of the letter or the external sense being for those who are in the world, and the spiritual or internal sense for those who are in heaven-and consequently both senses, external as well as internal, are for those who while they are in the world are also in heaven, that is, for those who are in the good of life according to the truths of doctrine. That the commandments of the Decalogue are also for those who are in heaven, is plain from the internal sense of all things in the Word, and clearly from the fact that the things which Jehovah God (that is, the Lord) Himself speaks, are not only for men, or for the world; but are also for angels, nay, for the whole heaven, because the Divine truth which proceeds from the Lord flows through heaven and passes through down unto man. This is the case with these ten commandments, which the Lord Himself spoke from Mount Sinai. [2] Inasmuch as these commandments were spoken not only for those who are in the world, but also for those who are in heaven, therefore they could not be perceived in the same way by both-as for instance this commandment, that they should honor father and mother in order that their days might be prolonged upon the land which Jehovah God would give them; for in heaven parents and children do not come together the same as on earth; and therefore for "father" there they have the Lord, and for "mother" His kingdom. Nor can it be said of those in heaven that their days would be prolonged, because they live there to eternity; nor can "land" be understood there as in this commandment to mean the land of Canaan, but instead the heavenly Canaan or heaven. As by "father and mother" are meant the Lord and His kingdom, therefore this commandment is the fourth in order, and surpasses in holiness those which follow. The commandment concerning the worship of Jehovah, that is, the Lord, is first and second, because the most holy one. Next comes the commandment concerning the Sabbath, because by this in the supreme sense is signified the union of the Divine Itself and the Divine Human in the Lord. After this follows the commandment concerning honoring parents, because by this is signified the love of the Lord and the consequent love of good and truth which are from the Lord. As these things are signified by this commandment, therefore contempt for parents is enumerated among the crimes which are signified by “shedding blood” (Ezek. 22:6, 7) and for this reason disobedient and rebellious sons were stoned (Deut. 21:18-21).

(8900) That by “father” is meant the Lord, and by “mother” His kingdom, has been shown just above (n. 8897). But lest perchance the mind be in doubt whether by “mother” in the internal sense is meant the kingdom of the Lord, that is, heaven, I may add the following to what was said above. In the Word by “mother” is meant the church (see n. 289, 4257, 5581), which also on this account is at one time called “the bride,” and at another “the wife,” of the Lord; and as the kingdom of the Lord is the same as the church, with only this difference, that the kingdom of the Lord on the earth is called “the church,” therefore this also is signified by “mother.” For this reason the sons born of this mother are truths, and are called “the sons of the kingdom” (Matt. 13:38; n. 3373). Moreover to all those who are therein the Lord’s kingdom is their country, and one’s country is “mother” in a natural sense, as the church is “mother” in the spiritual sense.

(8901) Verse 13. Thou shalt not kill, signifies not to take away spiritual life from anyone, also not to extinguish faith and charity, as also not to hold the neighbor in hatred.

(8902) Thou shalt not kill. That this signifies not to take away spiritual life from anyone, also not to extinguish faith and charity, as also not to hold the neighbor in hatred, is evident from the signification of "killing," as being to deprive of spiritual life. That "killing" means this in the internal sense, is because in this sense spiritual life, or the life of heaven with man, is treated of; and spiritual life, or the life of heaven with man, is the life of faith and of charity; therefore by "not to kill" is signified also not to extinguish faith and charity in anyone. The reason why "not to kill" is also in the internal sense not to hold the neighbor in hatred, is that he who holds in hatred continually wishes to kill, and also would kill in act unless prevented by the fear of the penalty, of the loss of life, of reputation, and the like. For hatred is of evil, is contrary to charity, and breathes nothing but the murder of him whom it hates: in the world the murder of his body; in the other life the murder of his soul. This is meant by the words of the Lord in Matthew: Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother rashly shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the Gehenna of fire (Matt. 5:21, 22). Hatred against the neighbor is meant by being "angry with the brother rashly," and the degrees of its increase are described by saying to him "Raca," and by calling him "a fool" (that anger is a turning away from charity, and is from evil, thus that it is hatred, see n. 357, 4164, 5034, 5798, 5887, 5888). [2] That in the internal sense "to kill" denotes to take away spiritual life from anyone, consequently to extinguish faith and charity, is evident from almost all the passages in the Word where a "killing," or "to kill," is mentioned, as in Isaiah: Behold the day of Jehovah cometh, cruel, and of indignation, and of wrath, and of anger; to make the land a waste, and He shall destroy the sinners thereof out of it. Then the stars of the heavens and the constellations thereof shall not shine with their light, the sun shall be darkened in his rising, and the moon shall not cause her light to shine. I will visit the wickedness upon the world, and their iniquity upon the wicked. I will make a man more rare than pure gold, and the son of man than the gold of Ophir. Everyone that is found shall be thrust through, and everyone that is gathered shall fall by the sword. Their infants shall be dashed in pieces before their eyes; their houses shall be spoiled, and their wives ravished. Their bows shall dash the young men in pieces, their eye shall not spare sons (Isa. 13:9-12, 15, 16, 18). The subject treated of in this passage is the last time of the church, when there is no longer any faith and charity, which time is "the day of Jehovah cruel, full of indignation, of wrath, and of anger." Everyone can see that something else is here meant than that which the words nakedly declare; but what is meant cannot be known except from the significations of the words in their spiritual sense. In this sense "the land" denotes the church (n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732);

therefore “to make the land a waste, and to destroy the sinners out of it” signifies that the man of the church is then without faith and charity. [3] “Stars” and “constellations” denote the knowledges of truth and good (see n. 2120, 2495, 2849, 4697), and these are said “not to shine with their light,” when they are no longer illuminated by the light of heaven which flows in through the faith of charity. That “the sun” denotes love to the Lord, and “the moon” faith in Him, see n. 2120, 2441, 2494, 3636, 3643, 4060, 4321, 4696, 5097, 5377, 7078, 7083, 7171, 7173, 8644, 8812; therefore “the sun being darkened in his rising,” signifies that love to the Lord cannot arise with man; and “the moon not causing her light to shine,” signifies that neither can charity and faith arise, thus that man cannot any longer be regenerated. [4] “To make a man more rare than pure gold, and the son of man than the gold of Ophir,” signifies that good is no longer seen, nor truth; for by “man” is signified the good of the church (n. 4287, 8547), and by “the son of man” truth from good, in the supreme sense the Divine truth proceeding from the Lord (n. 1729, 1733, 2813, 3704). That “everyone found shall be thrust through” signifies that all will perish by reason of the evil of falsity; and that “everyone that is gathered shall fall by the sword” signifies that they will perish by reason of falsity (that “to be thrust through” denotes to perish by reason of the evil of falsity, see n. 4503; also that “to fall by the sword” denotes to perish by reason of falsity, n. 2799, 4499, 7102, 8294). [5] The “infants being dashed in pieces” signifies that they will utterly extinguish innocence, for "infants" denote innocence (n. 430, 2126, 3183, 3494, 5608). The "wives being ravished" signifies that the goods of truth will be perverted by the evils of falsity, for "wives" denote the goods of truth (n. 2517, 4510, 4823, 7022), and "to be ravished" denotes to be perverted (see n. 2466, 4865). That "their bows shall dash the young men in pieces" signifies that the truths of good will perish through the doctrines of falsity from evil; for a "bow" denotes the doctrine of truth, and in the opposite sense the doctrine of falsity (n. 2686, 6422, 8800); "young men" denote truths confirmed (n. 7668). "And their eye shall not spare sons" signifies that he who understands truths will nevertheless extinguish them, for "sons" denote truths (n. 489, 491, 533, 1147, 2803, 2813, 3373, 4257, 5542); and "the eye" denotes the understanding of truth (n. 2701, 4403-4421, 4523-4534). From all this it is now clear what is meant by the above prophetic words, namely, that when the church arrives at its end, all truth and all good will perish. It is also evident from what has been said, that "to be thrust through," "to be dashed in pieces," in a word "to be killed," denotes the extinction of faith and charity. [6] In Jeremiah: Drag them away like a sheep for the slaughter, and destine them for the day of killing. How long shall the land mourn, and the herb of every field wither? For the wickedness of them that dwell therein, the beasts shall be consumed and the bird (Jer. 12:3, 4). "The day of killing" here denotes the time of the vastated church, which is its last time, when there is no longer faith because there is no charity; "the land shall mourn" denotes the church; "the herb of every field shall wither" denotes that every truth of the church will do so; "the beasts and the bird shall be consumed" denotes that goods and truths will be so. (That "the land" denotes the church, see just above; that "the herb of the field" denotes the truth of the church, see n. 7571; that "the field" denotes the church, n. 2971, 3310, 3766; that "beasts" denote goods and the affections of good, n. 45, 46, 142, 143, 246, 714, 715, 719, 1823, 2179, 2180, 3218, 3519, 5198; that "birds" denote truths and the affections of truth, n. 5149, 7441.) From all this it can be seen what is the internal sense of these words, and also that what is spiritual and holy of the church and of heaven is in all the particulars; and that without the internal sense it would not in any wise be understood what is meant by "the day of killing," by that "the earth shall mourn," that "every herb of the field shall wither," and that "the beasts and the bird shall then be consumed." [7] In Zechariah: Thus said Jehovah thy God, Feed the sheep of the killing, whose possessors kill them, and do not own themselves guilty (Zech. 11:4, 5); where "the sheep of the killing" denote those who are in simple good, in whom the truths of faith are extinguished, not by their own fault, but by the fault of those who teach. [8] In Isaiah: In those that are to come shall Jacob take root; Israel shall blossom and flower; so that the faces of the world shall be filled with produce. Hath he smitten him according to the stroke of him that smote? is he killed according to the slaughter of his killed? (Isa. 27:6, 7). Behold, Jehovah cometh forth out of His place to visit the iniquity of the land; then shall the land uncover its bloods, and shall not hide its killed (Isa. 26:21). Here also in the internal sense the subject treated of is the last time of the church, when a new church shall be resuscitated, the old perishing. “Jacob” denotes those who are in the external of the church; “Israel” those who are in the internal; “the faces of the world” denote the church in general; “the land” denotes the old church; “the killed” those in whom there is no faith because no charity. [9] In the same: Thou art cast forth out of thy sepulcher like an abominable shoot, a vestment of the killed, thrust through with the sword. Thou shalt not be united with them in the grave, because thou hast destroyed thy land, thou hast killed thy people (Isa. 14:19, 20). “The killed” denote those who have been deprived of spiritual life; “thou hast killed thy people” denotes the destruction of the truths and goods of faith. Babel is here treated of, by which is signified the profanation of good (n. 1182, 1283, 1295, 1306-1308, 1321, 1322, 1326), and also its vastation (n. 1327). [10] In Jeremiah: I have heard the voice of the daughter of Zion, she sigheth, she spreadeth out her hands, saying, Woe is me now, for my soul is wearied because of killers. Run ye to and fro through the streets of Jerusalem, and see I pray, and know, and seek in the avenues thereof, if ye can find a man, if there be any that doeth judgment, that seeketh truth (Jer. 4:31; 5:1). “The daughter of Zion” denotes the celestial church; “killers,” those who destroy goods and truths; “a man who doeth judgment,” denotes those who are in truths from good. [11] In Ezekiel: Ye have profaned Me among My people for handfuls of barley and for pieces of bread, to kill the souls that should not die, and to keep the souls alive that should not live (Ezek. 13:19). "To kill souls" here plainly denotes to take away spiritual life. As "killing" had also this signification, therefore it was one of the curses upon Mount Ebal, "to slay one's companion in secret, and to take a gift to kill the soul innocent of blood" (Deut. 27:24, 25). [12] Again: In the consummation of the age they shall deliver you into tribulation, and shall kill you; and ye shall be hated of all the nations for My name's sake (Matt. 24:9). Jesus said to His disciples, The hour cometh, that whosoever killeth you shall think that he offereth holy worship to God; and these things will they do, because they know not the Father, nor Me (John 16:2, 3). In these passages also by "killing" is signified to deprive of spiritual life, that is, of faith and charity; for by "the disciples" are signified all things of the truth and good of faith and charity (n. 3488, 3858, 6397). That the disciples to whom the Lord spoke are not here meant, is evident from the fact that the subject treated of is the consummation of the age, when the Lord is to come in the clouds of heaven, concerning which the disciples had asked, and by which is meant the last time of the church, when the disciples would not be alive (see n. 3488). [13] In like manner in Mark: Brother shall deliver up brother to death, and the father his children; children shall rise up against parents, and shall kill them (Mark 13:12). Here also the last times are treated of, and by "killing" here also is signified to deprive of the truths and goods which are of faith and charity, thus of spiritual life. [14] In Luke: I will send unto them prophets and apostles; but some of them they shall kill and persecute; from the blood of Abel unto the blood of Zachariah the prophet it shall be required of this generation (Luke 11:49, 51). “Prophets and apostles” denote in the spiritual sense the truths and goods of the church; “to kill” denotes to extinguish them; “the blood of Abel” denotes the extinction of charity. (That “prophets” denote the truths of doctrine from the Word, see n. 2534, 7269; and that “the blood of Abel” denotes the extinction of charity, n. 374.) [15] In like manner in John: The blood of saints, and of prophets, and of the killed, was found in Babylon (Rev. 18:24); where also “the blood of saints and of prophets” denotes the extinction of the good and truth of faith and charity, and “the killed” denote those who have perished as to spiritual life. (That “blood” denotes violence done to charity, as well as all evil in general, n. 374, 1005; as also, specifically, the profanation of truth, n. 4735, 6978, 7317, 7326.) [16] As by one “killed,” or “thrust through,” is signified the extinction of good and truth, and as all things which were instituted in the Jewish Church were representative of the spiritual and celestial things in the Lord’s kingdom, and in the supreme sense, of the Divine things in the Lord, therefore when one was found lying in the field thrust through, the following procedure of expiation for the people was commanded, namely: They were to measure toward the cities from him that was lying in the field thrust through, and the elders of the nearest city were to take a she-calf of an ox, by which no labor had yet been done, and upon which there had not yet been a yoke, and were to bring her down to a rapid stream, and the priests, the sons of Levi, were to behead her there, and then the elders of the city were to wash their hands over the calf, and were to say that their hands had not shed that blood, neither had their eyes seen it, and that thus the blood would be expiated (Deut. 21:1-8). Who would ever know why such a procedure was instituted on account of one lying in the field thrust through, unless it were known from the internal sense what is signified by “one in a field thrust through,” by “the nearest city,” by “a calf,” by “a rapid stream,” by “the washing of hands,” and by the other things there mentioned? By “one in the field thrust through” is signified truth and good extinguished (n. 4503); by “field,” the church (n. 2971, 3310, 3766); by “city,” the doctrine of truth (n. 402, 2449, 2943, 3216, 4492, 4493); by “the elders of the city,” truths agreeing with good (n. 6524, 6525, 8578, 8585); by “a calf upon which there had not yet been a yoke,” truth not as yet confirmed (what “a calf” signifies, see n. 1824, 1825); by “washing the hands over the calf at a rapid stream” is signified purification from that evil, because done from the immoderate zeal of one ignorant of what truth is. [17] From the above, as from the other passages, it can be seen what and how great arcana are contained in the particulars of the Word, which will not appear even as arcana if it is believed that the sense of the letter is the whole of the Word; and thus it will not be believed that anything more holy and heavenly lies inwardly hidden therein; when yet the sense of the letter is for man in the world, that is, for the natural man; while the internal sense is for man in heaven, that is, for the spiritual man.

Hence it is plain what is involved in the commandment "not to kill," namely, that not only is man not to be killed as to the body, but also that he is not to be killed as to the soul; thus that he is not only not to be deprived of life in the world, but especially that he is not to be deprived of life in heaven. If this commandment had not involved within it at the same time this meaning, it would not have been pronounced by Jehovah Himself, that is, the Lord, in a living voice upon Mount Sinai with so great a miracle; for all peoples and nations know without immediate revelation, and moreover their laws decree, that man is not to be killed, as also that adultery, theft, and false witness are not to be committed. Neither is it to be believed that the Israelitish nation was so stupid as alone to be ignorant of what all other nations on the globe know. But the revealed Word, being from the Divine Itself, over and above this stores up in its bosom higher and more universal things, namely, such things as are of heaven, thus which not only concern the life of the body, but which also concern the life of the soul, or eternal life. Herein the Word differs from, is separated from, and is preeminent over, all other writing.

(8903) Verse 13. Thou shalt not commit adultery, signifies that those things which are of the doctrine of faith and of charity are not to be perverted; thus that the Word is not to be applied to confirm evils and falsities; also that the laws of order are not to be upset.

(8904) Thou shalt not commit adultery. That this signifies that those things which are of the doctrine of faith and of charity are not to be perverted, thus that the Word is not to be applied to confirm falsities and evils, also that the laws of order are not to be upset, is evident from the signification of "committing adultery," "debauching," and "whoredom," as being in the spiritual or internal sense, to pervert the goods, and falsify the truths, which are of the doctrine of faith and of charity. And as these things are signified by "committing adultery," there is also signified to apply the Word to confirm evils and falsities; for the Word is the very doctrine itself of faith and charity, and the perversion of the truth and good of the Word is its application to falsities and evils. That these things are signified by "committing adultery" and "debauching" in the spiritual sense, is known to scarcely anyone at this day, for the reason that within the church few now know what the spiritual is, and in what respect it differs from the natural. And scarcely anyone knows that there is a correspondence between the two, and indeed of such a nature that the image of the one is presented in the other, that is, the spiritual is represented in the natural, consequently that the spiritual is like a soul, and the natural is like its body; and thus that through influx and the consequent conjunction they constitute a one; as in the regenerate man do his internal man which is also called spiritual, and his external man which is also called natural. [2] Such things being at this day unknown, it therefore cannot be known what is signified by "committing adultery," further than being unlawfully conjoined as to the body. These things, as has been said, being at this day unknown, the reason may be told why "committing adultery" in the spiritual sense signifies to pervert those things which are of the doctrine of faith and charity, thus to adulterate goods and falsify truths. The reason, which at this day is a secret one, is that conjugial love descends from the marriage of good and truth, which is called "the heavenly marriage." The love which flows in from the Lord and which exists between good and truth in heaven, is turned into conjugial love on the earth, and this by correspondence. Hence it is that the falsification of truth is "whoredom," and the perversion of good is "adulteration," in the internal sense. Hence also it is that they who are not in the good and truth of faith cannot be in genuine conjugial love; and also that those who find the delight of life in adulteries can no longer receive anything of faith. I have heard it said by the angels that as soon as anyone commits adultery on the earth and takes delight in it, heaven is closed to him, that is, he refuses any longer to receive from heaven anything of faith and charity. That at this day in the kingdoms where the church is, adulteries are made light of by very many persons, is because the church is at its end, and thus there is no longer any faith, because there is no charity; for the one corresponds to the other. Where there is no faith, falsity is in the place of truth, and evil is in the place of good, and from this there flows the result that adulteries are no longer accounted as criminal; for when heaven is closed with a man, such things flow in from hell. (See what has been said and shown before on this subject, n. 2727-2759, 4434, 4835, 4837.) [3] That "to debauch," and "to commit adultery," in the internal or spiritual sense denote to falsify and to pervert the truths and goods of faith and charity, consequently also to confirm falsity and evil by wrong applications from the Word, can be seen from the several passages in the Word where mention is made of “committing adultery,” of “debauching,” and of “committing whoredom;” as will plainly appear from the following passages; as in Ezekiel: Son of man, cause Jerusalem to know her abominations. Thou didst commit whoredom because of thy name, and didst pour out thy whoredoms on everyone that passed by. Thou didst take of thy garments, and didst make for thee high places of various colors, and didst commit whoredom upon them. Thou didst take the vessels of thine adornment of My gold and of My silver, which I had given thee, and madest for thee images of a male; thou didst commit whoredom with them. Thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and these hast thou sacrificed. Was there little of thy whoredoms? Thou hast committed whoredom with the sons of Egypt, thy neighbors, great of flesh; and hast multiplied thy whoredom to provoke Me. And thou hast committed whoredom with the sons of Asshur, when thou wast insatiable; yea, thou hast committed whoredom with them, and yet thou wast not sated. And thou hast multiplied thy whoredom, even unto the land of traffic, unto Chaldea; and yet in this thou wast not sated. A woman, an adulteress under her man, taketh strangers. They give hire to all harlots; but thou hast given hirings to all thy lovers, and hast recompensed them, that they may come unto thee from every side for thy whoredoms. Wherefore, O harlot, hear the word of Jehovah. I will judge thee with the judgments of adulteresses, and of the shedders of blood (Ezek. 16:2, and following verses). [4] Who cannot see that by “whoredoms” here are signified falsifications of truth and adulterations of good? And who can understand a syllable of the passage unless he knows that “whoredom” has such a signification; also unless he knows what is meant by “the sons of Egypt,” by “the sons of Asshur,” and by “Chaldea,” with whom Jerusalem is said to have “committed whoredom?” That she did not do this with those peoples themselves is manifest. It must therefore be told what these things signify in the internal sense. By “Jerusalem” is meant the church perverted; her “garments” here denote truths which are perverted; consequently the falsities which are acknowledged are “the high places of various colors;” “the sons of Egypt” denote memory-knowledges; “the sons of Asshur,” reasonings; “Chaldea,” the profanation of truth (that “garments” denote truths, see n. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6918; that “high places” denote worship, and “the high places of various colors,” here, the worship of falsity, n. 796); “vessels of adornment of gold and of silver” denote the knowledges of good and truth (that “vessels” denote knowledges, see n. 3068, 3079; that “gold” denotes good, n. 113, 1551, 1552, 5658, 6914, 6917; and “silver,” the truth of good, n. 1551, 2048, 2954, 5658); “images of a male” signify appearances and likenesses of truth (n. 2046); “the sons and daughters whom they bare” denote the truths and goods which they have perverted. (That “sons” denote truths, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373; and that “daughters” denote goods, see n. 489, 2362, 3024; that "the sons of Egypt" denote the memory-knowledges through which is perversion, see n. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7296, 7779, 7926; that "Asshur" denotes the reasoning through which by means of memory-knowledges the truths of faith are perverted, and the goods thereof adulterated, see n. 119, 1186; and that "multiplying whoredom even unto the land of Chaldea" denotes even to the profanation of truth; also that "Chaldea" denotes the profanation of truth, n. 1368); from this it is plain why she is called "a woman an adulteress," and also "a harlot." [5] In like manner we read of Babylon in Revelation: There came one of the seven angels that had the seven vials, and spake with me, saying to me, Come, I will show thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth have committed whoredom, and the inhabitants of the earth were made drunken with the wine of her whoredom. It was Babylon the great, the mother of the harlots and of the abominations of the earth (Rev. 17:1, 2, 5; 14:8; 18:3). That "Babylon" denotes those who pervert the truths and goods of the church for the sake of self-dominion and of self-gain, and this even to profanation, is evident from the signification of "Babel" (n. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326, 1327). Hence it is that Babylon is called "a harlot" and "the mother of harlots." They who know nothing of the internal sense will believe that the kings of the earth who committed whoredom with her signified kings upon the earth, or kingdoms. Yet they do not signify kings, or kingdoms, but the truths of faith of the church, to "commit whoredom" with which denotes to pervert them. (That "kings" denote the truths of faith, see n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148; and that "the earth" denotes the church, n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732.) "The inhabitants of the earth made drunk with the wine of whoredom" denotes that they who were within the church were brought into errors and ravings through the falsities of evil; for to be "made drunken" denotes to be led into errors through false reasonings and wrong interpretations of the Word (n. 1072). "Wine" denotes falsity from evil (n. 6377); consequently "the wine of whoredom" denotes falsity from the perversion of truth. That "earth" denotes the church has just been shown; she is said to "sit upon many waters," because upon falsities, for in the genuine sense "waters" denote truths, and in the opposite sense, falsities (n. 729, 790, 8137, 8138, 8568). [6] That "to commit adultery and whoredom" denotes to pervert the goods and the truths of the church, is plainly evident also from another passage in Ezekiel: Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth. Oholah is Samaria, and Oholibah is Jerusalem. Oholah committed whoredom under Me; and she doted on her lovers, on the Assyrians her neighbors, clothed in blue, governors and leaders, all of them desirable young men, horsemen riding on horses. She bestowed her whoredoms upon them, the choice of all the sons of Asshur.

Yet she forsook not her whoredoms from Egypt; for they lay with her in her youth. Oholibah was more corrupt in her love than she, and in her whoredoms above the whoredoms of her sister. She doted on the sons of Asshur. She added to her whoredoms, when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, and she loved them at the look of her eyes. The sons of Babel also came to her unto the copulation of loves; they defiled her with their whoredom. Yet she multiplied her whoredoms, while she remembered the days of her youth, wherein she had committed whoredom in the land of Egypt. She doted on them more than their courtesans (Ezek. 23:2 and following verses). In this passage also no one can fail to see that by "whoredoms" are meant spiritual whoredoms, that is, perversions of the good, and falsifications of the truth, which are of the church; also that the things here contained in the internal sense are not manifest unless it is known what is signified by "the sons of Egypt," by "the Assyrians" or "the sons of Asshur," by "Chaldea," and by "Babel;" for it is clear that these nations are not meant, but such things as are of falsity; because the inhabitants of Samaria and Jerusalem did not commit whoredom with them. But what is signified by "Egypt," "Asshur," "Chaldea," and "Babylon" can be seen shown just above. [7] From the following passages also it is evident that "whoredoms" and "adulteries" in the internal sense denote falsifications and perversions of good and truth, thus adulterations of these; as in Hosea: Strive ye with your mother, strive ye, because she is not My wife, and I am not her husband; that she may remove her whoredoms from her faces, and her adulteries from between her breasts. I will not have mercy on her sons; because they are sons of whoredoms. For their mother hath committed whoredom, saying, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drinks. But I will lay waste her vine and her fig-tree, whereof she hath said, These are my harlot-hire that my lovers have given me (Hos. 2:2, 4, 5, 12). By "mother" in the internal sense is here meant the church (n. 289, 2691, 2717, 4257, 5581, 8897); in like manner by "wife" (n. 252, 253, 409, 749, 770), who is said "not to be a wife," because in truths perverted, that is, in falsities; by "sons" are meant the truths of the church, here falsities, because they are called "sons of whoredoms" (n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704, 4257). What is meant by "bread," what by "water," what by "wool and flax," also by "oil and drink," and likewise by "vine and fig-tree," has been shown in their places; namely, that they are the goods of love and of charity, also the goods and truths of faith interior and exterior; but in the opposite sense evils and falsities; for goods become evils, and truths become falsities, when they are perverted. (What is meant by "bread," see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4217, 4735, 4976, 5915, 6118, 6409; also what by "waters," n. 739, 790, 8137, 8138, 8568; what by "flax," n. 7601; and what by "oil," n. 886, 3728, 4582; what by "drink," n. 3069, 3168, 3772, 8562; what by "vine," n. 1069, 5113, 6376; and what by "fig-tree," n. 4231, 5113.) "Harlot-hire" denotes the falsity of doctrine which they vaunt as truth. [8] In the same: My people asketh wood, and their staff answereth to it, because the spirit of whoredom hath led them astray, and they have committed whoredom from under their god. They sacrifice upon the tops of the mountains, and burn incense upon the hills, therefore your daughters commit whoredom, and your daughters-in-law commit adultery. If thou, Israel, committest whoredom, let not Judah become guilty. Shall I not visit upon your daughters, because they commit whoredom, and upon your daughters-in-law, because they commit adultery? for they divide with whores, and they sacrifice with prostitutes (Hos. 4:12-16). “To commit whoredom from under their god” denotes to pervert truth, for by “god” in the internal sense is signified truth, and in the opposite sense, falsity (n. 2586, 2769, 2807, 2822, 4295, 4402, 4544, 7010, 7268, 7873, 8301, 8867); “mountains and hills” denotes loves, here the loves of self and of the world (n. 795, 796, 1691, 2722, 6435); “the wood of which counsel is asked” denotes the good of the delight of some cupidity (n. 643); “the staff which answereth” denotes imaginary power from one’s own intellectual (n. 4013, 4015, 4876, 4936, 7011, 7026). As “gods” in the genuine sense signify truths, and in the opposite sense falsities, therefore falsifying truths and adulterating goods is signified by: They have gone a whoring after strange gods, as after Baal, after Molech, after idols (Ezek. 6:9; Lev. 20:5; and elsewhere). [9] From all this it can now he seen what is meant by “adulteries” and “whoredoms” in the following passages: Come hither, ye sons of the sorceress, the seed of the adulterer, and she hath committed whoredom; against whom do ye delight yourselves? against whom make ye wide the mouth, and thrust out the tongue? are ye not born of transgression, a seed of a lie, who have been hated among gods under every green tree? (Isa. 57:3-5). It shall come to pass at the end of seventy years, Jehovah will visit Tyre, that it may return to its harlot-hire, and commit whoredom with all the kingdoms of the earth upon the faces of the world (Isa. 23:17). And a man put away his wife, and she went from him, and was another man's; she committed whoredom with many companions. Thou hast profaned the land with thy whoredoms and with thy wickedness. Hast thou seen what backsliding Israel hath done? She goeth away upon every high mountain, and under every green tree, and thou committest whoredom there. Moreover her treacherous sister Judah went away, and she also committed whoredom, insomuch that she hath profaned the land by the voice of her whoredom; she hath committed debauchery with stone and with wood (Jer. 3:1, 2, 6, 8, 9). This is thy lot, because thou hast forgotten Me, and trusted in a lie; thine adulteries, and thy neighings, the wickedness of thy whoredom, on the hills in the field I have seen thine abominations. Woe to thee, O Jerusalem (Jer. 13:25, 27). Against the prophets: The land is full of adulterers; for because of the curse the land mourneth; the pastures of the wilderness have dried up, because both prophet and priest practice hypocrisy. In the prophets of Jerusalem also I have seen a horrible stubbornness, in committing adultery and walking in a lie; they have strengthened the hands of the evil; they speak a vision of their heart, not out of the mouth of Jehovah (Jer. 23:9-11, 14, 16). They have wrought folly in Israel, and have committed debauchery with the wives of their companions, and have spoken a word in My name falsely, which I commanded them not (Jer. 29:23). [10] From these passages it is very manifest that "to commit adultery," and "to debauch," denote to explain and pervert the truths of the Word from one's own heart, that is, from one's own, in such a manner as the loves of self and of the world persuade one to do; consequently it is to speak lies, that is, falsities, as is openly said. Again: Be not glad, O Israel, because thou hast committed whoredom from under thy God, thou hast loved harlot-hire upon all the cornfloors (Hos. 9:1). Jehovah spake unto Hosea, Go, take unto thee a woman of whoredoms and children of whoredoms; because in whoring the land doth commit whoredom from behind Jehovah (Hos. 1:2). Woe to the city of bloods! Because of the multitude of the whoredoms of the well-favored harlot, the mistress of sorceries, that selleth nations through her whoredoms, and families through her sorceries (Nah. 3:1, 4). Your sons shall be feeders in the wilderness forty years, and they shall bear your whoredoms forty years; according to the number of the days in which ye spied out the land, for every day a year, shall ye bear your iniquities (Num. 14:33, 34). [11] Inasmuch as falsifications of truth and adulterations of good corresponded to whoredoms on the earth, therefore the penalty of death was for adulterers (Lev. 20:10); and the daughter of a man who was a priest, if she profaned herself by committing whoredom, was to be burnt with fire (Lev. 21:9); also no daughter in Israel was to be exposed to whoredom (Lev. 19:19). In like manner a bastard was not to come into the congregation of Jehovah, not even his tenth generation (Deut. 23:2); and the hire of a harlot was not to be brought into the house of Jehovah, because it is an abomination (Deut. 23:18). [12] From these passages it can now be fully seen what is signified by "committing adultery," namely, that in the external sense it is to commit adulteries; in the internal representative sense it is to worship idols and other gods by means of such things as are of the church, consequently idolatry external and internal; but in the internal spiritual sense are signified adulterations of good and perversions of truth. From all this it is plainly evident whence it is that adulteries are in themselves so wicked, and are called "abominations," namely, from the fact that they correspond to the marriage of falsity and evil, which is the infernal marriage; and on the other hand, why genuine marriages are holy, namely, from the fact that they correspond to the marriage of good and truth, which is the heavenly marriage. Nay, genuine conjugial love descends from the marriage of good and truth, thus out of heaven, that is, through heaven from the Lord; whereas the love of adultery is from the marriage of falsity and evil, thus from hell, that is, from the devil.

(8905) Verse 13. Thou shalt not steal, signifies that no one's spiritual goods must be taken away from him, and that those things which belong to the Lord are not to be attributed to self.

(8906) Thou shalt not steal. That this signifies that no one's spiritual goods must be taken away from him, and that those things which belong to the Lord are not to be attributed to self, is evident from the signification of "stealing," as being to take away spiritual goods from anyone. That this is signified by "stealing," is because riches and wealth in the spiritual sense are the knowledges of good and truth, in general all those things which are of faith and charity, that is, which are of spiritual life in man. Wherefore to take these things away from anyone is "to steal" in the spiritual sense. And because all spiritual goods, that is, all things of faith and charity, are from the Lord alone, and absolutely nothing from man, therefore by "stealing" is also signified to attribute to oneself what belongs to the Lord. They who do this are also called "thieves and robbers" in John: Verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the shepherd of the sheep. I am the door; by Me if any man enter in, he shall be saved, and shall go in and go out, and find pasture. The thief cometh not but that he may steal, and slay, and destroy; I came that they may have life, and may have abundance (John 10:1, 2, 9, 10). "To enter by the door into the sheepfold" denotes to enter by the Lord, for the Lord is the "door," as He Himself says; "the sheep" are they who are in charity and thence in faith. These enter by the Lord when they acknowledge that from Him is everything of faith and charity, for then these flow in from Him. But to attribute them to others, especially to themselves, is to take them away, thus "to slay and to destroy." They who attribute to themselves what is the Lord's, also place merit in works, and make themselves righteousness (see n. 1110, 1877, 2027, 2273, 2340, 2373, 2400, 3816, 4007, 4174, 4943, 6388-6390, 6392, 6393, 6478). This then is "stealing" in the spiritual sense, and this comes to the angels in heaven when man reads in the Word about "stealing," for the angels understand the Word only spiritually. [2] The like is signified by "stealing" in Hosea: When I healed Israel, then the iniquity of Ephraim was revealed, and the evils of Samaria; because they wrought a lie; and the thief cometh, the troop spreadeth itself abroad; now do their works encompass them before My faces; they make the king glad by their wickedness, and the princes by their lies (Hos. 7:1-3). And in Joel: The day of Jehovah cometh. A fire devoureth before it, and after it a flame burneth; the land is as the garden of Eden before it, but after it a waste wilderness. The appearance thereof is as the appearance of horses; and as horsemen, so do they run, as the sound of chariots on the tops of the mountains; they run to and fro in the city, they run on the wall, they climb up into the houses, they enter in through the windows like a thief. The earth quaked before Him, the heavens trembled, the sun and the moon were made black, and the stars withdrew their shining (Joel 2:1-10). The subject here treated of is the desolation of the church, when falsities break in and destroy truths; these falsities are the "thieves who climb up into houses and enter in through the windows." Who can help wondering why it is said that “the day of Jehovah will be as the appearance of horses,” and that then “they shall run like horsemen, they shall run to and fro in the city, they shall run on the wall, shall climb up into the houses, shall enter in through the windows, the earth shall quake, the heavens shall tremble, the sun and the moon shall be made black, and the stars shall withdraw their shining?” He who knows nothing of the internal sense, and who in his heart calls the holiness of the Word into doubt, will say that these are mere words devoid of anything Divine stored up within them, and perhaps will call them worthless sayings. But he who believes that the Word is most holy, because it is Divine, and who moreover knows that there is an internal sense which treats of the church, of heaven, and of the Lord Himself, will confess that every word herein has its own weighty import. It shall therefore be briefly unfolded what the words and sayings in this passage signify. [3] “The day of Jehovah” denotes the last state, or last time, of the church, when there is no longer any truth, but falsity in the place of truth; “the fire which devours before it” denotes the desire of evil; “the flame which burns after it” denotes the consequent desire of falsity; “the appearance of horses” denotes the intellectual reasoning from falsity as if from truth; “the horsemen who run” denote reasoners; “the chariots” denote doctrinal things of falsity; “a city” denotes the doctrine itself; “the wall upon which they run” denotes essential falsity; “the houses into which they climb” denotes the will of man; “the windows through which they enter in” denote intellectual things; “the thief” denotes the falsity which takes away truth; “the earth which will quake before Him” denotes the church, so also do “the heavens which will tremble;” “the sun” denotes love to the Lord; “the moon,” faith in Him, these are said to be “made black” when they no longer appear; “the stars” denote the knowledges of good and truth which will no longer have light from faith and love, thus from heaven, and this is meant by “withdrawing their shining.” From all this it can be seen what these words involve in general, and also in what sense “that day,” or the last state of the church, is called “a thief who will climb up into the houses, and enter in through the windows,” namely, that it is falsity, which will then take possession of the whole man, both of his will and of his understanding, and thus will take away all truth and good. The like is signified by a “thief” in Obadiah: The Lord Jehovih said to Edom, If thieves came to thee, if destroyers by night (how art thou cut off!), will they not steal till they have enough? (Obad. 1, 5). In like manner by a “thief,” or “one who steals,” in Zech. 5:1-4; Ps. 50:18-20; Matt. 6:19, 20. [4] As all the statutes commanded the sons of Israel by the Lord were founded on the laws of order which are in heaven, that is, derived their existence and essence from the spiritual world, so for the same reason were the statutes which were enacted concerning theft; as that he who stole an ox and sold it should restore five, if a sheep four (Exod. 22:1); also that if a thief be smitten in breaking in, there shall be no blood; but if the sun be risen, there shall be blood; the thief shall repay or shall be sold; if the theft be found in his hand, he shall restore double (Exod.

22:2-4). He that stealeth a man, and selleth him, but if he be found in his hand, dying he shall die (Exod. 21:16). If a man be found who hath stolen a soul of his brethren, of the sons of Israel, and hath made gain in him, while he sold him, that thief shall be killed; that thou mayest put away the evil from the midst of thee (Deut. 24:7). in the internal sense "the men of the sons of Israel" denote those who are in the truths and goods of faith, thus in the abstract sense they denote the truths and goods of faith (n. 5414, 5879, 5951); and therefore "to steal a man of the sons of Israel" denotes to take these away, and "to sell him" denotes to cast them off, and also to make them serve. For the truths and goods of faith, being from the Lord, are in a free state, and serve the Lord alone; but when they are cast off, they then come into a servile state, for they serve any evil of the love of self or of the love of the world, thus any bodily cupidity; whence come the derivation and correspondence of the above law. And as then from being free the truth and good of the church become servile, thus from being alive become dead, therefore the penalty which is the effect, is "death."

(8907) Verse 13. Thou shalt not answer against thy neighbor the witness of a lie, signifies that good is not to be called evil, nor truth falsity; thus conversely, neither is evil to be called good, nor falsity truth.

(8908) Thou shalt not answer against thy neighbor the witness of a lie. That this signifies that good is not to be called evil, nor truth falsity; thus conversely, neither is evil to be called good, nor falsity truth, is evident from the signification of “the witness of a lie,” as being the confirmation of falsity. (That “witness” denotes confirmation, see n. 4197; and that “a lie” denotes the falsity of faith will be plain from what follows.) “To answer against a neighbor” denotes to speak in such manner against anyone; for by “neighbor” is signified every man, and specifically everyone who is in good, and in the abstract sense, good itself (n. 3419, 5025, 6704, 6706-6711, 6818, 8123). Consequently “thou shalt not answer against thy neighbor the witness of a lie,” in the internal sense denotes not to say to anyone what is false, that is, to say that what is good is evil, and what is true is false, or the converse. [2] How the case herein is shall be briefly explained. All with whom there reigns the love of self or the love of the world, that is, who have as their end eminence, or honors, or wealth, or gain, do not hesitate to say and persuade others that what is just is unjust, and that what is unjust is just, and thus to act the part of witnesses of a lie. The reason why they are of such a character is that their will is wholly subject to these loves and their cupidities, and is wholly occupied and possessed by them; and then the understanding, which is the other part of the mind, is indeed able to see what is just and what is unjust; but is not willing to see, because the will prevails over the understanding, and by means of influx persuades it, and at last also blinds it. These same persons neither have conscience, nor do they know that it belongs to conscience to call that just which is just, for no other reason than because it is just, that is, from the love of what is just. They who are of this character in the world are also of the same character in the other life, but with the difference that they do not then call what is just unjust, but the good which is of faith they call evil, and truth they call falsity; for what is just in the civil world corresponds to what is good and true in the spiritual world. And they do this without conscience and also without shame, because they have been inured and habituated to it in the life of the body. [3] Frequent mention is made in the Word of "a lie," and by this in the internal sense is everywhere signified the falsity and evil of faith, and by "the witness of a lie," which is also called "the witness of violence," is signified the confirmation of falsity, whether it be before a judge, or before anyone else, or before oneself within the thought by self-persuasion (as in Exod. 23:1, and following verses; Lev. 19:11, 12; Deut. 19:16-20). That in the spiritual sense "a lie" denotes the evil and falsity of faith, is evident from the following passages. In John: Ye are of your father the devil, and the desires of your father ye will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh from his own; for he is a liar, and the father of it (John 8:44). "A lie" here denotes the falsity of faith; for the subject treated of is the Jews, that they were not willing to acknowledge the Lord. In the spiritual sense "the devil" here denotes falsity, and "the father of it" denotes evil; for falsity is from evil as a son is from his father. The falsity which is of the devil is the falsity of faith, and the evil is the evil of the love of self and the love of the world. [4] In Isaiah: Moab is exceeding haughty, his pride, and his haughtiness, and his anger, his lies are not firm (Isa. 16:6). "Lies" denote the falsities of faith, because "Moab" denotes those who are in the evil of the love of self, and therefore falsify truths (see n. 2468, 8315). Again: We have made a covenant with death, and with hell have we made a vision; we have made a lie our trust, and have lurked in falsehood (Isa. 28:15). This is a rebellious people, lying sons, sons that are not willing to hear the law of Jehovah (Isa. 30:9). They mock every man his companion, and speak not the truth; they have taught their tongue to speak a lie (Jer. 9:5). I am against them that prophesy dreams of a lie, and tell them, that they may seduce My people by their lies (Jer. 23:32). O sword against the liars, that they may be foolish (Jer. 50:36). They have seen vanity and divination of a lie, saying, Jehovah hath said, when Jehovah hath not sent them. Therefore thus said the Lord Jehovih, Because ye speak vanity, and see a lie, therefore behold I am against you (Ezek. 13:6-9). Woe to the city of bloods! it is all full of lying and rapine (Nah. 3:1). The remains of Israel do no perversity, nor will they speak a lie, neither shall a tongue of fraud be found in their mouth; they shall feed and be at rest (Zeph. 3:13). Without are dogs, and enchanters, and whoremongers, and murderers, and idolaters, and everyone that loveth and maketh a lie (Rev. 22:15). In these as in many other passages "a lie" denotes the falsity and evil of faith.

(8909) Verse 14. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbors wife, and his manservant, and his maidservant, and his ox, and his ass, and anything that is thy neighbor's, signifies that one must beware of the love of self and of the world; and thus lest the evils which are contained in the preceding commandments become of the will, and so come forth.

(8910) Thou shall not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, and his manservant, and his maidservant, and his ox, and his ass, and anything that is thy neighbor's. That this signifies that one must beware of the love of self and of the world, and thus lest the evils which are contained in the preceding commandments become of the will and so come forth, is evident from the signification of "coveting" [concupiscere], as being to will from an evil love. That "coveting" has this signification, is because all concupiscence is of some love; for nothing is coveted [concupiscitur] unless it is loved, and therefore concupiscence [or "coveting"] is the continuous of love, in this case of the love of self or of the world, and is as it were the life of its breath. For that which an evil love breathes is called "concupiscence," but that which a good love breathes is called "desire." Love itself belongs to the other part of the mind, which is called the will, for whatever a man loves he wills; but concupiscence belongs to both the will and the understanding, though it is properly of the will in the understanding. From all this it is evident whence it is that by the words, "thou shalt not covet the things that are thy neighbor's," is signified that one must beware lest they become of the will; for the things which become of the will are appropriated to the man, because the will is the man himself. [2] It is believed in the world that the thought is the man; but there are two things which constitute the life of man, the understanding and the will. To the understanding belongs thought, and to the will the affection which is of love. Thought without the affection which is of love does not make anything of life with man; but thought from affection which is of love, thus understanding from will. That these two are distinct from each other is plain to everyone who reflects, from the fact that a man can understand and perceive that to be evil which he wills, and that to be good which he either wills or does not will; from which it is clear that the will is the man himself, but not the thought, except insofar as there passes into it something from the will. Hence it is that the things which enter into the thought of man, and not through the thought into the will, do not defile him; but the things which enter through the thought into the will. These things defile him because they are then appropriated to him, and become his; for the will, as already said, is the man himself. The things which become of the will are said to enter into his heart and to come forth therefrom; whereas the things which are only of the thought are said to enter into the mouth, but to go out through the belly into the draughts-according to the Lord’s words in Matthew: Not that which entereth into the mouth defileth the man; but that which cometh forth out of the mouth, this defileth the man. Whatsoever entereth into the mouth goeth into the belly, and is cast out into the draught. But the things which come forth out of the mouth come forth out of the heart; and these defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies (Matt. 15:11, 7-19). [3] From these words, as from all His other words, it can be seen of what nature was the Lord's speech, namely, that internal and spiritual things were meant, but that they were expressed by external or natural things, and this according to correspondences; for the mouth corresponds to the thought, as also all things that belong to the mouth, as the lips, the tongue, the throat; and the heart corresponds to the affection which is of love, thus to the will (that there is a correspondence of the heart with these, see n. 2930, 3313, 3883-3896, 7542). Consequently "to enter into the mouth" denotes to enter into the thought, and "to come forth out of the heart" denotes out of the will; "to go into the belly and to be cast out into the draught," or privy, is to be cast into hell, for the belly corresponds to the way toward hell, and the draught or privy corresponds to hell; hell is also so called in the Word. From this it is plain what is signified by, "whatsoever entereth into the mouth goeth into the belly and is cast out into the draught," namely, that evil and falsity are injected into the thought of man from hell, and are rent back again thither. These things cannot defile the man, because they are sent back; for a man cannot stand apart from thinking evil, but from doing it. But so soon as he receives evil from the thought into the will, it then does not go out of him, but enters into him, and this is called "coming forth out of the heart." The things which come forth thence defile him, because what a man wills goes forth into speech and into act, in so far as external bonds, which are fear of the law, of the loss of reputation, of honor, of gain, and of life, do not forbid. From all this it is now evident that by "thou shalt not covet" is signified that one must beware lest evils become of the will, and so come forth. [4] That concupiscence (or "coveting") is of the will, this of the heart, is also evident from these words of the Lord in Matthew: Ye have heard that it was said to them of old, Thou shalt not commit adultery; but I say unto you, that if anyone looketh on a strange woman so that he lusteth after [concupiscat] her, he hath committed adultery with her already in his heart (Matt. 5:27, 28); by "lusting after" is here meant to will, and unless fears (which are external bonds) restrained, to do; hence it is said that "he who looketh on a woman so that he lusteth after her hath committed adultery with her in his heart." [5] The concupiscence of evil is also meant by "the right eye giving offence," and the concupiscence of falsity by "the right hand giving offence," in the Lord's words also in Matthew: If thy right eye offend thee, pluck it out, and cast it from thee; for it will be better for thee that one of thy members perish, and not thy whole body be cast into Gehenna. And if thy right hand offend thee, cut it off, and cast it from thee; for it will be better for thee that one of thy members perish, and not thy whole body be cast into Gehenna (Matt. 5:29, 30); from these words it is again evident in what manner the Lord spake, namely, from the Divine, as everywhere else in the Word; thus that He expressed internal and heavenly things by external or natural things according to correspondences; here the affection of evil or the concupiscence thereof by "the right eye offending;" and the affection of falsity or the concupiscence thereof by the "right hand offending;" for the eye corresponds to faith, the left eye to the truth of faith, and the right eye to the good of faith, and in the opposite sense to the evil which is of faith; thus "the right eye offending" corresponds to the concupiscence thereof (n. 4403-4421, 4523-4534). But the hand corresponds to the power which is of truth, the right hand to the power of truth from good, and in the opposite sense to the power of falsity from evil, thus "the right hand offending" corresponds to the concupiscence thereof (n. 3091, 3563, 4931-4937, 8281). "Gehenna" denotes the hell of concupiscences. Everyone can see that in this passage by "the right eye" is not meant the right eye, nor is it meant that the eye should be plucked out; also that by "the right hand" is not meant the right hand, and that it is to be cut off; but that something else is meant, which cannot be known unless it is known what is signified by "the eye," specifically by "the right eye," also what by "the hand" and specifically by "the right hand," and likewise what by "to give offence;" nor can it be known what is signified by these expressions except from the internal sense. [6] As concupiscences are things that come from an evil will, thus from an evil heart, and out of the heart or the will come forth murders, adulteries, fornication, thefts, false witness, according to the words of the Lord in Matthew 15:19, thus such things as are contained in the preceding commandments of the Decalogue, therefore it is said that by "not coveting those things which are the neighbor's," is signified that one must beware lest the evils which are contained in the preceding commandments become of the will, and so come forth. That by “not coveting those things which are the neighbor’s” is signified that one must beware of the love of self and of the world, is because all the evils of concupiscence spring from these loves as from their fountains (see n. 2045, 7178, 7255, 7366-7377, 7488, 8318, 8678).

(8911) From what has been thus far said it can be seen how the case is with man and his life, namely, that man is such as his will is, and that he remains such after death, because death is not the end of life, but its continuation. As therefore man is such as his will is, because, as before said, the will is the man himself, therefore “to be judged according to his deeds” signifies to be judged according to his will, for will and deed are not at variance, the deed being in the will and the will in the deed, provided external bonds do not hinder, such as fears of the law, of the loss of honor, of gain, of reputation, and of life. This is circumstanced like endeavor and motion. Motion is nothing else than continuous endeavor; for when endeavor ceases, motion ceases, and therefore there is nothing essential in motion except endeavor. The learned know this, for it is an acknowledged and confirmed theorem. Endeavor in man is will, and motion in him is action; they are so called in man because in him endeavor and motion are living. To be judged according to the will is the same thing as to be judged according to the love, and also the same as to be judged according to the ends of life, likewise to be judged according to the life, for the will of man is his love, and is his end of life, and is his very life itself. That this is the case is evident from the words of the Lord quoted above, that "whoever looketh on a strange woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27, 28); also that "to kill" a man is not only to do so in act, but also to will to do it, which is signified by "being angry" with him and treating him with insult (Matt. 5:21). Moreover man is judged according to his deeds, but no further than insofar and in such a manner as his deeds have proceeded from his will.

(8912) It must also be explained briefly what is meant in the internal sense by the things here mentioned, namely, "house," "wife," "manservant," "maidservant," "ox," and "ass," which are not to be coveted. They are all the goods and truths of faith in one complex, which are not to be taken away from anyone, and to which no injury is to be done; and they are the same things which in the internal sense are signified by "keeping the Sabbath day holy," "honoring father and mother," "not killing," "not committing adultery," "not stealing," "not bearing false witness," all which things have been shown above to be in the internal sense such as are of love and faith. By "house" is meant all good in general; by "wife," all truth in general; by "manservant," the affection of spiritual truth; by "maidservant," the affection of spiritual good; by "ox," the affection of natural good; and by "ass," the affection of natural truth. These are the things which are "not to be coveted," that is, which are not to be taken away from anyone, or to which harm must not be done. That these things are meant in the internal sense, is because the Word in this sense is for those who are in heaven, for those who are there do not perceive the Word naturally, but spiritually, thus not house, nor wife, nor manservant, nor maidservant, nor ox, nor ass, but the spiritual things that correspond to them, which are the goods of love and the truths of faith. In a word, the external sense or the sense of the letter is for those who are in the world, but the internal sense is for those who are in heaven, and also for those who are in the world, yet insofar as they are at the same time in heaven, that is, so far as they are in charity and faith.

(8913) Verses 15-17. And all the people saw the voices, and the torches, and the voice of the trumpet, and the mountain smoking; and the people saw, and they quaked, and stood afar off. And they said unto Moses, speak thou with us, and we will hear; and let not God speak with us, lest perchance we die. And Moses said unto the people, Fear not; because God is come to tempt you, and that the fear of Him may be before your faces, that ye sin not. "And all the people saw the voices, and the torches," signifies the perception of truths Divine from good; "and the voice of the trumpet," signifies the same things through heaven; "and the mountain smoking," signifies the good itself of truth not perceptible except in the external form; "and the people saw, and they quaked," signifies the tremor which there is when they are received; "and they stood afar off," signifies remoteness from internal things; "and they said unto Moses," signifies complaint; "Speak thou with us," signifies the reception of truth in an accommodated form, which in this manner they would obey; “and let not God speak with us,” signifies truth in a form not accommodated; “lest perchance we die,” signifies that thus the life of heaven with them would perish; “and Moses said unto the people,” signifies information; “Fear not, because God has come to tempt you,” signifies that the life of heaven will not perish; this is merely that it may be known that it exists, and what is its quality; “and that the fear of Him may be before your faces, that ye sin not,” signifies holy fear therefrom of the Divine, and the consequent preservation of spiritual life.

(8914) And all the people saw the voices, and the torches. That this signifies the perception of truths Divine from good, is evident from the signification of “seeing,” as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 3863, 3869, 4403-4421, 4567, 4723, 5400); from the signification of “voices” or thunderings, as being truths Divine (n. 7573, 8813); and from the signification of “torches” or lightnings, as being the brightnesses which truths have from the good of love, and which strike through and penetrate (see n. 8813). [2] By truths Divine from good are here meant all the commandments of the Decalogue, which were pronounced from Mount Sinai out of the midst of thunderings and lightnings; these being then displayed because the thunderings signified truths Divine, which are also for this reason called “voices;” and the lightnings signified the brightnesses which truths have from good, which are also for this reason called “torches” or flames. (That “flames” denote Divine truths proceeding from the Lord’s Divine good, see n. 6832.)

(8915) And the voice of the trumpet. That this signifies the same things through heaven, namely, Divine truths from good, is evident from the signification of “the voice of the trumpet,” as being the state of the angelic heaven encompassing the Divine, and as being truth Divine therefrom (see n. 8815, 8823); from which it can be seen what is signified by the words of the Lord where He foretells concerning the consummation of the age, or the last time of the church, that then the Lord shall send His angels with a great voice of a trumpet, who shall gather together His elect from the four winds (Matt. 24:31). He who does not know that all the words of the Lord have stored up within them also heavenly and Divine things, that is, that there is in them an internal sense, will believe that when the Last Judgment is at hand, angels will appear, and will announce it, and will also gather together the elect with the voice of a trumpet. But that by “the voice of a trumpet” is not there meant the voice of a trumpet, but truth Divine in the internal form through heaven, and the evangelization thereof, see n. 4060, 8815, 8823.

(8916) And the mountain smoking. That this signifies the good itself of truth not perceptible except in the external form, is evident from the signification of a “mountain,” here Mount Sinai, as being the Divine good united to the Divine truth in heaven (see n. 8805); and from the signification of “smoking,” as being in the external form. That this is meant by “smoking,” is because Divine truth, or the Word in the internal form, is like light and like flame, but in the external form it is like a cloud and like smoke. The reason is that truth Divine, or the Word in the internal form, is such as it is in heaven, thus such as it is in the light there; but in the external form it is such as it is in the world, thus such as it is in the light there; and relatively to the light of heaven, the light of the world is like a cloud, or like smoke relatively to flame. Truth Divine, or the Word in the internal form, is the internal sense of the Word, and in the external form it is its external or literal sense; that this literal sense is called a "cloud," see the preface to Genesis 18, and elsewhere (n. 4060, 4391, 5922, 6343, 6752, 8106, 8781); and that it is called "smoke" is because by "smoke" is signified what is obscure of truth (n. 8819). That the mountain appeared smoking before the sons of Israel, was not because the Divine there was of such a quality, but because the Divine appears to everyone according to the quality of him who sees it; and the quality of those who then saw was that they made everything of worship to consist in externals, and nothing in internals; and that consequently they understood the Word only according to the sense of the letter. Therefore in respect to the truth which was being promulgated, the Divine must needs appear to them as smoke, that is, as obscure; whence it is also said that they "stood afar off," by which is signified that they were remote from internal things. But on this more below.

(8917) And when the people saw, they quaked. That this signifies the tremor which there is when Divine truths are received, is evident from the signification of "to quake," as being a tremor, here a tremor such as there is when Divine truths are received (concerning which tremor, see n. 5459, 8816).

(8918) And they stood afar off. That this signifies remoteness from internal things, is evident from the signification of "standing afar off," as being remotely, here, from internal things, because from Mount Sinai, by which is signified heaven and the Divine there (see n. 8805). Whether you say "remotely from the Divine," or "from heaven," or "from internal things," it is the same, because heaven is in internal things. For the internal of man is in the light of heaven, and his external is in the light of the world; or what is the same, the soul or spirit of man is in heaven, but his body in the world. Heaven is nearer to the Divine than the world, because in heaven the Divine of the Lord reigns, and is the all in all. As further regards the signification of "afar off," be it known that in the spiritual sense "afar off" has no reference to space, but to the Divine, thus to good and truth. Distance from the very good itself which proceeds from the Divine, causes the appearance of distance in heaven. The angelic societies there appear distinct and even remote from one another; but as already said this idea of space comes from distance from the good and truth which are from the Divine of the Lord. This must needs appear a paradox, nay, absurd, to many in the world. The reason is that the thoughts and their ideas with man are founded upon spaces and times, insomuch that man cannot think without them. Consequently if you abstract times and spaces from a man's thought, he scarcely perceives anything. Nevertheless the angels in heaven think absolutely without any idea of time and space, and with such fullness that in intelligence and wisdom their thoughts surpass the thoughts of man thousands, nay, myriads of times; and, wonderful to say, if there occurs to them an idea derived from time and space, shade and thick darkness at once come to their minds, because they then fall from the light of heaven into the light of nature, which to them is thick darkness. [2] (That there are no spaces and times in the other life, but states; or that the appearances of spaces and times arise from the variations of state in respect to good and truth, see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381.) From this then it is evident what "standing afar off" signifies in the spiritual sense, namely, remoteness from heaven where the Divine is; here, remoteness from internal things, because, as said above, that nation which then stood afar off from Mount Sinai was very remote from internal things, for it was in external things only, and it made everything of Divine worship to consist in these. Moreover to do so was permitted that nation, because thus it could represent heavenly and Divine things; for in order to be representative an external is required, and is also possible without an internal (n. 3147, 3670, 4208, 4281, 4288, 4307, 8588). [3] "Afar off" signifies remoteness from good and truth, which are from the Divine, thus remoteness from internal things, also in the following passages. In Luke: In hell the rich man lifting up his eyes saw Abraham afar off, and Lazarus in his bosom. Abraham said to him, Between us and you there is a great gulf fixed; that those who would pass over from hence to you cannot; neither can those who are there pass over to us (Luke 16:23, 26). By “Abraham” is not meant Abraham, for he is not known in heaven; but in the supreme sense the Lord, and in the relative sense those in heaven who are in the good of love and faith in the Lord (n. 1834, 1876, 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276, 6894). They who are in hell are said to “see those who are in heaven afar off,” because they are in a state most remote from good and truth. The “great gulf” between them denotes the remoteness itself from good, which also gives the appearance of an intervening gulf. [4] They who think from an idea of space, as do all men in the world, perceive no otherwise than that hell is far distant from man, and that heaven is so too. But the case is otherwise. Hell and heaven are near to man, yea, in man; hell in an evil man, and heaven in a good man. Moreover everyone comes after death into that hell or into that heaven in which he has been while in the world. But the state is then changed; the hell which was not perceived in the world becomes perceptible, and the heaven which was not perceived in the world becomes perceptible; the heaven full of all happiness, and the hell of all unhappiness. That heaven is within us, the Lord teaches in Luke: The kingdom of God is within you (Luke 17:21). See “afar off” also in the following: They come from a land afar off, from the extremity of the heavens (Isa. 13:5; also Jer. 5:15). Hear, ye that are far off, what I have done; and ye that are near, acknowledge My might (Isa. 33:13). I will say to the north, Give; and to the south, Keep not back; bring My sons from far, and My daughters from the extremity of the earth. Bring forth the blind people that have eyes, and the deaf that have ears (Isa. 43:6, 8; also 49:12). Attend, O isles, unto Me; hearken, ye peoples, from far (Isa. 49:1; also Jer. 31:10). The voice of the cry of the daughter of My people from a land afar off: Is not Jehovah in Zion? Is not her King in her? (Jer. 8:19). Jehovah, Thou hast planted them, and they have also taken root. But Thou art near in their mouth, but far off from their reins (Jer. 12:2). Am I a God near, and not a God afar off? (Jer. 23:23). In all these passages "afar off" signifies remoteness from good.

(8919) And they said unto Moses. That this signifies complaint, is evident from what follows in this verse; for what they said are complaints.

(8920) Speak thou with us, and we will hear. That this signifies the reception of truth in an accommodated form which so they would obey, is evident from the signification of "speaking," as being influx and communication (n. 2951, 3060, 4131, 5481, 5797, 6228, 7270, 8128), therefore also reception, for that which flows in and is communicated is received; and from the representation of Moses, who was to speak, as being truth from the Divine beneath heaven conjoined with truth Divine in heaven, thus mediating between the Lord and the people (n. 8760, 8787, 8805); hence it is that "Moses" here denotes truth in an accommodated form. [2] As regards truth in an accommodated form, be it known that when truth Divine descends through the heavens to men, as the Word has descended, it is on the way accommodated to all, both to those who are in the heavens, and to those who are on the earth. But truth Divine is in quite a different form in the heavens from what it is in the world. In the heavens it is such as is the internal sense of the Word; in the world it is such as is its sense in the letter. Nay, in the heavens themselves it is in diverse forms, in one form in the inmost or third heaven, in another form in the middle or second heaven, and in still another in the first or ultimate heaven. The form of truth Divine, that is, the perception, thought, and utterance of it, in the inmost or third heaven, so transcends that in the middle or second heaven, that in this heaven it cannot be apprehended, it is so Divine and exalted; for it contains innumerable things that cannot be uttered in the second heaven; it consists of mere changes of state in respect to the affections of love. But the form of truth Divine in the middle or second heaven transcends in like manner that in the first or ultimate heaven, and still more the form of truth Divine in the world. Hence it is that the things which are uttered in those heavens are such as no human mind has ever perceived, nor any ear heard, as those know from experience who have been raised into heaven. [3] They who do not know this believe that in the heavens they think no otherwise and speak no otherwise than on the earth; but this they believe because they do not know that the interiors of man are in a more exalted state than his exteriors, and that the thought and speech of those who are in the heavens is celestial and spiritual, but of those who are on the earth it is natural, the difference between which is so great that it cannot be described in words (but concerning these kinds of speech, see n. 1634-1650, 1757-1759, 1876, 2157, 2472, 2476, 3342-3345, 4104, 4609, 5225, 5287, 6040, 6982, 7002, 7089, 7131, 7191, 7381, 8343, 8733, 8734). [4] From all this it is also evident that unless truth Divine or the Word were presented in an accommodated form, it could not be apprehended; for if it were in a more exalted form than the state of perception, it would not fall into the understanding, thus not into the faith. Hence it is that truth Divine was given to man such as is the Word in the letter; for if it were to appear such as it is in heaven, no man would apprehend it, and on the first view and notice would reject it, because it would not fall into such things as are of natural light; and moreover it would be full of arcana such as could in no wise enter into any idea of man, because they are altogether repugnant to the appearances and fallacies which are derived from the world through the external senses; to say nothing of the deeper arcana which lie hidden within these arcana in manifold series, and that cannot possibly be expressed except by means of variations and changes of state of heavenly light and flame, by which angelic speech and thought are carried on.

(8921) And let not God speak with us. That this signifies truth in a form not accommodated, is evident from what precedes; for by "Moses" is signified truth Divine beneath heaven conjoined with truth Divine in heaven, thus mediating between the Lord and the people, consequently truth Divine in an accommodated form (as just shown above, n. 8920). Consequently by "let not God speak with us," is signified truth Divine in a form not accommodated; for by "God" is here meant the Lord as to Divine truth in heaven (n. 8805), consequently the Divine truth itself; which is also the reason why it is said "God," and not "Jehovah;" for in the Word where "God" is named, the Lord as to Divine truth is meant; but where "Jehovah" is named the Lord as to Divine good is meant (n. 2586, 2769, 2807, 2822, 3921, 4295, 4402, 7091, 7268, 7873, 8301, 8867).

(8922) Lest perchance we die. That this signifies that thus the life of heaven with them would perish, is evident from the signification of "dying," as being to die spiritually (see n. 6119), thus to perish in respect to the life of heaven. That truth Divine in a form not accommodated has this effect, is evident from what was shown just above (n. 8920). For truth in a form not accommodated, such as it is in heaven, transcends the apprehension, and that which transcends the apprehension is not received, and that which is not received does not flow into any faith, thus neither into the life of faith, which is the life of heaven. For man is regenerated, that is, receives the life of heaven, by means of the truth Divine which is of faith (n. 2046, 2063, 2189, 2979, 3155, 3876, 3877, 5893, 5912, 6247, 8635-8640, 8772).

(8923) And Moses said unto the people. That this signifies information, is evident from the signification of "saying," here by Moses unto the people, as being information; for the things which he said are matters of information about that of which they complained. In like manner in other places by "saying" is signified information, when information is given about the subject of inquiry (see n. 7769, 7793, 7825, 8041).

(8924) Fear not, because God is come to tempt you. That this signifies that the life of heaven will not perish; this is merely that it may be known that it exists, and what is its quality; this is evident from the signification of "not fearing," namely, that they will die, as being that they will perish in respect to the life of heaven (see n. 8922); and from the signification of "to tempt you," as being to teach that there is a life of heaven and what its quality is. That this is signified by "tempting," is because all spiritual temptation teaches and confirms such things with man. For temptations are to the intent that the faith of truth, and the affection of truth, and afterward the affection of good, may be implanted and inrooted, and that thus the man may receive new life, which is the life of heaven. [2] For temptations are combats with evils and falsities, and when the man conquers these, he is confirmed, for he fights from truths and for truths against falsity and evil. That he fights from truths and for truths, the man is not sensible of at the time, because truths are in the interiors; and therefore they do not come manifestly to sense, which is of the exteriors; but that it is from them and for them is evident from the fact that there is combat and afterward victory, which is not possible except by collisions of things opposite to each other: the opposites are evil and good, and falsity and truth. [3] But be it known that the man does not fight, but the Lord for the man, and indeed against the hells, which then attempt to attack and subdue the man (see n. 840, 1661, 1692, 8159, 8168, 8172, 8175, 8176). From all this it is evident that by the words "Fear not, for God is come to tempt you," is signified that they ought not to fear that the life of heaven will perish, for this comes to pass that they may be taught and know that there is a life of heaven, and also what its quality is. (But concerning temptations, see what has been already said and shown, n. 2272, 2768, 3318, 3927, 3928, 4249, 4299, 4341, 4572, 5036, 5246, 5356, 6144, 6574, 6611, 6657, 6663, 6666, 6829, 8131, 8273, 8351, 8367, 8370, 8403, 8567.)

(8925) And that the fear of Him may be before your faces, that ye sin not. That this signifies holy fear therefrom of the Divine, and the consequent preservation of spiritual life, is evident from the signification of "the fear of God," as being a holy fear of the Divine (of which below); from the signification of "faces," as being the interiors (n. 1999, 2434, 3527, 4066, 4796, 4797, 5102, 5585, 5592); consequently "the fear of God before their faces" denotes a holy fear of the Divine in their interiors; and from the signification of "that ye sin not," as being the preservation of spiritual life, for spiritual life is preserved by not sinning. To sin is to do and think what is evil and false intentionally and from the will, for the things which are done intentionally and from the will are such as come forth out of the heart and defile the man (Matt. 15:11, 17-19), consequently which destroy spiritual life with him (n. 8910). As regards the holy fear which is signified in the Word by "the fear of God," be it known that this fear is love, but love such as is the love of little children toward their parents, of parents toward their children, of consorts toward each other, who fear to do anything which displeases, thus which in any way does injury to love. Such fear is insinuated into love during man's regeneration. As this fear is in agreement with love, and can be within and actually is within or united to love, it is for this reason called holy fear, and is the fear of sinning or doing contrary to the commandments, thus contrary to the Lord. But this fear differs with everyone according to the quality and amount of the love (see what has been shown about it in n. 2826, 3718, 3719, 5459, 7280, 7788).

(8926) Verses 18-20. And the people stood afar off, and Moses came near unto the thick darkness where God was. And Jehovah said unto Moses, Thus shalt thou say unto the sons of Israel, Ye have seen that I have spoken with you from heaven. Ye shall not make with Me gods of silver and gods of gold, ye shall not make unto you. "And the people stood afar off," signifies remoteness from internal truths; "and Moses came near unto the thick darkness where God was," signifies conjunction still of the truth of spiritual good with truth Divine; "and Jehovah said unto Moses," signifies instruction further; "Thus shalt thou say unto the sons of Israel," signifies those who are of the spiritual church; "Ye have seen that I have spoken with you from heaven," signifies all things of the Word by means of influx from the Divine through heaven; "ye shall not make with Me gods of silver and gods of gold," signifies that they should wholly abstain from such things as in the external form appear as true and good, but in the internal form are false and evil;

"ye shall not make unto you," signifies that they must carefully beware.

(8927) And the people stood afar off. That this signifies remoteness from internal truths, is evident from the signification of "standing afar off," as being remoteness from internal things (of which above, n. 8918).

(8928) And Moses came near unto the thick darkness where God was. That this signifies the conjunction still of the truth of spiritual good with truth Divine, is evident from the representation of Moses, as being truth Divine beneath heaven conjoined with truth Divine in heaven, consequently mediating (see n. 8760, 8787, 8805), thus the truth of spiritual good, for this is truth Divine beneath heaven, in which truth is the spiritual church that is represented by the sons of Israel-this truth is represented by Moses as the head of that church (n. 7041); from the signification of "coming near," as being conjunction, for to come near unto the Divine is to be conjoined therewith; and from the signification of "thick darkness," as being truth Divine relatively to those who are of the spiritual church, also relatively to that people which Moses was in charge of as their leader. That truth Divine is thick darkness to that church and that people, is because they are not in any light in respect to truths Divine. [2] In the first place, those who are of the spiritual church believe that they are in light; but that they are in obscurity, nay, in thick darkness, in respect to truth Divine, is evident from the fact that they do not know from any internal perception that what the church says is true, but merely from the fact that the church says so; and this they confirm with themselves whether it be false or true; and he who is not in any internal perception concerning truth Divine is in thick darkness, or what is the same thing, to him Divine truth is thick darkness. For example, they who are of the spiritual church do not know, nor desire to know, that there is any internal sense of the Word; and if perchance they were to believe it, it would not be from any internal perception that it is so, but from persuasion from some other source. [3] To take another example: they who are of the spiritual church say that faith is the only means of salvation, even without charity and its goods. This they believe because the church says so, nor do they come to such a light of perception as to perceive that there is no faith except where there is charity, and that the one belongs to the other as consort to consort; consequently that charity is an essential of the church, because it is of good. From this also it is plain in what obscurity, or in what thick darkness, the spiritual church is. And because they are in this thick darkness they divide the church into as many churches as there are diverse doctrines concerning the truths of faith; which they would not do if they were in light. For he who is in light never doubts, still less denies, that love to the Lord and charity toward the neighbor are essentials of the church, and that upon them are based all the truths of the Word, consequently all the truths of faith. The case is similar with all the other truths which hang upon this and are called truths of faith. (But these things have been more plainly shown above, n. 2708, 2715, 2831, 2849, 2935, 2937, 3241, 3246, 6289, 6427, 6865, 6945, 7233. That they who are of the spiritual church do not attain unto the first threshold of the wisdom, or unto the first ray of light, in which they are who are of the celestial church, see n. 2718, 3833, 6500.) [4] Another reason why Moses is said to have entered into thick darkness when he came near unto God, is that Moses as a leader represented the Israelitish and Jewish people, which was in such thick darkness concerning internal truths as to be wholly ignorant of them, for they made everything of worship and everything Divine to consist in external things. This is the reason why to them the Divine was thick darkness; for it is known to everyone that the Divine is never in darkness, but in light, for the Divine is light itself; and therefore when it is called "thick darkness" it is relatively to those who are in no light, for unto such the Divine truths make the light of heaven appear no otherwise; because they are not believed, and are even denied. And the Divine appears unto everyone according to the quality of his life and faith, consequently as light to those who are in light, and as thick darkness to those who are in thick darkness. (That the Israelitish and Jewish people was of such a quality, see n. 3479, 3769, 4281, 4293, 4307, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304; also that the Lord appeared unto them upon Mount Sinai in smoke, in a cloud, and in thick darkness, in accordance with their quality, n. 1891, 6832, 8814, 8819.)

(8929) And Jehovah said unto Moses. That this signifies instruction further, is evident from the signification of "saying," as being instruction, for "saying" involves what follows, here instruction (as also elsewhere, n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380, 8127).

(8930) Thus shalt thou say unto the sons of Israel. That this signifies those who are of the spiritual church, is evident from the representation of the sons of Israel, as being those who are of the spiritual church (see n. 6426, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805).

(8931) Ye have seen that I have spoken with you from heaven. That this signifies all things of the Word by means of influx from the Divine through heaven, is evident from the signification of "speaking from heaven," when by Jehovah to those who are of the church, who are represented by the sons of Israel (n. 8930), as being truth Divine, or the Word from the Divine through heaven; for that which Jehovah speaks is truth Divine, thus the Word which is in the church; and that which He speaks passes through heaven. [2] Be it known that heaven is not in any certain and determinate place, thus not, according to the common opinion, on high; but heaven is where the Divine is, thus with everyone and in everyone who is in charity and faith; for charity and faith are heaven, because they are from the Divine, and there also the angels dwell. That heaven is where the Divine is, that is, where the Lord is, is evident from the fact that Mount Sinai, from which the Lord spoke, is here called "heaven;" and this is also the reason why by "Mount Sinai" is signified heaven, from which is Divine truth (n. 8805). [3] That all things of the Word are signified, is because Jehovah or the Lord then began to reveal the Word which should serve the human race for doctrine and life, first by Moses, and afterward by the prophets. In order therefore that they might know that the Word was from the Divine through heaven, the Lord Himself willed to come down, and with a living voice proclaim the ten commandments, and thus show that all that follows of the law, that is, of the Word, was in like manner by means of influx from the Divine through heaven.

(8932) Ye shall not make with Me gods of silver and gods of gold. That this signifies that they should wholly abstain from such things as in the external form appear as true and good, but in the internal form are false and evil, is evident from the signification of "making gods," as being to worship, for he who makes unto himself gods does it for the sake of worship; from the signification of "silver," as being truth, consequently in the opposite sense, falsity; and from the signification of "gold," as being good, and consequently in the opposite sense, evil (see n. 113, 1551, 1552, 2954, 5658, 6914, 6917, 7999). That those things are meant which appear true and good in the external form, but in the internal are false and evil, is because it is said, "Ye shall not make them with Me," that is, with Jehovah God; for Divine truth itself and Divine good itself are in internals and are likewise in externals; but in externals Divine truth and good are in representative types; for external things in a type have reference to and represent internal things. External things are false and evil whenever, being separate from internal things, they are accounted holy or are worshiped; and yet they still appear as true and good, because they represent what is true and good. These things are signified by “making with Jehovah God gods of silver and gods of gold.” [2] This commandment follows immediately after the ten commandments, for the reason that the Israelitish and Jewish people was such that it accounted holy, and worshiped altogether as Divine, external things separated from internal (n. 3479, 3769, 4281, 4293, 4307, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304, 6832, 8814, 8819). That it may be further known what and of what quality are those things which in the external form appear as true and good, but in the internal are false and evil, let us take as an example all the rites of the Jewish Church; as the sacrifices, incenses, washings, and many others. In the external form these were true and good, not of themselves, but because in a type they had reference to or represented internal truths and goods, which are of love and faith in the Lord. When such things were accounted holy in the external form, and especially when they were worshiped, as by the Jews and Israelites when becoming idolaters they applied them to the worship of strange gods, they then retained nothing of the truths and goods which in a type they had reference to or represented, except the appearance, because in the internal form they were falsities and evils. [3] The case was similar with all the other things which with that people were types representative of heavenly and Divine things. For as soon as the external things which represented internal things were applied to the worship of other gods, they became idols which they worshiped, or gods of silver and of gold which they made with Jehovah God; for then in external form they appeared as true and good, but in the internal they were false and evil. [4] In general “gods of silver and of gold” denote all the falsities and derivative evils of worship, which are rendered like truth and good by wrong applications and interpretations of the Word, and at the same time by reasonings from self-intelligence. Such things are signified by “the gods of silver and of gold” in the following passages. In Isaiah: In that day a man shall cast forth his idols of silver, and his idols of gold, which they made for themselves to bow down to, to the moles and to the bats; to enter into the clefts of the rocks, and into the clefts of the crags (Isa. 2:20, 21). “Moles and bats” denote those who are in darkness, that is, in falsities and in the derivative evils. [5] Again in Isaiah: In that day they shall cast away every man his idols of silver, and his idols of gold, which your hands have made for you, a sin (Isa. 31:7). “Which the hands have made” denotes those things which are from self-intelligence. Again: The craftsman casteth a graven image, and the caster overlayeth it with gold, and casteth silver chains (Isa. 40:19). “Graven images” denote those things which are from one’s own (see n. 8869); “to overlay with gold” denotes to make them appear good in the external form; “casting silver chains,” denotes to make them cohere together as if connected with truths. (That “gold” denotes good, and “silver” truth, may be seen in the passages cited above.) [6] In like manner in Jeremiah: The statutes of the nations are vanity: surely he cutteth out wood from the forest, the work of the hands of the workman. He decketh it with gold and with silver; they fasten them with nails and with hammers, that it sway not to and fro (Jer. 10:3, 4). In Hosea: The Ephraimites sin more and more, and make them a molten image of silver, idols in their intelligence, all the work of the craftsmen (Hos. 13:2). "Ephraim" denotes the intellectual of the church (n. 5354, 6222, 6234, 6238, 6267); "a molten image of silver" denotes falsity appearing as truth, wherefore it is said "in their intelligence"; "all the work of the craftsmen" denotes that all was through reasonings from their own. [7] In Habakkuk: Woe unto him that saith to the wood, Awake; to the dumb stone, This shall teach. Behold this is fixed with gold and silver, but there is no breath in the midst of it (Hab. 2:19). "Wood" denotes evil; "stone" falsity; "fixed with gold and silver" denotes the appearance of good and truth by means of applications. In Daniel: Belshazzar said while he well tasted the wine, that they should bring the vessels of gold and of silver which his father Nebuchadnezzar had brought out of the temple that was in Jerusalem; that the king and his great ones, his wives and his concubines, might drink therefrom. And they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, of stone (Dan. 5:2-4, 23). "The vessels of gold and of silver, which were from the temple of Jerusalem," represented the goods and truths of the church and kingdom of the Lord; "to drink wine out of them" signified to profane by means of evils and falsities, which are "the gods of gold and of silver." [8] In David: Their idols are silver and gold, the work of a man's hands. They have a mouth, but they speak not; eyes have they, but they see not (Ps. 115:4, 5; 135:15-16). "The silver and gold which are idols" denote falsities and evils; "the work of a man's hands" denote that they are from self-intelligence. In Moses: The graven images of the gods of the nations shall ye burn with fire; thou shalt not covet the silver and the gold that is on them, to take it unto thee, for that is an abomination to Jehovah thy God; therefore thou shalt not bring an abomination into thy house, that there become what is accursed, like unto it, thou shalt utterly abhor it (Deut. 7:25-26). "The silver and gold upon graven images" denote the falsities and evils which are worshiped as truths and goods by reason of the appearance that is induced on them.

(8933) Ye shall not make unto you. That this signifies that they must carefully beware, is evident from the fact that it is again said that it was not to be done. The iteration or repetition involves that it was not to be done at all, or that they must carefully beware.

(8934) Verses 21-23. An altar of ground thou shalt make to Me, and shalt sacrifice thereon thy burnt-offerings, and thy thank-offerings, thy flocks, and thy herds; in every place where I shall put the memory of My name, I will come unto thee and I will bless thee. And if thou make Me an altar of stones, thou shalt not build it of hewn stones; for if thou move thy tool upon it, thou wilt profane it. And thou shalt not go up on steps unto Mine altar, that thy nakedness be not uncovered upon it. "An altar of ground thou shalt make unto Me," signifies a representative of worship in general from good; "and shalt sacrifice thereon thy burnt-offerings, and thy thank-offerings," signifies worship specifically according to the state of the spiritual life of each one; “thy flocks, and thy herds,” signifies goods internal and external; “in every place where I shall put the memory of My name,” signifies a state of faith in the Lord with everyone; “I will come unto thee and I will bless thee,” signifies the presence of the Divine then, and influx; “and if thou wake Me an altar of stones,” signifies a representative of worship in general from truths; “thou shalt not build it of hewn stones,” signifies that it must not be from self-intelligence; “for if thou move thy tool upon it,” signifies if it is from one’s own; “thou wilt profane it,” signifies that then there will be no worship; “and thou shalt not go up on steps unto Mine altar,” signifies no elevation to interior things which are celestial; “that thy nakedness be not uncovered upon it,” signifies the idea of thought concerning them thus full of falsities, which idea will then be made manifest.

(8935) An altar of ground thou shalt make unto Me. That this signifies a representative of worship in general from good, is evident from the signification of “an altar,” as being the principal representative of the Lord, and consequently of the worship of Him (see n. 921, 2777, 2811, 4489, 4541); and from the signification of “ground,” as being good. That “ground” denotes good is because by “ground” is signified the church which is in good (n. 566). Hence Adam was said to be “from the ground” (Gen. 2:7; 3:19), for by him was signified the man of the celestial church, or the church which is in good (n. 478, 479). There are two things from which the worship of the Lord is effected; good and truth. Worship from good was represented by an altar of ground, but worship from truth was represented by an altar of stones; both kinds of altars are here treated of. These two things from which worship is effected are called faith and charity; worship from truth bears relation to faith, and worship from good to charity. As regards worship from faith and worship from charity, or from truth and from good, the case is this. Before a man is regenerated he is in worship from truth, but when he has been regenerated, he is in worship from good. For before a man has been regenerated he is led by means of truth to good, that is, by means of faith to charity; but when he has been regenerated he is in good and thence in truth; that is, he is in charity and thence in faith (n. 8516, 8539, 8643, 8648, 8658). These two kinds of worship are what are represented by altars of ground and of stone. (That an altar is the chief representative of the worship of the Lord, because thereon were made burnt-offerings and sacrifices, and these were the things in which the Divine worship of the Hebrew nation, and thus of the Israelitish and Jewish nation, chiefly consisted, see n. 923, 1343, 2180, 2805, 2807, 2830, 3519, 6905.)

(8936) And shalt sacrifice thereon thy burnt-offerings, and thy thank-offerings. That this signifies worship specifically according to the state of the spiritual life of each one, is evident from the signification of "burnt-offerings and sacrifices," as being all internal worship in general, with variety according to the various kinds of celestial and spiritual things, that is, of good which is of love to the Lord, and of truth which is of faith in the Lord (see n. 922, 923, 2165, 2180, 2805, 2807, 2830, 3519, 6905), thus according to every state of spiritual life specifically. From this it was that sacrifices were instituted of kinds so various, as, besides the daily sacrifices, those of the Sabbaths, of the feasts, of the new moons, of inaugurations, of sanctifications, also for every guilt, for sin, for cleansing, for healing, and for birth. From this also it was that according to the state [to be represented] various kinds of animals were employed, as oxen, bullocks, lambs, rams, she-goats, and he-goats, by which were specifically signified the various goods of spiritual life.

(8937) Thy flocks, and thy herds. That this signifies goods internal and external, is evident from the signification of “flocks,” as being internal goods, and from the signification of “herds,” as being external goods (see n. 2566, 5913). That by “flocks” are signified internal goods; is because to flocks belong lambs, sheep, kids, she-goats, rams, and he-goats, by which are signified such things as are of innocence, and of celestial and spiritual love in the internal man; and that by “herds” are signified external goods, is because to herds belong oxen, bullocks, calves, by which are signified such things as are of good and truth in the external man. (What is signified by “oxen,” see n. 2180, 2566, 2781; what by “bullocks,” and by “calves,” n. 1824, 2830; what by “lambs,” n. 3519, 3994, 7840; what by “sheep,” n. 4169; what by “kids,” and by “she-goats,” n. 3519, 4005, 4006, 4871; what by “rams,” n. 2830, 4170; and what by “he-goats,” n. 4169, 4769.)

(8938) In every place where I shall put the memory of My name. That this signifies a state of faith in the Lord with everyone, is evident from the signification of “place,” as being state (see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381); thus “every place” denotes the state of everyone, or with everyone. That a state of faith is signified, is because the “name of Jehovah” signifies everything in one complex by which the Lord is worshiped, thus all things of faith and charity (n. 2724, 3006, 6674); consequently “to put the memory of the name of Jehovah God” denotes with whom, or in whose heart, are charity and faith from the Lord. It is according to the sense of the letter that they were to sacrifice burnt-offerings and thank-offerings, thus their flocks and their herds, in Jerusalem, which was the place chosen by the Lord for the worship of Himself, thus in which He put the memory of His name. According to the internal sense, however, place is not meant, but every man in whom are faith and charity; for in the internal sense by “place” is not signified place, but state; neither by “name” is there signified name, but faith and worship; thus there is meant the man who is in a state of reception of faith from the Lord. Moreover in Jerusalem, which was the place where the Lord was worshiped by burnt-offerings and thank-offerings, were represented all things that belong to the church. Consequently by “Jerusalem” in the Word, and by the “New Jerusalem” in Revelation, is signified the church of the Lord; and the church of the Lord is with everyone who is in a state of reception of charity and faith from the Lord; for a man is himself a church, and a number in whom is the church make the church in general. Hence it is also evident that by “in every place in which I put the memory of My name" is signified a state of faith with everyone.

(8939) I will come unto thee, and I will bless thee. That this signifies the presence of the Divine then, and influx, is evident from the signification of "coming unto" anyone, when it is said by Jehovah, as being presence (see also n. 5934, 6063, 6089); and from the signification of "to be blessed," when by Jehovah, as being to be gifted with faith and charity (n. 2846, 3406, 4981, 6091, 6099, 8674), thus also their flowing in, for faith and charity flow in from the Lord with man. These things are "a blessing" in the internal sense, for they are what render man blessed and happy to eternity. During man's life in the world, the things which he calls blessings are those which render him blessed and happy in time, such as riches and honors. But the things which are meant in the internal sense of the Word are not temporal things, but eternal things, compared with which temporal things are of no account. For there is no ratio between what is temporal and what is eternal, not even if the time be extended to thousands or myriads of years, for these have an end, but that which is eternal has no end. Wherefore that which is eternal is, for that which is without end is, because it has being from the Divine, which is infinite, and the infinite as to time is the eternal. But that which is temporal relatively is not, because when it is ended it is no more. Hence also it is plain that "blessing" in the spiritual sense is that which has within it being from the Divine, thus the things of eternal life, consequently those which are of charity and faith. [2] That worldly blessing is nothing in comparison with heavenly blessing, which is eternal, the Lord thus teaches in Matthew: What is a man profited, if he shall gain the whole world, and lose his soul? (Matt. 16:26). But the man who is in worldly and earthly things does not apprehend this saying, for worldly and earthly things suffocate it, and cause him not even to believe that there is an eternal life. And yet I can asseverate that as soon as a man dies he is in the other life, and lives as a spirit among spirits, and that he then appears to himself and to others in that life in all respects like a man in the world, endowed with every sense internal and external (n. 1881); consequently that the death of the body is only the casting off of such things as had served for use and service in the world; and moreover that death itself is a continuation of life, but in another world, which is invisible to the eyes of the earthly body, yet is there seen in a light exceeding a thousand times the midday light of the world. [3] As I know this from the living experience of so many years, which is still continued, I solemnly declare it. I still speak, and I have spoken, with almost all whom I had known in the world and who are dead, with some after two or three days from their decease. Very many of them were exceedingly indignant that they had not believed at all in a life which was to continue after death. I have spoken with them not merely for a day, but for months and years; and it has also been given me to see their states of life in succession, or in progress, either to hell or to heaven. Wherefore let him who wishes to be eternally happy know and believe that he will live after death. Let him think of this and keep it in mind, for it is the truth. Let him also know and believe that the Word is the only doctrine which teaches how a man must live in the world in order to be happy to eternity.

(8940) And if thou make Me an altar of stones. That this signifies a representative of worship in general from truths, is evident from the signification of "an altar," as being a representative of Divine worship in general (see n. 921, 2777, 2811, 4489); and from the signification of "stones," as being truths (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609). There is worship of the Lord from good, and there is worship of Him from truth. The worship of the Lord from good was represented by an altar of ground, and the worship from truth by an altar of stone (as to both kinds of worship, see above, n. 8935). As an "altar of stone" signified worship from truth, it was therefore commanded that such an altar should be erected as soon as they passed over the Jordan and came into the land of Canaan, and upon it were to be written the commandments of the law, that is, truths Divine from heaven; for by the "ten commandments" are signified all truths Divine in sum total. Concerning this altar it is thus written in Moses: When ye shall pass over Jordan, thou shalt set thee up great stones, and plaster them with plaster; and then thou shalt write upon them all the words of this law. After, thou shalt build there an altar unto Jehovah thy God, an altar of stones, upon which thou shalt not strike iron. Thou shalt build the altar of Jehovah thy God of whole stones, and thou shalt cause to go up upon it burnt-offerings, and thank-offerings.

And thou shalt write upon the stones of the altar the words of the law very plainly (Deut. 27:1-8; Josh. 8:30-32). [2] The reason why the words of the law were to be written upon the stones of the altar, was that by "stones" were signified truths, and by "an altar of stones," worship from truths. This also was the reason why the ten commandments, which signified Divine truths in the complex, were written on tables of stone. That this was to be done as soon as they had passed over the Jordan, was because the Jordan, which was the first and the last boundary of the land of Canaan on the side of the wilderness, signified introduction into the church or heaven, which is effected by means of the knowledges of truth and good, thus by means of truths from the Word (n. 4255); for all the rivers which were boundaries of that land signified the first and the last things of the Lord's kingdom (n. 4116, 4240). By the "stones of the altar" are signified the truths of faith also in Isaiah: He shall take away sin when He maketh all the stones of the altar as chalkstones that are scattered (Isa. 27:9); speaking of the vastation of the church; "the stones of the altar as chalkstones that are scattered" denotes that so it shall be with the truths of faith which are of worship. As regards altars in general, they were of ground, of stones, of brass, of wood, and also of gold-of brass, wood, and gold, because these signified good. (Concerning an altar of brass, see Ezekiel 9:2; concerning an altar of wood, 41:22; and concerning an altar of gold, which was the altar of incense, see 1 Kings 6:22; 7:48; Rev. 8:3.) (That "brass" signifies good, see n. 425, 1551; that "wood" does so, n. 643, 2784, 2812, 3720, 8354; and likewise “gold,” see n. 113, 1551, 1552, 5658.)

(8941) Thou shalt not build it of hewn stones. That this signifies that it must not be from self-intelligence, is evident from the signification of “hewn stones,” as being such things as are from self-intelligence; for “stones” denote truths (see n. 8940); and to “hew,” or fit, them denotes to hatch or devise truths, or such things as resemble truths, from one’s own, or from self-intelligence. For things which are hatched or devised from one’s own, or from self-intelligence, have their life from man, which life is no life, because man’s own is nothing but evil (n. 210, 215, 694, 874-876,874-876, 987, 1047, 5660, 5786, 8480); whereas that which is not from man’s own, but from the Divine, has life in itself, because all life is from the Divine. The worship of the Lord from truth is here treated of, for this worship is signified by “an altar of stones” (n. 8940). [2] The truths from which the Lord is to be worshiped are to be taken solely from the Word, for in every detail of the Word there is life from the Divine. When truths are taken from one’s own, they regard and have as their end dignity and eminence over all in the world, and likewise earthly possessions and wealth above all men, and therefore they have in them the love of self and of the world, thus all evils in the complex (n. 7488, 8318). But truths which are from the Word regard and have as their end eternal life, and have in them love to the Lord and love toward the neighbor, thus all goods in the complex. When truths are hatched from one’s own, or from self-intelligence, they rule over the truths which are from the Divine, because these are applied to confirm them; when yet the contrary should be the case, namely, that truths from the Divine should rule, and those which are from self-intelligence should serve. Those which are from one's own, or from self-intelligence, are called truths, but they are not truths; they only appear as truths in the external form, for they are rendered like truths by means of applications from the literal sense of the Word, and by reasonings, while in the internal form they are falsities (what and of what quality they are, see above, n. 8932). [3] There are in the world two religiosities which are from self-intelligence-one in which the love of self and of the world is everything, which religion is that which is called in the Word "Babel;" it is inwardly profane from the love of self and of the world, and outwardly holy from the Word which has been applied to confirm. The other religiosity is that in which the light of nature is everything; they who are in this acknowledge nothing as truth which they do not apprehend. Some from this religiosity acknowledge the Word, but they apply it for confirmation, thus to serve. Some however do not acknowledge the Word; but these make the Divine to consist in nature, for their light, being of nature, falls into nature, and cannot be enlightened by the light of heaven, because they reject the Word from which is all enlightenment. Those who are from these two religiosities are in hell, because they are void of heavenly life, which they cannot receive because they have rejected the Word. And those of them who have applied the Word for confirmation, have made the Word of none effect in their hearts; but because of its great authority with the common people, they have used it for this service, in order to give weight to the devices of their own intelligence. From all this it can be seen what is signified in the spiritual sense by the altar not being to be built of hewn stones. [4] By "hewn stone" is signified that which is from self-intelligence in the following passages also: That the people may know, Ephraim and the inhabitant of Samaria, that say in haughtiness and pride of heart, The bricks are fallen, and we will build with hewn stone (Isa. 9:9, 10). Although I cry and shout, He hath shut out my prayers, He hath fenced about my ways with hewn stone, He hath overturned my paths (Lam. 3:8, 9). Forasmuch as ye trample upon the worn one, and seize from him the burden of wheat; ye have built houses of hewn stone, but ye shall not dwell in them (Amos 5:11). In these passages "hewn stone" denotes such things in matters of faith as are from self-intelligence. [5] Such being the signification of "hewn stone," therefore the altar first built in the land of Canaan by the sons of Israel after they had passed over the Jordan, was built of unhewn stones; for by the passage over the Jordan was represented introduction into the kingdom of the Lord, which is effected by means of the truths of faith. Of this altar it is thus written in Joshua: Joshua built an altar unto Jehovah the God of Israel in Mount Ebal, as Moses the servant of Jehovah commanded the sons of Israel, an altar of whole stones, upon which no man had moved iron (Josh. 8:30, 31; also Deut. 27:1-8). [6] In like manner the temple of Jerusalem was built of whole stones unhewn, of which it is thus written in the first book of the Kings: As to the house itself, when it was in building, it was built of whole stone, as it was brought; for there was neither hammer nor axe nor any tools of iron heard in the house, while it was in building (1 Kings 6:7). For by the temple of the Lord was represented the Lord as to Divine truth. That the Lord was represented by the temple, He Himself teaches in John 2:19, 21, 22; and that He was represented as to the Divine truth, was because this truth was there taught; for which reason also it was built of stones, because by "stones" was signified Divine truth (n. 8940); and hence also the Lord Himself was called the "Stone of Israel" (n. 6426). [7] From all this it is now evident what was signified by the stone of the altar, and what also by the stone of the temple, likewise what by the stones being whole and unhewn, namely, that religion was to be formed by truths from the Lord, thus from the Word, and not from self-intelligence. Truths which are from self-intelligence are thus described also in Isaiah: The workman casteth a graven image, and the founder overlayeth it with gold, and casteth silver chains. He seeketh an intelligent workman to prepare a graven image (Isa. 40:19, 20). "A graven image" denotes a religiosity that is from one's own, which is set up to be worshiped as Divine (see n. 8869); "the workman" denotes those who hatch and devise from one's own; that they may appear like truths is described by his "overlaying it with gold," "casting silver chains," and "seeking an intelligent workman." [8] Again: They that form a graven image are all of them vanity. All his fellows shall be ashamed, and the workmen themselves. He fashioneth the iron with the tongs, and worketh with coal, and formeth it with sharp hammers; thus he worketh it with the arm of his strength; he fashioneth pieces of wood, he stretcheth out a thread, and marketh it off with a rule; he maketh it into its angles, and defineth it with a compass, that he may make it in the form of a man, according to the beauty of a man, to dwell in the house (Isa. 44:9, 11-13). in this passage also is described a religiosity which is from self-intelligence. In like manner in Jeremiah: The statutes of the nations are vanity; surely he cutteth out wood from the forest, the work of the hands of the workman with an axe. He decketh it with silver and with gold; he fasteneth it with nails and with hammers (Jer. 10:3, 4). And also in Hosea: Nevertheless now they sin more and more, and make them a molten image of silver, idols in their intelligence, all the work of the craftsmen (Hos. 13:2). A religiosity that is hatched from self-intelligence, and not derived from the Word, is meant in the internal sense by "idols" and "strange gods," by "molten images" and "graven images," for the things which are from one's own are nothing else, because in themselves they are dead, and yet are adored as living.

(8942) For if thou move thy tool upon it. That this signifies if it is from one's own, is evident from the signification of a "tool," as being truth devised, thus from one's own; for the tool is of iron, by which stones are cut and fashioned into form. Here therefore it is man's own, for this fashions the things which are to be of religion, in order that they may appear in the form of truth. Instead of "tool," the term "iron" is sometimes used, and sometimes "axe" (see Deut.

27:5; Josh. 8:30, 31; 1 Kings 6:7; Isa. 44:11, 12; Jer. 10:3), and by these instruments are signified such things as are of self-intelligence, and which devise.

(8943) Thou wilt profane it. That this signifies that then there will be no worship, is evident from the signification of "profaning," as being to cause that there is not any worship. For that which is from self-intelligence is in itself void of life, nay, is spiritually dead, for man's own is nothing but evil; and therefore if Divine worship is performed from it, this worship is nothing else than the worship of an idol, graven or molten, wherein there is no spirit, that is, no life. But that which is from the Word is alone serviceable for Divine worship, because it is in itself alive. For within everything of the Word there is a spiritual sense, which treats of the Lord's kingdom; and within this sense is the Divine, because the Word in its inmost sense treats of the Lord alone; from this is the sanctity and the life of the Word, and not from any other source. The Word is like a Divine man; the literal sense is as it were his body, but the internal sense is as it were his soul; which shows that the literal sense has life through the internal sense. It appears as if the literal sense vanishes or dies through the internal sense; but on the contrary it does not vanish, still less dies; but through the internal sense it lives. From all this it is now evident that worship truly Divine has its existence from those things which are of the Word, and in no case from those things which are of self-intelligence. Hence it is that by "if thou move a tool upon the altar thou wilt profane it," is signified, if thou devise not from the Word, but from self-intelligence such things as must be of Divine worship, there is no worship.

(8944) It is believed in the world that a man is able to know from the light of nature, thus without revelation, many things that belong to religion; as that there is a God, that He is to be worshipped, and also that He is to be loved, likewise that man will live after death, and many other things that depend upon these; and yet these things being such as are from self-intelligence. But I have been instructed by much experience that of himself, and without revelation, man knows nothing whatever about Divine things, and about the things that belong to heavenly and spiritual life. For man is born into the evils of the love of self and of the world, which are of such a nature that they shut out the influx from the heavens, and open influx from the hells; thus such as make man blind, and incline him to deny that there is a Divine, that there is a heaven and a hell, and that there is a life after death. This is very manifest from the learned in the world, who by means of knowledges have carried the light of their nature above the light of others; for it is known that these deny the Divine, and acknowledge nature in place of the Divine, more than others; and also that when they speak from the heart, and not from doctrine, they deny the life after death, likewise heaven and hell, consequently all things of faith, which they call bonds for the common people. From this it is plain what is the quality of the light of nature without revelation. It has also been shown that many who have written upon natural theology, and from the light of their nature have skillfully confirmed those things which belonged to the doctrine of their church, in the other life at heart deny these same things more than others do; and also deny the Word itself, which they attempt utterly to destroy; for in the other life hearts speak. It has also been shown that the same can receive nothing of influx out of heaven, but only from the hells. Hence it was plain what is the quality of the light of nature without revelation; consequently what is the quality of that which comes from man's own intelligence. [2] But two considerations have arisen which bring the mind into doubt upon this subject: first, that the ancients who were Gentiles nevertheless knew that there is a Divine, that this is to be worshiped, and that man as to the soul is immortal; second, that these things are known also to many nations at this day, with whom there is no revelation. But as regards the ancients, they did not know these things from the light of their own nature, but from revelation, which had spread from the church even unto them; for the Lord's church had been in the land of Canaan from the most ancient times (see n. 3686, 4447, 4454, 4516, 4517, 5136, 6516). From this source such things as pertained to Divine worship spread to the nations round about, and likewise to the neighboring Greeks, and from these to the Italians or Romans. From this source both Greeks and Romans had knowledges about the Supreme Deity, and the immortality of the soul, of which their learned men wrote. [3] As regards the nations at this day who also know that there is a Divine, and that there is a life after death, these have not had this knowledge from the light of their own nature, but from a religiosity derived by them from ancient times, which had been founded on such things as had spread in various ways from the church, which had revelation. This was of the Lord’s Divine Providence. Moreover, those of them who from their religiosity acknowledge a Divine over all things, and from their religiosity perform the duties of charity to their neighbor, when instructed in the other life receive the truths of faith, and are saved (see n. 2589-2604).

(8945) And thou shalt not go up on steps unto the altar. That this signifies no elevation to interior things which are celestial, is evident from the signification of "going up by steps," as being to raise oneself to higher or interior things (whether we say "interior things," or "higher things," it is the same, for interior things appear as higher, see n. 2148, 3084, 4210, 4599); and from the signification of "an altar," as being the chief representative of the Lord (n. 921, 2777, 2811); thus by "going up on steps unto Mine altar" is signified to raise oneself to the Lord, consequently to interior things which are celestial; for the Lord is more present in interior things. Those things are called celestial which are in the inmost heaven, and those spiritual which are in the middle heaven. For heaven is distinguished into two kingdoms, namely, the celestial kingdom and the spiritual kingdom. They who are in the celestial kingdom are in the inmost or third heaven, thus nearest to the Lord; for they who are there are in love to the Lord and in innocence, consequently in wisdom above all the other angels. But they who are in the spiritual kingdom are in the middle or second heaven, thus more remote from the Lord; they who are there are in charity toward the neighbor, and through charity are with the Lord. (Concerning these two kingdoms and the difference between them, see n. 2048, 2088, 2227, 2507, 2669, 2708, 2715, 2718, 3235, 3246, 3374, 3887, 4448, 4585, 4938, 4939, 5113, 5922, 6367, 6435, 7877.) [2] It is to be explained in a few words how the case is with respect to the elevation toward interior things, thus toward celestial things, which is signified by "going up on steps unto the altar.” It is not granted anyone in the other life to be raised higher into heaven than to the degree of good in which he is; for if he is raised higher, his defilements, that is, the evils of his loves and the falsities therefrom, are made manifest. For the more interior, the more pure and holy, it is in heaven. They who are in a more impure state are kept in a lower sphere, where their impurities are not perceived and do not appear, because they are in a grosser good, and a more obscure truth. [3] It sometimes happens that they who come into heaven desire to come into a more interior heaven, believing that so they will enjoy greater joy. In order that this desire which clings to them may be removed, they are indeed raised into a more interior heaven; but when they come thither, they begin to be distressed by reason of the evils of their loves, which evils then come to their perception, and they also become ugly by reason of the falsities from the evils with them. On perceiving these things, they cast themselves down from the more interior heaven, and do not return into a tranquil and peaceful state until they come into their former station. These are the things which are signified by the statute, “Thou shalt not go up on steps unto Mine altar, that thy nakedness be not uncovered upon it.” [4] The case is similar with those who are beneath heaven. If these desire to ascend into heaven before they have been prepared, when they are raised there they feel torment almost infernal, and appear to themselves like carcasses. Even the very life with them labors, like the life of those who are in the death agony; and therefore they cast themselves down headlong, and afterward no more desire to ascend above the state of life in which they are. [5] Be it known that in the other life heaven is denied by the Lord to no one, and that as many as desire can be admitted. (Heaven consists of societies of angels who are in the good of love toward the neighbor and of love to the Lord; and when any are admitted into heaven, they are let into such societies.) But when the sphere of their life, that is, when the life of their love, is not in agreement, then conflict arises, from which they have anguish and downcasting. In this way they are instructed about the life of heaven, and the state of their own life in comparison, also about the fact that no one has heaven merely by being received or admitted (as is the common opinion in the world), and that by his life in the world a man may become of such a character that he can be with those who are in heaven (see what has been already said and shown on this subject from experience, n. 3938, 4225, 4226, 4299, 4674, 5057, 5058, 7186, 7519, 8794, 8797). These are the things which are signified by the statute, "Thou shalt not go up on steps unto Mine altar, that thy nakedness be not uncovered upon it;" and also by a similar statute in Exod. 28:42, 43. [6] It is said "go up on steps," for the reason that elevation to interior things appears in the world of spirits, where celestial and spiritual things are presented in forms like those of the world, as an ascent by steps. This representative it has often been given me to see. For this reason also it was that the angels were seen by Jacob in his dream going up to the Lord by the steps of a ladder (Gen. 28:12). Therefore also by "steps" in the Word is signified ascent to higher things, that is, to interior things, as in Ezekiel 40:6, 22, 26, 31, 34; and in Amos: The Lord Jehovih Zebaoth buildeth His steps in the heavens (Amos 9:6).

(8946) That thy nakedness be not uncovered upon it. That this signifies the idea of thought concerning them thus full of falsities, which idea will then be made manifest, is evident from the signification of "nakedness," as being that which is destitute of truths (see n. 5433), thus an idea of thought full of falsities; and from the signification of being "uncovered," as being to be made manifest. How the case herein is, has been explained just above (n. 8945), namely, that a man, a spirit, or an angel, when raised more interiorly into heaven, appears such as he is as to both his lives; as to the life of his thought with respect to truths, and as to the life of his will with respect to goods; for the more interior the advance into the heavens, the purer is the good, and the purer the truth. In order therefore that the falsities which are of the thought, and the evils which are of the will, should not appear, but be hidden, they are kept in lower parts, where they are in a comparatively obscure light. From all this also it can be seen what was meant by the saying that "no one can see Jehovah and live;" for Jehovah is pure love, and from Him is pure light, and to be seen in these is to perish. Therefore also the angels themselves in heaven are covered with a cloud (n. 6849); and all who are in hell are veiled in thick clouds (n. 3340, 8137, 8138, 8814, 8819); for clouds there are falsities.

(8947) ON THE SPIRITS AND INHABITANTS OF THE PLANET SATURN The spirits from that earth, and likewise the earth itself, appear in front at a considerable distance, in the plane at the lower part of the knees; and when the eye is opened thither, a multitude of spirits from that earth come into view. They are seen on this side of that earth, and to the right.

(8948) It has also been given me to speak with them, and thereby to know their quality as compared with others. They are upright, and they are modest. And as they esteem themselves small as compared with others, therefore also in the other life they appear small; for the appearance of everyone in the other life is according to his mind, and according to his life.

(8949) In worship they are very humble; for therein they account themselves as nothing. They worship our Lord, and acknowledge Him as the One Only God. For the Lord sometimes appears to those who are on that earth in an angelic form, and thus as a man; and then the Divine beams forth from the face and affects their mind. Moreover when the inhabitants become of age, they speak with spirits, by whom they are instructed concerning the Lord, and how He is to be worshiped; also how they ought to live.

(8950) When any wish to lead astray the spirits of that earth, and draw them away from faith in the Lord, or from humility toward Him, and from uprightness of life, they say that they wish to die. Then little knives are seen in their hands, by which they seem to wish to pierce their breasts. When they are asked why they do so, they say that they would rather die than be led away from the Lord. Sometimes the spirits of our earth laugh at these things, and infest them with questionings why they do so. But they answer that they know very well that they are not going to kill themselves, and that this is only an appearance proceeding from the will of their mind, showing that they would rather die than be drawn away from the worship of the Lord.

(8951) There are some also on that earth who call their light at night, which is great, the Lord; but these are separated from the rest, and are not tolerated among them. This nocturnal light is shed from the great belt which encompasses that earth at a distance, and from the moons which are called the satellites of Saturn.

(8952) They were asked about that great belt, which appears from our earth to be elevated above the horizon of that planet, and to vary its positions. They said that it does not appear to them as a belt, but only as a snowy light in the heavens in various directions.

(8953) The inhabitants and spirits of that earth bear relation to that in man which is in the middle between spiritual sense and natural sense; but they withdraw from the natural and draw near to the spiritual. Therefore it is that these spirits often seem to themselves to be carried away, or caught up, into heaven, and afterward to be let back, thus alternately. For whatever is of spiritual sense is in heaven; but whatever is of natural sense is beneath heaven.

(8954) There are no cities there, nor kingdoms, but they live distinguished into families, each family apart from others, thus man and wife together with their children. When the children marry, they are separated from the house of their parents, and have no more concern about it. Wherefore the spirits from that earth are seen two and two.

(8955) All on that earth, otherwise than on ours, know that they shall live after death; and therefore they make no account of their bodies, except insofar as may be necessary for the life, which they say is to remain and serve the Lord. For this reason also they do not bury the bodies of the dead, but cast them forth and cover them with branches of trees from the forest.

(8956) They have also little solicitude about food and clothing. They live on fruits and vegetables of various kinds which their earth produces. And they are but scantily clothed, for they are encompassed with a thick skin or coat which wards off the cold.

(8957) A continuation about the spirits and inhabitants of the earth Saturn will be found at the end of the following chapter.

CHAPTER 21

(8958) THEY WHO are being regenerated undergo Temptations.

(8959) Temptations are spiritual combats in man. For they are combats between the evil that is in him from hell, and the good that is in him from the Lord.

(8960) Temptation is induced by evil spirits who dwell with man in his evils and falsities; these spirits excite his evils, and accuse him. But angels from the Lord, who dwell in his goods and truths, call forth the truths of faith which are with him, and defend him.

(8961) That which is dealt with in Temptations relates to the dominion of the evil that is with the man from hell, and of the good that is with him from the Lord. The evil that wishes to have dominion is in the natural or external man, but the good is in the spiritual or internal man; hence it is that in Temptations that which is dealt with also relates to the dominion of the one over the other; if evil conquers, the natural man has dominion over the spiritual; if good conquers, the spiritual man has dominion over the natural.

(8962) These combats are carried on by means of truths of faith which are from the Word. The man must fight against evils and falsities from these; if he fights from anything else, he does not conquer, because the Lord is not in anything else.

(8963) As the combat is carried on by means of truths of faith which are from the Word, the man is not admitted into combat until he is in the knowledges of truth and of good, and has obtained therefrom some spiritual life; and therefore these combats do not arise with man until he has come to years of maturity.

(8964) He who has not with him truths of faith from the Word by which he may fight, thus who has not any spiritual life in himself from these, is not admitted into any combat, because he yields; and if a man yields, his state after Temptation becomes worse than his state before Temptation, for evil has then acquired to itself power over good, and falsity over truth.

(8965) As at this day faith is rare, for the church is at its end, therefore at this day few undergo any spiritual Temptations. Hence it is that it is scarcely known what they are, and to what they conduce.

(8966) Temptations conduce to the confirmation of the truths of faith, also to the implantation of them, and the insinuation of them into the will, that they may become goods of charity. For, as before said, man fights from the truths of faith against evils and falsities; and because his mind is then in truths, when he conquers he confirms himself in them and implants them; and also accounts as an enemy, and rejects from himself, the evils and falsities which have assailed him. Moreover through Temptations the concupiscences which are of the loves of self and of the world are subdued, and the man becomes humble. Thus he is rendered fit to receive the life of heaven from the Lord, which life is the new life, such as belongs to the regenerated man.

(8967) As through temptations the truths of faith are confirmed, and the goods of charity implanted, and also the concupiscences of evil are subdued, it follows that through Temptations the spiritual or internal man acquires dominion over the natural or external man, thus the good which is of charity and faith over the evil which is of the love of self and of the world. When this is effected, the man has enlightenment, and perception of what is true and what is good, and also of what is evil and false; and consequently he has intelligence and wisdom, which afterward increase day by day.

(8968) When a man is being introduced through the truths of faith to the good of charity, he undergoes Temptations; but when he is in the good of charity, Temptations cease, for he is then in heaven.

(8969) In Temptations man ought to fight against evils and falsities as from himself, but still believe that he does so from the Lord. If during the Temptation itself he does not believe this, because he is then in obscurity, still he should believe it after the Temptation. If after Temptation the man does not believe that the Lord alone has fought for him and conquered for him, he has undergone only external Temptation, which Temptation does not penetrate deeply, nor cause anything of faith and of charity to take root. EXODUS 21 1. And these are the judgments which thou shalt set before them. 2. When thou shalt buy a Hebrew servant, six years he shall serve; and in the seventh year he shall go out free for nothing. 3. If in his body he shall come in, in his body he shall go out; if he is master of a woman, then his woman shall go out with him. 4. If his master shall give him a woman, and she bear him sons or daughters, the woman and her children shall be his master's, and he shall go out in his body. 5. And if saying the servant shall say, I love my master, my woman, and my children; I will not go out free: 6. Then his master shall bring him unto God, and shall bring him to the door, or unto the door-post; and his master shall bore through his ear with his awl; and he shall serve him forever. 7. And when a man shall sell his daughter to be a maidservant, she shall not go out according to the going out of the menservants. 8. If she be evil in the eyes of her master, so that he will not betroth her, then she shall be redeemed: to sell her unto a strange people he shall have no power, in his acting treacherously against her. 9. And if he shall betroth her to his son, he shall do to her according to the judgment of daughters. 10. If he shall take him another; her food, her covering, and her conjugial due, he shall not diminish. 11. And if he shall not do these three to her, then she shall go out free with no silver. 12. He that smiteth a man, and he die, dying he shall die. 13. And he that hath not lain in wait, and God caused it to happen to his hand; then I will appoint thee a place whither he shall flee. 14. And when a man shall act of set purpose against his companion, to kill him with deceit; thou shalt take him from Mine altar that he may die. 15. And he that smiteth his father and his mother, dying he shall die. 16. And he that stealeth a man, and selleth him, and if he shall be found in his hand, dying he shall die. 17. And he that curseth his father and his mother, dying he shall die. 18. And when men shall dispute, and a man shall smite his companion with a stone, or with his fist, and he dieth not, and lieth down in bed: 19. If he rise and walk abroad upon his staff, the smiter shall be guiltless; only he shall give his cessation, and healing shall heal him. 20. And when a man shall smite his manservant, or his maidservant, with a rod, and he die under his hand; in being avenged he shall be avenged. 21. Nevertheless if he shall stand for a day or two, he shall not be avenged, because he is his silver. 22. And when men shall quarrel, and shall strike a pregnant woman, and her births go forth, and harm is not done, with fining he shall be fined, as the woman's master shall lay upon him; and he shall give according to the judges. 23. And if harm is done, then thou shalt give soul for soul, 24. Eye for eye, tooth for tooth, hand for hand, foot for foot, 25. Burning for burning, wound for wound, blow for blow. 26. And when a man shall smite the eye of his manservant, or the eye of his maidservant, and shall destroy it; he shall let him go free for his eye. 27. And if he shall knock out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth. 28. And when an ox shall strike with the horn a man or a woman, and he dieth, with stoning the ox shall be stoned, and his flesh shall not be eaten; and the master of the ox shall be guiltless. 29. But if the ox were wont to strike with his horn from yesterday the day before yesterday, and it hath been attested to his master, and he hath not watched him, and he hath killed a man or a woman; the ox shall be stoned, and his master also shall die. 30. If expiation be laid on him, then he shall give the redemption of his soul according to all that is laid upon him. 31. Whether he have struck with the horn a son, or struck with the horn a daughter, according to this judgment shall it be done to him. 32. If the ox shall strike with the horn a manservant, or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. 33. And when a man shall open a pit, or when a man shall dig a pit and not cover it, and an ox or an ass shall fall in there: 34. The master of the pit shall repay; he shall pay silver to its master, and the dead one shall be his. 35. And when a man's ox shall strike the ox of his companion, and he die; then they shall sell the living ox, and shall divide the silver of it; and the dead one also they shall divide. 36. Or if it be known that the ox was wont to strike with the horn from yesterday the day before yesterday, and his master hath not watched him; repaying he shall repay ox for ox, and the dead one shall be his. 37. When a man shall steal an ox, or one of the flock, and shall kill it, or sell it, he shall repay five oxen for an ox, and four of the small cattle for one of the small cattle.

(8970) THE CONTENTS. In this chapter in the internal sense the subject treated of is those who injure or destroy, in themselves or in others, the truth of faith or the good of charity; what is the penalty; and what the restoration. Such things are here involved in the judgments or laws relating to servants, to the death or injury occasioned to companions or to servants, also relating to oxen that strike with the horn, and to a pit.

(8971) THE INTERNAL SENSE That the Word is holy, nay, most holy, is known to everyone within the church. This is not only acknowledged, but is also perceived, by those who are in the truths of faith and in a life according to them, for when reading the Word they are continually kept in the idea of what is holy. But those who are not in the truths of faith and in a life according to them do not acknowledge, still less perceive, anything of holiness in the Word. When these persons read the Word, they do not see anything higher in it than in any other writing. And they who in their hearts deny the holiness of the Word also say to themselves when they read it, that the writings of men are finer, because insofar as regards the literal sense they are composed in a finer style. This has been shown me by living experience with regard to those in the other life who in their hearts have denied that the Word has been inspired by the Divine. But when they were told that the Word is holy and Divine as to every jot and smallest point in it, they stood amazed, and marveled whence this could be. And when they were told further, and also shown to the life, that all things which are in the Word contain in them a spiritual sense which does not appear in the letter, and that this sense of the Word is with the angels in heaven when the Word is being read by man, they then acknowledged it because it was shown; but they said that they did not know this in the world, and that because they did not know it, they are free from blame. But when these same persons were examined, it was observed that they had lived just as they liked, without any restraints from conscience, and had therefore at heart denied the Divine, heaven and hell, the life after death, and all other matters of faith, and that this was the cause of their not having acknowledged the holiness of the Word. And it was further shown that all those who have been in the truths of faith and in a life according to them, have held the Word to be holy, and have also while reading it perceived in themselves that it is so. From this they were convinced that the cause was not in the Word, but in themselves. For with those who are in a life of good the interiors are open into heaven, whence the holiness of the Word flows in from the angels; whereas with those who are in a life of evil the interiors are closed toward heaven, but are open into hell, whence there flows in the contrary. [2] Take for example the judgments or laws in this chapter about menservants, maidservants, and oxen. They who deny the holiness of the Word, because they are in a life of evil, will say that in these judgments or laws they do not see anything Divine-as when it is said that a manservant who does not desire to go away free should be brought to a door or a doorpost, and his master should bore through his ear with an awl, and accordingly he should serve forever; also that if a manservant who is smitten shall live a day or two, his master who smote him shall not be punished, because he is his silver; as also that a manservant should be free for the loss of an eye or a tooth; and that an ox striking with the horn should be stoned, besides the other things there mentioned. They who in their hearts deny the holiness of the Word regard these things as not worthy of the Word, and still less worthy to be dictated by Jehovah Himself on Mount Sinai; in like manner do they regard all other things that are in the Word, whether historical or prophetical. But the reason why they so regard them is that heaven is closed to them on account of their life of evil, consequently they have a contrary perception. The case is quite different with those who are in a life of good. [3] Whence comes the holiness of the Word which flows in from heaven, is evident from all that has hitherto been said and shown about the internal sense of the Word; namely, that the Word alone has an internal sense, and that this sense treats of such things as belong to heaven, which are the things of eternal life, and that inmostly it treats of the Lord alone, thus of holy things, nay, of Divine things themselves which are most holy; and that this sense is for the angels who are with man while the Word is being read, consequently that there is from this source an influx of holiness, and a perception of it, with those who are in the life of faith and charity. As regards the judgments or laws in this chapter about menservants, maidservants, and oxen, these contain in the internal sense such things as are of Divine order with respect to those who are in the truth of faith, and also with respect to those who injure or destroy the things which belong to faith and charity, and those which belong to love to the Lord; and in the inmost sense, those things which would injure or destroy the Lord Himself. From this everyone can see how holy in themselves these judgments are, however little they appear so in the letter.

(8972) Verse 1. And these are the judgments which thou shalt set before them, signifies exterior truths, such as there must be in the civil state where there is a representative church, and which flow from the internal truths which are of order in the heavens. That these things are signified by “the judgments which were to be set before the sons of Israel” is evident from the signification of “judgments,” as being truths (see n. 2235, 6397, 7206, 8685, 8695). The reason why “judgments” denote truths is that all judgment is effected by means of truths; consequently by “doing judgment” in the Word is signified doing truth, that is, judging according to truths. But by “judgments,” in the plural, are signified civil laws, thus exterior truths such as are in the civil state. It is said “where there is a representative church,” for the reason that interiorly they contain and involve in them those truths which are of order in the heavens, as can be seen from their internal sense. [2] The laws which were enacted and commanded the sons of Israel by the Lord were distinguished into “commandments,” “judgments,” and “statutes.” Those were called “commandments” which belonged to life; those “judgments” which belonged to the civil state; and those “statutes” which belonged to worship. As regards “judgments” specifically, they are such things as are contained in this chapter, and also in several chapters that follow. They served for laws in a church wherein the internal things which are of heaven and the church were represented by external things. But they do not serve for laws in a church wherein internal things are no longer represented by external, as in the Christian Church. The reason is that to the man of this Church internal things have been revealed, and therefore communication with heaven is effected by means of internal things, and not by means of external things, as before. This is the reason why the man of the Christian Church is not bound to observe in their external form those things which are called “judgments” and “statutes,” but in their internal form. Nevertheless holiness abides in them, because they contain holy things within them, as do also all and each of the things commanded in the Word about sacrifices. Although these things have been abrogated, they nevertheless are holy things of the Word by reason of the Divine things which are in them, and which they represented. For when they are read by a Christian man, the Divine things that are within them, and that were represented, are perceived in the heavens, and fill the angels with that which is holy, and at the same time by influx from the angels they fill the man who reads, especially if he himself then thinks of the Divine things that are within them. From this it is plain that the Word even of the Old Testament is most holy. [3] That the laws enacted by the Lord and commanded the sons of Israel were distinguished into “commandments” which relate to life, into “judgments” which relate to the civil state, and into “statutes” which relate to worship, is plain in the following passages: Jehovah said unto Moses, Go, say to them, return ye into your tents. But as for thee, stand thou here with Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them (Deut. 5:28, 30, 31). Now these are the commandments, the statutes, and the judgments, which Jehovah your God commanded to teach you (Deut. 6:1). Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them (Deut. 7:11). If his sons forsake My law, and walk not In My judgments; if they profane My statutes, and keep not My commandments; I will visit their transgression with the rod (Ps. 89:30-32). [4] Moreover all the laws, insofar as they belonged to the representative church, were in general called "judgments" and "statutes," as in Moses: Now, therefore, O Israel, hear the statutes and the judgments which I will teach you, that ye may do them. What great nation is there that hath statutes and judgments so just as all this law, which I will give before you this day? (Deut. 4:1, 8; 5:1). Jerusalem hath changed My judgments into wickedness more than the nations, and My statutes more than the lands that are round about her; for they have rejected My judgments, and have not walked in My statutes (Ezek. 5:6, 7). Let them walk in My statutes, and keep My judgments, to do the truth (Ezek. 18:9). Besides many other places (as Lev. 18:5; 19:37; 20:22; 25:18; 26:15; Deut. 26:17; Ezek. 11:12, 20; 20:11, 13, 25; 37:24).

(8973) Verses 2-6. When thou shalt buy a Hebrew servant, six years he shall serve; and in the seventh year he shall go out free for nothing. If in his body he shall come in, in his body he shall go out; if he is master of a woman, then his woman shall go out with him. If his master shall give him a woman, and she shall bear him sons or daughters, the woman and her children shall be his master's, and he shall go out in his body. And if saying the servant shall say, I love my master, my woman, and my children; I will not go out free; then his master shall bring him unto God, and shall bring him unto the door, or unto the door-post; and his master shall bore through his ear with his awl; and he shall serve him forever. "When thou shalt buy a Hebrew servant," signifies those within the church who are in the truths of doctrine and not in good according to them; "six years he shall serve," signifies a state of labor and of some combat and of the consequent confirmation of truth; "and in the seventh year he shall go out free for nothing," signifies a state of truth confirmed without exertion on his part; "if in his body he shall come in," signifies truth without delight; "in his body he shall go out," signifies a state of truth without delight also after combat; "if he is master of a woman," signifies truth with delight adjoined; "then his woman shall go out with him," signifies a state of truth with delight conjoined also after combat; "if his master shall give him a woman," signifies good from the spiritual adjoined to truth while in combat; "and she bear him sons or daughters," signifies the truths and goods thence derived; "the woman and her children shall be his master's," signifies that good adjoined to truth by the spiritual, together with the goods and truths thence derived, shall not be appropriated to truth; "and he shall go out in his body," signifies the state after combat, which is merely one of confirmed and implanted truth; "and if saying the servant shall say," signifies thought then from the implanted truth; "I love my master, my woman, and my children," signifies the delight of the remembrance of spiritual goods; "I will not go out free," signifies the delight of obedience; "then his master shall bring him unto God," signifies a state into which he then enters according to Divine order; "and shall bring him to the door, or unto the door-post," signifies a state of communication of truth confirmed and implanted with spiritual good; "and his master shall bore through his ear with his awl," signifies a representative of obedience; "and he shall serve him forever," signifies to eternity.

(8974) When thou shalt buy a Hebrew servant. That this signifies those within the church who are in the truths of doctrine and not in good according to them, is evident from the signification of "buying," as being to procure and appropriate to oneself (see n. 4397, 5374, 5397, 5406, 5410, 5426, 7999); and from the signification of "a Hebrew servant," as being those within the church who are in the truths of doctrine and not in good of life according to them; for "servant" is predicated of those who are in truth and not in the corresponding good, and in general, of truth relatively to good (n. 3409), and "Hebrew" is predicated of those things which are of the church, and of those things which are of some service (that it is predicated of those things which are of the church, see n. 5136, 5236, 6675, 6684; also that it is predicated of those things which are of some service, n. 1703, 1741, 5013). As in what now follows, the menservants and maidservants of the sons of Israel are treated of, it must be told what the statutes concerning them involve in the internal sense. Everyone can see that the statutes contain within them secret things of heaven, because they were spoken and commanded orally by Jehovah to Moses on Mount Sinai, and because they follow immediately after the words of the Decalogue. Apart from such secret things they would be merely civil and public laws like the laws of other nations on earth, in which there is no secret thing of heaven. But the secret things here contained are not manifest except to the angels in the heavens, consequently not to men except by the internal sense; for this teaches how the angels perceive the Word, consequently it teaches the secret things that are within the Word. What and of what quality these secret things are, will be plain in the following explication of each particular. [2] That a general idea may be had, it shall be briefly told what is specifically meant by "Hebrew servants" in the internal sense. In the spiritual church, which the sons of Israel represented, there are two kinds of men: there are those who are in the truth of faith and not in the corresponding good of life, and there are those who are in the good of charity and in the corresponding truth of faith. They who are in the good of charity and in the corresponding truth of faith are they who constitute the very church itself, and are men of the internal church. In the internal sense of the Word these are they who are called the "sons of Israel." These are of themselves free, because they are in good; for they who are led by the Lord by means of good are free (n. 892, 905, 2870-2893). But they who are in the truth of faith and not in the corresponding good of life are men of the external spiritual church. These are they who in the internal sense of the Word are meant by the "Hebrew servants." They are represented by servants because those things which are of the external church are relatively nothing else than things of service. The case is similar also with the truth of faith relatively to the good of charity; for the truth of faith serves for introducing the man of the church into the good of charity. [3] Be it known moreover that he who makes everything of the church, thus everything of salvation, to consist in the truth of faith and not in the good of charity, and who also does good from obedience only and not from the affection which is of the love, cannot be regenerated, as can those who are in the good of charity, that is, who do what is good from the affection of love. They can indeed be reformed, but not regenerated. Their reformation is here treated of in the internal sense in the laws concerning menservants and concerning maidservants. The secret things of this reformation are not at this day known to anyone, for the reason that an almost total ignorance prevails within the church of what the truth of faith effects toward salvation, and what the good of charity effects. Nay, it is not known what charity is, or that charity and faith must marry together for anything of the church to exist in man; for the marriage of good and truth is the church itself, because it is heaven in man (n. 2173, 2618, 2728, 2729, 2803, 3132, 3155, 4434, 4823, 5194, 5502, 6179).

(8975) Six years he shall serve. That this signifies a state of labor and of some combat and of the consequent confirmation of truth, is evident from the signification of "six years," as being states of labor and combat (that "six" signifies labor and combat see n. 737, 900, 8888; and that "years" signify states, n. 487, 488, 493, 893, 7839). That the confirmation of truth is also signified, is because spiritual truth, which is called the truth of faith, is confirmed by labor and combat. It is said "somewhat of combat," because they who are in the truth of faith and not in the corresponding good of life are not admitted into any grievous combat, that is, into temptation, because they would yield. For the Lord cannot flow in with them by means of good, and thus defend them against the evils and falsities which assail in temptations. They are only external men, and whatever flows in from the Lord must flow in through the internal man into the external. When men are not in the good of charity, the internal man is not open, for good is that which opens the internal man, and which dwells there.

(8976) And in the seventh year he shall go out free for nothing. That this signifies a state of truth confirmed without exertion on his part, is evident from the signification of "the seventh year," as being a state of the conjunction of good and truth; for by "the seventh year" is signified the like as by "the seventh day," or "the Sabbath" (that by this is signified the conjunction of good and truth, or the heavenly marriage, thus the state of peace which succeeds after a state of servitude, see n. 8494, 8495, 8510, 8888, 8890, 8893). But here, as those who are in truth and not in the corresponding good of life are treated of, by "the seventh year” is signified a state of confirmed truth. The reason is that with such there is no conjunction of truth and good, as there is with those who are in the good of charity, and who are understood in the representative sense by the sons of Israel; but instead of this conjunction there is the confirmation of truth. And from the signification of “for nothing” [gratis], as being without exertion on their part; for when they are in labor and in some combat the truth of faith with them is confirmed by the Lord without any exertion of theirs. The like is signified by “for nothing,” or “freely,” in these passages: I will give unto him that is athirst from the fountain of the water of life freely (Rev. 21:6.) He that heareth, let him say, Come; and he that is athirst, let him come; and he that will, let him take the water of life freely (Rev. 22:17). Everyone that thirsteth, go ye to the water, and he that hath no silver; go ye, buy and eat; go ye, I say, buy wine and milk without silver and without price (Isa. 55:1). “The waters” denote truths from the Word; “wine,” the truth of good therefrom; and “milk,” the good of truth.

(8977) If in his body he shall come in. That this signifies truth without delight, is evident from the signification of “body,” as being truth alone, thus truth without its delight; for by “body” is meant the manservant alone without a woman, thus without delight, for the “woman” of a manservant denotes delight conjoined with truth, as will be plain from what follows. With regard to this secret the case is this. The men of the external church, who were represented by the Hebrew servants, are they who learn truth from no delight, but solely for the reason that it is the truth of the church, by means of which they believe that they can be saved. It is this necessity which enjoins them to learn and to know it. These are they who in the internal sense are meant by "menservants who come in their body and go out in their body." With these, truth is merely confirmed. In the other life such persons are in the entrance to heaven, and not in heaven itself; they are called "the cuticulars," because in the Grand Man they correspond to the skin (see n. 5553-5559). [2] But they who are in truth to which delight is adjoined are they who in the internal sense are here meant by the menservants who come with a woman, for "the woman" signifies good, when "the man" signifies truth; but here "woman" signifies delight, for in the man of the external church this takes the place of good. The good in which this man is, is not from a spiritual origin, but from a natural origin, for it has its relish from the delight of living and of teaching truth for the sake of gain or for the sake of honor, consequently for the sake of self. This is the reason why it is called "delight," but not "good." In the external form it does indeed appear as good, but because it is natural good, that is, because it has its origin from the world, and not from heaven, it is called delight. [3] But good from a spiritual origin is meant in the internal sense by the woman whom the master gives his servant; but this cannot be conjoined; and therefore it was decreed that when the manservant should go forth, the woman should be the master's, and also her sons and daughters. For spiritual good is good not for the sake of gain, or for the sake of honor; but for the sake of the church, and for the sake of the salvation of the neighbor. Such good cannot be conjoined with those who are in the externals of the church, for it is the very good of charity, and it springs from the affection which is of love. For they who are in the externals of the church cannot be affected by the truths of faith in any other way than chiefly for the sake of themselves, and secondarily for the sake of the church; and they who are of such a character can indeed act according to truths, thus can do what is good, not from affection, but from obedience. These are they who in the internal sense are meant by those who desire to serve forever. [4] These are the arcana which in the internal sense are contained in these statutes concerning menservants, and which can in no wise be apprehended except by those who are in the good of charity; but not by those who are in the truths of faith without this good. The reason is that they who are in the good of charity are in the light of heaven, and from this light they see the things which are in the light of the world; whereas they who are in the truth of faith, and not in the good of charity, are in the light of the world, from which light the things which are in heaven cannot be seen. For the light of heaven is above, that is, within; but the light of the world is beneath or without, and lower or exterior things can be seen from higher or interior ones, but not the reverse; for heaven can flow into the world, but not the world into heaven (n. 3721, 5119, 5259, 5779, 6322).

(8978) In his body he shall go out. That this signifies a state of truth without delight also after combat, is evident from the signification of “body,” as being truth without delight (of which just above, n. 8977); and from the signification of “going out,” as being after he has served six years, thus a state after combat; for by the service of six years is signified a state of labor and of combat (n. 8975). (How this is, is plain from what has just been said above, n. 8977.)

(8979) If he is master of a woman. That this signifies truth with delight conjoined, is evident from the signification of “master,” as being truth (of which below) and from the signification of “a woman,” as being good, but here delight (of which also below). That “a master” denotes truth, is because by “master” is here meant the manservant as the woman’s man, and in the internal sense by a “manservant,” as also by a woman’s “man,” is signified truth. (That truth is signified by “a manservant,” see n. 8974; also that it is signified by “a man,” n. 3134, 3309, 3459, 7716.) That “a woman” denotes delight is because by the woman of a man is signified in the internal sense good (n. 915, 2517, 4823, 6014, 8337). But as by a manservant from the Israelitish people is represented a man of the external church, who indeed has truth of doctrine, but not the corresponding good (n. 8974), because he does not do truth for the sake of truth, nor good for the sake of good, but that he may be recompensed; therefore in the truth and good which he does, there is the idea of self, and this idea does not belong to good, but to delight; for in the spiritual sense nothing is called “good” except that which belongs to love to the Lord and to love toward the neighbor. This good does indeed appear also as delight in the natural man; but it is the spiritual that is within it that makes it to be good. [2] That it may be further known how the case is in regard to this, it is to be borne in mind that the man of the internal church acts from charity, thus from the affection which is of love toward the neighbor; whereas the man of the external church does not act from the good of charity, but from the truth of faith; thus not from the affection which is of love toward the neighbor, but from obedience, because it has been so commanded. It flows from this that the man of the internal church is free, but the man of the external church is relatively a servant; for he who acts from the affection which is of love, acts from freedom (n. 2870-2893); but he who acts from obedience does not act from freedom, for to obey is not freedom. This is the reason why he who acts from the good of charity is a true man of the spiritual church, and therefore in the Word is represented by Israel, whereas he who does not act from the good of charity, but from the truth of faith, is not a true man of the spiritual church, but is relatively his servant; and he was therefore represented by the manservant who was called a "Hebrew servant," because bought from the sons of Israel.

(8980) Then his woman shall go out with him. That this signifies a state of truth with delight also conjoined after combat, is evident from the signification of "going out," namely, from service, as being the state after combat (see n. 8975); and from the signification of "a woman," as being the conjoined delight (of which just above, n. 8979). From all this it is evident who were here represented by menservants, namely, they who are in the faith of the doctrinal things of their church, and not in the corresponding good, but in a delight which counterfeits the corresponding good. Their service with their master signifies their state before they can be admitted into heaven, and their going out from service signifies their state when they are received into heaven. But as they are merely in the faith of the doctrinal things of their church, and not in the corresponding good, thus not in the truth of good, that is, in the faith of charity, therefore they cannot be admitted further into heaven than to the entrance of it. For they who are in the entrance to heaven communicate by the truth which is of faith with those who are in heaven, and by delight conjoined with truth with those who are outside of heaven-no otherwise than as do the skins or coats which encompass the body, which by the sense of touch communicate with the world, and by a fibrous connection, with the life of the soul in the body. From this it is that they who are in the entrance to heaven, and are represented by the Hebrew servants, are called "the cuticulars" in the Grand Man (n. 5552-5559). But such are of as many genera and species as are the cuticles or coats in the body; for there are those which encompass the whole body; there are those which encompass the interiors in general, as the peritoneum, the pleura, the pericardium; and there are those which specifically encompass each of the viscera therein. All are relatively things of service.

(8981) If his master shall give him a woman. That this signifies good from the spiritual adjoined to truth while in combat, is evident from the signification of "master," as here being the spiritual; for by "master" is here meant someone of the sons of Israel, and by the "sons of Israel" are signified those who are true men of the spiritual church, that is, who do what is good from the affection which is of love, or what is the same, from charity. (That "the sons of Israel" denote the men of the spiritual church, see n. 6426, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805; consequently by the same in the abstract sense are signified spiritual truths and goods, n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5833, 5879.) From this it is that by "master" is here signified the spiritual. And from the signification of "giving him a woman," as being to adjoin good to truth; for "to give," when said of a woman, denotes to adjoin, and "a manservant" denotes one who is in the truth of doctrine and not in the corresponding good (n. 8974); and "a woman" denotes delight (n. 8980), but here good, because it is given (that is, adjoined) from the spiritual; for all that which comes from the spiritual is called "good," because the spiritual itself is the good of charity (that "a woman" denotes good, see n. 915, 2517, 4823, 6014, 8337). The reason why it denotes in combat, is that it is said that if his master have given him a woman, at the end of his service the woman should be the master's. From this it is evident that the woman was the manservant's while he was in service, and not afterward; thus while in combat, and not after combat; for by the service of six years is signified labor and combat (n. 8975). [2] Who cannot see that in this statute there is a secret which cannot be known except by him to whom it has been revealed? For in the external form it appears contrary to Divine justice that a woman given to a manservant should remain the master’s when the servant went out from service, seeing that a woman ought to be her man’s forever. Of the same character are also many other things that were commanded the sons of Israel by Jehovah, as that they should ask of the Egyptians vessels of gold and of silver, and garments, and thus should spoil them; besides other things of a similar nature spoken of in their places. But although, as has been said, in the outward form these things appear contrary to Divine justice, they nevertheless are not so, for they flow from the laws of Divine order in the heavens, which laws are the very laws themselves of justice; but these laws are not clear unless they are unfolded from the sense of the letter by means of the internal sense. The law from which this statute flows is that spiritual good cannot be conjoined with those who are in the externals of the church from infancy, but can only be adjoined to them so long as they are in combat, and that after combat it recedes. [3] That it may be clear how the case herein is (for it is a secret), it shall be briefly explained. They who from infancy have thought little about eternal life, thus about the salvation of their soul, but only of worldly life and its prosperity, and yet have lived a good moral life, and have also believed in the truths of the doctrine of their church, when they come to more adult age, cannot be reformed otherwise than by the adjoining of spiritual good when they are in combat; but still they do not retain this good, but only confirm the truths of their doctrine by means of it. The reason why they are of this character is that in their past life they have indulged worldly loves; and when these loves have been rooted in, they do not suffer spiritual good to be conjoined with truth, because these loves are altogether repugnant to that good. Nevertheless spiritual good can take possession of the thought when these loves become inactive, as is the case when they are in anxiety, in misfortunes, and in sicknesses, and the like. Then the affection of well-doing from charity flows in, but this affection serves only for confirming and rooting in more deeply the truths of doctrine; but it cannot be conjoined with truth. The reason is that this influent affection of charity fills only the intellectual part of the mind, but does not enter into its will part, and that which does not enter into the will part is not appropriated, thus is not conjoined, because the conjunction of good and truth with man is effected when truth enters the will; consequently when the man wills truth, and from willing does it. Then for the first time truth becomes good, or what is the same, faith becomes charity. [4] This cannot be effected with those who from infancy have indulged the loves of the world, and yet are in the truth of the doctrine of their church; for their will part is possessed by these loves, which are wholly in opposition to and reject spiritual good. They merely admit this into the intellectual part of the mind, that is, into the thought, when these loves are dormant, which is the case, as said above, in a state of sickness or of misfortune, or in anxiety, consequently in labor, and in some combat. This is the secret which lies hidden in this statute. And as this statute was thus representative of the law of Divine order with respect to those who are in the truth of doctrine and not in the corresponding good, therefore in the representative church it was in agreement with Divine justice, even in the external form.

(8982) And she bear him sons or daughters. That this signifies the truths and goods thence derived, is evident from the signification of "sons," as being truths (see n. 489, 491, 535, 1147, 2803, 2813, 3373, 3704, 4257); and from the signification of "daughters," as being goods (n. 489-491, 2362, 3024). That derived truths and goods are signified is plain, because by the woman who is the mother of whom they are born, is signified spiritual good (n. 8981), and in the internal sense by "births" are signified derivations (n. 1330, 3263, 3279).

(8983) The woman and her children shall be his master's. That this signifies that good adjoined to truth by the spiritual, together with the truths and goods thence derived, shall not be appropriated to truth, is evident from the signification of "the woman," as being spiritual good adjoined to truth when in combat (of which above, n. 8981); from the signification of "children," as being derived truths and goods (of which just above, n. 8982); and from the signification of "shall be his master's," as being that they shall belong to the spiritual from which they are, and not to truth (for "the master" denotes the spiritual, n. 8981, and "the manservant," truth without the corresponding good, n. 8974; consequently that they shall not be appropriated to this truth). For in the internal sense by "man and woman" is signified the conjunction of truth and good, because marriage on earth represents the heavenly marriage which is that of good and truth; and moreover conjugial love corresponds to this marriage (n. 2727-2759, 2803). [2] But between a manservant and a woman given him by his master there is no marriage, but only a coupling like that of a concubine with a man, which coupling does not correspond to the heavenly marriage; and therefore it is dissolved when the manservant goes forth, for then the woman together with the children become the master's. The reason why such a coupling takes place, is that the truth which is represented by the manservant is in the external man, and the good which is represented by the woman is in the internal man; and the good of the internal man cannot be conjoined with the truth of the external unless conjunction has been previously effected in the internal man. This cannot be done, because the manservant represents the merely external man who has not the corresponding good, and to whom it cannot be appropriated. That the good of the internal man cannot be conjoined with the truth of the external unless conjunction has been first effected in the internal man, can be seen from what has been already said about the regeneration of man (n. 3321, 3469, 3493, 3573, 3616, 3882, 4353); for regeneration is the conjunction of good and truth.

(8984) And he shall go out in his body. That this signifies the state after combat, which is merely one of confirmed and implanted truth, is evident from the signification of "going out," namely, from service, as being the state after combat (see above, n. 8980); and from the signification of “in his body,” as being with truth without good (n. 8977, 8978). The reason why it denotes a state of confirmed and implanted truth, is that this is signified by “going out in the seventh year” (n. 8976), and here that spiritual good, which is represented by the woman, had served to confirm that truth, and also to implant new truth (n. 8981).

(8985) And if saying the servant shall say. That this signifies thought then from the implanted truth, is evident from the signification of “saying,” as being thought (see n. 7094, 7107, 7244); and from the signification of “manservant,” as being truth without the corresponding good (n. 8974); here, this truth confirmed and implanted, because it is said of that servant when he was about to go forth (n. 8984). It is said that “manservant” denotes truth, but there is meant the man who is in truth without the corresponding good. The reason why truth is called a “manservant,” and not the man who is in such truth, is that abstract speech, that is, speech separate from man, is angelic speech. For in heaven they think about a thing apart from the person, because when the person also is there thought of, the society which is in the thing in question is excited, and thus the thought is determined thither, and is fixed. For in heaven where the thought is, there the presence is; and presence would bend to itself the thoughts of those who are in the society, and would thus disturb the influx from the Divine there. It is otherwise when they think abstractedly about a thing; in this case the thought diffuses itself in every direction according to the heavenly form which the influx proceeding from the Divine produces, and this without the disturbance of any society. For it insinuates itself into the general spheres of the societies, and in this case does not touch or move anyone in the society; thus does not divert anyone from the freedom of thinking according to the influx from the Divine. In a word, abstracted thought can pervade the whole heaven without stopping anywhere; but thought determined to person, or to place, is fixed and stays.

(8986) I love my master, my woman, and my children. That this signifies the delight of the remembrance of spiritual goods, is evident from the signification of "loving," as here being the delight of remembrance (of which below); from the signification of "master," as being the spiritual good which is the source (see above, n. 8981); from the signification of "woman," as being the good that is adjoined from the spiritual (n. 8981); and from the signification of "children," as being the goods and truths thence derived (see n. 8982); consequently by "master, woman, and children," taken together, are signified spiritual goods. That the delight of the remembrance of such goods is signified by "loving," is because they who were represented by the Hebrew menservants are those who within the church are in truths of doctrine and not in good in accordance with these truths (see n. 8974, 8976). Such cannot be affected with truth for the sake of good, but for the sake of delight; and therefore by "loving," here, because it is said of such, is signified the delight of remembrance.

(8987) I will not go out free. That this signifies the delight of obedience, is evident from the signification of "going out free," as being the state after combat, which is merely a state of confirmed and implanted truth (of which above, n. 8976, 8980, 8984); for the service, which was of six years, and is called "a week" in Genesis 29:27, 28, signifies labor or some combat, such as those have who are in truths and not in the corresponding good, and who in the spiritual sense are meant by the "Hebrew menservants." These are of such a nature that they cannot be regenerated, but only reformed. For to be regenerated is said of those who suffer themselves to be brought by the Lord, by means of the truths called the truths of faith, to the good of spiritual life; but to be reformed is said of those who cannot be brought to the good of spiritual life by means of the truths which are of faith; but only to the delight of natural life. [2] They who suffer themselves to be regenerated, act from affection according to the precepts of faith; but they who do not suffer themselves to be regenerated, but only to be reformed, do not act from affection, but from obedience. The difference is this. They who act from affection, act from the heart, and thus from freedom, and they also do truth for the sake of truth, and good for the sake of good, and thus they exercise charity for the sake of the neighbor; but they who act from obedience do not thus act from the heart, consequently not from freedom. If they seem to themselves to act from the heart and from freedom, it is for the sake of something of self-glory which causes it to be so perceived; and they do not do truth for the sake of truth, nor good for the sake of good, but for the sake of the delight arising from this glory. Thus they do not practice charity toward the neighbor for the sake of the neighbor, but in order to be seen, and in order to be recompensed. From this it is evident who and of what quality are they who are represented by the sons of Israel, and who and of what quality are they who are represented by the Hebrew menservants. [3] But within the church at this day the knowledge of this distinction has been lost. The reason is that the church at this day is proclaimed and said to be from faith and not from charity; and few know what faith is; most persons believing that faith consists in knowing those things which the doctrine of the church teaches, and in being persuaded that they are true; but not that it consists in living according to them. Life according to them they call “moral life,” which they separate from the doctrine of the church, and entitle it Moral Theology. But the learned believe that faith is confidence or trust that they are saved by the Lord’s having suffered for them, and redeemed them from hell; and they say that those are saved who have this confidence; thus by faith alone. But such persons do not consider that there cannot be the confidence of faith, except with those who live a life of charity. [4] These are the reasons why knowledge has been lost concerning the difference between those who are in truths of faith and not in the corresponding good of life, and those who are in good of life corresponding with the truths of faith; and because this knowledge has been lost, what has now been said about those who are in truths and not in good, who are signified by “the Hebrew menservants,” cannot but appear strange.

(8988) Then his master shall bring him unto God. That this signifies a state into which he then enters according to Divine order, is evident from the signification of "bringing unto God," when those are treated of who are in truths and cannot be in good, as being to cause them to enter into a state according to Divine order; for by "bringing unto" is signified to enter; and by "God" is signified Divine order (of which in what follows). That these things are signified is plain from what follows in this verse, in which is described the state of those who are in truths and not in the corresponding good, namely, that it is a state of perpetual obedience. For they who are in this state are in servitude relatively to those who are in good that corresponds with truths; because as these latter act from good, they act from affection; and they who act from affection, act from the will, thus of themselves; for whatsoever is of the will with man is his own, seeing that the being of man's life is his will. But they who act merely from obedience do not act from their will, but from the will of their master; thus not from themselves, but from another; and therefore they are relatively in servitude. To act from truths, and not from good, is to act solely from the intellectual part; for truths bear relation to the intellectual part, and goods to the will part; and to act from the intellectual part, and not from the will part, is to act from that which stands without and serves, because the understanding has been given to man to receive truths, and to introduce them into the will, that they may become goods; for truths are called goods when they become of the will. [2] But to serve the Lord, by doing according to His commandments, and thus by obeying Him, is not to be a servant, but is to be free, for the veriest freedom of man consists in being led of the Lord (n. 892, 905, 2870, 2872), because the Lord inspires into the very will of man the good from which he is to act, and though it is from the Lord, still it is perceived as if it were from self, thus from freedom. This freedom is possessed by all who are in the Lord, and it is conjoined with inexpressible happiness. [3] The term "God" here denotes Divine order, because in the Word "God" is named where truth is treated of, and "Jehovah" where good is treated of (n. 2769, 2807, 2822, 3921, 4402, 7010, 7268, 8867); and therefore in the supreme sense the Divine truth proceeding from the Divine good of the Lord is "God," and His Divine good from which the Divine truth proceeds is "Jehovah." The reason is that the Divine good is Being itself, and the Divine truth is the derivative Coming-forth; for that which proceeds comes forth by so doing. The case is similar with good and truth in heaven, or with the angels, and also in the church with men. The good there is being itself, and the truth is the derivative coming-forth; or what is the same, love to the Lord and love toward the neighbor are the very being of heaven and of the church, but faith is the derivative coming-forth. From this it is clear whence it is that "God" denotes also Divine order, for it is the Divine truth proceeding from the Lord which makes order in heaven, insomuch that Divine truth is order itself. (That Divine truth is order, see n. 1728, 1919, 7995, 8700.) And therefore when a man or an angel receives Divine truth from the Lord in good, there is with him the order which is in the heavens, consequently he is a heaven or kingdom of the Lord in particular; and this in the degree in which he is in good from truths, and afterward in the degree in which he is in truths from good; and-what is a secret-the angels themselves appear in a human form in the heavens absolutely according to the truths which pertain to them in good, with a beauty and brightness according to the quality of the good from truths. As to their souls so also do the men of the church appear in heaven. It is the Divine truth itself proceeding from the Lord that leads to this, as can be seen from what has been shown about heaven as the Grand Man, and about its correspondence with everything in man, at the end of many chapters. [4] This secret is what is meant by these words of John in Revelation: He measured the wall of the holy Jerusalem, a hundred and forty and four cubits, which is the measure of a man, that is, of an angel (Rev. 21:17). Who can possibly understand these words that does not know what is signified by “the holy Jerusalem;” what by “the wall” thereof; what by a “measure;” what by “the number one hundred and forty and four;” and thus what by “a man, that is, an angel?” By “the new and holy Jerusalem” is signified the New Church of the Lord which is at this day about to succeed the Christian Church (n. 2117); by “the wall” are signified the truths of faith which will defend that church (n. 6419); by “measuring” and “the measure” is signified its state as to truth (n. 3104); by the number “one hundred and forty and four” is signified the like as by “twelve,” for one hundred and forty-four is a number compounded of twelve multiplied into twelve. (That by these numbers are signified all truths in the complex, see n. 7973). From this it is clear what is signified by "the measure of a man, that is, of an angel," namely, truth itself proceeding from the Lord in its own form, which as before said is the form of an angel man in heaven. All this makes clear the secret involved in the above words, namely, that by them are described the truths of that Church which is to succeed the Christian Church existing at this day. [5] That these are truths from good is described in the next following verse in these words: The building of the wall thereof was jasper; and the city was pure gold, like to pure glass (Rev. 21:18). By "jasper" is signified truth such as will be the truth of that church, for by stones in general are signified truths (n. 1298, 3720, 6426), and by "precious stones," truths which are from the Lord (n. 643); by "gold" is signified the good of love and of wisdom (n. 113, 1551, 1552, 5658). Who could ever foresee that such things are involved in the above words? and who cannot see from this that innumerable arcana lie hidden in the Word, which in no wise appear to anyone except through the internal sense? and that by this sense, as by a key, are opened truths Divine such as are in heaven, consequently heaven and the Lord Himself, who, in the inmost sense, is the all in all of the Word.

(8989) And he shall bring him to the door, or unto the door post. That this signifies a state of communication of truth confirmed and implanted with spiritual good, is evident from the signification of a "door," as being the introduction of truth to good (see n. 2356, 2385), here of truth confirmed and implanted, which is signified by a Hebrew manservant after a service of six years (n. 8976, 8984), and as "a door" denotes introduction, it also denotes communication, for one room communicates with another by means of a door; and from the signification of "door-post," as being the conjunction of such truth with good, for a door-post stands between two rooms and joins them together. Who cannot see that this ritual for the menservants who remain contains in it some secret, and indeed a Divine one? for it was dictated and commanded by Jehovah from Mount Sinai. They who do not believe that there is anything more holy and Divine in the Word than that which appears in the letter, must needs wonder that these and many other things contained in this chapter and in the following chapters were dictated by Jehovah in a living voice; for in the letter they appear to be such things as are contained in the laws of nations-as this concerning menservants-that one who did not wish to go forth from service should be brought to a door or to a door-post, and should have his ear bored through with an awl by his master. In the sense of the letter this does not savor of anything Divine; nevertheless it is most Divine; but this does not appear except through the internal sense. The internal sense is that they who are in mere truths and not in the corresponding good, but yet are in the delight of the remembrance of spiritual goods (n. 8986, 8987), have some communication and conjunction with spiritual good. [2] This was represented by the ear of the servant being bored through at a door or at a door-post by his master; for “a door” denotes communication, and “a door-post” conjunction; the “ear” denotes obedience; and boring it through with an awl is representative of the state in which he would remain. Thus do the angels perceive these things who are with a man who is reading this word. For the angels do not think of a door or of a door-post, nor of an ear and its boring, nor even of a manservant; but instead thereof they think of the aforesaid communication and conjunction. For the angels are in the understanding of such things, because they are in light; and the things presented to them are spiritual and heavenly, not natural and worldly as are the things contained in the sense of the letter of the Word; for the sense of the letter of the Word is natural and worldly, but its internal sense is spiritual and heavenly; the literal sense is for men, the internal sense is for the angels, consequently there is a communication and conjunction of heaven with man by means of the Word. [3] In order that the arcana which are contained in this procedure with menservants that remain with their master may be opened still further, it must be told whence it is that “a door” and “a door-post” signify communication and conjunction. Angels and spirits have habitations which appear quite like those which are in the world (see n. 1116, 1626-1628, 1631, 4622), and-what is a secret-each and all things that appear in their habitations are significative of spiritual things; for they flow forth from the spiritual things which are in heaven, and which are consequently in their minds. Communications of truth with good are there presented to view by means of doors, and conjunctions by means of door-posts, and other things by the rooms themselves, by the courts, by the windows, and by the various adornments. That this is so, a man at this day, especially one who is merely natural, cannot believe, because such things are not manifest to the senses of the body. Nevertheless that such things were seen by the prophets when their interiors had been opened into heaven, is evident from the Word. They have also been perceived and seen by me a thousand times. I have moreover frequently heard them say, when their thoughts were in communication with me, that “the doors of their rooms were opened,” and when they did not communicate, that they “were closed.” [4] From this it is that mention is made of “doors” in the Word, where communication is treated of, as in Isaiah: Go, My people, enter thou into thy chambers, and shut thy door after thee; hide thyself as for a little moment, until the anger be overpast (Isa. 26:20). “To shut the door after oneself until the anger be overpast” denotes no communication with evils, which are “the anger” (see n. 3614, 5034, 5798, 6358, 6359, 6997, 8284, 8483). In Malachi: Shall He receive faces from you? said Jehovah Zebaoth. Who is there even among you that would rather shut the doors? and not kindle a light upon Mine altar in vain (Mal. 1:9, 10). “To shut the doors” denotes not to communicate with holy or Divine things. In Zechariah: Open thy doors O Lebanon, that the fire may devour thy cedars (Zech. 11:1). “To open the doors” denotes to afford a passage or communication. [5] In David: He commanded the skies from above; He set open the doors of the heavens (Ps. 78:23). “To set open the doors of the heavens” denotes to give communication with the truths and goods which are from the Lord in the heavens. Again: I have chosen to stand at the door in the house of my God, rather than dwell in the tents of wickedness (Ps. 84:10). “To stand at the door” denotes to communicate abroad with good, which is “the house of God” (n. 3720). Again: Lift up your heads, O ye gates; be ye lifted up, ye doors of the world; that the King of glory may come in (Ps. 24:7, 9). “The doors of the world being lifted up” denotes the opening and elevation of hearts to the Lord, who is “the King of glory,” and so to give communication, that is, that He may flow in with the good of charity and with the truth of faith. The Lord is called “the King of glory” from the truth which is from good. [6] In Isaiah: Jehovah said to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings: to open the doors before him, and the gates shall not be shut; I will go before thee, and make the crooked places straight. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I Jehovah, who have called thee by thy name, am the God of Israel (Isa. 45:1-3); speaking of the Lord as to His Human, who in the representative sense is “Cyrus;” to “open the doors before him” denotes to give entrance to the Divine Itself. Hence it is that even as to His Human He is called “God,” here “the God of Israel.” [7] In John: Behold I have set before thee an open door, which no one can shut; for thou hast a little power, and hast kept My word (Rev. 3:8). “To set an open door” denotes communication with heaven. In the same: After these things I saw, and behold a door opened In heaven. I heard, Come up hither, that I may show thee the things which must come to pass hereafter (Rev. 4:1). Here “a door” plainly denotes communication, because it is said of the revelation which he was about to receive from heaven. From this also it is plain that communication is there represented by a door, as was said above. In the same: Behold I stand at the door, and knock; if anyone hear My voice and open the door, I will come in to him, and will sup with him, and he with Me (Rev. 3:20). Here also “a door” plainly denotes entrance and communication with heaven, where the Lord is, and thus with the Lord. [8] In like manner in Matthew: The bridegroom came, and the virgins went in to the wedding, and the door was shut. At last came the other virgins, saying, Lord, Lord, open to us. But He answering said, Verily I say unto you, I know you not (Matt. 25:10-12). What these words signify in the internal sense, see at n. 4635-4638, namely, that “the virgins” denote those who are within the church; “to have oil in their lamps” denotes the good of charity in the truths of faith; and “not to have oil in their lamps” denotes to have the truths of faith, and no good of charity therein; to these latter the door is said to be “shut,” because they do not communicate with heaven, that is, through heaven with the Lord. Communication with heaven, and through heaven, is effected by means of the good of charity and of love, but not truths, which are called the truths of faith, without good therein; and therefore these latter are called “foolish virgins,” but the former “prudent virgins.” [9] So in Luke: Many shall seek to enter, but shall not be able. From the time when the master of the house is risen up, and hath shut to the door, then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but He answering will say to you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say to you, I know you not whence ye are; depart from Me all ye workers of iniquity (Luke 13:24-27). Here also “a door” plainly denotes entrance and communication, as above. That they to whom the door is shut and who knock thereat and are not let in, are those who are in truths of faith from the Word and not in the good of charity, is signified by “eating and drinking in the presence of the Lord and hearing the Lord teach in the streets,” and yet not living the life of faith; for they who do not live this life are “workers of iniquity.” [10] In John: Verily, verily, I say into you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. I am the door; by Me if anyone shall enter in, he shall be saved (John 10:1, 2, 9). “To enter in by the door” denotes by the truth which is of faith to the good of charity and of love, thus to the Lord, for the Lord is good itself; He is also the truth which introduces, thus likewise the “door,” for faith is from Him. [11] That by “a door” is signified communication, appears like a metaphorical way of speaking, or like a comparison; but in the Word there are no metaphorical expressions or comparisons, but real correspondences. Even the comparisons therein are made by such things as correspond, as can be seen from what has been said about a door, namely, that doors actually appear in heaven with angels and spirits, and that their opening and shutting are according to the communications. And so in everything else.

(8990) And his master shall bore through his ear with his awl. That this signifies a representative of obedience, is evident from the signification of "the ear," as being obedience (see n. 2542, 3869, 4551, 4652-4660); and from the signification of "boring through with an awl," namely, to the door, or to the door-post, as being to affix; here, as obedience is treated of, as being to assign; and therefore it follows that "he shall serve him forever," that is, shall be obedient. From this it is plain that the boring through of the ear with an awl to the door or to the door-post by his master is representative of obedience. [2] How the case herein is, can be seen from what precedes, namely, that they who are in truths alone, and not in the corresponding good, that is, who are in faith and not in charity, are not free, but are servants. For they who act from good, or charity, are free, because they act from themselves; for to act from good, or charity, is to act from the heart, that is, from the will, thus from what is one's own; for that which is of the will belongs to the man, and that which is done from the will is said to go forth from the heart. But they who are only in the truths of faith and not in the good of charity, are relatively servants, for they do not act from themselves, because they have no good in themselves from which to act; but it is outside of themselves, and they act from it as often as they remember it. They who are of this character even to the end of life, remain after death in this state; and they cannot be brought to a state so as to act from the affection of charity, thus from good, but only from obedience. In the Grand Man, which is heaven, these persons constitute those things which serve the interiors, such as the membranes and skins (n. 8977, 8980). [3] From all this it can be seen how the case is with faith alone, thus with those who from doctrine set faith in the first place, and the good of charity in the second place, and even in the last place. They who actually, that is, in the life itself, so regard faith, are Hebrew servants in the representative sense. From all this it may also be concluded how the case is with those who make everything of salvation to consist in the truths of faith, and nothing in the good of charity; namely, that actually, or in the life itself, they cannot enter into heaven; for good reigns in heaven, and not truth without good; neither is truth truth, nor faith faith, except with those who are in good. [4] That the boring through of the ear with an awl by his master is representative of obedience, is plain also from the fact that to affix the ear to the door is to cause attention to be given to those things which his master, who is in the room, commands; thus it is to hear continually, and consequently to obey; here in the spiritual sense the things which good wills and commands, for by the master of the servant is represented spiritual good (n. 8981, 8986). As "the ear" signifies the hearing which is of obedience, therefore by virtue of an origin coming from the spiritual world there has flowed into human speech the expression, “to pinch the ear,” meaning to cause a person to be attentive, and to remember; in like manner the expressions “to hear,” and “to hearken to,” anyone, meaning to obey. For the interior sense of very many expressions has flowed from the spiritual world by virtue of correspondences; in like manner as when we speak of “spiritual light,” and the consequent “sight,” as denoting what is of faith; also of “spiritual fire,” and the consequent “life,” as denoting what is of love. [5] The reason why the boring through of the ear was to be done with an awl, was because by an “awl” is signified the like as by a “peg,” or a “nail,” namely, an affixing or joining to, and in the spiritual sense an assignment to anything; but the awl was an instrument of service, and therefore serves to represent assignment to perpetual obedience on the part of the servant. That “pegs” or “nails” signify an affixing, or adjoining to, is evident from the passages where they are mentioned; as in Isa. 22:23; 33:20; 41:7; 54:2; Jer. 10:4; Exod. 27:19; 38:31; Num. 3:37; 4:32.

(8991) And he shall serve him forever. That this signifies to eternity, is evident from the signification of “serving,” as being to obey, for servants are they who obey, and masters are they who command; that those who were represented by the menservants denote those who have done what is good from obedience, but not from the affection of charity, is evident from what precedes; and from the signification of “forever,” as being to eternity. In the sense of the letter "forever" here signifies service with his master even to the end of his life; but in the internal or spiritual sense it signifies what is eternal, because it signifies the state after death. It is said "to eternity," because they who do what is good from the obedience of faith, and not from the affection of charity, who are represented by the menservants, in the other life can never be brought to a state of good, that is, to act from good; because everyone's life remains after death. Such as a man is when he dies, such he remains; according to the common saying, "as the tree falls so it lies;" not that he is such as he is near the hours of death, but such as from the whole course of his life he is when he dies. And therefore they who during their life in the world have become habituated to doing what is good from obedience only, and not from charity, remain such to eternity. They are indeed perfected in respect to obedience; but they do not attain to anything of charity.

(8992) Verses 7-11. And when a man shall sell his daughter to be a maidservant, she shall not go out according to the going out of the menservants. If she be evil in the eyes of her master, so that he will not betroth her, then he shall let her be redeemed: to sell her to a strange people he shall have no power in his acting treacherously against her. And if he shall betroth her to his son, he shall do to her according to the judgment of daughters. If he shall take him another; her food, her covering, and her conjugial due, he shall not diminish. And if he shall not do these three to her, then she shall go out free with no silver. "And when a man shall sell his daughter to be a maidservant," signifies the affection of truth from natural delight; "she shall not go out according to the going out of the menservants," signifies a state not like truth without affection; "if she be evil in the eyes of her master," signifies if the affection of truth from natural delight does not agree with spiritual truth; "so that he will not betroth her," signifies so that it cannot be conjoined; "then he shall let her be redeemed," signifies alienation from these truths; "to sell her to a strange people he shall have no power," signifies not to those who are not of the faith of the church; "in his acting treacherously against her," signifies this being contrary to the laws of Divine order; "and if he shall betroth her to his son," signifies if it agrees with any derived truth so that it can be conjoined therewith; "he shall do to her according to the judgment of daughters," signifies that it shall be as is the genuine affection of truth; "if he shall take him another," signifies conjunction with the affection of truth from another stock; "her food, her clothing, and her conjugial due he shall not diminish," signifies no deprivation of the interior life which is "food," nor of the exterior life which is "clothing," thus no deprivation of conjunction which is the "conjugial due;" "and if he shall not do these three to her," signifies the deprivation of these; "she shall go out free with no silver," signifies alienation therefrom without truth conjoined with it.

(8993) And when a man shall sell his daughter to be a maidservant. That this signifies the affection of truth from natural delight, is evident from the signification of "a man's daughter," as being the affection of truth, for by "a daughter" is signified affection (see n. 2362, 3963), and by "man," truth (n. 3134), as also by "an Israelite," who is here meant by "a man" (n. 5414, 5879, 5951, 7957, 8234); and from the signification of "a maidservant," as being external or natural affection (n. 2567, 3835, 3849); consequently by "a man's daughter being sold for a maidservant" is signified the affection of truth from the delight of natural affection. [2] By natural delight is meant the delight that flows forth from the love of self and the love of the world. They who are in the affection of truth from this, are they who learn the doctrinal things of the church, which are called the truths of faith, either for the sake of gain, or for the sake of honors, and not for the sake of life. Such affections of truth, which do not flow forth from spiritual good, but from natural delight, are represented by the daughter of an Israelitish man sold to be a handmaid or maidservant; for everything which has its origin from the love of self, or from love of the world, is not free; but servile (what is meant by "free," and what by "servile," see n. 892, 905, 1947, 2870-2893, 6205). How the case is with the affections of truth that originate from these loves, is described in the internal sense in what now follows. [3] Bear in mind that the genuine affection of truth is willing and longs to know the veriest truths of faith for the sake of good use as the end, and for the sake of life; but the affection of truth that is not genuine desires and longs for truths for the sake of self, thus for seeking honors, and for hunting gains. They who are in the affection of truth from this origin do not care whether the truths they know are genuine, provided they are such as they can pass off as truths; and therefore they stick in the mere confirmation of the doctrinal things of the church in which they were born, whether these be true or not true. They are also in darkness in respect to truths themselves, for worldly ends which are gains, and bodily ends which are honors, completely blindfold them. [4] But they who are in the genuine affection of truth, that is, who long to know truths for the sake of good use, and for the sake of life, also abide in the doctrinal things of the church until they arrive at the age when they begin to think for themselves; then they search the Scriptures and supplicate the Lord for enlightenment, and when they are enlightened they rejoice from the heart. For they know that if they had been born where there is another doctrine of the church, nay, the greatest heresy, without searching the Scriptures from the genuine affection of truth, they would have remained in that doctrine; as for example, if they had been born Jews, or if they had been born Socinians. From this it is plain who and of what quality they are who are in the genuine affection of truth, and who and of what quality they are who are in an affection of truth that is not genuine. They who are in the genuine affection of truth are in the representative sense the daughters of Israelitish men; but they who are in an affection of truth that is not genuine are in the representative sense maidservants from the daughters of Israel.

(8994) She shall not go out according to the going out of the menservants. That this signifies a state not like truth without affection, is evident from the signification of “going out," namely, from service, as being the state after combat, or labor (see above, n. 8980, 8984); and from the signification of "menservants," as being those who are in truths and not in the corresponding good (n. 8974), thus who are in truth without affection. From this it is plain that by "she shall not go out according to the going out of the menservants" is signified a state not like truth without affection. [2] How this is shall be briefly told. There are some who are in truth and not in the affection of it; and there are some who are in this affection. The former were represented by the menservants from the sons of Israel; but the latter by the maidservants also from the sons of Israel. By the maidservants however were not represented those who are in the genuine affection of truth; but those who are in an affection not genuine (as can be seen from what has been shown just above, n. 8993). [3] The difference between those who are in truth without affection, who were represented by the menservants, and those who are in the affection of truth, who were represented by the maidservants, is such as there is between knowing truth, and willing truth. To know truth belongs solely to the intellectual part, but to will truth to the will part; and thus the difference is such as is that between knowledge and affection. They who are in the knowledge of truth and good, and who in the representative sense are "menservants," or "men," are not affected with truth and good, but only with the knowledge thereof; consequently they are delighted with truths for the sake of knowledge. But they who are in the affection of truth and of good, and who in the representative sense are “maidservants,” or “women,” are not affected with knowledge, but with the truths and goods themselves when they hear them, and perceive them in others. Such affection is common with good women, but the affection of the knowledge of truth is common with men. [4] From this it is that they who are in spiritual perception love women who are affected with truths, but do not love women who are in knowledges; for it is according to Divine order that men should be in knowledges, but women solely in affections; and thus that women should not love themselves from knowledges, but should love men; whence comes the conjugial. From this also it is that it was said by the ancients that women should be silent in the church. This being the case, knowledges are represented by men, but affections by women; here the affections of truth which spring from the delights of natural loves, by the maidservants; and as these are of a totally different nature from those who are affected with knowledges, therefore the case with maidservants is quite different from what it is with menservants. This then is what is signified by the statute that the maidservant shall not go out according to the going out of the menservants. But be it known that the case is so with those who are of the Lord’s spiritual kingdom; but the other way about with those who are of His celestial kingdom. In the latter kingdom husbands are in affection, but wives in the knowledges of good and truth. From this comes the conjugial with these.

(8995) If she be evil in the eyes of her master. That this signifies if the affection of truth from natural delight does not agree with spiritual truth, is evident from the signification of “a maidservant,” of whom it is said that she is “evil,” as being affection from natural delight (see n. 8993, 8994); from the signification of “evil,” when said of this affection relatively to spiritual truth, as being not to agree therewith (of which below); from the signification of “in the eyes,” as being in the perception (see n. 2829, 3529, 4083, 4339); and from the signification of “master,” as being spiritual truth (n. 8981). [2] How the case herein is must be told. That “a maidservant” denotes the affection of truth from the delights of the love of self or of the love of the world was said above (n. 8993, 8994); and that this affection can be conjoined with spiritual truth can be seen from the fact that the affection of spiritual truth is an internal affection, or is in the interior man; whereas the affection of truth from natural delight is in the external man. The internal affection which is of the spiritual man is constantly conjoined with the external affection which is of the natural man, but still in such a way that the internal affection of truth is the ruling affection, and the external affection is subservient; for it is according to Divine order that the spiritual man should rule over the natural (n. 8961, 8967). Moreover when the spiritual man rules, the man looks upward, which is represented by having the head in heaven; but when the natural man rules, the man looks downward, which is represented by having the head in hell. [3] To throw more light on this subject something further shall be said. Most men by the truths which they learn, and the goods which they do, do indeed think of a consequent advantage, or of honor in their country; but if these things are regarded as the end, the natural man rules and the spiritual serves; if however they are not regarded as the end, but only as means to the end, the spiritual man rules and the natural man serves, according to what has been already said (n. 7819, 7820). For when gain or honor is regarded as a means to an end, and not as the end, the gain or honor is not regarded, but the end, which is use. As for example he who desires and procures for himself riches for the sake of use, which he loves above all things, is not in this case delighted with riches for the sake of riches, but for the sake of uses. Moreover the very uses make the spiritual life with men, and riches merely serve as means (see n. 6933-6938). From this it can be seen what must be the quality of the natural man in order that it may be conjoined with the spiritual, namely, that it must regard gains and honors, thus riches and dignities, as means, and not as the end; for that which is regarded by a man as the end makes his veriest life, because he loves it above all things, for that which is loved is regarded as the end. [4] He who does not know that the end, or what is the same, the love, makes the spiritual life of a man, consequently that a man is where his love is, in heaven if the love is heavenly, in hell if the love is infernal, cannot comprehend how the case is in regard to this. He may suppose that the delight of natural loves, which are the love of self and the love of the world, cannot agree with spiritual truth and good; for he does not know that in the course of regeneration a man must be wholly inverted, and that when he has been inverted he has his head in heaven, but that before he has been inverted he has his head in hell. He has his head in hell when he regards the delights of the love of self or of the love of the world as the end; but he has his head in heaven when these delights are as means to the end. For the end, which is the love, is the only thing with man that is alive; the means to the end are of themselves not alive, but they receive life from the end. Consequently the means from the ultimate end are called mediate ends; and these, insofar as they regard the ultimate end which is the principal end, are so far alive. From this it is that when a man has been regenerated, consequently when he has as the end to love the neighbor and to love the Lord, he then has as means the loving of himself and the world. When man is of this character, then when he looks to the Lord he accounts himself as nothing, and also the world; and if he regards himself as anything, it is that he may be able to serve the Lord. But previously the contrary had been the case; for when he looked to himself, he had accounted the Lord as nothing, or if as anything, it was that thereby he might have gain and honor. [5] From all this it can be seen what is the nature of the secret that lies hidden in these statutes concerning the maidservants from the daughters of Israel, namely, that though they were servants, still, if they were good, they were betrothed to the master by whom they were bought, or to his son; but if evil, they were not betrothed, but were either redeemed, or sold; according to what is contained in these verses. Moreover to betroth maidservants, or to have them for concubines, was permitted in the representative church, especially in the Jewish and Israelitish church, for the reason that a wife represented the affection of spiritual truth, but a maidservant the affection of natural truth; thus the former represented the internal of the church with man, but the latter the external. This was represented by Hagar, who was betrothed to Abraham; and also by the two handmaids who were betrothed to Jacob. From all this it is now evident what is meant in the internal representative sense by a maidservant not being able to be betrothed if she was evil; namely, if the affection from natural delight (which is "a maidservant") does not agree with the spiritual, which chiefly happens owing to the fact that it wishes to rule, and that it is of such a disposition and heart that it cannot be bent to love the Lord. Moreover the agreement or disagreement with the spiritual of the affection from natural delight is according to the quality of each; but to divide these into their categories would be too tedious. (That "a maidservant" also denotes an affirmative means that serves for the conjunction of the external and the internal man, see n. 3913, 3917, 3931.)

(8996) So that he will not betroth her. That this signifies that it cannot be conjoined, is evident from the signification of "to be betrothed," as being to be conjoined; for they who are betrothed are conjoined. In the internal sense by "to be betrothed" is properly signified the agreement of dispositions or of minds which precedes the conjunction of marriage; and as in the spiritual world agreement conjoins, and disagreement disjoins, therefore by "to be betrothed" is here signified to be conjoined.

(8997) Then he shall let her be redeemed. That this signifies alienation from these truths, is evident from the signification of “being redeemed” by him who sold her, or by another, thus of being sold by the master, as being alienation from that spiritual truth. (That “to be sold” denotes alienation, see n. 4098, 4752, 4758, 5886; also that “master” denotes spiritual truth, n. 8981, 8995.)

(8998) To sell her to a strange people he shall have no power. That this signifies not to those who are not of the faith of the church, is evident from the signification of “a strange people,” as being those who are outside of the church, thus who are not of the faith of the church (see n. 2049, 2115, 7996); and from the signification of “selling,” as being to alienate (of which just above, n. 8997). In regard to this, the case is that those who have been born within the church, and from infancy have been imbued with the principles of the truth of the church, ought not to contract marriages with those who are outside of the church, and have thus been imbued with such things as are not of the church. The reason is that there is no conjunction between them in the spiritual world, for everyone in that world is in consociation according to his good and the truth thence derived; and as there is no conjunction between such in the spiritual world, neither ought there to be any conjunction on earth. For regarded in themselves marriages are conjunctions of dispositions and of minds, the spiritual life of which is from the truths and goods of faith and of charity. On this account moreover marriages on earth between those who are of a different religion are accounted in heaven as heinous, and still more so marriages between those who are of the church and those who are outside of the church. This also was the reason why the Jewish and Israelitish nation was forbidden to contract matrimonies with the Gentiles (Deut. 7:3, 4), and why it was absolutely heinous to commit whoredom with them (Num. 25:1-9). [2] This appears still more evidently from the origin of conjugial love, which is from the marriage of good and truth (n. 2727-2759). When conjugial love descends from this source, it is heaven itself in man. This is destroyed when two consorts are of unlike heart from unlike faith. From this then it is that a maidservant from the daughters of Israel, that is, from those who are of the church, was not to be sold to a strange people, that is, to those who are outside of the church; for these would then betroth her, that is, would be conjoined with her, and would thus profane the things which are of the church; and therefore it is said that this is "to act treacherously."

(8999) In his acting treacherously against her. That this signifies that this is contrary to the laws of Divine order, is evident from the signification of "acting treacherously," as being contrary to truth Divine, or what is the same, contrary to the laws of Divine order; that this is signified by "acting treacherously" is plain from what was adduced just above (n. 8998). In heaven the laws of Divine order are truths, for Divine order is from the Divine truth which proceeds from the Lord (n. 8700, 8988). "To act treacherously" is a customary form of speaking in the Word, signifying in the internal sense to act contrary to the truth and good in heaven, or what is the same, contrary to Divine order; as in Isa. 21:2; 33:1; 48:8, and elsewhere; Jer. 3:20; 5:11; 12:1, 6; Hos. 5:7; 6:7; Mal. 2:10, 11, 14, 15; Ps. 78:57; 119:158.

(9000) And if he shall betroth her to his son. That this signifies if it agrees with any derived truth so that it can be conjoined therewith, is evident from the signification of “a son,” as being truth (see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257), here derived truth, because by the master who is the father is signified the principal truth from which the rest are derived (n. 8981); and from the signification of “betrothing,” as being to be conjoined (of which above, n. 8996).

(9001) He shall do to her according to the judgment of daughters. That this signifies that it shall be as is the genuine affection of truth, is evident from the signification of “according to the judgment,” as being with the same right; for by the “judgment” is signified external truth or right such as is in the civil state in which is the representative church (n. 8972); and from the signification of “daughter,” as being the affection of truth (n. 2362, 3024, 3963), here the genuine affection of truth, because by “the maidservant” is signified the affection of truth from natural delight (n. 8993), thus not genuine until she has been betrothed either to her master, or to his son. But when she has been betrothed, that is, when this affection has been conjoined with the spiritual truth which is signified by “master,” and by “son,” then it becomes as it were genuine, for then the natural has been subordinated to spiritual truth, and when it has been subordinated it is no longer in its own right, but in that of the spiritual truth under which it has been subordinated; consequently the natural becomes as the spiritual, because it acts as a one with it. And then also the life of spiritual truth is transferred into the natural, and vivifies it. But betrothal, or conjunction, with a maidservant, differs from conjunction with a daughter in the fact that the latter conjunction is effected in the interior man, but the former in the external man.

(9002) If he shall take him another. That this signifies conjunction with the affection of truth from another stock, is evident from the signification of "taking" or "betrothing" another, as being to be conjoined (see n. 8996); for in the spiritual sense, matrimony, which is here meant by "betrothing," denotes the conjunction of the life of the one with that of the other. According to Divine order there is a conjunction of the life from the truths of faith with the life from the good of charity. From this comes all spiritual conjunction, from which as from its origin comes forth natural conjunction. By "taking another" is signified conjunction with the affection of truth from another stock, for the "maidservant" before spoken of denotes the affection of truth from natural delight (n. 8993); consequently "another" denotes the affection of truth from another stock. [2] What is meant by "affection from another stock" may be known from the fact that all affection which is of love is of the widest extension, so wide indeed as to surpass all human understanding. The human understanding does not even go so far as to know the genera of the varieties of this affection, still less the species of these genera, and less still the particulars, and singulars of the particulars. For whatsoever is in man, especially that which is of affection or love, is of infinite variety, as can plainly be seen from the fact that the affection of good and truth, which is of love to the Lord and of love toward the neighbor, constitutes the universal heaven, and that nevertheless all who are in the heavens, where there are myriads, differ from one another as to good, and will differ even if they should be multiplied to countless myriads of myriads. For there cannot be in the universe one thing that is exactly like another, and that subsists in a distinct way; it must be various, that is, different from all others, in order that it may be anything by itself (see n. 684, 690, 3241, 3744, 3745, 3986, 4005, 4149, 5598, 7236, 7833, 7836, 8003). From all this it can in some measure be known what is meant by "an affection from another stock," namely, an affection which differs from the other, but which can nevertheless be conjoined with the same spiritual truth. Such affections as are represented by maidservants betrothed to other man, are of one genus; but there is a difference among them as to species, which is called a "specific" difference. These things might be illustrated by various examples; but the general idea derived from what has been already said will suffice. [3] In order that there might be represented the conjunctions and subordinations of such affections under one spiritual truth, it was permitted the Israelitish and Jewish nation to have a number of concubines-as to Abraham (Gen. 25:6), also to David, Solomon, and others. For whatever was permitted that nation was for the sake of the representation; namely, that by things external they might represent the internal things of the church (n. 3246). But when the internal things of the church had been opened by the Lord, the representations of internal things by external ceased, because it was then internal things, which are those of faith and love, with which the man of the church was to be imbued, and by means of which he was to worship the Lord; and therefore it was then no longer permissible to have more wives than one, nor to have concubines for wives (n. 865, 2727-2759, 3246, 4837).

(9003) Her food, her raiment, and her conjugial due, he shall not diminish. That this signifies no deprivation of the interior life which is "food," nor of the exterior life which is "clothing," thus no deprivation of conjunction which is the "conjugial due," is evident from the signification of "food," as being the sustenance of the interior life, for in the spiritual sense "food," or meat and drink, denote the knowledges of good and truth, "meat," the knowledges of good (n. 5147), and "drink," the knowledges of truth (n. 3168, 3772); and therefore "food" denotes the things which nourish the spiritual life of man (n. 5293, 5576, 5579, 5915, 8562); from the signification of "covering," or "clothing," as being the sustenance of the exterior life, for in the spiritual sense "covering," or "clothing," denotes lower memory-knowledges, because these are what sustain the external life of man (n. 5248, 6918); from the signification of the "conjugial due," as being conjunction; and from the signification of "not to diminish," as being not to deprive of. [2] The case herein is that natural affection conjoined with spiritual truth, which is signified by "a maidservant betrothed to a son," requires continual sustenance of life from the spiritual truth with which it has been conjoined; for affection without sustenance therefrom perishes. It is with the affection of man as it is with man himself-unless it is sustained with food it dies. Moreover in respect to his interiors man is nothing but affection; a good man the affection of good and the truth thence derived; but an evil man the affection of evil and the falsity thence derived. This is especially evident from a man when he becomes a spirit, for the sphere of life which then flows forth from him is a sphere either of the affection of good, or of the affection of evil. His nourishment or sustenance then is not from natural food and drink, but from spiritual food and drink, which are falsity from evil to an evil spirit, and truth from good to a good spirit. The nourishments of human minds during their life in the body in the world, are no other, and from this it is that all things which relate to food, such as bread, flesh, wine, water, and many other things, in the spiritual sense in the Word signify such things as belong to spiritual nourishment. [3] From this it is also plain what is meant by these words of the Lord: Man doth not live by bread alone, but by every word that goeth forth out of the mouth of God (Matt. 4:4). Ye shall eat and drink upon My table in My kingdom (Luke 22:30). I say unto you, I will not drink henceforth of this product of the vine, until that day when I shall drink it new with you in My Father’s kingdom (Matt. 26:29); saying these words after He had instituted the Holy Supper, in which “the bread and the wine” denote those things which are of love and faith; in like manner also “the flesh and the blood.” From this it may be clearly known what is meant by “the flesh and blood” of the Lord in John 6:49-58; and also by these words in the same chapter: My flesh is food indeed, and My blood is drink indeed (John 6:55). (That “flesh” in the Word denotes the good of love, see n. 3813, 7850; also that “blood” denotes the good of faith, n. 4735, 6978, 7317, 7326, 7846, 7850, 7877; in like manner “bread and wine,” n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 6377.)

(9004) If he shall not do these three to her. That this signifies the deprivation of these things, is evident without explication.

(9005) Then she shall go out free with no silver. That this signifies alienation therefrom without truth conjoined with it, is evident from the signification of “going out,” here from service and from coupling, as being abandonment by her master-husband [dominus vir], thus alienation; and from the signification of “free with no silver,” as being without truth conjoined therewith (that “silver” denotes truth, see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932). How the case herein is, is evident from what was shown just above (n. 9003), namely, that natural affection conjoined with spiritual truth, which is signified by “a maidservant betrothed to a son,” cannot possibly subsist without sustenance from spiritual truth; and therefore if it is not sustained, the conjunction is dissolved, consequently there is alienation. The reason why this takes place without this truth being conjoined with it, is that it is then associated with another truth, which cannot be effected with the life derived from truth from another source. Such is the signification of the above words, because such is the case with consociations in the spiritual world.

(9006) Verses 12-15. He that smiteth a man, and he die, dying he shall die. And he that hath not lain in wait, and God caused it to happen to his hand; then I will appoint thee a place whither he shall flee. And when a man shall act of set purpose against his companion, to kill him with deceit; thou shalt take him from Mine altar, that he may die. And he that smiteth his father and his mother, dying he shall die. "He that smiteth a man, and he die," signifies the injuring of the truth of faith and the consequent loss of spiritual life; "dying he shall die," signifies damnation; "and he that hath not lain in wait," signifies when it was not of foresight from the will; "but God caused it to happen to his hand," signifies appearing as of chance; "then I will appoint thee a place whither he shall flee," signifies a state of blamelessness, and thus exempt from punishment; "and when a man shall act of set purpose against his companion," signifies premeditation from a depraved will; "to kill him with deceit," signifies the consequent malice and ardor of depriving the neighbor of eternal life; "thou shalt take him from Mine altar, that he may die," signifies damnation even although he flees to the worship of the Lord, and supplicates for forgiveness, and promises repentance; “and he that smiteth his father and his mother,” signifies the blaspheming of the Lord and of His kingdom; “dying he shall die,” signifies damnation.

(9007) He that smiteth a man, and he die. That this signifies the injuring of the truth of faith and the consequent loss of spiritual life, is evident from the signification of “smiting,” as being to injure by falsity (see n. 7136, 7146); from the signification of “a man” [vir] as being the truth of faith (of which below); and from the signification of “dying,” as being the loss of spiritual life (n. 5407, 6119, 7494); for in the internal sense no other life is meant, but in the external sense natural life is meant. The reason why spiritual life perishes by the injuring of the truth of faith, is that good united to truth constitutes that life; and therefore when truth is stolen away, good, and thus spiritual life, falls to the ground. That “a man” denotes the truth of faith, is because in heaven no attention is paid to person, or to anything of person; but to things abstracted from person (n. 4380, 8343, 8985); consequently where “a man” is mentioned in the Word, they do not perceive a man, because a man is a person; but instead they perceive that faculty of his by virtue of which he is a man, namely, the intellectual faculty; and when they perceive this faculty, they perceive the truth of faith, because the truth of faith belongs to it, and not only enlightens it, but also forms it. And as by “a man” [vir] there is perceived in heaven the intellectual of man, so by “a man” [homo] there is perceived his will; because man is man [homo] from the will; but is man [vir] from the understanding. And as the will is the man himself, therefore the good of love is the man, for this belongs to the will, and perfects, and makes it. (That "man" [vir] denotes the intellectual, and therefore the truth of faith, see n. 158, 265, 749, 1007, 2517, 3134, 3309, 3459, 4823, 7716; and that "man" [homo] denotes the good of love, n. 768, 4287, 7523, 8547, 8988.)

(9008) Dying he shall die. That this signifies damnation, is evident from the signification of "dying to die," as being damnation (see n. 5407, 6119, 7494). That "death" denotes damnation, is because with those who are damned the truths of faith and the goods of love have been extinguished, for these are what constitute the veriest life of man, because they are from the Lord who is the only source of life. When these have been extinguished, falsities and evils succeed in their place, which being opposite to the truths and goods that are of life, are therefore of death, but of spiritual death, which is damnation, hell, eternal unhappiness. That nevertheless those are alive who are in evils and falsities, or who are in hell, is because they have been born men, and therefore into the capacity of receiving life from the Lord; and also do receive so much of life from the Lord as to be able to think, reason, and speak, and thereby to cause the evil in themselves to appear as good, and the falsity as truth; and thus to live as semblances of life.

(9009) And he that hath not lain in wait. That this signifies when it was not of foresight from the will, is evident from the signification of "lying in wait," as being to act with deliberation, thus with foresight, for the evil which one who lies in wait is about to do he foresees in his mind; and because he does such evil with foresight, he therefore does it also from the will, for it proceeds therefrom. There are evils which proceed from the will of man, but are not of foresight; and there are evils which proceed from the will, and are of foresight. Those which proceed from the will, and from foresight, are much worse than those which are not from foresight; because the man sees that they are evils, and can therefore desist from them, but is not willing, and he thereby confirms them in himself, and evils confirmed put on nature, so that afterward they can scarcely be extirpated; for in such case he summons spirits from hell who afterward do not easily retire. [2] Evils which proceed from one part of the mind and not at the same time from the other, such as those which come from the intellectual part, and not at the same time from the will part, are not rooted in and appropriated to the man. That alone is rooted in and appropriated to him which passes from the intellectual part into the will part; or what is the same, which passes from the thought which is of the understanding into the affection which is of the will, and thence into act. Those things which enter into the will are those which are said to enter into the heart. [3] But evils which proceed solely from the will, thus not with premeditation, are such as the man inclines to hereditarily, or from some previous consequent actual doing of evil. These are not imputed to the man unless he has confirmed them in his intellectual part (see n. 966, 2308, 8806); but when they have been confirmed in this part, they have then been inscribed on the man, and become his own, and are imputed to him. But these evils cannot be confirmed with a man in his intellectual part except in his adult age, namely, when he begins to think, and understand things, for himself; for before this he had no faith from himself, but only from his teachers and parents. From all this it is evident what is signified by, "if he has not lain in wait," namely, when it was not of foresight from the will.

(9010) But God caused it to happen to his hand. That this signifies appearing as of chance, is evident from the idea concerning chance among the ancients, which was that it happened from God; and therefore they expressed the idea of chance by the phrase, "God caused it to happen to the hand." For they who were of the ancient churches knew that the Providence of the Lord is in each and all things, and that things which happen, that is, which appear as of chance, were of Providence. Wherefore the simple, who could not distinguish between the things which were of permission, and those which were of good pleasure, attributed to the Lord both good and evil; good because they knew that all good is from Him; and evil by reason of the appearance. For when a man does evils, and thereby turns himself away from the Lord, it appears as if the Lord turns Himself away; for the Lord then appears to him behind, and not in front. From this then it is that if anyone smote another by chance, thus without will from foresight, it was expressed by the words, "God caused it to happen to the hand." (That the Providence of the Lord is in each and all things, has been already shown, see n. 1919, 4329, 5122, 5155, 5195, 5894, 6058, 6481-6487, 6489, 6491, 7004, 7007, 8478, 8717; also that things which happen, or are of chance, are of Providence, n. 5508, 6493, 6494; and that evil is attributed to the Lord, when yet it is from man, n. 2447, 5798, 6071, 6832, 6991, 6997, 7533, 7877, 7926, 8197, 8227, 8228, 8282, 8284, 8483, 8632.)

(9011) Then I will appoint thee a place whither he shall flee. That this signifies a state of blamelessness, and that is exempt from punishment, is evident from the signification of "place," as being state (see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381); and from the signification of "an asylum," or place whither he should flee who unexpectedly, or by chance, had killed anyone, as being a state of blamelessness, and thus exempt from punishment; for they who had smitten anyone by chance, that is, without intent, thus not with premeditation, nor from an evil affection which is of the will, were not in any fault of their own; and therefore when such came to a place of asylum they were exempt from punishment. By these persons were represented those who not of set purpose injure anyone in respect to the truths and goods of faith, and consequently extinguish his spiritual life; for such are in a blameless state and one exempt from punishment; as for instance are those who have complete faith in their religiosity, which is also in what is false, and who from this reason against the truth and good of faith, and thus persuade, as heretics will sometimes do who are conscientious, and consequently are zealots. [2] That such persons were represented by those who were to flee to asylums is evident in Moses: Ye shall select suitable cities, which shall be cities of refuge for you; that the manslayer may flee thither that smiteth a soul through error; as if he hath struck him unexpectedly, without enmity, or hath cast upon him any instrument without set purpose, or with any stone wherewith he may die, seeing him not, so that he make it fall upon him, and he die, when yet he was not his enemy, neither sought his evil (Num. 35:11, 22, 23). This is the word of the manslayer, who shall flee thither that he may live; when he hath smitten his companion unawares, when he was not his hater yesterday and the day before, when he come into the forest with his companion to hew wood, but when his hand hath struck with the axe, to cut the wood, and the iron hath been shaken off from the wood, and hath found his companion that he die; he shall flee unto one of these cities, that he may live (Deut. 19:4-5). [3] Here is described the state of one who is blameless and exempt from punishment, and who has injured someone by the falsities of faith which he had believed to be truths, or by means of memory-knowledges derived from the fallacies of the senses, and thus has done injury to the internal or spiritual life of the other. In order that this might be signified, such error or chance is described by an instrument of some kind, and by a stone which he cast upon his companion, so that he died, and likewise by an axe, or the iron thereof, falling from its wood while they were both hewing wood in the forest. The reason why this is described by such things, is that “an instrument” signifies memory-knowledge; “a stone” the truth of faith, and in the opposite sense falsity; in like manner “the iron of an axe;” and “to hew wood” signifies disputation concerning good from one’s religiosity. [4] Everyone can see that homicide committed through error would not have been described without a secret reason by the iron of an axe falling from its wood in a forest, because such a mischance can rarely happen, in fact scarcely once in the course of many years. But such a mischance is so described on account of the internal sense, in which is described the injury to a soul by another through the falsities of faith which from his religiosity he had believed to be truths; for he who does an injury by means of falsities which he believes to be truths, does it not of set purpose, or from a better conscience, because he does it from the faith and consequent zeal of his religiosity. That these things might be signified in the internal sense, they are described, as before said, by those who kill their companions by mistake, with a stone, by hewing wood in a forest and the iron of the axe then falling from the wood upon a companion; for “a stone” denotes the truth of faith in the natural man, and in the opposite sense falsity (see n. 643, 1298, 3720, 6426, 8609, 8941), in like manner “iron” (n. 425, 426); “the iron of an axe falling from its wood” denotes truth separated from good, for “wood” denotes good (n. 643, 2812, 3720, 8354), “hewing wood,” the placing of merit in works (n. 1110, 4943, 8740); but “hewing wood in a forest” denotes discussing these and the like things, and also bringing them into question; for “a forest” denotes a religiosity. [5] Such things are signified by “hewing wood in a forest with axes” in Jeremiah: The hirelings of Egypt will go in strength, and will come against her with axes, as hewers of wood, they shall cut down her forest, said Jehovah (Jer. 66:22, 23). Here "to cut down wood in a forest" denotes to act from a false, religiosity, and to destroy such things as are of the church; for the church is called a "forest," a "garden," and a "paradise;" a "forest" from knowledge, a "garden" from intelligence, and a "paradise" from wisdom (n. 3220), because "trees" denote the perceptions of good and of truth, and also the knowledges thereof (n. 103, 2163, 2722, 2972, 4552, 7690, 7692); and as a "forest" denotes the church as to knowledge, thus as to external things, it also denotes a religiosity. [6] The church as to knowledge, or as to external things, is signified by a "forest" in David: The field shall exalt, and all that is therein; then shall all the trees of the forest sing (Ps. 96:12). Lo we heard of Him in Ephratah, we found Him in the fields of the forest (Ps. 132:6); speaking of the Lord. In Isaiah: The light of Israel shall be for a fire, and his Holy One for flame. And it shall burn the glory of his forest, and his Carmel; it shall consume from the soul even to the flesh; whence the rest of the trees of his forest shall be a number that a child may describe them. He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a magnificent one (Isa. 10:17-19, 34). "The forest" denotes the church as to the knowledges of truth; "Carmel," the church as to the knowledges of good; in like manner "Lebanon" and "Hermon;" the "trees of the forest" denote knowledges, as above; to be "a number that a child may describe" means few; "the thickets of the forest" denote memory-knowledges

(n. 2831). [7] In the same: Thou hast said, By the multitude of my chariots I will go up to the height of the mountains, to the sides of Lebanon, and I will cut down the tall cedars thereof, the choice of the fir-trees thereof; then will I come unto the height of his border, the forest of his Carmel (Isa. 37:24). I will visit upon you according to the fruit of your works, and I will kindle a fire in her forest (Jer. 21:14). Prophesy against the forest of the field unto the south; and say to the forest of the south, Behold I will kindle a fire in thee, and it shall devour every tree (Ezek. 20:46, 47). Feed Thy people with Thy rod, the flock of Thine heritage who dwell alone in the forest in the midst of Carmel (Mic. 7:14). Who does not see that in these passages by “a forest” is not meant a forest, and that by “Lebanon” and “Carmel” which are “forests” are not meant Lebanon and Carmel, but something of the church? yet what of the church is meant has been hitherto hidden, because the internal sense lies hidden. And it is wonderful that in so learned a world as is Europe above all the rest, where they have the Word, in every particular of which there is an internal sense, the very knowledge of this sense is wanting; when yet this knowledge existed among the ancients in Chaldea, in Assyria, in Egypt, in Arabia, and thence in Greece, in whose books, emblems, and hieroglyphics such things are still to be met with. But the reason why such knowledge has perished, is that there is no faith that the spiritual is anything.

(9012) And when a man shall act of set purpose against his companion. That this signifies premeditation from a depraved will, is evident from the signification of “to act of set purpose,” as being to act with premeditation, for he who proposes to himself evil, does it with premeditation; and as it is evil, and he does it, it is from the will; for the doing of evil is originally from this source. But the falsity by which evil is affirmed, defended, and thus promoted, is of the thought; thus comes from a depraved or inverted understanding. (That man is guilty when he does evil from both, namely, from the understanding and from the will, may be seen above, n. 9009.)

(9013) To kill him with deceit. That this signifies the consequent malice of depriving the neighbor of eternal life, is evident from the signification of “to kill,” as being to take away faith and charity from the neighbor, and thus to deprive him of spiritual life, which is eternal life (see n. 6767, 8902); and from the signification of “deceit,” as being malice from the will with forethought or premeditation, thus from set purpose. Evils are done either from enmity, or from hatred, or from revenge, and either with deceit or without it. But evils done with deceit are the worst, because deceit is like a poison which infects and destroys with infernal venom, for it goes through the whole mind even to its interiors. The reason is that he who is in deceit meditates evil, and feeds his understanding with it, and takes delight in it, and thus destroys everything therein that belongs to man, that is, which belongs to life from the good of faith and of charity. [2] They who in the world have ensnared the neighbor with deceit in respect to worldly and earthly things, in the other life ensnare the neighbor with deceit in respect to spiritual and heavenly things; and because they do this in secret, they are dispatched to the hells behind the back, deep down according to the malignity and hurtfulness of the deceit, and in this way are separated from those who are in front; the latter being called “spirits,” but the former, “genii” (n. 5035, 5977, 8593, 8622, 8625). Genii are not admitted to men as spirits are, because they flow into the affections of the will, by acting against the good of love and charity so secretly that it cannot possibly be perceived; and in this way they destroy the truth of faith. In their own hell they render themselves invisible before their companions; for they who have acted secretly in the world can render themselves invisible in the other life; but when they appear, they appear among themselves like men; whereas when they are looked at by the angels they appear like serpents, for they have the nature of serpents, and that which goes forth from them is like poison, and indeed is spiritual poison. [3] Wherefore in the Word “poison” signifies deceit, and poisonous serpents, such as “asps,” “cockatrices,” and “vipers,” signify the deceitful; as in the following passages: In heart ye work perversities, their poison is like the poison of a serpent; like that of the deaf asp (Ps. 58:2, 4). They cogitate evils in the heart, they sharpen their tongue like a serpent; the poison of the asp is under their lips (Ps. 140:2, 3). They lay eggs of the asp, and weave the spider’s webs, he that eateth of their eggs dieth (Isa. 59:5). He shall suck the poison of asps; the viper’s tongue shall slay him (Job 20:16). Their wine is the poison of dragons, and the cruel gall of asps

(Deut. 32:33). Woe unto you, scribes and Pharisees, hypocrites! Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Gehenna (Matt. 22:29, 33). [4] Deceit is called "hypocrisy" when there is piety in the mouth, and impiety in the heart; or when there is charity in the mouth, but hatred in the heart; or when there is innocence in the face and gesture, but cruelty in the soul and breast; consequently when they deceive by a show of innocence, charity, and piety. Such are "serpents" and "vipers" in the internal sense, because, as before said, when such are looked at by the angels in the light of heaven, they appear like serpents and like vipers, who hide evils under truths; that is, who deceitfully bend truths to the doing of evils; for such hide poison as it were under the teeth, and thus kill. [5] But they who are in the faith of truth and in the life of good from the Lord, cannot be injured by the poisons of such, for they are in light from the Lord, in which the deceitful appear like serpents, and their deceits like poisons. That these are kept in safety by the Lord is meant by His words to the disciples: Behold I give unto you power to tread upon serpents and scorpions (Luke 10:19). These signs shall follow them that believe; they shall take up serpents; and if they drink any deadly thing, it shall not harm them (Mark 16:17, 18). The suckling shall play on the hole of the viper (Isa. 11:8). [6] Those who have been interiorly infected with spiritual deceit, that is, with hypocrisy, are they who are meant by those who speak against the Holy Spirit, for whom there is no forgiveness, in Matthew: I say unto you, All sin and blasphemy shall be forgiven unto men; but the blasphemy of the spirit shall not be forgiven unto men. Nay, if anyone shall say a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree bad and its fruit bad. O offspring of vipers, how can ye, being evil, speak what is good (Matt. 12:31-34). By "saying a word against the Holy Spirit" is meant to speak well and think evil, and to do well and will evil, respecting those things which are of the Lord, of His kingdom, and of His church, also which are of the Word; for thus falsity lies inwardly hidden in the truths which they speak; and evil, which is hidden poison, in the goods which they do; consequently they are called "an offspring of vipers." [7] In the other life an evil person is allowed to speak evil and also falsity; but not good and truth, because there all are compelled to speak from the heart, and are not allowed to be of a divided mind. They who do otherwise are separated from the rest, and are hidden in hells from which they cannot possibly go forth. That such are they who are meant by "those who say a word against the Holy Spirit" is evident from the above words of the Lord, "Either make the tree good and its fruit good, or make the tree bad, and its fruit bad; how can ye, being evil, speak what is good?" The "Holy Spirit" denotes the Divine truth proceeding from the Lord, thus the Holy Divine Itself, which is thereby interiorly blasphemed and profaned. [8] That it will not be forgiven them is because hypocrisy or deceit in connection with Holy

Divine things infects the interiors of man, and destroys everything of spiritual life in him, as was said above, insomuch that at last there is nothing sound in any part of him. For the forgiveness of sins is the separation of evil from good, and the rejection of evil to the sides (n. 8393), which cannot be done with him in whom all good has been destroyed. Therefore it is said "It shall not be forgiven him, neither in this age nor in that which is to come." Of this character also are those who are meant by "him that had not on a wedding garment," who was bound hand and foot and cast out into outer darkness (Matt. 22:11-13, see n. 2132). [9] That "deceit" in the Word denotes hypocrisy is evident from the following passages: Beware ye every man of his companion, and put ye not your trust upon any brother; for every brother supplanteth. They mock, a man with his companion, and speak not the truth; they have taught their tongue to speak a lie. Thy dwelling is in the midst of deceit; through deceit they have refused to know Me, said Jehovah (Jer. 9:4-6). Thou shalt destroy them that speak a lie; Jehovah abhorreth the man of bloods and deceit (Ps. 5:6). Blessed is the man unto whom Jehovah imputeth not iniquity, provided in his spirit there is no deceit (Ps. 32:2). Deliver my soul from the lip of a lie, from a tongue of deceit (Ps. 120:2). In like manner Ps. 52:4; 109:2.

(9014) Thou shalt take him from Mine altar, that he may die. That this signifies damnation even although he flees to the worship of the Lord, and supplicates for forgiveness, and promises repentance, is evident from the signification of "the altar of Jehovah," as being the chief representative of the worship of the Lord (n. 921, 2777, 2811, 4541, 8935, 8940), and because it was a representative of worship, therefore "to flee to the altar" denotes to flee to the Lord, and to supplicate for forgiveness, and also to promise repentance, for the one follows the other; and from the signification of "dying," as being damnation (n. 5407, 6119, 9008). [2] How it is in regard to this can be seen from what was shown in the paragraph above (n. 9013), namely, that in spiritual things, deceit, that is, hypocrisy, cannot be forgiven. The reason is that deceit is like poison, for it penetrates even to the interiors, and kills everything of faith and charity, and destroys the remains, which are the truths and goods of faith and charity stored up by the Lord in the interiors of man, which being destroyed nothing of spiritual life any longer survives. (With respect to remains, see n. 468, 530, 560-563, 660, 661, 798, 1050, 1738, 1906, 2284, 5135, 5342, 5344, 5897, 5898, 6156, 7560, 7564.) Wherefore when such persons supplicate the Lord for forgiveness, and promise repentance, which is signified by "fleeing to the altar," they supplicate and promise nothing whatever from the heart, but only from the mouth. Therefore they are not heard, for the Lord looks at the heart, and not to words abstracted and estranged from the heart. Consequently for such there is no forgiveness, because no repentance is possible with them. [3] It is believed by many within the church that the forgiveness of sins is the wiping out and washing away thereof, as of filth by water; and that after forgiveness they go on their way clean and pure. Such an opinion prevails especially with those who ascribe everything of salvation to faith alone. But be it known that the case with the forgiveness of sins is quite different. The Lord forgives everyone his sins, because He is mercy itself. Nevertheless they are not thereby forgiven unless the man performs serious repentance, and desists from evils, and afterward lives a life of faith and charity, and this even to the end of his life. When this is done, the man receives from the Lord spiritual life, which is called new life. When from this new life the man views the evils of his former life, and turns away from them, and regards them with horror, then for the first time are the evils forgiven, for then the man is held in truths and goods by the Lord, and is withheld from evils. From this it is plain what is the forgiveness of sins, and that it cannot be granted within an hour, nor within a year. That this is so the church knows, for it is said to those who come to the Holy Supper that their sins are forgiven if they begin a new life by abstaining from evils and abhorring them. [4] From all this then it is evident how the case is with hypocrites, who through deceit are filled with evils as to the interiors, namely, that they cannot do the work of repentance; for the very remains of good and of truth in them have been consumed and destroyed, and therewith everything of spiritual life; and because they cannot do the work of repentance, they cannot be forgiven. This is signified by the statute that those who kill the neighbor with deceit should be taken from the altar that they may die. [5] The damnation of such is described by the prophetic words of David with respect to Joab, when he had slain Abner with deceit: There shall not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth by the sword, or that lacketh bread (2 Sam. 3:27, 29). “One that hath an issue” signifies the profanation of the good of love; “one that is a leper” signifies the profanation of the truth of faith (n. 6963); “one that leaneth on a staff,” or that is lame, signifies those in whom all good has been destroyed (n. 4302, 4314); “one that falleth by the sword” signifies those who are continually dying through falsities (n. 4499, 6353, 7102, 8294); “one that lacketh bread” signifies those who are destitute of all spiritual life, for “bread” denotes the sustenance of spiritual life by good (n. 6118, 8410). As such were signified by “Joab,” therefore by the command of Solomon Joab was slain at the altar whither he had fled (1 Kings 2:28-32).

(9015) And he that smiteth his father and his mother. That this signifies the blaspheming of the Lord and of His kingdom, is evident from the signification of “smiting,” as being to injure by means of falsities (see n. 7136, 7146, 9007), and when predicated of the Lord and of His kingdom, as being to blaspheme; and from the signification of “father,” as being the Lord; and of “mother,” as being His kingdom. See n. 8897, where the fourth commandment of the Decalogue was unfolded, and it was shown what is meant in the internal sense by “honoring father and mother,” namely, to love the Lord and His Kingdom, and therefore in the relative sense, to love good and truth. So also “to smite father and mother,” in the relative sense denotes to blaspheme the good and truth of the church.

(9016) Dying he shall die. That this signifies damnation, is evident from the signification of "dying" as being damnation (see n. 9008).

(9017) Verses 16, 17. And he that stealeth a man, and selleth him, and if he shall be found in his hand, dying he shall die. And he that curseth his father and his mother, dying he shall die. "And he that stealeth a man, and selleth him," signifies the application of the truth of faith to evil, and alienation; "and he shall be found in his hand," signifies nevertheless the acknowledgment of it; "dying he shall die," signifies damnation; "and he that curseth his father and his mother," signifies the denial in every possible way of the Lord and of His kingdom by those who are of the church, and thus profanation of the good and truth of the church; "dying he shall die," signifies damnation.

(9018) And he that stealeth a man, and selleth him. That this signifies the application of the truth of faith to evil, and alienation, is evident from the signification of "stealing a man," as being the application of the truth of faith to evil (that "a man," here a man of the sons of Israel, denotes the truth of faith, see n. 5414, 5879, 5951, 7957, 9007); and that "stealing" denotes its application to evil (n. 5135); and from the signification of "selling," as being alienation (n. 4098, 4752, 4758, 5886).

(9019) And if he shall be found in his hand. That this signifies nevertheless the acknowledgment of it, namely, of the truth of faith, is evident from the signification of "to be found in the hand," when said of the truth of faith, as being acknowledgment; for when truth is acknowledged with some faith, it is found with that person; “in his hand” denotes with him.

(9020) Dying he shall die. That this signifies damnation, see above (n. 9008). That they are damned who apply the truths of faith to evils, and thus alienate them from themselves, is because they had before acknowledged them. For when the truth of faith which has once been acknowledged is afterward applied to evil, it is commingled with falsity from evil, consequently there is profanation (that this is profanation may be seen from the passages cited below, n. 9021). In order that this may be better understood, let it be illustrated by an example. When those who, in order to rule over all and to gain the world, wish to dispense at their own good will and pleasure the things that belong to the Lord, especially those which belong to the heavenly life with a man, draw confirmations from the Lord’s words, they are “thieves” in the spiritual sense, for they steal truths from the Word and apply them to evils. That they are evils is because they have as their end dominion and gain, and not the salvation of souls. If without any regard to dominion and gain these same persons have previously acknowledged the truths from the Word which they now apply to evils, they profane them, for by so doing they commingle falsities from evils with the truths. Such persons cannot possibly escape damnation, for by so doing they deprive themselves of all spiritual life. That they deprive themselves of spiritual life is plain from the fact that when they are by themselves, and think from themselves, and talk among themselves, they have no faith in truths, and do not believe in the Lord, in heaven, or in hell. Nevertheless above all others they have these things in their mouths, because the ardor for rule and gain incites them thereto, as means to their ends. This reigns especially in Christian paganism, where the images of sanctified men are exhibited for adoration, before which they bend their knees and fall prostrate. Even they themselves do this, from deceit, in order to mislead and persuade.

(9021) And he that curseth his father and his mother. That this signifies the denial in every possible way of the Lord and of His kingdom by those who are of the church, and thus the profanation of the good and the truth of the church, is evident from the signification of "cursing," as being aversion and disjunction (see n. 245, 379, 1423, 3530, 3584, 5071), consequently also denial in every possible way, for he who turns himself away and disjoins himself from the Lord, at heart denies Him; and from the signification of "father and mother," as being the Lord and His kingdom, and in the relative sense the good and truth which are from the Lord (n. 8897, 9015). The reason why it signifies "by those who are within the church" is that the commandments, judgments, and statutes which were promulgated by the Lord from Mount Sinai, were specifically for the sons of Israel, among whom the representative of a church was at that time being instituted, and by whom therefore the church was signified (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805). Therefore also by "cursing father and mother" is signified profanation, for those within the church who wholly deny the Lord and the things which are of His kingdom and church, profane them. (That those who are within the church can profane holy things, but not those who are outside of the church, see n. 1008, 1010, 1059, 2051, 3398, 3399, 3898, 4289, 4601, 6348, 6959, 6963, 6971, 8882.) For this reason denial of the Lord is not profanation with those who are outside of the church, as for instance with the Gentiles, Mohammedans, and Jews.

(9022) Dying he shall die, signifies damnation (as above, n. 9008, 9016, 9020). How the particulars in the internal sense cohere together, is evident from what has been said and shown. For the internal sense treats in a series of the denial, blaspheming, and profanation of the truth and good which are from the Lord. But in the external sense no such series appears, for in this sense various things are treated of; as those who smite a man so that he dies; those who kill a companion with deceit; those who smite father and mother; those who steal a man and sell him; and those who curse father and mother. Such is the Word in its particulars, namely, that in the internal sense things follow in order and as it were in a chain; although in the external sense, that is, in the sense of the letter, they are scattered, and in many places disconnected.

(9023) Verses 18-21. And when men shall dispute, and a man shall smite his companion with a stone or with his fist, and he dieth not, and lieth down in bed; if he rise and walk abroad upon his staff, the smiter shall be guiltless; only he shall give his cessation, and healing he shall heal him. And when a man shall smite his manservant, or his maidservant, with a rod, and he die under his hand; in being avenged he shall be avenged. Nevertheless if he shall stand for a day or two, he shall not be avenged, because he is his silver. "And when men shall dispute," signifies contention among themselves about truths; "and a man shall smite his companion with a stone, or with his fist," signifies the invalidating of some one [truth of the church] by reason of some memory or general truth; "and he dieth not," signifies and it is not extinguished; "and he lieth down in bed," signifies what is separate in the natural; "if he rise and walk abroad upon his staff," signifies the strength of life therein; "the smiter shall be guiltless," signifies not to be guilty of evil; "only he shall give his cessation," signifies indemnification; and "healing he shall heal him," signifies restoration; "and when a man shall smite his manservant, or his maidservant, with a rod," signifies if anyone within the church ill-treats the truth of memory or its affection from his own power; "and he die under his hand," signifies so that it is extinguished under his view; "in being avenged he shall be avenged," signifies the punishment of death; "nevertheless if he shall stand for a day or two," signifies a state of life abiding even to fullness; "he shall not be avenged," signifies no punishment of death; "because he is his silver," signifies what is acquired from one's own.

(9024) And when men shall dispute. That this signifies contention among themselves about truths, is evident from the signification of "disputing," as being to contend (of which below) and from the signification of "men" [viri], as being those who are intelligent and who are in truths, and in the abstract sense things intellectual and truths (see n. 3134, 9007); consequently "the disputing of men" signifies contention about truths among those who are of the church, and in the abstract sense about truths among themselves. For in the spiritual sense "to dispute" denotes to contend about such things as are of the church, consequently such as are of faith. Nothing else is meant in the Word by "disputing," for the Word is spiritual and treats of spiritual things, that is, of those things which belong to the Lord, His kingdom in heaven, and His kingdom on the earth, that is, the church. That in the Word "to dispute" signifies contention about truths, and in general in favor of truths against falsities, likewise also defense and liberation from falsities, is plain from the following passages. [2] In Jeremiah: A tumult is come even to the end of the earth; for Jehovah hath a dispute against the nations, He will enter into judgment with all flesh; He will deliver the wicked to the sword. Behold evil shall go forth from nation to nation, and a great tempest shall be raised up from the sides of the earth (Jer. 25:31, 32). Thus is prophetically described the perverted state of the church; "a tumult" denotes contention in favor of falsities against truths, and in favor of evils against goods; "the earth" denotes the church; "the dispute of Jehovah against the nations" denotes the contention of the Lord in favor of truths against falsities, and in favor of goods against evils, thus also defense; "the nations" denote falsities and evils; "a sword" denotes falsity fighting and conquering; "a great tempest" denotes falsity ruling; "the sides of the earth" denotes where falsities burst forth from evil. [3] In the same: Jehovah shall dispute their dispute; that He may give rest to the earth (Jer. 50:34) "To dispute the dispute" denotes to defend truths against falsities and to liberate; "the earth" denotes the church, which has "rest" when it is in good, and consequently in truths. In the same: O Lord, Thou hast disputed the disputes of my soul; Thou hast liberated my life (Lam. 3:58). "To dispute the disputes of the soul" denotes to defend and liberate from falsities. In David: Dispute Thou my dispute, and redeem me; vivify me according to Thy word (Ps. 119:154). "To dispute the dispute" here also denotes to liberate from falsities. In Micah: Dispute Thou with the mountains, and let the hills hear Thy voice (Mic. 6:1). "To dispute with the mountains" denotes to contend and defend against the exalted ones, and also against the evils of the love of self; "the hills which are to hear His voice" denote the humble, and those who are in charity. In Isaiah: I will not eternally dispute, and I will not be wroth forever (Isa. 57:16). "To dispute" denotes to contend against falsities. In Hosea: Jehovah hath a dispute with Judah (Hos. 12:2); where the meaning is similar. Besides other passages.

(9025) And a man shall smite his companion with a stone, or with his fist. That this signifies the invalidating of some one [truth of the church] by reason of some memory or general truth, is evident from the signification of "smiting," as being to injure (see n. 7136, 7146, 9007), here to invalidate, because it is said of truths from memory-knowledges; from the signification of "a stone," as being truth (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8940), namely, truth in the ultimate of order, that is, in the natural, thus memory-knowledge (n. 8609); and from the signification of “a fist,” as being general truth; for by “the hand” is signified the power which belongs to truth (n. 3091, 4931, 7188, 7189), consequently by “the fist” is signified full power from general truth. That is called general truth which has been received, and everywhere prevails; consequently “to smite with the fist” denotes with full force and power; in the spiritual sense, by means of truths which are from good; and in the opposite sense, by means of falsities which are from evil. In the latter sense it is used in Isaiah: Behold ye fast for dispute and contention, to smite with the fist of wickedness (Isa. 58:4). “To smite with the fist of wickedness” denotes with full force by means of falsities from evil. [2] What is meant by invalidating any truth of the church by means of memory or general truth, shall be explained. By memory-truths are meant truths which are from the literal sense of the Word. General truths therefrom are such as are received among people generally, and consequently are in general discourse. There are very many such truths, and they prevail with much force. But the literal sense of the Word is for the simple, for those who are being initiated into the interior truths of faith, and for those who do not apprehend interior things; for this sense is according to the appearance before the sensuous man, thus is according to his apprehension. Hence it is that in this sense things frequently appear dissimilar, and as it were contradictory, to each other-as for example, that the Lord leads into temptation, and elsewhere that He does not lead

into temptation; that the Lord repents, and elsewhere that He does not repent; that the Lord acts from anger and wrath, and elsewhere that He acts from pure clemency and mercy; that souls come to judgment immediately after death, and elsewhere that this is at the time of the Last Judgment; and so on. As such truths are from the literal sense of the Word, they are called memory-truths, and differ from the truths of faith which are of the doctrine of the church. For the latter arise from the former by an unfolding; for when they are unfolded, the man of the church is instructed that such things have been said in the Word for the sake of apprehension, and according to the appearance. Hence also it is that in very many cases the doctrines of the church depart from the literal sense of the Word. Be it known that the true doctrine of the church is that which is here called "the internal sense;" for in the internal sense are truths such as the angels have in heaven.
[3] Among priests, and among the men of the church, there are those who teach and who learn the truths of the church from the literal sense of the Word; and there are those who teach and those who learn from doctrine drawn from the Word, which is called the doctrine of faith of the church. The latter differ very much from the former in perception, but they cannot be distinguished by the common people, because they both speak from the Word nearly alike. But those who teach and who learn only the literal sense of the Word without the doctrine of the church as a guide, apprehend only those things which belong to the natural or external man; whereas those who teach and who learn from

true doctrine drawn from the Word, understand also things which are of the spiritual or internal man. The reason is that the Word in the external or literal sense is natural, but in the internal sense it is spiritual. The former sense is called in the Word a "cloud," but the latter sense is called the "glory" in the cloud (n. 5922, 6343, 6752, 8106, 8781). [4] From all this it can now be seen what is meant by "contention among themselves about truths," and by the "invalidating of some one [truth of the church] by means of some memory or general truth." As before said, memory or general truth is truth from the literal sense of the Word. And as this varies, and as it were contradicts itself, according to the appearance, it must needs sometimes invalidate the spiritual truths which are of the doctrine of the church. These are invalidated when the thought comes into doubt from passages in the Word which are in conflict with each other. This state in connection with the truths of faith with man is here treated of in the internal sense.

(9026) And he dieth not. That this signifies "and it is not extinguished" is evident from the signification of "dying," as being to cease to be such as before (see n. 494, 6587, 6593), consequently to be extinguished, here not to be extinguished. As the internal sense here treats of the agreement of the truths of faith with the truths of the literal sense of the Word, and as the truths of the literal sense of the Word cannot be extinguished, because they are truths in the ultimate of order, therefore the smiting of a man from which he dies is not here treated of, but only the smiting of a man from which he does not die; for the truths of the literal sense of the Word can indeed be invalidated, but cannot be extinguished. Moreover after they have been invalidated, they can be set aside, but again by an unfolding of their meaning they can be restored. These things are signified by what was decreed about a man smitten by his companion, but rising again and walking upon his staff. [2] He who investigates the interior things of the Word can see that for some secret reason which does not fall under the understanding unless this is enlightened by the light of heaven, it was decreed by the Lord that the smiter should be guiltless, if the person smitten rose again from his bed and walked abroad upon his staff; and especially that it was decreed by the Lord that he who smiteth his servant, and the servant die not for a day or two, should not be punished, because he is his silver; when yet this is the taking away of a man’s life, for the servant is a man, although a servant. But the secret reason why it was so decreed by the Lord does not appear except by means of the internal sense, in which the subject treated of is the truths of the church derived from the Word, the case with which is similar, when by “a man disputing and smiting his neighbor,” and also by “a man smiting his manservant and his maidservant,” are meant such things as in the spiritual sense correspond, and which are now unfolded. With the Israelitish nation there was instituted a representative church, that is, a church in which the internal things which are of heaven and the church were represented by external things. Therefore such things were decreed, and indeed commanded, as have no validity as laws since the internal things of the church were opened and revealed by the Lord; for since that time man is to live an internal life, which is a life of faith and charity, and such an external life as internal things make it.

(9027) And he lieth down in bed. That this signifies what is separate in the natural, is evident from the signification of "lying down," as being to be separated; and from the signification of "a bed," as being the natural (see n. 6188, 6226, 6463). How the case herein is will appear from what follows.

(9028) If he rise and walk abroad upon his staff. That this signifies the strength of life therein, is evident from the signification of "rising," which involves something of elevation, here of spiritual truth to agreement with memory-truth; from the signification of "walking," as being to live (see n. 519, 1794, 8417, 8420); and from the signification of "a staff," as being strength, for "a rod" signifies the power which belongs to truth, thus strength (n. 4876, 4936, 6947, 7011, 7026), and in like manner "a staff," but as applied to those who are not in good health. In this sense it is used also in David: They preceded me in the day of my calamity; but Jehovah was my staff, and He brought me forth into breadth (Ps. 18:18, 19). "The day of calamity" denotes a weak state in respect to the faith of truth; "Jehovah being a staff" denotes power then; "to bring forth into breadth" denotes into the truths which are of faith. (That this is meant by "bringing forth into breadth," see n. 4482.) So also in Isaiah: The Lord Jehovah Zebaoth doth take away from Jerusalem and from Judah the rod and the staff, the whole rod of bread, and the whole rod of water (Isa. 3:1). "To take away the rod and the staff" denotes to take away the power and strength of life derived from truth and good; "the rod of bread" denotes power from good; and "the rod of water," power from truth. In the original tongue "staff" is a term implying to lean upon and be supported, which in the spiritual world is effected by means of truth and good.

(9029) The smiter shall be guiltless. That this signifies not to be guilty of evil, is evident from the signification of "to be guiltless," as being not to be guilty of evil; for those are treated of who from some spiritual truth, which is the truth of the doctrine of faith of the church from the Word, look at some memory-truth, which is truth from the sense of the letter of the Word; and because there appears to be no agreement, the spiritual truth is invalidated and for some time set aside, but is not denied, or exterminated. Of these persons it is said that they "are not guilty of evil." And from the signification of "to smite," as being to invalidate (see above, n. 9025).

(9030) Only he shall give his cessation. That this signifies indemnification, is evident from the signification of the "cessation," as being indemnification, here that of spiritual truth, which was invalidated through memory-truth. That is called "spiritual truth" which together with good makes the life of the internal man, but that is called "memory-truth" which makes the life of the external man. This truth is from the literal sense of the Word, but spiritual truth is from the internal sense of the Word, thus also from the genuine doctrine of faith of the church, for this doctrine is the doctrine of the internal sense.

(9031) And healing he shall heal him. That this signifies restoration, namely, by means of interpretation, is evident. For if the things which are in the literal sense of the Word are looked at interiorly, they all agree together. This is circumstanced like that which is said in the Word about the sun, that it rises and sets, when yet it does not rise or set; but such an appearance is presented to the inhabitants of the earth, because the earth rotates every day around its axis. This natural truth lies hidden in the former, which is according to the appearance to the external sight. If it had been said in the Word contrary to this appearance, the common people would not apprehend it, and what the common people do not apprehend they do not believe. The case is similar with the Sun of heaven, which is the Lord, concerning which it is also said that it "rises," but in hearts, when man is being regenerated; and also when he is in the good of love and faith; and that it "sets" when man is in evil and in the consequent falsity. And yet the Lord is continually in His rising, from which also He is called the "Sunrise," or "East," and He is never in any setting; nor does He turn Himself away from man, but man turns himself away from Him. From this arises the appearance that the Lord turns away His face and also brings evil; and therefore it is also so said in the Word. This likewise is the truth, but apparent truth, thus it is not in conflict with the former. From all this it can now be seen what is meant in the internal sense by "healing he shall heal," namely, the restoration of spiritual truth, which is effected by means of a right interpretation of the memory-truth, or that of the literal sense of the Word. [2] The case is similar with every truth of the literal sense, for in the natural light, which is that of the sensuous man, this appears just as it is expressed in the Word, because the literal sense is natural, and is for the sensuous man. But when the same is presented in the light of heaven, it then appears according to the internal sense; for this sense is spiritual, and is for the heavenly man, because those things which are of natural light vanish away in the light of heaven; for natural light is like shade or cloud, and heavenly light is like the glory and the brightness when the cloud is taken away. And therefore also the literal sense of the Word is called "a cloud," and the internal sense "glory" (see the preface to Genesis 18, and n. 4391, 5922, 6343, 8106, 8443, 8781). [3] By "healing he shall heal" is signified in the spiritual sense to restore, because disease and sickness signify the infirmity of the internal man, which infirmity exists when he is sick in respect to his life, which is the spiritual life; thus when he turns aside from truth to falsity, and from good to evil. When this is the case, the spiritual life sickens; and when he wholly turns himself away from truth and good, it dies; but this death is called "spiritual death," which is damnation. As this is the case with the life of the internal man, therefore such things as relate to diseases and death in the natural world are said in the Word of the diseases of the spiritual life, and of its death. So also the cures of diseases, or healings, as in Isaiah: Jehovah smiteth Egypt, smiting and healing; whence he turneth himself unto Jehovah, and He shall be entreated for them, and shall heal them (Isa. 19:22). Surely He was pierced for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and in His wound we are healed (Isa. 53:5); speaking of the Lord. [4] In Jeremiah: Return, ye perverse sons, I will heal your backslidings (Jer. 3:22). Behold, I will cause to come up to it cure and healing, and I will heal them; and I will reveal to them abundance of peace and truth (Jer. 33:6). Go up to Gilead, and take balm, O virgin daughter of Egypt; in vain hast thou multiplied medicines; there is no healing for thee (Jer. 46:11). And in Ezekiel: By the river upon the bank thereof, on this side and on that, cometh up the tree for food, whose leaf falleth not, neither is the fruit consumed; it springeth up again in its months, because the waters thereof go forth out of the sanctuary; therefore the fruit thereof shall be for food, and the leaf thereof for medicines (Ezek. 47:12). "The fruit which shall be for food" denotes the good of love and charity which is for the nourishment of the spiritual life; "the leaf which shall be for medicine" denotes the truths of faith which are for the refreshment and restoration of that life. (That "fruit" denotes the good of love and of charity, see n. 3146, 7690; and that "leaf" denotes the truth of faith, n. 885.) [5] As diseases and sicknesses, and also healings and medicines, are not said in the Word of the natural life, but of another life which is distinct from the natural life; it is therefore plain to him who gives some consideration to the matter, that man has another life, which is that of his internal man. They who have gross thoughts with respect to the life of man, believe that he has no other life than that of the body, which is the life of the external or natural man. They wonder what the life of the internal man may be, and even what the internal man is. If they are told that that life is the life of faith and charity, and that the internal man is man's spirit, which lives after death, and which is essentially the man himself, they wonder still more. And such of them as live only for the body, and not for the soul, thus who are merely natural men, have no apprehension whatever of what is said about the life of faith and charity, and about the internal man, because their thought is merely from natural light, and not at all from spiritual light. Wherefore also after death they remain gross in respect to thought, and live in the shadow of death, that is, in falsities from evil; and they are wholly in thick darkness, and blind to the light of heaven.

(9032) In the last two verses the subject treated of is spiritual truth, which is the truth of the doctrine of faith from the Word, invalidated by means of memory-truth, which is the truth of the literal sense of the Word. But as it is commonly believed that the truth of the doctrine of faith of the church is one and the same thing with the truth of the literal sense of the Word, the subject may be illustrated by an example. The genuine truth of the doctrine of the church is that charity toward the neighbor and love to the Lord make the church with man, and that these loves are insinuated by the Lord through faith, that is, by means of the truths of faith which are from the Word, consequently that faith alone does not make the church with man. He who is in this truth, and consults the Word, is everywhere confirmed therein. But when he meets with words about faith, and no mention is made at the same time of love, he hesitates, and begins to revolve doubts with respect to the truth of the doctrine of his faith. Consequently this truth is for the time invalidated, and is separated from the other truths which are of undoubted faith. [2] Let the words of the Lord in Mark about faith serve for illustration: He that believeth and is baptized shall be saved; but he that believeth not shall be condemned (Mark 16:16). As faith is here treated of, and not love at the same time, the mind may halt in doubt concerning the truth of its doctrine-that heavenly love insinuated by means of the truths of faith makes the church. But when this memory-truth, that is, truth of the literal sense of the Word, is viewed interiorly, it is plain that it nevertheless does agree with the truth of doctrine; for in the internal sense by "being baptized" is signified to be regenerated (see n. 4255, 5120), and to be regenerated is to be led into the good of love and charity by means of the truths of faith (n. 8548-8553, 8635-8640, 8742-8747). From this it is evident that the truth which is the truth of the literal sense of the Word agrees with the truth of doctrine, provided it is understood what is signified by "being baptized." And the reason why it is said that "he that believeth not shall be condemned," is that such a one cannot be "baptized," that is, regenerated, thus cannot be introduced into the church, still less become a church; for baptism is a symbol of regeneration, and thus of introduction into the church, which is effected by introduction into good by means of truths from the Word. [3] From all this it is now plain how it is to be understood what is signified in the internal sense by "a man smiting his companion with a stone or with his fist, and that if the man did not die, but lay down in bed, and then rose and walked with his staff, the smiter should be guiltless," but that "he should give his cessation, and should heal him;" in the internal sense, that if the truth of the doctrine of faith of the church be invalidated by means of memory-truth from the literal sense of the Word, and yet is not extinguished, it shall be made good and restored, which is effected by a right interpretation.

(9033) The invalidation of spiritual truth, that is, of the truth of the doctrine of faith of the church, has been treated of in the two preceding verses; and in the two verses which follow, the subject treated of is the invalidation of memory-truth, which is the truth of the literal sense of the Word. This truth indeed appears like the former, but still it is not like it; and therefore here for the sake of elucidation take this example. It is a spiritual truth, or a genuine truth of the doctrine of faith of the church, that the Lord punishes no one, because He is mercy itself; and therefore whatsoever He does, He does from mercy, and by no means from anger and revenge; and yet the Lord says in Matthew: Be ye not afraid of those who are able to kill the body, but rather fear Him who is able to destroy both body and soul in Gehenna (Matt. 10:28). Here it is said of God that He is "to be feared," because He "is able to destroy body and soul in Gehenna," when yet He destroys no one. Nevertheless this is a truth; and therefore it is not to be extinguished, that is, denied; for if it is denied, faith in the Word perishes; and if this perishes, man cannot spiritually live, for man has spiritual life through faith from the Word. [2] The case herein is this. It is a law of Divine order that good should have its recompense-thus heaven-within itself; and it is from this that evil has in itself its punishment, thus hell. The former law is from the Lord, because the Lord wills good to all; but the latter law not so, because the Lord wills evil to no one. Nevertheless so it is done; not from the Lord, but from the man who is in evil, consequently from evil. Yet this is attributed to the Lord in the sense of the letter of the Word, because it so appears. Therefore, because it is an apparent truth, it must not be denied, that is, extinguished; for thus faith in the Word would be extinguished, which faith is for the simple (see n. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8631, 8632, 9010).

(9034) And when a man shall smite his manservant, or his maidservant, with a rod. That this signifies if anyone within the church ill-treats the truth of memory, or its affection, from his own power, is evident from the signification of “smiting,” as being to ill-treat, for “smiting” is predicated of any injury whatsoever; from the signification of “a man” [vir], here a man of the sons of Israel, as being one who is of the church, and who consequently is in spiritual truth, which is the truth of the doctrine of faith of the church from the Word (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805); from the signification of a "manservant," as being memory-truth, which is the truth of the Word, but of its literal sense (of which below); from the signification of a "maidservant," as being natural affection, thus the affection of memory knowledges, because these are in the natural (n. 1895, 2567, 3835, 3849, 8993, 8994); and from the signification of a "rod," as being natural power (n. 4876, 4936, 6947, 7011, 7026), here, one's own power, because the manservant of whom it is said, was bought. From this it is plain that by the words, "if a man shall smite his manservant, or his maidservant," is signified if anyone within the church ill-treats the memory-truth of the Word, or its affection. [2] The reason why a "manservant" denotes the truth of the literal sense of the Word, is that by a "servant" in general are signified lower or exterior things, because these serve higher or interior things (n. 2541, 5161, 5164, 5936, 7143); consequently by a "servant" is signified the natural, because this serves the spiritual (n. 3019, 3020, 5305, 7998), consequently memory-truth, which belongs to the literal sense of the Word, for this serves spiritual truth, which belongs to the internal sense. The truth of the internal sense of the Word is the same as the genuine truth of the doctrine of faith of the church. [3] How the truth of the literal sense of the Word serves spiritual truth, shall be briefly told. The man of the church first learns truth from the literal sense of the Word, which is general truth accommodated to the apprehension of the external man, who is in natural light. This truth is received by an external way, that is, by hearing, and is stored up in the memory of the external man, where are also various memory-knowledges derived from the world (n. 2469-2494). Afterward the things stored up in this memory are subjected to the sight or view of the internal man, who sees from the light of heaven. The internal man calls forth therefrom by selection the truths which agree with the good which flows in from the Lord by the way of the soul, and which the man had received. There the Lord conjoins these truths with good. The truths which are thus conjoined in the internal man are called "spiritual truths," and the good with which the truths are conjoined is called "spiritual good." This good, formed by means of truths, is what makes the spiritual life of man. The truths themselves there are called "the truths of faith," and the good is called "the good of charity." The good in which truths have thus been implanted is the church with man. [4] From this it is plain in what manner the truths of the literal sense of the Word serve for the formation of spiritual truths, in general for the formation of faith and of charity, which make the spiritual life; which life consists in being affected with truths for the sake of good, and in being affected with good from truths, and finally in being affected with truths from good.

(9035) And he die under his hand. That this signifies so that it be extinguished under his view, is evident from the signification of "dying," as being to be extinguished (see above, n. 9026); and from the signification of "under his hand," as being under his view, for by "hand" is signified the power which belongs to spiritual truth (n. 5327, 5328, 7011), thus which is of the view, for this is effected by virtue of this truth, and is a noticing. For the truths of the literal sense of the Word, stored up in the natural memory of man, form there as it were a field for the view of the internal man, into which light from heaven flows. From this field, as before said, the internal man selects such things as agree with the good in him, comparatively as the eye selects from the field of a garden such things as conduce to the uses of its life.

(9036) In being avenged he shall be avenged. That this signifies the punishment of death, is evident from the signification of “avenging,” or “taking vengeance,” as being the punishment of death, here of spiritual death, which is damnation; for the truth of the literal sense of the Word is being extinguished, and with it faith in the Word. (How the case herein is, see above, n. 9033; and also below, n. 9039.)

(9037) Nevertheless if he shall stand for a day or two. That this signifies a state of life abiding even to fullness, is evident from the signification of “a day,” as being a state of life (see n. 893, 2788, 3785, 4850); and from the signification of “two days,” as being a succeeding state (n. 1335), thus a full state, namely, of view; for when mention is made in the Word of “one day,” or “one week,” or “one month,” or “one year,” an entire period of time, or state, is signified (n. 2906); and when it is added, “or two days,” the signification is, even to fullness.

(9038) He shall not be avenged. That this signifies no punishment of death, is evident from the signification of “vengeance being taken,” as being the punishment of death (see above, n. 9036).

(9039) Because he is his silver. That this signifies what is acquired from one's own, is evident from the signification of "silver," as being truth (see n. 1551, 2954, 5658, 6112, 6914, 6917), here, as a bought slave is treated of, it denotes truth acquired by one's own. That is called "truth acquired by one's own" which by induction from principles conceived from one's own is believed to be truth, and yet is not truth. Such is the truth with those who explain the Word without being enlightened by the light of heaven; that is, who read it not with any affection of truth for the sake of the good of life; for these are not enlightened. If after a full view this truth is extinguished, there is no punishment of death, that is, damnation, because it is not Divine spiritual truth; but if it is extinguished before a full view, there is damnation, because there is a rejection of the truth of faith itself. For that which has been made of anyone's faith, even if it is not true, ought not to be rejected, except after taking a full view; if it is rejected sooner, the first beginning of the man's spiritual life is plucked up by the roots; and therefore the Lord never breaks such truth with a man, but as far as possible bends it. Let an example serve for illustration. [2] He who believes that the glory and therefore the joy of heaven consist in ruling over many, and from this conceived principle explains the Lord's words concerning the servants who gained ten pounds and five pounds, that they should have power over ten cities and over five cities (Luke 19:11); and also the Lord's words to the disciples, that they should sit upon thrones and judge the twelve tribes of Israel (Luke 22:30); if before taking a full view he extinguishes his faith, which is a faith of truth from the literal sense of the Word, he occasions the loss of his spiritual life. But if after taking a full view, he interprets these words of the Lord from His other words that "whosoever will be greatest must be the least," and "whosoever would be the first must be the servant of all" (Matt. 20:26-28; Mark 10:42-45; Luke 22:24-27), if he then extinguishes his faith as regards heavenly glory and joy from rule over many, he does not occasion the loss of his spiritual life; for by the "cities" over which those were to have power who gained the pounds are signified the truths of faith (n. 2268, 2449, 2712, 2943, 3216), and the derivative intelligence and wisdom; in like manner by the "thrones" upon which the disciples were to sit (n. 2129, 6937). [3] Those in heaven who are preeminently in intelligence and wisdom from the truths of faith, are in such humiliation that they attribute everything of power to the Lord, and nothing to themselves; and therefore they do not make anything of glory and joy to consist in ruling, but in serving; and when they are in this state, they are in rule, and also in glory and joy, above others; yet not as before said from the love of rule, but from the affection of love and charity, which is that of serving others. For the Lord flows with power into those who are humble; but not into those who are puffed up, because the former receive influx, but the latter reject it (n. 7489-7492).

(9040) Verses 22-27. And when men shall quarrel, and shall strike a pregnant woman, and her births go forth, and harm is not done, with fining he shall be fined, as the woman's master shall lay upon him; and he shall give according to the judges. And if harm is done, then thou shalt give soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, blow for blow. And when a man shall smite the eye of his manservant, or the eye of his maidservant, and shall destroy it; he shall let him go free for his eye. And if he shall knock out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth. "And when men shall quarrel," signifies grievous contention among truths; "and shall strike a pregnant woman," signifies the injuring of the good which is from truth; "and her births go forth," signifies if nevertheless it is confirmed in the natural; "and harm is not done," signifies thus no injury there; "with fining he shall be fined," signifies amendment; "as the woman's master shall lay upon him," signifies until it agrees with the truth of good; "and he shall give according to the judges," signifies according to what is equitable; "and if harm is done," signifies injury; "then thou shalt give soul for soul," signifies the law of order that thou shalt do to thy neighbor as thou wouldest that he should do to thee, consequently that what thou doest to another shall be done to thyself, "the soul," denotes the spiritual life; "eye for eye," signifies if anything in the interior intellectual; "tooth for tooth," signifies if anything in the exterior intellectual; "hand for hand," signifies if anything of the power of spiritual truth; "foot for foot," signifies if anything of the power of natural truth; "burning for burning," signifies if anything of the affection of love which is interiorly in the will; "wound for wound," signifies if anything of the affection of love which is exteriorly in the will; “blow for blow,” signifies if anything of affection in the intellectual-that is to say, if anything of all these be extinguished or injured; “and when a man shall smite the eye of his manservant,” signifies if the internal man shall injure the truth of faith in the external or natural man; “or the eye of his maidservant,” signifies or the affection of truth therein; “and shall destroy it,” signifies if he shall extinguish it; “he shall let him go free for his eye,” signifies that it can longer serve the internal man; “and if he shall knock out his manservant’s tooth, or his maidservant’s tooth,” signifies if he shall destroy truth or the affection of it in the sensuous part; “he shall let him go free for his tooth,” signifies that it can no longer serve the internal man.

(9041) And when men shall quarrel. That this signifies grievous contention among truths, is evident from the signification of “quarreling,” as being grievous contention; and from the signification of “men” [viri], here men of the sons of Israel, as being those who are of the church and in its truths; in the abstract sense, the truths of the church (see above, n. 9034).

(9042) And shall strike a pregnant woman. That this signifies the injuring of the good which is from truth, is evident from the signification of “to strike,” as being to injure; and from the signification of “a pregnant woman,” as being the formation of good from truth. That this is signified by “a pregnant woman,” is because the regeneration of man, which is the generation of the spiritual life in him, is meant in the internal sense of the Word by the generation of his natural life which is from his parents. For when a man is born anew, he is then first conceived, afterward carried as in the womb, and finally is born. And because regeneration, or the generation of spiritual life, is the conjunction of truth and of good, that is, of faith and of charity, therefore by “carrying in the womb” is signified the initiation of truth into good. From this it is plain what is signified by “a pregnant woman,” namely, the state of the formation of good from truths. (That “the womb” denotes where truth and good lie conceived, see n. 4918, 6433; and that “to be in the womb,” and “to come forth from the womb” denote to be regenerated, n. 4904, 8043; also that “generations” and “births” denote those of faith and charity, n. 613, 1145, 1255, 2020, 2584, 6239.) [2] The state of the formation of good from truths is also signified by “a pregnant woman” in Jeremiah: Behold I bring them from the land of the north, and I will gather them from the sides of the earth; among them the blind and the lame, she that is pregnant, and she that bringeth forth together (Jer. 31:8). In the internal sense this treats of a new church from the Lord, in which sense by “bringing them from the land of the north” is signified from an obscure state of faith (see n. 3708); by “the sides of the earth from which they shall be gathered” is signified where the truth and good of the church begin, for “the earth” denotes the church (n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732), and its “sides” denote where its first and its last are; by “the blind” are signified those who are in ignorance of truth, and yet receive truth when instructed (n. 2383, 6990); by "the lame," those who are in good, but not genuine good because of their ignorance of truth (n. 4302); by "she that is pregnant," those in whom good is being formed by means of truths; and by "she that bringeth forth," those who are in the life of faith in act (n. 3905, 3915, 3919). That such things are here signified can be seen from the fact that otherwise it would have been superfluous and worthless to make mention of "the blind and lame," or of "she that is pregnant, and she that bringeth forth together."

(9043) And her births go forth. That this signifies if nevertheless it is confirmed in the natural, is evident from the signification of "going forth," when said of the formation of good from truths, as being to go from the internal or spiritual man into the external or natural (of which below); and from the signification of "births," as being goods from truths acknowledged in memory and perception, and thus confirmed; for in the spiritual sense by "bringing forth" is meant to acknowledge in faith and act (n. 3905, 3915, 3919, 6585). The case herein is that the man who is conceived anew, carried as it were in the womb, and born, that is, who is being regenerated, first learns from the doctrine of the church, or from the Word, the things which are of faith and charity, which he then stores up among the memory-knowledges that are in the memory which belongs to the external or natural man. From this they are called forth into the internal man, and are stored up in its memory (that man has two memories see n. 2469-2494). This is the beginning of spiritual life with the man, but he is not yet regenerated. In order to be regenerated, the external or natural man must be in compliance, and consequently in agreement, with his internal man. (That a man has not been regenerated until his external or natural man has also been regenerated, see n. 8742-8747; and that the external man is regenerated through the internal by the Lord, n. 3286, 3321, 3493, 4588, 5651, 6299, 8746; and also that the whole man has been regenerated when his natural has been regenerated, n. 7442, 7443.) Seeing then that the things which belong to regeneration are expressed in the Word by the things which belong to the generation or birth of man from his parents in the world, it can be seen from the process of regeneration above described what is meant or signified in the spiritual sense by "conception," by "gestation in the womb," and what by "going forth from the womb," and by "birth;" namely, that "going forth from the womb" denotes to go from the internal man into the external or natural, and that "birth" denotes spiritual good, that is, the good of charity formed from the truths of faith, going forth from the internal man into the external or natural man. When good is in the natural man, the man is a new man; his life is then from good, and his form is from truths derived from good; and he is like an angel, for the angels have their life from good, and their form from truths, which form is the human form. But to the natural man this is a paradox.

(9044) And harm is not done. That this signifies thus no injury there, namely, in the natural, is evident without explication.

(9045) With fining he shall be fined. That this signifies amendment, is evident from the signification of “to be fined,” as being amendment, for a fine is for the sake of amendment.

(9046) As the woman’s master shall lay upon him. That this signifies until it agrees with the truth of good, is evident from the signification of “as he shall lay upon him,” when spoken of a fine, as being amendment even to satisfaction, thus until there is agreement (of which below); from the signification of “the master,” that is, of the woman, as being truth; and from the signification of “the woman,” as being good. For in the spiritual sense of the Word “the master” or “man” [vir] signifies truth, and “the woman” good, because by the marriage of a man with a woman is represented the marriage of truth and good (see n. 915, 2517, 4510, 4823). By “amendment until there is agreement,” is meant restoration for the injury occasioned by the untimely birth; in the spiritual sense, that is occasioned by the bringing forth or thrusting out, not in right order, of good derived from truths, by the internal man into the external or natural man. Restoration is made when they afterward come into agreement, and they do this when the external or natural man does not act from itself, but from the internal man; or when the spiritual acts in the natural, as the soul in its body. When this comes to pass, the external or natural lives from the life of the internal, and this is the new life, or life of the regenerated man.

(9047) And he shall give according to the judges. That this signifies according to what is equitable, is evident from the signification of “the judges,” as being those who decide and decree from what is just and fair; consequently “to give according to the judges,” or before the judges, denotes according to what is equitable, thus neither more nor less; if more, they shall make it equal, also if less.

(9048) And if harm is done. That this signifies injury, is evident without explication.

(9049) Then thou shalt give soul for soul. That this signifies the law of order that thou shalt do to thy neighbor as thou wouldest have another do to thee, consequently that what thou doest to another shall be done to thee, is evident from the fact that “to give soul for soul, eye for eye, tooth for tooth,” and so forth, denotes that as thou hast done to another so shall it be done to thee. The reason why this law was given to the sons of Israel, is that such is the law in the spiritual world. He who there does good to another from the heart, receives the like good. Consequently he who does evil to another from the heart, receives the like evil. For good that is from the heart is conjoined with its reward, and evil that is from the heart is conjoined with its punishment; consequently there is heaven for the good, and hell for the evil. That this is so, it has been given me to know from much experience. The case herein is this. With him who does good from the heart, there inflows from heaven on every side, good into the heart and soul of him who does it, and by inspiring inspires it; and then at the same time the affection of love for the neighbor to whom he does good is increased, and with this affection a delight which is heavenly and unutterable. The cause of this is that in heaven the good of love from the Lord reigns universally, and constantly flows in according to the degree in which it is practiced toward another. The case is similar in respect to evil. With him who from the heart does evil to another, there inflows from hell on every side evil into the heart of him who does it, and by exciting excites it; and then at the same time the affection of the love of self is increased, and with it the delight of hatred and revenge against those who do not submit themselves. The cause of this is that in hell the evil of the love of self reigns universally, and constantly flows in according to the degree in which it is practiced toward another. When this occurs, the punishers are at once present, who ill-treat the offender; and thereby the evil with its delight is restrained. [2] These things are so for the reason that the laws of order in the other life are not learned from books, and stored up therefrom in the memory, as with men in the world, but are written on hearts, the laws of evil on the heart of the evil, and the laws of good on the heart of the good. For every man carries with him into the other life that which by his life in the world he had set in his heart; namely, evil with the evil; and good with the good. [3] The law of order from which these things flow is that which the Lord taught in Matthew: All things whatsoever ye would that men should do to you, do ye even so to them; this is the law and the prophets (Matt. 7:12; Luke 6:31). Order is from the Divine truth which proceeds from the Lord. The laws of order in heaven are truths from good, and in hell are truths separated from good. They are said to be separated, not by reason of the

Lord, but by reason of man. Good is separated by the nonreception of it. [4] The law which is called “the law of retaliation,” is thus described in Leviticus: He that smiteth the soul of a beast shall restore it, soul for soul; if a man shall cause a blemish in his neighbor; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth; as he shall cause a blemish in a man, so shall it be rendered unto him. He that smiteth a beast shall restore it; and he that smiteth a man shall be killed (Lev. 24:18-21). As evil carries with it its penalty, it is therefore said by the Lord that “evil must not be resisted,” and at the same time in the following words in Matthew it is explained how the case is with this law in the spiritual world, with those who are in good, relatively to those who are in evil: Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not evil; but whosoever shall strike thee on thy right cheek, turn to him the other also. And if any man would drag thee to law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to everyone that asketh thee, and from him that would borrow of thee turn not thou away (Matt. 5:38-42). [5] Who cannot see that these words are not to be understood according to the sense of the letter? For who will turn the left cheek to him who deals a blow on the right cheek? And who will give his cloak to him who would take away his coat? And who will give his property to all who ask? And who will not resist evil? But no one can understand these words who does not know what is signified by “the right cheek” and “the left cheek,” what by “a coat” and “a cloak,” also what by “a mile,” and likewise by “borrowing,” and so on. The subject there treated of is spiritual life, or the life of faith; not natural life, which is the life of the world. The Lord there opens, and also in this chapter, and the following, the interior things that belong to heaven, but by means of such things as are in the world. The reason why He did so by such things, was that not worldly men, but only heavenly men, should understand. The reason why worldly men were not to understand, was lest they should profane the interior things of the Word, for by so doing they would cast themselves into the most frightful hell of all, which is the hell of the profaners of the Word. Therefore it is said by the Lord in Luke: Unto you it is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see, and hearing they may not hear (Luke 8:10). And in John: Isaiah said, He hath blinded their eyes, and hardened their heart; that they may not see with their eyes, and understand with their heart, and should convert themselves, and I should heal them (John 12:39, 40). It is said “lest I should heal them,” because they who are healed and return again to falsities and evils, commit profanation. These are they who are meant in Matthew 12:43-45. [6] But it shall now be told what is meant in the internal sense by the words of the Lord above quoted. In this sense it there treats of those who wish to destroy by means of falsities the truths of faith, thus the spiritual life with a man when he is in temptations, and in persecutions; and in good spirits when they are in infestations by evil spirits. By “the cheek” is signified the affection of interior truth, by "the right cheek" the affection of truth from good; by "dealing a blow" is signified the act of injuring this affection; by "coat" and "cloak" is signified truth in the external form (n. 4677, 4741, 4742); by "dragging to law" is signified the endeavor to destroy; by "a mile" is signified that which leads to truth, for the like is signified by "a mile" as by "a way" (that "a way" denotes that which leads to truth, see n. 627, 2333, 3477); by "lending" is signified to instruct. From this it is plain what is signified by "giving to all who ask," namely, to confess all things of one's faith in the Lord. The reason therefore why evil ought not to be resisted, is that evil does no harm to those who are in truth and good, for they are protected by the Lord. [7] These are the things which have been hidden under the above words of the Lord; and this being the case, the Lord only says, "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth," but says no more; because by "an eye" is signified the interior truth of faith; and by "a tooth," the exterior truth of faith, as will be seen in what follows. From all this it is evident in what manner the Lord spoke when He was in the world, namely, that He spoke, as everywhere in the Word of the Old Testament, at the same time for the angels in heaven, and for men in the world; for His speech was in itself Divine and heavenly, because it was from the Divine, and through heaven. But the things which He spoke were presented by means of such things as corresponded in the world. What they correspond to, the internal sense teaches. [8] That "to deal a blow" or "to smite the cheek" denotes to destroy truths, is plain from passages in the Word where mention is made of "smiting the cheek." And because in the genuine sense this signifies the destruction of truth, therefore in the opposite sense it signifies the destruction of falsity, in which sense it occurs in these passages: Thou wilt smite all mine enemies on the cheek; Thou wilt break the teeth of the wicked (Ps. 3:7). They shall smite the judge of Israel with a rod upon the cheek (Mic. 5:1). The bridle of him that leadeth astray shall be on the cheeks of the peoples (Isa. 30:28). For "the face" signifies the affections (n. 4796, 4797, 4799, 5102, 5695, 6604), consequently those things which belong to the face signify such things as belong to the affections, and correspond to their functions and uses; as the "eye" signifies the understanding of truth, the "nostrils" the perception of truth, those things which belong to the mouth, as the "jaws," the "lips," the "tongue," signify such things as relate to the utterance of truth (n. 4796-4805).

(9050) That "soul" signifies the spiritual life, is evident from the signification of "soul," as being the life of man, but the life of his faith, which is spiritual life. In the Word throughout mention is made of "the heart" and of "the soul," and by "the heart" is signified the life of love, and by "the soul" the life of faith. Man has two faculties receptive of life from the Lord, the one called the will, and the other the understanding. To the faculty which is called the will belongs love, for the goods of love make its life. But to the faculty which is called the understanding belongs faith, for the truths of faith make its life. But these two lives with man are nevertheless one, and when they are one, then the things which are of faith are also of love, for they are loved; and on the other hand the things which are of love are also of faith, because they are believed. Such is the life of all in heaven. [2] The reason why the life of love, or what is the same thing, the will, is called in the Word "the heart;" and why the life of faith, or what is the same thing, the understanding, is called "the soul;" is that they who are in love to the Lord and are called celestial, constitute in the Grand Man or heaven the province of the heart; and they who are in faith in the Lord and thereby in charity toward the neighbor constitute the province of the lungs (see n. 3635, 3883-3896). From this it is that by "heart" in the Word is signified love, which is the life of the will, and by "soul" is signified faith, which is the life of the understanding (n. 2930, 7542, 8910); for in the original tongue "soul" is named from breathing, which is of the lungs. [3] That faith pertains to the intellectual faculty, is because this faculty is enlightened by the Lord when man receives faith. From this he has light, or a perception of truth, in such things as are of faith, when he reads the Word. And that love pertains to the will faculty, is because this faculty is kindled by the Lord when the man receives love. From this he has the fire of life, and a sensitive perception of good. [4] From all this it can be seen what is properly meant in the Word by "the heart," and what by "the soul;" as in the following passages: Thou shalt love Jehovah thy God from all thy heart, and from all thy soul, and from all thy strength (Deut. 6:5). Thou shalt love Jehovah thy God, and shalt serve Him, from all thy heart and from all thy soul (Deut. 10:12; 11:13). These statutes and judgments thou shalt keep, and shalt do them, in all thy heart, and in all thy soul (Deut. 26:16). Jesus said, Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and with all thy strength, and with thy thought (Matt. 22:37; Mark 12:30, 32; Luke 10:27). “The heart” denotes the life of love; and “the soul,” the life of faith; “the strength,” those things which proceed from the life of love, thus which are from the heart or the will; and “the thought,” those things which proceed from the life of faith, thus which are from the soul, or an enlightened understanding. [5] In like manner in Isaiah: A deluded heart maketh him go astray, that he rescue not his soul, and say, Is there not a lie in my right hand? (Isa. 44:20). In Jeremiah: I will rejoice over them to do them good, and I will plant them in the land, in truth, with all My heart and with all My soul (Jer. 32:41); speaking of Jehovah, that is, of the Lord; “the heart” is predicated of the Divine good, which is of love of mercy; and “the soul” is predicated of the Divine truth, which is of faith with man. [6] That these things are signified by “heart” and “soul” in the Word, is at this day known to few within the church, for the reason that it has not been considered that man has two faculties distinct from each other, namely, the will and the understanding, and that these two faculties constitute one mind, in order that man may be truly man. Neither has it been considered that all things in the universe, both in heaven and in the world, bear relation to good and truth, and that they must be conjoined together in order that they may be anything, and produce anything. From ignorance of these things it has resulted that they have separated faith from love; for he who is ignorant of these universal laws cannot know that faith bears relation to truth, and love to good, and that unless these are conjoined together they are not anything; for faith without love is not faith, and love without faith is not love, because love has its quality from faith, and faith has its life from love; consequently faith without love is dead, and faith with love is alive. That this is so, can be seen from everything in the Word; for where faith is treated of, there also love is treated of, in order that in this way the marriage of good and truth, that is, that heaven, and in the supreme sense the Lord, may be in each and all things of the Word. (That there is such a marriage, see n. 683, 793, 801, 2516, 2712, 4138, 5138, 5502, 6343, 7945, 8339.) From all this it is now evident why the man of the church has not hitherto known what is meant in the Word by "heart," and what by "soul." [7] That" soul" in the Word denotes the life of faith, can be plainly seen from the passages where "the soul" is mentioned, as in the following. In Moses: Thou shalt not take the mill or the upper millstone to pledge; for he taketh the soul to pledge (Deut. 24:6). It is said that "he who taketh a mill taketh the soul to pledge" because in the internal sense by "a mill" are signified those things which are of faith (n. 7780). In Isaiah: It shall be as when a hungry man dreameth, as if he were eating; but when he awaketh, his soul is fasting; or as when a thirsty man dreameth, as if he were drinking; but when he awaketh, behold he is weary, and his soul hath appetite

(Isa. 29:8). “A fasting soul,” and “a soul that hath appetite,” denote the desire of learning the goods and truths of faith. In the same: If thou draw out thy soul to the hungry, and sate the afflicted soul (Isa. 58:10). “To draw out thy soul to the hungry” denotes to be desirous to instruct in the truths of faith; and “to sate the afflicted soul” denotes to instruct in the good of faith. [8] In Jeremiah: Though thou clothest thyself with double-dyed, though thou deckest thee with ornament of gold, though thou rendest thine eyes with antimony, in vain shalt thou make thyself beauteous; thy lovers will abhor thee, they will seek thy soul (Jer. 4:30). Here “soul” denotes the life of faith, consequently faith itself in man, because this makes his spiritual life. That faith is meant by “soul,” is plain from the particulars in this verse. In the same: They shall come and sing in the height of Zion, and shall flow together unto the good of Jehovah, to the wheat, and to the new wine, and to the oil, and to the sons of the flock and of the herd; and their soul shall become as a watered garden; I will water the weary soul, and every sorrowful soul (Jer. 31:12, 25). “The soul” denotes the life of faith in the man of the church, who is said “to become as a garden,” because by “a garden” is signified the intelligence which is from the truths of faith (n. 100, 108, 2702); and the soul is said to be “watered,” because by “being watered” is signified to be instructed. [9] In the same: We bring our bread with the peril of our souls, because of the sword of the wilderness (Lam. 5:9). “The peril of souls” denotes the danger of the loss of faith and consequently of spiritual life; for “the sword of the wilderness” denotes falsity fighting against the truths of faith (n. 2799, 4499, 6353, 7102, 8294). In Ezekiel: Javan, Tubal, and Meshech, these were thy traders, with the soul of man, and with vessels of brass, they furnished thy trading (Ezek. 27:13). "The soul of man" denotes the interior truth of faith from good; "vessels of brass," exterior truths of faith from good; "vessels" denoting exterior truths or memory-truths (see n. 3068, 3079), and "brass," the good of the natural (n. 425, 1551). Unless it were known that "the soul of man" denotes faith, it could not be understood what is signified by "trading with the soul of man, and with vessels of brass." [10] In the same: Every living soul that creepeth, whithersoever the rivers shall come, shall live; whence is exceeding much fish; because these waters are come hither, and are healed (Ezek. 47:9); speaking of the new temple, that is, of a new spiritual church from the Lord; "the living soul that creepeth" denotes memory-truths which are of faith; "much fish from thence" denotes memory-knowledges (n. 40, 991); "rivers" denote the things that are of intelligence, which are from the truths of faith (n. 2702, 3051). Neither in this passage would it be known without the internal sense what is meant by "much fish" in consequence of the rivers coming thither. Again: Save me, O God, for the waters are come even unto my soul (Ps. 69:1). The waters compassed me about, even to my soul (Jon. 2:5). In these passages "waters" denote falsities, and also temptations which are caused by injected falsities (n. 705, 739, 756, 790, 8137, 8138, 8368). [11] In Jeremiah: Jehovah said, Shall not My soul be avenged on such a nation as this? (Jer. 5:9, 29).

Admit chastisement, O Jerusalem, lest My soul be turned away from thee, and I make thee a waste (Jer. 6:8). “The soul,” when predicated of the Lord, denotes Divine truth. In John: The second angel poured out his vial into the sea, and it became blood as of a dead man, whence every living soul died in the sea (Rev. 16:3). “The sea” denotes memory-knowledges in the complex (n. 28); “blood,” the truths of faith from good, and in the opposite sense, the truths of faith falsified and profaned (n. 4735, 6978, 7317, 7326); consequently “living soul” denotes life derived from faith. [12] In Matthew: Be not anxious for your soul, what ye shall eat, or what ye shall drink (Matt. 6:25). “Soul” denotes the truths of faith; “eating” and “drinking” denote to be instructed in the good and truth of faith, for here in the internal sense the subject treated of is spiritual life and its nourishment. Again: Whoever will find his soul shall lose it, and whoever shall lose his soul for My sake shall find it (Matt. 10:39). “The soul” denotes the life of faith such as it is with those who believe, and in the opposite sense the life not of faith such as it is with those who do not believe. In Luke: In your patience possess ye your souls (Luke 21:19). “To possess the souls” denotes those things which are of faith and consequently of spiritual life. The signification is similar in very many other passages.

(9051) Eye for eye. That this signifies if they shall injure anything in the interior intellectual, is evident from the signification of “the eye,” as being the understanding, here the interior understanding, the life of which is the life of faith. Man has an exterior understanding, and an interior understanding. The exterior understanding is where the thought is that comes to perception; but the interior understanding is where the thought is that does not come to perception; nevertheless it does come to the perception of angels. This latter understanding is that which is enlightened by the Lord when man receives faith, for it is in the light of heaven, and in it is the spiritual life of man, which is not so manifest to him in the world, but is manifest in the other life, when the man becomes an angel among the angels in heaven. Meanwhile this life lies hidden within the thought of the exterior understanding, and produces therein a holy and reverent feeling for the Lord, for love and faith in Him, for the Word, and for all other things of the church. The reason why "the eye" denotes the understanding, is that the eye corresponds to the understanding, for the understanding sees by virtue of the light of heaven, but the eye by virtue of the light of the world. Those things which the former eye or understanding sees are spiritual, and the field of its view is the memory-knowledge in man's memory. But the things which the external eye sees are earthly, and the field of its view is everything that appears in the world. That in the spiritual sense "the eye" denotes the understanding, and also faith, is because faith makes the life of the interior understanding (see n. 2701, 4403-4421, 4523-4534). [2] He who does not know that the understanding is meant in the Word by "the eye," cannot know what is signified by what the Lord spoke concerning the eye in the Evangelists, as by these words: If thy right eye causeth thee to stumble, pluck it out; it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into the Gehenna of fire (Mark 9:47; Matt. 5:29). Everyone knows that the eye is not to be plucked out, though it cause one to stumble, and that no one enters into the kingdom of God with one eye; but by "the right eye" is signified falsity of faith concerning the Lord, and this is what is to be plucked out. Again: The light of the body is the eye; if therefore thine eye be simple, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be darkened. If therefore the light that is in thee be darkness, how great is the darkness (Matt. 6:22, 23; Luke 11:34). Neither in this passage is the eye meant by "eye," but the understanding of the truth of faith. Hence the eye is called "the light of the body," and it is said, "if the light that is in thee be darkness, how great is the darkness," for in the spiritual sense "darkness" denotes falsities of faith (n. 1839, 1860, 4418, 4531, 7688, 7711). [3] And again: Why beholdest thou the mote that is in thy brother's eye, but understandest not the beam that is in thine own eye? (Matt. 7:3-5). "To behold a mote in the eye of a brother" denotes something erroneous in respect to the understanding of truth; and "the beam in one's own eye" denotes the huge evil of falsity; for in the internal sense "wood" denotes good, and in the opposite sense evil (n. 643, 2784, 2812, 3720, 8354). Moreover in the other life good is represented by a beam; and therefore those who feign good in themselves seem to carry a beam, and thus go safely. Without this signification of "the eye," and of "a beam," what could be meant by "seeing a beam in the eye?"

If it is not known that in the Word "the eye" denotes the understanding of truth, which is faith, neither can it be known what is involved in what the Lord did when He healed a blind man, that is, when "He spat on the ground and made clay of the spittle, and said unto him, Wash thee in the pool of Siloam" (John 9:6, 7). As the Lord's miracles, like all Divine miracles, involved those things which are of the Lord's kingdom and church (n. 7337, 8364), so also does this.

(9052) Tooth for tooth. That this signifies if anything in the exterior intellectual, is evident from the signification of "a tooth," as being the exterior intellectual, and therefore natural truth, for this makes the life of this understanding. That "the teeth" have this signification is because they grind like a mill, and thus prepare, the food which is to nourish the body; here the food which is to nourish the soul. The food which nourishes the soul is intelligence and wisdom. This is first received, ground, and prepared by means of the knowledges of truth and good in the natural. (That it is intelligence and wisdom which is called "spiritual and celestial food," see n. 56-58, 680, 1480, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003.) From this it is plain whence it is that "the teeth" signify the exterior understanding. What the exterior understanding is can be seen from what was shown just above (n. 9051) concerning the interior understanding. [2] That "the teeth" signify natural truth, which belongs to the exterior understanding, and in the opposite sense the falsity which destroys this truth, is evident from the following passages in the Word. That they signify natural truth, in Moses: His eyes shall be redder than wine, and his teeth whiter than milk (Gen. 49:12). Here also both “eyes” and “teeth” are mentioned together. The subject treated of is Judah, by whom is meant the Lord as to the Divine celestial (n. 6363); “the eyes” signify the Divine intellectual of the Lord (n. 6379); and “the teeth,” His Divine natural (n. 6380), thus also the Divine truth in the natural. [3] In Amos: I have given you emptiness of teeth in all your cities, and lack of bread in all your places (Amos. 4:6). “Emptiness of teeth” denotes scarcity of truth; and “lack of bread,” scarcity of good. From all this it is evident what is meant by the “gnashing of teeth” among those who are in hell (Matt. 8:12; 13:42, 50; 22:13; 25:30; Luke 13:28), namely, the collision of falsities with the truths of faith. For as before said, “the teeth,” in the opposite sense, signify the falsity which destroys truth; as in David: Arise, O Jehovah; save me, O my God; for Thou wilt smite all mine enemies on the jaw; Thou wilt break the teeth of the wicked (Ps. 3:7). “To break the teeth of the wicked” denotes to break the falsities by which they destroy truths. In the same: As to my soul I lie in the midst of lions, their teeth are spears and arrows, and their tongue a sharp sword (Ps. 57:4). “The teeth of lions” denote the falsities that destroy truths; “lions,” falsities from evil in their power (n. 6367, 6369). [4] In the same: Destroy their teeth, O God, in their mouth; turn aside the grinders of the young lions (Ps. 58:6). In Joel: A nation is come up upon My land, strong, and without number; his teeth are the teeth of a lion, and he hath the grinders of a great lion. He hath reduced My vine to a waste; and My fig-tree into froth (Joel 1:6, 7). "Teeth" and "grinders" denote the falsities that destroy the truths of the church; a "vine" denotes the spiritual church (n. 1069, 5113, 6376); and a "fig-tree" its natural good (n. 217, 4231, 5113). That "teeth" have this signification is plain also from the fact that they are attributed to a nation which will lay waste. In John: The shapes of the locusts were like unto horses prepared for war; they had hair as the hair of women, and their teeth were as the teeth of lions (John 9:7, 8). "Locusts" denote those who are in external falsities (n. 7643), from which it is also evident that "teeth" denote falsities that destroy truths.

(9053) Hand for hand. That this signifies if anything of the power of spiritual truth was injured or extinguished by them, is evident from the signification of "hand," as being the power that is from truth (see n. 3091, 3387, 4931-4937, 6292, 6947, 7188, 7189, 7518, 7673, 8050, 8153, 8281); that it signifies the power which is from spiritual truth, see n. 5327, 5328, 7011.

(9054) Foot for foot. That this signifies if anything of the power of natural truth, is evident from the signification of "foot," as being the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938-4952); that it signifies the power of natural truth see n. 5327, 5328.

(9055) Burning for burning. That this signifies if anything of the affection of love which is interiorly in the will, is evident from the signification of "burning," as being the injuring or extinction of the good of love. It is said "in the will," because the good which is of love is of the will, and the truth which is of faith is of the understanding (see n. 9050, 9051). That it signifies interiorly in the will, is because a “wound” (of which below) signifies the injury or extinction that belongs to love exteriorly in the will. For here, as in what precedes, the subject treated of is the injuries which are done in both the internal man and the external man, because the injuring of the interior understanding is signified by “the eye,” and the injuring of the exterior understanding by “the tooth;” and the injuring of the power of truth of the internal man by “the hand,” and the injuring of the power of the external man by “the foot;” as has been shown. Thus here the injuring of the will of the internal man is signified by “burning,” and that of the external man by “wound.” [2] Man has an internal will and an external will, as he has an internal and an external understanding (n. 9050, 9051). The internal will is where the internal understanding is, and the external will is where the external understanding is, because they must be conjoined. For where truth is, there is good; and where good is, there is truth; because truth without good is not truth, and good without truth is not good, for good is the being of truth, and truth is the coming-forth of good. The case is similar with the understanding and the will of man, for the understanding has been allotted to the reception of truth, and the will to the reception of good. Hence it is plain that when man is being regenerated, a new understanding is given him by the Lord by means of the truths of faith, and a new will by means of the good of charity; and that there must be both, and moreover that they must be conjoined, in order that man may be regenerated. [3] The reason why “burning” signifies the injuring of the good of love, is that by “fire” is signified love (n. 934, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7575, 7852), and the injuring of the good of love is concupiscence from the love of self (that this is called “burning,” see n. 1297, 5215). Concupiscence is signified by “burning” also in Isaiah: Instead of spice there shall be rottenness; and instead of a girdle a rent; and instead of curls baldness; and instead of a gown a girding of sackcloth; burning instead of beauty (Isa. 3:24); speaking of the daughter of Zion, by whom is signified the celestial church, that is, the church which is in love to the Lord; “burning” here denotes the evil of concupiscence from the love of self. [4] He who does not know that there is an internal sense in the Word, believes that the proud ornaments of the daughters of Zion, mentioned in that chapter (verses 16-24), signify such ornaments, and that on account of such ornaments among the daughters of Zion, the Jewish and Israelitish people were punished and fell by the sword, as is said in the same chapter (verses 25, 26); but the case is very different. The spiritual and celestial things of that church are signified by those ornaments. That by “the daughter of Zion” is not meant in the Word any daughter of Zion, can be seen by everyone who reads the Word, provided he consults and considers the passages in the prophets where mention is made of “Zion” and of “the daughter of Zion,” from which he will see that “the daughter of Zion” denotes the church.

(9056) Wound for wound. That this signifies if anything of the affection of love which is exteriorly in the will, is evident from the signification of “wound,” as being the injuring of the affection which is of love; and because it is of love, it is of the will, for love is of the will. The reason why it is of the exterior will, is that by “burning” is signified the injuring of the affection which is interiorly in the will (of which just above, n. 9055). In the Word a distinction is made between “wound” and “blow,” “wound” being predicated of the injuring of good, and “blow” of the injuring of truth, as in Isaiah: From the sole of the foot even unto the head there is no soundness in it; but wound, and bruise, and fresh blow; they have not been pressed out, nor bound up, nor mollified with oil (Isa. 1:6); where “wound” is predicated of destroyed good, and “blow” of destroyed truth.

(9057) Blow for blow. That this signifies if anything of affection in the intellectual be extinguished or injured, is evident from the signification of “a blow,” as being the extinction or injuring of affection in the intellectual, that is, of the affection of truth. In the original tongue “blow” is expressed by a term which signifies the black and blue from a collection of blood or of bloody matter, and in the internal sense “blood” denotes the truth of faith from the good of love, and in the opposite sense, truth falsified and profaned (see n. 4735, 6978, 7317, 7326); consequently “blow for blow” denotes truth injured or extinguished. This is also signified by the “blows” (or “plagues”) in Revelation 9:20; 11:6; 15:1, 6, 8; 16:21; 18:8; also in Jeremiah 30:12, 14, 17; 50:13; in Zechariah 14:12-15; in David, Ps. 38:5; and in Luke 10:30-35, in the parable of him that fell among thieves, who inflicted blows on him and left him half dead; and it is said that a Samaritan “bound up his blows,” pouring in oil and wine, and set him on his own beast, and brought him to an inn. [2] He who understands the internal sense of the Word is able to know why it was said by the Lord that the Samaritan “bound up the blows, poured in oil and wine, and set him on his own beast.” For by “the Samaritan” in the internal sense is meant one who is in the affection of truth, by “binding up the blows” is signified the healing of this affection when injured, by “pouring in oil and wine” is signified the good of love and the good of faith, and by “setting him on his own beast” is signified uplifting him by virtue of his own intellectual. Thus by these words is described charity toward the neighbor; naturally for man in the world, and spiritually for the angels in heaven; naturally in the sense of the letter, and spiritually in the internal sense. The reason why a “Samaritan” denotes one who is in the affection of truth, is that “Samaritan” in the Word signifies this affection (that “oil” denotes the good of love, see n. 886, 3728, 4582; also that “wine” denotes the good of faith, n. 1798, 6377; and that “a beast of burden” denotes the intellectual, n. 2761, 2762, 2781, 3217, 5321, 5741, 6125, 6401, 6534, 7024, 8146, 8148). In this manner spoke the Lord; but few apprehend this, for they believe that such things were said merely for the sake of giving the parable the connection of a narrative; but in this case they would not be words from the Divine. All words from the Divine have within them such things as belong to the Lord, heaven, and the church, and this is the case in every jot (see above, n. 9049).

(9058) And when a man shall smite the eye of his manservant. That this signifies if the internal man shall injure the truth of faith in the external man, is evident from the signification of “smiting,” as being to injure (as above); from the signification of “man” [vir], here a man of the sons of Israel, as being one who is of the church and consequently is in spiritual truth, which is the truth of faith (see n. 9034), thus the internal man, for the truth of faith is in the internal man and makes its life, which is called spiritual life-it is said “the internal man” on account of its relation to the external man, which is signified by “manservant;” from the signification of “the eye,” as being the interior intellectual, and therefore the truth of faith (n.

9051); and from the signification of “manservant,” as being the memory-truth which is in the external man (n. 1895, 2567, 3835, 3849, 8993, 8994), thus also the external or natural man (n. 5305, 7998, 8974). In the sense of the letter it is said “a man” and his “servant,” and thus there are meant two persons; but in the internal sense, in which “man” denotes the internal man, and “servant” the external man, they are in one person. The reason is that in the internal sense no attention is paid to persons, but only to things (n. 5225, 5287, 5434, 8343, 8985, 9007).

(9059) Or the eye of his maidservant. That this signifies or if he shall injure the affection of truth therein, is evident from the signification of “the eye,” as being the intellectual, and consequently the truth of faith (as just above, n. 9058); and from the signification of a “maidservant,” as being the affection of natural truth (n. 2567, 3835, 3849, 8993).

(9060) And shall destroy it. That this signifies so as to extinguish it, is evident from the signification of “destroying,” when the subject treated of is the truth of faith, which is signified by “the eye,” as being to extinguish.

(9061) He shall let him go free for his eye. That this signifies that it can no longer serve the internal man, is evident from the signification of “letting go free,” as being to dismiss from service; and from the signification of “for his eye,” which he had destroyed in the manservant, as being on account of the truth of faith extinguished in the external or natural man; for “the eye” denotes the intellectual, and consequently the truth of faith (see n. 9058, 9059), “to destroy” denotes to extinguish (n. 9060), and a "manservant" denotes the external or natural man (n. 9058). How the case herein is cannot be known unless it is known how the case is with the internal man relatively to the external man. The internal man cannot live a spiritual life unless the external man is in agreement; and therefore a man cannot be regenerated unless the natural man also is regenerated. From this it follows that if the truth of faith in the natural or external man shall be extinguished, it cannot any longer serve the internal man. [2] It is the same with the external sight relatively to the internal sight. If the external sight has been injured, it cannot any longer serve the internal sight; for if the external sight distorts objects, the internal cannot see by means of it except with distortion. The case is the same with all the other members which are subject to the will, as with the arms, the hands, the fingers, the feet. If these are distorted, the will cannot act through them except in a distorted way. It is the same in the case of the natural or external man relatively to the internal man: if the memory-truths in the external or natural man are perverted or extinguished, the internal man cannot see truth, thus cannot think and perceive except pervertedly or falsely. From all this it is evident why the natural man must be regenerated in order that the man may be regenerated. (See also what has been shown above on this subject, n. 3286, 3321, 3469, 3493, 3573, 3620, 3623, 3679, 4588, 4618, 4667, 5165, 5168, 5427, 5428, 5477, 6299, 6564, 8742-8747, 9043.)

(9062) And if he shall knock out his manservant's tooth, or his maidservant's tooth. That this signifies if he shall destroy truth or the affection of it in the sensuous man, is evident from the signification of "tooth," as being the exterior intellectual, and consequently truth in the natural man (of which above, n. 9052), here truth in the ultimate of the natural, that is, in the sensuous, because it is said of a manservant and of a maidservant; from the signification of a "maidservant," as being the affection of this truth (of which also above, n. 9059); and from the signification of "knocking out," as being to destroy. (What the sensuous is, and what is its quality, see n. 4009, 5077, 5079, 5084, 5089, 5091, 5125, 5128, 5580, 5767, 6183, 6201, 6310, 6311, 6313, 6315, 6316, 6564, 6598, 6612, 6614, 6622, 6624, 6948, 6949, 7693.)

(9063) He shall let him go free for his tooth. That this signifies that it can no longer serve the internal man, is evident from the signification of "letting go free," as being to dismiss from service, thus no longer to serve (as above, n. 9061); and from the signification of "tooth," as being the sensuous (of which just above, n. 9062). How the case herein is can be known from what was shown just above (n. 9061) concerning the state of the internal man when the external has been injured. The case is similar with the sensuous when it is injured, for this is the ultimate in the natural man (that this also must be regenerated in order that the man may be fully regenerated, see n. 6844, 6845, 7645). That these statutes which were enacted concerning the eye and the tooth of a manservant or a maidservant, contain in them arcana which no one can see except by means of the internal sense, can be seen by everyone. For without some secret reason what would be the sense of decreeing that servants should be let go free for their eye or their tooth, and not for the sake of other members, when these should be injured or destroyed? But the secret reason is apparent when it is known what is signified in the spiritual sense by an "eye" and by a "tooth." When this is known, the reason for the statute comes to light.

(9064) Verses 28-36. And when an ox shall strike with the horn a man or a woman, and he die, with stoning the ox shall be stoned, and his flesh shall not be eaten; and the master of the ox shall be guiltless. But if the ox were wont to strike with his horn from yesterday the day before yesterday, and it hath been attested to his master, and he hath not watched him, and he hath killed a man or a woman; the ox shall be stoned, and his master also shall die. If expiation be laid on him, then he shall give the redemption of his soul according to all that is laid upon him. Whether he have struck with the horn a son, or struck with the horn a daughter, according to this judgment shall it be done to him. If the ox shall strike with the horn a manservant, or a maidservant, he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And when a man shall open a pit, or when a man shall dig a pit and not cover it, and an ox or an ass shall fall in there, the master of the pit shall repay; he shall pay silver to its master, and the dead one shall be his. And when a man's ox shall strike the ox of his companion, and he die, then they shall sell the living ox, and they shall divide the silver of it; and the dead one also they shall divide. Or if it be known that the ox was wont to strike with the horn from yesterday the day before yesterday, and his master hath not watched him; repaying he shall repay ox for ox, and the dead one shall be his. “And when an ox shall strike with the horn a man or a woman,” signifies if the affection of evil in the natural shall injure the truth or the good of faith; “and he die,” signifies even so as to destroy them; “with stoning the ox shall be stoned,” signifies the penalty of the destroyed truth and good of faith; “and his flesh shall not be eaten,” signifies that this evil must by no means be appropriated, but be cast out; “and the master of the ox shall be guiltless,” signifies that the evil is not from the internal man, because it is from the will, and not from the intellectual; “but if the ox were wont to strike with his horn from yesterday the day before yesterday,” signifies if the affection of evil has existed for a long time; “and it hath been attested to his master,” signifies and this has passed into the intellectual; “and he hath not watched him,” signifies no repression; “and he hath killed a man or a woman,” signifies if it has then destroyed the good and the truth of faith; “the ox shall be stoned,” signifies the penalty of destroyed truth; “and his master also shall die,” signifies the damnation of the internal man; “if expiation be laid on him,” signifies that he may be free from damnation; “then he shall give the redemption of his soul,” signifies the grievous things of repentance; “according to all that is laid upon him,” signifies according to the quality of the affection of evil from the intellectual; “whether he have struck with the horn a son, or struck with the horn a daughter,” signifies an onset by the affection of evil against the truths and goods of faith derived from things interior; “according to this judgment shall it be done to him,” signifies that the penalty shall be similar; “if the ox shall strike with the horn a manservant, or a maidservant,” signifies if the affection of evil shall destroy truth or good in the natural, “he shall give unto their master thirty shekels of silver,” signifies that the internal man shall make restoration in full; “and the ox shall be stoned,” signifies the penalty of destroyed truth and good in the natural; “and when a man shall open a pit,” signifies if anyone shall receive falsity from another; “or when a man shall dig a pit,” signifies or if he himself have devised falsity; “and an ox or an ass shall fall in there,” signifies which perverts good or truth in the natural; “the master of the pit shall repay,” signifies that he to whom the falsity appertains shall make amends; “he shall pay silver to its master,” signifies by truth appertaining to him whose good or truth in the natural has been perverted; “and the dead one shall be his,” signifies that the evil or the falsity shall remain with him; “and when a man’s ox shall strike the ox of his companion,” signifies two truths, the affections of which are diverse, and the affection of one shall injure the affection of the other; “and he die,” signifies so that the good affection perishes; “then they shall sell the living ox,” signifies that the affection of the one which has injured the affection of the other shall be alienated; “and they shall divide the silver of it,” signifies that the truth thereof shall be dissipated; “and the dead one also they shall divide,” signifies that the injuring affection also shall be dissipated;

“or if it be known that the ox was wont to strike with the horn from yesterday the day before yesterday,” signifies if it had previously been known that such was its affection; “and his master hath not watched him,” signifies and if he have not kept it in bonds; “repaying he shall repay ox for ox,” signifies restoration in entirety; “and the dead one shall be his,” signifies for the injuring affection.

(9065) And when an ox shall strike with the horn a man or a woman. That this signifies if the affection of evil in the natural shall injure the truth or the good of faith, is evident from the signification of “striking with the horn,” as being to injure, for “a horn” signifies the power of falsity from evil (see n. 2832), and “to strike” signifies to injure; from the signification of “an ox,” as being the affection of good in the natural (n. 2180, 2566, 2781, 2830, 5913, 8937), consequently in the opposite sense the affection of evil in the natural; from the signification of “man” [vir] as being the truth of faith (n. 9034); and from the signification of “woman,” as being the good of faith (see n. 4823, 6014, 8337).

(9066) And he die. That this signifies even so as to destroy them, is evident without explication.

(9067) With stoning the ox shall be stoned. That this signifies the penalty of the destroyed truth and good of faith, is evident from the signification of “to be stoned” (see n. 5156, 7456, 8575, 8799).

(9068) And his flesh shall not be eaten. That this signifies that this evil must by no means be appropriated, but be cast out, is evident from the signification of “to be eaten,” as being to be appropriated and conjoined (see n. 2187, 2343, 3168, 3513, 3596, 3832, 4745, 5643, 8001); consequently “not to be eaten” denotes not to be appropriated, but to be cast out, for the reason that it is such evil as destroys the truth and the good of faith of the church; and from the signification of “flesh,” as being the good of celestial love, and in the opposite sense the evil of the love of self (n. 3813, 7850, 8409, 8431).

(9069) And the master of the ox shall be guiltless. That this signifies that the evil is not from the internal man, because it is from the will, and not from the intellectual, is evident from the signification of “the master of the ox,” as being the internal or spiritual man, for by “the ox” is signified the affection of evil in the natural or external man (n. 9065); consequently “the master of the ox” denotes the internal man, for here he is “the master” of the external or natural man, because he is able to rule over the affections of evil in the natural, and also does rule when the natural is subordinate, as it is with the regenerate; and from the signification of “guiltless,” as being without blame. The reason is said to be that the evil came forth from the will and not from the intellectual; for evil from the will and not at the same time from the intellectual does not condemn, because the man does not see it, thus does not consider whether it is evil, and therefore he is not conscious of it. Such evil is evil from heredity, before the man has been instructed that it is evil, and also after he has been instructed and is merely in external life, or the life of the body; and not at the same time in the internal life which is of the understanding. For to see and to understand that a thing is evil, and still to do it, makes a man guilty, as the Lord teaches in John: The Pharisees said, Are we also blind? Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see; therefore your sin remains (John 9:40, 41). [2] (That no one is punished on account of hereditary evils, but on account of his own evils, see n. 966, 1667, 2307, 2308, 8806.) Such is the evil which is signified by an ox striking with the horn a man or a woman before the master of the ox knew that he was wont to strike with the horn. In the verse which now follows, the evil of which man is conscious is treated of, which evil is signified by an ox wont to strike with the horn, and which his master knew and did not guard against. Wherefore the consequent penalty is that the ox shall be stoned, and the man shall die, unless expiation is laid on him.

(9070) But if the ox were wont to strike with his horn from yesterday the day before yesterday. That this signifies if the affection of evil has existed for a long time, is evident from the signification of "an ox wont to strike with the horn," as being the affection of evil (see n. 9065); and from the signification of "yesterday the day before yesterday," as being a preceding state and time (n. 6983, 7114), thus what has been previously, and for a long time.

(9071) And it hath been attested to his master. That this signifies, and this has passed into the intellectual, is evident from the signification of "being attested," as being that it has been made known, consequently has passed into the intellectual; because the evil which is made known passes into the intellectual, for the intellectual is man's internal sight, without which sight the will is blind; and therefore when the evil which is of the will passes into the intellectual, it passes from thick darkness into light.

(9072) And he hath not watched him. That this signifies no repression, is evident from the signification of "watching," when said of evil of the will which has passed into the light of the intellectual, as being a restraint or repression; for the understanding has been given to man that he may see evil, and may then repress it.

(9073) And he hath killed a man or a woman. That this signifies if it has destroyed the truth and the good of faith, is evident from the signification of "killing," as being to destroy; and from the signification of "man" [vir], as being the truth of faith, and of "woman" as being the good of faith (see n. 9065).

(9074) The ox shall be stoned. That this signifies the penalty of destroyed truth, is evident (as above, n. 9067).

(9075) And his master also shall die. That this signifies the damnation of the internal man, is evident from the signification of "the master of the ox," as being the internal man (see n. 9069); and from the signification of "dying," as being damnation (of which above, n. 9008). That the ox was to be stoned and his master was to die if he had known that the ox was wont to strike with the horn and he had not watched him, is because the spiritual meaning of this judgment or law is that the man who knows a thing to be evil, and does not repress it, is guilty; for he approves it, and thus extinguishes the light of truth, and together therewith the faith of truth in its conception; and when this is extinguished, good from the Lord is not received, consequently the internal man cannot be opened, and therefore there cannot be given him spiritual life, which is the life of the truth and the good of faith. When such is the state of a man, he then lives a natural life, which is of the external man. But without spiritual life this life is dead; consequently there is damnation (see n. 7494).

(9076) If expiation be laid on him. That this signifies that he may be free from damnation, is evident from the signification of "expiation," as being that he may be free from damnation. For expiations were laid upon those who did evil not of set purpose, or with deceit; and they were various, and were in such case called "redemptions of the soul," for by them the life was redeemed. But these external things signified internal things; namely, "expiation" signified liberation from damnation, consequently "redemption" signified amendment of spiritual life through actual repentance. As "expiation" signified liberation from damnation, it consequently also signified the pardon of sins, and the consequent cleansing.

(9077) Then he shall give the redemption of his soul. That this signifies the grievous things of repentance, is evident from the signification of "redemption," as being to give something else in its stead, in order that there may be liberation. (What "redemption" is in its various significations, see n. 2954, 2959, 2966, 6281, 7205, 7445, 8078-8080.) That here by "the redemption of the soul" are signified the grievous things of repentance, is because liberation from damnation is here treated of, and man cannot be liberated from damnation except by the removal of evil, and the removal of evil is not effected except by actual repentance, which is of the life; and these things take place by means of spiritual temptations, which are "the grievous things of repentance." (That liberation from damnation, or what is the same, liberation from sins, is the removal of evil, and that this is effected by repentance of life, see n. 8389-8394, 8958-8969; and that then there are temptations, n. 8959-8969.)

(9078) According to all that is laid upon him. That this signifies according to the quality of the affection of evil from the intellectual, is evident from what has just been said about expiation and redemption. For the evil of the will, which had been seen in the intellectual and not repressed, was what was to be expiated and to be redeemed by something equal and answering thereto, thus according to the quality of the affection of evil from the intellectual.

(9079) Whether he have struck with the horn a son, or struck with the horn a daughter. That this signifies an onset by the affection of evil against the truths and the goods of faith derived from things interior, is evident from the signification of "striking with the horn," as being to injure (n. 9065), thus an onset; and from the signification of "son," as being the truth of faith, and of "daughter," as being the good of faith (n. 489-491, 533, 1147, 2362, 2623). The reason why truths and goods derived from things interior are signified, is that interior things are like parents, from which goods and truths are born as sons and daughters.

For with a regenerate man goods and truths are like generations; there are some which are in the place of a parent, some which are in the place of children, some which are in the place of sons-in-law and daughters-in-law, some which are in the place of grandsons and granddaughters, and so on. Consequently there are consanguinities and affinities of these goods and truths, and there are families in a manifold series. [2] The societies in heaven have been thus arranged, and also the truths and goods in the man who is being regenerated; consequently he too becomes a heaven in the least form; and (what is a secret) the goods and the truths in man mutually love each other, and recognize each other in accordance with the love, and thus consociate together. This has its origin from the angelic societies, in which they love each other, recognize each other, and consociate together, according to the likenesses and nearnesses of their goods; and, wonderful to say, when those meet who are in a like good, it is as if they had seen each other from childhood, even although they had never seen each other before. It is from this origin that goods and truths conjoin themselves in man according to the form of heaven, and make an image of heaven in him. But these things are of the Lord in both heaven and an angel man, that is, in a man who is being regenerated, and is becoming an angel.

(9080) According to this judgment shall it be done to him. That this signifies that the penalty shall be similar, is evident without explication.

(9081) If the ox shall strike with the horn a manservant, or a maidservant. That this signifies if the affection of evil shall destroy truth or good in the natural, is evident from the signification of "manservant," as being truth in the natural (see n. 3019, 3020, 5305, 7998); and from the signification of "maidservant," as being the affection of truth therein (n. 1895, 2567, 3835, 3849, 8993, 8994); and from the signification of "striking with the horn," as being to destroy. "To strike with the horn" is said in the Word of the destruction of falsity by the power of truth; and in the opposite sense, of the destruction of truth by the power of falsity, and this for the reason that by "a horn" is signified the power of truth from good, and the power of falsity from evil (see n. 2832); as in Ezekiel: Ye thrust with side and with shoulder, and with your horns ye strike all the weak ones (Ezek. 34:21); speaking of those who with all their force and power destroy the truths and goods of the church by means of fallacious reasonings from things of sense; "to thrust with side and with shoulder" denotes with all force and power (n. 1085, 4931-4937). From this it is plain why "striking with the horn" is spoken of in Moses: To the firstborn of his ox, honor is his; and his horns are the horns of the unicorn; with them he shall strike the peoples together unto the ends of the earth (Deut. 33:17). These words are in the prophecy of Moses about Joseph, where by "Joseph" in the internal sense is meant the Lord as to the Divine spiritual, and in the representative sense His spiritual kingdom; "the horns of the unicorn" denote the things which belong to power from the good and the truth of faith; to "strike the peoples" denotes to destroy falsities by means of truths; "unto the ends of the earth" denotes on all sides where the church is. In David: Thou art my very king, O God, through Thee will we strike with the horn our enemies (Ps. 44:4, 5). "To strike with the horn our enemies" here also denotes to destroy falsities through the power of the truth and good of faith. Who cannot see that in these passages no mention would have been made of "striking with the horn" as done by men, except from the signification of "horn," as being power?

(9082) He shall give unto their master thirty shekels of silver. That this signifies that the internal man shall make restoration in full, is evident from the signification of "thirty shekels of silver," as being restoration in full by means of truth for the injury done; for "silver" denotes truth from good (see n. 1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932); "thirty," denotes what is full (n. 5335, 7984); and "the master who must make restoration," the internal man (n. 9069), thus the truths of faith from the Word, for these make the life of the internal man.

(9083) And the ox shall be stoned. That this signifies the penalty of destroyed truth and good in the natural, is evident from the signification of "being stoned," as being the penalty for the destroyed truth and good of faith (see n. 5156, 7456, 8575, 8799). That it signifies in the natural, is because the ox, by which is signified the affection of evil in the natural, which was destructive, was to be stoned.

(9084) And when a man shall open a pit. That this signifies if anyone shall receive falsity from another, is evident from the signification of "a pit," as being falsity (see n. 4728, 4744, 5038); and from the signification of "opening," when said of falsity, as being to receive, here from another, because the words follow, "or when a man shall dig a pit," the meaning of which is, to receive, or to devise of oneself.

(9085) Or when a man shall dig a pit. That this signifies or if he himself has devised falsity, is evident from the signification of "a pit," as being falsity; and from the signification of "digging," as being to receive from oneself, or to devise (of which just above, n. 9084).

(9086) And an ox or an ass shall fall in there. That this signifies which perverts good or truth in the natural, is evident from the signification of "to fall," as being to pervert (of which below); from the signification of "an ox," as being the affection of evil in the natural, thus evil therein (of which above, n. 9065); and from the signification of "an ass," as being truth in the natural (n. 2781, 5492, 5741, 7024, 8078). That "to fall into a pit," when said of good and truth in the natural, which are signified by "ox and ass," denotes to pervert, is plain from what is contained in the following verse, where amendment by means of truth is treated of, which can be effected with perverted goods and truths, but not with those that have been extinguished; for when good or truth is perverted, it still remains, although explained in a perverted manner. [2] "To fall" also denotes to fall by mischance. Because this was signified by "falling into a pit," therefore it was said by the Lord: Which of you shall have an ass or an ox fall into a well, and will not straightway draw him out on the Sabbath day? (Luke 14:5). This was said by the Lord when He healed on the Sabbath day the man who had the dropsy. In that church, the Sabbath day was most holy because it signified the heavenly marriage, which is the conjunction of good and truth from the Lord (n. 8495, 8510); consequently healings were performed by the Lord on the Sabbath day, because "healing" involved the healing of the spiritual life; and the disease of dropsy the perversion of truth and good; thus "healing" involved the amendment and restoration of perverted truth. For all the Lord's miracles involved and signified states of the church (n. 8364), as in general do all Divine miracles (n. 7337). Hence then it is that the Lord said, "Which of you shall have an ass or an ox fall into a well, and will not straightway draw him out on the Sabbath day?" by which was signified in the spiritual sense what has been said; for whatsoever the Lord spoke, He spoke from the Divine, and therefore there is an internal sense in each word (n. 9048, 9063). By "a well" in this passage the like is signified as by "a pit," namely, falsity (see n. 1688). And as "a pit" denotes falsity, therefore also when the Lord spoke about the falsities of the church, He said: If the blind lead the blind, both shall fall into a pit (Matt. 15:14). "A blind man" denotes one who is in erroneous ideas; and "falling into a pit" denotes to pervert truth. These things were spoken in comparisons; but in the Word all the comparisons are taken from significatives (n. 3579, 8989). [3] They who believe that the Divine holiness which is in the Word lies hidden there no deeper than in the sense which appears in the letter, in these and other passages of the Word, see holiness from no other source than from faith that all things of the Word were Divinely inspired, and that there are inexplicable arcana therein known to God alone. But they who are not in this faith despise the Word, merely because the style is in appearance more humble than is the style which is adapted to the genius of the world, such as is to be found with many writers ancient and modern. But let them know that a Divine holiness lies hidden in each and all things of the Word, but it consists in the fact that each and all things treat of the Lord, of His kingdom, and His church. These are things most holy, because they are Divine from the Lord, wherein there is thus eternal life, according to the words of the Lord in John: The words that I speak unto you are spirit, and are life (John 6:63). But these most holy Divine things stand open before the angels in heaven, because these do not apprehend the Word naturally according to the literal sense; but spiritually according to the internal sense. Men also would apprehend the Word according to this sense if they lived an angelic life, that is, a life of faith and love. The things which are contained in the internal sense of the Word are no other than those which the genuine doctrine of the church teaches. The genuine doctrine of the church teaches the Lord, faith in Him, love to Him, and love of the good which is from Him. This love is charity toward the neighbor (n. 6709, 6710, 8123). They who live this life are enlightened by the Lord, and see the holy things of the Word; as by no means do others (see the preface to Genesis 18).

(9087) The master of the pit shall repay. That this signifies that he to whom the falsity appertains shall make amends, is evident from the signification of “the master of the pit,” as being the one to whom the falsity appertains, for “the pit” denotes falsity (see n. 9084, 9086); and from the signification of “repaying,” as being to make amends. The reason why “to repay” denotes to make amends is that a “fine” signifies amendment (n. 9045), and the “silver” which he was to pay signifies truth, by means of which the amendment is effected (of which below).

(9088) He shall pay silver to its master. That this signifies by truth appertaining to him whose good or truth in the natural has been perverted, is evident from the signification of “silver,” as being truth (see n. 1551, 2048, 5658, 6112, 6914, 6917, 7999); of “giving silver,” as being to redeem by means of truth (n. 2954); and from the signification of “its master,” namely, of him whose ox or ass had fallen into the pit, as being the one whose good or truth in the natural has been perverted; for “an ox” denotes good in the natural, and “an ass” denotes truth there (n. 9065, 9086); and “to fall into a pit” denotes to pervert these (n. 9086). [2] The case herein is this. If good or truth is being perverted by means of falsity, then that which has been perverted must be amended by means of truth; within the church by means of truth from the Word, or from doctrine which is from the Word. The reason why this must he so, is that truth teaches what is evil and what is false, and in this way the man sees and acknowledges it; and when he sees and acknowledges, he can then be amended. For the Lord flows into those things in man which the man knows; but not into those things which he does not know; and therefore He does not amend what is evil or what is false until the man has been instructed that it is evil or false. From this it is that those who do the work of repentance must see and acknowledge their evils, and thus live a life of truth (see n. 8388-8392). The case is the same with purifications from the evils of the love of self and the love of the world. Purifications from these loves cannot possibly be effected except by means of the truths of faith, because these teach that all concupiscences are from these loves. It was for this reason that among the Israelitish and Jewish nation circumcision was performed by means of a knife of stone; for "circumcision" signified purification from these filthy loves; and the "knife of stone" by which it was performed signified the truth of faith (n. 2799, 7044). Moreover man is regenerated by means of the truths of faith (n. 8635-8640, 8772). This was signified by the "washings," whereby in olden time they were cleansed. The same is also signified at this day by the waters of baptism, for "waters" signify the truths of faith by means of which evils are removed (n. 739, 2702, 3058, 3424, 4976, 7307, 8568), and "baptism" signifies regeneration (n. 4255, 5120). [3] From all this it is evident how erroneously those think who believe that evils or sins in man are wiped away, as the impurities of the body are washed away by water, and that those were cleansed as to the interiors who in old time were washed with water according to the statutes of the church, and also that at the present day men are saved by being baptized; when yet in old time washings merely represented the cleansing of the interiors; and “baptism” signifies regeneration, the “waters” thereof denoting the truths of faith whereby man is cleansed and regenerated, for evils are removed by their means. Baptism is for those who are within the church, because these have the Word, in which are the truths of faith through which man is regenerated.

(9089) And the dead one shall be his. That this signifies that the evil or the falsity shall remain with him, is evident from the signification of “dead,” when said of good or truth in the natural man, which is signified by “the ox” or “ass,” as being evil or falsity; for when good dies, evil takes its place; and when truth dies, falsity takes its place; because what is “dead” denotes evil and falsity, and therefore those are called “dead” who will evil, and believe falsity (see n. 7494); and from the signification of “to be his,” as being to remain with him. The case herein is this. If by means of falsity anyone destroys good or truth in himself or in others, he does it from evil, thus from the will through the understanding, for all evil is of the will, and all falsity is of the understanding. That which is done by both, remains; for it infects the whole life of the man. It is otherwise if evil proceeds from the will, and not at the same time from the understanding (n. 9009). From this it is evident for what reason it was decreed that the dead one should be his.

(9090) And when a man’s ox shall strike the ox of his companion. That this signifies two truths the affections of which are diverse, and the affection of one injures the affection of the other, is evident from the signification of “to strike," as being the injuring of truth (of which above, n. 9057); from the signification of "an ox," as being the affection of good, and in the opposite sense, the affection of evil, in the natural man (of which also above, n. 9065); and from the signification of "a man" [vir] as being truth (n. 9034); hence by "a man" and "his companion" are signified two truths. That diverse affections are signified, is because it is oxen (by which the affections are signified) which injure each other; for things which are diverse injure each other, but not things which are not diverse. [2] He who does not know how the case is with representatives and correspondences may wonder that an ox can signify the affection of good or of evil in man, because an ox is a beast. But let him know that all beasts signify such things as belong to some affection or inclination. In the spiritual world this is very well known, for in that world there are frequently seen beasts of various kinds, as oxen, bullocks, cows, horses, mules, asses, sheep, goats, kids, lambs; also evil beasts, as tigers, panthers, bears, dogs, hogs, serpents; and also beasts which are nowhere seen on the earth; besides also birds of various kinds. [3] That such things are seen there surpasses belief with those who believe that nothing exists which they do not see with their bodily eyes. But neither do the same believe that there are any spirits or angels, still less that they appear to themselves as men; that they see one another; speak with one another; and touch one another. The reason is that such persons are so sensuous and corporeal as to believe that only bodies live. It is from this that, as before said, such things surpass belief with them. And yet they have not only been seen by me a thousand times, but I have also been instructed concerning the animals seen; whence they are, and what they signify; thus also that when presented to view in an animal form, affections of good in the natural are seen as gentle oxen; and affections of evil as ferocious oxen; and that all other affections appear in the forms of other animals. Hence it is that beasts of various kinds signify such things in man as they correspond to. (But on this subject see what has been previously shown, n. 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 2781, 2805, 2807, 2830, 3218, 3519, 5198, 7523.)

(9091) And he die. That this signifies so that the good affection perishes, is evident from the signification of "dying," as being to perish, and from the signification of an "ox" which has died from being struck by another ox, as being a good affection (of which just above, n. 9090).

(9092) Then they shall sell the living ox. That this signifies that the affection of the one which has injured the affection of the other shall be alienated, is evident from the signification of "selling," as being to alienate (see n. 4098, 4752, 4758, 5886); and from the signification of "the living ox," as being the affection of truth which had injured the affection of truth of another (of which above, n. 9090).

(9093) And they shall divide the silver of it. That this signifies that the truth thereof shall be dissipated, is evident from the signification of "dividing," as being to banish and dissipate (see n. 6360, 6361); and from the signification of "silver," as being truth (n. 1551, 2048, 5658, 6112, 6914, 6917, 7999). That “to divide” denotes to dissipate, is because if those things which have been associated together are divided, they are also scattered, as he who divides his mind destroys it. For the mind of man is an association of two parts, one part being called the understanding, the other the will. He who divides these two parts scatters the things which belong to one part, for one part must live from the other; consequently the other also perishes. It is the same with him who divides truth from good, or what is the same, faith from charity. He who does this destroys both. In a word, all things which ought to be united in a one, if divided perish. [2] This division is meant by the Lord’s words in Luke: No one can serve two masters; for either he will hate the one, and love the other; or else he will prefer the one, and despise the other. Ye cannot serve God and mammon (Luke 16:13). That is, by faith serve the Lord, and by love the world; thus acknowledge truth, and do evil. He who does this has a divided mind, from which comes its destruction. From all this it is evident whence it is that “to divide” denotes to dissipate; as is also evident in Matthew: The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall divide him, and appoint him his portion with the hypocrites (Matt. 24:50, 51); where “to divide” denotes to separate and remove from goods and truths (n. 4424), thus to dissipate. [3] In Moses: Cursed be their anger, for it was vehement; and their wrath, for it was hard. I will divide them in Jacob, and scatter them in Israel (Gen. 49:7); where Israel speaks prophetically of Simeon and Levi. By

Simeon and Levi are there represented those who are in faith separate from charity (n. 6352), by Jacob and Israel the church external and internal, and also the external and internal man (n. 4286, 4598, 5973, 6360, 6361). "To divide them in Jacob" denotes to expel them from the external church; and "to scatter them in Israel" denotes from the internal church; thus to dissipate the goods and the truths of the church appertaining to them. [4] That "dividing" has this signification is also plain from the words written on the wall when Belshazzar king of Babel, together with his lords, his wives, and his concubines, drank wine from the vessels of gold and of silver which belonged to the temple that was at Jerusalem. The writing was: Numbered, numbered, weighed, and divided (Dan. 5:2-4, 25-28); where "divided" means separated from the kingdom. In this passage it is plain how all things were at that time representative. In it is described the profanation of good and truth, which is signified by "Babel" (that Babel" denotes profanation, see n. 1182, 1283, 1295, 1304-1308, 1321, 1322, 1326); "vessels of gold and of silver" denote the goods of love and the truths of faith from the Lord (n. 1551, 1552, 5658, 6914, 6917). Profanation is signified by "drinking therefrom, and at the same time praising the gods of gold, of silver, of brass, of iron, of wood, and of stone," as we read in the fourth verse of the chapter, which denote evils and falsities in a series (n. 4402, 4544, 7873, 8941). By the "temple at Jerusalem" from which the vessels came, is signified in the supreme sense the Lord, in the representative sense His kingdom and church (n. 3720). The kingdom of Belshazzar being “divided” signified the dissipation of good and truth, and he himself being “slain that night” signified the loss of the life of truth and good, thus damnation; for “to be divided” denotes to be dissipated; “a King” denotes the truth of good (n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148); the like is signified by “kingdom” (n. 1672, 2547, 4691); “to be slain” denotes to be deprived of the life of truth and good (n. 3607, 6767, 8902); and the “night” in which he was slain denotes a state of evil and falsity (n. 2353, 7776, 7851, 7870, 7947). From this it is plain that all things there were representative. [5] We read in the following passages: They divided My garments among them, and upon My vesture did they cast a lot (Ps. 22:18). They divided His garments, casting a lot; that it might be fulfilled which was spoken by the prophet (Matt. 27:35). The soldiers took His garments, and made four parts; and the tunic, the tunic was without seam, woven from the top throughout. They said therefore, Let us not divide it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled (John 19:23, 24). He who reads these words and knows nothing of the internal sense of the Word, is not aware that anything secret lies hidden in them, when yet in each word there is a Divine secret. The secret was that Divine truths had been dissipated by the Jews, for the Lord was the Divine truth; and hence He is called “the Word” (John 1). “The Word” denotes Divine truth; His garments represented truths in the external form; and His tunic, truths in the internal form; the division of the garments represented the dissipation of the truths of faith by the Jews. (That "garments" denote truths in the external form, see n. 2576, 5248, 5954, 6918; also that "a tunic" denotes truth in the internal form, n. 4677.) Truths in the external form are such as are those of the Word in the literal sense; but truths in the internal form are such as are those of the Word in the spiritual sense. The division of the garments into four parts signified total dissipation, in like manner as the division in Zechariah 14:4, and in other passages; likewise the division into two parts, as we read of the veil of the temple (Matt. 27:51; Mark 15:38). The rending of the rocks also at that time (Matt. 27:51) represented the dissipation of all things of faith, for a "rock" denotes the Lord as to faith, consequently it denotes faith from the Lord.

(9094) And the dead one also they shall divide. That this signifies that the injuring affection also shall be dissipated, is evident from the signification of what is "dead," as being evil and falsity (of which above, n. 9008); consequently by "a dead ox" is signified the affection of evil and falsity in the natural man, thus an injuring affection, for evil injures by means of falsity; and from the signification of "to divide," as being to dissipate (n. 9093). How the case is with the things contained in this verse in the internal sense can with difficulty be unfolded to the apprehension. They are such as can be comprehended by the angels, and only in some measure by men. For the angels see the arcana of the Word in the light which is from the Lord, in which light innumerable things are presented to view that do not fall into the words of speech, and not even into the ideas of thought, with men so long as they live in the body. The reason is that with men the light of heaven flows into the light of the world, and thus into such things there as either extinguish, or reject, or darken, and thus deaden it. The cares of the world and of the body are such things, especially those which flow from the loves of self and of the world. From this it is that the things which are of angelic wisdom are for the most part unutterable, and also incomprehensible. [2] Nevertheless man comes into such wisdom after the laying aside of the body, that is, after death; but only the man who has received in the world the life of faith and charity from the Lord; for the capacity of receiving angelic wisdom is in the good of faith and of charity. That the things which the angels see and think in the light of heaven are unutterable, has been given me to know by much experience; for when I have been raised into that light, I have seemed to myself to understand all those things which the angels there spoke; but when I have been let down from thence into the light of the external or natural man, and in this light have desired to recollect the things which I had there heard, I could not express them by words, and not even comprehend them by ideas of thought, except a few, and these few obscurely; from which it is manifest that the things which are seen and heard in heaven are such as the eye hath not seen nor the ear heard. [3] Such are the things which lie inmostly hidden in the internal sense of the Word; and it is the same with the things contained in the internal sense in this and the following verses. The things therein contained which can be explained to the apprehension are these. All truths in man have life from the affections which are of some love. Truth without life from love is like sound flowing forth from the mouth without an idea, or like the sound of an automaton. Hence it is plain that the life of man's understanding is from the life of his will, consequently that the life of truth is from the life of good; for truth bears relation to the understanding, and good to the will. If therefore there are two truths which do not live from the same general affection, but from diverse affections, they must needs be dissipated, for they are in collision with each other. And when truths are dissipated, their affections also are dissipated; for there is a general affection under which all the truths with a man are associated together. This general affection is good. This is all that can be told about what is signified in the internal sense by the oxen of two men, one of which strikes the other so that he dies, the living ox then being sold, and the silver divided, and also the dead ox. [4] Who that is of the church does not know that there are Divine things in each and all things of the Word? But who can see Divine things in these laws about oxen and asses falling into a pit, and about oxen striking with the horn, if they are regarded and explained merely according to the sense of the letter? Nevertheless they are Divine even in the sense of the letter, provided they are regarded and unfolded at the same time in respect to the internal sense; for in this sense each and all things of the Word treat of the Lord, of His Kingdom, and His church, thus of Divine things. For in order that anything may be Divine and holy, it must treat of Divine and holy things. The subject that is treated of effects this. The worldly and public affairs, such as are the judgments, statutes, and laws promulgated by the Lord from Mount Sinai, which are contained in this and in the following chapters of Exodus, are Divine and holy by inspiration; yet inspiration is not dictation, but is influx from the Divine. That which inflows from the Divine passes through heaven, and there is celestial and spiritual; but when it comes into the world it becomes worldly, within which is what is celestial and spiritual. From this it is plain whence and where is the Divine that is in the Word; and what is inspiration.

(9095) Or if it be known that the ox was wont to strike with the horn from yesterday the day before yesterday. That this signifies if it had previously been known that such was its affection, is evident from the signification of "to be known," or "attested," as being that it had passed into the intellectual (see n. 9071), for that which has passed there from the will has become known; and from the signification of "that the ox was wont to strike with the horn from yesterday the day before yesterday," as being that such had been the affection heretofore (as also above, n. 9070).

(9096) And his master hath not watched him. That this signifies and if he hath not kept it in bonds, is evident from the signification of "to watch," as being to keep in bonds, namely, the affection of evil in the natural, which otherwise would injure the truth of faith. That it signifies to keep in bonds, is because by "becoming known" is signified to pass into the intellectual (see n. 9095), and the intellectual is that which sees evil, and that which is seen can be restrained and kept in bonds; not by the intellectual, but through the intellectual by the Lord. For the Lord flows into those things in man which are known to him, but not into those things which are unknown to him. By “keeping in bonds” is meant to prevent, and to restrain. In the spiritual sense bonds are nothing else than the affections of love, for these are what lead man, and what restrain him. If the affections of evil lead him, there must be affections of truth from good to restrain him. Internal bonds in man are affections of truth and of good. These are also called the “bonds of conscience.” But external bonds are the affections of the love of self and of the love of the world, for these lead man in external things. If the latter affections descend from internal bonds, which are affections of truth and of good, they are good, for then the man loves himself and the world not for the sake of self and the world, but for the sake of good uses from himself and the world (n. 7819, 7820, 8995). But if the affections of the love of self and of the love of the world do not descend from internal bonds, the affections are evil, and are called “cupidities;” for then the man loves himself for the sake of himself, and the world for the sake of the world. [2] From all this it can be known what is meant by internal bonds, and by external bonds, of which frequent mention has been made. But bonds so called are not bonds except relatively to their opposites; for he who does anything from the affection which is of the love of good, acts from freedom; but he who acts from the affection which is of the love of evil seems to himself to act from freedom, but does not act from freedom, because he acts from cupidities that are from hell. He only is free who is in the affection of good, because he is led by the Lord. This the Lord also teaches in John: If ye abide in My word, ye are truly My disciples; and ye shall know the truth, and the truth shall make you free. Everyone that committeth sin is the servant of sin. If the Son shall make you free, ye shall be free indeed (John 8:31, 32, 34, 36). That it is freedom to be led by the Lord, and servitude to be led by cupidities which are from hell, see n. 892, 905, 2870-2893, 6205, 6477, 8209; for the Lord implants affections for good, and aversion for evil. From this the man has freedom in doing good, and utter servitude in doing evil. He who believes that Christian liberty extends itself further is very greatly in error.

(9097) Repaying he shall repay ox for ox. That this signifies restoration in entirety, is evident from the signification of “repaying,” as being to restore; in entirety is signified by “repaying he shall repay;” and from the signification of “an ox,” as being affection in the natural (see n. 9065). 9097a. And the dead one shall be his. That this signifies for the injuring affection, is evident from the signification of “the ox,” as being affection of evil, for by “dead” is signified evil and falsity, according to what was said above (n. 9089). How the case is with the things contained in the internal sense in this verse, can be inferred from what was unfolded above (n. 9094).

(9098) Verse 37. When a man shall steal an ox, or one of the flock, and shall kill it, or sell it, he shall repay five oxen for an ox, and four of the flock for one of the flock. “When a man shall steal an ox, or one of the flock,” signifies one who takes away from anyone his good exterior or interior; “and shall kill it,” signifies if he shall extinguish it; “or sell it,” signifies or if he shall alienate it; “he shall repay five oxen for an ox,” signifies the corresponding penalty to much; “and four of the flock for one of the flock,” signifies the corresponding penalty to the full.

(9099) When a man shall steal an ox, or one of the flock. That this signifies one who takes away from anyone his good exterior or interior, is evident from the signification of “stealing,” as being to take away from anyone his spiritual goods (see n. 5135, 8906); from the signification of “an ox,” as being the affection of good in the natural, thus exterior good (n. 2180, 2566, 2781, 2830, 5913, 8937); and from the signification of “one of the flock,” as being interior good; for the animals which are of the flock signify those things which are of interior good; and the animals which are of the herd signify those things which are of exterior good (n. 2566, 5913, 6048, 8937).

(9100) And shall kill it. That this signifies shall extinguish it, is evident without explication.

(9101) Or sell it. That this signifies or if he shall alienate it, is evident from the signification of “selling,” as being to alienate (see n. 4098, 4752, 4758, 5886, 6143).

(9102) He shall repay five oxen for an ox. That this signifies the corresponding penalty to much, is evident from the signification of “five,” as being somewhat (see n. 4638, 5291), and also much (n. 5708, 5956); and from the signification of “repaying,” as being amendment (n. 9087), and as being restoration (n. 9097). That it signifies the penalty also, is because when alienated good is to be amended or restored, the man suffers hard things; for he is either left to his evil, thus also to the penalty of his evil (for evil is attended with its penalty, n. 8214), or he is let into temptations, whereby the evil is subdued and removed, which temptations are the penalty that is here signified by “repaying.” The reason why a corresponding penalty is meant, is that the evil of the penalty and the evil of the fault correspond (see n. 1857, 6559, 8214).

(9103) And four of the flock for one of the flock. That this signifies also the corresponding penalty to the full, is evident from the signification of “four,” as being conjunction, for “four” signifies the same as “two,” because the one number arises from other, being the double of it (that “two” denotes conjunction, see n. 5194, 8423; and consequently also “four,” see n. 1686, 8877); from which it follows that these numbers also denote to the full, for that which is conjoined is full; and from the signification of “one of the flock,” as being interior good, (see just above, n. 9099). The corresponding penalty is signified by “repaying,” namely, four of the flock for one of the flock (n. 9102). Interior good is that good which is called charity in the interior man; and exterior good is charity in the exterior man. The latter good must live from the former, for the good of charity in the interior man is the good of spiritual life; and the good of charity in the exterior man is the good of the derivative natural life. The latter good comes to the sensation of man as delight; but the former good does not come to sensation, but to perception that so it ought to be, and makes a contented mind. In the other life spiritual good also comes to sensation. [2] The reason why five oxen were to be repaid for an ox, and four of the flock for one of the flock, cannot be known by anyone unless it is known what is meant by "theft" in the spiritual sense, also what by "ox" and by "one of the flock." What these things signify has been unfolded, namely, the taking away and alienation of exterior and interior good. This taking away is effected through evil, and alienation through falsity; consequently the penalty and restoration thereof are signified by "five" and "four." That all numbers in the Word signify things, see n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175; here the things which involve restoration, namely, the number "five" the restoration of exterior good to much; and the number "four" the restoration of interior good to the full. Interior good is to be restored to the full, because this good makes the spiritual life of man, and unless spiritual life is restored to the full, the exterior good which makes the natural life cannot be restored, for the latter life is restored by means of the former, as can be seen from the regeneration of man. (That the external man is regenerated by means of the internal, see n. 9043, 9046, 9061.) But good in the external or natural man cannot be restored to the full, because the injury remains there as a scar which is grown callous. These are the things which these numbers involve. [3] A few words more however shall be said about the restoration of exterior good, which makes the natural life of man, from interior good which makes his spiritual life. The natural of man sees things in the light of the world, which light is called natural light. Man procures for himself this light by means of the objects which enter through the sight and hearing, thus by means of objects which are of the world. Thus man sees those things within himself, almost as the eye sees them. The objects which enter by these senses appear to him at first as pleasure and delight. Afterward the infant man distinguishes between the different delights, from which he learns to discriminate, and by degrees to do so more perfectly. When light from heaven flows into these things, the man begins to see them spiritually, and first to discriminate between the useful and the non-useful. From this he begins to have an insight as to what is true; for that which is useful to him is to him true, and that which is useless is not true. This insight increases according to the influx of the light of heaven, until at last he discriminates not only between truths, but also between truths within these truths; and he does this with greater clearness in proportion as the communication is better opened between the internal and external man; for the light of heaven inflows from the Lord through the internal man into the external man. [4] From this then man has perception; but still it is not yet spiritual perception. This perception does not arise from natural truths, but from spiritual truths. Spiritual truths are those which are called the truths of faith. The reason why spiritual perception arises from these truths, is that the light of heaven is Divine truth proceeding from the Lord, and this shines as light before the eyes of the angels, and also shines in their understandings, and gives them intelligence and wisdom; but with variety according to the reception of it in good. Wherefore the knowledges of spiritual things must be with man in his natural in order that there may be spiritual perception; and knowledges of spiritual things must be from revelation. When the light of heaven flows into these knowledges, it flows into its own, for, as before said, this light is the Divine truth proceeding from the Lord (n. 1053, 1521-1533, 1619-1632, 2776, 3138, 3167, 3195, 3222, 3223, 3341, 3636, 3643, 4180, 4302, 4408, 4415, 4527, 5400, 6032, 6313, 6608). From this the man has intelligence and wisdom in such things as are of eternal life, and these increase according to the reception of that light, that is, of the truths of faith in good. Good is charity. [5] That the natural or external man is regenerated, and also amended and restored, through the internal man, can be seen from what has now been said. For the things which are in the external or natural man live from the light of heaven, for this light is living light, because it proceeds from the Lord, who is life itself; but they do not live from natural light, for in itself this light is dead. In order therefore that those things which are in natural light may live, there must be an influx of living light through the internal man from the Lord. This influx accommodates itself according to the knowledges of truth analogous and corresponding in the natural, and according to the compliance there. From this it is evident that the external or natural of man must be regenerated through his internal. In the same way must the good in the natural that has been taken away and alienated, be amended and restored.

(9104) CONTINUATION ABOUT THE SPIRITS AND INHABITANTS OF THE PLANET SATURN. Some of the spirits of this earth passed over to the spirits of the earth Saturn, who as already said are afar off at a vast distance, for they appear at the end of our solar world. The passage is effected in a moment, for distances in the other life are appearances arising from diversity of the states of life (see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381); and conjunction is effected by a state of desire to speak with another. From this it is that in the other life those meet together, when they so desire, who have been in some conjunction in the world, either by love, or by friendship, or by high regard; but they are afterward separated according to the unlikenesses of their state of life.

(9105) After the spirits of the earth Saturn had spoken with the spirits of our earth, they spoke with me through intermediate spirits from where they were, and said that they wondered that spirits from this earth so often come to them and ask them what God they worship. Whenever they observe that the spirits of this earth make such inquiries, they answer that they are insane; for there cannot be a greater insanity than to ask what God anyone worships, seeing that there is only one God for all in the universe; and they said that they are still more insane in this, that they do not know that the Lord is the Only God, and that He rules the universal heaven, and consequently the universal world;

for He who rules heaven rules the world also, because the world is ruled through heaven.

(9106) They said further that another kind of spirits who go in troops, frequently come to them, desiring to know how things are with them, and that by various methods they draw out of them what they know. Concerning these they said that they are not insane, except in the fact that they have so great a desire to know, for no other use than to know. They were afterward instructed that these spirits are from the planet Mercury, and that knowledge and the derivative intelligence alone delight them, and not so much uses resulting from these, unless indeed knowledge is to them use (see n. 6811, 6815, 6921-6932, 7069-7079, 7170-7177).

(9107) In what respects the spirits of our earth and the spirits of the earth Saturn differ, has been given me to know from open experience; and at the same time to know how the spiritual or internal man and the natural or external man fight and clash with each other, when the latter is not in faith and charity. For the spirits of the earth Saturn bear relation in the Grand Man to that sense which is intermediate between spiritual and natural sense, but receding from the natural and acceding to the spiritual (n. 8953); whereas the spirits of our earth bear relation to natural and bodily sense; consequently the latter bear relation to the external man, but the spirits of Saturn to the internal man. How great an opposition and clashing there is between them, when the external or natural man does not receive spiritual life through faith in and love to the Lord, was shown by the following experience.

(9108) The spirits of the earth Saturn came into view from afar, and there were then present many spirits from our earth, who on seeing those from Saturn became as if insane, and began to infest them by infusing things unworthy respecting faith, and also about the Lord. And while they were full of invectives, they also threw themselves into the midst of them, and from the insanity in which they were, endeavored to injure them. But the spirits of Saturn feared nothing, because they were safe, and were also in tranquillity; whereas those from our earth, being in the midst of them, began to breathe with difficulty, and consequently to be in anguish; and so they cast themselves out, one this way, and another that, and disappeared.

(9109) Those standing by perceived from this what is the quality of the external or natural man separated from the internal, when he comes into a spiritual sphere, which is the sphere of life of the internal man; namely, that he is insane (for there encompasses everyone a sphere which flows forth from the life of his love, see n. 1048, 1053, 1316, 1504-1512, 4464, 5179, 6206, 7454). The reason is that the natural man when separated from the spiritual has wisdom only from the world, and not at all from heaven; and he who is wise only from the world, believes nothing but what the senses apprehend, and what he believes, he believes from the fallacies of the senses, consequently from falsities. From this it is that spiritual things are not anything to him, insomuch that he scarcely endures to hear mention made of the spiritual. From this also it is that he does not apprehend what the internal man is, and consequently does not believe that there is an internal man. Wherefore such are insane when kept in a spiritual sphere. It is otherwise while they are living in the world. They then either think naturally about spiritual things; or turn away the ear, that is, hear and do not attend. (That such have pain and blindness when they are taken up into a spiritual sphere, see n. 8797.)

(9110) From the above experience it was also made evident that the natural man cannot introduce himself into the spiritual, that is, ascend. But when a man is in faith and consequently in spiritual life, and is thinking, then the spiritual man descends, that is, thinks in the natural. For there is spiritual influx, that is, influx from the spiritual world into the natural, but not the reverse. (That physical influx is quite contrary to order, and contrary to nature, thus is impossible, see n. 3721, 5119, 5259, 5779, 6322, 8237.) Wherefore when the natural man that has been separated from the internal, comes into the sphere of spiritual life, he is seized first with blindness, then with insanity, and finally with anguish. It is also for this reason that those who are in hell have no inclination to look toward heaven (n. 4225, 4226, 8137, 8265, 8945, 8946).

(9111) At the end of the following chapter an account will be given of the spirits of the moon; and also why the Lord willed to be born on our earth, and not on some other.

CHAPTER 22

(9112) WHAT CONSCIENCE is shall now be stated. Conscience is formed in a man from his religious persuasion, according to the reception of this within himself.

(9113) With the man of the church, Conscience is formed by means of truths of faith from the Word, or from doctrine drawn from the Word, according to the reception of these in the heart. For when a man knows the truths of faith and apprehends them in his own way, and afterward wills them and does them, a Conscience is then being formed in him. Reception in the heart is reception in the will, for the will of man is that which is called his "heart."

(9114) From this it is that those who have Conscience speak from the heart what they speak, and do from the heart what they do. Such also have an undivided mind, for they act in accordance with what they believe to be true and good, and in accordance with what they understand. Consequently a more perfect Conscience is possible with those who are more enlightened than others in the truths of faith, and who are in a clearer perception than others, than is possible with those who are less enlightened, and who are in an obscure perception.

(9115) Those have Conscience who have received from the Lord a new will. This will is itself the Conscience; and therefore to act contrary to Conscience is to act contrary to this will. And as the good of charity makes the new will, the good of charity also makes the Conscience.

(9116) Seeing that, as before said (n. 9113), Conscience is formed by means of the truths of faith, as also is the new will, and charity, it follows that to act contrary to the truths of faith is to act contrary to Conscience.

(9117) As the faith and charity which are from the Lord make a man's spiritual life, it follows that to act contrary to Conscience is to act contrary to this life.

(9118) As therefore to act contrary to Conscience is to act contrary to the new will, contrary to charity, and contrary to the truths of faith, consequently contrary to the life which man has from the Lord, it is evident from this that a man is in the tranquillity of peace, and in internal blessedness, when he acts according to Conscience; and that he is in intranquility, and also in pain, when he acts contrary to Conscience. This pain is what is called "the stings of Conscience."

(9119) Man has a Conscience of what is good, and a Conscience of what is just. The Conscience of what is good is the Conscience of the internal man; and the Conscience of what is just is the Conscience of the external man. The Conscience of what is good consists in acting according to the precepts of faith from internal affection; while the Conscience of what is just consists in acting according to civil and moral laws from external affection. They who have a Conscience of what is good, have also a Conscience of what is just; but they who have only a Conscience of what is just, have the capacity of receiving a Conscience of what is good, and moreover do receive it when they are instructed.

(9120) What Conscience is may also be illustrated by examples. If, unknown to the other, a man has the property of that other in his possession, and thus can keep it for himself without any fear of the law, or of the loss of honor and reputation, and nevertheless restores it to the other because it is not his own, he has Conscience, for he does what is good for the sake of what is good, and what is just for the sake of what is just. Again, if a man who has it in his power to attain a high position, sees that another, who also is a candidate, would be more useful to his country, and yields the position to this other man for the sake of his country's good, he has Conscience. So in all other cases.

(9121) From these examples may be inferred the character of those who have no Conscience. They are known from the opposite. Those among them who for the sake of their own advantage would make what is unjust to appear as just, and what is evil to appear as good, and the reverse, have no Conscience. Those of them who know that what they do is unjust and evil, and yet do it, do not know what Conscience is, and if instructed, do not wish to know. Such are they who do all things for the sake of themselves and the world.

(9122) Those who have not received Conscience in the world cannot receive Conscience in the other life. Thus they cannot be saved, because they have no plane into which heaven (that is, the Lord through heaven) can flow, and whereby it may operate, and so draw them to itself; for Conscience is the plane and receptacle of the influx of heaven. Wherefore in the other life such persons are associated with those who love themselves and the world above all things; and these are in hell. EXODUS 22 1. (2) If a thief be caught while digging through, and be smitten, and he die, bloods shall not be shed for him. 2. (3) If the sun have risen upon him, bloods shall be shed for him; repaying he shall repay; if he have nothing, he shall be sold for his theft. 3. (4) If finding the theft be found in his hand, from an ox even to an ass, even to one of the small cattle, living; he shall repay double. 4. (5) When a man shall desolate a field or a vineyard, and shall let his beast go in, and it shall desolate in the field of another; of the best of his own field, and of the best of his own vineyard, he shall repay. 5. (6) When a fire shall go forth, and shall catch hold of thorns, and a stack is consumed, or the standing crop, or a field; he that kindleth the fire repaying shall repay. 6. (7) When a man shall give to his companion silver or vessels to take care of, and it be stolen out of the man's house; if the thief be caught, he shall repay double. 7. (8) If the thief be not caught, the lord of the house shall be brought unto God, to see whether he hath put his hand to his companion's work. 8. (9) Upon every word of transgression, upon ox, upon ass, upon one of the small cattle, upon garment, upon every lost thing, whereof he shall say, This is it; even unto God shall come the word of them both; he whom God shall condemn shall repay double to his companion. 9. (10) When a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of; and it die, or be broken, or be led away captive, no one seeing it; 10. (11)

The oath of Jehovah shall be between them both, to see whether he hath put his hand to his companion's work, or whether its lord hath taken it; and he shall not repay. 11. (12) And if stealing it shall be stolen from him, he shall repay to its lord. 12. (13) If tearing it shall be torn, he shall bring a witness for it; he shall not repay that which was torn. 13. (14) And when a man shall borrow from his companion, and it be broken, or die, the lord thereof not being with it, repaying he shall repay. 14. (15) If the lord thereof be with it, he shall not repay; if he is a hireling he shall come in his hire. 15. (16) And when a man shall persuade a virgin who is not betrothed, and shall lie with her, endowing he shall endow her to himself for a woman. 16. (17) If refusing her father shall refuse to give her to him, he shall pay silver according to the dowry of virgins. 17. (18) Thou shalt not suffer a sorceress to live. 18. (19) Everyone that lieth with a beast, dying he shall die. 19. (20) He that sacrificeth to gods, save to Jehovah alone, shall be accursed. 20. (21) And a sojourner thou shalt not afflict, and shall not oppress; for ye were sojourners in the land of Egypt. 21. (22) Any widow and orphan ye shall not afflict. 22. (23) If afflicting thou shalt afflict him, so that crying he shall cry unto Me, hearing I will hear his cry: 23. (24) And Mine anger shall wax hot, and I will kill you with the sword; and your wives shall become widows, and your sons orphans. 24. (25) If thou shalt lend silver to My people, the needy with thee, thou shalt not be to him as a usurer; ye shall not put usury upon him. 25. (26) If taking a pledge thou shalt take in pledge thy companion's garment, even at the going in of the sun thou shalt restore it to him. 26. (27) For it is his only covering, it is his garment for his skin, wherein he may sleep; and it shall be, when he shall cry unto Me, that I will hear; for I am merciful. 27. (28) Thou shalt not curse God, and a prince in thy people thou shalt not execrate. 28. (29) The firstfruits of thy grain, and the firstfruits of thy wine, thou shalt not delay. The firstborn of thy sons thou shalt give to Me. 29. (30) So shalt thou do with thine ox, and with thy flock; seven days it shall be with its mother; on the eighth day thou shalt give it to Me. 30. (31) And ye shall be men of holiness to Me; and flesh that is torn in the field ye shall not eat; ye shall cast it to the dog.

(9123) THE CONTENTS. The subject treated of in this chapter in the internal sense is the injuries occasioned in various ways to the truth of faith and the good of charity, and their amendment and restoration; also the aid to be brought should they be extinguished. Afterward instruction in the truths of faith is treated of; and lastly, the state of a man's life when he is in the good of charity.

(9124) THE INTERNAL SENSE. Verses 1-3 . If a thief be caught while digging through, and be smitten, and he die, bloods shall not be shed for him. If the sun have risen upon him, bloods shall be shed for him; repaying he shall repay; if he have nothing, he shall be sold for his theft. If finding the theft be found in his hand, from an ox even to an ass, even to one of the small cattle, living, he shall repay double. "If a thief be caught while digging through," signifies if it is not apparent that good or truth is being taken away; "and be smitten, and he die," signifies if then it is so injured as to be extinguished; “bloods shall not be shed for him,” signifies that he is not guilty of the violence that is done; “if the sun have risen upon him,” signifies if he shall see it clearly from within; “bloods shall be shed for him,” signifies that he is guilty; “repaying he shall repay,” signifies the amendment and restoration of the truth and good that have been taken away; “if he have nothing,” signifies if nothing remains; “he shall be sold for his theft,” signifies alienation; “if finding the theft be found in his hand,” signifies if there be anything remaining of truth and good by which restoration can be made; “from an ox even to an ass,” signifies whether from exterior good or truth; “even to one of the small cattle,” signifies or from interior truth and good; “living,” signifies in which there is spiritual life; “he shall repay double,” signifies restoration to the full.

(9125) If a thief be caught while digging through. That this signifies if it is not apparent that good or truth is being taken away, is evident from the signification of “digging through,” as being the perpetration of evil in secret, and when it is said of a thief, as being the taking away of good or truth by falsity from evil so that it is not apparent (of which in what follows); and from the signification of “a thief,” as being one who takes away good and truth (see n. 5135, 8906, 9018, 9020), and in the abstract sense, the truth or good that is taken away. It is said “in the abstract sense,” because the angels, who are in the internal sense of the Word, think abstractedly from persons (n. 5225, 5287, 5434, 8343, 8985, 9007). Moreover, in this sense the Word has real things as objects, without determination to persons and places. [2] That “digging through” denotes the perpetration of evil in secret, and when said of a thief, the taking away of good or truth by falsity from evil so that it is not apparent, is evident from the fact that a distinction is here made between the theft effected by digging through, and that which is committed when the sun is risen (of which in the following verse). That “digging through” has this signification is also evident from the passages in the Word where it is mentioned, as in Jeremiah: Also in thy skirts is found the blood of poor innocent souls. I have not found them in digging through, but they are upon them all (Jer. 2:34); speaking of filthy loves and the evils from them; “I have not found them in digging through” denotes not by a search in secret; and therefore it is said “they are upon them all,” that is, they appear everywhere. And in Ezekiel: He brought me in to the door of the court, where I saw, and behold a hole in the wall. He said unto me, Come, dig through the wall; I therefore digged through the wall, when behold a door (Ezek. 8:7-8); speaking of the abominations of the house of Israel which they wrought in secret; “to dig through the wall” denotes to enter in secretly, and to see what they are doing. In Amos: Though they dig through into hell, thence shall My hand take them; though they climb up to heaven, thence will I cast them down (Amos 9:2); “to dig through into hell” denotes to hide themselves there, thus in falsities from evil; for “hell” denotes falsity from evil, because this reigns there. The falsities there are called “darkness,” within which they hide themselves from the light of heaven; for they flee from the light of heaven, which is Divine truth from the Lord. In Job: The eye of the adulterer watcheth for the twilight, saying, No eye shall see me; and he putteth a covering on his face. In the dark he diggeth through houses, which they mark for themselves in the daytime; they acknowledge not the light; even so morning is to them the shadow of death; for they acknowledge the terrors of the shadow of death (Job. 24:15-17); here “digging through houses” plainly means secretly plundering the goods of another; for it is said that “in the dark he diggeth through houses;” that “he watcheth for the twilight that no eye may see him;” that “he putteth a covering on his face;” that “he acknowledges not the light;” also that “the morning is to them the shadow of death.” [3] That “digging through a house” denotes secretly taking away another’s good, originates from the representatives in the other life. There, when the angels are conversing about falsity destroying good in secret, this is represented below, where angelic conversations are presented to the sight, by digging through a wall; and on the other hand, when the angels are conversing about truth coming to good, and conjoining itself with it, this is represented by an open door through which there is entrance. It is from this that the Lord, who because He spoke from the Divine, spoke according to the representatives that exist in heaven, and according to correspondences, says: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep (John 10:1-2). This know, that if the master of the house had known in what hour the thief would come, he would surely have watched, and would not have suffered His house to be digged through (Luke 12:39). Here also a "thief" denotes one who through falsities destroys the goods of faith; "to dig through a house" denotes to do this secretly, because it is done when the master of the house is not watching. From this also it is that "to come as a thief" denotes to come clandestinely, because not through the door, but by some other way, as in John: Unless thou watchest, I will come upon thee as a thief, and thou shalt not know in what hour I will come upon thee (Rev. 3:3). Behold I come as a thief; blessed is he that watcheth (Rev. 16:15). "To come as a thief" denotes to come clandestinely and unexpectedly. The reason why this is so said by the Lord is that it is meant that the door with man is closed through the falsity of evil.

(9126) And be smitten, and he die. That this signifies if then it is so injured as to be extinguished, is evident from the signification of "being smitten," when said of truth and good, as being to be injured or harmed (see n. 9034, 9058); and from the signification of "dying," as being to be extinguished. Truth and good are here meant, because by a "thief," or by "theft," is signified that which has been taken away, thus good and truth, as also in what follows: "if finding the theft be found in his hand, from an ox, even to an ass, even to one of the flock" (verse 3); an "ox," an "ass," and "one of the flock" signify goods and truths exterior and interior; and they are called "theft," because found in the hand of the thief; in like manner "silver" and "vessels" (verse 6), which also denote truths interior and exterior. The like is signified by "thief" as by "theft," because in the sense abstracted from person, "the thief" denotes the theft; that is, the truth and good that have been taken away (see just above, n. 9125).

(9127) Bloods shall not be shed for him. That this signifies that he is not guilty of the violence that is done, is evident from the signification of "blood," as being in the supreme sense the Divine truth proceeding from the Lord's Divine good, and in the internal sense thence derived, the truth of good (see n. 4735, 6378, 6978, 7317, 7326, 7846, 7850, 7877). Wherefore by "shedding blood" is signified doing violence to truth Divine, or to the truth of good, and also to good itself. For he who does violence to truth does violence likewise to good, because truth has been so conjoined with good that the one belongs to the other; and therefore if violence is done to the one, it is done to the other also. From this it is plain that by "bloods not being shed for him" is signified that he is not guilty of violence done to truth and good. [2] He who knows nothing of the internal sense of the Word, knows no otherwise than that by "bloods" in the Word are signified bloods; and that by "shedding blood" is merely signified killing a man. But the internal sense does not treat of the life of man's body, but of the life of his soul, that is, of his spiritual life, which he is to live forever. This life is described in the Word in the sense of the letter by such things as belong to the life of the body; namely, by the flesh and blood. And because the spiritual life of man exists and subsists through the good which is of charity and the truth which is of faith, therefore in the internal sense of the Word the good which is of charity is meant by “flesh,” and the truth which is of faith is meant by “blood.” And in a still more interior sense, the good which is of love to the Lord is meant by “flesh,” and the good of love toward the neighbor is meant by “blood.” But in the supreme sense, which treats of the Lord alone, “flesh” denotes the Divine good of the Lord, thus the Lord Himself as to Divine good; and “blood” denotes the Divine truth proceeding from the Lord, thus the Lord as to Divine truth. These things are understood in heaven by “flesh and blood” when a man is reading the Word; in like manner when he attends the Holy Supper; but in this the bread is the flesh, and the wine is the blood, because by “bread” the same is signified as by “flesh,” and by “wine” the same as by “blood.” [3] But this is not apprehended by those who are sensuous, as is the case with most men in the world at this day; and therefore let them remain in their own faith, provided they believe that in the Holy Supper, and in the Word, there is something holy, because from the Divine. Granting that they do not know wherein this holiness consists, nevertheless let those who are endowed with any interior perception (that is, who are able to think above the things of sense), consider whether blood is meant by “blood,” and flesh by “flesh,” in the following passages: Son of man, thus said the Lord Jehovih; Say to every bird of the heaven, to every wild animal of the field, Assemble yourselves, and come; gather yourselves from every side upon My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall drink blood even to drunkenness, of My sacrifice which I will sacrifice for you. Ye shall be sated at My table with the horse and the chariot, and with the strong one, and with every man of war. Thus will I set My glory among the nations (Ezek. 39:17-21). I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of the strong ones, and the flesh of horses, and of them that sit thereon, and the flesh of all; free and bond, small and great (Rev. 19:17-18). It is very clear that in these passages by "flesh" is not meant flesh, and by "blood" is not meant blood. [4] In like manner then with the "flesh and blood" of the Lord, in the following passage in John: The bread that I will give is My flesh. Verily, verily, I say unto you Except ye eat the flesh of the Son of man, and drink His blood, ye shall not have life in you. He that eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. This is the bread that came down from heaven (John 6:51-58). That the Lord's "flesh" denotes the Divine good of His Divine love; and that His "blood" denotes the Divine truth proceeding from His Divine good; can be seen from the fact that these are what nourish the spiritual life of a man. From this also it is said, "My flesh is meat indeed, and My blood is drink indeed;" and also, "this is the bread that came down from heaven." And as man is conjoined with the Lord through love and faith, it is also said, "he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him." But as before said those alone apprehend this saying who can think above the sensuous things of the body; especially those who are in faith and in love to the Lord, for these are raised by the Lord from the life of the sensuous things of the body toward the life of their spirit; thus from the light of the world into the light of heaven, in which light those material things which are in the thought from the body disappear. [5] He therefore who knows that "blood" denotes truth Divine from the Lord, is also able to know that by "shedding blood" in the Word is not signified killing, or depriving a man of the life of the body; but killing or depriving him of the life of the soul, that is, destroying his spiritual life, which is from faith in and love to the Lord. That "blood," when understood as being shed unlawfully, denotes truth Divine destroyed by means of falsities from evil, is clear from the following passages: When the Lord shall have washed away the filth of the daughters of Zion, and shall have washed away the bloods of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of cleansing (Isa. 4:4). Your hands are defiled with blood, and your fingers with iniquity. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity (Isa. 59:3, 7). Also in thy skirts is found the blood of poor innocent souls (Jer. 2:34). Because of the sins of the prophets, the iniquities of the priests, that shed the blood of the righteous in the midst of Jerusalem, they have wandered blind in the streets, they are defiled with blood; the things which they cannot [defile], they touch with their garments (Lam. 4:13-14). I passed by thee, and saw thee trodden down in thy bloods, and I said, In thy bloods live; I washed thee with waters, and I washed away thy bloods from upon thee, and I anointed thee with oil (Ezek. 16:6, 9). Thou, son of man, wilt thou plead with the city of bloods? Make known to her all her abominations. And thou shalt say, Thou art become guilty through thy blood which thou hast shed, and art defiled through thine idols which thou hast made. Behold, the princes of Israel, everyone according to His arm, have been in thee, and have shed blood. Slanderous men have been in thee to shed blood; and in thee they have eaten upon the mountains (Ezek. 22:2, 4, 6, 9). I will set wonders in the heaven and in the earth, blood, and fire, and a pillar of smoke. The sun shall be turned into thick darkness, and the moon into blood, before the great and terrible day come (Joel 2:30-31). The sun became black as sackcloth of hair, and the whole moon became as blood (Rev. 6:12). The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood (Rev. 8:8). The second angel poured out his vial into the sea, and it became blood as of a dead man, whence every living soul died in the sea. The third angel poured out his vial into the rivers, and into the fountains of waters, and they became blood (Rev. 16:3-4). [6] In these passages by “blood” is not meant the blood of man’s bodily life that is shed, but the blood of his spiritual life, which is truth Divine, to which violence has been done through falsity from evil. The like is meant by “blood” in Matthew: Upon you shall come the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zachariah, whom ye slew between the temple and the altar (Matt. 23:35); by which is signified that the truths of the Word have had violence done to them by the Jews, from the earliest time even to the present, insomuch that they would not acknowledge anything of internal and heavenly truth. Therefore neither did they acknowledge the Lord. Their “shedding His blood” signified the complete rejection of truth Divine, for the Lord was Divine truth itself, which is “the Word made flesh” (John 1:1, 14). The complete rejection of truth Divine which was from the Lord, and which was the Lord, is meant by these Words in Matthew: Pilate washed his hands before the people, saying, I am innocent of the blood of this just man; see ye to it. And all the people answered, His, blood be on us, and on our children (Matt. 27:24-25). Therefore this subject is thus described in John: One of the soldiers with a spear pierced his side, and straightway there came out blood and water. He that saw bare witness, and his witness is true; and he knoweth that he saith true things, that ye may believe (John 19:34-35); that water also came out was because by “water” is signified external truth Divine, such as is the Word in the letter (that “water” denotes truth, see n. 2702, 3058, 3424, 4976, 5668, 8568). [7] From all this also it is evident what is signified by being purified “by the blood of the Lord," namely, that it is through the reception of the truth of faith from Him (n. 7918, 9088). So also it is plain what is signified by these words in John: They overcame the dragon by the blood of the Lamb, and by the Word of His testimony (Rev. 12:11); "by the blood of the Lamb" denotes through the Divine truth which is from the Lord, which is also "the Word of His testimony." "The blood of the Lamb" denotes innocent blood, for "a lamb" denotes innocence (n. 3519, 3994, 7840). The truth Divine that proceeds from the Lord in heaven has innocence inmostly within it, for it affects no others than those who are in innocence (n. 2526, 2780, 3111, 3183, 3494, 3994, 4797, 6013, 6107, 6765, 7836, 7840, 7877, 7902).

(9128) If the sun have risen upon him. That this signifies if he shall see it clearly from within, namely, the theft which is being committed, is evident from the signification of "the sun rising," as being to be seen in the light, thus clearly; here, that good and truth are taken away, which is signified by "theft" (see n. 9125). That "if the sun have risen" has this signification, is because by "the thief being caught while digging through" (mentioned in the preceding verse), is signified the taking away of good and truth in secret, thus when it is not seen (n. 9125). It is said "seen from within," because such a thing is seen by the internal man. [2] As this is an important matter, something shall be said about sight from within. A man sees in himself whether what he thinks and wills, and consequently what he says and does, is good or evil, and consequently whether it is true or false. This is quite impossible unless he sees from within. Seeing from within is seeing from the sight of the internal man in the external. The case is the same as with the sight of the eye: the eye cannot see the things which are within it, but only those which are outside of it. From this then it is that a man sees the good and the evil that are in himself. Nevertheless one man sees this better than another, and some do not see it at all. They who see it, are they who have received from the Lord the life of faith and charity, for this life is the internal life, or the life of the internal man. Such persons, being from faith in truth, and from charity in good, can see the evils and falsities in themselves; for evil can be seen from good, and falsity from truth; but not contrariwise. The reason is that good and truth are in heaven, and in its light; whereas evil and falsity are in hell, and in its darkness. From this it is evident that those who are in evil and thence in falsity cannot see the good and truth, nor even the evil and falsity, which are in themselves, consequently neither can they see from within. [3] But be it known that to see from within is to see from the Lord; for it is the same with sight as with everything that exists, in that nothing exists from itself, but from that which is prior to or higher than itself, thus finally from the First and Highest. The First and Highest is the Lord. He who apprehends this can also apprehend that everything of life with man is from the Lord; and that as charity and faith constitute the veriest life of man, everything of charity, and everything of faith, are from the Lord. He who excels others in the gift of thought and perception, can from this also apprehend that the Lord sees each and all things-even the most minute-that are with man. But evil and falsity do not come forth from what is higher than themselves; but from what is lower. Consequently they do not come forth from the Lord, but from the world; for the Lord is above, and the world is beneath. Wherefore with those who are in evil and thence in falsity, the internal man is closed above and open beneath. From this it is that they see all things upside down; the world as everything, and heaven as nothing. It is also for this reason that before the angels they appear upside down; with the feet upward, and the head downward. Such are all in hell.

(9129) Bloods shall be shed for him. That this signifies that he is guilty, is evident from the signification of “blood,” as being violence done to good and truth, thus to be guilty of such violence (of which above, n. 9127).

(9130) Repaying he shall repay. That this signifies the amendment and restoration of the truth and good that have been taken away, is evident from the signification of “repaying,” as being amendment and restoration (see n. 9087, 9097).

(9131) If he have nothing. That this signifies if nothing remains, namely, of the good and truth that have been taken away, is evident from the signification of “his (that is, the thief’s) having nothing,” as being that nothing remains of the truth and good that have been taken away. (That the “theft” denotes the good and truth taken away, see n. 9125; also that the same is signified by “a thief” as by “theft,” n. 9125, 9126.)

(9132) He shall be sold for his theft. That this signifies alienation, is evident from the signification of “to be sold,” as being alienation (see n. 4752, 4758, 5886), here of the good and truth taken away, of which nothing remains (n. 9131); and from the signification of “for the theft,” as being amendment and restoration by other good or truth in place of that taken away, which is signified by “repaying” (n. 9130); for the thief was sold that the theft might be repaid. With what is contained in this verse the case is this. He who sees that the good or truth with him is being taken away by falsity derived from evil, is guilty of the violence done to them, for it is done with his knowledge. For that which is done with the man’s knowledge, proceeds from the will, and at the same time from the understanding, thus from the whole man, because man is man from these two, and what is done from these two is done from the falsity which is from evil - from falsity, because from the understanding; and from evil, because from the will. It is from this that the man is guilty. That which comes from a man’s understanding, and at the same time from his will, is made his own (see n. 9009, 9069, 9071); and that a man becomes guilty if when he sees the evil of his will he does not repress it by means of his understanding, see n. 9075.

(9133) If finding the theft be found in his hand. That this signifies if there be anything remaining of truth and good by which restoration can be made, is evident from the signification of “finding there be found,” when said of the good or truth that has been taken away, which is signified by the “theft,” as being to remain; from the signification of “in his hand,” as being in his power (that “the hand” denotes power, see n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281; that “in his hand” also denotes that which appertains to him, will be seen below); and from the signification of “theft,” as being the good or the truth that has been taken away (n. 9125). From this it is plain that by “if finding the theft be found in his hand” is signified if there be anything remaining of good and truth. That it also means whereby restoration can be made, is because this verse treats of the restoration of the good and truth that have been taken away. The case herein is this. So long as a general affection of good remains, there always remains something by means of which any particular good that has been taken away may be restored, for particular goods and truths depend upon a general good (n. 920, 1040, 1316, 4269, 4325, 4329, 4345, 4383, 5208, 6115, 7131). That “in his hand” denotes whatever appertains to him, is because by “the hand” is signified power, and whatever is in anyone’s power appertains to him. Consequently by “the hand,” especially by “the right hand,” is signified the man himself. From all this it can be seen what is signified by “sitting at the right hand of the Father,” when this is said of the Lord, as being to be everything with the Father, thus to be the Father Himself; which is the same as to be in the Father and the Father in Him; and as all things that are His being the Father’s, and all that are the Father’s being His; as the Lord teaches in John 14:8-11; 17:10-11.

(9134) From an ox even to an ass. That this signifies from exterior good or truth, is evident from the signification of "an ox," as being the good of the natural (see n. 2180, 2566, 2781, 2830, 5913, 8937); and from the signification of "an ass," as being the truth of the natural (n. 2781, 5492, 5741). The good of the natural is exterior good, and the truth of the natural is exterior truth.

(9135) Even to one of the small cattle. That this signifies if from interior truth and good, is evident from the signification of "one of the small cattle," as being spiritual truth and good, thus interior truth and good (see n. 6016, 6045, 6049). In the Word "flocks" are sometimes mentioned, and sometimes "small cattle;" and in the internal sense by "flocks" are signified interior goods and the truths thence derived; and by "small cattle" are signified interior truths and the goods thence derived. But the difference between these cannot be known unless it is known how the case is with the two states of man, the former and the latter, during regeneration. The former state is when he is being led by means of the truths of faith to the good of charity. The latter state is when he is in the good of charity and from this is in the truths of faith. By the former state, man is introduced into the church, in order that he may become a church; and when he has become a church, he is then in the latter state. The goods and the truths with him in the latter state are signified by "flocks;" but the truths and the goods with him in the former state are signified by "small cattle." It is from this that truths are here mentioned in the first place, and good in the second.

(In regard to these two states with the man who is being regenerated, or what is the same, who is becoming a church, see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 8995, 9088, 9089.) [2] Those goods and truths are called "exterior" which are in the external or natural man; and those are called "interior" which are in the internal or spiritual man. That the latter are interior, and the former exterior, is because the internal man is wise from heaven, but the external man from the world; for heaven is within man, and the world is without him. It is said "from an ox even to an ass, even to one of the small cattle," in order that every exterior good and truth may be signified, and also every interior truth and good. Moreover, in accordance with the Divine order in heaven, in the external man good proceeds toward truth; and in the internal man from truth toward good.

(9136) Living. That this signifies in which there is spiritual life, is evident from the signification of "life," as being spiritual life, which is the life of faith and charity (see n. 5407, 5890); consequently "the living" denote those in whom there is spiritual life.

(9137) He shall repay double. That this signifies restoration to the full, is evident from the signification of "double," as being to the full (see n. 9103); and from the signification of "repaying," as being restoration (n. 9087).

(9138) Verses 4, 5. When a man shall desolate a field, or a vineyard, and shall let his beast go in, and it shall desolate in the field of another; of the best of his own field, and of the best of his own vineyard, he shall repay. When a fire shall go forth, and shall catch hold of thorns, and a stack is consumed, or the standing crop, or a field; he that kindleth the fire, repaying shall repay. "When a man shall desolate a field, or a vineyard" signifies the deprivation of the good and the truth of the church through cupidities; "and shall let his beast go in," signifies if he does this with but little knowledge; "and it shall desolate in the field of another," signifies the consuming of the cohering goods; "of the best of his own field, and of the best of his own vineyard, he shall repay," signifies restoration from goods and truths still unimpaired; "when a fire shall go forth," signifies anger from the affection of evil; "and shall catch hold of thorns," signifies which betakes itself into falsities; "and a stack is consumed," signifies injury to the goods and truths of faith that have been received; "or the standing crop, or a field," signifies also to the goods and truths of faith in their conception; "he that kindleth the fire repaying shall repay," signifies the restoration of what was taken away through anger from the affection of evil.

(9139) When a man shall desolate a field, or a vineyard. That this signifies the deprivation of the good and the truth of the church through cupidities, is evident from the signification of "to desolate," as being to deprive through cupidities (see n. 9141); from the signification of "a field," as being the church as to good (n. 2791, 3766, 4982, 7502), thus the good of the church; and from the signification of "a vineyard," as being the church as to truth, thus the truth of the church. That "a field" denotes the church as to good, is because the things of a field, such as wheat and barley, signify internal and external goods of the church (n. 3941, 7602, 7605); and that “a vineyard” denotes the church as to truth, is because “wine,” which belongs to a vineyard, signifies the truth of good (n. 1071, 6377). [2] That “field” and “vineyard” have this signification has its origin from the representatives in the spiritual world. For fields full of wheat and barley appear before spirits when the angels in a heaven above them are conversing about an assemblage of those who are in good; and there appear vineyards full of grapes, with winepresses, when the angels are conversing about an assemblage of those who are in the truth of good. These representatives are not from the fact that there are such things upon earth; but from the correspondences, in that wheat and barley, or the bread made therefrom, nourish the body, as the good of love and of charity nourishes the soul; and in that wine, as drink, acts in like manner. From this it is that in the Word the goods of love and the truths of faith are called “meats and drinks;” in this sense also they are heavenly meats and drinks (see n. 56-58, 680, 681, 1973, 1974, 4459, 4792, 5147, 5293, 5576, 5579, 5915, 8562). [3] That a “vineyard” denotes the church as to the good and the truth of faith, which church is called the spiritual church, is evident from the passages in the Word where a “vineyard” is mentioned; as in Jeremiah: Many shepherds have destroyed My vineyard, they have trodden under foot My field, they have made My field of desire into a desert of solitude; he has made it [the vineyard] into a solitude (Jer. 12:10-11); where “vineyard” and “field” manifestly denote the church; and as the church is the church from the truth and good of faith and of charity, it is clear that the “vineyard” here denotes the church as to truth, and the “field,” the church as to good. In Isaiah: Jehovah cometh into judgment with the elders of His people, and the princes thereof; ye have set on fire the vineyard (Isa. 3:14); here also “the vineyard” plainly denotes the church in respect to the good and truth of faith; for “the elders with whom Jehovah will come into judgment,” denote the goods of the church (see n. 6524, 6525); and “the princes,” its truths (n. 5044). [4] Again: I will sing to my beloved a song of my friend touching His vineyard. My beloved had a vineyard in a horn of the son of oil; and he enclosed it, and planted it with a noble vine (Isa. 5:1-2); this is said of the Lord, who is the “beloved” and the “friend;” the “vineyard” denotes His spiritual church; a “noble vine” denotes the good of faith of this church; and a “horn of the son of oil,” the good of the faith of that church from the good of love. He who knows nothing of the internal sense of the Word, cannot possibly know what is signified by “a vineyard in a horn of the son of oil.” Yet in these words there lies hidden a secret that cannot be expressed in words. By these words is fully described the conjunction of the Lord’s spiritual kingdom with His celestial kingdom; that is, the conjunction of the second heaven with the third; consequently the conjunction of the good of faith in the Lord, which is of the spiritual kingdom, with the good of love to the Lord, which is of the celestial kingdom. The “vineyard” denotes the spiritual kingdom; “in a horn” denotes in power, thus in this kingdom; and “the son of oil” denotes the external good of love of the celestial kingdom. The celestial kingdom, which is the inmost heaven of the Lord, is called an “olive-tree” or an “olive-yard,” because “oil” denotes the good of celestial love (n. 886, 4582, 4638). Be it known that the kingdom of the Lord on earth is the church. (That there are two kingdoms, the celestial kingdom and the spiritual kingdom, and that the spiritual kingdom constitutes the second heaven, and the celestial kingdom the third heaven, see n. 3887, 4138, 4279, 4286; of the conjunction of these, see n. 6435.) [5] Again: In that day a vineyard of pure wine, answer ye to it; I Jehovah do keep it; I will water it every moment (Isa. 27:2-3); where “a vineyard of pure wine” [merum] denotes the spiritual church. In Amos: In all vineyards shall be wailing; I will pass through thee. Woe unto you that desire the day of Jehovah! What to you is the day of Jehovah? It is of darkness and not of light (Amos 5:17-18); this is said of the last time of the church, when there is no longer any good and truth of faith, which time is “the day of Jehovah, a day of darkness and not of light;” whence it is said, “in all vineyards shall be wailing.” In John in Revelation: The angel put forth His sickle into the earth, and vintaged the vine of the earth, and cast it into the great Winepress of the wrath of God (Rev. 14:19); “to vintage the vine of the earth” denotes to consume the truth and good of the church; “the earth” here being the church. From all this it can be seen why the Lord so often likened the kingdom of the heavens to a “vineyard” (as in Matt. 20:1, and the following verses; 21:28, 29, 33-

41; Mark 12:1-12); and why the Lord called Himself “the vine,” in John: As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches. Without Me ye can do nothing (John 15:4-6); “the vine” denotes faith in the Lord, consequently the Lord as to faith; for the Lord is faith, because faith is from Him; for no faith is faith save that which is from Him. Hence also “the vine” denotes the faith which is directed to Him.

(9140) And shall let his beast go in. That this signifies if he does this with but little consciousness, is evident from the signification of a “beast of burden,” as being bodily pleasure, or appetite. That it signifies with but little consciousness, is because when a man is in these cupidities, he consults reason but little, and thus has but little consciousness of what he is doing. All beasts, of whatsoever genus and species, signify affections; gentle and useful beasts, good affections; and fierce and useless beasts, evil affections (n. 45, 46, 142, 143, 714-719, 1823, 2180, 2781, 3218, 3519, 5198, 7523, 7872, 9090). When a beast is called a “beast of burden” it signifies mere bodily affections which have in them but little reason; for the more a man acts from the body, the less he acts from reason, the body being in the world, thus remote from heaven, where genuine reason is. Moreover, in the original tongue a “beast of burden” is so called from its brutishness and stupidity, thus from its little consciousness; as in Isa. 19:11; Ps. 49:10; 73:22; Jer. 51:17; and elsewhere.

(9141) And it shall desolate in the field of another. That this signifies the consuming of the cohering goods, is evident from the signification of "to desolate," as being to deprive through cupidities, thus to consume (of which below); and from the signification of "in the field of another," as being the cohering goods; for "a field" denotes the church, and the things in a field denote goods (see n. 9139); thus those which are "in the field of another," denote the adjacent goods which cohere; for the goods with man are like generations on the earth, and consequently are in various degrees of nearness and coherence (n. 9079). Those which are not in the same house, or together in the same family, but yet are related, are what are meant by being "in the field of another." [2] That "to desolate" denotes to deprive through cupidities, and thus to consume, is because by the word which is used in the original tongue for "to desolate" is properly signified to set on fire and burn, thus also to feed on and consume. And as this is the derivation of the word, "to desolate" here signifies the consuming that is done by cupidities; for the cupidities in a man are consuming fires. There is in man the fire of life, and the light of life. The fire of life is his love, and the light of life is his faith. The love of good (that is, love to the Lord and love toward the neighbor) makes the fire of life in a good man and in an angel of heaven; and the love of truth and the faith of truth make the light of life in them. But the love of evil (that is, the love of self and the love of the world) makes the fire of life in an evil man and in a spirit of hell; and the love and faith of what is false make the light of life in them.

But the love of evil is called in the Word the “burning of fire,” because it burns and consumes those things which belong to the love of good and truth. (That the “burning of fire” has this signification, see n. 1297, 1861, 5215, 9055.) [3] That a consuming by cupidities is signified by this word in the original tongue, is plain from the following passages: Jehovah will come into judgment with the elders of His people, and the prices thereof. Ye have consumed [set fire to] the vineyard (Isa. 3:14). The breath of Jehovah, like a river of sulphur, doth consume [burn] it (Isa. 30:33); “a river of sulphur” denotes falsities from the evils of the love of self and the love of the world (n. 2446). [4] In Ezekiel: The inhabitants of the cities of Israel shall go forth, and shall set on fire and burn the weapons, both shield and buckler, with bow and with arrows, and with hand staff and with spear, and they shall kindle a fire with them seven years, that they shall bring no wood out of the field, nor cut down any out of the forests (Ezek. 39:9-10); thus is described the consuming and desolating of good and truth through cupidities. But who will see this, unless he knows what is signified by “the inhabitants of the cities of Israel,” also what by “weapons,” “shield,” “buckler,” “bow with arrows,” by “hand staff and spear,” by “seven years,” and by “wood out of the field, and out of the forests.” (That “inhabitants” denote goods, see n. 2268, 2451, 2463, 2712; that “cities” denote truths, and consequently doctrinal things from the Word, n. 2268, 2449, 2943, 3216, 4492; and that “Israel” denotes the church, n. 4286, 6426, 6637.) Consequently “the inhabitants of the cities of Israel” denote the goods of the doctrinal things of the church; and in the opposite sense, these goods turned into evils and falsities. (That "shield," "buckler," and "arrows of the bow" denote truths of doctrine from the Word, whereby there is protection from the falsities of evil, see n. 2686, 2709, 6421; that a "hand staff" denotes the power of truth from good, n. 4876, 7026; in like manner a "spear," but interior power; that "seven years" denote a full state, thus to the full, n. 6508, 8976; thus "to kindle a fire for seven years" denotes to consume to the full through cupidities; "wood out of the field" denotes the interior goods of the church, n. 3720, 8354; "field" being the church, n. 2971, 3766, 7502, 7571; and "wood out of the forests," exterior goods, n. 3220, 9011.) When these things are known it may be known that by the above prophecies is described the consuming of all things of the church through cupidities until nothing of the good and truth of the internal and external church remains, which is signified by "they shall kindle a fire for seven years, so that they shall bring no wood out of the field, nor cut down any out of the forests." [5] By the same expression is also described the consuming of the good and truth of the church, in Malachi: Behold the day cometh, burning as an oven, wherein all that sin proudly, and every worker of wickedness, shall be stubble; and the day that cometh shall consume [kindle] them, said Jehovah Zebaoth, which shall leave them neither root nor branch (Mal. 4:1); "the day that cometh" denotes the last time of the church, when the loves of self and of the world shall reign, and shall consume all the truths and goods of the church, until nothing survives in the man’s internal and external, which is signified by “shall leave them neither root nor branch.” The “root” of good and truth is in man’s internal, and the “branch” is in his external. From this then it is evident that “to desolate” signifies to consume through cupidities, as is the case elsewhere in the Word.

(9142) Of the best of his own field, and of the best of his own vineyard, he shall repay. That this signifies restoration from goods and truths still unimpaired, is evident from the signification of “field,” as being the good of the church; from the signification of “vineyard,” as being the truth of the church (of which above, n. 9139); that is called “the best” which after the consuming is still unimpaired; and from the signification of “repaying,” as being restoration (n. 9087).

(9143) When a fire shall go forth. That this signifies anger from the affection of evil, is evident from the signification of “fire,” as being love, here the love of evil and its affection (of which just above, n. 9141). It is said “the affection” of evil, because by affection is meant what is continuous of love. That “fire” denotes anger from the affection of evil, is because anger is from this source, for when that which a man loves is assailed, a fieriness bursts forth and as it were burns. Hence it is that anger is described in the Word by “fire,” and it is said “to burn;” as in the following passages: There went up a smoke out of His nostrils, and fire out of His mouth; coals did burn from Him (Ps. 18:8). Kiss the Son, lest He be angry, for His anger will burn shortly (Ps. 2:12). Who shall abide for us with the devouring fire? Who shall abide for us on the hearths of eternity? (Isa. 33:14). He poured upon him the wrath of His anger; it set him on fire round about, yet he knew not; it burned him, yet he laid it not to heart (Isa. 42:25). Behold, Jehovah will come in fire, and His chariots like the whirlwind; to recompense them in the wrath of His anger, and His rebuke in flames of fire (Isa. 66:15). I looked back, and came down from the mount, when the mount was burning with fire. I was afraid by reason of the anger and wrath wherewith Jehovah was angry against us (Deut. 9:16, 19). In these and many other passages anger is described by "fire." The anger is attributed to Jehovah, that is, to the Lord, but it is in man (n. 5798, 6997, 8282, 8483). (That the Lord appeared on Mount Sinai to the Israelitish people in accordance with their nature; thus in fire, smoke, and thick darkness, see n. 6832.) But be it known that anger is a fire that breaks forth from the affection of evil; while zeal is a fire that breaks forth from the affection of good (n. 4164, 4444, 8598). Therefore zeal also is described by "fire," as in these passages: Jehovah thy God is a devouring fire, a zealous God (Deut. 4:24). I will pour upon them all the wrath of Mine anger; for all the earth shall be devoured in the fire of My zeal (Zeph. 3:8). (That the zeal of Jehovah is love and mercy, and that it is called "anger" because it so appears to the wicked when they incur the penalty of their evil, see n. 8875.)

(9144) And shall catch hold of thorns. That this signifies which betakes itself into falsities, is evident from the signification of "to catch hold of," when said of the anger which arises from the affection of evil, as being to betake itself, and thus to kindle; and from the signification of “thorns,” as being falsities (of which in what follows). Something shall first be said to show how the case herein is. The loves in a man are the Fires of his life (see n. 9055). Evil loves, which are the loves of self and of the world, are consuming Fires, for they consume the goods and truths which belong to the life itself. These fires make the life of man’s will, and the light from these fires makes the life of his understanding. So long as the Fires of evil are kept shut up in the will, the understanding is in light, and consequently is able to perceive good and truth. But when these Fires pour forth their light into the understanding, then the former light is dissipated, and the man is darkened in respect to the perception of good and truth, and this the more in proportion as the loves of self and of the world, which are these fires, receive increase; until finally these loves stifle and extinguish all truth, together with all good. [2] When these loves are assailed, then fire from the will breaks forth into the understanding, and kindles a flame there. This flame is what is called “anger.” Hence it is that when he is angry, a man is said to “become heated,” to “take fire,” and to be “inflamed.” This flame assails the truths and the goods that are in the understanding, and not only hides, but also consumes them; and (this is a secret) when this evil fire breaks forth from the will into the understanding, the latter is closed above and opened below; that is, is closed where it looks toward heaven, and is opened where it looks toward hell. From this it is that when an evil man takes fire with anger, evils and falsities flow in, which kindle into flame. The case herein is like that of a fiber in the body, which, if touched with the point of a needle, instantly contracts and closes itself, and thus prevents the injury from penetrating further, and attacking the life in its first principles. Moreover, when falsity is presented to the sight, it has the appearance of being sharp-pointed. [3] The state of an evil man when angered, resembles that of smoke, which, when fire is applied to it, kindles into flame; for the falsity of evil in the understanding is like smoke; and anger is like the flame of the ignited smoke. There is also a correspondence between them, and therefore in the Word "smoke" denotes what is false; and its "flame" denotes anger; as in David: There went up smoke out of His nostrils, and fire out of His mouth; coals did burn in Him (Ps. 18:5). And in Isaiah: Wickedness burneth as the fire, it devoureth the briers and thorns, and kindleth the thickets of the forest, and they mount up as the rising of smoke, in the wrath of Jehovah Zebaoth (Isa. 9:18-19); where "smoke" denotes falsity, from the "kindling" of which there arises anger. (That "smoke" denotes falsity, see n. 1861.) [4] From all this it is now clear what is signified in the internal sense by "when fire shall go forth, and shall catch hold of thorns, and a stack is consumed, or the standing crop," namely, that if the affection of evil breaks forth into anger, and betakes itself into the falsities of concupiscences, and consumes the truths and goods of faith. Every thinking person can see that there is some reason for this law which lies hidden within and does not appear; for nowhere has a law been enacted about fire catching hold of thorns, and thereby consuming a stack, or the standing crop; because such a thing very rarely happens; whereas it is of daily occurrence that the fire of wickedness and anger lays hold of and sets on Fire the falsities of concupiscences, and thus consumes the truths and goods of the church. [5] That "thorns" denote the falsities of concupiscences, is evident from the following passages. In Isaiah: Upon the land of My people cometh up thorn and brier (Isa. 32:13); "the land" denotes the church; "the thorn and brier" denote falsities, and the consequent evils. Again: As for your spirit, a fire shall consume you, so the peoples shall be burned into lime, as thorns cut down that are kindled with fire (Isa. 33:11-12); the "thorns that are kindled with fire" denote falsities which break into flame, and consume truths and goods. [6] In Ezekiel: There shall be no more a pricking brier to the house of Israel, nor a thorn causing grief (Ezek. 28:24); "a pricking brier" denotes falsity of the concupiscences of the love of self; "a thorn," falsity of the concupiscences of the love of the world. In Hosea: Your mother hath played the harlot; therefore I hedge up thy way with thorns, and she shall not find her paths (Hos. 2:5-6); "ways" and "paths" denote truths; and "thorns," falsities in place of truths. [7] Again: The high places of Aven, the sin of Israel, shall be destroyed; the thistle and the thorn shall come up on their altars (Hos. 10:8); "the thistle and the thorn" denote evil and falsity that lay waste the goods and truths of worship. In David: They compassed me about like bees; they go out like a fire of thorns (Ps. 118:12); “a fire of thorns” denotes the concupiscence of evil. In Matthew: By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? (Matt. 7:16); “gathering grapes of thorns” denotes deriving the goods of faith and of charity from the falsities of concupiscences (that “grapes” denote these goods, see n. 1071, 5117, 6378). [8] In Mark: Other seed fell among thorns, but the thorns came up, and choked it, that it yielded no fruit. They that are sown among the thorns, are they that hear the word; but the cares of this world, and the deceitfulness of riches, and the concupiscences of other things entering in, choke the word, so that it becometh unfruitful (Mark 4:7, 18-19); here there is explained what is meant by being “sown among thorns,” thus what by “thorns.” The same is signified by “sowing among thorns,” and “reaping thorns,” in Jeremiah: Thus said Jehovah to the man of Judah, and to Jerusalem, Break up your fallow ground, and sow not among thorns (Jer. 4:3). They have sown wheat, and have reaped thorns (Jer. 12:13). [9] The falsities of concupiscences, which are signified by “thorns,” are falsities which confirm those things which are of the world and its pleasures, for more than all other falsities these take fire and blaze up, because they are from those concupiscences in the body which are felt; wherefore also they close the internal man, so that there is no appreciation of that which concerns the salvation of the soul, and eternal life. [10] That: They put a crown plaited of thorns upon the Lord’s head when He was crucified, and that then He was hailed King of the Jews, and said, Behold the Man (John

19:2, 3, 5), represented the condition of the Divine Word at that time in the Jewish church; namely, that it was stifled by the falsities of concupiscences. The "King of the Jews," as He was then hailed by them, signified truth Divine. (That by a "king" in the Word is signified truth from the Divine, see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148; and that the like is signified by "the Anointed," which in the Hebrew idiom is "the Messiah," and in the Greek "the Christ," n. 3004, 3008, 3009, 3732.) By "Judah" in the supreme sense is meant the Lord as to Divine good, and in the internal sense as to the Word, and thus as to doctrine from the Word (n. 3881); and that when such a crown was upon His head the Lord said "Behold the Man," signified, Behold the Divine truth such as it now is in the church. For the Divine truth proceeding from the Lord in heaven is a Man; consequently heaven is the Grand Man, and this by influx and by correspondence, as has been shown at the end of many chapters (see n. 1871, 1276, 2996, 2998, 3624-3649, 3741-3750, 7396, 8547, 8988). From this also the Lord's celestial church was called "Man" (see n. 478, 479), this church being that which the Jews represented (n. 6363, 6364, 8770). From this it is evident what was signified by the "crown of thorns," and by His being hailed "King of the Jews," by "behold the Man," and also by the inscription on the cross, "Jesus of Nazareth, the King of the Jews" (John 19:19, 20); namely, that Divine truth, or the Word, was so regarded and so treated by the Jews, among whom was the church. (That all things done to the Lord by the Jews at His crucifixion signified the states of their church with respect to truth Divine, or the Word, see n. 9093.) That the Lord was the Word, is evident in John: In the beginning was the Word, and the Word was with God, and God was the Word. And the Word was made flesh, and dwelt in us, and we beheld His glory (John 1:1, 14); “the Word” denotes the Divine truth.

(9145) And a stack is consumed. That this signifies injury to the truths and the goods of faith that have been received, is evident from the signification of “a stack,” as being the truth and good of faith that have been received. That “a stack” has this signification, is because it was the standing crop now gathered in, and by “standing crop” is signified the truth and good of faith in their conception, of which in what now follows.

(9146) Or the standing crop, or a field. That this signifies the truth and the good of faith in their conception, is evident from the signification of “standing crop,” as being the truth of faith (of which below); and from the signification of “field,” as being the church in respect to good, thus the good of the church (see n. 9139). That “standing crop” denotes the truth of faith, is because the different kinds of crop, as wheat and barley, and the bread from these, signify the goods of the church (n. 3941, 7602). The goods of the church are those of charity toward the neighbor and of love to the Lord. These goods are the being and the soul of faith, for by virtue of them faith is faith, and lives. That “standing crop” denotes the truth of faith in its conception, is because it has not yet been gathered into stacks, nor brought into barns; and therefore while it is standing, or is as yet growing, it denotes the truth of faith in its conception. [2] The like is signified by "standing crop" in Hosea: They [Israel] have made a king, and not by Me; they have made princes, and I knew it not; their silver and their gold they have made into idols. Because they sow the wind, they shall reap the whirlwind; he hath no standing crop; the blade shall yield no meal; if so be it yield, strangers all swallow it up (Hos. 8:4, 7); the truths and goods of the faith of the church are here treated of, which are dispersed by things empty and false. That these things are treated of, is evident from the series; but what is said of them is evident from the internal sense; for in this sense by "a king" is meant the truth of the faith of the church in the complex (n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148); by "princes" are signified primary truths (n. 1482, 2089, 5044); and from this it is evident what is meant by "they [Israel] have made a king, and not by Me; they have made princes, and I knew it not;" for "Israel" denotes the church (n. 4286, 6426, 6637). By "silver" is here signified the truth of good, and in the opposite sense the falsity of evil (n. 1551, 2954, 5658, 6112, 6914, 6917, 8932); by "gold" is signified good, and in the opposite sense evil (n. 113, 1551, 1552, 5658, 6914, 6917, 8932); by "idols" is signified worship from falsities and evils (n. 8941); and from this it is evident what is signified by "their silver and their gold they have made into idols." By "the wind which they sow" are signified worthless things; by "the whirlwind which they shall reap" is signified the resulting disturbance in the church; by "the standing crop which they have not" is signified the truth of faith in its conception; by “the blade which shall yield no meal” is signified barrenness; by “the strangers who shall swallow it up” are signified the falsities which shall consume.

(9147) He that kindleth the fire repaying shall repay. That this signifies the restoration of what was taken away through anger from the affection of evil, is evident from the signification of “repaying,” as being restoration (see n. 9087); from the signification of a “Fire that goeth forth,” as being anger from the affection of evil (n. 9143); consequently “to kindle” denotes the taking away or consuming thereby; and that which is kindled denotes that which is taken away or consumed.

(9148) Verses 6-14. When a man shall give to his companion silver or vessels to take care of and it be stolen out of the man’s house, if the thief be caught, he shall repay double. If the thief be not caught, the lord of the house shall be brought unto God, to see whether he has put his hand to his companion’s work. Upon every word of transgression, upon ox, upon ass, upon one of the small cattle, upon garment, upon every lost thing, whereof he shall say, This is it, even unto God shall come the word of them both; he whom God shall condemn shall repay double to his companion. When a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of; and it die, or be broken, or be led away captive, no one seeing it; the oath of Jehovah shall be between them both, to see whether he hath put his hand to his companion’s work, or whether its lord hath taken it, and he shall not repay. And if stealing it shall be stolen from him, he shall repay to its lord. If tearing it shall be torn, he shall bring a witness for it; he shall not repay that which was torn. When a man shall borrow from his companion, and it be broken, or die, the lord thereof not being with it, repaying he shall repay. If the lord thereof be with it, he shall not repay; if he is a hireling, he shall come in his hire. "When a man shall give to his companion silver or vessels to take care of" signifies truths from good and the corresponding knowledges in the memory; "and it be stolen out of the man's house" signifies the loss of them from there; "if the thief be caught" signifies remembrance; "he shall repay double," signifies restoration to the full; "if the thief be not caught," signifies if there is no remembrance of that which was taken away; "the lord of the house shall be brought unto God," signifies a search from good; "to see whether he hath put his hand to his companion's work," signifies to see whether they have entered into it; "upon every word of transgression," signifies whatsoever injury and whatsoever loss; "upon ox, upon ass, upon one of the small cattle," signifies of good and of truth exterior and interior; "upon garment," signifies of sensuous truth; "upon every lost thing, whereof he shall say, This is it," signifies everything doubtful; "even unto God shall come the word of them both; he whom God shall condemn," signifies a searching and a judging by means of truth; "shall repay double to his companion," signifies amendment to the full; "when a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of," signifies truth and good exterior and interior, and everything that belongs to the affection of them in the memory; "and it die, or be broken," signifies loss or injury; "or be led away captive," signifies removal; "no one seeing it," signifies of which the mind is not conscious; "the oath of Jehovah shall be between them both," signifies a search by means of truths from the Word in respect to each and all of these things; "to see whether he hath put his hand to his companion's work, or whether its lord hath taken it," signifies conjunction with good; "and he shall not repay," signifies that there is no injury; "and if stealing it shall be stolen from him," signifies if there is loss; "he shall repay to its lord," signifies restoration in the place of it; "if tearing it shall be torn," signifies if the injury is not of fault; "he shall bring a witness for it," signifies that this is confirmed; "he shall not repay that which was torn," signifies no penalty; "when a man shall borrow from his companion," signifies truth and good from another stock; "and it be broken or die," signifies injury to it, or extinction; "its lord not being with it," signifies if the good of this truth is not together with it; "repaying he shall repay," signifies restoration; "if the lord thereof be with it, he shall not repay" signifies that if the good of truth be together with it, there shall be no restoration; "if he is a hireling," signifies if it is for the sake of the good of self-advantage; "he shall come in his hire," signifies submission and service.

(9149) When a man shall give to his companion silver or vessels to take care of. That this signifies truths from good and the corresponding knowledges in the memory, is evident from the signification of "silver," as being truth from good (see n. 1551, 2954, 5658, 6914, 6917, 7999, 8932); from the signification of “vessels,” as being memory-knowledges (see n. 3068); that corresponding memory-knowledges are meant is because all spiritual truths are stored up in memory-knowledges as in their vessels (n. 3079); and all memory-knowledges correspond to the truths which are contained; and from the signification of “to take care of,” as being to be in the memory; for in the spiritual sense, in which truths and memory-knowledges are treated of, “to be taken care of” denotes to be kept in the memory, because it is in this that such things are taken care of. “A man giving to his companion to take care of,” denotes to store up within himself in the memory, for that which in the sense of the letter is said of one person and another, as here of a man and his companion, in the internal sense is understood of one; for two truths, as also a truth and the corresponding memory-knowledge, are in a human being as a man and his companion.

(9150) And it be stolen out of the man’s house. That this signifies the loss of them from there, is evident from the signification of “theft,” as being the taking away of such things as make the man’s spiritual life, consequently the taking away of truths and memory-knowledges, which are signified by “silver and vessels” (see n. 9149); and from the signification of “a house,” as being where anything is stored up. From this it is that “a house” signifies various things, as the church, the good therein, also a man, and likewise his mind both natural and rational; but here the memory, because therein as in their house are truths and memory-knowledges. (That "a house" has various significations, see n. 3128, 3142, 3538, 3652, 3720, 3900, 4973, 4982, 5023, 5640, 6690, 7353, 7848, 7929.)

(9151) If the thief be caught. That this signifies remembrance, is evident from the signification of "being caught," when said of truths and knowledges in the memory that have been taken away, as being remembrance; and from the signification of "the thief," as being that which has been taken away; for by "the thief" the like is signified as by "the theft" (see n. 9125, 9126).

(9152) He shall repay double. That this signifies restoration to the full, is evident from the signification of "repaying," as being restoration (see n. 9087); and from the signification of "double," as being to the full (n. 9103). In this verse, and in those which follow, as far as verse 14, the subject treated of in the internal sense is the loss of the truth of faith with a man, thus the loss of spiritual life, and its restoration; for by means of the truths of faith a man is brought into the good of charity, and becomes spiritual. But the things treated of in the internal sense in what now follows are for the most part unknown to man. The reason is that it is not known what spiritual life is, thus neither that spiritual life is an interior life distinct from the natural life, which is exterior. Neither is it known that spiritual life is given by the Lord to man through the reception of the truth of faith in the good of charity. Consequently what is said about the loss of this spiritual life and its restoration falls into thick darkness with a man, because it falls among things of which he has no knowledge. Nevertheless such things make angelic wisdom, for they are suited to the light in which the angels are; and therefore when a man of the church who is in the good of faith reads the Word, angels adjoin themselves to him, and are delighted in the man, because of the wisdom which then inflows to them through the Word from the Lord. From this is the conjunction of heaven with man, which would not be possible without the Word. For the Word is such that there is not even a point or a jot in its original tongue which does not affect the angels, and conjoin them with man. That this is the case I can assever, because it has been shown me from heaven.

(9153) If the thief be not caught. That this signifies if there is no remembrance of that which has been taken away, is evident from the signification of "if the thief be caught," as being the remembrance of that which had been taken away (see n. 9151); here, no remembrance is signified, because it is said, "if the thief be not caught."

(9154) The lord of the house shall be brought unto God. That this signifies a search from good, is evident from the signification of "being brought unto God," as being that a search be made (see n. 9160); and from the signification of "the lord of the house," as being the good from which this is to be done. The reason why "the lord of the house" denotes good, is that the subject treated of is truths and memory-knowledges that have been taken away from the memory, which are signified by "the silver and vessels given to be taken care of, and which have been stolen" (n. 9149, 9150); and as these belong to good, and are in good, therefore "the lord of the house" denotes the good to which they belong, and with which they are. Good is called “a lord,” because truths and memory-knowledges belong to good as their lord; and good is also called “a house,” because truths and memory-knowledges are in good as in their house, see n. 3652, where are unfolded the words of the Lord in Matthew: Let he that is upon the roof of the house not go down to take anything out of his house (Matt. 24:17). [2] As to the search about the truths and knowledges taken away from the memory having to be made from good, the case is this. The good with a man is that which receives in itself all truths, for good has its quality from truths; and so far as truths have good in them and also around them, so far they are living. The case is the same as with a fiber or a blood-vessel in a living animal. So far as a fiber has spirit in it, and so far as a vessel has blood in it, so far they live; in like manner does a blood-vessel live insofar as it has around it fibers in which is spirit. It is similar with truth and good, truth without good being like a fiber without spirit, and a vein or an artery without blood, the quality of which everyone can comprehend, namely, that they would be devoid of life, and therefore without any use in a living animal. It is similar in respect to faith without charity. Because, as before said, good has its quality from truths, it has its form also from them; for where there is form there is quality, and where there is no form there is no quality. The case is also like that of spirit and blood in a living animal; spirit receiving its determinations and thus its form through fibers; in like manner the blood through its vessels. From this it is evident that truth without good has no life; and that good without truth has no quality, consequently that faith without charity is not living faith. By faith is here meant the faith of truth, and by charity the life of good. [3] From all this it can be seen how it is to be understood that a search is to be made from good for the truths and memory-knowledges that have been taken away; namely, that when a man is in good, that is, in the affection of doing good, he then comes into the remembrance of all the truths which have entered into the good; but that when he turns away from good, the truths disappear, for it is the falsity of evil which takes them away as if by theft. But the truths which have disappeared come again into remembrance when the man by his life returns into the affection of good or of truth. That it is so everyone who reflects may know by experience in himself and with others. From this it is evident what is meant by searching from good for the truths and knowledges that have been taken away from the memory or from the mind of a man.

(9155) To see whether he hath put his hand to his companion's work. That this signifies to see whether they have entered into good, is evident from the signification of "whether he hath put his hand," as being whether good has caused to be of its own right and power; and from the signification of "in his companion's work," as being the truth and memory-knowledge which have been taken away; for the silver and vessels that were given to be taken care of, and were stolen, are what are called the "companion's work." (That the "silver and vessels" denote truths and memory-knowledges, see above, n. 9149.) From this it is evident that by "to see whether the lord of the house hath put his hand to his companion's work" is signified whether good has caused to be of its own right and power the truths and memory-knowledges that had been taken away; thus whether these had previously entered into good (according to what was shown just above, n. 9154). (That "the hand" denotes power, see n. 878, 3387, 4931-4937, 5296, 6292, 7188, 7189, 7518, 7673, 8153; also that "in the hand" denotes that which is with anyone and in anyone, n. 9133.)

(9156) Upon every word of transgression. That this signifies whatsoever injury and whatsoever loss, is evident from the signification of "transgression," as being everything that is contrary to the truth of faith, thus that injures or extinguishes it, consequently all injury and loss thereof whatsoever. In the Word, evils are sometimes called "sins," sometimes "iniquities," and sometimes "transgressions;" but what is meant specifically by these several terms is not clear except from the internal sense. Those evils are called "transgressions" which are done contrary to the truths of faith; those are called "iniquities," which are done contrary to the goods of faith; and those are called "sins," which are done contrary to the goods of charity and of love. The first two proceed from a perverted understanding, but the last from a depraved will. As in David: Wash me from mine iniquity, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me (Ps. 51:2, 3); "iniquity" denotes evil contrary to the goods of faith; "sin," evil contrary to the goods of charity and love; and "transgressions," evil contrary to the truths of faith. As the latter is evil proceeding from a perverted understanding, and thus is known from the truths of faith, it is said, "I acknowledge my transgressions." [2] Again: Remember, O Jehovah, Thy mercies, and Thy compassions; remember not the sins of my youth, and my transgressions (Ps. 25:6-7); sins" denote evils from a depraved will; and "transgressions," evils from a perverted understanding. In Isaiah: Behold for iniquities were ye sold, and for transgressions was your mother put away (Isa. 50:1); "iniquities" denote evils contrary to goods, and "transgressions," evils contrary to the truths of faith of the church; the "mother" denotes the church, which is said to be "put away" when it departs from faith. In Micah: For the transgression of Jacob is all this, and for the sin of the house of Israel. What is the transgression of Jacob? Is it not Samaria? She was the beginning of sin to the daughter of Zion; for the transgressions of Israel were found in thee (Micah 1:5, 13); here in like manner "sin" denotes what is contrary to the good of charity and love; and "transgression" what is contrary to the truth of faith; for "Samaria" denotes the church of perverted faith, and so does "Israel" in this passage. [3] As "transgressions" denote evils that are contrary to the truths of faith, they are also "trespasses" and "revolts," which moreover, in the original tongue are signified by the same expression, as is evident in David: For the multitude of their transgressions thrust out those who rebel against Thee (Ps. 5:10); "to rebel" is said when there are both revolt and trespass. And in Isaiah: Are ye not children of transgression, the seed of a lie; who have heated yourselves with gods under every green tree; who slay the children in the rivers? (Isa. 57:4-5). That "transgression" denotes evil contrary to the truths of faith is very evident from these passages, for the "children of transgression" denote the falsities which destroy the truths of faith; and therefore they are also called "the seed of a lie," for "a lie" denotes falsity (n. 8908); and therefore it is said of them that they "heat themselves with gods under every green tree," by which in the internal sense is meant worship from falsities; for "gods" denote falsities (n. 4402, 4544, 7873, 8867); and a "green tree," the perception of falsity from a perverted understanding (n. 2722, 4552); and therefore it is also said "ye slay the children in the rivers," by which is meant the extinction of the truths of faith by means of falsities; for "to slay" denotes to extinguish; "children" or "sons" denote the truths of faith (n. 489, 491, 533, 1147, 2623, 2813, 3373); and "rivers" denote falsities (n. 6693).

(9157) Upon ox, upon ass, upon one of the small cattle. That this signifies of good and of truth exterior and interior, that is, their injury or loss, is evident from the signification of "ox" and "ass," as being exterior good and truth; and from the signification of "small cattle," as being interior truth and good (see above, n. 9135).

(9158) Upon garment. That this signifies of sensuous truth, is evident from the signification of "garment," as being truth (see n. 4545, 4763, 5319, 5954, 6914, 6918). In general "garment" denotes the exterior or lower truth which covers interior or higher truths (n. 297, 2576, 5248, 6918); here therefore sensuous truth, because this is the outermost or lowest (n. 5081, 5125, 5767, 6564, 6614). That "garments" denote truths has its origin from the representatives in the other life; for spirits and angels all appear clothed in garments in accordance with the truths of faith they have (n. 165, 5248, 5954).

(9159) Upon every lost thing, whereof he shall say, This is it. That this signifies everything doubtful, is evident from the signification of "what is lost," as being everything that has suffered injury or loss; and from the signification of "whereof he saith, This is it," as being that which is doubtful, for the words "of which he shall say, This is it" denote whether it is so or not, and therefore it comes under investigation and judgment.

(9160) Even unto God shall come the word of them both; he whom God shall condemn. That this signifies a searching and a judging by means of truth, is evident from the signification of "even unto God shall come the word," as being a searching by means of truth (of which below); and from the signification of "condemning," as being a judging and awarding of the penalty to him who has transgressed. That "even unto God shall come the word" signifies a searching by means of truth, is because "coming to God" denotes to come to the judges, who from truth were to search concerning this matter. Therefore also it is said "he whom God shall condemn," with the verb in the plural number. Moreover, in the original tongue God is called El, in the singular number, but more frequently Elohim, in the plural; for the reason that the Divine truth proceeding from the Lord is shared in heaven in many ways among the angels; for as many as are the angels, so many are the recipients of truth Divine, each in his own manner (n. 3241, 3744-3746, 3986, 4149, 5598, 7236, 7833, 7836). Hence it is that the angels are called "gods" (n. 4295, 4402, 7268, 7873, 8301); and also "judges," because the judges were not to judge from themselves, but from the Lord. They judged also from the law of Moses, and thus from the Word which is from the Lord. Even at this day judgment is administered from the Lord when it is done from conscience, in accordance with truths. [2] In the Word the Lord is called "God" from the Divine truth which proceeds from Him; and "Jehovah" from the Divine good (n. 4402, 6303, 6905, 7268, 8988). Hence where good is treated of in the Word, the Lord is called "Jehovah," and "God" where truth is treated of (n. 2586, 2769, 2807, 2822, 3921, 4402, 7268, 8988); thus "God" denotes truth (n. 4287, 7010, 7268). From all this it is now evident what is signified by "if the thief be not caught, the lord of the house shall be brought unto God" (verse 7); and here by "even unto God shall come the word of them both, and he whom God shall condemn, shall repay;" and also what is signified by "God" in the following passages: Aaron shall speak for thee unto the people; and it shall come to pass that he shall be to thee for a mouth, and thou shall be to him for God (Exod. 4:16); that "Moses" denotes the Divine truth, or the Law; and that "for a mouth" denotes the doctrine therefrom, which was represented by Aaron, see n. 7010. Again: Jehovah said unto Moses, See, I have made thee a god to Pharaoh; and

Aaron thy brother shall be thy prophet (Exod. 7:1; n. 7265). And in the first book of Samuel: Aforetime in Israel, when a man went to inquire of God, thus he said, Come and let us go to the Seer; for he that is now called the prophet was beforetime called the seer (1 Sam. 9:9); where "the Seer" and "the prophet" denote truth Divine, and the doctrine of truth and good thence derived (n. 2534, 7269).

(9161) Shall repay double to his companion. That this signifies amendment to the full, is evident from the signification of "repaying" as being amendment (n. 9097); and from the signification of "double," as being to the full (n. 9103).

(9162) When a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of. That this signifies truth and good exterior and interior, and everything that belongs to the affection of them in the memory, is evident from the signification of "an ass, an ox, and one of the small cattle," as being truth exterior and interior (see above, n. 9135); from the signification of a "beast," as being the affection of good and truth (n. 45, 46, 142, 143, 246, 714-716, 719, 1823, 2179, 2180, 2781, 3218, 3519, 5198, 7424, 7523, 9090); and from the signification of "giving to take care of," as being to be stored up and kept in the memory (of which above, n. 9149). (That "a man" and "his companion" are not one and another, but two in one, see n. 9149.)

(9163) And it die or be broken. That this signifies loss or injury, is evident from the signification of "dying," as being extinction and loss; and from the signification of "to be broken," as being injury. In the Word "a breach," and "to be broken," signifies dispersion and also injury. This has its origin from the spiritual world, where each and all things are conjoined according to the reception of truth Divine from the Lord, thus according to the reception of order, which is induced on each and all things through the truth Divine which proceeds from the Lord (see n. 8700, 8988). From this it is that the truths in a man have a connection one with another according to their reception in good. Truths which are so connected make a one; and therefore when they are broken in general, the truths together with the good are dispersed; and when they are broken in particular, the truths which are there are dispersed. For while they are in connection, the one subsists from the other; but when they are broken, the one recedes from the other. It is from this that in the Word by "being broken," as also by "being divided," is signified dispersion (n. 9093), and likewise injury. [2] Dispersion is signified when the whole is broken, and injury when a part is broken, as is evident from the following passages in the Word. In Isaiah: Many among them shall stumble, and fall, and be broken (Isa. 8:15; 28:13); "to stumble" denotes to be induced to commit evil, and thus to fall from truths into falsities; "to fall and be broken" denotes to be dispersed, here in general. In Ezekiel: Behold, I am against Pharaoh king of Egypt; I will break his arms, the strong, and that which is broken (Ezek. 30:22); "Pharaoh king of Egypt" denotes the memory-knowledges that pervert and destroy the truths and goods of faith (n. 6651, 6679, 6683, 6692); "to break his arms" denotes to disperse their strength, and thus these memory-knowledges (n. 4932); “the strong, and that which is broken” denote those things which not having suffered injury, resist, and those which having suffered injury do not resist. [3] In Luke: It is written, The stone which the builders rejected hath become the head of the corner; whosoever shall fall on this stone shall be broken, and on whomsoever it shall fall, it will grind him to powder (Luke 20:17-18); “the stone” denotes the Lord as to Divine truth (n. 6426); and “to be broken,” being said of the truths which are from Him, denotes to be dispersed, and thus to be destroyed; and together with the truths, those things which are of the spiritual life; as comes to pass with those who deny the Lord and discard the truths which are from Him, and these are they who “reject the stone.” In Jeremiah: Bring upon them the day of evil, and break them with a double breaking (Jer. 17:18); “to break with a double breaking” denotes to utterly destroy. [4] Again: I disposed myself even unto the morning; as a lion, so He breaketh all my bones; from day even to night Thou wilt make an end of me (Isa. 38:13). My flesh and my skin hath He made old, and hath broken my bones (Lam. 3:4). Thou shalt not carry forth out of the house any of the flesh of the paschal lamb, neither shall ye break a bone in it (Exod. 12:46). “To break the bones” denotes to destroy the truths from the Divine which are the last in order, and on which interior truths and goods rest, and by which they are supported; for if these are destroyed, those things also fall which are built upon them. The truths last in order are those of the literal sense of the Word, within which are the truths of the internal sense; and upon which these latter rest as columns on their bases. (That “bones” denote truths, see n. 3812, 6592, 8005.) From all this it is evident what was represented and signified by what is written concerning the Lord in John: They came to Jesus, and when they saw that He was dead, they broke not His legs. This came to pass that the Scripture might be fulfilled, A bone of Him ye shall not break (John 19:33, 36). The reason was that He was the Divine truth itself in the first as well as in the last of order. [5] Again: Jehovah shall bind up the breach of His people, and shall heal the wound of their blow (Isa. 30:26). From the prophet even unto the priest everyone maketh a lie, and they heal the breach by a thing of no weight (Jer. 6:13-14). For the breach of My people am I broken, I am in black (Jer. 8:21). Thou hast made the earth to tremble; Thou hast broken it; heal the breaches thereof (Ps. 60:2). I will stir up a shepherd in the land; he shall not heal the broken one, he shall not uphold that which standeth (Zech. 11:16). There is no scar of thy breach; thy blow is desperate (Nah. 3:19). In these passages a “breach” signifies injury done to the truths and goods of faith, and thus to the church; “healing” denotes amending and restoration. The like was signified by the words: A man that is brokenfooted or brokenhanded shall not come nigh to offer the bread of God (Lev. 21:17, 19). That which is broken shall not be offered upon the altar unto Jehovah (Lev. 22:22); for “that which is broken” signified that which is destroyed. Injury is signified also by a “fracture,” as in these passages: Ye have seen the fractures of the house of David, that they are many (Isa. 22:9). In that day will I raise up the tent of David that is fallen, and close up the fractures thereof; I will set up again its ruins, and I will build them as in the days of eternity (Amos 9:11); "the house of David," and "the tent of David," denote the church of the Lord, for "David," in the prophetic Word, denotes the Lord (n. 1888).

(9164) Or be led away captive. That this signifies removal, is evident from the signification of "to be led away captive," when predicated of the good and truth with man, as being removal. The case herein is as follows. When a man is in truth from good, then that truth in which he has the greatest faith is in the middle; next follow the truths in which he has less faith; and finally those which are of doubtful faith. In the borders round about are falsities, which, however, are not in a series with the truths, and do not stand upright toward heaven as do the truths of good; but are bent downward, and look toward hell insofar as they come forth from evil. But when falsity usurps the place of truth, the order is inverted, and the truths pass off to the sides, and form the circumference, while the falsities of evil occupy the middle. From this it is evident what is here meant by "removal" (on which see n. 3436, 6084, 6103). That such a removal is signified by "being led away captive," is because when falsities take truths captive, they lead them away in this manner. Such also is the signification of "being taken captive," or "being led away captive," in Jeremiah: The wind shall feed all thy shepherds, and thy lovers shall be led away into captivity (Jer. 22:22). Woe to thee, O Moab! The people of Chemosh hath perished; for thy sons have been led away into captivity, and thy daughters into captivity. Yet will I bring back the captivity of Moab in the end of the days (Jer. 48:46-47); the "sons who were led away into captivity" denote truths; and the "daughters," goods. And in Luke: They shall fall by the edge of the sword, and shall be led away captive among all the nations; and finally Jerusalem shall be trodden down by the nations (Luke 21:24); speaking of the consummation of the age, which is the last time of the church. "To fall by the edge of the sword" denotes to perish through falsities, for "the sword" denotes falsity fighting against truth (n. 2799, 4499, 6353, 7102, 8294); "the nations among whom they were to be led away captive," and by whom the church would be "trodden down," denote evils from which are falsities (n. 1259, 1260, 1849, 1868, 6306); that "Jerusalem," which should then be trodden down, denotes the church, see n. 2117, 3654.

(9165) No one seeing it. That this signifies of which the mind is not conscious, is evident from the signification of "seeing," as being to understand, and also to have faith (n. 2325, 2807, 3863, 3869, 4403-4421, 5114, 5400); and as the understanding is the sight of the mind, "to see" denotes that the mind is conscious; here that the mind is not conscious, because it is said, "no one seeing it."

(9166) The oath of Jehovah shall be between them both. That this signifies a search by means of truths from the Word in respect to each and all of these things, is evident from the signification of an "oath," as being confirmation by means of truths (see n. 2842, 3037, 3375), thus "the oath of Jehovah" denotes by means of truths from the Word, for in the Word are the truths of Jehovah, or truths Divine; and from the signification of "them both," as being in each and all things, for in the internal sense "between both" does not signify between two persons, but in each and all things, for "two" denotes conjunction into one (n. 1686, 3519, 5194, 8423), thus whatsoever is in the one, or each and all things therein. That these things are perceived in heaven by "two," is because when the angels are conversing about two truths which do not agree together, there are presented below two debating spirits, who are the subjects of a number of societies. With the one spirit appear each and all things that belong to the one truth, and with the other spirit each and all things that belong to the other truth; and in this way it is perceived how these truths may be conjoined. That this is so I have been given to know from experience. Hence it is that by "two" is also signified what is full (n. 9103). [2] The reason why it was allowable for the Israelitish and Jewish nation to swear by Jehovah, was that they were not internal, but external men; and while they were in Divine worship, they were in the external apart from the internal. (That such was their nature, see n. 4281, 4293, 4429, 4433, 4680, 4844, 4847, 4865, 4903, 6304, 8588, 8788, 8806.) When the confirmation of truth descends into the external man separated from the internal, it is effected by an oath. It is otherwise when it descends into the external through the internal; for in the internal man truth appears in its own light, but in the external apart from the internal man, truth appears in darkness. From this it is that the celestial angels, who are in the inmost or third heaven, being in the highest light, do not even confirm truths by reasons, still less do they debate or reason about them, but merely say Yea, or Nay. This is because they perceive and see truths from the Lord. [3] Therefore the Lord said concerning oaths: Ye have heard that it was said, Thou shalt not forswear thyself; but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by the heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; nay, nay; whatsoever is more than these is from evil (Matt. 5:33-37). These words involve that truths Divine are to be confirmed from the Lord, and not from man, which is effected when men are internal, and not external; for external men confirm truths by oaths, but internal men by reasons. They who are still more internal do not confirm them; but only say that it is so, or that it is not so. External men are they who are called natural men; internal men are they who are called spiritual men; and still more internal men are they who are called celestial men. (That these celestial men perceive from the Lord whether a thing is true or not, see n. 2708, 2715, 2718, 3246, 4448, 7877.) From all this it is evident what is involved in the Lord's saying, "Swear not at all," and "Let your speech be, Yea, yea; nay, nay." But it shall be explained why He also said that they should not swear by heaven, nor by the earth, nor by Jerusalem, nor by the head, and that any speech more than yea, yea, and nay, nay, is from evil. [4] "To swear by heaven" denotes by the Divine truth, and thus by the Lord in heaven; for heaven is not heaven from the angels regarded in themselves, but from the Divine truth proceeding from the Lord, and thus from the Lord in them; for it is the Divine in them that causes them to be, and to be called, angels of heaven. From this it is that they who are in heaven are said to be "in the Lord;" also that the Lord is everything in each and all things of heaven; and likewise that the angels are truths Divine, because they are recipients of truth Divine from the Lord. (That heaven is, and is called, heaven, from the Divine of the Lord therein, see n. 552, 3038, 3700; also that the angels are truths Divine, n. 4295, 4402, 7268, 7873, 8301; and that something of the Lord is meant in the Word by an "angel," n. 1925, 2821, 3039, 4085, 4295, 6280.) Because heaven is the Lord as to Divine truth, it is said, "thou shalt not swear by heaven, for it is God's throne," for "God's throne" denotes the Divine truth which proceeds from the Lord (see n. 5313, 6397, 9039). [5] But "to swear by the earth" denotes by the church, and thus by the Divine truth therein; for as heaven is the Lord by virtue of the Divine truth which proceeds from Him, so also is the church, because the church is the Lord's heaven, or His kingdom, on earth ("earth" in the Word being the church, n. 662, 1066, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4535, 4447, 5577, 8011, 8732). And as "the earth" denotes the church, wherein is the Divine of the Lord beneath heaven, it is therefore said, “thou shalt not swear by the earth, for it is God’s footstool.” “The footstool” denotes truth Divine under heaven, such as is the Word in the literal sense, for upon this sense rests, and as it were stands, the truth Divine in heaven, which is the Word in the internal sense. This truth is signified by “footstool” in David (Ps. 99:5; 132:7); in Isaiah (60:13); and in the Lamentations of Jeremiah (2:1). [6] “To swear by Jerusalem” denotes by the doctrine of truth from the Word, for “Jerusalem” in a wide sense denotes the church (n. 2117, 3654). But when mention is made of “the earth,” which denotes the church, and afterward of “Jerusalem,” then by “Jerusalem” is signified the doctrine of the church, consequently the doctrine of truth Divine from the Word. Hence it is that it is called “the city of the great King,” for by “a city” in the Word in its internal sense is signified the doctrine of truth (see n. 402, 2449, 2943, 3216, 4478, 4492, 4493). [7] “To swear by one’s own head” denotes by the truth which the man himself believes to be truth, and which he makes of his faith, for this makes the head with the man, and is also signified by the “head” in Isa. 15:2; 29:10; Ezek. 7:18; 13:18; 16:12; 29:18; Matt. 6:17; and elsewhere. Wherefore it is also said, “for thou canst not make one hair white or black,” for “hair” denotes the truth of the external or natural man (n. 3301), such as those have who are in the faith of truth, not because they perceive it to be truth, but because the doctrine of the church so teaches. And because they do not know it from any other source, it is said that they “shall not swear by it, because they cannot make one hair white or black.” “To make a hair white" denotes to declare from one's self that truth is truth; and "to make a hair black" denotes to declare from one's self that falsity is falsity; for "white" is predicated of truth (n. 3301, 3993, 4007, 5319), and consequently "black" is predicated of falsity. [8] From all this it is now evident what is meant by "not swearing at all, neither by heaven, nor by the earth, nor by Jerusalem, nor by one's own head," namely, that truth Divine is not to be confirmed from man, but from the Lord in man. On this account it is lastly said, "let your speech be, Yea, yea; nay, nay; for whatsoever is more than these is from evil." For they who perceive and see truth from the Lord, do not otherwise confirm it; as is the case with the angels of the inmost or third heaven, who are called celestial angels, and are spoken of above. The reason why speech more than this is from evil, is that what is more than this is not from the Lord, but from man's own, thus from evil, for man's own is nothing but evil (n. 210, 215, 874-876, 987, 1023, 1044, 1047, 3812, 4328, 5660, 8941, 8944). From all this it is again evident in what manner the Lord spoke, namely, so that in each and all things there is an internal sense; because He spoke from the Divine, and thus for the angels at the same time as for men, for the angels perceive the Word according to its internal sense.

(9167) To see whether he hath put his hand to his companion's work, or whether its lord hath taken it. That this signifies conjunction under good, is evident from the signification of "to see whether he hath put his hand to his companion's work," when this is said of truth and good exterior and interior, as being to see whether these have entered into good (see above, n. 9155), and thus whether they have been conjoined under good (what conjunction under good is, see n. 9154); and from the signification of "lord," as being good (n. 9154). Thus "to see whether its lord hath taken it" denotes to see whether good has made them its own by conjunction. That "the lord" denotes good is because with a spiritual man good is in the first place, and truth in the second; and that which is in the first place is the lord. [2] Moreover, all the truths with a man are arranged in accordance with the quality of the good, just as a house is arranged by its lord. From this it is that by "Lord" in the Word is meant the Lord as to Divine good, and by "God," "King," and "Master," the Lord as to Divine truth; as in the following passages: Jehovah your God, He is God of gods, and Lord of lords (Deut. 10:17). The Lamb shall overcome them, for He is Lord of lords, and King of kings (Rev. 17:14). He hath upon His garment and upon His thigh a name written, King of kings, and Lord of lords (Rev. 19:16). (That the Lord is called "God" in respect to Divine truth, see n. 2586, 2769, 2807, 2822, 4402, 7268, 8988; and that He is also called "King" in respect to Divine truth, n. 2015, 3009, 3670, 4581, 4966, 5068, 6148.) From this it is evident that the Lord is called "Lord" in respect to Divine good, for where truth is spoken of in the Word, good is also spoken of (n. 683, 793, 801, 2516, 2618, 2712, 2803, 3004, 4138, 5138, 5502, 6343, 8339). In John: Ye call Me Master and Lord; and ye say well, for so I am. I, the Lord and Master, have washed your feet (John 13:13-14); here also the Lord is called "Lord" from Divine good, and "Master" from Divine truth. In Malachi: The Lord whom ye seek shall suddenly come to His temple, even the Angel of the covenant whom ye desire (Mal. 3:1); speaking of the coming of the Lord, and He is called "Lord" from Divine good, and "Angel" from Divine truth (n. 1925, 2821, 3039, 4085, 4295, 6280). [3] From this it is that in the Old Testament He is so often called "the Lord Jehovih," and this when supplication is made, by which is meant "Good Jehovah" (n. 1793, 2921); and that in the New Testament He is called "Lord" instead of "Jehovah" (n. 2921). From all this it can also be known what is meant by these words in Matthew: No man can serve two lords; for either he will hate the one, and love the other (Matt. 6:24); "two lords" denote good and evil, for a man must be either in good or in evil; he cannot be in both together. He can be in many truths, provided they have been set in order under one good; for good makes heaven with man, but evil makes hell, and a man must be either in heaven or in hell, and cannot be in both, nor between the two. From this then it is evident what is meant in the Word by "Lord."

(9168) And he shall not repay. That this signifies that there is no injury, is evident from the signification of "repaying," as being amendment, and also restoration (n. 9087, 9097); consequently "not to repay" denotes no restoration, and no amendment, because there is no injury.

(9169) And if stealing it shall be stolen from him. That this signifies if there is loss, is evident from the signification of "theft," as being the taking away of good and truth (see n. 9125), thus loss.

(9170) He shall repay to its lord. That this signifies restoration in the place of it, is evident from the signification of "repaying," as being restoration (see n. 9087); and from the signification of "lord," as being good (n. 9167). Thus by "he shall repay to its lord," is signified the restoration of truth to good in the place of that which had been taken away.

(9171) If tearing it shall be torn. That this signifies if the injury is not of fault, is evident from the signification of "torn," as being injury done by falsities from evil without one's fault (see n. 4171, 5828).

(9172) He shall bring a witness for it. That this signifies that this is confirmed, is evident from the signification of "witness," as being confirmation (see n. 4197).

(9173) He shall not repay that which was torn. That this signifies no penalty, that is, for the injury done without fault, is evident from the signification of "torn," as being injury without fault (as just above, n. 9171); and from the signification of "repaying," as being the penalty (n. 9102), here no penalty, because it is said "he shall not repay."

(9174) And when a man shall borrow from his companion. That this signifies truth and good from another stock, is evident from the signification of "borrowing," as being to receive truth from some other source than one's self, and thus truth from another stock. "Borrowing" has this signification because in the spiritual world there are no other goods that are asked from others, and given, than those which are of intelligence and wisdom. There are indeed many other things offered to view, nay, things innumerable, but they are appearances arising from those things which are of intelligence and wisdom. From this it is evident that “to borrow” denotes to be instructed by another, and thus to receive truths, or knowledges of truth and good, from some other source than one’s self. How this is shall be further explained. A man is said to receive truths from himself when he infers them from the truths he has with him. In this case he conjoins them with those he formerly possessed. But in doing this he admits only those truths which agree together under the same good; for it is good that disposes truths into series and connects them together. Good is like the soul in man, and truths are like those things with which the soul clothes itself, and by means of which it acts. It is well known that each and all things in man live from his soul; and so also do the truths of faith live from the good of love to the Lord and of love toward the neighbor. If this good is not the soul of a man, but the good of the love of self or the love of the world, then the man is not a man, but a wild beast, and in the other life in the light of heaven he also appears as a wild beast; though in his own light, which at the approach of the light of heaven becomes thick darkness, he appears as a man. It is, however, to be understood that the Lord disposes truths into order in accordance with the good of the man’s life. [2] A man is said to receive truths from some other source, when he is instructed by another; and if these truths do not agree together under the good in which he is, they are indeed stored up in his memory among memory-knowledges; but they do not become his - that is, of his faith - because they are of another stock. These are the truths which are treated of in this verse and the following one. [3] When "borrowing" and "lending" are mentioned in the Word, there is signified to be instructed and to instruct from the affection of charity; as in Matthew: Give to everyone that asketh thee, and from him that would borrow of thee turn not thou away (Matt. 5:42); it is evident that "asking" here does not mean asking, for it is said, "Give to everyone that asketh"; and that neither by "borrowing" is meant borrowing; for if a person were to give to everyone that asketh, and also to everyone that would borrow, he would be stripped of all his goods. But as the Lord spoke from the Divine, by "asking," and "wishing to borrow;" and by giving and receiving a loan, is meant the communication of heavenly goods, which are those of the knowledges of good and truth; for in regard to such a communication the fact is that the more an angel gives to another from the affection of charity, the more there flows in with him of the general good from heaven, that is, from the Lord (n. 6478). Thus by "giving to him that asketh," an angel is not deprived of goods, but is enriched with them. The case is the same with a man, when he does good to another from the affection of charity; but charity consists in giving to the good, and it is not charity to give to the evil what they ask and desire (n. 8120); according to these words in David: The wicked borroweth, and restoreth not; but the righteous showeth mercy and giveth (Ps. 37:21). And in Luke: If ye lend to them from whom ye hope to receive, what thank have ye? Rather love your enemies, and do good, and lend, hope for nothing again; then shall your reward be great, and ye shall be the sons of the Highest (Luke 6:34-35). [4] Here also by "lending" is meant doing good from the affection of charity, and thus communicating the goods of heaven; and also the goods of the world, but the latter for the sake of the former as the end in view. The affection of charity consists in communicating goods without any recompense as the end in view; but there is no affection of charity in communicating goods for the sake of recompense as the end in view (n. 2373, 2400, 3816, 3956, 4943, 6388-6390, 6392, 6393, 6478, 8002). The affection of charity consists in loving one's enemies, and in benefiting the evil; but enemies are loved and are benefited when they are instructed, and also when they are corrected by suitable means (n. 8121). [5] The exercise of charity is also signified by "lending," in Moses: If thou shalt obey the voice of Jehovah, and shalt observe to do His commandments, thou shalt lend to many peoples, but thou shalt not borrow (Deut. 28:1, 12); "to lend to many peoples" denotes to abound in the goods of intelligence and wisdom, and to communicate them to others out of this abundance; and not to be in need of the goods of others, because all things are given him by the Lord. So in David: A good man who hath mercy and lendeth, will maintain his words in judgment; for he will never be moved (Ps. 112:5-6); by "having mercy and lending" is described the state of those who are in genuine charity. In like manner, Psalm 37:21; and other passages.

(9175) And it be broken or die. That this signifies injury to it, or extinction, is evident from the signification of “to be broken,” as being injury (see n. 9163); and from the signification of “dying,” as being extinction.

(9176) Its lord not being with it. That this signifies if the good of this truth is not together with it in the general form, is evident from the signification of “the lord,” as being good (see n. 9167); and from the signification of “not being with it,” as being not together with it in the general form. How the case herein is can be seen from what was shown above (n. 9154), about truths in good, namely, that all the truths in the general form are disposed under their good. But the subject here treated of is truths “borrowed,” that is, received from others (n. 9174), and these truths either have their good with them, or they have it not. The truths that have their good with them, are those which when heard affect the man; but those which have it not, are those which do not affect him. The truths which have their good with them, are meant by the borrowed things that are broken or die when their lord is with them. But the truths which have not their good with them, are meant by the borrowed things that are broken or die when their lord is not with them. [2] These latter truths can indeed be described, but not to the apprehension, except that of those who are in the light of heaven from the Lord. All others, who see only by the light of this world, that is, by natural light, will fail to comprehend them, because in respect to heavenly things they are in thick darkness; and if they seem to themselves to comprehend them, it is nevertheless from fallacies and things material, which rather cause obscurity and envelope in shadows, than impart light. It is enough to know that the subject treated of is truths of faith conjoined with their good, and not conjoined with it. Truths not conjoined are those learned from others, which enter no further than into the memory, and abide there as memory-knowledges, and are not perceived among those truths which are set in order in a general form under good. From all this it can in some measure be known in what angelic wisdom consists; for the angels not only comprehend how the case is with these things, but also at the same time countless things about them; and thus things of which a man does not even know that they exist, and still less what they are; for the angels are in the light of heaven, and the light of heaven has within itself infinite things, because the light of heaven is the Divine truth that proceeds from the Lord.

(9177) Repaying he shall repay. That this signifies restoration, is evident from the signification of "repaying," as being restoration (see n. 9087).

(9178) If the lord thereof be with it, he shall not repay. That this signifies that if the good of truth be together with it, there shall be no restoration, is evident from the signification of "if the lord be with it," as being if the good of truth be together with it (of which above, n. 9176); and from the signification of "repaying," as being restoration (as just above, n. 9177); thus "not to repay" denotes that there shall be no restoration.

(9179) If a hireling be with it. That this signifies if it is for the sake of the good of self-advantage, is evident from the signification of “a hireling,” as being one who does what is good for the sake of self-advantage, or for the sake of reward (see n. 8002); thus in the abstract sense it signifies the good of self-advantage, or reward.

(9180) He shall come in his hire. That this signifies submission and service, is evident from the signification of “coming in his hire,” as being to submit one’s self and serve. The case herein is this. Those who learn and draw forth truths from the Word, or from the doctrine of the church, or from anyone soever, or even by means of inferences, from themselves, for the sake of self-advantage, that is, in order that they may acquire honors or wealth, or that they may merit heaven; are those who are meant in the internal sense by “hirelings who shall come in their hire,” that is, who will submit themselves and serve. For self-advantage ought to be in the last place with the man of the church, and not in the first. When it is in the last place, it is a servant; but if it is in the first place, it is a lord. He who regards self-advantage in the first place is an inverted man, and in the other life is also represented as being so, with his head in hell; but he who regards charity and faith in the first place, and thus the Lord and the neighbor, is an upright man, and in the other life is represented as standing so, with his head in heaven. From this it is evident what is meant by good done for the sake of self-advantage; and that this good must submit itself and serve, which things are signified by “if a hireling be with it, he shall come in his hire.”

(9181) Verses 15, 16. When a man shall persuade a virgin who is not betrothed, and shall lie with her, endowing he shall endow her to himself for a woman. If refusing her father shall refuse to give her to him, he shall pay silver according to the dowry of virgins. “When a man shall persuade a virgin who is not betrothed,” signifies good not conjoined with truth: “and shall lie with her,” signifies unlawful conjunction; “endowing he shall endow her to himself for a woman,” signifies a token of consent to a lawful conjunction; “if refusing her father shall refuse to give her to him,” signifies if interior good does not allow conjunction; “he shall pay silver according to the dowry of virgins,” signifies other truth consenting in its place.

(9182) When a man shall persuade a virgin who is not betrothed. That this signifies good not conjoined with truth, is evident from the signification of “persuading,” when said of a man and a virgin, as being to entice to conjunction; from the signification of “a man” [vir] as being truth (see n. 3134, 7716, 9007); from the signification of “a virgin,” as being the church as to good (n. 3081, 4638), thus the good which is the church; and from the signification of “to be betrothed,” as being conjunction. It shall here be briefly stated what is the cause and the origin of the law relating to unlawful conjunction that is here treated of. All the laws delivered to the sons of Israel have their cause in heaven, and their origin in the laws of order there. All the laws of order in heaven are from the Divine truth and good which proceed from the Lord, consequently they are the laws of the good of love and truth of faith. The conjunction of good and truth in heaven is called the heavenly marriage, and this is represented in marriages on earth, and is also signified by "marriages" in the Word. From this it is plain what is involved in unlawful conjunctions, and also in scortations and adulteries. In these two verses an unlawful conjunction is treated of which is afterward either made lawful or is dissolved. The unlawful conjunction which afterward is made lawful, is the subject treated of in this verse; and the unlawful conjunction which afterward is dissolved, is the subject treated of in the following verse. [2] Unlawful conjunction is that which is not made from conjugial affection; but from some other affection, as the affection of beauty, the affection of gain, or the affection of personal rank; and also which is made from lasciviousness. In the beginning these conjunctions are unlawful, because that which conjoins is external, and not at the same time internal. Nevertheless, a lawful conjunction may afterward be effected from them as means, which takes place when the minds are conjoined; and on the other hand no conjunction may result from them, as is the case when the minds are disjoined. That this is so, is generally known in the world. [3] Lawful conjunction, which is that of minds, is effected when both are in the like good and truth; for good and truth make a man's life; moral and civil good and truth, the life of the external man; and spiritual good and truth, the life of the internal man. Be it known that a man's life is from no other source than good and truth, for all that a man loves is called good, and all that he believes is called truth; or, what is the same, all that a man wills is called good, and all that he understands is called truth. From this it is evident that a lawful conjunction is effected when the husband is in truth, and the wife is in the corresponding good, for in this way the heavenly marriage, which is that of good and truth, is represented in the pair. From this it is that conjugial love descends from this marriage (see n. 2727-2759, 2803, 3132, 4434, 4835). [4] From these as premises it can be known how the case is with the conjunctions treated of in this verse and the following one. Betrothals before marriage have been in use from ancient times, and represented the first conjunction, which is that of the internal man apart from the external. The subsequent marriages themselves represented the second conjunction, which is that of the internal man with the external; for during man's regeneration by means of the goods and truths of faith, the internal man is first regenerated, and afterward the external, because the latter is regenerated by the former (n. 3286, 3321, 3493, 3882, 8746). [5] From this it is evident what is signified in the Word by "betrothing" and by "being betrothed," and also what by "bridegroom" and "bride;" namely, by "betrothing" is signified the conjunction of truth and good in the internal man; by "bridegroom" (where the Lord and the church are treated of) is signified good; and by "bride," truth: as in the following passages. In Jeremiah: I remembered for thee the mercy of thy youth, the love of thy betrothals, when thou wentest after Me in the wilderness, in a land not sown (Jer.

2:2); speaking of the Ancient Church and of its being set up by the Lord; “the love of betrothals” denotes the affection of spiritual life, which is from the truths of faith and the good of love; and the state of desire, when as yet they were in ignorance and in want of these things, is signified by “going after Me in the wilderness, in a land not sown.” [6] In Hosea: In that day I will make a covenant for them with the wild animal of the field, and with the bird of the heavens, and the creeping thing of the earth; and I will break the bow and the sword and the war; and I will betroth thee unto Me in righteousness and in judgment, and in mercy, and in compassions (Hos. 2:18-19); the setting up of a new church is here treated of; “to make a covenant with the wild animal of the field, with the bird of the heavens, and with the creeping thing of the earth,” denotes the conjunction of the Lord through the internal and external good and truth in a man. That “a covenant” denotes conjunction, see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778; “the wild animal of the field” denotes life from good (n. 841, 908); “the bird” denotes the life of truth (n. 40, 745, 776, 991, 3219, 5149, 7441); “the creeping thing of the earth” denotes the goods and truths of the external and sensuous man (n. 746, 909); “to break the bow, and the sword, and the war,” denotes to destroy the doctrine and the forces of falsity; “the bow” denotes the doctrine of falsity (n. 2686, 2709); “the sword,” falsity fighting against truth (n. 2799, 4499, 6353, 7102); “the war,” the combat itself, or spiritual combat (n. 1664, 2686, 8273), and “to break” these denotes to destroy them. [7] “To betroth in righteousness and in judgment” denotes to be conjoined with the Lord in good and truth; “to betroth” denotes to conjoin with one’s self; “righteousness” is predicated of good, and “judgment” of truth (n. 2235); “to betroth in mercy and in compassions,” denotes doing so from love toward those who are in good, and in love toward those who are in truths; the Lord’s “mercy” is predicated as being directed toward those who are in need of good and who yet long for it; and His “compassions,” toward those who are in ignorance of truth and who yet long for it. From all this it is evident that “betrothal” denotes the conjunction of good and truth with a man by the Lord. Everyone can see that such things are here signified; for it is clear even to the perception from merely natural light that Jehovah does not make a covenant with the wild animal of the field, with the bird, and with the creeping thing of the earth; but with those who are in the good and truth of faith, thus with the good and truth in the man; consequently that such things are hidden in this prophecy. [8] And in Malachi: Judah hath dealt treacherously, for he hath profaned the holiness of Jehovah, in that he hath loved, and hath betrothed to himself, the daughter of a strange god (Mal. 2:11); “to betroth the daughter of a strange god” denotes to be conjoined with the evil of falsity; “a strange god” denotes falsity (n. 4402, 4544, 7873). [9] That where the Lord and the church are treated of, the “bridegroom” denotes good, and the “bride” truth, may be seen in the following passages: Jehovah hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom putteth on his headdress, and as a bride adorneth herself with her vessels (Isa. 61:10). I saw the holy city, Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (Rev. 21:2). The angel said, Come hither, I will show thee the bride, the lamb's wife (Rev. 21:9); where "the bride" denotes the church. [10] In Matthew: Jesus said unto the disciples of John, Can the sons of the wedding mourn, so long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast (Matt. 9:15, and Luke 5:34-35); those are called "sons of the wedding" who are in the truths of the church, and receive good, for the good which is from the Lord is "the bridegroom;" that "the sons of the wedding do not mourn so long as the bridegroom is with them" denotes that they are in a blessed and happy state, thus with the Lord, when they are in truths conjoined with their good; "they shall fast when the bridegroom is taken away from them" denotes that they are in an unhappy state when good is no longer conjoined with truths; this state is the last state of the church, but the former is its first state. [11] The like is signified in Matthew 25:1-12 by the bridegroom whom the ten virgins went forth to meet; for the virgins who had oil in their lamps denote those who have good in their truths, but those who had no oil in their lamps denote those who have no good in their truths (see n. 4638; and that "oil" denotes the good of love, n. 886, 3728, 4582). [12] In John: John said, I am not the Christ, but I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice (John 3:28-29); "the bride" denotes the truth of faith of the church; and "the bridegroom" the good of love of the church, both from the Lord; thus they denote the man of the church with whom good has been conjoined with truths. From all this it is also plain what is meant in the internal sense by the "joy" and the "voice of the bridegroom and of the bride" in Isa. 62:5; Jer. 7:34; 16:9; 25:10; 33:11; Rev. 18:23; namely, heaven and the happiness resulting from the conjunction of good and truth with man and angel.

(9183) And shall lie with her. That this signifies unlawful conjunction, is evident from the signification of "lying with a virgin not betrothed," as being an unlawful conjunction; for by "being betrothed" is signified the conjunction of the internal man; but by "lying with" is signified the conjunction of the external man (of which just above, n. 9182).

(9184) Endowing he shall endow her to himself for a woman. That this signifies a token of consent to a lawful conjunction, is evident from the signification of a "dowry" and of "endowing," as being a token of consent (see n. 4456); and from the signification of "for a woman," as being to a lawful conjunction, for to take anyone for a woman denotes to be lawfully conjoined. In the spiritual sense an unlawful conjunction is the conjunction of truth with an affection from the delight of self-advantage or from the delight of being honored. In such an affection are they who learn the truths of the church for the sake of these delights. But this conjunction does no harm to those who are afterward regenerated by the Lord, for although these affections remain with them, they are subordinated under the affection of truth for the sake of the good of use and of life; and they serve, for they are in the last place, although at first they appeared to be in the first place. For while a man is being regenerated, the order of his life is inverted. In this manner is lawful conjunction made out of unlawful conjunction. [2] That this is possible is because the truths which are of faith enter through the hearing, thus through the external man; and the external man relishes only those things which belong to the world and to self, and which are the delights arising from self-advantage and honors. But when the internal man has been opened by means of regeneration, good from the Lord then flows in through it, and adopts and conjoins with itself the truths of faith which have entered through the external man, and according to this conjunction the order is inverted, that is, what had been in the first place is put in the last. The Lord then draws to Himself all things in the man which belong to life, so that they may look upward. The man then regards as ends those things which belong to the Lord and to heaven; and the Lord Himself as the end for the sake of which are all things; and the former things, which are the delights of self-advantage and of honors, he regards as means to this end. It is known that the means derive their life solely from the end, and that apart from the end they have no life. Thus when the delights of self-advantage and of honors have become means, they then have their life from the life which comes from heaven, that is, through heaven from the Lord;

for the end for the sake of which they exist is the Lord. When a man is in such an order of life, matters of self-advantage and honors are then blessings to him; whereas if he is in the inverted order, these things are curses to him. That all things are blessings when a man is in the order of heaven, the Lord teaches in Matthew: Seek ye first the kingdom of the heavens and His righteousness, and all things shall be added unto you (Matt. 6:33).

(9185) If refusing her father shall refuse to give her to him. That this signifies if interior good does not allow conjunction, is evident from the signification of "refusing," as being not to allow; from the signification of "giving her to him," that is, "for a woman," as being lawful conjunction (of which just above, n. 9184); and from the signification of "father," as being good (n. 3703, 3704, 5581, 5902, 6050, 7499, 8328, 8897); and as being interior good, because from interior good as a father, and from interior truth as a mother, are conceived and born exterior truths and goods, which are therefore in the Word called "sons and daughters."

(9186) He shall pay silver according to the dowry of virgins. That this signifies other truth consenting in its place, is evident from the signification of "silver," as being truth (see n. 1551, 2954, 5658, 6112, 6914, 6917); from the signification of "paying," as being substitution in the place of the former, for he who pays a dowry and does not take the virgin gives something else in place of her; and from the signification of "the dowry of virgins," as being a token of consent to conjunction (of which just above, n. 9184), which token is truth consenting to interior good. For the dowry was fifty pieces of silver given to the father of the girl (Deut. 22:29), and thus denotes truths initiating to full conjunction; for "silver" denotes truth, as shown just above; and "fifty" denotes to the full (n. 2252); here other truths in place of the former, and consenting to good. [2] How the case is with these truths is clear from what was shown above; to which is to be added what follows, namely, in order that an unlawful conjunction may become lawful, the good which flows in from the Lord through the internal man, must conjoin with itself the truth which enters through the external man, that is, through its hearing. If this truth does not agree with that good, then in place of it there has to be substituted some other truth which does agree; that is, which consents to conjunction. [3] This might be illustrated by examples; but as the conjunction of good and truth is enveloped in thick darkness on account of the good of love having been removed from the truths of faith, and rejected behind the truths, and almost behind the back, this subject will not become any clearer by examples. In general no one can apprehend the internal sense of the Word, and thus the things of angelic wisdom, unless he knows and understands that each and all things in heaven bear relation to good and truth; and that nothing exists there except from the one of these conjoined with the other. Hence it is that those are in darkness who separate the one from the other, namely, the truth which is of faith from the good which is of charity, as do those who say that a man is saved by faith alone, that is, by the mere confidence which is of faith. As these persons ascribe all things to faith, and nothing to charity, they cannot possibly apprehend anything about those heavenly things which are in the internal sense of the Word; for they are in darkness concerning good, thus also in darkness concerning the conjunction of good and truth; and consequently concerning truth itself, for this is then involved in the same darkness. Hence arise mental wanderings and heresies so many and so great. They who are enlightened in respect to truths, are the few who are in the doctrine, and at the same time in the life, of truth. [4] Let those who are in faith alone know that all the ideas of thought of the angels who are in the second heaven, and are called spiritual, are from truths which have become goods by life; and that all the ideas of thought of the angels who are in the third heaven, and are called celestial, are from good; and that therefore these latter are in wisdom itself, concerning which, of the Lord's Divine mercy, wonderful things shall be told elsewhere.

(9187) Verses 17-19. Thou shalt not suffer a sorceress to live. Everyone that lieth with a beast, dying he shall die. He that sacrificeth to gods, save to Jehovah alone, shall be accursed. "A sorceress" signifies those in whom something of the church has been conjoined with the falsities of the evil of the love of self; "thou shalt not suffer to live," signifies the deprivation of spiritual life; "everyone that lieth with a beast," signifies conjunction with the evils of the cupidities of the love of self; "dying he shall die," signifies damnation; "he that sacrificeth to gods," signifies the worship of falsities from evil; "shall be accursed" signifies a casting out; “save to Jehovah alone,” signifies that the Lord, who is the one and only God, is to be worshiped.

(9188) A sorceress. That this signifies those in whom something of the church has been conjoined with the falsities of the evil of the love of self, is evident from the signification of “sorceries,” as being the falsities of the evil of the love of self conjoined with such things as are of the church. There are two things which make heaven and thus spiritual life with man-the truth of faith in the Lord, and the good of love to Him. And there are two things which make hell and thus spiritual death with man-the falsity of faith, and the evil of the love of self. The two latter are conjoined in those who are in hell, and make the infernal marriage; but the two former are conjoined in those who are in heaven, and make the heavenly marriage. So far as possible, the Lord withholds man from the conjunction of truth and good with falsity and evil, because this conjunction is profanation. Nevertheless many of those who are within the church cannot be withheld, because from early childhood they have learned the things of the church from the Word, and from doctrine drawn from the Word; and some of them have become imbued with such things, and have made them of their faith. When these persons have arrived at mature age, and have begun to think from themselves, and not as before from others, then they have made nothing of the things they had made of their faith, and in their stead have seized on falsities and imbued themselves with them. These are they who have conjoined within them truths with falsities; for those truths which have once become truths of faith remain, and cannot be rooted out; and the falsities which are afterward made of their faith conjoin themselves with them. [2] It is this conjunction which is signified in the internal sense by "sorceries." The reason why these falsities are falsities of the evil of the love of self, is that all evil springs chiefly from this love, and together with evil, falsity, because they cohere together. From this it is evident that in such persons there is no spiritual life, because it has been destroyed by falsities of evil; and insofar as they have conjoined these falsities with truths, so far they have extinguished spiritual life within them; and as in this way instead of being alive, they have become dead, it is said, "Thou shalt not suffer them to live." [3] That the conjunction in question is signified in the Word by "sorceries," is plain in Isaiah: She said, I shall not sit a widow, neither shall I know the loss of children; but these two things shall come upon thee in a moment in one day, loss of children, and widowhood, because of the multitude of thy sorceries, because of the exceeding greatness of thy magical deeds. Thou hast trusted in thy wickedness; thou hast said, None seeth me. Thy wisdom and thy knowledge have led thee astray; when thou saidst in thine heart, I am, and there is none else besides me. Therefore shall evil come upon thee which thou shalt not know how to ward off; and calamity shall fall upon thee which thou shalt not be able to atone: devastation shall come upon thee suddenly, thou not knowing. For indeed persist thou in thy magical deeds, and in the multitude of thy sorceries, wherein thou hast labored from thy youth.

Thou art wearied in the multitude of thy counsel. Let the searchers of the heavens, the stargazers, and those who know the new moons, now stand and save thee from the things that shall come upon thee. Behold they are become as stubble; the fire hath burned them; they shall not rescue their soul from the hand of the flame (Isa. 47:8-14). [4] That “sorcerers” denote those who conjoin the falsities of the evil of the love of self with the truths of faith, and thus perish, is plain from every particular in the above passage viewed in the internal sense, for they are here described. The extinction of their spiritual life is described by “widowhood and loss of children.” “Widowhood” denotes the privation of truth and of the derivative good; and “loss of children” the privation of truth and good. The origin of falsity, as being from the evil of the love of self, is described by these words, “thy wisdom and thy knowledge have led thee astray when thou saidst in thine heart, I am, and there is none else besides me;” and the evil itself of the love of self, by these words, “behold, they are become as stubble, the fire hath burned them, they shall not rescue their soul from the hand of the flame;” “fire” and “flame” denote the love of self. That everything of spiritual life has been extinguished, is described by these words, “evil shall come upon thee which thou shalt not know how to ward off, and calamity shall fall upon thee which thou shalt not be able to atone.” They are called “searchers of the heavens, stargazers, and those who know the new moons,” from being in external things without any internal; for such see from the external man and not at all from the internal, thus from natural light and not at all from spiritual light; for in the internal sense “heaven,” the “stars,” and “new moons” denote knowledges and memory-knowledges; here, such as are seen from the world, and not from heaven. [5] That “sorceries” denote such falsities, is also plain in Micah: I will cut off the cities of thy land, and throw down all thy strongholds; I will cut off sorceries out of thine hand; and thou shall have no soothsayers (Micah 5:11-12): “the cities of the land” denote the false doctrinal things of their church, which are called “sorceries” because they destroy the truths of faith. In Nahum: Because of the multitude of the whoredoms of the well- favored harlot, the mistress of sorceries, that selleth nations in her whoredom, and families in her sorceries (Nah. 3:4); “whoredoms” denote perversions of truth; and “sorceries,” the falsities thence derived. In like manner in the second book of Kings: Jehoram said unto Jehu, Is it peace, Jehu? And he answered, What peace, even unto the whoredoms of thy mother Jezebel, and her many sorceries? (2 Kings 9:22). [6] That those are “sorcerers” who have been taught by themselves, and trust in themselves alone to the extent of loving themselves and desiring to be worshiped as deities, is also plain from passages which treat openly of the coming of the Lord, who will teach them and cast out the sorcerers; for he who shall be taught in the truths and goods of faith must be taught by the Lord, and in no wise by himself. Wherefore it is thus written in Malachi: Behold I send Mine angel, who shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant whom ye desire. And I will draw nigh to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and those who swear to what is false (Mal. 3:1, 5); "sorcerers" denote those who have been taught by themselves, and who thus destroy truths which are from the Lord; "adulterers" denote those who destroy goods; and "those who swear to what is false," those who confirm falsities. That it is the Lord who will cast them out is plain, for it is said, "the Lord shall come to His temple, even the angel of the covenant." [7] So also in Moses: When thou comest unto the land which Jehovah God will give thee, there shall not be found in thee anyone that maketh his son or his daughter pass through the fire, one that divineth divinations, and one that questioneth the hells, and an augur, and a sorcerer, and an enchanter, and one that consulteth a familiar spirit, and a soothsayer, and a questioner of the dead. For everyone that doeth these things is an abomination to Jehovah; and because of these abominations Jehovah thy God doth drive them out from before thee. Jehovah thy God will raise up to thee a prophet from the midst of thee, of thy brethren, like unto me; him shall ye obey. Jehovah said in Horeb, I will raise him up a prophet from the midst of their brethren, like unto thee; and I will put My words in his mouth, that he may speak unto them all that I shall command him. Whence it shall come to pass that the man who will not obey My words, which he shall speak in My name, I will require it of him (Deut. 18:9-19). [8] By "diviners," "augurs," "sorcerers," and the rest who are here named, are meant in the internal sense those who destroy the truths and goods of the church by means of memory-knowledges wrongly applied; thus who do so from their own intelligence and through falsities from the evils of the love of self and the love of the world, consequently who learn and teach from the cupidity of profit and of honors, and not from any affection for the truth of faith and the good of life. And as all falsities of doctrine and evils of life come forth from this source, mention is made of "a prophet who shall come and teach." That this "prophet" is the Lord, is known in the church, and was known also to the Jews and Gentiles of that time, as is evident in Matthew 21:11; Luke 1:76; 7:16; 13:33; Mark 6:4. Those are taught by the Lord who read the Word not for the sake of self and the world, but for the sake of good and truth itself, for then they are enlightened. But when men read it for the sake of self and the world, they are blinded. "A prophet" signifies one who teaches, and in a sense abstracted from person, doctrine (n. 2534, 7269); thus the Lord as to the Word, that is, as to Divine truth.

(9189) Thou shalt not suffer to live. That this signifies the privation of spiritual life, is evident from the signification of "suffering to live," as being to endow with spiritual life (see n. 5890); thus "not to suffer to live" denotes to deprive of spiritual life. (That those deprive themselves of spiritual life who conjoin falsities from the evil of the love of self with the truths of faith, and who are signified by "sorcerers," see just above, n. 9188.)

(9190) Everyone that lieth with a beast. That this signifies conjunction with the evils of the cupidities of the love of self, is evident from the signification of "lying with" as being to be conjoined; and from the signification of “a beast,” as being good affection with the good, and evil affection with the evil (45, 46, 142, 143, 246, 714, 715, 719, 776, 2781, 3518, 3519, 5198, 7424, 7523, 7872, 9090), thus cupidities; here the cupidities of the love of self. Evil affections are called “cupidities.”

(9191) Dying he shall die. That this signifies damnation, is evident from the signification of “dying,” as being damnation (see n. 5407, 6119, 9008).

(9192) He that sacrificeth to gods. That this signifies the worship of falsities from evil, is evident from the signification of “sacrificing,” as being worship (that “to sacrifice” denotes worship is because sacrifices were the chief things of worship with the Israelitish and Jewish people, see n. 923, 6905, 8680, 8936); and from the signification of “gods,” as being falsities (n. 4402, 4544, 7873, 8941). The worship of falsities from evil is here mentioned, because this is opposed to the worship of truths from good. For all worship has matters of doctrine for its rules; and these matters of doctrine are truths insofar as they are from good; and they are falsities insofar as they are from evil; for truths have their essence and life from good, and on the other hand falsities have their death from evil. [2] But the case herein is as follows. There are some who are in genuine truths, some who are in truths not genuine, and some who are in falsities; and yet those who are in genuine truths are often damned, while those who are in truths not genuine, and also those who are in falsities, are often saved. This will appear paradoxical to most people, but still it is the truth. Experience itself has confirmed it; for there have been seen in hell those who had been more learned than others in truths from the Word and from the doctrine of their church, both dignitaries and others; on the other hand there have been seen in heaven those who had been devoid of truths, and even those who had been in falsities, both Christians and Gentiles. [3] The reason why the former were in hell, was that they had indeed been in truths as to doctrine but in evils as to life; and the reason why the latter were in heaven, was that they had not indeed been in truths as to doctrine but nevertheless had been in good as to life. Some spirits recently deceased, with whom it was given me to speak, wondered that those who had been preeminent for learning in the Word and in the doctrine of their church, were among the damned, whom they nevertheless had believed would become shining lights in heaven, according to these words in Daniel: The intelligent shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever (Dan. 12:3). But they were told that “the intelligent” are those who are in truth, and who teach truths, and that “they who turn others to righteousness” are those who are in good, and who lead to good; and that therefore the Lord said: The righteous shall shine as the sun in the kingdom of their Father (Matt. 13:43). (That righteousness is predicated of good, and thus that “the righteous” are those who are in good, see n. 2235.) [4] And they were further told that those who are learned as to doctrine, but evil as to life, are those who are meant by the Lord in the following passages: Many shall say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name have cast out demons, and in Thy name done many mighty deeds? But then will I confess unto them, I know you not; depart from Me, ye workers of iniquity (Matt. 7:22, 23). Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He will say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:26-27). And they were also told that the same were meant by "the foolish virgins who had no oil in their lamps," of whom it is written in Matthew: At last came the other virgins, saying, Lord, Lord, open to us. But He answering said, Verily I say unto you, I know you not (Matt. 25:11-12); "to have oil in the lamps" denotes good in the truths which are of the faith of the church (n. 4638; that "oil" denotes the good of love, see n. 886, 4582). [5] They were told furthermore, that those who are not in truths, nay, who are in falsities from ignorance, and yet are in good and from this in the affection of knowing truth, were meant by the Lord when He said: I say unto you, that many shall come from the east even unto the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens; but the sons of the kingdom shall be cast forth into the outer darkness (Matt. 8:11-12). They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last (Luke 13:29-30). (That the Gentiles who are in good, though from ignorance in things not true, are received into heaven, see n. 2589-2604, 2861, 2863, 3263, 4190, 4197.) [6] From all this it can now be seen that by "those who sacrifice unto gods" are signified those who are in the worship of falsity from evil, and that these are they who shall be "accursed," that is, shall be cast out. For falsities from evil are evils in form, because when evil shows itself in the light, and takes form, it is called falsity. Hence it is that those who are in evil as to life, although in truths as to doctrine, are nevertheless in the falsities of their evils. That this is so is clearly visible in the other life; for when these persons are left to themselves they think from their evil against the truths which they had known and professed; thus they think falsities. And they do the very same in this world when thinking by themselves; for they then either pervert truths, or deny them, in order to defend the evils of their life. [7] But they who are in good, and yet in things not true, nay, who are in falsities from ignorance, as are many within the church, and many also outside of the church who are called Gentiles, these indeed regard their falsities as truths; but because their falsities come forth from good, they bend them to good, and therefore there is nothing wicked in these falsities, as there is in those which are from evil. And as falsities from good are mild and pliant, such persons are in the capacity of receiving truths, and moreover, do receive them when they are instructed by the angels. These falsities may be compared to foods which look unclean, but yet are savory; whereas falsities from evil may be compared to unclean foods which inwardly are putrid. But truths from evil may be compared to foods which look clean, but are inwardly baneful, and if attended with hypocrisy are poisonous; as the Lord teaches in Matthew: Woe unto you, scribes and Pharisees, hypocrites! For ye make yourselves like unto whited sepulchers which outwardly indeed appear beautiful, but inwardly are full of dead men’s bones, and of all uncleanness (Matt. 23:27).

(9193) Shall be accursed. That this signifies a casting out, is evident from the signification of “being accursed,” when said of those who are in the worship of falsities from evil, as being to be cast out, that is, from the church. That to be cast out from the church, and thus the rooting out of such falsities, is signified by “being accursed” is plain in Moses: If men of Belial shall go out from the midst of thee, and shall urge the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; if it be truth, and the thing certain, that such abomination is wrought in the midst of thee; smiting thou shalt smite the inhabitants of that city with the edge of the sword, making it accursed, and everyone that is therein, and also the beast thereof, with the edge of the sword. All the spoil of it thou shalt carry together into the midst of the street, and shalt burn the city with fire, and all the spoil thereof, to Jehovah thy God; that it may be a heap for eternity; neither shall it be built any more; so that there may not cleave to thine hand anything of the accursed thing (Deut. 13:13-17). [2] That it is the falsity from evil which is signified by “the accursed thing,” is plain from each detail in the above passage in the internal sense; for “the cities which were to be accursed” denote doctrines, here false doctrines (see n. 2712, 2943, 3216); “the edge of the sword, with which the men and beasts were to be smitten,” denotes truth fighting and destroying the falsity which is from evil (n. 2799, 4499, 7102, 8294); “the street into the midst of which the spoil was to be carried together” denotes the truth of doctrine, and in the opposite sense, the falsity of doctrine (n. 2336); “the fire with which the spoil was to be burned together with the city,” denotes the evil of the love of self (n. 1297, 2446, 5071, 5215, 6314, 6832, 7324). From this it is evident that this “accursing” denotes a casting out from the church, and a rooting out. Wherefore also it was commanded that the nations in the land of Canaan should be “accursed” (Deut. 7:2, 24-26); for these nations had formerly constituted the church in that land, and therefore they had altars, and likewise offered sacrifices (n. 3686, 4447, 4454, 4516, 4517, 5136, 6306, 6516, 8054); but when they turned the representative worship, which belonged to the Ancient Church, into idolatrous worship, and thus falsified truths and adulterated goods (n. 8317), it was ordered that not only the men, but also the cities and what was in the cities, should be “accursed.” [3] The reason was that all things therein represented falsities from evil; the cities themselves, doctrines of falsity; the beasts, evil affections; the gold and silver, their evils and falsities; and all other things in like manner. The main feature of the worship of the Ancient Church was the worship of God under a human form, thus of the Lord. But when they turned aside from good to evil, they began to worship the representatives themselves, such as the sun, the moon, the stars, also groves, statues, and God under various idol forms, thus external things apart from anything internal, as is the case when the internal man has been closed. The internal man is closed by a life of evil; for the Lord flows in by good, and opens the internal man; and consequently it is closed by evil. And when the internal man has been closed, truths are turned into falsities; and where they remain as truths, they merely serve the evils which are of the love of self and the love of the world. The main thing of internal worship is to acknowledge the Lord as the one and only God, and that everything good and true is from Him. Those in the church who do not acknowledge Him cannot be in good, thus neither can they be in truth. Those acknowledge Him who are in faith, and at the same time in the good of life; but not those who are in evil of life (n. 8878). That to acknowledge and worship the Lord is to live according to His commandments, that is, to live a life of faith and charity, see n. 8252-8257. A life of faith consists in doing the commandments from obedience and a life of charity in doing the commandments from love.

(9194) Save to Jehovah alone. That this signifies that the Lord, who is the one and only God, is to be worshiped, is evident from the signification of "offering sacrifices," here to Jehovah alone, as being worship (see above, n. 9192). That "to Jehovah" denotes to the Lord, is because by "Jehovah" in the Word is meant no other than the Lord (see n. 1343, 1736, 2921, 3023, 3035, 4692, 5663, 6303, 6905, 8864). (That the Divine which He called "the Father" is the

Divine good in Himself, see n. 2803, 3704, 7499, 8897; thus that the Lord is the one and only God, n. 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7182, 7209, 8241, 8724, 8760, 8864, 8865.)

(9195) Verses 20-23. And a sojourner thou shalt not afflict, and shalt not oppress; for ye were sojourners in the land of Egypt. Any widow and orphan ye shall not afflict. If afflicting thou shalt afflict him, so that crying he shall cry unto Me, hearing I will hear his cry; and Mine anger shall wax hot, and I will kill you with the sword; and your women shall become widows, and your sons orphans. “And a sojourner thou shalt not afflict, and shalt not oppress,” signifies that those who wish to be instructed in the truths and goods of faith are not to be infested with falsities of doctrine and evils of life; “for ye were sojourners in the land of Egypt,” signifies that they were protected from falsities and evils when infested by the infernals; “any widow,” signifies those who are in good without truth, and yet long for truth; “and orphan,” signifies those who are in truth, and not yet in good, and nevertheless long for good; “ye shall not afflict,” signifies that they are not to be defrauded; “if afflicting thou shalt afflict him,” signifies if they are defrauded; “so that crying he shall cry unto Me,” signifies supplication to the Lord for aid; “hearing I will hear his cry,” signifies that they are to be aided; “and Mine anger shall wax hot,” signifies the state of those who do this; “and I will kill you with the sword,” signifies that they would deprive themselves of good and truth through falsities; “and your women shall become widows," signifies that the goods with them will perish; "and your sons orphans," signifies that then at the same time truths will perish.

(9196) And a sojourner thou shalt not afflict, and shalt not oppress. That this signifies that those who wish to be instructed in the truths and goods of faith are not to be infested with falsities of faith and evils of life, is evident from the signification of "a sojourner," as being one who wishes to be instructed in those things which are of the church, thus in the truths and goods of faith, and who receives these and lives according to them (see n. 1463, 8007, 8013); that "a sojourner" has this signification, is because "to sojourn" signifies to be instructed, and also to live (n. 2025, 3672, 6095); and from the signification of "not to afflict," when said of those who wish to be instructed in the truths and goods of faith, as being that they are not to be infested with falsities of faith; and from the signification of "oppressing," when said of the same, as being that they are not to be infested with evils of life; for they who infest such with falsities afflict them; and they who infest such with evils oppress them.

(9197) For ye were sojourners in the land of Egypt. That this signifies that they were protected from falsities and evils when infested by the infernals, is evident from what was said concerning the affliction and oppression of the sons of Israel in Egypt, and of their protection and final bringing forth from thence, in Exodus 7 to 14, where it was shown that the afflictions and oppressions of the sons of Israel in Egypt signified the infestations by the infernals, of the faithful who were of the spiritual church, before the Lord's coming; and that the protection and bringing forth of the sons of Israel out of the land of Egypt signified the protection and liberation of those who were of the spiritual church by the Lord, when He was in the world, and when He rose again. But it would be too tedious to repeat now the explication of these particulars. (See what has been shown in the above-mentioned chapters of Exodus, especially in n. 6854, 6914, 7035, 7091, 7474, 7828, 7932a, 8018, 8054, 8099, 8159, 8321.)

(9198) Any widow. That this signifies those who are in good without truth, and yet long for truth, is evident from the signification of "a widow," as being good without truth, and yet longing for it. That "a widow" has this signification is because by "a man" is signified truth, and by his "woman" is signified good; and therefore when the woman of a man becomes a widow, she signifies good without truth. But in a still more interior sense "a widow" signifies truth without good. The reason is that in this sense "a husband" signifies good, and his "wife" truth (see n. 3236, 4510, 4823). In this sense the Lord is called "Husband" and "Bridegroom," from the Divine good; and His kingdom and church is called "Wife" and "Bride" from the reception of the Divine truth which proceeds from the Lord (n. 9182). But as in the passage under consideration the Lord's celestial church is not treated of, but His spiritual church, by "a widow" is signified one who is in good and not in truth, and yet longs for truth. The case is similar with "an orphan." In the inmost or celestial, sense "an orphan" signifies those who are in good and long for truth. See the passages quoted and explained in regard to the signification of “widow” and “orphan” in the celestial sense, in n. 4844; to which may be added what the Lord says in Luke concerning the widow in Sarepta: Verily I say unto you, No prophet is accepted in his own country. Of a truth I say unto you, there were many widows in Israel in the days of Elias, when the heaven was shut up three years and six months, when there was a great famine over all the land; yet unto none of them was Elias sent, save to Sarepta of Sidon, unto a woman that was a widow (Luke 4:24-26). [2] As all things the Lord spoke, He spoke from the Divine, therefore His words have an internal sense, and in this sense the subject here treated of is the Lord Himself and His kingdom and church. What therefore the Lord meant in this sense by the words He spoke of the widow in Sarepta of Sidon, is plain when they are unfolded. That “no prophet is accepted in his own country” signifies that the Lord, and the Divine truth which is from Him, are less received and loved in heart within the church, than outside of it. He spoke to the Jews, with whom the church then was; and it is known that the Lord was less received by them than by the nations outside the church. The case is similar at this day in the church which from Him is called the Christian Church. In this the Lord is indeed received in doctrine; but only by a few with acknowledgment of heart; and by still fewer from the affection of love. It is otherwise with the converted Gentiles outside the church. These worship and adore Him as their one only God, and they say with the mouth, and think at heart, that they acknowledge

Him as God, because He has appeared in a human form (n. 5256). The reverse is the case within the church, where because He was born a man He is with difficulty acknowledged from the heart as God. These make His Human like their own human, although they know that His Father was Jehovah, and not a man. From all this it is evident what is meant in the internal sense by "no prophet being accepted in his own country." A "prophet" in this sense denotes the Lord as to Divine truth, thus in respect to the doctrine of the church. (That "a prophet" denotes one who teaches, and in the abstract sense doctrine, and when predicated of the Lord, the Divine truth of the Word, see above, n. 9188.) [3] That "there were many widows in Israel in the days of Elias" signifies in the internal sense the state of acknowledgment of truth Divine from the Word at that time in the church. For as before said, "widows" denote those who are in good without truth; "Elias" denotes the Lord as to the Word; "the days of Elias" denote the states of reception of truth Divine from the Word at that time; and "Israel" denotes the church. (That "Elias" represented the Lord as to the Word, may be seen in the preface to Genesis 18, and n. 2762, 5247, 8029; that "days" denote states, n. 893, 2788, 3462, 3785, 4850, 6110, 8426; and that "Israel" denotes the church, n. 4286, 6426, 6637, 8805.) [4] "When the heaven was shut up three years and six months" signifies the full vastation of the internal church; for "heaven" denotes the internal of the church; and "three years and six months" denotes to the full. That "heaven" denotes the internal of the church, see n. 1733, 1850, 3355, 4535; and this is said to be “shut up” when it is vastated, that is, when it is no more. That “three years and six months” denotes to the full, is evident from the signification of “a thousand two hundred and sixty days” in Rev. 11:3; 12:6 (which days make three years and six months), as being to the full, that is, even unto the end; in like manner from the signification of “three days and a half” in Rev. 11:9-11; and also from the signification of “a time and times and half a time” in Rev. 12:14, and Dan. 12:7, as being to the full, or, even to the end. [5] “When there was a great famine over all the land” signifies the vastation of the external church also; for “a famine” denotes the lack and desolation of truth and good (n. 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5576, 6110, 7102); and “the land” denotes the external church (n. 1262, 1413, 1733, 1850, 2117, 2118, 3355, 4535, 5577, 8011, 8732). “Yet unto none of them was Elias sent” signifies the Lord as to the Word-and thus the Word of the Lord-not sent to others, because He would not have been received elsewhere; for “Elias,” as before said, denotes the Lord as to the Word. [6] “Save to Sarepta of Sidon, unto a woman that was a widow,” signifies only unto those who are in good and long for truth. It is said “Sarepta of Sidon” because “Sidon” signifies the knowledges of good and truth (n. 1201). That “a woman a widow” denotes one who is in good, and longs for truth, is evident from what has just been said, and especially from what is related of her in the first book of Kings, where are these words: “Elijah came to Sarepta of Sidon to a widow woman, that she might sustain him; and he said to her, Fetch me a little water that I may drink, and bring me a morsel of bread in thine hand; and she said that she had only a little meal in the barrel, and a little oil in the cruse, sufficient only for a cake for herself and her son." And Elijah said: Make me thereof a little cake first, and bring it out to me, and afterward make for thee and for thy son. She did so; and the barrel of meal was not consumed; and the cruse of oil did not fail (1 Kings 17:9-16). [7] Obedience, and the longing of good for truth, are described by her giving water to the prophet at his bidding, and afterward by her first making a cake for him out of her own little supply, and then for herself and her son; and that thereby she was enriched with the good of truth is signified by "the barrel of meal not being consumed, and the cruse of oil failing not;" for in the internal sense "water" denotes truth (n. 2702, 3058, 3424, 4976, 5668, 8568); "meal," truth from good (n. 2177); "oil," the good of love (n. 886, 4582, 4638); and "a cake" made of these, truth conjoined with its good (n. 7978). From all this it is clear that "a widow" denotes one who is in good and longs for truth. Good and its longing for truth is described by the charity toward the prophet, which was greater than toward herself and her son. "The prophet," as before shown, denotes the doctrine of truth. [8] From all this it is evident what is the nature of the Word, namely, that it conceals within itself the secret things of heaven, which are not apparent in the letter; when yet in every word which the Lord Himself spoke when He was in the world, and which He had before spoken through the prophets, there are things heavenly and wholly Divine, and raised above the sense of the letter; and this not only in each word, but also in each syllable of the words, nay, in every point of each syllable. But who believes that this is so? Nevertheless it is a certain fact, of which I have received full and unquestionable proof, concerning which of the Lord's Divine mercy elsewhere.

(9199) And an orphan. That this signifies those who are in truth and not yet in good, and nevertheless long for good, is evident from the signification of "an orphan," as being those who are in truth and long for good. The reason why these are signified by "orphans," is that sons bereaved of father and mother, thus they who are deprived of interior good and truth, are "orphans;" for by "father" in the Word is signified interior good, and by "mother" truth conjoined with this good (see n. 5581); and by "sons" are signified the truths thence derived. (That "sons" denote truths may be seen above, n. 489, 491, 553, 1147, 2813, 3373, 6583.) That sons are here meant by "orphans," and not daughters, is plain from the following verse, where it is said, "and your sons shall be orphans." That "orphan sons" denote those who long for good, is "because the Lord is then in the place of a father to them; as in David: A father of the orphans, and a judge of the widows, is God in the habitation of His holiness (Ps. 68:5). [2] That "orphans" denote those who have been instructed in the truths of faith of the church from the Word, and thereby are afterward led to good, is plain also from the Lord's words in John: I will ask the Father, and He will give you another Paraclete, that he may abide with you to eternity, the Spirit of truth; whom the world cannot receive, for it seeth him not, neither knoweth him; but ye know him, for he abideth with you, and is among you. I will not leave you orphans; I will come unto you. These things have I spoken unto you while abiding with you. But the Paraclete, the Holy Spirit, he shall teach you all things (John 14:16-18, 25-26). [3] That those are "orphans" who are in truths and long for good can be seen here from every detail; for by "the Paraclete" is meant the Divine truth, which the Lord was while in the world, and which proceeded from the Lord after He had glorified His Human and had gone out of the world. Therefore He says that "He will send the Paraclete," and that "He Himself will come." "Sending the Paraclete" denotes enlightening and instructing in the truths of faith; and "coming to them" denotes leading into good. Therefore He says, "I will not leave you orphans." It has been stated that by "the Paraclete" is meant the Divine truth which the Lord was while in the world, and which proceeded from Him after He had glorified His Human and had gone out of the world. That this is so, the Lord several times plainly taught. But those who distinguish the Divine into Persons, and not into Essences united in one, do not apprehend this; for the Word is explained and apprehended by a man according to the ideas previously received by him. So also where the Lord says that "He is in the Father and the Father in Him; that the Father and He are one; and that all things that are His are the Father's and all things of the Father are His" (John 10:30; 14:1-11, 20; 16:15; 17:10). [4] But to proceed with the further explanation of the things stated above. That by "the Paraclete" is meant the Divine truth, is plain from the very words of the Lord, for he is called "the Spirit of truth," and it is also said, "the Paraclete, the Holy Spirit, shall teach you all things." That the Lord was the Divine truth while in the world, is plain also from the words of the Lord in the above passage, for He says that He will send another Paraclete (that is, in His place), even the Spirit of truth;" and of Himself He says that they know Him, because He abideth with them, and is among them. And also: I tell you the truth, if I go not away, the Paraclete will not come unto you; but if I go away, I will send him unto you (John 16:7). And in another passage: This spoke He of the Spirit, which they that believed in Him should receive; for the Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39). And again He says that "He is the way, and the truth" (John 14:6); and also that "He is the Word, and that God is the Word, and that the Word became flesh" (John 1:1-3, 14); where "the Word" denotes the Divine truth. (That the Lord while in the world was the Divine truth, see n. 3195, 4687, 4727, 6716, 6864, 7499, 8127, 8724.) [5] And that the Divine truth proceeds from the Lord since He glorified His Human, and went away out of the world, is plain also from the Lord's words, "When I go away, I will send the Spirit of truth unto you" ("to send" denotes to go forth and to proceed, n. 2397, 4710); and also, "When he is come, he shall teach you all the truth; for he shall not speak from himself; but what things soever he shall hear, he shall speak. He shall glorify Me; for he shall take of Mine, and shall declare it unto you" (John 16:13-14). That when the

Lord went away out of the world He became the Divine good even as to the Human, may be seen above (n. 3704, 3712, 3737, 3969, 4577, 5704, 6864, 7014, 7499, 8241, 8724, 8760, 9167); and that then, from the Divine good, which He Himself is, proceeds the Divine truth, even as from the sun proceeds the light of the universe (n. 3636, 3643, 3969, 5704, 7083, 8127). To these references may be added those cited above (n. 9194).

(9200) Ye shall not afflict. That this signifies that they are not to be defrauded, is evident from the signification of "afflicting," when said of those who wish to be instructed in truth, and to be led to good, as being to defraud; here, not to defraud, because it is said "Ye shall not afflict." The "sojourner," the "orphan," and the "widow" are often mentioned together in the Word, as in the following passages: Jehovah, who preserveth the sojourner, the orphan, and the widow (Ps. 146:9). Defraud ye not the sojourner, the orphan, and the widow (Jer. 22:3). In thee they have dealt with the sojourner by oppressions; in thee have they defrauded the orphan and the widow (Ezek. 22:7). Wrest not the judgment of the sojourner, of the orphan, and the widow (Deut. 24:17; 27:19). What is left in the fields, the oliveyards and the vineyards, shall be for the sojourner, the orphan, and the widow (Deut. 24:19-22; 26:12-13). Jehovah executeth the judgment of the orphan, of the widow, and loveth the sojourner (Deut. 10:18). In like manner in the passage before us, "a sojourner thou shalt not afflict, and shalt not oppress; any widow and orphan ye shall not afflict." When these three are thus mentioned together, they fall with the angels into one sense; namely, that with those who are in the church, good and truth are to be conjoined according to order; thus reciprocally, truth with good, and good with truth; for by "a sojourner" are meant those who wish to be instructed in such things as are of the church; by "widows," the conjunction of good with truth; and by "orphans," the conjunction of truth with good; which conjunction is reciprocal. The case is similar with all other passages in the Word; when explained as to the internal sense they seem scattered; but with the angels they are combined into one sense; nay into one idea.

(9201) If afflicting thou shalt afflict him. That this signifies if they are defrauded, is evident from the signification of "to afflict," as being to defraud (as just above, n. 9200).

(9202) So that crying he shall cry unto Me. That this signifies supplication to the Lord for aid, is evident without explication. Intense supplication is expressed in the Word by "a cry," because the supplication of those who supplicate from the heart, even if silent, is heard in heaven as a cry. Such is the case when men merely think, and still more when they groan, from a sincere heart. This was represented in the representative church by a cry; and hence the cry became a ceremonial observance among the Jews. The case is similar with those who teach; they are heard in heaven as crying aloud. In heaven, not only the thoughts, but especially the affections which are of good and truth, speak. That they speak, and if ardent cry out, has been given me to know from experience, concerning which, of the Lord's Divine mercy elsewhere. But affections of evil and falsity are not at all heard in heaven, even though the man who supplicates from them should cry out, and at the same time press his palms tightly together, and raise them together with his eyes to heaven. These latter affections are heard in hell, and if they are ardent, they are heard there also as cries.

(9203) Hearing I will hear their cry. That this signifies that they are to be aided, is evident without explication.

(9204) And Mine anger shall wax hot. That this signifies the state of those who do this, is evident from the signification of "anger," when attributed to Jehovah, that is, to the Lord, as being clemency and mercy (see n. 6997, 8875). But the reason why these words denote the state of those who do this, that is, who afflict and oppress the stranger, the widow, and the orphan, is that the "anger" is in them, and then appears as if it were in the Lord. (That anger is attributed to the Lord, when yet it is in the man, see n. 6997, 8284, 8483, 8875; and that in general the evil which is attributed to the Lord in the Word is in those who are in evil, n. 1861, 2447, 6071, 6832, 6991, 7533, 7632, 7643, 7679, 7710, 7926, 8197, 8227, 8228, 8282.)

(9205) And I will kill you with the sword. That this signifies that they would deprive themselves of good and truth through falsities, is evident from the signification of "killing," when said of such as defraud those who are in good and truth, and who are signified by "widows, orphans, and sojourners," as being to deprive them of such things (that "to kill" denotes to deprive of spiritual life, see n. 3607, 6768, 8902); and from the signification of a "sword," as being truth fighting and destroying falsity; and in the opposite sense, as being falsity fighting and destroying truth (n. 2799, 4499, 6353, 7102, 8294). Here therefore “to kill with the sword” denotes to deprive of goods and truths by means of falsities.

(9206) And your women shall become widows. That this signifies that the goods with them will perish, is evident from the signification of “women,” as being goods (see n. 6014, 8337); that “women” denote goods is because by the marriage of a man and a woman is represented the conjunction of truth and good (that by “a man” is signified truth, and by “a woman” good, see n. 4510, 4823); and from the signification of “widows,” as being those who are in good and not in truths, but who nevertheless long for truths (n. 9198); but here those who do not long for truths, because the evil are spoken of who afflict widows, consequently those are meant with whom goods are perishing. [2] The case herein is this. Those who are in good, and do not long for truth, are not in good. The reason is that good becomes good by means of truths, for good receives its quality from truths (n. 9154). It is good conjoined with truth that is meant by “spiritual good;” and therefore when truth perishes with a man, good also perishes; and conversely, when good perishes, truth also perishes; for the conjunction is drawn asunder and dispersed (n. 3804, 4149, 4301, 4302, 5835, 6917, 7835, 8349, 8356). Thus good is known from the fact that it longs for truth and is affected with truth for the sake of a good use, thus for the sake of life. Regarded in itself the very longing, that is, the very affection of truth for the sake of life, is the affection of conjunction. This is like the longing of food or bread for water or wine, for the sake of conjunction; for when they are conjoined they nourish. It is also like light and heat, in that light conjoined with heat produces all things on the earth, and causes them to grow; but if the conjunction is severed, that which has been produced and has grown, perishes. [3] As it is with good, so it is with all delight, pleasantness, sweetness, consent, and harmony. These things are not such from themselves, but from the things which are in them, the conjunction causing them to be such, and they being such according to the conjunction. But what things therein bear relation to good, and what to truth, may be known to the intelligent if they consider. For all things whatsoever that are in the world and that are in heaven, thus that are in the universe, bear relation to good and truth; and everything produced by these bears relation to both together, and thus to their conjunction. For this reason the ancients likened all things to marriage (n. 54, 55, 1432, 5194, 7022); and in each particular of the Word there is the marriage of good and truth (n. 683, 793, 801, 2516, 2712, 4138, 5138, 5502, 6343, 7945, 8339).

(9207) And your sons shall be orphans. That this signifies that then at the same time truths will perish, is evident from the signification of "orphans," as being those who are in truth and not yet in good, and nevertheless long for good (see n. 9199), here those who are in truth but do not long for good, thus those with whom truths are perishing; for it is said of the evil, whose sons shall become orphans. That truths perish with those who do not long for good, is plain from what was said just above (n. 9206) about the conjunction of good and truth. With regard to this conjunction it is to be said further, that truths which are conjoined with good always have within them a longing to do what is good, and at the same time, to thereby conjoin themselves more closely with good; or, what is the same, those who are in truths always long to do what is good, and thus to conjoin good with their truths; and therefore those who believe themselves to be in truths and do not long to do what is good, are not in truths; that is, they are not in the faith of these truths, howsoever they may suppose themselves to be so. [2] This is described by the Lord by "salt," where He says in Matthew: Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men (Matt. 5:13); these words the Lord says to the disciples and to the people. By "the salt of the earth" is meant the truth of the church which longs for good; by "the salt that has lost its savor" is meant truth without any longing for good; that such truth is profitable for nothing is described by "the salt that has lost its savor being thenceforth good for nothing, but to be cast out and trodden under foot." To long for good is to long to do what is good, and in this way to be conjoined with good. [3] So in Mark: Everyone shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and cherish peace one with another (Mark 9:49-

50); “to be salted with fire” denotes the longing of good for truth; and “to be salted with salt” denotes the longing of truth for good; “salt that has lost its saltiness” denotes truth without any longing for good; “to have salt in oneself” denotes to have this longing. [4] So in Luke: Every one of you who does not renounce all that he has cannot be My disciple. Salt is good; but if the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land, nor for the dunghill: they cast it out (Luke 14:33-35); here in like manner “salt” denotes truth longing for good; and “salt that has lost its savor,” truth which is without any longing for good; “it is fit neither for the land nor for the dunghill” denotes that it does not conduce to any use, either good or evil. Those who are in such truth are those who are called “lukewarm,” as is plain from the words which precede, that “no one can be a disciple of the Lord who does not renounce all that he has,” that is, who does not love the Lord above all things; for those who love the Lord, and likewise themselves, in an equal degree, are those who are called “lukewarm,” and who are not fit for either a good use or an evil use. [5] In Moses: Every offering of thy meat-offering shall be salted with salt; neither shalt thou suffer the salt of the covenant of thy God to cease upon thy meat-offering; upon every offering thou shalt offer salt (Lev. 2:13); that “in every offering there should be salt” signified that the longing of truth for good, and of good for truth, should be in all worship. Consequently this “salt” is called “the salt of the covenant of God,” for “a covenant” denotes conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037, 6804, 8767, 8778), and "salt" the longing for conjunction. [6] When the one longs to be reciprocally conjoined with the other, that is, good with truth and truth with good, they then mutually regard each other; but when truth sunders itself from good, then each turns away from the other, and looks backward, or behind itself. This is signified by Lot's wife becoming a pillar of salt, as in Luke: Whosoever shall be upon the house, and his vessels in the house, let him not go down to take them away; and whosoever is in the field, let him likewise not turn back to the things behind him. Remember Lot's wife (Luke 17:31-32). (That this is "to look behind" one's self, or "backward," see n. 3652, 5895, 5897, 7857, 7923, 8505, 8506, 8510, 8516). [7] That "salt" signifies the longing of truth, is because salt renders the earth fertile, and makes food palatable, and because there is in salt something both fiery and at the same time conjunctive; as there is in truth an ardent longing for good and at the same time for conjunction. A "pillar of salt" denotes disjunction from truth; for in the opposite sense "salt" signifies the destruction and vastation of truth (Zeph. 2:9; Ezek. 47:11; Jer. 17:6; Ps. 107:33, 34; Deut. 29:23; Judges 9:45; and 2 Kings 2:19-22). These things have been adduced in order that it may be known what is meant by the longing of truth for good, and the longing of good for truth, which are signified by "an orphan," and "a widow."

(9208) Verses 24-26. If thou shalt lend silver to My people, the needy with thee, thou shalt not be to him as a usurer; ye shall not put usury upon him. If taking a pledge thou shalt take in pledge thy companion’s garment, even at the going in of the sun thou shalt restore it to him; for it is his only covering; it is his garment for his skin, wherein he may sleep; and it shall be, when he shall cry unto Me, that I will hear; for I am merciful. “If thou shalt lend silver to My people, the needy with thee,” signifies the instruction of those who are in ignorance of truth, and yet long to learn; “thou shalt not be to him as a usurer,” signifies that this must be done from charity; “ye shall not put usury upon him,” signifies not for the sake of the consequent profit; “if taking a pledge thou shalt take in pledge thy companion’s garment,” signifies if memory-truth be separated through fallacies derived from the things of sense; “even at the going in of the sun thou shalt restore it to him,” signifies that it must be restored before there is a state of shade from the delights of external loves; “for it is his only covering,” signifies because the things of sense underlie interior things; “it is his garment for his skin,” signifies that they also clothe exterior things; “wherein he may sleep,” signifies rest upon them; “and it shall be when he shall cry unto Me,” signifies supplication to the Lord; “that I will hear,” signifies aid; “for I am merciful,” signifies that from Him is everything of aid, from mercy.

(9209) If thou shalt lend silver to My people, the needy with thee. That this signifies the instruction of those who are in ignorance of truth, and yet long to learn, is evident from the signification of “silver,” as being truth (see n. 1551, 2048, 2954, 5658, 6112, 6914, 6917, 7999, 8932); from the signification of “lending,” as being to communicate the goods of heaven from the affection of charity (n. 9174), thus to instruct; from the signification of "people," as being those who are in truths, here those in ignorance of truth, because it is said "needy people" (that those are called a "people" who are in truths, see n. 1259, 1260, 2928, 3295, 3581, 7207); and from the signification of "needy," as being those who are in ignorance of truth and yet long to learn, for these are in spiritual need, and are to be instructed. [2] In the Word it is frequently said that benefits are to be conferred on the poor and needy. Those who are in external truths, and who are not yet initiated into internal truths, believe that benefits are to be conferred on all who need any kind of help, and especially on beggars, who call themselves poorer than others. They who do this from obedience, because it has been so commanded, do well; for by this outward thing they are initiated into the internal of charity and mercy. The internal of charity and mercy consists in clearly discerning who and of what character are those upon whom benefits are to be conferred, and in what manner to each one. They who are at last initiated into the internal of charity and mercy know that this very internal consists in willing well and in doing well to the internal man, thus with such things as conduce to spiritual life; and that the external consists in doing well to the external man, thus with such things as conduce to the bodily life, but yet with such prudence, that while the external man is benefited the internal man may also be benefited at the same time. For he who does well to the external man and ill to the internal man, does not practice charity; and therefore when the one is done, the other must also be looked to. [3] It is the external of charity which is described in the external or literal sense of the Word by the injunction that benefits are to be conferred on the poor and needy; but it is the internal of charity which is described in the internal or spiritual sense of the Word; for in this sense is meant the internal man who is in poverty and need, and who is to be benefited. In this sense by "the poor and needy" are meant those who are in lack and ignorance of good and truth, and yet long for good and truth. The Word also teaches in the letter how these are to be aided, especially the Word which the Lord Himself taught when He was in the world; for the Lord then disclosed such things as belong to the internal man, as is plain in the Evangelists throughout. But still He spoke in such a manner that every word had an internal sense for the angels, and at the same time for the man of the internal church. For the internal sense contains such things as the genuine doctrine of the church teaches. [4] Take for example what the Lord said to the disciples sent by John the Baptist to inquire whether He was the Lord who should come; to whom He replied: Go ye and tell John what things ye have seen and heard: the blind see, the lame walk, the lepers are cleansed, the deaf hear, to the poor the gospel is preached (Luke 7:20-22); these words were spoken for the external man, and at the same time for the internal man; for the external man that such miracles were wrought; for the internal, that the church is being set up among such as in the spiritual sense are blind, lame, leprous, deaf, and poor, thus among the Gentiles who are in ignorance of good and truth, and yet long for them. For those are called “blind” who are in ignorance of truth (n. 6990); “lame,” those who are in good, but on account of their ignorance of truth, not in genuine good (n. 4302); “leprous,” those who are unclean and yet long to be made clean; “deaf,” those who are not in the faith of truth, because not in the perception of it; and “poor,” those who have not the Word, and thus know nothing of the Lord, and yet long to be instructed. Consequently it is said that “to these the gospel shall be preached.” [5] That by “the poor and needy” in the internal sense are meant those outside the church who are in ignorance of truth, because they have not the Word, and yet long to be instructed, and who by means of that which they know are nevertheless in a little good; and also those within the church who from various causes are ignorant of truth, but nevertheless by virtue of some good long for it, is evident from passages where “the poor and needy” are mentioned in the Word, as in David: I am needy and poor; make haste unto me, O God; my help and my deliverer, O Jehovah (Ps. 70:5); these words were spoken by David, who was not poor and needy, from which it is evident that spiritual poverty and need are meant. In like manner elsewhere: I am needy and poor; O Lord, remember me, my help and my deliverer (Ps. 40:17). God shall judge His people in righteousness, and His needy in judgment. The mountains shall bring peace to the people, and the hills in righteousness. He shall judge the needy of the people. He shall save the sons of the poor, and shall break in pieces the oppressor (Ps. 72:2-4); “the needy” here denote those who are in spiritual need, and thus in the hunger, that is, in the longing to be willing to be instructed in truths. [6] In the same: All my bones shall say, O Jehovah, who is like unto Thee, who deliverest the needy from him that is stronger than he; yea, the needy and the poor from them that plunder him? (Ps. 35:10); the "bones" denote memory-truths (n. 8005); "the needy," those who are in but little truth; and "the poor" those who are in but little good, and are infested by evils and falsities. From these infestations the needy are also called in the original tongue "the afflicted," for "to be afflicted" denotes to be infested by falsities (n. 9196). Again in the following passages: The wicked lieth in wait in the tent to catch the needy; he doth catch the needy, and draweth him into his net (Ps. 10:9). Is not this the fast, to break bread to the hungry, and to bring into the house the needy that are cast out? (Isa. 58:6-7). Jehovah hath comforted His people, and will have mercy upon His needy ones (Isa. 49:13). I will leave in the midst of thee a people needy and feeble, who hope in the name of Jehovah (Zeph. 3:12). In these passages "the needy" denote those who are in ignorance of truth and long to be instructed.

(9210) Thou shalt not be to him as a usurer. That this signifies that this must be done from charity, is evident from the signification of "a usurer," as being one who does what is good for the sake of self-advantage; for a usurer intrusts money to another for the sake of usury, and assists another for the sake of recompense. And because genuine charity does not regard profit or recompense as the end, but the good of the neighbor, therefore by “thou shalt not be as a usurer” is signified that it must be done from charity. He who does not know what Christian charity is, may believe that it consists not only in giving to the needy and the poor, but also in doing good to a fellow citizen, to our country, and to the church, for any cause what ever, or for any end whatever. But be it known that it is the end that determines the quality of all a man’s deeds. If his end or intention is to do good for the sake of reputation, or to acquire honors or profit, then the good which he does is not good, because it is done for the sake of himself, and thus also from himself. But if his end is to do good for the sake of a fellow citizen, his country, or the church, thus for the sake of the neighbor, then the good which the man does is good, for it is done for the sake of good itself, which, in general, is the neighbor itself (n. 5025, 6706, 6711, 6712, 8123); thus also it is done for the sake of the Lord, for such good is not from man, but from the Lord, and that which is from the Lord is the Lord’s. It is this good which is meant by the Lord in Matthew: As much as ye did to one of the least of these My brethren, ye did to Me (Matt. 25:40). [2] As it is with good, so also it is with truth. Those who do truth for the sake of truth, do it also for the sake of the Lord, because they do it from the Lord. To do truth for the sake of truth, is to do good; for truth becomes good when it passes from the understanding into the will, and from the will goes forth into act. To do good in this manner is Christian charity. Sometimes those who do good from Christian charity have regard to reputation from it, for the sake of honor, or for the sake of profit; yet they do so very differently from those who regard these things as the end; for they regard what is good and just as the essential and only thing, thus as being in the highest place; and thereafter they regard profit and honor, and reputation for the sake of these, as being relatively not essential, thus in the lowest place. When persons of such a character have in view what is just and good, they are like those who fight in battle for their country, and who then have no regard for their life, nor for their rank and possessions in the world, which are then relatively of no account. But those who have regard to themselves and the world in the first place, are of such a character that they do not even see what is just and good, because they have in view themselves and their own profit. [3] From all this it is evident what it is to do good for the sake of self or the world, and what it is to do good for the sake of the Lord or the neighbor, and what is the difference between them. The difference is as great as that between two opposites, thus as great as between heaven and hell. Moreover, those who do good for the sake of the neighbor or the Lord are in heaven; but those who do good for the sake of self and the world are in hell. For those who do good for the sake of the neighbor and the Lord, love the Lord above all things and the neighbor as themselves, in accordance with the chief of all the commandments (Mark 12:28-31). But those who do all things for the sake of themselves and the world, love themselves above all things, thus more than God, and not only do they despise the neighbor, but even hold him in hatred if he does not make one with themselves, and be theirs. This is meant by what the Lord teaches in Matthew: No man can serve two masters, for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and mammon (Matt. 6:24). There are those who serve both; but these are they who are called "lukewarm, neither cold nor hot," who are "spewed out" (Rev. 3:15-16). From all this it is now plain what was represented by usurers who took usury, namely, those who do good for the sake of profit. [4] From this it is clear why it is said that one "should not be as a usurer, and should not put usury upon a brother;" as also in other passages in Moses: Thou shalt not put on thy brother usury of silver, usury of food, usury of anything on which it is put. Upon a foreigner thou mayest put usury; but upon thy brother thou shalt not put usury; that Jehovah thy God may bless thee in all that thou puttest thine hand unto, in the land whither thou goest to possess it (Deut. 23:19, 20; Lev. 25:36-38); "to put on a brother the usury of silver" denotes to lend truths, or to instruct, for the sake of profit; "to put the usury of food on him" denotes to lend the goods of truth for the sake of profit; for "silver" denotes truth (n. 1551, 2954, 5658, 6914, 6917); and "food," the good of truth (n. 5147, 5293, 5340, 5342, 5410, 5426, 5487, 5576, 5582, 5588, 5655, 5915, 8562). That "Jehovah will bless those who do not so, in all that they put their hand unto in the land" is because they are in the affection of good and truth, thus in the happiness the angels have in heaven, for a man has heaven in this affection, that is, in the good of this love (n. 6478, 9174). The reason why it was allowable to put usury on foreigners, was that by “foreigners” are signified those who do not acknowledge and receive anything of good and truth (n. 7996). Thus they who do good only for the sake of profit are to serve man, because they are relatively servants (n. 1097). In David: He that walketh perfect, and that doeth righteousness, and speaketh the truth in his heart; He that giveth not his silver to usury, and taketh not a gift against the innocent. He that doeth this shall never be moved (Ps. 15:2, 5); “to give one’s silver into usury” denotes to teach merely for the sake of profit, thus to do good for the sake of the recompense. In like manner in Ezekiel: A righteous man who doeth judgment and righteousness, giveth not into usury, and taketh not interest (Ezek. 18:5, 8). He that withholdeth his hand from the needy, that taketh not usury or interest, that doeth My judgments, that walketh in My statutes, living he shall live (Ezek. 18:17). In thee have they taken a gift to shed blood; thou hast taken usury and interest, and thou hast taken gain of thy companions by violence (Ezek. 22:12). This is said of the “city of bloods,” by which is signified the falsity that destroys truth and good (n. 9127); “taking usury and interest” denotes doing good for the sake of profit and recompense, thus not from charity. (That genuine charity is devoid of all claim to merit, see n. 2371, 2373, 2400, 4007, 4174, 4943, 6388-6390, 6392, 6478.)

(9211) Ye shall not put usury upon him. That this signifies thus not for the sake of the consequent profit, is evident from the signification of “putting usury upon” anyone as being to do good for the sake of profit (of which just above,

n. 9210), here not for the sake of profit, because it is said "ye shall not put usury upon him." From this law concerning interest and usury it can be seen how the case is with the laws called "judgments" among the Israelitish people, namely, that they ceased, together with the sacrifices and all other rituals, when the Lord came into the world and opened the interior things of worship, and in general the interior things of the Word. The interior things of this law are that good ought to be done to the neighbor from the heart, and that it ought to be believed that there is nothing of merit in deeds done from self, but only in those done from the Lord in self. For the Lord Himself alone has merited, and He alone is righteousness; and when a man believes this, he places nothing of merit and reward in what is done by himself, but ascribes all goods to the Lord; and as the Lord does it from Divine mercy, the man ascribes all things to mercy alone. From this also it is that he who is led by the Lord thinks absolutely nothing about reward, and yet does good to the neighbor from the heart. [2] These are the interior things from which descended the law of usuries among the Israelitish and Jewish nation, and therefore when a man is in the interior things, this law ceases, together with other similar laws, which were called "judgments." For the Israelitish and Jewish nation was solely in external things which were representative of internal things. Consequently this law was binding upon that nation at that time; but it is not binding upon Christians, to whom interior things have been revealed by the Lord. That this is so is known to the man of the church at this day, and therefore at this day the laws of usury are quite different. Nevertheless the sanctity of this law does not cease on this account, that is, this Word has not been abrogated, for its sanctity remains by virtue of the interior things which are in it. These holy interior things still affect the angels when this Word is read. Therefore beware of believing that the laws of life, such as are in the Decalogue, and everywhere in the Old Testament, have been abrogated, for these laws have been confirmed in the internal as well as in the external form, because the two cannot be separated.

(9212) If taking a pledge thou shalt take in pledge thy companion's garment. That hereby is signified, if memory-truths be separated through fallacies derived from the things of sense, is evident from the signification of "taking a pledge," as being to receive a token for goods that have been communicated; for a pledge is a token for goods that are lent. When spiritual things are understood in the place of these, to communicate goods means to instruct in truths, and a token or pledge then means sensuous truth; for by the "garment" mentioned here as given in pledge, is signified the ultimate of the natural, which is the sensuous. As this abounds in fallacies, and fallacies extinguish truths, therefore by "taking thy companion's garment in pledge" is signified the separation of truths by fallacies derived from the things of sense. That these things are signified, is evident from the series of the things as they follow in the internal sense. [2] By a "garment" in general is signified all that which clothes something else, thus whatever is relatively exterior. Consequently the external or natural man is called a “garment” relatively to the internal or spiritual man. In like manner truth is called a “garment” relatively to good, because truth clothes good; so likewise is memory-truth relatively to the truth of faith, which is of the internal man. The sensuous, which is the ultimate of life with man, is a “garment” relatively to memory-truth. (That “garments” denote lower things which cover higher ones, or what is the same, exterior things which cover interior ones, see n. 2576, 5248; in general that they denote truths, n. 4545, 4763, 5319, 5954, 6914, 6917, 9093; that they denote memory-truths, n. 6918; also sensuous truths, n. 9158; and that the sensuous is the ultimate of life with man, n. 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693, and is in fallacies, n. 5084, 5089, 6201, 6948, 6949, 7442.) [3] That “garments” denote truths, originates from the representatives in the other life, where angels and spirits appear clothed in garments according to the states of faith or of truth in which they are; and their garments vary according to the changes of this state. Those who are in genuine truth appear clothed in white garments, and those who are in truths derived from good in shining garments; but those who are solely in good, as are the angels of the inmost heaven, who are called celestial, appear without clothing. From this then it is that garments denote truths, and that by “garments” in the Word are signified truths, as can be seen from the passages before quoted, to which may be added the following from the Evangelists. [4] In Matthew: When Jesus was transfigured, His face did shine as the sun, and His garments became as the light (Matt. 17:2); by “the face” in the Word are signified the interiors, especially the affections (n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102, 5695, 6604, 6848, 6849); and by “the face of God,” good itself (n. 222, 223, 5585); by “the sun” is signified the Divine love (n. 2441, 2495, 3636, 3643, 4060, 4321, 4696, 7083, 8644). From this it is evident what is signified by “the face of the Lord shining as the sun,” namely, that His interiors were the good of the Divine love. That “His garments became as the light” signifies the Divine truth proceeding from Him, which in heaven also appears as light (n. 1521, 1619-1632, 3195, 3222, 3485, 3636, 3643, 4415, 5400, 8644). [5] Again: When Jesus drew nigh unto Jerusalem they brought the ass, and the colt, and put on them their garments, and set Him thereon. And a very great multitude spread their garments in the way; but others cut branches from the trees, and strewed them in the way (Matt. 21:1, 7, 8); to ride on an ass and her colt was a representative of the highest judge and king (see n. 2781), as is also evident from what goes before in verse 5: Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek, and sitting upon an ass and upon a colt, the son of a beast of burden (Matt. 21:5; see also Mark 11:1-11; Luke 19:28-40; John 12:12-15). In Zechariah 9:9 it is said of the Lord that He “was riding upon an ass, even upon a young ass, the son of she-asses,” and He is there called a “King;” and it is added that “His dominion shall be from sea even to sea, and from the river even to the ends of the earth.” That the highest judge rode upon a she-ass, and his sons upon young asses, maybe seen in Judges 5:9, 10; 10:3, 4; 12:14; and that the king rode upon a she-mule, and the sons of the king upon mules, in 1 Kings 1:33, 38, 44, 45, and in 2 Sam. 13:29. [6] By the disciples putting their garments on the ass and her colt, was represented that truths in the whole complex were submitted to the Lord as the Highest Judge and King; for the disciples represented the church of the Lord in respect to its truths and goods (n. 2129, 3488, 3858, 6397), and their garments represented the truths themselves (n. 4545, 4763, 5319, 5954, 6914, 6917, 9093) The like was represented by the multitude strewing their garments in the way, and also branches of trees. The reason why they strewed them in the way was that by “a way” is signified the truth whereby the man of the church is led (n. 627, 2333, 3477). The reason why they strewed branches of trees, was that trees signified the perceptions and also the knowledges of truth and good (n. 2682, 2722, 2972, 4552, 7692), consequently “the branches” denote the truths themselves. This was done also in conformity with a customary rite; for when the highest judges and kings rode in their solemn procession, the princes of the people then put their garments on the asses and mules, and the people themselves strewed their garments on the way, or in their place the branches of trees; for the judicial function in heaven is the Divine truth from the Divine good, and the regal one is the Divine truth (n. 1728, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148). [7] In Luke: No man addeth a piece of a new garment to an old garment; for so he rendeth the new, and the piece from the new doth not agree with the old (Luke 5:36); the Lord used this similitude to describe the truth of the new church and the truth of the old church, for the “garment” denotes truth. To “sew” or “add” one to the other denotes to destroy both; for the truth of the new church is interior truth, thus is truth for the internal man; but the truth of the old church is exterior truth, thus is for the external man. In the latter truth was the Jewish Church, for by means of external things this church represented internal ones; whereas the church at this day is in the internal truths which had been represented; for the Lord revealed these truths. That these truths do not agree with external truths so as to be together with them, is signified by the above words of the Lord. From this also it is evident that a “garment” signifies the truth of the church. [8] In John: Jesus said unto Peter, Verily, verily, I say unto thee, When thou wast a boy, thou girdedst thy loins, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thy loins, and lead thee whither thou wouldest not (John 21:18); he who does not know the internal sense of the Word, cannot know what these words involve. That they contain arcana is very evident. In the internal sense by “Peter” is signified the faith of the church (see the preface to Genesis 18 and 22, also n. 3750, 6000, 6073, 6344). Thus by “Peter when a boy” is signified the faith of the church such as it is in its beginning; and by “Peter when old,” the faith of the church such as it is at its end. From this it is evident what is signified by the words, “when thou wast a boy, thou girdedst thy loins, and walkedst whither thou wouldest," namely, that the faith of the church in its beginning is the faith of truth from good, thus the faith of charity toward the neighbor and of love to the Lord, and that then the man of the church does good from freedom, because from the Lord; for "the loins" denote the goods of love (n. 3021, 3294, 4280, 4575, 5050-5062), consequently "to gird the loins" denotes to clothe good with truths; "walking" denotes living (n. 519, 1794, 8417, 8420); thus "walking whither one would" denotes living in freedom, for those live in freedom, or act from freedom, who are in faith from love to the Lord and charity toward the neighbor, because they are led by the Lord (n. 892, 905, 2870-2893, 6325, 9096). "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thy loins, and lead thee whither thou wouldest not," signifies that at the end of the church there will be no faith, and then falsities of evil from the loves of self and the world will take its place, and will reduce it to bondage. This is the secret which lies hidden in these words of the Lord, and which can be seen only from their internal sense. From this it is again evident in what manner the Lord spoke, namely, that in every detail there was an internal sense, to the intent that by means of the Word heaven might be conjoined with the world; for without the Word there is no conjunction, that is, without revealed Divine truth; and if there is no conjunction, the human race perishes.

(9213) Even at the going in of the sun thou shalt restore it to him. That this signifies that it must be restored before there is a state of shade from the delights of external loves, is evident from the signification of the "going in," or setting, "of the sun," as being a state of shade from the delights of external loves. The case herein is this. In heaven there are alternations of heat in respect to those things which are of the good of love; and there are alternations of light in respect to those things which are of the truth of faith; thus there are alternations of love and of faith. In hell also there are alternations, but such as are opposite to those in heaven, because there they are alternations of the love of evil and of the faith of falsity. These alternations correspond to the changes of the seasons on the earth, which are spring, summer, autumn, and winter, and again spring; and so on. But in the spiritual world instead of times there are states; for there are no changes of heat and light there, but of love and faith. But be it known that these alternations are not the same with one as with another, but differ with each person according to the state of life acquired by him in the world. Sunset in heaven corresponds to a state of shade as to the truths of faith, and to a state of cold as to the good of love to the Lord and toward the neighbor; for those who are there then come into the delights of external loves, which are attended with shade as to faith. For when an angel or spirit is in external things, he is also in shade; but when he is in internal things, he is in the delights and blessednesses of heavenly loves, and at the same time is in the pleasant things of faith, that is, in the light of truth. These are the states to which correspond the spring and summer seasons on the earth. From all this then it can now be seen why the "going in," or setting, "of the sun," signifies a state of shade from the delights of external loves. (Concerning these alternations see what has been shown above, n. 5097, 5672, 5962, 6110, 7083, 8426, 8615, 8644, 8812.) [2] From what has been said above it can be seen what is meant by saying that the memory-truths which have been separated through fallacies derived from the things of sense must be restored before there is a state of shade from the delights of external loves, which is signified by the words, "if thou take thy companion's garment in pledge, even at the going in of the sun thou shalt restore it to him." For hereby is meant that truths taken away through fallacies must be restored while the man is still in the light of truth; for he is then able to recover them, and also to dispel the falsities induced by fallacies; but this he cannot do when he is in a state of shade arising from the delights of external loves, because these delights reject those truths; and the shade does not receive them; and thus the fallacies cling to the man, and are appropriated by him. The reason why external delights, that is, those of the external man, are of such a nature, is that they are closely connected with the world, and are also excited and as it were vivified by its heat. It is otherwise with internal delights and blessednesses, or those of the internal man. These are closely connected with heaven, and are also excited and vivified by its heat, which is love from the Lord. [3] This judgment, or law, is thus delivered in another passage in Moses: Thou shalt not take in pledge the mill or millstone; for he taketh the soul in pledge (Deut. 24:6); by “a mill” are signified such things as serve for procuring faith, and afterward charity (n. 7780); and by “the soul” is signified the life of faith from charity (n. 9050). From this it is evident what is meant by “not taking in pledge a mill, for he taketh the soul in pledge.” Again: Thou shalt not turn back the right of the sojourner and the orphan; nor shalt thou take a widow’s garment in pledge (Deut. 24:17); “to take a widow’s garment in pledge” denotes to take away in any manner the truths that long for good; for a “garment” denotes truth (see n. 9212); and “a widow,” one who is in good and longs for truths, or in the abstract sense, good longing for truths (n. 9198); for if truth is taken away, good perishes together with its longing. [4] And again: If thou lend thy companion anything, thou shalt not enter into his house to take a pledge. Thou shalt stand outside, and the man to whom thou hast lent shall bring forth the pledge outside. And if he be a needy man, thou shalt not lie down in his pledge; restoring thou shalt restore to him the pledge at the setting of the sun, that he may lie in his garment, and may bless thee; and it shall be righteousness before thy God (Deut. 24:10-13); that the creditor should “stand outside, and the pledge be brought forth to him,” signifies how the communicated truths are to be responded to; for by “lending” is signified the communication of truth, and by “taking a pledge,” the response. No one can know that these things are signified except from what happens in the other life; thus unless he knows what is meant by “entering into the house,” and what by “standing outside,” thus what is meant by “bringing forth outside.” [5] In the other life those who enter the house of another, and converse together in one room, so communicate their thoughts with all who are there, that the latter absolutely know no otherwise than that they themselves are thinking these thoughts from themselves. But if they stand outside, the thoughts are indeed perceived, but as coming from another, and not from themselves. This happens every day in the other life; and therefore those who are of one opinion, or of one sentiment, appear together in one house; and this is still more the case if they appear in one room of the house; and when these same persons disagree, those who do so disappear. In the other life such appearances are everywhere, and are continually happening. The reason is that parity of thoughts conjoins and causes presence, for thought is internal sight, and distances of places there, are not as in the world. [6] From this it is plain what is meant by “not entering into the house, but standing outside and taking a pledge,” namely, that one should not bind or incite another to confirm one’s own truths, but should hear him and take his answers as they are in himself. For he who binds and incites another to confirm his own truths, causes the other not to think and speak from himself, but from him. And when anyone thinks and speaks from another, the truths he has are thrown into disorder, and yet he is not amended, except in the case of one who is as yet ignorant of these truths. From all this it is again clear that in every detail of the Word there are things which correspond to such as are in the spiritual world.

(9214) For it is his only covering. That this signifies because the things of sense underlie interior things, is evident from the signification of a “covering” or garment, as being the sensuous (of which above, n. 9212), as also that the sensuous underlies interior things, because it is the ultimate of man’s life.

(9215) It is his garment for his skin. That this signifies that they also clothe exterior things, is evident from the signification of a “garment,” as being the sensuous in general, or the things of sense, as above; and from the signification of the “skin,” as being what is exterior, which also clothes interior things, but still within the sensuous. (The signification of “the skin,” and who in the other life correspond to the skin, may be seen above, n. 3540, 5552-5559, 8977, 8980.) The natural of man is interior, exterior or middle, and outermost. The interior natural communicates with heaven; the middle or exterior natural communicates on the one side with the interior, and through it with heaven, and on the other with the outermost, and through it with the world (n. 4009, 4570, 5118, 5126, 5497, 5649, 5707). The outermost natural is the sensuous, which is here signified by the “garment.” This receives the objects belonging to the world, and thus is of service to interior things. It is called the “only covering,” because it is the ultimate, and thus is common to all. The exterior or middle natural is what is signified by the “skin.” From this it is evident that by “it is his garment for his skin,” is signified that the sensuous also clothes exterior things. (That the sensuous is the ultimate of man’s life, and thus the general covering, see n. 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693.)

(9216) Wherein he may sleep. That this signifies rest upon them, is evident from the signification of "sleeping," as being to rest, here upon the external sensuous which is signified by the "garment" (see n. 9212); for it is said, "the garment wherein he may sleep." How it is to be understood that interior things have rest upon the sensuous, shall be told. The sensuous is the ultimate of man's life, as was shown above. This contains all the interior things, and is common to them, for they terminate in it, and thus rest upon it; as for example the skin, which is the ultimate covering of the body; for in this the interior things of the body terminate, because it contains them, wherefore also they rest upon it. The case is the same with the peritoneum in the body; as this membrane contains the viscera of the abdomen, they rest upon it, and also have a general connection with it. It is the same with the pleura relatively to the viscera of the chest. [2] It is the same with all things that belong to man's very life, as with those which relate to his understanding, and those which relate to his will. These also follow in order from interior to exterior things. Exterior things are memory-knowledges with their pleasant feelings; and outermost things are those of the senses, which communicate with the world by the sight, the hearing, the taste, the smell, and the touch. Upon these the interior things rest, for in these they terminate. These are the things which are signified in the spiritual sense by the "covering" or "garment wherein he may sleep." That sensuous things are a “garment” or “covering,” is from correspondences; for, as before said (n. 9212), spirits and angels appear clothed in garments according to their truths of faith; in shining garments those who are in truths from good, as were the angels at the Lord’s sepulchre (Luke 24:4; Matt. 28:3); others in white garments of fine linen; as those spoken of in Rev. 19:14; and others in garments of various colors. [3] Be it known moreover, that each and all things advance from the first or inmost successively to their ultimates, and there rest; also that prior or interior things have a connection with ultimates in successive order. Wherefore if the ultimates are removed, the interior things also are dispersed. From this also there are three heavens; the inmost or third heaven flows into the middle or second heaven; the middle or second heaven flows into the first or ultimate heaven; and this again flows in with man. Consequently the human race is the last in order, in which heaven terminates, and upon which it rests. Wherefore the Lord always provides from His Divine that there shall be a church among the human race, in which there shall be revealed truth Divine, which on our earth is the Word. By means of this, there is a continuous connection of the human race with the heavens. Therefore it is that in every detail of the Word there is an internal sense which is for heaven, and which is of such a nature that it conjoins angelic minds with human minds by a bond so close that they act as a one. From this it is again evident how the case is with the resting of interior things upon ultimates.

(9217) And it shall be, when he shall cry unto Me. That this signifies supplication to the Lord, is evident from the signification of "crying unto Jehovah," as being supplication to the Lord (as above, n. 9202).

(9218) That I will hear. This signifies aid (as also above, n. 9203).

(9219) For I am merciful. That this signifies that from Him is everything of aid, from mercy, is evident from the signification of "being merciful," when said of the Lord, as being that from Him is everything of aid. That it is said to be from mercy is because all things which are from the Lord are from mercy, for the very being of the Lord is Divine love, and love is called "mercy" when it is shown toward those who are in miseries, thus relatively to the whole human race, for this is set fast in miseries, because its own is nothing but evil (n. 210, 215, 874-876, 987, 1581, 5660, 5786, 8480).

(9220) Verses 27-30. Thou shalt not curse God, and a prince in thy people thou shalt not execrate. The firstfruits of thy grain, and the firstfruits of thy wine, thou shalt not delay. The firstborn of thy sons thou shalt give to Me. So shalt thou do with thine ox, and with thy flock; seven days it shall be with its mother; on the eighth day thou shalt give it to Me. And ye shall be men of holiness to Me; and flesh that is torn in the field ye shall not eat; ye shall cast it to the dog. "Thou shalt not curse God," signifies that truths Divine must not be blasphemed; "and a prince in thy people thou shalt not execrate," signifies that neither are the doctrines of truth to be blasphemed; "the firstfruits of thy grain, and the firstfruits of thy wine, thou shalt not delay," signifies that as all the goods and truths of faith are from the Lord, they are to be ascribed to Him, and not to self; "the firstborn of thy sons thou shalt give to Me," signifies all the things of faith which are procured through these; "so shalt thou do with thine ox, and with thy flock," signifies even to exterior and interior good; " seven days it shall be with its mother," signifies their first state when they are in truths; "on the eighth day thou shalt give it to Me," signifies that at the beginning of the following state, when the man lives from good, he is with the Lord; "and ye shall be men of holiness to Me," signifies the state of life then from good; "and flesh that is torn in the field ye shall not eat," signifies that the falsified good of faith shall not be conjoined; "ye shall cast it to the dog," signifies that it is unclean.

(9221) Thou shalt not curse God. That this signifies that truths Divine must not be blasphemed is evident from the signification of "cursing," as being to blaspheme, for those curse who blaspheme. That these words signify that truths Divine are not to be blasphemed, is because in the internal sense "God" denotes the Divine truth proceeding from the Lord; and therefore when truth is treated of in the Word, the Lord is called "God," and when good is treated of, He is called "Jehovah" (see n. 2769, 2807, 2822, 3921, 4287, 4402, 7010, 7268, 8988, 9160). Consequently "angels" denote truths, because they are receptions of truth Divine from the Lord (n. 4295, 4402, 7268, 7873, 8192, 8301, 8867); and so also do "judges" (n. 9160).

(9222) And a prince in thy people thou shall not execrate. That this signifies that neither are the doctrines of truth to be blasphemed, is evident from the signification of "a prince," as being the primary truths of the church (see n. 5044); from the signification of "a people," as being those who are in truths of doctrine (n. 1259, 1260, 2928, 3295, 3581, 7207); and from the signification of "execrating," as being to blaspheme. How closely these things are connected, is evident from the internal sense; for by "not to curse God" is signified not to blaspheme truth Divine, and by "not to execrate a prince" is signified not to blaspheme the doctrine of truth. Truth Divine is the Word, and the doctrine of the church is the truth thence derived. A few words may be said about the blaspheming of truth Divine. Truth Divine is the Word, and is doctrine from the Word. Those blaspheme who at heart deny these, even though with the mouth they may praise the Word, and preach it. The blasphemy is hidden in the denial, and it emerges when they are left by themselves, especially in the other life; for there hearts speak, after outward things have been removed. [2] Those who blaspheme, that is, deny the Word, are unable to receive anything of the truth and good of faith; for the Word teaches the existence of the Lord, of heaven and hell, of the life after death, of faith and charity, and of many other things, which without the Word, that is, without revelation, would be quite unknown (n. 8944); and therefore those who deny the Word cannot receive anything of what the Word teaches; for when they either read or hear it, a negative attitude presents itself, which either extinguishes the truth, or turns it into falsity. [3] Wherefore the very first thing with the man of the church is to believe the Word; and this is the chief thing with him who is in the truth of faith and the good of charity. But with those who are in the evils of the love of self and of the world, the chief thing is not to believe the Word, for they reject it the moment they think about it, and likewise blaspheme it. If a man were to see the magnitude and the nature of the blasphemies against the Word that exist with those who are in the evils of these loves, he would be horrified. While the man himself is in the world he is not aware of this, because these blasphemies are hidden behind the ideas of that active thought which with men passes into speech. Nevertheless they are revealed in the other life, and appear horrible. [4] Blasphemies are of two kinds; there are those which come forth from the understanding and not at the same time from the will; and those which come forth from the will through the understanding. It is these latter blasphemies which are so horrible; but not the former. Those which come forth from the will through the understanding are from evil of life; but those which come forth from the understanding only, and not at the same time from the will, are from falsity of doctrine, or from the fallacies of the external senses, which deceive a man who is held fast in ignorance. These things have been said in order that it may be known how the case is with the blaspheming of truth Divine, that is, of the Word and its derivative doctrine, which is signified by "cursing God and execrating a prince of the people."

(9223) The firstfruits of thy grain, and the firstfruits of thy wine, thou shalt not delay. That this signifies that as all the goods and truths of faith are from the Lord, they are to be ascribed to Him and not to self, is evident from the signification of "the firstfruits," as being those things which must be in the first place, thus those which are to be chief of all (of which below); from the signification of "grain," as being the good of the truth of faith (see n. 5295, 5410, 5959); from the signification of "wine," as being the truth of good, thus, the truth of the goad of faith (n. 1798, 6377); and from the signification of "not delaying," when said of the good and truth of faith, as being to ascribe from affection; for that which is not done tardily, but quickly, is done from the affection of love (n. 7695, 7866). That ascription to the Lord is meant, is because the firstfruits, as well as the firstborn, were given to Jehovah, and by Jehovah to Aaron and his seed; and by "Jehovah" in the Word is meant the Lord (n. 1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864). Wherefore, as "the first fruits of the grain and wine" denote the goods and truths of faith, it is meant that these are to be ascribed to the Lord, because they are from Him. (That everything of thought and of will with man flows in, and that all good and truth are from the Lord, see n. 2886- 2888, 3142, 3147, 4151, 4249, 5119, 5147, 5150, 5259, 5482, 5649, 5779, 5854, 5893, 6027, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 8823, 8863, 9110; and the same from experience, n. 6053-6058, 6189- 6215, 6307-6327, 6466-6495, 6598-6626.) [2] The firstfruits which were to be offered to the Lord, were the firstfruits of the harvest and the firstfruits of the vintage, also the firstfruits of shearing, and likewise the firstfruits of fruit. The firstfruits of the harvest were ears of corn, parched and green, also the sheaf which was to be waved, and afterward the firstfruits from the threshing floor, which were cakes; but the firstfruits of the vintage were the firstfruits of wine, of must, and of oil; and besides these there were the firstfruits of the sheep-shearing and also the firstfruits of fruit, which were offered in a basket. Moreover, all the firstborn also were offered to the Lord, of which were redeemed the firstborn of men, and also the firstborn of those animals which were not offered in the sacrifices, as the firstborn of asses, of mules, of horses, and the like. The firstfruits and the firstborn were offered to Jehovah, and by Jehovah were given to Aaron and his seed, for the reason that Aaron and his sons, who administered the office of the high-priesthood, represented the Lord. By "the firstfruits of grain and wine" in this verse are meant all the firstfruits of the harvest and the vintage, just now spoken of; for the expressions used in the original tongue are "the fullness of the grain," and "the tear of the wine;" "fullness" denoting a harvest ripe and gathered in, and "tears" denoting what is made to drop. [3] What the firstfruits specifically represented (for all the statutes and rituals enjoined upon the sons of Israel by the Lord represented internal things of the church), can be seen from the several kinds of produce the firstfruits of which were given, when viewed in the internal sense. That "grain" denotes the good of faith, and "wine" the truth of faith, may be seen in the passages above cited. That the firstfruits were to be given to Jehovah, signified that it is the first of the church to ascribe all the goods and truths of faith to the Lord, and not to self. To ascribe to the Lord is to know, to acknowledge, and to believe that these things are from the Lord, and nothing of them from self; for as above shown, everything of faith is from the Lord. The "firstfruits" have this signification because they were offerings and gifts, which were thanksgivings for the produce of the earth, and an acknowledgment of blessings from Jehovah, that is, from the Lord; and consequently were an acknowledgment that all things are from Him; and in the internal sense, an acknowledgment of the goods and truths of faith, which are signified by "harvest," by "grain," "oil," "must," "wine," "wool," and "fruits," of which the firstfruits were given. (Concerning these firstfruits, see Exod. 23:19; 34:26; Lev. 23:10, 11, 20; Num. 15:19-21; 18:12, 13; Deut. 18:4; 26:1-11.) The like is signified by the "firstfruits" in Ezekiel 20:40, and in Micah 7:1, 2.

(9224) The firstborn of thy sons thou shalt give to Me. That this signifies that also all the things of faith which are procured through these are to be ascribed to the Lord, and not to self, is evident from the signification of "the firstborn of the sons," as being all things of the faith of the church (see n. 2435, 6344, 7035, 7039, 7778, 8042); and from the signification of "giving unto Me" as being to ascribe to the Lord, for by "Jehovah" in the Word is meant the Lord. All the things of faith, which are signified by "the firstborn of the sons," are those which are from the good of charity, for faith comes forth from this good, because whether truths are taken from the Word or from the doctrine of the church, they cannot possibly become truths of faith unless there is good in which they may be implanted. The reason is that it is the understanding which first receives truths, because it sees them and introduces them to the will; and when they are in the will, then they are in the man, for the will is the man himself. Wherefore he who supposes that faith is faith with man before he wills these truths, and from willing does them, is very much mistaken. Previous to this the very truths of faith have no life. Everything that belongs to the will is called "good," because it is loved. Thus truth becomes good, or faith becomes charity, in the will. [2] There are two controversies which have infested the church from the earliest times; the one is whether faith or charity is the firstborn of the church; the other, whether faith separate from charity is saving. These controversies have arisen because, before a man has been regenerated, he perceives the truths which must be of faith; but not the good which is of charity. For the truths of faith enter by an external way, namely, by the hearing, and are stored up in the memory, and from this appear in the understanding. But the good of charity flows in by an internal way, namely, through the internal man out of heaven, that is, through heaven from the Lord, and therefore does not become a matter of perception until the truths which are called the truths of faith begin to be loved for the sake of a good use, and for the sake of life; and this takes place when they become of the will. From this then it is that faith was said to be the firstborn of the church, and also had attributed to it the right of primogeniture, that is, the right of priority and superiority over the good of charity; when yet the good of charity is actually prior and superior, and the truth of faith only apparently so (n. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273). [3] The reason why the man of the church has been in obscurity on these subjects, is that he did not perceive that all things in the universe bear relation to truth and to good, and that they must bear relation to both in order to be anything. Neither did he perceive that there are two faculties in man, called the understanding and the will, and that truth bears relation to the understanding, and good to the will; and that unless there is this relation to both, nothing is appropriated to the man. As these things have been in obscurity, and yet the ideas of man's thought are founded upon such things, the error could not be made plain to the natural man; although if it had once been made plain, the man of the church would have seen, as in clear light from the Word, that the Lord Himself has said countless things about the good of charity; and that this good is the chief thing of the church; and that faith is not anywhere except in this good. The good of charity is to do what is good from the will of what is good. He would also have seen the errors that have been brought in by the doctrine of faith separate from charity; as, that a man can will evil and believe truth, consequently that truth can agree with evil; also that faith can make the life of heaven with a man whose life is infernal, and consequently that the one life can be transferred into the other; thus that those who are in hell can be raised into heaven, and live among the angels a life contrary to their former life; not considering that to live a life contrary to that with which the man has imbued himself in the world, is to be deprived of life, and that those who attempt this are like men in the death agony, who end their life in dreadful suffering. Such errors, and very many others, are brought in by the doctrine of faith separate from charity.

(9225) So shalt thou do with thine ox, and with thy flock. That this signifies [that the ascription to the Lord extends] even to exterior and interior good, is evident from the signification of an "ox," as being exterior good; and from the signification of a "flock," as being interior good (see n. 5913, 8937, 9135).

(9226) Seven days it shall be with its mother. That this signifies their first state, when they are in truths, is evident from the signification of "seven days," as being the first state of those who are being regenerated, for "days" denote states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 8426, 9213), and "seven" denotes from the beginning to the end, thus what is full (n. 728, 6508); and from the signification of "mother," as being the church as to truth, thus also the truth of the church (n. 289, 2691, 2717, 3703, 4257, 5581, 8897). From this it follows that by "seven days it shall be with its mother" is signified the first state to the full, that is, an entire state from beginning to end, while they are in truths. How the case herein is will be told in the following article.

(9227) On the eighth day thou shalt give it to Me. That this signifies that at the beginning of the following state, when the man lives from good, he is with the Lord, is evident from the signification of "the eighth day," as being the beginning of the following state (see n. 2044, 8400); and from the signification of "giving to Jehovah," as being to the Lord, for by "Jehovah" in the Word is meant the Lord (n. 1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864). The reason why these words signify that when a man lives from good he is with the Lord, is that in the internal sense the subject treated of is the two states of the man who is being regenerated; and the first state is when he is being led through the truths of faith to the good of charity; and the second is when he is in this good. And as he is then with the Lord, this is signified by "thou shalt give it to Me." (That there are two states with man when being regenerated; the first when he is being led through the truths of faith to the good of charity, and the second when he is in the good of charity, see n. 7923, 7992, 8505-8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701; and that the man is in heaven, thus with the Lord, when he is in the good of charity, n. 8516, 8539, 8722, 8772, 9139.) [2] A few words more shall be said about these two states with the man who is being regenerated. It has been already shown (n. 9224) that the truths called the truths of faith enter into man by an external way, and that the good which is of charity and love enters by an internal way. The external way is through the hearing into the memory, and from the memory into the understanding; for the understanding is man's internal sight. The truths which must be of faith enter by this way, to the end that they may be brought into the will, and thus be appropriated to the man. The good which flows in from the Lord by the internal way, flows into the will, for the will is the internal of man. The good which is from the Lord meets there at the common boundary the truths which have entered by the external way, and through conjunction with them causes the truths to become good. Insofar as this is effected, so far the order is inverted, that is, so far the man is not led by truths, but by good; and consequently insofar he is led by the Lord. [3] From this it can be seen how during his regeneration a man is raised from the world into heaven. For all things that enter through the hearing, enter from the world; and those which are stored up in the memory, and appear there before the understanding, appear in the light of the world, which is called natural light. But those things which enter the will, or which become of the will, are in the light of heaven, which light is the truth of good from the Lord. When these things come forth from the will into act, they return into the light of the world; but they then appear in this light under a totally different form; for previously the world was within everything; whereas afterward heaven is so. What has here been said shows also why a man is not in heaven until he does truths from willing them, thus from the affection of charity.

(9228) That "seven" signifies an entire period from beginning to end, thus what is full, is evident from many passages in the Word. In Isaiah: The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah shall bind up the breach of His people (Isa. 30:26); the subject here treated of is the salvation of the faithful, and their intelligence and wisdom in the Lord's kingdom. The "moon" denotes faith from the Lord, thus faith in the Lord; and the "sun," love from the Lord, thus love to the Lord (see n. 30-38, 1521, 1529, 1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5377, 7078, 7083, 7171, 8644); "the light of the sun being sevenfold, as the light of seven days" denotes a full state of intelligence and wisdom from love and faith in the Lord. [2] In Ezekiel: They that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shield and the buckler, with the bow and with the arrows, and with the handstaff and with the spear; they shall kindle fire with them seven years; so that they shall bring no wood out of the field, neither cut down any out of the forests; and they shall cleanse the land seven months (Ezek. 39:9, 12); the subject here treated of is the destruction of falsity. The "weapons" here enumerated denote the falsities by means of which the evil fight against the truths of the church; "to kindle fire with them seven years" signifies complete destruction through the cupidities of the loves of self and of the world; that "they shall bring no wood out of the field, neither cut down any out of the forests" signifies until nothing of good remains, either in the interior or in the exterior man; “to cleanse the land seven months” signifies the complete restoration of good and truth in the church. It has already been shown in many places that “weapons” denote truths fighting against falsities, and in the opposite sense falsities fighting against truths; that “bows with arrows” denote doctrinal things of truth, and in the opposite sense doctrinal things of falsity; that a “handstaff” denotes the power of truth, and in the opposite sense the power of falsity; that “to set on fire and burn” denotes to lay waste through the cupidities of the loves of self and of the world; that “wood out of the field” denotes the interior goods of the church, and “wood out of the forests” the memory-knowledges of good and truth; and that “the land” denotes the church. Everyone can see that other things are here signified than those which appear in the letter, as that they should burn the weapons and kindle a fire with them seven years, and that they should bring no wood out of the field, neither cut down any out of the forests. Yet we know that holy and Divine things must be signified, because the Word is holy and from the Divine; but what holy and Divine things are contained in these words cannot possibly be known, unless it is known what is signified by “weapons,” what by “seven years” and by “seven months,” and what by “wood out of the field and wood out of the forests.” It is clear therefore that these prophetic words cannot in the least be apprehended without some acquaintance with the internal sense. [3] In David: Seven times a day do I praise Thee, because of the judgments of Thy righteousness (Ps. 119:164). Render unto our neighbors sevenfold into their bosom (Ps. 79:12). “Sevenfold” denotes to the full. In like manner in Moses, that they should be “punished sevenfold if they transgressed the commandments and the statutes” (Lev. 26:18, 21, 24, 28). He who does not know that “seven” signifies an entire period from beginning to end, consequently what is full, must believe that “seven weeks” signify seven periods of time in the following passage in Daniel: Know thou and perceive that from the going forth of the Word even unto the restoring and building of Jerusalem, even to Messiah the Prince, shall be seven weeks (Dan. 9:25); but the “seven weeks even to Messiah the Prince,” signify that which is said of the Lord, that He will come “in the fullness of the times,” thus they signify an entire period. From this it is evident that “the seven spirits before the throne of God” (Rev. 1:4); the “book sealed with seven seals” (Rev. 5:1); and the “seven angels having seven vials which are the seven last plagues” (Rev. 15:1, 6, 7; 21:9), do not mean seven spirits, nor seven seals, nor seven angels, nor seven vials, nor seven plagues; but all things in fullness. So by “the barren one bearing seven” (1 Sam. 2:5) is not meant seven, but much, even to fullness. [4] Because “seven” had such a signification, it was therefore ordained that a priest, at his initiation, should “put on the garments seven days” (Exod. 29:30); that “his hands should be filled seven days” (verses 24, 35); that “the altar should be sanctified seven days” (verse 37); and that “those who were initiated into the priesthood should not go out from the tent for seven days” (Lev. 8:33). In like manner, “when the unclean spirit goeth out of a man and returneth with seven others" (Matt. 12:43-45; Luke 11:24-26); "if a brother sin seven times in the day, and seven times turn again, he should be forgiven" (Luke 17:4); and that "the heart of Nebuchadnezzar should be changed from a man's, and a beast's heart be given to him, until seven times had passed over him" (Dan. 4:16, 23, 25). From this also it was that Job's friends "sat down with him upon the earth seven days and seven nights, and spoke nothing unto him" (Job 2:13). (That "seventy" in like manner signifies what is full, see n. 6508; and also a "week," that is, seven days, n. 2044, 3845.) From all this it can now be seen that by "the eighth day" is signified the beginning of the following state.

(9229) And ye shall be men of holiness to Me. That this signifies the state of life then from good, is evident from the signification of "men of holiness," as being those who are led by the Lord; for the Divine which proceeds from the Lord is holiness itself (see n. 6788, 7499, 8127, 8302, 8806), consequently those who receive it in faith and also in love are called "holy." He who believes that a man is holy from any other source, and that anything else with him is holy than that which is from the Lord and is received, is very much mistaken. For that which is of man and is called his own, is evil. (That man's own is nothing but evil, see n. 210, 215, 694, 874-876, 987, 1047, 4328, 5660, 5786, 8480, 8944; and that insofar as a man can be withheld from his own, so far the Lord can he present, thus that so far the man has holiness, n. 1023, 1044, 1581, 2256, 2388, 2406, 2411, 8206, 8393, 8988, 9014.) [2] That the Lord alone is holy, and that that alone is holy which proceeds from the Lord, thus that which man receives from the Lord, is plain from the Word throughout; as in John: I sanctify Myself that they also may be sanctified in the truth (John 17:19); "to sanctify Himself" denotes to make Himself Divine by His own power; and those are said to be "sanctified in the truth" who in faith and life receive the Divine truth proceeding from Him. [3] Therefore also the Lord after His resurrection, speaking with the disciples, "breathed on them" and said unto them, "Receive ye the Holy Spirit" (John 20:22); the breathing upon them was representative of making them alive by faith and love, as also in the second chapter of Genesis: "Jehovah breathed into his nostrils the breath of lives, and man became a living soul" (verse 7); in like manner in other passages (Ps. 33:6; 104:29, 30; Job 32:8; 33:4; John 3:8). From this also the Word is said to be inspired, because it is from the Lord, and they who wrote the Word are said to have been inspired. (That breathing, and thus inspiration, corresponds to the life of faith, see n. 97, 1119, 1120, 3883-3896.) From this it is that in the Word "spirit" is so called from "wind" or "breath," and that what is holy from the Lord is called "the wind or breath of Jehovah" (n. 8286); also that the Holy Spirit is the holy proceeding from the Lord (n. 3704, 4673, 5307, 6788, 6982, 6993, 8127, 8302, 9199). [4] So also it is said in John that the Lord "baptizeth with the Holy Spirit" (John 1:33); and in Luke that "He baptizeth with the Holy Spirit and with fire" (John 3:16). In the internal sense "to baptize" signifies to regenerate (n. 4255, 5120, 9088); "to baptize with the Holy Spirit and with fire” signifies to regenerate by the good of love. (That “fire” denotes the good of love, see n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324.) In John: Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy (Rev. 15:4). In Luke it is said by the angel concerning the Lord: “The holy thing that shall be born of thee” (Luke 1:35); and in Daniel, “I saw in the visions of my head upon my bed, and, behold a watcher and a holy one came down from heaven” (Dan. 4:13). In these passages “the holy thing” and “the holy one” denote the Lord. [5] As the Lord alone is holy, He is called in the Old Testament the “Holy One of Israel,” the “Redeemer,” the “Preserver,” the “Regenerator” (Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14; Jer. 50:29; 51:5; Ezek. 39:7; Ps. 71:22; 88:41; 89:18). And therefore the Lord in heaven, and consequently heaven itself, is called “the habitation of holiness” (Jer. 31:23; Isa. 63:15; Jer. 25:30); also a “sanctuary” (Ezek. 11:16; 24:21); and “the mountain of holiness” (Ps. 48:1). For the same reason the middle of the tent, where was the ark containing the Law, was called the “Holy of Holies (Exod. 26:33-34); for by the Law in the ark in the middle of the tent was represented the Lord as to the Word, because “the Law” denotes the Word (n. 6752, 7463). [6] All this shows why the angels are called “holy” (Matt. 25:31; Mark 8:38; Luke 9:26; Ps. 149:1; Dan. 8:13); also the prophets (Luke 1:70); and likewise the apostles (Rev. 18:20); not that they are holy from themselves, but from the Lord, who alone is holy, and from whom alone proceeds what is holy; for by “angels” are signified truths, because they are receptions of truth from the Lord (n. 1925, 4085, 4295, 4402, 7268, 7873, 8192, 8301); by “prophets” is signified the doctrine of truth which comes through the Word from the Lord (n. 2534, 7269); and by “apostles” are signified in their complex all the truths and goods of faith which are from the Lord (n. 3488, 3858, 6397). [7] The sanctifications among the Israelitish and Jewish people were for the purpose of representing the Lord who alone is holy, and the holiness which is from Him alone. This was the purpose of the sanctification of Aaron and his sons (Exod. 29:1, etc.; Lev. 8:10, 11, 13, 30); of the sanctification of their garments (Exod. 29:21, etc.); of the sanctification of the altar, that it might be a holy of holies (Exod. 29:37, etc.); of the sanctification of the tent of the assembly, of the ark of the testimony, of the table, of all the vessels, of the altar of incense, of the altar of burnt-offering, and of the vessels thereof, and of the laver and the base thereof (Exod. 30:26, etc.). [8] That the Lord is the holiness itself that was represented, is also plain from His words in Matthew, as viewed in the internal sense: Ye fools and blind! Whether is greater, the gold, or the temple that sanctifieth the gold? And whether is greater, the gift, or the altar that sanctifieth the gift? (Matt. 23:17, 19); by the temple was represented the Lord Himself, and also by the altar; and by the “gold” was signified the good which is from the Lord; and by the “gift” or sacrifice, were signified the things that belong to faith and charity from the Lord. (That the Lord was represented by the temple, see n. 2777, 3720; also that He was represented by the altar, n. 2777, 2811, 4489, 8935, 8940; and that by "gold" was signified good from the Lord, n. 1551, 1552, 5658; and by a "sacrifice" worship from the faith and charity which are from the Lord, n. 922, 923, 2805, 2807, 2830, 6905, 8680, 8682, 8936.) [9] In view of all this it is evident why the sons of Israel were called a "holy people" (Deut. 26:19, and elsewhere); and in the words before us "men of holiness;" namely, from the fact that in every detail of their worship were represented the Divine things of the Lord, and the celestial and spiritual things of His kingdom and church. They were therefore called "holy" in a representative sense. They themselves were not holy on this account, because the representatives had regard to the holy things that were represented, and not to the person who represented them (n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806). [10] Hence also it is that Jerusalem was called "holy;" and Zion, "the mountain of holiness" (Zech. 8:3, and elsewhere). Also in Matthew: And the tombs were opened; and many bodies of the saints that were dead were raised; and coming forth out of their tombs after the Lord's resurrection, they entered into the holy city, and appeared unto many (Matt. 27:52, 53); Jerusalem is here called "the holy city," although it was rather profane than holy, for the Lord had then been crucified in it, and it is therefore called "Sodom and Egypt" in John: Their bodies shall lie on the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified

(Rev. 11:8). But it is called "holy" from the fact that it signifies the Lord's kingdom and church (n. 402, 2117, 3654). The "saints that were dead" appearing there, which happened to some in vision, signified the salvation of those who were of the spiritual church, and the elevation into the Holy Jerusalem, which is heaven, of those who until that time had been detained in the lower earth (of which above, n. 6854, 6914, 7090, 7828, 7932, 8049, 8054, 8159, 8321).

(9230) And flesh that is torn in the field ye shall not eat. That this signifies that the falsified good of faith shall not be conjoined is evident from the signification of "flesh," as being good (see n. 7850, 9127); from the signification of a "field," as being the church in respect to good, thus the good of the church (n. 2971, 3766, 7502, 7571, 9139, 9141); from the signification of "what is torn," as being that which is destroyed through falsities, thus also what is falsified (n. 5828); and from the signification of "eating," as being to appropriate and conjoin (n. 2187, 3168, 3513, 3596, 4745, 5643, 8001). From this it is evident that by "flesh that is torn in the field ye shall not eat" is signified that the good of the church, or the falsified good of faith, is not to be appropriated or conjoined. [2] A few words shall be said about what the good of faith is, and what the truth of faith. Everything of the church is called the "good of faith," that has to do with life and use from what the doctrine of faith of the church teaches; in a word everything that has to do with willing it and doing it from obedience; for the truths of faith of the church become goods by willing and doing them. But everything is called the "truth of faith," which as yet has not any use as its end, or which as yet is not for the sake of life, consequently which is merely known and kept in the memory, and from this is laid hold of by the understanding, and is taught from it. For so long as the truths of the church go no further, they are merely knowledges, and relatively to goods are outside the man himself; for man's memory and understanding are like entries, and his will is like an inner chamber, because the will is the man himself. This shows what the truth of faith is, and what the good of faith. But the good which a man does in his first state during his regeneration is called the "good of faith," whereas the good which he does in the second state, namely, after he has been regenerated, is called the "good of charity." And therefore when a man does good from the good of faith, he does good from obedience; but when he does good from the good of charity, he does good from affection. (Concerning these two states with a man who is being regenerated, see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227.)

(9231) Ye shall cast it to the dog. That this signifies that it is unclean, is evident from the signification of "dogs," as being those who render the good of faith unclean through falsifications. For in the Word all beasts signify affections and inclinations such as are in man, the gentle and useful beasts signify good affections and inclinations, but the fierce and useless ones signify evil affections and inclinations. The reason why such things are signified by beasts is that the external or natural man takes pleasure in affections and inclinations, and also appetites and senses, similar to those of beasts. But the difference is that man has an internal, called the internal man, which is so distinct from the external that it can see the things that exist in it, and can direct and restrain them, and can also be raised into heaven even to the Lord, and thus be conjoined with Him in thought and affection, and consequently in faith and love. This internal is also so distinct from the external that after death it can be separated from it, and can then live to eternity. By these things man is distinguished from the beasts. But those who are merely natural and sensuous men do not see these things, because their internal man is closed toward heaven; and therefore they do not know how to make any distinction between a man and a beast other than that a man is able to speak, which merely sensuous men make but little account of. [2] The reason why "dogs" signify those who render the good of faith unclean through falsifications, is that dogs eat unclean things, and also bark at men and bite them. From this also it was that the nations outside the church who were in falsities from evil, were called "dogs" by the Jews, and were accounted most vile. That they were called "dogs" is manifest from the Lord's words to the Greek woman, the Syrophenician, whose daughter was grievously troubled with a demon: It is not good to take the children's bread, and cast it to the dogs. But she said, Certainly, Lord; but even the dogs eat of the crumbs which fall from their master's table (Matt. 15:26, 27; Mark 7:27, 28); that "dogs" here signify those who were outside the church, and "children" those who were within the church, is plain. [3] In like manner in Luke: There was a certain rich man who was clothed in purple and fine linen, and lived in good cheer and splendor every day. But there was a poor man named Lazarus, who was cast at his door, full of sores, and desiring to be filled with the crumbs that fell from the rich man's table; yet even the dogs came, and licked his sores (Luke 16:19-21); by "the rich man clothed in purple and fine linen," is signified those who are within the church; "the purple and fine linen" with which he was clothed denoting the knowledges of good and truth from the Word; by "the poor man" is signified those within the church who are in but little good by reason of their ignorance of truth, and yet long to be instructed (n. 9209); that he was called "Lazarus" was from the Lazarus who was raised by the Lord, of whom it is said that the Lord "loved him" (John 11:1-3, 5, 36), that he was the Lord's "friend" (John 11:11), and that he "reclined at table with the Lord" (John 12:2); his "desiring to be filled with the crumbs that fell from the rich man's table" signified his longing to learn a few truths from those within the church who had abundance of them; "the dogs which licked his sores" denote those outside the church who are in good, although not in the genuine good of faith; "licking sores" denotes healing them by such means as are within their power. [4] In John: Without are dogs, sorcerers, and whoremongers (Rev. 22:15); "dogs, sorcerers, and whoremongers" denote those who falsify the good and truth of faith, and who are said to be "without," because they are outside heaven, or the church. That good falsified, and thus made unclean, is signified by “dogs,” is also evident in Matthew: Give not that which is holy unto the dogs, neither cast your pearls before swine (Matt. 7:6). In Moses: Thou shalt not bring the hire of a harlot, or the price of a dog, into the house of Jehovah, for any vow; for both these are an abomination unto thy God (Deut. 23:18); “the hire of a harlot” denotes falsified truths of faith (that “whoredom” denotes the falsification of the truth of faith, see n. 2466, 2729, 4865, 8904). [5] In David: Dogs have compassed me; the assemblages of evildoers have surrounded me, piercing my hands and my feet. Deliver my soul from the sword; and mine only one from the hand of the dog (Ps. 22:16, 20); “dogs” here denote those who destroy the goods of faith, and who are therefore called “the assemblages of evil-doers;” “to deliver the soul from the sword” denotes from the falsity that lays waste the truth of faith (that a “sword” denotes falsity laying waste the truth of faith, see n. 2799, 4499, 6353, 7102, 8294; and “the soul,” the life of faith, n. 9050). From this also it is evident that “delivering the only one from the hand of the dog” denotes to deliver from the falsity that lays waste the good of faith. That some were to be carried off and “eaten by dogs” (1 Kings 14:11; 16:4; 21:23, 24; 2 Kings 9:10, 36; Jer. 15:3) signified that they would perish by unclean things. That some compared themselves to “dead dogs” (1 Sam. 24:14; 2 Sam. 3:8; 9:8; 16:9) signified that they were to be accounted as utterly worthless, and as such were to be cast out. What is further signified by “dogs” may be seen above (n. 7784).

(9232) ON THE SPIRITS OF THE MOON Certain spirits appeared overhead, and voices were heard thence like thunders; for their voices made a loud thundering noise just like thundering from the clouds after flashes of lightning. I supposed that it was a vast multitude of spirits who had learned to utter their voice with such a sound. The more simple spirits who were with me laughed at them, at which I was much surprised. The reason why they laughed at them was soon disclosed, and it was that the spirits who thundered were not many, but few; and also were little men, like children; and moreover, had previously excited terror by such sounds, and yet could not do any harm.

(9233) That I might know their character, some were sent down from on high where they were thundering, and strange to say, one carried another on his back, and two of them approached me in this attitude. In their faces they appeared not unbeautiful, but their faces were longer than those of other spirits. In stature they were like boys of seven years of age, but they had stouter bodies. Thus they were dwarfs. I was told by the angels that they were from the Moon.

(9234) The one who was borne by the other, upon being set down, came to me, applying himself to my left side below my elbow. From that position he spoke, saying that when they utter their voice, they thunder in this manner, and thereby terrify those spirits who wish to do them harm; and some they put to flight; thus being able to go in safety wherever they wish. That I might know of a certainty that they made such a sound, he went away from me to some others, but not quite out of sight, and thundered in the same way. And they further showed to me how their voice, sent forth from the abdomen like a belching forth, made this loud thundering noise.

(9235) It was perceived that this arose from the fact that the inhabitants of the Moon do not speak from the lungs, like the inhabitants of other earths, but from the abdomen, thus from some air that has collected there; for the reason that the Moon is not encompassed with an atmosphere like that of other earths.

(9236) I have been instructed that the inhabitants of the Moon bear relation in the Grand Man to the ensiform or xiphoid cartilage, to which the ribs are joined in front, and from which descends the fascia alba, which is the point of attachment for the muscles of the abdomen.

(9237) That there are inhabitants in the Moon also, is known to spirits and angels, for they often speak with them; and in like manner that there are inhabitants in the moons or satellites which revolve about the planet Jupiter and the planet Saturn. Those who have not seen and spoken with them nevertheless have no doubt that there are men in them, for they too are earths; and where there is an earth, there is man; for man is the end for the sake of which every earth was created; and nothing has been made by the Supreme Creator without a purpose. That the end of creation is the human race, that there may be a heaven from it, can be seen by everyone one who thinks from reason. The angels also say that an earth cannot subsist apart from the human race, because the Divine provides all things on an earth for the sake of man.

(9238) At the end of the following chapter it shall be told why the Lord willed to be born on our earth, and not on another.

CHAPTER 23

(9239) MEN SPEAK of believing in God, and of believing those things which are from God. Believing in God is the Faith that saves; but believing the things which are from God, is a Faith which without the former does not save. For believing in God is knowing and doing; whereas believing the things which are from God is knowing and not as yet doing. Those who are truly Christians both know and do, thus they believe in God; but those who are not truly Christians know, and do not. These are called by the Lord "foolish," but the former are called "prudent" (Matt. 7:24, 26).

(9240) The learned within the church call the Faith which saves, "trust" and "confidence," namely, that God the Father sent His Son in order to reconcile mankind to Himself, and thus to save those who have this Faith.

(9241) But in regard to the trust and confidence which is called Faith itself, the case is this. Those who are in the love of self and of the world, that is, those who are in evils and the consequent falsities, cannot have this Faith, for their heart is not toward God, but toward themselves and the world. Whereas those who are in charity toward the neighbor and in love to the Lord can have such Faith, for their heart is toward the Lord. This the Lord also teaches in John: As many as received Him, to them gave He the power to be the sons of God, even to those who believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13); those who are "born of bloods, of the will of the flesh, and of the will of man," are those who are in what is evil and false from the loves of self and of the world. And those who are "born of God" are those who are in the good of charity and of faith from the Lord (see n. 5826).

(9242) The confidence which in an eminent sense is called Faith, appears like spiritual confidence even with the evil, when their life is in danger, and when they are sick. But as they then think about the state of their life after death, either from the fear of hell, or from the love of self of heaven, they have not the confidence of Faith; for what is from fear is not from the heart, and what is from the love of self is from an evil heart; and therefore when such persons come back out of mortal danger, or when they recover from disease, they return into their former life, which was a life of no confidence, that is, a life of no Faith. From this it is evident that the Faith which is called "confidence," is possible only with those who are in charity toward the neighbor, and in love to the Lord.

(9243) Nor is the Faith which is meant by believing the things which are from God, that is, the truths which are from the Word, possible with those who are in evils from the love of self or the love of the world; for the love of self and of the world either rejects the truths of faith, or extinguishes, or perverts them (see n. 7491, 7492). From this it is again evident that neither can such persons have the confidence of Faith; for he who does not believe the truths which are from God, cannot believe in God; because to believe in God is to believe from the truths which are from God.

(9244) All who are in heavenly love, have confidence that they will be saved by the Lord; for they believe that the Lord came into the world in order to give eternal life to those who believe and live according to the commandments which He taught; and that He regenerates these, and so makes them fit for heaven; and that He does this Himself alone, from pure mercy, without the aid of man. This is meant by "believing in the Lord."

(9245) That those alone are in Faith who live according to the precepts of Faith, the Lord teaches in John: The light is come into the world, but men loved the darkness rather than the light, because their works were evil. Everyone that doeth evils hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, because they have been wrought in God (John 3:19-21); to "come to the light" denotes to come to faith in the Lord, thus to faith from the Lord. In like manner in Luke: Why call ye Me, Lord, Lord, and do not the thing which I say? Everyone that cometh unto Me, and heareth My saying, and doeth them, is like a man that built a house, and laid a foundation upon the rock. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation (Luke 6:46-49); those who "do the Lord's sayings" or "words" are those who love the neighbor and love the Lord; for he who loves, does (John 14:20, 21, 23, 24; 15:9-17). EXODUS 23 1. Thou shalt not take up a report of emptiness. Put not thy hand with the wicked to be a witness of violence. 2. Thou shalt not be after many to do evils; and thou shalt not answer upon a cause to turn aside after many to pervert it. 3. And thou shalt not reverence a poor man in his cause. 4. When thou shalt meet thine enemy’s ox, or his ass, going astray, bringing back thou shalt bring it back to him. 5. When thou shalt see the ass of him that hateth thee lying under his burden, and wouldest forbear to remove it for him, removing thou shalt remove it with him. 6. Thou shalt not wrest the judgment of thy needy in his cause. 7. Keep thee far from the word of a lie; and the innocent and the righteous slay thou not; for I will not justify the wicked. 8. And thou shalt not take a present, because a present blindeth those who have their eyes open, and perverteth the words of the righteous. 9. And a sojourner shalt thou not oppress; for ye know the soul of a sojourner, seeing that ye were sojourners in the land of Egypt. 10. And six years thou shalt sow thy land, and shalt gather the produce thereof. 11. And in the seventh thou shalt let it lie fallow, and shalt release it; and the needy of thy people shall eat; and what they leave the wild animal of the field shall eat. So shalt thou do to thy vineyard, and to thine oliveyard. 12. Six days thou shalt do thy works, and on the seventh day thou shalt cease; that thine ox and thine ass may rest; and the son of thy handmaid, and the sojourner, may take breath. 13. And all that I have said unto you ye shall keep; and ye shall not mention the name of other gods; it shall not be heard upon thy mouth. 14. Three times thou shalt keep a feast unto Me in the year. 15. The feast of unleavened things shalt thou keep; seven days thou shalt eat unleavened things, as I commanded thee, at the time appointed of the month Abib; because in it thou camest forth out of Egypt; and My faces shall not be seen empty. 16. And the feast of the harvest, of the firstfruits of thy works, which thou sowedst in the field; and the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field. 17. Three times in the year shall every male of thine appear before the faces of the Lord Jehovih. 18. Thou shalt not sacrifice the blood of My sacrifice upon what is fermented; and the fat of My feast shall not remain overnight until the morning. 19. The first of the firstfruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk. 20. Behold I send an angel before thee, to guard thee in the way, and to bring thee to the place which I have prepared. 21. Take heed of his face, and hear his voice, lest thou provoke him; for he will not endure your transgression; because My name is in the midst of him. 22. For if hearing thou shalt hear his voice, and do all that I speak, I will act as an enemy against thine enemies, and I will act as an adversary against thine adversaries. 23. When Mine angel shall go before thee, and shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite; and I shall cut him off. 24. Thou shalt not bow down thyself to their gods, and shalt not serve them, and shalt not do after their works; for destroying thou shalt destroy them, and breaking shalt break in pieces their statues. 25. And ye shall serve Jehovah your God, and He shall bless thy bread, and thy waters; and I will take away disease from the midst of thee. 26. There shall not be one miscarrying, or barren, in thy land; the number of thy days I will fulfil. 27. I will send My terror before thee, and I will trouble all the people to whom thou shalt come, and I will give to thee the neck of all thine enemies. 28. And I will send the hornet before thee, and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 29. I will not drive him out from before thee in one year; lest perchance the land be desolate, and the wild beast of the field be multiplied upon thee. 30. By little and little I will drive him out from before thee, until thou be fruitful, and inherit the land. 31. And I will set thy border from the sea Suph, and even unto the sea of the Philistines, and from the wilderness even unto the river; for I will give into your hand the inhabitants of the land; and I will drive them out from before thee. 32. Thou shalt not make a covenant with them, and with their gods. 33. They shall not dwell in thy land, lest perchance they make thee sin against Me when thou shalt serve their gods; because it will be a snare to thee.

(9246) THE CONTENTS. In this chapter the subject treated of in the internal sense is the shunning of the falsities of doctrine and of the evils of life; and that when this is done, truths of doctrine and goods of life are implanted, and through these the man of the church is regenerated by the Lord.

(9247) THE INTERNAL SENSE. Verses 1-3. Thou shalt not take up a report of emptiness. Put not thy hand with the wicked to be a witness of violence. Thou shalt not be after many to do evils; and thou shalt not answer upon a cause to turn aside after many to pervert it; and thou shalt not reverence a poor man in his cause. "Thou shalt not take up a report of emptiness," signifies no listening to falsities; "put not thy hand with the wicked," signifies no obedience to malignities; "to be a witness of violence," signifies no affirmation of such things as are contrary to the good of charity; "thou shalt not be after many to do evils," signifies no association with such things; "and thou shalt not answer upon a cause to turn aside after many to pervert it," signifies no association with those who turn goods and truths into evils and falsities, and conversely; "and thou shalt not reverence a poor man in his cause," signifies that no favor is to be shown to the falsities in which are those who are in ignorance of truth.

(9248) Thou shalt not take up a report of emptiness. That this signifies no listening to falsities, is evident from the signification of "taking up a report," as being to hear and do, thus to listen, for in the original tongue "a report" is expressed by a term which means "hearing;" and from the signification of "emptiness," as being falsity, and indeed the falsity of doctrine and of religion, as can be seen from the following passages. In Ezekiel: There shall be no more any vision of emptiness and flattering divination, in the midst of the house of Israel (Ezek. 12:24); "vision of emptiness" denotes false revelation. In the same: They have seen emptiness and the divination of a lie. Because ye speak emptiness, and see a lie, therefore behold I am against you, that Mine hand may be against the prophets that see emptiness, and that divine a lie (Ezek. 13:6-9); "the prophets," of whom it is here said that they "see emptiness and divine a lie," signify those who teach, and in the abstract sense the teaching or doctrine (n. 2534, 7269); and "seeing" is predicated of "the prophets," who therefore were in ancient times called "seers" (1 Sam. 9:9); and "divining" also is predicated of them. [2] By "seeing," or by "vision," when predicated of the prophets, is signified in the internal sense the revelation which has regard to doctrine; and by "divining," or by "divination," is signified the revelation which has regard to life; and as "emptiness" signifies the falsity of doctrine, and "a lie" the falsity of life, it is said, "they have seen emptiness and the divination of a lie." Again: In seeing thou hast emptiness, in divining thou hast a lie (Ezek. 21:29). The teraphim speak iniquity, and the diviners see a lie, and they speak dreams of emptiness (Zech. 10:2). The prophets have seen vanity (Lam. 2:14). That "emptiness" denotes the falsity of doctrine and of religion, is also plain in these passages: They are become emptiness; in Gilgal they sacrifice bullocks (Hos. 12:11). My people have forgotten Me, they have burned incense to emptiness (Jer. 18:15). In like manner in Isa. 5:18; 30:28; 59:4; Ps. 12:2; 119:37; 144:8, 11.

(9249) Put not thy hand with the wicked. That this signifies no obedience to malignities, is evident from the signification of "putting the hand," as being obedience, for by "the hand" is signified power (see n. 878, 3387, 4931-4937, 5327, 5328, 6292, 7188, 7189, 7518, 7673, 8153, 8281), and also what belongs to anyone, thus oneself insofar as one has the power, (n. 9133), consequently “to put the hand with” anyone denotes to make common cause with him, and when this is done from malignity, which is signified by “the wicked,” it denotes to obey, because the malignity persuades and leads; and from the signification of “the wicked,” as being one who is malignant, and in the abstract sense, malignity. It is said “in the abstract sense,” because the angels, who are in the internal sense of the Word, that is, who perceive the Word spiritually, think and speak abstractedly from person (n. 4380, 8343, 8985, 9007). (That the idea of person with them is turned into the idea of the thing, see n. 5225, 5287, 5434.)

(9250) To be a witness of violence. That this signifies no affirmation of such things as are contrary to the good of charity, is evident from the signification of “a witness,” as being confirmation (see n. 4197, 8908); and from the signification of “violence,” as being the destruction of the good of charity (n. 6353); thus “a witness of violence” denotes affirmation contrary to the good of charity.

(9251) Thou shalt not be after many to do evils. This signifies no association with such things as those mentioned above, namely, listening to falsities, obedience to malignities, and affirmation of such things as are contrary to the good of charity. These are the evils which are meant. By “being after many” is signified being with many, thus associating; for in the original tongue it is said “to be after,” "to go after," and "to walk after;" and the meaning is to be with and to follow; thus also to be associated with (as in Jer. 7:9; 11:10; 1 Sam. 17:13; 1 Kings 14:8; Deut. 4:3; 8:19; and elsewhere).

(9252) And thou shalt not answer upon a cause to turn aside after many to pervert it. That this signifies no association with those who turn goods and truths into evils and falsities, and conversely, is evident from the signification of "answering upon a cause," as being to do so about what is just and equitable, and what is good and true, concerning which there is contention (see n. 9024); to answer is to declare one's opinion, and to judge; and from the signification of "turning aside after many," as being to conform to, and thus associate with many; and from the signification of "perverting," as being to turn truth into falsity, and good into evil; and conversely.

(9253) And thou shalt not reverence a poor man in his cause. That this signifies that no favor is to be shown to the falsities in which are those who are in ignorance of truth, is evident from the signification of "a poor man," as being those who are in few truths, and are also in falsities from ignorance. But those among them who are in good, wish to be instructed in truths; whereas those who are in evil, do not wish to be instructed. For with those who are in good, falsities can be bent to truths, and finally can be dissipated; whereas with those who are in evil, falsities cannot be bent to truths, thus cannot be dissipated. Of these "poor men" it is said "thou shalt not reverence them in their cause," that is, thou shalt not favor their falsities; for by "reverencing" is signified favoring, and by “a cause” is signified a controversy of truth against falsity, and of falsity against truth. (That the “poor” denote those who are in few truths, and are in falsities from ignorance, see n. 9209; and that the falsities with those who are in good are gentle and flexible, while the falsities with those who are in evil are hard and inflexible, n. 4736, 6359, 8051, 8149, 8298, 8311, 8318.)

(9254) Verses 4-9. When thou shalt meet thine enemy’s ox, or his ass, going astray, bringing back thou shall bring it back to him. When thou shalt see the ass of him that hateth thee lying under his burden, and wouldest forbear to remove it for him, removing thou shalt remove it with him. Thou shalt not wrest the judgment of thy needy in his cause. Keep thee far from the word of a lie; and the innocent and the righteous slay thou not; for I will not justify the wicked. And thou shalt not take a present, because a present blindeth those who have their eyes open, and perverteth the words of the righteous. And a sojourner shalt thou not oppress; for ye know the soul of a sojourner, seeing that ye were sojourners in the land of Egypt. “When thou shalt meet thine enemy’s ox, or his ass, going astray,” signifies good not genuine and truth not genuine, with those who are outside the church; “bringing back thou shalt bring it back to him,” signifies instruction and amendment; “when thou shalt see the ass of him that hateth thee lying under his burden,” signifies falsity not agreeing with the good of the church, by reason of which they are about to perish; “and wouldest forbear to remove it for him,” signifies no reception of truth; “removing thou shalt remove it with him,” signifies nevertheless encouragement, and effort toward amendment; “thou shalt not wrest the judgment of thy needy in his cause,” signifies no destruction of the scanty truth with those who are in ignorance; “keep thee far from the word of a lie,” signifies an aversion for the falsity of evil; “and the innocent and the righteous slay thou not,” signifies an aversion for destroying interior and exterior good; “for I will not justify the wicked,” signifies that such malignity is contrary to the Divine righteousness; “and thou shalt not take a present,” signifies an aversion for any self-advantage whatever; “because a present blindeth those who have their eyes open,” signifies that matters of self-advantage cause truths not to appear; “and perverteth the words of the righteous,” signifies so that [matters of self-advantage] appear like truths of good; “and a sojourner shalt thou not oppress,” signifies that those who long to be instructed in the truths of the church must not be infested with evils of life; “for ye know the soul of a sojourner,” signifies their longing and their life; “seeing that ye were sojourners in the land of Egypt,” signifies that they were protected from falsities and evils when infested by the infernals.

(9255) When thou shalt meet thine enemy’s ox, or his ass, going astray. That hereby is signified good not genuine, and truth not genuine, with those who are outside the church, is evident from the signification of “an enemy,” as being those who are outside the church (of whom below); from the signification of “an ox,” as being the good of the external man; and from the signification of “an ass,” as being the truth of the external man (see n. 2781, 9134); but good and truth not genuine, such as are with those who are outside the church, who are signified by “an enemy.” That those who are outside the church are meant by “an enemy” is because they are at variance in respect to the good and truth of faith; for they have not the Word, and therefore they do not know anything about the Lord, nor about Christian faith and charity, which are from the Lord alone. Hence it is that neither their truth of faith, nor their good of charity, is genuine. Therefore in the other life also they do not live together with those who are of the church, but separate from them; for in the other life all are associated together in accordance with their good and the truth thence derived; for these are what make spiritual life and conjunction. [2] Nevertheless those who are in heaven do not regard as enemies those who are outside the church, but they instruct them, and lead them to Christian good, which moreover is received by those who while in the world have lived together, from their religion, in subordination, in obedience, and in some kind of mutual charity. But in the sense of the letter they are called “enemies” from their spiritual variance, which, as before said, is a variance in respect to the truth of faith and the good of charity. (See what has already been shown from experience concerning the state of the nations outside the church, and their lot in the other life, n. 2589-2604, 2861, 2863, 4190, 4197.) That the same are to be regarded as friends, and are to be instructed and amended, is meant in the internal sense by "bringing back thou shalt bring it back to him," of which in what follows. [3] It only remains to say that in the Word by beasts of various kinds are signified affections and inclinations such as man has in common with beasts; and in the spiritual sense the affections of good and truth internal and external (n. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 2781, 3218, 3519, 5198, 9090); and that for this reason beasts were employed in the sacrifices in accordance with their signification (n. 1823, 2180, 2805, 2807, 2830, 3519). From this it is that by this moral law concerning the bringing back of the stray oxen and asses of an enemy, are signified in the spiritual sense such things as are of the church, thus such things as are of mutual love or charity toward those who are at variance with the truths of the church.

(9256) Bringing back thou shalt bring it back to him. That this signifies instruction and amendment, is evident from the signification of "bringing back," when said of those outside the church who are in good and truth not genuine, as being to instruct and amend; for in this way they are brought back. That benefits ought to be imparted to those who are outside the church, is also meant by the Lord's words in Matthew: Ye have heard that it was said, Thou shalt love thy neighbor; but I say unto you, Love your enemies, bless those who curse you, and benefit those who hate you. For if ye love those who love you, what reward have ye? And if ye salute your brethren only, what do ye more? (Matt. 5:43-47); here also by "enemies" and by "those who hate" are meant in the spiritual sense those who are at variance in respect to the goods and truths of faith, and in general those who are outside the church; because the Jewish nation considered these as enemies, whom they were permitted to utterly destroy, and to kill with impunity. That these are meant in the spiritual sense by “enemies,” is plain, because it is said, “if ye salute your brethren only, what do ye more?” for all were called “brethren” who were born of Jacob, thus who were within the church. [2] As further regards those who are outside the church, and are called “Gentiles,” they are indeed in falsities of doctrine, but from ignorance, because they have not the Word; and yet when they are instructed they are in a clearer and consequently more inward perception about the heavenly life with man than are Christians. The reason is that they have not confirmed themselves against the truths of faith, as have very many Christians; and therefore their internal man is not closed, but, as with little children, is readily opened and receptive of truth. For those who have confirmed themselves against the truths and goods of faith, as do all who live an evil life, close in themselves the internal man above, and open it beneath. The result is that their internal man looks only at those things which are beneath, that is, into the external or natural man, and through this at the things in the world, and at those around their body and upon the earth; and when this is the case, they look downward, which is to look toward hell. [3] With such persons the internal man cannot be opened toward heaven unless the things which deny truth, or affirm falsity, which have closed it, are dispersed; which must be done in this world. This cannot be effected except by a complete inversion of the life, thus the course of many years. For falsities arrange themselves in series, establishing a continuous connection among one another; and they form the natural mind itself, and its mode of viewing those things which are of the church and of heaven. From this it is that all things which are of faith and charity, that is, of the doctrine of the church, or of the Word, and in general all heavenly and Divine things, are thick darkness with such persons; and that on the other hand worldly and earthly things are light to them. From this it is plain that to destroy the falsities with such persons is to destroy their very life; and that if they are to have any new life, the falsities must be uprooted gradually, and truths and goods be implanted in their place, which will in like manner form a continuous connection with one another, and be arranged in series. This is meant by the "complete inversion of the life," which is possible only in the course of many years. Therefore he who believes that a man can be made new in a moment, is very much mistaken. [4] But those who have not confirmed themselves against the goods and truths of faith-as is the case with those who are outside the church, and yet have lived in some kind of faith and charity according to their religion-have not been able to close the internal man in themselves by negations of truth, and by confirmations of falsity against the truth of faith from the Word; and therefore the internal of these persons is opened upward (that is, into heaven and toward the Lord), if not in this world, yet in the other life; and then all the earthly and worldly things they have brought with them from their life in the world, are at the same time uplifted so as together to look upward; whereby they are in a state to receive the truths of faith and the goods of charity from the Lord, and to become imbued with intelligence and wisdom, and thus to be endowed with eternal happiness. Such is the lot of all who have lived in good in accordance with their religion; and therefore the Lord's church is spread throughout the whole world. But the Lord's church itself on earth is like the Grand Man in the heavens, whose heart and lungs are where the Word is, and the rest of whose members and viscera, which live from the heart and the lungs, are where the Word is not. [5] From all this also it can be seen why a new church is always set up among the Gentiles who are outside the church (n. 2986, 4747), which as before said takes place when the old church has closed heaven against itself. For this reason the church was transferred from the Jewish people to the Gentiles, and the present church is also now being transferred to the Gentiles. [6] That the church is transferred to the Gentiles who acknowledge the Lord, is evident from many passages in the Word, as from these which follow. In Isaiah: The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, Thou hast made great their joy (Isa. 9:2, 3). It shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, shall the Gentiles seek; and His rest shall be glory (Isa. 11:10). I Jehovah have called Thee in righteousness, and I will take hold of Thy hand, for I will keep Thee, and will give Thee for a covenant to the people, for a light of the Gentiles; to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the prison house (Isa. 42:6, 7). Behold I have given Him for a witness to the peoples, a prince and lawgiver to the Gentiles. Behold thou shalt call a nation that thou hast not known, and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel (Isa. 55:4-5). The Gentiles shall walk to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, they all gather themselves together, they come to thee; thy sons come from afar, and thy daughters are carried by nurses at thy side. Then thou shalt see, and flow together, and thine heart shall be amazed and be enlarged; because the multitude of the sea is converted unto thee, the armies of the Gentiles shall come (Isa. 60:3-5). And in the prophecy of Simeon concerning the Lord when a child: Mine eyes have seen the salvation of God, which Thou hast prepared before the face of all peoples; a light for the revelation of the Gentiles (Luke 2:30-32). [7] In all these passages the subject treated of is the Lord, in that the Gentiles shall come unto Him; and they come unto Him when they acknowledge Him as their God. And wonderful to say, the Gentiles worship the one only God under a human form; and therefore when they hear about the Lord, they receive and acknowledge Him; nor can a new church be set up with others. That the church is set up again with such, is further evident from the Lord's words in Matthew: Have ye not read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner. Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation that doeth the fruits (Matt. 21:42-43); “the stone” denotes the Lord (n. 6426); “the builders” denote those who are of the church. That these would be last, and the Gentiles first, is thus said in Luke: They shall come from the east, and west, and from the north, and south, and shall recline at table in the kingdom of God. And behold there are last who shall be first, and there are first who shall be last (Luke 13:29-30).

(9257) When thou shalt see the ass of him that hateth thee lying under his burden. That this signifies falsity not agreeing with the good of the church, by reason of which they are about to perish, is evident from the signification of “an ass,” as being memory-truth, and therefore in the opposite sense, memory-falsity (see n. 2781, 5492, 5741, 8078); from the signification of “him that hateth thee,” when said of falsity, as being what is contrary to the good of the church, thus what does not agree with it; for in the spiritual sense “hatred” denotes the aversion and variance that exist between truths and falsities, and also between goods and evils (n. 3605, 4681, 4684); and from the signification of “lying under a burden,” as being to perish. From this it is evident that by “the ass of him that hateth thee” is signified falsity not agreeing with the good of the church, by reason of which they are about to perish.

(9258) And wouldest forbear to remove it for him. That this signifies no reception of truth, is evident from the signification of “to forbear from removing,” as being not to instruct and amend, here not to be capable of receiving instruction, thus not to receive truth, because it is said of the falsity which does not agree with the good of the church, and this falsity is of this nature. That in the spiritual sense “to remove” denotes this, is evident from the fact that words apply themselves to the subject; thus in the sense of the letter “to remove” applies to the burden under which the ass is lying; and in the internal sense to the falsity which does not agree with the good of the church; and therefore in this sense there is signified no removal from falsity by means of amendment, thus also no reception of truth whereby there may be amendment or removal. There are falsities which agree with the good of the church, and there are falsities which do not agree with it. The falsities which agree are those in which good lies hidden, and which, therefore, by means of good, can be bent toward truths. But the falsities which do not agree with the good of the church are those in which evil lies hidden, and which therefore cannot be bent toward truths. [2] The good which lies hidden within genuine truths, or within truths not genuine, which just above were called falsities, and the evil which lies hidden in falsities, and also in truths, are like the prolific germ in the seed of fruit. When the fruit is being formed, all its fibers look toward the prolific germ of the seed, and by means of the permeating sap they nourish it and form it; but when it has been formed, the fibers retire, and convey the sap away from the seed, thus causing the pulp of the fruit to shrivel and decay, and afterward serve the prolific germ as soil. The case is the same with the seed itself, when its prolific germ begins to put itself forth anew in the earth. The prolific germ in plants corresponds to the good in man. The seed itself corresponds to internal things, and the pulp of the fruit encompassing the seed corresponds to external things. When the internal of man is being formed anew, or is being regenerated, the memory-knowledges and truths of the external man are like the fibers of fruit, through which the sap is carried over to the internal; and afterward, when the man has been regenerated, the memory-knowledges and truths of the external man are also separated, and serve as soil. The case is the same with the internal of man, to which the seed corresponds. In this case the good which has been formed in this manner produces a new man, just as the prolific germ in the seed produces a new tree, or a new plant. Thus all things are made new, and afterward multiply and bear fruit to eternity; consequently the new man becomes like a garden and a paradise, to which he is also compared in the Word. [3] This is meant by the Lord's words in Matthew: The kingdom of the heavens is like a grain of mustard seed, which a man took and sowed in his field; which is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and make their nests in its branches (Matt. 13:31-32). From all this it can be seen how the case is with truths, both genuine and not genuine, that have good within them, namely, that after good has been formed, it produces such truths as agree with the good; and even if these are not genuine truths, they are nevertheless accepted as genuine, because they savor of good, for from this they derive their essence and life. For good prolificates and brings itself forth by means of truths, and in this bringing of itself forth it is in the continual endeavor to produce a new good, in which there shall be a like prolific germ; just as the prolific germ of a seed acts in the case of a plant or tree, when it pushes itself forth from the earth for the sake of new fruits, and new seeds. But the varieties are endless, and are according to the goods that are formed by a life of charity in accordance with the precepts of faith. [4] From the opposite it can be seen how the case is with falsities in which is evil, namely, that they are like trees which bear evil fruits, and which are to be rooted up and cast into the fire, according to the Lord's words in these passages: Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them (Matt. 7:17-20; 12:33). Jesus said, As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing. If a man abide not in Me, he shall be cast forth as a branch, and shall wither; and they gather him, and cast him into the fire, and he is burned (John 15:4-6). From this it is evident that all good which shall bear any fruit is from the Lord, and that unless it is from Him it is not good.

(9259) Removing thou shall remove it with him. That this signifies encouragement, and effort toward amendment, is evident from the signification of “removing,” when said of the falsity which does not agree with the good of the church, as being amendment (see above, n. 9258), and here effort toward amendment, and encouragement, because such falsity is amended with difficulty. The falsities which do not agree with the good of the church are all those which are opposed to the Lord, to the good of love to Him, and to the good of charity toward the neighbor. That such things as have just been unfolded lie hidden within these two laws, or judgments, is evident from this additional consideration, that the things contained in the letter seldom happen, namely, meeting an enemy’s ox or ass going astray, and seeing the ass of one who hates us lying under a burden. Consequently these ordinances are not of sufficient importance to have been included among the laws and judgments that were promulgated from Mount Sinai. But the things they contain within them cause them to rank among the chief judgments; for they contain the injunction that the Gentiles too must be loved and be instructed in the truths of faith, and be amended in respect to the life. But these internal contents of the laws in question could not be set forth before the Israelitish and Jewish people, because these were in external things without internal; and because they had received from their fathers that they should hate, and therefore regard as enemies, all who were not of their brethren, that is, who were not born of Jacob. (Concerning the Jews and their character, see n. 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4825, 4903, 6304, 8588, 8788, 8806, 8871.)

(9260) Thou shalt not wrest the judgment of thy needy in his cause. That this signifies no destruction of the scanty truth with those who are in ignorance, is evident from the signification of “wresting,” as being to pervert, and so to destroy; from the signification of “judgment,” as being that which is right and true (see n. 2235, 2335, 5068, 6397, 7206, 8685, 8695, 8972); from the signification of “the needy,” as being one who is in scanty truth from ignorance, and yet longs to be instructed (see n. 9209); and from the signification of “a cause,” as being contention (n. 5963, 9024). In the present case “in his cause” denotes in his dispute concerning the scanty truth for which he is contending.

(9261) Keep thee far from the word of a lie. That this signifies an aversion for the falsity of evil, is evident from the signification of “a lie,” as being falsity from evil (see n. 8908, 9248). The reason why there is signified falsity from evil is that this falsity must be kept far away, because it derives its essence from evil; and evil and good are opposites; for evil is from hell, and good is from heaven, and there it is from the Lord. But falsity not derived from evil, which is the falsity of ignorance, is not of such a nature (see n. 1679, 2863, 4551, 4552, 4729, 4736, 6359, 7272, 7574, 8149, 8311, 8318, 9258). And from the signification of “keeping far away,” as being to feel aversion for. That “removal far away” denotes aversion, originates from the removals of this kind which appear in the spiritual world, in that they are according to dissimilarities, differences, and aversions, in respect to the things of spiritual life. For those who appear there in one place are in a like state of the affections and of the derivative thoughts; but as soon as they are at variance, they are separated and go far away from one another; and this according to the degree of their variance. This comes to pass because in the spiritual world both spaces and times are states, and therefore distances are differences of states. Nevertheless, before the external sight, states appear there as spaces, and their differences as distances. (That spaces and distances, and also times, are states, see n. 1273-1277, 1376-1382, 2625, 3356, 3387, 3404, 3638-3641, 4321, 4882, 7381, 9104; but that nevertheless there are appearances of spaces and distances, which originate from changes of state in the interiors, n. 5605.) From this it is now evident that in the internal sense "removal far away" denotes aversion.

(9262) And the innocent and the righteous slay thou not. That this signifies an aversion for destroying interior and exterior good, is evident from the signification of "the innocent," as being one who is in interior good, thus in the abstract sense, interior good (of which below); from the signification of "the righteous," as being one in exterior good, and in the abstract sense, exterior good, for "righteous" is predicated of the good of love toward the neighbor, and "innocent" of the good of love to the Lord. The good of love toward the neighbor is exterior good, and the good of love to the Lord is interior good. And from the signification of "slaying," as being to destroy. That "righteous" denotes the good of love toward the neighbor, will also be seen below. But that "innocent" denotes the good of love to the Lord, is because those are in innocence who love the Lord. For innocence is to acknowledge in the heart that of ourselves we desire nothing but evil, and perceive nothing but falsity, and also that all the good which is of love, and all the truth which is of faith, are from the Lord alone. None can at heart acknowledge these things except those who are conjoined with the Lord by love. Such are they who are in the inmost heaven, which from this is called the "heaven of innocence." Wherefore the good they have is interior good; for it is the Divine good of love that proceeds from the Lord which is received by those who are in the heaven of innocence. Hence also they appear naked, and likewise as little children, from which it is that innocence is represented by nakedness, and also by infancy. (That it is represented by nakedness, see n. 165, 213, 214, 8375; and by infancy, n. 430, 1616, 2280, 2305, 2306, 3183, 3494, 4563, 4797, 5608.) [2] From what has just been said about innocence it can be seen that the Lord's Divine cannot be received except in innocence, from which it follows that good is not good, unless innocence is within it (n. 2526, 2780, 3994, 6765, 7840, 7887), that is, the acknowledgment that from one's own proceeds nothing but what is evil and false, and that from the Lord is everything that is good and true. To believe the former, and to believe and also to will the latter, is innocence. Therefore the good of innocence is good Divine itself from the Lord with man. Consequently "the innocent" signifies one who is in interior good, and in the abstract sense, interior good. [3] As Divine good which is from the Lord is signified by "the innocent," or by "innocence," it was a most heinous crime to shed innocent blood; and when it was committed, the whole land was under condemnation until it was expiated, as can be seen from the procedure of inquiry and purgation that took place if anyone was found stabbed in the land; of which it is thus written in Moses: When one who has been stabbed is found in the land, lying in the field, and it is not known who hath smitten him; then the elders of the city shall come forth unto the cities which are round about him that is stabbed; and it shall be, that the city which is nearest unto him that is stabbed, the elders of that city shall take a female calf of an ox by which labor hath not been done, and which hath not drawn in the yoke; and the elders of that city shall bring down the calf unto a barren valley, which is neither cultivated nor sown, and shall cut off the calf's neck there in the valley; and the priests, the sons of Levi, shall come near; and all the elders of that city, standing near him that is stabbed, shall wash their hands over the calf whose neck was cut off in the valley; and they shall answer and say, Our hands have not shed this blood, and our eyes have not seen it; expiate Thy people Israel whom Thou hast redeemed, O Jehovah, and put not innocent blood in the midst of Thy people Israel. So shall the blood be expiated for them. And thou shalt put away the innocent blood from the midst of thee, if thou shalt do that which is right in the eyes of Jehovah (Deut. 21:1-9); everyone can see that this procedure of inquiry and of purgation in respect to innocent blood shed in the land, involves arcana of heaven, which cannot possibly be known unless it is known what is signified by “one stabbed in the field,” by “a female calf of an ox by which labor hath not been done and which hath not drawn in the yoke,” by “a barren valley which is neither cultivated nor sown,” by “cutting off the calf’s neck there in the valley,” by “washing the hands over the calf,” and by all the other particulars. That these things should have been commanded unless they signified secret things, would by no means be consistent with a Word that has been dictated by the Divine, and inspired in respect to every word and jot; for without some deeper meaning such a procedure would have been a ceremonial of no sanctity, and scarcely of any account. [4] Nevertheless it is evident from the internal sense what arcana are hidden within it. Thus if it is known that by “one stabbed in the land lying in the field” is signified truth and good extinguished in a church where there is good, that by “the city which is nearest unto him that is stabbed” is signified the truth of doctrine of the church whose good has been extinguished; that by “a female calf of an ox by which work hath not been done and which hath not drawn in the yoke” is signified the good of the external or natural man, that has not as yet, through subjection to cupidities, drawn to itself any falsities of faith and evils of love; that by “a barren valley which is neither cultivated nor sown” is signified the natural mind which through ignorance is not improved with the truths and goods of faith; that by “cutting off the calf’s neck there in the valley” is signified expiation on account of the absence of guilt, because it was the result of ignorance; and that by "washing the hands" is signified purification from this heinous crime; then from the knowledge of all these things it is evident that by the "shedding of innocent blood" is signified the extinction with the man of the church of the Divine truth and good which are from the Lord, and thus of the Lord Himself. [5] Be it known that by this whole procedure there was represented in heaven a crime of this nature done without guilt, because done from ignorance in which there is innocence, consequently as not evil. Every detail of this procedure, even the smallest, represented some essential thing in this matter; and what it represented is evident from the internal sense. (That "one who has been stabbed" denotes truth and good extinguished, see n. 4503; that "the land" denotes the church, n. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732; that "a field" denotes the church as to good, thus the good of the church, n. 2971, 3310, 3766, 4982, 7502, 7571, 9139; that "a city" denotes the doctrine of truth, thus the truth of the doctrine of the church, n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493; that "an ox" denotes the good of the external or natural man, n. 2180, 2566, 2781, 9134; consequently that "a calf" denotes infantile good, n. 1824, 1825.) [6] That it "hath not done labor, and hath not drawn in the yoke" denotes that this good has not yet, through ignorance, been enslaved to falsities and evils, is evident, for "laboring and drawing in a yoke" denotes to serve. That "a valley" denotes the lower mind, which is called the natural mind, see n. 3417, 4715;

that “barren” denotes a mind devoid of truths and goods, n. 3908; thus that “a valley which is neither cultivated nor sown” denotes the natural mind not as yet improved with truths and goods, thus which is as yet in ignorance; that the “seed” with which it is sown denotes the truth of faith, n. 1025, 1447, 1610, 1940, 2848, 3038, 3373, 3671, 6158. That “cutting off the neck” denotes expiation, is because by the slaying of various beasts, as well as by sacrifices, were signified expiations. That “washing the hand” denotes purification from falsities and evils, see n. 3147; here therefore it denotes purification from that heinous crime; for “to shed blood” signifies in general to do violence to good and truth (n. 9127); thus to “shed innocent blood” signifies to extinguish in a man what is Divine from the Lord, thus the Lord Himself in him; for the truth and good in a man are the Lord Himself, because they are from Him. [7] The like is signified by “the shedding of innocent blood” in Deut. 19:10; 27:25; Isa. 59:3, 7; Jer. 2:34; 7:6; 19:4; 22:3, 17; Joel 3:19; Ps. 94:21. In the proximate sense “the innocent” signifies one who is without guilt and without evil, which in olden times was attested by the washing of the hands (Ps. 26:6; 73:13; Matt. 27:24; John 18:38; 19:4). The reason of this was that the good which is from the Lord with man is devoid of guilt and of evil. This good, as has been shown, is in the internal sense the good of innocence. But the good in the external man, that is, exterior good which is devoid of guilt and of evil, is called “the righteous,” as also in David: The throne of perditions shall not have fellowship with Thee; who gather themselves together against the soul of the righteous, and condemn the innocent blood (Ps. 94:20, 21).

(9263) Mention is often made in the Word of "the righteous," of "righteousness," and of "to be made righteous;" but what is specifically signified by these expressions is not yet known. The reason why it is not known is that hitherto it has been unknown that every expression in the Word signifies such things as belong to the internal church and to heaven, thus to the internal man (for the internal of the church, and heaven, are in the internal man), and also that these interior things in the Word differ from the exterior things which are of the letter, as spiritual things differ from natural, or as heavenly things differ from earthly, the difference of which is so great that to the natural man there scarcely appears any likeness, although there is full agreement. As this has been unknown, it could not be known what is signified in the Word, in its spiritual and celestial senses, by "the righteous," by "righteousness," and by "to be made righteous." It is believed by the heads of the church that he is righteous, and has been made righteous, who is acquainted with the truths of faith from the doctrine of the church and from the Word, and consequently is in the trust and confidence that he is saved through the Lord's righteousness, and that the Lord has acquired righteousness by fulfilling all things of the Law, and that He acquired merit because He endured the cross, and thereby made atonement for and redeemed man. Through this faith alone a man is believed to be made righteous; and it is believed further that such are they who are called in the Word "the righteous." [2] Yet it is not these who are called "righteous" in the Word; but those who from the Lord are in the good of charity toward the neighbor; for the Lord alone is righteous, because He alone is righteousness. Therefore a man is righteous, and has been made righteous, insofar as he receives good from the Lord, that is, insofar, and according to the way, in which he has in him what belongs to the Lord. The Lord was made righteousness through His having by His own power made His Human Divine. This Divine, with the man who receives it, is the Lord's righteousness with him, and is the very good of charity toward the neighbor; for the Lord is in the good of love, and through it in the truth of faith, because the Lord is Divine love itself. [3] The good of charity toward the neighbor is exterior good, which is signified by "the righteous;" and the good of love to the Lord is interior good, which is signified by "the innocent," as shown in the foregoing section. That the good of love toward the neighbor from the Lord is "the righteous" in the proper sense, can be seen from the passages in the Word where mention is made of "the righteous," of "righteousness," and of "to be made righteous;" as in Matthew: Then shall the righteous answer Him, saying, When saw we Thee a hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? When saw we Thee sick, or in prison, and came unto Thee? But the King shall answer and say unto them, Verily, I say unto you, Insomuch as ye did it unto one of the least of these My brethren, ye did it unto Me. And the righteous shall go into eternal life (Matt. 25:37-40, 46); [4] those are here called "the righteous" who have performed the goods of charity toward the neighbor, which are here recounted. And that the goods of charity are the Lord with them is said openly: "insomuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (n. 4807-4810, 4954-4959, 5063-5071). These are also called "the sheep," for by "sheep" are signified those who from the Lord are in the good of charity (n. 4169); whereas by "the goats" which are on the left hand, and are condemned, are signified those who are in faith separate from charity (n. 4169, 4769). The same are signified by "the righteous" in another passage in Matthew: The angels shall go forth, and shall sever the evil from the midst of the righteous (Matt. 13:49); and in Luke: Thou shalt be recompensed in the resurrection of the righteous (Luke 14:14). [5] From this it is evident what is signified by, The righteous shall shine forth as the sun in heaven (Matt. 13:43); namely, that they are in the good of love from the Lord; for the Lord is the sun in the other life, and that which is from the Lord as the sun there is the good of love (n. 1053, 1521, 1529-1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5097, 7078, 7083, 7171, 7173, 7270, 8487, 8812). Hence the Lord is called "the Sun of Righteousness" (Mal. 4:2). In Daniel: The intelligent shall shine as the brightness of the expanse, and they that make many righteous as the stars for ever and ever (Dan. 12:3); "the intelligent" denote those who are in the truth and good of faith; and "they that make many righteous" denote those who lead to the good of charity through the truth and the good of faith; "to shine forth as the stars" denotes to be in the intelligence of truth and the wisdom of good, consequently in eternal happiness; for the "stars" denote the knowledges of truth and good, from which are intelligence and wisdom (n. 2495, 2849, 4697). [6] "The righteous" is thus described in David: Jehovah upholdeth the righteous; the righteous showeth mercy, and giveth. Every day the righteous showeth mercy, and lendeth. The righteous shall possess the land. The mouth of the righteous meditateth wisdom, and his tongue speaketh judgment; the law of his God is in his heart (Ps. 37:17, 21, 26, 29-31); these things are goods of charity, which belong to "the righteous." The church knows that these goods of charity are from the Lord, insomuch that they are the Lord's in the man. "The righteous" is also described in Ezekiel 18:5-9, 21; 33:15-20. [7] From all this it can be seen what is signified by "the righteous," and by "righteousness," in the following passages of Matthew: Blessed are those who hunger and thirst after righteousness, for they shall be filled (Matt. 5:6). He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward (Matt. 10:41). Many prophets and righteous men have desired to see the things which ye see, but have not seen them (Matt. 13:17). Woe unto you, scribes and Pharisees, hypocrites! For ye build the sepulchers of the prophets, and garnish the tombs of the righteous; upon you shall come all the righteous blood shed on the earth, from the blood of righteous Abel (Matt. 23:29, 35); "the prophets" denote those who teach the truths and goods of faith, and in the abstract sense, the doctrines of faith (n. 2534, 7269); and "the righteous" denote those who live a life of charity, and in the abstract sense the good of charity. (That Abel, who is called "righteous," represented the good of charity, see n. 342, 374.) [8] In Isaiah: The righteous hath perished, and no man layeth it to heart; and men of holiness are gathered, none understanding; for because of evil the righteous is gathered (Isa. 57:1). Thy people shall be all righteous; they shall possess the land eternally (Isa. 60:21). Drip down, ye heavens, from above, and let the clouds flow down with righteousness; let the earth open, that they may bring forth the fruit of salvation, and let righteousness spring up together. I, Jehovah, speak righteousness, I declare things that are right (Isa. 45:8, 19); "righteousness" denotes that which is from the good of love; and "things that are right," that which is from the truths of faith. Again: Thus said Jehovah: Keep ye judgment, and do righteousness; for My salvation is near, and My righteousness, that it may be revealed (Isa. 56:1); by "judgment" is signified the truth which is of faith; and by "righteousness," the good which is of charity; wherefore it is said, "and do righteousness." That "righteousness" denotes the good of charity from the Lord, is meant by "My righteousness is near that it may be revealed." [9] In many other passages also mention is made of "judgment and righteousness;" and by "judgment" is signified truth, and by "righteousness" good; as in

Jeremiah: Thus said Jehovah, Do ye judgment and righteousness; and deliver the spoiled out of the hand of the oppressor. Woe unto him that buildeth his house not in righteousness, and his upper chambers not in judgment. Did not thy father eat and drink, and do judgment and righteousness? Then it was well with him (Jer. 22:3, 13, 15); "judgment" denotes those things which are of truth; and "righteousness" those things which are of good. In Ezekiel: If the wicked turn from his sin, and do judgment and righteousness, none of his sins that he hath sinned shall be remembered against him; he hath done judgment and righteousness; living he shall live. When the wicked turneth from his wickedness, and doeth judgment and righteousness, for these he shall live (Ezek. 33:14, 16, 19). And in other places also (Isa. 56:1; 9:7; 16:5; 26:7, 9; 33:5, 15; 58:2; Jer. 9:24; 23:5; 33:15; Hosea 2:19, 20; Amos 5:24; 6:12; Ps. 36:5, 6; 119:164, 172). It is said "judgment and righteousness," because in the Word whenever truth is treated of, good also is treated of, because of the heavenly marriage, which is the marriage of good and truth, in every detail of it (n. 683, 793, 801, 2173, 2516, 2712, 4137, 5138, 5502, 6343, 7945, 8339). As "righteousness" belongs to good, and "judgment" to truth, in other passages it is said "righteousness and truth," as in Zech. 8:8; Ps. 15:2; 36:5-6; 85:10-11.

(9264) For I will not justify the wicked. That this signifies that such malignity is contrary to the Divine righteousness, is evident from the signification of "justifying," as being to declare guiltless and to absolve; but here not to absolve, because it is said, "I will not justify;" that "to justify" means also to declare guiltless and to absolve, is evident from the judicial meaning of this expression; as also in the following: By thy words thou shalt be justified, and by thy words thou shalt be condemned (Matt. 12:37). Ye are they that justify yourselves in the sight of men; but God knoweth your hearts (Luke 16:15). And from the signification of "the wicked," as being malignity (see n. 9249). Malignity, of which it is here said that it is contrary to the Divine righteousness, consists in destroying the interior and exterior good which is signified by "slaying the innocent and the righteous" (of which just above, n. 9262, 9263); and this good is destroyed when the Divine truth and good which are from the Lord are denied, in which case this is extinguished in the man, and consequently so is the Lord Himself, from whom proceed all good which is good and all truth which is truth. When this takes place, the man no longer has any spiritual life, thus no salvation. This same truth and good are extinguished when the Lord's Divinity is denied, and also when the Word is denied, for this is Divine truth from the Lord and about the Lord. To deny this, when it has previously been acknowledged and received with faith, and thus to extinguish it, is the sin against the Holy Spirit, which is not forgiven (Matt. 12:31). For the Holy Spirit is the Divine truth and good, because it is the holy proceeding from the Lord (n. 9229). This same is also signified by the "shedding of innocent blood," spoken of just above. That this malignity is not forgiven, because it is contrary to the Divine righteousness, is signified by the words, "I will not justify the wicked."

(9265) And thou shalt not take a present. That this signifies an aversion for any self-advantage whatever, is evident from the signification of "a present," as being everything worldly that is loved, whether it be wealth, dignity, reputation, or anything else which flatters the natural man, which things, speaking generally, are called "self-advantage," and in the internal sense are meant by "a present" which "blinds" and "perverts;" and from the signification of "not to take," as being to be held in aversion, for unless this is the case they are still looked for and taken. But they are held in aversion when what is heavenly and Divine is loved more than what is worldly and earthly; for so far as the one is loved, so far the other is hated, according to the Lord's words in Luke: No servant can serve two masters; for either he will hate the one, and love the other. Ye cannot serve God and mammon (Luke 16:13); "to hate" denotes to hold in aversion, for aversion is of hatred, and hatred is opposite to love; wherefore it is said "or he will love the other." From all this it is evident that by "thou shalt not take a present" is signified an aversion for any self-advantage whatever.

(9266) Because a present blindeth those who have their eyes open. That this signifies that matters of self-advantage cause truths not to appear, is evident from the signification of "a present," as being any kind of self-advantage (of which just above, n. 9265); from the signification of "blinding" when said with respect to truths, as being to cause them not to appear; and from the signification of "those who have their eyes open," that is, who see, as being those who know truths and discern what is true; for "to see" signifies to know, understand, and acknowledge truths, and also to have faith (n. 897, 2150, 2325, 2807, 3764, 3863, 3869, 4403-4421, 5114, 5286, 5400, 6805, 8688, 9128). Wherefore "those who have their eyes open" are called "the wise" in another passage: "a present blindeth the eyes of the wise" (Deut. 16:19).

(9267) And perverteth the words of the righteous. That this signifies so that [these matters of self-advantage] appear like truths of good, is evident from the signification of "perverting the words of the righteous," as being that they appear like truths of good; for "words" denote the things themselves, thus truths, and "the righteous" denote those who are in good (see n. 9263). That "words" denote truths, is because in the original tongue "a word" signifies that which is something, and which really exists; consequently it also signifies truth, for everything which really exists from esse [being] bears relation to truth. From this also it is that Divine truth is called "the Word."

(9268) And a sojourner shalt thou not oppress. That this signifies that those who long to be instructed in the truths of the church must not be infested with evils of life, is evident from the signification of "a sojourner," as being one who longs to be instructed in the truths of the church (see n. 8007, 8013, 9196); and from the signification of "oppressing," as being to infest with evils of life (n. 9196).

(9269) For ye know the soul of a sojourner. That this signifies their longing and their life, is evident from the signification of “the soul,” when said of those who long to be instructed in the truths of faith, who are signified by “sojourners,” as being longing and life. For “the soul” denotes life from faith (see n. 9050); and longing is the very activity of life, because it is from the affection of good; and the truth of faith lives from the affection of good.

(9270) Seeing that ye were sojourners in the land of Egypt. That this signifies that they were protected from falsities and evils when infested by the infernals, is evident from what was shown above (n. 9197), where the same words occur.

(9271) Verses 10-13. And six years thou shalt sow thy land, and shalt gather the produce thereof; and in the seventh thou shalt let it lie fallow, and shalt release it; and the needy of thy people shall eat; and what they leave the wild animal of the field shall eat. So shalt thou do to thy vineyard, and to thine oliveyard. Six days thou shalt do thy works, and on the seventh day thou shalt cease; that thine ox and thine ass may rest; and the son of thy handmaid, and the sojourner, may take breath. And all that I have said unto you ye shall keep; and ye shall not mention the name of other gods; it shall not be heard upon thy mouth. “And six years thou shalt sow thy land,” signifies the first state, when the man of the church is being instructed in the truths and goods of faith; “and shalt gather the produce thereof,” signifies the goods of truth therefrom; “and in the seventh year thou shalt let it lie fallow, and shalt release it,” signifies the second state, when the man of the church is in good, and thus in the tranquility of peace; “and the needy of thy people shall eat,” signifies conjunction through the good of charity with those who are in few truths and yet long to be instructed; "and what they leave the wild animal of the field shall eat," signifies conjunction through these with those who are in the delights of external truth; "so shalt thou do to thy vineyard, and to thine oliveyard," signifies that so it is with spiritual good and with celestial good; "six days thou shalt do thy works," signifies the state of labor and of combat when the man is in external things, which are to be conjoined with internal; "and on the seventh day thou shalt cease," signifies the state of good when the man is in internal things, and his tranquility of peace then; "that thine ox and thine ass may rest," signifies tranquility at the same time for external goods and truths; "and the son of thy handmaid, and the sojourner, may take breath," signifies the state of life of those outside the church who are in truths and goods; "and all that I have said unto you ye shall keep," signifies that the commandments, the judgments, and the statutes are to be done; "and ye shall not mention the name of other gods," signifies that they must not think from the doctrine of falsity; "it shall not be heard upon thy mouth," signifies that obedience is not to be paid with any affirmation.

(9272) Six years thou shalt sow thy land. That this signifies the first state, when the man of the church is being instructed in the truths and goods of faith, is evident from the signification of "six years," as being the first state of the man who is being regenerated (of which below, n. 9274); and from the signification of "sowing the land," as being when the truths and goods of faith are being implanted. That this is signified by “sowing the land” is because all things of the field, of seeding, and of its produce, signify such things as are of the church in general, and as are of the man of the church in particular, who is a man that has been regenerated through the truth of faith and the good of charity from the Lord. Hence it is that “field” and “ground” in the Word signify those in the church who receive the truths and goods of faith, as a field receives seeds. Wherefore also in the Word mention is often made of a “field,” of “seed,” of “sowing,” of “harvest,” of “produce,” of “grain” and “wheat,” and of “bread” from these, as well as of all other things that belong to a field. [2] He who does not know how the case is with the state of heaven, believes no otherwise than that these expressions in the Word are mere metaphors and comparisons. But they are real correspondences. For when the angels discourse about the regeneration of man by the Lord through the truths of faith and the goods of charity, then below in the world of spirits there appear fields, crops, fallow lands, and also harvests; and this by reason of their correspondence. He who knows this can also know that such things in the world have been created according to correspondences; for universal nature (that is, the sky with the sun, moon, and stars, and the earth with the objects of its three kingdoms) corresponds to such things as are in the spiritual world (n. 2993, 5116, 5377). (That in this way nature is a theater representative of the Lord’s kingdom, see n. 3483; and that from this all things in the natural world have their subsistence, n. 2987, 2989-

2991, 3002, 8211.) From all this it is evident why the things belonging to a field, that is, which are sown in a field, and are reaped from a field, signify such things as are of the church in general and in particular. (That even the comparisons used in the Word are from things which correspond, see n. 3579, 8989.) [3] That "sowing the land," that is, a "field," denotes to teach and learn the truths and goods of faith which are of the church; and that the "produce" denotes the goods of truth therefrom, may be seen from many passages in the Word; as in Isaiah: Because thou hast forgotten the God of thy salvation, therefore shall thou plant plants of delights; but with the shoot of a strange one thou shalt set it: in the day thou shalt cause thy plant to grow, and in the morning thy seed to blossom: the harvest shall be a heap in the day of possession; but the grief is desperate (Isa. 17:10, 11); here such things are mentioned as grow on the earth; yet it is evident that holy things of the church are meant by them; namely, by "planting plants of delights," such things as are favorable to the affections; and by "setting the land with a shoot of a strange one," to teach truths not genuine. [4] In Jeremiah: Thus said Jehovah to the man of Judah and to Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to Jehovah, and take away the foreskins of your heart (Jer. 4:3-4). That "to sow among thorns" denotes to teach and learn truths, but which are choked and rendered unfruitful by the cares of the world, the deceitfulness of riches, and concupiscence, the Lord teaches in Mark 4:7, 18, 19. Wherefore it is said, that they should "circumcise themselves to Jehovah, and take away the foreskins of their heart,” that is, that they should purify themselves from such things as choke the truths and goods of faith, and render them unfruitful (that this is the meaning of “circumcising” see n. 2039, 2056, 2632, 3412, 3413, 4462, 7045). The like is signified in Jeremiah by “sowing wheat and reaping thorns” (Jer. 12:13). [5] In Micah: I have been wearied with smiting thee, with laying thee waste because of thy sins. Thou shalt sow, but shalt not reap; thou shalt tread the olive, but shalt not anoint thee with oil; and the must, but shalt not drink the wine (Micah 6:13, 15); “sowing and not reaping” denotes to be instructed in the truths of faith, but without profit; “treading the olive, but not anointing oneself” denotes to be instructed about the good of life, but still not to live in it; “treading the must, but not drinking the wine” denotes to be instructed about the truths which are from good, but still not to appropriate them to oneself. That such things of the church or of heaven are signified by these words is plain from those which precede, namely, that they were to be laid waste in this manner “because of their sins;” for the wicked and sinful man receives instruction, but merely stores it up among memory-knowledges, which he brings forth from his memory in order to get reputation, fame, honors, and wealth, thus to serve an evil use and end. From this the truths and the goods in which he has been instructed lose the life of heaven, and become dead, and finally deadly. [6] In Isaiah: Blessed are ye that sow beside all waters, that send forth the foot of the ox and the ass (Isa. 32:20); “to sow beside all waters” denotes to be instructed in all kinds of truths which are for use; “to send forth the foot of the ox and the ass” denotes to be instructed in external goods and truths. Again: Jacob shall cause those who are to come to take root; Israel shall blossom and bloom, so that the faces of the world shall be filled with produce; thy teachers shall not any more be forced to flee away, and thine eyes shall look unto thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, go ye in it. Then shall Jehovah give the rain of thy seed, wherewith thou shalt sow the land; and bread of the produce of the earth, and it shall be fat and rich; in that day shall thy cattle feed in a broad meadow; and the oxen and the asses that till the land shall eat clean provender. The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah shall bind up the breach of His people, and shall heal the wound of their stroke (Isa. 27:6; 30:20-26). [7] To everyone who reflects it is plainly evident that by its being said that Jehovah should “give the rain of the seed wherewith they should sow the land, and bread of the produce of the earth;” that “their cattle should feed in a broad meadow;” that “the oxen and the asses that till the land should eat clean provender;” that “the light of the moon should be as the light of the sun, and the light of sun should be sevenfold,” there are signified such things as are of the church, and also that they signify instruction in the truths and goods of faith; because it is said, “thine eyes shall look unto thy teachers, and thine ears shall hear a word, saying, This is the way, go ye in it.” For “teachers” denote those who instruct, and "the way in which they should go" denotes the truth of doctrine and the good of life. But the specific signification of each expression is clear from the signification of "rain," of "seed," of "produce," of "land," of "cattle," of a "broad meadow," of "oxen and asses tilling the land," and of "clean provender which they should eat;" also from the signification of "the light of the moon and of the sun," likewise of "sevenfold," and of "seven days." And as by these expressions are signified such things as are of the church, that is, such as are of doctrine and of life, it follows that this will come to pass in the day that Jehovah shall "bind up the breach of His people, and heal the wound of their stroke;" for "the breach of the people" denotes the falsity of doctrine which gradually creeps in from the badness of the teachers, from concupiscences, and from other causes; "the wound of the stroke" denoting the consequent evil of life. [8] As with the Israelitish and Jewish people all things were representative of things heavenly and Divine, so also were the fields, and their produce; likewise the vineyards, oliveyards, and all plantings; as also herds and oxen, and the mountains, hills, valleys, rivers, and all other things that were presented before their senses. From this also it was that they were enriched with such things when they kept and did the statutes and judgments, according to the promises in the Word throughout, as in these passages: If ye shall walk in My statutes, and keep My commandments, and do them, I will give your rains in their season, and the land shall yield her produce, and the tree of the field shall yield its fruit (Lev.

26:3, 4). The vine shall give its fruit, and the earth shall give its produce, and the heavens shall give their dew; whence it shall come to pass, that as ye have been a curse among the nations, ye shall be a blessing (Zech. 8:12, 13). [9] The contrary befell them when they worshiped other gods, for then they no longer represented heavenly and Divine things, but infernal and diabolical ones. Wherefore then there was no longer fruitfulness nor produce; but consumption and wasting, according to these words in Moses: If ye serve other gods, the anger of Jehovah shall be kindled against you, and He shall shut up the heaven, that there be no rain, and the land yield not her produce (Deut. 11:16, 17). When Jeshurun waxed fat, he kicked, and forsook God. They sacrifice unto demons, to gods whom they knew not; wherefore a fire is kindled in Mine anger, and it shall burn even to the lowest hell, and shall consume the land and its produce (Deut. 32:15, 17, 22). [10] From all this it is now evident what is signified by "sowing the land," and by its "produce," and also whence these have their signification. It is also evident what is signified by these things in the following passages: Jehovah maketh a wilderness into a pool of waters, and a land of drought into watersprings. There He maketh the hungry to dwell, that they may sow fields, and plant vineyards, and get them fruit of produce (Ps. 107:35-37). Let all the peoples confess Thee. The earth shall yield its produce; God shall bless us (Ps. 67:5-7). Jehovah maketh His people ride on the high places of the earth, and feedeth them with the produce of the fields; He maketh him to suck honey out of the cliff of the rock, and oil out of the stone of the rock (Deut. 32:13).

(9273) And shalt gather the produce thereof. That this signifies the goods of truth therefrom, is evident from the signification of “gathering,” as being appropriation after instruction, for when “sowing” denotes instruction and being instructed in the truths of faith (as just shown), “gathering” denotes the appropriation of them. Appropriation is effected when the truths that have been of doctrine become of the life. When they become truths of life, they are called the “goods of truth.” It is these which are here signified by “produce.”

(9274) And in the seventh year thou shalt let it lie fallow, and shalt release it. That this signifies the second state, when the man of the church is in good, and thus in the tranquility of peace, is evident from the signification of “the seventh year,” or the Sabbath, as being when man is in good, and is led of the Lord by means of good (see n. 8505, 8510, 8890, 8893); from the signification of “letting the land lie fallow,” that is, not sowing it, as being not to be led by truths, as before; and from the signification of “releasing it,” as being to be in the tranquility of peace. (That the Sabbath also was a representative of the state of peace in which there is conjunction, see n. 8494.) For by the lying fallow, and the release or rest of the land, was represented the rest, tranquility, and peace possessed by those who are in good from the Lord. (That there are two states with the man who is being regenerated and becoming a church; namely, the first when he is led by means of the truths of faith to the good of charity; and the second when he is in the good of charity, see n. 7923, 7992, 8505, 8506, 8512, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9139, 9224, 9227, 9230.) [2] That there are these two states with the man who is being regenerated and becoming a church, has been heretofore unknown, chiefly for the reason that the man of the church has not made any distinction between truth and good, thus not between faith and charity; and also because he has had no distinct perception of the two faculties of man, which are the understanding and the will; and that the understanding sees truths and goods, and the will is affected with them and loves them. For the same reason he could not know that the first state of the man who is being regenerated is learning truths and seeing them, and that the second state is willing and loving them; and that the things which a man has learned and seen are not appropriated to him until he wills and loves them; for the will is the man himself, and the understanding is his minister. If these things had been known, it might have been known and perceived that the man who is being regenerated is endowed by the Lord with both a new understanding and a new will, and that unless he has been endowed with both, he is not a new man; for the understanding is merely the seeing of the things which the man wills and loves, and thus, as before said, is only a minister. Consequently the first state of the man who is being regenerated is to be led through truths to good, and the second state is to be led by means of good; and when he is in this latter state, the order has been inverted, and he is then led by the Lord; consequently he is then in heaven, and hence in the tranquility of peace. [3] This state is what is meant by the "seventh day," and by the "seventh year," and also by the "jubilee;" that is, by the "Sabbath," and by the "Sabbath of Sabbaths," and by the resulting rest of the land; according to these words in Moses: Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather the produce thereof; but in the seventh year shall be a Sabbath of Sabbaths for the land, a Sabbath unto Jehovah; thou shall neither sow thy field, nor prune thy vineyard; that which groweth of itself of thy harvest thou shalt not reap (Lev. 25:3-5). And concerning the jubilee: In the year of the jubilee, ye shall not sow, nor reap that which groweth of itself in it, nor vintage its undressed vines (Lev. 25:11). He who knows nothing about these two states must needs be ignorant of many things contained in the Word; for in the Word, especially the prophetic Word, the two states are distinctly described. Nay, without this knowledge, he cannot apprehend the internal sense of the Word, nor even many things which are in its literal sense, as for example the following which the Lord foretold concerning the last time of the present church, which is there called the "consummation of the age" in these passages: Then let them that are in Judea flee unto the mountains; let him that is upon the house not go down to take anything out of his house; and let him that is in the field not return back to take his garments (Matt. 24:16-18). In that day, whosoever shall be upon the house, and his vessels in the house, let him not go down to take them away; and whosoever is in the field let him likewise not return to the things that are behind him. Remember Lot's wife (Luke 17:31, 32). (That the second state is here described, and that no one ought to return from that state to the first, see n. 3650-3655, 5895, 5897, 8505, 8506, 8510, 8512, 8516.) [4] That these states are distinct from each other is also involved in these words in Moses: When thou makest a new house, thou shalt make a compass to thy roof. Thou shalt not sow thy vineyard nor thy field with mixed seed. Thou shalt not plough with an ox and an ass together. Thou shalt not put on a mixed garment of wool and linen together (Deut. 22:8-11; Lev. 19:19); by these words is signified that he who is in the state of truth, that is, in the first state, cannot be in the state of good, that is, in the second state, nor the converse. The reason is that the one state is the inverse of the other; for in the first state the man looks from the world into heaven, but in the second state he looks from heaven into the world; because in the first state truths enter from the world through the intellect into the will, and there become goods, because of love; but in the second state the goods so formed go forth from heaven through the will into the intellect, and there appear in the form of faith. It is this faith which is saving, because it is from the good of love, that is, through the good of love from the Lord; for this faith belongs to charity in form.

(9275) And the needy of thy people shall eat. That this signifies conjunction through the good of charity with those who are in few truths and yet long to be instructed, is evident from the signification of "eating," as being communication and conjunction (see n. 2187, 3596, 5643, 8001); from the signification of “the needy,” as being those who by reason of ignorance are in few truths and yet long to be instructed (see n. 9253); and from the signification of “people,” here the people of Israel, as being those who are of the church (n. 4286, 6426, 6637, 8805). From all this it is evident that by “the needy of thy people shall eat,” is signified the conjunction of the church with those who are in few truths and yet long to be instructed. The reason why it is said “conjunction through the good of charity,” is that this good conjoins, as will be shown in the following article.

(9276) And what they leave the wild animal of the field shall eat. That this signifies conjunction through these with those who are in the delights of external truth, is evident from the signification of “what they leave,” namely, the needy of the people, as being what they have left behind, thus that which is behind them, but here it denotes through them, because the subject treated of is the conjunction of the church with those who are in few truths, and here its conjunction with those who are in the delights of external truth (that the conjunction of the church with these latter is effected through the former, will be seen below); from the signification of “eating,” as being communication and conjunction (as just above, n. 9275); and from the signification of “the wild animal of the field,” as being those who are in the delights of external truth. For in the Word “beasts” signify the affections of truth and good, beasts of the flock the affections of internal truth and good, and beasts of the herd the affections of external truth and good;

but “wild animals” such affections as belong to the most external truth; for relatively to internal affections these affections are wild animals, for they are affections of the sensuous things which are called pleasures and delights. The reason why they are delights of truth, and not so much of good, is that the sensuous things which communicate immediately with the world through the body, derive scarcely anything from spiritual good, for it is bodily and worldly loves that chiefly reside therein. (That in the Word “beasts” signify the affections of truth and good, see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2180, 2781, 3218, 3519, 5198, 9090; that beasts of the flock signify the affections of internal truth and good, and those of the herd the affections of external truth and good, n. 5913, 8937, 9135; and that sensuous things communicate with the world and are the most external, n. 4009, 5077, 5089, 5094, 5125, 5128, 5767, 6183, 6201, 6310, 6311, 6313, 6315, 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693, 9212, 9216.) From what was shown in these places the nature of man’s sensuous mind relatively to his more interior things can be known, namely, that it is like a wild animal. [2] The subject treated of in this verse in the internal sense is those who are in the good of charity, and also those who are in few truths and yet long to be instructed, and afterward those who are in the delights of external truth. These three kinds of men constitute the church. Those who are in the good of charity constitute the internal of the church; those who are in few truths and yet long to be instructed, thus who from good are in the affection of truth, constitute the external of the church; but those who are in the delights of external truth are the most external, and constitute as it were the circumference, and conclude the church. [3] The conjunction of heaven with the human race, that is, the conjunction of the Lord through heaven with man, is effected by means of those who are in the good of charity, thus by the good of charity; for in this good the Lord is present, because the Lord is this good itself, because it proceeds from Him. By means of this good the Lord conjoins Himself with those who are in the affection of truth, because the affection of truth is from good, and as before said good is from the Lord. Through these again the Lord is with those who are in the delights of external truth, for the delights with them are for the most part derived from the loves of self and of the world, and very little from spiritual good. Such is the communication of heaven with man, that is, such is the communication of the Lord through heaven with him; consequently such is the conjunction. [4] That the communication and conjunction of the Lord with the human race is of this nature, can be seen from the fact that such is the influx with every man of the church. By "a man of the church" is meant one who from the Lord is in the good of charity, and from this in the truths of faith; for charity from which is faith is the very church itself with man, because charity and faith are from the Lord; for the Lord flows into this good, which is the man's internal; and through it into the affection of truth, which is his external; and through this affection into the delights of external truth, which are in his uttermost external. [5] As it is with the man of the church in particular, so also it is with the church in general, that is, with all who constitute the Lord's church. The reason of this is that before the Lord the church universal is like a man, for before the Lord, His heaven, with which the church acts as a one, is as one man, as can be seen from what has been shown about heaven as a Grand Man at the end of many chapters of Genesis. And because this is so, the case is the same with a man of the church in particular; for a man of the church in particular is a heaven, a church, and a kingdom of the Lord in the least form. [6] Moreover, the case with the church is the same as with man himself, in that there are in him two fountains of life, namely, the Heart and the Lungs. It is known that the first of his life is the heart, and that the second of his life is the lungs, and that from these two fountains live all things in man both in general and in particular. The heart of the Grand Man (that is, of heaven and the church) is constituted of those who are in love to the Lord and in love toward the neighbor, thus, abstractedly from persons, of the love of the Lord and the love of the neighbor. And the lungs in the Grand Man (that is, in heaven and the church) are constituted of those who from the Lord are in charity toward the neighbor and from this in faith, and thus, abstractedly from persons, of charity and faith from the Lord. But all the other viscera and members in this Grand Man are constituted of those who are in external goods and truths, thus, abstractedly from persons, of the external goods and truths through which internal truths and goods can be brought in. As then the heart first flows into the lungs and through these into the viscera and members of the body, so likewise the Lord flows through the good of love into internal truths, and through these into external truths and goods. [7] From all this it can be seen that there must by all means be a church on earth; and that without it the human race would perish, because it would be like a dying man, when the lungs and heart cease to be moved. Wherefore it is provided by the Lord that there shall always be a church on the earth, in which the Lord has been revealed by the Divine truth which is from Him; and on our earth this Divine truth is the Word. At the present day scarcely anyone believes this to be so, because scarcely anyone believes that everything of man's life is from the Lord through heaven. For men suppose that life is in themselves, and that this can subsist without any connection with heaven, that is, through heaven from the Lord, although this opinion is utterly false. [8] From all this it is now evident how it is to be understood that conjunction is effected through the good of charity with those who are in few truths and yet desire to be instructed, and through these with those who are in the delights of external truth, which things are signified by "letting the land lie fallow and releasing it in the seventh year, and that then the needy of the people should eat, and what they left the wild animal of the field should eat." But concerning the things above related, see what has been already shown, namely, that before the Lord heaven is like a man, and is therefore called the Grand Man (n. 1276, 2996, 2998, 3624-3649, 3741-3750, 4218-4228). [9] (That it is the same with the Lord's church, seeing that His kingdom on earth is the church, which acts as a one with His kingdom in the heavens, see n. 4060, 7396, 9216; also that a man of the church is a heaven and a church in particular, n. 1900, 1902, 3624-3631, 3634, 3884, 4292, 4523, 4524, 4625, 6013, 6057; that those who are in love to the Lord and in love toward the neighbor constitute the province of the heart in the Grand Man, and those who are in charity and thereby in faith from the Lord constitute the province of the lungs, n. 3635, 3883-3896; that everything of man's life flows in from the Lord through heaven, n. 2536, 2706, 2886-2889, 2893, 3001, 3318, 3484, 3742, 3743, 4151, 5846, 5850, 5986, 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626, 6982, 6985-6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9109, 9110, 9216; that there is a connection of heaven with man, n. 9216; and that without a church on earth the human race would perish, n. 468, 637, 2853, 4545.)

(9277) So shalt thou do to thy vineyard, and to thine olive-yard. That this signifies that so it is with spiritual good and with celestial good, is evident from the signification of a "vineyard," as being the spiritual church (n. 1069, 9139), thus spiritual good, which is the good of charity toward the neighbor, for this good makes the spiritual church; and from the signification of an "olive-yard," as being the celestial church, thus celestial good, that is, the good of love to the Lord, for this good makes the celestial church. (What the spiritual church is, and what is its good; and what the celestial church is, and what is its good; and also what is the difference between them, see n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7877, 7977, 7992, 8042, 8152, 8234, 8521.) [2] That an "olive-yard" signifies the celestial church, and thus celestial good, is evident from the passages in the Word where the "olive-tree" is mentioned; as in Moses: Thou shalt plant vineyards and till them, but the wine thou shalt not drink, nor gather; for the worm shall eat it. Thou shalt have olive-trees throughout all thy border, but thou shall not anoint thyself with the oil, for thine olive-tree shall be shaken (Deut. 28:39, 40); where the subject treated of is the curse if other gods were worshiped, and if the statutes and judgments were not kept. "Olive-trees in all thy border" denote the goods of celestial love which are from the Lord through the Word in the whole church; "not being anointed with the oil" denotes that nevertheless they are not in this good; "thine olive-tree shall be shaken" denotes that this good will perish. In like manner in Micah: Thou shalt tread the olive, but shall not anoint thee with oil; and the must, but shalt not drink the wine (Micah 6:15). [3] In Amos: I have smitten you with blasting and mildew; your many gardens, and your vineyards, and your fig-trees, and your olive-trees, shall the caterpillar devour; yet have ye not returned unto Me (Amos 4:9); "vineyards" denote the goods of faith; and "olive-trees" the goods of love; the punishment for not receiving these goods is signified by "the caterpillar devouring the olive-trees.” In Habakkuk: The fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall deceive, and the field shall yield no food (Hab. 3:17); where “the fig-tree” denotes natural good; “the vine,” spiritual good; “the olive,” celestial good; and “the field,” the church. In Zechariah: Two olive-trees were beside the lampstand, one on the right side of the bowl, and the other on the left side. These are the two sons of pure oil, that stand beside the Lord of the whole earth (Zech. 4:3, 11, 14); the “two olive-trees beside the lampstand” denote celestial and spiritual good, which are at the Lord’s right and left; “the lampstand” signifies the Lord as to Divine truth. [4] In the book of Judges: Jotham said to the citizens of Shechem who made Abimelech king, The trees went to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, which God and men honor in me, and go to sway myself over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I cause to cease my sweetness, and my good fruit, and go to sway myself over the trees? Then the trees said unto the vine, Come thou, and reign over us. But the vine said unto them, Should I cause to cease my must, which cheereth God and men, and go to sway myself over the trees? Then said all the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, come ye, and put your trust in my shadow; but if not, let fire come out of the bramble, and devour the cedars of Lebanon (Judg. 9:7-15);

what these things specifically involve cannot be known unless it is known what is signified by "the olive-tree," "the fig-tree," "the vine," and "the bramble." "The olive-tree" signifies the internal good of the celestial church; "the fig-tree," the external good of that church (n. 4231, 5113); "the vine," the good of the spiritual church; but "the bramble" signifies spurious good. These words therefore involve that the people who are here meant by the trees, were not willing that either celestial good or spiritual good should reign over them, but spurious good, and that they chose this in preference to the other goods. "Fire out of the bramble" denotes the evil of concupiscence; "the cedars of Lebanon that it would consume" denote the truths of good. [5] As "the olive-tree" signified the good of love from the Lord and to the Lord, therefore the cherubs in the midst of the house or of the temple were made of olive wood, and in like manner the doors leading to the sanctuary (1 Kings 6:23-33); for the "cherubs" and also the "doors of the sanctuary" signified the guard and providence of the Lord that there should be no approach to Him except through the good of celestial love; and therefore they were of olive wood. From all this it can be seen why the tabernacle and the altar were anointed with oil; also the priests, and afterward the kings; and why the oil of the olive was used for the lamps; for this "oil" signified the good of love from the Lord (n. 886, 3728, 4582, 4638); and the "anointing" signified that so they might represent the Lord.

(9278) Six days thou shalt do thy works. That this signifies the state of labor and of combat when the man is in external delights that are to be conjoined with internal, is evident from the signification of the “six days” which precede the seventh, as being a state of labor and of combat (see n. 737, 900, 8510, 8888, 8975). The labor and combat then are signified by the “works” which they were to do in the six days. By the “works of the six days,” and the “rest on the seventh day,” are signified those things which come forth in man in his first, and in his second state, during regeneration, and also those which come forth in him when he has been regenerated. (Concerning the first and second states of man during regeneration, see above, n. 9274; and concerning those things which come forth with him when he has been regenerated, n. 9213.) These things take place to the end that external things may be conjoined with internal; for there is an external man, which is also called natural; and there is an internal man, which is also called spiritual. The external man communicates with the world, and the internal man with heaven. [2] The Divine order is that heaven should rule the world in man, and not the world rule heaven in him; for when heaven rules man, then the Lord rules him. Man is born into loving the world and himself more than heaven and the Lord. And because this is opposite to Divine order, there must be an inversion by means of regeneration; and this inversion is effected when the things of heaven and the Lord are loved more than those of the world and of self. This is the reason why the man who has been regenerated, as also he who is in heaven, is alternately in external and in internal things; for external things are thereby disposed so as to agree with internal things; and finally to be subject to them. [3] When a man is in external things, he is in labor and combat, for he is then in a life which savors of the world, into which the hells flow from all sides, continually endeavoring to infest, and even to subjugate in the man the things of heaven; but the Lord continually protects and sets him free. From this arise the labor and combat which are signified by the "six days of the week in which works are to be done." But when the man is in internal things, then, because he is in heaven with the Lord, the labor and combat cease, and he is in the tranquility of peace, in which tranquility conjunction also is effected. These are the things which are signified by the "seventh day." That the interiors of man have been created according to the image of heaven, and his exteriors according to the image of the world; thus that man is a heaven and a world in a little form, and according to the maxim of the ancients, is a microcosm, may be seen above (n. 6057); and consequently that it is according to Divine order that the Lord through heaven directs the world in man, and by no means the reverse. [4] The nature of the labor and combat when a man is in external things, can be seen from the fact that he is then in such a state as to be in heat from the world and to be cold toward heaven, unless heaven be to him as the world; and that he is consequently in such a shade that he cannot conceive otherwise than that external things flow into internal, and consequently that the eye sees and the ear hears of itself, and that their objects bring forth thoughts, and produce the intellect, and that thereupon he is able of himself to believe, and likewise to love God; consequently from the world to see heaven. From this fallacy he can scarcely be withdrawn until he has been raised from external things into internal, and thus into the light of heaven. Then for the first time he perceives that the things in him which are of the world, thus which are of the body and its senses, see and act through influx from heaven, that is, through heaven from the Lord, and not at all from themselves. From this it is evident why a sensuous man believes that everything of his life is from the world and from nature; that there is no hell, nor heaven; and finally that there is no God; consequently why he ridicules everything of the church insofar as he is concerned; but is in favor of it insofar as it concerns the simple, so that they may be in bonds, in addition to those of the laws. [5] From this it can be known what it is to be in external things, and not at the same time in internal things, and that when a man is in external things, he is in cold and shade in respect to the things which are of heaven and which are of the Lord. From this also it can be known who in this world are intelligent and wise, namely, those who are in the truth and good of the church, because these are wise from heaven; and also who are foolish and insane, namely, those who are not in the good and truth of the church, because their knowledge is derived solely from the world; and that those among them who by means of the sciences of the world have confirmed themselves against the truths and goods of the church, are more insane and foolish that the rest, however much they may believe themselves intelligent and wise in comparison with others, and may call those simple who are in the good of life from the truths of doctrine; when yet the simplicity of these latter is wisdom in the eyes of the angels, and moreover after death they are raised by the Lord into angelic wisdom. [6] That this is the case, the Lord also teaches in Matthew: Therefore speak I by parables; because seeing they see not, and hearing they hear not, neither do they understand (Matt. 13:13). And in John: I will send the Spirit of truth, whom the world cannot receive; for it seeth Him not, neither knoweth Him. Yet a little while, and the world shall see Me no more (John 14:17, 19); "the Spirit of truth whom the world cannot receive, because it seeth Him not, neither knoweth Him," signifies that the world will not acknowledge the Lord with faith of the heart, because external things which are of the world will obscure. Consequently who at the present day adores Him as the Lord of the whole heaven and the whole earth (Matt. 18:18)? And yet all who are in the heavens, thus all who are in internal things, regard the Lord as their only God.

(9279) And on the seventh day thou shalt cease. That this signifies the state of good when the man is in internal things, and his tranquility of peace then, is evident from the signification of "the seventh day," or "Sabbath," as being when the man is in good, and is led by the Lord by means of good (see n. 8495, 8510, 8890, 8893); and from the signification of "ceasing," or "resting from works," as being the tranquility of peace then. (Concerning this state see what has been said and shown above, n. 9274, 9278.) [2] But it shall be briefly stated why, when a man is in good, he is in internal things. Man's External Things have been formed according to the Image of the World, and his Internal Things according to the Image of Heaven (see n. 6057); wherefore also his external things receive those which are of the world, but his internal things those which are of heaven. The external things which are of the world are opened in man successively from infancy even to manhood; in like manner the internal things. But the external things are opened by means of those which are of the world, whereas the internal things are opened by means of those which are of heaven. The things thus opened are twofold, namely, those of the understanding, and those of the will. The things of the understanding are opened by means of those which bear relation to truth, and the things of the will by means of those which bear relation to good; for all things in the universe, both those in the world and those in heaven, bear relation to truth and to good. Those which bear relation to truth are called knowledges; and those which bear relation to good are called loves and affections. From this it is clear what, and of what nature, are the things which open the life of man. [3] As regards the internal man, which as above said has been formed according to the image of heaven, it is the knowledges of the truth and good of faith from the Lord, and consequently of faith in the Lord, that open the things of its understanding; and it is the affections of truth and good, which are of love from the Lord, and consequently of love to the Lord, that open the things of its will, and consequently form within him heaven, thus the Lord in an image, for heaven is an image of the Lord. From this it is that heaven is called the Grand Man (n.

1276, 2996, 2998, 3624-3649, 3741-3750, 4218-4228); that man has been formed according to the image of heaven and the image of the world (n. 3628, 4523, 4524, 6013, 6057); and that a regenerate man, and an angel, is a heaven and a church in the least form (n. 1900, 3624, 3634, 3884, 4040, 4041, 4292, 4625, 6013, 6057, 6605, 6626, 8988). From all this it can be seen why, when a man is in good, he is in internal things. But concerning the opening of man's internal and external things, of the Lord's Divine mercy more in what follows.

(9280) That thine ox and thine ass may rest. That this signifies the tranquility of peace at the same time for external goods and truths is evident from the signification of "resting," when said of the seventh day or Sabbath, as being the tranquility of peace (as just above, n. 9279); and from the signification of "an ox" as being external good, and of "an ass" as being external truth (n. 2781, 9134, 9255). That beasts signified affections and inclinations, such as man has in common with them, see n. 45-46, 142, 143, 246, 714, 715, 776, 2179-2781, 3218, 3519, 5198, 5913, 8937, 9090, 9135. That beasts were employed in the sacrifices in accordance with their signification, see n. 1823, 2180, 2805, 2807, 2830, 3519. That all things in the three kingdoms of nature are representative of the spiritual and celestial things of the Lord's kingdom, see n. 1632, 1881, 2758, 2987-3003, 3213-3227, 3483, 3624-3649, 4939, 5116, 5427, 5428, 5477, 8211. And that there are correspondences of all things, see n. 2987-3003, 3213-3226, 3337-3352, 3472-3485, 3624-3649, 3745-3750, 3883-3896, 4039-4055, 4218-4228, 4318-4331, 4403-4420, 4523-4533, 4622-4634, 4652-4660, 4791-4806, 4931-4952, 5050-5062, 5171-5189, 5377-5396, 5552-5573, 5711-5727, 8615. [2] These quotations have been brought together to show that not only all beasts, but also all things in the world, correspond, and according to their correspondences represent and signify spiritual and celestial things, and in the supreme sense the Divine things of the Lord; and from this to show the nature of the Ancient Churches, which were called representative churches; namely, that all their holy rites represented the things of the Lord and His kingdom, thus the things of love and faith in Him; and that by means of such things heaven was then conjoined with the man of the church; for the internal things were presented in heaven. To the same end the Word of the Lord was given, for each and all things therein, down to the smallest jot, correspond and have a signification; consequently through the Word alone is there a connection of heaven with man. [3] That this is the case no one at this day knows; and therefore when a natural man reads the Word, and searches where the Divine lies hidden in it; and when on account of its ordinary style he does not find it in the letter, he first begins to hold it in low esteem, and then to deny that it has been dictated by the Divine Itself, and sent down through heaven to man; for he does not know that the Word is Divine by virtue of its spiritual sense, which is not apparent in the letter, but nevertheless is in the letter; and that this sense is presented in heaven when a man reads the Word with reverence; and that this sense treats of the Lord and His kingdom. It is these Divine things from which the Word is Divine, and by means of which holiness flows through heaven from the Lord down into the literal sense, and into the very letter itself. But so long as a man does not know what the spiritual is, he cannot know what the spiritual sense is, thus not what correspondence is. And so long as a man loves the world more than heaven, and himself more than the Lord, he does not wish to know or apprehend these things; although all the intelligence of ancient times was from this source, as is also the wisdom of the angels. The mystical secrets which many diviners have in vain busied themselves to trace in the Word, lie hidden solely in its spiritual sense.

(9281) And the son of thy handmaid, and the sojourner, may take breath. That this signifies the state of life of those outside the church who are in truths and goods, is evident from the signification of "the son of a handmaid," as being those who are in the affection of external truth; for by "a son" is signified truth (see n. 489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257), and by "a handmaid" is signified external affection (n. 1895, 2567, 3835, 3849, 7780, 8993); and from the signification of "a sojourner," as being those who wish to be instructed in the truths and goods of the church (n. 1463, 8007, 8013, 9196). That by "the son of a handmaid," and "a sojourner," are here signified those who are outside the church, is because in the preceding portion of this verse those who are within the church were treated of; and for this reason those who are without the church are meant by the "sons of a handmaid," and those who have not been born within the church by “sojourners;” because the former are of a lower descent, and the latter are of a different lineage. And from the signification of “breathing,” as being the state of life in respect to the truths and goods of faith. The reason why “breathing” signifies this state of life, is that the lungs, whose office it is to breathe, correspond to the life of faith from charity, which is spiritual life (n. 97, 1119, 3351, 3635, 3883-3896, 9229). [2] Man has an outward and an inward breathing; the outward breathing is from the world, but the inward is from heaven. When a man dies, the outward breathing ceases; but the inward breathing, which during his life in the world is tacit and imperceptible to him, continues. This breathing is altogether according to the affection of truth, thus according to the life of his faith. But those who are in no faith, as is the case with those who are in hell, do not draw their breathing from within, but from without, thus in a contrary manner; and therefore when they approach an angelic society, where there is breathing from within, they begin to be suffocated, and become like images of death (n. 3894). Therefore they cast themselves down headlong into their hell, where they resume their former breathing, which is contrary to that of heaven. [3] As the breathing corresponds to the life of faith, therefore the life of faith is also signified by the “soul” [anima] (n. 9050), from “animation,” which denotes the breathing; and therefore also the breath is called the “spirit,” as in the expressions “drawing the breath” [spiritus], and “letting out the breath” [spiritus]. From this also in the original tongue, “spirits” are so called from the wind, and in the Word are compared to “the wind;” as in John: The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, or whither it goeth: so is everyone that is born of the Spirit (John 3:8). From this also it is evident what is signified by its being said that after His resurrection the Lord, when speaking with His disciples, “breathed on them, and said unto them, Receive ye the Holy Spirit” (John 20:22).

(9282) And all that I have said unto you ye shall keep. That this signifies that the commandments, the judgments, and the statutes are to be done is evident from the signification of “all that Jehovah had said unto them,” as being all things of the life, of worship, and of the civil state; for the things of life were called “commandments,” those of worship were called “statutes,” and those of the civil state were called “judgments” (see n. 8972); and from the signification of “keeping” or observing, as being to do, for by doing them they are observed. As the laws of life, of worship, and of the civil state, are not anything with a man so long as they are in his understanding only, but become something with him when they are in the will, therefore it is said in the Word throughout that they must be “done;” for doing is of the will; but knowing, understanding, acknowledging, and believing are of the understanding. These latter, however, have no being with man until they become of the will, nor do they come forth with him until they become of the understanding from the will; for the being of man is to will, and the coming forth is to acknowledge and believe therefrom. The things which have no such being and coming forth with a man are not appropriated to him, but stand without, and are not as yet received into the house; and therefore they do not contribute anything to the eternal life of the man; for unless such things have been made of the life, they are dissipated in the other life; those only remaining which are of the heart, that is, of the will and from this of the understanding. This being so, it is said in the Word throughout that the commandments and the statutes must be "done;" as in Moses: Ye shall do My judgments, and keep My statutes, to walk therein. Ye shall therefore keep My statutes, and My judgments; which if a man do, he shall live by them (Lev. 18:4-5; also Matt. 5:20; 7:24-27; 16:27; John 3:21); and in many other passages.

(9283) And ye shall not mention the name of other gods. That this signifies that they must not think from the doctrine of falsity, is evident from the signification of "name," as being everything of faith and everything of worship in the complex (see n. 2724, 3237, 6887, 8274, 8882), here everything of the doctrine of falsity, because by "other gods" are signified falsities (n. 4544, 7873, 8867); and from the signification of "to mention," as being to think. That "to mention" denotes to think is because mentioning is of the mouth; and by those things which are of the mouth are signified those which are of the thought. The reason is that man's speech flows from his thought; for man has thought which speaks, and thought which does not speak. The thought which speaks is that with which the speech makes a one; but the thought which does not speak is that with which the speaking thought and the consequent speech make a one with the sincere and the just, but not with the insincere and the unjust. For the thought which does not speak is the man's higher or interior intellectual proceeding from his very will; but the thought which speaks is his lower or more external intellectual that is formed from the higher or interior, to present, or to counterfeit, before the world, the things of justice and equity, and of good and truth. [2] This clearly shows the nature of the sincere and just man, and that of the insincere and unjust man, namely, that with the sincere and just man the internal man has been formed according to the image of heaven, and the external man according to the image of the world as subordinate to heaven (n. 9279); and that with the insincere and unjust man the internal man has been formed according to the image of hell, and the external man according to the image of heaven as subordinate to hell. For by the external he counterfeits the things of heaven, and applies the rational things which are from heaven to favor his concupiscences, and also to deceive. From all this it is evident that the states of life with the just and the unjust are inverted in respect to each other.

(9284) And it shall not be heard upon thy mouth. That this signifies that obedience is not to be paid with any affirmation, is evident from the signification of "hearing," as being to obey (see n. 2542, 3869, 4652-4660, 5017, 7216, 8361); and from the signification of "not being upon the mouth," when said of the doctrine of falsity which is signified by "the name of other gods," as being not to affirm. The reason why the name of other gods was not to be mentioned, nor to be heard upon the mouth, was that heavenly things, and the Divine things of the Lord, might be represented by all the statutes, judgments, and commandments that were commanded; and they were represented so long as Jehovah was named and worshiped, for then the Divine of the Lord was present, and heaven with Him. But when other gods were named and worshiped, infernal things were represented, because spirits from the hells were then present who wished to be worshiped as gods; for those who are in the hells are continually seeking this, because the loves of self and of the world reign there (n. 3881).

(9285) Verses 14-19. Three times thou shalt keep a feast unto Me in the year. The feast of unleavened things shalt thou keep; seven days thou shalt eat unleavened things, as I commanded thee, at the time appointed of the month Abib; because in it thou camest forth out of Egypt; and My faces shall not be seen empty: and the feast of the harvest of the first fruits of thy works, which thou sowedst in the field; and the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field. Three times in the year shall every male of thine appear before the faces of the Lord Jehovih. Thou shalt not sacrifice the blood of My sacrifice upon what is fermented; and the fat of My feast shall not remain overnight until the morning. The first of the firstfruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk. "Three times thou shalt keep a feast unto Me in the year,” signifies the persistent worship of the Lord and thanksgiving on account of liberation from damnation; “the feast of unleavened things shalt thou keep,” signifies worship and thanksgiving on account of purification from falsities; “seven days,” signifies a holy state then; “thou shalt eat unleavened things,” signifies the appropriation of good purified from falsities; “as I commanded thee,” signifies in accordance with the laws of order; “at the time appointed of the month Abib,” signifies from the beginning of a new state; “because in it thou camest forth out of Egypt,” signifies liberation from infestation by falsities; “and My faces shall not be seen empty,” signifies the reception of good by virtue of mercy, and thanksgiving; “and the feast of the harvest of the firstfruits of thy works, which thou sowedst in the field,” signifies the worship of the Lord and thanksgiving on account of the implanting of truth in good; “and the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field,” signifies worship from a grateful mind on account of the implantation of good therefrom, thus on account of regeneration and complete liberation from damnation; “three times in the year shall every male of thine appear before the faces of the Lord Jehovih,” signifies the continual appearance and presence of the Lord, therefore also His appearance and presence in the truths of faith; “thou shalt not sacrifice the blood of My sacrifice upon what is fermented,” signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil; “and the fat of My feast shall not remain overnight until the morning," signifies the good of worship, not from man's own, but from the Lord, always new; "the first of the firstfruits of thy ground thou shalt bring into the house of Jehovah thy God," signifies that all truths of good and goods of truth are holy, because they are from the Lord alone; "thou shalt not boil a kid in its mother's milk," signifies that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state.

(9286) Three times thou shalt keep a feast unto Me in the year. That this signifies the persistent worship of the Lord and thanksgiving on account of liberation from damnation is evident from the signification of "keeping a feast" as being the worship of the Lord from a glad mind on account of liberation from damnation (see n. 7093); and from the signification of "three times in the year" as being a full state even to the end; for "three" signifies what is full from beginning to end (n. 2788, 4495, 7715, 9198), and a "year" signifies an entire period (n. 2906, 7839, 8070), here therefore a full and complete liberation. For by "the feast of unleavened things" is signified purification from falsities; by "the feast of harvest" the implanting of truth in good; and by "the feast of ingathering" the implanting of good thence derived, thus full liberation from damnation; for when a man has been purified from falsities, and afterward brought into good by means of truths, and finally when he is in good, he is then in heaven with the Lord, and consequently is then fully liberated. [2] The successive steps of liberation from damnation are circumstanced like the successive steps of regeneration, because regeneration is liberation from hell and introduction into heaven by the Lord; for the man who is being regenerated is first purified from falsities, then the truths of faith are implanted with him in the good of charity, and lastly this good itself is implanted, and when this is done the man has been regenerated, and is then in heaven with the Lord. Wherefore by "the three feasts in the year" was also signified the worship of the Lord and thanksgiving on account of regeneration. As these feasts were instituted for the perpetual remembrance of these things, therefore it is said the "persistent" worship and thanksgiving, for the chief things of worship are to continually endure. The things which continually endure are those which are not only inscribed on the memory, but also on the life itself, and they are then said to reign universally with the man (n. 5949, 6159, 6571, 8853-8858, 8865).

(9287) The feast of unleavened things shalt thou keep. That this signifies worship and thanksgiving on account of purification from falsities, is evident from the signification of a "feast," as being the worship of the Lord and thanksgiving on account of liberation from damnation (of which just above, n. 9286); and from the signification of "unleavened things," as being purification from falsities; for by what is fermented is signified falsity, and therefore by what is unfermented or unleavened is signified good purified from falsities (n. 2342, 8058). (Concerning this feast, which was also called the "passover," see below, n. 9292, 9294.)

(9288) Seven days. That this signifies a holy state, is evident from the signification of "seven," as being what is holy (see.

n. 395, 433, 716, 881, 5265, 5268); and from the signification of "days," as being states (n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680, 8426, 9213).

(9289) Thou shalt eat unleavened things. That this signifies the appropriation of good purified from falsities, is evident from the signification of "eating," as being appropriation (see n. 3168, 3596, 4745); and from the signification of "unleavened things," as being good purified from falsities (of which just above, n. 9287).

(9290) As I commanded thee. That this signifies in accordance with the laws of order, is evident from the signification of "commanding," when by the Lord, as being the Divine truth proceeding from Him, for this contains and teaches the commandments of life and of worship. This Divine truth is order itself in the heavens; and truths are the laws of this order (see n. 1728, 1919, 2258, 2447, 5703, 7995, 8700, 8988). From this it is evident that by "as I commanded thee" is signified in accordance with the laws of order.

(9291) At the time appointed of the month Abib. That this signifies from the beginning of a new state, is evident from the signification of "the month Abib," as being the beginning of a new state (see n. 8053).

(9292) Because in it thou camest forth out of Egypt. That this signifies liberation from infestation by falsities, is evident from what has been said and shown about the going forth of the sons of Israel out of Egypt, in n. 7107, 7110, 7126, 7142, 7220, 7228, 7240, 7278, 7317, 8866, 9197, where it may be seen that by the sojourning of the sons of

Israel in Egypt was signified the infestation by the infernals of the spiritual, that is, of those who were of the Lord's spiritual church, and their protection by the Lord; and that by their "going forth out of Egypt" was signified their liberation from that infestation; in commemoration of which was instituted the passover, which was the feast of unleavened things (n. 7093, 7867, 7995).

(9293) And My faces shall not be seen empty. That this signifies the reception of good by virtue of mercy, and thanksgiving, is evident from the signification of "the faces of Jehovah," as being good, mercy, peace (see n. 222, 223, 5585, 7599); and from the signification of "not being seen empty," or without a gift, as being a testification on account of the reception of good, and, thanksgiving; for the gifts that were offered to Jehovah signified such things as are offered by man from the heart unto the Lord, and are accepted by the Lord. Gifts are like all man's deeds, which in themselves are nothing but gestures, and regarded apart from the will are merely movements that are fashioned in various ways, and as it were jointed, not unlike the motions of a machine, and thus devoid of life. But man's deeds regarded along with his will are not such motions, but are forms of the will shown before the eyes; for deeds are nothing else than testifications of such things as belong to the will; and they also have their soul or life from the will. And therefore the same can be said of deeds as of motions, namely, that there is nothing living in deeds except will, just as there is nothing living in motions except endeavor. That this is so, is also known to man; for he who is intelligent does not attend to a man’s deeds, but only to the will from which, by which, and on account of which, the deeds come forth. Nay, he who is wise scarcely sees the deeds, but only the nature and amount of the will in them. The case is the same with gifts, in that it is the will in these which the Lord looks at; consequently by the gifts offered to Jehovah - that is, to the Lord - are signified such things as are of the will, or of the heart. Man’s will is what is called in the Word his “heart.” From all this it is also evident how it is to be understood that everyone will receive judgment in the other life according to his deeds or works (Matt. 16:27); namely, that it will be according to those things which are of the heart, and from this of the life. [2] That such things are signified by the gifts offered to Jehovah, is plain from the Word, as in the following passages: Sacrifice and gift Thou hast not desired, burnt-offering and sacrifice for sin Thou hast not required. I have longed to do Thy will, O my God (Ps. 40:6, 8). Jehovah your God, He is God of gods, and Lord of lords, who accepteth not faces, and taketh not a gift (Deut. 10:17). If thou offer thy gift upon the altar, and with this doth remember that thy brother hath something against thee, leave there thy gift before the altar, and go away; first be reconciled to thy brother, and then come and offer thy gift (Matt. 5:23, 24). From this it is evident that gifts offered to the Lord were testifications of such things as are offered by the heart, which are those of faith and of charity; being “reconciled to a brother” denotes charity toward the neighbor. [3] Again: There came wise men from the East, and they offered to the newborn Lord gifts, gold, frankincense, and myrrh (Matt. 2:1, 11); by "gold, frankincense, and myrrh" are signified all things of the good of love and of faith in the Lord; by "gold" those of the good of love; by "frankincense" those of the good of faith; and by "myrrh" those of both in things external. The reason why the wise men from the East offered these things, was that among some in the East there remained from ancient times the knowledge and wisdom of the men of old, which consisted in understanding and seeing heavenly and Divine things in those which are in the world and upon the earth. For it was known to the ancients that all things correspond and are representative, and consequently have a signification; as is also evident from the most ancient books and monuments of the Gentiles. Consequently they knew that gold, frankincense, and myrrh signify the goods which are to be offered to God. They also knew from their prophetic writings, which were of the Ancient Church (n. 2686), that the Lord was to come into the world, and that a star would then appear to them, of which star moreover Balaam, who also was one of the sons of the East, prophesied (Num. 24:17; n. 3762); for a "star" signifies the knowledges of internal good and truth, which are from the Lord (n. 2495, 2849, 4697). [4] In David: The kings of Tarshish and of the Isles shall bring a gift; the kings of Sheba and Seba shall bring a present; and all kings shall bow themselves; and all nations shall serve Him (Ps. 72:10, 11); these things were said of the Lord; by "bringing a gift," and "bringing a present," is signified the good of love and of faith; for "Tarshish" signifies the doctrinal things of love and of faith (n. 1156); “Sheba and Seba” signify the knowledges of good and truth (n. 1171, 3240); “kings,” the truths of the church (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); and “nations,” the goods of the church (n. 1159, 1258-1260, 1416, 1849, 4574, 6005, 8771). From this it is evident what is meant by “all kings bowing themselves, and all nations serving Him.” [5] In Isaiah: They shall declare My glory among the nations; then shall they bring all your brethren out of all nations for a gift to Jehovah, upon horses, upon chariots, and upon litters, and upon mules, and upon dromedaries, to the mountain of My holiness Jerusalem; as the sons of Israel bring a gift in a clean vessel into the house of Jehovah (Isa. 66:19, 20); he who is unacquainted with the internal sense of the Word may believe that these things were said of the Jews, and that these would therefore be brought to Jerusalem by the nations; but it is the goods of love and of faith in the Lord that are thus prophetically described; and the things meant by “a gift, horses, chariots, litters, mules, and dromedaries,” upon which they were to be brought, are the intellectual, doctrinal, and memory things of truth and good, as is evident from their signification (of horses, n. 2760-2762, 3217, 5321, 6125, 6401, 6534, 8029, 8146, 8248; of chariots, n. 5321, 5945, 8146, 8148, 8215; and of mules, n. 2781). [6] In Malachi: He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may bring to Jehovah a gift in righteousness. Then shall the gift of Judah and of Jerusalem be sweet to Jehovah, as in the days of old, and as in former years (Mal. 3:3, 4); as by “a gift offered to Jehovah” is signified the good of love and of faith, therefore it is said that “they may bring to Jehovah a gift in righteousness,” and that “then it will be sweet to Jehovah” “purifying the sons of Levi, and purging them as gold and silver” signifies the purification of good and truth from evils and falsities; “the sons of Levi” denote those who are in faith and charity, thus who are of the spiritual church (n. 3875, 4497, 4502, 4503); “Judah” denotes the good of celestial love, thus those who are in this good (n. 3654, 3881).

(9294) And the feast of the harvest of the firstfruits of thy works, which thou sowedst in the field. That this signifies the worship of the Lord and thanksgiving on account of the implantation of truth in good, is evident from the signification of “a feast,” as being the worship of the Lord and thanksgiving (of which above, n. 9286, 9287); from the signification of “the harvest,” as being the fruitification of truth, and thus the implantation of it in good; from the signification of “the first fruits,” or the beginnings of the works, as being those things which are the last of instruction and the first of life (of which below); from the signification of “sowing,” as being instructing (n. 9272); and from the signification of “the field,” as being the church as to good, thus the good of the church (n. 2971, 3500, 3766, 7502, 9139, 9141). From all which it is evident that by “the feast of the harvest of the firstfruits of thy works which thou hast sown in the field,” is signified the worship of the Lord and thanksgiving on account of the implantation of truth in good. [2] That these things are signified by this feast, is evident from what was said above (n. 9286), namely, that three feasts were instituted on account of the liberation of man from damnation, thus on account of his regeneration; for by regeneration man is liberated from hell and introduced into heaven. And therefore the first feast, which was called “the feast of unleavened things,” signifies purification from falsities; consequently this second feast signifies the implantation of truth in good; and the third feast, the implantation of good. For during man’s regeneration he is first purified from the falsities which spring from the evil of the loves of self and of the world, which is effected by his receiving instruction concerning evil, hell, and damnation, and also concerning good, heaven, and eternal happiness; and by his thus suffering himself to be withheld from doing, willing, and thinking evils. When the soil has been thus prepared, then the truths of faith are sown, for before this they are not received. But the truths which are sown must be implanted in good, because they have no soil anywhere else, nor can they strike root anywhere else. They are implanted in good when the man wills the truth, loves it, and does it. This state of regeneration, or of liberation from damnation, is signified by this feast, which is called “the feast of the harvest of the first fruits of thy works;” for “harvest” signifies truths producing good. [3] When truths have been implanted in good, the man is no longer led of the Lord by means of truths, but by means of good, which is effected when he wills good and does good from the affection of love, that is, from charity. This state of regeneration, or of liberation from damnation, is signified by the third feast, which is called "the feast of ingathering." [4] These three feasts were also called "the feast of the passover," "the feast of weeks," and "the feast of tabernacles" (see Exod. 34:18-23; Lev. 23; Deut. 16:1-17). Similar things to those represented by these three feasts were represented by the bringing out of the sons of Israel from the land of Egypt, by their introduction into the land of Canaan, and by their dwelling there. For by the bringing out of the sons of Israel from the land of Egypt the like was represented as by the first feast, which was called "the passover." That this is so may be seen from what has been shown concerning the passover (n. 7093, 7867, 7995); for the bringing out of the sons of Israel, on account of which this feast was instituted, signified the liberation of those who were of the spiritual church from the falsities whereby they were infested (n. 7240, 7317, 9197). [5] And by the introduction of the sons of Israel into the land of Canaan the like was represented as by this second feast, which was called "the feast of the firstfruits of works," and also "the feast of weeks," namely, the implantation of truth in good; for "the land of Canaan" denotes the church in respect to good, thus the good of the church (n. 1607, 3038, 3481, 3686, 3705, 4240, 4447, 4517, 5136, 6516); and abstractedly from persons "the sons of Israel" denote spiritual truths (n. 5414, 5879, 5951). [6] The like was represented by the dwelling of the sons of Israel in the land of Canaan as by the third feast, which was called "the feast of the ingathering of the fruits of the earth, and of the ingathering from the threshing-floor and the wine-press," called also "the feast of tabernacles," namely, the implantation of good, and therefore life in heaven. From all this it is now evident why the three feasts were instituted, namely, that it was for the sake of the bringing out from hell of the human race, that wishes to receive new life from the Lord, and their introduction into heaven. This was effected by the Lord through His coming into the world.

(9295) That this second feast, which was called "the feast of the harvest of the firstfruits of works," and also that "of the firstfruits of wheat," likewise "the feast of weeks," signifies the implantation of truth in good, is evident from its institution, concerning which in Moses: Say unto the sons of Israel, When ye shall come into the land which I give unto you, and shall reap the harvest thereof, ye shall bring the first sheaf of the firstfruits of your harvest unto the priest; and he shall wave the sheaf before Jehovah, to be accepted for you; on the morrow after the Sabbath the priest shall wave it. And in that day ye shall offer a he-lamb for a burnt-offering; also the meat-offering and the drink-offering. But ye shall not eat bread, or parched ear, or green, until this selfsame day. Then ye shall count unto you from the morrow after the Sabbath, from the day in which ye brought the sheaf of the wave-offering, seven entire Sabbaths shall there be; even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new gift to Jehovah. Ye shall offer out of your dwellings the bread of the wave-offering, it shall be baked leavened, as firstfruits to Jehovah. Ye shall offer besides the bread seven lambs, one young bullock, and two rams, for a burnt-offering, with their meat-offering, and their drink-offering (Lev. 23:10-18; Deut. 16:9-12). [2] That each of these things has a signification cannot be known except from their internal sense. In this sense the "seeds which are sown in the field" denote the truths of faith which are implanted in good; by "the harvest" is signified their coming to maturity when goods are produced; for "wheat and barley," denote goods, and "the spike," or "ear" in which they are denotes truths thus adjoined to goods; the "sheaf" denotes a series and collection of such things, for truths are arranged as it were into bundles; "waving" denotes vivification, for truths are not living in man until they are in good; the priest who waved the sheaf, that is, who vivified the goods of truth, represented the Lord, because everything of life is from Him; this being done "on the morrow after the Sabbath" signified the holiness of the conjunction of good and truth; that before this they were not allowed to "eat bread, or the parched ear, or the green ear," signified that the life of good and its appropriation are no sooner; "bread" denotes the good of love; the "parched ear," the good of charity; the "green ear," the good of truth; and "eating," appropriation; that they were to "count seven Sabbaths unto the feast," which was made on the "fiftieth day" therefrom, signified the complete implantation of truth in good even to the beginning of a new state; the "leavened bread" which was then offered, signified good not yet fully purified; the "waving" of it signified its vivification; the "burnt-offering of lambs, a young bullock, and rams, with the meat-offering and the drink-offering,” signified the worship of the Lord according to the quality of that good. These are the things which are signified by this feast and by the particulars of its celebration; from which it is evident that the second state of liberation from damnation, which is the state of the implantation of truth in good, was thereby signified. [3] As this feast was called “the feast of the firstfruits of the harvest” it should be known what is signified in the Word by “the harvest.” The “field” in which is the harvest, in a broad sense signifies the whole human race, or the whole world; in a less broad sense it signifies the church; in a sense more restricted, the man of the church; and in a sense still more restricted, the good which is in the man of the church, for this receives the truths of faith, as a field receives seeds. From the signification of the “field” it is plain what is signified by the “harvest,” namely, that in the broadest sense it signifies the state of the whole human race in respect to the reception of good by means of truth; in a less broad sense, the state of the church in respect to the reception of the truths of faith in good; in a more restricted sense, the state of the man of the church in respect to this reception; and in a still more restricted sense, the state of good in respect to the reception of truth, thus the implantation of truth in good. [4] From all this it can seen what is signified by “the harvest” in the following passages; as in Matthew: He that soweth the good seed is the Son of man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of the evil one; the enemy that soweth them is the devil; but the harvest is the consummation of the age; and the reapers are the angels (Matt. 13:37-39); “the good seed” denotes the truths of faith from the Lord; “the Son of man” denotes the Lord in respect to the truths of the church; “the world which is the field” denotes the whole human race; “the sons of the kingdom who are the seed” denote the truths of faith of the church; “the sons of the evil kingdom who are the tares” denote the falsities of faith of the church; “the devil who is the enemy and soweth them” denotes hell; “the consummation of the age which is the harvest” denotes the last state of the church in respect to the reception of, the truths of faith in good; “the angels who are the reapers” denote truths from the Lord. That such things are signified by the above words of the Lord, can be seen from their internal sense, as set forth in these explications. From the above words it is also manifest in what manner the Lord spoke when He was in the world, namely, by means of significatives, to the end that the Word might be not only for the world, but also for heaven. [5] In Revelation: An angel came out from the temple, crying with a great voice to him that sat on the cloud, Put forth thy sickle, and reap; because the hour is come for thee to reap; for the harvest of the earth is dried up. And he that sat on the cloud put forth his sickle into the earth; and the earth was reaped (Rev. 14:15, 16); here also “the harvest” denotes the last state of the church in respect to the reception of the truths of faith in good. In Joel: The priests, the ministers of Jehovah, have mourned; the field is laid waste, the land hath mourned because the grain hath been laid waste, the must is dried up, the oil languisheth. The husbandmen are ashamed, the vine-dressers have howled over the wheat and over the barley; and because the harvest of the field hath perished (Joel 1:9-11); the vastation of the church in respect to the truths of faith and the goods of charity is here described by such things as belong to the field, the vineyard, and the oliveyard; the church itself is “the field;” and its last state, which was called by the Lord “the consummation of the age,” is “the harvest.” [6] In the same: Put ye in the sickle, for the harvest is ripe; come, get you down, for the winepress is full, the vats overflow; for their wickedness is great (Joel 3:13); here also by “the harvest” is signified the consummation of the age, or the last state of the devastated church. In Jeremiah: Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest (Jer. 50:16). The daughter of Babylon is like a threshing-floor; it is time to thresh her; yet a little while, and the time of harvest cometh (Jer. 51:33); “the time of harvest” denotes the last state of the church. [7] In Isaiah: Howl, ye ships of Tarshish; for Tyre is laid waste, so that there is no house, nor doth anyone enter; the inhabitants of the isle are silent; the merchants of Zidon that pass over the sea have replenished thee; and through many waters the seed of Shihor, the harvest of the Nile, was her increase; that she should be the mart of nations (Isa. 23:1-3); the holy things of the church which are here described cannot be known to anyone except from the internal sense. Everyone knows that the holy things of heaven and of the church are everywhere in the Word, and that from this the Word is holy. In the sense of the letter the subject here treated of is the merchandise of Tyre and Zidon, which apart from the interior holy sense are not holy. But what they signify in this sense is clear when they are unfolded. “The ships of Tarshish” denote the doctrinal things of truth and good; “Tyre and Zidon” denote the knowledges of good and truth; there being “no house, nor anyone entering in,” denotes that there is no longer any good in which truth can be implanted; “the inhabitants of the isle who are silent” denote more remote goods; “the seed of Shihor” denotes memory-truth; “the harvest of the Nile her increase” denotes the derivative good outside the church.

(9296) And the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field. That this signifies worship from a grateful mind on account of the implantation of good therefrom, thus on account of regeneration and complete liberation from damnation, is evident from the signification of “a feast,” as being the worship of the Lord and thanksgiving (of which above, n. 9286, 9287, 9294), thus worship from a grateful mind; from the signification of “ingathering,” when said of the implantation of truth in good, as being the implantation of good itself; from the signification of “the going out of the year,” as being the end of the works; and from the signification of “when thou gatherest in thy works out of the field,” as being the enjoyment and use of all things that have been implanted in good. For, by “the works” are signified not only the things of the field, but also those of the vineyard and the oliveyard, consequently those of the fruit of the earth; as is evident from the description of this feast in Moses: Thou shalt make for thee the feast of tabernacles seven days, after thou hast gathered in from thy threshing-floor and from thy winepress. And Jehovah thy God shall bless thee in all thy produce, and in every work of thy hands (Deut. 16:13, 15). On the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep the feast of Jehovah seven days (Lev. 23:39). [2] As by this feast is signified the worship of the Lord from a grateful mind on account of the implantation of good, and thus on account of complete liberation from damnation, it shall first be explained what the implantation of good is. It has already been everywhere shown that man has two faculties of life, namely, the understanding and the will; and that the understanding is allotted to the reception of truth, and the will to the reception of good; for there are two things to which all things in the universe, both in heaven and in the world, bear relation, namely, truth and good. From this it is also evident that these two make the life of man, and that the truth of faith and the good of charity make his new life, and that unless both of these have been implanted in man he has no new life. In what way the truth which is of faith is sown and implanted in man, is known in the church; but it is not as yet so well known in what way the good which is of charity is implanted. When he is a little child, man receives good from the Lord, and this good is the good of innocence, such as little children have. This good makes the beginning of the new will in man, and in the succeeding age it grows in accordance with his life of innocence with his companions and in accordance with his life of goodness and obedience toward his parents and masters, but still more with those who afterward suffer themselves to be regenerated. This the Lord foresees, and provides according to the state of life that follows; for in every present moment the Lord foresees evil, and provides good; and this He does from the first thread of life even to eternity. Afterward, when the man grows up and begins to think from himself, so far as he is then carried away by the delights of the loves of self and of the world, so far this new willing, or beginning of a new will, is closed; and so far as he is not carried away by these delights, so far it is opened, and is also perfected. [3] But how it is perfected by the implantation of truth, shall now be told. This new will, which is from the good of innocence, is the dwelling place through which the Lord enters into man and excites him to will what is good, and from willing to do it. This influx works in the man in proportion as he desists from evils. From this he has the faculty of knowing, of perceiving, reflecting upon, and understanding moral and civil truths and goods in accordance with the delight of use. Afterward the Lord flows in through this good into the truths of doctrine of the church with the man, and calls forth from the memory such as are of service to the use of life, and implants these in the good, and so perfects the good. It is from this that the good with a man is wholly in accordance with the use of life. If the use of life is for the neighbor (that is, for the good of our fellow citizen, of our country, of the church, of heaven), and for the Lord, then this good is the good of charity. But if the use of life is only for self and the world, then this beginning of the new will is closed, and beneath it is formed a will from the evils of the loves of self and of the world, and from this an understanding is formed of falsities. This latter will is closed above and open beneath, that is, closed to heaven and open to the world. From all this it is evident how truths are planted in good, and form it; and also that when a man is good he is in heaven with the Lord; for as before said, the new will, in which is the good of charity, is the dwelling place of the Lord, and consequently is heaven in man; and the new understanding thence derived is as it were the tabernacle through which He comes in and goes out. [4] Such are the things in general and in particular that were represented by the feast, which was called “the feast of the ingathering of the fruits of the earth,” and “the feast of tabernacles.” That this is the case, is evident from the institution of this feast, of which in Moses: On the fifteenth day of the seventh month, when ye have gathered in the fruit of the earth, ye shall keep the feast of Jehovah seven days; on the first day is a Sabbath, and on the eighth day a Sabbath. And ye shall take you on the first day the fruit of the tree of honor, branches of palm trees, and a bough of the dense tree, and willows of the torrent; and ye shall be glad before Jehovah your God seven days. All the homeborn of Israel shall dwell in tabernacles, that your generations may know that I made the sons of Israel to dwell in tabernacles when I led them forth out of the land of Egypt. (Lev. 23:39-43). Thou shalt make for thee the feast of tabernacles seven days, after thou hast gathered in from thy threshing-floor and from thy winepress; thou shalt be glad in that feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the sojourner, and the orphan, and the widow, that are within thy gates. Thou shalt be wholly glad (Deut. 16:13-15). [5] That a state of good implanted by means of truth by the Lord, thus a state of heaven in man, was represented by this feast, is plain from the internal sense of all the things here mentioned. For in this sense by "the fifteenth day of the seventh month" is signified the end of a former state and the beginning of a new state (that "fifteenth" has this signification, see, n. 8400; as also "seventh," n. 728, 6508, 8976, 9228); by "the fruit of the earth which had been gathered in" is signified the good of charity (n. 43, 55, 913, 983, 2846, 2847, 3146, 7690, 7692). The like is signified by "the gathering in from the threshing-floor denotes the good of truth (n. 5295, 5410); the wine of the winepress denotes truth from good (n. 6377); and the oil which is also of the press denotes the good from which is truth (n. 886, 3728, 4582, 4638). By "a Sabbath on the first day, and a Sabbath on the eighth day" is signified the conjunction of truth with good, and reciprocally of good with truth (that "the Sabbath" denotes the conjunction of truth and good, see n. 8495, 8510, 8890, 8893, 9274); that the eighth day was also called "a Sabbath" is because by "the eighth" was signified the beginning of a new state (n. 2044, 8400). [6] By "the fruit of the tree of honor," which they were to take on the first day, was signified festivity and joy on account of good implanted, wherefore the words follow, "that ye may be glad before Jehovah;" by "the branches of palm-trees" are signified the internal truths of this good (n. 8369); by "the bough of the dense (or interwoven) tree" are signified the external truths of good, that is, memory-knowledges (n. 2831, 8133); and by "the willows of the torrent," truths still more external, which are those of the bodily senses. By "the tabernacles in which they were to dwell seven days" is signified the holiness of love from the Lord and reciprocally to the Lord (see n. 414, 1102, 2145, 2152, 3312, 3391, 4391, 4599; and that it denotes the holiness of union, n. 8666). By "the homeborn of Israel" are signified those who are in the good of charity, thus abstractedly this good (n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 6426, 7957); by the "gladness" of all then was signified joy such as those have who are in good from the Lord, thus such as those have who are in heaven; for he who is in the good of charity from the Lord is in heaven with the Lord. These are the things for the sake of which this feast was instituted.

(9297) Three times in the year shall every male of thine appear before the faces of the Lord Jehovah. That this signifies the continual appearance and presence of the Lord, therefore also His appearance and presence in the truths of faith, is evident from the signification of "three times in the year," as being what is complete and continual (see n. 4495, 9198); from the signification of "to be seen," as being appearance and presence (n. 4198, 5975, 6893); from the signification of "a male," as being the truth of faith (n. 2046, 7838); and from the signification of "the faces," when said of Jehovah, that is, of the Lord, as being the Divine good of the Divine love, or mercy (n. 222, 223, 5585, 7599); and as the Divine good of the Divine love is Jehovah Himself, that is, the Lord, therefore by "appearing before the faces of the Lord Jehovah" the same is signified as by being seen by the Lord. Moreover, it is the Lord who sees man, and makes Himself present with him, and gives to the man to see Him. Thus man does not see the Lord from himself, but from the Lord with himself. [2] How it is to be understood that there is also a continual appearance and presence of the Lord in the truths of faith, shall be briefly told. The presence of the Lord with a man is in the good in him, because good makes his life; but not truth, except insofar as it is from good. From this it is that (as before said, n. 9296) the dwelling place of the Lord with a man is in the good of innocence; and therefore when a man has been regenerated, the Lord is present with him not only in good, but also in truths which are from good; for the truths then have life from good, and are the good in a form, by means of which the quality of the good can be perceived. These are the truths that make the new understanding of the man, which makes a one with his new will. For, as before said, all things bear relation to truth and to good, and the understanding of man is allotted to truths, but the will to the good from which are the truths. From this it is evident how it is to be understood that the appearance and presence of the Lord are then also in the truths of faith. These are the things which are signified by "three times in the year shall every male appear before the faces of the

Lord Jehovah." It is said that "the male" shall appear, because by a "male" is signified the truth of faith; and therefore it is said "before the faces of the Lord Jehovah," for the reason that by "Jehovah" is signified the Divine being, and by "Lord" the Divine coming-forth from being; consequently the being in man is good, and the coming-forth from this truth. [3] It is said in the church that faith is from the Lord; but be it known that the faith which is from charity is from the Lord, but not the faith which is separate from charity; for this latter faith is from man's own, and is called "persuasive faith" (of which in the Doctrine of Charity and Faith before the next chapter). A man is able to know whether the faith in him is from the Lord or from himself; one who is affected by truths merely for the sake of a reputation for learning, in order that he may gain honors and wealth, and not for the sake of the good use of life, is in persuasive faith, which is from himself, and not from the Lord. [4] In the truth of faith there are theoretical matters and practical ones; and he who regards the theoretical for the sake of the practical, and who sees the former in the latter, and who thus from both conjoined regards the good use of life, and is affected by both for the sake of this end, is in faith from the Lord. The reason is that the use of life, being the end, with him is good, and all things are formed according to the use of life; and the truths of faith are that by which the formation is effected. That this is so, is very manifest from those who are in the other life. All there, without exception, are reduced to the state of their good, or to the state of their evil, and thus to the use of their life, which had been their end, that is, which they had loved above all things, and which consequently had been the very delight of their life. All are reduced to this. The truths or falsities which had made a one with this use, remain, and more besides are adopted which conjoin themselves with the former, and complete the use, and cause the use to appear in its own real form. From this it is that spirits and angels are forms of their use; evil spirits forms of evil use, and these are in hell; good spirits or angels forms of good use, and these are in heaven. From this also it is that the quality of spirits is known the moment they are present; their truths of faith are known from their faces and the beauty of these in respect to their form; and the good itself, which is the use, from the fire of love therein which gives life to the beauty; and also from the sphere which surges from them. From all this it is again evident what is the presence of the Lord in the truths of faith.

(9298) Thou shalt not sacrifice the blood of My sacrifice upon what is fermented. That this signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil, is evident from the signification of “sacrificing” and of “a sacrifice,” as being the worship of the Lord (see n. 922, 923, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936); from the signification of “what is fermented,” as being what is falsified, and falsity from evil (n. 2342, 7906, 8051, 8058); and from the signification of “blood,” as being truth from good, thus the truth of the church (n. 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127). From this it is evident that by “thou shalt not sacrifice the blood of My sacrifice upon what is frequented," is signified that the worship of the Lord from the truths of the church must not be commingled with falsities from evil. (What falsity from evil is, and what falsity not from evil, see n. 1679, 2408, 4729, 6359, 7272, 8298, 9258.) [2] That truths from good, which are the truths of the church, must not be commingled with falsities from evil, is because they do not at all agree together; for they are opposites, and cause a conflict, whereby either the good will perish, or the evil will be dissipated; for good is from heaven, that is, through heaven from the Lord; and evil is from hell. There are indeed truths with the evil, and also falsities with the good; but the truths with the evil are not commingled with falsities from evil in them so long as they are merely in the memory and serve as means for evil, for so long they are without life. But if the truths are falsified so as to favor evil, which is done by a wrong interpretation, they then are commingled, whence is profanation of truth. (The nature of this profanation may be seen above, n. 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 4289, 4601, 6348, 6959, 6960, 6963, 6971, 8394, 8943, 9188.) [3] That it was forbidden to sacrifice upon what was fermented is evident from the following law concerning the meat-offering which was offered upon the altar together with the sacrifice, of which in Moses: No meat-offering which ye shall bring to Jehovah shall be made fermented; and there shall be no ferment, nor any honey, of which ye shall burn an offering made by fire to Jehovah (Lev. 2:2). From all this it is evident that the profanation of truth is signified by this law, and therefore it is said, "the blood of the sacrifice," and not "the sacrifice," because "blood" denotes truth from good.

(9299) And the fat of My feast shalt not remain overnight until the morning. That this signifies the good of worship not from the man's own, but from the Lord, always new, is evident from the signification of "remaining overnight," as being that which is from man's own, for by "night" in the Word is signified what is evil and false (see n. 221, 709, 6000, 7776, 7851, 7870, 7947), thus also man's own, because this is nothing but evil and falsity (n. 210, 215, 694, 874-876, 987, 1023, 1044, 4318, 5660, 5786, 8480); from the signification of "fat," or "fatness," as being the good of love (n. 353, 5943), here the good of love in worship, because it is said "the fat of the feast," and "a feast" denotes worship (n. 9286, 9287, 9294); and from the signification of "the morning," as being the Lord and His coming, as can be seen from what has been shown above concerning the morning (n. 2405, 2780, 5962, 8426, 8427, 8812); consequently here, where the subject treated of is the good of worship that is not from man's own, by "the morning" is signified such good from the Lord always new.

(9300) The first of the firstfruits of thy ground thou shalt bring into the house of Jehovah thy God. That this signifies that all truths of good and goods of truth are holy, because they are from the Lord alone, is evident from the signification of "the firstfruits of the ground," as being that the goods and truths of the church are to be ascribed to the Lord alone (that "the firstfruits" denote these, see n. 9223;

and that “the ground” denotes the church, n. 566, 1068). It is said “the first of the firstfruits,” because this ascription must be the foremost thing; for goods and truths have their life from the Lord, and they have life from the Lord when they are ascribed to Him. And from the signification of “bringing into the house of God,” as being to ascribe to the Lord, that they may be holy. (That “the house of God” denotes the Lord, seen. 3720; and that everything holy is from the Lord, n. 9229.) From all of which it is evident that by “the first of the first fruits of thy ground thou shalt bring into the house of Jehovah thy God” is signified that all truths of good and goods of truth are holy, because they are from the Lord alone. [2] They are called “truths of good” and “goods of truth,” because with the man who is being regenerated, and still more so with him when he has been regenerated, truths are of good, and goods are of truth; for truths make the life of the understanding, and good makes the life of the will. Moreover, with the regenerate man the understanding and the will make one mind, and communicate reciprocally, the truths which are of the understanding with the good which is of the will, and the good which is of the will with the truths which are of the understanding. They flow into each other scarcely otherwise than as the blood flows from the heart into the lungs, and thence back again into the heart; and then from the left ventricle of the heart into the arteries, and from these through the veins back again into the heart. Such an idea may be formed about the reciprocal action of good and truth in man from his understanding into his will, and from his will into his understanding. That an idea about the reciprocal action of the truth of faith and the good of charity in the understanding and the will, may be obtained in especial from the lungs and the heart, is because the lungs correspond to the truths which are of faith, and the heart to the good which is of love (n. 3635, 3883-3896). Hence also it is that by the “heart” in the Word is signified the life of the will, and by the “soul” the life of faith (n. 9050). [3] That from these an idea can be formed about the truths which are of the understanding and the good which is of the will, is because all things that belong to faith and love carry with them an idea from such things as the man knows, for without an idea from what he knows and feels in himself a man cannot think; and a man thinks rightly even about the things of faith and love, when he thinks of them from correspondences, for correspondences are natural truths, in which as in mirrors, spiritual truths are represented. Wherefore, so far as the ideas of thought concerning things spiritual are formed independently of correspondences, so far they are formed either from the fallacies of the senses, or from what is inconsistent with such things. The kind of ideas a man has about what belongs to faith and love, is very manifest in the other life, for there ideas are clearly perceived. [4] The statement that the truths of faith bear relation to man’s understanding, and the good of charity to his will, may seem not consistent to those who say and confirm themselves in the idea that the things of faith are simply to be believed, because the natural man and his understanding do not apprehend anything of this kind, and because faith is not from man, but from the Lord. Nevertheless the same persons acknowledge and believe that a man is enlightened in truths and enkindled with good when he reads the Word, and that when he is enlightened he perceives what is true and what is not true; and they also call those men enlightened who excel others in discovering truths from the Word; which shows that those who are enlightened see and perceive within themselves whether a thing is true, or is not true. That which is then inwardly enlightened is their understanding, and that which is then inwardly enkindled is their will. But if it is genuine truth of faith in which they are enlightened, and if it is genuine good of charity with which they are enkindled, then it is the understanding of the internal man that is enlightened; and the will of the internal man that is enkindled. The case is very different with those who have not the genuine truth of faith, and the genuine good of charity. [5] They who are in truth and good not genuine, and even they who are in falsities and evils, can indeed confirm the truths of the church, but they cannot see and perceive from within whether they are truths. Hence it is that most persons remain in the doctrinal things of the church in which they were born, and merely confirm these; and they would have confirmed themselves in the greatest heresies, such as Socinianism and Judaism, if they had been born of such parents. From all this it is evident that the understanding is enlightened with those who are in the affection of truth from good, but not with those who are in the affection of truth from evil. With those who are in the affection of truth from good the understanding of the internal man is enlightened, and the will of the internal man is enkindled; but with those who in the affection of truth from evil the understanding of the internal man is not enlightened, neither is the will of the internal man enkindled, for the reason that they are natural men, and therefore insist that the natural man cannot apprehend the things of faith. [6] That with those who are in the affection of truth from good, and who consequently are interior and spiritual men, it is the understanding which is enlightened in the truths of faith, and that it is the will which is enkindled with the good of charity, is very manifest from the same persons in the other life. There they are in the understanding of all things of faith, and in the will of all things of charity, and this they also clearly perceive. Consequently they possess intelligence and wisdom unspeakable, for after putting off the body they are in that interior understanding which was enlightened in the world, and in that interior will which was there enkindled. But at that time they were not able to perceive in what manner they were enlightened and enkindled, because they then thought in the body, and from such things as belong to the world. From all this it is now evident that the truths of faith make the life of the understanding, and the good of charity the life of the will; consequently that the understanding must needs be present in the things of faith, and the will in those of charity; or what is the same, that it is into these two faculties that the faith and charity from the Lord flow, and that these are received according to the state of these faculties, thus that the dwelling place of the Lord in man is nowhere else. [7] From what has been said about the internal and the external man (n. 6057, 9279), an idea can be formed further, that the internal man is formed according to the image of heaven, and the external man according to the image of the world; and that those in whom the internal man has not been opened see nothing from heaven; and that what they see from the world about heaven is thick darkness; and that therefore they can have no spiritual idea about what belongs to faith and charity. Hence also it is that they cannot even apprehend what Christian good or charity is; insomuch that they quite think that the life of heaven consists solely in the truths which they call matters of faith; and also that the life of heaven is possible with all men whatever who have the confidence of faith, even though they have not the life of faith. [8] How blind such people are in respect to the life of faith, which is charity, is very evident from the fact that they pay no attention whatever to the thousands of things the Lord Himself taught about the good of life; and that when they read the Word they at once cast these things behind faith’s back, and thus hide them from themselves and from others. Hence also it is that they cast out from the doctrine of the church everything that belongs to good-that is, to charity and its works-into a lower doctrine, which they call moral theology, and which they regard as natural and not spiritual; when yet after death the life of charity remains, and only so much of faith as is in agreement with this life; that is to say, there remains only so much of thought about the truths of faith as there is of the will of good according to these truths. (That those who are in faith from good are able to confirm themselves therein by all knowledges of whatever kind, and thereby strengthen their faith, see n. 2454, 2568, 2588, 4156, 4293, 4760, 5201, 6047, 8629.)

(9301) Thou shalt not boil a kid in its mother's milk. That this signifies that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state, is evident from the signification of "to boil," as being to conjoin (see n. 8496); from the signification of "a kid," as being the good of innocence (n. 3519, 4871); and from the signification of "milk," as being the truth of innocence (n. 2184, 3183); thus the "mother's milk" denotes the truth of the first innocence. From all this it is evident that by "thou shalt not boil a kid in its mother's milk" is signified that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state. This is the heavenly secret from which this law emanates; for all the laws and judgments and statutes that were given to the sons of Israel, contain secrets of heaven, to which they also correspond. But how this secret is to be understood, namely, that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state, shall be briefly stated. The innocence of the former state is the innocence of infants and children; and the innocence of the after state is the innocence of adults and the aged who are in the good of love to the Lord. The innocence of infants and children is external, and dwells in dense ignorance; but the innocence of the aged is internal, and dwells in wisdom. (Concerning the difference between these two, see n. 2305, 2306, 3183, 3994, 4797.) [2] The innocence that dwells in wisdom consists in the man's knowing, acknowledging, and believing that he can understand nothing and will nothing from himself, and consequently in his not wishing to understand and will anything from himself, but only from the Lord; and also that whatever he supposes that he understands from himself is falsity; and whatever he supposes that he wills from himself is evil. This state of life is the state of innocence of the after state, in which are all who are in the third heaven, which is called "the heaven of innocence." Hence it is that such are in wisdom, because all they understand and will is from the Lord. But the innocence which dwells in ignorance, such as exists with infants and children, consists in believing that all they know and think, and also all they will is in themselves; and that all they speak and do from this thought and will is from themselves. That these are fallacies, they do not apprehend. The truths belonging to this innocence are for the most part founded upon the fallacies of the external senses; and these fallacies must be shaken off as the man advances toward wisdom. From these few words it can be seen that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state.

(9302) Verses 20-30. Behold I send an angel before thee, to guard thee in the way, and to bring thee to the place which I have prepared. Take heed of his face, and hear his voice, lest thou provoke him; for he will not endure your transgression, because My name is in the midst of him. For if hearing thou shalt hear his voice, and do all that I speak, I will act as an enemy against thine enemies, and I will act as an adversary against thine adversaries. When Mine angel shall go before thee, and shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite; and I shall cut him off; thou shalt not bow down thyself to their gods, and shalt not serve them, and shalt not do after their works; for destroying thou shalt destroy them, and breaking shalt break in pieces their statues. And ye shall serve Jehovah your God, and He shall bless thy bread, and thy waters; and I will take away disease from the midst of thee. There shall not be one miscarrying, or barren, in thy land; the number of thy days I will fulfill. I will send My terror before thee, and I will trouble all the people to whom thou shalt come, and I will give to thee the neck of all thine enemies. And I will send the hornet before thee, and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive him out from before thee in one year; lest perchance the land be desolate, and the wild beast of the field be multiplied upon thee. By little and little I will drive him out from before thee, until thou be fruitful, and inherit the land. "Behold I send an angel before thee," signifies the Lord as to the Divine Human; "to guard thee in the way," signifies His providence and guard from the falsities of evil; "and to bring thee to the place which I have prepared," signifies introduction by Him into heaven according to the good of life and of faith; "take heed of his face," signifies holy fear;

"and hear his voice," signifies obedience to the commandments which are from Him; "lest thou provoke him," signifies a turning away from Him through falsities from evil; "for he will not endure your transgression," signifies because these are opposed to truths from good; "because My name is in the midst of him," signifies that from Him is all the good of love and truth of faith; "for if hearing thou shalt hear his voice," signifies instruction in the commandments of faith, and reception; "and do all that I speak," signifies compliance from faith and love; "I will act as an enemy against thine enemies," signifies that the Lord will avert all falsities derived from evil; "and I will act as an adversary against thine adversaries," signifies that He will avert all evils from which are falsities; "when Mine angel shall go before thee," signifies a life in accordance with the commandments of the Lord; "and shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite, and I shall cut him off," signifies when the Lord has protected against the evils and falsities which infest the church, and has removed them; "thou shalt not bow down thyself to their gods," signifies that falsities of evil are not to be worshiped; "and shalt not serve them," signifies that neither are they to be obeyed; "and shalt not do after their works," signifies that evils of life are not to be followed after; "for destroying thou shalt destroy them," signifies that evils must be wholly removed; "and breaking shalt break in pieces their statues," signifies in like manner the falsities of worship; "and ye shall serve Jehovah your God," signifies the worship of the Lord alone; “and he shall bless thy bread, and thy waters,” signifies the increase of the good of love and truth of faith; “and I will take away disease from the midst of thee,” signifies protection from falsifications of truth and adulterations of good; “there shall not be one miscarrying, or barren, in thy land,” signifies that goods and truths will proceed in their order in continual progression; “the number of thy days I will fulfill,” signifies even to a full state; “I will send My terror before thee,” signifies the terror felt by those who are in the evils of falsity on account of the truths of good; “and I will trouble all the people,” signifies the dismay of all falsities; “to whom thou shalt come,” signifies at the presence of the Lord; “and I will give to thee the neck of all thine enemies,” signifies the flight and damnation of falsities; “and I will send the hornet before thee,” signifies the dread felt by those who are in falsities from evil; “and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee,” signifies the flight of the falsities that are from evils; “I will not drive him out from before thee in one year,” signifies no hasty flight or removal of them; “lest perchance the land be desolate,” signifies a deficiency in that case, and but little spiritual life; “and the wild beast of the field be multiplied upon thee,” signifies a flowing in of falsities from the delights of the loves of self and of the world; “by little and little I will drive him out from before thee,” signifies removal by degrees according to order; “until thou be fruitful,” signifies according to the increase of good; “and inherit the land,” signifies until in good, and thus regenerate.

(9303) Behold I send an angel before thee. That this signifies the Lord as to the Divine Human, is evident from the signification of "sending," when said of the Lord, as being to proceed (see n. 6831), here to cause to proceed; and from the signification of "an angel," as being one who proceeds; for in the original tongue "angel" means one who is sent, which is the derivation of the word; and by "sent" is signified proceeding, as can be seen from the passages cited from the Word in n. 6831. From this it is evident that by "the angel of Jehovah" is meant the Lord as to the Divine Human; for this proceeds from Jehovah as the Father. Jehovah as the Father denotes the Divine good of the Divine love, which is Being itself (n. 3704); and that which proceeds from the Father is the Divine truth from that Divine good, thus the Divine Coming-forth from the Divine Being. This is here signified by the "angel." In like manner in the following passages: The angel of His faces delivered them; in His love and in His pity He redeemed them; and He took them up, and carried them all the days of eternity (Isa. 63:9). Behold the Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant, whom ye desire (Mal. 3:1); "to the Lord's temple" denotes to His Human. That this is His "temple," the Lord Himself teaches (Matt. 26:61; John 2:19, 21-22). [2] It is said in the church that from the three who are called "Father, Son, and Holy Spirit," there comes forth one Divine, which is also called "one God;" and that from the Father proceeds the Son, and from the Father through the Son proceeds the Holy Spirit; but what this proceeding or going forth means, is as yet unknown. The ideas of the angels on this subject are quite different from those of the men of the church who have thought about it, for the reason that the ideas of the men of the church are founded upon three, but those of the angels upon one. That the ideas of the men of the church are founded upon three, is because they distinguish the Divine into three persons, and attribute to each one special and particular offices. Hence they can indeed say that God is one, but they cannot possibly think otherwise than that there are three, who, by a union which they call mystical, are one. In this way they may indeed be able to think that there is one Divine, but not that there is one God; for in their thought the Father is God, the Son is God, and the Holy Spirit is God. One Divine is one by agreement and thus unanimity; but one God is absolutely one. [3] The kind of idea or thought a man of the church has about the one God, is clearly manifest in the other life, for everyone carries with him the ideas of his thought. The idea or thought of such people is that there are three gods; yet they dare not say "gods," but "God." A few also make one out of three by union; for they think in one way of the Father, in another way of the Son, and in another way of the Holy Spirit. From this has clearly appeared the nature of the faith the church has about the most essential thing of all, which is the Divine Itself; and as in the other life all are conjoined or separated by the thoughts which are of faith, and the affections which are of love, therefore those who have been born outside the church, and have believed in one God, flee from those who are within the church, saying of them that they do not believe in one God, but in three gods; and that those who do not believe in one God under a human form do not believe in any God, because their thought pours itself forth into the universe, without determination, and thus falls down into nature; which they thus acknowledge in the place of God. When asked what they mean by "proceeding," in saying that the Son proceeds from the Father and that the Holy Spirit proceeds from the Father through the Son, they answer that "proceeding" is a term of union, and that it wraps up this mystery within it. But their idea of thought about this, when examined, has been found to be that of a mere word, devoid of reality. [4] But the ideas of the angels about the Divine, the Trinity, and Proceeding, are quite different from the ideas of the men of the church, for the reason, as said above, that the ideas of thought of the angels are founded upon one, whereas the ideas of thought of the men of the church are founded upon three. The angels think (and what they think they believe) that there is one God, and that He is the Lord; that His Human is the Divine Itself in a form; and that the holy proceeding from Him is the Holy Spirit; thus that there is a Trinity, but still it is One. [5] A notion of this is obtained from the idea that exists about the angels in heaven. An angel appears there in the human form, but still there are three things in him that make a one. There is his internal, which does not appear before the eyes; there is the external, which does appear; and there is the sphere of life of his affections and thoughts, which pours out from him to a distance (see n. 1048, 1053, 1316, 1504-1519, 1695, 2489, 4464, 5179, 6206, 7454, 8063, 8630). These three make one angel. But the angels are finite and created, whereas the Lord is infinite and uncreated. And as no man, or even angel, can have any idea about the Infinite except from things finite, therefore such an example may be given in order to illustrate what the Trinity in One is; and that there is one God; and that He is the Lord, and no other. (See further what has been shown on this subject in the passages cited at n. 9194, 9199.)

(9304) To guard thee in the way. That this signifies His providence and guard from the falsities of evil, is evident from the signification of "guarding," when said of the Lord, as being providence; for providence consists in providing and foreseeing, thus in leading to good and guarding from evil; because good is provided by the Lord, and evil is foreseen by Him (see n. 6489); and because evil is foreseen, man is guarded from it, otherwise good cannot be provided. And from the signification of "the way," as being truth (n. 627, 2333, 3477); here as being falsity, because it is said "to guard thee;" for he who leads in truth likewise guards from falsity, because falsity infests and attacks truth. That falsity of evil is meant, is because this falsity infests and attacks; but not the falsity which is not of evil, such as is with those who are in good (of which falsity, and also of the falsity of evil, see n. 2243, 2408, 2863, 4736, 4822, 6359, 7272, 7437, 7574, 7577, 8051, 8137, 8149, 8298, 8311, 8318, 9258, 9298).

(9305) To bring thee to the place which I have prepared. That this signifies a bringing by Him into heaven according to the good of life and of faith, is evident from the signification of “bringing to the place,” that is, into the land of Canaan, as being to bring into heaven, for by “the land of Canaan” is signified the church, and also heaven (see n. 1607, 3038, 3481, 3686, 3705, 4447, 5136, 6156); for by the bringing of the sons of Israel into that land was represented the bringing of the faithful into heaven; and from the signification of “preparing,” when said of heaven, which is signified by “the land of Canaan,” as being from mercy to bestow it upon those who are in the good of life and of faith; for heaven is said to be “prepared” for such; as in the following passages: Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world (Matt. 25:34). To sit on My right hand and on My left hand is not Mine to give; but it is for those for whom it hath been prepared (Mark 10:40). I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and will take you unto Myself; that where I am, ye may be (John 14:2, 3). For to prepare heaven is to prepare those who are to be brought into heaven, because heaven is given according to the preparation, that is, according to the reception of good. For heaven is in the man; and there is a place for him in heaven according to the state of life and of faith in which he is; because place there corresponds to the state of life; and therefore also place appears in the other life according to the state of life, and in itself is the state (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

(9306) Take heed of his face. That this signifies holy fear, is evident from the signification of “taking heed of the face,” when said of the Lord, who is here meant by “the angel,” as being to be afraid lest He be angry on account of evils, or lest He be provoked on account of transgressions; as follows. To fear these things is holy fear (concerning which see above, n. 2826, 3718, 3719, 5459, 5534, 7280, 7788, 8816, 8925). It is said “take heed of his face,” because by the “face” is signified the interior things that belong to the life, thus those of the thought and affection, and especially those of the faith and the love. The reason is that the face has been formed according to the image of man’s interior things, in order that those which are of the internal man may appear in the external man; thus that those which are of the spiritual world may appear before the sight in the natural world, and so affect the neighbor. That the face exhibits in a visible form, or as it were in a mirror, the things which the man thinks and loves, is known. (That such are the faces of the sincere, and especially of angels, see n. 1999, 2434, 3527, 3573, 4066, 4326, 4796-4799, 5102, 5695, 6604, 8248-8250.) Wherefore in the original tongue “the face” is a general term employed to describe the affections which exist and appear in a man, such as gratitude, favor, benevolence, help, kindness; and also as unmercifulness, anger, revenge; consequently in that tongue “the face,” taken with what it is joined to, means “near to,” “with,” “before,” “for the sake of,” and also “against;” thus whatever is in oneself, from oneself, for oneself, and against oneself; for as before said, the face is the man himself, or that which is in the man and shows itself. [2] From all this it can be known what is signified by the "face of Jehovah," or by the "face of the angel," by whom is here signified the Lord as to His Divine Human; namely, the Divine good of the Divine love, and the Divine truth from this Divine good; for these are in Jehovah or the Lord, and they are from Him; nay, they are Himself (n. 222, 223, 5585). From this it is evident what is signified by the "faces of Jehovah" in the benediction: Jehovah make His faces to shine upon thee, and be merciful unto thee; Jehovah lift up His faces unto thee, and give thee peace (Num. 6:25, 26). God be merciful unto us, and bless us, and cause His faces to shine upon us (Ps. 67:1). In like manner in Ps. 80:3, 7, 19; 119:135; Dan. 9:17; and elsewhere. [3] Hence it is that the Lord as to the Divine Human is called "the angel of the faces of Jehovah" in Isaiah: I will make mention of the mercies of Jehovah. He will recompense them according to His mercies, and according to the multitude of His mercies; and He became their Savior; and the angel of His faces saved them, because of His love, and because of His pity (Isa. 63:7-9). That the Lord as to the Divine Human is called "the angel of the faces of Jehovah" is because the Divine Human is the Divine Itself in face, that is, in form, as the Lord also teaches in John: If ye had known Me, ye had known My Father also; and from henceforth ye have known Him, and have seen Him. Philip said, Show us the Father. Jesus said unto him, Am I so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father. I am in the Father, and the Father in

Me. Believe Me that I am in the Father, and the Father in Me (John 14:7-11). [4] By “the face of Jehovah” or the Lord is also signified anger, vengeance, punishment, and evil, for the reason that from the common idea that all things are from God the simple believe that evil also is from Him, especially the evil of punishment; and therefore in accordance with this common idea, and also according to the appearance, anger, vengeance, punishment, and evil are attributed to Jehovah or the Lord; when yet these are not from the Lord, but from man (on which subject see n. 1861, 2447, 5798, 6071, 6832, 6991, 6997, 7533, 7632, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8632, 8875, 9128). Such is the signification here of “take heed of his face, provoke him not, for he will not endure your transgression.” And also in the following passages: Whosoever shall eat any blood, I will set My faces against the soul that eateth blood, and will cut him off from the midst of his people (Lev. 17:10). I have set my faces against the city for evil, and not for good (Jer. 21:10). The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth (Ps. 34:16).

(9307) And hear his voice. That this signifies obedience to the commandments which are from Him, that is, from the Lord, is evident from the signification of “hearing,” as being obedience (see n. 2542, 3869, 4652-4660, 7216, 8361); and from the signification of “the voice,” when said of the Lord, as being truths Divine (n. 7573, 8813), thus the commandments which are from the Lord. Truths Divine, and the commandments which are from the Lord, are those which are in the Word. Hence also the Word, and doctrine from the Word, are "the voice of Jehovah" (n. 219, 220, 6971).

(9308) Lest thou provoke him. That this signifies a turning away from Him through falsities from evil, is evident from the signification of "provoking," or exciting anger, when said of the Lord, who is "the angel" here, as being a turning away through falsities from evil; for falsities from evil are turnings away from the Lord (see n. 4997, 5746, 5841).

(9309) For he will not endure your transgression. That this signifies because these are opposed to truths from good, is evident from the signification of "transgression," as being that which is contrary to the truths of faith (see n. 9156), thus opposed to truths from good, which are the truths of faith. That truths from good are the truths of faith is because faith is of good, insomuch that it is impossible except where there is good. Therefore by "not enduring your transgression" is signified not enduring falsities from evil, because they are opposed to truths from good. (Concerning this opposition see above, n. 9298.) The like is also meant in David: Kiss the Son, lest He be angry, and ye perish in the way, because His anger will quickly burn. Blessed are all they that put their trust in Him (Ps. 2:12). The Lord is here called "the Son" from the truth of faith which is from Him. (That this is "the Son," see n. 1729, 1733, 2159, 2803, 2813, 3704.)

(9310) Because My name is in the midst of him. That this signifies that from Him is all the good of love and truth of faith, is evident from the signification of the "name of

Jehovah," as being all in one complex by which God is worshiped (see n. 2724, 3006), thus all the good of love and truth of faith (n. 6674); and from the signification of "in the midst of him," as being what is in Him, thus also what is from Him; for the good of love is of such a nature that what is in it, is also from it in others, because it has the power of communicating itself. For it is a characteristic of love that it wishes everything of its own to be out of itself in others; and as this is effected from the Divine Itself through and out of its Divine Human, therefore also the Lord as to the Divine Human is called "the name of Jehovah" (n. 6887, 8274). [2] He who does not know what "name" signifies in the internal sense, may suppose that where the "name of Jehovah," and the "name of the Lord," are mentioned in the Word, the name alone is meant; when yet all the good of love and all the truth of faith which are from the Lord are meant thereby; as in the following passages: If two of you shall agree in My name on earth as touching anything that they shall ask, it shall be done for them. Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:19, 20) Everyone that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for My name's sake, shall receive a hundredfold, and shall inherit eternal life (Matt. 19:29). As many as received Him, to them gave He power to be sons of God, even to them that believe in His name (John 1:12). He that believeth not hath been judged already, because he hath not believed in the name of the only-begotten Son of God (John 3:18). These things are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name (John 20:31). In these passages, and in very many others, by “the name of the Lord” is signified all the good of love and truth of faith in the complex by which He is worshiped. [3] Again: If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you. Whatsoever ye shall ask of the Father in My name, He will give it you (John 15:7, 16); “to ask of the Father in My name” denotes to ask the Lord, as He Himself teaches in the same Evangelist: Whatsoever ye shall ask in My name, that will I do. If ye shall ask anything in My name, I will do it (John 14:13, 14); “asking in the name of the Lord” denotes asking the Lord, because no one comes unto the Father except through the Lord (John 14:6); and because the Lord as to the Divine Human is Jehovah or the Father in a visible form (as was shown above, n. 9303, 9306). Again: The sheep hear His voice, and He calleth His own sheep by name, and leadeth them out (John 10:3); “the sheep” denote those who are in the good of charity and of faith; “to hear His voice” denotes to obey His commandments; “to call by name, and lead them out” denotes to bestow heaven according to the good of love and of faith; for “the name, “when applied to persons, denotes their quality as to love and faith (n. 144, 145, 1754, 1896, 3421).

(9311) For in hearing thou shalt hear his voice. That this signifies instruction in the commandments of faith, and reception, is evident from the signification of “hearing,” as being to be instructed and to receive (of which below); and from the signification of “his voice,” as being the commandments of faith (see above, n. 9307). “To hear,” in the Word, signifies not merely to hear in simplicity, but also to receive in the memory and to be instructed, likewise to receive in the understanding and to believe, and also to receive with obedience and to do. That these things are signified by “hearing,” is because the speech which is heard presents itself before the internal sight, or understanding, and is thus inwardly received; and there, according to the cogency of the reasons given, or according to the powers of persuasion from some other source, what is heard is either retained, or believed, or obeyed. From this it is that in the spiritual world there is a correspondence of the ear and of hearing with such things (see n. 4652-4660, 5017, 7216, 8361, 8990). [2] That “to hear” denotes to receive in the memory and to be instructed, also to receive in the understanding and believe, likewise to receive in obedience and do, is plain also from the following passages. In Matthew: I speak in parables; because seeing they see not, and hearing they hear not, neither do they understand; that in them may be fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should see with their eyes, and hear with their ears, and understand with their heart. Blessed are your eyes, for they see; and your ears, for they hear. Many prophets and righteous men have desired to see the things which ye see, but have not seen them; and to hear the things which ye hear, but have not heard them (Matt. 13:13-17); “to hear” is here used in every sense; in that of being instructed; in that of believing; and in that of obeying. “Hearing they hear not” denotes to be taught and yet not to believe; and also to be instructed and not to obey; “to have ears dull of hearing” denotes to refuse instruction, belief, and obedience; “the ears which are blessed because they hear” denote blessedness from the reception of the doctrine of faith concerning the Lord, and through the Word from the Lord. [3] In John: He that entereth in by the door is the shepherd of the sheep. The sheep hear his voice. Those who were before Me were thieves and robbers; but the sheep did not hear them. Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one flock, and one shepherd. My sheep hear My voice, and I know them, and they follow Me (John 10:2, 3, 8, 16, 27); “to hear the voice” denotes to be instructed in the commandments of faith, and to receive them with faith and obedience. The same is signified by what the Lord so often said: He that hath an ear to hear, let him hear (Matt. 11:15; 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35). [4] Similar things are signified also in these passages: Behold a voice out of the cloud, saying, This is My beloved Son, hear ye Him (Matt. 17:5). He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom’s voice (John 3:29). Verily I say unto you, The hour cometh when the dead shall hear the voice of the Son of God; and they that hear shall live (John 5:25); “the dead” denote those who as yet have no spiritual life, by reason of ignorance of the truth of faith; “to hear the voice of the Son of God” denotes to be instructed in the truths of faith, and to obey them; “to live” denotes to be endowed with spiritual life through these truths. [5] Again: He that is of God heareth the words of God: for this cause ye hear not, because ye are not of God (John 8:47). Jesus said, Everyone that is of the truth heareth My voice (John 18:37). Abraham said to the rich man, They have Moses and the prophets; let them hear them (Luke 16:29). They said of Jesus, He hath done all things well, for He maketh the deaf to hear, and the dumb to speak (Mark 7:37); “the deaf” denote those who do not know the truths of faith, and therefore cannot live according to them (n. 6989); “to hear” denotes to be instructed, to receive, and to obey. In John: When the Holy Spirit is come, He shall lead you into all truth. He shall not speak from Himself; but what things soever He shall hear, these shall He speak. He shall take of Mine (John 16:13, 14); “what things soever he shall hear” denotes whatsoever he shall receive from the Lord. Again: Everyone who heareth My words, and doeth them, I will liken him to a prudent man; but everyone that heareth these words of Mine, and doeth them not, shall be likened to a foolish man (Matt. 7:24, 26). Everyone that cometh unto Me, and heareth My sayings, and doeth them, I will show you to whom he is like (Luke 6:47). “To hear His words,” or “sayings,” denotes to learn and know the commandments of faith which are from the Lord; “to do them” denotes to live according to them.

(9312) And do all that I speak. That this signifies compliance from faith and love, is evident from the signification of “doing what I speak,” as being to live in accordance with what the Lord has taught in the Word; for the things Jehovah speaks are those which the Word teaches, thus which the Lord teaches, who is the Word (John 1:1-2, 14). To live according to these things is to comply with them from faith and love. Compliance from faith and love is living compliance, because it has in it life from faith and love. The case with compliance is the same as with every deed of man. In the deed of a man there is nothing living except love and faith. All other things of life, have life from and according to these; for the life of love and faith is life from the Lord, who is life itself. This life is the life of heaven, and of all who become angels. It is the same with compliance.

(9313) I will act as an enemy against thine enemies. That this signifies that the Lord will avert all falsities derived from evil, is evident from the signification of “acting as an enemy,” when said of Jehovah or the Lord, as being to avert (of which in what follows); and from the signification of “thine enemies,” as being falsities derived from evil, for in the spiritual sense these are “enemies,” because they continually infest, attack, and endeavor to destroy truths derived from good; for they are opposites. That “to act as an enemy,” when said of Jehovah or the Lord, denotes to avert, namely, falsities derived from evil, is because the Lord never acts as an enemy; for He is mercy itself and good itself; and into mercy itself and into good itself enmity cannot enter, not even against falsity and evil. But falsity and evil act with enmity against good and truth; that is, those who are in falsity and evil are against those who are in truth and good; and it is because the former destroy themselves when they attempt to destroy the latter, that it appears as if the Lord acts as an enemy, when yet He only sets His own in safety. From this it is plain how it is to be understood that by "acting as an enemy," when said of the Lord, is signified to avert falsities derived from evil. (As further regards this secret, see what has been shown in n. 4299, 7643, 7679, 7710, 7926, 7989, 8137, 8146, 8197, 8265, 8946.)

(9314) And I will act as an adversary against thine adversaries. That this signifies that He will avert all evils from which are falsities, is evident from the signification of "acting as an adversary," when said of Jehovah or the Lord, as being to avert (of which just above, n. 9313); and from the signification of "adversaries," as being the evils from which are falsities, because in the spiritual sense these evils are adversaries against the goods from which are truths. That by "adversaries" are signified the evils from which are falsities, is because by "enemies" are signified falsities derived from evil. For wherever falsity is treated of in the Word, evil is also treated of, just as when truth is treated of, good also is treated of (n. 683, 793, 801, 2173, 2516, 2712, 3132, 4138, 5138, 5502, 6343, 7945, 8339). From this it is plain that one thing is signified by "acting as an enemy against enemies," and another by "acting as an adversary against adversaries;" and that this is not merely a repetition for the sake of emphasizing the matter.

(9315) When Mine angel shall go before thee. That this signifies a life in accordance with the commandments of the Lord, is evident from the signification of "going before thee," when said of the Lord, who is here the "angel of Jehovah," as being to teach the commandments of faith and of life, thus also a life in accordance with these commandments (that "to go," and "to journey," denote to live, see n. 1293, 3335, 4882, 5493, 5605, 8417, 8420, 8557, 8559); and from the signification of "the angel of Jehovah," as being the Lord as to the Divine Human (of which above, n. 9303, 9306). That the Lord as to the Divine Human is meant by the "angel," is because the many angels who appeared before the coming of the Lord into the world were Jehovah Himself in a human form, that is, in the form of an angel. This is very evident from the fact that the angels who appeared were called "Jehovah," as for instance those who appeared to Abraham and were called "Jehovah" (Gen. 18:1, 13, 14, 17, 20, 26, 33); also the angel who appeared to Gideon, of whom we read in Judges, and who also was called "Jehovah" (6:12, 14, 16, 22-24); besides others elsewhere. Jehovah Himself in the human form, or what is the same, in the form of an angel, was the Lord. [2] At that time His Divine Human appeared as an angel; of which the Lord Himself speaks in John: Jesus said, Abraham rejoiced to see My day; and he saw it, and was glad. Verily, verily, I say unto you, before Abraham was, I am (John 8:56, 58). Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was (John 17:5). That Jehovah could not appear in any other way, is evident also from the words of the Lord in John: Ye have not heard the voice of the Father at any time, nor seen His shape (John 5:37). Not that any man hath seen the Father, save he who is with the Father, he hath seen the Father (John 6:46). From these passages it may be known what is meant by the Lord from eternity. [3] The reason why it pleased the Lord to be born a man, was that He might put on the Human actually, and make it Divine, in order to save the human race. Know therefore that the Lord is Jehovah Himself or the Father in a human form, which also the Lord Himself teaches in John: I and the Father are one (John 10:30). Jesus said, From henceforth ye have known and have seen the Father; He that hath seen Me hath seen the Father. Believe Me that I am in the Father, and the Father in Me (John 14:7, 9, 11). All things that are Mine are Thine, and all Thine are Mine (John 17:10). [4] This great mystery is stated in John in these words: In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All thing were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father. No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:1-3, 14, 18); “the Word” denotes the Divine truth which has been revealed to men; and because this could not be revealed except by Jehovah as a Man, that is, except by Jehovah in a human form, thus by the Lord, therefore it is said, “in the beginning was the Word, and the Word was with God, and God was the Word.” It is known in the church that by “the Word” is meant the Lord, because this is plainly said: “the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father.” That the Divine truth could not be revealed to men except by Jehovah in a human form, is also clearly stated: “no man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath set Him forth.” [5] From all this it is evident that the Lord from eternity was Jehovah, or the Father, in a human form; but not yet in the flesh, for an angel has no “flesh.” And because Jehovah or the Father willed to put on the whole human, for the salvation of the human race, therefore He took on the flesh also. Wherefore it is said “God was the Word, and the Word was made flesh.” And in Luke: Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have (Luke 24:39); by these words the Lord taught that He was no longer Jehovah under the form of an angel; but that He was Jehovah Man, which is also meant by these words of the Lord: I came out from the Father, and am come into the world; again I leave the world, and go unto the Father (John 16:28). (That the Lord when in the world made His Human Divine, see n. 1616, 1725, 1813, 1921, 2025, 2026, 2033, 2034, 2083, 2523, 2751, 2798, 3038, 3043, 3212, 3241, 3318, 3637, 3737, 4065, 4180, 4211, 4237, 4286, 4585, 4687, 4692, 4724, 4738, 4766, 5005, 5045, 5078, 5110, 5256, 6373, 6700, 6716, 6849, 6864, 6872, 7014, 7211, 7499, 8547, 8864, 8865, 8878; also that He expelled all the human that was from the mother, until at last He was not the son of Mary, n. 2159, 2649, 2776, 4963, 5157; see especially n. 3704, 4727, 9303, 9306, and what has been shown about these things in the passages cited in n. 9194, 9199.)

(9316) And shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite, and I shall cut him off. That this signifies when the Lord has protected against the evils and falsities which infest the church, and has removed them, is evident from the signification of the "angel" who shall bring unto the nations here named, as being the Lord (see n. 9303, 9315); and from the signification of "the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite," as being the evils and falsities which infest the church; but what evils and what falsities are specifically signified by each nation, may be seen above (n. 8054). For when the sons of Israel had been brought into the land of Canaan, a representative of the church and of heaven was instituted among them, and among the nations a representative of the evils and falsities which infest the church (see n. 3686, 4447, 6306, 6516, 8054, 8317). And from the signification of "to cut off," as being to protect, and thus to remove. (That hell is removed solely by means of the protection of heaven by the Lord; that is, that solely by the protection of those who are in good and truth are those who are in evil and falsity removed, see just above, n. 9313.)

(9317) Thou shalt not bow down thyself to their gods. That this signifies that falsities of evil are not to be worshiped, is evident from the signification of “bowing down oneself” as being adoration and worship (see n. 4689); and from the signification of the “gods of the nations,” as being the falsities of evil (n. 4544, 7873, 8867, 9283). The falsities of evil are worshiped when worship is done according to a doctrine made up of falsified truths and adulterated goods. This is done when rule and profit are regarded as ends, and truths from the Word as means.

(9318) And shalt not serve them. That this signifies that neither are they to be obeyed, is evident from the signification of “serving,” as being obedience (n. 8987, 8991); and also worship (n. 7934, 8057).

(9319) And shalt not do after their works. That this signifies that evils of life are not to be followed after, is evident from the signification here of “works,” as being evils of life. That “not to do after them” denotes not to follow or pursue them, is evident.

(9320) For destroying thou shalt destroy them. That this signifies that evils must be wholly removed, is evident from the signification of “destroying,” when said of the evils and falsities which are signified by the nations of the land of Canaan and by their gods, as being to remove. That “to destroy” denotes to remove, is because those who are in good and truth never destroy those who are in evil and falsity, but only remove them; for the reason that they act from good, and not from evil; and good is from the Lord, who never destroys anyone. But those who are in evil and from it in falsity endeavor to destroy, and as far as they are able do destroy, those who are in good, for the reason that they act from evil. But because they then run counter to the good which is from the Lord, thus counter to the Divine, they destroy themselves, that is, they cast themselves headlong into damnation and into hell. Such is the law of order, as may be seen above (n. 4299, 7643, 7679, 7710, 7926, 7989, 8137, 8146, 8265, 8945, 8946). [2] That the Israelites and the Jews destroyed the nations of the land of Canaan, was because the former represented spiritual and heavenly things, and the nations infernal and diabolical things, which cannot possibly be together; for they are opposites. The reason why the Israelites were permitted to destroy the nations, was that there was no church among the Israelites, but only the representative of a church, and consequently the Lord was not present with them except representatively (n. 4307); for they were in external things without anything internal; that is, they were in a worship representative of good and truth, but not in good and truth.

Such people are permitted to destroy, to kill, to exterminate, and to devote to destruction; but this is not permitted to those who are in external things and at the same time in internal things, because these people must act from good, and good is from the Lord. [3] That the Jews and Israelites were of such a character is openly declared by Moses: Speak not thou in thine heart, after that Jehovah thy God hath thrust the nations out from before thee, saying, For my righteousness Jehovah hath brought me in to possess this land. Not for thy righteousness, and for the uprightness of thine heart; for thou art a stiffnecked people (Deut. 9:4-6). They are a nation ruined in counsels, neither is there any understanding in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall; their clusters of bitterness; their wine is the poison of dragons, and the cruel gall of asps. Is not this hidden away with Me, sealed up in My treasuries (Deut. 32:28, 32-34); in the internal sense "a vine" signifies the church (n. 1069, 5113, 6375, 6376, 9277); "grapes," and "clusters," signify the internal and external goods of that church (n. 1071, 5117, 6378); and "wine" signifies the internal truth of that church (n. 1071, 1798, 6377). From this it is plain what is signified by "their vine being of the vine of Sodom and of the fields of Gomorrah," "their grapes, grapes of gall, and their clusters of bitterness," and "their wine the poison of dragons and the cruel gall of asps." That these things are known to Jehovah, that is, to the Lord, is signified by its being "hidden away with Him, and sealed up in His treasuries." [4] In John: Jesus said to the Jews, Ye are of your father the devil, and the desire of your father ye will to do. He was a murderer from the beginning (John 8:44). Consequently they are called "a depraved and adulterous generation" (Matt. 12:39); and also "an offspring of vipers" (Matt. 3:7; 12:34; 23:33; Luke 3:7). That such was their nature was also described by the Lord in parables (Matt. 21:33-45; Mark 12:1-9; Luke 14:16-24; 20:9-19). (That that nation was the worst of all; that when in worship they were in external things without any internal; that there was no church among them, but only the representative of a church; and that nevertheless they could represent the internal things of the church, see n. 3398, 3479, 3480, 3732, 3881, 4208, 4281, 4288-4290, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4500, 4503, 4680, 4815, 4818, 4820, 4825, 4832, 4837, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911-4913, 5057, 5998, 6304, 6832, 6877, 7048, 7051, 7248, 7401, 7439, 8301, 8588, 8788, 8806, 8814, 8819, 8871, 8882, 9284.)

(9321) And breaking shalt break in pieces their statues. That this signifies in like manner falsities of worship (that is, these must be removed), is evident from the signification of "breaking in pieces," when said of the falsities of worship which are signified by "statues," as being to remove (as above n. 9320); and from the signification of "statues," as being the falsities of worship (n. 3727, 4580).

(9322) And ye shall serve Jehovah your God. That this signifies the worship of the Lord alone, is evident from the signification of "serving," as being worship (see above, n. 9318). That it denotes the worship of the Lord, is because in the Word “Jehovah” denotes the Lord (n. 1343, 2921, 3035, 5663, 6280, 6281, 6303, 6945, 6956, 8864).

(9323) And He shall bless thy bread, and thy waters. That this signifies the increase of the good of love and truth of faith, is evident from the signification of “being blessed by Jehovah,” as being to be made fruitful in goods, and multiplied in truths (see n. 2846, 3406, 4981, 6091, 6099, 8939), thus increase in such things as belong to love and faith; from the signification of “bread,” as being the good of love (see n. 276, 680, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 6118, 8410); and from the signification of “water,” as being the truth of faith (n. 680, 739, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8568). As “bread” signified all the good of love, and “water” all the truth of faith, in the complex, and as “to be blessed of Jehovah” signifies all increase in these, therefore it was a customary devout wish in the Ancient Churches that Jehovah would “bless the bread and the water;” and it was also a common form of speaking to say “bread and water,” to express all natural food and all natural drink, and to mean thereby all spiritual good and all spiritual truth; for these are what nourish the spiritual life, as bread and water nourish the natural life (see n. 4976). [2] Such is the signification of “bread and water” in the following passages. In Isaiah: Behold Jehovah Zebaoth doth take away from Jerusalem and from Judah the whole staff of bread, and the whole staff of water (Isa. 3:1); “the staff of bread” denotes power and life from good; and “the staff of water,” power and life from truth. In Ezekiel: Behold, I break the staff of bread in

Jerusalem; that they may eat bread by weight, and in disquiet; and drink water by measure, and with amazement; that they may be in want of bread and water, and be desolated a man and his brother, and pine away because of their iniquity (Ezek. 4:16, 17); that "to be in want of bread and water" denotes to be deprived of the good of love and truth of faith, is very evident; for it is said "that they may be desolated a man and his brother, and pine away because of iniquity." [3] In like manner in the following passages: They shall eat their bread with disquiet, and drink their water with amazement, that the land may be laid waste from the fullness thereof, because of the violence of all them that dwell therein (Ezek. 12:19). Behold the days come that I will send a famine in the land; not a famine for bread, nor a thirst for water; but for hearing the words of Jehovah (Amos 8:11). The man of God said to Jeroboam, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place; for so Jehovah commanded, saying, Eat no bread, nor drink water, nor return by the way that thou camest. But the prophet from Bethel told him that Jehovah had said that he should eat bread with him, and drink water, lying unto him. And he went back with him, and did eat bread in his house and drink water; wherefore he was torn in pieces by a lion (1 Kings 13:8, 9, 16-19, 24); that he "should not eat bread and drink water with Jeroboam" signified that he should abhor the good there, and also the truth, because these had been profaned; for Jeroboam profaned the altar and all the holy things of worship, as is plain from the historical narrative of the Word in that chapter. [4] The lack of spiritual good and truth was signified by rain not being given for three years and a half during the reign of Ahab, insomuch that bread and water failed; and then Elijah went to a widow in Sarepta and asked from her a little water to drink, and a morsel of bread to eat (1 Kings 17 and 18); for, as before said, by “bread” was signified all the good of the church, and by “water” all the truth of the church. As at that time such things were represented because the representative of a church existed among them, and because the Word, even the historical Word, was to be written by representatives, therefore the devastation of good and truth was represented by a lack of bread and water. As “bread” signified all the good of love in the complex, the sacrifices were called “bread” (n. 2165); and the Lord also calls Himself “the bread which came down from heaven” (John 6:48, 50, 51); for the Lord is the good of love itself.

(9324) And I will take away disease from the midst of thee. That this signifies protection from falsifications of truth and adulterations of good, is evident from the signification of “taking away from the midst of thee,” when said of the falsified truths and adulterated goods which are signified by “disease,” as being to protect, for when the Lord protects from these, He takes them away (see n. 9313); and from the signification of “disease,” as being falsified truth and adulterated good. These are the diseases of the spiritual life; for the spiritual life comes forth and subsists through the truths which are of faith and the goods which are of love. When these are falsified and perverted the man sickens; but when they are denied at heart, he spiritually dies. (That "diseases" denote and correspond to such things, see n. 4958, 5711-5727, 8364, 9031.)

(9325) There shall not be one miscarrying, or barren, in thy land. That this signifies that goods and truths will proceed in their order in continual progression, is evident from the signification of "not miscarrying, or being barren," as being the progress of regeneration in its order, consequently that goods and truths will proceed in their order in continual progression (of which below); and from the signification of "in the land," as being in the church (That "land" in the Word denotes the church, see n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 3368, 3379, 4447, 4535, 5577, 8011, 8732.) The reason why "the land" signifies the church, is that the land of Canaan is meant, where the church was, and where it had been from the most ancient times (n. 3686, 4447, 4454, 4516, 4517, 5136, 6516, 8317); and in the spiritual world when a land is mentioned, no land is perceived, but the quality of the nation therein in respect to religion. Therefore when "land" is mentioned in the Word, and the land of Canaan is meant, the church is perceived. From all this it can be seen what is meant in the prophetical parts of the Word by "a new heaven and a new land," namely, the church internal and external (n. 1850, 3355, 4535); for there are internal men and external men. [2] That by "there shall not be one miscarrying, or barren, in the land" is signified that goods and truths proceed in their order in continual progression, is because by all things belonging to birth are meant in the internal sense of the Word such things as belong to spiritual birth, thus to regeneration (n. 2584, 3860, 3905, 3915). The things that belong to spiritual birth or regeneration are the truths of faith and the goods of charity, for by means of these a man is conceived and born anew. That such things are signified by “births,” is plain from many passages in the Word, and openly from the words of the Lord to Nicodemus: Jesus said to him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith, How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Nicodemus said, How can these things be? Jesus answered, Art thou a teacher in Israel, and knowest not these things? (John 3:3-6, 9, 10); “to be born of water and the spirit” denotes through the truths of faith and the good of love (see the passages cited in n. 9274). [3] That such things are signified in the Word by “births,” is from the correspondence of marriages on earth with the heavenly marriage, which is the marriage of good and truth (of which correspondence see above, n. 2727-2759). But at the present day scarcely anyone knows, and perhaps scarcely anyone is willing to acknowledge, that love truly conjugial descends from thence, for the reason that earthly and bodily things are before the eyes, and these extinguish and suffocate all thought about such a correspondence. As love truly conjugial is from this source, therefore in the internal sense of the Word “births,” and “generations,” signify the things of the new birth and generation from the Lord. Hence also it is that “father,” “mother,” “sons,” “daughters,” “sons-in-law,” “daughters-in-law,” “grandsons,” and many other relations derived from marriages, signify goods and truths and their derivations, as frequently shown in these explications. From all this it can now be seen that by “there shall not be one miscarrying, or barren, in the land” is signified that goods and truths shall proceed in their order in continual progression. [4] That “one miscarrying,” and “one barren,” signify what belongs to miscarriage and barrenness in a spiritual sense, namely, perversions of good and truth, and also vastations and denials of good and truth, is evident from the following passages: Ephraim, when I have seen it even to Tyre, was planted in beauty; but Ephraim shall bring forth his sons to the slayer. Give them, O Jehovah, a miscarrying womb and dry breasts. Because of the wickedness of their doings I will drive them out of My house (Hos. 9:13-15); unless it is known what is signified in the internal sense by “Ephraim,” “Tyre,” “a slayer,” “sons,” “a miscarrying womb,” and “dry breasts,” it cannot in the least be known what these prophetic words involve. That “Ephraim” denotes the intellect of the church, which is an intellect enlightened in respect to the goods and truths of faith derived from the Word, may be seen above (n. 3969, 5354, 6222, 6234, 6238, 6267); and also that “Tyre” denotes the knowledges of truth and good (n. 1201). From this it is plain what is signified by “Ephraim, when I have seen it even to Tyre, was planted in beauty.” That “a slayer” denotes one who deprives of spiritual life, that is, of the life from truth and good, may also be seen above (n. 3607, 6767, 8902); and that “sons” denote the truths of faith (n. 489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257). From this it is plain what is signified by “Ephraim bringing forth his sons to the slayer.” That “the breasts” denote the affections of good and truth, may also be seen (n. 6432); consequently “breasts that are dry” denote no affections; but in their place evil desires to pervert. From this it is plain what is meant by “a miscarrying womb,” namely, the perversion of good and truth. That all these expressions signify things of spiritual life is evident, for it is declared, “because of the wickedness of their doings I will drive them out of My house.” “Out of the house of Jehovah” denotes out of the church and of heaven (n. 2233, 2234, 3720, 5640). [5] In Malachi: I will rebuke the devourer for you, that he may not spoil for you the fruit of the land; neither shall the vine in the field miscarry for you. All nations shall proclaim you blessed; and ye shall be a well-pleasing land (Mal. 3:11-12); by “the vine in the field not miscarrying” is signified that the truths and goods of faith with those who are in the church shall proceed in their order; for “the vine” denotes the truth and good of the spiritual church (n. 1069, 6375, 6376, 9277); and “the field” denotes the church (n. 2971, 3766, 7502, 9139, 9295). “A well-pleasing land” denotes a church that is pleasing to the Lord; for everyone within the church who has been regenerated through truth and good is a church; which shows what is meant by “ye shall be a well-pleasing land.” (That “land” denotes the church, may be seen above.) [6] In Moses: If ye hearken to My judgments to keep and do them, thou shalt be blessed above every people; there shall not be in thee, nor in thy beast, any male unfruitful, or any female barren. Jehovah will take away from thee all sickness, and all the evil diseases of Egypt (Deut. 7:12, 14, 15); that “there shall not be any male unfruitful, or any female barren” denotes not any without life from truth and good; thus that they shall be spiritually alive. As “barren” had this signification, the women in the ancient churches deemed themselves devoid of life when they were barren; as did Rachel, who thus spoke of herself to Jacob: Rachel saw that she did not bear to Jacob, and she said to Jacob, Give me sons, and if not, I am dead (Gen. 30:1; n. 3908). [7] By “the barren” are also signified those who are not in good because not in truths, and yet long for truths that they may be in good; as is the case with upright nations outside the church; as in these passages: Sing, O barren, that didst not bear; break forth into singing and shout for joy, that didst not bring forth; for more are the sons of her that is desolate than the sons of her that is married (Isa. 54:1). Jehovah raiseth up the worn one out of the dust, He exalteth the needy one from the dunghill; to place him with the prince of his people. He maketh her that is barren to keep house, a glad mother of sons (Ps. 113:7-9). [8] In the prophecy of Hannah after she had borne Samuel: The full have hired themselves out, and the hungry have ceased; until the barren one hath borne seven, and she that hath many children hath failed (1 Sam. 2:5). In the above passages by "the barren" are meant the Gentiles who are summoned to the church, and to whom the church is transferred when the old church ceases, that is, when those who before had been of the church are no longer in faith, because in no charity. This church is what is meant by "her that hath many children and hath failed," and also by "her that is married," in the passage from Isaiah. But the other church, that is, the new church of the Gentiles, is meant by the "barren one" and "her that is desolate" who shall have many sons, and also by "her that is barren keeping house, a glad mother of sons." "To bear seven" denotes to be regenerated to the full; for "seven" there does not mean seven, but to the full (see n. 9228). From all this it is evident what is meant by the following words of the Lord: The days come in which they shall say, Blessed are the barren, and the wombs that have not brought forth, and the breasts that have not given suck (Luke 23:29); where the subject treated of is the consummation of the age, which is the last time of the church. [9] In the second book of Kings: The men of Jericho said unto Elisha, Behold the situation of this city is good; but the waters are evil, and the land is barren. Then Elisha said that they should put salt in a new cruse, and should cast the salt therefrom at the outlet of the waters; and the waters were healed, neither came there any more death or barrenness (2 Kings 2:19-21). No one can know what these words infold within them except from the internal sense; for all the miracles related in the Word infold within them such things as are in the Lord's kingdom, or in the church (n. 7337, 7465, 8364, 9086); and therefore it is necessary to know what was represented by Elisha, what was signified by the city of Jericho, what by the evil waters and the barren land, what by a new cruse and the salt in it, and also what by the outlet of the waters into which they were to cast the salt. That Elisha represented the Lord as to the Word, see n. 2762; that "waters" signify the truths of faith, n. 28, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8137, 8138, 8568; thus "evil waters" signify truths without good, and "a barren land" signifies the good of the church consequently not alive; "a new cruse," that is, a new vessel, signifies knowledges of good and truth (n. 3068, 3079, 3316, 3318); "salt" signifies the longing of truth for good (n. 9207); "the outlet of the waters" signifies the natural of man which receives the knowledges of truth and good, and which is amended by the longing of truth for good. [10] From all this it is evident that this miracle infolded within it the amendment of the church and of the life by the Lord through the Word, and through the consequent longing of truth for good; which amendment is effected when from such a longing the man's natural receives truths from the Word. That this took place near the city of Jericho, was because this city was situated not far from the Jordan; and by "the Jordan" is signified that in the man of the church which first receives truths, thus the natural (n. 1585, 4255). That it is man's natural which first receives truths out of the Word from the Lord, and that it is the last to be regenerated, and that when it has been regenerated, the whole man is regenerated, was signified by the Lord's words to Peter, when He washed the disciples' feet: Jesus said, He that is washed needeth not save to have his feet washed, and is clean every whit (John 13:10); (that the "feet" denote the things of the natural man, and in general the natural itself, see n. 2162, 3147, 3761, 3986, 4280, 4938-4952, 5327, 5328). (That for a man to be regenerated, the natural or external man must be in correspondence with the spiritual or internal man; thus that he is not regenerate until the natural has been regenerated, see n. 2850, 3167, 3286, 3321, 3470, 3493, 3508, 3509, 3518, 3573, 3576, 3579, 3620, 3623, 3671, 3882, 3969, 4353, 4588, 4612, 4618, 5168, 5326, 5373, 5651, 6299, 6454, 7442, 7443, 8742-8747, 9043, 9046, 9061.)

(9326) The number of thy days I will fulfill. That this signifies even to a full state, is evident from the signification of "days," as being states of life (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426); here states of the new, or spiritual life, which is the life of one who has been regenerated; and from the signification of "fulfilling the number," as being to the full. "Even to a full state" means even until the man has been regenerated. That truths and goods will advance in a continual progression up to this point, is signified by the words, "there shall not be one miscarrying or barren in the land" (of which just above, n. 9325).

(9327) I will send My terror before thee. That this signifies the terror of those who are in the evils of falsity, on account of the truths of good, is evident from the signification of “terror,” as being the terror of those who are in the evils of falsity; and from the signification of “the sons of Israel,” before whom the terror was to be sent, as being those who are in spiritual good, that is, in the truth of good (see n. 5803, 5806, 5812, 5817, 5819, 5820, 5833, 7957, 8234, 8805). (That the nations of the land of Canaan to whom terror was sent on account of the sons of Israel, signify the evils of falsity and the falsities of evil, see n. 1413, 1437, 1607, 1573, 1574, 1868, 4517, 6306, 8065, 8317.) Therefore by the words, “I will send My terror before thee” is signified the terror of those who are in the evils of falsity on account of the truths of good. [2] The case herein is this. All power in the spiritual world is from the truths which are from good, thus from the truths which proceed from the Lord. This can be plainly seen from the fact that the Lord disposes all things in heaven, and all things in hell, and also all things in the world, by means of the truths which are from Himself; for the Divine truth proceeding from the Lord is that very thing through which all things have come into existence, and through which all things subsist. That this is so is not comprehended by those who think solely from what is material, as those think who ascribe the origin and maintenance of all things to nature. These can have no idea about truths except that they are devoid of power, being matters of mere thought, concerning which they perceive nothing essential, and still less anything substantial; although they know that the thought directs the whole body, and excites its parts to motion, precisely in accordance with its own quality; likewise that there is nothing in the universe that does not bear relation to the truth which is from good. (That it is truth which has all power, and which is the veriest essential, see n. 8200.) From all this it is evident that the angels have power from the truth Divine which is from the Lord, and that from this they are called "powers." The nature of the power possessed by truths from good, that is, truths from the Lord, may be seen from the experience recorded concerning the arm, which corresponds to such truth, in n. 4932-4935. [3] Seeing that truth has all power, it follows that falsity from evil has no power whatever, because it is the privation of truth from good, thus the privation of power. Consequently they who are in hell-all there being in falsities from evil-have no power whatever; and therefore thousands of them can be driven away, cast down, and dispersed by one angel of heaven, much as a mote in the air is driven away by the breath of the mouth. From all this it can be seen why those who are in the evils of falsity feel terror on account of the truths of good. This terror is called "the terror of God" (Gen. 35:5; Job 13:21). And in these passages: I will put My terror in the land of the living; when he shall be made to lie down in the midst of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude (Ezek. 32:32). If he shall reject My statutes, and if your soul shall abhor My judgments, so that ye will not do all My commandments, I will send dismay into their hearts, that the sound of a driven leaf may chase them; and they may flee as one fleeth from the sword; and may fall when none pursueth (Lev. 26:15, 36); here is described the terror of those who are in the evils of falsity, and in the falsities of evil. It is said that "the sound of a leaf shall chase them, and they shall flee as one fleeth from the sword" because "leaf" signifies truth (n. 885), and "sword" signifies truth fighting against the falsity of evil (n. 2799, 6353, 8294). That such have no power whatever against truth, is signified by "they shall fall when none pursueth."

(9328) And I will trouble all the people. That this signifies the dismay of all falsities, is evident from the signification of "troubling," as being dismay (of which below); and from the signification of "the people," as being those who are in truths, thus, speaking abstractedly, truths, and in the opposite sense falsities (n. 1259, 1260, 2928, 3295, 3581, 6232). The reason why "troubling" signifies dismay, is that those who are in dismay are so troubled in mind and heart that they become insane, and of themselves rush into destruction. That such dismay is signified by "troubling," is evident in Zechariah: In that day there shall be a great troubling from Jehovah among those who fight against Jerusalem; and they shall lay hold every one of the hand of his companion, and his hand shall rise up upon the hand of his companion (Zech. 14:13); "to fight against Jerusalem" denotes against the church, thus against the truths and goods of faith that make the church; that the "great troubling" denotes dismay even to insanity, is evident. In Moses: Jehovah thy God shall give up the nations before thee, and shall trouble them with a very great troubling, until they be destroyed (Deut. 7:23); “a great troubling” denotes dismay.

(9329) To whom thou shalt come. That this signifies at the presence of the Lord, is evident from the signification of “coming to” anyone, as being presence (see n. 5934, 6063, 6089, 7498, 7631). That the presence of the Lord is signified is because the subject treated of is the power of truth against evils and falsities; and all truth and its power are from the Lord. Moreover, “the sons of Israel,” of whom this is said, signify the truths which are from the Lord, that is, spiritual truths (n. 5414, 5879, 5951, 7957, 8234, 8805).

(9330) And I will give to thee the neck of all thine enemies. That this signifies the flight and damnation of falsities, is evident from the signification of “enemies,” as being falsities from evil (see n. 9313, 9314); and from the signification of “giving the neck,” as being flight. That it signifies damnation also, is because when those who are in falsities from evil flee from truths from good, they cast themselves into hell, that is, into damnation. [2] The case herein is this. In the other life those who are in falsities from evil fight first against those who are in truths from good. The reason why they are permitted to fight is in order that good may come out of it. The good that comes out of it is that those who are in truths from good are thereby confirmed in truths against falsities, and that those who are in falsities from evil are confirmed in falsities, and devastate themselves; for in the other life falsities are removed from those who are in truths from good, and truths are removed from those who are in falsities from evil. In this way those who are in truths from good are raised into heaven, and those who are in falsities from evil sink down into hell; and when they are in hell, they are in terror and dismay because of truths from good, in which are the angels from the Lord. [3] That such a state awaits those who are in falsities from evil, and those who are in truths from good, the Lord teaches in these passages: Whosoever hath, to him shall be given, that he may have more abundantly; but whosoever hath not, from him shall be taken away (Matt. 13:12). Take from him the pound, and give it to him that hath the ten pounds. They said, Lord, he hath ten pounds. I say unto you, that unto everyone that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him (Luke 19:24-26).

(9331) And I will send the hornet before thee. That this signifies the dread felt by those who are in the falsities of evil, is evident from the signification of "hornets," as being stinging and deadly falsities, and hence such as excite dread. "Terror" is predicated of those who are in evils; and "dread" of those who are in falsities (as regards the terror of the former, see above, n. 9327). That "hornets" signify the dread felt by those who are in falsities, is because they are winged, and furnished with stings, with which they inflict poisoned wounds. For both the larger and the smaller animals signify such things as are of the affections, that is, which bear relation to the will; or else they signify such things as are of the thoughts, that is, which bear relation to the understanding. For all things whatsoever in man bear relation either to his will or to his understanding; and those things which bear no relation either to the one or to the other are not in the man, thus are not of the man. Those animals which walk, and also those which creep, signify the affections in both senses; thus goods or evils, for these are of the affections. But those animals which fly, and also winged insects, signify such things as are of the thoughts in both senses; thus truths or falsities, for these are of the thoughts. That "animals" signify goods, or evils, see n. 9280; that "creeping things" signify the same in the external sensuous, n. 746, 909, 994; that "flying things" signify truths or falsities, n. 40, 745, 776, 778, 866, 988, 3219, 5149, 7441; consequently winged insects signify the like things, but in man's extremes. [2] But the falsities now treated of are of many kinds; there are falsities which do not injure, there are falsities which injure slightly, there are those which injure grievously, and there are also those which kill. Their kind is known from the evils they spring from; for every falsity that injures, or kills, springs from evil; because falsity from evil is evil appearing in a form. Moreover, in the other life, when such falsities are represented in a visible form, they appear as a swarm of insects and of unclean flying things, the appearance of which is terrible, according to the kind of evil from which they spring. From all this it is evident why "hornets" signify the dread felt by those who are in the falsities of evil. In like manner in Deuteronomy: Jehovah thy God will send the hornet among them, until they that are left, and those hidden before thee, perish (Deut. 7:20). [3] In the Word throughout mention is made of insects of various kinds, and they everywhere signify falsities or evils in the extremes (that is, in man's external sensuous), which are evils and falsities arising from the fallacies of the senses, and from various pleasures and appetites in the body, which seduce by their allurements and their appearances, and cause the rational to assent, and thus to be immersed in falsities from evil. (That falsities of this kind are signified by the "noisome flies" of Egypt, see n. 7441; likewise by the "locusts" there, n. 7643; and that by the "frogs" of Egypt are signified reasonings from falsities, n. 7351, 7352, 7384; by the "lice" there, evils of the same kind, n. 7419; and that by "worms" are signified falsities which consume and torment, n. 8481). [4] Such evils and falsities are also signified by insects of various kinds in the following passages. In Isaiah: It shall come to pass in that day that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall all come and rest in the river of desolations and in the clefts of the rocks, and in all shrubs (Isa. 7:18, 19); the subject here treated of is the coming of the Lord, and the state of the church at that time. "The fly in the uttermost part of the rivers of Egypt" denotes falsity in the extremes, that is, in man's external sensuous (n. 7441); "the bee in the land of Assyria" denotes the falsity which perverts the reasonings of the mind, for "Assyria" denotes reasoning (n. 1186); "the river of desolations" denotes falsity reigning everywhere; "the clefts of the rock" denote the truths of faith in obscurity, because removed from the light of heaven (see n. 8581); the "shrubs" denote nascent truths of a similar kind

(n. 2682). [5] Again: I have smitten you with blasting and mildew; your many gardens, and your vineyards, and your fig-trees, and your olive-trees, hath the caterpillar devoured (Amos 4:9). That which the caterpillar hath left shall the locust eat; and that which the locust hath left shall the cankerworm eat; and that which the cankerworm hath left shall the bruchus eat. Awake, ye drunkards; and howl, all ye drinkers of wine, because of the must which is cut off from your mouth (Joel 1:4-5). The floors are full of clean grain, the presses overflow with must and oil. And I will compensate to you the years that the locust hath eaten, the cankerworm, and the bruchus, and the caterpillar, My great army which I have sent among you (Joel 2:24, 25). That falsities and evils in the extremes-that is, in the external sensuous of the man of the church-are signified by the kinds of insects here mentioned, is evident from these various expressions, for the subject treated of is the perversion of the truth and good of the church. (What is signified by the "locust" and the "bruchus," see n. 7643; and that by "gardens," "vineyards," "fig-trees," "olive-trees," "wine," and "must," which are destroyed by such insects, are signified the goods and truths of the church in general, has often been shown in these explications.) [6] In David: He made frogs to creep forth in their land, in the chambers of their kings. He said that there should come filthy swarms, lice in all their border (Ps. 105:30, 31); speaking of Egypt (what is meant by the "frogs" there, see n. 7351, 7352, 7384; and what by the "lice," n. 7419). In Moses: Thou shalt plant vineyards, and dress them, but thou shalt not drink the wine, nor gather, for the worm shall eat it (Deut. 28:39); “the worm” denotes all such falsity and evil in general. [7] In Isaiah: Fear ye not the reproach of men, neither be ye dismayed at their revilings; for the moth shall eat them up like a garment, and the blatta shall eat them like wool (Isa. 51:7, 8); “the moth” denotes the falsities in man’s extremes; and “the blatta,” the evils therein; for “the garment which the moth shall eat” signifies the lower or more external truths which belong to the sensuous of man (see n. 2576, 5248, 6377, 6918, 9158, 9212), and “the wool which the blatta shall eat” signifies the lower or more external goods which belong to the sensuous of man, as is evident from many passages, and also from the signification of “a sheep,” from which wool comes, as being the good of charity (see n. 4169). (What, and of what quality, are the extremes of the natural man, which are called his sensuous things, see n. 4009, 5077, 5081, 5089, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310-6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7645, 7693, 9212, 9216.)

(9332) And it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. That this signifies the flight of the falsities that are from evils, is evident from the signification of “driving out,” as being to put to flight, thus flight; and from the signification of “the Hivite, the Canaanite, and the Hittite,” as being falsities from evils-”the Hivite,” falsity from a lighter evil (n. 6860); “the Canaanite,” falsity from a more grievous evil (n. 4818, 8054); and “the Hittite,” falsity from the most grievous evil (n. 2913, 6858).

(That by the nations in the land of Canaan are signified all falsities and evils in the complex, see the passages cited in n. 9327.)

(9333) I will not drive him out from before thee in one year. That this signifies no hasty flight or removal of them, namely, of the falsities and evils which are signified by the nations in the land of Canaan, is evident from the signification of "driving out," as being flight, for in the other life those who are in evils and falsities are not driven out, but flee of themselves (that removal also is signified will be seen below); and from the signification of "in one year," as being what is hasty; for the words follow, "by little and little I will drive him out from before thee," by which is signified removal by degrees according to order. [2] That when predicated of evils and falsities, "to drive out" denotes removal, is because falsities and evils are not driven out from a man, but are removed. He who does not know how the case is with man's liberation from evils and falsities, or with the forgiveness of his sins, may believe that sins are wiped away when they are said to be forgiven. This belief comes from the literal sense of the Word, where such an expression is sometimes used, giving rise in the minds of many to the error that after they have received absolution they are righteous and pure. But these people know nothing whatever about the way in which sins are forgiven; namely, that a man is not purified from them; but is withheld from them by the Lord when he is of such a character that he can be kept in good and truth; and that he can be kept in good and truth when he has been regenerated; for he has then acquired a life of the good of charity and the truth of faith. For whatever a man, from his earliest infancy, thinks, wills, speaks, and does, is added to his life and makes it. These things cannot be exterminated, but only removed, and when they are removed, the man appears as if he were devoid of sins, because they have been removed (n. 8393, 8988, 9014). In accordance with the appearance that man thinks and does what is good and true from himself, when yet it is not from himself but from the Lord, it has been said in the Word that he is "clean" from sins, and also "righteous;" as in Isaiah: Though your sins have been as scarlet, they shall be as white as snow; though they have been red like crimson, they shall be as wool (Isa. 1:18); and in many other passages. [3] That such is the case has been granted me to know from the state of souls in the other life. Everyone brings with him there from the world all things of his life, that is, whatsoever he has thought, wished, spoken, and done; and even whatever he has seen and heard from his infancy down to the end of his life in the world, insomuch that there is not even the smallest thing lacking (n. 2474). Those who in the world have lived a life of faith and charity, can then be withheld from evils and kept in good, and thus be raised into heaven. But those who in the world have not led a life of faith and charity, but a life of the love of self and of the love of the world, sink down into hell, because they cannot be withheld from evils and kept in good. From all this it is evident why, when "driving out" is said in relation to falsities and evils, it denotes removal. In this verse and the next this removal is treated of in the internal sense, and its arcana are there disclosed.

(9334) Lest perchance the land be desolate. That this signifies a deficiency in that case, and but little spiritual life-namely, if the removal should be hasty-is evident from the signification of “the land,” as being the church in general and also in particular. The church in particular is the man who becomes a church; for the church is in man, and is the regenerated man. (That “the land” denotes the church in general, see n. 9325; and that it denotes the church in particular, or the regenerated man, n. 82, 620, 636, 913, 1411, 1733, 2117, 2118e, 2571, 3368, 3379.) A regenerate man is called “a land” also in Malachi: All nations shall proclaim you blessed, for ye shall be a well-pleasing land (Mal. 3:12). And from the signification of “desolate,” as being a deficiency and but little of spiritual life; for by “desolate,” when said of the church in man, is signified a lack of truth and of good, thus also a lack of spiritual life; for spiritual life is thence derived. [2] In regard to there being a deficiency and but little of spiritual life if falsities and evils were hastily removed, the case is this. When a man is being regenerated, which is effected by the implanting of spiritual truth and good, and by the removal at the same time of falsity and evil, he is not regenerated hastily, but slowly. The reason is that all things the man, from his infancy, has thought, intended, and done, have added themselves to his life, and have made it, and likewise have formed such a connection among themselves that no one thing can be taken away unless all are taken away at the same time. For an evil man is an image of hell, and a good man is an image of heaven; and the evils and falsities with an evil man have such a connection among themselves as there is among the infernal societies, of which he is a part; and the goods and truths with a good man have such a connection among themselves as there is among the heavenly societies, of which he is a part. From this it is evident that the evils and falsities with an evil man cannot be removed from their place suddenly; but only in proportion as goods and truths are implanted in their order, and interiorly; for heaven in a man removes hell from him. If this were done suddenly, the man would fail; for each and all things that are in connection and form would be disturbed, and would take away his life. [3] (That regeneration, or the implanting of the life of heaven in man, begins from his infancy and continues even to the last of his life in the world, and that after his life in the world it is perfected to eternity, see n. 2679, 3203, 3584, 3665, 3690, 3701, 4377, 4551, 4552, 5126, 6751, 9103, 9296, 9297; especially n. 5122, 5398, 5912, 9258.) Moreover-and this is a secret-man's regeneration in the world is only a plane for the perfecting of his life to eternity. (That a man who has lived in good is perfected in the other life, may be seen from what has been shown concerning infants, n. 2289-2309; and concerning the state and lot of the Gentiles in that life, n. 2589-2604.)

(9335) And the wild beast of the field be multiplied upon thee. That this signifies a flowing in of falsities from the delights of the loves of self and of the world, is evident from the signification of "being multiplied," when said of the hasty removal of evils and falsities, as being a flowing in; and from the signification of “the wild beast of the field,” as being falsities from the delights of the loves of self and of the world. By “beasts” of various kinds mentioned in the Word are signified good and evil affections (see n. 9280); consequently by “wild beasts” are signified the affections of falsity that arise from the delights of the loves of self and of the world. Moreover, these affections are represented in the other life by wild beasts, as by panthers, tigers, wild boars, wolves, and bears. They are also like wild beasts, for those who are in these loves are in evils of every kind and in the derivative falsities, and like wild beasts do they look at and act toward their associates. (That all evils and falsities spring from these loves, see n. 2041, 2045, 2057, 2363, 2364, 2444, 4750, 4776, 6667, 7178, 7255, 7364, 7366-7377, 7488, 7490-7494, 7643, 8318, 8487, 8678.) [2] That through the hasty removal of evils and falsities, the falsities from these loves would flow in, is because goods and truths must remove the evils and falsities by being successively implanted; for falsities can only be removed by truths; and evils can only be removed by goods. If this is not done successively and according to order, the falsities which favor these loves will flow in; for before he has been regenerated these loves reign in every man, and when falsities flow in, truths are no longer acknowledged. Moreover, the man who is being regenerated is kept in the affection of truth, and while he is in this affection he seeks on all sides for truths among the memory-knowledges in the natural; and the fallacies of the external senses then present themselves there - for they are very abundant there - and when the delights of the loves of self and of the world breathe on the man, he infers from these fallacies nothing but falsities, which follow on, and fill the mind, if the falsities of evil are suddenly removed. These are the things which are meant in the internal sense by "I will not drive him out from before thee in one year, lest the land be desolate, and the wild beast of the field multiply upon thee; by little and little I will drive him out from before thee, until thou be fruitful and inherit the land." [3] That "a wild beast" denotes falsity and evil springing from the loves of self and of the world, is plain from the passages in the Word where it is mentioned; as in the following: A path shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass through it, nor shall any ravenous wild beast go up thereon (Isa. 35:8, 9). I will send upon thee famine, and an evil wild beast, and they shall bereave thee (Ezek. 5:17). When I cause the evil wild beast to pass through the land, and it bereave it, and it become a desolation, so that no one passeth through because of the beast (Ezek. 14:15). Thou shalt fall upon the faces of the field; I will give thee for food to the wild beast of the earth, and to the bird of the heaven (Ezek. 29:5). Then I will make with them a covenant of peace, and will make the evil wild beast to cease out of the land; that they may dwell securely in the wilderness. They shall no more be a prey to the nations, and the wild beast of the field shall no longer devour them (Ezek. 34:25, 28). [4] I will lay waste her vine and her fig-tree, and I will make them into a forest, and the wild beast of the field shall devour them (Hos. 2:12). The land shall mourn, and everyone that dwelleth therein shall waste away, because of the wild beast of the field, and because of the bird of the heavens (Hos. 4:3). The boar out of the wood doth trample it, and the wild beast of the fields doth consume it. Turn again, O God Zebaoth, and visit Thy vine (Ps. 80:13, 14). Thou makest darkness that it may be night; wherein every wild beast of the forest doth come forth (Ps. 104:20). If ye shall walk in My statutes, and keep My commandments, and do them, I will cause the evil wild beast to cease out of the land. But if ye shall reject My statutes, I will send against you the wild beast of the field, which shall lay you waste (Lev. 26:3, 6, 15, 22). Jehovah thy God will drive out those nations before thee by little and little, lest perchance the wild beast of the field multiply against thee (Deut. 7:22). In these passages "the wild beast of the field," "the wild beast of the earth," and "the wild beast of the forest" denote the falsities and evils which are of the loves of self and of the world. [5] As by "a wild beast" is signified falsity, and falsity is from a double origin, namely, from what is evil, and from what is upright (n. 9258), therefore by "wild beasts" in the Word are also signified the upright Gentiles, who although in falsity, are yet in uprightness of life. In this sense the term "wild animal" is used in the following passages: Every wild animal of the forest is Mine, and the beasts upon a thousand mountains. I know every bird of the mountains; and the wild animal of My fields is with Me (Ps. 50:10, 11). Praise ye Jehovah, ye wild animal, and every beast (Ps. 148:7, 10). Every wild animal of My fields, come ye to devour, every wild animal in the forest (Isa. 56:9). All the birds of the heavens made their nests in the branches of the cedar, which is Asshur, and under his branches every wild animal of the field brought forth, and in his shadow dwelt all great nations (Ezek. 31:6).

(9336) By little and little I will drive him out from before thee. That this signifies a removal by degrees according to order, is evident from the signification of "by little and little," as being by degrees, thus slowly; from the signification of "driving out," when said of the falsities and evils which are signified by the nations of the land of Canaan, as being removal (of which just above, n. 9333). It is said "by degrees according to order," because with the man who is being regenerated all things are disposed according to the order of heaven; for the regenerate man is a heaven in the least form, and therefore there is in him an order like that which is in heaven. [2] When a man is born, in respect to hereditary evils he is a hell in the least form; and he also becomes a hell insofar as he takes the hereditary evils to himself, and adds to them things which are his own. Hence it is that both from birth and from actual life the order of his life is opposite to the order of heaven; for from his own a man loves himself more than the Lord, and the world more than heaven; when yet the life of heaven consists in loving the Lord above all things and the neighbor as oneself. From this it is evident that the former life, which is of hell, must be utterly destroyed (that is to say, the evils and falsities must be removed), in order that the new life, which is the life of heaven, may be implanted (see n. 4551, 4552, 4839, 6068). This cannot possibly be done hastily; for every evil that is rooted in with its falsities has a connection with all evils and their falsities; and such evils and falsities are innumerable, and their connection is so complex that it cannot be comprehended, not even by the angels, but only by the Lord. From this it is evident that the life of hell with a man cannot be destroyed suddenly; for if it were, he would straightway expire; and neither can the life of heaven be implanted suddenly, for if it were, he would also expire. [3] There are thousands and thousands of arcana, of which scarcely a single one is known to man, whereby a man is led by the Lord out of the life of hell into the life of heaven. That this is so, has been given me to know from heaven, and it has likewise been confirmed by many things which have come to my notice. As man knows scarcely anything of these matters, many have fallen into errors about the liberation of man from evils and falsities (that is, the forgiveness of sins), believing that through mercy the life of hell in a man can be instantly turned into the life of heaven in him; when yet the whole act of regeneration is mercy, and none are regenerated except those who receive the mercy of the Lord in faith and life while in the world; according to the Lord's words in John: As many as received, to them gave He the power to be sons of God, even to them that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12, 13); what is meant by "bloods," by "the will of the flesh," and "the will of man," also by being "born of God," may be seen above (n. 5826).

[4] What is properly meant by removal from evils and falsities by degrees according to order, shall also be briefly stated. The Divine truth which proceeds from the Divine good of the Lord disposes all things into order in heaven; and therefore this Divine truth, in which there is good from the Lord, is order itself (n. 1728, 1919, 2258, 2447, 5703, 6338, 8700, 8988). According to this order all things in heaven come forth, and according to the same order they subsist; for to subsist is perpetually to come forth. In order therefore that heaven may come forth in a man it is necessary that he receive Divine truth in the good proceeding from the Lord. This can only be done by degrees according to an order similar to that by which the Lord sets heaven in order; for the case with a thing of the same nature is the same in what is small as in what is great. This successive setting in order is what is here meant by "order according to degrees." From all this it is also evident that the case with the new creation of man-which is his regeneration-is the same as with the creation of heaven and earth. Wherefore also in the Word by "a new heaven and a new earth" is meant a new church (n. 1733, 1850, 2117, 2118, 3355, 4535); and also by the creation of heaven and earth in the first chapter of Genesis is meant the new creation of the celestial church, which is called "Man" (of which see in the explications there).

(9337) Until thou be fruitful. That this signifies according to the increase of good, is evident from the signification of "being fruitful," as being the increase of good (see n. 43, 55, 913, 983, 2846, 2847). That removal from evils and falsities is effected according to the increase of good, is evident from what has been frequently shown above; for the Lord flows into man by means of good, and by means of it He disposes truth into order; but not the converse; and insofar as truths are disposed into order by means of good, so far evils and falsities are removed. In the Word throughout man is likened to a tree, and his truths of faith are signified by the leaves (n. 885), and his goods of love by the fruits (n. 3146, 7690). From this it is plain not only that "to be fruitful" denotes an increase of good; but also that good is man's chief thing, even as the fruit is the chief thing of a tree. The leaves are indeed put forth first, but for the sake of the fruit as the end. That which is the end is not only the last, but it is also the first thing, because it is the one and only thing regarded in the means, thus it is everything. The case is similar with the good of love relatively to the truths of faith. [2] Such was the signification of "a fig-tree," of which we read in the following passages: As Jesus returned to the city, He hungered. And seeing a fig-tree in the way, He came to it, but found nothing thereon, except leaves only; and He said unto it, Let no fruit grow from thee henceforward forever; whereupon the fig-tree withered away (Matt. 21:18, 19). A certain man had a fig-tree planted in his vineyard; he came therefore seeking fruit thereon, but found none; he said therefore unto the vinedresser, Behold these three years I come seeking fruit on this fig-tree, but find none: cut it down; why rendereth it the land unfruitful? (Luke 13:6, 7). Every tree is known by its fruit. Of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; but the evil man out of the evil treasure of his heart bringeth forth that which is evil. Why call ye Me, Lord, Lord, and do not the things which I say? (Luke 6:44-46.) From all this it is evident that the fruit of faith, as it is called, is the primary thing of faith; and that faith without fruit, that is, without the good of life, is only a leaf; and thus that when a man (here meant by "the tree") abounds in leaves without fruit, he is the fig-tree which withers away and is cut down.

(9338) And inherit the land. That this signifies until in good, and thus regenerate, is evident from the signification of "inheriting," as being to receive as an heir (of which in what follows); and from the signification of "the land," here the land of Canaan, as being the kingdom of the Lord, thus heaven (see n. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447). Therefore by "inheriting the land" is signified receiving heaven as an heir. By "an heir," when said of heaven, is especially meant a man who has the Lord's life (n. 2658, 2851, 3672, 7212), thus one who is in good from the Lord, and consequently who is regenerate. (That when a man is in good from the Lord, he is in heaven, thus regenerate, see n. 9274, and the passages there cited.) [2] That this is signified by "inheriting," when said of heaven, is plain in Matthew: Then shall the King say to those on His right hand, Come ye blessed of My Father, possess as an inheritance the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me to drink.

Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me (Matt. 25:34, 35, 40); here "to possess as an inheritance the kingdom of the Lord," that is, heaven, is said of those who are in good; the very goods of charity are also enumerated in their order; and finally it is said, "inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." Those are called the Lord's "brethren" who are in good (n. 6756); thus also those who do what is good, for good is the Lord with man. Therefore it is said, "inasmuch as ye did it unto one of these brethren;" but not "to one of the brethren." [3] In Revelation: He that overcometh shall receive by inheritance all things; and I will be his God, and be shall be My son (Rev. 21:7); speaking of those who overcome it is said they "shall receive by inheritance all things," and they are called "sons," because heirs; "to overcome" denotes to fight from good and truth; for evil is overcome by means of good; and falsity by means of truth. [4] In David: God will save Zion, and build the cities of Judah; and they shall dwell there, and possess it by inheritance. The seed also of His servants shall inherit it; and they that love His name shall dwell therein (Ps. 69:35, 36); where "to possess by inheritance" is predicated of those who are in celestial good; and "to inherit" of those who are in spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of charity toward the neighbor (n. 9277). In Isaiah: He that confideth in Me shall inherit the land, and shall possess by inheritance the mountain of My holiness (Isa. 57:13). [5] From all this it is evident what is signified by the land of Canaan being distributed into twelve inheritances for the twelve tribes of Israel (Josh. 14 to 19; and Ezek. 47:13-22; also Ezek. 48); for by "the land of Canaan" was signified the kingdom of the Lord, or heaven (n. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447); by the "twelve tribes" were signified all goods and truths in general and in particular (n. 3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640); thus by the twelve inheritances was signified heaven with all the heavens and the societies therein, distinct in respect to the goods of love and the derivative truths of faith (n. 7836, 7891, 7996); thus in the abstract sense the goods themselves which are from the Lord, consequently which are the Lord in heaven. [6] For heaven is nothing else than the Divine truth which proceeds from the Lord's Divine good. The angels of heaven are recipients of truth in good; and insofar as they receive this, so far they make heaven. And-this is a secret-the Lord does not dwell with an angel except in His own with him. In like manner He dwells with a man; for the Divine must be in what is Divine, and not in what belongs to any man. This is meant by the words of the Lord concerning the union of Himself with those who are in the good of love, in John: In that day ye shall know that I am in the Father, and ye in Me, and I in you. He that loveth Me keepeth My word, and We will come unto him, and make our abode with him (John 14:20, 23). The glory which Thou hast given Me I have given them; that they may be one; as We are one; that the love wherewith Thou hast loved Me may be in them, and I in them (John 17:22, 26).

(9339) Verses 31-33. And I will set thy border from the sea Suph, and even unto the sea of the Philistines; and from the wilderness even unto the river; for I will give into your hand the inhabitants of the land, and I will drive them out from before thee. Thou shalt not make a covenant with them, and with their gods. They shall not dwell in thy land, lest perchance they make thee sin against Me, when thou shalt serve their gods, because it will be a snare to thee. "And I will set thy border from the sea Suph, and even unto the sea of the Philistines," signifies extension from memory-truths to the interior truths of faith; "and from the wilderness even unto the river," signifies from the delight of what is sensuous, even to the good and truth of the rational; "for I will give into your hand the inhabitants of the land," signifies command over evils; "and I will drive them out from before thee," signifies their removal; "thou shalt not make a covenant with them, and with their gods," signifies no communication with evils and falsities; "they shall not dwell in thy land," signifies that evils shall not be together with the goods of the church; "lest perchance they make thee sin against Me," signifies lest evils turn away the goods that are from the Lord; "when thou shalt serve their gods," signifies if there be worship from falsities; "because it will be a snare to thee," signifies by reason of the allurement and deception of evils.

(9340) And I will set thy border from the sea Suph, and even unto the sea of the Philistines. That this signifies extension from memory-truths to the interior truths of faith, is evident from the signification of "setting a border" from one place to another, when said of spiritual truths, as being extension; from the signification of “the sea Suph,” as being sensuous and memory-truths, which are the ultimates with man, for the sea Suph was the ultimate border of the land of Egypt, and by “Egypt” is signified memory-knowledge in both senses, true and false (see n. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7779, 7926, 8146, 8148), here memory-truth, because the subject treated of is the extension of the spiritual things of faith with the sons of Israel, by whom was represented the spiritual church (see n. 4286, 4598, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805); and from the signification of “the sea of the Philistines,” as being the interior truths of faith. The reason why these truths are signified by “the sea of the Philistines” is that the sea where Tyre and Zidon were situated was the border of the land of Philistia, and by “Tyre and Zidon” are signified the knowledges of truth and good (n. 1201); and by “the land of Philistia” the knowledge of the interior things of faith (n. 1197, 2504, 2726, 3463). [2] As the land of Canaan represented the Lord’s kingdom, thus heaven and the church, therefore all the places therein signified such things as are of the Lord’s kingdom, that is, of heaven and the church, which are called celestial and spiritual things, and bear relation to the good of love to the Lord and to the truths of faith in Him. Consequently the seas and rivers which were the borders signified the ultimate things therein; and accordingly “from sea to sea” and “from river to river” signified their extension. (That this is so, see n. 1585, 1866, 4116, 4240, 6516.) From this it can be seen that by “the border from the sea Suph and even unto the sea of the Philistines” is signified the extension of the spiritual things of truth from external things to internal, thus from memory-truths to the interior truths of faith. But the extension of celestial things, which are of the good of love, is described immediately after by “from the wilderness even unto the river.” (That the places of the land of Canaan, and also the seas and rivers, have such a signification in the Word, has been shown throughout in the explications.) [3] It shall be briefly stated what is meant by “extension from memory-truths to the interior truths of faith.” Truths in the external man are called “memory-truths;” and truths in the internal man are called “interior truths of faith.” Memory-truths are in man’s memory, and when they are drawn out from it, they come to his notice. But the interior truths of faith are the truths of the very life, inscribed on the internal man, and of which but little appears in the memory; but on this subject, of the Lord’s Divine mercy, a fuller statement shall be made elsewhere. Memory-truths and the interior truths of faith were signified by “the waters under the expanse, and the waters above the expanse” (Gen. 1:6, 7; n. 24), for the subject treated of in the first chapter of Genesis in the internal sense is the new creation, that is, the regeneration, of the man of the celestial church. [4] The reason why “Philistia,” which bordered on the land of Canaan even unto Tyre and Zidon, signified the interior truths of faith, was that the representative Ancient Church had been there, as is evident from the remains of Divine worship among its inhabitants, and referred to in the historic and prophetic books of the Word that treat of the Philistines and the land of Philistia; as in the prophecies of Jeremiah 25:20; 47; Ezekiel 16:27, 57; 25:15-16; Amos 1:8; Zephaniah 2:5; Zechariah 9:6; and Psalm 56, title; 60:8; 83:7; 108:9. The case with the Philistines was the same as with all the nations in the land of Canaan, in that they represented the goods and truths of the church, and also evils and falsities. For while the representative Ancient Church was among them, they represented the celestial things which are of good and the spiritual things which are of truth; but when they turned aside from genuine representative worship, they then began to represent the diabolical things which are of evil and the infernal things which are of falsity. Hence it is that by "Philistia," as by the other nations of the land of Canaan, are signified in the Word both goods and truths, and evils and falsities. [5] That by the "Philistines" are signified the interior truths of faith, is evident in David: Glorious things shall be preached in thee, O city of God. I will make mention of Rahab and Babylon among those who know Me; and also of Philistia and Tyre, with Ethiopia; this man was born there (Ps. 87:3, 4); the "city of God" denotes the doctrine of the truth of faith from the Word (n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493, 5297); "Tyre," the knowledges of truth and good (n. 1201); in like manner "Ethiopia" (n. 116, 117). From this it is evident that "Philistia" denotes the knowledge of the truths of faith. [6] In Amos: Are ye not as the sons of the Ethiopians unto Me, O sons of Israel? Have not I made Israel to come up out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? (Amos 9:7); the perversion and destruction of the church after it had been set up is here treated of; “the sons of the Ethiopians” here denote those who are in the knowledges of good and truth, but who apply them to confirm evils and falsities (n. 1163, 1164); “the sons of Israel out of the land of Egypt” denote those who have been initiated into spiritual truths and goods by means of memory-truths. (That “the sons of Israel” denote those who are in spiritual truths and good, thus in the abstract sense spiritual truths and goods, see n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234; and that “the land of Egypt” denotes memory-truth, has been shown above.) The like is signified by “the Philistines from Caphtor,” and by “the Syrians from Kir,” to whom they are therefore likened. “The Philistines from Caphtor” denote those who have been initiated into interior truths by means of exterior, but who have perverted them and applied them to confirm falsities and evils (n. 1197, 1198, 3412, 3413, 3762, 8093, 8096, 8099, 8313); and “the Syrians from Kir” denote those who are in the knowledges of good and truth, which also they have perverted (n. 1232, 1234, 3051, 3249, 3664, 3680, 4112). [7] In Jeremiah: Because of the day that cometh to lay waste all the Philistines, to cut off from Tyre and Zidon all the residue that helpeth; for Jehovah layeth waste the Philistines, the remains of the isle of Caphtor (Jer. 47:4); in this chapter the subject treated of is the vastation of the church in respect to the truths of faith; the interior truths of faith are “the Philistines;” and the exterior truths are “the remains of the isle of Caphtor.” [8] In Joel: What have you to do with Me, O Tyre, and Zidon, and all the borders of Philistia? Speedily will I return your retribution on your head, forasmuch as ye have taken My silver and My gold, and have carried into your temples My desirable good things (Joel 3:4-5); “all the borders of Philistia” denote all the interior and exterior truths of faith; “to carry silver and gold and desirable good things into their temples” denotes to pervert truths and goods, and profane them by application to evils and falsities. (That “silver and gold” denote truths and goods, see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932.) [9] In Obadiah: Then they of the South shall be heirs of the mount of Esau, and of the plain of the Philistines; and they shall become heirs of the field of Ephraim; but Benjamin, of Gilead (Obad. 1:19); the setting up of the church is here treated of; but real things are infolded in the names; “they of the South” denote those who are in the light of truth (n. 1458, 3195, 3708, 5672, 5962); “the mount of Esau” denotes the good of love (n. 3300, 3322, 3494, 3504, 3576); “the plain of the Philistines” denotes the truth of faith; “a plain” also denotes the doctrine of faith (n. 2418); “Ephraim” denotes the intellectual of the church (n. 3969, 5354, 6222, 6234, 6238, 6267); “Benjamin,” the spiritual celestial truth of the church (n. 3969, 4592, 5686, 5689, 6440); and “Gilead,” the corresponding exterior good (n. 4117, 4124, 4747). [10] In Isaiah: He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth. They shall fly upon the shoulder of the Philistines toward the sea; together shall they spoil the sons of the east (Isa. 11:12, 14); here by "Israel" and "Judah" are not meant Israel and Judah, but by "Israel" those who are in the good of faith, and by "Judah" those who are in the good of love; "to fly upon the shoulder of the Philistines" denotes to receive and take into possession the interior truths of faith; "to spoil the sons of the east" denotes to receive and take into possession the interior goods of faith; for "the sons of the east" denote those who are in the goods of faith, and in the knowledges of good (n. 3249, 3762). That "to spoil" denotes to receive and take into possession, may be seen from what has been already shown concerning the spoiling of the Egyptians by the sons of Israel (n. 6914, 6917). [11] As by "the land of Philistia" was signified the knowledge of the interior truths of faith, and by Abraham and Isaac was represented the Lord, and by their sojourning the instruction of the Lord in the truths and goods of faith and of love, which are of Divine wisdom, therefore for the sake of prefiguring this process, Abraham was bidden to sojourn in Philistia (see Gen. 20), and also Isaac (Gen. 26:1-24); and accordingly Abimelech, king of the Philistines, made a covenant with Abraham (Gen. 21:22, to the end), and also with Isaac (Gen. 26:26, to the end); on which subject may be seen the explications given at these chapters.

(9341) And from the wilderness even unto the river. That this signifies from the delight of what is sensuous even to the good and truth of the rational, is evident from the signification of "setting a border," as being extension (as just above, n. 9340); from the signification of “a wilderness,” as being a place uninhabited and not cultivated; thus in application to the spiritual things of faith and to the celestial things of love, “a wilderness” denotes where there is no good and no truth, as is the case with what is sensuous (that the sensuous of man is of this character, see n. 9331). As the sensuous has no celestial good and no spiritual truth, but has delight and pleasure from the body and the world, therefore by “a wilderness” is signified this outermost in the man of the church. And from the signification of “the Euphrates,” which is here “the river,” as being the good and truth of the rational. That “the Euphrates” has this signification is because Assyria was there, and by “Assyria,” or “Asshur,” is signified the rational (n. 119, 1186). [2] This is meant by “the Euphrates” where it is said, “from the wilderness to the Euphrates,” and “from the river of Egypt to the Euphrates;” as in the following passages: From the wilderness, and Lebanon, even unto the great river, the river Euphrates, the whole land of the Hittites, and even unto the great sea toward the setting of the sun, shall be your border (Josh. 1:4). To thy seed will I give this land, from the river of Egypt even unto the great river, the river Euphrates (Gen. 15:18). Thou madest a vine to journey out of Egypt. Thou hast sent out its shoots even unto the sea, and its twigs unto the river (Ps. 80:8, 11); “a vine out of Egypt” denotes the spiritual church represented by the sons of Israel; “unto the sea,” and “unto the river,” denote to interior truths and goods. In like manner in Micah: They shall come unto thee from Assyria and from the cities of Egypt, and thence from Egypt even unto the river, and from sea to sea, and from mountain to mountain (Micah 7:12). [3] But something else is signified by “the Euphrates” when it is looked at from the middle of the land of Canaan as its extreme limit on one side, or as what closes it in on one side; in this case by that river is signified that which is the ultimate of the Lord’s kingdom, that is, which is the ultimate of heaven and the church, in respect to rational good and truth. (That the borders of the land of Canaan, which were rivers and seas, signified the ultimates in the Lord’s kingdom, see n. 1585,1866, 4116, 4240, 6516.) “The Euphrates” therefore signified such truths and such goods as belong to the sensuous mind, and correspond to the truths and goods of the rational. But as the sensuous of man stands forth nearest to the world and the earth, and receives its objects therefrom (n. 9331), it therefore acknowledges nothing else as good than that which delights the body; and nothing else as truth than that which favors this delight. By “the river Euphrates” therefore in this sense is signified the pleasure arising from the loves of self and of the world; and the falsity which confirms it by reasonings from the fallacies of the senses. [4] This is what is meant by “the river Euphrates” in Revelation: A voice said to the sixth angel, Loose the four angels which are bound at the great river Euphrates. They were loosed, and they killed the third part of men (Rev. 9:14, 15); “the angels bound at the Euphrates” denote the falsities originating through reasonings from the fallacies of the senses, which falsities favor the delights of the loves of self and of the world. Again: The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings who are from the sun rising might be prepared (Rev. 16:12); "the Euphrates" here denotes falsities from a like origin; "the water dried up" denotes these falsities removed by the Lord; "the way of the kings from the east" denotes that then the truths of faith are seen by and revealed to those who are in love to the Lord. (That "waters" denote truths, and in the opposite sense falsities, see n. 705, 739, 756, 790, 839, 2702, 3058, 3424, 4976, 7307, 8137, 8138, 8568, 9323; that "a way" denotes truth seen and revealed, n. 627, 2333, 3477; that "kings" denote those who are in truths, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; that "the east" denotes the Lord, and also love from Him and to Him, n. 101, 1250, 3708; and in like manner "the sun," n. 1529, 1530, 2441, 2495, 3636, 3643, 4060, 4696, 5377, 7078, 7083, 7171, 7173, 8644, 8812.) [5] In Jeremiah: Thou hast forsaken Jehovah thy God, when He led thee into the way. And now what hast thou to do with the way of Egypt, to drink the waters of Shihor? Or what hast thou to do with the way of Assyria, to drink the waters of the river? (Jer. 2:17, 18); "to lead into the way" denotes to teach truth; "what hast thou to do with the way of Egypt, to drink the waters of Shihor?" denotes what hast thou to do with falsities which have been occasioned by memory-knowledges wrongly applied? "What hast thou to do with the way of Assyria, to drink the waters of the river?" denotes what hast thou to do with the falsities which have arisen through reasonings from the fallacies of the senses in favor of the delights of the loves of self and of the world? [6] In the same: Jehovah said unto the prophet, Take the girdle that thou hast bought, which is upon thy loins, and arise, go to the Euphrates, and hide it there in a hole of the rock. So I went and hid it at the Euphrates. Afterward it came to pass at the end of many days, that Jehovah said, Arise, go to the Euphrates, and take the girdle from thence. Wherefore he went to the Euphrates, and digged, and took the girdle from the place where he had hidden it; but behold the girdle was marred, it was profitable for nothing (Jer. 13:3-7); "the girdle of the loins" denotes the external bond containing all things of love and thence of faith; "to be hidden in a hole of the rock by the Euphrates" denotes where faith is in obscurity and has become no faith, through falsities from reasonings; "the girdle marred so that it was profitable for nothing" denotes that all things of love and of faith are then dissolved and dispersed. [7] That Jeremiah was to tie a stone to the book written by him, and cast it into the midst of the Euphrates (Jer. 51:63); signified that the prophetic Word would perish through like things. In the same: Let not the swift flee away, nor the strong one escape; toward the north near the shore of the river Euphrates they have stumbled and fallen. But Jehovah Zebaoth taketh vengeance on His adversaries. The Lord Jehovih Zebaoth hath a sacrifice in the land of the north by the river Euphrates (Jer. 46:6, 10); where also "the river Euphrates" denotes truths falsified, and goods adulterated, through reasonings from fallacies and the derivative memory-knowledges which favor the loves of self and of the world.

(9342) For I will give into your hand the inhabitants of the land. That this signifies command over evils, is evident from the signification of "giving into the hand," as being to conquer and command; and from the signification of "the inhabitants of the land," as being the evils of the church; for by "inhabitants" are signified goods (see n. 2268, 2451, 2712, 3613), consequently in the opposite sense, evils; because by the nations of the land of Canaan were signified the evils and falsities which infest and destroy the goods and truths of the church (n. 9327).

(9343) And I will drive them out from before thee. That this signifies their removal, is evident from the signification of "driving out," when said of evils, as being removal (see n. 9333).

(9344) Thou shalt not make a covenant with them, and with their gods. That this signifies no communication with evils and falsities, is evident from the signification of "making a covenant," as being to be conjoined (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778), thus also to be communicated, for they who communicate together are conjoined; from the signification of "the inhabitants of the land," who in this case are those with whom they were not to make a covenant, as being evils (of which just above, n. 9342); and from the signification of "gods," as being falsities (n. 4402, 4544, 7873, 8867, 8941).

(9345) They shall not dwell in thy land. That this signifies that evils shall not be together with the goods of the church, is evident from the signification of "the inhabitants," of whom it is said "they shall not dwell in thy land," as being evils (see above, n. 9342); from the signification of "dwelling," as being to live (n. 1293, 3384, 3613); and of "dwelling with" anyone, as being to live or be together (n. 4451); and from the signification of "the land," as being the church in respect to good, thus also the good of the church (n. 9325).

(9346) Lest perchance they make thee sin against Me. That this signifies lest evils turn away the goods that are from the Lord, is evident from the signification of "the inhabitants of the land," of whom it is said "lest perchance they make thee sin," as being evils (as above); from the signification of "to sin," as being to turn away (n. 5474, 5841, 7589); and from the signification of "thee against Me," as being the goods that are from the Lord; for by "the sons of Israel," who are here meant by "thee," are signified those who are in good, thus goods (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 9340); and by "Jehovah," who is here meant by "Me," is meant the Lord (n. 9199, 9315). That evils turn away the goods that are from the Lord, is because evils and goods are opposites or contraries, and two opposites or contraries cannot be together, for they turn away from each other, and are in conflict. This can be plainly seen from the fact that evils are from hell, and goods from heaven; and that hell is as far as possible from heaven - not in respect to distance, because in the other life there is no distance - but in respect to state. Therefore they who are in the state of hell cannot be transferred into the state of heaven, for the evils in the former reject the goods in the latter. This is meant by the words of Abraham to the rich man: Between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can those who are there pass over to us (Luke 16:26); "the great gulf" denotes the opposition and contrariety of the states of life. From all this it is evident how it is to be understood that evils turn away the goods that are from the Lord; namely, that those who are in evils not only do not receive the goods which continually flow into everyone from the Lord; but also absolutely turn them away. And therefore a man cannot possibly receive the good of heaven until he abstains from evils.

(9347) When thou shalt serve their gods. That this signifies if there be worship from falsities, is evident from the signification of "serving," as being worship (see n. 7934, 8057); and from the signification of "gods," as being falsities (n. 4544, 7873, 8867, 8941).

(9348) Because it will be a snare to thee. That this signifies by reason of the allurement and deception of evils, is evident from the signification of "a snare," when said of evils, as being allurement and deception. That evils allure and deceive, is because all evils spring from the loves of self and of the world (see n. 9335), and the loves of self and of the world are born with man, and from this he feels the delight of his life from the moment of his birth; nay, from this he has life. Wherefore these loves, like the unseen currents of a river, continually draw the thought and the will of man away from the Lord to self, and away from heaven to the world, thus away from the truths and goods of faith to falsities and evils. Reasonings from the fallacies of the senses are then of especial force, and also the literal sense of the Word wrongly explained and applied. [2] These two sources of error, and also those previously mentioned, are what are meant in the spiritual sense of the Word by “snares,” “nooses,” “pits,” “nets,” “ropes,” “gins,” and also by “frauds” and “deceits;” as in these passages: Dread, and the pit, and the snare, are upon thee, O inhabitant of the earth; whence it shall come to pass that he who fleeth from the voice of the dread shall fall into the pit; and he that cometh up out of the pit shall be taken in the snare; for the floodgates from on high are opened, and the foundations of the earth have been shaken (Isa. 24:17, 18). Fear, the pit, and the snare, are upon thee, O inhabitant of Moab. He that fleeth from the fear shall fall into the pit; and he that cometh up out of the pit shall be taken in the snare (Jer. 48:43, 44). “Dread” and “fear” denote a disturbance and commotion of the mind when it hesitates between evils and goods, consequently between falsities and truths; “the pit” denotes falsity brought in through reasonings from the fallacies of the senses to favor the delights of the loves of self and of the world; “the snare” denotes the allurement and deception of evil thence derived. [3] In Isaiah: They shall go, and stumble backward, and be broken, and ensnared, and taken (Isa. 28:13); “to stumble backward” denotes to turn themselves away from good and truth; “to be broken” denotes to dissipate truths and goods; “to be ensnared” denotes to be allured by the evils of the loves of self and of the world; "to be taken" denotes to be carried away by them. [4] In Ezekiel: The mother of the princes of Israel is a lioness; one of her whelps learned to seize the prey, he devoured men; the nations heard of him; he was taken in their pit; and they brought him with hooks into the land of Egypt. Afterward he ravished widows, and laid waste cities; the land was desolate, and the fullness thereof, by the voice of His roaring. Therefore the nations lay in wait for him round about from the provinces; and they spread their net over him; he was caught in their pit. They put him in a cage with hooks, and brought him unto the king of Babel in nets, that His voice should no more be heard on the mountains of Israel (Ezek. 19:1-4, 7-9); the successive profanation of truth through the allurements of falsities from evils is here described; "the mother of the princes of Israel" denotes the church where are primary truths (that "mother" denotes the church, see n. 298, 2691, 2717, 4257, 5581, 8897; and that "the princes of Israel" denote primary truths, n. 1482, 2089, 5044); a "lioness" denotes falsity from evil perverting the truths of the church; "a lion's whelp" denotes evil in its power (n. 6367); "to seize the prey and devour men" denotes to destroy truths and goods, for "man" denotes the good of the church (n. 4287, 7424, 7523); "nations" denote evils (see n. 1259, 1260, 1849, 2588, 4444, 6306); "the pit in which he was caught by the nations" denotes the falsity of evil (n. 4728, 4744, 5038, 9086); "the land of Egypt into which he was brought with hooks" denotes the memory-knowledge through which is falsity (n. 9340); "to ravish widows” denotes to pervert the goods which long for truth (that “to ravish” denotes to pervert, see n. 2466, 2729, 4865, 8904; and that “widows” denote goods that long for truth, n. 9198, 9200); “to lay waste cities” denotes to destroy the doctrinal things of the truth of the church (n. 402, 2268, 2449, 2943, 3216, 4478, 4492, 4493); “to desolate the land and the fullness thereof” denotes to destroy all things of the church (n. 9325); “the voice of roaring of the lion” denotes falsity; “to spread the net over him” denotes to allure by the delights of earthly loves and by reasonings from them; “to bring to the king of Babel” denotes the profanation of truth (n. 1182, 1283, 1295, 1304, 1307, 1308, 1321, 1322, 1326). [5] That such things do not come to pass when a man does not love himself and the world above all things, is thus described in Amos: Will a lion roar in the forest if he hath no prey? Will a bird fall upon a snare of the earth if there is no noose for him? Shall a snare spring up from the earth if taking it hath taken nothing (Amos 3:4-6)? [6] That in the spiritual sense “a snare” denotes allurement and deception through the delights of the loves of self and of the world, thus the allurement and deception of evils, and this through reasonings from the fallacies of the senses which favor these delights, is plain to everyone; for ensnarings and entrappings are from no other source. Neither do the diabolical crew assail anything in a man except these his loves, which they delight in every possible way until he is caught, and when he has been caught the man reasons from falsities against truths, and from evils against goods.

Nor is he then content with this, but also takes delight in ensnaring and alluring others to falsities and evils. The reason why he also takes delight in this, is that he is then one of the diabolical crew. [7] As “snare,” “noose,” and “net,” signify such things, they also signify the destruction of the spiritual life, and thus perdition; for the delights of these loves are what destroy and lead into perdition, because, as before said, all evils spring from these loves. For from the love of self springs contempt for others in comparison with self, next derision and abuse, afterward enmity if they do not favor, and finally the delight of hatred, the delight of revenge, thus the delight of violence, nay, of cruelty. In the other life this love climbs so high, that unless the Lord favors those who have it, and gives them dominion over others, they not only despise Him, but also deride the Word which treats of Him, and finally they act against Him from hatred and revenge; and insofar as they cannot do anything against Him, they practice such things with violence and cruelty against all who profess Him. From this it is plain whence it comes that there is such a diabolical crew, namely, from the love of self. And therefore as “a snare” signifies the delight of the love of self and of the world, it also signifies the destruction of spiritual life, and perdition; for everything of faith and love to the Lord, and everything of love toward the neighbor, are destroyed by the delight of the love of self and of the world wherever it has dominion (see what was cited in n. 9335). [8] That these loves are the origins of all evils, and that hell is from them and in them, and that these loves are the fires there, is at this day unknown in the world; when yet it might be known from the fact that these loves are opposite to love toward the neighbor and love to God, and that they are opposite to humility of heart, and that from them alone arise all contempt, all hatred, all revenge, and all violence and cruelty, as anyone may know who reflects. [9] That "a snare" therefore signifies the destruction of spiritual life, and perdition, is plain from the following passages. In David: Upon the wicked, Jehovah shall rain snares, fire and sulphur (Ps. 11:6); where "fire and sulphur" denote the evils of the love of self and of the world. (That "fire" has this signification, see n. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9144; and also "sulphur," n. 2446.) Hence it is plain what is meant by "snares." In Luke: Lest that day come upon you suddenly; for as a snare shall it come upon all who dwell upon the face of the whole earth (Luke 21:34, 35); where the subject treated of is the last time of the church, when there is no faith because no charity, for the loves of self and of the world will then reign, and from these loves comes perdition, which is the "snare." Again: Among My people are found the wicked; they watch, as fowlers stretch nets; they set a trap that they may catch men (Jer. 5:26). They that seek after my soul stretch snares; and they that seek mine evil speak perditions, and meditate deceits all the day long (Ps. 38:12). Guard me from the hands of the noose they have laid for me, and from the snares of the workers of iniquity. Let the wicked fall together into their own nets, while I pass over (Ps 141:9, 10) He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a snare and for a noose to the inhabitant of Jerusalem. Many among them shall stumble, and fall, and be broken, and be snared, and be taken (Isa. 8:14, 15); the Lord is here treated of. “A stone of stumbling and a rock of offense” denote the giving of offense; “a snare” and “a noose” denote perdition, namely, that of those who attack and endeavor to destroy the truths and goods of faith in the Lord through falsities which favor the loves of self and of the world; for all the proud are not only offended, but are also ensnared by the fact that the Divine has appeared in a human form, and this not in royal majesty, but in a despised shape. From all this it is now evident that by “it will be a snare,” is signified the allurement and deception of evils, and the consequent perdition; as also elsewhere in Moses: Make not a covenant with the inhabitant of the land upon which thou shalt come, lest it be for a snare in the midst of thee (Exod. 34:12). Thou shalt not serve their gods; for this will be a snare to thee (Deut. 7:16). Take heed to thyself that thou be not ensnared after the nations, and that perchance thou seek their gods (Deut. 12:30); “the nations” denote evils, and the falsities thence derived.

(9349) In chapters 20-23, the laws, judgments, and statutes, that were promulgated from Mount Sinai, have been treated of, and it has been shown what they contain in the internal sense, thus how they are perceived in heaven; namely, not according to the literal sense, but according to the spiritual sense, which is not apparent in the letter, but still is within it. One who does not know how this is, may indeed suppose that the Word as to its literal sense is thus annihilated, because in heaven no attention is paid to it. But be it known that the literal sense of the Word is by no means thereby annihilated; but is indeed rather confirmed; and that each word has weight, and is holy, from the spiritual sense which is within; because the literal sense is the basis and support on which the spiritual sense rests, and with which it coheres in the closest conjunction, insomuch that there is not even a jot or point, or a little horn, in the letter of the Word, which does not contain within it the holy Divine; according to the words of the Lord in these passages: Verily I say unto you, Till heaven and earth pass away, one jot or one little horn shall not pass away from the law, till all things be done (Matt. 5:18); It is easier for heaven and earth to pass away than for one point in the law to fail (Luke 16:17). (That "the law" denotes the Word, see n. 6752, 7463.) [2] Therefore also it has come to pass through the Divine providence of the Lord, that the Word, especially the Word of the Old Testament, has been preserved in respect to every jot and point from the time when it was written. It has also been shown from heaven, that in the Word not only every expression, but also every syllable, and what seems incredible, every little horn of a syllable in the original tongue infolds in it something holy, which becomes perceptible to the angels of the inmost heaven. That this is the case I am able to affirm; but I know that it transcends belief. From this it is evident that the outward rituals of the church, which represented the Lord and the internal things of heaven and the church that are from the Lord, and which are treated of in the Word of the Old Testament, have indeed been for the most part abrogated, but that the Word nevertheless remains in its Divine sanctity; because, as before said, each and all things therein still infold holy Divine things, which are perceived in heaven while the Word is being read; for in every detail there is a holy internal which is its internal sense; that is, its heavenly and Divine sense. This sense is the soul of the Word, and it is truth Divine itself proceeding from the Lord; thus it is the Lord Himself. [3] From all this it can be seen how the case is with the laws, judgments, and statutes promulgated by the Lord from Mount Sinai, and which are contained in chapters 20-23, which have been explained; namely, that each and all things therein are holy because they are holy in their internal form; but that nevertheless some of them have been abrogated in respect to present use where the church is, which is an internal church. Some of them however are of such a nature that they may serve a use if one so pleases; and some of them are to be altogether observed and done. And yet those which have been abrogated in respect to use where the church is, and those which may serve a use if one so pleases, and also those which are to be altogether observed and done, are equally holy in their holy internal; for in its bosom the whole Word is Divine. This holy internal is that which the internal sense teaches, and is the same as the internal things of the Christian Church, which the doctrine of charity and faith teaches. [4] In order that what has been said may be placed within the apprehension, let us take for illustration the laws, judgments, and statutes treated of in the aforesaid chapters. Those which are to be altogether observed and done are those contained in Exod. 20:3-5, 7, 8, 12-17, 23; in Exod. 21:12, 14, 15, 20; in Exod. 22:18-20, 28; and in Exod. 23:1-3, 6-8, 24-25, 32. Those which may serve a use if one so pleases, are such as are contained in Exod. 20:10; in Exod. 21:18, 19, 22-25, 33-36; in Exod. 22:1-14, 17, 21-23, 25-27, 31; and in Exod. 23:4, 5, 9, 12-16, 33. And those which have been abrogated in respect to present use where the church is, are contained in Exod. 20:24-26; 21:2-11, 16, 21, 26-29, 31, 32; in Exod. 22:15, 29, 30; and in Exod. 23:10, 11, 17-19. But, as before said, both the latter and the former are equally holy, that is, are equally the Divine Word.

(9350) THE REASONS WHY THE LORD WILLED TO BE BORN ON OUR EARTH, AND NOT ON ANOTHER. There are many reasons why it pleased the Lord to be born and to assume the Human on our earth, and not on any other, concerning which I have been informed from heaven.

(9351) The principal reason was for the sake of the Word, in that it could be written on our earth, and when written could then be published throughout the whole earth; and once published could be preserved for all posterity; and that thus it might be made manifest even to all in the other life that God had become a Man.

(9352) That the principal reason was for the sake of the Word, is because the Word is truth Divine itself, which teaches man that there is a God, that there is a heaven and a hell, and that there is a life after death; and which teaches besides how a man must live and believe in order that he may come into heaven, and thus be eternally happy. Without revelation, thus on this earth without the Word, all these things would have been utterly unknown; and yet man has been so created that in respect to his internal man he cannot die.

(9353) That the Word could be written on our earth, is because the art of writing has existed here from the most ancient time, first on wooden tablets, later on parchment, afterward on paper, and finally it could be published in print. This has been provided by the Lord for the sake of the Word.

(9354) That the Word could afterward be published throughout this whole earth, is because there is here an interaction of all nations, both by overland travel and by navigation, to all places on the globe. Therefore the Word once written could be carried from one nation to another, and could be everywhere taught. That there should be such an interaction has also been provided by the Lord for the sake of the Word.

(9355) That the Word once written could be preserved for all posterity, consequently for thousands and thousands of years, and that it has been so preserved, is known.

(9356) That thus it could be made manifest that God has become a Man, is because this is the first and most essential thing for the sake of which the Word was given; for no one can believe in and love a God whom he cannot comprehend under some form; and therefore those who acknowledge the incomprehensible, in their thought fall into nature, and thus believe in no God (see n. 7211, 9303, 9315). Wherefore it pleased the Lord to be born here, and to make this manifest by the Word, not only in order that it might become known on this globe, but that by this means it might also be made manifest to all in the universe who come into heaven from any earth whatever; for in heaven there is a communication of all.

(9357) Be it known that the Word on our earth, given through heaven by the Lord, is the union of heaven and the world (see n. 9212); to which end there is a correspondence of all things in the letter of the Word with Divine things in heaven; and that in its supreme and inmost sense the Word treats of the Lord, of His kingdom in the heavens and on earth, and of love and faith from Him and to Him, consequently of life from Him and in Him. Such things are presented to the angels in heaven, from whatever earth they come, when the Word of our earth is read and preached.

(9358) On every other earth truth Divine is made manifest orally through spirits and angels, as has been shown in the preceding chapters, where the inhabitants of the earths in this solar system have been treated of; but this takes place within families; for on most of the earths mankind live separate according to their families. Wherefore Divine truth thus revealed through spirits and angels is not conveyed far beyond the families; and unless a new revelation is constantly following, what has been revealed is either perverted or perishes. It is otherwise on our earth, where truth Divine, which is the Word, remains in its integrity forever.

(9359) Be it known that the Lord acknowledges and receives all, from whatever earth they may be, who acknowledge and worship God under a human form, for God under a human form is the Lord. And because the Lord appears to the inhabitants of the earths in an angelic form, which is the human form, therefore when spirits and angels from these earths hear from the spirits and angels of our earth that God is a Man in actuality, they receive this Word, acknowledge it, and rejoice that it is so (see n. 7173).

(9360) To the reasons already adduced may be added that the inhabitants, spirits, and angels of our earth bear relation in the Grand Man to the external and bodily sense (see n. 9107), and the external and bodily sense is the ultimate, into which the interior things of life come to a close, and in which they rest as in their common receptacle (n. 5077, 9212, 9216). The case is similar with truth Divine in the letter, which is called “the Word,” and which for this reason also has been given on this earth and not on another. And because the Lord is the Word, and is its first and its last, therefore in order that all things might come forth according to order, He also willed to be born on this earth, and to become the Word; according to these words in John: In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All thing were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we saw

His glory, the glory as of the Only-begotten of the Father. No man hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:1-3, 14, 18); "the Word" denotes the Divine truth. But this is a secret which will fall into the understanding of only a few.

(9361) That the inhabitants of other earths rejoice when they hear that God took on Himself the Human, and made it Divine, and that thus God is Man in actuality, will be seen at the end of the last chapters of Exodus.

(9362) In what now follows, up to the end of the book of Exodus, of the Lord's Divine mercy an account will be given of the inhabitants, spirits, and angels of earths in the starry heaven.

CHAPTER 24

(9363) TO BELIEVE those things which the Word teaches, or which the doctrine of the church teaches, and not to live according to them, appears as if it were faith, and some also suppose that they are saved by this faith; but no one is saved by this alone, for it is Persuasive Faith, the quality of which shall now be told.

(9364) There is Persuasive Faith when the Word and the doctrine of the church are believed and loved, not for the sake of serving the neighbor, that is, one's fellow citizen, our country, the church, heaven, and the Lord Himself; consequently not for the sake of life, for serving these is life; but for the sake of gain, honors, and the reputation of learning, as ends. Wherefore they who are in this faith do not have in view the Lord and heaven, but themselves and the world.

(9365) They who aspire after great things in the world, and covet many things, are in a stronger persuasion that what the doctrine of the church teaches is true, than are those who do not aspire after great things and covet many things. The reason is that to the former the doctrine of the church is merely a means to their ends; and the means are loved and also believed in proportion as the ends are desired.

(9366) In itself, however, the fact is that insofar as such men are in the fire of the loves of self and of the world, and speak, preach, and act from this fire, so far they are in that persuasion, and they then know no otherwise than that what they say is so. But when they are not in the fire of these loves, they believe nothing, and many of them deny everything; from which it is evident that a Persuasive Faith is a faith of the lips, and not of the heart; thus that in itself it is no faith.

(9367) They who are in Persuasive Faith do not know from any internal enlightenment whether what they teach is true or false; nay, they do not care, provided they are believed by the common people; for they are in no affection of truth for the sake of truth. Moreover, above all others they defend faith alone; and the good of faith, which is charity, they make of importance only insofar as they can profit by its means.

(9368) They who are in Persuasive Faith abandon faith, if they are deprived of honors and gains, provided their reputation is not endangered; for Persuasive Faith is not within the man, but stands outside, in the memory only, out of which it is drawn while it is being taught. And therefore after death this faith vanishes, together with its truths; for then only that much of faith remains which is within the man; that is, which has been rooted in good; thus has been made of the life.

(9369) They who are in Persuasive Faith are meant by those of whom we read in these passages: Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name have cast out demons, and in Thy name done many mighty deeds? But then will I confess unto them, I know you not, ye workers of iniquity (Matt. 7:22, 23). Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity (Luke 13:26, 27). They are also meant in Matthew by the five foolish virgins, who had no oil in their lamps: Afterward came the other virgins, saying, Lord, Lord, open to us. But He answering said, Verily, I say unto you, I know you not (Matt. 25:11, 12); "oil in the lamps" denotes good in the faith (n. 886, 4638). EXODUS 24 1. And He said unto Moses, Come up unto Jehovah, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and bow yourselves afar off. 2. And Moses, he alone, shall come near unto Jehovah; and they shall not come near; and the people shall not come up with him. 3. And Moses came and reported to the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and said, All the words that Jehovah hath spoken we will do. 4. And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel. 5. And he sent youths of the sons of Israel, and they offered burnt-offerings, and sacrificed peace sacrifices of bullocks to Jehovah. 6. And Moses took half of the blood, and put it into basins; and half of the blood he sprinkled on the altar. 7. And he took the book of the covenant, and read it in the ears of the people; and they said, All things that Jehovah hath spoken we will do and hear. 8. And Moses took the blood, and sprinkled on the people, and said, Behold the blood of the covenant that

Jehovah hath made with you upon all these words. 9. And there went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. 10. And they saw the God of Israel; and there was under His feet as a work of sapphire stone, and as the substance of heaven in respect to cleanness. 11. And unto the sons of Israel who were set apart He sent not His hand: and they saw God, and did eat and drink. 12. And Jehovah said unto Moses, Come up to Me into the mountain, and be thou there; and I will give thee the tables of stone, and the law, and the commandment, which I will write to teach them. 13. And Moses rose up, and Joshua his minister; and Moses went up unto the mountain of God. 14. And he said unto the elders, Sit ye here for us, until we return unto you; and behold Aaron and Hur are with you; whosoever hath words, let him come near unto them. 15. And Moses went up unto the mountain, and the cloud covered the mountain. 16. And the glory of Jehovah tarried upon Mount Sinai, and the cloud covered it six days; and on the seventh day He called unto Moses out of the midst of the cloud. 17. And the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel. 18. And Moses entered into the midst of the cloud, and went up unto the mountain; and Moses was in the mountain forty days and forty nights.

(9370) THE CONTENTS. The subject treated of in the internal sense is the Word given by the Lord through heaven; what is the nature of it; that it is Divine in both senses, the internal and the external; and that through it there is conjunction of the Lord with man.

(9371) THE INTERNAL SENSE. Verses 1, 2. And He said unto Moses, Come up unto Jehovah, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and bow yourselves afar off; and Moses, he alone, shall come near unto Jehovah; and they shall not come near; and the people shall not come up with him. "And He said unto Moses," signifies that which concerns the Word in general; "come up unto Jehovah," signifies conjunction with the Lord; "thou and Aaron," signifies the Word in the internal sense and the external sense; "Nadab and Abihu," signifies doctrine from both senses; "and seventy of the elders of Israel," signifies the chief truths of the church which are of the Word, or of doctrine, and which agree with good; "and bow yourselves afar off," signifies humiliation and adoration from the heart, and then the influx of the Lord; "and Moses, he alone, shall come near unto Jehovah," signifies the conjunction and presence of the Lord through the Word in general; "and they shall not come near," signifies no separate conjunction and presence; "and the people shall not come up with him," signifies no conjunction whatever with the external apart from the internal.

(9372) And He said unto Moses. That this signifies that which concerns the Word in general, is evident from the representation of Moses, as being the Word (of which below); and from the signification of "He said," as involving those things which follow in this chapter, thus those which concern the Word (see n. 9370). (That Moses represents the Word, can be seen from what has been often shown before about Moses, as from the preface to Genesis 18; and

n. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 8601, 8760, 8787, 8805.) Here Moses represents the Word in general, because it is said of him in what follows, that he alone should come near unto Jehovah (verse 2); and also that, being called unto out of the midst of the cloud, he entered into it, and went up the mount (verses 16, 18). [2] In the Word there are many who represent the Lord in respect to truth Divine, or in respect to the Word; but chief among them are Moses, Elijah, Elisha, and John the Baptist. That Moses does so, can be seen in the explications just cited above; that so do Elijah and Elisha, can be seen in the preface to Genesis 18; and n. 2762, 5247; and that John the Baptist does so is evident from the fact that he was "Elias who was to come." He who does not know that John the Baptist represented the Lord as to the Word, cannot know what all those things infold and signify which are said about him in the New Testament; and therefore in order that this secret may stand open, and that at the same time it may appear that Elias, and also Moses, who were seen when the Lord was transfigured, signified the Word, some things may here be quoted which are spoken about John the Baptist; as in Matthew: After the messengers of John had departed, Jesus began to speak concerning John, saying, What went ye out into the wilderness to see? a reed shaken by the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft things are in kings' houses. But what went ye out to see? a prophet? Yea, I say unto you, even more than a prophet. This is he of whom it is written, Behold I send Mine angel before Thy face, who shall prepare Thy way before Thee. Verily I say unto you, Among those who are born of women there hath not arisen a greater than John the Baptist; nevertheless he that is less in the kingdom of the heavens is greater than he. All the prophets and the law prophesied until John. And if ye are willing to believe, he is Elias who was to come. He that hath ears to hear, let him hear (Matt. 11:7-15; and also Luke 7:24-28). No one can know how these things are to be understood, unless he knows that this John represented the Lord as to the Word, and unless he also knows from the internal sense what is signified by "the wilderness" in which he was, also what by "a reed shaken by the wind," and likewise by "soft raiment in kings' houses;" and further what is signified by his being "more than a prophet," and by "none among those who are born of women being greater than he, and nevertheless he that is less in the kingdom of the heavens is greater than he," and lastly by his being "Elias." For without a deeper sense, all these words are uttered merely from some comparison, and not from anything of weight. [3] But it is very different when by John is understood the Lord as to the Word, or the Word representatively. Then by "the wilderness of Judea in which John was" is signified the state in which the Word was at the time when the Lord came into the world, namely, that it was "in the wilderness," that is, it was in obscurity so great that the Lord was not at all acknowledged, neither was anything known about His heavenly kingdom; when yet all the prophets prophesied about Him, and about His kingdom, that it was to endure forever. (That "a wilderness" denotes such obscurity, see n. 2708, 4736, 7313.) For this reason the Word is compared to "a reed shaken by the wind" when it is explained at pleasure; for in the internal sense "a reed" denotes truth in the ultimate, such as is the Word in the letter. [4] That the Word in the ultimate, or in the letter, is crude and obscure in the sight of men; but that in the internal sense it is soft and shining, is signified by their "not seeing a man clothed in soft raiment, for behold those who wear soft things are in kings' houses." That such things are signified by these words, is plain from the signification of "raiment," or "garments," as being truths (n. 2132, 2576, 4545, 4763, 5248, 6914, 6918, 9093); and for this reason the angels appear clothed in garments soft and shining according to the truths from good with them (n. 5248, 5319, 5954, 9212, 9216). The same is evident from the signification of "kings' houses," as being the abodes of the angels, and in the universal sense, the heavens; for "houses" are so called from good (n. 2233, 2234, 3128, 3652, 3720, 4622, 4982, 7836, 7891, 7996, 7997); and "kings," from truth (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148). Therefore by virtue of their reception of truth from the Lord, the angels are called "sons of the kingdom," "sons of the king," and also "kings." [5] That the Word is more than any doctrine in the world, and more than any truth in the world, is signified by "what went ye out to see? a prophet? Yea, I say unto you, and more than a prophet;" and by, "there hath not arisen among those who are born of women a greater than John the Baptist;" for in the internal sense "a prophet" denotes doctrine (n. 2534, 7269); and "those who are born," or are the sons, "of women" denote truths (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3704, 4257). [6] That in the internal sense, or such as it is in heaven, the Word is in a degree above the Word in the external sense, or such as it is in the world, and such as John the Baptist taught, is signified by, "he that is less in the kingdom of the heavens is greater than he;" for as perceived in heaven the Word is of wisdom so great that it transcends all human apprehension. That the prophecies about the Lord and His coming, and that the representatives of the Lord and of His kingdom, ceased when the Lord came into the world, is signified by, "all the prophets and the law prophesied until John." That the Word was represented by John, as by Elijah, is signified by his being "Elias who is to come." [7] The same is signified by these words in Matthew: The disciples asked Jesus, Why say the scribes that Elias must first come? He answered and said, Elias must needs first come, and restore all things. But I say unto you, that Elias hath come already, and they knew him not, but did unto him whatsoever they wished. Even so shall the Son of man also suffer of them. And they understood that He spoke to them of John the Baptist (Matt. 17:10-13); that "Elias hath come, and they knew him not, but did unto him whatsoever they wished" signifies that the Word has indeed taught them that the Lord is to come, but that still they did not wish to comprehend, interpreting it in favor of the rule of self, and thus extinguishing what is Divine in it. That they would do the same with the truth Divine itself, is signified by "even so shall the Son of man also suffer of them.” (That “the Son of man” denotes the Lord as to truth Divine, see n. 2803, 2813, 3704.) [8] From all this it is now evident what is meant by the prophecy about John in Malachi: Behold I send you Elijah the prophet before the great and terrible day of Jehovah cometh (Mal. 4:5). Moreover, the Word in the ultimate, or such as it is in the external form in which it appears before man in the world, is described by the “clothing” and “food” of John the Baptist, in Matthew: John the Baptist, preaching in the wilderness of Judea, had His clothing of camel’s hair, and a leathern girdle about his loins; and his food was locusts and wild honey (Matt. 3:1, 4). In like manner it is described by Elijah in the second book of Kings: He was a hairy man, and girt with a girdle of leather about his loins (2 Kings 1:8). By “clothing,” or a “garment,” when said of the Word, is signified truth Divine there in the ultimate form; by “camel’s hair” are signified memory-truths such as appear there before a man in the world; by the “leathern girdle” is signified the external bond connecting and keeping in order all the interior things; by “food” is signified spiritual nourishment from the knowledges of truth and of good out of the Word; by “locusts” are signified ultimate or most general truths; and by “wild honey” their pleasantness. [9] That such things are signified by “clothing” and “food” has its origin in the representatives of the other life, where all appear clothed according to truths from good, and where food also is represented according to the desires of acquiring knowledge and growing wise. From this it is that “clothing,” or a “garment,” denotes truth (as may be seen from the citations above; and that “food” or “meat” denotes spiritual nourishment, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003; that “a girdle” denotes a bond which gathers up and holds together interior things, n. 9341; that “leather” denotes what is external, n. 3540; and thus “a leathern girdle” denotes an external bond; that “hairs” denote ultimate or most general truths, n. 3301, 5569-5573; that “a camel” denotes memory-knowledge in general, n. 3048, 3071, 3143, 3145, 4156; that “a locust” denotes nourishing truth in the extremes, n. 7643; and that “honey” denotes the pleasantness thereof, n. 5620, 6857, 8056). It is called “wild honey,” or “honey of the field,” because by “a field” is signified the church (n. 2971, 3317, 3766, 7502, 7571, 9139, 9295). He who does not know that such things are signified, cannot possibly know why Elijah and John were so clothed. And yet that these things signified something peculiar to these prophets, can be thought by everyone who thinks well about the Word. [10] Because John the Baptist represented the Lord as to the Word, therefore also when he spoke of the Lord, who was the Word itself, he said of himself that he was “not Elias, nor the prophet,” and that he was “not worthy to loose the latchet of the Lord’s shoe,” as in John: In the beginning was the Word, and the Word was with God, and God was the Word. And the Word became flesh, and dwelt among us, and we beheld His glory. The Jews from Jerusalem, priests and Levites, asked John who he was. And he confessed, and denied not, I am not the Christ. Therefore they asked him, What then? Art thou

Elias? But he said, I am not. Art thou the prophet? He answered, No. They said therefore unto him, Who art thou? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. They said therefore, Why then baptizest thou, if thou art not the Christ, nor Elias, nor the prophet? He answered, I baptize with water; in the midst of you standeth one whom ye know not; He it is who is to come after me, who was before me, the latchet of whose shoe I am not worthy to unloose. When he saw Jesus, he said, Behold the Lamb of God, who taketh away the sin of the world! This is He of whom I said, After me cometh a man who was before me; for he was before me (John 1:1, 14, 19-30). From these words it is plain that when John spoke about the Lord Himself, who was Truth Divine itself, or the Word, he said that he himself was not anything, because the shadow disappears when the light itself appears, that is, the representative disappears when the original itself makes its appearance. (That the representatives had in view holy things, and the Lord Himself, and not at all the person that represented, see n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806.) One who does not know that representatives vanish like shadows at the presence of light, cannot know why John denied that he was Elias and the prophet. [11] From all this it can now be seen what is signified by Moses and Elias, who were seen in glory, and who spoke with the Lord when transfigured, of His departure which He should accomplish at Jerusalem (Luke

9:29-31); namely, that they signified the Word (“Moses” the historic Word, and “Elias” the prophetic Word), which in the internal sense throughout treats of the Lord, of His coming into the world, and of His departure out of the world; and therefore it is said that “Moses and Elias were seen in glory,” for “glory” denotes the internal sense of the Word, and the “cloud” its external sense (see the preface to Genesis 18, and n. 5922, 8427).

(9373) Come up unto Jehovah. That this signifies conjunction with the Lord, is evident from the signification of “coming up,” as being to be raised toward interior things (see n. 3084, 4539, 4969, 5406, 5817, 6007), consequently also to be conjoined (n. 8760). That it denotes conjunction with the Lord, is because by “Jehovah” in the Word is meant the Lord (n. 1343, 1736, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6303, 6905, 8274, 8864, 9315). A secret which also lies hidden in the internal sense of these words, is that the sons of Jacob, over whom Moses was the head, were not called and chosen; but they themselves insisted that Divine worship should be instituted among them (according to what has been said in n. 4290, 4293); and therefore it is here said, “and He said unto Moses, Come up unto Jehovah,” as if not Jehovah, but another, had said that he should come up. For the same reason in what follows it is said that “the people should not go up” (verse 2); and that “Jehovah sent not His hand unto the sons of Israel who were set apart” (verse 11); and that “the appearance of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of

Israel" (verse 17); and lastly that Moses, being called the seventh day, "entered into the midst of the cloud." For by "the cloud" is meant the Word in the letter (n. 5922, 6343, 6752, 6832, 8106, 8443, 8781); and with the sons of Jacob the Word was separated from its internal sense, because they were in external worship without internal, as can be clearly seen from the fact that now, as before, they said, "all the words which Jehovah hath spoken we will do" (verse 3); and yet scarcely forty days afterward they worshiped a golden calf instead of Jehovah; which shows that this was hidden in their hearts while they were saying with their lips that they would serve Jehovah alone. But nevertheless those who are meant by "the called and the chosen" are those who are in internal worship, and who from internal worship are in external; that is, those who are in love to and faith in the Lord, and from this in love toward the neighbor.

(9374) Thou and Aaron. That this signifies the Word in the internal sense and the external sense, is evident from the representation of Moses, as being the Word (of which above, n. 9372). But when Aaron, who was his brother, is joined to him, then Moses represents the Word in the internal sense, and Aaron the Word in the external sense (as also above, n. 7089, 7382).

(9375) Nadab and Abihu. That hereby is signified doctrine drawn from both senses, is evident from the fact that they were sons of Aaron; and therefore when by "Aaron" is signified the Word, by his "sons" is signified doctrine; by the elder son, doctrine drawn from the internal sense of the Word; and by the younger son, doctrine drawn from the external sense of the Word. Doctrine drawn from the internal sense of the Word, and doctrine drawn from the external sense of the Word, are one doctrine, because those who are in the internal are also in the external. For the Lord's church is everywhere internal and external. The internal church is of the heart, and the external is of the mouth; that is, the internal church is of the will, and the external is of the action. When in a man the internal makes one with the external, then that which is of the heart is also of the mouth; or that which is of the will is also of the action; or what is the same thing, then the heart is speaking in the mouth, and the will is acting in the action, without any disagreement; thus also faith is speaking, and love or charity is acting; that is, the Lord, from whom are faith and charity. [2] As Nadab and Abihu, sons of Aaron, represented doctrine from the Word, they were slain when they instituted worship from some other doctrine than that which is from the Word. This was represented by what is written of them in Moses: Nadab and Abihu, sons of Aaron, took each of them his censer, and put fire therein, and put incense thereon, and thus offered strange fire unto Jehovah, which He had not commanded them. Therefore there went forth fire from before Jehovah, and devoured them, that they died before Jehovah. And Moses said unto Aaron, This is that which Jehovah spoke, saying, I will be sanctified in them that are nigh Me (Lev. 10:1-3). By "strange fire in the censer" is signified doctrine from some other source than the Word; for "fire" denotes the good of love, and "incense" the truth of faith thence derived; and the good of love and the truth of faith are what enter into the doctrine which is from the Word, and make it. From this it is evident why they were devoured by fire from before Jehovah. “To be sanctified in them that are nigh,” denotes with those who have been conjoined with the Lord through the good of love and the truth of faith from the Word. (That “fire” denotes the good of heavenly love, see n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852, 9055; and that “incense” denotes faith from the good of love, will be shown elsewhere.)

(9376) And seventy of the elders of Israel. That this signifies the chief truths of the church, or of doctrine, which agree with good, is evident from the signification of “seventy,” as being what is full, thus all (see n. 6508); and from the signification of “the elders of Israel,” as being the chief truths of the church which agree with good, thus which are of the Word or of doctrine from the Word, because all these truths agree with good (that “the elders of Israel” denote these truths, see n. 6524, 8578, 8585). That those truths which are from the Word agree with good, is because they are from the Lord, and consequently have heaven within them; and if you will believe it, in every detail of the Word there is heaven in which is the Lord.

(9377) And bow yourselves afar off. That this signifies humiliation and adoration from the heart, and then the influx of the Lord, is evident from the signification of “bowing oneself” as being humiliation (see n. 2153, 5682, 6266, 7068). That it also denotes adoration, is because humiliation is the essential of all adoration and of all worship, for without humiliation the Lord cannot be worshiped and adored, for the reason that the Divine of the Lord cannot flow into a proud heart, that is, into a heart full of the love of self, for such a heart is hard; and is called in the Word a "heart of stone." But the Divine of the Lord can flow into a humble heart, because this is soft, and is called in the Word a "heart of flesh." Such a heart is receptive of the influx of good from the Lord, that is, of the Lord. From this it is that by "bowing oneself afar off" is not only signified humiliation and adoration from the heart, but also the influx of the Lord then. It is said the influx of the Lord, because the good of love and of faith, which flows in from the Lord, is the Lord. That "afar off" denotes from the heart, is because those who are in humiliation remove themselves from the Lord, for the reason that they regard themselves as unworthy to approach the most holy Divine, because while they are in humiliation they are in the self-acknowledgment that of themselves they are nothing but evil, nay, profane. When they acknowledge this from the heart, they are in true humiliation. From this it is evident that by "bow yourselves afar off" is signified humiliation and adoration from the heart, and the influx of the Lord then. [2] But the people of Israel were not in such humiliation and adoration, and only represented it by external gestures; for they were in external things apart from internal. Nevertheless when they humbled themselves they prostrated themselves to the earth, and also rolled in the dust, and cried out with a loud voice, and this for whole days. One who does not know what true humiliation is, could believe that this was humiliation of heart; but it was not the humiliation of a heart that looks to God from God, but of one that looks to God from self; and a heart that looks from self, looks from evil, for whatever proceeds from man as from himself is evil. The people of Israel were in the love of self and of the world more than all other peoples in the whole world, and believed themselves holy, provided they merely offered sacrifice, or washed themselves with water, not acknowledging that such things represented internal holiness, which belongs to charity and faith from the Lord. For all that is holy is not of man, but is of the Lord with man (n. 9229). They who humble themselves from belief in a holiness which is from themselves, and who adore from a love of God which is from themselves, humble themselves and adore from the love of self, thus from a heart that is hard and "of stone;" and not from a heart that is soft, and "of flesh;" and they are in external things and not at the same time in internal; for the love of self dwells in the external man, and cannot enter into the internal man, because the internal man is opened solely through love to and faith in the Lord, thus by the Lord, who therein forms man's heaven in which He dwells.

(9378) And Moses, he alone, shall come near unto Jehovah. That this signifies the conjunction and presence of the Lord through the Word in general, is evident from the signification of "coming near," as being the conjunction and presence of the Lord (of which in what follows); and from the representation of Moses, as being the Word in general (see n. 9372). That by "Moses shall come near," is signified the conjunction and presence of the Lord through the Word, is because in the spiritual sense “to come near” signifies to be conjoined through love; for they who love each other are conjoined, because love is spiritual conjunction. It is a universal thing in the other life that all are conjoined according to the love of good and truth from the Lord; consequently the whole heaven is such conjunction. The case is similar with coming near to, or being conjoined with, the Lord. They who love Him are conjoined with Him, insomuch that they may be said to be in Him when they are in heaven; and all those love the Lord, consequently are conjoined with Him through love, who are in the good of life from the truths of faith; because the good from these truths is from the Lord; nay, is the Lord (John 14:20, 21). [2] But be it known that of himself a man cannot come near to the Lord and be conjoined with Him; but the Lord will come near to the man and be conjoined with him. And because the Lord draws man to Himself (John 6:44; 12:32), it appears as if man of himself comes near and conjoins himself. This takes place when the man desists from evils, for to desist from evils has been left to man’s will; that is, to his freedom. There then flows in good from the Lord, which is never wanting, for it is in the very life which man has from the Lord; but good together with life is received only insofar as evils have been removed. That the conjunction and presence of the Lord is through the Word, is because the Word is the union of man with heaven, and through heaven with the Lord; for the Word is Divine truth proceeding from the Lord. Wherefore they who are in this truth in respect to doctrine and life (that is, in respect to faith and love) are in the Divine proceeding from the Lord, thus are conjoined with Him. From this it is plain that by "Moses, he alone, shall come near unto Jehovah," is signified the conjunction and presence of the Lord through the Word. [3] That "coming near" denotes conjunction and presence, is because in the other life the distances of one from another are altogether according to the dissimilitudes and diversities of the interior things that belong to the thought and affection (n. 1273-1277, 1376-1381, 9104). Moreover, withdrawals from the Lord, and approaches to Him, are precisely according to the good of love and the derivative faith from Him and to Him. For this reason the heavens are near to the Lord according to goods; and on the other hand the hells are remote from the Lord according to evils. From this it is evident why in the spiritual sense "to be near" and "to approach" denote to be conjoined; as also in the following passages: Jehovah is nigh unto all them that call upon Him, that call upon Him in truth (Ps. 145:18); "to be nigh" denotes to be present and conjoined. Again: Blessed is he whom Thou choosest, and causest to approach; he shall dwell in Thy courts (Ps. 65:4); "to approach" denotes to be conjoined. [4] Again: O Jehovah, draw nigh unto my soul; deliver me (Ps. 69:18). Jehovah is nigh to the broken in heart (Ps. 34:18). Let them cause My people to hear My words, and turn them from their evil way, and from the wickedness of their works. Am I a God nearby, and not a God afar off? (Jer. 23:22, 23). That God is said to be "nearby" those who desist from evils, and to be "afar off" from those who are in evils, is manifest. In Moses: Moses said unto Aaron, This Is that which Jehovah spoke, saying, I will be sanctified in those who are near Me (Lev. 10:3); "to be sanctified in those who are near" denotes among those who are conjoined with the Lord through the good of love and truth of faith from the Word. In Jeremiah: Then his Magnificent One shall be from him, and his Ruler shall go forth from the midst of him, and I will cause him to approach, and he shall approach unto Me; for who Is he that hath pledged his heart to approach unto Me? (Jer. 30:21); speaking of the Lord, who is the "Magnificent One," and the "Ruler;" "to approach unto Jehovah" denotes to be united, for the approach of the Divine to the Divine is nothing else than union.

(9379) And they shall not come near. That this signifies no separate conjunction and presence, is evident from the representation of Aaron, his sons Nadab and Abihu, and the seventy elders, who here are those who were "not to come near," as being the Word in the external sense, doctrine, and the chief truths of the church (of which above, n. 9374-9376); and from the signification of "coming near," as being the conjunction and presence of the Lord (of which just above, n. 9378); here no conjunction and presence, because it is said "Moses alone shall come near, and they shall not." That it denotes no separate conjunction and presence is because by Moses is here represented the Word in general, or the Word in the whole complex (n. 9372), and also the Word in the internal sense (n. 9374); but by Aaron and his sons and the seventy elders is represented the Word in the external sense, and what is therefrom. As these cannot be separately conjoined with the Lord, seeing that the Lord is the Word in the whole complex, therefore it is said that there is no separate conjunction and presence.

(9380) And the people shall not come up with him. That this signifies no conjunction whatever with the external apart from the internal, is evident from the signification of "coming up," as being conjunction (as above, n. 9373); here no conjunction, because it is said they "shall not come up." That it denotes no conjunction with the external sense of the Word apart from the internal, is because the sons of Jacob, who are here meant by "the people," were in what is external without what is internal (see n. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871). That they were in what is external without what is internal, is very manifest from the worship of the golden calf forty days after this time. They would have acted differently if they had been at the same time in what is internal, that is, in the good of love to and of faith in Jehovah; for this is what is internal. Those who have been conjoined by this cannot go away to the worship of an idol, because their heart is far from it and because that people was conjoined with the Lord merely by external things, by which they represented internal things, therefore it is said "the people shall not come up," by which is signified that there is no conjunction whatever with an external that is devoid of an internal. The representations that are devoid of the knowledge, faith, and affection of the interior things that are represented, conjoin the thing, but not the person. [2] The case is the same with those who remain in the mere literal sense of the Word, and gather from it nothing of doctrine; for they are separated from the internal sense, because the internal sense is doctrine itself. The conjunction of the Lord with the external things of the Word is through its interior things; and therefore if the interior things have been separated, there is possible no other conjunction of the Lord with the external things than as with a gesture of the body without any agreement of the heart. It is the very same with those who are perfectly acquainted with all the particulars of the doctrine of their church, and yet do not apply them to life. These also are in external things devoid of what is internal, for with them the truths of doctrine are outside so long as they have not been inscribed on their life. The reason why there is no conjunction of the Lord with their truths, is that the Lord enters into a man's truths of faith through his life; thus through the soul which is in the truths.

(9381) Verses 3-5. And Moses came and reported to the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and said, All the words that Jehovah hath spoken we will do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel. And he sent youths of the sons of Israel, and they offered burnt-offerings, and sacrificed peace sacrifices of bullocks to Jehovah. "And Moses came and reported to the people," signifies the enlightenment and instruction of the Lord through the

Divine truth which is from Him; “all the words of Jehovah, and all the judgments,” signifies the things in the Word that belong to life in the spiritual and in the natural state; “and all the people answered with one voice,” signifies reception with the understanding by those who are truly of the church; “and they said, All the words that Jehovah hath spoken we will do,” signifies reception then in the heart; “and Moses wrote all the words of Jehovah,” signifies thereafter an impressing on the life; “and rose up early in the morning,” signifies joy from the Lord; “and built an altar under the mountain,” signifies a representative of the Divine Human of the Lord in respect to the Divine good from Him; “and twelve pillars for the twelve tribes of Israel,” signifies a representative of the Divine Human of the Lord in respect to the truth Divine which is from Him, in its whole complex; “and he sent youths of the sons of Israel,” signifies the things of innocence and charity; “and they offered burnt-offerings, and sacrificed peace sacrifices of bullocks to Jehovah,” signifies a representative of the worship of the Lord from good and from the truth which is from good.

(9382) And Moses came and reported to the people. That this signifies the enlightenment and instruction of the Lord through the Divine truth which is from Himself, is evident from the representation of Moses, as being the Lord in respect to the Word, thus in respect to the Divine truth, for this is the Word (see above n. 9372); from the signification of “coming,” when said of the Lord in respect to the Word or the Divine truth, which is represented by Moses, as being enlightenment, for when the Lord comes, that is, is present in the Word, there is enlightenment; and from the signification of "reporting," as being instruction. From this it is plain that by "Moses came and reported to the people" is signified the enlightenment and instruction of the Lord through the Divine truth. [2] How the case is with enlightenment and instruction from the Word, shall also be briefly told. Everyone is enlightened and instructed from the Word according to his affection of truth, and longing for it, and according to his capacity of receiving it. They who are in enlightenment are in the light of heaven as to their internal man; for it is the light of heaven which enlightens man in the truths and goods of faith (see n. 8707, 8861). They who are thus illumined apprehend the Word in accordance with its interior things, and therefore make for themselves doctrine from the Word, to which they apply the sense of the letter. But they who are not in the affection of truth from good, and from this in the desire to be wise, are blinded rather than enlightened when they read the Word, for they are not in the light of heaven; and from the light of the world, which is called the light of nature, they see only what agrees with worldly things; and thus from the fallacies in which the external senses are, they embrace falsities which appear to them as truths. Most of these make for themselves no doctrine from the Word, but remain in the sense of the letter, which they apply so as to favor falsities, especially such as agree with the loves of self and of the world. But those who are not of this character merely confirm the doctrinal things of their church, and neither care nor know whether these are true or false (see n. 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780). From this it is evident who are enlightened from the Word, and who are blinded; namely, that those are enlightened who are in heavenly loves, for heavenly loves receive and like sponges imbibe the truths of heaven; and these are conjoined together of themselves, like soul and body. But on the other hand those are blinded who are in worldly loves, because these loves receive and like sponges imbibe falsities; with which also they are conjoined of themselves. For good and truth agree together, and so on the other hand do evil and falsity; and therefore the conjunction of evil and falsity is called the infernal marriage, which is hell itself; and the conjunction of good and truth is called the heavenly marriage, which is heaven itself. [3] That the Word is the source of enlightenment and instruction, is because in its first origin it is truth Divine itself that proceeds from the Lord, and in its descent into the world is accommodated to all the heavens. Hence it is that when a man who has heavenly love reads the Word, he is through it conjoined with heaven, and through heaven with the Lord, whereby he has enlightenment and instruction. It is otherwise when a man who has worldly love reads the Word. With him there is no conjunction of heaven; and therefore he has no enlightenment and instruction. (That through the Word there is a union of heaven and the world, thus of the Lord with the human race, see n. 9212, 9216, 9357.)

(9383) All the words of Jehovah and all the judgments. That this signifies those things in the Word that belong to life in the spiritual and in the natural state, is evident from the signification of “the words of Jehovah,” as being those things in the Word that belong to life in the spiritual state (of which in what follows); and from the signification of “the judgments,” as being those things in the Word that belong to life in the natural state. It is said “in the spiritual state,” and “in the natural state,” because with every man there are in general two states; one peculiar and proper to the internal man, which is called the spiritual state; and the other peculiar and proper to the external man, which is called the natural state. The reason why the state of the internal man is called spiritual, is that it is affected by the truths which are of the light of heaven, and by the good which is of the heat of this light, which heat is love. This light is called spiritual light because it illumines the understanding; and this heat is called spiritual heat, which is love and enkindles the will. Hence it is that the state of the internal man is called a spiritual state. But the reason why the state of the external man is called a natural state, is that it is affected by the truths which are of the light of the world, and by the good which is of the heat of this light; which heat also is love, but the love of such things as are in the world; for all the heat of life is love. Hence it is that the state of the external man is called natural. Those things which are of life in the natural state are meant by “judgments;” but those which are of life in the spiritual state are meant by “the words of Jehovah.” [2] That both are from the Word is because in the Word are all things that are of life, for they have in them life itself; because in the Word is the Divine truth which has proceeded and still proceeds from the Lord, who is life itself. It is from this that all things in the Word are matters of life; and also that all things therein have relation to the life; as can be seen from the two commandments on which all things of the Word are based, of which we read in Matthew: Jesus said, Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and in all thy mind. This is the first and great commandment. The second Is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the law and the prophets (Matt. 22:37-40; also Mark 12:29-31); "to love God and the neighbor" is of the life, because everything of life is of love, insomuch that without love there is no life; and such as the love is, such is the life. "The law and the prophets" denote the whole Word.

(9384) And all the people answered with one voice. That this signifies reception with the understanding by those who are truly of the church, is evident from the signification of "answering with one voice," as being reception with the understanding, for "to answer" denotes reception (see n. 2941, 2957); and the "voice" denotes the confession which comes forth from the understanding, because the things of the mouth, and from this of the speech or voice, correspond to the intellectual part, from which part also the voice or speech proceeds. But the affection itself of the speech, which is from the end that is intended, that is, from the love that vivifies, proceeds from the will part. And from the signification of the sons of Israel, who here are "the people," as being the church (n. 9340), thus those who are truly of the church. From this it is evident that by “the people answered with one voice” is signified reception with the understanding by those who are truly of the church.

(9385) And they said, All the words that Jehovah hath spoken we will do. That this signifies reception then in the heart, is evident from the signification of “the words that Jehovah hath spoken,” as being truths from the Word that belong to the life (see n. 9383); and from the signification of “doing,” as being reception by the will part (n. 9282), thus reception in the heart (for “the heart” in the Word denotes the will, n. 7542, 8910, 9050, 9113, 9300). The reason why by these words is signified reception in the will, and by the words which immediately precede, reception in the understanding, is that in each and all things of the Word there is a marriage of truth and good (n. 9263), thus the heavenly marriage, which is heaven, and in the supreme sense is the Lord Himself. Truth bears relation to the understanding, and good to the will.

(9386) And Moses wrote all the words of Jehovah. That this signifies an impressing thereafter on the life, is evident from the signification of “writing,” as being to impress on the life (of which in what follows); from the representation of Moses, as being the Lord in respect to the Word (see n. 9372, 9382); and from the signification of “all the words of Jehovah,” as being truths from the Word (n. 9383). From this it is evident that by “Moses wrote all the words of Jehovah,” are signified truths Divine impressed on the life by the Lord. Truths are said to be impressed on the life, when they become of the will and from this of the act. So long as they stay merely in the memory, and so long as they are looked at only intellectually, they have not been impressed on the life; but as soon as they are received in the will, they become of the life, because the very being of man's life is to will, and from this to act; and before this they have not been appropriated to the man. [2] That "to write" denotes to impress on the life, is because the purpose of writings is remembrance to all posterity. So is it with the things impressed on a man's life. Man has as it were two books, in which have been written all his thoughts and acts. These books are his two memories, the exterior and the interior. The things written on his interior memory remain to all eternity, and are never blotted out, and are chiefly those which have become of the will, that is, of the love; for the things of the love are of the will. It is this memory which is meant by every man's book of life (see n. 2474).

(9387) And he rose up early in the morning. That this signifies joy from the Lord, is evident from the signification of "rising up," as denoting elevation toward higher things (see n. 2401, 2785, 2912, 2927, 3171, 4103); and from the signification of "morning," and "early," as being the Lord, and the things which are from Him, such as peace, innocence, love, and joy (n. 2405, 2780, 7681, 8426, 8812). The reason why "morning," and "early" have this signification, is that the seasons of the year, which are spring, summer, autumn, and winter, and also the times of the day, which are morning, noon, evening, and night, correspond to so many states in heaven. Thus the morning corresponds to the coming and presence of the Lord, which exists when an angel is in a state of peace, innocence, and heavenly love, and thereby in joy. (Concerning these correspondences see n. 5672, 5962, 6110, 8426, 9213.)

(9388) And he built an altar under the mountain. That this signifies a representative of the Divine Human of the Lord in respect to the Divine good from Him, is evident from the signification of “an altar,” as being a representative of the Divine Human of the Lord (see n. 921, 2777, 2811, 4489), and from this the main representative of the worship of the Lord (n. 4541, 8935, 8940); and from the signification of “the mountain,” as being the good of love (n. 4210, 6435, 8327, 8658, 8758), here the Divine good of love proceeding from the Lord, because it was Mount Sinai, where the Lord then was. (That “Mount Sinai” denotes the Divine good united to the Divine truth from the Lord, see n. 8805.)

(9389) And twelve pillars for the twelve tribes of Israel. That this signifies a representative of the Divine Human of the Lord in respect to the truth Divine which is from Him, in its whole complex, is evident from the signification of “a pillar,” as being a representative of the Divine Human of the Lord in respect to truth. That this is signified by “a pillar” is because by “an altar” is signified a representative of the Divine Human of the Lord in respect to good, and in the representative sense “a pillar” denotes the holiness of the truth which is from the Lord (see n. 4580, 4582); and from the signification of “twelve,” and of the “twelve tribes,” as being all truths and goods in the complex (n. 577, 2089, 3858, 3913, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7973), thus all that are from the Lord. That the Divine Human of the Lord is signified by "an altar," and by "pillars," is because in the supreme sense all the representatives of the church that are treated of in the Word, have regard to the Lord Himself. Wherefore also in its inmost and supreme sense the Word treats of the Lord alone, and especially of the glorification of His Human. From this comes all the holiness of the Word. But this supreme sense is especially presented in the inmost or third heaven, where are those who are in love to the Lord, and from this in wisdom above all others.

(9390) And he sent youths of the sons of Israel. That this signifies the things of innocence and charity, is evident from the signification of "youths of the sons of Israel," as being the things of innocence and charity with those who are of the church; for by "sucklings," "little children," and "youths," are signified those who are in innocence and charity, or abstractedly from persons, the things of innocence and charity (see n. 430, 5236); and by "the sons of Israel" are signified those who are of the church, or abstractedly from persons, the things of the church (n. 9340).

(9391) And they offered burnt-offerings, and sacrificed peace sacrifices of bullocks to Jehovah. That hereby is signified a representative of the worship of the Lord from good and from the truth which is from good, is evident from the representation of burnt-offerings and sacrifices, as being worship of the Lord in general (see n. 922, 6905, 8936); specifically by burnt-offerings is meant the worship of the Lord from the good of love, and by sacrifices is meant the worship of the Lord from the truth of faith which is from good (n. 8680); and from the signification of "bullocks," as being the good of innocence and of charity in the external or natural man (of which below). (That beasts that were sacrificed signified the quality of the good and truth from which was the worship, see n. 922, 1823, 2180, 3519.) (That gentle and useful beasts signify the celestial things of the good of love, and the spiritual things of the truth of faith, and that on this account they were employed in the sacrifices, see n. 9280.) That "a bullock" signifies the good of innocence and of charity in the external or natural man, is because animals of the herd signified affections of good and truth in the external or natural man, and those of the flock, affections of good and truth in the internal or spiritual man (n. 2566, 5913, 6048, 8937, 9135). The animals of the flock were lambs, she-goats, sheep, rams, he-goats; and those of the herd were oxen, bullocks, and calves. "Lambs" and "sheep" signified the good of innocence and of charity in the internal or spiritual man; consequently "calves" and "bullocks," being of a more tender age than oxen, signified the like in the external or natural man. [2] That "bullocks" and "calves" signify this good, is evident from the passages in the Word where they are mentioned; as in Ezekiel: The feet of the four living creatures, a straight foot; and the sole of their feet as the sole of a calf's foot; and they glittered like the appearance of burnished brass (Ezek. 1:7); speaking of the cherubs, which are described by the four living creatures. (That the "cherubs" denote the guard or providence of the Lord to prevent any approach to Himself except through good, see n. 9277.) External or natural good was represented by the straight foot, and by the sole of the foot being like the sole of a calf's foot; for the "feet" signify the things of the natural man; the "straight foot" those which are of good, and the "sole of the feet" those which are ultimate, in the natural man. (That the "feet" have this signification, see n. 2162, 3147, 3761, 3986, 4280, 4938-4952, 5327, 5328; also that the "heels," "soles," and "hoofs" denote the ultimate things in the natural man, n. 4938, 7729.) The reason why the soles of the feet glittered like the appearance of burnished brass, was that "brass" signifies natural good (n. 425, 1551), and "brass glittering as though burnished," signifies good resplendent from the light of heaven, which is truth Divine proceeding from the Lord. From what has been said it is evident that by "a calf" is signified the good of the external or natural man. [3] In like manner in John: Round about the throne were four animals full of eyes before and behind. And the first animal was like a lion, and the second animal like a calf, and the third animal had a face like a man, and the fourth animal was like a flying eagle (Rev. 4:6, 7); here also by the "four animals" which are cherubs, is signified the guard and providence of the Lord to prevent His being approached except through the good of love; the guard itself is effected by means of truth and its derivative good, and by means of good and its derivative truth. Truth and its derivative good, in the external form, are signified by the "lion" and the "calf;" and good and its derivative truth, in the internal form, are signified by the “face of a man” and by the “flying eagle.” (That “a lion” denotes truth from good in its power, see n. 6367, consequently the “calf” denotes the good itself thence derived.) [4] In Hosea: Return ye unto Jehovah; say unto Him, Take away all iniquity, and accept good, and we will repay the bullocks of our lips (Hos. 14:2); no one can know what is meant by “repaying the bullocks of the lips” unless he knows what is signified by “bullocks” and by “lips.” That it denotes confession and thanksgiving from a good heart, is evident; for it is said, “return ye unto Jehovah, say unto Him accept good,” and then, “we will repay the bullocks of our lips,” denoting to confess Jehovah from the goods of doctrine, and to give thanks to Him; for the “lips” denote the things of doctrine (see n. 1286, 1288). [5] In Amos: Ye draw the dwelling of violence; they lie upon beds of ivory, and eat the lambs out of the flock, and the calves out of the midst of the stall (Amos 6:3, 4); here are described those who are in abundance of the knowledges of good and truth, and yet live an evil life; “eating the lambs out of the flock” denotes to learn and appropriate to oneself the goods of innocence that belong to the internal or spiritual man; “eating the calves out of the midst of the stall” denotes to learn and appropriate to oneself the goods of innocence that belong to the external or natural man. (That “eating” denotes to appropriate see n. 3168, 3513, 3596, 3832, 4745; and that “lambs” denote the goods of innocence, n. 3519, 3994, 7840.) And as “lambs” denote the interior goods of innocence, it follows that “calves out of the midst of the stall” denote the exterior goods of innocence;

for in the Word, especially in the prophetic Word, it is usual to treat of truth wherever good is treated of, on account of the heavenly marriage (n. 9263, 9314); and also to speak of external things where internal things are spoken of. Moreover, the "stall" [used for fattening] and "fat" signify the good of interior love (n. 5943). [6] In like manner in these passages: Unto you that fear My name shall the sun of righteousness arise with healing in his wings; that ye may go forth, and grow like calves of the stall (Mal. 4:2). The father said of the prodigal son who had returned repentant in heart, Bring forth the chief robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it; and let us eat, and be glad (Luke 15:22, 23). One who apprehends only the sense of the letter, will believe that nothing deeper is hidden here; when yet each particular infolds heavenly things; as that they should put on him the chief robe; that they should put a ring on his hand, and shoes on his feet; and should bring the fatted calf, and kill it, so that they might eat and be glad. By the "prodigal son" are meant those who have been prodigal of heavenly riches, which are the knowledges of good and truth; by his "return to his father," and his confession that he was "not worthy to be called his son," is signified repentance of heart and humiliation; by the "chief robe" which was to be put upon him are signified general truths (n. 4545, 5248, 5319, 5954, 6914, 6917, 9093, 9212, 9216); and by the "fatted calf" general goods corresponding to these truths. The like is signified by "calves" and "bullocks" in other passages (as Isa. 11:6;

Ezek. 39:18; Ps. 29:6; 69:31), also in the burnt-offerings and sacrifices (Exod. 29:11-14; Lev. 4:3-12 and 13-21; 8:14-17; 9:2; 16:3; 23:18; Num. 8:8-12; 15:24-26; 28:19, 20; Judges 6:25-28; 1 Sam. 1:25; 16:2; 1 Kings 18:23-26, 33). [7] The reason why the sons of Israel made for themselves a golden calf, and worshiped it instead of Jehovah (Exod. 32), was that the Egyptian idolatry remained in their hearts, although they confessed Jehovah with their mouths. Chief among the idols of Egypt were heifers and bull-calves of gold, for the reason that a female calf signified memory-truth, which is the truth of the natural man; and a bull-calf the good of this truth, which is the good of the natural man; and also because gold signified good. This good and this truth were effigied there by male and female calves of gold. But when the representatives of heavenly things there had been turned into idolatries, and at last into magic, then in Egypt, as in other places, the very effigies which had been representative became idols, and began to be worshiped. Hence came the idolatries of the ancients, and the magical arts of Egypt. [8] For the Ancient Church, which succeeded the Most Ancient Church, was a representative church, all the worship of which consisted in rites, statutes, judgments, and commandments that represented Divine and heavenly things, which are the interior things of the church. After the flood this Ancient Church was spread through much of the Asiatic world, and was also in Egypt. But in Egypt the memory-knowledges of this church were cultivated, whereby the Egyptians excelled all others in the knowledge of correspondences and representations, as can be seen from the hieroglyphics, and from the magical arts and idols there; and also from the various things related about Egypt in the Word. Hence it is that by "Egypt" in the Word is signified memory-knowledge in general, both as to truth and as to good; also the natural, for memory-knowledge belongs to the natural man. The same was signified also by a female and a male calf. [9] (That the Ancient Church, which was a representative church, was spread through many kingdoms, and was also in Egypt, see n. 1238, 2385, 7097; that the memory-knowledges of the church were especially cultivated in Egypt, and that therefore by "Egypt" in the Word is signified memory-knowledge in both senses, n. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6693, 6750, 7779, 7926; and as memory-truth and its good are the truth and good of the natural man, therefore by "Egypt" in the Word is also signified the natural, n. 4967, 5079, 5080, 5095, 5160, 5276, 5278, 5280, 5288, 5301, 6004, 6015, 6147, 6252.) [10] From all this it is now evident that female and male calves were among the chief idols of Egypt, for the reason that female and male calves signified memory-truth and its good, which belong to the natural man, in like manner as does Egypt itself; so that "Egypt" and "a calf" had the same signification, wherefore it is said of Egypt in Jeremiah: Egypt is a very beautiful she-calf; destruction is come out of the north. Also her hired men in the midst of her are like he-calves of the stall (Jer. 46:20, 21); a "she-calf" denotes the memory-truth of the natural man; the "hired men" who are "he-calves" denote those who do what is good for the sake of profit (n. 8002); thus "he-calves" denote such good as in itself is not good, but is the delight of the natural man separate from the spiritual. This is the delight in which were the sons of Jacob, being in itself idolatrous; and therefore they were permitted to make this known and testify it by the adoration of a calf (Exod. 32). [11] This is also described in David: They made a calf in Horeb, and bowed themselves to a molten image; and they changed their glory into the effigy of an ox that eateth the herb (Ps. 106:19, 20); by "making a calf in Horeb and bowing themselves to a molten image" is signified idolatrous worship, which is that of rites, statutes, judgments, and commandments, in the external form only; and not at the same time in the internal. (That that nation was in external things without anything internal, see n. 9320, 9373, 9377, 9380, 9382; and that therefore they were idolatrous in their hearts, n. 3732, 4208, 4281, 4825, 5998, 7401, 8301, 8871, 8882.) By their "changing their glory into the effigy of an ox that eateth the herb" is signified that they estranged themselves from the internal things of the Word and of the church, and worshiped what is external, which is mere memory-knowledge devoid of life; for "glory" denotes what is internal of the Word and of the church (see the preface to Genesis 18; and n. 5922, 8267, 8427); "the effigy of an ox" denotes a semblance of good in the external form, for "an effigy" denotes a semblance, thus that which is devoid of life; and "an ox" denotes good in the natural, thus good in the external form (n. 2566, 2781, 9134); "to eat the herb" denotes to appropriate this to oneself as a mere matter of memory; for “to eat” denotes to appropriate (n. 3168, 3513, 3596, 4745); and “the herb” denotes memory-knowledge (n. 7571). [12] As such things were signified by the “golden calf,” that was worshiped by the sons of Israel instead of Jehovah, therefore Moses proceeded with it in the following manner: Your sin, the calf which ye made, I took, and burnt it with fire, and crushed it, grinding it well, until it was as fine as dust; and I cast the dust thereof into the brook that came down from the mountain (Deut. 9:21). No one knows why the golden calf was so dealt with, unless he knows what is signified by being “burned with fire,” “crushed,” “ground,” and “made as fine as dust;” and what by “the brook that came down from the mountain,” into which the dust was cast. There is here described the state of those who worship external things without anything internal; namely, that they are in the evils of the loves of self and of the world, and in the falsities thence derived, in respect to what is from the Divine, thus in respect to the Word. For the “fire” by which the calf was burned denotes the evil of the love of self and of the world (n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324, 7575); the “dust” into which it was crushed, denotes the consequent falsity confirmed from the sense of the letter of the Word; and the “brook from Mount Sinai” denotes truth Divine, thus the Word in the letter, for this comes down from it. For those who are in external things without anything internal explain the Word in favor of their own loves, and see therein earthly things, and nothing of heavenly things, like the Israelites and Jews of old, and also of this day. [13] Similar things were also represented by the calves of Jeroboam in Bethel and in Dan (1 Kings 12:26, to the end; 2 Kings 17:16), of which we read in Hosea: They have made a king, but not by Me; they have made princes, and I knew it not; their silver and their gold have they made into idols, that they may be cut off. Thy calf, O Samaria, hath deserted, for this also is from Israel, the workman made it, and it is no God, for the calf of Samaria shall be broken in pieces (Hos. 8:4-6). The subject here treated of is the perverted understanding and distorted unfolding of the Word by those who are in external things without anything internal; for they remain in the sense of the letter of the Word, which they wrest so as to favor their own loves and the principles taken from them. [14] "Making a king, but not by Me; and making princes, and I knew it not" denotes to hatch truth and primary truths from their own light, and not from the Divine, for in the internal sense "a king" denotes truth (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); and "princes" denote primary truths (n. 1482, 2089, 5044); "making their silver and their gold into idols" denotes to pervert the memory-knowledges of truth and good from the literal sense of the Word, in favor of their own cupidities, and still to worship them as holy, although, being from their own intelligence, they are devoid of life; for "silver" denotes the truth, and "gold" the good, that are from the Divine, thus that belong to the Word (n. 1551, 2954, 5658, 6914, 6917, 8932); and "idols" denote doctrinal things from man's own intelligence which are worshiped as holy, and yet have no life in them (n. 8941) from which it is evident that by a “king” and “princes,” and also by “silver” and “gold,” are signified falsities from evil; for those things which are from man’s own are from evil, and consequently are falsities, although outwardly they appear like truths, because taken from the literal sense of the Word. From this it is evident what is signified by the “calf of Samaria which the workman made,” namely, good in the natural man and not at the same time in the spiritual man; thus that which is not good, because applied to evil. “The workman made it, and it is no God,” denotes that it is from man’s own, and not from the Divine; to be “broken in pieces” denotes to be dispersed. [15] Similar things are meant by “calves” in Hosea: They sin more and more, and make them a molten image of their silver, even idols in their own intelligence, wholly the work of the craftsmen; talking to them, sacrificing men, kissing calves (Hos. 13:2). From all this it is now evident what is signified by a “calf,” and a “bullock,” in the following passages: The unicorns shall come down with them, and the bullocks with strong ones, and their land shall be drunken with blood, and their dust shall be made fat with fatness (Isa. 34:7). The defensed city is solitary, the habitation is abandoned and forsaken like a wilderness; there shall the calf feed, and there shall he lie down, and consume the branches thereof; the harvest thereof shall wither (Isa. 27:10). From the cry of Heshbon even unto Elealeh, even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, a she-calf of three years old; for the waters of Nimrim also shall become desolations (Jer. 48:34). My heart crieth out for Moab; her fugitives are even unto Zoar, a she-calf of three years old; for in the ascent of Luhith with weeping he shall go up (Isa. 15:5). Ephraim is a she-calf that is taught, that loveth to thresh (Hos. 10:11). Rebuke the wild beast of the reed, the congregation of the strong ones, among the calves of the peoples, trampling under foot the fragments of silver; He hath scattered the peoples, they desire wars (Ps. 68:30). [16] The subject here treated of is the arrogance of those who wish to enter from memory-knowledges into the mysteries of faith, and who are not willing to acknowledge anything but that which they themselves hatch therefrom. As they do not see anything from the light of heaven which is from the Lord, but only from the light of nature which is from man's own, they seize on shadows instead of light, on fallacies instead of realities, and in general on falsity instead of truth. As they think insanely, because from the lowest things, they are called "the wild beast of the reed;" and as they reason with vehemence, they are called "the congregation of the strong ones;" and as they disperse the truths that are still remaining and scattered among the goods of those who are in the truths of the church, it is said of them that "they trample under foot the fragments of silver among the calves of the peoples," and further that "they scatter the peoples," that is, the church itself with its truths; the lust of attacking and destroying these truths is meant by "desiring wars." From all this it is again evident that "calves" denote goods. [17] In Zechariah 12:4 it is said, "I will smite every horse of the peoples with blindness;" and by the "horse of the peoples" are signified the intellectual things of truth with those who are of the church, because a "horse" denotes the understanding of truth (see n. 2761). But it is here said, "trampling under foot the fragments of silver, and "scattering the peoples among the calves of the peoples;" and by "trampling under foot" and "scattering" is signified to cast down and disperse (see n. 258). (By "silver" is signified truth, n. 1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932; and by "peoples" those of the church who are in truths, n. 2928, 7207, therefore the truths of the church, n. 1259, 1260, 3295, 3581.) Thus by "the calves of the peoples" are signified the goods of the will with those who are of the church. [18] Moreover, that "calves" signify goods, is evident in Jeremiah: I will give the men that have transgressed My covenant, who have not established the words of the covenant which they have made before Me, of the calf which they cut in twain, that they might pass between the parts thereof; the princes of Judah, and the princes of Jerusalem, the royal ministers and the priests, and all the people of the land, who have passed between the parts of the calf; I will even give them into the hand of their enemies, that their carcass may be for food to the bird of the heavens, and to the beast of the earth (Jer. 34:18-20). No one can know what is meant by "the covenant of the calf," and what by "passing between the parts thereof," unless he knows what is signified by a "covenant," by a "calf," by its being "divided into two parts;" also what is signified by "the princes of Judah and of Jerusalem," by "the eunuchs," "the priests," and "the people of the land." It is evident that some heavenly secret is infolded. Nevertheless this secret can appear to the understanding when it is known that a "covenant" denotes conjunction, a "calf" good, a "calf cut in twain" good proceeding from the Lord on the one side, and good received by man on the other; and that "the princes of Judah and of Jerusalem, with the royal ministers and the priests, and the peoples of the land," denote the truths and goods of the church from the Word; and that "to pass between the parts" denotes to conjoin. From all these things, when they are known, it is evident that the internal sense of these words is, that there was no conjunction of the good proceeding from the Lord with the good received by man through the Word, consequently through the truths and goods of the church with that nation; but that there was disjunction, for the reason that they were in external things without anything internal. [19] The like was involved in the covenant of the calf with Abram, of which we read in the book of Genesis: Jehovah said unto Abram, Take thee a she-calf of three years, and a she-goat of three years, and a ram of three years, and a turtle-dove, and a young pigeon. And he took him all these and divided them in the midst, and laid each part of it over against the other; and the birds he did not divide. And the fowls came down upon the bodies, and Abram drove them away. And it was when the sun was setting, that a deep sleep fell upon Abram, and behold a terror of great darkness falling upon him. And in that day Jehovah made a covenant with Abram (Gen. 15:9-12, 18). "A terror of great darkness falling upon Abram" signified the state of the Jewish nation, in that they were in the greatest darkness in respect to the truths and goods of the church from the Word, because they were in external things without anything internal, and consequently were in idolatrous worship. For one who is in external things without anything internal is in idolatrous worship, because when he is in worship, his heart and soul are not in heaven, but in the world; and he does not worship the holy things of the Word from heavenly love, but from earthly love. This state of that nation is what is described in the prophet by "the covenant of a calf which they had cut into two parts," and "between which they passed."

(9392) Verses 6-8. And Moses took half of the blood, and put it into basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read it in the ears of the people; and they said, All that Jehovah hath spoken we will do and hear. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant that Jehovah hath made with you upon all these words. "And Moses took half of the blood," signifies Divine truth that has been made of the life and of worship; "and put it into basins," signifies with man in the things of his memory; "and half of the blood he sprinkled on the altar," signifies Divine truth from the Divine Human of the Lord; "and he took the book of the covenant," signifies the Word in the letter with which the Word in heaven has been conjoined; "and read it in the ears of the people," signifies for hearkening and obedience; "and they said, All things that Jehovah hath spoken we will do and hear," signifies the reception of the truth that proceeds from the Divine Human of the Lord, and obedience from the heart and soul; “and Moses took the blood, and sprinkled it on the people,” signifies adaptation to the reception of man; “and said, Behold the blood of the covenant,” signifies thereby the conjunction of the Lord in respect to the Divine Human with heaven and with earth; “that Jehovah hath made with you upon all these words,” signifies that there is conjunction with the Lord through each and all things of the Word.

(9393) And Moses took half of the blood. That this signifies Divine truth that has been made of the life and of worship, is evident from the signification of “blood,” as being the Divine truth that proceeds from the Lord (see n. 4735, 6978, 7317, 7326, 7850, 9127). That the Divine truth which has been made of the life and of worship is signified, is because it was the blood that Moses sprinkled on the people (verse 8), by which “blood” is signified Divine truth received by man, thus which has been made of the life and of worship. For that truth is said to be received by man which has been made of the life and thus of worship; and it has become of the life and of worship when the man is affected by it, that is, loves it, or what is the same thing, wills it, and from willing does it from love and affection. Until this is the case, truth is indeed with man in his memory, and is sometimes called forth thence to the internal sight or understanding, from which it again falls back into the memory. But so long as truth Divine has not entered more interiorly, it is indeed with man, but still it is not implanted in the life and will; for the life of man is his will. And therefore when truth is called forth from the memory into the understanding, and from the understanding enters the will, and from the will goes forth into act, then the truth becomes of the man’s life, and is called good. From all this it is evident what is meant by Divine truth being made of the life. It is the same with the truth that is made of the worship. Worship from truth that cleaves to the mere memory, and from this appears in the understanding, is not worship. But worship from truth that goes forth from the will, thus from affection and love, is worship. This worship is called in the Word worship “from the heart,” but the former is worship “of the mouth” only. [2] It has indeed already been shown, in passages cited above, that “blood” denotes the Divine truth that proceeds from the Lord. But as many of the church at this day have no other conception of the blood in the Holy Supper than of the blood of the Lord shed on the cross; and in a more general sense, the passion itself of the cross; it may here be shown in a few words that it is not blood which is there meant, but the Divine truth that proceeds from the Lord. The reason why this is unknown within the church, is that at the present day nothing whatever is known about correspondences, consequently nothing about the internal sense of the Word, which is the sense in which the angels are when the Word is read by man. [3] That “blood” does not denote blood, but truth Divine, can be seen from many passages in the Word, and plainly from this in Ezekiel: Say to the bird of every wing, and to every wild animal of the field, Be ye assembled, and come; assemble yourselves from around upon My sacrifice that I do sacrifice for you, that ye may eat flesh and drink blood. Ye shall eat the flesh of the strong ones, and drink the blood of the princes of the earth. Ye shall eat fat to satiety, and drink blood unto drunkenness, of My sacrifice that I will sacrifice for you. Ye shall be sated upon My table with horse and chariot, and with every man of war. Thus do I set My glory among the nations (Ezek. 39:17-21). That by "blood" is not here meant blood, is very evident, for it is said that they "shall drink the blood of the princes of the earth, and the blood of the sacrifice, even unto drunkenness," when yet to drink blood, and especially the blood of princes, is an abominable thing, and was forbidden the sons of Israel under the penalty of death (Lev. 3:17; 7:26; 17; Deut. 12:17-26; 15:23). It is also said that they "shall be sated with horse, chariot, and every man of war." He therefore who does not know that "blood" signifies Divine truth; "princes," primary truths; a "sacrifice," the things of worship; a "horse," the understanding of truth; a "chariot," doctrine; and a "man of war," truth fighting against falsity; must be amazed at the details of this passage. [4] In like manner at the Lord's words in John: Jesus said, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye will have no life in you. He that eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him (John 6:53-56). But see what has been already said about these words in n. 4735, 6978, 7317, 7326, 7850, 9127. That flesh corresponds to good, in like manner bread;

and that blood corresponds to truth, in like manner wine; has very often been told me from heaven; as also that the angels perceive the Word no otherwise than according to correspondences; and that in this way man has conjunction with heaven through the Word, and through heaven with the Lord. [5] In like manner I have been told that the Holy supper was instituted by the Lord in order that by it there might be a conjunction of all things of heaven, that is, of all things of the Lord, with the man of the church; because in this supper the flesh and the bread denote the Divine good of the Lord's Divine love toward the whole human race, and man's reciprocal love to the Lord; and the blood and the wine denote the Divine truth proceeding from the Divine good of the Lord's Divine love, and this received in turn by man; and in heaven to eat and drink these things denotes appropriation and conjunction. (But see what has been already shown on this subject in n. 2165, 2177, 3464, 4211, 4217, 4581, 4735, 5915, 6789, 7850, 9323.)

(9394) And put it into basins. That this signifies with man in the things of his memory, is evident from the signification of "basins," as being the things of the memory. The reason why "basins" denote the things of the memory, is that vessels in general signify memory-knowledges (see n. 1469, 1496, 3068, 3079); and these are nothing else than things of the memory. Therefore "basins" here denote such things of the memory as contain the truths Divine which in general are signified by "blood." What memory-knowledges are relatively to the truths and goods of life with man, shall be briefly told. All things learned and stored up in the memory, and that can be called forth from it to the intellectual sight, are called memory-knowledges, and in themselves are the things that constitute the understanding of the natural or external man. Being knowledges, these memory-knowledges are of service to the sight of the internal or rational man as a kind of mirror in which to see such things as are of service to itself. For these fall under the view of the internal man just as fields full of grass, flowers, various kinds of crops, and of trees; or as gardens adorned with various useful and delightful objects, fall under the view of the external man in the material world. Yet the internal sight, which is the understanding, sees nothing else in the fields or gardens of the things of its memory than such as agree with the loves in which the man is, and also favor the principles he loves. [2] Wherefore they who are in the loves of self and of the world see only such things as favor these loves, and they call them truths, and by means of fallacies and appearances they also make them appear like truths; and afterward they see such things as agree with the principles they have adopted, which they love because they are from themselves. From this it is plain that the knowledges which are things of memory, are of service to those who are in the aforesaid loves as means of confirming falsities against truths, and evils against goods, and thus of destroying the truths and goods of the church. Hence it is that the learned who are of this character are more insane than the simple, and when by themselves deny the Divine, Providence, heaven, hell, the life after death, and the truths of faith. This is well seen from the learned of the European world at this day in the other life, where a vast number of them are atheists at heart; for in the other life hearts speak, and not lips. From all this it is now evident of what use knowledges are to those who think from the delights of the loves of self and of the world. [3] But it is very different with those who think from the delights of heavenly loves, which are love to the Lord and love toward the neighbor. As the thought of these persons is led by the Lord through heaven, they see and choose nothing else in the fields and gardens of the things of their memory than those which agree with the delights of their loves and with the doctrinal things of their church, and which they love. To them the things of the memory are like heavenly paradises, and in the Word they are also represented and signified by paradises (n. 3220). [4] Be it known further that when memory-knowledges-that is, the things of the memory-become of the man's life, they vanish from the exterior memory, just as the gestures, actions, speech, reflections, intentions, and in general the thoughts and affections of man are wont to do, when by continual use or habit they become as it were spontaneous and natural; but no other things become of man's life than those which enter into the delights of his loves and form them; thus those which enter into his will. (On this subject see what has been said and shown above, n. 8853-8858; and also concerning the exterior memory which is of man's body, and the interior memory which is of his spirit, n. 2469-2494.) [5] That memory-knowledges are vessels, and in the Word are signified by vessels of every kind, as by "basins," "cups," "waterpots," and the like, is because every memory-knowledge is a general thing that contains in it particular and singular things that agree with the general; and such generals are disposed into series, and as it were into bundles; and these bundles and series are in turn so arranged in order as to bear relation to the heavenly form; and thus everything is set in order from things the most singular to those the most general. An idea of such series can be formed from the series and bundles of muscular fibers in the human body, every bundle therein consisting of many motor fibers, and every motor fiber of blood-vessels and sinewy fibers; every muscular bundle also, which in a general term is called a muscle, is encompassed by its coat or sheath, whereby it is kept distinct from other muscles; and the same is the case with the interior little bundles or fascicles which are called motor fibers. Nevertheless all the muscles, and the motor fibers contained in them, in the whole body, have been so set in order as to concur in every action according to the pleasure of the will, and this in a manner incomprehensible. So it is with the knowledges of the memory, which also are in like manner excited by the delight of the man's love, which is of his will, yet by means of his intellectual part. That which has been made of the man's life-which is that which has been made of his will or love-excites them; for the interior man has them constantly in view, and is delighted with them insofar as they agree with his loves; and those things which enter fully into the loves, and become spontaneous, and as it were natural, vanish out of the external memory; but remain inscribed on the internal memory, from which they are never erased. In this manner memory-knowledges become of the life. [6] From this it is also evident that memory-knowledges are as it were the vessels of the interior life of man, and that this is the reason why memory-knowledges are signified by vessels of various kinds, and here by "basins." Similar things are signified by "vessels" and "basins" in Isaiah: I will fasten him as a nail in a trusty place, that he may be for a throne of glory to the house of his father, upon whom they may hang all the glory of his father's house, of sons and grandsons, every vessel of small capacity, from the vessels of basins even to all the vessels of psalteries (Isa. 22:23, 24). The subject here treated of in the internal and representative sense is the Divine Human of the Lord, and that through Him and from Him are all truths and goods from first to last; memory-truths from a celestial stock are meant by "vessels of basins," and memory-truths from a spiritual stock by "vessels of psalteries." And in Zechariah: In that day shall there be upon the bells of the horses, Holiness to Jehovah; and the pots in the house of Jehovah shall be like the basins before the altar (Zech. 14:20); "the bells of the horses" denote memory-truths from an enlightened understanding (n. 2761, 2762, 5321); and "the basins before the altar" denote memory-goods. Similar things are signified by "the basins of the altar" in Exodus 27:3; 38:3.

(9395) And half of the blood he sprinkled on the altar. That this signifies Divine truth from the Divine Human of the Lord, is evident from the signification of "blood," as being Divine truth (of which just above, n. 9393); and from the signification of “the altar,” as being a representative of the Divine Human of the Lord (n. 921, 2777, 2811, 4489); consequently the chief representative of the worship of the Lord (n. 4541, 8935, 8940). That by this half of the blood, which was sprinkled on the altar, is signified the Divine truth proceeding from the Divine Human of the Lord; and by the other half of the blood, which was sprinkled on the people (verse 8), is signified this same Divine truth received by the man of the church, is because a covenant was being entered into, and by a “covenant” is signified conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778); and the conjunction of the Lord with the man of the church takes place when the Divine truth that proceeds from the Lord is received by man. From this it is evident why blood was employed; and why when sprinkled on the altar and on the people, it was called “the blood of the covenant” (verse 8).

(9396) And he took the book of the covenant. That this signifies the Word in the letter with which the Word in heaven has been conjoined, is evident from the signification of “the book,” as being the Word in the whole complex (of which in what follows); and from the signification of a “covenant,” as being conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778). By “the book of the covenant” is here meant everything the Lord spoke from Mount Sinai, for it is said just above (verse 4) “and Moses wrote all the words of Jehovah.” Consequently by “the book of the covenant” in a narrow sense is meant the Word revealed to Moses on Mount Sinai, and in a wide sense the Word in the whole complex, because this is the Divine truth revealed by the Lord. And as the Lord thereby conjoins Himself with the man of the church, it is “the book of the covenant,” because “covenant” denotes conjunction. [2] But at the present day it is not known what is the conjunction of the Lord with the man of the church through the Word, because heaven is now closed. For at the present day scarcely anyone speaks with angels and spirits, and thereby knows how they perceive the Word; when yet this was known to the ancient, and especially to the most ancient people, for it was a common thing with them to speak with spirits and angels. The reason was that in ancient times, and especially in the most ancient times, men were interior men, for they thought in the spirit almost abstractedly from the body; whereas modern men are exterior men, and think in the body almost abstractedly from the spirit. Hence it is that heaven has as it were gone away from man; for the communication of heaven is with the internal man when this can be abstracted from the body, but not with the external man immediately. Consequently the nature of the conjunction of the Lord with man through the Word is not now known. [3] Those who think from the sensuous of the body, and not from the sensuous of the spirit, must needs conceive that the sense of the Word in heaven is such as it is in the world, that is, such as it is in the letter. If it be said that the sense of the Word in heaven is such as is the thought of the internal man, which is devoid of material ideas, that is, of worldly, bodily, and earthly ideas, this would now be a paradox; and especially if it should be said that the sense of the Word in heaven differs as much from its sense in the world (that is, in the letter), as a heavenly paradise differs from an earthly one, and as heavenly food and drink differ from earthly. How great the difference is, appears from the fact that the heavenly paradise is intelligence and wisdom; that heavenly food is all the good of love and charity; and heavenly drink all the truth of faith from this good. At the present day who would not marvel if he should hear that when mention is made in the Word of a "paradise," a "garden," a "vineyard," in heaven there are perceived no paradise, garden, or vineyard; but instead of these such things as belong to intelligence and wisdom from the Lord; and that when mention is made of meat and drink, such as "bread," "flesh," "wine," "water," instead of these there are perceived in heaven such things as belong to the good of love and truth of faith from the Lord; and this not by unfoldings nor in a comparative manner, but in actuality from correspondences; because the heavenly things that pertain to wisdom, intelligence, the good of love, and the truth of faith, correspond in actuality to these earthly things. And into this correspondence was the internal man created relatively to the external man; thus heaven which is in the internal man relatively to the world which is in the external man. And such is the case in general. That in heaven the Word is understood and perceived according to correspondences, and that this sense is the internal sense, has been shown throughout in the preceding pages. [4] He who apprehends what has just been said, can know, and in some measure perceive, that through the Word there is a conjunction of man with heaven, and through heaven with the Lord; and that without the Word there would be no conjunction. (See what has been shown on this subject in n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, and in many other places.) From this it is now evident why Moses took the book of the covenant and read it before the people; and why he then sprinkled the blood on the people and said, “Behold the blood of the covenant.” This was done for the reason that in heaven the blood of the sacrifice denotes the Divine truth proceeding from the Lord, thus on our earth the Word (n. 9393). As by a “covenant” is signified conjunction, and as conjunction is effected through the Divine truth that proceeds from the Lord, that is, the Word, therefore all things that belong to the Divine truth from the Lord, or to the Word, are called a “covenant,” such as the tables on which the ten commandments were written, and also the judgments, statutes, and all other things contained in the books of Moses, and in general all things contained in the Word of both Old and New Testaments. [5] That the tables on which the ten commandments were written were called a “covenant,” is evident from the following passages: Jehovah wrote upon the tables the words of the covenant, the ten words (Exod. 34:28). I went up into the mountain to receive the tables of stone, even the tables of the covenant which Jehovah made with you; Jehovah gave me the two tables of stone, even the tables of the covenant. I came down from the mountain, when the mountain was burning with fire; and the two tables of the covenant were on my two hands (Deut. 9:9, 11, 15). Jehovah declared unto you His covenant, which He commanded you to do, even the ten words, which He wrote upon the tables of stone. Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which He made with you (Deut. 4:13, 23). As the two tables were deposited in the ark, which was in the middle, that is, in the inmost, of the tabernacle, therefore the ark was called “the ark of the covenant” (Num. 10:33; 14:44; Deut. 10:8; 31:9, 25, 26; Josh. 3:3, 6, 8, 11, 14, 17; 4:7, 9, 18; 6:6, 8; 8:33; Judges 20:27; 1 Sam. 4:3-5; 2 Sam. 15:24; 1 Kings 3:15; 6:19; 8:1, 6; Jer. 3:16.) [6] That the books of Moses were called “the book of the covenant,” is evident from the finding of them by Hilkiah the priest in the temple, of which we read in the second book of the Kings: Hilkiah the high priest found the book of the law in the house of Jehovah; and they read in their ears all the words of the book of the covenant found in the house of Jehovah (2 Kings 22:7; 23:2). [7] That the Word of the Old Testament was called a “covenant,” is evident from the following passages: To them that hold fast My covenant will I give in My house, and within My walls, a place and a name better than sons and daughters (Isa. 56:4, 5). Hear ye the words of this covenant, which I commanded your fathers. Obey My voice, and do them, according to all which I command you (Jer. 11:2, 4). All the ways of Jehovah are mercy and truth unto such as keep His covenant and His testimonies (Ps. 25:10). The mercy of Jehovah is from eternity to eternity upon them that fear Him, and His righteousness to the sons of sons; to such as keep His covenant, and to those that remember His commandments (Ps. 103:17, 18). They kept not the covenant of God, and refused to walk in His law (Ps. 78:10); where the covenant of God is called "the law" of God. (That by "the law" in a wide sense is meant the whole Word; in a less wide sense the historic Word; in a narrow sense the Word written by Moses; and in the narrowest sense the ten commandments of the Decalogue, see n. 6752.) [8] That the Word of the New Testament also is a "covenant," is evident in Jeremiah: Behold the days come that I will make a new covenant with the house of Israel, and with the house of Judah. This is the covenant that I will make with the house of Israel after those days, I will put My law in the midst of them, and I will write it on their heart (Jer. 31:31, 33). "The house of Israel" denotes the spiritual church; and "the house of Judah," the celestial church. And in David: I also will make him the firstborn, high among the kings of the earth, and My covenant shall stand fast with him. My covenant will I not make vile, nor change the declaration of My lips (Ps. 89:27, 28, 34); speaking of the Lord; "My covenant shall stand fast with him" denotes the union of the Divine Itself and the Divine Human; thus also the Word, for the Lord as to the Divine Human was the Word that was made flesh, that is, man (John 1:1-3, 14). [9] That the Divine truth or the Word is a covenant or conjunction, is because it is the Divine from the Lord, thus the Lord Himself. And therefore when the Word is received by man, the Lord Himself is received. From this it is evident that through the Word there is conjunction of the Lord with man; and because there is conjunction of the Lord with man, there is also conjunction of heaven with man, for heaven is called heaven from the Divine truth that proceeds from the Lord, consequently from what is Divine; and therefore those who are in heaven are said to be “in the Lord.” That the Divine conjoins Itself with those who love the Lord, and keep His Word, may be seen in John 14:23. [10] From all this it can be seen that by “the blood of the covenant” is meant the conjunction of the Lord through heaven with man by means of the Word. Also in Zechariah: I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the war bow shall be cut off; and He shall speak peace unto the nations; His dominion shall be from sea to sea, and from the river even to the ends of the earth. As for thee also, through the blood of thy covenant, I will send forth thy bound ones out of the pit wherein is no water (Zech. 9:10, 11). [11] He who knows nothing of the internal sense cannot conceive here anything but what is contained in the sense of the letter; namely, that the chariot shall be cut off from Ephraim, the horse from Jerusalem, and the war bow, and finally that by “the blood of the covenant” is meant the blood of the Lord, by which those who are in sins should be set free; explaining in various ways who are meant by “the bound ones in the pit wherein is no water.” But he who is acquainted with the internal sense of the Word conceives that Divine truth is here treated of, and that after this has been laid waste, or vastated, that is, after it is no longer received in faith and heart by man, it will be restored through the truth Divine that proceeds from the Lord’s Divine Human; and thus that those who believe and do it will be conjoined with the Lord Himself. This can be more clearly seen from the internal sense of the several words of the passage; as from the signification of a "chariot" as being the doctrine of the church (n. 2760, 5321, 5945, 8215); of "Ephraim" as being the enlightened understanding of the church (n. 5354, 6222, 6238); from the signification of a "horse" as being the understanding of the Word (n. 2760-2762, 3217, 5321, 6125, 6534, 8029, 8146, 8148); and of "Jerusalem" as being the spiritual church (n. 2117, 3654, 9166); from the signification of a "bow" as being the doctrine of truth (n. 2686, 2709); and of "war" as being a combat about truths (n. 1664, 2686, 8295). [12] From this it is evident that by "cutting off the chariot from Ephraim, and the horse from Jerusalem, and the war bow," is signified the vastation of truth Divine in the church in respect to all the understanding of it; and that by "the bound ones in the pit wherein was no water being sent forth through the blood of the covenant," is signified restoration through the Divine truth that proceeds from the Divine Human of the Lord. (That "blood" denotes Divine truth, and that a "covenant" denotes conjunction, has been shown above; also that "the bound ones in the pit" denote those of the spiritual church who were saved by the Lord's coming into the world, n. 6854.) It is said "a pit wherein is no water," because by "water" is signified truth (n. 2702, 3058, 3424, 4976, 5668, 7307, 8137, 8138, 8568, 9323).

(9397) And read it in the ears of the people. That this signifies for hearkening and obedience, is evident from the signification of "reading," as being for hearkening; for when anything is read, it is that it may be heard, perceived, and obeyed; that is, that it may be hearkened unto; and from the signification of "in the ears," as being for obedience; for "the ears," and "hearing," signify obeying (see n. 2542, 3869, 4551, 4652-4660, 5471, 5475, 7216, 8361, 8990, 9311). [2] As "the ears" signify not only hearing and notice, but also obedience, therefore in the Word frequent mention is made of speaking "in the ears," and reading "in the ears," of people; and not of speaking and reading "before them;" as in the following passages: Hear thou these words that I speak in thine ears, and in the ears of all the people (Jer. 28:7). They spoke these words in the ears of the people (1 Sam. 11:4). Let thine handmaid speak in thine ears (1 Sam. 25:24). Proclaim in the ears of the people, saying (Judg. 7:3). Speak in the ears of the people (Exod. 11:2). Hear, O Israel, the statutes and the judgments which I speak in your ears this day (Deut. 5:1). I speak these words in their ears (Deut. 31:28). Moses spoke all the words of the song in the ears of the people (Deut. 32:44). He read in their ears all the words of the book of the covenant (2 Kings 23:2). They said unto him, Sit down and read it in our ears; and Baruch read it in their ears (Jer. 36:15). When Jesus had ended all the words in the ears of the people (Luke 7:1). [3] As "the ear," and "hearing," signify the reception of truth, notice, and obedience, thus the first and the last of faith, therefore it was so often said by the Lord, "He that hath an ear to hear, let him hear" (Matt. 11:15; 13:9, 43; Mark 4:9, 23; 7:16; Luke 14:35). And because by "the deaf," that is, those who do not hear, are signified in the spiritual sense those who are not in the faith of truth, because they are not in the knowledge and consequent perception of it (n. 6989, 9209), therefore when the Lord healed one that was deaf, "He put His finger into his ears, and said, Ephphatha, that is, Be opened. And straightway his ears were opened" (Mark 7:32-35). (That all the miracles of the Lord infolded and signified states of the church, see n. 8364, 9086.)

(9398) And they said, All things that Jehovah hath spoken we will do and hear. That this signifies the reception of the truth that proceeds from the Divine Human of the Lord, and obedience from the heart and soul, is evident from the signification of "all things that Jehovah hath spoken," as being the truth that proceeds from the Divine Human of the Lord (of which in what follows); from the signification of "doing," as being obedience in the will, thus in the heart (see n. 9311, 9385); and from the signification of "hearing," as being obedience in the understanding, thus in the soul (n. 7216, 8361, 9311). Obedience from the heart is obedience from the will, thus from the affection of love; and obedience from the soul is obedience from the understanding, thus from faith; for "the heart" signifies the will and the love (n. 3883-3896, 7542, 8910, 9050, 9300); and "the soul" signifies the understanding and faith (n. 2930, 9050, 9281). Therefore it is said, "we will do and hear." The reason why "all things that Jehovah hath spoken," denotes the truth that proceeds from the Divine Human of the Lord, is that all truth proceeds therefrom. That Divine truth does not proceed from the Divine Itself, but from the Divine Human, is clearly evident in John: No man hath seen God at any time; the Only begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18). And therefore in the same chapter the Lord is called "the Word" (John 1:1-3), which denotes the Divine truth; and it is said that "the Word was made flesh," that is, man (John 1:14), in order that the Divine Itself under a human form might teach truth Divine in actuality. (That the Lord is the Divine Itself under a human form, see n. 9315.) From all this it is evident that by "all things that Jehovah hath spoken," is signified the truth that proceeds from the Divine Human of the Lord.

(9399) And Moses took the blood, and sprinkled it on the people. That this signifies adaptation to the reception of man, is evident from the signification of "the blood of the sacrifice," as being the Divine truth that proceeds from the Lord (of which above, n. 9393); and from the signification of "sprinkling on the people," as being adaptation to the reception of man; for by "sprinkling" is signified flowing in, thus adapting. For the Divine truth which is from the Lord is continually flowing in with man, and forms his understanding; and if you will believe it, without this continual influx of the truth Divine that proceeds from the Lord a man can perceive and understand nothing whatever. For the Divine truth that proceeds from the Lord is the light which lights up the mind of man, and makes the internal sight, which is the understanding; and as this light continually flows in, it adapts everyone to receive. But they who receive are they who are in the good of life; and they who do not receive are they who are in evil of life.

Nevertheless the latter, like the former, have the capacity of perceiving and understanding, and also the capacity of receiving, insofar as they desist from evils. These things were signified by the half of the blood which Moses sprinkled on the people. [2] (That the Divine truth which proceeds from the Lord is the light which lights up the mind of man, and makes his internal sight, which is the understanding, see n. 2776, 3167, 3195, 3636, 3643, 3993, 4405, 5400, 8644, 8707.) This also is meant in John: That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, but the world knew Him not (John 1:9, 10); the subject here treated of is the Word, which is the Divine truth that proceeds from the Lord. [3] That every man in the world who is of sound reason has the capacity of understanding truth Divine, and consequently the capacity of receiving it, insofar as he desists from evils, has been given me to know by much experience. For all in the other life, without exception, both the evil and the good, can understand what is true and what is false, and also what is good and what is evil; but although the evil understand what is true and good, they nevertheless do not desire to understand, because their will and the evil therein make resistance. And therefore when they are left to themselves, they nevertheless sink back into the falsities of their evil, and hold in aversion the truth and good which they had understood. The case had been the same with such persons in the world, where they had rejected truths, although they could understand them. From this experience it has become evident that the Divine truth which proceeds from the Lord is continually flowing into human minds and adapting them to receive it, and that it is received in the proportion that the evils of the loves of self and of the world are desisted from.

(9400) And said, Behold the blood of the covenant. That this signifies the conjunction of the Lord in respect to the Divine Human with heaven and with earth, is evident from the signification of "blood," as being the Divine truth that proceeds from the Divine Human of the Lord (of which above, n. 9393, 9399); and from the signification of "the covenant," as being conjunction (of which also above, n. 9396). That the conjunction with heaven and with earth is signified, is because the Divine truth that proceeds from the Divine Human of the Lord passes through the heavens down to man, and on the way is accommodated to each heaven, and lastly to man himself. Divine truth on our earth is the Word (n. 9350-9362), which is of such a character that in respect to each and all things it has an internal sense which is for the heavens; and finally an external sense, which is the sense of the letter, and which is for man. From this it is evident that through the Word there is conjunction of the Lord with the heavens and with the world (n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396). [2] A sure conclusion from this is that without the Word on this earth there would be no conjunction of heaven, thus no conjunction of the Lord, with man; and if there were no conjunction, the human race on this earth would utterly perish. For that which makes the interior life of man is the influx of truth Divine from the Lord, because this truth Divine is the very light that lights up the sight of the internal man; that is, his understanding; and it is the heavenly heat within this light, which is love, that enkindles and vivifies the will of the internal man. And therefore without this light and heat the internal of man would become blind and cold, and would die, just as the external of man would die if deprived of the heat and light of the sun of the world. But this will appear as a paradox to those who do not believe that the Word is of such a nature; and also to those who believe that life is in man as his own, and does not continually flow in through heaven from the Lord. (That the life of man is not in himself, but flows in from the Lord, see n. 4249, 4882, 5147, 5150, 5986, 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626, 6982, 6985, 6996, 7055, 7056, 7058, 7147, 7270, 7343, 8685, 8701, 8717, 8728, 9110, 9111, 9223, 9276; and that the Lord's church scattered through the whole world is before the Lord as one man, n. 9276, in like manner as is heaven, which is for this reason called the Grand Man; and that the church where is the Word is as the heart and lungs of this man; and that all outside the church live therefrom, as the members, viscera, and all the other organs of the body, live from the heart and lungs, n. 2054, 2853, 7396.)

(9401) That Jehovah hath made with you upon all these words. That this signifies that there is conjunction by the Lord through each and all things of the Word, is evident from the signification of "the covenant which Jehovah hath made," as being conjunction by the Lord; for "to make a covenant" denotes to conjoin to oneself (see n. 9396); and "Jehovah" in the Word denotes the Lord (n. 9373); and from the signification of "all these words," as being each and all things of the Word. For by the laws promulgated from Mount Sinai is signified in a universal sense all Divine truth, thus the Word as to each and all things thereof (n. 6752). (That the Word is inspired in respect to every jot, see n. 7933, 9094, 9198, 9349; consequently that through the Word there is conjunction with heaven, and through heaven with the Lord, through each and all things thereof.) [2] It is said "conjunction by the Lord," because the Lord conjoins man with Himself, but not the converse; for all the good of love and truth of faith flow in from the Lord, and are received by man in proportion as he desists from evils (n. 9399); because a reciprocal influx, that is, from man to the Lord, which is called by the learned physical influx, is not possible (n. 6322, 9110, 9111, 9216); and moreover, whatever goes out from man as from himself, is nothing but evil and the derivative falsity (n. 210, 215, 987, 5660, 5786). From this it is evident that the conjunction of man with the Lord is effected by the Lord, and not by man; that it appears otherwise is a fallacy.

(9402) Verses 9-11. And there went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under His feet as a work of a sapphire stone, and as the substance of heaven in respect to cleanness. And unto the sons of Israel who were set apart, He sent not His hand: and they saw God, and did eat and drink. "And there went up Moses and

Aaron, Nadab and Abihu," signifies the Word in the internal and external senses, and doctrine from both; "and seventy of the elders of Israel," signifies all who are in good from truths; "and they saw the God of Israel," signifies the coming and presence of the Lord in the Word; "and under His feet," signifies the ultimate sense which is the sense of the letter itself; "there was as a work of a sapphire stone," signifies what is translucid there from internal truths, and all things from the Lord; "and as the substance of heaven in respect to cleanness," signifies the shining through of the angelic heaven; "and unto the sons of Israel who were set apart," signifies those who are in the external sense alone separate from the internal; "He sent not His hand," signifies that truth is not there in its power; "and they saw God," signifies faith; "and did eat and drink," signifies instruction about the good and truth of worship.

(9403) And there went up Moses and Aaron, Nadab and Abihu. That this signifies the Word in the internal and external senses, and doctrine from both, is evident from the representation of Moses and Aaron, as being the Word in the internal and external senses; and from the representation of Nadab and Abihu, sons of Aaron, as being doctrine derived from both (of which above, n. 9374, 9375).

(9404) And seventy of the elders of Israel. That this signifies all who are in good from truths, is evident from the signification of "seventy," as being what is full, thus all things and all persons (see n. 6508); and from the signification of "the elders of Israel," as being those who are in good from truths, and in truths from good. For by the “old” in the Word are signified those who are in wisdom (n. 6524), thus those who are in a life of good from the doctrine of truth; and by “Israel” are signified those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340), thus those who are in truths through which is good, and in good from which are truths (see n. 7957, 8234). From this it is plain that by “the seventy elders of Israel” are signified those who are in good from truths, and abstractedly good from truths. Similar things are signified in the internal sense by the Lord’s “seventy disciples” (Luke 10:1, 17). The sons of Israel were divided into twelve tribes, and over them were set twelve princes, and also seventy elders. By the “twelve tribes” were signified all truths and goods of the church in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); by the “twelve princes” all primary truths (n. 5044); and by the “seventy elders” all goods which are from truths. [2] When mention is made of “the good which is from truths,” the spiritual church is meant, for this church is in good from truths. He who is not acquainted with the arcana of the church and of heaven may believe that all the good of the church is from truths, because good cannot be implanted except by means of truths; nay, that a man cannot know what good is except by means of truths. Yet the good that comes by means of truths is the good of the spiritual church, and regarded in itself is truth, which is called good when it becomes of the will and act, and consequently of the life. But the good which does not come forth by means of truths, but by means of the goods of mutual love, is the good of the celestial church, and regarded in itself is not truth, but good, because it is the good of love to the Lord. This good was represented by the Jewish Church, but the former good by the Israelitish Church, and therefore there was a division into two kingdoms. (What the difference is, and of what nature, between these two churches, and consequently between these two kinds of good, may be seen shown above, n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7877, 7977, 7992, 8042, 8152, 8234, 8521.) From what has been adduced in these passages it can be seen that the heaven of the Lord is divided into the spiritual heaven and the celestial heaven; and that the celestial heaven is the inmost or third heaven; and the spiritual heaven, the middle or second heaven.

(9405) And they saw the God of Israel. That this signifies the coming and presence of the Lord in the Word, is evident from the signification of "seeing," when it is the Lord who is seen, as being, His coming and presence (see n. 4198, 6893). That "the God of Israel" denotes the Lord, is evident from all those passages in the Word where He is called "the Holy One of Israel" and "the God of Israel" (see n. 7091). "The God of Israel" denotes the God of the spiritual church, because by "Israel" is signified this church (of which above, n. 9404). That it is the coming and presence of the Lord in the Word which is signified by "they saw the God of Israel," is because by the laws promulgated from Mount Sinai is signified in a wide sense all Divine truth, thus the Word as to each and all things of it (see n. 6752, 9401). That the coming and presence of the Lord in the Word is signified, is because the Word is the Divine truth that proceeds from the Lord, and that which proceeds from the Lord, is the Lord Himself. And therefore they who read the Word and at the same time look to the Lord-acknowledging that all truth and all good are from Him, and nothing from themselves-are enlightened, and see truth and perceive good, from the Word. This enlightenment is from the light of heaven, which light is the Divine truth itself that proceeds from the Lord, for this appears as light before the angels in heaven (n. 2776, 3195, 3339, 3636, 3643, 3862, 3993, 4302, 4413, 4415, 5400, 6032, 6313, 6608). [2] The coming and presence of the Lord in the Word are also meant by "seeing the Son of man," as in Matthew: Then shall appear the sign of the Son of man, and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:30; see also n. 4060); for a "cloud" denotes the literal sense of the Word; and "power and glory" its internal sense. The literal sense of the Word is called a "cloud" because it is in the light of the world; and the internal sense is called "glory" because it is in the light of heaven (see the preface to Genesis 18, and n. 5922, 6343, 6752, 8106, 8267, 8427, 8443, 8781). Moreover, in the internal sense of the Word, the Lord alone and His kingdom and church are treated of. From this comes the holiness of the Word, and also the coming and presence of the Lord with those who, as above said, while reading the Word do not look to themselves, but to Him and the neighbor, that is, to the good of one's fellow citizen, of our country, of the church, and of heaven (n. 6818-6824, 8123). The reason is that those who look to the Lord suffer themselves to be raised by Him into the light of heaven; whereas those who look to themselves do not suffer themselves to be raised, for they keep their view fixed on themselves and the world. From this it can be seen what is meant by "seeing the Lord in the Word."

(9406) And under His feet. That this signifies the ultimate sense which is the sense of the letter itself, is evident from the signification of "feet," as being natural things (see n. 2162, 3147, 3761, 3986, 4280, 4938-4952); thus the soles, which are under the feet, denote the ultimate things of nature. That "under the feet" here denotes the ultimate sense of the Word, which is the sense of the letter, is because it is said of the Divine truth or Word, which is from the Lord, and which is the Lord, as can be seen from what goes before; and the ultimate of truth Divine, or the Word, is such as is the sense of the letter, which is natural, because for the natural man. That the sense of the letter contains within it an internal sense, which is relatively spiritual and celestial, is evident from all that has been hitherto shown about the Word. But the more worldly and bodily a man is, the less he apprehends this, because he does not suffer himself to be raised into spiritual light, and thereby to see what is the nature of the Word; namely, that in the letter it is natural, and in the internal sense spiritual; for the nature of lower things, down to ultimate ones, can be seen from the spiritual world, or from the light of heaven; but not the reverse (n. 9401e); thus it can be seen that such is the Word in the letter. [2] As the Word in the letter is natural, and by "the feet" are signified natural things, therefore the ultimate of the Word, like the ultimate of the church, is called "the place of the feet" of Jehovah, and also His "footstool," and likewise relatively a "cloud" and "darkness;" as in Isaiah: They shall open thy gates continually, to bring unto thee the army of the nations, and their kings shall be brought. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together; to adorn the place of My sanctuary; and I will make the place of My feet honorable (Isa. 60:11, 13). The subject here treated of is the Lord, and His kingdom and church. By "the army of the nations" are meant those who are in the goods of faith; and by "kings," those who are in the truths of faith. (That "nations" denote those who are in the goods of faith, see n. 1259, 1328, 1416, 1849, 4574, 6005; and that "kings" denote those who are in truths, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148). "The glory of Lebanon," or the cedar, denotes spiritual good and truth; "the fir-tree, the pine-tree, and the box," denote the natural goods and truths that correspond; "the place of the sanctuary" denotes heaven and the church, and also the Word; "the place of the feet" denotes heaven, the church, and also the Word, in ultimates. The reason why the Word also is here signified, is that heaven is heaven from the Divine truth that proceeds from the Lord; in like manner the church; and the Divine truth which makes the church and heaven is the Word. Consequently also the inmost of the tent, where was the ark containing the law, is called "the sanctuary," for the law is the Word (n. 6752). [3] Again: The heavens are My throne, and the earth is My footstool (Isa. 66:1). Exalt ye Jehovah our God, and adore ye toward His footstool; holy is He. Moses and Aaron among His priests. He spoke unto them in the pillar of cloud (Ps. 99:5-7). "The footstool of Jehovah toward which they were to adore" denotes Divine truth in ultimates, thus the Word. That in the representative sense "Moses and Aaron" denote the Word, see n. 7089, 7382, 9373, 9374; and that a "cloud" denotes the Word in the letter, or Divine truth in ultimates, see the preface to Genesis 18; n. 4060, 4391, 5922, 6343, 6752, 8106, 8781; from which it is plain what is meant by "speaking in the pillar of cloud." [4] Again: We heard of Him in Ephrathah; we found Him in the fields of the forest. We will enter into His tabernacles; we will bow down ourselves at His footstool (Ps. 132:6, 7). The subject here treated of is the Lord and the revelation of Himself in the Word; "to find Him in Ephrathah" denotes to do so in the spiritual celestial sense of the Word (n. 4585, 4594); "in the fields of the forest" denotes in the natural or literal sense of the Word (n. 3220, 9011); "the footstool" denotes the Divine truth that proceeds from the Lord, in ultimates. [5] Again: Jehovah bowed the heaven, and thick darkness was under His feet. He made darkness His hiding place, darkness of waters, clouds of the heavens. At the brightness before Him His clouds passed (Ps. 18:9, 11, 12). The subject here treated of is the coming and presence of the Lord in the Word; “thick darkness under His feet” denotes the sense of the letter of the Word; in like manner “darkness of waters and clouds of the heavens.” That nevertheless the Divine truth, such as it is in the heavens, is in this sense is signified by “making darkness His hiding place;” and that at the presence of the Lord the internal sense appears in its glory, such as it is in heaven, is signified by “His clouds passing at the brightness before Him.” In Nahum: The way of Jehovah is in the storm and tempest, and the clouds are the dust of His feet (Nah. 1:3); where also “the clouds” denote the Word in the sense of the letter, which also is “the storm and tempest in which is the way of Jehovah.” [6] When truth Divine, such as it is in heaven, shines through with a man from the very sense of the letter, then this sense is described by “feet whose brightness is like that of burnished brass”; as also in Daniel: I lifted up mine eyes, and saw, and behold a man clothed in linen, whose loins were girded with gold of Uphaz. His body also was like a beryl, and His face as the face of lightning, and His eyes as torches of fire, His arms and His feet like the shining of burnished brass, and the voice of His words like the voice of a crowd (Dan. 10:5-6); where by “a man clothed in linen” is meant in the supreme sense the Lord, and because the Lord is meant, the Divine truth that is from Him is also meant, for the Divine truth that is from the Lord is the Lord Himself in heaven and in the church; truth Divine, or the Lord in ultimates, is meant by “arms and feet like the shining of burnished brass;” and also by “the voice of his words like the voice of a crowd.” In like manner in Ezekiel

1:7. [7] The successive states of the church on this earth in respect to the reception of the truth Divine that proceeds from the Lord are also meant by the image seen by Nebuchadnezzar; in Daniel: The head of the image was gold, his breast and his arms silver, his belly and thighs brass, his legs iron, his feet part iron and part clay, which did not cohere. And a stone out of the rock broke in pieces the iron, the clay, the brass, the silver, and the gold (Dan. 2:32-35, 43). The first state of the church in respect to the reception of the truth Divine that proceeds from the Lord is the "gold," because by "gold" is signified celestial good, which is the good of love to the Lord (n. 113, 1551, 1552, 5658, 8932); the second state is signified by the "silver," which denotes spiritual good, which is the good of faith in the Lord and of charity toward the neighbor (see n. 1551, 2954, 5658, 7999); the third state is signified by the "brass," which denotes natural good (n. 425, 1551); and the fourth state by the "iron," which denotes natural truth (n. 425, 426); the "clay" denotes falsity which does not cohere with truth and good. That "a stone out of the rock broke in pieces the iron, the brass, the silver, and the gold" signifies that the church perishes in respect to the reception of truth from the Word, when falsity and evil are confirmed by the sense of the letter of the Word, as is the case when the church is in its last state, when it is no longer in any heavenly love, but only in worldly and bodily love. Such was the Word in respect to its reception among the Jewish nation when the Lord came into the world; and such is the Word with many at this day, insomuch that it is not even known that there is anything internal in the Word; and if it were to be said that there is, and its nature were to be told, it would not be received; when yet in the most ancient times, which were signified by “gold,” nothing else was seen in the sense of the letter of the Word than what is heavenly, almost abstractedly from the letter. From all this it can now be seen that by “the God of Israel” as seen “under His feet” is signified the Word in the ultimate sense, which is the sense of the letter.

(9407) There was as a work of sapphire. That this signifies what is translucid there from internal truths, and all things from the Lord, is evident from the signification of “a work of sapphire,” as being the quality of the literal sense of the Word when the internal sense is perceived within it, thus when the Divine truth that proceeds from the Lord, such as it is in heaven, shines through. For the Word is the Divine truth that proceeds from the Lord, which in its origin is Divine, and in its progress through the heavens is celestial in the inmost heaven; in the second or middle heaven is spiritual; in the first or ultimate heaven is spiritual natural; and in the world is natural and worldly, such as it is in the sense of the letter, which is for man. From this it is evident that this latter sense, which is the last in order, contains within it the spiritual and the celestial senses, and inmostly the Divine Itself; and as these senses are contained in the ultimate or literal sense, and become apparent to those who apprehend the Word spiritually, it is therefore represented by a work of sapphire, in that it transmits the rays of heavenly light, or is translucid. [2] That some idea of this shining through may be presented, take as an example human speech. In its first origin this is the end which the man desires to set forth by the speech. This end is his love; for what a man loves, he has as his end. From this flows the man’s thought, and finally his speech. That this is so, everyone who reflects well, can know and perceive. That the end is the first of speech, is evident from the general law that in all intelligence there is an end; and that without an end there is no intelligence. And that thought is the second thing of speech flowing from the first, is also manifest; for no one can speak without thought, nor think without an end. That from this follows the speech of words, and that this is the ultimate which properly is called speech, is known. This being so, the man who attends to the speech of another does not attend to the expressions or words of the speech, but to their sense, which comes from the thought of the speaker; and he who is wise attends to the end for the sake of which he spoke from his thought; that is, to what he intends and what he loves. These three things are presented in the speech of man, and to these the speech of words serves as an ultimate plane. [3] From this comparison an idea can be formed about the Word in the letter; for this is attended to and perceived in heaven in exactly the same way as is usually the thought of a man which is presented by the speech of words; and in the inmost heaven as the intention or end is usually attended to and perceived. But the difference is that the sense of the letter of the Word, when read by man, is not heard or perceived in heaven; but only the internal sense, because only the spiritual and celestial senses of the Word are perceived in heaven, and not its natural sense. Thus one sense passes into another, because they correspond; and the Word has been written wholly by correspondences. From this it is plain what is meant by the shining through signified by "a work of sapphire" when said of the Word. [4] But he who cannot think intellectually, that is, abstractedly from material things, cannot apprehend these things, nor indeed that there can be any other sense in the Word than that which stands forth in the letter; and if he is told that there is a spiritual sense in it, which is of truth; and within this a celestial sense, which is of good; and that these senses shine through from the literal sense; he will first be amazed, afterward he will reject it as of no account, and finally he will ridicule it. That at the present day there are such persons in the Christian world, especially among the learned of the world, has been shown me by living experience; and also that those who reason against this truth, claim to be wiser than those who affirm it; when yet in those primeval times called the golden and the silver ages, learning consisted in speaking and writing in such manner that the sense of the letter was not attended to, except insofar as the hidden wisdom shone through from it; as can be plainly seen from the oldest books, even among the Gentiles, and likewise from remains in their languages; for their chief science was the science of correspondences and the science of representations, which sciences are now among the things that have been lost. [5] That under the Lord's feet there appeared as it were a work of sapphire, and that this signifies the shining through of the Word in the sense of the letter, is because a “stone” in general signifies truth, and a “precious stone” truth shining through from the Divine of the Lord. (That a “stone” in general signifies truth, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609, 8940-8942; and that a “precious stone” signifies truth shining through from the Divine of the Lord.) This was signified by the “twelve precious stones” in the breast plate of Aaron, which was called “the Urim and Thummim” (n. 3862, 6335, 6640). [6] In like manner in Ezekiel: Full of wisdom, and perfect in beauty, thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, the diamond, the tarshish [beryl], the onyx, and the jasper, the sapphire, the chrysoprase, the emerald, and gold. The work of thy timbrels and of thy pipes was in thee, in the day that thou wast created they were prepared. Thou wast perfect in thy ways in the day that thou wast created (Ezek. 28:12, 13, 15); speaking of Tyre, by which is signified the church in respect to the knowledges of truth and of good (n. 1201); her intelligence and wisdom, such as it had been in her infancy, that is, in the first age, is described by these precious stones; “the day that she was created” signifies the first state when they were regenerated, for “creation” in the Word denotes regeneration, or the new creation of man (see n. 16, 88). [7] Like things are signified by the precious stones in John: The foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst (Rev. 21:19, 20). The subject here treated of is the holy Jerusalem coming down out of heaven, by which is meant a new church among the nations, after the present church in our European world has been vastated; the precious stones which are the foundations denote truths Divine shining through in the ultimate of order. [8] Truth Divine shining through in the ultimate of order, which is the Word in the letter, is especially signified by the "sapphire," as in Isaiah: O thou afflicted, and tossed with tempests, and not comforted, behold I will set thy stones with antimony, and lay thy foundations in sapphires (Isa. 54:11). Here also the subject treated of is the church that will succeed the former, which is meant by "the desolate having more sons than the married one" (verse 1); "setting stones" denotes arranging the truths of the church; "foundations in sapphires" denotes truths shining through in ultimates. [9] The same is signified by "sapphire" in Jeremiah: Her Nazirites were whiter than snow, they were whiter than milk, their bones were redder than pearls, their polish was sapphire (Lam. 4:7). In the representative sense "the Nazirites" signified the Lord as to the Divine natural (n. 3301, 6437), consequently also the Divine truth that proceeds from Him in ultimates, which is the Word in the sense of the letter; for the hair, which is here meant by the "Nazirites," and which is said to be "whiter than snow and whiter than milk," signifies truth in ultimates (n. 3301, 5247, 5570), “whiteness” being predicated of truth (n. 3301, 5319); the “bones that are red” denote memory-truths, which are the ultimate ones, and serve the others as servants (n. 6592, 8005); “redness” is predicated of the good of love which is in the truths (see n. 3300). From this it is evident that a “sapphire” denotes truth in ultimates translucent from internal truths. [10] In Ezekiel: Above the expanse that was over the head of the cherubs was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne as it were the appearance of a man sitting upon it (Ezek. 1:26; 10:1). “Cherubs” denote the guard and providence of the Lord lest there should be any approach to Him except through good (n. 9277); “the throne upon which was the appearance of a man” denotes Divine truth from the Divine good of the Lord (n. 5313, 6397, 9039). From this it is plain that “a sapphire stone” denotes truth translucent from internal truths-namely, a “stone” denotes truth, and a “sapphire” translucence. [11] That all things of the Word are translucent from the Lord, is because the Divine truth which is from the Lord is the one only thing from which are all things; for that which is first is the one only thing in the sequents and derivatives, because they are and come forth from it; and Divine truth is the Lord. Wherefore also in the supreme sense of the Word nothing is treated of but the Lord alone, His love, His providence, His kingdom in the heavens and on earth, and especially the glorification of His Human. [12] That Divine truth is the Lord Himself, is evident from the fact that whatever proceeds from anyone is himself, just as that which proceeds from a man while speaking or acting is from his will and understanding; and the will and understanding make the man's life, thus the man himself. For man is not man from the form of the face and the body; but from the understanding of truth, and the will of good. From this it can be seen that that which proceeds from the Lord is the Lord; that this is Divine truth, has been frequently shown in what goes before. [13] But he who does not know the arcana of heaven may suppose that the case with the Divine truth that proceeds from the Lord is no different from that of the speech which proceeds from a man. But Divine truth is not speech; but is the Divine filling the heavens, just as light and heat from the sun fill the world. This may be illustrated by the spheres that proceed from the angels in heaven (n. 1048, 1053, 1316, 1504-1520, 1695, 2401, 4464, 5179, 6206, 7454, 6598-6613, 8063, 8630, 8794, 8797), and which, as can be seen in the passages here cited, are spheres of the truth of faith and good of love from the Lord. But the Divine sphere which proceeds from the Lord and is called "Divine Truth," is universal, and as just said fills the whole heaven and makes everything of life there. It appears there before the eyes as light which illumines not only the sight, but also the minds. It is also the same that makes the understanding in man. This is meant in John: In Him was life, and the life was the light of men. That was the true Light which lighteth every man that cometh into the world; and the world was made through Him (John 1:4, 9-10). The subject here treated of is the Divine truth, which is called "the Word;"

and it is said that the Divine truth, or the Word, is the Lord Himself. [14] This light, which is the Divine truth that proceeds from the Lord, was pictured by the ancients with radiant circles of a golden color around the head and body of God, represented as a man, for the ancients perceived God no otherwise than under the human form. [15] When a man is in good, and from good in truths, he is then raised into this Divine light, and into its interior light according to the amount and quality of his good. From this he has a general enlightenment, in which from the Lord he sees innumerable truths, which he perceives from good; and then he is led by the Lord to perceive and be imbued with those truths which are suited to him; and this in respect to the veriest singulars in order, just as is conducive to his eternal life. It is said "in respect to the veriest singulars," because the universal providence of the Lord is universal because it is in the veriest singulars, for singulars taken together are called "universal" (n. 1919, 6159, 6338, 6482, 6483, 8864, 8865).

(9408) And as the substance of heaven in respect to cleanness. That this signifies the shining through of the angelic heaven, is evident from the signification of "heaven," as being the angelic heaven (of which in what follows); and from the signification of the "cleanness," or purity, of "the substance," when said of heaven, as being its shining through. It shall be briefly stated what is meant by the shining through of the angelic heaven in connection with the Word. The angelic heaven is said to shine through when truth Divine shines through. For the whole heaven is nothing but a receptacle of truth Divine, because every angel is a reception of it in particular; thus all the angels, or the whole heaven, are so in general. From this, heaven is called “the habitation of God,” and also “the throne of God,” because by “habitation” is signified the truth Divine that proceeds from the Lord received in the inmost heaven, which relatively is good (n. 8269, 8309); and by “throne” is signified truth Divine from the Lord received in the middle heaven (n. 5313, 6397, 8625, 9039). As it is truth Divine such as in the heavens which shines through from the sense of the letter of the Word, therefore it is the angelic heaven which shines through; for the Word is Divine truth accommodated to all the heavens; and it consequently conjoins the heavens with the world, that is, angels with men (n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396). From all this it is evident what is meant by the shining through of the angelic heaven. [2] That in the internal sense “heaven” denotes the angelic heaven, is from correspondence, and also from the appearance. Hence it is that when mention is made in the Word of “the heavens,” and also of “the heavens of heavens,” in the internal sense are meant the angelic heavens. For the ancients had no other idea of the visible heaven than that the heavenly inhabitants dwell there, and that the stars are their habitations. Similar also at this day is the idea of the simple, and especially of little children. From this also men look upward to heaven when praying earnestly to God. This also is from correspondence; for in the other life a heaven with stars appears, yet not the heaven that appears to men in the world; but a heaven that appears in accordance with the state of intelligence and wisdom of the spirits and angels. The stars there are knowledges of good and truth; and the clouds which are sometimes seen beneath the heaven are of various signification according to their colors, their translucence, and their movements; the blueness of heaven is truth transparent from good. From all this it can be seen that by "the heavens" are signified the angelic heavens; but by "the angelic heavens" are signified truths Divine, because the angels are receptions of the truth Divine that proceeds from the Lord. [3] Similar things are signified by "the heavens" in the following passages: Praise Jehovah ye heavens of heavens, and ye waters that are above the heavens (Ps. 148:4). Sing psalms to the Lord that rideth upon the heaven of heaven which is of old (Ps. 68:32, 33). By the word of Jehovah were the heavens made, and all the army of them (Ps. 33:6). The heavens are telling the glory of God; and the firmament declareth the works of His hands (Ps. 19:1). Jehovah, when Thou wentest forth out of Seir, the earth trembled; the heavens also dripped, the clouds also dripped water (Judg. 5:4). The horn of the he-goat grew, even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them (Dan. 8:10). The Lord Jehovih buildeth in the heavens His steps (Amos 9:6). If there be food in My house I will open the windows of heaven, and pour you out a blessing (Mal. 3:10). Look forth from the heavens, and behold from the habitation of Thy holiness and of Thy comeliness (Isa. 63:15). Blessed of Jehovah be the land of

Joseph, for the precious things of heaven, for the dew (Deut. 33:13). Jesus said, Swear not by the heaven; for it is the throne of God. He that sweareth by the heaven sweareth by the throne of God, and by Him that sitteth thereon (Matt. 5:34; 23:22). [4] In these passages, and in many others, by “the heavens” are signified the angelic heavens; and as the Lord’s heaven on earth is the church, by “heaven” is also signified the church; as in the following passages: I saw a new heaven and a new earth; for the former heaven and the former earth were passed away (Rev. 21:1). Behold I create new heavens and a new earth; therefore the former things shall not be remembered, nor come up upon the heart (Isa. 65:17). The heavens shall vanish away like smoke, and the earth shall wax old like a garment (Isa. 51:6). I clothe the heaven with blackness, and I make sackcloth a covering (Isa. 50:3). I will cover the heavens, and I will blacken the stars thereof; I will cover the sun with a cloud, and the moon shall not make her light to shine; and I will blacken all the luminaries of light in the heaven, and will set darkness upon the land (Ezek. 32:7-8). After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29). What is here signified by the “sun,” “moon,” “stars,” and “the powers of the heavens,” may be seen above (n. 4056-4060). In Isaiah: O Jehovah the God of Israel, Thou alone art the God over all the kingdoms of the earth; Thou hast made heaven and earth (Isa. 37:16). I am Jehovah, that maketh all things; that spreadeth out the heavens alone; that stretcheth out the earth by Myself (Isa. 44:24). Jehovah that createth the heavens, that formeth the earth and maketh it, and prepareth it, He created it not an emptiness (Isa. 45:18). [5] That by "heaven and earth" in these and in other passages is signified in the internal sense the church; by "heaven" the internal church, and by "earth" the external church, may be seen above (n. 1733, 1850, 2117, 2118, 3355, 4535), from which it is evident that by the "creation" in the first chapters of Genesis, where it is said, "In the beginning God created the heaven and the earth" (Gen. 1:1); "and the heavens and the earth were finished, and all the army of them" (Gen. 2:1) is meant a new church; for the creation there denotes a new regeneration, which is also called a "new creation," as can be seen from what was shown in the explications at these chapters.

(9409) And unto the sons of Israel who were set apart. That this signifies those who are in the external sense alone separate from the internal, is evident from the representation of the sons of Israel who were apart or separated from Moses, Aaron, Nadab, and Abihu, and from the seventy elders, and of whom it is said (verse 2) that they "should not go up," as being those who are in the external sense of the Word separate from the internal (of which above, n. 9380). It shall be briefly stated here who they are, and of what nature, who are in the external sense of the Word separate from the internal. They are those who draw from the Word no doctrine of charity and faith, but remain solely in the sense of the letter of the Word. The doctrine of charity and faith is the internal of the Word, and the sense of the letter is its external. They who are in the external sense of the Word apart from the internal, are also in external worship apart from internal, worshiping external things as holy and Divine, and also believing that these things are in themselves holy and Divine, when yet they are holy and Divine only from internal things. (That such were the sons of Jacob, see n. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871.) [2] For example - they believed that they were pure from all sin and from all guilt when they offered sacrifices and ate of the sacrifices; supposing that in their external form apart from the internal, the sacrifices were the most holy things of worship; and that the oxen, bullocks, lambs, she-goats, sheep, rams, and he-goats were then holy; and that the altar was the most holy of all; in like manner the bread of the meat-offerings, and the wine of the drink-offerings. They also believed that when they washed their garments and their bodies, they were clean; in like manner that the perpetual fire of the altar and the fires of the lamp were holy of themselves, likewise the showbreads and also the oil of anointing, besides all the other things. The reason why they so believed was that they had rejected everything internal, insomuch that they were not willing even to hear anything about internal things; such as that they should love Jehovah for His own sake, and not for the sake of themselves, that they might be exalted to dignities and to wealth above all the nations and peoples in the world. For the same reason they did not wish to hear that the Messiah was to come for their salvation and eternal happiness; but merely in order that they might be pre-eminent to all in the world. Nor did they wish to hear anything about mutual love and charity toward the neighbor, for the sake of the neighbor and his good; but only for the sake of themselves insofar as he favored them. To entertain a hostile disposition, to bear hatred, to revenge, to be cruel, provided they had the least cause for it, they accounted of no moment. [3] Very differently would they have believed and done if they had been willing to receive the doctrine of love and faith in the Lord and of charity toward the neighbor. They would then have known and believed that the burnt-offerings, sacrifices, meat-offerings, drink-offerings, and eating of the sacrifices, did not purify them from any guilt and sin; but that they were purified by the worship of God, and by repentance from the heart (Deut. 33:19; Jer. 7:21-23; Micah 6:6-8; Hosea 6:6; Ps. 40:6, 8; 51:17-19; 1 Sam. 15:22); in like manner that the washings of garments and of the body do not make anyone clean, but purifications of the heart; in like manner also that the fire of the altar, and the fires of the lamp, and also the showbreads, and likewise the oil of anointing, were not holy of themselves, but by virtue of the internal things which they signified; and that when they were in holy internal things, they were then holy, not from themselves, but from the Lord, from whom is everything holy. The sons of Israel would have known these internal things if they had received the doctrine of love and charity, because this teaches what the external things infold. From this doctrine also the internal sense of the Word is known, because the internal sense of the Word is the very doctrine itself of love to the Lord and of charity toward the neighbor, which also the Lord teaches, saying that “on these two commandments hang all the law and the prophets” (Matt. 22:37-40). [4] The case is nearly the same at this day in the Christian world, in which, as there is no doctrine of love to the Lord and of charity toward the neighbor, it is scarcely known what celestial love is, and what spiritual love, which is charity. Therefore they are in external things apart from anything internal; for the good of celestial and spiritual love, and the derivative truth of faith, make the internal of man. Hence it is that at the present day also the external sense of the Word, without doctrine as a rule and guide, may be bent wherever one pleases. For the doctrine of faith, apart from the doctrine of love and charity, is like the shade of night; but the doctrine of faith, from the doctrine of love and charity, is like the light of day; because the good which is of love and charity is like flame, and the truth of faith is like the light from it. [5] Seeing that at the present day the people of the Christian world are of this character - namely, in externals apart from any internal - therefore scarcely any are affected by truth for the sake of truth. From this also it is that they do not even know what good is, what charity is, and what the neighbor; nor what the internal of man is; neither do they know what heaven and hell are, nor that everyone possesses life immediately after death. Such of them as remain in the doctrines of their own church do not care whether they are false or true. They learn them and confirm them, not for the sake of practicing the good of charity from the heart, nor for the sake of the salvation of their souls and their eternal happiness; but for the sake of prosperity in the world, that is, in order that they may gain reputation, honors, and wealth. Hence it is that they have no enlightenment when they read the Word, and that they will utterly deny that there is anything internal in the Word, beyond that which stands forth in the letter. But of the Lord's Divine mercy more shall be said on this subject elsewhere, from experience.

(9410) He sent not His hand. That this signifies that truth is not there in its power, is evident from the signification of the "hand," as being the power that there is through truth. (That "the hand" denotes power, see n. 878, 3091, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281, 9025, 9133; and that it is through truth, n. 3091, 3502, 6344, 6423, 8304; also that all the power of truth is from good, thus through good from the Lord, n. 6948, 8200, 9327.) From this it is evident that by "He sent not His hand unto the sons of Israel who were set apart" is signified that truth is not in its power with those who are in the external sense of the Word separate from the internal. The reason why truth is not in its power with these is that they have been separated from heaven, and therefore from the Lord; for the Word conjoins man with heaven, and through heaven with the Lord, because all things of the sense of the letter of the Word correspond to the spiritual and celestial things in which are the angels, and with which there is no communication if the Word is apprehended merely according to the letter, and not at the same time according to any doctrine of the church, which is the internal of the Word. [2] Let us take for example the words of the Lord to Peter: Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind on earth shall be bound in the heavens; and whatsoever thou shall loose on earth shall be loosed in the heavens (Matt. 16:18, 19). In like manner His words to the disciples: Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven (Matt. 18:18). They who are in the external sense of the Word separate from the internal, thus who are separate from the true doctrine of the church, persuade themselves that such a power was given by the Lord to Peter, and also to the rest of the Lord’s disciples. Hence came that infernal heresy that it is in human power to let into heaven and to shut out from heaven whomsoever it will; when yet according to the true doctrine of the church, which is also the internal of the Word, the Lord alone has this power; and therefore those who are in the external sense of the Word and at the same time in its internal sense, apprehend that these things were said of faith and its truths which are from the Lord, and that faith from the Lord, thus the Lord Himself, has this power, and therefore by no means any man. [3] That it is so can be seen from the representation of Peter and of the twelve disciples, and from the signification of a “rock,” and likewise from the signification of “keys.” (That Peter represented faith, see the preface to Genesis 18 and 22, also n. 3750, 4738, 6000, 6073; and that the twelve disciples of the Lord, like the twelve tribes of Israel, represented all things of faith and love, n. 3488, 3858, 6397.) That a “rock” signifies the Lord in respect to faith, and thus faith which is from the Lord, may be seen above (n. 8581); and that “keys” signify power, is evident from the passages in the Word where “keys” are mentioned; as in the following passages: I am the first and the last; he that liveth, and was dead; but behold I am alive unto ages of ages; and I have the keys of hell and of death (Rev. 1:18). These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth, and He that shutteth, and no man openeth (Rev. 3:7). The key of the house of David will I lay upon His shoulder; that He may open and none shut, and that He may shut and none open (Isa. 22:22). That in these passages a “key” denotes power, is manifest; also that the power belongs to the Lord alone. [4] From all this it can be seen of what quality are those who are in the external sense of the Word separate from the internal; namely, that they have no conjunction with heaven, thus none with the Lord, as is the case with those who explain these words of the Lord to Peter and to the disciples according to the letter, and thus arrogate to themselves the power of saving mankind, and make themselves gods of heaven and earth; and this from an insane love of self and of the world. Everyone who thinks from sound reason can see and apprehend that man cannot loose one sin, because sin is loosed solely through the formation of a new life; that is, through regeneration from the Lord. (That regeneration goes on up to the end of man's life in the world, and afterward to eternity, see n. 8548-8553, 8635-8640, 8742-8747, 8853-8858, 8958-8969.) [5] What truth "in its power" is, shall also be briefly told. That in the Word the angels are called "powers," and also that they are powers, is known in the church. Yet they are not powers from themselves, but from the Lord, because they are recipients of the truth Divine which is from the Lord. They have such power from the Lord that one of them can drive away, shut up in the hells, and restrain, a thousand of the diabolical crew. For the truth Divine which is from the Lord fills the heavens, and makes the heavens; and if you will believe it, all things have been made and created through it. The Word, which was in the beginning with God, and which was God, through which all things were created, and through which the world was made (John 1:1-14) is Divine truth. That this is the one only substantial thing, from which are all things, few are able to apprehend, because no other idea is at this day held about Divine truth than as of the speech of the mouth of one in authority, in accordance with which his commands are executed; but what idea ought to be held about it may be seen above (n. 9407). The omnipotence of the Divine truth which is from the Lord is described in many passages in the Word; and also in John: There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels; but they prevailed not, neither was their place found any more in heaven. They overcame him through the blood of the Lamb, and through the word of their testimony (Rev. 12:7, 8, 11). That “the blood of the Lamb” denotes the Divine truth that proceeds from the Divine Human of the Lord, see n. 4735, 6978, 7317, 7326, 7850, 9127, 9393, 9395; and that “the word of their testimony” denotes the truth Divine which is received, is plain. [6] They who are in the external sense of the Word separate from the internal, thus who are separated from the true doctrine of the church, apprehend this prophetic saying no otherwise than according to the letter; namely, that by “blood” is meant blood, thus the Lord’s passion; when yet it is the Divine truth that proceeds from the Lord that is there meant by “blood.” They who are in the true doctrine of the church are able to know that they are not saved by blood, but by hearing truth Divine, and doing it; thus that those are saved who suffer themselves to be regenerated by the Lord through the Divine truth. This all are able to know, to apprehend, to see, and to perceive, who are in enlightenment from the Lord; thus all who are in the good of charity and of faith, for these are they who are enlightened. This I can avouch - that when I am reading “the blood of the Lamb,” and am thinking of the blood of the Lord, the angels who are with me know no otherwise than that I am reading “the Divine truth that proceeds from the Lord,” and that I am thinking about this. But let the simple remain in their doctrine, that they are saved through the Lord’s blood, provided they live in accordance with His

Divine truth; for they who so live are enlightened in the other life.

(9411) And they saw God. That this signifies faith, is evident from the signification of "seeing God," as being to be endowed with intelligence and faith; for in the internal sense "to see" denotes to see spiritually; and to see spiritually is to see from faith; hence it is that in the Word "to see" signifies to have faith (n. 2325, 3863, 3869, 4403-4421, 5400, 6805, 9128). That they saw the God of Israel, that is, the Lord, is because the laws promulgated from Mount Sinai signify in a wide sense the Word in its whole complex; and the Word is Divine truth from the Lord, which in its supreme sense treats of the Lord alone. Wherefore they who are in enlightenment when reading the Word, see the Lord; and this takes place from faith and from love. This is effected in the Word alone, and not in any other writing whatever. From this it is plain why Moses, Aaron, Nadab, and Abihu, and the seventy elders, saw the Lord. That He was seen by them, and not by the sons of Israel who were set apart, is plain from verses 9 and 10 which precede; for it is there said that "Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel;" and in this verse, "and unto the sons of Israel who were set apart He sent not His hand." The reason why the former saw God, and not the latter, was that Moses and Aaron represented the Word as to the internal and the external senses (n. 9374), and Nadab and Abihu represented doctrine from both (n. 9375), and the seventy elders represented all who are in good from the truths thence derived (n. 9376, 9404), but the sons of Israel who were set apart represented those who are in the external sense of the Word separate from the internal.

(9412) And did eat and drink. That this signifies instruction about the good and truth of worship, is evident from the signification of "eating," as being the conjunction and appropriation of good (see n. 2187, 2343, 3168, 3513, 3596, 3832, 4745, 5643); and from the signification of "drinking," as being the conjunction and appropriation of truth (see n. 3089, 3168, 4017, 4018, 5709, 8562). That it also signifies instruction, namely, "eating" instruction about good, and "drinking" instruction about truth, is because spiritual food is all the good of faith from which is wisdom, and spiritual drink is all the truth of faith from which is intelligence (see n. 56-58, 681, 1480, 3069, 3114, 3168, 3772, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5487, 5576, 5579, 5582, 5588, 5655, 5915, 8562, 9003). Hence there were instituted among the ancients banquets, feasts, dinners, and suppers, in order that they might be associated together by means of the things of wisdom and intelligence (see n. 3596, 3832, 5161, 7836, 7996, 7997). [2] From this also in the Word "feasts," "dinners," and "suppers," signify associations together in respect to faith and love, as in the following passages: Many shall come from the east even to the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens (Matt. 8:11). Jesus said unto the disciples, Ye shalt eat and drink upon My table in My kingdom (Luke 22:30). Blessed are those servants whom the Lord when He cometh shall find watching; verily I say unto you that He shall gird Himself, and make them sit down, and shall Himself come and minister to them (Luke 12:37). The disciples prayed Jesus, saying, Master, eat. But he said unto them, I have food to eat that ye know not of (John 4:31, 32). Jesus said, I am the living bread that came down from heaven; if any man eat of this bread, he shall live eternally (John 6:51). That heavenly bread is here meant, is plain. Heavenly bread is all the good of love and of faith from the Lord (n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 9323). [3] That "eating and drinking" signify being instructed about the good and truth of faith, is evident from the following passages: Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I tell you, I know not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:26, 27); "to eat and drink in the Lord's presence" denotes to instruct from the Word about the goods and truths of faith; "to teach in the streets" denotes to preach truths from the Word of the Lord, for preaching was formerly done in the streets, because "streets" signify the truths of doctrine of the church (n. 2336). [4] In Isaiah: Everyone that thirsteth, come ye to the waters, and he that hath no silver, come ye, buy and eat; come, buy wine and milk without silver and without price. Wherefore do ye weigh out silver for that which is not bread? and your labor for that which satisfieth not? Attending attend ye unto Me, and eat ye that which is good, that your soul may delight itself in fatness. Incline your ear, and come unto Me; hear, that your soul may live. Behold, I have given him for a witness to the peoples, a prince and a lawgiver to the nations (Isa. 55:1-4). That “eating and drinking” here denote to be instructed by the Lord; and that “waters,” “wine,” “milk,” “bread,” and “fatness” denote the things of the truth and good of faith from Him, is plain, for it is said, “Incline your ear, come unto Me; hear, that your soul may live. Behold I have given him for a witness to the peoples, a prince and lawgiver to the nations.” [5] In Ezekiel: Behold I break the staff of bread in Jerusalem; that they may eat bread by weight, and with anxiety; and drink waters by measure, and with amazement; and they shall lack bread and water, and pine away because of their iniquity (Ezek. 4:16, 17). “To eat bread and drink waters” denotes to be instructed in the goods and truths of faith (n. 9323). In like manner in Amos: Behold the days come, in which I will send a famine in the land; not a famine for bread, nor a thirst for waters; but for hearing the words of Jehovah (Amos 8:11); that “a famine for bread,” and “a thirst for waters,” denote scarcity and deficiency of the knowledges of good and truth, see n. 3364, 4958, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5568, 5576, 5579, 5893, 6110. [6] From all this it can be seen what is signified by the eyes of the disciples being opened, and their knowing the Lord, when He brake the bread and gave it to them (Luke 24:29-31); for “breaking the bread and giving it to them” in the spiritual world signifies to instruct in the good and truth of faith, by means of which the Lord appears; also what is signified by the bread and wine, and by eating and drinking, in the Holy

Supper; and again what is signified by the Lord’s saying unto His disciples after its institution, that “He would not drink of that product of the vine until that day when He should drink it with them new in the Father’s kingdom” (Matt. 26:26-29). The reason why “eating and drinking” denote instruction about the good and truth of worship, is that it was done after the sacrifices, and likewise from the sacrifices, and the sacrifices represented in general all worship (see n. 9391).

(9413) Verses 12-15. And Jehovah said unto Moses, Come up to Me into the mountain, and be thou there; and I will give thee the tables of stone, and the law, and the commandment, which I will write to teach them. And Moses rose up, and Joshua his minister; and Moses went up unto the mountain of God. And he said unto the elders, Sit ye here for us, until we return unto you; and behold Aaron and Hur are with you; whosoever hath words, let him come near unto them. And Moses went up unto the mountain, and the cloud covered the mountain. “And Jehovah said unto Moses,” signifies instruction from the Lord for those who are in the external sense; “Come up to Me into the mountain, and be thou there,” signifies the presence of the Lord with them through an intermediate; “and I will give thee the tables of stone,” signifies the book of the law, that is, the Word in the whole complex; “and the law and the commandment,” signifies truth in general and in particular; “which I will write to teach them,” signifies for remembrance and for instruction; “and Moses rose up, and Joshua his minister,” signifies the Word and the representative; "and Moses went up unto the mountain of God," signifies toward heaven; "and he said unto the elders," signifies those who are in the external sense alone; "Sit ye here for us," signifies that they should remain in it; "until we return unto you," signifies until there is an answer; "and behold Aaron and Hur are with you," signifies the doctrine of truth from such a Word; "whosoever hath words, let him come near unto them," signifies that falsities are thereby to be removed; "and Moses went up unto the mountain," signifies to heaven; "and the cloud covered the mountain," signifies the external things of the Word.

(9414) And Jehovah said unto Moses. That this signifies instruction from the Lord for those who are in the external sense, is evident from the signification of "saying," as being instruction, when it involves the things which follow and give instruction (see also n. 7186, 7241, 7267, 7304, 7380, 7517, 7769, 7793, 7825, 8041); that it is from the Lord is because by "Jehovah" in the Word is meant the Lord (see n. 1343, 1736, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6281, 6303, 6905, 8274, 8864, 9315); and from the representation of Moses, as being that which mediates between the Lord and the people, thus the Word in respect to its holy external, for this is what mediates. That Moses now begins to have this representation, is evident from the series of what follows. For that people was in the external of the Word, and from this in the external of worship separate from what is internal (n. 9380). They who are of such a character cannot possibly have holy communication with the Lord, still less conjunction, except through an intermediate. How the case is in regard to this, will be unfolded more fully below (n. 9419). [2] That this people was in the external sense of the Word separate from the internal, and consequently in the like worship, is very manifest from what follows. For after forty days they fell back altogether and worshiped a golden calf instead of Jehovah. Wherefore also Moses then cast away the tables out of his hand, and broke them; and afterward he was commanded to hew out other tables, upon which the same words should be written. By this was signified that this people was by no means willing to acknowledge any doctrinal thing from the internal sense of the Word, such as there is in heaven; but only from its external sense separate from the internal, such as is even at this day among them. Wherefore also that people was no longer called the “people of Jehovah,” but the “people of Moses,” as in the following passages: Jehovah spoke unto Moses, Go, get thee down; for thy people, which thou madest to come up out of the land of Egypt, have corrupted themselves (Exod. 32:7). Jehovah spoke unto Moses, Depart, go up hence, thou and the people which thou hast made to come up out of the land of Egypt (Exod. 33:1). On this account also they were afterward removed from the mountain: “No man shall come up with thee, and also no man shall be seen in the whole mountain; and no flock or herd shall feed over against this mountain” (Exod. 34:3); for by “Mount Sinai” is signified the law, or Divine truth, and the Word, such as it is in heaven; thus also heaven (n. 8399, 8753, 8793, 8805). The reason why Moses previously represented the Word in general, that is, both as to its internal sense and as to its external sense, was that the subject there treated of was the promulgation of the law, which signified the revelation of Divine truth in general; for it was the beginning of revelation, seeing that everything else in the Word was written afterward.

(9415) Come up to Me into the mountain, and be thou there. That this signifies the Lord's presence with them through an intermediate, is evident from the signification of "coming up," as being elevation toward higher, that is, more interior, things (see n. 3084, 4539, 4969, 5406, 5817, 6007), and consequently conjunction with them (n. 8760, 9373). That it denotes the presence of the Lord, is because it is said, "Come up to Me into the mountain, and be thou there;" for by Jehovah, to whom he was to go up, is meant the Lord (see above, n. 9414); and by "Mount Sinai" is signified the Word which is from the Lord, thus in which is the Lord (n. 8399, 8753, 8793, 8805), consequently also heaven; for the Word is the Divine truth that proceeds from the Lord; and heaven is the receptacle of truth Divine, thus of the Lord Himself, as has been frequently shown above. From this it is plain that by "coming up to Jehovah into the mountain" is signified the presence of the Lord. That "with the people through an intermediate" is signified, is because Moses now represents the people as their head, thus as what mediates, as was said just above (n. 9414). [2] It is said "the presence of the Lord with them through an intermediate," because the Lord makes Himself present with man, but not man with the Lord. For all the good of love and truth of faith come from the Lord; and nothing whatever of good and of truth comes from man. Wherefore the presence of the Lord is with those who admit Him; that is, with those who in faith and love receive the truth Divine which is from Him. That the Lord comes to these, and not they to Him, the Lord Himself teaches in John: He that loveth Me keepeth My word, and We will come unto him, and make Our abode with him (John 14:23). He that abideth in Me, and I in Him, the same beareth much fruit; for without Me ye can do nothing (John 15:5). A man can receive nothing except it be given him from heaven (John 3:27).

(9416) And I will give thee the tables of stone. That this signifies the book of the law, or the Word in the whole complex, is evident from the signification of "the tables," as being that whereon were written the things which are of doctrine and of life, here the things which are of heavenly doctrine and of a life in accordance therewith. That these tables signify the book of the law, that is, the Word in the whole complex, is because the things which were inscribed on them contained in general all things that belong to heavenly life and doctrine. Wherefore also those things which were inscribed on them are called "the ten words" (Exod. 34:28; Deut. 10:4); for by "ten" in the internal sense are signified all; and by "words" are signified the truths of doctrine, and the goods of life. (That "ten" denotes all, see n. 3107, 4638, 8468, 8540; that "words" denote the truths and goods of life and doctrine, n. 1288, 4692, 5272.) For this reason these tables signify the Word in the whole complex; in like manner as the law, which in a close sense signifies what was inscribed on these tables; in a less close sense the Word written by Moses; in a wide sense the historic Word; and in the widest sense the Word in its whole complex; as may be seen above (n. 6752). Moreover, the things inscribed on these tables were the first of the revelation of Divine truth, and were proclaimed by the Lord before all the people of Israel with a living voice. The things which are first signify all the rest in their order; and their being proclaimed by the Lord with a living voice signifies immediate Divine inspiration in the rest also. The reason why these tables were of stone was that "stone" signifies truth (n. 643, 1298, 3720, 6426), properly truth in ultimates (n. 8609); truth Divine in ultimates is the Word in the letter, such as it is on this earth (n. 9360). [2] The reason why there was not one table, but two, was that there might be represented the conjunction of the Lord through the Word with the church, and through the church with the human race. Therefore they are also called "the tables of the covenant" (Deut. 9:9, 11, 15); and the words inscribed are called "the words of the covenant" (Exod. 34:27, 28), and also "the covenant" (Deut. 4:13, 23); and the ark itself, in which the tables were placed, was called "the ark of the covenant" (Num. 10:33; 14:44; Deut. 10:8; 31:9, 25, 26; Josh. 3:3, 6, 8, 11, 14, 17; 4:7, 9, 18; 6:6, 8; 8:33; Judges 20:27; 1 Sam. 4:3-5; 2 Sam. 15:24; 1 Kings 3:15; 6:19; 8:1, 6; Jer. 3:16); for a "covenant" denotes conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396). Wherefore these tables were divided the one from the other; but were joined together by attachment; and the writing was continued from one table on to the other, as though it was upon one table; but not according to the common opinion, some commandments upon one table, and some upon the other. For by one being divided into two, and by the two being thus joined together, or placed beside each other, is signified the conjunction of the Lord with man. For this reason covenants were entered into in a similar way; as with Abraham by a she-calf, a she-goat, and a ram divided in the middle, and by one part being placed opposite the other (Gen. 15:9-12); in this chapter also by the blood being put in basins, and half of it being sprinkled on the altar, and half upon the people (verses 6, 8); and in general by all the sacrifices, a part of which was burnt upon the altar, and a part was given to the people to eat. The like was also represented by the breaking of bread by the Lord (Matt. 14:19; 15:36; 26:26; Mark 6:41; 8:6; 14:22; Luke 9:16; 22:19; 24:30, 35). Hence also it is that by "two" in the Word is signified conjunction (n. 5194, 8423), here, that of the Lord and heaven, or of the Lord and the church, thus also of good and truth, which conjunction is called the heavenly marriage. From this it can be seen why there were two tables, and why they were written on the two sides, on the one side and on the other (Exod. 32:15, 16). [3] Moreover, "writing" and "engraving" on "tables" signify in the Word those things which must be impressed on the memory and on the life, and which are therefore to be lasting; as in the following passages: Write it before them on a table, and impress it on a book, that it may be for the latter day forever even to eternity (Isa. 30:8). The sin of Judah is written with a pen of iron, with a point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars (Jer. 17:1). Jehovah said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time; though it tarry, wait for it; because coming it will come (Hab. 2:2-3).

(9417) And the law and the commandment. That this signifies truth in general and in particular, is evident from the signification of "the law," as being truth in general; and from the signification of "the commandment," as being truth in particular. In the Word a distinction is made between "commandments," "judgments," and "statutes;" and by "commandments" are meant those things which are of life, by "judgments" those which are of the civil state, and by "statutes" those which are of worship (n. 8972). But all these are called by the general term "law;" and the particulars of the law are called "commandments," as is evident from many passages in the Word. Consequently when mention is made of "law and commandment," there is meant truth in general and in particular.

(9418) Which I will write to teach them. That this signifies for remembrance and for instruction, is evident from the signification of "writing," as being for remembrance (see n. 8620); and that "writing to teach" denotes for instruction is evident.

(9419) And Moses rose up, and Joshua his minister. That this signifies the Word and the representative, is evident from the representation of Moses, as being that which mediates between the Lord and the people who are in the external sense of the Word separate from the internal, thus also the Word, in accordance with what was shown just above (n. 9414); and from the representation of Joshua his minister, as being the representative. That Joshua here denotes the representative, is because the representative serves and ministers, in order that the external things of the Word and of worship may be presented to the Lord through the intermediate, which was Moses. But these things are of such a nature that they can with difficulty fall into ideas, except with those who know how the external or literal sense of the Word is presented representatively in heaven; namely, that it is presented in one manner with those who are in the external sense and at the same time in the internal, who are those in the external sense of the Word and at the same time in the true doctrine of the church; and in a different manner with those who are in the external sense separate from the internal, as was the case with this people. (In what manner it was effected with this people, see n. 4311.) [2] From this some idea can be formed of the intermediate which Moses represents, and the ministering representative which Joshua represents; namely, that the holy internal that belongs to the Divine truth proceeding from the Lord, thus to the Word and the consequent worship, flows into heaven and is there received by the angels; and also that mediately through this holy internal, and also immediately, there flows in from the Lord a holiness into the good spirits who are with the man who is reading the Word, or is engaged in the derivative worship. This holiness is called the holy external; and when this flows in with man it presents representatives according to the correspondences with him. From all this it can be seen how the case is with the Intermediation which Moses now represents, and with the Ministry which Joshua represents; namely, that the holy external is the intermediate; and that the representative, which is the ultimate of order, is the ministry. But be it known that such is the nature of the influx of Divine truth that it does not fall into a human idea unless this is enlightened by the Lord; for a man perceives no otherwise than that the holiness of the Word and of worship inflows from man to the Lord. But this order is inverted order, and is called "physical influx." (That this influx is apparent, and by no means real, see what has been shown in the passages cited above, n. 9223, 9227.)

(9420) And Moses went up unto the mountain of God. That this signifies toward heaven, is evident from the signification of "Mount Sinai," which is here "the mountain of God," as being the Law or Divine truth which is from the Lord, thus the Word such as it is in heaven, consequently also heaven (see n. 8399, 8753, 8793, 8805). The reason why the revelation was made on a mountain, and this mountain is called "the mountain of God," is that a "mountain" signifies the celestial of love, which is good, and consequently it signifies heaven, and in the supreme sense the Lord (n. 795, 796, 2722, 4210, 6435, 8327); and "the mountain of God" signifies Divine truth from the Divine good of the Lord's Divine love (n. 8758); for in the Word the

Lord is called “God” from Divine truth, and “Jehovah” from Divine good (n. 2769, 2807, 2822, 3921, 4295, 4402, 7010, 7268, 8192, 8301, 8988, 9167). From this it is called “the mountain of God.” [2] That “Mount Sinai” denotes the Law, or the Divine truth that proceeds from the Divine good of the Lord, thus the Word, and in the supreme sense the Lord, is evident in David: The earth trembled, the heavens also dripped at the presence of God; even this Sinai at the presence of God, the God of Israel. The chariots of God are two myriads, thousands of peaceful ones; the Lord is in them, Sinai is in the sanctuary (Ps. 68:8, 17); that “the earth” and “the heavens” denote the external and the internal of the church, see n. 1733, 2117, 2118, 3355, 4535; and that a “chariot” denotes doctrine, n. 2760, 5321, 8146, 8148, 8215. Hence “the chariots of God” denote doctrinal things, or truths Divine, such as are in the heavens. From this it is plain that by “this Sinai at the presence of God, the God of Israel,” and by “Sinai in the sanctuary,” is signified the Law, or Divine truth proceeding from the Divine good of the Lord, and in the supreme sense the Lord in heaven. In the book of Judges: Jehovah, when Thou wentest forth out of Seir, when Thou marched out of the field of Edom, the earth trembled, the heavens also dripped, the clouds also dripped water. The mountains flowed down before Jehovah, this Sinai before Jehovah (Judg. 5:4, 5); where also “this Sinai” denotes the Divine truth proceeding from the Divine good of the Lord. In like manner in Moses: Jehovah came from Sinai, and rose from Seir unto them; He shone forth from Mount Paran, and He came from the myriads of holiness; from His right hand was the fire of the law to them (Deut. 33:2).

(9421) And he said unto the elders. That this signifies those who are in the external sense alone, is evident from the signification of "the elders," as being those who are in the external sense alone. That the elders of the Israelitish people here represent these, is because they were the heads of the people, and, so represented the whole people. That these were in the external sense of the Word without the internal, has been often shown above. For when Moses went up to the mountain, he represented the holy external of the Word, which is intermediate, or a medium, between its holy internal and the representative which is of the external sense (see n. 9414, 9419). Hence it follows that the elders who were seated beneath the mountain, and thus separated from Moses, represented the external sense alone; for Moses said unto them, "Sit ye here for us, until we return unto you."

(9422) Sit ye here for us. That this signifies that they should remain in it, is evident from the signification of "sitting here," namely, in this place, or under the mountain, as being to remain in the external sense. "To sit" in a place denotes to remain in one's state, and "under the mountain" denotes in the external sense of the Word; for by "sitting" is signified remaining, as will be evident from what follows. By "place" is signified state, and by "Mount Sinai" is signified the Law, or Divine truth proceeding from the Lord, thus the Word (see n. 9420); by its summit, where Jehovah or the Lord was (Exod. 19:20) is signified the highest or inmost of the Law, that is, of the Word (see n. 8827); by all the rest of the mountain that was below the summit is signified the internal of the Law or of the Word, such as it is in heaven; and by what was beneath the mountain, where were the elders and the people, is signified the external of the Law or of the Word, which is its external sense. Thus are represented in the Word the inmost, the interior, and the exterior, of the things signified by "the mountain;" here the inmost, the interior, and the exterior things of the Law or of the Word, for "Mount Sinai" signifies the Law, or the Word (n. 9420). From this it is plain that by "Sit ye here for us," is signified that they should remain in the external sense. [2] That it is said "sit" is because "sitting" signifies remaining in a state; for movements from place to place signify changes of state of the interiors, as can be seen from what has been already shown (n. 2837, 3356, 3387, 4321, 4882, 5605, 7381). Consequently "sitting" signifies a permanent abiding in the state of the interiors. Because "sitting" has such a signification, therefore to sit was one of the rituals received among the sons of Israel when they represented a permanent state of the interiors; as in the book of Judges: The sons of Israel came unto Bethel, and wept, and sat there before Jehovah, and fasted that day until the evening (Judg. 20:26). The people came to Bethel, and sat there till even before God, and lifted up their voice, and wept with a great weeping (Judg. 21:2). Here by "sitting" is signified permanence in a state of grief. [3] From this it can be seen why "sitting" is spoken of, and what it infolds in the following passages: Jehovah, Thou hast known my downsitting and mine uprising; Thou hast understood my thought afar off (Ps. 139:2). Thou shalt not go into the house of feasting to sit with them (Jer. 16:8). Then he shall stand and shall feed in the strength of Jehovah his God; and they shall sit (Micah 5:4). Come down, and sit on the dust, O virgin daughter of Babylon; sit on the earth. Sit thou in silence, and enter into darkness, O daughter of the Chaldeans; she saith in her heart, I shall not sit a widow (Isa. 47:1, 5, 8). In like manner in other passages: as "sitting in darkness" (Isa. 42:7); "sitting in the assembly," and "sitting alone" (Jer. 15:17); "sitting on the right hand and on the left" (Matt. 20:21), denoting to remain in a state of power over others; and "sitting on the right hand of the power of God" (Matt. 26:63, 64; Mark 14:62; 16:19), speaking of the Lord, and denoting that the Divine omnipotence shall endure forever.

(9423) Until we return. That this signifies until there is an answer, is evident from the signification of "returning," as being an answer; for when by "sitting here" is signified to remain in this state (see n. 9422), by "returning" is signified that they were to be instructed about what should then be done; thus an answer.

(9424) And behold Aaron and Hur are with you. That this signifies the doctrine of truth from such a Word, is evident from the representation of Aaron, as being the Word in the external sense, and also the doctrine of good and truth (see n. 6998, 7009, 7089); here the doctrine of truth from this sense alone, because by "the elders," over whom Aaron below the mountain presided as the head, are signified those who are in the external sense of the Word (see n. 9421); and from the representation of Hur, when adjoined to Aaron, as being the truth of this doctrine, which was also represented by Hur when together with Aaron he held up the hands of Moses (Exod. 17:10-12; n. 8603, 8611); for truths out of the Word from which is doctrine, support the Word, which was then represented by Moses. [2] Occasion again offering, it shall be briefly told how the case is with the support of the Word by doctrine that is from the Word. He who does not know the arcana of heaven must needs believe that the Word is supported without doctrine from it; for he supposes that the Word in the letter, or the literal sense of the Word, is doctrine itself. But be it known that all the doctrine of the church must be from the Word, and that the doctrine from any other source than the Word is not doctrine in which there is anything of the church, still less anything of heaven. But the doctrine must be collected from the Word, and while it is being collected, the man must be in enlightenment from the Lord; and he is in enlightenment when he is in the love of truth for the sake of truth, and not for the sake of self and the world. These are they who are enlightened in the Word when they read it, and who see truth, and from it make doctrine for themselves. The reason of this is that such communicate with heaven, thus with the Lord; and being enlightened by the Lord in this way they are led to see the truths of the Word such as they are in heaven; for the Lord inflows through heaven into their understandings, because it is the man's interior understanding that is enlightened. And at the same time the Lord flows in with faith, by means of the cooperation of the new will, a feature of which is to be affected with truth for the sake of truth. From all this it can now be seen how the doctrine of truth and good is given man by the Lord. [3] That this doctrine supports the Word in respect to its literal or external sense, is plain to everyone who reflects; for everyone in the church who thinks from doctrine sees truths in the Word from his doctrine and according thereto, and explains those which do not coincide with it; and those which seem to be opposed to it he passes by as though he did not see or understand them; that all do so, even heretics, is known. But they who are in the genuine doctrine of truth from the Word, and in enlightenment when they read the Word, see everywhere truths that agree, and nothing whatever that is opposed; for they do not dwell upon what is said therein according to appearances, and according to the common apprehension of men, because they know that if the appearances are unfolded, and as it were unswathed, the truth is laid bare. Nor are they led astray by falsities from the fallacies of the external senses, as is the case with heretics and fanatics, especially with Jews and Socinians; nor by falsities from the loves of self and the world, as is the case with those who are meant by "Babel." As none of these can be enlightened, they hatch out from the external sense alone a doctrine in favor of their own loves, and add thereto many things from their own; whereby the Word is by no means supported; but falls. Be it known that the internal sense of the Word contains the genuine doctrine of the church. [4] From all this it is now evident what is the quality of the doctrine here represented by Aaron and Hur, which, being solely from the external sense of the Word apart from the internal, was merely idolatrous. On this account it is said of Aaron, by whom such doctrine was represented, that he made an idol, or golden calf (Exod. 32:2-5, 20, 35; Deut. 9:21). Moreover, in the Word such doctrines are described by "idols," as in the prophets throughout. In Ezekiel: I went in and saw all the idols of the house of Israel portrayed upon the wall round about. And there stood before them seventy men of the elders of the house of Israel, and each had his censer in his hand; and abundance of a cloud of incense went up (Ezek. 8:10, 11); here "the idols of the house of Israel" denote doctrines from the external sense only of the Word, not through enlightenment from the Lord, but through man's own intelligence, thus falsities; worship in accordance with these is signified by "a censer in the hand of each," and by "abundance of a cloud of incense." [5] In Hosea: They sin more and more, they make them a molten image of their silver, in their own intelligence, all the work of the craftsmen; saying to them, Sacrificing a man, they kiss calves (Hos. 13:2). "A molten image of silver," and "the work of the craftsmen," denote doctrine from one's own intelligence, and not from the Lord, thus from the external sense of the Word separate from the internal sense, which is the case with those who are solely in external things, and not at the same time in internal things; that is, with those who are in the loves of self and of the world, and not in love to the Lord and in love toward the neighbor. [6] In Isaiah: In that day a man shall cast away the idols of his silver, and the idols of his gold, which they made for themselves, to bow down to moles and to bats; to enter into the clefts of the rocks, and into the clefts of the crags (Isa. 2:20, 21; 31:7); "the idols of silver" denote falsities of doctrine; and "the idols of gold," evils of doctrine; "to bow down to moles and bats, and to enter into the clefts of the rocks and the crags" denotes worship from the falsities and the evils of faith. [7] In the same: Ye shall judge unclean the covering of the graven images of thy silver, and the clothing of the molten image of thy gold; thou shalt scatter them as a menstruous cloth; thou shalt call it dung (Isa. 30:22); "the covering of the graven images of silver, and the clothing of the molten image of gold" denote memory-knowledges of falsity and evil, which are acknowledged and worshiped instead of truths and goods. In the same: I told thee thenceforth, lest thou shouldest say, Mine idol hath done these things, and my graven image; and my molten image hath commanded them (Isa. 48:5). Here also "idol," "graven image," and "molten image," denote doctrinal things from man's own intelligence. [8] In like manner in Jeremiah: Every man is become foolish from knowledge; every founder is put to shame by His graven image; because his molten image is a lie, and there is no breath in them; they are vanity, a work of delusions (Jer. 10:14, 15). Here also "graven image" and "molten image" denote doctrinal things from man's own intelligence, which in the external form, because from the external sense of the Word, appear like truths, but in their internal form are falsities; therefore such a man is said to be “foolish from knowledge, and his molten image a lie,” and that “there is no breath in them;” they are also called “vanity,” and “a work of delusions.” In like manner in Habakkuk: What profiteth the graven image, that the maker thereof hath graven it; the molten image, and the teacher of a lie, that the fabricator of his figment trusteth therein? (Hab. 2:18). [9] In Isaiah: The craftsman foundeth a graven image, and the metal-caster overlayeth it with gold, and casteth chains of silver; he seeketh for himself a wise craftsman to prepare a graven image (Isa. 40:19-20); here in like manner “a graven image” denotes doctrine from man’s own intelligence. The likeness to truth, induced on it through the Word from its external sense only, and at the same time from fallacies and outward appearances, is signified by “the metal-caster overlaying it with gold, and casting chains of silver, and seeking a wise craftsman to prepare it.” [10] In the same: They that fashion a graven image are all vanity, and their most wished for things do not profit. He fashioneth the iron with the tongs, and worketh in the coals, and shapeth it with sharp hammers, and worketh it with the arm of his strength. He fashioneth wood, he stretcheth out a line, and marketh it out with a rule; he maketh it in the corners, and marketh it out with the compasses, and maketh it in the form of a man, according to the beauty of a man, to dwell in the house (Isa. 44:9, 13). Here is described the formation of doctrine from man’s own intelligence, and not from any enlightenment from the Lord; and how a likeness of truth is induced on falsities by applications of the Word from its external sense alone, and by reasonings from the fallacies of the senses. Wherefore it is said that he "maketh it in the form of a man, according to the beauty of a man, to dwell in the house." From this there is a likeness of truth in the external form; but falsity in the internal. There is falsity in the internal form when truths are not thought of rightly; for one and the same truth is thought of differently by one person from what it is by another; but falsely by all who are in evil; for one truth consists of an infinite number of other truths; but in the case of those who are in evil it consists of an infinite number of falsities. Consequently with the latter there is no life in this truth; and this is meant by there being "no breath in them," and by their "not hearing, nor seeing, nor understanding" (Jer. 51:17; Ps. 115:4-6). This is like the portrait of a man, which is inwardly nothing but clay, as compared with the form of the man himself, within which there is life, and heavenly beauty, if truths from good are therein.

(9425) Whosoever hath words, let him come near unto them. That this signifies that falsities are thereby to be removed, is evident from the signification of "having words," as being to dispute about truths; for "words" denote truths (see n. 1288, 4692, 5272); and from the signification of "coming near unto them," as being that they may be judged from that doctrine; for by "Aaron and Hur," to whom they were to "come near," is signified doctrine from the external sense of the Word; and also that falsities are to be removed, for he removes falsities who in a dispute about truths judges from doctrine. That Aaron, however, did not remove falsities, but removed truths, is evident from the worship of the calf instead of Jehovah; of which in what follows. For, as just said, those who teach the external things of the Word apart from anything internal, thus without the genuine doctrine of good and truth, do not discriminate between truth and falsity, nor between good and evil; but call that truth which favors the fallacies of the senses, and that good which favors concupiscences. Thus they call falsity truth, and evil they call good.

(9426) And Moses went up unto the mountain. That this signifies to heaven, is evident from what was unfolded above (n. 9420), where the same words occur.

(9427) And the cloud covered the mountain. That this signifies the external things of the Word, is evident from the signification of "the cloud," as being the external of the Word, that is, its literal sense (see the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781, 8814, 8819); and from the signification of this "mountain which the cloud covered," as being the Divine truth proceeding from the Lord, thus the Word; and as the Divine truth proceeding from the Lord makes heaven, by this "mountain" is also signified heaven (n. 9420). Hence by "the cloud covered the mountain" is signified the external sense of the Word which covers the internal sense, and also heaven.

(9428) Verses 16-18. And the glory of Jehovah tarried upon Mount Sinai, and the cloud covered it six days; and on the seventh day He called unto Moses out of the midst of the cloud. And the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel. And Moses entered into the midst of the cloud, and went up unto the mountain; and Moses was in the mountain forty days and forty nights. “And the glory of Jehovah tarried upon Mount Sinai,” signifies the interior things of the Word of the Lord in heaven; “and the cloud covered it,” signifies the ultimate of the Word, which is thus relatively obscure; “six days,” signifies when in a state of truth; “and on the seventh day He called unto Moses,” signifies the coming of the Lord when truth has been conjoined with good; “out of the midst of the cloud,” signifies out of the obscurity there was before; “and the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel,” signifies Divine truth in heaven itself resplendent from the good of love, but injuring and vastating with those who are in its external separate from the internal; “and Moses entered into the midst of the cloud,” signifies the Word in the external sense; “and went up unto the mountain,” signifies elevation to heaven; “and Moses was in the mountain forty days and forty nights,” signifies what is complete in respect to instruction and influx.

(9429) And the glory of Jehovah tarried upon Mount Sinai. That this signifies the interior things of the Word of the Lord in heaven, is evident from the signification of “the glory of Jehovah,” when said of the Word, as being its internal sense, thus the interior things of the Word (see the preface to Genesis 18, and n. 5922); and from the signification of “Mount Sinai,” as being Divine truth proceeding from the Lord, and consequently heaven (of which above, n. 9420, 9427). That the interior things of the Word are called "glory" is because the Divine truth proceeding from the Lord as a sun is the light in heaven which gives sight to the angels there, and at the same time intelligence and wisdom (n. 1531, 1619-1632, 2776, 3138, 3167, 3190, 3195, 3339, 3341, 3636, 3643, 3862, 3993, 4302, 4415, 4527, 5400, 6313, 6608, 6905, 6907, 8644, 8707, 8861). From this Divine light is all the glory in heaven, which is such as to surpass all human apprehension. From this it is plain why the internal sense of the Word is meant by "glory;" for the internal sense of the Word is the Divine truth that proceeds from the Lord in heaven, thus is the light from which is all the glory there. [2] This is meant by "glory" in many passages of the Word, as that they should "see the Son of man in a cloud with glory" (Matt. 24:30; Luke 21:27); and that the Lord, after He had suffered, was to "enter into His glory" (Luke 24:26); that "when He should come in His glory, He would sit upon the throne of His glory" (Matt. 25:31), where "to sit upon the throne of glory" denotes to judge from the Divine truth which is from Himself; also that "Moses and Elias were seen in glory" (Luke 9:30, 31); that "Moses and Elias" here denote the Word, see the preface to Genesis 18, and n. 2762, 5247, 9372. The same is also meant by the "glorification" of the Lord, in John: "Now hath the Son of man been glorified, and God hath been glorified in Him. God shall also glorify Him in Himself, and shall straightway glorify Him" (John 13:31-32); "to be glorified in God" denotes to become Divine good, from which is Divine truth. In like manner in John 12:38. [3] By “glory” is signified the Divine truth proceeding from the Lord such as it is in heaven, also in the following passages: The voice of one crying in the wilderness, Prepare ye the way of Jehovah. And the glory of Jehovah shall be revealed, and all flesh shall see together (Isa. 40:3, 5); treating of the coming of the Lord; where “the glory of Jehovah which shall be revealed” denotes the Divine truth. That the Lord is this truth, because it is from Him, is manifest in John: In the beginning was the Word, and the Word was with God, and God was the Word. In Him was life; and the life was the light of men. He was the true light. And the Word was made flesh, and we beheld His glory, the glory as of the Only begotten of the Father (John 1:1, 4, 9, 14). Here “the Word” denotes the Divine truth; in like manner “the light;” from which it is plain what is meant by “beholding His glory.” That the Lord did not appear in any other glory in the world, except when He was transfigured, is known. [4] In like manner in another passage in John: These things said Isaiah, when he saw His glory, and spoke of Him. But they loved the glory of men more than the glory of God. I am come a light into the world, that whosoever believeth in Me may not remain in the darkness (John 12:41, 43, 46); here also the “glory of the Lord,” and the “glory of God,” denote the Divine truth, and the “glory of men” denotes falsity. In Isaiah: Shine, for thy light is come, and the glory of Jehovah is risen upon thee. . . . Jehovah shall arise upon thee, and His glory shall be seen upon thee. . . . The glory of Lebanon shall come unto thee . . . to adorn the place of My sanctuary. . . . Thy sun shall no more go down, neither shall thy moon wane; for Jehovah shall be unto thee for a light of eternity (Isa. 60). It is evident that the subject here treated of is the Lord's coming, His kingdom, heaven, and the church. The Divine truth proceeding from His Divine Human is described in this whole chapter, and is called, "light," "honor," and "glory." [5] Again: They shall fear the name of Jehovah from the setting of the sun, and His glory from the rising of the sun. The Redeemer shall come to Zion (Isa. 59:19, 20); here also the Lord is treated of; "the name of Jehovah" denotes all the truth of faith and good of love from which is worship (n. 2724, 3006, 6674, 9310). Again: I have called thee in righteousness, and I will give thee for a covenant to the people, for a light of the Gentiles. I am Jehovah; this is My name; and My glory will I not give to another (Isa. 42:6, 8); here also treating of the Lord, where "a light of the Gentiles" denotes the Divine truth which is from Him; "not to give His glory to another," denotes that this Divine truth proceeds from no other than the Lord, who is one with Jehovah. As also in the same: For Mine own sake, for Mine own sake, will I do it, and My glory will I not give to another (Isa. 48:11). [6] In like manner elsewhere: Thy light shall break forth as the dawn; thy righteousness shall walk before thee; the glory of Jehovah shall gather thee (Isa. 58:8). He shall come to gather together all nations and tongues; that they may come, and see My glory (Isa. 66:18). Jehovah Zebaoth shall reign in Mount Zion, and in Jerusalem, and before the elders shall be His glory

(Isa. 24:23). Jehovah said, I live; and all the earth shall be filled with the glory of Jehovah (Num. 14:20, 21). In these passages the Lord is treated of, and the "glory" denotes the Divine truth that is from Him. [7] Again: I saw the Lord sitting upon a throne, high and lifted up. Above Him stood the seraphim. And one cried unto another, Holy, holy, holy, Jehovah Zebaoth, the fullness of all the earth is His glory (Isa. 6:1-3). The heavens recount the glory of God (Ps. 19:1). That the nations may fear the name of Jehovah, and the kings of the earth Thy glory; in that Jehovah hath built up Zion, and hath appeared in His glory (Ps. 102:15, 16). The glory of God shall enlighten the Holy Jerusalem, and the Lamb is the lamp thereof. And the nations that are saved shall walk in her light; and the kings of the earth shall bring their glory and honor into it (Rev. 21:23-24). "The holy Jerusalem" denotes the New Church; "the glory of God," the Divine truth from the Lord therein; in like manner "her light in which they shall walk;" "the kings of the earth who shall bring their glory," denote those who are in truths from good (n. 2015, 2069, 4581, 4966, 5044, 6148). From all this it can now be seen what is signified by "the glory of Jehovah which tarried upon Mount Sinai" (see also n. 8427).

(9430) And the cloud covered it. That this signifies the ultimate of the Word which is thus relatively obscure, is evident from the signification of "the cloud," as being the ultimate of the Word, or its literal sense (see the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781). This sense is called a "cloud," because it is in obscurity relatively to the internal sense; for this is in the light of heaven. That it is in obscurity and like a cloud is because it is for man while he is in the world, whereas the internal sense is for man when he comes into heaven. But be it known that while a man is in the world, he is in the internal sense of the Word when he is in the genuine doctrine of the church as to faith and as to life; for through this doctrine the internal sense of the Word is then inscribed on both his understanding and his will; on his understanding through faith; and on his will through life. When such a man comes into heaven he apprehends the Word no otherwise than according to its internal sense; and knows nothing of its external sense, this then appearing to him like a cloud that absorbs the rays of its light. [2] It is said that the man then apprehends the Word according to its internal sense, and not according to its external sense. That it is so is because all who are in heaven are instructed by the Lord from the truth Divine that is with man, thus from the Word. The reason is that man is in the ultimate of order, and that all interior things terminate in the ultimate, the ultimate being as it were a support for the interior things, on which they subsist and rest. The Word in the letter is Divine truth in the ultimate of order; in like manner the man of the church with whom is Divine truth, in respect to his natural and sensuous mind. In the one, as in the other, the interior things terminate and rest, like a house on its foundation. The house itself is heaven, and there Divine truth is such as is the Word in the internal sense; and the foundation is the world, and there Divine truth is such as is the Word in the external sense. As a house rests on its foundation, so also heaven rests on the church; and consequently the Divine truth in heaven upon the Divine truth in the earth; for there is a continuous connection from the Lord through heaven down to man by means of the Word. This is the reason why it is always provided by the Lord that there shall be a church on the earth, in which Divine truth may be in its ultimate. This is a secret as yet known to none, and which is meant by what was cited above (n. 9357, 9360). Let all therefore beware of injuring the Word in any way; for they who injure it, injure the Divine Itself.

(9431) Six days. That this signifies when in a state of truth, is evident from the signification of "six days," as being a state of labor, and of combat (see n. 737, 8510, 8888, 8975). That it denotes a state of truth is because there are two states with the man who is being regenerated by the Lord; the first state is called a state of truth, and the second state is called a state of good. The reason why the first state is called a state of truth, is that the man is then being brought into good by means of truth; and the reason why the second state is called a state of good, is that when the man is in good he has been brought in. Moreover, when a man is in a state of truth he is outside of heaven; but when he is in good, he is in heaven; thus has been brought in to the Lord. Besides, when a man is in the first state, or the state of truth, he is then in labor and combat, for he is then undergoing temptations; but when he is in the second state, or the state of good, he is then at rest and in the tranquillity of peace. The former state is what is represented in the Word by the six days which precede the seventh; but the latter state is what is represented by the seventh day or Sabbath (n. 8890, 8893, 9274). (Concerning these two states with the man who is being regenerated, which are called the state of truth and the state of good, see what has been already amply shown, n. 7923, 7992, 8505, 8506, 8510, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722, 8772, 9139, 9224, 9227, 9230, 9274.)

(9432) And on the seventh day He called unto Moses. That this signifies when truth has been conjoined with good, is evident from the signification of "the seventh day," as being the second state, when truth has been conjoined with good, that is, when the man is in good (concerning which see what was said just above, n. 9431).

(9433) Out of the midst of the cloud. That this signifies out of the obscurity there was before, is evident from the signification of "the cloud," as being the ultimate of the Word, which is therefore relatively obscure (of which above, n. 9430). That this is "the cloud" is because the Divine truth which is from the Lord cannot possibly appear in the very brightness in which it is, for man would thereby perish, because his understanding would be totally blinded by the light of truth, and his will would be wholly extinguished by the fire of good; thus all his life would he annihilated. Hence it is that Divine truth is accommodated to each person's apprehension, and is as it were veiled with a cloud, even with the angels (n. 6849). Among spirits this veiling appears like a cloud, which is dense or thin according to the reception of each one. [2] This is meant by these words in Isaiah: Jehovah createth over every habitation of Mount Zion, and over her assemblies, a cloud by day, and a smoke and the shining of a flame of fire by night; for over all the glory shall be a covering. And there shall be a pavilion for a shadow in the daytime from the heat, and for a refuge and for a covert against flood and against rain (Isa. 4:5, 6); "the habitation of Mount Zion" denotes heaven and the church; "her assemblies" denote goods and truths; "a cloud by day, a smoke by night, and a covering" denote the veiling of truth Divine, thus its accommodation to apprehension. (That the "glory over which there was to be a covering" denotes the Divine truth which is from the Lord, see n. 9429.) "A pavilion" denotes the ultimate of truth Divine which hides the interior things; that it shall be "for a shadow in the daytime from the heat, and for a refuge against flood and rain," is in order that man may be safe, and may not suffer any harm. [3] The veiling of Divine truth is also described in David: O Jehovah my God, Thou art very great, Thou art clothed with glory and honor, who covereth Himself with light as with a garment, who layeth the beams of His chambers in the waters, who maketh the clouds His chariot. He foundeth the earth upon her bases, that it should not be moved for ever and ever. Thou hast covered it with the abyss as with a garment. Thou hast set a bound that they may not pass over (Ps. 104:1-9). The "glory and honor with which Jehovah," that is, the Lord, "clothes Himself," denote Divine truth (see n. 9429); the "light with which He is covered as with a garment" denotes Divine truth such as it is in heaven and in the church; that this truth is meant by “light” in the Word, see what was cited above (n. 9429); the “chambers whose beams He layeth in the waters” denote the societies of heaven; and the “waters” denote truths (n. 2702, 3058, 3424, 4976, 5668, 8568, 9323); the “clouds that He maketh His chariot” denote the truths from which is doctrine, a “chariot,” being doctrine (n. 5321, 8215); “the earth,” of which it is said that “He foundeth it upon her bases that it should not be moved forever,” denotes the church (that “the earth” in the Word denotes the church, see what was cited above, n. 9325); the “bases on which it is founded” denote truths in ultimates, such as are those of the Word in its literal sense; hence it is said that “it should not be moved forever;” “the abyss with which it is covered as with a garment” denotes external truth for the natural man (n. 6431, 8278). From this it is plain what is meant by the “bound set that they may not pass over,” namely, that it is the ultimate of truth Divine, in which the interior things terminate, and on which as on a support and a foundation they subsist and rest, as was said above.

(9434) And the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel. That this signifies Divine truth in heaven itself resplendent from the good of love, but injuring and vastating with those who are in its external separate from the internal, is evident from the signification of "the aspect of the glory of Jehovah," as being the appearing of the Divine truth that proceeds from the Lord (that "the aspect" here denotes an appearing before the eyes, is manifest; and that "the glory of Jehovah" denotes the Divine truth that proceeds from the Lord, see n. 9429); from the signification of "fire," as being love in both senses (see n. 4906, 5215, 6314, 6832, 7324), here the Divine love itself; from the signification of "the top of the mountain," as being the inmost of heaven, for by "Mount Sinai" is signified heaven (n. 9420, 9427), and by its highest part, which is called the "top" and the "summit," is signified its inmost (n. 9422); from the signification of "devouring," as being to consume, thus to injure and vastate; and from the representation of the sons of Israel, as being those who are in external things apart from internal, as shown frequently above. From all this it can be seen that by "the aspect of the glory of Jehovah like fire on the top of the mountain" is signified Divine truth in heaven itself resplendent from the good of love; and that by its being "like devouring fire in the eyes of the sons of Israel" is signified that it injures and vastates with those who are in its external apart from the internal. [2] The case herein is this. There are two loves absolutely opposite to each other-heavenly love, and infernal love;

heavenly love is love to the Lord and love toward the neighbor, and infernal love is the love of self and the love of the world. Those with whom infernal loves reign are in hell; but those with whom heavenly loves reign are in heaven. For love is the very life of man, because without love there is absolutely no life; for from love everyone has the heat and fire of his life. That without the vital heat and fire there is no life, is very evident. From this it follows that such as is the love, such is the life; consequently such as is the love, such is the man; and therefore from his loves everyone can know whether heaven is in him, or hell. Love is like fire or flame in man, and is indeed, as before said, the vital fire or flame; and faith is like the light from this fire, or from this flame, and is indeed the light which lights up the interiors of his understanding. From this also it is plain what is the quality of the light from which those have faith who are in infernal love. (That from this light comes a persuasive faith, which in itself is not faith, but the persuasion, for the sake of self and the world, that such is the case, see n. 9363-9369.) In the church at this day, spiritual life, which is life eternal, is made to consist in faith alone, thus in faith without the goods of heavenly love; but from what has just been said, everyone who reflects can see the nature of such a life. [3] It shall now be stated how the case is with the Divine fire, which is the Divine love, with those who are in heavenly love; and how it is with those who are in infernal love. With those who are in heavenly love the Divine fire or love is continually creating and renewing the interiors of the will, and is continually lighting up the interiors of the understanding. But with those who are in infernal love the Divine fire or love is continually injuring and vastating. The reason is that with the latter, the Divine love falls into opposites, whereby it is destroyed; for it is turned into the fire or love of self and of the world, thus into contempt for others in comparison with oneself, into enmities against all who do not favor oneself, and therefore into hatreds, into revenges, and finally into cruelties. It is from this then that before the eyes of the sons of Israel the fire of Jehovah appeared as devouring or consuming; for they were in the love of self and of the world, because they were in external things apart from internal. [4] That to them this fire was devouring and consuming, is plain also elsewhere in Moses: It came to pass, when ye heard the voice out of the midst of the darkness, and the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, Jehovah our God hath made us see His glory and His greatness, and we have heard His voice out of the midst of the fire; now therefore why should we die? For this great fire will devour us; if we hear the voice of Jehovah our God anymore, we shall surely die (Deut. 5:23-25). (See also what has been shown at n. 6832, 8814, 8819; and that this people was of such a character, at n. 9380.) [5] By a "devouring fire" elsewhere also in the Word is signified vastation, and it is said of the wicked; as in the following passages: The day of Jehovah cometh; a day of darkness and of thick darkness, a day of cloud and of obscurity. A fire devoureth before it, after it a flame burneth: the land Is as the garden of Eden before it, but after it even a wilderness of a waste (Joel 2:1-3). Jehovah shall cause the glory of His voice to be heard in the flame of a devouring fire (Isa. 30:30). Who shall remain to us with the devouring fire? Who shall remain to us with the fire-places of eternity? (Isa. 33:14). Thou shalt be visited by Jehovah with the flame of a devouring fire (Isa. 29:6). Thy posterity shall be devoured by the fire (Ezek. 23:25). In these passages by a “devouring fire” is meant the fire of the cupidities which arise from the loves of self and of the world, because this is the fire which consumes a man, and which vastates the church. This was also represented by the “fire from before Jehovah” which devoured the sons of Aaron, Nadab and Abihu, because they put strange fire into their censers (Lev. 10:1, 2); “putting strange fire into their censers” denotes instituting worship from some other love than heavenly love (that such “fire” denotes the love of self and of the world, and every cupidity arising therefrom, see n. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9141).

(9435) And Moses entered into the midst of the cloud. That this signifies the Word in the external sense, is evident from the representation of Moses, as being the Word, here the Word in the external sense, because it is said that he “entered into the midst of the cloud,” and by “the cloud” is signified the external sense of the Word. (That “Moses” denotes the Word, see n. 9414; and that a “cloud” denotes its external sense, n. 9430.) That Moses remained for six days in the uttermost of the mountain, and that when called on the seventh day he entered into the cloud and went up unto the mountain, was done in order that he might represent an intermediate, or that which mediates between the people and the Lord, according to what was said above (n. 9414). The steps of ascent from the people to the Lord are thus described. When at last he came into the mountain, he then for the first time represented the holy external of the Word, which is what mediates; for this mountain signifies heaven, where is holiness. And yet he was not admitted further than to the first threshold of heaven, where the holy external of the Word ceases. How far he was admitted, was shown me representatively by a spirit, who as to the higher part of the face as far as the chin was seen in the light of heaven, but as to the lower part of it, including the chin, and as to the whole body with it, was in a cloud. From this it was made plain how much he represented of the holy external, which is what mediates. The six days during which Moses remained in the extremity of the mountain, signified a state of truth, and the seventh day, on which he went up into the mountain, signified a state of good (according to what was unfolded above, n. 9431, 9432). The reason is, that with those who are being regenerated by the Lord there are similar degrees of ascent from the world to heaven; for a man is elevated from external to internal things; because from the natural man who is in external things to the spiritual man who is in internal things. Such an elevation or ascent was also represented by Moses when he put on the representation of the holy external, which mediates; for the holy external of the Word is the entrance to a state of good, thus to heaven.

(9436) And went up unto the mountain. That this signifies elevation to heaven, is evident from the signification of “going up,” as being elevation toward interior things (see n. 3084, 4539, 4969, 5406, 5817, 6007); and from the signification of “Mount Sinai,” as being heaven where Divine Truth is in light (of which above, n. 9420, 9427).

(9437) And Moses was in the mountain forty days and forty nights. That this signifies what is complete in respect to instruction and influx, is evident from the signification of “forty,” as being what is full or complete. That “forty” denotes what is full or complete, is because “four” denotes what is full (see n. 9103), in like manner “ten” (n. 3107, 4638), and the number forty arises from four multiplied into ten; for multiplied numbers signify the same as the simple numbers from which they have been multiplied (n. 5291, 5335, 5708, 7973). (That all numbers in the Word signify real things, see n. 575, 3252, 4264, 4495, 4670, 5265, 6175.) It is from this then that Moses was in the mountain forty days and forty nights. That “forty” here signifies what is complete in respect to instruction and influx, is plain from what follows in chapters 25 to 32, in which are recounted the things concerning which he was instructed, which were the ark, Aaron, the Urim and Thummim, and the sacrifices. That “forty” signifies what is complete as to influx also, is because from that time Moses began to represent the holy external of the Word, which mediates between the Lord and the people; and mediation is effected by influx through this holy external into the representative in which the people were (see n. 9419). [2] As “forty” signified what is full or complete, therefore Moses remained on Mount Sinai not only on this occasion, but also on another, “forty days and forty nights” (Exod. 34:28; Deut. 9:18, 25; 10:10). And for this reason the sons of Israel wandered in the wilderness “forty years,” until, as it is said, “all that generation was consumed” (Num. 14:33, 34; 32:13). And for this reason it was said by Jonah to the Ninevites that “the city would be overthrown after forty days” (Jonah 3:4). And for this reason the prophet was commanded “to lie on the right side, and to bear the iniquity of the house of Judah forty days” (Ezek. 4:6). For this reason also it is said of Egypt that it should be surrendered to “an utter solitude forty years, and after those years should be gathered together from the peoples” (Ezek. 29:11-13). And for this reason “it rained upon the earth, so that it was inundated with a flood, forty days and forty nights” (Gen. 7:4, 12, 17). From this it is evident why it was decreed that a wicked man should be “beaten with forty stripes” (Deut. 25:3); for “forty stripes” signified punishment to the full. From this it is also evident what is meant in the prophetic song of Deborah and Barak, that “there was neither shield nor spear seen in the forty thousands of Israel” (Judges 5:8); “in the forty thousands of Israel” denotes in all. It is evident also from this why the temple built by Solomon was “forty cubits long” (1 Kings 6:17); in like manner the new temple described in Ezekiel (41:2); for by “the temple,” in the supreme sense, is signified the Lord; in the internal sense, heaven and the church; and thus by “forty,” what is complete in respect to representation. In like manner in other passages.

(9438) ON THE EARTHS IN THE STARRY HEAVEN; AND THEIR INHABITANTS, SPIRITS AND ANGELS. They who are in heaven can speak and be in company with angels and spirits, not only from the earths in this solar system, but also with those who are from earths in the universe outside this system; and not only with spirits and angels therefrom, but also with the inhabitants themselves there whose interiors have been opened so that they are able to hear those who speak from heaven. The same is possible for a man during his life in the world, to whom it has been granted by the Lord to speak with spirits and angels; for as to his interiors a man is a spirit and angel, the body which he carries about in the world being merely of service to him for activities in this natural or earthly sphere, which is the ultimate one. [2] But to no one is it given to speak as a spirit and angel with angels and spirits, unless he is of such a character that he can be consociated with them in respect to faith and love; and he cannot be so consociated unless he has faith in the Lord and love to the Lord, because a man is conjoined through faith in Him, thus through the truths of doctrine, and through love to Him; and when he has been conjoined with Him, he is safe from the attack of evil spirits who are from hell. With others the interiors cannot be opened at all, because they are not in the Lord. [3] This is the reason why at the present day it is given to few to speak and be in company with angels. A plain proof of this is that at the present day the existence of spirits and angels is scarcely credited, still less that they are with every man, and that through them man has connection with heaven, and through heaven with the Lord. And still less is it believed that when a man dies as to his body, he lives a spirit, also in a human form as before.

(9439) As, with most in the church at this day, there is no faith in the life after death, and scarcely any in heaven, or in the Lord as being the God of heaven and earth; therefore the interiors of my spirit have been opened by the Lord, so that I may, while in the body, be at the same time with the angels in heaven, and not only speak with them, but also see there amazing things, and describe the same; lest perchance hereafter people may say, Who has come to us from heaven, and told us that it exists, and what there is there? But I know that those who have previously at heart denied a heaven and a hell, and the life after death, will still harden themselves against them, and will deny them; for it is easier to make a raven white, than to cause those to believe who have once at heart rejected faith. But let the things which have thus far been shown concerning heaven and hell and the life after death, be for those few who are in faith. That the rest, however, may be brought to something of acknowledgment, it has been granted that I should relate such things as delight and attract the man who is desirous of having knowledge; and which at present shall be about the earths in the universe.

(9440) He who is not acquainted with the arcana of heaven, may believe it to be impossible for a man to see earths which are so remote, and from the evidence of the senses to give any account of them. But he should know that in their first cause and origin, the spaces and distances, and consequently the progressions, which appear in the spiritual world, are changes of state of the interiors, and that they appear with angels and spirits in accordance with these changes; and that by means of such changes angels and spirits can be translated from one place to another, and from one earth to another, even to earths which are at the end of the universe. And so can a man in respect to his spirit, his body still remaining in its own place. So too has it been done with me, for of the Lord's Divine mercy it has been given me to be in company with spirits as a spirit, and at the same time with men as a man. (That in heaven the spaces and distances, and consequently the progressions, are appearances arising from changes of state of the interiors, see n. 5605.) A sensuous man cannot conceive that in respect to his spirit a man can be translated in this manner, because such a man is in space and in time, and measures his progressions according to these.

(9441) Everyone can see that there are many worlds, from the fact that so many stars appear in the universe, and it is known in the learned world that every star is like a sun in its own place, for it remains fixed as the sun of our earth does in its place; and that the distance causes it to appear in a small form like a star; consequently that, like the sun of our system, it has planets revolving around it, which are earths. For what else could there be so great a heaven with so many stars? For the end of the creation of the universe is man; in order that from man there may be an angelic heaven. But what would mankind and an angelic heaven from one single earth be for the infinite Creator, for whom a thousand earths, nay, tens of thousands of them, would not suffice? A calculation has been made, that if there were in the universe one million earths, and on every earth three hundred million men, and two hundred generations within six thousand years, and that to every man there was allotted a space of three cubic ells, the sum of so many men collected into one mass would not occupy a space equal to a thousandth part of this earth; thus not the space of one of the satellites of Jupiter or Saturn; which would be a space in the universe too small to be seen; for any satellite of Jupiter or Saturn is barely visible to the naked eye. And what would this be for the Creator of the universe, to whom the whole universe, if so filled up, would not suffice; for He is infinite. In speaking on this subject with the angels, they said that they have a similar idea concerning the fewness of the human race relatively to the infinity of the Creator; but that still they do not think from spaces, but from states; and that according to their idea, supposing the number of earths to be as many myriads as could possibly be conceived of in thought, they would still be absolutely nothing to the Lord; moreover, that the angelic heaven, of which the human race is the seminary, corresponds to all things that are in man; and that such a heaven cannot be built up of angels from one earth, but only from innumerable earths.

(9442) But concerning the earths in the starry heaven, something shall be said in what follows, from experience itself; from which it will be seen how I have been repeatedly translated thither in respect to my spirit; my body remaining in its own place.

[END OF THE SEVENTH VOLUME OF THE ORIGINAL LATIN WORK]

CHAPTER 25

(9443) THE FORGIVENESS of Sins shall now be spoken of.

(9444) The sins done by a man are rooted in his very life, and make it; and therefore no one is liberated from them unless he receives new life from the Lord, which is effected by means of regeneration.

(9445) That from himself a man cannot do what is good or think what is true; but only from the Lord, is evident in John: A man can do nothing except it be given him from heaven (John 3:27). He that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing (John 15:5). From this it is evident that no one can withdraw anyone from sins, thus forgive them, save the Lord alone.

(9446) The Lord continually flows into man with the good of love and the truths of faith; but these are variously received; being received in one way by one person, and in a different way by another; by those who have been regenerated they are received well; but by those who do not suffer themselves to be regenerated they are received ill.

(9447) Those who have been regenerated are continually kept by the Lord in the good of faith and of love, and are then withheld from evils and falsities. And those who do not suffer themselves to be regenerated by the Lord are also withheld from evil and kept in good, for good and truth continually flow in from the Lord with every man; but the infernal loves in which they are, namely, the loves of self and of the world, stand in the way, and turn the influx of good into evil, and that of truth into falsity.

(9448) From all this it is evident what the Forgiveness of Sins is. To be able to be kept by the Lord in the good of love, and the truths of faith, and to be withheld from evils and falsities, is the Forgiveness of Sins. And to shun evil and falsity, and to feel aversion for them, is then Repentance. But these are possible only with those who, through regeneration, have received new life from the Lord; because these things belong to the new life.

(9449) The signs that sins have been forgiven are the following. Delight is felt in worshiping God for the sake of God; in being of service to the neighbor for the sake of the neighbor; thus in doing good for the sake of good, and in believing truth for the sake of truth. There is an unwillingness to merit by anything that belongs to charity and faith. Evils, such as enmities, hatreds, revenges, unmercifulness, adulteries, in a word, all things that are against God and against the neighbor, are shunned and are held in aversion.

(9450) But the signs that sins have not been forgiven are the following. God is not worshiped for the sake of God; and the neighbor is not served for the sake of the neighbor; thus good is not done and truth is not spoken for the sake of good and truth, but for the sake of self and the world. There is a desire to merit by our deeds; others are despised in comparison with ourselves; delight is felt in evils, such as enmities, hatred, revenge, cruelty, adulteries; and the holy things of the church are held in contempt, and are at heart denied.

(9451) When sins have been forgiven, they are believed to be wiped off, and washed away as dirt is with water. Nevertheless they remain in the man; and their being said to be "wiped off" is from the appearance when the man is withheld from them.

(9452) The Lord regenerates a man from Divine Mercy. This is done from his infancy down to the last of his life in the world, and afterward to eternity. Thus it is from Divine Mercy that the Lord withdraws a man from evils and falsities, and leads him to the truths of faith and goods of love, and afterward keeps him in these. And after this, in Divine Mercy He raises him to Himself in heaven, and makes him happy. All this is what is meant by the Forgiveness of Sins from Mercy. They who believe that sins are forgiven in any other way, are quite mistaken; for it would be the absence of mercy to see a multitude of men in the hells, and not save them, if it could be done in any other way. And yet the Lord is mercy itself, and wills not the death of anyone, but that he may live.

(9453) Consequently those who do not suffer themselves to be regenerated, thus who do not suffer themselves to be withheld from evils and falsities, remove and cast away from themselves these mercies of the Lord. Therefore it is the man who is in fault if he cannot be saved.

(9454) This is what is meant in John: As many as received Him, to them gave He power to be sons of God, to them that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12, 13); “of bloods” denotes those who are opposed to the goods of faith and of charity; “of the will of the flesh” denotes those who are in evils from the loves of self and of the world; “of the will of man” denotes those who are in falsities thence derived; to be “born of God” denotes to be regenerated. That no one can come into heaven unless he is regenerated, is taught in the same: Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God (John 3:3, 5); “to be born of water” denotes through the truth of faith; and “to be born of the spirit” denotes through the good of love. From all this it can now be seen who they are whose sins have been forgiven; and who they are whose sins have not been forgiven. EXODUS 25 1. And Jehovah spoke unto Moses, saying, 2. Speak unto the sons of Israel, and let them take for Me a collection; from every man whom his heart hath moved willingly ye shall take My collection. 3. And this is the collection which ye shall take from them; gold, and silver, and brass; 4. And blue, and crimson, and scarlet double-dyed, and fine linen, and goats’ wool; 5. And skins of red rams, and badgers’ skins, and shittim wood; 6. Oil for the luminary, spices for the oil of anointing, and for the incense of spices; 7. Onyx stones, and stones for filling, for the ephod, and for the breastplate. 8. And let them make for Me a sanctuary, that I may dwell in the midst of them. 9. According to all that I show thee, the form of the Habitation, and the form of all the vessels thereof, even so shall ye make it. 10. And let them make an ark of shittim wood; two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11. And thou shalt overlay it with pure gold, from within and from without shalt thou overlay it, and shalt make upon it a border of gold round about. 12. And thou shalt cast four rings of gold for it, and put them upon the four corners thereof; and two rings shall be on the one side of it, and two rings on the other side of it. 13. And thou shalt make staves of shittim wood, and overlay them with gold. 14. And thou shalt put the staves into the rings on the sides of the ark, to carry the ark withal. 15. The staves shall be in the rings of the ark; they shall not be removed from it. 16. And thou shalt put into the ark the Testimony which I shall give thee. 17. And thou shalt make a propitiatory [mercy seat] of pure gold; two cubits and a half the length thereof, and a cubit and a half the breadth thereof. 18. And thou shalt make two cherubs, of solid gold shalt thou make them, at the two ends of the propitiatory [mercy seat]. 19. And make one cherub at the one end, and one cherub at the other end; out of the propitiatory [mercy seat] shall ye make the cherubs upon the two ends thereof. 20. And the cherubs shall spread out their wings upward, covering with their wings over the propitiatory [mercy seat], and their faces a man’s to his brother; toward the propitiatory [mercy seat] shall be the faces of the cherubs. 21. And thou shalt put the propitiatory [mercy seat] upon the ark from above; and unto the ark thou shalt put the Testimony that I shall give unto thee. 22. And there I will meet with thee, and I will speak with thee from above the propitiatory [mercy seat], from between the two cherubs which are over the ark of the Testimony, all that I shall command thee for the sons of Israel. 23. And thou shalt make a table of shittim wood; two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 24. And thou shalt overlay it with pure gold, and make thereto a border of gold round about. 25. And thou shalt make unto it a closure of a handbreadth round about, and thou shalt make a border of gold for the closure thereof round about. 26. And thou shalt make for it four rings of gold, and put the rings upon the four corners that are on the four feet thereof. 27. Over against the closure shall the rings be, for houses for the staves to carry the table. 28. And thou shalt make the staves of shittim wood, and overlay them with gold, and the table shall be carried with them. 29. And thou shalt make the little dishes thereof, and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered; of pure gold shalt thou make them. 30. And thou shalt set upon the table the bread of faces, unto My faces continually. 31. And thou shalt make a lampstand of pure gold; solid shall the lampstand be made, its shaft, and its reed; its cups, its pomegranates, and its flowers, shall be out of it; 32. And there shall be six reeds going out of the sides thereof; three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other side thereof; 33. Three almond-shaped cups in one reed, a pomegranate and a flower; and three almond-shaped cups in one reed, a pomegranate and a flower; so for the six reeds going out of the lampstand. 34. And in the lampstand four almond-shaped cups, its pomegranates and its flowers. 35. And a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, for the six reeds going out of the lampstand. 36. Their pomegranates and their reeds shall be out of it, all of them, one solid of pure gold. 37. And thou shalt make the lamps thereof seven; and it shall make its lamps go up, to give light over against the faces of it. 38. And the tongs thereof, and the basins thereof, shall be of pure gold. 39. A talent of pure gold shall it be made, with all these vessels. 40. And see and make them in the form which thou wast made to see in the mountain.

(9455) THE CONTENTS. In this chapter is described the collection that was made for the tabernacle, for the tables therein, and also for the garments of Aaron; likewise the construction of the ark, of the table for the bread, and of the lampstand; by which were represented the heavens where the Lord is, and all the celestial and spiritual things which are from the Lord therein. By the Habitation was represented heaven itself; by the ark in it, the inmost heaven; by the Testimony or law in the ark, the Lord; by the breads of faces upon the table, and by the lampstand, the celestial things; and by the garments of Aaron the spiritual things, which are from the Lord in the heavens.

(9456) THE INTERNAL SENSE. Verses 1, 2. And Jehovah spoke unto Moses, saying, Speak unto the sons of Israel, and let them take for Me a collection; from every man whom his heart hath moved willingly ye shall take My collection. "And Jehovah spoke unto Moses, saying," signifies instruction concerning the holy things of heaven that were to be represented; "Speak unto the sons of Israel," signifies the representative church; "and let them take for Me a collection," signifies the interior things of worship that were to be represented, and that are the things required; "from every man whom his heart hath moved willingly," signifies that all things should be from love and thus from freedom; "ye shall take My collection," signifies the things required for worship.

(9457) And Jehovah spoke unto Moses, saying. That this signifies instruction concerning the holy things of heaven that were to be represented, is evident from what follows; for by "what Jehovah spoke unto Moses" are signified the holy things of heaven that were to be represented. For among the Israelitish people there was instituted a church in which were to be representatively presented in an external form the celestial things of the good of love and the spiritual things of the good and truth of faith, such as are in heaven, and such as must be in the church. From this it is evident that by "Jehovah spoke," is signified instruction concerning the holy things of heaven that were to be represented. Inasmuch as the things that follow are representative of the celestial and spiritual things which are in the heavens from the Lord, it shall be told what a representative church is, and why it was instituted. [2] There are three heavens: the inmost or third; the middle or second; and the ultimate or first. In the inmost heaven reigns the good of love to the Lord; in the middle heaven, the good of charity toward the neighbor; and in the ultimate heaven are represented the things which are thought, said, and come forth in the middle and inmost heavens. The representatives in this heaven are countless, consisting of paradises, gardens, forests, fields, plains; also of cities, palaces, houses; likewise of flocks and herds, animals and birds of many kinds, besides numberless other things. These things appear before the eyes of the angelic spirits there more clearly than similar things appear in the light of noon on earth; and wonderful to say, their signification also is perceived. [3] Such things appeared also to the prophets when their interior sight, which is the sight of the spirit, was opened; as horses to Zechariah (Zech. 6:1-8); animals that were cherubs, and afterward the new temple with all things belonging to it, to Ezekiel (Ezek. 1, 9, 10, 40-48); a lampstand, thrones, animals that also were cherubs, horses, the New Jerusalem, and many other things, to John, as described in Revelation; in like manner horses and chariots of fire to the young man of Elisha (2 Kings 6:17). Things like these appear constantly in heaven before the eyes of spirits and angels, and they are natural forms in which the internal things of heaven terminate, and in which they are portrayed, and are thus presented to view before the very eyes. These things are representations. [4] A church is therefore representative when the internal holy things of love and faith from the Lord and to the Lord are presented to view by means of forms visible in the world; as in this chapter and the following by the ark, the propitiatory[mercy seat], the cherubs, the tables there, the lampstand, and all the other things of the tabernacle. For this tabernacle was so constructed as to represent the three heavens and all things therein; and the ark, in which was the Testimony, so as to represent the inmost heaven and the Lord Himself therein. Wherefore its form was shown to Moses in the mountain, Jehovah then saying that they should "make for Him a sanctuary, and He would dwell in the midst of them" (verse 8). Everyone who has some capacity of thinking interiorly can perceive that Jehovah could not dwell in a tent, but that He dwells in heaven; and that this tent could not be called a sanctuary unless it referred to heaven, and to the celestial and spiritual things therein. Consider what it would be for Jehovah, the Creator of heaven and earth, to dwell in a small habitation of wood, overlaid with gold and surrounded with curtains, unless heaven and the things of heaven had been there represented in a form. [5] For the things represented in a form do indeed appear in a like form in the lowest or first heaven before the spirits who are there; but in the higher heavens are perceived the internal things which are represented, and which as before said are the celestial things of love to the Lord, and the spiritual things of faith in the Lord. Such were the things that filled heaven when Moses and the people were in a holy external, and adored this tent as the habitation of Jehovah Himself. From this it is plain what a representative is, and also that through it heaven, thus the Lord, was present with man. [6] Therefore when the Ancient Church ceased, a representative church was instituted among the Israelitish people, in order that by means of such representatives there might be the conjunction of heaven, thus of the Lord, with the human race; for without the conjunction of the Lord through heaven, man would perish, because he has his life by virtue of this conjunction. These representatives, however, were only external means of conjunction, with which the Lord miraculously conjoined heaven (see n. 4311). But when the conjunction through these things also perished, the Lord came into the world and opened the internal things themselves that were represented, which are those of love and faith in Him. These internal things now effect the conjunction; nevertheless at the present day the only means of conjunction is the Word, because it has been so written that each and all things therein correspond, and thus represent and signify the Divine things that are in the heavens.

(9458) Speak unto the sons of Israel. That this signifies the representative church, is evident from the representation of the sons of Israel, as being the church, specifically the spiritual church (see n. 8805, 9340), but here the representative church, because such things are treated of as represented the holy things of the church and of heaven, namely, the ark, the propitiatory [mercy seat], the cherubs, the table upon which were the breads of faces, the lampstand; and in following chapters the tabernacle, the garments of Aaron, the altar, and the sacrifices, all of which were representative. That the spiritual church is signified by "the sons of Israel" is because it was represented by them. (But that with that people a representative church could not be instituted; but only the representative of a church, see n. 4281, 4288, 4311, 4444, 4500, 6304, 7048, 9320.)

(9459) And let them take for Me a collection. That hereby are signified the interior things of worship that were to be represented, and that are the things required, is evident from the signification of "a collection," as being the things required for worship, here the interior things that were to be represented; for such are signified by the things collected for the tent, for the tables, for the lampstand, and also for the garments of Aaron; namely, gold, silver, brass, blue, crimson, scarlet double-dyed, fine linen, goats' wool, and many other things; as is evident from their signification, which is treated of in what follows.

(9460) From every man whom his heart hath moved willingly. That this signifies that all things should be from love, and thus from freedom, is evident from the signification of "whom his heart hath moved willingly," as being from freedom. That it denotes from love, is because all freedom is of love, for that which a man does from love, he does from freedom. (That the "heart" denotes that which is of the love because of the will, see n. 7542, 8910, 9050, 9113, 9300; and that all freedom is of love or of affection, see n. 2870-2893, 3158, 9096; consequently that worship must be from freedom, n. 1947, 2880, 2881, 7349.)

(9461) Ye shall take My collection. That this signifies the things required for worship, is evident from the signification of a "collection," as being the interior things of worship which were to be represented, and which are required (of which above, n. 9459).

(9462) Verses 3-7. And this is the collection which ye shall take from them; gold, and silver, and brass; and blue, and crimson, and scarlet double-dyed, and fine linen, and goats' wool; and skins of red rams, and badgers' skins, and shittim wood; oil for the luminary, spices for the oil of anointing, and for the incense of spices; onyx stones, and stones for filling, for the ephod, and for the breastplate. "And this is the collection which ye shall take from them," signifies that these things shall by all means be required; "gold and silver," signifies good and truth in general; "and brass," signifies external good; "and blue," signifies the celestial love of truth; "and crimson," signifies the celestial love of good; "and scarlet double-dyed," signifies mutual love; "and fine linen," signifies the truth thence derived; "and goats' wool," signifies the good thence derived; "and skins of red rams, and badgers' skins," signifies the external truths and goods by which they are held together; "and shittim wood," signifies the goods of merit which are from the Lord, thus of the Lord alone; "oil for the luminary," signifies the internal good which is in mutual love and charity; "spices for the oil of anointing," signifies the internal truths that belong to the inaugurating good; "and for the incense of spices," signifies for acceptable perception; "onyx stones, and stones for filling," signifies spiritual truths and goods in general; "for the ephod, and for the breastplate,” signifies which should be for a covering for external and internal celestial things.

(9463) And this is the collection which ye shall take from them. That this signifies that these things shall by all means be required, is evident from the signification of “the collection,” as being the things required (as above, n. 9459, 9461). That it signifies that they should by all means be required, is because it is here said a third time, and repetition implies necessity.

(9464) Gold, and silver. That this signifies internal good and truth in general, is evident from the signification of “gold,” as being good, and of “silver,” as being truth (see n. 113, 1551, 1552, 2954, 5658, 6112, 6914, 6917, 8932). That internal good and truth are meant is because by “brass,” which follows, is signified external good.

(9465) And brass. That this signifies external good, is evident from the signification of “brass,” as being natural good, or what is the same thing, external good (see n. 425, 1551). External good is the good of the external or natural man; but internal good is the good of the internal or spiritual man.

(9466) And blue. That this signifies the celestial love of truth, is evident from the signification of “blue” [hyacinthinum] as being the celestial love of truth. That “blue” has this signification is because it belongs to the color of the sky, and because by this color is signified truth from a celestial origin, which is truth from the good of love to the Lord. This good reigns in the inmost heaven, and in the middle or second heaven it is presented to view as crimson and blue; the good itself as crimson, and the derivative truth as blue. For in the other life, and in heaven itself, there appear most beautiful colors, all deriving their origin from good and truth. For the sphere of the affections of good and truth is sensibly presented before the eyes of angels and spirits by means of colors, and specific things by variously colored objects. They are presented to the nostrils also by means of odors. For everything celestial, which is of good, and everything spiritual, which is of truth, is represented in the lower heavens by such things as appear in nature, thus to the very senses of the spirits and angels there. The reason why the spheres of the affection of good and truth are visibly presented by means of colors, is that the colors are modifications of heavenly light, thus of intelligence and wisdom (see n. 4530, 4677, 4742, 4922). [2] This then is the reason why among the things that were collected for the tabernacle, and for the garments of Aaron, were blue, crimson, scarlet double-dyed, and skins of red rams; for by the tabernacle was represented the heaven of the Lord, and by the things of which it was constructed and woven together were represented the celestial and spiritual things that belong to good and truth; in like manner by the garments of Aaron (n. 9457). This is the reason why the veil, within which was the ark of the testimony, was woven of blue, crimson, scarlet double-dyed, and fine linen (Exod. 26:31); in like manner the covering for the door of the tent (verse 36), and likewise the covering of the gate of the court (Exod. 27:16); also why the loops upon the edge of the curtain were of blue (Exod. 26:4). Therefore also it was that the ephod was of gold, blue, crimson, scarlet double-dyed, and fine linen, all interwoven; and likewise the breastplate of judgment (Exod. 28:6, 15). [3] By "blue" is signified the celestial love of truth, and by "garments of blue," the knowledges of truth from this love, in Ezekiel: Fine linen with broidered work from Egypt was thy spread, that it might be to thee for a sign; blue and crimson from the isles of Elishah were thy covering. These were thy traders with perfect things, with bales of blue and broidered work, and with treasures of precious garments (Ezek. 27:7, 24); speaking of Tyre, by which are signified the knowledges of truth and good (n. 1201); knowledge and the derivative intelligence are described by "broidered work from Egypt," and by "blue and crimson from the isles of Elishah;" "broidered work from Egypt" being the memory-knowledge of truth; "blue and crimson from the isles of Elishah" being the intelligence of truth and good. [4] In the same: Two women, the daughters of one mother, committed whoredoms in Egypt in their youth, Oholah and Oholibah. Oholah committed whoredom under Me; and doted on the Assyrians her neighbors, clothed in blue, commanders and leaders; horsemen riding on horses (Ezek. 23:2-6); "Oholah" is Samaria, "Oholibah" is Jerusalem (verse 4). "Samaria" here denotes the spiritual church perverted; "committing whoredom in Egypt" denotes falsifying truths by means of memory-knowledges; "doting on the Assyrians her neighbors" denotes to love the consequent reasonings; "clothed with blue" denotes the appearances of the truth that is from good, because from the literal sense of the Word wrongly unfolded. [5] In like manner in Jeremiah: Silver beaten out is brought from Tarshish, and gold from Uphaz, the work of the smith and of the hands of the metal caster; blue and crimson are their clothing; all the work of the wise (Jer. 10:9); speaking of the idols of the house of Israel, by which are signified false doctrinal things confirmed from the external sense of the Word badly unfolded (see n. 9424); "the work of the smith and of the hands of the metal caster," and also "they are all the work of the wise," denote that it was from self-intelligence; "silver from Tarshish, and gold from Uphaz" denote truth and good so appearing in the external form, because from the Word; in like manner "blue and crimson," which were "their clothing." [6] In John: I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of blue and of sulphur, by whom was the third part of men killed (Rev. 9:17, 18); where "horses and they that sat on them" denote the inverted and perverted understanding of truth; "breastplates as of fire, of blue, and of sulphur" denote the defense of falsities that are from the evils of diabolical loves. Here therefore "fire" denotes the infernal love of evil; and "blue" the infernal love of falsity; thus in the opposite sense; for most things in the Word have also an opposite sense.

(9467) And crimson. That this signifies the celestial love of good, is evident from the signification of "crimson," as being the celestial love of good. The reason why this is signified by "crimson," is that by a red color is signified the good of celestial love. For there are two fundamental colors from which come the rest: the color red, and the color white. The color "red" signifies the good which is of love; and the color "white" signifies the truth which is of faith. That the color "red" signifies the good which is of love, is because it comes from fire, and "fire" denotes the good of love; and the color "white" signifies the truth which is of faith, because it comes from light, and "light" denotes the truth of faith. (That "fire" denotes the good of love, see n. 5215, 6314, 6832, 6834, 6849, 7324, 9434; and that "light" denotes the truth of faith, n. 2776, 3195, 3636, 3643, 3993, 4302, 4413, 4415, 5400, 8644, 8707, 8861, 9399, 9407; that "red" denotes the good of love, n. 3300; and "white," the truth of faith, n. 3993, 4007, 5319.) [2] From this it is evident what the remaining colors signify; for insofar as they partake of red they signify the good of love; and insofar as they partake of white they signify the truth of faith; for all the colors that appear in heaven are modifications of heavenly light and flame upon these two planes. For heavenly light is real light, and in itself is the Divine truth that proceeds from the Divine good of the Lord; wherefore the modifications of this light and flame are variegations of truth and good, thus of intelligence and wisdom. [3] This shows why the veils and curtains of the tent, and also the garments of Aaron, were to be woven of blue, crimson, scarlet double-dyed, and fine linen (Exod. 26:1, 31, 36; 27:16; 28:6, 15); namely, that by these things might be represented the celestial things that belong to good, and the spiritual things that belong to truth (of which in what follows). [4] Good from a celestial origin is signified by "crimson" also in Ezekiel: Fine linen with broidered work from Egypt was thy spread, blue and crimson from the Isles of Elishah were thy covering (Ezek. 27:7); speaking of Tyre, by which are signified the knowledges of truth and good; "blue and crimson for a covering" denote the knowledges of truth and good from a celestial origin. [5] Like things are signified by "crimson and fine linen" in Luke: There was a certain rich man, who was clothed in crimson and fine linen, and fared splendidly every day (Luke 16:19); by the "rich man" was meant in the internal sense the Jewish nation and the church among them, which was called "rich" from the knowledges of good and truth from the Word there existing; "garments of crimson and fine linen" denote these knowledges; "garments of crimson," the knowledges of good; and "garments of fine linen," the knowledges of truth; both from a celestial origin, because from the Divine. The like is also signified by "crimson" in the Revelation: A woman sitting upon a scarlet beast, arrayed in crimson and scarlet (Rev. 17:3, 4); treating of Babylon, by which is signified the church wherein the holy things of the Word are applied to profane uses, that is, to such as aim at dominions in heaven and on earth; thus from the infernal love of self and of the world.

(9468) And scarlet double-dyed. That this signifies mutual love, is evident from the signification of "scarlet," and of "double-dyed," as being celestial truth, which is the same as the good of mutual love. There are two kingdoms into which the angelic heaven has been divided - the celestial kingdom, and the spiritual kingdom; and in each there is an internal and an external. The internal in the celestial kingdom is the good of love to the Lord, and the external is the good of mutual love. It is this latter good which is signified by "scarlet double-dyed;" by "scarlet" the good itself, and by "double-dyed" its truth. But in the spiritual kingdom the internal is the good of charity toward the neighbor, and the external is the good of obedience from faith. That "scarlet double-dyed" signifies the good of mutual love and its truth, is from its appearance in the other life; for when the sphere of this good and truth is presented to view in the lowest heaven, it appears of a scarlet color; because that which flows down from the celestial heaven and appears beneath, takes its color from flame, and beneath becomes scarlet from the shining whiteness of the light of the middle heaven, through which it passes. Hence, it is that among other colors, scarlet double-dyed was employed upon the curtains of the Habitation (Exod. 26:1); upon the veil before the ark (Exod. 26:31); upon the covering for the door of the tent (Exod. 26:36); upon the covering at the gate of the court (Exod. 27:16); upon the ephod (Exod. 28:6); upon the belt (Exod. 28:8) upon the breastplate of judgment (Exod. 28:15); and upon the fringes of the robe of the ephod (Exod. 28:33). [2] That "scarlet double-dyed" signifies the good of mutual love, which is the external good of the celestial kingdom or church, is evident from the fact that a cloth of scarlet double-dyed was to be spread over the table on which were the breads of faces, and that it was to be covered next with a covering of badgers' skins (Num. 4:8). For the inmost things that belong to the celestial kingdom or church, were signified by the things upon the table, especially by the breads; but exterior things by the coverings. From this also it is that the things to be collected are enumerated in this order; namely, the inmost things first, which were blue and crimson; the more outward things in the second place, which were scarlet double-dyed, fine linen, and goats' wool; and lastly the outermost things, which were skins of red rams and badgers' skins; in like manner everywhere in what follows. [3] As external celestial good and its truth are signified by "scarlet double-dyed," therefore the Word as to the external sense, and its derivative doctrine, are expressed by this color, for the reason that the Word is the Divine truth that proceeds from the Divine good of the Lord, and this appears as a flaming light in the inmost heaven, and as a shining white light in the middle heaven. [4] The Word and its derivative doctrine are thus expressed in the second book of Samuel: David lamented a lamentation over Saul and over Jonathan; and he wrote down to teach the sons of Judah the bow. Ye daughters of Israel weep over Saul, who clothed you in double-dyed with delights, who put an ornament of gold upon your apparel (2 Sam. 1:17, 18, 24). "To clothe in double-dyed" denotes to instruct in the truths that belong to the good of mutual love, thus in truths from a celestial origin. The subject treated of in this prophetic utterance is the doctrine of faith separated from the doctrine of love and charity; namely, that through the doctrine of faith separated, truths are extinguished, but are restored through the doctrine of love and charity. For by "the

Philistines," by whom Saul and Jonathan were slain, are signified those who are in the doctrine of faith separated from the doctrine of love and charity (n. 3412, 3413, 8093, 8096, 8099, 8313); and by "teaching the sons of Judah the bow" is signified instructing in the truths of doctrine those who are in the good of love and charity. (That "the sons of Judah" denote those who are in the good of love, see n. 3654, 3881, 5583, 5603, 5782, 5794, 5833, 6363; and that a "bow" denotes the doctrine of truth, n. 2686, 2709.) [5] In Jeremiah: Thou therefore, O wasted one, what wilt thou do? Though thou clothest thyself with double-dyed, though thou deckest thee with an ornament of gold, in vain shalt thou make thyself beautiful (Jer. 4:30). The church that has been laid waste is here treated of; "clothing herself with double-dyed," and "decking herself with an ornament of gold," denotes to teach the truths of doctrine that are from a celestial origin, and the goods of life, consequently truths and goods from the Word. In like manner in the same: They that did eat delicacies have been laid waste in the streets; they that were brought up upon scarlet have embraced a dunghill (Lam. 4:5). "To be brought up upon scarlet" denotes to be instructed from the Word from infancy in the good of mutual love. [6] As the things that belong to the external sense of the Word appear in heaven of a scarlet color, for the reason spoken of above, therefore they who apply the external sense of the Word to the confirmation of falsities from the evils of the love of self and of the world, and thus to those which are contrary to the truths and goods of love to the Lord and of mutual love, are said to be “clothed in crimson and scarlet;” for so do their outward things appear, because they are from the Word; but their internal things are profane. Such things are signified by “scarlet” in John: I saw a woman sitting upon a scarlet beast, full of names of blasphemy; she was clothed in crimson and scarlet (Rev. 17:3, 4); speaking of Babylon, by which is meant a religion in which the holy things of the Word are profaned by being applied to falsities that favor diabolical loves, which are the loves of self and of the world, thus to gaining dominion in the heavens and on earth. Again in the same: The great city that was clothed in fine linen, and crimson, and scarlet; and gilded with gold, and precious stone, and pearls (Rev. 18:16). Therefore also among the merchandise of Babylon are enumerated “fine linen, crimson, and scarlet” (Rev. 18:12). [7] As the external of the Word appears in heaven of a scarlet color, and as there is an influx out of heaven into man’s memory, in which what is drawn from the Word appears of such a color, therefore scarlet was employed in relation to the remembrance of things; as in Moses: The sons of Israel shall make them a train upon the borders of their garments, and shall put upon the train of the border a scarlet thread, that by it they may remember all the commandments of Jehovah, and do them (Num. 15:38, 39). [8] For the same reason also it was customary in ancient time, when significatives were in use, to bind a scarlet thread for the remembrance or recollection of a thing, as we read of Perez the son of Tamar, upon whose hand “the midwife bound a double-dyed thread” (Gen. 38:28, 30); and as we read of the harlot Rahab, who “bound a scarlet thread in the window, that the spies might remember their promise” (Josh. 2:18, 21). [9] As a man cannot be withdrawn from evils and falsities except by means of the truths and goods that are with him from the Word, therefore in the cleansing of leprosy there were employed “cedar wood, scarlet, and hyssop” (Lev. 14:4-7, 49-52); for “leprosy” denotes truth profaned, thus falsified (see n. 6963); and “to be cleansed from” these things denotes to be withdrawn from them by means of the truths and goods which are from the Word. In like manner scarlet was employed “in the waters of separation and expiation made from a red heifer” (Num. 19:6); “the waters of separation and expiation” also signified purification and withdrawal from evils and falsities by means of truths and goods from the Word. [10] As most things have an opposite sense, so also have “double-dyed” and “scarlet,” and then they signify falsities and evils which are opposed to the before-mentioned truths and goods; as in Isaiah: Though your sins be as double-dyed, they shall be as white as snow; though they be red as scarlet, they shall be as wool (Isa. 1:18); the case herein is the same as with “red,” with “blood,” with “flame,” and with “fire,” which in the genuine sense signify the goods of love and of faith; but in the opposite sense the evils contrary to them.

(9469) And fine linen. That this signifies the truth thence derived, namely, from the good which is from a celestial origin, is evident from the signification of “linen,” as being truth (see n. 7601); and from that of “fine linen,” as being truth from the Divine (n. 5319); both in the natural man.

That “fine linen” denotes truth from a celestial origin, is because of its whiteness and softness.

(9470) And goats’ wool. That this signifies the good thence derived, namely, from the good of mutual love, is evident from the signification of a “she-goat,” as being the good of innocence in the external or natural man (see n. 3519, 7840); and from the signification of the “wool” thereof, as being the truth of this good. But as good is here signified, and not truth, therefore in the original tongue it is not said “goats’ wool,” but only “goats,” as also in other passages; as in the following in Exodus: All the women that were wise brought that which they had spun, the blue, the crimson, the scarlet double-dyed, the fine linen. And they whose heart stirred them up, spun goats (Exod. 35:25, 26); “to spin goats” denotes what was made from the wool of goats. [2] But that “wool” denotes truth from a celestial origin, which in itself is good, is evident from the passages in the Word where it is mentioned; as in Hosea: She said, I will go after my lovers, that give me my bread and my water, my wool and my flax. Therefore will I return, and take my grain in its time, and will rescue My wool and My flax (Hos. 2:5, 9); the perverted church is here treated of, which is here called the “mother;” the “lovers” with whom she is said to have “committed whoredom,” denote those who pervert goods and truths; “bread and water” denote the internal goods of love and truths of faith; “wool and flax” denote the same, but external. [3] In Daniel: I beheld till the thrones were cast forth, and the Ancient of Days did sit; His garment was like the white snow, and the hair of His head was like the clean wool (Dan. 7:9); the vastation of the church in respect to all the truth of faith, and its restoration by the Lord, are here treated of; a complete vastation is signified by “the thrones being cast forth;” “the Ancient of Days” denotes the Lord as to celestial good, such as was in the Most Ancient Church, which was a celestial church, and which in the Word is called “ancient;” its external truth is signified by the “garment that was like the white snow;” and its external good by the “hair of the head that was like the clean wool.” In like manner in John: In the midst of the seven lampstands was one like to the Son of man; His head and His hair were white as white wool, as snow (Rev. 1:13, 14). [4] Such truth, which being a form of celestial good, is in itself good, is also signified by “wool” in these passages: Damascus was thy merchant in wine of Helbon, and wool of Zachar (Ezek. 27:18). Though your sins be as double-dyed, they shall be as white as snow; though they be red like scarlet, they shall be as wool (Isa. 1:18). [5] As by the garments of Aaron were represented such things as belong to the Lord’s spiritual kingdom, thus the spiritual things of truth, his garments of holiness were of linen, and not of wool; for “linen” denotes spiritual truth, but “wool” celestial truth, which relatively is good. For this reason it is said in Ezekiel: The priests, the Levites, the sons of Zadok, when they enter in at the gates of the inner court, they shall put on garments of linen; and no wool shall come upon them. Linen turbans shall be upon their heads, breeches of linen upon their loins (Ezek. 44:15, 17, 18). That the garments of Aaron also were not of wool, but of linen, is evident from

Leviticus 16:4, 32. [6] From all this it can be seen that “linen” signifies spiritual truth, which is the truth of the good of faith; but that “wool” signifies celestial truth, which is the truth of the good of love; and as those who are in the latter truth cannot be in the former truth, for the two differ as do the light from the sun and the light from the stars, therefore it was decreed that “a mixed garment of wool and linen was not to be worn” (Deut. 22:11). (That there is such a distinction between the celestial and the spiritual, and that the two are not together in one subject, see the citations in n. 9277.)

(9471) And skins of red rams, and badgers’ skins. That this signifies the external truths and goods by which they are held together, is evident from the signification of “skins,” as being external things (see n. 3540); from the signification of “rams,” as being spiritual things which are of truth (n. 2830, 4170); from the signification of “red” as being good (n. 3300); thus “skins of red rams” denote the external truths that are from good; and from the signification of “badgers,” as being goods. That “badgers” have this signification is evident from the fact that in the Word, where truth is spoken of, good also is spoken of, by reason of the heavenly marriage of truth and good (see n. 9263, 9314). Consequently as “skins of red rams” signify external truths which are from good, “badgers’ skins” signify the goods themselves. The reason why they denote the truths and goods by which [internal truths and goods] are held together, is that all external things keep internal things together, as is also here evident from the use of these skins, in that they served for coverings; the skins of badgers, for coverings over things more holy than the skins of rams (Exod. 26:14; Num. 4:6, 8, 10-12, 14).

(9472) And shittim wood. That this signifies the goods of merit which are from the Lord and thus of the Lord alone, is evident from the signification of "wood," as being the good of merit (see n. 1110, 2784, 2812, 4943, 8740). The good of merit is the good that proceeds from the Divine Human of the Lord, which is Christian good, or spiritual good with man. It is this good by which man is saved; for good which proceeds from any other source is not good, because the Divine is not in it, thus neither is heaven in it, consequently salvation is not in it. Shittim wood was the wood of the most excellent cedar; and by the "cedar" is signified the spiritual of the church. That shittim wood was a species of cedar, is evident in Isaiah: I will set in the wilderness the cedar of Shittah, and the myrtle, and the wood of oil (Isa. 41:19); where "the cedar of Shittah" denotes spiritual good, and "the wood of oil" celestial good. As the good of merit that belongs to the Lord alone is the only good that reigns in heaven, and that makes heaven, therefore this wood was the only wood employed in the construction of the tabernacle (by which heaven was represented); as for instance for the ark itself, in which was the testimony; for its staves; for the table upon which were the breads of faces, and its staves; for the planks of the Habitation; for the bars and pillars of the covering; and also for the altar and its staves; as is evident from verses 10, 13, 23, 28 of this chapter; from verses 15, 26, 37 of the following chapter; and verses 1 and 6 of chapter 27.

(9473) Oil for the luminary. That this signifies the internal good which is in mutual love and in charity, is evident from the signification of "oil," as being the good of love (see n. 886, 4582, 4638); and from the signification of "the luminary," as being mutual love and charity. That "the luminary" denotes mutual love, is from its flame, by which this love is signified; and that it denotes charity, is from the heat and light from it; for spiritual heat is the good of charity, and spiritual light is the truth of faith. [2] It shall here be briefly stated what is meant by the internal good in mutual love, and in charity. Nothing comes forth from itself, but from what is prior to itself. This is the case also with truth and good. That from which another thing comes forth is internal; and that which comes forth is its external. Each and all things that come forth are like cause and effect. No effect can come forth without an efficient cause. The efficient cause is the internal of the effect, and the effect is its external. They are also like endeavor and motion. No motion can come forth without endeavor, insomuch that when the endeavor ceases the motion ceases. Wherefore the internal of motion is endeavor, or moving force. The case is similar with living endeavor, which is will; and with living motion, which is action. No action can come forth without will, insomuch that when will ceases action ceases; and therefore the internal of action is will. From all this it is evident that in each and all things there must be an internal, in order that they may come forth, and that they may afterward subsist; and that without an internal they are not anything. [3] So also it is with the good which is of love; unless there is an internal good in it, it is not good. The internal good in the good of faith is the good of charity, which is spiritual good; but the internal good in the good of charity is the good of mutual love, which is external celestial good; and the internal good in the good of mutual love is the good of love to the Lord, which is the good of innocence; and this good is internal celestial good. But the internal good in the good of love to the Lord, that is, in the good of innocence, is the good Divine itself that proceeds from the Divine Human of the Lord, and consequently it is the Lord Himself. This last good must be in all good, in order that it may be good; and therefore there is not any good unless its internal is from this source; for unless its internal is from this source, it is not good but evil, because it is from the man himself, and that which proceeds from man is evil; for man regards himself in all the good that he does, and also regards the world, and thus not the Lord nor heaven. If the Lord and heaven are thought of by him, they are to him as means to serve his own honor and his own profit. Consequently these goods are like whited sepulchers, which outwardly appear beautiful; but inwardly are full of dead men's bones, and of all uncleanness (Matt. 23:27, 29).

(9474) Spices for the oil of anointing. That this signifies the internal truths that belong to the inaugurating good, is evident from the signification of "spices," as being interior truths, which are the truths of internal good (of which below); from the signification of "oil," as being the good of love (as above, n. 9473); and from the signification of "anointing," as being inauguration to represent; for the things that were to represent holy things were anointed with perfumed oil, and so were inaugurated, as is evident from the following words in Exodus: Take unto thee of the chief spices, noble myrrh, perfumed cinnamon, sweet-scented calamus, cassia, olive oil. And thou shalt make it an oil of anointing of holiness, an ointment of ointment; it shall be an oil of anointing of holiness, with which thou shalt anoint the tent and all the vessels thereof, the lampstand and the vessels thereof, the altar of incense, the altar of burnt-offering and all the vessels thereof, and the laver and the base thereof. Thus thou shalt sanctify them, that they may be the holy of holies. And thou shalt anoint Aaron and his sons (Exod. 30:23-31). The reason why these things were holy after they had been anointed, was that they then represented holy things; from which it is evident that the anointing was an inauguration to represent. [2] That the anointing was done with oil was because "oil" signified celestial good; and celestial good is the good of love from the Lord, and consequently the good of love to the Lord. This good is the very essential in each and all things of heaven and eternal life. The reason why this oil was made perfumed by spices was that it might represent that which is acceptable; for "odor" signifies perception; and an agreeable and sweet odor, an acceptable perception (n. 925, 1514, 1517-1519, 3577, 4624-4634, 4748). And as all the perception of good is by means of truth, therefore spices were employed, by which are signified interior truths

(n. 4748, 5621). [3] It shall be briefly stated further why the oil of anointing, and also the incense, were to be made sweet-scented. "Oil," as before said, signifies the good of love; and "spice," internal truth. The good which is of love does not come to perception except through truths, for truth is the witness of good, and is also the revelation of good, and may be called the form of good. The case herein is as with the will and the understanding in man. The will can manifest itself only through the understanding, for the understanding receives the good of the will, and makes it clear. Moreover the understanding is the form of the will, and truth belongs to the understanding, and good to the will. From all this it can be seen why the oil of anointing was made perfumed, and also the incense. But the difference between them is that the perfume of the oil of anointing signifies the acceptableness of internal perception, whereas the perfume of the incense signifies the acceptableness of external perception; for the perfume of the oil of anointing was unaccompanied by smoke, thus it presented its sweet odor without any external appearance; but the perfume of the incense was accompanied with smoke.

(9475) And for the incense of spices. That this signifies for acceptable perception, is evident from the signification of "incense," as being the things of worship which are acceptably perceived, such as confessions, adorations, prayers, and the like; and from the signification of "spices," as being the truths of faith which are acceptable because from good; for sweet odors signify what is acceptable, in accordance with their perfumes, and whatever is acceptable is so from good through truths. It is for this reason that by “the incense of spices” Is signified the acceptable perception of truth from good. The spices of which this incense was compounded are enumerated, and its preparation is described, in these words: Take unto thee spices, stacte, and onycha, and galbanum; sweet spices, and pure frankincense. Thou shalt make them an incense salted, pure, holy. Thou shalt beat some of it very small, and put some of it before the testimony in the tent of meeting; it shall be to you the holy of holies. The incense shall be to thee holy for Jehovah (Exod. 30:34-37). The altar of incense, and the burning of the incense itself, are thus described: Thou shalt make an altar to burn incense upon. Thou shalt overlay it with pure gold. Thou shalt put it before the veil that is over the ark of the testimony, before the propitiatory [mercy seat], that Aaron may burn thereon incense of spices every morning; when he dresseth the lamps, he shall burn it; and between the evenings (Exod. 30:1-8; 37:25-29; 40:26, 27). When Aaron shall come into the holy place, he shall take a censer full of coals of fire from off the altar; and his fists full of incense of spices beaten small; then he shall bring it within the veil, so that he may put the incense upon the fire before Jehovah, and the cloud of the incense may cover the propitiatory [mercy seat] that is upon the testimony (Lev. 16:3, 12, 13). [2] As by “incense” were signified such things of worship as are from good through truths-as are all the things that belong to the faith that is from the good of love-therefore fire was taken from the altar; for by “the fire of the altar” was signified the good of

Divine love (n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852); and therefore when fire was taken from any other source, they were smitten with a plague, and died (Lev. 10:1, 2; Num. 17:10-13); for by fire from some other source, or strange fire, was signified love not Divine. [3] That such things as belong to the faith that is from the good of love and charity-as for instance confessions, adorations, and prayers-are signified by "incense," is evident in the following passages: Accepted are my prayers as incense before Thee (Ps. 141:2). The four animals, and the four and twenty elders, fell down before the Lamb, having each one of them a harp, and golden vials full of incense, which are the prayers of the saints (Rev. 5:8). Another angel came, having a golden censer, and there was given unto him much incense, that he should add it to the prayers of all the saints upon the golden altar which was before the throne. The smoke of the incense went up from the prayers of the saints (Rev. 8:3, 4). [4] The reason why such things are signified by "incense" is that they belong to the thought and thence to the mouth; but the things which belong to affection, and thence to the heart, are signified by the "meat-offering" in Malachi: From the rising of the sun even to its going down, the name of Jehovah shall be great among the nations, and in every place shall incense be offered to My name, and a clean meat-offering (Mal. 1:11); and by "the burnt-offering" in Moses: The sons of Levi shall teach Jacob Thy judgments, and Israel Thy law; they shall put incense in Thy nostrils, and a burnt-offering upon Thine altar (Deut. 33:10). Here "incense" denotes such things as belong to the thought and the mouth, and that bear relation to the truths of faith; and the "meat-offering" and "burnt-offering" denote such things as belong to the affection and the heart, and bear relation to the goods of love. Consequently in the opposite sense worship from falsities of faith is meant by "burning incense to other gods" (Jer. 1:16; 44:3, 5); and by "burning incense to idols" (Ezek. 8:11; 16:18); and by "burning incense to the Baals" (Hosea 2:13).

(9476) Onyx stones and stones for filling. That this signifies spiritual truths and goods in general, is evident from the signification of "onyx stones," as being the truths of faith that are from love, or spiritual truths; for the truths of faith which are from love are spiritual truths; and from the signification of "stones for filling," as being the goods of faith, or spiritual goods. That "stones for filling" denote the goods of faith, and "onyx stones" the truths of faith, is because the stones for filling were for the breastplate, and by "the breast plate" upon the ephod was signified the good of faith, or spiritual good; but the onyx stones were upon the shoulders of the ephod, and by "the shoulders" of the ephod are signified the truths of faith, or spiritual truths. (That by precious stones in the Word are signified the truths and goods of faith, or spiritual truths and goods, see n. 114, 643, 3858, 6335, 6640.) And as the truths and goods of faith are signified by precious stones, intelligence and wisdom are also signified by them, for intelligence is from the truths of faith, and wisdom is from the goods of faith. So in Ezekiel: Full of wisdom, and perfect in beauty, thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, the diamond, the tarshish, the onyx (Ezek. 28:12, 13, 15); speaking of the king of Tyre, by whom is signified intelligence from the knowledges of the truth of faith (n. 1201).

(9477) For the ephod, and for the breastplate. That this signifies which should be for a covering for external and internal celestial things, is evident from the signification of "the ephod," as being that which covers celestial good; for by Aaron as high priest was represented the Lord as to the good of love; by his garments, and especially the ephod, was represented the truth of faith which is from the good of love. The good of love is celestial, and the truth of faith is its covering, for truths cover goods; wherefore truths are signified in the Word by "garments" (see n. 4545, 5248, 5319, 5954, 9093, 9212). For the celestial things that belong to the good of love are represented in heaven naked, and therefore those who are from the Lord's celestial kingdom appear without clothing; but those who are from the spiritual kingdom (who are those introduced by the Lord into the good of charity through the truths of faith) appear clothed with garments. This kingdom is beneath the celestial kingdom, and that which is beneath is a covering for that which is above; for that which is lower is exterior, and that which is higher is interior (n. 2148, 3084, 4599, 5146, 8325). From this it is plain what is signified by "the ephod" when by Aaron is represented the Lord as to the Divine celestial. (That priests represented the Lord as to Divine good, and kings as to Divine truth, see n. 6148.) But be it known that by "the ephod" was signified the covering for external celestial things, and by "the breastplate" the covering for internal celestial things. But more shall be said of these in what follows, where the ephod, and the breastplate in which were the Urim and Thummim, are treated of.

(9478) Verses 8, 9. And let them make for Me a sanctuary, that I may dwell in the midst of them. According to all that I show thee, the form of the Habitation, and the form of all the vessels thereof, even so shall ye make it. "And let them make for Me a sanctuary," signifies a representative of the Lord, and thus of heaven; "that I may dwell in the midst of them," signifies the consequent presence of the Lord in the representative church; "according to all that I show thee, the form of the Habitation," signifies a representative of heaven where the Lord is; "and the form of all the vessels thereof," signifies a representative of all the celestial and spiritual things that are from Him; "even so shall ye make it," signifies a sure and genuine representative.

(9479) And let them make for Me a sanctuary. That this signifies a representative of the Lord, and thus of heaven, is evident from the signification of "a sanctuary," as being the Lord, and as being heaven; but here a representative of the Lord and of heaven, because it was a tabernacle made of wood and covered all round with curtains, and this could not have been a sanctuary except by means of the representation. For "a sanctuary" denotes holiness itself, and nothing is holy except the Divine alone, thus the Lord alone (see n. 9229). That heaven is "a sanctuary," is because heaven is heaven from what is Divine there; for the angels who are there make heaven in proportion as they have [something] from the Divine of the Lord; but in proportion as they have [anything] from themselves, they do not make heaven. From this it is plain how it is to be understood that the Lord is the all in all of heaven. (That the Lord dwells in His own, thus in the Divine with the angels, and thus in heaven, see n. 9338.) [2] That in the supreme sense "the sanctuary" denotes the Lord, because He alone is holy, and that alone is holy which proceeds from Him; and also that "the sanctuary" denotes heaven, and likewise the church, and that those things are "sanctuaries" which are in heaven and in the church from the Lord, is evident from the passages in the Word in which "a sanctuary" and "sanctuaries" are spoken of; as in Ezekiel: The Lord Jehovih said, I will scatter them in the lands, and I will be to them a little sanctuary in the lands whither they shall come (Ezek. 11:18); where "a sanctuary" denotes the Lord Himself; for "the Lord Jehovih," and "Jehovah," in the Word, denote the Lord (n. 9373). Again: Look forth from the heavens, and behold from the habitation of Thy holiness (Isa. 63:15). As the throne of glory, the height from eternity, is the place of the sanctuary (Jer. 17:12); in which passages "the habitation of holiness," and "the sanctuary," denote heaven. [3] Again: Little is lacking but that Thou wilt possess the people of Thy holiness; our adversaries have trodden down Thy sanctuary (Isa. 63:18). The nations have come into His sanctuary (Lam. 1:10). The Lord hath cast off His altar, He hath abhorred His sanctuary (Lam. 2:7). The Lord Jehovih said, Behold I will profane My sanctuary, the magnificence of your strength, the desire of your eyes (Ezek. 24:21). I will make your cities a waste, and will desolate your sanctuaries (Lev. 26:31). In these passages "the sanctuary" denotes the church, and "sanctuaries," the things that belong to the church. From all this it is evident why the tabernacle is called "a sanctuary," namely, from the fact that by it was represented heaven and the church, and that by the holy things therein were represented Divine things that are from the Lord in heaven and in the church.

(9480) That I may dwell in the midst of them. That this signifies the consequent presence of the Lord in the representative church, is evident from the signification of "dwelling in the midst," when said of the Lord, as being His presence; for by "dwelling" is signified to be and to live (see n. 1293, 3613, 4451); and therefore "dwelling in the midst" denotes to be present, and to live present. That it signifies presence in the representative church, is because the presence of the Lord with that people was not in the internal things that belong to love and faith; but only in the external things that represented these. (As to the nature of this presence, see n. 4311, and the citations in n. 9320, 9380.)

(9481) According to all that I show thee, the form of the Habitation. That this signifies a representative of heaven where the Lord is, is evident from the signification of "the form of the Habitation," as being a representative of heaven; for a "form" denotes a representative, and "the Habitation" denotes heaven. That a "form" denotes a representative, is because the Divine things in the heavens are also presented to view in a form. These visible things are representatives. (That "the Habitation" denotes heaven where the Lord is, see n. 8269, 8309.) The nature of the representatives that appear in heaven is evident from the prophets; as from John in Revelation; the lampstands (Rev. 1:12); a throne with four and twenty thrones around it, and four animals before the throne (Rev. 4:2, and following verses); a book sealed with seven seals (Rev. 5); horses going forth when the seals were opened (chap. 6); angels variously arrayed, with vials (Rev. 9-10, 15) a white horse (Rev. 19); and lastly the New Jerusalem, of which the walls, gates, foundation, and its height, breadth, and length are described (Rev. 21-22). There are similar things in other prophets. [2] All these things are representatives such as continually appear before the angels in the heavens, and present in a visible form the Divine celestial things that belong to the good of love, and the Divine spiritual things that belong to the good of faith. The sum total of such things was represented by the tabernacle and the things that were in it; as by the ark itself; by the table on which were the breads; by the altar of incense; by the lampstand; and by all other things. As these things were forms of Divine celestial and spiritual things, therefore when they were seen by the people at the time they were in holy worship, there were then presented in heaven the things that were represented; which as before said were the Divine celestial things that belong to the good of love to the Lord, and the Divine spiritual things that belong to the good of faith in the Lord. Such an effect in heaven had all the representatives of that church. Be it known that there are always spirits and angels with man, and that he cannot live without them; in like manner that through them man has connection with the Lord, and that in this way the human race and also heaven subsist. From this it can be seen to what end the representatives and also the rituals of the church were instituted among the Israelitish nation; also to what end the Word was given, wherein all things of the literal sense correspond to Divine things which are in heaven; thus wherein all the things are representative, and all the words significative. From this, man has connection with heaven, and through heaven with the Lord. Without this connection man would have no life whatever, for without connection with the very Being of Life from whom comes all the manifestation of life, no one has any life. [3] But these things are not apprehended by those who believe that life is in man himself; and that he lives independently of spirits or angels; thus without any influx through heaven from the Divine; when yet everything unconnected with the Divine perishes and becomes nothing; and nothing can possibly exist without what is prior to itself, thus without the Divine, which is the First, and the Very Being from Itself, that is, Jehovah; and consequently neither can it subsist, for to subsist is to perpetually come forth. As the "Habitation" signifies heaven where the Lord is, it also signifies the good of love and of faith, for these make heaven; and because all good is from the Lord, and heaven is called heaven from love and faith in the Lord, therefore also in the supreme sense the "Habitation" signifies the Lord; as is plain in Isa.

63:15; Jer. 25:30; Ezek. 37:26, 27; Ps. 26:8; 43:3; 90:1; 91:9; Exod. 15:13; Deut. 12:5; and in other places. From this it is evident that the tabernacle was called "the sanctuary," and "the Habitation of Jehovah," because of this representation.

(9482) And the form of all the vessels thereof. That this signifies a representative of all the celestial and spiritual things which are from the Lord, is evident from the signification of a "form," as being a representative (as shown just above, n. 9481); and from the signification of "vessels," as being truths (n. 3068, 3079, 3316, 3318), here the celestial and spiritual things which are from the Lord; for by "the vessels" are meant all things that were in the tabernacle, and constituted it, and by these are signified celestial and spiritual things when by the tabernacle itself is signified heaven where the Lord is (n. 9479), and by the testimony that was in the ark, the Lord Himself.

(9483) Even so shall ye make it. That this signifies a sure and genuine representative, is evident from the signification of "so making it," when it is repeated, and becomes the conclusion, as being what is sure and genuine.

(9484) Verses 10-16. And let them make an ark of shittim wood; two cubits and a half the length thereof and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, from within and from without shalt thou overlay it, and shalt make upon it a border of gold round about. And thou shalt cast four rings of gold for it, and put them upon the four corners thereof; and two rings shall be on the one side of it, and two rings on the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings on the sides of the ark, to carry the ark withal. The staves shall be in the rings of the ark; they shall not be removed from it. And thou shalt put into the ark the Testimony which I shall give thee. "And let them make an ark," signifies the inmost heaven; "of shittim wood," signifies righteousness; "two cubits and a half the length thereof," signifies all in respect to good; "and a cubit and a half the breadth thereof," signifies full in respect to truth; "and a cubit and a half the height thereof," signifies full in respect to degrees; "and thou shalt overlay it with pure gold," signifies that all these things must be founded on good; "from within and from without shalt thou overlay it," signifies everywhere; "and shalt make upon it a border of gold round about," signifies a fixing of the bounds by good, lest they be approached and injured by evils; "and thou shalt cast four rings of gold for it," signifies the Divine truth conjoined with Divine good that is round about on all sides; "and put them upon the four corners thereof," signifies stability; "and two rings shall be on the one side of it, and two rings on the other side of it," signifies the marriage of truth with good and of good with truth; "and thou shalt make staves of shittim wood," signifies the power thence derived; "and overlay them with gold," signifies good everywhere; "and thou shalt put the staves into the rings," signifies the power of the Divine sphere; "on the sides of the ark," signifies in ultimates; "to carry the ark withal," signifies thus the coming-forth and subsistence of heaven; "the staves shall be in the rings of the ark," signifies that the power shall endure from the Divine sphere of good and truth; "they shall not be removed from it," signifies forever, without change; "and thou shalt put into the ark the Testimony," signifies the Divine truth, which is the Lord in heaven; "which I shall give thee," signifies its representative.

(9485) And let them make an ark. That this signifies the inmost heaven, is evident from the signification of the "ark," as being the inmost heaven; for by the "testimony" or "law" in the ark is signified the Lord, for the reason that the "testimony" denotes the Divine truth, and Divine truth is the Lord in heaven (see below, n. 9503). It is from this that the ark signifies the inmost heaven; and therefore it was a most holy thing, and was worshiped by the people as Jehovah; for it was believed that Jehovah dwelt there, and between the cherubs, as is evident in David: We heard in Ephrathah; we will enter into His habitation; we will bow at the footstool of His feet. Arise O Jehovah unto Thy rest; Thou, and the ark of Thy strength (Ps. 132:6-8); treating of the Lord; "Ephrathah" is Bethlehem, where the Lord was born (Mic. 5:2; Matt. 2:6); the "habitation" denotes heaven where the Lord is; "Thou and the ark of Thy strength" denote the Lord and His representative. [2] That the ark is a representative of the Lord, is plain in Jeremiah: I will bring you back to Zion; in those days they shall say no more, The ark of the covenant; neither shall it come up upon the heart; neither shall they make mention of it; neither shall they long for it; neither shall it be repaired anymore. At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered together to it, on account of the name of Jehovah, to Jerusalem (Jer. 3:14, 16, 17); treating of a new church. The representative of the former church, which representative was then to be abolished, is meant by "the ark," which was "not to be spoken of anymore, neither to come up upon the heart, nor to be repaired." "Jerusalem, to which the nations were to be gathered," denotes this new church. From this it is plain that by "the ark" is signified a representative of the Lord and of the worship of Him in the church, the same as was signified by "the continual [burnt-offering]," and by "the habitation of the sanctuary," in Daniel 8:11. [3] That the ark was worshiped as Jehovah by the Israelitish and Jewish people, and that it was believed that He dwelt therein, and between the cherubs, is manifest in these passages: David made them bring up the ark of God, the name of which is called the name of Jehovah Zebaoth, that sitteth on the cherubs upon it (2 Sam. 6:2). When the ark set forward, Moses said, Rise up, Jehovah, let Thine enemies be scattered. When it rested, he said, Return, Jehovah, unto the ten thousands of the thousands of Israel (Num. 10:33-36). That the inmost heaven was signified by "the ark," was because by the whole tabernacle or tent was represented the universal angelic heaven; its ultimate by the court; its middle by the habitation where the priest ministered; and its inmost by the habitation within the veil, where was the ark in which was the testimony.

(9486) Of shittim wood. That this signifies righteousness, is evident from the signification of "shittim wood," as being the good of merit that belongs to the Lord alone (of which above, n. 9472), thus also righteousness, which is the good of merit. For by His own power the Lord reduced the universal heaven into order, and subjugated the hells, and at the same time made the Human in Himself Divine, whereby He has merit and righteousness; and therefore the only good that reigns in heaven and makes heaven, is the good of merit and the righteousness of the Lord; thus His Divine Human, for this was made merit and righteousness. [2] That these things were done by the Lord of His own power, is evident in the following passages: Who is this that cometh from Edom? I that speak in righteousness, Great to save. I have trodden the winepress alone; and of the peoples there was no man with Me. I looked around, but there was none to help; and I was amazed, but there was none to uphold; therefore Mine own arm brought salvation to Me (Isa. 63:1-5). He saw that there was no man, and was amazed that there was none to intercede; therefore His own arm brought salvation to Him; and His righteousness, it upheld Him. He put on righteousness as a coat of mail (Isa. 59:16, 17). This is His name whereby they shall call Him, Jehovah our righteousness (Jer. 23:6; 33:15, 16). I lay down My life that I may take it again. No one taketh It away from Me; I lay it down of Myself; I have power to lay it down, and I have power to take it again (John 10:17, 18). From these passages it is plain that in respect to the Divine Human the Lord has merit and righteousness from Himself.

As by “the ark” is signified heaven where the Lord is, there was employed in its construction shittim wood, by which this good is signified; for by “wood” in general is signified good (n. 643, 3720, 8354); and therefore they who place merit in works appear in the other life to cut wood, beneath which there is something of the Lord (n. 1110, 4943, 8740). Consequently by cutting the wood of the burnt-offering is signified the good of merit, or the good of works (n. 2784, 2812).

(9487) Two cubits and a half the length thereof. That this signifies all in respect to good, is evident from the signification of “two and a half,” as being much, and what is full; and when spoken of the Divine, as being all. That “two and a half” denotes much, and what is full, is because this number signifies the like as five, ten, a hundred, and a thousand; for the double of two and a half is five, the double of five is ten, ten times ten is a hundred, and when numbers are doubled and multiplied they signify the like as the simple numbers of which they are compounded (see n. 5291, 5335, 5708, 7973). (That the number “five” signifies much, and what is full, see n. 5708, 5956, 9102; in like manner “ten,” n. 3107, 4638; also “a hundred,” n. 2636, 4400; and “a thousand,” n. 2575, 8715.) Hence these numbers, when said of the Divine, denote all. And from the signification of “length,” as being good (n. 1613, 8898.) [2] That “length” in the Word signifies good, and “breadth” truth, may seem a paradox, but still it is so. It originates in the fact that each and all things in the Word signify such things as belong to heaven and the church, thus as bear relation to the good of love, and to the truth of faith. Nothing of space-such as implies length and breadth-can be predicated of these; but instead of space the state of being, which is the state of good, and from this the state of manifestation, which is the state of truth. Moreover, in heaven spaces are appearances arising from these states (n. 4882, 9440). From all this it can be seen that real things are signified by the measures and dimensions in Ezekiel 40-47, where the new temple and the new earth are treated of; consequently here also, where the ark, the Habitation, and the court, the tables therein, and the altars, are treated of; and in like manner in the description of the temple of Jerusalem; and again in that of the holy Jerusalem coming down out of heaven, in that it was four-square, its length as great as its breadth (Rev. 21:16; and Zech. 2:1, 2); for by "Jerusalem" is signified the New Church; and by its measurement as to length, the quality of its good; and as to breadth, the quality of its truth. [3] That by "breadth" is signified truth, is very manifest in the following passages: In straitness I called upon Jah; He answereth me in breadth (Ps. 118:5). Thou hast made my feet to stand in breadth (Ps. 31:8). The stretching out of the wings of Asshur shall be the fullness of the breadth of the land (Isa. 8:8). I raise up the Chaldeans, a bitter and swift nation, that walketh in the breadths of the land (Hab. 1:6); "to walk in the breadths of the land," when said of the Chaldeans, denotes to destroy the truths of faith.

(9488) And a cubit and a half the breadth thereof. That this signifies full in respect to truth, is evident from the signification of “one and a half,” as being what is full. The reason why this number signifies what is full, is that “three” has this signification; for the half of a number signifies the like as double the number, because when a number is multiplied it retains the signification the simple number had before it was multiplied (see n. 5291, 5335). (That “three” denotes what is full, see n. 2788, 7718, 9188; and that all numbers in the Word signify real things, n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175, 7973.) And from the signification of “breadth,” as being truth (of which just above, n. 9487).

(9489) And a cubit and a half the height thereof. That this signifies full in respect to degrees, is evident from the signification of “height,” as being degrees in respect to good, and in respect to truth. “Height” has this signification because all good and the derivative truth proceed from the Lord, and the Lord is in the highest, and is therefore called “the Highest” (see n. 8153); for He is the sun of heaven (n. 5097, 8812), and the sun is above the heavens, and is the center from which the universal heaven that is beneath comes forth and subsists. All the heights in heaven, being determined from its sun as the center, are differences of good and of the derivative truth. Consequently they who are in the inmost heaven are nearer to the Lord, because they are in the good of love to Him; thus are in good above all others. Those who are in the middle heaven are more distant from Him, because they are in a lower good; and still more distant are those who are in the ultimate heaven.

But those who are in hell have been altogether removed from the Lord, because they are in evil and the derivative falsity. These do not even look toward the sun, but backward from it; and therefore when they are looked at by the angels, they appear in an inverted position, with feet upward and head downward. Now as the distances and spaces in the other life are appearances in accordance with the states of good and the derivative truth (n. 9440), therefore in the spiritual sense "height" signifies degrees in respect to good, and in respect to truth, or degrees from the Highest, who is the Lord, and thus the Divine good itself. [2] From this it is evident what is signified by "height" in the following passages; as in Jeremiah: They shall come and sing in the height of Zion, and shall flow together unto the good of Jehovah, and their soul shall be as a watered garden (Jer. 31:12); where "the height of Zion" denotes celestial good, which is the good above spiritual good; and because "height" denotes good, therefore it is said that "they shall flow together to the good of Jehovah." In Ezekiel: Asshur was a cedar in Lebanon. Its height was made high, and its branches became long by reason of many waters. It was beautiful in its greatness, in the length of its branches (Ezek. 31:3, 5, 7); "Asshur" denotes an enlightened rational; "a cedar in Lebanon," the spiritual church; and its "height," the degree of good. [3] Again: In the mountain of the height of Israel will I plant it (Ezek. 17:23). In the mountain of My holiness, and in the mountain of the height of Israel, all the house of Israel shall serve Me (Ezek. 20:40). "The mountain of the height of Israel" denotes the highest degree of good and of the derivative truth with those who are of the spiritual church. As most expressions in the Word have an opposite sense, so also has "height," and in this sense it signifies the evil of the love of self, thus self-exaltation of mind; as in Isaiah 14:14; Ezekiel 31:10, 14; 32:5; Amos 2:9; and many other passages. A further reason why "height" denotes degrees in respect to good and the derivative truth, is that what is "high" signifies what is internal, and good is perfect according to the degrees toward interior things. (That what is "high" denotes what is internal, see n. 1735, 2148, 4210, 4599.)

(9490) And thou shalt overlay it with pure gold. That this signifies that all these things must be founded on good, is evident from the signification of "overlaying," when said of heaven, which is signified by "the ark," as being to lay the foundation (of which in what follows); and from the signification of "gold," as being good (see n. 113, 1551, 1552, 5658, 6914, 6917). That "overlaying" denotes to lay the foundation, is because the good that proceeds from the Lord as a sun (for the heat from this sun is the good of love) encompasses not only heaven in general, but also the heavenly societies in heaven in particular, and likewise every angel individually, and thus protects them from the breaking in of evil from hell. That which in heaven encompasses, forms also the foundation, for heaven leans or rests upon it as a house upon its foundation, and as the outermost parts of the body rest on the air and ether which press round them; for that which encompasses, bounds, encloses, and holds together; consequently supports and sustains. From this it is plain that by “overlaying” is signified to lay the foundation; and by “overlaying with gold,” to lay the foundation upon good.

(9491) From within and from without shalt thou overlay it. That this signifies everywhere, is evident from the signification of “within and without,” as being everywhere, namely, round about; because it is said, “thou shalt overlay it.” For within there was shittim wood, which was overlaid with gold, and by “shittim wood” is signified the good itself that proceeds from the Divine Human of the Lord (see n. 9472, 9486); but from without and from within there was gold, by which is also signified good, but such good as appears before the senses, thus relatively external. By “everywhere round about, from within and from without,” when said of heaven which is signified by “the ark,” is meant heaven in general, and every heavenly society in particular; heaven in general is meant by “from without,” and the heavenly societies by “from within,” because they are within heaven.

(9492) And shalt make upon it a border of gold round about. That this signifies a fixing of the bounds by good, lest they be approached and injured by evils, is evident from the signification of “a border,” as being a fixing of the bounds (of which in what follows); and from the signification of “gold,” as being good (of which just above, n. 9490). It is said “lest they be approached and injured by evils,” because the good that proceeds from the Lord protects those who are in heaven, lest they be approached and injured by evils from hell. For the hells continually breathe evil, and endeavor to destroy heaven (n. 8295); whence there appears there as it were an effervescence, and as it were a boiling up (n. 8209). For in the minds of those who are in the hells is seated hatred against the neighbor and hatred against God; and therefore they are infuriated when they perceive the bliss of the upright (n. 1974). But the good that proceeds from the Lord, which encompasses heaven in general, and the heavenly societies and individual angels there in particular, protects, and represses the assaults, and this continually. (That a sphere of endeavors to do evil and to destroy is perpetual from the hells; and a sphere of endeavors to do good and to protect is perpetual from the Lord, see n. 8209.) This bounding good, by which the Lord protects heaven, is signified by "the border of gold round about the ark."

(9493) And thou shalt cast four rings of gold for it. That this signifies the Divine truth conjoined with Divine good that is round about on all sides, is evident from the signification of "rings," as being the conjunction of good and truth; here of Divine truth with Divine good, because by "the ark" is signified heaven where the Lord is (see below, n. 9496). That there were four rings was because by this number is signified conjunction (n. 1686, 8877); and that they were of gold was because by "gold" is signified good (n. 113, 1551, 1552, 5658, 6914), and good is that with which truth is conjoined, for good is like soil, and truth is like the seed.

(9494) And put them upon the four corners thereof. That this signifies stability is evident from the signification of "corners," as being strength and stability. That "corners" have this signification is because in the corners there is the greatest resistance, and also the binding together of the whole. As a “corner” denotes strength and stability, such as is that of Divine truth from Divine good, therefore the Lord is called “the cornerstone” in the following passages: The stone which the builders rejected is become the head of the corner (Ps. 118:22; Matt. 21:42). Out of Judah shall come forth the cornerstone, out of him the nail, and out of him the war-bow (Zech. 10:4). The Lord Jehovih layeth in Zion a tried stone, a precious corner of sure foundation (Isa. 28:16); where in like manner a “corner” denotes the stability of the doctrine that is from the truth which is from good. [2] In Jeremiah: They shall not take from thee a stone for a corner, nor a stone of foundations (Jer. 51:26). As by “corners” is signified stability, therefore horns were placed upon the four corners of the altar, of which we read in Moses: Thou shalt make the horns of the altar upon the four corners; out of itself shall its horns be (Exod. 27:2). (That “horns” denote the power of truth from good, thus strength and stability see n. 2832, 9081.) [3] By “corners” are signified strength and power also in these passages: A fire is gone forth out of Heshbon which hath devoured the corners of Moab (Jer. 48:45). There shall arise a star out of Jacob, and a scepter shall rise out of Israel, and shall bruise the corners of Moab (Num. 24:17). “Moab,” whose power was to be “destroyed,” denotes those who adulterate the goods of the church (n. 2468); their “corners” denote the powers of falsity from adulterated goods. As “corners” denote power and strength, therefore they who are not in the power of truth from good are called “corners cut off” (Jer. 9:26; 25:23). (What is signified by “corners” when the quarters of the world, or the winds, are meant by them, see below, n. 9642.)

(9495) And two rings shall be on the one side of it, and two rings on the other side of it. That this signifies the marriage of truth with good and of good with truth, is evident from the signification of “rings,” as being the conjunction or marriage of good with truth (as above, n. 9493). This marriage is reciprocal, that is, of truth with good and of good with truth. An idea of this marriage may be had from the conjunction of the heart and the lungs. The heart conjoins itself with the lungs, and the lungs in turn conjoin themselves with the heart; for the heart from its right side sends forth blood into the lungs, and the lungs in turn send it back into the heart; but into its left side, and so on continually. Such also is the marriage in heaven of good with truth and of truth with good, where also the heart corresponds to the good which is of love, and the lungs to the truth which is of faith (n. 3883-3896, 9300). That two rings were to be on the one side and two rings on the other side, was because “two” signifies conjunction (n. 1686, 5194, 8423), and “the side” signifies the good that is to be conjoined with truth, in order that there may be power therefrom (concerning which see the following article).

(9496) And thou shalt make staves of shittim wood. That this signifies the power thence derived, is evident from the signification of “staves,” as being the power that belongs to truth from good (of which in what follows); and from the signification of “shittim wood,” as being the good of merit that belongs to the Lord alone (of which above, n. 9472, 9486). It shall now be told why it was that heaven could be represented by the ark and the Habitation; the fixing of the bounds by the border; stability by the corners; the conjunction of good with truth by the rings; and power by the staves. It has been shown that all nature, with each and all things therein that are in order, is representative of the Lord’s kingdom, that is, of heaven and the heavenly things therein (n. 9280). It has also been shown that the universal heaven bears relation to a man, and that for this reason heaven is called the Grand Man (n. 9276). From this it now follows that all the forms by which heavenly things are represented, bear relation to the human form, and have their signification in accordance with their agreement with this form. [2] From this it is now plain why it is that when “the ark” signifies heaven where the Lord is, “the border of the ark” signifies the fixing of the bounds; “the sides,” the good with which truth is to be conjoined; “the corners,” stability; “the rings,” the conjunction itself; and “the staves,” power. For the staves bear relation to the arms in man, and therefore they signify the same as the arms; the rings bear relation to the joints or sockets by which the arms are joined to the breast; the corners, to the projections themselves, where this joining is effected; the sides, to the chest or thorax; the border, to the circumference in which the bounds are fixed. From this it can be seen that by “the staves,” as by “the arms,” is signified power. (That the “arms,” and “hands,” denote power, see n. 878, 4931-4937, 5327, 5328, 6292, 6947, 7188, 7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133; and that by "the sides" is signified the same as by "the chest" or "thorax" of the body, namely, good; for in this part are the heart and lungs, and by "the heart" is signified celestial good, and by "the lungs" spiritual good, n. 3883-3896, 9300.) From this it is plain that by "the rings" is signified the same as by the joints or joinings of the chest to the shoulders, and of the shoulders to the arms; namely, the conjunction of good with truth; and that by "the corners" is signified stability, for there the strength of the body puts itself forth, and its strength and power come forth through the arms. From all this it can be seen why it is that natural forms not living represent the same as living forms, that is, as the forms in the human body; namely, from the fact that heaven bears relation to a man, and the things in heaven to those which are in man, as can be seen from what has been abundantly shown concerning the correspondence of man with the Grand Man, or with heaven (see the citations in n. 9276). [3] As the staves by which the ark was carried signified power, so also did the staves or bars by which the gates of cities were fastened, as is evident from the following passages. In Hosea: The sword falls upon his cities, and consumes his bars (Hos. 11:6); "the sword" denotes truth fighting against falsity; "cities" denote doctrinal things; and "bars," power. Again: For your sake I have sent to Babel, and I will throw down all her bars (Isa. 43:14). The mighty men of Babel sit in their strongholds; their power is given to oblivion; her bars are broken (Jer.

51:30). I will break the bar of Damascus (Amos 1:5). I will break in pieces the gates of brass, and cut in sunder the bars of iron (Isa. 45:2; Ps. 105:16). They have neither gates, nor bars; they dwell alone (Jer. 49:31). They all dwell without wall; having neither bars nor gates (Ezek. 38:11). Her gates are sunk into the earth; He hath destroyed and broken in pieces her bars (Lam. 2:9). Praise thy God, O Zion, for He strengtheneth the bars of thy gates (Ps. 147:12, 13). In these passages "cities" signify doctrinal things (n. 2449, 2712, 3216, 4492, 4493); "gates" signify stability and protection; and "bars" (or "staves") signify the power belonging to the truth that is from good. (That all power belongs to truth, but to the truth which is from good, see n. 6344, 6423, 8200, 8304, 9133, 9327, 9410.)

(9497) And overlay them with gold. That this signifies good everywhere, is evident from the signification of "overlaying," as being to encompass, thus to be everywhere; and from the signification of "gold," as being good (of which above, n. 9490).

(9498) And thou shalt put the staves into the rings. That this signifies the power of the Divine sphere, is evident from the signification of "staves," as being power (of which just above, n. 9496); and from the signification of "the rings," as being Divine truth conjoined with Divine good, which is everywhere round about (of which also above, n. 9493), thus the Divine sphere which encompasses and encloses heaven in general, and the heavenly societies and the individual angels themselves in particular, according to what has been before shown (n. 9490, 9492). For the Divine truth that proceeds from the Divine good of the Lord is not to be conceived of as speech and the influx thereof into the ear; but as a sphere from the sun, which by degrees, as it is removed from the sun, decreases in ardor and brightness, and at last becomes so tempered as to be accommodated to the reception of the angels. Within this sphere, but far from the sun on account of its ardor and brightness, is the angelic heaven. This sphere also extends outside heaven down into hell, but those who are there do not receive it in a suitable manner, but turn it into the opposite. From this it can be seen what is meant by the Divine sphere which encloses and holds together heaven, namely, that it is Divine truth conjoined with Divine good, which is everywhere around heaven, and around those who are in heaven. The heat that proceeds from the Lord as the sun in heaven is the Divine good of His Divine love accommodated to the reception of the angels who are in heaven; and the light that proceeds from the Lord as the sun is the Divine truth of His Divine good. Nevertheless both together are called "the Divine truth that proceeds from the Lord."

(9499) On the sides of the ark. That this signifies in ultimates, is evident from the signification of "the sides of the ark," as being the Divine sphere that encompasses heaven in its ultimates; for "the sides" denote the boundaries, here, those of heaven. But the ultimates and boundaries in heaven differ from those in the world in this respect, that in the world they are such relatively to spaces, but in heaven relatively to goods conjoined with truths. The Divine good conjoined with the Divine truth, which is the ultimate of heaven, and by which it is bounded, enclosed, and held together, is comparatively as is the atmosphere in the world, which flows around man and holds together all the surface of his body in its connection, so as to prevent its dissolution; but in the world that which does this is natural, and operates on the human body as on what is material; whereas in heaven it is the Divine celestial and the Divine spiritual from the Lord which operates around an angel, and holds him together in his form and power.

(9500) To carry the ark withal. That this signifies thus the coming-forth and subsistence of heaven, is evident from the signification of "bearing," as being continually in a state of good and truth, thus to come forth and subsist; for by "the staves in the rings" is signified the power of the Divine sphere, that is, the power of Divine truth conjoined with Divine good (see n. 9498), thus the coming-forth and the subsistence, because heaven subsists through this power; and from the signification of "the ark," as being heaven (n. 9485).

(9501) The staves shall be in the rings of the ark. That this signifies that the power shall endure from the Divine sphere of good and truth, is evident from the signification of "the rings of the ark," as being the Divine sphere of good and truth; and from the signification of "staves" as being power (of which above, n. 9498).

(9502) They shall not be removed from it. That this signifies forever without change, is evident from the signification of "not being removed," as being the coming-forth and subsistence forever and without change. For heaven came forth and was created through the Divine sphere of good and truth that encompasses and encloses heaven in general and in particular; and through the same sphere it subsists and is preserved; for subsistence is a perpetual coming-forth, and preservation is a perpetual creation. Perpetuity without change was represented by the non-removal of the staves from the ark; and the eternal protection of heaven through the Divine sphere of good and truth from the Lord was represented by the staves being under the wings of the cherubs, and by their being "covered;" as is evident from the first book of Kings: The cherubs spread forth their wings over the place of the ark, so that the cherubs covered the ark and the staves thereof from above. And the staves were drawn out, and the heads of the staves were seen from the holy place toward the faces of the sanctuary; but they were not seen without (1 Kings 8:7, 8).

(9503) And thou shalt put into the ark the Testimony. That this signifies the Divine truth which is the Lord in heaven, is evident from the signification of "the ark," as being heaven (of which above); and from the signification of "the Testimony," as being the Divine truth, and thus the Lord in heaven (of which in what follows). That Divine truth is the Lord in heaven, is because the Lord is good itself and truth itself, both of which proceed from Him, and that which proceeds from Him is Himself. Hence it is that the Lord is heaven; for the Divine truth which is from Him and is received by the angels, makes heaven; consequently the more perfectly the angels receive the Divine truth which is from the Lord, thus the more perfectly they receive the

Lord, the more perfect human forms they are, and finally so perfect that their beauty surpasses belief. He who shall see, as I have, will be amazed; for they are heavenly loves and charities in form, which form is the truly human form. The reason why the angels are human forms, is that the Divine in heaven is the Lord, and they who receive from Him the Divine truth in good are images of Him. [2] As to the signification of "the Testimony," a distinction is made in the Word between "laws," "statutes," "judgments," "precepts," "testimonies," "words," "commands," "truths," and "covenants," as can be seen from very many passages; especially in David, in Psalm 119, where these are all mentioned, but "testimonies," in verses 2, 14, 31, 46, 59, 88, 95, 111, 119, 129, 138, 144, 168; and likewise in other places in David: The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is steadfast, making wise the simple. The commandments of Jehovah are right, making glad the heart; the precept of Jehovah is pure, enlightening the eyes. The judgments of Jehovah are truth, they are righteous altogether (Ps. 19:7-9); and also in Moses (Deut. 4:45; 6:17, 20); and in Jeremiah 44:23; and in many other passages. From all this it can be seen that "the Testimony" denotes the Divine truth which testifies concerning the Lord; thus the Word, for in the supreme sense the Word treats of the Lord alone, and consequently in the internal sense it testifies concerning Him; that is, it teaches Him and the truths of faith and the goods of love which are from Him. In this sense "testimony" is used also in Revelation: Who were slain for the word of God, and for the testimony which they held (Rev. 6:9). They overcame the dragon by the blood of the Lamb, and by the word of their testimony (Rev. 12:11). "The blood of the Lamb" denotes the Divine truth that proceeds from the Lord (n. 7846, 7877, 9127, 9393), and "the word of the testimony" denotes the Divine truth received by man; in like manner in Rev. 12:17; 19:10. [3] That the Divine truth which proceeds from the Lord is called "the testimony," is because it testifies concerning the Lord, as is evident from the words of the Lord Himself in John: He that cometh from heaven is above all. What He hath seen and heard, that He testifieth. He that receiveth His testimony hath set his seal to this, that God is true (John 3:31-33). I am He that testifieth of Myself, and the Father that sent Me testifieth of Me (John 8:18). Search the Scriptures, and these are they which testify of Me (John 5:39). The Paraclete, the Spirit of truth, He shall testify of Me (John 15:26). From these passages it is evident that the Divine truth is called "the testimony" for the reason that it testifies concerning the Lord. This Divine truth is the Word, for as before said, in the supreme sense the Word treats of the Lord alone; consequently the Word is Divine, and from this comes its holiness. The Ten Words also, that is, the Law promulgated from Mount Sinai, and inscribed on the two tables, and stored up in the ark, is what is here called "the Testimony" (that this Law signifies the Word, that is, the Divine truth proceeding from the Lord, in its whole complex, see n. 9416). That it is the Lord from whom comes the Divine truth, is plain from His words to Pilate: Pilate saith, Art thou a King? Jesus answered, Thou sayest I am a

King. To this was I born, and for this am I come into the world, that I should give testimony to the truth (John 18:37); by “a king” in the internal sense is signified the Divine truth (n. 1672, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068, 6148); and therefore He said “I am a king, and to this was I born, that I should give testimony to the truth,” that is, that He is the Divine truth. From all this it is now plain that by “the Testimony” in the ark is signified the Divine truth, thus the Lord in heaven.

(9504) Which I shall give thee. That hereby is signified its representative, is evident from the representation of Moses, to whom it was to be given, as being the Lord as to Divine truth (see n. 9372).

(9505) Verses 17-22. And thou shalt make a propitiatory [mercy seat] of pure gold; two cubits and a half the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubs, of solid gold shalt thou make them, at the two ends of the propitiatory [mercy seat]. And make one cherub at the one end, and one cherub at the other end; out of the propitiatory [mercy seat] shall ye make the cherubs upon the two ends thereof. And the cherubs shall spread out their wings upward, covering with their wings over the propitiatory [mercy seat], and their faces a man to his brother; toward the propitiatory [mercy seat] shall be the faces of the cherubs. And thou shalt put the propitiatory [mercy seat] upon the ark from above; and into the ark thou shalt put the Testimony that I shall give unto thee. And there I will meet with thee, and I will speak with thee from above the propitiatory [mercy seat], from between the two cherubs which are over the Ark of the Testimony, all that I shall command thee for the sons of Israel. "And thou shalt make a propitiatory [mercy seat] of pure gold," signifies the hearing and reception of all things that belong to worship from the good of love; "two cubits and a half the length thereof," signifies all in respect to good; "and a cubit and a half the breadth thereof," signifies full in respect to truth; "and thou shalt make two cherubs," signifies no admission and approach to the Lord except through the good of love; "of solid gold shalt thou make them," signifies a representative of this good; "at the two ends of the propitiatory [mercy seat]," signifies celestial good and spiritual good; "and make one cherub at the one end, and one cherub at the other end," signifies an approach for celestial good and an approach for spiritual good; "out of the propitiatory [mercy seat] shall ye make the cherubs upon the two ends thereof," signifies the reception of all things of worship from these goods; "and the cherubs shall spread out their wings upward," signifies elevation by means of the truth of faith; "covering with their wings over the propitiatory [mercy seat]," signifies the spiritual things that cover; "and their faces a man to his brother," signifies the conjunction of truth and good; "toward the propitiatory [mercy seat] shall be the faces of the cherubs," signifies the interiors continually looking to good, and thus to the Lord; "and thou shalt put the propitiatory [mercy seat] upon the ark from above," signifies thus the hearing and reception of all things of worship that are from the good of love; "and unto the ark thou shalt put the Testimony,” signifies from the Lord in heaven; “that I shall give thee,” signifies the representative; “and there I will meet with thee,” signifies hearing and reception; “and I will speak with thee from above the propitiatory [mercy seat],” signifies conjunction; “from between the two cherubs,” signifies where celestial good and spiritual good have been conjoined; “which are over the ark of the Testimony,” signifies with the Lord in heaven; “all that I shall command thee for the sons of Israel,” signifies the worship of the representative church.

(9506) And thou shalt make a propitiatory [mercy seat] of pure gold. That this signifies the hearing and reception of all things that belong to worship from the good of love is evident from the signification of “a propitiatory [mercy seat]” as being a cleansing from evils, or the forgiveness of sins, consequently the hearing and reception of all things that belong to worship (of which in what follows); and from the signification of “gold” as being the good of love (see n. 113, 1551-1552, 5658, 6917). That “the propitiatory [mercy seat]” denotes a cleansing from evils and the forgiveness of sins is evident from the passages in the Word where “propitiation” or “expiation” is mentioned. [2] That it also denotes the reception of all things of worship is because those only are heard who have been propitiated or expiated, that is, cleansed from evils; and their worship alone is received by the Lord; but those are not heard who are in evils, that is, who have not been expiated or propitiated. On this account also Aaron was not allowed to approach the propitiatory [mercy seat] until he had cleansed and expiated himself and the people. That for this reason “the propitiatory [mercy seat]” denotes the hearing and reception of all things of worship is also evident from the fact that Jehovah spoke with Moses over the propitiatory [mercy seat] between the two cherubs. That it is worship from the good of love that is received is because no one is admitted into heaven, thus to the Lord, except one who is in good, namely, in the good of love to the Lord and in the good of charity toward the neighbor (see n. 8516, 8539, 8722, 8772, 9139, 9227, 9230, 9274); consequently no one else is heard, and his worship received. For this reason also cherubs were over the propitiatory [mercy seat]; for by “the cherubs” is signified guard and providence lest the Lord be approached except through the good of love, thus lest any enter into heaven except those who are in good, and also lest those who are in heaven be approached and injured by those who are in hell. From all this it can be seen what was signified by the propitiatory [mercy seat] being upon the ark, and by the cherubs being over the propitiatory [mercy seat]; and further by the propitiatory [mercy seat] and the cherubs being of pure gold; for “gold” signifies the good of love, and “the ark” signifies heaven where the Lord is. [3] That “the propitiatory [mercy seat]” signifies cleansing from evils, thus the forgiveness of sins, is evident from the passages in the Word where “propitiation” or “expiation” is mentioned; as in the following passages: O Jehovah, expiate our sins for Thy name’s sake (Ps. 79:9). He, being merciful, expiated their iniquity (Ps. 78:38). Thou shalt expiate me with hyssop, and

I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow (Ps. 51:7). Evil shall come upon thee, which thou shalt not know how to avert by prayer; calamity shall fall upon thee, which thou shall not be able to expiate (Isa. 47:11). Sing, ye nations, His people; who will avenge the blood of His servants, and will make expiation for His land, for His people (Deut. 32:43). [4] Expiations were made by means of sacrifices, and after they had been made, we read, "The priest shall expiate him from sin, and he shall be forgiven" (Lev. 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7; 15:15, 30). Expiation was also made by means of silver (Exod. 30:16; Ps. 49:8). Therefore there was a day of expiations before the feast of tabernacles (Lev. 23:27-32). But be it known that these expiations were not real cleansings from evils, nor forgivenesses of sins, but represented them; for every ritual with the Israelitish and Jewish nation was merely representative of the Lord, of His kingdom and church, and of such things as belong to heaven and the church. (In what manner the representations presented such things before the angels in heaven, see in n. 9229.) [5] As cleansing from evils and forgiveness of sins were signified by "the propitiatory [mercy seat]," there were also signified by it the hearing and reception of all things that belong to worship; for he who has been cleansed from evils is heard, and his worship is received. This was represented by Jehovah speaking above the propitiatory [mercy seat] with Moses, and commanding what the sons of Israel should do, as is evident from verse 22 of the present chapter, where it is said, "There I will meet with thee, and I will speak with thee from above the propitiatory [mercy seat], from between the two cherubs that are over the ark of the testimony, all that I shall command thee for the sons of Israel." In like manner in another place: "When Moses spoke with Jehovah, he heard the voice speaking from above the propitiatory [mercy seat] that was upon the ark of the testimony, from between the two cherubs" (Num. 7:89). That a man would be heard and his worship received after he had been cleansed from evils, was represented by Aaron's not entering into the holy of holies within the veil before the propitiatory [mercy seat] until he had first expiated himself and the people, which was effected by means of washing, sacrifices, incense, and blood; and it is said, "So shall he expiate the holy place from the uncleannesses of the sons of Israel, and from their transgressions as to all their sins" (Lev. 16:16); "and that Jehovah would appear there in a cloud" (verse 2). "In a cloud" denotes in Divine truth accommodated to the reception and apprehension of men, such as is the Word in the sense of the letter (n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781).

(9507) Two cubits and a half the length thereof. That this signifies all in respect to good, is evident from what was shown above (n. 9487).

(9508) And a cubit and a half the breadth thereof, signifies full in respect to truth, as may also be seen above (n. 9488).

(9509) And thou shalt make two cherubs. That this signifies no admission and approach to the Lord except through the good of love, is evident from the signification of "cherubs," as being guard and providence lest the Lord should be approached except through the good of love. As this was signified by the “cherubs,” they were placed over the propitiatory [mercy seat] that was upon the ark, and therefore they were made of solid gold; for by the “ark” is signified heaven where the Lord is (see n. 9485), and by “gold,” the good of love (n. 9490). That there is no approach to the Lord except through the good of love, is because love is spiritual conjunction, and all good is of love. Therefore those who are in the good of love to the Lord are brought in to Him in heaven, because they are conjoined with Him; and so are those who are in the good of love toward the neighbor, for the neighbor is the good of one’s fellow citizen, the good of our country, the good of the church, the good of the whole kingdom of the Lord, and in the supreme sense, the Lord Himself, because from Him is this good with man. [2] During regeneration man has two states, one after the other. The first one is when the man is led by means of the truths of faith to the good of love. The second is when he is in the good of love; and when he is in this, he is in heaven with the Lord. From this it is evident that this good is heaven itself with man, because this good is the Lord with him, for it is from the Lord. (Concerning these two successive states with the man who is being regenerated, see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227, 9230, 9274; and that a man comes into heaven when he is in good, that is, when he is led by the Lord by means of good, n. 8516, 8539, 8722, 8772, 9139.) [3] That the “cherubs” signify guard and providence lest the Lord and also heaven be approached except through the good of love, that is, except by those who are in the good of love; and also lest the good which is from the Lord in heaven and with man be injured; is evident from the passages in the Word where "cherubs" are mentioned; as in Genesis: And He cast out the man; and He caused to dwell at the east of the garden of Eden cherubs, and the flame of a sword that turned itself, to guard the way of the tree of lives (Gen. 3:24); that "the cherubs" here are guards is evident, for it is said "to guard the way of the tree of lives." "The tree of lives" denotes the good of love which is from the Lord, thus the Lord; and it is guarded by its not being approached except through the good of love. [4] It is believed that the Lord can be approached through the truths of faith; but He cannot be approached through these truths when they are separated from the good of love; nor indeed can heaven; but as soon as truths separated wish to enter, heaven is closed against them, thus the way to the Lord; and as truth cannot enter by virtue of itself, unless good is in it, and it thereby becomes the truth of good, so neither can the understanding, and still less can memory-knowledges separated from the good of the will. [5] As guard and providence lest the Lord be approached, and also heaven, except through the good of love, is signified by "the cherubs," therefore in the Word Jehovah is said "to sit on the cherubs," and also "to ride" and "to dwell upon the cherubs," as in the following passages: Give ear, O Shepherd of Israel, Thou that sittest upon the cherubs, shine forth (Ps. 80:1). Jehovah shall reign; the peoples shall shake. He sitteth on the cherubs (Ps. 99:1). Jehovah rode upon a cherub, and did fly (Ps. 18:10). Jehovah Zebaoth, that dwellest on the cherubs (Isa. 37:16). And for this reason there were cherubs on the curtains of the Habitation, and on the veil (Exod. 26:1, 31; 36:35); and also upon the walls of the temple round about, and upon the doors thereof (1 Kings 6:23-29, 31-35); and in like manner in the new temple described in Ezekiel (41:18-20). That there were cherubs upon the curtains of the Habitation, upon the veil, upon the walls of the temple, and upon the doors of it, signified the guard of the Lord lest the holy Divine should be approached except through the good of love; and that there were cherubs upon the ark signified that the Lord Himself was not to be approached except through this good. Therefore also the cherubs were made of solid gold, and in the temple at Jerusalem were made of wood of oil, for by "gold" and by "oil" is signified the good of love. [6] This guard and providence of the Lord is described by the four animals, each of which had four faces, under the throne on which the Lord was, in Ezekiel (1, 10); and also by the four animals round about the throne on which the Lord was, in Revelation (4:6-10; 5:6, 8, 9, 14). By "the four animals" is signified under various aspects the good that proceeds from the Lord, and guarding and protecting lest there be admitted anything else except the good of love to the Lord, and the good of love toward the neighbor; by the "throne" upon which the Lord was, is signified heaven.

(9510) Of solid gold shalt thou make them. That this signifies a representative of this good, is evident from the signification of “gold,” as being the good of love (see n. 113, 1551, 1552, 5658, 6917); that gold is not the good of love, but the representative of it, is manifest; in like manner the olive-wood of which the cherubs in the temple at Jerusalem were made (1 Kings 6:23). (That “olive-wood” denotes the good of love, see n. 886; and also the “oil” itself, n. 3728, 4582, 4638.)

(9511) At the two ends of the propitiatory [mercy seat]. That this signifies celestial good and spiritual good, is evident from the signification of the “cherub” at one end, as being the approach through celestial good; and from the signification of the “cherub” at the other end, as being the approach through spiritual good. The same is here signified by “the two ends” as by the Lord’s right and left hands; by His “right hand” is signified the good of celestial love, which is the good of love to the Lord; and by His “left hand” the good of spiritual love, which is the good of love toward the neighbor. From this also all things on man’s right side correspond to celestial good; and those on his left side to spiritual good; for all things with man correspond to heaven. Those who are in these goods are meant by “sitting on the Lord’s right and left hands” in Mark: To sit on My right hand, and on My left hand, is not Mine to give; except to those for whom it hath been prepared (Mark 10:40); “to give to those for whom it hath been prepared” signifies to bestow from mercy upon those who are in the good of life and of faith (see n. 9305), thus on those who are in celestial good and in spiritual good.

(9512) And make one cherub at the one end, and one cherub at the other end. That this signifies the approach for celestial good and for spiritual good, is evident from the signification of a "cherub," as being admission and approach to the Lord through the good of love (of which above, n. 9509); and from the signification of "at the one end and at the other end," as being celestial good and spiritual good (of which just above, n. 9511).

(9513) Out of the propitiatory [mercy seat] shall ye make the cherubs upon the two ends thereof. That this signifies the reception of all things of worship from these goods, is evident from the signification of "the propitiatory [mercy seat]" as being the hearing and reception of all things of worship from the good of love (see n. 9506); from the signification of "the cherubs," as being admission and approach to the Lord through this good (n. 9509); and from the signification of "the two ends" as being celestial good and spiritual good (n. 9511). From this it is plain that by, "out of the propitiatory [mercy seat] shall ye make the cherubs on the two ends thereof" is signified the reception of all things of worship from these goods. (What celestial good is, and what spiritual good, and what the difference between them, may be seen from these citations in n. 9277.)

(9514) And the cherubs shall spread out their wings upward. That this signifies the elevation effected by the truth of faith, is evident from the signification of "wings," as being the truths of faith (of which in what follows); and from the signification of “spreading out the wings upward,” as being to be elevated; for in the spreading out of the wings upward there is the endeavor to elevate one’s self, the act of which is elevation. From this it is plain that by “the wings of the cherubs being spread out upward” is signified the elevation of good to the Lord by means of the truths of faith; for by “the cherubs” is signified approach to Him through good. It shall here be briefly stated how the case is with the elevation of good by means of the truths of faith. There are two things to which all things in heaven, and also all things in the world, bear relation, namely, good and truth. Good without truth is not good, and truth without good is not truth; for good without truth has no quality, and truth without good has no being; for truth is the very form of good, and there must be form in order that there may be quality; and good is that very being the manifestation [existere] of which is truth. [2] Good is to truth exactly as the will is to the understanding, for the will has been allotted to the reception of good, and the understanding to the reception of truth. The will receives its quality from the understanding, and the understanding its being from the will; for the will is formed in the understanding, and thus puts on quality. Good also is to truth as the body is to the arms and feet, and in the case of flying creatures, as the body is to the wings. A body without arms and feet, or without wings, cannot move itself, but with their aid it moves itself. Moreover, in the Word the body corresponds to good, and the arms and wings to truths, and also to the powers of good through truths. From these comparisons, which are also correspondences, it may be known how the case is with the elevation of good by means of the truths of faith, which in general are called “spiritual” things. (That “wings” denote the truths of faith has been shown in n. 8764.)

(9515) Covering with their wings over the propitiatory [mercy seat]. That this signifies the spiritual things that cover (or protect), is evident from the signification of “covering over the propitiatory [mercy seat]” as being to cover the good through which there is an approach to the Lord; and from the signification of “wings,” as being the truths of faith, or things spiritual (of which just above, n. 9514, and n. 8764). Spiritual things are said to “cover,” because the celestial, which is the good of love, is presented in heaven as naked; but as clothed, by means of spiritual things, which are the truths of faith.

(9516) And their faces a man’s to his brother. That this signifies the conjunction of truth and good, is evident from the signification of the “face,” as being the interiors, here looking to, and conjunction (for when two look at each other they conjoin themselves as to their interiors, and by the “face” are signified the interiors, n. 1999, 2434, 3527, 3573, 4066, 4796-4805, 5102, 5165, 5168, 5695, 9306); and from the signification of “a man to his brother,” as being mutually (n. 4725), thus the conjunction of truth with good, for “man” signifies truth (n. 3134, 3309, 3459, 4725, 7716, 9007), and “brother” signifies good (n. 367, 2360, 3303, 3803, 3815, 4121, 4191, 5409, 5686, 5692, 6756).

(9517) Toward the propitiatory [mercy seat] shall be the faces of the cherubs. That this signifies the interiors continually looking to good, and thus to the Lord, is evident from the signification of “the propitiatory, [mercy seat]” as being the good of love, from which is the hearing and reception of all things of worship (see above, n. 9506), and thus also the Lord, because all the good of love is from the Lord, and is the Lord Himself with angel and man; from the signification of “faces,” as being the interiors (of which just above, n. 9516); and from the signification of “the cherubs,” as being a guard from providence lest the Lord be approached except through the good of love (n. 9509). [2] The case herein is this. Heaven and the church, or the angels of heaven and the men of the church, are guarded by the Lord by means of the elevation of their interiors to Himself; and when they are elevated, they are in the good of love to Him and in the good of love toward the neighbor. Elevation to the Lord is attended with this; and in this way, as before said, the angels of heaven and the men of the church are guarded. They who are elevated by the Lord, continually turn their faces to Him, because, by means of the good of love, the Lord keeps them conjoined with Himself; whereas those who are not elevated turn their faces away from the Lord. From all this it can be seen what is signified by “the faces of the cherubs being toward the propitiatory [mercy seat].” But concerning this turning to the Lord, of the Lord’s Divine mercy more shall be told from experience elsewhere.

(9518) And thou shalt put the propitiatory [mercy seat] upon the ark from above. That this signifies thus the hearing and reception of all things of worship that are from the good of love, is evident from the signification of "the propitiatory [mercy seat]" as being the hearing and reception of all things of worship that are from the good of love (see n. 9506); and from the signification of the ark," as being heaven where the Lord is (of which above). From this it is plain that by the joining together of the propitiatory [mercy seat] with the ark is signified the hearing and reception of all things of worship from the good of love by the Lord in heaven.

(9519) And unto the ark thou shalt put the Testimony. That this signifies from the Lord in heaven, namely, the hearing and reception of all things that belong to worship from the good of love, is evident from the signification of "the ark," as being heaven; and from the signification of "the Testimony," as being the Lord (see n. 9503).

(9520) That I shall give unto thee. That this signifies the representative, may be seen above (n. 9504).

(9521) And there I will meet with thee. That this signifies hearing and reception, is evident from the signification of "meeting with," when said by Jehovah, as being hearing and reception.

(9522) And I will speak with thee from above the propitiatory [mercy seat]. That this signifies conjunction, is evident from signification of "speaking," when by Jehovah, as being influx (see n. 2951, 5481, 5743, 5797, 7270), thus also conjunction; for where there is influx, there is conjunction.

(9523) From between the two cherubs. That this signifies where celestial good and spiritual good have been conjoined, is evident from the signification of “the two cherubs,” as being celestial good and spiritual good, by means of which there is approach to the Lord (see above, n. 9511). That there is approach where celestial good and spiritual good have been conjoined, is because celestial good flows into spiritual good, and in this way is communicated.

(9524) Which are over the ark of the Testimony. That this signifies with the Lord in heaven, is evident from the representation of the ark, as being heaven; and from the signification of “the Testimony,” as being the Divine truth, thus the Lord in heaven (see n. 9503).

(9525) All that I shall command thee for the sons of Israel. That this signifies the worship of the representative church, is evident from the signification of “commanding,” when by Jehovah unto Moses, as being the things that belong to worship, for all the things Jehovah commanded Moses for the sons of Israel were such as concerned worship; and from the representation of the sons of Israel, as being the spiritual church (n. 9340), here the spiritual church represented; for all things instituted among the sons of Israel were external things that represented the internal things of the church; but they were not the internal things themselves in their essence (on which subject see the citations in n. 9320).

(9526) Verses 23-30. And thou shalt make a table of shittim wood; two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a border of gold round about. And thou shalt make unto it a closure of a handbreadth round about, and thou shalt make a border of gold for the closure thereof round about. And thou shalt make for it four rings of gold, and shalt put the rings upon the four corners that are on the four feet thereof. Over against the closure shall the rings be, for houses for the staves to carry the table. And thou shalt make the staves of shittim wood, and overlay them with gold, and the table shall be carried with them. And thou shalt make the little dishes thereof and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered; of pure gold shalt thou make them. And thou shalt set upon the table the bread of faces, unto My faces continually. "And thou shalt make a table," signifies a receptacle of the celestial things that belong to the good of love; "of shittim wood," signifies from mercy; "two cubits the length thereof," signifies all in respect to conjunction with good; "and a cubit the breadth thereof," signifies somewhat in respect to conjunction with truth; "and a cubit and a half the height thereof," signifies full in respect to degrees; "and thou shalt overlay it with pure gold," signifies what is representative of this good from mercy; "and make thereto a border of gold round about," signifies a fixing of the bounds of the sphere of good by the Divine good of the Lord; "and thou shalt make unto it a closure of a handbreadth round about," signifies conjunction there with truth from the Divine; "and thou shalt make a border of gold for the closure thereof round about," signifies a fixing of the bounds of the sphere of Divine good; "and thou shalt make for it four rings of gold," signifies the ultimate receptacle of the heavenly marriage, which is of Divine good with Divine truth; "and shalt put the rings upon the four corners," signifies the consequent stability; "that are on the four feet thereof," signifies in the natural sphere; "over against the closure shall the rings be, for houses for the staves," signifies the consequent power; "to carry the table," signifies for coming-forth and subsistence; "and thou shalt make the staves of shittim wood," signifies the power of truth from good; "and overlay them with gold," signifies what is representative of good; "and the table shall be carried with them" signifies the consequent endurance; "and thou shalt make the little dishes thereof, and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered," signifies the knowledges of celestial good and truth; "of pure gold shalt thou make them," signifies that which is from good; "and thou shalt set upon the table the bread of faces," signifies the Lord there as to celestial good; "unto My faces continually," signifies thus the presence of the Lord with peace and with heavenly joy from mercy.

(9527) And thou shalt make a table. That this signifies a receptacle of celestial things, is evident from the signification of the "table," as being heaven, in respect to the reception of such things as are from the Lord there, which are the good of love and the good of faith, and the consequent blessedness and happiness. These things are signified by a "table," because by "foods" are signified the celestial things that belong to the good of love and of faith, and the consequent wisdom and intelligence, which even in common speech are called heavenly foods, and are likewise meant by "foods" in the Word (see n. 56-58, 680, 681, 1480, 4459, 4792, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003). Moreover, these things are sometimes exhibited representatively in heaven by a table upon which are foods of every kind. From this it is plain that by the "table" is signified a receptacle of celestial things, thus heaven in respect to the reception of such things as are from the Lord. These things are likewise signified by a "table" in the following passages: Jesus said, I appoint unto you, even as My Father appointed unto Me My kingdom, that ye may eat and drink at My table in My kingdom (Luke 22:29, 30). Many shall come from the east and from the west, and shall recline with Abraham, and Isaac, and Jacob, in the Kingdom of the heavens (Matt. 8:11). I will fear no evil; Thou wilt set out a table before me in the presence of mine enemies; Thou wilt make fat my head with oil; my cup shall run over; goodness and mercy shall follow me (Ps. 23:4-6). But in the opposite sense a "table" signifies a receptacle of such things as are in hell; as in the following passages: They go astray through strong drink; they wander about among those that see, they stagger in judgment. All tables are full of vomit. Whom shall He teach knowledge? And whom shall He make to understand what he hath heard? (Isa. 28:7-9).

Ye that forsake Jehovah, that set out a table for Gad, and a drink-offering to Meni (Isa. 65:11). They gave me gall for my meat; and in my thirst they gave me vinegar to drink. Let their table before them become a snare (Ps. 69:21, 22).

(9528) Of shittim wood. That this signifies from mercy, is evident from the signification of “shittim wood,” as being the good of merit which is of the Lord alone (see n. 9472, 9486); and because the good of merit is mercy, therefore this also is signified by “shittim wood.” For from pure love, and thus from pure mercy, the Lord assumed the Human, and endured the most grievous temptations, and finally the passion of the cross, that He might save the human race; whereby merit and righteousness became His. From this it is clear that the good of merit is mercy. Mercy is the Divine love toward those who are set fast in a state of misery. (That the Lord underwent the most grievous temptations, and thereby reduced heaven and hell into order, and that He fought from Divine love to save those who receive Him with love and faith, see n. 1266, 1663, 1668, 1676, 1690, 1691, 1737, 1787, 1789, 1812, 1813, 1820, 1921, 2083, 2159, 2574, 2649, 2776, 2795, 2813, 2816, 3318, 4180, 4286, 4295, 5078.)

(9529) Two cubits the length thereof. That this signifies all in respect to conjunction with good, is evident from the signification of “two,” as being conjunction, and as being each and all things (that it denotes conjunction, see n. 1686, 5194, 8423, and from this each and all things, n. 9166); and from the signification of “length,” as being good (n. 9487). Consequently by “a length of two cubits” is signified all in respect to conjunction with good. By conjunction with good is meant the conjunction of the receptacle, which is signified by "the table," with the good of love, which is signified by "the breads of faces" upon the table (of which below). For the receptacle must be accommodated to the things to be received, and the things to be received bear relation to good and to truth. Accommodation and the consequent conjunction are described by the numbers by which the length and breadth are marked out. (That in the Word real things are described by means of numbers, see n. 9488.)

(9530) And a cubit the breadth thereof. That this signifies somewhat in respect to conjunction with truth, is evident from the signification of "a cubit," or of "one cubit," as being somewhat, for it is the half of the former number, and when the double signifies all, half of it signifies somewhat, consequently somewhat for conjunction; and from the signification of "breadth," as being truth (see n. 9487-9488).

(9531) And a cubit and a half the height thereof, signifies full in respect to degrees (as above, n. 9489).

(9532) And thou shall overlay it with pure gold. That this signifies what is representative of this good from mercy, is evident from the signification of "overlaying with gold," as being a representative of good; for by "gold" is signified the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917). Wherefore this good was represented by "gold," when this was overlaid. That it denotes from mercy, is because all the good of love is from mercy; which also is signified by "shittim wood," in that it was overlaid with gold (n. 9528).

(9533) And make thereto a border of gold round about. That this signifies a bounding of the sphere of good by the Divine good of the Lord, is evident from the signification of "a border of gold round about," as being a fixing of the bounds of the sphere of good by the Lord, lest they be approached and injured by the evil (of which above, n. 9492).

(9534) And thou shalt make unto it a closure of a handbreadth round about. That this signifies conjunction there with truth from the Divine, is evident from the signification of "a closure," as being the ultimate of the bounding, because it was outside the border, and thus it signifies conjunction with truth from the Divine. That this is signified by the "closure" cannot be known unless it is known how the case is with the extension and the bounding by the Lord of the sphere of good which compasses and thus protects heaven. (That the sphere of Divine good encompasses heaven and all the societies in heaven, and thus protects them from the breaking in of evils from hell, see above, n. 9490, 9492, 9498.) [2] This Divine sphere extends even into the hells, and likewise guards them. Hence it is that the Lord reigns also in the hells, but with this difference, that the Divine sphere which encompasses and protects heaven is a sphere of Divine truth conjoined with Divine good; whereas the sphere which guards hell is a sphere of Divine truth separate from Divine good. That this is the sphere in hell, is because all who are there reject

Divine good; thus the Lord's mercy. Such a sphere reigns in hell in the external form, but still in the internal form there reigns the sphere of Divine truth conjoined with Divine good; by which latter sphere those there are guarded lest one do evil to another beyond measure. [3] From this it is evident that the sphere of Divine good in the external form ceases where heaven ceases; and that the sphere of Divine truth separate from Divine good begins where hell begins; and that in the interval between them there is conjunction, which is signified by "the closure of a handbreadth round about."

(9535) And thou shalt make a border of gold to the closure thereof round about. That this signifies the bounding of the sphere of Divine good, is evident from the signification of "a border of gold," as being the fixing of the bounds by the Divine good (see above, n. 9533); and from the signification of "the closure thereof," as being conjunction with truth from the Divine (according to what was shown just above, n. 9534).

(9536) And thou shalt make for it four rings of gold. That this signifies the ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth, is evident from the signification of the "four rings of gold," as being Divine truth conjoined with Divine good everywhere round about (of which above, n. 9493), thus the ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth.

(9537) And thou shall put the rings upon the four corners thereof. That this signifies the consequent stability, is evident from the signification of “the rings,” as being stability (see above, n. 9494), namely, from the conjunction of Divine truth with Divine good in ultimates, which is signified by “the four rings of gold” (n. 9536).

(9538) That are on the four feet thereof. That this signifies in the natural sphere, is evident from the signification of “four,” which involves conjunction (see n. 1686, 8877); and from the signification of “feet,” as being the natural (n. 2162, 3147, 3761, 3986, 4280, 4938-4952, 5327, 5328). That there is stability in the natural sphere, is because everything spiritual comes to a close in what is called natural truth, and everything celestial in what is called natural good, and there they subsist. From this it is that the natural is a foundation, and consequently a support to them. That this is so is as yet known to few; and therefore of the Lord’s Divine mercy it shall be told elsewhere from experience.

(9539) Over against the closure shall the rings be, for houses for the staves. That this signifies the consequent power, is evident from the signification of “the closure over against which the rings were to be,” as being the conjunction in ultimates with truth from the Divine (see n. 9534); from the signification of “the rings,” as being the receptacle thereof (of which also above, n. 9536); and from the signification of “the staves,” as being power (n. 9496). It is said “for houses,” because the subject treated of is celestial good and the power of its receptacle; for this good is signified by the “bread of faces,” and its receptacle by the “table” on which this bread was set; by “houses” also is signified this good in ultimates (that a "house" denotes good, see n. 2233, 2234, 2559, 3652, 3720, 4982, 7848, 7929).

(9540) To carry the table. That this signifies for comingforth and subsistence, is evident from the signification of "carrying," as being to hold together in a state of good, thus to come forth and subsist (see n. 9500).

(9541) And thou shalt make the staves of shittim wood. That this signifies the power of truth from good, may be seen above (n. 9496), where the like words occur.

(9542) And shall overlay them with gold. That this signifies that which is representative of good, may also be seen above (n. 9532).

(9543) And the table shall be carried with them. That this signifies the consequent endurance, is evident from the signification of "to be carried," as being to come forth and subsist (see n. 9540), thus also endurance; and from the signification of "the table," as being a receptacle of celestial things (n. 9527). Thus is described the inmost or third heaven in respect to the reception of good from the Lord. For "the breads of faces" denote the celestial good that is from the Lord; and "the table" on which these breads were, denotes the receptacle of this good. But it is not allowable to set forth every detail as it really is, because very many things in the celestial kingdom of the Lord do not fall into any idea of human thought, and scarcely into the idea of the thought of the angelic spirits who are in the ultimate heaven. For all things in the Lord's celestial kingdom are founded upon the good which is of love, and not on the truth which is of faith. Moreover, they speak together by means of the goods which are of love, and not by means of the truths which are of faith, as do those who are in the Lord's spiritual kingdom (see what is cited in n. 9277). [2] The Lord's celestial kingdom is the inmost or third heaven, in which as is known are things incomprehensible and unutterable, that is to say which have never entered into the mind of anyone, and eye hath not seen, nor ear heard. And therefore the things that come forth in this heaven are presented to view before the spirits below by means of representatives, from which some idea may be formed of the incomprehensible and unutterable things which are there. The same were represented in the world by the ark, the propitiatory [mercy seat], the cherubs, the table on which were the breads of faces, and by the lampstand. By means of these are presented all things in that kingdom; and by means of the Habitation and the court of the tent, and by means of the curtains and veils therein, were represented the things in the Lord's spiritual kingdom, which is the second or middle heaven.

(9544) And thou shalt make the little dishes thereof, and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered. That this signifies the knowledges of celestial good and truth, is evident from the signification of "vessels" in general, as being knowledges (see n. 3068, 3079). Thus the particular vessels here enumerated denote the knowledges of celestial good and truth. Celestial good is the good of love to the Lord, and celestial truth is the good of mutual love; the knowledges of these goods are signified by the vessels in question. And as knowledges are signified, and knowledges belong to the memory of the natural man, and the natural is external, therefore it is said, “with which the table shall be covered;” for as the natural is without, or beneath, and covers and closes that which is within or above, it is called a “covering” (n. 6377). The use of these vessels may be seen in Leviticus 24:6, 7, and in Numbers 4:7, 8.

(9545) And thou shalt set upon the table the bread of faces. That this signifies the Lord there in respect to celestial good, is evident from the signification of “the table,” as being a receptacle of celestial things; from the signification of “the bread,” as being in the supreme sense the Lord, and in the relative sense the good of love which is from Him, thus the Lord in respect to celestial good (see n. 2165, 2177, 3464, 3735, 3813, 4211, 4217, 4735, 4976, 5915); (that by “bread” is signified all heavenly food in general, that is, the food which nourishes man’s spiritual life, see n. 3478, 6118, 8410, 9323); and from the signification of “faces,” when said of the Lord, as being all that is from the Divine love; such as innocence, peace, joy; and thus heaven itself with man and angel (see n. 222, 223, 5585, 9306).

(9546) Unto My faces continually. That this signifies thus the presence of the Lord with peace and with heavenly joy from mercy, is evident from the signification of the “faces of Jehovah,” or of the Lord, as being all things of the Divine love or mercy, such as innocence, peace, joy, and thus heaven itself with those who receive it. For by “faces,” when said of man and angel, are signified the interiors which are of the will and thence of the understanding, thus which are of love and thence of faith (see n. 1999, 2434, 3527, 3573, 4066, 4796, 4798, 5102, 5165, 5168, 5585, 5592, 6604, 6848, 6849, 9306). From this it can be seen that by "faces," when said of Jehovah or the Lord, are signified the things of the Divine love or mercy, thus all celestial good (n. 222, 223, 5585, 9306).

(9547) Verses 31-39. And thou shalt make a lampstand of pure gold; solid shall the lampstand be made, its shaft, and its reed, its cups, its pomegranates, and its flowers, shall be out of it; and there shall be six reeds going out of the sides thereof; three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other side thereof; three almond-shaped cups in one reed, a pomegranate and a flower; and three almond-shaped cups in one reed, a pomegranate and a flower; so for the six reeds, going out of the lampstand; and in the lampstand four almond-shaped cups, its pomegranates, and its flowers; and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, for the six reeds going out of the lampstand. Their pomegranates and their reeds shall be out of it, all of them, one solid of pure gold. And thou shalt make the lamps thereof, seven; and it shall make its lamps go up, to give light over against the faces of it. And the tongs thereof, and the basins thereof shall be of pure gold. Of a talent of pure gold shall it be made, with all these vessels. "And thou shalt make a lampstand" signifies the spiritual heaven; "of pure gold" signifies that it is from celestial good; “solid shall the lampstand be made,” signifies that all is from good; “its shaft, and its reed, its cups,” signifies spiritual things in the natural; “its pomegranates,” signifies the memory-knowledges of good; “and its flowers,” signifies the memory-knowledges of truth; “shall be out of it,” signifies that they shall be from the spiritual which is from celestial good; “and there shall be six reeds going out of the sides thereof,” signifies all things of truth from good in the complex; “three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other side thereof,” signifies full in respect to good and truth; “three almond-shaped cups,” signifies full in respect to memory-knowledges from good; “in one reed,” signifies the power of truth from good; “a pomegranate and a flower,” signifies the memory-knowledge of good and the memory-knowledge of truth; “and three almond-shaped cups in the other reed, a pomegranate and a flower,” signifies the like things; “so for the six reeds going out of the lampstand,” signifies the power of truth from good in respect to all things in the spiritual heaven; “and in the lampstand,” signifies the middle of it through which there is conjunction, and from which are powers; “four almond-shaped cups,” signifies the memory-knowledges of truth from good; “its pomegranates, and its flowers,” signifies the memory-knowledges of good and of truth; “and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it,” signifies the memory-knowledge of good for all the several truths; “for the six reeds going out of the lampstand," signifies the power of truth from good in respect to all things in the spiritual heaven; "their pomegranates and their reeds shall be out of it; all of it," signifies that the memory-knowledges of good and the powers shall be from the Divine spiritual which is from the Lord; "one solid of pure gold," signifies entire and perfect because from the same good; "and thou shalt make the lamps thereof, seven," signifies holy spiritual things from thence; "and it shall make its lamps go up," signifies the light of the spiritual heaven; "and it shall give light over against the faces of it," signifies from the Divine good of the Divine Human of the Lord; "and the tongs thereof, and the basins thereof," signifies the purifiers and evacuators in the natural; "shall be of pure gold," signifies also from good; "of a talent of pure gold shall it be made, with all these vessels," signifies celestial good from which is spiritual good together with its memory-knowledges.

(9548) And thou shalt make a lampstand. That this signifies the spiritual heaven, is evident from the signification of the "lampstand," as being the Divine spiritual in heaven and in the church from the Lord. That by the "lampstand" is signified the Divine spiritual is because by "the table on which were the breads of faces" is signified the Divine celestial, as was shown in what goes before. The Divine celestial is the good of love, and the Divine spiritual is the truth of faith thence derived; both proceeding from the Lord. That the "lampstand" denotes the Divine spiritual is from its illumination, for the Divine truth which proceeds from the Divine good of the Lord is what gives light in heaven, nor have the angels light from any other source. Hence it is that in the Word the Lord is called "the Light," and by "light" is signified faith, also the intelligence of truth and the wisdom of good, which are from the Lord alone (see n. 1053, 1521-1533, 1619-1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407). [2] That the "lampstand" denotes the spiritual heaven from the Divine truth which is from the Lord, thus also the church; and that a "lamp" denotes faith, also the intelligence of truth and the wisdom of good, which are from the Lord alone; is evident from passages in the Word where a "lampstand," and a "lamp," are mentioned; as in John: I saw seven golden lampstands, and in the midst of the seven lampstands one like unto the Son of man. The seven lampstands are the seven churches (Rev. 1:12, 13, 20). I will remove thy lampstand out of its place, except thou repent (Rev. 2:5). The church is here called a "lampstand" from the Divine truth which is there from the Lord; for it is said, "the seven lampstands are the seven churches;" that the church is from the Divine truth is plain from its being said, "I will remove thy lampstand except thou repent;" that it is from the Lord is also plain, for it is said, "in the midst of the lampstands was one like unto the Son of man." (That the Lord is called "the Son of man" from Divine truth, see n. 2803, 2813, 3704.) [3] In the same: I will give unto My two witnesses that they shall prophesy a thousand two hundred and sixty days. These are the two olive-trees and the two lampstands that stand before the God of the earth (Rev. 11:3, 4); the "two witnesses" denote the Word of both Testaments in respect to its witnessing concerning the Lord; it is called an "olive-tree" from the Divine good, and a "lampstand" from the Divine truth, which are from the Lord. [4] In Zechariah: The angel said unto the prophet, What seest thou? to whom I said, I see, and behold a lampstand all of gold, with its flask upon the top of it, and its seven lamps thereon, and seven funnels to the lamps. Two olive-trees near it, one on the right side of the flask, and one on the left side thereof (Zech. 4:2, 3); this is said of Zerubbabel, who was about to lay the foundation of the house of God and to complete it, by whom is represented the Lord in that He would come and restore the spiritual heaven and church, which are the "lampstand," and the holy truths therein, which are the "seven lamps." [5] That a "lamp" denotes faith, also the intelligence of truth and wisdom of good, which are from the Lord alone, is evident in these passages: The holy Jerusalem hath no need of the sun, neither of the moon, to shine in it; the glory of God shall lighten it, and the Lamb is the light thereof. The nations which are saved shall walk in His light (Rev. 21:23, 24). There shall be no night there; and they need no lamp, neither light of the sun; for the Lord God giveth them light (Rev. 22:5). In the former passage "the lamp" denotes the Divine truth which is from the Lord; and "the light," faith, thus also intelligence and wisdom. Again: The light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee (Rev. 18:23). [6] And in Jeremiah: I will take away the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstones, and the light of the lamp; that the whole land shall be a desolation and a devastation (Jer. 25:10, 11); speaking of the extinction of faith and thereby of intelligence in spiritual things, which is meant by "the lamp which shall no longer be, and by the light of the lamp which shall be taken away." [7] In like manner in the following passages: How oft is the lamp of the wicked put out, and destruction cometh upon them (Job 21:17). Thou lightest my lamp; Jehovah my God maketh my darkness to shine (Ps. 18:28; also 2 Sam. 22:29). From Thy commands I am become intelligent, Thy Word is a lamp to my foot, and a light to my path (Ps. 119:104, 105). When God maketh His lamp to shine upon my head, by His light I walked in darkness (Job 29:3). The lamp of the body is the eye; if thine eye be upright, thy whole body is full of light. But if thine eye be evil, thy whole body shall be darkened. If therefore the light that is in thee be darkness, how great is the darkness (Matt. 6:22, 23; also Luke 8:16; 11:33-36); by "the eye" is here meant faith and the intelligence from it (that these things are meant in the internal sense by "the eye," see n. 4403-4421, 4523-4534, 9051). From this it is plain what is signified by "the whole body being full of light if the eye be upright, and by the whole body being darkened if the eye be evil." As faith and the derivative intelligence and wisdom are signified by a "lamp," therefore the kings of Judah are called "lamps for David" (1 Kings 11:36; 15:4; 2

Kings 8:19); and David is called “the lamp of Israel” (2 Sam. 21:16, 17); not that the kings of Judah, nor David, were lamps, but that by a “king” is signified the Divine truth which is from the Lord (n. 6148); and by “David,” the Lord as to Divine truth, from which are faith, intelligence, and wisdom (n. 1888).

(9549) Of pure gold. That this signifies that it is from celestial good, is evident from the signification of “gold,” as being the good of love, or celestial good (see n. 113, 1551, 1552, 5658, 6914, 6917). It shall here be briefly stated why the lampstand was to be of pure gold. By “the lampstand” is signified the Divine spiritual, or the Divine truth which is from the Lord in heaven and in the church (n. 9548); and because this truth comes forth from the Divine good, the lampstand was of gold, for as before said, “gold” signifies good. This is further manifest from the influx of the Lord into the heavens. The inmost or third heaven is celestial; the middle or second heaven is spiritual. The Lord flows through the celestial heaven, which is in the good of love to Him, into the spiritual heaven, which is in the truth of faith in Him. From this it is evident why the whole lampstand was to be of pure gold, as also the ten lampstands in the temple built by Solomon (1 Kings 7:49. See also below, n. 9550, 9568).

(9550) Solid shall the lampstand be made. That this signifies that all is from good, is evident from the signification of “solid,” as being wholly, thus all from good, which is signified by “gold.” For all the spiritual (which is signified by “the lampstand”), insofar as it illumines, comes forth from the celestial, and also continually subsists through the same, as all truth does from good; for if good is withdrawn, truth is extinguished in a moment, because good is the soul of truth. The case herein is like that of the affection of love in regard to thought; if the affection of love is withdrawn, thought is instantly extinguished; for affection is the very life or soul of thought. All the affection that is of love is of good, and all the thought from it is of truth. The truth which is from good is called the spiritual, and the good from which is truth is called the celestial.

(9551) Its shaft and its reed; its cups. That this signifies spiritual things in the natural, is evident from the signification of a "shaft," a "reed," and a "cup" (which are prolongations from the lampstand itself, just as the arms, the hands, and the palms of the hands are from the body), as being spiritual things in the natural; for the natural is produced and derived from the spiritual; as is the spiritual from the celestial (see n. 9549). From this it is plain that as "the lampstand" signifies the Divine spiritual, the prolongations and derivations, which are called "the shaft, the reed, and the cups," denote spiritual things in the natural.

(9552) Its pomegranates. That this signifies the memory-knowledges of good, is evident from the signification of "pomegranates," as being the memory-knowledges of good. There are memory-knowledges of good and memory-knowledges of truth; the former are signified by the "pomegranates," and the latter by the "flowers," with which the lampstand was encompassed and adorned. That memory-knowledges of good are signified by "pomegranates," is evident from other passages where these are mentioned; as in these passages: A land of wheat and barley, and of the vine, and the fig-tree, and of the pomegranate (Deut. 8:8). The seed is not yet in the barn, yea, even to the vine, and the fig-tree, and the pomegranate (Hag. 2:19). "Wheat, barley, and the seed in the barn" signify celestial things internal and external; "the vine, the fig-tree, and the pomegranate" signify spiritual and natural things in their order, the last of which are the memory-knowledges that belong to the natural and sensuous man; wherefore "the pomegranate" is mentioned last. [2] In Zephaniah: Jehovah will destroy Asshur. Flocks shall lie down in the midst of her, every wild animal of the nation, also the pelican and the bittern shall pass the night in the pomegranates thereof (Zeph. 2:13, 14); where "the pelican and the bittern in the pomegranates" denote falsities of evil in the memory-knowledges of good. In Amos: I saw the Lord standing upon the altar, who said, Smite the pomegranate that the posts may shake; that is, divide them in the head, all of them; I will slay the last of them with the sword (Amos 9:1); where "to smite the pomegranate" denotes to destroy the memory-knowledges of good by means of the falsities of evil; the posts are then said to "shake," because "posts" denote the truths of the natural (n. 7847); "to slay the last with the sword" denotes in this way to destroy the ultimate things; for a "sword" denotes truth fighting against falsity and destroying it; and the converse (n. 2799, 4499, 6353, 7102, 8294).

(9553) And its flowers. That this signifies the memory-knowledges of truth, is evident from the signification of "flowers," as being the memory-knowledges of truth. "Flowers" have this signification, because flowers are growths which precede, and in their manner produce, the fruits and seeds; for, as is known, trees and plants blossom before they bear fruit. The case is the same with man in respect to intelligence and wisdom. The memory-knowledges of truth precede, and in their manner produce with man, the things of wisdom; for they serve as objects to his rational, and thus as means for growing wise. It is for this reason that the memory-knowledges of truth are as flowers; and the good of life, which is the good of wisdom, is as fruit. As all things in the spiritual world bear relation to such things as are in man, for the reason that heaven bears relation to a man, and corresponds to each and all things with man, therefore also all things in the natural world have a correspondence, a representation, and a signification in accordance with their agreement with such things as are in man (see n. 9496). From this it can now be seen why "flowers" signify the memory-knowledges of truth, and in general truths; and why "fruits," and likewise "seeds," signify goods. [2] That "flowers" denote the memory-knowledges of truth, and in general truths, is evident from the following passages: Their root shall be as rottenness, and their flower as dust; because they have rejected the law of Jehovah Zebaoth, and despised the discourse of the Holy One of Israel (Isa. 5:24). Jacob shall cause those to come to take root; Israel shall blossom and flower; so that the faces of the world shall be filled with produce (Isa. 27:6). Woe to the drunkards of Ephraim, and to the fading flower of his glory and comeliness (Isa. 28:1). “Drunkards” denote those who reason from falsities (see n. 1072); “Ephraim” denotes the intellectual of the church, here perverted (n. 5354, 6222, 6234, 6238, 6267); “glory,” truth Divine (n. 4809, 5922, 8267, 8427, 9429); from which it is plain that a “flower” denotes the memory-knowledge through which is truth. Again: The grass is withered, the flower faded, the people is grass; but the word of our God abideth forever (Isa. 40:7, 8). The flower of Lebanon languisheth (Nah. 1:4); where also “the flower” denotes memory-knowledges as means for growing wise. [3] In Daniel: Nebuchadnezzar saw in a dream, and behold a tree in the midst of the earth, the height thereof great, the leaf thereof beautiful, and the flower thereof much; the beast of the field had shade under it, and the birds of heaven dwelt in the branches thereof, and all flesh was fed. But the Holy One from heaven, crying aloud, said, Hew down the tree, cut off his branches, shake off his leaf, scatter his flower; let the beast of the field flee from under it, and the birds from its branches (Dan. 4:10, 12-14). By “the tree” and “the height thereof” is signified the increase of the religiosity signified by “Babel,” which is holy in externals, but profane in internals (n. 1182, 1283, 1295, 1304-1308, 1321, 1322, 1326); “the leaf” denotes memory-truth in general (n. 885); “the flower,” the memory-knowledge of truth insofar as it serves as a means for growing wise, but here insofar as it serves as a means for growing insane, because it is said that “the flower shall be scattered;” “the beast of the field” denotes those who are in affections of good; and in the opposite sense, those who are in affections of evil (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519, 5198, 7523, 9090, 9280); but “the birds of heaven” denotes those who are in affections of truth, and in the opposite sense those who are in affections of falsity (n. 3219, 5149, 7441); therefore it is said that “under the shade of that tree dwelt the beast of the field,” and that “in its branches dwelt the birds of heaven,” and that “all flesh was fed;” and afterward that “the beast of the field should flee from under it, and the birds from its branches.”

(9554) Shall be out of it. That this signifies that they shall be from the spiritual which is from celestial good, is evident from the signification of “the lampstand,” out of which the pomegranates and flowers were to be, as being the Divine spiritual which is from the Divine celestial (of which above, n. 9548). Hence it is evident that by “shall be out of it” is signified from the spiritual which is from celestial good.

(9555) And there shall be six reeds going out of the sides thereof. That this signifies all things of truth from good in the complex, is evident from the signification of “six,” as being all things in the complex (see n. 3960, 7973, 8148); and from the signification of “reeds going out of the sides,” as being truths from good. For by “the reeds out of the lampstand” is signified the like as by the arms and hands of a man, because each and all things in nature bear relation to the human form, and have their signification therefrom (n. 9496, 9553). (The “arms” and “hands” in man correspond to truths from good, and to the derivative power, n. 878, 4931-4937, 5327, 5328, 6292, 6947, 7188, 7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133.) From all this it is evident that by "the six reeds going out of the sides" are signified all things of truth from good in the complex.

(9556) Three reeds of the lampstand out of the one side there of, and three reeds of the lampstand out of the other side thereof. That hereby is signified full in respect to good and truth, is evident from the signification of "three," as being what is full (see n. 2788, 4495, 7715, 9198); from the signification of "the reeds of the lampstand," as being truths from good and the consequent power (of which above, n. 9555); and from the signification of "out of the one side, and out of the other side," as being from good and the derivative truth. For by the things on the right side of the body are signified goods, and by those on the left side the truths thence derived, as is the case with the right and left sides of the face, the right and left eyes, the right and left ears, the right and left feet, and in like manner with all other things in the body.

(9557) Three almond-shaped cups. That this signifies full in respect to memory-knowledges from good, is evident from the signification of "three," as being what is full (see just above, n. 9556); from the signification of "cups," as being memory-truths that are from the good of charity (n. 5120); and from the signification of "almonds," as being the goods of life that correspond to the truths of interior natural good (n. 5622). From this it is evident that by "three almond-shaped cups" is signified what is full in respect to memory-truths from good.

(9558) In one reed. That this signifies the power of truth from good, is evident from the signification of a "reed," as being truth from good and the consequent power (of which above, n. 9555).

(9559) A pomegranate and a flower. That this signifies the memory-knowledge of good and of truth, is evident from the signification of "a pomegranate," as being the memory-knowledge of good (see n. 9552); and from the signification of "a flower," as being the memory-knowledge of truth (n. 9553).

(9560) And three almond-shaped cups in the other reed, a pomegranate and a flower. That this signifies the like things as just above (n. 9557-9559), is evident without explication.

(9561) So for the six reeds going out of the lampstand. That this signifies the power of truth from good in respect to all things in the spiritual heaven, is evident from the signification of "six," as being all things in the complex (see above, n. 9555); from the signification of "the reeds," as being truths from good and the consequent power (n. 9555, 9558); and from the signification of "the lampstand," as being the spiritual heaven (n. 9548). From this it is evident that by "the six reeds going out of the lampstand" is signified the power of truth from good in respect to all things in the spiritual heaven.

(9562) And in the lampstand. That this signifies the middle of it through which there is conjunction, and from which are powers, is evident from the signification of "the lampstand," as being the spiritual heaven (see n. 9548), but here, because the middle part is meant from which the six reeds went out, by which reeds are signified powers (n. 9558), therefore the middle is signified through which there is conjunction, and from which are powers.

(9563) Four almond-shaped cups. That this signifies the memory-knowledges of truth from good, is evident from the signification of "four," as being conjunction (see n. 8877); and from the signification of "almond-shaped cups," as being memory-knowledges from good (of which above, n. 9557).

(9564) Its pomegranates, and its flowers. That this signifies the memory-knowledges of good and of truth, is evident from the signification of "pomegranates," as being memory-knowledges of good (see n. 9552); and from the signification of "flowers" as being memory-knowledges of truth (n. 9553).

(9565) And a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under too reeds out of it. That this signifies the memory-knowledge of good for all the several truths, is evident from the signification of "a pomegranate," as being memory-knowledge of good (see n. 9552); and from the signification of the "reeds," as being truths from good (n. 9555). Its being said three times signifies everything, and in the internal sense complete conjunction; for by "three" is signified what is complete (n. 2788, 4495, 7715, 9198); and by "two" is signified conjunction (n. 1686, 5194, 8423).

(9566) For the six reeds going out of the lampstand, signifies the power of truth from good in respect to all things in the spiritual heaven (as above, n. 9561).

(9567) Their pomegranates and their reeds shall be out of it; all of it. That this signifies that the memory-knowledges of good and the powers shall be from the Divine spiritual which is from the Lord, is evident from the signification of “pomegranates,” as being memory-knowledges of good (see n. 9552); from the signification of the “reeds,” as being truths from good and the consequent powers (as above, n. 9555, 9558); and from the signification of “the lampstand,” out of which they were to be, as being the Divine spiritual which is in heaven and in the church from the Lord (n. 9548). From this it is evident that by “the pomegranates and the reeds that were to be out of the lampstand,” is signified that the memory-knowledges of good and the powers shall be from the Divine spiritual which is from the Lord. How the case is with these things may be seen in what now follows.

(9568) One solid of pure gold. That this signifies entire and perfect because from the same good, is evident from the signification of “one solid thing,” as being wholly, thus all from the good which is signified by “gold” (see n. 9550), thus what is entire and perfect; for that which is wholly from good is entire and perfect. By that which is wholly from good, thus by that which is entire and perfect, is meant when good is the all in all, not only in the truths which are signified by “the reeds,” but also in the memory-knowledges which are signified by “the pomegranates and the flowers.” But how the case herein is shall now be stated. Good is the source of truths, and truths from good are the source of memory-knowledges. So is the one derived and produced from the other. Nevertheless good is everything in its products and derivatives, because these are from good. The case herein is like that with end, cause, and effect. [2] The end is everything of the cause, and the cause is everything of the effect; whence it follows that the end is everything of the effect, insomuch that if the end or final cause is withdrawn, there is no efficient cause and no effect of it. In like manner do the celestial, the spiritual, and the natural succeed each other; from the celestial is all the spiritual, and from the spiritual is all the natural, that is, from the celestial through the spiritual. With man all is called “celestial” that is of the good of love, all “spiritual” that is of the truth of faith thence derived, and all “natural” that is of memory-knowledge. That memory-knowledge is natural, is because this knowledge is truth appearing in the light of the world; whereas the truth of faith, insofar as it is of faith with man, is in the light of heaven. [3] From all this it can now be seen how one thing is produced and derived from another, and that the first is everything in the products and derivatives, insomuch that if the first is withdrawn, the things which follow from it perish. Everyone capable of perception can know that the Divine is the first of all things, and therefore is the all in all of the order of things, thus in all things of good and truth which make heaven, and which make the life of heaven, with man. Consequently good from the Divine is in all the truths of faith, and if good is not everything in them, and if the Divine of the Lord is not everything in good, the man has in him nothing of heaven, thus nothing of the church. [4] But the Divine of the Lord is in all things of good with a man, and from this in all things of truth with him, when he wills from love, and believes from the consequent faith, that all good and all truth, thus everything of love and everything of faith, are from the Lord, and absolutely nothing from himself; and also that he possesses the truth of faith in the exact proportion of his reception of good from the Lord; for, as before said, good is the all in all things of truth, and truth without good is truth without life. From all this it can be seen what is meant by that which is entire and perfect because from the same good, which is signified by "one solid of pure gold."

(9569) And thou shalt make the lamps thereof, seven. That this signifies holy spiritual things from it, is evident from the signification of a "lamp," as being the faith and intelligence of truth, which are from the Lord alone (see n. 9548), thus what is spiritual, for the Divine truth which is from the Lord, and through which are faith, intelligence, and wisdom, is the spiritual; and from the signification of "seven," as being what is holy (n. 395, 433, 716, 881, 5265, 5268). The lamps were seven in number because the Divine truth, from which are faith, intelligence, and wisdom, is what is called "holy," for the reason that it proceeds from the Divine good of the Lord's Divine love; and the Divine good of the Divine love is that which makes holy. It was from this that sanctifications were effected with oil, as the sanctification of the tent, and of all things therein, of the altar, of Aaron and his sons, and of their garments, and afterward of the kings, from which they were called “the anointed;” for “oil” signifies the good of love (n. 886, 3728, 4582, 4638).

(9570) And it shall make its lamps go up. That this signifies the light of the spiritual heaven, is evident from the signification of “making its lamps go up,” as being to kindle a light in them, that they may give light; and as the spiritual heaven was represented by the lampstand (see n. 9548), therefore by “making the lamps go up” is signified the light of the spiritual heaven. The light of the spiritual heaven is the Divine truth that proceeds from the Lord, and the consequent faith, intelligence of truth, and wisdom of good (see what was cited in n. 9548). How the case is with the light of the spiritual heaven shall be briefly stated. In the Lord’s celestial kingdom, which is the inmost or third heaven, there is a light which immeasurably surpasses the light in the spiritual kingdom, which is the middle or second heaven. The light of the celestial kingdom, that is, of the inmost heaven, does not appear as light, but as flame; the reason being that the good of love reigns in this heaven, and in heaven the good of love is presented to view as flame. But in the Lord’s spiritual kingdom, which is the middle or second heaven, there is a light which immeasurably surpasses the light of the world, and yet it appears bright white, for the reason that in this heaven there reigns the truth of faith from the good of charity; and in heaven the truth of faith from this good is presented to view as a bright white light. From this in the Word also “light” signifies the truth which is from good, and in the supreme sense the Divine truth that proceeds from the Lord’s Divine good. From all this it can now be seen what is meant by “the light of the spiritual heaven,” and what by “the flame of the lamp,” from which is this light.

(9571) And it shall give light over against the faces of it. That this signifies from the Divine good of the Lord’s Divine Human, is evident from the signification of “giving light,” as being the Divine truth that proceeds from the Lord’s Divine good; for it is this which gives light to heaven and the angels themselves who are there, and also to the church and the men therein who are in faith from good. The illumination from this is the illumination of the mind, from which come intelligence and wisdom in the truths and goods of faith. The mind is illuminated by means of the Word, because the Word is Divine truth from the Lord. And from the signification of “the faces,” when said of the Lord, as being all that which is from the Divine good of His Divine love (n. 9545, 9546). The reason why it is from the Divine good of the Lord’s Divine Human, is that the Lord’s Divine Human is the source of light in heaven, for it is the Sun of heaven, from which is light, and the light from this is Divine truth (see n. 1053, 1521-1533, 1619-1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407); and that the Lord is the Sun of heaven may also be seen above (n. 1053, 1521, 1529, 1530, 1531, 2441, 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 8644, 8812). The Divine Human of the Lord is the source of light in heaven, because the Divine cannot be seen except under a human form, as also the Lord taught in these passages: No man hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18). Ye have not heard the voice of the Father at any time, nor seen His shape (John 5:37).

(9572) And the tongs thereof, and the basins thereof. That this signifies the purifiers and evacuators in the natural, is evident from the signification of "tongs and basins," as being things for cleansing, thus for purifying and emptying. That these are in the natural, is because the natural is the emunctory, thus the place of purifying and evacuating; for all things that belong to the internal or spiritual man descend into the natural, and are purified; for there things filthy and superfluous are discharged, and things suitable for uses are disposed into order. That this is done in the natural, can be seen from the fact that while the internal or spiritual man is in the body, it thinks in the natural, and sets forth or utters its thoughts in the corporeal; and that it also wills in the natural, and does what it wills in the corporeal; and therefore the evacuators and cleansers are there. This is signified by "the washing of the feet," of which the Lord thus speaks in John: He that is washed needeth not save to be washed as to his feet, and is clean every whit (John 13:10); "washing" signified the purification of the internal man (n. 3147, 5954, 9088); and “the feet,” the natural (n. 2162, 3147, 3761, 3986, 4280, 4938-4952).

(9573) Shall be of pure gold. That this signifies also from good, is evident from the signification of “gold,” as being the good of love (of which above, n. 9549). The reason why the purifiers and evacuators must also be from good, is evident from what was shown above (n. 9568).

(9574) A talent of pure gold shall it be made, with all these vessels. That this signifies celestial good, from which is spiritual good together with its memory-knowledges, is evident from the signification of “a talent of pure gold,” as being the one good from which are all things, for “a talent” denotes one, and “gold” denotes good (see n. 9549); and “the vessels,” which were also to be of the same good, denote memory-knowledges (n. 9557, 9559, 9560, 9563, 9564; that “vessels” in general denote truths and memory-knowledges, see n. 3068, 3079, 9394, 9544). As good must be everything in all the products and derivatives, thus celestial good in spiritual goods, and from this in memory-knowledges (n. 9568), therefore it is said that the lampstand must be made of pure solid gold (n. 9549, 9550); and that the shaft, the reed, the cups, the pomegranates, and the flowers, must be from the same (n. 9551-9554); and here that it, together with all these vessels, must be made from a talent of pure gold.

(9575) Verse 40. And see and make them in their form which thou wast made to see in the mountain. “And see and make them in their form,” signifies a representative of all things; “which thou wast made to see in the mountain,” signifies which were seen in heaven with the eyes of the spirit.

(9576) And see and make them in their form. That this signifies a representative of all things, is evident from the signification of a "form," as being a representative (see above n. 9481, 9482); here a representative of heaven where the Lord is, and of all things of heaven, or of all things of the Lord in heaven; for there is meant the form of the ark, of the Habitation, of the table for the breads of faces, of the lampstand, and of the vessels, by which are represented heaven where the Lord is, and also the things of heaven.

(9577) Which thou wast made to see in the mountain. That this signifies which were seen in heaven with the eyes of the spirit, is evident from the signification of "seeing," when said of the representatives in heaven, as being to see with the eyes of the spirit (of which in what follows); and from the signification of "Mount Sinai," as being heaven (see n. 8805, 9420). With regard to the fact that "to see," when said of the representatives that appear in heaven, denotes to see with the eyes of the spirit, be it known that the angelic spirits, who are in the ultimate or first heaven, constantly see forms of things like those which are in the world, such as paradises, trees therein with their fruits; flowers and plants; also houses, palaces, and likewise animals of many kinds; besides countless other things which are not seen in the world. All these things are representatives of the heavenly things in the higher heavens, and which in the first heaven are so presented in a form before the eyes of the spirits below, that an angelic spirit can know and perceive from them everything that is coming-forth in the higher heavens; for all things, down to the smallest particulars, are representative and significative. From this it can be seen what is meant by the representative of heaven and of the heavenly things which are signified by the ark, the cherubs, the Habitation, the table therein, and the lampstand. [2] Such things cannot be seen by the eyes of a man, so long as he is in the world, for these eyes have been formed to receive earthly and bodily, thus material things. They are therefore so gross that they cannot even compass with their vision the interior things of nature, as can be well enough seen from the lenses they need to be furnished with in order to see merely those things of interior nature that are nearest to them. In a word, these eyes are most dull, and being such, the representatives which appear to spirits in the other life cannot possibly be seen by them; and if they are to appear, the light of the world must be taken away from the eyes, and then the things which are in the light of heaven may be seen. For there is a light of heaven, and there is a light of the world. The light of heaven is for the spirit of man, and the light of the world is for his body. The case herein is as follows. The things that are in the light of heaven are in thick darkness so long as a man sees from the light of the world; and, conversely, the things that are in the light of the world are in thick darkness when a man sees from the light of heaven. From this it is that when the light of the world is taken away from the sight of the bodily eye, the eyes of the man’s spirit are opened, and those things are seen which are in the light of heaven; thus, as before said, the representative forms. [3] From all this it can be known why it is that at the present day men are in thick darkness concerning heavenly things, and why some are in darkness so great that they do not even believe that there is a life after death, nor that they will live forever. For at the present day man is so immersed in the body, thus in bodily, earthly, and worldly things, and is consequently in so gross a light of the world, that heavenly things are absolute thick darkness to him and therefore the sight of his spirit cannot be enlightened. From all this it is now evident what it is to see with those eyes of the spirit with which Moses saw the form of the Tent on Mount Sinai.

(9578) ON THE EARTHS IN THE STARRY HEAVEN; HERE, ON THE FIRST EARTH SEEN THERE. By means of angels from the Lord I was conducted to a certain earth in the universe, where it was granted me to look at the earth itself; but not to speak with the inhabitants of it, but with the spirits who came from it. For after their life in the world is completed, all the inhabitants, or men, of every earth, become spirits, and remain about their earth. Nevertheless these give information about their earth, and the state of its inhabitants; for men who depart out of the body carry with them all their former life, and all their memory.

(9579) To be conducted to the earths in the universe is not to be conducted and transported there as to the body, but as to the spirit; and the spirit is not conducted through spaces, but through variations of the state of the interior life, which appear to him like progressions through spaces (n. 5605, 7381, 9440). Moreover, approaches take place in accordance with the agreements or likenesses of the states, for the agreement or likeness of the state conjoins, and disagreement or unlikeness disjoins. From this it can be seen in what manner removal as to the spirit from one place to another is effected, and also the approach of the spirit to distant regions, while the man still remains in his own place.

(9580) But to conduct a spirit outside his own world by means of variations of the state of his interiors, and to cause these variations to successively advance up to a suitable or like state with that of those to whom he is being led, is in the power of the Lord alone; for there must be a constant direction and foresight from first to last, both ways, especially when this is to be effected with a man who as to the body is still in the world of nature, and who is thereby in space.

(9581) That this has been done, no one who is in the sensuous things of the body, and who thinks from them, can be brought to believe. The reason is that these sensuous things cannot grasp progressions apart from spaces. Nevertheless they who think from the sensuous of their spirit somewhat removed or withdrawn from that of the body, thus they who think interiorly within themselves, can be brought to believe and to apprehend it, because in the idea of their thought there is neither space nor time, but instead of these such things as are the sources of spaces and times. Therefore the things which follow concerning the earths in the starry heaven are for these men, and not for those first mentioned, unless they are of such a character as to suffer themselves to be instructed.

(9582) In company with some spirits from this earth, and while in a state of wakefulness, I was conducted as to my spirit to a certain earth in the universe, by means of angels from the Lord. The progression took place toward the right, and continued for two hours. Near the end of our solar system, there first appeared a shining but dense cloud, and after it a fiery smoke rising up from a great chasm. A vast abyss separated our solar world on that side from certain worlds of the starry heaven. The fiery smoke appeared for a considerable distance. I was being carried across this middle region, when underneath in that chasm or abyss there appeared very many men, who were spirits (for all spirits appear in the human form, and are actually men, n. 322, 1881). I also heard them speaking to each other there, but was not given to know whence they came and what was their nature; however, one of them told me that they were guards to prevent spirits from this world from passing into any other world in the universe without the needful facilities.

(9583) That this was so was also confirmed, for when certain spirits who were in the company came to that great interspace, and who had not received permission to pass over it, they began to cry out vehemently that they were perishing, for they were like persons struggling in the agony of death; and therefore they stayed on that side of the abyss, and could not be conveyed any further; for the fiery smoke which exhaled from the abyss filled them, and thus tormented them. The fiery smoke is falsity from the evils of concupiscences. So does this falsity appear.

(9584) A continuation about the first earth seen in the starry heaven will be found at the end of the following chapter.

CHAPTER 26

(9585) ALL THAT is called Freedom which is of the will, thus which is of the love; whence it is that Freedom manifests itself by means of the delight of willing and thinking, and of the consequent doing and speaking. For all delight is of love, and all love is of the will, and the will is the being of man's life.

(9586) To do evil from the delight of love appears like Freedom; but is slavery, because from hell. To do good from the delight of love appears to be Freedom, and also is Freedom, because it is from the Lord. It is therefore slavery to be led by hell, and it is Freedom to be led by the Lord. This the Lord teaches in John: Everyone that doeth sin is the servant of sin. The servant abideth not in the house forever; the Son abideth forever. If the Son shall make you free, ye shall be free indeed (John 8:34-36).

(9587) The Lord keeps man in the Freedom of thinking; and insofar as outward bonds, which are the fear of the law and for life, and the fear of the loss of reputation, of honor, and of gain, do not hinder, He keeps him in the Freedom of doing; but, through Freedom, He bends him away from evil; and, through Freedom, He bends him to good; leading him so gently and silently that the man knows no otherwise than that everything proceeds from himself. Thus the Lord, in Freedom, inseminates and inroots good in the very life of the man, which good remains to eternity. This the Lord teaches in Mark: So is the Kingdom of God, as a man who casteth seed into the earth; the seed germinateth and groweth, while he knoweth not. The earth beareth fruit of its own accord (Mark 4:26-28). "The kingdom of God" denotes heaven with man, thus the good of love and the truth of faith.

(9588) That which is inseminated in Freedom remains, because it is inrooted in the very will of man, which is the being of his life. But that which is inseminated under compulsion does not remain, because what is of compulsion is not from the will of the man, but is from the will of him who compels. For this reason worship from Freedom is pleasing to the Lord, but not worship from compulsion; for worship from Freedom is worship from love, because all Freedom is of love.

(9589) There is heavenly Freedom, and there is infernal Freedom. Heavenly Freedom is to be led by the Lord, and this Freedom is the love of what is good and true. But infernal Freedom is to be led by the devil, and this Freedom is the love of what is evil and false; properly speaking, it is concupiscence.

(9590) They who are in infernal Freedom believe it to be slavery and compulsion not to be allowed to do what is evil and to think what is false at pleasure. But they who are in heavenly Freedom feel horror in doing what is evil and in thinking what is false, and if they are compelled thereto, they are in torment.

(9591) From all this it can be seen what Free Will is, namely, that is to do what is good from choice, or from the will; and that they are in this Freedom who are led by the Lord. EXODUS 26 1. And thou shalt make the Habitation, ten curtains; of fine twined linen, and blue, and crimson, and scarlet double-dyed, with cherubs, the work of a thinker, shalt thou make them. 2. The length of one curtain shall be eight and twenty cubits; and the breadth four cubits, for one curtain; one measure for all the curtains. 3. Five curtains shall be joined together one to the other; and five curtains shall be joined together one to the other. 4. And thou shalt make loops of blue upon the edge of the one curtain at the extremity in the joining, and so shalt thou do in the edge of the uttermost curtain in the second joining. 5. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the extremity of the curtain that is in the second joining; the loops shall be taken up one to the other. 6. And thou shalt make fifty hooks of gold, and shalt join together the curtains one to the other in the hooks, and it shall be one Habitation. 7. And thou shalt make curtains of goats' [hair] for a Tent over the Habitation; eleven curtains shalt thou make them. 8. The length of one curtain shall be thirty cubits, and the breadth four cubits, for one curtain; one measure for the eleven curtains. 9. And thou shalt join together five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain over against the faces of the Tent. 10. And thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining, and fifty loops upon the edge of the curtain of the second joining. 11. And thou shalt make fifty hooks of brass, and shalt bring the hooks into the loops, and shalt join together the Tent, that it may be one. 12. And that which superaboundeth over and above in the curtains of the Tent, the half of the curtain that is over and above, thou shalt make to superabound over the hinder parts of the Habitation. 13. And the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the Tent, shall superabound over the sides of the Habitation, on this side and on that, to cover it. 14. And thou shalt make for the Tent a covering of skins of red rams, and a covering of badgers' skins above. 15. And thou shalt make the planks for the Habitation of shittim wood, standing up. 16. Ten cubits shall be the length of a plank, and a cubit and half a cubit the breadth of one plank. 17. Two hands shall there be in one plank, combined one to the other: thus shalt thou make for all the planks of the Habitation. 18. And thou shalt make the planks for the Habitation, twenty planks for the corner of the south toward the south. 19. And thou shalt make forty bases of silver under the twenty planks; two bases under one plank for its two hands, and two bases under one plank for its two hands. 20. And for the other side of the Habitation, at the corner of the north, twenty planks: 21. And their forty bases of silver; two bases under one plank, and two bases under one plank. 22. And for the two legs of the Habitation toward the sea thou shalt make six planks. 23. And two planks shalt thou make for the corners of the Habitation in the two legs. 24. And they shall be twinned from beneath, and they shall be twinned together at the head of it unto one ring; thus shall it be for them both; they shall be at the two corners.

25. And there shall be eight planks, and their bases of silver, sixteen bases; two bases under one plank, and two bases under one plank. 26. And thou shalt make bars of shittim wood; five for the planks of the one side of the Habitation: 27. And five bars for the planks of the other side of the Habitation, and five bars for the planks of the side of the Habitation at the two legs toward the sea. 28. And the middle bar in the middle of the planks shall pass through from extremity to extremity. 29. And thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars; and thou shalt overlay the bars with gold. 30. And thou shalt set up the Habitation according to the method which thou wast made to see in the mountain. 31. And thou shalt make a veil of blue, and crimson, and scarlet double-dyed, and fine twined linen; with the work of a thinker shall he make it, with cherubs: 32. And thou shalt bestow it upon four pillars of shittim overlaid with gold, and their hooks of gold, upon four bases of silver. 33. And thou shalt bestow the veil under the hooks, and shalt bring in thither from within the veil the ark of the Testimony; and the veil shall divide for you between the holy and the holy of holies. 34. And thou shalt bestow the propitiatory [mercy seat] upon the ark of the Testimony in the holy of holies. 35. And thou shalt put the table outside the veil, and the lampstand over against the table upon the side of the Habitation toward the south; and thou shalt bestow the table at the side of the north. 36. And thou shalt make a covering for the door of the Tent, of blue, and crimson, and scarlet double-dyed, and fine twined linen, the work of the embroiderer. 37. And thou

shalt make for the covering five pillars of shittim, and overlay them with gold; and their hooks shall be of gold; and thou shalt cast for them five bases of brass.

(9592) THE CONTENTS. In this chapter the second or middle heaven is represented by the Habitation and the Tent; and the celestial and spiritual things therein are represented by the things of which these were constructed. And afterward the Intermediate that unites this heaven and the inmost heaven is represented by the veil between the Habitation and the ark of the Testimony.

(9593) THE INTERNAL SENSE. Verse l. And thou shalt make the Habitation ten curtains of fine twined linen, and blue, and crimson, and scarlet double-dyed, with cherubs; the work of a thinker shalt thou make them. “And thou shalt make the Habitation,” signifies the second or middle heaven; “ten curtains,” signifies all the truths from which it is; “of fine twined linen, and blue, and crimson, and scarlet double-dyed,” signifies the spiritual and celestial things from which are these truths; “with cherubs,” signifies the guard of the Lord lest it be approached and injured by the hells; “the work of a thinker shalt thou make them,” signifies the understanding.

(9594) And thou shalt make the Habitation. That this signifies the second or middle heaven, is evident from the signification of “the Habitation,” when said of the Divine, as being heaven, in particular the middle or second heaven. It is known that there are three heavens: the inmost, the middle, and the ultimate; or the third, the second, and the first. All these heavens were represented by the tabernacle:

by the ark, where the Testimony was, the inmost or third heaven; by the Habitation, where were the table for the breads of faces and the lampstand, the middle or second heaven; and by the court, the ultimate or first heaven. That there are three heavens is because there are three degrees of life in man (for the man who becomes an angel after death constitutes heaven; from no other source are the angels, from no other is heaven). The inmost degree of the man's life is for the inmost heaven; the middle degree of his life is for the middle heaven; and the ultimate degree is for the ultimate heaven. Man being such, or so formed, and heaven being from the human race, there are therefore three heavens. [2] These three degrees of life in man are opened successively; the first degree by a life in accordance with what is equitable and just; the second degree by a life in accordance with the truths of faith from the Word, and in accordance with the consequent goods of charity toward the neighbor; and the third degree by a life in accordance with the good of mutual love and the good of love to the Lord. These are the means whereby are successively opened these three degrees of life in man, thus the three heavens in him. But be it known that in proportion as a man recedes from the good of life, and accedes to the evil of life, these degrees are closed, that is, the heavens are closed in him; for just as the good of life opens them, so the evil of life closes them. It is from this that all who are in evil are outside of heaven, thus are in hell. And because, as before said, the heavens are successively opened in a man according to the good of his life, be it known that for this reason in some the first heaven is opened and not the second; and in some the second heaven is opened and not the third; and that the third heaven is opened in those only who are in the good of life from love to the Lord. (That a man is heaven in the least form, and that he was created after the image both of heaven and of the world, may be seen in the passages cited in n. 9279). [3] Therefore it is the inmost heaven which is represented by the ark of the Testimony, treated of in the preceding chapter; it is the middle heaven which is represented by the Habitation, treated of in this chapter; and it is the ultimate heaven which is represented by the court, treated of in the following chapter. Heaven is called "the Habitation of God" from the fact that the Divine of the Lord dwells there; for it is the Divine truth proceeding from the Lord's Divine good that makes heaven, for this gives the life of an angel who is there. And because the Lord dwells with the angels in that which is from Himself (n. 9338e), therefore heaven is called "the Habitation of God," and the Divine truths themselves from the Divine good, of which the angels or the angelic societies are the receptions, are called His "Habitations; as in the following passages: O send out Thy light and Thy truth; let these lead me; let them lead me unto the mountain of holiness, and to Thy habitations; that I may go in unto the altar of God, unto God (Ps. 43:3-4). There is a river, the streams whereof shall make glad the city of God, the holiness of the habitations of the Most High (Ps. 46:4). They have profaned the habitation of Thy name to the earth (Ps. 74:7). How lovely are Thy habitations, O Jehovah (Ps.

84:1). [4] That the Divine things which proceed from the Lord's Divine Human are what are in particular called His "Habitations," and that from this, heaven itself is called His "Habitation" is also evident in David: He swore to Jehovah, he vowed to the Mighty One of Jacob, I will not give sleep to mine eyes until I have found out a place for Jehovah, habitations for the Mighty One of Jacob. Lo, we heard of Him in Ephrathah, we found Him in the fields of the forest; we will go into His Habitations (Ps. 132:2, 4-7). "The Mighty One of Jacob" denotes the Lord as to the Divine Human (n. 6425); "Ephrathah," where He was to be found, is Bethlehem, where He was born (Gen. 35:19; 48:7; Micah 5:2; Matt. 2:4-6); "the fields of the forest" denote the goods of the church among the Gentiles. [5] In Ezekiel: They shall dwell upon the land that I have given to Jacob My servant; they shall dwell upon it, they and their sons' sons forever; and David My servant shall be prince to them forever. I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will set My sanctuary in the midst of them forever. So shall My habitation be with them (Ezek. 37:25-27). "David," who was to be "prince to them" denotes the Lord (n. 1888); "the sanctuary" denotes the Lord's Divine Human, because from Him is all that is holy (n. 3210, 9229); thus His "Habitation" denotes heaven and the church where the Lord is. [6] In Jeremiah: Thus said Jehovah, Behold I bring back the captivity of Jacob's tents, and have compassion on his habitations, that the city shall be built upon its heap (Jer. 30:18). "To bring back the captivity of Jacob's tents" denotes to restore the goods and truths of the external church which had been destroyed; "having compassion on his habitations" denotes to restore the truths of the internal church; "the city which shall be built upon its heap" denotes the doctrine of truth (n. 2449, 2943, 3216, 4492, 4493). [7] In what way the Lord dwells in the heavens, can be seen from what has been shown already concerning the Lord; namely, that the Lord as to the Divine Human is the Sun from which are the heat and light in the heavens. The heat from the Lord as the Sun is love, and the light is faith. From this the Lord dwells with those who receive from Him the good of love and the truth of faith, thus the heat and light of life. His presence is according to the degrees of the reception.

(9595) Ten curtains. That this signifies all the truths from which it is, is evident from the signification of "ten," as being all (see n. 4638), consequently a "tenth part," which is one curtain, denotes as much as is sufficient (n. 8468, 8540); and from the signification of the "curtains," as being the interior truths of faith which are of the new understanding. For by "the Habitation" is signified the middle or second heaven, which is heaven from the reception of the Divine truth that is from the Lord's Divine good (as above, n. 9594); consequently the "curtains" of which it was constructed and with which it was covered, denote the truths of faith which are of the new understanding. That these denote interior truths is because exterior truths are signified by the "curtains from goats" for the Tent that was round about, which also are treated of in this chapter. [2] That "the curtains" denote the truths of faith belonging to those who are in the Lord's spiritual kingdom, is evident from the passages in the Word where they are mentioned; as in Isaiah: Sing, O barren one that didst not bear, for more are the sons of the desolate one than the sons of the married one; enlarge the place of thy tent, and let them stretch out the curtains of thine habitations; lengthen the cords. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the nations (Isa. 54:1-3); treating of the church about to be set up among the Gentiles, which is called "the barren one that did not bear," for the reason that they had been without truths from the Word (n. 9325); and now it is said to have "more sons than the sons of the married one," because its truths are more numerous than the truths of the former devastated church, for "sons" denote truths (n. 489, 491, 533, 1147, 3373, 3704); "to enlarge the place of the tent" denotes the holiness of worship from the good of love (n. 3312, 4391, 4599); "to stretch out the curtains of the habitations" denotes the holiness of worship from the truths of faith. [3] In Jeremiah: The whole land hath been laid waste, suddenly have My tents been laid waste, My curtains in a moment (Jer. 4:20). "The land that hath been laid waste" denotes the church (n. 9325); "tents laid waste" denotes the holiness of worship from the good of love; "curtains laid waste" denotes holy worship from the truths of faith. [4] Again: My tent hath been laid waste, and all My cords pulled out; My sons are gone forth from Me, and they are not; there is none to stretch out My tent any more, and to set up My curtains. For the shepherds are become foolish

(Jer. 10:20, 21); where the meaning is similar. Again: Arise ye, and go up against Arabia, and lay waste the sons of the east; let them take their tents and their flocks, let them carry away for themselves their curtains, and all their vessels, and their camels (Jer. 49:28, 29). “Arabia and the sons of the east” denote those who are in the knowledges of good and truth (n. 3249); “taking the tents and flocks” denotes the interior goods of the church (n. 8937); “taking the curtains” denotes the interior truths of the church; “their vessels” denote the exterior truths of the church (n. 3068, 3079); “camels” denote general memory-knowledges (n. 3048, 3071, 3143, 3145). In Habakkuk: Under Aven I saw the tents of Cushan; the curtains of Midian did shake (Hab. 3:7). “The curtains of Midian” denote truths with those who are in simple good (n. 3242, 4756, 4788, 6773, 6775). [5] From all this it is evident what is meant in David: O Jehovah Thou hast put on glory and honor; who covereth Himself with light as with a garment; He stretcheth out the heavens like a curtain (Ps. 104:1, 2). “To cover Himself with light as with a garment” denotes Divine truths. (That “light” denotes truth, see n. 9548; as also “a garment,” n. 4545, 4763, 5319, 5954, 9093, 9212, 9216); consequently “to stretch out the heavens like a curtain” denotes to enlarge the heavens by means of an influx of truth Divine, from which come intelligence and wisdom. That “to stretch out and expand the heavens” is predicated of the new, that is, the regenerate, understanding, may be seen at the end of the following article.

(9596) Of fine twined linen, and blue, and crimson, and scarlet double-dyed. That this signifies the spiritual and celestial things from which are these truths, is evident from the signification of "fine twined linen," as being truths from a celestial origin (see n. 9469); from the signification of "blue" [hyacinthinum] as being the celestial love of truth (n. 9466); from the signification of "crimson," as being the celestial love of good (n. 9467); and from the signification of "scarlet double-dyed," as being spiritual good, or the good of truth (n. 9468). Such is the order in which spiritual and celestial things, or truths and goods, follow with the man, and with the angel, who is in the middle or second heaven. For first is truth from a celestial origin, which is signified by "fine linen;" next is the love or affection of truth, which is signified by "blue;" afterward is the consequent love or affection of good, which is signified by "crimson;" and lastly is spiritual good, which is signified by "scarlet double-dyed." [2] As spiritual and celestial things follow in this order, therefore fine twined linen is here mentioned first; but in the case of the veil, which was between the Habitation and the ark, or between the holy and the holy of holies-see verse 31 of this chapter-it is mentioned in the last place. The reason why in the veil the fine twined linen is mentioned last, is that the veil signifies the intermediate that unites the inmost heaven with the middle heaven, and therefore in this intermediate it must be the last, so that, for the sake of conjunction, it may be the first in what follows. [3] But by "fine twined linen" is properly signified the understanding such as belongs to a spiritual man, or to an angel who is in the Lord's spiritual kingdom. The reason why the understanding is signified by "fine twined linen," is that with the spiritual man a new will from the Lord has been implanted in his understanding (n. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113); and as the understanding of the spiritual man is signified by "fine twined linen," therefore also spiritual truth is signified thereby, because all truth belongs to the part of the understanding, and all good to the part of the will (n. 3623, 9300); for the understanding is the subject or containant, and truth belongs to it, and these two make a one. From all this it can also be seen that with those who are of the Lord's spiritual kingdom the understanding is "the Habitation" in the close sense (n. 9296, 9297), and that it is described by the expanse of the curtains. [4] From all this it can be known what is signified by "spreading out and stretching out the heavens" in the following passages: Jehovah that stretcheth out the heavens, that spreadeth out the earth, that giveth breath to the people upon it, and spirit to them that walk therein (Isa. 42:5). I, Jehovah, that maketh all things; that stretcheth out the heavens alone; that spreadeth out the earth by Myself (Isa. 44:24). I have made the earth, and created man upon it; I, My hands, have stretched out the heavens (Isa. 45:12). He who maketh the earth by His power, prepareth the world by His wisdom, and by His intelligence stretcheth out the heavens (Jer. 51:15). Jehovah, that stretcheth out the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the midst of him (Zech. 12:1). [5] That by "stretching out the heavens and spreading out the earth" the same is here signified as by "stretching out and spreading out the habitation" by means of the curtains is manifest; and that this denotes to regenerate man, and thus to create or form a new understanding in which is a new will, which is the very heaven of the spiritual man, wherein the Lord dwells with this man. That it is regeneration, or the formation of a new understanding and therein of a new will, thus of a new man, which is signified by "stretching out the heavens and spreading out the earth" is clear from the very explanation given in the above passages, for it is said, "that giveth breath to the people upon it, and spirit to them that walk therein; also, "that formeth the spirit of man within him." That "heaven and earth" denote the internal and external church, see n. 1733, 1850, 2117, 2118, 3355, 4535; also that "the earth" in general denotes the Lord's kingdom and church (n. 9334); and this is also plainly to be seen, for unless "the earth" had this signification, what could be meant by "spreading out the earth," and by "laying the foundation of the earth," and by "forming the spirit of man therein"? [6] That by "stretching out the heavens, and spreading out the earth" the like is here signified as by "stretching out and spreading out the habitation" by means of the curtains is evident from other passages where it is stated more expressly, as in the following: Jehovah, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in (Isa. 40:22). Enlarge the place of thy tent, and let them stretch the curtains of thy habitations (Isa. 54:2). Jehovah covereth Himself with light as with a garment; He stretcheth out the heavens like a curtain (Ps. 104:2). From all this it is also evident what is signified by “the expanse” in the first chapter of Genesis: God said, Let there be an expanse in the midst of the waters, and let it be to the waters a dividing between the waters. And God made the expanse, and divided between the waters that were under the expanse and the waters that were above the expanse. And God called the expanse heaven (Gen. 1:6-8). In this first chapter is described the regeneration of the man of the celestial church; and his new will and understanding are described by “the expanse;” “the waters under the expanse, and above the expanse” denote the truths of the external and of the internal man (that “waters” denote truths, see n. 2702, 3058, 3424, 4976, 8568, 9323).

(9597) With cherubs. That this signifies the guard of the Lord lest heaven be approached and injured by the hells, is evident from the signification of “cherubs,” as being a guard and providence lest the Lord be approached except through good, and lest the good which is from the Lord in heaven and with man be injured (see n. 9509); consequently lest heaven be approached and injured by the hells.

(9598) The work of a thinker shalt thou make them. That this signifies the understanding, is evident from the signification of “a thinker,” as being the understanding, for this thinks and acts from what is thought. That it is the understanding to which wisdom, intelligence, and knowledge belong, is evident in what follows, where it is said of Bezaleel: I have called by name Bezaleel, and I have filled him with the spirit of God, as to wisdom, as to intelligence, and as to knowledge, and as to all work; to think thoughts, to work in gold, in silver, and in brass, and in the engraving of stone for filling, and in the carving of wood, to work in every work of thought (Exod. 31:2-5; 35:30-33). (That the understanding is signified, is also evident from what was shown just above, n. 9596.)

(9599) Verses 2-6. The length of one curtain shall be eight and twenty cubits, and the breadth four cubits, for one curtain; one measure for all the curtains. Five curtains shall be joined together one to the other; and five curtains shall be joined together one to the other. And thou shalt make loops of blue upon the edge of the one curtain at the extremity in the joining, and so shalt thou do in the edge of the uttermost curtain in the second joining together. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the extremity of the curtain that is in the second joining together; the loops shall be taken up one to the other. And thou shalt make fifty hooks of gold, and shalt join together the curtains one to another in the hooks, and it shall be one Habitation. “The length of one curtain shall be eight and twenty cubits,” signifies the holiness of truth from good; “and the breadth four cubits,” signifies the marriage of truth with good; “for one curtain,” signifies thus for each of the truths; “one measure for all the curtains,” signifies a like state of the matter; “five curtains shall be joined together one to the other, and five curtains shall be joined together one to the other,” signifies the constant communication of truth with good, and of good with truth; “and thou shalt make loops of blue,” signifies conjunction through the celestial love of truth; “upon the edge of the one curtain at the extremity in the joining,” signifies of one sphere with the other; “and so shalt thou do in the edge of the uttermost curtain in the second joining together,” signifies thus reciprocally; “fifty loops shalt thou make in the one curtain,” signifies complete conjunction in the ultimates of the spheres; “and fifty loops shalt thou make in the extremity of the curtain that is in the second joining together,” signifies in like manner reciprocally; “the loops shall be taken up one to the other,” signifies conjunction in every way on both sides; “and thou shalt make fifty hooks of gold,” signifies a full capability of conjunction from good; “and shalt join together the curtains one to the other in the hooks,” signifies the method of conjunction everywhere; “and it shall be one Habitation,” signifies the whole heaven thus altogether one.

(9600) The length of one curtain shall be eight and twenty cubits. That this signifies the holiness of truth from good, is evident from the signification of “length,” as being good (see n. 1613, 8898, 9487); from the signification of a “curtain,” as being the interior truth of faith which belongs to the new understanding (of which above, n. 9595); and from the signification of “eight and twenty,” as being the holiness of conjunction. That this is the signification of “eight and twenty” is because this number arises from the multiplication of seven by four, and by “seven” is signified what is holy (n. 433, 716, 881, 5265, 5268), and by “four” conjunction (n. 1686, 8877). For numbers when multiplied have a similar signification to that of the simple numbers of which they are the product (n. 5291, 5335, 5708, 7973). From this it is plain that by “the length of one curtain being eight and twenty cubits” is signified the holiness of truth from good.

(9601) And the breadth four cubits. That this signifies the marriage of truth with good, is evident from the signification of “breadth,” as being truth (see n. 1613, 3433, 3434, 4482, 9487); and from the signification of “four,” as being conjunction, thus marriage, for the conjunction of truth and good is called the heavenly marriage (n. 2173, 2618, 2728, 2729, 2803). “Four” denotes conjunction or marriage because this number arises from two multiplied by itself, and “two” denotes conjunction (n. 5194, 8423); and because multiplied numbers have a similar signification to that of the simple numbers of which they are compounded (as was said just above, n. 9600). (That all numbers in the Word signify real things, may be seen in the passages cited in n. 9488.)

(9602) For one curtain. That this signifies thus for each of the truths, is evident from the signification of a “curtain,” as being truth (see n. 9595). Therefore by “one curtain,” or by each one, is signified each of the truths.

(9603) One measure for all the curtains. That this signifies a like state of the matter, is evident from the signification of a “measure,” as being the state of a thing as to truth (see n. 3104); consequently “one measure for all the curtains” denotes a like state of the matter for all the truths. By a like state of the matter, when said concerning the truths of faith in the spiritual kingdom, is meant that they all look to good, and that through good they look to the Lord from whom they are; for the truths which do not look to good, and thus to the Lord, are not truths of faith, consequently are not the truths of the church or of heaven. The truths which look in another direction may indeed in their external form appear like truths, but they are not truths, because they are devoid of life; for the life of truth is good, and good is from the Lord, who alone is life. Truths which look in another direction are like the members of a body without a soul, which are not members of any body, because they are lifeless, and therefore of no use. [2] That "measure" signifies the state of a thing as to truth, and also the state of a thing as to good, is evident from the passages in the Word that treat of the measurements of the New Jerusalem, and also of the new temple. By the "New" or "Holy Jerusalem" is signified the Lord's New Church, in like manner by the temple; and therefore by their "measurements" are signified states as to truth and as to good; as in John: The angel had a golden reed, to measure the holy Jerusalem, and the gates thereof, and the wall thereof; and he measured the city with the reed, twelve thousand furlongs. And he measured the wall thereof, a hundred forty and four cubits, which is the measure of a man, that is, of an angel (Rev. 21:15-17). That the "measurements" here signify states as to good and truth is very manifest, for the "holy Jerusalem" denotes the Lord's New Church; "the gates and the wall" denote the protecting truths of faith; "twelve thousand" denotes all truths and goods in the complex; likewise "a hundred forty and four" (n. 7973), for this number signifies the like as the number "twelve" because it arises from twelve multiplied by twelve (that "twelve" denotes all truths and goods in the complex, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913); "the measure of a man, that is, of an angel" signifies that such is the state of the church and of heaven in respect to the goods of love and the truths of faith, for "a man" denotes the church, and "an angel," heaven. Unless it were known what is signified by "the holy Jerusalem," by its "gate" and its "wall," by the number "twelve thousand furlongs," and by "the measure of the wall being a hundred forty and four," also what by "measure," what by "a man," and what by "an angel," who would ever know what is meant by "the measure of the city being twelve thousand furlongs," and "the measure of the wall a hundred forty and four cubits, the measure of a man, that is, of an angel"? [3] The like is signified by "measurement" in Zechariah: I lifted up mine eyes again and saw a man in whose hand was a measuring line. I said, Whither goest thou? He said, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof (Zech. 2:1-2). Also in Ezekiel, where a man who had a measuring reed measured the houses of the new city, and also the temple, as to the outer walls, the inner walls, the gates, the foundations, the thresholds, the windows, the steps (Ezek. 40-42). Unless these measurements signified the states of the matter in respect to truth and good, such things would never have been mentioned. By "measuring" in general is signified the state of truth and good; as in these passages: Thus said Jehovah, If the heavens above shall be measured, and the foundations of the earth searched out beneath, behold still will I disapprove the seed of Israel for all that they have done. Behold the days come in which the city shall be built to Jehovah. And the measuring line shall go out more fully over the hill Gareb, and shall turn about unto Goah (Jer. 31:37-39). Who hath measured the waters in His fist, and meted out the heavens with the span, and weighed the mountains in scales, and the hills in a balance? (Isa. 40:12).

(9604) Five curtains shall be joined together one to the other; and five curtains shall be joined together one to the other. That this signifies the constant communication of truth with good, and of good with truth, is evident from the signification of "five," as being all things of one side, for by "ten" are signified all things of the whole (see n. 9595); and from the signification of the "curtains," as being the interior truths of faith, which are of the new understanding (see also n. 9595). Hence, as five of the ten curtains were joined together, and also the other five, they therefore signified the reciprocal communication of truth and good, and of good and truth; for the communications must be reciprocal in order that there may be a conjugial conjunction of truth and good. The like things are signified by these curtains as by the things that belong to the left side and the right side in man. Those which belong to his right side relate to the good from which is truth, but those of the left side relate to the truth which is from good; and in the middle of these there is the communication of good with truth, and of truth with good, from which there results a perpetual and constant conjunction. Such are the things signified by the words, “five curtains shall be joined together one to the other, and five curtains shall be joined together one to the other.”

(9605) And thou shalt make loops of blue. That this signifies conjunction through the celestial love of truth, is evident from the signification of “loops,” as being conjunction (that “loops” denote conjunction is because a joining together is effected by means of them), and from the signification of “blue” [hyacinthinum] as being the celestial love of truth (see n. 9466).

(9606) Upon the edge of the one curtain at the extremity in the joining. That this signifies the conjunction of one sphere with the other, is evident from the signification of “the edge of a curtain at the extremity in the joining,” as being where one ceases and the other begins, and thus the common boundary where the two are joined together. That the sphere is what is signified is because in heaven spheres conjoin. For there are spheres which proceed from each angelic society in heaven, and from each angel in a society. These spheres, with everyone, exhale from the life of the affections of truth and of good, and are thence diffused to a distance. From this it is that the quality of spirits and of angels is known at a distance. Angels and angelic societies are conjoined, and are also disjoined, in accordance with these spheres; for similar spheres, that is, similar affections of truth and good, conjoin; and dissimilar spheres disjoin.

(But see what has been already shown concerning these spheres in n. 1048, 1053, 1316, 1504-1520, 1695, 2401, 2489, 4464, 5179, 6206, 6598-6613, 7454, 8630, 8794, 8797, 9490-9492, 9498, 9534.) Whether you say angels and angelic societies, from which the spheres proceed, or truth and good, it is the same; for the spheres are from the affections of truth and good, by virtue of which angels are angels from the Lord. Be it known that insofar as these spheres derive anything from the Lord, so far they conjoin; but insofar as they derive it from the angel's own, so far they disjoin. From this it is evident that the Lord alone conjoins.

(9607) And so shalt thou do in the edge of the uttermost curtain in the second joining together. That this signifies thus reciprocally, that is, that the conjunction of the one sphere with the other is through the celestial love of truth, is evident without further explication.

(9608) Fifty loops shalt thou make in the one curtain. That this signifies complete conjunction in the ultimates of the spheres, is evident from the signification of "fifty," as being what is full (see n. 2252); from the signification of "loops," as being conjunction (as just above, n. 9605); and from the signification of "the edge of the curtain" where the loops were, as being where the sphere of truth ceases (of which also above, n. 9606), thus in the ultimates.

(9609) And fifty loops shalt thou make in the extremity of the curtain that is in the second joining together. That this signifies in like manner reciprocally, is evident without explication.

(9610) The loops shall be taken up one to the other. That this signifies complete conjunction on both sides, is evident from the signification of "the loops," as being conjunction (see n. 9605); and that it is complete on both sides is signified by "the taking up of one by the other" mutually and reciprocally; for when there is a taking up mutually and reciprocally, complete conjunction is effected.

(9611) And thou shalt make fifty hooks of gold. That this signifies a full capability of conjunction from good, is evident from the signification of "fifty," as being what is full (see n. 9608); from the signification of "the hooks," as being the capability of conjunction, for the capability of conjunction is inherent in them from their form, which is that of something bent backward or curved inward; and from the signification of "gold," as being good (n. 113, 1551, 1552, 5658, 6914, 6917, 9490, 9510).

(9612) And thou shalt join together the curtains one to the other in the hooks. That this signifies the method of the conjunction everywhere, is evident from the signification of "joining together the curtains with the hooks," as being the method of the conjunction; for when by the "fifty hooks" is signified a full capability of conjunction, then by "joining together the curtains one to the other with the hooks," is signified the method.

(9613) And it shall be one Habitation. That this signifies the whole heaven thus altogether one, is evident from the signification of "the Habitation," as being heaven (see n. 9594). That heaven is one when it is so conjoined, is manifest; for heaven consists of myriads of angelic societies, and yet the Lord leads them as one angel, or as one man. The reason of this is that among all there is mutual love from the love of the Lord. When this love is among all, and in all, then all can be disposed into a heavenly form, which is such that many are a one, and the more in number they are, the more strongly they are a one. The case herein is like that of the countless things in the human body, which, though distinct and various, yet make a one. The reason is that they are in a form like that of heaven, for the two correspond, as has been shown at the end of many chapters; and from this correspondence they are in mutual love, and in this way are conjoined. Hence it is that the man who is in the good of love and of faith is a heaven in the least form (n. 9279); and that before the Lord the whole heaven is as one man (see n. 9276). [2] All the conjunction of the countless angelic societies in heaven, together with the methods of their conjunction, was represented in the form of the construction of the Habitation and of the Tent, as treated of in this chapter. But these methods of conjunction, such as they are in heaven, cannot come from this to a man's idea, for the reason that man does not even know that heaven was represented by the Habitation; and even if he knew this, still he does not know that the heavenly societies have been so joined together by means of love as to represent a one. But all these things flow fully into the idea of the angels, when these things relating to the Habitation are read; for each and all things of the description have an internal sense, which when made manifest by the Lord before the angels, exhibits the state of conjunction together, by means of the love which is from the Lord, of all in the universal heaven. [3] The conjunction of the angelic societies into one heaven has reference to these laws: 1. Everyone in the form of the heavens comes forth in accordance with the heavenly harmony of many associated together. 2. Love is spiritual conjunction, whence comes heavenly harmony. 3. There must be a universal bond, in order that all the individuals may be held together in conjunction. 4. The universal bond must flow into the individual bonds, and must make them. 5. The universal bond is the Lord, thus love from Him, and consequently love to Him. 6. The individual bonds are derived from this, and are those of mutual love, or of charity toward the neighbor. These are the laws by virtue of which heaven, consisting of innumerable angelic societies, is nevertheless as one man.

(9614) Verses 7-14. And thou shalt make curtains of goats' [hair] for a Tent over the Habitation, eleven curtains shalt thou make them. The length of one curtain shall be thirty cubits, and the breadth four cubits, for one curtain; one measure for the eleven curtains. And thou shalt join together five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain over against the faces of the Tent. And thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining, and fifty loops upon the edge of the curtain of the second joining. And thou shalt make fifty hooks of brass, and thou shalt bring the hooks into the loops, and shalt join together the Tent, that it may be one. And that which superaboundeth over and above in the curtains of the Tent, the half of the curtain that is over and above thou shalt make to superabound over the hinder parts of the Habitation. And the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the Tent, shall superabound over the sides of the Habitation on this side and on that, to cover it. And thou shalt make for the Tent a covering of skins of red rams, and a covering of badgers' skins above. "And thou shalt make curtains of goats' [hair] for a tent over the Habitation" signifies the external of heaven, which is from the truths that are from external celestial good; "eleven curtains shalt thou make them" signifies all the truths from which it is; "the length of one curtain shall be thirty cubits" signifies the fullness of truth from good; "and the breadth four cubits" signifies the marriage of truth with good; "for one curtain" signifies thus in each of the truths; "one measure for the eleven curtains" signifies a like state of the matter; "and thou shalt join together five curtains by themselves, and six curtains by themselves" signifies the constant communication of truth with good, and of good with truth; "and shalt double the sixth curtain over against the faces of the Tent" signifies the communication of all who are of that heaven with the extremes there, and influx thence into the ultimate heaven; "and thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining" signifies the complete conjunction of one sphere with the other; "and fifty loops upon the edge of the curtain of the second joining" signifies in like manner reciprocally; "and thou shalt make fifty hooks of brass" signifies a full capability of conjunction by external good; “and thou shalt bring the hooks into the loops” signifies the method of the conjunction; “and shalt join together the Tent, that it may be one” signifies the external of heaven thus altogether one; “and that which superaboundeth over and above in the curtains of the Tent” signifies that which proceeds; “the half of the curtain that is over and above, thou shalt make to superabound over the hinder parts of the Habitation” signifies to the ultimate of this heaven; “and the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the Tent, shall superabound over the sides of the habitation, on this side and that, to cover it” signifies the method by which this ultimate proceeds from good, in order that heaven may be rendered safe; “and thou shalt make a covering for the Tent” signifies the circumference of this heaven; “of skins of red rams” signifies external truths from good; “and a covering of badgers’ skins above” signifies outside of these from external good.

(9615) And thou shalt make curtains of goats’ [hair] for a Tent over the Habitation. That this signifies the external of heaven which is from the truths that are from external celestial good is evident from the signification of “curtains” as being the interior truths of faith (see n. 9595), here the exterior truths of faith, because they were for the Tent that was over the Habitation; from the signification of “goats’ hair,” of which these curtains were made, as being external celestial good (n. 9470); and from the signification of “the Tent over the Habitation” as being the external of heaven, for by “the Habitation” is signified heaven (n. 9594), and by “the Tent which covered it over,” the external of the same. From this it is plain that by “the curtains of goats’ hair for the Tent over the Habitation,” are signified the truths which are from external celestial good, from which is the external of heaven. But how the case herein is cannot be known unless there is known what is the external and the internal of each heaven, and the influx of one heaven into the other; for the Lord flows into all the heavens both immediately and mediately (see n. 9223); mediately through the inmost heaven into the middle heaven, and through the internal of this latter into its external.

(9616) Eleven curtains shalt thou make them. That this signifies all the truths from which it is, is evident from the signification of “eleven,” as being all (of which below); and from the signification of “the curtains of goats’ hair,” as being truths from external celestial good (of which just above, n. 9615). That “eleven” signifies all, is because ten curtains constituted the Tent itself, and the eleventh superabounded as what was over and above upon the hinder parts of the Habitation (as can be seen from verses 9, 12, 13, which follow). That “ten” denotes all, may be seen above (n. 4638, 9595).

(9617) The length of one curtain shall be thirty cubits. That this signifies the fullness of truth from good, is evident from the signification of “length,” as being good (see n. 9487); from the signification of a “curtain,” as being truth from external celestial good (n. 9615); and from the signification of “thirty,” as being what is full (n. 9082).

(9618) And the breadth four cubits. That this signifies the marriage of truth with good, may be seen above (n. 9601).

(9619) For one curtain. That this signifies thus in each of the truths, is evident from the signification of "curtain," of which also above (n. 9602), where the same words occur.

(9620) One measure for the eleven curtains. That this signifies a like state of the matter, is evident from what has been shown above (n. 9603).

(9621) And thou shalt join together five curtains by themselves, and six curtains by themselves. That this signifies the constant communication of truth with good, and of good with truth, may be seen above (n. 9604).

(9622) And shalt double the sixth curtain over against the faces of the Tent. That this signifies the communication of all who are of this heaven with the extremes there, and influx from thence into the ultimate heaven, is evident from the fact that the doubling of this curtain was an extension over the extremity of the Habitation; for by the curtains and their extension was represented heaven in respect to communication and influx, consequently by the doubling and extension of the sixth curtain over the extremity of the Habitation was represented the communication of all who are of this heaven with the extremes there, and influx thence into the ultimate heaven.

(9623) And thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining. That this signifies the complete conjunction of one sphere with the other; and that "fifty loops upon the edge of the curtain of the second joining," signifies in like manner reciprocally, is evident from what has been shown above (n. 9605-9609).

(9624) And thou shalt make fifty hooks of brass. That this signifies a full capability of conjunction by external good, is evident from the signification of "fifty hooks," as being a full capability of conjunction (of which above, n. 9611); and from the signification of "brass," as being natural or external good (n. 425, 1551).

(9625) And thou shalt bring the hooks into the loops. That this signifies the method of the conjunction, is evident from the fact that when by "the hooks" is signified the capability of conjunction (of which just above, n. 9624), by "bringing them into the loops," and thereby joining the curtains together, is signified the method of the conjunction, as also by "joining the curtains together one to the other with the hooks" (n. 9612).

(9626) And shalt join the Tent together, that it may be one. That this signifies the external of heaven thus altogether one, is evident from the signification of "the Tent," as being the external of heaven (see n. 9615); that it denotes thus altogether one, may be seen above (n. 9613), where the Habitation is treated of, by which is signified the internal of heaven.

(9627) And that which superaboundeth over and above in the curtains of the Tent. That this signifies that which proceeds, is evident from the signification of "that which superaboundeth over and above," as being that which proceeds (of which in what follows); and from the signification of "the curtains of the Tent," as being the truths from external celestial good that constitute the external of heaven, which is signified by “the Tent” (see n. 9615). That “that which superaboundeth over and above the curtains” denotes that which proceeds, is because it proceeds by continuity from the expansion itself.

(9628) The half of the curtain that is over and above, thou shalt make to superabound over the hinder parts of the Habitation. That this signifies that which proceeds to the ultimate of heaven, is evident from the signification of “that which superaboundeth,” as being that which proceeds (see just above, n. 9627); and from the signification of “the hinder parts of the Habitation,” as being the ultimate of heaven, for “the Habitation” denotes heaven, which is here treated of.

(9629) And the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the Tent, shall superabound over the sides of the Habitation on this side and on that, to cover it. That this signifies the method by which this ultimate proceeds from good, in order that heaven may be rendered safe, is evident from the signification of “that which superaboundeth over the sides of the Habitation, a cubit on the one side and a cubit on the other side,” as being the ultimate which proceeds (of which above, n. 9627); from the signification of “the length of the curtains of the Tent,” as being truths from good (n. 9617); and from the signification of “to cover,” as being to protect, for that which covers protects from the assailing evil that would inflict injury. From these significations gathered into one, there results this meaning, that this ultimate which proceeds from good is for the purpose that heaven may be rendered safe.

(9630) And thou shalt make a covering for the Tent. That this signifies the circumference, is evident without explication, for the covering made of skins of red rams formed a circumference above and around the Tent.

(9631) Of skins of red rams. That this signifies external truths from good, is evident from what has already been said and shown concerning the skins of red rams (n. 9471).

(9632) And a covering of badgers' skins above. That this signifies outside of this, namely the circumference from the truths which are from external good, is evident from the signification of "the covering," as being the circumference (as just above, n. 9630); from the signification of "skins," as being external truths (n. 9471); and from the signification of "badgers," as being goods (also n. 9471). It is needless to further unfold the things thus far said concerning the Habitation, the Tent, and the two coverings of the latter, because they are of such a nature as by reason of ignorance would fall with difficulty into the idea of thought; for where there is ignorance there is blindness, thus no reception of light, and consequently no idea of the subject. For few if any know that heaven is represented and thus described by the Habitation, and its external by the Tent with its two coverings. The reason why these things are unknown, is that scarcely anyone knows that heavenly things are signified by all those which are in the Word, thus that there is an internal sense which is spiritual in each thing therein; and that this sense does not appear in the letter, but only from the letter to those who have been instructed about correspondences, and who while they read the Word are in enlightenment from the Lord. [2] Nay, scarcely anyone knows that the man who is in the good of love and of faith is a heaven in the least form, and that such a man, both as to his interiors and his exteriors, corresponds to heaven (n. 9276). If these things had been known, the well-informed in the Christian world, who have acquired some knowledge of the forms of the human body, might have been in some intellectual light, and consequently in some idea about heaven, and then might have apprehended what things in heaven are represented by the ark, its propitiatory [mercy seat], and the cherubs over it; what by the table upon which were the breads of faces, and by the lampstand, and by the golden altar of incense; also what things are represented by the Habitation, its curtains, planks, and bases; and further by the Tent and its two coverings; for like things occur with man, in his internals and in his externals, and they are also presented in a material form in his body, to which these internal things exactly correspond. For unless the external things which are of the body exactly corresponded to the internal things which are of the understanding and the will, there would not be any life in the body, and consequently there would not be any corresponding acts. [3] It is said that like things occur in the tabernacle as in man, because the representatives in nature bear relation to the human form, and have a signification according to their relation to it (n. 9496). There are four coverings in man's external things that encompass and enclose all the interior things, and which are called coats and skins. To what internal things these correspond may be seen from experience (n. 5552-5559, 8980). Similar things were represented in the coverings which constituted the expanse of the tabernacle. From this the understanding may borrow some light concerning the forms of heaven; and yet this light would be extinguished with all those who have not a distinct knowledge of the things that are in the human body, and who have not at the same time a distinct knowledge of the spiritual things of faith and the celestial things of love, to which these things correspond. As with most people both the latter and the former things are in shade, nay, in thick darkness, not only from the lack of knowledge, but also from lack of faith, it is needless to unfold them further; for, as before said, they would not fall into any idea, because of the lack of intellectual light on such subjects.

(9633) Verses 15-30. And thou shalt make the planks for the Habitation of shittim wood, standing up. Ten cubits shall be the length of a plank, and a cubit and half a cubit the breadth of one plank. Two hands shall there be in one plank, combined one to the other; thus shalt thou make for all the planks of the Habitation. And thou shalt make the planks for the Habitation twenty planks for the corner of the south toward the south. And thou shalt make forty bases of silver under the twenty planks; two bases under one plank for its two hands, and two bases under one plank for its two hands. And for the other side of the Habitation, at the corner of the north, twenty planks; and their forty bases of silver; two bases under one plank, and two bases under one plank. And for the two legs of the Habitation toward the sea thou shalt make six planks. And two planks shalt thou make for the corners of the Habitation in the two legs. And they shall be twinned from beneath, and they shall be twinned together at the head of it unto one ring; thus shall it be for them both; they shall be at the two corners. And there shall be eight planks, and their bases of silver, sixteen bases; two bases under one plank, and two bases under one plank. And thou shalt make bars of shittim wood; five for the planks of the one side of the Habitation, and five bars for the planks of the other side of the Habitation, and five bars for the planks of the side of the Habitation at the two legs toward the sea. And the middle bar in the middle of the planks shall pass through from extremity to extremity. And thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars; and thou shalt overlay the bars with gold. And thou shalt set up the Habitation according to the method which thou wast made to see in the mountain. "And thou shalt make the planks for the Habitation" signifies the good which supports this heaven; "of shittim wood" signifies that it is the good of merit from the Lord's Divine Human; "ten cubits shall be the length of a plank" signifies this good the all in all; "and a cubit and half a cubit the breadth of one plank" signifies the truth from which it conjoins, as much as is sufficient; "two hands shall there be in one plank" signifies power from it; "combined one to the other" signifies the consequent conjunction of the Lord with those who are in this heaven; "thus shalt thou make for all the planks of the Habitation" signifies thus everywhere; “and thou shalt make the planks for the Habitation twenty” signifies the good which supports heaven in every way and completely; “the planks for the corner of the south toward the south” signifies even into its interior and inmost things where truth is in light; “and thou shalt make forty bases of silver” signifies a full support by means of truth; “under the twenty planks” signifies which proceeds from the good that is from the Lord’s Divine Human; “two bases under one plank” signifies its conjunction with good; “for its two hands” signifies the consequent power; “and two bases under one plank for its two hands” signifies thus in each and all things; “and for the other side of the Habitation, at the corner of the north” signifies toward the exteriors of this heaven where truth is in obscurity; “twenty planks” signifies the good which supports in every way and completely; “and their forty bases of silver” signifies there also a full support by means of truth; “two bases under one plank” signifies through conjunction with good; “and two bases under one plank” signifies everywhere; “and for the two legs of the Habitation toward the sea” signifies conjunction with heaven where good is in obscurity; “thou shalt make six planks” signifies where good from the Lord’s Divine Human is wholly; “and two planks shalt thou make for the corners of the Habitation in the two legs” signifies the quality of the conjunction there with good; “and they shall be twinned from beneath, and they shall be twinned together at the head of it” signifies conjunction from the exterior and from the interior; “unto one ring” signifies thus endurance; “thus shall it be for them both; they shall be at the two corners” signifies a like conjunction everywhere; “and there shall be eight planks, and their bases of silver” signifies support in every way by good through the truth which is from good; “sixteen bases” signifies complete support; “two bases under one plank, and two bases under one plank” signifies through the conjunction of truth with good everywhere; “and thou shalt make bars of shittim wood” signifies the power of truth from good; “five for the planks of the one side of the Habitation” signifies whereby it looks toward the interiors of heaven where truth is in light; “and five bars for the planks of the other side of the Habitation” signifies the power of truth from good whereby it looks toward the exteriors where truth is in obscurity; “and five bars for the planks of the side of the Habitation at the two legs toward the sea” signifies the power of truth from good whereby it looks toward this heaven where there is conjunction with good which is in obscurity; “and the middle bar in the middle of the planks shall pass through from extremity to extremity” signifies the primary power from which the powers are everywhere continued; “and thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars, and thou shalt overlay the bars with gold” signifies a representative of good from which and through which are all things; “and thou shalt set up the Habitation according to the method which thou wast made to see in the mountain” signifies toward the quarters according to the states of good and of the derivative truth in the heaven which is represented.

(9634) And thou shalt make the planks for the Habitation. That this signifies the good which supports this heaven is evident from the signification of “the planks” as being the good which supports (of which below); and from the signification of “the Habitation” as being the middle or second heaven (see n. 9594). That “the planks” denote the good which supports, is because they were of wood, and supported the curtains of both the Habitation and the Tent, and also the two coverings over them. Consequently by “the planks” are signified supports, and because they were of wood, they signified supports which are from good; for everything that is of wood signifies good, even to the very houses that are of wood (n. 3720); the quality of the good is signified by the “shittim wood” of which the planks were made. As all the representatives in nature bear relation to the human form, and have a signification in accordance with this relation (n. 9496), so also do the planks of the Habitation. These planks correspond to the muscular or fleshy part in man, which supports the encompassing membranes and skins; by “flesh” also is signified good (n. 7850, 9127). From this it is that the planks were of shittim wood, by which is signified the good which supports heaven (n. 9472, 9486); also that they were overlaid with gold, by which also is signified good.

(9635) Of shittim wood. That this signifies the good of merit from the Lord’s Divine Human, is evident from the signification of “shittim wood,” as being the good of merit from the Lord’s Divine Human (see n. 9472, 9486). (That this good is the only good which reigns in heaven, and supports it, see n. 9486.)

(9636) Ten cubits shall be the length of a plank. That this signifies this good the all in all, is evident from the signification of "ten," as being all (see n. 4638, 9595); and from the signification of "length," as being good (n. 1613, 8898, 9487, 9600), here the good which supports, which is the good of merit; for this is signified by the planks of the Habitation being made of shittim wood (n. 9635). That this good is the all in all of heaven, is because this good is the very Divine good which makes the heavens and sustains them (n. 9486); for the good which is with the angels is good itself, because all good is from the Lord; good from any other source is not good.

(9637) And a cubit and half a cubit the breadth of one plank. That this signifies the truth from it which conjoins, as much as is sufficient, is evident from the signification of "one and a half," as being what is full (see n. 9487-9489), thus also as much as is sufficient, for this is what is full. The reason why this truth is from it, that is, from the good which is signified by "the planks of shittim wood" (n. 9634, 9635), is that every good has its truth, and every truth its good. Good without truth does not appear, and truth without good does not exist, for truth is the form of good, and good is the being of truth. It is from form that good appears, and it is from being that truth exists. The case herein is like that of flame and light; flame without light does not appear, and therefore it emits from itself light that it may appear; and light without flame does not exist. It is the same with man's will and his understanding; the will does not appear without the understanding, and the understanding does not exist without the will. As it is with good and truth, or with flame and light, or again with the will and understanding, even so it is with love and faith, for all good is of love, and all truth is of faith from love; and man's will has been allotted to the reception of the good which is of love, and his understanding to the reception of the truth which is of faith. Moreover, love is the flame or fire of life, and faith is the light of life.

(9638) Two hands shall there be in one plank. That this signifies power from it, namely, through truth from good, is evident from the signification of "hands," as being power (see n. 878, 3387, 4931-4937, 5327, 5328, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281, 9133; and that all power is through truth from good, n. 6344, 6423, 9327, 9410).

(9639) Combined the one to the other. That this signifies the consequent conjunction of the Lord with those who are in this heaven, is evident from the signification of "to be combined," when said of the power which is signified by "the hands," as being conjunction through truth from good. For all who are in heaven are called "powers," and also are powers, from the fact that they are receptions of the Divine truth which is from the Lord; therefore also by "angels" in the Word are signified truths Divine (see n. 8192). It is the Divine good proceeding from the Lord that conjoins all in heaven; for it is the Divine good that reigns universally in Divine truths, and that which reigns universally, conjoins.

This conjunction is what is signified by the “combining of the hands of each plank the one to the other.”

(9640) Thus shalt thou make for all the planks of the Habitation. That this signifies thus everywhere, is evident from the signification of “ all,” when said of heaven, as being everywhere, for that which is done there to all is done everywhere; and from the signification of “the planks of the Habitation,” as being the good which supports heaven (see n. 9634).

(9641) And thou shalt make the planks for the Habitation twenty. That this signifies good which supports heaven in every way and completely, is evident from the signification of “the planks of the Habitation,” as being the good which supports heaven (see n. 9634); and from the signification of “twenty,” as being what is full, thus in every way and completely. That “twenty” has this signification, is because numbers formed by multiplication have the same signification as the simple numbers from which they have been multiplied (n. 5291, 5335, 5708, 7973); thus the number “twenty” signifies the same as “ten,” and “two,” from the multiplication of which it arises. (That “ten” denotes what is full, and all, see n. 3107, 4638; and in like manner “two,” n. 9103, 9166.)

(9642) The planks for the corner of the south toward the south. That this signifies even into its interior and inmost things where truth is in light, is evident from the signification of “the planks of the Habitation,” as being the good which supports heaven (see n. 9634); from the signification of a “corner,” when said of the quarters of the world, as being where that state is which is marked out and signified by the quarter (of which in what follows); and from the signification of "the south toward the south," as being the interior and inmost things where truth is in its light; for by "the south" is signified a state of light, which is a state of intelligence from truths, and thus an interior state; for light (and with the light intelligence and wisdom) in the heavens, increases toward more interior things; and farther from these truth is in shade, which state of truth is signified by "the north." From this then it is that by "the corner of the south toward the south" is signified even to the interior and inmost things where truth is in light. [2] The same is signified by "the south" or "noonday" in Isaiah: I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the end of the earth (Isa. 43:6). In this passage a new church is treated of; "saying to the north" denotes to those who are in darkness or ignorance concerning the truths of faith, who are the nations outside the church; "saying to the south" denotes to those who are in light from the knowledges of good and truth, who are those who are within the church; wherefore it is said to the latter that they should "not keep back," but to the former that they should "give up." [3] In Ezekiel: Set thy faces toward the south, and drop toward the south, and prophesy against the forest of the field unto the south; and say to the forest of the south, Behold, I kindle a fire in thee, and it shall devour every green tree in thee, and all faces from the south to the north shall be burned. Set thy faces toward Jerusalem, and drop against the holy places, and prophesy against the land of Israel (Ezek. 20:46, 47; 21:2). “The south” here denotes those who are in the light of truth from the Word, thus those who are of the church, but who are in falsities which they confirm from the sense of the letter of the Word wrongly unfolded; whence it is said, “the forest of the field unto the south,” and “the forest of the south.” A “forest” denotes where memory-knowledge reigns; but a “garden,” where truth reigns. From this it is plain what is signified by “setting the faces toward the south, and dropping [words] toward the south, and prophesying against the forest of the field unto the south;” and afterward by “setting the faces toward Jerusalem, and dropping against the holy places, and prophesying against the land of Israel; for “Jerusalem” and “the land of Israel” denote the church, and “the holy places” there denote the things which are of the church. [4] In Isaiah: If thou draw out thy soul to the hungry, and sate the afflicted soul; then thy light shall arise in darkness, and thy thick darkness shall be as the noonday (Isa. 58:10); where “darkness” and “thick darkness” denote ignorance of truth and good; while “light” and “the noonday” denote the understanding of them. Again: Bring forth counsel, execute judgment; make thy shadow like the night in the midst of the noonday; hide the outcasts; reveal not the wanderer (Isa. 16:3); where “in the midst of the noonday” denotes in the midst of the light of truth. In Jeremiah: Sanctify ye the battle against the daughter of Zion; arise, and let us go up into the south, for the day is going away, for the shadows of the evening have been bent down (Jer. 6:4); where “going up into the south” denotes against the church, in which truth is in light from the Word. In Amos: I will make the sun go down at noon, and I will darken the earth in the day of light (Amos 8:9); denoting the extinguishing of all the light of truth from the Word. [5] In David: Thou shalt not be afraid for the dread of night, nor for the arrow that flieth by day; for the pestilence in the thick darkness, for the death that wasteth at noonday (Ps. 91:5, 6); "the dread of night" denotes the falsities of evil which are from hell; "the arrow that flieth by day," the falsity which is openly taught; "the death that wasteth at noonday," the evil which is openly lived in, whereby truth is destroyed where it can be in its light from the Word. [6] Again: The prophecy of the wilderness of the sea. As whirlwinds from the south, to pass through; it cometh from the wilderness, from a terrible land (Isa. 21:1). The he-goat of the goats magnified himself exceedingly; and his horn grew toward the south, and toward the east, and toward comeliness; and it grew even unto the army of the heavens, and some of the army and of the stars it cast down to the earth, and trampled upon them (Dan. 8:8-10). The subject here treated of is the state of the future church, and it is foretold that the church will perish through the doctrine of faith separated from the good of charity; "the he-goat of the goats" denotes such a faith (n. 4169, 4769); its "horn growing toward the south" denotes the power of falsity therefrom against truths; "toward the east" denotes against goods; "toward comeliness" denotes against the church; "unto the army of the heavens" denotes against all the goods and truths of heaven; "casting down to the earth some of the army and of the stars" denotes to destroy these goods and truths, and the very knowledges of good and truth (n. 4697). [7] In the same prophet is described a war between the king of the south and the king of the north (chap. 11), and by "the king of the south" is signified the light of truth from the Word, and by "the king of the north" reasoning from memory-knowledges about truths; the alternations that the church was to undergo until it should perish, are described by the various events of this war. [8] As "the south" signified truth in light, it was ordained that the tribes of Reuben, Simeon, and Gad should encamp "toward the south" (Num. 2:10-15); the encampments represented the setting in order of all things in the heavens in accordance with the truths and goods of faith and love (see n. 4236, 8103, 8193, 8196); and "the twelve tribes" which encamped signified all truths and goods in the complex (n. 3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); by "the tribe of Reuben" was signified the truth of faith in doctrine (n. 3861, 3866, 5542); by "the tribe of Simeon," the derivative truth of faith in life (n. 3869-3872, 4497, 4502, 4503, 5482); and by "the tribe of Gad" were signified works from these truths (n. 6404, 6405). This shows why these tribes were encamped "toward the south;" for all things of truth, that is, of faith, belong to "the south," because they belong to light. [9] From all this it is now evident what is signified by "the corner of the south," namely, where the state of truth is in light. For all states of the good of love and of the truth of faith are signified by "the four corners of the earth"-states of the good of love by “the corner of the east, and the corner of the west,” and states of the truth of faith by “the corner of the south,” and “the corner of the north.” In like manner by “the four winds” in these passages: Angels standing on the four corners of the earth, holding back the four winds of the earth, that the wind should not blow on the earth (Rev. 7:1). Satan shall go forth to seduce the nations which are in the four corners of the earth (Rev. 20:8). He shall send His angels, and they shall gather together His elect from the four winds, from the ends of the heavens to the ends of them (Matt. 24:31). Come from the four winds, O breath, and breathe into these slain, that they may live (Ezek. 37:9). [10] As by these “winds,” that is, by these “quarters,” were signified all things of good and of truth, thus all things of heaven and of the church, and by “the temple” was signified heaven or the church, therefore it has been customary from ancient times to place temples in an east and west direction, because “the east” signified the good of love in its rising, and “the west,” the good of love in its going down. This had its origin from the representatives in which were the ancients who belonged to the church.

(9643) And thou shalt make forty bases of silver. That this signifies full support by means of truth, is evident from the signification of “forty,” as being what is full (see n. 9437); from the signification of “bases,” as being support, for bases support; and from the signification of “silver,” as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999). The reason why the bases were of “silver,” and the planks were overlaid with “gold,” was that by the “planks” is signified good, and by the “bases” truth, and good has power and thus support through truth (that good has power through truth, see n. 6344, 6423, 9327, 9410; also that “gold” signifies good, and “silver” truth, n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510). That good has power through truth, is because truth is the form of good, and good has quality thereby; for where there is quality, there is form. In this way good has that whereby it can work on other things in this or in that manner. From this it is that good has ability, but not determined to anything except by means of truth. Ability determined is actual power, consequently is supporting power. [2] Moreover, the bases correspond to the feet and soles of the feet in man; and in general to the bones which support all the fleshy part of the body; and by “the feet” and “the bones” in like manner is signified the truth which supports; and by “the fleshy part” in the body is signified the good which supports itself by means of truth. (That all things in nature bear relation to the human form, and have a signification in accordance with their relation to it, see n. 9496; also that “flesh” signifies good, n. 3813, 6968, 7850, 9127; that “the feet” denote what is natural, thus truth in power from good, n. 5327, 5328; that “the body” signifies good, n. 6135; and “the bones,” truth supporting, n. 3812e, 8005.) [3] It is for this reason also that a “foundation,” which is a common base, denotes the truth of faith, and faith itself, as can be seen from the passages in the Word where a “foundation” is spoken of; as in Isaiah: Do ye not know? Do ye not hear? Do ye not understand the foundations of the earth? (Isa.

40:21). He who does not know what is signified by a “foundation,” and what by “the earth,” has no other idea than that the lowest parts of the earth are here meant by “the foundations of the earth,” although he may perceive, if he pays attention, that something else is meant; for what would it be to know, to hear, and to understand the foundations of the earth ? From this it can be seen that by “the foundations of the earth” are signified such things as belong to the church. That “the earth” in the Word denotes the church, is very evident from the passages in the Word where “the earth” is mentioned (see what has been cited above, n. 9325); and that its “foundations” denote the truths of faith, for these truths serve the church for foundations, as can also be seen further from the following passages. In David: They acknowledge not, neither do they understand; they walk in darkness; all the foundations of the earth totter (Ps. 82:5); that the foundations of the earth do not “totter,” but the truths of the church with those who do not know, who do not understand, and who walk in darkness, is clear. Again: The earth was shaken and quaked, and the foundations of the mountains were agitated, and were shaken (Ps. 18:7); where “mountains” denote the goods of love (n. 795, 4210, 6435, 8327), and their “foundations,” the truths of faith. And in Isaiah: The cataracts from on high have been opened, and the foundations of the earth have quaked (Isa. 24:18); As a “foundation” denotes the truth of faith, and a “city,” the doctrine of it, therefore in the Word “the foundations of the city” is said when the truth of doctrine is meant; as in

David: The channels of waters appeared, and the foundations of the city were uncovered, by the rebuke of Jehovah (Ps. 18:15). (That a "city" denotes the doctrine of truth, see n. 402, 2449, 2943, 3216, 4492, 4493). [4] From this it can be seen what is signified by "the foundations of the city of the holy Jerusalem" in John: The wall of the city of the holy Jerusalem had twelve foundations, and in them the names of the twelve apostles of the Lamb. The foundations of the wall were adorned with every precious stone (Rev. 21:14-20). He who does not know what is signified by "the holy Jerusalem," what by a "city," what by a "wall," what by a "foundation," and what by "the twelve apostles," can see nothing of the secret here hidden; when yet by "the holy Jerusalem" is meant the New Church of the Lord which will succeed this of ours; by "the city" is meant doctrine; by a "wall," the truth protecting and defending; by "the foundations," the truths of faith; and by "the twelve apostles," all the goods of love and truths of faith in the complex. From this it can be seen why it is said that there will be "twelve foundations," and that they will be "adorned with every precious stone; for a "precious stone" denotes the truth of faith from the good of love (n. 114, 3858, 6640, 9476); and "the twelve apostles" denote all things of love and faith in the complex (n. 3488, 3858, 6397). [5] From this it is evident what is here signified by "foundations" in Isaiah: Behold, I set thy stones with antimony, and lay thy foundations with sapphires (Isa. 54:11); where "sapphires" denote interior truths (n. 9407). In the same: Jehovah shall smite Asshur with a rod. Then shall be every passing of the rod of the foundation, upon which Jehovah shall cause him to rest (Isa. 30:31, 32); “the rod of the foundation” denotes the power of truth (that a “rod” denotes power, see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026). And in Jeremiah: They shall not take from thee a stone for a corner, nor a stone of foundations (Jer. 51:26); where “a stone of foundations” denotes the truths of faith. [6] In Job: Where wast thou when I laid the foundations of the earth? Declare if thou knowest intelligence; who hath appointed the measures thereof, if thou knowest? Upon what were its bases? or who laid the cornerstone thereof? when the morning stars sang together, and all the sons of God sounded (Job 38:4-7)? He who does not know what is signified in the internal sense by “the earth,” by “the measures thereof,” and by “the bases,” also what by a “cornerstone,” “morning stars,” and “the sons of God,” sees nothing of the secret therein, believing that it is the earth which is meant, and also its foundation, measures, bases, and corner stone; and knowing not at all what is signified by “the morning stars singing,” and by “the sons of God sounding.” But he will come out of darkness into light as soon as he knows that “the earth” denotes the church; that its “foundations” denote the truth of faith; its “measures,” states of good and truth; its “bases,” the supporting truths themselves; “the cornerstone,” the power of truth; “the morning stars,” the knowledges of good and truth derived from good; and “the sons of God,” truths Divine. The latter are said “to sound” when they come into existence, and the former “to sing” when they arise.

(9644) Under the twenty planks. That this signifies which proceeds from the good that is from the Lord's Divine Human, is evident from the signification of "twenty," as being what is full, thus in every way and completely (see n. 9641); and from the signification of "the planks of the Habitation," as being the good which supports heaven (n. 9634). (That this good is the good of merit, thus the good of the Lord's Divine Human, see n. 7850, 9127; also that this is the only good which reigns in heaven, n. 9486.) That the truth signified by "the bases" is what proceeds from this good, is signified by the bases being "under the planks."

(9645) Two bases under one plank. That this signifies the conjunction of this truth with good, is evident from the signification of "two," as being conjunction (see n. 5194, 8423); from the signification of "bases," as being the truth by means of which there is support (n. 9643); and from the signification of a "plank," as being the good which supports (as just above, n. 9644).

(9646) For its two hands. That this signifies the consequent power, is evident from the signification of "hands," as being power (see n. 9638).

(9647) And two bases under one plank for its two hands. That this signifies thus in each and all things, is evident from the fact that such bases and hands were to be applied to every plank, as is involved in the repetition; and therefore the signification is that so it should be in all things. Be it known that with man and angel, good together with its truths is like itself in every particular such as it is in general (see n. 920, 1040, 1316, 4345), thus in each and all things.

(9648) And for the other side of the Habitation at the corner of the north. That this signifies toward the exteriors of this heaven where truths are in obscurity, is evident from the signification of "the Habitation," as being heaven (see n. 9594); and from the signification of "the north," as being the exteriors in which truth is in obscurity (n. 3708). From this it is plain that by "the side of the Habitation at the corner of the north," is signified toward the exteriors of heaven, where truth is in obscurity. There are four states to which the four quarters in the world, namely, the east, the west, the south, and the north, correspond. The east corresponds to a state of good in its rising, the west to a state of good in its going down; the south corresponds to a state of truth in its light; and the north to a state of truth in shade (n. 3708). The state of good to which the east corresponds, and the state of truth to which the south corresponds, are interior states; and the state of good to which the west corresponds, and the state of truth to which the north corresponds, are exterior; for the more interior any state is, the more perfect it is; and the more exterior it is, the more imperfect, thus the more obscure. It is for this reason that the higher a man can be raised toward interior things, the more he comes into the perception of good, and into the light of truth; and therefore when a man puts off bodily things, which are the veriest external things, as is the case when he departs out of the world; if he has lived a life of truth and good he comes into intelligence and wisdom, and thus into the perception of every happiness; and into a perception the greater, in proportion as through a life of good from the doctrine of truth he has suffered himself to be raised toward the interior things of heaven.

(9649) Twenty planks. That this signifies the good which supports in every way and completely, is evident from the signification of "twenty," as being in every way and completely (see n. 9641); and from the signification of "the planks of the Habitation," as being the good which supports heaven (n. 9634).

(9650) And their forty bases of silver. This signifies there also a full support by means of truth (as above, n. 9643).

(9651) Two bases under one plank. This signifies through conjunction with good (as also above, n. 9645).

(9652) And two bases under one plank. This signifies everywhere, because in each and all things (n. 9647); for that which is in each and all things is everywhere.

(9653) And for the two legs of the Habitation toward the sea. That this signifies conjunction with heaven where good is in obscurity, is evident from the signification of "two," as being conjunction (see n. 9645); from the signification of "the legs," as being the bounds where good verges to obscurity (n. 7859); from the signification of "the Habitation," as being heaven (n. 9594); and from the signification of "the west" or "the sea," as being a state of good in obscurity (see n. 3708, 8615). That this state is signified by "the west," is because by "the sun" is signified the Lord as to the good of love (n. 3636, 3643, 4060, 4321, 7078, 7083, 7171, 8644, 8812). Hence by "the rising of the sun” is signified the good of love from the Lord in clear perception, and by its “setting,” good from Him in obscure perception. And because man and angel have clear perception when raised toward interior things, that is, into the light of heaven, and obscure perception when in exterior things (n. 9648), thus when in the light of the world, therefore the west is also called “the sea;” for “the sea” signifies memory-knowledge in general (n. 28, 2850), and memory-knowledge is in the external or natural man, where good is in obscurity. All memory-knowledge, being of the natural man, is in the light of the world.

(9654) Thou shalt make six planks. That this signifies where good from the Lord’s Divine Human is wholly, is evident from the signification of “six,” as being all things in the complex (see n. 7973), thus wholly; and from the signification of “the planks of the Habitation,” as being good from the Lord’s Divine Human which supports heaven (n. 9644).

(9655) And two planks shalt thou make for the corners of the Habitation in the two legs. That this signifies the quality of the conjunction there with good, is evident from what follows, where it is said that the planks there “shall be twinned from beneath,” and at the same time “twinned at the head of it unto one corner,” which denotes the quality of the conjunction there with good; for by “two” is signified conjunction (see n. 9645); by “planks,” the good which supports (n. 9634); and by “the corners of the Habitation in the two legs,” the bounds where this good is (n. 9653).

(9656) And they shall be twinned from beneath, and they shall be twinned together at the head of it. That this signifies conjunction from the exterior and from the interior, is evident from the signification of "being twinned," as being to be acted upon conjointly; from the signification of "from beneath," as being from the exterior (for that which is outside is expressed in the Word by "beneath," and that which is within by "above," see n. 3084, 4599, 5146, 8325, whence things deep down denote exterior things, and high things denote interior things, n. 2148, 4210, 4599); and from the signification of "the head," when it is said "from beneath unto the head," as being from the interior. That this is signified by "the head" is because the head is above the body, and as just said, by higher things are signified interior things. And besides, the interior things of man are in his head; for in the head are the beginnings of the senses and of motions, and the beginnings are the inmost things, because from them the rest are derived, the beginnings being like the veins yielding springs, from which are brooks. [2] It is for this reason also that interior things are expressed in the Word by "the head;" as in these passages: Jehovah will cut off from Israel head and tail, branch and rush, in one day (Isa. 9:14). Neither shall there be for Egypt any work, which head and tail, branch and rush, may do (Isa. 19:15). In these passages the subject treated of is the church, the interiors of which are "the head," and the exteriors "the tail." [3] Again: On all heads is baldness, every beard is shaved (Isa. 15:2); "baldness on the heads" denotes no good and truth in the interiors; "the beard shaved," no good and truth in the exteriors. In Jeremiah: Thou shalt be ashamed of Egypt, as thou wast ashamed of Asshur. And thy hands shall be upon thy head; in that Jehovah hath abhorred thy defenses (Jer. 2:36, 37); thus is described shame on account of the goods and truths of the church which have been destroyed through memory-knowledges and the reasonings from them. "Egypt" denotes memory-knowledge; "Asshur," reasoning therefrom; "the hands upon the head" denotes to cover the interiors for shame. In like manner in another passage: They were ashamed, and disgraced, and covered their head (Jer. 14:3; see also 2 Sam. 13:19).

(9657) Unto one ring. That this signifies thus endurance, is evident from the signification of a "ring," as being conjunction (see n. 9493, 9495), here endurance through conjunction, because it is said that "the planks shall be twinned unto one ring."

(9658) Thus shall it be for them both, they shall be at the two corners. That this signifies a like conjunction everywhere, is evident from the signification of "both," or "two," as being conjunction (see above, n. 9655). As this is on both sides, it signifies a like conjunction everywhere, for the planks twinned at the two corners looked to every quarter. So they constructed the two legs at the two corners; and looking to every quarter denotes everywhere. And as it was the same on both sides, there is signified the like conjunction everywhere.

(9659) And there shall be eight planks, and their bases of silver. That this signifies support in every way by good, and through the truth which is from good, is evident from the signification of “eight,” as being in every way, of which in what follows; from the signification of “planks,” as being the good which supports (see n. 9634); and from the signification of “bases of silver,” as being support through the truth which is from good (n. 9643). [2] That “eight” denotes in every way is because by this number is signified the same as by “two,” and by “four,” for it arises from these multiplied together, and by “two” and “four” is signified conjunction to the full (n. 5194, 8423, 8877), and from this also what is full (see n. 9103), and consequently in every way; for that which is in fullness is also in every way. By “eight” is also signified what is full and in every way, from the fact that by a “week” is signified an entire period from beginning to end (n. 2044, 3845); consequently by “the eighth day” is signified a full state, from which there is afterward made a new beginning. From this it was that male children were circumcised when eight days old (Gen. 17:12; 21:4); for by “circumcision” was signified purification from filthy loves by means of the truth of faith (n. 2039, 2046, 2799, 3412, 3413, 4462); the foreskin corresponded to the defilement of good by these loves (n. 4462, 7045, 7225); and “the sword of stone,” with which the circumcision was performed, signified the truth of faith by means of which purification is effected (n. 2039e, 2046e, 2799, 7044). [3] What is full and in every way is also signified by “eight” after “seven,” in Micah: When Asshur shall come into our land, and shall tread our palaces, then shall we set over him seven shepherds and eight princes of men. And they shall feed on the land of Asshur with the sword; and He shall deliver us from Asshur (Micah 5:5, 6); "Asshur" denotes reasoning about the goods and truths of the church from man's own intelligence; total or complete deliverance from the falsity thence, is signified by the "eight princes of men who shall destroy;" the "princes of men" denote the primary truths of good. [4] That "eight" denotes what is full, and in every way, is also plain from experience concerning the admission and reception of societies into heaven (as may be seen above, n. 2130). The societies that were first received appeared up to twelve in number, and afterward eight; for those who are admitted and received into heaven are those who have been purified from earthly things, and therefore from the loves of them, and who have afterward been instructed; by the number "eight" was then signified what is full. [5] The like is signified by "eight" in other parts of the Word, as by the porch of the gate from the house being "eight ells," and by there being "eight steps" to the house, in Ezekiel 40:9, 31, 41. A new house is there treated of, by which is signified a New Church of the Lord; the truths which lead to good, and from good to truths, are signified by the porch and by the steps. [6] He who knows not that in the Word numbers infold realities, is bound to get the idea that where the tabernacle, the temple of Solomon, and afterward a new house, and a new temple, and a new earth, are described in Ezekiel, the measurements and numbers have no real meaning, and therefore no holiness, although in the Word not a syllable is void of meaning. Let him who has intelligence consider the measurements and numbers in Ezekiel, from chapter 40 to chapter 48, and the measurements and numbers given by John in the Revelation, chapter 21, where also it is said that “the angel measured the wall of the New Jerusalem a hundred forty and four cubits,” and that “this measure is that of a man, that is, of an angel” (verse 17); also in another passage: “He that hath intelligence, let him compute the number of the beast; for it is the number of a man, and his number is six hundred and sixty-six” (Rev. 13:18); besides those given in many other passages. (That all the numbers mentioned in the Word signify real things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175, 7973; and in the places where it has been shown what is signified by some numbers in particular.)

(9660) Sixteen bases. That this signifies complete support, is evident from the signification of “sixteen,” as being wholly, for “sixteen” has a similar signification to “eight,” because multiplied numbers signify the like as do their factors (see n. 5291, 5335, 5708, 7973); that “eight” denotes what is full, and in every way, was shown just above (n. 9659); thus it also denotes wholly. And from the signification of “bases,” as being support (n. 9643).

(9661) Two bases under one plank, and two bases under one plank. That this signifies through the conjunction of truth with good everywhere, is evident from the signification of “two,” as being conjunction (see n. 1686, 3519, 5194, 8423); from the signification of “bases,” as being the truth which supports (see n. 9645); and from the signification of a “plank,” as being the good which supports (n. 9634). That it is so in each and all things, consequently everywhere, is involved in the repetition, as several times above.

(9662) And thou shalt make bars of shittim wood. That this signifies the power of truth from good, is evident from the signification of “bars,” as being the power which truth has from good (see n. 9496); and from the signification of “shittim wood,” as being the good of merit which belongs to the Lord alone (n. 9472, 9486). That this good is the only good which reigns in heaven, see n. 9486; consequently it is that from which truths have power.

(9663) Five for the planks of the one side of the Habitation. That this signifies whereby it looks toward the interiors of heaven where truth is in light, is evident from the signification of “five,” as being all things of that part (n. 9604); from the signification of “planks,” as being the goods which support (n. 9634); and from the signification of “the side of the Habitation,” as being the quarter of heaven which is looked to; for the “Habitation” denotes heaven (n. 9594); and “the side” denotes the quarter which is looked to. That it signifies toward the interiors where truth is in light, thus toward the south, is because the same things are said three times, and the third or last time, it is said “at the two legs toward the sea;” and three sides are mentioned, the first to the south (verse 18), the second to the north (verse 20), and the third to the sea (verse 22). (That “to the south” denotes to the interiors where truth is in light, see n. 9642; and that “to the north” denotes toward the exteriors where truth is in obscurity, see n. 9648; and that "to the sea" denotes where good is in obscurity, n. 9653.)

(9664) And five bars for the planks of the other side of the Habitation. That this signifies the power of truth from good whereby it looks toward the exteriors where truth is in obscurity, is evident from what has been unfolded just above (n. 9662, 9663).

(9665) And five bars for the planks of the side of the Habitation at the two legs toward the sea. That this signifies the power of truth from good whereby it looks to this heaven, where there is conjunction with good which is in obscurity, is evident from what has been unfolded just above (n. 9653, 9662, 9663).

(9666) And the middle bar in the middle of the planks shall pass through from extremity to extremity. That this signifies the primary power from which the powers are everywhere continued, is evident from the signification of a "bar," or "stave," as being power (see n. 9496); from the signification of "the middle," as being what is inmost and primary (n. 1074, 2940, 2973, 5897, 6084, 6103); from the signification of "passing through from extremity to extremity," when it is said of a bar, by which is signified power, as being the powers which are thence derived and everywhere continued. [2] How the case is with these things cannot be known unless it is known how it is with interior and exterior things in the spiritual world. Those things which are best and purest, thus which are more perfect than the rest, are in the inmost; those which proceed thence toward the exteriors are less perfect according to the degree of removal from the inmost things; and finally those things which are in the extremes are the least perfect of all (n. 9648). Those things are said to be less perfect which can be more easily wrested from their form and beauty, thus from their order. It is the same with fruits, which contain in their inmost part seeds, on the outside of which is the pulp. The seeds are in a more perfect state than the pulp which is outside; as can be seen from the fact that when the pulp decays, the seeds nevertheless remain entire. The case is the same with the seeds; inmostly in them is the prolific germ, and this is in a more perfect state than those parts of the seed which are outside; for when the exterior parts are dissolved the prolific germ remains in its entirety, and produces a new tree or plant. The case is the same in heaven, where the inmost things, being nearer to the Lord, are in a more perfect state than the exterior ones. From this it is that the inmost heaven excels in wisdom and intelligence, and therefore in happiness, the heavens which are below. The case is the same in each heaven, the inmost therein being more perfect than the things round about. It is the same with a man who is in the good of love and the truths of faith. His internal is in a more perfect state than his external, for the internal man is in the heat and light of heaven, but the external is in the heat and light of the world. It is the same in every perfect form; its inmost is the best. It is the inmost which is meant by "the middle." [3] That by "passing through from extremity to extremity," when said of the bar, is signified the power thence derived and everywhere continued, is because "from extremity to extremity," signifies the first end and the last, thus from beginning to end, for the first end is the beginning. It is for this reason that by "the extremities" are signified all things and everywhere; as in Jeremiah: The sword of Jehovah devoureth from the extremity of the land unto the extremity thereof (Jer. 12:12). A "sword" denotes truth fighting against falsity and destroying it, and in the opposite sense falsity fighting against truth and destroying it (n. 2799, 4499, 6353, 7102, 8294); "devouring from the extremity of the land unto the extremity thereof" denotes all things of the church, because "the land" denotes the church (n. 9334). In David: His going forth is from the extremity of the heavens, and His circuit unto the extremities thereof (Ps. 19:6); where also "from the extremity of the heavens unto the extremities thereof" denotes all things and everywhere. [4] And in Mark: He shall send forth His angels, and they shall gather together His elect from the four winds, from the extremity of the earth even unto the extremity of heaven (Mark 13:27); where "the extremity of the earth and the extremity of heaven" denote all the external and internal things of the church (that "the earth" denotes the external of the church, and "heaven" its internal, see n. 1733, 1850, 2117, 2118, 3355, 4535, where the signification of "the new earth and the new heaven" is unfolded). So with "extremities" in the plural, as in these passages: Look unto Me, that ye be saved, all the extremities of the earth (Isa. 45:22). O God of our salvation, the trust of all the extremities of the earth, and of them that are afar off upon the sea (Ps. 65:5). And also in the singular number, when it is said “even unto the extremity,” as in these passages: That My salvation may be even unto the extremity of the earth (Isa. 49:6). Jehovah shall make it to be heard even unto the extremity of the earth, Say ye to the daughter of Zion, Behold thy salvation cometh (Isa. 62:11). A tumult shall come even unto the extremity of the earth (Jer. 25:31). In these passages “even unto the extremity” implies from extremity to extremity. [5] But when by “extremity” is meant only what is extreme or ultimate, then by it is signified that which is ultimate of heaven or of the church; as in Isaiah: Sing unto Jehovah a new song, His praise, the extremity of the earth, going down to the sea, and the fullness thereof; ye Isles, and the inhabitants thereof (Isa. 42:10); where “the extremity of the earth going down to the sea” denotes the ultimate of the church where good and truth are in obscurity (that “the sea” has this signification, see n. 9653); “the isles” denote those who are more remote from truths, and consequently from worship (n. 1158). [6] Again: Bring My sons from far, and My daughters from the extremity of the earth (Isa. 43:6); where “sons from far” denote those who are in obscurity as to truths; and “daughters from the extremity of the earth” denote those who are in obscurity as to goods; such as were the Gentiles. (That “sons” denote those who are in truths, and in the abstract sense, truths, see n. 264, 489, 491, 1147, 2623, 2803, 2813, 3373, 3704; also that “daughters” denote those who are in goods, and in the abstract sense, goods, n. 489-491, 2362, 3963, 8994.) From this it is also evident that “extremity” is predicated of good, and “from far” of truth (see also Ps. 65:5, and Isa. 13:5). But be it known that by “the extremity of heaven” is not meant any extremity of space, but of the state of good and truth; for in heaven there is no space, but only the appearance of it according to the states of good and truth.

(9667) And thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars; and thou shalt overlay the bars with gold. That this signifies a representative of the good from which and through which are all things, is evident from the signification of “overlaying with gold,” and of “making of gold,” as being a representative of good (see n. 9510); by “the planks” also is signified the good which supports (n. 9634); by “the rings,” the conjunction of good and truth (n. 9493, 9495); and by “the bars,” the power of truth from good (n. 9496). The reason why all things are from good and through good, is that all things in the universe bear relation to good and truth, and good is that from which is truth, thus from which is everything. Good has its origin from the Divine Itself. The Lord’s Divine love is the Divine good, for all good belongs to love. The Divine love itself, thus the Divine good, is the very being that is called “Jehovah,” and also “the Lord;” the coming-forth therefrom is truth. From this it can be seen that all things are from good.

(9668) And thou shalt set up the Habitation according to the method which thou wast made to see in the mountain. That this signifies toward the quarters, according to the states of good and of the derivative truth in the heaven which is represented, is evident from the signification of “the

Habitation," as being a representative of heaven (see n. 9594); from the signification of "according to the method which thou wast made to see in the mountain," as being toward the quarters, according to the states of good and of the derivative truth in heaven; for this is meant by "the method according to which the Habitation was to be set up." (That "Mount Sinai," where it was seen, denotes heaven, see n. 9420.) From the description it is evident that as regards its length the Habitation was placed from east to west, and that the entrance was toward the east, and the ark toward the west; consequently the sides were toward the south and the north. The eastern quarter of the Habitation represented the state of good in its rising; the western quarter the state of good in its going down; the southern quarter the state of truth in its light; and the northern quarter the state of truth in its shade. [2] The entrance was toward the eastern quarter for the reason that the Lord enters into heaven through the good of love, as can also be seen in Ezekiel, where the "new temple" is treated of, and where are these words: He led me to the gate that looketh toward the east, when behold the glory of the God of Israel came from the way of the east. And the glory of Jehovah entered into the house by the way of the gate whose face is toward the east, and the glory of Jehovah filled the house (Ezek. 43:1-6). Jehovah said unto me, This gate that looketh toward the east shall be shut, it shall not be opened, and no man shall enter in by it; but Jehovah the God of Israel shall enter in by it (Ezek. 44:1, 2); from which it is very evident that the Lord alone enters into heaven through the good of love, and that the good of love from the Lord fills heaven and makes it. "The east" signifies the Lord as to the good of love, for the reason that the Lord is the Sun of heaven (n. 3636, 3643, 7078, 7083, 7270). But in heaven the case is this. The east is where the Lord appears as the Sun, which is in front over against the right eye (n. 4321, 7078, 7171); toward the west from it, and thus in a straight line from the east to the west, are those who are in the good of love; but toward the south are those who are in the light of truth, and toward the north are those who are in the shade of truth. All who are in heaven look toward the Lord, for looking forward there is looking to Him. No one in heaven can look backward from Him, however he may turn himself (see n. 4321). But this is a secret which the natural man cannot comprehend. Such are the things represented by the method shown to Moses in the mountain, in accordance with which the Habitation was to be set up.

(9669) Verses 31-33. And thou shalt make a veil of blue, and crimson, and scarlet double-dyed, and fine twined linen; with the work of a thinker shall he make it, with cherubs. And thou shalt bestow it upon four pillars of shittim overlaid with gold, and their hooks of gold, upon four bases of silver. And thou shalt bestow the veil under the hooks, and shalt bring in thither from within the veil the ark of the Testimony; and the veil shall divide for you between the holy and the holy of holies. "And thou shalt make a veil," signifies the intermediate which unites this heaven and the inmost heaven, thus spiritual good with celestial good; "of blue, and crimson, and scarlet double-dyed, and fine twined linen," signifies the goods of love and of faith conjoined; "with the work of a thinker shall he make it," signifies the understanding; "with cherubs," signifies a guard lest they should be commingled; "and thou shalt bestow it upon four pillars of shittim," signifies the good of merit, which belongs to the Lord alone, conjoining and supporting; "overlaid with gold," signifies the representative there; "and their hooks of gold," signifies the methods of conjunction by means of good; "upon four bases of silver," signifies the power of conjunction by means of truth; "and thou shalt bestow the veil under the hooks," signifies the capability of conjunction and the consequent actuality; "and shalt bring in thither from within the veil the ark of the Testimony," signifies the coming-forth of the inmost heaven within this uniting medium; "and the veil shall divide for you between the holy and the holy of holies," signifies between spiritual good which is the good of charity toward the neighbor and the good of faith in the Lord, and celestial good which is the good of love to the Lord and the good of mutual love.

(9670) And thou shalt make a veil. That this signifies the intermediate which unites this heaven and the inmost heaven, thus spiritual good with celestial good, is evident from the signification of the "veil," which made a division between the Habitation where was the ark of the Testimony, and the place where were the lampstand and the table on which were the breads of faces, as being the intermediate which unites the middle heaven and the inmost heaven; for by the ark in which was the Testimony was represented the inmost heaven, where the Lord is (see n. 9457, 9481, 9485), and by the Habitation outside the veil was represented the middle heaven (n. 9594). And as the good of love to the Lord makes the inmost heaven, and the good of charity toward the neighbor makes the middle heaven, therefore by the "veil" is also signified the intermediate which unites spiritual good and celestial good. Spiritual good is the good of charity toward the neighbor, and celestial good is the good of love to the Lord (that the heavens are distinguished according to these goods, may be seen from the citations given above n. 9277). From all this it is now evident what is signified by the "veil," both in the tabernacle and in the temple. [2] These two heavens, namely the inmost and the middle, are so distinct that there is no entrance from the one into the other. But still they constitute one heaven by means of intermediate angelic societies, which are of such a genius that they can accede to the good of both heavens. These societies are what constitute the uniting intermediate which was represented by the veil. It has also been sometimes granted me to speak with angels from these societies. The quality of the angels of the inmost heaven, and the relative quality of the angels of the middle heaven, can be seen from correspondence. To the angels of the inmost heaven correspond those things in man which belong to the province of the heart, and to that of the cerebellum; but to the angels of the middle heaven correspond those things in man which belong to the province of the lungs, and to that of the cerebrum. The things that belong to the heart and the cerebellum are called involuntary and spontaneous, because they so appear; but those which belong to the lungs and the cerebrum are called voluntary. From this can in some measure be seen the nature of the perfection of the one heaven over the other, and also the nature of the difference between them. But to the intermediate angels who accede to both heavens, and conjoin them, correspond the cardiac and pulmonary networks of blood vessels by means of which is effected the conjunction of the heart with the lungs; and also the medulla oblongata, in which the fiber of the cerebellum is conjoined with the fiber of the cerebrum. [3] (That the angels who are of the Lord's celestial kingdom, that is, who are in the inmost heaven, constitute the province of the heart in the Grand Man; and that the angels who are of the Lord's spiritual kingdom, that is, who are in the middle heaven, constitute the province of the lungs, see n. 3635, 3886-3890; also that from this comes the correspondence of the heart and of the lungs in man, n. 3883-3896.) It is the same with the correspondence of the cerebrum and the cerebellum. The quality of the celestial, or of those who are in the inmost heaven, and the quality of the spiritual, or of those who are in the middle heaven; and the difference between them, may be seen above (n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235-3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7877, 7977, 7992, 8042, 8152, 8234, 8521). From this it can be seen what is the quality of the intermediate angels who constitute the uniting intermediate which was represented by the veil. [4] That the veil of the temple was rent in twain when the Lord suffered the cross (Matt. 27:51; Mark 15:38; Luke 23:45) signified His glorification; for when the Lord was in the world, He made His Human Divine truth; but when He departed out of the world, He made His Human Divine good, from which the Divine truth now proceeds (see the citations in n. 9199, 9315). Divine good is the holy of holies. [5] The glorification of the Lord's Human even to the Divine good which is "Jehovah," is also described in the internal sense by the process of expiation, when Aaron entered into the holy of holies within the veil (Lev. 16); and in the relative sense by the same process is described the regeneration of man even to celestial good, which is the good of the inmost heaven. The process referred to was as follows. Aaron was to take a bullock for a sacrifice, and a ram for a burnt-offering, for himself and his house; and he was to put on the garments of holiness, which were a tunic of linen, breeches of linen, a belt of linen, and a miter of linen, and to wash his flesh in water. And he was to take two he-goats, and cast lots upon them; and one of these was to be offered to Jehovah, and the other to be sent forth into the wilderness; the latter for the assembly of the sons of Israel. When he sacrificed the bullock he was to bring incense within the veil and to sprinkle of the blood of the bullock and of the he-goat seven times upon the propitiatory [mercy seat] eastward, and also to put blood upon the horns of the altar. Afterward he was to confess the sins of the sons of Israel, which he was to put upon the he-goat, and this was to be sent forth into the wilderness.

Lastly he was to put off the garments of linen, and to put on his own, and to make a burnt-offering for himself and for the people. The sacrifices that were not to be offered are stated. This was to be done every year, when Aaron entered into the holy of holies within the veil. The priesthood which Aaron administered represented the Lord as to Divine good, even as the regal office which was afterward vested in the kings represented the Lord as to Divine truth (n. 6148). The process of the glorification of the Lord's Human even to Divine good is here described in the internal sense. This process was exhibited to the angels when Aaron performed these things and entered within the veil, and it is also now exhibited to them when this portion of the Word is read. [6] By "the bullock for the sin-offering," and by "the ram for a burnt- offering," is signified the purification of good from evils in the external and in the internal man; by "the tunic of linen, the breeches of linen, the belt of linen, and the miter of linen," which he was to put on when he entered in, and by "the washing of his flesh," is signified that the purification was effected by means of truths from good; by "the two he-goats of the goats for a sin-offering," and by "the ram for a burnt-offering," and by "the he-goat which was offered," and by the other one that was "sent forth," is signified the purification of truth from falsities in the external man; by "the incense which he was to bring within the veil," is signified adaptation; by "the blood of the bullock; and the blood of the he-goat which was to be sprinkled seven times upon the propitiatory [mercy seat] eastward and afterward upon the horns of the altar," is signified Divine truth from Divine good; by "the confession of sins over the living goat, which was to be sent forth into the wilderness," is signified a complete separation and casting out of evil from good; by his "putting off the garments of linen, and putting on his own garments," when he was to offer the burnt-offerings, also by "the bringing forth of the flesh, the skin, and the dung of the sacrifices outside the camp and burning them," is signified the putting on of celestial good with a regenerate person, and the glorification in the Lord of the Human even to Divine good, after all those things had been rejected which were of the human derived from the mother, even until He was no longer her son (see the citations in n. 9315). These are the things which are signified by this process of purification, when Aaron entered into the holy of holies within the veil; for after these things had been performed, Aaron represented the Lord as to Divine good. From all this it can be seen that by "the veil between the holy and the holy of holies" is also signified the intermediate uniting the Divine truth and the Divine good in the Lord.

(9671) Of blue, and crimson, and scarlet double-dyed, and fine twined linen. That this signifies the goods of love and of faith conjoined there, is evident from the signification of "blue" [hyacinthinum] as being the celestial love of truth (see n. 9466); from the signification of "crimson," as being the celestial love of good (n. 9467); from the signification of "scarlet double-dyed," as being spiritual good (n. 4922, 9468); and from the signification of "fine twined linen," as being truth from a celestial origin (n. 9469). From this it is plain that by these four are signified the goods of love and of faith conjoined in the uniting medium. The case herein is this. Those in heaven who bear relation to the uniting medium represented by the veil, have the goods of love and the goods of faith conjoined together in themselves; for through the goods of love they are conjoined with the celestial who are in the inmost heaven, and through the goods of faith with the spiritual who are in the middle heaven; for the good of love to the Lord is called "celestial good;" and the good of faith in Him is called "spiritual good." [2] Those in heaven who bear relation to the uniting medium are called "celestial spiritual" and "spiritual celestial;" the former are represented in the Word by Joseph, and the latter by Benjamin. (That in the representative sense "Joseph" denotes the celestial spiritual, see n. 4286, 4592, 4963, 5249, 5307, 5331, 5332, 5417, 5869, 5877, 6224, 6526; and that "Benjamin" denotes the spiritual celestial, n. 3969, 4592; and thus that "Joseph" denotes the internal uniting medium, and "Benjamin" the external uniting medium, n. 4585, 4592, 4594, 5411, 5413, 5443, 5639, 5686, 5688, 5689, 5822. What the celestial spiritual is, and what the spiritual celestial, see n. 1577, 1824, 2184, 4585, 4592, 4594.) [3] From the opposites also, which are in the hells, it is known of what nature is the distinction between the celestial and the spiritual in the heavens. Those in the hells who are opposite to the celestial are called "genii;" and those in the hells who are opposite to the spiritual are called "spirits." The genii, who are opposite to the celestial, are at the back;

but the spirits, who are opposite to the spiritual, are in front; and the intermediate ones are at the sides. The genii, being opposite to the celestial, are in more interior evil than the spirits. (Concerning both of these from experience, see n. 5977, 8593, 8622, 8625.) The hell of the genii is quite separate from that of the spirits, insomuch that they who are in the one cannot pass into the other; for there are intermediate ones there who conjoin them, who are opposite to the intermediate ones in the heavens.

(9672) With the work of a thinker shall he make it, signifies the understanding (as above, n. 9598).

(9673) With cherubs. That this signifies a guard lest spiritual good and celestial good, and thus the middle heaven and the inmost heaven, should be commingled, is evident from the signification of the "cherubs," as being guard and providence lest the Lord be approached except through good, and lest the good which is from the Lord in heaven and with man be injured (see n. 9509). That it also denotes lest spiritual good and celestial good, thus those two heavens, should be commingled, is because, if they were commingled, both goods would be injured, insomuch that the heavens themselves would perish. This can be seen from the difference between the two goods, thus between the two heavens, as shown in the places above cited (n. 9670). For this reason there are intermediate angelic societies which are in celestial spiritual good, and in spiritual celestial good, through which the conjunction is effected (n. 9671). Neither are these goods conjoined in these angelic societies; but they are distinct from one another. From all this it is evident that these societies are guards lest the two goods should be commingled; and therefore also that by the "cherubs" is signified this guard and providence of the Lord.

(9674) And thou shalt bestow it upon four pillars of shittim. That this signifies the good of merit, which belongs to the Lord alone, conjoining and supporting, is evident from the signification of "four," as being conjunction (see n. 1686, 8877); that "four" denotes conjunction is because this number arises from two multiplied into itself, and multiplied numbers have the same signification as the simple numbers of which they are composed (n. 5291, 5335, 5708, 7973, and that "two" denotes conjunction, see n. 5194, 8423); from the signification of "pillars," as being support (of which in what follows); and from the signification of "shittim wood," as being the good of merit, which belongs to the Lord alone (n. 9472, 9486). That this good is the only good which reigns in heaven, may be seen above (n. 9486); thus it is also that which supports heaven. The reason why "pillars" signify support, is that they supported the veil, just as the planks, also of shittim wood, supported the curtains of the Habitation (n. 9634). [2] By "pillars" in the spiritual sense are signified those things which support heaven and the church, and which are the goods of love and the goods of faith from the Lord. These are signified by "pillars" in these passages: I will judge in rectitudes, the earths are melting and all its inhabitants, I will make firm its pillars (Ps. 75:2, 3). God, who shaketh the earth out of her place, so that the pillars thereof tremble (Job 9:6). "The pillars of the earth" denote the goods and truths which support the church; for "the earth" in the Word denotes the church (n. 9325). It is evident that the pillars of the earth are not the things which tremble. And in John: He that overcometh, I will make him a pillar in the temple of My God, and he shall go outside no more; and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My God, and My new name (Rev. 3:12); where a "pillar in the temple" denotes the goods and truths of the church, which are also meant by "the name of God," and "the name of the city, the New Jerusalem." (That "the name of God" denotes all the good and truth of the church, or everything in the complex by which the Lord is worshiped, see n. 2724, 3006, 6674, 9310.)

(9675) Overlaid with gold. That this signifies a representative there of good, namely, of the good which is signified by "the pillars of shittim wood," is evident from the signification of "overlaying with gold," and of "making of gold," as being a representative of good (see n. 9510).

(9676) Their hooks of gold. That this signifies the methods of conjunction by means of good, is evident from the signification of "hooks," as being methods of conjunction - "hooks" have this signification from their form; and from the signification of "gold," as being good (see n. 113, 1551, 1552, 5658, 6914, 6917, 9490).

(9677) Upon four bases of silver. That this signifies the power of conjunction by means of truth, is evident from the signification of "four," as being conjunction (of which just above, n. 9674); from the signification of “bases,” as being power (see n. 9643); and from the signification of “silver,” as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

(9678) And thou shalt bestow the veil under the hooks. That this signifies the capability of conjunction, and the consequent actuality, is evident from the signification of “the hooks,” as being capability of conjunction (see n. 9611); the consequent actuality is signified by “bestowing the veil under” them.

(9679) And shalt bring in thither from within the veil the ark of the Testimony. That this signifies the coming-forth [existentia] of the inmost heaven within this uniting medium, is evident from the signification of “the veil,” as being the medium which unites the two heavens (see n. 9670, 9671); and from the signification of “the ark of the Testimony,” as being the inmost heaven (n. 9485) the coming-forth of this heaven is signified by “bringing in thither the ark.”

(9680) And the veil shall divide for you between the holy and the holy of holies. That this signifies between spiritual good which is the good of charity toward the neighbor and the good of faith in the Lord, and celestial good which is the good of love to the Lord and the good of mutual love, is evident from the signification of “the holy,” as being the good that reigns in the middle heaven; and from the signification of “the holy of holies,” as being the good that reigns in the inmost heaven. That this good is the good of love to the Lord and the good of mutual love; and that the former, namely, the good that reigns in the middle heaven, is the good of charity toward the neighbor and the good of faith in the Lord, is evident from all that has been shown concerning each kind of good, celestial and spiritual, in the passages cited above (see n. 9670). The good of love to the Lord in the inmost heaven is the internal good there, and the good of mutual love is the external good there. And the good of charity toward the neighbor is the internal good in the middle heaven, and the good of faith in the Lord is the external good there. In each heaven there is an internal and an external, just as there is in the church, which is both internal and external (as may be seen above, n. 409, 1083, 1098, 1238, 1242, 4899, 6380, 6587, 7840, 8762, 9375). [2] All good is holy, and all truth is holy insofar as it has good in it. Good is called "holy" from the Lord, because the Lord alone is holy, and because from Him is all good and all truth (n. 9229, 9479). From this it is evident why the Habitation is called "the holy; and why the ark in which was the Testimony is called "the holy of holies;" for the Testimony denotes the Lord Himself as to Divine truth (n. 9503); and "the ark" denotes the inmost heaven where the Lord is (n. 9485). The Lord is also in the middle heaven; but He is more fully present in the inmost heaven; for they who are conjoined with the Lord by the good of love are with Him; but they who are conjoined with the Lord by the good of faith are indeed with Him, but more remotely. In the middle heaven there is conjunction with the Lord through faith implanted in the good of charity toward the neighbor. From all this it is evident why the Habitation that was outside the veil is called “the holy;” and why the Habitation that was within the veil is called “the holy of holies.” [3] That it is the Lord from whom is all the holy, and that He is the very holy of holies, is evident in these passages: Seventy weeks have been decreed upon My people, to anoint the holy of holies (Dan. 9:24). Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy (Rev. 15:4). Therefore also the Lord is called “the Holy One of Israel” (Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 60:9, 14; Jer. 50:29; 51:5; Ezek. 39:7; Ps. 71:22; 78:41; 89:18; 2 Kings 19:22; and elsewhere). Therefore among the sons of Israel whatever represented the Lord, or the good and truth which proceed from Him, after inauguration was called “holy,” for the reason that the Lord alone is holy. The “Holy Spirit” in the Word is also the holy which proceeds from the Lord.

(9681) Verses 34-37. And thou shalt bestow the propitiatory [mercy seat] upon the ark of the Testimony in the holy of holies. And thou shalt put the table outside the veil, and the lampstand over against the table upon the side of the Habitation toward the south; and thou shalt bestow the table at the side of the north. And thou shalt make a covering for the door of the Tent, of blue, and crimson, and scarlet double-dyed, and fine twined linen, the work of the embroiderer. And thou shalt make for the covering five pillars of shittim, and overlay them with gold; and their hooks shall be of gold; and thou shalt cast for them five bases of brass. “And thou shalt bestow the propitiatory [mercy seat] upon the ark of the Testimony in the holy of holies,” signifies the hearing and reception of all things in the inmost heaven which are of worship from the good of love from the Lord; “and thou shalt put the table outside the veil,” signifies influx through the celestial things that belong to love; “and the lampstand over against the table on the side of the Habitation toward the south,” signifies the illumination of the spiritual kingdom through the Divine truth that proceeds from the Lord’s Divine Human to those who are in good; “and thou shalt bestow the table at the side of the north,” signifies good in obscurity; “and thou shalt make a covering for the door of the Tent,” signifies the intermediate that unites the second or middle heaven with the first or ultimate one; “of blue, and crimson, and scarlet double-dyed, and fine twined linen,” signifies from the good of charity and of faith; “the work of the embroiderer,” signifies things of memory-knowledge; “and thou shalt make for the covering five pillars of shittim,” signifies the support of the uniting intermediate, as far as is sufficient, through the good of merit which belongs to the Lord’s Divine Human; “and overlay them with gold,” signifies a representative of good; “and their hooks shall be of gold,” signifies the methods of conjunction through good; “and thou shalt cast for them five bases of brass,” signifies power from external good.

(9682) And thou shalt bestow the propitiatory [mercy seat] upon the ark of the Testimony in the holy of holies. That this signifies the hearing and reception of all things in the inmost heaven which are of worship from the good of love from the Lord, is evident from the signification of “the propitiatory [mercy seat]” as being the hearing and reception of all things of worship from the good of love (see n. 9506); from the signification of “the ark of the Testimony,” as being the inmost heaven where the Lord is (n. 9485; that “the Testimony” in the ark denotes the Lord, see n. 9503); and from the signification of “the holy of holies,” as being where the good of love from the Lord is (n. 9680). From this it is plain that by the words “and thou shalt bestow the propitiatory [mercy seat] upon the ark of the testimony in the holy of holies” is signified the hearing and reception of all things in the inmost heaven which are of worship from the good of love from the Lord. [2] How the case is with the presence of the Lord in the inmost heaven, and with His presence in the middle heaven, and also in the ultimate heaven, can be seen from what has been shown in many places about the influx of good and truth from the Lord. The presence of the Lord is effected by means of influx, and the influx is according to the life of good and of truth. Those who are in the good of love to the Lord are those who receive the influx most immediately; those who are in the good of charity toward the neighbor also receive it, but more remotely, because the good of charity toward the neighbor is more remote than the good itself of love to the Lord; while those who are in the good of faith also do indeed receive the influx, but only in proportion to the good which the faith has in it; and therefore those who receive it are in the good of life from the truths of faith; for the Lord is in good, because all good is from Him, and absolutely none from man, nor from the angels in heaven. [3] As to what further concerns the presence of the Lord in heaven, and through heaven with man, be it known that the Lord is above the heavens, for He is the very Sun of heaven, but nevertheless He is present by means of the light and heat from the Sun. The light therefrom is the Divine truth which is of faith, and the heat therefrom is the Divine good which is of love. That which proceeds from the Lord is Himself. From all this it is evident that the Lord is present where the good which is from Him is received. But all these things can be better comprehended from what has been shown concerning influx; namely, that everything of life flows in from the Lord, thus all good and truth, because these make the life of man, and that which flows in, is according to the reception with everyone (n. 2535, 2706, 2886-2889, 2893, 3001, 3318, 3484, 3742, 3743, 4151, 5846, 5850, 5986, 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9110, 9111, 9216); and that influx from the Lord is immediate, and also mediate through the heavens (n. 5147, 6058, 6063, 6466, 6472, 6473, 6982, 6985, 6996, 7004, 7007, 7055, 7056, 7058, 7270, 8685, 8701, 8717, 8728, 9216).

(9683) And thou shalt put the table outside the veil. That this signifies influx through the celestial things that belong to love, is evident from the signification of “the table on which were the breads of faces,” as being the receptacle of celestial things (n. 9527, 9545); and from the signification of “outside the veil,” as being outside the uniting intermediate through which there is mediate influx; for by “the veil” is signified the uniting intermediate (n. 9670), and because that table was behind the veil, therefore there was signified influx through the celestial things of the inmost heaven, which are the goods of love. That there is mediate influx from the Lord through the inmost heaven, and immediate influx from Himself, can be seen from the places above cited (n. 9682e). With every good which makes heavenly life, thus eternal life, with man and with angel, the case is this. The inmost of good is the Lord Himself, consequently is the good of love which is immediately from Him; the good which next succeeds is the good of mutual love; then the good of charity toward the neighbor; finally the good of faith. This is the successive order of goods from the inmost. From this it can be seen how the case is with immediate and mediate influx. In general it may be said that insofar as a good succeeding in order (that is, a more external good), has in it a more interior good, so far it is good, for insofar it is nearer to the Lord Himself, who, as before said, is the inmost good. But the successive arrangement and setting in order of interior goods in exterior, varies in each and all subjects according to the reception, and the reception is according to the spiritual and moral life in the world of everyone, for the life in the world remains with everyone to eternity. [2] The influx of the Lord is also immediate with everyone, for without immediate influx the mediate effects nothing. Immediate influx is received according to the order in which the man or angel is, thus according to the Divine truth which is from the Divine, because this is order (n. 1728, 1919, 2447, 4839, 5703, 7995, 8512, 8513, 8700, 8988); and so it is order itself with man that he should live in the good which is from the Lord, that is, that he should live from the Lord. This influx is continual, and is adjoined to each and all things of the will of man, directing them as much as possible into order, for man's own will is continually leading him away from order. It is the same with the voluntary and involuntary things in man. His voluntary things continually lead away from order, but the involuntary ones continually bring back to order. It is for this reason that the motion of the heart, which is involuntary, is completely removed from man's will, and in like manner the action of the cerebellum; and that the motions of the heart, and the powers of the cerebellum, direct the voluntary things, to prevent them from rushing beyond bounds and extinguishing the life of the body before its time; and therefore the primal activities of both the involuntary and the voluntary things in the whole body go on conjointly. These things have been said in order in some measure to illustrate the idea about the immediate and the mediate influx of the celestial things of love and the spiritual things of faith from the Lord.

(9684) And the lampstand over against the table on the side of the Habitation toward the south. That this signifies the illumination of the spiritual kingdom by means of the Divine truth that proceeds from the Lord's Divine human to those who are in good is evident from the signification of "the lampstand" as being the Lord as to Divine truth, thus the Divine truth that proceeds from His Divine Human, and the consequent illumination of His spiritual kingdom (of which in what follows); from the signification of “the table upon which were the breads of faces,” over against which was the lampstand, as being the Lord as to celestial good, and thus this good itself, from which and through which the Lord flows into the spiritual kingdom, that is, into the middle heaven (of which also in what follows); and from the signification of “on the side of the Habitation toward the south,” as being in heaven where the Divine truth that proceeds from the Lord’s Divine Human is in the greatest light; for the Habitation outside the veil, where the lampstand was, denotes the middle heaven (n. 9594), and “the south” or “midday” denotes where Divine truth is in its light (see n. 9642). That the lampstand was in the Habitation near the veil, and also the table upon which were the breads of faces; and that the lampstand was on the side toward the south, and the table on the side toward the north; are arcana of heaven which cannot be made plain unless it is known that the Habitation represented heaven, and the things in the Habitation the celestial and spiritual things which are in heaven. (What “the lampstand” represented has been shown above, n. 9548; and what “the table upon which were the breads of faces,” n. 9527, 9545; and what “the south” or “midday,” n. 9642; and what “the north,” n. 3708.) From this it can be seen that by “the lampstand on the side of the Habitation toward the south” is signified the illumination of the spiritual kingdom by means of the Divine truth that proceeds from the Lord’s Divine Human. [2] But in order that the arcana themselves may be clearly seen, it must be stated how the case is in the heavens. The Lord appears to those who are of the celestial kingdom as a Sun, but to those who are of the spiritual kingdom as a Moon. The Lord as a Sun appears at a middle altitude over against the right eye; and as a Moon also at a middle altitude over against the left eye. From the Lord as a Sun, light comes to those who are in His celestial kingdom; and from the Lord as a Moon, light comes to those who are in His spiritual kingdom (concerning these two kingdoms, see the places cited in n. 9277). The light in the heavens is the Divine truth that proceeds from the Lord's Divine Human, and this, when received by the angels of the spiritual kingdom, is called the truth of faith from the good of charity toward the neighbor. The middle heaven, which is called the spiritual heaven, consists of this good and this truth. The lampstand in the Habitation represented the Moon, from which those who are of the spiritual kingdom have light, thus it represented the Lord as to Divine truth there; for, as before said, the Lord appears as a Moon to those who belong to this kingdom. From all this it can now be seen why the lampstand was placed toward the south, for "the south" or "midday" denotes where Divine truth is in light (see n. 9642); and why the table upon which were the breads of faces was placed toward the north, for "the north" denotes where Divine truth is in obscurity (n. 3708). The case is the same with the Divine good signified by "the breads" upon this table; this good becomes spiritual good through the reception of Divine truth as of light from the Moon. These are the arcana which are signified by the lampstand and its position toward the south; and by the table upon which were the breads of faces, and its position toward the north. [3] That "the lampstand" denotes the Divine truth that proceeds from the Lord's Divine Human, is evident from Revelation: I saw seven golden lampstands, and in the midst of the seven lampstands one like unto the Son of man, clothed with a garment down to the feet, and girt about the breasts with a golden girdle (Rev. 1:12, 13); "the Son of man" denotes the Lord in respect to the Divine truth from His Divine Human (n. 2803, 2813, 3704). And in another passage in the same book: The glory of God shall lighten the Holy City Jerusalem, and the Lamb is the lamp thereof (Rev. 21:23); "the glory of God" denotes the Divine truth that proceeds from the Lord (n. 9429); "the lamp which is the Lamb," that is, the Lord, denotes faith, and the consequent intelligence of truth and wisdom of good, which are from the Lord alone (n. 9548); "the New Jerusalem" denotes the Lord's New Church (see n. 2117). [4] (That the Lord is a Sun to those who are in the celestial kingdom, and appears as a Moon to those who are in the spiritual kingdom, see n. 1053, 1521, 1529-1531, 3636, 3643, 5097, 7083, 7173, 7270, 8644, 8812; consequently that by "the sun" in the Word is signified the Lord as to celestial good, and by "the moon" the Lord as to spiritual good, n. 1529, 1530, 2441, 2495, 4060, 4696, 7083, 8644; and that the Lord as a Sun appears at a middle altitude over against the right eye, and as a Moon also at a middle altitude over against the left eye, n. 1531, 4321, 7078, 7171. It is for this reason that the east in heaven is where the Lord appears as a Sun, and the south where the Lord appears as a Moon. (That the light from the Lord as a Sun and as a Man is the Divine truth that proceeds from His Divine Human, see n. 1053, 1521-1533, 1619-1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407.) And as the light from the Lord as a Sun and as a Moon is the Divine truth that proceeds from Him, therefore the heat from the Lord as a Sun in heaven is the Divine good of His Divine love (n. 3338, 3339, 3636, 3643, 5215, 6032). [5] From this can be seen the nature of the difference between the celestial kingdom and the spiritual kingdom of the Lord in respect to the reception of Divine truth, namely, that it is like the difference between the light from the sun and the light from the moon. (That on this account they who are in the spiritual kingdom are comparatively in obscurity in respect to the truth of faith and the good of love, see n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3241, 3833, 6289, 6500, 6945, 7233; that these especially were saved by the coming of the Lord into the world, n. 2661, 2716, 3969, 6373, 6854, 6914, 7035, 7091, 7828, 7932a, 8018, 8054, 8159, 8321, 9596; and that they have illumination in the Lord's Divine Human, n. 2716, 2833, 2834; but that those belonging to the spiritual church are saved who are in the good of life through the truths of faith, n. 2954, 6435, 6647, 6648, 7977, 7992, 8643, 8648, 8658, 8685, 8690, 8701.)

(9685) And thou shalt bestow the table at the side of the north. That this signifies good in obscurity, is evident from the signification of “the table upon which were the breads of faces,” as being a receptacle of celestial things (see n. 9527), for “the breads” denote celestial good which is from the Lord (n. 9545); and from the signification of “the north,” as being obscurity in respect to the truths of faith (n. 3708) and when truth is in obscurity, good also is in obscurity; because in the Lord’s spiritual kingdom good appears through truth, and truth is perceived as good when it comes from the understanding into the will. This good is the good of charity toward the neighbor, and is called “spiritual good.” It is otherwise in the Lord’s celestial kingdom; there good does not appear as good through truth, but is perceived from good itself. From this it can be seen why the table was placed on the side toward the north, and the lampstand on the side toward the south. But see what has been said and shown on this subject just above (n.9684).

(9686) And thou shalt make a covering for the door of the Tent. That this signifies the intermediate that unites the second or middle heaven with the first or ultimate heaven, is evident from the signification of the “covering,” as being the intermediate that unites this heaven, which is represented by the Tent of meeting, with the heaven represented by the court, which is treated of in the following chapter. For as “the veil” between the holy and the holy of holies signified the uniting intermediate between the inmost or third heaven and the middle or second heaven, so this "covering" signifies the like between the middle or second heaven and the first or ultimate heaven. That there are three heavens, and that two of them were represented by the Habitation that was inside the veil and the Habitation that was outside the veil, has been shown above; and that the first or ultimate heaven is represented by the court, will of the Lord's Divine mercy be shown in the following chapter. The entrance from the one heaven into the other is signified by "the door" where the covering was. That a "door" signifies entrance, see n. 2145, 2152, 2356, 2385; and hence communication (n. 8989); wherefore "the covering" at the entrance, which was in the place of a door, denotes the intermediate that communicates and unites.

(9687) Of blue, and crimson, and scarlet double-dyed, and fine twined linen. That this signifies from the good of charity and of faith, is evident from the signification of "blue, crimson, scarlet double-dyed, and fine twined linen," where the veil is treated of, by which is signified the uniting intermediate between the inmost and the middle heavens, as being the goods of love and of faith (see n. 9671); but here the goods of charity and of faith, because the covering is treated of, by which is signified the uniting intermediate between the second and the ultimate heavens (n. 9686). For in the inmost heaven there reigns the good of love to the Lord, but in the middle heaven the good of charity toward the neighbor, and in the ultimate heaven the good of faith. From this it is that by "blue, crimson, scarlet double-dyed, and fine twined linen" are signified the goods which reign in these last-mentioned heavens.

(9688) The work of the embroiderer. That this signifies matters of memory-knowledge, is evident from the signification of “the work of the embroiderer,” or of “embroidery,” as being memory-knowledge. In many passages in the Word mention is made of “what is embroidered,” and of “embroidery,” and everywhere is thereby signified memory-knowledge. This originates in the representatives in the other life, where embroidered garments of various kinds appear, by which are signified memory-truths. [2] Such truths differ from intellectual truths as external things differ from internal, or as in man the natural differs from the spiritual; for memory-knowledges serve the understanding as objects from which it may hatch out truths. For the understanding is the organ of sight of the internal man, and memory-knowledges are the objects of the same in the external or natural man. These latter are signified by “the work of the embroiderer,” but the former by “the work of the thinker,” for thinking belongs to the understanding, and “embroidering” denotes the work of one who knows and executes from the understanding. It is for this reason that those things in the Habitation which signified internal things were “from the work of the thinker,” as for instance the curtains themselves therein (verse 1), and the veil between the holy and the holy of holies (verse 31); but those which signified what is external were “from the work of the embroiderer,” as for instance the covering for the door of the Tent, and for the gate of the court (Exod. 38:18), and also the belt (Exod. 39:29); for “the belt” denotes the external thing which conjoins all the internal things. “The court” denotes the ultimate of heaven, and “the door of the Tent” denotes where there is an exit from the middle heaven into the ultimate one. [3] That “embroidery” and “what is embroidered” denote the memory-knowledge that belongs to the external or natural man, is evident from the following passages in the Word. In Ezekiel: Fine linen in embroidery from Egypt was thy spreading forth, blue and crimson from the isles of Elishah were thy covering. Syria was thy trader by reason of the multitude of thy works, with chrysoprase, crimson, and broidered work, and fine linen. The traders of Sheba with bales of blue and broidered work (Ezek. 27:7, 16, 24); treating of Tyre, by which are signified those who are in the knowledges of truth and of good, and in the abstract sense these knowledges themselves (n. 1201). By “fine linen in embroidery” is signified memory-truth, for “fine linen” denotes truth from a celestial origin (n. 5319, 9469), and “embroidery” denotes memory-knowledge; and therefore it is said to come “from Egypt,” because by “Egypt” is signified memory-knowledge (n. 1164, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7779, 9391); and also to come “from Syria” and” Sheba,” because by “Syria” is signified the knowledges of truth and of good (n. 1232, 1234, 3051, 3249, 3664, 3680, 4112), and in like manner by “Sheba” (n. 1171, 3240). The knowledges of truth and of good are the memory-knowledges of the church. Everyone who possesses the capacity of thinking intellectually, and of taking things into consideration, can see that in the above passage is not meant embroidery, nor fine linen, nor blue, nor crimson; but that by these things are signified such as are worthy of the Word, thus spiritual things that belong to heaven and the church. [4] In the same: All the princes of the sea shall come down from their thrones, and shall cast away their mantles, and put off their broidered garments; they shall be clothed with terrors (Ezek. 26:16); speaking here also of Tyre; "the princes of the sea" denote primary memory-knowledges, which are called dogmas (that "princes" denote primary things, see n. 1482, 2089, 5044; and "the sea" memory-knowledge in general, n. 28, 2850); "mantles" denote external truths; "embroideries" denote memory-truths, which are also external (that "garments" denote truths, see n. 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6917, 6918, 9093, 9158, 9212, 9216). [5] In the same: I clothed thee with broidered work, and shod thee with badger; I girded thee about with fine linen, and covered thee with silk. Thus wast thou adorned with gold and silver; and thy garments were of fine linen, and silk, and broidered work. But thou hast taken the garments of thy broidered work, and hast covered images, with which thou didst commit whoredom (Ezek. 16:10, 13, 16, 18); speaking of Jerusalem, by which is signified the church; "garments of broidered work" denote memory-truths; "covering images with which whoredom was committed," denotes to confirm falsities, for "committing whoredom" denotes to pervert truths by applying them to falsities or evils. Who does not see that by "fine linen," "silk," and "broidered work," are not here meant fine linen, silk, and embroidered work? For the subject treated of is Jerusalem. But what is meant the Christian world does not inquire, because it places the celestial and spiritual things of the Word in its literal sense, and calls its interior ones mystical things that it does not care for. [6] In the same: A great eagle, with great wings, with long pinions, full of feathers, which had embroidery (Ezek. 17:3); speaking of the house of Israel, by which is signified the spiritual church, which is called an "eagle" from perception (n. 3901, 8764); its having "embroidery" denotes that it has memory-knowledge. In David: The King's daughter is all glorious within; her garment is of interweavings of gold. She is brought unto the King in broidered work (Ps. 45:13, 14); where "the King's daughter" denotes the affection of truth, "broidered work" denotes the memory-knowledge of truth. In the book of Judges: They shall divide the spoil, to Sisera a spoil of colors, a spoil of colors of embroidered work, the color of the broidered works on the necks of the spoil (Judg. 5:30); the song of Deborah and Barak, where "broidered work" denotes the memory-knowledge which is of the natural man.

(9689) And thou shalt make for the covering five pillars of shittim. That this signifies the support of the uniting intermediate, as far as is sufficient, through the good of merit that belongs to the Lord's Divine Human, is evident from the signification of "the covering for the door of the Tent," as being the intermediate that unites the second or middle heaven with the first or ultimate heaven (of which above, n. 9686); from the signification of "five," as being some part, or somewhat (n. 4638), and also as much as is sufficient; from the signification of “pillars,” as being support (n. 9674); and from the signification of “shittim wood,” as being the good of merit that belongs to the Lord alone (n. 9472, 9486), thus His Divine Human, because to this belongs merit (n. 9486).

(9690) And shalt overlay them with gold. That this signifies a representative of good, is evident from the signification of “overlaying with gold,” and “making of gold,” as being a representative of good (see n. 9510).

(9691) And their hooks shall be of gold. That this signifies the methods of conjunction by means of good, may be seen above (n. 9676).

(9692) And thou shalt cast for them five bases of brass. That this signifies power from external good, is evident from the signification of “bases,” as being the power which supports (see n. 9643); and from the signification of “brass,” as being natural good, or external good (n. 425, 1551).

(9693) CONTINUATION CONCERNING THE FIRST EARTH SEEN IN THE STARRY HEAVEN. After I had been carried across that great chasm, I at last arrived at a place where I stayed; and then spirits appeared to me above, with whom it was granted to speak. From their speech, and their peculiar way of looking at things, and of setting them forth, I clearly perceived that they were from another earth; for they were quite different from the spirits of our solar system. On the other hand they too noticed from my speech that I had come from afar.

(9694) After speaking together for a while about various matters, I asked them what God they worship. They said they worship a certain angel who appears to them as a Divine man, for he flashes with light; and he instructs them and enables them to perceive what they ought to do. They said further that the Great God is in the Sun of the angelic heaven, and that He appears to their angel, but not to themselves; and that He is so great that they do not dare to adore Him.

(9695) The angel whom they worshiped was an angelic society, to which it was granted by the Lord to preside over them, and to teach them the way of what is just and right. Therefore they have light from a certain flame, which appears like a fiery and yellow torch. The reason of this is that they do not worship the Lord; and consequently have no light from the Sun of the angelic heaven, but from an angelic society; for when allowed by the Lord, an angelic society can present such a light to spirits who are in a lower sphere.

(9696) For the rest, they were modest, somewhat simple, but still thought very well. The nature of their understanding could be inferred from the light they had; for the understanding is according to the reception of the light which is in the heavens; because the Divine truth which proceeds from the Lord as a Sun is what shines there, and enables the angels not only to see, but also to understand.

(9697) They were questioned about the sun of their world, which gives light to their earth; and they said that to them the sun has a flaming appearance. And when I represented to them the size of the sun of our earth, they said that their sun is smaller; but to our eyes their sun appears as a star; and I was told by the angels that it is one of the smaller stars. They also said that the starry heaven is seen from their earth.

(9698) I was instructed that the inhabitants and spirits of that earth relate in the Grand Man to something in the spleen, which was confirmed by an influx into the spleen while they were talking with me.

(9699) My sight was afterward opened so that I could in some measure look upon their earth itself, and there appeared many meadows and forests with trees in foliage, and also woolly sheep.

(9700) The subject of the First Earth seen in the Starry Heaven will be continued at the end of the following chapter.

CHAPTER 27

(9701) SOMETHING SHALL now be said about the Internal and the External Man.

(9702) They who have only a general idea about the Internal and the External Man, believe that it is the Internal Man which thinks and wills, and the External Man which speaks and acts; because to think and to will are internal, and from these to speak and act is external.

(9703) But be it known that it is not only the Internal Man that thinks and wills, but also the External; yet in one way when they are conjoined, and in another when they are separated.

(9704) When a man thinks intelligently and wills wisely, he thinks and wills from the Internal Man; but when he does not think intelligently and will wisely, he does not think and will from the Internal Man. Consequently, when a man thinks well about the Lord and about what belongs to the Lord, and when he thinks well about the neighbor and what belongs to the neighbor, and when he also wills well to these, he then thinks and wills from the Internal Man. But when a man thinks evilly in regard to these, and bears them ill will, he then does not think and will from the Internal Man. To think well is from the faith of truth, and to will well is from the love of good; but to think evilly is from the faith of what is false, and to will evilly is from the love of what is evil.

(9705) In a word, insofar as a man is in love to the Lord and in love toward the neighbor, so far he is in the Internal Man, and thinks and wills and also speaks and acts from it; but insofar as a man is in the love of self and in the love of the world, so far he is in the External Man, and insofar as he dares, he also speaks and acts from it.

(9706) The reason is that man has been created according to the image of heaven and the image of the world; the Internal Man according to the image of heaven, and the External Man according to the image of the world. Wherefore to think and will from the Internal Man is to think and will from heaven, that is, through heaven from the Lord; but to think and will from the External Man is to think and will from the world, that is, through the world from self.

(9707) It has been so provided and ordained by the Lord that insofar as a man thinks and wills from heaven, that is, through heaven from the Lord, so far his Internal Man is opened: the opening is unto heaven, even unto the Lord Himself. Therefore, on the other hand, insofar as a man thinks and wills from the world, that is, through the world from self, so far the Internal Man is closed, and the External Man is opened: the opening is unto the world and unto self.

(9708) In order that the External Man may be reduced into order, it must be made subordinate to the Internal Man, and it is made subordinate when it obeys. So far as this is effected, so far the External Man also is wise. This is meant by the old man with its evil affections needing to die in order that the man may become a new creature.

(9709) Those with whom the Internal Man has been closed, do not know that there is an Internal Man, neither do they believe that there is a heaven and an eternal life. And wonderful to say they nevertheless suppose that they think more wisely than others; for they love themselves and what belongs to them, and these they worship. It is otherwise in the case of those with whom the Internal Man has been opened toward heaven unto the Lord, for these are in the light of heaven, thus in illumination from the Lord; whereas the former are not in the light of heaven, but in the light of the world, and thus in illumination from self. Those who are illumined from self, and not from the Lord, see falsity as truth and evil as good. EXODUS 27 1. And thou shalt make the altar of shittim wood, five cubits the length, and five cubits the breadth; the altar shall be foursquare; and the height thereof shall be three cubits. 2. And thou shalt make its horns upon the four corners thereof; from it shall be its horns; and thou shalt overlay it with brass. 3. And thou shalt make its pans to take away its ashes, and its shovels, and its basins, and its fleshhooks, and its fire-tongs; all the vessels thereof thou shalt make of brass. 4. And thou shalt make for it a grating, a network of brass; and upon the net shalt thou make four rings of brass, upon the four extremities of it. 5. And thou shalt bestow it under the compass of the altar beneath, and the net shall be even unto the middle of the altar. 6. And thou shalt make staves for the altar, staves of shittim wood, and shalt overlay them with brass. 7. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in carrying it. 8. Hollow of boards shalt thou make it; as thou wast made to see in the mountain, so shall they make it. 9. And thou shalt make the court of the Habitation at the corner of the south southward; the hangings for the court shall be of fine twined linen, a hundred cubits the length at the one corner. 10. And the pillars thereof shall be twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets shall be of silver. 11. And so at the corner of the north in length, there shall be hangings a hundred cubits in length, and the pillars there of twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver. 12. And the breadth of the court at the corner of the sea shall be hangings of fifty cubits; their pillars ten, and their bases ten. 13. And the breadth of the court at the corner of the east eastward shall be fifty cubits. 14. And the hangings for the one wing shall be fifteen cubits; the pillars thereof three, and their bases three. 15. And for the other wing shall be hangings of fifteen cubits; the pillars thereof three, and their bases three. 16. And for the gate of the court a covering of twenty cubits, of blue, and crimson, and scarlet double-dyed, and fine twined linen, the work of the embroiderer; its pillars four, and their bases four. 17. All the pillars of the court round about shall be filleted with fillets of silver; their hooks of silver, and their bases of brass. 18. The length of the court shall be a hundred cubits, and the breadth fifty by fifty; and the height five cubits, of fine twined linen, and their bases of brass. 19. And as for all the vessels of the Habitation in all the service thereof, all the pegs thereof, and all the pegs of the court, shall be of brass. 20. And thou shalt command the sons of Israel, and let them take unto thee olive oil, pure, beaten, for the luminary, to cause the lamp to go up continually. 21. In the Tent of meeting, without the veil which is over the Testimony, Aaron and his sons shall order it from evening until morning before Jehovah; a statute of an age for their generations with the sons of Israel.

(9710) THE CONTENTS. In this chapter, in the internal sense, the subject treated of is the worship of the Lord from the good of love. This worship is signified by "the altar," and is described in general by all things relating to the altar.

(9711) Afterward the subject treated of is the ultimate heaven, which is represented and described by "the court."

(9712) Lastly the subject treated of is the good of charity, through which the spiritual heaven is illumined by the Lord in the truths of faith; these things are signified by "the oil of olive," and by "the luminary."

(9713) THE INTERNAL SENSE. Verses 1-8. And thou shalt make the altar of shittim wood, five cubits the length, and five cubits the breadth; the altar shall be foursquare; and the height thereof shall be three cubits. And thou shalt make its horns upon the four corners thereof; from it shall be its horns; and thou shalt overlay it with brass. And thou shalt make its pans to take away its ashes, and its shovels, and its basins, and its fleshhooks, and its fire-tongs; all the vessels thereof thou shalt make of brass. And thou shalt make for it a grating, a network of brass; and upon the net shalt thou make four rings of brass, upon the four extremities of it. And thou shalt bestow it under the compass of the altar beneath, and the net shall be even unto the middle of the altar. And thou shalt make staves for the altar, staves of shittim wood, and shalt overlay them with brass. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in carrying it. Hollow of boards shalt thou make it; as thou wast made to see in the mountain, so shall they make it. "And thou shalt make the altar," signifies a representative of the Lord and of the worship of Him; "of shittim wood," signifies righteousness; "five cubits the length, and five cubits the breadth," signifies equally from good and from truth; "the altar shall be foursquare," signifies thus what is righteous; "and the height thereof shall be three cubits," signifies full in respect to degrees; "and thou shalt make its horns," signifies power; "upon the four corners thereof," signifies complete power; "from it shall be its horns," signifies that the power shall be from good; "and thou shalt overlay it with brass," signifies a representative of good; "and thou shalt make its pans to take away its ashes," signifies what is to be removed after uses; "and its shovels, and its basins, and its fleshhooks, and its fire-tongs," signifies memory- knowledges that contain and that are of service for every use; "all the vessels thereof thou shalt make of brass," signifies all things from good; " and thou shalt make for it a grating, a network," signifies the sensuous, which is the ultimate; "of brass," signifies which also is from good; "and upon the net shalt thou make four rings of brass," signifies the sphere of good through which there is conjunction; "upon the four extremities of it," signifies everywhere; “and thou shalt bestow it under the compass of the altar beneath,” signifies this in ultimates; “and the net shall be even unto the middle of the altar,” signifies the extension of the sensuous; “and thou shalt make staves for the altar,” signifies the power of keeping in a state of good; “staves of shittim wood,” signifies the good of righteousness and the consequent power; “and shalt overlay them with brass,” signifies a representative of good; “and the staves thereof shall be put into the rings,” signifies the power of the sphere of Divine good; “and the staves shall be upon the two sides of the altar,” signifies the power of good through truth, and of truth from good; “in carrying it,” signifies coming-forth and subsistence; “hollow of boards shalt thou make it,” signifies application; “as thou wast made to see in the mountain, so shall they make it,” signifies from the correspondence of Divine things in heaven.

(9714) And thou shalt make the altar. That this signifies a representative of the Lord and of the worship of Him, is evident from the signification of “the altar which was for burnt- offerings and sacrifices,” as being a representative of the Lord; and as by “the burnt-offerings and sacrifices” were signified all things of the worship of the Lord, therefore also the altar was a representative of the worship of Him. The Lord, however, is not worshiped by means of burnt-offerings and sacrifices, but by means of those things which were represented thereby, which are celestial things of love and spiritual things of faith (see n. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936). [2] There were two things by which was represented the Lord as to the Divine Human: the temple and the altar. That this was represented by the temple, He Himself teaches in John: Jesus said, Take apart this temple, and in three days I will raise it up. He spoke of the temple of His body (John 2:19, 21). That the same was represented by the altar can also be seen from His own words when He speaks of the temple and at the same time of the altar, in Matthew: Ye fools and blind, because ye say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is guilty. Which is the greater, the gold, or the temple that sanctifieth the gold? Likewise, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty. Ye fools and blind; for which is the greater, the gift, or the altar that sanctifieth the gift? He that shall swear by the altar, sweareth by it, and by everything that is upon it. And he that shall swear by the temple, sweareth by it, and by Him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon (Matt. 23:16-22). From this it is evident that, as the temple, so also the altar was a representative of the Lord's Divine Human; for the same is said of the altar as of the temple, namely, that it is that which sanctifieth the gift that is upon it; thus that the altar was the subject from which came the sanctification; consequently that it also was a representative of the Lord's Divine Human, from which all that is holy proceeds. But the altar was a representative of the Lord in respect to His Divine good; whereas the temple was a representative of Him in respect to His Divine truth, thus in respect to heaven; for the Divine truth that proceeds from the Lord makes heaven. For this reason it is said of the temple that "he that shall swear by the temple, sweareth by it and by Him that dwelleth therein"; and it is added that "he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon." "The throne of God" denotes the Divine truth that proceeds from the Lord, thus heaven, and "He that sitteth thereon" denotes the Lord (n. 5313). The same that was represented by the temple, was represented also by the Habitation; the Lord in respect to Divine truth being there denoted by "the Testimony" which was in the ark (n. 9503). [3] As the altar represented the Lord in respect to Divine good, it was the very holy of holies, and sanctified everything that touched it; as can be seen from what follows in this book, where it is said, "Seven days thou shalt make atonement for the altar, and sanctify it; that the altar may be a holy of holies, and everything that shall touch it shall be made holy" (Exod. 29:37); and therefore the fire upon the altar was perpetually burning, and was never put out (Lev. 6:13); and from that fire was taken the fire for the incense, and from no other source (Lev. 10:1-6); for by "the fire of the altar" was signified the Divine good of the Lord's Divine love (n. 5215, 6314, 6832, 6834, 6849). [4] That the altar was a representative of the Lord, is evident from the following passages in David: Let Thy light and Thy truth bring me unto the mountain of Thy holiness, and unto Thy habitations, that I may go in unto the altar of God, unto God

(Ps. 43:3, 4). I wash mine hands in innocency; and I compass Thine altar, O Jehovah (Ps. 26:6). [5] But that the altar was a representative of the worship of the Lord, is evident from these passages: All the flocks of Arabia shall be gathered together to thee; the rams of Nebaioth shall minister to thee; they shall come up with acceptance on Mine altar (Isa. 60:7). The Lord hath forsaken His altar, He hath abhorred His sanctuary (Lam. 2:7); where "to forsake the altar" denotes to abolish the representative of the worship of the Lord from the good of love; "to abhor the sanctuary" denotes to abolish the representative of the worship of the Lord from the truths of faith. [6] In Ezekiel: Your altars shall be destroyed; I will scatter your bones round about your altars; and your altars shall be laid waste, and made desolate; and your idols shall be broken, and shall cease (Ezek. 6:5, 6); "to destroy, lay waste, and desolate the altars" denotes that so it shall be with representative worship. In Isaiah: The iniquity of Jacob shall not be expiated, when he shall put all the stones of the altar as chalkstones that are scattered (Isa. 27:9); where "the stones of the altar that are scattered" denote all the truths of worship. [7] Again: In that day shall a man look unto his Maker, and his eyes unto the Holy One of Israel. And he shall not look unto the altars, the work of his hands, and to that which his fingers have made (Isa. 17:7, 8); where "the altars which are the work of his hands and that which his fingers have made" denote worship from one's own intelligence. [8] In Hosea: Ephraim hath multiplied altars for sinning (Hos. 8:11); where "multiplying altars for sinning" denotes to invent worthless things of worship. In the same: The thistle and the thorn shall come up on their altars (Hos. 10:8); denoting that evils and falsities shall enter in and make the worship. [9] In Isaiah: In that day there shall be an altar to Jehovah in the midst of Egypt (Isa. 19:19); where "an altar to Jehovah" denotes the worship of the Lord. [10] As the altar described in this chapter was portable, it was made of shittim wood, and was overlaid with brass; but the altar which was to remain in its place was made either of earth or of unhewn stones. The altar made of earth was the principal representative of the worship of the Lord from the good of love; and the altar made of unhewn stones was a representative of worship from the goods and truths of faith (n. 8935, 8940); while the portable altar here described was a representative of the worship of the Lord from the good of love. For this reason it was of shittim wood and was overlaid with brass.

(9715) Of shittim wood. That this signifies righteousness, is evident from the signification of "shittim wood," as being the good of merit and of righteousness that belongs to the Lord alone (see n. 9472, 9486); it shall here be stated what are the righteousness and the merit that belong to the Lord alone. It is believed that the Lord had merit and righteousness because He fulfilled all things of the law, and because by the passion of the cross He saved the human race; yet these things are not meant in the Word by the righteousness and merit of the Lord; but by His merit and righteousness is meant that He fought alone with all the hells, and subjugated them, and thus reduced into order all things in the hells, and at the same time all things in the heavens. For with every man there are spirits from hell, and also angels from heaven; without these man cannot possibly live; and unless the hells had been subjugated by the Lord, and the heavens brought back into order, no man could have been saved. [2] This could not have been effected except by means of His Human; that is, through combats with the hells from His Human. And as the Lord did this from His own power, thus alone, therefore to the Lord alone belong merit and righteousness; and therefore it is He alone who still conquers the hells with man; for He who once conquers them, conquers them forever. Wherefore absolutely nothing of merit and righteousness belongs to man; but the merit and righteousness of the Lord are imputed to him when he acknowledges that nothing is from himself, but everything from the Lord. From this it is that the Lord alone regenerates man; for to regenerate man is to drive away the hells from him, consequently the evils and falsities which are from the hells, and to implant heaven in their stead; that is, the goods of love and the truths of faith, for these make heaven. Moreover, by means of continual combats with the hells the Lord glorified His Human, that is, made it Divine; for as man is regenerated by means of combats which are temptations, so the Lord was glorified by means of combats which were temptations. Consequently the glorification of the Human of the Lord by His own power is merit and righteousness; for thereby man has been saved, for thereby all the hells are kept by the Lord in subjection forever. [3] That this is so is evident from the passages in the Word where the merit and righteousness of the Lord are treated of; as in Isaiah: Who is this that cometh from Edom, with sprinkled garments from Bozrah? marching in the multitude of His strength? I that speak in righteousness, great to save. Wherefore art Thou red in Thy garments, and Thy garment like his that treadeth in the winepress? I have trodden the winepress alone; and of the people there was no man with Me; therefore I have trodden them in Mine anger; whence their victory has been sprinkled upon My garments, and I have soiled all My raiment. For the day of vengeance was in Mine heart, and the year of My redeemed had come. I looked around, but there was none to help; and I was amazed, but there was none to uphold; therefore Mine arm brought salvation to Me; and My wrath sustained Me. And I trampled the peoples in Mine anger, and I brought down their victory to the earth. Therefore He became the Savior (Isa. 63:1-8); that these things are said of the Lord, is known; His combats with the hells are described by His "garments being sprinkled," by His "being red in His garments," by His "garments being like his that treadeth in the winepress," and by "the days of vengeance." His victories and subjugations of the hells are described by His "treading them in His anger," whereby "their victory was sprinkled upon His garments," by His "trampling the peoples in anger," and "bringing down their victory to the earth." That the Lord did these things from His own power, is described by His "treading the winepress alone," and by "there being of the peoples no man with Him;" also by His "looking around, but there was none to help;" and by His "being amazed, but there was none to uphold;" likewise by His "own arm bringing salvation unto Him." That from this came salvation, is described by His "marching in the multitude of His strength, mighty to save," by "the year of His redeemed being come," and by His "therefore becoming the Savior." [4] That all these things belong to righteousness, appears still more clearly in other passages in the same prophet: He saw that there was no man, and was amazed that there was none to intercede; therefore His arm performed salvation for Him, and His righteousness upheld Him; whence He put on righteousness as a coat of mail, and a helmet of salvation upon His head; He put on garments of vengeance, and covered Himself with zeal as with a cloak (Isa. 59:18, 17). My righteousness is near, My salvation hath gone forth, and Mine arms shall judge the peoples; in Me shall the islands hope, and upon Mine arm shall they trust (Isa. 51:6); "the arm which performed salvation for Him, and upon which they shall trust," denotes His own power, by which He subjugated the hells (that "the arm" denotes power, see n. 4932, 7205). From this it is clear what is meant by "the righteousness and merit that belong to the Lord alone." [5] In like manner in other passages: Who hath stirred up one from the east, whom He hath called in righteousness to follow Him? He hath given nations before Him, and made Him to rule over kings (Isa. 41:2). I have brought near My righteousness, it is not far off, My salvation shall not tarry (Isa. 46:13). Jehovah will clothe me with garments of salvation, He hath covered me with the mantle of righteousness (Isa. 61:10). My mouth shall recount Thy righteousness, Thy salvation all the day; I know not the numberings; I will make mention of Thy righteousness, forsake me not until I have declared Thine arm, Thy might, for Thy righteousness is even unto the height; Thou who hast done great things (Ps. 71:15, 16, 18, 19, 24). Behold the days come when I will raise unto David a righteous offshoot, who shall reign as king, and shall prosper, and shall do judgment and righteousness in the earth. In those days Judah shall be saved, and Israel shall dwell securely; and this is His name whereby they shall call Him, Jehovah our Righteousness (Jer. 23:5-6; 33:15-16). Seventy weeks have been decreed to expiate iniquity, and to bring in the righteousness of the ages (Dan. 9:24). [6] That the subjugation of the hells, the setting in order of the heavens by the Lord, the glorification of His Human, and the consequent salvation for the man who receives the Lord in love and faith, are the righteousness and merit that belong to the Lord alone, can be seen from the passages above quoted. But those cannot apprehend this matter who are not aware that there are with man spirits from the hells, and that from them he has evils and falsities; and also that there are angels from heaven with him, and that from them he has goods and truths; and that thus on the one side the life of man is joined to the hells, and on the other to the heavens, that is, through the heavens to the Lord; and thus that man could not possibly be saved unless the hells had been subjugated, and the heavens reduced into order, and in this manner all things made subject to the Lord. [7] From all this it can be seen why (as said above, n. 9486) the good of the Lord's merit is the only good that reigns in the heavens; for this good of merit is even now the continual subjugation of the hells, and thus the protection of the faithful. This good is the good of the Lord's love; for from the Divine love He fought and conquered in the world. From the Divine power in the Human thence acquired, He alone forever fights and conquers for heaven and the church; and thus for the whole human race, and thereby saves them. This then is the good of merit, which is called "righteousness," because it belongs to righteousness to restrain the hells which are endeavoring to destroy the human race; and to protect and save the good and faithful. (Concerning the combats or temptations of the Lord while He was in the world, see n. 1663, 1668, 1690-1692, 1737, 1787, 1812, 1813, 1820, 2776, 2786, 2795, 2803, 2814, 2816, 4287, 7193, 8273; and that the Lord alone fights for the human race against the hells, n. 1692, 6574, 8159, 8172, 8175, 8176, 8273, 8969.)

(9716) Five cubits the length, and five cubits the breadth. That this signifies equally from good and from truth, is evident from the signification of "five," as being equally; for when two things are alike, as in this case the length and the breadth, there is equality. The length and the breadth of the altar were five cubits, because "five" signifies also the same as "ten," "a hundred," and "a thousand," and by these numbers is signified much, all, what is full; and in the supreme sense which treats of the Lord, what is infinite; therefore such also is the signification of "five;" for compound numbers signify the like as the simple numbers of which they are composed, and therefore the simple numbers the like as their compounds (n. 5291, 5335, 5708, 7973). (That "ten," "a hundred," and "a thousand" denote much, all, and what is full, see n. 2636, 3107, 4400, 4638, 8715; likewise "five," n. 5708, 5956, 9102; and that "a thousand" when said of the Divine denotes what is infinite, n. 2575.) And from the signification of "length," as being good (n. 1613, 9487); and from the signification of "breadth," as being truth (n. 1613, 3433, 3434, 4482, 9487). From this it is evident that by "five cubits the length, and five cubits the breadth" is signified equally from good and from truth. It is said "equally from good and from truth," when truth is of good and good is of truth; thus when good and truth act as one, and form a marriage, such as is in heaven from the Lord. This can be illustrated by the understanding and the will in man; when the understanding acts as one with the will, that is, when man perceives truth to be of good, and good to be of truth, then he partakes equally of good and of truth. Moreover, the understanding has been appointed for the perception of truth from good, and the will for the perception of good in truth.

(9717) The altar shall be foursquare. That this signifies thus what is righteous, is evident from the signification of "foursquare," as being what is righteous (of which in what follows); and from the signification of "the altar," as being a representative of the Lord, and of the worship of Him. Consequently by "the altar being foursquare" is signified what is righteous in the Lord, and consequently in worship.

Worship is said to be “righteous” when the good and truth which are in it are from the Lord, and not from man; for what is righteous is from the Lord alone (see n. 9263). That “foursquare” denotes what is righteous, originates in the representatives in the other life. There, goods are presented as round, and the goods of the external man, which are called “righteous,” are presented as foursquare; but truths and rights are presented as linear and triangular. From this then it is that by “foursquare” is signified what is righteous, as also by “the altar of incense being foursquare” (Exod. 30:2), and by “the breastplate of judgment being a doubled square” (Exod. 28:16), and likewise by “the New Jerusalem being foursquare” (Rev. 21:16). The “New Jerusalem” here denotes the New Church of the Lord which is to succeed our present church; the external good of it, which is what is righteous, is signified by its being “foursquare.”

(9718) And the height thereof shall be three cubits. That this signifies full in respect to degrees, is evident from the signification of “three,” as being what is full (see n. 4495, 7715, 9488, 9489); and from the signification of “height,” as being degrees in respect to good (n. 9489).

(9719) And thou shalt make its horns. That this signifies power, is evident from the signification of “horns,” as being the power of truth from good (see n. 2832, 9081).

(9720) Upon the four corners thereof. That this signifies complete power, is evident from the signification of “four,” as being conjunction (see n. 9601, 9674); and from the signification of “corners,” as being stability and strength (n.

9494), also all things of truth and of good (n. 9642). Wherefore by “the horns upon the four corners” is signified complete power.

(9721) From it shall be its horns. That this signifies that the power shall be from good, is evident from the signification of “the altar,” from which the horns were to be, as being a representative of the Lord, and of the worship of Him from the good of love (see n. 9714); and from the signification of “horns,” as being power (n. 9719). From this it is evident that by “the horns being from it” is signified that the power shall be from good. (That in the spiritual world all power is of good through truth, see n. 6344, 6423, 9643.)

(9722) And thou shalt overlay it with brass. That this signifies a representative of good, is evident from the signification of “brass,” as being natural or external good (see n. 425, 1551). That the overlaying with, and putting on, of brass, is a representative of this good, is manifest.

(9723) And thou shalt make its pans, to take away its ashes. That this signifies what is to be removed after uses, is evident from the signification of “the pans for taking away the ashes,” as being the things that effect removal after uses. For “ashes” signify such things in man’s natural or external memory as remain after uses, and have to be removed so as not to prevent other things from taking their place, by means of which there may again be uses. The “pans” denote such things as effect removal, because by them the ashes are taken away. That it may be known what is signified by the “ashes” which remained upon the altar after a burnt-offering or sacrifice, it shall first be told how the case is with the things which remain in man after uses. From his infancy up to the end of his life in the world, a man is being perfected as to intelligence and wisdom; and if it is well with him, as to faith and love. Memory-knowledges chiefly conduce to this use. These knowledges are imbibed by hearing, seeing, and reading, and are stored up in the external or natural memory. These are of service to the internal sight or understanding as a plane of objects, from which it may choose and bring out such things as promote wisdom. For by virtue of its light, which is from heaven, the interior sight or understanding looks into this plane, that is, into this memory, which is below itself; and from the various things which are there, it chooses and brings out such as agree with its love. These it calls forth to itself from thence, and stores them up in its own memory, which is the internal memory (concerning which see n. 2469-2494). From this is the life of the internal man, and its intelligence and wisdom. The case is the same with the things that belong to spiritual intelligence and wisdom, which are those of faith and love. Memory-knowledges, that is to say, memory-knowledges from the Word, or from the doctrine of the church, which are called the knowledges of truth and good, are in like manner of service for implanting in the internal man these things of spiritual intelligence and wisdom. When these knowledges are stored up in the memory of the external man, they are in like manner of service as objects to the sight of the internal man, which sees from the light of heaven, and from them chooses and brings out such things as are in agreement with its love; for the internal man sees nothing else in, the external man. For the things which a man loves, he sees in the light, but the things which he does not love, he sees in the shade; the latter he rejects, but the former he chooses. [2] From all this it can be seen how the case is with the truths of faith and the goods of love with the man who is being regenerated; namely, that the good of love chooses for itself suitable truths of faith, and by their means perfects itself; and thus the good of love is in the first place, and the truth of faith in the second, as often shown before (n. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4977, 6256, 6269, 6272, 6273). After the memory-knowledges, or the knowledges of good and truth, in the memory of the external man, have performed this use, they as it were vanish from this memory. They are circumstanced like those matters of instruction which have served the man from infancy as means for perfecting his moral and civil life; after these have performed this use, and the man has acquired life therefrom, they perish from the memory, and remain only as a matter of practice or use. In this way man learns to speak, to think, to discriminate, and to judge, to lead a moral life, and to conduct himself becomingly; in a word, he learns languages, good manners, intelligence, and wisdom. [3] The memory-knowledges which have served for these uses are signified by "the ashes which are to be removed;" and the knowledges of truth and of good, through which the man has gained spiritual life, after they have served this use, that is, after they have become of the life, are also signified by "the ashes of the altar which were to be removed." But when they are being removed, they are first placed near the altar, and afterward are carried forth outside the camp into a clean place. Meanwhile the fire of the altar is always burning for the use of a new burnt-offering or sacrifice, according to the process described by Moses in Leviticus: The priest shall cause the burnt-offering to ascend upon the hearth upon the altar all night even unto the dawn. Afterward he shall put on his linen clothing and his linen breeches, and he shall take up the ashes, into which the fire hath consumed the burnt-offering on the altar. Afterward he shall put off his garments, and shall put on other garments, and carry forth the ashes outside the camp into a clean place. But the fire upon the altar shall be burning, it shall not be put out; the priest shall burn wood on it at the dawn of every day; and he shall arrange the burnt-offering upon it, and shall burn upon it the fat of the sacrifices. The fire shall be burning upon the altar continually; it shall not be put out (Lev. 6:9-13); all these particulars involve arcana of heaven, and signify the Divine things of the worship of the Lord from the good of love; what "the ashes" consequently signify has been told above. That something heavenly is signified by "the ashes of the altar" can be seen by everyone who reflects, as that when the priest was to take away the ashes from the altar, he was to put on clothing of linen and breeches of linen, and afterward in other garments was to carry them outside the camp, and lay them in a clean place. Nothing in the Word is worthless, not even any word, thus not any circumstance of this procedure. [4] From all this it can in some measure be seen what is signified by “the ashes of the red cow that was burnt,” by means of which the water of separation and of cleansing was prepared, of which we read in Numbers 19:2-10, 17; and what is signified by “ashes” in the opposite sense, namely, what is condemned that remains after the burning from the fire of self love. This is signified by “the ashes” which they carried on the head, and in which they rolled themselves when bewailing their sins (Jer. 6:26; Ezek. 27:30; Jonah 3:6).

(9724) And its shovels, and its basins, and its fleshhooks, and its fire-tongs. That this signifies memory-knowledges that contain and that are of service for every use, is evident from the signification of “vessels” in general, as being the things of the external memory; that is, memory-knowledges (see n. 3068, 3069); and, in holy things, as being the knowledges of good and truth, which are means for the worship of the Lord (see n. 9544). Such also is the meaning of the vessels for ministration about the altar; but each vessel there must signify memory-knowledges for a particular use; thus all the vessels there signify memory-knowledges that are of service for every use.

(9725) All the vessels thereof thou shalt make of brass. That this signifies all things from good, is evident from the signification of “vessels,” as being memory-knowledges (of which just above, n. 9724), here all such knowledges, because it is said “all the vessels;” and from the signification of “brass,” as being external or natural good (see n. 425, 1551).

(9726) And thou shalt make for it a grating, a network. That this signifies the sensuous, which is the ultimate, is evident from the signification of “a grating, a network,” as being the external sensuous, thus that which is the ultimate of life with man; and because it signifies the ultimate, it was put round about the altar. This sensuous was represented by “the grating” because in the first place it as it were sifts and separates the things which enter to man and are presented to the understanding and the will, thus truths and goods. If the sensuous is from good, it admits nothing but goods and truths which are from good, and rejects evils and the falsities which are from evil; for the sensuous is the perceptive and sensitive itself of the things of the understanding and of the will in the extremes, being formed precisely according to their affections. The nature of it may be illustrated by very many things in the body; for everywhere in the extremes of the body there are net-like forms, and as it were sieves or gratings, which sift the things that flow in from the world, admitting, from desire, those which are suitable, and rejecting, from aversion, those which are not suitable. There are such most exquisite forms in the stomach, which in accordance with the desires, and for the sake of use, admit into the blood what is suitable of the chyle, and reject what is unsuitable, in accordance with the aversion that is felt for things injurious. The case is similar with the sensuous, which is the ultimate of man’s life. But with man this has been completely destroyed, for the reason that it stands out nearest to the world, and therefore is the last to be regenerated, and at this day scarcely anyone can be regenerated as far as this; and what in consequence is the nature of this sensuous with such persons can be seen from what has been already shown about it (see n. 4009, 5077, 5081, 5084, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310-6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7645, 7693, 9212, 9216). Therefore man is raised by the Lord from this sensuous toward more inward things, in order that he may see and take hold of the truths which are of faith, and the goods which are of love. But the sensuous which is signified by "the grating, a network round about the altar," is the sensuous of the Lord's Divine Human; for the altar is the representative of the Lord, and of the worship of Him from the good of love (n. 9714).

(9727) Of brass. That this signifies which also is from good, is evident from the signification of "brass," as being external or natural good (see n. 425, 1551). As by the "grating, a network round about the altar" is signified the sensuous of the Lord's Divine Human (n. 9726), therefore the good which is here signified is the Divine good of His Divine love. All things of the Lord's Divine Human are from this good.

(9728) And upon the net shalt thou make four rings of brass. That this signifies the sphere of good through which there is conjunction, is evident from the signification of "the net," as being the extreme of life that corresponds to the interior life, which is that of the understanding and of the will (of which just above, n. 9726); from the signification of "four," as being conjunction (see n. 1686, 8877, 9601, 9674); from the signification of “the rings,” as being the sphere of Divine good and truth through which there is conjunction (n. 9498, 9501); and from the signification of “brass,” as being good (n. 9727).

(9729) Upon the four extremities of it. That this signifies everywhere, is evident from the signification of “the four extremities,” as being everywhere (see n. 9666).

(9730) And thou shalt bestow it under the compass of the altar beneath. That hereby is signified this in ultimates, is evident from the signification of “the grating, a network” which was to be put under the compass of the altar, as being the sensuous (of which above, n. 9726); from the signification of “the compass,” when said of the sensuous, as being the ultimate (that the external sensuous is the ultimate of life with man, see n. 9726); and from the signification of “beneath,” as being outward, for by higher things are signified interior things, and by lower things are signified exterior ones (n. 6952, 6954, 7814-7821, 8604); consequently by “above” or “upward” is signified inward; and by “beneath” or “downward” is signified outward. By the external sensuous is not meant the sense of the body itself, as its sight, hearing, taste, smell, and touch, but that which is most nearly from these; for he is called a sensuous man who thinks and desires according to these senses of the body and their appetites, and considers no further. He who considers further, and examines what the sensuous desires, and what he himself thinks from the sensuous, is said to be raised above the sensuous, or to be withdrawn from it, and to think interiorly. This is the case with those at the present day who are in the good of charity and of faith. When this is done, the sensuous is quiescent, and is deprived of its active life which it has from the world and its objects. There are with man two determinations of the things of the understanding and of the will; one determination is outward toward the world, and the other is inward toward heaven. With natural and sensuous men, the determination of the things of the understanding and of the will, thus of the thoughts and affections, is toward the world; but with spiritual and celestial men the determination of these things is toward heaven, and also alternately toward the world. The hinge of the determinations turns inward when the man is being regenerated, and so far as it can then be turned inward, so far the man can be raised by the Lord toward heaven to Himself, and consequently be in the same proportion imbued with wisdom, faith, and love. For the man then lives in the internal man, consequently in his spirit, and the external man is subordinate thereto. But if a man does not suffer himself to be regenerated, then all his interiors remain determined toward the world, and then his life is in the external man, and the internal man is subordinate thereto. This is the case when the external man supplies reasonings which favor evil lusts. These men are called natural, and they who abide in things most external are called sensuous; from which it can be seen what is meant by "the sensuous."

(9731) And the net shall be even unto the middle of the altar. That this signifies the extension of the sensuous, is evident from the signification of “the net,” as being the sensuous (of which above, n. 9726); its extension is signified by its being “unto the middle of the altar.” The secret which this extension involves cannot be described to the apprehension unless it is known that this sensuous which is signified by “the grating, a network,” extends with man from the head down to the loins, and there ceases. It is this extension that was represented by the extension of the net even to the middle of the altar; for the representatives which are in nature bear relation to the human form, and have a signification in accordance with their relation to this form (n. 9496). But from the loins there is continued with man the sensuous which is the next inward, and which was represented by the general overlaying or covering of brass about the altar (of which above, n. 9722).

(9732) And thou shalt make staves for the altar. That this signifies the power of keeping in a state of good, is evident from the signification of “staves,” as being power (see n. 9496). That they denote the power to keep in a state of good, is because the staves belonged to the altar, and by the altar was represented the Lord and the worship of Him from the good of love.

(9733) Staves of shittim wood. That this signifies the good of righteousness and the consequent power, is evident from the signification of “staves,” as being power (see n. 9732); and from the signification of “shittim wood,” as being the good of merit, that is, the good of righteousness (n. 9472, 9486). That this good is the good of love of the Lord’s Divine Human, see n. 9715.

(9734) And thou shalt overlay them with brass, signifies what is representative of good (as above, n. 9722).

(9735) And the staves thereof shall be put into the rings. That this signifies the power of the sphere of Divine good, is evident from the signification of "staves," as being power (see n. 9732); and from the signification of "the rings," as being the sphere of Divine good and truth through which there is conjunction (of which also above, n. 9728).

(9736) And the staves shall be upon the two sides of the altar. That this signifies the power of good from which is truth, and of truth from good, is evident from the signification of "the staves," as being power (as just above); and from the signification of "the two sides," as being the good from which is truth, and truth from good; thus the marriage of good with truth and of truth with good. The reason of this is that the things which are on the right side in man bear relation to the good from which is truth, and the things which are on the left side bear relation to truth from good (see n. 9604); and that by the conjunction of these is therefore signified the marriage of good and truth (n. 9495). Wherefore the same things are signified by the sides of the altar, where were the staves; for all the representatives in nature bear relation to the human form, and have a signification according to their relation to this form (n. 9496).

(9737) In carrying it. That this signifies coming-forth and subsistence, is evident from the signification of "to carry," as being to keep in a state of good and of truth, thus to come forth and subsist (see n. 9500). The same is signified by “carrying” in Isaiah: Attend unto Me, O house of Jacob, and all the remains of the house of Israel, which I have carried from the womb; and even to old age, I am the same, and even to hoar hairs will I carry you; I have made, and I will carry, and I will bear (Isa. 46:3, 4); where “to make” denotes that it may come-forth; “to carry,” that it may subsist; and “to bear,” that it may come-forth perpetually.

(9738) Hollow of boards shalt thou make it. That this signifies application, is evident from the signification of “hollow of boards,” when said of the altar on which the burnt-offerings were to be burned and the fat things of the sacrifices were to be offered, as being application; for the altar was thereby rendered applicable to this use. Consequently there is also signified application in respect to those things which belong to the worship of the Lord from the good of love, which were represented by the altar, and by the burnt-offerings and sacrifices upon it (see n. 9714).

(9739) As thou wast made to see in the mountain, so shall they make it. That this signifies from the correspondence of Divine things in heaven, is evident from the signification of “the altar seen in the mountain,” as being a form that corresponds to Divine things in heaven; for “Mount Sinai” denotes heaven (see n. 8805, 9420); and the forms which appear in the heavens correspond exactly to the Divine celestial and Divine spiritual things themselves which belong to good and truth. That these things are thus rendered visible before the internal sight of angels and spirits, can be seen from all those things which have been already stated and shown about the representation of heavenly things in natural forms (n. 1619, 1971, 1980, 1981, 2987-3003, 3213-3227, 3475, 3485, 6319, 9457, 9481, 9574, 9576, 9577). The Divine things to which the altar corresponded are those which have been thus far described.

(9740) Verses 9-19. And thou shalt make the court of the Habitation at the corner of the south southward; the hangings for the court shall be of fine twined linen, a hundred cubits the length at the one corner; and the pillars thereof shall be twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets shall be of silver. And so at the corner of the north in length, there shall be hangings a hundred cubits in length, and the pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver. And the breadth of the court at the corner of the sea shall be hangings of fifty cubits; the pillars thereof ten, and their bases ten. And the breadth of the court at the corner of the east eastward shall be fifty cubits. And the hangings for the one wing shall be fifteen cubits; the pillars thereof three, and their bases three. And for the other wing shall be hangings of fifteen cubits; the pillars thereof three, and their bases three. And for the gate of the court a covering of twenty cubits, of blue, and crimson, and scarlet double dyed, and fine twined linen, the work of the embroiderer; its pillars four, and their bases four. All the pillars of the court round about shall be filleted with fillets of silver; their hooks of silver, and their bases of brass. The length of the court shall be a hundred cubits, and the breadth fifty by fifty; and the height five cubits, of fine twined linen, and their bases of brass. And as for all the vessels of the Habitation in all the service thereof, all the pegs thereof, and all the pegs of the court, shall be of brass. "And thou shalt make the court of the Habitation," signifies the ultimate heaven; "at the corner of the south southward," signifies that is in the light of truth; "the hangings for the court," signifies the truths of this heaven; "shall be of fine twined linen," signifies from the understanding; "a hundred cubits the length," signifies full of good from the Lord; "at the one corner," signifies where truths are in light; "and the pillars thereof shall be twenty," signifies the goods of truth fully supporting; "and their bases twenty, of brass," signifies truths from good also fully supporting; "the hooks of the pillars and their fillets shall be of silver," signifies the methods of conjunction by means of truth; "and so at the corner of the north in length," signifies where the good of truth is in obscurity; "there shall be hangings a hundred cubits in length," signifies also full of truths from good; "and the pillars thereof twenty," signifies the goods of truth fully supporting; "and their bases twenty, of brass," signifies truths from good also fully supporting; "the hooks of the pillars and their fillets of silver," signifies the methods of conjunction by means of truth; "and the breadth of the court at the corner of the sea," signifies the state of this heaven in respect to memory-truths; "shall be hangings of fifty cubits," signifies truths sufficient for uses; "the pillars thereof ten, and their bases ten," signifies the supporting goods and derivative truths also sufficient for uses; "and the breadth of the court at the corner of the east eastward,” signifies the state of truth of this heaven, where goods are; “shall be fifty cubits,” signifies sufficient for uses; “and the hangings for the one wing shall be fifteen cubits,” signifies truths in light, as many as are sufficient; “the pillars thereof three, and their bases three,” signifies goods and the derivative truths fully supporting; “and for the other wing shall be hangings of fifteen cubits, the pillars thereof three, and their bases three,” signifies similar things where truths are in obscurity; “and for the gate of the court a covering,” signifies introduction into this heaven, and a guard lest it should be entered by any except those who are prepared; “of twenty cubits,” signifies to the full; “of blue, and crimson, and scarlet double-dyed, and fine twined linen,” signifies the goods of charity and of faith; “the work of the embroiderer,” signifies which are in memory-knowledge; “its pillars four, and their bases four,” signifies goods and the derivative truths supporting the conjunction; “all the pillars of the court round about,” signifies all the good that supports heaven; “shall be filleted with fillets of silver, and their hooks of silver,” signifies all the methods of conjunction by means of truth; “and their bases of brass,” signifies the supports by means of good; “the length of the court shall be a hundred cubits,” signifies the good of this heaven to the full; “and the breadth fifty by fifty,” signifies truth as much as is sufficient; and the height five cubits,” signifies the degrees of good and truth, also as much as is sufficient; “of fine twined linen,” signifies from the understanding; “and their bases of brass,” signifies the support of all things by means of good; “and as for all the vessels of the habitation in all the service thereof," signifies the memory-truths and goods that belong to the external man; "all the pegs thereof, and all the pegs of the court, shall be of brass," signifies all things conjoining and strengthening each heaven, the middle and the ultimate, by means of good.

(9741) And thou shalt make the court of the Habitation. That this signifies the ultimate heaven is evident from the signification of "the court of the Habitation" as being the external of heaven, thus the ultimate heaven. For there are three heavens-the inmost, the middle, and the ultimate; the inmost heaven was represented by the inmost part of the habitation, where was the ark of the Testimony; the middle heaven, by the Habitation outside the veil; and the ultimate heaven by the court, which is now treated of. This heaven is called "the court" because in it are those who are in the good of faith, and not yet in the good of charity toward the neighbor; those who are in the good of charity are in the middle heaven. Those who are in the ultimate heaven, which is called "the court," are called "angelic spirits;" those who are in the middle heaven are called "spiritual angels;" but those who are in the inmost heaven are called "celestial angels." [2] Moreover, the very good of faith, which is the good of the ultimate heaven, is a court, for through it man is introduced into the good of charity toward the neighbor, which is the good of the middle heaven. Be it known that the good with a man makes his heaven, and that his heaven is such as his good is. There are three goods which follow in order: the good of faith, the good of charity toward the neighbor, and the good of love to the Lord. The good of faith, as just said, makes the ultimate or first heaven; the good of charity toward the neighbor makes the middle or second heaven; and the good of love to the Lord makes the inmost or third heaven. [3] A few words shall be said in order to make known still better how the case is with the heavens. The heavens are distinguished into two kingdoms: the celestial kingdom, and the spiritual kingdom; and in each of these kingdoms there is an internal and an external. In the internal of the celestial kingdom are those who are in the good of love to the Lord, and in its external are those who are in the good of mutual love; but in the internal of the spiritual kingdom are those who are in the good of charity toward the neighbor, and in its external are those who are in the good of faith (see n. 9680). The external of both kingdoms is what is called the ultimate or first heaven, and was represented by the court. It was for this reason that the court around the temple was twofold, outer and inner; the outer court denotes those who are in the external things of the spiritual kingdom, and the inner court those who are in the external things of the celestial kingdom. [4] With respect to these two courts of the temple at Jerusalem, see 1 Kings 6:3, 36; 2 Kings 21:5. With respect to the outer court of the new temple in Ezekiel, see Ezek. 40:17, 31, 34; 42:1-20; and with respect to the inner court there, Ezek. 40:23, 28, 32, 44; 42:3; 43:5. From this it is evident that it is the good of faith which makes the ultimate heaven that was represented by the outer court of the temple, and that it is the good of mutual love which makes the ultimate heaven that was represented by the inner court. Those who are in the good of mutual love are in the affection of good for the sake of good; but those who are in the good of faith are in the affection of truth for the sake of truth; for good rules in the celestial kingdom, but truth in the spiritual kingdom. [5] That the ultimate heaven is signified by “the courts,” is evident from the passages in the Word where these are mentioned; as in Ezekiel: The glory of Jehovah lifted up itself above the cherub, over the threshold of the house; and the house was filled with the cloud, and the cloud filled the inner court, and the court was full of the brightness of the glory of Jehovah. And the voice of the wings of the cherubs was heard even to the outer court (Ezek. 10:3-5). As the court was the representative of the ultimate heaven, therefore it was filled with the cloud and the brightness of the glory of Jehovah, as was the house itself; for “the cloud” and “the glory” denote Divine truth (that a “cloud” denotes this, see n. 5922, 6343, 6752, 8106, 8443; and also “glory,” n. 8267, 8427, 9429); “the voice of the wings” denotes the truth of faith from good (n. 8764, 9514). [6] Again: The spirit took me up, and brought me into the inner court of the temple, when behold the glory of Jehovah filled the house. And I heard one speaking unto me out of the house, saying, Son of man, this is the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the sons of Israel forever (Ezek. 43:5-7); here the temple together with the court is called “the place of the throne of Jehovah, and the place of the soles of His feet,” because the temple together with the court represented heaven; “the throne of Jehovah” denotes the spiritual heaven (n. 5313, 8625), and “the place of the soles of His feet” denotes the ultimate heaven. [7] The ultimate heaven is also signified by “the court,” and by “courts,” in the following passages. In David: Blessed is he whom Thou choosest, and causest to approach; he shall dwell in Thy courts; we shall be sated with the good of Thy house, with the holy of Thy temple (Ps. 65:4); it is evident that to “dwell in the courts” denotes to dwell in heaven. Again: A day in Thy courts is better than thousands. I have chosen to stand at the door in the house of my God (Ps. 84:10). Give unto Jehovah the glory of His name; bring an offering, and come into His courts (Ps. 96:8). Praise ye the name of Jehovah; praise ye, O servants of Jehovah, who stand in the house of Jehovah, in the courts of the house of our God (Ps. 135:1, 2). They shall gather the grain and the new wine; they shall eat it, and praise Jehovah, and they that shall gather it shall drink it in the courts of My holiness (Isa. 62:9). In these passages “the courts” denote the ultimate heavens, for the interior heavens are called “the house of Jehovah” and “His temple” (n. 3720). [8] In John: The angel said, Arise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple cast out, and measure it not; because it hath been given unto the Gentiles; and the holy city shall they tread under foot forty and two months (Rev. 11:1, 2); “the temple, and the altar, and they that worship therein” denote the church and the worship of the church; “the court without the temple” denotes the good of mutual love (as before said); “the Gentiles, to whom it has been given to tread under foot the holy city,” denote the evils of self-love and of the love of the world, which destroy the church (n. 6306); “forty and two months” signify the like as six weeks, and six weeks the like as the six days of one week, for six multiplied by seven makes forty-two; “a week” signifies an entire period, greater or less (n. 2044, 3845); “the six days which precede the seventh,” which is the Sabbath, signify the former church even to the end, and the setting up of a new church; “the Sabbath” denotes the conjunction of good and truth, thus the church (n. 8495, 8510, 8889, 8893, 9274).

(9742) At the corner of the south southward. That this signifies that it is in the light of truth, is evident from the signification of “the south southward,” as being where truth is in light (see n. 9642). That the court was on this side, was because those who are in the court of heaven, that is, who are in the ultimate heaven, are in the good of faith, and the good of faith arises by illumination from the light which is from the Lord. The light which is from the Lord is the truth of faith, and when this becomes of the will, it is called the good of faith. With those who are in the outer court, a new will is formed in the understanding (n. 9596), for the formation of which it is necessary that they be in the light of truth. From this it is that the court was made “southward” relatively to the Habitation.

(9743) The hangings for the court. That this signifies the truths of this heaven, is evident from the signification of “curtains,” as being truths (see n. 9595, 9596), thus also "hangings;" and from the signification of "the court," as being the ultimate heaven (of which above, n. 9741).

(9744) Shall be of fine twined linen. That this signifies from the understanding, is evident from the signification of "fine linen," as being truth from a celestial origin (see n. 5319, 9469); whence "fine twined linen" denotes the understanding, because this consists and is as it were twined, or woven, of truths from a celestial origin. For there are two things to which all things in the universe bear relation, namely, truth and good; and therefore man has two faculties, one appointed for the reception of truth, and the other for the reception of good; the faculty appointed for the reception of truth is called the understanding, and the faculty appointed for the reception of good is called the will. Insofar therefore as the understanding has been formed from genuine truths, so far it excels, and so far it is "fine twined linen," for "fine linen" denotes truth from the Divine (n. 5319; that from this the "fine twined linen" denotes the understanding, see also n. 9596).

(9745) A hundred cubits the length. That this signifies full of good from the Lord, is evident from the signification of "a hundred," as being all, much, and what is full (of which in what follows); and from the signification of "length," as being good (see n. 1613, 9487). That it denotes good from the Lord, is because the good of faith, in which are those who are in the ultimate heaven, which is represented by the court of the Habitation, is from the Lord. That "a hundred" denotes all, much, and what is full, is because "a hundred" has the same signification as "ten," "a thousand," and "ten thousand" (that by these numbers such things are signified, see n. 2575, 3107, 4638, 8715; and that the same is signified by "a hundred," n. 2636, 4400).

(9746) At the one corner. That this signifies where truth is in light, is evident from the signification of "the corner of the south southward," which is here "the one corner," as being where truth is in light (of which above, n. 9742).

(9747) And the pillars thereof shall be twenty. That this signifies the goods of truth fully supporting, is evident from the signification of "the pillars," as being the goods of heaven and of the church which support (see n. 9674), here the goods of truth, because they are said of the ultimate heaven which is supported by the good of faith, which is the same as the good of truth; and from the signification of "twenty," as being fully (n. 9641).

(9748) And their bases twenty, of brass. That this signifies truths from good also fully supporting, is evident from the signification of "the bases," as being truths of faith from good (see n. 9643); from the signification of "twenty," as being fully (as just above, n. 9747); and from the signification of "brass," as being good (n. 425, 1551).

(9749) The hooks of the pillars and their fillets shall be of silver. That this signifies the methods of conjunction by means of truth, is evident from the signification of "hooks," and "fillets," as being methods of conjunction (that "hooks" have this signification see above, n. 9676; and that "fillets" have the same, is by their application); and from the signification of "silver," as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

(9750) And so at the corner of the north in length. That this signifies where the good of truth is in obscurity, is evident from the signification of "the corner of the north," as being where truth is in obscurity; and from the signification of "length," as being good (see n. 1613, 9487).

(9751) There shall be hangings a hundred cubits in length. That this signifies also full of truth from good, is evident from the signification of "the hangings of the court," as being the truths of the ultimate heaven (see above, n. 9743); from the signification of "a hundred," as being what is full (see n. 9745); and from the signification of "length," as being good (n. 1613, 9487).

(9752) And the pillars thereof twenty, signifies the goods of truth fully supporting (as above, n. 9747).

(9753) And their bases twenty, of brass, signifies truths from good also fully supporting (as also above, n. 9748).

(9754) The hooks of the pillars and their fillets of silver, signifies the methods of conjunction by means of truth (as also above, n. 9749).

(9755) And the breadth of the court at the corner of the sea. That this signifies the state of this heaven in respect to memory-truths, is evident from the signification of "breadth," as being truth (see n. 1613, 3433, 3434, 4482, 9487); from the signification of "the court," as being the ultimate heaven (see above, n. 9741); and from the signification of "the sea," as being where there is a collection of memory-knowledges, from which there is reasoning about truths, thus also the natural and the sensuous, because these are what contain them. Here by “the corner of the sea” is meant the west corner, and by “the west” is signified good in obscurity. But when the west is not called “the west,” but “the sea,” then memory-knowledge is signified, which also is relatively in obscurity, because memory-knowledge belongs to the natural or external man; and the natural or external man is in the light of the world, which light relatively to the light of heaven, in which is the internal man, is like the shade when the sun is setting. [2] This can also be seen from the things which appear in the other life. The Sun of heaven, which is the Lord, appears at a middle altitude toward the right eye; from this the angels of the heavens have all light, and with the light all intelligence and wisdom. But when the sun of the world is thought of, it does not appear; but in its stead there appears something dark which is in the opposite direction, at the back. There also is the west to the heavens, for the Lord as a Sun is the east in heaven. From this it can be seen that by “the west” is signified good in obscurity, and that the external or natural man is in this good, who as before said is in the light of the world, which light relatively to the light of heaven is like the shade when the sun is setting. But the truth of the natural man is signified by “the water of the sea,” and this truth is memory-knowledge; for the truth in the natural or external man is truth in knowledge; whereas the truth in the spiritual or internal man is the truth of faith. Truth in knowledge also becomes truth in faith when it is raised out of the natural or external man into the spiritual or internal man. Hence the truths with a man in his youth are truths in knowledge; but in adult age, if he suffers himself to be regenerated, they become truths in faith; for the internal man is successively opened even to this age. [3] That "the sea" denotes a collection of memory-knowledges, comes from the fact that "waters," "springs," and "rivers," signify truths, and therefore collections of these are signified by "seas." That this is so, is also evident from passages in the Word where mention is made of "the sea" and of "seas;" as in David: The earth is Jehovah's, and the fullness thereof; the world, and they that dwell therein. He hath founded it upon the seas, and established it upon the streams (Ps. 24:1, 2); where "the earth" and "the world" denote the church; "the seas upon which He hath founded the world," denote memory-truths; "the streams upon which He hath established it," denote the truth of faith. That the earth, the world, seas, and rivers are not meant here, is evident, for the world is not founded upon the seas, nor is it established upon the streams. [4] Again: Thou didst break through the sea by Thy strength; Thou hast broken the heads of the whales upon the waters. Thou hast broken the heads of Leviathan, Thou gavest him for meat to the people Ziim, Thou hast dried up the rivers of strength (Ps. 74:13-15); in the internal sense, the subject here treated of is the memory-knowledges that destroy the truths of faith; "the whales whose heads are broken," denote memory-knowledges in general (n. 42, 7293); in like manner "Leviathan" (n. 7293); "the people Ziim to whom he was to be given for meat," denote those who are in falsities, or the falsities themselves. From this it is evident what is denoted by "the sea," namely, memory-knowledge misapplied to weaken and destroy truths. In Habakkuk: Thou didst tread the sea with Thy horses, the mire of many waters (Hab. 3:15); where "treading the sea with horses," when spoken of Jehovah, denotes to instruct the natural man who has memory-knowledges. [5] In Zechariah: In that day, living waters shall go out from Jerusalem; part of them toward the eastern sea, and part of them toward the hinder sea (Zech. 14:8); "living waters from Jerusalem" denote truths of faith made living from the good of love; "the eastern sea and the hinder sea" denote the natural and sensuous in which are memory-knowledges, which are collections of truths. In Hosea: They shall walk after Jehovah, and the sons shall come with honor from the sea. They shall come with honor as a bird out of Egypt (Hos. 11:10, 11) "sons from the sea" denote the memory-truths that belong to the natural man; for this reason it is said that "they shall come as a bird out of Egypt," for "Egypt" in the Word denotes memory-knowledge (n. 9340, 9391). [6] In Ezekiel: All the princes of the sea shall come down from upon their thrones, and shall cast away their mantles, and put off the garments of their embroidery; they shall be clothed with terrors; they shall say, How hast thou perished that wast inhabited in the seas, the renowned city, that wast strong in the sea (Ezek. 26:16, 17); where the subject treated of is the vastation of the knowledges of good and truth, which are "Tyre" (n. 1201); the knowledges of good and truth are the memory-knowledges of the church; "the princes of the sea" denote the primary knowledges (n. 1482, 2089, 5044); "to cast away the mantles and garments of embroidery" denotes to cast away memory-truths (n. 9688). As these things are signified by "Tyre," therefore Tyre is said to be "inhabited in the seas, and to be a city strong on the sea." [7] In Jeremiah: The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities have been brought into desolation (Jer. 51:42, 43); "Babylon" denotes worship which in externals appears holy, but in internals is profane (n. 1182, 1326); "the sea upon Babylon" denotes falsity from memory-knowledges; its "waves" denote reasonings therefrom, and the consequent denials; "the cities which are brought into desolation" denote doctrinal things. [8] In like manner in Revelation: Every pilot, and everyone who is employed upon the seas, and mariners, and all they who trade upon the sea, stood afar off, when they saw the smoke of the burning of Babylon, saying, Woe, woe, the great city, wherein were made rich all that have ships in the sea by reason of her costliness! Then an angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon be cast down (Rev. 18:17-21). "ships" denote doctrinal things from the Word (see n. 6385); hence it is plain what is meant by a "pilot," and a "mariner," also by "the sea," and "those who trade upon it;" "a stone as it were a millstone," denotes the truth through which is faith; "being cast into the sea," denotes into the falsity of memory-knowledges. In the other life there appear seas, and also ships upon them; as has often been granted me to see. The seas there in a bad sense signify the falsities of memory-knowledges, and those who are in the ships signify those who boast of having such things, and teach them. [9] In Jeremiah: Thus said Jehovah, that giveth the sun for a light by day, the statutes of the moon and of the stars for a light by night, who throweth into commotion the sea, that the waves thereof are tumultuous (Jer. 31:35); “the sun for a light by day” denotes the good of love from which comes the light in truths; “the statutes of the moon and of the stars for a light by night” denote the goods of faith and of knowledges, from which comes the light of truth in the dark; “to throw the sea into commotion that the waves thereof are tumultuous,” denotes to dispel the falsities of memory-knowledges from which come reasonings about truth. [10] In Isaiah: By shortening is My hand shortened, that there is no redemption? Or is there no power in Me to rescue? Behold by My rebuke I dry up the sea, I make the rivers a wilderness; their fish shall rot, because there Is no water, and it dieth of thirst (Isa. 50:2); “to dry up the sea” denotes to destroy the good and truth of memory-knowledges; “to make the rivers a wilderness” denotes to vastate the truths themselves; “the fish which shall rot” denotes the memory-knowledge that belongs to the natural man (see n. 40, 991); “because there is no water” denotes that there is no truth (n. 2702, 3058, 3424, 4976, 5668, 8568). [11] In like manner elsewhere in the same: The waters shall fail from the sea, and the river shall be made quite dry and shall dry up. And the stream shall recede; the rivers of Egypt shall be diminished and dried up (Isa. 19:5, 6); “the waters that shall fail from the sea” denote truths where there is a collection of them; “the rivers of Egypt which shall be dried up," denote memory-knowledges. Again: The earth is full of the knowledge of Jehovah, as the waters cover the sea (Isa. 11:9); "the waters" denote truths; "the sea," a collection of them, that is, of memory-knowledges; therefore it is said, "the earth is full of the knowledge of Jehovah." [12] In John: The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; whence there died the third part of the creatures that were in the sea having souls; and the third part of the ships was destroyed (Rev. 8:8, 9); "a great mountain burning with fire" denotes the love of self; "the sea into which it was cast" denotes memory-knowledge in general; "the blood which was from it" denotes truth falsified and profaned (n. 4735, 6978, 7317, 7326); "the creatures which thereby died" denote those who are in the doctrinal things of truth. [13] In like manner elsewhere in the same: The second angel poured out his vial into the sea; and it became blood as of a dead man; whence every living soul in the sea died (Rev. 16:3); here by "the sea" is meant memory-knowledge that is of service to evils to destroy truths, and to confirm falsities. Again: A beast coming up out of the sea speaking blasphemies (Rev. 13:1, and following verses); "a beast out of the sea" denotes memory-knowledge destroying the truths of faith. From all this it can be seen that "the sea" denotes where there is a collection of memory-knowledges, from which there is reasoning about the truths of faith. [14] As "the sea" has this signification, it is said of Zebulun: He shall dwell at the shore of the seas, and at a haven of ships (Gen. 49:13). He shall suck the affluence of the sea, and the covered things of the hidden things of the sand (Deut. 33:19); by "Zebulun" in the representative sense are meant those who draw conclusions from memory-knowledges about the truths of faith; wherefore it is said that "he should dwell at the shore of the seas." [15] But in the opposite sense "the sea" denotes memory-knowledge which looks to the world; its "waves" are in this case reasonings from worldly things about Divine ones; consequently "to be sunk in the sea" denotes to be immersed in memory-knowledges from worldly and earthly things even to the denial of truth Divine; as in Matthew: Whoso shall cause to stumble one of these little ones that believe in Me, it is expedient for him that an ass millstone be hanged about his neck, and that he be sunk in the depth of the sea (Matt. 18:6); "a millstone" denotes the truth that is of service to faith (n. 4335, 7780); "an ass" denotes the natural, because it is a beast of service (n. 2781, 5741, 5958, 6389, 8078); consequently "an ass millstone," denotes memory-knowledge that is natural and worldly; "the neck" denotes the conjunction of things interior and exterior (n. 3542); "being hanged there" denotes the shutting off and interception of good and truth (n. 3542, 3603); "being sunk in the depth of the sea" denotes in what is merely worldly and bodily, thus into hell. These things spoken by the Lord, like all other things spoken by Him, are therefore significative. [16] But memory-knowledge is signified by "the sea" in accordance with the density and blackness of its waters; and on the other hand, in accordance with their tenuity and transparence. From this it is that the memory-knowledge which looks to heaven, which is spiritual in the natural man, is called “a glassy sea” (Rev. 15:1, 2). That there shall be no reasoning about the truths of faith from memory-knowledges; but that truths shall be impressed on the heart, is signified by, “the sea shall be no more” (Rev. 21:1).

(9756) Shall be hangings of fifty cubits. That this signifies truths sufficient for uses, is evident from the signification of “the hangings of the court,” as being truths such as are in the ultimate heaven (of which above, n. 9743); and from the signification of “fifty,” as being all things of one side, and likewise as much as is sufficient; for “fifty” signifies the like as “five,” and that “five” has this signification, see n. 9604, 9689; thus also sufficient for uses, for this is as much as is sufficient.

(9757) The pillars thereof ten and their bases ten. That this signifies the supporting goods and derivative truths also sufficient for uses, is evident from the signification of “the pillars,” as being supporting goods (as above, n. 9747); from the signification of “the bases,” as being truths from good also supporting (n. 9748); and from the signification of “ten,” as being as much as is sufficient, that is, sufficient for uses. The case with the goods and truths which support is the same as with the truths themselves which are supported (n. 9747). “Ten” therefore here involves the like as “fifty,” or “five,” namely, sufficient for uses. Moreover, ten arises out of five by multiplication, being its double; and numbers multiplied have the like signification as the simple numbers (n. 5291, 5335, 5708, 7973).

(9758) And the breadth of the court at the corner of the east eastward. That this signifies the state of truth of this heaven, where goods are, is evident from the signification of "breadth," as being a state of truth (see n. 1613, 3433, 3434, 4482, 9487); from the signification of "the court," as being the ultimate heaven (of which above, n. 9741); and from the signification of "the east" and "the sunrise," as being the good of love (n. 1250, 3249, 3708).

(9759) Shall be fifty cubits, signifies sufficient for uses (as above, n. 9756).

(9760) And the hangings for the one wing shall be fifteen cubits. That this signifies truths in light, as many as are sufficient, is evident from the signification of "fifteen," as being as much as is sufficient; from the signification of "the hangings," as being truths (of which above, n. 9743); and from the signification of a "wing," as being where truth is in light. That the "wing" has this signification is because by the "wing" is signified one side of the breadth of the court toward the corner of the east; for its breadth was fifty cubits, and in the middle of the breadth was the gate, the covering of which was twenty cubits (verse 16). The two sides, one to the right of the gate, and the other to the left, are called the "wings," the hangings for each being fifteen cubits; therefore as before said the whole breadth was fifty cubits. It is plain therefore that one wing was toward the south, and the other toward the north. Consequently by "the hangings of the wing toward the south" are signified truths in light, for "the south" denotes where truth is in light (n. 9642); and by "the hangings of the wing toward the north" (of which in the following verse) are signified truths in obscurity, for "the north" denotes where truth is in obscurity (n. 3708).

(9761) The pillars thereof three, and their bases three. That this signifies goods and the derivative truths fully supporting, is evident from the signification of "the pillars," as being goods supporting (of which above, n. 9747, 9757); from the signification of "the bases," as being truths from good likewise supporting (n. 9748); and from the signification of "three," as being what is full (n. 2788, 4495, 7715).

(9762) And for the other wing shall be hangings of fifteen cubits, the pillars thereof three, and their bases three. That this signifies similar things where truths are in obscurity, is evident, for they are the same words as those which were unfolded just above. And that by "the hangings of this wing" are signified truths in obscurity, see just above (n. 9760).

(9763) And for the gate of the court a covering. That this signifies introduction into this heaven, and a guard lest it should be entered by any except those who are prepared, is evident from the signification of a "gate," as being communication and introduction (see n. 8989); from the signification of "the court," as being the ultimate heaven (n. 9741); and from the signification of "the covering," as being a guard lest it be entered; for the gate was guarded by the covering. That it denotes a guard lest it should be entered by any except those who are prepared, is because no one is introduced into heaven unless he is prepared. The case herein is this. Those who come from the world into the other life, which takes place immediately after their decease, bring with them worldly and earthly things which do not agree with the spiritual and celestial things in which the angels are; and therefore those who are to be raised into heaven are first prepared, which is effected by the separation of the worldly and earthly things which they have brought with them; for if they were taken up into heaven sooner, they could not possibly remain in the societies there, because they have a taste and love for grosser things than are suited to the purity in which the angels are. But after they have been prepared, they are taken up and introduced by the Lord into heaven, and are admitted into those angelic societies with which they are in agreement in respect to the truths and goods of faith and of love. From all this it can be seen what is meant by a guard lest heaven should be entered by any except those who are prepared.

(9764) Of twenty cubits. That this signifies to the full is evident from the signification of "twenty," as being what is full (see n. 9641).

(9765) Of blue, and crimson, and scarlet double-dyed, and fine twined linen. That this signifies the goods of charity and of faith, is evident from what has been already shown (n. 9687), where the same words occur.

(9766) The work of the embroiderer. That this signifies which belong to memory-knowledge, is evident from the signification of “the work of the embroiderer,” as being memory-knowledge (see n. 9688).

(9767) Its pillars four, and their bases four. That this signifies goods and the derivative truths supporting the conjunction, is evident from the signification of “pillars and their bases,” as being goods and the derivative truths which support (see n. 9761); and from the signification of “four,” as being conjunction (n. 8877, 9601, 9674).

(9768) All the pillars of the court round about. That this signifies all the good that supports heaven, is evident from the signification of “all the pillars round about,” as being all the good that supports (that “the pillars” denote goods supporting, see n. 9747, 9757); and from the signification of “the court,” as being the ultimate heaven (n. 9741).

(9769) Shall be filleted with fillets of silver, and their hooks shall be of silver. That this signifies all the methods of conjunction by means of truth, is evident from the signification of “fillets,” and of “hooks,” as being methods of conjunction (of which above, n. 9749); and from the signification of “silver,” as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

(9770) And their bases of brass. That this signifies supports by means of good, is evident from the signification of “the bases,” as being supports (see n. 9643); and from the signification of “brass,” as being good (n. 425, 1551).

(9771) The length of the court shall be a hundred cubits. That this signifies the good of this heaven to the full, is evident from the signification of “length,” as being good (see n. 1613, 9487); from the signification of “the court,” as being the ultimate heaven (n. 9741); and from the signification of “a hundred,” as being to the full (of which above, n. 9745).

(9772) And the breadth fifty by fifty. That this signifies truth as much as is sufficient, is evident from the signification of “breadth,” as being truth (see n. 1613, 3433, 3434, 4482, 9487); and from the signification of “fifty,” as being as much as is sufficient (n. 9756).

(9773) And the height five cubits. That this signifies the degrees of good and truth also as much as is sufficient, is evident from the signification of “height,” as being degrees in respect to good (see n. 9489), and because this is predicated of the ultimate heaven, it denotes degrees also in respect to truth, for this heaven is in the good and truth of faith; and from the signification of “five,” as being as much as is sufficient (n. 9689). The reason why by “height” are signified degrees in respect to good and truth is that by “what is high” is signified what is internal (n. 1735, 2148, 4599); therefore the higher anything is, so much the more interior it is. In heaven that which is more interior is nearer to the Lord, for the Lord is in the inmost, and from the inmost all things proceed. Distances from the inmost are degrees of good and truth from Him. As the Lord is the inmost, He is also the Highest, for He is the Sun of heaven, from which is all height in the heavens. For this reason it is that the Lord is called in the Word “the Highest.”

(9774) Of fine twined linen. That this signifies from the understanding, is evident from the signification of “fine twined linen," as being what belongs to the understanding (see n. 9596, 9744).

(9775) And their bases of brass, signifies the supports of all things by means of good (as above, n. 9770). That it denotes of all things, is because all the things of the court are treated of in this verse.

(9776) And as for all the vessels of the Habitation in all the service thereof. That this signifies the memory-truths and goods that belong to the external man, is evident from the signification of "vessels," as being memory-knowledges (see n. 3068, 3079, 9394, 9544); from the signification of "the Habitation," as being heaven (n. 9594, 9596, 9632); and from the signification of "service," as being the external or natural of man (n. 3019, 3020, 5305, 7998). That man's external or natural is denoted by "service," is because it ought to serve the internal or spiritual of man. For man has been created according to the image of heaven and the image of the world, the internal or spiritual man according to the image of heaven, and the external or natural man according to the image of the world (see n. 9279). Just as the world ought to serve heaven, so man's external or natural ought to serve his internal or spiritual. Moreover, the natural was created for service; for it does not live from itself, thus can do nothing from itself; but from the internal or spiritual, that is, through this from the Lord. From this it is also evident that man's external or natural is nothing unless it is of service to the internal or spiritual, and that it becomes something in proportion as it is of service. To be of service is to obey, and the natural obeys when it does not take for itself from the understanding reasons which favor the evils of the loves of self and of the world; but when it complies with the dictates of reason and the doctrine of the church, which declare that good and truth ought to be done, not for the sake of self and the world as ends, but for the sake of good and truth itself. In this manner the Lord does these through man's heaven, that is, through his internal; for all good and truth are from the Lord, insomuch that good and truth with man are the Lord Himself. From all this it can be seen why it is that the external man must be a thing of service to the internal man.

(9777) All the pegs thereof and all the pegs of the court, shall be of brass. That this signifies all things which conjoin and strengthen each heaven, the middle and the ultimate, by means of good, is evident from the signification of "the pegs," as being things that conjoin and strengthen (of which in what follows); from the signification of "the Habitation," which is here meant by "thereof," as being heaven, specifically the middle heaven (see n. 9594, 9596, 9632); from the signification of "the court," as being the ultimate heaven (n. 9741); and from the signification of "brass," as being external good (see n. 425, 1551). [2] That, "pegs," "stakes," or "nails," denote things which conjoin and strengthen, is because they do conjoin and strengthen. Similar things are also signified by them in the Word throughout; as in Isaiah: Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; forbid not; lengthen thy cords, and strengthen thy stakes (Isa. 54:2); a new church from the Lord is here treated of;

"enlarging the place of the tent, and stretching forth the curtains of the habitations," denotes the doctrine of good and truth, and the consequent worship (n. 9596); "long cords," and "stakes," denote an ample connection and confirmation of truths. That the court also had its cords may be seen in Exodus 35:18; Numbers 3:37; 4:32. [3] Again: Look upon Zion; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be dispersed; the stakes thereof shall never be removed, neither shall any of the cords thereof be pulled away (Isa. 33:20); where "stakes," and "cords," in like manner denote things which strengthen and conjoin. "Nails" also denote strengthening and conjunction in Isaiah 41:7, and in Jeremiah 10:4; but are there used in regard to idols, by which are signified doctrines of falsity, because from own intelligence (n. 8941, 9424). However, by "the nail" on which anything is hung, is signified affixing and adjoining, in Isaiah 22:23, 24, and in Ezekiel 15:3.

(9778) Verses 20, 21. And thou shalt command the sons of Israel, and let them take unto thee olive oil pure, beaten, for the luminary, to cause the lamp to go up continually. In the Tent of meeting, without the veil which is over the Testimony, Aaron and his sons shall order it from evening until morning before Jehovah; a statute of an age for their generations with the sons of Israel. "And thou shalt command the sons of Israel," signifies the church through the Word from the Lord; "and let them take unto thee olive oil," signifies the good of charity and of faith; "pure, beaten," signifies consequently genuine and clear; "for the luminary," signifies the spiritual heaven; "to cause the lamp to go up continually," signifies the consequent faith, and through faith intelligence of truth and wisdom of good from the Lord; "in the Tent of meeting," signifies where is the presence of the Lord; "without the veil which is over the Testimony," signifies where there is communication, and, through the uniting intermediate, conjunction with the Lord in the inmost heaven; "Aaron and his sons shall order it," signifies perpetual influx from the Lord; "from evening until morning before Jehovah," signifies continually in every state; "a statute of an age," signifies Divine order; "for their generations with the sons of Israel," signifies what is eternal in the spiritual kingdom.

(9779) And thou shalt command the sons of Israel. That this signifies for the church through the Word from the Lord, is evident from the representation of Moses, who is meant by "thou," as being the Lord in respect to the Word, or the Word which is from the Lord (see n. 4859, 5922, 6752, 7014, 7089, 9372); and from the representation of the sons of Israel, as being those of the spiritual church (n. 9340). From this it is plain that by "Moses commanding the sons of Israel" is signified that it was commanded for the church through the Word by the Lord.

(9780) And let them take unto thee olive oil. That this signifies the good of charity and of faith, is evident from the signification of "olive oil," as being the good of celestial love (see n. 886), but here the good of spiritual love, which is the good of charity toward the neighbor and the good of faith. That this good is here signified by "olive oil," is because it was for the luminary, that is, for the lampstand, and by the "lampstand" is signified the spiritual heaven (n. 9548). The spiritual heaven on earth is the spiritual church. "Oil," and "the olive-tree," in the Word signify both celestial good and spiritual good; celestial good where the subject treated of is the celestial kingdom or the celestial church, and spiritual good where it is the spiritual kingdom or the spiritual church. These kingdoms or churches are distinguished by their goods. The goods of the celestial kingdom, or of the celestial church, are the good of love to the Lord and the good of mutual love; and the goods of the spiritual kingdom, or of the spiritual church, are the good of charity toward the neighbor and the good of faith (n. 9741). These goods and the truths therefrom are treated of in the Word throughout, for the Word is the doctrine of good, because it is the doctrine of love to the Lord and of love toward the neighbor (see Matt. 22:35-40); and all good is of love, even the good of faith, for this comes forth from the good of love, and not without it. [2] As the Word is the doctrine of good, therefore in order that the Word may be understood, it must be known what good is; and no one knows what good is unless he lives in good according to the Word; for when anyone lives in good according to the Word, then the Lord instills good into his life, from which the man perceives it and feels it, and consequently apprehends the nature of it; otherwise it does not appear, because it is not perceived. From this it can be seen in what state they are who merely know what is in the Word, and persuade themselves that it is so, and yet do not do it. They have no knowledge of good, consequently none of truth; for truth is known from good, and never without good, except as memory-knowledge devoid of life, which perishes in the other life. [3] That "oil" and also "the olive" denote good, is evident from the passages in the Word where they are mentioned, as in Zechariah: I saw a lampstand of gold. Two olive-trees were beside it; one on the right side of the flask, and the other on the left side thereof. These are the two sons of oil that stand beside the Lord of the whole earth (Zech. 4:2, 3, 14); where "the two olive-trees," and "the two sons of oil," denote the good of love to the Lord, which is on His right, and the good of charity toward the neighbor, which is on His left. In like manner in John: The two witnesses prophesied a thousand two hundred and sixty days. These are the two olive-trees and the two lampstands that stand before the God of the earth (Rev 11:3, 4); where "the two olive-trees and the two lampstands" denote these same goods, which, being from the Lord, are called "the two witnesses." [4] Again: I heard a voice in the midst of the four living creatures, saying, Hurt not the oil and the wine (Rev. 6:6); where "the oil" denotes the good of love and charity, and "the wine," the good and truth of faith. Again: I will set in the wilderness the cedar of Shittah, and the myrtle, and the wood of oil (Isa. 41:19). They shall come and sing in the height of Zion, and shall flow together unto the good of Jehovah, to the wheat, and to the new wine, and to the oil (Jer. 31:12). The field is wasted, the land mourneth; for the grain is wasted, the new wine is dried up, the oil languisheth (Joel 1:10). The floors are full of pure grain, and the presses overflow with new wine and oil (Joel 2:24). I will give the rain of your land in its season, that thou mayest gather in thy grain, thy new wine, and thine oil (Deut. 11:14). [5] "Grain, new wine, and oil" are here spoken of, but that these things are not meant can be seen by everyone who considers; for the Word, being Divine, is spiritual, not worldly, and therefore it does not treat of the grain, the new wine, and the oil of the earth, insofar as these are of service to the body for foods, but insofar as they are of service to the soul; for all foods in the Word signify heavenly foods, as do the bread and the wine in the Holy Supper. What "the grain" and "the new wine" signify in the passages here quoted, may be seen above (n. 3580, 5295, 5410, 5959); from this it is evident what "the oil" signifies. [6] The case is the same with all things spoken by the Lord while He was in the world, as when He said of the Samaritan that "he came to the man who was wounded by thieves, and bound up his wounds and poured in oil and wine" (Luke 10:33, 34). Here are not meant oil and wine, but the good of love and of charity, by "oil" the good of love, and by "wine" the good of charity and of faith; for the subject treated of, is the neighbor, thus charity toward him (that "wine" has this signification, see n. 6377). [7] In like manner what the Lord said of the ten virgins, of whom "five took their lamps and no oil with them, and five took also oil," and that the latter were admitted into heaven, but the former rejected (Matt. 25:3, 4, and following verses); "oil in the lamps" denotes the good of love and of charity in the truths of faith; "the virgins who took their lamps and no oil" denote those who hear the Word, read it, and say that they believe, and yet do no good in consequence, and if they do any good, it is not done from the love of good or of truth, but from the love of self and of the world. [8] As “oil” signified the good of charity, therefore also the sick were anointed with oil and were healed, as we read of the Lord’s disciples, who “went forth and cast out demons, and anointed with oil them that were sick, and healed them” (Mark 6:13). And in David: Thou wilt make fat my head with oil; my cup shall run over (Ps. 23:5); where “to make fat the head with oil” denotes to endow with celestial good. In Moses: Jehovah fed him with the produce of the fields; He made him to suck honey out of the rock, and oil out of the stone of the rock (Deut. 32:13); speaking of the Ancient Church; where “sucking oil out of the stone of the rock” denotes to be imbued with good through the truths of faith. [9] In Habakkuk: The fig-tree shall not blossom, neither shall produce be in the vines; the labor of the olive shall lie, and the fields shall yield no food (Hab. 3:17); here neither fig-tree, nor vine, nor olive, nor fields are meant, but heavenly things to which they correspond; as also everyone is able to acknowledge from himself who acknowledges that the Word treats of such things as belong to heaven and the church, thus as belong to the soul. But they who think of nothing but worldly, earthly, and bodily things, do not see the internal things, and even do not wish to see them, for they say within themselves, What are spiritual things? What are celestial things? and so, What is heavenly food? That these are such things as belong to intelligence and wisdom they indeed know when it is so said; but that they belong to faith and love, they do not desire; for the reason that they do not imbue their life with such things, and therefore do not attain to the intelligence and wisdom of heavenly truths and goodnesses. [10] In Ezekiel: I washed thee with waters, and I washed away thy bloods from upon thee, and I anointed thee with oil. I clothed thee with broidered work. Thy garments were fine linen, silk, and broidered work; thou didst eat fine flour, and honey, and oil. But thou didst take thy broidered garments, and coveredst images; and didst set Mine oil and Mine incense before them (Ezek. 16:9, 10, 13, 18). Who cannot see that in this passage are not meant garments of broidered work, fine linen, and silk, nor oil, honey, or fine flour; but Divine things which are of heaven and the church; for the subject treated of is Jerusalem, by which is meant the church; and therefore by the several things mentioned are meant such things as are of the church. That by each particular is meant some special thing of the church, is evident; for in the Word, which is Divine, there is not a word that is worthless. (That "Jerusalem" denotes the church, see n. 3654; also what is meant by " broidered work," n. 9688; by "fine linen," n. 5319, 9469; by "fine flour," n. 2177; by "honey," n. 5620, 6857; by "washing with waters," n. 3147, 5954, 9088; and by "washing away bloods," n. 4735, 9127.) [11] In Hosea: Ephraim feedeth on wind, they make a covenant with the Assyrian, and oil is carried down into Egypt (Hos. 12:1); these things are quite unintelligible unless it is known what is meant by "Ephraim," what by "the Assyrian," and what by "Egypt;" yet there is here described the understanding of the man of the church, which is perverted through reasonings from memory-knowledges; for “Ephraim” denotes this understanding (n. 3969, 5354, 6222, 6238, 6267); “the Assyrian,” reasoning (n. 1186); and “Egypt,” memory-knowledge (n. 9391); consequently “to carry down oil into Egypt” denotes to defile in this way the good of the church. [12] That the Lord so often went up the Mount of Olives (Luke 21:37; 22:39), was because “oil” and “the olive” signified the good of love, as also does a “mountain” (n. 6435, 8758). The reason was that while the Lord was in the world all things respecting Him were representative of heaven; for thereby the universal heaven was adjoined to Him; wherefore whatever He did and whatever He said was Divine and heavenly, and the ultimate things were representative. The Mount of Olives represented heaven in respect to the good of love and of charity; as also can be seen in Zechariah: Jehovah shall go forth, and fight against the nations. His feet shall stand in that day upon the Mount of Olives, which is before the faces of Jerusalem, and the Mount of Olives shall be cleft asunder, that a part thereof shall recede toward the east, and toward the sea, with a great valley; and a part of the mountain shall recede toward the north, and a part of it toward the south (Zech. 14:3-4). [13] Here the Lord and His coming are the subject treated of; by “the Mount of Olives” is signified the good of love and of charity; thus the church, for these goods make the church. That the church would recede from the Jewish nation, and would be set up among the Gentiles, is signified by “the mountain being cleft asunder toward the east, toward the sea, and toward the north, and the south;" in like manner as by the words of the Lord in Luke: Ye shall be cast down outside; whereas they shall come from the east, and the west, and from the north, and the south, and shall sit down in the kingdom of God (Luke 13:28, 29). In a universal sense by "Jehovah going forth and fighting against the nations," and by "His feet standing upon the Mount of Olives which is before the faces of Jerusalem," is meant that the Lord from Divine love would fight against the hells; for "the nations" denote evils which are from the hells (n. 1868, 6306), and "the Mount of Olives," on which were His feet, denotes the Divine love.

(9781) Pure, beaten. That this signifies genuine and clear, is evident from the signification of "pure," when said of the good which is signified by "oil," as being genuine; for the more celestial good is-thus the more genuine-so much the purer it is; and from the signification of "beaten," when said of the good which is signified by "oil," as being clear. Good is said to be clear when it becomes truth; for good appears by means of truth, because truth is the form of good; and good does not appear in light except in a form. The better therefore that good is presented in a form, the more clearly it appears, for the result is that good itself shines forth, even so as to affect both the understanding and at the same time the will of others. For as is the case with good and truth, so it is with the will and the understanding in man, because the will has been appointed for the reception of good, and the understanding for the reception of truth; and the will does not appear in light except through the understanding, for it is understanding which gives form to what is of the will, and presents it in clearness. That which is formed is as it were divided into parts, and among these parts, which are analytically associated together, there are established various regards or relations. In this manner good is presented to view in the understanding and is rendered clear. When good has been rendered clear in the understanding, it is the truth of this good. From this then it is that the oil was to be beaten, as also the frankincense, of which it is said that it shall be pure, and that some of it shall be beaten very small, and thus burned as incense (Exod. 30:34-36). The like that is signified by "beaten" is also signified by being "ground in a mill," as can be seen from the signification of "wheat" and of "fine flour;" "wheat" signifying good, and "fine flour" its truth. Just as that which is beaten and ground signifies in the genuine sense good made clear, so what is beaten and ground, in the opposite sense signifies evil made clear. This is signified by Moses beating the golden calf, and grinding it very small; and when it was as fine as dust, casting it into the brook that descended from the mountain (Deut. 9:21; see n. 9391).

(9782) For the luminary. That this signifies the spiritual heaven, is evident from the signification of "the luminary," or "lampstand," as being the spiritual heaven (see n. 9548).

(9783) To cause the lamp to go up continually. That this signifies the consequent faith, and through faith the intelligence of truth and wisdom of good from the Lord, is evident from the signification of a "lamp," as being faith and the consequent intelligence of truth and wisdom of good (see n. 9548). That a “lamp” denotes faith, is because the Divine truth that proceeds from the Lord is light in the heavens; this light, when received by the angels who are there, or by man, is like a lamp, for it illuminates all things of the mind, and imparts intelligence and wisdom. This light when received is faith. But be it known that faith is not a lamp, that is, does not illuminate the mind, unless it is from charity; thus unless it is charity. The case with faith and charity is the same as with truth and good; truth is the form of good, that is, it is good so formed as to appear in light. So faith is the form of charity, or charity formed. Moreover, truth pertains to faith, and good to charity; for that which is true is believed, and becomes of faith; and that which is good is loved, and becomes of charity. The truth and good itself which are loved are the neighbor, and the love of these is charity.

(9784) In the Tent of meeting. That this signifies where is the presence of the Lord, is evident from the fact that the Tent was made in order that the Lord might there meet Moses and Aaron, and also the sons of Israel. Therefore also what is holy of worship was instituted there, as can be seen from the following passages in Exodus: They shall make a continual burnt-offering at the door of the Tent of meeting before Jehovah; where I will meet with you, to speak there with thee. And there I will meet with the sons of Israel; and it shall be sanctified by My glory. And I will sanctify the Tent of meeting, and the altar. Aaron also and his sons will I sanctify, that they may minister to Me in the priesthood. And I will dwell in the midst of the sons of Israel (Exod.

29:42-45). And that the Lord met with them there, that is, that He was present there, can be seen from this passage: When all things were finished, the cloud covered the Tent of meeting, and the glory of Jehovah filled the Habitation. And Moses could not enter into the Tent of meeting, because the cloud dwelt upon it, and the glory of Jehovah filled the Habitation. The cloud of Jehovah was upon the Habitation by day; and there was fire therein by night, in the eyes of all the house of Israel (Exod. 40:33, to the end). From all this it can be seen that by "the Tent of meeting" is signified where the presence of the Lord is. The reason was that the Tent represented heaven, and heaven is heaven by virtue of the presence of the Lord in it, on which account also it was called "the Habitation of Jehovah."

(9785) Without the veil which is over the Testimony. That this signifies where there is communication, and, through the uniting intermediate, conjunction with the Lord in the inmost heaven, is evident from the signification of "the veil," as being the intermediate that unites the inmost heaven and the middle heaven (see n. 9670, 9671), thus where there is communication and conjunction; and from the signification of "the Testimony," as being the Lord in respect to Divine truth.

(9786) Aaron and his sons shall order it. That this signifies perpetual influx from the Lord, is evident from the signification of "ordering," when said of the Lord, who was represented by Aaron, as being influx; for all communication of Divine good and Divine truth from the Lord, and all conjunction with Him, are effected through influx. Angels and men are recipient forms. That perpetual influx is signified, is because the subject treated of is the ordering of the lamp from evening until morning, by which is signified continually and perpetually. That the influx is from the Lord, is because by Aaron was represented the Lord as to Divine good, and by his sons the Lord as to Divine truth (of which in what follows).

(9787) From evening until morning before Jehovah. That this signifies continually in every state, is evident from the signification of "evening," as being the end of one state (see n. 8426); and from the signification of "morning," as being the beginning of another (n. 8427). That it denotes continually in every state, is because "evening" involves every state of shade which is signified by the following night; and "morning" involves every state of light which is signified by the following day; for with the Lord things following and future are together in the present, because everything which the Lord ordains, that is, provides with man and angel, is eternal. From this it can be seen that by the "ordering of the lamp from evening until morning" is signified the perpetual influx of good and of truth from the Lord continually in every state.

(9788) It shall be a statute of an age. That this signifies the Divine order, is evident from the signification of "a statute," as being Divine order (see n. 7884, 7995, 8357); and from the signification of "age," as being what is eternal; moreover, what is Divine is eternal.

(9789) For their generations with the sons of Israel. That this signifies what is eternal in the spiritual kingdom, is evident from the signification of “generations,” as being what is eternal (of which in what follows); and from the signification of “the sons of Israel,” as being the spiritual church (see n. 9340), and therefore the spiritual kingdom; for the spiritual kingdom of the Lord in the heavens is the spiritual heaven, and on earth it is the spiritual church. “Generations” denote what is eternal, because by them in the internal sense are meant the generations of faith and charity (n. 613, 2020, 2584, 6239, 9042, 9079), thus the things which are of heaven and the church, which are eternal. Moreover, by “the sons of Israel,” of whom the “generations” are predicated, is signified the church (n. 9340). That by “generations” is signified what is eternal, is plain from the following passages in the Word: My righteousness shall be to eternity, and My salvation unto generations of generations. Awake as in the days of antiquities, the generations of eternities (Isa. 51:8, 9). I will set thee for a magnificence of eternities, a joy of generation and generation (Isa. 60:15). The smoke thereof shall go up to eternity; from generation to generation it shall be laid waste, none shall pass through it for everlasting of everlastings (Isa. 34:10). The counsel of Jehovah shall stand to eternity, the thoughts of His heart to generation and generation (Ps. 33:11). I will praise Thy name to eternity and forever, generation to generation shall praise Thy works (Ps. 145:2, 4). They shall fear Thee with the sun, and before the moon, from generation of generations (Ps. 72:5). This is My name to eternity, and this My memorial unto generation and generation (Exod. 3:15); besides many other passages. It is said "to eternity," and "to generation and generation," and "eternity" is predicated of the Divine celestial, or good; and "generation," of the Divine spiritual, or truth; for in the Word, especially in the prophetic Word, there are for the most part two expressions relating to one and the same thing, as in the passages above quoted, "to eternity," and "to generation and generation;" and this on account of the heavenly marriage in each and all things of the Word. The heavenly marriage is the marriage of good and truth, or the conjunction of the Lord and heaven (see the passages cited in n. 9263).

(9790) CONTINUATION ABOUT THE FIRST EARTH SEEN IN THE STARRY HEAVENS. It has also been granted me to see some of the in- habitants of a lower class. They were seen in a garment such as is worn by rustics in Europe. There was also seen a man with his wife. She appeared of handsome figure and becoming mien, as did likewise the man. But I was surprised at his grand style of walking, with steps as it were haughty, while on the other hand the woman walked with a lowly gait. The angels said that such is the custom on that earth, and that the men who are like this are loved, because they are nevertheless good. It was said further that they are not allowed to have more wives than one, because this is contrary to the laws.

(9791) A man who is in the spirit, when allowed to do so by the Lord, can look at what occurs in the earth to which he is near; for in the other life there is no space, thus no distance between those who are in a similar state (according to what was said above, n. 9579-9581). What I have just mentioned took place in the same way as with the spirits of some of the earths in our solar system, to whom it was given by the Lord to see through my eyes many things in our earth, as already stated in several places.

(9792) The woman who was seen had a wide garment in front of her bosom, behind which she could hide herself. It was so made that she could insert her arms, and clothe herself with it, and so go away. The lower part of it could be drawn up; and when drawn up and applied to the body, it appeared like a stomacher, such as is worn by the women of our earth. But the same garment served the man also for a covering, and he was seen to take it from the woman and apply it to his own back, loosening the lower part, which then flowed down to his feet like a gown, and in this manner he walked clad.

(9793) Afterward I spoke with spirits who were from that earth, and told them many things about our earth; as that there are sciences here which do not exist elsewhere, such as astronomy, geometry, mechanics, physics, chemistry, medicine, optics, and philosophy; besides arts which also are unknown elsewhere, as the art of ship-building, of casting metals, of writing on paper, and of printing what is written, and thus of communicating it to all in the whole earth, and of preserving it to posterity for thousands of years; and that it has been so done with the Word, which is from the Lord, and that therefore the revealed Word remains unchanged in this earth (see n. 9350-9360).

(9794) Lastly there was shown me the hell of those who are from that earth. Those who were seen from it excited the greatest terror. I would not venture to describe their monstrous faces. Sorceresses also were seen there who practice direful arts; they appeared clad in green, and excited horror.

(9795) The second earth that was seen in the starry heaven will be described at the end of the following chapter.

CHAPTER 28

(9796) WHEN IT is known what the internal man is, and what the external man, the source of the Understanding of Truth, and of the Will of Good, can then be known.

(9797) In proportion as the internal man has been opened toward heaven, thus to the Lord, in the same proportion a man is in the light of heaven, thus in the same proportion he is in the understanding of truth. The light of heaven is the Divine truth that proceeds from the Lord; to be enlightened by this light is to understand truth.

(9798) In proportion as the internal man has been opened to the Lord, and the external man subordinated to it, in the same proportion a man is in the fire of heaven; thus in the same proportion he is in the will of good. The fire of heaven is the Divine love that proceeds from the Lord; to be kindled by this fire is to will good.

(9799) Therefore the understanding of truth is to see truths from the Word by virtue of enlightenment from the Lord; and the will of good is to will these truths from affection.

(9800) They who are in love and faith in the Lord, and in charity toward the neighbor, are in the understanding of truth and in the will of good, for with them there is a reception of the good and truth which are from the Lord.

(9801) On the other hand, in proportion as the internal man has been closed toward heaven and to the Lord, in the same proportion a man is in cold and thick darkness in respect to the things of heaven. And then in proportion as the external man has been opened toward the world, in the same proportion the man thinks what is false, and wills what is evil, and thus is insane; for the light of the world extinguishes in him the light of heaven; and the fire of the life of the world extinguishes the fire of the life of heaven.

(9802) They who are in the love of self, and in the persuasion of self-derived intelligence and wisdom, are in such cold and thick darkness.

(9803) From this it is evident that to be intelligent and wise does not consist in understanding and being wise about many things of the world; but in understanding and willing the things of heaven. For there are those who understand and are wise about many things of the world, and yet do not believe or will the things of heaven; thus are insane. These are they of whom the Lord says: I speak by parables; because seeing they see not, and hearing they hear not, neither do they understand (Matt. 13:13). The world cannot receive the Spirit of truth, because it seeth Him not, neither knoweth Him (John 14:17). EXODUS 28 1. And thou shalt cause to draw near unto thee Aaron thy brother, and his sons with him, from the midst of the sons of Israel, that he may minister in the priest's office to Me, Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. 2. And thou shalt make garments of holiness for Aaron thy brother, for glory and for comeliness. 3. And thou shalt speak unto all the wise in heart, whom I have filled with the spirit of wisdom, and they shall make Aaron's garments to sanctify him, that he may minister to Me in the priest's office. 4. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a tunic of checker work, a miter, and a belt; and they shall make garments of holiness for Aaron thy brother, and for his sons, that he may minister to Me in the priest's office. 5. And they shall take the gold, and the blue, and the crimson, and the scarlet double-dyed, and the fine linen. 6. And they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen, with the work of a thinker. 7. It shall have two shoulders joined at the two extremities thereof; and it shall be joined together. 8. And the girdle of his ephod, which is upon it, according to the work thereof, shall be from it; of gold, of blue and crimson, and scarlet double-dyed and fine twined linen. 9. And thou shalt take two onyx stones, and engrave on them the names of the sons of Israel. 10. Six of their names on the one stone, and the names of the six that remain on the other stone, according to their generations. 11. With the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel; encompassed with settings of gold shalt thou make them. 12. And thou shalt put the two stones upon the shoulders of the ephod, to be stones of remembrance for the sons of Israel; and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance. 13. And thou shalt make settings of gold. 14. And two chains of pure gold; from their borders shalt thou make them, with cord-work; and thou shalt put the chains of cords on the settings. 15. And thou shalt make a breastplate of judgment, with the work of a thinker; like the work of the ephod thou shalt make it; of gold, of blue and crimson, and scarlet double-dyed and fine twined linen, shalt thou make it. 16. Foursquare it shall be, doubled; a span the length thereof, and a span the breadth thereof. 17. And thou shalt fill it with a filling of stone, four rows of stone; a row, a ruby, a topaz, and a carbuncle, row one; 18. And the second row, a chrysoprase, a sapphire, and a diamond; 19. And the third row, a cyanus, an agate, and an amethyst; 20. And the fourth row, a tarshish [beryl], and an onyx, and a jasper; they shall be enclosed in gold in their fillings. 21. And the stones shall be upon the names of the sons of Israel, twelve, upon their names; with the engravings of a signet, for everyone upon his name, they shall be for the twelve tribes. 22. And thou shalt make upon the breastplate chains of the border with cord-work, of pure gold. 23. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two extremities of the breastplate. 24. And thou shalt put the two cords of gold on the two rings at the extremities of the breastplate. 25. And the two extremities of the two cords thou shalt put on the two settings, and shalt put them on the shoulders of the ephod over against the faces thereof. 26. And thou shalt make two rings of gold, and thou shalt put them upon the two extremities of the breastplate, upon the edge thereof, which is toward the side of the ephod inward. 27. And thou shalt make two rings of gold; and shalt put them on the two shoulders of the ephod underneath, over against its faces, opposite to the joining thereof, above the girdle of the ephod. 28. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a thread of blue, that it may be upon the girdle of the ephod, and that the breastplate withdraw not from upon the ephod. 29. And Aaron shall carry the names of the sons of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holiness, for a remembrance before Jehovah continually. 30. And thou shalt put unto the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah; and Aaron shall carry the judgment of the sons of Israel upon his heart before Jehovah continually. 31. And thou shalt make the robe of the ephod all of blue. 32. And there shall be a mouth of the head of it in the midst thereof; there shall be a lip for the mouth of it round about, the work of the weaver, as the mouth of a coat of mail it shall be, that it be not rent. 33. And upon the skirts of it thou shalt make pomegranates of blue, and of crimson, and of scarlet double-dyed, upon the skirts thereof round about; and bells of gold in the midst of them round about. 34. A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about. 35. And it shall be upon Aaron to minister; and the voice thereof shall be heard when he goeth in unto the holiness before Jehovah, and when he goeth out, that he die not. 36. And thou shalt make a plate of pure gold, and engrave upon it with the engravings of a signet, Holiness to Jehovah. 37. And thou shalt put it upon a thread of blue, and it shall be upon the miter; over against the faces of the miter it shall be. 38. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the sons of Israel shall sanctify in respect to all the gifts of their holy things; and it shall be upon his forehead continually, to make them well-pleasing before Jehovah. 39. And thou shalt checker the tunic of fine linen, and thou shalt make a miter of fine linen, and a belt thou shalt make with the work of the embroiderer. 40. And for Aaron's sons thou shalt make tunics, and thou shalt make for them belts; and tiaras shalt thou make for them, for glory and for comeliness. 41. And thou shalt put them on Aaron thy brother, and on his sons with him; and shalt anoint them, and fill their hand, and shalt sanctify them, and they shall minister to Me in the priest's office. 42. And thou shalt make for them breeches of linen to cover the flesh of nakedness; from the loins even unto the thighs they shall be. 43. And they shall be upon Aaron, and upon his sons, when they go in unto the Tent of meeting, or when they come near unto the altar to minister in the holiness; lest they bear iniquity, and die: it is a statute of an age to him and to his seed after him.

(9804) THE CONTENTS. The subject here treated of is the garments of holiness which Aaron and his sons were to put on when they ministered. By the priesthood which Aaron with his sons was to administer was represented the Lord in respect to the Divine celestial, which is the Divine good in heaven; and by Aaron's garments was represented the Divine spiritual, which is the Divine truth thence proceeding.

(9805) THE INTERNAL SENSE. Verses 1, 2. And thou shalt cause to draw near unto thee Aaron thy brother, and his sons with him, from the midst of the sons of Israel, that he may minister in the priest's office to Me; Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make garments of holiness for Aaron thy brother, for glory and for comeliness. "And thou shalt cause to draw near unto thee Aaron thy brother," signifies the conjunction of Divine truth with Divine good in the Lord's Divine Human; "and his sons with him," signifies the Divine truth that proceeds from the Divine good; "from the midst of the sons of Israel," signifies in heaven and in the church; "that he may minister in the priest's office to Me," signifies a representative of the Lord; "Aaron," signifies in respect to the Divine celestial; "Nadab and Abihu," signifies in respect to the Divine spiritual thence derived; "Eleazar and Ithamar," signifies in respect to the Divine natural; "Aaron's sons," signifies which proceed from the Divine celestial; "and thou shalt make garments of holiness for Aaron thy brother," signifies a representative of the spiritual kingdom joined to the celestial kingdom; "for glory and for comeliness," signifies in order to present, in the internal and the external form, Divine truth such as it is in the spiritual kingdom joined to the celestial kingdom.

(9806) And thou shalt cause to draw near unto thee Aaron thy brother. That this signifies the conjunction of Divine truth with Divine good in the Lord's Divine Human, is evident from the representation of Moses, who here causes Aaron to draw near to himself, as being the Lord in respect to Divine truth (see n. 6752, 6771, 7014, 9372); from the signification of “drawing near,” as being conjunction and presence (n. 9378); from the representation of Aaron, as being the Lord in respect to Divine good (of which in what follows); and from the signification of “brother,” as being good (n. 3303, 3803, 3815, 4121, 4191, 5686, 5692, 6756). From all this it is plain that by “Moses causing Aaron his brother to draw near unto him” is signified the conjunction of Divine truth with Divine good in the Lord. That it signifies in His Divine Human, is because this was the very thing in which this conjunction was effected; for the Lord first made His Human Divine truth, and afterward Divine good (see the places cited in n. 9199, 9315). That Aaron was chosen to minister in the priesthood, was because he was the brother of Moses; for in this way there was at the same time represented the brotherhood of Divine truth and Divine good in heaven, because as before said, Moses represented Divine truth, and Aaron Divine good. [2] All things in the universe, both in heaven and in the world, bear relation to good and to truth in order to be anything; for good is the being of truth, and truth is the coming-forth of good; and therefore good without truth does not come-forth, and truth without good has no being; from which it is evident that they must be conjoined. Their conjunction is represented in the Word by two married partners, and also by two brothers; by two married partners, when the subject treated of is the heavenly marriage, which is that of good and truth, and successive derivation from it; and by two brothers, when the subject treated of is the double ministry of judgment and of worship. Those who ministered in judgment were called “judges,” and afterward “kings;” and those who ministered in worship were called “priests.” And because all judgment is effected by means of truth, and all worship is effected from good, therefore by “judges” in the Word, in a sense abstracted from person, is signified truth from good; but by “kings,” truth from which is good; and by “priests” is signified good itself. It is from this that in the Word the Lord is called a “Judge,” also a “Prophet,” and likewise a “King,” when truth is treated of; but a “Priest” when good is treated of. In like manner He is called “the Christ,” “the Anointed,” or “the Messiah,” when truth is treated of; but “Jesus,” or “Savior,” when good is treated of. [3] On account of this brotherhood, which is that of the truth which is of judgment and the good which is of worship, Aaron the brother of Moses was chosen to minister in the priesthood. That by “Aaron and his house” is therefore signified good, is evident in the following passages: O Israel, trust thou in Jehovah; He is their help and their shield. O house of Aaron, trust ye in Jehovah; He is their help and their shield. Jehovah hath remembered us, He will bless the house of Israel, He will bless the house of Aaron (Ps. 115:9, 10, 12). Let Israel now say, that His mercy is forever. Let the house of Aaron now say, that His mercy is forever (Ps. 118:2, 3). O house of Israel, bless ye Jehovah; O house of Aaron, bless ye Jehovah (Ps. 135:19). “The house of Israel” denotes those who are in truths; “the house of Aaron,” those who are in goods; for in the Word, where truth is treated of, good is also treated of, because of the heavenly marriage (n. 9263, 9314); (that "the house of Israel" denotes those who are in truths, see n. 5414, 5879, 5951, 7956, 8234). [4] Again; Jehovah sent Moses His servant, Aaron whom He had chosen (Ps. 105:26); where Moses is called a "servant" because a "servant" is predicated of truths (n. 3409); and a "chosen one" is predicated of good (n. 3755). Again: Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the good oil upon the head, that went down upon the beard, even Aaron's beard; that went down upon the mouth of his garments (Ps. 133:1, 2). He who does not know what is signified by a "brother," what by "oil," what by "the head," what by "the beard," what by "garments," and likewise what Aaron represents, cannot apprehend why these things are compared to the dwelling together of brethren, for how can the oil that went down from the head upon Aaron's beard, and from thence upon his garments, be like the concord of brethren? But the likeness in the comparison is plain from the internal sense, in which the subject treated of is the influx of good into truths, and the brotherhood of these is described in this way. For "oil" denotes good; "the head of Aaron," the inmost of good; "the beard," the most external of it; "garments" denote truths; and "to go down" denotes influx. From this it is clear that by these words is signified the influx of good from interiors to exteriors into truths, and conjunction there. Without the internal sense, who can see that these heavenly things are contained in these words? (That "oil" denotes the good of love, see n. 886, 4582, 4638, 9780; that "the head" denotes what is inmost, n. 5328, 6436, 7859, 9656; that "the beard" denotes what is most external, is evident in Isaiah 7:20; 15:2; in Jeremiah 48:37; and in Ezekiel 5:1; that "garments" denote truths, n. 2576, 4545, 4763, 5319, 5954, 6914, 6917, 9093, 9212, 9216; and that "Aaron" denotes celestial good, may be seen above.) [5] From the fact that Aaron was chosen to minister in the priest's office, thus to administer the most holy things, it may be comprehended how the case was with the representations in the Jewish Church, namely, that they did not regard the person who represented, but the thing that was represented; thus that a holy thing, nay, a most holy one, could be represented by persons whose interiors were unclean, and even idolatrous, provided that while they were in worship their externals were disposed to holiness. The quality of Aaron can be seen from the following words in Moses: Aaron took the gold from the hand of the sons of Israel, and fashioned it with a graving tool, and made it a molten calf. And Aaron built an altar before it; and Aaron made proclamation and said, Tomorrow shall be a feast to Jehovah (Exod. 32:4, 5, 25). Jehovah was moved with anger exceedingly against Aaron, to destroy him; but I prayed for Aaron also in that time (Deut. 9:20). (That the representatives of the church with the Israelitish and Jewish nation did not regard persons, but the things themselves, see the places cited in n. 9229.)

(9807) And his sons. That this signifies the Divine truth that proceeds from the Divine good, is evident from the signification of "sons," as being truths (see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704), here the Divine truth that proceeds from the Lord’s Divine good, because they were the sons of Aaron, and by Aaron as high-priest was represented the Lord as to Divine good (as has been shown just above). That “sons” denote truths, is because all things in the internal sense of the Word are spiritual; and in the spiritual sense “sons” denote those who are born anew from the Lord, thus who are in truths from good, consequently abstractedly from persons, the truths themselves which are from good. These therefore are what are meant in the Word by “the sons of God,” “the sons of a king,” and “the sons of the kingdom.” They are also “the sons of the new birth,” or regeneration. Moreover, the truths and goods with a regenerated man, or one born anew from the Lord, are exactly like families in a large and long series from one father. There are those which bear relation to sons and daughters, to grandsons and granddaughters, to sons-in-law and daughters-in-law, and thus to relationships of many degrees, and therefore of many kinds. Truths and goods thus arranged are what in the spiritual sense are “sons,” “daughters,” “grandsons,” “granddaughters,” “sons-in-law,” “daughters-in-law,” in a word, relations of various degrees, and consequently of various kinds. That spiritual generations are in such an order has been shown by living experience, and at the same time it was said that the truths and goods with a regenerate man are in such an order for the reason that the angelic societies in heaven are in the same, and the truths and goods with man correspond to these societies; wherefore also the man whose truths and goods are in such a correspondence is a heaven in the least form. [2] Anyone who knows that by “sons” are signified truths, and by “daughters” goods, can see many arcana in the Word, especially in the prophetic Word, that otherwise would be hidden; as also what is meant in particular by “the Son of man,” which the Lord often calls Himself in the Word. That the Divine truth which proceeds from His Divine Human is meant, is evident from the passages in which He is so named, and which may be here cited for the purpose of confirming at the same time that a “son” denotes truth; as in John: The crowd said unto Jesus, How sayest Thou, the Son of man must be exalted? Who is this Son of man? Jesus answered them, Yet a little while is the light with you. Walk while ye have the light, lest darkness take you. While ye have the light, believe in the light, that ye may be sons of light (John 12:34-36). From these words it is evident that by “the Son of man” is signified the like as by “the light,” for when they inquired, Who is this Son of man? the Lord answered that He was the light in which they should believe (that this “light” denotes the Divine truth, see the places cited in n. 9548, 9684); thus it also denotes the Son of man. [3] In Luke: Blessed are ye when men shall hate you for the Son of man’s sake (Luke 6:22); where “for the Son of man’s sake” denotes for the sake of the Divine truth which proceeds from the Lord; Divine truth is everything of faith in, and of love to, the Lord, and “being hated for the sake of this” is “blessedness.” Again: The days will come when ye shall desire to see one of the days of the Son of man, but ye shall not see it. Then they shall say unto you, Lo here! or Lo there! go not away, nor make search (Luke 17:22, 23); “to desire to see one of the days of the Son of man” denotes to see one of the states of Divine truth which is genuine. The subject here treated of is the end of the church, when there is no longer any faith, because no charity; at which time all genuine truth Divine will perish; and because truth Divine is signified by “the Son of man,” therefore it is said, “then they shall say, Lo here! or Lo there! search not,” which can be said of truth Divine from the Lord, but not of the Lord Himself. [4] Again: When the Son of man cometh, shall He find faith on the earth? (Luke 18:8); that is, when truth Divine shall be revealed from heaven, it will not be believed. “The Son of man” here also denotes the Lord as to truth Divine, that is, the truth Divine which proceeds from the Lord. “The coming of the Lord” denotes the revelation of truth Divine at the end of the church. [5] In Matthew: As the lightning goeth forth from the east, and appeareth even unto the west, so shall be the coming of the Son of man. Then shall appear the sign, and then shall all the tribes of the earth wail, and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:27, 30); “the coming of the Son of man” denotes the revelation of truth Divine in the consummation of the age, that is, at the end of the church; “all the tribes of the earth which shall then wail,” denote all the truths and goods of faith and of love from the Lord, and thus to the Lord, in the complex; “the clouds of heaven in which He will come,” denote the literal sense of the Word; “power and glory” denote the internal sense, in the inmost of which the subject treated of is the Lord alone (see the further explication of these words in n. 4060). [6] In like manner elsewhere: I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming upon the clouds of heaven (Matt. 26:64). From henceforth shall the Son of man be sitting at the right hand of the power of God (Luke 22:69). “The Son of man” denotes the Divine truth that proceeds from the Lord; “sitting at the right hand of power” denotes that He has omnipotence, for Divine good has omnipotence by means of Divine truth; its being said that “from henceforth they shall see it” signifies that Divine truth was in its omnipotence after the Lord in the world had conquered the hells, and had reduced all things therein and in the heavens into order, and that in this way those could be saved who would receive Him in faith and love (see n. 9715). (That “sitting at the right hand” denotes omnipotence, see n. 3387, 4592, 4933, 7518, 8281, 9133; that good has all power through truth, see n. 6344, 6423, 8304, 9327, 9410, 9639, 9643; that the Divine power itself is Divine truth, n. 6948; that “the clouds in which the Son of man,” that is, Divine truth, “will come,” denote the Word in the letter, see the preface to Genesis 18; and n. 4060, 4391, 5922, 6343, 6752, 8443, 8781; and that “glory” denotes the Divine truth itself, such as it is in the internal sense of the Word, see the preface to Genesis 18; and n. 4809, 5922, 8267, 9429.) [7] From all this it can now be seen what is signified by these words: I saw and behold a white cloud; and on the cloud one sitting like, unto the Son of man, having on His head a golden crown (Rev. 14:14). I saw in the night visions, and behold there came with the clouds of heaven one like unto the Son of man (Dan. 7:13). The Father gave Him to execute judgment, because He is the Son of man (John 5:27). As all judgment is effected from truth, it is said that it was "given to the Lord to execute judgment, because He is the Son of man;" "the Son of man," as before said, denotes the Divine truth; the Father from whom it proceeds, denotes the Divine good (n. 2803, 3704, 7499, 8328, 8897). As it pertains to Divine truth to execute judgment, therefore it is said that "when He shall come, the Son of man shall sit upon the throne of His glory" (Matt. 19:28; 25:31); and that "the Son of man shall render to everyone according to his deeds" (Matt. 16:27). [8] Further: He that soweth the good seed is the Son of man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of the evil one (Matt. 13:37, 38); "the good seed" denotes truth Divine, therefore it is said that "the Son of man soweth it;" "the sons of the kingdom" denote truths Divine in heaven and in the church, for a "son" denotes truth (see n. 489, 491, 533, 1147, 2623), and in the opposite sense, falsity, which also is "the son of the evil one;" "the kingdom" denotes heaven, and likewise the church. [9] In John: No man hath ascended into heaven, but He that came down from heaven, the Son of man who is in the heavens (John 3:13); from this it is evident that "the Son of man" denotes the Divine truth in the heavens; for this comes down, and therefore ascends, because no one can ascend into heaven unless Divine truth comes down into him from heaven, because the influx is Divine, and not the other way about. And because the Lord is this truth, therefore He calls Himself “the Son of man who is in the heavens.” In Matthew: The Son of man hath not where to lay His head (Matt. 8:20); here “the Son of man” denotes the Divine truth; “not having where to lay His head,” means that Divine truth had no place anywhere, or with any man, at that time. [10] That “the Son of man was to suffer, and to be put to death” (Matt. 17:12, 23; 20:18; 26:2, 24, 45; Mark 8:31; 9:12, 31; and elsewhere), involves that such was the treatment of Divine truth, and consequently of the Lord, who was the Divine truth itself, as also He Himself teaches in the following passages: I am the way, and the truth, and the life (John 14:6). No man shall dwell there, neither shall any son of man stay therein (Jer. 49:18, 33). In the cities shall no man dwell, neither shall any son of man pass through them (Jer. 51:43). Anyone not acquainted with the spiritual sense of the Word will believe that by “cities” are here meant cities, and that by “man” and “the son of man” are meant a man and a son; and that the cities would be so desolated that no one would dwell there; but it is the state of the church in respect to the doctrine of truth which is described by these words; for “cities” denote the doctrinal things of the church (n. 402, 2449, 3216, 4492, 4493); “a man,” the truth itself of the church conjoined with good (n. 3134, 7716, 9007); therefore “the son of man” denotes truth. [11] As by “the Son of man” was signified the Divine truth that proceeds from the Lord, therefore also the prophets, through whom it was revealed, were called “sons of man," as in Daniel 8:17; in Ezekiel 2:1, 3, 6, 8; 3:1, 3, 4, 10, 17, 25; 4:1, 16; 8:5, 6, 8, 12, 15; 12:2, 3, 9, 18, 22, 27; and in many other passages. [12] As most expressions in the Word have also an opposite sense, it is the same with the signification of "the son of man," which in this sense denotes the falsity that is opposite to truth, as in Isaiah: Who art thou, that thou art afraid of man that dieth, and of the son of man who is given as grass? (Isa. 51:12); where "the son of man given as grass" denotes the memory-knowledge through which falsity arises. In David: Put not your trust in princes, in the son of man, in whom there is no salvation (Ps. 146:3); where "princes" denote primary truths (n. 2089, 5044), thus in the opposite sense, primary falsities; and "the son of man" denotes the falsity itself.

(9808) From the midst of the sons of Israel. That this signifies in heaven and in the church, is evident from the signification of "Israel," as being those who are of the church, thus abstractedly the church itself (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340); and as "Israel" denotes the church, it also denotes heaven, for heaven and the church make one, and the church is the heaven of the Lord on earth. Moreover, heaven is within every member of the church when he is in truth and at the same time in good from the Lord.

(9809) That he may minister in the priest's office to Me. That this signifies a representative of the Lord, is evident from the representation of "the priest's office," as being in the supreme sense every office which the Lord discharges as the Savior; and whatever He does as the Savior is from Divine love, thus from Divine good, for all good is of love. For this reason also by “the priest’s office” in the supreme sense is signified the Divine good of the Lord’s Divine love. There is Divine good, and there is Divine truth; Divine good is in the Lord, and therefore it is His being, which in the Word is called “Jehovah;” but Divine truth is from the Lord, and therefore it is the coming-forth from this being, which in the Word is meant by “God;” and as that which comes forth from Him is also Himself, therefore also the Lord is Divine truth, which is His Divine in the heavens. For the heavens come forth from Him, because the angels who are there are receptions of His Divine; the celestial angels being receptions of the Divine good which is from Him, and the spiritual angels being receptions of the Divine truth which is thence derived. From all this it can be seen what of the Lord was represented by the priestly office, and what of the Lord was represented by the kingly office; namely, by the priestly office the Divine good of His Divine love, and by the kingly office the Divine truth thence derived. [2] That by the priestly office was represented the Divine good of the Lord’s Divine love, thus every office which the Lord discharges as the Savior is evident from the following passages in the Word: The saying of Jehovah unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. Jehovah shall send forth the scepter of strength out of Zion; rule Thou in the midst of Thine enemies. Thy people is one of readinesses in the day of Thy strength, in the honors of holiness from the womb of the dawn, Thou hast the dew of Thy birth. Jehovah hath sworn, and will not repent, Thou art a priest forever, according to My word, Melchizedek. The Lord at Thy right hand hath smitten kings in the day of His anger; He hath judged among the nations; He hath filled with dead bodies; He hath smitten the head over much land. He shall drink of the stream in the way: therefore shall He lift up the head (Ps. 110:1-7). From this it is plain what the Lord is as a priest, consequently what the priestly office represented in the Lord, namely, all the work of the salvation of the human race; for in this passage the subject treated of is the Lord's combats with the hells, while He was in the world, through which He acquired for Himself Divine omnipotence over the hells, by virtue of which He saved the human race, and also saves at this day all those who receive Him. It is this salvation itself, because it is from the Divine good of the Divine love, by virtue of which it is said of the Lord, "Thou art a priest forever, according to My word, Melchizedek." "Melchizedek" means "the king of righteousness"; and the Lord was so called from the fact that He became righteousness, and thereby salvation (according to what was shown above, n. 9715). [3] But as each particular expression in the above Psalm contains arcana concerning the Lord's combats while He was in the world, and these cannot be revealed without the internal sense, therefore they may here be briefly unfolded. "The saying of Jehovah unto My Lord" signifies that it is said of the Lord while He was in the world (that by "the Lord" here is meant the Lord as to the Divine Human is evident in Matthew 22:41-43, in Mark 12:35, 36, and in Luke 20:41-

44). “Sit thou at My right hand” signifies the omnipotence of Divine good through the Divine truth which the Lord then was, and from which He fought and conquered (that “sitting at the right hand” denotes a state of power, and that when said of the Divine it denotes omnipotence, see n. 3387, 4592, 4933, 7518, 7673, 8281, 9133; and that all the power of good is through truth, n. 6344, 6423, 8304, 9327, 9410, 9639, 9643). [4] “Until I make Thine enemies Thy footstool” signifies until the evils which are in the hells shall be subjugated and made subject to his Divine power. “Jehovah shall send forth the scepter of strength out of Zion” signifies power then from celestial good (that “Zion” denotes this good, see n. 2362, 9055). “Rule Thou in the midst of Thine enemies” signifies that this good has dominion over evils; evils are meant by “enemies” because they are opposed to the Divine, and specifically to the Lord. “Thy people is one of readinesses in the day of Thy strength” signifies the Divine truths then fighting. “In the honors of holiness” signifies which are from the Divine good. “From the womb of the dawn, Thou hast the dew of Thy birth,” signifies conception from the Divine good itself from which He had Divine truth. “Jehovah hath sworn and will not repent” signifies what is stable and certain. [5] “Thou art a priest forever” signifies the Divine good of the Divine love in Him. “According to My word, Melchizedek,” signifies that His Divine Human is the like; “Melchizedek” means “king of righteousness,” thus that Jehovah became righteous through combats and victories (n. 9715). “The Lord at Thy right hand” signifies the Divine truth which is then from Him, through which He has omnipotence, as above. “Hath smitten kings in the day of His anger” signifies the destruction then of falsities; “the day of anger” was when He fought against evils and destroyed them; “kings” denote truths, and in the opposite sense falsities (n. 2015, 2069, 4575, 4581, 4966, 5044, 5068, 6148). “He hath judged among the nations” signifies the dispersion of evils; for “nations” denote goods, and in the opposite sense evils (n. 1259, 1260, 1849, 6005). “He hath filled with dead bodies” signifies thus spiritual death, which is the total deprivation of truth and good. “He hath smitten the head over much land” signifies the casting down of the infernal love of self into the hells, and its damnation. “He shall drink of the stream in the way, therefore shall He lift up the head,” signifies the endeavor to emerge by means of reasonings about truths. This is the sense of the above words which is perceived in heaven when this Psalm is read by man. [6] As the priestly office was representative of the Lord in respect to all the work of salvation from Divine love, therefore also all Divine worship belonged to the office of the priest; which worship at that time consisted chiefly in offering burnt-offerings, sacrifices, and meat-offerings, and in arranging the breads of faces upon the table, in lighting the lamps every day, and in burning incense; consequently in making expiation for the people and in remitting sins. Moreover, when the priests were at the same time prophets, it also consisted in unfolding the Divine law, and in teaching. That Aaron with his sons performed all these things is evident from the institution of the priest’s office in

Moses. That all these things were representative of the Lord's works of salvation, is manifest; wherefore also that part of the sacrifices and meat-offerings which was for Jehovah, that is, for the Lord, was given to Aaron; in like manner the firstfruits of various kinds, and also the tithes (see Exod. 29:1-36; Lev. 7:35-36; 23:15-21; 27:21; Num. 5:6-10; 18:8-20, and 25 to the end; Deut. 18:1-5), and the firstborn; but instead of all the firstborn of men were the Levites, who were given as a gift to Aaron (Num. 1:47; 3:9), for the reason that they belonged to Jehovah (Num. 3:12-13, 40-45). [7] As the Lord in respect to the whole work of salvation was represented by the high-priest, and the work of salvation itself by his office, which is called the priesthood, therefore no inheritance and portion with the people was given to Aaron and his sons, for it is declared that Jehovah God is their inheritance and portion (Num. 18:20); neither was any portion given to the Levites, because they belonged to Aaron (Num. 26:58-63; Deut. 10:9; 18:1, 2). For the people represented heaven and the church, but Aaron with his sons and with the Levites represented the good of love and of faith which makes heaven and the church, thus they represented the Lord from whom is this good. For this reason the land was granted to the people for an inheritance, but not to the priests, for the Lord is in them, but not among them as one of them and distinct from them. [8] The like is involved in these words from Isaiah: Ye shall be called the priests of Jehovah, the ministers of our God; ye shall eat the wealth of the nations, and in their glory ye shall boast yourselves (Isa.

61:6); where “eating the wealth of the nations” denotes to appropriate goods to themselves; “boasting themselves in their glory” denotes to enjoy truths, thus to have joy and happiness from both. (That “nations” denote goods, see n. 1259, 1260, 4574, 6005; and that “glory” denotes truth from the Divine, n. 9429.) [9] In the Word throughout “kings” and “priests” are mentioned in a series, also “kings,” “princes,” “priests,” and “prophets;” and in the internal sense by “kings” are there signified truths in the complex; by “princes,” primary truths; by “priests,” goods in the complex; and by “prophets,” doctrines, as in the following passages: Jesus Christ hath made us kings and priests (Rev. 1:6; 5:10). The house of Israel were ashamed, they, their kings, their princes, and their priests, and their prophets (Jer. 2:26). In that day the heart of the king shall perish, and the heart of the princes; and the priests shall be amazed, and the prophets shall marvel (Jer. 4:9). At that time they shall draw out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets (Jer. 8:1). (That by “kings” in the sense abstracted from persons are signified truths in the complex, see n. 1672, 2015, 2069, 4581, 4966, 5044, 6148; that by “princes” are signified primary truths, n. 1482, 2089, 5044; that “priests” denote goods, n. 1728, 2015, 3670, 6148; and that “prophets” denote doctrines derived from these things and concerning them, n. 2534, 7269.) The kingly office of the Lord is also signified by His name “Christ,” “Anointed,” “Messiah”; and His priestly office by His name “Jesus,” for “Jesus” means “Savior” or

"Salvation," concerning which it is thus written in Matthew: The angel appeared unto Joseph in a dream, and said, Thou shalt call His name Jesus, for He shall save His people from their sins (Matt. 1:21). As this belonged to the priest's office, therefore the like was represented by the office of the high priest who made expiation for the people for sins (Lev. 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7; 15:15, 30). [10] Seeing that evil cannot possibly be joined to good, because they have aversion for each other, therefore purifications of various kinds were commanded for Aaron and his sons when they ministered in the priest's office, whether at the altar, or in the Tent of meeting; and it was also commanded that the high priest was not to marry any but a virgin; not a widow, nor one divorced, nor a harlot (Lev. 21:13-15); that those of the sons of Aaron who were unclean "if they should eat of the sanctified things, were to be cut off" (Lev. 22:2-9); that "no one of the seed of Aaron in whom was a blemish should offer bread" (Lev. 21:17-21); that "the high priest was not to shave his head, to rend his garments, to defile himself with any dead body, not even of his father and his mother, and that he was not to go out of the sanctuary" (Lev. 21:10-12). As before said, these and many other laws were enacted for the reason that the high priest represented the Lord as to Divine good; and good is of such a nature that evil cannot be joined to it, for good shuns evil, and evil dreads good as hell dreads heaven; and therefore no conjunction of them is possible. [11] But as for truth, it is of such a character that falsity can be joined to it; yet not the falsity in which there is evil; but that in which there is good, such as there is with little children, and with boys and girls while they are as yet in innocence, and with well-disposed Gentiles who are in ignorance; and such as there is with all who are in the literal sense of the Word, and who remain in the doctrine thence derived, and who nevertheless have the good of life as their end; for this good, as the end, drives away all the malevolence of falsity, and by applying itself forms the falsity into a certain likeness of truth.

(9810) Aaron. That this signifies a representative of the Lord in respect to the Divine celestial, is evident from the representation of Aaron, as being the Lord as to Divine good (see above, n. 9806). The Divine celestial is the Divine of the Lord in the inmost heaven; for the angels of this heaven are called celestial angels, and are receptions of Divine truth in their will part. When the Divine truth that proceeds from the Lord is received in this part, it is called celestial good; but when received in the intellectual part it is called spiritual good. (The quality of these two goods, that is, of celestial good and of spiritual good, and the nature of the difference between them, may be seen in the places cited in n. 9277, 9543.)

(9811) Nadab and Abihu. That this signifies in respect to the Divine spiritual thence derived, is evident from the representation of the sons of Aaron, as being the Divine truth that proceeds from the Divine good (see above, n. 9807). The Divine spiritual is the Divine truth that proceeds from the Divine celestial; thus is the Divine of the Lord received in the middle or second heaven. This is represented by the two first born sons of Aaron, because it proceeds, and thus is as it were born, as a son from a father, from the celestial good which is in the inmost heaven. But by the two younger sons of Aaron, who are Eleazar and Ithamar (so long as the firstborn, Nadab and Abihu, lived), is represented the Divine in the ultimate heaven, which heaven follows next after the former or middle heaven; and which is the Divine natural (of which in the following article).

(9812) Eleazar and Ithamar. That this signifies in respect to the Divine natural, is evident from the fact that these were the younger sons of Aaron, and that by Aaron is represented the Lord as to the Divine celestial; wherefore by his sons is represented the Lord as to the Divine which succeeds in order; thus by the elder sons is represented the Lord as to the Divine spiritual; and by the younger sons the Lord as to the Divine natural; for the Divine goods in the heavens succeed in this order; nay, the heavens themselves which are in these goods do so. Moreover, one good comes forth, and also subsists, through another. [2] Divine celestial good, which makes the third or inmost heaven, is the good of love to the Lord; Divine spiritual good, which makes the middle or second heaven, is the good of charity toward the neighbor; and Divine natural good, which makes the first or ultimate heaven, is the good of faith and of obedience. To Divine natural good pertains also civil good, which is called what is just among citizens; and also moral good, which is that of all the virtues that belong to what is honorable. [3] These three goods follow in order, like end, cause, and effect; and as the end is the soul of the cause, and the cause is all that is efficient in the effect, so celestial good is the soul of spiritual good, and spiritual good is everything in natural good. That which is the soul, and that which is everything, in something else, is within it, as endeavor is in motion, or as will is in action. That will is the soul and everything in action, is plain, for when will ceases, action ceases. From all this it can be seen how the case is with the celestial, the spiritual, and the natural; namely, that inmostly in natural good there must be celestial good, that is, the good of love to the Lord, which also is the good of innocence.

(9813) Aaron's sons. That this signifies the things which proceed from the Divine celestial, is evident from the signification of "sons," as being those things which are born from another thing as from a father, thus which proceed; and from the representation of Aaron, as being the Lord in respect to the Divine celestial (of which just above, n. 9810). From this it is evident that by "the sons of Aaron" are signified those things which proceed from the Divine celestial.

(9814) And thou shalt make garments of holiness for Aaron thy brother. That this signifies a representative of the spiritual kingdom joined to the celestial kingdom, is evident from the signification of "garments," as being truths in general, and indeed truths which clothe good (see n. 5954, 9212, 9216). That "garments" denote truths, originates in heaven, where angels appear clothed in garments in accordance with their truths from good (n. 165, 5248, 5954, 9212); from which it can be seen that by the garments of Aaron was represented the spiritual kingdom of the Lord joined to His celestial kingdom. For Aaron represented the Lord as to the Divine celestial (n. 9810); whence the garments joined to him represented the Divine spiritual joined to the celestial kingdom, as a garment is to the body. The Divine spiritual is the Divine truth that proceeds from the Lord's Divine good; this appears in heaven as light, and moreover, is the light which illumines the external as well as the internal sight of the angels. The modification of this light according to the recipient subjects, which are angels, presents to the sight various phenomena, such as clouds, rainbows, colors, and splendors, of various kinds; and it also presents shining garments about the angels. From this it can be seen that the spiritual kingdom of the Lord was represented by Aaron's garments of holiness. For there are two kingdoms into which the heavens have been divided, the celestial kingdom and the spiritual kingdom (on which see n. 9277); they who are in the celestial kingdom appear naked, but they who are in the spiritual kingdom appear clothed. From this it is again evident that it is Divine truth, or the Divine spiritual, and which appears as light, that invests or clothes. [2] But who could possibly believe that within the church, where there is the Word, and the consequent enlightenment about Divine and heavenly things, ignorance so great should reign that it is not known that angels and spirits are in the human form, and appear to themselves as men; and also that they see and hear each other, and converse together; and that it is known still less that they appear clothed in garments. That this is the case falls not only into doubt, but also into total denial, with those who are so much immersed in outward things as to believe that the body alone lives, and that all is nothing which they do not see with the bodily eyes, and touch with the bodily hands (n. 1881); when yet the heavens are full of men, who are angels, and who are clothed in garments of varied resplendence. But nothing of these things can be seen by a man on earth through the eyes of his body; but through the eyes of his spirit, when these are opened by the Lord. The angels who were seen by the ancients, as by Abraham, Sarah, Lot, Jacob, Joshua, Gideon, and also the prophets, were not seen with the eyes of the body, but with the eyes of the spirit, which were then opened. That these angels appeared clothed in garments, is evident from the angels who sat at the Lord's sepulcher, and were seen in shining white garments by Mary Magdalene and Mary the mother of James (Matt. 28:3; Mark 16:5; Luke 24:4); and especially is the same thing evident from the Lord Himself when seen in His glory by Peter, James, and John, in that His raiment was then white and glistering, and was like the light (Matt. 17:2; Luke 9:29); by which raiment there was also represented the Divine spiritual, that is, the Divine truth which is from Him. [3] From this it can be seen what is signified by "white garments" in Revelation: Thou hast a few names in Sardis which have not defiled their garments, and they shall walk with Me in white, for they are worthy. He that overcometh, the same shall be clothed in white garments (Rev. 3:4, 5);

here “garments” denote spiritual truths, which are truths from good (as was shown above); and “white” denotes genuine truth (n. 3301, 4007, 5319). In like manner elsewhere: I saw heaven open, and behold a white horse, and He that sat upon him was called Faithful and True; and in righteousness He doth judge and fight. His armies in heaven followed Him clothed in fine linen, white and clean (Rev. 19:11, 14). Upon the thrones I saw four and twenty elders, clothed in white garments (Rev. 4:4).

(9815) For glory and for comeliness. That this signifies in order to present, in the internal and the external form, Divine truth such as it is in the spiritual kingdom joined to the celestial kingdom, is evident from the signification of “glory,” as being Divine truth (see the preface to Genesis 18; and n. 5922, 9429); and from the signification of “comeliness,” as also being Divine truth, but in the external form, for the brightness and beauty of Divine truth as it appears in externals is meant by “comeliness.” From this it is that the Word in the internal sense is called “glory,” but in the internal sense relatively to the brightness and beauty thence derived, it is called “comeliness.” Consequently the spiritual heaven, which is meant here by “the garments of holiness,” which serve “for glory and for comeliness,” is “glory” so far as Divine truth there is in an internal form, and is also “comeliness.” [2] The like is signified by “comeliness” in the following passages. In Jeremiah: The Lord in His anger doth cloud over the daughter of Zion; He hath cast forth from the heavens unto the earth the comeliness of Israel, neither doth He remember His footstool (Lam. 2:1); where “the daughter of Zion” denotes the celestial church; and “the comeliness of Israel,” the spiritual church, which is called “comeliness” from the brightness and beauty of truth. In like manner in Isaiah: I have made My righteousness to draw nigh; it is not far off, and My salvation shall not tarry; I will give salvation in Zion, unto Israel My comeliness (Isa. 46:13). Look forth from the heavens, from the habitation of Thy holiness and of Thy comeliness (Isa. 63:15); where “the habitation of holiness” denotes the celestial kingdom; and “the habitation of comeliness” the spiritual kingdom. And in Daniel: And there came forth one horn from a little one, and grew exceedingly, toward the south, and toward the east, and toward comeliness (Dan. 8:9). The king of the north shall stand in the land of comeliness, and there is consummation by his hand, and when he shall come into the land of comeliness, many shall be overthrown (Dan. 11:16, 41); where “the land of comeliness” denotes the church of the Lord, in which is truth Divine, or the Word.

(9816) Verses 3, 4. And thou shalt speak unto all the wise in heart, whom I have filled with the spirit of wisdom, and they shall make Aaron’s garments to sanctify him, that he may minister to Me in the priest’s office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a tunic of checker work, a miter, and a belt; and they shall make garments of holiness for Aaron thy brother, and for his sons, that he may minister to Me in the priest’s office. “And thou shalt speak unto all the wise in heart,” signifies the influx of the Lord through the

Word into all who are in the good of love; “whom I have filled with the spirit of wisdom,” signifies in whom Divine truth has been inscribed; “and they shall make Aaron’s garments,” signifies through whom is the spiritual kingdom; “to sanctify him,” signifies thereby a representation of the Divine truth in this kingdom; “that he may minister to Me in the priest’s office,” signifies a representative of the Lord; “and these are the garments which they shall make,” signifies Divine truths in the spiritual kingdom, in their order; “a breastplate,” signifies Divine truth shining forth from Divine good; “and an ephod,” signifies Divine truth there in the external form in which interior things cease; “and a robe,” signifies Divine truth there in the internal form; “and a tunic of checker work,” signifies Divine truth there inmostly proceeding immediately from the Divine celestial; “a miter,” signifies intelligence and wisdom; “and a belt,” signifies a general bond, in order that all things may look to one end; “and they shall make garments of holiness for Aaron thy brother, and for his sons,” signifies thereby a representative of the spiritual kingdom joined to the celestial kingdom; “that he may minister to Me in the priest’s office,” signifies a representative of the Lord.

(9817) And thou shalt speak unto all the wise in heart. That this signifies the influx of the Lord through the Word into all who are in the good of love, is evident from the signification of “speaking,” as being influx (see n. 2951, 5481, 5743, 5797, 7270); and from the signification of “the wise in heart,” as being those who are in the good of love (of which in what follows). That the influx of the Lord through the

Word is signified, is because the Lord flows in with the man of the church chiefly through the Word. The reason is that the Word is of such a nature that each and all things therein correspond to the Divine spiritual and Divine celestial things that are in the heavens; whence there is a communication of the affections and thoughts of man with the angels, insomuch that they are as it were a one. From this it is that the world is conjoined with heaven through the Word; but only with those who are in the good of faith and of love. From all this it can be seen that the influx of the Lord with the man of the church is through the Word; for in the heavens the Lord is everything, because the Divine which proceeds from Him and is received by the angels makes heaven. [2] The reason why "the wise in heart" denote those who are in the good of love, is that wisdom is predicated of the life of heaven in man, and also that by "the heart" is signified the good of love. The life of heaven in man is expressed in the Word by "spirit" and by "heart;" by "spirit" is meant the life of man's intellectual part, and by "heart" the life of his will part. To the intellectual part belongs truth, and to the will part belongs good. Truth belongs to faith, and good to love; for the understanding receives the truths which are of faith, and the will the goods which are of love. From this it is plain that by "the wise in heart" are signified those who are in the good of love from the Lord. The good of love is celestial good, through which is spiritual good; and spiritual good is that which covers celestial good, as garments cover the body. And as by the garments of Aaron was represented the spiritual kingdom of the Lord joined to His celestial kingdom, and the former comes forth through the latter, therefore it is here said that "the wise in heart," that is, they who are in the good of love from the Lord, "shall make the garments for Aaron and his sons" (as in what follows). (That "the heart" denotes the good of love, or celestial good, see n. 3635, 3880, 3883-3896, 9050; and that on this account it denotes the will, n. 2930, 3888, 7542, 8910, 9113, 9300, 9495.)

(9818) Whom I have filled with the spirit of wisdom. That this signifies in whom Divine truth has been inscribed, is evident from the signification of "the spirit of wisdom," when said of those who are in celestial good, as being Divine truth (of which in what follows); they are said to be "filled with it" when what has been inscribed remains. The case herein is that those who are in the celestial kingdom of the Lord do not know truths from memory-knowledge, and the consequent faith; but from internal perception; for they are in the good of love from the Lord, and all truths have been ingrafted in this good. The good itself has been implanted in their will part, and the derivative truth in their intellectual part. With them the will part and the intellectual part act absolutely as a one, differently from those who are in the spiritual kingdom. From this it is that those who are in the celestial kingdom of the Lord do not from their intellectual part know truths, but perceive them; for the good that has been implanted in the will is presented in its quality and in its form in the understanding, and is there in a light as it were flaming. With them, truth is the form of good, and the quality of it, which is not seen but perceived, is from good. From this it is that they never dispute about truths, insomuch that when they discourse about truths, they say that it is so, or is not so, nothing further; for anything further is not from good. These are they who are meant in Matthew: Let your discourse be, Yea, yea; Nay, nay; whatsoever is more than these is from evil (Matt. 5:37). (That they who are in the celestial kingdom of the Lord are of this character, see n. 2715, 2718, 3246, 4448, 5113, 6367, 7877, 9166, 9543; what the difference is between those who are in the celestial kingdom, and those who are in the spiritual kingdom, may be seen in the places cited in n. 9276.) [2] From all this it can now be seen what is meant by Divine truths being "inscribed." The word "spirit" is used in many passages in the Word, and when said of man, by his "spirit" is signified the good and truth that have been inscribed on his intellectual part, consequently there is signified the life of this part. That when predicated of man, "spirit" has this signification, is because in respect to his interiors man is a spirit, and in respect to these is also in company with spirits. On this subject see what has been abundantly shown above, namely, that there are spirits and angels with man, and man is directed by the Lord by means of them (n. 50, 697, 986, 2796, 2886, 2887, 4047, 4048, 5846-5866, 5976-5993); that man is among spirits and angels such as he is himself (n. 4067, 4073, 4077, 4111); and that every man has a spirit through which his body has life (n. 4622). [3] From this it can be known what is meant by "Spirit" when said of the Lord, namely, the Divine truth that proceeds from His Divine good, and that when this Divine truth flows in with man, and is received by him, it is "the Spirit of Truth," "the Spirit of God," and "the Holy Spirit;" for it flows in immediately from the Lord, and also mediately through angels and spirits (see the places cited in n. 9682); that "the Spirit of Truth," "the Spirit of God," and "the Holy Spirit," denote this, will be seen in what follows. For it must first be shown that in the Word, "spirit," when said of man, denotes the good and truth that has been inscribed on his intellectual part, consequently that it denotes the life of this. For there is the life of the intellectual part, and the life of the will part; the life of the intellectual part is to know, to see, and to understand, that truth is true, and that good is good; whereas the life of the will part is to will and to love truth for the sake of truth, and good for the sake of good. This latter life is called in the Word "heart;" but the former is called "spirit." [4] That such is the case is evident from the following passages in the Word: Make for you a new heart and a new spirit; why will ye die, O house of Israel? (Ezek. 18:31). I will give you a new heart, and I will put a new spirit in the midst of you (Ezek. 36:26); "a new heart" denotes a new will; and "a new spirit," a new understanding. In Zechariah: Jehovah stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the midst of him (Zech. 12:1); where "stretching forth the heavens, and laying the foundation of the earth" denotes a new church (that the church is meant by "heaven and earth," see n. 1733, 1850, 2117, 2118, 3355, 4535); "to form the spirit of man in the midst of him" denotes to regenerate him in respect to the understanding of truth and good. [5] In David: Create in me a clean heart, O God; and renew a steadfast spirit in the midst of me. Cast me not away from before Thee, and take not the Spirit of Thy holiness from me. Restore unto me the joy of Thy salvation; and let an ingenuous spirit uphold me. The sacrifices of God are a broken spirit; a broken and a contrite heart God doth not despise (Ps. 51:10-12, 17); "a clean heart" denotes a will that is averse to evils, which are unclean; "a steadfast spirit" denotes the understanding and faith of truth; "a broken spirit," and "a broken heart," denote a state of temptation and the consequent humiliation of the life of both of these. That "spirit" denotes life, is plain from each of the above expressions. The Divine truth, from which is this life, is "the Spirit of holiness." Again: A generation that maketh not its heart right, and whose spirit is not constant with God (Ps. 78:8); "a heart not right" denotes that the will is not right; "a spirit not constant with God," denotes that the understanding and faith are not constant. [6] In Moses: Jehovah God made worse the spirit of Sihon king of Heshbon, and hardened his heart (Deut. 2:30); in this passage also "spirit" and "heart" denote the two lives, which are said to be "hardened" when there is no will of understanding truth and good, nor of doing them. In Ezekiel: Every heart shall melt, and all hands shall be let down, and every spirit shall be contracted (Ezek. 21:7); where the meaning is similar. In Isaiah: Jehovah, that giveth soul unto the people upon the earth, and spirit to them that walk therein (Isa. 42:5); "giving soul to the people" denotes the life of faith (that "soul" denotes the life of faith, see n. 9050); and "giving spirit" denotes the understanding of truth. Again: With my soul have I desired Thee in the night; yea, with my spirit in the midst of me have I awaited Thee in the morning (Isa. 26:9); where the meaning is similar. [7] Again: Conceive ye refuse, bring forth stubble; your spirit the fire shall devour (Isa. 33:11). "The spirit which the fire shall devour," denotes the understanding of truth, thus intelligence; "fire" denotes evil affection, which being from evil destroys. [8] Again in the following passages: Woe to the foolish prophets that go away after their own spirit (Ezek. 13:3). That which cometh up upon your spirit shall never come to pass (Ezek. 20:32). Not one hath done so, and the rest who have the spirit: what therefore the one, seeking the seed of God? Therefore take heed by your spirit, that he may not deal treacherously against the wife of thy youth (Mal. 2:15). Blessed is the man to whom Jehovah imputeth not iniquity, provided in his spirit there is no deceit (Ps. 32:2). Blessed are the poor in spirit, for theirs is the kingdom of the heavens (Matt. 5:3.) Jesus said unto His disciples, Watch and pray, that ye enter not into temptation; the spirit indeed is ready, but the flesh is weak (Matt. 26:41). It is very evident that in these passages by "spirit" is meant the very life of man; that it denotes the intellectual life, or the life of truth, can be seen from the fact that by "spirit" in the natural sense is meant the life of man's respiration; and that the respiration of the lungs corresponds to the life of truth, which is the life of faith and from this of the understanding; while the beating of the heart corresponds to the life of the will, thus of the love. That there is this correspondence of the lungs and of the heart, see n. 3883-3896, 9300, 9495; from which it can be seen what life is meant in the spiritual sense by "spirit." [9] That in a general sense "spirit" denotes the life of man's respiration, is very plain in the following passages: Thou hidest Thy face, they are troubled; Thou gatherest their spirit, they expire. Thou sendest forth Thy spirit, they are created (Ps. 104:29, 30). Answer me, O Jehovah, my spirit hath been consumed; hide not Thy faces from me (Ps. 143:7). My spirit hath been consumed, my days extinguished (Job 17:1). Jesus, taking the hand of the maid that was dead, said, Maid arise. And so her spirit returned, and straightway she rose up (Luke 8:54, 55). Every man is become foolish with knowledge, a graven image is a lie, and there is no spirit in it (Jer. 10:14; 51:17). He carried me forth in the spirit of Jehovah, and set me in the midst of the valley. And there the Lord Jehovih said to the dry bones, Behold I bring spirit into you, that ye may live. Thus said the Lord Jehovih, Come from the four winds, O spirit, and breathe into these slain; and the spirit came into them, and they lived again (Ezek. 37:1, 5, 9, 10). The two witnesses were slain by the beast that came up out of the abyss; but after three days and a half the spirit of life from God entered into them, that they should stand upon their feet (Rev. 11:7, 11). [10] From these passages it is very manifest that "spirit" denotes the life of man. That specifically it denotes the life of truth, which is the life of man's intellectual part, and is called intelligence, is clear in these passages: The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth. God is a spirit, therefore those who worship Him must worship in spirit and in truth (John 4:23, 24). Forasmuch as an excellent spirit, both of knowledge and of understanding, was in him (Dan. 5:12, 14). John grew, and waxed strong in spirit (Luke 1:80). The child Jesus grew, and waxed strong in spirit, and was filled with wisdom (Luke 2:40). He whom the Father hath sent speaketh the words of God; for God hath not given the spirit by measure to him (John 3:34). "spirit" here denotes intelligence and wisdom; "speaking the words of God" denotes to speak Divine truths. [11] From all this it is now evident what is signified by "spirit" in John: Jesus said to Nicodemus, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which hath been begotten of the flesh is flesh; and that which hath been begotten of the spirit is spirit (John 3:5-6); where "to be begotten of water" denotes by means of truth; and "to be begotten of the spirit" denotes the consequent life from the Lord, which is called spiritual life. (That "water" denotes the truth through which is regeneration, see n. 2702, 3058, 3424, 4976, 5668, 9323; but "the flesh" denotes what is man's own, in which there is nothing of spiritual life, n. 3813, 8409.) [12] The like is signified by "spirit" and "flesh" in the same: It is the spirit that maketh alive; the flesh profiteth nothing; the words that I speak to you are spirit, and are life (John 6:63); "the words which the Lord spoke" are Divine truths, the life thence derived is "the spirit." In Isaiah: Egypt is man and not God; and his horses are flesh, and not spirit (Isa. 31:3); "Egypt" denotes memory-knowledge in general; “his horses” denote memory-knowledge from the intellectual, which is called “flesh, and not spirit” when there is nothing of spiritual life therein. (That “Egypt” denotes memory-knowledge, see the places cited in n. 9340, 9391; that “horses” denote the intellectual, n. 2761, 2762, 3217, 5321; and that “the horses of Egypt” denote memory-knowledges from the intellectual, n. 6125, 8146, 8148.) He who does not know what is signified by “Egypt,” by “horses,” and also by “flesh” and “spirit,” cannot possibly know what these words involve. [13] When it is known what is signified by “spirit” in regard to man, it can be known what is signified by “Spirit” when it is said of Jehovah or the Lord, to whom are attributed all things belonging to man; as face, eyes, ears, arms, hands, and also a heart and a soul; thus also a Spirit, which in the Word is called “the Spirit of God,” “the Spirit of Jehovah,” “the Spirit of His mouth,” “the Spirit of holiness,” or “the Holy Spirit.” That by the “Spirit” is meant the Divine truth that proceeds from the Lord, is evident from many passages in the Word. The reason why the Divine truth that proceeds from the Lord is signified by “the Spirit of God,” is that the whole life of man is thence, and those have heavenly life who receive this Divine truth in faith and love. That this is “the Spirit of God,” the Lord Himself teaches in John: The words that I speak to you are spirit, and are life (John 6:63); “the words which the Lord spoke” are Divine truths. [14] Again: Jesus cried with a great voice, saying, If anyone thirst, let him come unto Me, and drink. Whosoever believeth in Me, as the Scripture hath said, out of his belly shall flow streams of living water. This said He of the Spirit, which they that believe in Him should receive; for the Holy Spirit was not yet, because Jesus was not yet glorified (John 7:37-39); that by “the Spirit which they that believe in the Lord were to receive” is meant the life which is from the Lord, and which is the life of faith and of love, is plain from the details of this passage; for “thirsting and drinking” signify a longing to know and perceive truth; “streams of living water which shall flow from the belly” denote truths Divine. From this it is evident that “the Spirit which they should receive,” which is also called “the Holy Spirit,” denotes life from the Divine truth which proceeds from the Lord, which life (as just said) is called “the life of faith and of love,” and is the very spiritual and celestial life with man. The reason why it is said that “the Holy Spirit was not yet, because Jesus was not yet glorified,” is that while the Lord was in the world He Himself taught Divine truth; but when He was glorified, which was after the resurrection, He taught it through angels and spirits. This holy thing which proceeds from the Lord, and flows into man through angels and spirits, whether manifestly or not manifestly, is “the Holy Spirit” there mentioned; for it is the Divine truth that proceeds from the Lord that is called “holy” in the Word (see n. 9680). [15] From this it is that the Holy Spirit is called “the Spirit of Truth,” and that it is said that “He will lead into all truth;” and that “He shall not speak of Himself, but what things soever He shall hear from the Lord;” and that “He shall receive from the Lord the things that He will proclaim” (John 16:13, 14); and also that when the Lord departed from the disciples, “He breathed into them, and said, Receive ye the Holy Spirit” (John 20:21, 22). The respiration signifies the life of faith (n. 9229, 9281); consequently the inspiration [or breathing] of the Lord signifies a capability imparted to men to perceive Divine truths, and thus to receive the life of faith; whence also comes the word “spirit” from “blowing” and from “wind,” because from the respiration; and therefore spirit is sometimes called “wind.” That the respiration of the lungs corresponds to the life of faith, and the beating of the heart to the life of love, see n. 3883-3896, 9300, 9495.) [16] The like is signified by “inspiration” [or “breathing into”] in the book of Genesis: And Jehovah breathed into man’s nostrils the soul of lives (Gen. 2:7). From this the Lord is called “the spirit of our nostrils” (Lam. 4:20). And as Divine truth consumes and vastates the evil, it is said in the following passages: The foundations of the world were revealed at the blast of the spirit of Thy nostrils (Ps. 18:15). By the breath of God they perish, and by the spirit of His nostrils are they consumed (Job 4:9). By the word of Jehovah were the heavens made, and all the army of them by the spirit of His mouth (Ps. 33:6); “the word of Jehovah” denotes Divine truth; in like manner “the spirit of His mouth.” That this denotes the Lord is evident in John: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him. And the Word was made flesh, and dwelt among us (John 1:1, 3, 14). [17] That Divine truth, from which is the heavenly life of man, is signified by “the Holy Spirit,” is plain also from the following passages. In Isaiah: There shall go forth a rod out of the stem of Jesse; and the spirit of Jehovah shall rest upon him, the spirit of wisdom and intelligence, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah (Isa. 11:1-2); these words are said of the Lord, in whom Divine truth, consequently Divine wisdom and intelligence, are called “the Spirit of Jehovah;” and this Spirit is called “the spirit of wisdom and intelligence, of counsel, of might, and of knowledge.” Again: I have put My Spirit upon Him; he shall bring forth judgment to the nations (Isa. 42:1); speaking here also of the Lord; “the Spirit of Jehovah upon Him” denotes Divine truth, consequently Divine wisdom and intelligence. Divine truth is also called “judgment” (n. 2235). [18] Again: When the enemy shall come as a pent-up stream, the spirit of Jehovah shall lift up a standard against him (Isa. 59:19). The spirit of the Lord Jehovih is upon Me; therefore Jehovah hath anointed Me to preach glad tidings to the poor (Isa. 61:1); speaking here also of the Lord; the Divine truth which was in the Lord while He was in the world, and which He Himself then was is “the Spirit of Jehovah.” [19] That “the Spirit of Jehovah” denotes Divine truth, and that the man who receives it has heavenly life therefrom is still more evident from the following passages. In Isaiah: Until the spirit be poured upon you from on high, then shall the wilderness become a fruitful field; then judgment shall dwell in the wilderness (Isa. 32:15, 16); the subject here treated of is regeneration; “the spirit from on high” denotes life from the Divine; for “the wilderness becoming a fruitful field," and "judgment dwelling in the wilderness," signifies intelligence where there was none before, thus new life. [20] In like manner in these passages: That ye may know that I will give My spirit in you, that ye may live (Ezek. 37:13, 14). Then I will not hide My faces any more from them; for I will pour out My spirit upon the house of Israel (Ezek. 39:29). I will pour out My spirit upon all flesh, and upon the manservants and upon the maidservants in those days will I pour out My spirit (Joel 2:28, 29). I am full of might with the spirit of Jehovah, and with judgment and strength to declare to Jacob his transgression, and to Israel his sin (Micah 3:8). The horses that go forth into the land of the north have quieted my spirit in the land of the north (Zech. 6:8). I will pour waters upon him that is thirsty, and streams upon the dry land; I will pour out My spirit upon thy seed (Isa. 44:3). That in these passages "the Spirit of Jehovah" denotes the Divine truth, and through this the life of faith and of love, is evident; that it flows in immediately from the Lord and also mediately from Him through spirits and angels, may be seen above (n. 9682). [21] In like manner in another passage in Isaiah: In that day shall Jehovah Zebaoth be for a crown of ornament and for a diadem of beauty to the remains of His people; and for a spirit of judgment to him that sitteth upon judgment, and for strength to them (Isa. 28:5, 6); where "a crown of ornament" denotes the wisdom which is of good; "a diadem of beauty," the intelligence which is of truth; and "a spirit of judgment," Divine truth, for judgment is predicated of truth (n. 2235, 6397, 7206, 8685, 8695, 9260, 9383). [22] Again:

The Angel of the faces of Jehovah delivered them; in His love and in His pity He redeemed them; yet they rebelled, and embittered the Spirit of His Holiness; whereby He was turned to be their enemy. He put the Spirit of His Holiness in the midst of him; the Spirit of Jehovah led him (Isa. 63:9-11, 14); here “the Spirit of holiness” denotes the Lord as to Divine truth, thus the Divine truth which is from the Lord; “the N. Angel of His faces” denotes the Lord as to Divine good, for “the face of Jehovah” denotes love, mercy, and good. In Revelation: The testimony of Jesus is the spirit of prophecy (Rev. 19:10); “the testimony of Jesus” denotes the Divine truth which is from Him and concerning Him (n. 9503). [23] In David: Jehovah God maketh His angels spirits; and His ministers a flaming fire (Ps. 104:4); where “making the angels spirits” denotes receptions of Divine truth; and “making them a flaming fire” denotes receptions of Divine good, that is, of Divine love. In Matthew: John said, I baptize you with water unto repentance; but He that cometh after me shall baptize you with the Holy Spirit and with fire (Matt. 3:11); where “to baptize” denotes to regenerate; “with the Holy Spirit” denotes by means of Divine truth; and “with fire” denotes from the Divine good of the Divine love. (That “to baptize” denotes to regenerate, see n. 5120, 9088; and that “fire” denotes the Divine good of the Divine love, n. 4906, 5215, 6314, 6832, 6834, 4849, 7324.) [24] In Luke: If ye, being evil, know how to give good things to your children; how much more shall the Father who is in Heaven give the Holy Spirit to them that ask Him? (Luke 11:13); “to give the Holy Spirit” denotes to enlighten with Divine truth, and to endow with the life thence derived, which is the life of intelligence and wisdom. In Revelation: The seven lamps of fire burning before the throne are the seven Spirits of God (Rev. 4:5). In the midst of the elders a Lamb standing, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth (Rev. 5:6). That in these passages "Spirits" do not mean spirits, is evident from the fact that the lamps and the eyes of the Lamb are called "the Spirits of God;" for "lamps" denote Divine truths (n. 4638, 7072), and "eyes" denote the understanding of truth, and when said of the Lord, the Divine intelligence and wisdom (n. 2701, 4403-4421, 4523-4534, 9051); from which it is evident that "the Spirits of God" signify Divine truths. [25] When therefore it is known that "the Holy Spirit" denotes the Divine truth that proceeds from the Lord, which is holiness itself, the Divine meaning of the Word can be known wherever mention is made of "the Spirit of God," and "the Holy Spirit;" as in the following passages: I will ask the Father that He may give you another Paraclete, that He may abide with you forever; the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He abideth with you, and shall be in you. I will not leave you orphans. The Paraclete, the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and put you in mind of all things that I have said unto you (John 14:16-18, 26). When the Paraclete shall come, whom I will send unto you from the Father, the Spirit of Truth, who goeth forth from the Father, He shall bear witness of Me; and ye shall bear witness (John 15:26, 27). I tell you the truth; it is expedient for you that I go away; if I go not away, the Paraclete will not come unto you; but if I go away, I will send Him unto you (John 16:7). [26] From these passages it is again evident that the Divine truth proceeding from the Divine good which is “the Father,” is “the Paraclete,” and “the Holy Spirit,” and therefore also He is called “the Spirit of Truth;” and it is said of Him that “He shall abide in them,” that “He shall teach all things,” that “He shall bear witness of the Lord.” In the spiritual sense “to bear witness of the Lord” denotes to teach about Him. Its being said that “the Paraclete who is the Holy Spirit is sent from the Father in the name of the Lord,” and again that “the Lord will send Him from the Father,” and afterward that “the Lord Himself will send Him,” is because the Father signifies the Divine Itself which is in the Lord, and consequently that the Father and He are one, as the Lord plainly declares in John 10:30; 14:9-11. [27] Again: All sin and blasphemy shall be forgiven unto men; but the blasphemy of the Spirit shall not be forgiven unto men. If anyone shall say a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come (Matt. 12:31, 32); “to say a word against the Son of man” denotes against truth Divine not yet implanted or inscribed in the life of man (that “the Son of man” denotes the Divine truth, see n. 9807); but “to speak against the Holy Spirit” denotes against the Divine truth that has been implanted or inscribed in the life of man, especially against the Divine truth about the Lord

Himself. To speak against this, that is, to deny it after it has once been acknowledged, is profanation; and the profanation is of such a nature that it utterly destroys the interiors of man; and from this it is said that this sin cannot be forgiven. (What profanation is, see n. 3398, 3898, 4289, 4601, 6348, 6959, 6963, 6971, 8394, 8882, 9298.) [28] And again: Jesus said unto the disciples, Go ye, and baptize in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19); "the Father" here denotes the Divine Itself; "the Son" denotes this Divine Itself in a human form; and "the Holy Spirit" denotes the Divine which proceeds. Thus there is one Divine, and yet a Trinity. That the Lord is the Divine Itself under a human form, He Himself teaches in John: From henceforth ye have known the Father, and have seen Him; he that seeth Me seeth the Father; I am in the Father, and the Father in Me (John 14:7, 9-10).

(9819) And they shall make Aaron's garments. That this signifies through whom is the spiritual kingdom, is evident from the signification of "Aaron's garments," as being a representative of the spiritual kingdom of the Lord joined to His celestial kingdom (of which above, n. 9814). That the wise in heart, filled with the spirit of wisdom, were to make the garments, was because by them are meant those who are in the celestial kingdom; and the spiritual kingdom is that which is from the celestial, and thus covers it, as a garment covers the body (as can also be seen from what was said above, n. 9818).

(9820) To sanctify him. That this signifies thereby a representative of the Divine truth in this kingdom, is evident from the signification of “to be sanctified,” as being to be imbued with Divine truth from the Lord; for the Divine truth that proceeds from the Lord is what is called “holy” in the Word, for the reason that the Lord alone is holy, thus whatever proceeds from Him (see n. 9680). From this it is that the holiness which proceeds from Him is called “the Holy Spirit” (as shown just above, n. 9818, and on which subject see also what was adduced in the passages cited in n. 9229). [2] From this it is plain how it is to be understood that angels, prophets, and apostles are called “holy” (“holy angels” in Matt. 25:31; Mark 8:38; Luke 9:26; “holy prophets” in Rev. 16:6; 18:20; and “holy apostles” in Rev. 18:20), that is, not that they were holy from themselves, but from the Lord; “holy angels” because these are receptions of the Divine truth which is from the Lord, and therefore by them in the Word are signified truths Divine, and in general something of the Lord (n. 1925, 2821, 4085, 4295); “holy prophets” because by these is signified the Word which is Divine truth, and specifically doctrines derived from the Word (n. 2534, 3652, 7269); and “holy apostles” because by these is signified all the truth of faith and all the good of love in the complex (n. 3488, 3858, 6397). [3] That the Divine truth which proceeds from the Lord is holiness itself, thus the Lord, from whom is this holiness, is evident from many passages in the Word, of which may now be adduced only the words of the Lord in John: Father, sanctify them in Thy truth; Thy Word is truth. For their sakes I sanctify Myself, that they also may be sanctified in the truth (John 17:17, 19); from this it is evident that it is the Lord who sanctifies man, spirit, and angel, because He alone is holy (Rev. 15:4), and that they are holy only insofar as they receive of the Lord, that is, insofar as they receive from Him of faith and love to Him.

(9821) To his ministering in the priest’s office to Me. That this signifies a representative of the Lord, is evident from what was shown above (n. 9809).

(9822) And these are the garments which they shall make. That this signifies Divine truths in the spiritual kingdom in their order, is evident from the signification of “Aaron’s garments,” as being the spiritual kingdom joined to the celestial kingdom (see above, n. 9814). That these garments denote Divine truths in this kingdom, is because “garments” signify truths (n. 5954, 9212, 9216), and because this kingdom is called the spiritual kingdom from the Divine truths which are there. For there are two kingdoms into which heaven is distinguished, the celestial kingdom and the spiritual kingdom; in the celestial kingdom good reigns, and in the spiritual kingdom truth, both from the Lord; and because the garments of Aaron represented the latter kingdom, and these garments were an ephod, a robe, and a tunic, therefore by these are signified Divine truths in this kingdom in their order.

(9823) A breastplate. That this signifies Divine truth shining forth from Divine good, is evident from the signification of “the breastplate,” as being Divine truth shining forth from Divine good, here in ultimates progressively from the inmost things in the heavens. For the ephod, on which was this breastplate, represented the ultimates of the spiritual kingdom, and consequently the ultimates of heaven. “The breast plate” had this signification because it was fastened upon the breast where the heart is, and was filled with precious stones, and the heart corresponds to celestial good, which is the good of love to the Lord from the Lord, and the twelve precious stones correspond to Divine truths thence derived. Hence by “the breastplate” in the supreme sense is signified Divine truth shining forth from the Divine good of the Lord. (That the heart corresponds to celestial good, that is, to the good of love to the Lord from the Lord, see n. 170, 172, 176, 3635, 3883-3896, 7542, 9050, 9300, 9495; and that the twelve precious stones correspond to Divine truths which are from the Divine good, will be seen in what follows in this chapter, where this breastplate is fully described, and is called “the breastplate of judgment,” and “the Urim and Thummim,” from the twelve precious stones with which it was filled.) That it was fastened upon the breast where is the heart, is evident from the description given of it below, where this is plainly stated in these words, “Aaron shall carry the names of the sons of Israel in the breastplate of judgment upon his heart” (verse 29); and again, “They shall be upon Aaron’s heart, when he goeth in before Jehovah; and Aaron shall carry the judgment of the sons of Israel upon his heart before Jehovah continually” (verse 30). That “judgment” also denotes the Divine truth which proceeds from the Divine good of the Lord, will be seen in what follows.

(9824) And an ephod. That this signifies Divine truth in this kingdom in the external form in which interior things cease, is evident from the signification of “the ephod,” as being Divine truth in an external form. The reason why this is signified by “the ephod” is that by Aaron’s garments of holiness were represented Divine truths in the spiritual kingdom in their order (see above, n. 9522); and the ephod was the outermost of three garments; Aaron’s garments for the priest’s office being the ephod, the robe, and the checkered tunic. That which is outermost not only contains the interior things, but the interior things also cease in it. This is the case in the human body, and consequently also in the heavens, to which the things of the human body correspond. The case is similar with truths and goods, for these make the heavens. [2] As the ephod represented the outermost of the Lord’s spiritual kingdom, it was more holy than the rest of the garments, and on it was the breastplate, in which were the Urim and Thummim, through which answers were given by the Divine. That what is most external is more holy than the internal things, is because the external holds all the interior things in their order, and in their form and connection, insomuch that if the external were removed, the internal things would be dispersed; for internal things not only cease in the external, but they are also together in it. That this is so can be known to those who know how it is with things successive and things simultaneous; namely, that successive things, which proceed and follow one another in their order, are nevertheless presented together in the ultimate things. Take for example, end, cause, and effect; the end is the first in order, the cause is the second, and the effect is the ultimate. So also do they advance in succession. Nevertheless the cause is presented simultaneously in the effect, which is the ultimate; and the end is so presented in the cause. Consequently the effect is the completion, in which the interior or prior things are collected together and are lodged. [3] The case is similar in man, with will, thought, and action. To will comes first, to think second, and to do is the ultimate, and this is also the effect in which the prior or interior things come forth in simultaneous order. For insofar as the act contains within itself that which the man is thinking, and that which he is willing, so far the interior things are held together in their form and in their connection. It is from this that it is said in the Word, that man will be judged according to his deeds, or according to his works, which means that he will be judged according to his thought and will, for these are in his deeds as the soul is in his body. As then the interior things are presented simultaneously in the ultimate, it follows that, as already said, if the order is perfect, the ultimate is accounted more holy than the interior things, for therein is complete the holiness of the interior things. [4] As the interior things are together in the ultimate ones (as for instance, as just said, man's thought and will are together in his deeds or works; or in regard to spiritual things, his faith and love are so), therefore John was beloved by the Lord more than the rest of the disciples, and lay on His breast (John 13:23; 21:20, 22), for the reason that this disciple represented the works of charity. (See the prefaces to Genesis 18 and 22, and also n. 3934.) From this it is also evident why the external or ultimate which is in perfect order, is more holy than the internal things regarded singly; for when the Lord is in the ultimate, He is simultaneously in all things, and when He is in this, the interior things are held together in their order, connection, and form; and under super-vision and guidance at His good pleasure. This is the secret which is meant in n. 9360, which see. [5] This then is the reason why the ephod, being a representative of the ultimate in the Lord's spiritual kingdom, was accounted more holy than the rest of the garments of the priesthood. Wherefore the ephod was the chief priestly vestment, and was made of threads of gold in the midst of blue, of crimson, of scarlet double-dyed, and of fine twined linen (Exod. 39:3); but the rest of the priests had ephods of linen (1 Sam. 2:18; 22:18). On this account also the ephod stood for all the vestments of a priest, and he was said "to wear the ephod," whereby was signified that he was a priest (1 Sam. 2:28; 14:3). On this account also the breastplate was fastened to the ephod, and answers were given by means of the Urim and Thummim thereon, for the reason that this vestment was a representative of the ultimate in the Lord's spiritual kingdom; and Divine answers are presented in ultimates, for they pass through all the interior things in succession, and are there dictated, because there they cease. That answers were given when the priests were clothed with the ephod, is evident from 1 Samuel 23:6-13; 30:7, 8; and also in Hosea: The sons of Israel tarried many days without king, and without prince, and without sacrifice, and without pillar, and without ephod, and teraphim (Hos. 3:4); where “teraphim” signify Divine answers, for answers were formerly given by means of these (Zech. 10:2). Moreover, in the original tongue the word “ephod” comes from “to enclose all the interior things,” as is evident from the meaning of the word in Exodus 29:5; Leviticus 8:7.

(9825) And a robe. That this signifies Divine truth there in the internal form, is evident from the signification of “the robe,” as being the middle of the spiritual kingdom, thus the truth itself which is there; for by Aaron’s garments was represented the Lord’s spiritual kingdom (n. 9814), thus the truths which are there, in their order (see n. 9822); and as this kingdom has been distinguished into three degrees, the inmost, the middle, and the external, therefore by “the robe” was signified that which is in the middle of this kingdom. The reason why this kingdom has been distinguished into three degrees, is that the inmost there communicates with the celestial, and the external with the natural, and therefore the middle partakes equally of both. Moreover, in order that anything may be perfect, it must be distinguished into three degrees. This is the case with heaven, and with the goods and the truths in it. That there are three heavens is known; consequently there are three degrees of goods and truths there. Each heaven also is distinguished into three degrees; for its inmost must communicate immediately with what is higher, and its external with what is lower, and so, through these, its middle must communicate with both, whence comes its perfection. The case is the same with the interiors of man, which in general have been distinguished into three degrees, namely, into the celestial, the spiritual, and the natural; in like manner each of these into its own three degrees; for a man who is in the good of faith and of love to the Lord is a heaven in the least form corresponding to the greatest (n. 9279). Such also is the case in all things of nature. (That the natural of man has been distinguished into three degrees, see n. 4570, and in general all his interior and exterior things, n. 4154.) The reason of its being so is that everywhere there must be end, cause, and effect; the end must be the inmost, the cause the middle, and the effect the ultimate, in order that the thing may be perfect. It is from this that in the Word "three" signifies what is complete from beginning to end (n. 2788, 4495, 7715, 9198, 9488, 9489). From all this it can be known why Aaron's garments of holiness were an ephod, a robe, and a tunic; and that the ephod represented the external, the robe the middle, and the tunic the inmost, of the spiritual kingdom. [2] As the robe represented the middle in the spiritual kingdom, and the middle partakes of both the others, it is taken representatively for that kingdom itself, as in the first book of Samuel: Samuel turned about to go away, but Saul laid hold upon the skirt of his robe, and it was rent; wherefore Samuel said, Jehovah shall rend the kingdom of Israel from upon thee this day, and shall give it to thy companion who is better than thou (1 Sam. 15:27, 28); from these words it is evident that "the rending of the skirt of Samuel's robe" signified the rending of the kingdom of Israel from Saul, for "the kingdom of Israel" signifies the Lord's spiritual kingdom (n. 4286, 4598, 6424, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805). In like manner in the same: David cut off the skirt of Saul's robe privily; and when he showed it to Saul, Saul said, Now I know that reigning thou shalt reign, and the kingdom of Israel shall continue in thine hand (1 Sam. 24:4, 5, 11, 20). When Jonathan made a covenant with David, he stripped himself of his robe, and gave it to David, even to his sword, to his bow, and to his girdle (1 Sam. 18:3, 4); by which was represented that Jonathan, who was the heir, abdicated the kingdom of Israel and transferred it to David. [3] As a robe represented the spiritual kingdom, so likewise it represented the truths of this kingdom in general. The truths of this kingdom are what are called spiritual truths, which are in the intellectual part of man. These are signified by "robes" in Ezekiel: All the princes of the sea shall come down from upon their thrones, and shall cast away their robes, and put off the garments of their embroidery (Ezek. 26:16); this is said of Tyre, by which are signified the knowledges of good and truth (n. 1201); the vastation of these in the church is here described; "the robes which they shall cast away" denote the truths of faith which are in the intellectual part; but "the garments of embroidery" denote the memory-knowledges which are in the natural (n. 9688). The reason why these truths are signified, is that the truth which belongs to the understanding reigns in the Lord's spiritual kingdom; but in the celestial kingdom the good which belongs to the will. In Matthew: The scribes and Pharisees do all their works to be seen of men, and enlarge the borders of their robes (Matt.

23:5); where “enlarging the borders of the robes” denotes to speak truths grandiloquently, merely to be heard and seen by men. That such things are signified by “the robe,” will be seen still better from the description of it below in this chapter (verses 31-35).

(9826) And a tunic of checker work. That this signifies Divine truth there inmostly proceeding immediately from the Divine celestial, is evident from the signification of “a tunic,” as being natural truth; but when said concerning Aaron, whose garments represented the truths of the Lord’s spiritual kingdom (see n. 9814, 9822), “the tunic” denotes the inmost Divine truth in this kingdom, thus that which proceeds most nearly from the Divine celestial, which is the Lord’s Divine good in the inmost heaven (that such things are signified by “tunics,” see n. 4677). For there are three heavens-the inmost which is called celestial, the middle which is called spiritual, and the ultimate which approaches what is natural. In the inmost heaven reigns the good of love to the Lord, in the middle heaven the good of charity toward the neighbor, and in the ultimate heaven the good of faith. These heavens are most distinct one from another, insomuch that he who is in one heaven cannot possibly pass into another; and yet they are one heaven, being joined together by means of intermediate angelic societies; and in this way one heaven proceeds from another. As therefore the garments of Aaron represent the spiritual heaven, and thus the truths of this heaven in their order, it is evident that by the inmost garment, which is called “a tunic of checker work,” is represented the inmost truth there which proceeds immediately from the Divine celestial. It is said to be “of checker work,” because it was woven, as is evident from what follows in the book of Exodus: They made tunics of fine linen, the work of the weaver, for Aaron, and for his sons (Exod. 39:27); that the tunics were of fine linen was in order that truth from a celestial origin might be represented. (That such truth is signified by “fine linen,” see n. 9469.)

(9827) And a miter. That this signifies intelligence and wisdom, is evident from the signification of “a miter,” as being intelligence and wisdom. A “miter” has this signification because it is a covering for the head, and by “the head” are signified the interior things of man that belong to intelligence and wisdom (see n. 9656). All articles of clothing derive their signification from the part of the body which they cover; as for instance that which covers the breast, like the breastplate; that which covers the loins, like the breeches; that which covers the feet, like the stockings; that which covers the soles of the feet, like the shoes; and so likewise that which covers the head, like the miter, the tiara, the cap. [2] That such is the case is evident from the representatives in the other life. When wisdom and intelligence are taken away from spirits, as is the case when angelic societies are removed from them, the covering of the head appears to be taken away from them; and as soon as this is done they become stupid, and have no perception of truth and good; but afterward, as intelligence and wisdom return, the head is again covered. But in that life the coverings of the head do not so much signify the wisdom which is of good, as the intelligence which is of truth. The miter which belonged to Aaron, however, signifies wisdom also, because it was of fine linen, and the crown of holiness was placed upon it, which was a plate of pure gold, on which was engraven “Holiness to Jehovah” (of which below in this chapter, verses 36-38; and also in Exod. 29:6; 39:28). But “the miter of linen,” and the other garments of linen, which also were for Aaron, signified the intelligence that is of truth; but not the wisdom that is of good (concerning these garments and this miter, see Lev. 16:4; Ezek. 44:18). For “linen” signifies truth in man’s natural (n. 7601); thus a “miter of linen” denotes natural intelligence. [3] They who do not know how the case is with representatives and correspondences, can with difficulty be led to believe that such things are signified. But let them consider that in heaven spiritual things are perceived in the place of natural things; thus that in place of the miter, and in general in place of garments, such things are perceived as belong to intelligence and wisdom, and also to faith and love; in general such things as belong to truth and good; for all these are spiritual things, because heaven is a spiritual world. Let them consider also that the garments of Aaron were described and commanded by Jehovah on Mount Sinai, and that therefore within every detail there is the Divine celestial, and this is unfolded solely by means of knowledges about correspondences and representatives.

(9828) And a belt. That this signifies a general bond in order that all things may look to one end, is evident from the signification of a “belt,” or “girdle,” as being a general bond; for it gathers up, encloses, holds in connection, and secures all the interior things, which without it would be set loose, and would be scattered. That "the belt" denotes a general bond to the intent that all things may look to one end, is because in the spiritual world the end reigns, insomuch that all things there may be called "ends;" for the Lord's kingdom, which is a spiritual world, is a kingdom of uses, and uses there are ends; thus it is a kingdom of ends. But the ends there follow one another and are also associated together in a varied order; the ends which follow one another being called "intermediate ends," but the ends which are associated together being called "consociate ends." All these ends have been so mutually conjoined and subordinated that they look to one end, which is the universal end of them all. This end is the Lord; and in heaven with those who are receptive, it is love and faith in Him. Love is there the end of all their wills, and faith is the end of all their thoughts, these being of the understanding. [2] When each and all things look to one end, they are then kept in an unbroken connection, and make a one; for they are under the view, the government, and the providence of One who bends all to Himself in accordance with the laws of subordination and consociation, and thus conjoins them with Himself; and also at the same time bends them to their companions in a reciprocal manner, and in this way conjoins them with each other. From this it is that the faces of all in heaven are kept turned to the Lord, who is the Sun there, and is thus the center to which all look; and this, wonderful to say, in whatever direction the angels may turn (see n.

3638). And as the Lord is in the good of mutual love, and in the good of charity toward the neighbor-for He loves all, and through love conjoins all-therefore the angels are also turned to the Lord by regarding their companions from this love. [3] For this reason those things which are in ultimates, and which gather up and enclose, in order that each and all things may be kept together in such a connection, were represented by belts or girdles; which in the spiritual world are nothing else than goods and truths in the ultimates, or in the extremes, and which enclose the interior things. By the girdles around the loins were represented celestial goods, and by the girdles around the thighs, and also around the breast, were represented spiritual goods and truths in the ultimates or extremes. [4] Such things are signified by "the girdles of the loins" in the following passage: Jehovah said unto the prophet, Buy thee a linen girdle, and put it upon thy loins; but thou shalt not draw it through water. So I bought a girdle, and put it upon my loins. Then the word of Jehovah was made unto me, saying, Take the girdle, and go to Euphrates, and hide it in a hole of the rock. At the end of many days I went to Euphrates, and took again the girdle, and behold it was corrupt, it was profitable for nothing. Then said Jehovah, This evil people, who refuse to hear My words, and are gone after other gods, shall be even as this girdle, which is profitable for nothing (Jer. 13:1-10). In the spiritual sense by "the linen girdle" is here meant the good of the church, which encloses and holds together in connection the truths in it. Because the good of the church was at that time nonexistent, and the truths were consequently dispersed, it is said that it should "not be drawn through water;" for "water" denotes the truth which purifies and thus restores. "The hole of the rock in which the girdle was hid" denotes truth falsified; "the Euphrates" denotes the extension and boundary of the celestial things of good in their ultimate. He who does not know the nature of the Word, may suppose that this is only a comparison of the people and their corruption with the girdle and its corruption; but in the Word all comparisons and metaphorical sayings are real correspondences (n. 3579, 8989). Unless everything in this passage had a correspondence, it would never have been commanded that the girdle should not be drawn through water, that it should be put upon the loins, and that the prophet should go to the Euphrates, and should hide it there in a hole of the rock. It is said that the girdle should be "put upon the loins," because from correspondence "the loins" signify the good of celestial love (n. 3021, 4280, 5050-5062); thus the placing of the girdle upon the loins denotes conjunction with the Lord through the good of love by the mediation of the Word. [5] That a "girdle" denotes good bounding and conjoining is plain also in Isaiah: There shall go forth a rod out of the stem of Jesse; righteousness shall be the girdle of His loins, and truth the girdle of His thighs (Isa. 11:1, 5); this is said of the Lord; "the righteousness that shall be the girdle of the loins" denotes the good of His love which protects heaven and the church. It is said of the sons of Israel that when they ate the passover, "their loins were to be girded" (Exod. 12:11);

which signifies that thus all things were in order, and prepared to receive good from the Lord, and were ready for action (n. 7863). It is from this that those who are ready are said to be "girded," as is said also of the seven angels in Revelation: There went forth from the temple the seven angels that had the seven plagues, clothed in linen white and shining, and girt about the breast with golden girdles (Rev. 15:6). [6] It is said of Elijah: He was a hairy man, and girt with a girdle of leather about his loins (2 Kings 1:8); and in like manner of John: John had clothing of camel's hair, and a leathern girdle about his loins (Matt. 3:4). Elijah and John were so clothed and girded because they both represented the Word; and therefore their garments denote the Word in the external sense which is natural; for "the hair" denotes the natural (n. 3301, 5247, 5569-5573). "Camels" denote general memory-knowledges in the natural (n. 3048, 3071, 3143, 3145); "leather" and "skin" signify what is external (n. 3540); thus a "leathern girdle" signifies that which gathers up, encloses, and holds together in connection, the interior things. (That Elijah represented the Word, see the preface to Genesis 18, and n. 2762, 5247; and in like manner John the Baptist, n. 9372.) [7] As truths and goods are set loose and are dispersed by evil deeds, it is said of Joab after he had slain Abner with deceit, that "he put the bloods of war in his girdle that was on his loins" (1 Kings 2:5), by which is signified that he had dispersed and destroyed these things; and therefore when truths have been dispersed and destroyed, it is said that "instead of a girdle there shall be a rent, and instead of a work of entwining, baldness” (Isa. 3:24); speaking of the daughters of Zion, by whom are signified the goods that belong to the celestial church; “a rent instead of a girdle” denotes the dispersion of celestial good. [8] It is also said of Oholibah, which is Jerusalem, in Ezekiel: When she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles on their loins, she doted upon them (Ezek. 23:14-16); by which are signified truths profaned; for “the Chaldeans” denote those who profess truths outwardly, but inwardly deny them, and thus profane them; “men portrayed upon the wall” denote appearances of truth in outward things; and in like manner “images portrayed with vermilion;” “the girdles with which they were girt on the loins” denote the goods which they feign in order that their truths may be believed. [9] From all this it can now be seen what was signified in the representative church by the “girdles,” which gather together the garments into one. But that such things were signified can with difficulty be brought to the belief of the natural man, for the reason that he can with difficulty cast away the natural idea about girdles, and about garments in general; and in its place take to himself the spiritual idea, which is that of good holding truths together in connection; for the natural thing, which appears before the sight, keeps the mind fixed on itself, and is not removed unless the intellectual sight can be raised even into the light of heaven, and the man thus be able to think almost abstractedly from natural things. When this is done, there enter the spiritual things of the truth of faith and the good of love, which are imperceptible to the merely natural man.

(9829) And they shall make garments of holiness for Aaron thy brother, and for his sons. That this signifies thereby a representative of the spiritual kingdom joined to the celestial kingdom, is evident from what was shown above (n. 9814).

(9830) That he may minister to Me in the priest's office, signifies a representative of the Lord (as above, n. 9809, 9810).

(9831) Verses 5-8. And they shall take the gold, and the blue, and the crimson, and the scarlet double-dyed, and the fine linen. And they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen, with the work of a thinker. It shall have two shoulders joined at the two extremities thereof; and it shall be joined together. And the girdle of his ephod, which is upon it, according to the work thereof shall be from it; of gold, of blue and crimson, and of scarlet double-dyed and fine twined linen. "And they shall take the gold," signifies good reigning universally; "and the blue, and the crimson, and the scarlet double-dyed, and the fine linen," signifies the good of charity and of faith; "and they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen," signifies the external of the spiritual kingdom from this good; "with the work of a thinker," signifies from the understanding; "it shall have two shoulders joined at the two extremities thereof, and it shall be joined together," signifies the preservation by a complete unition of good and truth on all sides and forever, with all exertion and power; “and the girdle of his ephod, which is upon it,” signifies an external binding-together; “according to the work thereof, shall be from it,” signifies what is like and continuous from the external of the spiritual kingdom; “of gold, of blue and crimson, and of scarlet double-dyed and fine twined linen,” signifies thus from the good of faith and of charity, in external things.

(9832) And they shall take the gold. That this signifies good reigning universally, is evident from the signification of “gold,” as being the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917, 9490, 9510); that this reigns universally, is signified by the gold being interwoven everywhere in the ephod, as is evident from what follows in this book: They spread out plates of gold, and he cut them into threads, to work them in the midst of the blue, and in the midst of the crimson, and in the midst of the scarlet double-dyed, and in the midst of the fine twined linen (Exod. 39:3). That which reigns universally is that which rules, thus is in each and all things (n. 5949, 6159, 7648, 8067, 8853-8858, 8865). The reason why gold was interwoven everywhere, was that by the garments of Aaron was represented the spiritual heaven (n. 9814), and good reigns in this heaven, as it does in the other heavens also. In the inmost heaven reigns the good of love to the Lord; in the middle heaven, the good of charity toward the neighbor; and in the ultimate heaven, the good of faith. But the truth which is of faith leads men in unto good, and afterward is produced from good. From this it is evident that a man is not in heaven until he is in good. If he is only in the truths which are called matters of faith, he merely stands before the door; and if from these truths he looks to good, he enters into the vestibule; but if from these truths he does not look to good, he does not see heaven, not even from afar. It is said that a man is not in heaven until he is in good, because while a man is in the world he ought to have heaven in himself, in order that he may enter into it after death. For heaven is in man, and is in mercy given to those who, while they live in the world, suffer themselves to be brought through the truths of faith into charity toward the neighbor and into love to the Lord; that is, into good. (That a man is not in heaven until he is in the state of being led by the Lord by means of good, see n. 8516, 8539, 8722, 8772, 9139.) By "good" is meant the good of life, and the good of life is to do what is good from willing it, and to will good is from love; for that which a man loves he wills.

(9833) And the blue, and the crimson, and the scarlet double-dyed, and the fine linen. That this signifies the good of charity and of faith, is evident from the signification of "blue," as being the celestial love of truth (see n. 9466); from the signification of "crimson," as being the celestial love of good (n. 9467); from the signification of "scarlet double-dyed," as being spiritual good (n. 4922, 9468); and from the signification of "fine linen," as being truth from a celestial origin (n. 5319, 9469). Thus taken together these words signify the good of love and of faith; but here the good of charity and of faith, because they are predicated of the spiritual kingdom (n. 9814). This signification of "blue, crimson, scarlet double-dyed, and fine linen," as being the things of love or charity, and of faith, arises from the colors themselves. For the colors which appear in heaven originate from the light of heaven, which light is the Divine truth that proceeds from the Lord, from which is all intelligence and wisdom. Hence the variegations of this light, which before the external sight in heaven appear as colors, are variegations of intelligence and wisdom from the truths and goods of faith, of charity, and of love (n. 1042, 1053, 1624, 3993, 4530, 4677, 4741, 4742, 4922, 9466). (That insofar as the colors in heaven partake of red they signify good, and insofar as they partake of white they signify truth, see n. 9467.)

(9834) And they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen. That this signifies the external of the spiritual kingdom from this good, is evident from the signification of "the ephod," as being the external of the spiritual kingdom (n. 9824); from the signification of "gold," as being good, here good universally reigning (of which above, n. 9832); and from the signification of "blue, crimson, scarlet double-dyed, and fine twined linen," as being the good of charity and of faith (of which just above, n. 9833); wherefore the external of the spiritual kingdom is derived from this good.

(9835) With the work of a thinker. That this signifies from the understanding, is evident from the signification of "a thinker," as being the understanding (n. 9598, 9688); and therefore "the work of a thinker" denotes that which is from this. That "a thinker" denotes the understanding, is because thought belongs to the understanding, just as the affection of love belongs to the will. In the internal sense “a thinker” signified the like as “thought;” for in the internal sense the person is not attended to, but only the thing itself, and a thinker implies a person (on this subject, see n. 5225, 5287, 5434, 8343, 8985, 9007). What is meant by being derived from the understanding must be briefly stated. The subject here treated of is the Lord’s spiritual kingdom, and in respect to all the truths and goods which are therein, this kingdom belongs to the intellectual part; while the truths and goods in the Lord’s celestial kingdom belong to the will part. For there are two things to which all things in the universe bear relation, namely, good and truth; for which reason there are in man two faculties, the will and the understanding; the will being for the sake of good, and the understanding for the sake of truth; for the will receives good, and the understanding truth. [2] The case is similar in the heavens, where there are two kingdoms, the celestial and the spiritual; the celestial kingdom is for the sake of the reception of good, and the spiritual kingdom is for the sake of the reception of truth. And because the universal heaven corresponds to all things that are in man, therefore before the Lord heaven is like one man, who accordingly also has two faculties, a will and an understanding; his will being in the celestial kingdom, and his understanding in the spiritual kingdom. Now because the spiritual kingdom was represented by the garments of Aaron, and the intellectual part of heaven is in this kingdom, therefore by “the work of a thinker” is signified the intellectual part. (That from its correspondence with each and all things in man, the universal heaven is like one man, and is called the Grand Man, may be seen in the passages already cited in n. 9276e; and that with those who are in the Lord’s spiritual kingdom goods and truths have been inscribed on their intellectual part; but with those who are in the celestial kingdom on their will part, may also be seen in the passages already cited in n. 9277, 9596.)

(9836) It shall have two shoulders joined at the two extremities thereof; and it shall be joined together. That this signifies the preservation, by a complete unition, of good and truth on all sides and forever, with all exertion and power, is evident from the signification of “the shoulders,” as being all force and power (see n. 1085, 4931-4937); but by “putting on the shoulders,” and by “carrying” upon them (as is said in what follows of the two onyx stones on which were graven the names of the sons of Israel), is meant the preservation of good and truth forever (for by “the names of the sons of Israel” are signified all goods and truths in the complex, on which subject see below); from the signification of “being joined together,” and “being conjoined,” as being a complete unition; and from the signification of “the two extremities,” that is, at the right and at the left, as being on all sides (n. 8613). [2] The case herein is this. By the ephod (as shown above) was represented the external of the Lord’s spiritual kingdom, and therefore by its shoulder pieces, on which were placed the two onyx stones with the names of the sons of Israel, was represented the perpetual preservation of good and truth; and by the joining together of the ephod on the shoulders, and also before the breast and behind the back, there was represented a complete unition. From this it can be seen what is signified by what is said below about the shoulderpieces and the engravings upon them; namely, the preservation of good and truth forever with all exertion and power; thus the preservation of the heavens. These stones with the names of the sons of Israel were placed on the shoulderpieces of the ephod, by which was represented the external of the spiritual kingdom, for the reason that all preservation depends on the state of the ultimates, for all the interior things cease there, and form a plane there in which they may subsist. Ultimates are like the soles and the feet, on which the whole body stands, and are also like the hands and the arms, by means of which the body exerts its powers, and into which the body transfers its forces. It is also from this that the hands and the arms, as well as the soles and the feet, correspond to the ultimates of heaven. That power and strength reside in ultimates was represented in the Ancient Church by the hair with the Nazirites, in which resided their strength, as is plain from Samson (Judges 14-16), and also their sanctity (n. 3301). (That the hair, which with them was the Naziriteship, corresponds to the ultimates of good and truth, or to good and truth in ultimates, see n. 3301, 5247, 6437.) [3] That power resides in ultimates, and also the conservation of the interiors in their state, can be understood by those who know how the case is in nature with things successive and thence simultaneous; namely, that successive things at last form in ultimates what is simultaneous, in which these successive things are in a like order side by side. Wherefore simultaneous things, which are ultimate, serve successive things, which are prior, as corresponding supports on which they may lean, and thus by means of which they may be preserved. [4] That "shoulders" signify all force and power in resisting, in breaking, and in acting, is evident in these passages: Ye push with side and with shoulder, and thrust all the feeble sheep with your horns, till ye have scattered them abroad (Ezek. 34:21). Egypt is a staff of reed to the house of Israel. When they took hold of thee by the hand, thou didst break, and didst pierce through all their shoulder (Ezek. 29:6, 7); "to pierce through all the shoulder" denotes to deprive of all power to comprehend truths; "Egypt" denotes the perverted memory-knowledge which deprives. [5] In Zechariah: They refused to hearken, and turned a stubborn shoulder (Zech. 7:11); "to turn a stubborn shoulder" denotes to resist. In David: They thought a wicked device, they did not prevail, for thou shalt offer to them the shoulder (Ps. 21:11, 12); "to offer to them the shoulder" also denotes to resist; thus it denotes power. That "the shoulder" denotes power, is plain from the representatives in the other life, where they who resist seem to oppose the shoulder. [6] That "to put upon the shoulders and carry" denotes to preserve in a state of good and truth forever with all exertion and power, is evident in Isaiah: The nations shall bring thy sons in their bosom, and they shall carry thy daughters upon the shoulder (Isa. 49:22); the subject here treated of is the New Church; by "the sons" are signified truths, and by "the daughters," goods; "to carry upon the shoulder" denotes to preserve them. The preservation of good in its state was also represented by the sons of Israel, when they went forth out of Egypt, carrying the dough on the shoulder (Exod. 12:34); and by the sons of Kohath carrying the works of what is holy upon the shoulder (Num. 7:9). From this it is that the Lord, who spoke by correspondences, said of the lost sheep when it was found, that "he laid it on his shoulder rejoicing" (Luke 15:5); "the sheep that was lost and was found" denotes the good with the man who repents. [7] As this was signified by "carrying on the shoulder," therefore also it is said of the gold and silver which they love and preserve, that "they carry them on their shoulder" (Isa. 46:7). (That "to carry" denotes also to hold together in its state, see n. 9500.) From all this it is evident what was signified by the names of the sons of Israel engraved on two onyx stones being placed upon the shoulder pieces of the ephod, and by its being said that Aaron should bear or carry them upon his two shoulders for a remembrance (verse 12). That "carrying upon the shoulder," when said of subjection, signifies servitude, may be seen in Gen. 49:15; Ps. 81:6; Isa. 9:4; 10:27; Matt. 23:4; Zeph. 3:9; but that when said of command, it signifies supreme power, Isa. 9:6; 22:22.

(9837) And the girdle of his ephod, which is upon it. That this signifies an external binding-together, is evident from the signification of "the girdle," as being a general bond by which the interior things are held in connection (see above, n. 9828), thus it signifies a binding-together. That it denotes an external binding-together, is because by “the ephod” is signified the external of the spiritual kingdom (n. 9824).

(9838) According to the work thereof shall be from it. That this signifies what is like and continuous from the external of the spiritual kingdom, is evident from the signification of “according to the work,” as being what is like, for that which is according to the work of another thing is like it; and from the signification of “being from it,” as being what is continuous, for that which is from another thing is not only like it, but is also continuous with it. That what is continuous with the external of the spiritual kingdom is signified, is because what is continuous with the ephod is meant, and by “the ephod” is signified the external of the spiritual kingdom (see n. 9824).

(9839) Of gold, of blue and crimson, and of scarlet double-dyed and fine twined linen. That this signifies thus from the good of faith and of charity in external things, is evident from the signification of all these things taken together, as being the good of faith and of charity (see n. 9687, 9833). That it denotes in external things, is because by the bond which was to be woven of gold, of blue, of crimson, of scarlet, and of fine twined linen, is signified an external bond or binding-together (n. 9837).

(9840) Verses 9-14. And thou shalt take two onyx stones, and engrave on them the names of the sons of Israel; six of their names on the one stone, and the names of the six that remain on the other stone, according to their generations. With the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel; encompassed with settings of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the ephod, to be stones of remembrance for the sons of Israel; and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance. And thou shalt make settings of gold, and two chains of pure gold; from their borders shalt thou make them, with cord-work; and thou shalt put the chains of cords on the settings. “And thou shalt take two onyx stones,” signifies the interior memory which is from the truths of faith that are from love; “and engrave on them the names of the sons of Israel,” signifies on which have been impressed the truths and goods of the spiritual kingdom in respect to all their quality; “six of their names on the one stone,” signifies the whole quality of truths from good; “and the names of the six that remain on the other stone,” signifies all the quality of truths through which is good; “according to their generations,” signifies each in that order in which the one is generated and proceeds from the other; “with the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel,” signifies the heavenly form of all truths in their order in the memory from the good of love, thus intellectual things therein with the regenerate according to their arrangement in order by the will; “encompassed with settings of gold shalt thou make them,” signifies coming-forth and subsistence from good; “and thou shalt put the two stones upon the shoulders of the ephod,” signifies the preservation of good and truth with all exertion and power; “to be stones of remembrance for the sons of Israel,” signifies from mercy forever for the spiritual kingdom; “and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance,” signifies a representative of the Divine preservation of good and truth forever, from mercy; “and thou shalt make settings of gold,” signifies a continual coming-forth and subsistence from good; “and two chains of pure gold,” signifies a coherence with the good of the whole kingdom; “from their borders shalt thou make them,” signifies from the extremes through which there is influx; “with cord-work,” signifies the method of the conjunction; “and thou shalt put the chains of cords upon the settings,” signifies conjunction with the good from which are truths, and in this way the preservation of the spiritual kingdom, with all exertion and power.

(9841) And thou shalt take two onyx stones. That this signifies the interior memory which is from the truths of faith that are from love, is evident from the signification of “stones,” as being truths (see n. 114, 643, 1298, 3720, 6426, 8609), and of “onyx stones,” as being truths of faith from love (n. 9476). That these denote the memory, is because there was engraved on them the names of the sons of Israel, and by “engraving on stones” is signified the memory of things that are to permanently remain; as in the engraving or writing of the Law on the tables of stone, by which are signified things impressed on the memory and life, thus which are to remain permanently (see n. 9416). That “engraving” or “writing on stones” has this signification, is because truths have been impressed on man’s memory, and also things which have the appearance of truth, insomuch that it is even composed of these things; and “stones” signify truths; and when there is engraving on them, they signify the memory where the truths are; like “the engraving upon the hands” in Isaiah: Though these may forget, yet will I not forget thee. Behold I have graven thee upon the hands (Isa. 49:15, 16). It is from this that the onyx stones are called “stones of remembrance for the sons of Israel” (Exod. 28:12). [2] That “the onyx stones,” from the engraving on them, signify the interior memory, is because the things that were engraved, which were the names of the sons of Israel, signify spiritual truths (of which below); “the onyx stones” signify such truths; moreover, the interior memory of man must consist of such. (That man has two memories, an exterior and an interior one, and that the exterior memory is natural, thus composed of such things as come forth in the world; but the interior memory is spiritual, thus composed of such things as are in heaven, see n. 2469-2494, 5212, 8067.) [3] That stones on which there is engraving denote the memory on which truths are inscribed, has its origin from the representatives in heaven. When men go forth who after their decease come into the other life, and bring with them the truths of faith in the natural or exterior memory only, and not in the spiritual or interior memory, they seem to themselves to wander about among rocks and in forests. But when men go forth who bring with them the truths of faith in the spiritual memory also, they seem to themselves to walk among cultivated hills, and also in gardens. The reason is that the truths of faith of the exterior or natural memory (which are memory-knowledges) have no life unless they are at the same time in the interior or spiritual memory; for the things which are in this latter memory have been made of life, because the interior or spiritual memory is man's book of life (n. 2474); and the things which are of life are represented in heaven by gardens, oliveyards, vineyards, and by flower-beds and shrubberies; and the things of charity, by hills where such things are (n. 6435); but those things which are not of life are represented by rocky places and thickets which are bare and rough. [4] It shall be briefly told what are truths of faith from love. Truths of faith from love are truths which love dictates, thus which derive their being from love. These truths are living, because the things which are from love are living. Consequently the truths of faith from love are those which treat of love to the Lord and charity toward the neighbor, for these are the truths which love dictates. The whole Word is the doctrine of such truths; for in its spiritual sense the Word treats solely of things which belong to the Lord and the neighbor, thus which belong to love to the Lord and toward the neighbor. It is from this that the Word is living. This is meant by the statement that "on these two commandments hang the Law and the Prophets" (Matt. 22:34-40); "the Law and the Prophets" denote the Word in its whole complex. But truths of faith from love are not bare knowledges of such things with man in the memory, and from this in the understanding; but they are affections of life with him; for the things which a man loves and therefore does, are of his life. There are also truths of faith which do not, like the former, treat of love; but which merely confirm these truths more nearly, or more remotely. These truths of faith are called secondary truths. For the truths of faith are like families and their generations in succession from one father. The father of these truths is the good of love from the Lord and consequently to Him, thus it is the Lord; for whether we say the Lord, or love from Him and consequently to Him, it is the same thing; because love is spiritual conjunction, and causes Him to be where the love is; for love causes him who is loved to be present in itself.

(9842) And engrave on them the names of the sons of Israel. That this signifies on which are impressed the truths and goods of the spiritual kingdom in respect to all their quality, is evident from the signification of "engraving on stones," as being to impress on the memory (of which just above, n. 9841); from the signification of "names," as being quality (n. 144, 145, 1754, 1896, 2009, 6674); and from the representation of the sons of Israel, as being all the truths and goods of the spiritual kingdom. By "the sons of Israel" are here meant the twelve tribes, because the names of these were engraved on these stones; and by "the twelve tribes" are signified all truths and goods in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337); and as the church or heaven is from these, therefore by "the sons of Israel" is signified the Lord's spiritual church and kingdom (n. 4286, 6637, 7836, 7891, 7996, 7997, 9340). From this it is evident that by "engraving on them the names of the sons of Israel” is signified to impress on the memory the whole quality of the truths and goods of the spiritual kingdom; that is, the truths and goods of this kingdom in respect to all their quality.

(9843) Six of their names on the one stone. That this signifies all the quality of truths from good, is evident from the signification of the number “six,” as being all (see n. 3960, 7973, 8148), here all truths from good (of which in what follows); from the signification of “names,” as being quality (as above, n. 9842); and from the signification of “on a stone,” as being an impressing on the memory (of which also above, n. 9841). That all truths from good are meant, is because there were two stones on which were engraved the names of the sons of Israel, and the one stone was on the right shoulder, and the other on the left shoulder; and those things with man which are on his right, correspond to the good from which are truths, that is, to truths from good; while those things which are on his left, correspond to the truths through which is good (n. 9604, 9736). Thus the names of the sons of Israel engraved on the stone which was on the right shoulder, signified truths from good; and those on the left shoulder, signified truths through which is good.

(9844) And the names of the six that remain, on the other stone. That this signifies all the quality of the truths through which is good, is evident from what was said just above (n. 9843).

(9845) According to their generations. That this signifies each in that order in which the one is generated and proceeds from the other, is evident from the signification of "generations" as being the things which are of faith and charity; that is, those which belong to truth and good in the spiritual world (see n. 613, 2020, 2584, 6239, 9042, 9079); whence "according to the generations," denotes according to the order in which the one is generated and proceeds from the other; namely, good from truth, and truth from good. For the man who is being generated anew by the Lord has two states; the first is a state of truth, and the second is a state of good. So long as the man is in the first state, he is led by means of truths to good; but when he is in the second state, he is led by means of good. This latter state is the state of heaven with the man, for he is not in heaven until he is in good (see what was shown above, n. 9832). From all this it is evident what is signified by "according to the generations of the sons of Israel." It is said "in that order in which the one is generated and proceeds from the other," because just as good is generated by means of truths, so afterward it proceeds; and in like manner just as truths are generated from good, so afterward they proceed. For they are generated successively, and proceed afterward in that order in which they have successively been born. But these things are said for those who know how series of things are produced successively.

(9846) With the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel. That this signifies the heavenly form of all truths in their order in the memory from the good of love, thus intellectual things therein with the regenerate, according to their arrangement in order by the will, is evident from the signification of "a worker in stone," as being the good of love, thus the will of one who is regenerate, for this is from the good of love, because the will of one who is regenerate receives the good of love, and his understanding receives the truths of faith; from the signification of "the engravings of a signet," as being the heavenly form of all truths, such as it is in the understanding of a regenerated person, because the truths of faith have been disposed therein into a heavenly form. It is from this that a regenerated man is a heaven in a little image (see the places cited in n. 9279); and that the understanding of a regenerated man corresponds to the spiritual kingdom in heaven, and his will to the celestial kingdom (n. 9835). From this it is plain what is the heavenly form of truths with a man. From the signification of "to engrave stones," as being to impress on the memory (n. 9842), here to impress such a form on the truths which are therein. And from the signification of "the names of the sons of Israel," as being truths and goods in respect to all their quality in their order (of which above, n. 9842-9845). [2] That by "a worker in stone" is signified the good of love, or the will of one who is regenerate, is because the good of love works in a man while he is being regenerated, and disposes the truths with him into order; and afterward, when he has been regenerated, it keeps them in their order. For truths are created according to the whole likeness of good, and according to its every command, thus according to everything of love; for good is of love. That this is so, is evident from the fact that a man acknowledges as truths the things that he loves, and that in this way he apprehends and acknowledges truths according to his love. It is from this that truths constitute the form of good. From this it can be known how the Lord leads man by means of the truths of faith, that is, by means of faith; namely, that He leads him by means of the good of love that is in him; and further, how the Lord also directs a man mediately through heaven; for a regenerated man is a heaven in a little image (as said above); wherefore, as the Lord directs heaven, He also together with it directs such a man.

(9847) Encompassed with settings of gold shalt thou make them. That this signifies a coming-forth and subsistence from good, is evident from the signification of "gold," as being the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917, 9490); hence "to be encompassed with settings of gold," denotes to be continued from good, and to derive its coming-forth or rise from it; and because it denotes to derive its coming-forth, it also denotes to derive its subsistence; for a thing subsists from the same source as that from which it comes forth; because subsistence is a perpetual coming-forth. The case with good and truth is similar as with the gold with which a jewel is encompassed; for good is like ground, and truths are like the seeds therein, because truths are born in good, and nowhere else, and they also flourish in accordance with the quality of the good.

(9848) And thou shalt put the two stones upon the shoulders of the ephod. That this signifies the preservation of good and truth with all exertion and power, is evident from what was shown above (n. 9836).

(9849) To be stones of remembrance for the sons of Israel. That this signifies from mercy forever for the spiritual kingdom, is evident from the signification of “the stones of remembrance upon the shoulders of the ephod,” as being the preservation of good and truth from mercy forever (that “the stones upon the shoulders” denote the preservation of good and truth, is evident from what was shown above, n. 9836; and that “remembrance,” when said of the Lord, denotes mercy, will be evident from what follows); and from the signification of “the sons of Israel,” as being the Lord’s spiritual kingdom (see n. 9842). It is said of Jehovah in the Word, that is, of the Lord that He “remembers,” and that He “does not remember,” and by this is signified that it is then done from mercy, whether it is preservation or deliverance. In like manner it is said that He “sees,” “hears,” and “knows,” and that He “does not see,” “hear,” and “know;” by which expressions also is signified having compassion, or not having compassion. That it is so said is from the likeness and appearance with man; for when a man turns away from the Lord, as is the case when he does evil, then, because the Lord is at his back, it appears to him as if the Lord does not see him, does not hear him, and does not know him, and also does not remember him; when yet this is with the man, and therefore from the appearance it is so said in the Word. Very different is it when a man turns toward the Lord, as is the case when he acts well. (See the places cited in n. 9306.) Everyone can know that calling to mind, or remembering, cannot be predicated of the Lord, because things past and future are in Him eternal, that is, are present from eternity to eternity. [2] That "remembering," when said of the Lord, denotes to have compassion, and thus from mercy to preserve or deliver, is evident from the following passages: Jehovah hath made known His salvation; His righteousness hath He revealed before the eyes of the nations. He hath remembered His mercy and His truth toward the house of Israel (Ps. 98:2, 3). Jehovah hath remembered us in our humility, for His mercy is forever (Ps. 136:23). Remember not the sins of my youth, and my transgressions; according to Thy mercy remember Thou me, for Thy goodness' sake, O Jehovah (Ps. 25:7). He remembered for them His covenant, and repented in the multitude of His mercies (Ps. 106:45). He hath made His wonderful works to be remembered; Jehovah is gracious and merciful. He hath given food unto them that fear Him; He hath remembered His covenant forever (Ps. 111:4, 5). Remember not former iniquities; let Thy compassions anticipate us (Ps. 79:8). God hath accepted his servant Israel, that He might remember His mercy; to do mercy with our fathers, and to remember His holy covenant (Luke 1:54, 72). What is man that Thou dost remember him? (Ps. 8:4). Remember me, O Jehovah, in the good pleasure of Thy people (Ps. 106:4). Jehovah hath remembered us; He blesseth (Ps. 115:12). If looking Thou wilt look on the misery of Thine handmaid, and wilt remember me, and not forget Thine handmaid (1 Sam. 1:11); being the prayer of Hannah the mother of Samuel; and when she bare him, it is said that "Jehovah remembered her" (verse 19), that is, looked upon her misery, and performed mercy. In like manner in many other passages, as Lev. 26:41-42, 45; Num. 10:9; Isa. 43:25; 49:1; 64:9; Jer. 31:34.

(9850) And Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance. That this signifies a representative of the Divine preservation of good and truth forever, from mercy, is evident from the signification of "bearing," or "carrying, upon the two shoulders," as being the Divine preservation of good and truth (see n. 9836); from the signification of "the names of the sons of Israel," as being goods and truths in all their quality (n. 9842); and from the signification of "remembrance," when said of the Lord, as being mercy (of which just above, n. 9849). That it denotes a representative of such things is evident.

(9851) And thou shalt make settings of gold. That this signifies a continual coming-forth and subsistence from good, is evident from what was said above (n. 9847). That it denotes what is continual, is because "settings" are here mentioned a second time.

(9852) And two chains of pure gold. That this signifies a coherence with the good of the whole kingdom, is evident from the signification of "chains," as being a coherence; that "chains" have this signification is because joinings together are effected by means of them, and when effected they cohere, here with the spiritual kingdom, because the chains were made for the sake of coherence with the ephod, by which was represented the spiritual kingdom in general (n. 9824); and from the signification of "gold," as being the good of love (n. 113, 1551, 1552, 5658, 6914, 6917, 9490). The gold is said to be "pure," because good from the Divine is signified, for this is pure, and it holds together all things in heaven in their connection and form. That "chains" denote coherence is evident also in Isaiah: The workman foundeth a graven image, and the metal-caster spreadeth it over with gold, and casteth with silver chains (Isa. 40:19); "a graven image" denotes the doctrine of what is false, which is from self-intelligence, thus is devoid of life from the Divine (n. 8869, 8941); the hatching of such doctrine is signified by "the workman foundeth a graven image;" and that this may appear to be from good, is signified by "the metal-caster spreading it over with gold;" and that the falsities may have a coherence is signified by his "casting for it silver chains." (That "silver" denotes truth, and in the opposite sense, falsity, see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932.)

(9853) From their borders shalt thou make them. That this signifies from the extremes through which there is influx, is evident from the signification of "the borders," as being the extremes. That through these there is influx, namely, of good, is because by the "chains" is signified coherence (n. 9852), and in the spiritual world all coherence is effected by influx.

(9854) With cord-work. That this signifies the method of the conjunction, is evident from the signification of "cord," as being that which conjoins. That "cord" denotes that which conjoins, is because by means of it conjunction is effected; but here it signifies the method of the conjunction, because it is said that the chains of gold were to be made with cord-work. In the original tongue there is meant a cord made of twisted and entwined work, by which in the internal sense is signified conjunction such as is that of truths in memory-knowledges and among memory-knowledges, thus of those which are in the natural or external memory. The reason why such conjunction is signified, is that the subject here treated of is the conjunction of truths by means of good in the ultimates of the spiritual kingdom; for by "the ephod" and "the breastplate," with which by means of the chains made with a work of cords there was conjunction, is signified the spiritual kingdom in ultimates (n. 9824); (that what is entwined denotes memory-knowledge, see n. 2831). [2] Moreover, in the other life there appear cords of various twist and thickness, and by them are represented various methods of conjunction. It is from this that by "ropes" or "cords" in the Word also are signified things which conjoin, as in the following passages: Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope (Isa. 5:18); where "cords of vanity" denote conjunctions of falsities through which there is iniquity or evil of life. Again: Look upon Zion, the city of our set feast; thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be scattered; the stakes thereof shall never be removed, neither shall any of the cords thereof be plucked out. Thy cords have been slackened; they shall not make firm their pole (Isa. 33:20, 23); here "stakes" and "cords" denote the things which conjoin the truths and goods of heaven, for the Habitation and the Tent, of which "the cords" are here predicated, denote heaven (n. 9457, 9481, 9485, 9615, 9784). [3] Again: Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; forbid not, make long thy cords and make firm thy stakes (Isa. 54:2). My tent is laid waste, and all My cords plucked out (Jer. 10:20); here also "cords" denote things which conjoin and make firm; "tent" denotes the church, which is the heaven of the Lord. In Hosea: I drew them with cords of a man, with thick cords of love (Hos. 11:4); where "cords" manifestly denote the things which conjoin, for love is spiritual conjunction. In Ezekiel: Asshur and Chilmad were thy traders in chests of garments tied with cords (Ezek. 27:23, 24); speaking of Tyre, by which are signified the knowledges of good and truth (n. 1201); the external conjunctions of these are meant by "garments tied with cords." Moreover, in the Word "cords" also signify portions of inheritance and of land, for the reason that measurements were made with cords (see Deut. 32:9; Amos 7:17; Micah 2:4, 5; Zech. 2:1; Ps. 16:6; 78:55; 105:11; 140:5; and many other passages).

(9855) And thou shalt put the chains of cords upon the settings. That this signifies conjunction with the good from which are truths, and in this way the preservation of the spiritual kingdom with all exertion and power, is evident from the signification of "the chains which were a work of cords," as being coherence and conjunction with good (of which above, n. 9852, 9854); and from the signification of "settings of gold," as being the coming-forth and subsistence of truths from good (of which also above, at n. 9847). The preservation of good and truth in the spiritual kingdom, or what is the same thing, the preservation of the spiritual kingdom, with all exertion and power, is signified by the two onyx stones being put upon the shoulderpieces of the ephod, on which stones were engraved the names of the sons of Israel (see n. 9836, 9848, 9849).

(9856) Verses 15-30. And thou shalt make a breastplate of judgment, with the work of a thinker; like the work of the ephod thou shalt make it; of gold, of blue and crimson, and scarlet double-dyed and fine twined linen, shalt thou make it. Foursquare it shall be, doubled; a span the length thereof and a span the breadth thereof. And thou shalt fill it with a filling of stone, four rows of stone; a row, a ruby, a topaz, and a carbuncle, row one; and the second row, a chrysoprase, a sapphire, and a diamond; the third row, a cyanus, an agate, and an amethyst; and the fourth row, a tarshish [beryl], and an onyx, and a jasper; they shall be enclosed in gold in their fillings. And the stones shall be upon the names of the sons of Israel, twelve, upon their names, with the engravings of a signet, for everyone upon his name, they shall be for the twelve tribes. And thou shalt make upon the breastplate chains of the border with cord-work, of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two extremities of the breastplate. And thou shalt put the two cords of gold on the two rings at the extremities of the breastplate. And the two extremities of the two cords thou shalt put on the two settings, and shalt put them on the shoulders of the ephod over against the faces thereof. And thou shalt make two rings of gold, and thou shalt put them upon the two extremities of the breastplate, upon the edge thereof which is toward the side of the ephod inward. And thou shalt make two rings of gold, and shalt put them on the shoulders of the ephod underneath, its faces opposite to the joining thereof above the girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a thread of blue, that it may be upon the girdle of the ephod, and that the breastplate withdraw not from upon the ephod. And Aaron shall carry the names of the sons of Israel in the breastplate of judgment upon his heart when he goeth in unto the holiness, for a remembrance before Jehovah continually. And thou shalt put unto the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before Jehovah; and Aaron shall carry the judgment of the sons of Israel upon his heart before Jehovah continually. "And thou shalt make a breastplate of judgment" signifies that which has regard to Divine truth shining forth from Divine good; "with the work of a thinker

(9857) And thou shalt make a breastplate of judgment. That this signifies that which has regard to Divine truth shining forth from Divine good, is evident from the signification of "the breastplate," as being Divine truth shining forth from the Divine good of the Lord in ultimates (see n. 9823). It is called "a breastplate of judgment," because it gave answers, and thereby revealed Divine truth. Moreover, by "judgment" in the Word is signified Divine truth, consequently doctrine and life according to doctrine. From this then it is that this breastplate is called "a breastplate of judgment," and also "judgment," in what follows in this chapter-"Aaron shall carry the judgment of the sons of Israel upon his heart before Jehovah continually" (verse 30). And when Joshua was chosen to be leader over the people, it is said, "he shall stand before Eleazar the priest, who shall inquire for him by the judgment of Urim before Jehovah" (Num. 27:21). [2] That "judgment" denotes Divine truth and the intelligence thence derived, consequently that it denotes doctrine and life according to doctrine, is evident from many passages in the Word; as from the following: The vineyard of Jehovah Zebaoth is the house of Israel. He looked for judgment but behold an abscess; for righteousness, but behold a cry (Isa. 5:7). "To look for judgment" denotes intelligence from Divine truth, and a life according to the commandments. Again: He sat upon a throne in truth, in the tabernacle of David, judging, and seeking judgment (Isa. 16:5); speaking of the coming of the Lord; "the throne upon which He was to sit" denotes the Divine truth proceeding from Him, and hence the spiritual kingdom (see n. 2129, 5313, 6397, 8625, 9039); "to judge judgment" denotes to teach Divine truth, and "to seek judgment" denotes its reception with man. [3] Again: In that day shall Jehovah be for a diadem of ornament to the remains of the people; and for a spirit of judgment to him that sitteth upon judgment (Isa. 28:5, 6) “A diadem of ornament,” when said of Jehovah, that is, the Lord, denotes Divine intelligence (see above, n. 9828); and “the spirit of judgment” denotes wisdom from Divine truth (n. 9818); “he that sitteth upon judgment” denotes one who instructs about Divine truth, that is, teaches it. Again: Jehovah hath filled Zion with judgment and righteousness (Isa. 33:5); “Zion” denotes the celestial church; “being filled with judgment” denotes intelligence from Divine truth, and “being filled with righteousness” denotes wisdom from Divine good. [4] Again: Who hath directed the Spirit of Jehovah? With whom took He counsel, that he might make Him intelligent, and instruct Him in the way of judgment, and teach Him knowledge, and show Him the way of intelligence? (Isa. 40:13, 14); “the Spirit of Jehovah” denotes the Divine truth (n. 9818); that “instructing Him in the way of judgment” denotes to render Him knowing, intelligent, and wise, is plain. In Jeremiah: The stork in heaven knoweth her appointed times, but the people of Jehovah know not the judgment of Jehovah. How say ye, We are wise, and the law of Jehovah is with us? (Jer. 8:7, 8). Here “not to know the judgment of Jehovah” denotes not to know Divine truth, from which is wisdom; therefore it is said, “how say ye, We are wise?” [5] Again: Woe to him that buildeth his house without righteousness, and his chambers without judgment (Jer. 22:13); “to build chambers without judgment” denotes to be imbued with things not true. In Hosea: I will betroth thee to Me forever in righteousness and in judgment, and I will betroth thee to Me in truth (Hos.

2:19-20). “To betroth in judgment” denotes to conjoin by means of Divine truth, thus by means of faith and a life of faith. In Amos: Let judgment flow like water, and righteousness as a mighty torrent (Amos 5:24). Ye turn judgment into gall, and the fruit of righteousness into wormwood (Amos 6:12); where also “judgment” denotes intelligence from Divine truth, and the consequent life. [6] In Zephaniah: In the morning will Jehovah give His judgment for light (Zeph. 3:5); “to give judgment for light” denotes to reveal Divine truth. Again: All the ways of Jehovah are judgment (Deut. 32:4). Thy truth, O Jehovah, reacheth unto the skies; Thy righteousness is like the mountains of God; Thy judgments are a great deep (Ps. 36:5, 6). Jehovah shall bring forth thy righteousness as the light, and thy judgment as the noonday (Ps. 37:6). Hear my voice according to Thy mercy; O Jehovah, quicken me according to Thy judgments (Ps. 119:149). In these passages “judgment,” and “judgments,” denote Divine truth. [7] In Luke: Woe unto you Pharisees, ye pass by judgment and the love of God; these ought ye to do (Luke 11:42). “To pass by the judgment of God” denotes to pass by Divine truth; and “to pass by the love of God” denotes to pass by Divine good, and the life from both. As life also is meant, it is said “these things ought ye to do.” In Isaiah: Jehovah Zebaoth shall be exalted in judgment, and God shall be sanctified in righteousness (Isa. 5:16). Upon the throne of David, to establish the kingdom in judgment and in righteousness, from henceforth and even forever (Isa. 9:7). Bring forth counsel, do ye judgment; make thy shadow like the night in the midst of the noonday (Isa. 16:3); "to do judgment" denotes to act according to Divine truth. [8] Again: I will raise unto David a righteous branch, and He shall do judgment and righteousness in the earth (Jer. 23:5; 33:15). If a man be righteous, and do judgment and righteousness, and walk in My statutes, and keep My judgments, to do the truth; he is righteous, he shall surely live (Ezek. 18:5, 9). Seek ye Jehovah, all ye meek of the earth, who have done His judgment (Zeph. 2:3). "To do the judgment of God" denotes to do the Divine truth, that is, to do according to it. In Isaiah: I have put My Spirit upon Him, He shall bring forth judgment to the nations. He shall not extinguish, nor break, till He have set Judgment in the earth (Isa. 42:1, 4); speaking of the Lord; "to bring forth judgment to the nations," and "to set judgment in the earth" denotes to teach Divine truth, and set it up in the church. [9] Again: A law shall go forth from Me, and I will raise up My judgment for a light of the peoples (Isa. 51:4); where "judgment" denotes Divine truth, "for a light of the peoples" denotes for enlightenment. In John: For judgment I am come into this world, that those who see not may see; and that those who see may become blind (John 9:39). "To come into the world for judgment" denotes to reveal Divine truth, which causes those to see who are wise from the Lord, and those to be blind who are wise from themselves, thus who pass for being learned. [10] Again: Swear by the living Jehovah in truth, in judgment, and righteousness (Jer. 4:2). There is none that judgeth judgment for health; thou hast no medicines for recovery (Jer. 30:13). Righteousness and judgment are the support of Thy throne; mercy and truth are before Thy faces (Ps. 89:14); where “righteousness” denotes the good which is of mercy; and “judgment” the truth which is of faith; wherefore it is said, “mercy and truth.” In Ezekiel: Jerusalem hath changed My judgments into wickedness more than the nations, and My statutes more than the lands; therefore I will do judgments on thee in the eyes of the nations, and I will scatter all thy remains (Ezek. 5:6-8, 10, 15). “To change judgments” denotes the truths which are of the civil state (that these are signified by “judgments,” when “statutes” also are mentioned, see n. 8972); but “doing judgments” denotes to judge either to death, which is damnation; or to life, which is salvation. Salvation or damnation is also signified by “judgment,” where “the day of judgment,” or “hour of judgment,” is mentioned (Matt. 11:22, 24; 12:36, 41, 42; Luke 10:14; 11:31, 32; John 5:28-29; Rev. 14:7; 18:10); the same is also signified by “judgment,” where the office of a judge is treated of (Matt. 5:21, 22; 7:1, 2; 23:14, 33; John 5:24, 26, 27; 7:24; 8:15, 16; 12:31, 47, 48; Luke 6:37; 12:13, 14, 56, 57; 19:21, 22, 27; 20:47; 22:30; Mark 12:40; Isa. 41:1; 3:14; Jer. 25:31; 48:21; Joel 3:12; Ps. 7:8, 9; 9:4, 7, 8; Lev. 19:15; Deut. 1:16, 17; 25:1; Rev. 17:1; 18:10; 20:12, 13).

(9858) With the work of a thinker. That this signifies from the intellectual part, is evident from the signification of “a thinker,” as being the understanding (see n. 9598, 9688). It is said from the intellectual part, because the Lord’s spiritual kingdom, which is represented by Aaron’s garments, is the intellectual part of heaven, even as the celestial kingdom is its will part. (That the intellectual and will parts with man correspond to these heavens, see n. 9835.)

(9859) Like the work of the ephod thou shalt make it. That this signifies what is continuous with the external of the spiritual kingdom, is evident from the representation of the ephod, as being Divine truth in the spiritual kingdom in an external form, in which the interior things cease (see n. 9824); consequently it denotes the external of this kingdom; its continuity is signified by "like the work of the ephod" (as in n. 9838).

(9860) Of gold, of blue and crimson, and scarlet double-dyed and fine twined linen, shalt thou make it, signifies the good of charity and of faith (as above, n. 9687, 9832, 9833).

(9861) Foursquare it shall be, doubled. That this signifies what is righteous and perfect, is evident from the signification of "foursquare," as being what is righteous (see n. 9717). That it also means what is perfect, is because it was doubled, and that which is doubled involves all things of good and all things of truth. That which is on the right side involves the good from which is truth, and that which is on the left side involves the truth which is from good (n. 9495, 9604, 9736), thus the perfect conjunction of both is involved. It is also from this that "two" signifies conjunction (n. 8423), and also each and all things (n. 9166), as likewise what is full (n. 9103).

(9862) A span the length thereof, and a span the breadth thereof. That this signifies equally as to good and as to truth, is evident from the signification of "length," as being good (see n. 1613, 9487); and from the signification of “breadth” as being truth (n. 1613, 3433, 3434, 4482, 9487); equally from both is signified by the length and the breadth being equal.

(9863) And thou shalt fill it with a filling of stone. That this signifies the truths themselves in their order from one good, is evident from the signification of “the breastplate,” which is what was to be filled, as being Divine truth shining forth from the Divine good of the Lord (see n. 9823); and from the signification of “a filling of stone,” as being truths in their order; for the breastplate was filled with stones according to the names of the sons of Israel; and by “stones” in a general sense are signified truths in the ultimate of order (n. 114, 643, 1298, 3720, 6426, 8609); and by “precious stones,” such as were in the breastplate, are signified truths shining from good (n. 9476). It is said “from one good,” because there is one good from which are all truths. This good is the good of love within the Lord, thus the Lord Himself; and consequently it is the good of love from the Lord, which is the good of love within the Lord; for the good which flows in from the Lord into man, spirit, or angel, appears as if it were theirs; consequently love within the Lord is love from the Lord. This good is the one only good from which are all truths, and from which is the order among truths, for truths are forms of good. [2] That the precious stones which were in the breastplate signified Divine truths from Divine good, is evident from the passages in the Word where precious stones are mentioned; as with John in Revelation: The foundations of the wall of the city New Jerusalem were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst (Rev. 21:19, 20). That these precious stones signify the truths of the church, which are truths Divine, is evident from the signification of "the city New Jerusalem," of its "wall," and "the foundations of the wall." "The New Jerusalem" signifies the New Church which will succeed our present church; for the book of Revelation treats of the state of the church as it is now, even to its end; and then of the New Church, which is the holy Jerusalem coming down out of heaven; its "walls" denote the truths of faith which defend; and its "foundations" denote truths from good; these truths themselves in their order are designated by the precious stones there named. Everyone can see that Jerusalem is not to come down out of heaven, and that the rest of what is said about it will not happen as described; but that in each particular of the description such things are signified as pertain to the church. That the truths of faith are meant by "the foundations of its wall," is evident from the fact that these truths are what protect the church from every attack, even as walls protect a city. (That "Jerusalem" denotes the church, see n. 2117, 9166; and that "walls" denote the truths of faith that protect the church, n. 6419; and that "foundations" denote truths from good, n. 9643.) [3] In Ezekiel: Son of man, take up a lamentation upon the king of

Tyre, and say to him, Thus said the Lord Jehovih, Thou art full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, and the diamond, the tarshish [beryl], the onyx, and the jasper, the sapphire, the chrysoprase, and the carbuncle, and gold. Thou hast been in the mountain of holiness of God; thou hast walked in the midst of the stones of fire (Ezek. 28:12-14). Here also by "the precious stones" are signified truths from good; for in the internal representative sense "Tyre" denotes one who is in intelligence and wisdom from the knowledges of good and truth (n. 1201) therefore it is said of its king that he is "full of wisdom and perfect in beauty," "wisdom" being predicated of good, and "beauty" of truth; for all the wisdom in the heavens is from good, and all the beauty there is from the truths thence derived. "Eden the garden" signifies intelligence from good (n. 100); "the garden," intelligence itself (n. 100, 108, 2702). From this it is evident that by the "stones" there mentioned are signified truths from good. [4] But what truths from good are signified by each of the stones in the breastplate, will be seen from what follows. That all truths and goods in the complex are signified, is evident from the fact that there were twelve stones, and that on them were inscribed the names of the sons of Israel, that is, of the tribes; for by "the twelve tribes" are signified the goods and truths of heaven and of the church in the whole complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397); and that from this they signified heaven with all the societies there (n. 7836, 7891, 7996, 7997); also that they signified various things according to the order in which they are mentioned in the Word (n. 3862, 3926, 3939, 4603, 6337, 6640); and that "twelve" denotes all things (n. 3272, 3858, 7973).

(9864) Four rows of stones, a row. That this signifies the conjunction of all, namely, of truths from good, is evident from the signification of "four," as being conjunction (see n. 1686, 9601, 9674); and from the signification of "rows of stones," as being truths from good in their order. That there were four rows, and in each row three stones, was in order that there might be represented the conjunction of all truths from one good, and thereby perfection; for by "four" is signified conjunction (as said above), and by "three," perfection (n. 9825); for when there is one good from which all truths proceed (n. 9863), and to which therefore all look, then this one good is the conjunction of all. [2] That it is so may be illustrated by what exists in the heavens. All in the heavens without exception turn their faces to the Lord, and wonderful to say, this is the case to whatsoever quarter they may turn. It is from this that all who are in the heavens are conjoined as a one. But those who are outside heaven turn their faces backward from the Lord, and the more so the more remote from heaven they are; consequently with them there is disjunction, because with them there is no love toward God and toward the neighbor; but love toward self and the world. But this secret is incredible to those who think according to the fallacies of the senses; for these cannot comprehend how in every change of position the direction of all faces in heaven can possibly be constantly to the Lord, who is the Sun there. (See what was adduced above on this subject, n. 9828.).

(9865) A ruby, a topaz, and a carbuncle. That hereby is signified the celestial love of good, is evident from the signification of these stones, as being the good of celestial love. Celestial love is love to the Lord from the Lord. That these stones signify this love is on account of their red and flaming color, and "red" signifies love (see n. 3300), in like manner what is "flaming" (see n. 3222, 6832, 7620, 7622, 9570); here celestial love is signified, because they are in the first row; and those which are in the first row correspond to things in the inmost heaven, where reigns celestial love, that is, love to the Lord. As the twelve stones in the breastplate represented all truths from good, they consequently also represented the whole heaven; for heaven is heaven from the Divine truth that proceeds from the Lord's Divine good. The angels who constitute heaven are receptions of this. Hence it is that the three stones which were in the first row represent the inmost heaven, consequently the love which is there, which is called the celestial love of good, and the celestial love of truth; the stones that were in the first row representing the celestial love of good, and those in the second row the celestial love of truth. That these stones represent this love is due to their color, as before said; for precious stones have a representation according to their colors. [2] In the heavens appear colors of unspeakable beauty, because they are modifications of heavenly light, and heavenly light is the Divine truth proceeding from the Lord. From this it is evident that colors are presented to view there according to the variations of good and truth; thus they are modifications of the light that proceeds from the Lord through the angels. The light that proceeds from the Lord appears in the inmost heaven like flame; and therefore the colors which come from it are red and flashing. But the same light appears in the middle heaven like a bright white light; and therefore the colors which come from it are of a bright white color, and insofar as they have good in them they sparkle. It is from this that there are two fundamental colors, to which all the rest bear relation; namely, the color red, and the color white; and that a red color is representative of good, and a white one of truth (n. 9467). [3] This shows why stones of so many colors were set in rows in the breastplate; namely, in order that they might represent in their order all the goods and truths which are in the heavens; consequently the universal heaven. The stones of the first row, which were a ruby, a topaz, and a carbuncle, represented the celestial love of good, because they partake of red. Moreover, the ruby, which is in the first place, derives its name in the original tongue from a word which signifies redness; and the carbuncle, which is in the third place, in the same tongue is derived from a term which signifies a flashing as from fire. But from what word the topaz, which is in the middle place, is derived, is not known; that it was from flaming red color is probable. Accordingly in Job the like is said of it as of gold: The topaz of Ethiopia shall not vie with wisdom, neither shall it be valued with pure gold (Job 28:19). “Gold” also denotes the good of love (n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510).

(9866) Row one. That this signifies a trine therein as a one, is evident from the signification of a "row," as being a trine, for three stones constituted it, and "three" signifies what is complete from beginning to end (see n. 2788, 4495, 7715, 9198, 9488). It is said, "as a one," because a one comes forth from three in successive order, for the consequent simultaneous order that comes-forth from these three when in order side by side, corresponds to the successive things from which they have come-forth, and from which they subsist (n. 9825). It is from this that the three heavens are a one in ultimates, and in like manner each heaven. This has its origin in the Divine Itself, in which is a Trine; namely, the Divine Itself, the Divine Human, and the Divine which proceeds; and these are a One. This Trine itself, and the One Divine, is the Lord. From all this it can be seen why in each row there were three stones, and that by each row is signified a trine as a one. There were four rows for the reason that there are two kingdoms in the heavens, the celestial kingdom and the spiritual kingdom, and in each an internal and an external. The internal and the external of the celestial kingdom were represented by the two rows on the right side of the breastplate; and the internal and the external of the spiritual kingdom, by the two rows on its left side; for the breastplate was a doubled square.

(9867) And the second row. That this signifies this trine also as a one, is evident from what has just been shown. (In general, that everyone comes-forth from the harmony and agreement of many, see n. 457.)

(9868) A chrysoprase, a sapphire, and a diamond. That hereby is signified the celestial love of truth, from which are the things which follow, is evident from the signification of these stones, as being the celestial love of truth (of which below). It is said that from this are the things which follow, because all the goods and truths that follow proceed in order from those which go before, for there cannot possibly be anything that is unconnected with the things that are prior to itself. The first in order is the celestial love of good; the second is the celestial love of truth; the third is the spiritual love of good; and the fourth is the spiritual love of truth. This order is what was represented in the rows of stones in the breastplate of judgment, and this is the very order of the goods and truths in the heavens. In the inmost heaven is the celestial love of good, and the celestial love of truth. The celestial love of good is its internal, and the celestial love of truth is its external. But in the second heaven is the spiritual love of good, which is its internal; and the spiritual love of truth, which is its external. The one also flows into the other in the same order, and they constitute as it were a one. From this it is evident what is meant by "from which are the things which follow." [2] As regards the stones of this row, these, like the preceding stones, and also all the rest, derive their signification from their colors. (That precious stones have a signification according to their colors, see n. 9865; and that in the heavens colors are modifications of the light and shade there, thus that they are variegations of the intelligence and wisdom with the angels, n. 3993, 4530, 4677, 4742, 4922, 9466; for the light of heaven is the Divine truth that proceeds from the Lord, whence come all intelligence and wisdom.) The stones of the first row signified the celestial love of good, from their redness; but the stones of this row partake of a blue which is from red. For there is a blue from red, and a blue from white; the blue from red inwardly glows from flame; and it is this blue which signifies the celestial love of truth; while the blue from white, such as is in the stones of the next row, which signifies the spiritual love of good, does not inwardly glow from flame, but from light. [3] Whether the chrysoprase, which is the first stone of this row, was of a blue color, cannot be known from its derivation in the original tongue; but that it signifies the celestial love of truth is plain in Ezekiel: Syria was thy trader by reason of the multitude of thy works; with chrysoprase, crimson, and broidered work (Ezek. 27:16); speaking of Tyre, by which is signified wisdom and intelligence from the knowledges of good and truth (n. 1201). The chrysoprase is here joined with crimson, and as "crimson" signifies the celestial love of good (n. 9467), it follows that "the chrysoprase" signifies the celestial love of truth; for in the prophetic Word wherever good is treated of, truth of the same kind is also treated of, on account of the heavenly marriage in everything therein (n. 9263, 9314). Moreover, "Syria," which is "the trader," signifies the knowledges of good (n. 1232, 1234, 3249, 4112); and the knowledges of good are the truths of celestial love. [4] That the sapphire, which is the second stone of this row, is of a blue color, such as is that of the sky, is known; wherefore it is said in the book of Exodus: Seventy of the elders saw the God of Israel; and there was under His feet as a work of sapphire, and as the substance of heaven in respect to cleanness (Exod. 24:10). (That this stone signifies what is translucent from interior truths, which are the truths of celestial love, may be seen above, n. 9407.) [5] But that "the diamond," which is the third stone of this row, denotes the truth of celestial love, is from its transparency, which verges toward an inward blueness; for in this way the colors of the stones of this row, and also those of the former one, shine through this stone, because it is the last one, and communicate with those which are in the following row. The case is the same with the good and truths in the inmost heaven, in regard to the good and truths in the following heavens; for these derive their life of charity and of faith from the former by communication, as it were by a shining through.

(9869) And the third row, signifies a trine also in this case as a one (as above, n. 9866).

(9870) A cyanus, an agate, and an amethyst. That this signifies the spiritual love of good, is evident in like manner from their color; for a blue color that is derived from white signifies spiritual good, or what is the same, the spiritual love of good (of which above, n. 9868). The spiritual love of good is charity toward the neighbor, and the spiritual love of truth is faith from charity; of that good and this truth the second heaven consists; its internal being the good of charity, and its external the good of faith. That the cyanus, as well as the amethyst, is of a blue color, is known; that the agate is so likewise, is not so well known, for in the original tongue it is not known of what species this stone is, whether an agate, a turquoise, or some other stone.

(9871) And the fourth row. That this signifies the last trine as a one, is evident from what has been adduced above (n. 9866).

(9872) A tarshish [beryl], and an onyx, and a jasper. That this signifies the spiritual love of truth, in which the higher things cease, is evident from the signification of these stones, which they derive from their colors; for the color of all the stones of this row verges toward a shining white that is from blue. That the tarshish [beryl] signifies the spiritual love of truth, is evident from the passages in the Word where it is mentioned, as in Ezekiel: Behold four wheels beside the cherubs; and the appearance of the wheels was like a tarshish [beryl] stone (Ezek. 1:16; 10:9); “the wheels of the cherubs” signify the like as the arms and the feet with man; namely, the power of acting and of advancing, which belongs to truth from good (see n. 8215); it is from this that their appearance was like the tarshish [beryl] stone, for “the tarshish [beryl]” denotes truth from spiritual good, to which belongs power. [2] In Daniel: I lifted up mine eyes, and saw, and behold a man clothed in linen, and his loins were girded with gold of Uphaz; his body also was like the tarshish [beryl], his face as of lightning, and his eyes as torches of fire (Dan. 10:5, 6); “the man clothed in linen” was an angel from heaven; “linen” signifies truth which clothes good (see n. 7601); "the loins" signify conjugial love, which belongs to good and truth (n. 3021, 4280, 5050-5062); hence the loins are said "to be girded with the gold of Uphaz," for "gold" denotes the good of love (n. 113, 1551, 1552, 5658, 9490, 9510). But from its correspondence "the body" signifies the good of celestial love, and also the good of spiritual love (see n. 6135); and its external signifies truth from this good; for which reason the angel's body appeared like a tarshish [beryl]; thus it is evident that a "tarshish [beryl]" denotes the truth of spiritual love. [3] (That "the onyx," which is the second stone in this row, signifies the truths of faith from love, was shown above, n. 9476, 9841.) That "the jasper," which is the third and last stone of this row, signifies the truth of faith, is evident from John in Revelation: The light of the holy city Jerusalem was like unto a stone most precious, like a jasper stone, like unto a shining crystal (Rev. 21:11); by "the holy Jerusalem" is signified the church which is to succeed this one of ours; by its "light" is signified the truth of faith and the intelligence thence derived (see n. 9548, 9551, 9555, 9558, 9561, 9684); and therefore it is likened to "a jasper stone like unto a shining crystal;" moreover, a "crystal" denotes the truth of faith from good. Again: The building of the wall of the holy Jerusalem was jasper; and the city was pure gold, like unto pure glass (Rev. 21:18); the wall of the city is called "jasper," because by "the wall" is signified the truth of faith protecting the church (n. 6419); and as this is signified by "the wall," therefore the first stone of its foundations is said to be jasper (verse 19); for "the foundation" denotes the truth of faith from good (n. 9643).

(9873) From all this it can now be seen what was signified by "the twelve precious stones" in the breastplate of judgment, namely, all the goods and truths of heaven in their order. Heaven is divided into two kingdoms, the celestial and the spiritual. The good of the celestial kingdom was represented by the first two rows, which were on the right side of the breastplate; and the good of the spiritual kingdom by the following two rows, which were on the left side. The internal good of the celestial kingdom is the good of love to the Lord, and this good is what is meant by "the celestial love of good;" and the external good of the celestial kingdom is the good of mutual love, and this good is what is meant by "the celestial love of truth." The internal good of the spiritual kingdom is the good of charity toward the neighbor, and this good is what is meant by "the spiritual love of good;" and the external good of the spiritual kingdom is the good of faith, and this good is what is meant by "the spiritual love of truth" (That goods and truths in this order constitute the heavens, see n. 9468, 9473, 9680, 9683, 9780.) [2] From this it is now evident what was represented by the twelve stones, which were called "the Urim and Thummim." But in what manner Divine truths, which were answers, were shown by them, will be told below (n. 9905). That the good of love was in the first place among them, and the truth of faith in the last place, is evident from the first stone, which was a ruby, and the last, which was a jasper; thus from the color of the first stone which was red, and of the last stone which was white, both of them being translucent. (That "red" signifies the good of love, see n. 3300, 9467; and that "white" signifies the truth of faith, n. 3301, 3993, 4007, 5319.) [3] The like that was signified by the stones in the breastplate was also signified by the materials interwoven in the ephod. The ephod was woven of blue, of crimson, of scarlet double-dyed, and of fine linen, as appears from the sixth verse of the present chapter; and by "the blue" was signified the truth of celestial love, by "the crimson," the good of celestial love, by "the scarlet double-dyed," the good of spiritual love, and by "the fine linen," the truth of spiritual love (n. 9833). The reason was that "the ephod" signified heaven in ultimates, in like manner as "the breastplate" (n. 9824); but the goods and truths are there enumerated in a different order, because "the ephod" signified the spiritual heaven, while "the breastplate" signified the whole heaven from first to last. And as the Habitation with the Tent also represented heaven (n. 9457, 9481, 9485, 9615), therefore the materials of which the curtains and the veils were interwoven consisted in like manner of blue, of crimson, of scarlet double-dyed, and of fine linen (see Exod. 26:1, 31, 36, and 27:16; also n. 9466-9469). [4] Be it known further that in a general sense "the SAPPHIRE" signifies the external of the celestial kingdom, and "the ONYX" the external of the spiritual kingdom; and as these two stones had this signification, they were the middle stones of the last rows; namely, the sapphire was the middle stone of the second row, and the onyx the middle stone of the fourth row. The stones of the second row signified the external good of the celestial kingdom, which is called “the celestial love of truth,” and the stones of the fourth row signified the external good of the spiritual kingdom, which is called “the spiritual love of truth;” as may be seen from what has been said about them in this article above. [5] That “the sapphire” signifies the external of the celestial kingdom is evident from the passages in the Word where it is mentioned, as in the book of Exodus: Seventy of the elders saw the God of Israel; and there was under His feet as it were a work of sapphire, and as the substance of heaven in respect to cleanness (Exod. 24:10). Thus is described the external of the celestial kingdom, for it is said “under His feet,” by which is meant what is external; and where “the God of Israel” is, that is, the Lord, there is heaven. In Isaiah: O thou afflicted, and tossed with tempests, and not comforted, behold I set thy stones with antimony, and lay thy foundations in sapphires (Isa. 54:11). In this chapter the subject treated of is the celestial kingdom; “the foundations which are laid in sapphires” denote the external things of this kingdom, for the foundations are laid underneath. [6] In Jeremiah: Her Nazirites were whiter than snow; they were brighter than milk, their bones were more ruddy than pearls, a sapphire was their polishing (Lam. 4:7). The Nazirites represented the celestial man; therefore it is said that “a sapphire was their polishing;” the “polishing” denotes what is external. In Ezekiel: Above the expanse that was over the head of the cherubs was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was as it were the appearance of a man sitting upon it (Ezek. 1:26; 10:1). Here also the external of the celestial kingdom is described by "a sapphire;" for that which is above the expanse, or round about it, denotes what is without; the inmost being denoted by "him that sitteth upon the throne." [7] As "the sapphire stone" signifies the external of the celestial kingdom, so "the onyx stone" signifies the external of the spiritual kingdom. Therefore this was the stone that was put on the two shoulderpieces of the ephod with the names of the sons of Israel engraved upon it (see verses 9 to 14 of this chapter); for by the ephod was represented the external of the spiritual kingdom (n. 9824). As in a general sense "the onyx" and "the sapphire" signified the external things of the two heavens, they were placed, as before said, in the middle of the three stones of the second and fourth rows; for the middle involves the whole (as was shown above in connection with the robe, by which in a general sense was represented the spiritual kingdom, because it was in the middle, n. 9825). As these two stones involve all that is signified by the rest in these rows, therefore it is said in Job: Wisdom cannot be compared to the gold of Ophir, to the precious onyx, and the sapphire (Job 28:16).

(9874) They shall be enclosed in gold in their fillings. That this signifies that each and all things, in general and in particular, shall proceed from the good which is of love from the Lord to the Lord, is evident from the signification of "gold," as being the good of love (n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510); and from the signification of their being “enclosed in their fillings,” as being to proceed from it. For each and all of the stones were encompassed and thus enclosed in gold; and as “gold” signifies the good of love, so the enclosing signifies that which is thence derived, or that which proceeds from it; in like manner as is signified by the settings of gold with which the two onyx stones were encompassed, and which were put upon the shoulderpieces of the ephod (verse 11 of this chapter). [2] The case herein in this. As before shown, the breastplate with the twelve stones represented all the good and truth in the heavens, thus the whole heaven; and not only the heavens, but also all the societies which are in the heavens, and likewise every angel in a society, are encompassed by the Divine sphere, which is the Divine good and truth that proceeds from the Lord (see n. 9490-9492, 9498, 9499, 9534). As the good and truth of this sphere are received by the angels, so also do each and all things with them proceed thence; for every angel is a heaven in the least form. This good itself proceeding from the Lord is what is represented by the gold around the stones, and enclosing them. [3] That this good is the good of love from the Lord to the Lord, can be seen from the fact that all good is of love; for that which a man loves he calls good, and also feels to be good. From this it is evident that celestial good is the good of love to the Lord, for an angel and a man are conjoined with the Lord by means of this love, and thus are brought to Him, and enjoy all the good of heaven. That this good is from the Lord is known in the church, for its doctrine teaches that all good is from the

Divine, and nothing from self. From this it is evident that the good of love to the Lord must be from the Lord, and that good from any other source is not good.

(9875) And the stones shall be upon the names of the sons of Israel. That this signifies the goods and truths distinctively in respect to every quality, is evident from the signification of “the stones,” as being the goods and truths distinctively (for each stone signifies some good and truth distinctively, as may be seen above, n. 9865-9872); and from the signification of “the names of the sons of Israel,” as being the same goods and truths in respect to every quality (n. 9842, 9843).

(9876) Twelve, upon their names. That this signifies each and all things in the complex, is evident from the signification of “twelve,” as being all (see n. 3272, 3858, 3913, 7973); and from the signification of “the names of the sons of Israel,” as being goods and truths in the complex in respect to every quality (n. 9875).

(9877) With the engravings of a signet. That this signifies according to the heavenly form, is evident from the signification of “the engravings of a signet,” as being the heavenly form (see n. 9846). As regards the heavenly form, it is according to this form that all the societies in the heavens, and thus all truths from good, have been set in order; for the angels in the heavens are receptions of truths from good. The Divine good that proceeds from the Lord creates this form. According to this form flow all the affections which are of love, and consequently all the thoughts which are of faith; for according to it these diffuse themselves into the angelic societies, and make a communion. From this it is that those who are in the good of love to the Lord, and from this in the truths of faith, are in a very free state of willing and thinking. But those who are not in this good, and consequently not in the truths thence derived, are in a state of slavery; for they will and think from themselves, and not from the Lord, from whom is this heavenly form. But the nature of this form cannot be comprehended in detail, for the reason that it transcends all understanding.

(9878) Everyone upon his name. That this signifies for each in particular, and "that they shall be for the twelve tribes" signifies for all in general, is evident from the signification of "the names of the sons of Israel," as being goods and truths in respect to every quality (see above, n. 9842, 9843), and as each stone had its name from the tribes, there is also signified that so it shall be for each in particular; and from the signification of "the twelve tribes," as being all goods and truths in the complex, "twelve" signifying all (n. 3272, 3858, 3913, 7973), and "the tribes" signifying the goods of love and truths of faith in the whole complex (n. 3858, 3926, 3939, 4060, 6335, 6397, 7836, 7891, 7996, 7997), thus all in general.

(9879) And thou shalt make upon the breastplate chains of the border. That this signifies the conjunction of the whole heaven in the extremes, is evident from the signification of "the breastplate," as being the Divine truth that proceeds from the Lord's Divine good (see n. 9823), thus also heaven (of which in what follows); from the signification of "the chains," as being coherence (see above, n. 9852), thus also conjunction; and from the signification of "the border," as being what is outermost or extreme (as also above, n. 9853). That "the breastplate" also denotes heaven, is because all goods and truths in the complex were there represented by the twelve stones, and by the names of the twelve tribes; and goods and truths in the complex constitute heaven, insomuch that whether we say heaven, or these goods and truths, it is the same thing. For the angels who constitute heaven are receptions of good and truth from the Lord; and as they are receptions of these, they are also forms of them, which forms are those of love and charity. The truths of faith make beauty, but a beauty that is according to truths from good; that is, according to truths through which good shines. The forms of love and charity, such as are those of the angels in the heavens, are human forms, for the reason that the goods and truths which proceed from the Lord, and of which the angels are receptions, are likenesses and images of the Lord.

(9880) With cord-work. That this signifies indissoluble, is evident from the signification of a "cord," as being conjunction (see above, n. 9854). That indissoluble conjunction is here signified, is because the cord was of twisted and entwined work, as is plain from the original tongue in which such a cord is mentioned. In the spiritual sense that which consists of twisted and entwined work denotes that which is indissoluble.

(9881) Of pure gold. That this signifies through celestial good, is evident from the signification of "gold," as being the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510); and as it is called "pure gold," it is celestial good which is meant; for there is celestial good, and there is spiritual good, and each both internal and external. Celestial good is the good of love to the Lord, and spiritual good is the good of love toward the neighbor. In the Word all these goods are called "gold," and are distinguished as "the gold from Uphaz," "from Ophir," "from Sheba" and "Havilah," and also "from Tarshish"-by "the gold from Uphaz" in Jeremiah 10:9; and Daniel 10:5, which denotes celestial good; by "the gold from Ophir" in Isaiah 13:12; Psalm 45:9; and Job 22:24; 28:16, which denotes spiritual good; by "the gold from Sheba" in Isaiah 60:6; Ezekiel 27:22; Psalm 72:15, which denotes the good of knowledges; as also by "the gold from Havilah" in Genesis 2:11, 12; and by "the silver and gold from Tarshish" in Isaiah 60:9, which denote the truth and good of memory-knowledge.

(9882) And thou shalt make upon the breastplate two rings of gold. That this signifies the sphere of Divine good from the higher part of heaven through which there is conjunction, is evident from the signification of "the breastplate," as being a representative of heaven (see n. 9879); and from the signification of "the two rings of gold," as being the sphere of Divine good through which there is conjunction (n. 9498, 9501). That this is from the higher part of heaven, is signified by the rings being at the upper part of the breastplate, for the chains were led from this part to the settings of gold on the shoulderpieces of the ephod.

(9883) And thou shalt put the two rings on the two extremities of the breastplate. That this signifies in the extremes, is evident from the signification of “the two rings,” as being the sphere of Divine good through which there is conjunction (of which just above, n. 9882); from the signification of “the two extremities,” as being the ultimates or extremes; and from the signification of “the breastplate,” as being a representative of heaven (n. 9879). From all this it is evident that by “putting the two rings on the two extremities of the breastplate” is signified the conjunction of the sphere of Divine good in the extremes of heaven.

(9884) And thou shalt put the two cords of gold on the two rings. That this signifies the method of the indissoluble conjunction, is evident from the signification of “the cords,” as being an indissoluble conjunction (of which above, n. 9880); from the signification of “gold,” as being the good of love (of which also above, n. 9881). But the method of the conjunction is signified by “putting them on the two rings.” From this it is evident that by “putting the two cords of gold on the two rings” is signified the method of the indissoluble conjunction of good with the Divine sphere.

(9885) At the extremities of the breastplate. That this signifies in the extremes is evident from what was said above (see n. 9883).

(9886) And the two extremities of the two cords thou shalt put on the two settings. That this signifies the method of the conjunction with the supports in the extremes, is evident from the signification of “the extremities,” as being the ultimates or extremes (see above, n. 9883); from the signification of “the cords,” as being an indissoluble conjunction (see n. 9880); the method of the conjunction is signified by “putting them on the settings.” And from the signification of “the settings which were upon the shoulders,” as being a coming-forth and substance (n. 9847, 9851). That they also denote support, is because they were upon the shoulders, and by “the shoulders” are signified things that support, because these support and carry.

(9887) And shalt put them on the shoulders of the ephod. That this signifies in this way the support of heaven, and the preservation of good and truth there with all exertion and power, is evident from the signification of “putting on the shoulders of the ephod,” as being the support and preservation of good and truth in the heavens. (That it denotes support, see just above, n. 9886; and that it denotes preservation with all exertion and power, n. 9836.) That it denotes the support of heaven by means of the Divine that proceeds from the Lord, and also the preservation of good and truth there, is because by “the breastplate,” which was fastened by the cords to the shoulderpieces of the ephod, and thereby supported, is signified the Divine truth that proceeds from the Lord’s Divine good (n. 9823), thus all the goods and truths in the complex which make heaven (n. 9879).

(9888) Over against the faces thereof. That this signifies to eternity, is evident from the signification of “over against the faces,” as being to eternity; for by the “breastplate” is signified heaven and every good and truth that constitutes it (n. 9879). That which is over against the faces there is in the Lord's perpetual view, thus is preserved to eternity.

(9889) And thou shalt make two rings of gold. That this signifies the sphere of the Divine good, is evident from the signification of "the rings," as being the sphere of Divine good through which there is conjunction (see n. 9882); and from the signification of "gold," as being the good of love (n. 9881).

(9890) And thou shalt put them upon the two extremities of the breastplate. That this signifies in the extremes, is evident from the signification of "the extremities," as being the ultimates or extremes; and from the signification of "the breast plate," as being a representative of heaven (see n. 9882).

(9891) Upon the edge thereof which is toward the side of the ephod inward. That this signifies the conjunction and preservation of the middle part, is evident from the signification of "the edge of the breastplate which is toward the side of the ephod inward" as being conjunction with the middle part of heaven, and thus preservation; for by "the ephod" is signified the Divine truth in the spiritual heaven in the external form (see n. 9824), thus heaven in externals; and "the edge which is toward the side of the ephod inward" denotes the middle part; for the subject treated of is the conjunction of all the goods and truths of heaven with the ultimates there, and from this it treats of the preservation of the whole and of all its parts. [2] All goods and truths are represented by the twelve stones of the breastplate, and the names of the twelve tribes upon them. The conjunction of these with the ultimates of heaven is represented by the binding of it to the ephod in six places; in two places at the shoulderpieces above; in two at the middle part; and in two at the shoulderpieces underneath above the girdle. By this is representatively exhibited the preservation of the whole of heaven and of all things there. [3] The conjunction of the breastplate at the shoulderpieces above, represents the preservation there of celestial goods and truths; the conjunction at the edge toward the side of the ephod inward (that is, at the middle part), represents the preservation of spiritual goods and truths; and the conjunction at the shoulderpieces underneath over against the joining above the girdle, represents the preservation of the natural goods and truths which proceed from the two former. For the goods and truths of heaven are in a threefold order; those which are in the highest parts are called "celestial;" those which are in the middle parts are called "spiritual;" and those which are in the lower parts, which proceed from the former, are called "natural" (of which below).

(9892) And thou shalt make two rings of gold, signifies the sphere of Divine good (as above, n. 9882, 9889).

(9893) And shalt put them on the two shoulders of the ephod underneath. That this signifies the preservation of good and truth in the lowest part of heaven, is evident from the signification of "putting on the shoulders," as being preservation with all exertion and power (as above, n. 9887); by "underneath" there, is signified the lowest part of heaven, where good and truth are in a natural form (see just above, n. 9891).

(9894) Over against its faces, signifies to eternity (as above, n. 9888).

(9895) Opposite to the joining thereof, above the girdle of the ephod. That this signifies where there is a conjunction of all things most nearly within the external bond, by which all things are held together in connection and in form, is evident from the signification of "opposite to the joining of the ephod," as being where there is a conjunction of all the things signified by "the ephod," which are the goods and truths in the spiritual kingdom in the external form (see n. 9824); and from the signification of "above the girdle of the ephod," as being most nearly within the external bond, by which all things are held together in connection and in form; for by "above" is signified within, because by higher things are signified interior things (n. 2148, 3084, 4599, 5146, 8325); and by "the girdle of the ephod" is signified the external bond by which all things are held together in connection and in form (n. 9828, 9837). How the case herein is, shall be briefly stated. [2] That by the binding of the breastplate to the shoulderpieces above, inward, and underneath, is signified the conjunction of all things of heaven, has been shown above (n. 9891); also that by this last binding, which was above the girdle, is signified their preservation in the lowest part, where good and truth are presented in a natural form (n. 9893). That the things which are lowest, or ultimate, hold the higher or interior things together in their connection and form, may be seen above (n. 9828). This lowest or ultimate is represented by the girdle of the ephod (n. 9828, 9837); but that which is most nearly within or above was represented by that which was opposite to the joining above the girdle, where the breastplate was bound to the ephod underneath.

(9896) And they shall bind the breastplate by the rings thereof unto the rings of the ephod. That this signifies the conjunction and preservation of all things of heaven by means of the sphere of Divine good in the externals of the spiritual kingdom, is evident from the signification of “binding,” as being conjunction and preservation (of which above, where the binding of the breastplate to the ephod was treated of); from the signification of “the breastplate,” as being a representative of all things of heaven (n. 9879, 9887); from the signification of “the rings,” as being the sphere of Divine good through which there is conjunction (n. 9498, 9501, 9882); and from the signification of “the ephod,” as being Divine truth in the spiritual kingdom in the external form, in which the interior things cease (n. 9824), thus the whole external of this kingdom.

(9897) With a thread of blue. That this signifies by means of the celestial love of truth, is evident from the signification of “a thread of blue,” as being the celestial love of truth (see n. 9466, 9687, 9833).

(9898) That it may be upon the girdle of the ephod. That this signifies that it may be preserved forever in its connection and in its form, is evident from what was said above (n. 9895).

(9899) And that the breastplate withdraw not from upon the ephod. That this signifies that all things of heaven are inseparable from the externals of the spiritual kingdom, is evident from the signification of “not to withdraw,” as being not to be separated; from the signification of “the breastplate,” as being a representative of all things of heaven (see n. 9879, 9887); and from the signification of “the ephod,” as being all the external of the spiritual kingdom (n. 9824, 9896).

(9900) And Aaron shall carry the names of the sons of Israel. That this signifies the preservation by the Lord of good and truth in respect to all their quality, is evident from the signification of “carrying,” when said of the breastplate, by which are signified all the goods and truths of heaven (n. 9879, 9887), as being to preserve, for that which is carried upon the breast is preserved (that “to carry” also, when said of the Divine, denotes to hold together in a state of good and truth, see n. 9500, 9737); from the representation of Aaron, as being the Lord in respect to Divine good (see n. 9806); and from the signification of “the names of the sons of Israel,” as being the goods and truths of heaven and of the church in respect to all their quality (n. 9842).

(9901) In the breastplate of judgment. That this signifies a representative of heaven in respect to Divine truth shining forth from the Divine good of the Lord, is evident from the signification of “the breastplate of judgment,” as being Divine truth shining forth from the Divine good of the Lord (see n. 9857); and as being a representative of heaven (n. 9879, 9882).

(9902) Upon his heart. That this signifies from the Divine love to eternity, is evident from the signification of "the heart," as being the good of love (see n. 3313, 3635, 3883-3896, 7542, 9050); consequently, when said of the Lord, who is here represented by Aaron, it denotes the Divine love. Consequently "to carry upon the heart" denotes to preserve to eternity from the Divine love.

(9903) When he goeth in unto the holiness. That this signifies in all worship, is evident from the signification of "going in unto the holiness," as being worship; for all Aaron's ministration at the altar and in the Tent of meeting was called "holiness," and this ministration was worship.

(9904) For a remembrance before Jehovah continually. That this signifies from mercy to eternity, is evident from the signification of "remembrance," when said of the Divine, as being to preserve or deliver, from mercy (n. 9849); and from the signification of "continually," as being to eternity.

(9905) And thou shalt put unto the breastplate of judgment the Urim and Thummim. That this signifies the shining forth of Divine truth from the Lord in ultimates, is evident from the signification of "the breastplate of judgment," as being Divine truth shining forth from the Divine good of the Lord (see n. 9857); and from the signification of "the Urim and Thummim," as being light and the shining forth therefrom. That "the Urim and Thummim" denote light shining forth, is because through the stones in the breastplate the light of heaven shone forth with variety according to the answers that were being given through them. For this reason they were of different colors. For the Divine truth that proceeds from the Lord's Divine good appears before the angels as light, and from it is all the light of heaven. The colors derived from it, which are modifications of this light with the angels, are variegations of intelligence and wisdom with them; for all wisdom and intelligence are from this Divine truth or light. From this it can be seen that by the shining forth of various colors from this light, Divine truths, which are answers, are presented to view in the heavens. In like manner there was a shining forth through the Urim and Thummim, when inquiry was made of the Divine. But be it known that when the shining forth appeared, then at the same time an answer to the subject of inquiry was given in an audible voice. This was done through angels, to whom this answer was revealed by the Lord by means of such a shining forth; for, as before said, Divine truths which are answers appear in this manner in the heavens. [2] (That the light of heaven is the Divine truth that proceeds from the Lord's Divine good, see n. 1053, 1521-1533, 1619-1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407, 9570, 9571; and that colors appear in the heavens, and that they are modifications of this light with the angels, thus are variegations of intelligence and wisdom with them, n. 3993, 4530, 4677, 4742, 4922, 9466, 9467, 9865.) [3] That this is the case, is also evident from the signification of "the Urim and Thummim;" for "Urim" means a shining fire; and "Thummim," the shining forth therefrom; the "shining fire" denotes the Divine truth from the Divine good of the Lord’s Divine love, and the “shining forth” denotes this same truth in ultimates, thus in the effect. But be it known that in the Hebrew tongue “Thummim” means “integrity;” but in the angelic tongue a “shining forth.” It is said “in the angelic tongue” because the angels converse with one another from the very essence of the subject perceived inwardly within themselves, thus according to its quality. From this the speech flows forth into a conformable sound that is audible to the angels only. The shining forth of the Divine truth is, in sound, “Thummim,” whence comes its name. The like is perceived by the angels when thum is read in the Hebrew tongue, by which is signified what is entire, or integrity. It is from this that by “integrity,” in the internal sense of the Word, is signified Divine truth in the effect, which is a life according to the Divine commandments (as can be seen from many passages in the Word; as Josh. 24:14; Judges 9:16, 19; Ps. 25:21; 37:37; 84:11; 101:2; 119:1). [4] From this also it is that the Urim and Thummim are called “the judgment of the sons of Israel,” also “the breastplate of judgment,” and likewise “the judgment of Urim;” for “judgment” signifies Divine truth in doctrine and in life, as may be seen above (n. 9857). From all this it can now be seen that through the Urim and Thummim, that is to say, through the shining forth of the light of heaven, the breastplate revealed Divine truths in the natural sphere, thus in ultimates. There is also a similar shining forth inwardly with those who are in truths from good, which dictates, and as it were gives answers, when truth is sought from the affection of the heart, and when it is loved as good. That there is such a shining forth, whereby Divine truth is revealed from heaven in the natural man, with those who are enlightened from the Word, is not perceived in the world, for the reason that it is not known that any light from heaven enlightens man's understanding. But that such is the case has been given me to perceive, and also to see. Be it known further that this shining forth appears in ultimates, because all things that belong to light from the Divine descend even to the ultimate bounds; and because they descend to these, they also shine forth there, and from thence. This then is the reason why the breastplate was put upon the ephod, and above its girdle; for the ephod represented Divine truth in ultimates (n. 9824); and its girdle represented a general bond, that all things might be held in connection (n. 9828, 9837). Therefore it is said, "and they shall bind the breastplate by the rings thereof unto the rings of the ephod, that it may be upon the girdle of the ephod, and that the breastplate withdraw not from upon the ephod" (verse 28 of this chapter). The reason why the names of the sons of Israel were also engraved on it, was that the twelve tribes likewise represented all things of Divine good and truth in the heavens, consequently heaven together with all the societies there; and that they represented various things according to the order in which they are mentioned in the Word (see n. 3858, 3862, 3926, 3939, 4060, 4603, 6335, 6337, 6397, 6640, 7836, 7891, 7973, 7996, 7997).

(9906) And they shall be upon Aaron's heart. That this signifies from the Divine good of the Lord's Divine love, may be seen above (n. 9902).

(9907) When he goeth in before Jehovah. That this signifies in all worship, is evident from the signification of "going in before Jehovah," or what is the same thing, "to the holiness," as being worship (see above, n. 9903).

(9908) And Aaron shall carry the judgment of the sons of Israel. That this signifies the Divine truth of heaven and of the church, is evident from the signification of "judgment," as being Divine truth in doctrine and in life (see n. 9857). As it was the Urim and Thummim which are here called "judgment," it is the Divine truth that proceeds from the Lord, and that shines forth in ultimates, which is here meant by "judgment," for the Urim and Thummim have this signification (n. 9905).

(9909) Upon his heart before Jehovah continually. That this signifies perpetually shining forth from good, is evident from the signification of "the heart," as being the good of love (see n. 3313, 3635, 3883-3896, 7542, 9050); and from the signification of "continually," as being perpetually. The reason why it means shining forth, is that the breastplate was upon the heart, and by "the breastplate" is signified Divine truth shining forth from the Lord's Divine good (n. 9823).

(9910) Verses 31-35. And thou shalt make the robe of the ephod all of blue. And there shall be a mouth of the head of it in the midst thereof; there shall be a lip for the mouth of it round about, the work of the weaver, as the mouth of a coat of mail it shall be, that it be not rent. And upon the skirts of it thou shalt make pomegranates of blue, and of crimson, and of scarlet double-dyed, upon the skirts thereof round about; and bells of gold in the midst of them round about; a bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister; and the voice thereof shall be heard when he goeth in unto the holiness before Jehovah, and when he goeth out; that he die not. "And thou shalt make the robe of the ephod," signifies Divine truth in the internal form in the spiritual kingdom; "all of blue," signifies by means of influx from the good of the celestial kingdom; "and there shall be a mouth of the head of it in the midst thereof," signifies the method of the influx from what is above; "there shall be a lip for the mouth of it round about," signifies bounded and closed on every side; "the work of the weaver," signifies from the celestial; "as the mouth of a coat of mail it shall be, that it be not rent," signifies thus strong and safe from injury; "and upon the skirts of it thou shalt make," signifies in the extremes where is what is natural; "pomegranates," signifies memory-knowledges of good; "of blue, and of crimson, and of scarlet double-dyed," signifies from the good of charity and of faith; "upon the skirts thereof round about," signifies in the extremes where the natural is, on every side; "and bells of gold” signifies all things of doctrine and of worship from good passing over to those who are of the church; “in the midst of them round about,” signifies from what is within the memory-knowledges of good on every side; “a bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about,” signifies thus everywhere; “and it shall be upon Aaron,” signifies a representative of the Lord; “to minister,” signifies when engaged in worship and in evangelization; “and the voice thereof shall be heard,” signifies the influx of truth with those who are in the heavens and who are on earth; “when he goeth in unto the holiness before Jehovah, and when he goeth out,” signifies in every state of good and truth in worship; “that he die not,” signifies that the representative does not perish, and therewith the conjunction with the heavens.

(9911) And thou shalt make the robe of the ephod. That this signifies Divine truth in the internal form in the spiritual kingdom, is evident from the signification of “the robe,” as being the spiritual kingdom in general, and specifically Divine truth there in the internal form (see n. 9825).

(9912) All of blue. That this signifies by means of influx from the good of the celestial kingdom, is evident from the signification of “blue” [hyacinthinum], as being the celestial love of truth (see n. 9466), which is the good of mutual love; and the good of mutual love is the external good of the celestial kingdom; for the goods in the heavens proceed in order from the inmosts to the extremes, and they inflow in the same order as they proceed; for to proceed is to flow in.

(In what order goods proceed, see n. 9873.) It is this external good of the celestial kingdom that flows into the internal good of the spiritual kingdom, which is signified by "the robe." From this comes-forth the good of the spiritual kingdom, which is the good of charity toward the neighbor. This is the reason why the robe was all of blue. With regard to the influx of goods, the case is this. There is no good which is good unless it has within it an interior good from which it is; the interior good from which it is makes its essence; whence it is that this interior good exists in the good which follows, almost as the soul exists in its body. It is this following good of which it is said that it proceeds from another good, which is more interior. That the good of charity toward the neighbor proceeds from the good of mutual love, which is a prior or interior good, has been shown several times. The good of mutual love is the external good of innocence, and unless the good of charity has within it the good of innocence, it is not the good of charity (n. 2526, 2780, 3183, 4797, 6765, 7840, 9262), consequently not unless it has within it the good of mutual love. This is the reason why the robe was to be all of blue; for "blue" denotes the good of mutual love, or what is the same thing, the external good of innocence; and "the robe" denotes Divine truth in the internal form in the spiritual kingdom, which is the same thing as the good of charity (n. 9825).

(9913) And there shall be a mouth of the head of it in the midst thereof. That this signifies the method of the influx from what is above, is evident from the signification of "the mouth of the head of the robe in the midst thereof," as being where there is influx from what is above; or what is the same thing, from what is within, thus from the celestial kingdom into the spiritual kingdom. That the external good of the celestial kingdom flows into the internal good of the spiritual kingdom, may be seen just above (n. 9912). That "the mouth of the head of the robe in the midst thereof" has this signification, is because by "the robe" is signified the spiritual kingdom, and specifically its internal (n. 9825); and by "the neck," where was the mouth of the head of the robe, is signified the influx, communication, and conjunction of celestial with spiritual things (n. 3542, 5320, 5328); for the head with man corresponds to the Lord's celestial kingdom, and the body to His spiritual kingdom; consequently the intervening neck, which is encompassed and clothed by the mouth of the head of the robe, corresponds to the intermediation or influx of the celestial kingdom into the spiritual kingdom. [2] That such things are signified by "the mouth of the head of the robe in the midst thereof," may seem like an absurdity, especially to those who know nothing of heaven, and of the spirits and angels there, consequently nothing of correspondence. That there is a correspondence of all things in man with all things in the heavens has been shown at the end of many chapters (see the places cited in n. 9280); and also that in general the head corresponds to celestial things, the body to spiritual things, and the feet to natural things (n. 4938, 4939). From this it is plain that by virtue of its correspondence, the neck signifies the influx, communication, and conjunction of celestial with spiritual things. Consequently "the mouth of the head of the robe," which was made to encompass the neck, signifies the method of this influx; for by Aaron's garments were represented in general the things that belong to the Lord's spiritual kingdom (n. 9814). From this it is evident that by the description of its mouth or circuit is described the influx itself. Be it known moreover, that angels and spirits appear clothed in garments; and that each of their garments is representative; as is well known to all who are in the heavens. It is from this that each of Aaron's garments also was representative of such things as are in the heavens; for the Word that is from the Lord has been so written that there is conjunction by its means. That the man of the church does not know this, in spite of his having such a Word, is because he turns his interiors toward the world, insomuch that he cannot be raised toward heaven, and be instructed (n. 9706, 9707, 9709).

(9914) And there shall be a lip for the mouth of it round about. That this signifies that it is bounded and closed on every side, is evident from the signification of "a lip," or border, round about the mouth or upper opening of the robe, as being that which is bounded and closed on every side; for this "lip," or border, which was round about, bounded and closed the robe. By this and what presently follows is described the method of the influx of celestial good into spiritual good. That this influx takes place by a method like that with man of the influx of forces from the head through the neck, is evident from what was said in the foregoing article about correspondence. [2] What the nature of this influx is, shall also be briefly told. All the first things, that belong to the head, that is, to the cerebrum and cerebellum, are gathered together there into little bundles of fibers, and into little nerves, and after being gathered together they are passed down through the neck into the body, and are there diffused in all directions, and move the organs in complete compliance with the will, which begins in the brains. Similar also is the downflow and inflow of powers and forces from the celestial kingdom (which is the head in the Grand Man, that is, in heaven) into the spiritual kingdom (which is like the body there). This influx is also what is meant and described by "the mouth of the head of the robe in the midst," and its bounding termination by "the lip round about." It is for this reason that by "the lip of its mouth" is signified what is bounded and closed on every side. The bounding itself is now described.

(9915) The work of the weaver. That this signifies from the celestial, is evident from the signification of "the work of the weaver," as being from the celestial. By "work" is signified that which is done, or which comes-forth, thus that which is from something else; and "the weaver" denotes one who causes the thing to be, or to come-forth; thus he denotes the celestial, because the spiritual comes-forth from and through the celestial. (That the good of the celestial kingdom flows into the good of the spiritual kingdom, and causes this good to come forth, was shown above, n. 9913, 9914.) Whether we say "the good of the celestial kingdom," or "the celestial," it is the same thing; for the celestial is the good of the celestial kingdom. The case is similar with “the good of the spiritual kingdom,” and “the spiritual.” What the good of the celestial kingdom or the celestial is, and what the good of the spiritual kingdom or the spiritual is may be seen from the passages cited in n. 9277.) [2] There are three things in the heavens which follow on in order; namely, the celestial, the spiritual, and the natural; the celestial makes the inmost heaven, the spiritual the middle heaven, and the natural which proceeds from the spiritual makes the ultimate heaven. These same three things are in man, and in him they follow on in the same order as in the heavens; for a regenerated man is a heaven in the least form, corresponding to the Grand Man (n. 9279). But the faculties which receive these three things are called the will, the understanding, and the memory-knowledge by virtue of which is the thought or imagination of the external or natural man. The will receives the celestial, or good; the intellectual receives the spiritual, or truth from this good; and the memory-knowledge which makes the understanding of the natural man, brings the two former to a close. These three are signified in the Word by “the embroiderer,” “the thinker,” and “the weaver.” (That “the embroiderer,” or “the embroidered work” denotes memory-knowledge, see n. 9688; also that “the thinker,” or that which is thought, denotes the understanding, n. 9598, 9688.) Thus “the weaver” denotes the will. The reason why “the weaver” denotes the will is that the will flows into the understanding, and weaves it, insomuch that the things which are in the understanding are woven fabrics from the will; for that which the will wills, it forms so as to appear to the sight in the understanding. This sight is thought, consequently by "the thinker" is signified the understanding. [3] As by Aaron's garments was represented the spiritual kingdom joined to the celestial kingdom (n. 9814); and as the celestial kingdom corresponds to the will in man, and the spiritual kingdom to the understanding in him (n. 9835), therefore in application to garments mention is made of "the work of the embroiderer," of "the thinker," and of "the weaver," and by these are signified things which are from the faculty of memory-knowledge, from the understanding, and from the will; or what is the same, from the natural, the spiritual, and the celestial. [4] That such things are signified, can be seen by all who believe that the Word is Divine, and that it therefore contains within it things that belong to the Lord, to heaven, and to the church; for these things are Divine. Apart from these, what purpose would be served by Jehovah Himself declaring of what, and by what work, the garments of Aaron should be made? and which of them should be the work of the embroiderer, which the work of the thinker, and which the work of the weaver? All these particulars are distinctly mentioned in what follows in the book of Exodus in these words: Them hath He filled with wisdom of heart, to do all the work of the workman, and of the thinker, and of the embroiderer; in blue, and in crimson, and in scarlet double-dyed; and of the weaver, even of them that do all work, and of those who think thoughts (Exod. 35:35). "The workman" here denotes Divine celestial good, from which is the will of the regenerated man (n. 9846); his "work" is mentioned in the first place, because it is immediately from the Divine; and from celestial good all things are mediately born and proceed.

(9916) As the mouth of a coat of mail it shall be, that it be not rent. That this signifies thus strong and safe from injury, is evident from the signification of "a coat of mail," as being what is strongly woven together; wherefore it is said, "that it be not rent," that is, that it be safe from injury. Something thus woven together is signified by this term in the original tongue. An idea of what is thus woven together can be had from correspondence; for in the internal sense there is here treated of the influx of celestial good into spiritual good. It is this influx which is signified by "the mouth of the head of the robe," and is described by "the work of the weaver," and "of a coat of mail;" and to this influx from the heavens corresponds in man the influx of life from the head through the neck into the body (n. 9913, 9914). And because to this influx corresponds the woven fabric of the neck which is of strong sinews; and lower down a kind of interwoven circle of bones; through both of which the influx is rendered safe from all injury, therefore, as before said, an idea can be had of the several expressions in this verse, namely, of what is signified by "the mouth of the head of the robe in the midst," by "the lip which is round about" it, by "the work of the weaver," and by "the mouth of the coat of mail" which it had, lest it should be rent. Be it known that all the representatives in nature bear relation to the human form, and have their signification according to this relation (n.

9496); and that all clothing derives its signification from that part of the body which it covers (n. 9827); consequently so also does this upper part of the robe which encompasses and covers the neck.

(9917) And upon the skirts of it thou shalt make. That this signifies in the extremes where is what is natural, is evident from the signification of "the skirts of the robe," as being the extremes where is what is natural. For by "the robe" is specifically signified Divine truth in the spiritual kingdom in its internal form, and in general the spiritual kingdom (see n. 9825); and by "the skirts" which are round about below, are signified the extremes of this kingdom; and the extremes of the spiritual kingdom are natural. For the goods and truths in the heavens follow on in this order: in the highest or inmost heavens are celestial goods and truths; in the middle heavens are spiritual goods and truths; and in the ultimate heavens are natural goods and truths (concerning which succession in the heavens and with man, see what was said above, n. 9915). And because the memory-knowledges of truth and good are in the external or natural man, therefore also pomegranates were placed in the skirts, for by "pomegranates" are signified the memory-knowledges of good; and also among the pomegranates were bells of gold, because by "bells" are signified such things as are from memory-knowledges. [2] That "the skirts of the robe" denote the extremes where is what is natural, is evident from the passages of the Word where "skirts" are mentioned, as in Isaiah: I saw the Lord sitting upon a throne, high and lifted up, and His skirts filled the temple (Isa. 6:1). By “the throne upon which the Lord was sitting” is signified heaven, and specifically the spiritual heaven (n. 5313, 8625); by “skirts” here are signified Divine truths in the ultimates or extremes, such as are the truths of the Word in the sense of the letter; which are said to “fill the temple” when they fill the church. The like is signified by “the skirts filling the temple” as by “the smoke and cloud filling the tabernacle,” and also the temple, as repeatedly mentioned in the Word. (That by “smoke” is there signified Divine truth in ultimates, such as is the sense of the letter of the Word, see n. 8916, 8918; as also by a “cloud,” n. 4060, 4391, 5922, 6343.) [3] That a woman laboring with an issue of blood was made whole when she touched the skirt of the Lord’s garment (Matt. 9:20, 22), and in general that as many as touched the skirt of His garment were made whole (Matt. 14:36; Mark 6:56), signified that health went forth from the Divine extremes or ultimates; for that there are strength and power in the ultimates of good and truth which are from the Divine may be seen above (n. 9836); and also that answers are given there (n. 9905). In Matthew: Jesus said of the Scribes and Pharisees that they do all their works to be seen of men, that they make broad their phylacteries, and enlarge the skirts of their robes (Matt. 23:5). It is here very evident that “the skirts of the robe” denote the external things which stand forth to view, and that “enlarging” them denotes to do works outwardly, so that they may appear, or be seen. [4] In Jeremiah: Jerusalem hath sinned a sin, her uncleanness was in her skirts (Lam. 1:8, 9). “Uncleanness in the skirts” denotes in the deeds and words, thus in the extremes; for the extremes or outermost things derive their essence from the interior ones; and therefore when the interiors are unclean, the extremes also are unclean, although the uncleannesses may not appear before men; for the reason that men look at the outward form, and therefore do not see the interiors. Nevertheless these uncleannesses that are in the interiors appear before the angels, and in the other life are also uncovered with everyone, because external things are there taken away; consequently it becomes manifest what has been the quality of the works in their essence. [5] In Nahum: I will uncover thy skirts upon thy faces, and I will show the nations thy nakedness (Nah. 3:5). "To uncover the skirts upon the faces" denotes to remove external things so that internal ones may appear; for in various ways the external things of the natural man hide the internal things, which are hypocrisies, deceits, lies, hatreds, revenges, adulteries, and other like things; and therefore when the external things are taken away, the internal ones appear in their uncleanness and filthiness. [6] In Jeremiah: If thou say in thine heart, Wherefore have these things covered me up? For the multitude of thine iniquity have thy skirts been unveiled, thy heels have suffered violence. I will lay bare thy skirts upon thy faces, that thy disgraces may be seen, even thine adulteries (Jer. 13:22, 26, 27); speaking of the abominations of Jerusalem; "to unveil the skirts, and lay them bare" denotes to take away the external things which cover, so that the interiors may be seen; for a man learns to counterfeit what is good, honorable, and sincere, for the sake of reputation, honor, and gain, when yet he has evils and falsities of various kinds hidden within. As by "skirts" are signified external things, therefore mention is also made of "heels," because "the heels" denote the lowest things of the natural (n. 259, 4938, 4940-4951). From all this it can now be seen that by "the skirts of the robe" are signified goods and truths in the ultimates or extremes, which are in the natural world.

(9918) Pomegranates. That hereby are signified memory-knowledges of good, is evident from the signification of "pomegranates," as being the memory-knowledges of good (see n. 9552). That pomegranates were put upon the skirts of the robe, was because "the skirts" signified the ultimates or extremes of heaven and the church, and the ultimates or extremes of the church are memory-knowledges, as is evident from what was said above (n. 9915, 9917), about the successive order of goods and truths in the heavens and with man. The memory-knowledges of good and truth which are signified by "the pomegranates," are doctrinal things from the Word, which are memory-knowledges insofar as they are in the memory which is in the external or natural man. But when they enter into the memory which is in the internal or spiritual man, as is the case when the man lives according to them, then doctrinal things as to truth become of faith, and doctrinal things as to good become of charity, and are called spiritual. When this is done, they almost vanish out of the external or natural memory, and appear as it were innate, because they are then implanted in the man's life, like all those things which through daily use have become as it were of his nature. From this it is evident what memory-knowledges are, and what purpose they serve; consequently what purpose the doctrinal things of the church serve so long as they are kept solely in the memory; for so long as they are kept in the memory only, they have a place beneath intelligence and wisdom; and they do not ascend, or enter into the life, until they become of faith and charity in the internal man.

(9919) Of blue, and of crimson, and of scarlet double-dyed. That this signifies from the good of charity and of faith, is evident from the signification of these things in n. 9687, 9833. The reason why fine linen was not interwoven, as in the ephod, is that the tunic, which was the inmost garment, was of fine linen; and this for the reason that "fine linen" signifies truth from a celestial origin (n. 5319, 9469), which is spiritual good itself proceeding from celestial good.

(9920) Upon the skirts thereof, round about. That this signifies in the extremes where there is what is natural, on every side, is evident from the signification of "the skirts," as being the extremes where there is what is natural (see above, n. 9917); and from the signification of "round about," as being on every side; for where "the skirts" signify the extremes, the whole circumference which consists of the skirts, signifies the whole extreme, consequently, everywhere, or on every side.

(9921) And bells of gold. That this signifies all things of doctrine and of worship from good passing over to those who are of the church, is evident from the signification of "bells," as being all things of doctrine and of worship passing over to those who are of the church (of which below); that they are from good is signified by their being of gold, for “gold” signifies good (see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881, 9884). That “the bells” denote all things of doctrine and of worship passing over to those who are of the church, is because by means of the bells the people heard and perceived the presence of Aaron in his ministration, for by “the people” are signified those who are of the church, and by “Aaron’s ministry” are signified all things of doctrine and of worship; and therefore it is said in what follows: And they shall be upon Aaron to minister; and the voice thereof shall be heard when he goeth in unto the holiness before Jehovah, and when be cometh out (Exod. 28:35); from which it is plain what is signified by “the bells.” The reason why these bells were put in the skirts, was that the holy things of doctrine are in the extremes, and the hearing and perception are there, and are from thence (see n. 9824, 9905).

(9922) In the midst of them round about. That this signifies from what is within the memory-knowledges of good on every side, is evident from the signification of “in the midst,” as being that which is within (see n. 1074, 2940, 2973, 5897); thus “in the midst,” when said of the hearing and perception of doctrine and of worship, which are signified by “the bells,” denotes from what is within; from the signification of “the pomegranates,” in the midst of which were the bells, as being the memory-knowledges of good (n. 9918); and from the signification of “round about,” as being on every side (as above, n. 9920). The reason why the bells were placed in the midst of the pomegranates, was that the memory-knowledges which are signified by “the pomegranates,” are recipients, and are as it were vessels, of truth and good (n. 1469, 1496, 3068, 5373, 5489, 7770); and the doctrine and worship which are signified by “the bells,” must be from the good and truth which are within the memory-knowledges, as in their vessels; if the doctrine and the worship are not from good and truth, but only from memory- knowledges, they have nothing of life. It is said that the doctrine and worship must be from the good and truth which are within the memory-knowledges; but not from the memory-knowledges apart from the good and truth. [2] But as few can apprehend how the case herein is, it shall be unfolded to the apprehension insofar as this can be done. All things of the external or natural memory are called “memory-knowledges;” for there is an external memory, which is the memory of things in the natural world; and there is an internal memory, which is the memory of things in the spiritual world (n. 2469-2494, 2831, 5212, 9394, 9723, 9841). The things which have been inscribed on the internal memory are not called memory-knowledges, because they are things of the man’s life; but they are called truths of faith and goods of love. These are the things which must be within memory-knowledges. For there is in man an external, which is called the external man; and an internal, which is called the internal man. The internal must be in the external, as the soul is in its body; thus the things which are in the internal man must be in those which are in the external man, for then there is a soul or life in the latter. Wherefore if there are no internal things, that is, things of the internal man, in the external things, there is no soul, and consequently no life, in them. And as the good of love and of faith is internal, it follows that this good must be in the external things, thus in the memory-knowledges; for as before said, the memory-knowledges are recipients and as it were vessels of internal things. Consequently the doctrine and the worship must be from what is within the recipients or vessels, and they are not in recipients and vessels which are empty or void of what is internal. From all this it is evident how it is to be understood that all things of doctrine and of worship must be from the interior things of the memory-knowledges of good, which is signified by the bells of gold being in the midst of the pomegranates. [3] Be it known further that there are memory-knowledges of good, and memory-knowledges of truth; and that the truths in them are again vessels recipient of good, for the truths of faith are vessels of the good of love. For the illustration of this subject see what has been already said and shown about memory-knowledges, namely: That memory-knowledges are things of the memory in the natural man (n. 3293, 3309, 3310, 4967, 5212, 5774, 5874, 5886, 5889, 5934): That the internal man is opened by means of memory-knowledges (n. 1495, 1548, 1563, 1895, 1940, 3085, 3086, 5276, 5871, 5874, 5901): That memory-knowledges are means for growing wise, and also means for becoming insane (n. 4156, 4760, 8628, 8629): That memory-knowledges are vessels of truth, and truths are vessels of good (n. 1469, 1496, 3068, 3079, 3318, 5489, 5881, 6023, 6071, 6077, 6750, 7770, 8005, 9394, 9724): That memory-knowledges are of service to the internal man (n. 1486, 1616, 2576, 3019, 3020, 3665, 5201, 5213, 6052, 6068, 6084, 9394): That when memory-knowledges, which are things of the external memory, become of the life, they vanish out of the external memory; but remain inscribed on the internal memory (n. 9394, 9723, 9841): That the man who is in the truths of faith from the good of charity, can be raised above memory-knowledges (n. 6383, 6384): That this is called being raised above the things of the senses (n. 5089, 5094, 6183, 6313, 6315, 9730): That when a man dies he carries with him into the other life the memory-knowledges, that is, the things of the external memory; but that they are then quiescent; and in what manner (n. 2475-2486, 6931).

(9923) A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about. That this signifies thus everywhere and wholly, namely, that the doctrine and the worship must be from what is within the memory-knowledges, is evident from what has been shown just above concerning the bells and the pomegranates. The repetition involves that it must be thus everywhere.

(9924) And it shall be upon Aaron. That this signifies a representative of the Lord, is evident from the representation of Aaron, as being a representative of the Lord in respect to the good of love (see n. 9806, 9809); here in respect to those things which concern evangelization and worship; because such things are signified by “the bells in the midst of the pomegranates,” and by “the voice to be heard therefrom when Aaron went in unto the holiness.”

(9925) To minister. That this signifies when engaged in worship and in evangelization, is evident from the signification of “ministering,” when said of Aaron, by whom is represented the Lord, as being worship and evangelization. By “worship” is signified everything that is representative of worship from the good of love and the truths of faith; for the worship that is from these is truly worship, whereas worship without these is like a shell without a kernel, and like a body without a soul. And yet such was the worship with the Jewish and Israelitish nation, for this worship merely represented internal things, which, as has been said, are of love and faith. Nevertheless the Lord provided that such worship should be perceived in the heavens, and that thus by means of it there should be effected the conjunction of heaven with man; not indeed through internal things, but through correspondences with external things (on which subject see the places cited in n. 9320, 9380). This is the worship that is signified by “the ministry of Aaron.” [2] That evangelization is also signified is because by evangelization are meant all things in the Word which treat of the Lord, and all things in worship which represented Him. For evangelization is annunciation about the Lord, His coming, and the things that are from Him which belong to salvation and eternal life. And as all things of the Word in its inmost sense treat solely of the Lord, and all things of worship represented Him, therefore the whole Word is the Evangel, in like manner all worship that was done according to the things commanded in the Word. And because the priests presided over the worship, and likewise taught, therefore by their "ministry" were signified worship and evangelization.

(9926) And the voice thereof shall be heard. That this signifies the influx of truth with those who are in the heavens and who are on earth, is evident from the signification of "being heard," as being reception and perception (see n. 5017, 5471, 5475, 7216, 8361, 9311), consequently also influx, because the things which are received and perceived must flow in; and from the signification of "the voice," when said of Aaron, by whom is represented the Lord, as being Divine truth (see n. 8813); for "the voice" denotes the annunciation of this truth, and because it denotes its annunciation, it exists with those who are in the heavens and on earth. For Divine truth fills all things of heaven, and makes all things of the church. Such an annunciation was represented by the voice from the bells of gold, when Aaron went in unto the holiness before Jehovah, and when he came out, as is said in what now follows in this verse. [2] That in the Word a "voice" signifies the Divine truth which is heard and perceived in the heavens and on earth, is evident from the following passages. In David: The voice of Jehovah is upon the waters; the voice of Jehovah is in power; the voice of Jehovah is with honor; the voice of Jehovah breaketh the cedars; the voice of Jehovah cleaveth as a flame of fire; the voice of Jehovah maketh the wilderness to tremble; the voice of Jehovah maketh the hinds to calve; but in His temple everyone saith, Glory (Ps. 29:3-9). In this psalm Divine truth is treated of, in that it destroys falsities and evils; this Divine truth is "the voice of Jehovah;" but the "glory" which is spoken of denotes the Divine truth in heaven and in the church. (That "glory" denotes the Divine truth, see n. 9429; and that the "temple" denotes heaven and the church, n. 3720.) [3] In John: To Him who is the Shepherd of the sheep the doorkeeper openeth; and the sheep hear His voice. The sheep follow Him, because they know His voice. A stranger they follow not, because they know not the voice of strangers. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice. But ye are not of My sheep, for My sheep hear My voice, and I know them, and they follow Me (John 10:2-5, 16, 26, 27). That the "voice" here denotes the Divine truth proceeding from the Lord, thus the Word, is very evident; "the voice of strangers" denotes falsity. [4] In Isaiah: The voice of one crying in the wilderness, Prepare ye the way of Jehovah, for the glory of Jehovah shall be revealed. The voice saith, Cry. O Zion, that tellest good tidings, get thee up upon the high mountain! O Jerusalem, that tellest good tidings, lift up thy voice with strength! lift it up. Behold the Lord Jehovih cometh in strength (Isa. 40:3, 5, 6, 9, 10; also John 1:23). "The voice" here denotes annunciation from the Word about the coming of the Lord, thus it also denotes the Divine truth which the Word announces; "the wilderness" denotes the state of the church at that time, which was as it were in the wilderness because the Word was no longer understood; "the glory which shall be revealed" denotes the Word as to its interiors. (That this is meant by "glory," may be seen above, n. 9429.) That "Jehovah, for whom a way was to be prepared," and "the Lord Jehovih, who should come in strength," denote the Lord, is plain, for this is clearly stated. [5] In Isaiah: The voice of thy watchmen; they shall lift up the voice when they shall see eye to eye that Jehovah will return to Zion (Isa. 52:8); "the watchmen" denote those who search the Scriptures concerning the coming of the Lord, their "voice" denotes the Word, which is the Divine truth that is the source. In Jeremiah: The Maker of the earth by His understanding hath stretched out the heavens. At the voice which He uttereth there is a multitude of waters in the heavens (Jer. 5:12, 13; 51:6). "The voice" here denotes Divine truth; "waters" denote truths which are in the heavens and from the heavens. (That "waters" in the Word denote truths, see n. 2702, 3058, 3424, 4976, 5668, 9323.) [6] So also in the following passages: The voice of the Son of man was like the sound of many waters (Rev.1:15). I heard a voice from heaven, as the voice of many waters (Rev. 14:2). The voice of Jehovah is upon the waters, Jehovah is upon great waters (Ps. 29:3). Jehovah hath uttered His voice before His army, for without number is he that doeth His word (Joel 2:11). In this passage also "voice" denotes Divine truth, and likewise the Word which they do. Again: Jehovah shall utter His voice from Jerusalem, so that the heavens and the earth shall shake (Joel 3:16). Sing psalms unto the Lord, ye kingdoms of the earth, to Him that rideth upon the heaven of heaven of old; lo, He shall utter in a voice a voice of strength (Ps. 68:32, 33). I say unto you, The hour cometh when the dead shall hear the voice of the Son of God; and they that hear shall live (John 5:25). That "the voice" in this passage denotes Divine truth, consequently the Word of the Lord, is manifest. [7] In Ezekiel: The spirit lifted me up, and I heard behind me the voice of a great earthquake, saying, Blessed be the glory of Jehovah. And I heard the voice of the wings of the living creatures, and the voice of the wheels, even the voice of a great earthquake (Ezek. 3:12-13). The voice of the wings of the cherubs was heard even to the outer court, as the voice of God Shaddai when He speaketh (Ezek. 10:5). Here also "the voice" denotes Divine truth; for "the cherubs" signify the providence and guard of the Lord that there be no approach to Himself and to heaven except through the good of love (n. 9277, 9509); "the voice of the wings," and "the voice of the wheels," denote spiritual truths. [8] In the present verse, in which Aaron is treated of, it is the sound or ringing from the bells which is called a "voice." In other passages of the Word also sounds and blarings from trumpets, and sounds and peals from thunders, are called "voices;" and thereby in like manner are signified Divine truths (see n. 7573). Moreover, the sounds of musical instruments of various kinds have also a like signification; but those which give out a stridulous and a discrete sound signify Divine spiritual truths; while those which give out a continuous sound signify Divine celestial truths (n. 418-420, 4138, 8337). From this it is evident that by the sounds or “voices” of the bells are signified Divine spiritual truths; for the garments of Aaron, and specifically the robe, in the skirts of which were the bells, round about, represented the Lord’s spiritual kingdom or heaven (n. 9814, 9825).

(9927) When he goeth in unto the holiness before Jehovah, and when he goeth out. That this signifies in every state of good and truth in worship, is evident from the signification of “going in unto the holiness,” and of “going in before Jehovah,” as being worship (of which above, n. 9903, 9907). That it is the state of good and truth in worship which is signified, is because all things of worship with the Israelitish and Jewish nation were representative of internal worship; and internal worship is from good and truth; that is, from the affection of good and from the faith of truth. That it is every state of these which is signified, is because it is said, “when he goeth in, and when he goeth out,” and by “going in and going out” are signified all the things of the state. For whatever belongs to motion, as “walking,” “going,” “advancing,” signifies a state of life. (That “walking” has this signification, see n. 519, 1794, 3335, 4882, 5493, 5605, 8417, 8420; in like manner “advancing,” and “journeying,” n. 8103, 8181, 8397, 8557; and that motions and progressions in the other life signify states, n. 1273-1277, 1376-1381, 2873, 3356, 9440.) From this it is evident that “going in and going out” denote everything of the state or thing that is being treated of; and as the subject here treated of is worship from good and truth, it is every state of good and truth in worship that is signified by “going in and going out." [2] This signification of "going in and going out" is from the representatives in the other life; for there they go, walk, advance, go in and out, just as in the world; but all these acts are done according to the state of the life of their thoughts and affections (as may be seen in the places above cited). That these acts also originate from their thoughts and affections, and are correspondences, and thus real appearances, they do not notice. From this it is evident that all things of motion signify those which belong to the state of life; consequently that "going in and going out" signify every state of life, thus the state of the thing that is being treated of, from beginning to end. It is from this that among the ancients it was a customary form of speaking to say that they knew a person's coming in and his going out, or his entrance and his departure, when they meant that they knew every state of his life. And as this form of speaking originates from the correspondences in the other life, as has been already said, therefore in the Word also a like expression is made use of, and where this is done the like is signified; as in the following passages. In the first book of Samuel: Achish called David, and said unto him, Thou art upright, and good in mine eyes is thy going out and thy coming in with me in the camp; for I have not found evil in thee (1 Sam. 29:6). "Good in the eyes is thy going out and thy coming in" denotes that every state of his life was well-pleasing to him. [3] In the second book of Samuel: Thou knowest Abner, that he came to persuade thee, and to know thy going out and thy coming in, and to know all that thou doest (2 Sam. 3:25). "To know the going out and the coming in" denotes to know all the thoughts and all the acts of the life; and therefore it is also said, "and to know all that thou doest." In the second book of Kings: I know thy sitting down, and thy going out and thy coming in, and that thou hast set thyself in motion against Me (2 Kings 19:27; Isa. 37:28); where Sennacherib the king of Assyria is spoken of; "knowing his going out and his coming in" denotes all things of his counsel. In David: Jehovah shall keep thee from all evil, He shall keep thy soul. Jehovah shall keep thy going out and thy coming in, from this time forth and even for evermore (Ps. 121:7, 8). "To keep the going out and the coming in" denotes everything of the life according to the state of good and truth. [4] In Moses: Let Jehovah, the God of the spirits of all flesh, set a man over the assembly, who may go out before them, and who may come in before them, that the assembly of Jehovah be not as a flock that hath no shepherd (Num. 27:16, 17). "Who may go out before them, and who may come in before them," denotes one who may lead them; thus one whom they may look to and follow in every state of life. In John: He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth by the door is the shepherd of the sheep. I am the shepherd of the sheep; by Me if anyone enter in, he shall be saved, and shall go in and out, and shall find pasture (John 10:1, 2, 9). "To enter in" (that is, into heaven), denotes into the good of love and faith, for this good makes heaven; and therefore "to go in and to go out," denotes to be led by the Lord in respect to every state of life;

consequently it denotes to think and will what is good from freedom, that is, from love and faith which are from the Lord, for these make freedom. [5] In Luke: Jesus sent the twelve disciples to preach the kingdom of God. And He said unto them, Into whatsoever house ye enter, there abide, and thence go out (Luke 9:2-4). “To enter into a house,” “to abide there,” and “to go out thence,” denote to enjoy heavenly consociation with those who receive the Lord in faith and love; for in heaven those who are together in one society are also in one “house,” and they come in and go out there, because they are in a like good; but those who are in an unlike good cannot do so; and if they do enter in, they do not enter by the doors, but by some other way. He who does not know that such things are signified, cannot know what is involved in the words, that “into whatsoever house they should enter, they should there abide, and thence go out.” [6] In Ezekiel: When the prince shall go in, he shall go in by the way of the porch of the gate, and he shall go out by the way thereof. When the people of the land shall go in before Jehovah in the appointed feasts, he that goeth in by the way of the north gate to worship shall go out by the way of the south gate; and he that goeth in by the way of the south gate shall go out by the way of the north gate; he shall not return by the way of the gate whereby he had gone in, but shall go straight before him. But when the prince goeth in in the midst of them, they shall go in; and when they shall go out, they shall go out (Ezek. 46:8-10). In the internal sense a new heaven and a new church are here treated of; and by “the prince” is signified the truth of faith from the good of love. In what manner this truth enters in with angels in the heavens and with men of the church on earth, and how it afterward progresses toward the interiors when it has entered in by an external way, and toward the exteriors when it has entered by an internal way, is described by the going in and going out of the prince and of the people of the land. "The south" denotes the state of the truth of faith in the internal man; and "the north," its state in the external man; "the going in and going out" denote the state of life as to good and truth, thus as to worship. [7] From all this it can be known clearly enough that "to go in and go out" denote such things as belong to the state of life from good and truth; for otherwise what could it matter that the prince should go in by one way, or by another way? and also the people of the land? For by "the house" or temple there mentioned, into which there was entrance, and out of which there was going out, is signified heaven and the church (see n. 3720); by "the prince" is signified the truth of faith (n. 5044); by "the people of the land," those who are in heaven, or who are of the church (n. 2928); by "the way," that which leads to truth (n. 627, 2333); by a "gate," doctrine (n. 2851, 3187); by "the south," where truth is in light (n. 9642), thus truth in the internal man; and by "the north," where truth is in obscurity (n. 3708), thus truth in the external man.

(9928) That he die not. That this signifies that the representative does not perish, and therewith the conjunction with the heavens, is evident from the signification of "dying," when said of Aaron and his office, as being the ceasing of the representatives, and consequently of conjunction with the heavens; for by Aaron was represented the Lord, and by his office the whole work of salvation, and on the part of man, worship. That this worship was representative, and that by means of representative worship there was conjunction with the heavens, has been abundantly shown. (See the places cited in n. 9320; also what was the representative of a church with the Israelitish and Jewish nation, n. 9280, 9457, 9481, 9576, 9577; and that the conjunction of the Lord and of heaven with man at that time was by means of representatives, n. 9481.) From this also it was that when Aaron was performing holy things he was clothed with garments that represented heavenly things; and that if he had done otherwise he would have died; especially if he had gone in to perform holy things without the knowledge of the people; for with the people there was the representative of a church, and with Aaron the representative of the Lord, from whom and toward whom is everything of worship.

(9929) Verses 36-38. And thou shalt make a plate of pure gold, and engrave upon it with the engraving of a signet, Holiness to Jehovah. And thou shalt put it upon a thread of blue, and it shall be upon the miter; over against the faces of the miter shall it be. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the sons of Israel shall sanctify, in respect to all the gifts of their holy things; and it shall be upon his forehead continually, to make them well-pleasing before Jehovah. "And thou shalt make a plate of pure gold," signifies enlightenment from the Lord’s Divine good; “and engrave upon it with the engraving of a signet,” signifies what is perpetual and impressed on hearts according to the heavenly sphere; “Holiness to Jehovah,” signifies the Divine Human of the Lord, and from this all celestial and spiritual good; “and thou shalt put it upon a thread of blue,” signifies influx into the truth of celestial love; “and it shall be upon the miter,” signifies from infinite wisdom; “over against the faces of the miter it shall be,” signifies to eternity; “and it shall be upon Aaron’s forehead,” signifies from the Lord’s Divine love; “and Aaron shall bear the iniquity of the holy things,” signifies the consequent removal of falsities and evils with those who are in good; “which the sons of Israel shall sanctify, in respect to all the gifts of their holy things,” signifies acts of worship representative of removal from sins; “and it shall be upon Aaron’s forehead continually,” signifies a representative of the Lord’s love to eternity; “to make them well-pleasing before Jehovah,” signifies the Divine of the Lord in them.

(9930) And thou shalt make a plate of pure gold. That this signifies enlightenment from the Lord’s Divine good, is evident from the signification of “a plate,” as being enlightenment; and from the signification of “gold,” as being the good of love, here the Lord’s Divine good, because there was inscribed upon it, “Holiness to Jehovah.” (That “gold” denotes the good of love, see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881.) That “the plate” denotes enlightenment, was from its brightness, for it was resplendent from gold upon Aaron’s forehead, and all brightness signifies enlightenment such as is in the heavens from the Lord as the Sun. Enlightenment in the heavens is wisdom and intelligence from the Divine truth proceeding from the Lord from that Sun, for this enlightens their interiors. Their interiors correspond to the understanding with man, which is enlightened by the Lord when the truth and good of the church and heaven are perceived; for the understanding is the recipient subject; because without a subject there is no reception. That this "plate" denotes enlightenment from the Lord's Divine good, is because upon it was inscribed "Holiness to Jehovah," and it was placed upon the front of the miter, which was upon Aaron's head. The "holiness" which is from Jehovah denotes the Divine truth that proceeds from the Lord's Divine good (n. 6788, 8302, 8330, 9229, 9680, 9820). In order that this plate might represent the shining forth, that is, the enlightenment, from which come wisdom and intelligence, it was bound on the forefront of the miter. [2] As by "the plate" was signified enlightenment from the Lord's Divine good, it was also called "the plate of the crown of holiness," and likewise "the crown of holiness;" for a crown is a representative of Divine good, and "holiness" denotes the Divine truth thence proceeding, as was said above. That it was called "the plate of the crown of holiness," is plain in what follows in this book of Exodus: Lastly they made the plate of the crown of holiness of pure gold, and wrote upon it with the writing of the engravings of a signet, Holiness to Jehovah (Exod. 39:30). That it was also called "the crown of holiness," is evident from another passage in Exodus: Thou shalt set the miter upon his head, and put the crown of holiness upon the miter (Exod. 29:6). He set the miter upon his head; and upon the miter, opposite the faces of it, did he set the plate of gold, the crown of holiness (Lev. 8:9). [3] That a crown represented Divine good from which is Divine truth, is evident from the crowns of kings; for kings represented the Lord in respect to Divine truth (see n. 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); wherefore they had a crown on the head, and a scepter in the hand; for government from Divine good was represented by a crown, and government from Divine truth by a scepter. [4] That a "crown" has this signification is evident from the following passages. In David: I will make a horn to bud unto David; I will set in order a lamp for Mine anointed. His enemies will I clothe with shame; but upon Himself shall His crown flourish (Ps. 132:17, 18); "David" here denotes the Lord (n. 1888), like the "anointed" (n. 3008, 3009); his "horn" denotes power (n. 2832, 9081); "a lamp" denotes the Divine truth from which is intelligence (n. 9548, 9783); the "crown" denotes the Divine good from which is wisdom, and from which is also His government; the crown, which denotes wisdom, is said "to flourish" because in respect to the Human He acquired wisdom in the world by means of combats against and victories over the hells (n. 9548, 9783), which are the "enemies that shall be clothed with shame." [5] Again: Thou art angry with Thine anointed, Thou hast condemned His crown even to the earth (Ps. 89:38, 39); where also "the anointed" denotes the Lord; "anger" denotes a state of temptations which existed when He was in combats with the hells; the lamentation at that time is described by “anger” and “condemnation;” as for instance the last lamentations of the Lord on the cross, that He was “forsaken;” for the cross was the last of the temptations, that is, of the combats with the hells; and after this last temptation He put on Divine good, and in this way united His Divine Human to the Divine Itself that was in Him. [6] In Isaiah: In that day shall Jehovah Zebaoth be for a crown of adornment, and for a diadem of comeliness, to the remains of His people (Isa. 28:5); where “a crown of adornment” denotes the wisdom which is of good from the Divine; “a diadem of comeliness,” the intelligence of truth from this good; this is predicated of Divine things with the people; the “people” here denote the church, because it was there. [7] In the same: For Zion’s sake I will not be silent, and for Jerusalem’s sake I will not rest, until her righteousness go forth as brightness, and her salvation burn as a lamp; and thou shalt be a crown of comeliness in the hand of Jehovah, and a miter of the kingdom in the hand of thy God (Isa. 62:1, 3). By “Zion” and “Jerusalem” is meant the church, by “Zion” the celestial church, and by “Jerusalem” the spiritual church thence derived; “a crown of comeliness” denotes the wisdom which is of good, and “a miter of the kingdom,” the intelligence which is of truth; and as by “a crown” is signified the wisdom which is of good, therefore it is said to be “in the hand of Jehovah;” and as by “a miter” is signified the intelligence which is of truth, therefore it is said to be “in the hand of God;” for where good is treated of, the name “Jehovah” is used, and where truth is treated of, the name “God” (n. 2586, 2769, 6905). [8] In Jeremiah: Say thou to the king and to the mistress, Renounce yourselves, sit down; for the adornment of your head is come down, even the crown of your comeliness (Jer. 13:18); where “the crown of comeliness” denotes the wisdom which is of good from Divine truth, for “comeliness” denotes the Divine truth of the church (n. 9815). In the same: The joy of our heart hath ceased; our dance is turned into mourning; the crown of our head is fallen (Lam. 5:15, 16). “The crown of the head” denotes the wisdom which those who are of the church have from Divine truth, by virtue of which they are more excellent than the rest of the peoples, and hence have a kind of government. [9] In Ezekiel: He put a jewel upon thy nose, and earrings in thine ears, and a crown of adornment upon thine head (Ezek. 16:12). The subject here treated of is the setting up of the church; “a jewel upon the nose” denotes the perception of good; “earrings in the ears” denote the perception of truth, and obedience; “a crown upon the head” denotes the wisdom thence derived. In Job: He hath stripped me of my glory, and taken away the crown of my head (Job 19:9); where “glory” denotes the intelligence which is of Divine truth (n. 9429); “the crown of the head” denotes the wisdom thence derived. [10] In Revelation: Upon the thrones I saw four and twenty elders, clothed in white garments; who had upon their heads golden crowns. They fell down before Him that was sitting upon the throne, and worshiped Him that liveth forever and ever, and cast their crowns before the throne (Rev. 4:4, 10). The “four and twenty elders" signify all those who are in good from truths, and in the abstract sense all goods from truths (n. 6524, 9404); the "thrones" denote truths from the Divine (n. 5313, 6397, 8625, 9039); the "golden crowns on their heads" are representatives of wisdom from the Divine, and because this is from the Divine, therefore they cast them before Him that was sitting upon the throne. [11] As the good of wisdom is acquired by means of temptation combats, which are carried on by means of the truths of faith, therefore crowns were assigned to those who fought against evils and falsities and overcame; and for this reason also the crowns of martyrdom were badges of command from the Lord over evils. That "crowns" denote the rewards of victory over evils, and that for this reason they denote the goods of wisdom, because these are the rewards, is also evident from Revelation: I saw, and behold a white horse; and he that sat upon it had a bow; and there was given unto him a crown; and he went forth conquering, and to conquer (Rev. 6:2). The "white horse and he that sat upon it" signify the Lord as to the Word (n. 2760-2762); "a bow" denotes the doctrine of truth, by means of which the combat is waged (n. 2686, 2709); from this it is evident that the "crown," because said of the Lord, denotes the Divine good, which is the reward of victory. [12] And in another passage: Afterward I saw, and behold a white cloud; and upon the cloud one sitting like unto the Son of man, having upon his head a golden crown, and in his hand a sharp sickle (Rev. 14:14). "A white cloud" denotes the literal sense of the Word (n. 4060, 4391, 5922, 6343, 6752, 8781); "the Son of man" denotes the Divine truth which is from the Lord (n. 9807); "a golden crown," the Divine good from which is the Divine truth; "a sharp sickle" denotes the dispersing of evil and falsity. And again: Be thou faithful unto death, and I will give thee the crown of life (Rev. 2:10). Behold I come quickly; hold fast that which thou hast, that no one take thy crown (Rev. 3:11). The "crown" denotes good from truths, thus wisdom; for this belongs to the good of love from the truths of faith. From all this it can now be seen what is signified by a "crown," and what by "the crown of holiness," which was the plate of gold on which was engraved "Holiness to Jehovah."

(9931) And grave upon it with the engraving of a signet. That this signifies what is perpetual and impressed on hearts according to the heavenly sphere, is evident from the signification of "to engrave," as being to impress on the memory (see n. 9841, 9842), thus also on the heart; for that which is impressed on the interior memory, which belongs to the life, is said to be "impressed on the heart," and as this remains to eternity, it also signifies what is perpetual; and from the signification of "the engraving of a signet," as being the heavenly sphere (n. 9846). The reason why it is said to be "impressed on hearts according to the heavenly sphere," is that the things which have been impressed on the memory, especially on the interior memory, which is the book of life (see n. 2474), have been impressed according to the heavenly sphere; for a man who is in the good of love from the truths of faith resembles heaven, and moreover, is a heaven in the least form (see the places cited in n. 9279, 9632); thus in him there is the heavenly form; for all the societies in heaven have been set in order in accordance with the heavenly form, because all the affections of good and the consequent thoughts of truth flow in accordance with this form (n. 9877). (That when a man is in heavenly love all the memory-knowledges are arranged in the heavenly form, and that love so arranges them, see n. 6690.)

(9932) Holiness to Jehovah. That this signifies the Divine Human of the Lord, and from this all celestial and spiritual good, is evident from the signification of "holiness," as being the Divine that proceeds from the Lord, thus as being the Lord Himself in respect to the Divine Human, from which is everything Divine in the heavens. It is from this that celestial good, which is the good of love to the Lord from the Lord; and spiritual good, which is the good of love toward the neighbor from the Lord, are holy. For the Lord alone is holy, and that which proceeds from Him is the only holiness in the heavens and on earth (see n. 9229, 9680, 9820). (That the holiness proceeding from the Lord is called "the Holy Spirit," see n. 9818; and that angels, prophets, and apostles, are called "holy" from their reception of Divine truth from the Lord, n. 9820; and also that "the sanctuary" denotes heaven from the Divine there, n. 8330, 9479.) It is said, "Holiness to Jehovah," because "Jehovah" in the Word denotes the Lord (see the places cited in n. 9373). The reason why "Holiness to Jehovah" was engraved on the plate of gold, and placed upon the miter upon Aaron's forehead, was that in this way it was in the view of all the people, consequently there was holiness in their minds while they were in worship, and this holiness corresponded to the holiness that is in the universal heaven, which is the Divine Human of the Lord; for as before said this makes heaven. That which is in the general view of all the people, and which thereby reigns universally in their minds, enters into everything of thought and of affection, and consequently into everything of worship, and affects it (n. 6159, 6571, 7648, 8067, 8865); and therefore when this very great holiness was constantly before their eyes, and from this reigned universally in their minds, it made holy all things of worship.

(9933) And thou shalt put it upon a thread of blue. That this signifies influx into the truth of celestial love, is evident from the signification of "blue," as being the truth of celestial love (of which below). Influx into this truth is signified by the plate on which was engraved "Holiness to Jehovah" being put upon a thread of blue, for in this way it hung from it and was bound to it, and in the spiritual sense by "being bound to," and "hanging," is signified to inflow, because all conjunction whatever is effected by means of influx. That the influx is into the truth of celestial love about the Lord's Divine Human, which is signified by "Holiness to Jehovah," is because in that sphere of heaven where is the truth of celestial love, no other Divine is perceived than the Divine Human of the Lord. [2] For the case herein is as follows. There are three heavens, which have been distinguished from one another by means of the degrees of good. In the inmost heaven is the good of celestial love, which is the good of love to the Lord; in the second or middle heaven is the good of spiritual love, which is the good of charity toward the neighbor; in the first or ultimate heaven is the good of natural love, from spiritual and from celestial love, which is the good of faith and obedience. In each heaven there is an internal and an external. As just said, the internal in the inmost heaven is the good of love to the Lord, and the external there is the good of mutual love, which belongs to the love of good for the sake of good. This good is what is meant by the truth of celestial love, which is signified by "the thread of blue." In the sphere where is this truth, the Lord's Human is perceived as being the Divine Itself in the heavens, and therefore as soon as an angel is raised into this sphere, he comes into this light also. This perception flows in from the Lord, because the Divine Human of the Lord makes heaven. This is the influx which is here signified. (That "blue" denotes the celestial love of truth, or what is the same thing, the truth of celestial love, see n. 9466, 9687, 9833.)

(9934) And it shall be upon the miter. That this signifies from infinite wisdom, is evident from the signification of "the miter," as being intelligence (see n. 9827); and when said with reference to the Lord, who was represented by Aaron, the "miter" denotes Divine or infinite wisdom.

(9935) Over against the faces of the miter shall it be. That hereby is signified to eternity, is evident from the signification of "over against the faces of the miter," when said of the Lord, who is represented by Aaron, as being to eternity (see n. 9888).

(9936) And it shall be upon Aaron's forehead. That this signifies from the Lord's Divine love, is evident from the representation of Aaron, as being the Lord as to Divine good, which is the good of His Divine love (see n. 9806); and from the signification of "the forehead," when it refers to the Lord, as being His Divine love; for by "the face of the Lord," or what is the same, by "the face of Jehovah," are signified all things of the Divine love; such as mercy, peace, good, wisdom (n. 222, 223, 5585, 6848, 6849, 9306, 9545, 9546). That "the face of Jehovah" or "the face of the Lord" has this signification, is because by "the face" in general are signified the interior things of man, which are his affections and the consequent thoughts, thus the things that belong to his love and faith (see the places cited in n. 9546). The reason why these things are signified by "the face," is that they shine forth from the face as it were in their type or effigy; wherefore also the face is called the effigy of the mind. Hence it is that by "the face," when said of Jehovah or the Lord, are signified the things which are of His Divine love. That by "the forehead" is specifically signified the Divine love itself, is because the interiors have been allotted their provinces in the face; those which are of love being in the province of the forehead; those which are of wisdom and intelligence being in the province of the eyes; those which are of perception being in the province of the nostrils; and those which are of utterance being in the province of the mouth. From this it is evident why "the forehead," when said of the Lord, who is represented by Aaron, signifies the Divine love. [2] As the forehead with man corresponds to his love, therefore they who are in celestial love (that is, in love to the Lord from the Lord) are said to have “a mark on their foreheads,” by which is signified that they are under the Lord’s protection, because they are in His love, as in the following passages: Jehovah said, Go through the midst of Jerusalem, and set a mark upon the foreheads of the men that groan and sigh for all the abominations that are done in the midst thereof; and smite; let not your eye spare; but come not near against any man upon whom is the mark (Ezek. 9:4-6). Behold the Lamb standing on the Mount Zion, and with Him a hundred and forty and four thousand, having the name of His Father written on their foreheads (Rev. 14:1). They shall see the faces of God and of the Lamb, and His name shall be on their foreheads (Rev. 22:4). It was said that they should not hurt the grass of the earth, neither any green thing, nor any tree; but only the men that have not the mark of God on their foreheads (Rev. 9:4). [3] “Having the mark,” or seal, “of God,” and “the name of God,” “on their foreheads,” denotes to be in safety from the infestation of evils which are from hell, because they are in the Lord through love; “the grass and the green thing,” which were not to be hurt, denote the memory-truth through which is the truth of faith (n. 7571, 7691); “the tree,” which also was not to be hurt, denotes the perception of truth from good (n. 103, 2163, 2722, 2972, 4552, 7692). [4] In Moses: Thou shalt love Jehovah thy God from all thine heart, and from all thy soul, and from all thy strengths. Thou shalt bind these words for a sign upon thy hand, and they shall be for frontlets between thine eyes

(Deut. 6:5, 8). “To be for frontlets” denotes for a sign of love to Jehovah God; it is said “between the eyes,” because “the eyes” signify the intelligence and wisdom which are from this love, and wisdom from this love is to have God continually before the eyes. That this is the meaning is evident, because love to Jehovah God is treated of. It is said that they should “love Him from all the heart, from all the soul, and from all the strengths,” by which is signified with all that is in man. “From the heart” denotes from the will in which is the good of love (n. 7542, 9050, 9300, 9495); “from the soul” denotes from the understanding in which is the truth of faith, thus from faith (n. 9050), which two are of the internal man; “from all the strengths” denotes from the things that belong to the understanding and the will in the external man. The strengths and power of the love of both the external and the internal man are signified by “the hands” (n. 4931-4937, 7518); and therefore it is said that “these words shall be bound for a sign upon the hand.” [5] As by virtue of its correspondence “the forehead” signifies heavenly love with the good; so with the evil it signifies infernal love, which is opposite to heavenly love. The forehead of the latter is called a “brazen forehead” in Isaiah 48:4; and a “hardened forehead” in Ezekiel 3:7, 8; and of those who are in infernal love it is said that “they had the mark of the beast upon their foreheads” (Rev. 13:16; 14:9; 20:4); and also “the name of Babylon upon their foreheads” (Rev. 17:5).

(9937) And Aaron shall bear the iniquity of the holy things. That this signifies the consequent removal of falsities and evils with those who are in good from the Lord, is evident from the representation of Aaron, as being the Lord in respect to the good of love (see n. 9806); and from the representation of the priesthood which Aaron administered, as being the whole office which the Lord discharges as the Savior (n. 9809); from the signification of "bearing iniquity," as being the removal of falsities and evils with those who are in good (of which below); and from the signification of "the holy things," as being the gifts which they brought to Jehovah or the Lord in order that their sins might be expiated, which gifts were burnt-offerings, sacrifices, and meat-offerings. That these things are meant by "the holy things," is clear, for it is said, "which the sons of Israel shall sanctify in respect to all the gifts of their holy things." That "bearing iniquity" denotes to remove falsities and evils, or sins, with those who are in good, is because it is said of the Lord, for the Lord was represented by Aaron, and the whole work of salvation was represented by the office, or priesthood, of Aaron. That it is said of the Lord that He "bore sins" for the human race, has been known in the church; but still it is not known what is meant by "bearing iniquities and sins." It is believed by some that it denotes that He took on Himself the sins of the human race, and suffered Himself to be condemned even to the death of the cross; and that because the condemnation for sins was cast on Him, mortals were thus freed from damnation; and also that the damnation was taken away by the Lord through the fulfilling of the law, because the law would have condemned everyone who did not fulfil it. [2] But these things are not meant by “bearing iniquity,” because every man’s deeds remain with him after death, and according to the quality of these he is then judged either to life or to death. Their quality is from his love and his faith, for love and faith make the life of a deed; and therefore they cannot be taken away by transfer to another who would bear them. From this it is evident that something else is meant by “bearing iniquities;” but what is meant can be seen from the bearing itself of iniquities or sins by the Lord. For the Lord bears them when He fights for man against the hells, because man cannot fight against these from himself; but the Lord alone does this, and indeed continually for every man, but with a difference according to his reception of the Divine good and Divine truth. [3] When the Lord was in the world, He fought against all the hells, and completely subjugated them. From this He also became righteousness. Thus He redeemed from damnation those who receive the Divine good and truth from Him. Unless this had been done by the Lord, no man could have been saved; for insofar as the Lord does not remove them, the hells are constantly with man, and have dominion over him; and He removes them in proportion as the man desists from evils. He who once conquers the hells, conquers them to eternity; and in order that this might be done by the Lord, He made His Human Divine. He, therefore, who alone fights for man against the hells (or what is the same thing, against evils and falsities, for these are from the hells) is said “to bear sins,” for He alone supports this burden. That by “bearing sins” is also signified the removal of evils and falsities from those who are in good, is because this is the consequence; for insofar as the hells are removed from man, so far evils and falsities are removed, because as before said both of these are from the hells. Evils and falsities are “sins” and “iniquities.” How the case herein is can be seen from what was shown above (n. 9715, 9809), where the Lord’s merit and righteousness, and also the subjugation of the hells by Him are treated of. [4] The reason why it is said of Aaron that he should “bear iniquities,” was that he represented the Lord, and his priesthood represented the Lord’s whole work of salvation (n. 9806, 9809); and the main work of salvation is to redeem and deliver man from the hells, and thus to remove evils and falsities. It is said to remove evils and falsities, because deliverance from sins (that is, the forgiveness of them) is nothing else than their removal; for they remain with the man; but insofar as the good of love and the truth of faith are implanted, so far the evil and falsity are removed. The case herein is like that with heaven and hell. Heaven does not abolish hell; but removes from itself those who are there. For it is the good and truth from the Lord which make heaven; and these are what effect this removal. The case is similar with man, who of himself is a hell; but when he is being regenerated, he becomes a heaven, and insofar as he becomes a heaven, so far hell is removed. It is a common opinion that evils, that is, sins, are not removed in this way; but are absolutely separated. But such persons are not aware that from himself the whole man is nothing but evil, and that insofar as he is kept in good by the Lord, the evils which belong to him appear as if they were rooted out; for when a man is kept in good, he is withheld from evil. Nevertheless no one can be withheld from evil and kept in good unless he is in the good of faith and of charity from the Lord; that is, only insofar as he suffers himself to be regenerated by the Lord. For as before said, heaven is implanted in man by regeneration, and thereby the hell which is with him is removed. [5] From all this it can be seen again that "bearing iniquities," when said of the Lord, denotes to continually fight for man against the hells, thus continually to remove them; for there is a perpetual removing, not only while man is in the world, but also in the other life to eternity. It is impossible for any man to remove evils in this way; for from himself man cannot remove the least of evil, still less the hells, and least of all to eternity. (But see what has been shown on this subject before, namely, that the evils with man are not absolutely separated; but are removed insofar as he is in this good from the Lord, n. 8393, 9014, 9333-9336, 9444-9454.) (That while He was in the World the Lord conquered the hells by means of the combats of temptations, and thereby disposed all things into order; and also that He did this from Divine love, in order to save the human race; and that thus He also made His Human Divine, may be seen in the places cited in n. 9528e; and also that in temptations, which are spiritual combats against the evils which are from hell, the Lord fights for man, n. 1692, 6574, 8159, 8172, 8175, 8176, 8273, 8969.) How the Lord while in the world bore the iniquities of the human race, that is, fought with the hells and subjugated them, and thus acquired for Himself the Divine power of removing these things with all who are in good, and thus became merit and righteousness, is described in Isaiah 59:16-20; 63:1-9, as has been already explained (n. 9715, 9809). [6] When these things are understood, it can be known what is signified by all that is said in the fifty-third chapter of the same prophet concerning the Lord, in which from beginning to end the state of His temptations is treated of; thus the state in which He was while He fought with the hells, for temptations are nothing else than combats with these. This state is thus described: He bore our sicknesses, and carried our griefs; He was pierced for our transgressions, and bruised for our iniquities; Jehovah made to fall on Him the iniquity of us all; and thus He gave the wicked to their sepulcher; the will of Jehovah shall prosper by His hand; He shall see from the labor of His soul and be sated; and by His wisdom shall justify many, because He hath borne their iniquities, and thus hath carried the sin of many (Isa. 53:4-5). He is also called there "the Arm of Jehovah," by which is signified Divine power (n. 4932, 7205). That by "bearing sicknesses," "sorrows," and "iniquities," and by "being pierced and bruised by them," is signified a state of temptations, is evident; for in such a state there are griefs of soul, distresses, and despairs, which in this way cause anguish. Such things are induced by the hells, for in temptations they assault the very love of him against whom they fight; the love of everyone being the inmost of his life. The Lord's love was the love of saving the human race, which love was the Esse of His life, for this love was the

Divine in Him. In Isaiah also, where the subject treated of is the combats of the Lord, this is described in these words: He said, Surely they are My people, therefore He became their Savior. In all their distress He was distressed; in His love and in His pity He redeemed them; and He took them up, and carried them all the days of eternity (Isa. 63:8, 9). [7] That while He was in the world the Lord endured such temptations, is only briefly described in the Gospels, but at great length in the prophets, and especially in the Psalms of David. In the Gospels it is only said that He was led into the wilderness, and was afterward tempted by the devil, and that He was there forty days, and was with the beasts (Mark 1:12, 13; Matt. 4:1). But that from His earliest childhood even to the end of His life in the world He was in temptations, that is, in combats with the hells, He did not reveal, in accordance with these words in Isaiah: He was oppressed, and was afflicted, yet He opened not His mouth; He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, He opened not His mouth (Isa. 53:7). His last temptation was in Gethsemane (Matt. 26; Mark 14), and then came the passion of the cross; that He thereby fully subjugated the hells, He Himself teaches in John: Father, rescue Me from this hour. But for this sake came I into this hour. Father, glorify Thy name. Then came there a voice out of heaven, saying, I have glorified it and will glorify it. Then said Jesus, Now is the judgment of this world; now shall the prince of this world be cast out (John 12:27, 28, 31). “The prince of the world” is the devil, thus all hell; “to glorify” denotes to make the human Divine. The reason why mention is made only of the temptation after forty days in the wilderness, is that “forty days” signify and involve temptations to the full, thus the temptations of many years (n. 8098, 9437); “the wilderness” signifies hell, and “the beasts with which He fought there” signify the diabolical crew. [8] The removal of sins with those who are in good, that is, those who have practiced repentance, was represented in the Jewish Church by the he-goat called “Asasel,” upon the head of which Aaron was to lay his hands, and to confess the iniquities of the sons of Israel, and all their transgressions in respect to all their sins, and was then to send it into the wilderness, and that in this way the he-goat should bear upon him all their iniquities into a land of separation (Lev. 16:21, 22). By Aaron is here represented the Lord; by “the he-goat” is signified faith; by “the wilderness,” and “the land of separation,” hell; and by “bearing thither the iniquities of the sons of Israel” is signified to remove them, and cast them into hell. No one can know that such things were represented, except from the internal sense; for everyone can see that the iniquities of a whole congregation could not be borne into the wilderness by any he-goat; for what had the he-goat in common with iniquities? But as at that time all representatives signified such things as belong to the Lord, to heaven and to the church, so also did these. The internal sense therefore teaches what these things involve, namely, that it is the truth of faith by means of which man is regenerated, consequently by means of which sins are removed; and because the faith of truth is from the Lord, it is the Lord Himself who effects this; according to what was said and shown in the preface to Genesis 22, and also in n. 3332, 3876, 3877, 4738. (That Aaron represents the Lord, see n. 9806, 9810; also that a "he-goat of the goats" denotes the truth of faith, n. 4169, 4769.) That "the wilderness" denotes hell, is because the camp in which were the sons of Israel signified heaven (n. 4236); and therefore the wilderness is called a "land of separation," or of "cutting off." Thus by "bearing iniquities into that land," that is into the wilderness, is signified to cast evils and falsities into hell, from which they are; and they are cast thither when they are removed so as not to appear, which is effected when a man is withheld from them by being kept in good by the Lord, according to what was said above. [9] The like that was signified by the casting out of sins into the wilderness is signified by "casting them forth into the depths of the sea," as in Micah: He will have compassion upon us; He will suppress our iniquities; and He will cast all their sins into the depths of the sea (Micah 7:19). "The depth of the sea" also denotes hell. [10] From all this it is now evident that by "Aaron bearing the iniquities of the holy things," is signified the removal of sins by the Lord from those who are in good; and that their removal is continually being effected by the Lord; and that this is meant by "bearing iniquities." So also in another passage in Moses: Jehovah said unto Aaron, Thou and thy sons with thee shall hear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood. The sons of Israel shall no more come nigh the Tent of meeting, to bear sin, by dying. But the Levite shall do the work of the Tent, and they shall bear their iniquity (Num. 18:1, 22, 23). The like is meant by "bearing," in Isaiah: Attend unto Me O house of Israel that have been carried from the womb. Even to old age I am the same, and even to hoar hairs will I carry; I have made, and I will carry; yea, I will bear, and will rescue (Isa. 46:3, 4). [11] That "bearing iniquity" denotes to expiate, thus to remove sins, is evident in Moses: Moses was indignant with Eleazar and with Ithamar because the he-goat of the sacrifice of sin had been burnt, saying, Wherefore did ye not eat it in the place of holiness, seeing that Jehovah hath given it you to bear the iniquities of the congregation, to expiate them before Jehovah (Lev. 10:16, 17)? (That "expiation" means a cleansing from evils, thus removal from sins, see n. 9506; and that Aaron was enjoined to expiate the people, and to pardon their sins, Leviticus 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7; 15:15, 30.) That "to bear sins," when not said of the priesthood, denotes to be damned, thus to die, see Leviticus 5:1, 17; 7:18; 17:16; 19:8; 20:17, 19, 20; 22:9; 24:15; Numbers 9:13; 18:22; Ezekiel 18:19, 20; 23:49.

(9938) Which the sons of Israel shall sanctify in respect to all the gifts of their holy things. That this signifies acts of worship representative of removal from sins, is evident from the signification of "gifts" or "offerings," which among the Israelitish and Jewish nation were chiefly burnt-offerings, sacrifices, and meat-offerings, as being the interior things of worship, for these were what they represented. The interior things of worship are those which are of love and faith, and from this forgivenesses of sins, that is, removals from them, because sins are removed through faith and love from the Lord. For insofar as the good of love and of faith enters, or what is the same thing, so far as heaven enters, so far sins are removed, that is, so far hell is removed, both that which is within man, and that which is without him. From this it is evident what is meant by "the gifts which they sanctified," that is, offered. The gifts were called "holy," and presenting or offering them was called "sanctifying" them, because they represented holy things; for they were offered for expiations, thus for removals from sins, which are effected through faith and love to the Lord from the Lord. [2] They were called "gifts and offerings made to Jehovah," although Jehovah, that is, the Lord, does not accept any gifts or offerings, but gives to everyone freely. Nevertheless He wills that these things should come from man as from himself, provided he acknowledges that they are not from himself, but from the Lord. For the Lord imparts the affection of doing good from love, and the affection of speaking truth from faith; but the affection itself flows in from the Lord, and it appears as if it were in the man, thus from the man; for whatever a man does from the affection which is of love, he does from his life, because love is the life of everyone. From this it is evident that what are called "gifts and offerings made to the Lord" by man are in their essence gifts and offerings made to man by the Lord; and their being called "gifts and offerings" is from the appearance. All who are wise in heart see this appearance; but not so the simple; and yet the gifts and offerings of the latter are grateful, insofar as they are offered from ignorance in which is innocence. Innocence is the good of love to God, and dwells in ignorance, especially with the wise in heart; for they who are wise in heart know and perceive that there is nothing of wisdom in themselves from themselves; but that everything of wisdom is from the Lord, that is, everything of the good of love, and everything of the truth of faith; thus that even with the wise innocence dwells in ignorance. From this it is evident that the acknowledgment of this fact, and especially the perception of it, is the innocence of wisdom. [3] The gifts that were offered in the Jewish Church, and which were chiefly burnt-offerings, sacrifices, and meat-offerings, were also called "expiations from sins," because they were offered for the sake of the forgivenesses of them, that is, removals from them. Those who belonged to that church also believed that their sins were accordingly forgiven; nay, that they were entirely taken away; for it is said that after they had offered these things they would be "forgiven" (see Lev. 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7, 15, 30). But they did not know that these offerings represented interior things, thus such things as are done by man from the love and faith that are from the Lord; and that these are the things which expiate, that is, remove sins, and that after they have been removed they appear as if they were quite removed or taken away, as has been shown above in this and in the preceding articles. For that nation was in representative worship, thus in external worship without internal, by means of which there was at that time a conjunction of heaven with man. (See the places cited in n. 9320e, 9380.)

(9939) And it shall be upon Aaron's forehead continually. That this signifies a representative of the Lord's love to eternity, is evident from the signification of "the forehead," as being love (see n. 9936); from the representation of Aaron, as being the Lord (n. 9806); and from the signification of "continually," as being to eternity. That "continually" denotes to eternity, is because all things that belong to time, when said of the Lord, signify eternal things; therefore also "continually." For "continually," "daily," and "always," are predicated of time. From this also it is that "yesterday," and "today," when said of the Lord, likewise signify that which is eternal (n. 2838).

(9940) To make them well-pleasing before Jehovah. That this signifies what is Divine of the Lord in them, is evident from the signification of "well-pleasing," when said of Jehovah, that is, the Lord, as being from His Divine, for that which is well- pleasing to the Lord is that which is from Him with man, spirit, or angel; for it is then in another, in whom it is looked at, and thus is well-pleasing. The things which are from the Lord are either nearer to, or more remote from Him; and they are said to be "from His will," "from good pleasure," "from leave," and "from permission." The things which are from will are most nearly from Him; those which are from good pleasure are somewhat more remotely from Him; those which are from leave still more remotely; and those which are from permission are most remotely from Him. These are the degrees of the influx and reception of the Divine. But each degree contains innumerable things which are distinct from those which are in any other degree; and these innumerable things are arcana of heaven, a few only of which fall into the human understanding. For instance, to take only those things which take place from permission, which, although they are in the last place, nevertheless on account of the numberless arcana therein cause a man to fall into confusion when he looks at them from the happenings of things in nature, and from appearances, and still more when from the fallacies of the senses. Yet the arcana of permission are comparatively few as compared with those of the higher degrees, which are the things that take place from leave, from good pleasure, and from will.

(9941) Verses 39, 40. And thou shalt checker the tunic of fine linen, and thou shalt make a miter of fine linen, and a belt thou shalt make with the work of the embroiderer. And for Aaron's sons thou shalt make tunics, and thou shalt make for them belts; and tiaras shalt thou make for them, for glory and for comeliness. "And thou shalt checker the tunic of fine linen," signifies the inmost things of the spiritual kingdom that proceed from the truths of celestial love; "and thou shalt make a miter of fine linen," signifies the wisdom there; "and a belt," signifies a bond, and separation from the external things of this kingdom; "thou shalt make with the work of the embroiderer," signifies by means of the knowledges of good and truth; "and for Aaron's sons," signifies the Divine truths that proceed from the Lord's Divine good in the heavens; "thou shalt make tunics," signifies the things which are of faith there; "and thou shalt make for them belts," signifies a holding together in connection; "and tiaras shalt thou make for them," signifies the intelligence there; "for glory and for comeliness," signifies the truth of the spiritual church.

(9942) And thou shalt checker the tunic of fine linen. That this signifies the inmost things of the spiritual kingdom that proceed from the truths of celestial love, is evident from the signification of Aaron's garments in general, as being the spiritual kingdom joined to the celestial kingdom (see n. 9814), and as the tunic was the inmost of these garments, therefore by it are signified the inmost things of this kingdom (that "Aaron's tunic" denotes the Divine truth in the spiritual kingdom that proceeds immediately from the Divine celestial, see n. 9826); and from the signification of "fine linen," as being truth from a celestial origin (see n. 9469). Of this tunic it is said that it was to be checkered, and by what is checkered is meant the work of a weaver, and by "the work of a weaver" is signified that which is from the celestial (n. 9915); the word by which "checkering" is expressed in the original tongue, means also "weaving." [2] That this tunic was woven, or from the work of the weaver, is evident from what follows in the book of Exodus: They made tunics of fine linen, the work of the weaver, for Aaron and his sons (Exod. 39:27). That it was checkered, that is, woven, of fine linen, was for the reason that there might be represented that which proceeds immediately from the celestial, which is relatively as it were continuous; for the things which proceed from the celestial are like those which with man proceed from his will; for all things with man that belong to the understanding proceed from his will. Those things which proceed interiorly from the will are as it were continuous relatively to those which proceed exteriorly; and therefore among those things which proceed interiorly from the will there is especially the affection of truth; for all the affection of love in the understanding flows in from the man's will. The case is similar in the heavens, where the celestial kingdom corresponds to the will of man, and the spiritual kingdom to his understanding (see n. 9835); and because the garments of Aaron represented the Lord's spiritual kingdom joined to His celestial kingdom (n. 9814), therefore the tunic represented that which is inmost there, thus that which proceeds most closely from the celestial kingdom, for the tunic was the inmost garment. From this it is evident why the tunic was woven or checkered, and why it was of fine linen; for by "that which is woven" is signified that which is from the will, or from the celestial (n. 9915), and by "fine linen" is signified the truth which is from celestial love (n. 9469). [3] The spiritual which is from the celestial is also signified in other parts of the Word by "tunics," as by "the tunics of skin" which Jehovah God is said to have made for the man and his wife after they had eaten of the tree of knowledge (Gen. 3:20, 21). That by these "tunics" is signified truth from a celestial origin, cannot be known unless these things are unfolded according to the internal sense; and therefore this shall be unfolded. By the man and his wife is there meant the celestial church, by the man himself as a husband is meant this church as to good, and by his wife this church as to truth. This truth and that good were the truth and good of the celestial church. But when this church had fallen, which took place by means of reasonings from memory-knowledges about truths Divine, and which is signified in the internal sense by the persuasion of the serpent, this first state after the fall of that celestial church is what is there described, and its truth is described by "the tunics of skin." [4] Be it known that by the creation of heaven and earth in the first chapter of Genesis, in the internal sense, is meant and described the new creation, or regeneration, of the man of the church at that time, thus the setting up of a celestial church; and that by the paradise are meant and described the wisdom and intelligence of that church, and by eating of the tree of knowledge its fall in consequence of reasoning from memory-knowledges about Divine things. That such is the meaning may be seen from what has been shown on this subject in the explications at those chapters. For all the things contained in the first chapters of Genesis are made up historical things, in the internal sense of which, as before said, are Divine things concerning the new creation or regeneration of the man of the celestial church. This method of writing was customary in the most ancient times, not only among those who were of the church, but also among those who were outside the church, as among the Arabians, Syrians, and Greeks, as is evident from the books of those times, both sacred and profane. [5] In imitation of these books, because derived from them, the Song of Songs was written by Solomon; for this book is not a holy book, because it does not contain within it heavenly and Divine things in a series, as do the holy books. The book of Job also is a book of the Ancient Church. Mention is also made of holy books of the Ancient Church which are now lost, as in Moses (Num. 21:14, 15, 27, and following verses). The historical parts of these books were called "the Wars of Jehovah," and their prophetical parts were called "the Enunciations" (see n. 2686, 2897). That in the historical parts of the books called "the Wars of Jehovah," the style was of this nature, is clear from what has been taken from them and quoted by Moses. In this way their historical things approached a certain prophetic style, of such a nature that the things might be retained in the memory by little children and also by the simple. That the books named above were holy, is evident from what is quoted in verses 28, 29, and 30 of the same chapter, when compared with what is found in Jeremiah 48:45, 46, where there are similar expressions. That among people outside the church such a style was very much used at that time, and was almost the only style, is clear from the fables of those writers who were outside the church, in which they wrapped up moral things, or such as belong to the affections and life. [6] In the historical things that were not made up, but were true, such as are those in the books of Moses after the first chapters of Genesis, and likewise in the books of Joshua, Judges, Samuel, and Kings, "tunics" also signified spiritual truth, and the good of truth, that proceed from celestial truth and good. (Be it known that spiritual truth and good are such as are the truth and good of the angels in the middle or second heaven; but that celestial truth and good are such as are the truth and good of the angels in the third or inmost heaven, see the places cited in n. 9277.) It is recorded in the books of Moses that Israel the father gave to Joseph his son a tunic of various colors, and that on account of this his brethren were indignant, and afterward stripped it off and dipped it in blood and sent it so to their father (Gen. 37:3, 23, 31-33). These were true historicals, and as these in like manner contained within them, or in the internal sense, holy things of heaven and the church, thus Divine things, therefore by that "tunic of various colors" was signified the state of good and truth which Joseph represented, which was a state of spiritual truth and good that proceed from the celestial (see n. 3971, 4286, 4592, 4963, 5249, 5307, 5584, 5869, 5877, 6417, 6526, 9671). For all the sons of Jacob represented in their order such things as belong to heaven and the church (n. 3858, 3926, 4060, 4603, 6335, 6337, 6397, 6640, 7836, 7891, 7996); but in this case they represented the opposite things. [7] As all things contained in the books of the Word, both the historical and prophetical, are representative and significative of Divine celestial and spiritual things, therefore the affection of this truth is described by the "king's daughter," and the truth itself by her "garments," in David: The king's daughter is among Thy precious ones; at Thy right hand doth stand the queen in the best gold of Ophir. The daughter of Tyre shall bring an offering; the rich of the people shall entreat Thy faces. The king's daughter is all glorious within; thy clothing (thy tunic) is of weavings (or checkering) of gold. She shall be brought to the king in broidered work (Ps. 45:9, 12-14). (That a "daughter" in general signifies the affection of spiritual truth and good, thus also the church, see n. 2362, 3024, 3963, 9055e; and that a "king," when said of the Lord, signifies Divine truth, n. 2015, 2069, 3009, 4581, 4966, 5068, 6148.) From this it is evident that all those things which are related in this psalm about the king's daughter signify such things as belong to the affection of truth and good from the Lord in the church. Its being said that "the daughter of Tyre shall bring an offering," signifies the knowledges of good and truth (that "Tyre" signifies these, see n. 1201); in like manner "the rich of the people," for by "riches" in the spiritual sense nothing else is meant than the knowledges of good and truth (n. 1694, 4508). From this it is evident what is signified by "the king's daughter being glorious within," and that "her clothing was of the weavings of gold;" for by her "clothing" is meant a tunic, as is evident from the signification of this word in the original tongue, where it signifies the garment next the body. That it means a tunic is evident in John 19:23, 24, where the Lord's tunic is described, which in David (Ps. 22:18) is called, by the same word, "clothing." So in the second book of Samuel (13:18), it is said that the king's daughters were clad in tunics of divers colors (of which below). By "the weavings of gold" in David the like is meant as by "the checkerings of the tunic of Aaron," the same word being used in the original tongue. (What is meant by the "broidered work" in which she was to be brought to the king, see n. 9688.) [8] As such things were represented by the king’s daughter and by her garment, or tunic, therefore a king’s daughters were at that time clothed in this manner, as is evident in the second book of Samuel: There was upon Tamar a tunic of divers colors; for with such wraps were the king’s daughters clothed (2 Sam. 13:18). [9] Now as spiritual goods and truths were represented by tunics, it can be seen what is signified by “Aaron’s tunic,” also what by “the tunics of his sons,” which are spoken of in the following verse of the present chapter, where it is said that “for Aaron’s sons they should make tunics, belts, and tiaras, for glory and for comeliness.” And as their tunics represented these holy things, it was said that Nadab and Abihu the sons of Aaron, who were burnt by fire from heaven, because they offered incense from strange fire, were brought forth outside the camp in their tunics (Lev. 10:1-5); for by “strange fire” is signified love from some other source than what is celestial, for in the Word “holy fire” denotes celestial or Divine love (n. 6832, 6834, 6849, 7324, 9434). Consequently the spiritual goods and truths signified by their “tunics” were defiled, and therefore they were brought forth outside the camp in their tunics. [10] The like is also signified by “tunic” in Micah: My people holds as an enemy by reason of a garment; ye strip the tunic from off them that pass by securely (Micah 2:8); in this passage “tunic” is expressed in the original tongue by another word, which, however, signifies spiritual truth and good; “stripping the tunic from off them that pass by securely” denotes to deprive of their spiritual truths those who live in simple good; “to hold anyone as an enemy by reason of a garment" denotes to do evil to them on account of the truth which they think, when yet no one is to be injured on account of what he believes to be true, provided he is in good (n. 1798, 1799, 1834, 1844). [11] From all this it can now be seen what is signified by a "tunic" in Matthew: Jesus said, Swear not at all; neither by the heaven, nor by the earth, nor by Jerusalem, nor by the head. Let your discourse be, Yea, yea; Nay, nay. Whatsoever is beyond these is from evil. If any man would drag thee to the law, and take away thy tunic, let him have thy cloak also (Matt. 5:34-37, 40). he who does not know what is the state of the angels in the Lord's celestial kingdom, cannot possibly know what these words of the Lord involve; for the subject here treated of is the state of good and truth with those who are in the Lord's celestial kingdom, with whom all truth is imprinted on the heart. For from the good of love to the Lord they know all truth, insomuch that they never reason about it, as is done in the spiritual kingdom; and therefore when truths are being spoken of, they only say, Yea, yea, or Nay, nay; and they do not even mention faith there. (Concerning their state see the places cited in n. 9277.) From this then it is evident what is signified by the injunction "swear not at all;" for by "swearing" is signified to confirm truths (n. 3375, 9166), which is done in the spiritual kingdom by means of the rational, and memory-knowledges from the Word. By "dragging to the law, and desiring to take away the tunic," is meant to debate about truths, and to wish to persuade that they are not true; a "tunic" denotes truth from what is celestial; for the celestial leave to everyone his truth without further reasoning. [12] By a "tunic" is signified the truth from what is celestial in another passage also in Matthew: Jesus sent the twelve to preach the kingdom of the heavens, saying that they should not possess gold, nor silver, nor brass in their girdles; nor a scrip for the journey; neither two tunics, nor shoes, nor staves (Matt. 10:5, 7, 9, 10). By these words was represented that those who are in goods and truths from the Lord possess nothing of good and truth from themselves, but that they have all truth and good from the Lord. For by the twelve disciples were represented all who are in goods and truths from the Lord, and in the abstract sense all goods of love and truths of faith from the Lord (n. 3488, 3858, 6397). Goods and truths from self, and not from the Lord, are signified by "possessing gold, silver, and brass in the girdles," and by a "scrip;" but truths and goods from the Lord are signified by "a tunic, shoe, and staff;" by "the tunic," interior truth, or truth from the celestial; by "the shoe," exterior truth, or truth in the natural (n. 1748, 6844); and by "the staff," the power of truth (n. 4876, 4936, 6947, 7011, 7026). But by "two tunics," "two pairs of shoes," and "two staves," are signified truths and their powers from both the Lord and self. That they were allowed to have one tunic, one pair of shoes, and one staff, is evident in Mark 6:8, 9, and in Luke 9:2, 3. [13] When it is known from these examples what is signified by a "tunic," it is manifest what is signified by "the Lord's tunic," of which we read in John: They took the garments, and made four parts, to every soldier a part, and the tunic; and the tunic was without seam, woven from the top throughout. They said, Let us not divide it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled which saith, They divided My garments among them, and upon My tunic did they cast a lot. These things the soldiers did (John 19:23, 24; also Ps. 22:18). Who cannot see, if he thinks from reason at all enlightened, that these proceedings signified Divine things, and that otherwise they would not have been foretold by David? But what they signify cannot be known without the internal sense, thus without knowledge therefrom as to what is signified by "garments;" by "casting lots" upon, or "dividing" them; by a "tunic;" and by its being "without seam," that is, woven throughout; and by "soldiers." From the internal sense it is plain that by "garments" are signified truths, and by "the Lord's garments," Divine truths; by "casting a lot," and "dividing" them is meant to pull these truths asunder and disperse them (n. 9093); by the "tunic" is signified Divine spiritual truth from the Divine celestial, the like as by "Aaron's tunic," because Aaron represented the Lord; so also by its being "without seam," and "woven from the top throughout," the like is signified as by the "checkered," or woven, "work," in Aaron's tunic. That the tunic was not divided signified that the Divine spiritual truth which proceeds most nearly from Divine celestial truth could not be dispersed, because this truth is the internal truth of the Word, such as is with the angels in heaven. [14] Its being said that "the soldiers did this," signifies that it was done by those who should fight for truths, thus by the Jews themselves, with whom was the Word, and who nevertheless were of such a nature that they dispersed it. For they had the Word, and yet they were not willing to know from it that the Lord was the Messiah and the Son of God who was to come, nor anything internal of the Word, but only what is external; which they also wrested to their loves, which were the loves of self and of the world, thus to favor the lusts which spring from these loves. These things were signified by "the dividing of the Lord's garments;" for whatever they did to the Lord represented the state of Divine truth and Divine good among them at that time; thus that they treated Divine truths in the same way as they treated Him. (That the Lord while in the world was the Divine truth itself, see the places cited in n. 9199, 9315.)

(9943) And thou shalt make a miter of fine linen. That this signifies the wisdom there, is evident from the signification of "a miter," as being intelligence, and when said of the Lord, who is here represented by Aaron, as being wisdom (see n. 9827); and from the signification of "fine linen," as being truth from a celestial origin (n. 9469); for the wisdom which is here signified by "the miter" comes from this truth. For all wisdom and intelligence are from the Divine truth that proceeds from the Lord's Divine good. There are no other wisdom and intelligence that really are such, because there are none from any other source. Intelligence is to know and understand truths Divine, and afterward to have faith in them; and wisdom is to will and love these truths, and from this to live according to them.

(9944) And a belt. That this signifies a bond, and separation from the external things of this kingdom, is evident from the signification of "a belt," as being the external bond that holds together all things of love and faith in their connection and form, so that they look to one end (see n. 9341, 9828, 9837). That it also signifies separation from the external things, is because in this way it gathers up and holds together the internal things, and that which gathers up and holds together the internal things, also separates them from the external things. The internal things of the spiritual kingdom are signified by "the tunic," because this was the inmost clothing, and its external things are signified by "the robe," and "the ephod," because these were the outer garments. (That by the garments of Aaron was represented the spiritual kingdom, see n. 9814; by the ephod its external, n. 9824; by the robe its interior, n. 9825; and by the tunic the inmost, n. 9826.)

(9945) Thou shalt make with the work of the embroiderer. That this signifies by means of the knowledges of good and truth, is evident from the signification of "the work of the embroiderer," as being that which is from memory-knowledges (see n. 9688). It is said "by means of the knowledges of good and truth," because by these knowledges are meant interior memory-knowledges such as are those of the church concerning faith and love. That these memory-knowledges are here signified by "the work of the embroiderer," is because by "the belt" of the tunic, which was of the work of the embroiderer, is signified the inmost bond of the spiritual kingdom (of which just above);

and because all things in the spiritual world are held together in connection by means of knowledges, and the affections thence derived.

(9946) And for Aaron’s sons. That this signifies the Divine truths that proceed from the Lord’s Divine good in the heavens, is evident from the representation of the sons of Aaron, as being the Divine truths that proceed from the Lord’s Divine good (see n. 9807). That “in the heavens” is signified, is because what is Divine of the Lord in the heavens is that which is represented by the priesthood of Aaron and his sons; Divine good in the heavens by the priesthood of Aaron, and Divine truth from Divine good there by the priesthood of his sons. It is said “in the heavens,” because the Lord Himself is above the heavens, for He is the Sun of heaven; and yet His presence is in the heavens, and is as if He Himself were there. He Himself in the heavens, that is, His Divine good and His Divine truth there, can be represented; but not His Divine which is above the heavens, for the reason that the latter cannot fall into human minds, and not even into angelic minds, because it is infinite; but the Divine in the heavens which is from it, is accommodated to reception.

(9947) Thou shalt make tunics. That this signifies the things which are of faith there, is evident from the signification of a “tunic,” when said of Aaron, as being Divine truth inmostly in the spiritual kingdom, thus that which proceeds immediately from the celestial (see n. 9826, 9942); but when it is said of Aaron’s sons, the “tunic” denotes that which is of faith, for it denotes that which proceeds from the spiritual which is from the celestial. This proceeding is what is called "the faith of truth."

(9948) And thou shalt make for them belts. That this signifies a holding together in connection, is evident from the signification of "belts," as being external bonds which hold together in connection the truths and goods of faith and love (see n. 9341, 9828, 9837, 9944).

(9949) And tiaras shalt thou make for them. That this signifies the intelligence there, is evident from the signification of a "miter," and in general of a covering for the head, as being intelligence and wisdom (see n. 9827); consequently also a "tiara;" for the covering of the head for the sons of Aaron was called a "tiara."

(9950) For glory and for comeliness. That this signifies the truth of the spiritual church, is evident from the signification of "for glory and for comeliness," as being to present, in an internal and an external form, Divine truth such as it is in the spiritual kingdom joined to the celestial kingdom (see above, n. 9815); but here it denotes the truth of the spiritual church which is thence derived; for by Aaron is represented Divine good in the heavens, and by his sons the Divine truth thence derived. Moreover, the Divine good there is as a father, and the Divine Truth from it is as a son; and because this is so, by "father" in the Word is signified good, and by "sons" truths. And indeed truths are born from goods when the man is being born anew, that is, when he is being regenerated.

(9951) Verse 41. And thou shall put them on Aaron thy brother, and on his sons with him; and shalt anoint them, and fill their hand, and shalt sanctify them, and they shall minister to Me in the priest's office. "And thou shalt put them on Aaron thy brother," signifies such a state of Divine good in the spiritual kingdom; "and on his sons with him," signifies such a state there in the external things proceeding therefrom; "and shalt anoint them," signifies a representative of the Lord as to the good of love; "and fill their hand," signifies a representative of the Lord as to the truth of faith; "and shalt sanctify them," signifies thus a representative of the Lord as to the Divine Human; "and they shall minister to Me in the priest's office," signifies a representative of the Lord in respect to the whole work of salvation from the Divine Human.

(9952) And thou shalt put them on Aaron thy brother. That this signifies such a state of Divine good in the spiritual kingdom, is evident from the signification of "to put on," as being to induce the state of the thing which is represented by the garments, here the state of Divine truth in the spiritual kingdom; for by Aaron is represented the Lord as to Divine good, and therefore also the Divine good which is from the Lord (see n. 9806); and by his garments is represented the Lord's spiritual kingdom joined to His celestial kingdom (n. 9814). That by "to put on" is signified to induce the state which is represented by the garments that are put on, originates in the representatives in the other life. The spirits there, and the angels, all appear clothed in garments, each one according to the state of truth in which he is, thus each one according to his understanding that corresponds to the will which is in him.

The reason of this is that the understanding in man clothes his will; and the understanding is formed of truths, and the will of goods; and good is what is clothed (n. 5248). It is from this that "garments" in the Word signify truths (see n. 165, 1073, 4545, 4763, 5954, 6378, 6914, 6918, 9093, 9814); and that this has its origin from the representatives in the other life, see n. 9212, 9216, 9814.

(9953) And on his sons with him. That this signifies such a state there in the external things proceeding therefrom, is evident from the signification of "putting on," as being to induce a state such as is represented by the garments (of which just above, n. 9952); here such a state as is represented by the garments of the sons of Aaron, which is a state of the external things that proceed from Divine truth in the spiritual kingdom; for by "sons," and so also by their "garments," is signified that which proceeds (according to what was said just above, n. 9950).

(9954) And thou shalt anoint them. That this signifies a representative of the Lord as to the good of love, is evident from the signification of "anointing," as being inauguration to represent (see n. 9474). That it denotes inauguration to represent the Lord as to the good of love, or what is similar, to represent the good of love which is from the Lord, is because by the oil wherewith the anointing was done is signified the good of love (n. 886, 4582, 4638, 9780). It is important to know about this, because anointing has remained in use from ancient time to the present day; for kings are anointed; and anointing is accounted holy at the present day in like manner as it was formerly. Among the ancients, when all external worship was performed by means of representatives, that is, by such things as represented the interior things of faith and love from the Lord and to Him, thus such as are Divine, anointing was instituted for the reason that the oil with which the anointing was done, signified the good of love; for they knew that the good of love was that essential thing from which all things of the church and of worship live, because it is the being of life. For the Divine flows in with a man through the good of love, and makes his life, indeed that heavenly life in which truths are received in good. From this it is plain what anointing represented. Wherefore the things which were anointed were called holy, and were also accounted as holy, and were of service to the church for representing Divine and heavenly things, and in the supreme sense the Lord Himself who is good itself, thus for representing the good of love which is from Him, and also the truth of faith insofar as it lives from the good of love. From this then it was that at that time they anointed stones that were set up for pillars; also weapons of war, such as shields and bucklers; and afterward the altar and all its vessels; likewise the Tent of meeting, and all things therein; and moreover, those who administered the priesthood, and their garments; likewise prophets, and lastly kings, who from this were called "the anointed of Jehovah." It also became customary to anoint themselves and others, in order to testify gladness of mind and goodwill. [2] As regards the first point: That they anointed stones erected for pillars, this is evident in the book of Genesis: Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it (Gen. 28:18). The reason why they anointed stones in this manner was that "stones" signified truths, and truths without good have no life of heaven within them, that is, no life from the Divine. But when the stones were anointed with oil, they represented truths from good, and in the supreme sense the Divine truth that proceeds from the Lord's Divine good, thus the Lord Himself, who from this was called "the Stone of Israel" (n. 6426). (That "stones" denote truths, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8941, 9476; in like manner "pillars," n. 3727, 4580, 9388, 9389; and that "to anoint pillars" denotes to cause truths to be from good, thus to be truths of good, consequently goods, see n. 3728, 4090, 4582.) That stones erected for pillars were afterward accounted holy, is evident from the same chapter of Genesis, where it is said: Jacob called the name of that place Bethel, and said, If I return in peace to my father's house, this stone, which I have set up for a pillar, shall be God's house (Gen. 28:19-22). "Bethel" means "the house of God," and "the house of God" denotes the church, and also heaven, and in the supreme sense the Lord Himself (n. 3720). [3] Secondly: That they anointed the weapons of war, such as shields and bucklers, is evident in these passages: Rise up, ye Princes, anoint the shield (Isa. 21:5). The shield of the heroes was defiled, the shield of Saul not anointed with oil (2 Sam. 1:21). The reason why weapons of war were anointed, was that they signified truths fighting against falsities; and truths from good are what prevail against falsities; but not truths without good. Wherefore weapons of war represented the truths that proceed from the good which is from the Lord, thus the truths by means of which the Lord Himself in men fights for them against falsities from evil, that is, against the hells. (That "weapons of war" denote truths that fight against falsities, see n. 1788, 2686; for in the Word "war" signifies spiritual combat, see n. 1664, 2686, 8273, 8295; and "enemies" signify the hells, and in general, evils and falsities, n. 2851, 8289, 9314.) [4] Thirdly: That they anointed the altar and all its vessels, also the Tent of meeting and all the things therein, is evident in the following passages: Jehovah said unto Moses, Thou shalt anoint the altar and sanctify it (Exod. 29:36). Thou shalt make an anointing oil of holiness with which thou shalt anoint the Tent of meeting, and the ark of the Testimony, and the table and all the vessels thereof, and the lampstand and all the vessels thereof, and the altar of incense, and the altar of burnt-offering and all the vessels thereof, and the laver and the base thereof. Thus thou shalt sanctify them, that they may be holy of holies; whosoever toucheth them shall sanctify himself (Exod. 30:25-29). Thou shalt take the anointing oil, and anoint the Habitation, and all that is therein, and thou shalt sanctify it, and all the vessels thereof, that they may be holy. And thou shalt anoint the altar of burnt-offering, and all its vessels, and thou shalt sanctify the altar, that the altar may be holy of holies. And thou shalt anoint the laver and its base, and shalt sanctify it (Exod. 40:9-11). Moses anointed the Habitation and all that was therein; and he sprinkled of the oil upon the altar and all its vessels, and the laver and its base, to sanctify them (Lev. 8:10-12; Num. 7:1). [5] The reason why the altar, and the Habitation with all things therein, were anointed, was that they might represent the Divine and holy things of heaven and of the church, consequently the holy things of worship; and they could not represent these things unless they had been inaugurated by means of something that represented the good of love; for the Divine enters through the good of love, and through this good is present in heaven and in the church, consequently also in worship. Without this good the Divine does not enter, and is not present, but what is man's own, and with this, hell; and when hell is present, evil and falsity are present; for man's own is nothing else. From this it is evident why the anointing was done with oil; for in the representative sense "oil" denotes the good of love (see n. 886, 4582, 4638, 9780); and the altar was the chief representative of the Lord, and from this of worship from the good of love (n. 2777, 2811, 4489, 4541, 8935, 8940, 9388, 9389, 9714); and the Habitation together with the ark was the chief representative of heaven where the Lord is (n. 9457, 9481, 9485, 9594, 9596, 9632, 9784). (That what is man's own is nothing but evil and falsity, thus hell, see n. 210, 215, 694, 874-876, 987, 1047, 3812, 5660, 8480, 8941, 8944; also that insofar as what is man's own is removed, so far the Lord can be present, n. 1023, 1044, 4007.) [6] Fourthly: That they anointed those who administered the priesthood, and their garments, is evident in Moses: Take thou the anointing oil, and pour it upon the head of Aaron, and anoint him (Exod. 29:7; 30:30). Thou shalt put on Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister to Me in the priest’s office; and thou shalt anoint his sons, as thou didst anoint their father; and it shall be that their anointing shall be to them for the priesthood of an age in their generations (Exod. 40:13-15). Moses poured of the oil upon Aaron’s head, and anointed him, to sanctify him. Then he took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, upon his sons, and upon his sons’ garments with him; and sanctified Aaron, his garments, and his sons, and his sons’ garments with him (Lev. 8:12, 30). [7] The reason why Aaron was anointed, and why his sons were anointed, and even their garments, was that they might represent the Lord as to Divine good, and as to the Divine truth thence derived; Aaron, the Lord as to Divine good; and his sons, the Lord as to the Divine truth thence derived; and in general, that the priesthood might represent the Lord as to the whole work of salvation. The reason why they were anointed in his garments (Exod. 29:29) was that Aaron’s garments represented the Lord’s spiritual kingdom joined to His celestial kingdom. The celestial kingdom is where the good of love to the Lord from the Lord reigns; so that the influx of the Divine into the spiritual kingdom is effected through the good of love. On this account the inauguration into representation was effected with oil, which in the spiritual sense denotes the good of love. (That Aaron represented the Lord as to Divine good may be seen above, n. 9806; and that his sons represented the Lord as to Divine truth proceeding from Divine good, n. 9807; also that the priesthood in general represented the Lord as to the whole work of salvation, n. 9809; that Aaron's garments represented the Lord's spiritual kingdom joined to His celestial kingdom, n. 9814; that his sons' garments represented the things which proceed therefrom, n. 9946, 9950; and that in the celestial kingdom the good of love to the Lord reigns, see the places cited in n. 9277.) [8] As the inauguration into representation was effected by anointing, and as by Aaron and his sons were represented the Lord and that which is from Him, therefore to Aaron and his sons were given the holy things of the sons of Israel that were given to Jehovah as gifts, and were called "heave-offerings;" and it is said that they are an anointing, and likewise stand for an anointing; that is, that they are a representation, or stand for a representation, of the Lord; and that they are from Him; as is evident from these words in Moses: The wave-breast and the heave-shoulder have I taken from among the sons of Israel from the sacrifices of the peace-offerings, and have given them unto Aaron and unto his sons. This is the anointing of Aaron, and the anointing of his sons, from the offerings of Jehovah made by fire, which I have commanded to be given unto them in the day that he anointed them from among the sons of Israel (Lev. 7:34-36). Jehovah spoke unto Aaron, Behold I have given thee the charge of My heave-offerings, in respect to all the holy things of the sons of Israel; unto thee have I given them by reason of the anointing, and to thy sons, in a statute of eternity. Every offering of theirs, in respect to all their meat-offering, in respect to all sacrifice for sin and for guilt, all the wave offering of the sons of Israel, all the fat of the pure oil, and all the fat of the new wine, and of the grain, the firstfruits of them which they shall give unto Jehovah; to thee have I given them; also everything devoted in Israel; everything that openeth the womb; thus all the heave-offering of the holy things. Thou shalt have no inheritance in their land, neither shalt thou have any portion in the midst of them. I am thy portion and thine inheritance in the midst of the sons of Israel (Num. 18:8-20). From these words it is evident that "anointing" denotes representation, because they were inaugurated into representation by means of anointing; and that by it was signified that all inauguration into the holiness of heaven and of the church is through the good of love which is from the Lord, and that the good of love is the Lord with them. Because it is so, it is said that "Jehovah is his portion and inheritance." [9] Fifthly: That they anointed the prophets also, is evident from the following passages: Jehovah said unto Elijah, Anoint Hazael to be king over the Syrians; and anoint Jehu to be king over Israel; and anoint Elisha to be prophet in thy room (1 Kings 19:15, 16). The Spirit of the Lord Jehovih is upon Me; therefore Jehovah hath anointed Me to preach good tiding unto the poor; He hath sent Me to bind up the broken-hearted, to preach liberty to the captives (Isa. 61:1). The reason why the prophets were anointed was that they represented the Lord in respect to the doctrine of Divine truth, consequently in respect to the Word, for this is the doctrine of Divine truth. That the prophets represented the Word, see n. 3652, 7269, specifically Elijah and Elisha, n. 2762, 5247, 9372. And that it is the Lord as to the Divine Human who is represented, and who is therefore meant by "him whom Jehovah hath anointed," the Lord Himself teaches in Luke 4:18-21. [10] Sixthly: That afterward they anointed the kings, who were then called "the anointed of Jehovah," is evident from many passages in the Word (as 1 Sam. 10:1; 15:1; 16:3, 6, 12; 24:6; 26:9, 11, 16; 2 Sam. 1:16; 2:4, 7; 5:3; 19:21; 1 Kings 1:34-35; 19:15, 16; 2 Kings 9:3; 11:12; 23:30; Lam. 4:20; Hab. 3:13; Ps. 2:2, 6; 20:6; 28:8; 45:7; 84:9; 89:20, 38, 51; 132:17; and elsewhere). The reason why they anointed the kings was that these might represent the Lord in respect to judgment from Divine truth; therefore in the Word by "kings" are signified truths Divine (see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148). [11] The reason why the kings were called "the anointed of Jehovah," and why it was therefore sacrilegious to injure them, was that by "the anointed of Jehovah" is meant the Lord as to the Divine Human; although according to the sense of the letter the term is applied to a king who was anointed with oil. For when the Lord was in the world, He was, in respect to the Human, the Divine truth itself; and in respect to the very being of His life, He was the Divine good itself, which with man is called the soul from the father; for He was conceived from Jehovah, and in the Word "Jehovah" denotes the Divine good of the Divine love, which is the being of the life of all. From this it is that the Lord alone was "the Anointed of Jehovah” in very essence and in very performance, because the Divine good was in Him; and the Divine truth proceeding from this good was in His Human while He was in the world (see the places cited in n. 9194, 9315). The kings of the earth, however, were not “the Anointed of Jehovah,” but they represented the Lord, who alone is “the Anointed of Jehovah;” and therefore on account of this anointing it was sacrilegious to injure the kings of the earth. But the anointing of the kings of the earth was done with oil, while the anointing of the Lord as to the Divine Human was done with the Divine good itself of the Divine love, which the oil represented. From this it is that He was called “the Messiah,” and “the Christ,” “Messiah” in the Hebrew tongue meaning “the Anointed,” in like manner as “Christ” in the Greek tongue (John 1:41; 4:25). [12] From all this it can be seen that where mention is made in the Word of “the anointed of Jehovah,” the Lord is meant, as in Isaiah: The Spirit of the Lord Jehovih is upon Me; therefore Jehovah hath anointed Me to preach good tidings unto the poor; He hath sent Me to bind up the broken hearted, to preach liberty to the captives (Isa. 61:1). That the Lord as to the Divine Human is the one whom Jehovah anointed is evident in Luke, where the Lord openly says so in these passages: There was delivered to Jesus the book of the prophet Isaiah. And He unrolled the book, and found the place where it was written, The Spirit of the Lord is upon me; wherefore He hath anointed Me to preach good tidings to the poor; He hath sent Me to heal the broken hearted, to preach release to the bound, and sight to the blind, to send away the wounded with deliverance, to preach the acceptable year of the Lord. Afterward, rolling up the book, He gave it to the minister, and sat down. And the eyes of all in the synagogue were fastened on Him. And He began to say unto them, This day hath this Scripture been fulfilled in your ears (Luke 4:17-21). [13] Know therefore and perceive, that from the going forth of the Word even to restore and to build Jerusalem, even unto the Messiah the prince, shall be seven weeks (Dan. 9:25). "To build Jerusalem" denotes to set up the church, for "Jerusalem" denotes the church (n. 3654); "Messiah the prince," or "the Anointed" denotes the Lord as to the Divine Human. Again: Seventy weeks have been decreed, to seal up the vision and the prophet, and to anoint the Holy of holies (Dan. 9:24). "Sealing up the vision and the prophet" denotes to close up the things that have been said in the Word about the Lord, and to fulfill them; "to anoint the Holy of holies" denotes the Divine Human of the Lord, in which was the Divine good of the Divine love, that is, Jehovah. [14] By "the Anointed of Jehovah" is also meant the Lord in the following passage: The kings of the earth have set themselves, and the rulers have consulted together, against Jehovah, and against His Anointed. I have anointed My king upon Zion, the mountain of My holiness (Ps. 2:2, 6). "The kings of the earth" denote falsities, and "the rulers," evils, which are from the hells, and against which the Lord fought when He was in the world, and which He conquered and subdued; "the Anointed of Jehovah" denotes the Lord as to the Divine Human, for from this He fought; "Zion the mountain of holiness," upon which He is said “to be Anointed as the King” denotes the celestial kingdom, which is in the good of love. This kingdom is the inmost of heaven, and the inmost of the church. [15] Again: I have found David My servant, with the oil of holiness I have anointed him (Ps. 89:20); where by “David” is meant the Lord (as also in other passages, see n. 1888); “the oil of holiness with which Jehovah anointed him,” denotes the Divine good of the Divine love (see n. 886, 4582, 4638). That it is the Lord who is here meant by “David,” is plain from what precedes and from what follows in this Psalm, for it is said: Thou spoke in vision concerning Thy Holy One, I will set His hand in the sea, and His right hand in the rivers. He shall call Me, My Father; I also will make Him the firstborn, high above the kings of the earth. I will set His seed to eternity, and His throne as the days of the heavens (Ps. 89:19, 25-27, 29); besides many other passages. [16] In like manner in the same: In Zion will I make a horn to bud unto David; I will set in order a lamp for Mine anointed. His enemies will I clothe with shame; and upon Himself shall His crown flourish (Ps. 132:17, 18). That here also the Lord is meant by “David,” is plain from what precedes, where it is said: Lo, we heard of Him in Ephrathah, we found Him in the fields of the forest. We will go into His habitations, we will bow at His footstool. Thy priests shall be clothed with righteousness, and Thy saints shall shout for joy. For Thy servant David’s sake turn not away the faces of Thine anointed (Ps. 89:6, 7, 9, 10). From these passages it can be seen that the Lord as to His Divine Human is here meant by “David, the anointed of Jehovah.” [17] In Jeremiah: They chased us upon the mountains; they laid wait for us in the wilderness. The breath of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we had said, In His shadow we shall live among the nations (Lam. 4:19, 20); where also by “the anointed of Jehovah” is meant the Lord, for the subject here treated of is the assault on Divine truth by falsities and evils, which is signified by “being chased upon the mountains,” and by “being laid wait for in the wilderness;” “the breath of the nostrils” denotes the heavenly life itself which is from the Lord (n. 9818). [18] From all this it can now be known why it was so sacrilegious to injure the anointed of Jehovah, as also is plain from the Word; as in the following passages: David said, Jehovah forbid that I should do this word unto my lord, the anointed of Jehovah, to put forth my hand against him, seeing that the anointed of Jehovah is he (1 Sam. 24:6, 10). David said unto Abishai, Destroy him not; for who shall put forth his hand against the anointed of Jehovah and be innocent? (1 Sam. 26:9). David said unto him who said that he had slain Saul, Thy blood be upon thy head; because thou hast said, I have slain the anointed of Jehovah (2 Sam. 1:16). Abishai said, Shall not Shimei be slain for this, because he cursed the anointed of Jehovah? (2 Sam. 19:21). That Shimei was slain for this by order of Solomon, may be seen in 1 Kings 2:36 to the end. [19] Seventhly: That it had become customary to anoint themselves and others in order to testify gladness of mind and good will, is evident from the following passages: I, Daniel, was mourning three weeks. I ate no bread of desires, and flesh and wine came not to my mouth, and anointing I was not anointed, even until three weeks of days were fulfilled (Dan. 10:2, 3). Thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not to men to fast, but to thy Father in secret (Matt. 6:17, 18). "To fast" denotes to be in mourning. Again: They who drink out of goblets of wine, and anoint themselves from the firstfruits of the oils; but they are not grieved over the breach of Joseph (Amos 6:6). I washed thee with waters; yea, I washed away thy blood, and I anointed thee with oil (Ezek. 16:9); speaking of Jerusalem, by which is signified the church. Again: Thou shalt tread the olive, but shalt not anoint thee with oil (Micah 6:15). Thou shalt have olive trees in all thy border, but thou shalt not anoint thyself with the oil; for thine olive shall be shaken off (Deut. 28:40). To give unto them a miter for ashes, the oil of joy for mourning (Isa. 61:3). Thy God hath anointed thee with the oil of gladness beyond thy fellows (Ps. 45:7). Thou settest in order a table before me in the presence of mine enemies; Thou makest fat my head with oil (Ps. 23:5). My horn shalt Thou exalt like the horn of the unicorn; I shall grow old with fresh oil (Ps. 92:10). Wine maketh glad the heart of man, to cheer his faces with oil (Ps. 104:15). The disciples going out anointed with oil many that were infirm, and healed them (Mark 6:12, 13). Jesus said unto Simon, I entered into thine house, and My head with oil thou didst not anoint; but this woman hath anointed My feet with ointment (Luke 7:44, 46). [20] From all this it is evident that it was customary to anoint themselves and others with oil; not with the oil of holiness with which the priests, the kings, the altar, and the tabernacle were anointed; but with common oil; for the reason that this oil signified the gladness and satisfaction that belong to the love of good; whereas the oil of holiness signified the Divine good, of which it is said: Upon the flesh of man shall it not be poured, and in the quality thereof ye shall not make any like it. It shall be holy to you. Whosoever shall prepare any like it, or whosoever shall put any of it upon a stranger, he shall be cut off from his peoples (Exod. 30:32, 33, 38).

(9955) And thou shalt fill their hand. That this signifies a representative of the Lord as to the truth of faith, is evident from the signification of "filling the hand" of Aaron and of his sons, as being to inaugurate into the representation of the Lord in respect to the Divine truth which is of faith; for by "the hand" is signified the power that belongs to truth from good; and therefore "the hand" is predicated of truth (see n. 3091, 3387, 4931-4937, 7518, 8281, 9025). From this then it is that just as anointing represented the Lord as to Divine good, so the filling of the hands represented the Lord as to Divine truth; for all things in the universe bear relation to good and truth, and to both, in order that they may be anything; and therefore in the Word where good is treated of, truth also is treated of (see the places cited in n. 9263, 9314). In what manner the hands were filled, is described in the following chapter; and therefore of the Lord's Divine mercy the meaning of it shall be told there.

(9956) And shalt sanctify them. That this signifies thus a representative of the Lord as to the Divine Human, is evident from the signification of "sanctifying," as being to represent holiness itself, which is the Lord as to the Divine Human, for it is this alone which is holy, and from which is all holiness in the heavens and on earth. Everyone is able to know that the oil did not sanctify; but that it induced a representative of holiness. The case herein is this. The Lord Himself is above the heavens, for He is the Sun of the angelic heaven. The Divine which thence proceeds from Him in the heavens is what is called "holy." The Divine of the Lord above the heavens could not be represented, because it is infinite; but only the Divine of the Lord in the heavens, for this is accommodated to the reception of the angels there, who are finite. In their perception this Divine is the Lord's Divine Human, which alone is holy, and which was represented. From this it is evident what is signified by being "sanctified," and why after the anointing it was said, as in Moses, "Thou shalt anoint the altar, and sanctify it" (Exod. 29:36); "thou shalt anoint the Tent of meeting, and all things therein, and shalt sanctify them" (Exod. 30:26-29); "thou shalt anoint Aaron and sanctify him" (Exod. 40:13); "Moses anointed Aaron and his garments, his sons and their garments, and sanctified them" (Lev. 8:13, 30); besides other passages. (That the Lord alone is holy, and that everything holy is from Him, and that all sanctification represented Him, see n. 9229, 9680; also that the Lord in the heavens is "the sanctuary," and therefore also heaven, n. 9479; and that the Holy Spirit is the Divine that proceeds from the Lord, n. 9818, 9820.)

(9957) And they shall minister to him in the priest's office. That this signifies a representative of the Lord in respect to the whole work of salvation from the Divine Human, is evident from the signification of “the priest’s office,” as being a representative of the Lord in respect to the whole work of salvation (see n. 9809). This is said after the sanctification by anointing, because the work of salvation is from the Lord’s Divine Human (according to what was shown just above, n. 9956).

(9958) Verses 42, 43. And thou shalt make for them breeches of linen to cover the flesh of their nakedness; from the loins even unto the thighs they shall be. And they shall be upon Aaron, and upon his sons, when they go in unto the Tent of meeting, or when they come near unto the altar to minister in what is holy; lest they bear iniquity, and die; it is a statute of an age to him and to his seed after him. “And thou shalt make for them breeches of linen,” signifies what is external of conjugial love; “to cover the flesh of their nakedness,” signifies lest the interior things of the love, which are filthy and infernal, should appear; “from the loins even unto the thighs they shall be,” signifies their extension, that is, of the exteriors of conjugial love; “and they shall be upon Aaron, and upon his sons,” signifies protection from the hells; “when they go in unto the Tent of meeting,” signifies in the representative worship of all things of heaven and of the church; “or when they come near unto the altar to minister in what is holy,” signifies in the representative worship of the Lord Himself; “lest they bear iniquity, and die,” signifies the annihilation of the whole of worship; “it is a statute of an age to him and to his seed after him," signifies the laws of order in the representative church.

(9959) And thou shalt make for them breeches of linen. That this signifies what is external of conjugial love, is evident from the signification of "breeches," as being what is external of love (of which below); and from the signification of "linen," as being external truth, or natural truth (of which also below). The reason why "breeches" signify what is external of conjugial love, is that garments or coverings derive their signification from that part of the body which they cover (see n. 9827), and the loins together with the genitals, which are clothed or covered by the breeches, signify conjugial love. (That "the loins" have this signification, see n. 3021, 4280, 4575; and also "the genitals," n. 4462, 5050-5062.) What love truly conjugial is, shall be told in the following article. [2] The reason why the breeches were made of linen, was that "linen" signifies external truth, that is, natural truth (n. 7601), and the external itself is truth. The reason why the external is truth, is that internal things cease in external ones, and rest upon these as their supports; and supports are truths. They are like the foundations on which a house is built; and therefore "the foundations of a house" signify truths of faith from good (see n. 9643). Moreover, truths are what protect goods from evils and falsities, and resist them; and all the power which good has is by means of truths (n. 9643). From this also it is that in the ultimate of heaven are those who are in truths of faith from good; and therefore also the ultimate, or outermost, with man, which is his outer skin, corresponds to those in the heavens who are in truths of faith (n. 5552-5559, 8980); but not to those who are in faith separate from good, for these are not in heaven. From all this it can now be seen why the breeches were of linen. But when Aaron was clothed in garments which were for glory and comeliness (which have been treated of in this chapter), his breeches were of linen with fine linen interwoven, as is evident from what follows, where it is said: They made the tunics of fine linen, the work of the weaver, and the miter of fine linen, and the adornments of the tiaras of fine linen, and the breeches of linen with fine linen interwoven (Exod. 39:27, 28). But when he was clothed in the garments of holiness, Aaron's breeches were of linen, as is evident from these words in Moses: When Aaron shall enter into the holiness within the veil, he shall put on the linen tunic of holiness, and the linen breeches shall be put upon his flesh, and he shall gird himself with the linen belt, and he shall put on himself the linen miter; these are the garments of holiness; he shall also wash his flesh with water when he puts them on; and he shall then first offer burnt-offerings and sacrifices, by which he shall expiate the holiness from uncleanesses (Lev. 16). [3] The reason why Aaron then went clothed with linen garments, which were also called "garments of holiness," was that he then administered the office of expiating the Tent, as also the people and himself, from uncleannesses; and all expiation, which was effected by means of washings, burnt-offerings, and sacrifices, represented the purification of the heart from evils and falsities, thus regeneration; and purification from evils and falsities, or regeneration, is effected by means of the truths of faith. Therefore there were then linen garments upon Aaron, for as before said, by “the linen garments” were signified the truths of faith. (That all purification from evils and falsities is effected by means of the truths of faith, see n. 2799, 5954, 7044, 7918, 9089; thus that regeneration is so effected, n. 1555, 2046, 2063, 2979, 3332, 3665, 3690, 3786, 3876, 3877, 4096, 4097, 5893, 6247, 8635, 8638-8640, 8772, 9088, 9089, 9103.) [4] It was for the same reason that the priest put on linen clothing, and linen breeches, when he took the ashes away from the altar (Lev. 6:10, 11); and that the priests the Levites, of the sons of Zadok, were also to do the same when they should enter into the sanctuary, of which we read in Ezekiel: The priests the Levites, the sons of Zadok, shall enter into My sanctuary, and shall come near to My table, to minister to Me. When they shall enter in at the gates of the inner court, they shall put on linen garments; and no wool shall come upon them, when they shall enter in at the gates of the inner court inward. There shall be linen tiaras upon their heads, and linen breeches shall be upon their loins; they shall not gird themselves with sweat (Ezek. 44:15-18). The new temple is here treated of, by which is signified the New Church; by “the priests the Levites” are signified those who are in truths from good; by “the linen garments” are signified the truths of faith by means of which purification and regeneration are effected; “not to be girded with sweat” signifies that the holy things of worship were not to be commingled with what is man’s own; for "sweat" denotes what is man's own; and what is man's own is nothing but evil and falsity (n. 210, 215, 694, 874-876, 987, 1047, 3812, 8480, 8941). [5] That the breeches worn by Aaron when he was clothed in garments for glory and comeliness were of linen with fine linen interwoven (as is evident from the passage cited above, Exod. 39:27, 28), was because in them Aaron represented the Lord as to Divine good in the heavens; Aaron himself the Lord as to the Divine celestial there; and his garments the Lord as to the Divine spiritual there proceeding from the Divine celestial (n. 9814); and "fine linen" denotes the Divine spiritual that proceeds from the Divine celestial (n. 5319, 9469).

(9960) To cover the flesh of their nakedness. That this signifies lest the interior things of the love, which are filthy and infernal, should appear, is evident from the signification of "covering," as being to cause not to appear; and from the signification of "the genitals" and "the loins," which are here meant by "the flesh of nakedness," as being the interior things of conjugial love; for when by "breeches" are signified the external things of this love (see n. 9959), by "the flesh" which they cover are signified its internal things. (That "the loins" signify conjugial love, see n. 3021, 4280, 4575; as also "the genitals," n. 4462, 5050-5062; and "flesh," the good of love, n. 3813, 7850, 9127.) And as most things in the Word have also an opposite sense, so likewise have "the loins," "the genitals," and "the flesh," in which sense they signify the evil, filthy, and infernal things of this love (see n. 3813, 5059). That here they signify evil, filthy, and infernal things, is evident from the fact that it is said, “to cover the flesh of their nakedness.” “The flesh of nakedness” here denotes that which is opposite to the good of conjugial love, which is the delight of adultery, thus what is infernal (of which in what follows). [2] With respect to “nakedness,” it derives its signification from the parts of the body which appear naked, just as garments derive their signification from the body which they clothe (n. 9827). Therefore “nakedness” has one signification when it has reference to the head, which is baldness; another when it has reference to the whole body; and another when it has reference to the loins and genitals. When “nakedness” has reference to the head, which is baldness, it signifies the loss of the intelligence of truth and the wisdom of good; when it has reference to the whole body, it signifies the loss of the truths of faith; but when it has reference to the loins and the genitals, it signifies the loss of the good of love. [3] As regards the first point: That when “nakedness” has reference to the head, which is baldness, it signifies the loss of the intelligence of truth and the wisdom of good, is evident in Isaiah: In that day shall the Lord shave by the king of Asshur the head and the hair of the feet, and shall consume the beard (Isa. 7:20). “To shave the head” denotes to deprive of the internal truths of the church; “to shave the hair of the feet,” and “to consume the beard,” denotes to deprive of its external truths; “by the king of Asshur” denotes by means of reasonings from falsities. It is plain to everyone that neither the head, nor the hair of the feet, nor the beard, was to be shaved by the king of Asshur, and yet that these expressions are significative. (That “the head” denotes the interior things of wisdom and intelligence, see n. 6292, 6436, 9166, 9656; that "the king of Asshur" denotes reasoning, n. 119, 1186; "hair," the external truth of the church, n. 3301, 5247, 5569-5573; "the feet" also denote external or natural things, n. 2162, 3147, 3986, 4280, 4938-4952.) That "the beard" denotes sensuous memory-knowledges, which are ultimate truths, is evident from those passages in the Word where "the beard" is mentioned. [4] Again: On all the heads is baldness, every beard is cut off (Isa. 15:2); where the meaning is the same. Again: Baldness shall come upon Gaza; how long will thou cut thyself? (Jer. 47:5). Shame shall be upon all faces, and baldness upon all heads. They shall cast forth their silver into the streets, and their gold shall be for an abomination (Ezek. 7:18, 19). "Baldness upon all heads" denotes the loss of the intelligence of truth and wisdom of good; and because this is signified it is also said "they shall cast forth their silver into the streets, and their gold shall be for an abomination;" for "silver" denotes the truth of intelligence, and "gold" the good of wisdom (n. 1551, 5658, 6914, 6917, 8932). It is evident that baldness upon all heads is not meant, that they were not to cast forth their silver into the streets, and that gold was not to be an abomination. [5] Again: Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Shave not your heads, neither rip open your garments; lest ye die, and He be angry with the whole assembly (Lev. 10:6). The priests, the Levites, shall not shave the head, and shall not let down their hair (Ezek. 44:20). As Aaron and his sons represented the Lord as to

Divine good and as to Divine truth (n. 9806, 9807), and as by a “shaven head,” and by “ripped garments,” was signified the loss of these, therefore it was forbidden to shave the head and to rip open their garments; and it is said, “lest ye die, and He be angry with the whole assembly,” by which is signified that thus would perish the representative of the Lord as to Divine good and as to Divine truth, thus the representative of the church. [6] As mourning represented spiritual mourning, which is mourning on account of the loss of the truth and good of the church, therefore when mourning they made bald their heads; as we read in the following passages: Men shall not lament for them, nor shall they make themselves bald for them (Jer. 16:6). I will turn your feasts into mourning, and I will make baldness to go up upon every head; and I will make it as the mourning for the only-begotten (Amos 8:10). Put on baldness, and shave thee for the sons of thy delights; enlarge thy baldness as the eagle; for they have gone away from thee (Micah 1:16). “Sons of delights” denote Divine truths; their “going away” denotes the loss of these (that “sons” denote truths, see n. 9807). [7] Secondly: That when “nakedness” has reference to the whole body, it signifies the loss of the truths of faith, is evident in John: To the angel of the church of the Laodiceans write, Because thou sayest, I am rich, and have need of nothing, and knowest not that thou art wretched, and miserable, and needy, and blind, and naked; I counsel thee to buy of Me gold purified in the fire, and white garments, that thou mayest be clothed, that the shame of thy nakedness be not made manifest (Rev.

3:14, 17, 18). “The angel of the church” denotes the truth Divine there; “saying that it is rich” denotes that it is in the knowledges of truth and good; “wretched, needy, blind, and naked,” denotes that nevertheless it is devoid of truths implanted in the life, thus is devoid of good; “buying gold purified in the fire” denotes to procure for themselves good; “white garments” denote the genuine truths of faith from good. From this it is evident what is meant by “the shame of thy nakedness not being made manifest.” [8] Again: Behold I come as a thief, blessed is he that watcheth, and preserveth his garments, that he walk not naked, and they see his shame (Rev. 16:15); where the meaning is similar. Again: They shall hate the harlot, and shall make her devastate and naked (Rev. 17:16). “The harlot” denotes those who falsify truths Divine; “making her naked” plainly denotes depriving them of these truths, for it is said “devastate and naked,” and “to devastate” denotes to deprive of truths. [9] By “nakedness” is also signified ignorance of truth, and by “being clothed,” information, in these passages: When thou shalt see the naked, and shalt cover him, thy light shall break forth as the dawn (Isa. 58:7, 8). The King shall say unto them on His right hand, I was naked, and ye clothed Me; and unto them on His left hand, I was naked, and ye clothed Me not (Matt. 25:34, 36, 41, 43). “Naked” here denotes those who are not in truths, and yet long for truths, and also those who acknowledge that there is nothing of good and truth in them (n. 4956, 4958). [10] Thirdly: That when “nakedness” has reference to the loins and genitals, it signifies the loss of the good of love, is evident in Isaiah: O virgin, daughter of Babylon, take the millstone, and grind meal; uncover thy hair, make bare thy feet, uncover the thigh, pass through the streams; thy nakedness shall be uncovered, yea, thy reproach shall be seen (Isa. 47:1-3). The "daughter of Babylon" denotes the church, or a semblance of the church, where there is what is holy in externals, but what is profane in internals. That which is profane in internals is that they regard themselves and the world as their end, thus dominion and abundance of wealth; and holy things as means to this end. "Taking a millstone and grinding meal" denotes to string together doctrine from such things as will serve for means to promote the end (n. 7780); "uncovering the hair, making bare the feet, and uncovering the thigh" denotes to dishonor holy things, both external and internal, without shame and fear; thus "uncovering the nakedness" denotes to cause to appear the filthy and infernal things which are their ends. [11] In Jeremiah: Jerusalem hath sinned a sin, all that honored her despise her, because they see her nakedness. Her uncleanness was in her skirts (Lam. 1:8, 9). "Jerusalem" denotes the church, here the church which is in falsities from evil; "seeing the nakedness" denotes filthy and infernal loves, "uncleanness in the skirts" denotes such things in the extremes (that "the skirts" denote the extremes, see n. 9917). In Nahum: I will uncover thy skirts upon thy faces; and I will show the nations thy nakedness, and the kingdoms thy shame (Nah. 3:5). "Uncovering the skirts" denotes to take away the externals so that the interiors appear; "the nakedness which shall be shown to the nations, and the shame which shall be shown to the kingdoms," denote infernal loves, which are the loves of self and of the world, which defile the interiors. [12] Again: Thou camest to ornaments of ornaments; thy breasts were made firm, and thy hair grew; thou wast naked and bare. With all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and stripped, trampled upon in thy blood. Thy nakedness was uncovered through thy whoredoms over thy lovers (Ezek. 16:7, 22, 36). I will give thee into the hand of those whom thou hatest, that they may deal with thee from hatred, and they shall leave thee naked and stripped; and the nakedness of thy whoredoms shall be uncovered (Ezek. 23:28, 29). Contend with your mother that she put away her whoredoms from her faces, and her adulteries from between her breasts; lest perchance I strip her naked, and set her according to the day that she was born, and make her as a wilderness, and dispose of her like a land of drought, and slay her with thirst. I will return, and take My grain, My new wine, My wool, and My flax, which should have covered her nakedness. And I will uncover her baseness in the eyes of her lovers (Hos. 2:2, 3, 9 ,10). [13] In these passages the subject treated of is Jerusalem, which is also called "mother," and by which is signified the church; its perversity is described by "whoredoms, adulteries," and by "the uncovering of her nakedness," which denote nothing else than filthy and infernal loves, such as are the loves of self and of the world when they are ends, from which all evils and the derivative falsities take their rise.

Consequently falsifications of truth and adulterations of good are described in the Word by “whoredoms” and “adulteries,” and are also there called “whoredoms” and “adulteries” (n. 8904). From this it is evident what is meant by “nakedness,” and by “the uncovering of nakedness.” As the subject treated of is the truths of the church falsified, and the goods thereof adulterated, therefore it is said, “I will make her as a wilderness, and dispose of her like a land of drought, and will slay her with thirst;” “a wilderness” denotes that which is devoid of goods; “a land of drought,” that which is devoid of truths; and “thirst” denotes the loss of all things of faith. [14] It is also said that He would “take away His grain, His new wine, His wool, and His flax, with which He had covered her nakedness,” because by “grain” is signified the interior good of the spiritual church, by “new wine” [mustum], the interior truth thereof, by “wool,” its exterior good, and by “flax,” its exterior truth. That flax, wool, new wine, and grain are not meant, can be seen by everyone who reads these things from a reason in some measure enlightened, who believes that in the Word there is no word devoid of value, and that there is nothing in it anywhere that is not holy, because it is Divine. [15] Again: O daughter of Edom, the cup shall pass through unto thee also; thou shalt be drunken, and shalt become naked (Lam. 4:21). Woe unto him that causeth his neighbor to drink, making him drunken, and looking on their nakednesses! Thou shalt be sated with shames for glory; drink thou also that thy foreskin may be uncovered (Hab. 2:15, 16). In thee they have shed blood, in thee hath he uncovered his father’s nakedness (Ezek. 22:9, 10). No one can know what these words signify, unless he knows what is meant by a “cup,” by “drinking,” by “being drunken,” by “being made naked,” by “looking on nakednesses, and uncovering them,” and by “the foreskin.” That all these expressions are to be spiritually understood, is plain; spiritually, “drinking” denotes to be instructed in truths, and in the opposite sense in falsities, thus to imbibe them (n. 3069, 3168, 3772, 8562, 9412); from which it is evident what is meant by a “cup,” out of which men drink (n. 5120); “being drunken” denotes to be insane from this; and “being made naked” denotes to be made destitute of truths; “to uncover nakedness” denotes to reveal the evils of the loves of self and of the world, which are infernal; “to uncover a father’s nakedness” denotes to reveal those evils which are from inheritance and from the will; “to uncover the foreskin” denotes to defile celestial goods by these loves. (That “the foreskin” denotes this defilement, see n. 2056, 3412, 4462, 7045; consequently “circumcision” denotes purification from these loves, n. 2036, 2632.) [16] From all this it can be seen what is signified by the “drunkenness” and consequent “uncovering of the nakedness” of Noah, as described in Genesis: Noah drank of the wine, and was drunken; and he was uncovered in the midst of his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers. And Shem and Japheth took a garment, and put it upon the shoulder, both of them, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness (Gen.

9:21-23). Here is described the man of the Ancient Church, who is “Noah;” “the wine which he drank, and with which he was made drunken,” denotes the falsity with which that church in the beginning was imbued; his consequent lying “uncovered in the midst of his tent” signifies evils resulting from a deficiency of truth in worship; “the garment with which Shem and Japheth covered his nakedness,” denotes the truth of faith by means of which these evils were covered and amended; the implanting of the truth and good of faith in the intellectual part is described by their “laying the garment upon the shoulder, going backward, and turning the face backward,” for this is exactly the case with the truths and goods of faith with the man of the spiritual church; “Shem and Japheth” signify those of the spiritual church who have received the truths of faith in good, which is charity; but “Canaan” signifies those who have not received the truths of faith in good, that is, in charity. [17] (That Noah represents the man of the Ancient Church in its beginning, and that they were of such a character, see n. 736, 773, 788, 1126; that Shem represents the man of the internal spiritual church, and Japheth the man of the external spiritual church, n. 1102, 1127, 1140, 1141, 1150; that Canaan represented those who are in faith separated from charity, or what is the same thing, in external worship separated from internal, thus specifically the Jewish nation, see n. 1093, 1140, 1141, 1167; that with the men of the spiritual church the truth and good of faith are implanted in the intellectual part, see n. 9596; moreover, that “the wine with which Noah was made drunken” signifies falsity, n.

6377; “the tent” in which he lay uncovered signifies the holiness of worship, n. 2145, 2152, 3312, 4128, 4391; “the garment” with which they covered their father’s nakedness signifies the truth of faith, n. 5954, 9212, 9216.) “The nakedness” itself signifies his evil will, which is covered by means of the truths of faith; and while it is being covered the truths look backward. That these arcana are involved in these historical things is plain from the internal sense. And that these arcana are arcana of the church, can be seen from the fact that Shem and Japheth were blessed, and with them all their posterity, merely because they covered their father’s nakedness; and that Canaan with all his posterity was cursed, merely because his father told this to his brothers. [18] As with the Jewish and Israelitish nation the interiors were filthy, because of their being in the loves of self and of the world more than other nations; and because the genitals together with the loins signify conjugial love, and this love is the fundamental love of all celestial and spiritual loves, and thus comprehends them; therefore a warning was given lest the nakedness of these parts with Aaron and his sons should in any manner appear while they were in holy worship, which is the reason why it is said that they should “make them linen breeches to cover the flesh of their nakedness, from the loins even to the thighs;” and in another place, that they should “not go up by steps upon the altar, that their nakedness be not uncovered thereon” (Exod. 20:23). (That with the Jewish and Israelitish nation the interiors were filthy, and that these were closed while they were in worship, see the places cited in n. 9320e, 9380; that the genitals together with the loins signify conjugial love, n. 3021, 4280, 4462, 4575, 5050-5062; and that conjugial love is the fundamental love of all celestial and spiritual loves, and consequently that these loves also are meant by conjugial love, n. 686, 2734, 3021, 4280, 5054.) From all this it is now evident what "nakedness" signifies-especially the nakedness of the parts assigned to generation-when the interiors are filthy. [19] But when the interiors are chaste, then "nakedness" signifies innocence, because it signifies conjugial love, for the reason that in its essence love truly conjugial is innocence. (That love truly conjugial belongs to innocence, see n. 2736; consequently that in this sense "nakedness" denotes innocence, n. 165, 8375; wherefore also the angels of the inmost heaven, who are called celestial angels, appear naked, n. 165, 2306, 2736.) As the Most Ancient Church, which is described in the first chapters of Genesis, and is meant in the internal sense by the "Man," or "Adam," and by his "wife," was a celestial church, therefore it was said of them, that "they were both naked, and were not ashamed" (Gen. 2:25). But when that church had fallen, which was caused by their eating of the tree of knowledge, by which was signified reasoning from memory-knowledges about Divine things, then it is said that "they knew that they were naked," and that "they sewed fig leaves together and made themselves girdles," thus that they covered their nakednesses; and that the man also said, when Jehovah called unto him, that he "was afraid because he was naked;" and that "Jehovah then made for them tunics of skin, and clothed them" (Gen. 3:6-

11, 21). [20] By “the fig leaves of which they made themselves girdles,” and also by “the tunics of skin,” are meant the truths and goods of the external man. The reason why their state after the fall is thus described, is that from being internal men they became external; their internal is signified by “the paradise,” for “the paradise” denotes the intelligence and wisdom of the internal man, and its being closed up is signified by their being cast out of the paradise. (That “a leaf” denotes natural truth, which is memory-knowledge, see n. 885; that a “fig-tree” denotes natural good, that is, the good of the external man, n. 217, 4231, 5113; and that a “tunic of skin” also denotes the truth and good of the external man, n. 294-296; that “skin” denotes what is external, n. 3540.)

(9961) From the loins even unto the thighs they shall be. That this signifies the extension of the exterior things of conjugial love, which are signified by “the linen breeches,” is evident from the signification of “the loins,” and “the thighs,” as being the things that belong to conjugial love; “the loins,” those which belong to its interiors; and “the thighs,” those which belong to its exteriors; thus its extension from interiors to exteriors. That “the loins” signify the interior things of this love, is because they are above; and that “the thighs” signify its exterior things, is because they are below; for the things with man which are above signify interior things, and those which are below signify exterior things. From this it is that in the Word interior things are meant by higher, and exterior by lower things (see n. 3084, 4599, 5146, 8325). With man the higher things correspond to celestial and spiritual things, which are interior; and the lower things correspond to natural things, which are exterior. It is from this that "the feet" signify natural things (n. 2162, 3147, 3986, 4382, 4938-4952). And as by the thighs is meant the lower part of the loins, which looks toward the feet, therefore the exterior or lower things of conjugial love are signified by the thighs (n. 4277, 4280); but that in general "the loins" signify conjugial love, see n. 3021, 3294, 4575, 5050-5062. That "the loins" have this signification is from correspondence. (Concerning the correspondence of all things of man with heaven, see what has been abundantly shown in the places already cited, n. 9276, 9280.) [2] It is said "the extension of conjugial love from interior things to exterior;" for in the heavens there is an extension of all things of love and of all things of faith, or what is the same, of all things of good and of all things of truth, for there all are conjoined according to affinities in respect to the truths of faith and the goods of love. There is such an extension in each heaven. This extension reaches also into the heavens which are beneath, because all the heavens make a one; nay, they extend even to man, so that he likewise may make a one with the heavens. This extension is what is meant by "the extension from higher or interior to lower or exterior things." Higher or interior things are called celestial and spiritual, while lower or exterior things are called natural or worldly. [3] As to what specifically concerns conjugial love, the extension of which is here described, this love is the fundamental of all loves; for it descends from the marriage of good and truth in the heavens; and as the marriage of good and truth is in the heavens, and makes the heavens, therefore love truly conjugial is heaven itself with man. But the marriage of good and truth in the heavens descends from the conjunction of the Lord with the heavens; for that which proceeds from the Lord and flows into the heavens is the good of love; and that which is received there by the angels is the truth thence derived, thus is the truth which is from good, or in which is good. For this reason the Lord is called in the Word the "Bridegroom" and "Husband;" and heaven with the church is called the "bride" and "wife." [4] From all this it can be seen how holy marriages are in heaven, and how profane adulteries are there. For in themselves marriages are so holy that there is nothing more holy, and this also for the reason that they are the seminaries of the human race, and the human race is the seminary of the heavens, for thither come the men who in the world have lived an angelic life. And on the other hand adulteries are so profane that there is nothing more profane, because they are destructive of heaven and the church with man. (That this is so, see what has been said and shown above concerning marriages and adulteries, n. 2727-2759.) [5] From all this it can be seen further why by "nakedness" are signified the filthy and infernal things spoken of in the preceding paragraph; and why it was so strictly enjoined that Aaron and his sons, while ministering, should be clothed with breeches, and that otherwise they would die; for it is said, "Thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall be; and they shall be upon Aaron, and upon his sons, when they go into the Tent of meeting, or when they come near unto the altar to minister in what is holy; lest they bear iniquity, and die; it is a statute of an age to him and to his seed after him.” [6] Therefore be it known that by conjugial love is meant all celestial and spiritual love, for the reason, as shown above, that love truly conjugial is the fundamental of all loves. Therefore those who are in this love are also in all other loves of heaven and of the church, for as before said, it descends from the marriage of good and truth in the heavens, which marriage makes heaven. From this also it is that in the Word heaven is compared to a “marriage,” and is likewise called a “marriage.” From this also it is evident why a warning was given that the nakednesses of Aaron and of his sons should not appear while they were ministering; for their “nakednesses” signified all loves contrary to heavenly loves, which in general, when they are ends, are called the loves of self and of the world, and are filthy and infernal loves. That this is so the man of the present day is not aware, for the reason that he is in these loves, and perceives no other delight than that which is from them. Consequently when spiritual love and celestial love are mentioned, he is perplexed, and does not know what they are, consequently what heaven is; and perhaps he will be amazed when he hears and thinks that in spiritual and celestial love, separate from the love of self and of the world, there is eternal happiness which is unutterable.

(9962) And they shall be upon Aaron and upon his sons. That this signifies protection from the hells, is evident from the signification of “the breeches,” of which it is said that “they shall be upon Aaron and his sons,” as being the external things of conjugial love (see n. 9959); and from the signification of “the nakednesses” which the breeches were to cover, as being the interior things of this love, which were filthy and infernal (of which also above, n. 9960); and because “nakednesses” have this signification, therefore the breeches which were to be upon Aaron and upon his sons, were for protection from the hells. The case herein is as follows. In respect to their interiors, the Jewish and Israelitish nation was in the loves of self and of the world, thus in infernal loves, above all other nations; but in respect to their exteriors they could be in holiness also above all other nations; wherefore when they were in holiness, their interiors were closed; for in this way holy external things could be communicated through them with the heavens, and from this there could be conjunction. It would have been altogether different if the internals with them, which as above said were filthy and infernal, had not been closed. It is from this that with that nation there was no church, but only the representative of a church; for a church which is a church is in the internal things of faith and of love; but not in external things separate from these. The external things with them were all representative. [2] As then by “breeches” are signified the external things of conjugial love, and in general the external things of all heavenly loves; and as external things were what covered the internal things, and as with that nation the internal things were filthy and infernal, therefore by "the breeches being upon Aaron and upon his sons" is signified protection from the hells; for so long as they were in a holy external, and their internals were covered or closed, so long also they were removed from the hells, and were thereby under protection. (That the internals with the Jewish and Israelitish nation were filthy and infernal, and that on this account there was no church with them, but only the representative of a church, may be seen at the places cited in n. 9320, 9380; that while they were in worship, they were only in a holy external, n. 3479, 4293, 4311, 6304, 8588, 9373, 9380; and that their interiors were then closed, n. 8788, 8806.)

(9963) When they go in into the Tent of meeting. That this signifies in the representative worship of all things of heaven and of the church, is evident from the signification of "going in into the Tent of meeting," as being the representative worship of all things of heaven and of the church; for by "the Tent" was represented heaven where the Lord is (see n. 9457, 9481, 9485, 9784); thus by "going into it," when said of Aaron and his sons, is signified the worship of the Lord. Moreover, at that time all worship was performed in the Tent and at the altar; for in the Tent were set in order the breads of faces, the lamps were lighted, incense was burned, and sacrifices were offered at the altar. In these things the representative worship chiefly consisted. Representative worship is external worship that represents the internal things which belong to love from the Lord to the Lord, thus which are all things of heaven and of the church; for in heaven and in the church all things bear relation to the good that is of love, and to the truth that is of faith, from the Lord to the Lord.

(9964) Or when they come near unto the altar to minister in what is holy. That this signifies in the representative worship of the Lord Himself, is evident from the fact that the altar was the chief representative of the Lord in respect to the Divine good (see n. 9714); thus "coming near unto the altar, and ministering there in what is holy" denotes the worship of the Lord Himself. The representative worship of the Lord consisted chiefly in burnt-offerings and sacrifices offered upon the altar (n. 922, 923, 2180, 6905, 8680, 8936); the representative worship of the Lord in respect to Divine good was at the altar, and the representative worship of Him in respect to Divine truth was in the Tent of meeting. Therefore it is said that by "going in into the Tent of meeting" is signified the representative worship of all things of heaven and of the church (n. 9963); and by "coming near unto the altar" is signified the representative worship of the Lord Himself; for heaven and the church are receptacles of the Divine truth that proceeds from the Lord. The Divine truth that proceeds from the Lord is the truth that proceeds from the good of His love, and it is implanted where this good also is received, consequently where the Lord is received, from whom is this good.

(9965) Lest they bear iniquity, and die. That this signifies the annihilation of the whole of worship, is evident from the signification of "bearing iniquity," when said of the priesthood of Aaron and his sons, as being the removal of falsities and evils with those who are in good from the Lord (of which above, n. 9937). But when they are said "to bear iniquity and die," it signifies the annihilation of all worship (n. 9928); for representative worship died, because nothing of it appeared any longer in the heavens. (How the case herein is can be seen from what was said and shown above, n. 9959-9961.) Moreover, that they died when they did not act in accordance with the statutes, is plain from Aaron's sons, Nadab and Abihu, who were consumed by fire from heaven when they burned incense, not from the fire of the altar, but from strange fire (Lev. 10:1, 2). The fire of the altar represented love Divine, thus love from the Lord, whereas the strange fire represented love from hell. The annihilation of worship was signified by the burning of incense from this latter fire, which resulted in their death. (That "fires" signify loves, see n. 5215, 6832, 7324, 7575, 7852.) [2] It is said in many passages in the Word that "they would bear iniquity" when they did not act according to the statutes, and by this was signified damnation, because their sins were not removed; not that they were damned on this account, but that they thereby annihilated the representative worship, and thus represented the damned who remain in their sins. For no one is damned on account of the omission of external rites; but on account of evils of the heart, thus on account of the omission of them from evil of heart. This is signified by "bearing iniquity" in the following passages. In Moses: If a soul shall sin, and shall do any of the things commanded by Jehovah not be done; though he knew it not, yet shall he be guilty, and shall hear his iniquity (Lev. 5:17). “To bear iniquity” here does not mean, but only signifies, the retention of evils and thus damnation, because he did not do it from evil of heart; for it is said, “though he knew it not.” [3] Again: If eating any of the flesh of the sacrifice of his peace-offerings be eaten on the third day, he that offereth it shall not be reconciled; it is an abomination, and the soul which eateth of it shall bear his iniquity, and shall be cut off from his peoples (Lev. 7:18, 20; 19:7, 8); by “bearing iniquity” here also is signified to remain in his sins, and thus to be in damnation; not because he ate of his sacrifice on the third day; but because by “eating it on the third day” was represented that which is abominable, which is amenable to damnation. Thus by “bearing iniquity” and by “being cut off from his people,” was represented the damnation of those who do the abomination which is signified by that deed. Nevertheless the damnation was not on account of the eating, for it is the interior evils which were represented that condemn, and not the outward things without them. [4] Again: Every soul that eateth a carcass, and that which is torn, and laveth not his garments, nor washeth his flesh, shall bear his iniquity (Lev. 17:15, 16); as “to eat a carcass and that which is torn” represented the appropriation of evil and falsity, therefore he is said to “bear iniquity,” also representatively. Again: If a man who is clean shall omit to keep the passover, this soul shall be cut off from his peoples, because he offered not the oblation of Jehovah in its appointed time, he shall bear his sin (Num. 9:13); the passover represented liberation from damnation by the Lord (see n. 7093, 7867, 7995, 9286-

9292); and the paschal supper represented conjunction with the Lord through the good of love (n. 7836, 7997, 8001); and because these things were represented, it was ordained that anyone who did not keep the passover should be cut off from his people, and that he should bear his sin. Yet this was not so very bad a deed; but only represented those who at heart deny the Lord, and the consequent liberation from sins; and thus it represented those who do not wish to be conjoined with Him by love; thus it represented their damnation. [5] Again: The sons of Israel shall not come nigh the Tent of meeting, to bear iniquity in dying. The Levites shall do the work of the Tent of meeting, and they shall bear iniquity (Num. 18:22, 23); the reason why the people "bore iniquity in dying" if they came nigh the Tent of meeting to do the work there, was that they thus annihilated the representative worship enjoined on the ministry of the priests; the ministry of the priests, or the priesthood, represented the whole work of the Lord's salvation (n. 9809). Therefore it is said that "the Levites," who also were priests, should "bear their iniquity," by which was signified expiation, that is, the removal from evils and falsities with those who are in good from the Lord alone (n. 9937). By "bearing iniquity" is signified real damnation when it is said of those who do evils from an evil heart, as is said of those described in Leviticus 20:17, 19, 20; 24:15, 16; Ezekiel 18:20; 23:49; and elsewhere.

(9966) It is a statute of an age to him and to his seed after him. That this signifies the laws of order in the representative church, is evident from the signification of "a statute of an age," as being a law of Divine order in the heavens and in the church (see n. 7884, 7995, 8357). It is said "in the representative church," because the external things of worship which represented internal things were called "statutes" (n. 8972), thus those things which were representatives of the church; and because the internal things which were represented were Divine, thus eternal, therefore it is said, "a statute of an age;" for by "an age" is signified what is eternal.

(9967) CONCERNING THE SECOND EARTH SEEN IN THE STARRY HEAVEN. I was afterward led by the Lord to an earth in the universe which was at a greater distance from our earth than that first one which was treated of at the end of some of the former chapters. That it was further distant was given me to know from the fact that I was two days being led thither as to my spirit. This earth was to the left; but the former was to the right. Remoteness in the other life does not arise from distance of place; but from difference of state, which nevertheless appears there like distance of place (according to what was said above, n. 9440). Wherefore from the time it took to get there, which as already said was two days, I was able to infer that the state of the interiors with those people - which is the state of the affections and the consequent thoughts - differed from the state of the interiors with the spirits from our earth in the same proportion. As I was conveyed thither in respect to the spirit by means of changes of state of the interiors, it was given me to note the successive changes themselves, before I arrived there. This took place while I was awake.

(9968) When I arrived there, the earth itself was not seen, but only the spirits from that earth; for as has already been observed several times, the spirits of every earth appear around their own earth, for the reason that they are of a diverse genius in consequence of a diverse state of life; and in the other life diversity of state disjoins, and likeness of state conjoins; and especially for the reason that they may be with the inhabitants of their own earth, who are of a similar genius. For a man cannot live apart from spirits, and spirits of a like nature are adjoined to everyone (see n. 5846-5866, 5976-5993). These spirits appeared at a considerable height above the head, and from thence they looked at me as I was coming. [2] Be it known that those who are on high can look at those who are below; and the greater their height, the farther their view extends; and that they can not only look at them, but can also speak with them. From their position they observed that I was not from their earth, but from a greater distance elsewhere; wherefore they addressed to me a variety of questions, to which it was also given me to reply. Among other things I told them from what earth I was, and what was its nature. Afterward I told them about the earths in our solar system, and at the same time also about the spirits of the earth or planet Mercury, to whom it is given to wander about to many earths for the sake of acquiring knowledges about various things, with which they are delighted (n. 6808-

6817, 6921-6932, 7069-7079). When they heard this, they said that they also had seen these spirits among them.

(9969) I was told by angels from our earth that the inhabitants and spirits of this “second” earth bear relation in the Grand Man to the keenness of the external sight; and that on this account they appear on high, and are also remarkably keen of sight.

(9970) Because they bear this relation in the Grand Man, which is heaven, and as they clearly see the things which are below, in conversing with them I compared them to eagles, which fly to a great height, and look around with a sharp and far-reaching vision. But at this they were indignant, supposing that I believed them to be like eagles in respect to rapacity, and thus that they were evil. But I replied that I did not liken them to eagles in respect to rapacity, but in respect to their keenness of sight; adding that they who are like eagles in respect to rapacity are evil, but that they who are like them only in keenness of sight are good.

(9971) Being questioned about the God whom they worship, they answered that they worship a visible and an invisible God; a visible God under a human form, and an invisible God not under any form. And it was found from their speech, and also from the ideas of their thought when communicated to me, that their visible God is our Lord Himself, and they also called Him “the Lord.” To all this it was given me to reply that on our earth also a visible and an invisible God is worshiped, and that the invisible God is called “the Father;” and the visible God, “the Lord;” but that the two are One, as He Himself taught us, saying, that "no one hath ever seen the shape of the Father," but that "the Father and He are One," that "whosoever seeth Him, seeth the Father," that "the Father is in Him, and He in the Father;" consequently that both are this Divine in one person. (That these are the words of the Lord Himself, see John 5:37; 10:30; 14:7, 9-11.)

(9972) Afterward I saw spirits from the same earth in a place beneath the former, and I spoke with these also. But these were idolaters, for they worshiped an idol of stone like a man, but not beautiful. Be it known that at first all who come into the other life have a worship like their worship in the world, but that they are gradually removed from it. The reason of this is that all worship remains implanted in the interior life of the man, from which it cannot be removed and rooted out except gradually. Upon seeing this, it was given me to tell them that they ought not to worship what is dead, but what is alive. To this they answered that they know that God is alive, and is not a stone; but they think of the living God when they look upon a stone that is like a man, and that otherwise the ideas of their thought could not be fixed and determined to the invisible God. It was then given me to tell them that the ideas of thought can be fixed and determined to the invisible God, by fixing and determining them to the Lord, who is the visible God; and that in this way a man can be conjoined with the invisible God in thought and affection, and consequently in faith and love, when he is conjoined with the Lord; but not otherwise.

(9973) A continuation concerning this Second Earth in the starry heaven will be found at the end of the following chapter.

CHAPTER 29

(9974) THOSE WHO believe that they merit heaven by the goods which they do, do goods from themselves, and not from the Lord.

(9975) None of the goods which men do from themselves are good, because they are done for the sake of self, being done for the sake of reward; thus from these works they have regard in the first place to themselves; but the goods which men do from the Lord are all good, because they are done for the sake of the Lord and for the sake of the neighbor; thus in these goods they have regard in the first place to the Lord and the neighbor.

(9976) Therefore those who place merit in works love themselves, and those who love themselves despise the neighbor, and even are angry with God Himself if they do not receive the hoped-for reward, for they do the works for the sake of the reward.

(9977) From this it is evident that their works are not from heavenly love, thus not from true faith; for the faith which regards good from self, and not from God, is not true faith. Such cannot receive heaven into themselves, for heaven with man is from heavenly love and true faith.

(9978) Those who place merit in works cannot fight against the evils which are from the hells, for no one can do this from himself; but the Lord fights and conquers for those who do not place merit in works.

(9979) The Lord alone had merit, because He alone, from Himself, has conquered and subdued the hells. Hence the Lord alone is merit and righteousness.

(9980) Moreover, from himself man is nothing but evil; thus to do good from self is to do it from evil.

(9981) That good must not be done for the sake of a reward, the Lord Himself teaches in Luke: If ye love those who love you, what thanks have ye? If ye do well to those who do well to you, what thanks have ye? For sinners do the same. Rather love your enemies, and do well, and lend, hoping for nothing; then shall your reward be great, and ye shall be sons of the Most High (Luke 6:32-35). That a man cannot from himself do good that is good; but only from the Lord, the Lord also teaches in John: A man can receive nothing unless it be given him from heaven (John 3:27). Jesus said, I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing (John 15:5).

(9982) To believe that they will be rewarded if they do what is good, is not hurtful to those who are in innocence, as is the case with little children and with the simple; but to confirm themselves therein when they are grown up is hurtful; for a man is initiated into good by looking for a reward, and he is deterred from evil by looking for a punishment. But insofar as he comes into the good of love and of faith, he is removed from having regard to merit in the goods which he does.

(9983) To do good that is good must be from the love of good, thus for the sake of good. They who are in this love abhor merit, for they love to do, and perceive satisfaction from it; and on the other hand, they are saddened if it is believed that it is done for the sake of something of self. The case herein is almost as it is with those who do what is good to friends for the sake of friendship, to a brother for the sake of brotherhood, to wife and children for their own sake, to their country for their country's sake; thus from friendship and from love. They who think well also say and insist that they do not do well for the sake of themselves; but for the sake of those to whom they do it.

(9984) The delight itself which is in the love of doing what is good without any end of recompense, is the reward which remains to eternity; for every affection of love remains inscribed on the life. Into this there is insinuated by the Lord heaven and eternal happiness. EXODUS 29 1. And this is the word that thou shalt do to them, to sanctify them, to minister to Me in the priest's office. Take one bullock, a son of the herd, and two rams without blemish; 2. And bread of unleavened things, and cakes of unleavened things mixed with oil, and wafers of unleavened things anointed with oil; of fine flour of wheat shalt thou make them. 3. And thou shalt put them upon one basket, and bring them near in the basket, and the bullock and the two rams. 4. And Aaron and his sons thou shalt bring near unto the door of the Tent of meeting, and shalt wash them with waters. 5. And thou shalt take the garments, and shalt clothe Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod. 6. And thou shalt set the miter upon his head, and put the crown of holiness upon the miter. 7. And thou shalt take the oil of anointing, and pour it upon his head, and anoint him. 8. And thou shalt bring near his sons, and clothe them with tunics. 9. And thou shalt gird them with a belt, Aaron and his sons, and shalt bind the tiaras on them, and the priesthood shall be to them for a statute of an age; and thou shalt fill the hand of Aaron and the hand of his sons. 10. And thou shalt bring near the bullock before the Tent of meeting; and Aaron and his sons shall lay their hands upon the head of the bullock. 11. And thou shalt slay the bullock before Jehovah, at the door of the Tent of meeting. 12. And thou shalt take of the blood of the bullock, and shalt put it upon the horns of the altar with thy finger; and all the blood thou shalt pour out at the base of the altar. 13. And thou shalt take all the fat that covereth the intestines, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and shalt burn them on the altar. 14. And the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire without the camp; this is sin. 15. And thou shalt take one ram; and Aaron and his sons shall lay their hands upon the head of the ram. 16. And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it upon the altar round about. 17. And thou shalt cut the ram into its pieces, and shalt wash its intestines, and its legs, and put them upon its pieces, and upon its head. 18. And thou shalt burn with the whole ram upon the altar; this is a burnt-offering unto Jehovah; an odor of rest; an offering made by fire unto Jehovah is this. 19. And thou shalt take the second ram; and Aaron and his sons shall lay their hands upon the head of the ram. 20. And thou shalt slay the ram, and shalt take of its blood, and shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and thou shalt sprinkle the blood upon the altar round about. 21. And thou shalt take of the blood that is upon the altar, and of the oil of anointing, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be holy, and his garments, and his sons, and the garments of his sons with him. 22. And thou shalt take of the ram the fat, and the tail, and the fat that covereth the intestines, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right hind quarter; because a ram of fillings is he; 23. And one loaf of bread, and one cake of bread with oil, and one wafer, out of the basket of unleavened things that is before Jehovah; 24. And thou shalt put the whole upon the palms of Aaron, and upon the palms of his sons; and shalt wave them a wave offering before Jehovah. 25. And thou shalt take them from their hand, and shalt burn them on the altar upon the burnt-offering, for an odor of rest before Jehovah; an offering by fire is this to Jehovah. 26. And thou shalt take the breast from the ram of fillings, which is for Aaron, and shalt wave it a wave-offering before Jehovah; and it shall be to thee for a portion. 27. And thou shalt sanctify the breast of the waving, and the hind quarter of the uplifting, which is waved, and which is uplifted from the ram of fillings, of that which is for Aaron, and of that which is for his sons; 28. And it shall be to Aaron and his sons for a statute of an age from among the sons of Israel; for it is an uplifting; and it shall be an uplifting from among the sons of Israel of their peace sacrifices, their uplifting to Jehovah. 29. And the garments of holiness which are for Aaron shall be for his sons after him, to be anointed in them, and to fill in them their hand. 30. Seven days shall the priest after him of his sons put them on, who shall enter into the Tent of meeting to minister in the holy. 31. And thou shalt take the ram of fillings, and boil its flesh in a holy place. 32. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the Tent of meeting. 33. And they shall eat those things wherein expiation was made, to fill their hand, to sanctify them; and a stranger shall not eat, because they are holy. 34. And if there be anything left of the flesh of fillings, and of the bread, unto the morning, thou shalt burn what is left with fire; it shall not be eaten, because it is holy. 35. And thus shalt thou do to Aaron and to his sons, according to all that I have commanded thee; seven days shalt thou fill their hand. 36. And a bullock of sin thou shalt offer daily upon the propitiations; and thou shalt cleanse it from sin upon the altar in making thy propitiation upon it; and thou shalt anoint it, to sanctify it. 37. Seven days thou shalt make propitiation upon the altar, and shalt sanctify it, and the altar shall be a holy of holies; everyone that toucheth the altar shall be sanctified. 38. And this is what thou shalt offer upon the altar: two lambs, sons of a year, day by day, continually. 39. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the evenings; 40. And a tenth of fine flour mingled with beaten oil, a fourth of a hin, and a drink-offering of the fourth of a hin of wine for the first lamb. 41. And the second lamb thou shalt offer between the evenings; according to the meat-offering of the morning, and according to the drink-offering thereof, thou shalt do thereto, for an odor of rest, a fire-offering to Jehovah: 42. A continual burnt-offering to your generations at the door of the Tent of meeting before Jehovah; where I will meet with you, to speak unto thee there. 43. And there I will meet with the sons of Israel, and it shall be sanctified in My glory. 44. And I will sanctify the Tent of meeting, and the altar; and Aaron and his sons will I sanctify to minister to Me in the priest's office. 45. And I will dwell in the midst of the sons of Israel, and will be to them for God. 46. And they shall know that I am Jehovah their God, who have brought them out from the land of Egypt, that I may dwell in the midst of them; I am Jehovah their God.

(9985) THE CONTENTS. In the internal sense in this chapter the subject treated of is the glorification of the Lord in respect to the Human, which is signified by the inauguration of Aaron and his sons into the priesthood.

(9986) THE INTERNAL SENSE. Verses 1-3. And this is the word that thou shalt do to them to sanctify them, to minister to Me in the priest's office. Take one bullock, a son of the herd, and two rams without blemish; and bread of unleavened things, and cakes of unleavened things mixed with oil, and wafers of unleavened things anointed with oil; of fine flour of wheat shalt thou make them. And thou shalt put them upon one basket, and bring them near in the basket; and the bullock and the two rams. "And this is the word that thou shalt do to them," signifies a law of order; "to sanctify them," signifies a representation of the Lord in respect to the Divine Human; "to minister to Me in the priest's office," signifies to represent all the work of salvation by Him; "take one bullock a son of the herd," signifies the purification of the natural or external man; "and two rams without blemish," signifies the purification of the spiritual or internal man; "and bread of unleavened things," signifies the purification of the celestial in the inmost of man; "and cakes of unleavened things mixed with oil," signifies the purification of the middle celestial; "and wafers of unleavened things anointed with oil," signifies the celestial in the external man; "of fine flour of wheat shalt thou make them," signifies the truth which is from Divine good; "and thou shalt put them upon one basket," signifies the sensuous in which they are; "and bring them near in the basket," signifies thus the presence of all; "and the bullock and the two rams," signifies the natural or external of man, and his spiritual or internal, which are to be purified.

(9987) And this is the word that thou shalt do to them. That this signifies a law of order, is evident from the signification of a "word," as being Divine truth, and hence a law of order (of which below). In the general sense a "word" signifies an utterance of the mouth, or a speech; and as a speech is a thought of the mind uttered by means of words, therefore a "word" signifies the thing that is being thought; and from this, in the original tongue, everything that really exists, and is anything, is called a “word.” But in an eminent sense the “Word” is Divine truth, for the reason that everything which really exists, and which is anything, is from Divine truth. Therefore it is said in David: By the word of Jehovah were the heavens made, and all the army of them by the breath of His mouth (Ps. 33:6); where “the word of Jehovah” denotes the Divine truth that proceeds from the Lord; “the breath of the mouth of Jehovah” denotes the life thence derived; “the heavens made by it, and all the army of them,” denote the angels insofar as they are receptions of Divine truth. That “the heavens” denote the angels is because these constitute heaven; and as the angels are receptions of Divine truth, therefore by “angels” in the abstract sense are signified Divine truths which are from the Lord (see n. 8192); and that in the same sense “the army of the heavens” denotes Divine truths (see n. 3448, 7236, 7988). [2] From this it can be seen what is signified by “the Word” in John: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not anything made that was made. And the Word was made flesh, and dwelt in us, and we saw His glory (John 1:1, 3, 14). That the Lord is here meant by “the Word” is plain, for it is said that “the Word was made flesh.” The Lord is “the Word,” because when He was in the world, the Lord was Divine truth itself; and when He departed out of the world, the Divine truth proceeded from Him (see the places cited in n. 9199, 9315). [3] That in the supreme sense “the Word” denotes the Lord as to Divine truth, or what is the same, that “the Word” denotes the Divine truth proceeding from the Lord, is evident from many passages, as in the following: They cried unto Jehovah, and He sent His Word, and healed them (Ps. 107:19, 20). Ye have not the Word of the Father abiding in you, because whom He hath sent, Him ye believe not, and ye will not come to Me, that ye may have life (John 5:38, 40). I have given them Thy word, therefore the world hateth them, sanctify them in Thy truth; Thy word is truth (John 17:14, 17). He that sat on the white horse was clothed in a garment dipped in blood, and His name is called the Word of God. And He had upon His garment and upon His thigh a name written, King of kings, and Lord of lords (Rev. 19:13, 16). From these and other passages it is evident that the Divine truth proceeding from the Lord is "the Word," and in the supreme sense the Lord as to Divine truth, for it is said that "the name of Him who sat on the white horse is the Word of God," and that "He is King of kings and Lord of lords;" and as "the Word" denotes Divine truth, it is said that "He was clothed in a garment dipped in blood," for by "garment" is signified truth (n. 9952), and by "blood" truth from good. (See this more fully explained in n. 2760-2762.) [4] Hence all truth which is from the Divine is called the "word," as in Joel: Jehovah uttered His voice before His army; for His camp is very great, for countless is he that doeth His word (Joel 2:11); where the "voice which Jehovah utters" denotes truth from the Divine (n. 9926); the "camp of Jehovah" denotes heaven (see n. 4236, 8193, 8196). From this it is evident that "countless is he that doeth His word" denotes one who does truth Divine. In Matthew:

When anyone heareth the word of the kingdom, and heedeth it not, the evil one cometh and snatcheth away that which was sown in his heart. He that was sown upon stony places, is he that heareth the word and straightway with joy receiveth it; yet hath he not root. He that was sown among thorns, is he that heareth the word, but the care of the age and the deceitfulness of riches choke the word. He that was sown in good ground, is he that heareth the word and payeth attention, and from this bringeth forth fruit (Matt. 13:19-23). That "the word" here denotes truth Divine is evident without explication. It is said "the word of the kingdom," because it is the truth of heaven and the church, for "the kingdom" denotes heaven and the church. [5] From this it can be seen that "words" denote Divine truths which are from the Lord; as in John: The words that I speak unto you, are spirit and are life (John 6:63). Therefore also the commandments of the Decalogue are called the "ten words" (Exod. 34:28). That "the word" denotes a law of order, is because the Divine truth that proceeds from the Lord makes order in the heavens, insomuch that it is order there. Hence the laws of heavenly order are Divine truths (n 1728, 1919, 2258, 2447, 4839, 5703, 7995, 8513, 8700, 8988). The law of order which is signified by "word" in this chapter is the way in which the Lord glorified His Human, that is, made it Divine, for this is the subject here treated of in the internal sense; and from this in the relative sense the regeneration of man is treated of, for the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3245, 3246, 3296, 4402, 5688). That this is the law of order in especial, is because the Lord as to the Divine Human is Order in the heavens, and because everyone who is being regenerated is brought into this order; wherefore they who are in this order are in the Lord.

(9988) To sanctify them. That this signifies to represent the Lord in respect to the Divine Human, is evident from the signification of "to sanctify," as being to represent the Lord as to the Divine Human (see n. 9956). That this is "to sanctify" is because the Lord alone is holy, and because all that is holy proceeds from Him, and all sanctification represents Him (n. 9479, 9680, 9820).

(9989) To minister to Me in the priest's office. That this signifies all the work of salvation by Him, is evident from the signification of "the priest's office," as being a representative of the Lord as to the work of salvation (see n. 9899).

(9990) Take one bullock, a son of the herd. That this signifies the purification of the natural or external man, is evident from the signification of a "bullock," as being the good of innocence and of charity in the natural or external man (see n. 9391). And because it is said "a son of the herd," there is signified also the truth of this good, for a "son" denotes truth, and a "herd," the natural. (That a "son" denotes truth, see n. 489, 491, 533, 2623, 3373, 9807; and that a "herd" denotes the natural, n. 2566, 5913, 8937.) That by a "bullock, a son of the herd" is here signified the purification of the natural or external man, is because it was sacrificed, and by sacrifices was signified purification from evils and falsities, or expiation, here purification from the evils and falsities which are in the natural or external man. But purification in the spiritual or internal man is signified by the "burnt-offering of the ram." [2] In order to know what the burnt-offerings and sacrifices severally represented, it must be known that there is in man an external and also an internal, and that in each of these there is what relates to truth and what relates to good; and therefore when a man is to be regenerated, he must be regenerated as to the external and as to the internal, and in both as to truth and as to good. But before a man can be regenerated, he must be purified from evils and falsities, for these stand in the way. The purifications of the external man were represented by burnt-offerings and sacrifices of oxen, bullocks, and he-goats; and the purifications of the internal man by burnt-offerings and sacrifices of rams, kids, and she-goats; but the purification of the internal itself, which is the inmost, by burnt-offerings and sacrifices of lambs; and therefore what particular purification or expiation was represented can be seen from the animals themselves that were sacrificed. [3] It is said what purification or expiation was "represented," because the burnt-offerings and sacrifices did not purify or expiate man, but only represented purification or expiation; for who is not able to know that such things do not take away anything of the evil and falsity with a man? (See the passages cited from the Word in n. 2180.) That they did not take away, but only represented, was because with the Israelitish and Jewish nation there was instituted the representative of a church, through which conjunction was effected with the heavens, and through the heavens with the Lord (on which subject see what was shown in the places cited above, n. 9320 end, 9380). But what was specifically represented by the burnt-offerings and sacrifices of bullocks, rams, and lambs, will be seen later in this chapter, for these are there treated of.

(9991) And two rams without blemish. That this signifies the purification of the spiritual or internal man, is evident from the signification of a "ram," as being the internal of man, thus his spiritual (see n. 2830); for the internal with man is called "spiritual;" and the external "natural." Purification is signified because the burnt-offerings were of rams, and by burnt-offerings and sacrifices in general were represented purifications from evils and falsities, or expiations; and by burnt-offerings and sacrifices of rams, the purifications or expiations of the internal or spiritual man (of which below in this chapter where these are treated of).

(9992) And bread of unleavened things. That this signifies the purification of the celestial in the inmost of man, is evident from the signification of "bread," as being what is celestial (see n. 2165, 2177, 3478, 9545); and from the signification of "unleavened," as being what has been purified (of which below). That it denotes the inmost of man, is because the celestial is the good of love, and the good of love is inmost. There are three things with man which follow on in successive order. These three are called "the celestial," "the spiritual," and "the natural." The celestial is the good of love to the Lord; the spiritual is the good of charity toward the neighbor; and the natural thence derived is the good of faith, which, being from the spiritual, is called “the spiritual natural.” For the case with man is similar to what it is in the heavens. In the inmost heaven, which is also called the third, is the celestial; in the second or middle heaven is the spiritual; and in the first or ultimate heaven is the natural thence derived, or the spiritual natural. That the case with man is similar to what it is in the heavens, is because a man who is in good is a heaven in the least form (see the places cited in n. 9279). Concerning the threefold division of heaven or of the heavenly kingdom, more will be told below when treating of the cakes and wafers of fine flour of wheat. [2] That “unleavened” signifies purified, is because “fermented” signifies falsity from evil (n. 2342, 7906); hence “unleavened” or “unfermented” signifies pure, or without this falsity. That “fermented” signifies falsity from evil, is because this falsity defiles good, and also truth, and also because it excites fighting; for on the approach of this falsity to good a burning heat is excited, and on its approach to truth, collision. For this reason a meat-offering of unleavened bread was employed in the burnt-offerings and in the sacrifices. Therefore it was ordered that “no meat-offering which they should bring to Jehovah should be made leavened” (Lev. 2:11); that they “should not sacrifice the blood of the sacrifice upon what was leavened” (Exod. 23:18); and that on the feast of the passover, they “should eat nothing leavened,” and that he who did eat “should be cut off from Israel” (Exod. 12:15, 18-20). That he was to be cut off from Israel who ate what was leavened on the feast of the passover, was because the feast of the passover signified liberation from damnation, and specifically liberation from falsities from evil, with those who suffer themselves to be regenerated by the Lord (see n. 7093, 9286-9292); hence also this feast was called "the feast of unleavened things."

(9993) And cakes of unleavened things mixed with oil. That this signifies the purification of the middle celestial, is evident from the signification of "cakes," as being the middle celestial (of which in what follows); and from the signification of "oil," as being the good of love (see n. 886, 4582, 4638). From this it is evident that by "cakes mixed with oil" is signified the celestial which is from the inmost, for "oil" denotes the good of love, which is inmost. The case herein is that the heavens have been distinguished into two kingdoms, one of which is called "spiritual," the other "celestial." To the spiritual kingdom in the heavens corresponds understanding with man, and to the celestial kingdom corresponds his will (n. 9835). In each kingdom there is an internal and an external, as also with man in his understanding and will; for understanding with man is internal and external, and will is internal and external. Internal understanding makes the spiritual life of the internal man, and external understanding makes the spiritual life of the external man; but internal will makes the celestial life of the internal man, and external will makes the celestial life of the external man. That there is an internal and an external with man, can be seen by everyone who reflects, especially from hypocrites, the deceitful, the cunning, and the malicious, in that interiorly they think contrary to the truths of faith, and also will contrary to the goods of celestial love; but exteriorly they think and will in agreement with them, and also speak and act accordingly, that they may so appear before the world. [2] Be it known further, that each kingdom in the heavens, namely the spiritual kingdom and the celestial kingdom, is in three divisions, being inmost, middle, and external (see n. 9873). The inmost of the celestial kingdom is the good of love to the Lord; the middle there is the good of mutual love, which is the good thence proceeding; and the external is the delight proceeding from this good. The two former are in the internal man with those who are in the Lord's celestial kingdom; but the third is in the external with the same. These three were represented by the bread of unleavened things, the cakes of unleavened things mixed with oil, and the wafers of unleavened things anointed with oil; and their purification is represented by the offering of these three upon the altar together with the burnt-offering or sacrifice. That such things are signified in order, can be seen merely from the fact that these three were commanded, and their preparation is also described, in the books of Moses, which would by no means have been done unless they had involved arcana of heaven and the church. Otherwise of what use would such things be? [3] But I know that at the present day scarcely anyone can apprehend these arcana, for the reason that at this day everything in the understanding and the will is worldly, and they who think about heaven, and desire it, have and are willing to have no other idea of it than a natural and earthly one; and where there is such an idea, and such a will, thus such a love, there the arcana of heaven have no place. Very different would it be if the mind were more delighted with heavenly things than with worldly ones, for a man apprehends what delights him; as when he is delighted with the arcana of the civil state in kingdoms, and with those of the moral state with man. By “the moral state” is meant that of the loves and affections, and of the derivative thoughts, the arcana of which a shrewd man easily perceives, because he delights to lead others by them, in order to secure honors, gain, or reputation for the sake of these. [4] That “cakes” signify the [middle] celestial in the internal man, is because they are in the second rank; for in the first rank is bread of unleavened things; in the second are cakes mixed with oil; and in the third are wafers anointed with oil. These three were called “meat-offerings,” and were offered on the altar together with burnt-offerings and sacrifices. How they were to be prepared is described in Leviticus 2; and how they were to be offered is described in various passages, as by Aaron on the day of his anointing, in Leviticus 6:13-16. [5] By “cakes” in the Word is also meant the good of love in general; from which it is that the “breads of faces,” or “of setting forth,” are called “cakes” in Moses: Thou shalt take fine flour, and bake it into twelve cakes; of two tenth parts shall one cake be. And thou shalt set them on the table before Jehovah. And thou shalt put pure frankincense upon each row (Lev. 24:5-9); the “pure frankincense put upon the cakes” signified truth from celestial good, which is the ultimate or outermost of the celestial kingdom. [6] By "cakes" is also signified the good of love in general, in Jeremiah: The sons gather wood, and the fathers kindle a fire, and the women knead the dough, to make cakes to the queen of the heavens, and to pour out drink-offerings to other gods (Jer. 7:18; 44:19); "to make cakes to the queen of the heavens" denotes to worship the devil from the good of celestial love; and "to pour out drink-offerings to other gods" denotes to worship Satan from the truths of faith. For by "the queen of the heavens" are signified those who are in the hell of genii; and by "other gods," those who are in the hell of evil spirits (on which see n. 5977, 8593, 8622, 8625). They who are in the hell of genii are collectively called "the devil;" and they who are in the hell of evil spirits are called "Satan." [7] But the good of spiritual love is signified by "cakes" in Hosea: Ephraim hath become a cake not turned (Hos. 7:8); but "cake" is here expressed by another term in the original tongue, which signifies the good of spiritual love; a cake is "not turned" when the external man rules over the internal. When this is the case with man, the order is inverted; for then the external rules, and the internal serves. "Ephraim" denotes the intellectual of the church, which is enlightened and affected when the truths and goods of faith are received.

(9994) And wafers of unleavened things anointed with oil. That this signifies the celestial in the external man, is evident from the signification of "wafers," as being the celestial in the external man (of which below); from the signification of "unleavened," as being purified (see above,

n. 9992); and from the signification of “oil,” as being the good of love (n. 886, 4582, 4638). From this it is evident that by “wafers of unleavened things anointed with oil” is signified the celestial in the external man, which proceeds in order from the prior celestials. The wafers are said to be “anointed with oil,” but the cakes “mixed with oil,” for the reason that the wafers are in the third rank, and the cakes in the second (as said just above, n. 9993); and that which is in the second rank proceeds from the inmost immediately, and hence has in it the inmost celestial, which is signified by “oil;” and that which is in the third rank proceeds from the inmost mediately, namely, through that which is in the second rank, and hence has the inmost not so much in it as that which is in the second rank. Therefore as the cakes signify the celestial of the second rank, they are said to be “mixed” with oil; and as the wafers signify the celestial of the third rank, they are said to be “anointed” with oil. But this is difficult of apprehension unless it is known how the case is with the coming forth of things in successive order, which is like end, cause, and effect. The inmost is the end, the middle is the cause, and the ultimate is the effect. The end must be in the cause that it may be the cause of this end, and the cause must be in the effect that it may be the effect of this cause. The end does not appear in the effect as it does in the cause, because the effect is further from the end than is the cause. From this the mind may be enlightened as to how the case is with the inmost, the middle, and the external, in successive order.

(9995) Of fine flour of wheat shalt thou make them. That this signifies the truth that is from Divine good, and from which are these things, is evident from the signification of "fine flour," as being truth (of which below); and from the signification of "wheat," as being the good of love (see n. 3941), thus in the supreme sense Divine good; and from the signification of "making them," as being that these celestial goods, which are signified by "bread, cakes, and wafers, of unleavened things," are from this truth. The case herein is as follows. All the truths and goods that are in the heavens are from the Divine truth that proceeds from the Lord's Divine good. As received by the angels in the celestial kingdom this Divine truth is called "celestial good;" but in the spiritual kingdom, as received by the angels there, it is called "spiritual good." For howsoever the Divine truth that proceeds from the Lord's Divine good is called truth, it is nevertheless good. The reason why it is called truth, is that it appears in the heavens, before the external sight of the angels there, as light; for the light in the heavens is Divine truth. But the heat in this light, which is the good of love, makes it to be good. Similar is the case with man. When the truth of faith proceeds from the good of charity, which is the case when the man has been regenerated, it then appears as good, which from this is called "spiritual good;" for the being of truth is good, and truth is the form of good. [2] From this it can be seen why a man finds it so difficult to distinguish between thinking and willing; for when he wills anything, he says that he thinks it; and often when he thinks anything, that he wills it. And yet they are distinct, like truth and good; for the being of thought is will, and the form of will is thought; as the being of truth is good, and the form of good is truth, as just said. As a man finds such difficulty in distinguishing between these two, he therefore does not know what is the being of his life, and that it is good; and not truth except insofar as this comes forth from good. Good pertains to the will, and will is that which man loves; and therefore truth does not become the being of man's life until he loves it; and when a man loves it he does it. But truth pertains to the understanding, the office of which is to think, and when a man thinks it, he can speak about it. Moreover, it is possible to understand and think truth without willing and doing it; but when it is devoid of will, it is not appropriated to the man's life, because it has not in it the being of his life. Being ignorant of this, a man attributes everything of salvation to faith, and scarcely anything to charity; when yet faith has its being of life from charity, as truth has it from good. [3] Moreover, all the good with man is formed by means of truth; for good flows in by an internal way from the Lord, and truth enters by an external way; and they enter into a marriage in the internal man; but in one way with a spiritual man and angel, and in another way with a celestial man and angel. With a spiritual man and angel, the marriage is effected in the intellectual part; but in a celestial man and angel in the will part. The external way, by which truth enters, is through the hearing and sight into the understanding; but the internal way, by which good flows in from the Lord, is through his inmost into the will (on which subject see what was shown in the passages cited in n. 9596). From all this it is evident that the celestial goods signified by the "bread, cakes, and wafers of unleavened things" come forth from the Divine truth that proceeds from the Lord's Divine good; and that this is meant by "of fine flour of wheat thou shalt make them." As this is so, all the meat-offerings, which were prepared in various ways, were made of fine flour mingled with oil (Lev. 2:1 to the end; 6:13-16; Num. 7:13, and following verses; 15:2-15; 28:11-15). [4] That "fine flour," and also "meal," denote the truth which is from good, is evident from the following passages: Thou didst eat fine flour, honey, and oil, whence thou becamest beautiful exceedingly (Ezek. 16:13); this is said of Jerusalem, by which is here meant the Ancient Church; "fine flour" denotes the truth from the good of this church; "honey" denotes its delight; "oil" denotes the good of love; and "to eat" denotes to appropriate; therefore it is said "thou becamest beautiful," for spiritual beauty is from truths and goods. [5] In Hosea: It hath no standing crop, the shoot shall yield no meal; if perchance it yield, strangers shall swallow it up (Hos. 8:7); the "standing crop" denotes the truth of faith from good in conception (n. 9146); "the shoot shall yield no meal" denotes barrenness, because there is no truth from good; the "strangers who shall swallow it up" denote the falsities from evil which will consume it. [6] In the first book of Kings: The woman of Zidon in Zarephath said to Elijah that she had nothing of which to make a cake, except a handful of meal in a barrel, and a little oil in a cruse. Elijah said that she should make for him a cake in the first place, and the cask of meal would not be consumed, and the cruse of oil would not fail; which also came to pass (1 Kings 17:12-15); by “meal” is here signified the truth of the church; and by “oil” its good; for by the woman in Zidon is represented the church which is in the knowledges of truth and good; and by Elijah the prophet, the Lord as to the Word; from which it is evident what this miracle involves, for all the miracles treated of in the Word involve such things as are of the church (n. 7337, 8364, 9086). From this it is evident what is signified by the barrel of meal not being consumed, and the cruse of oil not failing, if the woman made a cake of what little she had for Elijah in the first place, and for her son afterward. (That “woman” denotes the church, see n. 252, 253; that “Zidon” denotes the knowledges of truth and good, n. 1201; and that “Elijah” denotes the Lord as to the Word, n. 2762, 5247 end.) [7] In Isaiah: O daughter of Babel, take the millstone and grind meal (Isa. 47:1, 2); “the daughter of Babel” denotes those in the church who are in a holy external, but in a profane internal; “to grind meal” denotes to select from the sense of the letter of the Word such things as serve to confirm the evils of the loves of self and of the world, which evil is profane; “to grind” denotes to select, and also to explain in favor of these loves; and “meal” denotes truth serving for this (n. 4335). [8] From this it is plain what is meant by “grinding,” consequently what by that which is ground; as in these passages: Princes were hanged up by their hand, the faces of elders were not honored, they carried away the young men to grind (Lam. 5:12, 13). Moses took the calf which they had made, and burnt it with fire, and ground it to powder; then he strewed it upon the faces of the waters, and made the sons of Israel drink (Exod. 32:20; Deut. 9:21). Then shall two be in the field; the one shall be taken, and the other left: two women shall be grinding at the mill; the one shall be taken, and the other left (Matt. 24:40, 41); from this it is evident what is meant by "grinding;" that in a good sense it denotes to select truths from the Word and explain them so as to be of service to good; and in a bad sense so as to be of service to evil (n. 7780); from which it is also evident what is signified by that which is ground, consequently by "meal," and "fine flour."

(9996) And thou shalt put them upon one basket. That this signifies the sensuous in which these things are, is evident from the signification of a "basket," as being the sensuous. That a "basket" denotes the sensuous is because the sensuous is the ultimate of man's life, and in the ultimate are stored up all the interior things in order (see n. 9828, 9836); and by vessels of every kind in the Word are signified external things in which are interior ones (n. 3079). From this then it is that it is said that the bread, cakes, and wafers of unleavened things should be put into a basket, and should be brought in a basket. (That the sensuous in man is the ultimate of his life, see n. 9212, 9216.) But the case herein is as follows. There are two things with man which make his life-the understanding, and the will. The ultimate of the understanding is called sensuous knowledge, and the ultimate of the will is called sensuous delight. Sensuous knowledge, which is the ultimate of the understanding, is imbibed through two senses-hearing and sight; and sensuous delight, which is the ultimate of the will, is also imbibed through two senses-taste and touch. The ultimate of the perception of both is smell. [2] The sensuous knowledge which is the ultimate of the understanding, is meant in the Word by a "bowl," or a "cup," for the wine which is therein, or the water, denotes the truths that belong to the understanding; but the sensuous delight which is the ultimate of the will, is meant in the Word by a "basket;" and as the ultimate is the containant of all the interior things, these interior things also are meant by these vessels; by a "bowl," or a "cup," the truths of the understanding, and in the opposite sense falsities; and by a "basket" the goods of the will, and in the opposite sense evils; for goods pertain to the will, and truths to the understanding. (That "bowls," or "cups," denote the truths of the understanding in the complex, see n. 5120, 9557; and that "baskets" denote the goods of the will in the complex, n. 5144.) Whether you say "the goods of the will," or "celestial goods," it is the same; and in like manner whether you say "the truths of the understanding," or "spiritual truths." That the things which were placed in the basket signify celestial goods, may be seen just above (n. 9992-9994); and as the sensuous is their ultimate, and thus the containant of all, it is said that all these things were to be "put into a basket."

(9997) And bring them near in the basket. That this signifies thus the presence of all, is evident from the signification of "bringing near," as being conjunction and presence (see n.

9378); and from the signification of a "basket," as being the sensuous in which are all things (of which just above, n. 9996).

(9998) And the bullock and the two rams. That this signifies the natural or external of man, and his spiritual or internal, which are to be purified, is evident from the signification of "the bullock," as being the natural or external of man, which is to be purified (see n. 9990); and from the signification of "the rams," as being the spiritual or internal of man, which is to be purified (see n. 9991).

(9999) Verses 4-9. And Aaron and his sons thou shalt bring near unto the door of the Tent of meeting, and shalt wash them with waters. And thou shalt take the garments, and shalt clothe Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod. And thou shalt set the miter upon his head, and put the crown of holiness upon the miter. And thou shalt take the oil of anointing, and pour it upon his head, and anoint him. And thou shalt bring near his sons, and shalt clothe them with tunics. And thou shalt gird them with a belt, Aaron and his sons, and shalt bind the tiaras on them, and the priesthood shall be to them for a statute of an age; and thou shalt fill the hand of Aaron, and the hand of his sons. "And Aaron and his sons," signifies the Lord as to Divine good and as to the Divine truth thence derived; "thou shalt bring near unto the door of the Tent of meeting," signifies the conjunction of both in heaven; "and shalt wash them with waters," signifies purification by means of the truths of faith; "and thou shalt take the garments, and shalt clothe Aaron," signifies a representative of the Lord's spiritual kingdom; "with the tunic," signifies the inmost of this kingdom; "and the robe of the ephod," signifies the middle of this kingdom; "and the ephod," signifies its ultimate; "and the breastplate," signifies the Divine truth shining forth from the Lord's Divine good; "and thou shalt set the miter upon his head," signifies the Divine wisdom; "and put the crown of holiness upon the miter," signifies the Lord's Divine Human; "and thou shalt take the oil of anointing," signifies a representative of inauguration into Divine good; "and pour it upon his head, and anoint him," signifies a representative of the Divine good in the Lord as to the whole Human; "and thou shalt bring near his sons," signifies the conjunction of the Divine truth that proceeds from the Lord's Divine good; "and shalt clothe them with tunics," signifies a representative of the proceeding Divine spiritual; "and thou shalt gird them with a belt," signifies a bond of conjunction that all things may be kept in connection, and thence in the heavenly form; "Aaron and his sons," signifies the Lord as to Divine good and the Divine truth thence proceeding; "and shalt bind the tiaras on them," signifies intelligence from wisdom; "and the priesthood shall be to them," signifies the Lord as to the work of salvation in successive order; "for a statute of an age," signifies according to the eternal laws of order; "and thou shalt fill the hand of Aaron, and the hand of his sons," signifies a representative of the Divine power of the Lord by means of Divine truth from Divine good.

(10000) And Aaron and his sons. That this signifies the Lord as to Divine good and as to the Divine truth thence derived, is evident from the representation of Aaron, as being the Lord as to Divine good (see n. 9806); and from the representation of his sons, as being the Lord as to the Divine truth thence derived (see n. 9807).

(10001) Thou shalt bring near unto the door of the Tent of meeting. That this signifies the conjunction of both in heaven, is evident from the signification of "bringing near," as being presence and conjunction (see n. 9997), here the conjunction of Divine good and Divine truth from the Lord in heaven; from the signification of "the door," as being introduction (see n. 8989); and from the representation of the Tent of meeting, as being heaven (see n. 9457, 9481, 9485, 9963). That the bullock, the rams, the bread, the cakes, and the wafers of unleavened things in the basket, and Aaron with his sons, were to be presented at the door of the Tent of meeting, and that Aaron and his sons were there to be clothed with garments and anointed, and the things mentioned were to be there offered upon the altar, was because the place where was the door of the Tent of meeting represented the marriage of Divine good with Divine truth. For by the altar, which also was placed at the door of the Tent, was represented the Lord as to Divine good, and by the Tent of meeting was represented the Lord as to Divine truth; hence by the place at the door of the Tent was represented the conjunction of good and truth, which conjunction is called the heavenly marriage. (That by the altar of burnt offering was represented the Lord as to

Divine good, see n. 9964; and by the Tent of meeting the Lord as to Divine truth, n. 9963.) That the altar was placed there is evident in Moses, "And Moses placed the altar of burnt-offering at the door of the Tent" (Exod. 40:29). (That the conjunction of good and truth is the heavenly marriage, and that it is heaven, see n. 2173, 2508, 2618, 2803, 3004, 3132, 3952, 4434, 6179.) From all this it is now evident that by "bringing Aaron and his sons near to the door of the Tent of meeting' is signified the conjunction of both, namely, of the Divine good and the Divine truth from the Lord in heaven.

(10002) And shalt wash them with waters. That this signifies purification by means of the truths of faith, is evident from the signification of "washing with waters," as being purification by means of the truths of faith (see n. 3147, 5954, 9088); (that all purification and regeneration are effected by means of the truths of faith, see n. 2799 middle, 7044, 8635-8640, 8772; and that "waters" denote the truths of faith, n. 739, 2702, 3058, 3424, 4976, 7307, 8568).

(10003) And thou shalt take the garments, and shalt clothe Aaron. That this signifies a representative of the Lord's spiritual kingdom, is evident from the signification of "the garments of Aaron," as being a representative of the Lord's spiritual kingdom (see n. 9814).

(10004) With the tunic. That this signifies the inmost of this kingdom, is evident from the signification of "the tunic with which Aaron was clothed," as being the Divine spiritual that proceeds immediately from the Divine celestial, thus the inmost of the spiritual kingdom (see n. 9826, 9942).

(10005) And the robe of the ephod. That this signifies the middle of this kingdom, is evident from the signification of “the robe” as being the Divine spiritual that proceeds mediately from the Divine celestial, thus the middle of the spiritual kingdom (see n. 9825). It is called “the robe of the ephod” because the robe belonged to the ephod; moreover, it was distinguished from the tunic by the girdle; for there were two girdles, one in common for the ephod and the robe together, the other for the tunic alone, which signified that those things of the spiritual kingdom which were represented by the tunic, were distinct from those which were represented by the robe and the ephod together. The “girdle,” or “belt,” signifies the general bond by which the interior things are held in connection (n. 9828), and also by which the one is separated from the other (n. 9944). [2] The case herein is this. There are three things that follow or succeed in order, which three in the heavens are called the Celestial, the Spiritual, and the Natural thence derived. The celestial is the good of love to the Lord; the spiritual is the good of charity toward the neighbor; and the natural thence derived is the good of faith. The celestial, which is the good of love to the Lord, constitutes the inmost or third heaven; the spiritual, which is the good of charity toward the neighbor, constitutes the middle or second heaven; and the natural thence derived, which is the good of faith, constitutes the ultimate or first heaven. As the garments of Aaron represented the Lord’s spiritual kingdom (n. 9814), it is evident from what has been said what the tunic represented, and what the robe, and what the ephod; namely, that the tunic represented the uniting medium of the spiritual kingdom with the celestial kingdom, and therefore it was distinguished by the girdle from the robe and the ephod, which represented the spiritual kingdom, internal and external. (Concerning the tunic, see n. 9826, 9942; concerning the robe, n. 9825; and concerning the ephod, n. 9824.) [3] An idea of this subject can also be had from what has been previously shown concerning the Tent of meeting, by which was represented heaven, wherein is the Lord. By its inmost, where was the ark of the Testimony, was represented the inmost or third heaven; by the Habitation, which was outside the veil, was represented the middle or second heaven; and by the court, the first or ultimate heaven; thus also the celestial, the spiritual, and the derivative natural. But the uniting medium of the inmost heaven and the middle heaven was represented by the veil between the holy place and the holy of holies, in like manner as by the tunic upon Aaron. (Concerning the inmost of the Tent where was the ark, see n. 9485; concerning the Habitation which was outside the veil, n. 9594, 9632; concerning the court, n. 9741; and concerning the veil, as being the uniting medium of the inmost and middle heavens, n. 9670, 9671.) [4] A still better idea of all this can be formed from the correspondence of man with the heavens, in that there is a correspondence of all things in man with all things in the heavens. (See what has been previously shown at the end of many chapters.) The head with man corresponds to the inmost or third heaven, where is celestial good; the breast as far as the loins corresponds to the middle or second heaven, where is spiritual good; and the feet correspond to the ultimate or first heaven, where is natural good. But the neck is by correspondence the uniting medium of the inmost and middle heavens (n. 9913, 9914), in like manner as was the veil in the Tent. For all the representatives in nature bear relation to the human form, and have a signification according to their relation to it (n. 9496). From all this it can now be seen why the tunic was kept distinct by the girdle from the robe and the ephod, and also why the robe is called "the robe of the ephod."

(10006) And the ephod. That this signifies the ultimate of the spiritual kingdom, is evident from the signification of "the ephod," as being the ultimate of the spiritual kingdom (see n. 9824).

(10007) And the breastplate. That this signifies Divine truth shining forth from the Lord's Divine good, is evident from what was shown above concerning the breastplate (n. 9823, 9863-9873, 9905).

(10008) And thou shalt set the miter upon his head. That this signifies the Divine wisdom, is evident from the signification of "the miter," as being intelligence, and when said concerning the Lord, who is represented by Aaron, as being Divine wisdom (see n. 9827).

(10009) And shalt put the crown of holiness upon the miter. That this signifies the Lord's Divine Human, is evident from what was said above (n. 9930, 9931) about the plate of gold on which was engraved “Holiness to Jehovah,” which is here called “the crown of holiness.”

(10010) And thou shall take the oil of anointing. That this signifies a representative of inauguration into Divine good, is evident from the signification of “oil,” as being the good of love, and in the supreme sense the Divine good of the Divine love in the Lord; and from the signification of “anointing,” as being inauguration to represent this good (see n. 9947, 9954).

(10011) And shalt pour it upon his head, and anoint him. That this signifies a representative of the Divine good in the Lord as to the whole Human, is evident from the signification of “pouring oil upon Aaron’s head,” as being the Divine good upon the whole Human of the Lord; for by “oil” is signified the Divine good (see n. 4582, 9474), by “Aaron” the Lord as to Divine good (n. 9806), and by the “head” the whole Human; and from the signification of “to anoint,” as being a representative of this thing (n. 9474, 9954). That the “head” denotes the whole Human, or the whole man, is because everything of man descends from the head, for the body is a derivation thence, and therefore that which man thinks and wills, which is done in the head, is presented in effect in the body. The head is like the supreme or inmost in the heavens, which descends and flows into the heavens that are beneath, and produces and derives them. Therefore also the head with man corresponds to the inmost heaven, the body as far as the loins to the middle heaven, and the feet to the ultimate heaven. In a word, that which is inmost is the only thing in the derivatives that essentially lives. From this it is evident that as the Divine is the inmost of all things, or what is the same, the supreme of all things, it is the one only thing from which is the life of all things, and therefore insofar as a man receives of the Divine, so far he lives. [2] Moreover, the oil with which the priest was anointed flowed down from the crown of the head into the body, as can be seen in these passages: Like the good oil upon the head, coming down into Aaron's beard, that cometh down upon the mouth of his garments (Ps. 133:2). A woman poured an alabaster box of balm upon the head of Jesus as He lay, and Jesus said, She hath poured this balm upon My body for the burying (Matt. 26:7, 12). There came a woman having an alabaster box of ointment of spikenard very precious, and breaking the alabaster box, she poured it upon the head of Jesus; and Jesus said, She hath come beforehand to anoint My body for the burying (Mark 14:3, 8). From all this also it is evident that "to anoint the head" denotes to anoint the whole body. [3] That by the "head" is meant the whole man, is also evident from many passages in the Word, as the following: The redeemed of Jehovah shall return, and shall come unto Zion with singing; and everlasting joy upon their heads (Isa. 35:10). The precious things of the products of the sun, the chief things of the mountains of the east, and the precious things of the earth, for the head of Joseph, and for the crown of the head of the Nazirite of his brethren (Deut. 33:14-16). The storm of Jehovah shall rush upon the head of the wicked (Jer. 30:23). I will put their way on their head (Ezek. 11:21; 16:43; 22:31; Joel 3:4, 7; Obad. 15). Woe to those who made kerchiefs upon the head of every stature to hunt souls (Ezek. 13:18). God shall bruise the head, the hairy crown (Ps. 68:21). From all this it is now evident that by the "head" is signified the whole man, and thus that by "pouring oil upon Aaron's head" is signified the Divine good in the Lord upon the whole Human. (That when the Lord was in the world He made Himself Divine truth, and when He departed out of the world He made Himself Divine good, see the places cited in n. 9315 end, 9199 end.)

(10012) And thou shalt bring near his sons. That this signifies the conjunction of the Divine truth that proceeds from the Lord's Divine good, is evident from the representation of the sons of Aaron, as being the Divine truth that proceeds from the Lord's Divine good (see n. 9807); and from the signification of "bringing near," as being conjunction (see n. 9806, 10001).

(10013) And shalt clothe them with tunics. That this signifies a representative of the proceeding Divine spiritual, is evident from the signification of the "tunics for the sons of Aaron," as being the Divine truth that proceeds from the Divine spiritual that is represented by the tunic of Aaron (see n. 9947).

(10014) And thou shalt gird them with a belt. That this signifies a bond of conjunction, that all things may be kept in connection, and thence in the heavenly form, is evident from the signification of the "belt," as being an external bond holding together all the truths and goods of faith in connection and in form (see n. 9341, 9828, 9837, 9944).

(10015) Aaron and his sons. That this signifies the Lord as to Divine good and the Divine truth thence proceeding, is evident from the representation of Aaron, as being the Lord as to Divine good (see n. 9806); and from the representation of the sons of Aaron, as being the Lord as to the Divine truth thence proceeding (n. 9807).

(10016) And shalt bind the tiaras on them. That this signifies intelligence from wisdom, is evident from the signification of "tiaras," as being intelligence from wisdom (see n. 9949).

(10017) And the priesthood shall be to them. That this signifies the Lord as to the work of salvation in successive order, is evident from the signification of "the priesthood," as being a representative of the Lord as to all the work of salvation (see n. 9809). That it denotes in successive order is because the subject here treated of is the priesthood of the sons of Aaron, and by his sons are represented the things which proceed, thus which succeed in order (n. 9807). The case herein is this. The priesthood which is represented by Aaron, is the work of salvation of those who are in the Lord's celestial kingdom, which kingdom is properly understood in the Word by the "kingdom of priests;" but the priesthood which is represented by the sons of Aaron, is the work of salvation of those who are in the Lord's spiritual kingdom, which proceeds next from His celestial kingdom. Hence it is that by the "priesthood" is here meant the Lord's work of salvation in successive order. But the priesthood which is represented by the Levites is the Lord's work of salvation again proceeding from the former. [2] There are three things which succeed in order:

the celestial, which is the good of love to the Lord; the spiritual, which is the good of charity toward the neighbor; and the natural thence derived, which is the good of faith. And because there are these three which succeed in order, there are also three heavens, and in them goods in this order. The work of salvation of those who are in celestial good is represented by the priesthood of Aaron; the work of salvation of those who are in spiritual good is represented by the priesthood of the sons of Aaron; and the work of salvation of those who are thence in natural good is represented by the priesthood of the Levites. And as the things that succeed in order proceed from the good of love to the Lord, which is represented by Aaron and his priesthood, therefore it is said of the Levites that they were "given to Aaron," for the things that proceed belong to that from which they proceed, because the things proceeding or successive derive their being from it, according to what was said just above (n. 10011). (That the Levites were given to Aaron and his sons in order that they might perform the ministry of the priesthood under them, see the book of Numbers, chapter 3, verse 1 to the end of the chapter.)

(10018) For a statute of an age. That this signifies according to the eternal laws of order, is evident from the signification of "a statute," as being a law of order (see n. 7884, 7995, 8357); and from the signification of "an age," as being eternal.

(10019) And thou shalt fill the hand of Aaron and the hand of his sons. That this signifies inauguration to represent the Divine power of the Lord through Divine truth from Divine good, is evident from the signification of "filling the hand," as being to inaugurate to represent the Lord as to Divine truth from Divine good, and as to the power thence derived. There were two things by which inauguration into the priesthood was effected-anointing, and filling the hand; by anointing was effected inauguration to represent the Lord as to Divine good, for the oil by which the anointing was done signifies the good of love (see n. 10011); and by filling the hand was effected inauguration to represent the Lord as to Divine truth from Divine good, thus as to power. For by the "hand" is signified power (n. 878, 4931-4937, 5327, 5328, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069, 8153); and "hand" is predicated of the truth which is from good (n. 3091, 3563, 4931, 8281, 9025), because all power is of truth from good (n. 5623, 6344, 6423, 6948, 8200, 8304, 9327, 9410, 9639, 9643). And as the head and the whole body exercise their power by the hands, and power is the activity of life with man, therefore by "hand" is also signified whatever pertains to man, thus the man himself insofar as his action is concerned (n. 9133); from all which it can be seen what is signified by "filling the hand." (That the Lord alone has all power, and that an angel, spirit, or man has none at all, save what is from the Lord, see n. 8200, 8281, 9327, 9410, 9639.) That by these two things-anointing and the filling of the hand-inauguration into the priesthood was effected, was because all things whatsoever that are and come forth in the heavens and on earth, bear relation to good and to truth. [2] How the filling of the hand was effected is described in this chapter (verses 9 to 36), and also in Leviticus (8:22 to the end). It was effected by means of the second ram, which is therefore called "the ram of fillings." The process of filling was that the ram should be slain, that some of his blood should be put upon the earlap of the right ear, the thumb of the right hand, and the great toe of the right foot, of Aaron and his sons; that some of the blood from the altar, and of the oil of anointing, should be sprinkled upon Aaron and his sons, and upon their garments; that the fat, the tail, the fat upon the intestines, the caul of the liver, the kidneys and their fat, and the right shoulder, of that ram; also the bread, the cakes, and the wafers of unleavened things from the basket; should be put upon the palms of Aaron and his sons, and should be waved, and afterward be burnt upon the burnt-offering of the first ram; that the breast after it was waved, and the left shoulder, should be for Aaron and his sons, and the flesh cooked in a holy place and the bread remaining in the basket, should be eaten by them at the door of the Tent of meeting. This was the process of filling the hands; but what the particulars signified will of the Lord's Divine mercy be told in what follows. [3] The Divine power of the Lord, which was represented by the filling of the hands of Aaron and his sons, is the Divine power of saving the human race; and the power of saving the human race is power over the heavens and over the hells. For man is saved by this power of the Lord, and not by any other; because all the good which is of love, and all the truth which is of faith, flow in through the heavens from the Lord, and they cannot flow in unless the hells are removed, for all evil, and from this all falsity, are from the hells. Man is saved by the removal of the evils and the derivative falsities that are from the hells, and by the influx then of the good of love and of the truth of faith through heaven from the Lord. (That when the Lord was in the world He subjugated the hells, and reduced the heavens into order, and acquired to Himself Divine power over them, see n. 9486, 9715, 9809, 9937, and the places cited in n. 9528e.) This power of the Lord is what was represented by the filling of the hands of the priests; for by the "priesthood" was signified all the work of the Lord's salvation (n. 9809). [4] That the Lord has this power He Himself teaches in plain words in these passages: All power has been given to Me in the heavens and on earth (Matt. 28:18). Jesus said to the seventy who said that the demons were obedient to them, Behold I give you power to tread upon serpents and upon scorpions, and over all the power of the enemy; that nothing at all shall harm you. All things have been delivered to Me by My Father (Luke 10:19, 22). By these words is described the power of the Lord over the hells; "demons" denote those who are in the hells; "serpents and scorpions" denote evils and the falsities of evil; "to tread upon them" denotes to destroy these evils and falsities; the hells are also meant by "the enemy over which they were to have power." [5] That the Lord acquired this power when He was in the world, is evident in Isaiah: Who is this that cometh from Edom, marching in the multitude of his strength, great to save? Mine own arm performed salvation to Me; therefore He became their Savior (Isa. 63:1, 5, 8); that these things are said of the

Lord, is known in the church. In like manner those said elsewhere in these passages: His own arm performed salvation to Him, and His righteousness uplifted Him. Therefore He put on righteousness as a coat of mail, and a helmet of salvation upon His head; and the Redeemer came to Zion (Isa. 59:16-21). The saying of Jehovah unto my Lord, Sit Thou at My right hand, until I make Thine enemies a stool for Thy feet. Jehovah shall send forth the scepter of Thy strength out of Zion; rule Thou in the midst of Thine enemies; the Lord is at Thy right hand (Ps. 110). That these things are said of the Lord, He Himself teaches in Matthew 22:43. His dominion over the hells is described by "sitting at the right hand;" for by "the right hand" is signified the power possessed by Divine truth from Divine good. The hells and the evils and falsities therefrom are the "enemies who were to be made a stool for His feet," and also the "enemies in the midst of whom He was to rule." [6] That the "right hand of Jehovah" denotes Divine power, is evident from many passages in the Word; as in the following: Thy right hand, O Jehovah, is become great in power; Thy right hand, O Jehovah, breaketh in pieces the enemy (Exod. 15:6). O God, Thou givest me the shield of salvation, and Thy right hand holdeth me up (Ps. 18:35). Their arm did not save them; but Thy right hand, and Thine arm, and the light of Thy faces (Ps. 44:3); it is said "Thy right hand, and Thine arm, and the light of Thy faces," because the "right hand" denotes power, the "arm" denotes strength, and the "light of the faces" denotes Divine truth from Divine good. (That the "arm" denotes strength, see n. 4932, 4934, 4935, 7205;

that “light” denotes Divine truth, n. 9548, 9684; and that “the faces of Jehovah” denote Divine good, n. 222, 5585, 9306.) Again: O God, Thy right hand upholdeth me (Ps. 63:8). O Jehovah, Thou hast an arm with might; strong is Thy hand, exalted shall be Thy right hand (Ps. 89:13). Jehovah hath sworn by His right hand, by the arm of His strength (Isa. 62:8). O Jehovah, let Thy hand be for the man of Thy right hand, for the son of man Thou hast made strong for Thyself; then will we not go back from Thee (Ps. 80:17-18). [7] From all this it can now be seen what is meant by the words of the Lord in these passages: Jesus said, Henceforth ye shall see the Son of man sitting at the right hand of power (Matt. 26:64). Henceforth shall the Son of man sit on the right hand of the power of God (Luke 22:69). That “the Son of man” denotes the Lord as to Divine truth, see in n. 9807; and that “the right hand” denotes Divine power, is evident from what has now been shown; therefore also it is called “the right hand of power,” and “the right hand of might.” From all this it is now evident what was represented by the anointing of Aaron and of his sons, and what by the filling of their hands; namely, by the anointing, the Divine good of the Divine love in the Lord (see n. 9954 end); and by the filling of their hands, the Divine truth and the Divine power thence derived. That Divine good has all power through Divine truth, and that the Lord alone has this power, may be seen in the passages cited above; therefore also in the Word of the Old Testament the Lord is called “Hero,” a “Man of War,” and also “Jehovah Zebaoth,” or “of armies.”

(10020) Verses 10-14. And thou shalt bring near the bullock before the Tent of meeting; and Aaron and his sons shall lay their hands upon the head of the bullock. And thou shalt slay the bullock before Jehovah at the door of the Tent of meeting. And thou shalt take of the blood of the bullock, and shalt put it upon the horns of the altar with thy finger; and all the blood thou shalt pour out at the base of the altar. And thou shalt take all the fat that covereth the intestines, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and shalt burn them on the altar. And the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp; this is sin. "And thou shalt bring near the bullock," signifies the state of application of the natural or external man, such as he is in his infancy; "before the Tent of meeting," signifies for purification, the reception of truth from heaven, and its conjunction with good; "and Aaron and his sons shall lay their hands upon the head of the bullock," signifies a representative of the reception of good and truth in the natural or external man; "and thou shalt slay the bullock before Jehovah," signifies preparation for the purification of good and truth from the Divine in the external or natural man; "at the door of the Tent of meeting," signifies that there may be conjunction of these; "and thou shalt take of the blood of the bullock," signifies Divine truth accommodated in the natural or external man; "and shalt put it upon the horns of the altar with thy finger," signifies the Divine power of the Lord from His own; "and all the blood thou shalt pour out at the base of the altar," signifies Divine truth wholly in the sensuous, which is the ultimate of man’s life; “and thou shalt take all the fat,” signifies good accommodated; “that covereth the intestines,” signifies which pertains to ultimate or lowest things; “and the caul upon the liver,” signifies the interior good of the external or natural man; “and the two kidneys, and the fat that is upon them,” signifies the interior truth of the external or natural man, and its good; “and shalt burn them on the altar,” signifies from the Lord’s Divine love; “and the flesh of the bullock,” signifies the evil of the former loves there; “and his skin,” signifies falsity in ultimates; “and his dung,” signifies all the other unclean things; “shalt thou burn with fire without the camp,” signifies that they are to be committed to hell and consumed with the evils of the love of self; “this is sin,” signifies thus purified from evils.

(10021) And thou shalt bring near the bullock. That this signifies the state of application of the natural or external man, such as he is in his infancy, is evident from the signification of “bringing near,” as being presence and conjunction (see n. 9378, 9997, 10001), and also application (n. 8439); here application for purification and the reception of good and truth from the Divine, for this is signified by this sacrifice and by sacrifices in general; and from the signification of “the bullock,” as being the good of charity and of innocence in the natural or external man (n. 9391), thus the external or natural man as he is in his infancy, for then he is in the good of innocence; and while he is in this state, he is also in a state of application for purification and for the reception of good and truth from the Divine. [2] As these are the things now treated of in the internal sense, it must be told how the case herein is. When a man is being regenerated, which takes place when he comes to mature age, he is then first led into a state of innocence; but into a state of external innocence, almost like that of little children, whose innocence is external innocence that dwells in ignorance. During the man's regeneration, this state is the plane of the new life, and moreover the man is then like an infant; for when he is being regenerated, he is conceived anew, is born, becomes an infant, and grows up to maturity, which is effected by means of truth implanted in good; and insofar as he then comes into genuine good, so far he comes into the good of internal innocence, which innocence dwells in wisdom. And as the regeneration of man is an image of the glorification of the Lord, it is clear that the Lord glorified Himself, that is, made His Human Divine, in this way; for in the internal sense in this chapter the subject treated of is the Lord's glorification (n. 9985). But as the glorification of the Lord in respect to His Human transcends the understanding, therefore in order that it may in some measure be apprehended, it is unfolded by means of its image or likeness. These things have been premised in order that it may be known what is meant by purification, and by the reception of good and truth, and by their conjunction, which are signified by sacrifices in general, and here in particular by the sacrifices of the inauguration of Aaron and his sons into the priesthood. That the regeneration of man is an image of the glorification of the Lord, see n. 3138, 3212, 3296, 3490, 4402, 5688: That the innocence of infants is external innocence, and dwells in ignorance, n. 2305, 2306, 3495, 3504, 4563, 4797, 5608, 9301: That the man who is being regenerated is conceived anew, is born, becomes an infant and a child, and grows up to maturity, n. 3203: That the innocence of infancy is a plane, n. 2780, 3183, 3994, 4797, 5608, 7840: That the knowledges of truth and good are implanted in the innocence of infancy as their plane, n. 1616, 2299, 3504, 4797: That the innocence of the regenerate is internal innocence, and dwells in wisdom, n. 1616, 3495, 3994, 4797, 5608, 9301, 9939: The difference between the external innocence of little children, and the internal innocence of the wise, n. 2280, 4563, 9301: That such is the case can be seen from the education and regeneration of little children in the other life, n. 2289-2309: That all the good of the church and of heaven has innocence in it, and that without innocence good is not good, n. 2736, 2780, 6013, 7840, 7887, 9262: What innocence is, n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936.

(10022) Before the Tent of meeting. That this signifies for purification, the reception of truth from heaven, and its conjunction with good, is evident from the representation of "the Tent of meeting," as being heaven where the Lord is (see n. 9457, 9481, 9485). That purification, the implanting of truth, and its conjunction with good are also signified here, is because the bullock was brought thither to be sacrificed, and by sacrifices are signified both purification and the implanting of truth and of good, and their conjunction. (That by sacrifices were represented purifications from evils and falsities, and also expiations, see n. 9990, 9991; and that by the place before the Tent, which is called the door thereof, is represented the conjunction of truth and good, which is called the heavenly marriage, n. 10001.) From this then it is that by “bringing the bullock near before the Tent of meeting” is signified the application of the external or natural man, such as he is in his infancy, to his purification from evils and falsities, and thus to the reception of truth from heaven, and its conjunction with good. [2] As what now follows in this chapter concerns sacrifices and burnt-offerings, it must be told what was in general represented by them. By burnt-offerings and sacrifices in general was represented purification from evils and falsities; and because purification was represented, there was also represented the implanting of good and truth from the Lord, and likewise their conjunction. For when a man has been purified from evils and falsities, which is effected by their removal, then good and truth from the Lord flow in, and insofar as good and truth flow in, in this state, so far they are implanted, and so far they are conjoined; for the Lord is continually present with good and truth with every man, but He is not received except insofar as evils and falsities are removed, thus insofar as the man is purified from them. The conjunction of truth and good is regeneration. From this it can be seen what was in general represented by burnt-offerings and by sacrifices; but what was specifically represented is evident from the animals of different kinds that were sacrificed. [3] As these three things, namely, purification from evils and falsities, the implanting of truth and good, and the conjunction of these, were represented by the sacrifices and burnt-offerings, therefore by them is also signified all worship from the truth of faith and the good of love (n. 6905, 8680, 8936); for all worship has as its end that the man may be purified from evils and falsities, consequently that goods and truths from the Lord may be implanted in him, and that thus he may be regenerated, which is effected by their conjunction. Their conjunction is heaven or the Lord’s kingdom with the man.

(10023) And Aaron and his sons shall lay their hands upon the head of the bullock. That this signifies a representative of the reception of good and truth in the natural or external man, is evident from the signification of “laying on hands,” as being to communicate that which is one’s own to another; that it also denotes reception is because that which is communicated is received by the other; from the signification of “the head,” as being the whole (see n. 10011); and from the signification of “the bullock,” as being the good of innocence and of charity in the external or natural man (on which see n. 9391, 10021). That by “laying on the hand” is signified communication and reception, is because by “the hand” is signified power, and as this is the activity of life, by “the hand” is also signified whatever pertains to man, thus the whole man insofar as he is acting (see the places cited in n. 10019); and by the “laying on” is signified communication in respect to him who lays on, and reception in respect to him, or to that, on which it is laid. From this is plain what was signified by the laying on of the hand among the ancients, namely, the communication and transfer of that which was being dealt with, and also its reception by another, whether it was power, or obedience, or blessing, or testification. [2] That by the "laying on of the hand" was signified power, is evident from the following passages in Moses: Jehovah said unto Moses, that he should lay his hand upon Joshua, and should set him in the presence of Eleazar the priest before the whole assembly, and thus should give of his glory upon him, and all the assembly should obey him (Num. 27:18-20); that by "to lay on the hand" is here signified the communication and transfer of the power which Moses had, and its reception by Joshua, is plain; and hence it is said that "thus he should give of his glory upon him." [3] In the same: When the Levites were purified, and the ministry of the priesthood under Aaron was committed to them, it was commanded that two bullocks should be brought with a meat-offering, and that Aaron should bring the Levites before Jehovah, and the sons of Israel should lay their hands upon the Levites, and the Levites should lay their hands upon the heads of the bullocks, one of which was to be offered for a sacrifice, the other for a burnt-offering; and in this way they were to separate the Levites from the midst of the sons of Israel, and they should be Jehovah's (Num. 8:7-14); that the sons of Israel were "to lay their hands upon the Levites" signified the transfer of the power of ministering for them, and its reception by the Levites, thus separation; and by the Levites "laying hands upon the head of the bullocks" was signified the transfer of this power to Jehovah, that is, to the

Lord. Therefore it is said that in this way they should be "separated from the midst of the sons of Israel, and should be Jehovah's." [4] In the same: After the sons of Israel had confessed their sins, then Aaron was to lay both his hands upon the head of the living goat Asasel, and was to confess over him all the iniquities of the sons of Israel, and all their sins, and was to put them upon the head of the goat, and send him into the wilderness (Lev. 16:21); that "the laying on of the hands upon the goat" signified the communication and transfer of all the iniquities and sins of the sons of Israel, and their reception by the goat, is plain; "the wilderness whither the goat was to be sent" denotes hell. That the witnesses and all who heard were "to lay their hands upon him who was to be stoned" (Lev. 24:14), signified testification so communicated and transferred, which being received, the man was adjudged to death. [5] In the same: The man who bringeth from the herd or from the flock a burnt-offering for a gift to Jehovah shall lay the hand on the head of the burnt-offering; then it shall be received from him with good pleasure, to expiate him (Lev. 1:2-4). In like manner "upon the head of the gift that was for sacrifice" (Lev. 3:1, 2, 8, 13). In like manner was "the priest to do if he sinned," in like manner the elders, in like manner the whole congregation. Also the chief if he sinned. And in like manner every soul that sinned. (Lev. 4:4, 15, 24, 29). By the laying on of their hand upon the burnt-offering and upon the sacrifice was signified all the worship of him who offered, namely, the acknowledgment of sins, confession, the consequent purification, the implantation of good and truth, thus conjunction with the Lord, all of which were effected by communication, transfer, and reception. By transfer and reception is meant that which is signified by "bearing iniquities" (n. 9937, 9938). [6] As communications, transfers, and receptions were signified by the laying on of hands, it may be known what is signified by the "laying on of hands" in the following passages: The chief came to Jesus and said, My daughter is even now dead, but come and lay Thy hand upon her, then she shall live. Jesus entered in, and took her hand, and the girl arose (Matt. 9:18, 19, 25). Jesus laid His hand upon the eyes of the blind man, and he was restored (Mark 8:25). They bring unto Jesus one that was deaf, that He should lay His hand on him; and He, taking him from the people, put His finger into his ears, and touched his tongue, and his hearings were opened (Mark 7:32, 33, 35). A woman was bowed down with a spirit of infirmity, and Jesus laid hands on her, and healed her (Luke 13:11, 13). Jesus laid hands on the sick, and healed them (Mark 6:5). [7] By the "laying on of the hand" by the Lord, and also by His "touching," is here signified the communication and reception of Divine power, as is clearly manifest in Mark: A certain woman came behind, and touched the garment of Jesus, saying, If I touch but His garment, I shall be healed; and immediately she was healed of the plague and Jesus knew in Himself that power was gone forth from Him (Mark 5:27-30). A woman touching the garment of Jesus was healed; and Jesus said, Some one hath touched Me; for I knew that power had gone forth from Me (Luke 8:44, 46). The whole crowd sought to touch

Jesus, because power went forth from Him, and healed all (Luke 6:19). [8] From this is plain what is signified by "touching with the hand" or "finger;" and also what in the same: Jesus came nigh and touched the bier in which the dead man was, and the bearers stood still. Then He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak (Luke 7:14, 15). And what by the "laying on of the hand upon children" and "upon babes"-"upon children," in Matthew: There were brought unto Jesus children, that He should lay His hands upon them. Jesus said, Suffer the children, and forbid them not, to come unto Me; for of such is the kingdom of the heavens. And He laid His hands on them (Matt. 19:13-15); and "upon babes," in Mark: Jesus took babes upon His arms, and put His hands upon them, and blessed them (Mark 10:16). By the "laying on of the hand upon children" and "upon babes" is here also signified the communication and reception of Divine power, through which is the healing of the interiors, which is salvation. [9] That such things are signified by "touching," which is done with the hands, has its origin from the representatives in the other life, where they who are in an unlike state of life appear removed to a distance, but they who are in a like state appear consociated; and in that life those who touch each other communicate the state of their life to each other. If this is done by the hands, everything of the life is communicated, because by the hands, as above said, from the correspondence, is signified power, which is the active of life; thus whatever pertains to anyone. Such representatives come forth in the world of spirits, but they are effected by influx from heaven, where there are perceived nothing but consociations in respect to the affections of good and truth.

(10024) And thou shalt slay the bullock before Jehovah. That this signifies preparation for the purification of good and truth from the Lord in the external or natural man, is evident from the signification of “slaying,” when said of the animals that were offered for burnt-offering or for sacrifice, as being preparation for those things which are represented by burnt-offerings and sacrifices - that these were purification from evils and falsities, the implantation of good and truth, and their conjunction, may be seen above (n. 10022); and because these are from the Divine, therefore it is said, “before Jehovah;” and from the signification of “the bullock,” as being the purification of the external or natural man (see above, n. 9990); hence it is that by “slaying,” when said in the Word of burnt-offerings and sacrifices, is signified all that which is meant by the burnt-offering and sacrifice itself, because all this is then meant.

(10025) At the door of the Tent of meeting. That this signifies that there may be conjunction of these, is evident from the signification of “the door of the Tent of meeting,” as being the conjunction of truth and good, which is called the heavenly marriage (of which above, n. 10001). As this is signified by “the door of the Tent of meeting,” therefore it was decreed that if the animal offered was slain elsewhere, blood should be imputed, and that soul should be cut off from his peoples (Lev. 17:3, 4, 8, 9); the reason was that then the conjunction of good and truth, thus the heavenly marriage, was not represented; but the conjunction of evil and falsity, which is the infernal marriage.

(10026) And thou shalt take of the blood of the bullock. That this signifies Divine truth accommodated in the natural or external man, is evident from the signification of “blood,” as being the Divine truth that proceeds from the Lord’s Divine good (of which below); and from the signification of “the bullock,” as being the natural of man, which is to be purified, and in which truth and good are to be implanted (see n. 9990). That mention is here first made of “blood,” and that it was to be put on the horns of the altar, and the rest of it poured out at its base, is because by “blood” in the Word is signified the Divine truth that proceeds from the Lord’s Divine good, and all purification is effected thereby, for truth teaches man what is good and how he should live, and when a man knows this, then for the first time can the affection or love of good be implanted, and thus the man be regenerated. For knowledge must come first, before man can have faith, and live the life of faith, which is the life of good. (That all purification from evils and falsities is effected through the truths of faith, consequently all regeneration, see the places cited in n. 9959.) [2] They who have no knowledge of the internal sense of the Word, thus who do not know that by “blood” is signified Divine truth, and that by this from the Lord is effected purification, believe that man is purified by the blood of the Lord, by which they understand His passion of the cross. But be it known to them that no one is purified by the Lord’s passion of the cross, thus by His blood; but by a life according to His precepts, as He Himself teaches in many places. The passion of the cross was the last of the Lord's temptation, by which He fully glorified His Human, as He Himself also says in Luke: Ought not Christ to suffer this, and to enter into His glory? (Luke 24:26). For the Lord came into the world that He might subjugate the hells and bring back all things into order, even in the heavens, which was effected through temptations admitted into Himself; and the passion of the cross was the last of His temptation, by which He fully conquered the hells, and set the heavens in order, and at the same time glorified His Human; and unless He had done this, no man could have been saved (but see what has been abundantly shown before on these subjects at the places cited in n. 9528, 9715, 9937, 10019); and that by "the blood of the Lord" is signified the Divine truth that proceeds from His Divine good (n. 4735, 6378, 6978, 7317, 7326, 7850, 9127, 9393).

(10027) And shalt put it upon the horns of the altar with thy finger. That this signifies the Divine power of the Lord from His own, is evident from the signification of "the horns of the altar," as being the power of truth from good (that "horns" denote power, see n. 9081, 9719-9721; and that the "altar" denotes a representative of the Lord as to Divine good, or a representative of Divine good in the Lord, n. 9388, 9389, 9714, 9964); and from the signification of "finger," as being power (n. 7430). That it denotes from His own power, or from His own, is because this was done by Moses, and by Moses is represented the Lord as to Divine truth (n. 9372, 9806), wherefore it is said, "with thy finger." That the blood was first to be put upon the horns of the altar, was in order that there might be represented the very power of Divine truth from Divine good; for all things are done by the power of Divine truth from Divine good, and nothing is done without it (see the places cited in n. 10019).

(10028) And all the blood thou shalt pour out at the base of the altar. That this signifies Divine truth wholly in the sensuous, which is the ultimate of man's life, is evident from the signification of "the blood," as being the Divine truth from the Lord's Divine good (on which see just above, n. 10026); and from the signification of "the base of the altar," as being the sensuous which is the ultimate of man's life. That the base of the altar has this signification is because the altar was a representative of the Lord's Divine Human, wherefore its base signifies that which is the ultimate of life in the human, and the ultimate of life in the human is that which is called the external sensuous, which is here meant. That the altar was the chief representative of the Lord's Divine Human, may be seen above (n. 9388, 9389, 9714, 9964); that its base is its ultimate is evident; that this with man is the external sensuous, and what this is, see also above (n. 9212, 9216, 9996). [2] How the case herein is shall be briefly told. When a man is being purified, then first of all are learned such truths as can be apprehended by the sensuous man, such as are the truths in the sense of the letter of the Word; afterward are learned more interior truths, such as are collected from the Word by those who are in enlightenment, for these collect its interior sense from various passages where the sense of the letter is unfolded. From these, when known, truths still more interior are afterward drawn forth by those who are enlightened, which truths together with the former serve the church for doctrine, the more interior truths for doctrine to those who are men of the internal church, the less interior for doctrine to those who are men of the external church. Both the former and the latter men, provided they have lived according to these truths, are taken up into heaven among the angels, and are there imbued with angelic wisdom, which is from truths still more interior, and finally is from inmost truths in the third heaven. These truths, together with the former in their order, close in the ultimate truths of the external sensuous, and are all together there. From this it is plain that all interior truths are together in the truths of the sense of the letter of the Word, for these truths, as above said, are the ultimate ones. (That all interior things are stored up in order, and are together in ultimates, see n. 9828, 9836.) From all this it is evident what is meant by Divine truth being wholly in the sensuous, which is signified by "all the blood being poured out at the base of the altar."

(10029) And thou shall take all the fat. That this signifies good accommodated, is evident from the signification of "fat" or "fatness," as being good (see n. 5943). It is called "good accommodated," because the subject here treated of is the purification of the external or natural man, and the implantation of truth and good, and thus the conjunction of both there, for these are the things signified by the sacrifices and the burnt-offerings. Therefore by “the fat of the bullock” is here meant good accommodated to the natural or external man, and which can be conjoined with the truth there; for truth must be accommodated to its good, and good to its truth, because they must be a one. Be it also known that the truth and good in the natural or external man differ from the truth and good in the internal man, as do what is exterior and what is interior, or what is lower and what is higher, or what is the same, what is posterior and what is prior. The truth in the natural is memory-knowledge, and the good there is the delight of this, both of which are perceptible to man while he is in the world, for when they are thought of they are seen. But the truth in the internal man is not memory-knowledge that is seen, but is truth implanted in its intellectual part; and the good there also is not perceptible, because it is implanted in the will part-both in the man’s interior life, in which truth is of faith, and good is of love. Such is the difference between the truth and good in the internal or spiritual man, and the truth and good in the external or natural man. The implantation and conjunction of the latter is signified by the sacrifice from the bullock, but the implantation and conjunction of the former, by the burnt-offering from the ram (of which below in this chapter). From all this it is evident what is meant by “accommodated good,” which is signified by “the fat from the bullock.”

(10030) That covereth the intestines. That this signifies which pertains to ultimate or lowest things, is evident from the signification of “the intestines,” as being ultimate or lowest things. “The intestines” denote ultimate or lowest things because they are the ultimate and lowest of man’s interior viscera, not only in respect to situation, but also in respect to use. In respect to situation they are below the stomach, to which they are appended; and in respect to use, they receive last the things digested in man. Above them, as is known, are the stomach, liver, pancreas, and spleen; and still further above are the heart and lungs; and above all is the head. It is also known that the superior organs cast their filth and refuse into the intestines, and thereby remove it, partly by means of the stomach, partly by means of the ducts from the liver, called the hepatic ducts, and also the cystic or biliary, partly by means of the ducts from the pancreas, which with the rest have their outlets into the intestine called the duodenum; from which it is now evident why ultimate or lowest things are signified by “the intestines.” (That by the viscera in man are signified such things as are of the spiritual world, can be seen from what has been abundantly shown at the end of many chapters, where the correspondence of the Grand Man, which is heaven, with all things in man, has been treated of. What in particular corresponds to the intestines, see in n. 5392; and that the hells correspond to the feces and excrements thence ejected, n. 5393-5396.) [2] As in what now follows mention is made of some parts of the body, as the caul, liver, and kidneys, also the legs, breast, shoulders, and head; and as the ordering of them in the sacrifices is treated of, it shall first be shown that by man’s members in general are signified such things as are in the Grand Man, that is, in heaven; here only those by which the statue of Nebuchadnezzar is described in Daniel: Its head was of pure gold, its breast and arms of silver, its belly and sides of brass, its legs of iron, and its feet part of iron and part of clay (Dan. 2:32, 33); one who does not know that the Word of the Lord is spiritual, believes that this was said of the kingdoms of the earth; but in the Word the kingdoms of the earth are not treated of, but the kingdom of God, thus heaven and the church. These are described by such things as are on earth and in the kingdoms of earth, because worldly and earthly things correspond to such as are in heaven; for all nature and the whole world is a theater representative of the Lord's kingdom (see the places cited in n. 9280), and earthly and worldly things are what man first apprehends. [3] From this it can be seen that by the statue seen by Nebuchadnezzar in a dream are not signified earthly, but heavenly things; but what is specifically signified by the head, breast, belly, and sides, and by the legs and feet, can be known from their correspondence, thus from the internal sense of the Word. From correspondence it is known that by the "head" is signified the first state of the church; by the "breast and arms" the second, by the "belly and side" the third, by the "legs" the fourth, and by the "feet" the last. As the first state of the church was a state of good of love to the Lord, it is said that "the head was of gold;" and as the second state was a state of truth from this good, it is said that "the breast and arms were of silver;" and as the third state was the good of love and its truth in the external or natural man, it is said that “the belly and sides were of brass;” and as the fourth state was the truth of faith, it is said that “the legs were of iron;” and as the last state was truth, which is called of faith, without good, it is said that “the feet were part of iron and part of clay.” And as such a state of the church was the last, it is said that “out of the rock was cut a stone, which brake in pieces and scattered all things, so that the wind carried them away, and no place was found for them” (Dan. 2:34, 35). By this is signified that the good of love to the Lord, the good of charity toward the neighbor, and the good of faith, had completely disappeared, insomuch that it was not known what they are; but only something about the truths of faith without good, or with good which is not good, thus which does not cohere with the truths of faith. [4] This good is external good without internal, such as is the good of merit, good for the sake of self and for the sake of the world; thus for the sake of profit, honor, and reputation; for the sake of friendship on account of these, or for the sake of favor; and also merely on account of the fear of the law; and not for the sake of the good of charity, which is the good of one’s fellow-citizen the good of human society, the good of our country, and the good of the church. [5] Such goods as are mentioned above are signified by “clay,” or “mire,” and the truth with which this good does not cohere is “iron.” Therefore it is said: The iron, which thou sawest mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cleave one to another, even as iron doth not mingle with clay (Dan. 2:43); “the seed of man” denotes the truth of faith from man's own, thus truth falsified and adulterated by application to evils from regard to self and the world. From all this it is evident that by the members of man, from his head down to the sole of the foot, are signified such things as belong to the church. [6] (That in general the "head" signifies celestial good, which is the good of love to the Lord; the "breast," spiritual good, which is the good of charity toward the neighbor; and the "feet," natural good, which is the good and truth of faith, see n. 9913, 9914; also that similar things are signified by "gold," "silver," "brass," and "iron," n. 5658; what is specifically signified by the "head," see n. 4938, 4939, 5328, 9913, 9914; what by "gold," n. 113, 1551, 1552, 5658, 9510, 9881; what by the "breast," n. 4938, 4939, 5328, 6436, 9913, 9914; what by "silver," n. 1551, 5658, 6914, 6917. From this it is evident what is signified by the "belly" and the "sides," which are below the breast; but what is signified by "brass," see n. 425, 1551; what by the "feet," n. 2162, 3147, 3761, 4938-4952; what by "iron," n. 425, 426; and what by "clay," or "mire," n. 1300, 6669.) [7] From all this it can now be known that by the members and viscera of man are signified such things as correspond to those in the Grand Man, or in heaven, all of which bear relation to the good of love and the truth of faith; and the things that correspond to these correspond also to the same things in the church, for the Lord's heaven on earth is the church. That there is a correspondence of man and of all things pertaining to man with the Grand Man, which is heaven, see what has been shown from experience itself at the end of many chapters, at these places, n. 3624-3649, 3741-3751, 3883-3896, 4039-4051, 4218-4228, 4318-4331, 4403-4421, 4527-4533, 4622-4633, 4652-4660, 4791-4805, 4931-4953, 5050-5061, 5171-5189, 5377-5396, 5552-5573, 5711-5727, 5846-5866, 5976-5993, 6053-6058, 6189-6215, 6307-6326, 6466-6495. Also what correspondence is, n. 2987-3003, 3213-3227, 3337-3352, 3472-3485.)

(10031) And the caul upon the liver. That this signifies the interior good of the external or natural man, is evident from the signification of "the caul which is upon the liver," as being the interior good of the external or natural man. That "the caul" denotes this good is because it is all fat, and by "fat" is signified good (see above, n. 10029). That it denotes interior good is because this fat is higher or more inward in the body than the fat which covers the intestines (of which just above). By "the liver" also is signified interior purification, for the liver purifies the blood, but the intestines purify those things from which the blood is derived. That it denotes the good of the external or natural man, is because by the "bullock," in which is this caul, is signified the good of innocence and of charity in the external or natural man (n. 9990). Elsewhere by "the liver" is signified the external good of innocence such as belongs to infants, because before the rest of the viscera have been fully formed for their use, which is the case when the infants are embryos, these are nourished through the liver, for all the nutritious juice is brought there through the placenta and the umbilical cord from the womb of the mother. This juice corresponds to the good of innocence. [2]

That this good is signified by “the liver” is evident in Jeremiah: Mine eyes have been consumed by tears, my inwards have been troubled, my liver hath been poured forth on the earth, for the breach of the daughter of my people; the infant and the suckling faint in the streets, they say to their mothers, Where is grain and wine? (Lam. 2:11, 12); in this passage is described the grief of the vastated church; grief for destroyed truth is signified by “the eyes being consumed by tears;” grief for the destroyed truth of innocence, by “the inwards being troubled;” and grief for the destroyed good of innocence, by “the liver being poured forth on the earth.” Wherefore the infant and the suckling are said to “faint in the streets,” and “they say to their mothers, Where is grain and wine?” “The daughter of the people for whose breach is this grief,” denotes the church (n. 2362, 3963, 6729); “eyes” denote the things of the internal sight, thus the truths of faith (n. 4526, 4528, 9051); “the inwards” denote the truths of innocence (n. 3294); “the liver” denotes the good of innocence; for “the infants and sucklings who faint in the streets” denote those who are in the good of innocence (n. 430, 3183, 4563, 5608); “the grain and wine” concerning which “they say to their mothers, Where are they?” denote the good of truth and the truth of good; “grain,” the good of truth (n. 5959); “wine,” the truth of good (n. 1071, 1798).

(10032) And the two kidneys, and the fat that is upon them. That this signifies the interior truth of the external or natural man, and its good, is evident from the signification of “the kidneys,” as being interior truths (of which below);

and from the signification of “fat,” as being good (of which above, n. 10029); that it denotes the good of this truth is because it was the fat upon the kidneys. It is said “the good of this truth,” because every good has its own truth, and every truth its own good. There are innumerable kinds of good, and every kind of good has a truth which is of the same kind; for in the universal heaven there are goods and truths which make the life there, and they are everywhere various. The quality of the good which is signified by “the fat upon the kidneys,” is evident from the truths which are signified by “the kidneys.” By “the kidneys” are signified truths which explore, purify, and correct, taking this signification from their function. This shows what is signified by “kidneys,” or “reins,” in the following passages: Jehovah trieth the reins and the heart (Jer. 11:20). Thou that triest the hearts and the reins, O just God (Ps. 7:9). O Jehovah, explore my reins and my heart (Ps. 26:2). O Jehovah, Thou possessest my reins (Ps. 139:13). I am He who searcheth the reins and the heart (Rev. 2:23). “To search,” and “to try, the kidneys,” or “reins,” denotes to explore the truths of faith; and “to search,” and “try, the heart” denotes to explore the goods of love, for “the heart” denotes the good of love (n. 3883-3896, 7542, 9050). That the truths of faith are signified by “the kidneys” is very evident in David: O Jehovah, Thou desirest truth in the reins (Ps. 51:6). That by “the kidneys” is signified interior truth and its exploration, is because by the ureters and the bladder, which go forth from the kidneys, is signified exterior truth and its exploration, as also its correction (n. 5381-5384).

(10033) As the subject treated of in this chapter is the sacrifice and the burnt-offering by which Aaron and his sons were to be inaugurated into the priesthood, a few more words shall be said about the blood and the fat. That all the blood of the sacrifice and of the burnt-offering was to be poured forth at the altar, and that all the fat was to be burned on the altar, is evident from the statutes and the laws concerning the burnt-offerings and the sacrifices in Leviticus. That it was so done was because the "blood" signified Divine truth, and the "fat" Divine good. (That "blood" had this signification is evident from what was shown concerning blood in n. 4735, 6378, 6978, 7317, 7326, 7850, 9127, 9393; and that "fat" signified Divine good, from what was shown in n. 5943.) [2] That by "blood" is signified Divine truth is evident in Ezekiel: Gather yourselves from every side upon My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; ye shall eat fat to satiety, and drink blood even to drunkenness, of My sacrifice which I will sacrifice for you; ye shall be sated upon My table with horse, with chariot, with the mighty man, and every man of war. Thus will I put My glory among the nations (Ezek. 39:17-22); everyone can see that by "blood" is not here meant blood, for it is said that they should "drink the blood of the princes of the earth, and this even to drunkenness;" and also that they should “eat fat even to satiety;” and then that they should be “sated with horse and with chariot.” From this it is plain that something else than blood is meant by “blood,” and something else than the princes of the earth by these “princes;” also something else than fat, and than horse and chariot, by “fat” and “horse” and “chariot;” but what is signified cannot be known except by means of the internal sense, which teaches that “blood” denotes Divine truth; “the princes of the earth,” the primary truths of the church; “fat,” Divine good; a “horse,” the internal sense of the Word; and a “chariot,” the very doctrine therefrom. That “blood” denotes Divine truth is evident from the passages above cited; also that “the princes of the earth” denote primary truths (n. 5044); “the earth,” the church (n. 9325); a “horse,” the internal sense of the Word (n. 2760-2762); and a “chariot,” doctrine (n. 5321, 8215). [3] From all this it is now evident what is signified by the words of the Lord in John: Jesus said, Except ye eat the flesh of the Son of man, and drink His blood, ye shall have no life in you. He that eateth My flesh, and drinketh My blood hath eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, abideth in Me, and I in him (John 6:53-56). (That “flesh” denotes Divine good, see n. 3813, 7850, 9127; and that “the Son of man whose flesh they were to eat and whose blood they were to drink” denotes the Lord as to Divine truth from Divine good, n. 9807.) [4] But that “fat,” or “fatness,” denotes Divine good, is evident in these passages: In this mountain Jehovah shall make for all peoples a feast of fat things (Isa. 25:6). Attend unto Me, and eat ye good, and your soul shall be delighted in fatness (Isa. 55:2). I will fill the soul of the priests with fatness, and My people shall be sated with My good (Jer. 31:14). From all this it can be seen why all the fat of the sacrifice was to be burnt upon the altar, and why all the blood was to be poured forth at its side. [5] As "blood" and "fat" signified these Divine things, therefore the Israelitish people were wholly forbidden to eat fat and blood, as is evident in Moses: It shall be a statute of eternity in your generations, that ye shall eat no fat and no blood (Lev. 3:17). Ye shall eat no fat, whether of ox, or sheep, or goat; everyone who shall eat the fat of the beast of which an offering is made by fire unto Jehovah, the soul that eateth it shall be cut off from his peoples (Lev. 7:23, 25). Whosoever shall eat any blood, I will set My faces against the soul that eateth blood, and will cut him off from the midst of his people (Lev. 17:10-14; also Deut. 12:23-25). [6] The reason why to eat fat and blood was so severely forbidden, was because by it was represented the profanation of Divine truth and Divine good; for the Israelitish and Jewish nation was in external things separate from internal, thus in no Divine truth and in no Divine good in respect to faith and love; but was in external worship without these; for they were in the love of self and of the world more than other nations, consequently in the evils that spring from this love, which are contempt for others, enmity, hatred, revenge, ferocity, and cruelty. Hence also it was that internal truths were not revealed to them, for if they had been revealed, they could not but have profaned them. (That such was the character of that nation, see the places cited in n. 9320, 9380.) Therefore they would have represented profanation if they had eaten blood and fat, for whatever was instituted among them was representative of the interior things of the church and of heaven. [7] From this again it is plain what is signified by "eating fat to satiety," and by "drinking blood, the blood of the princes of the earth, even to drunkenness," in Ezekiel 39:17-22 (of which above); namely, that when interior things were opened, then to those who were in them, that is, in faith and in love to the Lord, would be appropriated Divine truth and Divine good, which was done among the nations when the Lord came into the world; wherefore also it is there said, "Thus will I put My glory among the nations" (Ezek. 39:21). By "glory" is signified Divine truth proceeding from the Lord, such as it is in heaven (n. 9429); and by "nations" are signified all who are in good (n. 1259, 1260, 1416, 1849, 4574, 6005, 8771, 9256). [8] This the Lord Himself confirms when He says that "His flesh is food indeed, and His blood is drink indeed," and that "whoso eateth His flesh, and drinketh His blood, abideth in Him, and He in him" (John 6:55, 56); and also in His instituting the Holy Supper, in which they were to "eat His flesh and drink His blood" (Matt. 26:27, 28); by which is signified the appropriation of Divine good and Divine truth from Him; and the appropriation of Divine good and Divine truth from the Lord is possible with those only who acknowledge the Lord's Divine, for this is the first and essential thing itself of all things of faith in the church. For heaven cannot be unclosed to others, because the whole heaven is in this faith; thus the Divine truth that proceeds from the Lord's Divine good, which is there meant by "blood," cannot be communicated to others. Therefore let everyone within the church take heed to himself lest he deny the Lord, and also lest he deny His Divine, for heaven is closed to this denial, and hell is opened to it, all such being separated from heaven, where the Divine of the Lord is all in all, because it makes heaven. And when heaven has been closed, a memory-knowledge of the truths of faith from the Word and the doctrine of the church is indeed possible; but not any faith which is faith, for faith which is faith comes from above; that is, through heaven from the Lord. [9] That the Lord so spoke, namely, that He called the Divine good that proceeds from Him His "flesh," and the Divine truth that proceeds from His Divine good His "blood," was because the Word, which is from Him, was the Divine that fills the universal heaven. Such a Word must exist by means of correspondences, consequently must be representative and significative in each and all things, for thus and no otherwise it conjoins the men of the church with the angels in the heavens. For when men perceive the Word according to the letter, the angels perceive it according to the internal sense; thus instead of the Lord's "flesh" they perceive Divine good, and instead of His "blood," Divine truth, both from the Lord. From this what is holy flows in through the Word.

(10034) And shalt burn them on the altar. That this signifies from the Lord's Divine love, is evident from the signification of “burning,” as being the kindling of the Divine love; and from the representation of the altar, as being a representative of the Lord in respect to the Divine good of love (see n. 9388, 9389, 9714). That “to burn” denotes the kindling of the Divine love, is because the Divine love was signified by the fire upon the altar (n. 6832).

(10035) And the flesh of the bullock. That this signifies the evil of the former loves there, is evident from the signification of “flesh,” as being the good of love, and in the opposite sense the evil of love (of which below); and from the signification of “the bullock,” as being the external or natural (of which above). For by a “bullock” and a “calf” in a good sense is signified the external or natural of man in respect to the good of innocence and of charity; but in the opposite sense, the external or natural of man in respect to the evil which is contrary to the good of innocence and of charity; for in the Word most things have also an opposite sense. That “the flesh of the bullock” here signifies the evil of the former loves in the external or natural man, is because by “flesh” is signified man’s will, thus his own, for that which is of the will is his own; and as by “flesh” is signified the will or own, therefore by it is also signified the good of love, or the evil of love. For in man there are two faculties called understanding and will. To the understanding pertain truths or falsities; but to the will, goods or evils. Thus to the understanding pertain the things of faith, and to the will the things of love, because the things of love are perceived as goods, and the things of faith are perceived as truths. Moreover, with those who are in falsities and evils, falsities are of faith, and evils are of love. [2] From this it can be seen what is meant by the own of the will, which is signified by “flesh” in both senses. Be it known further that all the own of the will of man is evil, because from himself man loves nothing but himself and the world, and if he loves his neighbor it is for the sake of himself. Therefore he must be regenerated, and through regeneration receive a new will; but the will which he receives through regeneration is not of the man, but of the Lord with the man. When this will or will part is meant by “flesh,” then “flesh” signifies the good of love. (But see what has already been shown concerning “flesh,” and concerning own, namely, that “flesh” signifies the Lord’s own which is Divine good, and from this it signifies all the good of love with the regenerate man, n. 3813, 7850, 9127; and that in the opposite sense it signifies the own of the will of man, which is the evil of love, n. 999, 3813, 8409.) (That the Lord’s own denotes the Divine good, and from this the good of love to Him and toward the neighbor, because the Lord’s own is that which gives the life of heaven to man when he is being regenerated, see n. 1023, 1044, 1937, 1947, 3812, 5660, 5786, 8480; and that man’s own is nothing but evil, n. 210, 215, 694, 874-876, 987, 1047, 3812, 4328, 5660, 5786, 8480, 8497.) That by “the flesh of this bullock” is signified the evil of love, is evident from what follows in this verse, namely, that the flesh, the skin, and the dung were to be burned without the camp, because they were sin. But what was represented by the command that the flesh of the sacrifice was to be eaten by the priest and by the people in the holy place, will be seen below (n. 10040).

(10036) And its skin. That this signifies falsity in ultimates, is evident from the signification of the “skin,” or “hide,” as being truth in ultimates, and in the opposite sense falsity there. This signification of the “skin” or “hide” is from correspondence, for those who in the Grand Man or heaven bear relation to the skin, are those who are in the truths of faith, and not so much in the corresponding good, and who are on the threshold of heaven (see n. 5552-5559); hence by “skin” or “hide” in the abstract sense is signified truth in ultimates (n. 3540, 8980). That here by the “skin” is signified falsity in ultimates, is because by the “flesh” is signified the evil of love (of which just above, n. 10035); and when “flesh” signifies the evil of love, its “skin” signifies the falsity of faith thence derived.

(10037) And its dung. That this signifies all the other unclean things, is evident from the signification of “dung,” as being what is unclean. That “dung” signifies what is unclean, consequently evil and falsity, for in the spiritual sense these are unclean, is because all that is useless and worn out of the food goes into dung and into ordure, and in the spiritual sense “food” denotes the truth and good of faith and of love (see n. 4792, 5147, 5293, 5340, 5342, 5576, 5915, 8562, 9003). Hence also it is that dung, ordure, and excrement correspond to evils which are in hell, which also in the Word is called “the draught” (in regard to which correspondence see above, n. 954, 2755, 4948, 5394, 5395, 7161). [2] Hence then it is that such things in the Word signify things infernal, as can be seen from the following passages. In Isaiah: He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, everyone that is written unto life in Jerusalem, when the Lord shall have washed away the excrement of the daughters of Zion, and shall have washed away the bloods of Jerusalem (Isa. 4:3, 4); by "Zion" and "Jerusalem" is signified the church, by "Zion" the church with those who are in the good of love, and by "Jerusalem" with those who are in truths from this good; "to wash away the excrement of the daughters of Zion" denotes to purify from evils those in the church who are in the good of love, and "to wash away the bloods of Jerusalem" denotes to purify from falsities of evil those in the church who are in truths. [3] In Jeremiah: They shall draw out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and shall spread them before the sun and the moon, and all the army of the heavens, which they had loved, and which they had served; they shall not be gathered, nor buried; they shall be for dung upon the faces of the earth (Jer. 8:1, 2); by these words is described the state of those who have profaned the goods and truths of the church, which state at that time was also represented by the drawing out of bones from the sepulchers; "the bones of kings and of princes drawn out from sepulchers" signify truths profaned; "the bones of priests and of prophets" signify goods profaned; "to be spread before the sun, the moon, and all the army of the heavens," signifies removal from all good and truth; "not to be gathered, nor buried," signifies no resurrection to life; "to be dung on the faces of the earth" signifies to be nothing but infernal. Again: They shall die by deaths of malignant diseases, so that they shall not be bewailed, neither shall they be buried; they shall be for dung on the faces of the earth (Jer. 16:4; 25:33); by "dung on the faces of the earth" is signified the like as above. [4] In Lamentations: They who did eat dainties were devastated in the streets; they that were brought up on crimson have embraced dunghills (Lam. 4:5); "they who did eat dainties" denote those who have the Word and from it the knowledges of truth; "they that were brought up on crimson" denote those who are in the knowledges of good; "to embrace dunghills" denotes to learn and choose falsities in place of these. In Malachi: If ye will not hear, and if ye will not lay to heart, I will send a curse upon you, and will scatter dung upon your faces, the dung of your feasts (Mal. 2:2, 3); "to scatter dung upon the faces" denotes to defile the interiors of life with the falsities of evil; "the dung of feasts" denotes to defile the holy things of worship. [5] In Ezekiel: The prophet was commanded to make a cake of barley with the dung of human excrement, because thus do the sons of Israel eat their unclean bread. But he said, Ah, Lord Jehovih, my soul hath not been polluted; there hath not come into my mouth the flesh of abomination. Then He answered, I give thee the excrement of an ox instead of the dung of man, that thou mayest make thy bread with it; for I will cause them to lack bread and water, and a man and his brother shall be desolated, and shall pine away because of their iniquity (Ezek. 4:9, 12-17);

by these things was represented the quality of the good and truth of the church of the Jewish nation; “a cake of barley with the dung of human excrement” signifies the interior good of the church defiled with the evils of the love of self; “a cake with the excrements of an ox” signifies the external good of the church defiled with the evils of this love. [6] Because these things are signified by the “cake,” it is said that they “should lack bread and water,” and “should be desolated;” “bread and water” denote good and truth; “to lack them,” and “to be desolated,” denote to be deprived of them. Because such things were signified by “dung,” “ordure,” and “excrement,” it is plain what is signified by these words in Moses: There shall be a space without the camp, whither thou shalt go forth abroad; and thou shalt have a paddle, with which thou shalt cover thine excrement; for Jehovah God walketh in the midst of thy camp; that thy camp may be holy, and He see not in thee the nakedness of anything, and turn back from behind thee (Deut. 23:12-15); this was commanded because what is unclean was represented by the ordure; for by the camp where the sons of Israel were, was represented heaven and the church, where the Lord is present through faith and love; and therefore by the “space without the camp” was represented where heaven and the church are not, thus where the Lord is not present through faith and love. Therefore it is said that “the camp should be holy, lest Jehovah walking in the midst of the camp should see the nakedness of anything and should turn back.” “Nakedness” denotes what is unclean by reason of evils and falsities.

(That “the camp” there signified heaven and the church, where the Lord is, will be seen in what now follows.)

(10038) Shalt thou burn with fire without the camp. That this signifies that those things were to be committed to hell, and to be defiled with the evils of the love of self, is evident from the signification of “burning with fire,” as being to consume with the evils of the love of self; for by “burning” is signified consuming, and by “fire” the evil of the love of self (see n. 1297, 5071, 5215, 6314, 6832, 7324, 7575, 9141, 9434); and from the signification of “the camp,” as being heaven and the church, and in the opposite sense where heaven and the church are not, thus hell (of which in what follows). That “to be burned with fire” denotes to be consumed by the evils of the love of self, is because this love consumes all the goods and truths of faith. That the love of self does this is known to scarcely anyone at this day, and consequently neither is it known that this love is hell with man, and that it is meant by “hell fire.” [2] For there are two fires of life with man; one is the love of self, the other is love to God. They who are in the love of self cannot be in love to God, because these loves are opposite. They are opposite because the love of self produces all evils, which are contempt for others in comparison with self, enmity against those who do not favor, and finally hatreds, revenges, ferocities, cruelties; which evils wholly resist the Divine influx, and consequently extinguish the truths and goods of faith and of charity, for these are what flow in from the Lord. Anyone who reflects is able to know that everyone’s love is the fire of his life; for without love there is no life, and such as the love is such is the life; and from this it can be known that the love of self produces evils of every kind, and that it so far produces them as it is regarded as the end, that is, so far as it reigns. The worst kind of the love of self is the love of ruling for the sake of self, that is, solely for the sake of honor and self-advantage. They who are in this love are indeed able to make a profession of faith and charity; but they do this with the mouth, and not with the heart; nay, the worst of them regard the things of faith and charity, thus the holy things of the church, as means to attain their ends. But of the Lord's Divine mercy I will speak specifically of the love of self, and its various kinds, and the evils that spring from it, and of the state of such in the other life. These things have been said that it may be known what is denoted by being "burnt with fire without the camp." [3] That the camp where the sons of Israel encamped represented heaven and the church, and hence that "without the camp" denotes where heaven and the church are not, thus hell, can be seen from what is related in the Word about the camp and the encamping of the sons of Israel in the wilderness, as from these words in Moses: The sons of Israel shall encamp, every man by his own camp, and every man by his own standard, according to their armies; and the Levites shall encamp around the Habitation of the testimony, that there be no wrath upon the congregation of the sons of Israel (Num. 1:52, 53; 2:2). The tribes of Judah, Issachar, and Zebulun encamped to the east; the tribes of Reuben, Simeon, and Gad to the south; the tribes of Ephraim, Manasseh, and Benjamin to the west;

and the tribes of Dan, Asher, and Naphtali to the north; but the Levites in the midst of the camp (Num. 2:10). Their encampments were so ordered that they might represent heaven and the church (n. 9320); by the tribes also, according to which they encamped, were represented all the goods and truths of heaven and the church in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); hence it is said that "Jehovah dwelt in the midst of the camp" (Num. 5:3), and that "He walketh in the midst of them, and therefore they shall be holy" (Deut. 23:14); and in the prophetic utterance of Balaam it is said, "when he saw Israel dwelling according to their tribes, he said, How good are thy tabernacles, O Jacob, and thy habitations, O Israel" (Num. 24:2, 3, 5). [4] As by the camp was represented heaven and the church, it follows that by "without the camp" was signified where heaven and the church are not, thus hell; and therefore everyone that was unclean and also that was guilty was sent forth thither, as can be seen from the following passages: Ye shall send forth out of the camp every leper, and everyone that suffereth with an issue, everyone unclean on account of a soul, from a male even to a female, ye shall send them abroad out of the camp, that they pollute not the camp, in the midst of which Jehovah dwelleth (Num. 5:2, 3; Lev. 13:45, 46). A man that is not clean by chance of the night shall go abroad out of the camp, and shall not come into the midst of the camp; when he shall wash himself in waters, and the sun hath set, he shall enter into the camp. Thou shalt have a space without the camp, whither thou mayest go forth abroad, and thou shall cover thine excrement with a paddle, because Jehovah walketh in the midst of the camp; therefore the camp shall be holy (Deut. 23:10-15). It was also commanded that persons should be stoned "without the camp" (Lev. 24:14; Num. 15:35, 36). From all this it is now evident that by "burning with fire the flesh, skin, and dung of the bullock without the camp," is signified that the evils which are signified by these things were to be committed to hell. [5] The like that was represented by the camp, and without the camp, was also represented by the land of Canaan and the lands round about it, after that land had been distributed for inheritances among the sons of Israel. From this it is that by the "land of Canaan," and simply by "land," in the Word, are signified heaven and the church, and by the "sons of Israel" those who are in heaven and the church. (That by "land" [or "earth"] is signified heaven and the church, see the places cited in n. 9325; and that by the "sons of Israel" are signified those who are there, n. 9340.)

(10039) It is sin. That this signifies thus purified from evils and falsities, is evident from the signification of "sin," when by it is meant sacrifice, as being purification from evils and falsities; for in the original tongue by "sin," where sacrifices are treated of, is meant sacrifice for sin, and by "sacrifice" is signified purification from evils and falsities (n. 9990, 9991). (That in the Word sacrifice for sin is called "sin," see Leviticus 4:3, 8, 14, 20, 21, 24, 25, 29, 33, 34; 5:6, 8, 9; 16:9, 25; and elsewhere.)

(10040) As the flesh of the bullock with its skin and dung was to be burnt with fire without the camp, it can be seen that by its "flesh" was not signified the good of love, but the evil of love, according to what was said of its flesh above (n. 10035), and of the camp just above (n. 10038). But that the eating of the flesh of the sacrifice was allowed, as can be seen from the passages which follow, was because that nation, while in worship, was in the external without the internal (see the places cited in n. 9320, 9380); and the external without the internal is not at all holy, because then there is only gesture of the body and speech of the mouth, and the heart and soul are absent. Nevertheless the external without the internal was called holy, because it represented holy internal things. Holy internal things are all things that belong to love and faith from the Lord to the Lord. As that nation was of this character, they were not allowed to eat blood and fat, because by "blood" was signified the Divine truth which is of faith, and by "fat" the Divine good which is of love, both from the Lord (see above, n. 10033); but they were allowed to eat the flesh of the sacrifice, because it signified what is man's own (n. 10035), and the own of that nation was to worship external things as holy, and to make no account whatever of internal things; which worship, except as a representative that was holy, was idolatrous (n. 4281, 4311). Moreover, representatively "flesh" is nothing else, seeing that its blood represented Divine truth and its fat Divine good (n. 10033), for in this case the flesh represented something without life and soul, which is called dead, as is the external without the internal, according to these words in Moses: Thou shalt not eat the blood, for the blood is the soul; than shalt not eat the soul with the flesh (Deut. 12:23). [2] Worship is nearly similar with the Gentile people of the Catholic religion, as it is called, namely, external without internal; for it is not granted to the common people to know the internal things of the Word, seeing that they are not allowed to read the Word. For this reason also it has of the Lord's Divine Providence come to pass that in the Holy Supper the bread is given, which is "the flesh;" and not the wine, which is "the blood;" and yet the blood is what gives life to the flesh, as the wine does to the bread. For as bread without wine does not give nourishment to the body, so neither does the good of love, which is signified by "bread" and by "flesh," without the truth of faith, which is signified by "wine" and by "blood," give nourishment to the soul. By the Divine Providence of the Lord it has also come to pass that the priest should drink up the wine, because by this is signified the nourishment of the soul by Divine truth without the good of love, which is a holy external without a holy internal. That this has come to pass by the Divine Providence of the Lord they do not know, because they idolatrously adore external things, and thus do not apprehend internal ones; and therefore if they had acted differently they would have profaned holy things just like the Jews. By drinking wine alone, is also signified alone to know Divine truth, and not the common people, except insofar and in such a way as the priests wish, as also is the case there. (That in the Holy Supper the flesh and the bread denote the Divine good of the Lord's Divine love toward the human race, and the reciprocal love of man to the Lord; and that the blood and the wine denote the Divine truth that proceeds from the Lord's Divine good, thus the truth of faith from the Lord to the Lord, see n. 3464, 3813, 4211, 4217, 4735, 4976, 6135, 6377, 6789, 7850, 9127.) As regards the flesh of the sacrifices, when it was to be brought forth out of the camp, and burned with fire, see Leviticus 4:11, 12, 21; and when and by whom it was to be eaten, Leviticus 6:19 to the end; 7:6, 15-19; 19:5, 6; Deuteronomy 12:7, 17, 18, 27; 26:6, 7.

(10041) Verses 15-18. And thou shalt take one ram, and Aaron and his sons shall lay their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it upon the altar round about. And thou shalt cut the ram into its pieces, and shalt wash its intestines, and its legs, and put them upon its pieces, and upon its head. And thou shalt burn with the whole ram upon the altar; this is a burnt-offering unto Jehovah; an odor of rest, an offering made by fire unto Jehovah is this. "And thou shalt take one ram," signifies the good of innocence in the internal man; "and Aaron and his sons shall lay their hands," signifies the communication of power; "upon the head of the ram," signifies with the whole; "and thou shalt slay the ram," signifies preparation for the purification of the internal man; "and thou shalt take its blood," signifies Divine truth; "and sprinkle it upon the altar round about," signifies conjunction with Divine good; "and thou shalt cut the ram into its pieces," signifies that the interior things are to be set in order in a distinct manner; “and shalt wash its intestines,” signifies the purification of the lowest things; “and its legs,” signifies the purification of the exterior things of the natural man; “and put them upon its pieces, and upon its head,” signifies the setting in order of exterior things under internal and inmost ones; “and thou shalt burn with the whole ram upon the altar,” signifies the internal of the Lord’s Divine Human united to the Divine good of His Divine love, which was in Himself; “this is a burnt-offering unto Jehovah,” signifies the glorification of the Lord’s Human; “an odor of rest,” signifies perceptivity of peace; “an offering made by fire to Jehovah is this,” signifies all from the Divine love.

(10042) And thou shalt take one ram. That this signifies the good of innocence in the internal man, is evident from the signification of a “ram,” as being the good of innocence and of charity in the internal man (of which in what follows). As in this chapter the sacrifices and burnt-offerings of rams and of lambs are treated of, it must be told what was signified by the animals in general that were offered in the sacrifices and burnt-offerings. These animals were oxen, bullocks, he-goats, rams, she-goats, and he-kids; also he-lambs, she-lambs, and she-kids. One who does not know what these animals signify, cannot possibly know what is specifically signified by the sacrifices and burnt-offerings of them. Be it known that all animals on the earth signify such things as are in man, which in general bear relation to the affections of his will and the thoughts of his understanding, thus to goods and truths, for goods are of the will, and truths are of the understanding. And as they bear relation to goods and truths, they also bear relation to love and faith, for all things of love are called goods, and all things of faith are called truths. [2] That animals of different kinds have such a signification has its cause in the representatives in the other life; for in that life there appear animals of many genera and innumerable species. Such animals there are appearances to the very life, corresponding to the affections and thoughts that exist with the spirits and angels. That this is so can be seen also from the prophetic visions in the Word throughout; for all things seen by the prophets are such as appear before the angels in heaven. From this it is that beasts are so frequently mentioned in the Word, and by everyone of them is signified something that bears relation to such things as are in man (of which above). Neither is man anything but an animal in respect to his external man, but he is distinguished from animals by the internal man, whereby both the internal and the external man can be elevated toward heaven and to God, and thence receive faith and love. From this it is that beasts were employed in the sacrifices and burnt-offerings. He who does not know this, cannot possibly know why it was commanded at one time to offer bullocks, rams, and he-lambs; at another time oxen, she-goats, and she-lambs; and at another he-goats, he-kids, and she-kids; for otherwise what would be the purpose of such things? (That in the Word "beasts" signify goods and evils with man, and also truths and falsities, see n. 142, 143, 246, 714, 715, 776, 1823, 2179, 2180, 2781, 3218, 3519, 5198, 7523, 7872, 9090; and that on this account they were employed in the sacrifices, n. 1823, 2180, 2805, 2807, 2830.) [3] But as regards the sacrifices and burnt-offerings from them, be it known: (1) that the representative worship with the Jewish and Israelitish nation consisted chiefly in sacrifices and burnt-offerings; (2) that the sacrifices and burnt-offerings in general signified the regeneration of man through the truths of faith and the goods of love from the Lord; and in the supreme sense the glorification of the Lord's Human; (3) that everything of worship, according to the various things of it, was represented by the sacrifices and burnt-offerings, thus with all variety; and that for this reason various kinds of animals were commanded. [4] But to take up these points in detail: (1) That the representative worship with the Jewish and Israelitish nation consisted chiefly in sacrifices and burnt-offerings, is evident from the fact that they were employed for every sin, and for every guilt; also for every consecration and inauguration; and besides on every day, on every Sabbath, every new moon, and every festival; and that for this reason the altar was the most holy of all things, and all the other things of worship with that nation depended upon these. Therefore where the abolition of representative worship is treated of in Daniel, it is said that "the sacrifice and oblation shall cease" (Dan. 9:27), and "the continual sacrifice shall be removed" (Dan. 8:10-13; 11:31; 12:11). By "the continual sacrifice" is specifically signified the sacrifice that was offered daily, and in general all worship. But see what has already been shown about these things, namely, that sacrifices in general signify all representative worship (n. 923, 2165, 6905, 8680, 8936); that the altar was the principal representative of the Lord and from this of worship (n. 2771, 2811, 8935, 8940, 9388, 9389, 9714, 9964); that the ancients before Eber knew nothing of sacrifices (n. 2180); that by Eber, thus with the Hebrew nation, and from this with the posterity of Jacob, sacrifices were instituted, and why (n. 1128, 1343, 2180, 2818); that sacrifices were not commanded, but permitted (n. 2180). [5] (2) That sacrifices and burnt-offerings in general signified the regeneration of man through the truths of faith and the goods of love to the Lord from the Lord, is evident from the fact that all things of worship relate to purification from evils and falsities, to the implanting of truth and good, and to their conjunction, thus to regeneration; for by means of these three things man is regenerated; consequently sacrifices and burnt-offerings were offered for every sin and for every guilt; and when they were offered, it is said that expiation was made and that pardon would be granted (Lev. 4:20, 26, 31, 35; 5:6, 10, 13, 16, 18; 6:7; 7:7; 10:17; 14:18, 19; 15:30, 31; 16:6, 24; 17:11). The pardon of sins, expiation, propitiation, and redemption, are also nothing else than purification from evils and falsities, the implantation of good and truth, and their conjunction, thus regeneration (n. 9076, 9452-9454, 9937, 9938). Every process of regeneration is also described by the special rituals of the several sacrifices and burnt-offerings, and it is opened when the representatives are unfolded by means of the internal sense (n. 10022). [6] That in the supreme sense the sacrifices and burnt-offerings signify the glorification of the Lord’s Human, is because all the rituals of worship instituted with the Israelitish and Jewish nation regarded the Lord alone; thus the sacrifices and burnt-offerings especially regarded Him, because by them in general was represented everything of worship, as has been shown above. Moreover, the regeneration of man is from no other source than the Lord (n. 9506, 9715, 9486, 9487, 9809, 10019); and therefore where the regeneration of man is treated of in the Word, in the supreme sense the glorification of the Lord’s Human is treated of; for the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4402, 5688). To glorify the Human is to make it Divine, but to regenerate man is to make him heavenly, in order that the Divine of the Lord may dwell in him. [7] (3) That everything of worship, according to the various things of it, was represented by the sacrifices and burnt-offerings, thus with all variety, and that for this reason various kinds of animals were commanded, is evident from the various things for which sacrifices and burnt-offerings were made; namely, for sins by error, and for sins not by error; for every transgression and uncleanness, whether with the priest, or with the whole assembly, or with a prince, or with any soul; for cleansing from leprosy; for purification after child-bearing; for the consecration of the altar, of the Tent of meeting and of all things therein; for the cleansing of the same when Aaron once every year entered into the holy of holies; for the inauguration of Aaron and his sons into the priesthood; for the consecration of the Nazirites; and in general on the three feasts, on each of the new moons, on the Sabbaths, and daily in the morning and between the evenings; besides the votive and voluntary offerings. [8] As there were sacrifices and burnt-offerings for such various purposes, and by them were represented the various things of worship, therefore also the various kinds of animals that were to be offered were commanded; namely, bullocks, oxen, and he-goats; rams, she-goats, and he-kids; he-lambs, she-lambs, and she-kids; and by the sacrifices and burnt-offerings from the bullock, ox, and he-goat were represented the purification and regeneration of the external or natural man; by those from the ram, she-goat, and he-kid were represented the purification of the internal or spiritual man; and by those from the he-lamb, she-lamb, and she-kid were represented the purification or regeneration of the inmost or celestial man. (That there are three things that are in succession with man: the celestial, the spiritual, and the natural, see n. 9992, 10005, 10117; and that in order to be regenerated a man must be regenerated as to things internal and also external, see the places cited in n. 9325 at the end.) [9] But what is specifically signified by the sacrifice and the burnt-offering from a ram, which are treated of in this chapter, is evident from the passages in the Word where sacrifices and burnt-offerings from a ram are described, and where a ram is mentioned; from which it is plain that by a "ram" is signified the good of innocence and of charity in the internal man; and by the sacrifice and burnt-offering from it, the purification and regeneration of the internal man; thus the implantation of the good of innocence and charity therein. That this is signified by a "ram," is evident from the following passages. In Isaiah: All the flocks of Arabia shall be gathered together to thee, the rams of Nebaioth shall minister to thee; they shall come up with acceptance on Mine altar (Isa. 60:7); where the subject treated of is the Lord and His heaven and church; "the flocks of Arabia" denote all the goods of the internal man; "the rams of Nebaioth" denote the goods of innocence and of charity there. (That "flocks" denote the good of the internal man, see n. 8937, 9135; that "Arabia" denotes where good is, n. 3268; that "Nebaioth" denotes those who are there in this good, n. 3268, 3686, 3688.) [10] In Ezekiel: Arabia and all the princes of Kedar, the traders of thy hand in small cattle, and rams, and he-goats (Ezek. 27:21); speaking of Tyre, by which is signified the church where are the knowledges of good and truth (n. 1201); "traders" denote those who have these knowledges and communicate them (n. 2967, 4453); "small cattle" denote the goods of love; "rams," the goods of charity; and "he-goats," the goods of faith. In the Word mention is made of "flocks," "small cattle" [pecora], and "cattle" [pecudes], which in the original tongue are distinguished by their names, and by "flocks" are signified in general internal things; by "cattle," the same specifically, and by "small cattle," inmost things specifically; but by "herds" are signified external things. In Jeremiah: I will bring them down like small cattle to the slaughter, like rams with he-goats (Jer. 51:40); by "small cattle," "rams," and "he-goats" similar things are here signified. [11] In Ezekiel:

Thus said the Lord Jehovih, Behold I judge between cattle and cattle, and between the rams and the he-goats (Ezek. 34:17); “between cattle and cattle” denotes between those who are in the interior things of good and of evil; “between the rams and the he-goats” denotes between those who are in charity and thence in faith, and those who are in the truths of faith without charity; “rams” here signify the like as sheep, for rams are the males of sheep (that “sheep” denote those who are in charity and from this in faith, see n. 4169, 4809; and that “he-goats” denote those who are in truths, which are called the truths of faith, without charity, n. 4169, 4769). Like things are signified by the “ram” and the “he-goat” in Daniel 8; and by the “sheep” and the “he-goats” in Matthew 25:32. [12] In Moses: If a soul hath sinned through error, he shall bring his guilt to Jehovah, a ram without blemish out of the flock (Lev. 5:15, 18; 6:6); by the sacrifices from a ram is signified the purification of the internal man and the implantation of the good of innocence therein; for “sin through error” denotes sin from ignorance in which is innocence, and the innocence of ignorance is of the internal man. [13] In the same: In the new moons they were to offer two bullocks, one ram, and seven he-lambs; and afterward a he-goat; in like manner on every day of the passover; and on the day of the firstfruits (Num. 28:11, 15, 19, 22, 27); this was in order that there might be represented the purification of the whole man, as well external as internal and inmost; by the sacrifice and burnt-offering from bullocks, the purification of the external man; from a ram, the purification of the internal man; and from the lambs, the purification of the inmost man. And as purification was represented, so also was the implanting of the good of innocence, for a "bullock" denotes the good of innocence in the external man; a "ram," in the internal, and a "he-lamb" in the inmost, as said above; that the last of them was a he-goat was because by a "he-goat" is signified the truth of faith in the external man, and the truth of faith there is the ultimate (n. 9959). As the goods and truths with man follow in this order, therefore also the presents of the princes of Israel, when the altar and the Tent of meeting were anointed, were a bullock, a ram, and a he-lamb for burnt-offerings; and a he-goat for a sacrifice (Num. 7:15-17, 21-23, 27-29, 33, and following verses). From all this it can now be seen that a "ram" signifies the good of innocence and of charity in the internal man.

(10043) And Aaron and his sons shall lay their hands. That this signifies the communication of power, is evident from the signification of "laying on hands," as being the communication of power (see above, n. 10023).

(10044) Upon the head of the ram. That this signifies with the whole, is evident from the signification of "the head," as being the whole man, thus the whole (see n. 10011). That "the head" denotes the whole is because it is the highest, and therein is the inmost of man; and from what is highest proceed all things which are beneath; as also from what is inmost proceed all things which are without, for such is the source in both these cases. The inmost with man is his will and understanding; these in their beginnings are in the head, and what thence proceed are acts, which are effects of the interior things in the body; and therefore when will and understanding are mentioned, the whole man is meant, for from these man is man. The acts of the body also have their all from the will; consequently a man is not regarded from the acts of the body, or works; but from the will in these. For this reason by "soul" in the Word is meant the whole man, and man is called a "soul," as in Leviticus 4:27; 5:1, 4, 17; 6:2; 17:10, 15; and elsewhere. [2] There are two things which signify the whole; namely, the highest, and the lowest. That the lowest or ultimate also signifies the whole, is because all the interior things, even from the first or highest, close in the ultimates, and are there together (n. 9828, 9836). Hence it is that the highest, through the ultimate, holds together in connection and in form all the interior things which are intermediate, so that they look to one end (n. 9828). That the ultimate also signifies the whole, is evident from many things in the Word, as that the whole man is called the "flesh" (Gen. 6:12; Num. 16:22; 27:16; Isa. 40:5; Zech. 2:13; and elsewhere). [3] As the ultimates also signify all things or the whole, therefore the hair and the beard, which are ultimate outgrowths of man, are taken for all or the whole; as also the feet and their toes; and the fingers of the hands. That the "hair" and "beard" are taken for all or the whole, is evident in Isaiah: In that day shall the Lord shave with a razor by the king of Assyria the head, the hair of the feet, and also the beard (Isa. 7:20); "the king of Assyria" denotes reasoning such as is that of those who by means of it destroy things Divine (n. 1186); "to shave the head, the hair of the feet, and the beard" denotes to take away the ultimates, for when these are taken away the interior things flow asunder and perish. On this account also a priest was forbidden to shave his head (Lev. 21:10); and also a Nazirite whose hair was called "the Naziriteship of God" (Num. 6:1-27; n. 6437, 9407), and is also meant by "the crown of the head of the Nazirite of his brethren" (Gen. 49:25, 26; Deut. 33:16). Hence also it is said that "the hairs of the head are all numbered" (Matt. 10:30), by which is signified that all things and everything in man is so; also that "a hair of the head shall not perish" (Luke 21:18). [4] That the feet also and their toes, and the fingers of the hands, signify all things and thus the whole, is evident in John: Peter said, Lord, Thou shalt wash not my feet only, but also my hands and my head. Jesus said to him, He that is washed needeth not save to be washed as to his feet, and is wholly clean (John 13:9-10); the "feet" denote the natural, which is the ultimate (n. 2162, 3147, 4938-4952, 9406). And in what follows in this chapter of Exodus: Thou shalt put of the blood of the ram upon the lap of Aaron's ear, and upon the thumb of his right hand, and upon the great toe of his right foot (Exod. 29:20); denoting upon each and all things signified by the "ear," the "hand," and the "foot." [5] As the highest and the lowest, or what is the same, the first and the last, alike signify all things and each, or the whole with the parts, therefore the omnipotence and omniscience of the Lord are described by His being "the First and the Last, the Beginning and the End, the Alpha and the Omega" (Rev. 1:8, 11; 21:6; 22:13; Isa. 41:4). [6] That all things are held together in connection, and stand together, from the First or Highest through the last or lowest, is thus described in Isaiah: I am the First, and I am the Last. My hand hath laid the foundation of the earth, and My right hand hath spanned the heaven; when I call them together, they stand together (Isa. 48:12-13); the “hand” and “right hand” of Jehovah, or of the Lord, denote omnipotence; “the earth of which He hath laid the foundation” denotes the ultimate or last; “the heaven which He hath stretched out” denotes that which is between the First and the Last; to “call them together that they may stand together” denotes to hold together all the interior things through the ultimate in connection and in form, so that they may look to one end. The one end to which they are to look is “He who is the First and the Last;” that He is the Lord, is evident in Isaiah: Thus said Jehovah, the King of Israel, and his Redeemer, I am the First and I am the Last (Isa. 44:6); “the King of Israel” denotes the Lord (John 18:37); and that the “Redeemer” is the Lord is manifest. In Revelation: These things saith the First and the Last, who was dead and hath lived again (Rev. 2:8). [7] That the first holds together all things in connection through the ultimate, can be seen from the Word, and from man. The Word in ultimates is the sense of its letter, and the Word in its first is the Lord, and the Word in its interior things is its internal sense, which is perceived in the heavens, and causes those who are there to look to one end, which is the Lord (concerning this secret, see n. 9360, 9824). [8] In regard to man: Man in ultimates is the church on earth; Man in the first is the Lord; man in the interior things is heaven, for before the Lord the church and heaven are as one man, from which heaven is called the Grand Man (treated of at the end of many chapters, see the places cited at the end of n. 10030). There is a continual connection, and an influx according to the connection, of all things from the Lord through the heavens to the church on earth. By the heavens are meant the angels who are there; by the church are meant men who are true men of the church; and by Man in the first is meant the Lord as to His Divine Human. That from the First through the last or ultimate all things are held together in connection, and stand together, is meant by the words of the Lord above quoted from Isaiah: I am the First and I am the Last, My hand hath laid the foundation of the earth, and My right hand hath spanned the heaven; when I call them together, they stand together (Isa. 48:12-13). (That by "the earth" in the Word is meant the church, has also been abundantly shown, see the places cited in n. 9325.) [9] An idea of this subject can be had from the ultimate and the inmost with man. His ultimate is the skin, his inmost is the heart, his intermediates or interior things are the viscera. From the heart even to the skin through the viscera there is a continuous connection by means of the blood-vessels, for these proceed from the heart, and terminate in the skin. That the skin is the ultimate that holds together the interior things in connection is plain, for when the skin is taken away the interior things flow asunder. From all this it can be seen whence it is that as the highest or inmost signifies each and all things, so also does the lowest or ultimate. [10]

From all this also is laid open the secret why the Lord glorified His Human even as to its ultimates. The ultimates are called bones and flesh, and therefore the Lord said to His disciples, who supposed that they saw a spirit: Behold My hands and My feet that it is I Myself; feel Me, and see; for a spirit hath not flesh and bones, as ye see Me have (Luke 24:37, 39). That the Divine Itself was the First in Him, is known, for He was conceived of Jehovah, and that which is conceived of the father is the first of man; that the Lord glorified even the ultimates of His Human is plain from His words above, and also from the fact that He left nothing of His Human in the sepulchre. (That the interior things close and rest in the ultimates, and are there together, and that the ultimates hold together the interior things in connection, even in spiritual things, see n. 9216, 9828; that therefore strength and power are in ultimates, n. 9836; and that therefore holiness is in ultimates, n. 9824; and that in ultimates revelations are made and answers given, n. 9905.)

(10045) And thou shalt slay the ram. That this signifies preparation for the purification of the internal man, is evident from the signification of “slaying,” when said of the sacrifice or burnt-offering, as being preparation for purification (see n. 10024); and from the signification of “the ram,” as being the internal man (see above, n. 10042).

(10046) And thou shalt take its blood. That this signifies Divine truth, may be seen above (n. 10026, 10033). (That all purification from evils and falsities, and all regeneration, are effected through the Divine truth that proceeds from the Lord, see the places cited in n. 9959.)

(10047) And sprinkle it upon the altar round about. That this signifies conjunction with Divine good, is evident from the signification of "the blood that was to be sprinkled upon the altar round about," as being Divine truth (n. 10026, 10033); and from the representation of the altar, as being a representative of the Lord as to Divine good (n. 9388, 9389, 9714, 9964). From this it is plain that "to sprinkle the blood upon the altar round about," denotes to unite Divine truth with Divine good in the Lord. [2] The case herein is as follows. It was said above that in this chapter the subject treated of is the glorification of the Lord's Human, and in the representative sense the regeneration of man by the Lord. As regards the glorification of the Lord's Human, it was effected by the unition of Divine truth with Divine good. The Divine good, which is Jehovah, was in the Lord as the soul from the father in man, for He was conceived of Jehovah, and through Divine means He made His Human Divine truth, especially through the combats of temptations; and insofar as He united it He glorified it, that is, made it Divine. This unition is what is signified in the supreme sense by "sprinkling the blood round about the altar." (That when the Lord was in the world He made His Human Divine truth and united it with the Divine good which was in Himself, and thus glorified His Human, see the places cited in n. 9199, 9315; as also that Jehovah His father is the Divine good which was in Him, n. 9194.) [3] As the Lord glorified His Human, so also He regenerates man; for with man the

Lord flows in with good through the soul, which is through the internal way, and with truth through the hearing and the sight, which is through the external way; and insofar as a man desists from evils, so far the Lord conjoins the good with truth, and the good becomes of charity toward the neighbor and of love to God, and the truth becomes of faith. So does the Lord create the man anew, or regenerate him; for as before said the regeneration of man is effected by purification from evils and falsities, by the implantation of good and truth, and by the conjunction of these. The regeneration of man, and in the supreme sense the glorification of the Lord's Human, is what is represented by the sacrifices and burnt-offerings (n. 10022). [4] Be it known that in the burnt-offerings the blood was sprinkled upon the altar round about; in like manner in the eucharistic sacrifices; but in the sacrifices for guilt and for sin the blood was sprinkled at the base of the altar. By sprinkling the blood on the altar round about was represented the complete unition of Divine truth and Divine good, as well in the internal as in the external man; and by sprinkling the blood at the base of the altar was represented the unition of Divine truth and Divine good in the external man only. [5] With the regenerate, conjunction is effected in the external man, according to the words of the Lord in John: He that is washed needeth not save to be washed as to his feet, and is wholly clean (John 13:9, 10). "Washing" signifies purification and regeneration (n. 3147, 9089); thus "he that is washed" signifies one purified and regenerated; and the "feet" signify the natural or external of man (n. 2162, 3147, 4938-4952, 9406). That in the burnt-offerings blood was sprinkled upon the altar round about, may be seen in Leviticus 1:5, 11; also in the eucharistic sacrifices, Leviticus 3:2, 8, 13; and that in the sacrifices for guilt and for sin the blood was sprinkled at the base of the altar, Leviticus 4:7, 18, 25, 30, 34; 5:9.

(10048) And thou shalt cut the ram into its pieces. That this signifies that the interior things are to be set in order in a distinct manner, is evident from the signification of "the ram," as being the good of innocence and of charity in the internal man (see n. 10042), here preparation for the purification of this, which is signified by the burnt-offering from the ram; and from the signification of "cutting into pieces," as being the setting in order of the interior things there. That preparation for the setting in order of the interior things is signified by cutting into pieces, the pieces, members, and parts, is because a setting in order is described by the intestines and legs being put upon the pieces and upon the head, and by the "intestines" are signified lowest things, which are called external sensuous, and by the "legs" those next higher, which are called natural. Thus by the "pieces," which were still higher, are signified interior things, and by the "head" inmost ones. That such things are signified by the intestines, legs, and head, will be seen from what follows. (That by the viscera and members of man such things are signified in order, see n. 10030.) [2] As in the representative sense by the sacrifices and burnt-offerings is meant the regeneration of man, it shall be briefly told how the case is with the setting in order in this. With those who are being regenerated the interior and exterior things are set in order by the Lord for all the following states, insomuch that things present involve things future, and when things future become present they do the same, and this to eternity; for the Lord foresees all, and provides all, and His foresight and providence are to eternity, thus are eternal. For the Divine, which alone is His, in itself is infinite, and the infinite relatively to duration is eternal. Hence whatsoever the Lord disposes and sets in order is eternal. This is the case with those whom the Lord regenerates. The regeneration of man begins in the world and continues to eternity, for when a man becomes an angel he is always being perfected. There are in man things external, internal, and inmost; all these are disposed and set in order together and successively for the reception to eternity of the things that follow. But in what order the things external, interior, and inmost are regenerated, and again in what reverse order, will of the Lord's Divine mercy be shown in what follows.

(10049) And shalt wash its intestines. That this signifies the purification of the lowest things, is evident from the signification of "washing," as being to purify (see n. 3147, 5954, 9089); the purification that was represented by washing is purification from evils and falsities, for these are impurities in the spiritual sense; and from the signification of the "intestines," as being the lowest things (see above, n. 10030). It is said that the intestines and the legs were to be washed, because by them are signified lowest and natural things, and lowest or natural things are more defiled with evils and falsities than the interior ones; for those evils and falsities are in the world, and sensuous things, which are lowest, stand forth in the world, and therefore immediately receive what is in the world. The things which they receive are the delights of the loves of self and of the world, together with the delights of the senses and their fallacies. But the interior things are not so, for these are not in the world, but in heaven, and the things which are of the world cannot enter into those which are of heaven, physical influx being impossible; whereas the things of heaven can enter into those which are of the world with man. Therefore as soon as the external man seeks to enter into the internal, which is done by means of reasonings from the loves of self and of the world, and from the fallacies of the senses, the internal man is closed. Thus does the Lord provide; and therefore the purification of the internal man during man's regeneration is effected in heaven by the Lord. Consequently, while a man is in the world he does not perceive what is being accomplished in his internal man during regeneration. This is what is meant by the words of the Lord in John: The spirit bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is everyone that is born of the spirit (John 3:8); "the spirit" denotes the life of charity through faith.

(10050) And its legs. That this signifies the purification of the exterior things of the natural man, is evident from the signification of "washing the legs," as being the purification of the natural man (that "to wash" denotes to purify, see just above, n. 10049); and from the signification of "legs," as being the exterior things that belong to the natural man. That "legs" have this signification is because the feet are meant at the same time, for the legs of beasts are four and cohere with the feet, and "feet" from correspondence signify the natural or external of man (see n. 2162, 3147, 3761, 4938-4952). [2] The like is signified by "legs" in Amos: As the shepherd hath snatched out of the mouth of the lion two legs, or a piece of an ear, so shall the sons of Israel be rescued that dwell in Samaria, in the corner of a bed, and at the extremity of a couch (Amos 3:12); by "the lion" are here signified those who lay waste the church; by the "legs," the external of the church, which also is of the natural man; by "a piece of an ear," its perception; by "them that dwell in Samaria," those who are in external worship; "the corner of a bed and the extremity of a couch" denote the lowest natural, which is the external sensuous, and its truth and good. [3] By the "legs" in the description of the statue of Nebuchadnezzar in Daniel: The head thereof was of pure gold, the breast and arms of silver, the belly and side of brass, the legs of iron, and the feet partly of iron, partly of clay (Dan. 2:32-33); is signified the truth of faith in the external or natural man, which is also "iron" (n. 10030). That the legs are here distinguished from the feet is because it is different with the legs of man from what it is with those of beasts.

(10051) And put them upon its pieces and upon its head. That this signifies the setting in order of exterior things under interior and inmost ones, is evident from the signification of the “pieces,” as being interior things (see above, n. 10048); from the signification of the “head” as being the inmost (n. 5328, 6436, 9656, 9913, 9914); and from the signification of the “intestines and legs” which were to be put upon them, as being things outermost and outer (that the “intestines” denote things outermost or lowest, see n. 10030; and that the “legs” denote outer or exterior things, n. 10050); and from the signification of “putting the latter upon the former,” as being to set in order. That it denotes to set in order exterior things under interior ones, and not “upon” them according to the sense of the letter, is because the altar and the fire upon the altar denote things highest or inmost; for the altar represented the Divine Human of the Lord as to Divine good, and the fire the Divine love itself; and therefore those parts from the ram and the burnt-offering that were nearest to the fire of the altar, were higher or interior; and those which had a place above them, being more remote from the fire of the altar, were lower or exterior. For in the internal sense those things are regarded as higher or interior which are nearest to the highest, and those as lower or exterior which are more remote from it, differently than in the sense of the letter. Whether we speak of things higher and lower, or of things interior and exterior, it is the same, for that which is higher is interior, and that which is lower is exterior (n. 2148, 3084, 4599, 5146, 8325). From this it is now plain that by “putting the intestines and the legs upon the pieces and upon the head” is signified that things outermost and outer were to be set in order under things interior and inmost. (That the altar was representative of the Lord's Divine Human as to Divine good, see n. 921, 2777, 2811, 9388, 9389, 9714, 9964; and that the fire of the altar denotes His Divine love, see n. 6832.)

(10052) And thou shalt burn with the whole ram upon the altar. That this signifies the internal of the Lord's Divine Human united to the Divine good of His Divine love which was in Himself, is evident from the signification of "burning," as being to unite to the Divine good of the Divine love (of which below); from the signification of "the ram," as being the internal in man, thus in the supreme sense the internal of the Lord's Divine Human (n. 10042); and from the signification of "the altar," as being the principal representative of the Lord's Divine Human as to His Divine good (of which just above, n. 10051 at the end). [2] Be it known that in every man there is an internal and an external, which are called his internal and external man, and that when a man is being regenerated, he is regenerated as to both the internal and the external, and that regeneration is the conjunction of good and truth in each. So was it in the Lord as to His Human; yet concerning His Human it cannot be said that it was regenerated, but that it was glorified, for His inmost, which with man is called the soul from the father, was the Divine Itself, as He was conceived of Jehovah. The Divine Itself is the Divine good of the Divine love; and as the Lord united His Human with this, and thus made His Human also Divine, therefore it cannot be said that His Human was regenerated, but glorified, for "to glorify" is to make Divine (see just below, n.

10053). The glorification of His internal man, or of His internal Human, is described by representatives in the burnt-offerings from rams and from lambs. [3] That "to burn upon the altar with the whole ram" denotes to unite the Divine good of the Divine love with the internal of His Human, is because the altar was representative of the Lord's Divine Human, and the fire upon the altar, with which the burnt-offering was burnt, signified the Divine good of the Divine love (as can be seen from the places cited just above, n. 10051 at the end); and because the ram which was the burnt-offering and was burned, signifies the internal with man, thus the internal of the Lord's Human (n. 10042). From all this it is evident that by "burning upon the altar with the whole ram for a burnt-offering," is signified the internal of the Lord's Human united to the Divine good of His Divine love which was in Himself.

(10053) This is a burnt-offering unto Jehovah. That this signifies the glorification of the Lord's Human, is evident from the representation of a burnt-offering, as being the glorification of the Lord's Human. Among the Jewish nation there were sacrifices and burnt-offerings; the "sacrifices" signified purification from evils and falsities, and the implantation of truth, but the "burnt-offerings" signified the conjunction of truth with good, thus full and complete regeneration. In the supreme sense however, which treats of the Lord, the "sacrifices" signified the casting out of evils and falsities from His Human that was from the mother, and the implantation of Divine truth from the Divine good which was in Him; and the "burnt-offerings" signified the unition of the Divine truth with the Divine good, which unition is what is meant by "glorification." For when the Lord was in the world He made His Human Divine truth, and successively also by unition with the Divine good which was in Him and was the being of His life, He made His Human Divine good, thus one with Jehovah. The being of His life was that which with man is called the soul from the father, and this was the Divine good itself or the Divine love. (But on these things see what was shown in the places cited in n. 9194, 9315, 9528; and that the Lord expelled all the human that was from the mother, until at last He was not her son, n. 9315; and that the "Son of man," as the Lord called Himself, is not the son of Mary but the Divine truth, n. 9807.) [2] That where the Lord is treated of "glorification" denotes the unition of His Human with the Divine Itself which was in Him, thus with Jehovah His Father, by which unition He made His Human also the Divine good, is manifest from the passages in the Word where mention is made of "glory," and "glorification," when spoken of Jehovah or the Lord, as in these passages: The glory of Jehovah shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it (Isa. 40:5). I Jehovah have called thee in righteousness, to open the blind eyes, to bring forth from the prison him that is bound; I am Jehovah; this is My name, and My glory will I not give to another (Isa. 42:6-8). Jehovah shall arise upon thee, and His glory shall be seen upon thee; the nations shall walk to thy light (Isa. 60:2, 3). These passages treat of the Lord, and by "the glory of Jehovah" is meant the Lord as to Divine truth, for the Divine truth proceeding from the Lord is the "glory of Jehovah" (n. 9429). That Divine truth is from no other source, the Lord teaches in John: Ye have neither ever heard the voice of the Father, nor seen His shape (John 5:37). And as it is the Lord that is treated of, it is Jehovah Himself, for He says, "I am Jehovah, this is My name, and My glory will I not give to another." [3] Hence also it is that the Lord is called the "King of glory," as in David: Lift up your heads, O ye gates, and be ye lifted up, ye doors of the world, and the King of glory shall come in. Who is this King of glory? Jehovah strong and a Hero, Jehovah a Hero of war (Ps. 24:7-10). The Lord is here called the "King of glory" from the Divine truth from which He fought, conquered, and subdued the hells; that this was done from His Human when He was in the world, see n. 9715, 9809, 10019; hence it is that He is called "Jehovah strong and a Hero of war," and a "Hero" also in Isaiah: Unto us a Child is born, unto us a Son is given, and His name is God, Hero, the Father of Eternity (Isa. 9:6). [4] That "the glory of Jehovah" denotes the Lord as to the Divine truth proceeding from His Divine good, which is Jehovah or the Father, the Lord Himself teaches in John: The Word was made flesh, and we saw His glory, as of the glory of the only-begotten of the Father (John 1:14); that the Lord is here meant by the "Word which was made flesh," is manifest; "the Word" denotes the Divine truth, and so also does "glory." Again: The Son of man shall come in the glory of His Father (Matt. 16:27). Jesus said to the disciples, Ought not the Christ to suffer this, and to enter into His glory? (Luke 24:26); "to enter into His glory" denotes to be united to the Divine good which was in Him, thus to Jehovah or His Father. [5] From this is plain what is meant by "being glorified" in the following passages: The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39). These things knew not the disciples of Jesus; but when Jesus was glorified, then they remembered. Jesus said, The hour is come that the Son of man should be glorified. And He said, Father, glorify Thy name. There came forth a voice from heaven, I have both glorified it, and will glorify it again (John 12:16, 23, 27, 28). After Judas was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him; and God shall glorify Him in Himself, and shall straightway glorify Him (John 13:31-32). From this it is evident that the unition of the Lord as to the Human with the Divine Itself that was in Him and is called Jehovah the Father, is "glorification," for it is said that "God will glorify Him in Himself." It is also plain that this unition was fully accomplished by the passion of the cross, which was the last of the temptations. (That through combats with the hells, which are temptations, the Lord glorified His Human, see the places cited in n. 9528, 9937.) [6] That since the Lord was glorified the Divine truth proceeds from Him, He Himself teaches in these passages: The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39). The Paraclete, the Spirit of truth, whom I will send to you, shall not speak from Himself. He shall glorify Me, for He shall receive of Mine, and shall declare it unto you. All things whatsoever the Father hath, are Mine (John 13-15, 28); "the Spirit of truth" denotes the

Divine truth proceeding from the Lord (n. 9818); the unition of the Human with the Divine in Him is also here described by its being said that "all things which the Father Hath are His;" and in another place, that "the Father and He are one;" and that "the Father is in Him, and He in the Father" (John 10:30; 14:10, 11; n. 3704); thus that the glorification or unition was reciprocal, which also the Lord teaches in John: Father, glorify Thy Son, that Thy Son also may glorify Thee (John 17:1); "the Father" denotes the Divine Itself that was in Him, and "the Son" denotes the Divine Human. (That "the Father" denotes the Divine good that was in the Lord, see n. 3704, 7499; also that "Jehovah" in the Word denotes the Lord, n. 2921, 6303, 8865; and that the Lord is the Divine Itself or Jehovah under a human form, see the places cited in n. 9315.)

(10054) It is an odor of rest. That this signifies perceptivity of peace, is evident from the signification of "odor," as being perceptivity (see n. 3577, 4624-4634, 4748); and from the signification of "rest," as being peace. (What Divine peace is in the heavens, see n. 92, 93, 2780, 5662, 8455, 8665, 8722; also that in the supreme sense "peace" denotes the Lord, and the Divine proceeding from Him affecting with good in the heavens from the inmost, n. 3780, 8517.) The burnt-offering is called "an odor of rest to Jehovah," because by the burnt offering was represented the unition of the Divine Human of the Lord with the Divine Itself (see above n. 10053); and through this unition peace was acquired in the heavens; for all the hells were subjugated by the Lord when He was in the world, and all the heavens were reduced into order (n. 9715, 9809, 9937, 10019). From this it is plain whence it is that the burnt-offering is called “an odor of rest to Jehovah,” as in many other places where the burnt-offerings and the meat-offerings are treated of (Lev. 1:9, 13, 17; 2:2, 9, 12; 3:5; 4:31; 6:6, 15; 8:28; 23:13, 18; Num. 15:3, 7, 13; 28:6, 8, 13; 29:2, 6, 13).

(10055) An offering made by fire to Jehovah is this. That this signifies all things from the Divine love, is evident from the signification of “an offering by fire to Jehovah,” as being that it is from the Divine love, for “fire” in the Word signifies love in both senses, and when said of Jehovah or the Lord, it signifies the Divine love. (That “fire” denotes love in both senses, see n. 4906, 5215, 6314, 7324; and that in the supreme sense, in which it relates to Jehovah or the Lord, it denotes the Divine love, n. 6832, 6834, 6849.) The burnt-offering is called “an offering by fire to Jehovah” because the Divine assumed the Human, and from the Human fought against the hells and subjugated them, and at the same time united it to the Divine, to save the human race, from pure love; and that this unition is signified by the burnt-offering, see n. 10042, 10053.

(10056) Verses 19-35. And thou shalt take the second ram; and Aaron and his sons shall lay their hands upon the head of the ram. And thou shalt slay the ram, and shalt take of its blood, and shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and thou shalt sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the oil of anointing, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be holy, and his garments, and his sons, and the garments of his sons with him. And thou shalt take of the ram the fat, and the tail, and the fat that covereth the intestines, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right hind quarter; because a ram of fillings is he; and one loaf of bread, and one cake of bread with oil, and one wafer, out of the basket of unleavened things that is before Jehovah; and thou shalt put the whole upon the palms of Aaron, and upon the palms of his sons; and shalt wave them a wave-offering before Jehovah. And thou shalt take them from their hand, and shalt burn them on the altar upon the burnt-offering for an odor of rest before Jehovah; an offering by fire is this to Jehovah. And thou shalt take the breast from the ram of fillings, which is for Aaron, and shalt wave it a wave-offering before Jehovah; and it shall be to thee for a portion. And thou shalt sanctify the breast of the waving, and the hind quarter of the uplifting, which is waved, and which is uplifted, from the ram of fillings, of that which is for Aaron, and of that which is for his sons; and it shall be to Aaron and his sons for a statute of an age from among the sons of Israel; for this is an uplifting; and it shall be an uplifting from among the sons of Israel of their peace sacrifices, their uplifting to Jehovah. And the garments of holiness which are for Aaron shall be for his sons after him, to be anointed in them, and to fill in them their hand. Seven days shall the priest after him of his sons put them on, who shall enter into the Tent of meeting to minister in the holy. And thou shalt take the ram of fillings, and boil its flesh in a holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the Tent of meeting. And they shall eat those things wherein expiation was made, to fill their hand, to sanctify them; and a stranger shall not eat, because they are holy. And if there be anything left of the flesh of fillings, and of the bread, unto the morning, thou shalt burn what is left with fire; it shall not be eaten, because it is holy. And thus shalt thou do to Aaron and to his sons, according to all that I have commanded thee; seven days shalt thou fill their hand. "And thou shalt take the second ram," signifies the following state, which is of Divine truth proceeding from the Lord's Divine good in the heavens; "and Aaron and his sons shall lay their hands upon the head of the ram" signifies the communication of power with the whole; "and thou shalt slay the ram" signifies preparation; "and shalt take of its blood" signifies the Divine truth proceeding from the Lord's Divine good in the heavens; "and shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons" signifies all perceptivity of the Divine truth that proceeds from the Lord's Divine good in the heavens; "and upon the thumb of their right hand" signifies the understanding thence derived in the middle heaven; "and upon the great toe of their right foot" signifies the understanding in the ultimate heaven; "and thou shalt sprinkle the blood upon the altar round about" signifies the unition of Divine truth with

Divine good; “and thou shalt take of the blood that is upon the altar” signifies Divine truth united to Divine good in the Lord; “and of the oil of anointing” signifies the Divine good of the Divine love which is in the Lord; “and shalt sprinkle it upon Aaron, and upon his garments” signifies the reciprocal unition of Divine good with Divine truth in the Divine Human of the Lord in the higher heavens; “and upon his sons, and upon the garments of his sons with him” signifies the reciprocal unition of Divine good with Divine truth in the Divine Human of the Lord in the lower heavens; “and he shall be holy, and his garments, and his sons, and the garments of his sons with him” signifies so with all Divine things in the heavens; “and thou shalt take of the ram the fat” signifies good in the heavens; “and the tail” signifies all truth there; “and the fat that covereth the intestines” signifies good in ultimates; “and the caul of the liver” signifies the interior good of the natural man purified; “and the two kidneys, and the fat that is upon them” signifies the interior truth of the natural man purified, and its good; “and the right hind quarter” signifies inmost good; “because a ram of fillings is he” signifies a representative of the Divine power of the Lord in the heavens through the Divine truth from his Divine good; “and one loaf of bread” signifies inmost celestial good from the Lord; “and one cake of bread with oil” signifies middle celestial good; “and one wafer” signifies ultimate celestial good; “out of the basket of unleavened things” signifies which are together in the sensuous; “that is before Jehovah” signifies from the Divine good of the Lord; “and thou shalt put all upon the palms of

Aaron, and upon the palms of his sons" signifies the acknowledgment in the heavens that these things are of the Lord and from the Lord; "and shalt wave them a wave-offering before Jehovah" signifies the consequent Divine life; "and thou shalt take them from their hand, and shalt burn them on the altar upon the burnt-offering" signifies unition with the Divine good of the Divine love; "for an odor of rest before Jehovah" signifies perceptivity of peace; "an offering by fire is this to Jehovah" signifies from the Divine love; "and thou shalt take the breast" signifies the Divine spiritual in the heavens and its appropriation there; "from the ram of fillings, which is for Aaron" signifies a representative of the Divine power of the Lord in the heavens through the Divine truth from his Divine good; "and shalt wave it a wave-offering before Jehovah" signifies vivification; "and it shall be to thee for a portion" signifies communication with those who are in truths Divine; "and thou shalt sanctify the breast of the waving" signifies the Divine spiritual acknowledged in heaven and in the church; "and the hind quarter of the uplifting" signifies the Divine celestial, that belongs to the Lord alone, perceived in heaven and in the church; "which is waved, and which is uplifted" signifies which is acknowledged and perceived; "from the ram of fillings, of that which is for Aaron, and of that which is for his sons" signifies a representative of the Divine power of the Lord in the heavens through Divine truth from Divine good; "and it shall be to Aaron and his sons for a statute of an age from among the sons of Israel" signifies a law of order in the representative church in respect to the Divine good of the Lord and the Divine truth thence proceeding; “for this is an uplifting” signifies a representative of Divine good and the Divine truth thence proceeding; “and it shall be an uplifting from among the sons of Israel of their peace-sacrifices, their uplifting to Jehovah” signifies reception in the heavens and in the church, and the acknowledgment that it is of the Lord alone; “and the garments of holiness which are for Aaron” signifies the Divine spiritual proceeding immediately from the Divine celestial; “shall be for his sons after him” signifies in the natural successively; “to be anointed in them” signifies to represent the Lord as to Divine good; “and to fill in them their hand” signifies a representative of the Divine truth that proceeds from the Lord’s Divine good in the heavens; “seven days shall the priest after him of his sons put them on” signifies full and complete acknowledgment and reception; “who shall enter into the Tent of meeting to minister in the holy” signifies in all worship in heaven and in the church; “and thou shalt take the ram of fillings” signifies a representative of the Divine power of the Lord in the heavens through Divine truth from Divine good, and its capability of communication and reception there; “and boil its flesh in a holy place” signifies the preparation of good for the use of life through the truths of doctrine in enlightenment from the Lord; “and Aaron and his sons shall eat the flesh of the ram” signifies the appropriation of spiritual good from the Lord; “and the bread that is in the basket” signifies the appropriation of celestial good from the Lord; “at the door of the Tent of meeting” signifies to enter into heaven; “and they shall eat those things wherein expiation was made” signifies the appropriation of good with those who are purified from evils and the falsities thence derived; “to fill their hand” signifies to receive Divine truth; “to sanctify them” signifies that they may be in truths from good from the Lord; “and a stranger shall not eat” signifies no appropriation of good with those who do not acknowledge the Lord; “because they are holy” signifies because they are Divine; “and if there be anything left of the flesh of fillings and of the bread unto the morning” signifies spiritual and celestial goods which have not been conjoined for a new state; “and thou shalt burn what is left with fire” signifies their dispersion; “it shall not be eaten” signifies it shall not be appropriated; “because it is holy” signifies the Divine with which it shall not be conjoined, because of the consequent profanation; “and thus shalt thou do to Aaron and to his sons” signifies this representative of the glorification of the Lord, and of his influx into the heavens and the church; “according to all that I have commanded thee” signifies according to the laws of Divine order; “seven days shalt thou fill their hand” signifies a representative of the full and complete power of the Lord in the heavens through influx from the Divine good of the Divine love of His Human.

(10057) And thou shalt take the second ram. That this signifies the following state, which is of Divine truth proceeding from the Lord’s Divine good in the heavens, is evident from what goes before and what follows; in what goes before, the subject treated of was the sacrifices from the bullock, and the burnt-offering from the first ram; in what follows, the subject treated of is the second ram, and the filling of the hand by it; and lastly the sacrifice from the bullock, and the daily burnt-offering from lambs. Who cannot see, if he thinks from reason in some measure enlightened, that arcana of heaven lie concealed in these details? For otherwise to what purpose would have been the sacrifices and burnt-offerings with so many rituals; as that the altar should be drenched with blood, and that blood should be put upon the lap of the ear, the thumb of the hand, and the great toe of the foot, of Aaron and of his sons, and also upon their garments; and that in the sacrifice the fat of the intestines, of the liver, and of the kidneys, together with the kidneys themselves, should be burned upon the altar, and the rest should be burned with fire outside the camp, or should be eaten; and in the burnt-offering, that the intestines and the legs placed on the pieces and the head should be burned; also that the parts of the second ram should first be waved on the palms of Aaron and his sons, and that some parts of it should be eaten. Let anyone who wishes, consider whether such things would not have been merely earthily and of no account if they had not involved holy arcana; and if they involve holy arcana, these must of necessity be such as belong to heaven and the church, and in the supreme sense to the Lord, for these alone are holy, because Divine. If there be faith that the Word is holy and inspired by the Divine in respect to each and all things, there must also be faith that each and all things that were instituted concerning the sacrifices and burnt-offerings comprehend and contain within them such arcana. But what they comprehend and contain within them cannot possibly be known on earth, unless it is known what is signified by such things in the heavens; and what is signified the internal sense of the Word alone teaches, because this sense unfolds the correspondences. For all things in the natural world correspond to those in the spiritual world, for the reason that the former world comes forth and subsists from the latter. [2] But what the sacrifices and burnt-offerings described in this chapter involve, will be told in a series by unfolding the correspondences by means of the internal sense. In the supreme sense, in which all holy things are Divine, the glorification of the Lord's Human is treated of, and in the representative sense the regeneration of man. The very process of the glorification of the Lord's Human, and of the regeneration of man, is fully described by the things commanded concerning the sacrifices and burnt-offerings; and in order that this process may be apprehended, I may set it forth by means of such things as can fall into the understanding. It is known that what is seen with the eyes and heard with the ears is perceived inwardly with man, and as it were passes out of the world through the eyes or ears into the thought, thus into the understanding, for the thought is of the understanding; and if they are such things as are loved, they pass from this into the will, and from the will by way of the understanding into the speech of the mouth, and also into the act of the body. Such is the circle of things out of the world through the natural man into his spiritual man, and from this again into the world. But be it known that this circle is instituted from the will, which is the inmost of man’s life, and that it begins there, and is from this accomplished; and the will of a man who is in good is directed from heaven by the Lord, though it appears otherwise. For there is an influx from the spiritual world into the natural, thus through the internal man into his external, but not the reverse; for the internal man is in heaven, but the external in the world. [3] As this circle is the circle of man’s life, therefore during man’s regeneration he is regenerated according to the same, and when he has been regenerated, he lives and acts in accordance with it. Therefore during man’s regeneration the truths which are to be of faith are insinuated through the hearing and sight, and these truths are implanted in the memory of his natural man. From this memory they are withdrawn into the thought that belongs to the understanding, and those which are loved become of the will; and insofar as they become of the will, they become of the life, for the will of man is his very life; and insofar as they become of the life, they become of his affection, thus of charity in the will and of faith in the understanding. Afterward the man speaks and acts from this life, which is the life of charity and of faith; from charity which is of the will goes forth the speech of the mouth and also the act of the body, both by way of the understanding, thus by the way of faith. From all this it is evident that the circle of the regeneration of man is like the circle of his life in general; and that it is in like manner instituted in the will by means of an influx out of heaven from the Lord. [4] Hence also it is plain that there are two states in the man who is being regenerated, the first when the truths of faith are being implanted and conjoined with the good of charity, the second when he speaks from the good of charity by means of the truths of faith, and acts according to these; thus that the first state is from the world through the natural man into the spiritual, thus into heaven; and the second is from heaven through the spiritual man into the natural, thus into the world. As said above, the spiritual or internal man is in heaven, and the natural or external man is in the world. This circle is the circle of the regeneration of man, and consequently is the circle of his spiritual life (concerning this twofold state of the man who is being regenerated, see the places cited in n. 9274). [5] From what has been said, some idea may be formed of the glorification of the Lord's Human; for as the Lord glorified His Human, so He regenerates man, and therefore, as already often said, the regeneration of man is an image of the glorification of the Lord. From this it is evident that the first state of His glorification was to make His Human Divine truth, and to unite it with the Divine good that was in Him; and that the second state was to act from Divine good through Divine truth. For heaven and the church are founded through the Divine truth that proceeds from the Lord's Divine good; and through this are regenerated all who are in the church. These are the things described by the sacrifices and burnt-offerings, and their rituals, that are treated of in this chapter. By the sacrifice from the bullock and by the burnt-offering from the first ram is described the first state; and by the fillings of the hand from the second ram is described the second state; and finally by the sacrifice from the bullock, and by the burnt-offerings, is signified the continuance of this. [6] Be it known that with a man who is being regenerated, purification from evils and their falsities goes on continually, for insofar as a man is purified from evils and falsities, so far are implanted the truths which are of faith, and these are conjoined with the good which is of charity, and insofar the man afterward acts from the good of charity. Purification from evils and falsities with man is not liberation from them, but is their removal (see n. 868, 887, 894, 929, 1581, 2269, 2406, 4564, 8206, 8393, 8988, 9014, 9333, 9446-9451, 9938). But with the Lord there was not removal, but casting out of those things which He derived from the mother, thus full and complete liberation from them, insomuch that He was no longer the Son of Mary (see the places cited in n. 9315, at the end). All this has been premised in order that it may be known what is signified by the filling of the hand from the second ram, of which in what now follows.

(10058) And Aaron and his sons shall lay their hands upon the head of the ram. That this signifies the communication of power with the whole, is evident from the signification of "laying on hands," as being the communication, transfer, and reception of power (see n. 10023); and from the signification of "the head," as being the whole together with the parts (n. 10011), thus each and all things that were represented by this second ram.

(10059) And thou shalt slay the ram. That this signifies preparation, is evident from the signification of "slaying," when said of the sacrifice and burnt-offering, as being preparation (see n. 10024).

(10060) And shalt take of its blood. That this signifies the Divine truth that proceeds from the Lord's Divine good in the heavens, is evident from the signification of "blood," when said of the sacrifice and burnt-offering, as being Divine truth (see above, n. 10026, 10033); here the Divine truth that proceeds from the Divine good of the Lord's Divine Human communicated and received in the heavens, for this is the subject treated of in what now follows. It was said above (see n. 10057), that there are two states in the man who is being regenerated, the first when truth is being implanted, and this is being conjoined with good, the second when the man is in good, and acts from good. When he is in this latter state, then the truths with him proceed from good, for he regards them, speaks them, and acts them from good. Then good is in every detail, just as the soul is in man, or as the heart is in the body, which is also perceived by a wise person from the words and acts of those who are in good. From this idea of the regeneration of man something can be thought about the glorification of the Lord's Human, for the Lord regenerates man after the manner in which He glorified His Human (n. 3138, 3212, 3296, 3490, 4402, 5688). For the first state of the glorification of His Human was the implantation of Divine truth, and its unition with Divine good; consequently when the Lord was in the world He made His Human Divine truth, and also by unition with the Divine good which was in Him, He made it Divine good (see the places cited in n. 9199, 9315). The second state of His glorification is that from the Divine good proceeds the Divine truth, which is His Divine in the heavens. The first state of the glorification of the Lord's Human is described in the internal sense by what is said of the sacrifice from the bullock, and the burnt-offering from the first ram, from the tenth to the eighteenth verse of this chapter; but the second state is described by what now follows about the second ram, which is called "the ram of fillings." From this it is evident that by "blood" is here signified the Divine truth that proceeds from the Lord's Divine good communicated and received in the heavens.

(10061) And shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons. That this signifies all perceptivity of the Divine truth that proceeds from the Lord's Divine good in the heavens, is evident from the signification of the "blood" that was put upon the lap of the ear, as being the Divine truth in the heavens and in the church that proceeds from the Lord's Divine good (see just above, n. 10060); from the signification of "the ear," as being perceptivity (n. 9397), here perceptivity of Divine truth in the heavens and in the church, for all perceptivity therein is from this source. There is here specifically meant the perceptivity in the celestial kingdom, for truth is there perceived from good (see the places cited in n. 9277); from the signification of the "earlap," which is the outermost of the ear, as being all or the whole, for as by what is first or highest is signified all or the whole, so also this is signified by what is last or outermost (see n. 10044); and from the signification of "the right ear," as being perceptivity of truth from good. The "right ear" has this signification for the reason that those things which are on the right side of man correspond to the good from which are truths, and those which are on the left correspond to the truths through which is good (n. 9604, 9736). So it is in the brain, so in the face, and the organs of sense there, so in the breast, so in the loins, and so in the feet. [2] He who does not know this secret cannot possibly know why it was commanded that the blood should be put upon the lap of the right ear, upon the thumb of the right hand, and upon the great toe of the right foot, of Aaron and his sons; and that of this ram, besides the fat, the right hind quarter should be burned upon the altar (of which below in this chapter, verses 22, 25); and in like manner that the blood of the sacrifice should be put upon the lap of the right ear of him that was to be cleansed from leprosy, and upon the thumb of his right hand, and upon the great toe of his right foot; and that the priest should pour from the log of oil upon his left palm, and should dip his right finger in the oil which was upon his left palm, and should sprinkle it with his right finger seven times before Jehovah (Lev. 14:14-18, 25-28). Nor can he know what is signified by what the Lord said to the disciples when they were fishing-that they should cast the net on the right side of the ship, and that when they cast they took so many that they were not able to draw the net by reason of the multitude of fishes (John 21:6). By this was represented that to act and teach from good is to conclude innumerable things that belong to truth; but not the converse. Moreover, they who are in truths from good are meant by the sheep on the right hand, but they who are in truths not from good are meant by the goats on the left hand (Matt. 25:32). [3] By the "right hand" are also meant those who are in the light of truth from good, in David: The heavens are Thine, the earth also is Thine; the world and the fullness thereof Thou hast founded; the north and the right hand Thou hast created (Ps. 89:11, 12); where by "the heavens," "the earth," and "the world," is signified the church (see n. 9325); by "fullness," all truth and good, which make the church; by "the north," those therein who are in an obscure state as to truth (n. 3708); and by "the right hand," those who are in the light of truth from good; thus the same as by "the south" (n. 9642). From this it can be seen what is signified by "sitting on the right hand of God," when said of the Lord (Ps. 110:1, 5; Matt. 26:63, 64; Mark 12:36; 14:61, 62; Luke 20:42, 43; 22:69), namely, Divine power through the Divine truth proceeding from His Divine good (n. 3387, 4592, 4933, 7518, 8281, 9133). [4] As most things in the Word have also an opposite sense, so also have the right and the left, and in this sense "the right" signifies the evil from which is falsity, and "the left" the falsity through which is evil, as in Zechariah: Woe to the worthless shepherd that deserteth the flock! The sword shall be upon his arm, and upon his right eye; his arm withering shall wither, and his right eye darkening shall be darkened (Zech. 11:17); here "arm" denotes the power of truth applied to confirm evil, of which power, as it is worthless, it is said that "withering it shall wither;" and the "right eye" denotes the memory-knowledge of good applied to confirm falsity, of which knowledge, as it is worthless, it is said that "darkening it shall be darkened;" a "shepherd" denotes one who teaches truths, and by means of these leads to good (n. 343, 3795, 6044); hence a "worthless shepherd" denotes one who teaches and leads to evil; "arm" denotes the power of truth from good (n. 4931-4937, 7205); but the "arm of a worthless shepherd" denotes no power; the "eye" denotes the understanding and perception of truth (n. 4403-4421, 4523-4534, 9051); but the "right eye of a worthless shepherd" denotes the memory-knowledge of good without the understanding and perception of it, because it is applied to falsity; "thick darkness" denotes the falsity that is from evil (n. 7711). [5] Matthew: Jesus said, If thy right eye hath caused thee to stumble, pluck it out, and cast it from thee. And if thy right hand hath caused thee to stumble, cut it off, and cast it from thee; it is better for thee that one of thy members should perish, and not thy whole body be cast into Gehenna (Matt. 5:29, 30); where the "right eye" denotes the understanding and faith of falsity from evil, and the "right hand," the falsity itself from evil. Everyone is able to know that by "eye" is not here meant the eye, nor by "right hand" the right hand; and that the eye that causeth to stumble is not to be plucked out, nor the hand that causeth to stumble to be cut off; for from this there would be nothing of salvation for man. In John: The beast gave all a mark on their right hand or on their foreheads (Rev. 13:16); where the "right hand" denotes falsity from evil, and the "forehead" the love of evil from which is falsity (that the "forehead" denotes heavenly love, and hence in the opposite sense infernal love, see n. 9936).

(10062) And upon the thumb of their right hand. That this signifies the understanding thence derived in the middle heaven, is evident from the signification of "the thumb of the hand," as being the power of good through truth, or truth in its power from good, and the understanding thence derived (of which below). That it denotes the understanding in the middle heaven is because by the "blood" which was put on the thumb of the hand, is signified the Divine truth that proceeds from the Lord's Divine good in the heavens (see above n. 10060), here therefore the understanding thence derived; for by the "blood on the lap of the right ear" is signified the perceptivity in the inmost heaven; consequently by the "blood on the thumb of the right hand" is signified the understanding in the middle heaven; and by the "great toe of the right foot" is signified the understanding in the ultimate heaven; for the things that belong to the inmost heaven are signified by the head, and by the things of the head, here therefore its perceptivity, by the "right ear," for this belongs to the head; and the things that belong to the middle heaven are signified by the body, and by the things of the body, here therefore the understanding, by the "right hand;" and the things that belong to the ultimate heaven are signified by the feet, and by the things of the feet. (That such is the correspondence of the heavens with man, see above, n. 10030, and in the places there cited.) Moreover, in the inmost heaven there is perceptivity of truth from good; but in the middle heaven there is no perceptivity of truth, but understanding of it, and so in the ultimate heaven (see the places cited in n. 9277, 9596, 9684). [2] As to the thumb of the right hand signifying truth from good in its power and the consequent understanding in the middle heaven, this does indeed appear too low a thing and not of sufficient importance to signify heaven, for it may be thought, whence has the thumb such and so important a signification? But be it known that the ultimate or extreme part of any member signifies the same as the whole member, and the "hand" the whole power of the body, for the body has power by means of the arms and hands (that the ultimate or extreme part signifies all and the whole, in like manner as does what is first and highest, see n. 10044). [3] (That the "hands" signify power, and that all power is of truth from good, see the places cited in n. 10019; and that the "right hand" signifies the power of truth from good, and the "left hand," the truth through which is good, n. 10061.) The understanding is meant because all the understanding is formed from truths, and all the will from goods; for all things in the world and in heaven bear relation to truth and to good, and the understanding of man was given for truths, and the will for goods; therefore as by the "hand" is signified truth in its power, the understanding is also signified. [4] As the "thumb of the hand," in like manner as the "hand," signified the power which truth has from good, therefore in ancient times among the nations, and also with the Israelitish people, it was usual to cut off the thumbs of the hands and the great toes of the feet of their enemies (Judges 1:6, 7), by which was represented taking away all power; in the thumb also is the primary power of the hand, for when that is cut off, the hand is no longer of any avail in war. [5] Like the thumb, the "fingers" also signify power, as in these passages: Jehovah teacheth my hands fighting, and my fingers war (Ps. 144:1). When I view the heavens, the work of Thy fingers (Ps. 8:3). Jesus said, If I by the finger of God cast out demons, then is the kingdom of God come unto you (Luke 11:20).

(10063) And upon the great toe of their right foot. That this signifies the understanding in the ultimate heaven, is evident from what has been said and shown just above (see n. 10062).

(10064) And thou shalt sprinkle the blood upon the altar round about. That this signifies the unition of Divine truth with Divine good, is evident from the signification of "blood," when said of the sacrifice and burnt-offering, as being Divine truth (see above, n. 10026, 10033); and from the signification of "the altar," as being a representative of the Lord as to Divine good (n. 9964). When Divine good is mentioned, Divine love is also meant, because all good is of love, for whatever is loved is perceived as good, and consequently is also called good. But all truth is of faith; for whatever is believed is perceived as truth, and is also so called. From this it follows that those things which form the understanding of man are of faith, and those which form the will are of love, for the understanding of man has been set apart to receive the truths of faith, and his will to receive the goods of love. The understanding of man is therefore such as are the truths which form it, and such as is the faith of these truths; and the will of man is such as are the goods which make it, and such as is the love of these goods. In the opposite sense there are the love of evil and the faith of falsity, and from these also a will and understanding; but the understanding is such as is the falsity which forms it, and as is the faith of the falsity; and the will is such as is the evil which makes it, and as is the love of the evil. That the will of evil and the understanding of falsity are from hell, and that they are hell with man, is evident, because they are opposite to the understanding of truth and the will of good, which are from heaven from the Lord, and thus make heaven with man.

(10065) And thou shalt take of the blood that is upon the altar. That this signifies Divine truth united to Divine good in the Lord, is evident from the signification of “the blood on the altar,” as being Divine truth united to Divine good (of which just above, n. 10064). How the case herein is will be told in what presently follows.

(10066) And of the oil of anointing. That this signifies the Divine good of the Divine love which is in the Lord, is evident from the signification of “the oil of anointing,” as being a representative of the Divine good of the Divine love which is in the Lord (see n. 9954, 10019).

(10067) And shalt sprinkle it upon Aaron, and upon his garments. That this signifies the reciprocal unition of Divine good and Divine truth in the higher heavens, is evident from the representation of Aaron, as being the Lord as to Divine good (see n. 9806), which is the Divine good of the Lord in the celestial kingdom (see n. 9946), or what is the same, in the higher heavens; and from the signification of the "garments of Aaron," as being a representative of the spiritual kingdom of the Lord adjoined to His celestial kingdom (n. 9814); and from the signification of "sprinkling" upon them, as being to unite, for that which was sprinkled and poured upon anyone represented unition (as also above, in that the blood was to be sprinkled upon the altar round about, n. 10064). [2] That the Divine Human of the Lord in the heavens is meant, is because in this passage and in what now follows the subject treated of is the Divine of the Lord in the heavens, and His unition with the angels there, thus the second state of the glorification of the Lord's Human (n. 10057). Therefore here by Aaron is represented the Lord as to Divine good in the celestial kingdom; and by his garments, as to Divine truth in the spiritual kingdom adjoined to the celestial kingdom; thus as to both in the higher heavens. That it is the Divine Human from which these things are, is because no other Divine is acknowledged and worshiped in the heavens than the Divine Human of the Lord; for the Divine which the Lord called His "Father," was the Divine in Him. That in the heavens no other Divine is acknowledged and worshiped than the Lord as to the Divine Human, can be seen from many of the Lord’s words in the Evangelists as from these: All things are delivered unto Me by the Father (Matt. 11:27; Luke 10:22). The Father hath given all things into the hand of the Son (John 3:34, 35). The Father hath given to the Son power over all flesh (John 17:2). Without Me ye can do nothing (John 15:5). Father, all Mine are Thine, and all Thine are Mine (John 17:10). All power hath been given unto Me in the heavens and on earth (Matt. 28:18). Jesus said to Peter, I will give thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind on earth, shall be bound in the heavens; and whatsoever thou shalt loose on earth shall be loosed in the heavens (Matt. 16:19). [3] That this is so is also plain from the fact that no one can be conjoined by faith and love with the Divine Itself without the Divine Human; for the Divine Itself, which is called the “Father,” cannot be thought of, because it is incomprehensible, and what cannot be thought of cannot become a matter of faith, nor therefore an object of love; when yet the chief of all worship is to believe in God, and to love Him above all things. That the Divine Itself, which is the “Father,” is incomprehensible, the Lord also teaches in John: No man hath ever seen God; the only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18). Ye have neither ever heard the voice of the Father, nor seen His shape (John 5:37). [4] And that the Divine Itself, which is the “Father,” is comprehensible in the Lord through His Divine Human, He again teaches in these passages: He that seeth Me, seeth Him who sent Me (12:45). If ye have known Me, ye have known My Father also; and henceforth ye have known Him, and have seen Him. He that seeth Me, seeth the Father (John 14:6-11). All things have been delivered unto Me of My Father; and no one knoweth the Son, save the Father; neither doth anyone know the Father save the Son, and he to whom the Son shall be willing to reveal Him (Matt. 11:27; Luke 10:22). That it is also said, “no one knoweth the Son but the Father,” is because by the “Son” is meant the Divine truth, and by the “Father,” the Divine good, both in the Lord; and the one cannot be known except from the other; and therefore the Lord first says that all things have been delivered to Him by the Father, and then that he knoweth Him to whom the Son willeth to reveal Him. (That the “Son” denotes the Divine truth, and the “Father,” the Divine good, both of the Lord, see n. 2803, 2813, 3704, 7499, 8328, 8897, 9807.) From all this it is now evident that the Divine in the heavens is the Divine Human of the Lord. [5] What was represented by the blood of the second ram being sprinkled upon the altar round about, and by taking of this blood, and of the oil of anointing, and sprinkling upon Aaron and upon his garments, shall now be told. That these things signified the unition of Divine truth with Divine good, and of Divine good with Divine truth, in the Lord’s Divine Human, is plain from what has been already said and shown (n. 10064-10067). But the secret which lies within has not yet been disclosed. This secret is that there was a reciprocal unition of Divine good and Divine truth, thus of the Divine Itself which is called the “Father,” and of the Divine truth which is called the “Son.” The unition of Divine truth with

Divine good is signified by the sprinkling of the blood upon the altar (n. 10064); these united are signified by the blood upon the altar, from which it was to be taken (n. 10065), and by the oil of the anointing, by which was signified the Divine good (see n. 10066); consequently the reciprocal unition of Divine truth and Divine good in the Lord's Divine Human is signified by the sprinkling of this blood, and at the same time of the oil of anointing, upon Aaron and upon his garments (see just above). [6] That the unition was reciprocal is very evident from the words of the Lord in the following passages: The Father and I are one; though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me, and I in the Father (John 10:30, 38). Believest thou not that I am in the Father and the Father in Me? Believe Me, that I am in the Father, and the Father in Me (John 14:10-11). Jesus said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. All things that are Mine are Thine, and all Thine are Mine (John 17:1, 10). Now hath the Son of man been glorified; and God hath been glorified in Him; and God shall glorify Him in Himself (John 13:31-32). From these passages it can be seen that the Divine good of the Divine love, which is the "Father," was united to the Divine truth, which is the "Son," reciprocally in the Lord; and hence that His Human itself is Divine good. The like is also signified by His "coming forth from the Father, and coming into the world, and going to the Father" (John 16:27-29); and by "all things of the Father being His" (John 16:15); and by "the Father and He being one" (John 10:30). [7] But these things can be better apprehended from the reciprocal conjunction of good and truth in the man who is being regenerated by the Lord, for as before said the Lord regenerates man as He glorified His Human (n. 10057). When the Lord is regenerating man, He insinuates the truth which is to be of faith in the man's understanding, and the good which is to be of love in his will, and therein conjoins them; and when they have been conjoined, then the truth which is of faith has its life from the good which is of love, and the good which is of love has the quality of its life from the truth which is of faith. This conjunction is reciprocally accomplished by means of good, and is called the heavenly marriage, and is heaven with man. In this heaven the Lord dwells as in His own, for all the good of love is from Him, and also all the conjunction of truth with good. The Lord cannot dwell in anything of man's own, because it is evil. [8] This reciprocal conjunction is what is meant by the words of the Lord in John: In that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:20). All thing of Mine are Thine, and Thine are Mine, but I have been glorified in them. That they all may be one, as Thou Father art in Me, and I in them, and that they may be one in us (John 17:10, 21, 22). Reciprocal conjunction is thus described; but still it is not meant that man conjoins himself with the Lord, but that the Lord conjoins with Himself the man who desists from evils; for to desist from evils has been left to the man's decision, and when he desists, then is effected the reciprocal conjunction of the truth which is of faith and of the good which is of love from the Lord, and not at all from man; for that from himself man can do nothing of good, and thus can receive nothing of truth in good, has been known in the church; and this also the Lord confirms in John: Abide in Me, and I In you. He that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing (John 15:4, 6). [9] This reciprocal conjunction can be illustrated from the conjunction of the understanding and will in man; his understanding is formed from truths, and his will from goods; and truths are of faith with him, and goods are of love. Man imbibes truths from hearing, through the sense of hearing; and from reading through the sight; and stores them up in his memory. These truths relate either to the civil state, or to the moral state, and are called memory-knowledges. The love of man which is of his will through the understanding looks into these things in the memory, and from it chooses those which are in agreement with the love; and those which it chooses, it summons to itself, and conjoins with itself, and by means of them strengthens itself from day to day. Truths thus vivified by love make the man's understanding, and the goods themselves which are of the love make his will. The goods of love are also like fires there, and truths in the circumferences round about, vivified by the love, are like the light from this fire. By degrees, as the truths are kindled by this fire, there is kindled in them a desire to conjoin themselves reciprocally. From this comes a reciprocal conjunction, which is permanent. [10] From all this it is evident that the good of love is really that which conjoins, and not the truth of faith, except insofar as this has the good of love within it. Whether you say love, or good, it is the same, for all good is of love, and that which is of love is called good; and also whether you say love, or the will, it is likewise the same, for that which a man loves he wills. [11] Be it known that the things which are of the civil or moral state, just now spoken of, conjoin themselves in the external man; but those which are of the spiritual state, before spoken of, conjoin themselves in the internal man, and then through the internal in the external. For the things of the spiritual state, which are truths of faith and goods of love to the Lord, and which look to eternal life, communicate with the heavens, and open the internal man, and they open it insofar and in such a way as the truths of faith are received in the good of love to the Lord and toward the neighbor, from the Lord. From this it is evident that those are only external men who do not at the same time imbue themselves with those things which are of the spiritual state; and that those are merely sensuous men who deny these things, however intelligently they may seem to talk.

(10068) And upon his sons, and upon the garments of his sons with him. That this signifies the reciprocal unition of Divine good and Divine truth from the Divine Human of the Lord in the lower heavens, is evident from the fact that when by the sprinkling of the blood from the altar, and of the oil of anointing, upon Aaron, is signified the reciprocal unition of Divine good and Divine truth from the Lord's Divine Human in the higher heavens (see n. 10067), by the like upon the sons of Aaron and their garments is signified such a unition in the lower heavens. For the Divine of the Lord in the lower heavens is represented by the sons of Aaron, when the Divine of the Lord in the higher heavens is represented by Aaron himself; which is because the lower heavens are born from the higher, as sons from a father (n. 7004, 9468, 9473, 9680, 9683, 9780). Be it known that by the higher heavens is meant the celestial kingdom of the Lord, and by the lower heavens His spiritual kingdom. (That the heavens are distinguished into two kingdoms has been frequently said and shown.) In both kingdoms the Divine of the Lord is similar, but is dissimilar in respect to the reception by the angels in them.

(10069) And he shall be holy, and his garments, and his sons, and the garments of his sons with him. That this signifies so with all Divine things in the heavens, is evident from the signification of "holy," as being that which proceeds from the Lord, because He alone is holy (see n. 9229, 9479, 9680, 9818, 9820, 9956, 9988), thus what is Divine; and because by Aaron and his garments, and by his sons and their garments, were represented holy or Divine things in the heavens (n. 10067, 10068), therefore by them are signified all Divine things in the heavens. That Aaron, his sons, and their garments, were called "holy," because they represented holy Divine things, is evident; for everyone who duly considers may know that neither the blood of a ram nor the oil of anointing can sanctify anyone; for blood and oil are dead things, and thus cannot affect the interiors of man; man's interiors themselves are affected solely by the truths of faith and the good of love from the Lord to the

Lord, thus by things Divine, and these sanctify because they alone are holy.

(10070) And thou shalt take of the ram the fat. That this signifies good in the heavens, is evident from the signification of “fat,” as being good (see n. 10033); that it denotes in the heavens, is because by the filling of the hand from the second ram is signified the Divine that proceeds from the Lord in the heavens (n. 10057).

(10071) And the tail. That this signifies all truth there, is evident from the signification of “the tail of the ram,” as being truth. That “the tail” denotes truth is because it is the ultimate thing, and truth is in the ultimates (see n. 6952). Moreover, the tail is the ultimate of the cerebrum and cerebellum, for these are continued into the spinal marrow, and this also terminates in the tail, which thus is their ultimate appendix. Therefore it is said that in the sacrifices the tail was to be removed hard by the backbone (Lev. 3:9). That “the tail” signifies truth in ultimates, and in the opposite sense falsity, is evident from the following passages. In Isaiah: Jehovah shall cut off from Israel head and tail. The old man and the honored is the head, and the prophet, the teacher of a lie, is the tail (Isa. 9:13, 14); in the spiritual sense to “cut off the head and the tail” denotes to cut off good and truth, for the subject treated of is the church, on the devastation of which, the “head” signifies evil, and the “tail” falsity. (That the “head” denotes good, see n. 4938, 4939, 5328, 9913, 9914; in like manner an “old man,” n. 6524, 9404; that a “prophet” denotes one who teaches truth, thus abstractedly truth, n. 2534, 7269.) In the opposite sense therefore the “head” denotes evil, in like manner the “old man” and the “honored” who do this; and the “tail” denotes falsity, in like manner the “prophet,” whence he is called “the prophet of a lie,” for a “lie” denotes falsity. In the same: There shall not be work for Egypt, which may make head and tail (Isa. 19:15); “Egypt” denotes those who by reasonings from memory-knowledges wish to enter into the truths and goods of faith, and not from what is revealed, thus not from faith in what is revealed (n. 1164, 1165, 1186); that there is “no work which makes the head and the tail,” denotes that they have neither good nor truth. That the “tail” denotes truth in ultimates is plain from its signification in the opposite sense, in which the “tail” denotes falsity, as in John: The locusts had tails like unto scorpions, and stings were in their tails, and their power was to hurt men (Rev. 9:10); “tails like scorpions, and stings in the tails,” denote cunning reasonings from falsities by which they persuade, and thereby do injury, and therefore it is said that “their power is to hurt men” (that a “locust” also denotes falsity in the extremes, see n. 7643). In the same: The tails of the horses were like serpents, having heads, and with them they do hurt (Rev. 9:19); “tails like serpents” here also denote reasonings from falsities, whereby injury is done. In the same: The tail of the dragon drew the third part of the stars of heaven, and cast them to the earth (Rev. 12:4); “the tail of the dragon” denotes truths falsified, especially by application to evils; the “stars” denote the knowledges of truth and good falsified; “to cast to the earth” denotes to destroy.

(10072) And the fat that covereth the intestines. That this signifies good in ultimates, is evident from the signification of “fat,” as being good (see n. 10033); and from the signification of “the intestines,” as being the ultimate and lowest things (see n. 10030, 10049).

(10073) And the caul of the liver. That this signifies the interior good of the natural man purified, is evident from the signification of “the caul of the liver,” as being the interior good of the external or natural man (see n. 10031). That it denotes good purified is because the liver is a purifying organ (n. 10031); and as by the “kidneys” is signified truth purified (n. 10032), hence also it is said that this caul near the kidneys shall be removed (Lev. 3:4, 10, 15).

(10074) And the two kidneys, and the fat that is upon them. That this signifies the interior truth of the natural man purified, and its good, is evident from the signification of “the kidneys,” as being the interior truth of the external or natural man; and from the signification of “the fat that is upon them,” as being the good of this (see n. 10032). That it is truth purified which is signified by “the kidneys,” is because the kidneys are organs which purify the blood (n. 10032); and the “blood” denotes truth (n. 9393, 10026).

(10075) And the right hind quarter. That this signifies inmost good, is evident from the signification of “the right hind quarter,” as being inmost good. That “the right hind quarter” denotes inmost good is because the hind quarters of animals signify the same as the loins and thighs with man, and the loins and thighs with man signify conjugial love, and from this the good of celestial love, which good is the good of the inmost heaven (see n. 3021, 4277, 4280, 4575, 5050-5062, 9961), and the right loin and thigh signify the inmost good there; for the things which are on man's right signify by correspondence the good from which is truth, and those which are on his left the truth through which is good; and consequently those which are in the middle signify the conjunction of both, that is, of good and truth. From this it can also be seen that the hind quarters are the hinder parts of the animal, where its genitals are, and not the fore parts, for these are called the "breast." As the right hind quarter signifies inmost or celestial good, therefore when it was taken from the sacrifice and given to Aaron, it was called his "anointing." In Moses: The right hind quarter shall ye give an uplifting to the priest from your eucharistic sacrifices. The breast of waving and the hind quarter of uplifting have I taken from among the sons of Israel of their eucharistic sacrifices, and I have given them to Aaron the priest and his sons for a statute forever. This is the anointing of Aaron and the anointing of his sons from the fire-offerings of Jehovah (Lev. 7:32, 34, 35). The breast and the hind quarter are called the "anointing" by reason of the representation of spiritual and celestial good; for from correspondence the "breast" signifies spiritual good, which is the good of the middle or second heaven; and the "right hind quarter," celestial good, which is the good of the inmost or third heaven; and the "anointing" denotes the representation of the Lord as to Divine good (n. 9954, 10019). Moreover, the breast and right hind quarter were given to Aaron from the sacrifices of the firstborn of an ox, a sheep, and a goat. That the "right hind quarter" signifies inmost good, is evident also from the fact that it is mentioned last; for the tail and the intestines are mentioned first, afterward the caul of the liver and the kidneys, and lastly the right hind quarter. The things which are mentioned first are the most external, those mentioned second are interior, and that which is mentioned last is inmost.

(10076) Because a ram of fillings is he. That this signifies a representative of the Divine power of the Lord in the heavens through the Divine truth from the Divine good, and its capability of communication and reception there, is evident from the signification of a "ram," as being the internal of man in respect to the good of innocence and of charity (see above, n. 9991); for all beasts signify something of affection or of inclination with man (see n. 9280); hence it is that they who are in charity and innocence are called "sheep" and "lambs." The "ram," therefore, which is the male of sheep, signifies the good of charity and of innocence in the internal man, and in the supreme sense the same in the internal of the Lord's Human; for that which in the internal sense signifies something of man, thus something of the church or of heaven with man, in the supreme sense signifies in an eminent manner a similar thing with the Lord when He was in the world. Moreover, in the inmost sense all things of the Word treat of the Lord, whence comes the holiness of the Word. And from the signification of the "fillings of the hand," as being a representative of Divine truth from the Divine good of the Lord in the heavens, and its capability of communication with the angels there, and of its reception by them; for as before shown, with the man who is being regenerated there are two states, the first when the truths which are of faith are being implanted in the good which is of love and are being conjoined, and the second when the man acts from the good of love. The like was eminently the case in the Lord; the first state of the glorification of His Human was to make it Divine truth, and to conjoin it with the Divine good which was in Him and is called the "Father," and thereby to become the Divine good of the Divine love, which is Jehovah. The second state of His glorification was to act from the Divine good of the Divine love, which is effected by means of the Divine truth that proceeds from this good. [2] As regards man, in the first state he is imbued with those things which must be of faith, and according as he is imbued with them from good, that is, through good from the Lord, so is his understanding formed. When those truths that belong to the understanding have been implanted in and conjoined with good, he then comes into the second state, which consists in acting from good by means of truths. From this it is plain what is the quality of the second state of the man who is being regenerated, in that it is to think and act from good, or what is the same, from love, or what is also the same, from the will; for that which a man wills he loves; and that which he loves, he calls good. But the man for the first time comes into the second state when he is wholly from head to heels such as his love is, thus such as his will is and the understanding thence derived. Who can possibly believe that the whole man is an image of his will and of his understanding thence derived, consequently an image of his good and the truth thence derived, or an image of his evil and the falsity thence derived? For good or evil forms the will, and truth or falsity forms the understanding. This secret is known to all the angels in the heavens; but the reason why man does not know it is that he has no knowledge of his soul, consequently no knowledge that the body is formed after the likeness of the soul, and hence that the whole man is such as his soul is. That this is so, is clearly seen from the spirits and angels in the other life; for all of them are human forms, and such forms as their affections are, which are of love and faith; and this to such a degree that they who are in the good of love and charity may be said to be loves and charities in form; and on the other hand that those who are in evils from the loves of self and the world, thus in hatreds and the like, are hatreds in form. [3] That this is so can also be seen from these three things which in universal nature follow in order; namely effect, cause, and end. The effect has its all from the cause; for an effect is nothing else than the cause in outward form, because when a cause becomes an effect it clothes itself with such things as are without, in order that it may appear in a lower sphere, which is the sphere of effects. The case is similar with the cause of the cause, which in the higher sphere is called the final cause, or the end. This end is the all in the cause, in order that it may be a cause for the sake of something; for a cause which is not for the sake of something cannot be called a cause, for to what purpose would it then be? The end is for the sake of something, and the end is the first in the cause, and is also its last. Hence it is plain that the end is as it were the soul of the cause, and is as it were its life, consequently is also the soul and life of the effect. For if there is not something in the cause and in the effect that brings forth the end, all this is not anything, because it is not for the sake of anything; thus it is like a dead thing without soul or life, and such a thing perishes as does the body when the soul departs from it. [4] The case is similar with man: his very soul is his will; the proximate cause by which the will produces the effect, is his understanding; and the effect which is brought forth is in the body, thus is of the body. That this is so is very manifest from the fact that what a man wills and thence thinks presents itself in a suitable manner in an effect in the body, both when he speaks and when he acts. From this it is again evident that such as is a man's will, such is the whole man. Whether you say the will, or the end, or the love, or the good, it is the same, for everything that a man wills is regarded as an end, and is loved, and is called good. In like manner whether you say the understanding, or the cause of an end, or faith, or truth, it is also the same; for that which a man understands or thinks from his will, he holds as a cause, and believes, and calls truth. When these things are apprehended, it can be known what is the quality, in the first state, of a man who is being regenerated, and what it is in the second. [5] From all this some idea can be had how it is understood that when the Lord was in the world and glorified His Human, He first made it Divine truth, and by degrees the Divine good of the Divine love; and that thereafter from the Divine good of the Divine love He operates in heaven and in the world, and gives life to angels and men; which is effected by means of the Divine truth that proceeds from the Divine good of the Divine love of His Divine Human; for from this the heavens have come forth, and from it they perpetually come forth, that is, subsist; or what is the same, from it the heavens have been created and from it they are perpetually being created, that is, preserved; for preservation is perpetual creation, as subsistence is perpetual coming-forth. [6] Such things are also involved by these words in John: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not anything made that was made. And the Word was made flesh (John 1:1, 3, 14); “the Word” denotes the Divine truth; the first state is described by “in the beginning was the Word, and the Word was with God, and God was the Word;” and the second state by “all things were made by Him, and without Him was not anything made that was made.” It was the same when the Lord came into the world and reduced the heavens into order, and as it were created them anew. That the Lord is there meant by “the Word,” is evident, for it is said that “the Word was made flesh.” The capability of the communication and perception of the Divine truth that proceeds from the Divine good of the Divine love of His

Divine Human, is what is meant by the "filling of the hand," and is described by representatives in this passage concerning the second ram. [7] As the Lord in respect to Divine good is represented by Aaron (n. 9806), therefore the glorification of the Lord as to His Human is representatively described in the process of the inauguration of Aaron and his sons. The first state of glorification is described by what is said concerning the sacrifice from the bullock and the burnt-offering from the first ram; and the second state of glorification by what is said concerning the second ram, which is called "the ram of fillings." The first state is called the "anointing," and the second is called the "filling of the hand;" consequently when Aaron and his sons were inaugurated into the priesthood by anointing and by the filling of the hand, they were said to be "anointed" and "those whose hand he hath filled," as in Moses: The high priest, upon whose head the anointing oil is poured and who hath filled his hand to put on the garments, shall not shave his head, nor rip open his clothes (Lev. 21:10). From all this it is also plain that the filling of the hand is a representative of the communication and reception of the Divine truth that proceeds from the Lord's Divine good in the heavens; for it is said, "he hath filled his hand," and not "he is filled in the hand," and also "he hath filled his hand to put on the garments." For by Aaron and by his anointing is represented the Lord as to Divine good, and by his garments the like as by the filling of the hand, namely, the Divine truth that proceeds from the Lord's Divine good. (That this is represented by the garments, see

n. 9814.) Its dissipation is signified by “ripping them open;” and the dispersion of Divine good in the heavens by “shaving the head.” [8] As the influx and communication of Divine truth from the Lord, and its reception in the heavens, is signified by the “filling of the hand,” therefore by it is also signified purification from evils and falsities; for insofar as a man or angel is purified from these, so far he receives Divine truth from the Lord. In this sense “filling the hand” is understood by these words in Moses: The sons of Levi smote of the people three thousand men. And Moses said, Fill your hand to-day to Jehovah, that He may bestow upon you a blessing this day (Exod. 32:28-29); In the spiritual sense “to receive a blessing” denotes to be endowed with the good of love and of faith, thus to receive the Divine that proceeds from the Lord (n. 2846, 3017, 3406, 4981, 6091, 6099, 8939). We read also of “filling after Jehovah,” and by this is signified doing according to Divine truth; thus also by it is signified the receptivity of it; in Moses: Another spirit was with Caleb, and he hath filled after Jehovah (Num. 14:24; Deut. 1:36). Jehovah sware, saying, Surely none of the men, from a son of twenty years and upward, shall see the land of which I sware unto Abraham, to Isaac, and to Jacob; because they have not wholly filled after Me, save Caleb and Joshua, who have filled after Jehovah (Num. 32:11, 12).

(10077) And one loaf of bread. That this signifies inmost celestial good from the Lord, is evident from the signification of “bread,” as being celestial good (see n. 2165, 2177, 3478, 9545). Celestial good is the good of love to the Lord. This good, being the good of the celestial kingdom, is for this reason called celestial good.

(10078) And one cake of bread with oil. That this signifies middle celestial good, is evident from the signification of a “cake of bread with oil,” as being middle celestial good (n. 9993).

(10079) And one wafer. That this signifies ultimate celestial good, is evident from the signification of a “wafer,” as being celestial good in the external man (see n. 9994), thus ultimate. In the heavens there are two distinct kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom. Each kingdom is threefold, having its inmost, its middle, and its ultimate. The inmost good of the celestial kingdom is signified by “bread,” the middle good by “cakes,” and the ultimate good by “wafers” (see above n. 9993). It is said that they should take one loaf of bread, and one cake, and one wafer, and that after these had been waved, they should be burnt upon the burnt-offering, and that Aaron and his sons should eat the rest of the bread in the basket at the door of the Tent of meeting. By these things were signified the capability of the communication of the good of love from the Lord, and of its reception in the higher heavens, or in the celestial kingdom, the capability of the communication, by these breads which after they had been waved were burnt on the burnt-offering; and the capability of its reception, by the breads which were eaten. It is said “one loaf of bread, one cake, and one wafer,” because in itself the Divine good is one. [2] It shall now also be told why it was decreed that not only the fat of the ram and its right hind quarter were to be burnt upon the altar, but also the breads that were called the meat-offering; when yet by the "fat" and by the "hind quarter" is signified good, equally as by the "breads" or meat-offerings, for unless the reason is known why it was so done, it might seem to be like something superfluous. But the reason was that the sacrifices and burnt-offerings were not commanded, but permitted, and therefore there was nothing in them well-pleasing in the heavens. For this reason meat-offerings-which were breads-were also employed, and likewise drink-offerings of wine, in which there was something well-pleasing; for "bread" signifies all celestial good, and "wine" all its truth. It was also from this that the sacrifices and burnt-offerings were called "bread," and also the meat-offerings or gifts, for in the original tongue "meat-offerings" are "gifts." [3] But see what has already been shown on these subjects; namely: that sacrifices and burnt-offerings were first instituted by Eber, and thence spread to the descendants of Jacob (n. 1128, 1343, 2818, 4574, 5702); that sacrifices and burnt-offerings were not commanded, but permitted (n. 2180); that sacrifices and burnt-offerings were called "bread" (n. 2165); that "bread" denotes celestial good, and "wine" the truth of this (n. 276, 680, 2165, 2177, 3735, 4217, 4735, 4976, 5915, 6118, 6377, 8410, 9323, 9545). In like manner the meat-offering and the drink-offering (n. 4581). From this it is evident that for this reason also burnt-offerings and sacrifices were abrogated by the Lord, and bread and wine were retained. But be it known that the flesh of the sacrifice and of the burnt-offering specifically signified spiritual good, whereas the bread of the meat-offering signified celestial good, and that for this reason not only flesh but also bread was offered.

(10080) Out of the basket of unleavened things. That this signifies which are together in the sensuous, is evident from the signification of "the basket" in which were the breads, by which are signified goods, as being the external sensuous, in which these things are together (see n. 9996); and from the signification of "unleavened things," as being things that are purified (n. 9992).

(10081) That is before Jehovah. That this signifies from the Divine good of the Lord, is evident from the fact that "Jehovah" in the Word denotes the Lord, who is called "Jehovah" from Divine good, and "God" from Divine truth. That all those things which are here said of the second ram, and are called "fillings of the hand," signify the Divine of the Lord in the heavens proceeding from the Divine good of His Divine love, is plain from what has been shown above. (That "Jehovah" in the Word denotes the Lord, see the places cited in n. 9373; and that the Lord is called "Jehovah" where the Divine good is treated of, and "God" where the Divine truth is treated of, see n. 2769, 2807, 2822, 4402, 6303, 9167.)

(10082) And thou shalt put all upon the palms of Aaron, and upon the palms of his sons. That this signifies the acknowledgment in the heavens that these things are of the Lord and from the Lord, is evident from the signification of "all" that was from the ram, as the fat, the kidneys, and the right hind quarter, and of “all” that was in the basket, as the bread, the cake, and the wafer, as being the Divine goods and Divine truths which are of the Lord because from the Lord (on which see n. 10070-10080); and from the signification of “the palms,” as being those things which are from one’s own power, thus one’s own (of which below); and from the representation of Aaron and his sons, as being the Lord as to Divine good and the Divine truth thence proceeding (n. 9806, 9807, 10017). That “the palms” denote those things which are from one’s own power, and hence that to be “put upon the palms” denotes the acknowledgment that all these things are of the Lord and from the Lord, is because the palms belong to the hands, and by the “hands” is signified power, and “to put upon them” denotes to ascribe, thus to acknowledge; for it is said that they were to be “waved upon them,” by which is signified life thence from the Divine, and life from the Divine is given through faith, the first of which is acknowledgment. As by the “hands” is signified power, it follows that by the “palms of the hands” is signified full power, because the palms grasp fully; hence when the palms are predicated of the Lord, and of the Divine truth proceeding from His Divine good, as here, omnipotence is signified. From this it is plain that by “putting upon the palms of Aaron and his sons” is signified the acknowledgment of the Lord’s omnipotence, thus that all things are His, because all things in the heavens are from Him. (That the “hands” denote power, see n. 4931-4937, 5327, 5328, 6947, 7188, 7189, 7518; that “hand” and "right hand," when said of the Lord, denote omnipotence, n. 3387, 4592, 4933, 7518, 7673, 8050, 8153, 8281, 9133; and that the Divine truth proceeding from the Lord's Divine good has all power, n. 6948, 8200, 9327, 9410, 9639, 10019.)

(10083) And shalt wave them a wave-offering before Jehovah. That this signifies the consequent Divine life, is evident from the signification of "waving a wave-offering," as being to vivify, thus life; and because it is said "before Jehovah," Divine life is signified. That "to wave a wave-offering" denotes to vivify, that is, to give Divine life, is evident from the passages in the Word where "waving a wave-offering" is mentioned, as in Moses: When ye shall bring the sheaf of the firstfruits of your harvest unto the priest, he shall wave the sheaf before Jehovah to make you well pleasing; on the morrow of the Sabbath the priest shall wave it (Lev. 23:10, 11). by the "harvest" is signified the state of the truth of faith from good, thus the state of good (see n. 9295); by "the sheaf of the firstfruits" is signified its state collectively; hence by "being waved by the priest" is signified being vivified to receive a blessing; for every blessing, in order to be a blessing, must have life in it from the Divine. [2] Again: Aaron shall wave the Levites a wave-offering before Jehovah from among the sons of Israel, that they may be for ministering the ministry to Jehovah. Thou shalt set the Levites before Aaron, and before his sons, and shalt wave them a wave-offering to Jehovah. Afterward shall the Levites come to minister in the Tent of meeting; and thou shalt purify them, and shalt wave them a wave-offering. And when the Levites were purified, and Aaron waved them a wave-offering before Jehovah; and expiated them to purify them (Num. 8:11, 13, 15, 21). From all this it can be seen what is meant by “waving a wave offering,” namely, that it denotes to vivify by acknowledgment, which is the first of life from the Divine with man. Knowledge does indeed precede acknowledgment, but there is nothing of Divine life in knowledge until it becomes acknowledgment, and then faith. The Levites represented truths ministering to good, and Aaron represented the good to which they ministered; therefore the Levites were “waved,” that is, were vivified; and therefore it is also said that they were to be “purified,” for life from the Divine must be in truths in order that they may minister to good, and this life first flows in by means of acknowledgment. [3] The like is signified by the “waving of gold” in Moses: The men came with the women, and brought a clasp, a nose-ring, gold, a girdle, all vessels of gold, every man who waved a wave-offering of gold to Jehovah (Exod. 35:22); “to wave a wave-offering of gold to Jehovah” denotes to vivify by the acknowledgment that it was Jehovah’s, that is, the Lord’s. That “to wave a wave-offering” has such a signification is from correspondence, for all motion corresponds to a state of thought; hence progressions, journeyings, and the like, which belong to motion, in the Word signify states of life (n. 3335, 4882, 5493, 5605, 8103, 8417, 8420, 8557). [4] In John: At the pool of Bethesda lay a great multitude of them that were sick. And at a certain time an angel went down unto the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole, with whatever disease he was holden (John 5:2-7). By "troubling the water" was here likewise signified vivification through acknowledgment and faith, thus also purification through truths. (That motion signifies states of life, see n. 2837, 3356, 3387, 4321, 4882, 5605, 7381, 9440, 9967; and that "waters" denote the truths of faith, n. 2702, 3058, 3424, 4976, 8568, 9323; that all purifications are effected through the truths of faith, n. 2799, 5954, 7044, 7918, 9088; and that healings represented restorations of spiritual life, n. 8365, 9031.) [5] As by the "waving upon the palms of Aaron" is signified vivification through the acknowledgment of the Lord, and that all things are from Him, therefore a few words shall be said about this acknowledgment and the faith thence derived. It was often said by the Lord, when the sick were healed, that they should "have faith," and that it would be done to them "according to their faith" (as Matt. 8:10-13; 9:2, 22, 27-29; 13:57, 58; 15:28; 21:21, 22, 31, 32; Mark 5:34, 36; 10:49, 52; Luke 7:9, 48-50; 8:48; 17:19; 18:42, 43). The reason was that the first of all is to acknowledge that the Lord is the Savior of the world, for without this acknowledgment no one can receive anything of truth and good from heaven, thus no faith; and because this is the first and most essential of all, therefore in order that the Lord might be acknowledged when He came into the world, in healing the sick He questioned them concerning their faith, and those who had faith were healed. The faith was that He was the Son of God who was to come into the world, and that He had power to heal and to save. Moreover, all the healings of diseases by the Lord, when He was in the world, signified healings of the spiritual life, thus the things that belong to salvation (n. 8364, 9031, 9086). [6] Because the acknowledgment of the Lord is the first of all things of spiritual life, and the most essential thing of the church, and because without it no one can receive from heaven anything of the truth of faith and the good of love, therefore the Lord often says that he who “believeth in Him hath eternal life,” that he who “doth not believe hath not life” (as John 1:1, 4, 12, 13; 3:14-16, 36; 5:39, 40; 6:28-30, 34, 35, 40, 47, 48; 7:37, 38; 8:24; 11:25, 26; 20:30 ,31); but he also teaches at the same time that those have faith in Him who “live according to His precepts,” so that the consequent life may enter into the faith. All this has been said to illustrate and confirm the fact, that the acknowledgment of the Lord, and that from Him is all salvation, is the first of life from the Divine with man. This first of life is signified by the “wavings upon the palms of Aaron.”

(10084) And thou shalt take them from their hand, and shalt burn them on the altar upon the burnt-offering. That this signifies unition with the Divine good of the Divine love, is evident from the signification of “taking from their hand,” as being the state after acknowledgment; for when by the “waving on the palms of Aaron and his sons” is signified the acknowledgment whereby there is Divine life, by “taking those things from their hand” is signified the state after acknowledgment, which is a state of conjunction with good, and which is signified by “burning on the altar upon the burnt-offering.” For by “burning on the altar” is signified to be conjoined with good (see n. 10052); and by the “burn-offering” is signified and described the conjunction itself.

(10085) For an odor of rest before Jehovah. That this signifies a perceptivity of peace, is evident from the signification of “an odor of rest,” when predicated of Jehovah or the Lord, as being a perceptivity of peace (see n. 10054).

(10086) An offering by fire is this to Jehovah. That this signifies from the Divine love, is evident from the signification of “an offering by fire to Jehovah,” as being the Divine love (see n. 10055).

(10087) And thou shalt take the breast. That this signifies the Divine spiritual in the heavens, and its appropriation there, is evident from the signification of “the breast,” as being the good of charity, and in the supreme sense the Divine spiritual (of which in what follows); that the appropriation of it in the heavens is meant, is because in what now follows the subject treated of is the flesh of the ram and the bread from the basket, which were not burned on the altar, but were granted to Moses, to Aaron, and to his sons, for a portion, and were “eaten,” whereby is signified appropriation, the process of which is now to be described. That by “the breast” is signified the good of charity, and in the supreme sense the Divine spiritual, is from correspondence; for the head with man corresponds to the good of love to the Lord, which is the good of the inmost heaven, and is called the Divine celestial; but the breast corresponds to the good of charity, which is the good of the middle or second heaven, and is called the Divine spiritual; and the feet correspond to the good of faith, thus to the good of obedience, which is the good of the ultimate heaven, and is called the Divine natural (concerning which correspondence see what has been shown above, n. 10030). [2] As the "breast" from correspondence denotes the good of charity, and the good of charity is to do what is good from willing it, therefore John, who represented this good, lay on the breast or in the bosom of the Lord (John 13:23, 25); by which is signified that this good was loved by the Lord; for "to lie on the breast and in the bosom" denotes to love. He who knows this is also able to know what is signified by these words of the Lord to Peter and to John: Jesus said to Simon Peter, Simon, son of Jonas, lovest thou Me? He saith, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again, Simon, son of Jonas, lovest thou Me? He saith, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep. He said to him the third time, Simon, Son of Jonas, lovest thou Me? Peter was grieved, therefore he said, Lord Thou knowest all things, Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep. Verily I say unto thee, When thou wast younger, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and lead thee whither thou wouldest not. When He had said this, He said to him, Follow Me. Peter turning about saw the disciple whom Jesus loved following, who also lay on His breast at supper. Peter seeing him saith, Lord, what about this man?

Jesus said to him, If I will that he abide till I come, what is that to thee? Follow thou Me (John 21:15-21); no one can know what these words signify except by the internal sense, which teaches that the twelve disciples of the Lord represented all things of faith and of love in the complex, as did the twelve tribes of Israel; and that Peter represented faith, James charity, and John the works or goods of charity. (That the twelve disciples of the Lord represented all things of faith and love in the complex, see n. 3488, 3858, 6397; and likewise the twelve tribes of Israel, n. 3858, 3926, 4060, 6335, 6640. That Peter represented faith, James charity, and John the works of charity, see the preface to the eighteenth and twenty-second chapters of Genesis, n. 3750, 4738, 6344; and that the "Rock," as Peter is also called, denotes the Lord as to faith, n. 8581.) [3] As faith without charity does not love the Lord, and yet can teach such things as belong to faith and love, and to the Lord, therefore the Lord said three times, "Lovest thou Me," "Feed My lambs," and "Feed My sheep," and for this reason the Lord says, "When thou wast younger, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldest not," by which is signified that the faith of the church in its rising is in the good of innocence like an infant; but that when it is in its setting, which is in the end of the church, faith would be no longer in this good, nor in the good of charity; and that then evil and falsity would lead, which are signified by "when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not;" thus from being free it would become enslaved. "To gird" denotes to know and perceive truths in light from good, n. 9952; "to walk" denotes to live according to these truths, n. 8417, 8420; hence "to gird himself and walk whither he would," denotes to act from freedom, and to act from freedom is to act from the affection of truth from good, n. 2870-2893, 9585-9591; and is to be led by the Lord, n. 9096, 9586, 9589-9591; but "to be girded by another, and to be led whither he would not," denotes to be a slave, and to be a slave is to act from evil, thus to be led by hell, n. 9096, 9586, 9589-9591. That "lambs," of which the Lord first speaks, denote those who are in the good of innocence, see n. 3994; and that "sheep," of which the Lord speaks in the second and third place, denote those who are in the good of charity and from this in faith, n. 4169, 4809; and that "three" denotes a whole period from beginning to end, n. 2788, 4495, 7715, 9198. Therefore, as the Lord spoke to Peter concerning the church from its rising to its setting, He said three times, "Lovest thou Me?" [4] But by "John following the Lord" was signified that they who are in the goods of charity follow the Lord and are loved by the Lord, neither do they draw back; while they who are in faith separate not only do not follow the Lord, but are also indignant about it, like Peter at that time-not to mention more arcana which are contained in the above words. From all this it is also plain that to "lie on the breast and in the bosom of the Lord" denotes to be loved by Him, and that this is said of those who are in the goods of charity, like what is said of His "carrying them in His bosom" (Isa. 40:10, 11), and of "lying in the bosom" (2 Sam. 12:3).

(10088) From the ram of fillings, which is for Aaron. That this signifies a representative of the Divine power of the Lord in the heavens through the Divine truth from His Divine good, and its capability of communication and reception in the heavens, may be seen above (n. 10076).

(10089) And shalt wave it a wave-offering before Jehovah. That this signifies vivification, is evident from the signification of "waving a wave-offering before Jehovah," as being vivification through the acknowledgment of the Lord, and that He has all power in the heavens and on earth (see above, n. 10083). It is known that the first of the church is to acknowledge the Lord; for the doctrine of the church teaches that without the Lord there is no salvation. That He has all power, the Word teaches in many passages, and the Lord Himself in these which follow: All things have been delivered unto Me by the Father (Matt. 11:27; Luke 10:22). The Father hath given all things into the hand of the Son (John 3:34, 35). The Father hath given to the Son power over all flesh (John 17:2). Without Me ye cannot do anything (John 15:5). All power hath been given unto Me in heaven and on earth (Matt. 28:18). Jesus said to Peter, Thou art a rock, and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens (Matt. 16:18, 19); (that by "Peter" in this passage is meant faith from the

Lord, thus the Lord as to faith, which has this power, see the preface to Genesis 22, n. 4738, 6344; and that a “rock,” as he is there called, denotes the Lord in respect to faith, n. 8581).

(10090) And it shall be to thee for a portion. That this signifies communication with those who are in truths Divine, is evident from the representation of Moses, who was to have the breast for a portion, as being the Lord as to Divine truth, thus the Divine truth which is from the Lord (see n. 6752, 7010, 7014, 9372); and from the signification of being “for a portion,” as being communication; for that which was given from the sacrifices to Moses, to Aaron, his sons, and the people, signified the communication of the holy Divine with them; and all communication is effected according to the quality of him who receives, thus according to the quality of the representation with those who received. [2] The breast was given to Moses for a portion, and the hind quarter to Aaron (of which below), because the subject here treated of is the communication and appropriation of Divine truth and Divine good from the Lord in heaven and in the church; and there are two things which are received there, namely, Divine truth and Divine good, both from the Lord; Divine truth by those who are in the Lord’s spiritual kingdom, and Divine good by those who are in the celestial kingdom (see the places cited in n. 9277, 9684). Therefore the breast was given to Moses for a portion, and the hind quarter to Aaron, for by the “breast” is signified Divine truth in the Lord’s spiritual kingdom (n. 10087), and by the “hind quarter,” Divine good in the celestial kingdom (n. 10075); as also by the "breads in the basket," which likewise were given to Aaron (see n. 10077). 10077). [3] That Moses represented the Lord as to Divine truth, has been shown above; and that Aaron when inaugurated into the priesthood represented the Lord as to Divine good (n. 9806). That the breast was granted to Moses for a portion is evident in Leviticus, where also the inauguration of Aaron and his sons into the priesthood is treated of: Moses took the breast, and waved it a wave-offering before Jehovah, of the ram of fillings, and it was to Moses for a portion, as Jehovah commanded Moses (Lev. 8:29).

(10091) And thou shalt sanctify the breast of the waving. That this signifies the Divine spiritual acknowledged in heaven and in the church, is evident from the signification of "sanctifying," as being to represent the Lord and the holy things which are from Him (see n. 9956, 9988); from the signification of "the breast," as being the Divine spiritual in heaven (n. 10087); and from the signification of "the waving," as being vivification through acknowledgment (see n. 10083, 10089). The Divine spiritual is Divine truth in the middle or second heaven, which heaven is also called the spiritual kingdom.

(10092) And the hind quarter of the uplifting. That this signifies the Divine celestial that belongs to the Lord alone, perceived in heaven and the church, is evident from the signification of "the hind quarter," as being the Divine celestial in heaven and in the church (see n. 10075); and from the signification of "the uplifting," as being that which is given and received (of which in what follows). The Divine celestial is the Divine good from the Lord received in the inmost heaven, which heaven is also called the celestial kingdom; hence the Divine good received in the inmost heaven is called celestial good.

(10093) Which is waved, and which is uplifted. That this signifies which is acknowledged and perceived, is evident from the signification of being "waved," when said of the breast, as being that which is vivified by acknowledgment (see above, n. 10091); and from the signification of "uplifted," as being the Divine celestial, which is of the Lord alone, perceived in heaven and in the church (of which below). How the case herein is shall be briefly told. There are two kingdoms from which are the heavens, the celestial and the spiritual. Divine truth in the spiritual kingdom is acknowledged, but in the celestial kingdom it is perceived. The reason of this is that Divine truth in the spiritual kingdom is received in the intellectual part, but in the celestial kingdom in the will part. That which is received in the intellectual part is said to be acknowledged, but that which is received in the will part is said to be perceived. (That the former have only an acknowledgment of Divine truth, but the latter a perception of it, see what has been abundantly shown above concerning these two kingdoms in the places cited in n. 9277, 9596, 9684.) [2] As regards uplifting, that is called an "uplifting" which was Jehovah's or the Lord's, and it was given to Aaron for the sake of the representation; and as Aaron represented the Lord as to Divine good (n. 9806), therefore that which was uplifted from the sacrifices and given to Aaron represented the Divine of the Lord, and is also called “the anointing” in Moses. The breast of the waving and the hind quarter of the uplifting have I taken from among the sons of Israel of the sacrifices of the eucharistic things, and I have given them to Aaron the priest and to his sons for a statute of eternity from among the sons of Israel; this is the anointing of Aaron and the anointing of his sons from the fire-offerings of Jehovah, on the day in which I made them draw near to minister in the priest’s office to Jehovah (Lev. 7:34, 35). It is called “the anointing” because “anointing” denotes inauguration to represent the Lord as to Divine good (see n. 9954, 10019). Elsewhere also in the same: Jehovah spoke unto Aaron, Behold, I have given thee the charge of Mine upliftings, in respect to all the holy things of the sons of Israel, unto thee I have given them for an anointing, and to thy sons. To thee have I given the uplifting in respect to all the waving of the sons of Israel, all the fat of the pure oil, and all the fat of the new wine and of the grain of the firstfruits; and in respect to all the firstfruits which they shall give to Jehovah, they shall be thine; in respect to everything devoted, everything that openeth the womb of all flesh which they shall bring to Jehovah of the firstlings of an ox, of a sheep, and of a goat, the flesh shall be thine, as the breast of waving and as the right hind quarter; every uplifting of the holy things. Thou shalt not have part nor inheritance in the land, because Jehovah is thy part and inheritance; and also every uplifting from the tithes and from the gifts, which have been given to the Levites (Num.

18:8, 11-20, 28, 29). From all this it is evident what the “upliftings” were, namely, that all things were so called which belong to Jehovah, that is, to the Lord. [3] And as the Levites represented Divine truths in heaven and the church that are of service to Divine good, they were also given to Aaron in the place of all the firstborn, which were Jehovah’s, that is, the Lord’s, concerning which it is thus written in Moses: I have taken the Levites from the midst of the sons of Israel, in the place of every firstborn that openeth the womb from the sons of Israel, that the Levites may be Mine, for every firstborn is Mine; and because the Levites were given to Me, I have given them as gifts to Aaron and his sons (Num. 3:12, 13; 8:16-19); the upliftings are called “gifts given to Jehovah,” that is, to the Lord, from among the sons of Israel; but it is meant that they do not belong to Jehovah from any gift, but from possession, because everything holy or Divine with man is not man’s, but is the Lord’s with him. That everything good and true, thus every holy Divine thing, is from the Lord God, and nothing from man, has been known in the church, whence it is plain that it is from appearance that it is called a gift from man. And therefore also in what presently follows it is said, “for this is an uplifting, and it shall be an uplifting from among the sons of Israel, this is an uplifting of Jehovah;” by which is signified that the uplifting from the sons of Israel is Jehovah’s uplifting, thus that a gift from them is a gift from the Lord. From this it is evident what an “uplifting” is.

(10094) From the ram of fillings, of that which is for Aaron, and of that which is for his sons. That this signifies a representative of the Divine power of the Lord in the heavens through Divine truth from Divine good, is evident from what was shown above (n. 10076).

(10095) And it shall be to Aaron and his sons for a statute of an age from among the sons of Israel. That this signifies a law of order in the representative church in respect to the Divine good of the Lord and the Divine truth thence proceeding, is evident from the representation of Aaron and his sons, as being the Lord as to Divine good and the Divine truth thence proceeding (see n. 9806, 9807, 10068); from the signification of "a statute of an age," as being a law of Divine order (see n. 7884, 7995, 8357); and from the representation of the sons of Israel, as being the church (n. 4286, 6426, 6637, 9340). That it denotes the representative church is because this church had been instituted with the sons of Israel (see the places cited in n. 9320).

(10096) For this is an uplifting. That this signifies a representative of Divine good and of the Divine truth thence proceeding, is evident from what was shown just above (n. 10093).

(10097) And it shall be an uplifting from among the sons of Israel of their peace sacrifices, this is an uplifting to Jehovah. That this signifies reception in the heavens and in the church, and acknowledgment that it is of the Lord alone, is evident also from what was shown above (n. 10093). It is said "from the peace sacrifices," because by these is signified worship which is from freedom; for the peace or eucharistic sacrifices were voluntary sacrifices, and those things which are voluntary are from man's freedom. That is called free which is done from love, thus which is from the will, for that which a man loves, he wills. The Lord flows in with man into his love, thus into his will, and causes that what a man receives he receives in freedom; and that which is received in freedom, also becomes free, and is loved by him, consequently it becomes of his life. Hence it is plain what is meant by worship from freedom, which is signified by the peace or voluntary sacrifices; thus also what is meant by the "uplifting" from them, namely, that which is of the Lord alone. (That the sacrifices signify all worship in general, see n. 6905, 8936, 10042; and that the freedom of man is that which is of his love, n. 2870-2893, 3158, 4031, 7439, 9096, 9585-9591.)

(10098) And the garments of holiness which are for Aaron. That this signifies the Divine spiritual which proceeds immediately from the Divine celestial, is evident from the signification of "the garments of Aaron," as being a representative of the spiritual kingdom of the Lord adjoined to His celestial kingdom (see n. 9814); thus also the Divine spiritual, for the spiritual kingdom of the Lord comes forth from His Divine there, which is called the Divine spiritual. Nor is the universal heaven anything else than the Divine of the Lord; for the angels who are there know, acknowledge, believe, and perceive, that all the good of faith and the good of love which make heaven, are from the Lord, and nothing from themselves. These garments are called "garments of holiness," because they represented holy Divine things which are from the Lord. (That the Lord alone is holy, and that every holy thing is from Him, and that all sanctification represented Him, see n. 9229, 9680, 9818, 9820, 9956, 9988; and that from this, heaven is called the "sanctuary," n. 9479.)

(10099) Shall be for his sons after him. That this signifies in the natural successively, is evident from the signification of the "sons of Aaron," as being the things that proceed from Divine good as from a father (see n. 9807, 10068); and from the signification of "after him," as being successively, or in successive order; and as this is said of the garments of Aaron, by which was represented the Divine spiritual (n. 10098), therefore by being "for his sons after him" is signified the Divine spiritual in the natural successively. For there are three things which succeed one another in heaven, and which, in order that they may be conceived distinctly, are to be called by their names, which are "celestial," "spiritual," and "natural." These three proceed there in order, one from another, and by the influx of one into the next successively they are connected together, and thereby make a one. The Divine of the Lord in the heavens, from the difference of its reception, is called by these names. [2] As the subject here treated of is the second ram, which is called "the ram of fillings," and by the "filling of the hand" is signified inauguration to represent the Divine of the Lord in the heavens, and its capability of communication and reception there (see n. 10019); therefore in order that its reception in the natural may likewise be described, the successive putting on of the garments of Aaron by his sons after him is here treated of, whereby is meant what is successive of that thing in the heavens which is signified by “the filling of the hand.” Hence it is plain that in the internal sense these things cohere in an unbroken succession, although in the sense of the letter the series of the things concerning the ram here appears to be broken asunder. As the successives in heaven are here treated of, it shall be told what is meant by “successive.” Most of the learned at this day have no other idea of successives, than as of what is continuous, or as of that which coheres by continuity. As they have this idea of the succession of things, they cannot conceive the nature of the distinction between the exteriors and interiors of man, nor consequently between the body and the spirit of man; and therefore when they think about them from these ideas, they cannot possibly understand that after the dispersion or death of the body, the spirit also is able to live under a human form. [3] But successives are not connected continuously, but discretely, that is, distinctly according to degrees; for interior things are wholly distinct from exterior, insomuch that exterior things can be separated, and yet the interior things still continue in their life. This is the reason why man can be withdrawn from the body and think in his spirit; or according to the form of speaking used by the ancients, can be withdrawn from sensuous, and raised toward interior things. The ancients also knew that when man is withdrawn from the sensuous things that belong to the body, he is withdrawn or raised into the light of his spirit, thus into the light of heaven. Hence also the learned ancients knew that when the body was dispersed, they would live an interior life which they called their spirit; and as they regarded that life as the very human life itself, they also knew from this that they should live under the human form. Such was the idea which they had of the soul of man; and as that life was akin to life Divine, they hence perceived that their soul was immortal; for they knew that that part of man which was akin to life Divine, and thus conjoined with it, could not possibly die. [4] But after those ancient times this idea of the soul and of the spirit of man disappeared, by reason, as said above, of the want of a just idea of successives. Hence also it is, that they who think from modern learning do not know that there is what is spiritual, and that this is distinct from what is natural. For they who have an idea of successives as of what is continuous, cannot conceive of the spiritual otherwise than as of a purer natural, when yet they are as distinct from each other as are the prior and the posterior, thus as that which begets and that which is begotten. From this it is that the distinction between the internal or spiritual man, and the external or natural, thus between man's internal thought and will, and his external thought and will, is not apprehended by such learned men. Hence neither can they comprehend anything of faith and love, of heaven and hell, and of the life of man after death. [5] But they who have a just and distinct idea of successives are able in some degree to comprehend that with a man who is being regenerated the interiors are successively opened, and that as they are opened they are also raised into interior light and life, and nearer to the Divine; and that this opening and consequent elevation is effected by means of truths Divine, which are vessels recipient of the good of love from the Divine. The good of love is that which immediately conjoins man with the Divine, for love is spiritual conjunction. Hence it follows that man can thus be more and more interiorly opened and raised in proportion as he is in the good of love from the Divine; and that conversely there is no opening and consequent elevation with the man who does not receive truths Divine; as is the case if a man is in evil. But of this successive order and its arcana, of the Lord's Divine mercy more fully elsewhere.

(10100) To be anointed in them. That this signifies to represent the Lord as to Divine good, is evident from the signification of "anointing," as being inauguration to represent the Lord as to Divine good (see n. 9954, 10019); here by those who receive the Divine of the Lord in the natural; for by the garments of Aaron being for his sons after him is signified the Divine spiritual of the Lord in the natural (n. 10098, 10099).

(10101) And to fill in them their hand. That this signifies a representative of the Divine truth that proceeds from the Lord's Divine good in the heavens, is evident from the signification of the "filling of the hand," as being inauguration to represent the Divine truth that proceeds from the Lord's Divine good, and its capability of communication and reception in the heavens (see n. 10019), here by those who are in ultimates there.

(10102) Seven days shall the priest after him of his sons put them on. That this signifies full and complete acknowledgment and reception, is evident from the signification of "seven days," as being a full state (see n.

6508, 9228), thus what is full; and from the signification of "putting on garments after Aaron [by one] of his sons," as representing the reception of the Divine spiritual in the natural (of which above, n. 10098, 10099).

(10103) When he shall enter into the Tent of meeting to minister in the holy. That this signifies in all worship in heaven and in the church, is evident from the signification of "the Tent of meeting," as being a representative of heaven and of the church (see n. 9457, 9481, 9485); and from the signification of "entering in thither to minister in the holy," as being worship (n. 9963, 9964).

(10104) And thou shalt take the ram of fillings. That this signifies a representative of power Divine in the heavens through Divine truth from Divine good, and its capability of communication and reception there, may be seen above (n. 10076).

(10105) And boil the flesh in a holy place. That this signifies the preparation of good for the uses of life through the truths of doctrine in enlightenment from the Lord, is evident from the signification of "boiling," as being to prepare for the use of life by means of the truths of doctrine; from the signification of "flesh," as being good (see n. 7850, 9127); and from the signification of "in a holy place," as being from Divine enlightenment; for "a holy place" denotes where the Divine of the Lord is present, thus as applied to the truths of doctrine, where there is Divine enlightenment; because where the Divine of the Lord is present, there is enlightenment. That to "boil the flesh of the sacrifice" denotes to prepare good for the use of life by means of the truth of doctrine, is because flesh, by which is signified good, is thus prepared for the use of the body, consequently in the spiritual sense for the use of life. That the preparation is effected by means of the truths of doctrine, is plain, because these teach the use; and moreover by the "waters" in which the boiling is done, are signified truths (n. 2702, 3058, 3424, 5668, 8568, 9323). [2] It is said by means of truths of doctrine in enlightenment from the Lord, because truths from the Word are to be fitted together into doctrine so as to serve for use, which is done by those who are in enlightenment from the Lord; and those are in enlightenment when they read the Word, who are in the affection of truth for the sake of truth, and for the sake of the good of life, and not those who seek it for the sake of self-glory, reputation, or profit, as ends. (That doctrine must be wholly from the Word, so that the Word may be understood, see n. 9025, 9409, 9410, 9424, 9430; and that those who collect doctrine from the Word must be in enlightenment from the Word, n. 9382, 9424.) [3] That "to boil in water" denotes to reduce truths into doctrine, and thus prepare them for the use of life, appears at first sight strange and farfetched; but that such is nevertheless the signification can be seen from the passages in the Word where "boiling in water" is spoken of, and also where the "pot" is mentioned in which the boiling is done; as in the second book of Kings: Elisha returned unto Gilgal, when there was a famine in the land, and the sons of the prophets were sitting before him; and he said to his boy, Set on the great pot, and boil pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds, and shred them into the pot of pottage. As they were eating of the pottage, they cried out, O man of God there is death in the pot! Wherefore he said, Then bring meal. And he cast it into the pot, and he said, Pour out for the people, that they may eat. And then there was no evil thing in the pot (2 Kings 4:38-42). This miracle, like all others in the Word, involves holy things of the church, which are opened by means of the internal sense. From this it is known that Elisha represented the Lord as to the Word, in like manner as did Elijah; that the "sons of the prophets" denote those who teach truth from the Word; that the "pot" which was set on by order of Elisha, denotes the doctrine from it; and that a "wild vine" and the "gourds" from it denote falsities. From this it is plain what is meant by "death in the pot." The "meal" which he cast into the pot denotes truth from good, and as the doctrine is amended by this truth, it came to pass that there was no evil thing in the pot. From this also it is plain that "to boil in a pot" denotes to collate into doctrine, and thus prepare for use. (That all the miracles in the Word involve holy things of the church, see n. 7337, 8364, 9086; that Elisha represented the Lord as to the Word, n. 2762; that the "prophets" denote those who teach truths, thus abstractedly from persons the truth of doctrine, n. 2534, 7269; that a "vine" denotes the truth of the church, and "grapes" its good, n. 5113, 5117, 9277; consequently a "wild vine" and "wild gourds" denote falsities and evils; that "meal" denotes the genuine truth of faith from good, see n. 9995; that the “pottage,” which they were boiling, denotes a heap of doctrinal things, such as was that of the Jews, n. 3316.) From this it can be inferred what is meant by “boiling” and by a “pot.” [4] In Ezekiel: Utter a parable against the rebellious house. Set on the pot, set it on, and also pour water into it; gather the pieces into it, every good piece, the thigh and the shoulder; fill with the choice of the bones, and let the bones be boiled in the midst of it. Thus said the Lord Jehovih, Woe to the city of bloods, to the pot whose scum is therein, and whose scum is not gone out of it (Ezek. 24:3-7); there is here described the Word such as it is as to doctrine, namely, that Divine truths from Divine good are therein; and then is described doctrine from the Word such as it was with the Jewish nation, full of unclean things and falsities. The “pot” denotes doctrine; the “thigh,” the “shoulder,” and the “choice of the bones,” denote Divine truths from Divine good in successive order; the “city of bloods” denotes the Jewish nation relatively to the truth of doctrine with them, thus abstractedly from nation or person it denotes the doctrine which destroys good; the “scum” in it denotes what is external which favors filthy loves, and which, not being removed, the truth is defiled. From this also it is plain that a “pot” denotes doctrine, and that “to boil” denotes to prepare for use. [5] In the same: The spirit said unto me, Son of man, these are the men that devise iniquity, and that give wicked counsel in the city, saying, It is not near to build houses; it is the pot, and we are the flesh (Ezek. 11:2, 3); here also “the pot” denotes the doctrine of falsity from evil, for so the city is called where iniquity is devised, and wicked counsel is given. (That "city" also denotes doctrine, see n. 402, 2712, 2943, 3216, 4492, 4493, here such doctrine.) [6] In Jeremiah: Jehovah said, What seest thou? I said, I see a pot that is bubbling over, whose face is toward the north. Jehovah said, Out of the north shall evil be opened forth upon all the inhabitants of the land (Jer. 1:13, 14); here also "a pot bubbling over" denotes the doctrine of falsity from evil; the "north" denotes an obscure state in respect to the truth of faith, and also thick darkness from falsities (n. 3708); from this it is plain what this prophetic vision involves. [7] In Zechariah: In that day every pot in Jerusalem and in Judah shall be holiness to Jehovah Zebaoth, and all they that sacrifice shall come and take of them, and shall boil in them (Zech. 14:21); here "pot" signifies the doctrine of charity and of faith, thus the doctrine of truth from good; "Jerusalem" denotes the church of the Lord; "they who sacrifice" denote those who are in Divine worship. From this it is evident that "to boil in pots" denotes to prepare for the use of spiritual life. [8] In Moses: Every vessel of pottery in which is boiled the flesh of a sacrifice of guilt and of sin shall be broken; but if it hath been boiled in a vessel of brass, this shall be scoured and rinsed in water (Lev. 6:28). The earthen vessel in which the boiling was done denotes falsity which does not cohere with good; "a vessel of brass" denotes a doctrinal matter in which is good; the "boiling" of the flesh of the sacrifice of guilt and sin in them, denotes preparation for purification from evils and the falsities thence derived. From this it is evident what was represented by the injunction that every earthen vessel should be broken, and that a vessel of brass should be scoured and rinsed in waters.

(10106) And Aaron and his sons shall eat the flesh of the ram. That this signifies the appropriation of spiritual good with those who are in internals from the Lord, is evident from the signification of "eating," as being appropriation (see n. 3168, 3513, 3596, 4745); from the representation of Aaron and his sons, as being the Lord as to Divine good and Divine truth (n. 9806, 9807, 10068), here in the heavens, because the subject treated of is the filling of the hand, by which is signified their capability of communication and reception there; and from the signification of "the flesh of the ram," as being the good of the internal man, or good in the internals. (That "flesh" signifies good, see n. 3813, 7850, 9127; and a "ram," the good of innocence and charity in the internal man, n. 9991, 10042.) It is said "the Lord as to Divine good and Divine truth in the heavens, and its capability of communication and reception there," because the Lord is above the heavens, for He is the Sun of heaven and also actually appears as a Sun to those who are in heaven. Moreover, all the light of the heavens is from this source, and through this light and heat He is present in the heavens, and so present as if He were wholly there, for He fills the heavens and makes them. In its essence the light proceeding from Him as a Sun is Divine truth, and from this come the wisdom and intelligence of the angels; and the heat proceeding from Him as a Sun is the Divine good of His Divine love there. The communication and reception of this Divine good and Divine truth in the heavens is what is signified by the "filling of the hand." (That the Lord is the Sun of heaven, and that from this are the light and heat in the heavens, from which the angels have their life, that is, wisdom and love, see n. 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 7270, 8644, 8812.)

(10107) And the bread that is in the basket. That this signifies the appropriation of celestial good from the Lord, is evident from the signification of "eating," here bread, as being appropriation (as just above, n. 10106); from the signification of "bread," as being the good of love and charity (n. 2165, 2177, 3464, 3478, 3735, 3813, 4217, 4735, 4976, 5915, 6118, 9323, 9545); and from the signification of a "basket," as being the external sensuous (n. 9996). From this it is plain that by "eating the bread that was in the basket" is signified the appropriation of good from the Lord in externals. The breads which were in the basket were unleavened breads, unleavened cakes, and unleavened wafers, and by these are signified goods purified, both internal and external (n. 9992-9994). When therefore "bread in the basket" is spoken of, there are signified all these goods in the external sensuous, and the external sensuous is the ultimate of man's life, containing all the interior things together in itself. (That the external sensuous is the ultimate of man's life, see n. 5077, 5081, 5094, 5125, 5128, 5767, 6183, 6311, 6313, 6318, 6564, 7645, 9212, 9216, 9730, 9996; and that, being the ultimate, it contains all the interior things, see n. 6451, 6465, 9216, 9828, 9836, 10044.)

(10108) At the door of the Tent of meeting. That this signifies to enter into heaven, is evident from the signification of "the door," as being entrance (see n. 2145, 2152, 2356, 2385, and introduction, n. 8989), and from the representation of "the Tent of meeting," as being heaven where the Lord is (see n. 9457, 9481, 9485, 9963).

(10109) And they shall eat those things wherein expiation was made. That this signifies the appropriation of good with those who are purified from evils and the falsities thence derived, is evident from the signification of "eating," as being appropriation (see above, n. 10106); and from the signification of "expiated," as being that which has been purified from evils and the falsities thence derived (n. 9506). It is said "purified from evils and the falsities thence derived," because there are falsities, and also truths, with those who are in evil; and likewise falsities and truths with those who are in good; the falsities with those who are in evil are falsities of evil, and the truths with them are truths falsified, which are dead; but the falsities with those who are in good are accepted as truths, for they are rendered mild by good, and are applied to good uses; and the truths with such persons are truths of good, which are living. (Concerning both kinds of falsity and truth, see what was shown in n. 2243, 2408, 2863, 4736, 4822, 6359, 7272, 7437, 7574, 7577, 8051, 8137, 8138, 8149, 8298, 8311, 8318, 9258, 9298.) [2] As by "eating holy things wherein expiation was made" is signified the appropriation of good with those who have been purified from evils and the falsities thence derived, it was therefore strictly forbidden that any unclean person should eat of them, for by “uncleanness” is signified defilement from evils and the falsities thence derived. For the case herein is that so long as a man is in evils and in the falsities thence derived, it is impossible for any good to be appropriated to him, for evil ascends from hell, and good descends from heaven; and where hell is, there heaven cannot be, because they are diametrically opposite. In order therefore that heaven, that is, good from heaven, may have room, hell must be removed, that is, evil from hell; from which it can be seen that good cannot possibly be appropriated to man so long as he is in evil. By the appropriation of good is meant the implantation of good in the will, for good cannot be said to be appropriated to man until it becomes of his will, because the will of man is the man himself, and his understanding is only so far the man as it partakes of the will. For that which is of the will belongs to the man’s love, and from this to his life, because that which a man wills he loves and also calls good, and moreover when it is done, he feels it as good. The case is otherwise with those things which are of the understanding, and not at the same time of the will. Be it also known that by the appropriation of good with man is meant only the capability to receive good from the Lord, with which capability he is endowed by regeneration; hence the good with a man is not the man’s, but is the Lord’s with him, and the man is held in it so far as he suffers himself to be withheld from evils. As good cannot be appropriated, that is, communicated to man, so long as he is in evil, it was therefore forbidden that any unclean person should eat the flesh and bread of the sacrifice, for by such an eating was represented the appropriation of good, as has been said above. [3] That the unclean were forbidden under penalty of death to eat of the sanctified things, is evident in Moses: Everyone that is clean shall eat of the flesh; but the soul that should eat of the flesh of the sacrifices, having his uncleanness upon him, shall be cut off from his peoples. The soul that hath touched any unclean thing, the uncleanness of man, or an unclean beast, or any unclean creeping thing, and shall eat of the flesh of the eucharistic sacrifice, shall be cut off from the peoples (Lev. 7:19-21). All these external uncleannesses represented internal uncleannesses, which are evils pertaining to man, and such evils as are of his will, appropriated by actual life. [4] This is further described in another passage in Moses: Whatsoever man of the seed of Aaron who is a leper, or suffereth from an issue, shall not eat of the holy things even until he has been cleansed. Whoso hath touched anything unclean on account of soul, the man from whom hath gone forth seed of copulation, or the man who hath touched any creeping thing, with which he is defiled, or a man with whom he may himself be defiled in respect to all his uncleanness, the soul which hath touched it shall be unclean until the even, and shall not eat of the holy things; but when he hath washed his flesh with water, and the sun hath set, he shall be clean; and afterward he shall eat of the holy things, because this is his bread. No stranger shall eat of the holy thing; a lodger of the priest, or a hireling, shall not eat of the holy thing. If a priest shall buy a soul with the purchase of his silver, he can eat of it; and he that is born of his house, they shall eat of his bread. When a priest's daughter shall have married a strange man, she shall not eat of the uplifting of holy things. But if a priest's daughter shall have become a widow, or divorced, and she hath no seed, and so shall have returned unto her father's house, as in her youth, she shall eat of her father's bread (Lev. 22:4-13). That all these things are significative of interior things is very manifest, thus that they involve the communication and appropriation of holy things with those who are in a state for receiving. That "no stranger should eat" signifies those within the church who do not acknowledge the Lord, thus who are not in the truths and goods of the church; that "a lodger and a hireling should not be allowed to eat," signified those who are in natural good without the good of faith, and also those who do what is good for the sake of recompense; that those who were "bought with silver" and "born in the house" should eat, signified those who are converted, and who are in the truth and good of the church from faith and love; that "a priest's daughter married to a strange man should not eat" signified that the holy things of the church cannot be appropriated to the good which has not been conjoined with the truths of the church; but that "a widow and one that is divorced, if she had no seed, should eat," signified the appropriation of good after those things have been removed which are not of the church, if from their conjunction nothing has been hatched or born which has been made a matter of faith. That these things are signified is plain from the internal sense of the particulars. [5] That hereditary evils do not hinder the appropriation of good is also described in Moses: Every man of the seed of Aaron in whom is a blemish, let him not come near to offer the bread of God; a man blind, lame, mutilated, or very tall, he who hath a fracture of foot or of hand, is hump-backed, bruised, confused of eye, scurfy, warty, or bruised in the testicle, he shall not come near to offer the bread of his God. But he shall eat the bread of the holies of holies and of the holy things (Lev. 21:17-23); by these words, as before said, are signified hereditary evils, and some specific evil by each of them. That such men should not offer bread nor come near the altar as priests, was because these blemishes-that is, these evils-thus stood forth before the people, and those things which stood forth fell into a kind of representation, as did not those which lay hidden. For although the priest, the Levite, or the people, were unclean as to their interiors, they were nevertheless called clean, and were also believed to be holy, provided they outwardly appeared washed and clean.

(10110) To fill their hand. That this signifies to receive Divine truth, is evident from the signification of "filling the hand," as being to represent the Lord as to Divine truth, and its capability of communication and reception there (see n. 10076). It is said that they should "eat the holy things in which expiation was made, to fill their hand," and by these things is signified the appropriation of good with those who are purified from evils and the derivative falsities, thus to receive Divine truth. [2] The case herein is this. The first of all that is appropriated to man is good, and successively truth. The reason is that good is the ground, and truth is the seed; just so in like manner does good adopt truth and conjoin it with itself, because it loves it like a parent. For there is a heavenly conjugial relation between good and truth; and good is that which makes the life with man, because good is of the will, and the will of man is the man himself; whereas truth does not make the life with man except insofar as it partakes of good, because truth is of the understanding, and the understanding without the will is not the man himself, but only an entrance to the man, for entrance is made through the understanding. [3] Man may be compared to a house in which are a number of rooms, one of which leads into another. They who are in truths as to the understanding only, are not in any room of the house, but only in the court; but insofar as through the understanding truth enters into the will, so far the man enters into the rooms and dwells in the house. Moreover, in the Word man is compared to a house, and the truth which is of the understanding alone is compared to a court; but the truth which has been made also of the will, and has there become good, is compared to an inhabited room and to the very bedchamber. [4] That good is that which is first of all appropriated to man from the Lord is evident from his infancy and early childhood; when, as is well known, he has the good of innocence and the good of love toward his parents and toward his nurse, and the good of charity toward his infant companions. This good flows in from the Lord with infants so that it may serve in advancing age for the first of the Lord's life with man, and thus for a plane to receive truths. This good is also preserved with a man when he grows up, if he does not destroy it by a life of evil and a faith of falsity thence derived. When we speak of good, charity toward the neighbor is meant, and love to the Lord, for all that which is of love and charity is good. (That with those who are being regenerated good is in the first place and truth in the second, although it appears otherwise, see n. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 4925, 4926, 4928, 4930, 6256, 6269, 6272, 6273.)

(10111) To sanctify them. That this signifies that they may be in truths from good from the Lord, is evident from the signification of "being sanctified," as being to represent the Lord and the holy things which are from Him (see n. 9956, 9988); thus in a spiritual sense it denotes to be led by the Lord, because the Lord alone is holy, and everything holy proceeds from Him (n. 8806, 9229, 9479, 9688, 9818, 9820). From this it is evident that to receive truths through good from the Lord, thus faith through love from Him to Him, is to be "sanctified." This does not mean that regarded in himself a man is on this account holy, but the Lord with him; for faith and love are the Lord with man, because they are continually from Him.

(10112) And a stranger shall not eat. That this signifies no appropriation of good with those who do not acknowledge the Lord, is evident from the signification of "a stranger," and "a foreigner," as being those who are outside the church (n. 2049, 2115, 7996); and those are said to be outside the church who do not acknowledge the Lord. Among the Israelitish nation those were said to be outside the church who did not acknowledge Jehovah as their God, and did not suffer themselves to be instructed in the rituals of the church. Those who acknowledged, and suffered themselves to be instructed, were called “sojourners,” who had the same rights as the natives (n. 8007, 8013, 9196). And from the signification of “eating,” as being the appropriation of good (n. 10109). The reason why there is no appropriation of good with those who do not acknowledge the Lord, is because to acknowledge one’s God is the first of religion, and with Christians to acknowledge the Lord is the first of the church; for without acknowledgment there is no communication, consequently no faith, thus no love. Consequently the first of doctrine in the Christian Church is that without the Lord there is no salvation. For whatever a man calls true, and believes, and whatever he calls good, and loves, cannot be called true and good unless it is from the Divine, thus unless it is from the Lord; for it is also known that of himself a man cannot believe and do what is good; but that all truth and all good come from above. Thus it is very plain that those within the Church who do not acknowledge the Lord, cannot have faith, thus neither can they have love to God, nor consequently can they be saved. This was represented among the Israelitish nation by the injunction that they were to acknowledge Jehovah as their God, and their worship would be accepted and called holy, and they would then be sanctified, whatever was their quality as to the interiors; for the representatives were merely external, and with that nation it was sufficient to be in externals (see the places cited in n. 9320). Therefore those of them who did not acknowledge Jehovah, but another God, no matter how they sacrificed and worshiped in like manner as the rest, were nevertheless rejected from the church; as for instance those who worshiped Baal, and other gods. From this can be seen what is the lot of those in the other life who have been born within the church and yet at heart deny the Lord, whatever may be their quality as to moral life. By much experience also it has been given to know that they cannot be saved; which the Lord also teaches openly in John: He that believeth in the Son hath eternal life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him (John 3:36). But with regard to the nations outside the church, those who have lived from their religion in some kind of charity toward their neighbor, and in some kind of love to God the Creator of the universe under a human form, are in the other life accepted by the Lord and are saved; for when instructed by angels these acknowledge the Lord, and believe in Him, and love Him (see n. 2589-2604).

(10113) Because they are holy. That this signifies because they are Divine, is evident from the signification of "holy things," as being those which are from the Lord (see above, n. 10111), thus Divine.

(10114) And if there be anything left of the flesh of fillings and of the bread unto the morning. That this signifies spiritual and celestial goods which have not been conjoined for a new state, is evident from the signification of what was "left of the flesh and of the bread," as being that which had not been appropriated; for by “eating” is signified to be appropriated (see n. 10109), thus by that which was not eaten is signified what was not appropriated; from the signification of “flesh,” as being good (n. 7850, 9127); from the signification of “fillings,” as being receptivity (n. 10076, 10110, hence by “the flesh of fillings” is signified the reception of truth in good, consequently their conjunction, but in this case non-reception and non-conjunction, because what was left of the flesh is meant); from the signification of “bread,” as being celestial good, which is inmost good (n. 10077); and from the signification of “morning,” as being a new state (n. 8211, 8427). From all this it is evident that by “what was left of the flesh of fillings and of the bread until the morning,” are signified spiritual and celestial goods which were not conjoined for a new state. For by “the flesh of the sacrifice” is signified spiritual good, which is the good of charity toward the neighbor; and by the “bread of the sacrifice” is signified celestial good, which is the good of love to the Lord. [2] What is further meant by not being conjoined for a new state, must be told in a few words. A new state is every state of the conjunction of good and truth which exists when the man who is being regenerated acts from good, thus from the affection which is of love, and not as before from truth, or from mere obedience. There is also a new state when they who are in heaven are in the good of love, which state is there called morning, for the states of love and of faith vary there, like noon, evening, twilight, and morning on earth. And there is also a new state when an old church is ceasing, and a new one is beginning. All these new states in the Word are signified by "morning," and each of them has been described in the explications of Genesis and Exodus throughout. The like things are signified by the law that nothing should be left of the flesh of the passover until the morning, and that the residue of it should be burned with fire (Exod. 12:10); also by the law that the fat of the feast should not be kept all night until the morning (Exod. 23:18). [3] Like things are also signified by the law that the residue of the flesh of the eucharistic sacrifice should be eaten also on the following day, but should be burned on the third day (Lev. 7:16-18; 19:6, 7); by the "third day" is also signified a new state (n. 4901, 5123, 5159). This was so granted because the eucharistic sacrifices were votive and voluntary sacrifices, not so much for the sake of purification and sanctification as the rest; but that they might eat together in the holy place, and testify joy of heart from Divine worship; and these banquets, which they called holy, gave them more gladness than all other worship. Similar things are also signified by the law respecting the manna, that they should not leave anything of it until the morning, of which it is thus written in Moses: Moses said, Let no man leave of the manna till the morning. But they did not obey Moses; for they made a residue of it until the morning, and it bred worms and became putrid (Exod. 16:19, 20).

(10115) And thou shalt burn what is left with fire. That this signifies their dispersion, is evident from the signification of "what is left of the flesh and of the bread," as being that which was not appropriated (as above, n. 10114); and from the signification of “burning with fire,” as being to disperse, here by the loves which are of man’s own, thus by the evils which are of these loves; for by “fire” is signified love in both senses, here one’s own love, which is the love of self. (That this love is signified by “fire,” see n. 1297, 2446, 5071, 5215, 6314, 6832, 7575; and that what is man’s own is nothing but evil, n. 210, 215, 694, 874-876, 987, 1023, 1044, 3812, 5660.) That one’s own love is here signified is because by “that which was left until the morning” is signified that which was not conjoined with good (n. 10114); and that which cannot be conjoined is not from the Divine, but from one’s own. That this was unclean, thus evil, is evident in Moses: He that eateth what is left until the morning shall bear his iniquity, and that soul shall be cut off from his peoples (Lev. 19:7, 8). If anything be eaten of the flesh of the eucharistic sacrifice on the third day, he that offereth it shall not be reconciled, nor shall it be imputed to him; it shall be an abomination, and the soul which hath eaten of it shall bear his iniquity (Lev. 7:16-18). The same is also evident from the fact that what was left of the manna bred worms and became putrid (Exod. 16:20).

(10116) It shall not be eaten. That this signifies it shall not be appropriated, is evident from the signification of “eating,” as being to appropriate (see above, n. 10106).

(10117) Because it is holy. That this signifies the Divine, with which it shall not be conjoined, because of the consequent profanation, is evident from the signification of “holy,” as being what is Divine (see above, n. 10111); that it is not conjoined with this is because by “what was left of the flesh and of the bread" is signified what was not conjoined (see n. 10114), thus also what is not to be conjoined. That this is what is man's own, which is nothing but evil, may be seen above (n. 10115), and to conjoin the Divine with what is man's own, thus with evil, is to profane it (n. 6848, 9298). Hence it is said that "whosoever eateth of what is left to the morning profaneth the holy thing of Jehovah, and that that soul shall be cut off from his peoples" (Lev. 19:7, 8); and also that "the flesh of the sacrifice which had touched any unclean thing should be burnt with fire" (Lev. 7:19). From all this it is now evident that the profanation of what is holy is signified by "eating the flesh and bread of the sacrifice on the day following."

(10118) And thus shalt thou do to Aaron and to his sons. That this signifies this representative of the glorification of the Lord and of His influx into the heavens and into the church, is evident from the representation of Aaron, as being the Lord as to Divine good (see n. 9809); from the representation of his sons, as being the Lord as to Divine spiritual good (n. 10068); and from the signification of "doing thus," that is, anointing them and filling their hands, and thereby inaugurating into the priesthood, as being that they may represent the Lord in respect to the glorification of His Human, and the consequent influx into the heavens and into the church; for the anointing was representative of the glorification of His Human, and the filling of the hand was representative of His influx from this into the heavens and the church. (That anointing represented the Divine good of the Lord in His Divine Human, see n. 9954;

consequently glorification, which is the unition of the Divine Human with the Divine Itself called "the Father," n. 10053; and that the filling of the hand represented the Divine power of the Lord through Divine truth in the heavens and the church, and its capability of communication and reception there, thus its influx, n. 10019.)

(10119) According to all that I have commanded thee. That this signifies according to the laws of Divine order, is evident from the signification of "commanding," when said of Jehovah, that is, the Lord, as being according to the laws of Divine order; for whatever the Lord commands is according to Divine order, thus according to its laws, because the Divine truth that proceeds from the Lord's Divine good in the heavens, thus the Lord there, is order itself; and therefore everything that the Lord commands is a law of order. (That the laws of order are Divine truths of the Lord, see n. 1728, 2258, 2447, 5703, 7995, 8512, 8700, 8988.)

(10120) Seven days shalt thou fill their hand. That this signifies a representative of the full and complete power of the Lord in the heavens through influx from the Divine good of the Divine love of His Divine Human, is evident from the signification of "seven days," as being a full state, or what is full and complete (see n. 6508, 9228); and from the signification of "filling the hand," as being a representative of the Divine power of the Lord in the heavens, and the capability of its communication and reception there (n. 10019). And as this is effected by influx from the Divine good of His Divine love, from His Divine Human, therefore this also is signified.

(10121) Verses 36-46. And a bullock of sin thou shalt offer daily upon the propitiations; and thou shalt cleanse it from sin upon the altar in making thy propitiation upon it; and thou shalt anoint it, to sanctify it. Seven days thou shalt make propitiation upon the altar, and shalt sanctify it, and the altar shall be a holy of holies; everyone that toucheth the altar shall be sanctified. And this is what thou shalt offer upon the altar: two lambs, sons of a year, day by day, continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the evenings; and a tenth of fine flour mingled with beaten oil, a fourth of a hin, and a drink-offering of the fourth of a hin of wine, for the first lamb. But the second lamb thou shalt offer between the evenings, according to the meat-offering of the morning, and according to the drink-offering thereof, thou shalt do thereto, for an odor of rest, a fire-offering to Jehovah; a continual burnt-offering to your generations at the door of the Tent of meeting before Jehovah; where I will meet with you, to speak unto thee there. And there I will meet with the sons of Israel, and it shall be sanctified in My glory. And I will sanctify the Tent of meeting, and the altar; and Aaron and his sons will I sanctify to minister to Me in the priest’s office. And I will dwell in the midst of the sons of Israel, and I will be to them for God. And they shall know that I am Jehovah their God, who have brought them out from the land of Egypt, that I may dwell in the midst of them; I am Jehovah their God. “And a bullock of sin thou shalt offer daily upon the propitiations" signifies the continual removal of evils and of the derivative falsities in the natural man by means of the good of innocence from the Lord; "and thou shalt cleanse it from sin upon the altar" signifies purification from evils in heaven and in the church; "in making thy propitiation upon it" signifies thereby the capacity of receiving good from the Lord; "and thou shalt anoint it" signifies inauguration to represent the Divine good of love from the Lord in heaven, and in the church; "to sanctify it" signifies thus the Lord there; "seven days thou shalt make propitiation upon the altar" signifies full in respect to influx into heaven and into the church; "and shalt sanctify it" signifies to receive the Lord; "and the altar shall be a Holy of holies" signifies the celestial kingdom, where the Lord is present in the good of love; "everyone that toucheth the altar shall be sanctified" signifies everyone who receives the Divine of the Lord; "and this is what thou shalt offer upon the altar" signifies that which in general concerns the reception of the Lord in heaven and in the church; "two lambs, sons of a year, day by day" signifies the good of innocence in every state; "continually" signifies in all Divine worship; "the one lamb thou shalt offer in the morning" signifies the removal of evils through the good of innocence from the Lord in a state of love and of the consequent light in the internal man; "and the other lamb thou shalt offer between the evenings" signifies the like in a state of light and of love in the external man; "and a tenth of fine flour mingled with beaten oil, a fourth of a hin" signifies spiritual good from celestial, sufficient for conjunction; “and a drink-offering of the fourth of a hin of wine” signifies spiritual truth sufficient for conjunction; “for the first lamb” signifies this in the internal man; “and the second lamb thou shalt offer between the evenings” signifies the removal of evils through the good of innocence from the Lord in a state of love and of the consequent light in the external man; “according to the meat-offering of the morning, and according to the drink-offering thereof, thou shalt do thereto” signifies spiritual good from celestial and the truth thereof sufficient for conjunction; “for an odor of rest” signifies perceptivity of peace; “a fire-offering to Jehovah” signifies from the Lord’s Divine love; “a continual burnt-offering” signifies all Divine worship in general; “to your generations” signifies perpetually in the church; “at the door of the Tent of meeting” signifies the conjunction of good and truth; “before Jehovah” signifies from the Lord; “where I will meet with you, to speak unto thee there” signifies His presence and influx; “and there I will meet with the sons of Israel” signifies the presence of the Lord in the church; “and it shall be sanctified in My glory” signifies the receptivity of Divine truth from the Lord; “and I will sanctify the Tent of meeting” signifies the receptivity of the Lord in the lower heavens; “and the altar” signifies the receptivity of the Divine from the Lord in the higher heavens; “and Aaron and his sons will I sanctify to minister to Me in the priest’s office” signifies a representative of the Lord in both in respect to the work of salvation; “and I will dwell in the midst of the sons of Israel” signifies the presence of the Lord and His influx through good in heaven and in the church; “and will be to them for God” signifies the presence of the Lord and His influx into truth in the church; “and they shall know that I am Jehovah their God” signifies the perceptivity that from the Lord is all good and all truth; “who have brought them out from the land of Egypt” signifies salvation from hell by the Lord; “that I may dwell in the midst of them” signifies the Divine of the Lord, that it is the all in all of heaven and the church; “I am Jehovah their God” signifies from which is all the good of love and the truth of faith.

(10122) And a bullock of sin thou shalt offer daily upon the propitiations. That this signifies the continual removal of evils and of the derivative falsities in the natural man by means of the good of innocence from the Lord, is evident from the signification of “a bullock,” as being the good of innocence in the natural man (see n. 9391, 9990); and from the signification of “sin,” as being purification from evils and the derivative falsities; for by “sin” is meant the sacrifice for sin (n. 10039), and by the “sacrifice for sin” is signified purification from evils and falsities (n. 9938, 9990, 10022, 10053). It is said the “removal” of evils and the derivative falsities, for the reason that the evils and falsities pertaining to man are not cast out, but only removed (see the places cited in n. 10057). And from the signification of “daily,” as being continually; and from the signification of “propitiations,” as being the reception of the good of love and of faith from the Lord after the removal of evils and the derivative falsities (n. 9506). [2] It is said the removal of evils and “the derivative falsities,” because all falsities are from evil, and therefore insofar as evil is removed, so far falsities are removed. The case herein is this. All things in heaven bear relation to good and the derivative truth, whereas all things in hell bear relation to evil and the derivative falsity; hence likewise in man, all things with him which are from heaven bear relation to good and truth, but all things with him which are from hell bear relation to evil and falsity. Or, what is the same, all things with man which are from the Lord bear relation to good and truth, but all things which are from man himself bear relation to evil and falsity. Now as these are the things to which all things in the universe bear relation, and man is a receptacle of them, therefore there are two things with man which receive them, one called the will, and the other the understanding. The will is the receptacle of good or of evil, and the understanding is the receptacle of truth or of falsity. The will which is from the Lord, which is also called the new will, is the receptacle of good; whereas the understanding which is from the Lord, which is also called the new understanding, is the receptacle of truth. But the will which is from man's own, and is also called the old will, is the receptacle of evil, and the understanding which is from man's own, and is also called the old understanding, is the receptacle of falsity. Into this understanding and into this will, man is born from his parents; but into the former understanding and into the former will, man is born from the Lord, which is done when he is being regenerated. For when a man is being regenerated, he is conceived and born anew. [3] Man has been so created that the will and the understanding make a one, so that these two together constitute one man; for the understanding has been given to man that he may understand truth, but to the end that it may be implanted in the will and become good; and insofar as it becomes of the will, so far it is in the man, because the will is the inmost of man, and is the being of his life; but the understanding is exterior and comes forth from the will; for that which a man wills, he loves, and that which he loves, he feels delightful, and therefore calls good; while the understanding favors it and confirms it by reasons, and these he calls truths. Hence the will and the understanding really make a one; but it appears otherwise, as is the case when a man understands what is true, and yet wills what is evil. Nevertheless, when he is left to himself, and is thinking from himself, he understands just as he wills, that is, as he loves. [4] That a man who wills what is evil can nevertheless speak what is true, and also do what is good, is from hypocrisy, to which truth and good serve as means. If these means are taken away from him, and he is left in freedom, such a man rushes into evils according to the pleasure of the will, and he defends them by his intellectual faculty. This is especially manifest from such persons in the other life, where everyone comes into a state similar to that of his will; and then those who have not a new will from the Lord rush into evils of every kind, and think such things as favor evils, however much in the world they had spoken and acted quite differently. For it is a law of Divine order that the will and the understanding should make one mind, thus one man; consequently that the whole man should be either in heaven or in hell, and should not hang between the two; that is, with the eye look to the things that belong to heaven, and with the heart to those which belong to hell. By the heart is meant the will, and by the eye the understanding.

(10123) And thou shalt cleanse it from sin upon the altar. That this signifies purification from evils in heaven and in the church, is evident from the signification of "cleansing," as being to purify; from the signification of "sin," as being evil, for all the evil from man is called "sin;" and from the signification of "the altar," as being a representative of the Lord as to Divine good, and of the worship of Him (see n. 9714, 9964), here as to Divine good in heaven and in the church. As the subject treated of is still the influx, presence, and reception of the Lord there, hence it is that by "the altar" is also signified heaven and the church in respect to the reception of Divine good from the Lord there; for it is the Divine of the Lord which makes heaven and the church, because the Lord dwells there in His own, and not in man's own. Hence also it is that by "the altar" is likewise signified the man himself in whom is heaven, or in whom is the church, thus in whom is the Lord; and abstractedly from person "the altar" denotes the good itself which is from the Lord with the angels of heaven and with the men of the church. [2] In these senses "the altar" is mentioned in John: There was given to me a reed like unto a rod; and the angel stood, saying, Measure the temple of God, and the altar, and them that worship therein (Rev. 11:1). In this passage "the temple of God" and "the altar" denote heaven and the church, “the temple” denotes the spiritual church, and “the altar” the celestial church; “to measure” denotes to know the quantity and quality of truth and good, and therefore it is not only said, “Measure the temple and the altar,” but also “them that worship therein.” (That “the temple” denotes the spiritual church, see n. 3720; and that “to measure” denotes to know the state of a thing as to truth and good, n. 9603.) Again: I heard another angel from the altar saying, Lord God Almighty, true and righteous are Thy judgments (Rev. 16:7); “from the altar” denotes from the inmost heaven, where celestial good reigns; celestial good is the good of love to the Lord. In Jeremiah: The Lord hath forsaken His altar, He hath abhorred His sanctuary (Lam. 2:7); “to forsake the altar and the sanctuary” denotes to forsake everything of the church; “the altar” denoting everything of the church in respect to good, and “the sanctuary,” everything of the church in respect to truth.

(10124) In making thy propitiation upon it. That this signifies thereby the capacity for receiving good from the Lord, is evident from the signification of “making propitiation upon the altar,” as being the implantation of good from the Lord, and its reception by a man of the church and by an angel of heaven, after the removal of evils and the derivative falsities (see n. 9506); for by “the altar” (as shown just above, n. 10123) is signified heaven and the church in respect to the reception of good from the Lord. As by “the altar” is signified heaven and the church where celestial good reigns, which is the good of love from the Lord to the Lord, it must be briefly told how the case is with the reception of good in the celestial kingdom. That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom, has been frequently said above. In each kingdom good is implanted by means of truth, but with those who are in the spiritual kingdom good is implanted by means of truth in the intellectual part, whereas with those who are in the celestial kingdom good is implanted by means of truth in the will part. The implantation of good by means of truth with those who are in the spiritual kingdom is effected in another way than it is with those in the celestial kingdom. With those who are in the spiritual kingdom truth is implanted in the external or natural man, and there first becomes memory-knowledge, and insofar as the man is affected by it, and forms his life according to it, it is called forth into the understanding, and becomes faith, and at the same time charity toward the neighbor. This charity constitutes his new will, and this faith his new understanding, and both, his conscience. [2] But with those who are in the celestial kingdom truth does not become memory-knowledge, nor faith, nor conscience; but it becomes reception in the good of love; and insofar as the life is according to it, it becomes perception, which grows and is perfected with them in accordance with the love, and this day by day while they are unaware of it, almost as with infants. This is done while they are unaware of it because the truth does not stay as knowledge in the memory, neither does it tarry as something intellectual in the thought, but it passes straightway into the will, and becomes of the life;

and therefore these do not see truth, but perceive it; and the amount and quality of their perception of it is in accordance with that of the good of love from the Lord to the Lord in which they are; consequently there is much difference in these respects. And because they perceive truth from good, they never confirm it by reasons; but when truths are in question, they merely say, Yea, yea, or Nay, nay. [3] These are they who are meant by the Lord in Matthew: Let your discourse be, Yea, yea; Nay, nay: that which is beyond these is from evil (Matt. 5:37); for to reason about truths as to whether such is the case, is not from good, because then the truth is not perceived, but is only believed from authority, and thence from confirmation by one's self. What a man believes from authority belongs to others in himself, and is not his own; and what is merely believed from this source by virtue of confirmation appears after confirmation as truth, even although it is false; as can be very plainly seen from the faith of every religion, and from the variety of this in the whole world. This shows what is the nature and amount of the difference between those who are in the celestial kingdom of the Lord and those who are in His spiritual kingdom. The cause of the difference is that by their life the former turn the truths of the church immediately into goods, but the latter remain in truths, and set faith before life. They who turn the truths of the church immediately into goods by their life, thus who are of the celestial kingdom, are described by the Lord in Mark 4:26-29, and many times elsewhere. (Concerning the difference between the celestial kingdom and the spiritual kingdom, see the places cited in n. 9277.)

(10125) And thou shalt anoint it. That this signifies inauguration to represent the Divine good of love from the Lord in heaven and in the church, is evident from the signification of "anointing," as being inauguration to represent the Lord as to the Divine good of the Divine love from His Divine Human (see n. 9474, 9954, 10019); here from the Lord in heaven and in the church, for the subject here treated of is His influx and reception there. Whatever represents the Lord represents Him also in the men of the church and in the angels of heaven, thus it represents heaven and the church, because the men in whom the church is constitute the church in general, and the angels in whom heaven is constitute heaven in general. Nevertheless, regarded in themselves, the men themselves do not constitute the church, but the Lord in them; and so neither do the angels regarded in themselves constitute heaven, but the Lord in them. For the Lord does not dwell in anything of the man's or angel's own; but in His own with them; hence it is that when the church and heaven are spoken of, the Divine of the Lord is meant with those who are there, from which it is plain how it ought to be apprehended that the Lord is the all in all of heaven and the church, and that the Lord Himself is heaven and the church. This is also evident from the doctrine known and received in the Christian world, that all the good of faith and of love is from God, and nothing from man; and that whatever is from man as from himself is not good. Hence also it is that no one has merit or righteousness from anything of his own. [2] These things have been said in order that it may be known what the Lord is in heaven and in the church, thus what heaven and the church are; and consequently what representative of Him is meant by the altar and its anointing, as here treated of. All things were anointed that were to represent the Lord and the Divine things which are from the Lord, as the altar, the Tent of meeting, the tables which were therein, the lampstand, the ark, Aaron himself, his sons, and their garments; and when these were anointed, they were called holy. Not that the oil induced any holiness, but because they thus represented Divine things from the Lord, which alone are holy. Oil was employed for this use because "oil" signified the good of love, and the Divine good of the Divine love is the Divine Itself, for it is the Being itself of all things; and so in order to represent it, inauguration was effected by means of oil. The Divine Itself which is the Being of all things was in the Lord alone, for He was conceived of Jehovah; and every man has from his father the being of his life, which is called his soul. From this it is evident that the Divine good of the Divine love was in the Human of the Lord as the soul of a father is in a son. And as with man nothing lives but his soul, for the body without the soul does not live, and because everything of the body is produced from the soul, thus after its image, in order that the soul may be in a state that is adapted and accommodated to its functions in the ultimates of order, which are in the world; it hence follows that the Being itself in the Human of the Lord was Jehovah, which is the Divine good of the Divine love. And that which is the Being of life makes everything that comes forth from It after Its own likeness; and so the Lord, from the Divine Itself which was in Him, thus which was His, made also His Human the Divine good of the Divine love. [3] Moreover, it is said in the Athanasian Creed, which contains the faith received throughout the Christian world, “As the body and the soul is one man, so the Divine and the Human in the Lord is one Christ.” He therefore who is acquainted with the union of the soul in the body, and the image of the former in the latter, may in some measure know the union of the Divine and the Human in the Lord, and the image of the one in the other; and from this he might know that the Divine which is called the Father, and the Human which is called the Son, were one, and the one in the other, that is, the Father in Him and He in the Father; according to the Lord’s words in John 10:30; 14:10, 11. But as at this day it is not known what the soul is, and scarcely that it is from the father, and that the body is its image, and that the two are one as are the prior and the posterior, or as being and that which comes forth from it, therefore man has separated the Divine from the Human in the Lord, and has distinguished them into two natures, and from this has conceived no other idea of the Human of the Lord than as of the human of a man; when yet the soul of a man is finite from his father, and has evil in it by inheritance; whereas the soul of the Lord, being from Jehovah, was infinite, and was nothing else than the Divine good of the Divine love, and consequently after glorification His Human was not like the human of a man. [4]

For this reason the Lord took up into heaven all His Human glorified, that is, made Divine from Himself, and left nothing of it in the sepulchre, otherwise than is the case with man. That the Lord glorified His very body even to its ultimates which are the bones and the flesh, the Lord also manifested to His disciples, saying, “Behold My hands and My feet, that it is I Myself. Feel Me and see, for a spirit hath not flesh and bones as ye see Me have” (Luke 24:39); and yet He entered through doors that were shut, and after He had manifested Himself became invisible (John 20:19; Luke 24:31). These things have been said in order that it may be known that the Lord alone as to His Human was the Anointed of Jehovah; not indeed anointed with oil, but with the Divine good itself of the Divine love, which is signified by “oil,” and which was represented by anointing (n. 9954).

(10126) To sanctify it. That this signifies thus the Lord there, is evident from the signification of “sanctifying,” as being to represent the Lord and the holy things which are from Him, thus His presence in heaven and in the church (see above, n. 10111). That which is represented is signified in the internal sense. The Word in the letter consists of representatives of celestial and spiritual things, which are of heaven and the church, and therefore in the internal sense these are signified. Hence the Word of the Lord may be called as it were heaven in ultimates, for in the ultimates of heaven all things which are seen and heard are representatives of such things as angels in the higher heavens are speaking and thinking, all which bear relation to the truths of faith and to the goods of love. That in the ultimates of heaven such things are representative, is because they who are in the ultimates of heaven do not apprehend the interior things of angelic wisdom, but only such things as represent them. It is also according to Divine order that when higher things fall down into lower, they are turned into such as are similar, and are thus presented before the external senses, thus accommodated to the apprehension of everyone. From this it is that the Word in ultimates, that is, in the sense of the letter, is representative, and consequently significative, of celestial and spiritual things which are in the higher heavens, and is hereby presented in a form accommodated to the apprehension of men. In this way it is also of service to the heavens as a basis and foundation.

(10127) Seven days thou shalt make propitiation upon the altar. That this signifies full in respect to influx into heaven and into the church, is evident from the signification of "seven days," as being what is full (of which in what follows); from the signification of "making propitiation," as being purification from evils and the derivative falsities (of which also below); and from the signification of "the altar," as being a representative of the Divine Human of the Lord in respect to Divine good (n. 9388, 9389, 9714, 9964), here in heaven and in the church (n. 10123). The sacrifice of the bullock for propitiating and sanctifying the altar was to be offered seven days, because "seven days" signified an entire period from beginning to end, greater or less, the same as a "week;" hence also "seven days" signify what is full. The number "three" likewise signifies an entire period from beginning to end, and hence also what is full; but with this difference, that “seven” is said when some holy thing is treated of, but “three” when anything whatever is treated of. [2] Be it known that all the numbers in the Word signify real things, which is very well known in the other life, where at times papers full of numbers are let down from heaven to the spirits beneath, and such spirits as receive influx from the Lord know from the numbers the things signified, in a continuous series, as if it had been written with letters. It has also been given to me sometimes to see such papers, and it was also said that some of the most ancient people, who as to their interiors were in company with the angels, infolded and stored up in numbers as a memorial for themselves, things of their church and heavenly arcana. From this it can be seen that all the numbers in the Word are significative of real things, for there is not the smallest expression in the Word which is not significative, because it was written not only for men, but also at the same time for angels in heaven. From this the Word is Divine as it passes through all the heavens. [3] (That all numbers in the Word signify real things, see n. 575, 1963, 1988, 2075, 2252, 3252, 4364, 4495, 4670, 5265, 6175, 9659; that “seven” in the Word involves what is holy, n. 395, 433, 716, 881, 5265, 5268; and an entire period from beginning to end, thus a full state, n. 6508, 9228; and that a “week” has a similar meaning, n. 2044, 3845; and also the number “three,” n. 2788, 4495, 4901, 5123, 5159, 7715, 9198, 9488, 9489, 9825.) [4] As regards “propitiating,” this signifies purification from evils and the derivative falsities, or what is the same, their removal; and as “propitiating” and “expiating” have this signification, they also involve the implantation of good and truth, and the conjunction of both by the Lord. That these are involved is because insofar as a man is purified from evils and falsities, so far good and truth are implanted and conjoined by the Lord. Wherefore the one being assumed, the other also is assumed, for the Lord is present with every man with the good of love, because He loves all, and from love wills to conjoin them with Himself, which is effected through the good of love and the truth of faith; but the evils and their falsities which a man appropriates to himself by a life of evil, stand in the way, and hinder the influx. From this it is evident what is meant by propitiation and expiation. (See also n. 9506.)

(10128) And shalt sanctify it. That this signifies to receive the Lord, is evident from the signification of “to be sanctified” as being the reception of the Lord. That “to be sanctified” denotes the reception of the Lord, is because the Lord alone is holy, and hence whatever proceeds from the Lord is holy. Therefore insofar as a man receives good, and with good truth from the Lord, which are holy, so far he receives the Lord; for whether we speak of receiving good and truth from the Lord, or receiving the Lord, it is the same. For good and truth belong to the Lord, because they are from Him, thus they are the Lord in heaven and in the church. (That the Lord alone is holy, and that everything holy proceeds from Him, and hence that to receive Him is to be sanctified, see n. 9229, 9479, 9680, 9818, 9820, 9956, 9988, 10069.) That "to be sanctified" denotes the reception of the Lord, is also evident from the fact that it is said, "thou shalt make propitiation and sanctify;" for by "making propitiation" or "expiating" is signified purification from evils and the derivative falsities, and at the same time the implantation of truth and good from the Lord (n. 10127). The implantation of truth and good from the Lord is the reception of Him, thus is sanctification; as also above in this chapter. "They shall eat those things wherein expiation was made, to fill their hand, to sanctify them" (verse 33), where by "expiation" is signified purification from evils and their falsities (n. 9506, 10109); "by filling the hand" is signified implanting good and truth, and conjoining them (n. 10076); thus by "being sanctified" is signified receiving good and truth from the Lord (see n. 10111).

(10129) And the altar shall be a holy of holies. That this signifies the celestial kingdom, where the Lord is present in the good of love, is evident from the signification of "the altar," as being a representative of the Lord as to Divine good (see n. 9388, 9389, 9714, 9964), here as to Divine good in heaven and in the church (n. 10123); and from the signification of "a holy of holies," as being celestial good, or the good of love from the Lord. That it is the celestial kingdom which is here signified by "the altar," and the good in this kingdom which is signified by "a holy of holies," is because in this kingdom is received the good of love from the Lord to the Lord, which is celestial good. For there are two kingdoms into which the heavens are distinguished, the celestial kingdom and the spiritual kingdom; in the celestial kingdom is received the good of love from the Lord to the Lord, and in the spiritual kingdom is received the good of charity toward the neighbor from the Lord (see the places cited in n. 9277, 9680, 10068). [2] By the altar is represented the celestial kingdom, or what is the same, the Lord is represented where He is present in the good of love; and by the Tent of meeting outside the veil is represented the spiritual kingdom, or what is the same, the Lord is represented where He is present in the good of charity toward the neighbor. The good of the spiritual kingdom, or spiritual good, is called "holy;" but the good of the celestial kingdom, or celestial good, is called "holy of holies." Celestial good, which is the good of love from the Lord to the Lord, is called "holy of holies" because through this good the Lord flows in immediately into the heavens; but through spiritual good, which is the good of charity toward the neighbor, He flows in mediately through celestial good (n. 9473, 9683, 9873, 9992, 10005). It is said "flows in," because the Lord is above the heavens, and flows in from thence (n. 10106); and yet He is quite as present in the heavens. [3] That celestial good, which is the good of love from the Lord to the Lord, is meant by "holy of holies," is evident from the passages in the Word where mention is made of the "holy of holies," as in Moses: The veil shall divide unto you between the holy and the holy of holies. And thou shalt put the propitiatory upon the ark of the Testimony in the holy of holies (Exod. 26:33, 34); from this it is evident that that part of the Tent is called "holy" which was outside the veil, and that part the "holy of holies" which was within the veil. (That the Tent or Habitation outside the veil represented the spiritual kingdom of the Lord, or the middle heaven; and that the Tent or Habitation within the veil represented the celestial kingdom of the Lord, see n. 9457, 9481, 9485, 10001, 10025.) That part of the Tent which was within the veil is called "the sanctuary of holiness" (Lev. 16:33). Because by the ark in which was the Testimony; and upon which was the propitiatory, was represented the inmost heaven where celestial good reigns, therefore the inmost part [adytum] of the temple, where the ark of the covenant was, is also called the "holy of holies" (1 Kings 6:16; 8:6). [4] As the bread and the meat-offering signified the good of love from the Lord to the Lord, which is celestial good, these also are called "holy of holies" in Moses, where it is said that the bread of faces, or of setting forth, shall be eaten by Aaron and his sons in the holy place, because it is the holy of holies of the fire-offerings to Jehovah (Lev. 24:9). (That the "bread of faces," or of "setting forth," signifies celestial good, see n. 9545.) Again: The residue of the meat-offering shall be for Aaron and his sons, the holy of holies of the fire-offerings to Jehovah (Lev. 2:3, 10). (That the meat-offering, which was unleavened bread, cakes, and also unleavened wafers mixed with oil, denotes celestial good, or the good of love, see n. 4581, 9992, 10079.) [5] In the same: Every meat-offering, every sacrifice of sin and of guilt, which is for Aaron and his sons, is a holy of holies to Jehovah (Num. 18:9). These things were called "holy of holies" because these sacrifices signified purification from evils, and all purification from evils is effected in a state of the good of innocence, which good is also celestial good; wherefore in the sacrifices of sin and of guilt were offered female or male lambs, or rams, or bullocks, or turtle-doves, as is evident from Leviticus 4:5; and by these animals is signified this good. (That it is signified by "lambs," see n. 3519, 3994, 7840; by "rams," n. 10042; and by "bullocks," n. 9391; that it is signified by "turtle-doves," is evident from the passages in the Word where they are mentioned.) That purification from evils and regeneration are effected in a state of innocence, see n. 10021. For this reason these sacrifices are also called "holy of holies" in Leviticus 6:17; 7:6; 10:17; 14:13. [6] That the altar of burnt-offering represented the Lord as to the good of love and its receptivity by angels and men, has been shown above, and therefore it is thus spoken of in Moses: Thou shalt anoint the altar of burnt-offering, and all the vessels thereof, the laver thereof, and the base thereof. And thou shalt sanctify them, that they may be a holy of holies; whosoever toucheth them shall sanctify himself (Exod. 30:29). [7] The incense, a portion of which was put before the Testimony in the Tent of meeting, is also called "holy of holies" (Exod. 30:36), because it signified celestial good in ultimates, and also the things which proceed from this good (n. 9475). In Ezekiel: This is the law of the house, upon the head of the mountain the whole border thereof round about shall be holy of holies (Ezek. 43:12); the house with the border round about it is called "holy of holies" because by "the house of God" is signified the celestial kingdom, and in the supreme sense the Lord as to the good of love (n. 3720); hence also it is said “upon the head of the mountain,” for by “the head of the mountain” the like is signified (n. 6435, 9422, 9434). [8] In Daniel: Seventy weeks are decreed upon the people and upon the holy city, to seal up the vision, and the prophet, and to anoint the holy of holies (Dan. 9:24); speaking of the coming of the Lord, who alone is the anointed of Jehovah, and alone is holy, and also as to His Human is the Divine good of the Divine love, thus “the holy of holies.” (That the Lord as to the Divine Human is alone the anointed of Jehovah, see n. 9954; and that He alone is holy, n. 9229; and that He is the Divine good of the Divine love, see the citations in n. 9199.) [9] That celestial good is “holy of holies,” but spiritual good is “holy,” is because celestial good is inmost good, and therefore also this good is the good of the inmost heaven; whereas spiritual good is the good thence proceeding, and is therefore the good of the middle heaven, and this good is so far good, and hence is so far holy, as it has celestial good within it; for this good flows into it, and conceives it, and begets it, as a father his son. By celestial good is meant the good of love from the Lord to the Lord, and by spiritual good is meant the good of charity toward the neighbor from the Lord. The very good of love to the Lord from the Lord is “holy of holies,” because through it the Lord conjoins Himself immediately; but the good of charity toward the neighbor is “holy,” because through it the Lord conjoins Himself mediately, and He conjoins Himself insofar as it has in it the good of love from the Lord. [10] The good of love to the Lord from the Lord is in all the good of charity which is genuine, and likewise in all the good of faith which is genuine, because it flows in from the Lord; for no one can love the neighbor, and from love do good to him, from himself, but only from the Lord; and no one can believe in God from himself, but only from the Lord. Therefore when the Lord is acknowledged, and the neighbor is loved, then the Lord is in the love toward the neighbor, however little the man may know it. This is also meant by the words of the Lord in Matthew: The righteous shall answer, Lord, when saw we Thee hungry, and fed Thee? Or thirsty and gave Thee drink? When saw we Thee sick, or in prison, and came unto Thee? And the King shall say unto them, Verily I say unto you, Insofar as ye did it unto one of the least of these My brethren, ye did it unto Me (Matt. 25:37-40); from this it is plain that the Lord is in the good of charity, and is this good, even though they who are in this good are unaware of it. By "brethren" in the proximate sense are meant those who are in the good of charity, and in a sense abstracted from person; the Lord's "brethren" denote the very goods of charity (see n. 5063-5071).

(10130) Everyone that toucheth the altar shall be sanctified. That this signifies everyone who receives the Divine of the Lord, is evident from the signification of "touching," as being communication, transfer, and reception (of which in what follows); and from the signification of "the altar," as being a representative of the Lord in respect to the good of love, here in heaven and in the church (see above, n. 10129); and from the signification of "being sanctified," as being to receive the Divine of the Lord (see also above, n.

10128). That “touching” denotes communication, transfer, and reception, is because the interior things of man put themselves forth by means of external things, especially by the touch, and in this way communicate and transfer themselves to another, and insofar as the will of the other is in agreement and makes a one, they are received. Whether you say the will, or the love, it is the same, for that which is of a man’s love is also of his will; from this also it follows that the interior things of man, which are of his love and from this of his thought, put themselves forth by the touch, and thus communicate themselves to another, and transfer themselves into another; and insofar as the other loves the person, or the things which the person speaks or acts, so far they are received. [2] This shows itself in an especial manner in the other life, for there all act from the heart, that is, from the will or love; and it is not allowed to act from gestures apart from the will and love, nor to speak from the mouth with pretence, that is, separately from the thought of the heart. It is there manifest how the interior things communicate themselves to another, and transfer themselves into another, by the touch; and how the other receives them according to his love. The will or love of everyone there constitutes the whole man, and the sphere of life thence flows forth from him as an exhalation or vapor, and encompasses him, and makes as it were himself around him; scarcely otherwise than as the effluvium about plants in the world, which is also perceived at a distance by its odors; also about animals, of which a sagacious dog is exquisitely sensible. That such an effluvium also pours out from every man is known from much experience; but when man lays aside his body and becomes a spirit or an angel, then the effluvium or exhalation is not material as in the world, but is a spiritual effluence from his love. This then forms a sphere around him, which causes his quality to be perceived by others at a distance (concerning this sphere see what was shown in the places cited in n. 9606). [3] As this sphere is communicated to another, and is there transferred into him, and is received by the other according to his love, many wonderful things there come forth which are unknown to man in the world-as, first: that all presence is according to likenesses of loves, and all absence is according to unlikenesses of them. Second: that all are consociated according to loves; they who are in love to the Lord from the Lord are consociated in the inmost heaven; they who are in love toward the neighbor from the Lord are consociated in the middle heaven; they who are in the obedience of faith, that is, who do the truth for the sake of truth, are consociated in the ultimate heaven; but they who are in the love of self and of the world, that is, who do what they do for the sake of themselves and the world as ends, are consociated in hell. [4] Third: that all turn their eyes toward those whom they love; they who love the Lord turn their eyes to the Lord as a Sun; they who love the neighbor from the Lord turn their eyes to the Lord as a Moon; and in like manner they who do the truth for the sake of truth. (Concerning the Lord as a sun and as a moon, see what was shown in n. 1521, 1529-1531, 3636, 3643, 4060, 4321, 5097, 5377, 7078, 7083, 7171, 8644, 8812.) And wonderful to say, in whatever direction they turn, or to whatever quarter, they still look at the Lord before them. It is the opposite with those who are in hell, for there the more they are in the love of self and in the love of the world, the more they turn from the Lord and have Him behind them; this also in whatever direction or to whatever quarter they turn. [5] Fourth: when an angel of heaven fixes his sight upon others, his interior things are communicated and transferred into them, according to the amount and the quality of his love, and they are received by them according to the quality and the amount of their love; and therefore if the sight of an angel of heaven is fixed upon the good, it causes gladness and joy; but if upon the evil, it causes grief and pain. [6] That by the touch of the hand is also signified communication, transfer, and reception is because the activity of the whole body is collected into the arms and into the hands, and in the Word interior things are expressed by means of exterior ones. From this it is that by the "arms," the "hands," and especially by the "right hand" is signified power (see the places cited in n. 10019, 10023, 10076); and hence by the "hands" is signified whatever appertains to man, thus the whole man insofar as he is acting (see the citations in n. 10019). Moreover, that all the outer senses-sight, hearing, taste, and smell-bear relation to the touch, and are kinds of touch, is known in the learned world. [7] That by "touching" is signified communication, transfer, and reception, is evident from many passages in the Word, of which the following may be adduced: Thou shalt anoint the Tent of meeting, and the ark of the Testimony, and the table and all the vessels thereof, and the lampstand and the vessels thereof, and the altar of incense, and the altar of burnt-offering and all the vessels thereof, and the laver and the base thereof, and thou shalt sanctify them that they may be holy of holies; whosoever toucheth them shall be sanctified (Exod. 30:26-29). Everything which hath touched the residue of the meat-offering, and the residue of the flesh from the sacrifices, which are for Aaron and his sons, shall be sanctified (Lev. 6:18, 27). The angel touched Daniel, and restored him upon his station, and lifted him up upon his knees; and touched his lips, and opened his mouth; and touched him again, and strengthened him (Dan. 10:10, 16, 18). One of the seraphim with a burning coal touched my mouth and said, Lo this hath touched thy lips; therefore thine iniquity is gone away, and thy sin is expiated (Isa. 6:7). Jehovah sent forth His hand, and touched my mouth, and said, I give My words into thy mouth (Jer. 1:9). Jesus stretching forth His hand to the leper, touched him, saying, I will; be thou cleansed. And straightway his leprosy was cleansed (Matt. 8:3). Jesus saw Peter’s wife’s mother afflicted with a fever. And He touched her hand, and the fever left her (Matt. 8:14, 15). Jesus touched the eyes of the blind, and their eyes were opened (Matt. 9:29, 30). Jesus touched the eyes of the two blind men, and straightway they received their sight (Matt. 20:34). Jesus touched the ear of the deaf man and healed him (Luke 22:51). They brought to Jesus those who were ill, that they might touch if it were but the border of His garment; and as many as touched were made whole (Mark 6:56; Matt. 14:36). A woman laboring with an issue of blood touched the border of His garment; and immediately the issue of her blood was stanched. And Jesus said, Who is it that touched Me? Some one hath touched Me. I know that virtue hath gone forth from Me (Luke 8:44-48). They brought little children unto Jesus, that He should touch them. And He took them up in His arms, laid His hands upon them, and blessed them (Mark 10:13, 16). [8] From these passages it is plain that by "touching" is signified communication, transfer, and reception. [9] In like manner with things unclean, by which in the internal sense are signified evils and falsities which are from the hells; as in Moses: He that toucheth one dead as to all man's soul shall be unclean seven days. Whosoever toucheth one dead, as to the soul of a man who is dying, and hath not expiated himself, hath defiled the habitation of Jehovah; therefore that soul shall be cut off from Israel. Whosoever hath touched on the surface of a field one pierced with a sword, or one dead, or the bone of a man, or a grave, shall be unclean seven days. He that toucheth the water of separation shall be unclean until the evening. Whatsoever the unclean person hath touched shall become unclean; and the soul that hath touched it shall be unclean until the evening (Num. 19:11, 13, 16, 21, 22). He who toucheth unclean beasts, unclean creeping things, shall be unclean until the evening; everything on which it shall fall, shall be unclean, whether it be vessel of wood, or garment, or vessel of water, vessel of pottery, food, drink, an oven, a fountain, a cistern, a receptacle of waters, they shall be unclean (Lev. 11:31-36; also 5:2, 3; 7:21). He that hath an issue is unclean; and also the man who hath touched his bed; or hath sat upon a vessel on which he hath sat; or hath touched his flesh or his garments; or if he that is affected with an issue hath spit upon one who is clean. The chariot on which he is carried, the vessel of pottery, the vessel of wood, shall be unclean (Lev. 15). So also he who hath touched a leper (Lev. 22:4). If there shall fall anything from a carcass upon all the seed of the sower which is sown, it shall be clean; but if water hath been put upon the seed, and a carcass shall fall upon it, it shall be unclean (Lev. 11:37, 38). [10] By these unclean things are signified various kinds of evils and the derivative falsities which are from hell, and which are communicated, transferred, and received; the several unclean things signify each some specific evil; for evils which are unclean render man so, because they infect his soul; moreover, from evil spirits and genii there flow forth the evils of their heart, and according to the persuasions of evil they infect those who are present. This contagion is what is signified by the "touch" of unclean things. [11] In Moses: Of the fruit of the tree which is in the midst of the garden, ye shall not eat, neither shall ye touch it, lest ye die (Gen. 3:3). The angel who wrestled with Jacob, seeing that he prevailed not against him, touched the hollow of his thigh, and the hollow of the thigh was out of joint (Gen. 32:25). Moses said that they should not touch anything which belonged to Korah, Dathan, and Abiram, lest they should be consumed for all their sins (Num. 16:26). Depart ye, depart ye, touch no unclean thing; go ye out from the midst of her; be ye purified that bear the vessels of Jehovah (Isa. 52:11). They have wandered blind in the streets, they are defiled with blood; those things which they cannot [defile] they touch with their garments. Depart ye, he is unclean; they cry unto them, Depart, touch not (Lam. 4:14, 15). Behold if a man shall bear the flesh of holiness in the skirt of his garment, and with his skirt touch bread, or wine, or oil, or any food, it nevertheless shall not be sanctified. If one unclean in soul shall touch any of these things, it nevertheless shall be unclean (Hag. 2:12-14). Forswearing, and lying, and killing, and stealing, and committing adultery, they commit robbery, and bloods touch bloods; therefore the land shall mourn (Hos. 4:2, 3).

(10131) And this is what thou shalt offer upon the altar. That this signifies that which in general concerns the reception of the Lord in heaven and in the church, is evident from the signification of “this is what thou shalt offer upon the altar,” as being that which in general concerns the reception of the Lord in the heavens. For by “the altar” is signified the Divine of the Lord in the heavens (see n. 10129); thus also the reception of Him; and by “this thou shalt offer upon it” is signified that which in general concerns it. For there follows the subject of the daily burnt-offerings, and by these is represented in general that which concerns the reception of the Lord; for by “lambs” is signified the good of innocence, and the good of innocence is the only thing that receives the Lord, because without the good of innocence love to the Lord is not possible, nor charity toward the neighbor, nor faith that has life in it, nor in general any good in which is the Divine (see the places cited in n.

10021). Hence it is that by “this thou shalt offer upon the altar,” is signified that which in general concerns the reception of the Lord in heaven and in the church. When heaven is spoken of, the church is also meant, for the heaven of the Lord on earth is the church; and in whomsoever the church is, in him also is heaven; for the Lord is in him; and where the Lord is, there is heaven. Moreover, the church makes one with heaven, for the one depends upon the other by an indissoluble connection. It is the Word which conjoins; in the Word is the Lord, and the Lord is the Word (John 1:1, and following verses).

(10132) Two lambs, sons of a year, day by day. That this signifies the good of innocence in every state, is evident from the signification of “lambs,” as being the good of innocence (of which below); from the signification of “lambs sons of a year” as being the quality of infancy, in which nevertheless truths have been implanted (of which also below); and from the signification of “day by day,” as being in every state. For by “day” is signified state, and by the “morning” of the day and by its “evening” in which the burnt-offerings of lambs were offered, is signified every state. (That “day” denotes state, see n. 893, 2788, 3462, 3785, 4850, 7680; and that changes of states are as the alternations of the day in respect to morning, noon, evening, night, and again morning, see n. 5672, 5962, 6110, 8426.) [2] That “lambs” denote the good of innocence, is evident from the passages in the Word where “lambs” are mentioned, as in Isaiah: The wolf shall abide with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them; the sucking child shall play on the hole of the viper, and the weaned child shall put his hand on the basilisk’s den; they shall not corrupt themselves in all the mountain of My holiness. And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, shall the nations seek, and his rest shall be glory (Isa. 11:6, 8-10); there is here described the state of peace and innocence in the heavens and in the church after the Lord came into the world; and as a state of peace and innocence is described, mention is made of a “lamb,” a “kid,” and a “calf,” also of a “little child,” a “sucking child,” and a “weaned child,” and by all of these is signified the good of innocence-the inmost good of innocence by a “lamb,” the interior good of innocence by a “kid,” and the exterior good of innocence by a “calf;” the like is signified by a “child,” a “sucking child” and a “weaned child;” the “mountain of My holiness” denotes the heaven and the church where is the good of innocence; the “nations” denote those who are in this good; “the root of Jesse” denotes the Lord from whom is this good; the good of love from Him to Him, which is also called celestial good, is the good of innocence. [3] That a “lamb” denotes the good of innocence in general, and specifically the inmost good of innocence, is evident from its being mentioned first, and also from the fact that the Lord Himself is called a “Lamb” as will be seen in what follows. (That a “kid” denotes the interior good of innocence, see n. 3519, 4871; that a “calf” or a “bullock” denotes the exterior good of innocence, n.

430, 9391; a “child,” innocence, n. 5236; in like manner a “sucking child,” a “weaned child,” or “infant,” n. 430, 2280, 3183, 3494, 5608; the “mountain of holiness” denotes where the good of love to the Lord is, see n. 6435, 8758; and “nations” denote those who are in this good, n. 1416, 6005.) That the good of love to the Lord, which is called celestial good, is the good of innocence, is evident from those who are in the inmost heaven, who because they are in this good appear naked, and like infants, for the reason that nakedness denotes innocence, and likewise infancy (see the places cited in n. 9262, and n. 3887, 5608). [4] It is said that “the wolf shall abide with the lamb,” because by a “wolf” are signified those who are against innocence, as also is the case in the following passages: The wolf and the lamb shall feed together; they shall not do evil nor destroy in all the mountain of My holiness (Isa. 65:25); Jesus said to the disciples whom He sent forth, Behold, I send you forth as lambs in the midst of wolves (Luke 10:3). [5] As when the Lord was in the world He was innocence itself in respect to His Human, and as consequently everything that belongs to innocence proceeds from Him, the Lord is called “the Lamb,” and “the Lamb of God,” as in these passages: Send ye the Lamb of the Ruler of the land from the rock toward the wilderness, unto the mountain of the daughter of Zion (Isa. 16:1). He was oppressed, and He was afflicted, yet He opened not His mouth; He is led as a Lamb to the slaughter (Isa. 53:7). John the Baptist saw Jesus coming, and said, Behold the Lamb of God who taketh away the sin of the world (John 1:29, 36). The Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters (Rev. 7:17). These are they who have not been defiled with women; these are they who follow the Lamb whithersoever He goeth; these were bought from among men, firstfruits to God and the Lamb (Rev. 14:4). Besides many other passages in the Revelation, as 5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 14; 12:11; 13:8; 14:1; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3. [6] As" lambs" denote those who are in innocence, therefore the Lord said to Peter, first, "Feed My lambs," and afterward, "Feed My sheep," and again, "Feed My sheep" (John 21:15-17); "lambs" here denote those who are in the good of love to the Lord, for these are in the good of innocence more than all others; but "sheep" denote those who are in the good of charity toward the neighbor, and who are in the good of faith. [7] The like is signified by "lambs" in Isaiah: Behold the Lord Jehovih cometh in strength, and His arm shall rule for Him. He shall feed His flock like a shepherd, He shall gather the lambs in His arm, and carry them in His bosom, and shall gently lead the sucklings (Isa. 40:10, 11); that these things were said of the Lord is evident, because by "lambs" are meant those who are in love to Him, thus who are in the good of innocence, wherefore it is said that "He will gather them in His arm, and carry them in His bosom;" for they are conjoined with the Lord by love, and love is spiritual conjunction; and for this reason it is also added that "He will gently lead the sucklings," for "sucklings" and "infants" denote those who are in the good of innocence (see n. 430, 2280, 3183, 3494). [8] From all this it can now be seen what is signified by the burnt-offerings and sacrifices of lambs, and why they were to be made every day, every Sabbath, every new moon, and at every feast, and every day on the feast of the passover; and why at the feast of the passover the lamb that was called the paschal lamb was to be eaten, of which it is thus written in Moses: This month shall be to you the head of the months; this shall be the first month of the year in respect to you; ye shall take a male cattle from the lambs or from the kids; and they shall take of the blood, and put it upon the two posts, and upon the lintel, and upon the houses wherein they shall eat it; they shall not eat of it raw, nor boiled in waters, but roast with fire (Exod. 12:2, and following verses). By "the feast of the passover" was signified the liberation from damnation of those who receive the Lord in love and faith (n. 9286-9292); thus who are in the good of innocence, for the good of innocence is the inmost of love and faith, and is their soul; wherefore it is said that they should "put the blood of it upon the posts, the lintel, and the houses," for where the good of innocence is, there hell cannot enter. They were to eat it "roast with fire," because by this was signified the good of celestial love, which is the good of love to the Lord from the Lord. [9] As a "lamb" signified innocence, therefore when the days of purifying after childbirth had been fulfilled, there were offered: A lamb the son of a year for a burnt-offering; and the son of a pigeon or a turtle-dove, for a sacrifice (Lev. 12:6). By "the son of a pigeon" and by "a turtle-dove" was signified innocence in like manner as by a "lamb;" by "childbirth" in the spiritual sense is signified the birth of the church, which is that of the good of love, for no other birth is understood in heaven; and by the burnt-offering and sacrifice from these is signified purification from evils through the good of innocence; for this good is that into which the Divine flows, and through which it purifies. [10] He who sinned through error was to offer a lamb, or a kid of the goats, or two turtle-doves, or two sons of pigeons, for guilt (Lev. 5:1-13), for the reason that sin through error is sin from ignorance, and if in ignorance there is innocence, purification is effected. Concerning the Nazirite also it is said: When he has fulfilled his Naziriteship, he shall offer a lamb the son of a year for a burnt-offering, and a ewe lamb the daughter of a year for a sacrifice of sin, and one ram for a eucharistic sacrifice, also a basket of unleavened things, cakes mixed with oil, and wafers of unleavened things anointed with oil (Num. 6:13-15); by all these things, namely, the "lamb," the "ewe lamb," the "ram," the "unleavened breads," the "wafers," and the "oil," are signified celestial things, that is, those which are of love to the Lord from the Lord. These were to be sacrificed by the Nazirite after the fulfilling of the days of the Naziriteship, because the Nazirite represented the celestial man, or the Lord as to the Divine celestial. The Divine celestial is the Divine of the Lord in the inmost heaven; and this Divine is innocence. [11] From all this it can be seen that by a "lamb" is signified the good of innocence; for by all the beasts that were sacrificed something of the church was signified, as can be very well seen from the fact that the Lord Himself is called a "Lamb," as is evident from the passages above cited; and likewise that those are called “lambs” who love the Lord, as in Isaiah 40:10, 11, and in John 21:15; and that upright men are also called “sheep” (as in Matt. 15:21-29; 25:31-41; 26:31; John 10:7-16, 26-31; 21:16, 17; and in other places); and evil men are called “goats” (Matt. 25:31; Zech. 10:3; Dan. 8:5-11, 25). (That all useful and gentle beasts signify good affections and inclinations; but that useless and fierce ones signify evil affections and inclinations, see the places cited in n. 9280.) [12] The good of innocence is signified not only by a “lamb,” but also by a “ram,” and by a “bullock,” but with the difference that by a “lamb” is signified the inmost good of innocence; by a “ram,” the interior or middle good of innocence; and by a “bullock,” the external good of innocence. The good of innocence in even one must be external, internal, and inmost, in order that the man may be regenerated, for the good of innocence is the very essence of all good. As these three degrees of innocence are signified by a “bullock,” a “ram,” and a “lamb,” therefore these three were offered for sacrifice and burnt offering when purification was represented by this good, as was done in each of the new moons, the feasts, the day of firstfruits, and when the altar was inaugurated (as is evident in Numbers 7:15, 21, 27, 38; 28, 29). (That a “bullock” denotes the external good of innocence, see n. 9391, 9990; and a “ram,” the internal good of innocence, n. 10042.) (As regards innocence and its quality with infants, also with the simple who are in ignorance, and with the wise, see the places cited in n. 10021.) [13] By its being said that the lamb which was to be offered for a burnt-offering should be “the son of a year,” was signified that it then was a lamb, for when it exceeded a year, it was a sheep; and because a lamb was as it were an infant sheep, by it was signified such good as is of infancy, which is the good of innocence; hence also it was that lambs were to be offered for a burnt-offering in the first month of the year at the time of the passover (Exod. 12:2, and following verses; Num. 28:16, 19); on the day of the firstfruits (Num. 28:26, 27); and on the day in which they waved the sheaf (Lev. 23:11, 12); for by the first month of the year, and by the day of the firstfruits, and by the day of waving the sheaf, there was also signified a state of infancy, thus a state of innocence.

(10133) Continually. That this signifies in all Divine worship, is evident from the signification of “continually,” when said of such things as belong to Divine worship, as being all, and in all; for the subject treated of is purification from evils and falsities through the good of innocence, this good being signified by “lambs;” and purification from evils and the derivative falsities, by a “burnt-offering from them.” This is said to be “continually,” because it was to be in all Divine worship; therefore also it was offered twice every day; in the morning, and in the evening; and what was offered morning and evening represented in general all worship and in all worship. For the good of innocence must be in all good, and from this in all truth, in order that it maybe good and truth in which there is life from the Divine; thus it must be in all worship, for all worship must be from the good of love and from the truths of faith, in order that it may be worship. (That all the good of the church and of heaven has innocence in it, and that without innocence good is not good, and thus worship is not worship, see n. 2736, 2780, 6013, 7840, 7887, 9262; also what innocence is, n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936, and the places cited at the end of n. 10021.) [2] That “continually” denotes all, and in all, that is, all of worship and in all worship, is because it involves time. And in the heavens, where the Word is not understood in the natural sense, but in the spiritual sense, there is not any notion of time, but instead of times are perceived such things as belong to state. Here therefore by “continually” is perceived a perpetual state in worship, thus all worship, and in all worship. So it is with all the other expressions in the Word which involve anything of time, as by “yesterday,” “today,” “tomorrow,” “two days,” “three days,” by a “day,” a “week,” a “month,” and a “year;” and also by the times of the day and of the year, as by “morning,” “noon,” “evening,” “night;” “spring,” “summer,” “autumn,” and “winter.” Therefore in order that the spiritual sense of the Word may be understood, everything from its natural sense that relates to time and place, and likewise everything that relates to person, must be rejected, and instead thereof states must be thought of; from all which it can be seen how pure is the Word in the internal sense, thus how purely it is perceived by the angels in the heavens, consequently how superior are the wisdom and intelligence of the angels to the intelligence and wisdom of men, who think only from the natural fixed upon things most finite in the world and the earth. (That times in the heavens are states, see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404, 3827, 4814, 4882, 4901, 4916, 6110, 7218, 7381, 8070; as also what is meant by states, see n. 4850.) [3] From all this it is evident what is signified by the "continual burnt-offering from lambs;" thus what by "continual" and "continually" in other places; as that the fire should burn continually upon the altar (Lev. 6:13); and that continual bread should be upon the table (Num. 4:7). By "fire," and by "bread," is here signified the good of love from the Lord to the Lord (that "fire" denotes this, see n. 4906, 5215, 6314, 6832, 6834, 6849, 7324, 7852, 10055; and also "bread," n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545). By "continual" is here also signified that this good must be in all worship. And that from this good as from its fire must shine the truth of faith, is signified by "making the lamp to go up continually" (Exod. 27:20). (That a "lamp" denotes the truth and good of faith, see n. 9548, 9783.)

(10134) The one lamb thou shalt offer in the morning. That this signifies the removal of evils through the good of innocence from the Lord in a state of love and of the consequent light in the internal man, is evident from the signification of "offering a lamb," or sacrificing it, as being the removal of evils through the good of innocence from the Lord (of which below); and from the signification of "morning," as being a state of love and of the consequent light in the internal man (of which also below). By "offering," or "sacrificing, a lamb" is signified the removal of evils through the good of innocence from the Lord, because by burnt-offerings and sacrifices was signified purification from evils and the derivative falsities, or what is the same, their removal, and the implantation of good and truth, and their conjunction by the Lord (n. 9990, 9991, 10022, 10042, 10053). (That purification from evils is their removal, see the places cited in n. 10057; and that a “lamb” denotes the good of innocence, n. 10132.) [2] That the removal of evils, and the implantation of good and truth, and their conjunction, are effected through the good of innocence by the Lord, is because in all good there must be innocence in order that it be good, and because without innocence good is not good. For innocence is not only the plane in which truths are sown, but is also the very essence of good; so far therefore as a man is in innocence, so far good becomes good, and truth lives from good; consequently so far the man becomes alive, and so far the evils with him are removed; and insofar as they are removed, goods and truths are implanted and conjoined by the Lord. This is the reason why the continual burnt-offering was made by means of lambs. (That all the good of heaven and the church has innocence in it, and that without innocence good is not good, see n. 2736, 2780, 6013, 7840, 7887, 9262; also what innocence is, n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936.) [3] That “morning” denotes a state of love and of the consequent light in the internal man, is because in the heavens the states with the angels vary as to love and the faith thence derived, as in the world with men times vary as to heat and its attendant light. These times, as is well known, are morning, noon, evening, and night; hence in the Word by “morning” is signified a state of love; by “noon,” a state of light in clearness; by “evening,” a state of light in obscurity; and by “night,” or “twilight,” a state of love in obscurity. (That there are such variations of states in the heavens, see n. 5672, 5962, 6110, 7218, 8426; and that morning there is a state of peace and innocence, thus a state of love to the Lord, n. 2405, 2780, 8426, 8812, 10114; that noon is a state of light in clearness, n. 3708, 5672, 9642; evening a state of light in obscurity, n. 3056, 3833, 6110; and that there is no night in heaven, but twilight, n. 6110, by which is signified a state of love in obscurity.) [4] That by “morning” is signified a state of love and of the consequent light in the internal man, is because when an angel is in a state of love and light, he is then in his internal man; but when he is in a state of light and love in obscurity, he is then in the external man. For the angels have an internal and an external, and when they are in the internal, the external is almost quiescent; but when they are in the external, they are in a more gross and obscure state. Consequently when they are in a state of love and light, they are in their internal, thus in their morning; and when they are in a state of light and love in obscurity, they are in the external, thus in their evening; from which it is plain that variations of states are made by elevations toward more interior things, thus into a higher sphere of heavenly light and heat, consequently nearer to the Lord; and by lowerings toward more exterior things, into a lower sphere of heavenly light and heat, and thus more remote from the Lord. [5] Be it known that interior things are higher, thus nearer to the Lord; and that exterior things are lower, thus more remote from the Lord; and that light in the heavens is the Divine truth which is of faith, and heat in the heavens is the Divine good which is of love, both proceeding from the Lord. For the Lord in heaven is a Sun, from which the angels have everything of life, and from it man has everything of spiritual and heavenly life (see the places cited in n. 9548, 9684; also that interior things are higher, thus nearer to the Lord, n. 2148, 3084, 4599, 5146, 8325). [6] The man who is being regenerated, and likewise the man who has been regenerated, also undergo variations of state as to love and as to faith, by means of elevations toward more interior things, and by lowerings toward more exterior things; but there are few who are able to reflect upon this, because they do not know what it is to think and to will in the internal man, and in the external; nor indeed what the internal man is, and what the external. To think and to will in the internal man is to think and to will in heaven, for the internal man is there; but to think and to will in the external man is to think and to will in the world, for the external man is there; and therefore when a man is in love to God and in the consequent faith, he is in the internal man, because in heaven; but when he is in obscurity as to love and the consequent faith, he is in the external man, because in the world. These states also are meant by “morning,” “noon,” “evening,” and “night” or “twilight” in the Word. [7] It is similar with the states of the church, the first state of which is also called “morning” in the Word, the second “noon,” the third “evening,” and the fourth or last, “night.” But when the church is in its night, in which it is when no longer in love to God and in faith, then from the twilight morning begins with another nation, where a new church is set up. [8] For it is with the church in general as with man in particular; his first state is a state of innocence, thus also of love toward his parents, nurse, and infant companions; his second is a state of light, for when the infant becomes a child, he learns things that belong to light, that is, the truths of faith, and believes them; the third state is when he begins to love the world and to love himself, which takes place when he becomes a youth and when he thinks from himself, and in proportion as these loves increase, faith decreases, and with faith charity toward the neighbor and love to God; the fourth and last state is when he does not care for these things, and still more when he denies them. [9] Such also are the states of every church from its beginning to its end. Its first state is likewise a state of infancy, thus also of innocence, consequently of love to the Lord, which state is called “morning;” the second state is a state of light; the third is a state of light in obscurity, which is its “evening;” and the fourth is a state of no love and hence of no light, which is its “night.” This is so because evils increase day by day, and insofar as they increase, one person infects another like a contagion; especially parents their children, besides that hereditary evils are successively condensed, and so transmitted. [10] That “morning” signifies the first state of the church, and also a state of love, is evident from Daniel: A holy one said, How long shall be the vision, the continual sacrifice, and the wasting transgressions? And he said to me, Until evening and morning two thousand three hundred; then shall the holy thing be justified (Dan. 8:13-14); the subject here treated of is the coming of the Lord; “evening” denotes the state of the church before his coming, while “morning” denotes the first state of the church after His coming, and in the supreme sense it denotes the Lord Himself. That in the supreme sense the Lord is the “morning” is because He is the Sun of heaven, and the Sun of heaven never sets, but is always rising; hence also the Lord is called the “east,” consequently also the “morning” (n.2405, 2780, 9668). [11] And in Isaiah: One crieth unto me out of Seir, Watchman, what of the night? what of the night? The watchman said, The morning cometh, and also the night (Isa. 21:11, 12); by the “watchman” in the internal sense is meant one who observes the states of the church and its changes, thus every prophet; by “night” is meant the last state of the church; by “morning” its first state; by “Seir,” from which the watchman crieth, is signified the enlightening of the nations which are in darkness (that “Seir” has this meaning, see n. 4240; and that “night” denotes the last state of the church, n. 6000); “the morning cometh, and also the night,” signifies that though there is enlightening to those who are of the new church, yet there is night to those who are in the old. The like is signified by “morning” in these passages: In the evening weeping may pass the night, but in the morning shall be singing (Ps. 30:5). About the time of evening behold terror; before the morning he is not (Isa. 17:14). [12] As in the supreme sense "morning" signifies the Lord, and from this, love from Him to Him, therefore the manna, which was heavenly bread, "rained down every morning" (Exod. 16:8, 12, 13, 21). (That the Lord is the bread which comes down from heaven, thus the manna, see John 6:33, 35, 48, 50; and that "bread" denotes celestial love, which is love from the Lord to the Lord, n. 2165, 2177, 3464, 4217, 4735, 5405, 5915, 9545.) And as the Lord is "the east," and "the morning," and as all celestial love is from Him, therefore also He rose "in the morning on the day of the Sabbath" (Mark 16:9); and therefore also the day before the feast of the passover was called "the evening;" for by the feast of the passover was signified the presence of the Lord and the liberation of the faithful by Him from damnation (n. 7867, 9286-9292). [13] He who is acquainted with the internal sense of the Word, is able to know what is involved in Peter's thrice denying the Lord before the cock crew twice (Matt. 26:34, 74, 75; Mark 14:30, 68, 72; Luke 22:34, 60, 61; John 18:27); for by Peter was represented the faith of the church, or what is the same, the church as to faith; by the time when the cock crew was signified the last state of the church, which time was also called "cockcrowing;" by the denial three times was signified full and complete denial of the Lord in the end of the church. That Peter represented the faith of the church, thus the church as to faith, see the preface to Genesis 18 and 22, and also n. 3750, 4738; and that these words to Peter signified the denial of the Lord in the church at the time of its end (n. 6000, 6073, 10087); for the Lord is denied when there is no longer any faith, and there is no faith when there is no longer any charity. That "three" signifies what is full and complete, see n. 2788, 4495, 7715, 8347, 9198, 9488, 9489; and from this it was said that he would deny three times. That this was done in twilight, when morning was about to come, is evident in John 18:28; and that cock crowing and twilight are the same, is evident in Mark: Watch ye, for ye know not when the lord of the house will come; at even, or at midnight, or at cock crowing, or in the morning (Mark 13:35). From all this it can now be seen what is signified by "morning."

(10135) And the other lamb thou shalt offer between the evenings. That this signifies the like in a state of light and love in the external man, is evident from the signification of "offering a lamb," or sacrificing it, as being the removal from evils through the good of innocence from the Lord (as just above, see n. 10134); and from the signification of "between the evenings," as being in a state of light and of love in the external man; for by "evening" in the Word is signified a state of the interiors when the truths of faith are in obscurity and the goods of love in some cold. For the states of love and light vary with the angels as vary in the world the states of the times of the day, which are morning, noon, evening, night or twilight, and again morning. When the angels are in a state of love, it is morning with them, and the Lord appears to them as a rising Sun; when they are in a state of light, it is noon with them; but when they are in a state of light in obscurity, it is evening with them; and afterward when they are in a state of love in obscurity or in some cold, it is night with them, or rather twilight before the morning. [2] Such states succeed continually with the angels, and by means of them they are continually perfected. But these variations do not arise from the Sun there, its rising and setting, but from the state of the interiors of the angels themselves; for like men they desire now to be in their internals, and now in externals. When they are in internals, they are in a state of love and the consequent light in clearness, and when in externals, they are in a state of love and the consequent light in obscurity, for such is the external relatively to the internal. This is the origin of the variations of the states of the angels. They have such states and such variations because the Sun of heaven, which is there the Lord, is Divine love itself; and therefore the heat which thence proceeds is the good of love, and the light which is thence is the truth of faith; for all things which proceed from that Sun are alive, and not like those which are from the sun of the world, which are dead. [3] From this it can be seen what heavenly heat is, and what heavenly light; and whence it is that by "heat," "flame," and "fire," in the Word, is signified the good of love; by "light" and its "brightness," the truth of faith; and by the "sun," the Lord Himself as to Divine love (that the Lord in the heavens is a Sun, see n. 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 8812; also that the heat thence is the good of love, n. 3338, 3339, 3636, 3693, 4018, 5115, 6032, 6314; and the light from that Sun is Divine truth, from which come faith, intelligence, and wisdom, see the places cited in n. 9548, 9684). From all this it can now be seen what is signified by "morning," and what by “evening.” [4] But be it known that in the present case “morning” involves also noon, and “evening” also twilight; for when “morning and evening” are spoken of in the Word, the whole day is meant, thus by “morning” also noon, and by “evening” also night or twilight; hence it is that by “morning” is here signified a state of love and also of light in clearness, and by “evening” a state of light and also of love in obscurity, that is, in the external man. [5] That by “between the evenings” is not meant the time between the evening of one day and the evening of another day; but the time between evening and morning, thus inclusively night or twilight, is evident from the fact that the continual burnt-offering from a lamb was made not only in the evening, but also in the morning. From this it is evident that the like is signified in other places by “between the evenings,” as where it is said that they should “offer the passover between the evenings” (Exod. 12:6; Num. 9:5, 11); which is also explained elsewhere in these words: Thou shalt sacrifice the passover in the evening, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt boil and eat it in the place which Jehovah thy God shall choose; and thou shalt look back in the morning and go unto thy tents (Deut. 16:6, 7). [6] That “evening” in general signifies a state of light in obscurity, is evident in Jeremiah: Arise and let us go up at noon; woe unto you because the day departeth, because the shades of evening are stretched out; arise, let us go up in the night, and let us destroy palaces (Jer. 6:4, 5); where “evening” and “night” signify the last times of the church, when all faith and love have been destroyed. In Zechariah: It shall be one day which is known unto Jehovah, when about the time of evening there shall be light. In that day living waters shall go out from Jerusalem, and Jehovah shall be King over all the earth (Zech. 14:7-9); speaking of the coming of the Lord; the end of the church is “the time of evening;” “light” denotes the Lord as to Divine truth. So in Daniel: A holy one said unto me, Even until evening, morning, two thousand three hundred (Dan. 8:13, 14).

(10136) And a tenth of fine flour mingled with beaten oil, a fourth of a hin. That this signifies spiritual good from celestial as much as is sufficient for conjunction, is evident from the signification of “a tenth of an ephah,” as being as much as is sufficient, and sufficient for uses (see n. 8468, 8540, 9757); from the signification of “fine flour,” as being truth from good (n. 9995), here truth from celestial good, which truth is called spiritual good; from the signification of “oil,” as being celestial good (n. 886, 3728, 4582, 4638, 9474, 9780); and from the signification of “a fourth of a hin” as being sufficient for conjunction; for by “four” is signified conjunction (n. 9601, 9674), hence “a fourth,” or fourth part, denotes as much as is sufficient for conjunction. The ephah and hin were measures, and by “measure” is signified the quantity of the thing that is being treated of; by an “ephah,” which was a measure of fine flour, wheat, and barley, the quantity of good; and by a “hin,” which was a measure of wine and oil, the quantity of truth. (That the tenth of an ephah is what is meant, is evident from Leviticus 6:20, and other passages.) From this it is evident that by “a tenth of fine flour mingled with beaten oil, a fourth of a hin," is signified spiritual good from celestial as much as is sufficient for conjunction. (What the spiritual and what the celestial are, see the places cited in n. 9277.)

(10137) And a drink-offering of the fourth of a hin of wine. That this signifies spiritual truth sufficient for conjunction, is evident from the signification of "wine," as being truth (see n. 1071, 1798, 6377); here spiritual truth corresponding to spiritual good from celestial, which is signified by "fine flour mingled with oil" (of which just above, n. 10136); for in the Word where good is treated of, truth also is treated of, and indeed truth of the same kind as the good, for the reason that each and all things in heaven and also in the world bear relation to good and to truth, and to both in order to be anything; for good without truth is not good, and truth without good is not truth (see the places cited in n. 9263, 9314). Hence it was that when the meat-offering was offered, which was bread, a drink-offering also was offered, which was wine; and in like manner in the Holy Supper. From this it is that by the "drink-offering of wine" is here meant truth corresponding to the good which is signified by the meat-offering, spoken of just above. And from the signification of "the fourth of a hin," as being as much as is sufficient for conjunction (see just above, n. 10136). [2] Everyone can see that by the meat-offering, which was bread, and by the drink-offering, which was wine, are not meant merely bread and wine, but something of the church and of heaven, thus spiritual and celestial things that belong to heaven and the church.

Otherwise what purpose could have been served by putting bread and wine upon the fire of the altar? Could this have been grateful to Jehovah? Or could this have been to Him, as is said, an odor of rest? And could this make expiation for man? He who thinks in a holy way about the Word cannot think that anything so earthly would be pleasing to Jehovah, unless some deeper and more interior Divine thing were contained in it. He who believes that the Word is Divine and spiritual throughout, must necessarily believe that some secret of heaven lies hidden in every detail of it. But the reason why it has not hitherto been known wherein this secret lies, is that it has not been known that there is an internal sense which is spiritual and Divine in every detail of the Word; and that there are angels with every man, who perceive his thoughts, and who apprehend the Word spiritually while he is reading it, and that through them what is holy then flows in from the Lord, and thus that through them there is conjunction of heaven with man, consequently conjunction of the Lord through the heavens with him. This is the reason why a Word of this nature was given to man, by means of which, and not in any other way, his salvation can be provided for by the Lord. [3] That the "meat-offering," which was bread, signifies the good of love, and that the "drink-offering," which was wine, signifies the good of faith, and that they are so perceived by the angels, can be seen from all that is said in the Word about the meat-offering and the drink-offering; as in Joel: The meat-offering and the drink-offering are cut off from the house of Jehovah; the priests, the ministers of Jehovah, have mourned. The field is laid waste, the land hath mourned because the grain hath been laid waste, the new wine is dried up, the oil languisheth. The vine is withered, and the fig-tree languisheth. Howl, ye ministers of Jehovah, because the meat-offering and the drink-offering have been forbidden from the house of our God, for the day of Jehovah is near, and as a devastation from Shaddai doth it come (Joel 1:9-15); the subject here treated of is the last time of the church, when there is no longer in it the good of love and the truth of faith, which is signified by “the day of Jehovah being near,” and “coming as devastation from [4]

From this it is plain that by “the meat-offering and drink-offering which were cut off from the house of Jehovah,” by “the field which was laid waste,” by “the ground which mourneth,” by “the grain which was also laid waste,” by “the new wine which was dried up,” by “the oil which languisheth,” and by “the vine” and “the fig-tree,” are signified such things as belong to the church and heaven; but the internal sense teaches what these signify. From this it is evident that by “the field” is signified the church as to the reception of truth (see n. 3766, 4982, 7502, 7571, 9295); by “the land,” the church as to good (see the places cited in n. 9325); by “grain,” all the good of the church (n. 5295, 5410, 5959); by “new wine,” all the truth of the church (n. 3580); by “oil,” the good of love (n. 4582, 4638, 9780); by “vine,” the interior good of the spiritual church (n. 5113, 6376, 9277); and by “fig-tree” its exterior good (n. 217, 4231, 5113). From all this it is evident that “the meat-offering and the drink-offering” denote worship from the good of love and from the good of faith. [5] In Malachi: The meat-offering I will not accept from your hands; for from the rising of the sun even to its going down, the name of Jehovah shall be great among the nations; and in every place incense is offered to My name, and a clean meat-offering (Mal. 1:10, 11). That in this passage by a "meat-offering" is not meant a meat offering, nor by "incense" incense, is plain, for the subject treated of is the church among the nations (with whom however there was no meat-offering); for it is said, "from the rising of the sun to its going down the name of Jehovah shall be great among the nations, and in every place is a clean meat offering and incense" (that "incense" denotes adoration from the good of faith, see n. 9475). [6] So in David: My prayers have been accepted as incense before Thee, the lifting up of my hands as the evening meat-offering (Ps. 141:2); "the evening meat-offering" denotes the good of love in the external man. [7] In Isaiah: Ye have become heated with gods under every green tree. Even to them hast thou poured out a drink-offering, thou hast made a gift to go up, thou offerest a gift to the king in oil, and dost multiply thy spices, and dost abase thyself to hell (Isa. 57:5, 6, 9); worship from evils and falsities which are from hell is the subject here treated of; in the internal sense "gods" denote falsities, for they who worshiped other gods did indeed call them by name, but still it was falsities from evils which they worshiped. (That in the Word "strange gods" denote falsities, see n. 4402, 8941; also that a "green tree" denotes all the capability of the perception, knowledge, and confirmation of falsity, n. 2722, 2972, 4552, 7692; and that “green” denotes sensitivity, see n. 7691.) “To become heated” denotes the ardor of worship; for the fire from which the heating comes denotes love in both senses (n. 5215, 6832, 7575). “To pour out a drink-offering” denotes worship from the falsities of evil; “to offer a gift to the king in oil” denotes to worship Satan from evils; “a gift in oil” is a meat-offering; “to multiply spices” is to multiply incense, by which are signified adorations (n. 9475); and therefore it is also said that he “abased himself to hell.” [8] From all this it can be seen that the meat-offering which was bread, and the drink-offering which was wine, signify such things as are of the church and heaven, namely, heavenly food and drink, like what is signified by the bread and wine in the Holy Supper, for the purpose above mentioned-that heaven may conjoin itself with man by means of the Word, consequently the Lord through heaven by means of the Word as a medium. As the Divine of the Word consists in such things, it nourishes not only human minds, but also angelic minds, and causes heaven and the world to be one. [9] From all this it can also be seen that each and all of the things said and commanded in the Word concerning the meat-offering and the drink-offering, or concerning bread and wine, contain Divine arcana within them, as that the meat-offering was to be fine flour, on which was to be oil, and also frankincense, and that it was to be wholly salted, and that it was to be without leaven, or ferment; and that there was to be one rule for its composition when a lamb was sacrificed, another when a ram, another when a bullock, and also a different one in the sacrifices of guilt and sin from that used in the other sacrifices; so too with the rule for the wine in the drink-offering. Unless each detail had involved arcana of heaven, they would never have been commanded for application to the various acts of worship. [10] But that these various things may be presented under one view, they may be presented in their order. In the eucharistic sacrifices and burnt-offerings there was for every lamb a meat-offering of one tenth of an ephah of fine flour mingled with the fourth of a hin of oil; and wine for a drink-offering the fourth of a hin. For every ram there was a meat-offering of two tenths of fine flour, and a third of a hin of oil; of wine for a drink-offering the third of a hin. For every bullock there was a meat-offering of three tenths of fine flour mingled with oil, the half of a hin; and of wine for a drink-offering the half of a hin (Num. 15:4-12; 28:10-29; 29:3-37). The reason why for a lamb there was a different proportion of the quantity of fine flour, oil, and wine than for a ram and a bullock, was that a "lamb" signified the inmost good of innocence, a "ram" the middle good of innocence, and a "bullock" the ultimate or external good of innocence; for there are three heavens, the inmost, the middle, and the ultimate, from which there are also three degrees of the good of innocence. Its increase from first to last is signified by the increasing proportion of fine flour, oil, and wine. Be it known that the good of innocence is the very soul of heaven, because this good is alone receptive of love, charity, and faith, which make the heavens. (That a "lamb" denotes the inmost good of innocence, see n. 3994, 10132; and a "ram," the middle or interior good of innocence, see n. 10042; and a "bullock," the ultimate or external good of innocence, n. 9391, 9990.) [11] But in the sacrifices for confession there was a meat-offering of unleavened cakes mixed with oil, of unleavened wafers anointed with oil, of fine flour sodden for the cakes mixed with oil; besides fermented cakes of bread (Lev. 7:11, 12); and in the sacrifices of guilt and sin there was a meat-offering of the tenth of an ephah of fine flour, but no oil and frankincense upon it (Lev. 5:11). That no oil and frankincense were to be put upon the meat-offering of the sacrifice of sin and guilt, was because by "oil" is signified the good of love, and by "frankincense" the truth of this good, and by the sacrifices of sin and guilt is signified purification and expiation from evils and the derivative falsities, which on this account were not to be mingled with good and the derivative truth. [12] Further, in respect to the meat-offering of Aaron and of his sons on the day in which they were anointed (see Leviticus 6:13-15); and the meat-offering of the firstfruits of the harvest (2:14, 15; 23:10, 12, 13, 17); the meat-offering of the Nazirite (Num. 6); the meat-offering of jealousy (Num. 5); the meat-offering of one who was cleansed from leprosy (Lev. 14); the meat-offering baked in an oven; and the meat-offering of the frying pan and the baking pan (Lev. 2:3-7). That there was to be no ferment in the meat-offering, nor any honey; and that the meat-offering was to be salted, may be seen in verses 10-12, of the same chapter. The reason why there was to be no ferment and no honey in the meat-offering was because in the spiritual sense "ferment" denotes falsity from evil, and “honey” external delight thus commingled with the delight of the love of the world, by means of which also heavenly goods and truths ferment and thus are dispersed; and the reason why it was to be wholly salted was because “salt” signified truth longing for good, thus conjoining both. (That “ferment” denotes falsity from evil, see n. 2342, 7906, 8051, 9992; also that “honey” denotes external delight, thus the delight of love in both senses, n. 5620; and that “salt” denotes truth longing for good, n. 9207.)

(10138) For the first lamb. That this signifies these things in the internal man, is evident from the signification of “the first lamb,” or that which was offered as a burnt-offering in the morning, as being the good of innocence in the internal man (see above, n. 10134).

(10139) And the second lamb thou shalt offer between the evenings. That this signifies the removal of evils through the good of innocence from the Lord in a state of love and of the consequent light in the external man, is evident from what was unfolded above (n. 10135), where are like words.

(10140) According to the meat-offering of the morning, and according to the drink-offering thereof, thou shalt do thereto. That this signifies spiritual good from celestial, and the truth thereof, sufficient for conjunction, is evident from the signification of “the morning meat-offering,” or the meat- offering for the second lamb, as being spiritual good from celestial, and the truth thereof, sufficient for conjunction (see also above, n. 10136, 10137).

(10141) For an odor of rest. That this signifies perceptivity of peace, is evident from the signification of "an odor of rest," as being perceptivity of peace (see n. 10054).

(10142) A fire-offering to Jehovah. That this signifies from the Lord's Divine love, is evident from what was said and shown also above (n. 10055).

(10143) A continual burnt-offering. That this signifies all Divine worship in general, is evident from the signification of a "burnt-offering," as being Divine worship (of which below); and from the signification of "continual," as being all, and in all (see above, n. 10133). Hence by the "continual burnt-offering" is signified all Divine worship in general, and when the lamb is meant from which is the burnt-offering, by which is signified the good of innocence, there is also signified in all worship. For all worship which is truly such must be from the truths of faith and the goods of love; and in all the good of love, and hence in all the truth of faith, there must be the good of innocence (n. 10133); thus by the "continual burnt-offering" is also signified in all worship. [2] That a "burnt-offering" denotes Divine worship is because burnt-offerings and sacrifices were the chief things of representative worship with the Israelitish and Jewish nation, and all things relate to their chief, and are named from it. (That the chief thing of worship with that nation consisted in sacrifices and burnt-offerings, and that consequently by these is signified everything of worship in general, see n. 922, 1343, 2180, 6905, 8680, 8936, 10042.) [3] But what the Divine worship is which is signified by sacrifices and burnt-offerings shall be briefly told. By the sacrifices and burnt-offerings was specifically signified purification from evils and falsities, and the implantation then of good and truth, and the conjunction of both, thus regeneration (see n. 10022, 10053, 10057). The man who is in these is in genuine worship, for purification from evils and falsities consists in desisting from them, and in shunning and turning away from them; and the implantation of good and of truth consists in thinking and willing what is good and what is true, and in speaking and doing them; and the conjunction of both consists in living from them; for when good and truth have been conjoined with a man, he then has a new will and a new understanding, consequently a new life. When a man is of this character, there is Divine worship in every work he does, for he then looks to the Divine in everything; he venerates it, and he loves it; consequently he worships it. [4] That this is genuine Divine worship is unknown to those who make worship consist in adoration and prayers, thus in such things as are of the mouth and thought, and not in such as are of work from the good of love and the good of faith; when yet the Lord regards nothing else in the man who is in adoration and in prayers than his heart, that is, his interiors, such as they are in respect to love and the consequent faith. If therefore these interiors of man are not inwardly in adoration and prayers, there is no soul and life in them, but only an external such as is that of flatterers and pretenders, and that these are not pleasing to a wise man in the world is well known. [5] In a word, to do according to the precepts of the Lord is truly to worship

Him, nay, it is truly love and truly faith, as also can be seen by everyone who considers the matter; for nothing is more pleasing to one who loves anyone, and who believes anyone, than to will and do what the other wills and thinks, for it is his sole desire to know his will and thought, thus his good pleasure. It is otherwise with one who does not love and believe. Such also is the case with love to God, as also the Lord teaches in John: He that hath My commandments, and doeth them, he it is who loveth Me; but he that loveth Me not, keepeth not My words (John 14:21, 24). If ye keep My commandments, ye shall abide in My love; this is My commandment, that ye love one another (John 15:10, 12). [6] That external worship without this internal is not worship, is also signified by what is said of burnt-offerings and sacrifices in these passages: I spoke not unto your fathers concerning burnt-offerings and sacrifices; but this word I commanded them, saying, Obey ye My voice, and I will be to you a God (Jer. 7:21-23). I desire mercy, and not sacrifice, and the knowledges of God more than burnt-offerings (Hos. 6:6). Shall I come before Jehovah with burnt-offerings? Will Jehovah be pleased with thousands of rams? He hath showed thee what is good, and what doth Jehovah require of thee, but to do judgment, and to love mercy, and to humble thyself in walking with thy God? (Micah 6:6-8). Hath Jehovah pleasure in burnt-offering and sacrifices? Behold, to comply is better than sacrifice, and obedience than the fat of rams (1 Sam. 15:22). (That the veriest worship of the Lord consists in a life of charity, and not in a life of piety without this, see n. 8252-8257.)

(10144) To your generations. That this signifies perpetually in the church, is evident from the signification of "generations," when said of the sons of Israel, as being succession in the church; for by the "sons of Israel" is signified the church, and by "generations" the succession in it. By "generations" are also signified spiritual generations, which are those of faith and love, thus which are of the church; and by "to generations" is also signified what is perpetual, thus likewise what is successive. (That by the "sons of Israel" is signified the church, see the places cited in n. 9340; also that by "generations" are signified things that belong to faith and love, n. 2020, 2584, 6239; and what is perpetual and eternal, n. 9789; thus what is successive, n. 9845.)

(10145) At the door of the Tent of meeting. That this signifies the conjunction of good and truth, is evident from the signification of "the door of the Tent," as being the conjunction of good and truth (see n. 10001, 10025).

(10146) Before Jehovah. That this signifies from the Lord is evident from the fact that "Jehovah" in the Word denotes the Lord (see the places cited in n. 9373); that "before Jehovah" denotes from the Lord, is because "before" signifies presence, and the presence of the Lord exists in proportion to the reception of the good which is of love and of the truth which is of faith from Him; hence it is that "before the Lord" denotes from the Lord. The Lord is indeed present with every man, but He is present with the good in one way, and with the evil in another; with the good He is present in every particular they think from the truths of faith, and which they will from the good of love; and He is so present that He Himself is faith, and He Himself is love with them; consequently He is as if dwelling in them, according to the words of the Lord Himself in John: The Spirit of truth shall abide with you, and shall be in you, and ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments and doeth them, he it is that loveth Me; and We will come unto him, and make Our abode with him (John 14:17, 18, 20, 21, 23). [2] But with the evil the Lord is not present in every particular, because they have no faith or charity; but He is present in general, by which presence they have the faculty of thinking and willing, and also of receiving faith and charity; but only insofar as they desist from evils. Insofar as they do not desist from evils He appears absent; and the degrees of His absence are according to the absence of the truth and good of faith and of love. Thus they who are in heaven are in the presence of the Lord, but they who are in hell are in His absence. [3] Nevertheless the fact is that the Lord is not absent from man, but man is absent from the Lord, for the man who is in evils looks backward from Him; and then the things which are before his eyes are present with him according to their affinities with the evils in which he is; for in the other life there is no space, but only the appearance of space according to the affinities of the thoughts and affections. This closely resembles the presence of the sun of this world in respect to its light and heat; the sun is equally present at all times; but when the earth turns itself from the sun, the light perishes, and shade comes on; first the shade of evening, and then the shade of night. And when the earth does not look directly to the sun, but obliquely, as in the time of winter, the heat perishes, and cold comes on, in consequence of which all things of the earth become torpid and die. This is also called the absence of the sun, when nevertheless it is the absence of the earth from the sun-not as to space, but as to the state of light and heat. This is said for the sake of illustration.

(10147) Where I will meet with you, to speak unto thee there. That this signifies His presence and influx, is evident from the signification of "meeting to speak," as being presence and influx; for "meeting" denotes presence; and "speaking," when said of Jehovah, that is, the Lord, denotes influx (that "speaking" denotes influx, see n. 2951, 5481, 5797, 7270). (What the presence of the Lord is, was shown above, n. 10146; and what His influx is, may be seen in the places cited in n. 9223, 9276, 9682.)

(10148) And there I will meet with the sons of Israel. That this signifies the presence of the Lord in the church, is evident from the signification of "meeting," as being presence (as just above, n. 10147); and from the representation of the sons of Israel, as being the church (n. 9340).

(10149) And it shall be sanctified in My glory. That this signifies receptivity of Divine truth from the Lord, is evident from the signification of "to be sanctified" as being receptivity of the Divine from the Lord (of which below); and from the signification of "glory," as being Divine truth (see n. 4809, 5922, 8427, 9429). That "to be sanctified" denotes the receptivity of the Divine from the Lord, is because the Lord alone is holy, and consequently everything holy is from Him (n. 9229), and because the Divine truth proceeding from Him is what is meant in the Word by "holy" (n. 9818); but here, where the subject treated of is the sons of Israel, their burnt-offerings and sacrifices, the Tent of meeting, and the altar, by "holy," and by "being sanctified," is signified what is representative thereof; for the reason that with the Israelitish and Jewish nation all things were representative of the interior things of the church, which belong to faith and love from the Lord to the Lord. [2] For the church instituted with that nation was a representative church; consequently all external things signified and represented such things as the internal sense teaches, and were therefore called "holy," as the altar, the fire upon it, the burnt-offering, the fat, the blood, the Tent of meeting, the table there on which were the breads of faces, the table of incense, the lampstand, and all their vessels, especially the ark in which was the Testimony; besides the breads, cakes, wafers, which were called the meat-offering, the oil, the frankincense; also the garments of Aaron, as the ephod, robe, tunic, miter, especially the breastplate; and Aaron himself was likewise called "holy," as also were the sons of Israel. But all these things were holy merely because they represented and thus signified holy things, that is, Divine things from the Lord, for these alone are holy. [3] They who are in external things without internal believe that after consecration such things were holy, not representatively, but essentially; but they are quite mistaken. If they worship these things as being essentially holy, they worship earthly things, nor are they very far from those who worship stones and wood, as idolaters do. But those who worship the things that are represented or signified, which are holy and Divine, are in genuine worship, for to them the external things are merely mediate causes leading them to think and to will such things as are the essentials of the church, which as said above are things that belong to faith and love from the Lord to the Lord. [4] The same is true at this day in regard to the Holy Supper; those who when they attend it do not think from faith about the Lord, His love toward the human race, and a renewal of life according to His precepts, worship only the bread and wine there, and not the Lord, and believe these external things to be holy, although they are not holy in themselves, but only from what they signify. For the "bread" in the Supper signifies the Lord as to the good of love, and the "wine" the Lord as to the truth of faith, and at the same time their receptivity by man, these two things being the very essentials of the church, thus the very essentials of worship (see n. 4211, 4217, 4735, 6135, 6789, 7850, 8682, 9003, 9127, 10040). From all this it can now be seen what is signified in the Word by "holy," and by being "made holy."

(10150) And I will sanctify the Tent of meeting. That this signifies the receptivity of the Lord in the lower heavens, is evident from the signification of "sanctifying," as being receptivity of the Divine of the Lord (see just above, n. 10149); and from the signification of "the Tent of meeting," as being the heavens (n. 3478, 9457, 9481, 9485, 9963);

that the lower heavens are signified is because by “the altar” are signified the higher heavens (see just below, n. 10151). What is meant by the lower and the higher heavens shall here be briefly told. The heavens are distinguished into two kingdoms, the celestial and the spiritual; the celestial kingdom makes the higher heavens, and the spiritual kingdom the lower heavens; the essential good of the celestial kingdom is the good of love to the Lord and the good of mutual love; but the essential good of the spiritual kingdom is the good of charity toward the neighbor and the good of faith. These kingdoms differ as do the understanding and the will with a regenerate man, in general as do good and truth; but what is the nature of this difference can be seen from what was shown about these two kingdoms in the places cited in n. 9277; also in n. 9543, 9688, 9992, 10005, 10068. Moreover, the will is the inmost of man, for it is the man himself; but the understanding is adjacent and subservient, thus is exterior. That which is interior is also called higher, and that which is exterior is also called lower. (That the celestial kingdom corresponds to the will, and the spiritual kingdom to the understanding, in a regenerate man, see n. 9835.) From all this it is evident what is meant by the lower heavens, and what by the higher heavens.

(10151) And the altar. That this signifies receptivity of the Divine from the Lord in the higher heavens, is evident from the signification of "sanctifying," as being receptivity of the Divine from the Lord (see above, n. 10149); and from the signification of "the altar," as being a representative of the Lord as to Divine good (n. 9964), here as to the Divine good proceeding from Him in the heavens where it is received, thus in the higher heavens, for there the Lord is received as to Divine good; but in the lower heavens the Lord is received as to Divine truth (as was shown just above, n. 10150). [2] Be it known that whatever represented the Lord Himself also represented heaven, for the Divine that proceeds from the Lord, when received by the angels, makes heaven. Thus in respect to what is their own the angels themselves do not make heaven; but in respect to the Divine which they receive from the Lord. That this is so can be seen from the fact that each one of them there acknowledges, believes, and also perceives, that there is nothing of good from himself, but only from the Lord; and that whatever is from himself is not good; thus wholly according to the doctrine of the church, that all good comes from above. As this is so, it follows that it is the Divine of the Lord which makes the heavenly life with them, consequently heaven. From this it can be seen how it is to be understood that the Lord is the all in all of heaven; also that the Lord dwells there in His own; and likewise that by an "angel" in the Word is signified something of the Lord (as has been shown in the preceding pages throughout). [3] So it is with the church. In respect to what is their own the men of the church do not make the church, but in respect to what is Divine which they receive from the Lord; for everyone in the church who does not acknowledge and believe that all the good of love and the truth of faith are from God, is not of the church; for he wishes to love God from himself, and to believe in God from himself, which, however, no one can do. From this also it is evident that the Divine of the Lord makes the church, as it makes heaven. Moreover, the church is the Lord's heaven on earth; consequently the Lord is also the all in all in the church, as He is in heaven, and there dwells in His own with men, as He does with the angels in heaven. Moreover, after their life in the world, the men of the church who in this way receive what is Divine of the Lord in love and faith, become angels of heaven; and no others. [4] That the Divine of the Lord makes His kingdom with man, that is, heaven and the church with him, the Lord also teaches in John: The Spirit of truth shall abide with you, and shall be in you, and ye shall know that I am in My Father, and ye in Me, and I in you (John 14:17, 20). The "Spirit of truth" denotes the Divine truth that proceeds from the Lord, of which it is said that it "shall abide in you;" and afterward that "He is in the Father, and they in Him, and He in them," whereby is signified that they would be in what is Divine of the Lord, and that what is Divine of the Lord should be in them. That the Divine Human is that which is there meant is plain. And again in the same: Abide in Me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me; He that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing (John 15:4, 5).

(10152) And Aaron and his sons will I sanctify, to minister to Me in the priest’s office. That this signifies a representative of the Lord in both heavens in respect to the work of salvation, is evident from the representation of Aaron, as being the Lord as to celestial good (see n. 9806, 9946, 10068); and from the representation of the sons of Aaron, as being the Lord as to spiritual good (n. 10017, 10068); thus in both heavens, as well the higher as the lower, for whether you say celestial good, or the celestial kingdom, or the higher heavens, it is the same. (Concerning the higher and the lower heavens, see what was said just above, n. 10150, 10151.) And from the representation of the priest’s office, as being the Lord’s work of salvation (n. 9809, 10017). From this it is evident that by “sanctifying Aaron and his sons to minister to Jehovah in the priest’s office” is signified a representative of the Lord in both heavens in respect to the work of salvation. [2] Something may here be said about the Lord’s work of salvation. It is known in the church that the Lord is the Savior and the Redeemer of the human race, but it is known to few how this is to be understood. They who are in the externals of the church believe that the Lord redeemed the world, that is, the human race, by His own blood, by which they mean the passion of the cross; but they who are in the internals of the church know that no one is saved by the Lord’s blood, but by a life according to the precepts of faith and charity from the Lord’s Word. They who are in the inmosts of the church understand by the Lord’s blood the Divine truth proceeding from Him, and by the passion of the cross they understand the last of the Lord’s temptation, by which He completely subjugated the hells and at the same time glorified His Human, that is, made it Divine; and that thereby He redeemed and saved all who suffer themselves to be regenerated by a life according to the precepts of faith and of charity from His Word. Moreover, by “the Lord’s blood” in the internal sense, according to which the angels in the heavens perceive the Word, is meant the Divine truth proceeding from the Lord (n. 4735, 5476, 6978, 7317, 7326, 7850, 9127, 9393, 10026, 10033). [3] But no one can know how man was saved and redeemed by the Divine through the subjection of the hells and the glorification of His Human, unless he knows that there are with every man angels from heaven and spirits from hell, and that unless these are constantly present with man, he cannot think anything, or will anything; and thus that in respect to his interiors man is either under the dominion of spirits who are from hell, or else is under the dominion of angels who are from heaven. When this is first known, it can then be known that unless the Lord had wholly subjugated the hells, and reduced all things both there and in the heavens into order, no one could have been saved; nor likewise unless the Lord had made His Human Divine, and had thereby acquired for Himself to eternity Divine power over the hells and over the heavens. For neither the hells nor the heavens can be kept in order without Divine power, because the power by which anything comes forth must be perpetual for it to subsist, for subsistence is a perpetual coming forth. [4] The Divine Itself which is called “the Father,” without the Divine Human which is called “the Son,” could not effect this, because the Divine Itself without the Divine Human cannot reach man, nor even an angel, when the human race has altogether removed itself from the Divine. This came to pass in the end of the times, when there was no longer any faith or any charity; and therefore the Lord then came into the world and restored all things, and this by virtue of His Human; and thus saved and redeemed man through faith and love to the Lord from the Lord; for such the Lord can withhold from the hells and from eternal damnation, but not those who reject faith and love from Him to Him, for these reject salvation and redemption. [5] That the Divine Itself does this by means of the Divine Human is evident from many passages in the Word, as from those in which the Divine Human, which is the Son of God, is called the right hand and arm of Jehovah; and in which it is said that the Lord has all power in the heavens and on earth. (That the Lord is called the “right hand and arm of Jehovah,” see n. 10019; and that He has all power in the heavens and on earth, n. 10089.) That by virtue of the Divine Human the Lord subjugated the hells, and reduced all things therein and in the heavens into order, and at the same time glorified His Human, that is, made it Divine, see the places cited in n. 9528, 9715, 9809, 9937, 10019; and that the Divine Itself, which is called “the Father,” effected this by means of the Divine Human is evident in John: In the beginning was the Word, and the Word was with God, and

God was the Word; all things were made by Him, and without Him was not anything made that was made; and the Word was made flesh, and dwelt among us (John 1:1-3, 14); it is evident that the Lord as to the Divine Human is He who is here called “the Word,” for it is said, “the Word was made flesh.” And again: No one hath seen God at any time, the Only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18). Ye have neither heard the voice of the Father at any time, nor seen His shape (John 5:37). I am the way, the truth, and the life; no one cometh unto the Father, but by Me. Henceforth ye have known the Father, and have seen Him. He that seeth Me seeth the Father (John 14:6-7, 9). No one knoweth the Father save the Son, and he to whom the Son shall will to reveal Him (Matt. 11:27). From all this it can now be seen what the work of salvation and of redemption is, and that it is effected by virtue of the Lord’s Divine Human.

(10153) And I will dwell in the midst of the sons of Israel. That this signifies the presence of the Lord, and His influx, through good in heaven and in the church, is evident from the signification of “dwelling,” when said of the Lord, as being to be present and to flow in; that this is through the Divine good is because “to dwell” is predicated of good (see n. 2268, 2451, 2712, 3613, 8269, 8309), wherefore also it is said, “in the midst,” because by “the midst” is signified the inmost, and the inmost is good (that this is signified by “the midst,” see n. 2940, 5897, 6084, 6103). And from the representation of the sons of Israel, as being the church (see n. 9340). [2] That by “dwelling in the midst,” when said of the Lord, is signified His presence and influx through Divine good, is because the Lord flows in and is present with a man in the man's good which he receives from the Lord; for good makes the man himself, because everyone is such as is his good. By good is meant love, for everything that is loved is called good. Everyone who spies out another knows that the love or good makes the man, for when he has spied him out he leads him by his love wherever he wishes, in so much that while he is kept in his love, he is no longer his own master, and then all reasons that are contrary to his love are of no avail, whereas those which agree with the love are of all avail. [3] That this is the case is also very evident in the other life. There all spirits are known by their loves, and when they are kept in them, they cannot do anything contrary to them, for to act contrary to them is to act contrary to themselves. They are therefore the forms of their loves; they who are in the heavens are forms of charity and of heavenly love, of such beauty as cannot be described; but they who are in the hells are forms of their loves, which are those of self and of the world, consequently they are also forms of hatred and revenge, thus are such monsters as cannot be described. [4] As therefore the whole man is such as is his love, it is evident that the Lord cannot be present with a man who is in an evil love, but only with a man who is in a good love, thus in his good. It is believed that the Lord is present in the truth which is called the truth of faith, but He is not present in truth without good. But where good is, there the Lord is present in the truth through the good, and He is present in the truth insofar as it leads to good, and as it proceeds from good. Truth without good cannot be said to be within a man, it being merely in his memory as so much memory-knowledge, which does not enter the man and form him until it becomes of the life; and it becomes of the life when he loves it, and from love lives according to it. When this is the case, then the Lord dwells with him, as He Himself also teaches in John: He that hath My commandments, and doeth them, he it is that loveth Me, and I will love him, and will manifest Myself to him, and My Father will love him, and We will come unto him, and make Our abode with him (John 14:21, 23); "to manifest Himself" denotes to enlighten in the truths of faith from the Word; "to come unto him" denotes to be present; and "to make abode with him" denotes to dwell in his good.

(10154) And I will be to them for God. That this signifies the presence of the Lord and His influx into the truth in the church, is evident from the signification of "to be for God," as being the presence of the Lord and His influx into truth. It is into truth, because in the Word of the Old Testament the Lord is called "God" where truth is treated of, and "Jehovah" where good is treated of. From this also it is that angels are called "gods" by virtue of their reception of Divine truth from the Lord. From this also it is that in the original tongue God is called "Elohim" in the plural, for truths are many, but good is one (Matt. 19:16, 17). (That the Lord is called "God" where truth is treated of, and "Jehovah" where good is treated of, see n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167; also that the angels are called "gods" from the reception of Divine truth from the Lord, n. 4295, 4402, 7268, 7873, 8192, 8302, 8867, 8941; and that the Lord is "Jehovah" in the Word, see the places cited in n. 9373.) That the Lord is called "the Father from eternity," and also "God," is manifest in Isaiah: Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder, and His name is called God, Hero, Father of Eternity, Prince of Peace (Isa. 9:5). A virgin shall conceive and bear a son, and His name shall be called Immanuel, which is, God with us (Isa. 7:14; Matt. 1:23). That by "I will be to them for God" is here signified the presence and influx of the Lord into truth, is evident also from the fact that by "I will dwell in the midst of the sons of Israel" is signified the presence of the Lord and His influx through good. For in the Word where good is treated of, truth also is treated of, on account of the heavenly marriage, which is that of good and truth, in every detail of the Word (see the places cited in n. 9263, 9314).

(10155) And they shall know that I am Jehovah their God. That this signifies the perceptivity that from the Lord is all good and all truth, is evident from the signification of "knowing," as being to understand, believe, and perceive (of which below); that it denotes to perceive that from the Lord is all good and all truth, is because it is said "Jehovah God," and the Lord is called "Jehovah" from good, and "God" from truth (see n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167). That "to know" denotes to understand, believe, and perceive, is because it is said both of man's understanding, and of his will. When said of the understanding only, it denotes to understand; when of the understanding and at the same time of the will it denotes to believe; and when of the will only, it denotes to perceive. With those therefore who are merely in the memory-knowledge of a subject, and from this are in thought about it, "to know" denotes to understand; but with those who are in faith, "to know" denotes to believe; and with those who are in love, "to know" denotes to perceive. [2] But when "to know" is conjoined with "to understand," "to see," or "to believe," then "to know" denotes to perceive, because understanding, seeing, and believing bear relation to the understanding, consequently to truth, while "to perceive" bears relation to the will, consequently to good, as in these passages: Peter said, We have believed and have known that Thou art the Christ, the Son of the living God (John 6:69). Jesus said, Believe the works, that ye may know and believe that the Father is in Me, and I in the Father (John 10:38). Jesus said, If ye had known Me, ye would have known My Father also; and from henceforth ye have known Him and have seen Him (John 14:7). The Spirit of truth shall be sent, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He abideth with you, and shall be in you (John 14:16, 17). Jesus spoke in parables, that seeing they may see, and not know (Mark 4:11, 12). That ye may know and see that it is an evil thing and a bitter, to forsake Jehovah thy God (Jer. 2:19). Let him that glorieth glory in this, to understand and know Me, that I am Jehovah (Jer. 9:24). I will betroth thee to Me in faith; and thou shalt know Jehovah (Hos. 2:20). [3] In these passages "to know" denotes to perceive, and to perceive is from good; whereas "to understand" and "to see" are from truth; for they who are in good or in love perceive within themselves that a thing is so; but they who are in truth or in faith, see within themselves. Therefore they who are in the Lord's celestial kingdom have perception that a thing is so; but they who are in the Lord's spiritual kingdom have faith that it is so (see the places cited in n. 9277; and also in n. 9992, 9995, 10105; and as to what perception is, in n. 125, 371, 483, 495, 503, 521, 536, 597, 607, 1121, 1384, 1387, 1398, 1442, 1919, 2144, 2515, 2831, 3528, 5121, 5145, 5227, 7680, 7977, 8780). [4] As in the proper sense "to know" signifies to perceive from good, therefore it is also said, "it is known from the heart" (Deut. 8:5); for "from the heart" denotes from the good of love (n. 3883-3896, 7542, 9050, 9300, 9495); and therefore doing good is called "knowing Jehovah" (Jer. 22:16). From this it is evident that by "they shall know that I am Jehovah their God," is signified the perceptivity that all good and truth are from the Lord.

(10156) Who have brought them out from the land of Egypt. That this signifies salvation from hell by the Lord, is evident from the signification of "being brought out from the land of Egypt," as being to be liberated from hell (see n. 8866, 9197), thus to be saved. That by "the land of Egypt" is signified hell, is because by that land in the genuine sense is signified the natural and its memory-knowledge; and to be brought forth from the natural man and its memory-knowledge, and to be raised into the spiritual man and its intelligence and wisdom, is also to be brought forth from hell. For man is born natural, but becomes spiritual through regeneration; and if he does not become spiritual, he is in hell; for the memory-knowledge of the natural man, that is, of a man not regenerated, is in the light of the world; but the intelligence of the spiritual man, that is, of the regenerate man, is in the light of heaven. And so long as a man is only in the light of the world, he is in hell; but when he is at the same time in the light of heaven, he is in heaven. [2] Moreover, those who are solely in natural memory-knowledge, and consequently in no other light than the light of the world, cannot possibly believe the things which are of heaven; and even if they wish to enter into them by means of their own light, which is called natural light, they meet as it were a thick darkness, which blinds them and makes what is heavenly appear as nothing; for that which appears in the mind like thick darkness is tantamount to nothing. Hence it is that the merely natural man, no matter how much he believes himself to surpass others in light, at heart denies Divine and heavenly things; which also is the reason why so many of the learned reduce themselves by their knowledges to such insanity; for many of them deny the things that belong to the faith of the church and of heaven more than the simple do. It is otherwise with those who suffer themselves to be raised by the Lord into the light of heaven; for these are first raised above the memory-knowledges that belong to the natural man; and then from the light of heaven they see the things which are in their natural man and are called memory-knowledges, and well discriminate among them, adopting those they comprehend and which are congruent, and rejecting or laying aside those they do not comprehend and which are incongruent. In a word, the case herein is this. [3] So long as a man is merely natural, so long his interiors, which see from the light of heaven, are closed; and the exteriors, which see from the light of the world, are open; and then the man looks downward, that is, into the world and to himself, for all the things that belong to his will and thought converge thither; and wherever the man looks, there his heart turns, that is, his will and his love. But when a man becomes spiritual, then his interiors, which see from the light of heaven, are opened, and then the man looks upward, which is effected by means of an uplifting by the Lord; thus he looks into heaven and to the Lord. Thither also are raised all things that belong to his will and his thought; thus his heart, that is, his love. [4] For man has been so created that in respect to his internal he is formed according to the image of heaven, and in respect to his external according to the image of the world (n. 6057, 9279), to the end that heaven and the world may be conjoined in man, and that thus through man the Lord can inflow out of heaven into the world, and can direct the world; in particular with each one, and in general with all; and thus can conjoin the two, and thereby cause that in the world also there may be an image of heaven. But when a man cares solely for the world, heaven is closed with him; whereas when he suffers himself to be raised by the Lord, then heaven is opened with him, and the world is subjected to him. And when this is the case, hell is separated and removed from him; and then for the first time the man knows what good is and what evil is; but not before. This is what is called "the image of God" with man (Gen. 1:27, 28). [5] These things have been said that it may be known what the spiritual man is, and what the natural man, and that unless the merely natural man is made spiritual by the Lord, he is hell; consequently that it may be known why by "Egypt" is signified hell, seeing that by it is also signified the natural and its memory-knowledge. (That memory-knowledge is signified by "Egypt," see the places cited in n. 9340; and that from this it signifies the natural, n. 9391; and also hell, n. 8866, 9197.)

(10157) That I may dwell in the midst of them. That this signifies the Divine of the Lord, that it is the all in all of heaven and the church, is evident from the signification of "dwelling in the midst of the sons of Israel," when said of Jehovah, as being the presence of the Lord, and His influx through good in heaven and in the church (see n. 10153); and as His presence is there, His Divine is likewise the all in all there, for the Lord is not present with the angels of heaven, and with the men of the church, in their own; but in His own with them, thus in what is Divine, according to what was shown above (n. 10151). And when the Lord is present in His own Divine in the heavens and in the church, He is likewise all in all there; hence He is heaven itself; and hence also it is that the whole heaven hears relation to the Lord, in respect to His Divine Human; and that heaven in the complex is a man, which is called the Grand Man (of which much has been said at the end of many chapters, see the places cited in n. 9276, end, 10030, end); and hence also it is that by “man” in the Word is signified the church, and likewise heaven (n. 478, 768, 3636); and that those who are in heaven, and truly in the church, are said to be “in the Lord” (n. 3637, 3638) when they are in the good of love and in the truth of faith to Him from Him.

(10158) I am Jehovah their God. That this signifies from which are all the good of love and the truth of faith, is evident from the fact that “Jehovah” denotes the Divine being, and the Divine being is the Divine love, thus Divine good; and that “God” denotes the Divine coming-forth, and the Divine coming-forth is the Divine of faith, thus Divine truth. For all truth comes forth from good, truth being the form of good. From all this it is evident that when the Lord is called “Jehovah God,” there is meant all the good of love and the truth of faith; and when Jehovah God is said to be “in the midst of the sons of Israel,” there is meant the perceptivity that from the Lord is all the good which is of love, and the truth which is of faith (as above, n. 10155).

(10159) CONTINUATION ABOUT THE SECOND EARTH IN THE STARRY HEAVEN. As I have spoken with the spirits of that earth about the invisible and visible God, I may mention that almost all in the universe worship God under a visible form, and in fact in their idea under the human form, and that this is implanted in them. It is by virtue of influx from heaven that it is implanted in them, for wonderful to say the angels who are raised up in the sphere of the third heaven, come into a plain perception about this subject. The reason is that all in that heaven are in the love of the Lord, and from this are as it were in the Lord, and because all perception, such as belongs to the angels there, is from the order and influx of heaven; for heaven in its whole complex bears relation to a man, as can be seen from what has been shown about heaven as the Grand Man, at the end of many chapters (see the places cited in n. 10030). That heaven in its whole complex bears relation to a man, is from the Divine Human of the Lord; for from this the Lord flows into heaven, makes it, and forms it according to His own likeness. But this secret can with difficulty be comprehended by those who through their own intelligence have extirpated in themselves this implanted idea.

(10160) The question was asked, whether in their earth they live under the commands of chiefs or kings; to which they replied that they do not know what commands are, and that they live under themselves, distinguished into nations, families, and households. It was further asked whether in this way they are safe. They said that they are safe, because one family never envies another, nor wishes to take away anything from it. They were indignant at being asked such questions; as though it involved a charge of hostility, and of some need of protection against robbers. "What more do men need," said they, "than to have food and clothing, and thus to dwell content and quiet under themselves?" [2] It was perceived from the most ancient people who were from our earth that they had so lived in their time, and that they then knew not what it was to exercise command over others from the love of self, and from the love of the world to heap up wealth beyond what is necessary; and that they then had inward peace, and at the same time outward peace, and from this heaven among men. Those times were therefore called by ancient writers the Golden Age, and they were described by saying that the people did what was just and right from the law written on their hearts. [3] The state of life of those times is described in the Word by “dwelling under themselves safely and alone without gates and bars” (Ezek. 38:11). And as their habitations were tents, therefore in memory of this a tent was erected which was for a house of God, and afterward the feast of tents was instituted, in which they were glad from the heart. And as they who lived in this way were free from the insane love of exercising command for the sake of themselves, and of gaining the world for the sake of the world, therefore heaven then let itself down to them, and the Lord was seen by many in a human form.

(10161) Being questioned about their earth, they said that they have meadows, beds of flowers, groves full of fruit trees; lakes in which there are fish; birds of a sky-blue color with golden feathers; and animals larger and smaller. Among the smaller animals they mentioned some which have a humped back, like that of camels on our earth. Nevertheless they do not feed on their flesh, but only on the flesh of fishes, and also on the fruits of trees, and on vegetables. They said further that they do not dwell in built houses, but in groves, in which amid the foliage they make for themselves roofs as a protection against rain and the heat of the sun.

(10162) Being asked about their sun, which is seen as a star from our earth, they said that it is of a fiery color, in appearance no larger than a man’s head. I was told by angels that the star which is their sun is among the lesser stars, not far from the celestial equator.

(10163) Spirits were seen like what they had been when they were men on their earth. Their faces are not unlike the faces of the men of our earth, except that their eyes are small, and also their noses. As this appeared to me somewhat of a deformity, they said that to them small eyes and noses are beautiful. A woman was seen clad in a mantle on which were roses of various colors. When I asked how they procure their garments on that earth, they replied that they gather from plants such things as they can entwine into threads, and that after laying the threads straight they place them together in double and triple rows, and moisten them with a glutinous fluid, and in this way they induce a consistency, and afterward color this fabric with the juices of plants.

(10164) It was also shown how they make the threads. The women sit half reclining on a seat, and twist them with their toes, and when they are twisted they draw them toward them, and work them with their hands.

(10165) They also said that on that earth a husband has one wife, and no more; and that they procreate children there to the number of from ten to fifteen. They added that harlots are also found there, but that after the life of the body, when they become spirits, these are sorceresses and are cast into hell.

(10166) Of the third earth in the starry heaven mention will be made at the end of the following chapter.

CHAPTER 30

(10167) FEW KNOW from what origin comes forth conjugial love. They who think from the world believe that it comes forth from nature; but they who think from heaven believe that it comes forth from the Divine in heaven.

(10168) Love truly conjugial is the union of two minds, which is a spiritual union; and all spiritual union descends from heaven. From this it is that love truly conjugial is from heaven, and that its first being is from the marriage of good and truth there. The marriage of good and truth in heaven is from the Lord; wherefore in the Word the Lord is called the “Bridegroom” and “Husband,” while heaven and the church are called the “bride” and “wife;” and therefore heaven is compared to a marriage.

(10169) From all this it is evident that love truly conjugial is the union of two persons in respect to their interiors, which belong to the thought and the will, thus to truth and good; for truth belongs to the thought, and good to the will. For one who is in love truly conjugial loves what the other thinks and what the other wills; thus he also loves to think as the other does, and he loves to will as the other does; consequently to be united to the other, and to become as one man. This is what is meant by the Lord’s words in Matthew: “And they twain shall be one flesh, therefore they are no more twain, but one flesh” (Matt. 19:4-6; Gen. 2:24).

(10170) The delight of love truly conjugial is an internal delight, because it belongs to the minds, and is also an external delight from this, which belongs to the bodies. But the delight of love not truly conjugial is only an external delight without an internal one, and such a delight belongs to the bodies and not to the minds. But this delight is earthly, being almost like that of animals, and therefore in time perishes; whereas the first-mentioned delight is heavenly, as that of men should be, and therefore is permanent.

(10171) No one can know what love truly conjugial is, and what is the nature of its delight, except one who is in the good of love and in the truths of faith from the Lord; because, as has been said, love truly conjugial is from heaven, and is from the marriage of good and truth there.

(10172) From the marriage of good and truth in heaven and in the church we can learn what must be the nature of marriages on earth, namely, that they must be between two, one husband and one wife, and that love truly conjugial is never possible if there are a number of wives to one husband.

(10173) That which is done from love truly conjugial is done from freedom on both sides, because all freedom is from love, and both have freedom when one loves that which the other thinks and that which the other wills. From this it is that the wish to command in marriages destroys genuine love, for it takes away its freedom, thus also its delight. The delight of commanding, which follows in its place, brings forth disagreements, and sets the minds at enmity, and causes evils to take root according to the nature of the domination on the one side, and the nature of the servitude on the other.

(10174) From all this it can be seen that marriages are holy, and that to injure them is to injure that which is holy; consequently that adulteries are profane; for as the delight of conjugial love descends from heaven, so the delight of adultery ascends from hell.

(10175) Therefore those who take delight in adulteries can no longer receive any good and truth from heaven. From this it is that those who have taken delight in adulteries, afterward make light of and also at heart deny the things of the church and of heaven. The reason of this is that the love of adultery is from the marriage of evil and falsity, which is the infernal marriage. EXODUS 30 1. And thou shalt make an altar for the burning of incense; of shittim wood shalt thou make it. 2. A cubit the length thereof, and a cubit the breadth thereof; foursquare shall it be; and two cubits the height thereof; out of it shall be its horns. 3. And thou shalt overlay it with pure gold, its roof and its walls round about, and its horns; and thou shalt make for it a border of gold round about. 4. And thou shalt make for it two rings of gold from under its border, upon its two ribs; upon its two sides shalt thou make them; and it shall be for receptacles for the staves, to carry it in them. 5. And thou shalt make the staves of shittim wood, and shalt overlay them with gold. 6. And thou shalt put it before the veil that is over the ark of the Testimony, before the propitiatory that is over the Testimony, whither I will come to meet thee. 7. And Aaron shall burn thereon incense of spices morning by morning; in dressing the lamps he shall burn it. 8. And when Aaron maketh the lamps to go up between the evenings, he shall burn it, a continual incense before Jehovah to your generations. 9. Ye shall not make strange incense go up upon it, nor a burnt-offering, nor a meat-offering; and ye shall pour no drink-offering upon it. 10. And Aaron shall make expiation upon the horns of it once in the year, from the blood of the sin-offering of expiations; once in the year he shall make expiation upon it to your generations; a holy of holies is this to Jehovah. 11. And Jehovah spoke unto Moses, saying, 12. When thou shalt take up the sum of the sons of Israel, as to those who are numbered of them, then they shall give everyone an expiation of his soul to Jehovah in numbering them, that there be no plague in them in numbering them. 13. This they shall give, everyone that passeth over upon those who are numbered, half a shekel, in the shekel of holiness, a shekel of twenty gerahs, the half of a shekel an uplifting to Jehovah. 14. Everyone that passeth over upon those who are numbered, from a son of twenty years and upward, shall give an uplifting to Jehovah. 15. The rich shall not give more, and the poor shall not give less, from the half of the shekel, to give an uplifting to Jehovah, to make expiation upon your souls. 16. And thou shalt take the silver of expiations from among the sons of Israel, and thou shalt give it for the work of the Tent of meeting; and it shall be to the sons of Israel for a memorial before Jehovah, to make expiation upon your souls. 17. And Jehovah spoke unto Moses, saying, 18. And thou shalt make a laver of brass, and its base of brass, for washing; and thou shalt put it between the Tent of meeting and the altar, and thou shalt put waters therein. 19. And Aaron and his sons shall wash from it their hands and their feet. 20. When they enter into the Tent of meeting they shall wash with waters, that they die not; or when they come near unto the altar to minister, to burn a fire-offering to Jehovah. 21. And they shall wash their hands and their feet, that they die not; and it shall be to them a statute of an age, to him and to his seed, to their generations. 22. And Jehovah spoke unto Moses, saying, 23. And do thou take to thee chief spices, best myrrh five hundred, and aromatic cinnamon the half thereof, two hundred and fifty, and aromatic calamus two hundred and fifty; 24. And cassia five hundred, in the shekel of holiness; and oil of olive a hin. 25. And thou shalt make it an oil of anointing of holiness, an ointment of ointment, the work of a perfumer, it shall be an oil of anointing of holiness. 26. And thou shalt anoint with it the Tent of meeting, and the ark of the Testimony: 27. And the table and all the vessels thereof, and the lampstand and the vessels thereof, and the altar of incense; 28. And the altar of burnt-offering and all the vessels thereof, and the laver and its base. 29. And thou shalt sanctify them, and they shall be a holy of holies; whosoever toucheth them shall be made holy. 30. And thou shalt anoint Aaron and his sons, and shalt sanctify them, to minister to Me in the priest’s office. 31. And thou shalt speak unto the sons of Israel, saying, This shall be to Me an oil of anointing of holiness to your generations. 32. Upon the flesh of man shall it not be poured; and in the quality thereof ye shall not make any like it; holy is this; holy shall it be to you. 33. The man who shall make ointment like it, and who shall put of it upon a stranger, even he shall be cut off from his peoples. 34. And Jehovah said unto Moses, Take to thee fragrant spices, stacte, and onycha, and galbanum, things fragrant, and pure frankincense, so much in so much shall it be. 35. And thou shalt make it incense, an ointment the work of a perfumer, salted, pure, holy. 36. And thou shalt bruise of it small, and shalt put it before the Testimony in the Tent of meeting, whither I will come to meet thee, a holy of holies shall it be to you. 37. And the incense which thou makest in its quality, ye shall not make for yourselves; holy to Jehovah shall it be to thee. 38. The man who shall make like unto it, to make an odor with it, even he shall be cut off from his peoples. 10175a. THE CONTENTS. The subjects treated of in this chapter are the altar of incense; the expiation of everyone by means of silver; the laver and the washing from it; and the preparation of the oil of anointing, and of the incense. In the internal sense by “burning incense” is signified the hearing and reception by the Lord of all things of the worship which is from love and charity; by “the expiation of everyone by means of silver,” is signified the ascription of all things of worship to the Lord, and nothing to self, that no one may have merit. By “the laver and the washing” is signified purification from evils first in all worship. By “the preparation of the oil of anointing” is signified the quality of the love in worship; and by “the preparation of the incense,” the quality of the worship from it.

(10176) THE INTERNAL SENSE. Verses 1-10. And thou shalt make an altar for the burning of incense; of shittim wood shalt thou make it. A cubit the length thereof, and a cubit the breadth thereof; four square shall it be; and two cubits the height thereof; out of it shall be its horns. And thou shalt overlay it with pure gold, its roof and its walls round about, and its horns; and thou shalt make for it a border of gold round about. And thou shalt make for it two rings of gold from under its border, upon its two ribs; upon its two sides shalt thou make them; and it shall be for receptacles for the staves, to carry it in them. And thou shalt make the staves of shittim wood, and shalt overlay them with gold. And thou shalt put it before the veil that is over the ark of the Testimony, before the propitiatory that is over the Testimony, whither I will come to meet thee. And Aaron shall burn thereon incense of spices morning by morning, in dressing the lamps he shall burn it. And when Aaron maketh the lamps to go up between the evenings, he shall burn it, a continual incense before Jehovah to your generations. Ye shall not make strange incense go up upon it, nor a burnt-offering, nor a meat-offering; and ye shall pour no drink-offering upon it. And Aaron shall make expiation upon the horns of it once in the year, from the blood of the sin-offering of expiations; once in the year he shall make expiation upon it to your generations; a Holy of holies is this to Jehovah. “And thou shalt make an altar for the burning of incense” signifies a representative of the grateful hearing and reception by the Lord of all things of worship which are from love and charity; “of shittim wood shalt thou make it” signifies from love Divine; “a cubit the length thereof, and a cubit the breadth thereof” signifies equally from good and from truth; “foursquare shall it be” signifies thus perfect; “and two cubits the height thereof” signifies the degrees of good and of truth, and their conjunction; “out of it shall be its horns” signifies the powers of truth from the good of love and of charity; “and thou shalt overlay it with pure gold” signifies a representative of all things of worship from good; “its roof” signifies the inmost; “and its walls round about” signifies the interiors; “and its horns” signifies the exteriors; “and thou shalt make for it a border of gold round about” signifies a bounding from good lest they be approached and injured by evils; “and thou shalt make for it two rings of gold from under its border” signifies the sphere of Divine good, through which are conjunction and preservation; “upon its two ribs” signifies with truths on the one side; “upon its two sides shalt thou make them” signifies with good on the other side; “and it shall be for receptacles for the staves” signifies the power of truth from good there; “to carry it in them” signifies its consequent preservation in its state; “and thou shalt make the staves of shittim wood” signifies power from the good of the Lord’s love; “and shalt overlay them with gold” signifies the foundation of all things upon good; “and shalt put it before the veil that is over the ark of the Testimony” signifies in the interior heaven where it is conjoined with the inmost heaven; “before the propitiatory that is over the Testimony" signifies where there is the hearing and reception by the Lord of all things of worship from the good of love; "whither I will come to meet thee" signifies in this way the presence and influx of the Lord; "and Aaron shall burn thereon" signifies the uplifting by the Lord of worship from love and charity; "incense of spices" signifies grateful hearing and reception; "morning by morning" signifies when the state of love is in clearness; "in dressing the lamps he shall burn it" signifies when truth also comes into its light; "and when Aaron maketh the lamps to go up between the evenings, he shall burn it" signifies an uplifting also in an obscure state of love when truth also is in its shade; "a continual incense before Jehovah" signifies in all worship from love from the Lord; "to your generations" signifies to eternity with those who are in faith from love; "ye shall not make strange incense go up upon it" signifies no worship from any other love than the love of the Lord; "nor a burnt-offering, nor a meat-offering" signifies no representative there of regeneration through the truths and goods of celestial love; "and ye shall pour no drink-offering upon it" signifies no representative there of regeneration through the truths and goods of spiritual love; "and Aaron shall make expiation upon the horns of it" signifies purification from evils through the truths of faith which are from the good of love; "once in the year" signifies perpetually; "from the blood of the sin-offering of expiations" signifies through the truths which are from the good of innocence; "once in the year he shall make expiation upon it" signifies the perpetual removal of evils; "to your generations" signifies those of the church who are in the truths and goods of faith; "a Holy of holies is this to Jehovah" signifies because from the Divine celestial.

(10177) And thou shalt make an altar for the burning of incense. That this signifies a representative of the grateful hearing and reception by the Lord of all things of worship from love and charity, is evident from the signification of the "altar for burning incense," as being a representative of such things of worship as are uplifted to the Lord; that these are from love and charity will be plain in what follows. By the "altar" is signified the same as by that which is upon it, because the altar is the containant, and that which is upon it is the thing contained; and the containant and the thing contained make a one; as do a table and the bread which is upon it; and a cup and the wine which is in it. [2] The reason why an altar was made for burning incense, and not a table, was because among the Israelitish nation altars were the principal representatives of worship from love, for there was fire upon them, and by "fire" is signified love and charity, from which is the worship. (That altars were the principal representatives of worship, see n. 4192, 4541, 8623, 8935, 8940, 9714.) [3] That the altar of incense represented the hearing and reception of all things of the worship which is from love and charity, was because by smoke, and consequently by fumigation, was signified that which is lifted on high; and by the odor of the smoke was signified that which is grateful, consequently that which is heard and received by the Lord; and that alone is grateful, and is received by the Lord, which is from love and charity;

and for this reason that altar was covered over with gold, and was called “the golden altar,” because “gold” signifies the good of love and of charity (see the places cited in n. 9874, 9881). [4] The reason why that alone is grateful, and is therefore heard and received by the Lord, which is from love and charity, is because love makes the whole man, for every man is such as is his love. From this it is that the angels in the heavens are loves and charities in form; the very form they have is from this the human form, because in respect to the Divine Human, the Lord, who is in them and forms them, is the Divine love itself. From this it is that their quality in respect to love is clearly perceived from their faces, their speech, their gestures, and especially from the spheres of the affections which flow forth from them to a distance. [5] And because love to the Lord and charity toward the neighbor are from the Lord, and because love is spiritual conjunction, therefore whatever proceeds from this source is heard and received by the Lord. Whereas the holiness and piety that are not from this source are indeed heard, but are not gratefully received, for they are a hypocritical holiness and piety, because they are a mere external without an internal; and a holy external without an internal penetrates no further than to the first threshold of heaven, and is there dispersed. Whereas a holy external from a holy internal penetrates even into heaven, according to the quality of the internal, thus to the Lord. For a holy external without an internal is merely from the mouth and the gestures, whereas a holy external from an internal is at the same time from the heart. (Concerning the latter and the former holiness, see what was said and shown in n. 8252-8257.) [6] In the Tent without the veil was the table on which were the breads of faces, also the lampstand with the lamps, and the altar of incense; by the breads of faces was represented love to the Lord; by the lamps of the lampstand, charity and faith; and by the incense upon the altar, the worship from these, and therefore it was burned every morning and every evening when the lamps were prepared. From this also it is evident that by "burning incense" was represented the worship of the Lord from love and charity; and by the Tent itself in which it took place, was represented heaven, where all worship is of this nature. (That the breads represented celestial good, which is the good of love to the Lord, see n. 9545; that the lampstand represented spiritual good, which is the good of charity toward the neighbor and the good of faith, n. 9548-9561; and that the Tent represented heaven, n. 9457, 9481, 9485, 9784, 9963.) [7] When worship is spoken of, that holiness is meant which is effected by means of prayers, adorations, confessions, and the like, that proceed from the internals which are of love and charity. These are the acts of worship which are meant by "burning incense," as can be seen from the following passages: Accepted are my prayers as incense before Thee (Ps. 141:2). The four animals, and the twenty-four elders, fell down before the Lamb, having everyone harps, and golden vials full of incensings, which are the prayers of the saints (Rev. 5:8). An angel came having a golden censer, and there were given unto him many incensings, that he should offer them with the prayers of all the saints upon the golden altar that was before the throne. And the smoke of the incensings went up from the prayers of the saints (Rev. 8:3, 4). [8] As by "incense" was signified worship and its elevation, thus hearing and reception by the Lord, therefore it was commanded by Moses that "they should take incense boxes with frankincense and burn it before Jehovah, that from this they might know whom Jehovah would choose, thus whom He would hear" (Num. 16:1, and following verses); and when the people murmured, "Aaron ran into the midst of the congregation with incense, when the plague had begun, and thus stayed it" (Num. 16:44-49). In Malachi: From the rising of the sun even unto its going down, the name of Jehovah shall be great among the nations, and in every place incense shall be offered to My name, and a clean meat-offering (Mal. 1:11); "a clean meat-offering" is added, because by it is signified the good of love (n. 10137). In Moses: The sons of Levi shall teach Jacob Thy judgments, and Israel Thy law; they shall put incense in Thy nose, and a burnt-offering upon Thine altar (Deut. 33:10); it is said, "shall put incense in Thy nose" because by the "nostrils" is signified perception (n. 4624-4634); a "burnt-offering" is here added because by it also is signified that which is from the good of love. [9] But in the opposite sense by "burning incense" is signified worship from contrary loves, which are the loves of self and of the world; as by "burning incense to other gods" (Jer. 1:16; 44:3, 5); by "burning incense to idols" (Ezek. 8:11; 16:18); and by "burning incense to the baals" (Hosea 2:13). [10] As the "burnings of incense" signified such things as are raised upward and are accepted by the Divine, therefore they were employed by the Gentiles also in their religious ceremonials. That frankincense, censers, and incense boxes were in use among the Romans and among other nations is known from history. A religious ceremonial of this kind was derived from the Ancient Church, which was spread through many regions of Asia; as through Syria, Arabia, Babylon, Egypt, and Canaan. This church had been a representative church, thus consisting in external things that represented internal ones, which are celestial and spiritual; and from this church many religious ceremonials were carried over to the nations round about, and among these the burning of incense, and from them through Greece into Italy; and in like manner the perpetual fires, for guarding which chaste virgins were appointed, whom they called vestals. vestals. [11] The offerings of incense in the Ancient Church, and from this in the Israelitish, were prepared from fragrant substances, such as stacte, onycha, galbanum, and frankincense; for the reason that odor signified perception, and a fragrant odor a grateful perception (n. 925, 1514, 1517-1519, 3577, 4624-4634, 4748, 10054). But frankincense in particular signifies the truth of faith, and therefore when “frankincense” is mentioned in the Word, there is joined with it “oil,” “bread,” a “meat-offering,” or “gold,” by all of which is signified the good of love; as in Isaiah: All they from Sheba shall come, they shall bring gold and frankincense, and shall proclaim the praises of Jehovah (Isa. 60:6). In like manner those who came from the east, of whom it is written in Matthew, There came wise men from the east, seeking the Lord just then born, and opening their treasures they offered gold, frankincense, and myrrh (Matt. 2:1, 2, 11). (That those who were from the east and were called "sons of the east," in the Word signify those who were in the knowledges of good and truth, see n. 3249, 3762; in like manner "Sheba," n. 1171, 3240; that "gold" signifies the good of love, see the places cited in n. 9874, 9881.) [12] In Jeremiah: They shall bring a burnt-offering and sacrifice, and a meat-offering and frankincense (Jer. 17:26). By "a meat-offering" is likewise signified the good of love (n. 9992, 10137). From this it is evident that by "frankincense" in the Word is signified the truth which is of faith; for in the Word, where good is spoken of, truth also is spoken of, on account of the heavenly marriage which is that of good and truth in every detail therein (see the places cited in n. 9263, 9314). For this reason also "upon the meat-offering there was oil, and also frankincense" (Lev. 2:1, 2, 15); but not upon the meat-offering which was for sin (Lev. 5:11); nor upon the meat-offering of jealousy (Num. 5:15). The reason why there was no oil or frankincense on these meat-offerings, was because they were given as an expiation from evils, and so long as a man is in expiation he cannot receive the good of love and the truth of faith, because the evils stand in the way; but it is otherwise after expiation, or the removal of the evils. [13] As the good of love is not possible except together with the truth of faith (for good produces truth, and in truth procures for itself its quality, and forms itself), therefore it was that "upon every meat-offering there was frankincense," and also "upon the breads of faces" which were upon the table in the Tent of meeting (Lev. 24:7); for "breads" signified the good of love (n. 3478, 3813, 4211, 4217, 4735, 4976, 8410, 9323, 9545, 10040, 10137).

(10178) Of shittim wood shalt thou make it. That this signifies from love Divine, is evident from the signification of "shittim wood," as being the good of merit and of righteousness that belongs to the Lord alone (see n. 9472, 9486, 9715); that it also signifies love, is because when the Lord was in the world, He from Divine love fought against all the hells and subjugated them, and thereby saved the human race, and hence alone had merit and was made righteousness (n. 9486, 9715, 9809, 10019, 10152). Therefore the good of the Lord's merit is His Divine love. That "shittim wood" has such and so great a signification is because all things which are in the threefold kingdom of the earth, animal, vegetable, and mineral, signify spiritual and celestial things, and also their opposites; for all nature is a theater representative of the Lord's kingdom (see the places cited in n. 9280); also that "wood" in general signifies the good of love, and specifically the good of merit (n. 2784, 2812, 3720, 4943, 8354, 8740). From this it is that in the supreme sense "wood" signifies Divine good, because all things which in the internal sense signify such things as belong to the church and heaven, in the supreme sense signify Divine things.

(10179) A cubit the length thereof, and a cubit the breadth thereof. That this signifies equally from good and from truth, is evident from the signification of “length” as being good, and of “breadth,” as being truth (see n. 1613, 3433, 3434, 4482, 9487); equally from both is signified by “the length a cubit, and the breadth a cubit,” thus by the measure being equal, because by measures in the Word things are determined in respect to their quantity and quality, and the determination is effected by means of numbers. The thing that is here determined by the measure, which is a “cubit,” is good and truth; the former by the “length,” and the latter by the “breadth.” That “length” denotes good is because it is reckoned from east to west, and by “east and west” is signified good from one boundary to another; and breadth is reckoned from south to north, and by “south and north” is signified truth from one boundary to another. For such is the case in heaven, where the Lord is the Sun, and also the East, from which all determinations are there made. They who are in the front there are in the perception of good according to the distance; they who are in clear perception of good are in the east (n. 3708, 9668), and they who are in obscure perception of good are in the west (n. 3708, 9653); but they who are in the clear light of truth are in the south (n. 9642), and they who are in the obscure light of truth are in the north (n. 3708). Hence it is that in the Word such things are signified by these four quarters; and that by “length” is signified good, and by “breadth” truth.

(10180) Foursquare shall it be. That this signifies thus perfect, is evident from the signification of “foursquare,” as being righteous, and also perfect (see n. 9177, 9861).

(10181) And two cubits the height thereof. That this signifies the degrees of good and of truth, and their conjunction, is evident from the signification of "two," as being conjunction (see n. 1686, 5194, 8423); and from the signification of "height," as being the degrees of good and of the derivative truth (n. 9489, 9773). By degrees of height are meant degrees from interiors to exteriors, or from inmosts to outermosts, the nature of which degrees may be seen illustrated and shown above (n. 3405, 3691, 4145, 5114, 5146, 8603, 8945, 10099). [2] Degrees are of two kinds, namely, degrees in length and breadth, and degrees in respect to height and depth; the latter differ greatly from the former. Degrees of length and breadth are those which succeed each other from the middle to the circumference; but degrees of height proceed from interiors to exteriors. The former degrees, namely of length and breadth, are degrees which continually decrease toward the circumferences, as light decreases from a flame down to its obscurity, and as the sight of the eye decreases from the nearest objects to those which are most remote, and as the intellectual sight decreases from those things which are in light to those which enter into shade. But degrees of height, which proceed from inmosts to outermosts, or from highests to lowests, are not continuous, but discrete. They are circumstanced as are the inmosts of a seed in respect to its exteriors; and as are the inmosts of a man in respect to his outermosts; and as the inmost of the angelic heaven is in respect to its outermost. These degrees are discriminated from each other, and are thus distinct, as are that which produces and that which is produced. [3] Things which are in an interior degree are more perfect than those which are in an exterior degree, and there is no likeness between them except through correspondences. From this it is that those who are in the inmost heaven are more perfect than those who are in the middle heaven, and that these are more perfect than those who are in the ultimate heaven. It is the same with a man in whom is heaven; his inmost is in a more perfect state than his middle, and this is in a more perfect state than his ultimate; and they are associated together in no other way than through correspondences, the nature of which has been abundantly shown in the preceding explications. [4] He who does not acquire a perception of these degrees cannot possibly know the differences between the heavens, and those between the interior and exterior faculties of man, thus neither can he know the difference between the soul and the body. Nay, he cannot at all apprehend what the internal sense of the Word is, and its difference from the external sense, nor even the difference between the spiritual world and the natural. He cannot even understand what and whence correspondences and representations are, and scarcely what influx is. Sensuous men do not apprehend these differences, for they regard as continuous any increase or decrease according to these degrees, thus they regard these degrees as being like those of length and breadth, and therefore they stand outside, and far away from intelligence. [5] These degrees are degrees of height, and therefore by what is high in the Word is meant what is interior (n. 2148, 4210, 4599), and because interior, also more perfect. From this it is that in the Word the Lord is called "the Highest," because He is perfection itself, intelligence and wisdom itself, and good and truth itself; and from this it is that heaven is said to be on high, because it is in perfection, intelligence, wisdom, good, and truth, from the Lord; and therefore hell is said to be in the deep, because there is in it no perfection, no intelligence and wisdom, and no good and truth.

(10182) Out of it shall be its horns. That this signifies the powers of truth from the good of love and of charity, is evident from the signification of "horns," as being the powers of truth (see n. 2832, 9719-9721). That it signifies from the good of love and of charity is because all the power of truth is from this source. Therefore also the horns were continued on from the altar itself, or were "out of it;" for this altar was a representative of the hearing and reception by the Lord of all things of the worship that is from love and charity (n. 10177). [2] That all the power of truth is from the good of love cannot be apprehended by those who have only a material idea of power and therefore how the case herein is must be told. In the heavens all power is from the Divine truth that proceeds from the Lord's Divine good; from this the angels have power, for the angels are receptions of the Divine truth from the Lord (n. 1752, 4295, 8192). By the power which they have from this they protect man by removing the hells from him; for one angel prevails against a thousand spirits from the hells. This power is what is meant by the keys of Peter, but by Peter who is there called a "rock" is meant the Lord as to the truth of faith from the good of love (see the preface to Genesis 22, and n. 3750, 4738, 6000, 6073, 6344, 10087); and that a "rock" denotes the Lord as to the truth of faith (n. 8581). [3] The power of Divine truth is meant also by "the voice of Jehovah" in David: The voice of Jehovah is upon the waters. The voice of Jehovah is in power. The voice of Jehovah breaketh the cedars. The voice of Jehovah cleaveth the flame of fire. The voice of Jehovah maketh the wilderness to tremble. The voice of Jehovah strippeth the forests; Jehovah giveth strength to His people (Ps. 29:3-11); (that "the voice of Jehovah" denotes the Divine truth proceeding from His Divine good, see n. 9926). [4] The power of Divine truth is meant also by "the Word" in John: All things were made by the Word, and without Him was not anything made that was made (John 1:3); that "the Word" denotes the Divine truth that proceeds from the Divine good, see above (n. 9987); wherefore also the Lord when in the world first made Himself Divine truth, which is also meant by "the Word was made flesh" (verse 14). The reason why the Lord then made Himself Divine truth, was in order that He might fight against all the hells and subjugate them, and thus reduce into order all things there, and at the same time all things in the heavens (see n. 9715, 9809, 10019, 10052). [5] That truths from good have all power, and that on the contrary falsities from evil have no power, is very well known in the other life. For this reason it is that the evil who come there from the world are deprived of persuasive faith, and likewise of all knowledge of truth, and are thus left to the falsities of their evil. [6] That truths from good have such power cannot be apprehended by those who have the idea that truth and its faith are mere thought; when yet man's thought from his will produces all the strength of his body, and if it were inspired by the Lord through His Divine truth, man would have the strength of Samson. But it is the Lord's good pleasure that in respect to the things of his spirit, and that conduce to eternal salvation, man should have strength through faith from love. From this it can be seen what is meant by the power of truth from good, which is signified by "the horns of the altars" both of burning offering and of incense. [7] That "horns" signify this power is evident from the passages in the Word where "horns" are mentioned, as in these passages: In that day will I make a horn to grow for the house of Israel (Ezek. 29:21). Have we not taken to us horns by our own strength? (Amos 6:13). Jehovah will give strength to His king, and will exalt the horn of His anointed (1 Sam. 2:10). Jehovah hath exalted the horn of His people (Ps. 148:14). All the horns of the wicked will I cut off; but the horns of the righteous shall be exalted (Ps. 75:10). The Lord hath cut off in the wrath of His anger all the horn of Israel, and hath exalted the horn of thine adversaries (Lam. 2:3, 17). Ye thrust with side and with shoulder, and strike all the weak sheep with your horns, till ye have scattered them abroad (Ezek. 34:21). I saw four horns. The angel said, These are the horns which have scattered Judah, Israel, and Jerusalem. The smiths are come to cast down the horns of the nations, who lift up their horn against the land of Judah (Zech. 1:18-21). His horns are the horns of the unicorn;

with them shall he strike the peoples all together to the ends of the earth (Deut. 33:17). That in these passages by “horns” is signified power, is evident, and indeed power in both senses, namely, the power of truth against falsity, and of falsity against truth; for in the internal sense the state of the church is everywhere treated of. [8] In Amos: In that day I will visit upon the altars of Bethel, and the horns of the altar shall be cut off, and shall fall to the earth (Amos 3:14); by “the altars of Bethel,” and by its “horns,” are signified evils and falsities destroying the good and truth of the church, of which it is said that they “shall be cut off.” [9] From all this it can be seen what is meant by the “horns,” of which such frequent mention is made in Daniel, and by John in Revelation, as in these passages: The beast had ten horns, and also a horn speaking to it (Dan. 7:8, 11, 20). The horn made war with the saints and prevailed until the Son of man came (Dan. 7:21-22); Concerning the horns of the ram and the horns of the he-goat, by which they made war with each other (Dan. 8:3-21). The dragon had ten horns (Rev. 12:3). In like manner the beast that came up out of the sea (Rev. 13:1). And also the scarlet beast (Rev. 17:3). The horns are ten kings (Rev. 17:12, 13; see also in Daniel 7:24). (That by “kings” in the Word are signified truths, and in the opposite sense falsities, see n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148.) [10] As by a “horn” is signified truth in its power, and in the opposite sense falsity destroying truth, therefore speech is attributed to a horn (Rev. 9:13; Dan. 7:8; Ps. 22:21). [11] That kings were anointed with oil from a horn (1 Sam. 16:1, 13; 1 Kings 1:39) represented truth from good in its power, for “horns” denote truths in their power; “oil” denotes good; and “kings” denote those who are in truths from good. (That “oil” denotes good, see n. 886, 9780; and “kings,” those who are in truths from good, thus abstractedly, truths from good, n. 6148.) From this also it is that a horn is said “to sprout forth” (Ps. 132:17), because all spiritual growth belongs to truth from good; thus also in old times they made sprouting horns. (That good has all power through truth, or what is the same, that all power belongs to truth from good, see the places cited in n. 10019.)

(10183) And thou shalt overlay it with pure gold. That this signifies what is representative of all things of worship from good, is evident from the signification of “gold,” as being the good of love (see n. 9874); and that “overlaying with gold” denotes to found upon this good (n. 9490), thus that it is representative of it is evident.

(10184) Its roof. That this signifies the inmost, is evident from the signification of a “roof,” as being the inmost. A “roof” denotes the inmost because it is supreme or highest, and what is supreme or highest signifies inmost, according to what was shown above (n. 10181); and because a “roof” signifies the like as the head with man. For all the representatives in nature bear relation to the human form, and have a signification according to this relation (see n. 9496). (That the “head” signifies the inmost, see n. 5328, 6436, 7859, 9656, 9913, 9914.) The inmost here signified by the roof of the altar of incense is the inmost of worship; for in worship there are similar things to those which are in the man himself from whom the worship proceeds; namely, an internal, a middle, and an external. The inmost is called celestial, the middle spiritual, and the external natural (n. 4938, 4939, 9992, 10005, 10017, 10068). From the correspondence these degrees are signified by the "head," the "breast," and the "feet;" in like manner by the "roof," the "sides," and the "horns," of the altar of incense. [2] As by the "roof" is signified the celestial, which is inmost, good is also signified, for good is everywhere the inmost, and truth proceeds from it, as, to speak comparatively, light does from flame. This is meant by the "roof" in Matthew: Let him that is on the roof of the house not go down to take anything out of his house (Matt. 24:17; Mark 13:15; Luke 17:31). The subject here treated of is the last times of the church, and by being "on the roof" is signified the state of a man who is in good; and by "going down to take anything out of the house," is signified a return to the former state (n. 3652). As in Jeremiah: On all the roofs of Moab, and in the streets thereof, all is mourning (Jer. 48:38); by a "mourning on all the roofs" is signified the vastation of all goods with those who in the representative sense are meant by Moab, namely, those who are in natural good, who easily suffer themselves to be seduced (n. 2468); and by a "mourning in the streets" is signified the vastation of all truths (that "streets" denote truths, see n. 2336). [3] As a "roof" signified good, therefore the ancients had roofs on their houses where they walked, and also where they worshiped, as can be seen in 1 Sam. 9:25, 26; 2 Sam. 11:2; Zeph. 1:5. In Moses: When thou buildest a new house, thou shalt make a parapet for thy roof, that thou bring not bloods on thine house if anyone fall from it. Thou shalt not sow thy vineyard with mixed seed, lest the gathering from the seed which thou hast sowed, and from the produce of the vineyard, be forfeited. Thou shalt not plow with an ox and an ass together. Thou shalt not put on a garment mixed with wool and linen together (Deut. 22:8-11). [4] From all this it is also evident that by a "roof" is signified the good of love; for each of these precepts involves similar things, which are not disclosed except by means of the internal sense. This sense is that he who is in good, which is the state of a regenerate man, shall not return into a state of truth, which is his prior state, namely, during regeneration; for in this state man is led by means of truth to good, thus partly by himself; but in the later or posterior state, namely when he has been regenerated, man is led by good, that is, through good by the Lord. [5] This is the secret which lies hidden within each of these precepts; thus the same as is contained in the Lord's words in the following passages: Then he who is upon the house, let him not go down to take anything out of his house; and he who is in the field, let him not return back to take his clothes (Matt. 24:17, 18). He who is up on the roof, let him not go down into the house, neither let him enter to take away anything out of his house; and he who shall be in the field, let him no more turn back to take his raiment (Mark 13:16). In that day, whosoever shall be upon the house, and his vessels in the house, let him not go down to take them away; and whosoever shall be in the field, let him likewise not return to the things behind him;

Remember Lot's wife (Luke 17:31, 32). [6] Who cannot see that arcana of heaven are contained in these passages? For otherwise what could be meant by its being said that they should not go down from the house, or return back from the field, and that they should remember Lot's wife? In like manner in what is said in Moses, that they should make a parapet about the roof lest blood should be shed if people fell down; and that a field should not be sown mixedly with seed, and also about the produce of a vineyard; and that they should not plough with an ox and an ass together; nor wear a garment mixed with wool and linen. For by "the roof" is signified good, and by being "upon the house," or "upon the roof," is signified the state when a man is in good; by "falling from it" is signified a relapse to the former state; and by "bloods" is signified the violence then offered to good and truth (n. 374, 1005, 4735, 6978, 7317, 7326); by a "vineyard" is signified the church with man; by the "produce of the vineyard," a state of truth (n. 9139); by "the seed of wheat or barley," a state of good (n. 3941, 7605); by an "ox" also is signified good, and by "ploughing with an ox," a state of good (n. 2781, 9135); in like manner by "wool," and by "putting on a garment of wool" (n. 9470); and by an "ass" is signified truth (n. 2781, 5741); and also by "linen" (n. 7601, 9959). But how the case is with this secret, see unfolded in the places cited in n. 9274.

(10185) And its walls round about. That this signifies the interiors, is evident from the signification of "walls," or "sides," as being the interiors, for as the "roof" signifies the inmost, the "walls" beneath signify the interiors; by the interiors are meant the things beneath the inmost and above the ultimate ones, thus the middle things. That the "walls" signify the interiors is because the sides and breast with man signify the interiors, for all the representatives in nature bear relation to the human form, and have a signification in accordance with this relation (see n. 9496); as for instance a house; its highest part called the roof signifies the like as the head with a man; its more interior things which are below the highest, signify the like as the breast and sides; and its foundation, the like as the feet and soles of the feet. That this is so, is because the universal heaven bears relation to a man, and from this there is an influx into universal nature, for the natural world comes forth and subsists from the spiritual world. When the spiritual world is spoken of, there is meant the Divine of the Lord which is there. [2] That all things in nature bear relation to the human form, is also evident from all the things in the vegetable kingdom, in which kingdom all things are clothed with leaves, bearing flowers before they bring forth fruits, while fruits are the ultimate ends for the sake of which are the prior things, and to which they all look. For the leaves in that kingdom bear relation to the lungs, and are as it were in the place of the respiration, because by their means the sap is drawn up, and therefore a tree stripped of its leaves bears no fruit. From this also it is that "leaves" in the Word signify the truths of faith (n. 885), for in like manner by their means is drawn up the living power whereby good is formed. [3] The blossoming before the fruit corresponds to the state of that age with man when the conjugial inclination enters minds and gladdens them, thus when truth is being conjoined with good. But the fruit corresponds to the good itself, which, insofar as it ripens like fruit, puts itself forth into works. From this it is that "fruits" in the Word signify the works of charity; and the blossoming before the fruit is compared to the voice and joy of the bride and bridegroom; and so in all other things. [4] Therefore one who is able to reflect wisely will very clearly notice that the heavenly paradise is represented in the earthly one, and that from this all things in nature bear relation to such as are in the spiritual world. And one who is able to draw further conclusions will perceive that nature does not subsist from itself, but through influx from heaven, that is, from the Divine in heaven; insomuch that if the communication were taken away, all things of the earth would fall down to nothing. That this is so the simple apprehend, but not the wise of the world, for the reason that the simple attribute all these things to the Divine, but the wise of the world attribute them to nature.

(10186) And its horns. That this signifies the exteriors, is evident from the signification of "horns," as being the powers of truth from good (see above, n. 10182); that they denote the exteriors also, is because truth from good is in its power in the extremes or ultimates (see n. 9836); and because the horns of the altar bear relation also to the arms and hands with man, by which also is signified truth in its power in the ultimates or extremes (see the places cited in n. 10019, 10062, 10076, 10082).

(10187) And thou shalt make for it a border of gold round it. That this signifies a bounding from good lest they be approached and injured by evils, is evident from the signification of “a border,” as being a bounding to prevent approach and injury by evils (see n. 9492); and from the signification of “gold,” as being good (n. 9874, 9881). The reason why the border was made of gold was because it represented a closure from good; for good cannot be approached by evils, because evils cannot by any means endure the sphere of good; when evils, that is, those who are in evils, or those who are from hell, come unto this sphere, which is the sphere of heaven, they are direfully tortured, and insofar as they enter into this sphere, so far they feel infernal torments within them, and consequently become like those who are lying in the death agony; and therefore they instantly cast themselves down into hell, and no longer dare to lift up their heads. This is the reason why those who are in heaven are in safety from the infestation of evils from the hells; and this is meant by the words of Abraham to the rich man who was in hell: Between us and you there is a great gulf fixed, that they who would pass over from hence to you cannot, neither can they who are there pass over to us (Luke 16:26); and by these words: They shall say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb (Rev. 6:6; Hosea 10:8). But as regards truth, this can be approached by the evil, because the evil pervert truths by wrong interpretations, and so apply them to favor their own cupidities; but in proportion as good is present in truths, truths cannot be approached. From this it can be seen what kind of protection is possible in the other life to those who are solely in truths, which are called the truths of faith, and not at the same time in good. By good is meant charity toward the neighbor and love to the Lord, for all goods are from this source. From all this it is now evident why a border was made round about the sides of the altar of incense.

(10188) And thou shalt make for it two rings of gold from under its border. That this signifies the sphere of Divine good, through which are conjunction and preservation, is evident from the signification of "two," as being conjunction (see n. 5194, 8423); from the signification of "gold," as being good (n. 9874, 9881); and from the signification of a "border," as being a bounding to prevent their being approached and injured by evils (of which just above, n. 10187). From all this it is evident that by "two rings of gold from under the border" is signified the sphere of Divine good through which is conjunction; and that preservation also is signified, is because the altar of incense was carried by staves inserted in the rings, and by "carrying" is signified preservation (n. 9900). [2] What the sphere of Divine good is shall here be briefly told. The sphere of Divine good fills the universal heaven, and also extends itself into hell, for it is like the sphere of the sun's heat in the world, which in summer penetrates even into dark places where the sun does not appear. This Divine sphere was likened by the ancients to radiant circles in the midst of which was God, and round about were angels. Accordingly those who suffer themselves to be led by the Lord, thus who receive the Divine from Him, are in the sphere of Divine good in proportion to their reception of it; while those who do not receive it are indeed in the same sphere, but their interiors have been so much closed up that they do not feel the influx. For those who are in hell are in externals and are not in internals, and from their externals there exhale evils and the derivative falsities, which appear around them like the smoke from a furnace; causing the external sphere of Divine good to be dulled there, while the internal sphere of it still remains; but it is not received because it has been closed to them; nevertheless the Lord rules the hells by means of it. [3] The reason why there is a sphere of Divine good which proceeds from the Lord, is because the Sun of heaven, which is the Lord, is Divine love itself, for this so appears; the heat thence proceeding is the good of love, and the light thence proceeding is the truth of faith; hence in the Word by the “sun” is meant the Divine love; by “fire,” and “heat,” the good of love; and by “light,” the truth of faith. [4] Moreover, from every angel proceeds a sphere from his love, also from every spirit good and evil according to his love; but the spheres proceeding from these do not extend themselves far, whereas the Divine sphere extends through the universe, for it proceeds from the inmost, and the inmost is the all in all the things that follow in succession from it. (Concerning these spheres, see what has already been shown, partly also from experience, n. 1048, 1053, 1316, 1504-1512, 1695, 2401, 4464, 5179, 6206, 7454, 6598-6613, 8063, 8630, 8794, 8797, 9490-9492, 9498, 9499, 9534, 9606, 9607.)

(10189) Upon its two ribs. That this signifies conjunction with truths on the one side, and preservation by means of them, is evident from the signification of “ribs,” when by them are meant sides, as being truths; for the sides which are called “ribs” look to the south and the north, and by the “south” is signified truth in light (see n. 9462), and by the “north” truth in shade (n. 3708). But by “sides” properly so called is signified good, because they look to the east and the west, and by the “east” is signified good in clearness, and by the “west” good in obscurity (n. 3708, 9653). Therefore it is here said, “thou shalt make for it two rings of gold from beneath the border, upon the two ribs thereof thou shalt make them, upon the two sides thereof.” That the sides properly so called look to the east and the west, but that the sides which are called “ribs” look to the south and the north, is plain in Exodus 26:13, 26, 27, 35. Moreover “ribs,” being supports of the breast, signify the truths that support good. [2] In heaven however the case is this. On the right are those who are in the light of truth, thus who are in the south; but on the left are those who are in the shade of truth, thus who are in the north; before the face are those who are in the clear perception of good, thus who are in the east; but at the back are those who are in the obscure perception of good, thus who are in the west. These, who are in good, constitute the celestial kingdom of the Lord; and the former, who are in truth, constitute His spiritual kingdom. This is the appearance to the angels there in whatever direction they turn themselves, for the angels have the Lord, who is the very East, continually before the face; but the contrary is the case with those who are in hell, for these have the Lord continually at the back. [3] For in the other life the quarters are not determined toward fixed regions, as they are in the world; but according to fixed and ruling loves. [4] For an angel or a spirit is his own love, and where the love is, thither he turns himself; they who are in love to the Lord and in charity toward the neighbor, and from this in faith, look at the Lord before them wherever they turn their bodies and their faces. For the Lord turns them to Himself, because He enters by the way of the east into them, and constantly keeps them in a determination toward Himself. Hence their external sight, determined by the internal sight that belongs to the understanding, and this by the love that belongs to the will, looks in the direction in which the love carries it. It is similar with men in the world in respect to their interiors that belong to their spirit. Moreover, in the other life all are distinguished according to the way in which each one turns himself. (That the spaces and places in the other life are of this nature, and that from this they signify states, see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381, 9440, 9667, 10146.)

(10190) Upon its two sides shalt thou make them. That this signifies conjunction with good on the other side and preservation by means of it, is evident from what has been said and shown just above (n. 10189). From the same also it can be seen how the case is with the Divine sphere round about, namely that it is a sphere of the good of love from the Lord as a Sun from the east even to the west, and a sphere of truth from good from the south to the north. Thus the sphere of Divine good in the midst is like an axis, with the sphere of Divine truth proceeding from it on both sides, on the right and on the left.

(10191) And it shall be for receptacles for the staves. That this signifies the power of truth from good there, is evident from the signification of the "receptacles" (or "rings," for these were the receptacles), as being the Divine sphere (of which just above, n. 10188); and from the signification of "the staves," as being the power of truth from good (n. 9496).

(10192) To carry it in them. That this signifies its consequent preservation in its state, is evident from the signification of "carrying," as being to hold together in a state of good and truth, thus to come forth and subsist (see n. 9500, 9737), and also to preserve (n. 9900).

(10193) And thou shalt make the staves of shittim wood. That this signifies power from the good of the Lord's love, is evident from the signification of "the staves," as being power (see n. 9496); and from the signification of "shittim wood," as being the good of the Lord's love (n. 10178).

(10194) And shalt overlay them with gold. That this signifies the foundation of all things upon good, is evident from the signification of "overlaying with gold," as being to found upon good (see n. 9490). What is meant by being founded on good shall be briefly told. It is believed by some that truth is that on which all things are founded; but they are very much mistaken; for no truth is possible with a man unless he is in good. The truth with a man which is devoid of good is an external without an internal, thus a shell without a kernel, residing only in the memory. This truth may be likened to a painting of a flower, of a tree, or of an animal, which inwardly is nothing but clay; whereas truth from good not only resides in the memory, but is also inrooted in the life, and may be likened to the flower, the tree, or the animal itself, the perfection of which increases toward the interiors; for that which has been created by the Divine is more perfect the more interiorly it is examined. This can be very clearly seen from the representatives in the other life. Representatives are there presented according to the states of the interiors among spirits, for they are correspondences. Around the spirits who are in truths from good appear most beautiful representatives, namely, houses and palaces flashing with gold and precious stones, also gardens and paradises of unspeakable beauty; all these things being from the correspondence. But around those who are in truths, and not from good, there appear nothing but stony places, rocks, and bogs, and sometimes shrubberies, but unpleasant and barren; these also being from the correspondence. And around those who are in falsities from evil appear swamps, privies, and many monstrous objects. The cause of this being so is that all the representatives in the other life are outward things shaped according to the states of the interior ones; for in this way the spiritual world presents itself to view there. From this it can be seen what is meant by being founded upon good.

(10195) And thou shalt put it before the veil that is over the ark of the Testimony. That this signifies in the interior heaven where it is conjoined with the inmost heaven, is evident from the signification of "the veil," which was before the ark and between the holy and the holy of holies, as being an intermediate uniting the second and the third heavens (see n. 9670, 9671); and from the signification of "the ark of the Testimony," as being the inmost heaven (n. 9485). (That the Tent together with the place within the veil and without the veil and together with the court represented the three heavens, see n. 9457, 9481, 9485, 9741.)

(10196) Before the propitiatory that is over the Testimony. That this signifies where there is the hearing and reception by the Lord, of all things of worship from the good of love, is evident from the signification of "the propitiatory," as being the hearing and reception by the Lord of all things of worship from the good of love (see n. 9506); and from the signification of "the Testimony," as being the Lord in respect to the Word (n. 8535, 9503), thus in respect to the Divine truth, for the Lord in respect to Divine truth is the Word (n. 9987). [2] A few words may here be said about Divine good and Divine truth. The Lord as to the Divine Itself which is called "the Father," and as to the Divine Human which is called "the Son," is the Divine love itself, thus Divine good itself; but the Lord as heaven, which is beneath the Lord as a Sun, is the Divine truth; yet this Divine truth has within it the Divine good accommodated to the reception of angels and spirits. This Divine is what is called "the Spirit of

Jehovah" and "the Holy." The reason why this is called Divine truth, and not Divine good, is that angels and spirits are created, and from this are receptions of the Divine truth that proceeds from the Divine good. They, like men, enjoy two faculties, namely, understanding and will, and the understanding has been formed to receive Divine truth, and the will to receive Divine good. The understanding serves them for reception, and also for perception. [3] An idea of this subject can be obtained by the simple from a comparison with the sun of the world, and with the world that comes forth from it. In the sun of the world there is fire, but that which proceeds from it is heat and light. Everyone is able to know that the light is not in the sun itself, but that the light proceeds from it. And insofar as the light proceeding from the sun has heat in it, plants live and grow, and bring forth fruits and seeds. These things are said by comparison, because universal nature is a theater representative of the Lord's kingdom; and it is such a representative theater because the natural world came forth through the spiritual world from the Divine, and perpetually comes forth, that is, subsists; hence it is that in the Word by the "sun" is meant the Lord as to Divine love, in like manner by "fire;" and that by "light" is meant the Lord as to Divine truth (as in John 1:9; 3:19; 9:5; 12:46).

(10197) Whither I will come to meet thee there. That this signifies in this way the presence and influx of the Lord, is evident from the signification of "coming to meet," when said of Jehovah, as being the presence and influx of the Lord (see n. 10147, 10148).

(10198) And Aaron shall burn incense thereon. That this signifies the uplifting by the Lord of worship from love and charity, is evident from the signification of "burning incense," as being the uplifting of all things of worship from love and charity (n. 10177); and from the representation of Aaron as high priest, as being the Lord as to Divine good, and as to the work of salvation (n. 9806, 9965, 10068). That "burning incense" signifies the uplifting of worship, is because "fire" signified the good of love, hence all things that came forth from fire signified such as proceed from love; for which reason it is that not only light, but also smoke, were representative. (That by "fire" is signified the good of love, see n. 4906, 5215, 6314, 6832, 6834, 6849, 7324, 10055.) That smoke also was representative is evident in these passages: Jehovah will create over every habitation of Zion a cloud by day, and a smoke and the shining of a flame of fire by night (Isa. 4:5). The temple was filled with smoke from the glory of God, and from His power (Rev. 15:8). That the smoke of incense denotes the uplifting of prayers, thus in general the uplifting of all things of worship, is evident in the same: The smoke of the incense went up with the prayers of the saints (Rev. 8:4).

(10199) Incense of spices. That this signifies grateful hearing and reception, is evident from the signification of "incense," as being the hearing and reception by the Lord of all things of worship from love and charity (see n. 10177); and from the signification of "spices," as being things that are grateful. It is from their odor that spices denote what is grateful, for "odor" signifies perceptivity;

consequently a sweet odor signifies a grateful perceptivity, and an offensive odor an ungrateful perceptivity. For all things which are perceived by man through the organs of sense signify spiritual things, which bear relation to the good of love and to the truths of faith, as do smell, taste, sight, hearing, and touch; hence "smell" signifies the perceptivity of interior truth from the good of love; "taste" signifies the perception and affection of knowing and of being wise; "sight," the understanding of the truths of faith; "hearing," perceptivity from the good of faith, and from obedience; and "touch" in general, communication, transfer, and reception. [2] The reason of this is that all external sensations derive their origin from internal sensations which are of the understanding and will, thus in man from the truths of faith and from the good of love, for these constitute the understanding and the will of man. But the internal sensations, which are proper to the understanding and will with man, have not that sense which the external sensations have, but are turned into such when they flow in; for all things made sensible to man by the external organs of sense, flow in from internal things, because all influx is from internal things into external, but not the reverse. For there is no such thing as physical influx, that is, influx from the natural world into the spiritual, but only from the spiritual world into the natural. The interiors of man which belong to his understanding and will are in the spiritual world, and his externals which belong to the senses of the body are in the natural world. From this also it can be seen what correspondence is, and what is its nature. [3] (That smell in general corresponds to perception in respect to the quality of a thing, see n. 1514, 1517-1519, 3577, 4624-4634, 10054; taste, to the perception and affection of knowing and of growing wise, n. 3502, 4791-4805; sight, to the understanding of the truths of faith, n. 3863, 4403-4421, 4567, 5114, 5400, 6805; hearing, to the perception of the good of faith, and to obedience, n. 3869, 4652-4660, 7216, 8361, 9311, 9926; and that touch denotes communication, transfer, and reception, n. 10130.) [4] From all this it is evident that "spices" signify such things as are gratefully perceived, such as are those which are from love and charity; specifically, interior truths, because these are from this source, as is evident from the following passages in the Word: Instead of spice shall be rottenness; and instead of a girdle rending, and instead of braided work baldness (Isa. 3:24); where the subject treated of is the daughters of Zion, by whom is signified the celestial church, which church is in interior truths from the good of love to the Lord; "spice" here denotes interior truth; "rottenness," the privation thereof; a "girdle" denotes conjunction; a "rending" denotes the dispersion of connection and order; "braided work" denotes memory-truth, which is exterior truth, or the truth of the external man; and "baldness" denotes the deprivation of it. (That a "girdle" denotes conjunction and a bond, that all things may be kept in connection, so as to look to one end, see n. 9828; that "braided work" denotes memory-truth, n. 2831; and "baldness," the deprivation of it, n. 9960.) [5] In Ezekiel: An eagle great with wings came unto Lebanon, and brought down therefrom a small branch of cedar into the land of Canaan; in a city of those who deal in spices he set the head thereof (Ezek. 17:3, 4); the subject here treated of in the internal sense is the beginning of a spiritual church and its growth, and afterward its perversion and end; by "an eagle great with wings" is signified the interior truth of this church (n. 3901, 8764); "wings" denote exterior truths (n. 8764, 9514); "Lebanon" denotes this church; the "cedar" there denotes the truth of the spiritual church; the "city of those who deal in spices" denotes where there is the doctrine of interior truth (that "cities" in the Word signify doctrines, see n. 402, 2449, 3216, 4492, 4493); it is from interior truths that it is called the "city of those who deal in spices." [6] Again: The traders of Sheba and Raamah, by the chief of spice, and by every precious stone and gold, gave their tradings (Ezek. 27:22); the subject here treated of is Tyre, by which is signified the church in respect to the knowledges of good and truth; "traders" denote those who have these knowledges and communicate them; "Sheba and Raamah" denote those who are in the knowledges of things celestial and spiritual; "the chief of spice" denotes that which is grateful from interior truths; "precious stones" denote these truths themselves; and "gold" denotes their good. (That "Tyre" denotes the church in respect to the interior knowledges of good and truth, and in the abstract sense these knowledges themselves, see n. 1201; and that "traders" denote those who have these knowledges and communicate them, n. 2967, 4453; "Sheba and Raamah," those who are in the knowledges of things celestial and spiritual, n. 1171, 3240; a "precious stone," interior truth, n. 9863, 9865, 9873, 9874; and "gold," its good, see the places cited in n. 9874, 9881.) [7] From this it is evident what was represented by the Queen of Sheba coming to Jerusalem to Solomon, "with camels carrying spices, and gold, and precious stone" (1 Kings 10:1, 2); and by the wise men of the east offering to the child Jesus "gold, frankincense, and myrrh" (Matt. 2:11). As "spices" signified interior truths, thus such as are grateful, therefore the incense was made aromatic, and also the oil of anointing (of which in what follows in this chapter). [8] By interior truths are meant those which have been made to be of the man's life and affection, thus which are with him inwardly; but not the truths that are merely in the memory, and not made to be of the life. These truths are called external truths relatively, because they have not been inscribed on the life, but only on the memory; for they reside in the external man, and not in the internal man. The truths of faith which have been inscribed on the life are in the will, and those things which are in the will are in the internal man, for by means of the truths of faith the internal man is opened, and communication is effected with the heavens. From this it is evident that interior truths with man are those which are from the good of love and of charity. Whether you say the will, or the love, it is the same, for that which is of man's will is of his love; and therefore truths inscribed on the life, which are called interior truths, are those which have been inscribed on the love, thus on the will, from which they afterward proceed when they come into speech and act. [9] For heaven (in which is the internal man that has been opened) does not flow immediately into truths, but mediately through the good of love; and heaven cannot enter with man when the internal man is closed, because there is not any good of love there to receive it; and therefore with those with whom the internal man has not been opened by means of truths from the good of love and of charity, hell flows in with falsities from evil, however much the truths of faith, even interior ones, may reside in the external man only, that is, in the memory. From all this it can now be seen what is meant by interior truths which are grateful and are signified by "spices," namely, those which are from the good of love and of charity.

(10200) Morning by morning. That this signifies when the state of love is in clearness, is evident from the signification of "morning," as being when the state of love is in clearness (see n. 10134); hence "morning by morning" denotes when there is this state. That in the heavens there is continually a succession of states of love and light, that is, of good and truth, as on earth there are morning, noon, evening, and twilight; and spring, summer, autumn, and winter, has been occasionally shown above; also that these times of the day and of the year have their origin from this source; for the things which come forth in the world are images of those which come forth in the heavens, because everything natural comes forth from what is spiritual, that is, from the Divine in the heavens. From this it is evident what is the nature of the variations of states in the heavens, for they are known from comparison with the states of heat and light in the world; for heat in the heavens is the good of love from the Lord, and light there is the truth of faith from the Lord. The reason for such successions of states there is that the angels there may be continually being perfected; for in this way they pass through all the varieties of good and of truth, and become imbued with them. The differences of the varieties of the good of love and of the truth of faith in the heavens are also like the differences of heat and of light in the several regions or climates of the earth, namely, of one kind nearer to the equator, and of another at a greater distance on each side therefrom; and differently in each day of every year, and also in one year differently from another; for there is never a return of what is absolutely alike, or the same; it being provided that what is absolutely the same is never found either in the spiritual world or in the natural. From this the perfection continually increases.

(10201) In dressing the lamps he shall burn it. That this signifies when truth also comes into its light, is evident from the signification of "lamps," as being Divine truth and the consequent intelligence and wisdom (see n. 9548, 9783); that "to dress" or kindle them denotes when these come into their light, is evident; and from the signification of "burning," as being the hearing and reception of all things of worship (n. 10177, 10198). From this it is evident that by "burning it every morning, when the lamps were dressed," is signified that the hearing and reception of all things of worship is chiefly when they are in a clear state of love, and from this in the intelligence and wisdom of truth. [2] It is said "from this in the intelligence and wisdom of truth," because the light of truth with man is altogether according to the state of his love; in proportion as the love is kindled, the truth shines, for the good of love is the vital fire itself, and the truth of faith is the intellectual light itself, which is intelligence and wisdom. These two advance with equal step. [3] By intelligence and wisdom is not meant the capacity to think and reason on every subject, for this exists equally with the evil as with the good, but there is meant the capacity to see and perceive the truths and goods which are of faith and charity, and of love to the Lord. This capacity exists solely with those who are in enlightenment from the Lord, and they are so far in enlightenment as they are in love to Him and in charity toward the neighbor. For the Lord enters through good, thus through the love and charity that are with the man, and leads into truths corresponding to the good; but when the loves are alien, as are those which are turned away from the Lord and the neighbor to self and the world, then these loves lead him, but from truths into falsities, while the capacity to think and reason still remains. [4] The reason is that they are not in enlightenment from the Lord, but from self and the world, which enlightenment is mere thick darkness in spiritual things, that is, in those which are of heaven and the church. For with such the internal man, which sees from the light of heaven, is closed; and the external is opened, which sees from the light of the world; and to see anything from the light of the world without the influx of light from heaven, is to see the things of heaven in thick darkness. Nay, insofar as the man has then kindled natural light by means of the loves of self and of the world, so far he rushes into falsities, consequently so far he extinguishes the truths of faith. From this it is that the learned of the world, who are in the love of self, having greater resources for confirming falsities, are more blind than the simple. [5] These things have been said that it may be known that the faith of everyone is such as is his love; and that it may be understood what is meant by truth coming into its light when love comes into its clearness, which things are signified by "burning the incense every morning when the lamps were dressed."

(10202) And when Aaron maketh the lamps to go up between the evenings, he shall burn it. That this signifies an uplifting also in an obscure state of love when truth also is in its shade, is evident from the signification of "making the lamps go up," that is, to kindle them, as being to enlighten with Divine truth, and the consequent intelligence and wisdom (see just above, n. 10201); from the representation of Aaron, as being the Lord as to Divine good, and as to the work of salvation (n. 9806, 9965, 10068); from the signification of "between the evenings," as being an obscure state of love, and consequently a state of truth in shade (n. 10134, 10135); and from the signification of "burning," as being the uplifting of worship (see n. 10198). From this it is evident that by "Aaron's making the lamps to go up between the evenings," is signified the uplifting of all things of worship by the Lord in an obscure state of love, when truth also is in its shade. How the case herein is can be seen from what was said just above (n. 10200, 10201), namely, that states of love in the heavens are varied as are the times of the day and of the year in the world; and that truth is in its light as good is in its heat, that is, in its love; and therefore when the love is not so much in its heat, neither is the truth in its light. This being so, mention is made of "dressing the lamps in the morning, and making the lamps to go up in the evening," for "to make to go up" denotes to uplift and increase the light of truth then as much as it can be done.

(10203) A continual incense before Jehovah. That this signifies in all worship from love from the Lord, is evident from the signification of "incense," as being worship from love (see n. 9475); from the signification of "continual," as being all in all (n. 10133); and from the signification of "before Jehovah," as being from the Lord (n. 10146). It is said "worship from love from the Lord," because both love and faith, which are the essentials of worship, are from the Lord; and also from the Lord is the uplifting of all things of worship to Himself. A man who is not acquainted with the arcana of heaven supposes that worship is from himself, because he thinks and adores; yet the worship which is from man himself is not worship, but that which is from the Lord with man. For love and faith make worship, and as love and faith are from the Lord, worship also is from Him; neither can a man uplift into heaven anything from himself, but the Lord uplifts it; there being in man merely the capacity that this can be done, with which capacity he is endowed during regeneration (n. 6148); but all the activity and life of this capacity are from the Lord. (That life itself is from the Lord, and that men and angels are recipient forms, see n. 1954, 2021, 2536, 2706, 3001, 3318, 3484, 3741-3743, 4151, 4249, 4318-4320, 4417, 4523, 4524, 4882, 5847, 5986, 6325, 6467, 6468, 6470, 6472, 6479, 9338.)

(10204) To your generations. That this signifies to eternity with those who are in faith from love, is evident from the signification of "generations," as being those things which are of faith and love (see n. 613, 2020, 2584, 6239, 9042, 9079, 9845); and "to generations" denotes to eternity (n. 9789).

(10205) Ye shall not make strange incense go up upon it. That this signifies no worship from any other love than the love of the Lord, is evident from the signification of "incense," as being worship from love (see n. 9475); and from the signification of "strange" as being one who is within the church and yet does not acknowledge the Lord (n. 10112). From this it is evident that by "not making strange incense go up," is signified that worship from any other love than that of the Lord is not worship. The case herein is this. Acknowledgment, faith, and love to the Lord, are the principal of all things of worship within the church, for acknowledgment, faith, and love conjoin; acknowledgment and faith conjoin there what is of the understanding, and love what is of the will; and these two things make the whole man. He therefore who within the church does not acknowledge the Lord has no conjunction with the Divine, for all the Divine is in the Lord and from the Lord; and when there is no conjunction with the Divine, there is no salvation. From this it is that worship from any other faith and from any other love than those which are directed to the Lord is not worship. It is otherwise with those who are outside the church; for as they are in ignorance about the Lord, their worship is accepted by the Lord when they live from their religion in any mutual charity, and in any faith and in any love to God, whom most of them worship under a human form. Moreover, in the other life, when they are instructed by the angels about the Lord, that He is the Divine Itself in human form, they acknowledge Him; and insofar as they had been in the good of life, so far they worship Him from faith and love (see n. 2589-2604).

(10206) Nor a burnt-offering, nor a meat-offering. That this signifies no representative there of regeneration through the truths and goods of celestial love, is evident from the signification of “a burnt-offering,” as being a representative of purification from evils, of the implanting of good and truth, and of their conjunction, thus of regeneration (see n. 10042, 10053, 10057); and from the signification of “a meat-offering,” as being celestial good, into which man is introduced by regeneration (n. 4581, 9992, 10079, 10137), and also as being a representative of regeneration (n. 9993, 9994). From this it is evident that by “not making a burnt-offering nor a meat-offering go up on the altar of incense,” is signified that there was no representative there of regeneration through the truths and goods of faith and love, but a representative of the worship of the Lord from these. Regeneration is one thing, and worship another; for regeneration is first, and the worship is according to the quality of the man's regeneration; for his worship is accepted and is pleasing in the proportion that he has been purified from evils and the consequent falsities, and accordingly in the proportion that the truths and goods of faith and of love have been implanted. For by worship is meant everything that proceeds from love and faith with man, and is uplifted to the Lord by the Lord. As this is the full completion, the altar of incense, by which worship was represented, is described last; for all things follow in order according to the series in which they are described. First is described the Testimony, by which is meant the Lord; next the ark in which was the Testimony, by which is signified the inmost heaven where the Lord is; afterward the table on which were the breads, by which is signified the good of love therefrom; and also the lampstand with the lamps, by which is signified the Divine truth that proceeds from the Lord's Divine good; then the Tent itself, by which is signified heaven and the church which are from these; at length the altar of burnt-offering, by which is signified regeneration by means of truths from good; and lastly the altar of incense, by which is signified worship from all these in heaven and in the church.

(10207) And ye shall pour no drink-offering upon it. That this signifies no representative there of regeneration through the truths and goods of spiritual love, is evident from the signification of a "drink-offering," as being a representative of regeneration through the truths and goods of faith and charity (see n. 10137), which are the truths and goods of spiritual love. For love to the Lord is called celestial love, but charity toward the neighbor is called spiritual love; the former love reigns in the inmost heaven, but the latter in the middle and ultimate heavens (see the places cited in n. 9277, 9596, 9684).

(10208) And Aaron shall make expiation upon the horns of it. That this signifies purification from evils through the truths of faith which are from the good of love, is evident from the signification of "expiating," as being purification from evils (see n. 9506); from the representation of Aaron, as being the Lord as to Divine good and as to the work of salvation (n. 9806, 9946, 10017); and from the signification of "horns," as being powers (n. 10182), and also the exteriors (n. 10186). That it signifies purification through the truths of faith which are from the good of love, is because expiation was made by blood, and by "blood" is signified the truth of faith which is from the good of love (n. 4735, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10047); and all purification from evils is effected by means of the truths of faith which are from the good of love (n. 2799, 5954, 7044, 7918, 9088). That expiations were made with blood upon the horns of the altar of burnt-offering and of the altar of incense, is evident in Leviticus 4:3, 7, 18, 25, 30, 34; 16:18. [2] The reason why the altars were expiated in this way, was because the holy things were defiled by the sins of the people, for the people represented the church; and therefore the things that belonged to the church, and were called its sanctuaries, as the altar and the Tent, together with the things that were therein, were defiled when the people itself sinned; seeing that these sanctuaries belonged to the church. The same can be seen in Moses: Ye shall separate the sons of Israel from their uncleanness, that they die not in their uncleanness, when they defile My Habitation that is in the midst of them (Lev. 15:31). Aaron shall make expiation for the holy place, from the uncleannesses of the sons of Israel. Thus shall he make expiation for the sanctuary of holiness, and for the Tent of meeting, and for the altar (Lev. 16:16, 33). [3] The case herein is this. What are called the holy things of the church are not holy unless they are solemnly received; for unless they are solemnly received, the Divine does not flow into them, and all the holy things with man are holy merely from the Divine influx. For instance, holy edifices, the altars there, the bread and wine for the Holy Supper, become holy solely through the presence of the Lord; and therefore if the Lord cannot be present there because of the sins of the people, what is holy is absent, because the Divine is absent. Moreover, the holy things of the church are profaned by sins, because these remove from them what is Divine. [4] This then is the reason why the sanctuaries are said to be defiled by the uncleanness of the people, and that on this account they were to be expiated every year. That expiations were made by blood upon the horns of the altars, and not upon the altars themselves, was because the horns were their extremes, and nothing of man has been purified unless the extremes have been purified; for it is the extremes into which the interiors flow, and the influx takes place in accordance with their state; and therefore if the extremes have been perverted, the interiors are perverted therein; for when these flow in, the recipient forms of the interiors accommodate themselves to the state of the extremes. When there is something wrong with the eye, the sight which comes from within sees no otherwise than according to this state of the eye. Or when there is something wrong with the arms, the powers which come from within must needs put themselves forth accordingly. Wherefore, if the natural man has been perverted, the spiritual man must needs act into him in a perverted manner. From this it is that the spiritual or internal man is then closed. [5] But see what has been shown above on this subject, namely, that in order to effect man's purification, he must be purified as to the natural or external man (see the places cited in n. 9325); for the reason that all influx is from the internal into the external, and not the reverse (n. 5119, 6322); for the natural of man is the plane in which influx from the spiritual world terminates (n. 5651); and the externals of man have been formed to be of service to the internals (n. 5947, 9216, 9828). Thus the external man must be wholly subject to the internal (n. 5786, 6275, 6284, 6299); for the reason that the internal man is in heaven, and the external in the world (n. 3167, 10156); and of himself, or left to himself alone, the external man is opposite to the internal (n. 3913, 3928; moreover what the internal man is, and what the external, may be seen in n. 9701-9709).

(10209) Once in the year. That this signifies perpetually, is evident from the signification of "once in the year," as being for the whole year, for expiation upon the horns of the altar of incense once in the year involved expiation for the whole year; and a year, like all things of time, signifies a state and its duration, and also perpetuity. In this case there is meant a state of purification from evils by means of the truths of faith, for this state is signified by “expiation upon the horns of the altar of incense once in the year;” and all purification from evils, or regeneration, goes on perpetually, not only in the world, but also perpetually in the other life. (That by a “year” is signified what is perpetual and eternal, see n. 2906, 7828; and also by “yesterday,” “today,” “tomorrow,” and similar things of time, n. 2838, 3998, 4304, 6165, 6984, 9939; and that purification from evils, or regeneration, goes on to eternity, see the places cited in n. 9334, 10048.)

(10210) From the blood of the sin-offering of expiations. That this signifies through the truths which are from the good of innocence, is evident from the signification of “blood,” as being Divine truth (see n. 4735, 6978, 7317, 7326, 7846, 7850, 9127, 9393, 10026, 10033, 10047); and from the signification of “the sin-offering of expiations,” or of the sacrifice of sin by which expiation is effected, as being purification from evils and the consequent falsities. (That by “sin” is meant sacrifice for sin, see above, n. 10039; and that “expiation” denotes purification from evils and the consequent falsities, n. 9506.) That this purification is effected by means of truths which are from the good of innocence, is because the blood by which expiation was effected was from a bullock or a lamb, and by a “bullock” is signified the good of innocence in the external man (n.

9391, 9990, 10132); and by a "lamb," the good of innocence in the internal man (n. 10132); and there must be innocence in order that truth and good may be received (see n. 3111, 3994, 4797, 6013, 6765, 7836, 7840, 9262, 10134, and the places cited in n. 10021). For the good of innocence consists in acknowledging that all truths and goods are from the Lord, and nothing from man's own; thus it consists in being willing to be led by the Lord, and not by self. From this it is plain that the more a man trusts and believes in himself, thus the more he is in the love of self, the less he is in the good of innocence. From this it is that a man cannot be purified from evils unless he is in the good of innocence; for if he is not in this good, he is not led by the Lord, but by self; and he who is led by self, is led by hell, for what is man's own is nothing but evil, and all evil is of hell. (That all expiation was made by the blood either of a bullock, or of a lamb, or of turtle-doves, or of young pigeons, is evident in Exodus 29:36; Leviticus 4:1-7, 13-18, 27 to the end; 5:1-7; 15:14, 28-31; Numbers 6:9-11.) By "turtle-doves" and by "young pigeons" is also signified the good of innocence.

(10211) Once in the year he shall make expiation upon it. That this signifies the perpetual removal of evils, is evident from the signification of "once in the year," as being what is perpetual (see above, n. 10209); and from the signification of "expiating," as being purification from evils and the consequent falsities (n. 9506); and purification from evils is nothing but a withholding from them, or their removal (see the places cited in n. 10057).

(10212) To your generations. That this signifies those of the church who are in the truths and goods of faith, is evident from the signification of “generations” as being those things which are of faith and charity (see the places cited in n. 10204); that those are meant who are of the church is because genuine truths and goods of faith and love exist solely with these, for with these is the Word; and by the “sons of Israel,” whose generations are here meant, is signified the church (see the places cited in n. 9340).

(10213) A holy of holies is this to Jehovah. That this signifies because from the Divine celestial, is evident from the signification of “a holy of holies,” as being the Divine celestial (see n. 10129). (What the Divine celestial is, and the Divine spiritual, and what is the difference between them, see the places cited in n. 9277, 9596.)

(10214) Verses 11-16. And Jehovah spoke unto Moses, saying, When thou shalt take up the sum of the sons of Israel as to those who are numbered of them, then they shall give everyone an expiation of his soul to Jehovah in numbering them, that there be no plague in them in numbering them. This they shall give, everyone that passeth over upon those who are numbered, half a shekel, in the shekel of holiness, a shekel of twenty gerahs, the half of a shekel an uplifting to Jehovah. Everyone that passeth over upon those who are numbered, from a son of twenty years and upward, shall give an uplifting to Jehovah. The rich shall not give more, and the poor shall not give less, from the half of the shekel to give an uplifting to Jehovah, to make an expiation upon your souls. And thou shalt take the silver of expiations from among the sons of Israel, and thou shalt give it for the work of the Tent of meeting; and it shall be to the sons of Israel for a memorial before Jehovah to make expiation upon your souls. "And Jehovah spoke unto Moses, saying," signifies enlightenment through the Word by the Lord; "when thou shalt take up the sum of the sons of Israel," signifies all things of the church; "as to those who are numbered of them," signifies as to a setting in order and disposing; "then they shall give everyone an expiation of his soul to Jehovah in numbering them," signifies purification or liberation from evil through the acknowledgment and faith that all the goods and truths of faith and love, and their setting in order and disposing, are from the Lord, and not at all from man; "that there be no plague in them in numbering them," signifies lest there should be the penalty of evil in doing goods as from self; "this they shall give, everyone that passeth over upon those who are numbered," signifies the ascription to the Lord of all things of faith and love; "half a shekel, in the shekel of holiness," signifies all things of truth from good; "a shekel of twenty gerahs," signifies all things of good; "the half of a shekel an uplifting to Jehovah," signifies that all things of truth from good are of the Lord alone; "everyone that passeth over upon those who are numbered," signifies the ascription of all truths and goods to the Lord alone; "from a son of twenty years and upward," signifies a state of the intelligence of truth and good; "shall give an uplifting to Jehovah," signifies ascription to the Lord alone; "the rich shall not give more, and the poor shall not give less, from the half of the shekel, to give an uplifting to Jehovah," signifies that all, of whatever ability they may be, must ascribe all things of truth and good to the Lord; "to make expiation upon your souls," signifies that evils may be removed; "and thou shalt take the silver of expiations from among the sons of Israel," signifies truths purifying by virtue of good, which are of the church; "and thou shalt give it for the work of the Tent of meeting," signifies conjunction with heaven through the acknowledgment that all truths and goods are from the Lord; "and it shall be to the sons of Israel for a memorial before Jehovah," signifies in this way the preservation of the church and of all things of the church by the Lord; "to make expiation upon your souls," signifies because in this way evils are removed.

(10215) And Jehovah spoke unto Moses, saying. That this signifies enlightenment through the Word by the Lord, is evident from the signification of "speaking," when by Jehovah to Moses, as being enlightenment by the Lord through the Word; for "Jehovah" in the Word denotes the Lord, and by Moses is represented the Word; for by "speaking" is signified influx, perception, and instruction (see n. 2951, 5481, 5743, 5797, 7226, 7241, 7270, 8127, 8128, 8221, 8262, 8660), consequently also enlightenment, for enlightenment is influx, perception, and instruction by the Lord when the Word is being read. (That "Jehovah" in the Word denotes the Lord, see the places cited in n. 9373; and that in the representative sense "Moses" denotes the Word, n. 9372.) That these things are signified by "Jehovah speaking to Moses," is because these words are not perceived in heaven in the same way as on earth; for in heaven words are perceived according to the internal sense, but on earth according to the external sense, for in heaven all things are understood spiritually, but on earth naturally. The spiritual understanding is instantaneous, without any knowledge of what is understood in the external or literal sense by man. Such is the consociation of the angels of heaven with man, for the reason that everything of man's thought flows in from the spiritual world, and thus that in its first origin his thought is spiritual, and becomes natural in the external man by means of influx.

(10216) When thou shalt take up the sum of the sons of Israel. That this signifies all things of the church, is evident from the signification of "the sum," as being all; and from the representation of "the sons of Israel," as being the church (see the places cited in n. 9340). That all things of the church are signified by "the sum of the sons of Israel," is because the internal sense of the Word is such as is its sense in the heavens, for thither names do not pass, as the names of Israel, Moses, Aaron, and many others; for these names are amid material things, which are solely for the man of the bodily senses; but in their place are perceived spiritual things that belong to heaven and the church. The angels of heaven are spiritual, and apprehend whatever occurs according to its essence, that is, spiritually. That in heaven instead of the sons of Israel they understand the church, is because in the inmost heaven, where the Lord is more present than in the heavens beneath, by the names in the Word, in a good sense, is understood the Lord Himself; as by Abraham, Isaac, Jacob, Moses, Aaron, David, Joseph, Judah, and Israel. And as by these names is there understood the Lord, therefore the Divine things of heaven and of the church, which are from the Lord, are perceived by the same names in accordance with the connection of the things in the Word. Perception flows in from the Lord, who is the Word; for everything of intelligence and wisdom is from the Lord, and without Him there is none at all.

(10217) As to those who are numbered of them. That this signifies a setting in order and disposing, is evident from the signification of "numbering," when said of all things of the church, which are the truths and goods of faith and love, as being the setting in order and the disposing of them, consequently "those who were numbered" signify what has been set in order and disposed. "Numbering" has this signification because numbering involves survey, and that which is surveyed by the Lord is also set in order and disposed. Moreover, the word by which numbering is here expressed, in the original tongue means to survey, to estimate, to observe, and also to visit, to command, to preside, thus to set in order and dispose. That these significations belong to this word is because in the spiritual sense the one thing involves the other, and the spiritual sense is the interior sense of the words, which sense is often contained in the words of languages, especially of the oriental languages. [2] That in the spiritual sense, in which sense the truths and goods of faith and love are treated of, "to number" denotes to set in order and dispose, is evident also from the passages in the Word where "numbering" is spoken of, and also "number," as in the following: The voice of a tumult of the kingdoms of the nations gathered together; Jehovah Zebaoth numbers (setteth in order) the army of war (Isa. 13:4). Lift up your eyes on high, and see who hath created these; He that hath brought forth by number their army; He calleth them all by name; of the multitude of the powerful and of the mighty in strength, not a man is lacking (Isa. 40:26). Jehovah who numbers the army of the stars; He calleth all by names (Ps. 147:4). That by "numbering" in these passages is signified to set in order and dispose, is plain, for it is said of Jehovah, that is, the Lord, who does not number any army, or stars, but sets in order and disposes those things which are signified by an "army" and by "stars," which are the truths and goods of faith and love; for the subject treated of is not wars in the natural world, but wars in the spiritual world, which are wars or combats of truths from good against falsities from evil. (That "wars" in the spiritual sense denote such combats, see n. 1664, 2686, 8273, 8295; that an "army" denotes the truths and goods of the church and of heaven, n. 7988, 8019; and that "stars" denote the knowledges of truth and good, n. 2495, 2849, 4697.) [3] When it is known what is signified by "numbering," and by " the sons of Israel," it can be seen why it was not allowable for David to number the people, and why after he numbered them, Gad the prophet was sent to him, who declared the penalty (2 Sam. 24:1-15); and why it is here said that "everyone should give an expiation of his soul, that there be no plague in them in numbering them.” For by “the sons of Israel” are signified the truths and goods of the church, and by “numbering” is signified to set in order and dispose; and because it is of the Lord alone to set in order and dispose the truths and goods of faith and of love with everyone in the church and in heaven, therefore when this is done by a man, as it was done by David through Joab, it then signifies the setting in order and disposing of such things by man, and not by the Lord, which is not to set in order and dispose, but to destroy. If the numbering of the sons of Israel had not involved such things, there would not have been any sin or guilt in numbering them. [4] (That by “the sons of Israel” are signified spiritual truths and goods, which are the truths and goods of the church and of heaven, see n. 5414, 5801, 5803, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234, 8805; in like manner by the tribes into which the sons of Israel were divided, n. 3858, 3926, 4060, 6335, 6397.) As by “the sons of Israel” and by the “tribes” such things are signified, and these are innumerable, therefore in the Word it is said of them that: Their number should be as the sand of the sea, which shall not be measured, nor numbered (Hosea 1:10). Who will number the dust of Jacob, and the number of Israel? (Num. 23:10). Jehovah said to Abraham, I will make thy seed as the dust of the earth; so that if one can number the dust of the earth, it shall be that thy seed will be numbered (Gen. 13:16; 16:10). Look up toward heaven, and number the stars, if thou be able to number them. So shall thy seed be (Gen. 15:5). That by “the sons of Israel,” and by “the seed of

Abraham," was not meant their posterity; but spiritual truths and goods, which are innumerable, and also for the most part unutterable, can be seen from the fact that there was not a greater multitude of them than of other nations, which also Moses testifies: Not because of your multitude above all peoples hath Jehovah desired you, that He should choose you, for indeed ye are fewer than all peoples (Deut. 7:7). [5] Moreover, by "numbering" is signified to set in order and dispose, in Jeremiah: In the cities of Jerusalem and of Judah shall the flocks yet pass over according to the hands of him that numbers them (Jer. 33:13); "flocks" also denote the goods and truths of the church (n. 6048, 8937, 9135); "according to the hands of him that numbers" denotes according to the disposing of the Lord. In David: Who knoweth the vehemence of Thine anger? For numbering our days, make known what is right, that we may put on a heart of wisdom (Ps. 90:12); "to number days" denotes to set in order and dispose the states of life; and days are said to be "numbered" when they are set in order and disposed, thus when they are finished, as in these passages: By the letting out of my days I shall go away unto the gates of hell; I have been numbered as to the residue of my years (Isa. 38:10); A writing appeared before King Belshazzar: Numbered, Weighed, and Divided (Dan. 5:25); for when "to number" signifies to set in order and dispose, then what is "numbered" signifies what is finished, as when a line is drawn under numbers on completing the calculation. [6] That by "numbering" is signified to set in order and dispose, is because by "number" is signified the quality of a thing and of a state, and the quality is determined by the adjoined number; hence "to number" denotes to qualify, and in spiritual things qualification is effected by a setting in order and a disposing by the Lord. This is signified by "number" in John: He causeth that he give to all a mark upon their right hand or upon their foreheads, and that no one can buy or sell save he that hath the mark or the name of the beast, or the number of his name. Here is wisdom. Let him that hath intelligence count the number of the beast; for it is the number of a man; namely, the number six hundred and sixty-six (Rev. 13:16-18). [7] The subject treated of in this chapter is the beast out of the sea and the beast out of the earth; by the "beast out of the sea" is meant the truth of the church falsified by means of memory-knowledges which are from the world; and by the "beast out of the earth" is meant the truth of the church falsified by means of the literal sense of the Word applied to favor the evils of the loves of self and of the world; for the "earth" denotes the church as to good and truth (see the places cited in n. 9325; and the "sea" denotes memory-knowledge in general, n. 28, 2850, 2120). "To have his mark upon the hand and upon the forehead" denotes to acknowledge all things no matter what they may be; for the "forehead" signifies love (n. 9936); and a "name" signifies all the quality of that which is being treated of (n. 3006, 3421, 6674, 8274, 1930). [8] "To count the number of the beast" denotes to explore and know these falsified truths of the church; "the number of a man" signifies the subject and the state of the church; "six hundred and sixty-six" signifies its quality as to all truths falsified from evil, and also the profanation of what is holy, and likewise the end. To know these things, and to explore them, is the part of a wise and intelligent man, and therefore it is said, “this is wisdom, let him that hath intelligence count its number;” for the number “six” signifies the same as the number “twelve,” because it is the half of it (n. 3960, 7973, 8148); and “twelve” signifies all the truths and goods of the church in the complex (n. 2129, 2130, 3272, 3858, 3913, 7973), hence also in the opposite sense it signifies all falsities and evils in the complex. The trebling of the number six also involves the end, and the end is when truth is completely profaned. [9] From all this it is very evident that numbers in the Word involve things and states, and signify quality according to the numbers fixed upon, as also in the following words in John: The angel measured the wall of the holy Jerusalem a hundred and forty-four cubits, which is the measure of a man, that is, of an angel (Rev. 21:17); by the number fixed upon in this passage are also signified all truths and goods in the complex, for “a hundred and forty-four” signifies the same as “twelve” (n. 7973), for it arises from twelve multiplied into itself; and therefore it is here said that its “measure is the measure of a man,” as above that this number is “the number of a man;” but as truths from good are here signified, it is added that this measure is also “the measure of an angel,” for “an angel” in the Word signifies truths from good, because he is a recipient of Divine truth from the Lord (see n. 8192).

(10218) Then they shall give everyone an expiation of his soul to Jehovah in numbering them. That this signifies purification or liberation from evil through the acknowledgment and faith that all the truths and goods of faith and love, and their setting in order and disposing, are from the Lord, and not at all from man, is evident from the signification of "giving an expiation of his soul," as being to be purified or liberated from evil by means of the truth of faith, which here is to acknowledge that all truths and goods are from the Lord; and from the signification of "numbering Israel," as being the setting in order and the disposing of them by the Lord alone and not by man. That these things are signified is evident from all that is here said about the half of a shekel that was to be given to Jehovah, and about the expiation by it in numbering the people; for by the "shekel of holiness" is signified the truth which is of the Lord alone; by "expiation thereby" is signified purification or liberation from evil (see n. 9506); and by "numbering the sons of Israel" is signified to set in order and dispose all the truths and goods of the church (n. 10217). [2] The case herein is this. It was forbidden to number the sons of Israel because by "numbering" was signified to set in order and dispose, and by the "sons of Israel" and by the "tribes" into which they were divided, were signified all the truths and goods of faith and love in the complex; and as the setting in order and the disposing of these was of the Lord alone and not of man, therefore to number them was a trespass, such as is made by those who claim for themselves the truths which are of faith and the goods which are of love, and the setting in order and disposing of these, the character of whom is known in the church. For they are such as justify themselves by claiming for themselves as merit all things of faith and love, and consequently believe themselves to have of themselves merited heaven by virtue of their faith and works. This evil was involved in the numbering of the people by David, concerning which we read in the second book of Samuel: Again the anger of Jehovah was kindled against Israel, and therefore He incited David against them, saying, Go, number Israel and Judah. And the king said to Joab, Go through all the tribes of Israel, and number ye the people, that I may know the number of the people. And Joab said unto the king, Jehovah thy God add unto the people how many soever they be, a hundred-fold, but why doth my lord the king desire this word? But the king's word prevailed against Joab, and against the princes of the army; wherefore they went out to number the people Israel. Afterward David's heart smote him, wherefore he said unto Jehovah, I have sinned exceedingly in that I have done; nevertheless, O Jehovah, put away, I beseech thee, the iniquity of Thy servant, for I have done very foolishly. But Gad the prophet was sent to David, that he might choose one evil out of three; and he chose the pestilence, whereof seventy thousand men died (2 Sam. 24). [3] From all this it is evident how great a sin it was to number Israel; not that regarded in itself the numbering was a sin, but because, as already said, the numbering of the sons of Israel by David signified the setting in order and disposing of all things of faith and love by self and not by the Lord, the “numbering” itself signifying setting in order and disposing, and “the sons of Israel” signifying all the truths and goods of faith and love. To the intent therefore that they might be delivered from sin in numbering the sons of Israel, the half of a shekel was given for an expiation; for it is said, “they shall give everyone an expiation of his soul to Jehovah in numbering them, that there be no plague in them in numbering them.” From this it is evident that by these words is signified purification or liberation from evil by the acknowledgment that all the truths and goods of faith and love, and their setting in order and disposing, are from the Lord and not at all from man. [4] That this is so, namely, that all the goods and truths of faith and love are from the Divine and not at all from man, is also known in the church, and likewise that it is evil for man to attribute them to himself; and that those are delivered from this evil who acknowledge and believe that these are from the Lord, for so they claim for themselves nothing which is Divine and from the Divine. But see what has been shown above on this subject, namely, that those who believe that they do good of themselves and not from the Lord, believe that they merit heaven (n. 9974); that goods from self and not from the Lord are not good, because those who do goods from themselves do them from evil (n. 9975, 9980); that such despise the neighbor, and are angry with God Himself if they do not receive a reward (n. 9976); that such persons cannot receive heaven into themselves (n. 9977); that they cannot possibly fight against the hells; but that the Lord fights for those who acknowledge and believe that all goods and truths are from Him (n. 9978); and that the Lord alone is merit and righteousness (n. 9486, 9715, 9809, 9979-9984, 10019, 10152).

(10219) That there be no plague in them in numbering them. That this signifies lest there be the penalty of evil in doing goods as from self, is evident from the signification of a "plague," as being the penalty of evil (of which below); and from the signification of "numbering the sons of Israel," as being to set in order and dispose the truths and goods of faith and love (of which above, n. 10217), thus to do them. It is said "as from self," because the goods which a man does he does as from himself, nor does he perceive otherwise until he is in faith from love. For goods flow in from the Lord and are received by man, and those which are received are at first felt no otherwise than as in himself and from himself; nor is it perceived that they are from the Lord until he comes into knowledge, and afterward into acknowledgment from faith. For before this he cannot reflect that anything flows in from the Divine; nor can he at all perceive this, that is, be sensible of it in himself, until he begins to will and to love that it be so. [2] This is like the life itself in man, and his two interior faculties of life, which are the understanding and the will. Who before instruction does not believe that life is in himself, and thus that what he does from this life is of himself, and in like manner his understanding and will? although both his life in general, and his understanding and will, flow in; the truths of the understanding and the goods of the will out of heaven from the Lord, but the falsities of understanding and the evils of will from hell. For unless there are spirits and angels with man through whom this influx is effected, he cannot live a single moment, consequently neither can he think or will (as can be seen from manifold experience related at the close of several chapters, where influx was treated of; see the places cited in n. 9223, 9276, 9682). [3] But so long as a man believes that he does all things of himself, both goods and evils, so long goods do not affect him, and evils adhere to him; but the moment that he acknowledges and believes that goods flow in from the Lord, and not from himself, and that evils are from hell, then goods affect him and evils do not adhere to him; and, moreover, insofar as goods affect him, so far evils are removed, thus he is purified and liberated from them. But so long as the state of man is such that he cannot perceive and be sensible of the influx of goods from the Lord, so long he does goods as from himself, and yet ought to acknowledge and believe that they are from the Lord. When this is the case, he also is liberated from evils; but in order that he may be liberated from evils this acknowledgment must be the confession of the heart itself, and not of the lips only. [4] That a “plague” denotes the penalty of evil, is evident without explication. There are three plagues which follow those who attribute to themselves the truths and goods of faith and love, or who believe that they merit heaven by their works; for they who attribute these to themselves believe also that of themselves they merit heaven. These three penalties are: 1. That they cannot receive anything of the good of love and the truth of faith. 2. That evils and falsities continually pursue them. 3. And that the truths and goods received from infancy perish. These three penalties are signified by the three plagues which were proposed to David by the prophet Gad on account of numbering the people, which were: 1. Seven years of famine. 2. A fleeing of three months before their enemies. 3. And a pestilence of three days (2 Sam. 24:13). [5] For by "famine" is signified a lack and scarcity of the goods and truths of faith and love, because these are signified by bread, food, wheat, barley, oil, and wine, which are lacking while the famine lasts. By "fleeing before enemies" in the internal sense is meant to be pursued by evils and falsities, for those who attribute goods and truths to themselves cannot fight against the evils and falsities which are from hell (n. 9978), and which in the spiritual sense are the enemies before whom is the fleeing, and by whom they are pursued. But by "pestilence" is signified the vastation and consumption of the goods and truths which have been received from infancy (n. 7505). That David chose the pestilence, and that seventy thousand died of it, signified that every truth and good of faith and love would perish with the Israelitish and Jewish nation, which also came to pass, for they did not acknowledge the Lord, from whom nevertheless are all goods and truths. "Three days" signified to the full, and the same was also signified by the "seventy thousand" men who died.

(10220) This they shall give, everyone that passeth over upon those who are numbered. That this signifies the ascription to the Lord of all things of faith and love, is evident from the signification of “giving,” namely, the expiation of the soul, which was half a shekel, as being liberation from evils through the acknowledgment that everything of faith and love is from the Lord and nothing from man (of which above, n. 10218). Hence “everyone that passeth over upon those who are numbered” signifies whatever of truth and good that is set in order and disposed by the Lord. For “everyone that passeth over” is everyone of the sons of Israel, and by the “sons of Israel” are signified all spiritual goods and truths (n. 5414, 5801, 5803, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234, 8805); and by “those who are numbered” are signified those who are set in order and disposed by the Lord (n. 10218).

(10221) Half a shekel, in the shekel of holiness. That this signifies all things of truth from good, is evident from the signification of “half,” as being all things; and from the signification of a “shekel,” as being truth from good. That “half” signifies all things, is because half a shekel was ten gerahs, or oboli, and by “ten” are signified all things (see n. 4638), and also remains (n. 576, 1906, 1988, 2284), which are the truths and goods with man stored up in his interiors by the Lord (n. 5135, 5342, 5897, 5898, 7560, 7564). That a “shekel” denotes truth from good is because a shekel was a weight of silver and also of gold, and by “silver” is signified truth, and by “gold” good; but how much of truth from good and of good through truth, is determined by the number of gerahs or oboli in the shekel; and in itself, regarded as a weight, a “shekel” denotes the quantity; and when it is called “the shekel of holiness,” it denotes the quantity of truth and good, for truth and good are what are called “holy,” because they are from the Lord who alone is holy. (More may be seen concerning the shekel and its signification in n. 2959.)

(10222) A shekel of twenty gerahs. That this signifies all things of good, is evident from the signification of “twenty,” as likewise being all things, and the remains of good, as also what is holy. (That it denotes all things and hence what is full, see n. 9641; also the remains of good, n. 2280; and what is holy, n. 4759, 7842, 7903.) For when said of the Lord, “twenty” signifies what is His own, which is what is Holy itself (n. 4176); which shows why a shekel contained twenty gerahs or oboli, and why it is called a “shekel of holiness” in this and other passages (as Lev. 27:3; Num. 3:47, 50; 7:13, 19, 25, 31, 37, 49, 55, 61, 67, 73; 18:16). That the shekel was a weight both of silver and of gold, see Genesis 24:22; Exodus 38:24; Ezekiel 4:10; 45:12.

(10223) The half of a shekel an uplifting to Jehovah. That this signifies that all things of truth from good are of the Lord alone, is evident from the signification of “half a shekel,” as being all things of truth from good (of which above, n. 10221); and from the signification of “an uplifting to Jehovah,” as being that which is of the Lord alone (n. 10093).

(10224) Everyone that passeth over upon those who are numbered. That this signifies that all truths and goods are to be ascribed to the Lord alone, is evident from what was shown above (n. 10220).

(10225) From a son of twenty years and upward. That this signifies the state of the intelligence of truth and good, is evident from the signification of “twenty,” when said of a man’s age, as being a state of the intelligence of truth and good. That “twenty” denotes a state of the intelligence of truth and good, is because when a man attains the age of twenty years he begins to think from himself; for from earliest infancy to extreme old age a man passes through a number of states in respect to his interiors that belong to intelligence and wisdom. The first state is from birth to his fifth year; this is a state of ignorance and of innocence in ignorance, and is called infancy. The second state is from the fifth year to the twentieth; this is a state of instruction and of memory-knowledge, and is called childhood and youth. The third state is from the twentieth year to the sixtieth, which is a state of intelligence, and is called adolescence, young manhood, and manhood. The fourth or last state is from the sixtieth year upward, which is a state of wisdom, and of innocence in wisdom. [2] These successive states of the life of man are signified by the numbers of the years of age-”five,” “twenty,” and “sixty,” in the following passages in Moses: When anyone shall make a special vow, the estimation of a male shall be from a son of twenty years even to a son of sixty years, fifty shekels of silver. If it be a female, the estimation shall be thirty shekels. And if from a son of five years even unto to a son of twenty years, the estimation shall be, if a male, twenty shekels; and if a female, ten shekels. And if it be from the son of a month even unto five years, the estimation of a male shall be five shekels; of a female three shekels. And if it be from a son of sixty years upward, the estimation shall be fifteen shekels, and of a female ten shekels (Lev. 27:2-7). [3] That the first state is a state of ignorance and also of innocence in ignorance is plain. During the continuance of this state, the interiors are being formed for use, consequently are not manifest, but only those most external, that belong to the sensuous man; and when these alone are manifest, there is ignorance; for whatever man understands and perceives is from the interiors; from which it can also be seen that the innocence which exists at that time and is called the innocence of infancy, is innocence most external. [4] That the second state is a state of instruction and of memory-knowledge is also plain; this state is not as yet a state of intelligence, because at that time the child or youth does not form any conclusions from himself, neither does he from himself discriminate between truths and truths, nor even between truths and falsities, but from others; he merely thinks and speaks things of memory, thus from mere memory-knowledge; nor does he see and perceive whether a thing is so, except on the authority of his teacher, consequently because another has said so. [5] But the third is called a state of intelligence, because the man then thinks from himself, and discriminates and forms conclusions; and that which he then concludes is his own, and not another's. At this time faith begins, for faith is not the faith of the man himself until he has confirmed what he believes by the ideas of his own thought. Previous to this, faith was not his, but another's in him, for his belief was in the person, not in the thing. From this it can be seen that the state of intelligence commences with man when he no longer thinks from a teacher, but from himself; which is not the case until the interiors are opened toward heaven. Be it known that the exteriors with man are in the world, and the interiors in heaven; and that in proportion as light flows in from heaven into what is from the world, the man is intelligent and wise; and this according to the degree and quality of the opening of his interiors, which are so far opened as the man lives for heaven and not for the world. [6] But the last state is a state of wisdom and of innocence in wisdom; which is when the man is no longer concerned about understanding truths and goods, but about willing and living them; for this is to be wise. And a man is able to will truths and goods, and to live them, just insofar as he is in innocence, that is, insofar as he believes that he has nothing of wisdom from himself, but that whatever he has of wisdom is from the Lord; also insofar as he loves to have it so; hence it is that this state is also a state of innocence in wisdom. [7] From the succession of these states the man who is wise may also see the wonderful things of the Divine Providence, which are that a prior state is constantly the plane of the states which follow, and that the opening or unfolding of the interiors proceeds successively from outermosts even to inmosts; and at last so that what was first (namely, ignorance and innocence), but in outermosts, is also last, but in inmosts; for he who knows that of himself he is ignorant of all things, and that whatever he knows is from the Lord, is in the ignorance of wisdom, and also in the innocence of wisdom. From all this it can be seen what is the state of intelligence which is signified by “twenty,” when this number is predicated of man’s age. [8] The like is also meant by this number in other passages of the Word, as in Moses: Take ye the sum of all the congregation, from a son of twenty years and upward, everyone that goeth forth into the army in Israel (Num. 1:2, 3, 18, and following verses). The subject treated of in this passage is the encampment and journeying of the sons of Israel according to the tribes, and thereby is also signified the setting in order and disposing by the Lord of the truths and goods of faith and love; by the “encampment,” the setting in order and disposing (n. 4236, 8103, 8130, 8131, 8155); and by the “tribes,” the goods and truths of faith and love in the whole complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397). Hence by “a son of twenty years and upward” are meant those who are in a state of intelligence, for with these the truths and goods of faith and love can be set in order and disposed by the Lord, because the Lord flows into their understanding and will, and sets them in order and disposes them, and also removes and casts down falsities and evils. Therefore it is said “from a son of twenty years and upward everyone that goeth forth into the army,” for by “the army” is signified truths disposed in this order-that they do not fear falsities and evils; but repel them if they assault. (That such truths are meant in the internal sense by an “army,” see n. 3448, 7236, 7988, 8019.) [9] But with those who are in a state of infancy and childhood, thus who are under twenty years of age, truths and goods have not been so set in order as to enable them to go forth into the army and into warfare, because, as before said, they do not as yet from themselves discriminate, and form any conclusions; consequently they cannot as yet by means of the rational dispel anything of falsity or evil; and they who are not able to do this are not let into combats. For this reason a man is not admitted into temptations, which are spiritual combats against falsities and evils, until he is in a state of intelligence, that is, until he comes to his own judgment (n. 3928, 4248, 4249, 8963). [10] The like is signified by the age of "twenty years and upward" in other passages in Moses: Jehovah said to Moses and Eleazar, Take ye the sum of all the assembly of the sons of Israel, from a son of twenty years and upward, everyone that goeth forth to warfare in Israel (Num. 26:2, 3); in the spiritual sense by "going forth to warfare" is signified to go forth into combats against the falsities and evils which are from hell. [11] One who does not know that a "son of twenty years and upward" signifies a state of intelligence, or those who are in this state, cannot know either why, when they murmured against Jehovah, it is said that they should "die in the wilderness from twenty years and upward, all who came up out of Egypt" (Num. 14:29; 32:10, 11); for they who are in such a state of intelligence that they can discriminate, conclude, and judge from themselves are blamable for their evil; but not those who are not yet in this state. From this also it is evident that by "twenty years," when said of a person's age, is signified a state of understanding, or of judgment. But the number "twenty" has a different signification when said of a different subject (see above, n. 10222).

(10226) Shall give an uplifting to Jehovah. That this signifies ascription to the Lord alone, is evident from the signification of “an uplifting to Jehovah,” as being that which is of the Lord alone (see n. 10093). That this denotes all the truths and goods of faith and love, with their setting in order and disposing, is plain from what precedes.

(10227) The rich shall not give more, and the poor shall not give less, from the half of the shekel, to give an uplifting to Jehovah. That this signifies that all, of whatever ability they may be, must ascribe all things of truth from good to the Lord, is evident from the signification of “one who is rich,” as being one who abounds in truths and goods and their knowledges (of which in what follows); from the signification of “one who is poor,” as being one who does not abound in these things (of which also below); and from the signification of “not giving more,” and “not giving less,” as being all equally; from the signification of “half a shekel,” as being all things of truth from good (see n. 10221); and from the signification of “giving to Jehovah,” as being to ascribe to the Lord; for by “Jehovah” in the Word is meant the Lord (see the places cited in n. 9373). From all this it is evident that by “the rich man not giving more, and the poor not giving less, than half a shekel, to give to Jehovah,” is signified that all, of whatever ability they may be, must equally ascribe to the Lord all things of truth from good. [2] The case herein is this. All have the capacity to understand and to be wise; but the reason one person is wiser than another is that they do not in like manner ascribe to the Lord all things of intelligence and wisdom, which are all things of truth and good. They who ascribe all to the Lord are wiser than the rest, because all things of truth and good, which constitute wisdom, flow in from heaven, that is, from the Lord there. The ascription of all things to the Lord opens the interiors of man toward heaven, for thus it is acknowledged that nothing of truth and good is from himself; and in proportion as this is acknowledged, the love of self departs, and with the love of self the thick darkness from falsities and evils. In the same proportion also the man comes into innocence, and into love and faith to the Lord, from which comes conjunction with the Divine, influx thence, and enlightenment. From all this it is evident whence it is that one is more wise, and another less; and also why the rich should not give more and the poor less-namely, that all alike have the capacity of being wise; not indeed an equal capacity of being wise, but they are alike in having the capacity to be so, because both the one and the other can be wise. [3] By the capacity to be wise is not meant the capacity to reason about truths and goods from memory-knowledges, nor the capacity to confirm whatever one pleases; but the capacity to discern what is true and good, to choose what is suitable, and to apply it to the uses of life. They who ascribe all things to the Lord do thus discern, choose, and apply; while those who do not ascribe to the Lord, but to themselves, know merely how to reason about truths and goods; nor do they see anything except what is from others; and this not from reason, but from the activity of the memory. As they cannot look into truths themselves, they stand outside, and confirm whatever they receive, whether it be true or false. They who can do this in a learned way from memory-knowledges are believed by the world to be wiser than others; but the more they attribute all things to themselves, thus the more they love what they think from themselves, the more insane they are; for they confirm falsities rather than truths, and evils rather than goods, and this because they have light from no other source than the fallacies and appearances of the world, and consequently from their own light, which is called natural light, separated from the light of heaven; and which light when thus separated is mere thick darkness in respect to the truths and goods of heaven. [4] That "riches" and "wealth" denote the things of intelligence and wisdom, consequently also the knowledges of truth and good, which moreover are called spiritual wealth and riches, is evident from the passages in the Word where they are mentioned, as in Isaiah: I will visit upon the fruit of the pride of the king of Assyria, for he hath said, In the strength of my hand I have done it, and by my wisdom, for I am intelligent; whence I will remove the bounds of the peoples and will ravage their treasures; as a nest shall my hand find the wealth of the peoples (Isa. 10:12-14). The subject here treated of in the internal sense is those who trust in their own intelligence, and do not believe that true wisdom comes from heaven, but from themselves. The "king of Assyria" denotes reasoning, here from self-intelligence (n. 1186); hence "to ravage the treasures and the wealth of the peoples" denotes to destroy those things which are truths of intelligence and wisdom. [5] Again: A prophecy concerning the beasts of the south. They carry their wealth upon the shoulder of asses, and their treasures upon the back of camels, unto Egypt (Isa. 30:6, 7). "The beasts of the south" denote those who are within the church, thus are in the light of truth from the Word, but who nevertheless do not read the Word except merely for the sake of memory-knowledge, and not for the sake of the use of life; for "the south" denotes where is the light of truth, thus where the Word is (n. 3195, 3708, 5672, 9642); an "ass" denotes memory-knowledge, and likewise a "camel," and also "Egypt." (That an "ass" has this signification, see n. 5492, 5741, 7024; also a "camel," n. 3048, 3071, 3143, 3145, 4516; and "Egypt," see the places cited in n. 9391.) That these prophetic words are to be understood in a spiritual sense can be seen from the fact that without this sense no one knows what is meant by "the beasts of the south," or by "carrying their wealth on the shoulder of asses, and their treasures on the back of camels," and this "unto Egypt." [6] In the same: I will give thee the treasures of darkness, and hidden wealth of secret places, that thou mayest know that I am Jehovah (Isa. 45:3). "The treasures of darkness, and hidden wealth of secret places" denote such things as belong to heavenly intelligence and wisdom, which have been hidden from the natural man. [7] In Jeremiah: The sin of Judah is written with a pen of iron. O My mountain in the field, I will give thy property and all thy treasures for a spoil (Jer. 17:1, 3). Judah is called a "mountain in the field" because with Judah was the representative of the celestial church; for a "mountain" denotes the love of the celestial church (n. 6435); and a "field" denotes the church (n. 2971, 3766, 7502, 9139, 9295); the "property," and the "treasures," which were to be "given for a spoil," denote all the truths and goods of the church, which were to be dispersed. [8] Again: Because of thy confidence in thy works, and in thy treasures, thou also shalt be taken (Jer. 48:7). Here also "treasures" denote the doctrinal things and knowledges of the church. [9] Again: O sword against her horses, and against her chariots, and against the promiscuous crowd that is in the midst of her! O sword against her treasures, that they may be snatched away! A drought is upon her waters, that they may be dried up (Jer. 50:37, 38). These words are spoken against the Chaldeans, by whom are meant those who are in external worship without internal, thus who profess the truths of the Word with the lips, but at heart deny them. A "sword" denotes falsity fighting against truths (n. 2799, 4499, 6353, 7102, 8294); "horses" denote the understanding (n. 2760-2762, 3217, 5321); "chariots" denote what is of doctrine (n. 5321, 8215); the "treasures that were to be snatched away" denote the truths and goods of the church that would be perverted and would perish by being connected with the evils of the loves of self and of the world; "a drought upon her waters" denotes the deprivation and consumption of the truths of faith (that "water" denotes the truth of faith, see n. 2702, 3058, 3424, 4976, 8568, 9323). [10] Who cannot see that the literal sense is not the genuine sense of these words? For what holiness, or what of the church or of heaven, or what sense is there in these expressions-that "a sword should be against the horses," "against the chariots," "against the promiscuous crowd," "against the treasures," and that "a drought should be upon the waters that they should be dried up?" Wherefore from these and all other things of the Word it can be plainly seen that a spiritual sense, which differs from the natural, is in every detail, and that without this sense the Word cannot be called holy, and in very many places it cannot even be apprehended. [11] Again: O Babel, who dwellest upon many waters, great in treasures (Jer. 51:13). "Babel" denotes those who possess the Word and from this all the goods and truths of the church, but who connect them with the love of self, and thus profane them (n. 1326); which was also represented by the king of Babel taking all the vessels of the temple, which were of gold and silver, and drinking out of them, and then praising the gods of gold and silver (Dan. 5:2, and following verses). Hence Babel is said to "dwell upon many waters, great in treasures;" "waters" denote truths, and in the opposite sense falsities (n. 2702, 3058, 4976, 8568, 9323). This is more fully described in Revelation, where the riches of Babylon, which are there called "merchandise," are enumerated (Rev. 18). [12] In Ezekiel: I will bring Nebuchadnezzar against Tyre. With the hoofs of his horses shall he trample all thy streets. They shall snatch away thy wealth, and plunder thy merchandise (Ezek. 26:7, 11, 12). By "Tyre" is meant the church in respect to the knowledges of good and truth (n. 1201); by "Nebuchadnezzar king of

Babel" is meant the profanation that vastates (n. 1327), which takes place when by means of a wrong application the truths and goods of the church serve as means to favor the evils of the loves of self and of the world; for then the evils of these loves are within the heart, and the holy things of the church are in the mouth; the "hoofs of the horses" denote the outermost natural things, which are merely sensuous memory-knowledges (n. 7729), and "streets" denote the truths of faith (n. 2336); "wealth" and "merchandise" denote the knowledges of good and truth. [13] As by "Tyre" are signified the knowledges of good and truth (n. 1201), therefore where Tyre is treated of in the Word, various kinds of merchandise and riches are also treated of, as in the same prophet: Tarshish was thy trader, by means of the multitude of all kinds of wealth, in silver, iron, tin, and lead. Damascus was thy trader for the multitude of all thy wealth. By the multitude of thy wealth and of thy merchandise thou didst enrich all the kings of the earth (Ezek. 27:12, 18, 33). In thy wisdom and in thine intelligence thou hast made wealth for thyself, gold and silver in thy treasuries; by the multitude of thy wisdom thou hast multiplied wealth for thyself (Ezek. 28:4, 5); speaking also of Tyre; by which it is very evident that by "wealth" and "riches" in the Word are meant spiritual wealth and riches, which are the knowledges of good and truth, thus which are the means of wisdom. [14] So in these passages: Tyre hath gathered silver as dust, and gold as the mire of the streets. Behold the Lord will impoverish her, and will shake off her wealth into the sea (Zech. 9:3, 4). The daughter of Tyre shall offer thee a gift. O daughter of the king; the rich of the people shall entreat thy faces (Ps. 45:12). In this passage the church is described in respect to the affection of truth, and is called the "daughter of the king," for a "daughter" denotes the church as to affection (n. 2362, 3963, 6729, 9055); and a "king" denotes truth (n. 1672, 2015, 2069, 3670, 4575, 4581, 4966, 6148); therefore it is said that "the daughter of Tyre shall offer a gift," and "the rich of the people shall entreat thy faces;" "the rich of the people" denote those who abound in truths and goods. [15] In Hosea: Ephraim said, Surely I am become rich, I have found for me wealth (Hos. 12:8); where by "becoming rich and finding wealth" is not meant that he was enriched with worldly riches and wealth, but with heavenly; for by "Ephraim" is meant the intellectual of the church, which is enlightened when the Word is read (n. 5354, 6222, 6238, 6267). [16] In John: And unto the angel of the church of the Laodiceans write, Because thou sayest, I am rich, and I have been enriched, and I need no aid, and knowest not that thou art wretched, and miserable, and needy, and blind, and naked; I counsel thee to buy of Me gold purified in the fire, that thou mayest be rich; and white garments, that thou mayest be clothed (Rev. 3:14, 17, 18). The subject here treated of is the church which makes everything of the church consist in bare knowledges, and from this exalts itself above others, when yet knowledges are nothing but means for amending and perfecting the life; wherefore he who possesses them without a life according to them, is "wretched, miserable, needy, blind, and naked;" to "buy gold purified in the fire" denotes to procure from the Lord genuine good, and “white garments,” denotes to procure from the Lord genuine truths from this good. (That “gold” denotes the good of love, see the places cited in n. 9874; and that “garments” denote the truths of faith, n. 4545, 5248, 5319, 5954, 9212, 9216, 9814, 9952.) [17] In Jeremiah: I, Jehovah, give to everyone according to his ways, according to the fruits of his works. As the partridge gathereth, but beareth not, so he getteth riches, but not with judgment; In the midst of his days he shall desert them; and in the end of his days he shall become a fool (Jer. 17:10, 11); the subject here treated of is those who acquire knowledges without any use in view than that they may “get riches,” that is, that they may know them; when yet it is the life which they ought to be devoted to. This is meant by “gathering as the partridge and yet not bearing,” and by “getting riches, but not with judgment.” [18] In Luke: Whosoever he be of you that renounceth not all his property, he cannot be My disciple (Luke 14:33); he who does not know that in the internal sense “property” denotes spiritual riches and wealth, which are knowledges from the Word, cannot possibly know otherwise than that in order that he may be saved he must deprive himself of all wealth; when yet this is not the sense of these words: by “property” are here meant all things which are from man’s own intelligence, for no one can be wise from himself, but only from the Lord; wherefore “to renounce all property” denotes to attribute nothing of intelligence and wisdom to self; and he who does not do this cannot be instructed by the Lord, that is, “be His disciple.” [19] As by “property,” "riches," "wealth," "silver," and "gold," are signified those things which belong to intelligence and wisdom, therefore also the kingdom of heaven is compared by the Lord to "treasure hid in a field" (Matt. 13:44); and it is said that they should "make to themselves treasure in the heavens that faileth not, because where the treasure is there is the heart" (Matt. 6:19-21; Luke 12:33, 34). [20] They who do not know that by the "rich" are meant those who possess the knowledges of truth and good, thus who have the Word; and that by the "poor" are meant those who do not possess these knowledges, but who nevertheless desire them, cannot know otherwise than that by the "rich man who was clothed in crimson and fine linen," and by the "poor man who was cast forth at his entrance" (Luke 16) are meant a rich and a poor man in the common meaning of these terms, when yet by the "rich man" is there meant the Jewish nation which had the Word; by the "crimson" with which he was clothed is meant genuine good (n. 9467); and by the "fine linen," genuine truth (n. 5319, 9469, 9596, 9744); and by the "poor man cast forth at the entrance" are meant those who are outside the church and have not the Word, and yet long for the truths and goods of heaven and of the church. [21] From this also it is plain that by the "rich" are meant those who have the Word, consequently Divine truths; as also in the prophetic utterance of Mary in Luke: God hath filled the hungry with good things, and the rich He hath sent empty away (Luke 1:53); here "the hungry" denotes those who are in other places called the "poor," thus who have no bread and water, and consequently who are in hunger and thirst, that is, who do not know good and truth and yet long for them. By “bread and water” in the Word are signified good and truth (n. 9323); and by “hungering and thirsting,” thus by “hunger and thirst,” is signified the longing for these. [22] Such are also meant by the “poor” in other places, as in the following: Blessed are the poor; for theirs is the kingdom of the heavens. Blessed are ye that hunger, for ye shall be sated (Luke 6:20, 21). The master of the house said to the servant, Go out into the streets and highways of the city, and bring in the poor, and the maimed, and the lame, and the blind (Luke 14:21). To the poor the Gospel shall be preached (Luke 7:22). The poor hear the Gospel (Matt. 11:5). Then the firstborn of the poor shall feed, and the needy shall lie down confidently (Isa. 14:30). The needy of men shall exult in the Holy One of Israel (Isa. 29:19). I will leave in the midst of thee a people miserable and poor, who shall hope in the name of Jehovah; they shall feed and shall rest, none making them afraid (Zeph. 3:12, 13). The poor and the needy seek water, but there is none; their tongue faileth for thirst. I Jehovah will hear them. I will open rivers upon the hillsides, and I will set fountains in the midst of the valleys (Isa. 41:17, 18). [23] “The afflicted and the needy seeking water” denote those who long for the knowledges of good and truth; “water” denotes truth; the longing is described by “their tongue failing with thirst;” and the abundance which they will have, by “rivers being opened upon the hillsides, and fountains in the midst of the valleys.” From all this it is further evident that heavenly things, which are truths of faith and goods of love, are meant by earthly things, which are "waters," "rivers upon the hillsides, fountains in the valleys," and that the latter is the literal sense of the Word, but the former the spiritual sense; and that through this sense the Word is Divine, and that without it, it is not Divine. [24] The signification of "wealth" and of "riches" as being what belongs to intelligence and wisdom, is also from correspondence; for among the angels in heaven all things appear as if they shone with gold, silver, and precious stones, and this because they are in the intelligence of truth and in the wisdom of good; for the interiors of the angels are presented to view in this way from the correspondence. Moreover, with the spirits who are below the heavens there is an appearance of riches according to the state of the reception of truth and good from the Lord.

(10228) To make expiation upon your souls. That this signifies that evils may be removed, is evident from the signification of "expiating upon their souls," as being to be purified or liberated from evils through the truth of faith (see above, n. 10218); and as purification or liberation from evils is nothing else than the removal of them, therefore this also is signified by the same words. (That man is not liberated from evils, and so purified; but that he is withheld from them when he is kept in good by the Lord, and thus that evils are removed, see the places cited in n. 10057.)

(10229) And thou shalt take the silver of expiations from among the sons of Israel. That this signifies truths purifying by virtue of good, which truths are of the church, is evident from the signification of "silver," as being truth from good (see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932); from the signification of "expiations," as being purification from evils (of which above, n. 10218); thus "the silver of expiations" denotes purifying truth; and from the representation of the sons of Israel, as being the church (see the places cited in n. 9340). It is said "purifying truth" because all purification from evils is effected by means of truths (n. 2799, 5954, 7044, 7918, 9089). The case herein is this. From himself man thinks nothing but evil, for from himself he does not think about God, nor about what is good and just toward his neighbor, except for the sake of self. He does not even think about heaven and eternal life, but about the world and life in the world. So long as a man is in such a state, he thinks from the things which are beneath him, and not from those which are above him; thus from hell, and not from heaven. In order therefore that a man may think what is good, he must think from heaven, consequently his mind must be raised there. This is effected solely by means of truths such as are in the church from the Word; for these truths teach what God is, and what the neighbor, that there is a heaven, that there is eternal life, and in particular what evil is, and what good is. When these truths enter, then the interiors are raised above self, and are thus withdrawn from those things which are beneath self, thus from evils. From this it can be seen that all purification or removal from evils is effected by means of truths, which are consequently called "purifying truths."

(10230) And thou shalt give it for the work of the Tent of meeting. That this signifies conjunction with heaven through the acknowledgment that all truths and goods are from the Lord, is evident from the signification of “the work of the Tent of meeting,” as being that which works and makes heaven; for “work” denotes that which works and makes; and “the Tent of meeting” denotes heaven where the Lord is. That “the Tent of meeting” denotes heaven where the Lord is, see n. 9457, 9481, 9485, 9784, 9963; thus it also denotes that which conjoins man with heaven, for that which works and makes heaven with man also conjoins him with heaven. That there is signified conjunction with heaven through the acknowledgment that all goods and truths are from the Lord, is because that which was given for the work of the Tent of meeting was the half of a shekel, which was called “the silver of expiations” on account of the numbering of the people, and by “giving the half of a shekel” is signified the ascription of all things of faith and love to the Lord (n. 10220, 10221); and by “numbering” is signified the setting in order and disposing of all things by the Lord (see n. 10218).

(10231) And it shall be to the sons of Israel for a memorial before Jehovah. That this signifies in this way the preservation of the church and of all things of the church by the Lord, is evident from the representation of the sons of Israel, as being the church (see the places cited in n. 9340); from the signification of “a memorial,” when said of Jehovah, as being preservation (n. 9849); and from the signification of “before Jehovah,” as being by the Lord (see n. 10146).

(10232) To make expiation upon your souls. That this signifies because in this way evils are removed, is evident from the signification of "expiating upon their souls," as being to remove evils by means of truths (see above, n. 10228); that here by "making expiation upon your souls" is signified because in this way evils are removed, and not, to remove evils, is because these things so follow from those which precede; for the internal sense does not regard the sense of the words according to the consistency in the letter, but according to the consistency in its own sense, which is that the preservation of the church and of all things of the church is from the Lord, because in this way evils are removed. That the church is then preserved with man is because evils do not hinder; for the Lord flows in constantly and continually with His mercy, and provides that the truths and goods that belong to the church are not only preserved with a man, but also that they are multiplied and grow; but so long as evils reign, the truths and goods of the church flowing in from the Lord are either rejected by the man, or are stifled, or perverted; whereas when evils are removed, they are accepted and acknowledged.

(10233) Verses 17-21. And Jehovah spoke unto Moses, saying, And thou shalt make a laver of brass, and its base of brass, for washing; and thou shalt put it between the Tent of meeting and the altar, and thou shalt put waters therein. And Aaron and his sons shall wash from it their hands and their feet. When they enter into the Tent of meeting they shall wash with waters, that they die not; or when they come near unto the altar to minister, to burn a fire-offering to Jehovah. And they shall wash their hands and their feet, that they die not; and it shall be to them a statute of an age, to him and to his seed, to their generations. “And Jehovah spoke unto Moses, saying,” signifies perceptivity from enlightenment through the Word by the Lord; “and thou shalt make a laver of brass,” signifies the good of the natural man, in which is purification; “and its base of brass,” signifies the good of the ultimate of the natural, which is of the sensuous; “for washing” signifies purification from evils and falsities; “and thou shalt put it between the Tent of meeting and the altar,” signifies that there may be the conjunction of truth and good; “and thou shalt put waters therein,” signifies the truths of faith, through which there is purification in the natural; “and Aaron and his sons shall wash from it,” signifies a representative of the purification and regeneration of man by the Lord; “their hands and their feet,” signifies the interiors and exteriors of man; “when they enter into the Tent of meeting,” signifies worship from the good of faith; “they shall wash with waters,” signifies purification by means of the truths of faith; “that they die not,” signifies lest the representative perish; “or when they come near to the altar to minister, to burn a fire-offering to Jehovah,” signifies worship from the good of love; “and they shall wash their hands and their feet,” signifies the purification of the interiors and the exteriors of man; “that they die not,” signifies lest the representative perish; “and it shall be to them a statute of an age,” signifies an eternal law of order; “to him and to his seed, to their generations,” signifies all who receive the things that proceed from the Lord, thus who are being regenerated by Him.

(10234) And Jehovah spoke unto Moses, saying. That this signifies perceptivity from enlightenment through the Word by the Lord, is evident from the signification of "Jehovah speaking unto Moses," as being enlightenment through the Word by the Lord (see n. 10215); and from the signification of "saying" as being perception (n. 2862, 3509, 5743, 8660). Be it known that when anything new, distinct from what goes before, is to be set forth, it is said that "Jehovah spoke unto Moses," as in this chapter (verses 11, 17, 22, 34); and also in other passages. The new thing now set forth is about purification from evils and falsities.

(10235) And thou shalt make a laver of brass. That this signifies the good of the natural man, in which is purification, is evident from the signification of "a laver," wherein is water for washing, as being the natural of man (of which below); and from the signification of "brass," as being the good of this (n. 425, 1551). The subject treated of in what now follows is washing, and it is said that Aaron and his sons should wash their hands and their feet when they entered into the Tent of meeting, or came near unto the altar to minister; and in other places it is said that they who had become unclean should wash themselves and their garments, and so they would be clean; from which it can be seen that washing represented purification from evils; thus the washing of the body and the garments represented the purification of the heart and mind. Everyone who thinks from any enlightenment can see that the evils of the heart and mind were not wiped away by the washing, but only the uncleanness of the body and the garments; and that after this was wiped away the evils still remained; and that evils cannot possibly be washed away by water, but by repentance. [2] From all this it is again evident that the things which were instituted among the Israelitish nation were external things that represented internal ones, and that these internal things were the real holy things of the church among them, and not the external things without the internal things. But that this nation nevertheless made all holiness to consist in the external things, and nothing of it in the internal things, is evident from the words of the Lord in the Gospel of Matthew as follows: Woe unto you, scribes and Pharisees, hypocrites! For ye cleanse the outside of the cup and of the platter, but within they are full of extortion and intemperance. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, and the outside also shall become clean. Ye make yourselves like unto whitened sepulchers, which indeed appear beautiful outwardly, but within are full of dead men's bones and of all uncleanness (Matt. 23:25-27; also Mark 7:2-8; and Luke 11:39). [3] That the "laver" signifies the natural, is because by washing therein is signified purification from evils, and purification from evils is effected in the natural; and moreover by vessels in general is signified what is of the natural man (n. 3068, 3079, 9394), because the natural is the recipient of the spiritual things of the internal man. By the natural is meant the external of man, that is, what is called the external man. It may seem strange that by the "laver" is signified the natural of man; but be it known that the subject here treated of in the internal sense is purification from evils, and it is man that is purified; hence it follows that something of man is signified by that in which the washing, by which is signified purification, was effected. That this is the natural is because, as already said, purification is effected in this. Moreover, all things which were built up for the sake of worship among the Israelitish and Jewish nation signified things of heaven and the church, consequently such as belong to man; for unless they had signified something with man, they would not have represented anything. [4] As by the "laver" is signified the natural of man; by the "waters in the laver," the truths which are of faith; and by "washing," purification from evils; it can from this be known what was signified by the brazen sea near the temple, and what by the twelve oxen which bore it; and likewise by the ten other lavers also placed near the temple, and by the lions, the oxen, and the cherubs engraved on them, also by the wheels like those of a chariot under them. The signification of all these things is evident when it is known what is signified by a laver, by water, and by washing, and when it is further known how the case is with purification from the evils in man, for each and all were representative of celestial and spiritual things. [5] The brazen sea made by Solomon, and set near the temple, is thus described: He made the molten sea of ten cubits from brim to brim, round in compass, the height five cubits; and a line of thirty cubits compassed it round about. And under the brim of it round about were wild gourds, for ten cubits, compassing the sea round about. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward. Its thickness was a hand-breadth; and the brim thereof was according to the work of the brim of a cup, the flower of a lily; it held two thousand baths. And the sea was set on the right shoulder of the house eastward over against the south (1 Kings 7:23-26, 39). [6] This vessel or laver is called a "sea," because by the "sea" is signified memory-knowledge in general, and all memory- knowledge belongs to the natural of man (that the "sea" denotes memory-knowledge in general, see n. 28, 2850, 8184; and that this knowledge belongs to man's natural, n. 1486, 3019, 3020, 3309, 3310, 5373, 6004, 6023, 6071, 6077, 9918). The reason why this laver was "according to the work of the brim of a cup" was because by a "cup," a "bowl," or a "goblet," is also signified the memory-knowledge that belongs to the natural or sensuous of man (n. 9557, 9996). By the "twelve oxen" were signified all the goods of the natural and sensuous man in the complex, because they were for a base, and by a "base" is signified that which is ultimate, and supports. (That "twelve" denotes all things in the complex, see n. 3272, 3858, 3913; and that an "ox" denotes the good of the natural man, n. 2781, 9135.) [7] That they looked to all the quarters of the world was because the good of the natural man is the receptacle of all things that flow in from the world, as well those which relate to goods as those which relate to truths. The diameter of "ten cubits" signified what is full (n. 3107); and the circumference "thirty cubits" signified a full and complete complex (n. 9082); "two thousand baths" signified the conjunction of good and truth, thus purification and regeneration, for regeneration is nothing else than the conjunction of good and truth; "two thousand" signify the same as "two," for multiplied numbers signify the like as the simple ones from which they are compounded (n. 5291, 5335, 5708, 7973); and "two" denotes conjunction (n. 5194, 8423). The brazen sea being set "on the right shoulder of the house toward the east over against the south" signified that it looked to the Lord, for the Lord is the "East" (n. 101, 9668); the "house" or temple denotes heaven and the church where the Lord is (see n. 3720). From all this it can now be seen what was signified by the brazen sea, consequently what by the laver, namely, the natural of man, in which is purification.

(10236) And its base of brass. That this signifies the good of the ultimate of the natural, which is the good of the sensuous, is evident from the signification of the "base" of the laver wherein was water for washing, as being the ultimate of the natural, which is called the sensuous; and from the signification of "brass," as being good (see above, n. 10235). That the "base" denotes the ultimate of the natural, which is called the external sensuous, is because by the laver which is above it is signified the natural in which is purification, consequently by that which is beneath is signified what is in the lowest place; that is, in the ultimate, thus the external sensuous of man. The natural of man is external, middle, and internal; the external of the natural communicates with the world, and is called the external sensuous; the internal natural is what communicates with the internal man, which is in heaven; the middle natural is that which conjoins the two; for where there are an external and an internal, there must be a conjoining intermediate. (That man has an external, a middle, and an internal natural, see n. 4009, 4570, 5118, 5120, 5649, 9216.) [2] By the sensuous, which is the ultimate of the natural, is properly meant that which is called the "flesh," and which perishes when man dies, thus what has served man for his functions in the world; as the sensuous of sight, hearing, smell, taste, and touch. That this sensuous is the ultimate plane, in which the life of man terminates, and on which it reposes as a base, is evident, for it stands forth directly in the world, and through it as the outermost the world enters, and heaven departs. But this sensuous is common to man with brute animals, whereas the external sensuous which man has not so much in common with them, and yet is an external sensuous, is that which man has in his memory from the world, and is constituted of merely worldly, bodily, and earthly things there. The man who thinks and reasons from these things alone, and not from interior things, is called a sensuous man. This sensuous remains with man after death, but is quiescent; and this external sensuous is what is properly signified by the "base." [3] The nature of this sensuous was represented by the bases of the ten lavers, which were set near the temple, and which are thus described: Solomon made the ten bases of brass; four cubits the length of each base, and four cubits the breadth; three cubits the height. Upon the closures that were between the flights of steps were lions, oxen, and cherubs; and upon the flights of steps in like manner above. Moreover, each base had four wheels and tables of brass; and its four corners had shoulders: beneath the laver were the shoulders molten. The work of the wheels was like the work of a chariot wheel; their hands, and their backs, and their tires, and their spokes, were all molten. After this manner he made the ten bases; all of them had one casting, one measure, one proportion. Then he made the ten lavers of brass; each laver contained forty baths; each laver was four cubits (1 Kings 7:27-39). [4] The nature of the external sensuous in man is here described by representatives, and especially the protection of the Lord lest man should enter into the things of heaven or of the church from his sensuous, thus from the world, because this is contrary to Divine order. For the world cannot enter into heaven, but heaven can enter into the world, which comes to pass when the Lord inflows through heaven with man, and enlightens him, teaches him, and leads him, by means of the Word. That to enter from the world into the things of heaven is contrary to Divine order, can be seen from those who enter from their sensuous, thus from the memory-knowledges which enter from the world, in that they believe nothing whatever. [5] Protection to prevent this is signified by the lions, the oxen, and the cherubs, for by "lions" is signified protection lest truths enter, "lions" denoting truths in their power (n. 6367, 6369); by "oxen" is signified protection lest goods enter, for “oxen” denote goods in their power (see n. 2781). That by “cherubs” is signified the protection of the Lord lest this be done, see n. 308, 9509; also that the “shoulders” of which mention is made denote power and resistance, n. 1085, 4931-4937, 9836. By the “wheels as of a chariot” is signified the capacity of being wise when all things enter from heaven, for thus all things advance according to order, because the “wheels” of a chariot denote the capacity of advancing, thus of learning (n. 8215, 9872); and “chariots” denote what belongs to the doctrine of heaven and the church (n. 5321, 8215). [6] What the sensuous man is, may again be briefly told. He is called a sensuous man who thinks only from such things as are in the memory from the world, and who cannot be raised toward interior things; such especially are they who believe nothing about heaven and the Divine because they do not see them, for they trust solely in the senses; and what does not appear before the senses they believe to be nothing. Such people closely approach the nature of brute animals, which also are led solely by the external senses; nevertheless they are cunning and skilful in acting and reasoning; but they do not see truth from the light of truth. Such were formerly called serpents of the tree of knowledge, and such for the most part is the infernal crew. (But what the sensuous man is, and what the sensuous itself, may be seen in the places cited in n. 9331, 9726, 9730, 9731, 9922, 9996; and what it is to be raised above sensuous things, or to be withdrawn from them, in those cited in n. 9922.) [7] The good of the sensuous, which is signified by the “base of brass,” is what is called the pleasure and delight that affect the imaginative thought, which thought is merely from what is earthly, bodily, and worldly; and it is distinguished from other delights by the fact that it looks to no other uses than those of self, or for the sake of self. For the sensuous man is in the love of self and of the world, and his delights belong to these loves. And because the loves of the sensuous man are of this nature, it is evident that he is more skilful than others in reasoning and in acting for the sake of profits and honors. For his body burns with the fire of this love, and this fire kindles a light which is called natural light; and when this has been kindled to brightness, then the light of heaven, which is of the interior man, is completely obscured; consequently the things of this light, being in thick darkness, are said to be nothing. It is otherwise with those who act from the fire of heaven, and think from the light of this fire. From all this it can be seen what is meant by the good of the sensuous, which is signified by the “base” of the laver.

(10237) For washing. That this signifies purification from evils and falsities, is evident from the signification of “washing,” as being purification from evils and falsities (see n. 3147, 5954). As in what now follows the subject treated of in the internal sense is purification from evils and falsities by means of the truths of faith, it shall be briefly told how this is; for by “washing” is signified purification; by “waters” are signified the truths of faith; and by the “laver” containing the water is signified the natural, because all spiritual purification is effected in the natural. Man has an external and an internal; the external is called the natural, and also the natural man; and the internal is called the spiritual, and also the spiritual man, for the reason that the internal of man is in the spiritual world where spirits and angels are, and his external is in the natural world where men are. Both the internal and the external man are purified, the internal in heaven, and the external while the man lives in the world, thus in the natural which is in the world. [2] The reason why purification goes on in the natural at that time, is that the truths of faith come to clear perception in the natural; for there they are among the memory-knowledges, or things of the memory, which are clearly perceived when they are thought of. But this is not the case with the things that are thought of in the internal man; these do not come to clear perception while the man is in the world, because the ideas in the internal man are spiritual. Hence it is that purification is effected in the natural. That it is effected by means of the truths of faith can be seen from the fact that those who are being purified must not only know what evil and falsity are, but must also acknowledge them, and then hold them in aversion and shun them. When this is done, then for the first time is the man purified from them; and evils and falsities cannot be known, thus cannot be acknowledged, except in the natural by means of the truths of faith; for these truths teach what things are evil and false, and thus make them manifest. He who believes that he is purified from evils and falsities before he sees and acknowledges them in himself, is very much mistaken (see n. 8388, 8390, and the following numbers). [3] It was said that it is in the natural that a man knows his evils and falsities by means of the truths of faith; that is, he knows them in the external man, but not in the internal; the reason is that the ideas of thought in the internal man are spiritual, and spiritual ideas cannot be comprehended in the natural, for they are intellectual ideas which have no such objects as are in the material world; nevertheless these spiritual ideas, which are proper to the internal man, flow into the natural ideas which belong to the external man, and produce and make them, which is done by means of correspondences. But concerning the spiritual ideas which belong to the internal man, of the Lord's Divine mercy more will be said when heaven is described, with the spirits and angels there, for they think by means of spiritual ideas, and also converse with each other by means of them. 10237a. And thou shalt put it between the Tent of meeting and the altar. That this signifies that there may be the conjunction of truth and good, is evident from the signification of "between the Tent of meeting and the altar," as being the conjunction of truth and good (see n. 10001, 10025). The reason why the laver was set between the Tent of meeting and the altar, and Aaron and his sons there washed their hands and their feet, was that there might be represented the purification of the heart, and regeneration, which in its essence is the conjunction of truth and good; for the conjunction of truth and good is heaven itself with man; wherefore also heaven is compared in the Word to a marriage. This conjunction is effected by means of the truths of faith, because these teach how man ought to live; and therefore when he lives according to the truths of faith, the conjunction of truth and good is effected, truth being then made good by means of the life. The life of truth is good. This is also meant by man's being regenerated "by water and the spirit," "water" denoting the truth of faith; and "the spirit," a life of this. (That regeneration is the conjunction of truth and good, see n. 2063, 3155, 3158, 3607, 4353, 5365, 5376, 8516, 8517, 8772, 10067.)

(10238) And thou shalt put waters therein. That this signifies the truths of faith, through which there is purification in the natural, is evident from the signification of "waters," as being the truths of faith (see n. 28, 739, 2702, 3058, 3424, 4976, 5668, 8568, 9323); and from the signification of the "laver," as being the natural (of which above, n. 10235). He who does not know that "waters" signify the truths of faith, will fail to comprehend many passages in the Word; as what is signified by the statement that "unless a man is born of water and of the spirit, he cannot enter into the kingdom of God" (John 3:5). They who by "water" in this passage understand nothing but water, believe that the water of baptism is that by which man is regenerated; when yet the water contributes nothing to regeneration; but the truth of faith and the good of love; for water merely washes away the uncleanness of the body, and by no means the evils of the heart. [2] He who does not know that "waters" signify the truths of faith, cannot know what baptism signifies; for he believes that this external rite saves man, when yet this external thing effects nothing; but the internal thing that is signified, which is regeneration by means of the truths of faith. For they who are of the church are distinguished by baptism from all others in the whole world, because they can be regenerated by means of the truths of faith, but not those who are outside the church, seeing that within the church is the Word, in which are the truths of faith. [3] He who does not know that "waters" signify the truths of faith, cannot know what is meant by "the waters that were above the expanse, and the waters that were under the expanse" (Gen. 1:6-10), when yet by "the waters above the expanse" are signified the truths of faith in the internal man; and by "the waters under the expanse," the truths of faith in the external man; for the subject treated of in that chapter is the new creation of the man of the Most Ancient Church, thus his regeneration. [4] He who does not know that "waters" signify the truths of faith, cannot know either what is signified by "waters" in these passages: Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up into eternal life (John 4:13). The poor and the needy seek water, but there is none, and their tongue faileth for thirst. I will open rivers on the hillsides, and I will set fountains in the midst of the valleys; I will make the wilderness a pool of waters, and the dry land springs of waters (Isa. 41:17, 18). They shall not thirst, He shall cause the waters to flow out of the rock for them; and He shall cleave the rock that the waters flow out (Isa. 48:20, 21). And very frequently elsewhere. But see what has been previously said and shown on this subject; as, That purification from evils and falsities is effected by means of the truths of faith (n. 2799, 5954, 7044, 7918, 9089, 10229): As also regeneration (see the places cited in n. 9959) That "baptism" signifies regeneration by means of the truths of faith (n. 4255, 5120, 9089): That purification is effected in the natural (n. 3147, 9572): And also regeneration (see the places cited in n. 9325 at the end).

(10239) And Aaron and his sons shall wash from it. That this signifies a representative of the purification and regeneration of man by the Lord, is evident from the signification of "washing," as being purification (see above, n. 10237); from the representation of Aaron, as being the Lord as to Divine good celestial (n. 9806, 10068); and from the representation of the sons of Aaron, as being the Lord as to Divine good spiritual (n. 9807, 10068); from which it is evident that by Aaron and his sons "washing from the laver" is signified a representative of the purification of man by the Lord. That it is also a representative of regeneration, is because regeneration also was represented by washing, but by the washing of the whole body, which washing was called "baptizing" (that "baptizing," or "baptism," signifies regeneration, see n. 4255, 9088). [2] But regeneration differs from purification in that regeneration precedes, and purification follows; for no one can be purified from evils and falsities except the man who is being regenerated, and after he has been regenerated; for he who has not been regenerated is indeed withdrawn from evils insofar as he allows; but he is not purified from them, for he is always impure. It is otherwise with the regenerate man, who is being purified from day to day, which is meant by the Lord's words to Peter: He that hath been washed needeth not save to be washed as to his feet, and so is wholly clean (John 13:10). "He who hath been washed" signifies one who is regenerate. [3] That the washing of everything was called "baptizing," is evident in Mark 7:4; and the washing of the whole body, in Matthew 3:13-16; Mark 1:9; and 2 Kings 5:10, 14. The Jordan, in which the washings took place, which were baptizings (Matt. 3:6-13; Mark 1:5; 2 Kings 5:10, 14), signified the natural (n. 1585, 4245). By the washing of baptism is also signified temptation (Matt. 20:21-23), because all regeneration is effected by means of temptations (n. 5036, 5773, 8351, 8958, 8959). [4] A few words shall be added to say why the Lord, when He was in the world, Himself also wished to be baptized, when yet by baptizing is signified the regeneration of man by the Lord. It was because the baptizing of the Lord Himself signified the glorification of His Human; for in the Word that which signifies the regeneration of man signifies also the glorification of the Human in the Lord, because the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4401, 5688). Therefore when the Lord suffered John to baptize Him, He said: Thus it becometh us to fulfil all the righteousness of God (Matt. 3:15). "To fulfill all the righteousness of God" denotes to subdue the hells by His own power, and reduce them and the heavens into order, and at the same time glorify His Human; which things were done by means of temptations admitted into Himself, thus by means of continual combats with the hells, even to the last on the cross. (That this is the “righteousness” which the Lord fulfilled, see n. 9486, 9715, 9809, 10019, 10152.) The like things are also signified by “all things being fulfilled which were written concerning the Lord in the Law and the Prophets” (Luke 18:31; 22:37; 24:44); and by the Lord’s coming “to fulfill all things of the law” (Matt. 5:17, 18). [5] He who does not know the arcana of the Word believes that the Lord became righteousness by fulfilling all things of the Law, and that by this fulfillment He set free the human race from the yoke of the Law, thus from damnation. But this is not the meaning of these words; but that He became righteousness through the subjugation of the hells, the reduction of the heavens into order, and the glorification of His Human; for by this He introduced Himself into power, so that He could, from His Divine Human, eternally subjugate the hells, and keep the heavens in order, and so regenerate man, that is, deliver him from the hells, and save him.

(10240) As by “washing” is also signified regeneration, something further shall be said about this. He who does not know that the Lord, both in the Prophets and in the Evangelists, spoke by correspondences, consequently that in the Word there is an internal sense, cannot possibly know what is meant by the Lord’s words in John: Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; but that which is born of the Spirit is spirit. The Spirit bloweth where it willeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is everyone that is born of the Spirit (John 3:5, 6, 8). [2] If these words are unfolded by means of correspondences, it is plain what their meaning is, for they are arcana of heaven. By correspondence "water" is the truth of faith which comes to clear perception in the natural man; "the Spirit" is the Divine truth which flows in from the Lord through the internal of man into his external or natural, whereby the man who is being regenerated has the life of faith; "the flesh" is what is man's own, which is nothing but evil; by "the Spirit blowing where it willeth" is signified that the Lord in mercy gives new life by means of the Divine truth; by "hearing the voice thereof" is signified that these things come to perception in the external or natural man; "the voice" denotes what is announced from the Word; by "not knowing whence it cometh and whither it goeth" is signified that man does not know how regeneration is effected, for it is effected by the Lord by means of countless and unutterable secret things. [3] That by correspondence "waters" are truths of faith, see n. 28, 739, 2702, 3058, 3424, 4976, 5668, 8568, 9323, 10238; also that "the Spirit" is Divine truth, from which is the life of faith (n. 9229, 9818); that "flesh" is what is man's own, which is nothing but evil (n. 8409); that "breathing" is the state of the life of faith (see n. 9281); that the "voice" is what is announced from the Word, thus truth therefrom (n. 9926); that "hearing" is perception (n. 9311, 9926); that "to come and to go," or to enter in and go out, is the state of the thing from beginning to end (n. 9927); that the secret things of regeneration are countless and unutterable (n. 3179, 3573, 5398, 9334, 9336); and that what goes on in the internal man is not perceived while the man is in the world, but only what is in the external or natural man (n. 10236).

(10241) Their hands and their feet. That this signifies the interiors and exteriors of man, is evident from the signification of “hands,” as being the interiors of man (of which below); and from the signification of “feet,” as being the exteriors of man, thus his natural things, for these are exterior. (That the “feet” denote what is natural, thus the exteriors of man, see n. 2162, 3761, 3986, 4280, 4938-4952, 9406.) But that the “hands” denote the interiors is because the higher things of the body extend into the hands, and there terminate, consequently by the “hands” is signified whatever pertains to man, and also his power (see the places cited in n. 10019). But when both the “hands” and the “feet” are mentioned, then there is signified whatever is in the internal and also in the external man, or both spiritual and natural things. For this reason by “lifting up the hand” is signified power in the spiritual; and by “lifting up the foot,” power in the natural (see n. 5327, 5328); moreover, by the extremes of man are signified all that pertains to him (n. 10044), and the extremes are the hands and feet. From all this it can be seen why Aaron and his sons were to wash the hands and feet when they entered into the Tent of meeting, or came near to the altar to minister.

(10242) When they enter into the Tent of meeting. That this signifies worship from the good of faith, is evident from the signification of “entering into the Tent of meeting,” when said of Aaron and his sons, as being to represent all things of worship from the good of faith. That these things were represented by “entering into the Tent of meeting,” was because by “coming near to the altar” were represented all things of worship from the good of love. There are two essentials of Divine worship: the good of faith, and the good of love. Worship is Divine, whether it be from the former good, or from the latter. The good of faith is the good of charity toward the neighbor; and the good of love is the good of love to the Lord. These goods differ from each other as do the spiritual and the celestial, for the nature of which difference see the places cited in n. 9277. Worship from the good of faith, or from the good of charity toward the neighbor, was represented by the ministration of Aaron and his sons in the Tent of meeting (in which there was daily ministration), because by that Tent was represented the heaven where spiritual good reigns; but worship from celestial good, which is the good of love to the Lord, was represented by the ministration of Aaron and his sons at the altar (n. 9963, 9964, 10001, 10025).

(10243) They shall wash with waters. That this signifies purification by means of the truths of faith, is evident from the signification of “washing,” as being purification from evils and falsities (see above, n. 10237); and from the signification of “waters,” as being the truths of faith (see also above, n. 10238). He who does not know what is signified by “washing,” and what by the “feet” and “hands,” cannot know what these words involve, in John: Jesus poureth water into the basin, and beginneth to wash the disciples’ feet, and to wipe them with the linen towel wherewith He was girded. And He cometh to Simon Peter, who saith unto Him, Dost Thou wash my feet? Jesus answered, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Peter saith to Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that hath been washed, needeth not save to be washed as to his feet, but is wholly clean. Ye are clean already (John 13:5-10). Who can know what is involved in what the Lord said, “What I do, thou knowest not now, but thou shalt know hereafter,” and “if I wash thee not, thou hast no part with Me”? and, “he who hath been washed needeth not save to be washed as to his feet, but is wholly clean”? [2] That the subject here treated of is purification from evils and falsities, cannot be known except from the internal sense, from which it is evident that by “washing” is meant purification from evils and falsities; by the “water in the basin,” the truth of faith in the natural; by the “linen towel, with which the Lord was girded and with which He wiped,” the Divine truth proceeding from Him; by the “feet,” the natural of man; by “washing the head, hands, and feet,” regeneration, and in like manner by “him who hath been washed.” Thus by “washing the feet” is meant to purify the natural of man, for unless this is purified and cleansed with man while he lives in the world, it can never be purified afterward. For such as the natural of man is when he dies, such it remains. It is not amended afterward, because it is this plane into which the interiors, which are spiritual, flow, it being their receptacle; and therefore when it has been perverted, the interiors are perverted into its image when they flow in. This is as when the eye is injured, or any other organ of sense, or member of the body, in that the interiors then feel and act through the organ or member no otherwise than according to the reception of them there. [3] That for this reason a man can never be purified unless he is purified in the world in respect to his natural, is meant by the Lord's words, "What I do thou knowest not now, but thou shalt know hereafter." That he who has been regenerated is not to be purified except in respect to the natural, is meant by these words, "He that hath been washed needeth not save to be washed as to his feet, and is wholly clean." And that all purification is effected by the Lord alone, by these words, "If I wash thee not, thou hast no part with Me." And that this is effected by means of the Divine truth which proceeds from the Lord, is signified by His "wiping with the linen towel with which He was girded." That a "linen cloth" denotes truth from the Divine, see above (n. 7601); thus the linen cloth with which the Lord was girded denotes the Divine truth from Him. (That "water" denotes the truth of faith, see n. 10238; that a "basin" or "laver" in which is water denotes the natural, see n. 10235; that the "washing" of the head, hands, and feet, or of the whole body, denotes regeneration, n. 10239; and that the "feet" denote the natural of man, n. 10241.) From all this it can be seen again that the Lord spoke by correspondences, thus from the internal sense, because from heaven in which is this sense; and therefore unless the Word of the Lord is understood as to this sense, it is understood but little.

(10244) That they die not. That this signifies lest the representative perish, is evident from the signification of "dying," when said of the ministration of Aaron and of his sons, as being the cessation of the representatives, and consequently of conjunction with heaven (see n. 9928). The case herein is this. In the church that existed with that nation, conjunction with heaven, and through heaven with the Lord, was solely by means of representatives, that is, by means of external things that represented internal ones; and therefore as soon as they did not minister according to the prescribed rituals, the representative perished, and with it conjunction with heaven. And when conjunction with heaven perished, they had no protection against hell. Hence the death of the sons of Aaron, Nadab and Abihu, for they put incense upon strange fire (Lev. 10:1, 2), by which was represented worship from some other love than the love of the Lord. Hence their separation from heaven, and extinction. The like would have happened if Aaron or his sons had come near to minister unwashed; for thus they would have represented worship not from heaven, but profane, which is from hell. From all this it is evident that by "dying," when said of the ministration of Aaron and of his sons, is signified the extinction of the representatives, and consequently of conjunction with the heavens.

(10245) Or when they come near to the altar to minister, to burn a fire-offering to Jehovah. That this signifies worship from the good of love, is evident from the signification of “coming near to the altar to minister,” as being to represent the Lord as to the good of love (see n. 9964); and from the signification of “to burn a fire-ring to Jehovah,” as being worship from the love of the Lord. For by “burning,” or sacrificing, is signified worship (n. 6905, 8936), and by “a fire-offering to Jehovah” is signified what is from the Divine love of the Lord (n. 10055). (How the case herein is, see just above, n. 10241.)

(10246) And they shall wash their hands and their feet. That this signifies the purification of the interiors and the exteriors of man, is evident from what was shown above (see n. 10239, 10240), where are the like words.

(10247) That they die not, signifies lest the representation perish (as above, n. 10243).

(10248) And it shall be to them a statute of an age. That this signifies an eternal law of order, is evident from the signification of “a statute,” as being a law of order (see n. 7884, 7995, 8537); and from the signification of “an age,” as being what is eternal. That “an age” denotes what is eternal, is because by “an age” is meant duration even to the end; and in the internal sense this duration signifies what is eternal; moreover, the word by which “an age” is here expressed in the original tongue signifies eternity. That “an age” denotes what is eternal, is because “an age,” when said in the Word about the church, signifies its duration even to the end; and consequently when it is said of heaven, where there is no end, and when it is said of the Lord, it signifies what is eternal. This is predicated in general of every church, but specifically of the celestial church. Moreover, “an age” also signifies the world and life there, and likewise life thereafter to eternity. [2] As regards the FIRST meaning: That “an age” when said of the church, signifies its duration even to the end, is evident from the following passages: The disciples said unto Jesus, Tell us what shall be the sign of Thy coming, and of the consummation of the age? (Matt. 24:3). By “the consummation of the age” is signified the last time of the church, thus its end, when there is no longer any faith because no charity. That this is the consummation of the age, consequently that “an age” denotes the duration of the church even to its end, can be seen from all that was said by the Lord in that chapter, which may be seen unfolded in this work before the chapters of Genesis, from chapter 26 to chapter 40. The like is signified elsewhere by “an age” and its “consummation” in the same Gospel: The harvest is the consummation of the age (Matt. 13:39, 40, 49). I am with you all the days even unto the consummation of the age (Matt. 28:20). Here also the “age” means the duration of the church from beginning to end. [3] In Ezekiel: They shall dwell upon the land, they and their sons, and their sons’ sons, even to an age; David shall be their prince for an age. My sanctuary shall be in the midst of them for an age (Ezek. 37:25, 28). These things are said of Israel, by whom in the internal sense is meant the spiritual church; by the "land on which they shall dwell" is also signified the church; by the "sanctuary," everything of the church; and by "David," the Lord; from which it is evident that by "to an age" is signified even to the end. (That "Israel" in the Word denotes the spiritual church, see the places cited in n. 9340; that the "land" denotes the church, see the places cited in n. 9325; that the "sanctuary" denotes everything of the church, and that it is predicated of the good and truth of the spiritual church, n. 8330, 9479; and that "David" denotes the Lord, n. 1888, 9954.) [4] In David: Before the mountains were born, and the earth and the world were formed, even from age to age, Thou art God (Ps. 90:2). By "the mountains being born," and by "the earth and the world being formed," is not meant the creation of the world, but the setting up of the church; for "mountains" in the Word signify celestial love, thus the church in which is this love; the "earth" also and the "world" signify the church; hence "from age to age" signifies from the setting up of churches to their ends; for churches follow on, one after another, because when one has been ended or vastated another is set up. (That a "mountain" denotes celestial love, consequently the church which is in this love, see n. 795, 796, 4210, 6435, 8758; and that "land" denotes the church specifically, and the "world" the church generally, see the places cited in n. 9325.) [5] SECONDLY: That "an age," when said of heaven where there is no end, and of the Lord, signifies what is eternal, is evident from the following passages: Jehovah is King for an age, and forever (Ps.

10:16; also Exod. 15:18). Thy kingdom is a kingdom of all the ages; and Thy dominion is to every generation and generation (Ps. 145:13). The living God, the King of an age (Jer. 10:10). His dominion is the dominion of an age which shall not pass away. Afterward the saints of the highests shall receive the kingdom, and shall confirm the kingdom even to an age, and even to ages of ages (Dan. 7:14, 18, 27). Thine is the kingdom, and the power, and the glory, unto ages (Matt. 6:13). God shall give unto Him the throne of David, that He may reign over the house of Jacob for ages (Luke 1:32, 33). [6] To Jesus Christ be glory and strength unto ages of ages (Rev. 1:6). Behold I am alive unto ages of ages (Rev. 1:18). To the Lamb be blessing, and honor, and glory, and strength, unto ages of ages. The twenty-four elders worshiped Him that liveth unto ages of age (Rev. 5:13, 14; 10:6; 11:15). My salvation shall be for an age, and My righteousness to generation of generations (Isa. 51:6, 8). The angel of His faces carried them all the days of an age (Isa. 63:9). Many of them that sleep shall awake to the life of an age (Dan. 12:2). If anyone shall eat of this bread, he shall live for an age (John 6:51, 58). I give unto them eternal life, and they shall not perish for an age (John 10:28). Lead me in the way of an age (Ps. 139:24). He hath established them forever and for an age, He hath made a statute which shall not pass away (Ps. 148:6). [7] In these passages “an age” signifies what is eternal, because it is said of the Lord and of His kingdom, and of heaven and the life there, whereof there is no end; “ages of ages” do not mean eternities of eternities, but denote what is eternal;

and the expression is used relatively to churches on earth of which one succeeds another. It is evident from the Word that on our earth a church has been set up four times, of which the first was the Most Ancient Church, which was before the flood; the second was the Ancient Church, which was after the flood; the third was the Israelitish and Jewish Church; and lastly there was the Christian Church. The period of each Church, from beginning to end is “an age;” moreover, after this last mentioned Church, a new one will begin. These successions of churches are meant by “ages of ages.” (That “an age” denotes the duration of a church even to the end, was shown above.) [8] THIRDLY: That “an age” is predicated in general of every church, but specifically of the celestial church, is evident from the following passages: I will set up the tent of David that is fallen, and will build according to the days of an age (Amos 9:11); where by “the days of an age” is meant the time of the Most Ancient Church, which was celestial. And in Micah: Bethlehem Ephrathah, out of thee shall He come forth unto Me who shall be Ruler in Israel, whose goings forth are from of old, from the days of an age (Micah 5:2); where the sense is the same. And in Moses: Remember thou the days of an age; understand ye the years of generation and generation (Deut. 32:7). Here “the days of an age” denote the time of the Most Ancient Church, which was celestial; and “the years of generation and generation” denote the time of the Ancient Church, which was spiritual. [9] In Isaiah: Awake, awake, put on strength, O arm of Jehovah; awake according to the days of antiquity, of the generation of ages (Isa. 51:8-

9). “According to the days of the generation of ages” denotes according to the states of love and faith in the Ancient Churches derived from the Most Ancient Church. In David: I have considered the days of old, the years of ages (Ps. 77:5); where the sense is the same. [10] Again: Remember the former things from an age (Isa. 46:9). Then shall the meat-offering of Judah and Jerusalem be sweet to Jehovah, according to the days of an age, and according to the ancient years (Mal. 3:4). Judah shall be seated for an age, and Jerusalem to generation and generation (Joel 3:20); where by “Judah” is signified the celestial church, of which it is therefore said, “according to the days of an age,” and “for an age;” and by “Jerusalem” is signified the spiritual church, of which it is said, “according to the ancient days,” and “to generation and generation.” (That “Judah” denotes the celestial church, see n. 3654, 3881, 6363, 8780; and “Jerusalem,” the spiritual church, n. 402, 3654.) [11] FOURTHLY: That “an age” signifies the world and life there, is evident from the following passages: He that was sown among the thorns, this is he that heareth the Word, but the care of this age and the deceitfulness of riches choke the Word (Matt. 13:22). The sons of this age are more prudent than the sons of light (Luke 16:8). The sons of this age marry and are given in marriage (Luke 20:34). The wicked and the secure of the age multiply riches (Ps. 73:12). [12] FIFTHLY: That “an age” signifies the life after death to eternity: He shall receive a hundredfold now in this time, and in the age to come life eternal (Mark 10:30). When I shall bring thee down with them that go down into the pit, to the people of an age (Ezek. 26:20). And in other passages, as Luke 18:9, 30; 20:35; Isa. 34:10, 17; Rev. 14:11; 20:10; 22:5.

(10249) To him and to his seed, to their generations. That this signifies all who receive the things that proceed from the Lord, thus who are being regenerated by Him, is evident from the representation of Aaron, as being the Lord in respect to Divine good (see n. 9806, 9946); from the signification of "seed," as being those who are born of the Lord, thus who are being regenerated, for they who are being regenerated are said to be "born of God," and also to be "His sons." But in the sense abstracted from persons by "the seed of Aaron" are signified the things which proceed from the Lord, thus by virtue of which a man is regenerated, which are the goods of love and the truths of faith. And from the signification of "generations," as being the goods and truths which proceed from the former as from their parents, and their derivations; for by "generations" in the Word in the internal sense are meant spiritual generations, which are those of love and faith (see the places cited in n. 10204). [2] As the Lord is meant by Aaron in the representative sense, therefore by the "seed of Aaron" are specifically meant those who are in the Lord's celestial kingdom; and by "generations" those who are in His spiritual kingdom; for the goods and truths of love and faith in the heavens are born and proceed in this way from the Lord. That by "seed," "those born," and "generations," are meant those who are in love and faith to the Lord, and in the abstract sense the goods of love and the truths of faith, is evident from many passages in the Word, of which only the following may be adduced: I will bring thy seed from the east, and gather thee from the west (Isa. 43:5); this is said of Jacob and Israel, by whom in the internal sense is meant the church external and internal, the "seed" of which is the truth of faith and the good of charity. [3] Again: I will pour out My spirit upon thy seed, and My blessing upon thine offspring (Isa. 44:3); "upon seed," and "upon offspring," denote upon those who are of the church, thus upon the things that are of the church, which are goods and truths, or charity and faith, for these make the church with man. Again: In Jehovah shall all the seed of Israel glory (Isa. 45:25); where the meaning is the same. Again: If He shall make His soul guilty, He shall see His seed (Isa. 53:10); speaking of the Lord, whose "seed" they are called who are born of Him, thus who are regenerated. Again: To the right hand and to the left thou shalt break forth, and thy seed shall inherit the nations (Isa. 54:3); where the meaning is similar. [4] In Jeremiah: Behold the days come that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast (Jer. 31:27). These words are not understood unless it is known what is signified by "the house of Israel," and "the house of Judah," also what by "the seed of man," and "the seed of beast." They who do not think beyond the sense of the letter will believe the meaning to be that man and beast are to be multiplied in Israel and Judah, but this meaning involves nothing holy of the church. But by "the house of Israel" is there meant the spiritual church, and by "the house of Judah" the celestial church; "the seed of man" denotes the internal good of these churches; and "the seed of beast" denotes their external good. (That a "beast" denotes the affection of good, see the places cited in n. 9280; and that when mention is made of "man and beast," it denotes what is internal and what is external, n. 7523.) [5] Again: As the army of the heavens shall not be numbered, and the sand of the sea is not measured, so will I multiply the seed of David (Jer. 33:22). I have made a covenant with My chosen, I have sworn unto David; thy seed will I establish for an age, and build up thy throne to generation and generation (Ps. 89:3, 4). By the "seed of David" is not meant the posterity of David as a father, for this was not so greatly multiplied, nor of so much importance that it should be multiplied as the army of the heavens and as the sand of the sea; but by "David" in this passage, as also in other places, is meant the Lord as to Divine truth, thus by his "seed" those who have been regenerated or born of the Lord, and in the abstract sense the things which they have from the Lord, namely, the truths of faith and the goods of charity. (That "David" denotes the Lord, see n. 1888, 9954.) [6] And again: A seed that shall serve Jehovah shall be counted to the Lord for a generation (Ps. 22:30). Their seed shall become known among the nations, and their offspring in the midst of the peoples (Isa. 61:9). Here "seed" denotes those who are regenerate, thus those who are of the church, and in whom the church is; thus in a sense abstracted from persons, those things which make a regenerate man, or which make the church with a man, which are faith and charity from the Lord. [7] And in John: The dragon was angry against the woman, and went away to make war with the remains of her seed, who keep the commandments of God, and have the testimony of Jesus Christ (Rev. 12:17). By "the dragon" are meant those who will attempt to destroy the church of the Lord hereafter to be set up; by "the woman" is meant this church; and by "those who are of her seed" are meant those who are in love and faith to the Lord from the Lord. But in the opposite sense "seed" signifies those who are against the things of the church, thus who are in evil and the falsities thence derived; and in the abstract sense evils and falsities; as in these passages: Woe to the sinful nation, a seed of evil ones (Isa. 1:4). Sons of the sorceress, seed of the adulterer, are ye not born of transgression, the seed of a lie? (Isa. 57:3, 4). The seed of evil-doers shall never be mentioned (Isa. 14:20).

(10250) Verses 22-33. And Jehovah spoke unto Moses, saying, And do thou take to thee chief spices, best myrrh five hundred, and aromatic cinnamon the half thereof two hundred and fifty, and aromatic calamus two hundred and fifty, and cassia five hundred, in the shekel of holiness; and oil of olive a hin. And thou shalt make it an oil of anointing of holiness, an ointment of ointment, the work of a perfumer; it shall be an oil of anointing of holiness. And thou shalt anoint with it the Tent of meeting, and the ark of the Testimony, and the table and all the vessels thereof, and the lampstand and the vessels thereof, and the altar of incense, and the altar of burnt-offering, with all the vessels thereof, and the laver and its base. And thou shalt sanctify them, and they shall be a holy of holies; whosoever toucheth them shall be made holy. And thou shalt anoint Aaron and his sons, and shalt sanctify them to minister to Me in the priest's office. And thou shalt speak unto the sons of Israel, saying, This shall be to Me an oil of anointing of holiness to your generations. Upon the flesh of man shall it not be poured; and in the quality thereof ye shall not make any like it; holy is this; holy shall it be to you. The man who shall make ointment like it, and who shall put of it upon a stranger, he shall be cut off from his peoples. "And Jehovah spoke unto Moses, saying" signifies another perceptivity from enlightenment through the Word by the Lord; "and do thou take to thee chief spices" signifies truths with goods, from the Word, which are gratefully perceived; "best myrrh" signifies the perception of sensuous truth; "five hundred" signifies full; "and aromatic cinnamon" signifies the perception and affection of natural truth; "the half thereof, two hundred and fifty" signifies the corresponding quantity; "and aromatic calamus" signifies the perception and affection of interior truth; "two hundred and fifty" signifies the corresponding quantity and quality; "and cassia" signifies truth still more interior from good; "five hundred" signifies full; "in the shekel of holiness" signifies the estimation of truth and good; "and oil of olive" signifies the Lord's Divine celestial good; "a hin" signifies the quantity for conjunction; "and thou shalt make an oil of anointing of holiness" signifies a representative of the Divine good of the Lord's Divine love; "an ointment of ointment" signifies in each and all things of His Human; "the work of a perfumer" signifies from the influx and operation of the Divine Itself which was in the Lord from conception; "it shall be an oil of anointing of holiness" signifies a representative of the Lord as to the Divine Human; "and thou shalt anoint with it the Tent of meeting" signifies to represent the Divine of the Lord in the heavens; "and the ark of the Testimony" signifies in the celestial good that belongs to the inmost heaven; "and the table and all the vessels thereof" signifies in spiritual good from the celestial, that belongs to the second heaven, and in the ministering goods and truths; "and the lampstand and the vessels thereof" signifies in spiritual truth, that belongs to the second heaven, and in the ministering truths; "and the altar of incense" signifies in all things of worship from these goods and truths; "and the altar of burnt-offering" signifies to represent the Divine Human of the Lord and the worship of Him in general; "with all the vessels thereof" signifies Divine goods and Divine truths; "and the laver and its base" signifies all things that belong to purification from evils and falsities, and to regeneration by the Lord"; and thou shalt sanctify them, and they shall be a Holy of holies" signifies in this way the influx and presence of the Lord in the worship of the representative church; "whosoever toucheth them shall be made holy" signifies that which is communicative to all who receive in love and faith; "and thou shalt anoint Aaron and his sons" signifies inauguration to represent the Lord in both kingdoms; "and shalt sanctify them to minister to Me in the priest's office" signifies to represent the Lord in respect to all the work of salvation; “and thou shalt speak unto the sons of Israel, saying” signifies instruction for those who are of the church; “this shall be to Me an oil of anointing of holiness” signifies a representative of the Lord as to the Divine Human; “to your generations” signifies in all things of the church; “upon the flesh of man shall it not be poured” signifies no capability of communication with man’s own; “and in the quality thereof ye shall not make any like it” signifies no imitation from the study of man; “holy is this, holy shall it be to you” signifies because it is the Divine of the Lord; “the man who shall make ointment like it” signifies the imitation of Divine things by art; “and who shall put of it upon a stranger” signifies conjunction with those who do not acknowledge the Lord, thus who are in evils and the falsities of evil; “he shall be cut off from his peoples” signifies separation and spiritual death. 10250a. And Jehovah spoke unto Moses, saying. That this signifies another perceptivity from enlightenment through the Word by the Lord, is evident from what was unfolded above (n. 10215), where are the like words. That another perceptivity is meant, is because it is so said when anything new is revealed and commanded (see n. 10234).

(10251) And do thou take to thee chief spices. That this signifies truths with goods, from the Word, which are gratefully perceived, is evident from the signification of “spices,” as being truths conjoined with goods, which are grateful (n. 10199). That it denotes which are gratefully perceived is because “odor” signifies perceptivity; and hence an “aromatic odor” signifies grateful perceptivity.

(That "odor" signifies perceptivity, see n. 3577, 4624-4634, 4748, 10054.) That it denotes truths conjoined with goods from the Word, is because this is said to Moses, for it is said, "do thou take to thee spices," and by Moses is represented the Lord as to the Word (n. 9372); moreover, it is the Word from which are all the truths of the church, for the Word is Divine truth itself sent down from heaven by the Lord.

(10252) Best myrrh. That this signifies the perception of sensuous truth, is evident from the signification of “fragrant myrrh,” as being the perception of sensuous truth; for its odor denotes perceptivity (as just above), and “myrrh” denotes sensuous truth. In what now follows, the subject treated of is the oil of anointing, by which is signified celestial good, which is the Divine good of the Lord’s Divine love in the inmost heaven; its quality is described by the fragrant things of which it was compounded, which were best myrrh, aromatic cinnamon, aromatic calamus, cassia, and oil of olive, by which are signified celestial truths and goods in their order, namely, from ultimate to first ones, or from outermost to inmost ones; the ultimate or outermost ones being signified by “myrrh.” The reason why celestial good, or the good of the inmost heaven, is thus described, is because this good comes forth by means of the truths which are signified, and it also subsists by means of them. [2] But as this is a subject of deeper investigation, it may be set forth further. In order that celestial good, which is inmost good, may be born with man, which is effected by the Lord through regeneration, truths must be acquired from the Word, or from the doctrine of the church which is from the Word. These truths obtain their first seat in the memory of the natural or external man; from this they are called forth by the Lord into the internal man, which is done when the man lives according to them; and the more the man is affected with them, or loves them, the higher, or the more interiorly, they are raised by the Lord, and there become celestial good. [3] Celestial good is the good of the love of doing truths from the Word for the sake of good, thus for the Lord's sake; for the Lord is the source of good, thus is good; and this is the generation of this good. From this it is evident that this good comes forth by means of truths from the Word, first in the most external or sensuous man, next by their elevation into the internal man, and finally into the very inmost man, where they become celestial good. And as this good comes forth in this way by means of truths in their order, so it afterward subsists in a like order by means of the same truths, for subsistence is a perpetual coming-forth. And when it so subsists, as it had come forth, it is complete, for then the higher things subsist, rest, and store up themselves in order, upon the lower ones as upon their planes; and upon their outermosts or ultimates, which are sensuous memory-truths, as upon their foundation. [4] These truths are described by John in Revelation as the precious stones forming the foundation of the wall of the holy Jerusalem that came down out of heaven (Rev. 21:19, 20). By "precious stones" are signified truths Divine received in good (n. 9476, 9863, 9873, 9905). That "fragrant myrrh" denotes sensuous truth, is evident also in David: Thou hast loved righteousness, therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows; with myrrh, aloes, and kesia, all Thy garments (Ps. 45:8, 9). This is said of the Lord, who alone is the "anointed of Jehovah," because there was in Him the Divine good of the Divine love which is signified by the oil of anointing (n. 9954). By His "garments" which are said to be "anointed with myrrh, aloes, and kesia," are signified Divine truths from His Divine good in the natural (n. 5954, 9212, 9216, 9814); thus by "myrrh" is signified Divine truth in the sensuous, because it is mentioned in the first place. [5] In Matthew: The Wise men from the east, opening their treasures, offered unto the Lord then born, gifts: gold, frankincense, and myrrh (Matt. 2:11). Here "gold" denotes good; "frankincense," internal truth; and "myrrh," external truth; both of these from good. That "gold" is here mentioned in the first place is because it signifies good, which is inmost; in the second place "frankincense," because it signifies internal truth from good; and "myrrh" is mentioned in the third or last place because it signifies external truth from good. (That "gold" denotes good, see the places cited in n. 9874, 9881; and that "frankincense" denotes internal truth from good will be seen in what follows at verse 34.) [6] The reason why the wise men from the east offered these things to the Lord then born, was that they might signify His Divine in the Human; for they knew what gold signified, what frankincense, and what myrrh, because they were in the science of correspondences and representations. In those times this was the chief science among the Arabians, Ethiopians, and others in the east; and therefore also in the Word by "Arabia," "Ethiopia," and "the sons of the east," in the internal sense, are meant those who are in the knowledges of heavenly things (n. 1171, 3240, 3242, 3762). But in course of time this science perished, because when the good of life ceased it was turned into magic. It was first obliterated with the Israelitish nation, and afterward with the rest; and at this day so completely that it is not even known to exist. So much is this the case in the Christian world, that if it were said that all things of the Word in the sense of the letter signify heavenly things by correspondence, and that from this is its internal sense, no one would know what was meant. [7] As "myrrh" signified truth the most external, which is sensuous truth, and its perception, therefore the bodies of the dead were formerly anointed with myrrh and aloes, by which anointing was signified the preservation of all truths and goods with the man, and also their resurrection. For this reason such a substance was employed as signified the ultimate of life with man, which ultimate is called the sensuous life. (That the body of the Lord was anointed with such things, and was encompassed with them, together with a linen cloth, and that this was the custom of the Jews, may be seen in John 19:39, 40; Luke 23:53, 56.) But be it known that what is said of the Lord Himself in the Word is to be understood in a supereminent sense, and therefore these things here signify His Divine life in the sensuous, which is the life proper to the body, and also the resurrection of this. It is known that the Lord rose again with the whole body which He had in the world, differently from other men, for He left nothing in the sepulcher; and therefore He also said to the disciples, who when they saw the Lord supposed that they saw a spirit, "Why are ye troubled? behold My hands and My feet, touch Me and see; for a spirit hath not flesh and bones as ye see Me have" (Luke 24:38, 39).

(10253) Five hundred. That this signifies full, is evident from the signification of the number "five hundred," as being what is full. That “five hundred” denotes what is full is because this number is compounded of five twice multiplied by ten, or five times a hundred; and by “five” is signified much, in like manner by “ten,” and by a “hundred;” hence by “five hundred” is signified what is full. (That by “five” is signified much, see n. 5708, 5956, 9102; so by “ten,” n. 3107, 4638; also by a “hundred,” n. 4400, 6582, 6594; and that all numbers in the Word signify real things, see the places cited in n. 9488; and that compound numbers signify the like as the simple ones from which they come forth by multiplication, n. 5291, 5335, 5708, 7973.) [2] That numbers signify real things is clearly evident in Ezekiel, where the house of God with all within and without it, and also the new earth, are measured, and are described by the numbers of the measure (chapters 40 to 48); and by the “new earth” is there meant the church, and by the “house of God” the holiness of it; in like manner by John in Revelation, where also the New Jerusalem, by which also is meant a new church, is described by the numbers of the measure. If numbers had not signified real things, all these measurements would have been of no value. [3] That “five hundred” signifies the whole from one end to the other, thus what is full, is evident from this in Ezekiel: He measured outside the house, or temple, on the eastern quarter, five hundred reeds round about; on the northern quarter five hundred reeds round about; on the southern quarter five hundred reeds; and on the quarter of the sea five hundred reeds. Its wall round about; the length five hundred reeds, and the breadth five hundred reeds; to distinguish between that which was holy and that which was profane (Ezek. 42:15-20); from which words it is plain that “five hundred” denotes the whole in the complex, or everything holy from one end to the other, thus what is full, for it is said that the wall, which was of this length and breadth in a square, distinguished between what was holy and what was profane. [4] That “five hundred” signifies much; and its tenth part, or “fifty,” relatively something is evident from the Lord’s words to Simon in Luke: Jesus said, A certain creditor had two debtors; the one owed five hundred pence, and the other fifty. When they had nothing to pay, he forgave them both; therefore which of them will love him most? Simon answered, He to whom he forgave most. Jesus said, Just so the woman’s many sins are forgiven, because she loved much; but to whom little is forgiven, the same loveth little (Luke 7:41, to the end). The Lord employed these numbers because they signified much and something; for He spoke from the Divine, thus by means of significatives according to correspondences; and also in all other places, as when He spoke of the virgins, whom He called “ten,” and “five” of them wise, and “five” foolish. He said “ten,” because by this number are signified all, that is, of the church; and “five,” because by this number is signified some part (n. 4637, 4638).

(10254) And aromatic cinnamon. That this signifies the perception and affection of natural truth, is evident from the signification of “aromatic cinnamon,” as being the perception and affection of natural truth, which truth is the interior truth of the external man; for with man there are sensuous life and natural life, both of the external man; but the sensuous life is exterior, deriving its truths from the objects which are on the earth and in the body; and the natural life is interior, deriving its truths from the causes of these objects. The life of the internal man is in like manner exterior and interior. The exterior derives its truths from those things which are in the ultimates of heaven; but the interior from those which are in the interiors of heaven; these latter truths are signified by the fragrant things which follow. [2] That by "aromatic cinnamon" is signified the perception and affection of truth, is because by what is aromatic is signified perception that is grateful. Such perception is from the affection which is of love, for that which is grateful in perception is from no other source. (That all odors signify perception, see n. 3577, 4626, 4748; and that grateful odors signify the perception of truth from good, n. 1514, 1517-1519, 4628, 10054, thus from the affection which is of love; and that the spheres of perception are turned into odors with spirits and angels, n. 4626.) [3] Be it known further that all those sweet spices from which the oil of anointing was prepared, belong to the celestial class, that is, to those things which are of the celestial kingdom; whereas the spices of which the incense was compounded belong to the spiritual class, that is, to those things which are of the spiritual kingdom; and therefore in the original tongue the spices of which the oil of anointing was composed are from a different word and derivation than the spices of which the incense was composed; for there are in the Word special words to express those things which are of the celestial kingdom; and special words to express those of the spiritual kingdom; and still others which are common to both. But in order that it may be known what these words are, it must first be known that heaven is divided into two kingdoms; likewise the church; and that in the celestial kingdom the essential is the good of love to the Lord, whereas in the spiritual kingdom it is the good of charity toward the neighbor. (For the difference between these, see the numbers cited in n. 9277.) [4] That the "spice" which is here mentioned signifies the perception and affection of celestial truth, is evident in Isaiah: Instead of spice there shall be rottenness; and instead of a girdle a rent; and instead of braided work baldness (Isa. 3:24); The subject here treated of is the daughters of Zion, by whom is signified the celestial church, in this case perverted; and therefore "spice" is expressed by the same word as in the verse before us; and by "instead of spice rottenness" is signified that in the place of the perception and affection of truth from good, and of the consequent life, there shall be the perception and affection of falsity from evil, in which there is nothing of life. [5] In Ezekiel: The traders of Sheba and Raamah were thy traders in the chief of every spice, and in precious stone and gold (Ezek. 27:22). This was said of Tyre, by which are signified the knowledges of good and truth in the church; and by "Sheba and Raamah" are signified those who are in the knowledges of celestial things. [6] In like manner where the queen of Sheba is treated of: The queen of Sheba gave to Solomon a hundred and twenty talents of gold, and of spices very great store, and precious stone; there came no more such a multitude of spice as this (1 Kings 10:10) That “Sheba” chiefly denotes those who are in the knowledges of celestial things, see n. 1171, 3240. From all this it is evident that these spices from which the oil of anointing was prepared, signify the perception and affection of truth such as are possessed by those who are in the Lord’s celestial kingdom. [7] The reason why the spices with which the anointing oil was prepared, which were noble myrrh, aromatic cinnamon, aromatic calamus, and cassia, belong to the celestial class, that is, to those things which are of the Lord’s celestial kingdom, is that the “oil of anointing” signified the Divine good of the Divine love in the Lord, which in heaven is His Divine celestial (that the “oil of anointing” has this signification, see n. 9954, 10019).

(10255) The half thereof, two hundred and fifty. That this signifies the corresponding quantity, is evident from the signification of a number which is the half of a preceding one, as being somewhat, and as much as is sufficient, or as much as is for use, thus also as much as corresponds. Hence it is that “two hundred and fifty,” being the half of the previous number “five hundred,” signifies the corresponding quantity. How the case herein is can be seen from examples. Take for example the number “ten.” When this number signifies all, then the half of it, or “five,” signifies some; when “ten” signifies what is full, then “five” signifies as much as is sufficient; but when “ten” signifies much, “five” signifies somewhat; and so on. The case is the same with all other numbers when halved. (That “five” signifies some, also somewhat, and likewise as much as is sufficient, and as much as is for use, see n. 4638, 5708, 5956, 9102, 9689), thus with variety relatively to the number "ten," when this signifies all, what is full, or much. It is similar with the signification of "fifty" relatively to a "hundred," and of "two hundred and fifty" relatively to "five hundred;" it does not matter whether a number is greater or less, seeing that the greater numbers have a like signification with the less from which they are composed (see n. 5335, 5708, 7973; and that numbers in the Word signify real things, see the places cited in n. 9488, 10127). From all this it can be seen that the present number, which is half of the previous one, does not signify half the perception of interior truth relatively to the perception of exterior truth; but a corresponding quantity. For things in the heavens are not measured and numbered as are things on earth, because in the heavens there are no spaces, or times, but instead thereof states, which are perceived in respect to their quality and quantity, without regard to any numbering. For numbering and measurement involve such things as belong to space and time, thus which are proper to nature in its ultimates.

(10256) And aromatic calamus. That this signifies the perception and affection of interior truth, is evident from the signification of "aromatic calamus," as being the perception and affection of interior truth, for "calamus" denotes this truth, and "aromatic" denotes the perception and affection thereof. (That "calamus" denotes truth, will be seen below; and that "aromatic" denotes the perception and affection thereof, see just above, n. 10254.) [2] By interior truth is here meant that truth of the internal man which is exterior there, according to what was said above (n. 10254), namely, that in the external man there is an interior and an exterior, and the same in the internal man. Hence it is that four aromatics were employed in the preparation of the oil of anointing; namely, noble myrrh, aromatic cinnamon, aromatic calamus, and cassia; and by “noble myrrh” is signified the perception of exterior truth in the external man, which is sensuous truth; by “aromatic cinnamon,” interior truth there, which is natural truth; by “aromatic calamus,” exterior truth in the internal man; and by “cassia,” interior truth there; and by “oil of olive,” the good itself from which are the affections and perceptions of these truths. [3] That “calamus” denotes interior truth, can be seen from the passages in the Word where it is mentioned; yet there it is not called “aromatic calamus,” but only “calamus,” and” good calamus,” as in these passages: Thou hast not called upon Me, O Jacob; and thou hast wearied of Me, O Israel; thou hast bought Me no calamus with silver, and thou hast not filled Me with the fat of thy sacrifices (Isa. 43:22, 24). Dan and Javan furnished yarn in thy tradings; bright iron, cassia, and calamus were in thy trading (Ezek. 27:19). To what purpose cometh to Me frankincense from Sheba, and good calamus from a far country? (Jer. 6:20). That in these passages by “calamus” is meant something of the church, and worship there, is plain; for otherwise what could be meant by its being said that they should “buy for Jehovah calamus with silver” and that "good calamus should come to Him from a far country"? And as something of the church and its worship is signified, it follows that it is truth or good, because all things of the church and of worship bear relation to these; but what truth or good is signified, whether celestial or spiritual, whether of the external or the internal man, is evident from the internal sense of the above passages when it is examined in its connection. That it is interior truth is plain.

(10257) Two hundred and fifty. That this signifies the corresponding quantity and quality, is evident from what was shown just above (n. 10255).

(10258) And cassia. That this signifies a more interior truth from good, is evident from the signification of "cassia," as being the interior truth of the internal man. That "cassia" has this signification is plain from what has been said and shown above; for heavenly things follow in this order, from the outermost to the inmost, and therefore it is inmost truth which is signified by "cassia," for it is the fourth in order. That "cassia" denotes truth from good is because inmost truth proceeds immediately from good, and in lower things acts in conjunction with good. This takes place when the understanding acts wholly as a one with the will, so that it is not known whether the act is from the one or from the other. Moreover the more interior heavenly things are, the more perfect they are, for all perfection increases toward the interiors, and all perfection is from good, that is, through good from the Lord. [2] "Cassia" is mentioned among those things which signify things celestial in Ezekiel: Dan and Javan furnished yarn in thy trading; bright iron, cassia, and calamus were in thy trading (Ezek. 27:19). The subject here treated of is Tyre, by which are signified the knowledges of truth and good in the church (see n. 1201); and by “Dan and Javan” are signified those who are in the knowledges of celestial things; “bright iron” denotes ultimate celestial truth; and “cassia,” inmost truth. [3] Cassia of this kind is not mentioned in other passages in the Word, but in David is mentioned “kesia,” which also is a species of cassia: God, thy God, hath anointed thee, all thy garments with the oil of gladness, with myrrh, aloes, and kesia (Ps. 45:8, 9). The subject treated of in this whole Psalm is the Lord, and indeed the glorification of His Human, He who is not acquainted with the internal sense of the Word cannot possibly know what is signified by “anointing all garments with myrrh, aloes, and kesia,” where the Lord is the subject treated of. [4] That garments are not meant, is plain, nor myrrh, aloes, and kesia with which they were anointed; but Divine truths from Divine good, which the Lord put on in respect to His Human. For anointing was nothing else than a representative of the Divine good in the Lord’s Divine Human; hence by “myrrh, aloes, and kesia” are signified Divine truths in their order proceeding from the Divine good which was in Him. Hence by “garments” is signified His Divine Human; for whether you say “the Divine Human of the Lord,” or “the Divine truth,” it is the same, because when the Lord was in the world He was the Divine truth itself; and when He went out of the world, He made Himself the Divine good, from which is the Divine truth (see the numbers cited in n. 9199, 9315). Moreover, in the Word, that is called a “garment” which clothes something else, whatever it may be. The like is signified by the Lord’s “garments” in Isaiah 63:2, 3, and also in other places. (That “garments” signify the truths which clothe good, see n. 2576, 4545, 4763, 5248, 5319, 5954, 9093, 9212, 9216, 9952.) From this it is now evident that by “kesia,” which is a species of cassia, is signified the Divine truth which proceeds immediately from the Divine good, which truth is inmost truth.

(10259) Five hundred. That this signifies full, is evident from what was shown above (n. 10253). The reason why five hundred in the shekel of holiness were taken of myrrh, and five hundred of cassia, but only two hundred and fifty of aromatic cinnamon and of aromatic calamus, was that “myrrh” signified sensuous truth, which is the truth last in order, and “cassia” the truth that proceeds immediately from good, which is inmost truth; whereas “aromatic cinnamon” and “aromatic calamus” signified interior truths, which are intermediate; and of the last and the inmost there must be what is full; but of the intermediates a corresponding quantity; for intermediates must hold themselves so as to correspond with what is first and what is last.

(10260) In the shekel of holiness. That this signifies the estimation of truth and of good, is evident from the signification of “the shekel of holiness,” as being the price and estimation of truth and good in respect to its quality and quantity (see n. 2959, 10221).

(10261) And oil of olive. That this signifies the Lord’s Divine celestial good, is evident from the signification of “oil,” as being good both celestial and spiritual (see n. 886, 4582, 9780); and from the signification of “olive,” as being celestial love (of which below); hence by “oil of olive” is signified the good of celestial love, or what is the same, celestial good. It is called the Lord’s Divine celestial good, because all good which is essentially good in the heavens, is from the Divine of the Lord. [2] But be it known that in itself the Lord’s Divine good is one and indivisible, for it is infinite, and contains infinite things within it. That which is infinite is one and indivisible, because the infinite things which it contains make a one. But that it is distinguished into celestial and spiritual is owing to its reception by angels in the heavens and by men on earth. As received by the angels and men who belong to the Lord’s celestial kingdom, it is called Divine celestial good; but as received by the angels and men who belong to the Lord’s spiritual kingdom, it is called Divine spiritual good; for all angels and men receive variously or dissimilarly the one only good of the Lord. Comparatively speaking this is like the heat and light of the sun of the world, which although considered in themselves they are one and indivisible, yet vary according to the times of the year and of the day, and also in a dissimilar manner in every region of the earth; and this variation of heat and light is not effected by the sun, but by the varied turning of the earth, according to the varieties of its orbit and of its rotation, thus also by the reception. Moreover, the same light varies in every object according to the reception, whence come colors. From all this it can be seen whence it is that the Lord's Divine good, which is one and indivisible, because infinite, is called celestial and spiritual. [3] That "oil" denotes good both celestial and spiritual, is evident from the passages above cited; but that "olive" denotes celestial love, and "oil" the perception and affection of this love, is evident from the passages in the Word where "oil" and "olive" are mentioned; as from the following: The prophet saw a lampstand all of gold, its seven lamps were upon it, two olive-trees were near it, one upon the right side of the bowl, and the other upon the left side thereof. He said to the angel, What are these two olive-trees, and what are these two olive berries, which are in the hand of the two pipes of gold? He said, These are the two sons of olives that stand beside the Lord of the whole earth (Zech. 4:2, 3, 11, 12, 14). [4] What these prophetic words involve cannot be known to anyone unless he knows from the internal sense what is signified by a "lampstand," and what by an "olive-tree;" that a "lampstand" signifies the spiritual heaven, and its "lamps" the holy truths there, see above (n. 9548, 9551, 9555, 9558, 9561, 9684); from which it is evident that an "olive-tree" signifies the celestial kingdom by virtue of its perception and affection of good; and the "olive berries," the holy goods there, the truths of which are signified by the "sons of olives." "Two" signifies the internal and the external of this kingdom, and the conjunction. [5] Like things are signified by "oil" and "lampstand" in these passages: I will give to My two witnesses that they may prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive-trees, and the two lampstands, that stand before the God of the earth (Rev. 11:3, 4). I will plant in the wilderness the cedar of shittim, and the myrtle, and the wood of oil (Isa. 41:19). The "cedar" and the "wood of oil" are mentioned because the "cedar" signifies spiritual good, and the "wood of oil" celestial good. Spiritual good is charity toward the neighbor, and celestial good is love to the Lord; to "plant these trees in the wilderness" means in lands outside the church, thus among the Gentiles. [6] In Hosea: His branches shall advance, and his honor shall be as the olive, and his smell as Lebanon (Hos. 14:6). By "the olive" is here also signified celestial good, and by "Lebanon" spiritual good, thus by "Lebanon" the like as by the "cedar," because Lebanon was a forest of cedars. [7] In Isaiah: Thus shall it be in the midst of the earth, in the midst of the peoples, as the beating of an olive-tree, as the grape gleanings when the vintage is completed (Isa. 24:13; also 17:6). It is said "the beating of an olive-tree, and the gleanings of the completed vintage," because the "olive-tree" signifies the church which is in celestial good, and the "vine" the church which is in spiritual good; for in the Word where good is treated of, truth also is treated of, by reason of their marriage; and in like manner where the celestial is treated of, the spiritual also is treated of. Moreover, the celestial is predicated of good, and the spiritual of truth (see the places cited in n. 9263, 9314); and therefore it is so concerning the vine and the olive (that a "vine" denotes the spiritual church and its good and truth, see n. 1069, 5113, 6376, 9277). [8] For this reason the “vine” and the “olive” are mentioned together elsewhere, as in these passages: Thy wife shall be as a fruitful vine in the sides of thy house, thy sons like olive-plants round about thy table (Ps. 128:3). The fig-tree shall not blossom, neither shall produce be in the vines: the work of the olive shall deceive (Hab. 3:17). The most of your gardens and your vineyards and your fig-trees and your olive-trees hath the worm devoured (Amos 4:9). The “fig-tree” also is here mentioned because the “fig-tree” signifies the good of the external church (n. 5113), but the “vine” the good of the internal spiritual church, and the “olive” the good of the internal celestial church (as in other places). [9] As the “wood of oil” signified the good of celestial love, therefore the two cherubs which were in the adytum of the temple were made of wood of oil, as were the doors, threshold, and posts (1 Kings 6:23, 31, 32); for by the adytum of the temple was represented the inmost heaven, where celestial good is, and therefore all things therein signified celestial things. (That the ark which was there, and for which the adytum was made, signified the inmost heaven where the Lord is, see n. 9485.) [10] Moreover, the like was signified by the “Mount of Olives”-which was over against the temple-as by the “olive,” just as the like was signified by “Lebanon” as by the “cedar;” and therefore in order that there might be represented in the heavens all things which the Lord performed when He was in the world, and especially Divine celestial things, the Lord was very often on the Mount of Olives when He was at Jerusalem, as is evident in Luke: Jesus was for days teaching in the temple, but in the nights He went out and passed them in the Mount that is called of Olives (Luke 21:37). Jesus came out, and went, as His custom was, into the Mount of Olives (Luke 22:39). (That this mountain was over against the temple, see Mark 13:3; Matthew 24:3.) [11] That the "Mount of Olives" signified Divine celestial good, is evident in Zechariah, where it is said: The feet of Jehovah shall stand upon the Mount of Olives which is before the faces of Jerusalem, and He shall there fight against the nations; and this mountain shall cleave asunder, part toward the east, and toward the sea, with a great valley; and part of the mountain shall withdraw toward the north, and part toward the south (Zech. 14:4). There is here described the state of heaven and the church when the Lord was in the world, and fought against the hells and overcame them, and at the same time brought back the heavens into order; the "nations" there against which He fought denote evils from the hells; the "Mount of Olives" upon which His feet stood, denotes the Divine good of the Divine love, for from this He fought and conquered; the "cleaving asunder of the mountain toward the east and toward the sea, with a great valley," signifies the separation of heaven and hell; as also does its "withdrawal toward the north and the south;" for those are said to be "in the south" who are in the light of truth; "in the east," those who are in the love of good; but "toward the sea," those who are in evils; and "to the north," those who are in falsities.

(10262) A hin. That this signifies the amount sufficient for conjunction, is evident from the signification of a "hin," which was a measure of liquids, here of oil, as being the amount sufficient for conjunction; for by “oil” is signified the Lord’s Divine celestial good, which is the very conjunctive of all in the heavens; hence by its measure is signified the amount sufficient for conjunction, and everything of conjunction. The Lord’s Divine celestial good is the very conjunctive of all, because it is the very being of the life of all; for it vivifies all things by means of the Divine truth that proceeds from this Divine good, and it vivifies them according to the quality of the reception. Angels are receptions, and so also are men; the truths and goods with them afford the quality according to which is effected the reception, thus the conjunction. [2] Two measures are mentioned in the Word, which were in holy use, one for liquids, which was called the “hin,” the other for dry things, which was called the “ephah;” by the hin were measured oil and wine, and by the ephah, meal and fine flour; the measure hin, which was for oil and wine, was divided into four parts, but the measure ephah was divided into ten. The reason why the measure hin was divided into four, was that it might signify what is conjunctive, for “four” denotes conjunction; but that the measure ephah was divided into ten was that it might signify what is receptive, the quality whereof was marked by the numbers, for “ten” signifies much, all, and what is full. (That “four” denotes conjunction, see n. 8877, 9601, 9674, 10136, 10137; and that “ten” denotes much, all, and what is full, the same as a “hundred,” n. 1988, 3107, 4400, 4638, 8468, 8540, 9745, 10253.) [3] (That the measure “hin” was for oil and wine in the sacrifices, and that it was divided into four; but that the measure "ephah" was for meal and fine meal, which were for the meat-offering in the sacrifices, and that this was divided into ten, can be seen in Exod. 29:40; Lev. 5:11; 23:13; Num. 15:3-10; 28:5, 7, 14.) From all this it is evident that by a "hin" is signified the amount sufficient for conjunction, and by an "ephah" the amount sufficient for reception. Moreover, the oil conjoined the fine flour, and the flour received it, for in the meat-offering there were oil and fine flour. [4] There were other measures besides, which were in common use both for dry things and for liquids; the dry measures were called the "homer" and the "omer," and the liquid measures the "cor" and the "bath." The homer contained ten ephahs, and the ephah ten omers; but the cor contained ten baths, and the bath ten lesser parts (concerning which see Exod. 16:36; Ezek. 45:11, 13, 24). [5] But in Ezekiel, where the new temple is treated of, there appears a different division of the ephah and the bath; the ephah and the bath not being there divided into ten, but into six; and the hin there corresponds to the ephah, as is plain in this prophet (Ezek. 45:13, 14, 24; 46:5, 7, 11, 14). The reason is that the subject there treated of is not celestial good and its conjunction, but spiritual good and its conjunction; and in the spiritual kingdom the corresponding numbers are twelve, six, and three, because by these numbers are signified all things, and when they are predicated of truths and goods, all things of truth and of good in the complex. (That these things are signified by "twelve," see n. 3272, 3858, 3913, 7973; also by "six," n.

3960, 7973, 8148, 10217; in like manner by “three,” by which is signified from beginning to end, thus what is full, and in respect to things, everything, n. 2788, 4495, 5159, 7715, 9825, 10127.) That these numbers involve similar things is because the greater numbers have a like signification with the simple ones from which they arise by multiplication (see n. 5291, 5335, 5708, 7973). [6] As by the “hin” is signified the amount sufficient for conjunction with spiritual truth also, therefore likewise for the meat-offering in the sacrifices from the ram, there was taken a third part of a hin of oil, and for the drink-offering a third part of wine (Num. 15:6, 7); for by the “ram” is signified spiritual good (n. 2830, 9991). From all this it is now again clearly evident that by the numbers mentioned in the Word are signified real things; otherwise to what purpose would have been so frequent a designation of quantity and measure by means of numbers in Moses, in Ezekiel, and elsewhere?

(10263) And thou shalt make it an oil of anointing of holiness. That this signifies a representative of the Divine good of the Lord’s Divine love, is evident from what has been shown above concerning the oil of anointing (see n. 9954, 10011, 10019).

(10264) An ointment of ointment. That this signifies in each and all things of His Human, is evident from the signification of “ointment,” when said of the oil of anointing, by which is signified a representative of the Divine good of the Lord’s Divine Human, as being what is Divine in each and all things of His Human. That this is signified by “an ointment of ointment” is because all the spices mentioned above, which were best myrrh, aromatic cinnamon, aromatic calamus, and cassia, are meant by the “ointment of ointment.” Moreover, in the original tongue what is aromatic in general is meant by this word (“spice,” or “aromatic”); but the translators call it “ointment” from anointing. [2] That “aromatic of aromatic” signifies in each and all things of the Lord’s Human, is because there are signified the truths of the whole human, together with their perceptions and affections, namely, the ultimate truth of the sensuous mind, together with the perception of it, which is signified by “myrrh” (see n. 10252); the interior truth of the natural or external man, together with the perception and the affection of it, which is signified by “aromatic cinnamon” (see n. 10254); truth still more interior which is of the internal man, together with the perception and the affection of it, which is signified by “aromatic calamus” (n. 10256); and inmost truth, together with the perception and the affection of it, which is signified by “cassia” (n. 10258). Thus the whole human is signified by these, for each and all things in man bear relation to truths and their perceptions and affections, because these make man’s life. [3] For it can be known that without the perception and affection of truth and good, a man is not a man, seeing that each and all things that he thinks bear relation to truths and their perceptions, and to goods and their affections. The thoughts and affections of man are nothing else; for man has an understanding and a will; and the understanding is made out of the perception of truth; and the will out of the affection of good. That the whole man from head to heel, both within and without, is nothing but his own truth or falsity, and his own good or evil, and that the body is the external form of these, is a secret which has not as yet been known in the world. [4] From all this it can now be seen that by "aromatic of aromatic," or "ointment of ointment," by which are understood all truths from the ultimate to the inmost, thus truths in their whole complex, are signified each and all things in man, or from which he is man; consequently when this "aromatic" is predicated of the Lord, that it signifies each and all things of His Human. [5] It is said, "thou shalt make it an oil of anointing, an aromatic of aromatic, the work of a perfumer," because the "oil of anointing" signifies the Divine good itself of the Divine love which was in the Lord from conception (n. 9954, 10011, 10019); "an aromatic of aromatic" signifies this in each and all things of His Human; and "the work of a perfumer," or of a "maker of ointment," signifies from the influx and operation of the Divine Itself; for the Lord alone in respect to His Human was the anointed of Jehovah (n. 9954).

(10265) The work of a perfumer. That this signifies from the influx and operation of the Divine Itself which was in the Lord from conception, is evident from the signification of "a perfumer," or "a maker of ointment," as being the one who does this work; and therefore when it is said of the Lord, the Divine Itself is signified, and by "work," its operation. Whatever is said in the Word is to be understood relatively to that of which it is said; and therefore when it is said of the Divine, it is to be understood of the Divine and of its operation, influx, and attributes; no matter how it may be expressed in the sense of the letter. In the inmost heaven all things of the Word are applied to the Divine Human of the Lord, for the angels there think immediately from the Lord, and perceive the Word in its inmost sense, which is the celestial sense; and therefore here by "ointment of ointment, the work of a maker of ointment," they perceive nothing else than that which is of the Divine Itself which was in the Lord from conception, and its influx and operation into each and all things of His Human; for the Human of the Lord is the Divine Itself with them. They know that the Divine good of the Divine love, which is called the "Father," is reciprocally in the Divine Human of the Lord, which is the "Son," according to the Lord's words, that "the Father is in Him and He in the Father" (John 14:10, 11); and that they "are one" (John 10:30). Wonder not that by a "maker of ointment" or of "perfumes" is signified the Divine Itself, seeing that in the Word throughout Jehovah calls Himself the "Former," and the "Maker," nay, even the "Potter," as in Isaiah: O Jehovah Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hands (Isa. 64:8); and also in other passages in the same prophet, and in Jeremiah 18:2-6.

(10266) By the preparation of the oil of anointing in what just precedes, there has been described the Divine good of the Lord's Divine love in His Divine Human; and in the relative sense the good of love with man from the Lord; for what is said in the Word, in the supreme sense, of the Lord, in the relative sense is said also of man, because the regeneration of man is an image of the glorification of the

Lord’s Human (see n. 3138, 3212, 3296, 3490, 4402, 5688). From this it is evident that the preparation of the oil of anointing involves also the generation and formation by the Lord of the good of love with man; consequently that the good of love is formed by means of the truths of the church which are from the Word, first by means of the external truths, and then by means of those which are more and more interior, according to the description in what just precedes; and that accordingly the external man is first imbued with these truths, and then the interior man successively. Be it known that this good is preserved by the Lord, and subsists, in the same order in which it had been formed by the Lord by means of truths, that is, in the order in which it had come forth; for preservation is perpetual formation, as subsistence is a perpetual coming-forth. From this it follows that the quality of the good of love with a man is according to the quality of the perception and the affection, and according to the order in which the man has become imbued with truths. If his affection of truth has been for the sake of truth and good, without affection for the sake of self and the world, and if the order has been from outermost things to more interior ones, by degrees, then the good of love is genuine; if otherwise, it is spurious, or not good. It matters not if in the beginning, when the man begins to be formed, his affection of truth is also for the sake of himself and the world. But this affection must be put off as good increases by means of truths; and moreover the man is afterward continually being purified from such things; as are the digestive organs, from what is of no use.

He who believes that a man can be endowed with the good of love, without the truths of faith, and without a life in accordance with these, is very much mistaken.

(10267) It shall be an oil of anointing of holiness. That this signifies a representative of the Lord as to the Divine Human, is evident from the signification of "an oil of anointing," as being a representative of the Divine good of the Lord's Divine love (see n. 9954, 10011, 10019). It is here said "an oil of anointing of holiness," in order that there may be understood the Lord as to the Divine Human, because this is the holy itself in the heavens; for the angels in the heavens know and acknowledge no other Divine than the Divine Human of the Lord, because of this they can think, and this they can love; while of the Divine which is called the Father they cannot think, thus cannot love it, because it is incomprehensible, according to the Lord's words, "Ye have neither heard His voice at any time, nor seen His shape" (John 5:37). That which cannot be seen and heard cannot enter into any idea of thought, nor into any affection of love. That which is to be comprehended by faith and love must be an accommodated objective. That the incomprehensible Divine which is called the Father is simultaneously worshiped when the Lord as to the Divine Human is worshiped, is also evident from the words of the Lord Himself, where He says that "He is the way," and that "no one cometh to the Father but by Him" (John 14:6); and that "no one knoweth the Father but the Son, and he to whom the Son will reveal Him" (Matt. 11:27); and that "no one hath seen the Father at any time, except the only-begotten Son, who is in the bosom of the Father, and He setteth Him forth" (John 1:18); and therefore the Lord says, "Come unto Me all ye, and I will refresh you" (Matt. 11:28). (That the Divine Human of the Lord is the all in all of heaven, and that it is the holy itself there, see n. 9933, 9972, 10067, 10159; also that the Lord alone is holy, and all that is holy is from Him, n. 9229, 9479, 9680, 9818, 9820, 9956.)

(10268) And thou shalt anoint with it the Tent of meeting. That this signifies to represent the Divine of the Lord in the heavens, is evident from the signification of "anointing with the oil of holiness," as being to induce a representation of the Divine good of the Lord's Divine love in respect to the Divine Human; for "anointing" signifies to induce a representation, seeing that the things which were anointed were not called holy from the oil, but from the representation of the Divine which is signified by the oil, because "oil" signifies the Divine good of the Divine love, and "holiness" signifies the Divine Human, for this alone is holy (as can be seen from what has been shown above, n. 9954, 10011, 10019, 10264-10267); and from the signification of "the Tent of meeting," as being heaven in the whole complex; the inmost or third heaven being where was the ark of the Testimony; the middle or second heaven being where was the table on which were the breads of faces, and where also was the lampstand and the altar of incense; and the ultimate or first heaven being where was the court (see n. 9457, 9481, 9485, 9784, 9963, 10230, 10242, 10245). From this it is evident that by "anointing the Tent of meeting" is signified to induce a representation of the Divine good of the Lord's Divine love in respect to His Divine Human; and because this is signified by "anointing the Tent of meeting," there is also signified to represent the Divine of the Lord in the heavens. For heaven is not heaven from the angels as regarded in what is their own; but from the Divine of the Lord with them (see n. 9408, 10125, 10151, 10157, 10159).

(10269) And the ark of the Testimony. That this signifies in the celestial good that belongs to the inmost heaven, is evident from the signification of "anointing the ark of the Testimony," as being to induce a representation of the Divine in the celestial good that belongs to the inmost heaven; for by "anointing" is signified to induce a representation of the Divine of the Lord (as just above, n. 10268); and by "the ark of the Testimony" is signified the good of the inmost heaven. That "the ark" denotes the inmost heaven, and that "the Testimony" denotes the Lord there, may be seen above (n. 9485); and as the good which reigns in this heaven is the good of love to the Lord, which good is called celestial good, therefore by "anointing the ark of the Testimony" is signified to induce a representation of the Divine of the Lord in the celestial good that belongs to the inmost heaven. How the case herein is can be seen from what has been everywhere shown above, namely, that anointing represented the Lord as to the Divine Human; for the Lord as to His Divine Human was alone the anointed of Jehovah, because in Him, from conception, and consequently in His Human, there was the Divine of the

Father. It is possible to know that the human body proceeds from the being of the father which is called his soul; for the likeness of the father in respect to the various affections which are of love appears in the children even in their faces. From this each family derives its own peculiarities by which it is distinguished from others. What then must have been the case with the Lord, in whom the Divine Itself was His being which is called the soul? Hence it is that the Lord says, “He that hath seen Me hath seen the Father. Believe Me that I am in the Father, and the Father in Me” (John 14:9, 11).

(10270) And the table, and all the vessels thereof. That this signifies in spiritual good from the celestial, which belongs to the second heaven, and in the ministering goods and truths, is evident from the signification of “the Tent of meeting outside the veil,” where was this table, as being the second heaven (see n. 9457, 9481, 9485); from the signification of “the table upon which were the breads of faces,” as being spiritual good from the celestial; for the “breads” signify celestial good (n. 9545); and the “table” upon which these were signifies spiritual good (n. 9684, 9685); and from the signification of its “vessels,” as being the knowledges of celestial good and truth (see n. 9544), thus ministering goods and truths, for knowledges minister. The reason why these words signify spiritual good from the celestial (which is signified by “the table upon which were the breads of faces”), is that by the Tent of meeting outside the veil was represented the second heaven, in which reigns the good of charity toward the neighbor, which is called spiritual good, and this good is so far good as there is in it celestial good, which is the good of love to the Lord. For there are three kinds of good which make the three heavens. There is the good of love to the Lord, which is called celestial good; this makes the inmost heaven. There is the good of charity toward the neighbor, which is called spiritual good, and which makes the second heaven. And there is the good of faith, which is called spiritual natural good, and makes the ultimate heaven. The Lord inflows immediately from His Divine Human into the celestial good which is of the inmost heaven. The Lord inflows from the Divine Human into the spiritual good which is of the second heaven, and also mediately through celestial good. And the Lord inflows from the Divine Human into the spiritual natural good, which is of the ultimate heaven, and again also mediately. It is said "also mediately," because the Lord not only flows into the goods of these heavens mediately, but also immediately (as can be seen from what was shown concerning Divine influx immediate and mediate in the numbers cited in n. 9682).

(10271) And the lampstand, and the vessels thereof. That this signifies in the spiritual truth that belongs to the second heaven, and in the ministering truths, is evident from the signification of "the lampstand," as being a representative of the Lord as to the spiritual truth that belongs to the second heaven (see n. 9548, 9551, 9555, 9558, 9561, 9684); and from the signification of its "vessels," as being memory-truths, which are ministering ones (n. 3068, 3079, 9572, 9724).

(10272) And the altar of incense. That this signifies in all things of worship from these goods and truths, is evident from the signification of "the altar of incense," as being a representative of all things of worship which are from love and charity from the Lord (see n. 10177, 10198). It is called a representative of the Lord in goods and truths, and in ministering goods and truths, and in all things of worship, because the goods and truths which are represented are so far goods and truths as there is in them the Divine of the Lord. For all the goods and truths that are with man and angel are from the Lord; without life from the Lord in them they are dead things, and even evil; for if they are not from the Lord, but from man, they have regard to man and the world, and those things which have man and the world as their end are in themselves evil, for the end is the inmost of man, because it is the soul of all things in him. From this it can be seen what is meant by a representative of the Lord in goods and truths, and in their ministering ones. By ministering goods and truths are meant the goods and truths which are in the natural or external man, which are called knowledges and memory-knowledges; for it is these into which the internal man looks, and from which he chooses those which act as confirmations, and which are in agreement with the life of his affections, or with his love; and because they are thus subordinate, they are called "ministering." There are also goods and truths again ministering to these, which are called sensuous memory-knowledges; for the goods and truths with a man are circumstanced like families, or like households, where there are the father of the family, sons, daughters, sons-in-law, and daughters-in-law, and menservants and maidservants; in the lowest place therein are those which are meant by sensuous memory-knowledges, although at the present day with most men these are in the highest place.

(10273) And the altar of burnt-offering. That this signifies to represent the Divine Human of the Lord and the worship of Him in general, is evident from the representation of the altar of burnt-offering, as being the principal representative of the Divine Human of the Lord and of the worship of Him (see n. 2777, 2811, 8935, 8940, 9388, 9389, 9714, 9964, 10123, 10151).

(10274) With all the vessels thereof. That this signifies Divine goods and Divine truths, is evident from the signification of "vessels," as being knowledges and memory-knowledges (see n. 3068, 3079, 9394, 9544, 9724); but when said of the Lord's Divine Human they denote the Divine goods and Divine truths which minister.

(10275) And the laver, and its base. That this signifies all things that belong to purification from evils and falsities, and to regeneration, by the Lord, is evident from the signification of "the laver," in which washing was performed, as being a means of purification from evils and falsities, and also of regeneration (see n. 10235); and from the signification of its "base," as being the sensuous that supports and ministers (n. 10236).

(10276) And thou shalt sanctify them, and they shall be a holy of holies. That this signifies in this way the influx and presence of the Lord in the worship of the representative church, is evident from the signification of "to be sanctified," as being to represent the Lord as to the Divine Human, and the reception of Divine good and Divine truth from Him; for the Lord alone is holy, and consequently that only is holy which proceeds from Him; from which it is plain that by "being sanctified" is also signified the influx and presence of the Lord in the worship of the representative church. (That "to be sanctified" denotes to represent the Lord as to the Divine Human, see n. 9956, 9988, 10069; and also the reception of Divine good and Divine truth from Him, n. 8806, 9820, 10128; that the Lord alone is holy, and only that is holy which proceeds from Him, n. 9229, 9479, 9680, 9818; thus that the holy things with the Israelitish and Jewish nation were representatively holy, n. 10149.) And from the signification of "a holy of holies," as being Divine celestial good (n. 10129). [2] From this it is evident that all those things which were anointed were called "holy of holies" from the influx and presence of the Divine Human of the Lord; and all influx and presence of the Lord takes place immediately, and in the lower heavens also mediately through celestial good, which is the good of the inmost heaven. Therefore insofar as the goods of the lower heavens contain and store up within them celestial good, which is the good of love to the Lord, so far they are goods. From this it is that those things which were anointed were called "holy of holies." (Concerning the immediate and mediate influx of the Lord, see the places cited in n. 9682, 9683.) [3] But in order that it may be known how the case herein is, it is necessary to know what representation is, and what a representative church is. What these are has been abundantly shown in the places cited in n. 9229, 9280, 10030; but as at the present day few know what these are, the subject may be somewhat further illustrated. It is the affections of good and truth from the Lord which make the life and happiness of the angels in the inmost heavens. In the ultimate heaven these affections are presented with infinite variety in countless outward forms. Whatever they see there with their eyes is from this source. These are representatives of interior things, which are the affections of good and truth, and are called celestial and spiritual. [4] The good spirits who as subjects perceive the holy things of heaven in these representatives, are interiorly affected. For example, they see paradises with trees and fruits of countless species, also beds of roses, lawns, fields with things sown in them, houses and palaces, and very many other things, all of which correspond to the affections of good and of truth that are from the Lord in the higher heavens. In these heavens also there are representatives, but such as immeasurably surpass in perfection, delight, and happiness those which are in the ultimate heaven. It is these representatives of which it is said that "no eye hath ever seen" such things; and if anything were told of them it would exceed human belief. [5] From this it can be seen what representatives are. All the representatives instituted with the Israelitish nation were like those in the ultimate heaven; but were less perfect, because they were in the nature of this world. Such were the Tent with the ark, the table upon which were the breads of faces, the lampstand

and its lamps, the altar of incense, the garments of Aaron and his sons, and afterward the temple with the adytum there containing the ark upon which were the propitiatory and the cherubs, also the brazen sea, the lavers, and other similar things. Yet countless more things appear in the ultimate heaven, and in greater excellence and perfection. It was from this heaven that the things to be instituted with the Israelitish nation were shown by the Lord to Moses on Mount Sinai. (See Exod. 25:40; 26:30; 27:8.) But these things were not seen by Moses with the eyes of his body, but with the eyes of his spirit. [6] The nature of representatives can be seen further from the things seen by the prophets; as by Daniel, by John in Revelation, and by the rest; all of which store up within them Divine spiritual and celestial things that anyone can see are not intelligible without interpretation from the internal sense. [7] From all this it is now further evident what a representative church is. This church was established in the land of Canaan chiefly for the sake of the Word, in order that this might be written by means of representatives and significatives, thus by means of such things as existed with that nation, in their church, and in their land. For from the most ancient times all the places in the land of Canaan, and all the mountains and rivers there, represented such things as are in the heavens (see n. 3686, 4240, 4447, 4454, 5136, 6516); as did afterward the inheritances, the tribes, and all other things there. Of such things was the literal sense of the Word of the Old Testament, in order that there might be some ultimate in which the interior things might close, and upon which they might stand, like a building on its foundation (see n. 9360, 9824, 10044). [8] From all this an intelligent person is able to know that the Word is most holy, and that its literal sense is holy from its internal sense, but that apart from this it is not holy. For apart from the internal sense the literal sense is like the external of man separated from his internal, which is a mock appearance devoid of life, and is like the peel of a tree, flower, fruit, or seed, without anything inside; and is also like a foundation without a house. Therefore they who lay stress on the sense of the letter of the Word alone, and neither have, nor procure for themselves from the Word, doctrine that is in agreement with its internal sense, can be drawn into any heresies whatever. It is from this that the Word is called by such the Book of Heresies. The very doctrine from the Word must by all means give light and guidance. This very doctrine is taught by the internal sense, and he who knows this doctrine, has the internal sense of the Word. [9] As the Jewish nation did not acknowledge anything holy in the Word except in the mere sense of its letter, which they completely separated from the internal sense, they fell into such darkness that they did not recognize the Lord when He came into the world. At the present day that nation is of the same character, and therefore although they live among Christians they nevertheless still do not acknowledge the Lord from the Word. (That from the earliest time that nation was in external things without internal, see what has been shown in the places cited in n. 9320, 9380.) Therefore unless the Lord had come into the world and opened the interior things of the Word, the communication with the heavens by means of the Word would have been broken; and then the human race on this earth would have perished, for man can think no truth and do no good except from heaven, that is, through heaven from the Lord; and the Word is that which opens heaven.

(10277) Whosoever toucheth them shall be made holy. That this signifies that which is communicative to all who receive in love and faith, is evident from the signification of “touching,” as being communication (see n. 10130); and from the signification of “being made holy,” as being the influx and presence of the Lord (of which just above, n. 10276); and as the influx and presence of the Lord are in love and faith, thus are with those who receive Him in love and faith, these are they who are here said to be “made holy;” but it is the Divine with them which alone is holy, and not at all what is their own.

(10278) And thou shall anoint Aaron and his sons. That this signifies inauguration to represent the Lord in both kingdoms, is evident from the signification of “anointing,” as being to induce a representation (as above); from the representation of Aaron, as being the Lord in respect to Divine good celestial, thus in the celestial kingdom; and from the representation of the sons of Aaron, as being the Lord in respect to spiritual good, thus in the spiritual kingdom (see n. 9807, 10017, 10068).

(10279) And shalt sanctify them to minister to me in the priest’s office. That this signifies to represent the Lord in respect to all the work of salvation, is evident from the signification of “sanctifying,” as being to represent the Lord as to the Divine Human (see above, n. 10276); and from the representation of the priest’s office of Aaron and of his sons, as being the Lord’s work of salvation in successive order (n. 9809, 10017).

(10280) And thou shalt speak unto the sons of Israel, saying. That this signifies instruction for those who are of the church, is evident from the signification of “the sons of Israel,” as being the church (see the places cited in n. 9340); and from the signification of “speaking” and “saying,” when by Jehovah, as being instruction (n. 6879, 6881, 6883, 6891, 7186, 7226, 7241, 7267, 7304, 7380, 7517, 8127).

(10281) This shall be to Me an oil of anointing of holiness. That this signifies a representative of the Lord as to the Divine Human, is evident from what was shown above (n. 10267).

(10282) To your generations. That this signifies in all things of the church, is evident from the signification of “generations,” when said of the sons of Israel, by whom is signified the church, as being those who are of the church (see n. 10212); thus abstractedly from persons, the things which are of the church. It is said “abstractedly from persons,” because the Divine things which proceed from the Lord make the church, and nothing whatever of man does so; these Divine things do indeed flow in with man, but still they do not become man’s, but are the Lord’s with man. This being the case, when the angels are speaking together, they speak abstractedly from persons; and for the same reason neither does the name of any person enter heaven of whom mention is made in the Word, but the thing which is there signified by the person. (That all names of persons and of places in the Word signify actual things, see n. 1888, 4442, 5095, 5225; and that names do not enter heaven, n. 1876, 6516, 10216.)

(10283) Upon the flesh of man shall it not be poured. That this signifies that which is not communicative to what is man's own, is evident from the signification of "the flesh of man," as being that which is his own (of which below); and from the signification of "pouring," as being to communicate; for the like is signified by "pouring" as by "touching," but "pouring" is said of liquids, as of oil, wine, and water, and "pouring forth" of things Divine, celestial, and spiritual; while "touching" is said of things dry and bodily (that "to touch" denotes to communicate, see n. 10130). Hence it follows that by the oil of anointing not being poured on the flesh of man is signified that the Divine good of the Lord's Divine love is not communicative to that which is man's own, because that which is man's own is nothing but evil, and the Lord's Divine good cannot be communicated to what is evil. (That what is man's own is nothing but evil, see n. 210, 215, 731, 874-876, 987, 1023, 1024, 1047, 5660, 5786, 8480.) [2] Man has that which is his own in both the will and the understanding; the former is evil, and the latter is the falsity thence derived; that is to say, the former is signified by "the flesh of man," and the latter by the "blood" of this flesh. That this is so is evident from the following passages: Jesus said, Blessed art thou, Simon, for flesh and blood hath not revealed it unto thee, but My Father who is in the heavens (Matt. 16:17). That “flesh” here, and also “blood,” denote that which is man’s own, is very evident. [3] In John: As many as received Him, to them gave He power to be the sons of God, who were born, not of bloods, nor of the will of the flesh, but of God (John 1:12, 13). By “bloods” are here signified the falsities which come forth from that which is man’s own in his understanding; and by “the will of the flesh” are signified the evils which come forth from that which is his own in his will. (That “bloods” denote falsity from evil, thus what is man’s own in the understanding derived from what is his own in the will, see n. 4735, 9127.) [4] In Isaiah: I will feed thine oppressors with their own flesh; and they shall be drunken with their own blood as with new wine (Isa. 49:26); where to “feed them with their own flesh, and make them drunken with their own blood,” denotes to fill them with evil and the falsity of evil, thus with that which is their own; for both evil and falsity are from this. [5] In Jeremiah: Cursed is the man that trusteth in man, and maketh flesh his arm (Jer. 17:5). “To trust in man, and make flesh his arm,” denotes to trust in himself and in what is his own. [6] In Isaiah: The people is become like food for the fire; if one shall cut down on the right hand, he shall be hungry; and if he shall eat on the left hand, they shall not be satisfied; they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh (Isa. 9:19, 20). By “food for the fire” is signified the appropriation of evils, or the cupidities of the love of self and the world; by “being hungry and not being satisfied" is signified not to receive the good and truth of faith; by "the flesh of the arm" is signified what is man's own of both kinds; by "Manasseh," the evil of the will; by "Ephraim," the falsity of the understanding; and by "eating," to make one's own. (That "fires" denote the evils or cupidities of the love of self and the world, see n. 5071, 5215, 6314, 6832, 7324, 7575, 9141; and that "to be hungry and not satisfied" denotes not to receive the good and truth of faith, is because by "hunger and thirst" is signified the desolation of good and truth, n. 5360, 5376, 6110, 7102, 8568; that the "right hand" denotes the good from which is truth, and the "left hand" the truth through which is good, see n. 10061.) Hence "to be hungry if he cut down on the right hand, and not to be satisfied if he ate on the left hand," signifies that however much they are instructed concerning good and truth, they will nevertheless not receive them. [7] "Manasseh" denotes the good of the will (see n. 5348, 5351, 5353, 6222, 6234, 6238, 6267); and "Ephraim" denotes the truth of the understanding (n. 3969, 5354, 6222, 6234, 6238, 6267); hence in the opposite sense "Manasseh" denotes the evil of the will, and "Ephraim" the falsity of the understanding, for almost all things in the Word have also an opposite sense. "To eat" denotes to appropriate (n. 3168, 3513, 3596, 4745); hence it is plain what is meant by "eating the flesh of his own arm," namely, appropriating to themselves evil and falsity from what is their own. It is said "the flesh of the arm" because by the "arm," as by the "hand," is signified that which belongs to man, and in which he trusts (see at the places cited in n. 10019). [8] In Zechariah: I said, I will not feed you; he that dieth let him die; let those who remain eat everyone the flesh of another (Zech. 11:9). “Not to feed” denotes not to instruct and reform; “to die” denotes to perish as to spiritual life; “to eat the flesh of another” denotes to appropriate to themselves the evils which are from that which is another’s. [9] In Ezekiel: Jerusalem, thou hast committed whoredom with the sons of Egypt thy neighbors, great in flesh (Ezek. 16:26). “Jerusalem” denotes the perverted church; “to commit whoredom with the sons of Egypt great in flesh” denotes to falsify the truths of the church by means of memory-knowledges which are from the natural man alone, thus by means of sensuous memory-knowledges. (That “Jerusalem” denotes the church, see n. 402, 2117, 3654, here the perverted church; that “to commit whoredom” denotes to falsify truths, n. 2466, 2729, 8904; that “sons” denote truths and also falsities, n. 1147, 3373, 4257, 9807; that “Egypt” denotes memory-knowledge in both senses, see the places cited in n. 9340; and that it denotes the natural, n. 9391.) Hence those are called “great in flesh” who from the things of sense reason and draw conclusions about the truths of the church. They who do this, seize on falsities instead of truths, for to reason and draw conclusions from the things of sense is to do so from the fallacies of the bodily senses; wherefore it is sensuous men who are meant by “great in flesh,” because they think from that which is their own in the body. [10] In Isaiah: Egypt is a man, and not God; and his horses are flesh, and not spirit

(Isa. 31:3). Here also “Egypt” denotes memory-knowledge; his “horses” denote the understanding thence derived; this is called “flesh not spirit,” when they draw conclusions from what is their own, and not from the Divine (that “horses” denote the understanding, see n. 2761, 2762, 3217, 5321, 6534; and that the “horses of Egypt” denote memory-knowledges in conformity with a perverted understanding, n. 6125, 8146, 8148). [11] That by “flesh” is signified that which is man’s own, or what is the same, the evil of his will, is evident from Moses where the subject treated of is the desire of the Israelitish people to eat flesh, of which it is thus written: The rabble that was in the midst of the people lusted a lust, and said, Who shall feed us with flesh? Jehovah said, Tomorrow ye shall eat flesh; ye shall not eat it one day, nor two days, nor five days, nor ten days, nor twenty days, but even for a month of days. And there went forth a wind from Jehovah, and carried off the quails from the sea, and let them fall over the camp, as it were two ells upon the faces of the earth. The people rose up all the day and all the night, and all the next day, and gathered and spread them round about the camp. While the flesh was yet between their teeth, before it was swallowed, the anger of Jehovah burned against the people, and Jehovah smote the people with a very great plague; whence he called the name of that place, The graves of lust (Num. 11:4, 18-20, 31-33). [12] That “flesh” signified what belonged to that nation, can be seen from the details in this passage; for had it not been so, what evil could there have been in desiring flesh, especially as flesh had previously been promised them

(Exod. 16:12)? But as it signified that which was their own, thus the evil of the will, in which that nation was more than other nations, therefore it is said when they desired flesh, that they "lusted a lust;" and therefore they were smitten with a great plague, and the name of the place where they were buried was called "the graves of lusts [concupiscentiarum]." Whether you say evil of the will, or concupiscence, it is the same, for the evil of the will is concupiscence, because man's own desires nothing but its own, and not anything of the neighbor, or anything of God, except for the sake of itself. Because that nation was of this character, it is said that "they should eat flesh, not one day, nor two, nor five, nor ten, nor twenty, but even for a month of days," by which is signified that that nation would be such forever; for "a month of days" means forever, and therefore it is said that "the flesh being yet between the teeth, before it was swallowed, they were smitten with a great plague;" for by "teeth" is signified the bodily (or corporeal) own, which is the lowest of man (n. 4424, 5565-5568, 9062). (That that nation was of such a character, see the places cited in n. 9380; and also in the song of Moses in Deuteronomy, 32:20-28, 32-34.) [13] In the Word, "spirit" is opposed to "flesh," because by "spirit" is signified life from the Lord, and by "flesh" life from man, as in John: It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you are spirit and are life (John 6:63). From this it is evident that "spirit" denotes life from the Lord, which is the life of love and faith to Him from Him; and that "flesh" denotes life from man, thus what is his own;

hence it is said, "the flesh profiteth nothing." In like manner elsewhere: That which is born of the flesh is flesh; but that which is born of the spirit is spirit (John 3:6). God remembered that they were flesh, a wind [spirit] that goeth away, and cometh not again (Ps. 78:39). [14] As by "flesh," when said of man, is signified that which is his own, which is the evil of the love of self and the world, it is plain what is signified by "flesh" when said of the Lord, namely, that which is His own, which is the Divine good of the Divine love. This is signified by the "flesh" of the Lord in John: The bread that I will give is My flesh. Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you; he that eateth My flesh, and drinketh My blood, hath eternal life; for My flesh is food indeed, and My blood is drink indeed (John 6:51, 53-55). (That by the Lord's "flesh" is signified the Divine good of His Divine love, and by His "blood" the Divine truth proceeding from this Divine good, thus the like as by the bread and the wine in the Holy Supper, and that these are His own in His Divine Human, see n. 1001, 3813, 4735, 4976, 6978, 7317, 7326, 7850, 9127, 9393, 10026, 10033, 10152; and that the sacrifices represented the goods which are from the Lord, and that on this account their "flesh" signified goods, see n. 10040, 10079). Moreover, in the Word throughout mention is made of "all flesh," and by it is meant every man (as Gen. 6:12-13, 17, 19; Isa. 40:5-6; 49:26; 66:16, 23-24; Jer. 25:31; 32:27; 45:5; Ezek. 20:48; 21:4-5; and elsewhere).

(10284) And in the quality thereof ye shall not make any like it. That this signifies no imitation from the study of man, is evident from the signification of "making any like it in quality," that is, making the like oil by means of the like spices, as being to prepare in imitation by the study of man. That these things are signified by these words, follows from the connection of the things in the internal sense; for it is said first, that it should "not be poured upon the flesh of man," by which is signified that which is not communicative to what is man's own; and next that it shall be "holy unto you;" whereas that which is made from man, and by his study, is made from what is his own, and is not holy, because study from what is man's own is nothing but falsity from evil, for it regards itself and the world as the end, and not the neighbor and God; and therefore it is called "imitation." [2] The case herein is this. Everything that is from the Lord is good and true. But the good and truth in imitation of this by man is not good and true, for the reason that everything good and true has life in it from its end. An end from man is merely for the sake of himself; whereas that which is good and true from the Lord is for the sake of good itself and truth itself as ends, thus for the sake of the Lord, because everything good and true is from Him. With man the end is himself, for it is his will, and it is his love; because that which a man loves, and that which he wills, this he has as his end. All the love with man from man is the love of self and the love of the world for the sake of self; but the love with man from the Lord is love toward the neighbor and love to God. The difference between these loves is as great as that between hell and heaven; and indeed the love of self, and the love of the world for the sake of self, reign in hell and are hell; whereas love toward the neighbor and love to the Lord reign in heaven and are heaven. Moreover, a man is such, and such remains to eternity, as is his love; for love is everything of man's will, and from this of his understanding, because the love which makes the will continually flows into the understanding, and kindles it, and enlightens it. From this it is that when those who love what is evil are thinking by themselves, they think what is false in conformity with the evil of their love; although before men they speak differently, from hypocrisy, and some from persuasive faith, the quality of which may be seen above (n. 9364, 9369). [3] Be it known that before men a man is able by study to imitate Divine things themselves, and to present himself as an angel of light; whereas before the Lord and before the angels the external form does not appear, but the internal; and when this is from what is man's own, it is filthy. Within such persons there is merely what is natural, and nothing spiritual; they see only from natural light, and not at all from the light of heaven. Nay, they do not know what the light of heaven is, and what the spiritual is, for all their interiors are turned outward, almost like the interiors of animals, nor do they suffer themselves to be raised upward by the Lord; when yet man possesses this special privilege above the beasts, that he is capable of being raised by the Lord to heaven and to the Lord, and thus of being led. All those are so raised who love good and truth for the sake of good and truth, which is the same as loving the neighbor and God; for in a general sense the neighbor is what is good and true, and in a lower sense what is just and right; and moreover God is what is good and true, and what is just and right, because these are from God. [4] From all this it can be seen what it is to imitate Divine things by the study of man; the quality of those who do this is described in the Word throughout by "Egypt" and "Pharaoh," for by "Egypt" and "Pharaoh" are signified the memory-knowledges that belong to the natural man; and it is also described by "Asshur," by whom is signified reasoning from memory-knowledges (concerning "Egypt" see the places cited in n. 9340, 9391; and concerning "Asshur," n. 1186). [5] Among spirits there are great numbers who imitate Divine things by study and art; for they counterfeit what is sincere, upright, and pious, insomuch that good spirits would be led astray unless the Lord enlightened them, and made them see the interiors of those who would lead them astray, at the sight of which the good are seized with horror, and flee away. But such spirits are stripped of their externals, and are let into their interiors which are diabolical, and thus of themselves they sink down into hell. (More may be seen concerning these spirits in a following article, n. 10286.)

(10285) Holy shall it be to you. That this signifies because it is the Divine of the Lord, is evident from the signification of "holy," when said of the oil of anointing, as being the Divine of the Lord; for the oil of anointing was representative of the Divine good of the Divine love in the Lord's Divine Human, thus was representative of His Divine Human itself; for whether you say the Divine good of the Divine love, or the Divine Human, it is the same. As this was signified by the "oil of anointing," and was represented by anointing, and as this alone is holy, and from this that which proceeds from Him is holy, because it is of Him, therefore it is so often said, that this is "holy" (see also above, n. 10266).

(10286) The man who shall make ointment like it. That this signifies the imitation of Divine things by art, is evident from the signification of "making like it," as being imitation; and from the signification of the "ointment," as being Divine truths which are of the Lord alone, and from the Lord alone (see above, n. 10264). That imitation by art is signified is because all imitation of Divine things by man is done by art. How the case herein is can be seen from what was said and shown above (n. 10284). But all this can be further illustrated by what exists among spirits. Those of them who attribute all things to fortune and their own sagacity, and nothing to the Divine (as they had done in the world), know how to imitate Divine things by various methods; for they present to view palaces almost like those in the heavens, also groves and fields almost like those which are presented to view by the Lord among good spirits; they adorn themselves with shining garments, and the sirens even assume a beauty almost angelic; but all these things are produced by art by means of phantasies. And however much these things may appear similar in the outward form, nevertheless in the internal form they are loathsome, which also is instantly made manifest to good spirits by the Lord; because if this were not done they would be led astray. The external is taken away, and then the diabolism within stands forth; what is external is taken away by means of light let in upon it from heaven, whereby is dispelled the delusive light of phantasies by means of which they produce such effects. From this can be seen the nature of the imitation of Divine things by art. But the things which are from the Lord are inwardly heavenly, and the more interior they are, so much the more heavenly they are; for Divine things increase in perfection toward the interiors, until finally they are of unspeakable perfection and beauty. [2] The like is the case with the imitation of what is good and true among those who live evilly; those of them who know how to counterfeit good affections, and somewhat of charity toward the neighbor, and of love to God, and at the same time from these affections speak and preach the truths of faith as if from the heart, are in a similar light of foolishness and phantasy; and therefore when the external which had counterfeited what is internal is taken away, there appears the infernalism that lay hidden within, which is nothing but evil and the falsity of evil; and then it is in like manner presented to view that this evil is their love, and the falsity of this evil their faith. From all this it is again evident what is the imitation of things Divine by the study of man (of which above, n. 10284).

(10287) And who shall put of it upon a stranger. That this signifies conjunction with those who do not acknowledge the Lord, thus who are in evils and the falsities of evil, is evident from the signification of “putting upon” anyone, when said of Divine truths, which are signified by the “aromatic ointment,” as being to conjoin; and from the signification of “a stranger,” as being one who is not of the church, thus who does not acknowledge the Lord, and consequently is in evils and falsities; for he who does not acknowledge the Lord is not of the church; and he who denies the Lord is in evils and falsities, because what is good and true comes from no other source. That such persons are signified by “strangers” will be seen from the passages in the Word which will follow. But something shall first be said about the conjunction of Divine truth with those who do not acknowledge the Lord. This conjunction is profanation, for profanation is the conjunction of Divine truth with falsities from evil; and this conjunction which is profanation is not possible with any but those who have first acknowledged the things of the church, and especially the Lord, and have afterward denied the same. For by the acknowledgment of the truths of the church, and of the Lord, communication is effected with the heavens, and from this the opening of the interiors of man toward heaven; and by denial afterward is effected the conjunction of the same with falsities from evil; for all things which a man acknowledges remain implanted, because nothing perishes with man which has entered by means of acknowledgment. [2] The state of the man who commits profanation is that he has communication with the heavens and at the same time with the hells; by truths with the heavens, and by falsities of evil with the hells; from this in the other life there comes a tearing asunder, whereby everything of interior life perishes. After this tearing asunder such persons barely appear as men, but as burnt bones in which there is but little life. (See what has already been said and shown about profanation, namely: That those profane who have first acknowledged truths Divine, and afterward deny them, n. 1001, 1010, 1059, 2051, 3398, 4289, 4601, 6348, 6960, 6963, 6971, 8394: That those who have denied them from infancy, such as the Jews and others, do not profane, n. 593, 1001, 1059, 3398, 3489, 6963: And that the greatest care is taken by the Lord to prevent profanation with man, see n. 301-303, 1327, 1328, 2426, 3398, 3402, 3489, 6595.) [3] But be it known that there are very many genera of profanation, and of these many species; for there are those who profane the goods of the church, and there are those who profane its truths; there are those who profane much, and those who profane little; there are those who profane interiorly, and those who profane more and more exteriorly; there are those who profane through belief contrary to the truths and goods of the church; there are those who profane through the life; and there are those who profane through the worship. Hence result many hells of profaners, which are distinct from one another according to the diversities of the profanation. The hells of the profanations of good are at the back; but the hells of the profanations of truth are under the feet and at the sides. Such hells are deeper than the hells of all other evils, and are seldom opened. [4] That "strangers" denote those who do not acknowledge the Lord, and are unwilling to acknowledge Him, whether they be out of the church or within it, thus who are in evils and in the falsities of evil, and in a sense abstracted from persons, that they are evils and the falsities of evil, is evident from many passages in the Word. It is said "those who do not acknowledge the Lord, thus who are in evils and the falsities of evil," because those who do not acknowledge the Lord must needs be in evils and the falsities of evil; for all good and the truth of good are from the Lord, and therefore those who deny the Lord are in evils and the falsities of evil; according to the words of the Lord in John: Unless ye believe that I am, ye shall die in your sins (John 8:24). [5] That these are "strangers," is evident from the following passages. In Isaiah: Your land is a solitude, your cities are burned with fire; your ground, strangers shall devour it in your presence; and it shall be a solitude, as the overthrow of strangers (Isa. 1:7). By "land" in this passage is not meant land, nor by "cities" and "ground," cities and ground; but by "land" is meant the church; in like manner by "ground;" and by "cities," the truths of the church which are called doctrinal things, and which are said to be "burned with fire" when they have been consumed by the evils of the loves of self and of the world. From this it is evident what is signified by "strangers devouring the ground," namely, that evils and the falsities of evil devour the church; and by "the land being desolate" (that "land" or "earth" denotes the church, see the places cited in n. 9325; in like manner "ground," n. 566, 1068; that "cities" denote the doctrinal things of the church, thus its truths, n. 2268, 2451, 2712, 2943, 3216, 4492, 4493; and "fire" the evils of the loves of self and of the world, n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7575, 9141). [6] In Jeremiah: Disgrace hath covered our faces, seeing that strangers are come against the sanctuaries of the house of

Jehovah (Jer. 51:51). “Strangers against the sanctuaries of the house of Jehovah” denote evils and the falsities of evil against the truths and goods of the church; those of the nations were called “strangers” who were servants in the Jewish Church; and by the “nations” of that land are also signified evils and falsities (n. 9320). In the same: Thou sayest, There is no hope, no; but I will love strangers, and after them will I go (Jer. 2:25). “To love strangers, and to go after them,” denotes to love evils and the falsities of evil, and to worship them. [7] In Ezekiel: I will bring the sword upon you, and I will give you into the hand of strangers (Ezek. 11:8, 9); where “to bring a sword” denotes falsities from evil fighting against truths from good; “to give into the hand of strangers” denotes that they should believe and serve these falsities. (That a “sword” denotes truth fighting against falsities, and in the opposite sense falsities fighting against truths, see n. 2799, 6353, 7102, 8294.) [8] Again: Thou shalt die the deaths of the uncircumcised in the hand of strangers (Ezek. 28:10). “The uncircumcised” denote those who in respect to the life are in filthy loves and their cupidities, however much they may be in doctrinal things (n. 2049, 3412, 3413, 4462, 7045, 7225), whose death is spiritual death; “in the hand of strangers” denotes in evils themselves and the falsities of evils. [9] Again: Jerusalem is an adulterous wife under her man, she receiveth strangers (Ezek. 16:32). “Jerusalem an adulterous wife” denotes the church in which good is adulterated; “to receive strangers” denotes to acknowledge evils and the falsities of evil in life and doctrine. And in Joel: Jerusalem shall be holiness, and there shall no strangers pass through her any more (Joel 3:17). “Jerusalem” denotes the church, but that in which the Lord is acknowledged, men live in good, and believe in the truths which are from the Lord; that “strangers shall not pass through her any more” denotes that the evils and falsities of evil which are from hell shall not enter. [10] In David: Strangers are risen up against me, and violent men have sought after my soul (Ps. 54:3). Here also “strangers” denote evils and the falsities of evil; “violent men” denote the same doing violence to goods and truths. Those who look solely at the sense of the letter of the Word, understand nothing else by “strangers” than those who are outside the church, and that they will rise up against David; whereas nothing of person enters into the heavens, but only the things which are signified (n. 8343, 8985, 9007); thus not strangers, but instead of them strange things, which are those which are estranged from the church, thus evils and the falsities of evil which destroy the church; by “David” also, against whom they would rise up, is perceived the Lord (n. 1888, 9954). [11] In Moses: He forsook God who made him, and lightly esteemed the Rock of his salvation; they provoked Him to jealousy by strangers (Deut. 32:15, 16). “To forsake God, and lightly esteem the Rock of salvation,” denotes to deny the Lord; “to provoke by strange things” denotes by evils and the falsities of evil. (That a “Rock” denotes the Lord as to the truths of faith, see n. 8581.) Moreover, in other places also “strangers” denote evils and falsities (as in Isa. 25:2, 5; Jer. 30:8; Ezek. 31:11, 12). [12] As “strangers” signified those who are in evils and the falsities of evil, and from this in the abstract sense, evils and the falsities of evil, therefore it was forbidden that a stranger should eat the holy things (Lev. 22:10); that a stranger should approach the office of the priesthood, or the service of the sanctuary; and that if he did so he should be slain (Num. 1:51; 3:10, 38; 18:7). [13] It was also forbidden to burn incense from strange fire, for doing which Nadab and Abihu, sons of Aaron, were consumed by fire from heaven (Lev. 10:1, 2); for by the holy fire which was from the altar was signified love Divine; but by "strange fire," infernal love, and hence also evils and their cupidities (see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7575, 9141). [14] Mention is also made of "foreigners," which is expressed in the original tongue by another word than "strangers," and by "foreigners" are signified falsities themselves, as in these passages: O Jehovah look on our reproach; our inheritance is turned unto strangers, and our houses unto foreigners (Lam. 5:1, 2). Strangers have led captive his strength, and foreigners have entered his gates, and shall cast a lot upon Jerusalem (Obad. 11). "To cast a lot upon Jerusalem" denotes to destroy the church, and to dissipate its truths. [15] In Zephaniah: I will visit upon the princes, and upon the king's sons, and upon all such as are clothed in the clothing of a foreigner (Zeph. 1:8). "Those clothed in the clothing of a foreigner" denote those who are in falsities; for "princes and the king's sons," upon whom was visitation, denote the chief truths, and in the opposite sense the chief falsities (that princes have this signification, see n. 1482, 2089, 5044; and that "kings" denote truths themselves, and in the opposite sense falsities themselves, n. 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); consequently "the king's sons" denote that which is derived therefrom. [16] In David: Deliver me and rescue me out of the hand of the sons of the foreigner, whose mouth speaketh emptiness, and their right hand is a right hand of a lie (Ps. 144:7, 8, 11). That "the sons of the foreigner" denote those who are in falsities, thus falsities, is very evident, for it is said, "whose mouth speaketh emptiness, and their right hand is the right hand of a lie;" for "emptiness" denotes falsity of doctrine, and "a lie," falsity of life (n. 9248).

(10288) He shall be cut off from his peoples. That this signifies separation and spiritual death, is evident from the signification of being "cut off" and of being "slain," as being to be separated from those who are in good and the truths thence derived, and to perish as to spiritual life (see n. 6767, 8902); and from the signification of "peoples," as being those of the church who are in the truths and goods of faith (n. 3581, 4619, 6451, 6465, 7207); and thus to be "cut off from the peoples" denotes to be separated from them and perish. In the Word those who are of the church are sometimes called a "people," sometimes a "nation," as "the Israelitish people," and "the Jewish nation." By a "people" is there signified those who are of the spiritual church, and by a "nation," those who are of the celestial church. It is from this that "peoples" signify the truths and goods of faith; but "nations," the goods of love (see at the places cited above).

(10289) Verses 34-38. And Jehovah said unto Moses, Take to thee fragrant spices, stacte, and onycha, and galbanum, things fragrant, and pure frankincense, so much in so much shall it be. And thou shalt make it incense, an ointment the work of a perfumer, salted, pure, holy. And thou shalt bruise of it small, and shalt put it before the Testimony in the Tent of meeting, whither I will come to meet thee; a holy of holies shall it be to you. And the incense which thou makest in its quality, ye shall not make for yourselves; holy to Jehovah shall it be to thee. The man who shall make like unto it, to make an odor with it, shall be cut off from his peoples. "And Jehovah said unto Moses," signifies again enlightenment and perception by the Lord through the Word; "take to thee fragrant spices," signifies the affections of truth from good which must be in Divine worship; "stacte," signifies the affection of sensuous truth; "and onycha," signifies the affection of interior natural truth; "and galbanum," signifies the affection of truths still more interior; "things fragrant," signifies affections from spiritual good; "and pure frankincense," signifies inmost truth, which is spiritual good; "so much in so much shall it be," signifies correspondence in every way; "and thou shalt make it incense," signifies worship from these things; "an ointment the work of a perfumer," signifies from the influx and operation of the Divine of the Lord into each and all things; "salted," signifies the longing of truth for good; "pure," signifies free from evil; "holy," signifies free from the falsity of evil; "and thou shalt bruise of it small," signifies the disposing of truths into their series; "and shalt put it before the Testimony in the Tent of meeting," signifies the worship of the Lord in heaven and in the church; "whither I will come to meet thee," signifies from the influx of the Lord; "a holy of holies shall it be to you," signifies because it is from the Lord; "and the incense which thou makest in its quality, ye shall not make for yourselves," signifies that worship from the holy truths of the church must not be applied in favor of the loves of man; "holy to Jehovah shall it be to thee," signifies that worship must be applied in favor of love Divine; "the man who shall make like unto it, to make an odor with it," signifies the imitation of Divine worship by means of the affections of truth and good from what is man's own; "shall be cut off from his peoples," signifies separation from heaven and the church, and spiritual death.

(10290) And Jehovah said unto Moses. That this signifies again enlightenment and perception by the Lord through the Word, is evident from the signification of "saying," when by Jehovah, as being enlightenment and perception (that it denotes enlightenment, see n. 7019, 10215, 10234; and that it denotes perception, n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5877); and from the representation of Moses, as being the Word (n. 6752, 7014, 7089). That "Jehovah" in the Word denotes the Lord, see at the places cited in n. 9373. Hence it is plain that by "Jehovah said unto Moses" is signified enlightenment and perception by the Lord through the Word. [2] That this is signified is because the Lord speaks with the man of the church in no other way than through the Word, for He then enlightens man so that he may see truth, and also gives him perception to perceive that it is so; but this is effected according to the quality of the desire for truth with the man, and the desire for truth with a man is according to his love of it. They who love truth for the sake of truth are in enlightenment, and they who love truth for the sake of good are in perception (what perception is, see at n. 483, 495, 521, 536, 597, 607, 784, 1121, 1387, 1919, 2144, 2145, 2171, 2515, 2831, 5228, 5920, 7680, 7977, 8780). [3] But the Lord spoke with Moses and the prophets by a living voice, in order that the Word might be promulgated, and be such that each and all things might have an internal sense. Consequently also in these words, "Jehovah said unto Moses," the angels, who are in the internal sense, do not know what "Moses" is, because the names of persons do not enter heaven (n. 10282), but instead of "Moses" they perceive the Word; and the expression "said" is turned with them into what is in agreement with the sense, thus here into being enlightened and perceiving. Moreover, in the angelic idea, "saying" and "speaking," when said of the Lord speaking through the Word, are nothing else.

(10291) Take to thee fragrant spices. That this signifies the affections of truth from good which must be in Divine worship, is evident from the signification of "spices," as being the perceptions and affections of truth and of good (n. 10254). That it signifies which must be in Divine worship, is because by the incense which was prepared from them is signified Divine worship (of which in what follows). The spices which are now mentioned are of a totally different kind from those of which the oil of anointing was prepared (verses 23, 24). These also are called "spices," but are expressed in the original tongue by another word. The spices from which the oil of anointing was prepared, in like manner signify perceptions and affections of truth and good as do these spices, but with the difference that the former truths belong to the celestial class, and the latter to the spiritual class. (That the former truths belong to the celestial class, see n. 10254; and that the latter belong to the spiritual class, will be seen in what follows.) [2] What is meant by belonging to the celestial class, and to the spiritual class, shall be briefly told. It has been frequently stated that heaven is distinguished into the celestial kingdom and the spiritual kingdom. In the two kingdoms the truths differ as do the goods; the good of the celestial kingdom is the good of love to the Lord, and the good of the spiritual kingdom is the good of charity toward the neighbor. Every good has its own truths; celestial good its own, and spiritual good its own; which are quite different from each other. (What this difference is can be seen from what has been shown concerning the two kingdoms at the places cited in n. 9277.) [3] That every good has its truths, is because good is formed by means of truths (n. 10252, 10266), and also manifests itself by means of truths. It is with these as it is with the will and the understanding in man; his will is formed by means of the understanding, and it also manifests itself by means of it; that which is of the will is called good, and that which is of the understanding is called truth.

(10292) Stacte. That this signifies the affection of sensuous truth, is evident from the signification of “stacte,” as being sensuous truth; that it denotes the affection of this truth, is from its fragrance, for “odor” signifies perceptivity; a fragrant odor, the perceptivity of what is grateful; and an offensive odor, the perceptivity of what is ungrateful; and all gratefulness and ungratefulness of perception are from the affection which is of love, and according to it (see n. 925, 1514, 1517-1519, 3577, 4624-4634, 4748, 5621, 10054). In general be it known that all things in the vegetable kingdom, whatever they may be, whether the produce of the forest, or that of gardens, fields, and plains, such as trees, crops, flowers, grasses, and vegetables, both in general and in particular, signify spiritual and celestial things, for the reason that universal nature is a theater representative of the Lord’s kingdom (see at the places cited in n. 9280). [2] That “stacte” denotes the affection of sensuous truth is because it is mentioned first; for there are four spices of which the incense was prepared, as there were also four of which the oil of anointing was prepared; and that which is mentioned in the first place is the most external, as is also that which is mentioned in the first place for the preparation of the oil of anointing, which was best myrrh (that this denotes the perception of sensuous truth, see n. 10252). [3] That four spices were taken for the preparation of both the oil and the incense, was for the reason that they signified truths in their order from external to inmost; and they are in the same succession with man; for man has an external which is called the external man, and an internal which is called the internal man, in each of which there is an exterior and an interior; the most external is called the sensuous, and this is therefore signified by “stacte” (what the sensuous is, and its quality, see n. 9996, 10236). [4] That “stacte” denotes the affection of sensuous truth, cannot be confirmed from other passages in the Word, because it is nowhere else mentioned; but stacte of another kind, expressed in the original tongue by another word, is mentioned among those spices which were brought down into Egypt (Gen. 37:25; 43:11), and which involve such things as are in the external or natural man, because by “Egypt” is signified the memory-knowledge that is of the natural man (see at the places cited in n. 9391).

(10293) And onycha. That this signifies the affection of interior natural truth, is evident from the signification of “fragrant onycha,” as being the affection of natural truth. By “onycha” is signified this truth, and by “fragrant,” the perceptivity of what is grateful, which is from the affection of truth, thus there is signified the affection itself. It is said “fragrant onycha” because this expression is used both before and after the enumeration of these spices in these words: “take to thee fragrant spices, stacte, and onycha, and galbanum, things fragrant.” That it is the affection of truth in the natural which is signified by “onycha,” is because it is mentioned in the second place; for the spices are mentioned in order, according to the truths with man, from most external to inmost; hence by “stacte” is signified the affection of sensuous truth, which is truth most external; by "onycha," the affection of natural truth, which is interior truth in the natural man; by "galbanum," an affection of truth still more interior, which is interior truth in the spiritual or internal man; and by "frankincense," inmost truth in the internal man, which is spiritual good-in like manner as was signified by the spices from which the oil of anointing was prepared, which were best myrrh, aromatic cinnamon, aromatic calamus, and cassia (that these spices signified truths in such an order, see n. 10252, 10254, 10256, 10258). But the difference is that those truths which are signified by the spices of the oil of anointing, belong to the celestial class, while these truths which are signified by the spices of the incense, belong to the spiritual class (of which distinction see above, n. 10254, 10291).

(10294) And galbanum. That this signifies the affection of a truth still more interior, is evident from what was said just above (n. 10293). That "onycha" and "galbanum" denote truths successively more interior, can be confirmed in no other way than from their order, because they do not occur in the Word elsewhere.

(10295) Things fragrant. That this signifies affections from spiritual good, is evident from the signification of "fragrant spices," as being the affections of truth from good (shown above, n. 10291); (that they are from spiritual good, see n. 10254, 10290, 10293). The reason why the incense was prepared from spices, which signify truths from spiritual good; or what is the same, why the truths which are signified by these spices belong to the spiritual class, is that by “incense” is signified Divine worship which is performed by means of truths from this good, for it is confessions, adorations, prayers, and other similar things, which are specifically signified by “incense” (n. 9475); and such things come forth from the heart by means of the thoughts and the speech. That this worship is performed by means of spiritual truths, can be seen from the ideas in which a man is when in this worship, for the ideas in which a man then is are from his memory, and consequently from the understanding; and the things which proceed from this source are called spiritual. But as regards Divine worship from celestial good, such as is with those who are in the Lord’s celestial kingdom, this is not performed by means of confessions, adorations, and prayers of the same quality as exist with those who are in the spiritual kingdom; thus not by means of truths from the memory, but by means of truths from the heart, which make one with the love itself in which they are; for the truths with these are inscribed on their love. When therefore they do from love what is commanded, they do it at the same time from truths, without any thought about these from doctrine, thus without calling them forth from the memory. (That such is the state of those who are in the Lord’s celestial kingdom can be seen from what was shown concerning this kingdom and the spiritual kingdom in the passages cited in n. 9277.) (That “incense” signifies confessions, adorations, and prayers which proceed through the mouth from the thought, see n. 9475, 10177, 10198.)

(10296) And pure frankincense. That this signifies inmost truth, which is spiritual good, is evident from the signification of “frankincense,” as being that which has been clarified from the falsity of evil. That the inmost truth which is signified by “frankincense” is spiritual good, is because the good with those who are in the Lord’s spiritual kingdom is nothing else than truth, which is called good when the man wills and does it from conscience and affection. For with the spiritual all the will has been destroyed, but the understanding is preserved entire by the Lord, and in it there is implanted by the Lord a new will by means of regeneration. This will is the conscience with them, which is a conscience of truth. For whatever is implanted in the understanding and proceeds from the understanding, is truth, because man’s understanding has been allotted to the reception of the truths of faith; but the will to the reception of the goods of love. From this it is evident that in its essence spiritual good is truth. (That with the spiritual a new will is implanted in their intellectual part, and that consequently the good with them is in its essence truth, see the places cited in n. 9277, 9596, 9684.) It is said of inmost truth that it is good, for the reason that the more interior things are, the more perfect they are; and because the inmost of man is his will, and that which belongs to the will is called good. (That “frankincense” denotes inmost truth, thus spiritual good, can be seen from the passages above adduced from the Word, n. 10177.) [2] As “frankincense” denotes spiritual good, and good is that which reigns in all truths, disposes them, conjoins them, and gives affection to them, therefore frankincense is mentioned in the last place, and on this account the vessels of incense were called “censers ;” for the name is from the essential, which is good; in like manner as the oil of anointing is named from the oil of olive, and not from the spices from which it was prepared; for a similar reason, namely, because “oil” signified good, and “spices” truths. [3] It is called “pure frankincense” because “pure” signifies that which has been clarified from the falsities of evil; and in the original tongue by this word is signified what is interiorly pure, but by another word that which is exteriorly pure or clean. That what is interiorly pure is signified by this word is evident in these passages: Wash you, make you pure, put away the wickedness of your works from before Mine eyes (Isa. 1:16). In vain have I rendered mine heart pure, and washed my hands in innocency (Ps. 73:13). To “render the heart pure” denotes to be purified interiorly; and to “wash the hands in innocency” denotes the same exteriorly. And again: Be thou pure when thou judgest (Ps. 51:4). (That by the other word is signified what is exteriorly pure or clean, may be seen in Lev. 11:32; 12:7, 8; 13:6, 13, 17, 23, 28, 34, 37, 58; 14:7, 8, 9, 20, 48, 53; 15:13, 28; 16:30; 22:7; Jer. 13:27; Ezek. 24:13; 39:12; and elsewhere.)

(10297) So much in so much shall it be, signifies correspondence in every way. By “so much in so much” is meant equally as much of one and of the other, or as much of the frankincense as of the spices, and by quantity both of measure and weight is signified correspondence, here correspondence in every way.

(10298) And thou shalt make it incense. That this signifies worship from these things, is evident from the signification of "incense," as being confessions, adorations, prayers, and such things of worship as come forth from the heart into the thought and speech (see n. 9475); for by the "smoke" of incense is signified elevation (n. 10177, 10198); and by "fragrant odor," grateful perception and reception (see the places cited in n. 10292). [2] As Divine worship, signified by the "incense of spices," is here described, and by the spices of which this incense was prepared are signified truths in their order, it shall here be told in a few words how the case is with this worship. But this is a secret which cannot be revealed unless the nature of man is known. Man is not man from his face, nor even from his speech, but from understanding and will; such as are his understanding and his will, such is the man. It is known that when he is born he has nothing of understanding and nothing of will; and also that his understanding and his will are formed by degrees from infancy; from this a man becomes a man, and such a man as are the understanding and the will that have been formed in him. The understanding is formed by means of truths, and the will by means of goods, insomuch that his understanding is nothing else than a composition of such things as bear relation to truths, and his will is nothing else than the affection of such things as are called goods. From this it follows that a man is nothing but the truth and good from which his two faculties have been formed. [3] Each and all things of his body correspond to these, as can be seen from the fact that the body instantly does that which the understanding thinks and the will wills; for the mouth speaks in accordance with the thoughts, the face changes in accordance with the affections, and the body makes movements in accordance with the commands of both. From this it is evident that a man is wholly such as are his understanding and his will, thus such as he is in respect to truths and in respect to goods; for as before said, truths constitute his understanding, and goods his will; or what is the same, a man is his own truth and his own good. [4] That this is so appears openly with spirits; these are nothing else than their own truths and their own goods which they had put on when they lived in the world as men; and yet they are human forms. Consequently from their face shines forth the quality of the truths and goods which they have; and this is also perceived from the sound and disposition of their speech, and from their gestures, especially from their spoken words; for their spoken words are not such as are with men in the world, but are in perfect harmony with their truths and goods, so as to proceed from these quite naturally. In this speech are spirits and angels when they are conversing together; and in respect to his spirit, man is in a like speech during his life in this world, although he is then unaware of it; for he thinks from similar ideas, as has also been observed by some learned men who have called these ideas immaterial and intellectual. After death, when the man becomes a spirit, these ideas become words. From all this it is again evident that a man is not anything else than his own truth and his own good. Hence it is that after death a man remains such truth and good as he has become. [5] It is said "such truth and good as he has become," and thereby is also meant such falsity and evil as he has become; for evil men call falsity truth and evil good. This is a secret which must by all means be known, in order that it may be known how the case is with Divine worship; but besides this there is one secret more, namely, that in every idea of thought proceeding from a man's will there is the whole man. This moreover follows from the former, for a man thinks from his truth and wills from his good, which are himself. That this is so can be seen from the following experience. When the angels perceive a single idea of a man, or a single idea of a spirit, they at once know the quality of the man or of the spirit. [6] These things have been said in order that it may be known how the case is with Divine worship, which is signified by the "incense of spices," namely, that the whole man is in each and all things of his worship, because his truth and good are there, which are himself. This is the reason why four spices are mentioned, by which are signified all truths in the complex. From all this it also follows that it is the same whether you say that Divine worship consists of these truths and goods, or that man consists of them, because as before said the whole man is in every one of the ideas of his thought, which are of his worship.

(10299) An ointment the work of a perfumer. That this signifies from the influx and operation of the Divine of the Lord into each and all things, is evident from the signification of “ointment,” or “aromatic,” as being truths in each and all things of worship (see n. 10264); and from the signification of “the work of an ointment maker” or “perfumer,” as being the influx and operation of the Divine Itself (n. 10265). [2] How it is to be understood that there must be influx and operation into each and all things of worship shall also be briefly told. It is believed by those who are not acquainted with the arcana of heaven that worship is from man, because it proceeds from the thought and affection which are in him; but the worship which is from man is not worship, consequently the confessions, adorations, and prayers which are from man, are not confessions, adorations, and prayers which are heard and received by the Lord; but they must be from the Lord Himself with man. That this is so is known to the church, for it teaches that nothing that is good proceeds from man, but that all good is from heaven, that is, from the Divine there. From this also is all the good in worship; and worship without good is not worship; consequently in holy worship the church prays that God may be present and lead the thoughts of the discourse. The case herein is this. When a man is in genuine worship, then the Lord flows into the goods and truths which are with him, and raises them to Himself, and with them the man, insofar and in such a manner as he is in them. This elevation does not appear to the man unless he is in the genuine affection of truth and good, and in the knowledge, acknowledgment, and faith that everything good comes from above, from the Lord. [3] That it is so may be comprehended even by those who are wise from the world, for they know from their learning that natural influx, which is called by them physical influx, is not possible, but only spiritual influx; that is, that nothing can flow in from the natural world into heaven, but only from heaven into the world. From all this it can be seen how it is to be understood that the influx and operation of the Divine of the Lord are into each and all things of worship. That it is so has frequently been given me to experience; for it has been given me to perceive the very influx, the calling forth of the truths which were with me, their application to the objects of prayer, the affection of good that was adjoined, and the elevation itself. [4] Nevertheless a man must not let down his hands and await influx, for this would be to act like an effigy devoid of life; in spite of all he must think, will, and act as of himself, and yet must ascribe to the Lord everything of thought of truth and of endeavor of good; by so doing there is implanted in him by the Lord the capability of receiving Him and the influx from Him. [5] For man was created no otherwise than to be a receptacle of the Divine; and the capability of receiving the Divine is formed in no other way. When this capability has been formed, he afterward has no other will than that it should be so; for he loves the influx from the Lord, and is averse to any working from himself; because the influx from the Lord is the influx of good, whereas any working from himself is the working of evil. In such a state are all the angels in heaven; therefore by "angels" in the Word are signified truths and goods which are from the Lord, because the angels are receptions of these (n. 1925, 3039, 4085, 4295, 8192).

(10300) Salted. That this signifies the longing of truth for good, is evident from the signification of “salt,” as being that longing for good which is of the love of truth (of which below); hence “salted” denotes that in which is this longing. The reason why there must be a longing of truth for good is that this longing is conjunctive of the two; for insofar as truth longs for good, so far it is conjoined with it. The conjunction of truth and good is what is called the heavenly marriage, which is heaven itself with man; and therefore when in Divine worship, and in each and all things of it, there is a longing for this conjunction, heaven is in each and all things there. Thus the Lord is in them. This is signified by the requirement that the incense should be salted. Salt has this signification from its conjunctive nature; for it conjoins all things, and from this gives them relish; salt even conjoins water and oil, which otherwise will not combine. [2] When it is known that by “salt” is signified a longing for the conjunction of truth and good, it can be known what is signified by the Lord’s words in Mark: Everyone shall be salted with fire, and every sacrifice shall be salted with salt; salt is good, but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves (Mark 9:49, 50). “Everyone shall be salted with fire” denotes that everyone will long from genuine love; “every sacrifice shall be salted with salt” denotes that there shall be in all worship a longing from genuine love; “salt without saltiness” signifies a longing from some other love than genuine love; "to have salt in themselves" denotes the longing of truth for good. (That "fire" denotes love, see n. 4906, 5071, 5215, 6314, 6832, 10055; and that "sacrifice" denotes worship in general, n. 922, 6905, 8680, 8936.) Who can know what it is to be salted with fire, and why the sacrifice should be salted, and what it is to have salt in themselves, unless it is known what is meant by fire, salt, and by being salted? [3] In like manner in Luke: Whosoever he be of you that renounceth not all his possessions, he cannot be My disciple. Salt is good; but if the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land, nor for the dunghill: they shall cast it out (Luke 14:33, 35). "To renounce all his possessions" denotes to love the Lord above all things; "his possessions" denote the things which are man's own; "salt that has lost its savor" denotes a longing from what is one's own, thus from the love of self and the world: such a longing is "salt without savor," not fit for anything. So also in Matthew: Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is no longer fit for anything but to be cast out, and to be trodden under foot by men (Matt. 5:13, 14). [4] That in all worship there must be a longing of truth for good is also signified by the law that every offering of the meat offering should be salted; and that upon every offering there should be the salt of the covenant of Jehovah (Lev. 2:13). By the "meat offering," and the "offering," which is sacrifice, is signified worship, as above; and salt is there called "the salt of the covenant of Jehovah," because by a "covenant" is signified conjunction

(n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 9416). Moreover, longing is the very ardor of love, thus its continuity; and love is spiritual conjunction. [5] As the longing of truth for good conjoins, so the longing of falsity for evil disjoins, and that which disjoins also destroys; consequently by "salt" in the opposite sense is signified the destruction and devastation of truth and good, as in Jeremiah: Cursed is the man that maketh flesh his arm; he shall not see when good cometh, but shall dwell in parched places, in a salt land which is not inhabited (Jer. 17:5, 6). "To make flesh his arm" denotes to trust in one's self, thus in what is one's own, and not in the Divine (n. 10283); and as one's own consists in loving self more than God and the neighbor, it is the love of self which is thus described: hence it said that "he shall not see when good cometh," and that "he shall dwell in parched places, and in a salt land," that is, in filthy loves and their longings, which have destroyed the good and truth of the church. [6] In Zephaniah: It shall be as Gomorrah; a place left to the nettle, and a pit of salt, and a waste forever (Zeph. 2:9). "A place left to the nettle" denotes the ardor and burning of the life of man from the love of self; "a pit of salt" denotes a longing for what is false, which, as it destroys truth and good, is called "a waste forever." It is said that it shall be "as Gomorrah," because by "Gomorrah and Sodom" is signified the love of self (n. 2220). [7] That Lot's wife was turned into a statue of salt, because she turned her face to these cities (Gen. 19:26), signified the vastation of truth and good; for in the internal sense to "turn the face to anything" denotes to love (n. 10189); hence it is that the Lord says: Let him not turn back to what is behind him; remember Lot's wife (Luke 17:31, 32). The whole land thereof shall be sulphur, and salt, and a burning, according to the overthrow of Sodom and Gomorrah (Deut. 29:22). By "land" here, as elsewhere in the Word, is meant the church (see at the places cited in n. 9325). [8] From this then it was that the cities which were no longer to be inhabited were after their destruction sown with salt (Judges 9:45). From all this it is evident that by "salt" in the genuine sense is signified the longing of truth for good, thus what is conjunctive; and in the opposite sense, the longing of falsity for evil, thus what is destructive. [9] He therefore who knows that "salt" denotes the longing of truth for good and their capability of conjunction, is able to know also what is signified by the waters of Jericho being healed by Elisha by casting in salt into their outlet (2 Kings 2:10-22); for by Elisha, as by Elijah, was represented the Lord in respect to the Word (n. 2762, 8029); and by "waters" are signified the truths of the Word; by the "waters of Jericho" the truths of the Word in the sense of the letter, and likewise by the "outlet of the waters;" and by "salt" is signified the longing of truth for good, and the conjunction of both; whence comes healing.

(10301) Pure. That this signifies free from evil, is evident from the signification of "pure," as being free from evil. As all evil is impure, and all good is pure, therefore we speak of being "purified from sins and iniquities," and this is said of the heart, that is, of the will; for in the Word the "heart" signifies the will (see n. 2930, 7542, 8910, 9300, 9495); because it signifies the love (n. 3883-3896, 9050).

(10302) Holy. That this signifies free from the falsity of evil, is evident from the signification of “holy,” as being the Divine truth that proceeds from the Lord (see n. 6788, 7499, 8302, 8330, 9229, 9818, 9820); hence that is called “holy” which is free from the falsity of evil. It is said “the falsity of evil,” because there is falsity without evil, as in the case of some good people among the nations outside the church, and also with some among Christians within the church. But in itself the falsity that is defiled by evil is evil, for it is from evil; whereas the falsity with those who are in good is not defiled by evil, but is purified from it. Therefore also such falsity is accepted by the Lord almost as truth, and is also easily turned into truth, for they who are in good are inclined to receive truth. (Concerning falsity, both that from evil, and that not from evil, see at the places cited in n. 9304, 10109.)

(10303) And thou shalt bruise of it small. That this signifies the disposing of truths into their series, is evident from the signification of “bruising,” when said of frankincense and spices; by which are signified truths, as being the disposing of truths into their series; for “bruising” has a like signification with “grinding,” but “grinding” is said of wheat, barley, and spelt; and “bruising,” of oil, frankincense, and spices. [2] What is specifically signified by “bruising” and “grinding” cannot be known unless it is known how the case is with man in respect to the goods and truths which are signified by “wheat,” “barley,” “meal,” “fine flour,” “oil,” “frankincense,” and “spices,” when these goods and truths have been disposed for uses; for “grinding” and “bruising” denote so to dispose them that they may be of use. When “grinding” is said of the goods which are signified by “wheat” or “barley,” then by “grinding” is signified the disposing and bringing forth of good into truths, and in this way its application to uses. Moreover, good never puts itself forth into uses except by means of truths. In these it is disposed, and thus qualified, for unless good has been disposed in truths it has no quality; but when it is disposed in truths, it is then disposed, into series in application to things according to uses, into which things good enters as the affection of love, whence comes what is grateful, pleasant, and delightful. The like is here signified by “bruising small,” for “pure frankincense” denotes spiritual good (n. 10296); and the truths which are disposed by this good are denoted by the spices stacte, onycha, and galbanum (n. 10292-10294). [3] What is meant by disposing into series shall also be briefly told. Truths are said to be disposed into series when they have been disposed according to the form of heaven, in which form are the angelic societies. What this form is may be seen from the correspondence of all the members, viscera, and organs of man with the Grand Man, which is heaven (concerning which correspondence see at the places cited in n. 10030). In these members, viscera, and organs, each and all things have been disposed into series and series of series. These are formed by the fibers and vessels, as is known to those who from anatomy are acquainted with the textures and contextures of the interiors of the body. Into like series have been disposed the truths from good with man. [4] From this it is that a regenerated man is a heaven in the least form corresponding to the greatest; and that a man is wholly his own truth and good. (That a regenerated man is a heaven in the least form, see at the places cited in n. 9279; and that a man is his own truth and good, n. 10298; and that the truths with man have been disposed into series according to the angelic societies with the regenerate, n. 5339, 5343, 5530.) The series into which truths have been disposed with the good, and the series into which falsities have been disposed with the evil, are signified in the Word by "sheaves" and "bundles" (as in Lev. 23:9-15; Ps. 126:6; 129:7; Amos 2:13; Micah 4:12; Jer. 9:22; Zech. 12:6; Matt. 13:30). [5] It therefore being evident what is signified by "bruising," and "grinding," it can be known what is signified in the internal sense by the statement that: The sons of Israel ground the manna in mills, or bruised it in a mortar, and baked it into cakes (Num. 11:8); for by the "manna" was signified celestial and spiritual good (n. 8464); and by "grinding" and "bruising," a disposing that it might serve for use; for whatever is said in the Word is significative of such things as are in heaven and the church, for every detail has an internal sense. It can also be known what is signified by the statement that: They should not take to pledge the mill or the millstone, for he taketh the soul to pledge (Deut. 24:6); for by "the mill and the millstone" is signified that which prepares good so that it can be applied to uses; by "barley" also and by "wheat" is signified good, and by “meal” and “fine flour” truths; and as before said, good is applied to use by means of its own truths. [6] From this it can be seen what is signified by the “mill,” by the “millstone,” and by “sitting at the mills,” in the following passages: Then shall two be grinding at the mill; the one shall be taken, and the other shall be left (Matt. 24:41). He that shall cause to stumble one of these little ones that believe in Me, it were better for him that an ass millstone were hanged on his neck, and he were sunk into the depth of the sea (Matt. 18:6; Mark 9:42). A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon be thrown down, and the voice of the mill shall be heard no more at all in her (Rev. 18:21, 22). I will cause to cease from them the voice of joy, and the voice of the millstones, and the light of the lamp (Jer. 25:10). O daughter of Babylon, sit on the earth; there is no throne, O daughter of the Chaldeans; take the mill and grind meal (Isa. 47:1, 2). As in a good sense a “mill,” and “grinding,” signify application to good uses, so in the opposite sense they signify application to evil uses; hence when they are said of Babylon and Chaldea, they signify application in favor of their loves, which are the loves of self and of the world; for by the “barley and wheat” with them is signified good adulterated, and by the “meal” thence, truth falsified. The profanation of good and truth by application in favor of these loves is also signified by the statement that: Moses ground to powder the golden calf, and scattered it upon the waters that came down from Mount Sinai, and made the sons of Israel drink it (Exod. 32:20; Deut. 9:21).

(10304) And shalt put it before the Testimony in the Tent of meeting. That this signifies the worship of the Lord in heaven and in the church, is evident from the signification of the "incense," which was to be put before the Testimony, as being worship (see above, n. 10298); from the signification of "the Testimony," as being the Lord as to Divine truth (n. 9503); and from the representation of the Tent of meeting, as being heaven (n. 9457, 9481, 9485); and as it denotes heaven, it also denotes the church, for the church is heaven on earth.

(10305) Whither I will come to meet thee. That this signifies from the influx of the Lord, is evident from the signification of "coming to meet," when said of the Lord, as being His presence and influx (see n. 10147, 10148, 10197); here from the influx of the Lord, because the subject treated of is worship, which is signified by "incense;" for everything of worship which is truly worship flows in from the Lord, as can be seen from what was shown above (n. 10299).

(10306) A holy of holies shall it be to you. That this signifies because it is from the Lord, is evident from the signification of "holy," as being all that, and only that, which proceeds from the Lord (see n. 6788, 7499, 8302, 8330, 9229, 9818, 9820).

(10307) And the incense which thou makest in its quality, ye shall not make for yourselves. That this signifies that worship from the holy truths of the church must not be applied in favor of the loves of man, is evident from the signification of "incense," as being worship (see above, n. 10298); from the signification of "making in its quality," as being from the holy truths of the church; for to make in its quality is to make from the same spices, and by the spices, which were stacte, onycha, and galbanum, are signified the holy truths of the church in their order (n. 10292-10294); and from the signification of "not making for yourselves," as being not to apply in favor of one's own uses, thus of one's loves, for that which a man does for the sake of himself, he does for the sake of his loves. Such application is here meant because it is said, "to make for yourselves." [2] How the case herein is, shall also be told. All the truths of the church have regard to two loves, namely, to love to God, and to love toward the neighbor. That the whole Word, which is Divine truth itself, and from which are all the truths of the church, hangs on these two loves, is evident in Matthew 22:37; Mark 12:30, 31; and Luke 10:27, where it is said that all the Law and the Prophets hang on these loves, and by "the Law and the Prophets" is signified the whole Word. Quite the contrary, however, is it to apply Divine truth, or the truths of the church, in favor of the loves of man. By so doing a man turns from the Lord to himself, which is to turn from heaven to hell, and becomes as one of the spirits there; for in hell they have the Lord at the back and their own loves in front; nay, when looked at by the angels they appear inverted, with the head downward and the feet upward. [3] When truths Divine are applied in favor of the loves of man, they are no longer truths, because by means of these applications evil enters them, and perverts them, and makes them appear false. If it is then said to such men that they are not so to be understood, but otherwise, they are not willing to apprehend it, and some do not apprehend it; for to say what is contrary to principles confirmed by his loves, is to say what is contrary to the man himself, because contrary to his understanding which is from his will. As regards those who by means of application in favor of their loves falsify truths and adulterate goods, much is said in the Word where Babel is treated of, especially in Revelation.

(10308) Holy to Jehovah shall it be to thee. That this signifies that worship must be applied in favor of love Divine, is evident from the signification of "holy," as being all that which proceeds from the Lord (as above, n. 10306); and from the signification of "incense," of which it is said that "holy to Jehovah shall it be to thee," as being worship (n. 10298); that it denotes that it is to be applied in favor of love Divine, follows from what immediately precedes, where it is said that they "should not make such incense for themselves," by which is signified that worship from the holy truths of the church must not be applied in favor of the loves of man (n. 10307). By "love Divine" is meant love to the Lord and love toward the neighbor; that the latter love also is Divine, is because it too proceeds from the Lord; for no one can love the neighbor from himself. He who does so from himself, loves the neighbor and confers benefits upon him for the sake of himself, which is to love himself. That the whole Word, which is the Divine truth itself from which are all the truths of the church, has regard to the above-mentioned two loves as ends, see just above (n. 10307); hence also Divine worship must look to the same, because all worship which is truly worship is from truths, as can be seen from what was shown above concerning the spices of the incense, by which are signified the truths of worship; and the truths of worship are applied in favor of Divine love when worship is performed by a man from the Lord (according to what was said above, in n. 10299).

(10309) The man who shall make like unto it, to make an odor with it. That this signifies the imitation of Divine worship by means of the affections of truth and good from what is man's own, is evident from the signification of "making like it," as being the imitation of Divine worship, for by "making" is signified imitating, and by the "incense" of which this is said, is signified Divine worship, as above; and from the signification of "making an odor," as being to please, and as this is done by means of the affections of truth and good, these are what are signified by "pleasing," for "odor" denotes the perceptivity of what is grateful, thus what is pleasing (see n. 10292). That it denotes from what is man's own is evident, because it is said, "the man who shall make like unto it shall be cut off from his peoples." For that is from man's own which is not from the affection of truth and good for the sake of truth and good, but for the sake of self; and to do anything for the sake of self is to do it for the sake of profit, honors, and reputation, as ends; and not for the sake of the salvation of the neighbor and the glory of the Lord; hence it is from evil and not from good; or what is the same, it is from hell and not from the Lord. This therefore is what is meant by the imitation of Divine worship by means of the affections of truth and good from what is man’s own, which is signified by “making incense like unto it, to make an odor with it.” Accordingly, those who do this are those who love the world more than heaven, and themselves more than God. Moreover, when such persons think inwardly, or by themselves, they do not believe anything about heaven and the Lord; but when they think out of themselves, as is the case when they speak before men, they then speak of heaven and the Lord from greater affection and faith than others, and this in proportion as they are inflamed by self-advantage, honors, and reputation. Their state then is that they are inwardly black and outwardly white, that is, they are devils in the form of angels of light; for the interiors which should be open to heaven are closed, and the exteriors which are open to the world are open; and if then from an affection as it were of love they raise their eyes and hands to heaven, they are nevertheless like effigies made by art, and such they appear to the angels. And if you are willing to believe it, there are many such in hell, who are present with and inspire men of like character, especially preachers, who imitate Divine worship by means of affections of truth and good from their own; which also is permitted by the Lord, because in this way they too perform a use; for good men nevertheless receive the Word from them well, because from whatever mouth the Word comes, it is received by a man according to the quality of his good. But such external things, being pretenses, are stripped off them in the other life; and then their spirit appears black, as it had been in the body.

(10310) Shall be cut off from his peoples. That this signifies separation from heaven and the church, and spiritual death, is evident from the signification of being "cut off from the peoples," as being separation and spiritual death (see n. 10288); that it denotes separation from heaven is evident from what was said just above (n. 10309); that it also denotes separation from the church is because those alone are of the church in whom the church is; and the church is in those who are in the affection of truth for the sake of truth, and in the affection of good for the sake of good, thus who are in love toward the neighbor and in love to God; for the neighbor is good and truth, and also is God, because good and truth are of God, thus are God with them. They who are not of this character are not of the church, no matter how much they may be in the church.

(10311) ON THE THIRD EARTH IN THE STARRY HEAVEN. There appeared spirits from afar who were not willing to come near, for the reason that they could not be with the spirits of our earth who were then about me. From this I perceived that they were from another earth, and I was afterward told that they were from a certain earth in the universe; but where that earth is, was not told me.

(10312) Differently from the spirits of our earth, they were unwilling to think at all about their bodies, or even about anything bodily and material; and for this reason they were not willing to come near; for spirits are associated and dissociated in accordance with the affections and the thoughts thence derived. But after the removal of some spirits from our earth they came nearer and spoke with me;

yet there was still felt an anxiety arising from the collision of spheres; for spiritual spheres that emanate from the life of their affections and consequent thoughts encompass all spirits and societies of spirits; and therefore if the affections are contrary, there results a collision which gives rise to anxiety.

(10313) The spirits of our earth declared that they did not dare to approach them, because when they do so they are not only seized with anxiety, but also, from phantasy, they seem to themselves to be as it were bound hand and foot with serpents, from which they cannot be loosed until they retire. Such a phantasy is from correspondence; for the bodily sensuous of man is represented in the other life by serpents, and therefore by "serpents" in the Word is also signified the sensuous, which is the lowest of the life of man.

(10314) As the spirits of that earth are of this nature, they do not appear as do other spirits, in a clearly defined human form, but as a cloud; the better of them as a dusky cloud with a human whiteness scattered about in it. They said that inwardly they are white, and that when they become angels this duskiness is turned into a beautiful blue, which also was shown me.

(10315) I asked them whether they had been in such an idea concerning their bodies when they lived in the world as men. They said that the men of their earth make no account of their bodies, but only of the spirit therein, because they know that the spirit is to live forever, and that the body will perish. The face, however, they do not call the body, because the affections of their spirits appear from the face, and the thoughts that come from the affections, from the eyes. They also said that some in their earth believe that the spirits of their bodies have existed from eternity, and were infused into the body at conception; but they added that now they know that it is not so, and they repent of having been in so false an opinion.

(10316) When I asked them whether they wished to see anything on our earth, which it was possible to do through my eyes, they first replied that they could not do so, and afterward said that they did not wish it, because they could see nothing but earthly and material things, from which they remove their thoughts as far as possible.

(10317) A continuation about this third earth in the universe will be found at the end of the following chapter.

CHAPTER 31

(10318) WITHOUT A revelation from the Divine, man cannot know anything about eternal life, nor indeed anything about God, and still less about love to Him and faith in Him. For man is born into mere ignorance, and afterward has all things to learn from what is of the world, from which he must form his understanding. He is also born hereditarily into all evil that belongs to the love of self and the love of the world. The delights from these loves reign continually, and prompt to such things as are diametrically contrary to the Divine. From this then it is that from himself man knows nothing about eternal life; and therefore there must needs be a revelation from which he may know this.

(10319) That the evils of the love of self and of the world induce such ignorance about the things of eternal life, is very evident from those within the church who although they know from revelation that there is a God, that there are a heaven and a hell, that there is eternal life, and that this life must be acquired by means of the good of love and of faith, nevertheless fall, both learned and unlearned, into denial. From this it is again evident what great ignorance would prevail if there were no revelation.

(10320) Seeing therefore that man lives after death, and this to eternity; and that a life awaits him in accordance with his love and faith, it follows that from love toward the human race, the Divine has revealed such things as will lead to that life, and will conduce to man's salvation. That which the Divine has revealed is with us the Word.

(10321) As the Word is a revelation from the Divine, it is Divine in general and in particular, for that which is from the Divine cannot be otherwise.

(10322) That which is from the Divine descends through the heavens down to man, and therefore in the heavens it has been accommodated to the wisdom of the angels who are there, and on earth it has been accommodated to the apprehension of the men who are there. Therefore in the Word there is an internal sense for the angels, which is spiritual; and an external sense for men, which is natural. From this it is that there is a conjunction of heaven with man by means of the Word.

(10323) The genuine sense of the Word is apprehended by none but those who are enlightened; and those only are enlightened who are in love to the Lord and in faith in Him, for the interiors of such are raised by the Lord even into the light of heaven.

(10324) The Word in the letter cannot be apprehended except by means of doctrine made from the Word by one who is enlightened. For the sense of the letter of the Word has been accommodated to the apprehension of even simple men; and therefore they need doctrine out of the Word for a lamp.

(10325) The books of the Word are all those which have an internal sense; and those which have not an internal sense are not the Word. The books of the Word in the Old Testament are the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi; and in the New Testament the four Gospels, Matthew, Mark, Luke, and John; and Revelation. EXODUS 31 1. And Jehovah spoke unto Moses, saying, 2. See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah; 3. And I have filled him with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all work; 4. To think thoughts, to make in gold, and in silver, and in brass; 5. And in graving of stone for filling, and in carving of wood, to do in all work. 6. And I, behold I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of everyone that is wise in heart I have put wisdom; and they shall make all that I have commanded thee; 7. The Tent of meeting, and the ark for the Testimony, and the propitiatory that is thereupon, and all the vessels of the Tent; 8. And the table and its vessels, and the pure lampstand and all its vessels, and the altar of incense; 9. And the altar of burnt-offering and all its vessels, and the laver and its base; 10. And the garments of the ministry, and the garments of holiness for Aaron the priest, and the garments of his sons, to minister in the priest’s office; 11. And the oil of anointing, and the incense of spices for the holy; according to all that I have commanded thee shall they do. 12. And Jehovah said unto Moses, saying, 13. And speak thou unto the sons of Israel, saying, But yet ye shall keep My Sabbaths; for it is a sign between Me and you to your generations, to know that I am Jehovah who maketh you holy. 14. And ye shall keep the Sabbath; for this is holy to you; he that profaneth it, dying he shall die; for everyone that doeth work on that day, that soul shall be cut off from the midst of his peoples. 15. Six days shall work be done; and on the seventh day is the Sabbath of the Sabbath, holy to Jehovah; everyone that doeth work on the Sabbath day, dying he shall die. 16. And the sons of Israel shall keep the Sabbath, to perform the Sabbath to their generations, a covenant of an age. 17. This is a sign between Me and the sons of Israel to an age; for in six days Jehovah made heaven and earth, and on the seventh day He rested, and took breath. 18. And He gave unto Moses, in His completing to speak with him on Mount Sinai, the two tables of the Testimony, tables of stone, written with the finger of God.

(10326) THE CONTENTS. The subject treated of in this chapter in the internal sense is, first, the setting up of a representative church with those who are in the good of love to the Lord and in the good of faith in Him. This is signified by the things summarily enumerated as to be made by Bezalel of the tribe of Judah and Aholiab of the tribe of Dan. Afterward the subject treated of is the conjunction of the Lord with this church by means of representatives. This is signified by the Sabbath which was to be kept holy.

(10327) THE INTERNAL SENSE. Verses 1-11. And Jehovah spoke unto Moses, saying, See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah;

and I have filled him with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all work; to think thoughts, to make in gold, and in silver, and in brass; and in graving of stone for filling, and in carving of wood, to do in all work. And I, behold I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the heart of everyone that is wise in heart I have put wisdom; and they shall make all that I have commanded thee: the Tent of meeting, and the ark for the Testimony, and the propitiatory that is thereupon, and all the vessels of the Tent; and the table and its vessels, and the pure lampstand and all its vessels, and the altar of incense; and the altar of burnt-offering and all its vessels, and the laver and its base; and the garments of the ministry, and the garments of holiness for Aaron the priest, and the garments of his sons, to minister in the priest's office; and the oil of anointing, and the incense of spices for the holy; according to all that I have commanded thee shall they do. "And Jehovah spoke unto Moses, saying" signifies enlightenment and perception by the Lord through the Word; "See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah" signifies those who are in the good of love, with whom the church was to be set up; "and I have filled him with the spirit of God" signifies influx and enlightenment from the Divine truth which is from the Divine good; "in wisdom, and in intelligence, and in knowledge, and in all work" signifies in respect to those things which are of the will and which are of the understanding in the internal and in the external man; "to think thoughts, to do in gold, and in silver, and in brass” signifies to represent goods and truths interior and exterior which are of the understanding from the will, thus which are of faith from love; “and in graving of stone for filling” signifies to represent all things of faith that are of service to the good of love; “and in carving of wood, to do in all work” signifies to represent all manner of good; “and I, behold I have given with him Aholiab, the son of Ahisamach of the tribe of Dan” signifies those who are in the good and truth of faith, and with whom the church is to be set up; “and in the heart of everyone that is wise in heart I have put wisdom” signifies all who will and do what is good and true for the sake of what is good and true; “and they shall make all that I have commanded thee” signifies Divine truths from the Word that were to be represented in outward things; “the Tent of meeting, and the ark for the Testimony” signifies a representative of heaven in general where the Lord is; “and the propitiatory that is thereupon” signifies a representative of the hearing and reception of all things of worship which are from the good of love; “and all the vessels of the tent” signifies a representative of all ministering goods and truths; “and the table and its vessels” signifies a representative of spiritual good derived from celestial; “and the pure lampstand and all its vessels” signifies a representative of truth from this good, and things ministering; “and the altar of incense” signifies a representative of worship from these things; “and the altar of burnt-offering and all its vessels” signifies a representative of worship from the good of love and the truths thereof; “and the laver and its base” signifies a representative of purification and regeneration and also of the natural; “and the garments of the ministry, and the garments of holiness for Aaron the priest” signifies a representative of the Lord’s spiritual kingdom adjoined to His celestial kingdom; “and the garments of his sons” signifies a representative of lower spiritual things; “to minister in the priest’s office” signifies a representative of the Lord’s work of salvation; “and the oil of anointing” signifies a representative of the Lord in respect to the Divine good of the Divine love in his Divine Human; “and the incense of spices” signifies a representative of worship from truths; “for the holy” signifies for the representative church; “according to all that I have commanded thee shall they do” signifies according to the Divine truths from the Word, which were to be represented in outward things.

(10328) And Jehovah spoke unto Moses, saying. That this signifies enlightenment and perception by the Lord through the Word, is evident from what was shown above (n. 10290).

(10329) See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. That this signifies those who are in the good of love and with whom the church was about to be set up, is evident from the signification of “calling by name,” as being to choose such, namely, as are suitable (of which below); and from the representation of Bezalel, as being those who are in the good of love. That these are here represented by Bezalel, is because he was of the tribe of Judah, and by this tribe are signified those who are in celestial good, which is the good of love to the Lord;

and in a sense abstracted from persons, the good of celestial love. (That this is signified by "Judah" and his tribe, see n. 3654, 3881, 6363, 6364, 8770.) But what is represented by Uri the father of Bezalel, and by Hur his grandfather, is evident from the generation of celestial good. This is generated from the doctrine of celestial truth and good, and therefore by these persons are signified these doctrines. (That by Hur is represented the doctrine of truth, see n. 9424.) [2] They who keep the mind only in the sense of the letter of the Word, which is done in the historic parts more intently than in the prophetic, may wonder that it is said that such things are signified by the names of these men. But those will not wonder who are acquainted with the nature of the Word, for there is what is spiritual in each and all things. In the very names of the persons and places in the Word there is nothing spiritual unless they signify real things of the church and of heaven, for these things are spiritual, and therefore it follows that even by these names spiritual things are signified. (That the names in the Word signify real things, see n. 1224, 1264, 1888, 4442, 5095, 5225, 6516; and that these names do not enter heaven, but the things which are signified, n. 1876, 10216, 10282.) [3] That "to call by name" denotes to choose such as are suitable, is because by a name apart from the person is signified the quality, as can be seen from the passages in the Word where "name" is mentioned. (That by "name" is signified quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3004-3011, 3421, 6674, 6887, 8274, 8882, 9310; and likewise by "calling," without a name, n. 3421, 3659; and that “to call by name” denotes to choose, n. 8773.) [4] Two men are here named who were called by Jehovah to do the works commanded to Moses on Mount Sinai, namely, Bezalel of the tribe of Judah, and Aholiab of the tribe of Dan. By “Bezalel” are signified those who are in the good of celestial love, and by “Aholiab” those who are in the good and truth of faith. Those who are in the good of celestial love are in the inmost of heaven and of the church; and those who are in the good and truth of faith are in the outermost thereof. Thus by these two are signified all in the complex with whom the church can be set up; for by the first and the last, or by the inmost and the outermost, are signified all persons or all things. For in what now follows the subject treated of is the setting up of the church, and therefore these two are named, by whom are signified all with whom the church can be set up. (That by “the first and the last” are signified all persons and all things, n. 10044; and that by “Aholiab of the tribe of Dan” are signified those who are in the good of faith, will be seen in what follows.) From all this it is now evident that by, “I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah,” are signified those who are in the good of love, with whom the church was to be set up.

(10330) And I have filled him with the spirit of God. That this signifies influx and enlightenment from the Divine truth which is from the Lord’s Divine good, is evident from the signification of “filling with the spirit of God,” as being influx and enlightenment from Divine truth; for “filling,” when said of Jehovah, denotes influx, and with man enlightenment; and "the spirit of God" denotes the Divine truth which is from the Lord's Divine good. The reason why "filling," when said of Jehovah or the Lord, denotes influx, and with man enlightenment, is that influx is predicated of all the good and of all the truth that come out of heaven from the Lord; and as this influx enlightens man, enlightenment is predicated of man. (That this Divine truth which proceeds from the Lord's Divine good is signified by "the Spirit of God," see in n. 9818.) [2] As few know how the case is with the influx of Divine truth and with the consequent enlightenment with man, something may here be said about this. That no good of love and no truth of faith are from man, but that they are with him from heaven from the Divine there, is known in the church; and also that those are in enlightenment who receive this. But the influx and enlightenment are effected in the following way. Man is of such a nature that in respect to his interiors, which are of thought and will, he can look downward, and he can look upward. To look downward is to look outward into the world and to self, and to look upward is to look inward to heaven and to God. Man looks outward from self, and this is called looking downward, because when he does so from himself he looks to hell. But man looks inward not from self, but from the Lord; and this is called looking upward, because in respect to his interiors which are of the will and understanding he is then raised by the Lord to heaven, and thus to the Lord. Moreover, the interiors are actually raised, and are then actually withdrawn from the body and from the world. When this is done, the interiors of the man come actually into heaven, and into its light and heat. From this he has influx and enlightenment, for the light of heaven illumines his understanding, because this light is the Divine truth which proceeds from the Lord as a Sun; and the heat of heaven enkindles the will, because this heat is the good of love which at the same time proceeds from the Lord as a Sun. As the man is then among the angels, there is communicated to him from them, that is, through them from the Lord, the understanding of truth and the affection of good. This communication is what is called influx and enlightenment. [3] But be it known that influx and enlightenment take place according to the capability of reception on the part of man, and the capability of reception is according to the love of what is good and true; and therefore those are raised who are in the love of what is good and true for the sake of what is good and true as ends; whereas those who are not in the love of what is good and true for the sake of what is good and true, but for the sake of self and the world, cannot be raised, because they continually look and gravitate downward; thus they cannot receive the Divine influx from heaven, and be enlightened. The intelligence which with them appears like the intelligence of truth, is from a deceptive light which, whether it is false or true, shines before their eyes from things confirmed and consequently persuasive. But this brightness becomes mere thick darkness when light from heaven flows in, as has been shown me by living experience. From all this it can be seen why it is that so many heresies arise in the world, namely, because leaders and guides have looked to themselves and have had their own glory as their end, and accordingly the things of the Lord and of heaven as means to this end.

(10331) In wisdom, and in intelligence, and in knowledge, and in all work. That this signifies in respect to those things which are of the will and which are of the understanding in the internal and in the external man, is evident from the signification of "wisdom," as being those things which are of the will in the internal man; from the signification of "intelligence," as being those things which are of the understanding in the internal man; from the signification of "knowledge," as being those things which are of the understanding and of the consequent speech in the external man; and from the signification of "work," as being those things which are of the will and of the consequent effect in the external man. Thus by these words are signified all things of the man who is in the good of celestial love, both interior and exterior, which receive the influx of Divine truth from the Lord and from this are in enlightenment (of which just above). [2] But it shall be briefly told what is meant by "wisdom, intelligence, knowledge, and work." They who do not know what the internal man is and what the external, and also what the understanding is and what the will, cannot apprehend in what manner wisdom, intelligence, knowledge, and work are distinct from one another, for the reason that they cannot have a distinct idea of the one and of the other. Wherefore they who have not this knowledge call him wise who is only intelligent; nay, who merely has knowledge. But he is wise who does truths from love; he is intelligent who does them from faith; he has knowledge who does them from knowledge; and "work" denotes that which is done from all these; thus "work" denotes their effect in which they conjoin themselves together. [3] Wherefore in the genuine sense no one can be called wise, nor intelligent, nor as possessing knowledge, who does not do these things. For wisdom and intelligence and knowledge are all of life, and not of doctrine without life; for the life is the end for the sake of which these are. Such therefore as is the end, such are the wisdom, the intelligence, and the knowledge. If the end is genuine good, which is the good of love to the Lord and of charity toward the neighbor, then there are wisdom, intelligence, and knowledge in their proper sense; for then they are with the man from the Lord. But if the end is for the sake of the good of the love of self and of the world, they are not wisdom, intelligence, and knowledge, because in this case they are with the man from himself. For the good of the love of self and of the world as the end is evil, and of evil as the end it is by no means possible to predicate anything of wisdom and of intelligence, or even of knowledge; for what is knowledge unless there is in it the intelligence of truth and the wisdom of good, seeing that in this case it causes the man to think that what is evil is good, and that what is false is true? [4] With those who are in the good of love to the Lord, wisdom, intelligence, knowledge, and work, follow together in order from inmost to outermost. With such men, wisdom is inmost, for it is to will well from love; intelligence is second, for it is to understand well from willing well. These two are of the internal man. Knowledge consists in knowing well, and work in doing well, both from willing well. These two are of the external man. From this it is evident that wisdom must be in intelligence, intelligence in knowledge, and knowledge in work. Thus work includes and brings to a conclusion all the interior things, for it is the ultimate in which they close. [5] From all this it can be seen what is meant by “works” and “deeds,” which are so often mentioned in the Word, as in the following passages: The Son of man shall render unto everyone according to his deeds (Matt. 16:27). I will recompense them according to their work, and according to the deed of their hands (Jer. 25:14). Jehovah, whose eyes are open upon all the ways of man, to give to everyone according to his ways, and according to the fruit of his works (Jer. 32:19). Return ye everyone from his evil way, and make your works good (Jer. 35:15). I will visit upon him his ways, and will recompense to him his works (Hos. 4:9). Jehovah doeth with us according to our ways, and according to our works (Zech. 1:6). I will give unto everyone of you according to your works (Rev. 2:23). They were judged every man according to their works (Rev. 20:13, 15). Behold I come quickly, and My reward is with Me, to give to every man according to his works (Rev. 22:12). By “works” in these passages are meant all things that are in man, because all the things of man that are in his willing and understanding are in his works; for it is from these that he does them. From this, works have their life; for without these, works are like a shell without a kernel, or like a body without a soul. That which proceeds from man proceeds from his interiors, consequently works are the manifestations of these, and are the effects by which they appear. [6] It is a general law that such as a man is, such is all his work. For this reason it is that by the “works according to which there will be reward and retribution,” is meant the quality of the man in respect to love and to faith, for the works are of the love and of the faith with the man. (That man is nothing but his own love and his own faith, or what is the same, his own good and his own truth, see n. 10076, 10177, 10264, 10284, 10298.) [7] Moreover, the very willing of man is nothing but work, because that which anyone wills he does, unless he is prevented by some irremovable obstacle. Therefore by being “judged according to the deeds,” denotes to be judged according to the will. They who do good from willing good are called in the Word the “righteous,” as is evident in Matthew 25:37, 46. Of such it is said, “They shall shine as the sun in heaven” (Matt. 13:43). And in Daniel: They that be intelligent shall shine as the brightness of the expanse; and they that turn many to righteousness as the stars (Dan. 12:3). “They that turn many to righteousness” denotes those who from willing well do what is good.

(10332) To think thoughts to make in gold, and in silver, and in brass. That this signifies to represent in goods and truths, interior and exterior, which are of the understanding from the will, thus which are of faith from love, is evident from the signification of “thinking thoughts,” or of inventing inventions, as being that which proceeds from the understanding (see n. 9598, 9688); from the signification of "making," as being that which proceeds from the will (n. 9282), for that which a man makes proceeds from his will, here from his will through his understanding, for it is said, "to think thoughts to make;" from the signification of "gold," as being good, and of "silver," as being truth (see n. 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9874, 9881); and from the signification of "brass," as being the good of the natural or external man (n. 425, 1551). Consequently by "gold, silver, and brass" are signified goods and truths interior and exterior; by "gold," interior good; by "silver," interior and exterior truth; and by "brass," external good. That it is a representative of these goods and truths that is signified, is because the subject treated of is a representative church, and all the things that Bezalel was to make were representative. [2] From all this it is evident that by "thinking thoughts to make in gold, and in silver, and in brass" is signified to represent goods and truths interior and exterior which are of the understanding from the will. That there are also signified the things which are of faith from love, is because truths are of faith and bear relation to the understanding, and goods are of love and bear relation to the will. It is said "the understanding from the will, and faith from love," because the understanding is not anything except from the will, for that which a man understands and does not will, is not of the man's understanding, but is of the understanding of another in himself, and therefore this understanding perishes. It is otherwise with understanding from the will, for this understanding is of the man himself, because the will is the man himself. The case is similar with faith and love, for as before said, the truths of faith bear relation to the understanding, and the goods of love to the will.

(10333) And in graving of stone for filling. That this signifies to represent all things of faith that are of service to the good of love, is evident from the signification of the "graving of stone," as being a representative of all things of faith from love; for by the "graving of stone" is meant the graving of the stones in the breastplate, which were the Urim and Thummim, and by which were represented all things of faith and of love (n. 3858, 6335, 6640, 9823, 9863, 9865, 9868, 9873, 9905); and from the signification of "filling," as being to be of service to the good of love from which these things are; for the fillings therein were made in gold, and by "gold" is signified the good of love (n. 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9874, 9881).

(10334) And in carving of wood, to do in all work. That this signifies to represent all manner of good, is evident from the signification of the "carving of wood," as being a representative of good (that "wood" denotes good, see n. 643, 2784, 2812, 3720, 8354, 9472); and from the signification of "all work," as being all manner of good. It is said "all manner of good" because there are many genera and species of goods. There is celestial good and there is spiritual good; there is good interior and exterior, exterior good being natural and sensuous; there is the good of innocence, the good of love, the good of faith. Good must be in all truth in order that it may be truth. Moreover, the good with man is formed by means of truths, consequently good is varied and becomes manifold, so manifold indeed that no angel, no spirit, and no man, is in like good with another. The universal heaven consists in variety as to good, and by this variety one is distinguished from another. For if a number had the same good, there would be no distinction; but these various goods are so ordered by the Lord that together they constitute one general good. Be it known that the Divine good is one, because infinite (n. 10261); but that with angels, spirits, and men, it is varied in quality and quantity by its reception in truths; for truths qualify good, that is, give to good its quality; and truths are manifold.

(10335) And I, behold I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan. That this signifies those who are in the good and truth of faith, with whom the church is to be established, is evident from the representation of Aholiab, as being those who are in the good and truth of faith. That these are represented by Aholiab is because he was of the tribe of Dan, and by this tribe are signified those who are in the good and truth of faith (see n. 3923, 6396). The reason why these two, Bezalel of the tribe of Judah, and Aholiab of the tribe of Dan, were chosen to do the works by which were to be represented Divine celestial and spiritual things, was that by “Bezalel” are meant all who are in the good of love, and by “Aholiab” all who are in the good and truth of faith; thus by “Bezalel” are meant those who are in the inmost things, and by “Aholiab” those who are in the outermost things, of heaven and the church; and when the inmost and the outermost are mentioned, all are understood who are in the universal heaven and in the universal church (as may be seen above, n. 10329; and that when "first and last" are mentioned, all things are understood, n. 10044). [2] Moreover, the tribe of Judah was actually the first of the tribes, and the tribe of Dan was the last of them. That the tribe of Judah was actually the first of the tribes is evident from the blessing of his sons by their father Israel, see Genesis 49, where Reuben, Simeon, and Levi, who were the firstborn, are cursed, and Judah is blessed. (See concerning Reuben, verses 3 and 4 of that chapter; concerning Simeon and Levi, verses 5-7; and concerning Judah, verses 8-12.) (That Dan is the last of the tribes, see at n. 1710, 3929, 6396.) Moreover, in the inmost heaven are those who are in the good of love to the Lord, and in the outermost heaven are those who are in the truth of faith from good. [3] It is said "in the truth of faith from good," because the truth of faith is not the truth of faith with anyone unless it is from good, for truth is born from good; and therefore unless good is in truth, there is no soul in it, thus no life. Those who are in truths of faith from good are in the ultimates of heaven, but not those who are in truths of faith without good: these are not in heaven. As the truth of faith ministers to the good of love as what is last to what is first, therefore it is said of Aholiab that "Jehovah hath given him with Bezalel," that is, to serve him; and it is said of Bezalel that "Jehovah hath filled him with the spirit of God in wisdom, and in intelligence, and in knowledge, and in all work" (verse 3).

(10336) And in the heart of everyone that is wise in heart I have put wisdom. That this signifies all who will and do what is good and true for the sake of what is good and true, is evident from the signification of “heart,” as being the inmost of man which is called his will; and as that is of the will of man which is of his love, therefore by the “heart” is also signified the love. (That the “heart” denotes the love, see n. 3635, 3883-3896, 9050; and that it denotes the will, n. 2930, 3888, 7542, 8910, 9113, 9300, 9495.) And from the signification of “one that is wise in heart,” as being one who wills and loves what is good and true for the sake of what is good and true; for it is the part of one who is wise, and it is wisdom, to do truths from love (n. 10331); and it is the part of one who is wise in heart, and it is wisdom of heart, to do what is good from love; and from the signification of “putting wisdom in the heart,” as being to do these things from the Lord, thus from the good of love, because the good of love is from the Lord; for all such will and do what is good and true for the sake of what is good and true, because good and the truth of good are the Lord with them, inasmuch as the things which are from Him, thus which are His, are also Himself. [2] For this reason it is said that the Lord is good itself and truth itself. That the Lord is good itself is evident from His own words: “Why callest thou Me good? None is good save one, God” (Matt. 19:16, 17; Luke 18:18, 19); also where the goods of love and of charity are recounted: “Insofar as ye have done it unto one of the least of these My brethren, ye have done it unto Me” (Matt. 25:40). (That those are called “brethren” who are in good, thus that goods are so called, see n. 2360, 3803, 3815, 4121, 5409. Thus those are the Lord's "brethren" who are in good from Him, n. 4191, 5686, 5692, 6756.) And that the Lord is truth itself, is evident from these words: "Jesus said, I am the way, the truth, and the life" (John 14:6); and in another place: "When He, the Spirit of truth, is come, He shall lead you into all truth; for He shall not speak from Himself. He shall take of Mine, and shall declare it unto you" (John 16:13-15). From this it is evident what is meant by "putting wisdom in the heart." [3] The like is also meant by "writing the law upon the heart," in Jeremiah: I will put My law in the midst of them, and I will write it on their hearts. Neither shall they teach any longer a man his companion, or a man his brother, saying, Know ye Jehovah; for they shall all know Me (Jer. 31:33, 34). To "write the law upon the heart" denotes to impart Divine truth to the will, thus to the love. When this is done, Divine truth is no longer drawn out from the memory, but is perceived from the good of love itself; and therefore it is said, "they shall teach no longer a man his companion, or a man his brother, saying, Know ye Jehovah, for they shall all know Me." (That such are the celestial angels, who are in the inmost heaven, see at the places cited in n. 9277.) [4] What it is to will and do what is good and true for the sake of what is good and true, which is signified by "putting wisdom in the heart of everyone that is wise in heart," shall be briefly told. All who love the Lord above all things, and the neighbor as themselves, do what is good and true for the sake of what is good and true; for good and truth are the Lord Himself, as before said, and therefore when they love good and truth, that is, when they will and do them from love, they love the Lord; and so also do those who love the neighbor as themselves, because in the universal sense the neighbor is good and truth; for the neighbor is one's fellow citizen, it is society, it is our country, it is the church, and it is the Lord's kingdom; and to love the neighbor is to will well to these, that is, to will their good; and therefore it is their good which is to be loved; and when this is loved, the Lord is loved, because this good is from Him. [5] From this it is evident that love toward the neighbor, which is called charity, has in itself love to the Lord. If this love is not in it, then one's fellow citizen, society, our country, the church, and the Lord's kingdom, are loved for the sake of self, and thus are not loved from good, but from evil; for whatever is from man for the sake of self as the end is from evil. To love the neighbor for the sake of self is to love him for the sake of profit and honor as ends. The end is what determines whether it is from good or from evil, for the end is the love, because that which a man loves he has for his end. The end is also the will, for that which a man wills he loves. Consequently the end regarded, or the purpose, is the man himself; for a man is such as is his will, and such as is his love.

(10337) And they shall make all that I have commanded thee. That this signifies Divine truths from the Word that were to be represented in outward things, is evident from the signification of "making all that I have commanded," when said with respect to the Lord, as being according to

Divine truths, for Divine truths are called the commandments of the Lord (see n. 9417); and from the representation of Moses, as being the Word (n. 9372). That it denotes that were to be represented in outward things, is because the things which they were about to make were representative, and things representative are outward things in which as in types internal things are presented to view. The representatives which they were to make are enumerated in verses 7 to 11, which follow. (What representatives are may be seen at the places cited in n. 9280, also n. 9457, 9481, 9576, 9577, 10149, 10252, 10276.)

(10338) The Tent of meeting, and the ark for the Testimony. That this signifies a representative of heaven in general where the Lord is, is evident from the signification of "the Tent of meeting," and of "the ark," as being a representative of heaven (see n. 9457, 9481, 9485, 9784). That it denotes a representative of heaven in general, is because by the Tent of meeting within the veil where was the ark, was represented the inmost or third heaven (n. 9485); by the Tent of meeting outside the veil, the middle or second heaven; and by the court, the ultimate heaven (n. 9741). And from the signification of "the Testimony," as being the Lord as to Divine truth (n. 8535, 9503).

(10339) And the propitiatory that is thereupon. That this signifies a representative of the hearing and reception of all things of worship which are from the good of love, is evident from the signification of "the propitiatory that was above the ark," as being a representative of all things of worship which are from the good of love (see n. 9506).

(10340) And all the vessels of the Tent. That this signifies a representative of all ministering goods and truths, is evident from the signification of "the vessels of the Tent of meeting," as being goods and truths that are of service to the heavens, thus which minister. Ministering goods and truths are knowledges and memory-knowledges. (That these are signified by "vessels" in general, see n. 3068, 3079, 9724.)

(10341) And the table and its vessels. That this signifies a representative of spiritual good from celestial, is evident from the signification of "the table upon which were the breads of faces," as being a representative of celestial and spiritual good (see n. 9527, 9545, 9684, 9685); and from the signification of its "vessels," as being things ministering (that these are the knowledges of good and of truth, see n. 9544).

(10342) And the pure lampstand and all its vessels. That this signifies a representative of truth from this good, and things ministering, is evident from the signification of "the lampstand with its lamps and reeds," as being a representative of the spiritual heaven and of the faith and intelligence from the Lord therein, thus of truth from good (n. 9548, 9551, 9555, 9558, 9561); and from the signification of the "vessels of the lampstand," as being things for purification and for cleansing (n. 9572), thus things ministering.

(10343) And the altar of incense. That this signifies a representative of worship from these things, is evident from the signification of "the altar of incense," as being a representative of all things of worship which are from the good of love and of faith (see n. 10177).

(10344) And the altar of burnt-offering and all its vessels. That this signifies a representative of worship from the good of love and the truths thereof, is evident from the signification of "the altar of burnt-offering," as being a representative of the Lord and of the worship of Him from the good of love (see n. 9714, 9964, 10123, 10151, 10242, 10245); and from the signification of "its vessels," as being truths that are of service to good (see n. 9723, 9724).

(10345) And the laver and its base. That this signifies a representative of purification and of regeneration, and also the natural, is evident from the signification of "washing," which was done by means of the water in the laver, as being a representative of purification and regeneration (n. 10237, 10239); from the signification of "the laver," as being the natural of man (n. 10235); and from the signification of "its base," as being the sensuous, which is the ultimate of the natural (n. 10236).

(10346) And the garments of the ministry, and the garments of holiness for Aaron the priest. That this signifies a representative of the Lord's spiritual kingdom adjoined to His celestial kingdom, is evident from the signification of "the garments of Aaron," as being a representative of the Lord's spiritual kingdom adjoined to His celestial kingdom (see n. 9814).

(10347) And the garments of his sons. That this signifies a representative of lower spiritual things, is evident from the representation of the sons of Aaron and their garments, as being a representative of lower spiritual things (see n. 10068).

(10348) To minister to Me in the priest's office. That this signifies a representative of the Lord's work of salvation, is evident from the signification of "the priesthood of Aaron and his sons," as being a representative of the Lord's work of salvation (see n. 9809, 10017).

(10349) And the oil of anointing. That this signifies a representative of the Lord in respect to the Divine good of the Divine love in His Divine Human, is evident from what has been shown above concerning anointing and the oil of anointing (see n. 9954, 10011, 10019, 10261).

(10350) And the incense of spices. That this signifies a representative of worship from truths, is evident from the signification of "incense," as being what is representative of worship (see n. 9475, 10198, 10298); and from the signification of its "spices," as being truths and the affections of them (n. 10291, 10295).

(10351) For the holy. That this signifies for the representative church, is evident from the signification of "the holy" in this church, as being a representative of the Lord and of the Divine things which are from Him (see n. 9229, 9956, 10069, 10149), thus which are in the worship of the Lord in the representative church; for this is said of the incense, by which is signified worship (as above, n. 10350).

(10352) According to all that I have commanded thee shall they do. That this signifies according to the Divine truths from the Word which were to be represented in outward things (as above, n. 10337). All these things, which by command were to be made by Bezalel and Aholiab, are such as have already had their signification shown; and therefore, being here merely enumerated, they are not more fully unfolded.

(10353) Verses 12-18. And Jehovah said unto Moses, saying, And speak thou unto the sons of Israel, saying, But yet ye shall keep My Sabbaths; for it is a sign between Me and you to your generations, to know that I am Jehovah who maketh you holy. And ye shall keep the Sabbath, for this is holy to you; he that profaneth it, dying he shall die; for everyone that doeth work on that day, that soul shall be cut off from the midst of his peoples. Six days shall work be done; and on the seventh day is the Sabbath of the Sabbath, holy to Jehovah; everyone that doeth work on the Sabbath day, dying he shall die. And the sons of Israel shall keep the Sabbath, to perform the Sabbath to their generations, a covenant of an age. This is a sign between Me and the sons of Israel to an age; for in six days Jehovah made heaven and earth, and on the seventh day He rested, and took breath. And He gave unto Moses, in His completing to speak with Him on Mount Sinai, the two tables of the Testimony, tables of stone, written with the finger of God. "And Jehovah said unto Moses, saying" signifies enlightenment and perception by the Lord through the Word; "And speak thou also unto the sons of Israel, saying" signifies the informing by means of the Word of those who are of the church; “But yet ye shall keep My Sabbaths” signifies holy thought continually concerning the union of the Divine with the Lord’s Human; “for it is a sign between Me and you” signifies that this is the chief thing by which those who are of the church are known in heaven; “to your generations” signifies in each and all things of the church; “to know that I am Jehovah who maketh you holy” signifies the Lord as to the Divine Human, which all things of heaven and of the church look to as their one only source; “and ye shall keep the Sabbath” signifies that the Divine Human of the Lord is to be worshipped; “for this is holy to you” signifies that from this is all the good and truth which make the church; “he that profaneth it” signifies to be led by one’s self and one’s own loves, and not by the Lord; “dying he shall die” signifies separation from heaven, and spiritual death; “for everyone that doeth work on that day” signifies who turns himself from heavenly loves to bodily and worldly loves; “that soul shall be cut off from the midst of his peoples” signifies that heaven and the church are not with him, but hell; “six days shall work be done” signifies the state which precedes and prepares for the heavenly marriage; “and on the seventh day is the Sabbath of the Sabbath” signifies the state of good which is the end regarded, thus when man becomes the church and enters heaven; “holy to Jehovah” signifies what is Divine; “everyone that doeth work on the Sabbath day, dying he shall die” signifies to be led by one’s self and one’s own loves, and not by the Lord; “and the sons of Israel shall keep the Sabbath, to perform the Sabbath to their generations" signifies that the very essential of the church is the acknowledgment of the union of the Divine Itself in the Lord's Human, and that this must be in each and all things of worship; "a covenant of an age" signifies conjunction with the Lord to eternity; "it is a sign between Me and the sons of Israel to an age" signifies that by this those who are of the church are distinguished from those who are not of the church; "for in six days Jehovah made heaven and earth" signifies a state of combat and of labor while the church is being set up; "and on the seventh day He rested, and took breath" signifies a state of good when the church is being set up, or when man is being regenerated; "and He gave unto Moses, in His completing to speak with Him on Mount Sinai, the two tables of the Testimony" signifies the conjunction of the Lord with man through the Word; "tables of stone, written with the finger of God" signifies Divine truth therein from the Lord Himself.

(10354) And Jehovah said unto Moses, saying. That this signifies enlightenment and perception by the Lord through the Word, is evident from what was shown above (n. 10234, 10290).

(10355) And speak thou unto the sons of Israel, saying. That this signifies the informing by means of the Word of those who are of the church, is evident from the representation of Moses, who is commanded to speak unto the sons of Israel, as being the Word (see the places cited in n. 9372); from the signification of "speaking" and "saying," as being instruction or information (see the places cited in n. 10280); and from the representation of the sons of Israel, as being the church (of which in the places cited in n. 9340). From this it is evident that by the words, “speak thou to the sons of Israel, saying,” is signified the informing of those who are of the church by means of the Word. [2] Concerning information by means of the Word, something shall here be said. In the most ancient times men were informed about heavenly things, or those things which are of eternal life, by immediate interaction with the angels of heaven; for heaven then acted as a one with the men of the church, for it flowed in through their internal man into their external, and from this they had not only enlightenment and perception, but also speech with angels. This time was called the Golden Age, from men being then in the good of love to the Lord, for “gold” signifies this good. This state is also described in the Word by “Paradise.” [3] Afterward information about heavenly things and the things of eternal life was accomplished by means of such things as are called correspondences and representations, the knowledge of which was derived from the most ancient men, who had immediate interaction with the angels of heaven. Into these correspondences and representations heaven then flowed with men, and enlightened them. For correspondences and representations are the external forms of heavenly things, and insofar as men were then in the good of love and of charity, so far they were enlightened. For all Divine influx from heaven is into the good with man, and through the good into the truths; and because the man of the church was then in spiritual good, which good in its essence is truth, therefore those times were called the Silver Age, for "silver" signifies such good. [4] But when the science of correspondences and of representations was turned into magic, that church perished, and a third church succeeded in which indeed almost all the worship was performed by similar observances; but still it was not known what they signified. This church was instituted with the Israelitish and Jewish nation. But as information about heavenly things, or those of eternal life, was not possible with the men of this church by influx into their interiors, and thus by enlightenment, therefore angels from heaven spoke with some of them in a living voice, and instructed them about external things; but very little about internal things, because these they could not apprehend. Those who were in natural good reverently received the things taught them, and from them these times were called Brazen, for "brass" signifies such good. [5] But when not even natural good remained with the man of the church, the Lord came into the world and reduced into order all things in the heavens and in the hells, to the end that man may receive influx from Him out of heaven and be enlightened; and that the hells should not be able to hinder, and infuse thick darkness. Then a fourth church began, which is called the Christian Church In this church their information about heavenly things, or about those of eternal life, is effected solely by means of the Word. Thereby man has influx and enlightenment; for the Word has been written by means of mere correspondences, and by means of mere representatives, which signify heavenly things. Into these come the angels of heaven when the man of the church reads the Word; consequently there is effected through the Word the conjunction of heaven with the church, or of the angels of heaven with the men of the church; but only with those therein who are in the good of love and of charity. But inasmuch as the man of this church also has extinguished this good, therefore neither can he be informed by any influx, and by enlightenment therefrom, except about a few truths, which however do not cohere with good. Therefore these times are what are called Iron, for "iron" denotes truth in the ultimate of order. But when truth is of such a quality, it is then such as is described in Daniel: In that thou sawest iron mixed with miry clay, they shall mingle themselves by means of the seed of man; but they shall not cohere the one with the other, even as iron is not mingled with clay (Dan. 2:43). [6] From this it can be seen in what manner revelations have succeeded one another from the most ancient ages to the present time; and that at this day revelation is given solely through the Word, and genuine revelation solely with those who are in the love of truth for the sake of truth, and not with those who are in the love of truth for the sake of honors and profit as ends. For, if you will believe it, the Lord is the Word itself, because the Word is Divine truth, and Divine truth is the Lord in heaven, because it is from the Lord. Wherefore they who love Divine truth for the sake of Divine truth, love the Lord; and with those who love the Lord heaven flows in and enlightens them. Whereas they who love Divine truth for the sake of honors and profit as ends, turn themselves away from the Lord to themselves and to the world, for which reason there can be with them no influx and enlightenment. Moreover, as these, when dwelling on the sense of the letter, keep the mind fixed upon themselves and their own reputation and glory, they apply this sense to such things as favor their own loves.

(10356) But yet ye shall keep My Sabbaths. That this signifies holy thought continually concerning the union of the Divine Itself with the Lord's Human, is evident from the signification of "Sabbaths," as being in the supreme sense the union of the Divine Itself with the Divine Human in the Lord, and in the relative sense the conjunction of the Lord as to the Divine Human with heaven, also the conjunction of heaven with the church, and in general the conjunction of good and truth in those who are the church, or with whom the church is (that this union and these conjunctions are signified by "Sabbaths" see n. 8495, 8519, 8890, 8893, 9274); and from the signification of "but yet," that is, "by all means keeping," as being to have reverently and constantly in the thought. For when "keeping" is said of those things which were represented in that church, it signifies to have in thought and mind the things which were represented, and to worship them in a holy manner. For representatives were external things in which were internal, and which thus furnished a handle for thinking about internal things. Therefore by "keeping the Sabbaths of Jehovah" is signified to think holily and continually about the Lord, about the union of the Divine Itself with His Divine Human, about the conjunction of the Lord as to the Divine Human with heaven, about the conjunction of heaven with the church, and about the conjunction of good and truth in the man of the church. As these are the very essentials of the church (for without acknowledgment of them and faith in them the church is not the church), therefore the Sabbath (by which these things are signified) is spoken of last, and also again and again, up to the end of the chapter.

(10357) For it is a sign between Me and you. That this signifies that it is the chief thing whereby they who are of the church are known in heaven, is evident from the signification of “a sign between Jehovah and the sons of Israel,” as being that which indicates and testifies that they are of the church, thus by which they are known in heaven, and also by which they are conjoined with the Lord. For they who are of the church, and in whom is the church, must acknowledge the Lord and the Divine in Him, and must acknowledge the conjunction of the Lord with heaven, and also the conjunction of heaven with the man of the church, and in general the conjunction of good and truth with him, because this conjunction makes the church with him. Whether you say “the church with man;” or whether you say “heaven with him;” or whether you say “the kingdom of God with him;” or whether you say “the Lord with him,” it is the same. For the church is the heaven of the Lord on earth, and the kingdom of God is heaven and the church together, and the Lord is He from whom these are; nay, who is these.

(10358) To your generations. That this signifies in each and all things of the church, is evident from the signification of “generations,” when said of the sons of Israel, as being each and all things of the church (n. 10282).

(10359) To know that I am Jehovah who maketh you holy. That this signifies the Lord as to the Divine Human, which all things of heaven and of the church look to as their one only source, is evident from the signification of “holy,” as being the Divine in heaven and in the church, for this alone is holy; and the Divine in heaven and in the church proceeds from the Divine Human of the Lord; thus it is the Divine Human of the Lord which alone is holy, consequently which makes holy. From this it is plain that the Divine Human is what all things of heaven and of the church look to as their only source. For heaven is not heaven from what belongs to the angels, but from the Divine of the Lord with them; and the same is true of the church with men. It is said, “I am Jehovah who maketh you holy,” and by “Jehovah” is meant the Lord. But as these subjects have already been frequently treated of, see what has been said and shown about them; as, That the Lord alone is holy, and that all that is holy proceeds from Him (n. 9229, 9680, 9820): That “being made holy” denotes the reception of the Divine of the Lord (n. 9820, 10128, 10276): That the angels acknowledge no other Divine than the Divine Human of the Lord (n. 9276, 10159): Thus that the Lord as to the Divine Human is heaven and the church, because He dwells in His own there, and not in what belongs to others (n. 10125, 10151, 10157): And that “Jehovah” in the Word denotes the Lord (see the places cited in n. 9373).

(10360) And ye shall keep the Sabbath. That this signifies that the Divine Human of the Lord is to be worshiped, is evident from the signification of “keeping,” when said of the Divine, as being to worship; and from the signification of “the Sabbath,” as being in the supreme sense the union of the Divine which is called the “Father” and of the Divine Human which is called the “Son,” thus the Divine Human in which is this union. This union is signified by “the Sabbath,” because by the six days of labor which precede the seventh is signified every state of combat; for in the spiritual sense “labor” does not mean such labor as there is in the world, but such as those who are in the church endure before they enter the church and become the church, which labor is combat against evils and falsities of evil. A like “labor” (in the spiritual sense) was endured by the Lord when He was in the world; for He then fought against the hells, and reduced them and likewise the heavens into order, and at the same time He glorified His Human, that is, He united it to the Divine Itself which He had from conception (see n. 9715, 9809). [2] The time and state when the Lord was in combats is signified by the six days of labor, but the state when the union had been effected is signified by the seventh day, which is called “the Sabbath,” from “rest,” because the Lord then had rest. Consequently by “the Sabbath” is signified also the conjunction of the Lord with heaven, with the church, with an angel of heaven, and with a man of the church. The reason is that all who are to come into heaven must first be in combats against evils and the falsities of evil, and when these have been separated they enter heaven and are conjoined with the Lord, and then they have rest. It is similar with men in the world. It is known that these must be in combats, that is, that they must undergo temptations, before the good and truth which make the church have been implanted in them; thus before they have been conjoined with the Lord, consequently before they have rest. From this it is evident whence it is that a state of combat is signified by the six days of labor, while rest and also conjunction are signified by the seventh day or the Sabbath. [3] That the conjunction of good and truth also, is signified by "the Sabbath," is because when a man is in combats he is in truths; but when truths have been conjoined with good, thus when the man is in good, he then has rest; in like manner as the Lord, when He was in the world, and fought with the hells, was in respect to His Human Divine truth; and when He had united His Human to the Divine Itself, He then, even in respect to His Human, became the Divine good, or Jehovah. [4] (That the six days which precede the Sabbath denote the combats which precede and prepare for the heavenly marriage, which is the conjunction of good and truth, may be seen in n. 8510, 8888, 9431. As regards the former state, when man is in truths and at the same time in combats against evils and falsities of evils, which state is signified by "the six days of labor," and as regards the latter state, when he is in good and is led by the Lord, which is signified by "the Sabbath," see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9139, 9224, 9227, 9230, 9274, 9832. That when the Lord was in the world He made His Human first Divine truth, and afterward Divine good, see the places cited in n. 9199, 9315; and that He did this by the combats of temptations, see the places cited in n. 9528.) [5] Therefore he who knows that by "the Sabbath" in the supreme sense is meant the union of the Divine Itself in the Divine Human of the Lord, may know what those things signify which are so often said in the Word about the Sabbath, as in Isaiah: If thou turn away thy foot from the Sabbath, so that thou doest not thine inclinations on the day of My holiness; but shalt call the Sabbath honorable delights to the Holy One of Jehovah; and shalt honor it, not doing thine own ways, nor finding thine own desire, nor speaking a word; then shalt thou delight thyself upon Jehovah; and I will exalt thee on the high places of the earth, and I will feed thee with the heritage of Jacob thy father (Isa. 58:13, 14); He who is acquainted with the internal sense of the Word can plainly see that in this passage by "the Sabbath" is signified the state of conjunction of man with the Lord, thus the state when man is led by the Lord and not by himself, which state is when he is in good. For to be led by the Lord, and not by self, is to "turn away the foot from the Sabbath, not to do one's own inclinations, not to do one's own ways, not to find one's own desire, and not to speak a word." That in this case the church is in him, and also heaven, is signified by that "he shall be exalted on the high places of the earth, and shall be fed with the heritage of Jacob." Moreover, that "the Sabbath" denotes the Divine Human in which is union, is signified by the Sabbath being called "a day of holiness and of delight to the Holy One of Jehovah." [6] And in Jeremiah: If ye will hallow the Sabbath day, then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in the chariot and on horses (Jer. 17:24, 25); He who is not acquainted with the internal sense of the Word will suppose that these things are to be understood according to the sense of the letter, namely, that if they would hallow the Sabbath, kings and princes would enter in by the gates of the city Jerusalem, and would ride in the chariot and on horses. This however is not the meaning; but that those who reverently worship the Divine Human of the Lord shall be in the Divine truths of heaven and of the church; for by "Jerusalem" is meant the church; by "kings and princes," its Divine truths; by "the throne of David," heaven where the Lord is; by "chariot," the doctrine of good and truth; and by "horses," an enlightened understanding. (That "Jerusalem" denotes the church, see n. 2117, 3654; that "kings" denote Divine truths, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; that "princes" denote primary truths, n. 1482, 2089, 9954; that a "throne" denotes heaven, n. 5313; that "a chariot" denotes the doctrine of good and truth, n. 5321, 8215; and that "horses" denote an understanding which is enlightened, n. 2760-2762, 3217, 5321, 6534.) [7] As by "the Sabbath" was signified the Lord as to the Divine Human in which there is union, it was therefore commanded that the breads of faces should be set in order upon the table every Sabbath (Lev. 24:8). That the Lord as to the Divine Human is meant by "bread" is known in the church. For this reason also when the Lord was in the world He called Himself “the Lord of the Sabbath” (Matt. 12:8; Mark 2:27, 28; Luke 6:1-5). [8] And therefore when the Lord was in the world, and united His Human to the Divine Itself, He abrogated the Sabbath in respect to representative worship, or in respect to its worship such as was with the Israelitish people; and made the Sabbath day a day of instruction in the doctrine of faith and of love. This is involved in what is written in John: Jesus healing a certain man on the Sabbath day said to him, Take up thy bed and walk; and he took up his bed and walked. But the Jews said that it was not allowable to carry a bed on the Sabbath day, and sought to kill the Lord, because He loosed the Sabbath (John 5:8-10, 18). By the “healing of the sick” is signified the purifying of man from evils and the falsities of evil; by a “bed” is signified doctrine; and by “walking” is signified life. [9] (That all the healings of diseases which were performed by the Lord involve purification from evils and falsities, or restorations to spiritual life, see n. 8364, 9031, 9086; and that “to walk” denotes life, n. 519, 1794, 8417, 8420.) That a “bed” denotes doctrine is evident from the passages in the Word where a “bed” is mentioned, and also from the representatives in the other life, where when a bed appears and one lying on it, there is signified the doctrine in which he is; consequently beds appear there most highly adorned for those who are in truths from good. But no one can know that such things are signified by the above words of the Lord except by the internal sense, for the Lord spoke by correspondences, thus by significatives, because from the Divine.

(10361) For this is holy to you. That this signifies that from this are all the good and truth which make the church, is evident from the signification of “holy,” as being all that, and only that, which proceeds from the Lord (see n. 9479, 9680, 9820), thus the good of love and the truth of faith, for these are what proceed from the Lord. That these make the church with men, and heaven with the angels, can be seen from the fact that love and faith are the essentials of the church, because they conjoin men and angels with the Lord; the good of love conjoining their will, and the truth of faith their understanding; thus all that appertains to them.

(10362) He that profaneth it. That this signifies to be led by one’s self and one’s own loves, and not by the Lord, is evident from the signification of “profaning the Sabbath,” or doing work on the Sabbath day, as being to be led by one’s self and not by the Lord, thus by one’s own loves. That this is signified by “profaning the Sabbath,” is evident in Isaiah: If thou turn away thy foot from the Sabbath, so that thou doest not thine inclinations on the day of My holiness, not doing thine own ways, nor finding thine own desire, nor speaking a word (Isa. 58:13). To “turn away the foot from the Sabbath” denotes such things as are of the natural man; “doing one’s own inclinations” denotes doing those things which favor the cupidities and evils of the loves of self and of the world; “doing one’s own ways” denotes favoring the falsities of evil; “finding one’s own desire” denotes living according to the delights of these loves; and “speaking a word” denotes thinking such things. From this it is evident that by “profaning the Sabbath” is signified being led by one’s self and one’s own loves, and not by the Lord, who in the supreme sense is “the Sabbath,” as has been shown just above. [2] Like things are signified by “works on the Sabbath day,” such as cutting wood, kindling a fire, then preparing food, by gathering in the harvest, and many other things which were forbidden to be done on the Sabbath day. By “cutting wood” is signified doing good from one’s self; by “kindling a fire” is signified doing it from one’s own loves; and by “preparing food,” teaching one’s self from one’s own intelligence. No one can know that such things are involved in these prohibitions except from the internal sense. [3] Be it known further that to be led by self, and to be led by the Lord, are two opposites; for he who is led by himself is led by his own loves, thus by hell, because man’s own loves are from hell; and he who is led by the Lord is led by the loves of heaven, which are love to the Lord and love toward the neighbor. He who is led by these loves is withdrawn from his own loves; and he who is led by his own loves is withdrawn from the loves of heaven, because they by no means agree together; for the life of man is either in heaven or in hell. It is not possible that it be at the same time in one and in the other. This is meant by the Lord’s words in Matthew: No one can serve two masters; for either he will hate the one and love the other, or else he will cleave to the one, and slight the other (Matt. 6:24). From all this it is evident what is signified by “doing work on the Sabbath day.”

(10363) Dying he shall die. That this signifies separation from heaven, and spiritual death, is evident from the signification of “dying,” when said concerning the Sabbath (by which is signified the Lord and the acknowledgment of Him), as being that there is no conjunction with heaven (see n. 9928, 10244), thus separation from heaven; and separation from heaven is spiritual death.

(10364) Everyone that doeth work on that day. That this signifies who turns himself from heavenly loves to bodily and worldly loves, is evident from what was shown just above (n. 10362).

(10365) That soul shall be cut off from the midst of his peoples. That this signifies that heaven and the church are not with him, but hell, is evident from the signification of being “cut off from the midst of his peoples,” as being separation from the church, and spiritual death (see n. 10288); thus that the church is not with him, but hell. And as when the church is not with a man, heaven is not with him, because the church and heaven act as a one (for in the case of the man in whom is the church heaven flows in, that is, the Lord through heaven, and makes the church there), and from this it is that when the church is not with a man, hell is with him. Consequently this also is signified by being “cut off from the midst of his peoples.”

(10366) Six days shall work be done. That this signifies the state which precedes and prepares for the heavenly marriage, is evident from the signification of the “six days” which precede the Sabbath, as being the state which precedes and prepares for the heavenly marriage (see n.

8510, 8888, 9431). The heavenly marriage is the conjunction of good and truth with a man of the church and an angel of heaven, and in the supreme sense the union of the Divine Itself in the Human of the Lord (n. 10356). (That the work of six days denotes the preceding state, see n. 10360.)

(10367) And on the seventh day is the Sabbath of the Sabbath. That this signifies the state of good which is the end regarded, thus when man becomes the church and enters heaven, is evident from the signification of "the seventh day," as being a state of good, which is the end regarded. For when the six days which precede signify the state of man which precedes and prepares for the heavenly marriage, then the seventh day is when the man is in this marriage. This marriage is the conjunction of truth and good with man, thus when man becomes the church and enters heaven. That man enters heaven and becomes the church when he is in good, is because the Lord flows into the good with man, and through good into his truth. The influx betakes itself to the internal man where his heaven is, and through the internal into the external where is his world; and therefore unless the man is in good, his internal man is not opened, but remains shut, however much he may be in truths as to doctrine. And as heaven is in the internal man, it follows that when this is opened the man is in heaven, for heaven is not in a place, but in man's interiors. That man has been created according to the image both of heaven and of the world; his internal man according to the image of heaven, and his external according to the image of the world; may be seen in the places cited in n. 9279, 9706. [2] That the whole man is such as he is as to good, and not as to truth without good, everyone who reflects is able to know; for by means of and according to this he deals with others, feels with them, conjoins himself with them, and suffers himself to be led by them; but not by means of his truth, unless this is in accord with his good. By "good" is meant his delight, his pleasure, or his love; for all things that belong to these are to the man goods, and insofar as he is left to himself, so as to think from himself, he regards as truths those things which favor these goods. From this it can be seen that a man is conjoined with the Lord by means of good, and never by means of truth without good. [3] Conjunction with the Lord by means of good has indeed been already frequently treated of in speaking of the regeneration of man, but as the man of the church at this day studies much the truths which are of faith, and but little the good which is of love, and for this reason is in ignorance about good, something further may here be said about the conjunction of good and truth which is called the heavenly marriage. Man is born into evils of every kind, and consequently into falsities of every kind, thus of himself he is condemned to hell. In order therefore that he may be rescued from hell, he must needs be born again of the Lord. This being born again is what is called regeneration. In order therefore that he may be born again, he must first learn truths, and if he is of the church he must learn them from the Word, or from doctrine derived from the Word. The Word and doctrine from the Word teach what is true and good, and truth and good teach what is false and evil. Unless man knows these, he cannot possibly be regenerated, for he remains in his evils and their falsities, calling the former goods, and the latter truths. [4] For this reason the knowledges of truth and good must precede, and must enlighten the man's understanding. For the understanding was given to man in order that it may be enlightened by means of the knowledges of good and truth, to the end that these may be received by his will, and may become good; for truths become good when the man wills them, and from willing them does them. From this it can be seen in what manner good is formed with man, and that unless man is in good, he is not born anew, or regenerated. When therefore a man is in good as to the will, he is then in the truths of this good as to the understanding. For the understanding with man actually acts as a one with his will, because that which a man wills, he thinks when he is left to himself. This then is what is called the conjunction of truth and good, or the heavenly marriage. Whether you say to will what is good, or to love what is good, it is the same; for what a man loves he wills. And whether you say to understand the truth which is of good, or to believe it, it is also the same. From this it follows that with the regenerate man love and faith act as a one. This conjunction, or this marriage, is what is called the church, and heaven, and also the Lord's kingdom; nay, in the supreme sense, the Lord with man. [5] But those who love their evils (which they either have received hereditarily, and from infancy have confirmed with themselves, or else have of themselves added, and have become imbued with anew) are indeed able to apprehend and in some measure understand truths from the Word, or from doctrine derived from the Word, but still they cannot be regenerated. For every man is kept by the Lord in this state in respect to the understanding, to the intent that he may be regenerated; but when he loves his evils, then the understanding of his internal man is not imbued with these truths, but only that of his external man, which understanding is mere memory-knowledge. Such men do not know what good is, nor do they care to know; but only what truth is. It is for this reason that they make the church and heaven to consist in truths which are said to be of faith, and not in goods which are of life. They also explain the Word in various ways in favor of their principle. From this it is that in the case of such, who are not at the same time in truths as to life, there is no conjunction of truth and good; thus neither are there the church and heaven. Moreover, in the other life the truths which they have called truths of faith are separated from them, for the evil of the will casts them out; and in their place succeed falsities that are in agreement with the evils in which they are. [6] From all this it can now be seen what is the conjunction of good and truth which is signified by "the Sabbath." This conjunction is called "the Sabbath" from "rest," because "Sabbath" means rest. For when a man is in the first state, that is, when he is being led to good by means of truths, he is then in combats against the evils and falsities which are with him; for by means of combats, which are temptations, evils and their falsities are shaken off and separated; and yet there is no rest from them until good and truth have been conjoined. Then man has rest, and the Lord has rest, because the man no longer fights against evils and falsities; but the Lord in the man. [7] That in the supreme sense "the Sabbath" signifies the Lord's Divine Human, is because when the Lord was in the world He fought from His Human against all the hells and subdued them, and at the same time reduced the heavens into order, and after this labor united His Human to the Divine, and made this also Divine good; consequently He then had rest, for the hells open not against the Divine. From this then it is that by "the Sabbath" in the supreme sense is meant the Lord's Divine Human. [8] But with regard to these subjects see what has been already shown; as that when the Lord was in the world, He first made His Human Divine truth, to the end that He might be able to fight with the hells and subjugate them; and that He afterward glorified His Human and made it the Divine good of the Divine love (see the places cited in n. 9199, 9315; and n. 9715, 9809): That when the Lord was in the world He underwent the most grievous temptations (see the places cited in n. 9528): That consequently He has Divine power to save man, by removing from him the hells, and thus regenerating him (n. 10019, 10152): Concerning the twofold state of the man who is being regenerated by the Lord, see the places cited in n. 9274: That man does not come into heaven until there has been effected with him the conjunction of truth and good (n. 8516, 8539, 8722, 8772, 9139, 9832): And that the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4402, 5688).

(10368) Holy to Jehovah. That this signifies what is Divine, is evident from the signification of "holy to Jehovah," as being the Divine Human of the Lord, and all that and only that which proceeds from Him (see n. 9479, 9680, 9820).

(10369) Everyone that doeth work on the Sabbath day, dying he shall die. That this signifies to be led by one's self and by one's own loves, and not by the Lord, and the consequent spiritual death, is evident from what was shown above (n. 10362).

(10370) And the sons of Israel shall keep the Sabbath, to perform the Sabbath to their generations. That this signifies that the very essential of the church is the acknowledgment of the union of the Divine Itself in the Lord's Human, and that this must be in each and all things of worship, is evident from the signification of "keeping the Sabbath," as being continual holy thought about the union of the Divine Itself with the Lord's Human (see above, n. 10356), thus also acknowledgment, for thought without acknowledgment and faith is not spiritual thought; from the representation of the sons of Israel, as being the church (see the places cited in n. 9340); from the signification of "performing the Sabbath," as being devoutly to worship this union, thus to worship the Lord as to the Divine Human, for this union is in the Divine Human; and from the signification of "to the generations of the sons of Israel," as being in each and all things of the church (n. 10282). From all this it is evident that by "the sons of Israel keeping the Sabbath to perform the Sabbath to their generations," is signified the acknowledgment of the Divine Itself in the Lord's Human in each and all things of worship. The reason why this is an essential of the church, and consequently an essential of its worship, is that the salvation of the human race depends solely upon this union. Moreover the Lord came into the world for the sake of effecting this union. Therefore also in its inmost sense the whole Word treats of this, and the rituals of the church instituted among the sons of Israel represented it and signified it. [2] That the salvation of the human race is therefrom, consequently that this acknowledgment is an essential of the church and of its worship, the Lord teaches in many passages, as in John: He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life (John 3:36; also verses 15, 16; 6:40; 11:25, 26; 20:31). "The Son" denotes the Divine Human of the Lord. The reason why those have no eternal life who do not from faith acknowledge the Lord, is that the whole heaven is in this acknowledgment; for the Lord is the Lord of heaven and earth, as He teaches in Matthew: All power hath been given unto Me in heaven and on earth (Matt. 28:18); and therefore heaven is closed to those who do not acknowledge Him; and he who (being within the church) does not make acknowledgment in the world, does not make it in the other life. Such is the state of man after death.

(10371) A covenant of an age. That this signifies conjunction with the Lord to eternity, is evident from the signification of "a covenant," as being conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 9416); and from the signification of “an age,” as being that which is eternal (n. 10248).

(10372) It is a sign between Me and the sons of Israel to an age. That this signifies that by this, those who are of the church are distinguished from those who are not of the church, is evident from the signification of “a sign,” as being that by which they are known (see above, n. 10357), thus also by which they are distinguished; and from the representation of the sons of Israel, as being the church (see the places cited in n. 9340). Consequently by “a sign between Jehovah and the sons of Israel” is signified that this is that by which those who are of the church are distinguished from those who are not of the church; namely, by the acknowledgment of the union of the Divine in the Lord’s Human (see n. 10370). That there is no church where the Lord is not acknowledged, the church itself also teaches; and that in His Human is the Divine Itself, the Lord Himself teaches in John: The Father and I are one. Believe that the Father is in Me, and I in the Father (John 10:30, 38). Believest thou not that I am in the Father, and the Father in Me? (John 14:10). Jesus said, Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee. All Mine are Thine, and all Thine are Mine (John 17:1, 10). Now is the Son of man glorified, and God is glorified in Him; and God shall glorify Him in Himself (John 13:31-32). If ye have known Me, ye have known My Father also; and from henceforth ye have known Him, and have seen Him. He that hath seen Me hath seen the Father (John 14:7, 9).

(10373) For in six days Jehovah made heaven and earth. That this signifies a state of combat and of labor while the church is being set up, is evident from the signification of "six days," when the subject treated of is the setting up of the church and the regeneration of man, as being a state of combat against evils and falsities, thus the state which precedes and prepares for the conjunction of good and truth (see above, n. 10366, 10367); and from the signification of "heaven and earth;" as being the church. [2] By "making heaven and earth" in the Word is not meant the very first creation of the visible heaven and earth; but the setting up of the church and the regeneration of man therein; by "heaven" is meant his internal, and by "earth" his external. That this creation is meant, is evident from the passages in the Word where "creating" is spoken of, as in these: The people which shall be created shall praise Jah (Ps. 102:18). Thou sendest forth Thy spirit, they are created; and Thou renewest the faces of the earth (Ps. 104:30). Thus said Jehovah thy Creator, O Jacob, thy Former, O Israel, for I have redeemed thee, I have called thee by thy name, thou art Mine. Everyone called by My name, I have created him for My glory; I have formed him; yea, I have made him (Isa. 43:1, 7); and in other places. It is said "create," "form," and "make," and elsewhere "Creator," "Former," and "Maker;" and by "creating" is signified something new that did not exist before; by "forming" is signified the quality; and by "making," the effect. [3] (That "to create" and "make a new heaven and a new earth" denotes to set up a new church, its internal and its external-as in Isa. 65:17; 66:22; Rev. 21: 1-see n. 1733, 1850, 2117, 2118, 3355, 4535; and that the "earth" in the Word denotes the church, n. 9325; and also that the creation of heaven and earth in the first chapter of Genesis denotes the setting up of the Most Ancient Church, n. 8891, 9942.)

(10374) And on the seventh day He rested, and took breath. That this signifies a state of good when the church is being set up, or when man is being regenerated, is evident from the signification of "the seventh day," as being a holy state, which is that of the church when it is in good, thus when it is set up, that is, when the man of the church is in good, thus when he is regenerated. In the supreme sense by "the seventh day," and by the "rest" and "taking breath" of Jehovah, is signified the union in the Lord of the Divine Itself which is called "the Father" and of the Divine Human which is "the Son;" thus when the Lord even as to His Human has become the Divine good of the Divine love, or Jehovah. From this it is that "seven" in the Word denotes what is holy (see n. 395, 433, 716, 881, 5265, 5268). The reason why Jehovah is said then to have rested and taken breath, is that the Lord as to His Human was then above all infestations from the hells, and at the same time heaven and earth were under His rule (Matt. 28:18). There was at the same time also rest and taking breath in heaven, because all things in heaven had then been reduced by the Lord into order, and the hells had been subjugated. It was similar on earth, because when heaven was in order and the hells had been subjugated, man could be saved. From this it is plain that the “rest of Jehovah” denotes peace and salvation for the angels in the heavens, and for men on earth when these are in good and thereby in the Lord.

(10375) And He gave unto Moses, in His completing to speak with him on Mount Sinai, the two tables of the Testimony. That this signifies the conjunction of the Lord with man through the Word, is evident from the representation of Moses, as being the Word (concerning which see the places cited in n. 9372); from the signification of “in completing to speak with him,” as being after all things had been instituted, for the things which Jehovah spoke with Moses on Mount Sinai were those which were to be instituted among the sons of Israel, thus which were of the church; from the signification of “Mount Sinai,” as being heaven, whence comes Divine truth (n. 8805, 9420); from the signification of “the two tables,” as being the Law in the whole complex, thus the Word (n. 9416); and from the signification of “the Testimony,” as being the Lord as to Divine truth (n. 8535, 9503). Conjunction thereby with man is signified by the tables being two, and being joined together according to the likeness of a covenant (n. 9416); by “two” being signified conjunction (n. 5194, 8423). Thus it is plain that by the words, “Jehovah gave unto Moses, in completing to speak with him on Mount Sinai, the two tables of the Testimony,” is signified that after the church has been set up, there is conjunction of the Lord with man through the Word, which has been sent down from Him out of heaven. (That it is the Word through which the Lord flows in with man, speaks with him, and is conjoined with him, see

n. 1775, 2310, 2899, 3476, 3735, 3982, 4217, 9212, 9216, 9357, 9380, 9396, 9400, 9401, 10290.)

(10376) Tables of stone, written with the finger of God. That this signifies Divine truth therein from the Lord Himself, is evident from the signification of the "tables," as being the Law in the whole complex, thus the Word (see n. 9416); from the signification of "stone," as being Divine truth in ultimates (of which presently); and from the signification of "written with the finger of God," as being from the Lord Himself; for that which is written with the finger of anyone is from him. The reason why these tables were of stone, and the words of the Law were written on stone, was that "stone" signifies truth in ultimates, and Divine truth in ultimates is the sense of the letter of the Word, within which is the internal sense. (That "stone" denotes truth, see n. 643, 1298, 3720, 6426, 9476; and that it denotes truth in ultimates, n. 8609.)

(10377) CONTINUATION ABOUT THE THIRD EARTH IN THE STARRY HEAVEN. The inhabitants of this, as of every earth, acknowledge God under a human form, thus our Lord. For all who acknowledge God under a human form are accepted by our Lord, and are led. No others can be led, for they think of God without a form, thus they think of nature.

(10378) The spirits who are from that earth are upright. The reason is that they are withheld from evils by their not loving to think of earthly and bodily things; for these things withdraw the mind from heaven, because insofar as anyone is in them, so far has he been removed from heaven, thus from the Lord; consequently so far he is in evils and is wicked.

(10379) The spirits of that earth appear above, in the plane of the head toward the right; for all spirits are known by their situation in respect to the human body, which is the case because the universal heaven corresponds to all things of man. These spirits keep themselves at a distance, because their correspondence is not with the externals of man, but with his interiors. Their action is into the left knee, a little above and below, with a certain undulatory vibration that is very sensible, which is a sign that they correspond to the conjunction of natural and celestial things. For the feet correspond to natural things, the thighs to celestial things, thus the knee to their conjunction.

(10380) I have been informed that the inhabitants of their earth are instructed about the things of heaven by some immediate interaction with angels and spirits, into which they can be brought more easily than others, because they reject bodily things from their thought and affection. But concerning this interaction I can only relate what has been shown me.

(10381) A certain one of their spirits came to me, who was observed above the head, near the pulsating depression which is called the fontanel, whence he talked with me. He could skillfully explore all things of my thought, and keep them together in order, and show them to me. But he brought forth only such things as he could find fault with. The reason was that spirits from our earth were around me, to whom he was not willing to approach freely, because they think of bodily things. When he found fault with me, it was given me to say that what he blamed was not mine, but belonged to the spirits who were around me; because what I think, I do not think from myself, but from them by influx. He wondered at this, but yet perceived that it was so. It was given to add that it is not angelic to seek for the evils with a man unless we at the same time seek for the goods. On hearing this he departed, perceiving that he had acted from the indignation mentioned above.

(10382) I afterward spoke with these spirits at a distance; and I asked what became of those among them who are evil. They said that on their earth it is not allowable to be wicked; but that if anyone thinks and does what is evil, he is chided by a certain spirit who threatens him with death if he persists in so doing; and if he still persists, he dies by a swoon; and by this means the men of that earth are preserved from the contagion of evils. A certain spirit of this kind was sent to me, speaking with me as he does with them; and he also induced somewhat of pain in the region of the abdomen, saying that he does so to those who think and do what is evil, and whom he threatens with death. But this spirit was a chiding spirit. He stood behind my head, and from thence talked with me in a vibratory way.

(10383) They said that those who profane holy things are severely punished, and that before the punishing spirit comes there appears to them a lion’s mouth wide open, of a livid color, which seems as if it would swallow the head and tear it asunder from the body, causing them to be seized with horror. This punishing spirit they call the devil.

(10384) As they desired to know how the case is on our earth in regard to revelation, I told them that it is effected by writing, and preaching from the Word, and not by immediate interaction, as on other earths; and that what is written can be printed and published, and be read and comprehended by whole assemblies of people, and in this way the life may be amended. They wondered exceedingly that there is such an art, so entirely unknown elsewhere. But they comprehended that on this earth, where bodily and earthly things are so much loved, Divine things from heaven cannot otherwise be received, and that it would be dangerous for those on our earth to speak with angels.

(10385) A continuation about this third earth in the starry heaven will be found at the end of the following chapter.

CHAPTER 32

(10386) BAPTISM WAS instituted as a sign that the man belongs to the church, and as a memorial that he is to be regenerated; for the washing of Baptism is nothing else than spiritual washing, which is regeneration.

(10387) All regeneration is effected by the Lord by means of the truths of faith and a life according to them. Therefore Baptism testifies that the man belongs to the church, and that he can be regenerated; for in the church the Lord is acknowledged, who regenerates; and in it is the Word which contains the truths of faith whereby regeneration is effected.

(10388) This the Lord teaches in John: Except a man be born of water and of the spirit, he cannot enter into the kingdom of God (John 3:5); in the spiritual sense "water" denotes the truth of faith from the Word; "the spirit" denotes a life according to this truth; and "to be born" of these denotes to be regenerated.

(10389) As everyone who is regenerated also undergoes temptations, which are spiritual combats against evils and falsities, therefore by the waters of Baptism these temptations also are signified.

(10390) As Baptism is for a sign and a memorial of these things, therefore a man may be baptized when an infant, and if not then, when an adult.

(10391) Be it known therefore by those who are baptized, that Baptism itself does not confer faith, or salvation; but that it testifies that men receive faith, and that they are saved, if they are regenerated.

(10392) From this it can be seen what is meant by the Lord's words in Mark: He that believeth and is baptized shall be saved; but he that believeth not shall be condemned (Mark 16:16); "he that believeth" is he who acknowledges the Lord and receives Divine truths from Him through the Word; "he that is baptized" is he who is regenerated by the Lord by means of these truths. EXODUS 32 1. And the people saw that Moses delayed to come down from the mountain; and the people gathered themselves together unto Aaron, and said unto him, Rise, make us gods which shall go before us; for as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him. 2. And Aaron said unto them, Tear off the golden earrings which are in the ears of your women, of your sons, and of your daughters, and bring them unto me. 3. And all the people tore off the golden earrings that were in their ears, and brought them unto Aaron. 4. And he received them from their hand, and formed it with a graving tool, and made it a molten calf; and they said, These are thy gods, O Israel, which made thee come up out of the land of Egypt. 5. And Aaron saw, and he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to jehovah. 6. And they rose up in the morning on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play. 7. And Jehovah spoke unto Moses, Go, get thee down; for thy people have corrupted themselves, which thou madest to come up out of the land of Egypt; 8. They have gone back suddenly from the way which I commanded them; they have made them a molten calf, and have adored it, and have sacrificed to it, and said, These are thy gods, O Israel, which made thee to come up out of the land of Egypt. 9. And Jehovah said unto Moses, I have seen this people, and behold it is a stiff-necked people; 10. And thou, suffer Me, that Mine anger may wax hot against them, and that I may consume them; and I will make thyself into great nation. 11. And Moses besought the faces of Jehovah his God, and said, Wherefore, O Jehovah, shall Thine anger wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power and with a strong hand? 12. Wherefore should the Egyptians speak, saying, Into evil did He bring them forth, to slay them in the mountains, and to consume them from upon the faces of the earth? Turn back from the wrath of Thine anger, and repent of the evil to Thy people. 13. Remember Abraham, Isaac, and Israel Thy servants, to whom Thou swarest by Thyself, and spoke unto them, I will multiply your seed as the stars of the heavens, and all this land that I have said will I give unto your seed, and they shall inherit it for an age. 14. And Jehovah repented of the evil which He said He would do to His people. 15. And Moses looked back, and came down from the mountain, and the two tables of the Testimony were in his hand; the tables were written on the two crossings, hereupon and hereupon were they written. 16. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. 17. And Joshua heard the voice of the people in their shouting, and he said unto Moses, There is a voice of war in the camp. 18. And he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome; the voice of a miserable cry do I hear. 19. And it came to pass, as he came nigh unto the camp, that he saw the calf and the dances; and Moses waxed hot with anger, and he cast the tables out of his hand, and broke them beneath the mountain. 20. And he took the calf which they had made, and burnt it with fire, and ground it even to powder, and strewed it upon the faces of the waters, and made the sons of Israel drink. 21. And Moses said unto Aaron, What did this people to thee, that thou hast brought so great a sin upon them? 22. And Aaron said, Let not thine anger wax hot, my lord; thou knowest the people, that it is in evil. 23. And they said to me, Make us gods, which shall go before us; for as for this Moses, the man that made us to come up out of the land of Egypt, we know not what hath become of him. 24. And I said to them, Whosoever hath any gold, tear ye it off; and they gave it me; and I cast it into the fire, and there came out this calf. 25. And Moses saw that the people was lax, for Aaron had made them lax unto annihilation by those rising up against them; 26. And Moses stood in the gate of the camp, and said, Who is for Jehovah? Come unto me. And all the sons of Levi were gathered together unto him. 27. And he said to them, Thus saith Jehovah the God of Israel, Put ye every man his sword upon his thigh, and pass ye through and return from gate to gate in the camp, and slay ye, a man his brother, and a man his companion, and a man his neighbor. 28. And the sons of Levi did according to the word of Moses; and there fell of the people that day up to three thousand men. 29. And Moses said, Fill ye your hand this day to Jehovah, for a man is against his son, and against his brother; that He may bestow upon you a blessing this day. 30. And it came to pass on the day after, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto Jehovah; perchance I shall make expiation for your sin. 31. And Moses returned unto Jehovah and said, I beseech Thee! This people hath sinned a great sin, and they have made them gods of gold. 32. And now if Thou wilt forgive their sin! And if not, blot me I pray out of Thy book which Thou hast written. 33. And Jehovah said unto Moses, Him that hath sinned against Me, him will I blot out of My book. 34. And now go, lead the people unto that which I said to thee; behold Mine angel shall go before thee; and in the day of My visitation I will visit their sin upon them. 35. And Jehovah smote the people, because they had made the calf, which Aaron made.

(10393) THE CONTENTS. In the internal sense in this chapter there is described that a church could not be instituted among the Israelitish people, because they were wholly in externals without any internal; and that to prevent their profaning the holy things of heaven and the church, interior things were completely closed with them. That this people was wholly in externals without any internal, is signified by the “golden calf” which they worshiped instead of Jehovah. And that interior things with them were completely closed, lest they should profane the holy things of heaven and of the church, is signified by the tables of the Law being broken by Moses, and by Moses grinding the golden calf and strewing the dust into the waters and giving them to drink, and also by their being slain in the camp by the sons of Levi to the number of three thousand men.

(10394) It is further described in the internal sense that although a church could not be instituted among them, there were nevertheless among them representatives which are ultimates of the church, to the end that the Word might be written, which should close in these ultimates. These things are signified by Jehovah's being entreated by Moses.

(10395) THE INTERNAL SENSE. Verses 1-6. And the people saw that Moses delayed to come down from the mountain; and the people gathered themselves together unto Aaron, and said unto him, Rise, make us gods which shall go before us; for as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him. And Aaron said unto them, Tear off the golden earrings which are in the ears of your women, of your sons, and of your daughters, and bring them unto me. And all the people tore off the golden earrings that were in their ears, and brought them unto Aaron. And he received them from their hand, and formed it with a graving tool, and made it a molten calf; and they said, These are thy gods, O Israel, which made thee come up out of the land of Egypt. And Aaron saw, and built an altar before it; and Aaron made proclamation and said, Tomorrow is a feast to jehovah. And they rose up in the morning on the morrow, and offered burnt-offerings, and brought-peace offerings; and the people sat down to eat and to drink, and rose up to play. "And the people saw that Moses delayed to come down from the mountain" signifies the Israelitish nation when it did not notice in the Word anything from heaven; "and the people gathered themselves together unto Aaron" signifies that they turned themselves to the externals of the Word, of the church, and of worship, separate from what is internal; "and said unto him" signifies exhortation; "Rise, make us gods which shall go before us" signifies falsities of doctrine and of worship, thus things idolatrous; "for as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him" signifies that it is altogether unknown what other Divine truth there is in the Word, which raises man from what is external into what is internal; "and Aaron said unto them" signifies the external of the Word, of the church, and of worship, without what is internal; "Tear off the golden earrings that are in the ears of your women, of your sons, and of your daughters" signifies the drawing out from the sense of the letter of the Word of such things as favor external loves and the principles thence derived; "and bring them unto me" signifies a bringing together into a one; "and all the people tore off the golden earrings that were in their ears, and brought them unto Aaron" signifies the effect; "and he received them from their hand" signifies things that favor what is their own; "and formed it with a graving tool" signifies from their own intelligence; “and made it a molten calf” signifies according to the delight of the loves of that nation; “and they said, These are thy gods, O Israel” signifies which is to be worshiped above all things; “which made thee come up out of the land of Egypt” signifies which had led them; “and Aaron saw” signifies approval; “and he built an altar before it” signifies worship; “and Aaron made proclamation, and said, Tomorrow is a feast to jehovah” signifies that this is a very essential of the church which is to be celebrated, and a very divine which is to be perpetually adored; “and they rose up in the morning on the morrow” signifies incitement by their loves; “and offered burnt offerings, and brought peace offerings” signifies the worship of their loves, thus of the delights of these loves, and of the falsities thence derived; “and the people sat down to eat and to drink” signifies the appropriation of these things; “and rose up to play” signifies the consequent festivity of their interiors, and consent.

(10396) And the people saw that Moses delayed to come down from the mountain. That this signifies the Israelitish nation when they did not notice in the Word anything from heaven, is evident from the signification of “seeing,” when said of the understanding of the Word, as being notice (see n. 2150, 3764, 3863, 4567, 4723, 5400); from the representation of Moses, as being the Word (see the places cited in n. 9372); from the signification of “delaying to come down,” when said of the noticing of Divine truth from the Word, as being not to flow in, for the Divine truth which flows in with man is said to come down from heaven; and from the signification of “Mount Sinai,” as being heaven in respect to Divine truth (see n. 9420). By “the people” is here meant the Israelitish nation in the proper sense, because in this chapter the quality of that nation is described in respect to the noticing of Divine truth from the Word, and in respect to the noticing of the interior things which were represented in what had been commanded the sons of Israel by Jehovah through Moses from Mount Sinai, as related in the preceding chapters (25 to 31 inclusive). From all this it is evident that by the words “the people saw that Moses delayed to come down from the mountain,” is signified the Israelitish nation when they did not notice in the Word anything from heaven, thus not anything which was represented in the things commanded from Mount Sinai, which are interior things. [2] The case herein is this. In the preceding chapters there have been treated of the statutes, the judgments, and the laws which were commanded by Jehovah to the sons of Israel, with whom a church was to be instituted. Each and all of these were external things which represented internal, as has been shown in the explications of these chapters. But the Israelitish nation was of such a nature that they did not at all desire to know anything about the internal things which were represented; but only about the external things in which was the representation. The reason why they were of such a nature was that they were altogether in bodily and earthly loves, and with those who are in these loves the interiors, which otherwise would be open into heaven, are closed. For man has an internal and an external; his internal is for heaven, and his external is for the world. When the external reigns, then worldly, bodily, and earthly things reign; and when the internal reigns, then heavenly things reign. But man has been so created that the external in him may be subordinated to the internal, thus the world to heaven; for as before said, the external is for the world and the internal for heaven. When therefore the external reigns, the internal is closed, for the reason that the man then turns himself from heaven and from the Lord to the world and to himself, and his heart is where he turns himself, consequently his love, and with his love the whole of his life, because the life of man is his love. [3] These things have been said in order that it may be known how the case is with those who are in bodily and earthly loves; namely, that the interiors with them are closed; and those with whom the interiors have been closed do not acknowledge anything internal, saying that only those things exist which they see with their eyes and touch with their hands, and that all other things which they do not see with their eyes and touch with their hands, have no existence. Consequently they have no faith in the existence of heaven, of the life after death, or that the interior things which the church teaches are anything. Such was the Israelitish nation, and that it was such is described in this chapter. [4] He who does not know that interior things make the church with man, and not exterior things without interior, cannot know otherwise than that this nation was chosen and also loved by Jehovah above all other nations. But the real fact is very different. That nation was received because it was urgent to be received, yet not in order that any church might be with them, but only the representative of a church, to the end that the Word might be written which should have in such things an ultimate form. The reason why that people is called in the Word the people of Jehovah, the chosen and beloved nation, is that by "Judah" in the Word is meant the celestial church; by "Israel," the spiritual church; and by all the sons of Jacob, something of the church; likewise by "Abraham, Isaac, and Jacob," the Lord Himself; as also by "Moses," "Aaron," and "David." But as that nation is the subject treated of in this whole chapter (that a church could not be instituted with it, but only the representative of a church); therefore before proceeding further, see what has been already said and shown concerning that nation; namely, That there was no church among them, but only the representative of a church (n. 4281, 4288, 4311, 4500, 4899, 4912, 6304, 7048, 9320): Thus that they were not chosen; but received, because they insisted (n. 4290, 4293, 7051, 7439): That they were wholly in externals without anything internal (n. 4293, 4311, 4320, 4459, 4834, 4844, 4847, 4865, 4868, 4874, 4903, 4913, 9373, 9380, 9381): That their worship was merely external (n. 3147, 3479, 8871): That they did not wish to know the internal things of worship and of the Word (n. 3479, 4429, 4433, 4680): That on this account it was not granted them to know these things (n. 301-303, 2520, 3769): That if they had known them, they would have profaned them (n. 3398, 3489, 4289); that nevertheless by means of the externals of worship with them, which were representative of things interior, there was communication with heaven; and in what manner (n. 4311, 4444, 6304, 8588, 8788, 8806): That when they were in worship their interiors which were unclean were closed (n. 3480, 9962): That this could be done with that nation, and that on this account they have been preserved even to this day (n. 3479, 4281, 6588, 9377): That they worshiped Jehovah merely in respect to the name (n. 3732, 4299, 6877): That at heart they were idolaters (n. 4208, 4281, 4820, 5998, 6877, 7401, 8301, 8882): In general, that it was the worst nation (n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 7248, 8819, 9320).

(10397) And the people gathered themselves together unto Aaron. That this signifies that they turned themselves to the externals of the Word, of the church, and of worship, separate from what is internal, is evident from the signification of "gathering themselves together," as being to turn themselves; and from the representation of Aaron, as here being the external of the Word, of the church, and of worship, separate from the internal. This is here represented by Aaron, because during the absence of Moses, he was the head of that nation, and by Moses, who was absent, is represented the Word (from which the church and worship are derived) in both the internal and the external sense (see the places cited in n. 9372). That such is the representation of Aaron is plain also from each and all things related of Aaron in what follows; namely, that it was he who made the calf and proclaimed a feast and made the people lax, all of which coincides with the external of the Word, of the church, and of worship, separate from the internal. He who separates the internal of the Word, of the church, and of worship from the external, separates from it the holy Divine. For the internal of these is their spirit; but the external is the body of this spirit, and the body without the spirit is dead; and accordingly to worship what is dead is to worship an idol, in this case to worship the golden calf and to proclaim a feast to it, and so to make the people lax. From all this it can be seen what is signified by "Aaron" in this chapter. What the internal of the Word, of the church, and of worship is, and what their external, has been shown in what goes before.

(10398) And they said unto him. That this signifies exhortation, is evident from the signification of "saying," when said of something of a religious nature to which the people were inclining, as being exhortation. (That "saying" also denotes exhortation, see n. 5012, 7090, 7215, 8178.) The religious inclination of this people was to worship what is external without what is internal.

(10399) Rise, make us gods which shall go before us. That this signifies falsities of doctrine and of worship, thus things idolatrous, is evident from the signification of "gods," as being truths (on which see n. 4295, 4402, 7010, 7268, 7873, 8301), and in the opposite sense falsities (n. 4402 end, 4544, 7873), consequently "to make gods" denotes to make falsities of doctrine, or doctrine from falsities; and from the signification of "which shall go before us," as being which they may follow, thus according to which they may institute worship. That “to make gods which shall go before us” denotes idolatrous things, is evident. Moreover, it is idolatrous to worship external things separate from internal ones (see n. 4825, 9424). Concerning this kind of idolatry a few words shall here be said. The externals of the church that was to be instituted with the Israelitish nation were all those things which were commanded Moses by the Lord on Mount Sinai, which were the Tent of meeting with the ark therein, the propitiatory over it, the table upon which were the breads of faces, the lampstand, the altar of incense, likewise the altar of burnt offering, the garments of Aaron and of his sons, especially the ephod upon which was the breast plate, besides also the oil of anointing, the incense, the blood of the burnt-offering and of the sacrifice, the wine for a drink-offering, the fire upon the altar, besides many other things. The Israelitish and Jewish nation worshiped all these things as holy, without the holy which they represented, and thought nothing whatever about the Lord, about heaven, about love, about faith, about regeneration, thus about those things which were signified. As their worship was of such a nature, it was a worship of wood, of bread, of wine, of blood, of oil, of fire, of garments, but not of the Lord in these. That relatively to these things such worship is not Divine worship, but idolatrous, is manifest.

(10400) For as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him. That this signifies that it is altogether unknown what other Divine truth there is in the Word, which raises man from what is external into what is internal, and makes the church, is evident from the representation of Moses, as being the Word, thus as being Divine truth (of which in the places cited in n. 9372); consequently doubt and denial that there is any other Divine truth than that which stands forth in the sense of the letter, is signified by the words, “as for this man Moses, we know not what hath become of him.” It is said “this man,” because by “man” in the Word is signified truth (see n. 3134, 3309, 3459, 7716, 9007). And from the signification of “bringing the sons of Israel up out of the land of Egypt,” as being elevation out of the natural or external man to the internal or spiritual man, in order that he may become the church; for by “the land of Egypt” is signified the natural or the external of the church; by “making to come up” is signified elevation; and by “the sons of Israel” is signified the church. (That “the land of Egypt” denotes the natural or external of the church, see the places cited in n. 9391; also that “making to come up” denotes to raise from the external to the internal, n. 3084, 4539, 4969, 5406, 5817, 6007; thus from the natural man to the spiritual; and that “the sons of Israel” denote the church, see the places cited in n. 9340.) [2] From all this it is evident that by the words, “as for this Moses, the man that made us to come up out of the land of Egypt, we know not what hath become of him,” is signified that it is altogether unknown what other Divine truth there is in the Word, which raises man from what is external into what is internal, and makes the church, than that which stands forth in the sense of the letter. So likewise do all those think and speak who are in external things without internal; and all those are in external things without internal who are in the loves of self and of the world. For with such the internal man is closed, and only the external man is open; and that which the external man without the internal sees when he reads the Word, he sees in thick darkness, because in spiritual things natural light, without light from heaven, is mere thick darkness, and light from heaven enters through the internal man into the external and enlightens it. From this it is that so many heresies have arisen, and that the Word is called by some the Book of Heresies, and that it is wholly unknown that there is anything internal in the Word; and those who think that there is such an internal still do not know wherein it lies. That it is such who are meant by the dragon which drew with its tail the third part of the stars from heaven and cast them to the earth (Rev. 12) will of the Lord's Divine mercy be shown elsewhere. [3] Let such observe as will, whether at the present day anyone knows otherwise than that the Divine itself of the Word is the sense of its letter. But let them consider also whether anyone can know the Divine truths of the Word in this sense except by means of doctrine therefrom, and that if he has not doctrine for a lamp he is carried away into errors, wherever the obscurity of his understanding and the delight of his will lead and draw him. The doctrine which must be for a lamp is what the internal sense teaches, thus it is the internal sense itself, which in some measure lies open to everyone (even if he does not know what the internal sense is) who is in what is external from what is internal, that is, whose internal man is open. For heaven (which is in the internal sense of the Word) flows in with such a man when he reads the Word, enlightens him, and gives him perception, and thus teaches him. Nay, if you will believe it, with man the internal man is of itself in the internal sense of the Word, because it is a heaven in the least form, and consequently when it is open it is with the angels in heaven, and is therefore also in like perception with them. This can also be seen from the fact that the interior intellectual ideas of man are not such as are his natural ideas, to which nevertheless they correspond. [4] But of the nature of these ideas man is not aware so long as he lives in the body; but he comes into them spontaneously when he comes into the other life, because they are implanted in him, and by means of them he is forthwith in fellowship with the angels. From this it is evident that the man whose internal is open, is in the internal sense of the Word, although he is not aware of it. From this he has enlightenment when he reads the Word, but according to the light that he can have by means of the knowledges which he has. (But who these are, see n. 9025, 9382, 9409, 9410, 9424, 9430, 10105, 10324.)

(10401) And Aaron said unto them. That this signifies the external of the Word, of the church, and of worship, without what is internal, is evident from the representation of Aaron here, as being the external of the Word, of the church, and of worship without the internal (see above, n. 10397). That with the Israelitish and Jewish nation there was not a church, but only the representative of a church, thus an external without an internal, is very evident from Aaron, who although of such a character was nevertheless made the high priest, to whom were committed the most holy things of the church, and who therefore was accounted holy above all others. For it is said of Aaron that he made a golden calf, built an altar before it, proclaimed a feast to jehovah before it; that he thus brought this sin upon the people, and that he made them lax (verses 2, 4, 5, 21, 25, 35). And in another place it is said that Jehovah was moved with anger against Aaron exceedingly, to destroy him, and that Moses prayed for him (Deut. 9:20). These things imply that Aaron was like the people, who at heart were idolaters (n. 4208, 4281, 4820, 5998, 6877, 7401, 8301, 8882). But as with this nation there was merely the external of the church without the internal, and yet there was thereby communication with heaven, the character of the man was a matter of indifference, provided that when he was in externals he acted according to the statutes and revered them. (That representatives did not regard the person, but the thing that was represented, see n. 665, 1097, 3670, 4208, 4281, 4288, 4444, 8588.)

(10402) Tear off the golden earrings that are in the ears of your women, of your sons, and of your daughters. That this signifies the drawing out from the sense of the letter of the Word of such things as favor external loves and the principles thence derived, is evident from the signification of "tearing off," as being to draw out, here from the sense of the letter of the Word, because this is the subject treated of; from the signification of "the golden earrings that were in their ears," as being representative tokens of obedience and of the noticing of the delights of external loves; for by the "ears" is signified obedience and noticing; by "gold," the good of love, here the delight of external loves, wherefore golden earrings are representative tokens of these loves. (That by the "ears" is signified obedience and noticing, see n. 2542, 4652-4660, 8990, 9397, 10061; and that by "gold" is signified the good of love, n. 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881.) Therefore when it is predicated of external loves, which are the loves of self and of the world, by "gold" is signified the delight of these loves, thus evil (n. 8932); and that from this "earrings" are representative tokens of obedience and of noticing, see n. 4551. From the signification of "women," as being the goods of the church (n. 3160, 4823, 6014, 7022, 8337), consequently in the opposite sense its evils (n. 409); from the signification of "sons," as being truths, and in the opposite sense falsities (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257, 6583, 6584, 9807); and from the signification of "daughters," as being the affections of truth and good, and therefore in the opposite sense the affections of falsity and evil (see n. 2362, 3963, 6729). From this it is evident that by, "tear off the golden earrings that are in the ears of your women, of your sons, and of your daughters," is signified the drawing out from the literal sense of the Word of such things as are noticed to obey or favor the delights of external loves and the principles thence derived. [2] That earrings are tokens of obedience and of noticing is evident in Hosea: Strive with your mother, for she is not My wife, that she may put away her whoredoms from her faces, lest perchance I strip her naked, and make her as a wilderness, and have no pity on her sons. For she said, I will go after my lovers, that give me my bread and my waters, my wool and my flax. For she had not known that I gave her the grain, and the new wine, and the oil, and multiplied unto her the silver; and the gold they made into a baal. And I will lay waste her vine and her fig-tree; and I will visit upon her the days of the baals to which she burned incense, and put on her earring and her adornment, and went after her lovers, and forgot Me (Hos. 2:1-13); "to burn incense, and to put on an earring to the baals," denotes to worship the baal gods and to obey them. [3] The things that precede in this chapter have also been adduced to the end that it may thereby be known what is the nature of the external sense of the Word without the internal, and what it is together with the internal, thus in what manner those perceive the Word who are in externals without an internal, and in what manner those perceive it who are in externals from an internal. Those who are in externals separate from what is internal cannot apprehend these words otherwise than according to the letter, which is, that they should strive with the mother of the sons of Israel, that she was no longer loved by Jehovah as a wife, and that if she put not away her whoredoms from her she would be stripped naked and be made as a wilderness, and Jehovah would have no pity on her sons, because she said that she would go after her lovers who give her bread and water, wool and flax, and that she knew not that Jehovah gave her grain, wine, and oil, and multiplied her silver, that they made gold into a baal; and that on this account her vine was laid waste and her fig-tree, and that it will be visited upon her because she burned incense to the baals, and put on her earring and adornment, and went after her lovers or adulterers, forgetting Jehovah. [4] This is the sense of the letter, and so is the Word understood by those who are in externals without what is internal, for so it is understood by the Jews at this day, and also by some Christians. But that this is not the sense of the Word can be seen by all those who are in some enlightenment. When these persons, by the "mother" of whom all those things are said, do not understand a mother, but the church, such as it was with that nation, they then comprehend that something of the church is signified by all the particulars which are said of her (for these are such as follow in order from the first thing said, or from the first subject); as by "whoredoms," by "lovers," by "sons," and by "bread," "water," "wool," "flax," "grain," "new wine," "oil," "silver," "gold," and by "vine and fig-tree," and likewise by "incense" and by "earring." [5] What each of these things signifies cannot be known from any other source than the internal sense, in which by "mother" and "wife" is signified the church; by "making her naked, and as a wilderness," is signified to be without the goods of love and the truths of faith. The truths of faith and the goods of love, of which she shall be bereaved, are signified by "sons," by "bread and water," by "wool and flax," by "grain," "new wine," "oil," "silver," "gold," and finally by "vine and fig-tree." The worship itself from obedience to falsities and evils, which succeed in the place of truths and goods, is signified by “burning incense and putting on her earring and adornment for the baals.” (That “mother” denotes the church, see n. 289, 2691, 2717, 4257, 5581; also a “wife,” n. 252, 253, 409, 749, 770, 7022; that “to be made naked” denotes to be deprived of the goods of love and the truths of faith, n. 9960; that a “wilderness” denotes a state devoid of the truth and good of the church, n. 2708, 3900, 4736, 7055; that “whoredoms” denote falsifications of truth, n. 2466, 2729, 4865, 8904, consequently “lovers” denote those who falsify; that “sons” denote truths and in the opposite sense falsities, n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257, 6583, 6584, 9807; that “bread and water” denote the good of love and the truth of faith, n. 9323; that “wool” denotes good in the external man, n. 9470; “flax” truth therein, n. 7601, 9959; “grain” the good from which is truth, n. 5295, 5410, 5959; “new wine” the truth thence derived, n. 3580; and “oil” celestial good, n. 9780, 10261; that “silver” denotes truth, and “gold” good in general, n. 1551, 1552, 5658, 6914, 6917, 9881; that a “vine” denotes the internal spiritual church, n. 1069, 6376, 9277; and a “fig-tree” the external good of this church, n. 217, 4231, 5113; that “to burn incense” denotes worship, n. 10177, 10298; and that an “earring” is a representative token of obedience, n. 4551; consequently “to put it on” denotes to obey.) [6] When these things are understood instead of the literal statements, or together with them, it is then apparent what is the nature of the Word when it is spiritually perceived, thus what its nature is in respect to its spirit. In this sense all who read the Word are kept by the

Lord, but it is not received by any except those with whom the interiors have been opened; and as it is received in knowledges, therefore it is received according to their understanding, in the degree and in the manner that this can be enlightened by means of the knowledges they have. Besides this, they are affected in a general way with the holy influence that comes from the Word.

(10403) And bring them unto me. That this signifies a bringing together into a one, is evident from the signification of "bringing to Aaron," as being to bring into a one from the sense of the letter of the Word such things as favor external loves and the principles thence derived. That this is signified by "bringing to Aaron the golden earrings that were in the ears of their women, of their sons, and of their daughters," is evident from what was shown just above (n. 10402).

(10404) And all the people tore off the golden earrings that were in their ears, and brought them unto Aaron. That this signifies the effect, is evident without explication.

(10405) And he received them from their hand. That this signifies things that favor what is their own, is evident from the signification of "receiving from the hand" of anyone as being to receive such things as are his, thus which belong to, or that favor, what is one's own; for by the "hand" is signified the power or ability of man, and consequently whatever is his (see the places cited in n. 10019; and also n. 10082, 10041).

(10406) And formed it with a graving tool. That this signifies from their own intelligence, is evident from the signification of “forming with a graving tool,” when said concerning an idol, as being to prepare false doctrine from one’s own intelligence, which is effected by the application of the sense of the letter of the Word in favor of the loves of self and of the world; for when these loves reign, the man is not in any enlightenment from heaven, but takes all things from his own intelligence, and confirms them from the sense of the letter of the Word, which he falsifies by a wrong application and a perverted interpretation, and afterward favors such things because they are from himself. [2] In the Word throughout mention is made of “graven images” and “molten images.” They who apprehend the Word merely according to the letter suppose that idols only are meant by these images. Nevertheless idols are not meant, but false doctrinal things of the church, such as are formed by man himself under the guidance of some love of his. The forming of these falsities to cohere, and to appear as if they were truths, is signified by a “graven image.” The joining of them together to favor external loves, so that evils may appear as goods, is signified by a “molten image.” As both are meant by the “golden calf,” therefore it is here said that Aaron “formed it with a graving tool,” by which is meant the forming of falsities so as to appear as if they were truths; and by its being said that he “made the gold a molten calf.” And afterward that he “cast it into the fire, and it came forth a calf” (verse 24), means the joining together to favor external loves so that evils may appear as goods. Such moreover is the case with all doctrine that is made from man, and not from the Lord; and it is made from man when he has as his end his own glory or his own profit; but it is from the Lord when the good of the neighbor and the good of the Lord’s kingdom are regarded as the end. [3] Such things are signified by “graven images” and “molten images” in the following passages. In Isaiah: Ye shall judge unclean the covering of the graven images of thy silver, and the clothing of the molten image of thy gold (Isa. 30:22); “the covering of the graven images of silver” denotes the appearing of falsities as if they were truths; “the clothing of the molten image of gold” denotes the appearing of evils as if they were goods; for “covering” and “clothing” denote outward appearances which are put on, or with which things are invested. “Silver” denotes truth, and therefore graven images are said to be “of silver;” and “gold” denotes good (n. 1551, 1552, 5658, 6914, 6917, 9874, 9881). [4] Again: The artificer casteth a graven image, and the metal-caster spreadeth it over with gold, and casteth silver chains. He seeketh unto him a wise artificer to prepare a graven image that shall not be moved (Isa. 40:19, 20); there is here described the forming of falsities so as to cohere and to appear as if they were truths; a “graven image” denotes this falsity; an “artificer” denotes a man who forms it from his own intelligence; “the metal-caster spreadeth it over with gold” denotes when he causes it to appear as good; “he casteth silver chains” denotes by means of coherence; “that shall not be moved” denotes which on this account cannot be weakened and destroyed. [5] Again: They that form a graven image are vanity, and their most desirable things do not profit. Who hath formed a god, and cast a molten image that profiteth not? All his fellows shall be ashamed; and the workmen themselves. He fashioneth the iron with the tongs, he both worketh in the coals and formeth it with sharp hammers, so he worketh it with his strong arm; he fashioneth wood; he stretcheth out a line; he marketh it out with a rule; he maketh it into its corners; and he marketh it out with the compasses; and maketh it into the form of a man, according to the beauty of a man, to dwell in the house (Isa. 44:9-13); here also is described in what manner false doctrinal things are formed so that they may cohere, and appear as truths and as goods. By every detail is here described how this is effected, when done from man's own intelligence under the guidance of pleasure, of cupidity, and of love. That this is so can be seen by those who know that all things in the Word have an internal sense, by which they are spiritually understood. Otherwise to what purpose would be such a description of the forming of a graven image? That it may appear as truth and as good is signified by "making it in the form of a man [vir] according to the beauty of a man" [homo]; for in the internal sense "a man" [vir] denotes truth, and "a man" [homo], the good of this truth. [6] In Jeremiah: Every man is become a fool from knowledge; every metal-caster is put to shame by his graven image; for his molten image is a lie, and there is no breath in them (Jer. 10:14; 51:17); that a "graven image" here denotes that which is from man's own intelligence; and a "molten image" that which is according to the love, is very manifest; for it is said that "every man is become a fool by knowledge, and every metal-caster is put to shame by his graven image," and that "his molten image is a lie;" "knowledge" here denotes man's own intelligence, and "a lie," the falsity of evil; because there is not what is Divine in them, it is said that "there is no breath in them." [7] Again: O sword against her horses, and against her chariots, against her treasures, that they may be plundered; a drought is upon her waters that they may dry up; for a land of graven images is this (Jer. 50:37, 38). That "a land of graven images" denotes the church where falsities reign, is also plainly evident from every detail there understood in its spiritual sense; without which sense, what would be "a sword against horses, against chariots, against treasures," and "a drought upon waters," but sounding words without any spirit in them? Whereas from every detail understood in its internal sense it is plain that the destruction of the church as to truths is here described, and thus that falsities would reign therein, which are "a land of graven images." For a "sword" denotes falsity fighting with and destroying truths; "horses" denote an understanding which is enlightened; "chariots" denote doctrinal things; "treasures," the knowledges of truth and good; "waters upon which is a drought," denote truths, that they are no more; and "land" denotes the church. (That a "sword" denotes truth fighting against falsity; and in the opposite sense falsity fighting against truth and destroying them, see n. 2799, 6353, 7102, 8294; that "horses" denote an understanding which is enlightened, n. 2760-2762, 3217, 6534; that "chariots" denote doctrinal things, n. 5321, 8146, 8148, 8215; "treasures," the knowledges of truth and of good, n. 10227; "waters," truths, n. 2702, 3058, 3424, 4976, 5668, 8137, 8138, 8568, 9323, 10238; and "land" or "earth," the church, see the places cited in n. 9325.) From this it is evident what is meant by "a drought upon the waters that they may dry up," and what by "a land of graven images." [8] In Habakkuk: What profiteth the graven image, that the maker thereof hath graven it, and the molten image and the teacher of a lie, that the maker of his invention trusteth thereupon? (Hab. 2:18); from these words it is also evident that by a "graven image" and a "molten image" are not meant a graven and a molten image; but falsity which is invented, and evil which falsity defends; for it is said "the maker of his invention," and "the teacher of a lie." [9] Like things are signified by a "graven image" and a "molten image" in the following passages: Babylon is fallen; and all the graven images of her gods he hath cast forth unto the ground (Isa. 21:9). They shall all be greatly ashamed that trust in a graven image, that say unto a molten image, Ye are our gods (Isa. 42:17). I have declared it to thee, and I made thee hear it, lest thou shouldest say, Mine idol hath done this; my graven image, and my molten image, hath commanded them (Isa. 48:5). They called themselves, and they went from their faces; they sacrificed to the baals, and burned incense to graven images (Hos. 11:2). All the graven images of Samaria shall be ground to pieces, and all her harlot hires shall be burned with fire, and all her Idols will I make a waste (Micah 1:7). [10] Inasmuch as falsities and evils of doctrine, which are signified by "graven and molten images," are fabricated by man’s own intelligence under the guidance of his love, therefore also in the Word they are called “the work of man’s hands,” “the work of the hands of the artificer,” and “the work of the hands of the workman;” as in the following passages: They sin more and more, they make them a molten image of their silver, idols in their own intelligence, all of them the work of the artificers (Hos. 13:2). Cursed be the man that maketh a graven or molten image, an abomination unto Jehovah, the work of the hands of the artificer (Deut. 27:15). Their idols are silver and gold, the work of man’s hands (Ps. 115:4; 135:15). They have burned incense unto other gods, and have bowed themselves to the works of their own hands (Jer. 1:16). One cutteth wood out of the forest, the work of the hands of the workman with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers (Jer. 10:3, 4). [11] “The work of the hands” denotes that which is from man’s own, thus that which is from his own understanding and his own will; and those things are from his own, of both understanding and will, which are of the love of self; this is the origin of all the falsities in the church. As all falsities are from what is man’s own, and by “the work of the hands” is signified that which is from this, it was therefore forbidden to move an iron, an axe, or a graving tool, upon the stones of which the altar was built, and also the temple, as is evident in these passages: If thou wilt make Me an altar of stones, thou shall not build it of hewn stones; for if thou move thy tool upon it, thou shalt profane it (Exod. 20:25). If thou shalt build to Jehovah an altar of stones, thou shalt not move an iron upon them (Deut. 27:5). The house was built of entire stone, as it was brought; for there was neither hammer, nor axe, nor any instrument of iron, heard in the house, while it was being built (1 Kings 6:7). These things have been adduced in order that it may be known what is meant by Aaron’s “forming the gold with a graving tool, and making it a molten calf.”

(10407) And made it a molten calf. That this signifies according to the delight of the loves of that nation, is evident from the signification of “a calf,” as being external or natural good (of which below); and from the signification of “molten,” as being worship performed in favor of external loves (of which just above, n. 10406). And as the Israelitish nation is the subject treated of in this chapter, and that nation was in externals without an internal, thus in external loves, therefore it is said, “according to the delight of the loves of that nation;” for by a “calf” as an idol is signified this delight. [2] The ancients, who were in representative worship, knew what was signified by the various kinds of animals; for each animal has its signification, and according to this they appear in heaven, consequently according to this they are mentioned in the Word, and also according to this they were employed in burnt-offerings and sacrifices. By a “calf” is signified the good of innocence and of charity in the external or natural man (n. 9391, 9990, 10132); but when there is no good of innocence and of charity, as is the case with those who are in externals without what is internal, then by a “calf” is signified natural and sensuous delight, which is the delight of pleasures, of cupidities, and of the loves of self and of the world. It is this delight in which are those who are in externals without an internal, and which they worship, for a man worships that which he loves above all things. They do indeed say that they worship the God of the universe, but they say this with the mouth and not with the heart. Such persons are meant by those who worship a molten calf. [3] The Egyptians were such above all others, and they, being in the science of correspondences and of representations above all other nations, consequently made for themselves various idols, as is evident from the Egyptian idols which remain to this day. But their chief idol was a calf, whereby they wished to signify their external good in worship. When, however, the science of correspondence and of representations, wherein they were versed above others, was turned among them into magic, then a calf put on the opposite signification, which is the delight of external loves; and when a calf was placed in their temples and worshiped as a god, it signified such a delight in worship. [4] As the Israelitish nation brought with it from Egypt this idolatrous thing, therefore as applied to that nation, when a calf was worshiped by them as a god, it signified the delight of the loves of that nation in worship. Of what quality their loves were can be seen from what was shown in the places cited above (n. 10396); for they were then, as they are at this day, in the love of self and in the love of the world above all others. It is known that at this day they are in a love most earthly, for they love silver and gold not for the sake of any use, but for the sake of the silver and gold itself, which love is of all loves the most earthly, for it is sordid avarice. The love of self is not conspicuous with them so as to appear; but lies hidden within their hearts, as is usual with all who are sordidly avaricious. It is also known that they have no love of the neighbor; and insofar as there is no love of the neighbor with anyone, so far the love of self is in him. From this it can now be seen what is signified by the molten calf made by Aaron for that nation. [5] The like is signified by a "calf" in the following passages: Egypt is a very fair calf; destruction cometh out of the north, and her hired men in the midst of her are like fatted calves of the stall (Jer. 46:20, 21). They made a calf in Horeb, and bowed themselves unto the molten image, and they changed their glory into the likeness of an ox that eateth herbage (Ps. 106:19, 20). They sin more and more, and make them a molten image from their silver, idols in their own intelligence, all of them the work of the artificers; speaking to them; they sacrifice a man, they kiss the calves (Hos. 13:2). The unicorns shall come down with them, and the calves with the strong ones; and their land shall be drunken with blood, and their dust shall be made fat with fatness (Isa. 34:7). The fenced city is solitary, a habitation deserted and forsaken, there shall the calf feed, and there shall he lie down, and shall consume the branches thereof, and the harvest thereof shall wither (Isa. 27:10, 11). [6] Rebuke the wild beast of the reed, the congregation of the strong ones, among the calves of the peoples, trampling on the pieces of silver; he hath scattered the peoples (Ps. 68:30). I will give the men that have transgressed My covenant, who have not established the words of the covenant which they struck before Me, of the calf which they cut in twain that they might pass between the parts thereof; the princes of Judah, and the princes of Jerusalem, the royal ministers, and the priests, and all the people of the land, that pass between the parts of the calf; and I will give them into the hand of their enemies, that their carcass may be food to the fowl of the heavens and to the beast of the earth (Jer. 34:18-20). They have made a king, but not by Me; they have made princes, and I knew it not; their silver and their gold have they made idols, that it may be cut off. Thy calf hath deserted, O Samaria. For from Israel is even this; the workman made it, and it is no god; for the calf of Samaria shall come to pieces (Hos. 8:4-6). All these passages may be seen unfolded above (n. 9391).

(10408) And they said, These are thy gods, O Israel. That this signifies which is to be worshiped above all things, is evident from the signification of "gods," as being those things which are worshiped. In the genuine sense by "strange gods" are signified falsities, here both falsities and evils, because by a "graven image," which is meant by Aaron forming the gold with a graving tool, is signified falsity, and by a "molten image" is signified the evil of this falsity. (That "strange gods" denote falsities and the consequent evils in worship, see n. 4402, 4544, 7873, 8867, 8941.)

(10409) Who made thee to come up out of the land of Egypt. That this signifies which had led them, is evident from the signification of "making to come up out of the land of Egypt," when said of those who are in external things without what is internal, as being to lead one’s self; for by “the land of Egypt,” when such are treated of, is signified servitude; and by “making to come up” is signified to lead one’s self by it. For by these words is here signified the opposite to that which is signified by them when they are said of those who are in what is internal and at the same time in external things. When said of the latter, by these words is signified to be led by the Lord, thus to be raised out of the natural man to the spiritual, or out of the world into heaven, consequently out of servitude into freedom; but when they are said of those who are in external things without what is internal, the words signify to be led by self, which is not to be raised to heaven, but to cast one’s self down to hell, consequently from freedom into servitude. (That it is servitude to be led by self, and freedom to be led by the Lord, see n. 2892, 9096, 9586, 9589-9591.) [2] But as the latter believe that the Divine works nothing with man, and that man leads himself, and also that this is freedom, a few words shall here be said about this. All those are of this opinion, and also in this persuasion, who love themselves and the world above all things, for that which men love above all things they worship as a god. At the present day there are very many such persons in the Christian world; but of what quality they are it has been given me to know chiefly from such in the other life. For after his life in the world, when a man becomes a spirit, he is then exactly like himself, such as he had been when he lived in the body, in respect to the affections of his love, and in respect to his thoughts and persuasions. They said that they had confirmed themselves in this belief from the fact that a man does not arrive at dignities and wealth by any Divine aid and providence, but by his own intelligence and prudence, and sometimes by fortune, and even then from such causes as they see to proceed from men, saying that common experience testifies this, because the evil, the cunning, and the impious are often raised to dignities and become rich in preference to the good, which would not be the case if the Divine ruled. [3] But it was given me to say to them that confirmation from such things is reasoning from man's own intelligence and from his own love, and this reasoning is from mere fallacies, and is reasoning about causes in thick darkness. For they believe that to be exalted to dignities and to gain wealth above others is the very good which the Divine gives to man, and thus that the Divine blessing (as they call these things) consists in these alone; when yet such things are rather a curse to those who love themselves and the world above all things, for insofar as they are exalted to honors and gain wealth by their own effort and their own skill, so far are they uplifted in the love of self and of the world, so that at last they place their whole hearts in these things, and regard them as the only goods, thus as the only satisfactions and happinesses of man; although these things come to an end together with the life of man in the world; whereas the goods, the satisfactions, and the happiness that are given and provided for man by the Divine are eternal and have no end; and consequently these are true blessings. What is temporary bears no ratio to what is eternal; as what is finite in time bears no ratio to the infinite of time. What endures to eternity, this is; but what has an end, this relatively is not. That which is, the Divine provides; but not that which is not, except insofar as it conduces to that which is; for Jehovah, which is the Divine Itself, is, and that which is from Him also is. From this it is evident what is the quality of that which is given and provided for man by the Divine, and what is the quality of that which a man himself procures for himself. [4] Moreover, every man is led by the Divine by means of his understanding; if he were not led thereby, no man could be saved; and from this it is that the Divine leaves this with man in its freedom, and does not check it. From this cause it comes to pass that the machinations and cunning devices of the evil (which are from their understanding) succeed; but the favorable results thus obtained come to an end together with their life in the world, and become unfavorable; whereas those things which are provided by the Divine for the good have no end, and become favorable and happy to eternity. [5] I have spoken in this way with those who had been such in the world, who replied that they had then thought nothing about what is good, favorable, and happy to eternity, and that when they were in their loves they had utterly denied the life of man after death; and that insofar as they had attained to honors and to riches, so far they had believed that there are no other goods; nor indeed any heaven, or Divine; consequently that they had not known what it is to be led by the Divine. [6] They who in the world have confirmed themselves in these ideas in doctrine and in life, remain such in the other life also. Their interiors are closed, so that they have no communication with heaven, and their exteriors alone are open, by which they then have communication solely with the hells. Such of them as by machinations, arts, and cunning devices have attained to honors or to riches, there become magicians. They appear beneath the buttocks, sitting at a table with a cap pressed down to the eyebrows, and thus as it were earnestly meditating they gather together such things as are serviceable for magic art, supposing that they can lead themselves by means of them. Their speech falls between the teeth with a kind of hissing, and afterward when they are being vastated they are cast into a pit with a broad bottom where there is thick darkness. The light of their understanding is there obscured even to foolishness. I have seen some cast in there who in the world had been accounted very superior in intellect.

(10410) And Aaron saw. That this signifies approval, is evident from the signification of "seeing," as being approval. That "seeing" here denotes approval is evident from what now follows, namely, that Aaron built an altar and proclaimed a feast before it. For by Aaron is represented the external of the Word, of the church, and of worship, separate from the internal (n. 10397); and this approves all that which is done from man's own intelligence, and from his own love, which things are signified by the molten calf formed by Aaron from gold with a graving tool, of which in what precedes.

(10411) And he built an altar before it. That this signifies worship, is evident from the signification of “an altar,” as being the chief representative of Divine worship (see n. 4541, 8935, 8940, 9714, 10242, 10245), but here of diabolical worship, because those who are in external things without what is internal communicate with the hells, and not with the heavens. For the internal of man is his heaven, and his external is his world. Moreover, his internal has been formed according to the image of heaven, thus for the reception of such things as are there; and his external according to the image of the world, thus for the reception of such things as are there. (See the places cited in n. 9279, 10156.) Therefore when the internal is closed, heaven also is closed, and then the external is no longer directed from heaven, but from hell; and therefore their worship is not Divine, but is diabolical. They do indeed make mention of the Divine, and they also worship it, but in the external form and not in the internal, which is to do so from the mouth and not from the heart; and those who act differently do not worship the Divine for the sake of the Divine, but for the sake of self and the world. Where the heart is, there is the worship. From this it is evident that by “building an altar before the golden calf,” is signified the worship of the devil.

(10412) And Aaron made proclamation, and said, Tomorrow is a feast to jehovah. That this signifies that this is a very essential of the church, which is to be celebrated, and a very divine which is to be perpetually adored, is evident from the signification of a “feast,” as being the worship of the church in respect to celebration, for a celebration was made on the feast days; thus by "proclaiming a feast" is signified some very essential thing of the church which is to be celebrated. That it denotes a very divine that is to be adored, is signified by that feast being called "a feast to jehovah." And from the signification of "tomorrow," as being what is eternal and perpetual (see n. 3998, 7140, 9939). [2] Moreover those who are in external things without what is internal desire to be worshiped as a god, and to have what is their own adored as Divine, insofar as they dare, on account of the common people. From this it may be concluded that in their heart they deny the Divine, and that they themselves are continually aspiring to loftier things, and insofar as obstacles are not presented, to the loftiest things, thus at last to the throne of God; as is very plain from those who in the Word are meant by "Babel," who take away from the Lord all power in heaven and on earth, and arrogate it to themselves, opening and shutting heaven at their pleasure. That they are of such a character is evident in Isaiah: Utter this parable concerning the king of Babel. Hell below has been moved on thine account; how hast thou fallen from heaven, O Lucifer! Thou hast been cut off to the earth, thou hast been weakened beneath the nations; and thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars, and I will sit on the mount of assembly, I will ascend above the heights of the cloud, I will become like the Most High. Howbeit thou hast been let down to hell (Isa. 14:4, 9, 12-15). [3] That the king of Babel did indeed command that he should be worshiped as a god, is evident in Daniel 6. By "Babel" are meant those who are holy in externals but profane in internals, thus those who use the holy things of the church as means that they themselves may be worshiped as gods, which also all those do who by the holy things of the church as means are desirous of rising to dignities above others, and to wealth above others, as their ends. With such persons the case is similar in the other life. There also at heart they deny the Divine, and by wicked arts labor to make themselves gods. They set themselves aloft upon mountains, and proclaim some one from amid them as a god, and also adore him. But when they are in this profane worship, the mountain opens into a chasm, and they are swallowed up, and are thus cast down into hell. That it is so has been granted me to see several times.

(10413) And they rose up in the morning on the morrow. That this signifies incitement by their loves, is evident from the signification of "rising up in the morning," as being incitement by their loves; for by "the morning" is signified a state of love, and by "rising up" is signified elevation thereto. (That "morning" denotes a state of love, see n. 5962, 8426, 8812, 10114, 10134; and that "to rise up" denotes elevation, n. 2401, 2785, 2912, 2927, 3171, 4103.) But when "rising up in the morning" is said of those who are in external things without what is internal, thus of the evil, then by "rising up" is not signified elevation, but incitement; and by "morning" is not signified a state of heavenly love, but a state of infernal love. For when the evil are in this state they are then in their morning, because they are then in the delight of their life, because in their loves. The difference between elevation to a state of the loves in the case of the good, and the same in the case of the evil, is this: that the good then ascend, and that the evil descend. For the loves of the good are heavenly loves which elevate them, and increase according to the ascent to heaven; but the loves of the evil are infernal loves, which weigh them down, and increase according to the descent to hell. From this it is evident that "rising up in the morning" has a contrary signification when it is said of the evil, from what it has when it is said of the good. Moreover, in the other life the states of spirits and of angels vary in respect to love and faith, as the times of the day and of the year vary in respect to heat and light. When it is morning with those who are in the heavens, they are then in a state of heavenly loves, and consequently are in their joy; but in the morning of the hells they are in a state of infernal loves, and consequently are in their torment; for everyone then wishes to be greatest and to possess all that belongs to others, from which come intestine hatreds, ferocities, and cruelties, which are the things signified by the fires of hell.

(10414) And offered burnt-offerings, and brought peace-offerings. That this signifies the worship of their loves, thus of the delights of these loves, and of the falsities thence derived, is evident from the signification of "burnt-offerings" and "sacrifices," as being all worship in general (see n. 6905, 8936, 10042); and that "burnt-offerings" denote worship from the good of love, and "sacrifices" worship from the truths of faith, see n. 8680, 10053; thus in the opposite sense by "burnt-offerings" is signified worship from their own loves, which worship is from the delights of these, which are evil; and by "sacrifices" is signified worship from the falsities thence derived. It is said "the worship of the loves," because that is worshiped which is loved, and love worships.

(10415) And the people sat down to eat and to drink. That this signifies the appropriation of these things, is evident from the signification of "eating and drinking," as being appropriation; "eating," the appropriation of evil; and "drinking," the appropriation of falsity. (That "eating" denotes the appropriation of good, see n. 3168, 3513, 3596, 3832, 9412, consequently that in the opposite sense it denotes the appropriation of evil, see n. 4745; and that "drinking" denotes the appropriation of truth, and consequently in the opposite sense the appropriation of falsity, n. 3069, 3168, 3832, 8562, 9412.)

(10416) And rose up to play. That this signifies the consequent festivity of their interiors, and consent, is evident from the signification of "playing," as being the festivity of the interiors; for play comes from this, because it is an activity of the body which comes forth as an effect from gladness of mind; and all festivity and gladness are from the delights of the loves in which the man is. That consent also is signified, is because all interior festivity has consent in it; for if anything dissents and is contradictory, the festivity perishes. Interior festivity is in man's freedom; and all freedom is from love that is not opposed. [2] As in the Word internal things are described by external, so likewise the joys and gladnesses which are in the interiors of man are described by plays and dances, as in the following passages: The city shall be builded upon its own heap, then shall confession go forth from them, and the voice of them that play (Jer. 30:18, 19). Anew will I build thee, that thou mayest be built, O virgin of Israel; anew shalt thou deck thy timbrels, and shalt go forth into the dance of them that play. Their soul shall be as a watered garden, and they shall not sorrow any more at all; and the virgin shall rejoice in the dance, and the young and the old together, for I will turn their mourning into joy (Jer. 31:4, 12, 13). The streets of the city shall be full of boys and girls, playing (Zech. 8:5). Praise ye the name of Jehovah with the timbrel and dance (Ps. 149:2, 3; 150:4). Thou hast turned for me my mourning into dancing (Ps. 30:11). The joy of our heart hath ceased; our dance is turned into mourning (Lam. 5:15). [3] As "plays" and "dances" signified the joys and gladnesses of the interiors which are from love, therefore after the Egyptians were sunk in the sea Suph, Miriam with the women went forth with timbrels into dances (Exod. 15:20); and therefore also David, when the ark was brought out of the house of Obededom, into the city of David, leaped and danced before Jehovah (2 Sam. 6:12, 16). [4] That interior things are set forth and described in the Word by exterior ones, is evident from these words in David: Thou madest the sea, great and wide in spaces, there go the ships; Leviathan whom Thou hast formed to play therein (Ps. 104:25, 26); he who does not know that there is a spiritual sense in every detail of the Word, knows no otherwise than that by the "sea" and by "ships" are here meant the sea and ships, by "Leviathan," the whales which are therein, and by "playing," their races and associations together. Yet the Word, which is Divine in respect to every jot, does not consist of such things; but when instead of these there are understood the spiritual things which are signified, then it becomes Divine. In the internal sense the "sea" denotes a gathering together of memory-truths, thus what is external with man and in the church; "ships" denote knowledges and doctrinal things from the Word; "Leviathan" denotes memory-knowledge in general; and "playing" denotes the delight from these things. (That the "sea" denotes a gathering together of memory-truths, see n. 28, 2850, 8184, 9340; that "ships" denote knowledges and doctrinal things from the Word, n. 1977, 6385; and that "Leviathan" denotes memory-knowledge in general, see n. 7293.) Thus "to play" denotes the delight and festivity from these things, which results when memory-knowledges confirm spiritual things, and are in agreement with them.

(10417) Verses 7-14. And Jehovah spoke unto Moses, Go, get thee down; for thy people have corrupted themselves which thou madest to come up out of the land of Egypt; they have gone back suddenly from the way which I commanded them; they have made them a molten calf, and have adored it, and have sacrificed to it, and said, These are thy gods, O Israel, which made thee to come up out of the land of Egypt. And Jehovah said unto Moses, I have seen this people, and behold it is a stiff-necked people. And thou, suffer Me, that Mine anger may wax hot against them, and that I may consume them; and I will make thyself into a great nation. And Moses besought the faces of Jehovah his God, and said, Wherefore, O Jehovah, shall Thine anger wax hot against Thy people, which Thou has brought forth out of the land of Egypt with great power and with a strong hand? Wherefore should the Egyptians speak, saying, Into evil did He bring them forth, to slay them in the mountains, and to consume them from upon the faces of the earth? Turn back from the wrath of Thine anger, and repent Thee of the evil to Thy people. Remember Abraham, Isaac, and Israel Thy servants, to whom thou swarest by Thyself and spoke unto them, I will multiply your seed as the stars of the heavens, and all this land that I have said will I give to your seed, and they shall inherit it for an age. And Jehovah repented of the evil which He said He would do to His people. "And Jehovah spoke unto Moses" signifies perception and instruction concerning the Israelitish nation as to its quality within; "Go, get thee down" signifies to look at their external; "for thy people have corrupted themselves" signifies that they have completely turned themselves away from the Divine; "which thou madest to come up out of the land of Egypt" signifies whom thou didst believe to be led to the Divine; "they have gone back suddenly from the way which I commanded them" signifies that they have removed themselves from Divine truth; "they have made them a molten calf" signifies worship according to the delight of the loves of that nation; "and have adored it, and have sacrificed to it" signifies that they worship this as good itself and as truth itself; "and said, These are thy gods, O Israel" signifies that this is to be worshiped above all things;

“which made thee to come up out of the land of Egypt” signifies which have led them; “and Jehovah said unto Moses” signifies further instruction; “I have seen this people” signifies what is foreseen; “and behold it is a stiff-necked people” signifies that they do not receive influx from the Lord; “and thou, suffer Me” signifies that there should not be so stubborn an insistence; “that Mine anger may wax hot against them, and that I may consume them” signifies that thus they turn themselves away from internal things, thus from things Divine, so that they must needs perish; “and I will make thyself into a great nation” signifies that the Word elsewhere would be good and excellent; “and Moses besought the faces of Jehovah his God” signifies that the Lord in mercy remembered; “and said, Wherefore, O Jehovah, shall Thine anger wax hot” signifies the turning away of that nation; “against Thy people which Thou hast brought forth out of the land of Egypt” signifies elevation even from this; “with great power and with a strong hand” signifies by virtue of Divine power; “wherefore should the Egyptians speak, saying” signifies those who are in mere external things concerning those who are being raised into internal things; “into evil did He bring them forth, to slay them in the mountains” signifies that those who are in good will perish; “and to consume them from upon the faces of the earth” signifies that those who are of the church will perish; “turn back from the wrath of Thine anger” signifies that thus the turning away of that nation will not be hurtful; “and repent Thee of the evil to Thy people” signifies mercy for them; “remember Abraham, Isaac, and Israel Thy servants" signifies for the sake of heaven and of the church; "to whom Thou swarest by Thyself" signifies confirmation by the Divine; "and spoke unto them" signifies foresight and providence; "I will multiply your seed as the stars of the heavens" signifies goods and truths, and the knowledges of these; "and all this land that I have said will I give to your seed" signifies from which are heaven and the church; "and they shall inherit it for an age" signifies eternal life; "and Jehovah repented of the evil which He said he would do to His people" signifies mercy for them.

(10418) And Jehovah spoke unto Moses. That this signifies perception and instruction concerning the Israelitish nation as to its quality within, is evident from the signification of "speaking," when by Jehovah, as being perception and instruction (of which in the places cited in n. 10280, 10290). That it signifies concerning the Israelitish nation, as to its quality within, is evident from what follows, for that nation is here treated of, and its quality in respect to worship.

(10419) Go, get thee down. That this signifies to look at their external, is evident from the signification of "going down from Mount Sinai," as being to look at, survey, and examine; for by "Mount Sinai" is signified heaven from which is Divine truth (see n. 9420), and therefore in the spiritual sense "to go down" does not mean to go down with the body, but with the mind; thus it denotes to look at and survey.

(10420) For thy people have corrupted themselves. That this signifies that they have completely turned themselves away from the Divine, is evident from the signification of “corrupting one’s self,” when said of worship, as being to turn away from the Divine, for all corruption and transgression in worship are a turning back and away from the Divine. As mention is made of “turning away,” a few words shall be said about this. All those who are in external things separate from what is internal turn themselves away from the Divine, for they look outward and downward, and not inward and upward. For a man looks inward or upward when his internal is open, thus when it is in heaven; but he looks outward or downward when his internal is closed and only his external is open, for this is in the world. Wherefore when the external is separated from the internal, the man cannot be raised upward, because that is not present into which heaven should work, for it is closed. From this it is that to all such persons the things of heaven and of the church are thick darkness, and therefore these things are not believed by them; but at heart are denied, and with some are denied with the mouth also. [2] When heaven works in a man, as is the case when the internal has been opened, it withdraws him from the loves of self and of the world, and from the falsities that spring from this source; because when the internal is raised, the external also is raised, for the latter is then kept looking the same way, because it is in subordination. But when on account of its being closed, the internal cannot be raised, then the external looks solely toward itself and the world, because the loves of self and of the world then reign. This is also called looking downward, because it is looking to hell, for these loves reign there, and the man who is in them is in consociation with those who are there, although he is unaware of it. Moreover, in respect to his interiors he actually turns himself away from the Lord, for he turns his back to Him and his face to hell. This cannot be seen in the man while he lives in the body; but as it is his thought and will that do this, it is his spirit which thus turns itself, for the spirit is that which thinks and wills in man. [3] That this is the case is plainly seen in the other life, where spirits turn themselves according to their loves. Those who love the Lord and the neighbor look continually to the Lord; nay, wonderful to say, they have Him before the face in every turning of their bodies. For in the spiritual world there are no quarters such as are in the natural world; but the quarter there is determined by each person's love, which turns him. But those who love themselves and the world above all things, turn away the face from the Lord, and turn themselves to hell, and everyone to those there who are in a similar love with himself, and this likewise in every turning of their bodies. From this it can be seen what is meant by turning one's self away from the Divine, and also what is properly signified in the Word by "turning one's self away," as in the following passages: They turn themselves backward that trust in graven images (Isa. 42:17). The heart hath turned itself backward (Ps. 44:18). Their transgressions are multiplied, and their turnings away are made strong (Jer. 5:6). They turn themselves away, so that they do not return; this people turneth itself away, Jerusalem is perpetually turned away; they refuse to return

(Jer. 8:4, 5). They have turned themselves away; into the deep they have let themselves down to dwell (Jer. 49:8); and in many other passages.

(10421) Which thou madest to come up out of the land of Egypt. That this signifies whom thou didst believe to be led to the Divine, is evident from the signification of "making to come up out of the land of Egypt," as being to raise from what is external to what is internal, thus to lead to the Divine, for by "making to come up" is signified to raise from what is external to what is internal; and by "Egypt" is signified the natural or external man, from which is the raising. (That "making to come up" denotes to raise from what is external to what is internal, see n. 3084, 4539, 4969, 5406, 5817; and that "Egypt" denotes what is natural or external, see the places cited in n. 9391.)

(10422) They have gone back suddenly from the way which I commanded them. That this signifies that they have removed themselves from Divine truth, is evident from the signification of "going back from the way," as being to remove themselves from truths; for "to go back" denotes to remove, because those who are in external things separate from what is internal remove themselves; and "way" denotes truth (of which in what follows). That it is Divine truth from which they remove themselves, is because it is said, "from the way which Jehovah commanded them." [2] That "way" denotes truth is from the appearance in the spiritual world, where also there are ways and paths; and in the cities, there appear streets and avenues, and spirits go nowhere else than to those with whom they are consociated by love. From this it is that the quality of the spirits there in regard to truth is known from the way in which they go; for all truth leads to its own love, because that is called truth which confirms what is loved. From this it is that in common human speech "way" denotes truth; for the speech of man has derived this, like many other things, from the spiritual world. [3] From this then it is that in the Word by "way," "path" [semita], "path" [trames], "track" [orbitam], "street" [plateam], and "lane" [vicum] are signified truths, and in the opposite sense falsities, as is plain from the following passages: Stand ye beside the ways and see, ask ye for the ways of an age, which way is the best (Jer. 6:16). Make your ways good, and your works; trust ye not upon the words of a lie (Jer. 7:3-5). Learn ye not the way of the nations (Jer. 10:2). I will give to every man according to his ways, according to the fruit of his works (Jer. 17:10). They have caused them to stumble in their ways, in the paths of an age, that they might go away in the paths, in a way not paved (Jer. 18:15). I will give them one heart and one way (Jer. 32:39). Make known to me Thy ways, O Jehovah; teach me Thy paths; lead me in Thy truth (Ps. 25:4, 5). In the days of Jael the ways ceased, and those going in the paths went through crooked ways (Judges 5:6). Go ye back from the way, cause ye to turn aside from the path. Thine ears shall hear a word behind thee, This is the way, go ye in it (Isa. 30:11, 21). The ways have been laid waste; he that passeth through the way hath ceased (Isa. 33:8). A path shall be there, and a way, which shall be called the way of holiness; the unclean shall not pass through it, but it shall be for those; he that walketh in the way, and fools, shall not err (Isa. 35:8). [4] The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make plain in the solitude a path for our God. With whom took He counsel, that he might teach Him the way of judgment, and show Him the way of intelligence? (Isa. 40:3, 14). To say to them that are in darkness, Be ye revealed; they shall feed on the ways. I will make all My mountains a way; and My paths shall be exalted (Isa. 49:9, 11). The way of peace they have not known; and there is no judgment in their tracks; they have perverted their paths for themselves; whosoever treadeth on it shall not know peace (Isa. 59:8). Prepare ye the way for the people; pave ye, pave ye, the path; say ye to the daughter of Zion, Behold thy salvation cometh (Isa. 62:10, 11). I put a way in the sea, a path in the mighty waters; I will put a way in the wilderness (Isa. 43:16, 19). Cursed be he that maketh the blind to wander in the way (Deut. 27:18). Go ye unto the outlets of the ways, and whomsoever ye shall find, call ye to the wedding (Matt. 22:9). Jesus said, I am the way, the truth, and the life (John 14:6). In these passages, and in many others, by "way" is signified truth, and in the opposite sense falsity.

(10423) They have made them a molten calf. That this signifies worship according to the delight of the loves of that nation, is evident from what was shown above (see n. 10407), where similar words occur.

(10424) And have adored it, and have sacrificed to it. That this signifies that they worship this as good itself and as truth itself, is evident from the signification of "adoring," as being to worship as good itself; and from the signification of "sacrificing," as being to worship as truth itself. That "to adore" is predicated of the good which is of love, and "to sacrifice" of the truth which is of faith, is because in the Word where good is spoken of, truth also is spoken of, because of the heavenly marriage in every detail of it (see at the places cited in n. 9263, 9314); (that "to sacrifice" is said of truth, see n. 8680, 10053; and that "to adore" is said of good, is plain from the passages in the Word where the expression occurs).

(10425) And said, These are thy gods, O Israel. That this signifies that it is to be worshiped above all things, is evident from what was shown above (n. 10408), where similar words occur.

(10426) Which made thee to come up out of the land of Egypt. That this signifies which have led them, may be seen above (n. 10409).

(10427) And Jehovah said unto Moses. That this signifies further instruction, is evident from the signification of "saying," when by Jehovah, as being perception and instruction (see the places cited in n. 10280, 10290).

(10428) I have seen this people. That this signifies what is foreseen, is evident from the signification of "seeing," when said of Jehovah, as being foresight (see n. 2807, 2837, 2839, 3686, 3863); for that which Jehovah sees He sees from eternity, and to see from eternity is foresight and providence.

(10429) And behold it is a stiff-necked people. That this signifies that they do not receive influx from the Lord, is evident from the signification of "stiff-necked," as being not to receive influx; for by the "neck" [cervix and collum] is signified the conjunction and communication of things higher and lower, thus influx (see n. 3542, 3603, 3695, 3725, 5320, 5328, 5926, 6033, 8079, 9913, 9914), and by "stiff" is signified that which resists and refuses, thus that which does not receive. This people is so called because they were in external things without what is internal; and they who are such, refuse all influx out of heaven or from the Lord, for influx comes through what is internal into what is external. Therefore when the internal is closed, there is not any reception of the Divine in the external, for only that is received which flows in from the world, thus only what is worldly, bodily, and earthly. Moreover, in the other life, when such persons are seen in the light of heaven, there appear as it were grates of teeth, or as it were something hairy, or as it were a bony substance without life, instead of a head and face; for the face corresponds to those things which are of the internal man, and the body to those things which are of the external man, and the neck to the conjunction of these. [2] It shall here be briefly explained what is meant by being in external things without what is internal, as is said of that nation. Every man has an internal and an external, for the internal is his thought and his will, and the external is his speech and his action; but the internal with the good differs very much from the internal with the evil. Each has an internal which is called the internal man, and an external which is called the external man; the internal man being formed according to the image of heaven; but the external man according to the image of the world (n. 9279). With those who are in the good of love and in the truths of faith, the internal man is open, and by means of it they are in heaven; but with those who are in evils and in the consequent falsities, the internal man is closed, and by means of the external they are in the world only. These are they of whom it is said that they are in external things without what is internal. [3] These indeed also have interiors, but the interiors with them are the interiors of their external man which is in the world, and not the interiors of the internal man which is in heaven. These interiors (namely, those of the external man when the internal is closed), are evil, nay, filthy, for such persons think solely of the world and of themselves, and wish for those things only which are of the world and of self; and think nothing at all about heaven and the Lord, nor do they wish for them. From this it can be seen what is meant by being in external things without what is internal. [4] As such was the nature of the Israelitish nation, therefore when they were in a holy external their interiors were closed, because these were loathsome and unclean, that is, were full of the love of self and of the world; thus of contempt for others in comparison with themselves, of hatred against all who offended them, of márociousness against them, and of cruelty, avarice, rapine, and other like things. That this nation was of such a character is very evident from the song of Moses in Deuteronomy (32:15-43); where it is described by the command of Jehovah; and also from Jeremiah throughout; and lastly from the Lord Himself in the Gospels.

(10430) And thou, suffer Me. That this signifies that there should not be so stubborn an insistence, is evident from the signification of "to suffer," when said by Jehovah of that nation, as being that there should not be so stubborn an insistence; for that nation was not chosen by the Lord, but was accepted because of its stubborn insistence (see n. 4290, 4293, 7051, 7439). For that nation, more than all other nations in the whole world, could practice fasting, lie on the ground, roll themselves in ashes, and be in mourning for whole days together, and not desist till they obtained what they wanted. But this insistence was solely for their own sake, namely, from a most ardent love of self and of the world, and not for the sake of the Divine. They who are such are indeed heard, and yet they do not receive into themselves anything of heaven and the church; but only such things as are of the world, provided they persevere in the statutes and laws in their outward form. From this it is that in the other life they are among the infernals, except some who have been in good, and except their little children. From this it is evident that by "thou suffer Me" is signified that there should not be so stubborn an insistence.

(10431) That Mine anger may wax hot against them, and that I may consume them. That this signifies that in so doing they turn themselves away from internal things, thus from things Divine, so that they must needs perish, is evident from the signification of "anger waxing hot," when said of Jehovah, as being a turning away on the part of man (of which below), and from the signification of "consuming," when also said of Jehovah, as being to perish in consequence of their own evil. In many passages of the Word it is said of Jehovah that He burns with anger and is wroth, and also that He consumes and destroys. But it is so said because it so appears to the man who turns himself away from the Lord, as is the case when he does evil; and as then he is not heard, and is even punished, he believes that the Lord is in anger against him; although the Lord is never angry, and never consumes, for He is mercy itself and good itself. From this it is evident what is the nature of the Word as to the letter, namely, that it is according to the appearance with man. In like manner it is said that "Jehovah repents," as in what follows, when yet Jehovah never repents, for He foresees all things from eternity; from which it can be seen into how many errors those fall who when reading the Word do not think beyond the sense of the letter, thus who read it without doctrine from the Word to teach them how the case really is. For they who read the Word in accordance with doctrine know that Jehovah is mercy itself and good itself, and that it cannot possibly be said of infinite mercy and infinite good that it burns with anger and consumes. Wherefore from this doctrine they know and see that it is so said according to the appearance presented to man. (That anger and evil are from man, and not from the Lord, and that nevertheless they are attributed to the Lord, see at the places cited in n. 9306; and that "anger," when said of the Lord, denotes man's turning away from the Lord, n. 5034, 5798, 8483, 8875.)

(10432) And I will make thee into a great nation. That this signifies that the Word elsewhere would be good and excellent, is evident from the representation of Moses, as being the Word (see at the places cited in n. 9372); and from the signification of "nation," as being those who are in good, thus abstractedly from person, good (n. 1258, 1260, 1416, 1849, 6005, 8771). Mention is made in the Word throughout of "nation" and "people," and by "nation" are signified those who are in good, and by "people" those who are in truth, or abstractedly from persons, by "nation" is signified good, and by "people," truth (n. 10288). When therefore the Word is signified by "Moses," then by "a nation from him" is signified good from the Word. [2] The case herein is this: The sons of Israel were accepted because the Word could be written among them, the external or literal sense of which consists of mere external things to which internal things correspond. Such were all the representatives among the Israelitish nation, and as that nation was of such a nature in externals, therefore the Word could be written among them. From this it is evident that when by "Moses" is meant the Word, and when it is said of the Israelitish nation that it should be consumed or perish, and that then Jehovah would make Moses into a great nation, this signifies that the Word might be written elsewhere so as to be good and excellent. [3] That this is the sense of these words does not appear in the letter, and yet it may be known from the fact that the names of persons do not enter heaven, but are there turned into the things which they signify. For example, when the names "Abraham," "Isaac," "Jacob," "Moses," "Aaron," "David," and those of others are mentioned, it is quite unknown there that these persons are understood by man. They at once vanish away there and put on a spiritual sense, which is the sense of the things signified by these persons. From this it is evident what is the sense of these words in heaven concerning Moses, that "he should become a great nation."

(10433) And Moses besought the faces of Jehovah his God. That this signifies that the Lord in mercy remembered, is evident from the representation of Moses, as being the Word (as just above, n. 10432); from the signification of "faces," when said of Jehovah, as being mercy and all good (see n. 222, 223, 5585, 7599, 9306, 9546); and from the signification of "to beseech," as being to remember, for when by "Moses" is meant the Word, then "beseeching" does not signify beseeching, but that which is in accord with that of which it is said, here the Word. (That "Jehovah" in the Word denotes the Lord, see at the places cited in n. 9373.)

(10434) And said, Wherefore O Jehovah shall Thine anger wax hot. That this signifies the turning away of that nation, is evident from the signification of "waxing hot with anger," when said of Jehovah, as being the turning away of the man who is in evil (see above, n. 10431).

(10435) Against Thy people which Thou hast brought forth out of the land of Egypt. That this signifies elevation even from this, is evident from the signification of "to bring forth out of the land of Egypt," as being to be raised from external things to internal (see n. 10421).

(10436) With great power and with a strong hand. That this signifies by virtue of Divine power, is evident from the signification of “great power and a strong hand,” when said of Jehovah, as being Divine power (see n. 7188, 7189, 8050, 8069, 8153). How the case is herein and heretofore, can be seen from the series of things in the internal sense, which is that although the Israelitish nation was in external things without what is internal, insomuch that they could not be raised at all toward interior things, still the representative of a church could be instituted among them, and the Word could be written there, for the reason that by virtue of the Divine power, there could nevertheless be communication with heaven by external things without what is internal; and thus a similar effect could be produced as if they were at the same time in what is internal (on which see what was shown concerning that nation in the places cited above, n. 10396; as that by the external things with them, which were representative of interior things, there was communication with heaven by virtue of the Divine power of the Lord, n. 4311, 4444, 6304, 8588, 8788, 8806). [2] Be it known that the church is not the church from external worship, but from internal worship; for external worship is of the body, but internal worship is of the soul. Consequently external worship without internal is of the outward act only, thus is worship without life from the Divine. Through the interior things of worship the man of the church communicates with the heavens, to which the external serves as a plane upon which the interior things may subsist, as a house upon its foundations; and when it so subsists it is complete and firm, and the whole man is directed by the Divine. [3] Such was the man of the Ancient

Church, which also was a representative church, and therefore that church was accepted by the Lord, as is evident from many passages in the Word; for example, it is described in the song of Moses (Deut. 32:3-14). But such a church could not be instituted among the Israelitish and Jewish nation, for the reason, as before said, that their interiors were filthy, thus were utterly contrary to the good of celestial love and the good of faith, which are the interior things of worship. Therefore when they so obstinately insisted that they should come into the land of Canaan, which was the same thing as representing the church, it was provided by the Lord that there should nevertheless be communication with heaven by means of their merely external worship; for the end of all worship is communication with heaven, and thereby the conjunction of the Lord with man. These are the things here treated of in the internal sense.

(10437) Wherefore should the Egyptians speak, saying. That this signifies those who are in mere external things concerning those who are being raised into internal things, is evident from the representation of the Egyptians, as being those who are in mere external things; and from the signification of “speak, saying,” as being concerning those who are being raised into internal things, for in the internal sense these are treated of in what presently follows. The reason why by the Egyptians are represented those who are in mere external things, is that in ancient times the Egyptians were of those with whom there was a representative church; for this church was spread through many regions of Asia, and at that time the Egyptians were above all others in the science of correspondences and representations belonging to that church, for they were acquainted with the internal things which the external ones represented and consequently signified. But in course of time the like befell them as befell others among whom the church was instituted, in that from being internal men they became external, and at last did not care about internal things, but made all worship to consist in external things. [2] When this came to pass with the Egyptians also, the science of correspondences and of representations, in which they were versed above all the rest of the nations of Asia, was turned into magic, as is the case when the internal things of worship, which are of love and faith, are blotted out, the external representative worship still remaining, together with the knowledge of the interior things which are represented. As the Egyptians became such, therefore by them in the Word is signified the memory-knowledge of such things, and also what is external or natural; and as this without what is internal is either magical or idolatrous, both of which are infernal, therefore by "Egypt" is also signified hell. From this it is evident whence it is that by "wherefore should the Egyptians speak, saying," are signified those who are in mere external things. [3] (That in Egypt also there was a representative church, see n. 7097, 7296, 9391; and that "Egypt" denotes the memory-knowledge of such things in both senses, n. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6673, 6679, 6683, 6750, 7926; that "Egypt" denotes what is natural or external, n. 4967, 5079, 5080, 5095, 5160, 5276, 5278, 5280, 5288, 5301, 5799, 6004, 6015, 6147, 6252, 7353, 7355, 7648; and that “Egypt” denotes hell, n. 7039, 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7240, 7278, 7307, 7317, 8049, 8132, 8135, 8138, 8146, 8148, 8866, 9197.)

(10438) Into evil did He bring them forth, to slay them in the mountains. That this signifies that those who are in good will perish, is evident from the signification of “bringing forth to slay,” as being to destroy; but when said of Jehovah, who never destroys anyone, it denotes to perish by their own evil; and from the signification of “mountains,” as being heaven, and from this the good of love. That by “mountains” is signified heaven, is from the representatives in the other life; for there, as upon earth, appear mountains, hills, rocks, valleys, and many other things; and upon the mountains are those who are in celestial love, upon the hills those who are in spiritual love, upon the rocks those who are in faith, and in the valleys those who have not as yet been carried up to the good of love and of faith. [2] From this it is that by “mountains” are signified those who are in the good of celestial love, thus who are in the inmost heaven, and in the abstract sense the goods of celestial love, thus the heaven which is in this love; that by “hills” are signified those who are in the good of spiritual love, thus who are in the middle heaven, and in the abstract sense the good of this love and the heaven which is in it; that by “rocks” are signified those who are in the good of faith and from this are in the ultimate heaven, and in the abstract sense this good and this heaven; and that by "valleys" are signified those who have not yet been carried up to these goods, thus to heaven. As such things appear in the other life, consequently such things are signified by them, therefore similar things are signified by them in the Word, and similar things are signified by the mountains, hills, rocks, and valleys in the land of Canaan, by which land was therefore represented heaven in its complex. [3] That "mountains" signify the heaven where is the good of celestial love, is manifest from many passages in the Word, as from the following: In the futurity of days the mountain of Jehovah shall be at the head of the mountains, and shall be exalted above the hills (Isa. 2:2; Micah 4:1). The mountains shall bring peace, and the hills in righteousness (Ps. 72:3). Praise Jehovah ye mountains, and all hills (Ps. 148:9). A mountain of God is the mountain of Bashan; a mountain of hills is the mountain of Bashan. Why leap ye, ye mountains, ye hills of mountains; God did desire to dwell in it; Jehovah also shall dwell forever (Ps. 68:15, 16). Concerning the chief things of the mountains of the east, and concerning the precious things of the hills of an age; let them come on the head of Joseph (Deut. 33:15, 16); besides in other places (see n. 795, 6435, 8327, 8658, 8758, 9422, 9434). It is for this reason that the Lord descended upon Mount Sinai, and it is for this reason that the city of David was built upon a mountain, and that this mountain, which was called "Mount Zion," signifies the inmost heaven; and for this reason also it is that the ancients performed the holy rites of worship upon mountains and hills (see n. 2722).

(10439) And to consume them from upon the faces of the earth. That this signifies that those who are of the church will perish, is evident from the signification of "consuming" as being to destroy, but when it is said of Jehovah, who does not destroy anyone, it denotes to perish by their own evil (as above); and from the signification of "the earth," as being the church (see the places cited in n. 9325, 10373).

(10440) Turn back from the wrath of Thine anger. That this signifies that thus the turning away of that nation will not be hurtful, is evident from the signification of "the wrath of anger," when said of Jehovah, as being a turning away on the part of man (of which above, n. 10431). Thus "to turn back from the wrath of anger" denotes that the turning away will not be hurtful. How the case herein is, is evident from what has been said and shown in what precedes.

(10441) And repent Thee of the evil to thy people. That this signifies mercy for them, is evident from the signification of "repenting," when said of Jehovah, as being to be merciful. That "to repent" denotes to be merciful is because Jehovah never repents, for He foresees and provides all things from eternity. Repentance is applicable only to him who does not know the future, and who, when the thing comes to pass, finds that he has erred. Yet it is so said in the Word concerning Jehovah, because the sense of the letter is taken from such things as appear with man, because it is for the very simple, and for little children, who at first go no further. Both the simple and little children are in the most external things, with which they begin, and in which afterward their interiors terminate. Wherefore the Word in the letter is to be understood differently by those who have become wiser. [2] In this respect the Word resembles man, whose interiors terminate in flesh and bones, which contain them, insomuch that man could not subsist unless these served as a basis or support, for he would have no ultimate in which interior things might terminate, and on which they might rest. The case is similar with the Word. It must have an ultimate in which interior things may terminate; and this ultimate is the sense of the letter; while its interiors are the heavenly things which are of the internal sense. From this it is now plain why from the appearance presented to man it is said that "Jehovah repents," when yet He does not repent. [3] That "repenting" is said of Jehovah is evident from many passages in the Word, as from the following: If [that nation] do evil in My eyes, that it obey not My voice, I will repent of the good wherewith I said I would benefit them (Jer. 18:10). It may be they will hearken, and turn every man from his evil way, and it repent Me of the evil which I purpose to do unto them because of the wickedness of their works (Jer. 26:3). When Mine anger is consummated, and I make My wrath to rest upon them, it shall repent Me (Ezek. 5:13). Jehovah repented, and said, It shall not be (Amos 7:3, 6). Jehovah shall judge His people, and shall repent Him for His servants (Deut. 32:36). The king of Nineveh said, Who knoweth whether God will not turn back and repent, that He may turn back from the heat of His anger, that we perish not? And they turned from their evil way; therefore it repented God of the evil which He had said He would do to them, that He did it not (Jonah 3:9, 10).

It repented Jehovah that He had made man on the earth, and it grieved Him at His heart (Gen. 6:6). It repenteth Me that I have made Saul to be king; for he hath turned away from following Me (1 Sam. 15:11, 35). [4] In these passages Jehovah is said to have "repented," when yet it cannot be that He repents, because He knows all things before He does them; from which it is evident that by "repenting" is signified mercy. That Jehovah never repents is also evident from the Word, as in these passages: Jehovah is not a man that He should lie, nor the son of man that He should repent. Hath He said, and shall He not do? or hath He spoken, and shall He not establish it? (Num. 23:19). The unconquered One of Israel doth not lie, nor repent; for He is not a man that He should repent (1 Sam. 15:29). That "repenting," when said of Jehovah, denotes mercy, is plain in these passages: Jehovah is gracious and merciful, long suffering, and great in compassion, who is wont to repent of the evil (Joel 2:13). God is gracious and merciful, and great in kindness, and repenteth Him of the evil (Jonah 4:2).

(10442) Remember Abraham, Isaac, and Israel Thy servants. That this signifies for the sake of heaven and the church, is evident from the signification of "Abraham, Isaac, and Israel," as being the Lord in respect to the Divine Human, thus to His Divine in heaven and in the church. And as the Divine of the Lord makes heaven and the church, therefore by these names are also signified heaven and the church. (That these things are signified in the Word by "Abraham, Isaac, and Jacob," see n. 1965, 3305, 4615, 6098, 6185, 6276, 6589, 6804, 6847; and likewise by "Israel," n. 4286, 4570, and at the places cited in n. 8805, 9340.) That such things are signified by "Abraham, Isaac, and Jacob" is evident from the Lord's words in Matthew: I say unto you that many shall come from the east and the west, and shall recline with Abraham, Isaac, and Jacob, in the kingdom of the heavens (Matt. 8:11); where "to recline with them" denotes to be in heaven where the Lord is. That such is the signification is evident also from the fact that names do not enter heaven, but the heavenly and Divine things which are signified by them (n. 10216, 10282).

(10443) To whom Thou swarest by Thyself That this signifies confirmation by the Divine, is evident from the signification of "swearing," when said of the Lord, as being irrevocable confirmation by the Divine (see n. 2842).

(10444) And spoke unto them. That this signifies foresight and providence, is evident from the signification of "saying," when said of confirmation by the Divine, as being foresight and providence (see n. 5361, 5951, 6946, 8095).

(10445) I will multiply your seed as the stars of the heavens. That this signifies goods and truths, and the knowledges of these, is evident from the signification of "seed," when said of heaven and the church, as being the good and truth therein (see n. 1940, 3038, 3310, 3373, 3671, 6158, 10249); and from the signification of "stars," as being the knowledges of good and truth (n. 2495, 2849, 4697). In the sense of the letter, by "multiplying the seed of Abraham, Isaac, and Israel as the stars of the heavens," is meant to multiply without number the Israelitish and Jewish nation. But as by the names in the Word are signified spiritual and celestial realities, and by the above names heaven and the church, therefore by their "seed" are signified the goods and truths which are in heaven and in the church. It is said "as the stars of the heavens" for the reason that the comparatives also in the Word are from significatives (see n. 3579, 8989); in this case comparison is made with the stars of the heavens, because by these are signified goods and truths in respect to knowledges.

(10446) And all this land that I have said will I give to your seed. That this signifies from which are heaven and the church, is evident from the signification of "land" or "earth," as being the church (of which in the places cited in n. 9325), and as the church is signified by "land" or "earth," heaven also is signified, for the church is the Lord's heaven upon earth, and the church also acts as one with heaven, because the one comes forth and subsists from the other; and from the signification of "seed," as being the good and truth therein (see just above, n. 10445).

(10447) And they shall inherit it for an age. That this signifies eternal life, is evident from the signification of "inheriting," when said of heaven, as being to have the Lord's life, thus to have the life of heaven (see n. 2658, 2851, 3672, 7212, 9338); and from the signification of "an age," as being what is eternal (n. 10248).

(10448) And Jehovah repented of the evil which He said He would do to His people. That this signifies mercy for them, may be seen above (n. 10441).

(10449) Verses 15-20. And Moses looked back, and came down from the mountain, and the two tables of the

Testimony were in his hand; the tables were written on the two crossings, hereupon and hereupon were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And Joshua heard the voice of the people in their shouting, and he said unto Moses, There is a voice of war in the camp. And he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome: the voice of a miserable cry do I hear. And it came to pass, as he came nigh unto the camp, that he saw the calf and the dances; and Moses waxed hot with anger, and he cast the tables out of his hand, and broke them beneath the mountain. And he took the calf which they had made, and burnt it with fire, and ground it even to powder, and strewed it upon the faces of the waters, and made the sons of Israel drink. "And Moses looked back and came down from the mountain," signifies the Word let down from heaven; "and the two tables of the Testimony were in his hand," signifies the Word of the Lord in special and in general; "the tables were written on the two crossings, hereupon and hereupon were they written," signifies by which there is the conjunction of the Lord with the human race, or of heaven with the world; "and the tables were the work of God, and the writing was the writing of God, graven upon the tables," signifies that the external and the internal sense of the Word were from the Divine, and are Divine truth; "and Joshua heard the voice of the people in their shouting," signifies survey and taking notice in respect to the quality of the interiors of that nation; "and he said unto Moses, There is a voice of war in the camp,” signifies an assault upon the truth and good which are of heaven and of the church, by falsities and evils which are from hell; “and he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome,” signifies heaven acting on one side and hell on the other, thus falsity against truth and truth against falsity; “the voice of a miserable cry do I hear,” signifies the lamentable state of their interiors; “and it came to pass, as soon as he came nigh unto the camp,” signifies hell, in which that nation then was; “that he saw the calf and the dances,” signifies infernal worship, which was according to the delight of the external loves of that nation, and its consequent interior festivity; “and Moses waxed hot with anger,” signifies the turning away of that nation from the internal of the Word, of the church, and of worship; “and he cast the tables out of his hand, and broke them beneath the mountain,” signifies the external sense of the Word changed and different on account of that nation; “and he took the calf which they had made,” signifies the delight of the idolatrous worship of that nation; “and burnt it with fire,” signifies derived altogether from the loves of self and the world, which are condemned to hell; “and ground it even to powder,” signifies the infernal falsity therefrom; “and strewed it upon the faces of the waters,” signifies commixture with truths; “and made the sons of Israel drink,” signifies conjoined and appropriated to that nation.

(10450) And Moses looked back, and came down from the mountain. That this signifies the Word let down from heaven, is evident from the signification of “looking back and coming down," when said concerning the Word, as being to be let down; from the representation of Moses, as being the Word (on which see the places cited in n. 9372); and from the signification of "Mount Sinai," as being heaven, out of which comes Divine truth (n. 9420).

(10451) And the two tables of the Testimony were in his hand. That this signifies the Word of the Lord in special and in general, is evident from the signification of "the tables" upon which the ten commandments were written, as being the Word in the whole complex (see n. 9416); and from the signification of "the Testimony," as being the Lord in respect to Divine truth (see n. 9503). The reason why by these tables is signified the Word in the whole complex, thus in special and in general, is that upon them was written the law of life, and by the law in a restricted sense are meant the ten commandments, in a less restricted sense is meant the Word written by Moses, in a broader sense the historic Word, and in the broadest sense the whole Word (n. 6752). Moreover, because Mount Sinai, where the law was written upon these tables, signified heaven, out of which comes Divine truth, and Moses represented the Word, which is Divine truth itself from the Lord, therefore as a sign of this representation the tables were in his hands.

(10452) The tables were written on the two crossings, hereupon and hereupon were they written. That this signifies whereby there is the conjunction of the Lord with the human race, or of heaven with the world, is evident from the signification of "the tables upon which the law was written," as being the Word in the whole complex (of which just above, n. 10451). That the writing was “on the two crossings, hereupon and hereupon,” signifies the conjunction of the Lord with the human race (as you will see unfolded in n. 9416, 10375); wherefore also these tables were called “the tables of the covenant,” for “covenant” denotes conjunction (n. 665, 666, 1023, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396). [2] As the conjunction of the Lord with the human race by means of the Word is here spoken of, or that of heaven with the world, it must be told how the case is with regard to this. They who do not know the nature of the Word, cannot possibly believe that by means of it there is a conjunction of the Lord with the human race, and of heaven with the world; and still less they who despise the Word, or make no account of it. But let them know that the heavens subsist by means of Divine truth, and that without it there would be no heavens, and that the human race subsists by means of heaven; for unless heaven flowed in with man, man would not be able to think at all, thus not to will anything rationally. In order therefore that heaven may subsist, and the human race by conjunction with it, the Word has been provided by the Lord, wherein is Divine truth for angels and for men, the Word in its spiritual and celestial sense being of such a nature as to contain within it angelic wisdom itself in so surpassing a degree that it is scarcely possible for a man to form any conception of its excellence, although in the letter it appears very simple and unpolished. [3] From this it is evident that heaven is in its wisdom from the Word when it is being read by man, and then at the same time the man is in conjunction with heaven. To this end has such a Word been given to man. From this it follows that if this medium of conjunction were not in the world, conjunction with heaven would perish, and with this conjunction all good of the will and all truth of the understanding in man, and with these that very humanity which consociates man with man; consequently evil and falsity would be in full possession, whereby one society would perish after another. For it would be as when a man walks in thick darkness and stumbles wherever he goes; and it would be as when the head is in a delirium, in consequence of which the body is carried madly and insanely even to its destruction; and it would be as when the heart fails, causing the organs and members to cease to perform their uses, until the whole body dies. [4] Such would be the state of man unless heaven were conjoined with him, and heaven would not be conjoined with him unless there were the Word; or unless Divine truth were communicated immediately through angels, as in ancient times. When heaven is mentioned, the Divine also is meant, for the Divine of the Lord makes heaven; so that to be conjoined with heaven is to be conjoined with the Lord; and to be disjoined from heaven is to be disjoined from the Lord; and to be disjoined from the Lord is to perish; for the whole disposal of things for good, which is called Providence, is from this source; and were such disposal removed, all things would rush into evil, and so into devastation. From all this it can be seen what is the use of the Word; but few will believe that the Word is of such a nature and of so great a use.

(10453) And the tables were the work of God, and the writing was the writing of God, graven upon the tables. That this signifies that the external and the internal sense of the Word were from the Divine, and are Divine truth, is evident from the signification of "the tables," as being the Word in the whole complex (of which just above, n. 10452), but here the external of the Word (of which in what follows); from the signification of "the work of God," as being that it was from the Divine; from the signification of "the writing," as being the internal of the Word (of which also below), consequently "the writing of God," denotes the internal of the Word from the Divine; and from the signification of "graven upon the tables," as being the internal above the external, thus within it. [2] That "the tables" here signify the external of the Word, is because they are here distinguished from the writing, which denotes its internal. But when they are not distinguished from the writing, then by "the tables" is signified the internal and the external of the Word together, thus the Word in the whole complex (as above, n. 10452). The reason why they are here distinguished, is that the tables were broken, and yet the same words were afterward written by Jehovah upon other tables which were hewn out by Moses. The external of the Word is the sense of its letter. This sense of the letter is signified by "the tables" because this sense is like a table, or a plane, upon which the internal sense has been written. [3] That the tables which were the work of God were broken by Moses when he saw the calf and the dances, and that by command of Jehovah other tables were hewn out by Moses, and on these were afterward written the same words, and thus that the tables were no longer the work of God, but the work of Moses, whereas the writing was still the writing of God, involves a secret as yet unknown. The secret is that the sense of the letter of the Word would have been different if the Word had been written among a different people, or if that people had not been such as it was. For the sense of the letter of the Word treats of that people, because the Word was written among them, as is plain from both the historic and the prophetic parts of the Word, and that people was in evil, because at heart it was idolatrous; and yet in order that the internal and the external sense might agree together, that people had to be lauded, and to be called the people of God, a holy nation, a peculiar possession; consequently the simple, who were to be instructed by the external sense of the Word, had to believe that that nation was such as it is called; as also that nation itself believes, and as also believe very many of the Christian world at this day. Moreover, also many things are present in the external sense of the Word, and make it, that were permitted them on account of the hardness of their hearts, such as those mentioned in Matthew 19:8, and other things also which are here passed by. [4] As therefore the sense of the letter of the Word was made such for the sake of that people, therefore those tables which were the work of God were broken, and at the command of Jehovah others were hewn out by Moses. But whereas the same Divine holiness was still within, therefore the same words which had been written upon the former tables were written by Jehovah on the latter, as is plain from these words in Moses: Jehovah said unto Moses, Hew thee two tables of stone like unto the first, that I may write upon the tables the words that were on the first tables, which thou broke. And Jehovah wrote upon the tables the words of the covenant, the ten words (Exod. 34:1, 4, 28). At that time Jehovah said unto me, Hew thee two tables of stone like unto the first, and I will write on the tables the words that were on the first tables which thou broke. And Jehovah wrote on the tables, according to the first writing, the ten words, and Jehovah gave them unto me (Deut. 10:1-4). [5] That Jehovah did not acknowledge that people as His own people (although it was so said for the sake of the agreement of the internal sense with the external), but as the people of Moses, is evident in these passages: Thy people have corrupted themselves, which thou madest to come up out of the land of Egypt. Go, lead the people unto the place I told thee (Exod. 32:7, 34). Jehovah spoke unto Moses, Go up, thou and the people which thou hast made to come up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob. And I will send an angel before thee; for I will not go up in the midst of thee, for thou art a stiff-necked people (Exod. 33:1-3). [6] The like is signified by Moses being put in a cleft of the rock, and not being allowed to see the faces of Jehovah, but only the back parts (Exod. 33:22, 23); and in like manner by Moses, when the skin of his face shone, putting a veil over his face when he spoke to the sons of Israel (Exod. 34:30-35). What the quality of that people was to be, is foretold by

Jehovah to Abraham, when it was His will that his seed should inherit the land of Canaan, and it is said: After Abraham had divided a heifer of three years old, and a she-goat of three years old, and a ram of three years old, in the midst, which were for entering into a covenant, a deep sleep fell upon Abraham, and behold a terror of great darkness falling upon him. And when the sun was set, there was thick darkness; and behold a furnace of smoke, and a torch of fire that passed between those pieces (Gen. 15:9, 10, 12, 17).

(10454) And Joshua heard the voice of the people in their shouting. That this signifies survey and taking notice in respect to the quality of the interiors of that nation, is evident from the signification of "hearing," as being survey and taking notice, for the subject now treated of is that nation in respect to its quality interiorly, thus in respect to the quality of its interiors; from the representation of Joshua, as being the truth of the Word surveying and taking notice, for he was the minister of Moses, and by Moses was represented the Word (as was shown above), consequently by the minister is represented truth, for all truth is of the Word, here truth surveying, exploring, and taking notice; and from the signification of "the voice of the people in their shouting," as being what was the quality of that nation interiorly, thus what was the quality of its interiors. For by "voice" in the Word is signified interior voice, which is thought, consequently the interior quality in respect to truth or falsity, because thought is from the one or the other (see n. 219, 220, 3563, 7573, 8813, 9926). But by "shouting" is signified what is articulate of sound, whether of speech, or of singing, or of shouting, that proceeds from the thought, which is the interior voice. Therefore by "hearing the voice in their shouting" is signified a taking notice, from the sound as an index, in respect to the quality of the interiors. For the tone, or sound, whether of speech, or of singing, or of shouting, proceeds from the interior affection and thought; these are both in the sound, and are also noticed by those who attend and reflect; as for example whether it is angry, threatening, friendly, gentle, glad, mournful, and so forth. In the other life this is perceived so exquisitely that from the sound of one word the angels perceive what the quality of anyone is in respect to his interiors. This then is what is signified by "hearing the voice of the people in their shouting."

(10455) And he said unto Moses, There is a voice of war in the camp. That this signifies an assault upon the truth and good which are of heaven and of the church, by falsities and evils which are from hell, is evident from the signification of "voice," as being the thought and affection which are the interiors of the voice, thus the quality of the interiors (of which above, n. 10454); from the signification of "war," as being the combat of truth from good with falsity from evil; and in the opposite sense, the combat of falsity from evil against truth from good (of which in what follows); and from the signification of "the camp," as being the church and heaven, for these were represented by the camp of the sons of Israel (n. 10038). From this it is evident that by "a voice of war in the camp" is signified an assault upon the truth and the good of the church and of heaven by falsities and evils which are from hell. It is said "from hell," because all falsities and evils are from thence, and because here by "the camp," when the golden calf was worshiped in it, is signified hell (n. 10458). [2] That these things are signified by "a voice of war in the camp," is because the subject now treated of in the internal sense is the interiors of the Israelitish nation, which were so opposed to the truths and goods of the church and of heaven as utterly to reject them. For the interiors of that nation were possessed by the loves of self and of the world, and where these loves reign, there the truths and goods of the church are continually being assaulted, however much in worship the externals appear to be holy. With such persons the holiness of worship is a means, and eminence and wealth are the ends. Thus those things which are of heaven and the church are means, and those things which are of the world and of self are ends; and the end regarded has command in a man, and the means serve; from which it follows that with such persons heaven serves and the world rules; consequently that the world is in the highest place, thus in the place of the head; and heaven is in a lower place, thus in the place of the foot. Wherefore if heaven does not favor their loves, it is then cast down beneath the feet, and is trodden and trampled upon. Such is the inversion with those among whom the loves of self and of the world reign. From this also it is that when such persons are viewed by the angels, they appear upside down, with the head downward and the feet upward. [3] The reason why "war" denotes the combat with truth and falsity, and in the opposite sense the combat of falsity against truth, is that in the spiritual sense "war" is nothing else. Such combats are also signified in the internal sense by "wars" in the historicals of the Word; also by "wars" in the propheticals, as can be seen from passages above adduced from the Word (n. 1664, 8273). He who does not know that by "wars" in the Word are signified wars in a spiritual sense, cannot know what is involved in the things related concerning wars in Daniel 7, 8, 11; and Revelation throughout; and in the Gospels, where the last times of the church are foretold (Matt. 24:5-7; Mark 13:7, 8; and in other places). Hence also it is that all instruments of war, such as swords, spears, shields, bows, arrows, and many others, signify such things as belong to spiritual combat (of which throughout in these explications).

(10456) And he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome. That this signifies heaven acting on the one side and hell on the other, thus falsity against truth and truth against falsity, is evident from the signification of "the voice of a cry," or of "the voice in shouting," as being the quality of the interiors of that nation (see above, n. 10454); and from the signification of "not for victory, and not for being overcome," as being the hanging of the combat between falsity and truth, and no decision. And whereas all falsity is from hell, and all truth is from heaven, by the same words is signified that heaven acts on one side and hell on the other. (That a "cry" denotes falsity, see n. 2240; that it denotes thought with the full intention of acting, n. 7119; and that it denotes interior lamentation, n. 7782.) By these words is described the state of the interiors of that nation, in which they are when hell acts with them against heaven, and heaven against hell, thus when they are held between the two, which was the case when they were in external worship while their internal was closed. The latter was closed to the intent that nevertheless there might be a communication with heaven by means of external things, which were representative of interior ones, which subject has been treated of above.

(10457) But the voice of a miserable cry do I hear. That this signifies the lamentable state of their interiors, is evident from the signification of "the voice of a miserable cry," as being what is lamentable; for in the original tongue this is expressed by a term which means "a cry," and "affection," and also "misery," thus which means "a miserable cry;" and when "voice" signifies the quality of the interiors (see n. 10454), then "the voice of a miserable cry" signifies the lamentable state of the interiors.

(10458) And it came to pass, as soon as he came nigh unto the camp. That this signifies hell, in which that nation then was, is evident from the signification of "the camp of the sons of Israel," as being heaven and the church (see n. 4236, 10038); consequently when they were in idolatrous worship, adoring a calf instead of Jehovah, by their "camp" is signified hell; for what is representative of heaven and of the church is turned into what is representative of hell when the people turn themselves from Divine worship to diabolical worship, such as was the worship of the calf. The like is signified by “camp” in Amos: I have sent among you the pestilence in the way of Egypt; your young men have I slain with the sword, with the captivity of your horses; so that I have made the stink of your camp to come up even into your nose (Amos 4:10); the vastation of truth is here treated of, and when this is vastated, the “camp” signifies hell. That the vastation of truth is treated of is evident from the details of the passage as viewed in the internal sense; for “pestilence” denotes vastation (n. 7102, 7505); “way” denotes truth, and in the opposite sense falsity (n. 10422); “Egypt” denotes what is external, and also hell (see the places cited in n. 10437); “a sword” denotes falsity fighting against truth (see n. 2799, 4499, 6353, 7102, 8294); “young men” denote the truths of the church (n. 7668); “to be slain” denotes to perish spiritually (see n. 6767, 8902); “captivity” denotes the privation of truth (see n. 7990); “horses” denote an understanding which is enlightened (n. 2760-2762, 3217, 5321, 6125, 6534); and “a stink” denotes what is abominable exhaling from hell (n. 7161). From this it is evident that in this sense a “camp” denotes hell. Hell is also signified by the “camp” of the enemies who were against Jerusalem, and in general against the sons of Israel, in the historicals of the Word.

(10459) That he saw the calf and the dances. That this signifies infernal worship, which was according to the delight of the external loves of that nation, and its consequent interior festivity, is evident from the signification of “the calf,” as being the delight of the external loves of that nation (see above, n. 10407); that it here denotes worship according to this delight, is because when Moses came nigh unto the camp, that nation was in such worship; and that such worship is from hell, is evident from what was shown above; and from the signification of “the dances,” as being interior festivity (of which also above, n. 10416).

(10460) And Moses waxed hot with anger. That this signifies the turning away of that nation from the internal of the Word, of the church, and of worship, is evident from “to wax hot with anger,” when said concerning the Lord, as being the turning away of man from things internal, thus from things Divine (of which above, see n. 10431). The like is signified by “waxing hot with anger” when predicated of Moses, because by Moses is represented the Word, or the Divine truth which is from the Lord; or what is the same, the Lord in respect to Divine truth (concerning which representation see the places cited in n. 9372). It is said “from the internal of the Word, of the church, and of worship,” for he who turns himself away from the internal of the Word, also turns himself away from the internal of the church, and likewise from the internal of worship, because the internal of the church and the internal of worship are from the internal of the Word. For the Word teaches what must be the quality of the man of the church, or what must be the quality of the church with man, and likewise what must be the quality of worship with the man of the church; because it is the goods and truths of love and of faith that make the internal church, and also internal worship. The

Word teaches these goods and truths, and these are the internal things of the Word.

(10461) And he cast the tables out of his hand, and broke them beneath the mountain. That this signifies the external sense of the Word changed and different on account of that nation, is evident from the signification of the “tables” upon which the law was written as being the external sense of the Word, or the sense of its letter (see above, n. 10453); from the signification of “casting them out of the hand and breaking them,” as being to destroy the genuine external sense, thus also to change and make it different (that the external sense of the Word was changed and made different on account of the Israelitish nation, see above, n. 10453); and from the signification of “Mount Sinai,” as being heaven from which is Divine truth (n. 9420). It is said “beneath the mountain,” because the external sense of the Word is beneath heaven, whereas the internal sense is in heaven.

(10462) And he took the calf which they had made. That this signifies the delight of the idolatrous worship of that nation, is evident from the signification of “the calf,” as being the delight of the external loves of the Israelitish nation, from which and according to which was their worship, which was idolatrous (see above, n. 10407, 10459).

(10463) And burnt it with fire. That this signifies derived altogether from the loves of self and of the world, which are condemned to hell, is evident from the signification of “fire,” as being heavenly love, which is love to the Lord and love toward the neighbor; and in the opposite sense infernal love, which is the love of self and the love of the world (see

n. 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7575, 10055); consequently to be "burned with fire" denotes to be completely filled with the loves of self and of the world, thus to be condemned to hell; for when these loves reign they are hell in man. From all this it is evident what is signified by the "hell fire" spoken of in the Word throughout.

(10464) And ground it to powder. That this signifies the infernal falsity thence derived, is evident from the signification of "to grind to powder," or into what is most minute, as being to form falsity from infernal delight, thus as being infernal falsity. (That this is signified by "grinding," when said of evil, can be seen from what has been already shown, n. 4335, 9995, 10303.)

(10465) And strewed it upon the faces of the waters. That this signifies commixture with truths, is evident from the signification of "waters," as being truths (see the places cited in n. 10238); and as it is said that the powder into which the calf was ground was "strewed upon the waters," therefore it is signified that falsity from infernal delight was mixed with the truths which are from heaven. The reason why by these "waters" are signified truths which are from heaven, is that these waters descended from Mount Sinai, and by "Mount Sinai" is signified heaven from which is Divine truth (n. 9420). That these waters were from thence is evident elsewhere in Moses: I took your sin, the calf which ye had made, and burnt it with fire, and pounded it, grinding it well, until it was as fine as dust; and I cast the dust thereof into the brook that descended out of the mountain (Deut. 9:21).

(10466) And made the sons of Israel drink. That this signifies conjoined and appropriated to that nation, is evident from the signification of "drinking," as being to conjoin and appropriate to one's self truth, and in the opposite sense falsity (see n. 3089, 3168, 8562), here, the falsity of evil. By "the sons of Israel" is meant that nation without any other meaning, because that which is its own is here treated of. From these considerations it can now be seen what was the quality of that nation in respect to their interiors, because these are described in this chapter.

(10467) Verses 21-25. And Moses said unto Aaron, What did this people to thee, that thou hast brought so great a sin upon them? And Aaron said, Let not thine anger wax hot, my lord; thou knowest the people, that it is in evil; and they said unto me, Make us gods which shall go before us; for as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him. And I said to them, Whosoever hath any gold, tear ye it off; and they gave it me; and I cast it into the fire, and there came out this calf. And Moses saw that the people was lax, for Aaron had made them lax unto annihilation by those rising up against them. "And Moses said unto Aaron," signifies perception from the internal concerning such an external; "What did this people to thee, that thou hast brought so great a sin upon them?" signifies whence is it that this nation has so turned itself away from the Divine; "and Aaron said," signifies that it was perceived; "Let not thine anger wax hot, my lord," signifies let not the internal turn itself away on this account; "thou knowest the people, that it is in evil," signifies that that nation is in an external separate from a holy internal; "and they said unto me," signifies exhortation; "Make us gods which shall go before us," signifies falsities of doctrine and of worship, thus things idolatrous; "for as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him," signifies that it is altogether unknown what other Divine truth there is in the Word, which raises man from what is external to what is internal, and makes the church; "and I said to them, whosoever hath any gold, tear ye it off," signifies the drawing forth of such things from the sense of the letter as favor the delight of external loves and the principles thence derived; "and they gave it to me," signifies a bringing together into a one, and the effect; "and I cast it into the fire, and there came out this calf," signifies the loves of self and of the world, from which and according to which is such worship; "and Moses saw the people that it was lax," signifies that it was perceived by the internal that that nation had turned away from what is internal, thus from the Divine; "for Aaron had made them lax," signifies that this was from the external things which they loved; "unto annihilation by those rising up against them," signifies that they lacked all power to resist the evils and falsities which are from hell.

(10468) And Moses said unto Aaron. That this signifies perception from the internal concerning such an external, is evident from the signification of "saying," as being perception (of which in the places cited in n. 10290); from the representation of Moses, as being the Word (n. 9372), here its internal; and from the representation of Aaron, as being the external of the Word, of the church, and of worship (n. 10397). That “Moses” here denotes the internal is because he speaks to Aaron, by whom is represented the external. Whether you say the internal and the external of the Word, or simply the internal and the external, it is here the same thing, for the Word is Divine truth, from which man has perception, here perception concerning such an external as there was with the Israelitish nation, whether in worship, or in everything of the church, or in everything of the Word. Be it known that all perception about the external is from the internal, for that which is in the external can be seen from the internal; but not from the external what is in itself; and still less from the external what is in the internal. From this it is that those who are in external things without what is internal do not acknowledge internal things, because they do not feel and see them; and also that some deny them, and, together with them, things heavenly and Divine.

(10469) What did this people to thee, that thou hast brought so great a sin upon them? That this signifies whence is it that this nation has so turned itself away from the Divine, is evident from the signification of “what did this people to thee,” which signifies whence is it that this nation is such; for by “doing” is not here signified doing, because by “Aaron” is not signified Aaron, but the external which is being surveyed by the internal in respect to its quality; and therefore when understood abstractedly from persons, by "what did they to thee" is signified whence is it; and from the signification of "sin," as being a turning away from the Divine (see n. 5841, 9346).

(10470) And Aaron said. That this signifies that it was perceived, is evident from the signification of "saying," when said of the internal surveying and exploring what is in the external, as being to perceive; thus conversely, when said of the external, as being that which is perceived.

(10471) Let not thine anger wax hot, my lord. That this signifies let not the internal turn itself away on this account, is evident from the signification of "waxing hot with anger," when said of Moses, by whom is signified the internal, as being to turn one's self away; here, let it not turn itself away; and from the representation of Moses, who here is "my lord," as being the internal (see above, n. 10468). Moses is here called "my lord" by Aaron, because relatively the internal is a lord, and the external is a servant; for the internal with man is in heaven, and consequently when it is open it is the man's heaven; while the external with him is in the world, thus is his world; and the world was made to serve heaven as a servant his lord. It is similar with the external of worship, and likewise with the external of the church, and also of the Word, relatively to their internal.

(10472) Thou knowest the people, that it is in evil. That this signifies that that nation is in an external separate from a holy internal, is evident from the signification of "evil," and "sin," as being disjunction, separation, and a turning away from the Divine (see n. 4997, 5746, 5841, 9346). It is said "separate from a holy internal," because the external separate from the internal is also separate from what is holy, for what is holy of man is in his internal. That is called "holy" which flows into man out of heaven, that is, through heaven from the Lord. Heaven flows into the internal of man, and through this into his external, because the internal of man has been formed according to the image of heaven, thus for the reception of the spiritual things which are there; and the external has been formed according to the image of the world, thus for the reception of the natural things which are there (n. 9279, 10156). From this it is evident what is the quality of the man with whom the external is separate from the internal, namely, that he is in worldly, earthly, and bodily things only. They who are in these only, do not apprehend what the internal is, thus neither what it is to be in things heavenly and Divine. They suppose that when they engage in those things which belong to the external worship of the church, they are also in things Divine. Nevertheless it is not so; for at such times they are either in a bodily delight to which they have been accustomed from infancy, or are acting for the sake of the world and appearances, or from the duty of their office for the sake of profit and honor; thus they are in worldly, earthly, and bodily things; and not in things heavenly and Divine. It is otherwise with those who are in things external from what is internal.

(10473) And they said unto me. That this signifies exhortation, is evident from the signification of "saying," when said of those who are in things external separate from what is internal, as being exhortation (see above, n. 10398).

(10474) Make us gods which shall go before us. That this signifies falsities of doctrine and of worship, thus things idolatrous, may be seen above (n. 10399).

(10475) For as for this Moses, the man that made us come out of the land of Egypt, we know not what hath become of him. That this signifies that it is altogether unknown what other Divine truth there is in the Word, which raises man from what is external to what is internal, and makes the church (as also above, n. 10400).

(10476) And I said to them, Whosoever hath any gold, tear ye it off. That this signifies the drawing forth of such things from the sense of the letter of the Word as favor the delight of external loves and the principles thence derived, is evident from what was unfolded and shown above (see n. 10402).

(10477) And they gave it me, signifies a bringing together into a one, and the effect (as above, n. 10403, 10404).

(10478) And I cast it into the fire, and there came out this calf. That this signifies the loves of self and of the world from which and according to which is such worship, is evident from the signification of “fire,” as being love in both senses (see n. 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7575, 10055), here the love of self and the love of the world, because that nation was in these loves, seeing that it was in external things separate from what is internal; consequently “to cast into the fire” denotes to be in these loves, and to draw forth such things from the sense of the letter of the Word as favor them; and from this to make doctrine; and from the signification of a “calf,” as being worship from these loves, and according to them, which is infernal (n. 10459).

(10479) And Moses saw the people that it was lax. That this signifies that it was perceived by the internal that that nation had turned away from what is internal, thus from the Divine, is evident from the signification of “seeing,” as being to perceive; from the representation of Moses, as being the internal (see above, n. 10468); and from the signification of “lax,” as being to be turned away, here from what is internal, thus from the Divine, according to what was unfolded above (n. 10472). Moreover, by this word in the original tongue is signified to be turned away and to go back, and also to be stripped; and by being “stripped” is signified to be deprived of the good of love and the truth of faith, which are the internals of the church and of its worship (n. 9960).

(10480) For Aaron had made them lax. That this signifies that this was from the external things which they loved, is evident from the signification of “making lax,” as being to be turned away from what is internal, thus from the Divine (of which just above, n. 10479); and from the representation of Aaron, as being what is external (n. 10468). That it denotes which they loved, is because those who are in external things separate from what is internal, love external things only. The reason why by “making lax,” is here signified to be turned away, and not to cause to turn away, is that by “Aaron” in the internal sense is not meant

Aaron, but abstractedly from person, what is external (according to what was said above, n. 10469).

(10481) Unto annihilation by those rising up against them. That this signifies that they lacked all power to resist the evils and falsities which are from hell, is evident from the signification of "annihilation," as being that they lacked all power to resist evils and falsities, for in the spiritual world this is to have no power; and from the signification of "those rising up against," or enemies, as being evils and the derivative falsities, for in the spiritual sense these are the enemies which rise up. Wherefore also these are signified in the Word by "enemies," and "those who rise up against," as in David: O Jehovah, how greatly are mine enemies multiplied! Many are those who rise up against me, saying of my soul, There is no salvation for him in God (Ps. 3:1, 2). Make wonderful Thy mercy, O Savior of the confiding, from those who rise up against me, by Thy right hand. Keep me from the wicked, who compass me about against my soul (Ps. 17:7-9). Deliver me not into the desire of mine enemies; for witnesses of a lie have risen up against me, and he that breathes out violence: unless I had believed to see good in the land of life (Ps. 27:12, 13). O God, command salvation for Jacob. Through Thee will we strike our enemies; in Thy name will we trample on those who rise up against us (Ps. 44:4, 5). Strangers have risen up against me, and the violent have sought my soul; they have not set God before them. The Lord is among those who uphold my soul (Ps. 54:3, 4). Deliver me from mine enemies O my God; set me on high from those who rise up against me. Deliver me from the workers of iniquity. Lo, they lie in wait for my soul (Ps. 59:1-3). In these and many other passages, by “enemies” and “those who rise up against” are signified evils and falsities which are from hell. They are called “those who rise up against,” because evils and falsities rise up against goods and truths; but not the reverse. [2] That those who are in external things separate from what is internal have no power to resist the evils and falsities which are from hell, is because all power to resist these is from the Divine. Wherefore they who have been separated from what is internal, who also have been separated from what is Divine, have no power; consequently they are borne along by evils and falsities wherever hell carries them, like a flock and a straw by the wind; as is very evident from the evil who come from the world into the other life. This was also represented by that nation’s conquering their enemies so long as they remained in the worship which was commanded them, and being conquered as often as they fell away from this worship, thus as often as they were in evil, according to these words in Moses: If ye shall reject My statutes, the sound of a driven leaf shall chase you, and ye shall flee as fleeing from a sword; and ye shall fall when none pursueth. They shall fall a man on his brother, as before a sword, when none pursueth (Lev. 26:15, 36, 37). One shall chase a thousand, and two ten thousand, because their Rock hath sold them, and Jehovah hath shut them up (Deut. 32:30). From all this it is evident what is signified by “to be for annihilation by those who rise up against them.”

(10482) Verses 26-29. And Moses stood in the gate of the camp, and said, Who is for Jehovah? Come unto me. And all the sons of Levi were gathered together unto him. And he said to them, Thus saith Jehovah the God of Israel, Put ye every man his sword upon his thigh, and pass ye through and return from gate to gate in the camp, and slay ye, a man his brother, and a man his companion, and a man his neighbor. And the sons of Levi did according to the word of Moses; and there fell of the people that day up to three thousand men. And Moses said, Fill ye your hand this day to Jehovah, for a man is against his son, and against his brother; that He may bestow upon you a blessing this day. "And Moses stood in the gate of the camp," signifies where the opening to hell is; "and said, Who is for Jehovah? Come unto me" signifies those who are in external things from what is internal; "and all the sons of Levi were gathered together unto him," signifies those who are in truths from good; "and he said unto them," signifies exhortation; "Thus saith Jehovah the God of Israel," signifies by the Lord; "Put ye every man his sword upon his thigh," signifies truth from good fighting against falsity from evil; "and pass ye through and return from gate to gate in the camp," signifies wheresoever there is anything open from what is internal into what is external; "and slay ye, a man his brother, and a man his companion, and a man his neighbor," signifies a closing in respect to the influx of good and truth and of all that is related thereto, in order to prevent any reception and communication; "and the sons of Levi did according to the word of Moses," signifies this accomplished by those who are in truths from good; “and there fell of the people that day up to three thousand men,” signifies a full and complete closing of what is internal; “and Moses said, Fill ye your hand this day to Jehovah,” signifies that which is communicative and receptive of Divine truth in the heavens; “for a man is against his son, and against his brother,” signifies when the internal has been closed in order to prevent truth and good from heaven from entering into what is external; “that He may bestow upon you a blessing this day,” signifies the reception of Divine truth from the Word, and thereby conjunction with the Lord.

(10483) And Moses stood in the gate of the camp. That this signifies where the opening to hell is, is evident from the representation of Moses, as being the internal (of which above, n. 10468); from the signification of “in the gate,” as being where there is an opening (of which below); and from the signification of “the camp,” as being hell (n. 10458). The reason why Moses stood in the gate of the camp, and did not enter into the camp itself, was in order that it might be represented that what is internal cannot enter into hell; for by Moses was represented what is internal, and by the camp was represented hell. For all who are in hell are in things external separate from what is internal, because they are in the loves of self and of the world, and therefore what is internal cannot enter there, because it is not received, but is at once rejected by some who are there; with some it is suffocated and extinguished; and with others it is perverted. Whether you say “what is internal,” or “heaven,” it is the same, because heaven is in what is internal; it is in the internal of the Word, and in the internal of the church and of worship; consequently it is in the internal of the man who is in celestial and spiritual love; that is, in love to the Lord and in charity toward the neighbor. [2] It shall be briefly told what is this opening of hell which is signified by “the gate of this camp.” Every hell is closed round about; but is opened above according to necessity and need. This opening is into the world of spirits, which world is midway between heaven and hell, for there the hells terminate upward, and the heavens downward (n. 5852). It is said that they are opened according to necessity and need, because every man has with him spirits from hell and angels from heaven. The spirits from hell are in his bodily and worldly loves, and the angels from heaven are in his heavenly and spiritual loves, for without the presence of spirits no man can possibly live. If spirits were removed from him, he would fall down as dead as a stone. Consequently in order that man may have life according to his loves, the hells are of necessity opened, and according to need, and from them such spirits come forth to him as are in similar loves. [3] This opening is what is meant by “the gate of hell,” and such openings it has sometimes been granted me to see. The gates are guarded by the Lord by means of angels, to prevent more spirits coming forth than is needful. From this it is evident what is signified in the Word by “the gates of hell,” and by “the gates of enemies,” as in Matthew: Jesus said unto Peter, Upon this rock I will build My church; and the gates of hell shall not prevail against it (Matt. 16:18); “the gates of hell not prevailing” denotes that the hells will not dare to go forth and destroy the truths of faith; “the rock upon which the church is built” denotes faith from the Lord in the Lord, which faith is the faith of charity, because charity is in this faith and thus is one with it. (That a “rock” denotes this faith may be seen in the preface to the twenty-second chapter of Genesis, and also in n. 8581, 10438; and that real faith is charity, in n. 654, 1162, 1176, 1608, 2228, 2343, 2349, 2419, 2839, 3324, 4368, 6348, 7039, 7623-7627, 7752-7762, 8530, 9154, 9224, 9783.) [4] The like is also signified by the words: Thy seed shall inherit the gate of thine enemies (Gen. 22:17; 24:60); “to inherit the gate of enemies” denotes to destroy the evils and falsities which are from hell; and this was also represented by the driving out and destruction of the nations in the land of Canaan; for the nations there represented evils and falsities which are from hell (see n. 1573, 1574, 1868, 4818, 6306, 8054, 8317, 9320, 9327). Also in David: They that dwell in the gate plot against me; they that drink strong drink sing and dance (Ps. 69:12). Happy is the man that hath filled his quiver; they shall not be ashamed, for they shall speak with the enemies in the gate (Ps. 127:5). [5] But in a good sense “gates” denote an opening into heaven, as in David: Lift up your head, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in (Ps. 24:7-10). Moreover by “gates” in the Word is signified entrance into heaven and into the church by means of truth and good; and also the influx of truth and good with man.

(10484) And said, Who is for Jehovah? Come unto me. That this signifies those who are in external things from what is internal, is evident from the representation of Moses, as being the internal (see n. 10468). And whereas the internal of man is in heaven, and his external is in the world; and heaven enters with man through the internal into the external, it is evident that by "those who are for Jehovah" are meant those who are in external things from what is internal. When it is said that heaven enters, the meaning is that the Lord enters, because the Divine of the Lord makes heaven. That these are signified is evident also from the fact that these are here opposed to those who are in external things separate from what is internal; and also that by the sons of Levi who were gathered together unto Moses are represented those who are in truths from good; and those who are in truths from good are in external things from what is internal.

(10485) And all the sons of Levi were gathered together unto him. That this signifies those who are in truths from good, is evident from the signification of "the sons of Levi," as being those who are in spiritual love, or in charity toward the neighbor (see n. 3875, 4497, 4502, 4503). Whether you say charity toward the neighbor, or truth from good, it is the same thing, because those who are in charity are in the life of truth, and a life of truth, that is, a life according to truths Divine, is charity.

(10486) And he said unto them. That this signifies exhortation, is evident from the signification of "saying," when fighting, to which they are incited, is treated of, as here, as being exhortation.

(10487) Thus saith Jehovah the God of Israel. That this signifies by the Lord, is evident from the fact that “Jehovah” and “the God of Israel” in the Word denote the Lord. (That “Jehovah” denotes the Lord may be seen at the places cited in n. 9373; and that “God” and “the Holy One of Israel” do so, in n. 7091.)

(10488) Put ye every man his sword upon his thigh. That this signifies truth from good fighting against falsity from evil, is evident from the signification of a “sword,” as being truth fighting against falsity (see n. 2799, 8294); and from the signification of the “thigh,” as being the good of love (see n. 3021, 4277, 4280, 5050-5062, 9961). It is said “sword upon thigh,” because truth fighting against falsity and evil, and conquering, must be from good; because all the power of truth is from this source. Indeed truth without good is not truth, for it is only memory-knowledge devoid of life; consequently truth without good has no power. By truth from good is meant a life according to truth, for good is of the life. From this it is evident why it is said “put the sword upon the thigh,” as also in David, where it is said of the Lord, “Gird Thy sword upon Thy thigh, O Hero! in Thy comeliness, and in Thine honor” (Ps. 45:3).

(10489) Pass ye through and return from gate to gate in the camp. That this signifies wheresoever there is anything open from what is internal into what is external, is evident from the signification of “passing through and returning,” as being to survey and look around from one end to the other; from the signification of “gate,” as being an opening (of which above, n. 10483); thus “from gate to gate” denotes wheresoever there is anything open; and from the signification of “the camp,” as being hell (of which also above, n. 10483), thus also what is external; for what is external separate from what is internal is hell with man. From this it is evident that by “pass ye through and return from gate to gate in the camp” is signified that they must survey and look around to see wheresoever there is anything open from what is internal into what is external. How the case herein is shall be told in the following article. That what is external separate from what is internal in man is hell, is because what is internal in him is heaven (as shown above, n. 10472); consequently what is external, when separated from heaven, is hell, as can be seen further from the fact that with those who are in external things separate from internal there reign infernal loves, which are the loves of self and of the world. Moreover, the man whose external is separated from what is internal is actually in hell, although he is unaware of this while he lives in the world.

(10490) And slay ye, a man his brother, and a man his companion, and a man his neighbor. That this signifies a closing in respect to the influx of good and truth and of that which is related thereto, in order to prevent any reception and communication, is evident from the signification of “slaying,” as being to take away the spiritual life, thus the good of love and the truth of faith, here therefore to close, in order to prevent any reception and communication of these; for when these are taken away, the spiritual life also is taken away, and only the natural life remains. (That "slaying" denotes to take away the spiritual life, see n. 3387, 3395, 3607, 6767, 7043, 8902.) And from the signification of "brother," as being the good of love and of charity (n. 3815, 4121, 4191, 5409, 5686, 5692, 6756); from the signification of "companion," as being the truth of this good; and from the signification of "neighbor," as being that which has been conjoined with these (n. 5911, 9378), thus that which is related; for relations are neighbors. From this it is evident that by "slay ye a man his brother, and a man his companion, and a man his neighbor," is signified the closing of the internal with that nation in respect to the influx of good, of truth, and of the things related to these, in order to prevent with them any reception and communication of these. [2] In regard to this the case is, that inasmuch as that nation was at heart idolatrous and wholly in the loves in which is hell, and yet a worship representative of heavenly things was to be instituted among them, therefore their internals were completely closed. There were two reasons for this; one, in order that there might be conjunction with heaven by means of their external things devoid of what is internal; the other in order to prevent the holy things of the church and of heaven from being profaned. For if that nation had acknowledged the internal things of worship, which are the holy things of the church and of heaven that were represented, they would have defiled and profaned them. Hence it was that so little was revealed in light to that nation concerning heaven and the life after death, and hence it was that they did not at all know that the kingdom of the Messiah is in heaven. [3] That at the present day that nation is also of the same character, is known; but see what has been shown concerning it at the places cited above (n. 10396); as, That they were altogether in external things without anything internal (n. 4293, 4311, 4459, 4834, 4844, 4847, 4865, 4868, 4874, 4903, 4913, 9320, 9373, 9380, 9381): That consequently their worship was merely external (n. 3147, 3479, 8871): That they did not wish to know the internal things of worship and of the Word (n. 3479, 4429, 4433, 4680): That if they had known holy internal things they would have profaned them (n. 3398, 3489,4289): That therefore it was not granted them to know them (n. 301, 302, 304, 2520, 3769): That nevertheless there was communication with heaven by means of the externals of worship with them, which were representative of heavenly things (n. 4311, 4444, 6304, 8588, 8788, 8806). These then are the things which are meant and signified by the words, "slay ye a man his brother, and a man his companion, and a man his neighbor." [4] He who does not know that by "brethren," "companions," "neighbors," and many other names of relationship are signified the goods and truths of the church and of heaven; and their opposites, which are evils and falsities; cannot know what is involved in many other passages in the Word where these names occur, as in the following: Think not that I am come to send peace on the earth; I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be those of his own household. Whosoever loveth father or mother more than Me is not worthy of Me; and whosoever loveth son or daughter more than Me is not worthy of Me; and whosoever doth not take up his cross and follow after Me, is not worthy of Me (Matt. 10:34-38); spiritual combats are here treated of, which are temptations to be undergone by those who are to be regenerated, thus the contentions arising in man between the evils and falsities which are with him from hell, and the goods and truths which are with him from the Lord. Because these combats are here described, it is said, "whosoever doth not take up his cross, and follow after Me, is not worthy of Me;" by the "cross" being meant the state of man when in temptations. He who does not know that such things are signified by "man" and "father," by "daughter" and "mother," by "daughter-in-law" and "mother- in-law," must believe that the Lord came into the world in order to take away peace in homes and families, and introduce dissension; and yet He came to give peace and to take away dissensions, according to His own words in John 14:27, and elsewhere. [5] That the dissension of the internal and the external man is described in this passage, is evident from the signification in the internal sense of "man" and "father," of "daughter" and "mother," and of "daughter-in-law" and "mother-in-law," in which sense "man" [homo] denotes the good which is from the Lord; "father" denotes the evil which is from man's own; "daughter" denotes the affection of good and truth;

“mother” denotes the affection of evil and falsity; “daughter-in-law” denotes the truth of the church adjoined to its good; and “mother-in-law” denotes falsity adjoined to its evil. And because the combat between goods and evils, and between falsities and truths, with man is described, it is also said that “a man’s foes shall be those of his own household,” for by “those of his own household” is signified the things that appertain to man, thus which are his own; and “foes” in a spiritual sense denote the evils and falsities which assault goods and truths. That such things are signified by “man,” “father,” “daughter,” “mother,” “daughter-in-law,” and “mother-in-law,” has been shown throughout in these explications. [6] In like manner is it with these words: The brother shall deliver up the brother to death, and the father the son; and children shall rise up against their parents, and shall give them to death (Matt. 10:21). If any man cometh unto Me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own soul also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple (Luke 14:26, 27, 33). Who does not see that these words are to be understood otherwise than according to the letter, at least from the fact of its being said without restriction that father, mother, wife, children, brethren, sisters, are to be hated, in order that it may be possible for a person to be a disciple of the Lord? And yet it is according to the Lord’s commandments that no one is to be hated, not even an enemy (Matt. 5:43, 44). [7] It is evident that things belonging to man, which are evils and falsities in their order, are meant by these names, for it is also said that he must hate his own soul, and that he must renounce all that he hath, that is, the things that belong to him. A state of temptation, that is, of spiritual combat, is also here described, for it is said, “whosoever doth not bear his cross, and come after Me, cannot be My disciple.” To be a disciple of the Lord is to be led by Him and not by self, thus by the goods and truths which are from the Lord, and not by the evils and falsities which are from man. [8] In like manner is the Word to be understood elsewhere, where these names are mentioned, as in these passages: They do not attend unto My words; and as for My law, they reject it. Therefore thus said Jehovah, Behold I will lay stumbling-blocks before this people; so that the fathers and the sons together shall stumble against them, the neighbor and his companion, and they shall perish (Jer. 6:19, 21). I will scatter them, a man with his brother, even the fathers and the sons together; I will not pity, nor spare, nor have compassion, that I should not destroy them (Jer. 13:14). Jehovah hath multiplied those who stumble; yea, they fell a man upon his companion (Jer. 46:16). I will commingle Egypt with Egypt; and they shall fight a man against his brother, and a man against his companion (Isa. 19:2). In these passages also similar things are meant by “fathers,” “sons,” “brothers,” and “companions.”

(10491) And the sons of Levi did according to the word of Moses. That this signifies this accomplished by those who are in truths from good, is evident from the representation of the sons of Levi, as being those who are in truths from good, and in the abstract sense, truths from good (see above, n. 10485); and from the signification of "doing according to the word of Moses," as being the accomplishment.

(10492) And there fell of the people that day up to three thousand men. That this signifies a full and complete closing of the internal, is evident from the signification of "falling" or being slain, as being to be closed (of which above, n. 10490); and from the signification of "three thousand," as being what is full and complete; for by "three" is signified what is full and complete (n. 2788, 4495, 7715, 8347, 9198, 9488, 9489), in like manner by "three thousand," because the larger numbers signify the like as the smaller numbers from which they arise by multiplication (n. 5291, 5335, 5708, 7973). That all numbers in the Word signify real things, see the places cited in n. 9488, and n. 10127, 10217, 10253). [2] As the closing of the internal with the Israelitish and Jewish nation has here been treated of, something further may be said about the closing of the internal. Evils and falsities are what close the internal man, or what is the same thing, worldly, earthly, and bodily loves, when they prevail, for all evils and falsities are from this source. The reason why the internal is closed by these loves, is that they are opposed to heavenly loves, or what is the same thing, evils and falsities are opposed to goods and truths; and when things that are opposed act against each other, that which is injured contracts almost as does a fiber when it is pricked, and as in other circumstances every part of man will shrink when in pain. It is well known that an injury, and also a troubled state of mind, will cause the face to wrinkle; and will also cause the abdomen, together with the lungs and their respiration, to contract. Such also is the case with the internal man, when evils and falsities enter into the thought and into the will. That there is then an aversion, and from this a contraction, is perceived, and is also apparent. [3] This is the general reason why the internal is closed; but the special reason is to prevent goods and truths from entering from heaven through the internal man into the external man, and there being defiled and profaned; and therefore in order to prevent this with the Israelitish nation, with whom was the Word together with the holy things of the church, the internal was with them fully and completely closed. That it was fully and completely closed is evident from the fact that although they live among Christians, and although the Lord is plainly treated of in the prophecies, they nevertheless do not at all acknowledge Him; nay, they are of such a nature that they cannot even think anything which is confirmatory; such is the interior repugnance and aversion. [4] Be it known moreover that in the Christian world also the internal is closed with those who know the truths of faith from the Word and do not live according to them, for it is precisely a life in accordance with these truths that opens the internal man; for otherwise the truths reside merely in the memory of the external man. But in very deed with those who deny these truths the internal is completely closed; and, wonderful as it may seem, the internal is closed in more of the intelligent than of the simple. The reason is that the intelligent are in the cupidities of attaining to eminence and to wealth, and consequently are in the loves of self and of the world, more than are the simple; and are also able to confirm, by means of memory-knowledges, in which the intelligent excel the simple, the evils and falsities which are from these loves. An additional reason is that most of the intelligent think of the soul from some hypothesis that prevails in the learned world, from which they conceive no other idea of the soul than as of breath or of wind in which perchance there is a living principle; while on the other hand the simple do not think from such an idea, but only from the idea that the soul is the man who lives after death. From this it is that with the latter the internal is opened; but with the former it is closed. Whether you say that the internal is opened or closed, or whether you say that heaven is so, is the same.

(10493) And Moses said, Fill ye your hand this day to Jehovah. That this signifies that which is communicative and receptive of Divine truth in the heavens, is evident from the signification of “filling the hand to Jehovah,” as being a representative of the Divine power of the Lord in the heavens by means of the Divine truth that proceeds from His Divine good, and that which is communicative and receptive of it there (see n. 10076), here, that which is communicative of Divine truth with the heavens by means of representatives, such as were the external things of worship with that nation, after their internal had been closed. (That with that nation, when the internal was closed, there was, by virtue of the Divine power, a communication with heaven by means of the external things of worship, which were representative of heavenly things, see n. 4311, 4444, 6304, 8588, 8788, 8806.)

(10494) For a man is against his son, and against his brother. That this signifies when the internal has been closed, in order to prevent truth and good from heaven from entering into the external, is evident from the signification of “a man against his son and against his brother,” that is, after he has slain them, as being the closing of the internal in respect to the influx of truth and good (of which above, n. 10490, 10492). (That a “son” denotes truth, see n. 489, 491, 533, 1147, 2623, 2628, 2803, 2813, 3373, 3704, 4257, 9807; and a “brother,” good, n. 3815, 4121, 4191, 5409, 5686, 5692.)

(10495) That He may bestow upon you a blessing this day. That this signifies the reception of Divine truth from the Word and thereby conjunction with the Lord, is evident from the signification of “a blessing” as being in general that which is given to man by the Lord; and as everything the Lord gives bears relation to the good of love and the truth of faith, this and everything from this is what is signified by “blessing;” here therefore the reception of Divine truth from the Word and thereby conjunction with the Lord (see n. 1096, 2846, 3017, 3406, 4216, 4981, 6298, 8674, 8939; and that “blessing” denotes conjunction with the Lord, n. 3504, 3514, 3530, 3565, 3584, 6091, 6099). How the case herein is has been shown in what precedes;

and that through the Word there is conjunction of the Lord with man, and of heaven with the world, see n. 10452.

(10496) Verses 30-35. And it came to pass on the day after, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto Jehovah, perchance I shall make expiation for your sin. And Moses returned unto Jehovah and said, I beseech Thee! This people hath sinned a great sin, and they have made them gods of gold. And now if Thou wilt forgive their sin! And if not, blot me I pray out of Thy book which Thou hast written. And Jehovah said unto Moses, He that hath sinned against Me, him will I blot out of My book. And now go, lead the people unto that which I said to thee; behold Mine angel shall go before thee, and in the day of My visitation I will visit their sin upon them. And Jehovah smote the people, because they had made the calf which Aaron made. "And it came to pass on the day after," signifies the duration of such worship even to the end of the church; "that Moses said unto the people, Ye have sinned a great sin," signifies a complete turning away and estrangement; "and now I will go up unto Jehovah," signifies the raising of the interiors to the Lord; "perchance I shall make expiation for your sin," signifies a possibility by virtue of the Divine power of the Lord with those who have so completely turned themselves away; "and Moses returned unto Jehovah," signifies conjunction; "and said, "I beseech Thee! This people hath sinned a great sin," signifies that although this nation has completely turned away and removed itself from the Divine; "and they have made them gods of gold," signifies, and they worship infernal delight; “and now, if Thou wilt forgive their sin,” signifies that nevertheless this turning away from the Divine will not hinder; “and if not, blot me I pray out of Thy book which Thou hast written,” signifies the internal of the Word, of the church, and of worship, that it will not perish; “and Jehovah said unto Moses, He that hath sinned against Me, him will I blot out of My book,” signifies the reply, that those will perish who turn themselves away from the Divine; “and now go, lead the people unto that which I said to thee,” signifies that this nation is to represent the church, and not that the church is in it; “behold Mine angel shall go before thee,” signifies that nevertheless Divine truth will lead; “and in the day of My visitation I will visit their sin upon them,” signifies their last state in particular and in general, when is the Judgment; “and Jehovah smote the people,” signifies the devastation of truth and of good with the Israelitish nation; “because they had made the calf,” signifies on account of the worship from infernal love; “which Aaron made,” signifies that this comes from the external things which alone they loved.

(10497) And it came to pass on the day after. That this signifies the duration of such worship even to the end of the church, is evident from the signification of “on the day after,” as being what is perpetual and eternal, but when said concerning the Jewish nation as being even to the end of the church. The reason why “the day after” denotes what is perpetual and eternal, is that by “the morrow,” when said of such things as signify Divine, celestial, and spiritual things, is signified what is perpetual and eternal (n. 3998, 9939); but the reason why it denotes duration even to the end of the church, is that it is said of the Jewish nation and its worship, which worship came to an end when the Lord came into the world, according to the prediction in Daniel: Seventy weeks have been decreed upon thy people and upon thy city of holiness, to consummate the transgression, and to seal up sins, and to expiate iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the holy of holies. In the midst of the week he shall cause the sacrifice and the oblation to cease; finally upon the bird of abominations shall be desolation; and even with the consummation and the decree, it shall drop upon the devastation (Dan. 9:24, 27). And that the residue of the worship of that nation will come to an end together with the end of the present church in Europe, is foretold by the Lord in Matthew: Verily I say unto you, this generation shall not pass away until all these things come to pass (Matt. 24:34); the subject treated of in this chapter is the consummation of the age, which is the end of this church, as can be seen shown in the introductions to Genesis, chapters 26 to 40.

(10498) That Moses said unto the people, Ye have sinned a great sin. That this signifies a complete estrangement and turning away, is evident from the signification of “sin,” as being a turning away and estrangement from the Divine (see n. 5229, 5474, 5841, 7589, 9346), here a complete turning away and estrangement, because it is called “a great sin.” Turning away and estrangement from the Divine is complete when there is no longer received anything of truth and good from heaven, for the truth and good from heaven is the Divine with man. That with that nation there was no reception of truth and good from heaven, consequently that there was a complete turning away from the Divine, is described by these words in Isaiah: Say to this people, Hearing hear ye, but understand not; and seeing see ye, but know not. Make the heart of this people fat, and make their ears heavy, and blot out their eyes; lest they see with their eyes, and hear with their ears, and their heart should understand, and be converted, that they may be healed (Isa. 6:9, 10; also John 12:37-40); it is said, "lest they be converted that they may be healed," by which is signified that if they were to understand the internal things of the Word, of the church, and of worship, they would profane them (according to what was said above, n. 10490).

(10499) And now I will go up unto Jehovah. That this signifies the raising of the interiors to the Lord, is evident from the representation of Moses, as being the internal (of which above, n. 10468); and from the signification of "going up," as being a raising toward interior things (n. 3084, 4539, 4969, 5406, 5817, 6007), here a raising to the Lord, because it is said, "I will go up unto Jehovah," and by "Jehovah" in the Word is meant the Lord (see at the places cited in n. 9373). How the case herein is can be seen from what has been shown concerning the raising of the internal things of the Word, of the church, and of worship into heaven or unto the Lord, from the external things with the Israelitish nation (n. 4311, 4444, 6304, 8588, 8788, 8806).

(10500) Perchance I shall make expiation for your sin. That this signifies a possibility by virtue of the Divine power of the Lord with those who have so completely turned themselves away, is evident from the signification of “to expiate,” as being to cause that it be no longer reflected upon, thus that their worship be nevertheless accepted and heard. (That “to expiate” also denotes the hearing and reception of all things of worship, see n. 9506; here therefore the possibility that it can be done with those who have turned themselves away.) And from the signification of “sin,” as being a complete turning away from the Divine (as above, n. 10498). That these things are signified by these words is because the subject treated of in this chapter throughout is the turning away of the Israelitish nation from the Divine, and the possibility notwithstanding that a communication might be effected with heaven by means of the external things in which alone they were. [2] A few more words shall be said in order to make known how the case herein is. The church on earth is instituted for the sole end that there may be a communication of the world, or of the human race, with heaven, that is, through heaven with the Lord; for without the church there would be no communication; and without communication the human race would perish (n. 10452). But the communication of man with heaven is effected by means of the spiritual and celestial things with man, and not by means of worldly and bodily things without these; or what is the same, it is effected by means of internal things, and not by external things without these. And as the Israelitish nation were in external things without internal, and yet something of a church was to be instituted among them, it was therefore provided by the Lord that nevertheless communication with heaven might be effected by means of representatives, such as were the externals of worship with that nation. This communication, however, was effected miraculously (as may be seen at the places adduced above, n. 10499). [3] But in order that this might be done, two things were requisite; first, that the internal with them should be completely closed; and second, that they might be in a holy external when in worship. For when the internal has been completely closed, then the internal of the church and of worship is neither denied nor acknowledged, being as though it did not exist; and then there can be a holy external, and it can also be raised, because nothing opposes and stands in the way. For this reason also that nation was in full and complete ignorance about internal things, which belong to love and faith in the Lord and to eternal life thereby. But as soon as the Lord came into the world, and revealed Himself, and taught love and faith in Himself, then that nation, when they heard these things, began to deny them, and thus could no longer be kept in such ignorance as before. They were therefore then driven out of the land of Canaan, lest they should defile and profane internal things by denial in that land, where from the most ancient times all the places had been made representative of such things as belong to heaven and the church (n. 1585, 3686, 4447, 5136, 6516). [4] For the same reason, insofar as at this day they are acquainted with internal things, and confirm themselves intellectually against them, and deny them, so far they can no longer be in a holy external, because denial not only closes up the internal, but also takes away what is holy from the external, thus that which is communicative with heaven. The case is similar with Christians who from the Word or from the doctrine of the church are acquainted with internal things, and yet at heart deny them, as is the case when they live evilly, and think in themselves what is evil, however much their externals may seem to be in devotion and piety while they are engaged in worship.

(10501) And Moses returned unto Jehovah. That this signifies conjunction, is evident from the signification of "returning unto Jehovah," as being conjunction. The reason why conjunction is here signified by "returning unto Jehovah," is that by "going up unto Jehovah" (n. 10499) is signified the raising of the internal to the Lord.

(10502) And said, I beseech Thee, this people hath sinned a great sin. That this signifies that although this nation has completely turned away and removed itself from the Divine, is evident from the signification of "sinning a great sin," as being to completely turn away and estrange itself from the Divine (see above, n. 10498). It is said "although it has turned itself away" for the sake of the connection of the subject in the internal sense, for those who are in this sense do not attend to the letter, but to the sense of the things in their order.

(10503) And have made them gods of gold. That this signifies, and they worship infernal delight, is evident from the signification of “making them gods” as being worship; and from the signification of “gold,” as being the delight of external loves, thus infernal delight (see above, n. 10402). Mention is made in the Word of four kinds of idols, namely, idols of stone, of wood, of silver, and of gold. Idols of stone signify worship from falsities of doctrine; those of wood signify worship from evils of doctrine; those of silver signify worship of falsity both in doctrine and in life; and those of gold signify worship of evil both in doctrine and in life. Consequently idols of gold signified worship the worst of all. They who were in this worship not only falsified truths, but also adulterated goods; for evils they called goods, and the derivative falsities they called truths. All those are in such worship who are in the love of self and yet believe the Word, for they apply the sense of the letter of the Word in favor of all the things which they think and do, thus in favor of the worship of self.

(10504) And now, if Thou wilt forgive their sin. That this signifies that nevertheless this turning away from the Divine will not hinder, is evident from the signification of “sin,” as being a turning away from the Divine (as above, n. 10498, 10502); and from the signification of “forgiving” it, as being nevertheless not to hinder the internal things of the Word, of the church, and of worship, from being raised from their externals, thus effecting communication with the heavens. For when this communication is nevertheless effected, the turning away is not attended to, and that which is not attended to is said to be “forgiven.”

(10505) And if not, blot me I pray out of Thy book which Thou hast written. That this signifies the internal of the Word, of the church, and of worship, that it will not perish, is evident from the representation of Moses, who says these things, as being the internal of the Word, of the church, and of worship (on which see n. 10468); from the signification of "which Thou hast written," as being that which is there from the Lord; for by the "book" is signified that which is in the internal; and by "writing," when said with respect to Jehovah, that is, the Lord, as being that which is there from the Lord; and from the signification of "being blotted out of it," as being to perish; but here not to perish, because it is replied "he who hath sinned against Me, him will I blot out of My book," by which is signified that the internal of the Word, of the church, and of worship will not perish; but that those will perish who turn themselves away from the Divine, thus who are in things external without what is internal. [2] That the book which Jehovah wrote, which in the following verse is called "My book," or the book of Jehovah, and elsewhere the "book of life," denotes what is internal, is because the internal of man is in heaven, thus where the Lord is, and consequently those things which are in his internal are out of heaven from the Lord, all which are Divine celestial and spiritual things. These can be received by the internal of man, but not by his external separate from the internal, because the external is in the world, and is formed to receive the natural things which are in the world, and which without influx through internal things have no heavenly life, and consequently are called dead. [3]

From all this it can be seen what is meant in the Word by the “book of life,” and who they are who are said to be “written in this book,” namely, those who are in the life of truth and good, thus who do the Divine commandments from love and faith. For a life according to these commandments opens the internal man and forms him, and what is written therein is written by the Lord, and remains to eternity. These are meant by “those who are written in the book of life,” in the following passages: At that time Thy people shall be rescued, everyone that shall be found written in the book (Dan. 12:1). He that overcometh shall be clothed in white garments; and I will not blot his name out of the book of life (Rev. 3:5). None shall enter into the New Jerusalem, except those who are written in the Lamb’s book of life (Rev. 21:27). I saw that the books were opened; and another book was opened, which is the book of life, and the dead were judged out of the things which were written in the book, according to their works. And if anyone was not found written in the book of life, he was cast into the lake of fire (Rev. 20:12, 15). All shall adore the beast whose names are not written in the Lamb’s book of life (Rev. 13:8; 17:8); besides in other places. [4] Be it known that all things that have been written in the internal man have been written by the Lord, and that the things there written make the very spiritual and celestial life of man; also that each and all things that have been written there, have been written on the love (see also n. 2474, 8620, 9386).

(10506) And Jehovah said unto Moses, He that hath sinned against Me, him will I blot out of My book. That this signifies the reply, that those will perish who turn themselves away from the Divine, is evident from the signification of “Jehovah said unto Moses,” as being the reply; from the signification of “sinning against Jehovah,” as being to turn one’s self away from the Divine (see above, n. 10498); and from the signification of “being blotted out of the book of Jehovah,” as being not to appear in heaven, thus to perish in respect to the spiritual life. That this is signified by “being blotted out of the book of Jehovah,” is because those who are in things external separate from what is internal cannot receive anything from heaven; for it is the internal which receives from heaven, and the external without the internal does not receive from any other source than hell. (That heaven with man is in his internal, and that the internal is the book of life, and that what is in the internal is out of heaven from the Lord, may be seen just above, n. 10505.)

(10507) And now go, lead the people unto that which I said to thee. That this signifies that this nation is to represent the church, and not that the church is in it, is evident from the signification of “leading the people unto the land of Canaan,” as being to cause that there be a church, for by the “land of Canaan” is signified the church, and in the spiritual sense by “leading the people unto it” is signified to institute the church among them; for that nation was led into that land to the end that it might become a church; but here it denotes merely to represent it, because it is said, “lead the people unto that which,” and not “unto the land.” (That with the Israelitish and Jewish nation there was not a church, but only the representative of a church, see n.

4281, 4288, 4311, 4500, 4899, 4912, 6304, 7048, 9320; and that the "land of Canaan" denotes the church, n. 3686, 3705, 4447, 5136, 6516; and that consequently "land" or "earth" in the Word denotes the church, see at the places cited in n. 9325.)

(10508) Behold Mine angel shall go before thee. That this signifies that nevertheless Divine truth will lead, is evident from the signification of "the angel of Jehovah," as being in the supreme sense the Lord as to the Divine Human, and in the relative sense the Divine which is of the Lord with the angels in the heavens (see n. 1925, 2821, 4085, 6831, 9303); and that consequently it signifies Divine truth (n. 8192). And from the signification of "going before thee," as being to lead.

(10509) And in the day of My visitation I will visit their sin upon them. That this signifies their last state in particular and in general, when is the Judgment, is evident from the signification of "the day of visitation," as being the last state of the church in particular and in general (n. 2242, 6588); and from the signification of "visiting sin," as being to be judged and condemned. It is said "in particular and in general," because the day of visitation to everyone, thus in particular, is when he comes into the other life, which is when he dies, and it is also to the church in general when the church ceases to be. Then all are explored in respect to their quality, and are separated, those who are in evils being cast down into hell, and those who are in goods being raised into heaven. This however is not effected on earth, but in the other life. But how the exploration is accomplished there, and how the separation, and also how the condemnation and the casting down into hell, and the raising into heaven, shall of the Lord's Divine mercy be told elsewhere.

(10510) And Jehovah smote the people. That this signifies the devastation of truth and of good with the Israelitish nation, is evident from the signification of "smiting," as being to destroy (see n. 6761), and in the spiritual sense "to destroy" denotes to deprive someone of the truths and goods of faith and love, which in the Word is called "desolation" and "vastation." The reason why devastation is here signified by "smiting," is that in this chapter the subject treated of is the closing of the internal with the Israelitish nation; and the closing of the internal is devastation in respect to truth and good.

(10511) Because they had made the calf. That this signifies on account of the worship from infernal love, is evident from the signification of "the calf," as being the delight of the love of self (see above, n. 10407); consequently "to make a calf" denotes worship from the delight of this love, or what is the same, worship from this love. That this love is infernal love has been frequently shown. That by "making the calf" is signified worship, is because "to make it" involves all those things which are said concerning the adoration and worship of it in verses 4-6 of this chapter.

(10512) Which Aaron made. That this signifies that this comes from the external things which alone they loved, is evident from the representation of Aaron, as being the external of the Word, of the church, and of worship (see n.

10397, 10468, 10480); and when the external only is loved, then the external is said to "make it," but there is meant the nation which loves external things only.

(10513) CONTINUATION ABOUT THE THIRD EARTH IN THE STARRY HEAVEN. There were represented before the spirits of that earth magnificent palaces, after the likeness of those in which kings and princes dwell on our earth; for such things can be represented before spirits, and when represented they appear exactly as if they were real. But the spirits from that earth held them in no estimation, calling them marble effigies. And then they told us that with them there are things more magnificent, but that these are their holy edifices, not of stone, but of wood. And when it was said to them that these too are earthly things, they answered that they are not earthly, but heavenly, because when they behold them they have not an earthly idea, but a heavenly one, believing that they will see the like in heaven after death.

(10514) They also represented their holy edifices before the spirits of our earth, who said that they had never seen anything more magnificent. They were also represented to me, and the manner of their construction was consequently seen. They are constructed of trees, not cut down, but growing in their native soil. They said that on that earth there are trees of extraordinary growth and height. These they set in rows when young, that they may serve for porticoes and arboreal walks; and while their branches are tender they adapt and prepare them by means of cuttings and prunings to entwine one with another and join themselves together, so as to form the groundwork and floor of the edifice to be constructed; and other branches at the sides rise to serve as walls; and yet others bend into arches above to form the roof. In this manner they construct the edifice with wonderful art, raised high above the ground. They also prepare an ascent into it by means of continuous branches of trees, stretched out and firmly connected together. Moreover, they adorn this edifice in various ways, both without and within, by fastening the leaves together into forms. So do they build an entire grove. But it was not granted me to see the nature of the interior of these edifices, except that the light of their sun is let in through openings between the branches, and is everywhere transmitted through crystals, whereby the light all round the walls is variegated into colors like those of the rainbow, especially the colors blue and orange, which they love more than the other colors. Such is the nature of their architecture, which they prefer to the most magnificent palaces of our earth, and which was also esteemed and praised above these by the spirits of our earth.

(10515) They said further that the inhabitants do not dwell in high places, but upon the ground in low cottages, because high places are for the Lord who is in heaven, and low ones are for men who are on earth. Their cottages were also shown me. They were oblong, having within along the walls a continuous bench on which they lie, one behind another. On the side opposite to the entrance, where it is rounded, there is a table, and behind it a fireplace, from which the whole chamber is illuminated. In the fireplace however, there is no fire burning, but luminous wood which emits from itself as much light as does the flame of a fireplace. They said that in the evening these logs appear as if there were in them a fire of burning coal.

(10516) They said that they do not live in societies, but each household by itself, and that they are in societies when they come together for worship; and that then those who teach walk beneath the edifice in the porticoes, and the rest at the sides, and that in these meetings they have interior joys, from the sight of the edifice, and from the worship therein.

(10517) Besides all this they are upright, insomuch that they may be called probities. They bear the injuries done them without any revengeful feeling. They become anxious as soon as they approach those who think about bodily and earthly things, but glad and cheerful on approaching those who think about heavenly things. The anxiety excited in them by the spirits of our earth who were about me, on account of these being of a contrary nature, was plainly perceived. For the spirits of our earth think little about heavenly things, and much about bodily and earthly things; and when they think about heavenly things, they think about truths, and not about good; whereas the spirits from that earth think about good, and but little about truths. From this it is that the inhabitants of that earth love plantations of trees, and their sacred edifice made of trees; and that they hold in aversion works of stone and houses of stone; for trees and wood from the correspondence signify goods, whereas stones and houses built of stone signify truths (n. 3720). Moreover, man is such that he loves those things which correspond to his interior affections, although during his life in the world he does not know this.

(10518) A fourth earth in the starry heaven, together with its spirits and inhabitants, will be described at the end of the following chapter.

CHAPTER 33

(10519) THE HOLY Supper was instituted by the Lord in order that by means of it there may be a conjunction of the church with heaven, thus with the Lord. It is therefore the most holy thing of the church.

(10520) But in what manner conjunction is effected by means of it, is not apprehended by those who do not know anything of the internal or spiritual sense of the Word; for they do not think beyond its external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what is signified by the “body” and the “blood,” and what by the “bread” and the “wine,” and also what by “eating.”

(10521) In this sense the Lord’s “body” or “flesh” denotes the good of love, in like manner the “bread;” and the Lord’s “blood” denotes the good of faith, in like manner the “wine;” and “eating” denotes appropriation and conjunction. The angels who are with a man when he comes to the sacrament of the Supper perceive these things no otherwise; for they apprehend all things spiritually. From this it is that there then flows in from the angels to the man, thus through heaven from the Lord, a holy feeling of love and of faith. From this comes the conjunction.

(10522) From all this it is evident that when a man takes the bread, which is the body, he is conjoined with the Lord through the good of love to Him from Him; and when he takes the wine, which is the blood, he is conjoined with the Lord through the good of faith to Him from Him. But be it known that conjunction with the Lord through the sacrament of the Supper is effected solely with those who are in the good of love and of faith to the Lord from the Lord. The Holy Supper is the seal of this conjunction. EXODUS 33 1. And Jehovah spoke unto Moses, Go, go up from hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, To thy seed will I give it; 2. And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite; 3. Unto a land flowing with milk and honey; for I will not go up in the midst of thee; because thou art a stiffnecked people. Perchance I should consume thee in the way. 4. And the people heard this evil word, and they mourned; and they put not any man his ornament upon him. 5. And Jehovah said unto Moses, Say unto the sons of Israel, Ye are a stiffnecked people; I will come up into the midst of thee in a moment, and will consume thee; therefore now bring down thine ornaments from upon thee, and I shall know what I will do to thee. 6. And the sons of Israel stripped themselves of their ornament, by Mount Horeb. 7. And Moses took a tent, and stretched it for himself without the camp, afar off from the camp; and he called it the tent of meeting. And it was that everyone requiring of Jehovah went out unto the tent of meeting that was outside the camp. 8. And it was that when Moses went out unto the tent, all the people rose up, and stood every man at the door of his tent, and looked after Moses, until he had entered into the tent. 9. And it was that when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent, and spoke with Moses. 10. And all the people saw the pillar of cloud standing at the door of the tent; and all the people rose up and bowed themselves, every man at the door of his tent. 11. And Jehovah spoke unto Moses faces to faces, as a man speaketh unto his neighbor. And he returned unto the camp; and his minister Joshua the son of Nun, a boy, moved not out of the midst of the tent. 12. And Moses said unto Jehovah, See, Thou sayest unto me, Make this people come up; and Thou hast not made known to me whom Thou wilt send with me. And Thou hast said, I know thee by name, and thou hast also found grace in Mine eyes. 13. And now I pray, if I have found grace in Thine eyes, make known to me I pray Thy way, that I may know Thee, because I have found grace in Thine eyes; and see that this nation is Thy people. 14. And He said, My faces shall go, and I will make thee to rest. 15. And he said unto Him, If Thy faces go not, do not make us go up from hence. 16. And wherein shall it ever become known that I have found grace in Thine eyes, I and Thy people? is it not in Thy going with us? And we shall be rendered pre-eminent, I and Thy people, above all the people that are upon the faces of the ground. 17. And Jehovah said unto Moses, I will do this word also that thou hast spoken; because thou hast found grace in Mine eyes, and I know thee by name. 18. And he said, Make me see, I pray, Thy glory. 19. And He said, I will make all My good pass by over thy faces, and will call on the name of Jehovah before thee; and I will show grace to whom I show grace, and I will show mercy to whom I show mercy. 20. And He said, Thou canst not see My faces; because a man shall not see Me and live. 21. And Jehovah said, Behold a place with Me, and thou shalt stand upon the rock; 22. And it shall be when My glory passeth by, that I will put thee in a cleft of the rock, and will cover the palm of My hand over thee, until I have passed by. 23. And I will remove the palm of My hand, and thou shalt see My back parts; and My faces shall not be seen.

(10523) THE CONTENTS. In this chapter in the internal sense the subject of the Israelitish nation is further continued; but here its quality in respect to worship, thus its quality in respect to those things which are of the church. From verses 1 to 6 there is contained: That although they could be in representatives, which are the external things of worship and of the church, still there was not with them anything Divine, because not anything internal. From verses 7 to 17: That in the worship itself, regarded in itself, thus separate from them, there could be what is Divine. From verses 18 to 23: That nevertheless this was not seen nor perceived by them.

(10524) THE INTERNAL SENSE. Verses 1-3. And Jehovah spoke unto Moses, Go, go up from hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, To thy seed will I give it; and I will send an angel before thee, and I will drive out the

Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite; unto a land flowing with milk and honey; for I will not go up in the midst of thee; because thou art a stiff-necked people. Perchance I should consume thee in the way. "And Jehovah spoke unto Moses," signifies instruction concerning the quality of the worship and of the church with the Israelitish nation; "Go, go up from hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land," signifies that this nation is to represent the church, but that no church shall be in it, because it cannot be raised from external things; "of which I sware unto Abraham, to Isaac, and to Jacob, saying, To thy seed will I give it," signifies that it is promised to those who from the Lord are in the good of love and in the truths of faith; "and I will send an angel before thee," signifies the Divine of the Lord from which is the church and its worship; "and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite," signifies the casting out thence of all evils and falsities; "unto a land flowing with milk and honey," signifies what is pleasant and delightful from the good of faith and of love; "for I will not go up in the midst of thee," signifies that nevertheless the Divine was not with the nation itself; "because thou art a stiff necked people" signifies that they do not receive any influx from the Divine; "perchance I should consume thee in the way," signifies that if what is Divine were to flow in with this nation it would perish.

(10525) And Jehovah spoke unto Moses. That this signifies instruction concerning the quality of the worship and of the church with the Israelitish nation, is evident from the signification of “speaking,” when by Jehovah, as being instruction (see the places cited in n. 10280). The reason why it signifies instruction concerning the quality of the worship and of the church with the Israelitish nation, is that this is the subject treated of in this chapter, as can be seen from its contents as given above (n. 10523).

(10526) Go, go up from hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land. That this signifies that this nation is to represent the church, but that no church shall be in it, because it cannot be raised from external things, is evident from the signification of “going up unto the land,” as being to institute the church, for by “land” or “earth” in the Word is signified the church (see at the places cited in n. 9325); and by “going up unto it” is signified to institute the church, because for this reason they were led there, or “went up.” But here it does not signify to institute the church, but only to represent it, because that nation was in external things without what is internal, and the church with man is in his internal. As in this case it does not signify to institute a church, but only to represent those things which are of the church, therefore it is said, “Go, go up from hence, both thou and the people which thou hast made to come up out of the land of Egypt,” thus which Moses made to come up, but not Jehovah; and in a subsequent verse, “I will not go up in the midst of thee, because thou art a stiff-necked people,” by which is signified that the Divine is not with them; and where the Divine is not received in the internal, there is not the church, but only an external that is representative of the church. And from the signification of "making to come up out of the land of Egypt," as being to be raised from external things to what is internal, but here, not to be raised, because it is said that Moses made them to come up, and not that Jehovah did so. That this is signified by "making to come up out of the land of Egypt," see in n. 10421. (That there was not a church with the Israelitish nation, but only the representative of a church, see n. 4281, 4288, 4311, 4500, 4899, 4912, 6304, 7043, 9320; and everywhere in the preceding chapter.)

(10527) Of which I sware unto Abraham, to Isaac, and to Jacob, saying, To thy seed will I give it. That this signifies that it is promised to those who from the Lord are in the good of love and in the truths of faith, is evident from the signification of "swearing," when by Jehovah, as being confirmation by the Divine in the internal man (see n. 2842, 3375, 9166), thus also a promise from the Divine, for that which is promised by the Divine is also confirmed; from the representation of Abraham, of Isaac, and of Jacob, as being in the supreme sense the Lord in respect to the Divine Itself and the Divine Human, and in the relative sense, as being heaven and the church (n. 3245, 3251, 3305, 4615, 6098, 6185, 6276, 6804, 10445); and from the signification of their "seed," as being those who are in the good of love and in the truths of faith from the Lord; thus in the abstract sense the good of love and the truth of faith (n. 3373, 10445).

(10528) And I will send an angel before thee. That this signifies the Divine of the Lord from which is the church and its worship, is evident from the signification of “an angel,” as being in the supreme sense the Lord as to the Divine Human, and in the relative sense the Divine of the Lord in heaven with the angels, as also in the church with men (of which below); and from the signification of “sending before thee,” as being to prepare. (That in the supreme sense “an angel” denotes the Lord as to the Divine Human, see n. 1925, 3039, 6280, 6831, 9303; that in the relative sense it denotes the Divine of the Lord in heaven with the angels, see n. 1925, 2821, 4085, 6831, 8192.) From this it follows that “an angel” also signifies the Divine of the Lord with the men who receive it; for men who are in the good of love and in the truths of faith in the Lord from the Lord, after death become angels; and those who do so are angels inwardly even while they live in the world. From this it is that in the Word John the Baptist is called an “angel,” as in Luke: This is he of whom it is written, Behold I send Mine angel before Thy face, who shall prepare Thy way before Thee (Luke 7:27). That here “angel” denotes the Divine of the Lord with him is plain in Malachi: Behold I send Mine angel, who shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Angel of the covenant, whom ye desire (Mal. 3:1). That the Divine of the Lord is there meant by “angel” is because John the Baptist represented the Lord in respect to the Word, even as Elijah did, and the Word is Divine truth which is from the Lord. (That Elijah represented the Word may be seen in the preface to Genesis 18, and also in n. 2762, 5247; and that John the Baptist did so, in n. 9372.) And whereas in the supreme sense the Lord as to the Divine Human is the "Angel," therefore it is said, "the Lord shall come to His temple, even the Angel of the covenant;" "the temple" denotes His Divine Human, as is evident in John 2:18-22. The reason why He is called both "Lord" and "Angel," is that He is called "Lord" from Divine good, and "Angel" from Divine truth. As "Jehovah" in the Word denotes the Lord Himself, therefore it is said, "I send Mine Angel, who shall prepare the way before Me." This is said by Jehovah.

(10529) And I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. That this signifies the casting out thence of all evils and falsities, is evident from the representation of the nations in the land of Canaan, as being the evils and falsities of the church and of worship (see n. 9320, and the places cited in n. 9327); but what particular evil and falsity is signified by each nation may be seen in the explications given, where they are treated of; as, concerning the Canaanite, n. 1573, 1574, 4818; concerning the Amorite, n. 1857, 6306, 6859; concerning the Hittite, n. 2913, 6858; the Perizzite, n. 1573, 1574, 6859; the Hivite and the Jebusite, n. 6860.

(10530) Unto a land flowing with milk and honey. That this signifies what is pleasant and delightful from the good of faith and of love, is evident from the signification of "land," as being the church (of which in the places cited in n.

9325); from the signification of “milk,” as being spiritual good, which is the good of faith (see n. 2184); from the signification of “honey,” as being celestial good, which is the good of love; and from the signification of “flowing,” as being to be full. And because these things are signified by “a land flowing with milk and honey,” that which is pleasant and delightful from the good of faith and of love is also signified (n. 5620). It is said what is pleasant and delightful from these, because heavenly pleasantness and delight itself is in the good of faith and of love; for every good has its delight, for that is called good which is loved, and all delight is of love. The delight which is meant by heavenly joy, and by eternal happiness, is from no other source than the love of truth and of good. That this delight is superior to any delight of any love whatsoever that is to be found in the world, is quite unknown to those who make all delight to consist in worldly, bodily, and earthly things.

(10531) For I will not go up in the midst of thee. That this signifies that nevertheless the Divine was not with the nation itself, is evident from the signification of “not going up in the midst of the people,” when this is said by Jehovah, as being that the Divine was not in the nation itself; thus that there was no church; for the Divine is where the church is; for “to go up unto the land” denotes to constitute the church (see above, n. 10526); and “in the midst of thee” denotes in its internal.

(10532) For thou art a stiff-necked people. That this signifies that they do not receive any influx from the Divine, is evident from what was shown above (n. 10429), where like words occur.

(10533) Perchance I should consume thee in the way. That this signifies that if what is Divine were to flow in with this nation it would perish, is evident from the signification of "consuming," as being to perish. That that nation would perish if what is Divine were to flow in with them, is evident, for it is said, "I will not go up in the midst of thee; perchance I should consume thee in the way." The case herein is this. They who are in external things without what is internal, thus in the loves of self and of the world, cannot possibly receive anything Divine; and therefore the internal with them is kept closed. If the internal were opened with them, and what is Divine were to flow in, they would utterly perish; for their life is from the loves of self and of the world, and there is a perpetual opposition and contrariety between these loves and heavenly loves, and heavenly loves are what is Divine; and therefore their life would be extinguished by the influx of what is Divine. That the Israelitish nation was in external things without what is internal, thus was in these loves, has frequently been shown above.

(10534) Verses 4-6. And the people heard this evil word, and they mourned; and they put not any man his ornament upon him. And Jehovah said unto Moses, Say unto the sons of Israel, Ye are a stiff-necked people; I will come up into the midst of thee in a moment, and will consume thee; therefore now bring down thine ornament from upon thee, and I shall know what I will do to thee. And the sons of

Israel stripped themselves of their ornament by Mount Horeb. "And the people heard this evil word, and they mourned," signifies their grief at not being pre-eminent to others; "and they put not any man his ornament upon him," signifies the quality of their external, that it was devoid of what is Divine; "and Jehovah said unto Moses," signifies instruction; "Say unto the sons of Israel, Ye are a stiff-necked people," signifies that that nation would not receive influx from the Divine; "I will come up into the midst of thee in a moment, and will consume thee," signifies that they would perish if what is Divine were to flow in with them; "therefore now bring down thine ornament from upon thee," signifies the quality of their external, that it was devoid of what is Divine; "and I shall know what I will do to thee," signifies that in this way something may come forth with them; "and the sons of Israel stripped themselves of their ornament," signifies the deprivation of Divine truth in the external things with them; "by Mount Horeb," signifies in the external things of worship, of the church, and of the Word.

(10535) And the people heard this evil word, and they mourned. That this signifies their grief at not being pre-eminent to others, is evident from the signification of "hearing this evil word and mourning." That it denotes grief at not being pre-eminent to others, is plain from what has been already shown concerning that nation, namely, that they were insistent that a church should be instituted among them, but merely in order that they might be pre-eminent to all the nations in the whole world; for they were in the love of self more than other nations, and they could not be raised to eminence above them in any other way than by Jehovah being with them, thus also the church, for where Jehovah is, that is, the Lord, there is the church. That this was their end is evident from many passages in the Word, as also from these words in this chapter: Moses said, And wherein shall it ever be known that I have found grace in Thine eyes, I and Thy people? Is it not in Thy going with us? so that we be rendered pre-eminent, I and Thy people, above all the people that are upon the faces of the earth? (Exod. 33:16.) (That it was not by choice, but by permission, that a church was instituted among them, and yet that in the nation itself there was not a church, but only the representative of a church, see the places cited in n. 10396.)

(10536) And they put not any man his ornament upon him. That this signifies the quality of their external, that it was devoid of what is Divine, is evident from the signification of "ornament," as being what is Divine in external things. Thus, "not to put his ornament upon him" denotes to be devoid of what is Divine in external things. The reason why this is signified by "ornament" is that ornament bears relation to garments, and by "garments" in general are signified Divine truths. That this is the signification of "garments" in general, originates in the representatives in the other life, where all, both angels and spirits, appear clothed in garments, and each one according to his truths. They who are in genuine Divine truths appear clothed in white shining garments, and others in other garments.

Spirits do not know whence their garments come, but are clothed with them without knowing this. Moreover, their garments vary according to the changes of their state in respect to truths. In a word, it is their understanding which is presented to view and represented by their garments, for each person's understanding is formed by means of truths, and becomes such as are the truths from which it is formed. With the angels of heaven their understanding is in their internal, and consequently they have white shining garments. The shining is from Divine good, and the whiteness is from the light of heaven, which is Divine truth. But the garments of those who are in external things without what is internal are dusky and tattered, like those of beggars in the streets and of robbers in the woods. From this it can be seen what is signified by "ornaments," namely, the holy truths of the church, and consequently "not putting on their ornament" denotes to be devoid of the holy truths of the church; and in application to the Israelitish nation, which was in external things without what is internal, it denotes the quality of the external without truths from the Divine. (That "garments" denote truths, see n. 2132, 2576, 4545, 4763, 5248, 5319, 5954, 6378, 6914, 6917, 6918, 9093, 9158, 9212, 9216, 9814, 9827, 9952; as also what is signified by the "garments of Aaron and of his sons," n. 9814, 10068.) That in the Word, "ornament" signifies the holy truths of the church, will be seen in the following article (n. 10540).

(10537) And Jehovah said unto Moses. That this signifies instruction, is evident from the signification of "saying," when by Jehovah, as being instruction (of which in the places cited in n. 10280), here instruction that Divine truth was not with the nation itself, which is signified by their "bringing down their ornament from upon them" (of which below).

(10538) Say unto the sons of Israel, Ye are a stiff-necked people. That this signifies that that nation would not receive influx from the Divine, is evident from what was shown above (n. 10429), where like words occur.

(10539) I will come up into the midst of thee in a moment, and will consume thee. That this signifies that they would perish if what is Divine were to flow in with them, is evident from what was shown above (n. 10531, 10533), where also like words occur.

(10540) Therefore now bring down thine ornament from upon thee. That this signifies the quality of their external, that it was devoid of what is Divine, is evident from the signification of "ornament," when the subject treated of is the church, as being holy truth, that is, what is Divine in the externals (of which above, n. 10536); and from the signification of "bringing it down from upon them," as being to strip it off, thus to be devoid of it. That what is Divine in the externals, that is, holy truth, is signified by "ornament," is evident from the following passages. In Ezekiel: I clothed thee with broidered work, and I shod thee with badger, and I girded thee with fine linen, and I covered thee with silk; and I adorned thee with ornament, and I put bracelets upon thy hands, and a chain upon thy throat. And I put a nose-jewel upon thy nose, and earrings in thine ears, and a crown of comeliness upon thine head. Thus wast thou adorned with gold and silver; and thy garments were of fine linen, silk and broidered work; whence thou hast become exceeding beautiful and thou wast prospered unto a kingdom; wherefore thy name went forth among the nations concerning thy beauty; for this was perfect in Mine ornament, which I had put upon thee (Ezek. 16:10-14). [2] This is said of Jerusalem, by which is signified the church which was set up by the Lord after the flood, and which was succeeded by the Israelitish and Jewish Church. The quality of this latter church is also described in the same chapter. But the quality of that Ancient Church is described in the above passage, and its holy truths by the ornaments there mentioned. Everyone can see that such things as are of the church are signified by the several particulars, and that something special is signified by each thing. Otherwise to what purpose would be such a description of Jerusalem? [3] But what of the church each particular signifies can be seen from the internal sense only, for this sense teaches what thing in the spiritual world corresponds to each particular; from which it can be seen that “broidered work” denotes memory-truth (see n. 9688); “fine linen,” intellectual truth which is from the Divine (n. 5319, 9469, 9596, 9744); “bracelets,” truths in respect to power (n. 3103, 3105); “a chain,” truth from good in respect to influx, and the consequent conjunction of things interior and exterior (n. 5320); “a nose-jewel,” truth in respect to perception; and “earrings,” truths in respect to obedience (n. 4551, 10402); “a crown of comeliness,” spiritual good, which is the good of truth, a “crown” denoting good (n. 9930), and “comeliness,” what is spiritual (see n. 9815); “gold and silver,” good and truth in general (see n. 113, 1551, 1552, 5658, 6914, 6917, 9874); “fine flour, honey, and oil” denote truths and goods external and internal; “fine flour,” truth from good (n. 9995); “honey,” external good (n. 10530), and “oil,” internal good (n. 886, 4582, 4638, 9474, 9780, 10254, 10261); “beauty” denotes the form of truth from good (n. 3080, 3821, 4985, 5199). (That “Jerusalem,” of which these things are said, denotes the church, see n. 402, 2117, 3654.) From this it is evident what is meant by “ornament,” namely, holy truth in the whole complex. [4] Like things are signified by the “ornaments of the daughters of Zion,” which are enumerated in Isaiah: In that day the Lord will take away the ornament of the anklets, and of the little nets, and of the little moons, and of the ointment-boxes, and of the little chains, and of the gold-plates; and the tiaras, and the leg-bands, and the bindings, and the soul-houses, and the enchantments, and the rings, and the nose-ornaments, the changes of garments, and the mantles, and the veils, and the hair-pins, the mirrors, and the muslins, and the head-dresses, and the cambrics. And it shall come to pass that instead of spice there shall be rottenness; and instead of a girdle a rent; and instead of braided work baldness; and instead of a gown a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy strength in the war (Isa. 3:18-25). Those who do not think beyond the sense of the letter know no otherwise than that all those things with which the daughters of Zion are said to have been adorned, are to be understood according to the letter; and that the men of that kingdom would perish on account of their adornment and their consequent haughtiness and pride; for it is said that “their men shall fall by the sword, and their strength in the war.” But those who raise their minds somewhat above the letter are able to know that such things are not meant. [5] From various passages in the Word these know that by “the daughters of Zion” are not meant the daughters of Zion, but such things as belong to the church; as also by “the daughters of Jerusalem,” “the daughters of Israel,” “the daughters of Judah,” and many others. (That by these are signified the church and the things that belong to the church, see n. 6729, 9055.) As therefore the church, and the things that belong to the church, are signified by “the daughters of Zion,” it follows that by their ornaments as here enumerated are signified the truths and goods of the church, and that each ornament signifies some specific truth and good; for in the Word nothing is said without a meaning, not even one syllable. [6] And as that church was to be bereft of its truths and goods, which are signified by these ornaments, therefore it is said that “instead of spice there shall be rottenness, instead of a girdle a rent, instead of braided work baldness, instead of a gown a girding of sackcloth, and a burning instead of beauty;” and also that “the men shall fall by the sword, and their strength in the war;” for by “spice” is signified Divine truth in respect to its perceptivity (n. 10199, 10291); by “rottenness,” the privation of it; by “a girdle,” the bond holding together truths and goods in their connection (n. 9341, 9828, 9837); "a rent instead thereof" denotes their dissolution and dispersion; by "braided work" is signified memory-truth (n. 2831); by "baldness," the deprivation of the intelligence of truth and of the wisdom of good (n. 9960); by "a burning," their consumption through the evils of the love of self (n. 1297, 2446, 7852, 9055, 9141); by "beauty," the form of truth from good in the church, thus its perfection (n. 3080, 3821, 4985, 5199); and by "a sword whereby men shall fall," falsity destroying truth and good (n. 2799, 4499, 6353, 7102, 8294); by no "strength in the war" is signified not any resistance against evil and falsity; for "war" denotes spiritual combat and temptation (n. 1659, 1664, 2686, 8273, 8295, 10455). From all this it is now evident that by "ornament" in general is signified the Divine truth of the church. [7] The like is signified by "ornament" in the following passage: Ye daughters of Israel, weep over Saul, who clothed you in doubledyed with pleasant things, who put an ornament of gold upon your garment (2 Sam. 1:24). These words occur in the lamentation of David over Saul, which he wrote to teach the sons of Judah the bow (2 Sam. 1:18), where by "bow" is signified the doctrine of truth fighting against the falsities of evil (n. 2686, 2709, 6422); consequently by the "daughters of Israel" are signified the affections of truth that belong to the church (n. 2362, 3963, 6729, 6775, 6788, 8994); to be "clothed with double-dyed with pleasant things," denotes with the interior truths of the church which are from good (n. 4922, 9468); to "put an ornament of gold upon the garment" denotes to make truths beautiful from good. (That "gold" denotes good, see at the places cited in n. 9874; and that "garment" denotes truth in general, n. 10536.) That the lamentation of David over Saul treats of the doctrine of truth fighting against the falsity of evil, which doctrine is signified by a "bow," was because by a king, or by the royalty which belonged to Saul, is signified Divine truth in respect to protection and to judgment (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148). [8] The like is signified by "ornament" elsewhere: Give unto Jehovah the glory belonging to His name; bow yourselves before Jehovah in the ornament of holiness (Ps. 29:2). "In the ornament of holiness" denotes in the genuine truths of the church. In like manner in Isaiah: Thy sons shall make haste. Lift up thine eyes round about, and see all gathered together. As I live, said Jehovah, thou shalt be clothed with all as with an ornament, and be girded round with them as a bride (Isa. 49:17, 18); also speaking of Zion, by which is signified the celestial church; by the "sons who shall make haste" are signified the truths of that church (that "sons" signify truths, see n. 489, 491, 2623, 2803, 2813, 3373, 3704, 4257, 9807). From this it is that it is said that she shall "be clothed with them as an ornament, and shall be girded round with them as a bride," which can be said of the truths of the church, but not of the sons of Zion. [9] As almost all things in the Word have also an opposite sense, so likewise have those which belong to ornament, by which are signified truths falsified, as in these passages: When thou art laid waste, what wilt thou do? Though thou clothest thyself with double-dyed, though thou deckest thee with an ornament of gold, though thou forcest open thine eyes with antimony, in vain shalt thou make thyself beautiful (Jer. 4:30). I will visit upon her the days of the baals, to which she burned incense, and put on her earring and her ornament, and went after her lovers, and forgot Me (Hos. 2:13); and in other places.

(10541) And I shall know what I will do to thee. That this signifies that in this way something may come forth with them, is evident from the series of things in the internal sense, for that nation could be in a holy external and at the same time not in a holy internal. And as in this way the external of the church could be with that nation, though not the internal, therefore by "I shall know what I will do," is signified that in this way something may come forth with them.

(10542) And the sons of Israel stripped themselves of their ornament. That this signifies the deprivation of Divine truth in the external things with them, is evident from the signification of "stripping one's self," as being to be bereft and deprived; and from the signification of "ornament," as being holy truth, or what is Divine (see n. 10536, 10540).

(10543) By Mount Horeb. That this signifies in the external things of worship, of the church, and of the Word, is evident from the signification of "Mount Horeb," as being Divine truth in the external things, for Horeb was a mountainous region around Mount Sinai; and by "Mount Sinai" is signified Divine truth. Consequently "Horeb," being a mountainous region round about it, signifies Divine truth in external things; for that which is in the midst and which is high above the things that lie round about, signifies what is internal; and consequently by that which is round about and beneath is signified what is external. (That "Mount Sinai" signifies Divine truth, see n. 8805, 9420; that "the midst" denotes what is internal, n. 1074, 2940, 2973, 5897, 6084, 6103, 9164; in like manner what is high, n. 2148, 4210, 4599, 9489, 9773, 10181; and that "roundabout" denotes what is external, n. 2973; in like manner "beneath.") As the people were in external things, and not in what is internal, therefore when the Law was promulgated from Mount Sinai, they stood in Horeb beneath the mountain, and the mountain was hedged about to prevent its being touched by the people (Exod. 19:12, 13, 21-24; 20:18; Deut. 4:11, 12). It is said "the external of worship, of the church, and of the Word," because the external of one is the external of the other, for worship belongs to the church, and the truths and goods of the church and of its worship are from the Word; and therefore those who are in the externals of worship and of the church are in the externals of the Word.

(10544) Verses 7-11. And Moses took a tent, and stretched it for himself without the camp, afar off from the camp; and he called it the tent of meeting. And it was that everyone inquiring of Jehovah went out unto the tent of meeting that was outside the camp. And it was that when Moses went out unto the tent, all the people rose up, and stood, every man at the door of his tent, and looked after Moses, until he had entered into the tent. And it was that when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent, and spoke with Moses. And all the people saw the pillar of cloud standing at the door of the tent; and all the people rose up and bowed themselves, every man at the door of his tent. And Jehovah spoke unto Moses faces to faces, as a man speaketh unto his neighbor. And he returned unto the camp; and his minister Joshua, the son of Nun, a boy, moved not out of the midst of the tent. “And Moses took a tent,” signifies what is holy of worship, of the church, and of the Word; “and stretched it for himself without the camp, afar off from the camp,” signifies remote from the external things in which the nation itself was; “and he called it the tent of meeting,” signifies the external of worship, of the church, and of the Word, in which are internal things; “and it was that everyone inquiring of Jehovah went out unto the tent of meeting that was outside the camp,” signifies that all instructions concerning the truths and goods of the church and of worship would be given to everyone by means of the external of the Word remotely from the external things in which that nation was; “and it was that when Moses went out unto the tent, all the people rose up, and stood, every man at the door of his tent,” signifies that that nation was not in the external of the Word, of the church, and of worship, but was outside of it; “and looked after Moses, until he had entered into the tent,” signifies that they see the external of the Word, of the church, and of worship, but that it vanishes from their apprehension; “and it was that when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent, and spoke with Moses,” signifies that after the Word had vanished from their apprehension a dense obscurity took possession of them from without, and yet there was a clear perception from within; “and all the people saw the pillar of cloud standing at the door of the tent,” signifies a dense obscurity taking possession of them from without; “and all the people rose up and bowed themselves, every man at the door of his tent,” signifies that that nation adored their external in a holy manner; “and Jehovah spoke unto Moses faces to faces,” signifies the Divine things in the Word conjoined together; “as a man speaketh unto his neighbor,” signifies the conjunction of truth and good; “and he returned unto the camp,” signifies unto the external in which that nation was; “and his minister Joshua, the son of Nun, a boy, moved not out of the midst of the tent,” signifies Divine truth meanwhile ministering in the holy things of the church and of worship in the place of Moses.

(10545) And Moses took a tent. That this signifies what is holy of worship, of the church, and of the Word, is evident from the signification of “a tent,” as being in the supreme sense the Lord, and also heaven and the church, and in the relative sense all that is holy of heaven and of the church, consequently also what is holy of worship and of the Word, for these are of the church and are of the Lord, because they are from Him. The reason why “a tent” signifies these things, is that the most ancient people dwelt in tents, and also had therein their holy worship. Among these people existed the celestial church, which was the most holy of all the succession of churches, for they adored the Lord, who with them was Jehovah; and as He was their Leader, they had interaction with the angels of heaven, and consequently were in celestial wisdom from the Lord. It is the setting up of this church which is described by the creation of heaven and earth in the first chapter of Genesis, and their wisdom by paradise. For by "heaven and earth" in the Word is signified the church, by "paradise" intelligence and wisdom, and by "man" the church itself; in like manner by the "ground" from which he was named "Adam." (That "heaven and earth" in the Word denote the church, "heaven" the internal church and "earth" the external church, see n. 1733, 1850, 2117, 2118, 3355, 4535, 10373; that intelligence and wisdom are described by paradises and gardens, n. 100, 108, 2702, 3220; that "man" denotes the church, n. 478, 768, 4287, 9276; in like manner "ground," n. 566, 1068; and that "creating man" denotes the setting up of the church, n. 16, 88, 10373; see also n. 8891, 9942.) [2] In consequence of that church being loved above all others, and from the Lord dwelling with them in tents (for the Lord is said "to dwell" with the man who is in love to Him, John 14:23), therefore in memory of these things the Tabernacle or Tent of meeting was constructed among the Israelitish nation, wherein was held what is holy of worship; and for the same reason the feast of tabernacles or of tents was instituted. [3] That by "tent" are signified these holy things, and specifically what is holy of worship, is evident from the following passages: Sing, O barren, that did not bear, enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations (Isa. 54:1, 2). "To enlarge the place of the tent” denotes to do so with the things which are of the church, and consequently which are of worship; “to stretch forth the curtains of the habitations” denotes to multiply truths (that “curtains” denote the truths of the church, see n. 9595, 9596, 9606, 9756); “the barren” denotes one who has not previously been in the truths and goods of the church (n. 3908, 9325). [4] In Jeremiah: The whole land has been laid waste, suddenly have My tents been laid waste, and My curtains in a moment (Jer. 4:20). That “land” denotes the church may be seen in the places cited in n. 9325; and as the church is the church from the goods of love and the truths of faith, therefore it is said that “the tents and the curtains are laid waste;” “tents” denoting the goods of the church, and “curtains” its truths. [5] Again: My tent hath been laid waste, and all My cords have been plucked out; My sons are gone forth from Me, and they are not; there is none to stretch forth My tent any more, or to raise up My curtains. For the shepherds are become fools (Jer. 10:20, 21). Like things are here signified by “tent” and by “curtains;” the “cords plucked out” denotes that there is no longer any conjunction of good and truth, and of truths one with another; and therefore it is said, “My sons are gone forth,” because by “sons” are signified truths. (That “cords” denote conjunction may be seen in n. 9777, 9854, 9880; and that “sons” denote truths, in n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704, 4257, 9807.) [6] In David: Jehovah, who shall abide in Thy tent, who shall dwell in the mountain of Thy holiness? He that walketh blameless, and who doeth righteousness, and speaketh the truth in his heart (Ps. 15:1, 2). “To abide in the tent of Jehovah” denotes to do so in heaven and in the good of love there. Again: I will abide in Thy tent to eternities (Ps. 61:4); where the meaning is the same. [7] In Amos: In that day I will raise the tent of David that is fallen, and I will close up the breaches thereof, and I will restore its ruins (Amos 9:11). The “tent of David” denotes the church of the Lord and what is holy of the worship of Him; “to close up the breaches, and restore the ruins” denotes to restore these by removing falsities. That “David” in the Word denotes the Lord, see n. 1888, 9954; hence it is that “the tent of David” denotes the church of the Lord, and that which is holy of worship. In Jeremiah: Behold I bring back the captivity of Jacob’s tents, and I will have compassion on his dwelling places (Jer. 30:18); where “the tents of Jacob,” and “his dwelling places,” denote the goods and truths of the church. [8] As by “tents” are signified the goods of the church and of worship, therefore by “tents” in the opposite sense are signified the evils of worship and of the church, as can be seen from the following passages: I will liken the daughter of Zion to a comely woman; shepherds and their flocks shall come unto her, and they shall fix their tents against her round about (Jer. 6:2, 3). Go up against Arabia, and lay waste the sons of the east. Their tents and their flocks they shall take, their curtains, and all their vessels (Jer. 49:28, 29). What will ye do in the day of the solemnity, and in the day of the feast of Jehovah? For lo they are gone away because of the laying waste; the desirable things of their silver, the nettle shall possess them; thorns shall be in their tents (Hos. 9:5, 6). He smote all the firstborn of Egypt, the beginning of strengths in the tents of Ham (Ps. 78:51).

(10546) And stretched it for himself without the camp, afar off from the camp. That this signifies remote from the external things in which the nation itself was, is evident from the signification of “stretching the tent,” as being to provide, dispose, and set in order the things which are of the church and of worship; for by the “tent” is signified what is holy of the church, of worship, and of the Word (see just above, n. 10545), consequently by “stretching it” is signified to provide, dispose, and set in order these things; and from the signification of “the camp,” as being the heavenly order from which and according to which are heaven and the church; and as all the truths and goods of heaven and of the church belong to this order, there is consequently signified their containant also. The reason why these things are signified by “the camp,” is that by “the sons of Israel,” who formed the camp, are signified all truths and goods in the complex. But when the sons of Israel worshiped the calf instead of Jehovah, then by their “camp” was signified the opposite, thus infernal order, and also the containant of falsity and evil, which make hell. Whether you say “the external of worship and of the church without the internal,” or “hell,” it is the same thing; for they who are in the external of worship without the internal are in the loves of self and of the world, and the loves of self and of the world are from hell. From this it is evident why Moses took his tent and stretched it without the camp afar off from the camp; for as before said, by the “tent” was signified what is holy of worship, of the church, and of the Word; and also why by these words is signified what is remote from the external things in which the Israelitish nation was. [2] (That by "the camp" is signified heavenly order, and by "encamping" the disposing of good and truth according to heavenly order, see n. 4236, 8103, 8130, 8131, 8155, 8193, 8196; and that consequently by "the camp" is signified heaven and the church insofar as they are the containant of these, n. 10038; and in the opposite sense hell, n. 10458; moreover, that the external of worship and of the church separate from what is internal is hell, see n. 10483, 10489; for the reason that those who are in external things separate from what is internal never receive any Divine influx, n. 10429, 10472; and consequently have nothing of faith in and of love to the Lord, n. 10396, 10400, 10411; because they look solely to their own loves, thus to hell, n. 10422; and consequently worship themselves for a god, n. 10407, 10412; that the Israelitish nation was in external things separate from what is internal, may be seen at the places cited in n. 9380, and also in n. 9373, 9391, 10396, 10401, 10407, 10492, 10498, 10500, 10533.)

(10547) And he called it the tent of meeting. That this signifies the external of worship, of the church, and of the Word, in which are internal things, is evident from the signification of "the tent of meeting," as being the external of worship, of the church, and of the Word, in which are things internal; for by "tent" is signified what is holy of worship, of the church, and of the Word (see n. 10545), and by "meeting" is signified where internal things are, for all internal things are together in external things (n. 6451, 9216, 9828, 9836). In the sense of the letter by "meeting" is meant the meeting of the sons of Israel; but in the internal sense there is signified the meeting of the truths and goods of the church, because by the sons of Israel in a good sense are signified the truths and goods of the church in the complex (n. 5414, 5879, 5951, 7957), in like manner by the "congregation" and the "assemblage" of the sons of Israel (n. 7830, 7843). And the truths and goods of the Word, of the church, and of worship are in their own internal; for in the internal of the Word, of the church, and of worship are celestial and spiritual things; but in the external are natural and worldly things; and all celestial and spiritual things flow into natural and worldly things, and terminate in them, and form and constitute them. From this it is that what is external is signified by "meeting." This is the case with the external sense of the Word, which is called the sense of its letter, thus also with the externals of the church and of worship, for these are from the Word.

(10548) And it was that everyone inquiring of Jehovah went out unto the tent of meeting that was outside the camp. That this signifies that all instructions concerning the truths and goods of the church and of worship would be given to everyone by means of the external of the Word remotely from the external things in which that nation was, is evident from the signification of "inquiring of Jehovah," as being to be instructed concerning the truths and goods of the church and of worship, for all inquiring of Jehovah is for the sake of instruction in these; from the signification of "the tent of meeting," as being the external of the church and of worship (of which just above, n. 10547); and from the signification of "outside the camp," as being that which is remote from the external things in which that nation was (n. 10546). From this it is evident that by "everyone inquiring of Jehovah went out unto the tent of meeting that was outside the camp," is signified that all instruction concerning the truths and goods of the church and of worship would be given by means of the external of the Word remotely from the external things in which that nation was. [2] It is said "by means of the external of the Word," because all instruction concerning the truths and goods of faith and of love which make the church and enter into worship, is from this source, and because to inquire of the Lord is to consult the Word; for in the Word the Lord is present, seeing that the Word is the Divine truth which is from Him, and that He is with the angels in His Divine truth, and also with the men of the church who receive Him. [3] It is said "by means of the external of the Word," because in the external of the Word all internal things are together, thus all the truths and goods of heaven and of the church (according to what was shown above, n. 10547). From this it is that answers and revelations were made in ultimates (n. 9905). Moreover, all the doctrinal things of the church that are of service to worship, are given by means of the external of the Word; but they are given to those only who are in enlightenment from the Lord when they are reading the Word, for then light flows into them from heaven through the internal sense (see n. 9025, 9382, 9409, 9424, 9430, 10105, 10324, 10402, 10431). [4] The reason why it denotes remotely from the external things in which the Israelitish nation was, is that with that nation the external of the Word appears quite different, and consequently is differently unfolded, as can be seen from the fact that they see nothing therein about faith in the Lord and love to Him, nor indeed about the Lord, and about heaven from Him. But the things which they see are solely about worldly and earthly things, and especially about their own preeminence to others. The reason is that they are in external things without what is internal, and they who are of such a character can see nothing from the internal. To see from the internal is to see from heaven from the Lord. From all this it is evident that the external of the Word, and consequently of the church and of worship, with that nation, was remote from the external of the Word, of the church, and of worship, as regarded in itself. As far as verse 11, the external worship of that nation is now described in the internal sense.

(10549) And it was that when Moses went out unto the tent, all the people rose up, and stood, every man at the door of his tent. That this signifies that that nation was not in the external of the Word, of the church, and of worship, but was outside of it, is evident from the representation of Moses, as being the Word (of which in the places cited in n. 9372); from the signification of “the tent,” as being what is holy of worship, of the church, and of the Word (n. 10545); and from the signification of “rising and standing before the door of the tent,” as being to be outside of it, for “door” denotes entrance, introduction, and communication (n. 2145, 2152, 8989); consequently "to stand before it" denotes not to enter, be introduced, and have communication.

(10550) And looked after Moses, until he had entered into the tent. That this signifies that they see the external of the Word, of the church, and of worship, but that it vanishes from their apprehension, is evident from the signification of "looking after Moses" as being to see the external of the Word; for by "Moses" is signified the Word (see n. 10549); and by "looking after him" is signified to see its external; for that which is before signifies that which is within; and that which is after signifies that which is without; consequently to see the back parts of Jehovah, and not the face, denotes to see what is external and not what is internal, as shown in the last verse of this chapter. And from the signification of "until he had entered into the tent," as being to vanish from their apprehension; for when he entered he was no longer seen.

(10551) And it was that when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent, and spoke with Moses. That this signifies that after the Word had vanished from their apprehension a dense obscurity took possession of them from without, and yet there was a clear perception from within, is evident from the signification of "when Moses entered into the tent," as being that after the Word had vanished from their apprehension (of which just above, n. 10550); from the signification of "the pillar of cloud," as being a dense obscurity relatively to that nation, for by a "cloud" is signified the external of the Word (see the preface to Genesis 18; and n. 4060, 4391, 5922, 6343, 6752, 8443, 8781); and also the obscurity of the Word with those who are not in enlightenment, and dense obscurity with those who are in the external of the Word separate from the internal (see n. 6832, 8106, 8814, 8819, 9430); from the signification of "standing at the door," as being to be outside (n. 10549); from the signification of "speaking with Moses," as being to perceive clearly from within (for by "Moses" is signified the Word as regarded in itself, n. 9372, and by "speaking" is signified to perceive, see the places cited in n. 10290). That it denotes from within is because Moses, with whom the pillar of cloud spoke, was within the tent. [2] It must here be told what it is to see from without, and what to have perception from within. Those who when reading the Word are in enlightenment, see it from within, for their internal is open, and when the internal is open it is in the light of heaven. This light flows in and enlightens, although the man is unaware of it. The reason why he is unaware of it, is that this light flows into the knowledges that are in the man's memory, and these knowledges are in natural light. And as the man thinks from these knowledges as from himself, he cannot perceive the influx, nevertheless from various indications he is able to know that he has been in enlightenment. But yet everyone is deceived who believes himself to be in enlightenment, unless he loves to know truth for the sake of truth and for the sake of the good of life, thus unless he loves Divine truth for the sake of life, because to live according to Divine truths from the Word is to love the Lord, and all enlightenment comes from the Lord when He is loved. [3] But those cannot possibly be in any enlightenment who have not as their end a life according to Divine truths from the Word; but who have as their end honor, gain, and reputation; and who thus regard the Divine truths of the Word as means; for this end is worldly and bodily, and not spiritual and heavenly; and it therefore closes the internal man, and when this is closed, no light can flow in from heaven and enlighten. If such persons, when reading the Word, believe that they are in enlightenment, they are quite mistaken; for they do not think from heaven, but from the world; thus not from the Lord, but from themselves; and insofar as they think from themselves and from the world, so far they think from natural light separate from heavenly light, and in spiritual things natural light separate from heavenly light is mere thick darkness. If these persons persuade themselves that they have seen something from enlightenment, it is a fallacy, for they perceive whether a thing is true solely from others by means of confirmations, which is to see truth from without and not from within, or to see it from persuasive faith, the nature of which may be seen in n. 9363-9369. Such persons are able to see falsity as truth, and truth as falsity; also evil as good, and good as evil. [4] From all this it is evident what it is to see the Word from without; and also what it is to perceive it from within. To see it from without is signified by the people "standing at the door of the tent and looking after Moses;" also by their "seeing the pillar of cloud standing at the door of the tent;” and by their “bowing themselves at the door of their tents.” But to perceive the Word from within is signified by “Moses entering into the tent;” and by “the pillar of cloud, which was at the door of the tent, speaking with Moses.” [5] It shall also be briefly stated how the influx from which comes enlightenment is effected. Equally with men, the angels also perceive the Word when it is read; but the angels perceive it spiritually, and men perceive it naturally. The man whose internal is open also perceives the Word spiritually; but while he lives in the world he is unaware of this, because his spiritual thought flows into the natural thought in the external man, and there presents itself to view. Nevertheless it is this interior thought which enlightens, and by means of which the influx from the Lord is effected. By looking into their thoughts, and by reflections thereon, some of the learned have noticed that there is in man an interior thought which does not appear, and therefore they have called the ideas of this thought immaterial and intellectual, and they have made a distinction between these ideas and those of the exterior thought which appear; and they have called these latter natural and material. But they have not known that the ideas of the interior thought are spiritual; and that when these flow down they are turned into natural ideas, and appear under a different shape, and under a different condition. From all this it can in some measure be seen how the influx through which comes enlightenment is effected.

(10552) And all the people saw the pillar of cloud standing at the door of the tent. That this signifies a dense obscurity taking possession of them from without, is evident from what has been unfolded just above (n. 10551).

(10553) And all the people rose up and bowed themselves, every man at the door of his tent. That this signifies that that nation adored their external in a holy manner, is evident from the signification of "rising and bowing themselves," as being to adore in a holy manner; and from the signification of "at the door of his tent," as being the external of the Word, of the church, and of worship (see above, n. 10549). In these words is described the genius of that nation, in that although they are outside the genuine sense of the Word, and are in very dense obscurity concerning it, they nevertheless adore it in a holy manner. But this holiness is an idolatrous holiness arising from the love of self altogether separated from the Divine holiness. (That that nation was in such a holiness when in worship, see n. 3479, 4281, 6588, 9377, 10430, 10500.)

(10554) And Jehovah spoke unto Moses faces to faces. That this signifies the Divine things in the Word conjoined together, is evident from the signification of "speaking faces to faces," as being to be conjoined, for by "faces" are signified the interiors, and when the interiors mutually regard each other and see alike, they conjoin themselves together. This is signified by "speaking faces to faces" when said of Jehovah speaking unto Moses, by whom is meant the Word; for by "speaking" is signified perception, and by "faces to faces" is signified mutually, consequently the mutual perception of the one in that of the other, which is conjunction. [2] This means that such is the nature of the Word, because here "Moses" denotes the Word. For such is the nature of the Word in its internal and in its external. In its internal, and also in its external, each and all things have been conjoined together; moreover those which are in its internal are conjoined by means of correspondences with those which are in its external. These conjunctions cannot be described, and if they were described, they could not be apprehended by any idea of thought. It is celestial and spiritual things which are there thus conjoined together, and it is these which by means of correspondences are conjoined with the natural and worldly things which constitute the sense of the letter. The nature of these conjunctions may in some measure be presented to the idea by comparison with the conjunctions of the angelic societies in the heavens, which taken together are a one, just as are the members, viscera, and organs with man, which though various, and each of them inwardly consisting of countless various things, nevertheless make a one. Such also is the Word in respect to its truths and goods. That such is the nature of the Word is quite unknown to man; but the angels know it, for they perceive the connection of the interior things of the Word. [3] From all this it can be seen that by "Jehovah speaking unto Moses faces to faces" is signified the Divine things in the Word conjoined together. That one thing is signified by "speaking faces to faces," and another by "seeing Jehovah face to face," is evident from what follows in this chapter, where Jehovah says unto Moses, “Thou canst not see My faces, because a man doth not see Me and live. But I will put thee in a cleft of the rock, and will cover thee over with the palm of My hand, until I have passed by; and I will take away the palm of My hand, and thou shalt see My back parts, and My faces shall not be seen” (verses 20, 22, 23). (That “Moses” denotes the Word, see the places cited in n. 10549; that “the faces” denote the interiors, see those cited in n. 9546; and also that “speaking” denotes perception, see those cited in n. 10290.)

(10555) As a man speaketh unto his neighbor. That this signifies the conjunction of truth and good, is evident from the signification of “speaking,” as being a mutual perception and the consequent conjunction (of which just above, n. 10554); from the signification of “man” [vir], as being truth (n. 3134, 3459, 4823, 7716, 9007); and from the signification of “neighbor,” as being the good with which truth is conjoined. In the Word throughout mention is made of “man and neighbor,” or of “man and companion;” and thereby is signified what is mutual, as also by “man and brother.” And when what is mutual is signified, there is meant mutual conjunction, such as is that between truth and good; for truth mutually conjoins itself with good, for the reason that truth has its being from good, and good has its quality in truth. In heaven there is not any truth which is not conjoined with good, for the reason that truth is not anything without good, nor is good anything without truth. For truth without good is like manifestation [existere] without being [esse], and good without truth is like being without manifestation; that is, truth without good is like a body without life; and good without truth is like life without a body. Wherefore unless they are conjoined together, they are not anything from which comes anything, that is, they are not anything of which anything of heaven and of the church can be predicated. [2] The case herein is like what understanding would be in man without will, or like what will would be without understanding. One is indeed possible separate from the other, as for example to understand what is true and good, and not to will it. But in this case to understand has its will from some other source than good; it has it from willing for one's self, or for the sake of one's self, to which the understanding of truth and of good serve as a means. He who reflects well is able to know that understanding with man has its life from his willing; and that without willing it is not anything; and also that understanding and willing mutually regard each other, and are conjoined together. The case is the same with truth and good, consequently with faith and love. Unless truth is conjoined with good, or faith with love, there is no truth or good, nor faith or love. These things have been said in order that it may be known what is meant by the mutual conjunction which in the spiritual sense is signified by "man and companion," or by "man and neighbor," and also by "man and brother."

(10556) And he returned unto the camp. That this signifies unto the external in which that nation was, is evident from the signification of "the camp," as being the external of the Word, of the church, and of worship, in which the Israelitish nation was (see n. 10546). Now when Moses has returned unto the camp, he no longer represents the Word, but the head of the Israelitish nation, for to be in the camp with those who were in external things separate from what is internal, denotes to be in a similar state. It was otherwise when he was without that camp and stretched the tent there, afar off from the camp. In what manner therefore Moses represents the head of that nation can be seen from the internal sense of what follows in this chapter down to the end. As Moses puts on this representation, it is therefore said that "his minister Joshua, the son of Nun, a boy, moved not out of the midst of the tent," by which is signified that the representative is still continued in the tent that was outside the camp.

(10557) And his minister Joshua, the son of Nun, a boy, moved not out of the midst of the tent. That this signifies Divine truth meanwhile ministering in the holy things of the church and of worship in the place of Moses, is evident from the representation of Joshua the minister of Moses, as being Divine truth ministering in the place of Moses, and who was called "the son of Nun" from truth, and "a boy" from good; and from the signification of "not moving out of the midst of the tent," as being meanwhile not ceasing to be in the holy things of the church and of worship. By "not moving out" is signified not ceasing meanwhile, and by "the tent" is signified what is holy of the Word, of the church, and of worship (see above, n. 10545). In the last article (n. 10556), it was said that Moses now begins to represent the head of the Israelitish nation; and therefore lest the connection of things in the internal sense should be broken, it was provided that when Moses was absent, Joshua should remain in the tent; for by Joshua is represented Divine truth in respect to some function; as for example Divine truth fighting (n. 8595); Divine truth surveying and taking notice (n. 10454); and here Divine truth ministering in the absence of Moses. Therefore he is called “the minister of Moses.”

(10558) Verses 12-17. And Moses said unto Jehovah, See, Thou sayest unto me, Make this people come up; and Thou hast not made known to me whom Thou wilt send with me. And Thou hast said, I know thee by name, and thou hast also found grace in Mine eyes. And now I pray, If I have found grace in Thine eyes, make known to me, I pray, Thy way, that I may know Thee, because I have found grace in Thine eyes; and see that this nation is Thy people. And He said, My faces shall go, and I will make thee to rest. And he said unto Him, If Thy faces go not, do not make us to go up from hence. And wherein shall it ever become known that I have found grace in Thine eyes, I and Thy people? Is it not in Thy going with us? and we shall be rendered preeminent, and Thy people, above all the people that are upon the faces of the ground. And Jehovah said unto Moses, I will do this word also that thou hast spoken; because thou hast found grace in Mine eyes, and know thee by name. “And Moses said unto Jehovah” signifies indignation that the Divine, thus the church itself, was not with them; “See, Thou sayest unto me, Make this people come up” signifies a solemn promise that the church should be with that nation;

“and Thou hast not made known to me whom Thou wilt send with me” signifies that this cannot be done without the Divine auspices; “and Thou hast said, I know thee by name” signifies his quality; “and Thou hast also found grace in Mine eyes” signifies that he was accepted because he could preside over that nation; “and now I pray if I have found grace in Thine eyes” signifies if he was accepted on this account; “make known to me I pray Thy way, that I may know Thee” signifies instruction concerning what would be the nature of the Divine with them; “because I have found grace in Thine eyes” signifies because he was received to preside over the people; “and see that this nation is Thy people” signifies that they are the only ones in the world with whom is the Divine which is over all things; “and He said, My faces shall go, and I will make thee to rest” signifies that the Divine of the church, of worship, and of the Word shall be there, but with the nation itself what is external without it; “and he said unto Him, If Thy faces go not, do not make us go up from hence” signifies if the Divine be not there, there will not be anything of the church; “and wherein shall it ever become known that I have found grace in Thine eyes, I and Thy people? Is it not in Thy going with us?” signifies reception above others if the Divine be manifested among them; “and we shall be rendered preeminent, I and Thy people, above all the people that are upon the faces of the ground” signifies their consequent preeminence to all in the whole world where the church is; “and Jehovah said unto Moses, I will do this word also that thou hast spoken” signifies that the Divine shall be in the external of the church, of worship, and of the Word, which is with them; “because thou hast found grace in Mine eyes, and I know thee by name” signifies that he is accepted on account of his quality.

(10559) And Moses said unto Jehovah. That this signifies indignation that the Divine was not with them, thus not the church itself, is evident from the signification of “saying,” as here being indignation, for “saying” involves the things which follow, because these are what he said, and the things which follow are things of indignation on this account, that the Divine would not be with them, thus that the church would not be with them, whereby they might be rendered pre-eminent to all that were upon the face of the earth, as is plain from verse sixteen which follows. The reason why the words of Moses to Jehovah were words of indignation on that account, was that Moses here bears relation to the head of the Israelitish nation (see above, n. 10556); wherefore he speaks for himself and for that nation, for he says, “I and the people” (verse 16). And because he here bears relation to that nation as its head, therefore by “Moses said unto Jehovah” is signified indignation; for a man who is such as was that nation, is indignant against God if he does not obtain his desires. [2] This is done by all those who are in external things without what is internal, for if they reverence and adore God, and as it were love Him, it is not for His own sake, but for the sake of themselves, because they desire nothing else than eminence above others and wealth beyond others, this being the fire which excites their reverence and adoration, and as it were their love. But if they do not obtain what they desire, they forsake God. That that nation was of such a character is very evident from the historicals of the Word. The like is signified by the words of Jacob: Jacob vowed a vow, saying, If God will be with me, and will keep me in this way wherein I walk, and will give me bread to eat, and a garment to put on, and I return in peace to my father's house, then Jehovah shall be to me for God (Gen. 28:20, 21). These words mean that if he should receive these things, he would acknowledge Jehovah for his God; but if he should not receive them, he would not acknowledge Him. Such also was the nation descended from him. From this it is that that nation so often fell away, and worshiped other gods, until at last they were for this reason cast out from the land of Canaan, first the Israelitish nation, and afterward the Jewish. It is evident that the cause of the indignation above spoken of was that if Jehovah did not go with them they would not become preeminent to all in the whole world. [3] That it was also a cause of indignation that the church itself was not with them, follows from the fact that to be brought by Jehovah into the land of Canaan denotes to become the church. The reason of this is that the church had been in the land of Canaan from the most ancient times, and that the Word could not have been written elsewhere, thus except with the nation which possessed that land; and where the Word is, there is the church. That the Word could not have been written anywhere else was because all the places that were in the whole of that land, and that were round about it, such as the mountains, the valleys, the rivers, the forests, and all the rest, had become representative of celestial and spiritual things; and it was necessary that the sense of the letter of the Word, in both the historical and the prophetical parts, should consist of such things, because the interior things of the Word, which are celestial and spiritual, must close in such things, and as it were stand on them like a house upon its foundation; for unless the Word in respect to the sense of the letter, which is its ultimate, stood upon such things, it would be like a house without a foundation. That this is so is evident from the Word, in that mention is so often made of the places of that land, all of which, having become representative, signify the things of heaven and of the church. [4] From this it is that to be brought into the land of Canaan signifies the setting up of the church, and that the indignation of Moses involves this also, although he did not think of it. (That the church was in the land of Canaan from the most ancient times, and that consequently all the places therein became representative, see n. 3686, 4447, 4454, 4516, 4517, 5136, 6306, 6516, 8317, 9320, 9325; and that from this "the land of Canaan" in the Word signifies the church, see the places cited in n. 9325.)

(10560) See, Thou sayest unto me, Make this people come up. That this signifies a solemn promise that the church should be with that nation, is evident from the signification of "Thou sayest unto me," when the saying is by Jehovah, as being a solemn promise; and from the signification of "making this people come up," as being that the church should be set up with that nation. These are the things which are signified in the internal sense by these words. But in the sense nearest the letter is signified that they should be brought into the land of Canaan and should possess it. (That to be brought into the land of Canaan and to possess it denotes to set up the church, see above, n. 10559.) How the case is in regard to these things has been shown throughout in the preceding pages, namely, that no church could be instituted with that nation, but only the representative of a church, because they were in external things separate from what is internal, and those who are of such a character cannot receive any influx from the Divine; and yet the church with man is in his internal, but not in what is external separate therefrom. They who are of such a character can indeed represent the church, but cannot be the church. To represent the church and not be the church is to worship external things, and to call them holy and Divine; but not to acknowledge and perceive them in faith and love from heaven. (See what has been said above concerning the signification of "making the people come up into the land," in n. 10526.)

(10561) And Thou hast not made known to me whom Thou wilt send with me. That this signifies that this cannot be done without the Divine auspices, is evident from the signification of "sending with Moses and with that nation," when sending by Jehovah is meant, as being that the Divine shall lead (of which in what follows), because Moses knew that he could indeed bring the people into the land of Canaan; but that if this were done without the Divine leading and auspices, they would not come into possession of it; which involves and signifies that the church would not be instituted with that nation (according to what was adduced above, n. 10559, 10560). From this it is evident that by "make this people come up, but Thou hast not made known to me whom Thou wilt send with me," is signified that the church could not be instituted with that nation without the Divine auspices. Thus do the angels perceive these words, howsoever they may be perceived by men; for the angels perceive all things of the Word according to its internal sense; but men according to the external sense, in which nevertheless is the internal. That "sending with them," when said of Jehovah, denotes that the Divine shall lead, is because by being "sent by Jehovah" is signified the Divine leading, and also the Divine proceeding. Therefore in the original tongue angels are so called from "sent," and therefore the Lord so frequently spoke of Himself as being "sent" by the Father, by which is signified the Divine proceeding (see n. 4710, 6831). From all this it is evident what is meant in the internal sense by "whom Thou wilt send with me."

(10562) And Thou hast said, I know thee by name. That this signifies his quality, is evident from the signification of "knowing," when said of Jehovah, as being to know and foresee from eternity (see n. 5309); and from the signification of "name." as being the quality of a state, thing, or man (n. 144, 145, 1754, 1896, 2009, 2724, 3004-3011, 3421, 6674, 6887, 8274, 8882, 9310). The quality of Moses is involved in the things which follow. From this it is evident that by, "I know thee by name," when said by

Jehovah, is signified to know and foresee from eternity what is his quality.

(10563) And thou hast also found grace in Mine eyes. That this signifies that he was received because he could preside over that nation, is evident from the signification of "finding grace in the eyes of Jehovah," as being to be received, here on account of his quality, which is signified by "I know thee by name." His quality was that he could preside over that nation, for Moses was foreseen by the Lord to preside over the Israelitish people. That this was foreseen is evident from the fact that he was brought up in the palace of King Pharaoh, where there were lordships, and from this he acquired the disposition of being preeminent to others; on which account he was received to preside over his people. His quality likewise was such that he could receive speech from the Divine better than others of that nation, for he was not so much in what is external separate from what is internal as they were. These therefore are the things which are signified by, "I know thee by name, and thou hast also found grace in Mine eyes."

(10564) And now I pray, if I have found grace in Thine eyes. That this signifies if he was accepted, is evident from what was said just above (n. 10562, 10563).

(10565) Make known to me I pray Thy way, that I may know Thee. That this signifies instruction concerning what would be the nature of the Divine with them, is evident from the signification of "making known the way of Jehovah," as being instruction concerning the Divine, for by "making known" is signified instruction, and by "the way of Jehovah" is signified the Divine truth leading; and from the signification of "knowing Jehovah," as being to know the quality of the Divine with them. (That "way" denotes truth, see n. 627, 2333, 10422; here Divine truth leading.) Because I have found grace in Thine eyes, signifies because he was received to preside over the people and to lead them (as above n. 10563, 10564).

(10566) And see that this nation is Thy people. That this signifies that they are the only ones in the world with whom is the Divine which is over all things, is evident from the signification of "the nation of Jehovah," as being where the Divine Itself dwells, and in the spiritual sense where the church of the Lord is, for all those who acknowledge the Lord in faith and love, taken together, are "the nation of Jehovah." But at that time the sons of Israel thought nothing of the church; but only of the possession of the land of Canaan, and of eminence over others. And as it was told Moses that the name of their God was Jehovah, which, however, they had not previously known (Exod. 3:13, 14); and because they saw such great miracles wrought by Him in Egypt, and at the Red Sea, and in the wilderness, they therefore acknowledged Jehovah for their God. Nevertheless in their hearts they did not believe in Him, for they believed that there were many gods, as can be sufficiently well seen from the golden calf which, while Moses tarried, they adored as their god, yea as jehovah; and afterward from the gods to whom they so often turned aside, as is evident from the historical parts of the Word. From all this it can be seen that they worshiped Jehovah merely on account of the miracles, and not because He alone was God; and he who worships God merely on account of miracles, only worships the name of God, and not God, and falls away whenever he does not obtain his desires. (That the Israelitish nation worshiped Jehovah merely in respect to the name, see n. 3732, 4299, 6877; and that at heart they were idolaters, n. 4208, 4281, 4820, 5998, 6877, 7401, 8301, 8882; and that they were the worst nation, n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 7248, 8819, 9320, and further, n. 10396.) From all this it can now be seen what is signified by the words "this nation is Thy people," namely, that they were the only ones among whom was Jehovah, and that in this way they would become preeminent to all other nations. But although in the proximate sense, these things are signified by these words, nevertheless by the same words in the internal sense is signified that the Divine was with them, consequently the church.

(10567) And he said, My faces shall go, and I will make thee to rest. That this signifies that the Divine of the church, of worship, and of the Word shall be there, but with the nation itself what is external without it, is evident from the signification of "faces," as being the interiors (see the places cited in n. 9546), and when said concerning Jehovah, as being things Divine, here the Divine things of the church, of worship, and of the Word; from the signification of "going," as being to live (see n. 3335, 4882, 5493, 5605, 8417, 8420, 9440), but when said of Jehovah, it denotes to give life, to be present, and to lead; for from this does man live; and from the signification of “making Moses rest,” as being the external of the church, of worship, and of the Word, in which interior Divine things close; for by Moses is represented this external (n. 10563), and by “resting” is signified to rest and to close, thus that in which interior Divine things rest or in which they close; moreover in the original tongue this word means to rest and close. (That the interior things of the church, of worship, and of the Word close in their external, and that they rest upon it as upon their plane, or as a house upon its foundation, may be seen above, n. 9216.) That these things are signified by “making Moses rest,” is evident from what follows in this chapter in the internal sense, in which the interiors of the Word, of the church, and of worship are treated of, and the external wherein they close. This external is that which is represented by Moses.

(10568) And he said unto Him, If Thy faces go not, do not make us go up from hence. That this signifies that if the Divine be not there, there will not be anything of the church, is evident from the signification of the “faces of Jehovah,” as being the interior Divine things of the church, of worship, and of the Word (of which just above, see n. 10567); and from the signification of “not making us go up hence,” as being that there will not be anything of the church. The reason why this is signified by these words, is that by being “brought into the land of Canaan” is signified the setting up of the church; thus by “not making us go up from hence” is signified that thus there will not be anything of the church. That by being “brought into the land of

Canaan" is signified the setting up of the church, may be seen above (n. 10560, 10561); and this is signified for the reason that by "the land of Canaan" in the Word nothing else is understood in heaven but the church, for in heaven all things of the Word are spiritually perceived. Wherefore when mention is made of any land, they think there of such things as are of the church in that land, or with the nation there. The angels of heaven cannot keep the mind in the idea of any land, because the idea of land is material; nor in the idea of any nation, for this idea also is material. Wherefore a spiritual idea at once occurs to them, which idea is about the church. In general a spiritual idea is about the Lord, His kingdom, heaven, the church, love to and faith in the Lord, and about countless things that belong to faith and love, thus that belong to the church. And if you will believe it, it is impossible for any material idea to enter heaven; it is put off at the first threshold. Such is the case with the whole and every part of the Word. From this then it is that by being "brought into the land of Canaan" is signified the setting up of the church; and by "not being brought" as here is signified no setting up of it.

(10569) And wherein shall it even become known that I have found grace in Thine eyes, I and Thy people? is it not in Thy going with us? That this signifies reception above others if the Divine be manifested among them, is evident from the signification of "becoming known," when said of the Divine among them, as being to be revealed; from the signification of "finding grace in the eyes of Jehovah," as being to be received (see above, n. 10563), here, above others, because there follows, “and we shall be rendered preeminent, I and Thy people, above all the people that are upon the faces of the ground;” and from the signification of “going with us,” when said of Jehovah, as being the Divine leading, here into the land of Canaan (n. 10567). From this it is evident that by “wherein shall it ever become known that I have found grace in Thine eyes, I and Thy people? is it not in Thy going with us?” is signified reception above others if the Divine be manifested among them. [2] It is said “in the eyes of Jehovah,” and thereby is signified the Divine presence of the Lord in the truths and goods of faith and of love with men on earth and with angels in the heavens. The reason why the presence of the Lord is in the truths and goods of faith and of love, is that these are from the Lord Himself; and when the Lord is present in these with men and with angels, He is then present in His own with them, and not in what is their own, for this is evil. From this also it is that by “eyes” in the Word, when said of men who receive the Divine things of the Lord, is signified faith and also a recipient understanding; for the understanding is the internal eye; and faith is truth which is seen and perceived. (That the “eyes,” when said in the Word of men, signify faith and also understanding, see n. 2701, 4403-4421, 4523-4534, 9051.) [3] It shall also be told whence comes this sight. There is a real light which illumines the understanding, and which is quite distinct from the light which illumines the sight of the body. The light which illumines the understanding is from heaven; but that which illumines the sight of the body is in the world. The light of heaven is from the Lord as a sun there, and is in its essence the Divine truth that proceeds from the Lord's Divine good. From this it is evident whence it is that by the "eyes," when said of Jehovah, is signified the Divine presence of the Lord; and by the "eyes," when said of men who receive the Divine truth of the Lord, or His light, is signified faith and an enlightened understanding. [4] That it is a real light which illumines minds, and effects understanding with men, is not known in the world, although men attribute sight and light to the understanding, and although in the Word the Lord is often called "the Light," by which is meant that He is seen by faith and the light thereof. (That it is a real light which illumines minds, and that the Divine truth which proceeds from the Lord as a sun is this light, and that where it is received it gives the understanding of truth, may be seen in the places cited in n. 9548, 9684; also in n. 9570, 9571, 9594.) [5] From all this it can be seen what is signified in the Word by "the eyes of Jehovah," as in these passages: Incline Thine ear, O Jehovah, and hear; open Thine eyes, O Jehovah, and see (Isa. 37:17). I will set Mine eye upon them for good, and I will bring them back upon their own land, and I will build them (Jer. 24:6). Behold the eye of Jehovah is upon them that fear Him (Ps. 33:18). Jehovah is in the temple of His holiness, the throne of Jehovah is in heaven; His eyes behold, His eyelids try, the sons of man (Ps. 11:4); and elsewhere.

(10570) And we shall be rendered pre-eminent, I and Thy people, above all the people that are upon the faces of the ground. That this signifies their consequent pre-eminence to all in the whole world where the church is, is evident from the signification of "being rendered preeminent above all the people that are upon the faces of the ground," as being preeminence to all in the whole world. That it also denotes where the church is, is because by "the ground" is signified the church (of which below). [2] That this end, that they might be rendered preeminent above all in the whole world, was the end for which the Israelitish nation worshiped Jehovah, and for the sake of which they could be in a holy external, is evident from what has been already shown concerning that nation. That such can be in a holy external, and appear to others as worshipers of God, is evident from the idolaters spoken of in the historical parts of the Word, who in like manner could be in external things. But that they had no holy internal can be known and inferred by everyone from the fact that it is the Divine truths revealed in the Word which cause worship to be internal, provided that men know them and live according to them. For if a man could worship God in a holy manner without them, there would be no need of any doctrine of the church, nor of any preaching. [3] As that nation was of such a nature that they could be in a holy external for the sake of preeminence to others as their end in view; and as with such people the representatives of celestial and spiritual things, which are the externals of worship, can be in communication with the angels, and thereby there may be conjunction with heaven, therefore that nation was received. But he who believes that they were thereby worshipers of God, is very much mistaken, for they were worshipers of self and of the world, and at heart were idolaters. And as they were of such a character, the interior things of worship which belong to faith and love to the Lord were not revealed to them, as is plain from the books of the Old Testament, and also from the fact that they did not acknowledge the Lord when He came into the world, nay, do not yet acknowledge Him, and if instructed from the prophetic utterances concerning the Lord, still they do not receive it. They wish for a Messiah who shall exalt them above all in the whole world, and not a Messiah whose kingdom is in the heavens, and who consequently provides also for the salvation of all upon the earth. From all this it can be seen what was the character of that nation from the earliest ages, and why it is here said that by "Jehovah going with them they would be rendered preeminent above all the people that are upon the faces of the ground." [4] It is said "upon the faces of the ground," and thereby is meant wheresoever the church is, for by "ground," in like manner as by "land" or "earth" is signified the church (that it is signified by "land" or "earth," may be seen in the places cited in n. 9325). But "ground" signifies the church for a similar reason as does "field," thus from the reception of various seeds, and their growth and produce, by which are signified the truths and goods of faith and of love, of which man is such a receptacle as the ground is of seeds. But the church is called "land" or "earth" from the people with whom the church is who dwell therein. But as "ground" involves extension in respect to space, equally as does "land" or "earth," therefore instead of "ground" the translators say “earth;” as here “upon the faces of the earth,” instead of “upon the faces of the ground” as also in other passages. And yet in the original tongue the Word which means “ground” is from a totally different origin from that of the Word which means “earth.” That “the ground” signifies the church equally as does “land” or “earth,” is evident from various passages in the Word, of which only a few may be adduced. [5] In Jeremiah: Their grandees have sent their little ones for water; they came unto the pits, and found no waters; they returned with their vessels empty; because the ground hath been broken to pieces, in that no rain hath been in the land (Jer. 14:3, 4). Here “ground” denotes the church, and so does “land,” for the subject treated of in the internal sense is the lack of truth, and the consequent vastation of the church; “waters” denote truths; “pits” denote where these are, thus doctrine; “vessels” denote the recipients; “rain” denotes influx from heaven; “land” denotes where the church is; and “ground” denotes the church itself, which on account of the drought is said to be “broken to pieces,” thus on account of the lack of truth from heaven. [6] And in Isaiah: It shall come to pass at the end of seventy years, that Jehovah will visit Tyre, and she shall return unto her harlot hire, and shall commit whoredom with all the kingdoms of the earth upon the faces of the ground; at last her merchandise and her harlot hire shall be holiness to Jehovah (Isa. 23:17, 18). By “Tyre” is signified the church in respect to the knowledges of truth and good, thus in the abstract sense these knowledges, which are called “harlot hire” when they are taught for the sake of gain, of honor, and of reputation for the sake of these, and are thus as it were sold, and are not taught for the sake of truth itself. In the Word this is called "harlotry," and "whoredom." "To commit whoredom with all the kingdoms of the earth" denotes to do so with all the truths of the church; "upon the faces of the ground" denotes wheresoever the church is. As the knowledges of truth and good still remain knowledges of truth and good in themselves, thus Divine, although to the man who teaches and "sells" them they are for profit, and consequently are "harlot hire," therefore it is said that "her merchandise and her harlot hire shall be holiness to Jehovah." Everyone who thinks beyond the sense of the letter can see that harlot hire is not meant here, nor whoredom with all the kingdoms of the earth, nor that such things shall be holiness to Jehovah. [7] In David: Thou sendest forth Thy spirit; they are created; and Thou renewest the faces of the ground (Ps. 104:30). "The spirit of Jehovah" denotes the Divine truth that proceeds from the Lord (n. 9818); "to be created" denotes to be created anew, that is, to be regenerated (n. 10373); "to renew the faces of the ground" denotes to reform and to set up the church; "the faces of the ground" denote wheresoever anything of the church can be received. In like manner in other passages where "the faces of the ground" are mentioned (as Gen. 7:4; 8:8, 13; Exod. 32:12; Num. 12:3; Deut. 6:15; 7:6; 1 Sam. 20:15; 2 Sam. 14:7).

(10571) And Jehovah said unto Moses, I will do this word also that thou hast spoken. That this signifies that the

Divine shall be in the external of the church, of worship, and of the Word, which is with them, is evident from the representation of Moses, in that as the head of that nation he denotes the external of the church, of worship, and of the Word, not so separate from the internal as was the external of these with the nation itself (of which above, n. 10557, 10563); and from the signification of “doing the word which Moses spoke,” when said by Jehovah, as being that the Divine shall be in the external; for by “doing the word” is meant to go with them and bring them into the land of Canaan, and by “going with them and bringing them into the land of Canaan” is signified that the Divine shall be manifested among them (n. 10569). The secret hidden in these and the following verses can with difficulty be described, unless there is some idea of the external of the church, of worship, and of the Word, which Moses represents; and of the external of the church, of worship, and of the Word, in which was the nation itself. The one is distinguished from the other in the fact that the external which Moses represents is an external not so separate from the internal as is the external in which was the nation itself. From this it is that at one time mention is made of “Moses and the people,” at another time of “Moses” without the people, and at another of “the people” without Moses; and that when Moses speaks to Jehovah, he says, “I and the people,” and when Jehovah speaks to Moses, He speaks of Moses alone (as in verses 12, 14, 17, 19-23), or of the people separately from him (as in verses 2 and 3 of the following chapter, and elsewhere).

(10572) Because thou hast found grace in Mine eyes, and I know thee by name. That this signifies that he was received on account of his quality, is evident from what was said and shown above (n. 10562, 10563), where are the like words.

(10573) Verses 18-23. And he said, Make me see I pray Thy glory. And He said, I will make all My good pass by over thy faces, and will call on the name of Jehovah before thee; and I will show grace to whom I show grace, and I will show mercy to whom I show mercy; and He said, Thou canst not see My faces, because a man doth not see Me and live. And Jehovah said, Behold a place with Me, and thou shalt stand upon the rock; and it shall be when My glory passeth by that I will put thee in a cleft of the rock, and will cover the palm of My hand over thee until I have passed by. And I will remove the palm of My hand, and thou shalt see My back parts; and My faces shall not be seen. "And he said, Make me see I pray Thy glory" signifies the noticing of internal Divine truth in the external; "and He said, I will make all My good pass by over thy faces" signifies all the Divine of heaven and of the church above the external separate from the internal; "and will call on the name of Jehovah before thee" signifies what is holy of Divine worship there; "and I will show grace to whom I show grace, and I will show mercy to whom I show mercy" signifies that Divine truth and good shall be revealed to those who receive; "and He said, thou canst not see My faces" signifies that the interior Divine things of the church, of worship, and of the Word cannot appear to the Israelitish nation; "because a man doth not see Me and live" signifies that the Divine Itself cannot be seen such as it is in Itself, but such as it is through the Lord in heaven; “and Jehovah said, Behold a place with Me, and thou shalt stand upon the rock” signifies a state of faith in God; “and it shall be when My glory passeth by” signifies the interior things of the Word, of the church, and of worship; “that I will put thee in a cleft of the rock” signifies the obscurity and falsity of faith such as are with those who are in external things without what is internal; “and will cover the palm of My hand over thee until I have passed by” signifies the closing of the internal; “and I will remove the palm of My hand, and thou shalt see My back parts, and My faces shall not be seen” signifies that they should see the external things of the Word, of the church, and of worship, but not the internal things.

(10574) And he said, Make me see I pray Thy glory. That this signifies the noticing of internal Divine truth in the external is evident from the representation of Moses here as being the external of the church, of worship, and of the Word, not so separate from the internal as with the nation itself (see n. 10563, 10571); from the signification of “making see” as being to take notice (n. 2150, 3764, 4567, 4723, 5400); and from the signification of “the glory of Jehovah” as being the internal of the Word (of which in the preface to Genesis 18, and n. 5922, 9429). From this it is evident that by “Moses said, Make me see I pray Thy glory” is signified the noticing of the internal in the external of the Word, of the church, and of worship. [2] That these things are signified by the above words can also be seen from the preceding verses of this chapter, for the subject treated of there in the internal sense is the Israelitish nation, and that the church could not be instituted with it, for the reason that they could not receive anything internal. To receive the internal of the church is to receive Divine truth from heaven, and thereby heavenly love. As this is treated of in the internal sense, and yet Moses insisted that Jehovah should bring them into the land of Canaan, whereby is signified the setting up of the church, therefore now Moses says, “Make me see Thy glory,” by which is therefore signified the noticing of internal Divine truth in the external. [3] That by “the glory of Jehovah” is meant such a Divine as could not be noticed by Moses, is very evident from the verses which follow in this chapter, where it is said that he “could not see the faces of Jehovah” - so is His glory there called out that after He had passed by he should see His back parts, and this from a cleft of the rock; by which is signified that he would take notice only of the external things of the church, of worship, and of the Word, but not of the internal things. That such is the signification of “the glory of Jehovah” is evident from the fact that it is sometimes said that they “saw the glory of Jehovah” when it was a cloud that was so called, as upon Mount Sinai, and over the Tent, and in it (see Exod. 16:10; 24:16, 17; 40:34, 35; Num. 16:42; and elsewhere). By the “cloud” in these passages, which was called “the glory of Jehovah,” is signified the external of the church, of worship, and of the Word; or the sense of the letter of the Word (see the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551). [4] The reason why “the glory of Jehovah” signifies the internal of the Word, of the church, and of worship, is that the Divine truth proceeding from the Lord, such as it is in heaven, is "the glory of Jehovah;" for the Divine truth proceeding from the Lord appears there as light; and the appearance of the Lord in this light is what is meant in the genuine sense by "the glory of Jehovah." By the appearance of the Lord are meant all things there which are from the Lord, which are innumerable, and are called by the general term "celestial and spiritual." That the internal of the Word, of the church, and of worship, is signified by "the glory of Jehovah," is because it is in this light: but the external is in the light of the world, and therefore this is signified in the Word by a "cloud." From this it is now evident that the internal sense of the Word is the "glory." [5] From all this it can now be seen what is signified by "the glory of Jehovah," and by His "light," in the following passages; as in Isaiah: Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. Behold darkness covereth the earth, and thick darkness the peoples; but Jehovah shall arise upon thee, and His glory shall be seen upon thee. The nations shall walk to thy light, and kings to the brightness of thy rising. Thy sun shall no more go down, and thy moon shall not be withdrawn, for Jehovah shall be unto thee an everlasting light (Isa. 60:1-3, 20). The coming of the Lord is here treated of; the "light" denotes the Divine truth proceeding from the Lord; and "His glory," and "the brightness of His rising," denote all that which appears in this light concerning the Lord, and concerning faith and love to Him; "the darkness and thick darkness which cover the earth and the peoples,” denote the obscurities of faith and of love; for these words are said of the setting up of the church among the nations. Hence it follows that by “the light and the glory which were to arise and were to be seen, and to which they should walk,” are signified Divine truths concerning the Lord and concerning faith and love to Him from Him. [6] Again: I, Jehovah, have called thee in righteousness, and have given thee for a covenant to the people, for a light of the nations; I am Jehovah; this is My name; and My glory will I not give to another (Isa. 42:6, 8). Here also the Lord is treated of, who is called “the light of the nations” because from Him is all Divine truth; and He is called “the glory of Jehovah” because in Him is everything of faith and of love. Again: Thy light shall break forth as the dawn; My righteousness shall walk before thee; the glory of Jehovah shall gather thee (Isa. 58:8); where the meaning is similar. [7] Again: Rejoice ye with Jerusalem, be ye delighted with the brightness of her glory (Isa. 66:10, 11). “Jerusalem” in this passage, as in others, denotes the church; and “the brightness of her glory” denotes the love of truth from the Lord. In Zechariah: I will be to them a wall of fire round about, and I will be the glory in the midst of her (Zech. 2:5); speaking here also of Jerusalem, which denotes the church; “the glory in the midst of her” denotes the Lord Himself as to all things of truth and good, which are of faith and love. It is evident that by “glory” in the above passages are meant those things which belong to Divine light. [8] In like manner as in John: The holy Jerusalem had the glory of God; and her luminary was like unto a stone most precious. The glory of God did lighten it, and the lamp thereof is the Lamb. And the nations which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it. And the gates thereof shall not be shut by day, for there shall be no night there (Rev. 21:10, 11, 23-25). "The holy Jerusalem" here denotes the church which will succeed that of this day. The things that belong to the church, and which are of faith in and love to the Lord from the Lord, are described by the "luminary," by the "light," and by the "glory." As by "glory" are meant the things of the light, it is said that "the glory of God shall lighten it." Everyone who reflects and who looks at the things themselves, and does not stick in the mere words, can see that by all these things are signified such as belong to the church; but the internal sense teaches what is signified by each particular; for in the Word nothing is said in vain, not even a syllable. [9] In Luke: Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light for the unveiling of the nations, and the glory of Thy people Israel (Luke 2:30-32). These words occur in the prophecy of Simeon concerning the Lord who was then born; "a light for the unveiling of the nations" denotes the Divine truth proceeding from the Lord; and "the glory of Thy people Israel" denotes all that which was revealed by the Lord concerning Himself, and concerning faith in and love to Him with those who receive. All this is called "glory" because it appears in heaven and in the light there, which light is Divine truth. By "the sons of Israel" are meant those who are in faith and love to the Lord. [10] That “the light,” denotes the Lord as to Divine truth, and that so also does “the glory” which is of the light, is evident from the words of the Lord Himself in John: They loved the glory of men more than the glory of God. I am come a light into the world, that whosoever believeth in Me may not abide in darkness (John 12:43, 46). In the beginning was the Word, and the Word was with God, and God was the Word. That was the true Light, which enlighteneth every man that cometh into the world. And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father (John 1:1, 9, 14). “The Word” denotes the Divine truth, and so also does “the Light;” and “the glory” denotes all that which appears concerning the Lord in this light. [11] These passages have been quoted from the Word because in them “the glory” and “the light” are mentioned together, and they have been quoted to the end that it may be known that “the light” denotes the Divine truth from the Lord, thus the Lord Himself as to Divine truth; and that “the glory” denotes everything which is of the light, consequently everything from Divine truth which makes intelligence and wisdom with the angels, and with men who receive the Lord in faith and love. The like is signified by “glory” elsewhere, as in these passages: I will that where I am, they also may be with Me; that they may see My glory (John 17:24). Ought not Christ to suffer this, and to enter into His glory? (Luke 24:26). Then shall appear the sign of the Son of man; and then shall all the tribes of the earth wail, and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:30). [12]

By the “clouds” here is meant Divine truth such as it is in the light of the world, thus such as it is with men; and by “glory” is meant Divine truth such as it is in the light of heaven, thus such as it is with the angels. And as Divine truth is meant by “cloud” and by “glory,” therefore the Word is meant in respect to the external sense and to the internal sense; in respect to the external sense by “cloud,” and in respect to the internal sense by “glory.” Moreover, that which appears in the light of the world is a cloud relatively to that which appears in the light of heaven. (That a “cloud” has this signification may be seen in the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781, 9430, 10551.) [13] From this it is that a cloud also is called “glory” in the Word; as in these passages: The glory of Jehovah appeared in the cloud (Exod. 16:10). The glory of Jehovah dwelt upon Mount Sinai, and the cloud covered it six days. But the appearance of the glory of Jehovah was like a devouring fire on the head of the mountain before the eyes of the sons of Israel (Exod. 24:16, 17). The cloud covered the Tent of meeting, and the glory of Jehovah filled the Habitation. And Moses was not able to enter, because the cloud dwelt thereon and the glory of Jehovah filled the Habitation (Exod. 40:34, 35). When the assembly was gathered together against Moses and against Aaron, and looked toward the Tent of meeting, behold the cloud covered it, and the glory of Jehovah appeared (Num. 16:42). The cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; because the glory of Jehovah filled the house of Jehovah (1

Kings 8:10, 11). The temple was filled with smoke and the glory of God (Rev. 15:8). [14] As the Divine appeared like a cloud, therefore by a “cloud” is signified the Divine presence, and where the Divine presence is, there is the Divine truth, for without this truth the Divine does not appear, because it is in it, and is it. Hence it is that in these passages a cloud is called “glory,” nor could it appear otherwise to the Israelitish nation, because they were in external things without what is internal (n. 6832, 8814, 8819, 10551). Nevertheless “cloud” and “glory” are distinguished from each other as are the light of the world and the light of heaven, or as are the sense of the letter of the Word and its internal sense, and as are human wisdom and angelic wisdom. From all this it can now be seen that by Moses saying, “Make me see I pray thy glory” is signified that the internal Divine might be shown him; and as Moses represented the external of the church, of worship, and of the Word, there is signified the noticing of internal Divine truth in this external.

(10575) And He said, I will make all My good pass by over thy faces. That this signifies all the Divine of heaven and of the church above the external separate from the internal, in which external were Moses and the nation over which he presided, is evident from the signification of “making pass by over his faces,” as being above the external separate from the internal in which were Moses and the nation over which he presided, for by “thy faces” is signified the external of worship, of the church, and of the Word, in which there is an internal, and by “making pass by” is signified above it; and from the signification of "all the good of Jehovah" as being all the Divine of heaven and of the church. How the case herein is can be seen from what has been said and shown above concerning Moses and the nation over which he presided, namely, that they were in external things separate from what is internal, by which is meant that while in worship they were in holy external things without anything internal; and as there was nevertheless present a holy internal, but which did not enter into their holy external, it is therefore plain what is signified by "Jehovah making all His good to pass by over his faces." There was indeed an internal in that nation, but it was filthy and full of uncleanness from the love of self and of the world. This, however, was closed when they were in worship, to the end that the internal Divine of heaven, of the church, and of the Word should not be defiled; for if this had been defiled by the internal of that nation, there would have been no communication whatever of their external with heaven while they were engaged in worship and in reading the Word (on which subject see what has been said and shown in n. 10454-10457, 10462-10466, 10492, 10498, 10500, 10533, 10549-10551, 10570, where these things have been more fully unfolded).

(10576) And I will call on the name of Jehovah before thee. That this signifies what is holy of Divine worship therein, is evident from the signification of "calling on the name of Jehovah," as being what is holy of worship (see n. 440, 2724); and from the signification of "before thee," as being before the external, which Moses now represents (of which above, n. 10563, 10571). How the case herein is can be seen from what has been said above (n. 10575), and at the places there adduced.

(10577) And I will show grace to whom I show grace, and I will show mercy to whom I show mercy. That this signifies that Divine truth and good shall be revealed to those who receive, is evident from the signification of “showing grace,” as being to endow with spiritual truth and good, here to reveal it, because the subject treated of is the internal and the external of the church, of worship, and of the Word; and from the signification of “showing mercy” as being to endow with celestial truth and good, here to reveal it. That it signifies with those who receive is because the internal things of the Word, of the church, and of worship are revealed to none but those who receive. [2] That “to show grace” denotes to endow with spiritual truth and good, and “to show mercy” to endow with celestial truth and good is because “grace” is predicated of faith, and “mercy” of love; and the good of faith is spiritual good, and the good of love is celestial good. (What spiritual good is and what celestial good is, and what the difference, may be seen in the places cited in n. 9277; and that those who are in the Lord’s spiritual kingdom speak of “grace”; and those who are in the Lord’s celestial kingdom speak of “mercy,” n. 598, 981, 5929.) Unless there were such a difference between grace and mercy, it would not have been said, “show grace” and “show mercy.” From this it is that Jehovah is called “gracious and merciful” in Exodus 34:6; Joel 2:13; Psalms 103:8; 145:8; and in Isaiah: Therefore will Jehovah wait to show grace unto you, and therefore will He exalt Himself to have mercy upon you (Isa. 30:18). [3] As there are two things to which all things of the church bear relation, namely, love and faith; and as mercy belongs to love; and grace, and also truth, belong to faith, therefore in the Word it is said “mercy and grace” when the Lord is implored, and it is said “mercy and truth” when the Lord is described, as in the following passages: Thy mercy is before mine eyes, and I walk in Thy truth (Ps. 26:3). Thy mercy, O Jehovah is in the heavens; and Thy truth is unto the skies (Ps. 36:5). God shall send from the heavens His mercy and His truth. Thy mercy is great unto the heavens, and Thy truth unto the skies (Ps. 57:3, 10). Mercy and truth shall meet together; righteousness and peace shall kiss (Ps. 85:10). I will sing of the mercy of Jehovah forever; Thy truth with my mouth to generation and generation; because I have said, Mercy shall be built up forever; Thy truth shalt Thou confirm in the very heavens; righteousness and judgment are the foundation of thy throne; mercy and truth shall stand before Thy faces (Ps. 89:1-2, 14). In these passages “mercy” denotes love; and “truth” denotes faith.

(10578) And He said, thou canst not see My faces. That this signifies that the interior Divine things of the church, of worship, and of the Word cannot appear to the Israelitish nation, is evident from the signification of “the faces of Jehovah,” as being the interior Divine things of the church, of worship, and of the Word (see above, n. 10567, 10568); and from the signification of “seeing them,” as being to appear. That these interior Divine things cannot appear to the Israelitish nation, is evident from the fact that this is said to Moses, and Moses here bears relation as the head of the Israelitish nation (n. 10556). That the "faces of Jehovah" denote the interior Divine things of the Word, of the church, and of worship, is also evident from the fact that the like is signified by the "faces of Jehovah" as by the "glory of Jehovah," for Moses said, "Make me see I pray Thy glory;" and Jehovah said, "Thou canst not see My faces;" and by "the glory of Jehovah" are signified the interior Divine things of the Word, of the church, and of worship (as may be seen above, n. 10574). [2] How the case herein is can be seen from what has been frequently said before, namely, that the Israelitish nation could not possibly see the interior things of worship, of the church, and of the Word, because they were in external things separate from what is internal, thus neither could they "see the faces of Jehovah." But those who are in external things not separate from what is internal, can all see the interior things of the Word, of the church, and of worship, thus they can "see the faces of Jehovah." From this it follows that those can see them who are in love to the Lord, and also those who are in charity toward the neighbor; for love to the Lord and charity toward the neighbor open the internal man, and when this is open, the man in respect to his interiors is in heaven among the angels where the Lord is. [3] But it shall here be briefly told what love to the Lord is, or what it is to love the Lord. He who believes that he loves the Lord, and does not live according to His commandments, is very much mistaken, for to live according to the Lord's commandments is to love Him. These commandments are truths which are from the Lord, thus in which the Lord is; and therefore insofar as they are loved, that is, insofar as men live according to them from love, so far the Lord is loved. The reason is that the Lord loves man, and from love wills that he may be happy forever, and man cannot become happy except by a life according to His commandments, because by means of these a man is regenerated and becomes spiritual, and in this way can be raised into heaven. But to love the Lord without a life according to His commandments is not to love Him, for then there is not anything with the man into which the Lord may flow and raise him to Himself; because he is like an empty vessel; there being nothing of life in his faith, and nothing of life in his love. The life of heaven, which is called eternal life, is not poured into anyone immediately, but mediately. From all this it can be seen what it is to love the Lord, and also what it is to see the Lord, or His faces, namely, that He is seen from such faith and love. [4] To live according to the commandments of the Lord is to live according to the doctrine of charity and of faith, which doctrine may be seen in what is prefixed to the several chapters of the Book of Exodus. That this is the case the Lord also teaches in John: He that hath My commandments, and doeth them, he it is that loveth Me; and he that loveth Me shall be loved by My Father; and I will love him, and will manifest Myself to him. If a man love Me, he will keep My word; and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My words

(John 14:21, 23-24). What is further signified by "the faces of Jehovah" shall be told in the article which now follows.

(10579) Because a man doth not see Me and live. That this signifies that the Divine Itself cannot be seen such as it is in itself, but such as it is through the Lord in heaven, can be seen from the fact that no one has ever seen Jehovah the Father, but that when He has been seen, it was the Lord who was seen, for the Lord is the very "face" of Jehovah. That no one has ever seen Jehovah the Father, is evident from the words of the Lord Himself in these passages: No man hath ever seen God; the only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18). Ye have never heard the voice of the Father, nor seen His shape (John 5:37). No man knoweth the Father, save the Son, and he to whom the Son willeth to reveal Him (Matt. 11:27). [2] That when Jehovah the Father has been seen, it is the Lord who has been seen, the Lord also teaches in John: Jesus said, If ye have known Me, ye have known My Father also; and from henceforth ye have known Him, and have seen Him. Philip said, Lord, show us the Father. Jesus said unto him, Am I so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father; how then sayest thou, Show us the Father? (John 14:7, 8). Your father Abraham rejoiced to see My day; and he saw it, and was glad. Verily, verily, I say unto you, Before Abraham was, I am (John 8:56, 58). From this it can be seen that the Lord as to the Divine Human is Jehovah who is seen, and thus that He is the "face of Jehovah." [3] That the Lord is the "face of Jehovah" is also evident from the Word, as in these passages: He became their Savior; the angel of the faces of Jehovah delivered them, in His love and in His gentleness; He redeemed them, and He took them, and carried them all the days of eternity (Isa. 63:8, 9). Behold, I send an angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared. Take heed of his face, provoke him not; for he will not bear your transgression; because My name is in the midst of him (Exod. 23:20, 21). [4] For when Jehovah appeared before the coming of the Lord into the world, He appeared in the form of an angel, because when He passed through heaven He clothed Himself with this form, which is the human form. For from the Divine there, the universal heaven is like one man, as has been abundantly shown in treating of the Grand Man, which is heaven; and from this at that time was the Divine Human; and as Jehovah appeared in the human form as an angel, it is evident that nevertheless it was Jehovah Himself, and that that very form also was His, because it was His Divine in heaven. This was the Lord from eternity. But as that human form was assumed by passing through heaven, and yet in order to save the human race it was necessary to be really and essentially a man, it therefore pleased Him to be born, and thereby actually to assume the human form, in which was Jehovah Himself. That this is so, the Lord teaches in John: Believe Me that I am in the Father, and the Father in Me (John 14:11). I and the Father are one (x. 30).(John 10:30). [5] That the Lord was from eternity, He also teaches in John: In the beginning was the Word, and the Word was with God, and God was the Word. All thing were made by Him, and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us (John 1:1, 3, 14). I came forth from the Father, and am come into the world; again I leave the world, and go unto the Father (John 16:28). Jesus said, Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was (John 17:5). Verily, Verily, I say unto you, Before Abraham was, I am (John 8:58). [6] From these passages it can be clearly known that the Lord is Jehovah even as to His Human, thus that His Human is Divine. For this reason it is said in John, "God was the Word, and the Word was made flesh;" and also, "Before Abraham was, I am"-not, "I was"-for the "I am" is Jehovah (Exod. 3:14). From all this it can now be seen that by "a man doth not see Me and live," is signified that the Divine Itself cannot be seen such as it is in itself, but such as it is through the Lord in heaven. It is said "through the Lord in heaven," because the Lord is above the heavens, for He is the sun of heaven; but still He is present in the heavens, being the Divine truth there, and the Divine truth proceeding from the Lord as a sun, is the Lord in heaven; wherefore the Divine truth there is His "face." [7] It was said above that by "the faces of Jehovah" are signified the interior Divine things of the Word, of the church, and of worship (n. 10567, 10568). The reason is that the interior Divine things of the Word, of the church, and of worship are the Divine truth proceeding from the Lord, thus are the Lord in heaven. This is signified by the "face of Jehovah," where it is mentioned in the Word, as in these passages: See that ye despise not one of these little ones; for I say unto you, that their angels in the heavens do always see the face of My Father who is in the heavens (Matt. 18:10). The throne of God and of the Lamb shall be in the holy Jerusalem; and His servants shall minister to Him. And they shall see His faces (Rev. 22:3, 4). Jehovah shall make His faces to shine upon thee, and shall have pity on thee; Jehovah shall lift up His faces upon thee, and shall give thee peace (Num. 6:25, 26). Many there be that say, Who will show us good? O Jehovah lift Thou up the light of Thy faces upon us (Ps. 4:6). O Jehovah, how long wilt Thou hide Thy faces from me? (Ps. 13:1). To thee said my heart, Seek ye My faces, Thy faces O Jehovah I seek (Ps. 27:8). God will be merciful unto us, and bless us, and will cause His faces to shine upon us (Ps. 67:1). Bring us back, O God, and cause Thy faces to shine, that we may be saved (Ps. 80:3, 7, 19). Blessed is Thy people who walk in the light of Thy faces (Ps. 89:15). O Jehovah hide not Thy faces from me (Ps. 102:1, 2). Thou hidest Thy faces, they are troubled (Ps. 104:29). [8] Everyone can comprehend what is here meant by "the faces of Jehovah," namely, the Divine, and whatever belongs to the Divine, thus mercy, peace, and all good; but in the universal sense the Divine truth, because all good is in the Divine truth. Both with man and with angel the Divine good is in the Divine truth, and without the latter there is not the former; for truth is the recipient of good, thus also of mercy and peace. From this then it follows that where Divine good is not in Divine truth, there the face of Jehovah is not; and it also follows that where there is evil in falsity, the Divine does not appear. This is meant by Jehovah "hiding and turning away His faces" in the following passages: Your sins have hidden the faces of Jehovah from you (Isa. 59:2). For their wickedness I have hid My faces from this city (Jer. 33:5). I do turn away My faces from them, and they profane My secret (Ezek. 7:22). Jehovah will hide His faces from them, according as they have rendered in their works evil (Micah 3:4). [9] But be it known that Jehovah, that is, the Lord, never turns away His faces from man; but that the man who is in evil turns away his face from the Lord. And as the Divine is then behind him, it appears as if this hides or turns itself away. Moreover, it is an actual fact that all infernal spirits turn their backs to the Lord as a sun, whereas the angels always turn their faces to Him. It is the same with a man, in respect to his spirit, during his life in the world.

(10580) And Jehovah said, Behold a place with Me, and thou shalt stand upon the rock. That this signifies a state of faith in God, is evident from the signification of "place," as being state (see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381, 9440, 9967, 10146); and from the signification of "rock," as being faith (n. 8581, 10438). That it signifies a state of faith in God is because it is said, "a place with Me." No one can know that this is signified by these words, except from the internal sense, thus unless he knows what is meant in this sense by "place," and what by "rock." For otherwise what could be meant by there being "a place with Jehovah upon a rock?" It could only mean that Jehovah dwelt there, and gave Moses a place with Him; when yet

Jehovah dwells in heaven with the angels, and in the church with men. That a "rock" denotes faith is from the appearances in the other life. There they who are in faith dwell upon rocky heights, but they who are in love dwell upon mountains. The rocky heights there appear of stone, but the mountains not of stone, because they are elevations of earth. From this it is that a "rock" signifies faith.

(10581) And it shall be when My glory passeth by. That this signifies the interior things of the Word, of the church, and of worship, is evident from the signification of the "glory of Jehovah," as being the interior Divine things of the Word, of the church, and of worship (as above, n. 10574).

(10582) That I will put thee in a cleft of the rock. That this signifies the obscurity and falsity of faith such as is with those who are in external things without what is internal, is evident from the signification of "a cleft of the rock," as being what is obscure and false of faith; for by "rock" is signified faith (as just above, n. 10580); and by a "cleft," its obscurity and also its falsity (of which below). It is said "such as is with those who are in external things without what is internal," because with such all the truth which is of faith is in obscurity, and is also attended with falsity. For such of them as believe the Word, believe it everywhere according to the letter, and not according to its interior meaning; and those who so believe cannot be in any light, for light from heaven flows in through the internal into the external. Moreover, what they believe without light from heaven appears as truth, but nevertheless with them it is falsity, for they have a material and earthly idea about truth, and not at the same time a spiritual and heavenly idea, and every material and earthly idea abounds in fallacies unless there is in it light from heaven. For example: as James and John had an earthly idea about the Lord's kingdom, they asked that they might sit the one on His right hand and the other on the left in His kingdom; but Jesus said: Ye know not what ye ask. Ye know that the princes of the nations lord it over them. Not so shall it be among you; but whosoever would become great among you must be your minister; and whosoever would be first must be your servant (Matt. 20:21, 22, 25-27). [2] People of this character, like the men of those days, do not know what the heavenly kingdom is, nor what the glory there is, not what love is, nor even what faith is; in general, not what good is; for they base their judgment on bodily and earthly things, and call good all the delight of the body and its senses; and eminence over others they call glory; the love of the world and the love of self they call heavenly love; and memory-knowledge made persuasive they call faith. When they think about God, they think materially, and therefore either deny God and regard nature as God; or else they worship idols, or dead men. From this it is evident how obscure is faith, and also how false it is, with those who are in merely external things. [3] In such obscurity and falsity of faith are those who believe the Word solely as to the sense of its letter, without doctrine made from it by one who is enlightened. They who read the Word without doctrine are like those who walk in darkness without a lamp. Such are all merely sensuous men. That such is the Jewish nation is evident, for they explain all things of the Word according to the sense of the letter, because they are in external things separate from what is internal. In the other life such people do not dwell upon the rocks; but either in caves there, or in clefts of the rocks. [4] That a "cleft of the rock" denotes what is obscure and false of faith, is evident also from other passages in the Word, as in Isaiah: In that day Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the rivers of desolations, and in the clefts of the rocks (Isa. 7:18, 19). in this passage is described the coming of the Lord and the state of the church at that time, that there would be desolation of all things that belong to spiritual truth and good. For by these words is signified that the man of the church would then have receded from internal things, and would have become altogether external, thus merely sensuous. To become sensuous is not to apprehend and believe anything but what the external senses assert. "The fly in the uttermost part of the rivers of Egypt" denotes the falsity of the wholly external or merely sensuous man; "the bee in the land of Assyria" denotes the falsity of reasoning therefrom; "the rivers of desolations" denote the truths of doctrine altogether desolated; and "the clefts of the rocks" denote the falsities of faith thence derived. Who would divine that these words signify such things which, unless disclosed by the internal sense, would be completely hidden? [5] Again: In that day a man shall cast away the idols which they had made for themselves to bow down to, to the moles and to the bats; to enter into the clefts of the rocks, and into the fissures of the ragged rocks (Isa. 2:20, 21); “to bow down to the moles and to the bats” denotes to worship such things as are in thick darkness and in the shade of night, that is, external things without anything internal; “to enter into the clefts of the rocks, and into the fissures of the ragged rocks,” denotes into the obscurities and darknesses of faith, thus into falsities. [6] In Jeremiah: I will bring back the sons of Israel upon their land; and send unto many fishers, who shall fish them; and unto hunters, who shall hunt them from upon every mountain, upon every hill, and out of the holes of the rocks (Jer. 16:15, 16). The restoration of the church is here treated of, which is signified by “bringing back the sons of Israel upon their land;” “to fish them” denotes to instruct in the external things of the church; “to hunt them” denotes to instruct in the internal things thereof; they who are “upon mountain and upon hill” denote those who are in love and in charity; those in “the holes of the rocks” denote those who are in faith not yet enlightened, thus who are in what is obscure of faith. [7] Again: I have made thee smallest among the nations; the pride of thine heart, O thou that dwellest in the holes of the rock holding the height of the hill (Jer. 49:15, 16). The pride of thine heart hath deceived thee, O thou that dwellest in the clefts of the rocks, in the height of thy seat; who saith in his heart, Who shall pull me down to the earth? Though thou exalt thee as the eagle, and though thou set thy nest among the stars, from thence I will pull thee down (Obad. 3, 4). “To dwell in the holes of the rock” denotes in falsities of faith. The subject here treated of is those who exalt themselves above others, believing that they are more learned than all others, when yet they are in falsities, and even cannot see truths. In the other life such persons dwell in the holes of rocks, and sometimes they project themselves upon the rocks; but they are cast down therefrom into their holes, and into the caves which are beneath the rocks. This is meant by "holding the height of the hill," and "exalting thyself as an eagle," and "setting the nest among the stars," and yet being "pulled down." From all this it can now be seen that by "putting Moses in a cleft of the rock" is signified such obscurity and falsity of faith as is with those who are in external things without what is internal; for by Moses is here meant the people, because he here bears relation to their head (see n. 10556).

(10583) And I will cover the palm of My hand over thee until I have passed by. That this signifies the closing of the internal, is evident from the signification of "covering Moses with the palm of the hand," as being to close the internal of the church, of worship, and of the Word, which is above their external. The reason why it is their internal which is signified, is because "covering with the palm" involves preventing them from seeing the glory and the faces of Jehovah; and by "the glory of Jehovah" is signified the internal of the Word, of the church, and of worship (see n. 10574); in like manner by "the faces of Jehovah" (n. 10567, 10568, 10578).

(10584) And I will remove the palm of My hand, and thou shalt see My back parts, and My faces shall not be seen. That this signifies that they should see the external things of the Word, of the church, and of worship, but not the internal things; is evident from the signification of the "back parts of Jehovah," as being the external things of the Word, of the church, and of worship (of which in what follows); and from the signification of the "faces of Jehovah," as being the internal things of these (of which above, n. 10578); consequently by "seeing the back parts and not the faces of Jehovah" is signified seeing the external things of the Word, of the church, and of worship, and not the internal things. That such was the Israelitish and Jewish nation, and that such it is at this day also, has been shown in all that precedes of this chapter, and of the preceding one. [2] The reason why the "back parts of Jehovah" signify the external things of the Word, of the church, and of worship, is that the "faces" signify the internal things (see n. 10578). And those are said to "see the back parts of Jehovah and not the faces," who believe and adore the Word; but only its external, which is the sense of the letter, and do not penetrate more interiorly, as do those who have been enlightened, and who make for themselves doctrine from the Word, by which they may see its genuine sense, thus its interior sense. (That the Word cannot be apprehended without doctrine, and that doctrine drawn from the Word by one who is enlightened must be for a lamp to the understanding, see n. 9382, 9409, 9410, 9424, 9430, 10105, 10324, 10400, 10431; and that the internal sense of the Word teaches this doctrine, n. 9430.) From all this it can be seen what it is to "see the back parts of Jehovah and not His faces." [3] But those who do not believe in the Word, do not even see the back parts of Jehovah; but turn themselves backward from Jehovah, and see only themselves and the world. These are they who are meant by those in the Word who are said to “turn their back parts to the temple, and to adore the sun,” of whom it is written in Ezekiel: I was brought into the court of the house of Jehovah, and behold five and twenty men, whose back parts were toward the temple of Jehovah, and their faces toward the east; and the same bowed themselves toward the rising of the sun (Ezek. 8:16); by “the sun and its rising” is meant the sun of the world and its rising, and thereby is signified the love of self, which love is diametrically opposite to love to the Lord. From this it is that the sun of the world is presented in the idea of the angels as something at the back quite dark; whereas the Lord, who is the sun of heaven, appears before the face (n. 7078). Of such men it is said that they “turn their back parts to the temple,” and also that they “go backward,” in Jeremiah: Thou hast forsaken Jehovah, thou art gone backward (Jer. 15:6). They have gone away in the stubbornness of their evil heart, and have come backward, and not forward (Jer. 7:24).

(10585) CONCERNING THE FOURTH EARTH IN THE STARRY HEAVEN. To this earth, now to be described, I was not conveyed as to other earths; but the spirits themselves who were from that earth were brought to me. And when they were at a distance they were seen as a roll stretched out in length, not continuous, but in distinct parts; for there were many of them, and they were in companies. At first they were carried toward the lower parts, and it was perceived that they were trying to rise up from thence, and thus to come to me; but that they could not. Wherefore they proceeded a little to the left in front even to the earth Mars, and there they strove to rise up, which was done, but with difficulty. The reason of this was that they were of a totally different genius from the spirits of our earth; and those who are of a different genius are conveyed through various ways, so that spirits may be associated with them by means of whom conjunction may be effected. For it is the affections and thoughts that conjoin and disjoin spirits and angels. Insofar as they differ in respect to these, so far they appear separated from one another; but still they are conjoined by means of intermediate spirits, when it so pleases the Lord. This was the reason why they were brought as far as the earth Mars.

(10586) After they had been conjoined with them, they immediately appeared above the head, thus near me, for by means of this conjunction there was effected a consociation of the affections and derivative thoughts with the spirits of our earth who were about me; and presence appears according to the consociation in respect to these, as can be seen from what has been said above. They then spoke with me, and said that they had there found consociate spirits.

(10587) The discourse at first was about their speech on their own earth. They said that they discourse together among themselves by an internal way; and not like others by an external way; and this by means of the atmosphere, and by means of sight, which is effected in the following way. They think within themselves, and the ideas of thought are communicated to the other by a certain flowing into the interiors of the ears by a way unknown on this earth, although it is known to those who are learned in anatomy. For there is a certain canal within the mouth, called the Eustachian tube, which is open in the mouth, and ends in the chamber of the ear, and is encompassed with a thin membrane. Through this channel the air of the breath inflows with a gentle sound, and so the speaking thought is communicated. As already said, this is effected by means of the atmosphere. Moreover, when they are speaking among themselves in this way they also move the lips both in general and in particular, and these little motions advance toward the eyes, especially toward the left eye, and their interior thought and its life there manifests itself. As before said, this is effected by means of sight. From this it was evident that their face acts as a one with their thoughts; for the face has been wholly formed to portray and represent the things the man is thinking and loving. From this the face is also called the index of the mind. But this is the case with the sincere; but it is very different with the insincere, with pretenders, and with hypocrites. To confirm me that such is the case, they were allowed to move my lips and my face in a similar way; and then to perceive the objects of their thought by means of the accordance. They were asked whether any speak there by means of sonorous words, or articulated sound. They said that they do not know what is meant by the articulation of sound, but that they know what sound is. On hearing these things, I perceived the reason why they were conducted to the spirits of the earth Mars, and were consociated with them before they came to me; for a similar speech prevails among them, as can be seen where the inhabitants and spirits of Mars have been treated of (n. 7359-7362).

(10588) From hearing their discourse, a doubt occurred concerning their respiration, whether it was similar to that of the men of our earth; and it was said that it is indeed similar, but that it is not articulated on the way as it is going forth into sound, as is done with us in the trachea and the larynx; and also that their lips are moved not only by the influx of ideas into their fibers, but also by an inward breathing of the lungs.

(10589) Some of the spirits of our earth suggested a doubt whether these were from the starry heaven; wherefore it was given to the angels to explore whence they were; and it was found that they were from a star, which is their sun, very far distant from the sun of our world; and that its situation is beneath, near the Milky Way; and that this star is among the lesser stars.

(10590) A continuation concerning this fourth earth in the starry heaven will be found at the end of the following chapter.

CHAPTER 34

(10591) MAN HAS been so created that he cannot die in respect to his Internal, because he is able to believe in God and also to love God, and thus to be conjoined with God in faith and love; and to be conjoined with God is to live forever.

(10592) This Internal is in every man who is born. His External is that by means of which he brings into effect the things that belong to faith and love, thus that belong to the Internal. The Internal is what is called the “soul,” and the External is what is called the “body.”

(10593) The external which man carries about in the world has been accommodated to uses in the world. This external is what is laid aside when the man dies; but the external which has been accommodated to uses in the other life does not die. This latter external together with the internal is called a “spirit;” a good spirit and an angel if the man had been good in the world; and an evil spirit if he had been evil.

(10594) In the other life the spirit of man appears in the human form absolutely as in the world. He also enjoys the capability of seeing, of hearing, of speaking, and of feeling, as in the world; and is endowed with every capability of thinking, of willing, and of acting, as in the world. In a word, he is a man in respect to each and all things, except that he is not encompassed with that gross body with which he was encompassed in the world. This he leaves behind when he dies, nor does he ever resume it.

(10595) It is this continuation of life which is meant by Resurrection. The reason why men believe that they will not rise again until the Last Judgment, when also every visible thing of the world will perish, is that they have not understood the Word, and that sensuous men place the very life itself in the body, and believe that unless this were to live again it would be all over with man.

(10596) The life of man after death is the life of his love, and the life of his faith; consequently such as has been his love, and such as has been his faith, during his life in the world, such his life remains forever. The life of hell is for those who have loved themselves and the world above all things; and the life of heaven for those who have loved God above all things and the neighbor as themselves. These are they who have faith; but the former are they who have not faith. The life of heaven is what is called eternal life; and the life of hell is what is called spiritual death.

(10597) The Word teaches that man lives after death, as where it is said that "God is not the God of the dead but of the living" (Matt 22:32); that after death Lazarus was taken up into heaven, but the rich man was cast into hell (Luke 16:22, 23); that Abraham, Isaac, and Jacob are there (Matt. 8:11; 22:32; Luke 16:23-25, 29); that Jesus said to the thief, "This day shalt thou be with Me in paradise" (Luke 23:43); and in other places. EXODUS 34 1. And Jehovah said unto Moses, Hew thee two tables of stones like the former ones, and I will write upon the tables the words that were upon the former tables, which thou brakest. 2. And be thou ready against the morning, and come up in the morning unto Mount Sinai, and stand for Me there on the head of the mountain. 3. And no man shall come up with thee, and moreover no man shall be seen in all the mountain; and no flock or herd shall feed over against this mountain. 4. And he hewed two tables of stones like the former ones, and Moses rose up early in the morning, and went up unto Mount Sinai, as Jehovah commanded him, and took in his hand the two tables of stones. 5. And Jehovah descended in the cloud, and stood with him there, and called on the name of Jehovah. 6. And Jehovah passed by over his faces, and called, Jehovah, Jehovah, God, merciful and gracious, long-suffering with angers, and great in goodness and in truth. 7. Keeping goodness unto thousands, bearing iniquity, and transgression, and sin; and in absolving will not absolve; visiting the iniquity of the fathers upon the sons, and upon the sons' sons, upon the thirds and upon the fourths. 8. And Moses made haste, and bowed himself to the earth, and adored. 9. And he said, If, I pray, I have found grace in Thine eyes O Lord, let the Lord, I pray, go in the midst of us; for it is a stiffnecked people; and be propitious unto our iniquity and unto our sin, and make us Thine inheritance. 10. And he said, Behold I make a covenant; before all thy people I will do wonderful things, such as have not been created in all the earth, and in all nations; and all the people in the midst of whom thou art shall see the work of Jehovah, because this is a wonderful thing that I do with thee. 11. Keep thou that which I command thee this day;

behold, I drive out from thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12. Take heed to thyself, lest perchance thou make a covenant with the inhabitant of the land upon which thou comest, lest perchance it become a snare in the midst of thee. 13. Wherefore ye shall overturn their altars, and shall break their pillars, and shall cut down their groves. 14. Wherefore thou shalt not bow thyself to another god; for Jehovah, whose name is Jealous, a jealous God is He. 15. Lest perchance thou make a covenant with the inhabitant of the land, and they commit whoredom after their gods, and sacrifice to their gods, and one call thee, and thou eat of his sacrifice. 16. And thou take of his daughters for thy sons, and his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods. 17. Thou shalt not make for thee molten gods. 18. The feast of unleavened things shalt thou keep. Seven days thou shalt eat unleavened things, as I commanded thee, at the time appointed of the month Abib; because in the month Abib thou wentest forth from Egypt. 19. Everything that openeth the womb is Mine; and of all thy cattle thou shalt give the male, that openeth of ox and of small cattle. 20. And that which openeth of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, thou shalt break its neck. Every firstborn of thy sons thou shalt redeem. And My faces shall not be seen empty. 21. Six days thou shalt work, and on the seventh day thou shall rest; in plowing and in harvest thou shalt rest. 22. And the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest, and the feast of ingathering at the revolving of the year. 23. Three times in the year shall every male of thine be seen before the faces of the Lord Jehovah, the God of Israel. 24. Because I drive out nations from thy faces, and I will enlarge thy border; and no one shall covet thy land, when thou goest up to see the faces of Jehovah thy God three times in the year. 25. Thou shalt not slay the blood of My sacrifice upon what is leavened; and the sacrifice of the feast of the passover shall not stay all night unto the morning. 26. The firstfruits of the first things of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in its mother's milk. 27. And Jehovah said unto Moses, Write for thee these words; because upon the mouth of these words I make a covenant with thee and with Israel. 28. And he was there with Jehovah forty days and forty nights; he did not eat bread, and he did not drink water. And he wrote upon the tables the words of the covenant, the ten words. 29. And it was, as Moses went down from Mount Sinai, and the two tables of the Testimony in Moses' hand, as he went down from the mountain, that Moses knew not that the skin of his faces shone when he spoke with Him. 30. And Aaron and all the sons of Israel saw Moses, and behold the skin of his faces shone; and they feared to come near unto him. 31. And Moses called unto them; and Aaron and all the princes in the assemblage returned unto him; and Moses spoke unto them. 32. And afterward all the sons of Israel came near; and he commanded them all things that Jehovah bad spoken with him in Mount Sinai. 33. And Moses left off from speaking with them, and he put a veil upon his faces. 34. And when Moses entered in before Jehovah to speak with Him, he removed the veil until he went out; and he went out, and spoke unto the sons of Israel that which was commanded. 35. And the sons of Israel saw the faces of Moses, that the skin of Moses' faces shone; and Moses drew back the veil upon his faces until he entered in to speak with Him.

(10598) THE CONTENTS. In the internal sense of this chapter there is treated of the church that was to be instituted among the Israelitish nation. But as that nation was of such a character that it could not receive the Divine interiorly, it was received in order that there might be with it the representative of a church, and not a church. This is the subject treated of in verses 1 to 9.

(10599) Afterward in the internal sense there are treated of the chief things of the church, which were wholly to be observed, in order that they might represent a church. This is the subject treated of in verses 10 to 28.

(10600) Lastly, there is treated of the shining through of the Divine internal of the Word, of the church, and of worship, through their external; but not before that nation. This is signified by the shining of the skin of Moses' face, and by the interposition of a veil when he was speaking with the people. Treated of in verses 29 to 35.

(10601) THE INTERNAL SENSE. Verses 1-9. And Jehovah said unto Moses, Hew thee two tables of stones like the former ones, and I will write upon the tables the words that were upon the former tables, which thou brakest. And be thou ready against the morning, and come up in the morning unto Mount Sinai, and stand for Me there upon the head of the mountain. And no man shall come up with thee, and moreover no man shall be seen in all the mountain; and no flock nor herd shall feed over against this mountain. And he hewed two tables of stones like the former ones, and Moses rose up early in the morning, and went up unto Mount Sinai, as Jehovah commanded him, and took in his hands the two tables of stones. And Jehovah descended in the cloud, and stood with him there, and called on the name of Jehovah. And Jehovah passed by over his faces, and called, Jehovah, Jehovah, God, merciful and gracious, long-suffering with angers, and great in goodness and in truth; keeping goodness unto thousands, bearing iniquity, and transgression, and sin; and in absolving will not absolve; visiting the iniquity of the fathers upon the sons, and upon the sons' sons, upon the thirds and upon the fourths. And Moses made haste, and bowed himself to the earth, and adored. And he said, If I pray I have found grace in Thine eyes O Lord, let the Lord, I pray, go in the midst of us; for it is a stiff-necked people; and be propitious unto our iniquity and unto our sin, and make us Thine inheritance. "And Jehovah said unto Moses" signifies the conclusion about the Israelitish nation; "Hew thee two tables of stones like the former ones" signifies the external of the Word, of the church, and of worship, such as it was on account of that nation; "and I will write upon the tables the words that were upon the former tables, which thou brakest" signifies that the interior Divine celestial and spiritual things [of the Word, of the church, and of worship] are in these externals also; “and be thou ready against the morning, and come up in the morning unto Mount Sinai” signifies a new beginning of the revelation of Divine truth; “and stand for Me there upon the head of the mountain” signifies from the inmost heaven where is the Divine love; “and no man shall come up with thee” signifies that the Israelitish nation cannot be in Divine truth; “and moreover no man shall be seen in all the mountain” signifies that they have been quite removed from it, thus outside of it; “and no flock nor herd shall feed over against this mountain” signifies that neither could they be instructed about the interior and exterior good of the church, of worship, and of the Word; “and he hewed two tables of stones like the former ones” signifies the external of the Word, of the church, and of worship, such as it was on account of the Israelitish nation; “and Moses rose up early in the morning, and went up unto Mount Sinai” signifies a new beginning of the revelation of Divine truth; “as Jehovah commanded him” signifies that it was so done because they insisted; “and took in his hand the two tables of stones” signifies the external of the Word, of the church, and of worship, such as it was on account of the Israelitish nation; “and Jehovah descended in the cloud, and stood with him there” signifies the external of the Word in which is the Divine; “and called on the name of Jehovah” signifies the worship of the Lord from the truths and goods of faith and love; “and Jehovah passed by over his faces” signifies internal Divine things over external ones; “and called, Jehovah, Jehovah, God, merciful and gracious” signifies the Divine Itself, the Divine Human, and the Divine Proceeding, from which is all good; “long-suffering with angers” signifies the Divine clemency; “and great in goodness and in truth” signifies that He is good itself and truth itself; “keeping goodness unto thousands” signifies forever; “bearing iniquity, and transgression, and sin” signifies the removal of evil and of its falsity so that it does not appear; “and in absolving will not absolve” signifies bearing even to the consummation; “visiting the iniquity of the fathers upon the sons, and upon the sons’ sons” signifies the rejection and condemnation of evils and the derivative falsities in a long series; “upon the thirds and upon the fourths” signifies [the rejection and condemnation] of falsities and the derivative evils; “and Moses made haste, and bowed himself to the earth, and adored” signifies reception then from influx into the external, and worship from humiliation; “and he said, If I pray I have found grace in Thine eyes, O Lord” signifies because such an external was received; “let the Lord, I pray, go in the midst of us” signifies that the Divine may be within it; “for it is a stiff-necked people” signifies although the Israelitish nation does not receive the Divine interiorly; “and be propitious unto our iniquity and unto our sin” signifies that their interiors may be removed which abound in falsities and evils; “and make us Thine inheritance” signifies that nevertheless the church may be there.

(10602) And Jehovah said unto Moses. That this signifies the conclusion about the Israelitish nation, is evident from the signification of “said,” when by Jehovah unto Moses, as being the answer, but here the conclusion, because “said” involves the things which follow, for they are the things He said, or that are said; here therefore by "said" is signified the conclusion about the Israelitish nation, which has been treated of in the two preceding chapters. The conclusion is that a church might indeed be instituted among them, and the Word be written among them, but that they would be merely in external things, and not at all in what is internal. To be in external things and not in what is internal is to worship external things as holy without any acknowledgment of the Lord, and without love to God for the sake of God, but for the sake of self; which is to love self and not God; nay, it is to turn one's self away from God, and not to turn one's self toward God. But as they could be in a holy external for the sake of self, and this could be miraculously converted by the spirits with them into a holy external for the sake of God, and as it could be received from these spirits by the angels, and thus be raised into a holy internal, therefore that nation was nevertheless received (as may be seen in n. 10500, 10570). This is the conclusion contained in this chapter, thus which is signified by "Jehovah said unto Moses."

(10603) Hew thee two tables of stones like the former ones. That this signifies the external of the Word, of the church, and of worship, such as it was on account of that nation, is evident from the signification of the "tables of stones," as being the external of the Word (see n. 10453, 10461). The external of the Word is the sense of its letter. That it also denotes the external of the church and of worship is because the church is from the Word, and also worship; for all the truth that is of faith and the good that is of love, which make the church and also worship, must be from the Word; consequently as there are in the Word an external and an internal, there are also an external and an internal in the church, and in worship. And from the signification of "hewing" them, when done by Moses, as being to make the external such on account of that nation (of which in what follows); and from the signification of "like the former ones," as being in imitation, for the former ones were made by Jehovah, but these by Moses. [2] That the former ones, made by Jehovah, were broken by Moses when he saw the worship by that nation of the golden calf as jehovah, was of Providence, because the external of the Word, which is signified by the "two tables of stones," could not be so written among that nation, which at heart was merely idolatrous. Hence it was that the former tables were broken, and that it is now said to Moses that he should hew others in imitation of the former ones. It is said "in imitation," because the internal sense remained the same, and the external sense was changed. The internal sense is signified by Jehovah writing upon these tables the same words that were upon the former ones. [3] That this subject may appear in clearer light, it may here be explained in what manner the external sense, or sense of the letter, was changed for the sake of that nation. On account of that nation, altars, burnt-offerings, sacrifices, meat-offerings and drink-offerings were commanded, and therefore in both the historic and the prophetic Word these things are mentioned as the most holy things of worship; when yet they were allowed merely because they were first instituted by Eber, and had been quite unknown in the ancient representative church (see n. 1128, 2180, 2818). [4] It was on account of that nation also that there was Divine worship in Jerusalem alone, and that for this reason that city was esteemed holy, and was also called holy in both the historic and the prophetic Word. The reason was that that nation was at heart idolatrous, and therefore unless they had all come together unto that city at each feast, everyone in his own place would have worshiped some god of the Gentiles, or else a graven and molten image. On account of that nation also it was forbidden to have holy worship upon mountains and in groves, as had the ancients; which was done to prevent them from placing idols there, and worshiping the trees themselves. [5] On account of that nation also a plurality of wives was permitted, a thing quite unknown in ancient times; and likewise the putting away of their wives for various causes. Consequently laws were enacted relating to such marriages and divorces, which otherwise would not have entered into the external of the Word. Wherefore this external is spoken of by the Lord as given by Moses; and as having been granted because of the hardness of their hearts (Matt. 19:8). On account of that nation mention is so often made of Jacob, and likewise of the twelve sons of Israel, as the only elect and heirs (as in Rev. 7:4-8, and in other places), although they were such as are described in the Song of Moses (Deut. 32:15-43), and also in the prophets throughout, and by the Lord Himself. Not to mention other things whence comes the external of the Word on account of that nation. [6] This is the external which is signified by the two tables hewn by Moses. That nevertheless within this external the Divine internal is not changed, is signified by Jehovah writing upon these tables the same words that were upon the former tables.

(10604) And I will write upon the tables the words that were upon the former tables, which thou brakest. That this signifies that the interior Divine celestial and spiritual things [of the Word, of the church, and of worship] are in these externals also, is evident from the signification of these “tables,” as being the externals of the Word, of the church, and of worship (see above, n. 10603); and from the signification of “the words that Jehovah wrote upon them,” as being the Divine interior things, thus the things which are of the internal sense (see n. 10453, 10461), which are called celestial and spiritual because they appear in heaven before the angels, and in light there. The celestial things there are those which are of love, and the spiritual are those which are of faith from love. From all this it is evident that by the words, “I will write upon the tables the words that were on the former tables which thou brakest,” is signified that the interior Divine celestial and spiritual things of the Word, of the church, and of worship are in these externals also. How the case herein is may be seen in the article immediately preceding. [2] As at this day it is quite unknown that there is an internal sense in the Word, or even what the internal sense of the Word is, something further shall be told about it. The ideas of thought of the angels are not natural, as are the ideas of thought of men;

but are spiritual. But the quality of their spiritual ideas can with difficulty be comprehended by man except by means of interior thought and reflection upon the first beginnings of his thoughts. That these are devoid of words of speech is known from the fact that they are of such a nature that a man can in a moment comprehend more things than he is able to express by speech within a considerable time. These ideas of thought belong to his spirit. But the ideas of thought which man comprehends, and which fall into words, are natural, and by the learned are called material; whereas the former, or interior ideas, are called spiritual, and by the learned, immaterial. Into these ideas man comes after death when he becomes a spirit, and by means of these ideas he engages in discourse with other spirits. There is a correspondence between these two classes of ideas; and by means of this correspondence the spiritual ideas are turned into natural ones when the man is speaking. This is not known to the man, because he does not reflect upon it, and none are able to reflect upon it except those who think interiorly, that is, who think in their spirit abstractedly from the body. Sensuous men are quite unable to do this. [3] Now as there is a correspondence between spiritual thought and natural thought, and as the angels are in spiritual thought, they consequently perceive spiritually what man perceives naturally, and this in an instant, without any reflection upon the difference. This is chiefly done when a man is reading the Word, or when he is thinking from the Word; for the Word has been so written that there is a correspondence in the whole and in every detail; as for example when a man reads these words of the Lord in Matthew: After the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man; and then shall all the tribes of the earth wail; and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:29, 30). [4] The angels perceive these words quite differently from man. By “the sun which shall be darkened” they do not perceive the sun, but love to the Lord; by “the moon” they do not perceive the moon, but faith in the Lord; by “the stars,” not stars, but the knowledges of good and truth; by “the Son of man” they perceive the Lord as to Divine truth; by “the tribes of the earth,” all the truths of the church; by “the clouds of heaven,” the Word in the sense of the letter; and by “power and glory,” the Word in the internal sense. When a man is reading these words, the angels come into the understanding of them in a moment by virtue of the correspondence; nor do they know that the man is thinking of the sun, the moon, the stars, the clouds of heaven, and all the other things. The reason is that the angels are in a spiritual idea; and a spiritual idea is of such a character that the things of nature are turned into things of heavenly light, which is Divine truth from the Lord. [5] That the angels so perceive the Word, when a man is reading it, is also because the angels are with men, and dwell in their affections; and because as to his spirit a man is in society with spirits; and as to interior thought, which is spiritual, with the angels of heaven. It is also from this that man has the capability of thinking. These things have been said in order that it may be known what the internal sense of the Word is; or what are the interior things of the Word, of the church, and of worship which are called celestial and spiritual.

(10605) And be thou ready against the morning, and come up in the morning unto Mount Sinai. That this signifies a new beginning of the revelation of Divine truth, is evident from the signification of "morning," as being a rising state or beginning, here a new beginning (of which in what follows); and from the signification of "Mount Sinai," as being heaven from which comes Divine truth, thus from which comes revelation (see n. 8805, 8931, 9420). That "morning" denotes a rising state or beginning, is because all times signify states, for the reason that in heaven time is not thought of, but only changes of state in respect to the affections and derivative thoughts, and also because the changes of state there are like the times of the day, which are morning, noon, evening, and night; and the morning is that from which they begin. It may seem strange that in heaven there are no times, when yet they live there one with another like men in the world; nevertheless with a difference in respect to intelligence, wisdom, and happiness. But the reason is that the light there from the sun, which is the Lord, does not undergo daily alternations like the light from the sun in the world, but is varied in accordance with the states of love and faith with the angels, which states undergo alternations like the states of heat, of light, and of shade every day in the earth. The reason of this is that the light from the sun there, which is the Lord, is Divine truth; and the heat from that sun is love, with which the angels are affected as are men with the state of light and heat in the world. (That the light in heaven is from the Lord as a sun there, may be seen at the places cited in n. 9548, 9684: That this light is the Divine truth from which angels and men have intelligence and wisdom, see the places cited in n. 9548, 9571, 9684, 10569: That times signify states, see the places cited in n. 10133: That in heaven states vary like the times of day and year in the world, n. 5962, 8426: That "morning" denotes the beginning of these states, thus a new beginning, n. 8427, 10114: And that in heaven there is a state of evening and twilight, but not a state of night, n. 6110.)

(10606) And stand for Me there upon the head of the mountain. That this signifies from the inmost heaven where is the Divine love, is evident from the signification of "Mount Sinai," as being heaven from which comes revelation (see n. 8805, 8931, 9420); and from the signification of its "head," or summit, as being the inmost heaven (n. 9422, 9434). That it signifies where is the Divine love, is because in the inmost heaven there reigns celestial love, which is love to the Lord from the Lord; but in the lower heavens there reigns spiritual love, which is charity toward the neighbor (n. 10438). From this it is evident that by "be thou ready against the morning, and come up unto Mount Sinai, and stand for Me there on the head of the mountain," is signified a new beginning of the revelation of Divine truth from the inmost heaven where is the Divine love; thus from the Divine love. Moreover, the Word, which is Divine revelation, comes down from thence.

(10607) And no man shall come up with thee. That this signifies that the Israelitish nation cannot be in Divine truth, is evident from the signification of "not coming up," here into Mount Sinai with Moses, as being not to be in heaven from which is the revelation of Divine truth, thus not to be able to be in Divine truth, for by "Mount Sinai" is signified heaven from which comes the revelation of Divine truth (see n. 8805, 8931, 9420, 10605); and by Moses is represented that external of the church, of worship, and of the Word, which receives Divine truth. It is evident that the Israelitish nation is meant, because it is said of it, "no man shall come up with thee," and "neither let any man be seen in the whole mountain." [2] That Moses here represents that external of the Word, of the church, and of worship, which receives Divine truth, is evident from every detail of this chapter, as that Moses should go up into Mount Sinai, and should stand there on the head of it, and that the people should be removed therefrom. In what follows also Jehovah speaks unto Moses as unto him, and not unto the people; as in verse 10, "All the people in the midst of whom thou art shall see that this is a wonderful thing that I do with thee;" in verse 11, "Keep thou that which I command thee this day; behold I drive out from thy faces;" in verse 12, "Take heed to thyself, lest perchance thou make a covenant with the inhabitant of the land upon which thou comest;" in verse 14, "Thou shalt not bow thyself to another god;" in verse 15, “Lest perchance thou make a covenant with the inhabitant of the land, and he call thee, and thou eat of his sacrifice;” in verse 16, “Take thou not of his daughters for thy sons;” and so on. Afterward it is said that the skin of Moses’ face shone; and that the people were afraid to come near him; and that on this account he put a veil on his face when he spoke with the people. [3] From all this it is evident that Moses in this chapter represents that external of the Word, of the church, and of worship which receives Divine truth, thus through which internal Divine truth shines. That Moses represents this external, and not the internal, is also evident from everything in this chapter; as that Jehovah descended in the cloud, and stood with him, for by a “cloud” is signified the external of the Word; and then that Jehovah commanded to him the external things of the church and of worship, which were to be observed, and not the internal things. The like external was represented by Moses in the preceding chapter, as is evident from verses 7 to 11, and from verses 17 to 23 (n. 10563, 10571). But the external which did not receive the internal appertained to the Israelitish nation.

(10608) And moreover no man shall be seen in all the mountain. That this signifies that they have been quite removed from it, thus outside of it, is evident from the signification of “the mountain,” here Mount Horeb, as being heaven in the whole complex, thus also Divine truth; for whether you say heaven, or Divine truth, it is the same, because the angels, of whom heaven consists, are receptions of Divine truth. The whole extension of that mountain was called "Horeb," and the more elevated mountain in the midst of it was called "Mount Sinai." Consequently by "Horeb" is signified heaven, or what is the same, Divine truth, in the whole complex; its internal by "Mount Sinai," and its external by the mountainous part round about. Hence it is that by "Horeb," when the surrounding mountainous part also is meant, is signified what is external (see n. 10543). As the Israelitish nation was in an external that did not receive the internal, thus was in an external separate from the internal, or what is the same, was outside of that in which is the internal, it was therefore commanded that no man should be seen in the whole mountain. The like is signified by that nation standing at the door of the tent in which Moses was, and bowing themselves unto it, in the preceding chapter (Exod. 33:8-10, see n. 10543-10555). [2] It shall here be briefly told whence it is that "Mount Horeb" and "Sinai" signify heaven and Divine truth. It is believed in the world that the angels are in a region above that of the atmosphere, and that they subsist there as aerial beings, and that they have no plane to stand upon. The reason why there is such an opinion in the minds of many men, is that they do not apprehend that angels and spirits are in a like form to that of men on earth, thus that they have faces, that they have arms and hands, that they have feet, in a word, that they have a body, and still less that they have dwellings or abodes; when yet angels and spirits dwell among themselves upon land, just as do men on the earth; the celestial angels upon mountains, and the spiritual angels upon rocks, and those who have not yet become angels, in the plains between the mountains, and between the rocks; while infernal spirits dwell beneath the mountains and the rocks. [3] These things have been said in order that it may be known whence it is that "mountains" in the Word signify heaven, and specifically "Horeb," and "Mount Sinai." Moreover, the interior angels dwell higher upon the mountains; and the higher they dwell, the more interior and perfect they are. From this it is evident why Jehovah descended upon the top of Mount Sinai when the law was being promulgated, and why Moses was ordered to stand with Him on the head of the mountain. The mountains on earth are not heaven, but represent the mountains upon which are the angels in heaven.

(10609) And no flock nor herd shall feed over against this mountain. That this signifies that neither could they be instructed about the interior and exterior good of the church, of worship, and of the Word, is evident from the signification of a "flock," as being interior good; and from the signification of a "herd," as being exterior good (see n. 5913, 6048, 8937); from the signification of "feeding," as being to be instructed (n. 5201, 6277); and from the signification of the "mountain," here Mount Horeb, as being the external of the church, of worship, and of the Word (n. 10543). From this it is evident that by these words is signified that neither could that nation be instructed about the interior and exterior good of the church, of worship, and of the Word, because they were outside of this external, and not in any manner within it. The reason why they could not be instructed about this, was that they were in the loves of self and of the world, and they who are in these loves cannot possibly know what celestial and spiritual good is, thus what is the good of the church, for this good is spiritual and celestial, because Divine. If this good were described to them, they would not at all apprehend it, because with them, the internal, where is the perception of this good, is closed. [2] That such things are signified by the "flock and herd not feeding over against the mountain," may seem strange to those who keep the mind solely in the historical sense of the Word, and think no further than that these words signify something that appertains to the nation itself. Nor do those know anything further who are not acquainted with the internal sense of the Word, in which sense "flock and herd" do not signify flock and herd, but interior and exterior good with man. For what has the Word (which is Divine) in common with flock and herd, or with any beast? It has to do with men, their worship, love, and faith, thus with such things as make the church with men. In this is the Word Divine. [3] That "flock and herd" signify such things, and that they do not signify a flock and a herd, is evident from the passages in the Word where they are mentioned; as in David: Thou hast made Him to have dominion over the works of Thy hands, and Thou hast put all things under His feet; all flocks and herds, and also the beasts of the fields (Ps. 8:6, 7); this is said of the Lord, and of His power over all things in heaven and on earth; by "flocks and herds" are signified the interior and exterior goods with men; and by "beasts," the affections with them.

Otherwise of what use would it be to describe the Lord's power, which is Divine, over flocks, herds, and beasts? (That "beasts" denote the affections with man, may be seen at the places cited in n. 9280.) [4] In Joel: The day of Jehovah is near, as a devastation from Shaddai shall it come. The beast sighs, the droves of the herd are perplexed, because they have no pasture; yea, the droves of the flock are made desolate (Joel 1:15, 18). Here also "beasts" denote the affections with man; "the droves of the herd and of the flock" denote interior and exterior goods. For the subject here treated of is the coming of the Lord, which is signified by "the day of Jehovah;" and of the church at that time as being vastated, that is, there being no longer any good of love or good of faith. These goods are what is signified by "beasts," "herds," and "flocks." Otherwise what could be meant by "the beast sighing, the droves of the herd being perplexed, and the droves of the flock being made desolate"? For what has this to do with the church? By the "pasture which they then had not" is signified that there is no truth by which they may be instructed. [5] In Jeremiah: Shame hath devoured the labor of our fathers from our youth; their flocks and their herds, and their sons and their daughters (Jer. 3:24). Here also by "flocks" and "herds" are signified the goods of the church, which are the goods of love and of faith, interior and exterior. [6] In Isaiah: I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains; then shall Sharon be a habitation of the flock, and the valley of Achor a couch of the herd, for My people that have sought Me (Isa. 65:9-10).

"Jacob" and "Judah" here do not mean the people of Jacob and of Judah, but the celestial church external and internal; "Jacob" the external church; and "Judah" the internal church. The internal good of this church is signified by "a habitation of the flock;" and the external good by "a couch of the herd." "Sharon" denotes the internal where is this good; and "the valley of Achor" denotes the external. (That "Sharon" denotes the internal of the celestial church, is evident from the passages where "Sharon" is mentioned, as in Isaiah 33:9, and 35:2; and that "the valley of Achor" denotes the external of this church, is evident in Hosea 2:15.) [7] In Hosea: Israel, Ephraim, and Judah shall go with their flocks and with their herds to seek Jehovah; and they shall not find Him (Hos. 5:6). Here also "flocks and herds" signify the interiors and the exteriors with those who are meant by "Israel, Ephraim, and Judah." Otherwise what could be meant by their "going with flocks and herds to seek Jehovah"?

(10610) And he hewed two tables of stones like the former ones, signifies the external of the Word, of the church, and of worship, such as it was on account of the Israelitish nation.

(10611) And Moses rose up early in the morning, and went up unto Mount Sinai. That this signifies a new beginning of the revelation of Divine truth, is evident from what was shown above (n. 10605), where are the like words.

(10612) As Jehovah commanded him. That this signifies that it was so done because they insisted, is evident from the signification of "Jehovah commanded," when said of the external of the Word such as it was on account of the Israelitish nation, which is signified by the two tables of stones hewn by Moses, as being that it was so done because they insisted. In the Word throughout, where the Israelitish nation and the representative worship instituted among them are treated of, it is said that “Jehovah commanded,” and by this is not signified what is well-pleasing, but permission that it should be so done because they insisted; for they insisted on being brought into the land of Canaan, and that Jehovah should be with them, consequently that a church should be instituted among them (that they so insisted, see n. 10430, 10535). Take for example that they were to offer upon the altars burnt-offerings, sacrifices, meat-offerings, and drink-offerings, concerning which many laws were delivered; and of which it is also said that Jehovah commanded them; when yet these things were not commanded or ordered, but were permitted, as can be seen from the passages adduced from the Word in n. 2180. In like manner that they were allowed to marry a number of wives, and to give a bill of divorce for any cause whatever; when yet Jehovah did not command this, although it is so said; but only permitted it on account of the hardness of their hearts (Matt. 19:7, 8); and so with many other things.

(10613) And he took in his hand the two tables of stones. That this signifies the external of the Word, of the church, and of worship, such as it was on account of the Israelitish nation, is evident from what was shown above (see n. 10603) concerning the signification of the two tables which were hewn by Moses.

(10614) And Jehovah descended in the cloud, and stood with him there. That this signifies the external of the Word in which is the Divine, is evident from the signification of "the cloud," as being the sense of the letter of the Word, thus its external (see the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10574); and from the signification of "standing with Moses there," when said of Jehovah, as being the Divine therein. The reason why Jehovah appeared unto Moses in a cloud, is that by Moses in this chapter is represented that external of the Word which receives the internal (of which above, n. 10607), for the Lord appears to everyone according to his quality (n. 6832, 8814, 8819, 9434, 10551). [2] It shall here be briefly told what that external is which receives the internal, and what that external is which does not receive it. In the Word there is an external sense, there is an internal sense, and there is an inmost sense. The Word in the external sense is such as it appears in the letter; this sense is natural, because it has been accommodated to the apprehension of men, for men think naturally. But the Word in the internal sense is spiritual, because it has been accommodated to the understanding of the angels in the Lord's spiritual kingdom, for these angels think spiritually. And the Word in the inmost sense is celestial, because it has been accommodated to the perception of the angels in the Lord's celestial kingdom, for the angels in this kingdom think super-spiritually. The Word being of this nature, it follows that one thing is in another in the like order; the inmost in the internal, and the internal in the external. From this there is a connection of all things, and an influx according to the connection, and a consequent subsistence of one thing from another. From all this it is evident that the interior things are in order in what is external; in a like manner as what is prior is, successively, in what is posterior, or as the end is in the cause, and the cause in the effect; or as with man will is in thought, and thought in speech. [3] When therefore a man is of such a character that he perceives within himself a holiness in the externals of the Word, of the church, and of worship, he has an external in which is an internal, for this holiness is from the internal, because it is from heaven. This is the external which Moses here represents. But when a man is of such a character that he does not perceive any internal holiness in the external of the Word, of the church, and of worship, he then has an external separate from the internal. In this external was the Israelitish nation (see n. 10396).

(10615) And called on the name of Jehovah. That this signifies the worship of the Lord from the truths and goods of faith and of love, and thus preparation for reception, is evident from the signification of "calling on the name of Jehovah," as being the worship of the Lord from the truths and goods of faith and love; for by "calling on" is signified worship (see n. 440, 2724), and by "the name of Jehovah" is signified everything in one complex by which the Lord is worshiped, thus everything of faith and of love (n. 2724, 6674, 9310). That "the name of Jehovah" denotes the Lord as to the Divine Human, n. 2628, 6887; and that "Jehovah" in the Word denotes the Lord, see at the places cited in n.

9373.) From this it is evident that by “calling on the name of Jehovah” is signified the worship of the Lord from the truths and goods of faith and of love. That it also signifies preparation for reception, is because the subject treated of in what now follows is the receiving of the Israelitish nation, for which Moses intercedes.

(10616) And Jehovah passed by over his faces. That this signifies internal Divine things over external ones, is evident from the representation of Moses, as being that external which receives the internal (see above, n. 10607, 10614); consequently by “Jehovah passing by over his faces” is signified the internal Divine over the external.

(10617) And called, Jehovah, Jehovah, God, merciful and gracious. That this signifies the Divine Itself, the Divine Human, and the Divine proceeding, from which is all good, is evident from the signification of “calling on Jehovah,” as being the worship of the Lord (see n. 440, 2724). And as the Divine of the Lord is a trine, namely, the Divine Itself, which is called “the Father;” the Divine Human, which is called “the Son;” and the Divine proceeding, which is called “the Holy therefore it is here said “Jehovah, Jehovah, God.” The reason why the Divine Itself, which is the Father, and the Divine Human, which is the Son, is called “Jehovah, Jehovah;” and the Divine proceeding is called “God,” is that in respect to the Divine Itself and the Divine Human the Lord is Divine good; and in respect to the Divine proceeding He is Divine truth. Wherefore in the Word where the Divine good is treated of, the Lord is called “Jehovah;” and where the Divine truth is treated of, He is called “God” (see n.

2769, 2807, 2822, 3921, 4402, 9167, 10158). And from the signification of “merciful and gracious,” as being that from Him is all good; for by “ showing mercy” is signified to endow with celestial good; and by “showing grace” is signified to endow with spiritual good (n. 10577). (What celestial good is, and what spiritual good, may also be seen in the same place.)

(10618) Long-suffering with angers. That this signifies the Divine clemency, is evident from the signification of “long-suffering with angers,” when said of Jehovah, as being that He long endures the evils of man, for to be “long-suffering” denotes to endure and bear for a long time; and “angers” denote the evils with man. The reason why “angers,” when said of Jehovah, denote the evils with man, is that evil becomes angry, and good never; and evil is with man and never with the Lord, for the Lord is good itself. Nevertheless anger is attributed to the Lord, because it so appears to a man when he does not obtain what he desires, and when he is punished on account of evil. As then “long-suffering with angers,” when said of Jehovah, denotes long to endure the evils with man, it follows from this that thereby is signified the Divine clemency. [2] As regards anger, be it known further that evil becomes angry, and good never, for the reason that to be angry is to will evil to another, which good cannot do, for good consists in willing the good of another. All evil has within it enmity, hatred, revenge, and cruelty; in these and from these evil has its delight. Moreover, evil hates good, because good is opposed to its delights. Consequently when evil cannot injure good, which it is always in the endeavor to do, it is first indignant, and afterward is angry. Whether you say evil, or an evil man, it is the same, for evil is in man as in its subject. And as such is the nature of evil against good, such it is against the Divine, for all good is the Divine with man, because it is from the Divine. From this it is that an evil man is always angry against the Divine, although outwardly he speaks differently before men. [3] That he speaks differently is either from hypocrisy, or from the fact that he wishes the Divine to favor him in all things by granting whatsoever he desires, even to enabling him on his own account to take vengeance on all against whom he bears hatred. But as soon as he sees that this is not done, and especially if he himself is punished on account of his evil, he is then angry against God, even to denying Him and also blaspheming Him in his heart. That this is so is clearly shown in the other life, where a man acts according to his interiors, and not, as in the world, according to his exteriors; and in that life the penalty adheres to its evil, and is as it were inherent in it. (That "anger" denotes evil, see n. 6358, 6359; and that anger and evil are attributed to God, when yet they belong to man, and that nothing of evil is from God, see the places cited in n. 9306, 10431; and that evil is attended with its punishment, n. 1857, 8214, 8223, 8226, 9048.)

(10619) And great in goodness and in truth. That this signifies that He is good itself and truth itself, is evident from the fact that the Divine is infinite, and concerning the infinite nothing else can be said than that it is The Itself or that It Is, thus is good itself; and because it is good itself, it is also truth itself, because all truth belongs to good. But this Itself is expressed in the sense of the letter by “great in goodness and in truth,” thus finitely, on account of the state of finite perception with man. That the Divine is good itself, is evident in Matthew: Jesus said unto the young man, Why callest thou Me good? There is none good but one, God (Matt. 19:17); by which is meant that it is the Lord who alone is good, thus good itself. And that He is truth itself is evident in John: Jesus said, I am the way, and the truth, and the life (John 14:6).

(10620) Keeping goodness unto thousands. That this signifies forever, is evident from the signification of “goodness,” when said of Jehovah, as being good itself (as just above, see n. 10619); and from the signification of “unto thousands,” as being forever and to eternity (n. 2575, 8715).

(10621) Bearing iniquity, and transgression, and sin. That this signifies the removal of evil and of its falsity so that it does not appear, is evident from the signification of “bearing” or taking away, as being to remove so that it does not appear (of which below); and from the signification of “iniquity, transgression, and sin,” as being evils, and because evils, their falsities also, for every evil is conjoined with its own falsity; but what evil is signified by “iniquity,” what by “transgression,” and what by “sin,” see at n. 9156. That “bearing” and “taking away evil” denotes to remove it so that it does not appear, is because the evils with man cannot be taken away, but only removed so as not to appear; and when they do not appear, it is believed that they have been taken away. Therefore in the sense of the letter of the Word it is said that they are taken away, and altogether cast out. (That the evils with man are not taken away, but only removed so as not to appear, may be seen at the places cited in n. 10057.)

(10622) And in absolving will not absolve. That this signifies bearing even to the consummation, is evident from the signification of "absolving," as being to forgive sin; but when it is added, "will not absolve" it denotes to bear. That it denotes even to the consummation, is because evil is borne by the Lord even until it is consummated or fulfilled. In the Word throughout mention is made of the "consummation of the age," and it is said of evil that it has been "consummated," or "not consummated;" and when it is consummated, that then there is "visitation." As this is signified by the words, "in absolving will not absolve," it shall be briefly told what is meant there by. In general, by "consummation" is meant the end of the church; and the end of the church is when there is no longer any charity or any faith, because then the church turns itself completely away from the Lord, and is no longer in any good, but in evil. Then is its "consummation," and then takes place its "visitation." When visitation takes place, all those who are in evil are rejected, and all those who are in good are received. Visitation takes place in the other life, where all those who have been of the church, from its beginning even to its end, are together. The rejection at that time of the evil into hell, and the salvation of the good, is what is called the "Last Judgment." [2] Consummation takes place in particular with every man in almost the same way. Every person, when he comes into the other life, which takes place immediately after death, is tolerated among the good, even if he is evil. But after some lapse of time his interiors are opened, and if these are evil he is then gradually carried into his evil, until he becomes his evil in respect to the will, and the falsity of his evil in respect to the understanding. When this is done, evil is said to be "consummated" with him, and he is then cast into hell. These are the things which are meant by "in absolving will not absolve." The like is signified by what Jehovah said unto Moses: "Now go, lead the people unto that which I said to thee; behold, Mine angel shall go before thee; and in the day of My visitation, I will visit their sin upon them" (Exod. 32:34). [3] That "consummation" denotes the end of the church, is evident from the following passages: With Israel and with Judah I will not make a consummation; nor rendering will I render thee innocent, because thy breach is despaired of, thy wound is sick, thou hast no healing medicines (Jer. 30:4, 11-13; 46:28). Thine iniquity is consummated, O daughter of Zion; He will visit thine iniquity, O daughter of Edom; He will make plain thy sins (Lam. 4:22). Seventy weeks have been decreed upon thy people, to consummate the transgression, and to seal up sins, and to expiate iniquity. At last upon the bird of abominations shall be desolation, and even unto the consummation (Dan. 9:24, 27). The harvest is the consummation of the age; as the tares are gathered together and burned with fire, so shall it be in the consummation of the age (Matt. 13:39, 40). The disciples said unto Jesus, Tell us what is the sign of Thy coming, and of the consummation of the age (Matt. 24:3). Jesus said, Lo, I am with you all the days even unto the consummation of the age (Matt. 28:20).

(10623) Visiting the iniquity of the fathers upon the sons and upon the sons' sons. That this signifies the rejection and condemnation of evils and the derivative falsities in a long series, is evident from the signification of "visiting," as being the casting out and condemnation of evils (of which below); from the signification of "fathers," as being goods, and in the opposite sense, evils (n. 3703, 5902, 6050, 10490); and from the signification of "sons," as being truths, and in the opposite sense, falsities (see n. 1147, 10490); consequently "sons' sons" denote falsities from evils in a long series. By the casting out and condemnation of evils and the derivative falsities is meant the casting out and condemnation of those who are in evils and the derivative falsities; for evils and falsities have no existence except in subjects, which are men. Be it known that falsities of evil are meant by "sons," because the "fathers" from whom they are, denote evils. (What falsities of evil are, and falsities not of evil, may be seen at the places cited in n. 10109.) [2] He who is not acquainted with the internal sense of the Word might easily believe that Jehovah visits the iniquity of the fathers upon the sons and upon the sons' sons, consequently that the sons are to suffer punishment for the evils of their fathers; but that this is not the meaning is very evident from the Divine law that the fathers are not to die for their sons, nor the sons for their fathers, but every man for his own evil (Deut. 24:16). From this it is evident that these words are to be understood otherwise than according to the letter. That it is those who are in evils and from this in falsities in a long series who are signified by “fathers,” and their “sons and sons’ sons,” is evident from the internal sense, in which “fathers” and “sons” signify evils and falsities. The angels, who also perceive the Word when it is being read by a man, here understand nothing else by “fathers” and by “sons”; because in heaven, where the angels are, it is not known, as it is with men, what a father is, and what a son is, for there no one acknowledges anyone for his father, nor anyone for his son, because no one is born there as in the world; and therefore when mention is made in the Word of “father” and “son,” the angels perceive these expressions as relating to spiritual births, which are those of good and truth, or of evil and falsity; and therefore by “fathers” they perceive goods or evils, and by “sons” truths or falsities, because good is the father of truth, and evil is the father of falsity. [3] The reason why “visitation” signifies casting out and damnation, is that it follows the consummation of evils, and precedes the condemnation itself which is meant in the Word by the “Last Judgment.” For visitation is the searching out of a man in respect to his character. But this is effected in the other life; in particular, with everyone who comes there from the world; and in general, with all at the end of the church (as was said just above, n. 10622). (Concerning visitation, see what has been said and shown at n. 6588, 6895, 10509.)

(10624) Upon the thirds and upon the fourths. That this signifies the condemnation of falsities and of the derivative evils, is evident from the signification of “sons,” as being the falsities of evil (of which just above, n. 10623). The reason why it is said “upon the thirds and upon the fourths,” is that “three” is predicated of truths or falsities, and “four” is predicated of goods or evils. For in the Word all numbers signify things, some numbers belonging to the spiritual class, and some to the celestial class. The numbers three, six, and twelve belong to the spiritual class, and the numbers two, four, and eight to the celestial class. The numbers which belong to the spiritual class are predicated of truths or of falsities; and those which belong to the celestial class are predicated of goods or of evils. By “three” is also signified all truth in the complex; and by “four,” all good in the complex. From this it is that by “sons the thirds and the fourths” are signified falsities and the derivative evils. But this sense of these words is the celestial sense, because it arises from the fact that they are predicated of these falsities and evils. (What evils and the derivative falsities are, and what falsities and the derivative evils are, may be seen at the places cited in n. 10109.) Here also something shall be said about evils and the derivative falsities, and about falsities and the derivative evils. Evils are the sources of all falsities, because falsities are what confirm evils, and evils and falsities act in a man as do the will and the understanding, for what a man wishes to do he also wishes to understand, because it is by means of the understanding that he forms his evil before himself in thought, and before others in speech. From this it is evident what evil and the derivative falsity are, that is, the falsity of evil. But the evil of falsity is when man has confirmed evil with himself, and has concluded that it is not evil, and consequently does it. In this case he does evil from falsity. For example, he who has confirmed with himself that adulteries are not evils, and from this does them, is in the evil of falsity, because he does them from a false principle. The evils of falsity are chiefly to be found in religious matters, for from the falsities of doctrine a man persuades himself that a thing is good, which nevertheless is evil; and sometimes that a thing is evil, which nevertheless is good.

(10625) And Moses made haste, and bowed himself to the earth, and adored. That this signifies reception then from influx into the external, and worship from humiliation, is evident from the signification of “making haste,” as being affection (see n. 7695, 7866), here reception by means of influx, because all influx from the Divine is into the affection of man, and the reception by man is also in affection; from the representation of Moses as being that external of the church, of worship, and of the Word, which receives the internal (n. 10607, 10614); from the signification of “bowing one’s self,” as being exterior humiliation (n. 5682, 7068); and from the signification of “adoring,” as being worship.

(10626) And he said, If, I pray, I have found grace in Thine eyes, O Lord. That this signifies because such an external was received, is evident from the representation of Moses, as being the external which receives the internal (see n.

10607, 10614); and from the signification of "finding grace in the eyes of Jehovah," when said of Moses, as being that he was received because of being of this character, thus if this external was received (n. 10563).

(10627) Let the Lord, I pray, go in the midst of us. That this signifies that the Divine may be within it, is evident from the signification of "going," as being to live (see n. 3335, 4882, 5493, 5605, 8417, 8420), and when said of the Lord, as being to give life and be present; and from the signification of "in the midst," as being within it (see n. 1074, 5897, 6068, 6084, 6103, 9164). That by "let the Lord go in the midst of us," is signified that the Divine may be within the external, is because by Moses is represented that external of the Word, of the church, and of worship, which receives the internal; and in the external of these there must be an internal, which is Divine. And there is a Divine internal in the external, when each and all things have an internal sense, which is for the angels of all the heavens. To effect this, the external sense, which is the sense of the letter, must consist of pure correspondences; and it consists of pure correspondences when all the words, and all the connections of the words, signify in the internal sense things spiritual and celestial. These are the internal Divine things in the external.

(10628) For it is a stiffnecked people. That this signifies although the Israelitish nation does not receive the Divine interiorly, is evident from the signification of "a stiffnecked people," as being one which does not receive influx from the Divine (see n. 10429), thus not the Divine interiorly, for the Divine flows in with man from within. How the case herein is, is evident from what has been shown above concerning the Israelitish nation, namely, that they were in the externals of worship, of the church, and of the Word, and not at all in what is internal, consequently that they were outside the external and not within it. (What it is to be outside the external and not within it, see n. 10551, 10608.)

(10629) And be propitious unto our iniquity and unto our sin. That this signifies that their interiors may be removed, which abound in falsities and evils, is evident from the signification of being "propitious unto iniquity and unto sin," when said of the external of worship, of the church, and of the Word in which was that people, as being that their interiors may be removed, because they abound in falsities and evils. That these things are signified by these words follows from the connection of the things in the internal sense, in which sense the subject treated of is the church to be instituted with that people. And the church cannot be instituted with any people unless their interiors have been opened, whereby there may be communication with heaven; and the interiors have not been opened except with those who are in the truths of faith from the good of life from the Lord. But with this people the interiors could not be opened, because they thought of nothing else than obtaining eminence and opulence above others by means of the worship of Jehovah; thus they had in mind nothing else than self and the world; and these are what close the interiors toward heaven, and open them toward hell. (That such were the interiors of that nation, which were closed when they were in worship, may be seen at n. 10575.) These therefore are the things which are signified.

(10630) And make us Thine inheritance. That this signifies that nevertheless the church may be there, is evident from the signification of the "inheritance of Jehovah," as being the reception of the life of heaven through good from the Lord (see n. 9338), thus also to become a church; for to become a church is to receive the life of heaven by means of the good of love and of faith from the Lord.

(10631) Verses 10, 11. And He said, Behold I make a covenant; before all thy people I will do wonderful things, such as have not been created in all the earth, and in all nations; and all the people in the midst of whom thou art shall see the work of Jehovah, because this is a wonderful thing that I do with thee. Keep thou that which I command thee this day; behold I drive out from thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. "And He said, Behold I make a covenant," signifies the primary things whereby there is the conjunction of the Lord with the human race by means of the Word; "before all thy people I will do wonderful things," signifies the Word, in that it is Divine in each and all things for the sake of the church; "such as have not been created in all the earth, and in all nations," signifies that there never was such a Divine in the world where the church is, and where the church is not; "and all the people in the midst of whom thou art shall see the work of Jehovah," signifies that all by whom the Word is received will acknowledge the Divine therein; "because this is a wonderful thing that I do with thee," signifies the quality of the Word in each and all things; "keep thou that which I command thee this day," signifies if they do these primary things which are of the eternal truth; "behold, I drive out from thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite," signifies the removal then of evils and of the falsities thence derived.

(10632) And He said, Behold I make a covenant. That this signifies the primary things whereby there is the conjunction of the Lord with the human race by means of the Word, is evident from the signification of a "covenant," as being conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778), here the conjunction of Jehovah, that is, of the Lord, with the human race by means of the Word; for this conjunction is the subject treated of in what now follows. That this is the case is also evident from the connection of the things in the internal sense. The subject treated of in what precedes was the law that was delivered and promulgated from Mount Sinai, by which law in an extended sense is signified the Word (n. 6752, 7463). Moreover, this law was the beginning of the Word, for the Word was promulgated afterward, first through Moses, and then through all the others. The subject next treated of was the Israelitish nation, in that it was not such that the Word could be written among them as it would otherwise have been written, because a church could not be instituted among them; and where the church is, there is the Word. (Concerning these things see what has been said and shown in chapters 32 and 33, and thus far in this chapter.) [2] But because Moses insisted that Jehovah should be in the midst of that people, and that they should be received as an inheritance, and should thus be brought into the land of Canaan; by all which things in the internal sense is signified that the church was to be instituted among that people, and thus that the Word would be written there; and because this was now granted for the reason that Moses insisted upon it, therefore now the primary precepts, which were altogether to be observed in order that this might be effected, are treated of. These primary precepts were, that the Lord alone is to be worshiped, and no other, and that acknowledgment must be made that all good and truth are from Him; besides many other things in what presently follows. It is said that they are treated of in what presently follows, but be it known that these precepts are contained in the internal sense. In the external sense, however, which is the sense of the letter, are contained such things as represent these precepts, thus which signify them, as can be seen from the explication of what follows. [3] It is said that by this covenant which Jehovah made with Moses, is signified the conjunction of the Lord with the human race by means of the Word, and therefore it shall be here told how the case is in regard to this conjunction. In the most ancient times there was not the Word, but immediate revelation before the man of the church, and thereby conjunction. For when there is immediate revelation, there is the conjunction of heaven with man. The conjunction of heaven with man is the conjunction of the Lord with him, because the Divine of the Lord with the angels makes heaven. [4] When this immediate revelation ceased, as was the case when man turned away from the good in which he had been, then another revelation succeeded, which was by means of representatives, whereby the man of the church then knew what is true and good. Hence this church was called a representative church. In this church there was also a Word, but one that was of service to this church only. But when this church also was vastated, as was the case when they began to worship idolatrously the things by means of which there was at that time the conjunction of the church with heaven; and when in some lands they began to turn them into magic, it was then provided by the Lord that a Word should be written which should be Divine in each and all things, down to every syllable; and which should consist of pure correspondences; and that in this way it might be accommodated to the perception of the angels in all the heavens, and at the same time to men; to the end that thereby there might be the conjunction of the Lord with the human race; for without conjunction by means of such a Word, heaven would have completely departed from man, and so man would have perished. [5] In what follows therefore the subject treated of is conjunction by means of the Word, and the primary precepts are disclosed which must be observed, in order that a man may be in this conjunction by means of the Word. (That the most ancient people had immediate revelation, see n. 2895, 3432; concerning the representative church that afterward succeeded, and its Word, n. 2686, 2897, 3432, 10355; and that the conjunction of the Lord with the human race is by means of the Word, at the places cited in n. 10375, 10452.)

(10633) Before all thy people I will do wonderful things. That this signifies the Word, in that it is Divine in each and all things for the sake of the church, is evident from the signification of the "people of Moses," as being where the church is, because the church was to be instituted among them; and from the signification of the "wonderful things" that Jehovah was about to do, as being the Divine things in each and all things of the Word. For the Word is wonderful in this respect, that it is Divine as to every jot, for every word corresponds to some spiritual thing which may be said to be stored up within it, because the spiritual of the Word is made manifest with the angels, when the Word is read by man. The case herein is this. Each and all things in the natural world have a correspondence with those which are in the spiritual world, and this down to every word. And the Word has been so written that its words in their series involve series of spiritual things, which do not appear to a man unless he is acquainted with correspondences. In this way what is Divine lies hidden in the Word. From this the Word is spiritual, as also it is called. This therefore is what is here meant by a "wonderful thing," because the subject treated of is the Word which was to be written among that people.

(10634) Such as have not been created in all the earth and in all nations. That this signifies that there never has been such a Divine in the world where the church is, and where the church is not, is evident from the signification of "wonderful things," as being the Divine things of the Word (see just above, n. 10633), which are said to be "created" when they are Divine from inmosts to outermosts, or from primes to ultimates; from the signification of "in all the earth," as being wherever is the church, for by "earth" in the Word is signified the church (see at the places cited in n. 9325); and from the signification of "in all nations" as being where the church is not, for by "nations" [or "Gentiles"] in the Word are signified those who are outside the church, because not in the light of truth from the Word. [2] It is said that "Jehovah will do wonderful things such as have not been created in all the earth," because by "creation" is signified that which is Divine from inmosts to outermosts, or from primes to ultimates; for everything which is from the Divine begins from Himself, and advances according to order down to the ultimate end, thus through the heavens down to the world, and there rests as in its ultimate, because the ultimate of Divine order is in the nature of the world. That which is such is said to be "created." In such an order has come forth, and in such an order subsists, everything in the world that has been created. And in such an order also is the man of the church who by means of truths from the Word has been regenerated by the Lord. From this the Lord is called in the Word "the Creator," and a man who has been regenerated is said to be "created anew" (n. 10373, 10545). In such an order also is the Word, and because it is such, it is therefore said of its wonderful things that they are "created." [3] By these same words, namely, "before all thy people I will do wonderful things such as have not been created in all the earth and in all nations," in the historical sense is signified that Jehovah was about to do miracles among the Israelitish people such as had not been heard of in all the earth. But in the internal sense miracles are not meant, but wonderful things which the Lord was about to do by giving such a Word, whereby there would be the conjunction of heaven with the church; and whereby there would be universally the conjunction of the Lord with the human race. That the Word is so wonderful is not apprehended by those who do not know anything of the correspondence of natural things with spiritual, and who do not know anything about the spiritual thought in which the angels are. Such persons do not know either that there is something within every detail of the Word that has heaven in it, thus that has Divine life in it; when nevertheless every word of the Word is by its correspondence perceived spiritually by the angels, when it is perceived naturally by men. It is from this, and from no other source, that the Word is Divine, and is so wonderful that nothing is more so.

(10635) And all the people in the midst of whom thou art shall see the work of Jehovah. That this signifies that all by whom the Word is received will acknowledge the Divine therein, is evident from the representation of Moses, as being the Word (see at the places cited in n. 9372); consequently by "the people in the midst of whom he is," is signified the church where is the Word, thus all by whom the Word is received, for no others acknowledge the Divine therein; and from the signification of “seeing the work of Jehovah,” as being to acknowledge the Divine therein. It is evident that this is the signification, because all those within the church who are in the good of life acknowledge the Divine in the Word. The reason is that while they are reading the Word there flows into them from heaven a holy feeling, although they do not know that this is effected by means of correspondences; nor is it perceived otherwise than as a general holy influence, in which the mind is kept. It is otherwise with those who are not in the good of life. With these the internal through which heaven flows in has been closed.

(10636) Because this is a wonderful thing that I do with thee. That this signifies the quality of the Word in each and all things, is evident from the representation of Moses, as being the Word (concerning which see the places cited in n. 9372). Consequently by the “wonderful thing that Jehovah was about to do with him” is signified that the Divine is in each and all things (as above, n. 10633).

(10637) Keep thou that which I command thee this day. That this signifies if they do these primary things which are of the eternal truth, is evident from the signification of “keep thou,” as being if those do so who acknowledge the Word, for by Moses is represented the Word (see above); and from the signification of “that which Jehovah commands this day,” as being the primary things which are of the eternal truth, for the things which Jehovah commands are Divine truths; and by “this day” is signified what is eternal (n. 2838, 3998, 4304, 6165, 6984, 9939). These eternal truths are what are contained in the internal sense in verses 12 to 27, which follow. The things contained in the external sense are not eternal truths, but are things that were to be observed by the Israelitish nation for the sake of things internal; for they signify these, and thus involve them. Moreover, these things were to be kept by that nation until the internal things of the Word had been opened by the Lord; but when these had been opened, then these external things were abrogated. For when a man worships the Lord from faith in Him and from love to Him, which are internal things, he has no need of the external things which signify these internal things, because he is then in these, and not in their symbols. For example, the feast of unleavened bread was to be kept in the month Abib, and then unleavened bread was to be eaten seven days; everything that opens the womb was to be given to God; the firstling of an ass was to be redeemed, or its neck broken; the firstborn sons were to be redeemed; the feast of weeks was to be observed, also the feast of ingathering; three times in the year all the males were to appear before Jehovah; they were not to sacrifice upon what is leavened; a kid was not to be seethed in its mother’s milk. But although these things have been abrogated, they nevertheless are holy Divine things of the Word, because there is a holy internal in them.

(10638) Behold, I drive out from thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. That this signifies the removal then of evils and of the falsities thence derived, is evident from the signification of “driving out from the faces,” as being to remove from the interiors that belong to the thought and the affection; for "to drive out" denotes to remove; and the "faces" denote the interiors (as may be seen at the places cited in n. 9546), and the interiors of man are those things which belong to his understanding and his will, or which belong to his thought and affection; consequently "to drive out from the faces" denotes to remove from these interiors; and from the representation of the nations in the land of Canaan, as being evils and falsities (see at the places cited in n. 9327). But what evil and falsity is represented by each nation may be seen in the explications where they are treated of; as what by the Amorite (n. 6306, 6859); what by the Canaanite (n. 1573, 1574, 4818); by the Hittite (n. 2913, 6858); by the Perizzite (n. 1573, 1574, 6859); by the Hivite and the Jebusite (n. 6860). But these things are said of the Word, because by Moses, from before whose faces these nations were to be driven out, is represented the Word, as can be seen from what goes before. [2] How the case herein is shall be briefly told. It is said that if Moses' people observe that which Jehovah commands, He will drive out these nations from their faces, by which is signified that if they do the primary precepts which are of the eternal truth, evils and falsities will be removed. These precepts are the things which follow in the internal sense, the chief of which are that they should not acknowledge any other god than the Lord; and that from Him is all good and truth; and also that salvation and eternal life are from Him. With those who believe these things, and love it to be so, all evil and falsity are removed while they are reading the Word, because the Lord then enlightens them and leads them. And then they do not think from themselves, nor are they affected by the Word from themselves, but from the Lord; consequently no evil and falsity of evil enter, because the Lord removes these. These are they who understand the Word, and are affected by the truths from it, and also love to live according to them. [3] But those who do not acknowledge these chief precepts, which are of the eternal truth, are not enlightened when they read the Word, thus do not from the Lord see the truths therein; but what they see they see from self, and to see from self is to see falsities instead of truths. And if they see truths, they nevertheless falsify them by means of principles adopted by themselves; or else by means of their own loves, to which they turn the truths, and to which they thus apply them, whence come falsities of evil. These are the things which are signified by these words in the internal sense. The reason why these things are signified, is that the angels, who perceive the Word in its internal sense when it is being read by man, do not know what Moses is, nor what the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite are, for names do not enter into heaven, but the things which are signified by them, thus by Moses the Word, and by these nations evils and falsities.

(10639) Verses 12-17. Take heed to thyself, lest perchance thou make a covenant with the inhabitant of the land upon which thou comest, lest perchance it become a snare in the midst of thee. Wherefore ye shall overturn their altars, and shall break their pillars, and shall cut down their groves.

Wherefore thou shalt not bow thyself to another god; for Jehovah, whose name is Jealous, a jealous God is He. Lest perchance thou make a covenant with the inhabitant of the land, and they commit whoredom after their gods, and sacrifice to their gods, and one call thee, and thou eat of his sacrifice. And thou take of his daughters for thy sons, and his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods. Thou shalt not make for thee molten gods. "Take heed to thyself, lest perchance thou make a covenant with the inhabitant of the land upon which thou comest," signifies that there must be no adherence to any religious persuasion whatever that has evil in it; "lest perchance it become a snare in the midst of thee," signifies a consequent misleading in the Word itself; "wherefore ye shall overturn their altars," signifies that the evil of such a religious persuasion and of the consequent worship must be rejected; "and shall break their pillars," signifies that the falsities of evil must be dispersed; "and shall cut down their groves," signifies that their teachings must be utterly rejected; "wherefore thou shalt not bow thyself to another god," signifies that the Lord alone is to be worshiped from faith and love; "for Jehovah, whose name is Jealous, a jealous God is He," signifies that if another is worshiped, Divine good and Divine truth will depart; "lest perchance thou make a covenant with the inhabitant of the land," signifies in this manner a conjunction with the evil of any religious persuasion; "and they commit whoredom after their gods," signifies the consequent falsities of evil; "and sacrifice to their gods" signifies thus worship from falsities;

“and one call thee and thou eat of his sacrifice,” signifies the allurement, reception, and appropriation of falsity from evil; “and thou take of his daughters for thy sons,” signifies the conjunction of the affections of evil with truths; “and his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods,” signifies in this manner the profanation of good and of truth; “thou shalt not make for thee molten gods,” signifies the worship of self and not of the Lord.

(10640) Take heed to thyself lest perchance thou make a covenant with the inhabitant of the land upon which thou comest. That this signifies that there must be no adherence to any religious persuasion whatever that has evil in it, is evident from the signification of “making a covenant,” as being to be conjoined (see at the places cited in n. 10632), thus also to adhere; from the signification of “the inhabitant of the land,” as being a religious persuasion that has evil in it, for by “inhabitant” is signified good (n. 2268, 2451, 2712), and consequently in the opposite sense evil; and by “land” is signified the church and whatever is of the church (see at the places cited in n. 9325); thus also a religious persuasion; and from the signification of “upon which thou comest,” as being wherever there is a religious persuasion that has evil in it, for by the nations which were in the land of Canaan, into which they were to come, are signified evils and the derivative falsities (see just above, n. 10638). From all this it is evident that by “lest thou make a covenant with the inhabitant of the land upon which thou comest,” is signified that there must be no adherence to any religious persuasion whatever that has evil in it. [2] As this is one of the primary things by means of which the man of the church is enlightened when he reads the Word, and as this is the subject treated of in what now follows, it shall be told how the case herein is. The man who wishes to be enlightened by the Lord must take especial care not to appropriate to himself any teaching that supports what is evil. A man appropriates it to himself when he confirms it with himself, for he thereby makes it of his faith, and still more so if he lives according to it. When this is done, the evil remains inscribed on his soul and on his heart. And when this has been done, he cannot possibly be afterward enlightened by the Word from the Lord, for his whole mind is in the faith and in the love of his principle, and whatever is contrary to it, he either does not see, or else rejects, or falsifies. [3] For example: he who believes that he is saved by faith alone whatever be the quality of his life, and has confirmed this with himself, and has conjoined it with all the rest of his doctrine, insomuch that he then thinks nothing about life, but only about faith, no matter how much he may read the Word, he afterward sees nothing therein about the good of life; and at last he does not know what good is, what charity, what love; and if these are mentioned he says that faith alone is all this; when yet faith alone, or faith without these, is like an empty vessel, and a thing without a soul. The spiritual life of such a man may be compared to the respiration of the lungs without any influx of blood from the heart; which is not life, except such as that of an image or an automaton. These things have been said in order that it may be known how the case is with the man who reads the Word, in that he cannot possibly be enlightened thereby if he has adhered to any religious persuasion which supports what is evil.

(10641) Lest perchance it become a snare in the midst of thee. That this signifies a consequent misleading in the Word itself, is evident from the signification of "being a snare," as being to be deluded and misled by one's own evil and falsity (see n. 7653, 9348); and from the representation of Moses, as being the Word (see the places cited in n. 9372); consequently "in the midst of him" denotes in the Word itself. (How the case herein is can be seen from what has been said just above, n. 10640.)

(10642) Wherefore ye shall overturn their altars. That this signifies that the evil of such a religious persuasion and of the consequent worship must be rejected, is evident from the signification of an "altar" as being the principal representative of the Lord and of the worship of Him from good (see n. 921, 2777, 2811, 4541, 8935, 8940, 9388, 9389, 9714, 9964, 10242, 10245), and therefore in the opposite sense it is a representative of idolatrous worship, thus worship from evil (of which below); and from the signification of "to overturn," as being to reject; for it is said of the altars that they are to be overturned; but of the evils of worship which are signified by the altars of the nations, that they are to be rejected. [2] Mention is made in this verse of "altars," "pillars," and "groves," and by these in general are signified all things of idolatrous worship; by "altars," worship from evil; by "pillars," worship from the falsity of evil; and by “groves,” the teachings of these. The reason why these things were to be extirpated, was that the Lord was not worshiped by means of these representatives; but gods were worshiped that were men, as the baals, and many others. And this worship was diabolical and infernal; for to worship men instead of God Himself, who is the Lord, is diabolical, because a man is conjoined with him whom he worships. [3] But the case herein is this. If a man is worshiped as a god, then someone from hell is conjoined with him, for faith and love conjoin. The faith of truth and the love of good conjoin the man with the Lord; but the faith of falsity and the love of evil conjoin the man with hell; for there are with every man spirits from hell, and also angels from heaven. Without these a man cannot live. If anyone is worshiped who had been a man, then the spirits from hell suppose that they themselves are worshiped; for everyone in hell wishes to be a god, and these spirits communicate such worship to the infernal society from which they are. In proportion therefore as these are worshiped, in the same proportion the angels who are from heaven recede; consequently the man is carried away into infernal cupidities, and finally becomes like these spirits in respect to his whole life; and moreover, comes among them after death. But on the other hand, when the Lord is worshiped, who is the God of heaven and earth, then the angels from heaven who are with the man do not claim to themselves anything of worship, because they attribute all truth of faith and good of love to the Lord, and nothing to themselves; consequently there is opened through them a way even to the Lord Himself, who conjoins them with Himself in faith and love. From all this it can be seen how important it is to worship the Lord Himself, who has all power in the heavens and on earth, as He Himself says in Matthew 28:18.

(10643) And ye shall break their pillars. That this signifies that the falsities of evil must be dispersed, is evident from the signification of "pillars," as being representatives of the worship of the Lord from truths (see n. 4580, 4582, 9388-9389), and in the opposite sense representatives of idolatrous worship from falsities. The reason why "pillars" were representative of worship, was that it was in use among the ancients to set up pillars and anoint them with oil and thus sanctify them. The ancients held their worship chiefly upon mountains, upon hills, and in groves, and there they set up pillars. That they held worship upon mountains was because mountains signified the heaven where celestial love reigns, which is love to the Lord; that they held it upon hills was because hills signified the heaven where spiritual love reigns, which is love toward the neighbor; and that they held it in groves was because groves signified heavenly wisdom and intelligence. All these things are from correspondences. The pillars that were set up there signified Divine truth; for the pillars were stones, and a stone signifies truth. Therefore in respect to Divine truth the Lord is called in the Word "the Stone of Israel." From this then it is that "pillars" signified the worship of the Lord from truths. [2] But when the representatives of the church which existed among the ancients began to be turned partly into idolatry and partly into magic, then such things were abrogated, especially among the Israelitish nation, which at heart was idolatrous. Hence it is that by “pillars” is signified idolatrous worship from falsities. This is the case with all worship when man becomes external, as when he regards himself and the world as the end, and the Divine things of the church as the means; for then all the things of worship, with those who remain in worship, become idols, because external things are worshiped apart from internal things. Consequently the truths of worship and of doctrine become falsities, for they are falsified by the ideas of self and of the world in them, to which are adjoined many other ideas which withdraw the Divine from these truths, and transfer them to self and to the world. This can also be seen from the altars of the nations, upon which their sacrifices were abominations, although they sacrificed in the same way as the Israelitish nation. [3] That pillars were in use among the ancients, and signified what is holy of worship, is evident from the pillar set up by Jacob, of which we read in Genesis: And Jacob took the stone that he had placed for his pillows, and set it up for a pillar. And he said, If I return in peace to my father’s house, this stone, which I have set up for a pillar, shall be God’s house (Gen. 28:18, 21, 22). And from the twelve pillars set up by Moses under Mount Sinai, of which we read in Exodus: Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel (Exod. 24:4; see also n. 9389). And from these passages: In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah (Isa. 19:19). The sons of Israel shall sit many days without king, and without prince, and without sacrifice, and without pillar (Hos. 3:4). In these passages by “pillars” is signified worship from truths, for the reason, as before said, that a “stone” signified Divine truth, and a “pillar anointed with oil,” Divine truth from Divine good. [4] But when these representatives began to be idolatrously worshiped, it was then commanded that such things should be overturned and broken, as in this verse, and also in Exodus 23:24; Deuteronomy 7:5; 12:3. And as the Israelitish nation was at heart idolatrous, therefore lest they should set up pillars upon mountains and hills, and in groves, and should worship them idolatrously, they were forbidden to set up pillars and to plant groves, although among the ancients such things were holy things of worship. That this was forbidden to that nation is evident in Moses: Thou shalt not plant thee a grove of any tree near the altar of Jehovah thy God, which thou shalt make for thee. And thou shalt not set thee up a pillar, which Jehovah thy God hateth (Deut. 16:21, 22). And that it was forbidden because they worshiped these things idolatrously, is evident from these passages: Judah did evil in the eyes of Jehovah; they built them high places, and pillars, on every high hill, and under every green tree (1 Kings 14:22, 23). The like is said of the sons of Israel in 2 Kings 17:10. I will cut off thy graven images and thy pillars out of the midst of thee; and thou shalt no longer adore the work of thine hands. And I will root out thy groves from the midst of thee (Micah 5:13, 14). Ye have inflamed yourselves with gods under every green tree (Isa. 57:5). With the hoofs of his horses shall Nebuchadrezzar tread down all thy streets; he shall slay thy people with the sword, and the pillars of thy strength shall he make to go down to the earth (Ezek. 26:11); besides other places. From these passages also it is evident what is signified by “pillars” in the internal sense.

(10644) And ye shall cut down their groves. That this signifies that their teachings must be utterly rejected, is evident from the signification of “groves,” as being the doctrinal things of the church, here of the religious persuasion among idolaters, which are the teachings of falsity from evil. That “groves” signify teachings is because “trees” signify the perceptions and knowledges of good and truth; perceptions, with those who are in the Lord’s celestial kingdom; and knowledges with those who are in His spiritual kingdom; and each species of tree signifies a species of perception and knowledge. From this it is that “paradises” and “gardens” signify heavenly intelligence and wisdom; and “forests,” the memory-knowledge of the natural man. From all this it can be seen whence it is that “groves” signify doctrine, and whence it is that the ancients held holy worship in groves. For the church among the ancients was representative, all the external things of which represented internal things such as are in heaven, concerning the Lord, concerning love and faith in Him, and concerning such things as are of love and faith. This signification of “groves,” and of “forests,” “gardens,” and “paradises,” and likewise of “trees” according to their species, originates in the representatives in the other life;

for such things appear there in accordance with the intelligence and wisdom of the angels, the appearances there being from a celestial and spiritual origin. That “groves” signify doctrine, and that the ancients held holy worship in groves (see n. 2722, 4552): That “paradises” signify heavenly intelligence and wisdom (n. 3220, 4528, 4529); and “gardens” in like manner (n. 100, 108, 1588, 2722): That “forests” signify the memory-knowledge which is of the natural man (n. 9011): That “trees” signify perceptions and knowledges of good and truth (n. 103, 2163, 2682, 2972, 7692, 8326): That the Ancient Church held worship in groves, and in gardens under trees, according to the significations of these (n. 2722, 4552).

(10645) Wherefore thou shalt not bow thyself to another god. That this signifies that the Lord alone is to be worshiped from faith and love, is evident from the signification of “bowing one’s self,” as being to adore and to worship. That it is the Lord alone who is to be worshiped and no other is because by “Jehovah” and by “God” in the Word is meant the Lord (see at the places cited in n. 9315, 9373); and also because the Lord is the God of heaven and earth, and also the one only God (n. 9194). It is said that the Lord is to be worshiped “from faith and love,” because the worship of the Lord is either from faith, or from love. Worship from faith is called worship according to truths, for truths belong to faith; and worship from love is called worship from good, for good is of love. Those who are in the Lord’s spiritual kingdom worship Him from faith; and those who are in His celestial kingdom worship Him from love. [2]

But something must here be said in regard to the worship of the Lord from faith and from love. Many suppose that they worship the Lord by faith when they believe the things of the doctrine of the church, and that they worship the Lord by love when they love Him. Yet the Lord is not worshiped by merely believing, and by merely loving, but by living according to His commandments, because these persons alone believe in the Lord and love Him. The others say that they believe in Him, and yet they do not believe; and they say that they love Him, and yet they do not love Him. The reason why those alone believe in the Lord and love Him who live according to His commandments is that the Lord is not in the understanding of truth without the willing of it; but is in the understanding of truth together with the willing of it. For truth does not enter into a man and become his, until the man wills it and from willing does it, because the will is the man himself, whereas the understanding is only so far the man as it partakes of the will. [3] Moreover, the Lord is present with a man in his truths which are from good, and the truths which are from good are those which the man wills, and from this does; but not those which he understands, and does without willing them; for to do without willing is hypocrisy, because it is done before men, and not before the Lord. Moreover, the Lord does not dwell with an empty man, that is, with a man who does not know his truths and do them. The Lord is present with a man in the truths which are from good, that is, which the man wills and does, for the truths which are from good make the church with a man, and make heaven with him; in a word, make the Lord Himself to be with him. [4] If a man reflects, he is able from reason alone to perceive that this is so; for he is able to know that a man's understanding is formed by means of truths, and all his will by means of goods, because all things in the universe bear relation to truth and to good, and man's understanding has been formed to receive truths, and his will to receive goods. Truths which are believed are called "truths of faith;" and goods which affect with delight are called "goods of love." From this it can be seen that such as are the truths of faith by means of which the understanding is formed, and such as are the goods of love by means of which the will is formed, such is the man; for man is man from the understanding and the will. If therefore his understanding has been formed by means of truths Divine, and these truths become of his faith; and if his will has been formed by means of goods which become of his love, it follows that then heaven is in the man, and that the Lord can dwell with him as in His heaven. For the Divine truths which make the understanding and the Divine goods which make the will are from the Lord, or are the Lord's, and the things that are the Lord's are Himself. From this it is evident that to believe in the Lord is to imbue one's understanding with the truths of faith; and that to love the Lord is to imbue one's will with the goods of love; and that this cannot be done except by learning truths from the Lord, by willing them, and by doing them. Whether you say willing and doing, or loving, it is the same, for that which a man loves, he wills; and that which he actually wills, he loves. [5] From all this it can now be seen what it is to worship the Lord from faith and love. That such is the case is also evident from the fact that the Lord wills the salvation of all. To will the salvation of man is to will to bring him unto Himself in heaven. This cannot be done unless the Lord is in him, and the Lord cannot possibly be in him except in such things in him as are from Himself, which things are truths from good, thus His commandments which the man does from faith and from love, because there are no other recipients in man of the Lord and of heaven, nor can be. Heaven itself consists of no other things. [6] That to believe in the Lord and to love Him is to do His commandments, the Lord also teaches in John: If ye love Me, keep My commandments. He that hath My commandments, and doeth them, he it is that loveth Me. If a man love Me, he will keep My word; and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My words (John 14:15, 21, 23-24). Abide ye in My love. If ye keep My commandments, ye shall abide in My love. Ye are My friends if ye do whatsoever I command you (John 15:9, 10, 14). The commandments and the precepts which are to be kept, and according to which the life must be, are taught in The Doctrine of Charity and of Faith.

(10646) For Jehovah, whose name is Jealous, a jealous God is He. That this signifies that if another is worshiped, the Divine good and Divine truth will depart, is evident from the signification of “Jealous,” as being one who does not suffer anyone but Himself to be loved and worshiped; and from the signification of the “name of Jehovah,” as being everything by means of which the Lord is worshiped (see n. 2724, 3006, 6674, 9310). And as this is the Divine truth that proceeds from His Divine Human, it is the Divine Human of the Lord which in the supreme sense is meant by the "name of Jehovah" (n. 2628, 6887, 8274); for the Divine truth is the Lord Himself in heaven, because that which proceeds from Him is Himself. From the Divine, nothing else can proceed than what is Divine, and the Divine is one. From this it is evident that by, "whose name is Jealous," is signified that the Lord does not suffer anyone but Himself to be worshiped, because from Him alone come all the truth and all the good whereby is salvation. The Lord is called "Jealous" because as soon as another is worshiped, all truth and good depart; for a man is conjoined with the Lord by means of the good and truth which are from Him; and therefore as soon as another is worshiped, disjunction takes place, and then falsity succeeds in the place of truth, and evil in the place of good. [2] That He is twice called "jealous" is because by "Jehovah" is meant the Divine good, and by "God" the Divine truth. (That in the Word the Lord is called "Jehovah" where the Divine good is treated of, but "God" where the Divine truth is treated of, see n. 2586, 2769, 2921, 6303, 6905, 10158, 10617.) And as both the Divine good and the Divine truth depart from a man when another than the Lord is worshiped, He is twice called "jealous." [3] It is said that the Lord alone is to be worshiped. He who does not know how the case is with the worship of the Lord, may believe that the Lord loves to be worshiped, and desires glory from man, just like a man, who in order to be honored himself, gives others what they ask for. He who so believes has no knowledge of what love is, and still less of what love Divine is. Love Divine consists in desiring worship and glory, not for the sake of itself, but for the sake of man and his salvation; for he who worships the Lord and gives glory to the Lord is in humiliation; and what is his own departs from the man who is in humiliation; and insofar as this departs, so far the Divine is received; for what is man's own, because it is evil and false, is that which alone obstructs the Divine. This is the glory of the Lord; and the worship of Him is for the sake of this end. Glory for the sake of self is from the love of self, and heavenly love differs from the love of self as heaven differs from hell, and infinitely more does the Divine love differ from it.

(10647) Lest perchance thou make a covenant with the inhabitant of the land. That this signifies in this manner a conjunction with the evil of any religious persuasion, is evident from the signification of "a covenant," as being conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778), thus "to make a covenant" denotes to be conjoined; and from the signification of "the inhabitant of the land," as being a religious persuasion in which is evil (see above, n. 10640). Whether you say a religious persuasion in which is evil, or the evil of a religious persuasion, it is the same. Its being now again said that a covenant must not be made with the inhabitant of the land, is for the sake of the connection in the internal sense.

(10648) And they commit whoredom after their gods. That this signifies the consequent falsities of evil, is evident from the signification of “committing whoredom after the gods of the nations,” as being to be conjoined with falsities of evil, for by “committing whoredom” is signified to be unlawfully conjoined; and by “the gods of the nations” are signified the falsities of evil. (That “gods” denote falsities, see at n. 4402, 4544, 7873, 8867; and that “nations” denote evils, n. 10638.) It is said “the consequent” falsities of evil, because all falsities come forth from evil. The falsities which are not from evil are indeed falsities in the external form, but not in the internal form. For there are falsities with those who are in the good of life, but within these falsities there is good, which causes the evil of the falsity to be removed; consequently before the angels this falsity does not appear as falsity, but as a species of truth; for the angels look at the interiors of faith, and not at its exteriors. From this it is that everyone can be saved, from every religion whatever, and even the Gentiles who have no truths from the Word, provided they have regarded as their end the good of life (see n. 2589-2604). [2] In the Word frequent mention is made of “committing whoredom,” and thereby is signified an unlawful conjunction with truth; and by “committing adultery” is signified an unlawful conjunction with good. Consequently by “committing whoredom” is signified the falsification of truth; and by “committing adultery,” the adulteration of good. The falsification of truth is done in three ways. First: if a man is in evil of life and acknowledges the truths of doctrine; for in this case evil is within the truths, and evil falsifies truth, because evil disperses what is heavenly and Divine out of the truths, and implants what is infernal; from which comes the falsification. [3] Second: if a man is at first in truths as to doctrine, and afterward accedes to the falsity of some other doctrine; which takes place with those only who are in evil of life; for evil seeks falsity, and eagerly seizes on it as truth. Third: if a man who is in evil as to life and in falsities as to doctrine seizes on the truths of some other doctrine, he also falsifies truths, because he does not acknowledge the truths for their own sake; but for the sake of something of gain, honor, or reputation. [4] All these falsifications are called in the Word “whoredoms” and “harlotries,” for the reason that by “marriage” is meant a lawful conjunction, which is that of good and truth (see n. 2727-2759). Consequently unlawful conjunctions are meant by “whoredoms.” That this is so can be seen from many passages in the Word, of which I will here adduce only these two: Jerusalem, thou didst commit whoredom because of thy name, and pouredst out thy whoredoms on everyone that passed by. Thou didst take of thy garments, and madest for thee high places of divers colors, and didst commit whoredom upon them. Thou didst take the vessels of thine adornment of My gold and of My silver, which I had given thee, and madest for thee images of a male, and didst commit whoredom with them. Thou hast taken thy sons and thy daughters, whom thou hast borne unto Me; and these hast thou sacrificed unto them. Is this a little thing of thy whoredoms? Thou hast committed whoredom with the sons of Egypt, thy neighbors, great of flesh; and hast multiplied thy whoredom to provoke Me. Thou hast committed whoredom with the sons of Asshur, and hast committed whoredom with them and wast not sated; and thou hast multiplied thy whoredom unto the land of traffic, unto, Chaldea (Ezek. 16:15-17, 20, 26, 28, 29, and following verses). Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth. Oholah is Samaria, and Oholibah is Jerusalem. Oholah committed whoredom under Me, and she doted on her lovers, the Assyrians her neighbors. She bestowed her whoredoms upon them, she forsook not her whoredoms from Egypt, for they lay with her in her youth. Oholibah was more corrupt in her love than she, and multiplied her whoredoms above the whoredoms of her sister; she doted upon the sons of Asshur, she added to her whoredoms, and saw the images of the Chaldeans, she doted upon them with the look of her eyes; the sons of Babel came to her for the lying together of loves (Ezek. 23:2-17). See also in many other passages, which may be seen explained along with these in n. 2466, 8904.

(10649) And sacrifice to their gods. That this signifies thus worship from falsities, is evident from the signification of “sacrificing,” as being worship in general (see n. 6905, 8680, 8936); and from the signification of “the gods of the nations,” as being the falsities of evil (n. 10648).

(10650) And one call thee, and thou eat of his sacrifice. That this signifies the allurement, reception, and appropriation of falsity from evil, is evident from the signification of “calling,” as being allurement and reception, for he who follows and obeys when he is called, is allured and receives; from the signification of “eating,” as being appropriation (see n. 3168, 3596, 4745); and from the signification of a "sacrifice," as being worship from falsities (of which just above, n. 10649), thus also the falsities of worship. That the falsities of evil are meant, is because all falsity which is falsity, is from evil (see n. 10648).

(10651) And thou take of his daughters for thy sons. That this signifies the conjunction of the affections of evil with truths, is evident from the signification of "taking," when said of marriage, as being to be conjoined; from the signification of "daughters," as being the affections of good, and in the opposite sense the affections of evil (see n. 2362, 3963); and from the signification of "sons," as being truths (n. 489, 491, 533, 1147, 3373, 4257, 9807, 10490).

(10652) And his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods. That this signifies in this manner the profanation of good and of truth, is evident from the signification of "committing whoredom," as being unlawful conjunction (of which above, n. 10648); from the signification of "his daughters," or the daughters of the inhabitant of the land, as being the affections of evil; from the signification of "their gods," as being the falsities of the affections of evil conjoined with truths, for by "their gods" are meant the gods of the daughters of the inhabitant of the land conjoined with sons of the Israelitish nation (see just above at n. 10651), which conjunction is the profanation of good; and from the signification of "making thy sons commit whoredom after their gods," as being the conjunction of truth with falsities, which is the profanation of truth. (That "gods" denote falsities, see n. 4402, 4544, 7873, 8867; and that "sons" denote truths, n. 489, 491, 533, 1147, 3373, 4257, 9807, 10490.) [2] These things are so said because the first conjunction of the affections of evil with truths, which is signified by "taking the daughters of the inhabitant of the land for thy sons," is not as yet profanation; but the second conjunction is profanation, because this takes place when evil is applied to truth, and truth to evil, which is done by means of a wrong interpretation of truth, and the application of it to evil, and thus by the insertion of the one into the other. From this, truth no longer remains truth; but is killed and profaned. [3] This profanation is also signified by "the whoredom of the people with the daughters of Moab," of which we read in Moses: Israel settled in Shittim, where the people began to commit whoredom with the daughters of Moab, and they called the people to the sacrifices of their gods, and the people did eat, and bowed themselves down to their gods. Therefore Jehovah said unto Moses, Take all the heads of the people, and hang them up to Jehovah before the sun. And the people were smitten; and there died from this plague twenty-four thousand (Num. 25:1, 2, 4, 5, 9). By "Moab" are signified those who adulterate goods (n. 2468, 8315); and by his "daughters," the affections of this evil; and by "whoredom with them," profanation; consequently the penalty was the hanging of the heads of the people before the sun, and the death of twenty-four thousand. For the sun of the world denotes the love of self (n. 10584); "hanging before it" denotes the total extinction of heavenly good; and "twenty-four thousand" denotes all the truths and goods of truth in the complex, in like manner as "twelve thousand" (n. 2089, 3913, 7973); their death denotes the extinction of all truths. This takes place with those who profane.

(10653) Thou shalt not make for thee molten gods. That this signifies the worship of self, and not of the Lord, is evident from the signification of "making molten gods," as being to institute worship in accord with the love of self (see n. 10406, 10503); and worship that is in accord with the love of self is the worship of self, and not of the Lord; for the worship of self is the end, and the worship of the Lord is the means to this end. That which is the end rules, and that which is the means serves, nor is the means regarded by the end in any other way than as a servant is regarded by his lord. Such is the worship with those who regard the holy things of the church as means, and dominion as the end.

(10654) Verses 18-23. The feast of unleavened things shalt thou keep. Seven days thou shalt eat unleavened things, as I commanded thee, at the time appointed of the month Abib; because in the month Abib thou wentest forth from Egypt. Everything that openeth the womb is mine; and of all thy cattle thou shalt give the male, that openeth of ox and of small cattle. And that which openeth of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, thou shalt break its neck. Every firstborn of thy sons thou shalt redeem. And My faces shall not be seen empty. Six days thou shalt work, and on the seventh day thou shalt rest; in plowing and in harvest thou shalt rest. And the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest; and the feast of ingathering at the revolving of the year. Three times in the year shall every male of thine be seen before the faces of the Lord Jehovah, the God of Israel. "The feast of unleavened things shalt thou keep," signifies the worship of the Lord and thanksgiving on account of liberation from evil and from the falsities of evil; "seven days thou shalt eat unleavened things," signifies a holy state then, and the appropriation of Divine truth purified from evil and from the falsities of evil; "as I commanded thee," signifies according to Divine order; "at the time appointed of the month Abib," signifies a new state; "because in the month Abib thou wentest forth from Egypt," signifies because there was then liberation from hell; "everything that openeth the womb is Mine," signifies that all the good of innocence, of charity, and of faith is to be ascribed to the Lord; "and of all thy cattle thou shalt give the male," signifies that it is given by means of truth; "that openeth of ox and of small cattle," signifies in the external and in the internal man; "and that which openeth of an ass thou shalt redeem with a lamb," signifies that faith merely natural must not be ascribed to the Lord; "and if thou wilt not redeem it, thou shalt break its neck," signifies that if the truth of innocence is not therein, it must be separated and cast out; "every firstborn of thy sons thou shalt redeem, "signifies that the truths of faith which are without good must not be ascribed to the Lord; "and My faces shall not be seen empty," signifies reception from mercy, and thanksgiving; "six days thou shalt work," signifies the first state of regeneration, when the man is in truths, and is at that time in combats; "and on the seventh day thou shalt rest," signifies the second state of regeneration, when the man is in good and is then in peace; "in plowing and in harvest thou shalt rest," signifies in respect to the implanting of truth in good and its reception; "and the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest," signifies the worship of the Lord and thanksgiving on account of the implanting of truth in good; "and the feast of ingathering at the revolving of the year," signifies regeneration, and complete liberation from damnation; "three times in the year shall every male of thine be seen before the faces of the Lord Jehovah, the God of Israel," signifies the continuous manifestation and presence of the Lord in the truths of faith also.

(10655) The feast of unleavened things shalt thou keep. That this signifies the worship of the Lord and thanksgiving on account of liberation from evil and from the falsities of evil, is evident from the signification of a "feast," as being worship and thanksgiving (see n. 7093, 9286, 9287); and from the signification of "unleavened things," as being things purified from evil and from the falsities of evil (see n. 9992); consequently by "the feast of unleavened things" is signified worship and thanksgiving on account of liberation from evil and from the falsities of evil. (That this was signified by this feast, see n. 9286-9292). [2] As regards this feast, be it known that it properly signifies the glorification of the Lord's Human, thus the remembrance of this and thanksgiving on account of it, for by means of this glorification and the subjugation of the hells by the Lord, man has liberation from evils and salvation. For the Lord glorified His Human by combats against the hells and at the same time by continual victories over them. The last combat and victory was on the cross; wherefore He then fully glorified Himself, as He also teaches in these passages: After Judas had gone out, Jesus said, Now hath the Son of man been glorified, and God hath been glorified in Him. If God hath been glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him (John 13:31, 32). Jesus lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. Now, O Father, glorify Thou Me with [apud] Thine own self, with the glory which I had with Thee before the world was (John 17:1, 5). Ought not Christ to suffer these things, and to enter into His glory? (Luke 24:26). "To glorify the Son of man" denotes to make the Human Divine. It is evident that these things were said concerning His passion of the cross. [3] That by this last combat, which was the passion of the cross, He fully subjugated the hells, the Lord also teaches in John: Jesus said, The hour is come that the Son of man should be glorified. Now is My soul troubled. And He said, Father, glorify Thy name; and there went forth a voice out of heaven, saying, I have both glorified, and will glorify again. And Jesus said, Now is the judgement of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying by what manner of death He should die (John 12:23, 27, 28, 31-33). Hell in the whole complex is what is called "the prince of the world," and "the devil."

From all this it is evident that by the passion of the cross the Lord not only conquered and subjugated the hells, but also fully glorified His Human. From this comes salvation to the human race. For the sake of this also the Lord came into the world, as He likewise teaches in John 12:27. It was for the remembrance of this that the feast of unleavened things or of the passover was primarily instituted, and therefore at this feast He rose again. [4] That it was also for the sake of liberation from evil and from the falsities of evil, is because all liberation from evil is by means of the subjugation of the hells by the Lord, and by means of the glorification of His Human; and without these there is none. For man is directed by the Lord by means of spirits from hell, and by means of angels out of heaven; and therefore unless the hells had been completely subjugated, and unless the Human of the Lord had been completely united to the Divine Itself, and thus also made Divine, no man could possibly have been liberated from hell and saved, for the hells would always have prevailed, because man has become such that from himself he thinks nothing else than what belongs to hell. From this it is evident whence it is that by the same feast is signified worship and thanksgiving on account of liberation from evil and from the falsities of evil.

(10656) Seven days thou shalt eat unleavened things. That this signifies a holy state then, and the appropriation of Divine truth purified from evil and from the falsities of evil, is evident from the signification of “seven days,” as being a holy state from beginning to end (that “days” denote states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; and that “seven” denotes what is holy, n. 395, 433, 716, 881, 5265, 5268; and that “seven days” denote a holy state from beginning to end, n. 728, 6508, 9228, 10127); from the signification of “eating,” as being appropriation (n. 3168, 3513, 3596, 4745); and from the signification of “unleavened things,” as being Divine truth purified from evil and from the falsities of evil (n. 9992).

(10657) As I commanded thee. That this signifies according to Divine order, is evident from the signification of “commanding,” when by Jehovah, as being according to Divine order (see n. 10119).

(10658) At the time appointed of the month Abib. That this signifies a new state, is evident from the signification of “the month Abib,” which was the first month of the year, as being the beginning of a new state (see n. 8053, 9291).

(10659) Because in the month Abib thou wentest forth from Egypt. That this signifies because there was then liberation from hell, is evident from the signification of “the month Abib,” as being the beginning of a new state (see just above, n. 10658); and from the signification of “going forth from Egypt,” as being liberation from infestation by falsities, thus also from hell (see n. 9292, and the places cited in n. 8866, 9197). From all this it can be seen that the feast of the passover, which was also called the feast of unleavened things, was instituted in remembrance of man’s liberation from hell by the Lord. (That this liberation was effected by the Lord’s subjugating the hells and glorifying His Human, may be seen just above, n. 10655.) [2] It is believed by most persons within the church that the Lord came into the world in order to reconcile the Father by the passion of the cross, and that afterward those might be accepted for whom He should intercede, and also that He released man from damnation by His having alone fulfilled the law, which otherwise would have condemned everyone; and thus that all would be saved who held this faith with confidence and trust. But those who are in any enlightenment from heaven are able to see that it would not be possible for the Divine, which is Love itself and Mercy itself, to cast away the human race from itself and condemn it to hell; nor that it had to be reconciled by its Son's passion of the cross; and that in this way and in no other way it was moved with mercy; and that henceforth the life would not condemn anyone provided he had a confident faith in this reconciliation; and that all salvation is effected from mercy through faith. Those who so think and believe can see nothing at all. They speak, but understand nothing. They therefore call these things mysteries, which are to be believed, but not apprehended by any understanding. From this it follows that all enlightenment from the Word is rejected that shows the case to be otherwise, because light from heaven cannot enter where there reigns so great a shadow from things that are contradictory to each other. That which is not understood at all is called a "shadow." [3] But to those who are in enlightenment the Lord grants that they shall understand what they believe; and when they are reading the Word, those are enlightened and understand it, who acknowledge the Lord and love to live according to His commandments; but not those who say that they believe, and do not live; for the Lord flows into the life of man and from this into his faith, but not into faith separate from life. Consequently, those who are enlightened by the Lord through the Word understand that the Lord came into the world in order to subjugate the hells, and reduce into order all things there and in the heavens; and that this could not possibly be done except by means of the Human; for from this He could fight against the hells; but not from the Divine without the Human; and also that He might glorify His Human in order that He might thereby forever keep all things in the order into which He had reduced them. From this comes the salvation of man, for the hells are round every man, because everyone is born into evils of every kind, and where evils are, there are the hells; and unless these were cast back by the Divine power of the Lord, no one could ever have been saved. That this is so the Word teaches, and all those apprehend who admit the Lord into their life; and these as before said are those who acknowledge Him, and love to live according to His commandments. (See what has been adduced and shown from the Word in n. 9937, 10019, 10152, 10579, and in many other places.) [4] To be withdrawn from evils, to be regenerated, and thus to be saved, is mercy, which is not, as is believed, immediate, but mediate, that is, for those who desist from evils, and so admit from the Lord the truth of faith and the good of love into their life. Immediate mercy, namely, such as would be for everyone merely at God's good pleasure, is contrary to Divine order; and that which is contrary to Divine order is contrary to God, because order is from God, and His Divine in heaven is order. To receive order into one's self is to be saved, and this is effected solely by living according to the Lord's commandments. Man is regenerated to the end that he may receive into himself the order of heaven, and he is regenerated by means of faith and the life of faith, which is charity. He who has order in himself is in heaven, and also is heaven in a certain image; but he who has it not is in hell, and is hell in a certain image. The one cannot possibly be changed and transferred into the other by immediate mercy, for they are opposites, because evil is opposite to good, and in good there are life and heaven, but in evil there are death and hell. That the one cannot be transferred into the other is taught by the Lord in Luke: Abraham said unto the rich man in hell, Between us and you there is a great gulf fixed; so that those who would pass from hence to you cannot; neither can those who are there pass over to us (Luke 16:26). Moreover, if immediate mercy were possible, all in the world would be saved, without exception, and there would be no hell, for the Lord is mercy itself, because He is love itself, which wills the salvation of all, and the death of no one.

(10660) Everything that openeth the womb is Mine. That this signifies that all the good of innocence, of charity, and of faith is to be ascribed to the Lord, is evident from the signification of "that which openeth the womb," as being that which is born of the Lord; for a man is conceived and born naturally from his parents; but spiritually from the Lord. This latter birth is what is meant in the internal sense by “that which openeth the womb.” Otherwise what could be meant by the firstborn of cattle being Jehovah’s, that is, the Lord’s? Moreover, the man who is being regenerated is conceived, born, and brought up anew, and in this way is withdrawn from the evils of the natural state which he had from his parents. The subject here treated of is the firstborn of cattle, but by “cattle” are meant the goods and truths with man, for cattle of every kind correspond to affections such as belong to man (as can be seen from the places cited in n. 9280). From all this it can be seen that by “that which openeth the womb being Jehovah’s,” is signified the good of innocence, of charity, and of faith, which those have from the Lord who are born anew, that is, who are being regenerated. It is said that these are to be ascribed to the Lord, that is, that it is to be acknowledged that they are from Him; for unless they are acknowledged and believed to be from the Lord they are not goods, because all good is from Him, and that which is not from Him is from man, and whatever is from man is evil, although in the external form it may appear good; because what is man’s own is nothing but evil, and good cannot be brought forth from evil.

(10661) And of all thy cattle thou shalt give the male. That this signifies that it is given by means of truth, is evident from the signification of “male,” as being truth (see n. 2046, 4005, 7838). The case herein is this. All the good that man has from the Lord is given him by means of truth. For man is born into mere ignorance, and when he advances in age, he has from himself mere thick darkness in spiritual things, for he knows nothing about God, the Lord, heaven and hell, or the life after death. What he knows from himself is about the world and himself; and he calls that good in the world which is in favor of himself; and he calls that true which confirms this. In order therefore that he may have heavenly good, which he will love more than himself and the world, it is necessary for him to learn truths from the Word, or from the doctrine of the church which is from the Word. He cannot love these truths until he knows them, because any affection for what is unknown is impossible. From this it is that truth is that by means of which man has good. The truth with a man becomes good when he loves it; for all that which is loved is good. To love is to will and to do, because that which a man loves, he wills and does. In this way truth becomes good. This then is what is signified by their "giving the male of all the cattle."

(10662) That openeth of ox and of small cattle. That this signifies in the external and the internal man, is evident from the signification of "ox and small cattle," or of herd and flock, as being good external and internal with man (see n. 2566, 5913, 6048, 8937, 9135, 10609).

(10663) And that which openeth of an ass thou shalt redeem with a lamb. That this signifies that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein, is evident from what has been already said and shown (n. 8078), where are the like words.

(10664) And if thou wilt not redeem it, thou shalt break its neck. That this signifies that if the truth of innocence is not therein, it must be separated and rejected, is evident from what has been already said (n. 8079), where are the like words.

(10665) Every firstborn of thy sons thou shall redeem. That this signifies that the truths of faith which are without good must not be ascribed to the Lord, is evident from what has been previously said and shown (n. 8080), where also are the like words.

(10666) And My faces shall not be seen empty. That this signifies reception from mercy, and thanksgiving, is evident from what has been shown in n. 9293, where are the like words.

(10667) Six days thou shall work. That this signifies the first state of regeneration, when the man is in truths and is at that time in combats, is evident from the signification of "six days," which are called days of labor or of work, as being the first state of regeneration, when the man is in truths, and is at that time in combats against evils and falsities (see n. 8510, 8888, 9431, 10360).

(10668) And on the seventh day thou shall rest. That this signifies the second state of regeneration, when the man is in good, and is then in peace, is evident from the signification of "the seventh day," which is called the day of rest, or the Sabbath, as being the second state of regeneration, when the man is in good and is then in peace, and is in heaven with the Lord (see n. 8494, 8495, 9510, 8890, 8893, 9274, 9431, 10356, 10360, 10367, 10374).

(10669) In plowing and in harvest thou shall rest. That this signifies in respect to the implanting of truth in good and its reception is evident from the signification of "plowing," as being the implanting of truth in good (of which below); and from the signification of “harvest,” as being the reception of truth in good. That “harvest” has this signification is because by the “standing crop” is signified truth in conception (n. 9146); by the “ear,” the containant truth; and by “wheat and barley in the ear” the recipient good, and also the received good. Here however there is meant that the man’s labor in connection with this will cease, for it is said, “in plowing and in harvest thou shalt rest.” For by “rest on the Sabbath day” is signified the second state of regeneration, when the man is in peace, and is in heaven, and is led by the Lord, because then these things come without the man’s labor and exertion. (That “harvest” denotes the reception of truth by good may be seen in n. 9295; and that “the Sabbath” denotes the state of peace when the man is led by the Lord, see at the places cited in n. 10668.) [2] That “plowing” signifies the implanting of truth in good, is because by “field” is signified the church in respect to good, thus also the good of the church; and by the “seed” which is sown is signified the truth of faith. (That “field” denotes the church as to good, see n. 2971, 3196, 3310, 3317, 7502, 9139, 9141, 9295; and that “seed” denotes the truth of faith, n. 1940, 3310, 3373, 3671, 6158.) [3] In the Word frequent mention is made of “earth,” “ground,” “field,” “seed time,” “harvest,” “standing crop,” “threshing-floor,” “grain,” “wheat,” “barley,” and these there signify such things as belong to the setting up of the church, and to the regeneration of the man who is in the church; thus such as bear relation to the truth of faith and to the good of love, from which is the church. That such things are signified is from correspondence, for all things in the earth, even those in its vegetable kingdom, correspond to spiritual things that are in heaven, as is very evident from the things there presented to view. For in heaven there appear fields, fallow lands, plains, beds of flowers, harvests, groves, and other like things, such as are on the earth; and it is there known that the things of heaven, and thus of the church, appear in this way before their eyes. [4] One who is reading the Word believes that such things in it are merely comparisons, but be it known that they are real correspondences, as for example these in Isaiah: Hearken, and hear ye My voice. Shall the plowman plow all day to sow? Shall he open and harrow his ground? When he hath made plain the faces thereof, doth he not scatter the fitches, and sow broadcast the cummin? So doth he set again the measured wheat, and the appointed barley, and the settled spelt thereof. So doth He instruct him unto judgment, his God doth teach him (Isa. 28:23-26). These things appear like comparisons; but they are real correspondences, by which are described the reformation and the regeneration of the man of the church; and therefore it is also said, "so doth He instruct him unto judgment, his God doth teach him." "To instruct unto judgment" denotes to give him intelligence, for by "judgment" is signified the intelligence of truth (n. 2235); and "to teach him," when this is done by God, denotes to give him wisdom. From this it can be seen what is meant by "plowing," "harrowing," "scattering the fitches," "sowing broadcast the cummin," "setting again the wheat, barley, and spelt;" namely, that "to plow" denotes to implant truth in good; "fitches" and "cummin" denote memory-knowledges, because these are the first things which are learned in order that man may receive intelligence. (That "wheat" denotes the good of love of the internal man may be seen in n. 7605; that "barley" denotes the good of love of the external man, in n. 7602; and that "spelt" denotes the truth of it, in n. 7605.) [5] That "plowing" (not from comparison, but from correspondence) signifies the first of the church in general and also in particular, with everyone who is being regenerated, or who is becoming the church, is evident from these words in Moses: Thou shalt not sow thy vineyard intermixedly. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a mixed garment of wool and linen together (Deut. 22:9-11). These words involve that states of good and of truth must not be jumbled together; for a "vineyard" denotes the church as to truth; and a "field," the church as to good; "to plow with an ox" denotes to prepare by means of good; "to plow with an ass" denotes to prepare by means of truth; "wool" also denotes good; and "linen," truth. For the case is this. Those who are in the Lord's celestial kingdom are in a state of good; whereas those who are in His spiritual kingdom are in a state of truth; and he who is in the one, cannot be in the other. Who cannot see that the above words signify deeper things; for otherwise what evil could there be in sowing a vineyard intermixedly; or in plowing with an ox and an ass together; or in wearing a garment made of wool and linen mixed together?

(10670) And the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest. That this signifies the worship of the Lord, and thanksgiving, on account of the implanting of truth in good, is evident from what has been unfolded and shown above (n. 9294, 9295), where are the like words.

(10671) And the feast of ingathering at the revolving of the year. That this signifies worship from a grateful mind on account of the consequent implantation of good, thus on account of regeneration and complete liberation from condemnation, is evident from what has been shown concerning this feast (n. 9296).

(10672) Three times in the year shall every male of thine be seen before the faces of the Lord Jehovah, the God of Israel. That this signifies the continuous manifestation and presence of the Lord in the truths of faith also, is evident from the unfolding of these words above (n. 9297).

(10673) Verses 24-27. Because I drive out nations from thy faces, and I will enlarge thy border; and no one shall covet thy land, when thou goest up to see the faces of Jehovah thy God three times in the year. Thou shalt not slay the blood of My sacrifice upon what is leavened; and the sacrifice of the feast of the passover shall not stay all night unto the morning. The firstfruits of the first things of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in its mother’s milk. And Jehovah said unto Moses, Write for thee these words; because upon the mouth of these words I make a covenant with thee and with Israel. “Because I drive out nations from before thy faces,” signifies the removal of evil and of the falsities of evil; “and I will enlarge thy border,” signifies the multiplication and extension of truth from good; “and no one shall covet thy land,” signifies aversion for such things as are of the church on the part of those who are in evils and the falsities of evil; “when thou goest up to see the faces of Jehovah thy God three times in the year,” signifies when the presence of the Lord is in the truths of faith also; “thou shalt not slay the blood of My sacrifice upon what is leavened,” signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil; “and the sacrifice of the feast of the passover shall not stay all night unto the morning,” signifies the good of worship not from man’s own, but from the Lord always new; “the firstfruits of the first things of thy ground thou shalt bring into the house of Jehovah thy God,” signifies that all the truths of good and goods of truth are holy, because they are from the Lord alone; “thou shalt not seethe a kid in its mother’s milk,” signifies that the good of innocence of an after state must not be commingled with the truth of innocence of a former state; “and Jehovah said unto Moses, Write for thee these words,” signifies information about the primary truths that must be remembered and done; “because upon the mouth of these words I make a covenant with thee and with Israel,” signifies that by means of them there is conjunction with those who are in external and internal worship.

(10674) Because I drive out nations from before thy faces. That this signifies the removal of evil and of the falsities of evil, is evident from the signification of "driving out," when said of the evils and falsities with a man, as being to remove, for evils and falsities are not driven out from man, but are removed (see the places cited in n. 10057); and from the signification of the "nations in the land of Canaan," as being evils and the falsities of evil (concerning which see the places cited in n. 9327).

(10675) And I will enlarge thy border. That this signifies the multiplication and extension of truth from good, is evident from the signification of "enlarging the border," as being the multiplication and extension of truth from good (see n. 8063). That this is signified by "enlarging the border," is because insofar as evils and the falsities of evil are removed, so far the truths which are from good are multiplied, because nothing else than evils and the falsities of evil obstructs the influx of truths from the Lord and their multiplication with man; and therefore insofar as evils and falsities are removed, so far truths succeed in their place. [2] This is the case with man's understanding, whether it consists of the truths which are from good, or of the falsities which are from evil. It cannot consist of both together, for they are opposites. And it is the understanding of man which receives truths, and is formed by means of truths; for whatever is in his understanding bears relation to truth. From this it is evident that insofar as the falsities from evil are removed, so far truths from good may be multiplied. This was represented by the driving out of the nations from the land of Canaan, for by the nations therein were represented evils and falsities (see at the places cited in n. 10057); and by the sons of Israel were represented goods and truths. [3] It is said that it is man's understanding which receives truths and is formed by means of truths, because in the proper sense nothing can be called understanding but that which is from the truths which are from good. That which is from the falsities which are from evil is not understanding; because intelligence and wisdom cannot possibly be predicated of falsities from evil, seeing that falsities from evil completely destroy intelligence and wisdom, and bring in insanity and foolishness in their stead; and therefore man's understanding is never opened except when the man perceives and loves truths; and the perception and love of truth are from good. Consequently it is truths from good that are the source of the understanding. [4] He who believes that any person is possessed of an understanding who is able to reason in a skilful manner against the truths of the church, is very much mistaken; for such a person sees nothing within himself, but only outside of himself. To see within one's self is from heaven; to see outside of one's self is from the world. And he who sees only from the world sees from a deceptive light, which light becomes mere thick darkness when light from heaven flows in upon it.

(10676) And no one shall covet thy land. That this signifies aversion for such things as are of the church on the part of those who are in evils and the falsities of evil, is evident from the signification of "not coveting," when said of those who are in evils and the falsities of evil, when they see and perceive goods and the truths of good, as being to feel aversion, for there is a perpetual enmity between evils and goods; evils being averse to and hating goods; and goods being averse to evils, and putting them to flight, or shunning them; and from the signification of "land," as being the church and whatever is of the church (see at the places in n. 9325).

(10677) When thou goest up to see the faces of Jehovah thy God three times in the year. That this signifies when the presence of the Lord is in the truths of faith also, is evident from what has been unfolded above (n. 9297).

(10678) Thou shalt not slay the blood of My sacrifice upon what is leavened. That this signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil, is evident from the unfolding of these words in n. 9298.

(10679) And the sacrifice of the feast of the passover shall not stay all night unto the morning. That this signifies the good of worship not from man's own, but from the Lord always new, is evident from what has been unfolded above (n. 9299).

(10680) The firstfruits of the first things of thy ground thou shalt bring into the house of Jehovah thy God. That this signifies that all truths of good and goods of truth are holy, because they are from the Lord alone, may be seen above (n. 9300).

(10681) Thou shalt not seethe a kid in its mother's milk. That this signifies that the good of innocence of an after state must not be commingled with the truth of innocence of a former state, is evident from what has been already said and shown (n. 9301), where are the like words.

(10682) And Jehovah said unto Moses, Write for thee these words. That this signifies information about the primary truths that must be remembered and done, is evident from the signification of "saying," when by Jehovah unto Moses, as being information (as also at the places cited in n. 10280); from the signification of "writing," as being for remembrance that it is to be done (n. 8620); and from the signification of "these words," as being primary truths, for by "words" are in general signified things; specifically truths; here the primary truths which are to be remembered and done in order that the representative worship of the church might be instituted among the Israelitish nation, and the Word be written there, as set forth in the preceding verses of this chapter.

(10683) Because upon the mouth of these words I make a covenant with thee and with Israel. That this signifies that by means of them there is conjunction with those who are in external and internal worship, is evident from the signification of "upon the mouth of these words," as being by means of those primary truths which are to be observed (of which above, n. 10682); from the signification of "making a covenant," as being conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778); from the representation of Moses, with whom, and with Israel, it is said that the covenant is made, as being that external of the Word, of the church, and of worship in which there is what is internal (n. 10563, 10571, 10607, 10614); and from the signification of “Israel,” as being the internal of the church and of worship (n. 4286, 4292, 4570, 6426). It is from this that it is said that the covenant is made “with Moses and with Israel,” and not with “the sons of Israel,” for by “the sons of Israel” in this chapter and in the preceding one are meant those who are in the external of the church, of worship, and of the Word without what is internal (n. 10454-10457, 10461, 10498, 10549-10551, 10570, 10575, 10629). [2] It shall here be briefly stated what the internal of the Word, of the church, and of worship is; what is the external of them in which there is what is internal; and what is the external without what is internal. In the internal of the Word, of the church, and of worship, are those who love to do truth for the sake of truth from internal affection, thus from spiritual affection. In the external of them in which there is what is internal, are those who love truth for the sake of truth; but from external affection, thus from natural affection. These latter are men of the external church; but the former are of the internal church; for in every church there are internal men and there are external men. But those who are in external worship without what is internal, do not love truth for the sake of truth, but for the sake of profit in the world; thus they do not love to do truths except for the sake of themselves, or in order that they may be seen. These are not within the church, but are outside of it. [3] When those who love to do truth for the sake of truth from internal or spiritual affection hear truths, they rejoice, and think about a life in accordance with them. But when those who love truth for the sake of truth from external or natural affection hear truth, they also rejoice; but they do not think about a life in accordance with it; nevertheless unknown to them it flows in from the internal. But those who love truth for the sake of profit in the world think nothing about the life, neither does anything flow in from the internal, for they make truths to be things of memory only, to the end that they may speak of them. [4] Those who love to do truth for the sake of truth, love the Lord, because truth is from the Lord, and the Lord causes it to become good through their willing and doing it, so that it becomes of the life with the man; for truth does not become of the life until it enters the will. That which is in the will can be known and perceived from the fact that the man does it, and still more from his loving to do it, for insofar as a man wills truth, so far he loves it. [5] To love truth for the sake of truth, and for the sake of living according to it, is thus described by the Lord in Matthew: Whosoever receiveth you receiveth Me; and he that receiveth Me receiveth Him that sent Me. Whosoever receiveth a prophet in the name of a prophet shall receive a prophet’s reward; and whosoever receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward. Yea, whosoever shall give to drink unto one of these little ones a drink of cold water only, in the name of a disciple, verily I say unto you, he shall not lose his reward (Matt. 10:40-42). A person not acquainted with the internal sense of the Word cannot know what is signified by “receiving a prophet in the name of a prophet, a righteous man in the name of a righteous man, and a disciple of the Lord in the name of a disciple," and that these will receive a reward according to the reception. For without this sense, who knows what is signified by "receiving anyone in his name?" [6] But those who are in the internal sense do not attend to the person, but to the thing which the person signifies, thus not to a disciple or a prophet, but to the things which a disciple and a prophet signify. In the internal sense a "disciple" signifies the truth of life; and a "prophet" signifies the truth of doctrine; "in the name of" anyone, signifies on account of his quality. From this it is evident what is signified by these words of the Lord, namely, that those who love truth for the sake of truth, and who love to do truth for the sake of truth, love the Lord and receive heaven into themselves; for the reward which is from the Lord is the affection of truth for the sake of truth; and heaven is in the affection of truth for the sake of truth. [7] (That "disciples" denote all things of love and of faith in the complex, thus specifically those who are led by the Lord, may be seen in n. 3488, 3858, 6397; that a "prophet" denotes the truth of doctrine, n. 2534, 7269; that "name" denotes quality, n. 144, 145, 1896, 2009, 2724, 6674, 9310; that "reward" denotes the affection of truth and good, n. 3956, 6388; that in the internal sense a person is turned into the idea of a thing, n. 5225, 5287, 5434, 8343, 8985, 9007, 10282; and that to do truth for the sake of truth is to love the Lord, n. 10336.)

(10684) Verse 28, to the end. And he was there with Jehovah forty days and forty nights; he did not eat bread, and he did not drink water. And he wrote upon the tables the words of the covenant, the ten words. And it was, as Moses went down from Mount Sinai, and the two tables of the Testimony in Moses' hand as he went down from the mountain, that Moses knew not that the skin of his faces shone when he spoke with Him. And Aaron and all the sons of Israel saw Moses, and behold the skin of his faces shone; and they feared to come near unto him. And Moses called unto them; and Aaron and all the princes in the assemblage returned unto him; and Moses spoke unto them. And afterward all the sons of Israel came near, and he commanded them all things that Jehovah had spoken with him in Mount Sinai. And Moses left off from speaking with them, and he put a veil upon his faces. And when Moses entered in before Jehovah to speak with Him, he removed the veil until he went out; and he went out, and spoke unto the sons of Israel that which was commanded; and the sons of Israel saw the faces of Moses, that the skin of Moses' faces shone; and Moses drew back the veil upon his faces until he entered in to speak with Him. "And he was there with Jehovah forty days and forty nights" signifies temptations before there is any internal of the church, of worship, and of the Word; "he did not eat bread, and he did not drink water" signifies meanwhile there is no appropriation of the good of love and truth of faith; "and he wrote upon the tables the words of the covenant" signifies the Word, through which there is the conjunction of heaven with man; "the Ten Words" signifies all truths Divine therein; "and it was, as Moses went down from Mount Sinai" signifies the influx of the internal into the external of the Word, of the church, and of worship; “and the two tables of the Testimony in Moses’ hand” signifies a representative of the Word; “that Moses knew not that the skin of his faces shone when he spoke with Him” signifies the internal of the Word shining forth in its external without the external perceiving it; “and Aaron and all the sons of Israel saw Moses” signifies a noticing by those who are in the external things of the church, of worship, and of the Word without the internal things; “and behold the skin of his faces shone” signifies that the internal shines forth through the external; “and they feared to come near unto him” signifies that they could not endure the external of the church, of worship, and of the Word when it was of this character; “and Moses called unto them” signifies the approach of that nation to what is external; “and Aaron and all the princes in the assemblage returned unto him” signifies the chief of those who were in external things without internal things, and yet represented internal things; “and Moses spoke unto them” signifies instruction; “and afterward all the sons of Israel came near” signifies all who were in external things without internal things and yet represented internal things; “and he commanded them all things that Jehovah had spoken with him in Mount Sinai” signifies a command concerning the primary truths which were to be represented as revealed from heaven; “and Moses left off from speaking with them” signifies after information concerning the primary truths which were to be represented in external things; “and he put a veil upon his faces” signifies that the internal of the church, of worship, and of the Word did not appear to the Israelitish nation, but only the external without the internal; "and when Moses entered in before Jehovah to speak with Him" signifies the state of the external when the internal from the Lord flowed in, and the external received information; "he removed the veil until he went out" signifies a state of enlightenment then; "and he went out, and spoke unto the sons of Israel that which was commanded" signifies communication with those who are in external things without what is internal concerning those things about which he was informed through the internal; "and the sons of Israel saw the faces of Moses, that the skin of Moses' faces shone" signifies that the Israelitish nation did indeed acknowledge that there is an internal in the Word, but that they did not wish to know the nature of it; "and Moses drew back the veil upon his faces" signifies that for this reason internal things were closed to them; "until he entered in to speak with him" signifies no matter how much they may be informed.

(10685) And he was there with Jehovah forty days and forty nights. That this signifies temptations before there is any internal of the church, of worship, and of the Word, is evident from the signification of "forty days and forty nights," when said of the church with man, as being states of temptation (see n. 730, 862, 2272, 2273, 8098). That it signifies before there is any internal of the church, of worship, and of the Word, is because the internal which is called the internal man is opened and given to man by means of temptations. Hence it is that everyone who is being regenerated undergoes temptations. The reason why the internal is opened and given by means of temptations, is that when a man is in temptations (which are combats against evils and falsities), the Lord flows in from within, and fights for him; as the man may know from the fact that when he is in temptations he resists inwardly, for unless he resisted inwardly he would not conquer, but would yield. This interior resistance does not come to the notice of the man at the time, because when he is in temptations he is in obscurity, from the evil and from the falsities of evil which are assailing him; but after the temptations, it is noticed by those who are in the perception of truth. For the things which are introduced by the Lord into the internal of man are unknown to him while he lives in the world, because at that time he thinks in the external or natural man, and not perceptibly in the internal man until he comes into the other life. Nevertheless when he has overcome in temptations he ought to know and acknowledge that he himself has not fought, but the Lord for him.

(10686) He did not eat bread, and he did not drink water. That this signifies meanwhile there is no appropriation of the good of love and truth of faith, is evident from the signification of "bread," as being the good of love (see n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 8410, 9545); from the signification of "water," as being the truth of faith (see the places cited in n. 10238; that by "bread and water" in the Word are meant in general all goods and truths, see n. 9323); from the signification of "eating," as being the conjunction and appropriation of good (n. 2187, 2343, 3168, 3513, 3596, 4745, 5643, 8001); and from the signification of "drinking," as being the reception and appropriation of truth (n. 3069, 3089, 3168, 8562). The case herein is this. When a man is in temptations, the goods of love and truths of faith are not appropriated to him then, but after the temptations. For while the temptations last, the evils and the falsities of evil in the man are excited on the one side, and the goods and the truths of good that are in him are excited on the other. Hence he is in a turbulent state, in which the internal is opened. But the temptations are followed by serenity; and in this state goods and the truths of good are introduced by the Lord into the internal that has now been opened. From this it is evident what is meant by there being no appropriation of the good of love and truth of faith while the temptations last, which is signified by Moses "not eating bread, and not drinking water for forty days and forty nights."

(10687) And he wrote upon the tables the words of the covenant. That this signifies the Word, through which there is the conjunction of heaven with man, is evident from the signification of "the tables" upon which the Law was written, as being the Word (see n. 9416, 10375, 10376, 10453, 10461); and from the signification of a "covenant," as being conjunction (of which at the places cited in n. 10632). The reason why the conjunction of heaven with man is signified, is that the Word has been written wholly by correspondences, and consequently is of such a nature as to conjoin heaven with man. For heaven is in the internal sense of the Word; and the external sense corresponds to the internal sense; and therefore when the Word is being read by a man, the angels who are with him perceive it in the spiritual sense, which is the internal sense; and the result is an influx of what is holy from the angels, which effects the conjunction. It was for this end that a Word of this nature was given. (That by means of the Word there is a conjunction of the Lord, thus of heaven, with man, may be seen at the places cited in n. 10375.) What the correspondences are by which the Word was written, has been shown in the explications throughout.

(10688) The ten words. That this signifies all Divine truths therein, is evident from the signification of "ten," as being all (see n. 4638); and from the signification of "words," as being Divine truths (n. 9987). From this it is that the commandments written on those tables were ten in number.

(10689) And it was, as Moses went down from Mount Sinai. That this signifies influx of the internal into the external of the Word, of the church, and of worship, is evident from the signification of "going down," when said of Moses, by whom is represented that external of the Word in which is the internal, as being the influx of the Lord through the internal of the Word into its external (that this is signified by "going down" may be seen in n. 5406); from the representation of Moses, as being that external of the Word, of the church, and of worship in which is the internal (n. 10563, 10571, 10607, 10614); and from the signification of "Mount Sinai," as being heaven where is the Lord and whence comes the Law or Word (n. 9420).

(10690) And the two tables of the Testimony in Moses' hand. That this signifies a representative of the Word, is evident from the signification of "the two tables of the Testimony," as being the Law in the whole complex, thus the Word (of which at the places cited in n. 10687); and from the signification of "in the hand of Moses," as being a representative of the Word. (That Moses represented the Word may be seen at the places cited in n. 9372.) For this reason the tables were in his hand, by which, as a sign of the representation, was signified the Word.

(10691) That Moses knew not that the skin of his faces shone when he spoke with Him. That this signifies the internal of the Word shining forth in its external without the external perceiving it, is evident from the representation of Moses, as being that external of the Word in which is the internal (see n. 10563, 10571, 10607, 10614); from the signification of "knowing not," as being not to perceive; from the signification of "shining," as being to shine forth, for the shining of the skin of Moses' faces was from a shining forth from within; from the signification of "the shining," as being what is external of truth and of good (n. 3540, 5554, 8980); and from the signification of "the faces," as being the interiors (see at the places cited in n. 9546); thus by the "shining of the skin of the faces" is signified the shining forth of the interiors in the external, here in the external of the Word which is the sense of its letter, because by Moses is represented that external of the Word in which is the internal; and from the signification of “speaking,” as being influx. (That when said of Jehovah “to speak” denotes influx, may be seen in n. 2951, 5743, 5797, 7270, 8128, 8660.) From this it is evident that by “Moses knowing not that the skin of his faces shone when he spoke with Him” is signified the internal of the Word shining forth in its external without the external perceiving it. Be it known that by the shining forth of the interiors of the Word in the external is meant the internal sense in the external; for the internal sense continually shows itself and shines in the external, but is noticed by those only who are in internal things; and it is not perceived by those who are in that external in which is an internal, as are those who are called men of the external church; nevertheless, unknown to them, it is present, and affects them. (Who those are that are in the internal of the Word, of the church, and of worship; and who those are that are in the external in which is the internal, may be seen above, n. 10683.) But those who are in the external that is devoid of the internal, as was the Israelitish nation, cannot endure anything whatever of the internal, or of its light in the external; and therefore it is said of them below that they were afraid to come near unto Moses; and that when Moses spoke with them he put a veil on his faces. The reason why the internal sense shines, is that Divine truth is there, such as there is in the heavens, and the Divine truth that proceeds from the Lord appears to the angels as light, and moreover, is the light of heaven (as may be seen at the places cited in n. 9548, 9684).

(10692) And Aaron and all the sons of Israel saw Moses. That this signifies a noticing by those who are in the external things of the church, of worship, and of the Word without the internal things, is evident from the signification of "seeing," as being to notice (see n. 2150, 3764, 4567, 4723, 5400); and from the representation of Aaron and of the sons of Israel in this and the two preceding chapters, as being those who are in the external things of the church, of worship, and of the Word without the internal things. (As regards Aaron, see n. 10397; and as regards the sons of Israel, see at the places cited in n. 9380, 10396; and further in n. 10397, 10454-10457, 10461- 10466, 10492, 10498, 10500, 10526, 10531, 10533, 10535, 10549-10551, 10566, 10570, 10575, 10603, 10629, 10632.)

(10693) And behold the skin of his faces shone. That this signifies that the internal shines forth through the external, is evident from what has been unfolded just above (n. 10691).

(10694) And they feared to come near unto him. That this signifies that they could not endure the external of the church, of worship, and of the Word when it was of this nature, is evident from the signification of "fearing to come near," as being not to endure, for those who cannot endure interior things are afraid to come near; and from the representation of Moses, as being that external of the Word, of the church, and of worship in which is the internal (n. 10563, 10571, 10607, 10614). The case herein is this. Those who are only in the externals of the church, of worship, and of the Word without the internal cannot endure interior things. The reason is that those who are in external things without what is internal are in the love of self and of the world; and from this are in a light which is called natural light. But those who are in the externals and at the same time in the internals of the church, of worship, and of the Word are in love toward the neighbor and in love to the Lord, and from this are in the light of heaven. As these loves are opposites, and consequently the lights also, therefore the one cannot endure the other; for when heavenly love (which is love to the Lord and love toward the neighbor) inflows into earthly loves (which are the loves of self and of the world), it induces agonies like those of death; and when heavenly light inflows into the light of the world, it induces thick darkness and a consequent stupor. From this it is that what is external without what is internal cannot endure the external while the internal is in it. As the Jewish nation was of this character, they could not endure to hear of the Lord, of love to Him, and of faith in Him, which are the interior things of the Word, of the church, and of worship. These then are the things which are signified by the sons of Israel fearing to come near unto Moses, because the skin of his faces shone. (What is signified by "the skin of Moses' faces" may be seen in n. 10691.)

(10695) And Moses called unto them. That this signifies the approach of that nation to what is external, is evident from the signification of "calling unto them," as being the approach of that nation, for he who is called approaches; and from the representation of Moses, as being that external of the Word in which is the internal (on which subject see just above, n. 10694).

(10696) And Aaron and all the princes in the assemblage returned unto him. That this signifies the chief of those who were in external things without internal things, and yet represented internal things, is evident from the representation of Aaron and of the princes in the assemblage, as being the chief ones who were in external things without what is internal; for Aaron was their head, and the princes were leaders. (That Aaron denotes the external without the internal, may be seen in n. 10397; and that "princes" denote the chief ones, see n. 1482, 2089, 5044.) That those are meant who represented internal things, may be seen just below (n. 10698).

(10697) And Moses spoke unto them. That this signifies instruction, is evident from the signification of "speaking," as being instruction (see the places cited in n. 10280).

(10698) And afterward all the sons of Israel came near. That this signifies all who were in external things without what is internal and yet represented internal things, is evident from the representation of the sons of Israel, as being those who are in external things without what is internal (of which just above, n. 10692). That it also signifies those who represented internal things, is because Moses obtained permission for the church to be represented among that nation, although they were of such a character that no church could be instituted among them. For there can be no church among those who are in external things without what is internal, because the church is in the internal of man, and not in the external without this; for man's communication with heaven and with the Lord is through the internal. When there is no internal, that is, when it has been closed, there is then communication with hell. But although the sons of Israel were of such a character that no communication of heaven with them was possible through the internal, nevertheless they could represent such things as were of the church and of heaven, which is effected solely by means of external things to which internal things correspond, and for this reason they were received. (That with that nation there was not a church, but only the representative of a church, may be seen at the places cited in n. 9320, 10396; and that communication with heaven was effected by means of external things that represented internal things, may be seen at the places cited in n. 9320, 10396; also n. 10492, 10500, 10549-10551, 10570, 10575, 10602, 10629.)

(10699) And he commanded them all things that Jehovah had spoken with him in Mount Sinai. That this signifies a command concerning the primary truths which were to be represented, as revealed from heaven, is evident from the signification of "commanding," when by Jehovah unto Moses, as being a command; that it denotes a command concerning the primary truths which were to be represented, is evident from the fact that the things which were commanded, and which are contained in verses twelve to twenty-seven, were primary truths, which were to be represented so that they might be received (see above, n. 10637); and from the signification of "which Jehovah had spoken with him from Mount Sinai," as being which were revealed from heaven; for by "Jehovah spoke" is signified what was revealed; and by "Mount Sinai" is signified heaven, from which is Divine truth (n. 9420).

(10700) And Moses left off from speaking with them. That this signifies after information concerning the primary truths which were to be represented in external things is evident from what has been said just above (n. 10699).

(10701) And he put a veil upon his faces. That this signifies that the internal of the church, of worship, and of the Word did not appear to the Israelitish nation, but only the external without the internal, is evident from the signification of "putting a veil upon his faces," as being to close the internal, so that only the external without the internal may appear; for by "the shining of the skin of Moses' faces," is signified the shining forth of the internal of the Word, of the church, and of worship in external things (see above, n. 10691). (That this nation was in external things without what is internal, and also is so at this day, may be seen at the places cited in n. 10692.) From this it is also evident how the external of the Word, of the church, and of worship with that nation appears in the heavens, namely, not indeed as the face of a man, but like a veil before the face, for in such obscurity are they concerning the interior things of the Word.

(10702) And when Moses entered in before Jehovah to speak with Him. That this signifies the state of the external when the internal from the Lord flowed in and this external received information, is evident from the representation of

Moses, as being that external in which is the internal (see n. 10694); from the signification of “entering in before Jehovah,” as being the state of this external when the Lord flows in (of which below); and from the signification of “speaking,” as being information (see at the places cited in n. 10280). With the external when the internal flows into it, which is signified by “when Moses entered in before Jehovah,” the case is this. There are two states with men in respect to the things of the church, of worship, and of the Word. Some turn themselves to the Lord, thus to heaven; but some turn to themselves and the world. Those who turn themselves to the Lord or to heaven receive influx from thence, and are in enlightenment, and thus are inwardly in the perception of truth. This influx takes place from the Lord through the internal into the external. This is here signified by “entering in before Jehovah.” But those who turn to themselves and the world cannot receive any influx from the Lord or from heaven, thus cannot be in any enlightenment and perception of truth; for by looking to self the world flows in, and completely extinguishes, or repels, or perverts whatsoever comes from heaven. Consequently they are in thick darkness in respect to all things of the church, of worship, and of the Word. This is signified by “the veil before Moses’ faces.” Moreover, the interiors of a man actually turn themselves in accordance with his loves. With those who love the Lord, the interiors turn themselves to the Lord or heaven, thus inwardly; but with those who love themselves they turn to the world, thus outwardly. To turn one’s self to the Lord is to be turned by the Lord Himself, for a man cannot elevate his interiors from himself. But to turn one's self to self is to be turned by hell, and when this is done, then, in order to prevent the man from serving two masters, the things of the internal man are closed.

(10703) He removed the veil until he went out. That this signifies a state of enlightenment then, is evident from the signification of "removing the veil," as being the appearing of the internal, for when the veil was removed, the faces and the shining of their skin appeared; and by the "faces" are signified the interiors; and by the "shining" is signified the light therefrom in the external. That the "faces" denote the interiors may be seen at the places cited in n. 9546; and that the "shining of the skin of Moses' faces" denotes the shining forth, or the light from the internal, in the external of the Word, n. 10691. It is said "light" because the light which illumines the internal of man is the Divine truth that proceeds from the Lord. That this is the light of heaven, thus the light from which angels and spirits see, and also that from which the man who is enlightened has perception and intelligence, may be seen at the places cited in n. 9548, 9684. It is said "light in the external of the Word from its internal," but there is meant light in the external of man from its internal when he is reading it, for the Word does not shine from itself except before the eyes of a man who is in light from the internal. Without this the Word is merely the letter. From this then it is evident whence came the shining of the skin of Moses' faces, and what this signifies in the internal sense.

(10704) And he went out, and spoke unto the sons of Israel that which was commanded. That this signifies communication with those who are in external things without what is internal concerning those things about which he was informed through the internal, is evident from the signification of “going out and speaking,” as being communication, for that which Moses heard from Jehovah, he communicated to the sons of Israel when he went out; from the representation of the sons of Israel, as being those who are in external things without internal things (see at the places cited in n. 10692); and from the signification of “which was commanded by Jehovah,” as being the things about which Moses was informed by the Lord. That “to be commanded” denotes to be informed is evident; and that “Jehovah” in the Word denotes the Lord may be seen at the places cited in n. 9373.

(10705) And the sons of Israel saw the faces of Moses, that the skin of Moses’ faces shone. That this signifies that the Israelitish nation did indeed acknowledge that there is an internal in the Word, but that they did not wish to know the nature of it, is evident from the signification of “seeing,” as being perception, understanding, faith (see n. 2150, 2325, 2807, 3764, 3863, 3869, 4403-4421, 4567, 4723, 5114, 5400, 6805, 7650, 9128; consequently also acknowledgment, n. 897, 3796); from the signification of “the faces of Moses,” as being the internal things of the Word (n. 10703); and from the signification of “the shining of the skin of his faces,” as being the shining forth of the internal in the external (see also above, n. 10703). It is known that that nation acknowledges that there is an internal in the Word, for they say that Divine secrets are stored up therein even in every syllable. But when they are told that these secrets are about the Lord, about His kingdom in the heavens and on earth, and about love to Him and faith in Him, they do not wish to know. This is meant by that nation indeed acknowledging that there is an internal in the Word, but not wishing to know the nature of it; and therefore the statement follows that "Moses drew back the veil upon his faces," by which is signified that for this reason the internal was closed to them.

(10706) And Moses drew back the veil upon his faces. That this signifies that for this reason internal things were closed to them, is evident from the signification of "drawing back the veil upon the faces," when said of Moses, by whom is represented the Word, as being to close the internal things of the Word (see above, n. 10701). (How the case is in regard to this can be seen from what has been said just above, in n. 10705, at the end.)

(10707) Until he entered in to speak with Him. That this signifies no matter how much they may be informed, is evident from the signification of "until Moses entered in to speak with Jehovah," as signifying the state of this external when the internal from the Lord flowed in, and it received information (see above, n. 10702). That here it also denotes no matter how much they may be informed, is because by Moses is represented that external of the Word in which is the internal (n. 10694); and he entered in before Jehovah and went out, and informed them; for by "entering in and going out” is signified communication (n. 5249, 6901); and by “speaking” is signified information (see at the places cited in n. 10280). That they did not wish to know anything about these internal things of the Word, of the church, and of worship, which relate to the Lord, to His kingdom, and to love to Him and faith in Him, is very evident from the fact that they did not wish to acknowledge the Lord no matter how much He when in the world informed them from the Word; and that neither do they wish to acknowledge Him at this day, although they live among Christians, and know that it has been foretold in the Word that the Messiah, that is, the Christ, will come. The reason why they did not acknowledge, and do not acknowledge, is that they apply all things of the Word to themselves, and to their own eminence over others, thus in favor of their loves, which are the loves of self and of the world. All who do so, see nothing from heaven. Their internal, which should be open into heaven, is closed, and therefore they have no light from this source. For this reason they are in thick darkness and blindness in respect to spiritual things, thus in respect to the internal of the Word, of the church, and of worship. The internal of the Word is spiritual; its external is natural. When the internal of the Word is spoken of, the internal of the church and of worship is also meant, because the church is where the Word is, and is from the Word; and worship is from those things which are in the Word. Thus such as is a man’s understanding of the Word, such is the church in him, and such is his worship.

(10708) CONTINUATION ABOUT THE FOURTH EARTH IN THE STARRY HEAVEN. When I inquired further about their way of speaking, they said that the inhabitants of that earth have not articulate speech, such as I have; but still it ends in what is sonorous with a kind of speaking as it were articulate. It was explained that this quasi-articulate speaking is not effected by means of words; but by means of ideas, such as are in the proximate thought in which a man is when he is speaking. These ideas are distinctly different from those of the interior thought in which a man is when he is not speaking, but is forming a judgment about things. From this sonorousness thus modified by means of ideas the discourse is perceived more fully than is discourse by means of words; for the general affection which is in the sound of man's speech, being thus modified by ideas, gives a more interior and thus a fuller perception.

(10709) They said, further, that when they are speaking among themselves, they for the most part advance to the ninth use, and that there are some in the universe who in speaking advance to the fifth use, some to the seventh, to the tenth, to the fifteenth, to the twentieth, and even to the fiftieth. When I wondered what this meant it was explained, namely, that it consists in speaking remotely from the thing that is the subject of the discourse. This was illustrated by examples, as for instance, when someone is in a place of worship, and it is asked where he is, they do not say that he is there, but that he is not at home, that he is far from his house, and so on. By this they mean that he is with God, thus in the place of worship, for he who is in a place of worship is with God, and insofar as he is with God he is not at home, or in his own house; by being in his own house they also mean being at home. To take another example: When someone binds another by such things as are of his love, they say to him, “thou knowest how to do it,” or “now thou art in it,” or “now it is in thee,” or otherwise, provided it is remotely expressed. This is called speaking to the fifth, the ninth, the fifteenth, the twentieth, even to the fiftieth use. To “speak to the use” is a customary expression in heaven; and its meaning is according to the degree of the remoteness from the thing which is the subject. And wonderful to say, when anyone speaks in this remote manner, they at once know to what degree it goes without counting it. They who are in the cogitative speech in which are the inhabitants of that earth, and many others who in like manner speak together by means of the face and the lips, and by what is sonorous varied according to the ideas of thought, instantly perceive the thing which is so spoken of; for the thought itself unfolds and publishes itself more fully by such speech than by the speech of words, which is relatively material.

(10710) On account of such a method of thinking and speaking, the spirits of that earth cannot be together with the spirits of our earth, because the spirits of our earth think and speak from the thing itself, and not remotely from it. Neither can they be together with the spirits of the earth Mercury, because these also stop in the nearest use; and therefore insofar as they can, they withdraw from both.

(10711) They wish to be bearded, and to appear old, for the reason that they always choose and set over them some bearded old man, who is as it were their king and high priest. The common people also worship him, and love to live according to his manner of living, insomuch that they believe that his life is communicated to them; but the more intelligent of them worship God. Such a bearded old man, who had been their high priest, was one of those who were with me, and as he had accepted Divine worship from the common spirits, and had led them to believe that his life was communicated to them, he was severely punished, which was done by wrapping him up in a cloth and whirling him round; and then he was cast into the hell near his own earth.

(10712) When they were allowed to see the objects of this earth through my eyes, they paid very little attention to them, because it is customary for them to think far away from the nearest objects; thus not to see them, except in shade; for such as is the thought of a man, such is his sight; because it is the interior sight which is of the thought that sees in the exterior, and through it. They then said that their earth is very rocky, and that there are only some valleys between the rocks which are cultivated. But it was perceived that it was so only where these people dwelt; and that in other places it is different. They were with me for almost an entire day.

(10713) The fifth earth seen in the starry heaven will be described at the end of the following chapter.

CHAPTER 35

(10714) THERE ARE two things which make the life of man-love and faith. Love makes the life of his will, and faith the life of his understanding; consequently such as the love is, and such as the faith is, such is the life.

(10715) The love of good and the derivative faith of truth make the life of heaven, and the love of evil and the derivative faith of falsity make the life of hell.

(10716) The Divine of the Lord makes the heavens, and heaven is with everyone according to his reception of love and of faith from the Lord.

(10717) Heaven is present with all, both angels and men, who receive love and faith from the Lord; and therefore those come into heaven after death who have heaven in them during their life in the world.

(10718) Those who have heaven in them desire the good of all, and feel delight in benefiting others, not for the sake of themselves and the world, but for the sake of the good, and for the sake of the truth, which is so to be done. But those who have hell in them desire evil to all, and feel delight in doing evil to others. If these feel delight in benefiting others, it is not for the sake of what is good and true, but for the sake of themselves and the world.

(10719) Heaven with man is in his internal, thus in his thinking and willing; and from this is in the external, that is, in his speaking and doing. But heaven is not in the external without the internal, for all hypocrites can speak well and do well, but not think well and will well. By thinking well, and willing well, is meant thinking and willing what is from the love of good, and from the faith of truth.

(10720) When a man comes into the other life, which takes place immediately after death, it is evident whether heaven is in him, or hell; but not while he lives in the world. For in the world only the external appears, and not the internal; whereas in the other life the internal stands open, because the man then lives in respect to his spirit.

(10721) From all this it can be seen what makes heaven, namely, love to the Lord and love toward the neighbor, and likewise faith, but this latter only insofar as it has life from these loves. Hence it is again evident that the Lord's Divine makes heaven, for both this love and the derivative faith are from the Lord, and whatever is from the Lord is Divine.

(10722) Eternal happiness, which is also called heavenly joy, exists with those who are in love and faith toward the Lord from the Lord. This love, and this faith, have this joy in them; and after death the man who has heaven in him comes into this joy. In the meantime it lies hidden in his internal.

(10723) In the heavens there is a communion of all goods. There the peace, intelligence, wisdom, and happiness of all are communicated to everyone, and that of everyone is communicated to all, yet to each according to the reception of love and of faith from the Lord. From this it is evident how great in heaven are the peace, intelligence, wisdom, and happiness.

(10724) Those in whom reign the love of self and the love of the world, do not know what heaven is, and what is the happiness of heaven, and it appears incredible to them that there is any happiness in other loves than these; when yet the happiness of heaven enters only insofar as these loves are removed, as ends. The happiness which succeeds on their removal is so great that it surpasses all man's apprehension. EXODUS 35 1. And Moses gathered together all the assemblage of the sons of Israel, and said unto them, These are the words which Jehovah hath commanded, to do them. 2. Six days shall work be done, and on the seventh day there shall be to you holiness, a Sabbath of Sabbath to Jehovah; everyone doing work therein shall die. 3. Ye shall not kindle a fire in all your dwellings on the Sabbath day. 4. And Moses said unto all the assemblage of the sons of Israel, saying, This is the word which Jehovah commanded, saying, 5. Take ye from among you an offering to Jehovah; everyone that is willing in his heart shall bring it, an offering of Jehovah; gold, and silver, and brass; 6. And blue, and crimson, and scarlet double-eyed, and fine linen, and goats' [hair]; 7. And skins of red rams, and badgers, skins, and shittim wood; 8. And oil for the luminary, and spices for the oil of anointing, and for the incense of spices; 9. And onyx stones, and stones for filling, for the ephod, and for the breastplate. 10. And let everyone that is wise in heart among you come, and make all things that Jehovah hath commanded; 11. The Habitation, its Tent, and its covering, its hooks, and its planks, its bars, its pillars, and its bases; 12. The ark, and the staves thereof, the propitiatory, and the veil of the covering; 13. The table, and its staves, and all its vessels; and the bread of faces; 14. And the lampstand of the luminary, and its vessels, and its lamps, and the oil of the luminary; 15. And the altar of incense, and its staves, and the oil of anointing, and the incense of spices, and the covering of the door, at the door of the Habitation; 16. The altar of burnt-offering, and its grating of brass, its staves, and all its vessels; the laver and its base; 17. The hangings of the court, the pillars thereof, and their bases, and the covering for the gate of the court; 18. The pegs of the Habitation, and the pegs of the court, and their cords; 19. The garments of ministry, to minister in the holy, the garments of holiness for Aaron the priest, and the garments of his sons, to minister in the priest’s office; 20. And all the assemblage of the sons of Israel went out from before Moses. 21. And they came, every man whom his heart impelled, and everyone whom his spirit moved him willingly, brought an offering of Jehovah, for the work of the Tent of meeting, and for all the ministry thereof, and for the garments of holiness. 22. And they came, the men with the women, everyone willing in heart, and brought a clasp, and an earring, and a ring, and a girdle, every vessel of gold; and every man that waved a wave-offering of gold to Jehovah. 23. And every man with whom was found blue, and crimson, and scarlet double-dyed, and fine linen, and goats’ [hair], and skins of red rams, and badgers’ skins, brought them. 24. Everyone lifting an offering of silver and of brass brought an offering of Jehovah; and every man with whom was found shittim wood for any work of the ministry, brought it. 25. And every woman wise in heart did spin with their hands, and brought that which they had spun, the blue, and the crimson, the scarlet double-dyed, and the fine linen. 26. And all the women whose heart impelled them in wisdom spun the goats' [hair]. 27. And the princes brought the onyx stones, and the stones for filling, for the ephod, and for the breastplate; 28. And the spice, and the oil for the luminary, and for the oil of anointing, and for the incense of spices. 29. Every man and woman whom their heart moved willingly to bring for all the work which Jehovah had commanded to be made by the hand of Moses, the sons of Israel brought, a willing offering to Jehovah. 30. And Moses said unto the sons of Israel, See ye, Jehovah hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; 31. And He hath filled him with the spirit of God, in wisdom, in intelligence, and in knowledge, and in all work; 32. And to think thoughts, to work in gold, and in silver, and in brass; 33. And in graving of stone for filling, and in carving of wood, to do in all work of thought. 34. And he hath put into his heart to teach, into him and into Aholiab, the son of Ahisamach, of the tribe of Dan. 35. He hath filled them with wisdom of heart, to do all work of the craftsman, and of the thinker, and of the embroiderer, in blue, and in crimson, in scarlet double-dyed, and in fine linen, and of the weaver, of those who do all work, and of those who think thoughts.

(10725) THE CONTENTS. The subject treated of in this chapter in the internal sense is in a summary all the kinds of good and of truth which are in the church and in heaven, and from which is the worship of the Lord. These are the things which are signified by the things the sons of Israel brought willingly to make the Tabernacle with all things therein, also the altar of burnt-offering, and likewise the garments of Aaron and his sons.

(10726) THE INTERNAL SENSE. Verses 1-3. And Moses gathered together all the assemblage of the sons of Israel, and said unto them, These are the words which Jehovah hath commanded, to do them. Six days shall work be done, and on the seventh day there shall be to you holiness, a Sabbath of Sabbath to Jehovah; everyone doing work therein shall die. Ye shall not kindle a fire in all your dwellings on the Sabbath day. “And Moses gathered together all the assemblage of the sons of Israel,” signifies all the truths and goods of the church in the complex; “and said unto them, These are the words which Jehovah hath commanded, to do them,” signifies instruction concerning the primary things of the church, to which all things bear relation; “six days shall work be done,” signifies the first state of the regeneration of man by the Lord, and in the supreme sense the first state of the glorification of the Lord’s Human; “and on the seventh day there shall be to you holiness, a Sabbath of Sabbath to Jehovah,” signifies the second state of the regeneration of man, when he has conjunction with the Lord, and in the supreme sense the union of the Lord’s Human with the Divine Itself; “every one doing work therein shall die,” signifies spiritual death for those who are led by themselves and their loves, and not by the Lord; “ye shall not kindle a fire in all your dwellings on the Sabbath day," signifies that nothing of man's own love, which is the love of self and of the world, must appear in each and all things of man which are from the Lord.

(10727) And Moses gathered together all the assemblage of the sons of Israel. That this signifies all the truths and goods of the church in the complex, is evident from the signification of "the assemblage of the sons of Israel," as being all the truths and goods of the church in the complex (see n. 7830, 7843). Thus by "gathering together the assemblage" is signified the enumeration of all things, for in what follows all the things are enumerated which the sons of Israel brought, to make the tabernacle with all that it contained, also the altar of burnt-offering, and likewise the garments of Aaron and of his sons; and by these things are signified all the kinds of good and truth from which is the church.

(10728) And said unto them, These are the words which Jehovah hath commanded, to do them. That this signifies instruction concerning the primary thing of the church, to which all things bear relation, is evident from the signification of "saying," as being instruction (of which at the places cited in n. 10280); and from the signification of "the words which Jehovah hath commanded, to do them," as being the primary truth which was by all means to be observed. This is signified because these things are said of the Sabbath, which was the primary representative of all, thus the primary truth to which all things bear relation. For the representatives of the church among the Israelitish nation were truths in the ultimate of order. The case with representatives is this. All things that appear in the three kingdoms of nature are ultimates of Divine order, because in these close all the things of heaven, which are called spiritual and celestial. Hence a representative church was instituted, and such things were commanded as, in ultimates, completely represented heaven, together with all the truths and goods there; and the things that represented were the forms of such things as are in nature; as the Tabernacle encompassed with curtains, the table therein on which were the breads of faces, the lampstand with the lamps, the altar on which incense was offered, the garments of Aaron together with the breastplate of precious stones, besides other things. What such things represented has been shown in what goes before.

(10729) Six days shall work be done. That this signifies the first state of the regeneration of man by the Lord, and in the supreme sense the first state of the glorification of the Lord's Human, is evident from the signification of the "six days" which precede the seventh or Sabbath, and in which work is to be done, as being the first state of the regeneration of man by the Lord, which state is when the man is in truths, and is led by means of truths to good, and is then in combats (see n. 8510, 8888, 9431, 10360. That it also denotes the state of the glorification of the Lord's Human while He was in the world and fought from Divine truth against the hells, and reduced all things there and in the heavens into order, may be seen in n. 10360.) For man has two states while he is being regenerated by the Lord. The former is when he is in truths, and is being led by means of truths to good. The latter is when he is in good, and from good sees and loves truths. In the former state the man is indeed led by the Lord, but by means of what is his own. For to act from truths is to act from those things which are with man; but to act from good is to act from the Lord. From this it is evident that insofar as a man suffers himself to be led by means of good to truths, so far he is led by the Lord and to the Lord. [2] For there is action and reaction in all things that are conjoined. The agent is good, and the reagent is truth. But truth never reacts from itself; but from good, consequently insofar as truth receives good, so far it reacts; and insofar as it reacts, so far it is conjoined with good. From this it also follows that before a man is being conjoined with the Lord, the Lord impels him to Himself by means of truths; and insofar as the man suffers himself to be brought to Him, so far he is conjoined. For truths Divine are of such a nature that they can be fitted to good, because truths come forth from good. From this the man now has perception, which in itself is a reacting. To suffer one's self to be impelled [agi], or brought to good by means of truths, is to live according to them. These things have been said in order that it may in some measure be known how the case is in regard to the first state of the man who is being regenerated, which is signified by the "six days of labor."

(10730) And on the seventh day there shall be to you holiness, a Sabbath of Sabbath to Jehovah. That this signifies the second state of the regeneration of man, when he has conjunction with the Lord; and that in the supreme sense it signifies the union of the Lord’s Human with the Divine Itself; is evident from the representation of the Sabbath, as being the second state of the regeneration of man, when he is in good, and thus is led by the Lord (see n. 8510, 8890, 8893, 9274); and as being in the supreme sense the union of the Human with the Divine Itself in the Lord (n. 8495, 10367, 10374). For when the Lord was in the world, He first made His Human Divine truth; but when He went out from the world, He made His Human Divine good through a union with the Divine Itself that was in Him. In the supreme sense this is represented by the Sabbath, and therefore it is called “a Sabbath of Sabbath to Jehovah.” The Lord does the like with the man whom He is regenerating. He first imbues him with truths, and afterward by means of the truths He conjoins him with good, thus with Himself. This is represented by the Sabbath in the relative sense; for the regeneration of man is an image of the glorification of the Lord; that is, as the Lord glorified His Human, so He regenerates man. [2] By the “Sabbath” in its proper sense is signified rest and peace, because when the Lord united His Human to the Divine Itself He had peace, for the combats then ceased, and all things in the heavens and in the hells had been reduced into order. And accordingly there was peace not for Him only; but also for the angels in the heavens, and for men on earth, there were peace and salvation. [3] As these two truths here treated of are the very universals on which all other things of the church depend, therefore the hallowing of the Sabbath, by which these two are signified, is the only thing here set forth. For the universal truth of all is that the Lord united His Human to the Divine Itself, and that from this man has peace and salvation. And it is also a universal truth that man must be conjoined with the Lord, in order that he may have peace and salvation, and this is effected by means of regeneration. For this reason also, among the Israelitish nation the Sabbath was the chief representative and the chief sign of a covenant with Jehovah, that is, of conjunction with the Lord (see n. 10357, 10372); a "covenant" denotes conjunction.

(10731) Everyone doing work therein shall die. That this signifies spiritual death for those who are led by themselves and their own loves, and not by the Lord, is evident from the signification of "doing works on the Sabbath day," as being to be led by self and one's own loves, and not by the Lord (see n. 8495, 10360, 10362, 10364); and from the signification of "dying," as being damnation, or spiritual death (n. 6119, 9008). Those who are led by themselves and by their own loves do not believe in the Lord, for to believe in the Lord is from Him, and not from self. From this it is also that such persons make of no account the union of His Human with the Divine Itself, and also of regeneration by the Lord; and thus also make of no account the truths of the church; for they say to themselves, "Of what value are such things?" Or, "What does it matter whether we know them? or even think them, and desire them? Are we not still alive, like other people? What difference is there?" The reason why they so think is that they think from the life of the world, and not from the life of heaven. The life of heaven is a thing unknown to them, and no one can think from what is unknown; and therefore such people cannot be saved, because they have not heaven in them, and therefore they cannot be in heaven, for their interiors are not in agreement with it. For unless these have been disposed by the Lord according to the image of heaven, there is no conjunction with heaven. Such are those who deny these universal truths. It is this state of man which is signified by "works done on the Sabbath day;" and the spiritual death of such persons is signified by their natural "death."

(10732) Ye shall not kindle a fire in all your dwellings on the Sabbath day. That this signifies that nothing of man's own love, which is the love of self and of the world, must appear in each and all things of man which are from the Lord, is evident from the signification of "fire," as being love in both senses (see n. 6832, 7324, 7575, 9141), here man's own love, which is the love of self and of the world, from which come all concupiscence, and all evil and falsity; and from the signification of the "dwellings of the sons of Israel," as being the goods and truths of the church that are with man from the Lord; for "dwellings" denote the interior things in man, thus those which belong to his mind (n. 7719, 7910, 8269, 8309, 10153); here therefore the goods and truths that are from the Lord; and "the sons of Israel" denote the church (n. 9340). As such things were signified by "fire," it was therefore forbidden to kindle a fire on the Sabbath day. (How the case is in regard to being led by one's self and one’s own loves, and not by the Lord, may be seen just above, n. 10731.)

(10733) The things contained from verse 4 to the end of the chapter are passed by without explication, because each and all things there have already been unfolded in chapters 25 to 31, in which are treated of the Tabernacle and all things therein, also the altar of burnt-offering, and the garments of Aaron and of his sons; for here we find merely an enumeration of the things of which these objects were composed.

(10734) ON THE FIFTH EARTH IN THE STARRY HEAVEN. I was conducted to yet another earth that is in the universe beyond our solar world, which was effected by changes of the state of my mind, thus in respect to my spirit. For as already stated several times, a spirit is conducted from place to place no otherwise than by changes of the state of his interiors; but which changes appear to him as advancings from place to place, or as journeyings. These changes went on continuously for about ten hours before I came from the state of my life to the state of their life, thus before I was brought there in respect to my spirit. The Lord alone is able successively to change the state of mind in this way, so that at last it approaches the state of another person who is so far distant. I was carried toward the east and to the left, and I seemed to be gradually raised above the horizontal plane; and I was also allowed clearly to observe the progression and advancement from the former place, until finally those from whom I had departed were no longer in sight; and meanwhile as we went along I spoke about various matters to the spirits who were with me.

(10735) There was also with me a certain spirit who during his life in the world had been a very impassioned preacher and writer. From the idea I had about him the attendant spirits supposed that he was pre-eminently a Christian at heart; for in the world an idea is conceived and a judgment is formed from the preaching and from the writings, and not from the life unless this is conspicuous; and if anything of an inconsistent life appears, it is nevertheless excused, because the idea (or thought and perception) about anyone draws everything over to its side.

(10736) I afterward discerned that in respect to my spirit I was in the starry heaven far beyond the world of our sun, for this could be discerned from the changes of state and the consequent apparent continuous progression during almost ten hours. At last I heard spirits speaking who were near some earth, which I afterward saw. When I approached them, after some conversation, they said that they are sometimes visited by guests from a distance who speak to them about God, and confuse the ideas of their thought. They also showed the way by which they come, from which it was perceived that they were spirits from our earth. And when they were asked in what they had confused them, they said by their telling them that it is necessary to believe in a Divine that is distinguished into three Persons, which they nevertheless call one God. And when the idea of their thought is examined, it appears as a Trine that is not continuous but discrete; and with some as three Persons conversing together; and although they call each Person “God,” and have a different idea of each, they nevertheless say “one God.” They greatly complained that these guests confuse them by thinking of three and saying one, when yet they ought to think as they speak, and speak as they think. The preacher who was with me was then also examined in respect to the idea which he had of one God and three Persons. He represented three Gods, yet these a one by continuity, but he set forth this trinal one as invisible because Divine. And when he set this forth it was perceived that he was then thinking of the Father only, and not of the Lord, and that his idea of an invisible God was nothing but an idea of nature in its first principles, the result of which was that the inmost of nature was to him his Divine. Be it known that in the other life the idea of everyone’s thought on any subject is presented to the life, and that by this everyone is examined in respect to the nature of his faith; and also that the idea of thought concerning God is the principal of all; for by this idea, if it be genuine, conjunction is effected with heaven, because it is the Divine which makes heaven.

(10737) They were next asked what idea they have about God. They replied that they do not conceive of an invisible God, but of a visible God under the human form; and that they know this not only from interior perception, but also from His having appeared to them as a Man, adding that if according to the idea of some of their visitors, and of the preacher, they were to conceive of God as invisible, they could not think of God at all, because what is invisible does not fall into any idea of thought. I perceived that this was because what is invisible was to them without form, thus without quality; and an idea that is without form and quality is either dissipated or falls to nature, which is visible. After hearing these things, it was given to say to them that they do well to think of God under the human form; and that many from our earth think in like manner, especially when they think of the Lord; and that the ancients thought in no other manner. I then told them about Abraham, about Lot, about Gideon, and about Manoah and his wife, and what is related about them in our Word, namely, that they saw God under a human form, and that when they saw Him they acknowledged Him as the Creator of the universe, and called Him Jehovah, and this also from interior perception; but that at this day such interior perception has perished in the Christian world, and remains only with the simple who are in faith.

(10738) Before these things were said, they had believed that our company also was one of those which desired to confuse them about God by the idea of three; and therefore after hearing these words, they said that some have been sent by God (whom they then called the Lord) to teach them about Him; and that they are not willing to admit visitors who disturb them, especially by means of three Persons in the Godhead, because they know that God is one, consequently that the Divine is one, and not a unanimity of three-unless their visitors are willing to think of God as of an angel, in whom there is an inmost of life that is invisible, and from which he thinks and is wise; and an external of life that is visible under the human form, and from which he sees and acts; and also a proceeding of life which is a sphere of love and faith around him. For from the sphere of life proceeding from him, the quality of every spirit and angel in respect to his love and faith is perceived at a distance. And in regard to the Lord they said that the proceeding sphere of life from Him is the Divine Itself that fills the heavens and makes them, because it is from the very Being of the life of love and of faith. [2] After hearing these words it was given to say that such an idea about what is trine and at the same time one, is in agreement with the angelic idea about the Lord, and that it is from the very doctrine of the Lord about Himself, for He teaches that the Father and He are one, that the Father is in Him and He in the Father, that whoso seeth Him seeth the Father, and whoso believeth in Him believeth in the Father and knoweth Him, and also that the Paraclete, whom He calls the Spirit of truth and also the Holy Spirit, proceeds from Him and does not speak from Himself, but from Him, whereby is meant the Divine proceeding. [3] And it was given to say, further, that an idea of what is trine and at the same time one is in agreement with the Being and Manifestation [Esse et Existere] of the life of the Lord when He was in the world. The Being of His life was the Divine Itself, for He was conceived of Jehovah; and the being of the life of everyone is that from whom he is conceived. The Manifestation of life from this Being is the Human in form. The being of the life of every man, which he has from his father, is called the soul; and the manifestation of life thence derived is called the body. The soul and the body constitute one man. [4] The likeness between the two is like that between that which is in an endeavor and that which is in the consequent act; for an act is an endeavor acting, and thus these two are one. In man, endeavor is called "will;" and endeavor acting is called "action." The body is the instrumental by which the will, which is the principal, acts; and in acting the instrumental and the principal are together a one. And so it is with the soul and the body. The angels in heaven have such an idea about the soul and the body; and from this they know that the Lord made His Human Divine from the Divine in Himself, which was His soul from the Father. Moreover, the faith everywhere received in the Christian world does not dissent from this, for it teaches, "As the body and soul are one man, so also in the Lord, God and Man are one Christ." [5] As such was the union, or such the one, in the Lord, He therefore rose again not only as to the soul; but, differently from any man, as to the body which He glorified in the world. He also instructed the disciples about this, saying, "Feel Me and see, for a spirit hath not flesh and bones as ye see Me have." [6] From this it is that the church acknowledges the omnipresence of His Human in the Sacrament of the Supper, which could not be acknowledged unless His Human also was Divine. These things were well understood by these spirits; for such things fall into the understanding of angelic spirits; and they said that the Lord alone has power in the heavens, and that the heavens are His. To this it was given to reply that the church also knows this from the mouth of the Lord Himself before He ascended into heaven, for He then said, “All power has been given to Me in heaven and on earth.”

(10739) A continuation about the fifth earth in the starry heaven will be found at the end of the following chapter.

CHAPTER 36

(10740) THAT WHICH anyone does from love remains inscribed on his heart, for love is the fire of life, thus is the life of everyone. Consequently such as is the love, such is the life; and such as is the life, thus such as is the love, such is the whole man as to soul and as to body.

(10741) As love to the Lord and love toward the neighbor make the life of heaven with man, so when they reign do the love of self and the love of the world make the life of hell with him, for these loves are opposite to the former; and therefore those with whom the loves of self and of the world reign, can receive nothing from heaven; but all that they receive is from hell. For whatever a man thinks, and whatever he wills, or whatever a man believes, and whatever he loves is either from heaven or from hell.

(10742) From this it is that those in whom the love of self and the love of the world make the life, desire what is good for themselves alone, and not for others except for the sake of themselves. And as their life is from hell, they despise others in comparison with themselves, they are angry with others if they do not favor them, they hold them in hatred, they burn with revenge against them, and even desire to vent their rage upon them. At last these things become the delights of their life, thus their loves.

(10743) These are they who have hell in them, and who after death come into hell, because their life is in agreement with the life of those who are in hell; for all there are of this character; and everyone comes to his own people.

(10744) As these persons receive nothing from heaven, in their hearts they deny God and the life after death, and consequently hold in contempt all things of the church. It avails not that they do good to their fellow-citizen, to society, to their country, and to the church; or that they speak well about these; because they do all this for the sake of themselves and the world, in order to save appearances, and to secure reputation, honors, and gains. These are the external bonds by which such persons are brought to do what is good, and are withheld from doing what is evil. As for internal bonds, which are those of conscience, and which dictate that what is evil must not be done because it is sin, and is contrary to the Divine laws, they have none.

(10745) And therefore when these persons come into the other life, which takes place immediately after death, and external things are taken away from them, they rush headlong into every wickedness in accordance with their interiors, such as contempt of others in comparison with themselves, enmity, hatred, revenge, rage, cruelty, and also into hypocrisy, fraud, deceit, and many other kinds of wickedness. These are then the delights of their life; and therefore they are separated from the good, and cast into hell.

(10746) In the world many such persons are not aware that these thing are the delight of their life, because these things hide themselves in the loves of self and of the world; and at that time such persons call all things goods that favor these loves; and all things that confirm them they call truths. Neither do they know and acknowledge any other goods and truths, because they receive nothing from heaven, which they have closed against themselves.

(10747) As love is the fire of life, and everyone's life is in accordance with his love, it may from this be known what heavenly fire is, and what infernal fire. Heavenly fire is love to the Lord and love toward the neighbor, and infernal fire is the love of self and the love of the world, and the consequent concupiscence of all evils, which spring from these loves as from their fountains.

(10748) The nature of the life with those who are in hell can be inferred from what it would be among such persons in the world if external bonds were taken away, and there were no internal bonds to restrain them.

(10749) The life of man cannot be changed after death. It then remains such as it had been. Nor can the life of hell be transferred into the life of heaven, because they are opposites. From this it is evident that those who come into hell remain there forever; and that those who come into heaven remain there forever. EXODUS 36 1. And Bezalel and Aholiab wrought, and every man wise in heart, in whom Jehovah put wisdom and intelligence to know how to do all the work of the ministry of the Holy, according to all that Jehovah commanded. 2. And Moses called unto Bezalel and unto Aholiab, and unto every man wise in heart, to whom Jehovah gave wisdom in his heart, everyone whom his heart impelled to draw near unto the work to do it. 3. And they took from before Moses all the offering which the sons of

Israel brought for the work of the ministry of the Holy, to make it. And they brought yet unto him a freewill offering morning by morning. 4. And all the wise men, that wrought all the work of the Holy, brought, man by man from his work which they wrought; 5. And they spoke unto Moses, saying, The people multiply to bring more than enough for the ministry of the work, which Jehovah commanded to do it. 6. And Moses commanded, and they proclaimed a voice in the camp, saying, Let neither man nor woman do any more work for the offering of the Holy; and he restrained the people from bringing. 7. And the work was sufficient for all the work to do it, and there was left over. 8. And every man wise in heart with them that wrought the work, made the Habitation with ten curtains; of fine twined linen, and blue, and crimson, and scarlet double-dyed, and cherubs, the work of a thinker he made them. 9. The length of one curtain was eight and twenty cubits, and the breadth four cubits, of one curtain; one measure for all the curtains. 10. And he joined five curtains together, one to one; and five curtains he joined together, one to one. 11. And he made loops of blue upon the edge of the one curtain from the end in the conjoining, so he made in the edge of the outermost curtain in the second conjoining. 12. Fifty loops made he in the one curtain, and fifty loops made he in the end of the curtain that was in the second conjoining; the loops were catching hold, one to one. 13. And he made fifty clasps of gold, and joined the curtains together one to one in the clasps; and it was one Habitation. 14. And he made curtains of goats' [hair] for a Tent over the Habitation; eleven curtains he made them. 15. The length of one curtain was thirty cubits, and the breadth four cubits, of one curtain; one measure for the eleven curtains. 16. And he joined together five curtains only, and six curtains only. 17. And he made fifty loops upon the edge of the outermost curtain in the conjoining, and fifty loops made he upon the edge of the curtain of the second conjoining. 18. And he made fifty clasps of brass to join the Tent together, to be one. 19. And he made a covering for the Tent of skins of red rams, and a covering of badgers' skins above. 20. And he made the planks for the Habitation of shittim wood, standing up. 21. Ten cubits the length of a plank, and a cubit and half a cubit the breadth of one plank. 22. Two hands in one plank connected one to one; thus did he make for all the planks of the Habitation. 23. And he made the planks for the Habitation twenty planks for the corner of the south southward; 24. And he made forty bases of silver under the twenty planks; two bases under one plank for its two hands, and two bases under one plank for its two hands. 25. And for the other side of the Habitation, at the corner of the north, he made twenty planks. 26. And their forty bases of silver; two bases under one plank, and two bases under one plank. 27. And for the legs of the Habitation toward the sea [westward] he made six planks. 28. And two planks made he for the corners of the Habitation in the legs. 29. And they were twinned from beneath, and they were together entire at the head of it unto one ring; thus did he for these two, for the two corners. 30. And there were eight planks, and their bases of silver, sixteen bases; two bases under one plank. 31. And he made five bars of shittim wood for the planks of the first side of the Habitation. 32. And five bars for the planks of the other side of the Habitation, and five bars for the planks of the Habitation, for the legs toward the sea. 33. And he made the middle bar to pass through in the middle of the planks, from end to end. 34. And he overlaid the planks with gold, and made their rings of gold, receptacles for the bars, and he overlaid the bars with gold. 35. And he made the veil of blue, and crimson, and scarlet double-dyed, and fine twined linen; with the work of a thinker he made it with cherubs. 36. And he made for it four pillars of shittim wood, and overlaid them with gold, their hooks of gold; and he cast for them four bases of silver. 37. And he made a covering for the door of the Tent, of blue, and crimson, and scarlet double-dyed, and fine twined linen, with the work of the embroiderer. 38. And the five pillars of it, and their hooks; and he overlaid their heads and their fillets with gold; and their five bases of brass.

(10750) THE CONTENTS. What these things signify in the internal sense is evident from what has been already unfolded in chapter 26, for they are the same; for which reason the things contained in this chapter are passed by without further explication.

(10751) A CONTINUATION ABOUT THE FIFTH EARTH IN THE STARRY HEAVEN. It was afterward granted me to speak with these spirits about their own earth, for all spirits know about this when their natural or external memory is opened by the Lord, because they bring this memory with them from the world; but it is not opened except with the Lord's good pleasure. With regard to the earth from which they were, the spirits then said that when leave is granted they appear to the inhabitants of their earth and speak with them as men, and that this is effected by their being let into their natural or external memory, and consequently into thought such as they had when they lived in the world; and that at the same time the interior sight of the inhabitants, that is, the sight of their spirit, is opened, and in this way the spirits appear to them. They added that the inhabitants know not but that they are men of their earth, and only notice that this is not the case when the spirits are suddenly taken away from their eyes. I told them that in ancient times it was the same on our earth, as with Abraham, Sarah, Lot, the inhabitants of Sodom, Manoah and his wife, Joshua, Mary, Elizabeth, and the prophets in general; and that the Lord appeared in the same way, and that until He revealed Himself those who saw Him knew not but that He was a man of the earth; but that now this rarely happens, lest such things should compel men to believe; for a compulsory faith, such as enters by means of miracles, does not cleave to the man, and also might be an injury to those with whom faith could be implanted through the Word in a state that is not compulsory.

(10752) The preacher who was with me did not at all believe that there are other earths besides our own, for the reason that in the world he had thought that the Lord was born on this earth only, and that without the Lord there is no salvation. He was therefore reduced into a state similar to that of these spirits when they appear in their own earth as men (of which just above), and in this state he was let into that earth, so that he not only saw it but also spoke with the inhabitants there. When this was done, communication was given me also in the same way, so that I too saw the inhabitants, and also some things upon that earth. Spirits and angels can speak with men of any language; because their thought falls into the ideas of the men, and thus into the words of their speech.

(10753) There then appeared four kinds of men, one kind after another in succession. First, clothed men were seen; then naked men of a human flesh color; afterward naked men who had inflamed bodies; and finally black men.

(10754) While the preacher was with those who were clothed, there appeared a woman of a very beautiful countenance, clothed in a simple garment, a tunic that hung behind in a becoming way, and was also drawn over the arms; she also wore a beautiful head covering in the form of a garland of flowers. Upon seeing this virgin, the preacher was very much delighted, and spoke to her, and also took hold of her hand; but as she perceived that he was a spirit, and was not from that earth, she betook herself away from him. There afterward appeared to him a number of other women on the right, who were pasturing sheep and lambs, which they were then leading to a drinking-trough, into which water was brought through a little channel from a lake. These were clothed in the same way, and they held in their hands shepherds’ crooks, by which they led the sheep and lambs to drink. They said that the sheep go in the direction in which they point with their crooks. The sheep that were seen were large, and had woolly, broad, and lengthy tails. When the faces of the women were seen more closely, they were full and beautiful. Men also were seen. Their faces were of a human flesh color, as on our earth; but with the difference that instead of being bearded, the lower part of their face was black; and the nose was more of the color of snow than of flesh.

(10755) Afterward the preacher was conducted further, but reluctantly, because he was still thinking of the woman with whom he was charmed, as was evident from there still appearing a kind of shadow of him in the former place. He then came to those who were naked, who were seen walking together two and two. They were husband and wife, and were girded with a covering about the loins, and with a sort of covering about the head. When the preacher was with these, he was brought into the state in which he had been in the world when he wished to preach; and he then said that he wished to preach to them the crucified Lord. But they said they did not wish to hear such a thing, because they know not what it is, and that they know that the Lord lives. He then said that he wished to preach the living Lord; but this also they refused, saying that they did not observe in his speech what is heavenly, but what is earthly, because it was much for the sake of himself, and his own reputation and honor; and that they could hear from the very tone of his speech whether it came from his heart, or only from his mouth; and that because he was of this kind he could not teach them; wherefore he was silent.

When he lived in the world he had been very impassioned, so that he could deeply move his hearers to what is holy; but this impassioned style had been acquired by art, and therefore was from self and the world, and not from heaven.

(10756) They said further that they have a perception whether those of their race who are naked have in them the conjugial principle; and it was shown that they perceive this from a spiritual idea about marriage, which being communicated to me was found to be that a likeness of the interiors was formed by the conjunction of truth and good, thus of faith and love, and that conjugial love comes forth from this conjunction coming down into the body. For all things of the lower mind [animus] are set forth in the body in some natural form, thus in the form of conjugial love when the interiors of two mutually love each other, and also from this love long to will and to think the one as the other, thus to be together and to be conjoined in respect to the interiors of the mind. From this the spiritual affection of their minds becomes natural in the body, and clothes itself with the feeling of conjugial love. They also said that there is nothing whatever of a conjugial nature between one man and a number of wives.

(10757) Afterward the preacher came to those who also were naked, but had inflamed bodies; and last of all to those who were black, some of whom were naked, and some were clothed. But all these dwelt elsewhere on the same earth.

(10758) Finally I spoke to the spirits of that earth about the faith of the inhabitants of our earth in regard to the resurrection, saying that they cannot conceive that men come into the other life immediately after death, and then appear as men, in face, body, arms, feet, and all the senses external and internal; and still less that they are clothed with garments and have places of abode and habitations; and this merely for the reason that most of them think from the sensuous things of the body, and therefore believe that nothing has any existence except the things they see and touch; and also because few of them can be withdrawn from external sensuous things to interior ones, and thus be elevated into the light of heaven. From this it is that they cannot have any idea of a man in connection with their soul or spirit, but only an idea as of wind, air, or breath, of no form, in which, however, there is something vital. This is the reason why they do not believe that they will rise again except at the end of the world, which they call the Last Judgment, and that then the body though crumbled into dust and dispersed to all the winds is to be brought back and joined again to its soul or spirit. [2] I added that they are permitted to believe this, because, thinking as they do from sensuous things, they can in no other way avoid the conception that it is impossible for their soul or spirit to live as a man and in the human form unless it gets back that body which it carried about in the world; and therefore unless it were said that this body will rise again, they would at heart reject as incomprehensible the doctrine of the resurrection and of eternal life. Nevertheless this idea about the resurrection is attended with this useful result, that they believe in a life after death. And from this belief it follows that when they lie sick in bed, and do not think as before from worldly and bodily things, thus not from sensuous ones, they then believe that they will live immediately after their decease; and they also then speak about heaven and about their hope of life there immediately after death, in a way far removed from the doctrine about the Last Judgment. [3] I further told them something that has occasionally excited my surprise, namely, that when those who are in the faith speak of the life after death, and of their friends who are either dead or dying, and do not at the moment think about the Last Judgment, they believe that their friends will live, or are living, as men immediately after their decease. But the moment that there flows in the thought of the Last Judgment, this idea is changed into a material idea about their earthly body, that it is again to be joined with their soul. For they do not know that in respect to his interiors every man is a spirit, and that it is this which lives in the body, and not the body from itself; and that the spirit of everyone is that from which the body has its human form, consequently which is chiefly the man, and in a like form, but invisible before the eyes of the body, yet visible before the eyes of spirits. [4] And it is also from this that when the sight of a man's spirit is opened, which is effected by the removal of the sight of the body, angels are seen as men; as also did angels appear to the ancients of whom we read in the Word. I have also sometimes spoken with spirits whom I had known when they lived as men in the world, asking them whether they wish to be clothed again with their earthly body, as they had before thought. On hearing this they fled far away at the mere idea of such a conjunction, being filled with amazement that in the world they had so thought from a blind faith without any understanding.

(10759) The subject of the fifth earth in the starry heaven will be continued at the end of the following chapter.

CHAPTER 37

(10760) THAT WHICH makes heaven with man also makes the Church, for the Church is the Lord's heaven on earth. Consequently from what has been previously said about heaven, it is evident what the Church is.

(10761) That is called the Church where the Lord is acknowledged, and where the Word is; for the essentials of the Church are love to the Lord from the Lord, and faith in the Lord from the Lord; and the Word teaches how a man must live in order that he may receive love and faith from the Lord.

(10762) The Lord's Church is internal and external; internal with those who do the Lord's commandments from love, for these are they who love the Lord; and external with those who do the Lord's commandments from faith, for these are they who believe in the Lord.

(10763) In order that the Church may exist, there must be doctrine from the Word, because without doctrine the Word is not understood; yet doctrine alone in a man does not make the Church in him; but a life according thereto. From this it follows that faith alone does not make the Church; but the life of faith which is charity.

(10764) The genuine doctrine of the Church is the doctrine of charity and at the same time of faith, and not the doctrine of faith without that of charity; for the doctrine of charity and at the same time of faith is the doctrine of life; but not the doctrine of faith without the doctrine of charity.

(10765) Those who are outside the Church, and yet acknowledge one God, and live according to their religion in a kind of charity toward the neighbor, are in communion with those who are of the Church, because no one is condemned who believes in God, and lives well. From this it is evident that the Lord's Church is everywhere in the whole world, although specifically it is where the Lord is acknowledged, and where the Word is.

(10766) Everyone in whom the Church is, is saved. But everyone in whom the Church is not, is condemned. EXODUS 37 1. And Bezalel made the ark of shittim wood; two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 2. And he overlaid it with pure gold, from within and from without, and made for it a border of gold round about. 3. And he cast for it four rings of gold upon the four corners thereof; even two rings upon the one side of it, and two rings upon the other side of it. 4. And he made staves of shittim wood, and overlaid them with gold. 5. And he put the staves into the rings upon the sides of the ark, to carry the ark. 6. And he made a propitiatory of pure gold; two cubits and a half the length thereof, and a cubit and a half the breadth thereof. 7. And he made two cherubs of gold, solid made he them, at the two extremities of the propitiatory. 8. One cherub at the extremity on this side, and one cherub at the extremity on the other side; out of the propitiatory made he the cherubs at the two extremities thereof. 9. And the cherubs were spreading out their wings upward, covering over with their wings upon the propitiatory, and their faces were a man toward his brother; toward the propitiatory were the faces of the cherubs. 10. And he made the table of shittim wood; two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 11. And he overlaid it with pure gold, and he made for it a border of gold round about. 12. And he made for it a closure of a handbreadth round about; and made a border of gold for the closure thereof round about. 13. And he cast for it four rings of gold, and put the rings upon the four corners that belonged to the four feet thereof. 14. Over against the closure were the rings, receptacles for the staves to carry the table. 15. And he made the staves of shittim wood, and overlaid them with gold, to carry the table. 16. And he made the vessels that were upon the table; the little dishes thereof, and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it should be covered, of pure gold. 17. And he made the lampstand of pure gold; solid made he the lampstand; its shaft, and its reed, its cups, its pomegranates, and its flowers, were from it. 18. And six reeds going out of the sides thereof; three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other side thereof. 19. Three almond-shaped cups in one reed, a pomegranate and a flower; and three almond-shaped cups going out from one reed, a pomegranate and a flower; so for the six reeds going out of the lampstand. 20. And in the lampstand four almond-shaped cups; its pomegranates and its flowers. 21. And a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, for the six reeds going out of it. 22. Their pomegranates and their reeds were out of it; the whole of it one solid of pure gold. 23. And he made the lamps thereof, seven; and the tongs thereof, and the basins thereof, of pure gold. 24. Of a talent of gold made he it, and all the vessels thereof. 25. And he made the altar of incense of shittim wood; a cubit the length thereof, and a cubit the breadth thereof, foursquare; and two cubits the height thereof; out of it were its horns. 26. And he overlaid it with pure gold, its roof, and its walls round about, and its horns; and he made for it a border of gold round about. 27. And two rings of gold made he for it from under its border, upon the two ribs thereof, upon its two sides, for receptacles for the staves, to carry it in them. 28. And he made the staves of shittim wood, and overlaid them with gold. 29. And he made the holy oil of anointing, and the incense of spices, pure, with the work of the perfumer.

(10767) THE CONTENTS. As in this chapter the ark, the lampstand, and the altar of incense are treated of, and the description given of them here is similar to that given in chapter 25, where each and all things have been unfolded in respect to the internal sense, they are therefore here passed by without further explication.

(10768) CONTINUATION ABOUT THE FIFTH EARTH IN THE STARRY HEAVEN. In addition to what has been related, some things were also seen on that earth itself, which was effected by communication with the angels who were there, and who appeared as men of the earth. For when these angels are presented to view as men in the manner above related, they see with their eyes the objects there exactly as do the inhabitants. But when they are not in this state, they see nothing of the kind, but only what is in heaven.

(10769) Their habitations were seen, which were low houses in the form of the tents that were used by the ancients. They were drawn out to a great length, and had windows on the sides according to the number of the abodes or chambers into which they were divided. The roof was rounded, and there was a door at each end. They said that they are built of earth, and are roofed with sods; and that the windows are made of grassy threads, so woven together that the light may shine through. Little children were also seen there, and they said that the neighbors come to them especially for the sake of their own little children, so that these may be in companionship with other little children under the view and oversight of the parents.

(10770) There appeared also fields then whitening with the nearly ripe harvest. The seeds or grains of this harvest were shown, which were like the grains of Chinese wheat. Loaves of bread also were shown made from this grain, which were small and [formed] in square pieces. There also appeared grassy plains with flowers on them; and also trees that bore a fruit like pomegranates; and also plantations that were not grapevines, but yet bore berries from which they prepare wine.

(10771) The sun there, which to us is a star, appears there of a flame color, about the fourth part of the size of our sun. Their year is about two hundred days long, and the day fifteen hours, as compared with the time of the days on our earth. The earth itself is one of the smallest in the starry heaven, being scarcely five hundred German miles in circumference. These things the angels related from a comparison made with such things on our earth, which they saw in me, or in my memory. They drew these conclusions by means of angelic ideas, whereby the measures of spaces and of times are at once known in the right proportion relatively to the spaces and times elsewhere. In such matters, angelic ideas, which are spiritual, immeasurably surpass human ideas, which are natural.

(10772) A sixth earth in the starry heaven will be described at the end of the following chapter.

CHAPTER 38

(10773) THE GOVERNMENT of the Lord in the heavens and on earth is called Providence. And as all the good which is of love, and all the truth which is of faith, are from Him, and absolutely nothing from man, it is evident from this that the Divine Providence of the Lord is in each and all things that conduce to the salvation of the human race. This the Lord thus teaches in John: I am the way, the truth, and the life (John 14:6). As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me: without Me ye can do nothing (John 15:4, 5).

(10774) Moreover the Divine Providence of the Lord is over the veriest singulars of man's life; for there is one only fountain of life, which is the Lord, from whom we live and act and have our being.

(10775) Those who think about the Divine Providence from worldly things, conclude from these that it is only universal, and that the singulars appertain to man. But these persons are not acquainted with the arcana of heaven, for they form their conclusions solely from the loves of self and of the world and their pleasures; and therefore when they see the evil exalted to honors, and gaining wealth rather than the good; and also that the evil succeed in accordance with their skill, they say in their hearts that it would not be so if the Divine Providence were in each and all things. But these persons do not consider that the Divine Providence does not look to that which is fleeting and transitory, and which comes to an end together with the life of man in the world; but that it looks to that which remains to eternity, thus which has no end. That which has no end is; but that which has an end, relatively is not.

(10776) Everyone who duly reflects is able to know that eminence and wealth in the world are not real Divine blessings, although from the pleasure in them men so call them; for they pass away, and likewise seduce many, and turn them away from heaven; but that life in heaven and happiness there are the real blessings which are from the Divine. This the Lord also teaches in Luke: Make for yourselves treasure in the heavens that faileth not, where thief draweth not near, nor moth destroyeth. For where your treasure is, there will your heart be also (Luke 12:33, 34).

(10777) The reason why the evil succeed in accordance with their skill, is that it is according to order that everyone should do what he does from reason and also from freedom; and therefore unless it were left to a man to act in freedom according to his reason, and thus also unless the consequent arts succeeded, the man could not possibly be disposed to receive eternal life, because this is instilled when the man is in freedom, and his reason is enlightened. For no one can be compelled to good, because nothing compulsory cleaves to the man, for it is not his. That becomes the man’s own which is done from freedom, for that which is from the will is done from freedom, and the will is the man himself; and therefore unless a man is kept in the freedom to do evil also, good from the Lord cannot be provided for him.

(10778) To leave man from his freedom to do evil also, is called permission.

(10779) To be led to happiness in the world by means of his skill, appears to the man as if it were done from his own sagacity. Nevertheless the Divine Providence continually accompanies by permitting and by constantly withdrawing from evil. But to be led to happiness in heaven is known and perceived not to be of man's own sagacity, because it is from the Lord, and is effected from his Divine providence by disposing and continually leading to good.

(10780) That this is the case a man cannot apprehend from the light of nature, for from this light he does not know the laws of Divine order.

(10781) Be it known that there is providence and there is foresight. Good is that which is provided by the Lord, but evil is that which is foreseen by the Lord. The one must be with the other, for that which comes from man is nothing but evil; but that which comes from the Lord is nothing but good. EXODUS 38 1. And he made the altar of burnt-offering of shittim wood, five cubits the length thereof, and five cubits the breadth thereof, foursquare; and three cubits the height thereof. 2. And he made the horns of it upon the four corners thereof, out of it were its horns; and he overlaid it with brass. 3. And he made all the vessels of the altar; the pans, and the shovels, and the basins, and the fleshhooks, and the fire-tongs; all the vessels thereof made he of brass. 4. And he made for the altar a grating, a network of brass, under the compass of it beneath, even unto the middle of it. 5. And he cast four rings on the four ends of the grating of brass, receptacles for the staves. 6. And he made the staves of shittim wood, and overlaid them with brass. 7. And he put the staves into the rings upon the sides of the altar, to carry it in them; hollow of boards made he it. 8. And he made the laver of brass, and its base of brass, in the view of the ministering women who ministered at the door of the Tent of the meeting. 9. And he made the court at the corner of the south southward; the hangings for the court of fine twined linen, a hundred cubits; 10. The pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver. 11. And at the corner of the north a hundred cubits, the pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver. 12. And at the corner of the sea, hangings of fifty cubits, their pillars ten, and their bases ten; the hooks of the pillars and their fillets of silver. 13. And at the corner of the east eastward fifty cubits. 14. The hangings fifteen cubits at the shoulder; the pillars thereof three, and their bases three. 15. And at the other shoulder, on this side and on that side, at the gate of the court, hangings of fifteen cubits; the pillars thereof three, and their bases three. 16. All the hangings of the court round about were of fine twined linen. 17. And their bases for the pillars were of brass; the hooks of the pillars and their fillets of silver; and their heads were overlaid with silver, and these were furnished with fillets of silver, all the pillars of the court. 18. And the covering for the gate of the court with the work of the embroiderer; of blue, and crimson, and scarlet double-dyed, and fine twined linen; and twenty cubits the length, and the height in the breadth five cubits, over against the hangings of the court. 19. And the pillars thereof were four, and their bases four, of brass; their hooks of silver, and their heads and their fillets were overlaid with silver. 20. And all the pegs for the Habitation, and for the court round about, were of brass. 21. This is the number of the things for the Habitation, the Habitation of the Testimony, as they were numbered upon the mouth of Moses, for the ministry of the Levites, by the hand of Ithamar, the son of Aaron the priest. 22. And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses; 23. And with him Aholiab, the son of Ahisamach, of the tribe of Dan, a craftsman, and a thinker, and an embroiderer in blue, and in crimson, and in scarlet double-dyed, and in fine linen. 24. All the gold that was wrought for the work in all the work of holiness, even the gold of the wave-offering, was nine and twenty talents, and seven hundred and thirty shekels, in the shekel of holiness. 25. And the silver of them that were numbered of the assemblage was a hundred talents, and a thousand seven hundred and seventy-five shekels, in the shekel of holiness. 26. A beka a head, the half of a shekel in the shekel of holiness, for everyone that passed over upon them that were numbered, from a son of twenty years and upward, for six hundred thousand and three thousand and five hundred and fifty [men]. 27. And it was [that] a hundred talents of silver were for casting the bases of holiness, and the bases of the veil; a hundred bases for the hundred talents, a talent for a base. 28. And of the thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their heads, and adorned them with fillets. 29. And the brass of the wave-offering was seventy talents, and two thousand and four hundred shekels. 30. And therewith he made the bases of the door of the Tent of meeting, and the altar of brass, and the grating of brass for it, and all the vessels of the altar. 31. And the bases of the court round about, and the bases of the gate of the court, and all the pegs of the Habitation, and all the pegs of the court round about.

(10782) THE CONTENTS. As in this chapter the altar of burnt-offering, and the court of the Tent of meeting, are treated of; and the same things have already been similarly described in chapter 27, and have there been unfolded, these things also are passed by without any further unfolding in respect to the internal sense.

(10783) ON A SIXTH EARTH IN THE STARRY HEAVEN. Once more was I conducted to another earth that was in the universe outside our solar world, and this also by means of changes of state continued for about twelve hours. In company with me there were a number of spirits and angels from our earth, with whom I conversed on the way or during the progression. I was carried sometimes obliquely upward, and sometimes obliquely downward, continually toward the south. In two places only did I see spirits, and in one I spoke to them.

(10784) On the way, or during this progression, it was given me to observe how immense is the Lord's heaven that is for the angels. For from the regions not inhabited it was given me to conclude that it is so immense that if there were many myriads of earths, and in each as great a multitude of men as in our own, still there would be room for them to eternity, and it would never be filled. This I could conclude from a comparison made with the extent of the heaven which is about our earth, and for it.

(10785) When the angelic spirits who were from that earth came into view, they accosted us, asking who we were, and what we desired. We said that we were travelers, and that we had been conveyed thither, and that they need not be afraid of us. For they were afraid that we were of those who disturb them about God, about faith, and about other like things, on account of whom they had betaken themselves into that quarter of their earth, avoiding them wherever they could. They were asked by what those persons disturb them. They replied, "By the idea of Three, and by the idea of a Divinity in God without any Humanity, when yet they know and perceive that God is one, and that He is a Man. It was then perceived that those who disturbed them, and whom they fled from, were from our earth. This was perceived also from the fact that those in the other life who wander about in this way from an eagerness and delight in traveling which they contracted in the world, are from our earth; for on other earths there are no such travelings about. It was afterward found that their visitors were monks who had traveled about on our globe from a zeal for converting the Gentiles; and therefore we said that they do well to avoid them, because their intention is not to teach, but to get rich, and to rule; and that they first take pains to captivate the minds of others, and then they subject them to themselves as slaves. We also said that they do well in not suffering their own idea about the Lord to be disturbed by such persons.

(10786) They said further that these persons also confuse them by telling them that they ought to have faith, and to believe all that they say; and that they reply to them that they do not know what faith is, or what it is to believe, seeing that they perceive within themselves that the thing is so. For they were of the Lord's celestial kingdom, where all know from interior perception the truths which with us are called truths of faith, because they are in enlightenment from the Lord, differently from those who are in the Lord's spiritual kingdom. That they were of this nature it was also given to see from the flame-like source of their ideas. When there is discourse about truths, those who are of the Lord's celestial kingdom say no more than Yea, yea, or Nay, nay; and they never reason about them as to whether they are so or are not so. These are they of whom the Lord says, "Let your communication be, Yea, yea; Nay, nay; that which is more than these is from evil." From this it is that these spirits said that they do not know what it is to have faith, or to believe. They consider this to be like someone telling his companion, who sees houses or trees with his own eyes, that he ought to have faith or believe that they are houses and trees, while he clearly sees that such is the fact. Such are they who belong to the Lord's celestial kingdom, and such were these angelic spirits. We told them that there are few on our earth who have interior perception, for the reason that in their youth they learn truths and do not practice them. For man has two faculties, which are called the understanding and the will; and as those who do not admit truths further than into the memory and thus a little into the understanding, but not into the life, that is, into the will, cannot be in any enlightenment or in interior sight from the Lord, they say that things must be believed, or that people must have faith. And they also reason about these things as to whether they are true or not; nay, they do not wish them to be perceived by any interior sight or understanding. They speak in this way because with them truths are devoid of light from heaven, and to those who see without light from heaven, falsities can appear as truths, and truths as falsities. From this a blindness so great has taken possession of many there, that although a man does not practice truths, that is, live according to them, they nevertheless say that he can be saved by faith alone.

(10787) We afterward spoke to them about the Lord, about love to Him, about love toward the neighbor, and about regeneration, saying that to love the Lord is to love the commandments which are from Him, that is, to live according to them from this love; that love toward the neighbor is to will good and from this to do good to one's fellow-citizen, to our country, to the church, to the Lord's kingdom, not for the sake of self, to be seen, or to have merit; but from the affection of good. With regard to regeneration, we said that those who are being regenerated by the Lord, and who introduce truths at once into the life, come into interior perception about them; but that those who receive truths first in the memory, and then in the understanding, and finally in the will, are those who are in faith; for they act from faith, which is then called conscience. They said that they perceived these things to be so, consequently also what faith is.

(10788) A continuation about this sixth earth in the starry heaven will be found at the end of the following chapter.

CHAPTER 39

(10789) THERE ARE two kinds of things with men that must be in order, namely, the things that belong to heaven, and the things that belong to the world. The things that belong to heaven are called Ecclesiastical; and the things that belong to the world are called Civil.

(10790) Order cannot be maintained in the world without overseers, who must take note of all things that are done according to order, and that are done contrary to order; and who must reward those who live according to order, and punish those who live contrary to order.

(10791) If this be not done, the human race will perish. For there is born in everyone, by inheritance, the desire to rule over others, and to possess the goods of others. From this come enmities, envyings, hatreds, revenges, deceits, fierce ragings, and many other evils; and therefore unless men are kept in bonds by laws, and by rewards suited to their loves, which are honors and gains for those who do good things; and by punishments contrary to their loves, which are the loss of honors, of possessions, and of life for those who do evil things, the human race must perish.

(10792) There must therefore be overseers learned in the law, wise, and god-fearing, to keep the assemblages of men in order. Among the overseers also there must be order, lest anyone should from caprice, or from ignorance, permit evils that are contrary to order, and should thus destroy it. This is guarded against when there are higher and lower overseers, among whom there is subordination.

(10793) Overseers over the things with man that belong to heaven, or over ecclesiastical things, are called priests, and their office is called the priesthood. But overseers over such things with man as belong to the world, or over civil matters, are called magistrates, and their chief, where such supreme powers exist, is called a king.

(10794) As regards priests, they must teach men the way to heaven, and must also lead them. They must teach them according to the doctrine of their church, and they must lead them to live according to it. Priests who teach truths and by means of them lead to the good of life, and thus to the Lord, are good shepherds of the sheep; but those who teach, and do not lead to the good of life, and thus to the Lord, are evil shepherds. The latter are called by the Lord "thieves and robbers," in John 10:7-16.

(10795) Priests must not claim for themselves any power over the souls of men, because they do not know in what state are a man's interiors; and still less must they claim for themselves the power of opening and closing heaven, because this power belongs to the Lord alone.

(10796) Priests must have dignity and honor on account of the holy things which they engage in; but those of them who are wise give the honor to the Lord, from whom come all holy things; and not to themselves. But those of them who are not wise attribute the honor to themselves. These take it away from the Lord. Those who attribute honor to themselves on account of the holy things which they engage in, set honor and profit above the salvation of souls, which they ought to have regard for. But those who give the honor to the Lord and not to themselves, set the salvation of souls above honor and profit.

(10797) No honor of any employment is in the person; but it is adjoined to him according to the dignity of the thing which he administers, and that which is adjoined is separate from the person, and also is separated from him together with the employment. The honor that is in the person is the honor of the wisdom and fear of the Lord [that he displays].

(10798) Priests must teach the people, and lead them to the good of life by means of truths. But they must not compel anyone, because no one can be compelled to believe contrary to what he thinks in his heart to be true. He who believes differently from the priest, and makes no disturbance, must be left in peace; but he who makes a disturbance must be separated; for this also belongs to the order for the sake of which is the priesthood.

(10799) As priests are overseers for the administration of the things that belong to the Divine law and to worship, so are kings and magistrates for the administration of the things that belong to the civil law, and to judgment.

(10800) As the king alone cannot administer all things, therefore there are overseers under him, to each of whom has been given the official duty of administering what the king cannot attend to. Taken together these overseers constitute the royalty, but the king himself is the chief.

(10801) The royalty itself is not in the person, but is adjoined to the person. The king who believes that the royalty is in his own person, and the overseer who believes that the dignity of the overseership is in his own person, is not wise.

(10802) The royalty consists in administering according to the laws of the kingdom, and in judging from justice according to these laws. The king who regards the laws as above him, consequently himself as below the laws, is wise; but he who regards himself as above the laws, consequently the laws as beneath him, is not wise.

(10803) The king who regards the laws as above himself, and thus himself as beneath the laws, makes the royalty to consist in the law, and the law rules over him; for he knows that the law is justice, and all justice that is justice is Divine. But he who regards the laws as beneath him, and thus himself as above them, makes the royalty to consist in himself, and either believes himself to be the law, or the law which is justice to be from himself; consequently he arrogates to himself that which is Divine, and under which he must be.

(10804) The law which is justice must be brought forward by persons in the realm learned in the law, who are wise and god-fearing; in accordance with which the king and his subjects must then live. The king who lives in accordance with the law which is justice, and therein sets an example to his subjects, is truly a king.

(10805) A king who has absolute power, and who believes that his subjects are such slaves that he has a right to their lives and properties, and who exercises this power, is not a king, but a tyrant.

(10806) The king must be obeyed in accordance with the laws of the realm, nor must he be injured in any way by word or deed, for upon this depends the public safety. EXODUS 39 1. And from the blue, and the crimson, and the scarlet double-dyed they made the garments of ministry, for ministering in what is holy; and they made the garments of holiness for Aaron; as Jehovah commanded Moses. 2. And he made the ephod of gold, of blue, and of crimson, and of scarlet double-dyed, and of fine twined linen. 3. And they spread out thin plates of gold, and he cut off threads to work them in the midst of the blue, and in the midst of the crimson, and in the midst of the scarlet double-dyed, and in the midst of the fine linen, with the work of a thinker. 4. Shoulderpieces made they for it, joined together; upon the two extremities of it was it joined together. 5. And the girdle of its ephod that was upon it, it was out of it, according to the work thereof; of gold, of blue, and of crimson, and of scarlet double-dyed, and fine twined linen; as Jehovah commanded Moses. 6. And they wrought the onyx stones, encompassed with settings of gold, graven with the engravings of a signet, upon the names of the sons of Israel. 7. And he put them upon the shoulderpieces of the ephod, to be stones of remembrance for the sons of Israel; as Jehovah commanded Moses. 8. And he made the breastplate with the work of a thinker according to the work of the ephod; of gold, of blue, and of crimson, and of scarlet double-dyed, and of fine twined linen. 9. It was foursquare; doubled made they the breastplate; a span the length thereof, and a span the breadth thereof, doubled. 10. And they filled into it four rows of stones: a row, a ruby, a topaz, and a carbuncle, the first row. 11. And the second row, a chrysoprase, a sapphire, and a diamond. 12. And the third row, a cyanus, an agate and an amethyst. 13. And the fourth row, a tarshish, an onyx, and a jasper; they were encompassed with settings of gold in their fillings. 14. And the stones were upon the names of the sons of Israel, twelve, upon their names, the engravings of a signet, everyone upon his name, for the twelve tribes. 15. And they made upon the breastplate chains of the border, with cord-work, of pure gold. 16. And they made two settings of gold, and two rings of gold; and they put the two rings upon the two extremities of the breastplate. 17. And they put the two cords of gold upon the two rings upon the extremities of the breastplate. 18. And the two extremities of the two cords they put on the two settings, and they put them on the shoulderpieces of the ephod, over against the faces thereof. 19. And they made two rings of gold, and put them upon the two extremities of the breastplate, upon the edge thereof, which was toward the side of the ephod inward. 20. And they made two rings of gold, and put them upon the two shoulderpieces of the ephod underneath, over against its faces, opposite the joining, above the girdle of the ephod. 21. And they bound the breastplate by the rings thereof unto the rings of the ephod with a thread of blue, that it might be upon the girdle of the ephod, and that the breastplate withdrew not from upon the ephod; as Jehovah commanded Moses. 22. And he made the robe of the ephod with the work of the weaver, all of blue. 23. And the mouth of the robe in the midst thereof, as the mouth of a coat of mail, with an edge for its mouth round about, that it should not be rent. 24. And they made upon the skirts of the robe pomegranates of blue, and of crimson, and of scarlet double-dyed, interwoven. 25. And they made bells of pure gold, and they put the bells in the midst of the pomegranates upon the skirts of the robe round about, in the midst of the pomegranates; 26. A bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister; as Jehovah commanded Moses. 27. And they made the tunics of fine linen with the work of the weaver for Aaron, and for his sons. 28. And the miter of fine linen, and the ornament of the tiaras of fine linen, and the linen breeches of fine twined linen; 29. And the belt of fine twined linen, and of blue, and of crimson, and of scarlet double-dyed, with the work of an embroiderer; as Jehovah commanded Moses. 30. And they made the plate of the crown of holiness of pure gold, and they wrote upon it the writing, with the engravings of a signet, HOLINESS TO JEHOVAH. 31. And they put upon it a thread of blue, to put it upon the miter above; as Jehovah commanded Moses. 32. And all the work of the Habitation of the Tent of meeting was finished, and the sons of Israel did according to all that Jehovah commanded Moses, so did they. 33. And they brought the Habitation unto Moses, the Tent, and all its vessels, its hooks, its planks, its bars, and its pillars, and its bases; 34. And the covering of skins of red rams, and the covering of badgers' skins, and the veil of the covering; 35. The ark of the Testimony, and the staves thereof, and the propitiatory; 36. The table, all the vessels thereof, and the bread of faces; 37. The pure lampstand, the lamps thereof, the lamps of the setting in order, and all the vessels thereof, and the oil for the luminary; 38. And the altar of gold, and the oil of anointing, and the incense of sweet spices, and the covering for the door of the tent; 39. The altar of brass, and the grating of brass which is for it, its staves, and all its vessels; the laver and its base; 40. The hangings of the court, its pillars, and its bases, and the covering for the gate of the court, the cords thereof, and the pegs thereof, and all the vessels of the service of the Habitation, for the Tent of meeting: 41. The garments of ministry for ministering in what is holy, the garments of holiness for Aaron the priest, and the garments of his sons, to minister in the priest's office. 42. According to all that Jehovah commanded Moses, so did the sons of Israel all the service. 43. And Moses saw all the work, and behold they had done it as Jehovah commanded, so had they done; and Moses blessed them.

(10807) THE CONTENTS. As the things contained in this chapter, and in fact the things said about the garments of Aaron and of his sons in chapter 28, have already been unfolded in respect to the internal sense, a further explication of these things also is needless.

(10808) CONTINUATION ABOUT THE SIXTH EARTH IN THE STARRY HEAVEN. These spirits, with whom I now conversed, were from the northern part of their earth. I was next conducted to others who were from the western part. These too, wishing to search out who I was, and of what quality, at once said that there was nothing but evil in me. They thought that in this way I should be deterred from approaching nearer. It was perceived that this is the first thing they say to all who come to them. But it was given me to reply that I well know that such is the case, and that in them likewise there is nothing but evil; for the reason that everyone is born into evil, and therefore whatever comes of man, spirit, and angel, coming as it does from what belongs to himself, that is, from what is his own, is nothing but evil; because all the good that is in anyone is from the Lord. From this they perceived that I was in the truth, and I was admitted to speak with them; and they then showed me their idea about evil in man, and about good from the Lord; in what manner they are kept separate from each other. They set one near the other, almost contiguous, but still separate, yet as it were bound in an unspeakable manner, so that the good led the evil, and bridled it; so that it was not allowed to act at its pleasure; and that in this way the good bent the evil to what it desired, without the evil being aware of it. In this manner they set forth the rule of good over evil, and at the same time the free state in which evil is led by good to good, thus to the Lord; for from their idea of good they had an idea of the Lord, because it is from Him.

(10809) They then asked how the Lord appears with the angels from our earth. I said that He appears in the Sun as a Man, encompassed there with solar fire, from which the angels in the heavens have all their light; and that the heat which proceeds from it is Divine good, and that the light which is from it is Divine truth, both from the Divine love, which is the fiery appearance round the Lord in that Sun; but that that Sun is seen only by the angels in heaven, and not by the spirits who are beneath, because these are more remote from the reception of the good of love and the truth of faith than are the angels who are in the heavens. But as regards the sun of the world, it is seen by no one in the other life, yet it appears in their idea as something that is black and not visible, from its being opposite to the Sun of heaven, which is the Lord. The reason why it was given them to inquire about the Lord and about His appearance before the angels from our earth, was that it then pleased the Lord to present Himself as present with them, and to reduce into order the things that had been disturbed by the evil ones there about which they had complained. It was in order that I might see these things that I had been brought there.

(10810) There was then seen a dim cloud toward the east descending from some height, and which as it came down gradually appeared bright, and in the human form; and finally this form was in a flaming radiance, around which were little stars of the same color. In this way did the Lord present Himself before the spirits with whom I was conversing. To this presence then were gathered from every side all the spirits who were there; and as they came the good were separated from the evil, the good to the right, and the evil to the left, and this at once as of their own accord. And those who were to the right were arranged in order according to the quality of their good, and those who were to the left according to the quality of their evil. Those who were good were left to form a heavenly society among themselves; but the evil were cast into the hells. I afterward saw that the flaming radiance descended into the lower parts of the earth there to a considerable depth, and as it did so appeared at one time as a flaming that verged to brightness, at another as a brightness that verged to dimness, and at another as a dimness. And I was told by the angels that this appearance is according to the reception of truth from good, and of falsity from evil, with those who inhabit the lower parts of that earth; and that it was not at all because that flaming radiance underwent such variations. They also said that the lower parts of that earth are inhabited by both the good and the evil; but that they are well separated, to the intent that the evil may be directed by the Lord by means of the good. They added that the good are by turns raised up by the Lord from thence, into heaven, and that others succeed in their place; and so continually. As the flaming radiance descended, the good were in the same way separated from the evil, and all things were reduced into order. For by various arts and cunning tricks the evil had introduced themselves there into the abodes of the good, and had infested them; and this was the cause of that visitation.

(10811) That cloud, which as it descended appeared gradually brighter, and in the human form, and afterward as a flaming radiance, was an angelic society, in the midst of which was the Lord. From this it was given to know what is meant by the Lord’s words, where He speaks in the Gospels about the Last Judgment: that “He will come with the angels in the clouds of heaven with glory and power.”

(10812) Afterward there were seen monkish spirits, who in the world had been traveling monks or missionaries, as above related. And there was also seen a crowd consisting of spirits of that earth, most of them evil, whom they had drawn over to their party and had seduced. These were seen at the eastern quarter of that earth, from which they drove away the good, who as before related appeared at the north side of the earth. That crowd, together with those who had seduced them, were gathered into one to the number of several thousands, and were separated, and the evil from among them were cast into the hells. It was also granted me to converse with one spirit, a monk, and to ask him what he was doing there. He said that he was teaching them about the Lord “What else?” “About heaven and hell.” “What else?” “About belief in all things which I shall say.” “What else?” “About the power of remitting sins and of opening and closing heaven.” He was then examined as to what he knew about the Lord, about the truths of faith, about the remission of sins, about the salvation of man, and about heaven and hell; and it was found that he knew scarcely anything, and that he was in obscurity and falsity about each and all things, and that there was nothing seated in him but the cupidity of acquiring wealth and dominion. He had contracted this cupidity in the world, and consequently he had it in him, and he was therefore told that as he had traveled so far under the influence of this cupidity, and as such was his condition in respect to doctrine, his presence among the spirits of that earth could have no other result than the taking away of heavenly light, and the introduction of the darkness of hell, the effect of which would be that hell would rule in them, and not the Lord. Moreover, in spite of his stupidity in respect to the things that belong to heaven, he was cunning in leading people astray; and being of such a character he was then cast into hell. In this manner were the spirits of that earth freed from those monkish missionaries.

(10813) Among other things, the spirits of that earth also said that those visitors who as has been said were monkish spirits, were extremely desirous that they should live together in a society, and not separated and solitary. For spirits and angels dwell and live together in a like manner as in the world, because everyone's life in the world follows him. Those who in the world have dwelt congregated together, so dwell there; and those who have dwelt separated into houses and families dwell there in the same way. When these spirits lived on their earth, they dwelt separate, household by household, family by family, and thus nation by nation; and consequently they did not know what it is to dwell together in a society; so that when they were told that the reason why those visitors desired this was in order that they might command or have dominion over them, and that otherwise they could not subject them to themselves and make them slaves, they replied that they did not at all know what it is to command and have dominion. That they flee at the mere idea of command or rule, I observed from the fact that when I showed the city in which I dwelt to one of them who accompanied us back, at the first view of it he fled away and was seen no more. Be it known that when it pleases the Lord, spirits and angels can see through a man's eyes the things which are in the world; but the Lord allows this solely with one to whom He grants to speak with spirits and angels, and to be with them. It was granted them to see through my eyes the things which are in the world as plainly as I myself see them, and also to hear men speaking with me.

(10814) It was then given me to speak with the angels who were with me about rule of various kinds, and to say that there are two kinds of rule; one of love toward the neighbor, and the other of the love of self; and that the rule of love toward the neighbor prevails among those who dwell separated into houses, families, and nations; but the rule of the love of self among those who dwell together in a society. Among those who live separated into houses, families, and nations, it is the father of the nation, and under him the fathers of families, and under these the fathers of each household, who rule. He is called the father of the nation from whom come the families, and from the families the households. But all these rule from love like that of a father toward his children, who teaches them how they ought to live, bestows benefits upon them, and as far as he is able gives them of his own. Nor does it ever enter into his mind to subject them under himself as subjects or as servants; but he loves that they should obey him as sons obey their father. And as this love grows as it descends (as is known), therefore the father of the nation acts from a more interior love than the immediate father of the sons himself. Such also is the rule in the heavens, because such rule is of the Lord; for His rule is from His Divine love toward the whole human race. [2] But the rule of the love of self, which is opposite to the rule of love toward the neighbor, began when man estranged himself from the Lord; because insofar as a man does not love and worship the Lord, so far he loves and worships himself; and so far also he loves the world more than heaven. It then became a matter of necessity-for the sake of their safety-for the nations with their families and households to betake themselves into a united body, and to begin governments under various forms. For insofar as this love increased, so far increased evils of every kind, such as enmities, envyings, hatreds, revenges, deceits, and fierce ragings against all who opposed them. Moreover, this love is of such a nature that insofar as the reins are given it, it rushes on until at last all such persons wish to rule over all in the whole world, and everyone wishes to possess all the goods of others; and even this is not enough; he also wishes to rule over the universal heaven; as can be seen from the modern Babylonia. This then is the rule of the love of self; from which the rule of love toward the neighbor differs as heaven does from hell. [3] But although such is the nature of the rule of the love of self in societies, there is nevertheless a rule of love toward the neighbor even in kingdoms, with those who are wise from faith and love to God, for these love the neighbor. That these also dwell in the heavens, divided into nations, families, and households (although they are at the same time in societies, but according to spiritual relationships, which are those of the good of love and the truth of faith) of the Lord’s Divine mercy elsewhere. A continuation about this sixth earth in the starry heaven will be found at the end of the following chapter.

CHAPTER 40

(10815) THERE IS one God, who is the Creator of the universe and the Preserver of the universe, thus who is the God of heaven and the God of earth.

(10816) There are two things which make the life of heaven with man; the truth of faith, and the good of love. Man has this life from God, and nothing whatever of it from man; and therefore the chief thing of the church is to acknowledge God, to believe in God, and to love Him.

(10817) Those who have been born within the church ought to acknowledge the Lord, His Divine and His Human, and to believe in Him and love Him, because all salvation is of the Lord. This the Lord teaches in John: He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life, but the anger of God abideth with him (John 3:36). This is the will of Him that sent Me, that everyone who seeth the Son, and believeth in Him, may have eternal life; and I will raise him up in the last day (John 6:40). Jesus said, I am the resurrection and the life; he that believeth in Me, though he die, shall live; but everyone that liveth and believeth in Me shall never die (John 11:25, 26).

(10818) Wherefore those who within the church do not acknowledge the Lord and His Divine, cannot be conjoined with God, and thus cannot have any lot with the angels in heaven, for no one can be conjoined with God except by the Lord and in the Lord. That no one can be conjoined with

God except by the Lord, the Lord teaches in these passages: No man hath ever seen God; the only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18). Ye have never heard the voice of the Father, nor seen His shape (John 5:37). No one knoweth the Father, save the Son, and he to whomsoever the Son willeth to reveal Him (Matt. 11:27). I am the way, the truth, and the life; no one cometh unto the Father but by Me (John 14:6). That no one can be conjoined with God except in the Lord, the Lord also teaches in John: As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can ye, unless ye abide in Me; for without Me ye can do nothing (John 15:4-5). That no one can be conjoined with God except in the Lord, because the Father is in Him, and They are one, as also He teaches in John: He that seeth Me seeth Him that sent Me; and ye have known My Father, and from henceforth ye have known Him; He that hath seen Me hath seen the Father; Philip, believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me (John 12:45; 14:7-11). The Father and I are one; that ye may know, and believe, that I am in the Father and the Father in Me (John 10:30, 38).

(10819) As the Father is in the Lord, and the Father and the Lord are one, and as He must be believed in, and whoso believeth in Him hath eternal life, it is evident that the Lord is God. That the Lord is God is taught everywhere in the Word, as in these passages: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father (John 1:1, 3, 14). Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called God, Hero, the Father of Eternity, the Prince of Peace (Isa. 9:6). A virgin shall conceive, and bring forth, and His name shall be called God with us (Isa. 7:14; Matt. 1:23). Behold the days come when I will raise unto David a righteous Branch, who shall reign as king, and shall prosper; and this is His name whereby they shall call Him, JEHOVAH OUR RIGHTEOUSNESS (Jer. 23:5-6; 33:15-16).

(10820) All those who are of the church, and are in light from heaven, see the Divine in the Lord, and this in His Human. But those who are not in light from heaven see nothing but the Human in the Lord, when yet the Human and the Divine in Him are so united that they are one, as the Lord taught in another passage in John: Father, all things that are Mine are Thine, and all things that are Thine are Mine (John 17:10).

(10821) Those who in regard to the Divinity have an idea of three Persons, cannot have an idea of one God. If they say one with the mouth, they nevertheless think of three. But those who in regard to the Divinity have an idea of three in one Person, can have an idea of one God, and can say "one God," and also think "one God."

(10822) Men have the idea of three in one Person when they think that the Father is in the Lord, and that the Holy Spirit proceeds from the Lord; and then the Trine in the Lord is the Divine Itself which is called the Father, the Divine Human which is called the Son, and the proceeding Divine which is called the Holy Spirit.

(10823) Every man has from his father his being of life, which is called his soul. The derivative manifestation [existere] of life is that which is called the body. Consequently the body is the likeness of its soul, because by means of it the soul pursues its life at its pleasure. From this it is that men are born into the likeness of their fathers, and that families are distinguished from each other. And from this it is evident what was the nature of the Lord's body or Human, namely, that it was like the Divine Itself, which was the Being of His life, or the Soul from the Father; and He therefore said: He that seeth Me seeth the Father (John 14:9).

(10824) That the Divine and the Human of the Lord are one Person, is also in accordance with the faith received in the whole Christian world, which is to this effect: "Although Christ is God and Man, nevertheless He is not two, but one Christ. Yea, He is altogether one and a single Person; for as the body and soul are one man, so also God and Man are one Christ." This is from the Athanasian Creed.

(10825) That the Lord was conceived of Jehovah the Father and thus was God from conception, is known in the church, and also that He rose again with His whole body, for He left nothing in the sepulchre. Of this He also afterward confirmed His disciples, saying, "Behold My hands and My feet, that it is I Myself; feel Me, and see; for a spirit hath not flesh and bones as ye see Me have" (Luke 24:39). And although He was a man in respect to the flesh and bones, He nevertheless entered in through closed doors; and after He had manifested Himself He again became invisible (John 20:19, 26; Luke 24:31). It is different with every man, for a man rises again only as to the spirit, and not as to the body; and therefore when He said that He is not a spirit, He said that He is not like any other man. From this it is now evident that in the Lord the Human also is Divine.

(10826) Those who make the Human of the Lord like the human of any other man, do not think about His conception from the Divine Itself, nor about His resurrection with the whole body, nor about Him as seen when He was transfigured, in that His face shone as the sun. Neither do they know and apprehend that the body of everyone is a likeness or effigy of his soul, nor that the Lord is omnipresent even in respect to the Human, for from this is the belief in His omnipresence in the Holy Supper. Omnipresence is Divine (Matt. 28:20).

(10827) As all the Divine is in the Lord, He therefore has all power in the heavens and on earth, as also He Himself says in these passages: The Father hath given to the Son power over all flesh (John 17:2). All things have been delivered unto Me by the Father (Matt. 11:27). All power hath been given unto Me in heaven and on earth (Matt. 28:18).

(10828) The Lord came into the world in order to save the human race, which otherwise would have perished in eternal death; and He saved it by this: that He subjugated the hells which were infesting every man that came into the world and that went out of the world; and at the same time by this: that He glorified His Human, for in this way He can hold the hells in subjection to eternity. The subjugation of the hells and the simultaneous glorification of His Human, were effected by means of temptations admitted into His Human, and by continual victories then. His passion on the cross was the last temptation and the full victory. That the Lord subjugated the hells, He Himself teaches in the following passages: Jesus said, Now is My soul troubled, Father, rescue Me from this hour; but for this cause came I into the world. Father, glorify Thy name. There came forth a voice from heaven, saying, I have both glorified it, and I will glorify it again. Then Jesus said, Now is the judgment of this world; now shall the prince of this world be cast out (John 12:27, 28, 31). Be of good cheer; I have overcome the world (John 16:33). Who is this that cometh from Edom, marching in the multitude of his strength, great to save? Mine own arm performed salvation for Me; therefore He became their Savior (Isa. 63:1, 5, 8; also 59:16-21). That He glorified His Human, and that the passion of the cross was the last temptation and the full victory through which He was glorified, He also teaches in these passages: After Judas was gone out, Jesus said, Now hath the Son of man been glorified, and God shall glorify Him in Himself, and shall straightway glorify Him (John 13:31-32). Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. Now, O Father, glorify Thou Me with the glory which I had with Thee before the world was (John 17:1, 5). Now is My soul troubled, Father, glorify Thy name; and there came forth a voice from heaven saying, I have both glorified it, and I will glorify it again (John 12:27, 28). Ought not the Christ to suffer this, and to enter into His glory? (Luke 24:26). "To glorify" denotes to make Divine. From this it is now evident that unless the Lord had come into the world, and had become a Man, and had in this manner freed from hell all those who believe in Him and love Him, no mortal could have been saved. This is meant by its being said that without the Lord there is no salvation.

(10829) To love the Lord is to live according to His commandments. That this is to love the Lord, He Himself teaches in John: If ye love Me, keep My commandments. He that hath My commandments, and keepeth them, he it is that loveth Me. If a man love Me, he will keep My word; but he that loveth Me not, keepeth not My words (John 14:15, 21, 23, 24). And that those are saved who receive the Lord, and believe in Him; but not those who are in evils and the derivative falsities, because these latter do not receive Him and believe in Him, He teaches in John: As many as received Him, to them gave He power to be sons of God, to them that believe in His name; who were born, not from bloods, nor from the will of the flesh, nor from the will of man, but from God (John 1:12, 13). "To be born from bloods, from the will of the flesh, and from the will of man," denotes to be in the evils of the love of self and of the world, and in the derivative falsities. "To be born from God" denotes to be regenerated.

(10830) When the Lord had fully glorified His Human, He then put off the human from the mother, and put on the Human from the Father; and therefore He was then no longer the son of Mary, but the Son of God, from Whom He came forth.

(10831) That there is a trine in the Lord, namely, the Divine Itself, the Divine Human, and the proceeding Divine, is a secret from heaven, and is for those who will be in the holy Jerusalem. EXODUS 40 1. And Jehovah spoke unto Moses, saying, 2. On the first day of the month, in the first month, shalt thou rear up the Habitation of the Tent of meeting. 3. And thou shalt put therein the ark of the Testimony, and thou shalt cover the veil over the ark. 4. And thou shalt bring in the table, and shalt set in order the ordering thereof; and thou shalt bring in the lampstand, and shalt make the lamps thereof to go up. 5. And thou shalt set the altar of gold for incense before the ark of the Testimony, and shalt put the covering of the door to the Habitation. 6. And thou shalt set the altar of burnt-offering before the door of the Habitation of the Tent of meeting. 7. And thou shalt set the laver between the Tent of meeting and the altar, and shalt put waters therein. 8. And thou shalt set the court round about, and shalt set, the covering of the gate of the court. 9. And thou shalt take the oil of anointing, and anoint the Habitation, and all that is therein, and thou shalt sanctify it, and all the vessels thereof; and it shall be holy. 10. And thou shalt anoint the altar of burnt-offering, and all its vessels, and shalt sanctify the altar; and the altar shall be a holy of holies. 11. And thou shall anoint the laver and its base, and shalt sanctify it. 12. And thou shalt make Aaron and his sons to come near unto the door of the Tent of meeting, and shalt wash them with waters. 13. And thou shall clothe Aaron with the garments of holiness, and thou shall anoint him, and sanctify him, that he may minister to Me in the priest’s office. 14. And thou shalt make his sons to come near, and shalt clothe them with tunics. 15. And thou shalt anoint them, as thou didst anoint their father, and they shall minister to Me in the priest’s office; and their anointing shall be to them for the priesthood of an age in their generations. 16. And Moses did according to all that Jehovah commanded him, so did he. 17. And it came to pass in the first month, in the second year, on the first day of the month, that the Habitation was reared up. 18. And Moses reared up the Habitation, and set its bases, and placed the planks thereof, and put in the bars thereof, and reared up its pillars. 19. And be spread the Tent over the Habitation, and put the covering of the Tent upon it above; as Jehovah commanded Moses. 20. And he took and put the Testimony into the ark, and placed the staves upon the ark, and put the propitiatory upon the ark above. 21. And he brought the ark into the Habitation, and set the veil of the covering, and covered over the ark of the Testimony; as Jehovah commanded Moses. 22. And he put the table in the Tent of meeting, upon the leg of the Habitation northward, without the veil. 23. And he set in order upon it the ordering of the bread before Jehovah; as Jehovah commanded Moses. 24. And he put the lampstand in the Tent of meeting, hard by the table, on the leg of the Habitation toward the south. 25. And he made the lamps go up before Jehovah; as Jehovah commanded Moses. 26. And he put the altar of gold in the Tent of meeting before the veil; 27. And he burnt thereon incense of spices; as Jehovah commanded Moses. 28. And he put the covering of the door to the Habitation. 29. And he placed the altar of burnt-offering at the door of the Habitation of the Tent of meeting, and he made to go up upon it the burnt-offering and the meat-offering; as Jehovah commanded Moses. 30. And he placed the laver between the Tent of meeting and the alter, and put waters therein, to wash. 31. And Moses and Aaron and his sons washed out of it their hands and their feet. 32. When they entered into the Tent of meeting, and when they came near unto the altar, they washed; as Jehovah commanded Moses. 33. And he reared up the court round about the Habitation, and the altar, and set the covering of the gate of the court. And Moses finished the work. 34. And the cloud covered the Tent of meeting, and the glory of Jehovah filled the Habitation. 35. And Moses could not enter into the Tent of meeting, because the cloud tarried upon it, and the glory of Jehovah filled the Habitation. 36. And when the cloud went up from over the Habitation, the sons of Israel journeyed in all their journeyings. 37. And if the cloud went not up, then they journeyed not till the day that it went up. 38. Because the cloud of Jehovah was upon the Habitation by day, and there was fire in it by night, in the eyes of all the house of Israel, in all their journeyings.

(10832) THE CONTENTS. These things also are passed by without further explication, because they are again the same as those which have been already described and unfolded once, except those which are mentioned at the end of this chapter, where it is said that after Moses had finished the work the cloud covered the Tent, and the glory of Jehovah filled the Habitation; and also that the cloud tarried upon the Tent by day, and that there was fire in it by night; and that the sons of Israel journeyed whenever the cloud went up. What these things signify is also plain from what has already been frequently stated and shown about the cloud, about the glory of Jehovah, about the fire, and about the journeyings.

(10833) CONTINUATION ABOUT THE SIXTH EARTH IN THE STARRY HEAVEN. I afterward questioned those spirits about various things in the earth from which they were; and first about their Divine worship. To this they replied that the nations together with their families assemble every thirtieth day at one place, and hear preachings, and that from a pulpit raised somewhat above the ground the preacher then teaches them truths Divine which lead to the good of life. They were asked from what source they have a knowledge of truths Divine. They said that it is from revelation; and with regard to revelation they stated that it takes place in the morning, in a state midway between sleep and waking, when they are in interior light not yet interrupted by the senses of the body, and by worldly things; and that they then hear angels of heaven speaking about truths Divine and a life according to them; and that when they become awake an angel appears to them at the bedside in a white garment, who then suddenly disappears from their eyes, and from this they know that the things which they have heard are from heaven. In this way a vision of Divine origin is distinguished from a vision that is not

Divine; for no angel appears in a vision that is not Divine. They added that revelations are made to their preachers, and sometimes also to others, in a similar way.

(10834) With respect to the sun of that earth, which to us is a star, they said that it appears to the inhabitants of the size of the human head, of the color of flame; that their year is two hundred days long, and that a day is equal to nine hours of our time, which they were able to infer from the length of the days of our earth as perceived in me; and further that they have perpetual spring and summer, and consequently that the fields are in bloom, and the trees bear fruit, continuously. The reason of this is that their year is so short, being equal only to the time of seventy-five days of our year; and where the years are so short, there the cold does not linger in winter, nor the heat in summer, in consequence of which the ground is constantly in a state of spring.

(10835) In reply to a question about their houses, they said that they are low, of wood, with a flat roof, around which is a coping sloping downward; and that in the front part of the house dwell the husband and wife, the children in the part adjoining, and the menservants and maidservants behind. With respect to their food, they said that they live on fruit and vegetables, and that they drink milk with water, and have the milk from cows which are woolly like sheep.

(10836) With regard to their life, they said that they go about quite naked, and that nakedness is no shame to them; also that their interaction is with those who are within the families.

(10837) As regards betrothals and marriages among the inhabitants on that earth, they related that a daughter of marriageable age is kept at home, and is not allowed to go out until the day when she is to be married; and that she is then conducted to a certain wedding house, whither also have been brought a number of other young women who are marriageable; and they are there placed behind a partition that is raised as high as the middle part of their bodies, so that they are seen undressed merely in respect to the breast and face; and then the young men come thither to choose one for a wife; and when a young man sees one who is like himself, and to whom his mind draws him, he takes her by the hand; and if she then follows he leads her into a house that has been made ready, and she becomes his wife. For in that earth people see from the faces of others whether they agree in their minds, because there the face of everyone is the index of the mind, being quite free from pretence and deception. That all things may be done in a becoming manner, and without lasciviousness, an old man sits behind the virgin girls, and at their side an old woman, and they keep watch. There are a number of such places to which the young women are led, and there are also stated times when the young men may make their choice. For if they do not see a girl who suits them in one place, they go away to another; and if not at that time, they return at a subsequent time. They said further that a husband has only one wife, and never more, because this is contrary to Divine order.

Heaven and Its Wonders and Hell (1758)

Translated by John C. Ager, 1910

First published in 1758, *De Caelo et Eius Mirabilibus et de inferno* gives a detailed description of the afterlife and how people live after the death of the physical body. The fundamental issue of life, he says, is that love of self or of the world drives one towards Hell, and love of God and of fellow beings drives one towards Heaven. According to Swedenborg, God is love itself and intends everyone to go to heaven; hence God's purpose for creation. Thus, God is never angry, Swedenborg explains, and does not cast anyone into Hell. The appearance of Him being angry at evil-doers was permitted due to the primitive level of understanding in Biblical times. Specifically, holy fear was required to keep the people of those times from sinking irretrievably into the consequences of their evils. The holy fear idea was in keeping with the fundamental truth that even they could understand, that everything comes from Jehovah. In the internal, spiritual sense of the Word, however, revealed in Swedenborg's works, God can be clearly seen for the loving Person He actually is.

There are interesting and controversial elements of his reasoning. In the text, Swedenborg states that Jews, Muslims and people of pre-Christian times (pagans) are also inhabitants of Heaven. Also, he claims to have conversed with married angel couples from the Golden Age, who have been happy in heaven for thousands of years. Swedenborg details a life after death that consists of real experiences in a world in many basic ways similar to the natural world. According to Swedenborg, angels in heaven do not have an ethereal or ephemeral existence, but instead enjoy an active life of service to others. They sleep and wake, love, breathe, eat, talk, read, work, play, and worship. They live a genuine life in a real spiritual body and world.

The book proved to be tremendously influential and was translated into many languages, including Danish, French, English, Hindi, Russian, Spanish, Icelandic, Swedish, Serbian and even Zulu. A variety of important cultural figures, both writers and artists, were influenced by Swedenborg, including Carl Jung, Immanuel Kant, August Strindberg and W. B. Yeats. William Blake came from a family of Swedenborgians and heavily annotated his copy of *Heaven and Its Wonders and Hell*, as well as commentating on the text in his seminal essay *The Marriage of Heaven and Hell*.

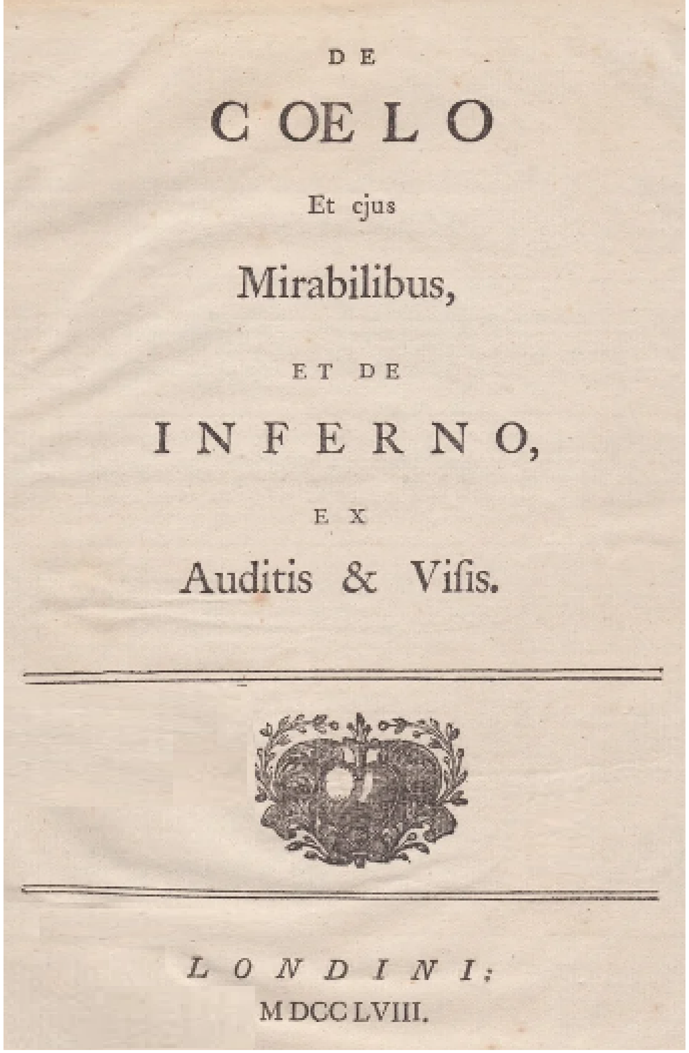

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HEAVEN

PREFACE CONCERNING HEAVEN AND HELL.

1. THE LORD, speaking in the presence of His disciples of the consummation of the age, which is the final period of the church,[1] says, near the end of what He foretells about its successive states in respect to love and faith:[2]

Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send forth His angels with a trumpet and a great sound; and they shall gather together His elect from the four winds, from the end to end of the heavens (Matt. 24:29-31).

Those who understood these words according to the sense of the letter have no other belief than that during that latest period, which is called the final judgment, all these things are to come to pass just as they are described in the literal sense, that is, that the sun and moon will be darkened and the stars will fall from the sky, that the sign of the Lord will appear in the sky, and He Himself will be seen in the clouds, attended by angels with trumpets; and furthermore, as is foretold else where, that the whole visible universe will be destroyed, and afterwards a new heaven with a new earth will come into being. Such is the opinion of most men in the church at the present day. But those who so believe are ignorant of the arcana that lie hid in every particular of the Word. For in every particular of the Word there is an internal sense which treats of things spiritual and heavenly, not of things natural and worldly, such as are treated of in the sense of the letter. And this is true not only of the meaning of groups of words, it is true of each particular word.[3] For the Word is written solely by correspondences,[4] to the end that there may be an internal sense in every least particular of it. What that sense is can be seen from all that has been said and shown about it in the Arcana Coelestia; also from quotations gathered from that work in the explanation of The White Horse spoken of in the Apocalypse. It is according to that sense that what the Lord says in the passage quoted above respecting His coming in the clouds of heaven is to be understood. The "sun" there that is to be darkened signifies the Lord in respect to love;[5] the "moon" the Lord in respect to faith;[6] "stars" knowledges of good and truth, or of love and faith;[7] "the sign of the Son of man in heaven" the manifestation of Divine truth; "the tribes of the earth" that shall mourn, all things relating to truth and good or to faith and love;[8] "the coming of the Lord in the clouds of heaven with power and glory" His presence in the Word, and revelation,[9] "clouds" signifying the sense of the letter of the Word,[10] and "glory" the internal sense of the Word;[11] "the angels with a trumpet and great voice" signify heaven as a source of Divine truth.[12] All this makes clear that these words of the Lord mean that at the end of the church, when there is no longer any love, and consequently no faith, the Lord will open the internal meaning of the Word and reveal arcana of heaven. The arcana revealed in the following pages relate to heaven and hell, and also to the life of man after death. The man of the church at this date knows scarcely anything about heaven and hell or about his life after death, although all these matters are set forth and described in the Word; and yet many of those born within the church refuse to believe in them, saying in their hearts, “Who has come from that world and told us?” Lest, therefore, such a spirit of denial, which especially prevails with those who have much worldly wisdom, should also infect and corrupt the simple in heart and the simple in faith, it has been granted me to associate with angels and to talk with them as man with man, also to see what is in the heavens and what is in the hells, and this for thirteen years; so now from what I have seen and heard it has been granted me to describe these, in the hope that ignorance may thus be enlightened and unbelief dissipated. Such immediate revelation is granted at this day because this is what is meant by the Coming of the Lord.

[REFERENCES TO THE AUTHOR’S ARCANA COELESTIA.]

NOTES.

[1] The consummation of the age is the final period of the church (n. 4535, 10622).

[2] The Lord’s predictions in Matthew (24 and 25), respecting the consummation of the age and His coming, and the consequent successive vastation of the church and the final judgment, are explained in the prefaces to chapters 26-40 of Genesis (n. 3353-3356, 3486-3489, 3650-3655, 3751-3757, 3897-3901, 4056-4060, 4229-4231, 4332-4335, 4422-4424, 4635- 4638, 4661-4664, 4807-4810, 4954-4959, 5063-5071).

[3] Both in the wholes and in the particulars of the Word there is an internal or spiritual sense (n. 1143, 1984, 2135, 2333, 2395, 2495, 4442, 9048, 9063, 9086).

[4] The Word is written solely by correspondences, and for this reason each thing and all things in it have a spiritual meaning (n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2900, 9086). }]}]

[5] In the Word the "sun" signifies the Lord in respect to love, and in consequence love to the Lord (n. 1529, 1837, 2441, 2495, 4060, 4696, 7083, 10809).

[6] In the Word the "moon" signifies the Lord in respect to faith, and in consequence faith in the Lord (n. 1529, 1530, 2495, 4060, 4696, 7083).

[7] In the Word "stars" signify knowledges of good and truth (n. 2495, 2849,4697).

[8] "Tribes" signify all truths and goods in the complex, thus all things of faith and love (n. 3858, 3926, 4060, 6335).

[9] The coming of the Lord signifies His presence in the Word, and revelation (n 3900,4060).

[10] In the Word clouds signify the Word in the letter or the sense of its letter (n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574).

[11] In the Word "glory" signifies Divine truth as it is in heaven and as it is in the internal sense of the Word (n. 4809, 5922, 8267, 8427, 9429, 10574).

[12] A "trumpet" or "horn" signifies Divine truth in heaven, and revealed from heaven (n. 8158, 8823, 8915); and "voice" has a like signification (n. 6771, 9926).

2.

I. THE GOD OF HEAVEN IS THE LORD

First of all it must be known who the God of heaven is, since upon that all the other things depend. Throughout all heaven no other than the Lord alone is acknowledged as the God of heaven. There it is said, as He Himself taught,

> That He is one with the Father; that the Father is in Him, and He in the Father; that he who sees Him sees the Father; and that everything that is holy goes forth from Him (John 10:30, 35; 14:9-11; 16:13-15).

I have often talked with angels on this subject, and they have invariably declared that in heaven they are unable to divide the Divine into three, because they know and perceive that the Divine is One and this One is in the Lord. They also said that those of the church who come from this world having an idea of three Divine beings cannot be admitted into heaven, since their thought wanders from one Divine being to another; and it is not allowable there to think three and say one.[1] Because in heaven everyone speaks from his thought, since speech there is the immediate product of the thought, or the thought speaking. Consequently, those in this world who have divided the Divine into three, and have adopted a different idea of each, and have not made that idea one and centered it in the Lord, cannot be received into heaven, because in heaven there is a sharing of all thoughts, and therefore if any one came thinking three and saying one, he would be at once found out and rejected. But let it be known that all those who have not separated what is true from what is good, or faith from love, accept in the other life, when they have been taught, the heavenly idea of the Lord, that He is the God of the universe. It is otherwise with those who have separated faith from life, that is, who have not lived according to the precepts of true faith.

NOTES.

[1] Christians were examined in the other life in regard to their idea of the one God and it was found that they held the idea of three Gods (n. 2329, 5256, 10736, 10738, 10821). A Divine trinity in the Lord is acknowledged in heaven (n. 14, 15, 1729, 2005, 5256, 9303).

3. Those within the church who have denied the Lord and have acknowledged the Father only, and have confirmed themselves in that belief, are not in heaven; and as they are unable to receive any influx from heaven, where the Lord alone is worshiped, they gradually lose the ability to think what is true about any subject whatever; and finally they become as if dumb, or they talk stupidly, and ramble about with their arms dangling and swinging as if weak in the joints. Again, those who, like the Socinians, have denied the Divinity of the Lord and have acknowledged His Humanity only, are likewise outside of heaven; they are brought forward a little towards the right and are let down into the deep, and are thus wholly separated from the rest that come from the Christian world. Finally, those who profess to believe in an invisible Divine, which they call the soul of the

universe [Ens universi], from which all things originated, and who reject all belief in the Lord, find out that they believe in no God; since this invisible Divine is to them a property of nature in her first principles, which cannot be an object of faith and love, because it is not an object of thought.[1] Such have their lot among those called Naturalists. It is otherwise with those born outside the church, who are called the heathen; these will be treated of hereafter.

NOTES.

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[1] A Divine that cannot be perceived by any idea cannot be received by faith (n. 4733, 5110, 5663, 6982, 6996, 7004, 7211, 9356, 9359, 9972, 10067, 10267).

4. Infants, who form a third part of heaven, are all initiated into the acknowledgment and belief that the Lord is their Father, and afterwards that He is the Lord of all, thus the God of heaven and earth. That children grow up in heaven and are perfected by means of knowledges, even to angelic intelligence and wisdom, will be seen in the following pages.

5. Those who are of the church cannot doubt that the Lord is the God of heaven, for He Himself taught,

> That all things of the Father are His (Matt. 11:27; John 16:15; 17:2).

> And that He hath all power in heaven and on earth (Matt. 28:18).

He says "in heaven and on earth," because He that rules heaven rules the earth also, for the one depends upon the other.[1] "Ruling heaven and earth" means to receive from the Lord every good pertaining to love and every truth pertaining to faith, thus all intelligence and wisdom, and in consequence all happiness, in a word, eternal life. This also the Lord taught when He said:

He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life (John 3:36).

Again:

> I am the resurrection and the life; he that believeth on Me, though he die yet shall he live; and whosoever liveth and believeth on Me shall never die (John 11:26, 26).

And again:

I am the way, the truth, and the life (John 14:6).

NOTES.

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[1] The entire heaven is the Lord's (n. 2751, 7086). He has all power in the heavens and on the earths (n. 1607, 10089, 10827). As the Lord rules heaven He rules also all things that depend thereon, thus all things in the world (n. 2026, 2027, 4523, 4524). The Lord alone has power to remove the hells, to withhold from evil and hold in good, and thus to save (n. 10019).

6. There were certain spirits who while living in the world had professed to believe in the Father; but of the Lord they had the same idea as of any other man, and therefore did not believe Him to be the God of heaven. For this reason they were permitted to wander about and inquire wherever

they wished whether there were any other heaven than the heaven of the Lord. They searched for several days, but nowhere found any. These were such as place the happiness of heaven in glory and dominion; and as they were unable to get what they desired, and were told that heaven does not consist in such things, they became indignant, and wished for a heaven where they could lord it over others and be eminent in glory like that in the world.

7.

II. IT IS THE DIVINE OF THE LORD THAT MAKES HEAVEN.

THE ANGELS TAKEN collectively are called heaven, for they constitute heaven; and yet that which makes heaven in general and in particular is the Divine that goes forth from the Lord and flows into the angels and is received by them. And as the Divine that goes forth from the Lord is the good of love and the truth of faith, the angels are angels and are heaven in the measure in which they receive good and truth from the Lord.

8. Everyone in the heavens knows and believes and even perceives that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but only from the Divine, thus from the Lord; also that good from himself is not good, and truth from himself is not truth, because these have in them no life from the Divine. Moreover, the angels of the inmost heaven clearly perceive and feel the influx, and the more of it they receive the more they seem to themselves to be in heaven, because the more are they in love and faith and in the light of intelligence and wisdom, and in heavenly joy therefrom; and since all these go forth from the Divine of the Lord, and in these the angels have their heaven, it is clear that it is the Divine of the Lord, and not the angels from anything properly their own that makes heaven.[1] This is why heaven is called in the Word the "dwelling-place" of the Lord and "His throne," and those who are there are said to be in the

Lord.[2] But in what manner the Divine goes forth from the Lord and fills heaven will be told in what follows.

NOTES.

[1] The angels of heaven acknowledge all good to be from the Lord, and nothing from themselves, and the Lord dwells in them in His own and not in their own (n. 9338, 10125, 10151, 10157). Therefore in the Word by "angels" something of the Lord is meant (n. 1925, 2821, 3039, 4085, 8192, 10528). Furthermore, angels are called "gods" from the reception of the Divine from the Lord (n. 4295, 4402, 7268, 7873, 8192, 8301). Again, all good that is good, and all truth that is truth, consequently all peace, love, charity, and faith, are from the Lord (n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904). Also all wisdom and intelligence (n. 109, 112, 121, 124).

[2] Those who are in heaven are said to be in the Lord (n. 3637, 3638).

9. Angels from their wisdom go still further. They say that not only everything good and true is from the Lord, but everything of life as well. They confirm it by this, that nothing can spring from itself, but only from something prior to itself; therefore all things spring from a First, which they call the very Being [Esse] of the life of all things. And in like manner all things continue to exist, for continuous existence is a ceaseless springing forth, and whatever is not continually held by means of intermediates in connection with the First instantly disperses and is wholly dissipated. They say also that there is but One Fountain of life, and that man's life is a rivulet therefrom, which if it did not unceasingly continue from its fountain would immediately flow away. (2) Again, they say that from this One Fountain of life, which is the Lord, nothing goes forth except Divine good and Divine truth, and that each one is affected by these in accordance with his reception of them, those who receive them in faith and life find heaven in them while

those who reject them or stifle them change them into hell; for they change good into evil and truth into falsity, thus life into death. Again, that everything of life is from the Lord they confirm by this: that all things in the universe have relation to good and truth,-the life of man's will, which is the life of his love, to good; and the life of his understanding, which is the life of his faith, to truth; and since everything good and true comes from above it follows that everything of life must come from above. (3) This being the belief of the angels they refuse all thanks for the good they do, and are displeased and withdraw if any one attributes good to them. They wonder how any one can believe that he is wise from himself or does anything good from himself. Doing good for one's own sake they do not call good, because it is done from self. But doing good for the sake of good they call good from the Divine; and this they say is the good that makes heaven, because this good is the Lord.[1]

NOTES.

[1] Good from the Lord has the Lord inwardly in it, but good from one's own has not (n. 1802, 3951, 8480).

10. Such spirits as have confirmed themselves during their life in the world in the belief that the good they do and the truth they believe is from themselves, or is appropriated to them as their own (which is the belief of all who place merit in good actions and claim righteousness to themselves) are not received into heaven. Angels avoid

them. They look upon them as stupid and as thieves; as stupid because they continually have themselves in view and not the Divine; and as thieves because they steal from the Lord what is His. These are averse to the belief of heaven, that it is the Divine of the Lord in the angels that makes heaven.

11. The Lord teaches that those that are in heaven and in the church are in the Lord and the Lord is in them, when He says:

Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing (John 15:4,5).

12. From all this it can now be seen that the Lord dwells in the angels of heaven in what is His own, and thus that the Lord is the all in all things of heaven; and this for the reason that good from the Lord is the Lord in angels, for what is from the Lord is the Lord; consequently heaven to the angels is good from the Lord, and not anything of their own.

13.

III. IN HEAVEN THE DIVINE OF THE LORD IS LOVE TO HIM AND CHARITY TOWARDS THE NEIGHBOR.

THE DIVINE THAT goes forth from the Lord is called in heaven Divine truth, for a reason that will presently appear. This Divine truth flows into heaven from the Lord from His Divine love. The Divine love and the Divine truth therefrom are related to each other as the fire of the sun and the light therefrom in the world, love resembling the fire of the sun and truth therefrom light from the sun. Moreover, by correspondence fire signifies love, and light truth going forth from love.[1] From this it is clear what the Divine truth that goes forth from the Lord's Divine love is-that in its essence it is Divine good joined to Divine truth, and being so conjoined it vivifies all things of heaven; just as in the world when the sun's heat is joined to light it makes all things of the earth fruitful, which takes place in spring and summer. It is otherwise when the heat is not joined with the light, that is, when the light is cold; then all things become torpid and lie dead. With the angels this Divine good, which is compared to heat, is the good of love; and Divine truth, which is compared to light, is that through which and out of which good of love comes.

NOTES.

[1] In the Word "fire" signifies heavenly love and infernal love (n. 934, 4906, 5215). "Holy and heavenly fire" signifies Divine love, and every affection that belongs to that love (n. 934, 6314,

6832). “Light” from fire signifies truth going forth from good of love; and light in heaven signifies Divine truth (n. 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684).

14. The Divine in heaven which makes heaven is love, because love is spiritual conjunction. It conjoins angels to the Lord and conjoins them to one another, so conjoining them that in the Lord’s sight they are all as one. Moreover, love is the very being [esse] of everyone’s life; consequently from love both angels and men have life. Everyone who reflects can know that the inmost vitality of man is from love, since he grows warm from the presence of love and cold from its absence, and when deprived of it he dies.[1] But it is to be remembered that the quality of his love is what determines the quality of each one’s life.

NOTES.

[1] Love is the fire of life, and life itself is actually therefrom (n. 4906, 5071, 6032, 6314).

15. In heaven there are two distinct loves, love to the Lord and love towards the neighbor, in the inmost or third heaven love to the Lord, in the second or middle heaven love towards the neighbor. They both go forth from the Lord, and they both make heaven. How these two loves are distinct and how they are conjoined is seen in heaven in clear light, but in the world only obscurely. In heaven loving the Lord does not mean loving Him in respect to His person, but it means loving the good that is from Him; and to love good is to will and do good from love; and to love the neighbor does not mean loving a companion in respect to his person, but loving the truth that is from the Word; and

to love truth is to will and do it. This makes clear that these two loves are distinct as good and truth are distinct, and that they are conjoined as good is conjoined with truth.[1] But this can scarcely be comprehended by men unless it is known what love is, what good is, and what the neighbor is.[2]

NOTES.

[1] To love the Lord and the neighbor is to live according to the Lord's commandments (n. 10143, 10153, 10310, 10578, 10648).

[2] To love the neighbor is not to love the person, but to love that in him from which he is what he is, that is, his truth and good (n. 5028. 10336). Those who love the person, and not that in him from which he is what he is, love evil and good alike (n. 3820). Charity is willing truths and being affected by truths for the sake of truths (n. 3876, 3877). Charity towards the neighbor is doing what is good, just, and right, in every work and in every function (n. 8120-8122).

16. I have repeatedly talked with angels about this matter. They were astonished, they said, that men of the church do not know that to love the Lord and to love the neighbor is to love what is good and true, and to do this from the will, when they ought to know that one evinces love by willing and doing what another wishes, and it is this that brings reciprocal love and conjunction, and not loving another without doing what he wishes, which in itself is not loving; also that men should know that the good that goes forth from the Lord is a likeness of Him, since He is in it; and that those who make good and truth to belong to their life by willing them and doing them become likenesses of the Lord and are conjoined to Him. Willing is loving to do. That this is so the Lord teaches in the Word, saying,

He that hath My commandments and doeth them, he it is that loveth Me; and I will love him and will make My abode with him (John 14:21, 23).

And again:

If ye do My commandments ye shall abide in My love (John 15:10).

17. All experience in heaven attests that the Divine that goes forth from the Lord and that affects angels and makes heaven is love; for all who are in heaven are forms of love and charity, and appear in ineffable beauty, with love shining forth from their faces, and from their speech and from every particular of their life.[1] Moreover, there are spiritual spheres of life emanating from and surrounding every angel and every spirit, by which their quality in respect to the affections of their love is known, sometimes at a great distance. For with everyone these spheres flow forth from the life of his affection and consequent thought, or from the life of his love and consequent faith. The spheres that go forth from angels are so full of love as to affect the inmosts of life of those who are with them. They have repeatedly been perceived by me and have thus affected me.[2] That it is love from which angels have their life is further evident from the fact that in the other life everyone turns himself in accordance with his love-those who are in love to the Lord and in love towards the neighbor turning themselves always to the Lord, while those who are in love of self turn themselves always away from the Lord. This is so, however their bodies may turn, since with those in the other life spaces conform to the

states of their interiors, likewise quarters, which are not constant as they are in this world, but are determined in accordance with the direction of their faces. And yet it is not the angels that turn themselves to the Lord; but the Lord turns to Himself those that love to do the things that are from Him.[3] But more on this subject hereafter, where the quarters in the other life are treated of.

NOTES.

[1] Angels are forms of love and charity (n. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177).

[2] A spiritual sphere, which is a sphere of the life, overflows and pours forth from every man, spirit, and angel, and encompasses them (n. 4464, 5179, 7454, 8630). It flows from the life of their affection and consequent thought (n. 2489, 4464, 6206).

[3] Spirits and angels turn themselves constantly to their loves, and those in the heavens turn themselves constantly to the Lord (n. 10130, 10189, 10420, 10702). Quarters in the other life are to each one in accordance with the direction of his face, and are thereby determined, otherwise than in the world (n. 10130, 10189, 10420, 10702).

18. The Divine of the Lord in heaven is love, for the reason that love is receptive of all things of heaven, such as peace, intelligence, wisdom and happiness. For love is receptive of each and all things that are in harmony with it; it longs for them, seeks them, and drinks them in as it were spontaneously, for it desires unceasingly to be enriched and perfected by them.[1] This, too, man well knows, for with him love searches as it were the stores of his memory and draws forth all things that are in accord with itself, collecting and arranging them in and under itself-in itself that they may be its own, and under itself that they may be its servants; but other things not in accord with it it discards and expels.

That there is present in love every capacity for receiving truths in harmony with itself, and a longing to conjoin them to itself, has been made clear also by the fact that some who were simple-minded in the world were taken up into heaven, and yet when they were with the angels they came into angelic wisdom and heavenly blessedness, and for the reason that they had loved what is good and true for its own sake, and had implanted it in their life, and had thereby become capacities for receiving heaven with all that is ineffable there. But those who are in love of self and of the world have no capacity for receiving what is good and true; they loathe and reject it, and at its first touch and entrance they flee and associate themselves with those in hell who are in loves like their own. There were spirits who had doubts about there being such capacities in heavenly love, and who wished to know whether it were true; whereupon they were let into a state of heavenly love, whatever opposed being for the time removed, and were brought forward some distance, where there was an angelic heaven, and from it they talked with me, saying that they perceived a more interior happiness than they could possibly express in words, and they lamented greatly that they must return into their former state. Others also were taken up into heaven; and the higher or more interiorly they were exalted the more of intelligence and wisdom were they admitted into, such as enabled them to perceive what had before been incomprehensible to them. From this it is clear that the love that goes forth from the Lord is receptive of heaven and all things therein.

[1] Innumerable things are contained in love, and love gathers to itself all things that are in harmony with it (n. 2500, 2572, 3078, 3189, 6323, 7490, 7750).

19. That love to the Lord and love towards the neighbor include in themselves all Divine truths is made evident by what the Lord Himself said of these two loves:

Thou shalt love thy God with all thy heart and with all thy soul. This is the greatest and first commandment. And the second, like unto it, is, Thou shalt love thy neighbor as thyself. On these two commandments hang the law and the prophets (Matt. 22:37-40).

"The law and the prophets" are the whole Word, thus all Divine truth.

20.

IV. HEAVEN IS DIVIDED INTO TWO KINGDOMS.

As there are infinite varieties in heaven, and no one society nor any one angel is exactly like any other,[1] there are in heaven general, specific, and particular divisions. The general division is into two kingdoms, the specific into three heavens, and the particular into innumerable societies. Each of these will be treated of in what follows. The general division is said to be into kingdoms, because heaven is called "the kingdom of God."

NOTES.

[1] There is infinite variety, and nowhere any thing the same as another (n. 7236, 9002). Also in the heavens there is infinite variety (n. 684, 690, 3744, 5598, 7236). Varieties in heaven are varieties of good (n. 3744, 4005, 7236, 7833, 7836, 9002). All societies in the heavens, and all angels in a society, are thereby distinguished from each other (n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836). Nevertheless they are all made one by love from the Lord (n. 457, 3986).

21. There are angels that receive more interiorly the Divine that goes forth from the Lord, and others that receive it less interiorly; the former are called celestial angels, and the latter spiritual angels. Because of this difference heaven is divided into two kingdoms, one called the Celestial Kingdom, the other the Spiritual Kingdom.[1]

NOTES.

[1] Heaven as a whole is divided into two kingdoms, a celestial kingdom and a spiritual kingdom (n. 3887, 4138). The angels of the celestial kingdom receive the Divine of the lord in their voluntary part, thus more interiorly than the spiritual angels, who receive it in their intellectual part (n. 5113, 6367, 8521, 9936, 9995, 10124).

22. As the angels that constitute the celestial kingdom receive the Divine of the Lord more interiorly they are called interior and also higher angels; and for the same reason the heavens that they constitute are called interior and higher heavens.[1] They are called higher and lower, because these terms designate what is interior and what is exterior.[2]

[1] The heavens that constitute the celestial kingdom are called higher while those that constitute the spiritual kingdom are called lower (n. 10068).

[2] Interior things are portrayed by higher things, and higher things signify interior things (n. 2148, 3084, 4599, 5146, 8325).

23. The love in which those are, who are in the celestial kingdom is called celestial love, and the love in which those are who are in the spiritual kingdom is called spiritual love. Celestial love is love to the Lord, and spiritual love is love towards the neighbor. And as all good pertains to love (for good to any one is what he loves) the good also of the other kingdom is called celestial, and the good of the other spiritual. Evidently, then, the two kingdoms are distinguished from each other in the same way as good of love to the Lord is distinguished from good of love towards the neighbor.[1] And as the good of love to the Lord is an

interior good, and that love is interior love, so the celestial angels are interior angels, and are called higher angels.

NOTES.

[1] The good of the celestial kingdom is good of love to the Lord, and the good of the spiritual kingdom is good of charity towards the neighbor (n. 3691, 6435, 9468, 9680, 9683, 9780).

24. The celestial kingdom is called also the Lord's priestly kingdom, and in the Word "His dwelling-place;" while the spiritual kingdom is called His royal kingdom, and in the Word "His throne." And from the celestial Divine the Lord in the world was called "Jesus," while from the spiritual Divine He was called "Christ."

25. The angels in the Lord's celestial kingdom, from their more interior reception of the Divine of the Lord, far excel in wisdom and glory the angels that are in His spiritual kingdom; for they are in love to the Lord, and consequently are nearer and more closely conjoined to Him.[1] These angels are such because they have received and continue to receive Divine truths at once in their life, and not first in memory and thought, as the spiritual angels do. Consequently they have Divine truths written in their hearts, and they perceive them, and as it were see them, in themselves; nor do they ever reason about them whether they are true or not.[2] They are such as are described in Jeremiah:

I will put my law in their mind, and will write it in their heart. They shall teach no more everyone his friend and everyone his brother, saying, Know ye Jehovah. They shall know Me, from the least of them even to the greatest of them (31:33, 34).

And they are called in Isaiah:

Taught of Jehovah (54:13).

That the "taught of Jehovah" are those who are taught by the Lord He Himself teaches in John (6:45, 46).

[1] The celestial angels immeasurably surpass in wisdom the spiritual angels (n. 2718, 9995). The nature of the distinction between celestial angels and spiritual angels (n. 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295).

[2] The celestial angels do not reason about truths of faith, because they perceive them in themselves; but the spiritual angels reason about them whether they are true or not (n. 202, 337, 597, 607, 784, 1121, 1384, 1898, 1919, 3246, 4448, 7680, 7877, 8780, 9277, 10786).

26. It has been said that these angels have wisdom and glory above others for the reason that they have received and continue to receive Divine truths at once in their life. For as soon as they hear Divine truths, they will and do them, instead of storing them up in the memory and afterwards considering whether they are true. They know at once by influx from the Lord whether the truth they hear is true; for the Lord flows directly into man's willing, but mediately through his willing into his thinking. Or what is

the same, the Lord flows directly into good, but mediately through good into truth.[1] That is called good which belongs to the will and action therefrom, while that is called truth that belongs to the memory and to the thought therefrom. Moreover, every truth is turned into good and implanted in love as soon as it enters into the will; but so long as truth remains in the memory and in the thought therefrom it does not become good, nor does it live, nor is it appropriated to man, since man is a man from his will and understanding therefrom, and not from his understanding separated from his will.[2]

NOTES.

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[1] The Lord's influx is into good and through good into truth, and not the reverse; thus into the will and through that into the understanding, and not the reverse (n. 5482, 5649, 6027, 8685, 8701, 10153).

[2] The will of man is the very being [esse] of his life, and the receptacle of the good of love, while his understanding is the outgo [existere] of his life therefrom, and the receptacle of the truth and good of faith (n. 3619, 5002, 9282). Thus the will's life is the chief life of man, and the life of the understanding goes forth therefrom (n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110). Whatever is received by the will comes to be the life, and is appropriated to man (n. 3161, 9386, 9393). Man is a man from his will and his understanding therefrom (n. 8911, 9069, 9071, 10076, 10109, 10110). Moreover, everyone who wills and understands rightly is loved and valued by others, while he that understands rightly and does not will rightly is rejected and despised (n. 8911, 10076). Also, after death man remains such as his will and his understanding therefrom have been, while the things that pertain to the understanding and not also to the will then vanish, because they are not in the man (n. 9069, 9071, 9282, 9386, 10153).

27. Because of this difference between the angels of the celestial kingdom and the angels of the spiritual kingdom they are not together, and have no interaction with each other. They are able to communicate only through intermediate angelic societies, which are called celestial-

spiritual. Through these the celestial kingdom flows into the spiritual;[1] and from this it comes to pass that although heaven is divided into two kingdoms it nevertheless makes one. The Lord always provides such intermediate angels through whom there is communication and conjunction.

NOTES.

[1] Between the two kingdoms there is communication and conjunction by mean’s of angelic societies which are called celestial-spiritual (n. 4047, 6435, 8796, 8802). The influx of the Lord through the celestial kingdom into the spiritual (n. 3969, 6366).

28. As the angels of these two kingdoms will be fully treated of in what follows, particulars are here omitted.

29.

V. THERE ARE THREE HEAVENS.

THERE ARE THREE heavens, entirely distinct from each other, an inmost or third, a middle or second, and an outmost or first. These have a like order and relation to each other as the highest part of man, or his head, the middle part, or body, and the lowest, or feet; or as the upper, the middle, and the lower stories of a house. In the same order is the Divine that goes forth and descends from the Lord; consequently heaven, from the necessity of order, is threefold.

30. The interiors of man, which belong to his mind and disposition, are also in like order. He has an inmost, a middle, and an outmost part; for when man was created all things of Divine order were brought together in him, so that he became Divine order in form, and consequently a heaven in miniature.[1] For this reason also man, as regards his interiors, has communication with the heavens and comes after death among the angels, either among those of the inmost, or of the middle, or of the outmost heaven, in accordance with his reception of Divine good and truth from the Lord during his life in the world.

NOTES.

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[1] All things of Divine order are brought together in man, and by creation man is Divine order in form (n. 3628, 4219, 4220, 4223, 4523, 4524, 5114, 5168, 6013, 6057, 6605, 6626, 9706, 10156, 10472). In man the internal man was formed after the image of heaven, and the external after the image of the world, and this is why man was called by the ancients a microcosm (n. 3628, 4523, 5115, 6013, 6057, 9279, 9706, 10156, 10472). Thus man is respect to his interiors

is by creation a heaven in least form after the image of the greatest; and such also man becomes when he has been created anew or regenerated by the Lord (n. 911, 1900, 1928, 3624-3631, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632).

31. The Divine that flows in from the Lord and is received in the third or inmost heaven is called celestial, and in consequence the angels there are called celestial angels; the Divine that flows in from the Lord and is received in the second or middle heaven is called spiritual, and in consequence the angels there are called spiritual angels; while the Divine that flows in from the Lord and is received in the outmost or first heaven is called natural; but as the natural of that heaven is not like the natural of the world, but has the spiritual and the celestial within it, that heaven is called the spiritual-natural and the celestial-natural, and in consequence the angels there are called spiritual-natural and celestial-natural.[1] Those who receive influx from the middle or second heaven, which is the spiritual heaven, are called spiritual-natural; and those who receive influx from the third or inmost heaven, which is the celestial heaven, are called celestial-natural. The spiritual-natural angels and the celestial-natural angels are distinct from each other; nevertheless they constitute one heaven, because they are in one degree.

NOTES.

[1] There are three heavens, inmost, middle, and outmost, or third, second, and first (n. 684 9594, 10270). Goods therein also follow in triple order (n. 4938, 4939, 9992, 10005, 10017). The good of the inmost or third heaven is called celestial, the good of the middle or second is called spiritual, and the good of the outmost or first, spiritual-natural (n. 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068).

32. In each heaven there is an internal and an external; those in the internal are called there internal angels, while those in the external are called external angels. The internal and the external in the heavens, or in each heaven, hold the same relation as the voluntary and intellectual in man-the internal corresponding to the voluntary, and the external to the intellectual. Everything voluntary has its intellectual; one cannot exist without the other. The voluntary may be compared to a flame and the intellectual to the light therefrom.

33. Let it be clearly understood that with the angels it is the interiors that cause them to be in one heaven or another; for as their interiors are more open to the Lord they are in a more interior heaven. There are three degrees of interiors in each angel and spirit, and also in man. Those in whom the third degree is opened are in the inmost heaven. Those in whom the second degree is opened, or only the first, are in the middle or in the outmost heaven. The interiors are opened by reception of Divine good and Divine truth. Those who are affected by Divine truths and admit them at once into the life, thus into the will and into action therefrom, are in the inmost or third heaven, and have their place there in accordance with their reception of good from affection for truth. Those who do not admit truths at once into the will but into the memory, and thence into the understanding, and from the understanding will and do them, are in the middle or second heaven. But those who live morally and who believe in a Divine, and who care very little about being taught, are in the outmost or first

heaven.[1] From this it is clear that the states of the interiors are what make heaven, and that heaven is within everyone, and not outside of him; as the Lord teaches when He says:

> The kingdom of God cometh not with observation, neither shall they say, Lo here, or Lo there; for behold the kingdom of God ye have within you (Luke 17:20, 21).

NOTES.

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[1] There are as many degrees of life in man as there are heavens, and these are opened after death in accordance with his life (n. 3747, 9594). Heaven is in man (n. 3884). Therefore he that has received heaven into himself in the world, comes into heaven after death (n. 10717).

34. Furthermore, all perfection increases towards interiors and decreases towards exteriors, since interiors are nearer to the Divine, and are in themselves pure, while exteriors are more remote from the Divine and are in themselves grosser.[1] Intelligence, wisdom, love, everything good and the resulting happiness, are what constitute angelic perfection; but not happiness apart from these, for such happiness is external and not internal. Because in the angels of the inmost heaven the interiors have been opened in the third degree their perfection immeasurably surpasses the perfection of angels in the middle heaven, whose interiors have been opened in the second degree. So the perfection of these angels exceeds in like measure the perfection of angels of the outmost heaven.

NOTES.

[1] Interiors are more perfect because nearer to the Divine (n. 3405, 5146, 5147). In the internal there are thousands and thousands of things that appear in the external as one general thing (n. 5707). As far as man is raised from externals towards interiors, so far he comes into light and thus into intelligence and the elevation is like rising out of a cloud into clearness (n. 4598, 6183, 6313).

35. Because of this distinction an angel of one heaven cannot go among the angels of another heaven, that is, no one can ascend from a lower heaven and no one can descend from a higher heaven. One ascending from a lower heaven is seized with a distress even to anguish, and is unable to see those who are there, still less to talk with them; while one descending from a higher heaven is deprived of his wisdom, stammers in his speech, and is in despair. There were some from the outmost heaven who had not yet been taught that the interiors of angels are what constitute heaven, and who believed that they might come into a higher heavenly happiness by simply gaining access to a heaven where higher angels are. These were permitted to enter among such angels. But when they were there they could see no one, however much they searched, although there was a great multitude present; for the interiors of the newcomers not having been opened in the same degree as the interiors of the angels there, their sight was not so opened. Presently they were seized with such anguish of heart that they scarcely knew whether they were alive or not. Therefore they hastily betook themselves to the heaven from which they came, glad to get back among their like, and pledging themselves that they would no longer covet higher things than were in agreement with their life. Again, I have seen some let down from a higher heaven; and these were deprived of their wisdom until they no

longer knew what their own heaven was. It is otherwise when, as is often done, angels are raised up by the Lord out of a lower heaven into a higher that they may behold its glory; for then they are prepared beforehand, and are encompassed by intermediate angels, through whom they have communication with those they come among. From all this it is plain that the three heavens are entirely distinct from each other.

36. Those, however, who are in the same heaven can affiliate with any who are there; but the delights of such affiliation are measured by the kinships of good they have come into; of which more will be said in the following chapters.

37. But although the heavens are so distinct that there can be no companionship between the angels of one heaven and the angels of another, still the Lord joins all the heavens together by both direct and mediate influx-direct from Himself into all the heavens, and mediate from one heaven into another.[1] He thus makes the three heavens to be one, and all to be in such connection from the First to the Last that nothing unconnected is possible. Whatever is not connected through intermediates with the First can have no permanent existence, but is dissipated and becomes nothing.[2]

NOTES.

[1] Influx from the Lord is direct from Himself and also mediate through on heaven into another, and in like manner into man’s interiors (n. 6063, 6307, 6472, 9682, 9683). Direct influx of the Divine from the Lord (n. 6058, 6474-6478, 8717, 8728). Mediate influx through the spiritual world into the natural world (n. 4067, 6982, 6985, 6996).

[2] All things spring from things prior to themselves, thus from a First, and in like inner subsist, because subsistence is unceasing springing forth; therefore nothing unconnected is possible (n. 3626-3628, 3648, 4523, 4524, 6040, 6056).

38. Only he who knows how degrees are related to Divine order can comprehend how the heavens are distinct, or even what is meant by the internal and the external man. Most men in the world have no other idea of what is interior and what is exterior, or of what is higher and what is lower, than as something continuous, or coherent by continuity, from purer to grosser. But the relation of what is interior to what is exterior is discrete, not continuous. Degrees are of two kinds, those that are continuous and those that are not. Continuous degrees are related like the degrees of the waning of a light from its bright blaze to darkness, or like the degrees of the decrease of vision from objects in the light to those in the shade, or like degrees of purity in the atmosphere from bottom to top. These degrees are determined by distance. (2) On the other hand, degrees that are not continuous, but discrete, are distinguished like prior and posterior, like cause and effect, and like what produces and what is produced. Whoever looks into the matter will see that in each thing and all things in the whole world, whatever they are, there are such degrees of producing and compounding, that is, from one a second, and from that a third, and so on. (3) Until one has acquired for himself a perception of these degrees he cannot possibly understand the differences between the heavens, nor between the interior and exterior faculties of man, nor the differences between the spiritual world and the natural world, nor between the spirit of man and his body. So

neither can he understand the nature and source of correspondences and representations, or the nature of influx. Sensual men do not apprehend these differences, for they make increase and decrease, even according to these degrees, to be continuous, and are therefore unable to conceive of what is spiritual otherwise than as a purer natural. And in consequence they remain outside of and a great way off from intelligence.[1]

NOTES.

[1] Things interior and things exterior are not continuous but distinct and discrete according to degrees, and each degree has its bounds (n. 3691, 5114, 5145, 8603, 10099). One thing is formed from another, and the things so formed are not continuously purer and grosser (n. 6326, 6465). Until the difference between what is interior and what is exterior according to such degrees is perceived, neither the internal and external man nor the interior and exterior heavens can be clearly understood (n. 5146, 6465, 10099, 10181).

39. Finally, a certain arcanum respecting the angels of the three heavens, which has not hitherto come into any one's mind, because degrees have not been understood, may be related. In every angel and also in every man there is an inmost or highest degree, or an inmost or highest something, into which the Divine of the Lord primarily or proximately flows, and from which it disposes the other interiors in him that follow in accordance with the degrees of order. This inmost or highest degree may be called the entrance of the Lord to the angel or man, and His veriest dwelling-place in them. It is by virtue of this inmost or highest that a man is a man, and is distinguished from irrational animals, for these do not have it. From this it is that man, unlike the animals, is capable, in respect to all his

interiors which pertain to his mind and disposition, of being raised up by the Lord to Himself, of believing in the Lord, of being moved by love to the Lord, and thereby beholding Him, and of receiving intelligence and wisdom, and speaking from reason. Also, it is by virtue of this that he lives to eternity. But what is arranged and provided by the Lord in this inmost does not distinctly flow into the perception of any angel, because it is above his thought and transcends his wisdom.

40. These now are the general truths respecting the three heavens; but in what follows each heaven will be particularly treated of.

41.

VI. THE HEAVENS CONSIST OF INNUMERABLE SOCIETIES.

THE ANGELS OF each heaven are not together in one place, but are divided into larger and smaller societies in accordance with the differences of good of love and of faith in which they are, those who are in like good forming a single society. Goods in the heavens are in infinite variety, and each angel is as it were his own good.[1]

NOTES.

[1] There is infinite variety, and never any thing the same with any other (n. 7236, 9002). So in the heavens there is infinite variety (n. 684, 690, 3744, 5598, 7236). Varieties in the heavens, which are infinite, are varieties of good (n. 3744, 4005, 7236, 7833, 7836, 9002). These varieties exist through truths, which are manifold from which is each one's good (n. 3470, 3804, 4149, 6917, 7236). It is because of this that all the societies in the heavens, and all angels in a society, are distinct from each other (n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 836). Nevertheless they all make one through love from the Lord (n. 457, 3986).

42. Moreover, the angelic societies in the heavens are at a distance from each other as their goods differ in general and in particular. For in the spiritual world the only ground of distance is difference in the state of interiors, thus in the heavens difference in the states of love, those who differ much being far apart, and those who differ but little being but little apart, and likeness causing them to be together.[1]

NOTES.

[1] All the societies of heaven have a constant position in accordance with the differences of their state of life, thus in accordance with the differences of love and faith (n. 1274, 3638, 3639).

Wonderful things in the other life, that is, in the spiritual world, respecting distance, situation, place space and time (n. 1273-1277).

43. All who are in the same society are arranged in like manner in respect to each other; those who are more perfect, that is, who excel in good, thus in love, wisdom, and intelligence, being in the middle; those who are less preeminent being round about at a distance in accordance with the decrease of their perfection. The arrangement is like light diminishing from the middle to the circumference, those who are in the middle being in the greatest light, and those towards the circumference in less and less.

44. Like are drawn spontaneously as it were to their like; for with their like they are as if with their own and at home, but with others they are as if with strangers and abroad; also when with their like they are in their freedom, and consequently in every delight of life.

45. All this makes clear that all in the heavens are affiliated by good, and are distinguished according to the quality of the good. Nevertheless it is not the angels who thus affiliate themselves, but the Lord, from whom the good is. The Lord leads them, conjoins and separates them, and preserves them in freedom proportionate to their good. Thus He holds everyone in the life of his love and faith, of his intelligence and wisdom, and the resulting happiness.[1]

NOTES.

[1] All freedom pertains to love and affection, since what a man loves, that he does freely (n. 2870, 3158, 8987, 8990, 9555, 9591). Because freedom pertains to love everyone's life and delight is therefrom (n. 2873). Nothing appears as one's own, except what is from his freedom (n. 2880).

The veriest freedom is to be led by the Lord, because one is thus led by the love of good and truth (n. 892, 905, 2872, 2886, 2890-2892, 9096, 9586-9591).

46. Again, all who are in like good, even though they have never seen each other before, know each other, just as men in the world do their kinsmen, near relations, and friends; and for the reason that in the other life there are none but spiritual kinships, relationships, and friendships, thus such as spring from love and faith.[1] This it has sometimes been granted me to see, when I have been in the spirit, and thus withdrawn from the body, and in the society of angels. Some of those I then saw seemed as if I had known them from childhood, but others as if not known at all. Those whom I seemed to have known from childhood were such as were in a state similar to that of my spirit; but those who seemed unknown were in a dissimilar state.

NOTES.

[1] All nearness, relationship, connections, and as it were ties of blood, in heaven are from good and in accordance with its agreements and differences (n. 685, 917, 1394, 2739, 3612, 3815, 4121).

47. All who form the same angelic society resemble each other in countenance in a general way, but not in particulars. How these general resemblances are related to differences in particulars can in some measure be seen from like things in the world. It is well known that with every race there is a certain general resemblance of face and eyes, by which it is known and distinguished from all other races. This is still more true of different families. In the heavens this is much more fully the case, because there

all the interior affections appear in and shine forth from the face, for there the face is the external and representative form of those affections. No one there can have any other face than that of his own affection. It was also shown how this general likeness is varied in particulars with individuals in the same society. A face like an angel's appeared to me, and this was varied in accordance with such affections for good and truth as are in those who belong to a single society. These changes went on for a long time, and I noticed that the same face in general continued as a ground work, all besides being what was derived and produced from that. Thus by means of this face the affections of the whole society were exhibited, whereby the faces of those in it are varied. For, as has been said above, the faces of angels are the forms of their interiors, thus of the affections that belong to their love and faith.

48. From this it also comes to pass that an angel who excels in wisdom instantly sees the quality of another from his face. In heaven no one can conceal his interiors by his expression, or feign, or really deceive and mislead by craft or hypocrisy. There are hypocrites who are experts in disguising their interiors and fashioning their exteriors into the form of that good in which those are who belong to a society, and who thus make themselves appear angels of light; and these sometimes insinuate themselves into a society; but they cannot stay there long, for they begin to suffer inward pain and torture, to grow livid in the face, and to become as it were lifeless. These changes arise from the contrariety of the life that flows in and affects them.

Therefore they quickly cast themselves down into hell where their like are, and no longer want to ascend. These are such as are meant by the man found among the invited guests at the feast not clothed with a wedding garment, who was cast out into outer darkness (Matt. 22:11, seq.).

49. All the societies of heaven have communication with one another, though not by open interaction; for few go out of their own society into another, since going out of their own society is like going away from themselves or from their own life, and passing into another life which is less congenial. But all the societies communicate by an extension of the sphere that goes forth from the life of each. This sphere of the life is the sphere of the affections of love and faith. This sphere extends itself far and wide into the surrounding societies, and farther and wider in proportion as the affections are the more interior and perfect.[1] In the measure of that extension do the angels have intelligence and wisdom. Those that are in the inmost heaven and in the middle of it have extension into the entire heavens; thus there is a sharing of all in heaven with each one, and of each one with all.[2] But this extension will be considered more fully hereafter, where the form of heaven in accord with which the angelic societies are arranged, and also the wisdom and intelligence of angels, will be treated of, for in accordance with that form all extension of affections and thoughts proceeds.

NOTES.

[1] A spiritual sphere, which is the sphere of life flows out from every man, spirit, and angel, and encompasses them (n. 4464, 5179, 7454, 5630). It flows forth from the life of their affection and thought (n. 2459, 4464, 6206). These spheres extend themselves far into angelic societies in accordance with the quality and quantity of their good (n. 6598-6612, 8063, 5794, 5797).

[2] In the heavens a sharing of all goods is possible because heavenly love shares with another everything that is its own (n. 549, 550, 1390, 1391, 1399, 10130, 10723).

50. It has been said above that in the heavens there are larger and smaller societies. The larger consist of myriads of angels, the smaller of some thousands, and the least of some hundreds. There are also some that dwell apart, house by house as it were, and family by family. Although these live in this scattered way, they are arranged in order like those who live in societies, the wiser in the middle and the more simple in the borders. Such are more closely under the Divine auspices of the Lord, and are the best of the angels.

51.

VII. EACH SOCIETY IS A HEAVEN IN A SMALLER FORM, AND EACH ANGEL IN THE SMALLEST FORM.

EACH SOCIETY IS a heaven in a smaller form, and each angel in the smallest form, because it is the good of love and of faith that makes heaven, and this good is in each society of heaven and in each angel of a society. It does not matter that this good everywhere differs and varies, it is still the good of heaven; and there is no difference except that heaven has one quality here and another there. So when any one is raised up into any society of heaven he is said to come into heaven; and those who are there are said to be in heaven, and each one in his own. This is known to all in the other life; consequently those standing outside of or beneath heaven, when they see at a distance companies of angels, say that heaven is in this or that place. It is comparatively like civil and military officers and attendants in a royal palace or castle, who, although dwelling apart in their own quarters or chambers above and below, are yet in the same palace or castle, each in his own position in the royal service. This makes evident the meaning of the Lord's words, that:

In His Father's house are many abiding places (John 14:2);

also what is meant by the dwelling-places of heaven, and the heavens of heavens, in the prophets.

52. That each society is a heaven in a smaller form can be seen from this also, that each society there has a heavenly form like that of heaven as a whole. In the whole heavens those who are superior to the rest are in the middle, with the less excellent round about in a decreasing order even to the borders (as stated in a preceding chapter, n. 43). It can be seen also from this, that the Lord directs all in the whole heaven as if they were a single angel; and the same is true of all in each society; and as a consequence an entire angelic society sometimes appears in angelic form like a single angel, as I have been permitted by the Lord to see. Moreover, when the Lord appears in the midst of the angels He does not appear as one surrounded by many, but the appearance is as a one, in an angelic form. This is why the Lord is called "an angel" in the Word, and why an entire society is so called. "Michael," "Gabriel," and "Raphael" are no other than angelic societies so named from their function.[1]

NOTES.

[1] In the Word the Lord is called an angel (n. 6280, 6831, 8192, 9303). A whole angelic society is called an angel, and Michael and Raphael are angelic societies, so called from their functions (n. 8192). The societies of heaven and the angels have no names, but are distinguished by the quality of their good, and by the idea of it (n. 1705, 1754).

53. As an entire society is a heaven in a smaller form, so an angel is a heaven in the smallest form. For heaven is not outside of the angel, but is within him, since the interior things which belong to his mind are arranged into the form of heaven, thus for the reception of all things of heaven that

are outside of him. These also he receives according to the quality of the good that is in him from the Lord. It is from this that an angel is a heaven.

54. It can in no sense be said that heaven is outside of any one; it is within him. For it is in accordance with the heaven that is within him that each angel receives the heaven that is outside of him. This makes clear how greatly misled is he who believes that to come into heaven is simply to be taken up among angels, without regard to what one's interior life may be, thus that heaven is granted to each one by mercy apart from means;[1] when, in fact, unless heaven is within one, nothing of the heaven that is outside can flow in and be received. There are many spirits who have this idea. Because of this belief they have been taken up into heaven; but when they came there, because their interior life was contrary to the angelic life, their intellectual faculties began to be blinded until they became like fools; and they began to be tortured in their voluntary faculties until they became like madmen. In a word, if those that have lived wickedly come into heaven they gasp for breath and writhe about, like fishes out of water in the air, or like animals in ether in an airpump when the air has been exhausted. From this it can be seen that heaven is not outside of a man, but within him.[2]

NOTES.

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[1] Heaven is not granted from mercy apart from means, but in accordance with the life; yet everything of the life by which man is led to heaven by the Lord belongs to mercy; this is what is meant by mercy (n. 5057, 10659). If heaven were granted from mercy apart from means it would

be granted to all (n. 2401). About some evil spirits cast down from heaven who believed that heaven was granted to everyone from mercy apart from means (n. 4226).

[2] Heaven is in man (n. 3884).

55. As everyone receives the heaven that is outside of him in accordance with the quality of the heaven that is within him, so in like manner does everyone receive the Lord, since it is the Divine of the Lord that makes heaven. And for this reason when the Lord becomes manifestly present in any society His appearance there is in accord with the quality of the good in which the society is, thus not the same in one society as in another. This diversity is not in the Lord; it is in the angels who behold Him from their own good, and thus in accordance with their good. And they are affected by His appearance in accordance with the quality of their love, those who love Him inmostly being inmostly affected, and those who love Him less being less affected; while the evil who are outside of heaven are tortured by His presence. When the Lord is seen in any society He is seen as an angel, but is distinguished from others by the Divine that shines through.

56. Again, heaven is where the Lord is acknowledged, believed in, and loved. Variety in worship of the Lord from the variety of good in different societies is not harmful, but beneficial, for the perfection of heaven is therefrom. This can scarcely be made clear to the comprehension without employing terms that are in common use in the learned world, and showing by means of these how unity, that it may be perfect, must be formed from variety. Every whole exists from various parts, since a whole without constituents is not

anything; it has no form, and therefore no quality. But when a whole exists from various parts, and the various parts are in a perfect form, in which each attaches itself like a congenial friend to another in series, then the quality is perfect. So heaven is a whole from various parts arranged in a most perfect form, for the heavenly form is the most perfect of all forms. That this is the ground of all perfection is evident from the nature of all beauty, agreeableness and delight, by which the senses and the mind are affected; for these qualities spring and flow from no other source than the concert and harmony of many concordant and congenial parts, either coexisting in order or following in order, and never from a whole without many parts. From this is the saying that variety gives delight; and the nature of variety, as is known, is what determines the delight. From all this it can be seen as in a mirror how perfection comes from variety even in heaven. For from the things that exist in the natural world the things of the spiritual world can be seen as in a mirror.[1]

NOTES.

[1] Every whole is from the harmony and concert of many parts. Otherwise it has no quality (n. 457). From this the entire heaven is a whole (n. 457). And for the reason that all there have regard to one end, which is the Lord (n. 9828).

57. What has been said of heaven may be said also of the church, for the church is the Lord's heaven on earth. There are also many churches, each one of which is called a church, and so far as the good of love and faith reigns therein is a church. Here, too, the Lord out of various parts

forms a unity, that is, one church out of many churches.[1] And the like may be said of the man of the church in particular that is said of the church in general, namely, that the church is within man and not outside of him; and that every man is a church in whom the Lord is present in the good of love and of faith.[2] Again, the same may be said of a man that has the church in him as of an angel that has heaven in him, namely, that he is a church in the smallest form, as an angel is a heaven in the smallest form; and furthermore that a man that has the church in him, equally with an angel, is a heaven. For man was created that he might come into heaven and become an angel; consequently he that has good from the Lord is a man-angel.[3] What man has in common with an angel and what he has in contrast with angels may be mentioned. It is granted to man, equally with the angel, to have his interiors conformed to the image of heaven, and to become, so far as he is in the good of love and faith, an image of heaven. But it is granted to man and not to angels to have his exteriors conform to the image of the world; and so far as he is in good to have the world in him subordinated to heaven and made to serve heaven.[4] And then the Lord is present in him both in the world and in heaven just as if he were in his heaven. For the Lord is in His Divine order in both worlds, since God is order.[5]

NOTES.

[1] If good were the characteristic and essential of the church, and not truth apart from good, the church would be one (n. 1255, 1316, 2952, 3267, 3445, 3451. 3452). From good all churches

make one church before the Lord (n. 7396, 9276).

[2] The church is in man, and not outside of him, and the church in general is made up of men that have the church in them (n. 3884 [6637).

[3] A man who is a church is a heaven in the smallest form after the image of the greatest, because his interiors, which belong to his mind, are arranged after the form of heaven, and consequently for reception of all things of heaven (n. 911, 1900, 1928, 3624-3631, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057 9279, 9632).

[4] Man has an internal and an external; hid internal is formed by creation after the image of heaven, and his external after the image of the world; and for this reason man was called by the ancients a microcosm (n. 3628, 4523, 4524, 5115, 5368, 6013, 6057, 9279, 9706, 10156, 10472). Therefore man was created to have the world in him serve heaven, and this takes place with the good; but it is the reverse with the evil, in whom heaven serves the world (n. 9278, 9283).

[5] The Lord is order, since the Divine good and truth that go forth from the Lord make order (n. 1728, 1919, 2011, 2258, 5110, 5703, 8988, 10336, 10619). Divine truths are laws of order (n. 2447, 7995). So far as a man lives according to order, that is, so far as he lives in good in accordance with Divine truths, he is a man, and the church and heaven are in him (n. 4839, 6605, 8513, [8547).

58. Finally it should be said that he who has heaven in himself has it not only in the largest or most general things pertaining to him but also in every least or particular thing, and that these least things repeat in an image the greatest. This comes from the fact that everyone is his own love, and is such as his ruling love is. That which reigns flows into the particulars and arranges them, and every where induces a likeness of itself.[1] In the heavens love to the Lord is the ruling love, for there the Lord is loved above all things. Hence the Lord there is the All-in-all, flowing into all and each, arranging them, clothing them with a likeness of Himself, and making it to be heaven wherever He is. This is what makes an angel to be a heaven in the smallest form, a society to be a heaven in a larger form, and all the societies taken together a heaven in the largest form. That the Divine

of the Lord is what makes heaven, and that He is the All-in-all, may be seen above (n. 7-12).

NOTES.

[1] The ruling or dominant love with everyone is in each thing and all things of his life, thus in each thing and all things of his thought and will (n. 6159, 7648, 8067, 8853). Man is such as is the ruling quality of his life (n. 987, 1040, 1568, 3570, 6571, 6935, 6938, 8853-8858, 10076, 10109, 10110, 10284). When love and faith rule they are in all the particulars of man’s life, although he does not know it (n. 8854, 8864, 8865).

59.

VIII. ALL HEAVEN IN THE AGGREGATE REFLECTS A SINGLE MAN.

THAT HEAVEN IN its whole complex reflects a single man is an arcanum hitherto unknown in the world, but fully recognized in the heavens. To know this and the specific and particular things relating to it is the chief thing in the intelligence of the angels there, and on it many things depend which without it as their general principle would not enter distinctly and clearly into the ideas of their minds. Knowing that all the heavens with their societies reflect a single man they call heaven the Greatest Man and the Divine Man;[1] — Divine because it is the Divine of the Lord that makes heaven (see above, n. 7-12).

NOTES.

[1] Heaven in the whole complex appears in form like a man, and for this reason heaven is called the Greatest Man (n. 2996, 2998, 3624-3649, 3741-3745, 4625).

60. That into such a form and image celestial and spiritual things are arranged and joined cannot be seen by those who have no right idea of spiritual and heavenly things. Such think that the earthy and material things of which man's outmost nature is composed are what makes the man; and that apart from these man is not a man. But let them know that it is not from these that man is a man, but from his ability to understand what is true and to will what is good. Such understanding and willing are the

spiritual and celestial things of which man is made. Moreover, it is known that everyone's quality is determined by the quality of his understanding and will; and it can also be known that his earthly body is formed to serve the understanding and the will in the world, and to skillfully accomplish their uses in the outmost sphere of nature. For this reason the body by itself can do nothing, but is moved always in entire subservience to the bidding of the understanding and will, even to the extent that whatever a man thinks he speaks with his tongue and lips, and whatever he wills he does with his body and limbs, and thus the understanding and the will are what act, while the body by itself does nothing. Evidently, then, the things of the understanding and will are what make man; and as these act into the minutest particulars of the body, as what is internal into what is external, they must be in a like form, and on this account man is called an internal or spiritual man. Heaven is such a man in its greatest and most perfect form.

61. Such being the angelic idea of man, the angels give no thought to what a man does with his body, but only to the will from which the body acts. This they call the man himself, and the understanding they call the man so far as it acts in unison with the will.[1]

NOTES.

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[1] The will of man is the very being [esse] of his life, and his understanding is the outgo [existere] of his life therefrom (n. 3619, 5002, 9282). The chief life of man is the life of his will, and from that the life of the understanding proceeds (n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109,

10110). Man is man by virtue of his will and his understanding therefrom (n. 8911, 9069, 9071, 10076, 10109, 10110).

62. The angels, it is true, do not see heaven in its whole complex in the human form, for heaven as a whole does not come within view of any angel; but remote societies, consisting of many thousands of angels, they sometimes see as a one in the human form; and from a society, as from a part, they draw their conclusion as to the general, which is heaven. For in the most perfect form generals are like the parts, and parts are like the generals, with simply such a difference as there is between like things of greater or less magnitude; consequently, the angels say that since the Divine from what is inmost or highest sees all things, so in the Lord’s sight heaven as a whole must be in the human form.

63. Heaven being such, it is ruled by the Lord as a single man is ruled, thus as a one. For although man, as we know, consists of an innumerable variety of parts, not only as a whole but also in each part-as a whole, of members, organs, and viscera; and in each part, of series of fibers, nerves, and blood-vessels, thus of members within members, and of parts within parts-nevertheless, when he acts he acts as a single man. Such likewise is heaven under the auspices and direction of the Lord.

64. So many different things in man act as a one, because there is no least thing in him that does not do something for the general welfare and perform some use. The general performs a use for its parts, and the parts for the general, for the general is composed of the parts and the parts

constitute the general; therefore they provide for each other, have regard for each other, and are joined together in such a form that each thing and all things have reference to the general and its good; thus it is that they act as one. (2) In the heavens there are like affiliations. Those there are conjoined according to uses in a like form; and consequently those who do not perform uses for the common good are cast out of heaven as something heterogeneous. To perform use is to will well to others for the sake of the common good; but to will well to others not for the sake of the common good but for the sake of self is not to perform use. These latter are such as love themselves supremely, while the former are such as love the Lord supremely. Thence it is that those who are in heaven act as a one; and this they do from the Lord, not from themselves, for they look to Him as the Only One, the source of all things, and they regard His kingdom as the general, the good of which is to be sought. This is what is meant by the Lord's words,

Seek ye first the kingdom of God and His righteousness, and all things shall be added unto you (Matt. 6:33).

"To seek His righteousness" means to seek His good.[1] (3) Those who in the world love their country's good more than their own, and their neighbor's good as their own, are they who in the other life love and seek the Lord's kingdom; for there the Lord's kingdom takes the place of country; and those who love doing good to others, not with self as an end but with good as an end, love the neighbor; for in heaven good is the neighbor.[2] All such are in the Greatest Man, that is, heaven.

NOTES.

[1] In the Wood "righteousness" is predicated of good, and "judgment" of truth; therefore "to do righteousness and judgment" is to do what is good and true (n. 2235, 9857).

[2] In the highest sense the Lord is the neighbor; consequently to love the Lord is to love that which is from Him, that is to love good and truth because the Lord is in everything that is from Him (n. 2425, 3419, 6706, 6711 6819, 6823, 8123). Therefore all good that is from the Lord is the neighbor, and to will and do that good is to love the neighbor (n. 5028, 10336).

65. As the whole heaven reflects a single man, and is a Divine spiritual man in the largest form, even in figure, so heaven like a man is arranged into members and parts, and these are similarly named. Moreover, angels know in what member this or that society is. This society, they say, is in a certain part or province of the head, that in a certain part or province of the breast, that in a certain part or province of the loins, and so on. In general, the highest or third heaven forms the head down to the neck; the middle or second heaven forms the breast down to the loins and knees; the lowest or first heaven forms the feet down to the soles, and also the arms down to the fingers. For the arms and hands belong to the lowest parts of man, although at the sides. From this again it is plain why there are three heavens.

66. The spirits that are beneath heaven are greatly astonished when they hear that heaven is not only above but below, for they have a like faith and opinion as men in the world, that heaven is nowhere but above, for they do

not know that the arrangement of the heavens is like the arrangement of the members, organs, and viscera in man, some of which are above and some below; or like the arrangement of the parts in each of the members, organs, and viscera, some of which are within and some without. Hence their confused notions about heaven.

67. These things about heaven as the Greatest Man are set forth, because what follows in regard to heaven cannot be at all comprehended until these things are known, neither can there be any clear idea of the form of heaven, of the conjunction of the Lord with heaven, of the conjunction of heaven with man, of the influx of the spiritual world into the natural, or any idea at all of correspondence-subjects to be treated of in their proper order in what now follows. To throw some light on these subjects, therefore, the above has been premised.

68.

IX. EACH SOCIETY IN HEAVEN REFLECTS A SINGLE MAN.

I HAVE FREQUENTLY been permitted to see that each society of heaven reflects a single man, and is in the likeness of a man. There was a society into which several had insinuated themselves who knew how to counterfeit angels of light. These were hypocrites. When these were being separated from the angels I saw that the entire society appeared at first like a single indistinct body, then by degrees in a human form, but still indistinctly, and at last clearly as a man. Those that were in that man and made up the man were such as were in the good of that society; the others who were not in the man and did not make up the man were hypocrites; these were cast out and the former were retained; and thus a separation was effected. Hypocrites are such as talk well and also do well, but have regard to themselves in everything. They talk as angels do about the Lord, heaven, love, and heavenly life, and also act rightly, so that they may appear to be what they profess to be. But their thinking is different; they believe nothing; and they wish good to none but themselves. Their doing good is for the sake of self, or if for the sake of others it is only for the appearance, and thus still for the sake of self.

69. I have also been permitted to see that an entire angelic society, where the Lord is visibly present, appears as a one in the human form. There appeared on high towards the east something like a cloud, from glowing white

becoming red, and with little stars round about, which was descending; and as it gradually descended it became brighter, and at last appeared in a perfect human form. The little stars round about the cloud were angels, who so appeared by virtue of light from the Lord.

70. It must be understood that although all in a heavenly society when seen together as one appear in the likeness of a man; yet no one society is just such a man as another. Societies differ from one another like the faces of different individuals of the same family, for the reason given above (n. 47), that is, they differ in accordance with the varieties of good in which they are and which determines their form. The societies of the inmost or highest heaven, and in the center there, are those that appear in the most perfect and beautiful human form.

71. It is worthy of mention that the greater the number in any society in heaven and the more these make a one, the more perfect is its human form, for variety arranged in a heavenly form is what constitutes perfection, as has been shown above (n. 56), and number gives variety. Moreover, every society of heaven increases in number daily, and as it increases it becomes more perfect. Thus not only the society becomes more perfect, but also heaven in general, because it is made up of societies. As heaven gains in perfection by increase of numbers, it is evident how mistaken those are who believe that heaven may be closed by becoming full; for the opposite is true, that it will never be closed, but is perfected by greater and greater fullness.

Therefore, the angels desire nothing so much as to have new angel guests come to them.

72. Each society, when it appears as one whole is in the form of a man, for the reason that heaven as a whole has that form (as has been shown in the preceding chapter); moreover, in the most perfect form, such as the form of heaven is, there is a likeness of the parts to the whole, and of lesser forms to the greatest. The lesser forms and parts of heaven are the societies of which it consists, which are also heavens in lesser form (see 51-58). This likeness is perpetual because in the heavens the goods of all are from a single love, that is, from a single origin. The single love, which is the origin of the good of all in heaven, is love to the Lord from the Lord. It is from this that the entire heaven in general, each society less generally, and each angel in particular, is a likeness of the Lord, as has been shown above (n. 58).

73.

X. THEREFORE EVERY ANGEL IS IN A COMPLETE HUMAN FORM.

IN THE TWO preceding chapters it has been shown that heaven in its whole complex, and likewise each society in heaven, reflects a single man. From the sequence of reasons there set forth it follows that this is equally true of each angel. As heaven is a man in largest form, and a society of heaven in a less form, so is an angel in least. For in the most perfect form, such as the form of heaven is, there is a likeness of the whole in the part and of the part in the whole. This is so for the reason that heaven is a common sharing, for it shares all it has with each one, and each one receives all he has from that sharing. Because an angel is thus a recipient he is a heaven in least form, as shown above in its chapter; and a man also, so far as he receives heaven, is a recipient, a heaven, and an angel (see above, n. 57). This is thus described in the Apocalypse:

He measured the wall of the holy Jerusalem, a hundred and forty and four cubits, the measure of a man, which is that of an angel (21:17).

"Jerusalem" means here the Lord's church, and in a more eminent sense, heaven;[1] the "wall" means truth, which is a defence against the assault of falsities and evils;[2] "a hundred and forty and four" means all goods and truths in the complex;[3] "measure" means what a thing is,[4] a "man" means one in whom are goods and truths in general and in particular, thus in whom is heaven. And as it is from this that an angel is a man, it is said “the measure of a man, which is that of an angel.” This is the spiritual meaning of these words. Without that meaning how could it be seen that “the wall of the Holy Jerusalem” is “the measure of a man, which is that of an angel?”[5]

NOTES.

[1] “Jerusalem” means the church (n. 402, 3654, 9166).

[2] The “wall” means truth defending against the assault of falsities and evils (n. 6419).

[3] “Twelve” means all truths and goods in the complex (n. 577, 2089, 2129, 2130, 3272, 3858, 3913). Likewise “seventy-two,” and “a hundred and forty-four,” since this comes from twelve multiplied into itself (n. 7973). All numbers in the Word signify things (n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 5265). Multiplied numbers have a like signification as the simple numbers from which they arise by multiplication (n. 5291, 5335, 5708, 7973).

[4] “Measure” in the Word signifies the quality of a thing in respect to truth and good (n. 3104, 9603).

[5] In regard to the spiritual or internal sense of the Word see the explanation of The White Horse in the Apocalypse, and the Appendix to The Heavenly Doctrine.

74. Let us now turn to experience. That angels are human forms, or men, has been seen by me a thousand times. I have talked with them as man with man, sometimes with one, sometimes with many together; and I have seen nothing whatever in their form different from the human form; and have occasionally been surprised to find them such. And that this might not be said to be a delusion or a vision of fancy, I have been permitted to see angels when fully awake or in possession of all my bodily senses, and in a state of clear perception. And I have often told them that

men in the Christian world are in such blind ignorance in regard to angels and spirits as to believe them to be minds without form, even pure thoughts, of which they have no idea except as something ethereal in which there is some vitality. And as they thus ascribe to angels nothing human except a thinking faculty, they believe that having no eyes they do not see, having no ears they do not hear, and having no mouth or tongue they do not speak. (2) To this the angels replied that they are aware that such a belief is held by many in the world, and is prevalent among the learned, and to their surprise, even among the clergy. The reason, they said, is that the learned, who were the leaders and who first concocted such an idea of angels and spirits, conceived of them from the sense-conceptions of the external man; and those who think from these, and not from interior light and from the general idea implanted in everyone, must needs fabricate such notions, since the sense-conceptions of the external man take in only what belongs to nature, and nothing above nature, thus nothing whatever of the spiritual world.[1] From these leaders as guides this falsity of thought about angels extended to others who did not think from themselves but adopted the thoughts of their leaders; and those who first take their thoughts from others and make that thought their belief, and then view it with their own understanding, cannot easily recede from it, and are therefore in most cases satisfied with confirming it. (3) The angels said, furthermore, that the simple in faith and heart have no such idea about angels, but think of them as the men of heaven, and for the reason that they have not extinguished by learning what is implanted in them from heaven, and have no conception of anything apart from form. This is why angels in churches, whether sculptured or painted, are always depicted as men. In respect to this insight from heaven they said that it is the Divine flowing into such as are in the good of faith and life.

NOTES.

[1] Unless man is raised above the sense-conceptions of the external man he has very little wisdom (n. 5089). The wise man thinks above these sense-conceptions (n. 5089, 5094). When man is raised above these, he comes into clearer light, and finally into heavenly light (n. 6183, 6313, 6315, 9407, 9730, 9922). Elevation and withdrawal from these was known to the ancients (n. 6313).

75. From all my experience, which is now of many years, I am able to say and affirm that angels are wholly men in form, having faces, eyes, ears, bodies, arms, hands, and feet; that they see and hear one another, and talk together, and in a word lack nothing whatever that belongs to men except that they are not clothed in material bodies. I have seen them in their own light, which exceeds by many degrees the noonday light of the world, and in that light all their features could be seen more distinctly and clearly than the faces of men are seen on the earth. It has also been granted me to see an angel of the inmost heaven. He had a more radiant and resplendent face than the angels of the lower heavens. I observed him attentively, and he had a human form in all completeness.

76. But it must be remembered that a man cannot see angels with his bodily eyes, but only with the eyes of the spirit within him,[1] because his spirit is in the spiritual world,

and all things of the body are in the natural world. Like sees like from being like. Moreover, as the bodily organ of sight, which is the eye, is too gross, as everyone knows, to see even the smaller things of nature except through magnifying glasses, still less can it see what is above the sphere of nature, as all things in the spiritual world are. Nevertheless these things can be seen by man when he has been withdrawn from the sight of the body, and the sight of his spirit has been opened; and this can be effected instantly whenever it is the pleasure of the Lord that man should see these things; and in that case man does not know but what he is seeing them with his bodily eyes. Thus were angels seen by Abraham, Lot, Manoah, and the prophets; and thus, too, the Lord was seen by the disciples after the resurrection; and in the same way angels have been seen by me. Because the prophets saw in this way they were called "seers," and were said "to have their eyes opened" (1 Sam. 9:8; Num. 24:3); and enabling them to see thus was called "opening their eyes," as with Elisha's servant, of whom we read:

Elisha prayed and said, Jehovah, I pray Thee open his eyes that he may see; and Jehovah opened the eyes of the young man and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha (2 Kings 6:17).

NOTES.

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[1] In respect to his interiors man is a spirit (n. 1594). And that spirit is the man himself, and it is from that spirit that the body lived (n. 447, 4622, 6054).

77. Good spirits, with whom I have spoken about this matter, have been deeply grieved at such ignorance in the church about the condition of heaven and of spirits and angels; and in their displeasure they charged me to declare positively that they are not formless minds nor ethereal breaths, but are men in very form, and see, hear, and feel equally with those who are in this world.[1]

NOTES.

[1] Inasmuch as each angel is a recipient of Divine order from the Lord, he is in a human form, perfect and beautiful in the measure of his reception (n. 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594). It is by means of Divine truth that order exists; and Divine good is the essential of order (n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555).

78.

XI. IT IS FROM THE LORD’S DIVINE HUMAN THAT HEAVEN AS A WHOLE AND IN PART REFLECTS MAN.

THAT IT IS from the Lord’s Divine Human that heaven as a whole and in part reflects man, follows as a conclusion from all that has been stated and shown in the preceding chapters, namely: (i) That the God of heaven is the Lord. (ii) It is the Divine of the Lord that makes heaven. (iii) Heaven consists of innumerable societies; and each society is a heaven in a smaller form, and each angel in the smallest form. (iv) All heaven in the aggregate reflects a single man. (v) Each society in the heavens reflects a single man. (vi) Therefore every angel is in a complete human form. All this leads to the conclusion that as it is the Divine that makes heaven, heaven must be human in form. That this Divine is the Lord’s Divine Human can be seen still more clearly, because in a compendium, in what has been collected, brought together and collated from the Arcana Coelestia and placed as a supplement at the end of this chapter. That the Lord’s Human is Divine, and that it is not true that His Human is not Divine, as those with in the church believe, may also be seen in the same extracts, also in the chapter on The Lord, in The New Jerusalem and its Heavenly Doctrine, at the end.

79. That this is true has been proved to me by much experience, about which something shall now be said. No angel in the heavens ever perceives the Divine as being in

any other than a human form; and what is remarkable, those in the higher heavens are unable to think of the Divine in any other way. The necessity of thinking in this way comes from the Divine itself that flows in, and also from the form of heaven in harmony with which their thoughts spread forth. For every thought of an angel spreads forth into heaven; and the angels have intelligence and wisdom in the measure of that extension. It is in consequence of this that all in heaven acknowledge the Lord, because only in Him does the Divine Human exist. Not only have I been told all this by angels, but when elevated into the inner sphere of heaven I have been able to perceive it. From this it is evident that the wiser the angels are the more clearly they perceive this truth; and it is from this that the Lord is seen by them; for the Lord is seen in a Divine angelic form, which is the human form, by those who acknowledge and believe in a visible Divine Being, but not by those who believe in an invisible Divine. For the former can see their Divine Being, but the latter cannot.

80. Because the angels have no perception of an invisible Divine, which they call a Divine devoid of form, but perceive only a visible Divine in human form, they are accustomed to say that the Lord alone is man, and that it is from Him that they are men, and that each one is a man in the measure of his reception of the Lord. By receiving the Lord they understand receiving good and truth which are from Him, since the Lord is in His good and in His truth, and this they call wisdom and intelligence. Everyone knows, they say, that intelligence and wisdom make man, and not a face without

these. The truth of this is made evident from the appearance of the angels of the interior heavens, for these, being in good and truth from the Lord and in consequent wisdom and intelligence, are in a most beautiful and most perfect human form; while the angels of the lower heavens are in human form of less perfection and beauty. On the other hand, those who are in hell appear in the light of heaven hardly as men, but rather as monsters, since they are not in good and truth but in evil and falsity, and consequently in the opposites of wisdom and intelligence. For this reason their life is not called life, but spiritual death.

81. Because heaven as a whole and in part, from the Lord's Divine Human, reflects a man, the angels say that they are in the Lord; and some say that they are in His body, meaning that they are in the good of His love. And this the Lord Himself teaches, saying,

Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in Me. For apart from Me ye can do nothing. Abide in My love. If ye keep My commandments ye shall abide in My love (John 15:4-10).

82. Because such a perception of the Divine exists in the heavens, to think of God as in a human form is implanted in every man who receives any influx from heaven. Thus did the ancients think of Him; and thus do the moderns think of Him both outside of the church and within it. The simple see Him in thought as the Ancient One in shining light. But this insight has been extinguished in all those that by self-

intelligence and by a life of evil have rejected influx from heaven. Those that have extinguished it by self-intelligence prefer an invisible God; while those that have extinguished it by a life of evil prefer no God. Neither of these are aware that such an insight exists, because they do not have it; and yet it is the Divine heavenly itself that primarily flows into man out of heaven, because man is born for heaven, and no one without a conception of a Divine can enter heaven.

83. For this reason he that has no conception of heaven, that is, no conception of the Divine from which heaven is, cannot be raised up to the first threshold of heaven. As soon as such a one draws near to heaven a resistance and a strong repulsion are perceived; and for the reason that his interiors, which should be receptive of heaven, are closed up from their not being in the form of heaven, and the nearer he comes to heaven the more tightly are they closed up. Such is the lot of those within the church who deny the Lord, and of those who, like the Socinians, deny His Divinity. But the lot of those who are born out of the church, and who are ignorant of the Lord because they do not have the Word, will be described hereafter.

84. That the men of old time had an idea of the Divine as human is evident from the manifestation of the Divine to Abraham, Lot, Joshua, Gideon, Manoah and his wife, and others. These saw God as a man, but nevertheless adored Him as the God of the universe, calling Him the God of heaven and earth, and Jehovah. That it was the Lord who was seen by Abraham He Himself teaches in John (8:56);

and that it was He who was seen by the rest is evident from His words:

> No one hath seen the Father, nor heard His voice, nor seen His form (John 1:18; 5:37).

85. But that God is man can scarcely be comprehended by those who judge all things from the sense-conceptions of the external man, for the sensual man must needs think of the Divine from the world and what is therein, and thus of a Divine and spiritual man in the same way as of a corporeal and natural man. From this he concludes that if God were a man He would be as large as the universe; and if He ruled heaven and earth it would be done through many others, after the manner of kings in the world. If told that in heaven there is no extension of space as in the world, he would not in the least comprehend it. For he that thinks only from nature and its light must needs think in accord with such extension as appears before his eyes. But it is the greatest mistake to think in this way about heaven. Extension there is not like extension in the world. In the world extension is determinate, and thus measurable; but in heaven it is not determinate, and thus not measurable. But extension in heaven will be further treated of hereafter in connection with space and time in the spiritual world. Furthermore, everyone knows how far the sight of the eye extends, namely, to the sun and to the stars, which are so remote; and whoever thinks deeply knows that the internal sight, which is of thought, has a still wider extension, and that a yet more interior sight must extend more widely still. What

then must be said of Divine sight, which is the inmost and highest of all? Because thoughts have such extension, all things of heaven are shared with everyone there, so, too, are all things of the Divine which makes heaven and fills it, as has been shown in the preceding chapters.

86. Those in heaven wonder that men can believe themselves to be intelligent who, in thinking of God, think about something invisible, that is, inconceivable under any form; and that they can call those who think differently unintelligent and simple, when the reverse is the truth. They add, "Let those who thus believe themselves to be intelligent examine themselves, whether they do not look upon nature as God, some the nature that is before their eyes, others the invisible side of nature; and whether they are not so blind as not to know what God is, what an angel is, what a spirit is, what their soul is which is to live after death, what the life of heaven in man is, and many other things that constitute intelligence; when yet those whom they call simple know all these things in their way, having an idea of their God that He is the Divine in a human form, of an angel that he is a heavenly man, of their soul that is to live after death that it is like an angel, and of the life of heaven in man that it is living in accord with the Divine commandments." Such the angels call intelligent and fitted for heaven; but the others, on the other hand, they call not intelligent.

EXTRACTS FROM THE ARCANA COELESTIA RELATING TO THE LORD AND HIS DIVINE HUMAN.

(2) The Divine was in the Lord from very conception (n. 4641, 4963, 5041, 5157, 6716, 10125).

The Lord alone had a Divine seed (n. 1438).

His soul was Jehovah (n. 1999, 2004, 2005, 2018, 2025).

Thus the Lord's inmost was the Divine Itself, while the clothing was from the mother (n. 5041).

The Divine Itself was the Being [Esse] of the Lord's life, and from this the Human afterwards went forth and became the outgo [existere] from that Being [Esse] (n. 3194, 3210, 10269, 10738).

(3) Within the church where the Word is and by it the Lord is known, the Lord's Divine ought not to be denied, nor the Holy that goes forth from Him (n. 2359).

Those within the church who do not acknowledge the Lord have no conjunction with the Divine; but it is otherwise with those outside of the church (n. 10205).

The essential of the church is to acknowledge the Lord's Divine and His union with the Father (n. 10083, 10112, 10370, 10730, 10738, 10816-10820).

(4) The glorification of the Lord is treated of in the Word in many passages (n. 10828).

And in the internal sense of the Word everywhere (n. 2249, 2523, 3245).

The Lord glorified His Human, but not the Divine, since this was glorified in itself (n. 10057).

The Lord came into the world to glorify His Human (n. 3637, 4287, 9315).

The Lord glorified His Human by means of the Divine love that was in Him from conception (n. 4727).

The Lord's life in the world was His love towards the whole human race (n. 2253).

The Lord's love transcends all human understanding (n. 2077).

The Lord saved the human race by glorifying His Human (n. 4180, 10019; 10152, 10655, 10659 10828).

Otherwise the whole human race would have perished in eternal death (n. 1676).

The state of the Lord's glorification and humiliation (n. 1785, 1999, 2159, 6866).

Glorification in respect to the Lord is the uniting of His Human with the Divine; and to glorify is to make Divine (n. 1603, 10053, 10828).

When the Lord glorified His Human He put off everything human that was from the mother, until at last He was not her son (n. 2159, 2574, 2649, 3036, 10830).

(5) The Son of God from eternity was the Divine truth in heaven (n. 2628, 2798, 2803, 3195, 3704).

When the Lord was in the world He made His Human Divine truth from the Divine good that was in Him (n. 2803, 3194, 3195, 3210, 6716, 6864, 7014, 7499, 8127, 8724, 9199).

The Lord then arranged all things in Himself into a heavenly form, which is in accord with Divine truth (n. 1928, 3633).

For this reason the Lord was called the Word, which is Divine truth (n. 2533, 2813, 2859, 2894, 3393, 3712).

The Lord alone had perception and thought from Himself, and this was above all angelic perception and thought (n. 1904, 1914, 1919).

The Divine truth which was Himself, the Lord united with Divine good which was in Himself (n. 10047, 10052, 10076).

The union was reciprocal (n. 2004, 10067).

(6) In passing out of the world the Lord also made His Human Divine good (n. 3194, 3210, 6864, 7499, 8724, 9199, 10076).

This is what is meant by His coming forth from the Father and returning to the Father (n. 3194, 3210). Thus He became one with the Father (n. 2751, 3704, 4766).

Since that union Divine truth goes forth from the Lord (n. 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398). How Divine truth goes forth, illustrated (n. 7270, 9407).

It was from His own power that the Lord united the Human with the Divine (n. 1616, 1749, 1752, 1813, 1921, 2025, 2026, 2523, 3141, 5005, 5045, 6716).

From this it is clear that the Lord's Human was not like the human of any other man, in that it was conceived from the Divine Itself (n. 10125, 10825, 10826).

His union with the Father, from whom was His soul, was not as between two persons, but as between soul and body (n. 3737, 10824).

(7) The most ancient people could not worship the Divine being [esse], but could worship only the Divine Outgo [existere], which is the Divine Human; therefore the Lord came into the world in order to become the Divine Existere from the Divine Esse (n. 4687, 5321).

The ancients acknowledged the Divine because He appeared to them in a human form, and this was the Divine Human (n. 5110, 5663, 6845, 10737).

The Infinite Being [Esse] could flow into heaven with the angels and with men only by means of the Divine Human (n. 1676, 1990, 2016, 2034).

In heaven no other Divine than the Divine Human is perceived (n. 6475, 9303, 10067, 10267).

The Divine Human from eternity was the Divine truth in heaven and the Divine passing through heaven; thus it was the Divine Outgo [existere] which afterwards in the Lord became the Divine Being [Esse] per se, from which is the Divine Existere in heaven (n. 3061, 6280, 6880, 10579).

What the state of heaven was before the Lord's coming (n. 6371-6373).

The Divine was not perceptible except when it passed through heaven (n. 6982, 6996, 7004).

(8) The inhabitants of all the earth worship the Divine under a human form, that is, the Lord (n. 6700, 8541-8547, 10736-10738).

They rejoice when they hear that God actually became Man (n. 9361).

All who are in good and who worship the Divine under the human form, are received by the Lord (n. 9359).

God cannot be thought of except in human form; and what is incomprehensible does not fall into any idea, so neither into belief (n. 9359, 9972).

Man is able to worship that of which he has some idea, but not that of which he has no idea (n. 4733, 5110, 5663, 7211, 9356, 10067, 10267).

Therefore the Divine is worshiped under a human form by most of the inhabitants of the entire globe, and this is the effect of influx from heaven (n. 10159).

All who are in good in regard to their life, when they think of the Lord, think of the Divine Human, and not of the Human separate from the Divine; it is otherwise with those who are not in good in regard to their life (n. 2326, 4724, 4731, 4766, 8878, 9193, 9198).

In the church at this day those that are in evil in regard to their life, and those that are in faith separate from charity, think of the Human of the Lord apart from the Divine, and do not even comprehend what the Divine Human is,-why they do not (n. 3212, 3241, 4689, 4692, 4724, 4731, 5321, 6872, 8878, 9193, 9198).

The Lord’s Human is Divine because it is from the Being [Esse] of the Father, and this was His soul, — illustrated by a father’s likeness in children (n. 10269, 10372, 10823).

Also because it was from the Divine love, which was the very Being [Esse] of His life from conception (n. 6872).

Every man is such as his love is, and is his love (n. 6872, 10177, 10284). The Lord made all His Human, both internal and external, Divine (n. 1603, 1815, 1902, 1926, 2083, 2093).

Therefore, differently from any man, He rose again as to His whole body (n. 1729, 2083, 5078, 10825).

(9) That the Lord's Human is Divine is acknowledged from His omnipresence in the Holy Supper (n. 2343, 2359).

Also from His transfiguration before His three disciples (n. 3212).

Also from the Word of the Old Testament, in that He is called God (n. 10154); and is called Jehovah (n. 1603, 1736, 1815, 1902, 2921, 3035, 5110, 6281, 6303, 8864, 9194, 9315).

In the sense of the letter a distinction is made between the Father and the Son, that is, between Jehovah and the Lord, but not in the internal sense of the Word, in which the angels of heaven are (n. 3035).

In the Christian world the Lord's Human has been declared not to be Divine; this was done in a council for the pope's sake, that he might be acknowledged as the Lord's vicar (n. 4738).

(10) Christians were examined in the other life in regard to their idea of one God, and it was found they held an idea of three gods (n. 2329, 5256, 10736-10738, 10821).

A Divine trinity or trine in one person, constituting one God, is conceivable, but not in three persons (n. 10738, 10821, 10824).

A Divine trine in the Lord is acknowledged in heaven (n. 14, 15, 1729, 2004, 5256, 9303).

The trine in the Lord is the Divine Itself, called the Father, the Divine Human, called the Son, and the Divine going forth, called the Holy Spirit and this Divine trine is a One (n. 2149, 2156, 2288, 2319, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823).

The Lord Himself teaches that the Father and He are One (n. 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4766); also that the Holy Divine goes forth from Him and is His (n. 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9228, 9229, 9264, 9407, 9818, 9820, 10330).

(11) The Divine Human flows into heaven and makes heaven (n. 3038). The Lord is the all in heaven and is the life of heaven (n. 7211, 9128). In the angels the Lord dwells in what is His own (n. 9338, 10125, 10151, 10157).

Consequently those who are in heaven are in the Lord (n. 3637, 3638).

The Lord's conjunction with angels is measured by their reception of the good of love and charity from Him (n. 904, 4198, 4205, 4211, 4220, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10810).

The entire heaven has reference to the Lord (n. 551, 552).

The Lord is the common center of heaven (n. 3633, 3641).

All in heaven turn themselves to the Lord, who is above the heavens (n. 9828, 10130, 10189).

Nevertheless angels do not turn themselves to the Lord, but the Lord turns them to Himself (n. 10189).

It is not a presence of angels with the Lord, but the Lord's presence with angels (n. 9415).

In heaven there is no conjunction with the Divine Itself, but conjunction with the Divine Human (n. 4211, 4724, 5663).

(12) Heaven corresponds to the Divine Human of the Lord; consequently heaven in general is as a single man, and for this reason heaven is called the Greatest Man (n. 2996, 2998, 3624-3649, 3741-3745, 4625).

The Lord is the Only Man, and those only are men who receive the Divine from Him (n. 1894).

So far as they receive are they men and images of Him (n. 8547).

Therefore angels are forms of love and charity in human form, and this from the Lord (n. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177).

(13) The whole heaven is the Lord's (n. 2751, 7086).

He has all power in the heavens and on earth (n. 1607, 10089, 10827).

As the Lord rules the whole heaven He also rules all things depending thereon, thus all things in the world (n. 2025, 2026, 4523, 4524).

The Lord alone has the power to remove the hells, to withhold from evils, and to hold in good, thus to save (n.

10019).

87.

XII. THERE IS A CORRESPONDENCE OF ALL THINGS OF HEAVEN WITH ALL THINGS OF MAN.

WHAT CORRESPONDENCE IS is not known at the present day, for several reasons, the chief of which is that man has withdrawn himself from heaven by the love of self and love of the world. For he that loves self and the world above all things gives heed only to worldly things, since these appeal to the external senses and gratify the natural longings; and he does not give heed to spiritual things, since these appeal to the internal senses and gratify the mind, therefore he casts them aside, saying that they are too high for his comprehension. This was not so with the ancient people. To them the knowledge of correspondences was the chief of knowledges. By means of it they acquired intelligence and wisdom; and by means of it those who were of the church had communication with heaven; for the knowledge of correspondences is angelic knowledge. The most ancient people, who were celestial men, thought from correspondence itself, as the angels do. And therefore they talked with angels, and the Lord frequently appeared to them, and they were taught by Him. But at this day that knowledge has been so completely lost that no one knows what correspondence is.[1]

NOTES.

[1] How far the knowledge of correspondences excels other knowledges (n. 4280). The knowledge of correspondences was the chief knowledge of the ancient people; but at the present day it is wholly forgotten (n. 3021, 3419, 4280, 4749, 4844, 4964, 4966, 6004, 7729, 10252). The knowledge of correspondences flourished among the Eastern nations and in Egypt (5702, 6692, 7097, 7779, 9391, 10407).

88. Since, then, without a perception of what correspondence is there can be no clear knowledge of the spiritual world or of its inflow into the natural world, neither of what the spiritual is in its relation to the natural, nor any clear knowledge of the spirit of man, which is called the soul, and its operation into the body, neither of man's state after death, it is necessary to explain what correspondence is and the nature of it. This will prepare the way for what is to follow.

89. First, what correspondence is. The whole natural world corresponds to the spiritual world, and not merely the natural world in general, but also every particular of it; and as a consequence everything in the natural world that springs from the spiritual world is called a correspondent. It must be understood that the natural world springs from and has permanent existence from the spiritual world, precisely like an effect from its effecting cause. All that is spread out under the sun and that receives heat and light from the sun is what is called the natural world; and all things that derive their subsistence therefrom belong to that world. But the spiritual world is heaven; and all things in the heavens belong to that world.

90. Since man is both a heaven and a world in least form after the image of the greatest (see above, n. 57), there is in him both a spiritual and a natural world. The interior things that belong to his mind, and that have relation to

understanding and will, constitute his spiritual world; while the exterior things that belong to his body, and that have relation to its senses and activities, constitute his natural world. Consequently, everything in his natural world (that is, in his body and its senses and activities), that has its existence from his spiritual world (that is, from his mind and its understanding and will) is called a correspondent.

91. From the human face it can be seen what correspondence is. In a face that has not been taught to dissemble, all the affections of the mind present themselves to view in a natural form, as in their type. This is why the face is called the index of the mind; that is, it is man’s spiritual world presented in his natural world. So, too, what pertains to the understanding is presented in speech, and what pertains to the will is presented in the movements of the body. So whatever effects are produced in the body, whether in the face, in speech, or in bodily movements, are called correspondences.

92. All this shows also what the internal man is and what the external, namely, that the internal is what is called the spiritual man, and the external what is called the natural man; also that the one is distinct from the other as heaven is from the world; also that all things that take place and come forth in the external or natural man take place and come forth from the internal or spiritual man.

93. This much has been said about the correspondence of man’s internal or spiritual with his external or natural; now the correspondence of the whole heaven with everything pertaining to man shall be treated of.

94. It has been shown that the entire heaven reflects a single man, and that it is in image a man and is therefore called the Greatest Man. It has also been shown that the angelic societies, of which heaven consists, are therefore arranged as the members, organs, and viscera are in man, that is, some are in the head, some in the breast, some in the arms, and some in each of their particulars (see above, n. 59-72); consequently the societies in any member there correspond to the like member in man; those in the head corresponding to the head in man, those in the breast to the breast in man, those in the arms to the arms in man; and so with all the rest. It is from this correspondence that man has permanent existence, for from heaven alone does man have permanent existence.

95. That heaven is divided into two kingdoms, one called the celestial kingdom and the other the spiritual kingdom, may be seen above in its own chapter. The celestial kingdom corresponds in general to the heart and all things of the heart in the whole body, and the spiritual kingdom to the lungs and to all things of the lungs in the whole body. Likewise in man heart and lungs form two kingdoms, the heart ruling there through the arteries and veins, and the lungs through the tendinous and motor fibers, both together in every exertion and movement. So in every man, in his spiritual world, which is called his spiritual man, there are two kingdoms, one of the will and the other of the understanding, the will ruling through affections for good, and the understanding through affections for truth; and these kingdoms correspond to the kingdoms of the heart

and of the lungs in the body. It is the same in the heavens; the celestial kingdom is the voluntary part of heaven, and in it good of love reigns; the spiritual kingdom is the intellectual part of heaven, and in it truth reigns. These are what correspond to the functions of the heart and lungs in man. It is on account of this correspondence that in the Word the "heart" signifies the will and also good of love, and the "breath" of the lungs signifies the understanding and the truth of faith. For the same reason affections are ascribed to the heart, although they are neither in it nor from it.[1]

NOTES.

[1] The correspondence of the heart and lungs with the Greatest Man, which is heaven, from experience (n. 3883-3896), The heart corresponds to those in the celestial kingdom, and the lungs to those in the spiritual kingdom (n. 3885-3887). There is in heaven a pulse like that of the heart, and a respiration like that of the lungs but interior (n. 3884, 3885, 3887). There the pulse of the heart varies in conformity to states of love, and the respiration in conformity to states of charity and faith (n. 3886, 3887, 3889). In the Word the "heart" means the will, and "from the heart" means from the will (n. 2930, 7542, 8910, 9113, 10336). In the Word the "heart" also signifies love, and "from the heart" means from love (7542, 9050, 10336).

96. The correspondence of the two kingdoms of heaven with the heart and lungs is the general correspondence of heaven with man. There is a less general correspondence with each one of his members, organs, and viscera; and what this is shall also be explained. In the Greatest Man, which is heaven, those that are in the head excel all others in every good, being in love, peace, innocence, wisdom, intelligence, and consequent joy and happiness. These flow into the head of man and the things belonging to the head and corresponding thereto. In the Greatest Man, or heaven,

those that are in the breast are in the good of charity and of faith, and these flow into the breast of man and correspond to it. In the Greatest Man, or heaven, those that are in the loins and the organs devoted to generation are in marriage love. Those in the feet are in the lowest good of heaven, which is called spiritual natural good. Those in the arms and hands are in the power of truth from good. Those that are in the eyes are in understanding; those in the ears are in attention and obedience; those in the nostrils are in perception; those in the mouth and tongue are in the ability to converse from understanding and perception; those in the kidneys are in truths searching, separating, and correcting; those in the liver, pancreas, and spleen are in various purifications of good and truth; and so with the rest. All these flow into the like things of man and correspond to them. This inflow of heaven is into the functions and uses of the bodily members; and the uses, since they are from the spiritual world, take on a form by means of such things as are in the natural world, and thus present themselves in effect. From this is the correspondence.

97. For the same reason these same members, organs, and viscera have a like significance in the Word; for everything there has a meaning in accordance with correspondence. Thus the "head" signifies intelligence and wisdom; the "breast" charity; the "loins" marriage love; the "arms and hands" power of truth; the "feet" what is natural; the "eyes" understanding; the "nostrils" perception; the "ears" obedience, the "kidneys" the scrutiny of truth, and so on.[1] So, too, in the common speech

of man it is said of one who is intelligent and wise that he has a good head; of one who is charitable that he is a bosom friend; of one who has clear perception that he is keen scented; of one who is intelligent that he is sharp sighted; of one who is powerful that he is long handed; of one who exercises his will from love that it is done from the heart. These and many other expressions in the speech of men are from correspondence, for they are from the spiritual world, although man is ignorant of it.

NOTES.

[1] In the Word the “breast” signifies charity (n. 3934, 10081, 10087). The “loins” and organs of generation signify marriage love (n. 3021, 4280, 4462, 5050-5052). The “arms” and “hands” signify the power of truth (n. 878, 3091, 4931-4937, 6947, 7205, 10019). The “feet” signify the natural (n. 2162, 3147, 3761, 3986, 4280, 4938-4952). The “eye” signifies understanding (n. 2701, 4403-4421, 4523-4534, 6923, 9051, 10569). The “nostrils” signify perception (n. 3577, 4624, 4625, 4748, 5621, 8286, 10054, 10292). The “ears” signify obedience (n. 2542, 3869, 4523, 4653, 5017, 7216, 8361, 8990, 9311, 9397, 10061). The “kidneys” signify the scrutiny and correction of truth (n. 5380-5386, 10032).

98. That there is such a correspondence of all things of heaven with all things of man has been made clear to me by much experience, by so much that I am as convinced of it as of any evident fact that admits of no doubt. But it is not necessary to describe all this experience here; nor would it be permissible on account of its abundance. It may be seen set forth in the Arcana Coelestia, where correspondences, representations, the influx of the spiritual world into the natural world, and the interaction between soul and body, are treated of.[1]

NOTES.

[1] The correspondence of all the members of the body with the Greatest Man, or heaven, in general and in particular, from experience (n. 3021, 3624-3649, 3741-3750, 3883-3895, 4039-4054, 4218-4228, 4318-4331, 4403-4421, 4523-4533, 4622-4633, 4652-4660, 4791-4805, 4931-4953, 5050-5061, 5171-5189, 5377-5396, 5552-5573, 5711-5727, 10030). The influx of the spiritual world into the natural world or of heaven into the world, and the influx of the soul into all things of the body, from experience (n. 6053-6058, 6189-6215, 6307-6326, 6466-6495, 6598-6626). The interaction between soul and body, from experience (n. 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626).

99. But notwithstanding that all things of man’s body correspond to all things of heaven, it is not in respect to his external form that man is an image of heaven, but in respect to his internal form; for man’s interiors are what receive heaven, while his exteriors receive the world. So far, therefore, as his interiors receive heaven man is in respect to them a heaven in least form, after the image of the greatest. But so far as his interiors do not receive heaven he is not a heaven and an image of the greatest, although his exteriors, which receive the world, may be in a form in accordance with the order of the world, and thus variously beautiful. For the source of outward beauty which pertains to the body is in parents and formation in the womb, and it is preserved afterwards by general influx from the world. For this reason the form of one’s natural man differs greatly from the form of his spiritual man. What the form of a man’s spirit is I have been shown occasionally; and in some who were beautiful and charming in appearance the spirit was seen to be so deformed, black and monstrous that it might be called an image of hell, not of heaven; while in others not beautiful there was a spirit beautifully formed, pure, and angelic. Moreover, the spirit of man appears after death such as it has been in the body while it lived therein in the world.

100. But correspondence applies far more widely than to man; for there is a correspondence of the heavens with one another. To the third or inmost heaven the second or middle heaven corresponds, and to the second or middle heaven the first or outmost heaven corresponds, and this corresponds to the bodily forms in man called his members, organs, and viscera. Thus it is the bodily part of man in which heaven finally terminates, and upon which it stands as upon its base. But this arcanum will be more fully unfolded elsewhere.

101. Especially it must be understood that all correspondence with heaven is with the Lord’s Divine Human, because heaven is from Him, and He is heaven, as has been shown in previous chapters. For if the Divine Human did not flow into all things of heaven, and in accordance with correspondences into all things of the world, no angel or man could exist. From this again it is evident why the Lord became Man and clothed His Divine from first to last with a Human. It was because the Divine Human, from which heaven existed before the Lord’s coming, was no longer sufficient to sustain all things, for the reason that man, who is the foundation of the heavens, had subverted and destroyed order. What the Divine Human was before the Lord’s coming, and what the condition of heaven was at that time may be seen in the extracts appended to the preceding chapter.

102. Angels are amazed when they hear that there are men who attribute all things to nature and nothing to the Divine, and who also believe that their body, into which so

many wonders of heaven are gathered, is a product of nature. Still more are they amazed that the rational part of man is believed to be from nature, when, if men will but lift their minds a little, they can see that such effects are not from nature but from the Divine; and that nature has been created simply for clothing the spiritual and for presenting it in a correspondent form in the outmost of order. Such men they liken to owls, which see in darkness, but in light see nothing.

103.

XIII. THERE IS A CORRESPONDENCE OF HEAVEN WITH ALL THINGS OF THE EARTH.

What correspondence is has been told in the preceding chapter, and it has there been shown that each thing and all things of the animal body are correspondences. The next step is to show that all things of the earth, and in general all things of the universe, are correspondences.

104. All things of the earth are distinguished into three kinds, called kingdoms, namely, the animal kingdom, the vegetable kingdom, and the mineral kingdom. The things of the animal kingdom are correspondences in the first degree, because they live; the things of the vegetable kingdom are correspondences in the second degree, because they merely grow; the things of the mineral kingdom are correspondences in the third degree, because they neither live nor grow. Correspondences in the animal kingdom are living creatures of various kinds, both those that walk and creep on the ground and those that fly in the air; these need not be specially named, as they are well known. Correspondences in the vegetable kingdom are all things that grow and abound in gardens, forests, fields, and meadows; these, too, need not be named, because they are well known. Correspondences in the mineral kingdom are metals more and less noble, stones precious and not precious, earths of various kinds, and also the waters. Besides these the things prepared from them by human activity for use are correspondences, as foods of every kind,

clothing, dwellings and other buildings, with many other things.

105. Also the things above the earth, as the sun, moon, and stars, and those in the atmosphere, as clouds, mists, rain, lightning and thunder, are likewise correspondences. Things resulting from the presence and absence of the sun, as light and shade, heat and cold, are also correspondences, as well as those that follow in succession therefrom, as the seasons of the year, spring, summer, autumn, and winter; and the times of day, morning, noon, evening, and night.

106. In a word, all things that have existence in nature, from the least to the greatest thereof, are correspondences.[1] They are correspondences because the natural world with all things in it springs forth and subsists from the spiritual world, and both worlds from the Divine. They are said to subsist also, because everything subsists from that from which it springs forth, subsistence being a permanent springing forth; also because nothing can subsist from itself, but only from that which is prior to itself, thus from a First, and if separated from that it would utterly perish and vanish.

NOTES.

[1] All things that are in the world and its three kingdoms correspond to the heavenly things that are in heaven, that is, the things in the natural world correspond to the things in the spiritual world (n. 1632, 1881, 2758, 2760-2763, 2987-3003, 3213-3227, 3483, 3624-3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 9280). By correspondences the natural world is conjoined to the spiritual world (n. 8615). For this reason all nature is a theatre representative of the Lord’s kingdom (n. 2758, 2999, 3000, 3483, 4938, 4939, 8848, 9280).

107. Everything in nature that springs forth and subsists in accordance with Divine order is a correspondence. Divine order is caused by the Divine good that flows forth from the Lord. It begins in Him, goes forth from Him through the heavens in succession into the world, and is terminated there in outmosts; and everything there that is in accordance with order is a correspondence. Everything there is in accordance with order that is good and perfect for use, because everything good is good in the measure of its use; while its form has relation to truth, truth being the form of good. And for this reason everything in the whole world and of the nature thereof that is in Divine order has reference to good and truth.[1]

NOTES.

[1] Everything in the universe, both in heaven and in the world, that is in accordance with order, has reference to good and truth (n. 2451, 3166, 4390, 4409, 5232, 7256, 10122); and to the conjunction of these, in order to be anything (n. 10555).

108. That all things in the world spring from the Divine, and are clothed with such things in nature as enable them to exist there and perform use, and thus to correspond, is clearly evident from the various things seen in both the animal and vegetable kingdoms. In both there are things that any one who thinks interiorly can see to be from heaven. For illustration a few things out of a countless number may be mentioned; and first some things from the animal kingdom. Many are aware what knowledge there is engrafted as it were in every animal. Bees know how to gather honey from flowers, to build cells out of wax in which

to store their honey, and thus provide food for themselves and their families, even for a coming winter. That a new generation may be born their queen lays eggs, and the rest take care of them and cover them. They live under a sort of government which all know by instinct. They preserve the working bees and cast out the drones, depriving them of their wings; besides other wonderful things implanted in them from heaven for the sake of their use, their wax everywhere serving the human race for candles, their honey for adding sweetness to food. (2) Again, what wonders do we see in worms, the meanest creatures in the animal kingdom! They know how to get food from the juice of the leaves suited to them, and afterward at the appointed time to invest themselves with a covering and enter as it were into a womb, and thus hatch offspring of their own kind. Some are first turned into nymphs and chrysalides, spinning threads about themselves; and this travail being over they come forth clad with a different body, furnished with wings with which they fly in the air as in their heaven, and celebrate marriages and lay eggs and provide posterity for themselves. (3) Besides these special instances all creatures in general that fly in the air know the proper food for their nourishment, not only what it is but where to find it; they know how to build nests for themselves, one kind in one way and another kind in another way; how to lay their eggs in the nests, how to sit upon them, how to hatch their young and feed them, and to turn them out of their home when they are able to shift for themselves. They know, too, their enemies that they must avoid and their friends with whom they may associate, and this from early infancy; not to mention the wonders in the eggs themselves, in which all things lie ready in their order for the formation and nourishment of the chicks; besides numberless other things. (4) Who that thinks from any wisdom of reason will ever say that these instincts are from any other source than the spiritual world, which the natural serves in clothing what is from it with a body, or in presenting in effect what is spiritual in the cause? The beasts of the earth and the birds of the air are born into all this knowledge, while man, who is far superior to them, is not; for the reason that animals are in the order of their life, and have not been able to destroy what is in them from the spiritual world, because they have no rational faculty. Man, on the other hand, whose thought is from the spiritual world, having perverted what is in him from that world by a life contrary to order, which his rational faculty has favored, must needs be born into mere ignorance and afterwards be led back by Divine means into the order of heaven.

109. How the things in the vegetable kingdom correspond can be seen from many instances, as that little seeds grow into trees, put forth leaves, produce flowers, and then fruit, in which again they deposit seed, these things taking place in succession and existing together in an order so wonderful as to be indescribable in a few words. Volumes might be filled, and yet there would be still deeper arcana, relating more closely to their uses, which science would be unable to exhaust. Since these things, too, are from the spiritual world, that is, from heaven, which is

in the human form (as has been shown above in its own chapter), so all the particulars in this kingdom have a certain relation to such things as are in man, as some in the learned world know. That all things in this kingdom also are correspondences has been made clear to me by much experience. Often when I have been in gardens and have been looking at the trees, fruits, flowers, and plants there, I have recognized their correspondences in heaven, and have spoken with those with whom these were, and have been taught whence and what they were.

110. But at the present day no one can know the spiritual things in heaven to which the natural things in the world correspond except from heaven, since the knowledge of correspondences is now wholly lost. But the nature of the correspondence of spiritual things with natural I shall be glad to illustrate by some examples. The animals of the earth correspond in general to affection, mild and useful animals to good affections, fierce and useless ones to evil affections. In particular, cattle and their young correspond to the affections of the natural mind, sheep and lambs to the affections of the spiritual mind; while birds correspond, according to their species, to the intellectual things of the natural or the spiritual mind.[1] For this reason various animals, as cattle and their young, rams, sheep, he-goats, and she-goats, he-lambs and she-lambs, also pigeons and turtledoves, were devoted to a sacred use in the Israelitish Church, which was a representative church, and sacrifices and burnt offerings were made of them. For they correspond in that use to spiritual things, and in heaven

these were understood in accordance with the correspondences. Moreover, animals according to their kinds and species, because they have life, are affections; and the life of each one is solely from affection and in accordance with affection; consequently every animal has an innate knowledge that is in accord with its life's affection. Man is like an animal so far as his natural man is concerned, and is therefore likened to animals in common speech; for example, if he is gentle he is called a sheep or lamb, if fierce a bear or wolf, if cunning a fox or serpent, and so on.

NOTES.

[1] From correspondence animals signify affections; mild and useful animals good affections, fierce and useless ones evil affections (n. 41, 45, 46, 142, 143, 246, 714, 716, 719, 2179, 2180, 3519, 9280); illustrated by experience from the spiritual world (n. 3218, 5198, 9090). Influx of the spiritual world into the lives of animals (n. 1633, 3646). Cattle and their young from correspondence signify affections of the natural mind (n. 2180, 2566, 9391, 10132, 10407). What sheep signify (n. 4169, 4809); and lambs (n. 3994, 10132). Flying creatures signify intellectual things (n. 40, 745, 776, 778, 866, 988, 991, 5149, 7441); with a difference according to their genera and species, from experience in the spiritual world (n. 3219).

111. There is a like correspondence with things in the vegetable kingdom. In general, a garden corresponds to the intelligence and wisdom of heaven; and for this reason heaven is called the Garden of God, and Paradise;[1] and men call it the heavenly paradise. Trees, according to their species, correspond to the perceptions and knowledges of good and truth which are the source of intelligence and wisdom. For this reason the ancient people, who were acquainted with correspondences, held their sacred worship in groves;[2] and for the same reason trees are so

often mentioned in the Word, and heaven, the church, and man are compared to them; as the vine, the olive, the cedar, and others, and the good works done by men are compared to fruits. Also the food derived from trees, and more especially from the grain harvests of the field, corresponds to affections for good and truth, because these affections feed the spiritual life, as the food of the earth does the natural life;[3] and bread from grain, in a general sense, because it is the food that specially sustains life, and because it stands for all food, corresponds to an affection for all good. It is on account of this correspondence that the Lord calls Himself the bread of life; and that loaves of bread had a holy use in the Israelitish Church, being placed on the table in the tabernacle and called "the bread of faces;" also the Divine worship that was performed by sacrifices and burnt offerings was called "bread." Moreover, because of this correspondence the most holy act of worship in the Christian Church is the Holy Supper, in which bread is given, and wine.[4] From these few examples the nature of correspondence can be seen.

NOTES.

[1] From correspondence a garden and a paradise signify intelligence and wisdom (n. 100, 108); from experience (n. 3220). All things that have a correspondence have in the Word the same significance (n. 2896, 2987, 2989, 2990, 2991, 3002, 3225).

[2] Trees signify perceptions and knowledges (n. 103, 2163, 2682, 2722, 2972, 7692). For this reason the ancient people held Divine worship in groves under trees according to their correspondence (n. 2722, 4552). Influx of heaven into subjects of the vegetable kingdom, as into trees and plants (n. 3648).

[3] From correspondence foods signify such things as nourish the spiritual life (n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 5915, 6277, 8562, 9003).

[4] Bread signifies every good that nourishes the spiritual life of man (n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545, 10686). Such was the signification of the loaves that were on the table in the tabernacle (n. 3478, 9545). Sacrifices in general were called bread (n. 2165). Bread includes all food (n. 2165). Thus it signifies all heavenly and spiritual food (n. 276, 680, 2165, 2177, 3478, 6118, 8410).

112. How conjunction of heaven with the world is effected by means of correspondences shall also be told in a few words. The Lord's kingdom is a kingdom of ends, which are uses; or what is the same thing, a kingdom of uses which are ends. For this reason the universe has been so created and formed by the Divine that uses may be every where clothed in such a way as to be presented in act, or in effect, first in heaven and afterwards in the world, thus by degrees and successively, down to the outmost things of nature. Evidently, then, the correspondence of natural things with spiritual things, or of the world with heaven, is through uses, and uses are what conjoin; and the form in which uses are clothed are correspondences and are conjunctions just to the extent that they are forms of uses. In the nature of the world in its threefold kingdom, all things that exist in accordance with order are forms of uses, or effects formed from use for use, and this is why the things in nature are correspondences. But in the case of man, so far as he is in accordance with Divine order, that is, so far as he is in love to the Lord and in charity towards the neighbor, are his acts uses in form, and correspondences, and through these he is conjoined to heaven. To love the Lord and the neighbor means in general to perform uses.[1]

Furthermore, it must be understood that man is the means by which the natural world and the spiritual world are conjoined, that is, man is the medium of conjunction, because in him there is a natural world and there is a spiritual world (see above, n. 57); consequently to the extent that man is spiritual he is the medium of conjunction; but to the extent that a man is natural, and not spiritual, he is not a medium of conjunction. Nevertheless, apart from this mediumship of man, a Divine influx into the world and into the things pertaining to man that are of the world goes on, but not into man's rational faculty.

NOTES.

[1] Every good has its delight as well as its quality from use and in accordance with use; therefore such as the use is, such is the good (n. 3049, 4984, 7038). Angelic life consists in the goods of love and charity, that is, in performing uses (n. 454). The Lord, and consequently the angels, look only, in regard to man, to ends, which are uses (n. 1317, 1645, 5854). The Lord's kingdom is a kingdom of uses that is, of ends (n. 454, 696, 1103, 3645, 4054, 7038). Serving the Lord is performing uses (n. 7038). Each thing and all things in man have been formed for use (n. 3626, 4104, 5189 9297; also from use, that is, the use is prior to the organic forms in man through which the use is performed, because use is from the inflowing of the Lord through heaven (n. 4223, 4926). Moreover man's interiors, which constitute his mind, when he grows to maturity are formed from use and for use (n. 1964, 6815, 9297). Consequently man is such as are the uses with him (n. 1568, 3570, 4054, 6571, 6935, 6938, 10284). Uses are the ends for the sake of which (n. 3565, 4054, 4104, 6815). Use is the first and the last, thus the all of man (n. 1964).

113. As all things that are in accord with Divine order correspond to heaven, so all things contrary to Divine order correspond to hell. All things that correspond to heaven have relation to good and truth; but those that correspond to hell have relation to evil and falsity.

114. Something shall now be said about the knowledge of correspondences and its use. It has been said above that

the spiritual world, which is heaven, is conjoined with the natural world by means of correspondences; therefore by means of correspondences communication with heaven is granted to man. For the angels of heaven do not think from natural things, as man does; but when man has acquired a knowledge of correspondences he is able, in respect to the thoughts of his mind, to be associated with the angels, and thus in respect to his spiritual or internal man to be conjoined with them. That there might be such a conjunction of heaven with man the Word was written wholly by correspondences, each thing and all things in it being correspondent.[1] If man, therefore, had a knowledge of correspondences he would understand the spiritual sense of the Word, and from that it would be given him to know arcana of which he sees nothing in the sense of the letter. For there is a literal sense and there is a spiritual sense in the Word, the literal sense made up of such things as are in the world, and the spiritual sense of such things as are in heaven. And such a Word, in which everything down to the least jot is a correspondence, was given to men because the conjunction of heaven with the world is effected by means of correspondences.[2]

NOTES.

[1] The Word was written wholly by correspondences (n. 8615). By means, of the Word man has conjunction with heaven (n. 2899, 6943, 9396, 9400, 9401, 10375, 10452).

[2] Concerning the spiritual sense of the Word see the little work on The White Horse referred to in the Apocalypse.

115. I have been taught from heaven that the most ancient men on our earth, who were celestial men, thought from correspondences themselves, the natural things of the world before their eyes serving them as means of thinking in this way; and that they could be in fellowship with angels and talk with them because they so thought, and that thus through them heaven was conjoined to the world. For this reason that period was called the Golden Age, of which it is said by ancient writers that the inhabitants of heaven dwelt with men and associated with them as friends with friends. But after this there followed a period when men thought, not from correspondences themselves, but from a knowledge of correspondences, and there was then also a conjunction of heaven with man, but less intimate. This period was called the Silver Age. After this there followed men who had a knowledge of correspondences but did not think from that knowledge, because they were in natural good, and not, like those before them in spiritual good. This period was called the Copper Age. After this man gradually became external, and finally corporeal, and then the knowledge of correspondences was wholly lost, and with it a knowledge of heaven and of the many things pertaining to heaven. It was from correspondence that these ages were named from gold, silver, and copper,[1] and for the reason that from correspondence gold signifies celestial good in which were the most ancient people, silver spiritual good in which were the ancient people that followed, and copper natural good in which were the next posterity; while iron,

from which the last age takes its name, signifies hard truth apart from good.

NOTES.

[1] Gold from correspondence signifies celestial good (n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881). Silver signifies spiritual good, that is, truth from a celestial origin (n. 1551, 1552, 2954, 5658). Copper signifies natural good (n. 425, 1551). Iron signifies truth in the outmost of order (n. 425, 426).

116.

XIV. THE SUN IN HEAVEN.

IN HEAVEN NEITHER the sun of the world, nor anything from that sun, is seen, because it is wholly natural. For nature has its beginning from that sun, and whatever is produced by means of it is called natural. But the spiritual, to which heaven belongs, is above nature and wholly distinct from what is natural; and there is no communication between the two except by correspondences. What the distinction between them is may be understood from what has been already said about degrees (n. 38), and what the communication is from what has been said in the two preceding chapters about correspondences.

117. Although the sun of the world is not seen in heaven, nor anything from that sun, there is nevertheless a sun there, and light and heat, and all things that are in the world, with innumerable others, but not from a like origin; since the things in heaven are spiritual, and those in the world are natural. The sun of heaven is the Lord; the light there is the Divine truth and the heat the Divine good that go forth from the Lord as a sun. From this origin are all things that spring forth and are seen in the heavens. This light and heat and things existing therefrom in heaven will be treated of in the following chapters; in this chapter we will speak only of the sun there. In heaven the Lord is seen as a sun, for the reason that He is Divine love, from which all spiritual things, and by means of the sun of the world all

natural things, have their existence. That love is what shines as a sun.

118. That the Lord is actually seen in heaven as a sun I have not only been told by angels, but it has occasionally been granted me to see it; and therefore what I have heard and seen respecting the Lord as a sun I shall be glad to tell in a few words. The Lord is seen as a sun, not in heaven, but high above the heavens; and not directly overhead or in the zenith, but before the faces of the angels at a middle height. He is seen at a considerable distance, in two places, one before the right eye and the other before the left eye. Before the right eye He is seen exactly like a sun, as it were, with a glow and size like that of the sun of the world. But before the left eye He is not seen as a sun, but as a moon, glowing white like the moon of our earth, and of like size, but more brilliant, and surrounded with many little moons, as it were, each of them of similar whiteness and splendor. The Lord is seen so differently in two places because every person sees the Lord in accordance with the quality of his reception of the Lord, thus He is seen in one way by those that receive Him with the good of love, and in another by those that receive Him with the good of faith. Those that receive Him with the good of love see Him as a sun, fiery and flaming, in accordance with their reception of Him; these are in His celestial kingdom; while those that receive Him with the good of faith see Him as a moon, white and brilliant in accordance with their reception of Him, and these are in His spiritual kingdom.[1] This is so because good of love corresponds to fire; therefore in the spiritual sense

fire is love; and the good of faith corresponds to light, and in the spiritual sense light is faith.[2] And the Lord appears before the eyes because the interiors, which belong to the mind, see through the eyes, from good of love through the right eye, and from good of faith through the left eye;[3] since with angels and also with men all things at the right correspond to good from which truth is derived, and all at the left to truth that is from good.[4] Good of faith is in its essence truth from good.

NOTES.

[1] The Lord is seen in heaven as a sun, and is the sun of heaven (n. 1053, 3636, 3643, 4060). The Lord is seen as a sun by those who are in His celestial kingdom, where love to Him reigns, and as a moon by those who are in His spiritual kingdom, where charity to the neighbor and faith reign (n. 1521, 1529-1531, 1837, 4696). The Lord is seen as a sun at a middle height before the right eye, and an a moon before the left eye (n. 1053, 1521, 1529-1531, 3636, 3643, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809). The Lord is seen as a sun and as a moon (n. 1531, 7173). The Lord's Divine Itself is far above His Divine in heaven (n. 7270, 8760).

[2] "Fire" in the Word signifies love, both in a good sense and in a bad sense (n. 934, 4906, 5215). Holy or heavenly fire signifies the Divine Love (n. 934, 6314, 6832). Infernal fire signifies love of self and of the world and every lust of those loves (n. 1861, 5071, 6314, 6832, 7575, 10747). Love is the fire of life and life itself is really from it (n. 4906, 5071, 6032, 6314). "Light" signifies the truth of faith (n. 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684).

[3] The sight of the left eye corresponds to truths of faith, and the sight of the right eye to their goods (n. 4410, 6923).

[4] The things on man's right have relation to good from which is truth, and those on his left to truth from good (n. 9495, 9604).

119. This is why in the Word the Lord in respect to love is likened to the sun, and in respect to faith to the moon; also that the "sun" signifies love from the Lord to the Lord, and

the “moon” signifies faith from the Lord in the Lord, as in the following passages:

The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days (Isa. 30:26).

And when I shall extinguish thee I will cover the heavens and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine. All luminaries of light in the heavens will I make dark over thee, and I will set darkness upon thy land (Ezek. 32:7, 8).

I will darken the sun in his going forth, and the moon shall not make her light to shine (Isa. 13:10)

> The sun and the moon shall be darkened, and the stars shall withdraw their shining. The sun shall be turned into darkness and the moon into blood (Joel 2:2, 10, 31; 3:16).

> The sun became black as sackcloth and hair, and the moon became as blood, and the stars fell unto the earth (Apoc. 6:12, 13).

> Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven (Matt. 24:29).

And elsewhere. In these passages the “sun” signifies love, and the “moon” faith, and the “stars” knowledges of good and truth.[1] These are said to be darkened, to lose their light, and to fall from heaven, when they are no more. That the Lord is seen as a sun in heaven is evident also from His appearance when transfigured before Peter, James, and John,

That His face did shine as the sun (Matt. 17:2).

These disciples thus saw the Lord when they were withdrawn from the body, and were in the light of heaven. It was because of this correspondence that the ancient people, with whom was a representative church, turned the face to the sun in the east when they were in Divine worship; and for the same reason they gave to their temples an eastern aspect.

NOTES.

[1] "Stars" and "constellations" in the Word signify knowledges of good and truth (n. 2495, 2849, 4697).

120. How great the Divine love is and what it is can be seen by comparison with the sun of the world, that it is most ardent, if you will believe it, much more ardent than that sun. For this reason the Lord as a sun does not flow without mediums into the heavens, but the ardor of His love is gradually tempered on the way. These temperings appear as radiant belts about the sun; furthermore, the angels are veiled with a thin adapting cloud to prevent their being harmed by the influx.[1] For this reason the heavens are more or less near in accordance with reception. As the higher heavens are in good of love they are nearest to the Lord as the sun; and as the lower heavens are in good of faith they are farther away from Him. But those that are in no good,

like those in hell, are farthest away, at different distances in accordance with their opposition to good.[2]

NOTES.

[1] What the Lord's Divine love is, and how great it is, illustrated by comparison with the fire of this world's sun (n. 6834, 6849, 8644). The Lord's Divine love is love toward the whole human race to save it (n. 1820, 1865, 2253, 6872). The love that first goes forth from the fire of the Lord's love does not enter heaven, but is seen as radiant belts about the sun (n. 7270). The angels are veiled with a corresponding thin cloud, to prevent their being harmed by the glow of burning love (n. 6849).

[2] The Lord's presence with the angels is in proportion to their reception of good of love and faith from Him (n. 904, 4198, 4320, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10811). The Lord appears to each one in accordance with what he is (n. 1861, 3235, 4198, 4206). The hells are at a distance from the heavens because they cannot bear the presence of Divine love from the Lord (n. 4299, 7519, 7738, 7989, 8137, 8265, 9327). For this reason the hells are very far away from the heavens, and this is the "great gulf" (n. 9346, 10187).

121. When, however, the Lord appears in heaven, which often occurs, He does not appear encompassed with a sun, but in the form of an angel, yet distinguished from angels by the Divine shining through from His face, since He is not there in person, for in person the Lord is constantly encompassed by the sun, but He is present by look. For it is a common occurrence in heaven for persons to appear to be present in a place where their look is fixed or is terminated, even when this place is far away from where they really are. This presence is called the presence of internal sight, which will be treated of further on. I have also seen the Lord out of the sun in an angelic form, at a height a little below the sun; also near by in a like form, with shining face, and once in the midst of angels as a flame-like radiance.

122. To the angels the sun of the world appears like a dense darkness opposite to the sun of heaven, and the moon like a darkness opposite to the moon of heaven, and this constantly; and for the reason that the world's fieriness corresponds to the love of self, and the light from it corresponds to what is false from that love; and the love of self is the direct opposite of the Divine love; and what is false from that love is the direct opposite of the Divine truth; and the opposite of the Divine love and the Divine truth is to the angels thick darkness. Therefore, in the Word, to worship the sun and moon of this world and bow down to them, signifies to love self and the falsities that spring from the love of self, and it is said that such would be cut off. (Deut. 4:19; 16:3-5; Jer. 8:1, 2; Ezek. 8:15, 16, 18; Apoc. 16:8; Matt. 13:6).[1]

NOTES.

[1] The sun of the world is not seen by the angels, but in its place something dark behind, opposite to the sun of heaven or the Lord (n. 7078, 9755). In the opposite sense the sun signifies the love of self (n. 2441); and in this sense "to worship the sun" signifies to worship what is contrary to heavenly love or to the Lord (n. 2441, 10584). To those in the hells the sun of heaven is thick darkness (n. 2441).

123. As it is from the Divine love that is in and from Him that the Lord appears in heaven like a sun, so all in the heavens are turned constantly to Him those in the celestial kingdom to Him as a sun and those in the spiritual kingdom to Him as a moon. But those that are in hell turn themselves to an opposite darkness and dense darkness, that is, they turn backwards, away from the Lord; and for the reason that all in the hells are in love of self and the world, thus

antagonistic to the Lord. Those who turn themselves to the dense darkness that is in the place where this world's sun is are in the hells behind, and are called genii; while those that turn themselves to the darkness that is in the place of the moon are in the hells more in front, and are called spirits. This is why those in the hells are said to be in darkness, and those in the heavens in light, "darkness" signifying falsity from evil, and "light" truth from good. They so turn themselves because all in the other life look towards what rules in their interiors, thus to their loves; and with angels and spirits the interiors determine the face; and in the spiritual world quarters are not fixed, as in the natural world, but are determined by the face. In respect to his spirit man turns himself in like manner as a spirit does, backwards from the Lord if he is in love of self and the world, and towards the Lord if he is in love to the Lord and the neighbor. But of this man is ignorant, because he is in the natural world where quarters are determined by the rising and setting of the sun. But as this cannot be easily comprehended by men it will be elucidated hereafter when Quarters, Space, and Time in Heaven are treated of.

124. Because the Lord is the sun of heaven and everything that is from Him looks to Him, He is also the common center, the source of all direction and determination.[1] So, too, all things beneath are in His presence and under His auspices, both in the heavens and on the earths.

[1] The Lord is the common center to which all things of heaven turn (n. 3633, 3641).

125. From all this what has been said and shown in previous chapters about the Lord may now be seen in clearer light, namely:

That He is the God of heaven (n. 2-6).

That it is His Divine that makes heaven (n. 7-12).

That the Lord's Divine in heaven is love to Him and charity towards the neighbor (n. 13-19).

That there is a correspondence of all things of the world with heaven, and through heaven with the Lord (n. 87-115).

Also that the sun and moon of the world are correspondences (n. 105).

126.

XV. LIGHT AND HEAT IN HEAVEN.

THAT THERE IS light in the heavens those who think from nature alone cannot comprehend; and yet such is the light in the heavens that it exceeds by many degrees the noonday light of the world. That light I have often seen, even during the evening and night. At first I wondered when I heard the angels say that the light of this world is little more than a shadow in comparison with the light of heaven; but having seen it I can testify that it is so. The brightness and splendor of the light of heaven are such as cannot be described. All things that I have seen in the heavens have been seen in that light, thus more clearly and distinctly than things in this world.

127. The light of heaven is not a natural light, like the light of the world, but a spiritual light, because it is from the Lord as a sun, and that sun is the Divine love (as has been shown in the foregoing chapter). That which goes forth from the Lord as a sun is called in the heavens Divine truth, but in its essence it is Divine good united to Divine truth. From this the angels have light and heat, light from Divine truth, and heat from Divine good. As the light of heaven, and the heat also, are from such a source, it is evident that they are spiritual and not natural.[1]

NOTES.

[1] All light in the heavens is from the Lord as a sun (n. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809). The Divine truth that goes forth from the Lord appears in heaven as

light, and furnishes all the light of heaven (n. 3195, 3222, 3223, 5400, 8644, 9399, 9548, 9684).

128. The Divine truth is light to the angels because the angels are spiritual and not natural. Spiritual beings see from their sun, and natural beings from theirs. It is from Divine truth that angels have understanding, and their understanding is their inner sight, which flows into and produces their outer sight; therefore in heaven whatever is seen from the Lord as the sun is seen in light.[1] This being the source of light in heaven the light is varied there in accordance with the reception of Divine truth from the Lord; or what is the same, in accordance with the intelligence and wisdom in which the angels are, thus differently in the celestial kingdom and in the spiritual kingdom, and differently in each society. In the celestial kingdom the light appears flaming because the angels there receive light from the Lord as a sun; but in the spiritual kingdom the light is shining white, because the angels there receive light from the Lord as a moon (see above, n. 118). So, too, the light differs in different societies, and again in each society, those that are at the center being in greater light and those in the circumference in less light (see n. 43). In a word, the angels have light in the same degree in which they are recipients of Divine truth, that is, are in intelligence and wisdom from the Lord;[2] and this is why the angels of heaven are called angels of light.

NOTES.

[1] The light of heaven illumines both the sight and the understanding of angels and spirits (n. 2776, 3138).

[2] The light in heaven is in harmony with the intelligence and wisdom of the angels (n. 1524, 1529, 1530, 3339). Differences of light in the heavens are as many as there are angelic societies; and as there are in the heavens endless varieties of good and truth, so are there of wisdom and intelligence (n. 684, 690, 3241, 3744, 3745, 4414, 5598, 7236, 7833, 7836).

129. As the Lord in the heavens is Divine truth, and the Divine truth there is light, so in the Word He is called Light, likewise all truth is from Him, as in the following passages:

> Jesus said, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life (John 8:12).
>
> As long as I am in the world I am the light of the world (John 9:5).

Jesus said, Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you. While ye have the light believe in the light, that ye may be sons of light. I have come a light into the world, that whosoever believeth in Me may not abide in darkness (John 12:35, 36, 46).

Light has come into the world, but men have loved the darkness rather than the light (John 3:19).

John says of the Lord:

This is the true light which lighteneth every man (John 1:9).

The people that sit in darkness have seen a great light, and to them that were sitting in the shadow of death light is sprung up (Matt. 4:16).

> I will give thee for a covenant of the people, for a light of the Gentiles (Isa. 13:6).
>
> I have established Thee for a light of the Gentiles that Thou mayest be My salvation unto the end of the earth

(Isa. 19:6).

The nations of them that are saved shall walk in His light
(Apoc. 21:24).

Send out Thy light and Thy truth; let them lead me (Psalm
43:3).

In these and other passages the Lord is called light from Divine truth, which is from Him; and the truth itself is likewise called light. As light in the heavens is from the Lord as a sun, so when He was transfigured before Peter, James, and John:

His face did shine as the sun, and His raiment was white as the light (Matt. 17:2).

And His garments became shining, exceeding white as snow,
so as no fuller on earth can whiten them (Mark 9:3; Matt.
17:2).

The Lord's garments had this appearance because they represented Divine truth which is from Him in the heavens, "garments" also in the Word signifying truths,[1] consequently it is said in David:

O Jehovah, Thou coverest Thyself with light as with a
garment (Psalm 104:2).

NOTES.

[1] In the Word “garments” signify truths, because truths clothe good (n. 1073, 2576, 5248, 5319, 5954, 9216, 9952, 10536). The Lord’s garments when He was transfigured signified Divine truth going forth from His Divine love (n. 9212, 9216).

130. That light in the heavens is spiritual and that this light is Divine truth may be inferred also from the fact that men as well as angels have spiritual light, and have enlightenment from that light so far as they are in intelligence and wisdom from Divine truth. Man’s spiritual light is the light of his understanding, and the objects of that light are truths, which he arranges analytically into groups, forms into reason, and from them draws conclusions in series.[1] The natural man does not know that the light from which the understanding sees such things is a real light, for he neither sees it with his eyes nor perceives it by thought. And yet there are many who recognize this light, and distinguish it from the natural light in which those are who think naturally and not spiritually. Those think naturally who take account of the world only, and attribute all things to nature; while those think spiritually who take account of heaven and attribute all things to the Divine. It has often been granted me to perceive and also to see that there is a true light that enlightens the mind, wholly distinct from the light that is called natural light [lumen]. I have been raised up interiorly into that light by degrees; and as I was raised up my understanding became so enlightened as to enable me to perceive what I did not perceive before, and finally such things as I could not even comprehend by thought from natural light. Sometimes I felt indignant that I could not comprehend these things when they were so clearly and

plainly perceived in the light of heaven.[2] Because there is a light that belongs to the understanding, the same things are said of it as of the eye, as that it sees and is in light when it perceives, and is in obscurity and shade when it does not perceive, and so on.

NOTES.

[1] Man is rational because his understanding is illumined by the light of heaven (n. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569). The understanding is enlightened because it is a recipient of truth (n. 6222, 6608, 10659). The understanding is enlightened to the extent that man receives truth in good from the lord (n. 3619). The understanding is such as are the truths from good by which it is formed (n. 10064). The understanding has light from heaven, as the sight has light from the world (n. 1524, 5114, 6608, 9128). The light of heaven from the Lord is always present with man, but it flows in only in the degree that man is in truth from good (n. 4060, 4214).

[2] When man is raised up from the sensual he comes into a milder light, and at length into heavenly light (n. 6313, 6315, 9407). When man is raised up into intelligence there is an actual elevation into the light of heaven (n. 3190). How great a light was perceived when I was withdrawn from worldly ideas (n. 1526, 6608).

131. As the light of heaven is Divine truth, that light is also Divine wisdom and intelligence; therefore to be raised up into the light of heaven means the same as to be raised up into intelligence and wisdom and enlightened. For this reason the angels have light in just the same degree as they have intelligence and wisdom. Because the light of heaven is Divine wisdom, in that light the character of everyone is recognized. The interiors of everyone lie open to view in his face just as they are, with not the least thing hidden. And interior angels love to have all things that pertain to them lying open, since they will nothing but good. It is otherwise with those beneath heaven, who do not will what is good, and for that reason fear greatly to be seen in the light of

heaven. And wonderful to tell, while those in hell appear to one another as men, in the light of heaven they appear as monsters, with a horrid face and body, the exact form of their own evil.[1] In respect to his spirit man appears, when seen by angels, in a like way; if good as a man, beautiful in accord with his good; if evil as a monster, ugly in accord with his evil. From this it is clear that in the light of heaven all things are made manifest, and for the reason that the light of heaven is Divine truth.

NOTES.

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[1] Those in the hells, in their own light, which is like the light from burning coals, appear to themselves as men but in the light of heaven they appear as monsters (n. 4531, 4533, 4674, 5057, 5058, 6605, 6626).

132. As Divine truth is light in the heavens, so all truths wherever they are, whether within an angel or outside of him, or whether within the heavens or outside of them, emit light. Nevertheless, truths outside of the heavens do not shine as truths within the heavens do. Truths outside of the heavens shine coldly, like something snowy, without heat, because they do not draw their essence from good, as truths within the heavens do; therefore that cold light vanishes as soon as the light of heaven falls on it, and if there is evil underneath it it is turned into darkness. This I have occasionally seen, with many other noteworthy things about the shining of truth, which must be omitted here.

133. Something shall now be said about the heat of heaven. That heat in its essence is love. It goes forth from the Lord as a sun, which is Divine love in the Lord and from

the Lord, as has been shown in the preceding chapter. It is evident, therefore, that the heat of heaven, like the light of heaven, is spiritual, because from the same source.[1] There are two things that go forth from the Lord as a sun, Divine truth and Divine good; Divine truth is manifested in the heavens as light, and Divine good as heat; and yet Divine truth and Divine good are so united that they are not two, but one. Nevertheless, with angels they are separate, for there are angels that receive more of Divine good than of Divine truth, and there are those that receive more of Divine truth than of Divine good. Those who receive more of Divine good are in the Lord's celestial kingdom, and those who receive more of Divine truth are in His spiritual kingdom. Those that receive both in a like degree are the most perfect angels.

NOTES.

[1] There are two sources of heat and also two sources of light, the sun of the world and the sun of heaven (n. 3338, 5215, 7324). Heat from the Lord as a sun is affection of love (n. 3636, 3643). Therefore spiritual heat in its essence is love (n. 2146, 3338, 3339, 6314).

134. The heat of heaven, like the light of heaven, is everywhere different. It is different in the celestial kingdom from what it is in the spiritual kingdom, and it is different in each society therein. It differs both in degree and in quality. It is more intense and more pure in the Lord's celestial kingdom, because the angels there receive more of Divine good; and it is less intense and pure in His spiritual kingdom, because the angels there receive more of Divine truth. Also in each society the heat differs in accordance

with reception. There is heat in the hells, but it is unclean heat.[1] The heat in heaven is what is meant by holy and heavenly fire, and the heat of hell by profane and infernal fire. Both mean love — heavenly fire meaning love to the Lord and love to the neighbor and every affection of those loves, and infernal fire meaning love of self and love of the world and every lust of those loves. That love is heat from a spiritual source is shown from one’s growing warm with love; for in accordance with the strength and nature of his love a man is inflamed and grows warm; and the heat of his love is made manifest when it is opposed. From this also it is customary to speak of being inflamed, growing hot, burning, boiling, being on fire, both in regard to the affections of the love of good and the lusts of the love of evil.

NOTES.

[1] There is heat in the hells, but it is unclean (n. 1773, 2757, 3340). The odor from it is like the odor from dung and excrement in the world and in the worst hells like the odor of dead bodies (n. 814, 815, 817, 819, 820, 943, 944, 5394).

135. Love going forth from the Lord as a sun is felt in heaven as heat, because the interiors of the angels are in a state of love from the Divine good that is from the Lord; and in consequence their exteriors which grow warm therefrom are in a state of heat. For this reason heat and love so correspond to each other in heaven that everyone there is in heat such as his love is, according to what has been said just above. This world’s heat does not enter heaven at all, because it is too gross, and is natural, and not spiritual; but with men it is otherwise, because they are in both the

spiritual world and the natural world. As to their spirits they grow warm in exact accordance with their loves; but as to the body they grow warm both from the heat of their spirit and from the heat of the world. The former flows into the latter, because they correspond. The nature of the correspondence of the two kinds of heat can be seen from animal life, in that the love of animals-the chief of which is the love of propagating offspring of their kind-bursts forth and becomes active in accordance with the presence and influence of heat from the sun of the world, which is the heat of the spring and the summer seasons. Those who believe that the world's heat flows in and excites these loves are greatly mistaken, for there can be no influx from the natural into the spiritual, but only from the spiritual into the natural. This influx is of Divine order, but the other would be contrary to Divine order.[1]

NOTES.

[1] There is spiritual influx, but not physical, that is, there is influx from the spiritual world into the natural, but not from the natural world into the spiritual (n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9109, 9110, 9111).

136. Angels, like men, have understanding and will. The light of heaven constitutes the life of their understanding, because that light is Divine truth and Divine wisdom therefrom; and the heat of heaven constitutes the life of their will, because that heat is Divine good and Divine love therefrom. The veriest life of the angels is from heat, and from light only so far as heat is in it. That life is from heat is shown by the fact that when heat is taken away life

perishes. The same is true of faith without love or of truth without good; since the truth that is called truth of faith is light, and the good that is called good of love is heat. [1] This is more clearly shown by the heat and light of the world, to which the heat and light of heaven correspond. By the world's heat when conjoined with light, as in spring and summer, all things on the earth are quickened and grow, but by light separate from heat nothing is quickened or grows, but everything lies torpid and dies. They are not conjoined in winter, when heat is absent though light remains. From this correspondence heaven is called paradise, since truth is there joined with good, or faith with love, as light is with heat in springtime on the earth. All this makes more clear the truth set forth in its own chapter (n. 13-19), that the Divine of the Lord in Heaven is love to Him and charity towards the neighbor.

NOTES.

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[1] Truths apart from good are not in themselves truths because they have no life; for truths have all their life from good (n. 9603). Thus truths apart from good are like a body without a soul (n. 3180, 9154). Truths apart from good are not accepted by the Lord (n. 4368). What truth apart from good, that is, what faith apart from love is, and what truth from good or faith from love is (n. 1949-1951, 1964, 5830, 5951). It amounts to the same thing whether you say truth or faith, or whether you say good or love, since truth is of faith and good is of love (n. 2839, 4352, 4353, 4997, 7178, 7623, 7624, 10367).

137. It is said in John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made through Him, and without Him was not any thing made that hath been made. In Him was life, and the life was the light of men. He was in the world, and the world was made through Him. And the Word became flesh and dwelt among us, and we beheld His glory (1:1-14).

Evidently the Lord is here meant by "the Word," for it is said that "the Word became flesh." But what is specifically meant by "the Word" is not known and shall therefore be explained. Here "the Word" means the Divine truth which is in the Lord and from the Lord;[1] and this is why it is also called "the Light," which is the Divine truth, as has been already shown in this chapter. That it was by means of Divine truth that all things were created and made shall now be explained. (2) In heaven Divine truth has all power, and apart from it there is no power whatever.[2] From the Divine truth angels are called powers, and are powers to the extent that they are recipients or receptacles of it. By means of it they prevail over the hells and over all that oppose them. A thousand enemies there cannot stand against a single ray of the light of heaven, which is Divine truth. As angels are angels by their reception of Divine truth it follows that the entire heaven is from no other source, since heaven consists of angels. (3) That there is such power in Divine truth those cannot believe that have no other idea of truth than that it is thought or speech, which has in it no power except as others do it from obedience. But Divine truth has power in itself, and such power that by means of it heaven was created and the world with all things therein. That there is such power in Divine truth may be shown by two comparisons-by the power of truth and good in man, and by the power of light and heat from the sun in the world. By the power of good and truth in man, in that everything that a man does he does from his understanding and will-from his will by means of good and from his understanding by means of truth; for all things in the will have relation to good and all things in the understanding have relation to truth.[3] Therefore it is from good and truth that man moves his whole body, and a thousand things therein rush with one accord to do their will and pleasure. This makes clear that the whole body is formed for subservience to good and truth, consequently is formed by good and truth. (4) By the power of heat and light from the sun in the world, in that all things that grow in the world, as trees, cereals, flowers, grasses, fruits, and seeds, come into existence wholly by means of the heat and light of the sun; which shows what power of producing there is in them. What, then, must be the power in Divine light, which is Divine truth, and in Divine heat, which is Divine good? Because heaven has its existence from these, so does the world have its existence therefrom, since the world has its existence by means of heaven, as has been already shown. From all this the meaning of these words can be seen that "all things were made through the Word, and without the Word was not anything made that has been made;" also that "the world was made through Him," that is, through Divine truth from the Lord.[4] For the same reason, in the Book of Creation, light is first spoken of, and then the things that are from light (Gen. 1:3, 4). For this reason also all things in the universe, both in heaven and in the world, have relation to good and truth and to their conjunction, in order to be anything.

NOTES.

[1] In the Sacred Scripture word signifies various things, namely, speech, thought of the mind, any thing that really exists, also something, and in the highest sense Divine truth, and the Lord (n. 9987). “Word” signifies Divine truth (n. 2803, 2894, 4692, 5075, 5272, 9383, 9987). “Word” signifies the Lord (n. 2533, 2859).

[2] Divine truth going forth from the Lord has all power (n. 6948, 8200). Truth from good has all power in heaven (n. 3091, 3563, 6344, 6423, 8304, 9643, 10019, 10182). Angels are called powers, and are powers by the reception of Divine truth from the Lord (n. 9639). Angels are recipients of Divine truth from the Lord and therefore in the Word are sometimes called gods (n. 4295, 4402, 7873, 8192, 8301).

[3] The understanding is a recipient of truth, and the will a recipient of good (n. 3623, 6125, 7503, 9300, 9930). Therefore all things in the understanding have relation to truths, whether they are really truths or are believed by man to be truths, and all things in the will in like manner have relation to goods (n. 803, 10122).

[4] Divine truth going forth from the Lord is the only real thing (n. 6880, 7004, 8200). By means of Divine truth all things were created and made (n. 2803, 2884, 5272, 7678).

139.[1] It must be understood that the Divine good and the Divine truth that are from the Lord as a sun in the heavens are not in the Lord, but are from the Lord. In the Lord there is only Divine love, which is the Being [Esse] from which the Divine good and the Divine truth spring. Outgo [existere] from being [esse] is meant by going forth [procedere]. This, too, can be made clear by comparison with the world’s sun. The heat and light that are in the world are not in the sun, but are from the sun. In the sun there is fire only, and it is from this that heat and light spring and go forth.

NOTES.

[1] [There is no n. 138 in the original. — Editor.]

140. Since the Lord as a sun is Divine love, and Divine love is Divine good itself, the Divine that goes forth from the Lord, which is His Divine in heaven, is called, for the sake of distinction, Divine truth, although it is in fact Divine good united to Divine truth. This Divine truth is what is called the Holy that goes forth from Him.

141.

XVI. THE FOUR QUARTERS IN HEAVEN.

BOTH IN HEAVEN and in the world there are four quarters, east, south, west, and north, determined in each world by its own sun; in heaven by the sun of heaven, which is the Lord, in the world by the sun of the world. And yet there are great differences between them. In the first place, in the world that is called the south where the sun is in its greatest altitude above the earth, north where it is in its opposite position beneath the earth, east where it rises at an equinox, and west where it then sets. Thus in the world it is from the south that all the quarters are determined. But in heaven that is called the east where the Lord is seen as a sun, opposite to this is the west, at the right is the south in heaven, and at the left the north; and this in whatever direction the face and the body are turned. Thus in heaven it is from the east that all the quarters are determined. That is called the east [oriens] where the Lord is seen as a sun, because all origin [origo] of life is from Him as a sun; moreover, so far as angels receive heat and light or love and intelligence from the Lord He is said to arise [exoriri] upon them. For the same reason the Lord is called the East [Oriens] in the Word.[1]

NOTES.

[1] In the highest sense the Lord is the east [oriens], because He is the sun of heaven, which is always rising and never setting (n. 101, 5097, 9668).

142. Another difference is that to the angels the east is always before the face, the west behind, the south to the right, and the north to the left. But since this cannot be easily comprehended in the world, for the reason that men turn the face to every quarter, it shall be explained. The entire heaven turns itself to the Lord as to its common center; to that center do all the angels turn themselves. Also on the earth, as is well known, there is a directing of all things towards a common center; but there is this difference between this directing in the world and that in heaven, that in heaven the front parts are turned to the common center, but in the world the lower parts of the body. In the world this directing is called centripetal force, also gravitation. The interiors of angels are actually turned forwards; and since interiors manifest themselves in the face it is the face that determines the quarters.[1]

NOTES.

[1] In heaven all turn themselves to the Lord (n. 9828, 10130, 10189, 10420). Nevertheless, it is not the angels that turn themselves to the Lord, but the Lord turns the angels to Himself (n. 10189). It is not that the angels are present with the Lord, but the Lord is present with the angels (n. 9415).

143. It is still more difficult to comprehend in the world that in every turning of their face and body the angels have the east before the face, since man according as he turns, has every quarter before his face. This shall also be explained. Although angels, like men, turn and direct their faces and bodies in every direction, they nevertheless have the east always before their eyes. But the turnings of angels

are unlike the turnings of men, because they are from a different origin. They appear alike, but they are not. The origin of these turnings is their ruling love, and from this all directions with angels and spirits are determined, for, as just said, their interiors are actually turned towards their common center, which in heaven is the Lord as a sun; consequently their ruling love is always before their face, because their love is always before their interiors, and the face has existence from the interiors, for it is their outward form; and in the heavens this love is the Lord as a sun because it is from Him that they have their love.[1] And as the Lord Himself is in angels in His love, it is the Lord who causes them to look to Him whithersoever they turn. This cannot be explained any farther now; but it will be made clearer to the understanding in subsequent chapters, especially where representations and appearances, and time and space in heaven, are treated of. That the angels have the Lord constantly before their faces it has been granted me to know and also to perceive from much experience; for whenever I have been in company with angels I have noticed the Lord's presence before my face, not actually seen, and yet perceptible in a light; and angels have often testified that this is so. As the Lord is constantly before the faces of the angels, so it is said in the world of those who believe in the Lord and love Him that they have God before their eyes and their face, and that they look to God, and see God. These expressions have their origin in the spiritual world, from which are many things in human speech, although their source is unknown to men.

NOTES.

[1] In the spiritual world all constantly turn themselves to their loves; and the quarters there have their beginning in the face and are determined by it (n. 10130, 10189, 10420, 10702). The face is formed to a correspondence with the interiors (n. 4791-4805, 5695). Therefore the interiors shine forth from the face (n. 3527, 4066, 4796). With angels the face makes one with the interiors (n. 4796, 4797, 4799, 5695, 8250). The influx of the interiors into the face and its muscles (n. 3631, 4800).

144. This turning to the Lord is among the wonderful things in heaven. There may be many together in one place, some turning the face and body one way and some another, and yet all see the Lord before them, and have everyone has the south at his right, the north at his left, and the west behind him. Another wonderful thing is that, although the angels look only to the east they have also a look towards the other three quarters; but the look to these is from their interior sight, which pertains to their thought. And it is yet another wonderful thing that in heaven no one is ever permitted to stand behind another and look at the back of his head, for this would disturb the influx of good and truth from the Lord.

145. The Lord is seen by the angels, and the angels are seen by the Lord in another way. Angels see the Lord through their eyes; but the Lord sees the angels in the forehead, and this for the reason that the forehead corresponds to love, and it is through love that the Lord flows into their will, while it is through the understanding, to which the eyes correspond, that He causes Himself to be seen.[1]

NOTES.

[1] The forehead corresponds to heavenly love; therefore in the Word the "forehead" signifies that love (n. 9936). The eye corresponds to the understanding, because the understanding is internal sight (n. 2701, 4410, 4526, 9051, 10569). For this reason "to lift up the eyes" and "to see" signifies to understand, perceive, and observe (n. 2789, 2829, 3198, 3202, 4083, 4086, 4339, 5684).

146. The quarters in the heavens that give form to the Lord's celestial kingdom differ from the quarters in the heavens that give form to His spiritual kingdom, for the reason that He is seen by the angels in His celestial kingdom as a sun, but by the angels in His spiritual kingdom as a moon; and where the Lord is seen is the east. The distance there between the position of the sun and that of the moon is thirty degrees, and there is a like difference in the position of the quarters. That heaven is divided into two kingdoms, called the celestial kingdom and the spiritual kingdom, may be seen in its own chapter (n. 20-28); and that the Lord is seen in the celestial kingdom as a sun, and in the spiritual kingdom as a moon (n. 118). But it does not follow that the quarters of heaven become confused on this account, for neither can the spiritual angels ascend among the celestial angels, nor the celestial descend among the spiritual, as may be seen above (n. 35).

147. This makes clear the nature of the Lord's presence in the heavens, that He is every where and with everyone in the good and truth that go forth from Him; consequently He is with angels in what is His own, as has been said above (n. 12). The perception of the Lord's presence is in their interiors; and it is from these that their eyes see, and it is by this continuity that they see the Lord outside of themselves.

This shows what is meant by the Lord's being in them and they in Him, according to His own words:

> Abide in Me and I in you (John 15:4).
>
> He that eateth My flesh and drinketh My blood abideth in Me and I in him (John 6:56).

"The Lord's flesh" signifies Divine good and "His blood" Divine truth.[1]

NOTES.

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[1] In the Word "the Lord's flesh" signifies His Divine Human, and the Divine good of His love (n. 3813, 7850, 9127, 10283). And "the Lord's blood" signifies Divine truth and the holy of faith (n. 4735, 4978, 6978, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10152, 10210).

148. All in the heavens have their own places of abode in accordance with the quarters. Those who are in the good of love dwell towards the east and west, those who are in clear perception of it towards the east, and those who are in obscure perception of it towards the west. Those who are in wisdom from the good of love dwell towards the south and north-those who are in the clear light of wisdom towards the south, and those who are in obscure light of it towards the north. The angels of the Lord's spiritual kingdom and those of His celestial kingdom dwell in a like order, but differently as their good of love and light of truth from good differ; for in the celestial kingdom the love is love to the Lord, and the light of truth therefrom is wisdom; while in the spiritual kingdom there is love towards the neighbor, which is called charity, and the light of truth therefrom is intelligence, which is also called faith (see above, n. 23).

The quarters differ also in the two kingdoms by thirty degrees, as has been said just above (n. 146).

149. In like order the angels in each society in heaven dwell in relation to one another-towards the east there those who are in greater degree of love and charity, towards the west those who are in less degree; towards the south those who are in greater light of wisdom and intelligence, and towards the north those who are in less. This arrangement prevails because each society represents heaven, and is a heaven in a smaller form (see above, n. 51-58). The same arrangement prevails in their assemblies. They are brought into this order by virtue of the form of heaven, from which everyone knows his own place. The Lord also provides that there be in each society those of every kind, for the reason that in form heaven is every where like itself; and yet the arrangement of the whole heaven differs from the arrangement of a society as what is general from its parts, since the societies towards the east surpass those towards the west, and those towards the south surpass those towards the north.

150. Because of this the quarters in the heavens signify such things as pertain to those that dwell in them, — the east signifying love and its good clearly perceived, the west the same obscurely perceived, the south wisdom and intelligence in clear light, and the north the same in obscure light. And because of this signification of the quarters in heaven they have a like signification in the internal or spiritual sense of the Word,[1] since the internal or

spiritual sense of the Word is in entire accord with what is in heaven.

NOTES.

[1] In the Word the "east" signifies love clearly perceived (n. 1250, 3708); the "west" love obscurely perceived (n. 3708, 9653); the "south" a state of light, that is, of wisdom and intelligence (n. 1458, 3708, 5672); and the "north" that state in obscurity (n. 3708).

151. The reverse is true of those in the hells. Those who are there do not look to the Lord as a sun nor as a moon; but they look backward away from the Lord to that dense darkness that is in the place of the sun of the world, and to the darkness that is in the place of the earth's moon. Those that are called genii look to that dense darkness that is in the place of the world's sun, and those called spirits look to the darkness that is in the place of the earth's moon.[1] It has been shown above (n. 122) that the world's sun and the earth's moon are not seen in the spiritual world, but in place of that sun a dense darkness over against the sun of heaven, and in place of that moon a darkness over against the moon of heaven. For this reason the quarters with those in the hells are opposite to the quarters of heaven. The east to them is where that dense darkness and darkness are, the west is where the sun of heaven is, the south is to their right, and the north to their left, and this also in every turning of their bodies. Nor can they face otherwise, because the whole bent and consequent determination of their interiors tends and strives that way. It has been shown above (n. 143) that the bent and consequent actual determination of the interiors of all in the other life are in

harmony with their love. The love of those in the hells is the love of self and the world, and these loves are what are signified by the world's sun and the earth's moon (see n. 122); and these loves are opposite to love to the Lord and love towards the neighbor;[2] and this is the cause of their turning themselves backwards away from the Lord to this dense darkness. Moreover, those in the hells dwell likewise in accordance with their quarters, those who are in evil from love of self dwelling from their east to their west, and those who are in the falsities of evil from their south to their north. But more will be said about this below, where the hells are treated of.

NOTES.

[1] Who and what those are who are called genii, and who and what those are who are called spirits (n. 947, 5035, 5977, 8593, 8622, 8625).

[2] Those that are in the loves of self and of the world turn themselves backwards from the Lord (n. 10130, 10189, 10420, 10702). Love to the Lord and charity towards the neighbor make heaven, while love of self and love of the world make hell, because the two are opposite (n. 2041, 3610, 4225, 4776 6210, 7366, 7369, 7490, 8232, 8678, 10455, 10741-10745).

152. When an evil spirit comes among good spirits the quarters are usually so confused that the good scarcely know where their east is. This I have sometimes seen take place, and have also heard about it from spirits who complained of it.

153. Evil spirits are sometimes seen turned towards the quarters of heaven; and they then have intelligence and perception of truth, but no affection for good; but as soon as they turn back to their own quarters they have no

intelligence or perception of truth; and then they declare that the truths they heard and perceived are falsities and not truths, and they wish falsities to be truths. In respect to this turning I have been told that with the evil the intellectual part of the mind can be so turned, but not the voluntary part; and that this is provided by the Lord to the end that everyone may have the ability to see and acknowledge truths, but that no one can receive truths unless he is in good, since it is good, and never evil, that receives them; also that man has a like ability to the end that he may be made better by means of truths. Nevertheless, he is made better only so far as he is in good; consequently a man can in like manner be turned to the Lord; but if his life is evil he immediately turns himself back and confirms in himself the falsities of his evil, which are contrary to the truths he had understood and seen; and this takes place when he thinks in himself from his interior states.

154.

XVII. CHANGES OF STATE OF THE ANGELS IN HEAVEN.

BY CHANGES OF state of angels their changes in respect to love and faith, and wisdom and intelligence therefrom, are meant, thus their changes in respect to states of life. States are predicated of life and of what belongs to life; and as angelic life is a life of love and faith, and of wisdom and intelligence therefrom, states are predicated of these and are called states of love and faith, and states of wisdom and intelligence. How with angels these states are changed shall now be told.

155. Angels are not constantly in the same state in respect to love, and in consequence in the same state in respect to wisdom; for all their wisdom is from their love and in accordance with their love. Sometimes they are in a state of intense love, sometimes in a state of love not so intense. The state decreases by degrees from its greatest degree to its least. When in their greatest degree of love they are in the light and warmth of their life, or in a clear and delightful state; but in their least degree they are in shade and cold, or in an obscure and undelightful state. From this last state they return again to the first, and so on, these alternations following one after another with variety. There is a sequence of these states like the varied states of light and shade, or of heat and cold, or like morning, noon, evening, and night, day after day in the world, with unceasing variety throughout the year. There is also a

correspondence, morning corresponding to the state of their love in its clearness, noon to the state of their wisdom in its clearness, evening to the state of their wisdom in its obscurity, and night to a state of no love or wisdom. But it must be understood that there is no correspondence of night with the states of life of those in heaven, although there is what corresponds to the dawn that precedes morning; what corresponds to night is with those in hell.[1] From this correspondence "day" and "year" signify in the Word states of life in general; "heat" and "light" signify love and wisdom; "morning" the first and highest degree of love "noon" wisdom in its light; "evening" wisdom in its shade; "dawn" the obscurity that precedes the morning; and "night" the absence of love and wisdom.[2]

NOTES.

[1] In heaven there is a state corresponding to the dawn that precedes morning, but no state corresponding to night (n. 6110). The "dawn" signifies a middle state between the last and the first (n. 10134).

[2] Alternations of state in respect to enlightenment and perception occur in heaven, like the times of day in the world (n. 5672, 5962, 6110, 8426, 9213, 10605). In the Word "day" and "year" signify all states in general (n. 23, 487, 488, 493, 893, 2788, 3462, 4850, 10656). "Morning" signifies the beginning of a new state, and a state of love (n. 7218, 8426, 8427, 10114, 10134). "Evening" signifies a state of declining light and love (n. 10134, 10135). "Night" signifies a state of no love or faith (n. 221, 709, 2353, 6000, 6110, 7870, 7947).

156. Together with the state of the angels' interiors which pertain to their love and wisdom, the states of various things that are outside of them and that they see with their eyes are changed; for the things outside of them take on an appearance that is in accord with the things

within them. But what things these are, and what kind of things they are, shall be told presently in the chapter on Representatives and Appearances in Heaven.

157. Every angel undergoes and passes through such changes of state, and also every society in general, and yet each one differently, for the reason that they differ in love and wisdom, those in the middle being in a more perfect state than those round about even to the circumference (see above, n. 43, 128). But it would be tedious to specify the differences, since the changes each one undergoes are in accord with the quality of his love and faith. From this it happens that while one may be in clearness and delight another may be in obscurity and lack of delight, and this at the same time within the same society. So, too, the state differs in different societies; it is different in the societies of the celestial kingdom from what it is in those of the spiritual kingdom. These differences in the changes of state are in general like the variations of the states of days in different climates on the earth, for with some it is morning when with others it is evening, and with some it is hot when with others it is cold.

158. I have been taught from heaven why there are such changes of state there. The angels said that there are many reasons-first, the delight of life and of heaven, which they have from love and wisdom from the Lord, would gradually lose its value if they were in it continually, as happens with those that are in allurements and pleasures without variety. A second reason is that angels, as well as men, have what is their own [proprium], which is loving self; and all that are in

heaven are withheld from what is their own, and so far as they are withheld from it by the Lord are in love and wisdom; but so far as they are not withheld they are in the love of self; and because everyone loves what is his own and is drawn by it[1] they have changes of state or successive alternations. A third reason is that they are in this way perfected, for they thus become accustomed to being held in love to the Lord and withheld from love of self; also that by alternations between delight and lack of delight the perception and sense of good becomes more exquisite.[2] The angels added that their changes of state are not caused by the Lord, since the Lord as a sun is unceasingly flowing in with heat and light, that is, with love and wisdom; but the cause is in themselves, in that they love what is their own, and this continually leads them away. This was illustrated by comparison with the sun of the world, that the cause of the changes of state of heat and cold and of light and shade, year by year and day by day, is not in that sun, since it stands unchanged, but the cause is in the earth.

NOTES.

[1] Man's own [proprium] is loving self (n. 694, 731, 4317, 5660). The Lord cannot be present unless what is man's own is set aside (n. 1023, 1044). It is actually set aside when one is held in good by the Lord (n. 9334-9336, 9447, 9452-9454, 9938).

[2] The angels are being perfected to eternity (n. 4803, 6648). In the heavens one state is never just like another, and from this there is an unceasing process of perfection (n. 10200).

159. I have been shown how the Lord as a sun appears to the angels of the celestial kingdom in their first state, in their second state, and in their third state. I saw the Lord as

a sun, at first glowing and brilliant with a splendor that cannot be described; and I was told that such is the appearance of the Lord as a sun to the angels in their first state. Afterwards there appeared a great obscure belt about the sun, and by this its first glow and brilliancy, which gave it such splendor, began to be dulled, and I was told that such is the appearance of the sun to them in their second state. Then the belt seemed by degrees to grow darker, and the sun to appear less glowing, and this by degrees until at length it took on a shining whiteness; and I was told that such is the appearance of the sun to them in their third state. After this, that shining whiteness was seen to move to the left towards the moon of heaven, and to add itself to her light; and in consequence the moon shone forth with unwonted splendor; and I was told that such is the fourth state of those in the celestial kingdom and the first state of those in the spiritual kingdom, and that in both kingdoms changes of state have such alternations; yet not in the whole kingdom at once, but in one society after another. Furthermore, I was told that these alternations are not fixed, but come upon them sooner or later without their knowledge. And it was added that the sun in itself is not thus changed or moved; but it takes on this appearance in accord with their successive progressions of state, since the Lord appears to everyone in accord with what his state is, thus glowing when one is in intense love and less glowing and finally shining white as his love subsides; and the quality of each one’s state was represented by the obscure belt that induced upon the sun these apparent variations in its glow and light.

160. When angels are in the last of these states, which is when they are in what is their own, they begin to be sad. I have talked with them when they were in that state and have seen their sadness; but they said that they hoped to return soon to their former state, and thus into heaven again, as it were; for to them it is heaven to be withheld from what is their own.

161. There are also changes of state in the hells, but these will be described later when hell is treated of.

162.

XVIII. TIME IN HEAVEN.

ALTHOUGH THERE IS a succession and a progression of all things in heaven, as in the world, yet angels have no notion or idea of time and space; and this so completely that they do not even know at all what time and space are. Time in heaven will here be considered, and space in its own chapter.

163. Angels do not know what time is, although with them there is a successive progression of all things, as there is in the world, and this so completely that there is no difference whatever; and the reason is that in heaven instead of years and days there are changes of state; and where there are years and days there are times, but where there are changes of state there are states.

164. In the world there are times because the sun of the world seemingly advances in succession from one degree to another, producing times that are called seasons of the year; and besides, it revolves about the earth, producing times that are called times of day; both of these by fixed alternations. With the sun of heaven it is different. This does not mark years and days by successive progressions and revolutions, but in its appearance it marks changes of state; and this, as has been shown in the preceding chapter, is not done by fixed alternations. Consequently no idea of time is possible to angels; but in its place they have an idea of state (see above n. 154).

165. As angels have no idea derived from time, such as men in the world have, so neither do they have any idea about time and what pertains to it. They do not even know what is meant by the terms of time, such as year, month, week, day, hour, to-day, to-morrow, yesterday. When angels hear these terms used by man (for angels are always associated with man by the Lord) in place of them they perceive state and what pertains to states. Thus the natural thought of man is turned into spiritual thought with angels. This is why times in the Word signify states, and the terms of time, as enumerated above, signify corresponding spiritual things.[1]

NOTES.

[1] Times in the Word signify states (n. 2788, 2837, 3254, 3356, 4814, 4901, 4916, 7218, 8070, 10133, 10605). Angels think apart from the idea of time and space (n. 3404); the reasons why (n. 1274, 1382, 3356, 4882, 4901, 6110, 7218, 7381). What a "year" signifies in the Word (n. 487, 488, 493, 893, 2906, 7828, 10209). What a "month" (n. 3814). What a "week" (n. 2044, 3845). What a "day" (n. 23, 487, 488, 6110, 7680, 8426, 9213, 10132, 10605). What "today" (n. 2838, 3998, 4304, 6165, 6984, 9939). What "to-morrow" (n. 3998, 10497). What "yesterday" (n. 6983, 7114, 7140).

166. The like is true of all things that exist from time, as the four seasons of the year, called spring, summer, autumn, and winter; the four periods of the day, morning, noon, evening, and night; and the four ages of man, infancy, youth, manhood, and old age; and all other things that either exist from time or have a succession in accordance with time. In thinking of these a man thinks from time, but an angel from state; and in consequence what there is in them from time with man is with the angels turned into an

idea of state. Spring and morning are turned into an idea of the state of love and wisdom such as they are in angels in their first state; summer and noon are turned into an idea of love and wisdom such as they are in the second state; autumn and evening such as they are in the third state; night and winter into an idea of such a state as exists in hell. This is why these periods have a like significance in the Word (see above, n. 155). This makes clear how natural things in the thought of man become spiritual with the angels who are with man.

167. As angels have no notion of time so they have an idea of eternity different from that which men on the earth have. Eternity means to the angels infinite state, not infinite time.[1] I was once thinking about eternity, and was able, with the idea of time, to perceive what to eternity means, namely, without end, but not what from eternity means, thus not what God did from eternity before creation. When anxiety on this account arose in my mind I was raised up into the sphere of heaven, and thus into the perception that angels have in respect to eternity; and it was then made clear to me that eternity must be thought of, not from time but from state; and then the meaning of from eternity can be seen. This then happened to me.

NOTES.

[1] Men have an idea of eternity associated with time, but angels apart from time (n. 1382, 3404, 8325).

168. When angels speak with men they never express themselves in natural ideas proper to man, all of which are from time, space, matter, and things analogous thereto, but in spiritual ideas, all of which are from states and their various changes within the angels and outside of them. Nevertheless, when these angelic ideas, which are spiritual, flow into men, they are turned in a moment and of themselves into natural ideas proper to man, that correspond perfectly to the spiritual ideas. Neither angels nor men know that this takes place; but such is all influx of heaven into man. Certain angels were permitted to enter more nearly into my thoughts, even into the natural thoughts in which there were many things from time and space; but as they then understood nothing they suddenly withdrew; and after they had withdrawn I heard them talking, and saying that they had been in darkness. (2) It has been granted me to know by experience how ignorant the angels are about time. There was a certain one from heaven who was able to enter into natural ideas, such as man has; and after he had done this I talked with him as man with man. At first he did not know what it was that I called time, and I was therefore obliged to tell him all about it, how the sun appears to be carried about our earth, and to produce years and days, and how years are thereby divided into four seasons, and also into months and weeks, and days into twenty-four hours; and how these times recur by fixed alternations, and how this is the source of times. On hearing this he was surprised, saying that he knew nothing about such things, but only what states are. (3) In speaking

with him I added that it is known in the world, for men speak as if they knew that there is no time in heaven, saying of those who die that they "leave the things of time," and that they "pass out of time," meaning by this out of the world. I said also that some know that times in their origin are states, for they know that times are in exact accord with the states of their affections, short to those who are in pleasant and joyous states, long to those who are in unpleasant and sorrowful states, and various in a state of hope and expectation; and this therefore leads learned men to inquire what time and space are, and some know that time belongs to the natural man.

169. The natural man might think that he would be deprived of all thought if the ideas of time, space, and material things were taken away; for upon these all the thought of man rests.[1] But let him know that so far as thoughts partake of time, space, and matter they are limited and confined, but are unlimited and extended so far as they do not partake of these, since the mind is in that measure raised above bodily and worldly things. This is the source of wisdom to the angels; and such wisdom as is called incomprehensible, because it does not fall into ideas that are wholly made up of what is material.

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[1] Man does not think, as angels do, apart from the idea of time (n. 3404).

170.

XIX. REPRESENTATIVES AND APPEARANCES IN HEAVEN.

The man who thinks from natural light alone is unable to comprehend that there is any thing in heaven like what is in the world; and for the reason that from natural light he has previously thought, and established himself in the idea, that angels are nothing but minds, and that minds are like ethereal breaths, having no senses like those of men, thus no eyes, and if no eyes no objects of sight; and yet the angels have every sense that a man has, and far more exquisite senses; and the light by which angels see is far brighter than the light by which man sees. That angels are men in the most complete form, and enjoy every sense, may be seen above (n. 73-77); and that the light in heaven is far brighter than the light in the world (n. 126-132).

171. The nature of the objects that are visible to angels in heaven cannot be described in a few words. For the most part they are like things on earth, but in form far more perfect, and in number more abundant. That such things exist in the heavens is evident from things seen by the prophets, — as by Ezekiel in relation to the new temple and the new earth (as described from chaps. 40 to 48); by Daniel (from chap. 7 to 12); by John (from the first chapter of the Apocalypse to the last); and by others, as described both in the historic and the prophetic part of the Word. These things were seen by them when heaven was open to them, and heaven is said to be opened when the interior

sight, which is the sight of man’s spirit, is opened. For what is in the heavens cannot be seen by the eyes of a man’s body, but are seen by the eyes of his spirit; and when it seems good to the Lord these are opened, and man is then withdrawn from the natural light that he is in from the bodily senses and is raised up into spiritual light, which he is in from his spirit. In that light the things in heaven have been seen by me.

172. But although the things seen in heaven are in large part like those on the earth, in essence they are unlike them; for the things in heaven come forth from the sun of heaven, and those on the earth from the sun of the world. The things that come forth from the sun of heaven are called spiritual; those that come forth from the sun of the world are called natural.

173. The things that come forth in heaven do not come forth in the same manner as those on the earth. All things in heaven come forth from the Lord in correspondence with the interiors of the angels. For angels have both interiors and exteriors. All things in their interiors have relation to love and faith, thus to the will and understanding, since the will and understanding are their receptacles; while their exteriors correspond to their interiors. That exterior things correspond to interior things may be seen above (n. 87-115). This is illustrated by what has been said above about the heat and light of heaven, that angels have heat in accordance with the quality of their love, and light in accordance with the quality of their wisdom (n. 128-134).

The like is true of all other things that present themselves to the senses of angels.

174. When I have been permitted to be in company with angels, the things there appeared precisely the same as those in the world; and so plainly that I would not have known that I was not in the world and in a king's palace. I also talked with the angels as man with man.

175. As all things that correspond to interiors also represent them they are called representatives; and as they differ in each case in accordance with the state of the interiors they are called appearances. Nevertheless, the things that appear before the eyes of angels in heaven and are perceived by their senses appear to their eyes and senses as fully living as things on earth appear to man, and even much more clearly, distinctly and perceptibly. Appearances from this source in heaven are called real appearances, because they have real existence. There are appearances also that are not real, which are things that become visible, but do not correspond to interiors.[1] These will be treated of further on.

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[1] All things that are visible to the angels are representative (n. 1971, 3213-3226, 3342, 3457, 3475, 3485, 9481, 9457, 9576, 9577). The heavens are full of representatives (n. 1521, 1532, 1619). The representatives are more beautiful as they are more interior in the heavens (n. 3475). As the representatives there are from the light of heaven they are real appearances (n. 3485). The Divine influx is turned into representatives in the higher heavens, and therefrom in the lower heavens also (n. 2179, 3213, 9457, 9481, 9576, 9577). Those things are called representative that appear before the eyes of the angels in such form as are in nature, that is, such as are in the world (n. 9457). Internal things are thus turned into external (n. 1632, 2987-3002). What representatives in the heavens are; this made clear by various examples (n. 1521, 1532, 1619-1628, 1807, 1973, 1974, 1977, 1980, 1981, 2299, 2601, 2761, 2762, 3217, 3219, 3220, 3348, 3350, 5198, 9090, 10276). All things seen in the heavens are in accordance with

correspondences and are called representatives (n. 3213-3226, 3342, 3475, 3485, 9481, 9457, 9576, 9577). All things that correspond also represent and likewise signify what they correspond to (n. 2896, 2987, 2989-2991, 3002, 3225).

176. To show what the things are that appear to the angels in accordance with correspondences, I will here mention one only for the sake of illustration. By those who are intelligent, gardens and parks full of trees and flowers of every kind are seen. The trees are planted in a most beautiful order, combined to form arbors with arched approaches and encircling walks, all more beautiful than words can describe. There the intelligent walk, and gather flowers and weave garlands with which they adorn little children. Moreover, there are kinds of trees and flowers there that are never seen and cannot exist on earth. The trees bear fruit that are in accordance with the good of love, in which the intelligent are. These things are seen by them because a garden or park and fruit trees and flowers correspond to intelligence and wisdom.[1] That there are such things in heaven is known also on the earth, but only to those who are in good, and who have not extinguished in themselves the light of heaven by means of natural light and its fallacies; for when such think about heaven they think and say that there are such things there as ear hath not heard and eye hath not seen.

NOTES.

[1] A "garden" or "park" signifies intelligence and wisdom (n. 100, 108, 3220). What is meant by "the garden of Eden" and "the garden of Jehovah" (n. 99, 100, 1588). How magnificent the things seen in parks are in the other life (n. 1122, 1622, 2296, 4528, 4529). "Trees" signify perceptions and knowledges, from which wisdom and intelligence are derived (n. 103, 2163, 2682, 2722, 2972, 7692). "Fruits" signify goods of love and goods of charity (n. 3146, 7690, 9337).

XX. THE GARMENTS WITH WHICH ANGELS APPEAR CLOTHED.

Since angels are men, and live among themselves as men do on the earth, they have garments and dwellings and other such things, with the difference, however, that as they are in a more perfect state all things with them are in greater perfection. For as angelic wisdom surpasses human wisdom to such a degree as to be called ineffable, so is it with all things that are perceived and seen by angels, inasmuch as all things perceived and seen by them correspond to their wisdom (see above, n. 173).

178. The garments with which angels are clothed, like all other things with them, correspond; and because they correspond they have real existence (see above n. 175). Their garments correspond to their intelligence, and therefore all in the heavens appear clothed in accordance with their intelligence; and as one is more intelligent than another so the garments of one surpass those of another. The most intelligent have garments that blaze as if with flame, others have garments that glisten as if with light; the less intelligent have garments that are glistening white or white without the effulgence; and the still less intelligent have garments of various colors. But the angels of the inmost heaven are not clothed.

179. As the garments of angels correspond to their intelligence they correspond also to truth, since all intelligence is from Divine truth; and therefore it is the

same thing whether you say that angels are clothed in accordance with intelligence or in accordance with Divine truth. The garments of some blaze as if with flame, and those of others glisten as if with light, because flame corresponds to good, and light corresponds to truth from good.[1] Some have garments that are glistening white and white without the effulgence, and others garments of various colors, because with the less intelligent the Divine good and truth are less effulgent, and are also received in various ways,[2] glistening white and white corresponding to truth,[3] and colors to its varieties.[4] Those in the inmost heaven are not clothed, because they are in innocence, and innocence corresponds to nakedness.[5]

NOTES.

[1] From correspondence "garments" in the Word signify truths (n. 1073, 2576, 5319, 5954, 9212, 9216, 9952, 10536). For the reason that truths clothe good (n. 5248). A "covering" signifies something intellectual, because the intellect is the recipient of truth (n. 6378). "Shining garments of fine linen" signify truths from the Divine (n. 5319, 9469). "Flame" signifies spiritual good, and the light therefrom truth from that good (n. 3222, 6832).

[2] Angels and spirits appear clothed with garments in accordance with their truths, thus in accordance with their intelligence (n. 165, 5248, 5954, 9212, 9216, 9814, 9952, 10536). The garments of some angels are resplendent, others are not (n. 5248).

[3] In the Word "glistening white" and "white" signify truth because they are from light in heaven (n. 3301, 3993, 4007).

[4] Colors in heaven are variegations of the light there (n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922). Colors signify various things pertaining to intelligence and wisdom (n. 4530, 4677, 4922, 9466). The precious stones in the Urim and Thummim signified, in accordance with their colors, all things of truth from good in the heavens (n. 9865, 9868, 9905). So far as colors partake of red they signify good; so far as they partake of white they signify truth (n. 9466).

[5] All in the inmost heavens are innocences, and in consequence appear naked (n. 154, 165, 297, 2736, 3887, 8375, 9960). Innocence is presented in heaven as nakedness (n. 165, 8375, 9960).

To the innocent and the chaste nakedness is no shame, because without offence (n. 165, 213, 8375).

180. As in heaven the angels are clothed with garments, so when seen in the world they have appeared clothed with garments, as those seen by the prophets and those seen at the Lord’s sepulchre:

> Whose appearance was as lightning, and their garments glistening and white (Matt. 28:3; Mark 16:5; Luke 24:4; John 20:12, 13);

and those seen in heaven by John:

> Who had garments of fine linen and white (Apoc. 4:4; 19:14).

And because intelligence is from Divine truth:

> The garments of the Lord, when He was transfigured, were radiant and glistening white like the light (Matt. 17:2; Mark 9:3; Luke 9:29).

As light is Divine truth going forth from the Lord (see above, n. 129), so in the Word garments signify truths and intelligence from truths, as in the Apocalypse:

> Those that have not defiled their garments shall walk with Me in white, for they are worthy. He that overcometh shall be clothed in white garments (3:4, 5);
>
> Blessed is he that is awake and keepeth his garments (16:15).

And of Jerusalem, which means a church that is in truth,[1] it is written in Isaiah:

> Awake, put on thy strength, O Zion; put on the garments of
> thy beauty, O Jerusalem (52:1).

And in Ezekiel:

> Jerusalem, I girded thee about with fine linen, and covered thee with silk. Thy garments were of fine linen and silk (16:10, 13);

besides many other passages. But he who is not in truths is said "not to be clothed with a wedding garment," as in Matthew:

> When the king came in he saw a man that had not on a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding garment? Wherefore he was cast out into the outer darkness (22:11-13).

The house of the wedding feast means heaven and the church because of the conjunction of the Lord with heaven and the church by means of His Divine truth; and for this reason the Lord is called in the Word the Bridegroom and Husband; and heaven, with the church, is called the bride and the wife.

NOTES.

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[1] "Jerusalem" signifies a church in which there is genuine doctrine (n. 402, 3654, 9166).

181. That the garments of angels do not merely appear as garments, but are real garments, is evident from the fact

that angels both see them and feel them, that they have many garments, and that they put them off and put them on, that they care for those that are not in use, and put them on again when they need them. That they are clothed with a variety of garments I have seen a thousand times. When I asked where they got their garments, they said from the Lord, and that they receive them as gifts, and sometimes they are clothed with them unconsciously. They said also that their garments are changed in accordance with their changes of state, that in the first and second state their garments are shining and glistening white, and in the third and fourth state a little less bright; and this likewise from correspondence, because their changes of state have respect to intelligence and wisdom (of which see above, n. 154, 161).

182. As everyone in the spiritual world has garments in accordance with his intelligence, that is, in accordance with truths which are the source of intelligence, so those in the hells, because they have no truths, appear clothed in garments, but in ragged, squalid, and filthy garments, each one in accordance with his insanity; and they can be clothed in no others. It is granted them by the Lord to be clothed, lest they be seen naked.

183.

XXI. THE PLACES OF ABODE AND DWELLINGS OF ANGELS.

As there are societies in heaven and the angels live as men, they have also places of abode, and these differ in accordance with each one's state of life. They are magnificent for those in higher dignity, and less magnificent for those in lower condition. I have frequently talked with angels about the places of abode in heaven, saying that scarcely any one will believe at the present day that they have places of abode and dwellings; some because they do not see them, some because they do not know that angels are men, and some because they believe that the angelic heaven is the heaven that they see with their eyes around them, and as this appears empty and they suppose that angels are ethereal forms, they conclude that they live in ether. Moreover, they do not comprehend how there can be such things in the spiritual world as there are in the natural world, because they know nothing about the spiritual. (2) The angels replied that they are aware that such ignorance prevails at this day in the world, and to their astonishment, chiefly within the church, and more with the intelligent than with those whom they call simple. They said also that it might be known from the Word that angels are men, since those that have been seen have been seen as men; and the Lord, who took all His Human with Him, appeared in like manner. It might be known also that as angels are men they have dwellings and places of abode, and do not fly about in air, as some think in their ignorance, which the angels call insanity, and that although they are called spirits they are not winds. This they said might be apprehended if men would only think independently of their acquired notions about angels and spirits, as they do when they are not bringing into question and submitting to direct thought whether it is so. For everyone has a general idea that angels are in the human form, and have homes which are called the mansions of heaven, which surpass in magnificence earthly dwellings; but this general idea, which flows in from heaven, at once falls to nothing when it is brought under direct scrutiny and inquiry whether it is so, as happens especially with the learned, who by their own intelligence have closed up heaven to themselves and the entrance of heavenly light. (3) The like is true of the belief in the life of man after death. When one speaks of it, not thinking at the same time about the soul from the light of worldly learning or from the doctrine of its reunion with the body, he believes that after death he is to live a man, and among angels if he has lived well, and that he will then see magnificent things and perceive joys; but as soon as he turns his thoughts to the doctrine of reunion with the body, or to his theory about the soul, and the question arises whether the soul be such, and thus whether this can be true, his former idea is dissipated.

184. But it is better to present the evidence of experience. Whenever I have talked with angels face to face, I have been with them in their abodes. These abodes are precisely like abodes on the earth which we call houses,

but more beautiful. In them there are chambers, parlors, and bedrooms in great number; there are also courts, and there are gardens and flower beds and lawns round about. Where they live together their houses are near each other, arranged one next to the other in the form of a city, with avenues, streets, and public squares, exactly like cities on the earth. I have been permitted to pass through them, looking about on every side, and sometimes entering the houses. This occurred when my inner sight was opened, and I was fully awake.[1]

NOTES.

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[1] Angels have cities, palaces and houses (n. 940-942, 1116, 1626-1631, 4622).

185. I have seen palaces in heaven of such magnificence as cannot be described. Above they glittered as if made of pure gold, and below as if made of precious stones, some more splendid than others. It was the same within. Both words and knowledge are inadequate to describe the decorations that adorned the rooms. On the side looking to the south there were parks, where, too, everything shone, in some places the leaves glistening as if made of silver, and fruit as if made of gold; while the flowers in their beds formed rainbows with their colors. Beyond the borders, where the view terminated, were seen other palaces. Such is the architecture of heaven that you would say that art there is in its art; and no wonder, because the art itself is from heaven. The angels said that such things and innumerable others still more perfect are presented before

their eyes by the Lord; and yet these things are more pleasing to their minds than to their eyes, because in everyone of them they see a correspondence, and through the correspondences what is Divine.

186. As to these correspondences I have also been told that not only the palaces and houses, but all things and each thing, both inside and outside of them, correspond to the interior things which they have from the Lord, the house itself in general corresponding to their good, the particular things inside of a house to the various things of which their good consists,[1] and the things outside to truths derived from good, and also to their perceptions and knowledges [2] and as these things correspond to the goods and truths they have from the Lord they correspond to their love, and to their wisdom and intelligence from love, since love belongs to good, wisdom to good and truth together, and intelligence to truth from good. These are what the angels perceive when they behold what is around them, and thus their minds are more delighted and moved by them than their eyes.

NOTES.

[1] "Houses," with their contents, signify the things in man that belong to his mind, thus his interiors (n. 710, 2233, 2331, 2559, 3128, 3538, 4973, 5023, 6639, 6690, 7353, 7848, 7910, 7929, 9150); consequently the things relating to good and truth (n. 2233, 2331, 2559, 4982, 7848, 7929). "Rooms" and "bed-chambers" signify interior things there (n. 3900, 5694, 7353). The "roof of a house" signifies what is inmost (n. 3652, 10184). A "house of wood" signifies what relates to good, and a "house of stone" what relates to truth (n. 3720).

[2] A "garden" or "park" signifies intelligence and wisdom (n. 100, 108, 3220). What is meant by "the garden of Eden" and "the garden of Jehovah" (n. 99, 100, 1588). How magnificent the things seen in parks are in the other life (n. 1122, 1622, 2296, 4528, 4529). "Trees" signify perceptions

and knowledges, from which wisdom and intelligence are derived (n. 103, 2163, 2682, 2722, 2972, 7692). "Fruits" signify goods of love and goods of charity (n. 3146, 7690, 9337).

187. This makes clear why the Lord called Himself the temple at Jerusalem (John 2:19, 21),[1] namely, because the temple represented His Divine Human; also why the New Jerusalem was seen to be of pure gold, its gates of pearls, and its foundations of precious stones (Apoc. 21), namely, because the New Jerusalem signifies the church which was afterwards to be established, the twelve gates its truths leading to good, and the foundations the truths on which the church is founded.[2]

NOTES.

[1] In the highest sense "the house of God" signifies the Lord's Divine Human in respect to Divine good, and "the temple" the same in respect to Divine truth; and in a relative sense, heaven and the church in respect to good and truth (n. 3720).

[2] "Jerusalem" signifies the church in which is genuine doctrine (n. 402, 3654, 9166). "Gates" signify introduction to the doctrine of the church, and through doctrine introduction into the church (n. 2943, 4477, 4478). "Foundation" signifies the truth on which heaven, the church, and doctrine are founded (n. 9643).

188. The angels of whom the Lord's celestial kingdom consists dwell for the most part in elevated places that appear as mountains of soil; the angels of whom the Lord's spiritual kingdom consists dwell in less elevated places that appear like hills; while the angels in the lowest parts of heaven dwell in places that appear like ledges of stone. These things spring from correspondence, for interior things correspond to higher things, and exterior things to lower things;[1] and this is why in the Word "mountains" signify celestial love, "hills" spiritual love, and "rocks" faith.[2]

NOTES.

[1] In the Word what is interior is expressed by what is higher and what is higher signifies what is interior (n. 2148, 3084, 4599, 5146, 8325). What is “high” signifies what is internal, and likewise heaven (n. 1735, 2148, 4210, 4599, 8153).

[2] In heaven, mountains, hills, rocks, valleys, and lands are seen exactly the same as in the world (n. 10608). On the mountains angels who are in the good of love dwell, on the hills those who are in the good of charity, on the rocks those who are in the good of faith (n. 10438). Therefore in the Word “mountains” signify the good of love (n. 795, 4210, 6435, 8327, 8758, 10438, 10608). “Hills” signify the good of charity (n. 6435, 10438). “Rocks” signify the good and truth of faith (n. 8581, 10580). “Stone,” of which rock consists, in like manner signifies the truth of faith (n. 114, 643, 1298, 3720, 6426, 8609, 10376). This is why “mountains” signify heaven (n. 8327, 8805, 9420). And “the summit of a mountain” signifies the highest part of heaven (n. 9422, 9434, 10608). Also why the ancients had their holy worship on mountains (n. 796, 2722).

189. There are also angels who do not live associated together, but apart, house by house. These dwell in the midst of heaven, since they are the best of angels.

190. The houses in which angels dwell are not erected, as houses in the world are, but are given to them gratuitously by the Lord, to everyone in accordance with his reception of good and truth. They also change a little in accordance with changes of the state of interiors of the angels (of which above, n. 154-160). Everything whatsoever that the angels possess they hold as received from the Lord; and everything they have need of is given them.

191.

XXII. SPACE IN HEAVEN.

All things in heaven appear, just as in the world, to be in place and in space, and yet the angels have no notion or idea of place and space. As this must needs sounds like a paradox, I will endeavor to present the matter in a clear light, as it is of great importance.

192. All changes of place in the spiritual world are effected by changes of state of the interiors, which means that change of place is nothing else than change of state.[1] In this way I have been taken by the Lord into the heavens and also to the earths in the universe; and it was my spirit that so journeyed, while my body remained in the same place.[2] Such are all movements of the angels; and in consequence they have no distances, and having no distances they have no spaces, but in place of spaces they have states and their changes.

NOTES.

[1] In the Word places and spaces signify states (n. 2625, 2837, 3356, 3387, 7381, 10580); from experience (n. 1274, 1277, 1376-1381, 4321, 4882, 10146, 10580). Distance signifies difference of state of life (n. 9104, 9967). In the spiritual world movements and changes of place are changes of the state of life, because they originate in these (n. 1273-1275, 1377, 3356, 9440). The same is true of journeyings (n. 9440, 10734); illustrated by experience (n. 1273-1277, 5605). For this reason “to journey” signifies in the Word to live and progress in life; and “to sojourn has a like meaning (n. 3335, 4554, 4585, 4882, 5493, 5605, 5996, 8345, 8397, 8417, 8420, 8557). To go with the Lord means to live with Him (n. 10567).

[2] Man may be led a long distance in respect to his spirit by means of changes of state, while his body remains in its place, also from experience (n. 9440, 9967, 10734). What it is to be “led by the spirit to another place” (n. 1884).

193. As changes of place are thus effected it is evident that approaches are likenesses of state of the interiors, and separations are unlikenesses; and for this reason those are near each other who are in like states, and those are at a distance who are in unlike states; and spaces in heaven are simply the external conditions corresponding to the internal states. For the same reason the heavens are distinct from each other, also the societies of each heaven and the individuals in each society; and this is why also that the hells are entirely separated from the heavens, because they are in a contrary state.

194. For the same reason, again, any one in the spiritual world who intensely desires the presence of another comes into his presence, for he thereby sees him in thought, and puts himself in his state; and conversely, one is separated from another so far as he is averse to him. And since all aversion comes from contrariety of affection and from disagreement of thought, whenever in that world several are together in one place they are visible [to one another] so long as they agree, but vanish as soon as they disagree.

195. Again, when any one goes from one place to another, whether it be in his own city, or in courts or in gardens, or to others out of his own society, he arrives more quickly when he eagerly desires it, and less quickly when he does not, the way itself being lengthened and shortened in accordance with the desire, although it remains the same. This I have often seen to my surprise. All this again makes clear how distances, and consequently spaces, are wholly in accord with states of the interiors of the angels;[1] and this

being so, no notion or idea of space can enter their thought, although there are spaces with them equally as in the world.

NOTES.

[1] Places and spaces are presented to the sight in accordance with the states of the interiors of angels and spirits (n. 5605, 9440, 10146).

196. This can be illustrated by the thoughts of man, in that space does not pertain to thought, for whatever is thought of intently is set before one as present. Again, whoever reflects about it knows that his sight recognizes space only by intermediate objects on the earth that are seen at the same time, or by recalling what he already knows about the distance. This happens because of the continuity; and in what is continuous there is no appearance of distance except from things not continuous. This is even more true of the angels, because their sight acts as one with their thought, and their thought acts as one with their affection, and things appear near or remote, and also varied, in accordance with the states of their interiors, as has been said above.

197. It follows from this that in the Word places and spaces, and all things that in any way relate to space, signify such things as relate to states, such as distances, near, far off, ways, journeys, sojourning, miles and furlongs, plains, fields, gardens, cities and streets, motions, measures of various kinds, long, broad, high, and deep, and innumerable other things; for most things in man's thought

from the world take on something from space and time. (2) I will mention here only what is signified in the Word by length, breadth, and height. In this world, that is called long or broad which is long or broad in relation to space, and the same is true of height. But in heaven, where there is no thought from space, length means a state of good, breadth a state of truth, and height the distinction between them in accordance with degrees (see n. 38). Such is the meaning of these three dimensions, because length in heaven is from east to west, and those that dwell there are in good of love; while breadth in heaven is from south to north, and those that dwell there are in truth from good (see n. 148); while height in heaven applies to both of these in respect to degrees. This is why length, breadth, and height have these significations in the Word, as in Ezekiel (from chap. 40 to 48), where the new temple and the new earth, with the courts, chambers, gates, doors, windows, and surroundings are described by measures giving the length, breadth, and height, by which a new church, and the goods and truths that are in it are signified. Otherwise to what purpose would be all those measures? (3) In like manner the New Jerusalem is described in the Apocalypse in these words:

The city lieth foursquare, and the length thereof is as great as the breadth; and he measured the city with the reed, twelve thousand furlongs; the length, the breadth, and the height are equal (21:16).

Because “the New Jerusalem” here signifies a new church these measures signify the things of the church, “length” its good of love, “breadth” truth from that good, "height" good and truth in respect to degrees, "twelve thousand furlongs" all good and truth in the complex. Otherwise, how could there be said to be a height of twelve thousand furlongs, the same as the length and the breadth? That "breadth" in the Word signifies truth is evident from David:-

> Jehovah, Thou hast not shut me up into the hand of the enemy, Thou hast made my feet to stand in a broad place (Psalm 31:8).
>
> Out of straitness I called upon Jah; He answereth me in a broad place (Psalm 118:5). Besides other passages (as in Isaiah 8:8; and in Habakkuk 1:6). So in all other cases.

198. From all this it can be seen that although there are spaces in heaven as in the world, still nothing there is reckoned in accordance with spaces but in accordance with states; and in consequence spaces there cannot be measured as in the world, but can be seen only from the state and in accordance with the state of the interiors there.[1]

NOTES.

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[1] In the Word length signifies good (n. 1613, 9487). "Breadth" signifies truth (n. 1613, 3433, 3434, 4482, 9487, 10179). Height signifies good and truth in respect to their degrees (n. 9489, 9773, 10181).

199. The primary and veriest cause of this is that the Lord is present with everyone in the measure of his love and faith,[1] and that it is in accordance with the Lord's presence that all things appear near or far away, for it is

from this that all things in the heavens are determined. Also it is through this that angels have wisdom, for it is through this that they have extension of thought and through this a sharing of all things in the heavens; in a word, it is through this that they think spiritually, and not naturally like men.

NOTES.

[1] The conjunction and presence of the Lord with the angels is according to their reception of love and charity from Him (n. 290, 681, 1954, 2658, 2886, 2888, 2889, 3001, 3741-3743, 4318 4319, 4524, 7211, 9128).

200.

XXIII. THE FORM OF HEAVEN WHICH DETERMINES AFFILIATIONS AND COMMUNICATIONS THERE.

WHAT THE FORM of heaven is can be seen in some measure from what has been shown in the preceding chapters; as that heaven is like itself both in its greatest and in its least divisions (n. 72); that consequently each society is a heaven in a lesser form, and each angel in the least form (n. 51-58); that as the entire heaven reflects a single man, so each society of heaven reflects a man in a lesser form, and each angel in the least form (n. 59-77); that the wisest are at the center, and the less wise are round about even to the borders, and the like is true of each society (n. 43); and that those who are in the good of love dwell from the east to the west in heaven, and those who are in truths from good from the south to the north; and the same is true of each society (n. 148, 149). All this is in accord with the form of heaven; consequently it may be concluded from this what this form is in general.[1]

NOTES.

[1] The entire heaven in respect to all angelic societies, is arranged by the Lord in accordance with His Divine order, since it is the Divine of the Lord with the angels that makes heaven (n. 3038, 7211, 9128, 9338, 10125, 10151, 10157). Concerning the heavenly form (n. 4040-4043, 6607, 9877).

201. It is important to know what the form of heaven is, because not only is all affiliation there in accordance with it,

but also all mutual communication, and in consequence of this all extension of thoughts and affections, and thus all the intelligence and wisdom of angels. From this it follows that each one there is wise just to the extent that he is in the form of heaven, and is thus a form of heaven. It makes no difference whether you say in the form of heaven, or in the order of heaven, since the form of any thing is from its order and in accordance with its order.[1]

NOTES.

[1] The form of heaven is a form in accordance with the Divine order (n. 4040-4043, 6607, 9877).

202. Let us consider first what is meant by being in the form of heaven. Man was created both in the image of heaven and in the image of the world; his internal in the image of heaven, and his external in the image of the world (see above, n. 57); and in the image means the same thing as in accordance with the form. But as man by the evils of his will and consequent falsities of thought has destroyed in himself the image of heaven, that is, the form of heaven, and in place of it has brought in the image and form of hell, his internal is closed up from his very birth; and this is why man is born into pure ignorance, while animals of every kind are not. And that man may have the image of heaven or form of heaven restored to him he must be taught the things that pertain to order; since form, as has been said, is in accord with order. The Word contains all the laws of Divine order, for its precepts are the laws of Divine order; therefore to the extent that man knows these and lives in

accordance with them his internal is opened and the order or image of heaven is there formed anew. This makes clear what is meant by being in the form of heaven, namely, that it is to live in accordance with those things that are in the Word.[1]

NOTES.

[1] Divine truths are the laws of order (n. 2447, 7995). Man is a man to the extent that he lives in accordance with order, that is, to the extent that he is in good in accordance with Divine truths (n. 4839, 6605, 6626). All things of Divine order are gathered up in man and he is from creation Divine order in form (n. 4219, 4220, 4222, 4223, 4523, 4524, 5114, 6013, 6057, 6605, 6626, 9706, 10156, 10472). Man is not born into good and truth, but into evil and falsity, that is, into the opposite of Divine order, and consequently into pure ignorance; and for this reason he must needs be born anew that is, be regenerated, which is effected by means of Divine truths from the Lord, that he may be introduced into order (n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731). When the Lord forms man anew, that is, regenerates him, He arranges all things in him in accordance with order, which means, into the form of heaven (n. 5700, 6690, 9931, 10303).

203. So far as any one is in the form of heaven he is in heaven, and is, in fact, a heaven in the least form (n. 57); consequently he is to the same extent in intelligence and wisdom; for as has been said above, all the thought of his understanding and all the affection of his will extend themselves on every side into heaven in accord with its form, and wonderfully communicate with the societies there, and these in turn with him.[1] (2) There are some who do not believe that thoughts and affections really extend themselves around about them, but believe that they are within them, because whatever they think they see within in themselves, and not as distant; but such are greatly mistaken. For as the sight of the eye has extension to remote objects, and is affected in accordance with the

order of the things seen in that extension, so the interior sight, which is that of the understanding, has a like extension in the spiritual world, although not perceived by man, for the reason given above (n. 196). The only difference is that the sight of the eye is affected in a natural way, because it is affected by the things in the natural world, while the sight of the understanding is affected in a spiritual way, because by the things in the spiritual world, all of which have relation to good and truth; and man's ignorance of this is because of his not knowing that there is any light that enlightens the understanding; and yet without the light that enlightens the understanding man could not think at all (of which light see above, n. 126-132). (3) There was a certain spirit who believed that his thought was from himself, thus without any extension outside of himself and communication thereby with societies outside of him. That he might learn that this was not true his communication with neighboring societies was cut off, and in consequence, not only was he deprived of thought but he fell down as if lifeless, although tossing his arms about like a new-born infant. After a while the communication was restored to him, and then as it was gradually restored he returned into the state of his thought. (4) When other spirits had seen this they confessed that all thought and affection, and in consequence, everything of life, flow in in accordance with communication, since everything of man's life consists in his ability to think and be moved by affection, or what is the same, in his ability to understand and will.[2]

NOTES.

[1] Everyone in heaven has communication of life, which may be called its extension into angelic societies round about, according to the quantity and quality of his good (n. 8794, 8797). Thoughts and affections have such extension (n. 2470, 6598-6613). They are united and separated in accordance with the ruling affections (n. 4111).

[2] There is only one Life, from which all, both in heaven and in the world, live (n. 1954, 2021, 2536, 2658, 2886-2889, 3001, 3484, 3742, 5847, 6467). That life is from the Lord above (n. 2886-2889, 3344, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468-6470, 9276, 10196). It flows into angels, spirits, and men, in a wonderful manner (n. 2886-2889, 3337, 3338, 3484, 3742). The Lord flows in from His Divine love, which is such that what is its own it wills should be another's (n. 3472, 4320). For this reason life appears to be in man, and not flowing in (n. 3742, 4320). Of the joy of angels, perceived and confirmed by what they told me, because of their not living from themselves but from the Lord (n. 6469). The evil are unwilling to be convinced that life flows in (n. 3743). Life from the Lord flows in also with the evil (n. 2706, 3743, 4417, 10196). But they turn good into evil, and truth into falsity; for such as man is such is his reception of life illustrated (n. 4319, 4320, 4417).

204. But let it be understood that intelligence and wisdom vary with everyone in accordance with this communication, those whose intelligence and wisdom are formed out of genuine truths and goods having communication with societies in accordance with the form of heaven; while those whose intelligence and wisdom are not formed out of genuine truths and goods, and yet out of what is in accord therewith, have a broken and variously coherent communication, since it is not with societies that are in a series in which there is a form of heaven. On the other hand, those that are not in intelligence and wisdom, because they are in falsities from evil, have communication with societies in hell; and their extension is determined by the degree of their confirmation. Let it also be known that this communication with societies is not such a communication with them as is clearly perceptible to those there, but is a communication with what they really are, which is in them and flows from them.[1]

NOTES.

[1] Thought pours itself into societies of spirits and of angels round about (n. 6600-6605). Still it does not move or disturb the thoughts of the societies (n. 6601, 6603).

205. There is an affiliation of all in heaven in accordance with spiritual relationships, that is, relationships of good and truth in their order. It is so in the whole heaven; so in each society, and so in each house. Because of this angels who are in like good and truth recognize each other, as relatives by blood and marriage do on the earth, precisely as if they had been acquainted from infancy. The good and truth in each angel, which constitute his wisdom and intelligence, are affiliated in like manner; they recognize each other in like manner, and as they recognize each other they join themselves together;[1] and in consequence those in whom truths and goods are thus joined in accordance with a form of heaven see things following one another in series, and how they cohere widely round about; but those in whom goods and truths are not conjoined in accordance with the form of heaven do not see this.

NOTES.

[1] Good recognizes its truth, and truth its good (n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5704, 5835, 9637). In this way good and truth are conjoined (n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 7752-7762, 8530, 9258, 10555). This is effected by influx from heaven (n. 9079).

206. In each heaven there is such a form, and in accordance with it the angels have communication and

extension of thoughts and affections, and thus in accordance with it they have intelligence and wisdom. But the communication of one heaven with another is different, that is, of the third or inmost with the second or middle, and of this with the first or outmost. But the communication between the heavens should not be called communication but influx. About this something shall now be said. That there are three heavens distinct from each other can be seen above in its own chapter (n. 29-40).

207. That between one heaven and another there is influx but not communication can be seen from their relative position. The third or inmost heaven is above, the second or middle heaven is below, and the first or outmost heaven is still lower. There is a like arrangement in all the societies in each heaven, for example, some dwell on elevated places that appear like mountains (n. 188); on the top of which those of the inmost heaven dwell; below these are the societies of the second heaven, below these again the societies of the outmost heaven. The same is true every where, both in elevated places and in those not elevated. A society of a higher heaven has no communication with a society of a lower except by correspondences (see above, n. 100); and communication by correspondences is what is called influx.

208. One heaven is joined with another, or a society of one heaven with the society of another, by the Lord alone, both by direct and by mediate influx, directly from Himself, and mediately through the higher heavens in order into the lower.[1] As the conjunction of the heavens by this inflowing is

from the Lord alone there is a most careful precaution against any angel of a higher heaven looking down into a society of a lower heaven and talking with any one there; for the angel is thus immediately deprived of his intelligence and wisdom. The reason of this also shall be told. As there are three degrees of heaven, so each angel has three degrees of life, those in the inmost heaven having the third or inmost degree open, while the second and first degrees are closed; those in the middle heaven have the second degree opened and the first and third closed; and those in the lowest heaven have the first degree opened and the second and third closed. Consequently, as soon as an angel of the third heaven looks down into a society of the second heaven and talks with any one there his third degree is at once closed; and as his wisdom resides in that degree, if that is closed he is deprived of his wisdom, for he has none in the second or first degree. This is what is meant by the words of the Lord in Matthew:

He that is on the housetop, let him not go down to take what is in his house; and he that is in the field, let him not turn back to take his garment (24:17, 18).

And in Luke:

In that day he that shall be on the housetop and his goods in the house, let him not go down to take them away; and he that is in the field let him not turn back. Remember Lot’s wife (17:31, 32).

NOTES.

[1] There is direct influx from the Lord and mediate influx through heaven (n. 6063, 6307, 6472, 9682, 9683). There is a direct influx of the Lord into the minutest parts of all things (n. 6058, 6474-6478, 8717, 8728). Of the mediate influx of the Lord through the heavens (n. 4067, 6982, 6985, 6996).

209. No influx is possible from the lower heavens into the higher, because this is contrary to order; but there is influx from the higher heavens into the lower. Moreover, the wisdom of the angels of a higher heaven surpasses the wisdom of the angels of a lower heaven as a myriad to one; and this is another reason why the angels of a lower heaven cannot converse with those of a higher heaven; and in fact when they look towards them they do not see them, the higher heaven appearing like a cloudy something over their heads. But the angels of a higher heaven can see those in a lower heaven, although if permitted to talk with them they would lose their wisdom, as has been said above.

210. The thoughts and affections as well as the speech of the angels of the inmost heaven are never perceived in the middle heaven, because they so transcend what is there. But when it pleases the Lord there is seen in the lower heavens from that source something like a flame, and from the thoughts and affections in the middle heaven there is seen in the outmost heaven something luminous, and sometimes a cloud glowing white and variegated. From that cloud, its ascent, descent, and form, what is being said there is in some measure known.

211. From all this it can be seen what the form of heaven is, namely, that it is the most perfect of all in the inmost heaven; in the middle heaven it is also perfect, but in a lower degree, and in the outmost heaven in a degree still

lower; also that the form of one heaven has its permanent existence from another by means of influx from the Lord. But what communication by influx is cannot be understood unless it is known what degrees of height are, and how they differ from degrees of length and breadth. What these different degrees are may be seen above (n 38).

212. When it comes to the particulars of the form of heaven and how it proceeds and flows, this not even the angels can comprehend. Some conception of it can be gained from the form of all things in the human body, when this is scanned and investigated by an acute and wise man; for it has been shown above, in their respective chapters, that the entire heaven reflects a single man (see n. 59-72) and that all things in man correspond to the heavens (n. 87-102). How incomprehensible and inexplicable that form is is evident only in a general way from the nervous fibers, by which each part and all parts of the body are woven together. What these fibers are, and how they proceed and flow in the brain, the eye cannot at all perceive; for innumerable fibers are there so interwoven that taken together they appear like a soft continuous mass; and yet it is in accord with these that each thing and all things of the will and understanding flow with the utmost distinctness into acts. How again they interweave themselves in the body is clear from the various plexuses, such as those of the heart, the mesentery, and others; and also from the knots called ganglions, into which many fibers enter from every region and there intermingle, and when variously joined together go forth to their functions, and this again and

again; besides like things in every viscus, member, organ, and muscle. Whoever examines these fibers and their many wonders with the eye of wisdom will be utterly bewildered. And yet the things seen with the eye are few, and those not seen are still more wonderful because they belong to an inner realm of nature. It is clearly evident that this form corresponds to the form of heaven, because all the workings of the understanding and the will are within it and are in accordance with it; for it is in accordance with this form that whatever a man wills passes spontaneously into act, and whatever he thinks spreads through the fibers from their beginnings even to their terminations, which is the source of sensations; and inasmuch as it is the form of thought and will, it is the form of intelligence and wisdom. Such is the form that corresponds to the form of heaven. And from this it can be known that such is the form in accordance with which every affection and thought of angels extends itself, and that so far as the angels are in that form they are in intelligence and wisdom. That this form of heaven is from the Divine Human of the Lord can be seen above (n. 78-86). All this has been said to make clear also that the heavenly form is such that even as to its generals it can never be completely known, thus that it is incomprehensible even to the angels, as has been said above.

213.

XXIV. GOVERNMENTS IN HEAVEN.

As heaven is divided into societies, and the larger societies consist of some hundreds of thousands of angels (n. 50), and all within a society, although in like good, are not in like wisdom (n. 43), it must needs follow that governments exist there, since order must be observed, and all things of order must be guarded. But the governments in the heavens differ; they are of one sort in societies that constitute the Lord's celestial kingdom, and of another sort in the societies that constitute His spiritual kingdom; they differ also in accordance with the functions of the several societies. Nevertheless, no other government than the government of mutual love is possible in the heavens, and the government of mutual love is heavenly government.

214. Government in the Lord's celestial kingdom is called righteousness because all in that kingdom are in the good of love to the Lord from the Lord, and whatever is from that good is called righteous. Government there belongs to the Lord alone. He leads them and teaches them in the affairs of life. The truths that are called truths of judgment are written on their hearts; everyone knows them, perceives them, and sees them;[1] and in consequence matters of judgment there never come into question, but only matters of righteousness, which belong to the life. About these matters the less wise consult the more wise, and these consult the Lord and receive answers. Their heaven, that is, their inmost joy, is to live rightly from the Lord.

NOTES.

[1] The celestial angels do not think and speak from truths, as the spiritual angels do, because they have from the Lord a perception of all things of truth (n. 202, 597, 607, 784, 1121, 1384, 1398, 1442, 1919, 7680, 7877, 8780, 9277, 10336). In respect to truths the celestial angels say, Yea, yea, or Nay, nay; but the spiritual angels reason about them whether they are true or not (n. 2715, 3246, 4448, 9166, 10786, where the Lord's words, Let your speech be Yea, yea, Nay, nay; what is beyond these is from evil (Matt. 5:37). are explained).

215. In the Lord's spiritual kingdom the government is called judgment; because those in that kingdom are in spiritual good, which is the good of charity towards the neighbor, and that good in its essence is truth;[1] and truth pertains to judgment, as good pertains to righteousness.[2] These, too, are led by the Lord, but mediately (n. 208); and in consequence they have governors, few or many according to the need of the society in which they are. They also have laws according to which they live together. The governors administer all things in accordance with the laws, which they understand because they are wise, and in doubtful matters they are enlightened by the Lord.

NOTES.

[1] Those in the spiritual kingdom are in truths, and those in the celestial kingdom are in good (n. 863, 875, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 9596). The good of the spiritual kingdom is the good of charity towards the neighbor and this good in its essence is truth (n. 8042, 10296).

[2] In the Word "righteousness" is predicated of good, and "Judgment" of truth therefore "to do righteousness and judgment" means good and truth (n. 2235, 9857). "Great judgments" means the law of Divine order, thus Divine truths (n. 7206).

216. As government from good, which is the kind of government that exists in the Lord's celestial kingdom, is called righteousness; and government from truth, which is the kind of government that exists in the Lord's spiritual kingdom, is called judgment, so the terms "righteousness and judgment" are used in the Word when heaven and the church are treated of, "righteousness" signifying celestial good, and "judgment" spiritual good, which good, as has been said above, is in its essence truth, as in the following passages:

Of peace there shall be no end upon the throne of David and upon His kingdom, to establish it and to uphold it in judgment and in righteousness from henceforth and even to eternity (Isaiah 9:7).

By "David" here the Lord is meant;[1] and by "His kingdom" heaven, as is evident from the following passage:

I will raise unto David a righteous Branch, and He shall reign as King, and shall deal intelligently and shall execute judgment and righteousness in the land (Jer. 23:5).

Jehovah is exalted, for He dwelleth on high; He hath
filled Zion with judgment and righteousness (Isaiah
33:5).

"Zion" also means heaven and the church.[2]

I, Jehovah, doing judgment and righteousness on the earth,
for in these things I delight (Jer. 9:24).

I will betroth thee unto Me forever, and I will betroth
thee unto Me in righteousness and judgment (Hosea
2:19).

> O Jehovah, in the heavens Thy righteousness is like the mountains of God, and Thy judgments are like the great deep (Psalm 36:5, 6).
>
> They ask of Me the judgments of righteousness, they long for an approach unto God (Isaiah 58:2). So in other places.

[1] By "David" in the prophetic parts of the Word, the Lord is meant (n. 1888, 9954).

[2] In the Word "Zion" means the church, and specifically the celestial church (n. 2362, 9055).

217. In the Lord's spiritual kingdom there are various forms of government, differing in different societies, the variety being in accord with the functions performed by the societies; and the functions of these are in accord with the functions of all things in man to which they correspond. That these are various is well known, the heart having one function, the lungs another, the liver another, the pancreas and spleen another, and each sensory organ another. As in the body these organs perform various services, so there are various services pertaining to the societies in the Greatest Man, which is heaven for the societies there correspond to these organs. That there is a correspondence of all things of heaven with all things of man may be seen in its own chapter above (n. 87-102). But all these forms of government agree in this, that they look to the public good as their end, and in that good to the good of the individual.[1] And this is so because everyone in the whole heaven is under the auspices of the Lord, who loves all, and from

Divine love ordains that there shall be a common good, from which each individual shall receive his own good. Each one, moreover, receives good according as he loves the common good; for so far as he loves the common good he loves all and everyone; and as that love is love of the Lord he is to that extent loved by the Lord, and good comes to him.

NOTES.

[1] Every man and every community, also one's country and the church and in the universal sense the kingdom of the Lord, is a neighbor, and to do good to these from love of good in accordance with their state is to love the neighbor; that is, the neighbor is the good of these, which is the common good that must be consulted (n. 6818-6824, 8123). Civil good also, which is justice, is a neighbor (n. 2915, 4730, 8120-8123). Therefore charity towards the neighbor extends itself to all things and each thing of the life of man; and loving good and doing good from love of good and truth, and also doing what is just from a love of what is just in every function and in every work, is loving the neighbor (n. 2417, 8121-8124).

218. From all this it can be seen what the governors there are, namely, that they are such as are preeminent in love and wisdom, and therefore desire the good of all, and from wisdom know how to provide for the realization of that good. Such governors do not domineer or dictate, but they minister and serve (to serve meaning to do good to others from a love of the good, and to minister meaning to see to it that the good is done); nor do they make themselves greater than others, but less, for they put the good of society and of the neighbor in the first place, and put their own good last; and whatever is in the first place is greater and what is last is less. Nevertheless, the rulers have honor and glory; they dwell in the midst of the society, in higher position than the rest, and also in magnificent palaces; and

this glory and honor they accept not for the sake of themselves but for the sake of obedience; for all there know that they have this honor and glory from the Lord, and on that account should be obeyed. This is what is meant by the Lord's words to His disciples:

Whosoever would become great among you let him be your minister; and whosoever would be first among you let him be your servant; as the Son of man came not to be ministered unto but to minister (Matt. 20:27, 28).

He that is greatest among you let him be as the least, and he that is chief as he that doth minister (Luke 22:26).

219. Also in each house there is a like government in a lesser form. In every house there is a master and there are servants; the master loves the servants and the servants love the master, consequently they serve each other from love. The master teaches how they ought to live, and tells what is to be done; the servants obey and perform their duties. To perform use is the delight of everyone's life. This shows that the Lord's kingdom is a kingdom of uses.

220. Also in the hells there are governments, for without governments they could not be kept in restraint; but the governments there are opposite to the governments in the heavens; they are governments of the love of self. Everyone there wishes to dictate to others and to be over others. They hate those that do not favor them, and make them objects of their vengeance and fury, for such is the nature of the love of self. Therefore the more malignant are set over them as governors, and these they obey from fear.[1] But of this below, where the hells are treated of.

NOTES.

[1] There are two kinds of rule, one from love towards the neighbor the other from love of self (n. 10814). From the rule that is from love towards the neighbor flow all goods and all happinesses (n. 10160, 10814). In heaven no one desires to rule from the love of self, but all desire to minister, which means to rule from love to the neighbor; this is the source of their great power (n. 5732). From rule from the love of self all evils flow in (n. 10038). When the loves of self and the world had begun to prevail men were compelled to subject themselves to governments as a means of security (n. 7364, 10160, 10814).

XXV. DIVINE WORSHIP IN HEAVEN.

DIVINE WORSHIP IN the heavens is not unlike in externals Divine worship on the earth, but in internals it is different. In the heavens, as on the earth, there are doctrines, preachings, and church edifices. In essentials the doctrines there are everywhere the same; but in the higher heavens they contain more interior wisdom than in the lower. The preachings are in harmony with the doctrines; and as they have houses and palaces (n. 183-190), so they have also church edifices, in which there is preaching. Such things exist in heaven, because the angels are being perfected continually in wisdom and love. For they possess, as men do, understanding and will; and both their understanding and their will are capable of being continually perfected, the understanding by means of truths of intelligence, and the will by means of the goods of love.[1]

NOTES.

[1] The understanding is receptive of truth, and the will of good (n. 3623, 6125, 7503, 9300, 9930). As all things have relation to truth and good, so everything of man's life has relation to understanding and will (n. 803, 10122). Angels are perfected to eternity (n. 4803, 6648).

222. But essential Divine worship in the heavens does not consist in going to church and hearing preaching, but in a life of love, charity, and faith, in accordance with doctrine; preachings in churches serve solely as means of instruction in matters of life. I have talked with angels on this subject,

and have told them that it is believed in the world that Divine worship consists solely in attending church, listening to the preaching, observing the sacrament of the Supper three or four times a year, and performing other acts of worship according to the requirements of the church; also devoting special times to prayers, and at such times, behaving devoutly. The angels said that these are outward acts that ought to be done, but are of no avail unless there is an internal from which they proceed, which is a life in accordance with the precepts that doctrine teaches.

223. That I might learn about their meeting in places of worship, I have been permitted at times to attend and to hear the preaching. The preacher stands in a pulpit at the east. Those who are in the light of wisdom more than others sit in front of him; those who are in less light sit to the right and left of these. There is a circular arrangement of the seats, so that all are in the preacher's view, no one so sitting at either side as to be out of his view. At the entrance, which is at the east of the building and on the left of the pulpit, those stand who are being initiated. No one is permitted to stand behind the pulpit; when there is any one there the preacher becomes confused. It is the same if any one in the congregation dissents; and for this reason the dissenter must needs turn away his face. The wisdom of the preachings is such as to be above all comparison with the preachings of this world, for those in the heavens are in interior light. The church edifices in the spiritual kingdom are apparently built of stone, and those in the celestial kingdom of wood; because stone corresponds to truth, and

those who are in the spiritual kingdom are in truth, while wood corresponds to good, and those in the celestial kingdom are in good.[1] In that kingdom the sacred edifices are not called churches but houses of God. In that kingdom they are without magnificence; but in the spiritual kingdom they are more or less magnificent.

NOTES.

[1] "Stone" signifies truth (n. 114, 643, 1298, 3720, 6426, 8609, 10376). "Wood" signifies good (n. 643, 3720, 8354). For this reason the most ancient people, who were in celestial good, had sacred buildings of wood (n. 3720).

224. I have also talked with one of the preachers about the holy state in which those are who listen to the preaching in the churches. He said that everyone is pious, devout, and holy in harmony with his interiors, which pertain to love and faith, for holiness itself is in love and faith, because the Divine of the Lord is in them. He also said that he did not know what outward holiness is apart from love and faith; and when he thought about it he said that perhaps it is something counterfeiting holiness in outward appearance, either conventional or hypocritical; and that such holiness is kindled and sustained by spurious fire from the love of self and the world.

225. All the preachers are from the Lord's spiritual kingdom; none are from the celestial kingdom. They are from the spiritual kingdom because the angels there are in truths from good, and all preaching must be from truths. There are no preachers from the celestial kingdom because those who are there are in the good of love, and they see

and perceive truths from good, but do not talk about them. But although the angels in the celestial kingdom perceive and see truths there are preachings there, since by means of preachings they are enlightened in the truths that they already know, and are perfected by many truths that they did not know before. As soon as they hear truths they acknowledge them and thus perceive them; and the truths they perceive they love, and by living in accordance with them they make them to be of their life, declaring that living in accordance with truths is loving the Lord.[1]

NOTES.

[1] Loving the Lord and the neighbor is living in accordance with the Lord's commandments (n. 10143, 10153, 10310, 10578, 10645, 10683).

226. All preachers are appointed by the Lord, and have therefrom a gift for preaching. No others are permitted to preach in the churches. They are not called priests, but preachers. They are not called priests because the celestial kingdom is the priesthood of heaven; for priesthood signifies the good of love to the Lord, and those in the celestial kingdom are in that good; while the spiritual kingdom is the kingship of heaven, for kingship signifies truth from good, and those in the spiritual kingdom are in that truth (see above, n. 24).[1]

[1] Priests represented the Lord in respect to the Divine good, kings in respect to Divine truth (n. 2015, 6148).

Therefore, in the Word a "priest" signifies those who are in the good of love to the Lord, and the priesthood signifies that good (n. 9806, 9809). A “king” in the Word signifies those who are in Divine truth, and therefrom kingship signifies truth from good (n. 1672, 2015, 2069, 4575, 4581, 4966, 5044).

227. The doctrines with which their preachings are in accord all look to life as their end, and none look to faith separate from the life. The doctrine of the inmost heaven is more full of wisdom than the doctrine of the middle heaven, and this more full of intelligence than the doctrine of the outmost heaven; for in each heaven the doctrines are adapted to the perceptions of the angels. The essential of all doctrines is acknowledging the Divine Human of the Lord.

228.

XXVI. THE POWER OF THE ANGELS OF HEAVEN.

THAT THE ANGELS possess power cannot be comprehended by those who know nothing about the spiritual world and its influx into the natural world. Such think that angels can have no power because they are spiritual and are even so pure and unsubstantial that no eye can see them. But those who look more interiorly into the causes of things take a different view. Such know that all the power that a man has is from his understanding and will (for apart from these he is powerless to move a particle of his body), and his understanding and will are his spiritual man. This moves the body and its members at its pleasure; for whatever it thinks the mouth and tongue speak, and whatever it wills the body does; and it bestows its strength at pleasure. As man's will and understanding are ruled by the Lord through angels and spirits, so also are all things of his body, because these are from the will and understanding; and if you will believe it, without influx from heaven man cannot even move a step. That this is so has been shown me by much experience. Angels have been permitted to move my steps, my actions, and my tongue and speech, as they pleased, and this by influx into my will and thought; and I have learned thereby that of myself I could do nothing. I was afterwards told by them that every man is so ruled, and that he can know this from the doctrine of the church and from the Word, for he prays that God may send His angels to lead him, direct his steps, teach him, and inspire in him what to think and what to say, and other like things; although he says and believes otherwise when he is thinking by himself apart from doctrine. All this has been said to make known what power angels have with man.

229. But so great is the power of angels in the spiritual world that if I should make known all that I have witnessed in regard to it it would exceed belief. Any obstruction there that ought to be removed because it is contrary to Divine order the angels cast down or overthrow merely by an effort of the will and a look. Thus I have seen mountains that were occupied by the evil cast down and overthrown, and sometimes shaken from end to end as in earthquakes; also rocks cleft asunder to their bottoms, and the evil who were upon them swallowed up. I have seen also hundreds of thousands of evil spirits dispersed by angels and cast down into hell. Numbers are of no avail against them; neither are devices, cunning, or combinations; for they see through them all, and disperse them in a moment. (But more may be seen on this subject in the account of The Destruction of Babylon.) Such power do angels have in the spiritual world. It is evident from the Word that they have like power in the natural world also when it is permitted; for instance, that they have given to destruction entire armies; and that they brought on a pestilence from which seventy thousand men died. Of this angel it is said:

The angel stretched out his hand against Jerusalem to destroy it but Jehovah repented Him of the evil, and said to the angel that destroyed the people, It is enough, now stay thy hand. And David saw the angel that smote the people (2 Samuel 24:16, 17);

besides other passages. Because the angels have such power they are called powers; as in David:

Bless Jehovah, ye angels, mighty in power (Psalm 103:20).

230. But it must be understood that the angels have no power whatever from themselves, but that all their power is from the Lord; and that they are powers only so far as they acknowledge this. Whoever of them believes that he has power from himself instantly becomes so weak as not to be able to resist even a single evil spirit. For this reason angels ascribe no merit whatever to themselves, and are averse to all praise and glory on account of any thing they do, ascribing all the praise and glory to the Lord.

231. It is the Divine truth that goes forth from the Lord that has all power in the heavens, for the Lord in heaven is Divine truth united to Divine good (see n. 126-140). To the extent that angels are receptions of this truth they are powers.[1] Moreover each one is his own truth and his own good because each one is such as his understanding and will are. The understanding pertains to truth because everything of it is from truths, and the will pertains to good because everything of it is from goods; for whatever any one understands he calls truth, and whatever he wills he calls good. From this it is that everyone is his own truth and his own good.[2] Therefore so far as an angel is truth from the Divine and good from the Divine he is a power, because to that extent the Lord is in him. And as no one's good and

truth are wholly like or the same as another's, since in heaven, as in the world, there is endless variety (n. 20), so the power of one angel is not like the power of another. Those who constitute the arms in the Greatest Man, or heaven, have the greatest power because such are more in truths than others, and into their truths good flows from the entire heaven. Moreover, the power of the whole man passes into the arms, and by means of these the whole body exercises its powers. It is for this reason that in the Word "arms" and "hand" signify powers.[3] Sometimes on this account a naked arm is seen in heaven so powerful as to be able to break in pieces everything in its way, even though it were a great rock on the earth. Once it was moved towards me, and I perceived that it was able to crush my bones to atoms.

NOTES.

[1] Angels are called powers and are powers from their reception of Divine truth from the Lord (n. 9639). Angels are recipients of Divine truth from the Lord and on this account are sometimes called "gods" in the Word (n. 4295, 4402, 7268, 7873, 8192, 8301, 9160).

[2] A man or an angel is his own good and his own truth, thus his own love and his own faith (n. 10298, 10367). He is his own understanding and his own will, for everything of life is there from; the life of good is from the will, and the life of truth is from the understanding (n. 10076, 10177, 10264, 10284).

[3] The correspondence of the hands, arms, and shoulders, with the Greatest man or heaven (n. 4931-4937). In the Word, "arms" and hands signify power (n. 878, 3091, 4932, 4933, 6947, 10019).

232. It has been shown above (n. 137) that the Divine truth that goes forth from the Lord has all power, and that angels have power to the extent that they are receptions of

Divine truth from the Lord. But angels are so far receptions of Divine truth as they are receptions of Divine good, for truths have all their power from good, and none apart from good. So, too, good has all its power through truths, and none apart from truths. Power springs from the conjunction of these two. The same is true of faith and love; for it is the same whether you say truth or faith, since everything of faith is truth; also it is the same whether you say good or love, since everything of love is good.[1] The great power that angels have by means of truths from good is shown also from this, that when an evil spirit is merely looked at by the angels he falls into a swoon, and does not appear like a man, and this until the angel turns away his eyes. Such an effect is produced by the look of the eyes of angels, because the sight of angels is from the light of heaven, and the light of heaven is Divine truth (see above, n. 126-132). Moreover, the eyes correspond to truths from good.[2]

NOTES.

[1] All power in heaven is the power of truth from good, thus of faith from loves (n. 3091, 3563, 6423, 8304, 9643, 10019, 10182). All power is from the Lord, because from Him is every truth of faith and every good of love (n. 9327, 9410). This power is meant by the keys given to Peter (n. 6344). It is Divine truth going forth from the Lord that has all power (n. 6948, 8200). This power of the lord is what is meant by "sitting at the right hand of Jehovah" (n. 3387, 4592, 4933, 7518, 7673, 8281, 9133). The right had means power (n. 10019).

[2] The eyes correspond to truths from good (n. 4403-4421, 4523-4534, 6923).

233. As truths from good have all power, so falsities from evil have no power at all;[1] and as all in hell are in falsities from evil they have no power against truth and good. But what power they have among themselves, and what power

evil spirits have before they are cast into hell, will be told hereafter.

NOTES.

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[1] Falsity from evil has no power, because truth from food has all power (n. 6784, 10481).

234.

XXVII. THE SPEECH OF ANGELS.

ANGELS TALK WITH each other just as men do in the world, and on various subjects, as on domestic matters, and on matters of the civil state, and of moral, and spiritual life. And there is no difference except that their talk is more intelligent than that of men, because it is from more interior thought. I have been permitted to associate with them frequently, and to talk with them as friend with friend, and sometimes as stranger with stranger; and as I was then in a state like theirs I knew no otherwise than that I was talking with men on the earth.

235. Angelic speech, like human speech, is distinguished into words; it is also audibly uttered and heard; for angels, like men, have mouth, tongue, and ears, and an atmosphere in which the sound of their speech is articulated, although it is a spiritual atmosphere adapted to angels, who are spiritual. In their atmosphere angels breathe and utter words by means of their breath, as men do In their atmosphere.[1]

NOTES.

[1] In the heavens there is respiration, but it is of an interior kind (n. 3884, 3885) from experience (n. 3884, 3885, 3891, 3893). There are differing respirations there, varying in accordance with their states (n. 1119, 3886, 3887, 3889, 3892, 3893). The evil are wholly unable to breathe in heaven, and they are suffocated if they go there (n. 3894).

236. In the entire heaven all have the same language, and they all understand one another, to whatever society,

near or remote, they belong. Language there is not learned but is instinctive with everyone, for it flows from their very affection and thought, the tones of their speech corresponding to their affections, and the vocal articulations which are words corresponding to the ideas of thought that spring from the affections; and because of this correspondence the speech itself is spiritual, for it is affection sounding and thought speaking. (2) Any one who gives any thought to it can see that all thought is from affection which pertains to love, and that the ideas of thought are the various forms into which the general affection is distributed; for no thought or idea is possible apart from affection-the soul and life of thought is from affection. This enables angels to know, merely from another’s speech, what he is-from the tone what his affection is, and from the vocal articulations or words what his mind is. The wiser angels know what the ruling affection is from a single series of words, for that affection is what they chiefly attend to. (3) It is known that each individual has a variety of affections, one affection when in joy, another when in grief, another when in sympathy and compassion, another when in sincerity and truth, another when in love and charity, another when in zeal or in anger, another when in simulation and deceit, another when in quest of honor and glory, and so on. But the ruling affection or love is in all of these; and for this reason the wiser angels, because they perceive that love, know from the speech the whole state of another. (4) This it has been granted me to know from much experience. I have heard angels disclosing the character of another’s life merely from hearing him speak. They also said that from any ideas of another’s thought they could know all things of his life, because from those ideas they know his ruling love, in which are all things in their order. They know also that man’s book of life is nothing else.

237. Angelic language has nothing in common with human languages except certain words that are the sounds of a specific affection; yet this is true not of the words themselves but of their sounds; on which subject something will be said in what follows That angelic language has nothing in common with human languages is evident from the fact that angels are unable to utter a single word of human language. This was tried but they could not do it, because they can utter nothing except what is in entire agreement with their affections; whatever is not in agreement is repugnant to their very life, for life belongs to affection, and their speech is from their life. I have been told that the first language of men on our earth coincided with angelic language because they had it from heaven; and that the Hebrew language coincides with it in some respects.

238. As the speech of angels corresponds to their affection, and their affection belongs to their love, and as the love of heaven is love to the Lord and love towards the neighbor (see above, n. 13-19), it is evident how choice and delightful their talk must be, affecting not the ears only but also the interiors of the mind of those who listen to it. There was a certain hard-hearted spirit with whom an angel

spoke. At length he was so affected by what was said that he shed tears, saying that he had never wept before, but he could not refrain, for it was love speaking.

239. The speech of angels is likewise full of wisdom because it proceeds from their interior thoughts, and their interior thought is wisdom, as their interior affection is love, and in their speech their love and wisdom unite. For this reason their speech is so full of wisdom that they can express in a single word what man cannot express in a thousand words also the ideas of their thought include things that are beyond man's comprehension, and still more his power of expression. This is why the things that have been heard and seen in heaven are said to be ineffable, and such as ear hath never heard nor eye seen. (2) That this is true I have also been permitted to learn by experience. At times I have entered into the state in which angels are, and in that state have talked with them, and I then understood everything. But when I was brought back into my former state, and thus into the natural thought proper to man, and wished to recall what I had heard I could not; for there were thousands of things unadapted to the ideas of natural thought, and therefore inexpressible except by variegations of heavenly light, and thus not at all by human words. (3) Also the ideas of thought of the angels from which their words spring are modifications of the light of heaven, and the affections from which the tones of the words spring are variations of the heat of heaven, the light of heaven being Divine truth or wisdom, and the heat of heaven the Divine good or love (see above, n. 126-140); and the angels have

their affection from the Divine love, and their thought from the Divine wisdom.[1]

NOTES.

[1] The ideas of angels, from which they speak, are expressed by wonderful variegations of the light of heaven (n. 1646, 3343, 3993).

240. Because the speech of angels proceeds directly from their affection, and the ideas of their thought are the various forms into which their general affection is distributed (see above, n. 236), angels can express in a moment what a man cannot express in half an hour; also they can set forth in a few words what has been expressed in writing on many pages; and this, too, has been proved to me by much experience.[1] Thus the angels' ideas of thought and the words of their speech make one, like effecting cause and effect; for what is in the ideas of thought as cause is presented in the words as effect, and this is why every word comprehends in itself so many things. Also all the particulars of angelic thought, and thus of angelic speech, appear when presented to view like a thin wave or circumfluent atmosphere, in which are innumerable things in their order derived from angelic wisdom, and these enter another's thought and affect him. The ideas of thought of everyone, both angel and man, are presented to view in the light of heaven, whenever the Lord pleases.[2]

NOTES.

[1] Angels can express by their speech in a moment more than a man can express by his in half an hour; and they can also express things that do not fall into the expressions of human speech (n. 1641-1643, 1645, 4609, 7089).

[2] The innumerable things contained in one idea of thought (n. 1008, 1869, 4946, 6613-6618). The ideas of man's thought are opened in the other life, and what they are is presented to view to the life (n. 1869, 3310, 5510). What their appearance is (n. 6601, 8885). The ideas of angels of the inmost heaven present an appearance of flamy light (n. 6615). The ideas of angels of the outmost heaven present an appearance of thin white clouds (n. 6614). An angelic idea seen, from which there was a radiation towards the Lord (n. 6620). Ideas of thought extend themselves widely into the societies of angels round about (n. 6598-6613).

241. The speech of angels of the Lord's celestial kingdom resembles the speech of the angels of His spiritual kingdom, but it is from more interior thought. Celestial angels are in good of love to the Lord, and therefore speak from wisdom; while spiritual angels are in the good of charity towards the neighbor, which in its essence is truth (n. 215), and therefore speak from intelligence, for wisdom is from good, and intelligence is from truth. For this reason the speech of celestial angels is like a gentle stream, soft, and as it were continuous; but the speech of spiritual angels is slightly vibratory and divided. The speech of celestial angels has much of the tones of the vowels u and o; while the speech of spiritual angels has much of the tones of e and i;[1] for the vowels stand for tone, and in the tone there is affection, the tone of the speech of angels corresponding to their affection, as has been said above (n. 236); while the vocal articulations, which are words, correspond to the ideas of thought which spring from affection. As the vowels are not essential to a language, but serve by means of tones to elevate the words to the various affections according to each one's state, so in the Hebrew tongue the vowels are not expressed, and are also variously pronounced. From

this a man’s quality in respect to his affection and love is known to the angels. Also in the speech of celestial angels there are no hard consonants, and it rarely passes from one consonant to another without the interposition of a word beginning with a vowel. This is why in the Word the particle “and” is so often interposed, as can be seen by those who read the Word in the Hebrew, in which this particle is soft, beginning and ending with a vowel sound. Again, in the Word, in Hebrew, it can in some measure be seen from the words used whether they belong to the celestial class or the spiritual class, that is, whether they involve good or truth. Those involving good partake largely of the sounds of u and o, and also somewhat of a, while those involving truth partake of the sounds of e and i. Because it is especially in tones that affections express themselves, so in human speech, when great subjects are discussed, such as heaven [caelum] and God [Deus], those words are preferred that contain the vowels u and o; and musical tones, whenever such themes are to be expressed, rise to the same fullness; but not when less exalted themes are rendered. By such means musical art is able to express affections of various kinds.

NOTES.

[1] [As these vowels are pronounced in European language. — Tr.]

242. In angelic speech there is a kind of symphony that cannot be described;[1] which comes from the pouring forth and diffusion of the thoughts and affections from which

speech flows, in accordance with the form of heaven, and all affiliation and all communication in heaven is in accordance with that form. That angels are affiliated in accordance with the form of heaven, and that their thoughts and affections flow in accordance with it may be seen above (n. 200-212).

NOTES.

[1] In angelic speech there is a symphony with harmonious cadence (n. 1648, 1649, 7191).

243. Speech like that in the spiritual world is inherent in every man in his interior intellectual part; but man does not know this, because this speech does not with man, as with angels, fall into words analogous to affection; nevertheless this is what causes man, when he enters the other life, to come into the same speech as spirits and angels, and thus to know how to speak without instruction.[1] But more on this subject hereafter.

NOTES.

[1] There is spiritual or angelic speech belonging to man, though he does not know it (n. 4104). The ideas of the internal man are spiritual, but during his life in the world man perceives them naturally, because he then thinks in what is natural (n. 10236, 10237, 10551). Man comes after death into his interior ideas (n. 3226, 3342, 3343, 10568, 10604). Those ideas then form his speech (n. 2470-2479).

244. In heaven, as has been said above, all have one speech; but it is varied in this respect, that the speech of the wise is more interior and more full of variations of affections and ideas of thought, while the speech of the less wise is more external and less full; and the speech of the

simple is still more external, consisting of words from which the meaning is to be gathered in the same way as when men are talking to one another. There is also speech by the face, terminating in something sonorous modified by ideas. Again, there is speech in which heavenly representatives are mingled with the ideas, and go forth from ideas to sight. There is also speech by gestures that correspond to affections, and represent things like those expressed by their words. There is speech by means of the generals of affections and the generals of thoughts. There is speech like thunder; besides other kinds.

245. The speech of evil and infernal spirits is likewise natural to them because it is from affections; but it is from evil affections and consequent filthy ideas, to which angels are utterly averse. Thus the modes of speaking in hell are opposite to those of heaven; and in consequence evil spirits cannot endure angelic speech, and angels cannot endure infernal speech. To the angels infernal speech is like a bad odor striking the nostrils. The speech of hypocrites, who are such as are able to feign themselves angels of light, resembles in respect to words the speech of angels, but in respect to affections and consequent ideas of thought it is the direct opposite. Consequently, when the inner nature of their speech is perceived as wise angels perceive it, it is heard as the gnashing of teeth, and strikes with horror.

246.

XXVIII. THE SPEECH OF ANGELS WITH MAN.

ANGELS WHO TALK with man do not talk in their own language, nor in any language unknown to man, but in the man's own language, or in some other language with which he is acquainted. This is so because when angels speak with man they turn themselves to him and conjoin themselves with him; and this conjunction of angel with man causes the two to be in like thought; and as man's thought coheres to his memory, and this is the source of his speech, the two have the same language. Moreover, when an angel or a spirit comes to a man, and by turning to him is conjoined to him, he so enters into the entire memory of the man that he is scarcely conscious that he does not himself know whatever the man knows, including his languages. (2) I have talked with angels about this, and have said that perhaps they thought that they were addressing me in my mother tongue, since it is so perceived; and yet it was I and not they that spoke; and that this is evident from the fact that angels cannot utter a single word of human language (see n. 237); furthermore, human language is natural and they are spiritual, and spiritual beings cannot give expression to any thing in a natural way. To this they replied that they are aware that their conjunction with the man with whom they are speaking is with his spiritual thought; but because his spiritual thought flows into his natural thought, and his natural thought coheres to his memory, the language of the man and all his knowledge appear to them to be their own; and that this is so for this reason, that while it is the Lord’s pleasure that there should be such a conjunction with and sort of insertion of man into heaven, yet the state of man is now such that there can no longer be such conjunction with angels, but only with spirits who are not in heaven. (3) When I talked about this with spirits also they were unwilling to believe that it is the man that speaks, insisting that they spoke in man, also that man’s knowledge is their knowledge and not the man’s knowledge, consequently that everything that man knows is from them. I tried to convince them by many proofs that this is not true, but in vain. Who are meant by spirits and who are meant by angels will be told further on when the world of spirits is treated of.

247. There is another reason why angels and spirits conjoin themselves so closely with man as not to know but that what is man’s is their own, namely, that there is such conjunction between the spiritual world and the natural world in man that the two are seemingly one. But inasmuch as man has separated himself from heaven the Lord has provided that there should be angels and spirits with each individual, and that man should be ruled by the Lord through these. This is the reason for such close conjunction. It would have been otherwise if man had not separated himself; for in that case he might have been ruled by the Lord through the general influx from heaven, without spirits and angels being adjoined to him. But this subject will be specially considered in what follows when the conjunction of heaven with man is treated of.

248. The speech of an angel or spirit with man is heard by him as audibly as the speech of man with man, yet by himself only, and not by others who stand near; and for the reason that the speech of an angel or spirit flows first into a man’s thought, and by an inner way into his organ of hearing, and thus moves it from within; while the speech of man with man flows first into the air and by an outward way into his organ of hearing, and moves it from without. Evidently, then, the speech of an angel or spirit with man is heard within him; but as the organs of hearing are thus equally moved, the speech is equally audible. That the speech of an angel or a spirit flows down from within even into the ear has been made clear to me by the fact that it flows also into the tongue, causing a slight vibration, but without any such motion as when the man himself by means of the tongue forms the sound of speech into words.

249. But at the present day to talk with spirits is rarely granted because it is dangerous;[1] for then the spirits know, what otherwise they do not know, that they are with man; and evil spirits are such that they hold man in deadly hatred, and desire nothing so much as to destroy him both soul and body, and this they do in the case of those who have so indulged themselves in fantasies as to have separated from themselves the enjoyments proper to the natural man. Some also who lead a solitary life sometimes hear spirits talking with them, and without danger; but that the spirits with them may not know that they are with man they are at intervals removed by the Lord; for most spirits are not aware that there is any other world than that in

which they live, and therefore are unaware that there are men anywhere else; and this is why man is not permitted to speak with them in return. If he did they would know. Again, those who meditate much on religious subjects, and are so intent upon them as to see them as it were inwardly within themselves, begin to hear spirits speaking with them; for religious persuasions, whatever they are, when man dwells upon them by himself and does not adapt them to the various things of use in the world, penetrate to the interiors and rest there, and occupy the whole spirit of the man, and even enter into the spiritual world and act upon the spirits there. But such persons are visionaries and enthusiasts; and whatever spirit they hear they believe to be the Holy Spirit, when, in fact, such spirits are enthusiastic spirits. Such spirits see falsities as truths, and so seeing them they induce not themselves only but also those they flow into to believe them. Such spirits, however, have been gradually removed, because they began to lure others into evil and to gain control over them. Enthusiastic spirits are distinguished from other spirits by their believing themselves to be the Holy Spirit, and believing what they say to be Divine. As man honors such spirits with Divine worship they do not attempt to harm him. I have sometimes talked with them, and the wicked things they infused into their worshipers were then disclosed. They dwell together towards the left, in a desert place.

NOTES.

[1] Man is able to talk with spirits and angels; and the ancient people frequently talked with them (n. 67-69, 784, 1634, 1636, 7802). In some earths angels and spirits appear in human form and talk with the inhabitants (n. 10751, 10752). But on this earth at this day it is dangerous to talk with spirits, unless man is in true faith, and is led by the Lord (n. 784, 9438, 10751).

250. But to speak with the angels of heaven is granted only to those who are in truths from good, especially to those who are in the acknowledgment of the Lord and of the Divine in His Human, because this is the truth in which the heavens are. For, as it has been shown above, the Lord is the God of heaven (n. 2-6); it is the Divine of the Lord that makes heaven (n. 7-12); the Divine of the Lord in heaven is love to Him and charity towards the neighbor from Him (n. 13-19); the whole heaven in one complex reflects a single man; also every society of heaven; and every angel is in complete human form, and this from the Divine Human of the Lord (n. 59-86). All of which makes evident that only those whose interiors are opened by Divine Truths, even to the Lord, are able to speak with the angels of heaven, since it is into these truths with man that the Lord flows, and when the Lord flows in heaven also flows in. Divine truths open the interiors of man because man was so created as to be in respect to his internal man an image of heaven, and in respect to his external an image of the world (n. 57); and the internal man is opened only by means of Divine truth going forth from the Lord, because that is the light of heaven and the life of heaven (n. 126-140).

251. The influx of the Lord Himself into man is into his forehead, and from that into the whole face, because the forehead of man corresponds to love, and the face corresponds to all his interiors.[1] The influx of spiritual

angels into man is into his head every where, from the forehead and temples to the whole part that contains the cerebrum, because that region of the head corresponds to intelligence; but the influx of celestial angels is into that part of the head that contains the cerebellum, and is called the occiput, from the ears all around even to the neck, for that region corresponds to wisdom. All the speech of angels with man enters by these ways into his thought; and by this means I have perceived what angels they were that spoke with me.

NOTES.

[1] The "forehead" corresponds to heavenly love, and consequently in the Word signifies that love (n. 9936). The "face" corresponds to the interiors of man, which belong to thought and affection (n. 1568, 2988 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306). The face is formed to correspondence with the interiors (n. 4791-4805, 5695). Consequently the "face," in the Word, signifies the interiors (n. 1999, 2434, 3527, 4066, 4796).

252. Those who talk with the angels of heaven also see the things that exist in heaven, because they are then seeing in the light of heaven, for their interiors are in that light; also the angels through them see the things that are on the earth,[1] because in them heaven is conjoined to the world and the world is conjoined to heaven. For (as has been said above n. 246), when the angels turn themselves to man they so conjoin themselves to him as to be wholly unaware that what pertains to the man is not theirs — not only what pertains to his speech but also to his sight and hearing; while man, on the other hand, is wholly unaware that the things that flow in through the angels are not his. Such was the conjunction that existed between angels of

heaven and the most ancient people on this earth, and for this reason their times were called the Golden Age. Because this race acknowledged the Divine under a human form, that is, the Lord, they talked with the angels of heaven as with their friends, and angels of heaven talked with them as with their friends; and in them heaven and the world made one. But after those times man gradually separated himself from heaven by loving himself more than the Lord and the world more than heaven, and in consequence began to feel the delights of the love of self and the world as separate from the delights of heaven, and finally to such an extent as to be ignorant of any other delight. Then his interiors that had been open into heaven were closed up, while his exteriors were open to the world; and when this takes place man is in light in regard to all things of the world, but in thick darkness in regard to all things of heaven.

NOTES.

[1] Spirits are unable to see through man any thing that is in this solar world, but they have seen through my eyes; the reason (n. 1880).

253. Since those times it is only rarely that any one has talked with the angels of heaven; but some have talked with spirits who are not in heaven. This is so because man's interior and exterior faculties are such that they are turned either towards the Lord as their common center (n. 124), or towards self, that is, backwards from the Lord. Those that are turned towards the Lord are also turned towards heaven. But those that are turned towards self, are turned

also towards the world. And to elevate these is a difficult matter; nevertheless the Lord elevates them as much as is possible, by turning the love about; which is done by means of truths from the Word.

254. I have been told how the Lord spoke with the prophets through whom the Word was given. He did not speak with them as He did with the ancients, by an influx into their interiors, but through spirits who were sent to them, whom He filled with His look, and thus inspired with the words which they dictated to the prophets; so that it was not influx but dictation. And as the words came forth directly from the Lord, each one of them was filled with the Divine and contains within it an internal sense, which is such that the angels of heaven understand the words in a heavenly and spiritual sense, while men understand them in a natural sense. Thus has the Lord conjoined heaven and the world by means of the Word. How the Lord fills spirits with the Divine by His look has also been made clear. A spirit that has been filled by the Lord with the Divine does not know otherwise than that he is the Lord, and that it is the Divine that is speaking; and this continues until he has finished speaking. After that he perceives and acknowledges that he is a spirit, and that he spoke from the Lord and not from himself. Because this was the state of the spirits who spoke with the prophets they said that it was Jehovah that spoke; the spirits even called themselves Jehovah, as can be seen both from the prophetical and historical parts of the Word.

255. That the nature of the conjunction of angels and spirits with man may be understood I am permitted to mention some notable things by which it may be elucidated and verified. When angels and spirits turn themselves to man they do not know otherwise than that the man’s language is their own and that they have no other language; and for the reason that they are there in the man’s language, and not in their own, which they have forgotten. But as soon as they turn themselves away from the man they are in their own angelic and spiritual language, and know nothing about the man’s language. I have had a like experience when in company with angels and in a state like theirs. I then talked with them in their language and knew nothing of my own, having forgotten it; but as soon as I ceased to be present with them I was in my own language. (2) Another notable fact is that when angels and spirits turn themselves to a man they are able to talk with him at any distance; they have talked with me at a considerable distance as audibly as when they were near. But when they turn themselves away from man and talk with each other man hears nothing at all of what they are saying, even if it be close to his ear. From this it was made clear that all conjunction in the spiritual world is determined by the way they turn. (3) Another notable fact is that many spirits together can talk with a man, and the man with them; for they send one of their number to the man with whom they wish to speak, and the spirit sent turns himself to the man and the rest of them turn to their spirit and thus concentrate their thoughts, which the spirit

utters; and the spirit then does not know otherwise than that he is speaking from himself, and they do not know otherwise than that they are speaking. Thus also is the conjunction of many with one effected by turning.[1] But of these emissary spirits, who are also called subjects, and of communication by means of them, more will be said hereafter.

NOTES.

[1] Spirits sent from one society of spirits to other societies are called subjects (n. 4403, 5856). Communications in the spiritual world are effected by such emissary spirits (n. 4403, 5856, 5983). A spirit when he is sent forth, and serves as a subject thinks from those by whom he is sent forth and not from himself (n. 5985-5987).

256. An angel or spirit is not permitted to speak with a man from his own memory, but only from the man's memory; for angels and spirits have a memory as well as man. If a spirit were to speak from his own memory with a man the man would not know otherwise than that the thoughts then in his mind were his own, although they were the spirit's thoughts. This would be like the recollection of something which the man had never heard or seen. That this is so has been given me to know from experience. This is the source of the belief held by some of the ancients that after some thousands of years they were to return into their former life, and into everything they had done, and in fact, had returned. This they concluded because at times there came to them a sort of recollection of things that they had never seen or heard. This came from an influx from the memory of spirits into their ideas of thought.

257. There are also spirits called natural and corporeal spirits. When these come to a man they do not conjoin themselves with his thought, like other spirits, but enter into his body, and occupy all his senses, and speak through his mouth, and act through his members, believing at the time that all things of the man are theirs. These are the spirits that obsess man. But such spirits have been cast into hell by the Lord, and thus wholly removed; and in consequence such obsessions are not possible at the present time.[1]

NOTES.

[1] External or bodily obsessions are not permitted at the present time, as they were formerly (n. 1983). But at present internal obsessions, which pertain to the mind, are permitted more than formerly (n. 1983, 4793). Man is inwardly obsessed when he has filthy and scandalous thoughts about God and the neighbor, and is withheld from making them known only by external consideration, which are fear of the loss of reputation, honor, gain and fear of the law and of loss of life (n. 5990). Of the devilish spirits who chiefly obsess the interiors of man (n. 4793). Of the devilish spirits who long to obsess the exteriors of man; that such are shut up in hell (n. 2752, 5990).

258.

XXIX. WRITINGS IN HEAVEN.

As the angels have speech, and their speech consists of words, they also have writings; and by writing as well as by speech they give expression to what is in their minds. At times I have had papers sent to me, traced with written words precisely like manuscripts in the world, and others like printed sheets; and I was able to read them in a like way, but was allowed to get from them only an idea here and there; for the reason that it is not in accordance with Divine order for man to be taught by writings from heaven; but he must be taught by means of the Word only; for it is only by means of the Word that there is communication and conjunction of heaven with the world, thus of the Lord with man. That papers written in heaven were seen also by the prophets is shown in Ezekiel:

When I looked, behold a hand was put forth by a spirit unto me, and a roll of a book was therein which he unrolled in my sight; it was written on the front and on the back (2:9, 10).

And in John:

I saw upon the right hand of Him that sat on the throne a book written within and on the back, sealed up with seven seals (Apoc. 5:1).

259. The existence of writings in the heavens is a provision of the Lord for the sake of the Word; for the Word in its essence is Divine truth, and from it is all heavenly wisdom, both with men and with angels; for the Word was

dictated by the Lord, and what is dictated by the Lord passes through all the heavens in order and terminates with man. Thereby it is adapted both to the wisdom of angels and the intelligence of men. Thereby, too, the angels have a Word, and read it the same as men do on the earth, and also draw from it their doctrinals, and preach from it (n. 221). It is the same Word; but its natural sense, which is the sense of the letter with us, does not exist in heaven, but only the spiritual sense, which is its internal sense. What this sense is can be seen in the small treatise on The White Horse spoken of in the Apocalypse.

260. A little paper was at one time sent to me from heaven, on which there were a few words only written in Hebrew letters, and I was told that every letter involved arcana of wisdom, and that these arcana were contained in the inflections and curvatures of the letters, and thus also in the sounds. This made clear to me what is signified by these words of the Lord:

> Verily I say unto you, until heaven and earth pass away, one iota or one tittle shall not pass away from the law (Matt. 5:18).

That the Word in every tittle of it is Divine is known in the church; but just where the Divine lies hid in every tittle has not been known heretofore, and therefore shall be told. In the inmost heaven the writing consists of various inflected and circumflected forms, and the inflections and circumflections are in accordance with the forms of heaven. By means of these angels express the arcana of their wisdom, and also many things that they are unable to express in spoken words; and what is wonderful, the angels know this writing without training or a teacher, it being implanted in them like their speech (see n. 236); therefore this writing is heavenly writing. It is implanted because all extension of thoughts and affections and consequent communication of intelligence and wisdom of the angels proceeds in accordance with the form of heaven (n. 201); and for the same reason their writing flows into that form. I have been told that the most ancient people on this earth, before letters were invented, had such writing; and that it was transferred into the letters of the Hebrew language, and these letters in ancient times were all inflected, and none of them, as at present, were bounded by straight lines. Thus it is that in the Word Divine things and arcana of heaven are contained even in its iotas, points and tittles.

261. This writing in characters of a heavenly form is in use in the inmost heaven, the angels of which surpass all others in wisdom. By means of these characters they express the affections, from which thoughts flow and follow in order in accordance with the subject treated of. Consequently these writings, which I have also been permitted to see, involve arcana which thought cannot exhaust. But such writings do not exist in the lower heavens. The writings there resemble the writings in the world, having like characters, and yet they are not intelligible to man, because they are in angelic language; and angelic language is such that it has nothing in common with human languages (n. 237), since by the vowels they express affections, and by the consonants the ideas of

thought from the affections, and by the words from these the sense of the matter (see above, n. 236, 241). Moreover, in this writing, which I have also seen, more is involved in a few words than a man can express in several pages. In this way they have the Word written in the lower heavens; but in the inmost heaven in heavenly characters.

262. It is a notable fact that the writings in the heavens flow naturally from their very thoughts, and this so easily that the thought puts itself forth, as it were, and the hand never hesitates in the choice of a word, because both the words they speak and those they write correspond to the ideas of their thought; and all correspondence is natural and spontaneous. There are also writings in the heavens that exist without the aid of the hand, from mere correspondence with the thoughts; but these are not permanent.

263. I have also seen writings from heaven made up of mere numbers set down in order and in a series, just as in writings made up of letters and words; and I have been taught that this writing is from the inmost heaven, and that their heavenly writing (spoken of above, n. 260, 261), when the thought from it flows down, is set forth before the angels of the lower heavens in numbers, and that this numerical writing likewise involves arcana, some of which can neither be comprehended by thought nor expressed by words. For all numbers correspond, and have a meaning, the same as words do, in accordance with the correspondence;[1] yet with the difference that in numbers generals are involved, and in words particulars; and as one

general involves innumerable particulars, so more arcana are involved in numerical writing than in literal writing. From this I could see that in the Word numbers as well as words signify things. What the simple numbers signify, as 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, and what the compound numbers, as 20, 30, 50, 70, 100, 144, 1000, 10,000, 12,000, and others, may be seen in the Arcana Celestia, where they are treated of. In this writing in heaven, a number is always prefixed on which those following in a series depend as on their subject; for that number is as it were an index to the matter treated of, and from it is the determination of the numbers that follow to the particular point.

NOTES.

[1] All numbers in the Word signify things (n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6470, 6175, 9488, 9659, 10217, 10253). Shown from heaven (n. 4495, 5265). Composite numbers have the same signification as the simple numbers from which they result by multiplication (n. 5291, 5335, 5708, 7973). The most ancient people possessed heavenly arcana expressed in numbers forming a kind of computation of states of the church (n. 575).

264. Those who know nothing about heaven, and who are unwilling to have any other idea of it than as of something purely atmospherical, in which the angels fly about as intellectual minds, having no sense of hearing or seeing, are unable to conceive that the angels have speech and writing; for they place the existence of everything real in what is material; and yet the writings in heaven have as real an existence as those in the world, and the angels there have everything that is useful for life and useful for wisdom.

265.

XXX. THE WISDOM OF THE ANGELS OF HEAVEN.

THE NATURE OF angelic wisdom can scarcely be comprehended, because it so greatly transcends human wisdom that the two cannot be compared; and whatever is thus transcendent does not seem to be any thing. Moreover, some truths that must enter into a description of it are as yet unknown, and until these become known they exist in the mind as shadows, and thus hide the thing as it is in itself. Nevertheless, these truths can be known, and when known be comprehended, provided the mind takes any interest in them; for interest carries light with it because it is from love; and upon those who love the things pertaining to Divine and heavenly wisdom light shines forth from heaven and gives enlightenment.

266. What the wisdom of the angels is can be inferred from the fact that they are in the light of heaven, and the light of heaven in its essence is Divine truth or Divine wisdom; and this light enlightens at the same time their inner sight, or sight of the mind, and their outer sight, or sight of the eyes. (That the light of heaven is Divine truth or Divine wisdom may be seen above, n. 126-133.) The angels are also in heavenly heat, which in its essence is Divine good or Divine love, and from that they have an affection and longing to become wise. (That the heat of heaven is Divine good or Divine love may be seen above, n. 133-140.) That the angels are in wisdom, even to the extent that they

may be called wisdoms, follows from the fact that their thoughts and affections all flow in accordance with the heavenly form, and this form is the form of Divine wisdom; also that their interiors, which are recipients of wisdom, are arranged in that form. (That the thoughts and affections of angels flow in accordance with the form of heaven, and consequently their intelligence and wisdom, may be seen above, n. 201-212.) (2) That the angels have supereminent wisdom is shown also by the fact that their speech is the speech of wisdom, for it flows directly and spontaneously from thought, and their thought from their affection, thus their speech is thought from affection in outward form; consequently there is nothing to withdraw them from the Divine influx, and nothing from without such as enters into the speech of man from other thoughts. (That the speech of angels is the speech of their thought and affection may be seen above, n. 234-235.) That the angels have such wisdom is in accord with the fact that all things that they behold with their eyes and perceive by their senses agree with their wisdom, since they are correspondences of it, and thus the objects perceived are representative forms of the things that constitute their wisdom. (That all things seen in the heavens are correspondences with the interiors of angels and representations of their wisdom may be seen above, n. 170-182.) (3) Furthermore, the thoughts of angels are not limited and contracted by ideas from space and time, as human thoughts are, for spaces and times belong to nature, and the things that belong to nature withdraw the mind from spiritual things, and deprive intellectual sight of its proper range. (That the ideas of angels are apart from time and space, and thus less limited than human ideas, may be seen above, n. 162-169 and 191-199.) Again, the thoughts of angels are neither brought down to earthly and material things, nor interrupted by anxieties about the necessities of life; thus they are not withdrawn by such things from the delights of wisdom, as the thoughts of men in the world are; for all things come to them gratuitously from the Lord; they are clothed gratuitously, are fed gratuitously, are housed gratuitously (n. 181-190), and besides this they receive delights and pleasures in the degree of their reception of wisdom from the Lord. These things have been said to make clear why it is that angels have so great wisdom.[1]

NOTES.

[1] The wisdom of angels, that it is incomprehensible and ineffable (n. 2795, 2796, 2802, 3314, 3404, 3405, 9094, 9176).

267. Angels are capable of receiving such wisdom because their interiors are open; and wisdom, like every other perfection, increases towards the interiors, thus to the extent that interiors are opened.[1] In every angel there are three degrees of life, corresponding to the three heavens (see n. 29-40) — those in whom the first degree has been opened are in the first or outmost heaven; those in whom the second degree has been opened are in the second or middle heaven; while those in whom the third degree has been opened are in the third or inmost heaven.

The wisdom of angels in the heavens is in accordance with these degrees. Therefore the wisdom of the angels of the inmost heaven immeasurably surpasses the wisdom of angels of the middle heaven, and the wisdom of these immeasurably surpasses the wisdom of angels of the outmost heaven (see above, n. 209, 210; and what degrees are, n. 38). There are such differences because the things which are in the higher degree are particulars, and those in the lower degree are generals, and generals are containants of particulars. Particulars compared with generals are as thousands or myriads to one; and such is the wisdom of the angels of a higher heaven compared with the wisdom of the angels of a lower heaven. In like manner the wisdom of the latter surpasses the wisdom of man, for man is in a bodily state and in those things that belong to the bodily senses, and man's bodily sense belongs to the lowest degree. This makes clear what kind of wisdom those possess who think from things of sense, that is, who are called sensual men, namely, that they have no wisdom, but merely knowledge.[2] But it is otherwise with men whose thoughts are raised above the things of sense, and especially with those whose interiors have been opened even into the light of heaven.

NOTES.

[1] So far as man is raised up from outward towards inward things he comes into light, that is, into intelligence (n. 6183, 6313). There is an actual elevation (n. 7816, 10330). Elevation from outward to inward things is like elevation out of a mist into light (n. 4598). As outer things in man are farther removed from the Divine they are relatively obscure (n. 6451). Likewise relatively confused (n. 996, 3855). Inner things are more perfect because they are nearer to the Divine (n. 5146, 5147). In what is internal there are thousands and thousands of things that appear in what

is external as one general thing (n. 5707). Consequently as thought and perception are more interior they are clearer (n. 5920).

[2] The sensual is the outmost of man’s life adhering to and inhering in his bodily part (n. 5077, 5767, 9212, 9216, 9331, 9730). He is called a sensual man who judges all things and draws all his conclusions from the bodily senses, and believes nothing except what he sees with his eyes and touches with his hands (n. 5094, 7693). Such a man thinks in externals, and not interiorly in himself (n. 5089, 5094, 6564, 7693). His interiors are so closed up that he sees nothing of spiritual truth in them (n. 6564, 6844, 6845). In a word, he is in gross natural light and thus perceives nothing that is from the light of heaven (n. 6201, 6310, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845). Interiorly he is antagonistic to the things of heaven and the church (n. 6201, 6316, 6844, 6845, 6948, 6949). The learned who have confirmed themselves against the truths of the church come to be such (n. 6316). Sensual men are more cunning and malicious than others (n. 7693, 10236). They reason keenly and cunningly, but from the bodily memory, in which they place all intelligence (n. 195, 196, 5700, 10236). But they reason from the fallacies of the senses (n. 5084, 6948, 6949, 7693).

268. It can be seen how great the wisdom of angels is from the fact that in the heavens there is a communication of all things; intelligence and wisdom are communicated from one to another, and heaven is a common sharing of all goods; and this for the reason that heavenly love is such that it wishes what is its own to be another’s; consequently no one in heaven perceives his own good in himself to be good unless it is also in another; and this is the source of the happiness of heaven. This the angels derive from the Lord, for such is His Divine love. That there is such a communication of all things in the heavens it has been permitted me to know by experience. Certain simple spirits were at one time taken up into heaven, and when there they entered into angelic wisdom, and then understood things that they were never before able to comprehend, and spoke things that they were unable to utter in their former state.

269. The wisdom of the angels is indescribable in words; it can only be illustrated by some general things. Angels can

express in a single word what a man cannot express in a thousand words. Again, a single angelic word contains innumerable things that cannot be expressed in the words of human language; for in each of the things uttered by angels there are arcana of wisdom in continuous connection that human knowledges never reach. Again, what the angels fail to express in the words of their speech they make up by the tone, in which there is an affection for the things in their order; for (as has been said above, n. 236, 241) tones express affections, as words express ideas of thought from the affections; and for this reason the things heard in heaven are said to be ineffable. So, too, the angels are able to express in a few words every least thing written in an entire volume, and give to every word meanings that elevate the mind to interior wisdom; for their speech is such as to be in accord with their affections, and each word is in accord with their ideas; and their words are varied in infinite ways in accord with the series of things which in complex are in the thought. (2) Still again, the interior angels are able to perceive from the tone and from a few words the entire life of one speaking; for from the tone as varied by the ideas in the words they perceive his ruling love upon which, as it were, every particular of his life is inscribed.[1] All this makes clear the nature of angelic wisdom. In comparison with human wisdom it is as a myriad to one, or as the moving forces of the whole body, which are numberless, to the activities from them which appear to human sense as a single thing, or as the thousand particulars of an object seen under a perfect microscope to the one obscure thing seen by the naked eye. (3) Let me illustrate the subject by an example. An angel from his wisdom was describing regeneration, and brought forward arcana respecting it in their order even to some hundreds, filling each of them with ideas in which there were interior arcana, and this from beginning to end; for he explained how the spiritual man is conceived anew, is carried as it were in the womb, is born, grows up and is gradually perfected. He said that the number of arcana could be increased even to thousands, and that those told were only about the regeneration of the external man, while there were numberless more about the regeneration of the internal man. From these and other like things heard from the angels it has been made clear to me how great is their wisdom, and how great in comparison is the ignorance of man, who scarcely knows what regeneration is, and is ignorant of every least step of the process when he is being regenerated.

NOTES.

[1] That which universally rules or is dominant in man is in every particular of his life, thus in each thing and all things of his thought and affection (n. 4459, 5949, 6159, 6571, 7648, 8067, 8853-8858). A man is such as his ruling love is (n. 917, 1040, 8858); illustrated by examples (n. 8854, 8857). That which rules universally constitutes the life of the spirit of man (n. 7648). It is his very will, his very love, and the end of his life, since that which a man will he loves, and that which he loves he has as an end (n. 1317, 1568, 1571, 1909, 3796, 5949, 6936). Therefore man is such as his will is, or such as his ruling love is, or such as the end of his life is (n. 1568, 1571, 3570, 4054, 6571, 6935, 6938, 8856, 10076, 10109, 10110, 10284).

270. The wisdom of the angels of the third or inmost heaven shall now be described, and also how far it surpasses the wisdom of the angels of the first or outmost

heaven. The wisdom of the angels of the third or inmost heaven is incomprehensible even to those who are in the outmost heaven, for the reason that the interiors of the angels of the third heaven have been opened to the third degree, while the interiors of angels of the first heaven have been opened only to the first degree; and all wisdom increases towards interiors and is perfected as these are opened (n. 208, 267). (2) Because the interiors of the angels of the third or inmost heaven have been opened to the third degree, Divine truths are as it were inscribed on them; for the interiors of the third degree are more in the form of heaven than the interiors of the second and first degrees, and the form of heaven is from the Divine truth, thus in accord with the Divine wisdom, and this is why the truth is as it were inscribed on these angels, or are as it were instinctive or inborn in them. Therefore as soon as these angels hear genuine Divine truths they instantly acknowledge and perceive them, and afterwards see them as it were inwardly in themselves. As the angels of that heaven are such they never reason about Divine truths, still less do they dispute about any truth whether it is so or not; nor do they know what it is to believe or to have faith. They say, “What is faith? for I perceive and see that a thing is so.” This they illustrate by comparisons; for example, that it would be as when any one with a companion, seeing a house and the various things in it and around it, should say to his companion that he ought to believe that these things exist, and that they are such as he sees them to be; or seeing a garden and trees and fruit in it, should say to his companion that he ought to have faith that there is a garden and trees and fruits, when yet he is seeing them clearly with his eyes. For this reason these angels never mention faith, and have no idea what it is; neither do they reason about Divine truths, still less do they dispute about any truth whether it is so or not.[1] (3) But the angels of the first or outmost heaven do not have Divine truths thus inscribed on their interiors, because with them only the first degree of life is opened; therefore they reason about truths, and those who reason see almost nothing beyond the fact of the matter about which they are reasoning, or go no farther beyond the subject than to confirm it by certain considerations, and having confirmed it they say that it must be a matter of faith and must be believed. (4) I have talked with angels about this, and they said that the difference between the wisdom of the angels of the third heaven and the wisdom of the angels of the first heaven is like that between what is clear and what is obscure; and the former they compared to a magnificent palace full of all things for use, surrounded on all sides by parks, with magnificent things of many kinds round about them; and as these angels are in the truths of wisdom they can enter into the palace and behold all things, and wander about in the parks in every direction and delight in it all. But it is not so with those who reason about truths, especially with those who dispute about them, as such do not see truths from the light of truth, but accept truths either from others or from the sense of the letter of the Word, which they do not interiorly understand, declaring that truths must be believed, or that one must have faith, and are not willing to have any interior sight admitted into these things. The angels said that such are unable to reach the first threshold of the palace of wisdom, still less to enter into it and wander about in its grounds, for they stop at the first step. It is not so with those that are in truths themselves; nothing impedes these from going on and progressing without limit, for the truths they see lead them wherever they go, and into wide fields, for every truth has infinite extension and is in conjunction with manifold others. (5) They said still further that the wisdom of the angels of the inmost heaven consists principally in this, that they see Divine and heavenly things in every single object, and wonderful things in a series of many objects; for everything that appears before their eyes is a correspondent; as when they see palaces and gardens their view does not dwell upon the things that are before their eyes, but they see the interior things from which they spring, that is, to which they correspond, and this with all variety in accordance with the aspect of the objects; thus they see innumerable things at the same time in their order and connection; and this so fills their minds with delight that they seem to be carried away from themselves. That all things that are seen in the heavens correspond to the Divine things that are in the angels from the Lord may be seen above (n. 170-176).

NOTES.

[1] The celestial angels know innumerable things, and are immeasurably wiser than the spiritual angels (n. 2718). The celestial angels do not think and talk from faith, as the spiritual angels do,

for they have from the Lord a perception of all things that constitute faith (n. 202, 597, 607, 784, 1121, 1384, 1442, 1898, 1919, 7680, 7877, 8780, 9277, 10336). In regard to the truths of faith they say only “Yea, yea, or Nay, nay,” while the spiritual angels reason about whether a thing is true (n. 2715, 3246, 4448, 9166, 10786, where the Lord’s words, “Let your discourse be Yea, yea, Nay nay” (Matt. 5:37), are explained).

271. Such are the angels of the third heaven because they are in love to the Lord, and that love opens the interiors of the mind to the third degree, and is a receptacle of all things of wisdom. It must be understood also that the angels of the inmost heaven are still being continually perfected in wisdom, and this differently from the angels of the outmost heaven. The angels of the inmost heaven do not store up Divine truths in the memory and thus make out of them a kind of science; but as soon as they hear them they perceive them and apply them to the life. For this reason Divine truths are as permanent with them as if they were inscribed on them, for what is committed in such a way to the life is contained in it. But it is not so with the angels of the outmost heaven. These first store up Divine truths in the memory and stow them away with their knowledge, and draw them out therefrom to perfect their understanding by them, and will them and apply them to the life, but with no interior perception whether they are truths; and in consequence they are in comparative obscurity. It is a notable fact that the angels of the third heaven are perfected in wisdom by hearing and not by seeing. What they hear from preachings does not enter into their memory, but enters directly into their perception and will, and comes to be a matter of life; but what they see with their eyes enters into their memory, and they reason and talk about it; which shows that with them the way of

hearing is the way of wisdom. This, too, is from correspondence, for the ear corresponds to obedience, and obedience belongs to the life; while the eye corresponds to intelligence, and intelligence is a matter of doctrine.[1] The state of these angels is described in different parts of the Word, as in Jeremiah:

I will put My law in their mind, and write it on their heart. They shall teach no more everyone his friend and everyone his brother, saying, Know ye Jehovah; for they shall all know Me, from the least of them even unto the greatest of them (31:33, 34).

And in Matthew,

Let your speech be Yea, yea, Nay, nay; what is more than these is from evil (5:37).

"What is more than these is from evil" because it is not from the Lord; and inasmuch as the angels of the third heaven are in love to the Lord the truths that are in them are from the Lord. In that heaven love to the Lord is willing and doing Divine truth, for Divine truth is the Lord in heaven.

NOTES.

[1] Of the correspondence of the ear and of hearing (n. 4652-4660). The ear corresponds to and therefore signifies perception and obedience (n. 2542, 3869, 4653, 5017, 7216, 8361, 9311, 9397, 10061). The ear signifies the reception of truths (n. 5471, 5475, 9926). The correspondence of the eye and its sight (n. 4403-4421, 4523-4534); from which the sight of the eye signifies the intelligence that belongs to faith, and also faith (n. 2701, 4410, 4526, 6923 9051, 10569).

272. There is a still further reason, and this is in heaven the primary reason, why the angels are able to receive so

great wisdom, namely, that they are without the love of self; for to the extent that any one is without the love of self he can become wise in Divine things. It is that love that closes up the interiors against the Lord and heaven, and opens the exteriors and turns them toward itself; and in consequence all in whom that love rules are in thick darkness in respect to the things of heaven, however much light they may have in worldly matters. The angels, on the other hand, are in the light of wisdom because they are without the love of self, for the heavenly loves in which they are, which are love to the Lord and love towards the neighbor, open the interiors, because these loves are from the Lord and the Lord Himself is in them. (That these loves constitute heaven in general, and form heaven in each one in particular, may be seen above, n. 13-19). As heavenly loves open the interiors to the Lord so all angels turn their faces towards the Lord (n. 142); because in the spiritual world the love turns the interiors of everyone to itself, and whichever way it turns the interiors it also turns the face, since the face there makes one with the interiors, for it is their outward form. Because the love turns the interiors and the face to itself, it also conjoins itself to them (love being spiritual conjunction), and shares its own with them. From that turning and consequent conjunction and sharing the angels have their wisdom. That all conjunction and all turning in the spiritual world are in accord may be seen above (n. 255).

273. Although the angels are continually perfected in wisdom,[1] their wisdom, even to eternity, cannot become so

perfect that there can be any ratio between it and the Lord's Divine wisdom; for the Lord's Divine wisdom is infinite and the wisdom of angels finite; and between what is Infinite and what is finite no ratio is possible.

NOTES.

[1] Angels are perfected to eternity (n. 4803, 6648).

274. As it is wisdom that makes the angels perfect and constitutes their life, and as heaven with its goods flows into everyone in accordance with his wisdom, so all in heaven desire and hunger for wisdom much as a hungry man hungers for food. So, too, knowledge, intelligence, and wisdom are spiritual nutriment, as food is natural nutriment; and the one corresponds to the other.

275. The angels in the same heaven, or in the same society of heaven, are not all in like wisdom; their wisdom differs. Those at the center are in the greatest wisdom, and those round about even to the borders are in less wisdom. The decrease of wisdom in accord with the distance from the center is like the decrease of light verging to shade (see n. 43 and 128). Their light is in the same degree as their wisdom, since the light of heaven is the Divine wisdom, and everyone is in light in the measure of his reception of wisdom. Respecting the light of heaven and the varying kinds of reception of it see above (n. 126-132).

276.

XXXI. THE STATE OF INNOCENCE OF ANGELS IN HEAVEN.

What innocence is and its nature few in the world know, and those who are in evil know nothing about it. It is, indeed, visible to the eyes, as seen in the face, speech and movements, particularly of children; and yet what innocence is, and especially that it is that in which heaven is stored up in man is unknown. In making this known let us proceed in order, and consider first the innocence of childhood, then the innocence of wisdom, and lastly the state of heaven in regard to innocence.

277. The innocence of childhood or of children is not genuine innocence, for it is innocence not in internal form but only in external form. Nevertheless one may learn from it what innocence is, since it shines forth from the face of children and from some of their movements and from their first speech, and affects those about them. It can be seen that children have no internal thought, for they do not yet know what is good and what is evil, or what is true and what is false, of which such thought consists. (2) Consequently they have no prudence from what is their own, no purpose or deliberation, thus no end that looks to evil; neither have they anything of their own acquired from love of self and the world; they do not attribute anything to themselves, regarding all that they have as received from their parents; they are content with the few and paltry things presented to them, and find delight in them; they

have no solicitude about food and clothing, and none about the future; they do not look to the world and covet many things from it; they love their parents and nurses and their child companions with whom they play in innocence; they suffer themselves to be led; they give heed and obey. (3) And being in this state they receive everything as a matter of life; and therefore, without knowing why, they have becoming manners, and also learn to talk, and have the beginning of memory and thought, their state of innocence serving as a medium whereby these things are received and implanted. But this innocence, as has been said above, is external because it belongs to the body alone, and not to the mind;[1] for their minds are not yet formed, the mind being understanding and will and thought and affection therefrom. (4) I have been told from heaven that children are specially under the Lord's auspices, and that they receive influx from the inmost heaven, where there is a state of innocence that this influx passes through their interiors, and that in its passing through, their interiors are affected solely by the innocence; and for this reason innocence is shown in their faces and in some of their movements and becomes evident; and that it is this innocence by which parents are inmostly affected, and that gives rise to the love that is called storge.

NOTES.

[1] The innocence of children is not true innocence, but true innocence has its abode in wisdom (n. 1616, 2305, 2306, 3494, 4563, 4797, 5608, 9301, 10021). The good of childhood is not spiritual good, but it becomes such by the implantation of truth (n. 3504). Nevertheless the good of childhood is a medium whereby intelligence is implanted (n. 1616, 3183, 9301, 10110). Without

the good of innocence in childhood man would be a wild man (n. 3494). Whatever the mind is imbued with in childhood appears natural (n. 3494).

278. The innocence of wisdom is genuine innocence, because it is internal, for it belongs to the mind itself, that is, to the will itself and from that to the understanding. And when there is innocence in these there is also wisdom, for wisdom belongs to the will and understanding. This is why it is said in heaven that innocence has its abode in wisdom, and that an angel has just so much of innocence as he has of wisdom. This is confirmed by the fact that those who are in a state of innocence attribute nothing of good to themselves, but regard all things as received and ascribe them to the Lord; that they wish to be led by Him and not by themselves; that they love everything that is good and find delight in everything that is true, because they know and perceive that loving what is good, that is, willing and doing it, is loving the Lord, and loving truth is loving the neighbor; that they live contented with their own, whether it be little or much, because they know that they receive just as much as is good for them-those receiving little for whom a little is useful, and those receiving much for whom much is useful; also that they do not themselves know what is good for them, the Lord alone knowing this, who looks in all things that He provides to what is eternal. (2) Neither are they anxious about the future; anxiety about the future they call care for the morrow, which they define as grief on account of losing or not receiving things that are not necessary for the uses of life. With companions they never act from an evil end but from what is good, just, and

sincere. Acting from an evil end they call cunning, which they shun as the poison of a serpent, since it is wholly antagonistic to innocence. As they love nothing so much as to be led of the Lord, attributing all things they receive to Him, they are kept apart from what is their own [proprium]; and to the extent that they are kept apart from what is their own the Lord flows into them; and in consequence of this whatever they hear from the Lord, whether through the Word or by means of preaching, they do not store up in the memory, but instantly obey it, that is, will it and do it, their will being itself their memory. These for the most part outwardly appear simple, but inwardly they are wise and prudent. These are meant by the Lord in the words,

Be ye prudent as serpents and simple as doves (Matt. 10:16).

Such is the innocence that is called the innocence of wisdom. (3) Because innocence attributes nothing of good to itself, but ascribes all good to the Lord, and because it thus loves to be led by the Lord, and is the source of the reception of all good and truth, from which wisdom comes, — because of this man is so created as to be during his childhood in external innocence, and when he becomes old in internal innocence, to the end that he may come by means of the former into the latter, and from the latter return into the former. For the same reason when a man becomes old he dwindles in body and becomes again like a child, but like a wise child, that is, an angel, for a wise child is in an eminent sense an angel. This is why in the Word, “a little child" signifies one who is innocent, and "an old man" signifies one who is wise in whom is innocence.[1]

NOTES.

[1] In the Word "little children" signify innocence (n. 5608); likewise "sucklings" (n. 3183). An "old man" signifies one who is wise, and in an abstract sense wisdom (n. 3183, 6524). Man is so created that in proportion as he verges towards old age he may become like a little child, and that innocence may then be in his wisdom, and in that state he may pass into heaven and become an angel (n. 3183, 5608).

279. The same is true of everyone who is being regenerated. Regeneration, as regards the spiritual man, is re-birth. Man is first introduced into the innocence of childhood, which is that one knows no truth and can do no good from himself, but only from the Lord, and desires and seeks truth only because it is truth, and good only because it is good. As man afterwards advances in age good and truth are given him by the Lord. At first he is led into a knowledge of them, then from knowledge into intelligence, and finally from intelligence into wisdom, innocence always accompanying, which consists, as has been said, in his knowing nothing of truth, and being unable to do anything good from himself but only from the Lord. Without such a belief and such a perception of it no one can receive any thing of heaven. Therein does the innocence of wisdom chiefly consist.

280. As innocence consists in being led by the Lord and not by self, so all who are in heaven are in innocence; for all who are there love to be led by the Lord, knowing that to lead themselves is to be led by what is their own, and what is one's own is loving oneself, he that loves himself not

permitting himself to be led by any one else. Therefore, so far as an angel is in innocence he is in heaven, in other words, is in Divine good and Divine truth, for to be in these is to be in heaven. Consequently the heavens are distinguished by degrees of innocence-those who are in the outmost or first heaven are in innocence of the first or outmost degree; those who are in the middle or second heaven are in innocence of the second or middle degree; while those who are in the inmost or third heaven are in innocence of the third or inmost degree, and are therefore the veriest innocences of heaven, for more than all others they love to be led by the Lord as little children by their father; and for the same reason the Divine truth that they hear immediately from the Lord or mediately through the Word and preaching they take directly into their will and do it, thus committing it to life. And this is why their wisdom is so superior to that of the angels of the lower heavens (see n. 270, 271). These angels of the inmost heaven, being such are nearest to the Lord from whom they receive innocence, and are so separated from what is their own that they live as it were in the Lord. Externally they appear simple, and before the eyes of the angels of the lower heavens they appear like children, that is, as very small, and not very wise, although they are the wisest of the angels of heaven; since they know that they have nothing of wisdom from themselves, and that acknowledging this is being wise. They know also that what they know is as nothing compared to what they do not know; and they say that knowing, acknowledging, and perceiving this is the first step towards wisdom. These angels have no clothing, because nakedness corresponds to innocence.[1]

NOTES.

[1] All in the inmost heaven are innocences (n. 154, 2736, 3887). Therefore they appear to others like children (n. 154). They are also naked (n. 165, 8375, 9960). Nakedness belongs to innocence (n. 165, 8375). Spirits have a custom of exhibiting innocence by laying aside their garments and presenting themselves naked (n. 165, 8375, 9960).

281. I have talked much with angels about innocence, and have been told that innocence is the being [esse] of all good, and that good is therefore so far good as it has innocence in it, consequently that wisdom is so far wisdom as it partakes of innocence; and the same is true of love, charity, and faith;[1] and therefore no one can enter heaven unless he possesses innocence; and this the Lord teaches when He says:

Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of the heavens. Verily I say unto you, Whoever shall not receive the kingdom of the heavens as a little child, he shall not enter into it (Mark 10:14, 16; Luke 18:16, 17),

Here as elsewhere In the Word “little children” mean those who are innocent. A state of innocence is also described by the Lord in Matthew (6:25-34), but by correspondences only. Good is good so far as it has innocence in it, for the reason that all good is from the Lord, and innocence is a willingness to be led by the Lord. I have also been told that truth can be conjoined to good and good to truth only by means of innocence, and therefore an angel is not an angel of heaven unless he has innocence in him; for heaven is not in any one until good is conjoined to truth in him; and this is why the conjunction of truth and good is called the heavenly marriage, and the heavenly marriage is heaven. Again, I have been told that true marriage love derives its existence from innocence, because it derives its existence from the conjunction of good and truth, and the two minds of husband and wife are in that conjunction, and when that conjunction descends it presents the appearance of marriage love; for consorts are in mutual love, as their minds are. This is why in marriage love there is a playfulness like that of childhood and like that of innocence.[2]

NOTES.

[1] Every good of love and truth of faith, to be good and true must have innocence in it (n. 2526, 2780, 3111, 3994, 6013, 7840, 9262, 10134). Innocence is the essential of good and truth (n. 2780, 7840). No one is admitted into heaven unless he possesses something of innocence (4797).

[2] True marriage love is innocence (n. 2736). Marriage love consists in willing what the other wills, thus mutually and reciprocally (n. 2731). They who are in marriage love dwell together in the inmosts of life (n. 2732). There is a union of the two minds, and thus from love they are a one (n. 10168, 10169). True marriage love derives its origin and essence from the marriage of good and truth (n. 2728, 2729). About angelic spirits who have a perception from the idea of the conjunction of good and truth whether anything of marriage exists (n. 10756). Marriage love is wholly like the conjunction of good and truth (n. 1904, 2173, 2508, 2729, 3103, 3132, 3155, 3179, 3180, 4358, 5807, 5835, 9206, 9207, 9495, 9637). Therefore in the Word “marriage” means the marriage of good and truth, such as there is in heaven and such as there will be in the church (n. 3132, 4434, 4835).

282. Because innocence With the angels of heaven is the very being [esse] of good, it is evident that the Divine good that goes forth from the Lord is innocence itself, for it is that good that flows into angels, and affects their inmosts,

and arranges and fits them for receiving all the good of heaven. It is the same with children, whose interiors are not only formed by means of innocence flowing through them from the Lord, but also are continually being fitted and arranged for receiving the good of heavenly love, since the good of innocence acts from the inmost; for that good, as has been said, is the being [esse] of all good. From all this it can be seen that all innocence is from the Lord. For this reason the Lord is called in the Word a "lamb," a lamb signifying innocence.[1] Because innocence is the inmost in all the good of heaven, it so affects minds that when it is felt by any one-as when an angel of the inmost heaven approaches-he seems to himself to be no longer his own master and is moved and as it were carried away by such a delight that no delight of the world seems to be anything in comparison with it. This I say from having perceived it.

NOTES.

[1] In the Word a "lamb" signifies innocence and its good. (n. 3994, 10132).

283. Everyone who is in the good of innocence is affected by innocence, and is affected to the extent that he is in that good; but those who are not in the good of innocence are not affected by innocence. For this reason all who are in hell are wholly antagonistic to innocence; they do not know what it is; their antagonism is such that so far as any one is innocent they burn to do him mischief; therefore they cannot bear to see little children; and as soon as they see them they are inflamed with a cruel desire to do them

harm. From this it is clear that what is man's own, and therefore the love of self, is antagonistic to innocence; for all who are in hell are in what is their own, and therefore in the love of self.[1]

NOTES.

[1] What is man's own is loving self more than God, and the world more than heaven, and making one's neighbor of no account as compared with oneself; thus it is the love of self and of the world (n. 694, 731, 4317, 5660). The evil are wholly antagonistic to innocence, even to the extent that they cannot endure its presence (n. 2126).

284.

XXXII. THE STATE OF PEACE IN HEAVEN.

ONLY THOSE THAT have experienced the peace of heaven can have any perception of the peace in which the angels are. As man is unable, as long as he is in the body, to receive the peace of heaven, so he can have no perception of it, because his perception is confined to what is natural. To perceive it he must be able, in respect to thought, to be raised up and withdrawn from the body and kept in the spirit, and at the same time be with angels. In this way has the peace of heaven been perceived by me; and for this reason I am able to describe it, yet not in words as that peace is in itself, because human words are inadequate, but only as it is in comparison with that rest of mind that those enjoy who are content in God.

285. There are two inmost things of heaven, namely, innocence and peace. These are said to be inmost things because they proceed directly from the Lord. From innocence comes every good of heaven, and from peace every delight of good. Every good has its delight; and both good and delight spring from love, for whatever is loved is called good, and is also perceived as delightful. From this it follows that these two inmost things, innocence and peace, go forth from the Lord’s Divine love and move the angels from what is inmost. That innocence is the inmost of good may be seen in the preceding chapter, where the state of innocence of the angels of heaven is described. That peace

is the inmost of delight from the good of innocence shall now be explained.

286. The origin of peace shall be first considered. Divine peace is in the Lord; it springs from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in heaven is from the Lord, springing from His conjunction with the angels of heaven, and in particular from the conjunction of good and truth in each angel. These are the origins of peace. From this it can be seen that peace in the heavens is the Divine inmostly affecting with blessedness everything good therefrom, and from this is every joy of heaven; also that it is in its essence the Divine joy of the Lord's Divine love, resulting from His conjunction with heaven and with everyone there. This joy, felt by the Lord in angels and by angels from the Lord, is peace. By derivation from this the angels have everything that is blessed, delightful, and happy, or that which is called heavenly joy.[1]

NOTES.

[1] By peace in the highest sense the Lord is meant, because peace is from Him, and in the internal sense heaven is meant, because those are in a state of peace (n. 3780, 4681). Peace in the heavens is the Divine inmostly affecting with blessedness everything good and true there, and this peace is incomprehensible to man (n. 92, 3780, 5662, 8455, 8665). Divine peace is in good, but not in truth apart from good (n. 8722).

287. Because these are the origins of peace the Lord is called "the Prince of peace," and He declares that from Him is peace and in Him is peace; and the angels are called angels of peace, and heaven is called a habitation of peace, as in the following passages:

Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, God, Mighty, Father of eternity, Prince of peace. Of the increase of His government and peace there shall be no end (Isa. 9:6, 7).

> Jesus said, Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you (John 14:27).

> These things have I spoken unto you that in Me ye may have peace (John 16:33).

> Jehovah lift up His countenance upon thee and give thee peace (Num. 6:26).

> The angels of peace weep bitterly, the highways are wasted (Isa. 33:7, 8).

> The work of righteousness shall be peace; and My people shall dwell in a habitation of peace (Isa. 32:17, 18).

(2) That it is Divine and heavenly peace that is meant in the Word by “peace” can be seen also from other passages where it is mentioned (As Isa. 52:7; 54:10; 59:8; Jer. 16:5; 25:37; 29:11; Hag. 2:9; Zech. 8:12; Psalm 37:37; and elsewhere.) Because “peace” means the Lord and heaven, and also heavenly joy and the delight of good, “Peace be with you” was an ancient form of salutation that is still in use; and it was ratified by the Lord in His saying to the disciples whom He sent forth:

Into whatsoever house ye enter, first say, Peace be to this house; and if a son of peace be there, your peace shall rest upon it (Luke 10:5, 6).

And when the Lord Himself appeared to the apostles, He said

Peace be with you (John 20:19, 21, 26).

(3) A state of peace is also meant in the Word where it is said that:

Jehovah smelled an odor of rest (as Exod. 29:18, 25, 41;

Lev. 1:9, 13, 17; 2:2, 9; 6:8, 14; 23:12, 13, 18; Num, 15:3, 7, 13; 28:6, 8, 13; 29:2, 6, 8, 13, 36).

"Odor of rest" in the heavenly sense signifies a perception of peace.[1] As peace signifies the union of the Divine Itself and the Divine Human in the Lord, also the conjunction of the Lord with heaven and with the church, and with all who are in heaven, and with all in the church who receive Him, so the Sabbath was instituted as a reminder of these things, its name meaning rest or peace, and was the most holy representative of the church. For the same reason the Lord called Himself "the Lord of the Sabbath" (Matt. 12:8; Mark 2:27, 28; Luke 6:5).[2]

NOTES.

[1] In the word an "odor" signifies the perception of agreeableness or disagreeableness, according to the quality of the love and faith of which it is predicated (n. 3577, 4626, 4628, 4748, 5621, 10292). An "odor of rest," in reference to Jehovah, means a perception of peace (n. 925, 10054). This is why frankincense, incense, and odors in oils and ointments, became representative (n. 925, 4748, 5621, 10177).

[2] The "Sabbath" signifies in the highest sense the union of the Divine Itself and the Divine Human in the Lord; in the internal sense the conjunction of the Divine Human of the Lord with heaven and with the church; in general, the conjunction of good and truth, thus the heavenly marriage (n. 8495, 10356, 10730). Therefore "rest on the Sabbath day" signified the state of that union, because then the Lord had rest, and thereby there is peace and salvation in the heavens and on the earth; and in a relative sense it signified the conjunction of the Lord with man, because man then has peace and salvation (n. 8494, 8510, 10360, 10367, 10370, 10374, 10668, 10730).

288. Because the peace of heaven is the Divine inmostly affecting with blessedness the veriest good in angels, it can be clearly perceived by them only in the delight of their hearts when they are in the good of their life, in the pleasure with which they hear truth that agrees with their good, and in gladness of mind when they perceive the conjunction of good and truth. From this it flows into all the acts and thoughts of their life, and there presents itself as joy, even in outward appearance. (2) But peace in the heavens differs in quality and quantity in agreement with the innocence of those who are there; since innocence and peace walk hand in hand; for every good of heaven, as said above, is from innocence, and every delight of that good is from peace. Evidently, then, the same that has been said in the foregoing chapter about the state of innocence in the heavens may be said here of the state of peace there, since innocence and peace are conjoined like good and its delight; for good is felt in its delight, and delight is known from its good. This being so, it is evident that angels of the inmost or third heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and that angels of the lower heavens are in a less degree of peace, because they are in a less degree of innocence (see above n. 280). (3) That innocence and peace

go together like good and its delight can be seen in little children, who are in peace because they are in innocence, and because they are in peace are in their whole nature full of play. Yet the peace of little children is external peace; while internal peace, like internal innocence, is possible only in wisdom, and for this reason only in the conjunction of good and truth, since wisdom is from that conjunction. Heavenly or angelic peace is also possible in men who are in wisdom from the conjunction of good and truth, and who in consequence have a sense of content in God; nevertheless, while they live in the world this peace lies hidden in their interiors, but it is revealed when they leave the body and enter heaven, for their interiors are then opened.

289. As the Divine peace springs from the conjunction of the Lord with heaven, and specially from the conjunction of good and truth in each angel, so when the angels are in a state of love they are in a state of peace; for then good and truth are conjoined in them. (That the states of angels undergo successive changes may be seen above, n. 154-160.) The like is true also of a man who is being regenerated. As soon as good and truth come to be conjoined in him, which takes place especially after temptations, he comes into a state of delight from heavenly peace.[1] This peace may be likened to morning or dawn in spring time, when, the night being passed, with the rising of the sun all things of the earth begin to live anew, the fragrance of growing vegetation is spread abroad with the dew that descends from heaven, and the mild vernal

temperature gives fertility to the ground and imparts pleasure to the minds of men, and this because morning or dawn in the time of spring corresponds to the state of peace of angels in heaven (see n. 155).[2]

NOTES.

[1] The conjunction of good and truth in a man who is being regenerated is effected in a state of peace (n. 3696, 8517).

[2] The state of peace in the heavens is like a state of dawn or springtime on the earth (n. 1726, 2780, 5662).

290. I have talked with the angels about peace, saying that what is called peace in the world is when wars and hostilities cease between kingdoms, and when enmities or hostilities cease among men; also that internal peace is believed to consist in rest of mind when cares are removed, especially in tranquility and enjoyment from success in affairs. But the angels said that rest of mind and tranquility and enjoyment from the removal of cares and success in affairs seem to be constituents of peace, but are so only with those who are in heavenly good, for only in that good is peace possible. For peace flows in from the Lord into the inmost of such, and from their inmost descends and flows down into the lower faculties, producing a sense of rest in the mind, tranquility of disposition, and joy therefrom. But to those who are in evil peace is impossible.[1] There is an appearance of rest, tranquility, and delight when things succeed according to their wishes; but it is external peace and not at all internal, for inwardly they burn with enmity,

hatred, revenge, cruelty, and many evil lusts, into which their disposition is carried whenever any one is seen to be unfavorable to them, and which burst forth when they are not restrained by fear. Consequently the delight of such dwells in insanity, while the delight of those who are in good dwells in wisdom. The difference is like that between hell and heaven.

NOTES.

[1] The lusts that originate in love of self and of the world wholly take away peace (n. 3170, 5662). There are some who think to find peace in restlessness, and in such things as are contrary to peace (n. 5662). Peace is possible only when the lusts of evil are removed (n. 5662).

XXXIII. THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE.

It is well known in the church that all good is from God, and that nothing of good is from man, consequently that no one ought to ascribe any good to himself as his own. It is also well known that evil is from the devil. Therefore those who speak from the doctrine of the church say of those who behave well, and of those who speak and preach piously, that they are led by God; but the opposite of those who do not behave well and who speak impiously. For this to be true man must have conjunction with heaven and with hell; and this conjunction must be with man's will and with his understanding; for it is from these that the body acts and the mouth speaks. What this conjunction is shall now be told.

292. With every individual there are good spirits and evil spirits. Through good spirits man has conjunction with heaven, and through evil spirits with hell. These spirits are in the world of spirits, which lies midway between heaven and hell. This world will be described particularly hereafter. When these spirits come to a man they enter into his entire memory, and thus into his entire thought, evil spirits into the evil things of his memory and thought, and good spirits into the good things of his memory and thought. These spirits have no knowledge whatever that they are with man; but when they are with him they believe that all things of his memory and thought are their own; neither do they see

the man, because nothing that is in our solar world falls into their sight.[1] The Lord exercises the greatest care that spirits may not know that they are with man; for if they knew it they would talk with him, and in that case evil spirits would destroy him; for evil spirits, being joined with hell, desire nothing so much as to destroy man, not alone his soul, that is, his faith and love, but also his body. It is otherwise when spirits do not talk with man, in which case they are not aware that what they are thinking and also what they are saying among themselves is from man; for although it is from man that they talk with one another, they believe that what they are thinking and saying is their own, and everyone esteems and loves what is their own. In this way spirits are constrained to love and esteem man, although they do not know it. That such is the conjunction of spirits with man has become so well known to me from a continual experience of many years that nothing is better known to me.

NOTES.

[1] There are angels and spirits with every man, and by means of them man has communication with the spiritual world (n. 697, 2796, 2886, 2887, 4047, 4048, 5846-5866, 5976-5993). Man without spirits attending him cannot live (n. 5993). Man is not seen by spirits, even as spirits are not seen by man (n. 5862). Spirits can see nothing in our solar world pertaining to any man except the one with whom they are speaking (n. 1880).

293. The reason why spirits that communicate with hell are also associated with man is that man is born into evils of every kind, consequently his whole life is wholly from evil; and therefore unless spirits like himself were associated with him he could not live, nor indeed could he be

withdrawn from his evils and reformed. He is therefore both held in his own life by means of evil spirits and withheld from it by means of good spirits; and by the two he is kept in equilibrium; and being in equilibrium he is in freedom, and can be drawn away from evils and turned towards good, and thus good can be implanted in him, which would not be possible at all if he were not in freedom; and freedom is possible to man only when the spirits from hell act on one side and spirits from heaven on the other, and man is between the two. Again, it has been shown that so far as a man's life is from what he inherits, and thus from self, if he were not permitted to be in evil he would have no life; also if he were not in freedom he would have no life; also that he cannot be forced to what is good, and that what is forced does not abide; also that the good that man receives in freedom is implanted in his will and becomes as it were his own.[1] These are the reasons why man has communication with hell and communication with heaven.

NOTES.

[1] All freedom pertains to love and affection, since what a man loves, that he does freely (n. 2870, 3158, 8987, 8990, 9585, 9591). As freedom belongs to man's love, so it belongs to man's life (n. 2873). Nothing appears as man's own except what is from freedom (n. 2880). Man must have freedom that he may be reformed (n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700). Otherwise no love of good and truth can be implanted in man and be appropriated seemingly as his own (n. 2877, 2879, 2880, 2883, 8700). Nothing that comes from compulsion is conjoined to man (n. 2875, 8700). If man could be reformed by compulsion everyone would be reformed (n. 2881). Compulsion in reformation is harmful (n. 4031). What states of compulsion are (n. 8392).

294. What the communication of heaven is with good spirits, and what the communication of hell is with evil spirits, and the consequent conjunction of heaven and hell

with man, shall also be told. All spirits who are in the world of spirits have communication with heaven or with hell, evil spirits with hell, and good spirits with heaven. Heaven is divided into societies, and hell also. Every spirit belongs to some society, and continues to exist by influx from it, thus acting as one with it. Consequently as man is conjoined with spirits so is he conjoined with heaven or with hell, even with the society there to which he is attached by his affection or his love; for the societies of heaven are all distinguished from each other in accordance with their affections for good and truth, and the societies of hell in accordance with their affections for evil and falsity. (As to the societies of heaven see above, n. 41-45 also n. 148-151.)

295. The spirits associated with man are such as he himself is in respect to his affection or love; but the Lord associates good spirits with him, while evil spirits are invited by the man himself. The spirits with man, however, are changed in accordance with the changes of his affections; thus there are some spirits that are with him in early childhood, others in boyhood, others in youth and manhood, and others in old age. In early childhood those spirits are present who are in innocence and who thus communicate with the heaven of innocence, which is the inmost or third heaven; in boyhood those spirits are present who are in affection for knowing, and who thus communicate with the outmost or first heaven; in youth and manhood spirits are present who are in affection for what is true and good, and in consequent intelligence, and who thus communicate with the second or middle heaven; while

in old age spirits are present who are in wisdom and innocence, and who thus communicate with the inmost or third heaven. But the Lord maintains this association with such as can be reformed and regenerated. It is otherwise with such as cannot be reformed or regenerated. While with these also good spirits are associated, that they may be thereby withheld from evil as much as possible, they are directly conjoined with evil spirits who communicate with hell, whereby they have such spirits with them as are like themselves. If they are lovers of self or lovers of gain, or lovers of revenge, or lovers of adultery, like spirits are present, and as it were dwell in their evil affections; and man is incited by these, except so far as he can be kept from evil by good spirits, and they cling to him, and do not withdraw, so far as the evil affection prevails. Thus it is that a bad man is conjoined to hell and a good man is conjoined to heaven.

296. Man is governed by the Lord through spirits because he is not in the order of heaven, for he is born into evils which are of hell, thus into the complete opposite of Divine order; consequently he needs to be brought back into order, and this can only be done mediately by means of spirits. It would be otherwise if man were born into the good that is in accord with the order of heaven; then he would be governed by the Lord not through spirits, but by means of the order itself, thus by means of general influx. By means of this influx man is governed in respect to whatever goes forth from his thought and will into act, that is, in respect to speech and acts; for both of these proceed

in harmony with natural order, and therefore with these the spirits associated with man have nothing in common. Animals also are governed by means of this general influx from the spiritual world, because they are in the order of their life, and animals have not been able to pervert and destroy that order because they have no rational faculty.[1] What the difference between man and beasts is may be seen above (n. 39).

NOTES.

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[1] The difference between men and beasts is, that men are capable of being raised up by the Lord to Himself, of thinking about the Divine, loving it, and being thereby conjoined to the Lord, from which they have eternal life; but it is otherwise with beasts (n. 4525, 6323, 9231). Beasts are in the order of their life, and are therefore born into things suitable to their nature, but man is not, and he must therefore be led into the order of his life by intellectual means (n. 637, 5850, 6323). According to general influx thought with man falls into speech and will into movements (n. 5862, 5990, 6192, 6211). The general influx of the spiritual world into the lives of beasts (n. 1633, 3646).

297. As to what further concerns the conjunction of heaven with the human race, let it be noted that the Lord Himself flows into each man, in accord with the order of heaven, both into his inmosts and into his outmosts, and arranges him for receiving heaven, and governs his outmosts from his inmosts, and at the same time his inmosts from his outmosts, thus holding in connection each thing and all things in man. This influx of the Lord is called direct influx; while the other influx that is effected through spirits is called mediate influx. The latter is maintained by means of the former. Direct influx, which is that of the Lord Himself, is from His Divine Human, and is into man's will and through his will into his understanding, and thus into

his good and through his good into his truth, or what is the same thing, into his love and through his love into his faith; and not the reverse, still less is it into faith apart from love or into truth apart from good or into understanding that is not from will. This Divine influx is unceasing, and in the good is received in good, but not in the evil; for in them it is either rejected or suffocated or perverted; and in consequence they have an evil life which in a spiritual sense is death.[1]

NOTES.

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[1] There is direct influx from the Lord, and also mediate influx through the spiritual world (n. 6063, 6307, 6472, 9682, 9683). The Lord's direct influx is into the least particulars of all things (n. 6058, 6474-6478, 8717, 8728). The Lord flows in into firsts and at the same time into lasts-in what manner (n. 5147, 5150, 6473, 7004, 7007, 7270). The Lord's influx is into the good in man, and through the good into truth and not the reverse (n. 5482, 5649, 6027, 8685, 8701, 10153). The life that flows in from the Lord varies in accordance with the state of man and in accordance with reception (n. 2069, 5986, 6472, 7343). With the evil the good that flows in from the Lord is turned into evil and the truth into falsity; from experience (n. 3642, 4632). The good and the truth therefrom that continually flow in from the Lord are received just to the extent that evil and falsity therefrom do not obstruct (n. 2411, 3142, 3147, 5828).

298. The spirits who are with man, both those conjoined with heaven and those conjoined with hell, never flow into man from their own memory and its thought, for if they should flow in from their own thought, whatever belonged to them would seem to man to be his (see above n. 256). Nevertheless there flows into man through them out of heaven an affection belonging to the love of good and truth, and out of hell an affection belonging to the love of evil and falsity. Therefore as far as man's affection agrees with the affection that flows in, so far that affection is received by him in his thought, since man's interior thought is wholly in

accord with his affection or love; but so far as man’s affection does not agree with that affection it is not received. Evidently, then, since thought is not introduced into man through spirits, but only an affection for good and an affection for evil, man has choice, because he has freedom; and is thus able by his thought to receive good and reject evil, since he knows from the Word what is good and what is evil. Moreover, whatever he receives by thought from affection is appropriated to him; but whatever he does not receive by thought from affection is not appropriated to him. All this makes evident the nature of the influx of good out of heaven with man, and the nature of the influx of evil out of hell.

299. I have also been permitted to learn the source of human anxiety, grief of mind, and interior sadness, which is called melancholy. There are spirits not as yet in conjunction with hell, because they are in their first state; these will be described hereafter when treating of the world of spirits. Such spirits love things undigested and pernicious, such as pertain to food becoming foul in the stomach; consequently they are present with man in such things because they find delight in them; and they talk there with one another from their own evil affection. The affection that is in their speech flows in from this source into man; and when this affection is the opposite of man’s affection there arises in him sadness and melancholy anxiety; but when it agrees with it it becomes in him gladness and cheerfulness. These spirits appear near to the stomach, some to the left and some to the right of it, and

some beneath and some above, also nearer and more remote, thus variously in accordance with their affections. That this is the source of anxiety of mind has been shown and proved to me by much experience. I have seen these spirits, I have heard them, I have felt the anxieties arising from them, and I have talked with them; when they have been driven away the anxiety ceased; when they returned the anxiety returned; and I have noted the increase and decrease of it according to their approach and removal. From this it has been made clear to me why some who do not know what conscience is, because they have no conscience, ascribe its pangs to the stomach.[1]

NOTES.

[1] Those who have no conscience do not know what conscience is (n. 7490, 9121). There are some who laugh at conscience when they hear what it is (n. 7217). Some believe that conscience is nothing; some that it is something natural that is sad and mournful, arising either from causes in the body or from causes in the world; some that it is something that the common people get from their religion (n. 206, 831, 950; [TCR n. 665). There is true conscience, spurious conscience, and false conscience (n. 1033). Pain of conscience is an anxiety of mind on account of what is unjust, insincere, or in any respect evil, which man believes to be against God and against the good of the neighbor (n. 7217). Those have conscience who are in love to God and in charity towards the neighbor, but those who are not so have no conscience (n. 831, 965, 2380, 7490).

300. The conjunction of heaven with man is not like the conjunction of one man with another, but the conjunction is with the interiors of man's mind, that is, with his spiritual or internal man; although there is a conjunction with his natural or external man by means of correspondences, which will be described in the next chapter where the conjunction of heaven with man by means of the Word will be treated of.

301. It will also be shown in the next chapter that the conjunction of heaven with the human race and of the human race with heaven is such that one has its permanent existence with the other.

302. I have talked with angels about the conjunction of heaven with the human race, saying that while the man of the church declares that all good is from God, and that angels are with man, yet few believe that angels are conjoined to man, still less that they are in his thought and affection. The angels replied that they knew that such a belief and such a mode of speaking still exist in the world, and especially, to their surprise, within the church, where the Word is present to teach men about heaven and its conjunction with man; nevertheless, there is such a conjunction that man is unable to think the least thing unless spirits are associated with him, and on this his spiritual life depends. They said that the cause of ignorance in this matter is man's belief that he lives from himself, and that he has no connection with the First Being [Esse] of life; together with his not knowing that this connection exists by means of the heavens; and yet if that connection were broken man would instantly fall dead. If man only believed, as is really true, that all good is from the Lord and all evil from hell, he would neither make the good in him a matter of merit nor would evil be imputed to him; for he would then look to the Lord in all the good he thinks and does, and all the evil that flows in would be cast down to hell from which it comes. But because man does not believe that anything flows into him either from heaven or from hell,

and therefore supposes that all things that he thinks and wills are in himself and therefore from himself, he appropriates the evil to himself, and the good that flows in he defiles with merit.

303.

XXXIV. CONJUNCTION OF HEAVEN WITH MAN BY MEANS OF THE WORD.

THOSE WHO THINK from interior reason can see that there is a connection of all things through intermediates with the First, and that whatever is not in connection is dissipated. For they know, when they think about it, that nothing can have permanent existence from itself, but only from what is prior to itself, thus all things from a First; also that the connection with what is prior is like the connection of an effect with its effecting cause; for when the effecting cause is taken away from its effect the effect is dissolved and dispersed. Because the learned thought thus they saw and said that permanent existence is a perpetual springing forth; thus that all things have permanent existence from a First; and as they sprang from that First so they perpetually spring forth, that is, have permanent existence from it. But what the connection of everything is with that which is prior to itself, thus with the First which is the source of all things, cannot be told in a few words, because it is various and diverse. It can only be said in general that there is a connection of the natural world with the spiritual world, and that in consequence there is a correspondence of all things in the natural world with all things in the spiritual (see n. 103-115); also that there is a connection and consequently a correspondence of all things of man with all things of heaven (see n. 87-102).

304. Man is so created as to have a conjunction and connection with the Lord, but with the angels of heaven only an affiliation. Man has affiliation with the angels, but not conjunction, because in respect to the interiors of his mind man is by creation like an angel, having a like will and a like understanding. Consequently if a man has lived in accordance with the Divine order he becomes after death an angel, with the same wisdom as an angel. Therefore when the conjunction of man with heaven is spoken of his conjunction with the Lord and affiliation with the angels is meant; for heaven is heaven from the Lord's Divine, and not from what is strictly the angels' own [proprium]. That it is the Lord's Divine that makes heaven may be seen above (n. 7-12). (2) But man has, beyond what the angels have, that he is not only in respect to his interiors in the spiritual world, but also at the same time in respect to his exteriors in the natural world. His exteriors which are in the natural world are all things of his natural or external memory and of his thought and imagination therefrom; in general, knowledges and sciences with their delights and pleasures so far as they savor of the world, also many pleasures belonging to the senses of the body, together with his senses themselves, his speech, and his actions. And all these are the outmosts in which the Lord's Divine influx terminates; for that influx does not stop midway, but goes on to its outmosts. All this shows that the outmost of Divine order is in man; and being the outmost it is also the base and foundation. (3) As the Lord's Divine influx does not stop midway but goes on to its outmosts, as has been said, and

as this middle part through which it passes is the angelic heaven, while the outmost is in man, and as nothing can exist unconnected, it follows that the connection and conjunction of heaven with the human race is such that one has its permanent existence from the other, and that the human race apart from heaven would be like a chain without a hook; and heaven without the human race would be like a house without a foundation.[1]

NOTES.

[1] Nothing springs from itself, but from what is prior to itself, thus all things from a First, and they also have permanent existence from Him from whom they spring forth, and permanent existence is a perpetual springing forth (n. 2886, 2888, 3627, 3628, 3648, 4523, 4524, 6040, 6056). Divine order does not stop midway, but terminates in an outmost, and that outmost is man, thus Divine order terminates in man (n. 634, 2853, 3632, 5897, 6239, 6451, 6465, 9215, 9216, 9824, 9828, 9836, 9905, 10044, 10329, 10335, 10548). Interior things flow into external things, even into the extreme or outmost in successive order, and there they spring forth and have permanent existence (n. 634, 6239, 6465, 9215, 9216). Interior things spring forth and have permanent existence in what is outmost in simultaneous order (n. 5897, 6451, 8603, 10099). Therefore all interior things are held together in connection from a First by means of a Last (n. 9828). Therefore "the First and the Last" signify all things and each thing, that is, the whole (n. 10044, 10329, 10335). Consequently in outmosts there is strength and power (n. 9836).

305. But man has severed this connection with heaven by turning his exteriors away from heaven, and turning them to the world and to self by means of his love of self and of the world, thereby so withdrawing himself that he no longer serves as a basis and foundation for heaven; therefore the Lord has provided a medium to serve in place of this base and foundation for heaven, and also for the conjunction of heaven with man. This medium is the Word. How the Word serves as such a medium has been shown in many places in the Arcana Coelestia, all of which may be seen gathered up

in the little work on The White Horse mentioned in the Apocalypse; also in the Appendix to the New Jerusalem and Its Heavenly Doctrine, from which some notes are here appended.[1]

NOTES.

[1] The Word in the sense of the letter is natural (n. 8783). For the reason that the natural is the outmost in which spiritual and heavenly things, which are interior things, terminate and on which they rest, like a house upon its foundation (n. 9430, 9433, 9824, 10044, 10436). That the Word may be such it is composed wholly of correspondences (n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 8615, 10687). Because the Word is such in the sense of the letter it is the containant of the spiritual and heavenly sense (n. 9407). And it is adapted both to men and to angels (n. 1769-1772, 1887, 2143, 2157, 2275, 2333, 2395, 2540, 2541, 2547, 2553, 7381, 8862, 10322). And it is what makes heaven and earth one (n. 2310, 2495, 9212, 9216, 9357, 9396, 10375). The conjunction of the Lord with man is through the Word, by means of the internal sense (n. 10375). There is conjunction by means of all things and each particular thing of the Word, and in consequence the Word is wonderful above all other writing (n. 10632-10634). Since the Word was written the Lord speaks with men by means of it (n. 10290). The church, where the Word is and the Lord is known by means of it, in relation to those who are out of the church where there is no Word and the Lord is unknown is like the heart and lungs in man in comparison with the other parts of the body, which live from them as from the fountains of their life (n. 637, 931, 2054, 2853). Before the Lord the universal church on the earth is as a single man (n. 7396, 9276). Consequently unless there were on this earth a church where the Word is, and where the Lord is known by means of it, the human race here would perish (n. 468, 637, 931, 4545, 10452).

306. I have been told from heaven that the most ancient people, because their interiors were turned heavenwards, had direct revelation, and by this means there was at that time a conjunction of the Lord with the human race. After their times, however, there was no such direct revelation, but there was a mediate revelation by means of correspondences, inasmuch as all their Divine worship then consisted of correspondences, and for this reason the churches of that time were called representative churches. For it was then known what correspondence is and what representation is, and that all things on the earth

correspond to spiritual things in heaven and in the church, or what is the same, represent them; and therefore the natural things that constituted the externals of their worship served them as mediums for thinking spiritually, that is, thinking with the angels. When the knowledge of correspondences and representations had been blotted out of remembrance a Word was written, in which all the words and their meanings are correspondences, and thus contain a spiritual or internal sense, in which are the angels; and in consequence, when a man reads the Word and perceives it according to the sense of the letter or the outer sense the angels perceive it according to the internal or spiritual sense; for all the thought of angels is spiritual while the thought of man is natural. These two kinds of thought appear diverse; nevertheless they are one because they correspond. Thus it was that when man had separated himself from heaven and had severed the bond the Lord provided a medium of conjunction of heaven with man by means of the Word.

307. How heaven is conjoined with man by means of the Word I will illustrate by some passages from it. “The New Jerusalem” is described in the Apocalypse in these words:

I saw a new heaven and a new earth, and the first heaven and the first earth had passed away. And I saw the holy city New Jerusalem coming down from God out of heaven. The city was foursquare, its length as great as its breadth; and an angel measured the city with a reed, twelve thousand furlongs; the length, the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty-four cubits, the measure of a man, that is, of an angel. The building of the wall was of jasper; but the city itself was pure gold, and like unto pure glass; and the foundations of the wall were adorned with every precious stone. The twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent glass (21:1, 2, 16-19, 21).

When man reads these words he understands them merely in accordance with the sense of the letter, namely, that the visible heaven with the earth is to perish, and a new heaven is to come into existence; and upon the new earth the holy city Jerusalem is to descend, with all its dimensions as here described. But the angels that are with man understand these things in a wholly different way, that is, everything that man understands naturally they understand spiritually. (2) By "the new heaven and the new earth" they understand a new church; by "the city Jerusalem coming down from God out of heaven" they understand its heavenly doctrine revealed by the Lord; by "its length, breadth, and height, which are equal," and "twelve thousand furlongs," they understand all the goods and truths of that doctrine in the complex; by its "wall" they understand the truths protecting it; by "the measure of the wall, a hundred and forty-four cubits, which is the measure of a man, that is, of an angel," they understand all those protecting truths in the complex and their character; by its "twelve gates, which were of pearls," they understand introductory truths, "pearls" signifying such truths; by "the foundations of the wall, which were of precious stones," they understand the knowledge on which that doctrine is founded; by “the gold like unto pure glass,” of which the city and its street were made, they understand the good of love which makes the doctrine and its truths transparent. Thus do the angels perceive all these things; and therefore not as man perceives them. The natural ideas of man thus pass into the spiritual ideas with the angels without their knowing anything of the sense of the letter of the Word, that is, about “a new heaven and a new earth,” “a new city Jerusalem,” its “wall, the foundations of the wall, and its dimensions.” And yet the thoughts of angels make one with the thoughts of man, because they correspond; they make one almost the same as the words of a speaker make one with the understanding of them by a hearer who attends solely to the meaning and not to the words. All this shows how heaven is conjoined with man by means of the Word: (3) Let us take another example from the Word:

In that day there shall be a highway from Egypt to Assyria, and Assyria shall come into Egypt and Egypt into Assyria; and the Egyptians shall serve Assyria. In that day shall Israel be a third to Egypt and to Assyria, a blessing in the midst of the land, Which Jehovah of hosts shall bless, saying, Blessed be My people the Egyptian, and the Assyrian the work of My hands, and Israel Mine inheritance (Isaiah 19:23-25).

What man thinks when these words are read, and what the angels think, can be seen from the sense of the letter of the Word and from its internal sense. Man from the sense of the letter thinks that the Egyptians and Assyrians are to be converted to God and accepted, and are then to become one with the Israelitish nation; but angels in accordance with the internal sense think of the man of the spiritual church who is here described in that sense, whose spiritual is "Israel," whose natural is the "Egyptian," and whose rational, which is the middle, is the "Assyrian."[1] Nevertheless, these two senses are one because they correspond; and therefore when the angels thus think spiritually and man naturally they are conjoined almost as body and soul are; in fact, the internal sense of the Word is its soul and the sense of the letter is its body. Such is the Word throughout. This shows that it is a medium of conjunction of heaven with man, and that its literal sense serves as a base and foundation.

NOTES.

[1] In the Word "Egypt" and "Egyptian" signify the natural and its knowledge (n. 4967, 5079, 5080, 5095, 5160, 5460, 5799, 6015, 6147, 6252, 7355, 7648, 9340, 9391). "Assyria" signifies the rational (n. 119, 1186). "Israel" signifies the spiritual (n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805, 9340).

308. There is also a conjunction of heaven by means of the Word with those who are outside of the church where there is no Word; for the Lord's church is universal, and is with all who acknowledge the Divine and live in charity. Moreover, such are taught after death by the angels and receive Divine truths;[1] on which subject more may be seen below, in the chapter on the heathen. The universal church on the earth in the sight of the Lord resembles a single man, just as heaven does (see n. 59-72); but the church

where the Word is and where the Lord is known by means of it is like the heart and lungs in that man. It is known that all the viscera and members of the entire body draw their life from the heart and lungs through various derivations; and it is thus that those of the human race live who are outside of the church where the Word is, and who constitute the members of that man. Again, the conjunction of heaven with those who are at a distance by means of the Word may be compared to light radiating from a center all around. The Divine light is in the Word, and there the Lord with heaven is present, and from that presence those at a distance are in light; but it would be otherwise if there were no Word. This may be more clearly seen from what has been shown above respecting the form of heaven in accordance with which all who are in heaven have affiliation and communication. But while this arcanum may be comprehended by those who are in spiritual light, it cannot be comprehended by those who are only in natural light; for innumerable things are clearly seen by those who are in spiritual light that are not seen or are seen obscurely as a single thing by those who are only in natural light.

NOTES.

[1] The church specifically is where the Word is and where the Lord is known by means of it, thus where Divine truths from heaven are revealed (n. 3857, 10761). The Lord's church is with all in the whole globe who live in good in accordance with the principles of their religion (n. 3263, 6637, 10765). All wherever they are who live in good in accordance with the principles of their religion and who acknowledge the Divine are accepted of the Lord (n. 2589-2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256). And besides these all children wheresoever they are born (n. 2289-2309, 4792).

309. Unless such a Word had been given on this earth the man of this earth would have been separated from heaven; and if separated from heaven he would have ceased to be rational, for the human rational exists by an influx of the light of heaven. Again, the man of this earth is such that he is not capable of receiving direct revelation and of being taught about Divine truths by such revelation, as the inhabitants of other earths are, that have been especially described in another small work. For the man of this earth is more in worldly things, that is, in externals, than the men of other earths, and it is internal things that are receptive of revelation; if it were received in external things the truth would not be understood. That such is the man of this earth is clearly evident from the state of those who are within the church, which is such that while they know from the Word about heaven, about hell, about the life after death, still in heart they deny these things; although among them there are some who have acquired a pre-eminent reputation for learning, and who might for that reason be supposed to be wiser than others.

310. I have at times talked with angels about the Word, saying that it is despised by some on account of its simple style; and that nothing whatever is known about its internal sense, and for this reason it is not believed that so much wisdom lies hid in it. The angels said that although the style of the Word seems simple in the sense of the letter, it is such that nothing can ever be compared to it in excellence, since Divine wisdom lies concealed not only in the meaning as a whole but also in each word; and that in heaven this

wisdom shines forth. They wished to declare that this wisdom is the light of heaven, because it is Divine truth, for that which shines in heaven is the Divine truth (see n. 132). Again, they said that without such a Word there would be no light of heaven with the men of our earth, nor would there be any conjunction of heaven with them; for there is conjunction only so far as the light of heaven is present with man, and that light is present only so far as Divine truth is revealed to man by means of the Word. This conjunction by means of the correspondence of the spiritual sense of the Word with its natural sense is unknown to man, because the man of this earth knows nothing about the spiritual thought and speech of angels, and how it differs from the natural thought and speech of men; and until this is known it cannot in the least be known what the internal sense is, and that such conjunction is therefore possible by means of that sense. They said, furthermore, that if this sense were known to man, and if man in reading the Word were to think in accordance with some knowledge of it, he would come into interior wisdom, and would be still more conjoined with heaven, since by this means he would enter into ideas like the ideas of the angels.

311.

XXXV. HEAVEN AND HELL ARE FROM THE HUMAN RACE.

IN THE CHRISTIAN world it is wholly unknown that heaven and hell are from the human race, for it is believed that in the beginning angels were created and heaven was thus formed; also that the devil or Satan was an angel of light, but having rebelled he was cast down with his crew, and thus hell was formed. The angels never cease to wonder at such a belief in the Christian world, and still more that nothing is really known about heaven, when in fact that is the primary principle of all doctrine in the church. But since such ignorance prevails they rejoice in heart that it has pleased the Lord to reveal to mankind at this time many things about heaven and about hell, thereby dispelling as far as possible the darkness that has been daily increasing because the church has come to its end. (2) They wish for this reason that I should declare from their lips that in the entire heaven there is not a single angel who was created such from the beginning, nor in hell any devil who was created an angel of light and cast down; but that all, both in heaven and in hell, are from the human race; in heaven those who lived in the world in heavenly love and belief, in hell those who lived in infernal love and belief, also that it is hell taken as a whole that is called the Devil and Satan-the name Devil being given to the hell that is behind, where those are that are called evil genii, and the name Satan being given to the hell that is in front, where those are that are called evil spirits.[1] The character of these hells will be described in the following pages. (3) The angels said that the Christian world had gathered such a belief about those in heaven and those in hell from some passages in the Word understood according to the mere sense of the letter not illustrated and explained by genuine doctrine from the Word; although the sense of the letter of the Word until illuminated by genuine doctrine, draws the mind in different directions, and this begets ignorance, heresies, and errors.[2]

NOTES.

[1] The hells taken together, or the infernals taken together, are called the Devil and Satan (n. 694). Those that have been devils in the world become devils after death (n. 968).

[2] The doctrine of the church must be derived from the Word (n. 3464, 5402, 6822, 6832, 10763, 10765). Without doctrine the Word is not understood (n. 9025, 9409, 9424, 9430, 10324, 10431, 10582). True doctrine is a lamp to those who read the Word (n. 10400). Genuine doctrine must be from those who are enlightened by the Lord (n. 2510, 2516, 2519, 9424, 10105). Those who are in the sense of the letter without doctrine come into no understanding of Divine truths (n. 9409, 9410, 10582). And they are led away into many errors (n. 10431). The difference between those who teach and learn from the doctrine of the church derived from the Word and those who teach and learn from the sense of the letter alone (n. 9025).

312. The man of the church also derives this belief from his believing that no man comes into heaven or into hell until the time of the final judgment; and about that he has accepted the opinion that all visible things will perish at that time and new things will come into existence, and that the soul will then return into its body, and from that union man will again live as a man. This belief involves the other-that angels were created such from the beginning; for it is impossible to believe that heaven and hell are from the

human race when it is believed that no man can go there until the end of the world. (2) But that men might be convinced that this is not true it has been granted me to be in company with angels, and also to talk with those who are in hell, and this now for some years, sometimes continuously from morning until evening, and thus be informed about heaven and hell. This has been permitted that the man of the church may no longer continue in his erroneous belief about the resurrection at the time of judgment, and about the state of the soul in the meanwhile, also about angels and the devil. As this belief is a belief in what is false it involves the mind in darkness, and with those who think about these things from their own intelligence it induces doubt and at length denial, for they say in heart, “How can so vast a heaven, with so many constellations and with the sun and moon, be destroyed and dissipated; and how can the stars which are larger than the earth fall from heaven to the earth; and can bodies eaten up by worms, consumed by corruption, and scattered to all the winds, be gathered together again to their souls; and where in the meantime is the soul, and what is it when deprived of the senses it had in the body?” (3) With many other like things, which being incomprehensible cannot be believed, and which destroy the belief of many in the life of the soul after death, and their belief in heaven and hell, and with these other matters pertaining to the faith of the church. That this belief has been destroyed is evident from its being said, “Who has ever come to us from heaven and told us that there is a heaven? What is hell? is there any?

What is this about man’s being tormented with fire to eternity? What is the day of judgment? has it not been expected in vain for ages?” with other things that involve a denial of everything. (4) Therefore lest those who think in this way-as many do who from their worldly wisdom are regarded as erudite and learned-should any longer confound and mislead the simple in faith and heart, and induce infernal darkness respecting God and heaven and eternal life, and all else that depends on these, the interiors of my spirit have been opened by the Lord, and I have thus been permitted to talk with all after their decease with whom I was ever acquainted in the life of the body-with some for days, with some for months, and with some for a year, and also with so many others that I should not exaggerate if I should say a hundred thousand; many of whom were in heaven, and many in hell. I have also talked with some two days after their decease, and have told them that their funeral services and obsequies were then being held in preparation for their interment; to which they replied that it was well to cast aside that which had served them as a body and for bodily functions in the world; and they wished me to say that they were not dead, but were living as men the same as before, and had merely migrated from one world into the other, and were not aware of having lost anything, since they had a body and its senses just as before, also understanding and will just as before, with thoughts and affections, sensations and desires, like those they had in the world. (5) Most of those who had recently died, when they saw themselves to be living men as before, and in a like state (for after death everyone's state of life is at first such as it was in the world, but there is a gradual change in it either into heaven or into hell), were moved by new joy at being alive, saying that they had not believed that it would be so. But they greatly wondered that they should have lived in such ignorance and blindness about the state of their life after death; and especially that the man of the church should be in such ignorance and blindness, when above all others in the whole world he might be clearly enlightened in regard to these things.[1] Then they began to see the cause of that blindness and ignorance, which is, that external things which are things, relating to the world and the body, had so occupied and filled their minds that they could not be raised into the light of heaven and look into the things of the church beyond its doctrinals; for when matters relating to the body and the world are loved, as they are at the present day, nothing but darkness flows into the mind when men go beyond those doctrines.

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[1] There are few in Christendom at this day who believe that man rises again immediately after death (preface to Genesis, chap. 16 and n. 4622, 10758); but it is believed that he will rise again at the time of the final judgment, when the visible world will perish (n. 10595). The reason of this belief (n. 10595, 10758). Nevertheless man does rise again immediately after death, and then he is a man in all respects, and in every least respect (n. 4527, 5006, 5078, 8939, 8991, 10594, 10758). The soul that lives after death is the spirit of man, which in man is the man himself, and in the other life is in a complete human form (n. 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594); from experience (n. 4527, 5006, 8939); from the Word (n. 10597). What is meant by the dead seen in the holy city (Matt. 27:53) explained (n. 9229). In what manner man is raised from the dead, from experience (n. 168-189). His state after his resurrection (n. 317-319, 2119, 5079, 10596). False opinions about the soul and its resurrection (n. 444, 445, 4527, 4622, 4658).

313. Very many of the learned from the Christian world are astonished when they find themselves after death in a body, in garments, and in houses, as in the world. And when they recall what they had thought about the life after death, the soul, spirits, and heaven and hell, they are ashamed and confess that they thought foolishly, and that the simple in faith thought much more wisely than they. When the minds of learned men who had confirmed themselves in such ideas and had ascribed all things to nature were examined, it was found that their interiors were wholly closed up and their exteriors were opened, that they looked towards the world and thus towards hell and not towards heaven. For to the extent that man’s interiors are opened he looks towards heaven, but to the extent that his interiors are closed and his exteriors opened he looks towards hell, because the interiors of man are formed for the reception of all things of heaven, but the exteriors for the reception of all things of the world; and those who receive the world, and not heaven also, receive hell.[1]

NOTES.

[1] In man the spiritual world and the natural world are conjoined (n. 6057). The internal of man is formed after the image of heaven, but the external after the image of the world (n. 3628, 4523, 4524, 6013, 6057, 9706, 10156, 10472).

314. That heaven is from the human race can be seen also from the fact that angelic minds and human minds are alike, both enjoying the ability to understand, perceive and will, and both formed to receive heaven; for the human mind is just as capable of becoming wise as the angelic

mind; and if it does not attain to such wisdom in the world it is because it is in an earthly body, and in that body its spiritual mind thinks naturally. But it is otherwise when the mind is loosed from the bonds of that body; then it no longer thinks naturally, but spiritually, and when it thinks spiritually its thoughts are incomprehensible and ineffable to the natural man; thus it becomes wise like an angel, all of which shows that the internal part of man, called his spirit, is in its essence an angel (see above, n. 57);[1] and when loosed from the earthly body is, equally with the angel, in the human form. (That an angel is in a complete human form may be seen above, n. 73-77.) When, however, the internal of man is not open above but only beneath, it is still, after it has been loosed from the body, in a human form, but a horrible and diabolical form, for it is able only to look downwards towards hell, and not upwards towards heaven.

NOTES.

[1] There are as many degrees of life in man as there are heavens, and they are opened after death in accordance with his life (n. 3747, 9594). Heaven is in man (n. 3884). Men who are living a life of love and charity have in them angelic wisdom, although it is for the time hidden, but they come into that wisdom after death (n. 2494). The man who receives from the Lord the good of love and of faith is called in the Word an angel (n. 10528).

315. Moreover, any one who has been taught about Divine order can understand that man was created to become an angel, because the outmost of order is in him (n. 304), in which what pertains to heavenly and angelic wisdom can be brought into form and can be renewed and multiplied. Divine order never stops midway to form there a

something apart from an outmost, for it is not in its fullness and completion there; but it goes on to the outmost; and when it is in its outmost it takes on its form, and by means there collected it renews itself and produces itself further, which is accomplished through procreations. Therefore the seed-ground of heaven is in the outmost.

316. The Lord rose again not as to His spirit alone but also as to His body, because when He was in the world He glorified His whole Human, that is, made it Divine; for His soul which He had from the Father was of Itself the very Divine, while His body became a likeness of the soul, that is, of the Father, thus also Divine. This is why He, differently from any man, rose again as to both;[1] and this He made manifest to the disciples (who when they saw Him believed that they saw a spirit), by saying:

See My hands and My feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones as ye behold Me having (Luke 24:36-39);

indicating thereby that He was a man both in respect to His spirit and in respect to His body.

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[1] Man rises again only as to his spirit (n. 10593, 10594). The Lord alone rose again in respect also to His body (n. 1729, 2083, 5078, 10825).

317. That it might be made clear that man lives after death and enters in accordance with his life in the world either into heaven or into hell, many things have been disclosed to me about the state of man after death, which

will be presented in due order in the following pages, where the world of spirits is treated of.

318.

XXXVI. THE HEATHEN, OR PEOPLES OUTSIDE OF THE CHURCH, IN HEAVEN.

THERE IS A general opinion that those born outside of the church, who are called the nations, or heathen, cannot be saved, because not having the Word they know nothing about the Lord, and apart from the Lord there is no salvation. But that these also are saved this alone makes certain, that the mercy of the Lord is universal, that is, extends to every individual; that these equally with those within the church, who are few in comparison, are born men, and that their ignorance of the Lord is not their fault. Any one who thinks from any enlightened reason can see that no man is born for hell, for the Lord is love itself and His love is to will the salvation of all. Therefore He has provided a religion for everyone, and by it acknowledgment of the Divine and interior life; for to live in accordance with one's religion is to live interiorly, since one then looks to the Divine, and so far as he looks to the Divine he does not look to the world but separates himself from the world, that is, from the life of the world, which is exterior life.[1]

NOTES.

[1] The heathen equally with the Christians are saved (n. 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197). The lot of the nations and peoples outside of the church in the other life (n. 2589-2604). The church is specifically where the Word is, and by it the Lord is known (n. 3857, 10761). Nevertheless, those born where the Word is and where the Lord is known are not on that account of the church, but only those who live a life of charity and of faith (n. 6637, 10143, 10153, 10578, 10645, 10829). The Lord's church is with all in the whole world who live in good

in accordance with their religion and acknowledge a Divine, and such are accepted of the Lord and come into heaven (n. 2589-2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256).

319. That the heathen equally with Christians are saved any one can see who knows what it is that makes heaven in man; for heaven is within man, and those that have heaven within them come into heaven. Heaven with man is acknowledging the Divine and being led by the Divine. The first and chief thing of every religion is to acknowledge the Divine. A religion that does not acknowledge the Divine is no religion. The precepts of every religion look to worship; thus to the way in which the Divine is to be worshiped that the worship may be acceptable to Him; and when this has been settled in one's mind, that is, so far as one wills this or so far as he loves it, he is led by the Lord. Everyone knows that the heathen as well as Christians live a moral life, and many of them a better life than Christians. Moral life may be lived either out of regard to the Divine or out of regard to men in the world; and a moral life that is lived out of regard to the Divine is a spiritual life. In outward form the two appear alike, but in inward form they are wholly different; the one saves man, the other does not. For he who lives a moral life out of regard to the Divine is led by the Divine; while he who leads a moral life out of regard to men in the world is led by himself. (2) But this may be illustrated by an example. He that refrains from doing evil to his neighbor because it is antagonistic to religion, that is, antagonistic to the Divine, refrains from doing evil from a spiritual motive; but he that refrains from doing evil to another merely from fear of the law, or the loss of

reputation, of honor, or gain, that is, from regard to self and the world, refrains from doing evil from a natural motive, and is led by himself. The life of the latter is natural, that of the former is spiritual. A man whose moral life is spiritual has heaven within him; but he whose moral life is merely natural does not have heaven within him; and for the reason that heaven flows in from above and opens man’s interiors, and through his interiors flows into his exteriors; while the world flows in from beneath and opens the exteriors but not the interiors. For there can be no flowing in from the natural world into the spiritual, but only from the spiritual world into the natural; therefore if heaven is not also received, the interiors remain closed. All this makes clear who those are that receive heaven within them, and who do not. (3) And yet heaven is not the same in one as in another. It differs in each one in accordance with his affection for good and its truth. Those that are in an affection for good out of regard to the Divine, love Divine truth, since good and truth love each other and desire to be conjoined.[1] This explains why the heathen, although they are not in genuine truths in the world, yet because of their love receive truths in the other life.

NOTES.

[1] Between good and truth there is a kind of marriage (n. 1904, 2173, 2508). Good and truth are in a perpetual endeavor to be conjoined, and good longs for truth and for conjunction with it (n. 9206, 9207, 9495). How the conjunction of good and truth takes place, and in whom (n. 3834, 3843, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 9258).

320. A certain spirit from among the heathen who had lived in the world in good of charity in accordance with his religion, hearing Christian spirits reasoning about what must be believed, (for spirits reason with each other far more thoroughly and acutely than men, especially about what is good and true,) wondered at such contentions, and said that he did not care to listen to them, for they reasoned from appearances and fallacies; and he gave them this instruction: "If I am good I can know from the good itself what is true; and what I do not know I can receive."

321. I have been taught in many ways that the heathen who have led a moral life and have lived in obedience and subordination and mutual charity in accordance with their religion, and have thus received something of conscience, are accepted in the other life, and are there instructed with solicitous care by the angels in the goods and truths of faith; and that when they are being taught they behave themselves modestly, intelligently, and wisely, and readily accept truths and adopt them. They have not worked out for themselves any principles of falsity antagonistic to the truths of faith that will need to be shaken off, still less cavils against the Lord, as many Christians have who cherish no other idea of Him than that He is an ordinary man. The heathen on the contrary when they hear that God has become a Man, and has thus manifested Himself in the world, immediately acknowledge it and worship the Lord, saying that because God is the God of heaven and of earth, and because the human race is His, He has fully disclosed Himself to men.[1] It is a Divine truth that apart from the

Lord there is no salvation; but this is to be understood to mean that there is no salvation except from the Lord. There are many earths in the universe, and all of them full of inhabitants, scarcely any of whom know that the Lord took on the Human on our earth. Yet because they worship the Divine under a human form they are accepted and led by the Lord. On this subject more may be seen in the little work on The Earths in the Universe.

NOTES.

[1] Difference between the good in which the heathen are and that in which Christians are (n. 4189, 4197). Truths with the heathen (n. 3263, 3778, 4190). The interiors cannot be so closed up with the heathen as with Christians (n. 9256). Neither can so thick a cloud exist with the heathen who live in mutual charity in accordance with their religion as with Christians who live in no charity; the reasons (n. 1059, 9256). The heathen cannot profane the holy things of the church as the Christians do, because they are ignorant of them (n. 1327, 1328, 2051). They have a fear of Christians on account of their lives (n. 2596, 2597). Those that have lived well in accordance with their religion are taught by angels and readily accept the truths of faith and acknowledge the Lord (n. 2049, 2595, 2598, 2600, 2601, 2603, 2861, 2863, 3263).

322. Among the heathen, as among Christians, there are both wise and simple. That I might learn about them I have been permitted to speak with both, sometimes for hours and days. But there are no such wise men now as in ancient times, especially in the Ancient Church, which extended over a large part of the Asiatic world, and from which religion spread to many nations. That I might wholly know about them I have been permitted to have familiar conversation with some of these wise men. There was with me one who was among the wiser of his time, and consequently well known in the learned world, with whom I talked on various subjects, and had reason to believe that it

was Cicero. Knowing that he was a wise man I talked with him about wisdom, intelligence, order, and the Word, and lastly about the Lord. (2) Of wisdom he said that there is no other wisdom than the wisdom of life, and that wisdom can be predicated of nothing else; of intelligence that it is from wisdom; of order, that it is from the Supreme God, and that to live in that order is to be wise and intelligent. As to the Word, when I read to him something from the prophets he was greatly delighted, especially with this, that every name and every word signified interior things; and he wondered greatly that learned men at this day are not delighted with such study. I saw plainly that the interiors of his thought or mind had been opened. He said that he was unable to hear more, as he perceived something more holy than he could bear, being affected so interiorly. (3) At length I spoke with him about the Lord, saying that while He was born a man He was conceived of God, and that He put off the maternal human and put on the Divine Human, and that it is He that governs the universe. To this he replied that he knew some things concerning the Lord, and perceived in his way that if mankind were to be saved it could not have been done otherwise. In the meantime some bad Christians infused various cavils; but to these he gave no attention, remarking that this was not strange, since in the life of the body they had imbibed unbecoming ideas on the subject, and until they got rid of these they could not admit ideas that confirmed the truth, as the ignorant can.

323. It has also been granted me to talk with others who lived in ancient times, and who were then among the more

wise. At first they appeared in front at a distance, and were able then to perceive the interiors of my thoughts, thus many things fully. From one idea of thought they were able to discern the entire series and fill it with delightful things of wisdom combined with charming representations. From this they were perceived to be among the more wise, and I was told that they were some of the ancient people; and when they came nearer I read to them something from the Word, and they were delighted beyond measure. I perceived the essence of their delight and gratification, which arose chiefly from this, that all things and each thing they heard from the Word were representative and significative of heavenly and spiritual things. They said that in their time, when they lived in the world, their mode of thinking and speaking and also of writing was of this nature, and that this was their pursuit of wisdom.

324. But as regards the heathen of the present day, they are not so wise, but most of them are simple in heart. Nevertheless, those of them that have lived in mutual charity receive wisdom in the other life, and of these one or two examples may be cited. When I read the seventeenth and eighteenth chapters of Judges (about Micah, and how the sons of Dan carried away his graven image and teraphim and Levite) a heathen spirit was present who in the life of the body had worshiped a graven image. He listened attentively to the account of what was done to Micah, and his grief on account of his graven image which the Danites took away, and such grief came upon him and moved him that he scarcely knew, by reason of inward

distress, what to think. Not only was this grief perceived, but also the innocence that was in all his affections. The Christian spirits that were present watched him and wondered that a worshiper of a graven image should have so great a feeling of sympathy and innocence stirred in him. Afterwards some good spirits talked with him, saying that graven images should not be worshiped, and that being a man he was capable of understanding this; that he ought, apart from a graven image, to think of God the Creator and Ruler of the whole heaven and the whole earth, and that God is the Lord. When this was said I was permitted to perceive the interior nature of his adoration, which was communicated to me; and it was much more holy than is the case of Christians, This makes clear that at the present day the heathen come into heaven with less difficulty than Christians, according to the Lord's words in Luke:

> Then shall they come from the east and the west, and from the north and the south, and shall recline in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last (13:29, 30).

For in the state in which that spirit was he could be imbued with all things of faith and receive them with interior affection; there was in him the mercy of love, and in his ignorance there was innocence; and when these are present all things of faith are received as it were spontaneously and with joy. He was afterwards received among angels.

325. A choir at a distance was heard one morning, and from the choir's representations I was permitted to know

that they were Chinese, for they exhibited a kind of woolly goat, then a cake of millet, and an ebony spoon, also the idea of a floating city. They desired to come nearer to me, and when they had joined me they said that they wished to be alone with me, that they might disclose their thoughts. But they were told that they were not alone, and that some were displeased at their wishing to be alone, although they were guests. When they perceived this displeasure they began to think whether they had transgressed against the neighbor, and whether they had claimed any thing to themselves that belonged to others. All thought in the other life being communicated I was permitted to perceive the agitation of their minds. It consisted of a recognition that possibly they had injured those who were displeased, of shame on that account, together with other worthy affections; and it was thus known that they were endowed with charity. Soon after I spoke with them, and at last about the Lord. When I called Him "Christ" I perceived a certain repugnance in them; but the reason was disclosed, namely, that they had brought this from the world, from their having learned that Christians lived worse lives than they did, and were destitute of charity. But when I called Him simply "Lord" they were interiorly moved. Afterwards, they were taught by the angels that the Christian doctrine beyond every other in the world prescribes love and charity, but that there are few who live in accordance with it. There are heathen who have come to know while they lived in the world, both from interaction and report, that Christians lead bad lives, are addicted to adultery, hatred, quarreling, drunkenness, and the like, which they themselves abhor because such things are contrary to their religion. These in the other life are more timid than others about accepting the truths of faith; but they are taught by the angels that the Christian doctrine, as well as the faith itself, teaches a very different life, but that the lives of Christians are less in accord with their doctrine than the lives of heathen. When they recognize this they receive the truths of faith, and adore the Lord, but less readily than others.

326. It is a common thing for heathen that have worshiped any god under an image or statue, or any graven thing to be introduced, when they come into the other life, to certain spirits in place of their gods or idols, in order that they may rid themselves of their fantasies. When they have been with these for some days, the fantasies are put away. Also those that have worshiped men are sometimes introduced to the men they have worshiped, or to others in their place — as many of the Jews to Abraham, Jacob, Moses, and David-but when they come to see that they are human the same as others, and that they can give them no help, they become ashamed, and are carried to their own places in accordance with their lives. Among the heathen in heaven the Africans are most beloved, for they receive the goods and truths of heaven more readily than others. They especially wish to be called obedient, but not faithful. They say that as Christians possess the doctrine of faith they may be called faithful; but not they unless they accept that doctrine, or as they say, have the ability to accept it.

327. I have talked with some who were in the Ancient Church. That is called the Ancient Church that was established after the deluge, and extended through many kingdoms, namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Libya, Egypt, Philistia as far as Tyre and Zidon, and through the land of Canaan on both sides of the Jordan.[1] The men of this church knew about the Lord that He was to come, and were imbued with the goods of faith, and yet they fell away and became idolaters. These spirits were in front towards the left, in a dark place and in a miserable state. Their speech was like the sound of a pipe of one tone, almost without rational thought. They said they had been there for many centuries, and that they are sometimes taken out that they may serve others for certain uses of a low order. From this I was led to think about many Christians — who are inwardly though not outwardly idolaters, since they are worshipers of self and of the world, and in heart deny the Lord-what lot awaits such in the other life.

NOTES.

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[1] The first and Most Ancient Church on this earth was that which is described in the first chapters of Genesis, and that church above all others was celestial (n. 607, 895, 920, 1121-1124, 2896, 4493, 8891, 9942, 10545). What the celestial are in heaven (n. 1114-1125). There were various churches after the flood which are called ancient churches (n. 1125-1127, 1327, 10355). What the men of the Ancient Church were (n. 609, 895). The ancient churches were representative churches (n. 519, 521, 2896). In the Ancient Church there was a Word, but it has been lost (n. 2897). The character of the Ancient Church when it began to decline (n. 1128). The difference between the Most Ancient Church and the Ancient Church (n. 597, 607, 640, 641, 765, 784, 895, 4493). The statutes, the judgments, and the laws, which were commanded in the Jewish Church, were in part like those in the Ancient Church (n. 4288, 4449, 10149). The God of the Most Ancient Church and of the Ancient Church was the Lord, and He was called Jehovah (n. 1343, 6846).

328. That the church of the Lord is spread over all the globe, and is thus universal; and that all those are in it who have lived in the good of charity in accordance with their religion; and that the church, where the Word is and by means of it the Lord is known, is in relation to those who are out of the church like the heart and lungs in man, from which all the viscera and members of the body have their life, variously according to their forms, positions, and conjunctions, may be seen above (n. 308).

329.

XXXVII. LITTLE CHILDREN IN HEAVEN.

It is a belief of some that only such children as are born within the church go to heaven, and that those born out of the church do not, and for the reason that the children within the church are baptized and by baptism are initiated into faith of the church. Such are not aware that no one receives heaven or faith through baptism; for baptism is merely for a sign and memorial that man should be regenerated, and that those born within the church can be regenerated because the Word is there, and in the Word are the Divine truths by means of which regeneration is effected, and there the Lord who regenerates is known.[1] Let them know therefore that every child, wherever he is born, whether within the church or outside of it, whether of pious parents or impious, is received when he dies by the Lord and trained up in heaven, and taught in accordance with Divine order, and imbued with affections for what is good, and through these with knowledges of what is true; and afterwards as he is perfected in intelligence and wisdom is introduced into heaven and becomes an angel. Everyone who thinks from reason can be sure that all are born for heaven and no one for hell, and if man comes into hell he himself is culpable; but little children cannot be held culpable.

NOTES.

[1] Baptism signifies regeneration by the Lord by means of the truths of faith from the Word (n. 4255, 5120, 9088, 10239, 10386-10388, 10392). Baptism is a sign that the man baptized is of the church in which the Lord, who regenerates, is acknowledged, and where the Word is from which are the truths of faith, by means of which regeneration is effected (n. 10386-10388). Baptism confers neither faith nor salvation, but it is a witness that those who are being regenerated will receive faith and salvation (n. 10391).

330. When children die they are still children in the other life, having a like infantile mind, a like innocence in ignorance, and a like tenderness in all things. They are merely in the rudiments of a capacity to become angels, for children are not angels but become angels. For everyone passing out of this world enters the other in the same state of life, a little child in the state of a little child, a boy in the state of a boy, a youth, a man, an old man, in the state of a youth, a man, or an old man; but subsequently each one's state is changed. The state of little children surpasses the state of all others in that they are in innocence, and evil has not yet been rooted in them by actual life; and in innocence all things of heaven can be implanted, for it is a receptacle of the truth of faith and of the good of love.

331. The state of children in the other life far surpasses their state in the world, for they are not clothed with an earthly body, but with such a body as the angels have. The earthly body is in itself gross, and receives its first sensations and first motions not from the inner or spiritual world, but from the outer or natural world; and in consequence in this world children must be taught to walk, to guide their motions, and to speak; and even their senses, as seeing and hearing, must be opened by use. It is not so with children in the other life. As they are spirits they act at once in accordance with their interiors, walking without

practice, and also talking, but at first from general affections not yet distinguished into ideas of thought; but they are quickly initiated into these also, for the reason that their exteriors are homogeneous with their interiors. The speech of angels (as may be seen above, n, 234-245) so flows forth from affection modified by ideas of thought that their speech completely conforms to their thoughts from affection.

332. As soon as little children are resuscitated, which takes place immediately after death, they are taken into heaven and confided to angel women who in the life of the body tenderly loved little children and at the same time loved God. Because these during their life in the world loved all children with a kind of motherly tenderness, they receive them as their own; while the children, from an implanted instinct, love them as their own mothers. There are as many children in each one's care as she desires from a spiritual parental affection. This heaven appears in front before the forehead, directly in the line or radius in which the angels look to the Lord. It is so situated because all little children are under the immediate auspices of the Lord; and the heaven of innocence, which is the third heaven, flows into them.

333. Little children have various dispositions, some that of the spiritual angels and some that of the celestial angels. Those who are of a celestial disposition are seen in that heaven to the right, and those of a spiritual disposition to the left. All children in the Greatest Man, which is heaven, are in the province of the eyes-those of a spiritual

disposition in the province of the left eye, and those of a celestial disposition in the province of the right eye. This is because the angels who are in the spiritual kingdom see the Lord before the left eye, and those who are in the celestial kingdom before the right eye (see above, n. 118). This fact that in the Greatest Man or heaven children are in the province of the eyes is a proof that they are under the immediate sight and auspices of the Lord.

334. How children are taught in heaven shall also be briefly told. From their nurses they learn to talk. Their earliest speech is simply a sound of affection; this by degrees becomes more distinct as ideas of thought enter; for ideas of thought from affections constitute all angelic speech (as may be seen in its own chapter, n. 234-245). Into their affections, all of which proceed from innocence, such things as appear before their eyes and cause delight are first instilled; and as these things are from a spiritual origin the things of heaven at once flow into them, and by means of these heavenly things their interiors are opened, and they are thereby daily perfected. But when this first age is completed they are transferred to another heaven, where they are taught by masters; and so on.

335. Children are taught chiefly by representatives suited to their capacity. These are beautiful and full of wisdom from within, beyond all belief. In this way an intelligence that derives its soul from good is gradually instilled into them. I will here describe two representatives that I have been permitted to see, from which the nature of others may be inferred. First there was a representation of the Lord’s

rising from the sepulchre, and at the same time of the uniting of His Human with the Divine. This was done in a manner so wise as to surpass all human wisdom, and at the same time in an innocent infantile manner. An idea of a sepulchre was presented, and with it an idea of the Lord, but in so remote a way that there was scarcely any perception of its being the Lord, except seemingly afar off; and for the reason that in the idea of a sepulchre there is something funereal, and this was thus removed, after wards they cautiously admitted into the sepulchre something atmospheric, with an appearance of thin vapor, by which with proper remoteness they signified spiritual life in baptism. Afterwards I saw a representation by the angels of the Lord's descent to those that are "bound," and of His ascent with these into heaven, and this with incomparable prudence and gentleness. In adaptation to the infantile mind they let down little cords almost invisible, very soft and tender, by which they lightened the Lord's ascent, always with a holy solicitude that there should be nothing in the representation bordering upon anything that did not contain what is spiritual and heavenly. Other representations are there given, whereby, as by plays adapted to the minds of children, they are guided into knowledges of truth and affections for good.

336. It was also shown how tender their understanding is. When I was praying the Lord's Prayer, and from their under standing they flowed into the ideas of my thought, their influx was perceived to be so tender and soft as to be almost solely a matter of affection; and at the same time it

was observed that their understanding was open even from the Lord, for what flowed forth from them was as if it simply flowed through them. Moreover, the Lord flows into the ideas of little children chiefly from inmosts, for there is nothing, as with adults, to close up their ideas, no principles of falsity to close the way to the understanding of truth, nor any life of evil to close the way to the reception of good, and thereby to the reception of wisdom. All this makes clear that little children do not come at once after death into an angelic state, but are gradually brought into it by means of knowledges of good and truth, and in harmony with all heavenly order; for the least particulars of their nature are known to the Lord, and thus they are led, in accord with each and every movement of their inclination, to receive the truths of good and the goods of truth.

337. I have also been shown how all things are instilled into them by delightful and pleasant means suited to their genius. I have been permitted to see children most charmingly attired, having garlands of flowers resplendent with most beautiful and heavenly colors twined about their breasts and around their tender arms; and once to see them accompanied by those in charge of them and by maidens, in a park most beautifully adorned, not so much with trees, as with arbors and covered walks of laurel, with paths leading inward; and when the children entered attired as they were the flowers over the entrance shone forth most joyously. This indicates the nature of their delights, also how they are led by means of pleasant and delightful things into the goods of innocence and charity,

which goods the Lord continually instilled into these delights and pleasures.

338. It was shown me, by a mode of communication common in the other life, what the ideas of children are when they see objects of any kind. Each and every object seemed to them to be alive; and thus in every least idea of their thought there is life. And it was perceived that children on the earth have nearly the same ideas when they are at their little plays; for as yet they have no such reflection as adults have about what is inanimate.

339. It has been said above that children are of a genius either celestial or spiritual. Those of a celestial genius are easily distinguished from those of a spiritual genius. Their thought, speech, and action, is so gentle that hardly anything appears except what flows from a love of good to the Lord and from a love for other children. But those of a spiritual genius are not so gentle; but in everything with them there appears a sort of vibration, as of wings. The difference is seen also in their ill-feeling and in other things.

340. Many may suppose that in heaven little children remain little children, and continue as such among the angels. Those who do not know what an angel is may have had this opinion confirmed by paintings and images in churches, in which angels are represented as children. But it is wholly otherwise. Intelligence and wisdom are what constitute an angel, and as long as children do not possess these they are not angels, although they are with the angels; but as soon as they become intelligent and wise they become angels; and what is wonderful, they do not

then appear as children, but as adults, for they are no longer of an infantile genius, but of a more mature angelic genius. Intelligence and wisdom produce this effect. The reason why children appear more mature, thus as youths and young men, as they are perfected in intelligence and wisdom, is that intelligence and wisdom are essential spiritual nourishment;[1] and thus the things that nourish their minds also nourish their bodies, and this from correspondence; for the form of the body is simply the external form of the interiors. But it should be understood that in heaven children advance in age only to early manhood, and remain in this to eternity. That I might be assured that this is so I have been permitted to talk with some who had been educated as children in heaven, and had grown up there; with some also while they were children, and again with the same when they had become young men; and I have heard from them about the progress of their life from one age to another.

NOTES.

[1] Spiritual food is knowledge, intelligence, and wisdom, thus the good and truth from which these are (n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 8562, 9003). Therefore in a spiritual sense everything that comes forth from the mouth of the Lord is food (n. 681). Because bread means all food in general it signifies every good, celestial and spiritual (n. 276, 680, 2165, 2177, 3478, 6118, 8410). And for the reason that these nourish the mind, which belongs to the internal man (n. 4459, 5293, 5576, 6277, 8410).

341. That innocence is a receptacle of all things of heaven, and thus the innocence of children is a plane for all affections for good and truth, can be seen from what has been shown above (n. 276-283) in regard to the innocence

of angels in heaven, namely, that innocence is a willingness to be led by the Lord and not by oneself; consequently so far as a man is in innocence he is separated from what is his own, and so far as one is separated from what is his own he is in what is the Lord's own. The Lord's own is what is called His righteousness and merit. But the innocence of children is not genuine innocence, because as yet it is without wisdom. Genuine innocence is wisdom, since so far as any one is wise he loves to be led by the Lord; or what is the same, so far as any one is led by the Lord he is wise. (2) Therefore children are led from the external innocence in which they are at the beginning, and which is called the innocence of childhood, to internal innocence, which is the innocence of wisdom. This innocence is the end that directs all their instruction and progress; and therefore when they have attained to the innocence of wisdom, the innocence of childhood, which in the meanwhile has served them as a plane, is joined to them. (3) The innocence of children has been represented to me as a wooden sort of thing, almost devoid of life, which becomes vivified as they are perfected by knowledges of truth and affections for good. Afterwards genuine innocence was represented by a most beautiful child, naked and full of life; for the really innocent, who are in the inmost heaven and thus nearest to the Lord, always appear before the eyes of other angels as little children, and some of them naked; for innocence is represented by nakedness unaccompanied by shame, as is said of the first man and his wife in Paradise (Gen. 2:25); so when their state of innocence perished they were ashamed of their nakedness, and hid themselves (chap. 3:7, 10, 11). In a word, the wiser the angels are the more innocent they are, and the more innocent they are the more they appear to themselves as little children. This is why in the Word “childhood” signifies innocence (see above, n. 278).

342. I have talked with angels about little children, whether they are free from evils, inasmuch as they have no actual evil as adults have; and I was told that they are equally in evil, and in fact are nothing but evil;[1] but, like all angels, they are so withheld from evil and held in good by the Lord as to seem to themselves to be in good from themselves. For this reason when children have become adults in heaven, that they may not have the false idea about themselves that the good in them is from themselves and not from the Lord, they are now and then let down into their evils which they inherited, and are left in them until they know, acknowledge and believe the truth of the matter. (2) There was one, the son of a king, who died in childhood and grew up in heaven, who held this opinion. Therefore he was let down into that life of evils into which he was born, and he then perceived from the sphere of his life that he had a disposition to domineer over others, and regarded adulteries as of no account; these evils he had inherited from his parents; but after he had been brought to recognize his real character he was again received among the angels with whom he had before been associated. (3) In the other life no one ever suffers punishment on account of his inherited evil, because it is not his evil, that is, it is not his fault that he is such; he suffers only on account of actual

evil that is his, that is, only so far as he has appropriated to himself inherited evil by actual life. When, therefore, the children that have become adults are let down into the state of their inherited evil it is not that they may suffer punishment for it, but that they may learn that of themselves they are nothing but evil, and that it is by the mercy of the Lord that they are taken up into heaven from the hell in which they are, and that it is from the Lord that they are in heaven and not from any merit of their own; and therefore they may not boast before others of the good that is in them, since this is contrary to the good of mutual love, as it is contrary to the truth of faith.

NOTES.

[1] All kinds of men are born into evils of every kind, even to the extent that what is their own is nothing but evil (n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731). Consequently man must needs be reborn, that is, regenerated (n. 3701). Man's inherited evil consists in his loving himself more than God, and the world more than heaven and in making his neighbor, in comparison with himself, of no account, except for the sake of self, that is, himself alone, thus it consists in the love of self and of the world (n. 694, 731, 4317, 5660). All evils are from the love of self and of the world, when those loves rule (n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7490, 8318, 9335, 9348, 10038, 10742). These evils are contempt of others, enmity, hatred revenge, cruelty, deceit (n. 6667, 7370-7374, 9348, 10038, 10742). And from these evils comes all falsity (n. 1047, 10283, 10284, 10286). These loves, so far as the reins are given them, rush headlong; and the love of self aspires even to the throne of God (n. 7375, 8678).

343. Several times when a number of children that were in a purely infantile state have been with me in choirs, they were heard as a tender unarranged mass, that is, as not yet acting as one, as they do later when they have become more mature. To my surprise the spirits with me could not refrain from inducing them to talk. This desire is innate in

spirits. But I noticed, each time, that the children resisted, unwilling to talk in this way. This refusal and resistance, which were accompanied by a kind of indignation, I have often perceived; and when an opportunity to talk was given them they would say nothing except that “It is not so.” I have been taught that little children are so tempted in order that they may get accustomed to resisting, and may begin to resist falsity and evil, and also that they may learn not to think, speak, and act, from another, and in consequence may learn to permit themselves to be led by no one but the Lord.

344. From what has been said it can be seen what child education is in heaven, namely, that it is leading them by means of an understanding of truth and the wisdom of good into the angelic life, which is love to the Lord and mutual love, in which is innocence. But how different in many cases is the education of children on the earth can be seen from this example. I was in the street of a large city, and saw little boys fighting with each other; a crowd flocked around and looked on with much pleasure; and I was told that little boys are incited to such fights by their own parents. Good spirits and angels who saw this through my eyes so revolted at it that I felt their horror; and especially that parents should incite their children to such things, saying that in this way parents extinguish in the earliest age all the mutual love and all the innocence that children have from the Lord, and initiate them into the spirit of hatred and revenge; consequently by their own endeavors they shut their children out of heaven, where there is nothing but

mutual love. Let parents therefore who wish well to their children beware of such things.

345. What the difference is between those who die in childhood and those who die in mature life shall also be told. Those dying in mature life have a plane acquired from the earthly and material world, and this they carry with them. This plane is their memory and its bodily natural affection. This remains fixed and becomes quiescent, but still serves their thought after death as an outmost plane, since the thought flows into it. Consequently such as this plane is, and such as the correspondence is between the things that are in it and the rational faculty, such is the man after death. But the children who die in childhood and are educated in heaven have no such plane, since they derive nothing from the material world and the earthly body; but they have a spiritual-natural plane. For this reason they cannot be in such gross affections and consequent thoughts, since they derive all things from heaven. Moreover, these children do not know that they were born in the world, but believe that they were born in heaven. Neither do they know about any other than spiritual birth, which is effected through knowledges of good and truth and through intelligence and wisdom, from which man is a man; and as these are from the Lord they believe themselves to be the Lord’s own, and love to be so. Nevertheless it is possible for the state of men who grow up on the earth to become as perfect as the state of children who grow up in heaven, provided they put away bodily and

earthly loves, which are the loves of self and the world, and receive in their place spiritual loves.

346.

XXXVIII. THE WISE AND THE SIMPLE IN HEAVEN.

It is believed that in heaven the wise will have more glory and eminence than the simple, because it is said in Daniel:

They that are intelligent shall shine as with the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever (12:3).

But few know who are meant by the "intelligent" and by those that "turn many to righteousness." The common belief is that they are such as are called the accomplished and learned, especially such as have taught in the church and have surpassed others in acquirements and in preaching, and still more such among them as have converted many to the faith. In the world all such are regarded as the intelligent; nevertheless such are not the intelligent in heaven that are spoken of in these words, unless their intelligence is heavenly intelligence. What this is will now be told.

347. Heavenly intelligence is interior intelligence, arising from a love for truth, not with any glory in the world nor any glory in heaven as an end, but with the truth itself as an end, by which they are inmostly affected and with which they are inmostly delighted. Those who are affected by and delighted with the truth itself are affected by and delighted with the light of heaven; and those who are affected by and delighted with the light of heaven are also affected by and delighted with Divine truth, and indeed with the Lord

Himself; for the light of heaven is Divine truth, and Divine truth is the Lord in heaven (see above, n. 126-140). This light enters only into the interiors of the mind; for the interiors of the mind are formed for the reception of that light, and are affected by and delighted with that light as it enters; for whatever flows in and is received from heaven has in it what is delightful and pleasant. From this comes a genuine affection for truth, which is an affection for truth for truth's sake. Those who are in this affection, or what is the same thing, in this love, are in heavenly intelligence, and "shine in heaven as with the brightness of the firmament." They so shine because Divine truth, wherever it is in heaven, is what gives light (see above, n. 132); and the "firmament" of heaven signifies from correspondence the intellectual faculty, both with angels and men, that is in the light of heaven. (2) But those that love the truth, either with glory in the world or glory in heaven as an end, cannot shine in heaven, since they are delighted with and affected by the light of the world, and not with the very light of heaven; and the light of the world without the light of heaven is in heaven mere thick darkness.[1] For the glory of self is what rules, because it is the end in view; and when that glory is the end man puts himself in the first place, and such truths as can be made serviceable to his glory he looks upon simply as means to the end and as instruments of service. For he that loves Divine truths for the sake of his own glory regards himself and not the Lord in Divine truths, thereby turning the sight pertaining to his understanding and faith away from heaven to the world, and away from the Lord to himself. Such, therefore, are in the light of the world and not in the light of heaven. (3) In outward form or in the sight of men they appear just as intelligent and learned as those who are in the light of heaven, because they speak in a like manner; and sometimes to outward appearance they even appear wiser, because they are moved by love of self, and are skilled in counterfeiting heavenly affections; but in their inward form in which they appear before the angels they are wholly different. All this shows in some degree who those are that are meant by "the intelligent that will shine in heaven as with the brightness of the firmament." Who are meant by those that "turn many to righteousness," who will shine as the stars, shall now be told.

NOTES.

[1] The light of the world is for the external man, the light of heaven for the internal man (n. 3222-3224, 3337). The light of heaven flows into the natural light, and so far as the natural man receives the light of heaven he becomes wise (n. 4302, 4408). The things that are in the light of heaven can be seen in the light of heaven but not in the light of the world, which is called natural light (n. 9755). Therefore those who are solely in the light of the world do not perceive those things that are in the light of heaven (n. 3108). To the angels the light of the world is thick darkness (n. 1521, 1783, 1880).

348. By those who "turn many to righteousness" are meant those who are wise, and in heaven those are called wise who are in good, and those are in good that apply Divine truths at once to the life; for as soon as Divine truth comes to be of the life it becomes good, since it comes to be of will and love, and whatever is of will and love is called good; therefore such are called wise because wisdom is of

the life. But those that do not commit Divine truths at once to the life, but first to the memory, from which they afterwards draw them and apply them to the life, are called the "intelligent." What and how great the difference is between the wise and the intelligent in the heavens can be seen in the chapter that treats of the two kingdoms of heaven, the celestial and the spiritual (n. 20-28), and in the chapter that treats of the three heavens (n. 29-40). Those who are in the Lord's celestial kingdom, and consequently in the third or inmost heaven, are called "the righteous" because they attribute all righteousness to the Lord and none to themselves. The Lord's righteousness in heaven is the good that is from the Lord.[1] Such, then, are here meant by those that "turn to righteousness;" and such are meant also in the Lord's words,

The righteous shall shine forth as the sun in the kingdom of their Father (Matt. 13:43). Such "shine forth as the Sun" because they are in love to the Lord from the Lord, and that love is meant by the "sun" (see above, n. 116-125). The light of such is flame-colored; and the ideas of their thought are so tinged with what is flaming because they receive the good of love directly from the Lord as the sun in heaven.

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[1] The merit and righteousness of the Lord is the good that rules in heaven (n. 9486, 9983). He that is "righteous" or "made righteous" is one to whom the merit and righteousness of the Lord is ascribed; and he is "unrighteous" who holds to his own righteousness and merit (n. 5069, 9263). The quality of those in the other life who claim righteousness to themselves (n. 942, 2027). In the Word "righteousness" is predicated of good and judgment of truth; therefore "doing righteousness and judgment" is doing good and truth (n. 2235, 9857).

349. All who have acquired intelligence and wisdom in the world are received in heaven and become angels, each in accordance with the quality and degree of his intelligence and wisdom. For whatever a man acquires in the world abides, and he takes it with him after death; and it is further increased and filled out, but within and not beyond the degree of his affection and desire for truth and its good, those with but little affection and desire receiving but little, and yet as much as they are capable of receiving within that degree; while those with much affection and desire receive much. The degree itself of affection and desire is like a measure that is filled to the full, he that has a large measure receiving more, and he that has a small measure receiving less. This is so because man's love, to which affection and desire belong, receives all that accords with itself; consequently reception is measured by the love. This is what is meant by the Lord's words,

> To him that hath it shall be given, that he may have more
> abundantly (Matt. 13:12; 25:29).

> Good measure, pressed down, shaken together, and running
> over, shall be given into your bosom (Luke 6:38).

350. All are received into heaven who have loved truth and good for the sake of truth and good; therefore those that have loved much are called the wise, and those that have loved little are called the simple. The wise in heaven are in much light, the simple in less light, everyone in accordance with the degree of his love for good and truth.

To love truth and good for the sake of truth and good is to will and do them; for those love who will and do, while those who do not will and do do not love. Such also love the Lord and are loved by the Lord, because good and truth are from the Lord. And inasmuch as good and truth are from the Lord the Lord is in good and truth; and He is in those who receive good and truth in their life by willing and doing. Moreover, when man is viewed in himself he is nothing but his own good and truth, because good is of his will and truth of his understanding, and man is such as his will and understanding are. Evidently, then, man is loved by the Lord just to the extent that his will is formed from good and his understanding from truth. Also to be loved by the Lord is to love the Lord, since love is reciprocal; for upon him who is loved the Lord bestows ability to love.

351. It is believed in the world that those who have much knowledge, whether it be knowledge of the teachings of the church and the Word or of the sciences, have a more interior and keen vision of truth than others, that is, are more intelligent and wise; and such have this opinion of themselves. But what true intelligence and wisdom are, and what spurious and false intelligence and wisdom are, shall be told in what now follows. (2) True intelligence and wisdom is seeing and perceiving what is true and good, and thereby what is false and evil, and clearly distinguishing between them, and this from an interior intuition and perception. With every man there are interior faculties and exterior faculties; interior faculties belonging to the internal or spiritual man, and exterior faculties belonging to

the exterior or natural man. Accordingly as man's interiors are formed and made one with his exteriors man sees and perceives. His interiors can be formed only in heaven, his exteriors are formed in the world. When his interiors have been formed in heaven the things they contain flow into his exteriors which are from the world, and so form them that they correspond with, that is, act as one with, his interiors; and when this is done man sees and perceives from what is interior. The interiors can be formed only in one way, namely, by man's looking to the Divine and to heaven, since, as has been said, the interiors are formed in heaven; and man looks to the Divine when he believes in the Divine, and believes that all truth and good and consequently all intelligence and wisdom are from the Divine; and man believes in the Divine when he is willing to be led by the Divine. In this way and none other are the interiors of man opened. (3) The man who is in that belief and in a life that is in accordance with his belief has the ability and capacity to understand and be wise; but to become intelligent and wise he must learn many things, both things pertaining to heaven and things pertaining to the world — things pertaining to heaven from the Word and from the church, and things pertaining to the world from the sciences. To the extent that man learns and applies to life he becomes intelligent and wise, for to that extent the interior sight belonging to his understanding and the interior affection belonging to his will are perfected. The simple of this class are those whose interiors have been opened, but not so enriched by spiritual, moral, civil and natural truths. Such perceive truths when they hear them, but do not see them in themselves. But the wise of this class are those whose interiors have been both opened and enriched. Such both see truths inwardly and perceive them. All this makes clear what true intelligence is and what true wisdom is.

352. Spurious intelligence and wisdom is failing to see and perceive from within what is true and what is good, and thereby what is false and what is evil, but merely believing that to be true and good and that to be false and evil which is said by others to be so, and then confirming it. Because such see truth from some one else, and not from the truth itself, they can seize upon and believe what is false as readily as what is true, and can confirm it until it appears true; for whatever is confirmed puts on the appearance of truth; and there is nothing that can not be confirmed. The interiors of such are opened only from beneath; but their exteriors are opened to the extent that they have confirmed themselves. For this reason the light from which they see is not the light of heaven but the light of the world, which is called natural light [lumen]; and in that light falsities can shine like truths; and when confirmed they can even appear resplendent, but not in the light of heaven. Of this class those are less intelligent and wise who have strongly confirmed themselves, and those are more intelligent and wise who have less strongly confirmed themselves. All this shows what spurious intelligence and wisdom are. (2) But those are not included in this class who in childhood supposed what they heard from their masters to be true, if in a riper age, when they think from their own

understanding, they do not continue to hold fast to it, but long for truth, and from that longing seek for it, and when they find it are interiorly moved by it. Because such are moved by the truth for the truth's sake they see the truth before they confirm it.[1] (3) This may be illustrated by an example. There was a discussion among spirits why animals are born into all the knowledge suited to their nature, but man is not; and the reason was said to be that animals are in the order of their life, and man is not, consequently man must needs be led into order by means of what he learns of internal and external things. But if man were born into the order of his life, which is to love God above all things and his neighbor as himself, he would be born into intelligence and wisdom, and as knowledges are acquired would come into a belief in all truth. Good spirits saw this at once and perceived it to be true, and this merely from the light of truth; while the spirits who had confirmed themselves in faith alone, and had thereby set aside love and charity, were unable to understand it, because the light of falsity which they had confirmed had made obscure to them the light of truth.

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[1] It is the part of the wise to see and perceive whether a thing is true before it is confirmed and not merely to confirm what is said by others (n. 1017, 4741, 7012, 7680, 7950). Only those can see and perceive whether a thing is true before it is confirmed who are affected by truth for the sake of truth and for the sake of life (n. 8521). The light of confirmation is not spiritual light but natural light, and is even sensual light which the wicked may have (n. 8780). All things, even falsities, may be so confirmed as to appear like truths (n. 2477, 2480, 5033, 6865, 8521).

353. False intelligence and wisdom is all intelligence and wisdom that is separated from the acknowledgment of the Divine; for all such as do not acknowledge the Divine, but acknowledge nature in the place of the Divine, think from the bodily-sensual, and are merely sensual, however highly they may be esteemed in the world for their accomplishments and learning.[1] For their learning does not ascend beyond such things as appear before their eyes in the world; these they hold in the memory and look at them in an almost material way, although the same knowledges serve the truly intelligent in forming their understanding. By sciences the various kinds of experimental knowledge are meant, such as physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, the history of kingdoms and of the literary world, criticism, and languages. (2) The clergy who deny the Divine do not raise their thoughts above the sensual things of the external man; and regard the things of the Word in the same way as others regard the sciences, not making them matters of thought or of any intuition by an enlightened rational mind; and for the reason that their interiors are closed up, together with those exteriors that are nearest to their interiors. These are closed up because they have turned themselves away from heaven, and have retroverted those faculties that were capable of looking heavenward, which are, as has been said above, the interiors of the human mind. For this reason they are incapable of seeing anything true or good, this being to them in thick darkness, while whatever is false and evil is in light. (3) And yet sensual men

can reason, some of them more cunningly and keenly than any one else; but they reason from the fallacies of the senses confirmed by their knowledges; and because they are able to reason in this way they believe themselves to be wiser than others.[2] The fire that kindles with affection their reasonings is the fire of the love of self and the world. Such are those who are in false intelligence and wisdom, and who are meant by the Lord in Matthew:

Seeing they see not, and hearing they hear not, neither do they understand (13:13-15).

And again:

These things are hid from the intelligent and wise, and revealed unto babes (11:25, 26).

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[1] The sensual is the outmost of man's life, clinging to and inhering in his bodily part (n. 5077, 5767, 9212, 9216, 9331, 9730). He is called a sensual man who forms all his judgments and conclusions from the bodily senses, and who believes nothing except what he sees with his eyes and touches with his hands (n. 5094, 7693). Such a man thinks in things outermost and not interiorly in himself (n. 5089, 5094, 6564, 7693). His interiors are so closed up that he sees nothing of Divine truth (n. 6564, 6844, 6845). In a word he is in gross natural light and thus perceives nothing that is from the light of heaven (n. 6201, 6310, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845). Therefore he is inwardly opposed to all things pertaining to heaven and the church (n. 6201, 6310, 6844, 6845, 6948, 6949). The learned that have confirmed themselves against the truths of the church are sensual (n. 6316). A description of the sensual man (n. 10236).

[2] Sensual men reason keenly and cunningly, since they place all intelligence in speaking from the bodily memory (n. 195, 196, 5700, 10236). But they reason from the fallacies of the senses (n. 5084, 6948, 6949, 7693). Sensual men are more cunning and malicious than others (n. 7693, 10236). By the ancients such were called serpents of the tree of knowledge (n. 195-197, 6398, 6949, 10313).

354. It has been granted me to speak with many of the learned after their departure from the world; with some of

distinguished reputation and celebrated in the literary world for their writings, and with some not so celebrated, although endowed with profound wisdom. Those that in heart had denied the Divine, whatever their professions may have been, had become so stupid as to have little comprehension even of anything truly civil, still less of anything spiritual. I perceived and also saw that the interiors of their minds were so closed up as to appear black (for in the spiritual world such things become visible), and in consequence they were unable to endure any heavenly light or admit any influx from heaven. This blackness which their interiors presented was more intense and extended with those that had confirmed themselves against the Divine by the knowledges they had acquired. In the other life such accept all falsity with delight, imbibing it as a sponge does water; and they repel all truth as an elastic bony substance repels what falls upon it. In fact, it is said that the interiors of those that have confirmed themselves against the Divine and in favor of nature become bony, and their heads down to the nose appear callous like ebony, which is a sign that they no longer have any perception. Those of this description are immersed in quagmires that appear like bogs; and there they are harassed by the fantasies into which their falsities are turned. Their infernal fire is a lust for glory and reputation, which prompts them to assail one another, and from an infernal ardor to torment those about them who do not worship them as deities; and this they do one to another in turns. Into such things is all the learning of the world changed that has not received into itself light from heaven through acknowledgment of the Divine.

355. That these are such in the spiritual world when they come into it after death may be inferred from this alone, that all things that are in the natural memory and are in immediate conjunction with the things of bodily sense (which is true of such knowledges as are mentioned above) then become quiescent; and only such rational principles as are drawn from these then serve for thought and speech. For man carries with him his entire natural memory, but its contents are not then under his view, and do not come into his thought as when he lived in the world. He can take nothing from that memory and bring it forth into spiritual light because its contents are not objects of that light. But those things of the reason and understanding that man has acquired from knowledges while living in the body are in accord with the light of the spiritual world; consequently so far as the spirit of man has been made rational in the world through knowledge and science it is to the same extent rational after being loosed from the body; for man is then a spirit, and it is the spirit that thinks in the body.[1]

NOTES.

[1] Knowledges belong to the natural memory that man has while he is in the body (n. 5212, 9922). Man carries with him after death his whole natural memory (n. 2475) from experience (n. 2481-2486). But he is not able, as he was in the world, to draw anything out of that memory, for several reasons (n. 2476, 2477, 2479).

356. But in respect to those that have acquired intelligence and wisdom through knowledge and science,

who are such as have applied all things to the use of life, and have also acknowledged the Divine, loved the Word, and lived a spiritual moral life (of which above, n. 319), to such the sciences have served as a means of becoming wise, and also of corroborating the things pertaining to faith. The interiors of the mind of such have been perceived by me, and were seen as transparent from light of a glistening white, flamy, or blue color, like that of translucent diamonds, rubies, and sapphires; and this in accordance with confirmations in favor of the Divine and Divine truths drawn from science. Such is the appearance of true intelligence and wisdom when they are presented to view in the spiritual world. This appearance is derived from the light of heaven; and that light is Divine truth going forth from the Lord, which is the source of all intelligence and wisdom (see above, n. 126-133). (2) The planes of that light, in which variegations like those of colors exist, are the interiors of the mind; and these variegations are produced by confirmations of Divine truths by means of such things as are in nature, that is, in the sciences.[1] For the interior mind of man looks into the things of the natural memory, and the things there that will serve as proofs it sublimates as it were by the fire of heavenly love, and withdraws and purifies them even into spiritual ideas. This is unknown to man as long as he lives in the body, because there he thinks both spiritually and naturally, and he has no perception of the things he then thinks spiritually, but only of those he thinks naturally. But when he has come into the spiritual world he has no perception of what he thought naturally in the world, but only of what he thought spiritually. Thus is his state changed. (3) All this makes clear that it is by means of knowledges and sciences that man is made spiritual, also that these are the means of becoming wise, but only with those who have acknowledged the Divine in faith and life. Such also before others are accepted in heaven, and are among those there who are at the center (n. 43), because they are in light more than others. These are the intelligent and wise in heaven, who "shine as with the brightness of the firmament" and "who shine as the stars," while the simple there are those that have acknowledged the Divine, have loved the Word, and have lived a spiritual and moral life, but the interiors of their minds have not been so enriched by knowledges and sciences. The human mind is like soil which is such as it is made by cultivation.

NOTES.

[1] Most beautiful colors are seen in heaven (n. 1053, 1624). Colors in heaven are from the light there, and are modifications or variegations of that light (n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922). Thus they are manifestations of truth from good, and they signify such things as pertain to intelligence and wisdom (n. 4530, 4677, 4922, 9466).

EXTRACTS FROM THE ARCANA COELESTIA RESPECTING KNOWLEDGES.

[In these extracts scientia, scientificum and cognitio are alike rendered knowledge, because any distinction between them intended by the author is not sufficiently obvious to be uniformly indicated in English. — Tr.]

Man ought to be fully instructed in knowledges [scientiis et cognitionibus], since by means of them he learns to think [cogitare], afterwards to understand what is true and good, and finally to be wise (n. 129, 1450, 1451, 1453, 1548, 1802).

Knowledges [scientifica] are the first things on which the life of man, civil, moral, and spiritual, is built and founded, and they are to be learned for the sake of use as an end (n. 1489, 3310).

Knowledges [cognitiones] open the way to the internal man, and afterwards conjoin that man with the external in accordance with uses (n. 1563, 1616).

The rational faculty has its birth by means of knowledges [scientias et cognitiones] (n. 1895, 1900, 3086).

> But not by means of knowledges [cognitiones] themselves,
> but by means of affection for the uses derived from them
> (n. 1895).

(2) There are knowledges [scientifica] that give entrance to Divine truths, and knowledges [scientifica] that do not (n. 5213).

Empty knowledges [scientifica] are to be destroyed (n. 1489, 1492, 1499, 1581).

Empty knowledges [scientifica] are such as have the loves of self and of the world as an end, and sustain those loves, and withdraw from love to God and love towards the neighbor, because such knowledges close up the internal man, even to the extent that man becomes unable to receive any thing from heaven (n. 1563, 1600).

Knowledges [scientifica] are means to becoming wise and means to becoming insane and by them the internal man is either opened or closed, and thus the rational is either enriched or destroyed (n. 4156, 8628, 9922).

(3) The internal man is opened and gradually perfected by means of knowledges [scientifica] if man has good use as an end, especially use that looks to external life (n. 3086).

> Then knowledges [scientificis], which are in the natural
> man, are met by spiritual and heavenly things from the
> spiritual man, and these adopt such of them as are
> suitable (n. 1495).

Then the uses of heavenly life are drawn forth by the Lord and perfected and raised up out of the knowledges [scientificis] in the natural man by means of the internal man (n. 1895, 1896, 1900, 1901, 1902, 5871, 5874, 5901).

> While incongruous and opposing knowledges [scientifica]
> are rejected to the sides and banished (n. 5871, 5886,
> 5889).
>
> (4) The sight of the internal man calls forth from the
> knowledges [scientificis] of the external man only such
> things as are in accord with its love (n. 9394).
>
> As seen by the internal man what pertains to the love is
> at the center and in brightness, but what is not of the
> love is at the sides and in obscurity (n. 6068, 6084).

Suitable knowledges [scientifica] are gradually implanted
in man's loves and as it were dwell in them (n. 6325).

If man were born into love towards the neighbor he would be born into intelligence, but because he is born into the loves of self and of the world he is born into total ignorance (n. 6323, 6325).

Knowledge [scientia], intelligence, and wisdom are sons of love to God and of love towards the neighbor (n. 1226, 2049, 2116).

(5) It is one thing to be wise, another thing to understand, another to know [scire], and another to do; nevertheless, in those that possess spiritual life these follow in order, and exist together in doing or deeds (n. 10331).

Also it is one thing to know [scire], another to acknowledge, and another to have faith (n. 896).

(6) Knowledges [scientifica], which pertain to the external or natural man, are in the light of the world, but truths that have been made truths of faith and of love, and have thus acquired life, are in the light of heaven (n. 5212).

The truths that have acquired spiritual life are comprehended by means of natural ideas (n. 5510).

Spiritual influx is from the internal or spiritual man into the knowledges [scientifica] that are in the external or natural man (n. 1940, 8005).

Knowledges [scientifica] are receptacles, and as it were vessels, for the truth and good that belong to the internal man (n. 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922).

Knowledges [scientifica] are like mirrors in which the truths and goods of the internal man appear as an image (n. 5201).

There they are together as in their outmost (n. 5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071).

(7) Influx is not physical but spiritual, that is, influx is from the internal man into the external, thus into the knowledges of the external; and not from the external into the internal, thus not from the knowledges [scientificis] of the external into truths of faith (n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110).

A beginning must be made from the truths of doctrine of the church, which are from the Word, and those truths must first be acknowledged, and then it is permissible to consult knowledges [scientifica] (n. 6047).

Thus it is permissible for those who are in an affirmative state in regard to truths of faith to confirm them intellectually by means of knowledges [scientifica], but not for those who are in a negative state (n. 2568, 2588, 4760, 6047).

He that will not believe Divine truths until he is convinced by means of knowledges [scientificis] will never believe (n. 2094, 2832).

To enter from knowledge [scientificis] into the truths of faith is contrary to order (n. 10236).

Those who do so become demented respecting the things of heaven and the church (n. 128, 129, 130).

They fall into the falsities of evil (n. 232, 233, 6047).

In the other life when they think about spiritual matters they become as it were drunken (n. 1072).

More respecting the character of such (n. 196).

Examples showing that things spiritual cannot be comprehended when entered into through knowledges [scientifica] (n. 233, 2094, 2196, 2203, 2209).

In spiritual things many of the learned are more demented than the simple, for the reason that they are in a negative state, which they confirm by means of the knowledges [scientifica] which they have continually and in abundance before their sight (n. 4760, 8629).

(8) Those who reason from knowledges [scientificis] against the truths of faith reason keenly because they reason from the fallacies of the senses, which are engaging and convincing, because they cannot easily be dispelled (n. 5700).

What things are fallacies of the senses, and what they are (n. 5084, 5094, 6400, 6948).

Those that have no understanding of truth, and also those that are in evil, are able to reason about the truths and goods of faith, but are not able to understand them (n. 4214).

Intelligence does not consist in merely confirming dogma but in seeing whether it is true or not before it is confirmed (n. 4741, 6047).

(9) Knowledges [scientiae] are of no avail after death, but only that which man has imbibed in his understanding and life by means of knowledges [scientias] (n. 2480).

Still all knowledge [scientifica] remains after death, although it is quiescent (n. 2476-2479, 2481-2486).

(10) Knowledge [scientifica] with the evil are falsities, because they are adapted to evils, but with the good the same knowledges are truths, because applied to what is good (n. 6917).

True knowledges [scientifica] with the evil are not true, however much they may appear to be true when uttered, because there is evil within them (n. 10331).

(11) An example of the desire to know [sciendi], which spirits have (n. 1974). Angels have an illimitable longing to know [sciendi] and to become wise, since learning [scientia], intelligence, and wisdom are spiritual food (n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 6277, 8562, 9003).

The knowledge [scientia] of the ancients was the knowledge [scientia] of correspondences and representations, by which they gained entrance into the knowledge [cognitionem] of spiritual things; but that knowledge [scientia] at this day is wholly lost (n. 4749, 4844, 4964, 4965).

(12) For spiritual truths to be comprehended the following universals must be known [scientur]. (i) All things in the universe have relation to good and truth and to their conjunction that they may be anything, thus to love and faith and their conjunction. (ii) Man has understanding and will; and the understanding is the receptacle of truth and the will of good; and all things in man have relation to these two and to their conjunction, as all things have relation to truth and good and their conjunction. (iii) There is an internal man and an external man, which are as distinct from each other as heaven and the world are, and yet for a man to be truly a man, these must make one. (iv) The internal man is in the light of heaven, and the external man is in the light of the world; and the light of heaven is Divine truth itself, from which is all intelligence. (v) Between the things in the internal man and those in the external there is a correspondence, therefore the different aspect they present is such that they can be distinguished only by means of a knowledge [scientiam] of correspondences. Unless these and many other things are known [scientur], nothing but incongruous ideas of spiritual and heavenly truths can be conceived and formed; therefore without these universals the knowledges [scientifica et cognitiones] of the natural man can be of but little service to the rational man for understanding and growth. This makes clear how necessary knowledges [scientifica] are.

357.

XXXIX. THE RICH AND THE POOR IN HEAVEN.

There are various opinions about reception into heaven. Some are of the opinion that the poor are received and the rich are not; some that the rich and the poor are equally received; some that the rich can be received only by giving up their wealth and becoming like the poor; and proofs are found in the Word for all of these opinions. But those who make a distinction in regard to heaven between the rich and the poor do not understand the Word. In its interiors the Word is spiritual, but in the letter it is natural; consequently those who understand the Word only in accordance with its literal sense, and not according to any spiritual sense, err in many respects, especially about the rich and the poor; for example, that it is as difficult for the rich to enter into heaven as for a camel to pass through the eye of a needle; and that it is easy for the poor because they are poor, since it is said,

Blessed are the poor, for theirs is the kingdom of the heavens (Matt. 5:3; Luke 6:20, 21).

But those who know anything of the spiritual sense of the Word think otherwise; they know that heaven is for all who live a life of faith and love, whether rich or poor. But who are meant in the Word by “the rich” and who by “the poor” will be told in what follows. From much conversation and interaction with angels it has been granted me to know with certainty that the rich enter heaven just as easily as the poor, and that no man is shut out of heaven on account of his wealth, or received into heaven on account of his poverty. Both the rich and the poor are in heaven, and many of the rich in greater glory and happiness than the poor.

358. It should be said to begin with that a man may acquire riches and accumulate wealth as far as opportunity is given, if it is not done by craft or fraud; that he may enjoy the delicacies of food and drink if he does not place his life therein; that he may have a palatial dwelling in accord with his condition, have interaction with others in like condition, frequent places of amusement, talk about the affairs of the world, and need not go about like a devotee with a sad and sorrowful countenance and drooping head, but may be joyful and cheerful; nor need he give his goods to the poor except so far as affection leads him; in a word, he may live outwardly precisely like a man of the world; and all this will be no obstacle to his entering heaven, provided that inwardly in himself he thinks about God as he ought, and acts sincerely and justly in respect to his neighbor. For a man is such as his affection and thought are, or such as his love and faith are, and from these all his outward acts derive their life; since acting is willing, and speaking is thinking, acting being from the will, and speaking from the thought. So where it is said in the Word that man will be judged according to his deeds, and will be rewarded according to his works, it is meant that he will be judged and rewarded in accordance with his thought and affection, which are the source of his deeds, or which are in his deeds; for deeds are nothing apart from these, and are

precisely such as these are.[1] All this shows that the man's external accomplishes nothing, but only his internal, which is the source of the external. For example: if a man acts honestly and refrains from fraud solely because he fears the laws and the loss of reputation and thereby of honor or gain, and if that fear did not restrain him would defraud others whenever he could; although such a man's deeds outwardly appear honest, his thought and will are fraud; and because he is inwardly dishonest and fraudulent he has hell in himself. But he who acts honestly and refrains from fraud because it is against God and against the neighbor would have no wish to defraud another if he could; his thought and will are conscience, and he has heaven in himself. The deeds of these two appear alike in outward form, but inwardly they are wholly unlike.

NOTES.

[1] It is frequently said in the Word that man will be judged and will be rewarded according to his deeds and works (n. 3934). By "deeds and works" deeds and works in their internal form are meant, not in their external form, since good works in external form are likewise done by the wicked, but in internal and external form together only by the good (n. 3934, 6073). Works, like all activities, have their being and outgo [esse et existere] and their quality from the interiors of man, which pertain to his thought and will, since they proceed from these; therefore such as the interiors are such are the works (n. 3934, 8911, 10331). That is, such as the interiors are in regard to love and faith (n. 3934, 6073, 10331, 10332). Thus works contain love and faith, and are love and faith in effect (n. 10331). Therefore to be judged and rewarded in accordance with deeds and works, means in accordance with love and faith (n. 3147, 3934, 6073, 8911, 10331, 10332). So far as works look to self and the world they are not good, but they are good so far as they look to the Lord and the neighbor (n. 3147).

359. Since a man can live outwardly as others do, can grow rich, keep a plentiful table, dwell in an elegant house and wear fine clothing according to his condition and

function, can enjoy delights and gratifications, and engage in worldly affairs for the sake of his occupation and business and for the life both of the mind and body, provided he inwardly acknowledges the Divine and wishes well to the neighbor, it is evident that to enter upon the way to heaven is not so difficult as many believe. The sole difficulty lies in being able to resist the love of self and the world, and to prevent their becoming dominant; for this is the source of all evils.[1] That this is not so difficult as is believed is meant by these words of the Lord:

Learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls; for My yoke is easy and My burden is light (Matt. 11:29, 30).

The Lord's yoke is easy and His burden light because a man is led by the Lord and not by self just to the extent that he resists the evils that flow forth from love of self and of the world; and because the Lord then resists these evils in man and removes them.

NOTES.

[1] All evils are from the love of self and of the world (n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7490, 8318, 9335, 9348, 10038, 10742). These are contempt of others, enmities, hatred, revenge, cruelty, deceit (n. 6667, 7370-7374, 9348, 10038, 10742). Into such loves man is born, thus in them are his inherited evils (n. 694, 4317, 5660).

360. I have spoken with some after death who, while they lived in the world, renounced the world and gave themselves up to an almost solitary life, in order that by an abstraction of the thoughts from worldly things they might have opportunity for pious meditations, believing that thus

they might enter the way to heaven. But these in the other life are of a sad disposition; they despise others who are not like themselves; they are indignant that they do not have a happier lot than others, believing that they have merited it; they have no interest in others, and turn away from the duties of charity by which there is conjunction with heaven. They desire heaven more than others; but when they are taken up among the angels they induce anxieties that disturb the happiness of the angels; and in consequence they are sent away; and when sent away they betake themselves to desert places, where they lead a life like that which they lived in the world. (2) Man can be formed for heaven only by means of the world. In the world are the outmost effects in which everyone’s affection must be terminated; for unless affection puts itself forth or flows out into acts, which is done in association with others, it is suffocated to such a degree finally that man has no longer any regard for the neighbor, but only for himself. All this makes clear that a life of charity towards the neighbor, which is doing what is just and right in every work and in every employment, is what leads to heaven, and not a life of piety apart from charity;[1] and from this it follows that only to the extent that man is engaged in the employments of life can charity be exercised and the life of charity grow; and this is impossible to the extent that man separates himself from those employments. (3) On this subject I will speak now from experience. Of those who while in the world were employed in trade and commerce and became rich through these pursuits there are many in heaven, but not so many of those who were in stations of honor and became rich through those employments; and for the reason that these latter by the gains and honors that resulted from their dispensing justice and equity, and also by the lucrative and honorable positions bestowed on them were led into loving themselves and the world, and thereby separating their thoughts and affections from heaven and turning them to themselves. For to the extent that a man loves self and the world and looks to self and the world in everything, he alienates himself from the Divine and separates himself from heaven.

NOTES.

[1] Charity towards the neighbor is doing what is good, just, and right, in every work and every employment (n. 8120-8122). Thus charity towards the neighbor extends to all things and each thing that a man thinks, wills, and does (n. 8124). A life of piety apart from a life of charity is of no avail, but together they are profitable for all things (n. 8252, 8253).

361. As to the lot of the rich in heaven, they live more splendidly than others. Some of them dwell in palaces within which everything is resplendent as if with gold and silver. They have an abundance of all things for the uses of life, but they do not in the least set their heart on these things, but only on uses. Uses are clearly seen as if they were in light, but the gold and silver are seen obscurely, and comparatively as if in shade. This is because while they were in the world they loved uses, and loved gold and silver only as means and instruments. It is the uses that are thus resplendent in heaven, the good of use like gold and the truth of use like silver.[1] Therefore their wealth in heaven is

such as their uses were in the world, and such, too, are their delight and happiness. Good uses are providing oneself and one's own with the necessaries of life; also desiring wealth for the sake of one's country and for the sake of one's neighbor, whom a rich man can in many ways benefit more than a poor man. These are good uses because one is able thereby to withdraw his mind from an indolent life which is harmful, since in such a life man's thoughts run to evil because of the evil inherent in him. These uses are good to the extent that they have the Divine in them, that is, to the extent that man looks to the Divine and to heaven, and finds his good in these, and sees in wealth only a subservient good.

NOTES.

[1] Every good has its delight from use and in accordance with use (n. 3049, 4984, 7038); also its quality; and in consequence such as the use is such is the good (n. 3049). All the happiness and delight of life is from uses (n. 997). In general, life is a life of uses (n. 1964). Angelic life consists in the goods of love and charity, thus in performing uses (n. 454). The ends that man has in view, which are uses, are the only things that the Lord, and thus the angels, consider (n. 1317, 1645, 5844). The kingdom of the Lord is a kingdom of uses (n. 454, 696, 1103, 3645, 4054, 7038). Performing uses is serving the Lord (n. 7038). Everyone's character is such as are the uses he performs (n. 4054, 6315); illustrated (n. 7038).

362. But the lot of the rich that have not believed in the Divine, and have cast out of their minds the things pertaining to heaven and the church, is the opposite of this. Such are in hell, where filth, misery, and want exist; and into these riches that are loved as an end are changed; and not only riches, but also their very uses, which are either a wish to live as they like and indulge in pleasures, and to have opportunity to give the mind more fully and freely to

shameful practices, or a wish to rise above others whom they despise. Such riches and such uses, because they have nothing spiritual, but only what is earthly in them, become filthy; for a spiritual purpose in riches and their uses is like a soul in the body, or like the light of heaven in moist ground; and such riches and uses become putrid as a body does without a soul, or as moist ground does without the light of heaven. Such are those that have been led and drawn away from heaven by riches.

363. Every man’s ruling affection or love remains with him after death, nor is it rooted out to eternity, since a man’s spirit is wholly what his love is, and what is unknown, the body of every spirit and angel is the outward form of his love, exactly corresponding to his inward form, which is the form of his disposition and mind; consequently the quality of his spirit is known from his face, movements, and speech. While a man is living in the world the quality of the spirit would be known if he had not learned to counterfeit in his face, movements, and speech what is not his own. All this shows that man remains to eternity such as his ruling affection or love is. It has been granted me to talk with some who lived seventeen hundred years ago, and whose lives are well known from writings of that time, and it was found that the same love still rules them as when they were on the earth. This makes clear also that the love of riches, and of uses from riches, remains with everyone to eternity, and that it is exactly the same as the love acquired in the world, yet with the difference that in the case of those who devoted their riches to good uses riches are changed in the

other world into delights which are in accord with the uses performed; while in the case of those who devoted their riches to evil uses riches are turned into mere filth, in which they then take the same delight as they did in the world in their riches devoted to evil uses. Such then take delight in filth because filthy pleasures and shameful acts, which had been the uses to which they had devoted their riches, and also avarice, which is a love of riches without regard to use, correspond to filth. Spiritual filth is nothing else.

364. The poor come into heaven not on account of their poverty but because of their life. Everyone's life follows him, whether he be rich or poor. There is no peculiar mercy for one in preference to another;[1] he that has lived well is received, while he that has not lived well is rejected. Moreover, poverty leads and draws man away from heaven just as much as wealth does. There are many among the poor who are not content with their lot, who strive after many things, and believe riches to be blessings;[2] and when they do not gain them are much provoked, and harbor ill thoughts about the Divine providence; they also envy others the good things they possess, and are as ready as any one to defraud others whenever they have opportunity, and to indulge in filthy pleasures. But this is not true of the poor who are content with their lot, and are careful and diligent in their work, who love labor better than idleness, and act sincerely and faithfully, and at the same time live a Christian life. I have now and then talked with those belonging to the peasantry and common people, who while living in the world believed in God and did what was just and right in

their occupations. Since they had an affection for knowing truth they inquired about charity and about faith, having heard in this world much about faith and in the other life much about charity. They were therefore told that charity is everything that pertains to life, and faith everything that pertains to doctrine; consequently charity is willing and doing what is just and right in every work, and faith is thinking justly and rightly; and faith and charity are conjoined, the same as doctrine and a life in accordance with it, or the same as thought and will; and faith becomes charity when that which a man thinks justly and rightly he also wills and does, and then they are not two but one. This they well understood, and rejoiced, saying that in the world they did not understand believing to be anything else but living.

NOTES.

[1] There can be no mercy apart from means, but only mercy through means, that is, to those who live in accordance with the commandments of the Lord; such the Lord by His mercy leads continually in the world, and afterwards to eternity (n. 8700, 10659).

[2] Dignities and riches are not real blessings, therefore they are granted both to the wicked and to the good (n. 8939, 10775, 10776). The real blessing is reception of love and faith from the Lord, and conjunction thereby, for this is the source of eternal happiness (n. 1420, 1422, 2846, 3017, 3406, 3504, 3514, 3530, 3565, 3584, 4216, 4981, 8939, 10495).

365. All this makes clear that the rich and the poor alike come into heaven, the one as easily as the other. The belief that the poor enter heaven easily and the rich with difficulty comes from not understanding the Word where the rich and the poor are mentioned. In the Word those that have an abundance of knowledges of good and truth, thus who are

within the church where the Word is, are meant in the spiritual sense by the “rich;” while those who lack these knowledges, and yet desire them, thus who are outside of the church and where there is no Word, are meant by the “poor.” (2) The rich man clothed in purple and fine linen, and cast into hell, means the Jewish nation, which is called rich because it had the Word and had an abundance of knowledges of good and truth therefrom, “garments of purple” signifying knowledges of good, and “garments of fine linen” knowledges of truth.[1] But the poor man who lay at the rich man’s gate and longed to be fed with the crumbs that fell from the rich man’s table, and who was carried by angels into heaven, means the nations that have no knowledges of good and truth and yet desired them (Luke 16:19-31). Also the rich that were called to a great supper and excused themselves mean the Jewish nation, and the poor brought in in their place mean the nations outside of the church (Luke 14:16-24). (3) By the rich man of whom the Lord says:

> It is easier for a camel to go through a needle’s eye than for a rich man to enter into the kingdom of God (Matt. 19:24),

the rich in both the natural sense and the spiritual sense are meant. In the natural sense the rich are those that have an abundance of riches and set their heart upon them; but in the spiritual sense they are those that have an abundance of knowledges and learning, which are spiritual riches, and who desire by means of these to introduce themselves into the things of heaven and the church from their own intelligence. And because this is contrary to Divine order it is said to be "easier for a camel to go through a needle's eye," a "camel" signifying in general in the spiritual sense the knowing faculty and things known, and a "needle's eye" signifying spiritual truth.[2] That such is the meaning of a "camel" and a "needle's eye" is not at present known, because the knowledge that teaches what is signified in the spiritual sense by the things said in the literal sense of the Word has not up to this time been disclosed. In every particular of the Word there is a spiritual sense and also a natural sense; for the Word was made to consist wholly of correspondences between natural and spiritual things in order that conjunction of heaven with the world, or of angels with men might thereby be effected, direct conjunction having ceased. This makes clear who in particular are meant in the Word by the "rich man." (4) That the "rich" in the Word mean in the spiritual sense those who are in knowledges of truth and good, and "riches" the knowledges themselves, which are spiritual riches, can be seen from various passages (as in Isa. 10:12-14; 30:6, 7; 45:3; Jer. 17:3; 48:7; 50:36, 37; 51:13; Dan. 5:2-4; Ezek. 26:7, 12; 27:1 to the end; Zech. 9:3, 4; Psalm 45:12; Hosea 12:9; Apoc. 3:17, 18; Luke 14:33; and elsewhere). Also that the "poor" in the spiritual sense signify those who do not possess knowledges of good and of truth, and yet desire them (Matt. 11:5; Luke 6:20, 21; 14:21; Isa. 14:30; 29:19; 41:17, 18; Zeph. 3:12, 13). All these passages may be seen explained in accordance with the spiritual sense in the Arcana Coelestia (n. 10227).

NOTES.

[1] "Garments" signify truths, thus knowledges (n. 1073, 2576, 5319, 5954, 9212, 9216, 9952, 10536). "Purple" signifies celestial good (n. 9467). "Fine linen" signifies truth from a celestial origin (n. 5319, 9469, 9744).

[2] A "camel" signifies in the Word the knowing faculty and knowledge in general (n. 3048, 3071, 3143, 3145). What is meant by "needlework, working with a needle," and therefore by a "needle" (n. 9688). To enter from knowledge into the truths of faith is contrary to Divine order (n. 10236). Those that do this become demented in respect to the thing of heaven and the church (n. 128-130, 232, 233, 6047). And in the other life, when they think about spiritual things they become as it were drunken (n. 1072). Further about such (n. 196). Examples showing that when spiritual things are entered into through knowledges they cannot be comprehended (n. 233, 2094, 2196, 2203, 2209). It is permissible to enter from spiritual truth into knowledges which pertain to the natural man, but not the reverse, because there can be spiritual influx into the natural, but not natural influx into the spiritual (n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110). The truths of the word and of the church must first be acknowledged, after which it is permissible to consider knowledges, but not before (n. 6047).

366.

XL. MARRIAGES IN HEAVEN.

As heaven is from the human race, and angels therefore are of both sexes, and from creation woman is for man and man is for woman, thus the one belongs to the other, and this love is innate in both, it follows that there are marriages in heaven as well as on the earth. But marriages in heaven differ widely from marriages on the earth. Therefore what marriages in heaven are, and how they differ from marriages on the earth and wherein they are like them, shall now be told.

367. Marriage in heaven is a conjunction of two into one mind. It must first be explained what this conjunction is. The mind consists of two parts, one called the understanding and the other the will. When these two parts act as one they are called one mind. In heaven the husband acts the part called the understanding and the wife acts the part called the will. When this conjunction, which belongs to man's interiors, descends into the lower parts pertaining to the body, it is perceived and felt as love, and this love is marriage love. This shows that marriage love has its origin in the conjunction of two into one mind. This in heaven is called cohabitation; and the two are not called two but one. So in heaven a married pair is spoken of, not as two, but as one angel.[1]

NOTES.

[1] It is not known at this day what marriage love is, or whence it is (n. 2727). Marriage love is willing what another wills, thus willing mutually and reciprocally (n. 2731). Those that are in marriage love dwell together in the inmosts of life (n. 2732). It is such a union of two minds that from love they are one (n. 10168, 10169). For the love of minds, which is spiritual love, is a union (n. 1594, 2057, 3939, 4018, 5807, 6195, 7081-7086, 7501, 10130).

368. Moreover, such a conjunction of husband and wife in the inmosts of their minds comes from their very creation; for man is born to be intellectual, that is, to think from the understanding, while woman is born to be affectional, that is, to think from her will; and this is evident from the inclination or natural disposition of each, also from their form; from the disposition, in that man acts from reason and woman from affection; from the form in that man has a rougher and less beautiful face, a deeper voice and a harder body; while woman has a smoother and more beautiful face, a softer voice, and a more tender body. There is a like difference between understanding and will, or between thought and affection; so, too, between truth and good and between faith and love; for truth and faith belong to the understanding, and good and love to the will. From this it is that in the Word "youth" or "man" means in the spiritual sense the understanding of truth, and "virgin" or "woman" affection for good; also that the church, on account of its affection for good and truth, is called a "woman" and a "virgin;" also that all those that are in affection for good are called "virgins" (as in Apoc. 14:4).[1]

NOTES.

[1] In the Word "young men" signify understanding of truth, or the intelligent (n. 7668). "Men" have the same signification (n. 158, 265, 749, 915, 1007, 2517, 3134, 3236, 4823, 9007). "Woman" signifies affection for good and truth (n. 568, 3160, 6014, 7337, 8994); likewise the

church (n. 252, 253, 749, 770); "wife" has the same signification (n. 252, 253, 409, 749, 770); with what difference (n. 915, 2517, 3236, 4510, 4823). In the highest sense "husband and wife" are predicated of the Lord and of His conjunction with heaven and the church (n. 7022). A "virgin" signifies affection for good (n. 3067, 3110, 3179, 3189, 6729, 6742); likewise the church (n. 2362, 3081, 3963, 4638, 6729, 6775, 6788).

369. Everyone, whether man or woman, possesses understanding and will; but with the man the understanding predominates, and with the woman the will predominates, and the character is determined by that which predominates. Yet in heavenly marriages there is no predominance; for the will of the wife is also the husband's will, and the understanding of the husband is also the wife's understanding, since each loves to will and to think like the other, that is mutually and reciprocally. Thus are they conjoined into one. This conjunction is actual conjunction, for the will of the wife enters into the understanding of the husband, and the understanding of the husband into the will of the wife, and this especially when they look into one another's faces; for, as has been repeatedly said above, there is in the heavens a sharing of thoughts and affections, more especially with husband and wife, because they reciprocally love each other. This makes clear what the conjunction of minds is that makes marriage and produces marriage love in the heavens, namely, that one wishes what is his own to be the others, and this reciprocally.

370. I have been told by angels that so far as a married pair are so conjoined they are in marriage love, and also to the same extent in intelligence, wisdom and happiness, because Divine truth and Divine good which are the source of all intelligence, wisdom, and happiness, flow chiefly into marriage love; consequently marriage love, since it is also

the marriage of good and truth, is the very plane of Divine influx. For that love, as it is a conjunction of the understanding and will, is also a conjunction of truth and good, since the understanding receives Divine truth and is formed out of truths, and the will receives Divine good and is formed out of goods. For what a man wills is good to him, and what he understands is truth to him; therefore it is the same whether you say conjunction of understanding and will or conjunction of truth and good. Conjunction of truth and good is what makes an angel; it makes his intelligence, wisdom, and happiness; for an angel is an angel accordingly as good in him is conjoined with truth and truth with good; or what is the same, accordingly as love in him is conjoined with faith and faith with love.

371. The Divine that goes forth from the Lord flows chiefly into marriage love because marriage love descends from a conjunction of good and truth; for it is the same thing as has been said above, whether you say conjunction of understanding and will or conjunction of good and truth. Conjunction of good and truth has its origin in the Lord's Divine love towards all who are in heaven and on earth. From Divine love Divine good goes forth, and Divine good is received by angels and men in Divine truths. As truth is the sole receptacle of good nothing can be received from the Lord and from heaven by any one who is not in truths; therefore just to the extent that the truths in man are conjoined to good is man conjoined to the Lord and to heaven. This, then, is the very origin of marriage love, and for this reason that love is the very plane of Divine influx.

This shows why the conjunction of good and truth in heaven is called the heavenly marriage, and heaven is likened in the Word to a marriage, and is called a marriage; and the Lord is called the "Bridegroom" and "Husband," and heaven and also the church are called the "bride" and the "wife."[1]

NOTES.

[1] The origin, cause, and essence of true marriage love is the marriage of good and truth; thus it is from heaven (n. 2728, 2729). Respecting angelic spirit, who have a perception whether there is anything of marriage from the idea of a conjunction of good and truth (n. 10756). It is with marriage love in every respect the same as it is with the conjunction of good and truth (n. 1904, 2173, 2429, 2508, 3101, 3102, 3155, 3179, 3180, 4358, 5807, 5835, 9206, 9495, 9637). How and with whom the conjunction of good and truth is effected (n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 9258). Only those that are in good and truth from the Lord know what true marriage love is (n. 10171). In the Word "marriage" signifies the marriage of good and truth (n. 3132, 4434, 4835). The kingdom of the Lord and heaven are in true marriage love (n. 2737).

372. Good and truth conjoined in an angel or a man are not two but one, since good is then good of truth and truth is truth of good. This conjunction may be likened to a man's thinking what he wills and willing what he thinks, when the thought and will make one, that is, one mind; for thought forms, that is, presents in form that which the will wills, and the will gives delight to it; and this is why a married pair in heaven are not called two, but one angel. This also is what is meant by the Lord's words:

Have ye not read that He who made them from the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall become one flesh? Therefore, they are no more twain, but one flesh. What, therefore, God hath joined together let not man put asunder. Not all can receive this word but they to whom it is given (Matt. 19:4-6, 11; Mark 10:6-9; Gen. 2:24).

This is a description both of the heavenly marriage in which the angels are and of the marriage of good and truth, “man’s not putting asunder what God has joined together” meaning that good is not to be separated from truth.

373. From all this the origin of true marriage love is made clear, namely, that it is formed first in the minds of those who are in marriage, and descends therefrom and is derived into the body, where it is perceived and felt as love; for whatever is felt and perceived in the body has its origin in the spiritual, because it is from the understanding and the will. The understanding and the will constitute the spiritual man. Whatever descends from the spiritual man into the body presents itself there under another aspect, although it is similar and accordant, like soul and body, and like cause and effect; as can be seen from what has been said and shown in the two chapters on Correspondences.

374. I heard an angel describing true marriage love and its heavenly delights in this manner: That it is the Lord’s Divine in the heavens, which is Divine good and Divine truth so united in two persons, that they are not as two but as one. He said that in heaven the two consorts are marriage love, since everyone is his own good and his own truth in respect both to mind and to body, the body being an image of the mind because it is formed after its likeness. From this he drew the conclusion that the Divine is imaged in the two that are in true marriage love; and as the Divine is so

imaged so is heaven, because the entire heaven is Divine good and Divine truth going forth from the Lord; and this is why all things of heaven are inscribed on marriage love with more blessings and delights than it is possible to number. He expressed the number by a term that involved myriads of myriads. He wondered that the man of the church should know nothing about this, seeing that the church is the Lord's heaven on the earth, and heaven is a marriage of good and truth. He said he was astounded to think that within the church, even more than outside of it, adulteries are committed and even justified; the delight of which in itself is nothing else in a spiritual sense, and consequently in the spiritual world, than the delight of the love of falsity conjoined to evil, which delight is infernal delight, because it is the direct opposite of the delight of heaven, which is the delight of the love of truth conjoined with good.

375. Everyone knows that a married pair who love each other are interiorly united, and that the essential of marriage is the union of dispositions and minds. And from this it can be seen that such as their essential dispositions or minds are, such is their union and such their love for each other. The mind is formed solely out of truths and goods, for all things in the universe have relation to good and truth and to their conjunction; consequently such as the truths and goods are out of which the minds are formed, exactly such is the union of minds; and consequently the most perfect union is the union of minds that are formed out of genuine truths and goods. Let it be

known that no two things mutually love each other more than truth and good do; and therefore it is from that love that true marriage love descends.[1] Falsity and evil also love each other, but this love is afterwards changed into hell.

NOTES.

[1] All things in the universe, both in heaven and in the world, have relation to good and truth (n. 2452, 3166, 4390, 4409, 5232, 7256, 10122). And to the conjunction of these (n. 10555). Between good and truth there is marriage (n. 1904, 2173, 2508). Good loves truth, and from love longs for truth and for the conjunction of truth with itself, and from this they are in a perpetual endeavor to be conjoined (n. 9206, 9207, 9495). The life of truth is from good (n. 1589, 1997, 2572, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 9667). Truth is the form of good (n. 3049, 3180, 4574, 9154). Truth is to good as water is to bread (n. 4976).

376. From what has now been said about the origin of marriage love one may conclude who are in that love and who are not; namely, that those are in marriage love who are in Divine good from Divine truths; and that marriage love is genuine just to the extent that the truths are genuine with which the good is conjoined. And as all the good that is conjoined with truths is from the Lord, it follows that no one can be in true marriage love unless he acknowledges the Lord and His Divine; for without that acknowledgment the Lord cannot flow in and be conjoined with the truths that are in man.

377. Evidently, then, those that are in falsities, and especially those that are in falsities from evil, are not in marriage love. Moreover, those that are in evil and in falsities therefrom have the interiors of their minds closed up; and in such, therefore, there can be no source of marriage love; but below those interiors, in the external or

natural man separated from the internal, there can be a conjunction of falsity and evil, which is called infernal marriage. I have been permitted to see what this marriage is between those that are in the falsities of evil, which is called infernal marriage. Such converse together, and are united by a lustful desire, but inwardly they burn with a deadly hatred towards each other, too intense to be described.

378. Nor can marriage love exist between two partners belonging to different religions, because the truth of the one does not agree with the good of the other; and two unlike and discordant kinds of good and truth cannot make one mind out of two; and in consequence the love of such does not have its origin in any thing spiritual. If they live together in harmony it is solely on natural grounds.[1] And this is why in the heavens marriages are found only with those who are in the same society, because such are in like good and truth and not with those outside of the society. It may be seen above (n. 41, seq.) that all there in a society are in like good and truth, and differ from those outside the society. This was represented in the Israelitish nation by marriages being contracted within tribes, and particularly within families, and not outside of them.

NOTES.

[1] Marriages between those of different religions are not permissible, because there can be no conjunction of like good and truth in the interiors (n. 8998).

379. Nor is true marriage love possible between one husband and several wives; for its spiritual origin, which is the formation of one mind out of two, is thus destroyed; and in consequence interior conjunction, which is the conjunction of good and truth, from which is the very essence of that love, is also destroyed. Marriage with more than one is like an understanding divided among several wills; or it is like a man attached not to one but to several churches, since his faith is so distracted thereby as to come to naught. The angels declare that marrying several wives is wholly contrary to Divine order, and that they know this from several reasons, one of which is that as soon as they think of marriage with more than one they are alienated from internal blessedness and heavenly happiness, and become like drunken men, because good is separated from its truth in them. And as the interiors of their mind are brought into such a state merely by thinking about it with some intention, they see clearly that marriage with more than one would close up their internal mind, and cause marriage to be displaced by lustful love, which love withdraws from heaven.[1] (2) They declare further that this is not easily comprehended by men because there are few who are in genuine marriage love, and those who are not in it know nothing whatever of the interior delight that is in that love, knowing only the delight of lust, and this delight is changed into what is undelightful after living together a short time; while the delight of true marriage love not only endures to old age in the world, but after death becomes the delight of heaven and is there filled with an interior

delight that grows more and more perfect to eternity. They said also that the varieties of blessedness of true marriage love could be enumerated even to many thousands, not even one of which is known to man, or could enter into the comprehension of any one who is not in the marriage of good and truth from the Lord.

NOTES.

[1] As husband and wife should be one, and should live together in the inmost of life, and as they together make one angel in heaven, so true marriage love is impossible between one husband and several wives (n. 1907, 2740). To marry several wives at the same time is contrary to Divine order (n. 10837). That there is no marriage except between one husband and one wife is clearly perceived by those who are in the Lord’s celestial kingdom (n. 865, 3246, 9002, 10172). For the reason that the angels there are in the marriage of good and truth (n. 3246). The Israelitish nation were permitted to marry several wives, and to add concubines to wives, but not Christians, for the reason that that nation was in externals separate from internals, while Christians are able to enter into internals, thus into the marriage of good and truth (n. 3246, 4837, 8809.)

380. The love of dominion of one over the other entirely takes away marriage love and its heavenly delight, for as has been said above, marriage love and its delight consists in the will of one being that of the other, and this mutually and reciprocally. This is destroyed by love of dominion in marriage, since he that domineers wishes his will alone to be in the other, and nothing of the other’s will to be reciprocally in himself, which destroys all mutuality, and thus all sharing of any love and its delight one with the other. And yet this sharing and consequent conjunction are the interior delight itself that is called blessedness in marriage. This blessedness, with everything that is heavenly and spiritual in marriage love, is so completely extinguished by love of dominion as to destroy even all

knowledge of it; and if that love were referred to it would be held in such contempt that any mention of blessedness from that source would excite either laughter or anger. (2) When one wills or loves what the other wills or loves each has freedom, since all freedom is from love; but where there is dominion no one has freedom; one is a servant, and the other who rules is also a servant, for he is led as a servant by the lust of ruling. But all this is wholly beyond the comprehension of one who does not know what the freedom of heavenly love is. Nevertheless from what has been said above about the origin and essence of marriage love it can be seen that so far as dominion enters, minds are not united but divided. Dominion subjugates, and a subjugated mind has either no will or an opposing will. If it has no will it has also no love; and if it has an opposing will there is hatred in place of love. (3) The interiors of those who live in such marriage are in mutual collision and strife, as two opposites are wont to be, however their exteriors may be restrained and kept quiet for the sake of tranquillity. The collision and antagonism of the interiors of such are disclosed after their death, when commonly they come together and fight like enemies and tear each other; for they then act in accordance with the state of the interiors. Frequently I have been permitted to see them fighting and tearing one another, sometimes with great vengeance and cruelty. For in the other life everyone’s interiors are set at liberty; and they are no longer restrained by outward bounds or by worldly considerations, everyone then being just such as he is interiorly.

381. To some a likeness of marriage love is granted. Yet unless they are in the love of good and truth there is no marriage love, but only a love which from several causes appears like marriage love, namely, that they may secure good service at home; that they may be free from care, or at peace, or at ease; that they may be cared for in sickness or in old age; or that the children whom they love may be attended to. Some are constrained by fear of the other consort, or by fear of the loss of reputation, or other evil consequences, and some by a controlling lust. Moreover, in the two consorts marriage love may differ, in one there may be more or less of it, in the other little or none; and because of this difference heaven may be the portion of one and hell the portion of the other.

382. [a.] In the inmost heaven there is genuine marriage love because the angels there are in the marriage of good and truth, and also in innocence. The angels of the lower heavens are also in marriage love, but only so far as they are in innocence; for marriage love viewed in itself is a state of innocence; and this is why consorts who are in the marriage love enjoy heavenly delights together, which appear before their minds almost like the sports of innocence, as between little children; for everything delights their minds, since heaven with its joy flows into every particular of their lives. For the same reason marriage love is represented in heaven by the most beautiful objects. I have seen it represented by a maiden of indescribable beauty encompassed with a bright white cloud. It is said that the angels in heaven have all their

beauty from marriage love. Affections and thought flowing from that love are represented by diamond-like auras with scintillations as if from carbuncles and rubies, which are attended by delights that affect the interiors of the mind. In a word, heaven itself is represented in marriage love, because heaven with the angels is the conjunction of good and truth, and it is this conjunction that makes marriage love.

382. [b.] Marriages in heaven differ from marriages on the earth in that the procreation of offspring is another purpose of marriages on the earth, but not of marriages in heaven, since in heaven the procreation of good and truth takes the place of procreation of offspring. The former takes the place of the latter because marriage in heaven is a marriage of good and truth (as has been shown above); and as in that marriage good and truth and their conjunction are loved above all things so these are what are propagated by marriages in heaven. And because of this, in the Word births and generations signify spiritual births and generations, which are births and generations of good and truth; mother and father signify truth conjoined to good, which is what procreates; sons and daughters signify the truths and goods that are procreated; and sons-in-law and daughters-in-law conjunction of these, and so on.[1] All this makes clear that marriages in heaven are not like marriages on earth. In heaven marryings are spiritual, and cannot properly be called marryings, but conjunctions of minds from the conjunction of good and truth. But on earth there are marryings, because these are not of the spirit

alone but also of the flesh. And as there are no marryings in heaven, consorts there are not called husband and wife; but from the angelic idea of the joining of two minds into one, each consort designates the other by a name signifying one's own, mutually and reciprocally. This shows how the Lord's words in regard to marrying and giving in marriage (Luke 20:35, 36), are to be understood.

NOTES.

[1] Conceptions, pregnancies, births, and generations signify those that are spiritual, that is, such as pertain to good and truth, or to love and faith (n. 613, 1145, 1255, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 8042, 9325, 10249). Therefore generation and birth signify regeneration and rebirth through faith and love (n. 5160, 5598, 9042, 9845). Mother signifies the church in respect to truth, and thus the truth of the church; father the church in respect to good, and thus the good of the church (n. 2691, 2717, 3703, 5581, 8897). Sons signify affections for truth, and thus truths (n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807). Daughters signify affections for good, and the goods (n. 489-491, 2362, 3963, 6729, 6775, 6778, 9055). Son-in-law signifies truth associated with affection for good (n. 2389). Daughter-in-law signifies good associated with its truth (n. 4843).

383. I have also been permitted to see how marriages are contracted in the heavens. As everywhere in heaven those who are alike are united and those who are unlike are separated, so every society in heaven consists of those who are alike. Like are brought to like not by themselves but by the Lord (see above, n. 41, 43, 44, seq.); and equally consort to consort whose minds can be joined into one are drawn together; and consequently at first sight they inmostly love each other, and see themselves to be consorts, and enter into marriage. For this reason all marriages in heaven are from the Lord alone. They have also marriage feasts; and these are attended by many; but the festivities differ in different societies.

384. Marriages on the earth are most holy in the sight of the angels of heaven because they are seminaries of the human race, and also of the angels of heaven (heaven being from the human race, as already shown under that head), also because these marriages are from a spiritual origin, namely, from the marriage of good and truth, and because the Lord’s Divine flows especially into marriage love. Adulteries on the other hand are regarded by the angels as profane because they are contrary to marriage love; for as in marriages the angels behold the marriage of good and truth, which is heaven, so in adulteries they behold the marriage of falsity and evil, which is hell. If, then, they but hear adulteries mentioned they turn away. And this is why heaven is closed up to man when he commits adultery from delight; and when heaven is closed man no longer acknowledges the Divine nor any thing of the faith of church.[1] That all who are in hell are antagonistic to marriage love I have been permitted to perceive from the sphere exhaling from hell, which was like an unceasing endeavor to dissolve and violate marriages; which shows that the reigning delight in hell is the delight of adultery, and the delight of adultery is a delight in destroying the conjunction of good and truth, which conjunction makes heaven. From this it follows that the delight of adultery is an infernal delight directly opposed to the delight of marriage, which is a heavenly delight.

NOTES.

[1] Adulteries are profane (n. 9961, 10174). Heaven is closed to adulterers (n. 2750). Those that have experienced delight in adulteries cannot come into heaven (n. 539, 2733, 2747-2749, 2751, 10175). Adulterers are unmerciful and destitute of religion (n. 824, 2747, 2748). The ideas of adulterers are filthy (n. 2747, 2748). In the other life they love filth and are in filthy hells (n. 2755, 5394, 5722). In the Word adulteries signify adulterations of good, and whoredoms perversions of truth (n. 2466, 2729, 3399, 4865, 8904, 10648).

385. There were certain spirits who, from a practice acquired in the life of the body, infested me with peculiar craftiness, and this by a very gentle wave-like influx like the usual influx of well disposed spirits; but I perceived that there was craftiness and other like evils in them prompting them to ensnare and deceive. Finally, I talked with one of them who, I was told, had been when he lived in the world the leader of an army; and perceiving that there was a lustfulness in the ideas of his thought I talked with him about marriage, using spiritual speech with representatives, which fully expresses all that is meant and many things in a moment. He said that in the life of the body he had regarded adulteries as of no account. But I was permitted to tell him that adulteries are heinous, although to those like himself they do not appear to be such, and even appear permissible, on account of their seductive and enticing delights. That they are heinous he might know from the fact that marriages are the seminaries of the human race, and thus also the seminaries of the heavenly kingdom; consequently they must on no account be violated, but must be esteemed holy. This he might know from the fact, which he ought to know because of his being in the other life and in a state of perception, that marriage love descends from the Lord through heaven, and from that love, as from a parent, mutual love, which is the foundation

of heaven is derived; and again from this, that if adulterers merely draw near to heavenly societies they perceive their own stench and cast themselves down therefrom towards hell. At least he must have known that to violate marriages is contrary to Divine laws, and contrary to the civil laws of all kingdoms, also contrary to the genuine light of reason, because it is contrary to both Divine and human order; not to mention other considerations. But he replied that he had not so thought in the life of the body. He wished to reason about whether it were so, but was told that truth does not admit of such reasonings; for reasonings defend what one delights in, and thus one's evils and falsities; that he ought first to think about the things that had been said because they are truths; or at least think about them from the principle well known in the world, that no one should do to another what he is unwilling that another should do to him; thus he should consider whether he himself would not have detested adulteries if any one had in that way deceived his wife, whom he had loved as everyone loves in the first period of marriage, and if in his state of wrath he had expressed himself on the subject; also whether being a man of talent he would not in that case have confirmed himself more decidedly than others against adulteries, even condemning them to hell.

386. I have been shown how the delights of marriage love advance towards heaven, and the delights of adultery towards hell. The advance of the delights of marriage love towards heaven is into states of blessedness and happiness continually increasing until they become innumerable and

ineffable, and the more interiorly they advance the more innumerable and more ineffable they become, until they reach the very states of blessedness and happiness of the inmost heaven, or of the heaven of innocence, and this through the most perfect freedom; for all freedom is from love, thus the most perfect freedom is from marriage love, which is heavenly love itself. On the other hand, the advance of adultery is towards hell, and by degrees to the lowest hell, where there is nothing but what is direful and horrible. Such a lot awaits adulterers after their life in the world, those being meant by adulterers who feel a delight in adulteries, and no delight in marriages.

387.

XLI. THE EMPLOYMENTS OF ANGELS IN HEAVEN.

IT IS IMPOSSIBLE to enumerate the employments in the heavens, still less to describe them in detail, but something may be said about them in a general way; for they are numberless, and vary in accordance with the functions of the societies. Each society has its peculiar function, for as societies are distinct in accordance with goods (see above, n. 41), so they are distinct in accordance with uses, because with all in the heavens goods are goods in act, which are uses. Everyone there performs a use, for the Lord's kingdom is a kingdom of uses.[1]

NOTES.

[1] The Lord's kingdom is a kingdom of uses (n. 454, 696, 1103, 3645, 4054, 7038). Performing uses is serving the Lord (n. 7038). In the other life all must perform uses (n. 1103); even the wicked and infernal, but in what manner (n. 696). All are such as are the uses they perform (n. 4054, 6815); illustrated (n. 7038). Angelic blessedness consists in the goods of charity, that is, in performing uses (n. 454).

388. In the heavens as on the earth there are many forms of service, for there are ecclesiastical affairs, there are civil affairs, and there are domestic affairs. That there are ecclesiastical affairs is evident from what has been said and shown above, where Divine worship is treated of (n. 221-227); civil affairs, where governments in heaven are treated of (n. 213-220); and domestic affairs, where the dwellings and homes of angels are treated of (n. 183-190); and

marriages in heaven (n. 366-368); all of which show that in every heavenly society there are many employments and services.

389. All things in the heavens are organized in accordance with Divine order, which is everywhere guarded by the services performed by angels, those things that pertain to the general good or use by the wiser angels, those that pertain to particular uses by the less wise, and so on. They are subordinated just as uses are subordinated in the Divine order; and for this reason a dignity is connected with every function according to the dignity of the use. Nevertheless, an angel does not claim dignity to himself, but ascribes all dignity to the use; and as the use is the good that he accomplishes, and all good is from the Lord, so he ascribes all dignity to the Lord. Therefore he that thinks of honor for himself and subsequently for the use, and not for the use and subsequently for himself, can perform no function in heaven, because this is looking away backwards from the Lord, and putting self in the first place and use in the second. When use is spoken of the Lord also is meant, because, as has just been said, use is good, and good is from the Lord.

390. From this it may be inferred what subordinations in the heavens are, namely, that as any one loves, esteems, and honors the use he also loves, esteems, and honors the person with whom the use is connected; also that the person is loved, esteemed and honored in the measure in which he ascribes the use to the Lord and not to himself; for to that extent he is wise, and the uses he performs he

performs from good. Spiritual love, esteem, and honor are nothing else than the love, esteem, and honor of the use in the person, together with the honor to the person because of the use, and not honor to the use because of the person. This is the way, moreover, in which men are regarded when they are regarded from spiritual truth, for one man is then seen to be like another, whether he be in great or in little dignity, the only perceptible difference being a difference in wisdom; and wisdom is loving use, that is, loving the good of a fellow citizen, of society, of one's country, and of the church. It is this that constitutes love to the Lord, because every good that is a good of use is from the Lord; and it constitutes also love towards the neighbor, because the neighbor means the good that is to be loved in a fellow citizen, in society, in one's country, and in the church, and that is to be done in their behalf.[1]

NOTES.

[1] Loving the neighbor is not loving the person, but loving that which is in him and which constitutes him (n. 5025, 10336). Those who love the person, and not that which is in him, and which constitutes him, love equally an evil man and a good man (n. 3820); and do good alike to the evil and to the good; and yet to do good to the evil is to do evil to the good and that is not loving the neighbor (n. 3820, 6703, 8120). The judge who punishes the evil that they may be reformed, and may not contaminate or injure the good, loves his neighbor (n. 3820, 8120, 8121). Every individual and every community also one's country and the church, and in the most general sense the kingdom of the Lord, are the neighbor, and to do good to these from a love of good in accord with the quality of their state, is loving the neighbor; that is, the neighbor is their good, which is to be consulted (n. 6818-6824, 8123).

391. As all the societies in the heavens are distinct in accordance with their goods (as said above, n. 41, seq.) so they are distinct in accordance with their uses, goods being goods in act, that is, goods of charity which are uses. Some

societies are employed in taking care of little children; others in teaching and training them as they grow up; others in teaching and training in like manner the boys and girls that have acquired a good disposition from their education in the world, and in consequence have come into heaven. There are other societies that teach the simple good from the Christian world, and lead them into the way to heaven; there are others that in like manner teach and lead the various heathen nations. There are some societies that defend from infestations by evil spirits the newly arrived spirits that have just come from the world; there are some that attend upon the spirits that are in the lower earth; also some that attend upon spirits that are in the hells, and restrain them from tormenting each other beyond prescribed limits; and there are some that attend upon those who are being raised from the dead. In general, angels from each society are sent to men to watch over them and to lead them away from evil affections and consequent thoughts, and to inspire them with good affections so far as they will receive them in freedom; and by means of these they also direct the deeds or works of men by removing as far as possible evil intentions. When angels are with men they dwell as it were in their affections; and they are near to man just in the degree in which he is in good from truths, and are distant from him just in the degree in which his life is distant from good.[1] But all these employments of angels are employments of the Lord through the angels, for the angels perform them from the Lord and not from themselves. For this reason, in the

Word in its internal sense “angels” mean, not angels, but something belonging to the Lord; and for the same reason angels are called “gods” in the Word.[2]

NOTES.

[1] Of the angels that are with little children and afterwards with boys, and thus in succession (n. 2303). Man is raised from the dead by means of angels; from experiences (n. 168-189). Angels are sent to those who are in hell to prevent their tormenting each other beyond measure (n. 967). Of the services rendered by the angels to men on their coming into the other life (n. 2131). There are spirits and angels with all men and man is led by the Lord by means of spirits and angels (n. 50, 697, 2796, 2887, 2888, 5846-5866, 5976-5993, 6209). Angels have dominion over evil spirits (n. 1755).

[2] In the Word by angels something Divine from the Lord is signified (n. 1925, 2821, 3039, 4085, 6280, 8192). In the Word angels are called “gods,” because of their reception of Divine truth and good from the Lord (n. 4295, 4402, 8192, 8301).

392. These employments of the angels are their general employments; but each one has his particular charge; for every general use is composed of innumerable uses which are called mediate, ministering, and subservient uses, all and each coordinated and subordinated in accordance with Divine order, and taken together constituting and perfecting the general use, which is the general good.

393. Those are concerned with ecclesiastical affairs in heaven who in the world loved the Word and eagerly sought in it for truths, not with honor or gain as an end, but uses of life both for themselves and for others. These in heaven are in enlightenment and in the light of wisdom in the measure of their love and desire for use; and this light of wisdom they receive from the Word in heaven, which is not a natural Word, as it is in the world, but a spiritual Word (see above, n. 259.) These minister in the preaching office; and

in accordance with Divine order those are in higher positions who from enlightenment excel others in wisdom. (2) Those are concerned with civil affairs who in the world loved their country, and loved its general good more than their own, and did what is just and right from a love for what is just and right. So far as these from the eagerness of love have investigated the laws of justice and have thereby become intelligent, they have the ability to perform such functions in heaven, and they perform these in that position or degree that accords with their intelligence, their intelligence being in equal degree with their love of use for the general good. (3) Furthermore, there are in heaven more functions and services and occupations than can be enumerated; while in the world there are few in comparison. But however many there may be that are so employed, they are all in the delight of their work and labor from a love of use, and no one from a love of self or of gain; and as all the necessaries of life are furnished them gratuitously they have no love of gain for the sake of a living. They are housed gratuitously, clothed gratuitously, and fed gratuitously. Evidently, then, those that have loved themselves and the world more than use have no lot in heaven; for his love or affection remains with everyone after his life in the world, and is not extirpated to eternity (see above, n. 563).

394. In heaven everyone comes into his own occupation in accordance with correspondence, and the correspondence is not with the occupation but with the use of each occupation (see above, n. 112); for there is a

correspondence of all things (see n. 106). He that in heaven comes into the employment or occupation corresponding to his use is in much the same condition of life as when he was in the world; since what is spiritual and what is natural make one by correspondences; yet there is this difference, that he then comes into an interior delight, because into spiritual life, which is an interior life, and therefore more receptive of heavenly blessedness.

395.

XLII. HEAVENLY JOY AND HAPPINESS.

HARDLY ANY ONE at present knows what heaven is or what heavenly joy is. Those who have given any thought to these subjects have had so general and so gross an idea about them as scarcely to amount to anything. From spirits that have come from the world into the other life I have been able to learn fully what idea they had of heaven and heavenly joy; for when left to themselves, as they were in the world, they think as they then did. There is this ignorance about heavenly joy for the reason that those who have thought about it have formed their opinion from the outward joys pertaining to the natural man, and have not known what the inner and spiritual man is, nor in consequence the nature of his delight and blessedness; and therefore even if they had been told by those who are in spiritual or inward delight what heavenly joy is, would have had no comprehension of it, for it could have fallen only into an idea not yet recognized, thus into no perception; and would therefore have been among the things that the natural man rejects. Yet everyone can understand that when a man leaves his outer or natural man he comes into the inner or spiritual man, and consequently can see that heavenly delight is internal and spiritual, not external and natural; and being internal and spiritual, it is more pure and exquisite, and affects the interiors of man which pertain to his soul or spirit. From these things alone everyone may conclude that his delight is such as the delight of his spirit has previously been and that the delight of the body, which is called the delight of the flesh, is in comparison not heavenly; also that whatever is in the spirit of man when he leaves the body remains after death, since he then lives a man-spirit.

396. All delights flow forth from love, for that which a man loves he feels to be delightful. No one has any delight from any other source. From this it follows that such as the love is such is the delight. The delights of the body or of the flesh all flow forth from the love of self and love of the world; consequently they are lusts and their pleasures; while the delights of the soul or spirit all flow forth from love to the Lord and love towards the neighbor, consequently they are affections for good and truth and interior satisfactions. These loves with their delights flow in out of heaven from the Lord by an inner way, that is, from above, and affect the interiors; while the former loves with their delights flow in from the flesh and from the world by an external way, that is, from beneath, and affect the exteriors. Therefore as far as the two loves of heaven are received and make themselves felt, the interiors of man, which belong to his soul or spirit and which look from the world heavenwards, are opened, while so far as the two loves of the world are received and make themselves felt, his exteriors, which belong to the body or flesh and look away from heaven towards the world, are opened. As loves flow in and are received their delights also flow in, the delights of heaven into the interiors and the delights of the

world into the exteriors, since all delight, as has just been said above, belongs to love.

397. Heaven in itself is so full of delights that viewed in itself it is nothing else than blessedness and delight; for the Divine good that flows forth from the Lord's Divine love is what makes heaven in general and in particular with everyone there, and the Divine love is a longing for the salvation of all and the happiness of all from inmosts and in fullness. Thus whether you say heaven or heavenly joy it is the same thing.

398. The delights of heaven are both ineffable and innumerable; but he that is in the mere delight of the body or of the flesh can have no knowledge of or belief in a single one of these innumerable delights; for his interiors, as has just been said, look away from heaven towards the world, thus backwards. For he that is wholly in the delight of the body or of the flesh, or what is the same, in the love of self and of the world, has no sense of delight except in honor, in gain, and in the pleasures of the body and the senses; and these so extinguish and suffocate the interior delights that belong to heaven as to destroy all belief in them; consequently he would be greatly astonished if he were told that when the delights of honor and of gain are set aside other delights are given, and still more if he were told that the delights of heaven that take the place of these are innumerable, and are such as cannot be compared with the delights of the body and the flesh, which are chiefly the delights of honor and of gain. All this makes clear why it is not known what heavenly joy is.

399. One can see how great the delight of heaven must be from the fact that it is the delight of everyone in heaven to share his delights and blessings with others; and as such is the character of all that are in the heavens it is clear how immeasurable is the delight of heaven. It has been shown above (n. 268), that in the heavens there is a sharing of all with each and of each with all. Such sharing goes forth from the two loves of heaven, which are, as has been said, love to the Lord and love towards the neighbor; and to share their delights is the very nature of these loves. Love to the Lord is such because the Lord's love is a love of sharing everything it has with all, since it wills the happiness of all. There is a like love in everyone of those who love the Lord, because the Lord is in them; and from this comes the mutual sharing of the delights of angels with one another. Love towards the neighbor is of such a nature, as will be seen in what follows. All this shows that it is the nature of these loves to share their delights. It is otherwise with the loves of self and of the world. The love of self takes away from others and robs others of all delight, and directs it to itself, for it wishes well to itself alone; while the love of the world wishes to have as its own what belongs to the neighbor. Therefore these loves are destructive of the delights of others; or if there is any disposition to share, it is for the sake of themselves and not for the sake of others. Thus in respect to others it is the nature of those loves not to share but to take away, except so far as the delights of others have some relation to self. That the loves of self and of the world, when they rule, are such I have often been permitted to perceive by living

experience. Whenever the spirits that were in these loves during their life as men in the world drew near, my delight receded and vanished; and I was told that at the mere approach of such to any heavenly society the delight of those in the society diminished just in the degree of their proximity; and what is wonderful, the evil spirits are then in their delight. All this indicates the state of the spirit of such a man while he is in the body, since it is the same as it is after it is separated from the body, namely, that it longs for or lusts after the delights or goods of another, and finds delight so far as it secures them. All this makes clear that the loves of self and of the world tend to destroy the joys of heaven, and are thus direct opposites of heavenly loves, which desire to share.

400. But it must be understood that the delight of those who are in the loves of self and of the world, when they draw near to any heavenly society, is the delight of their lust, and thus is directly opposite to the delight of heaven. And such enter into this delight of their lust in consequence of their taking away and dispelling heavenly delight in those that are in such delight. When the heavenly delight is not taken away or dispelled it is different, for they are then unable to draw near; for so far as they draw near they bring upon themselves anguish and pain; and for this reason they do not often venture to come near. This also I have been permitted to learn by repeated experience, something of which I would like to add. (2) Spirits who go from this world into the other life desire more than any thing else to get into heaven. Nearly all seek to enter,

supposing that heaven consists solely in being admitted and received. Because of this desire they are brought to some society of the lowest heaven. But as soon as those who are in the love of self and of the world draw near the first threshold of that heaven they begin to be distressed and so tortured inwardly as to feel hell rather than heaven to be in them; and in consequence they cast themselves down headlong therefrom, and do not rest until they come into the hells among their like. (3) It has also frequently occurred that such spirits have wished to know what heavenly joy is, and having heard that it is in the interiors of angels, they have wished to share in it. This therefore was granted; for whatever a spirit who is not yet in heaven or hell wishes is granted if it will benefit him. But as soon as that joy was communicated they began to be so tortured as not to know how to twist or turn because of the pain. I saw them thrust their heads down to their feet and cast themselves upon the ground, and there writhe into coils like serpents, and this in consequence of their interior agony. Such was the effect produced by heavenly delight upon those who are in the delights of the love of self and of the world; and for the reason that these loves are directly opposite to heavenly loves, and when opposite acts against opposite such pain results. And since heavenly delight enters by an inward way and flows into the contrary delight, the interiors which are in the contrary delight are twisted backwards, thus into the opposite direction, and the result is such tortures. (4) They are opposite for the reason given above, that love to the Lord and love to the neighbor wish to share with others all that is their own, for this is their delight, while the loves of self and of the world wish to take away from others what they have, and take it to themselves; and just to the extent that they are able to do this they are in their delight. From this, too, one can see what it is that separates hell from heaven; for all that are in hell were, while they were living in the world, in the mere delights of the body and of the flesh from the love of self and of the world; while all that are in the heavens were, while they lived in the world, in the delights of the soul and spirit from love to the Lord and love to the neighbor; and as these are opposite loves, so the hells and the heavens are entirely separated, and indeed so separated that a spirit in hell does not venture even to put forth a finger from it or raise the crown of his head, for if he does this in the least he is racked with pain and tormented. This, too, I have frequently seen.

401. One who is in the love of self and love of the world perceives while he lives in the body a sense of delight from these loves and also in the particular pleasures derived from these loves. But one who is in love to God and in love towards the neighbor does not perceive while he lives in the body any distinct sense of delight from these loves or from the good affections derived from them, but only a blessedness that is hardly perceptible, because it is hidden away in his interiors and veiled by the exteriors pertaining to the body and dulled by the cares of the world. But after death these states are entirely changed. The delights of love of self and of the world are then turned into what is

painful and direful, because into such things as are called infernal fire, and by turns into things defiled and filthy corresponding to their unclean pleasures, and these, wonderful to tell, are then delightful to them. But the obscure delight and almost imperceptible blessedness of those that had been while in the world in love to God and in love to the neighbor are then turned into the delight of heaven, and become in every way perceived and felt, for the blessedness that lay hidden and unrecognized in their interiors while they lived in the world is then revealed and brought forth into evident sensation, because such had been the delight of their spirit, and they are then in the spirit.

402. In uses all the delights of heaven are brought together and are present, because uses are the goods of love and charity in which angels are; therefore everyone has delights that are in accord with his uses, and in the degree of his affection for use. That all the delights of heaven are delights of use can be seen by a comparison with the five bodily senses of man. There is given to each sense a delight in accordance with its use; to the sight, the hearing, the smell, the taste, and the touch, each its own delight; to the sight a delight from beauty and from forms, to the hearing from harmonious sounds, to the smell from pleasing odors, to taste from fine flavors. These uses which the senses severally perform are known to those who study them, and more fully to those who are acquainted with correspondences. Sight has such a delight because of the use it performs to the understanding, which is the inner

sight; the hearing has such a delight because of the use it performs both to the understanding and to the will through giving attention; the smell has such a delight because of the use it performs to the brain, and also to the lungs; the taste has such a delight because of the use it performs to the stomach, and thus to the whole body by nourishing it. The delight of marriage, which is a purer and more exquisite delight of touch, transcends all the rest because of its use, which is the procreation of the human race and thereby of angels of heaven. These delights are in these sensories by an influx of heaven, where every delight pertains to use and is in accordance with use.

403. There were some spirits who believed from an opinion adopted in the world that heavenly happiness consists in an idle life in which they would be served by others; but they were told that happiness never consists in abstaining from work and getting satisfaction therefrom. This would mean everyone’s desiring the happiness of others for himself, and what everyone wished for no one would have. Such a life would be an idle not an active life, and would stupefy all the powers of life; and everyone ought to know that without activity of life there can be no happiness of life, and that rest from this activity should be only for the sake of recreation, that one may return with more vigor to the activity of his life. They were then shown by many evidences that angelic life consists in performing the good works of charity, which are uses, and that the angels find all their happiness in use, from use, and in accordance with use. To those that held the opinion that

heavenly joy consists in living an idle life and drawing breaths of eternal joy in idleness, a perception was given of what such a life is, that they might become ashamed of the idea; and they saw that such a life is extremely sad, and that all joy thus perishing they would in a little while feel only loathing and disgust for it.

404. There were some spirits who thought themselves better instructed than others, and who said that they had believed in the world that heavenly joy would consist solely in praising and giving glory to God, and that this would be an active life. But these were told that praising and giving glory to God is not a proper active life, also that God has no need of praises and glorification, but it is His will that they should perform uses, and thus the good works that are called goods of charity. But they were unable to associate with goods of charity any idea of heavenly joy, but only of servitude, although the angels testified that this joy is most free because it comes from an interior affection and is conjoined with ineffable delight.

405. Almost all who enter the other life think that hell is the same to everyone, and heaven the same; and yet in both there are infinite varieties and diversities, and in no case is hell or heaven wholly the same to one as to another; as it is impossible that any one man, spirit or angel should ever be wholly like another even as to the face. At my mere thought of two being just alike or equal the angels expressed horror, saying that everyone thing is formed out of the harmonious concurrence of many things, and that the one thing is such as that concurrence is; and that it is thus that a whole

society in heaven becomes a one, and that all the societies of heaven together become a one, and this from the Lord alone by means of love.[1] Uses in the heavens are likewise in all variety and diversity, and in no case is the use of one wholly the same as and identical with the use of another; so neither is the happiness of one the same as and identical with the happiness of another. Furthermore, the delights of each use are innumerable, and these innumerable delights are likewise various, and yet conjoined in such order that they mutually regard each other, like the uses of each member, organ, and viscus, in the body, and still more like the uses of each vessel and fiber in each member, organ and viscus; each and all of which are so affiliated as to have regard to another's good in their own good, and thus each in all, and all in each. From this universal and individual aspect they act as one.

NOTES.

[1] One thing consists of various things, and receives thereby its form and quality and perfection in accordance with the quality of the harmony and concurrence (n. 457, 3241, 8003). There is an infinite variety and never any one thing the same as another (n. 7236, 9002). It is the same in the heavens (n. 3744, 4005, 7236, 7833, 7836, 9002). In consequence all the societies in the heavens and all the angels in a society are distinct from each other because they are in different goods and uses (n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833). The Lord's Divine love arranges all into a heavenly form, and so conjoins them that they are as a single man (n. 457, 3986, 5598).

406. I have talked at times with spirits that had recently come from the world about the state of eternal life, saying that it is important to know who the Lord of the kingdom is, and what kind and what form of government it has. As nothing is more important for those entering another

kingdom in the world than to know who and what the king is, and what the government is, and other particulars in regard to the kingdom, so is it of still greater consequence in regard to this kingdom in which they are to live to eternity. Therefore they should know that it is the Lord who governs both heaven and the universe, for He who governs the one governs the other; thus that the kingdom in which they now are is the Lord’s; and that the laws of this kingdom are eternal truths, all of which rest upon the law that the Lord must be loved above all things and the neighbor as themselves; and even more than this, if they would be like the angels they must love the neighbor more than themselves. On hearing this they could make no reply, for the reason that although they had heard in the life of the body something like this they had not believed it, wondering how there could be such love in heaven, and how it could be possible for any one to love his neighbor more than himself. But they were told that every good increases immeasurably in the other life, and that while they cannot go further in the life of the body than to love the neighbor as themselves, because they are immersed in what concerns the body, yet when this is set aside their love becomes more pure, and finally becomes angelic, which is to love the neighbor more than themselves. For in the heavens there is joy in doing good to another, but no joy in doing good to self unless with a view to its becoming another’s, and thus for another’s sake. This is loving the neighbor more than oneself. They were told that the possibility of such a love is shown in the world in the marriage love of some who have suffered death to protect a consort from injury, in the love of parents for their children, as in a mother's preferring to go hungry rather than see her child go hungry; in sincere friendship, in which one friend will expose himself to danger for another; and even in polite and pretended friendship that wishes to emulate sincere friendship, in offering the better things to those to whom it professes to wish well, and bearing such good will on the lips though not in the heart; finally, in the nature of love, which is such that its joy is to serve others, not for its own sake but for theirs. But all this was incomprehensible to those who loved themselves more than others, and in the life of the body had been greedy of gain; most of all to the avaricious.

407. There was one who in the life of the body had exercised power over others, and who had retained in the other life the desire to rule; but he was told that he was now in another kingdom, which is eternal, and that his rule on earth had perished, and that he was now where no one is esteemed except in accordance with his goodness and truth, and that measure of the Lord's mercy which he enjoyed by virtue of his life in the world; also that the same is true in this kingdom as on the earth, where men are esteemed for their wealth and for their favor with the prince, wealth here being good and truth, and favor with the prince the mercy bestowed on man by the Lord in accordance with his life in the world. Any wish to rule otherwise would make him a rebel, since he is in another's kingdom. On hearing these things he was ashamed.

408. I have talked with spirits who believed heaven and heavenly joy to consist in their being great; but such were told that in heaven he that is least is greatest, since he is called least who has, and wishes to have, no power or wisdom from himself, but only from the Lord, he that is least in that sense having the greatest happiness, and as he has the greatest happiness, it follows that he is greatest; for he has thereby from the Lord all power and excels all in wisdom. What is it to be the greatest unless to be the most happy? For to be the most happy is what the powerful seek through power and the rich through riches. It was further said that heaven does not consist in a desire to be least for the purpose of being greatest, for that would be aspiring and longing to be the greatest; but it consists in desiring from the heart the good of others more than one's own, and in serving others with a view to their happiness, not with recompense as an end, but from love.

409. Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmost of the life of angels and therefrom in everything of their thought and affection, and from this in every particular of their speech and action. It is as if the interiors were fully opened and unloosed to receive delight and blessedness, which are distributed to every least fiber and thus through the whole. Thus the perception and sensation of this joy is so great as to be beyond description, for that which starts from the inmosts flows into every particular derived from the inmosts, propagating itself away with increase towards the exteriors. Good spirits who are not yet in that joy, because not yet

raised up into heaven, when they perceive a sense of that joy from an angel from the sphere of his love, are filled with such delight that they come as it were into a delicious trance. This sometimes happens with those who desire to know what heavenly joy is.

410. When certain spirits wished to know what heavenly joy is they were allowed to feel it to such a degree that they could no longer bear it; and yet it was not angelic joy; it was scarcely in the least degree angelic, as I was permitted to perceive by sharing it, but was so slight as to be almost frigid; nevertheless they called it most heavenly, because to them it was an inmost joy. From this it was evident, not only that there are degrees of the joys of heaven, but also that the inmost joy of one scarcely reaches to the outmost or middle joy of another; also that when any one receives his own inmost joy he is in his heavenly joy, and cannot endure what is still more interior, for such a joy becomes painful to him.

411. Certain spirits, not evil, sinking into a quiescence like sleep, were taken up into heaven in respect to the interiors of their minds; for before their interiors are opened spirits can be taken up into heaven and be taught about the happiness of those there. I saw them in the quiescent state for about half an hour, and afterwards they relapsed into their exteriors in which they were before, and also into a recollection of what they had seen. They said that they had been among the angels in heaven, and had there seen and perceived amazing things, all of which were resplendent as if made of gold, silver, and precious stones,

in exquisite forms and in wonderful variety; also that angels are not delighted with the outward things themselves, but with the things they represented, which were Divine, ineffable, and of infinite wisdom, and that these were their joy; with innumerable other things that could not be described in human language even as to a ten-thousandth part, or fall into ideas which partake of any thing material.

412. Scarcely any who enter the other life know what heavenly blessedness and happiness are, because they do not know what internal joy is, deriving their perception of it solely from bodily and worldly gladness and joy; and in consequence what they are ignorant of they suppose to be nothing, when in fact bodily and worldly joys are of no account in comparison. In order, therefore, that the well disposed, who do not know what heavenly joy is, may know and realize what it is, they are taken first to paradisal scenes that transcend every conception of the imagination. They then think that they have come into the heavenly paradise; but they are taught that this is not true heavenly happiness; and they are permitted to realize such interior states of joy as are perceptible to their inmost. They are then brought into a state of peace even to their inmost, when they confess that nothing of it is in the least expressible or conceivable. Finally they are brought into a state of innocence even to their inmost sense. Thus they are permitted to learn what true spiritual and heavenly good is.

413. But that I might learn the nature of heaven and heavenly joy I have frequently and for a long time been permitted by the Lord to perceive the delights of heavenly

joys; but while I have been enabled to know by living experience what they are I am not at all able to describe them. Nevertheless, that some idea of them may be formed, something shall be said about them. Heavenly joy is an affection of innumerable delights and joys, which together present something general, and in this general, that is, this general affection, are harmonies of innumerable affections that come to perception obscurely, and not distinctly, because the perception is most general. Nevertheless I was permitted to perceive that there are innumerable things in it, in such order as cannot be at all described, those innumerable things being such as flow from the order of heaven. The order in the particulars of the affection even to the least, is such that these particulars are presented and perceived only as a most general whole, in accordance with the capacity of him who is the subject. In a word, each general affection contains infinite affections arranged in a most orderly form, with nothing therein that is not alive, and that does not affect all of them from the inmosts; for heavenly joys go forth from inmosts. I perceived also that the joy and ecstasy came as from the heart, diffusing most softly through all the inmost fibers, and from these into the bundles of fibers, with such an inmost sense of delight that the fiber seemed to be nothing but joy and ecstasy, and everything perceptive and sensitive therefrom seemed in like manner to be alive with happiness. Compared with these joys the joy of bodily pleasures is like a gross and pungent dust compared with a pure and most gentle aura. I have noticed that when I wished to transfer all my delight to another, a more interior and fuller delight continually flowed in in its place, and the more I wished this, the more flowed in; and this was perceived to be from the Lord.

414. Those that are in heaven are continually advancing towards the spring of life, with a greater advance towards a more joyful and happy spring the more thousands of years they live; and this to eternity, with increase according to the growth and degree of their love, charity, and faith. Women who have died old and worn out with age, if they have lived in faith in the Lord, in charity to the neighbor, and in happy marriage love with a husband, advance with the succession of years more and more into the flower of youth and early womanhood, and into a beauty that transcends every conception of any such beauty as is seen on the earth. Goodness and charity are what give this form and thus manifest their own likeness, causing the joy and beauty of charity to shine forth from every least particular of the face, and causing them to be the very forms of charity. Some who beheld this were struck with amazement. The form of charity that is seen in a living way in heaven, is such that it is charity itself that both forms and is formed; and this in such a manner that the whole angel is a charity, as it were, especially the face; and this is both clearly seen and felt. When this form is beheld it is beauty unspeakable, affecting with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young. Such forms or such beauties do those become in the other life who have lived in love to the Lord and in charity towards the neighbor. All

angels are such forms in endless variety; and of these heaven is constituted.

415.

XLIII. THE IMMENSITY OF HEAVEN.

THE IMMENSITY OF the heaven of the Lord is evident from many things that have been said and shown in the foregoing chapters, especially from this, that heaven is from the human race (n. 311-317), both from those born within the church and from those born out of it (n. 318-328); thus it consists of all from the beginning of this earth that have lived a good life. How great a multitude of men there is in this entire world any one who knows anything about the divisions, the regions, and kingdoms of the earth may conclude. Whoever goes into a calculation will find that several thousands of men die every day, that is, some myriads of millions every year; and this from the earliest times, since which several thousands of years have elapsed. All of these after death have gone into the other world, which is called the spiritual world, and they are constantly going into it. But how many of these have become or are becoming angels of heaven cannot be told. This I have been told, that in ancient times the number was very great, because men then thought more interiorly and spiritually, and from such thought were in heavenly affection; but in the following ages not so many, because in the process of time man became more external and began to think more naturally, and from such thought to be in earthly affection. All of this shows how great heaven is even from the inhabitants of this earth alone.

416. The immensity of the heaven of the Lord is shown also by this, that all children, whether born within the church or out of it, are adopted by the Lord and become angels; and the number of these amounts to a fourth or fifth part of the whole human race on the earth. That every child, wherever born, whether within the church or out of it, whether of pious or impious parents, is received by the Lord when it dies, and is brought up in heaven, and is taught and imbued with affections for good, and through these with knowledges of truth, in accordance with Divine order, and as he becomes perfected in intelligence and wisdom is brought into heaven and becomes an angel, can be seen above (n. 329-345). From all this a conclusion may be formed of the multitude of angels of heaven, derived from this source alone, from the first creation to the present time.

417. Again, how immense the heaven of the Lord is can be seen from this, that all the planets visible to the eye in our solar system are earths, and moreover, that in the whole universe there are innumerable earths, all of them full of inhabitants. These have been treated of particularly in a small work on those earths from which I will quote the following passage:

It is fully known in the other life that there are many earths inhabited by men from which spirits and angels come; for everyone there who desires from a love of truth and of use to do so is permitted to talk with spirits of other earths, and thus be assured that there is a plurality of worlds, and learn that the human race is not from one earth alone, but from innumerable earths. I have frequently talked about this with spirits of our earth, and was told that any intelligent person ought to know from many things that he does know that there are many earths inhabited by men; for it may be reasonably inferred that immense bodies like the planets, some of which exceed this earth in magnitude, are not empty masses created merely to be borne through space and to be carried around the sun, and to shine with their scanty light for the benefit of a single earth, but must have a more important use. He that believes, as everyone must believe, that the Divine created the universe for no other end than that the human race might exist, and heaven therefrom, for the human race is a seminary of heaven, must needs believe that wherever there is an earth there are men. That the planets visible to us because they are within the limits of our solar system are earths is evident from their being bodies of earthy matters, which is known from their reflecting the sun's light, and from their not appearing, when viewed through telescopes, like stars, sparkling with flame, but like earths varied with darker portions; also from their passing like our earth around the sun and following in the path of the zodiac, thus making years and seasons of the year, spring, summer, autumn, and winter, also revolving on their axes like our earth, making days and times of the day, morning, mid-day, evening, and night; also from some of them having moons, called satellites, that revolve around their earth at stated times, as the moon does around ours; while the planet Saturn, being at a greater distance from the sun, has also a large luminous belt which gives much light, though reflected, to that earth. Who that knows all this and thinks rationally can ever say that the planets are empty bodies? Moreover, I have said to spirits that man might believe that there are more earths in the universe than one, from the fact that the starry heaven is so immense, and the stars there so innumerable, and each of them in its place or in its system a sun, resembling our sun, although of a varying magnitude. Any one who duly weighs the subject must conclude that such an immense whole must needs be a means to an end that is the final end of creation; and this end is a heavenly kingdom in which the Divine may dwell with angels and men. For the visible universe or the heaven illumined by stars so numberless, which are so many suns, is simply a means for the existence of earths with men upon them from whom the heavenly kingdom is derived. From all this a rational man must needs conclude that so immense a means to so great an end could not have been provided merely for the human race on a single earth. What would this be for a Divine that is infinite, to which thousands and even myriads of earths, all of them full of inhabitants, would be little and scarcely anything? There are spirits whose sole pursuit is the acquisition of knowledges, because their delight is in this alone; and for this reason they are permitted to wander about, and even to pass out of our solar system into others, in acquiring knowledge. These spirits, who are from the planet Mercury, have told me that there are earths with men upon them not only in this solar system but also beyond it in the starry heaven in immense numbers. It was calculated that with a million earths in the universe, and on each earth three hundred millions of men, and two hundred generations in six thousand years, and a space of three cubic ells allowed to each man or spirit, the total number of so many men or spirits would not fill the space of this earth, and scarcely more than the space of one of the satellites about one of the planets — a space in the universe so small as to be almost invisible, since a satellite can scarcely be seen by the naked eye. What is this for the Creator of the universe, to whom it would not be sufficient if the whole universe were filled, since He is infinite? I have talked with angels about this, and they said that they had a similar idea of the fewness of the human race compared with the infinity of the Creator, although their thought is from states, not from spaces, and that in their thought earths amounting to as many myriads as could possibly be conceived of would still be nothing at all to the Lord.

The earths in the universe, with their inhabitants, and the spirits and angels from them, are treated of in the above mentioned work. What is there related has been revealed and shown to me to the intent that it may be known that the heaven of the Lord is immense, and that it is all from the human race; also that our Lord is every where acknowledged as the God of heaven and earth.

418. Again, the immensity of the heaven of the Lord is shown in this, that heaven in its entire complex reflects a single Man, and corresponds to all things and each thing in man, and that this correspondence can never be filled out, since it is a correspondence not only with each of the

members, organs, and viscera of the body in general, but also with all and each of the little viscera and little organs contained in these in every minutest particular, and even with each vessel and fiber; and not only with these but also with the organic substances that receive interiorly the influx of heaven, from which come man’s interior activities that are serviceable to the operations of his mind; since everything that exists interiorly in man exists in forms which are substances, for anything that does not exist in a substance as its subject is nothing. There is a correspondence of all these things with heaven, as can be seen from the chapter treating of the correspondence of all things of heaven with all things of man (n. 87-102). This correspondence can never be filled out because the more numerous the angelic affiliations are that correspond to each member the more perfect heaven becomes; for every perfection in the heavens increases with increase of number; and this for the reason that all there have the same end, and look with one accord to that end. That end is the common good; and when that reigns there is, from the common good, good to each individual, and from the good of each individual there is good to the whole community. This is so for the reason that the Lord turns all in heaven to Himself (see above, n. 123), and thereby makes them to be one in Himself. That the unanimity and concord of many, especially from such an origin and held together by such a bond, produces perfection, everyone with a reason at all enlightened can see clearly.

419. I have also been permitted to see the extent of the inhabited and also of the uninhabited heaven; and the extent of the uninhabited heaven was seen to be so great that it could not be filled to eternity even if there were many myriads of earths, and as great a multitude of men on each earth as on ours. (On this also see the treatise on The Earths in the Universe, n. 168.)

420. That heaven is not immense, but it is of limited extent, is a conclusion that some have derived from certain passages in the Word understood according to the sense of its letter; for example, where it is said that only the poor are received into heaven, or only the elect, or only those within the church, and not those outside of it, or only those for whom the Lord intercedes; that heaven is closed when it is filled, and that this time is predetermined. But such are unaware that heaven is never closed, and that there is no time predetermined, or any limit of number; and that those are called the "elect" who are in a life of good and truth;[1] and those are called "poor" who are lacking in knowledges of good and truth and yet desire them; and such from that desire are also called hungry.[2] Those that have conceived an idea of the small extent of heaven from the Word not understood believe it to be in one place, where all are gathered together; when, in fact, heaven consists of innumerable societies (see above, n. 41-50). Such also have no other idea than that heaven is granted to everyone from mercy apart from means, and thus that there is admission and reception from mere favor; and they fail to understand that the Lord from mercy leads everyone who accepts Him,

and that he accepts Him who lives in accordance with the laws of divine order, which are the precepts of love and of faith, and that the mercy that is meant is to be thus led by the Lord from infancy to the last period of life in the world and afterwards to eternity. Let them know, therefore, that every man is born for heaven, and that he is received that receives heaven in himself in the world, and he that does not receive it is shut out.

NOTES.

[1] Those are the elect who are in a life of good and truth (n. 3755, 3900). Election and reception into heaven are not from mercy, as that term is understood, but are in accordance with the life (n. 5057, 5058). There is no mercy of the Lord apart from means, but only through means, that is, to those that live in accordance with His precepts; such the Lord from His mercy leads continually in the world, and afterwards to eternity (n. 8700, 10659).

[2] By the "poor," in the Word, those are meant who are spiritually poor, that is, who are ignorant of truth and yet wish to be taught (n. 9209, 9253, 10227). Such are said to hunger and thirst, which is to desire knowledges of good and of truth, by which there is introduction into the church and into heaven (n. 4958, 10227).

THE WORLD OF SPIRITS

421.

XLIV. WHAT THE WORLD OF SPIRITS IS.

THE WORLD OF spirits is not heaven, nor is it hell, but it is the intermediate place or state between the two; for it is the place that man first enters after death; and from which after a suitable time he is either raised up into heaven or cast down into hell in accord with his life in the world.

422. The world of spirits is an intermediate place between heaven and hell and also an intermediate state of the man after death. It has been shown to me not only that it is an intermediate place, having the hells below it and the heavens above it, but also that it is in an intermediate state, since so long as man is in it he is not yet either in heaven or in hell. The state of heaven in man is the conjunction of good and truth in him; and the state of hell is the conjunction of evil and falsity in him. Whenever good in a man-spirit is conjoined to truth he comes into heaven, because that conjunction, as just said, is heaven in him; but whenever evil in a man-spirit is conjoined with falsity he comes into hell, because that conjunction is hell in him. That conjunction is effected in the world of spirits, man then being in an intermediate state. It is the same thing whether you say the conjunction of the understanding and the will, or the conjunction of good and truth.

423. Let something first be said about the conjunction of the understanding and the will, and its being the same thing as the conjunction of good and truth, that being the conjunction that is effected in the world of spirits. Man has

an understanding and a will. The understanding receives truths and is formed out of them, and the will receives goods and is formed out of them; therefore whatever a man understands and thinks from his understanding he calls true, and whatever a man wills and thinks from his will he calls good. From his understanding man can think and thus perceive both what is true and what is good; and yet he thinks what is true and good from the will only when he wills it and does it. When he wills it and from willing does it, it is both in his understanding and in his will, consequently in the man. For neither the understanding alone nor the will alone makes the man, but the understanding and will together; therefore whatever is in both is in the man, and is appropriated to him. That which is in the understanding alone is in man, and yet not really in him; it is only a thing of his memory, or a matter of knowledge in his memory about which he can think when in company with others and outside of himself, but not in himself; that is, about which he can speak and reason, and can simulate affections and gestures that are in accord with it.

424. This ability to think from the understanding and not at the same time from the will is provided that man may be capable of being reformed; for reformation is effected by means of truths, and truths pertain to the understanding, as just said. For in respect to his will man is born into every evil, and therefore of himself wills good to no one but himself; and one who wills good to himself alone delights in the misfortunes that befall another, especially when they tend to his own advantage; for his wish is to divert to

himself the goods of all others, whether honors or riches, and so far as he succeeds in this he inwardly rejoices. To the end that this will of man may be corrected and reformed, an ability to understand truths, and an ability to subdue by means of truths the affections of evil that spring from the will, are given to man. This is why man has this ability to think truths with his understanding, and to speak them and do them. But until man is such that he wills truths and does them from himself, that is, from the heart, he is not able to think truths from his will. When he becomes such, whatever he thinks from his understanding belongs to his faith, and whatever he thinks from his will belongs to his love; and in consequence his faith and his love, like his understanding and his will, are conjoined in him.

425. To the extent, therefore, that the truths of the understanding and the goods of the will are conjoined, that is, to the extent that a man wills truths and does them from his will, he has heaven in himself, since the conjunction of good and truth, as just said, is heaven. And on the other hand, just to the extent that the falsities of the understanding and the evils of the will are conjoined man has hell in himself, since the conjunction of falsity and evil is hell. But so long as the truths of the understanding and the goods of the will are not conjoined man is in an intermediate state. At the present time nearly everyone is in such a state that he has some knowledge of truths, and from his knowledge and understanding gives some thought to them, and conforms to them either much or little or not at all, or acts contrary to them from a love of evil and

consequent false belief. In order, therefore, that man may have in him either heaven or hell, he is first brought after death into the world of spirits, and there with those who are to be raised up into heaven good and truth are conjoined, and with those who are to be cast down into hell evil and falsity are conjoined. For neither in heaven nor in hell is any one permitted to have a divided mind, that is, to understand one thing and to will another; but everyone must understand what he wills, and will what he understands. Therefore in heaven he who wills good understands truth, while in hell he who wills evil understands falsity. So in the intermediate state the falsities that the good have are put away, and truths that agree and harmonize with their good are given them; while the truths that the evil have are put away, and falsities that agree and harmonize with their evil are given them. This shows what the world of spirits is.

426. In the world of spirits there are vast numbers, because the first meeting of all is there, and all are there explored and prepared. The time of their stay in that world is not fixed; some merely enter it, and are soon either taken into heaven or are cast down into hell; some remain only a few weeks, some several years, but not more than thirty. These differences in the time they remain depend on the correspondence or lack of correspondence of man's interiors with his exteriors. How man is led in that world from one state into another and prepared shall now be told.

427. As soon as men after death enter the world of spirits the Lord clearly discriminates between them; and the evil are at once attached to the infernal society in which they

were, as to their ruling love while in the world; and the good are at once attached to the heavenly society in which they were as to their love, charity and faith while in the world. But although they are thus divided, all that have been friends and acquaintances in the life of the body, especially wives and husbands, and also brothers and sisters, meet and converse together whenever they so desire. I have seen a father talking with six sons, whom he recognized, and have seen many others with their relatives and friends; but having from their life in the world diverse dispositions, after a short time they separate. But those who have passed from the world of spirits into heaven or into hell, unless they have a like disposition from a like love, no longer see or know each other. The reason that they see each other in the world of spirits, but not in heaven or in hell, is that those who are in the world of spirits are brought into one state after another, like those they experienced in the life of the body; but afterwards all are brought into a permanent state in accord with their ruling love, and in that state one recognizes another only by similarity of love; for then similarity joins and dissimilarity disjoins (see above, n. 41-50).

428. As the world of spirits is an intermediate state between heaven and hell with man, so it is an intermediate place with the hells below and the heavens above. All the hells are shut towards that world, being open only through holes and clefts like those in rocks and through wide openings that are so guarded that no one can come out except by permission, which is granted in cases of urgent

necessity (of which hereafter). Heaven, too, is enclosed on all sides; and there is no passage open to any heavenly society except by a narrow way, the entrance to which is also guarded. These outlets and entrances are what are called in the Word the gates and doors of hell and of heaven.

429. The world of spirits appears like a valley between mountains and rocks, with windings and elevations here and there. The gates and doors of the heavenly societies are visible to those only who are prepared for heaven; others cannot find them. There is one entrance from the world of spirits to each heavenly society, opening through a single path which branches out in its ascent into several. The gates and doors of the hells also are visible only to those who are about to enter, to whom they are then opened. When these are opened gloomy and seemingly sooty caverns are seen tending obliquely downwards to the abyss, where again there are many doors. Through these caverns nauseous and fetid stenches exhale, which good spirits flee from because they abominate them, but evil spirits seek for them because they delight in them. For as everyone in the world has been delighted with his own evil, so after death he is delighted with the stench to which his evil corresponds. In this respect the evil may be likened to rapacious birds and beasts, like ravens, wolves, and swine, which fly or run to carrion or dunghills when they scent their stench. I heard a certain spirit crying out loudly as if from inward torture when struck by a breath flowing forth

from heaven; but he became tranquil and glad as soon as a breath flowing forth from hell reached him.

430. With every man there are two gates; one that leads to hell and that is open to evils and their falsities; while the other leads to heaven and is open to goods and their truths. Those that are in evil and its falsity have the gate to hell opened in them, and only through chinks from above does something of light from heaven flow into them, and by that inflowing they are able to think, to reason, and to speak; but the gate to heaven is opened in those that are in good and its truth. For there are two ways that lead to the rational mind of man; a higher or internal way through which good and truth from the Lord enter, and a lower or external way through which evil and falsity enter from hell. The rational mind itself is at the middle point to which the ways tend. Consequently, so far as light from heaven is admitted man is rational; but so far as it is not admitted he is not rational, however rational he may seem to himself to be. This has been said to make known the nature of the correspondence of man with heaven and with hell. While man's rational mind is being formed it corresponds to the world of spirits, what is above it corresponding to heaven and what is below to hell. With those preparing for heaven the regions above the rational mind are opened, but those below are closed to the influx of evil and falsity; while with those preparing for hell the parts below it are opened, and the parts above it are closed to the influx of good and truth. Thus the latter can look only to what is below themselves, that is, to hell; while the former can look only to what is

above themselves, that is, to heaven. To look above themselves is to look to the Lord, because He is the common center to which all things of heaven look; while to look below themselves is to look backwards from the Lord to the opposite center, to which all things of hell look and tend (see above, n. 123, 124).

431. In the preceding pages whenever spirits are mentioned those that are in the world of spirits are meant; but when angels are mentioned those that are in heaven are meant.

432.

XLV. IN RESPECT TO HIS INTERIORS EVERY MAN IS A SPIRIT.

WHOEVER DULY CONSIDERS the subject can see that as the body is material it is not the body that thinks, but the soul, which is spiritual. The soul of man, upon the immortality of which many have written, is his spirit, for this as to everything belonging to it is immortal. This also is what thinks in the body, for it is spiritual, and what is spiritual receives what is spiritual and lives spiritually, which is to think and to will. Therefore, all rational life that appears in the body belongs to the soul, and nothing of it to the body; for the body, as just said, is material, and the material, which is the property of the body, is added to and apparently almost joined to the spirit, in order that the spirit of man may be able to live and perform uses in the natural world, all things of which are material and in themselves devoid of life. And as it is the spiritual only that lives and not the material, it can be seen that whatever lives in man is his spirit, and that the body merely serves it, just as what is instrumental serves a moving living force. An instrument is said indeed to act, to move, or to strike; but to believe that these are acts of the instrument, and not of him who acts, moves, or strikes by means of the instrument, is a fallacy.

433. As everything in the body that lives, and that acts and feels from that life, belongs exclusively to the spirit, and nothing of it to the body, it follows that the spirit is the man

himself; or what is the same thing, that a man viewed in himself is a spirit possessing a like form; for whatever lives and feels in man belongs to his spirit and everything in man, from his head to the sole of his foot, lives and feels; and in consequence when the body is separated from its spirit, which is what is called dying, man continues to be a man and to live. I have heard from heaven that some who die, while they are lying upon the bier, before they are resuscitated, continue to think even in their cold body, and do not know that they are not still alive, except that they are unable to move a particle of matter belonging to the body.

434. Unless man were a subject which is a substance that can serve a source and containant he would be unable to think and will. Any thing that is supposed to exist apart from a substantial subject is nothing. This can be seen from the fact that a man is unable to see without an organ which is the subject of his sight, or to hear without an organ which is the subject of his hearing. Apart from these organs, sight and hearing are nothing and have no existence. The same is true of thought, which is inner sight, and of perception, which is inner hearing; unless these were in substances and from substances which are organic forms and subjects, they would have no existence at all. All this shows that man's spirit as well as his body is in a form, and that it is in a human form, and enjoys sensories and senses when separated from the body the same as when it was in it, and that all the life of the eye and all the life of the ear, in a word, all the life of sense that man has, belongs not to his

body but to his spirit, which dwells in these organs and in their minutest particulars. This is why spirits see, hear, and feel, as well as men. But when the spirit has been loosed from the body, these senses are exercised in the spiritual world, not in the natural world. The natural sensation that the spirit had when it was in the body it had by means of the material part that was added to it; but it then had also spiritual sensations in its thinking and willing.

435. All this has been said to convince the rational man that viewed in himself man is a spirit, and that the corporeal part that is added to the spirit to enable it to perform its functions in the natural and material world is not the man, but only an instrument of his spirit. But evidences from experience are preferable, because there are many that fail to comprehend rational deductions; and those that have established themselves in the opposite view turn such deductions into grounds of doubt by means of reasonings from the fallacies of the senses. Those that have established themselves in the opposite view are accustomed to think that beasts likewise have life and sensations and thus have a spiritual part, the same as man has, and yet that part dies with the body. But the spiritual of beasts is not the same as the spiritual of man is; for man has what beasts have not, an inmost, into which the Divine flows, raising man up to Itself, and thereby conjoining man to Itself. Because of this, man, in contrast with beasts, has the ability to think about God and about the Divine things of heaven and the church, and to love God from these and in these, and thus be conjoined to Him; and whatever can be

conjoined to the Divine cannot be dissipated, but whatever cannot be conjoined is dissipated. The inmost that man has, in contrast with beasts, has been treated of above (n. 39), and what was there said will here be repeated, since it is important to have the fallacies dispelled that have been engendered in the minds of many who from lack of knowledge and trained intellect are unable to form rational conclusions on the subject. The words are these:

I will mention a certain arcanum respecting the angels of the three heavens, which has not hitherto come into any one's mind, because degrees have not been understood. In every angel and in every man there is an inmost or highest degree, or an inmost or highest something, into which the Divine of the Lord first or most directly flows, and from which it disposes the other interiors in him that succeed in accordance with the degrees of order. This inmost or highest degree may be called the entrance of the Lord to the angel or man, and His veriest dwelling-place in them. It is by virtue of this inmost or highest that a man is a man, and distinguished from the animals, which do not have it. From this it is that man, unlike the animals, is capable, in respect to all his interiors which pertain to his mind and disposition, of being raised up by the Lord to Himself, of believing in the Lord, of being moved by love to the Lord, and thereby beholding Him, and of receiving intelligence and wisdom, and speaking from reason. Also it is by virtue of this that he lives to eternity. But what is arranged and provided by the Lord in this inmost does not distinctly fall into the perception of any angel, because it is above his thought and transcends his wisdom.

436. That in respect to his interiors man is a spirit I have been permitted to learn from much experience, which, to employ a common saying, would fill volumes if I were to describe it all. I have talked with spirits as a spirit, and I have talked with them as a man in the body; and when I talked with them as a spirit they knew no otherwise than that I myself was a spirit and in a human form as they were. Thus did my interiors appear before them, for when talking with them as a spirit my material body was not seen.

437. That in respect to his interiors man is a spirit can be seen from the fact that after his separation from the body, which takes place when he dies, man goes on living as a man just as before. That I might be convinced of this I have been permitted to talk with nearly everyone I had ever known in their life in the body; with some for hours, with some for weeks and months, and with some for years, and this chiefly that I might be sure of it and might testify to it.

438. To this may be added that every man in respect to his spirit, even while he is living in the body, is in some society with spirits, although he does not know it; if a good man he is by means of spirits in some angelic society; if an evil man in some infernal society; and after death he comes into that same society. This has been often told and shown to those who after death have come among spirits. Man, to be sure, does not appear in that society as a spirit while he is living in the world, for the reason that he then thinks naturally; but when one is thinking abstractly from the

body, because he is then in the spirit, he sometimes appears in his society; and when seen he is easily distinguished from the spirits there, for he goes about meditating and in silence, not looking at others, and apparently not seeing them; and as soon as any spirit speaks to him he vanishes.

439. To make clear that man in respect to his interiors is a spirit I will relate from experience what happens when man is withdrawn from the body, and what it is to be carried away by the spirit to another place.

440. First, as to withdrawal from the body, it happens thus. Man is brought into a certain state that is midway between sleeping and waking, and when in that state he seems to himself to be wide awake; all the senses are as perfectly awake as in the completest bodily wakefulness, not only the sight and the hearing, but what is wonderful, the sense of touch also, which is then more exquisite than is ever possible when the body is awake. In this state spirits and angels have been seen to the very life, and have been heard, and what is wonderful, have been touched, with almost nothing of the body intervening. This is the state that is called being withdrawn from the body, and not knowing whether one is in the body or out of it. I have been admitted into this state only three or four times, that I might learn what it is, and might know that spirits and angels enjoy every sense, and that man does also in respect to his spirit when he is withdrawn from the body.

441. As to being carried away by the spirit to another place, I have been shown by living experience what it is, and how it is done, but only two or three times. I will relate

a single instance. Walking through the streets of a city and through fields, talking at the same time with spirits, I knew no otherwise than that I was fully awake, and in possession of my usual sight. Thus I walked on without going astray, and all the while with clear vision, seeing groves, rivers, palaces, houses, men, and other objects. But after walking thus for some hours, suddenly I saw with my bodily eyes, and noted that I was in another place. Being greatly astonished I perceived that I had been in the same state as those who were said to have been led away by the spirit into another place. For in this state the distance, even though it be many miles, and the time, though it be many hours or days, are not thought of; neither is there any feeling of fatigue; and one is led unerringly through ways of which he himself is ignorant, even to the destined place.

442. But these two states of man, which are his states when he is in his interiors, or what is the same, when he is in the spirit, are extraordinary; but as they are states known about in the church, they were exhibited to me only that I might know what they are. But it has been granted to me now for many years to speak with spirits and to be with them as one of them, even in full wakefulness of the body.

443. That in respect to his interiors man is a spirit there are further evidences in what has been said and shown above (n. 311-317), where it is explained that heaven and hell are from the human race.

444. That man is a spirit in respect to his interiors means in respect to the things pertaining to his thought and will,

for these are the interiors themselves that make man to be man, and such a man as he is in respect to these interiors.

445.

XLVI. THE RESUSCITATION OF MAN FROM THE DEAD AND HIS ENTRANCE INTO ETERNAL LIFE.

WHEN THE BODY is no longer able to perform the bodily functions in the natural world that correspond to the spirit's thoughts and affections, which the spirit has from the spiritual world, man is said to die. This takes place when the respiration of the lungs and the beatings of the heart cease. But the man does not die; he is merely separated from the bodily part that was of use to him in the world, while the man himself continues to live. It is said that the man himself continues to live since man is not a man because of his body but because of his spirit, for it is the spirit that thinks in man, and thought with affection is what constitutes man. Evidently, then, the death of man is merely his passing from one world into another. And this is why in the Word in its internal sense "death" signifies resurrection and continuation of life.[1]

NOTES.

[1] In the Word "death" signifies resurrection, for when man dies his life still goes on (n. 3498, 3505, 4618, 4621, 6036, 6221).

446. There is an inmost communication of the spirit with the breathing and with the beating of the heart, the spirit's thought communicating with the breathing, and its affection, which is of love, with the heart;[1] consequently

when these two motions cease in the body there is at once a separation. These two motions, the respiration of the lungs and the beating of heart, are the very bond on the sundering of which the spirit is left to itself; and the body being then deprived of the life of its spirit grows cold and begins to decay. This inmost communication of the spirit of man is with the respiration and with the heart, because on these all vital motions depend, not only in general but in every particular.[2]

NOTES.

[1] The heart corresponds to the will, thus to the affection which belongs to the love, while the respiration of the lungs corresponds to the understanding, thus to the thought (n. 3888). From this the "heart" in the Word signifies the will and love (n. 7542, 9050, 10336). The "soul" signifies understanding, faith, and truth; therefore "from the soul and from the heart" signifies what is from the understanding, faith, and truth, and what is from the will, love, and good (n. 2930, 9050). The correspondence of the heart and lungs with the Greatest Man, or heaven (n. 3883-3895).

[2] The beating of the heart and the respiration of the lungs reign in the body throughout, and flow mutually into every part (n. 3887, 3889, 3890).

447. After the separation the spirit of man continues in the body for a short time, but only until the heart's action has wholly ceased, which happens variously in accord with the diseased condition that causes death, with some the motion of the heart continuing for some time, with others not so long. As soon as this motion ceases the man is resuscitated; but this is done by the Lord alone. Resuscitation means the drawing forth of the spirit from the body, and its introduction into the spiritual world; this is commonly called the resurrection. The spirit is not

separated from the body until the motion of the heart has ceased, for the reason that the heart corresponds to the affection of love, which is the very life of man, for it is from love that everyone has vital heat;[1] consequently as long as this conjunction continues correspondence continues, and thereby the life of the spirit in the body.

NOTES.

[1] Love is the being [esse] of the life of man (n. 5002). Love is spiritual heat, and therefore the very vital itself of man (n. 1589, 2146, 3338, 4906, 7081-7086, 9954, 10740). Affection is a continuation of love (n. 3938).

448. How this resuscitation is effected has both been told to me and shown to me in living experience. The actual experience was granted to me that I might have a complete knowledge of the process.

449. As to the senses of the body I was brought into a state of insensibility, thus nearly into the state of the dying; but with the interior life and thought remaining unimpaired, in order that I might perceive and retain in the memory the things that happened to me, and that happen to those that are resuscitated from the dead. I perceived that the respiration of the body was almost wholly taken away; but the interior respiration of the spirit went on in connection with a slight and tacit respiration of the body. Then at first a communication of the pulse of the heart with the celestial kingdom was established, because that kingdom corresponds to the heart in man.[1] Angels from that kingdom were seen, some at a distance, and two sitting near my head. Thus all my own affection was taken away

although thought and perception continued. (2) I was in this state for some hours. Then the spirits that were around me withdrew, thinking that I was dead; and an aromatic odor like that of an embalmed body was perceived, for when the celestial angels are present everything pertaining to the corpse is perceived as aromatic, and when spirits perceive this they cannot approach; and in this way evil spirits are kept away from man's spirit when he is being introduced into eternal life. The angels seated at my head were silent, merely sharing their thoughts with mine; and when their thoughts are received the angels know that the spirit of man is in a state in which it can be drawn forth from the body. This sharing of their thoughts was effected by looking into my face, for in this way in heaven thoughts are shared. (3) As my thought and perception continued, that I might know and remember how resuscitation is effected, I perceived the angels first tried to ascertain what my thought was, whether it was like the thought of those who are dying, which is usually about eternal life; also that they wished to keep my mind in that thought. Afterwards I was told that the spirit of man is held in its last thought when the body expires, until it returns to the thoughts that are from its general or ruling affection in the world. Especially was I permitted to see and feel that there was a pulling and drawing forth, as it were, of the interiors of my mind, thus of my spirit, from the body; and I was told that this is from the Lord, and that the resurrection is thus effected.

NOTES.

[1] The heart corresponds to the Lord’s celestial kingdom, the lungs to His spiritual kingdom (n. 3635, 3886, 3887).

450. The celestial angels who are with the one that is resuscitated do not withdraw from him, because they love everyone; but when the spirit comes into such a state that he can no longer be affiliated with celestial angels, he longs to get away from them. When this takes place angels from the Lord’s spiritual kingdom come, through whom is given the use of light; for before this he saw nothing, but merely thought. I was shown how this is done. The angels appeared to roll off, as it were, a coat from the left eye towards the bridge of the nose, that the eye might be opened and be enabled to see. This is only an appearance, but to the spirit it seemed to be really done. When the coat thus seems to have been rolled off there is a slight sense of light, but very dim, like what is seen through the eyelids on first awakening from sleep. To me this dim light took on a heavenly hue, but I was told afterwards that the color varies. Then something is felt to be gently rolled off from the face, and when this is done spiritual thought is awakened. This rolling off from the face is also an appearance, which represents the spirit’s passing from natural thought into spiritual thought. The angels are extremely careful that only such ideas as savor of love shall proceed from the one resuscitated. They now tell him that he is a spirit. When he has come into the enjoyment of light the spiritual angels render to the new spirit every service he can possibly desire in that state; and teach him about

the things of the other life so far as he can comprehend them. But if he has no wish to be taught the spirit longs to get away from the company of the angels. Nevertheless, the angels do not withdraw from him, but he separates himself from them; for the angels love everyone, and desire nothing so much as to render service, to teach, and to lead into heaven; this constitutes their highest delight. When the spirit has thus withdrawn he is received by good spirits, and as long as he continues in their company everything possible is done for him. But if he had lived such a life in the world as would prevent his enjoying the company of the good he longs to get away from the good, and this experience is repeated until he comes into association with such as are in entire harmony with his life in the world; and with such he finds his own life, and what is surprising, he then leads a life like that which he led in the world.

451. This opening state of man's life after death lasts only a few days. How he is afterwards led from one state to another, and finally either into heaven or into hell, will be told in what follows. This, too, I have been permitted to learn by much experience.

452. I have talked with some on the third day after their decease, when the process described above (n. 449, 450) had been completed, especially with three whom I had known in the world, to whom I mentioned that arrangements were now being made for burying their bodies; I said, for burying them; on hearing which they were smitten with a kind of surprise, saying that they were alive, and that the thing that had served them in the world

was what was being buried. Afterwards they wondered greatly that they had not believed in such a life after death while they lived in the body, and especially that scarcely any within the church so believed. Those that have not believed in the world in any life of the soul after the life of the body are greatly ashamed when they find themselves to be alive. But those that have confirmed themselves in that disbelief seek affiliation with their like, and are separated from those that have had faith. Such are for the most part attached to some infernal society, because they have also denied the divine and have despised the truths of the church; for so far as any one confirms himself against the eternal life of his soul he confirms himself also against whatever pertains to heaven and the church.

453.

XLVII. MAN AFTER DEATH IS IN A COMPLETE HUMAN FORM

It has already been shown in several previous chapters that the form of the spirit of man is the human form, that is, that the spirit is a man even in form, especially where it is shown that every angel has a complete human form (n. 73-77) that in respect to his interiors every man is a spirit (n. 432-444); and that the angels in heaven are from the human race (n. 311-317). (2) This can be seen still more clearly from the fact that it is by virtue of his spirit, and not by virtue of his body that man is a man, and that the bodily form is added to the spirit in accordance with the spirit's form, and not the reverse, for it is in accordance with its own form that the spirit is clothed with a body. Consequently the spirit of man acts into every part of the body, even the minutest, insomuch that if any part is not actuated by the spirit, or the spirit is not active in it, it does not live. Any one can see that this is true from this fact alone, that thought and will actuate all things and each thing of the body with such entire command that everything concurs, and any thing that does not concur is not a part of the body, but is cast out as something without life; and thought and will belong, not to the body, but to the spirit of man. (3) A spirit that has been loosed from the body or the spirit in another man, is not visible in the human form to man, because the body's organ of sight, or its eye, so far as it sees in the world, is a material organ, and what is material can see only what is material, while what is spiritual sees what is spiritual. When, therefore, the material part of the eye becomes darkened and is deprived of its cooperation with the spiritual, the eye sees spirits in their own form, which is the human form, not only the spirits that are in the spiritual world, but also the spirit of another man while it is yet in its body.

454. The form of the spirit is the human form because man is created in respect to his spirit in the form of heaven, for all things of heaven and of the order of heaven are brought together in the things that constitute the mind of man;[1] and from this comes his capacity to receive intelligence and wisdom. Whether you say the capacity to receive intelligence and wisdom or the capacity to receive heaven it is the same thing, as can be seen from what has been shown about the light and heat of heaven (n. 126-140); the form of heaven (n. 200-212); the wisdom of angels (n. 265-275); and in the chapter that the form of heaven as a whole and in part reflects a single man (n. 59-77); and this by virtue of the Divine Human of the Lord, which is the source of heaven and its form (n. 78-86).

NOTES.

[1] Man is the being into whom are brought together all things of Divine order, and by creation he is Divine order in form (n. 4219, 4222, 4223, 4523, 4524, 5114, 6013, 6057, 6605, 6626, 9706, 10156, 10472). So far as a man lives in accordance with Divine order he is seen in the other life as a man, complete and beautiful (n. 4839, 6605, 6626).

455. That which has now been said can be understood by the rational man, for he can see it from the connection of

causes and from truths in their order; but it is not understood by a man who is not rational, and for several reasons, the chief of which is that he has no desire to understand it because it is opposed to the falsities that he has made his truths; and he that is unwilling to understand for this reason has closed to his rational faculty the way to heaven, although that way can still be opened whenever the will's resistance ceases (see above, n. 424). That man is able to understand truths and be rational whenever he so wishes has been made clear to me by much experience. Evil spirits that have become irrational in the world by rejecting the Divine and the truths of the church, and confirming themselves against them, have frequently been turned by Divine power towards those who were in the light of truth, and they then comprehended all things as the angels did, and acknowledged them to be true, and also that they comprehended them all. But the moment these spirits relapsed into themselves, and turned back to the love of their will, they had no comprehension of truths and affirmed the opposite. (2) I have also heard certain dwellers in hell saying that they knew and perceived that which they did to be evil and that which they thought to be false; but that they were unable to resist the delight of their love, that is, their will, and that it is their will that drives their thought to see evil as good and falsity as truth. Evidently, then, those that are in falsity from evil have the ability to understand and be rational, but have no wish to; and they have no wish to for the reason that they have loved falsities more than truths, because these agree with the evils in which they are.

To love and to will is the same thing, for what a man wills he loves, and what he loves he wills. (3) Because the state of men is such that they are able to understand truths if they wish to, I have been permitted to confirm spiritual truths, which are truths of heaven and the church, even by reasonings, and this in order that the falsities by which the rational mind in many has been closed up may be dispersed by reasonings, and thus the eye may perhaps in some degree be opened; for to confirm spiritual goods by reasonings is permitted to all that are in truths. Who could ever understand the Word from the sense of its letter, unless he saw from an enlightened reason the truths it contains? Is not this the source of so many heresies from the same Word?[1]

NOTES.

[1] The truths of doctrine of the church derived from the Word must be the starting-point, and these must first be acknowledged, and afterwards it is permissible to consult knowledges (n. 6047). Thus it is permissible for those that are in an affirmative state towards the truths of faith to confirm them rationally by knowledges, but it is not permissible for those who are in a negative state (n. 2568, 2588, 4760, 6047). It is in accordance with Divine order to enter rationally from spiritual truths into knowledges, which are natural truths, but not to enter from the latter into the former, because spiritual influx into natural things is possible, but not natural or physical influx into spiritual things (n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9109, 9110).

456. That the spirit of man, when it has been loosed from the body, is still a man and in a like form, has been proved to me by the daily experience of many years; for I have seen such and have listened to them a thousand times, and have talked with them about this fact, that men in the world do not believe them to be men, and that those that do believe this are regarded by the learned as simple. Spirits are

grieved at heart that such ignorance still continues in the world, and above all within the church. (2) But this belief they said had emanated chiefly from the learned, who had thought about the soul from ideas derived from bodily sense; and from such ideas the only conception they formed of the soul was as being mere thought; and when this is regarded apart from any subject as its containant and source it is merely a fleeting breath of pure ether that must needs be dissipated when the body dies. But as the church believes from the Word in the immortality of the soul they are compelled to ascribe to it something vital, such as pertains to thought, but they deny to it any thing of sense, such as man possesses, until it has again been joined to the body. On this opinion the doctrine in regard to the resurrection is based, with the belief that the soul and body will be joined again at the time of the final judgment. For this reason when any one thinks about the soul in accordance with this doctrine and these conjectures, he has no conception that it is a spirit, and in a human form. And still further, scarcely any one at this day knows what the spiritual is, and still less that spiritual beings, as all spirits and angels are, have any human form. (3) Consequently, nearly all that go from this world are greatly surprised to find that they are alive, and are as much men as before, that they see, hear, and speak, and that their body enjoys the sense of touch as before, with no difference whatever (see above, n. 74). And when they cease to be astonished at themselves they are astonished that the church should know nothing about this state of men after death, thus nothing about heaven or hell, when in fact all that have ever lived in the world are in the other life and live as men. And as they wondered also why this had not been disclosed to man by visions, being an essential of the faith of the church, they were told from heaven that although this might have been done, since nothing is easier when it is the Lord's good pleasure, yet those that have confirmed themselves in the opposite falsities would not believe even if they themselves should behold it; also that there is danger in confirming any thing by visions when men are in falsities, for they would then first believe and afterwards deny, and thus would profane the truth itself, since to believe and afterwards deny is to profane; and those who profane truths are cast down into the lowest and most grievous of all the hells.[1] (4) This danger is what is meant by the Lord's words:

> He hath blinded their eyes and hardened their hearts lest they should see with their eyes, and understand with their heart, and should turn and I should heal them (John 12:40).

And that those that are in falsities would not believe [even if visions were given] is meant by these words:

> Abraham said to the rich man in hell, They have Moses and the Prophets, let them hear them. But he said, Nay, father Abraham, but if one came to them from the dead they would be converted. But Abraham said to him, If they hear not Moses and the Prophets, neither will they believe though one should rise from the dead (Luke 16:29-31).

NOTES.

[1] Profanation is the mixing of good and evil and of truth and falsity in man (n. 6348). Only those can profane truth and good, or the holy things of the Word and the church, who first acknowledge them, and still more who live according to them, and who afterwards recede from the belief and reject it, and live for themselves and the world (n. 593, 1008, 1010, 1059, 3398, 3399, 3898, 4289, 4601, 10284, 10287). If man after repentance of heart relapses to former evils he profanes, and his latter state is then worse than his former (n. 8394). Those that have not acknowledged holy things, still less those that have no knowledge of them, cannot profane them (n. 1008, 1010, 1059, 9188, 10284). The heathen who are out of the church and do not have the Word cannot profane it (n. 1327, 1328, 2051, 2284). On this account interior truths were not disclosed to the Jews, for if they had been disclosed and acknowledged that people would have profaned them (n. 3398, 4289, 6963). The lot of profaners in the other life is the worst of all, because not only the good and truth they have acknowledged, but also their evil and falsity remain, and as these cling together, the life is rent asunder (n. 571, 582, 6348). Consequently most careful provision is made by the Lord to prevent profanation (n. 2426, 10287).

457. When the spirit of man first enters the world of spirits, which takes place shortly after his resuscitation, as described above, his face and his tone of voice resemble those he had in the world, because he is then in the state of his exteriors, and his interiors are not as yet uncovered. This is man’s first state after death. But subsequently his face is changed, and becomes entirely different, resembling his ruling affection or ruling love, in conformity with which the interiors of his mind had been while he was in the world and his spirit while it was in the body. For the face of a man’s spirit differs greatly from the face of his body. The face of his body is from his parents, but the face of his spirit is from his affection, and is an image of it. When the life of the spirit in the body is ended, and its exteriors are laid aside and its interiors disclosed, it comes into this affection. This is man’s second state. I have seen some that have recently arrived from the world, and have recognized them from their face and speech; but seeing them afterwards I did not recognize them. Those that had been in good affections appeared with beautiful faces; but those that had

been in evil affections with misshapen faces; for man's spirit, viewed in itself, is nothing but his affection; and the face is its outward form. Another reason why faces are changed is that in the other life no one is permitted to counterfeit affections that are not his own, and thus assume looks that are contrary to his love. All in the other life are brought into such a state as to speak as they think, and to manifest in their looks and gestures the inclinations of their will. And because of this the faces of all become forms and images of their affections; and in consequence all that have known each other in the world know each other in the world of spirits, but not in heaven nor in hell (as has been said above, n. 427).[1]

NOTES.

[1] The face is so formed as to correspond with the interiors (n. 4791-4805, 5695). The correspondence of the face and its expressions with the affections of the mind (n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306). With the angels of heaven the face makes one with the interiors that belong to the mind (n. 4796-4799, 5695, 8250). Therefore in the Word the face signifies the interiors that belong to the mind, that is, to the affection and thought (n. 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546). In what manner the influx from the brain into the face has been changed in process of time and with it the face itself as regards its correspondence with the interiors (n. 4326, 8250).

458. The faces of hypocrites are changed more slowly than those of others, because by practice they had formed a habit of so managing their interiors as to imitate good affections; consequently for a long time they appear not unbeautiful. But as that which they had assumed is gradually put off, and the interiors of the mind are brought into accord with the form of their affections, they become after awhile more misshapen than others. Hypocrites are

such as have been accustomed to talk like angels, but interiorly have acknowledged nature alone and not the Divine, and have therefore denied what pertains to heaven and the church.

459. It should be known that everyone's human form after death is the more beautiful in proportion as he has more interiorly loved Divine truths and lived according to them; for everyone's interiors are opened and formed in accordance with his love and life; therefore the more interior the affection is the more like heaven it is, and in consequence the more beautiful the face is. This is why the angels in the inmost heaven are the most beautiful, for they are forms of celestial love. But those that have loved Divine truths more exteriorly, and thus have lived in accordance with them in a more external way, are less beautiful; for exterior affections only shine forth from their faces; and through these no interior heavenly love shines, consequently nothing of the form of heaven as it is in itself. There is seen in the faces of such something comparatively obscure, not vivified by any thing of interior life shining through it. In a word, all perfection increases toward interiors and decreases toward exteriors, and as perfection increases and decreases so does beauty. I have seen angelic faces of the third heaven of such radiance that no painter with all his art could possibly give any such light to his colors as to equal a thousandth part of the brightness and life that shone forth from their countenances. But the faces of the angels of the lowest heaven may in some measure be equalled.

460. In conclusion I will mention a certain arcanum hitherto unknown to any one, namely, that every good and truth that goes forth from the Lord and makes heaven is in the human form; and this not only as a whole and in what is greatest, but also in every part and what is least; also that this form affects everyone who receives good and truth from the Lord, and causes everyone who is in heaven to be in the human form in accordance with his reception of good and truth. It is in consequence of this that heaven is like itself in general and in particular, and that the human form is the form of the whole, of every society, and of every angel (as has been shown in the four chapters from n. 59 to 86); to which let it be added that it is the form of the least things of thought derived from heavenly love with the angels. No man, however, can easily comprehend this arcanum; but it is clearly comprehended by the angels, because they are in the light of heaven.

461.

XLVIII. AFTER DEATH MAN IS POSSESSED OF EVERY SENSE, AND OF ALL THE MEMORY, THOUGHT, AND AFFECTION, THAT HE HAD IN THE WORLD, LEAVING NOTHING BEHIND EXCEPT HIS EARTHLY BODY.

IT HAS BEEN proved to me by manifold experience that when man passes from the natural world into the spiritual, as he does when he dies, he carries with him all his possessions, that is, everything that belongs to him as a man, except his earthly body. For when man enters the spiritual world or the life after death, he is in a body as he was in the world, with no apparent difference, since he neither sees nor feels any difference. But his body is then spiritual, and thus separated or purified from all that is earthly; and when what is spiritual touches or sees what is spiritual, it is just the same as when what is natural touches or sees what is natural. So when a man has become a spirit he does not know otherwise than that he is in the same body that he had in the world and thus does not know that he has died. (2) Moreover, a man's spirit enjoys every sense, both outer and inner, that he enjoyed in the world; he sees as before, he hears and speaks as before, smells and tastes, and when touched, he feels the touch as before; he also longs, desires, craves, thinks, reflects, is stirred, loves, wills, as before; and one who takes delight in studies, reads and writes as before. In a word, when a man passes from one life into the other, or from one world into the other, it is like passing from one place into another, carrying with him all things that he had possessed in himself as a man; so that by death, which is only the death of the earthly body, man cannot be said to have lost anything really his own. (3) Furthermore, he carries with him his natural memory, retaining everything that he has heard, seen, read, learned, or thought, in the world from earliest infancy even to the end of life; although the natural objects that are contained in the memory, since they cannot be reproduced in the spiritual world, are quiescent, just as they are when one is not thinking of them. Nevertheless, they are reproduced when the Lord so wills. But more will be said presently about this memory and its state after death. A sensual man finds it impossible to believe that such is the state of man after death, because he cannot comprehend it; for a sensual man must needs think naturally even about spiritual things; therefore, any thing that does not appeal to his senses, that is, that he does not see with his bodily eyes and touch with his hands (as is said of Thomas, John 20:25, 27, 29) he denies the existence of. (What the sensual man is may be seen above, n. 267 and notes.)

462. [a.] And yet there is a great difference between man’s life in the spiritual world and his life in the natural world, in regard both to his outer senses and their affections and his inner senses and their affections. Those that are in heaven have more exquisite senses, that is, a keener sight and hearing, and also think more wisely than when they were in the world; for they see in the light of heaven, which surpasses by many degrees the light of the

world (see above, n. 126); and they hear by means of a spiritual atmosphere, which likewise surpasses by many degrees the earthly atmosphere (n. 235). This difference in respect to the outward senses is like the difference between clear sunshine and dark cloudiness in the world, or between noonday light and evening shade. For the light of heaven, since it is Divine truth, enables the eyes of angels to perceive and distinguish most minute things. (2) Moreover, their outer sight corresponds to their inner sight or understanding; for with angels one sight so flows into the other as to act as one with it; and this gives them their great keenness of vision. In like manner, their hearing corresponds to their perception, which pertains both to the understanding and to the will, and in consequence they perceive in the tone and words of one speaking the most minute things of his affection and thought; in the tone what pertains to his affection, and in the words what pertains to his thought (see above, n. 234-245). But the rest of the senses with the angels are less exquisite than the senses of seeing and hearing, for the reason that seeing and hearing serve their intelligence and wisdom, and the rest do not; and if the other senses were equally exquisite they would detract from the light and joy of their wisdom, and would let in the delight of pleasures pertaining to various appetites and to the body; and so far as these prevail they obscure and weaken the understanding. This takes place in the world, where men become gross and stupid in regard to spiritual truths so far as they indulge the sense of taste and yield to the allurements of the sense of touch. (3) From what has already been said and shown in the chapter on the wisdom of the angels of heaven (n. 265-275), it can be seen that the inner senses also of the angels of heaven, which pertain to their thought and affection, are more exquisite and perfect than the senses they had in the world. But as regards the state of those that are in hell as compared with the state of those in the world there is also a great difference, for as great as is the perfection and excellence of the outer and inner senses of the angels in heaven, with those who are in hell the imperfection is equally great. But the state of these will be treated of hereafter.

462. [b.] That when a man leaves the world he takes with him all his memory has been shown to me in many ways, and many of the things I have seen and heard are worthy of mention, some of which I will relate in order. There were some who denied their crimes and villainies which they had perpetrated in the world; and in consequence, that they might not be believed innocent, all their deeds were disclosed and reviewed from their memory in order, from their earliest to their latest years; these were chiefly adulteries and whoredoms. (2) There were some who had deceived others by wicked arts and had committed thefts. The deceits and thefts of these were also enumerated in detail, many of which were known to scarcely any in the world except themselves. These deeds they confessed, because they were plainly set forth, with every thought, intention, pleasure, and fear which occupied their minds at the time. (3) There were others who had accepted bribes, and had rendered venal judgments, who were similarly

explored from their memory and from it everything they had done from the beginning to the end of their office was reviewed. Every detail in regard to what and how much they had received, as well as the time, and their state of mind and intention, were brought to their recollection and made visibly clear to the number of many hundreds. This was done with several and what is wonderful, in some cases their memorandum-books, in which they had recorded these things, were opened and read before them page by page. (4) Others who had enticed maidens to shame or had violated chastity were called to a like judgment; and the details of their crimes were drawn forth from their memory and reviewed. The very faces of the maidens and women were also exhibited as if present, with the places, words and intentions, and this as suddenly as when a scene is presented to the sight, the exhibitions continuing sometimes for hours. (5) There was one who had made light of slandering others; and I heard his slanders recounted in order, and his defamations, with the very words, and the persons about whom and before whom they were uttered; all of which were produced and presented to the very life, although while he lived in the world he had most carefully concealed everything. (6) There was one who had deprived a relative of his inheritance under a fraudulent pretext; and he was in like manner convicted and judged; and what is wonderful, the letters and papers that passed between them were read in my hearing, and it was said that not a word was lacking. (7) The same person shortly before his death had also secretly poisoned his neighbor. This was disclosed in this way. He appeared to be digging a trench under his feet, from which a man came forth as out of a grave, and cried out to him, “What have you done to me?” Then everything was revealed, how the poisoner had talked with him in a friendly manner, and had held out the cup, also what he thought beforehand, and what happened afterwards. When all this had been disclosed he was sentenced to hell. (8) In a word, to each evil spirit all his evils, villainies, robberies, artifices, and deceits are made clear, and are brought forth from his very memory, and his guilt is fully established; nor is there any possible room for denial, because all the circumstances are exhibited together. Moreover, I have learned from a man’s memory, when it was seen and inspected by angels, what his thoughts had been for a month, one day after another, and this without mistake, the thoughts being recalled just as they arose from day to day. (9) From these examples it can be seen that man carries with him all of his memory, and that nothing can be so concealed in the world as not to be disclosed after death, which is done in the presence of many, according to the Lord’s words:

There is nothing concealed that shall not be uncovered, and nothing secret that shall not be known; therefore what ye have spoken in the dark shall be heard in the light and what ye have spoken in the ear shall be proclaimed on the housetops (Luke 12:2, 3).

463. In disclosing his acts to a man after death, the angels to whom the office of searching is assigned look into his face, and their search extends through the whole body,

beginning with the fingers of each hand, and thus proceeding through the whole. As I wondered at this the reason was given, namely, that as all things of the thought and will are inscribed on the brain, for their beginnings are there, so are they likewise inscribed on the whole body, since all things of thought and will extend from their beginnings into all things of the body and there terminate as in their outmosts; and this is why the things that are inscribed on the memory from the will and consequent thought are inscribed not only on the brain, but also upon the whole man, and there exist in order in accordance with the order of the parts of the body. It was thus made clear that man as a whole is such as he is in his will and its thought, even to the extent that an evil man is his own evil, and a good man his own good.[1] This shows what is meant by the book of man's life spoken of in the Word, namely, that all things that he has done and all things that he has thought are inscribed on the whole man, and when they are called forth from the memory they appear as if read in a book, and when the spirit is viewed in the light of heaven, they appear as in an image. To all this I would add something remarkable in regard to the continuance of the memory after death, by which I was assured that not only things in general but also the minutest particulars that have entered the memory remain and are never obliterated. I saw books there containing writings as in the world, and was told that they were from the memory of those who wrote, and that there was not a single word lacking in them that was in a book written by the same person in the world; and thus all the minutest particulars might be drawn from one's memory, even those that he had forgotten in the world. And the reason was given, namely, that man has an external and an internal memory, an external memory belonging to his natural man, and an internal memory belonging to his spiritual man; and that every least thing that a man has thought, willed, spoken, done or even heard and seen, is inscribed on his internal or spiritual memory;[2] and that what is there is never erased, since it is also inscribed on the spirit itself and on the members of its body, as has been said above; and that the spirit is thus formed in accordance with the thoughts and acts of its will. I know that this sounds like a paradox, and is therefore difficult to believe; but still it is true. Let no one believe, then, that there is any thing that a man has ever thought in himself or done in secret that can be concealed after death; but let him believe that all things and each single thing are then laid open as clear as day.

NOTES.

[1] A good man, spirit, or angel, is his own good and his own truth, that is, he is wholly such as his good and truth are (n. 10298, 10367). This is because good is what makes the will and truth the understanding; and the will and understanding make everything of life in man, spirit, or angel (n. 3332, 3623, 6065). It is the same thing to say that a man, spirit, or angel is his own love (n. 6872, 10177, 10284).

[2] Man has two memories an outer and an inner, or a natural and a spiritual memory (n. 2469-2494). Man does not know that he has an inner memory (n. 2470, 2471). How far the inner memory surpasses the outer (n. 2473). The things contained in the outer memory are in the light of the world, but the things contained in the inner are in the light of heaven (n. 5212). It is from the inner memory that man is able to think and speak intellectually and rationally (n. 9394). All things and each thing that a man has thought, spoken, and done, and that he has seen and heard, are inscribed on the inner memory (n. 2474, 7398). That memory is the book of his life (n. 2474, 9386, 9841, 10505). In the inner memory are the truths that have been made truths of faith, and

the goods that have been made goods of love (n. 5212, 8067). Those things that have become matters of habit and have come to be things of the life, and have thus disappeared from the outer memory, are in the inner memory (n. 9394, 9723, 9841). Spirits and angels speak from the inner memory and consequently have a universal language (n. 2472, 2476, 2490, 2493). The languages of the world belong to the outer memory (n. 2472, 2476).

464. Although the external or natural memory remains in man after death, the merely natural things in it are not reproduced in the other life, but only the spiritual things adjoined to the natural by correspondences; but when these are present to the sight they appear in exactly the same form as they had in the natural world; for all things seen in the heavens have just the same appearance as in the world, although in their essence they are not natural but spiritual (as may be seen in the chapter on Representatives and Appearances in Heaven, n. 170-176). (2) But the external or natural memory in respect to the things in it that are derived from the material, and from time and space, and from other properties of nature, is not serviceable to the spirit in the way that it was serviceable to it in the world, for whenever man thinks in the world from his external sensual, and not at the same time from his internal or intellectual sensual, he thinks naturally and not spiritually; but in the other life when he is a spirit in the spiritual world he does not think naturally but spiritually, and to think spiritually is to think intellectually or rationally. For this reason the external or natural memory in respect to its material contents is then quiescent, and only those things that man has imbibed in the world by means of material things, and has made rational, come into use. The external memory becomes quiescent in respect to material things because these cannot then be brought forth, since

spirits and angels speak from those affections and thoughts that are proper to their minds; and are therefore unable to give expression to any thing that is not in accord with their affections and thoughts as can be seen in what is said about the speech of angels in heaven and their speech with man (n. 234-257). (3) Because of this man after death is rational, not in the degree that he was skilled in languages and sciences in the world, but in the degree in which he became rational by means of these. I have talked with many who were believed in the world to be learned because they were acquainted with ancient languages, such as the Hebrew, Greek, and Latin, but had not cultivated their rational faculty by what is written in those languages. Some of them were seen to be just as simple as those who knew nothing of those languages, and some even stupid, and yet they retained the conceit of being wiser than others. (4) I have talked with some who had believed in the world that man is wise in the measure of the contents of his memory, and who had stored up many things in their memory, speaking almost solely from the memory, and therefore not from themselves but from others, and their rationality had not been at all perfected by means of the things in their memory. Some of these were stupid and some sottish, not in the least comprehending whether a truth is true or not, and seizing upon all falsities that are passed off for truths by those who called themselves learned; for from themselves they are unable to see any thing, whether it be true or not, and consequently are unable to see any thing rationally when listening to others. (5) I have also talked with some who had written much in the world on scientific subjects of every kind, and had thereby acquired a worldwide reputation for learning. Some of these, indeed, had the ability to reason about truths, whether they are true or not; and some, when they had turned to those who were in the light of truth, had some comprehension that truths are true, but still had no wish to comprehend them, and therefore when they were in their own falsities, and thus in themselves, denied them. Some had no more wisdom than the unlearned common people. Thus each differed from the other according as he had cultivated his rational faculty by means of the knowledges he had written about or collated. But those who were opposed to the truths of the church, and who thought from mere knowledges and confirmed themselves thereby in falsities, did not cultivate their rational faculty, but cultivated only an ability to reason, which in the world is believed to be rationality. But this ability is wholly different from rationality; it is an ability to prove any thing it pleases, and from preconceived principles and from fallacies to see falsities and not truths. Such persons can never be brought to acknowledge truths, since truths cannot be seen from falsities; but falsities may be seen from truths. (6) The rational faculty of man is like a garden or shrubbery, or like fresh ground; the memory is the soil, truths known and knowledges are the seeds, the light and heat of heaven cause them to grow; without light and heat there is no germination; so is it with the mind when the light of heaven, which is Divine truth, and the heat of heaven, which is Divine love, are not admitted;

rationality is solely from these. It is a great grief to the angels that learned men for the most part ascribe all things to nature, and have thereby so closed up the interiors of their minds as to be unable to see any thing of truth from the light of truth, which is the light of heaven. In consequence of this such in the other life are deprived of their ability to reason that they may not disseminate falsities among the simple good and lead them astray; and are sent away into desert places.

465. A certain spirit was indignant because he was unable to remember many things that he knew in the life of the body, grieving over the lost pleasure which he had so much enjoyed, but he was told that he had lost nothing at all, that he still knew each and everything that he had known, although in the world where he now was no one was permitted to call forth such things from the memory, and that he ought to be satisfied that he could now think and speak much better and more perfectly than before, and that his rational was not now immersed as before in gross, obscure, material and corporeal things, which are of no use in the kingdom into which he had now come; also that he now possessed everything conducive to the uses of eternal life, and that this is the only way of becoming blessed and happy; and therefore it is the part of ignorance to believe that in this kingdom intelligence perishes with the removal or quiescence of the material things in the memory; for the real fact is that so far as the mind can be withdrawn from things of sense pertaining to the external man or the body, so far it is elevated to things spiritual and heavenly.

466. What these two memories are is sometimes presented to view in the other life in forms not elsewhere seen; for many things which in man take the form of ideas are there presented as objects of sight. The external memory there presents the appearance of a callus, the internal the appearance of a medullary substance like that in the human brain; and from this what they are can be known. With those that have devoted themselves in the life of the body to the cultivation of the memory alone, and have not cultivated their rational faculty, the callosity appears hard and streaked within as with tendons. With those that have filled the memory with falsities it appears hairy and rough, because of the confused mass of things in it. With those that have cultivated the memory with the love of self and the world as an end it appears glued together and ossified. With those that have wished to penetrate into Divine arcana by means of learning, especially of a philosophical kind, with an unwillingness to believe until convinced by such proofs, the memory appears like a dark substance, of such a nature as to absorb the rays of light and turn them into darkness. With those that have practiced deceit and hypocrisy it appears hard and bony like ebony, which reflects the rays of light. But with those that have been in the good of love and the truths of faith there is no such callous appearance, because their inner memory transmits the rays of light into the outer; and in its objects or ideas as in their basis or their ground, the rays terminate and find delightful receptacles; for the outer memory is the out most of order in which, when goods and

truths are there, the spiritual and heavenly things are gently terminated and find their seat.

467. Men living in the world who are in love to the Lord and charity toward the neighbor have with them and in them angelic intelligence and wisdom, but it is then stored up in the inmosts of the inner memory; and they are not at all conscious of it until they put off corporeal things. Then the natural memory is laid asleep and they awake into their inner memory, and then gradually into angelic memory itself.

468. How the rational faculty may be cultivated shall also be told in a few words. The genuine rational faculty consists of truths and not of falsities; whatever consists of falsities is not rational. There are three kinds of truths, civil, moral, and spiritual. Civil truths relate to matters of judgment and of government in kingdoms, and in general to what is just and equitable in them. Moral truths pertain to the matters of everyone's life which have regard to companionships and social relations, in general to what is honest and right, and in particular to virtues of every kind. But spiritual truths relate to matters of heaven and of the church, and in general to the good of love and the truth of faith. (2) In every man there are three degrees of life (see above, n. 267). The rational faculty is opened to the first degree by civil truths, to the second degree by moral truths, and to the third degree by spiritual truths. But it must be understood that the rational faculty that consists of these truths is not formed and opened by man's knowing them, but by his living according to them; and living according to

them means loving them from spiritual affection; and to love truths from spiritual affection is to love what is just and equitable because it is just and equitable, what is honest and right because it is honest and right, and what is good and true because it is good and true; while living according to them and loving them from the bodily affection is loving them for the sake of self and for the sake of one’s reputation, honor or gain. Consequently, so far as man loves these truths from a bodily affection he fails to become rational, for he loves, not them, but himself; and the truths are made to serve him as servants serve their Lord; and when truths become servants they do not enter the man and open any degree of life in him, not even the first, but merely rest in the memory as knowledges under a material form, and there conjoin themselves with the love of self, which is a bodily love. (3) All this shows how man becomes rational, namely, that he becomes rational to the third degree by a spiritual love of the good and truth which pertain to heaven and the church; he becomes rational to the second degree by a love of what is honest and right; and to the first degree by a love of what is just and equitable. These two latter loves also become spiritual from a spiritual love of good and truth, because that love flows into them and conjoins itself to them and forms in them as it were its own semblance.

469. Spirits and angels, equally with men, have a memory, whatever they hear, see, think, will and do, remaining with them, and thereby their rational faculty is continually cultivated even to eternity. Thus spirits and

angels, equally with men, are perfected in intelligence and wisdom by means of knowledges of truth and good. That spirits and angels have a memory I have been permitted to learn by much experience, having seen everything that they have thought and done, both in public and in private, called forth from their memories when they were with other spirits; and I have seen those that were in some truth from simple good imbued with knowledges, and thereby with intelligence, and afterwards raised up into heaven. But it must be understood that such are not imbued with knowledges and thereby with intelligence beyond the degree of affection for good and for truth that they have attained to while in the world; for such and so much of affection as any spirit or angel had in the world remains with him; and this affection is afterwards perfected by being filled out, which goes on to eternity. For everything is capable of being filled out to eternity, since everything is capable of infinite variation, thus of enrichment by various things, and consequently of multiplication and fructification. To any thing good there is no limit because it is from the Infinite. That spirits and angels are being perfected unceasingly in intelligence and wisdom by means of knowledges of truth and good may be seen above, in the chapters on the wisdom of the angels of heaven (n. 265-275); on the heathen or people outside the church in heaven (n. 318-328); and on little children in heaven (n. 329-345); and that this is done to that degree of affection for good and for truth in which they had been in the world, and not beyond it, may be seen in n. 349.

XLIX. MAN AFTER DEATH IS SUCH AS HIS LIFE HAD BEEN IN THE WORLD.

Every Christian knows from the Word that one's own life awaits him after death; for it is there said in many passages that man will be judged and rewarded according to his deeds and works; and no one who thinks from good and from real truth can help seeing that he who lives well goes to heaven and that he who lives wickedly goes to hell. But the evil man is unwilling to believe that his state after death is according to his life in the world; he thinks, especially when he is sick, that heaven is granted to everyone out of pure mercy, whatever his life may have been, and that this is done in accordance with his faith, which he separates from life.

471. That man will be judged and rewarded according to his deeds and works is declared in many passages in the Word, some of which I will here quote:

> The Son of man shall come in the glory of His Father with His angels and then He will render unto everyone according to his works (Matt. 16:27).
>
> Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labors, for their works follow them (Apoc. 14:13).
>
> I will give to everyone according to his works (Apoc. 2:23).

I saw the dead, small and great, standing before God; and the books were opened and the dead were judged out of the things that were written in the books according to their works. The sea gave up the dead that were in it, and death and hell gave up those that were in them, and they were judged everyone according to their works (Apoc. 20:12, 13).

Behold I come, and My reward is with Me, to give to everyone according to his works (Apoc. 22:12).

Everyone that heareth My words and doeth them I will liken to a prudent man; but everyone that heareth My words and doeth them not is likened to a foolish man (Matt. 7:24, 26).

Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of My Father who is in the heavens. Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name, and through Thy name cast out demons, and in Thy name done many mighty works? But then will I confess to them, I know you not: depart from Me, ye workers of iniquity (Matt. 7:21-23).

Then shall ye begin to say, We have eaten and drunk before Thee; Thou hast taught in our streets. But He will say, I tell you I know you not, ye workers of iniquity (Luke 13:25-27).

I will recompense them according to their work and according to the doing of their hands (Jer. 25:14).

Jehovah, whose eyes are open upon all the ways of men, to

> give to everyone according to his ways and according to the fruit of his works (Jer. 32:19).
>
> I will visit upon his ways and recompense to him his works (Hosea 4:9).
>
> Jehovah doeth with us according to our ways and according to our works (Zech. 1:6).

In foretelling the last judgment the Lord recounts nothing but works, teaching that those that have done good works will enter into eternal life, and those that have done evil works will enter into damnation, as in Matthew (25:32-46), and in many other passages that treat of the salvation and condemnation of man. It is clear that works and deeds constitute the outward life of man, and that the quality of his inward life is made evident in them.

472. But by deeds and works, what they are inwardly is here meant, and not the way they outwardly appear; for everyone knows that every deed and work goes forth from the man’s will and thought; otherwise it would be nothing but a movement like that of an automaton or image. Consequently, a deed or work viewed in itself is merely an effect that derives its soul and life from will and thought, even to the extent that it is nothing but will and thought in effect, and thus is will and thought in outward form. From this it follows that a deed or work is in quality such as are the will and thought that produce it. If the thought and will are good the deeds and works are good; but if the thought and will are evil the deeds and works are evil, although in

outward form they appear alike. A thousand men may act alike, that is, may do like deeds, so alike in outward form as to be almost undistinguishable, and yet each one regarded in itself be different, because from an unlike will. (2) For example, when one acts honestly and justly with a companion, one person may do it for the purpose of appearing to be honest and just out of regard to himself and his own honor; another out of regard to the world and gain; a third out of regard to reward and merit; a fourth out of regard to friendship; a fifth from fear of the law and the loss of reputation or employment; a sixth that he may draw some one to his own side, even when he is in the wrong; a seventh that he may deceive; and others from other motives. In all these instances although the deeds are good in appearance, since it is a good thing to act honestly and justly with a companion, they are nevertheless evil, because they are done, not out of regard to honesty and justice and for the love of these, but out of regard to love of self and the world which are loved; and honesty and justice are made to serve that love as servants serve a lord, whom the lord despises and dismisses when they fail to serve him. (3) In outward form those act in a like way who act honestly and justly with a companion because they love what is honest and just. Some of these act from the truth of faith or from obedience, because the Word so commands; some from the good of faith or from conscience, because from a religious motive; some from good of charity towards the neighbor because his good should be regarded; some from the good of love to the Lord because good should be done for the sake of good, as also what is honest and just should be done for the sake of honesty and justice; and this they love because it is from the Lord, and because the Divine that goes forth from the Lord is in it, and consequently regarded in its very essence it is Divine. The deeds or works of such are inwardly good, and therefore are outwardly good also; for, as has been said above, deeds or works are precisely such in quality as the thought and will from which they proceed, and apart from thought and will they are not deeds and works, but only inanimate movements. All this explains what is meant in the Word by works and deeds.

473. As deeds and works are from the will and thought, so are they from the love and faith, consequently they are such as the love and faith are; for it is the same thing whether you say one's love or his will, and it is the same thing whether you say one's faith or his established thought; for that which a man loves he wills, and that which a man believes he thinks; and when a man loves what he believes he also wills it and as far as possible does it. Everyone may know that love and faith are within man's will and thought, and not outside of them, for love is what kindles the will, and the thought is what it enlightens in matters of faith; therefore only those that are able to think wisely are enlightened, and in the measure of their enlightenment they think what is true and will it, or what is the same, they believe what is true and love it.[1]

NOTES.

[1] As all things that exist according to order in the universe have relation to good and truth, so in man all things have relation to will and understanding (n. 803, 10122). For the reason that the will is a recipient of good and the understanding a recipient of truth (n. 3332, 3623, 5232, 6065, 6125, 7503, 9300, 9995). It amounts to the same whether you say truth or faith, for faith belongs to truth and truth belongs to faith; and it amounts to the same whether you say good or love for love belongs to good and good belongs to love (n. 4353, 4997, 7179, 10122, 10367). From this it follows that the understanding is a recipient of faith, and the will a recipient of love (n. 7179, 10122, 10367). And since the understanding of man is capable of receiving faith in God and the will is capable of receiving love to God, man is capable of being conjoined with God in faith and love, and he that is capable of being conjoined with God in love and faith can never die (n. 4525, 6323, 9231).

474. But it must be understood that it is the will that makes the man, while thought makes the man only so far as it goes forth from the will; and deeds and works go forth from both; or what is the same, it is love that makes the man, and faith only so far as it goes forth from love; and deeds or works go forth from both. Consequently, the will or love is the man himself, for whatever goes forth belongs to that from which it goes forth. To go forth is to be brought forth and presented in suitable form for being perceived and seen.[1] All this makes clear what faith is when separated from love, namely, that it is no faith, but mere knowledge, which has no spiritual life in it; likewise what a deed or work is apart from love, namely, that it is not a deed or work of life, but a deed or work of death, which possesses an appearance of life from an evil love and a belief in what is false. This appearance of life is what is called spiritual death.

NOTES.

[1] The will of man is the very being [esse] of his life, because it is the receptacle of love or good, and the understanding is the outgo [existere] of life therefrom, because it is the receptacle of faith or truth (n. 3619, 5002, 9282). Thus the life of the will is the chief life of man, and the life of the understanding proceeds therefrom (n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110).

In the same way as light proceeds from fire or flame (n. 6032, 6314). From this it follows that man is man by virtue of his will and his understanding therefrom (n. 8911, 9069, 9071, 10076, 10109, 10110). Every man is loved and esteemed by others in accordance with the good of his will and of his understanding therefrom, for he that wills well and understands well is loved and esteemed; and he that understands well and does not will well is set aside and despised (n. 8911, 10076). After death man continues to be such as his will is, and his understanding therefrom (n, 9069, 9071, 9386, 10153). Consequently after death man continues to be such as his love is, and his faith therefrom; and whatever belongs to his faith and not also to his love then vanishes, because it is not in the man, thus not of the man (n. 553, 2364, 10153).

475. Again, it must be understood that in deeds or works the whole man is exhibited, and that his will and thought or his love and faith, which are his interiors, are not complete until they exist in deeds or works, which are his exteriors, for these are the outmosts in which the will and thought terminate, and without such terminations they are interminate, and have as yet no existence, that is, are not yet in the man. To think and to will without doing, when there is opportunity, is like a flame enclosed in a vessel and goes out; also like seed cast upon the sand, which fails to grow, and so perishes with its power of germination. But to think and will and from that to do is like a flame that gives heat and light all around, or like a seed in the ground that grows up into a tree or flower and continues to live. Everyone can know that willing and not doing, when there is opportunity, is not willing; also that loving and not doing good, when there is opportunity, is not loving, but mere thought that one wills and loves; and this is thought separate, which vanishes and is dissipated. Love and will constitute the soul itself of a deed or work, and give form to its body in the honest and just things that the man does. This is the sole source of man’s spiritual body, or the body of his spirit; that is, it is formed solely out of the things that

the man does from his love or will (see above, n. 463). In a word, all things of man and his spirit are contained in his deeds or works.[1]

NOTES.

[1] Interior things flow in successively into exterior things even down to the extreme or outmost, and there they come forth and have permanent existence (n. 634, 6451, 6465, 9215, 9216). They not only flow in, but in the outmost they form the simultaneous, in what order (n. 5897, 6451, 8603, 10099). Thereby all interior things are held together in connection, and have permanent existence (n. 9828). Deeds or works are the outmosts which contain the interiors (n. 10331). Therefore being recompensed and judged according to deeds and works is being recompensed and judged in accordance with all things of one's love and faith, or of his will and thought because these are the interiors contained in deeds and works (n. 3147, 3934, 6073, 8911, 10331, 10332).

476. All this makes clear what the life is that awaits man after death, namely, that it is his love and his faith therefrom, not only in potency, but also in act; thus that it is his deeds or works, because in these all things of man's love and faith are contained.

477. It is man's ruling love that awaits him after death, and this is in no way changed to eternity. Everyone has many loves; but they are all related to his ruling love, and make one with it or together compose it. All things of the will that are in harmony with the ruling love are called loves, because they are loved. These loves are both inner and outer; some directly connected and some mediately; some nearer and some more remote; they are subservient in various ways. Taken together they constitute a kingdom, as it were, such being the order in which they are arranged in man, although man knows nothing what ever about that arrangement. And yet something of it is made manifest to

him in the other life, for the spread of his thought and affection there is in accordance with the arrangement of his loves, his thought and affection extending into heavenly societies when the ruling love is made up of the loves of heaven, but into infernal societies when it is made up of the loves of hell. That all the thought and affection of spirits and of angels has extension into societies may be seen above, in the chapters on the wisdom of the angels of heaven, and on the form of heaven which determines affiliations and communications there.

478. But what has been said thus far appeals only to the thought of the rational man. That it may also be presented to the perception derived from the senses, I will add some experiences by which it may be illustrated and confirmed. First, Man after death is his own love or his own will. Second, Man continues to eternity such as his will or ruling love is. Third, The man who has heavenly and spiritual love goes to heaven, while the man who has corporeal and worldly love, and no heavenly and spiritual love, goes to hell. Fourth, Unless faith is from heavenly love it does not endure in man. Fifth, Love in act, that is, the life of man, is what endures.

479. (i) Man after death is his own love or his own will. This has been proved to me by manifold experience. The entire heaven is divided into societies according to differences of good of love; and every spirit who is taken up into heaven and becomes an angel is taken to the society where his love is; and when he arrives there he is, as it were, at home, and in the house where he was born; this

the angel perceives, and is affiliated with those there that are like himself. When he goes away to another place he feels constantly a kind of resistance, and a longing to return to his like, thus to his ruling love. Thus are affiliations brought about in heaven; and in a like manner in hell, where all are affiliated in accordance with loves that are the opposites of heavenly loves. It has been shown above (n. 41-50 and 200-212) that both heaven and hell are composed of societies, and that they are all distinguished according to differences of love. (2) That man after death is his own love might also be seen from the fact that whatever does not make one with his ruling love is then separated and as it were taken away from him. From one who is good everything discordant or inharmonious is separated and as it were taken away, and he is thus let into his own love. It is the same with an evil spirit, with the difference that from the evil truths are taken away, and from the good falsities are taken away, and this goes on until each becomes his own love. This is effected when the man-spirit is brought into the third state, which will be described hereafter. When this has been done he turns his face constantly to his own love, and this he has continually before his eyes, in whatever direction he turns (see above, n. 123, 124). (3) All spirits, provided they are kept in their ruling love, can be led wherever one pleases, and are incapable of resistance, however clearly they may see that this is being done, and however much they may think that they will resist. They have often been permitted to try whether they could do anything contrary to their ruling love, but in vain. Their love is like a bond or a rope tied around them, by which they may be led and from which they cannot loose themselves. It is the same with men in the world who are also led by their love, or are led by others by means of their love; but this is more the case when they have become spirits, because they are not then permitted to make a display of any other love, or to counterfeit what is not their own. (4) All interaction in the other life proves that the spirit of man is his ruling love, for so far any one is acting or speaking in accord with the love of another, to the same extent is the other plainly present, with full, joyous, and lively countenance; but when one is speaking or acting contrary to another's love, to that extent the other's countenance begins to be changed, to be obscured and undiscernible, until at length he wholly disappears as if he had not been there. I have often wondered how this could be, for nothing of the kind can occur in the world; but I have been told that it is the same with the spirit in man, which when it turns itself away from another ceases to be within his view. (5) Another proof that a spirit is his ruling love is that every spirit seizes and appropriates all things that are in harmony with his love, and rejects and repudiates all that are not. Everyone's love is like a spongy or porous wood, which imbibes such fluids as promote its growth, and repels others. It is also like animals of every kind, which know their proper food and seek the things that agree with their nature, and avoid what disagrees; for every love wishes to be nourished on what belongs to it, evil love by falsities and good love by truths. I have sometimes been permitted to see certain simple good spirits desiring to instruct the evil in truths and goods; but when the instruction was offered them they fled far away, and when they came to their own they seized with great pleasure upon the falsities that were in agreement with their love. I have also seen good spirits talking together about truths, and the good who were present listened eagerly to the conversation, but the evil who were present paid no attention to it, as if they did not hear it. In the world of spirits ways are seen, some leading to heaven, some to hell, and each to some particular society. Good spirits go only in the ways that lead to heaven, and to the society there that is in the good of their love; and do not see the ways that lead elsewhere; while evil spirits go only in the ways that lead to hell, and to the society there that is in the evil of their love; and do not see the ways that lead elsewhere; or if they see them have no wish to enter them. In the spiritual world these ways are real appearances, which correspond to truths or falsities; and this is why ways have this signification in the Word.[1] By this evidence from experience what has previously been affirmed on the ground of reason is made more certain, namely, that every man after death is his own love and his own will. It is said one's own will because everyone's will is his love.

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[1] A "way," a "path," a "road," a "street," and a "broad street," signify truths leading to good, or falsities leading to evil (n. 627, 2333, 10422). "To sweep [or prepare] a way" means to prepare for the reception of truths (n. 3142). "To make known the way" means, in respect to the Lord, to instruct in truths that lead to good (n. 10565).

480. (ii) Man after death continues to eternity such as his will or ruling love is. This, too, has been confirmed by abundant experience. I have been permitted to talk with some who lived two thousand years ago, and whose lives are described in history, and thus known; and I found that they continued to be just the same as they were described, that is, in respect to the love out of which and according to which their lives were formed. There were others known to history, that had lived seventeen centuries ago, others that had lived four centuries ago, and three, and so on, with whom I was permitted to talk; and I found that the same affection still ruled in them, with no other difference than that the delights of their love were turned into such things as correspond. The angels declare that the life of the ruling love is never changed in any one even to eternity, since everyone is his love; consequently to change that love in a spirit is to take away or extinguish his life; and for the reason that man after death is no longer capable of being reformed by instruction, as in the world, because the outmost plane, which consists of natural knowledges and affections, is then quiescent and not being spiritual cannot be opened (see above, n. 464); and upon that plane the interiors pertaining to the mind and disposition rest as a house rests on its foundation; and on this account such as the life of one’s love had been in the world such he continues to be to eternity. The angels are greatly surprised that man does not know that everyone is such as his ruling love is, and that many believe that they may be saved by mercy apart from means, or by faith alone, whatever their

life may be; also that they do not know that Divine mercy works by means, and that it consists in man's being led by the Lord, both in the world and afterwards to eternity, and that those who do not live in evils are led by the Divine mercy; and finally that faith is affection for truth going forth from heavenly love, which is from the Lord.

481. (iii) The man who has heavenly and spiritual love goes to heaven; while the man who has corporeal and worldly love and no heavenly and spiritual love goes to hell. This has been made evident to me from all whom I have seen taken up into heaven or cast into hell. The life of those taken up into heaven had been derived from a heavenly and spiritual love, while the life of those cast into hell had been derived from a corporeal and worldly love. Heavenly love consists in loving what is good, honest, and just, because it is good, honest and just, and in doing this from love; and those that have this love have a life of goodness, honesty, and justice, which is the heavenly life. Those that love what is good, honest, and just, for its own sake, and who do this or live it, love the Lord above all things, because this is from Him; they also love the neighbor, because this is the neighbor who is to be loved.[1] But corporeal love is loving what is good, honest, and just, not for its own sake but for the sake of self, because reputation, honor, and gain can thus be acquired. Such, in what is good, honest, and just, do not look to the Lord and to the neighbor, but to self and the world, and find delight in fraud; and the goodness, honesty and justice that spring forth from fraud are evil, dishonesty, and injustice, and these are what are loved by such in their

practice of goodness, honesty, and justice. (2) As the life of everyone is determined by these different kinds of love, as soon as men after death enter the world of spirits they are examined to discover their quality, and are joined to those that are in a like love; those that are in heavenly love to those that are in heaven, and those that are in corporeal love to those that are in hell; and after they have passed through the first and second state they are so separated as to no longer see or know each other; for each one becomes his own love, both in respect to his interiors pertaining to his mind, and in respect to his exteriors pertaining to his face, body, and speech; for everyone becomes an image of his own love, even in externals. Those that are corporeal loves appear gross, dusky, black and misshapen; while those that are heavenly loves appear fresh, bright, fair and beautiful. Also in their minds and thoughts they are wholly unlike, those that are heavenly loves being intelligent and wise, while those that are corporeal loves are stupid and as it were silly. (3) When it is granted to behold the interiors and exteriors of thought and affection of those that are in heavenly love, their interiors appear like light, and some like a flamy light, while their exteriors appear in various beautiful colors like rainbows. But the interiors of those that are in corporeal love appear as if black, because they are closed up; and the interiors of some who were interiorly in malignant deceit appear like a dusky fire. But their exteriors appear of a dirty color, and disagreeable to the sight. (The interiors and exteriors of the mind and disposition are made visible in the spiritual world whenever the Lord pleases.) (4) Those that are in corporeal love see nothing in the light of heaven; to them the light of heaven is thick darkness; but the light of hell, which is like light from burning coals, is to them as clear light. Moreover, in the light of heaven their inward sight is so darkened that they become insane; consequently they shun that light and hide themselves in dens and caverns, more or less deeply in accordance with the falsities in them derived from their evils. On the other hand those who are in heavenly love, the more interiorly and deeply they enter into the light of heaven, see all things more clearly and all things appear more beautiful to them, and they perceive truths more intelligently and wisely. (5) Again, it is impossible for those who are in corporeal love to live at all in the heat of heaven, for the heat of heaven is heavenly love; but they can live in the heat of hell, which is the love of raging against others that do not favor them. The delights of that love are contempt of others, enmity, hatred and revenge; and when they are in these delights they are in their life, and have no idea what it is to do good to others from good itself and for the sake of good itself, knowing only what it is to do good from evil and for the sake of evil. (6) Those who are in corporeal love are unable to breathe in heaven. When any evil spirit is brought into heaven he draws his breath like one struggling in a contest; while those that are in heavenly love have a freer respiration and a fuller life the more interiorly they are in heaven. All this shows that heaven with man is heavenly and spiritual love, because on that love all things of heaven are inscribed; also that hell in man is corporeal and worldly love apart from heavenly and spiritual love, because on such loves all things of hell are inscribed. Evidently, then, he whose love is heavenly and spiritual enters heaven, and he whose love is corporeal and worldly apart from heavenly and spiritual love enters hell.

NOTES.

[1] In the highest sense, the Lord is the neighbor, because He is to be loved above all things; but loving the Lord is loving what is from Him, because He Himself is in everything that is from Him, thus it is loving what is good and true (n. 2425, 3419, 6706, 6711, 6819, 6823, 8123). Loving what is good and true which is from the Lord is living in accordance with good and truth, and this is loving the Lord (n. 10143, 10153, 10310, 10336, 10578, 10645). Every man and every society, also one's country and the church, and in a universal sense the Lord's kingdom, are the neighbor, and doing good to these from a love of good in accord with their state is loving the neighbor; that is, their good that should be consulted is the neighbor (n. 6818-6824, 8123). Moral good also, which is honesty, and civil good, which is justice, are the neighbor; and to act honestly and justly from the love of honesty and justice is loving the neighbor (n. 2915, 4730, 8120-8123). Thus charity towards the neighbor extends to all things of the life of man, and loving the neighbor is doing what is good and just, and acting honestly from the heart, in every function and in every work (n. 2417, 8121, 8124). The doctrine in the Ancient Church was the doctrine of charity, and from that they had wisdom (n. 2385, 2417, 3419, 3420, 4844, 6628).

482. (iv) Unless faith is from heavenly love it does not endure in man. This has been made clear to me by so much experience that if everything I have seen and heard respecting it were collected, it would fill a volume. This I can testify, that those who are in corporeal and worldly love apart from heavenly and spiritual love have no faith whatever, and are incapable of having any; they have nothing but knowledge or a persuasion that a thing is true because it serves their love. Some of those who claimed that they had faith were brought to those who had faith, and when they communicated with them they perceived that they had no faith at all; and afterwards they confessed

that merely believing what is true and believing the Word is not faith, but that faith is loving truth from heavenly love, and willing and doing it from interior affection. Moreover, they were shown that their persuasion which they called faith was merely like the light of winter, in which light, because it has no heat in it, all things on the earth are bound up in frost, become torpid, and lie buried under the snow. As soon, therefore, as the light of persuasive faith in them is touched by the rays of the light of heaven it is not only extinguished but is turned into a dense darkness, in which no one can see himself; and at the same time their interiors are so obscured that they can understand nothing at all, and at length become insane from falsities. Consequently with such, all the truths that they have known from the Word and from the doctrine of the church, and have called the truths of their faith, are taken away; and they imbibe in their place every falsity that is in accord with the evil of their life. For they are all let down into their loves and into the falsities agreeing with them; and they then hate and abhor and therefore reject truths, because they are repugnant to the falsities of evil in which they are. From all my experience in what pertains to heaven and hell I can bear witness that all those who from their doctrine have professed faith alone, and whose life has been evil, are in hell. I have seen many thousands of them cast down to hell. (Respecting these see the treatise on The Last Judgment and the Destruction of Babylon.)

483. (v) Love in act, that is, the life of man, is what endures. This follows as a conclusion from what has just

been shown from experience, and from what has been said about deeds and works. Love in act is work and deed.

484. It must be understood that all works and deeds pertain to moral and civil life, and therefore have regard to what is honest and right, and what is just and equitable, what is honest and right pertaining to moral life, and what is just and equitable to civil life. The love from which deeds are done is either heavenly or infernal. Works and deeds of moral and civil life, when they are done from heavenly love, are heavenly; for what is done from heavenly love is done from the Lord, and everything done from the Lord is good. But the deeds and works of moral and civil life when done from infernal love are infernal; for what is done from this love, which is the love of self and of the world, is done from man himself, and everything that is done from man himself is in itself evil; for man regarded in himself, that is, in regard to what is his own, is nothing but evil.[1]

NOTES.

[1] Man's own consists in loving himself more than God, and the world more than heaven, and in making nothing of his neighbor in comparison with himself, thus it consists in the love of self and of the world (n. 694, 731, 4317). Man is born into this own, and it is dense evil (n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10732). From what is man's own not only every evil but also every falsity is derived (n. 1047, 10283, 10284, 10286). The evils that are from what is man's own are contempt for others, enmity, hatred, revenge, cruelty, deceit (n. 6667, 7370, 7373, 7374, 9348, 10038, 10742). So far as what is man's own rules, the good of love and the truth of faith are either rejected or suffocated or perverted (n. 2041, 7491, 7492, 7643, 8487, 10455, 10742). What is man's own is hell in him (n. 694, 8480). The good that man does from what is his own is not good, but in itself is evil (n. 8480).

485.

L. THE DELIGHTS OF EVERY ONE’S LIFE ARE CHANGED AFTER DEATH INTO THINGS THAT CORRESPOND.

IT HAS BEEN shown in the preceding chapter that the ruling affection or dominant love in everyone continues to eternity. It shall now be explained how the delights of that affection or love are changed into things that correspond. Being changed into corresponding things means into things spiritual that correspond to the natural. That they are changed into things spiritual can be seen from this, that so long as man is in his earthly body he is in the natural world, but when he leaves that body he enters the spiritual world and is clothed with a spiritual body. It has already been shown that angels, and men after death, are in a complete human form, and that the bodies with which they are clothed are spiritual bodies (n. 73-77 and 453-460); also what the correspondence is of spiritual things with natural (n. 87-115).

486. All the delights that a man has are the delights of his ruling love, for he feels nothing to be delightful except what he loves, thus especially that which he loves above all things. It means the same whether you say the ruling love or that which is loved above all things. These delights are various. In general, there are as many as there are ruling loves; consequently as many as there are men, spirits, and angels; for no one’s ruling love is in every respect like that of another. For this reason no one has a face exactly like

that of any other; for each one’s face is an image of his mind; and in the spiritual world it is an image of his ruling love. In particular, everyone’s delights are of infinite variety. It is impossible for any one delight to be exactly like another, or the same as another, either those that follow one after another or those that exist together at the same time, no one ever being the same as another. Nevertheless, the particular delights in everyone have reference to his one love, which is his ruling love, for they compose it and thus make one with it. Likewise all delights in general have reference to one universally ruling love, which in heaven is love to the Lord, and in hell is the love of self.

487. Only from a knowledge of correspondences can it be known what spiritual delights everyone’s natural delights are changed into after death, and what kind of delights they are. In general, this knowledge teaches that nothing natural can exist without something spiritual corresponding to it. In particular it teaches what it is that corresponds, and what kind of a thing it is. Therefore, any one that has this knowledge can ascertain and know what his own state after death will be, if he only knows what his love is, and what its relation is to the universally ruling loves spoken of above, to which all loves have relation. But it is impossible for those who are in the love of self to know what their ruling love is, because they love what is their own, and call their evils goods; and the falsities that they incline to and by which they confirm their evils they call truths. And yet if they were willing they might know it from others who are wise, and who see what they themselves do not see. This

however, is impossible with those who are so enticed by the love of self that they spurn all teaching of the wise. (2) On the other hand, those who are in heavenly love accept instruction, and as soon as they are brought into the evils into which they were born, they see them from truths, for truths make evils manifest. From truth which is from good any one can see evil and its falsity; but from evil none can see what is good and true; and for the reason that falsities of evil are darkness and correspond to darkness; consequently those that are in falsities from evil are like the blind, not seeing the things that are in light, but shunning them instead like birds of night.[1] But as truths from good are light, and correspond to light (see above, n. 126-134), so those that are in truths from good have sight and open eyes, and discern the things that pertain to light and shade. (3) This, too, has been proved to me by experience. The angels in heaven both see and perceive the evils and falsities that sometimes arise in themselves, also the evils and falsities in spirits in the world of spirits that are connected with the hells, although the spirits themselves are unable to see their own evils and falsities. Such spirits have no comprehension of the good of heavenly love, of conscience, of honesty and justice, except such as is done for the sake of self; neither what it is to be led by the Lord. They say that such things do not exist, and thus are of no account. All this has been said to the intent that man may examine himself and may recognize his love by his delights; and thus so far as he can make it out from a knowledge of correspondences may know the state of his life after death.

NOTES.

[1] From correspondence "darkness" in the Word signifies falsities, and "thick darkness" the falsities of evil (n. 1839, 1860, 7688, 7711). To the evil the light of heaven is thick darkness (n. 1861, 6832, 8197). Those that are in the hells are said to be in darkness because they are in falsities of evil; of such (n. 3340, 4418, 4531). In the Word "the blind" signify those that are in falsities and are not willing to be taught (n. 2383, 6990).

488. How the delights of everyone's life are changed after death into things that correspond can be known from a knowledge of correspondences; but as that knowledge is not as yet generally known I will try to throw some light on the subject by certain examples from experience. All who are in evil and who have established themselves in falsities in opposition to the truths of the church, especially those that have rejected the Word, flee from the light of heaven and take refuge in caves that appear at their openings to be densely dark, also in clefts of rocks, and there they hide themselves; and this because they have loved falsities and hated truths; for such caves and clefts of rocks,[1] well as darkness, correspond to falsities, as light corresponds to truths. It is their delight to dwell in such places, and undelightful to dwell in the open country. (2) Those that have taken delight in insidious and secret plots and in treacherous machinations do the same thing. They are also in such caves; and they frequent rooms so dark that they are even unable to see one another; and they whisper together in the ears in corners. Into this is the delight of their love changed. Those that have devoted themselves to the sciences with no other end than to acquire a reputation for learning, and have not cultivated their rational faculty

by their learning, but have taken delight in the things of memory from a pride in such things, love sandy places, which they choose in preference to fields and gardens, because sandy places correspond to such studies. (3) Those that are skilled in the doctrines of their own and other churches, but have not applied their knowledge to life, choose for themselves rocky places, and dwell among heaps of stones, shunning cultivated places because they dislike them. Those that have ascribed all things to nature, as well as those that have ascribed all things to their own prudence, and by various arts have raised themselves to honors and have acquired wealth, in the other life devote themselves to the study of magic arts, which are abuses of Divine order, and find in these the chief delight of life. (4) Those that have adapted Divine truths to their own loves, and thereby have falsified them, love urinous things because these correspond to the delights of such loves.[2] Those that have been sordidly avaricious dwell in cells, and love swinish filth and such stenches as are exhaled from undigested food in the stomach. (5) Those that have spent their life in mere pleasures and have lived delicately and indulged their palate and stomach, loving such things as the highest good that life affords, love in the other life excrementitious things and privies, in which they find their delight, for the reason that such pleasures are spiritual filth. Places that are clean and free from filth they shun, finding them undelightful. (6) Those that have taken delight in adulteries pass their time in brothels, where all things are vile and filthy; these they love, and chaste homes they shun, falling into a swoon as soon as they enter them. Nothing is more delightful to them than to break up marriages. Those that have cherished a spirit of revenge, and have thereby contracted a savage and cruel nature, love cadaverous substances, and are in hells of that nature; and so on.

NOTES.

[1] In the word a "hole" or "the cleft of a rock" signifies obscurity and falsity of faith (n. 10582). Because a "rock" signifies faith from the Lord (n. 8581, 10580); and a "stone" the truth of faith (n. 114, 643, 1298, 3720, 6426, 8609, 10376).

[2] The defilements of truth correspond to urine (n. 5390).

489. But the delights of life of those that have lived in the world in heavenly love are changed into such corresponding things as exist in the heavens, which spring from the sun of heaven and its light, that light presenting to view such things as have what is Divine inwardly concealed in them. The things that appear in that light affect the interiors of the minds of the angels, and at the same time the exteriors pertaining to their bodies; and as the Divine light, which is Divine truth going forth from the Lord, flows into their minds opened by heavenly love, it presents outwardly such things as correspond to the delights of their love. It has already been shown, in the chapter on representatives and appearances in heaven (n. 170-176), and in the chapter on the wisdom of the angels (n. 265-275), that the things that appear to the sight in the heavens correspond to the interiors of angels, or to the things

pertaining to their faith and love and thus to their intelligence and wisdom. (2) Having already begun to establish this point by examples from experience, to make clearer what has been previously said on the ground of causes of things I will state briefly some particulars respecting the heavenly delightful things into which the natural delights of those that have lived in heavenly love in the world are changed. Those that have loved Divine truths and the Word from an interior affection, or from an affection for truth itself, dwell in the other life in light, in elevated places that appear like mountains, where they are continually in the light of heaven. They do not know what darkness is, like that of night in the world; they live also in a vernal temperature; there are presented to their view fields filled with grain and vine-yards; in their houses everything glows as if from precious stones; and looking through the windows is like looking through pure crystal. Such are the delights of their vision; but these same things are interiorly delightful because of their being correspondences of Divine heavenly things, for the truths from the Word which they have loved correspond to fields of grain, vineyards, precious stones, windows, and crystals.[1] (3) Those that have applied the doctrinals of the church which are from the Word immediately to life, are in the inmost heaven, and surpass all others in their delights of wisdom. In every object they see what is Divine; the objects they see indeed with their eyes; but the corresponding Divine things flow in immediately into their minds and fill them with a blessedness that affects all their sensations. Thus before their eyes all things seem to laugh, to play, and to live (see above, n. 270). (4) Those that have loved knowledges and have thereby cultivated their rational faculty and acquired intelligence, and at the same time have acknowledged the Divine-these in the other life have their pleasure in knowledges, and their rational delight changed into spiritual delight, which is delight in knowing good and truth. They dwell in gardens where flower beds and grass plots are seen beautifully arranged, with rows of trees round about, and arbors and walks, the trees and flowers changing from day to day. The entire view imparts delight to their minds in a general way, and the variations in detail continually renew the delight; and as everything there corresponds to something Divine, and they are skilled in the knowledge of correspondences, they are constantly filled with new knowledges, and by these their spiritual rational faculty is perfected. Their delights are such because gardens, flower beds, grass plots, and trees correspond to sciences, knowledges, and the resulting intelligence.[2] (5) Those that have ascribed all things to the Divine, regarding nature as relatively dead and merely subservient to things spiritual, and have confirmed themselves in this view, are in heavenly light; and all things that appear before their eyes are made by that light transparent, and in their transparency exhibit innumerable variegations of light, which their internal sight takes in as it were directly, and from this they perceive interior delights. The things seen within their houses are as if made of diamonds, with similar variegations of light. The walls of their houses, as already said, are like crystal, and thus also transparent; and in them seemingly flowing forms representative of heavenly things are seen also with unceasing variety, and this because such transparency corresponds to the understanding when it has been enlightened by the Lord and when the shadows that arise from a belief in and love for natural things have been removed. With reference to such things and infinite others, it is said by those that have been in heaven that they have seen what eye has never seen; and from a perception of Divine things communicated to them by those who are there, that they have heard what ear has never heard. (6) Those that have not acted in secret ways, but have been willing to have all that they have thought made known so far as civil life would permit, because their thoughts have all been in accord with what is honest and just from the Divine-these in heaven have faces full of light; and in that light every least affection and thought is seen in the face as in its form, and in their speech and actions they are like images of their affections. Such, therefore, are more loved than others. While they are speaking the face becomes a little obscured; but as soon as they have spoken, the things they have said become plainly manifest all at once in the face. And as all the objects that exist round about them correspond to their interiors, these assume such an appearance that others can clearly perceive what they represent and signify. Spirits that have found delight in clandestine acts, when they see such at a distance flee from them, and appear to themselves to creep away from them like serpents. (7) Those that have regarded adulteries as abominable, and have lived in a chaste love of marriage, are more than all others in the order and form of heaven, and therefore in all beauty, and continue unceasingly in the flower of youth. The delights of their love are ineffable, and increase to eternity; for all the delights and joys of heaven flow into that love, because that love descends from the conjunction of the Lord with heaven and with the church, and in general from the conjunction of good and truth, which conjunction is heaven itself in general, and with each angel in particular (see above, n. 366-386). What their outward delights are it is impossible to describe in human words. These are only a few of the things that have been told me about the correspondences of the delights of those that are in heavenly love.

NOTES.

[1] In the Word a "field of corn" signifies a state of the reception and growth of truth from good (n. 9294). "Standing corn" signifies truth in conception (n. 9146), "Vineyards" signify the spiritual church and the truths of that church (n. 1069, 9139). "Precious stones" signify the truths of heaven and of the church transparent from good (n. 114, 9863, 9865, 9868, 9873, 9905). A "window" signifies the intellectual faculty which pertains to the internal sight (n. 655, 658, 3391).

[2] A "garden," a "grove," and a "park," signify intelligence (n. 100, 108, 3220). This is why the ancients celebrated holy worship in groves (n. 2722, 4552). "Flowers" and "flower beds" signify truths learned and knowledges (n. 9553). "Herbs," "grasses," and "grass plots" signify truths learned (n. 7571). "Trees" signify perception and knowledges (n. 103, 2163, 2682, 2722, 2972, 7692).

490. All this makes evident that everyone's delights are changed after death into their correspondences, while the love itself continues to eternity. This is true of marriage love, of the love of justice, honesty, goodness and truth, the

love of sciences and of knowledges, the love of intelligence and wisdom, and the rest. From these loves delights flow like streams from their fountain; and these continue; but when raised from natural to spiritual delights they are exalted to a higher degree.

491.

LI. THE FIRST STATE OF MAN AFTER DEATH.

THERE ARE THREE states that man passes through after death before he enters either heaven or hell. The first state is the state of his exteriors, the second state the state of his interiors, and the third his state of preparation. These states man passes through in the world of spirits. There are some, however, that do not pass through them; but immediately after death are either taken up into heaven or cast into hell. Those that are immediately taken up into heaven are those that have been regenerated in the world and thereby prepared for heaven. Those that have been so regenerated and prepared that they need simply to cast off natural impurities with the body are at once taken up by the angels into heaven. I have seen them so taken up soon after the hour of death. On the other hand, those that have been inwardly wicked while maintaining an outward appearance of goodness, and have thus filled up the measure of their wickedness by artifices, using goodness as a means of deceiving-these are at once cast into hell. I have seen some such cast into hell immediately after death, one of the most deceitful with his head downward and feet upward, and others in other ways. There are some that immediately after death are cast into caverns and are thus separated from those that are in the world of spirits, and are taken out from these and put back again by turns. They are such as have dealt wickedly with the neighbor under civil pretences. But all these are few in comparison with those that are retained in the world of spirits, and are there prepared in accordance with Divine order for heaven or for hell.

492. In regard to the first state, which is the state of the exteriors, it is that which man comes into immediately after death. Every man, as regards his spirit, has exteriors and interiors. The exteriors of the spirit are the means by which it adapts the man’s body in the world, especially the face, speech, and movements, to fellowship with others; while the interiors of the spirit are what belong to its own will and consequent thought; and these are rarely manifested in face, speech, and movement. For man is accustomed from childhood to maintain a semblance of friendship, benevolence, and sincerity, and to conceal the thoughts of his own will, thereby living from habit a moral and civil life in externals, whatever he may be internally. As a result of this habit man scarcely knows what his interiors are, and gives little thought to them.

493. The first state of man after death resembles his state in the world, for he is then likewise in externals, having a like face, like speech, and a like disposition, thus a like moral and civil life; and in consequence he is made aware that he is not still in the world only by giving attention to what he encounters, and from his having been told by the angels when he was resuscitated that he had become a spirit(n. 450). Thus is one life continued into the other, and death is merely transition.

494. The state of man’s spirit that immediately follows his life in the world being such, he is then recognized by his

friends and by those he had known in the world; for this is something that spirits perceive not only from one’s face and speech but also from the sphere of his life when they draw near. Whenever any one in the other life thinks about another he brings his face before him in thought, and at the same time many things of his life; and when he does this the other becomes present, as if he had been sent for or called. This is so in the spiritual world because thoughts there are shared, and there is no such space there as in the natural world (see above, n. 191-199). So all, as soon as they enter the other life, are recognized by their friends, their relatives, and those in any way known to them; and they talk with one another, and afterward associate in accordance with their friendships in the world. I have often heard that those that have come from the world were rejoiced at seeing their friends again, and that their friends in turn were rejoiced that they had come. Very commonly husband and wife come together and congratulate each other, and continue together, and this for a longer or shorter time according to their delight in living together in the world. But if they had not been united by a true marriage love, which is a conjunction of minds by heavenly love, after remaining together for a while they separate. Or if their minds had been discordant and were inwardly adverse, they break forth into open enmity, and sometimes into combat; nevertheless they are not separated until they enter the second state, which will be treated of presently.

495. As the life of spirits recently from the world is not unlike their life in the natural world and as they know

nothing about their state of life after death and nothing about heaven and hell except what they have learned from the sense of the letter of the Word and preaching from it, they are at first surprised to find themselves in a body and in every sense that they had in the world, and seeing like things; and they become eager to know what heaven is, what hell is, and where they are. Therefore their friends tell them about the conditions of eternal life, and take them about to various places and into various companies, and sometimes into cities, and into gardens and parks, showing them chiefly such magnificent things as delight the externals in which they are. They are then brought in turn into those notions about the state of their soul after death, and about heaven and hell, that they had entertained in the life of the body, even until they feel indignant at their total ignorance of such things, and at the ignorance of the church also. Nearly all are anxious to know whether they will get to heaven. Most of them believe that they will, because of their having lived in the world a moral and civil life, never considering that the bad and the good live a like life outwardly, alike doing good to others, attending public worship, hearing sermons, and praying; and wholly ignorant that external deeds and external acts of worship are of no avail, but only the internals from which the externals proceed. There is hardly one out of thousands who knows what internals are, and that it is in them that man must find heaven and the church. Still less is it known that outward acts are such as the intentions and thoughts are, and the love and faith in these from which they spring.

And even when taught they fail to comprehend that thinking and willing are of any avail, but only speaking and acting. Such for the most part are those that go at this day from the Christian world into the other life.

496. Such, however, are explored by good spirits to discover what they are, and this in various ways; since in this the first state the evil equally with the good utter truths and do good acts, and for the reason mentioned above, that like the good they have lived morally in outward respects, since they have lived under governments, and subject to laws, and have thereby acquired a reputation for justice and honesty, and have gained favor, and thus been raised to honors, and have acquired wealth. But evil spirits are distinguished from good spirits chiefly by this, that the evil give eager attention to whatever is said about external things, and but little attention to what is said about internal things, which are the truths and goods of the church and of heaven. These they listen to, but not with attention and joy. The two classes are also distinguished by their turning repeatedly in specific directions, and following, when left to themselves, the paths that lead in those directions. From such turning to certain quarters and going in certain ways it is known by what love they are led.

497. All spirits that arrive from the world are connected with some society in heaven or some society in hell, and yet only as regards their interiors; and so long as they are in exteriors their interiors are manifested to no one, for externals cover and conceal internals, especially in the case of those who are in interior evil. But afterwards, when they

come into the second state, their evils become manifest, because their interiors are then opened and their exteriors laid asleep.

498. This first state of man after death continues with some for days, with some for months, and with some for a year; but seldom with any one beyond a year; for a shorter or longer time with each one according to the agreement or disagreement of his interiors with his exteriors. For with everyone the exteriors and interior must make one and correspond. In the spiritual world no one is permitted to think and will in one way and speak and act in another. Everyone there must be an image of his own affection or his own love, and therefore such as he is inwardly such he must be outwardly; and for this reason a spirit’s exteriors are first disclosed and reduced to order that they may serve the interiors as a corresponding plane.

499.

LII. THE SECOND STATE OF MAN AFTER DEATH.

THE SECOND STATE of man after death is called the state of his interiors, because he is then let into the interiors of his mind, that is, of his will and thought; while his exteriors, which he has been in during his first state, are laid asleep. Whoever gives any thought to man's life and speech and action can see that everyone has exteriors and interiors, that is, exterior and interior thoughts and intentions. This is shown by the fact that in civil life one thinks about others in accordance with what he has heard and learned of them by report or conversation; but he does not talk with them in accordance with his thought; and if they are evil he nevertheless treats them with civility. That this is so is seen especially in the case of pretenders and flatterers, who speak and act in one way and think and will in a wholly different way; also in the case of hypocrites, who talk about God and heaven and the salvation of souls and the truths of the church and their country's good and their neighbor as if from faith and love, although in heart they believe otherwise and love themselves alone. (2) All this makes clear that there are two kinds of thought, one exterior and the other interior; and that there are those who speak from exterior thought, while from their interior thought they have other sentiments, and that these two kinds of thought are kept separate, since the interior is carefully prevented from flowing into the exterior and becoming manifest in any way. By creation man is so formed as to have his interior and exterior thought make one by correspondence; and these do make one in those that are in good, for such both think and speak what is good only. But in those that are in evil interior and exterior thought do not make one, for such think what is evil and say what is good. With such there is an inversion of order, for good with them is on the outside and evil within; and in consequence evil has dominion over good, and subjects it to itself as a servant, that it may serve it as a means for gaining its ends, which are of the same nature as their love. With such an end contained in the good that they seek and do, their good is evidently not good, but is infected with evil, however good it may appear in outward form to those not acquainted with their interiors. (3) It is not so with those that are in good. With such order is not inverted; but good from interior thought flows into exterior thought, and thus into word and act. Into this order man was created; and in heaven, and in the light of heaven, his interiors are in this order. And as the light of heaven is the Divine truth that goes forth from the Lord, and consequently is the Lord in heaven (n. 126-140), therefore such are led by the Lord. All this has been said to make known that every man has interior thought and exterior thought, and that these are distinct from each other. The term thought includes also the will, for thought is from the will, and thought apart from willing is impossible. All this makes clear what is meant by the state of man's exteriors and the state of his interiors.

500. When will and thought are mentioned will includes affection and love, and all the delight and pleasure that spring from affection and love, since all these relate to the will as to their subject; for what a man wills he loves and feels to be delightful or pleasurable; and on the other hand, what a man loves and feels to be delightful or pleasurable, that he wills. But by thought is then meant everything by which affection or love is confirmed, for thought is simply the will's form, or that whereby what is willed may appear in light. This form is made apparent through various rational analyses, which have their origin in the spiritual world and belong properly to the spirit of man.

501. Let it be understood that man is wholly such as his interiors are, and not such as his exteriors are separate from his interiors. This is because his interiors belong to his spirit, and the life of his spirit is the life of man, for from it his body lives; and because of this such as a man's interiors are such he continues to be to eternity. But as the exteriors pertain to the body they are separated after death, and those of them that adhere to the spirit are laid asleep, and serve purely as a plane for the interiors, as has been shown above in treating of the memory of man which continues after death. This makes evident what is man's own and what is not his own, namely, that with the evil man nothing that belongs to his exterior thought from which he speaks, or to the exterior will from which he acts, is his own, but only that which belongs to his interior thought and will.

502. When the first state, which is the state of the exteriors treated of in the preceding chapter, has been

passed through, the man-spirit is let into the state of his interiors, or into the state of his interior will and its thought, in which he had been in the world when left to himself to think freely and without restraint. Into this state he unconsciously glides, just as when in the world he withdraws the thought nearest to his speech, that is, from which he speaks, towards his interior thought and abides in the latter. Therefore in this state of his interiors the man-spirit is in himself and in his very life; for to think freely from his own affection is the very life of man, and is himself.

503. In this state the spirit thinks from his very will, thus from his very affection, or from his very love; and thought and will then make one, and one in such a manner that he seems scarcely to think but only to will. It is nearly the same when he speaks, yet with the difference that he speaks with a kind of fear that the thoughts of the will may go forth naked, since by his social life in the world this has come to be a part of his will.

504. All men without exception are let into this state after death, because it is their spirit's own state. The former state is such as the man was in regard to his spirit when in company; and that is not his own state. That this state, namely, the state of the exteriors into which man first comes after death (as shown in the preceding chapter) is not his own state, many things show, for example, that spirits not only think but also speak from their affection, since their speech is from their affection (as has been said and shown in the chapter on the speech of angels, n. 234-245). It was in this way that man had thought while in the world when

he was thinking within himself, for at such times his thought was not from his bodily words, but he [mentally] saw the things, and in a minute of time saw more than he could afterwards utter in half an hour. Again that the state of the exteriors is not man’s own state or the state of his spirit is evident from the fact that when he is in company in the world he speaks in accord with the laws of moral and civil life, and at such times interior thought rules the exterior thought, as one person rules another, to keep him from transgressing the limits of decorum and good manners. It is evident also from the fact that when a man thinks within himself, he thinks how he must speak and act in order to please and to secure friendship, good will, and favor, and this in extraneous ways, that is, otherwise than he would do if he acted in accordance with his own will. All this shows that the state of the interiors that the spirit is let into is his own state, and was his own state when he was living in the world as a man.

505. When the spirit is in the state of his interiors it becomes clearly evident what the man was in himself when he was in the world, for at such times he acts from what is his own. He that had been in the world interiorly in good then acts rationally and wisely, and even more wisely than in the world, because he is released from connection with the body, and thus from those earthly things that caused obscurity and interposed as it were a cloud. But he that was in evil in the world then acts foolishly and insanely, and even more insanely than in the world, because he is free and under no restraint. For while he lived in the world he was

sane in outward appearance, since by means of externals he made himself appear to be a rational man; but when he has been stripped of his externals his insanities are revealed. An evil man who in externals takes on the semblance of a good man may be likened to a vessel shining and polished on the outside and covered with a lid, within which filth of all kinds is hidden, in accordance with the Lord's saying:

Ye are like whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness (Matt. 23:27).

506. All that have lived a good life in the world and have acted from conscience, who are such as have acknowledged the Divine and have loved Divine truths, especially such as have applied those truths to life, seem to themselves, when let into the state of their interiors, like one aroused from sleep into full wakefulness, or like one passing from darkness into light. They then think from the light of heaven, thus from an interior wisdom, and they act from good, thus from an interior affection. Heaven flows into their thoughts and affections with an interior blessedness and delight that they had previously had no knowledge of; for they have communication with the angels of heaven. They then acknowledge the Lord and worship Him from their very life, for being in the state of their interiors they are in their proper life (as has been said just above, n. 505); and as freedom pertains to interior affection they then acknowledge and worship the Lord from freedom. Thus, too, they withdraw from external sanctity and come into

that internal sanctity in which worship itself truly consists. Such is the state of those that have lived a Christian life in accordance with the commandments in the Word. (2) But the state of those that have lived an evil life in the world and who have had no conscience, and have in consequence denied the Divine, is the direct opposite of this. For everyone who lives an evil life, inwardly in himself denies the Divine, however much he may suppose when in external thought that he acknowledges the Lord and does not deny Him; for acknowledging the Divine and living an evil life are opposites. When such in the other life enter into the state of their interiors, and are heard speaking and seen acting, they appear foolish; for from their evil lusts they burst forth into all sorts of abominations, into contempt of others, ridicule and blasphemy, hatred and revenge; they plot intrigues, some with a cunning and malice that can scarcely be believed to be possible in any man. For they are then in a state of freedom to act in harmony with the thoughts of their will, since they are separated from the outward conditions that restrained and checked them in the world. In a word, they are deprived of their rationality, because their reason while they were in the world did not have its seat in their interiors, but in their exteriors; and yet they seemed to themselves to be wiser than others. (3) This being their character, while in the second state they are let down by short intervals into the state of their exteriors, and into a recollection of their actions when they were in the state of their interiors; and some of them then feel ashamed, and confess that they have been insane; some do not feel ashamed; and some are angry because they are not permitted to remain permanently in the state of their exteriors. But these are shown what they would be if they were to continue in that state, namely, that they would attempt to accomplish in secret ways the same evil ends, and by semblances of goodness, honesty, and justice, would mislead the simple in heart and faith, and would utterly destroy themselves; for their exteriors would at length burn with the same fire as their interiors, and their whole life would be consumed.

507. When in this second state spirits become visibly just what they had been in themselves while in the world, what they then did and said secretly being now made manifest; for they are now restrained by no outward considerations, and therefore what they have said and done secretly they now say and endeavor to do openly, having no longer any fear of loss of reputation, such as they had in the world. They are also brought into many states of their evils, that what they are may be evident to angels and good spirits. Thus are hidden things laid open and secret things uncovered, in accordance with the Lord's words:

There is nothing covered up that shall not be revealed, and hid that shall not be known. Whatsoever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in the inner chambers shall be proclaimed on the housetops (Luke 12:2, 3).

And elsewhere:

I say unto you, that every idle word that men shall speak

> they shall give account thereof in the day of judgment (Matt. 12:36).

508. The nature of the wicked in this state cannot be described in a few words, for each one is insane in accord with his own lusts, and these are various; therefore I will merely mention some special instances from which conclusions may be formed respecting the rest. Those that have loved themselves above everything, and in their occupations and employments have looked to their own honor, and have performed uses and found delight in them not for the use's sake but for the sake of reputation, that they might because of them be esteemed more worthy than others, and have thus been fascinated by their reputation for honor, are more stupid in this second state than others; for so far as one loves himself he is separated from heaven, and so far as he is separated from heaven he is separated from wisdom. (2) But those that have not only been in self-love but have been crafty also, and have raised themselves to honors by means of crafty practices, affiliate themselves with the worst of spirits, and learn magic arts, which are abuses of Divine order, and by means of these they assail and infest all who do not honor them, laying snares, fomenting hatred, burning with revenge, and are eager to vent their rage on all who do not yield to them; and they rush into all these enormities so far as their fiendish companions favor them; and at length they meditate upon how they can climb up into heaven to destroy it, or be worshiped there as gods. To such length does their madness carry them. (3) Papists of this character are more

insane than the rest, for they cherish the notion that heaven and hell are subject to their power, and that they can remit sins at pleasure, claiming to themselves all that is Divine, and calling themselves Christ. This persuasion is such with them that wherever it flows in it disturbs the mind and induces darkness even to pain. Such are nearly the same in both the first and the second state; but in the second they are without rationality. Of their insanities and their lot after this state some particulars will be given in the treatise on The Last Judgement and the Destruction of Babylon. (4) Those that have attributed creation to nature, and have therefore in heart if not with the lips denied the Divine, and thus all things of the church and of heaven, affiliate with their like in this second state, and call everyone a god who excels in craftiness, worshiping him even with Divine honors. I have seen such in an assembly adoring a magician, debating about nature, and behaving like fools, as if they were beasts under a human form, while among them there were some who in the world had been in stations of dignity, and some who had been esteemed learned and wise. So with others in other states. (5) From these few instances it may be inferred what those are who have the interiors of their minds closed heaven-wards, as is the case with all who have received no influx out of heaven through acknowledgment of the Divine and a life of faith. Everyone can judge from himself how he would act if, being such, he were left free to act with no fear of the law and no fear in regard to his life, and with no outward restraints, such as fear of injury to one’s reputation or of loss of honor and gain and consequent pleasures. (6) Nevertheless, the insanity of such is restrained by the Lord that it may not rush beyond the limits of use; for even such spirits perform some use. In them good spirits see what evil is and its nature, and what man is when he is not led by the Lord. Another of their uses is their collecting together evil spirits like themselves and separating them from the good; and another, that the truths and goods that the evil had outwardly professed and feigned are taken away from them, and they are brought into the evils of their life and the falsities of their evil, and are thus prepared for hell. (7) For no one enters hell until he is in his own evil and the falsities of evil, since no one is permitted there to have a divided mind, that is, to think and speak one thing and to will another. Every evil spirit there must think what is false from evil, and speak from the falsity of evil, in both respects from the will, thus from his own essential love and its delight and pleasure, in the same way that he thought while in the world when he was in his spirit, that is, in the same way as he thought in himself when he thought from interior affection. The reason is that the will is the man himself, and not the thought except so far as it partakes of the will, the will being the very nature itself or disposition of the man. Therefore man's being let into his will is being let into his nature or disposition, and likewise into his life; for by his life man puts on a nature; and after death he continues to be such as the nature is that he has acquired by his life in the world; and with the evil this nature can no longer be amended and changed by means of the thought or by the understanding of truth.

509. When evil spirits are in this second state, as they rush into evils of every kind they are subjected to frequent and grievous punishments. In the world of spirits there are many kinds of punishment; and there is no regard for person, whether one had been in the world a king or a servant. Every evil carries its punishment with it, the two making one; therefore whoever is in evil is also in the punishment of evil. And yet no one in the other world suffers punishment on account of the evils that he had done in this world, but only on account of the evils that he then does; although it amounts to the same and is the same thing whether it be said that men suffer punishment on account of their evils in the world or that they suffer punishment on account of the evils they do in the other life, since everyone after death returns into his own life and thus into like evils; and the man continues the same as he had been in the life of the body (n. 470-484). Men are punished for the reason that the fear of punishment is the sole means of subduing evils in this state. Exhortation is no longer of any avail, neither is instruction or fear of the law and of the loss of reputation, since everyone then acts from his nature; and that nature can be restrained and broken only by punishments. But good spirits, although they had done evils in the world, are never punished, because their evils do not return. Moreover, I have learned that the evils they did were of a different kind or nature, not being done purposely in opposition to the truth, or from any other badness of

heart than that which they received by inheritance from their parents, and that they were borne into this by a blind delight when they were in externals separate from internals.

510. Everyone goes to his own society in which his spirit had been in the world; for every man, as regards his spirit, is conjoined to some society, either infernal or heavenly, the evil man to an infernal society and the good man to a heavenly society, and to that society he is brought after death (see n. 438). The spirit is led to his society gradually, and at length enters it. When an evil spirit is in the state of his interiors he is turned by degrees toward his own society, and at length, before that state is ended, directly to it; and when that state is ended he himself casts himself into the hell where those are who are like himself. This act of casting down appears to the sight like one falling headlong with the head downwards and the feet upwards. The cause of this appearance is that the spirit himself is in an inverted order, having loved infernal things and rejected heavenly things. In this second state some evil spirits enter the hells and come out again by turns; but these do not appear to fall headlong as those do that are fully vastated. Moreover, the society itself in which they had been as regards their spirit while in the world is shown to them when they are in the state of their exteriors, that they may thus learn that even while in the life of the body they were in hell, although not in the same state as those that are in hell itself, but in the same state as those who are in the world of spirits. Of this

state, as compared with those that are in hell, more will be said hereafter.

511. In this second state the separation of evil spirits from good spirits takes place. For in the first state they are together, since while a spirit is in his exteriors he is as he was in the world, thus the evil with the good and the good with the evil; but it is otherwise when he has been brought into his interiors and left to his own nature or will. The separation of evil spirits from good spirits is effected by various means; in general by their being taken about to those societies with which in their first state they had communication by means of their good thoughts and affections, thus to those societies that they had induced to believe by outward appearances that they were not evil. Usually they are led about through a wide circle, and everywhere what they really are is made manifest to good spirits. At the sight of them the good spirits turn away; and at the same time the evil spirits who are being led about turn their faces away from the good towards that quarter where their infernal society is, into which they are about to come. Other methods of separation, which are many, will not now be mentioned.

512.

LIII. THIRD STATE OF MAN AFTER DEATH, WHICH IS A STATE OF INSTRUCTION FOR THOSE WHO ENTER HEAVEN.

THE THIRD STATE of man after death, that is, of his spirit, is a state of instruction. This state is for those who enter heaven and become angels. It is not for those who enter hell, because such are incapable of being taught, and therefore their second state is also their third, ending in this, that they are wholly turned to their own love, thus to that infernal society which is in a like love. When this has been done they will and think from that love and as that love is infernal they will nothing but what is evil and think nothing but what is false; and in such thinking and willing they find their delights, because these belong to their love; and in consequence of this they reject everything good and true which they had previously adopted as serviceable to their love as means. (2) Good spirits, on the other hand, are led from the second state into the third, which is the state of their preparation for heaven by means of instruction. For one can be prepared for heaven only by means of knowledges of good and truth, that is, only by means of instruction, since one can know what spiritual good and truth are, and what evil and falsity are, which are their opposites, only by being taught. One can learn in the world what civil and moral good and truth are, which are called justice and honesty, because there are civil laws in the world that teach what is just, and there is interaction with others whereby man learns to live in accordance with moral laws, all of which have relation to what is honest and right. But spiritual good and truth are learned from heaven, not from the world. They can be learned from the Word and from the doctrine of the church that is drawn from the Word and yet unless man in respect to his interiors which belong to his mind is in heaven spiritual good and truth cannot flow into his life; and man is in heaven when he both acknowledges the Divine and acts justly and honestly for the reason that he ought so to act because it is commanded in the Word. This is living justly and honestly for the sake of the Divine, and not for the sake of self and the world, as ends. (3) But no one can so act until he has been taught, for example, that there is a God, that there is a heaven and a hell, that there is a life after death, that God ought to be loved supremely, and the neighbor as oneself, and that what is taught in the Word, ought to be believed because the Word is Divine. Without a knowledge and acknowledgment of these things man is unable to think spiritually; and if he has no thought about them he does not will them; for what a man does not know he cannot think, and what he does not think he cannot will. So it is when man wills these things that heaven flows into his life, that is, the Lord through heaven, for the Lord flows into the will and through the will into the thought, and through both into the life, and the whole life of man is from these. All this makes clear that spiritual good and truth are learned not from the world but from heaven, and that one can be prepared for heaven only by means of instruction. (4) Moreover, so far as the Lord flows into the life of any one He instructs him, for so far He kindles the will with the love of knowing truths and enlightens the thought to know them; and so far as this is done the interiors of man are opened and heaven is implanted in them; and furthermore, what is Divine and heavenly flows into the honest things pertaining to moral life and into the just things pertaining to civil life in man, and makes them spiritual, since man then does these things from the Divine, which is doing them for the sake of the Divine. For the things honest and just pertaining to moral and civil life which a man does from that source are the essential effects of spiritual life; and the effect derives its all from the effecting cause, since such as the cause is such is the effect.

513. Instruction is given by the angels of many societies, especially those in the northern and southern quarters, because those angelic societies are in intelligence and wisdom from a knowledge of good and truth. The places of instruction are towards the north and are various, arranged and distinguished according to the kinds and varieties of heavenly goods, that all and each may be instructed there according to their disposition and ability to receive; the places extending round about to a great distance. The good spirits who are to be instructed are brought by the Lord to these places when they have completed their second state in the world of spirits, and yet not all; for there are some that have been instructed in the world, and have been prepared there by the Lord for heaven, and these are taken up into heaven by another way-some immediately after

death, some after a short stay with good spirits, where the grosser things of their thoughts and affections which they had contracted from honors and riches in the world are removed, and in that way they are purified. Some first endure vastations, which is effected in places under the soles of the feet, called the lower earth, where some suffer severely. These are such as had confirmed themselves in falsities and yet had led good lives, for when falsities have been confirmed they inhere with much force, and until they have been dispersed truths cannot be seen, and thus cannot be accepted. But vastations and how they are effected have been treated of in the Arcana Coelestia, from which the notes below have been collected.[1]

NOTES.

[1] Vastations are effected in the other life, that is, those that pass into the other life from the world are vastated (n. 698, 7122, 7474, 9763). The well disposed are vastated in respect to falsities, while the evil are vastated in respect to truths (n, 7474, 7541, 7542). The well disposed undergo vastations that they also may be divested of what pertains to the earth and the world, which they had contracted while living in the world (n. 7186, 9763). Also that evils and falsities may be removed, and thus there may be room for the influx of goods and truths out of heaven from the Lord, and ability to accept these (n. 7122, 9330). Elevation into heaven is impossible until such things have been removed, because they obstruct heavenly things and are not in harmony with them (n. 6928, 7122, 7186, 7541, 7542, 9763). Those who are to be raised up into heaven are thus prepared for it (n. 4728, 7090). It is dangerous to come into heaven before being prepared (n. 537, 538). The state of enlightenment and the joy of those who come out of vastation and are raised up into heaven, and their reception there (n. 2699, 2701, 2704). The region where those vastations are effected is called the lower earth (n. 4728, 7090). That region is under the soles of the feet surrounded by the hells; its nature described (n. 4940-4951, 7090); from experience (n. 699). What the hells are which more than others infest and vastate (n. 7317, 7502, 7545). Those that have infested and vastated the well disposed are afterwards afraid of them, shun them, and turn away from them (n. 7768). These infestations and vastations are effected in different ways in accordance with the adhesion of evils and falsities, and they continue in accordance with their quality and quantity (n. 1106-1113). Some are quite willing to be vastated (n. 1107). Some are vastated by fears (n. 4942). Some by being infested with the evils they have done in the world, and with the falsities they have thought in the world, from which they have anxieties and pangs of conscience (n. 1106). Some by spiritual captivity, which is ignorance of truth and interception of truth, combined with a longing to know truths (n. 1109, 2694). Some by sleep; some by a middle

state between wakefulness and sleep (n. 1108). Those that have placed merit in works seem to themselves to be cutting wood (n. 1110). Others in other ways, with great variety (n. 699).

514. All who are in places of instruction dwell apart; for each one is connected in regard to his interiors with that society of heaven which he is about to enter; thus as the societies of heaven are arranged in accord with the heavenly form (see above, n. 200-212), so are the places there where instruction is given; and for this reason when those places are viewed from heaven something like a heaven in a smaller form is seen. They are spread out in length from east to west, and in breadth from south to north; but the breadth appears to be less than the length. The arrangement in general is as follows. In front are those who died in childhood and have been brought up in heaven to the age of early youth; these after passing the state of their infancy with those having charge of them, are brought hither by the Lord and instructed. Behind these are the places where those are taught who died in adult age, and who in the world had an affection for truth derived from good of life. Again, behind these are those who in the world were connected with the Mohammedan religion, and lived a moral life and acknowledged one Divine, and the Lord as the very Prophet. When these withdraw from Mohammed, because he can give them no help, they approach the Lord and worship Him and acknowledge His Divinity, and they are then instructed in the Christian religion. Behind these more to the north are the places of instruction of various heathen nations who in the world have lived a good life in conformity with their religion, and have thereby acquired a

kind of conscience, and have done what is just and right not so much from a regard to the laws of their government, as from a regard to the laws of religion, which they believed ought to be sacredly observed, and in no way violated by their doings. When these have been taught they are all easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but is visible under a human form. These in number exceed all the rest, and the best of them are from Africa.

515. But all are not taught in the same way, nor by the same societies of heaven. Those that have been brought up from childhood in heaven, not having imbibed falsities from the falsities of religion or defiled their spiritual life with the dregs pertaining to honors and riches in the world, receive instruction from the angels of the interior heavens; while those that have died in adult age receive instruction mainly from angels of the lowest heaven, because these angels are better suited to them than the angels of the interior heavens, who are in interior wisdom which is not yet acceptable to them. But the Mohammedans receive instruction from angels who had been previously in the same religion and had been converted to Christianity. The heathen, too, are taught by their angels.

516. All teaching there is from doctrine drawn from the Word, and not from the Word apart from doctrine. Christians are taught from heavenly doctrine, which is in entire agreement with the internal sense of the Word. All others, as the Mohammedans and heathen, are taught from doctrines suited to their apprehension, which differ from

heavenly doctrine only in this, that spiritual life is taught by means of moral life in harmony with the good tenets of their religion from which they had derived their life in the world.

517. Instruction in the heavens differs from instruction on earth in that knowledges are not committed to memory, but to life; for the memory of spirits is in their life, for they receive and imbibe everything that is in harmony with their life, and do not receive, still less imbibe, what is not in harmony with it; for spirits are affections, and are therefore in a human form that is similar to their affections. (2) Being such they are constantly animated by an affection for truth that looks to the uses of life; for the Lord provides for everyone's loving the uses suited to his genius; and that love is exalted by the hope of becoming an angel. And as all the uses of heaven have relation to the general use, which is the good of the Lord's kingdom, which in heaven is the fatherland, and as all special and particular uses are to be valued in proportion as they more closely and fully have regard to that general use, so all of these special and particular uses, which are innumerable, are good and heavenly; therefore in everyone an affection for truth is so conjoined with an affection for use that the two make one; and thereby truth is so implanted in use that the truths they acquire are truths of use. In this way are angelic spirits taught and prepared for heaven. (3) An affection for truth that is suited to the use is insinuated by various means, most of which are unknown in the world; chiefly by representatives of uses which in the spiritual world are exhibited in a thousand ways, and with such delights and

pleasures that they permeate the spirit from the interiors of its mind to the exteriors of its body, and thus affect the whole; and in consequence the spirit becomes as it were his use; and therefore when he comes into his society, into which he is initiated by instruction, he is in his life by being in his use.[1] From all this it is clear that knowledges, which are external truths, do not bring any one into heaven; but the life itself, which is a life of uses implanted by means of knowledges.

NOTES.

[1] Every good has both its delight and its quality from uses and in accordance with uses; therefore such as the good is such the use is (n. 3049, 4984, 7038). Angelic life consists in the goods of love and charity, thus in performing uses (n. 454). The Lord and therefore the angels, have regard to nothing in man but ends which are uses (n. 1317, 1645, 5854). The kingdom of the Lord is a kingdom of uses (n. 454, 696, 1103, 3645, 4054, 7038). Serving the Lord is performing uses (n. 7038). What man is, such are his uses (n. 1568, 3570, 4054, 6571, 6935, 6938, 10284).

518. There were some spirits who had convinced themselves, by thinking about it in the world, that they would go to heaven and be received before others because of their learning and their great knowledge of the Word and of the doctrines of their churches, believing that they were wise in consequence, and were such as are meant by those of whom it is said that

They shall shine as the brightness of the firmament, and as the stars (Daniel 12:3).

But these were examined to see whether their knowledges resided in the memory or in the life. Such of them as had a genuine affection of truth, that is, who had uses separated from what pertains to the body and the world as their end, which are essentially spiritual uses — these, when they had been instructed, were received into heaven; and it was then given them to know what it is that shines in heaven, namely, Divine truth (which is the light of heaven) in use, which is a plane that receives the rays of that light and turns them into various splendors. But those in whom knowledges resided merely in the memory, and who had acquired therefrom an ability to reason about truths and to prove what they had already accepted as principles, seeing such principles, after they had confirmed them, as truths, although they were falsities, these, as they were in no heavenly light, and yet were in a belief derived from the conceit that usually adheres to such intelligence that they were more learned than others, and would for that reason enter heaven and be served by the angels, in order that they might be withdrawn from their delusive faith, were taken up to the first or outmost heaven to be introduced into an angelic society. But at the very threshold their eyes began to be darkened by the inflowing of the light of heaven, and their understanding to be disturbed, and at length they began to gasp as if at the point of death; and as soon as they felt the heat of heaven, which is heavenly love, they began to be inwardly tormented. They were therefore cast down, and afterwards were taught that knowledges do not make an angel, but the life itself, which is gained by means of knowledges, for knowledges regarded in themselves are outside of heaven; but life acquired by means of knowledges is within heaven.

519. When spirits have been prepared for heaven by instruction in the places above described, which is effected in a short time on account of their being in spiritual ideas that comprehend many particulars together, they are clothed with angelic garments, which are mostly glowing white as if made of fine linen; and they are thus brought to the way that leads upwards towards heaven, and are delivered there to angel guards, and afterwards are received by other angels and introduced into societies and into many blessednesses there. After this each one is led by the Lord into his own society, which is also effected by various ways, sometimes by winding paths. The ways by which they are led are not known to any angel, but are known to the Lord alone. When they come to their own society their interiors are opened; and as these are in conformity with the interiors of the angels who are in that society they are immediately recognized and received with joy.

520. To this I will add a memorable fact respecting the ways that lead from these places to heaven, by which the newly arrived angels are introduced. There are eight ways, two from each place of instruction, one going up in an eastern direction the other towards the west. Those that enter the Lord’s celestial kingdom are introduced by the eastern way, while those that enter the spiritual kingdom are introduced by the western way. The four ways that lead to the Lord’s celestial kingdom appear adorned with olive trees and fruit trees of various kinds; but those that lead to the Lord’s spiritual kingdom appear adorned with vines and

laurels. This is from correspondence, because vines and laurels correspond to affection for truth and its uses, while olives and fruits correspond to affection for good and its uses.

521.

LIV. NO ONE ENTERS HEAVEN BY MERCY APART FROM MEANS.

THOSE THAT HAVE not been instructed about heaven and the way to heaven, and about the life of heaven in man, suppose that being received into heaven is a mere matter of mercy, and is granted to those that have faith, and for whom the Lord intercedes; thus that it is an admission from mere favor; consequently that all men without exception might be saved if the Lord so pleased, and some even believe that all in hell might be so saved. But those who so think know nothing about man, that he is just such as his life is, and that his life is such as his love is, both in respect to the interiors pertaining to his will and understanding and in respect to the exteriors pertaining to his body; also that his bodily form is merely the external form in which the interiors exhibit themselves in effect; consequently that one's love is the whole man (see above, n. 363). Nor do they know that the body lives not from itself, but from its spirit, and that a man's spirit is his essential affection, and his spiritual body is nothing else than his affection in human form, and in such a form it appears after death (see above, n. 453-460). So long as man remains ignorant of all this he may be induced to believe that salvation involves nothing but the Divine good pleasure, which is called mercy and grace.

522. But first let us consider what the Divine mercy is. The divine mercy is pure mercy towards the whole human

race, to save it; and it is also unceasing towards every man, and is never withdrawn from any one; so that everyone is saved who can be saved. And yet no one can be saved except by Divine means, which means the Lord reveals in the Word. The Divine means are what are called Divine truths, which teach how man must live in order to be saved. By these truths the Lord leads man to heaven, and by them He implants in man the life of heaven. This the Lord does for all. But the life of heaven can be implanted in no one unless he abstains from evil, for evil obstructs. So far, therefore, as man abstains from evil he is led by the Lord out of pure mercy by His Divine means, and this from infancy to the end of his life in the world and afterwards to eternity. This is what is meant by the Divine mercy. And from this it is evident that the mercy of the Lord is pure mercy, but not apart from means, that is, it does not look to saving all out of mere good pleasure, however they may have lived.

523. The Lord never does anything contrary to order, because He Himself is Order. The Divine truth that goes forth from the Lord is what constitutes order; and Divine truths are the laws of order. It is in accord with these laws that the Lord leads man. Consequently to save man by mercy apart from means would be contrary to Divine order, and what is contrary to Divine order is contrary to the Divine. Divine order is heaven in man, and man has perverted this in himself by a life contrary to the laws of order, which are Divine truths. Into this order man is brought back by the Lord out of pure mercy by means of

the laws of order; and so far as he is brought back into this order he receives heaven in himself; and he that receives heaven in himself enters heaven. This again makes evident that the Lord's Divine mercy is pure mercy, and not mercy apart from means.[1]

NOTES.

[1] Divine truth going forth from the Lord is the source of order, and Divine good is the essential of order (n. 1728, 2258, 8700, 8988). Thus the Lord is order (n. 1919, 2011, 5110, 5703, 10336, 10619). Divine truths are the laws of order (n. 2447, 7995). The whole heaven is arranged by the Lord in accordance with His Divine order (n. 3038, 7211, 9128, 9338, 10125, 10151, 10157). Therefore the form of heaven is a form in accord with the Divine order (n. 4040-4043, 6607, 9877). So far as a man is living in accordance with order, that is, so far as he is living in good in accordance with Divine truths, he is receiving heaven in himself (n. 4839). Man is the being in whom are brought together all things of Divine order, and by creation he is Divine order in form, because he is a recipient of Divine order (n. 3628, 4219, 4220, 4223, 4523, 4524, 5214, 6013, 6057, 6605, 6626, 9706, 10156, 10472). Man is not born into good and truth but into evil and falsity, thus not into Divine order but into the opposite of order, and for this reason he is born into pure ignorance; consequently it is necessary for him to be born anew, that is, to be regenerated, which is effected by the Lord by means of Divine truths, that he may be brought back into order (n. 1047, 2307, 2308, 3518, 8480, 8550, 10283, 10284, 10286, 10731). When the Lord forms man anew, that is, regenerates him, He arranges all things in him in harmony with order, that is, in the form of heaven (n. 5700, 6690, 9931, 10303). Evils and falsities are contrary to order; nevertheless those who are in them are ruled by the Lord not in accordance with order but from order (n. 4839, 7877, 10777). It is impossible for a man who lives in evil to be saved by mercy alone, for that would be contrary to Divine order (n. 8700).

524. If men could be saved by mercy apart from means all would be saved, even those in hell; in fact, there would be no hell, because the Lord is mercy itself, love itself, and goodness itself. Therefore it is inconsistent with His Divine to say that He is able to save all apart from means and does not save them. It is known from the Word that the Lord wills the salvation of all, and the damnation of no one.

525. Most of those who enter the other life from the Christian world bring with them this belief that they can be

saved by mercy apart from means, and pray for that mercy; but when examined they are found to believe that entering heaven is merely gaining admission, and that those who are let in are in heavenly joy. They are wholly ignorant of what heaven is and what heavenly joy is, and consequently are told that the Lord denies heaven to no one, and that they can be admitted and can stay there if they desire it. Those who so desired were admitted; but as soon as they reached the first threshold they were seized with such anguish of heart from a draught of heavenly heat, which is the love in which angels are, and from an inflow of heavenly light, which is Divine truth, that they felt in themselves infernal torment instead of heavenly joy, and struck with dismay they cast themselves down headlong. Thus they were taught by living experience that it is impossible to grant heaven to any one from mercy apart from means.

526. I have occasionally talked with angels about this, and have told them that most of those in the world who live in evil, when they talk with others about heaven and eternal life, express no other idea than that entering heaven is merely being admitted from mercy alone. And this is believed by those especially who make faith the only medium of salvation. For such from the principles of their religion have no regard to the life and the deeds of love that make life, and thus to none of the other means by which the Lord implants heaven in man and renders him receptive of heavenly joy; and as they thus reject every actual mediation they conclude, as a necessary consequence of the principle, that man enters heaven from mercy alone, to which mercy

God the Father is believed to be moved by the intercession of the Son. (2) To all this the angels said that they knew such a tenet follows of necessity from the assumption that man is saved by faith alone, and since that tenet is the head of all the rest, and since into it, because it is not true, no light from heaven can flow, this is the source of the ignorance that prevails in the church at this day in regard to the Lord, heaven, the life after death, heavenly joy, the essence of love and charity, and in general, in regard to good and its conjunction with truth, consequently in regard to the life of man, whence it is and what it is; when it should be known that thought never constitutes any one's life, but the will and the consequent deeds; and that the life is from the thought only to the extent that the thought is derived from the will; neither is life from the faith except so far as the faith is derived from love. Angels are grieved that these persons do not know that faith alone is impossible in any one, since faith apart from its origin, which is love, is nothing but knowledge, and in some is merely a sort of persuasion that has the semblance of faith (see above, n. 482). Such a persuasion is not in the life of man, but outside of it, since it is separated from man unless it coheres with his love. (3) The angels said further that those who hold to this principle concerning the essential means of salvation in man must needs believe in mercy apart from means, for they perceive both from natural light and from the experience of sight that faith separate does not constitute the life of man, since those who lead an evil life are able to think and to be persuaded the same as others; and from this comes the belief that the evil as well as the good can be saved, provided that at the hour of death they talk with confidence about intercession, and about the mercy that is granted through that intercession. The angels declared that they had never yet seen any one who had lived an evil life received into heaven from mercy apart from means, whatever trust or confidence (which is preeminently meant by faith) he had exhibited in his talk in the world. (4) When asked about Abraham, Isaac, Jacob, David, and the apostles, whether they were not received into heaven from mercy apart from means, the angels replied that not one of them was so received, but everyone in accordance with his life in the world; that they knew where these were, and that they were no more esteemed there than others. They said that these persons are mentioned with honor in the Word for the reason that in the internal sense the Lord is meant by them — by Abraham, Isaac, and Jacob, the Lord in respect to the Divine and the Divine Human; by David the Lord in respect to the Divine royalty; and by the apostles the Lord in respect to Divine truths; also that when the Word is read by man the angels have no perception whatever of these men, for their names do not enter heaven; but they have instead a perception of the Lord as He has just been described; consequently in the Word that is in heaven (see above, n. 259) there are no such names mentioned, since that Word is the internal sense of the Word that is in the world.[1]

NOTES.

[1] In the internal sense of the Word by Abraham, Isaac, and Jacob, the Lord in respect to the Divine itself and the Divine Human is meant (n. 1893, 4615, 6098, 6185, 6276, 6804, 6847). In heaven Abraham is unknown (n. 1834, 1876, 3229). By David the Lord in respect to the Divine royalty is meant (n. 1888, 9954). The twelve apostles represented the Lord in respect to all things of the church, that is, all things pertaining to faith and love (n. 2129, 3354, 3488, 3858, 6397). Peter represented the lord in respect to faith, James in respect to charity, and John in respect to the works of charity (n. 3750, 10087). The twelve apostles sitting on twelve thrones and judging the twelve tribes of Israel, signified that the Lord will judge in accord with the truths and goods of faith and love (n. 2129, 6397). The names of persons and of places in the Word do not enter heaven, but are changed into things and states; and in heaven these names cannot even be uttered (n. 1876, 5225, 6516, 10216, 10282, 10432). Moreover, the angels think abstractedly from persons (n. 8343, 8985, 9007).

527. I can testify from much experience that it is impossible to implant the life of heaven in those who in the world have lived a life opposite to the life of heaven. There were some who had believed that when after death they should hear Divine truths from the angels they would readily accept them and believe them, and consequently live a different life, and could thus be received into heaven. But this was tried with very many, although it was confined to those who held this belief, and was permitted in their case to teach them that repentance is not possible after death. Some of those with whom the experiment was made understood truths and seemed to accept them; but as soon as they turned to the life of their love they rejected them, and even spoke against them. Others were unwilling to hear them, and at once rejected them. Others wished to have the life of love that they had contracted from the world taken away from them, and to have the angelic life, or the life of heaven, infused in its place. This, too, was permitted to be done; but as soon as the life of their love was taken away they lay as if dead, with their powers gone. By these and other experiments the simple good were taught that no

one’s life can by any means be changed after death; and that an evil life can in no way be converted into a good life, or an infernal life into an angelic life, for every spirit from head to heel is such as his love is, and therefore such as his life is; and to convert his life into its opposite is to destroy the spirit completely. The angels declare that it would be easier to change a night-owl into a dove, or a horned-owl into a bird of paradise, than to change an infernal spirit into an angel of heaven. That man after death continues to be such as his life had been in the world can be seen above in its own chapter (n. 470-484). From all this it is evident that no one can be received into heaven from mercy apart from means.

528.

LV. IT IS NOT SO DIFFICULT TO LIVE THE LIFE THAT LEADS TO HEAVEN AS IS BELIEVED.

There are some who believe that to live the life that leads to heaven, which is called the spiritual life, is difficult, because they have been told that man must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh, and must live spiritually; and they understand this to mean that they must discard worldly things, which consist chiefly in riches and honors; that they must walk continually in pious meditation on God, salvation, and eternal life; and must spend their life in prayers and in reading the Word and pious books. Such is their idea of renouncing the world, and living in the spirit and not in the flesh. But that this is not at all true it has been given me to know by much experience and from conversation with the angels. I have learned, in fact, that those who renounce the world and live in the spirit in this manner acquire a sorrowful life that is not receptive of heavenly joy, since everyone’s life continues the same after death. On the contrary, to receive the life of heaven a man must needs live in the world and engage in its business and employments, and by means of a moral and civil life there receive the spiritual life. In no other way can the spiritual life be formed in man, or his spirit prepared for heaven; for to live an internal life and not at the same time an external life is like dwelling in a house that has no foundation, that gradually sinks or becomes cracked and rent asunder, or totters till it falls.

529. When the life of man is scanned and explored by rational insight it is found to be threefold, namely, spiritual, moral, and civil, with these three lives distinct from each other. For there are men who live a civil life and not as yet a moral and spiritual life; and there are men who live a moral life and not as yet a spiritual life; and there are those who live a civil life, a moral life, and a spiritual life at the same time. These live the life of heaven; but the former live the life of the world separated from the life of heaven. This shows, in the first place, that the spiritual life is not a life separated from natural life or the life of the world, but is joined with it as the soul is joined with its body, and if it were separated it would be, as was said, like living in a house that has no foundation. For moral and civil life is the active plane of the spiritual life, since to will well is the province of the spiritual life, and to act well of the moral and civil life, and if the latter is separated from the former the spiritual life consists solely of thought and speech, and the will, left with no support, recedes; and yet the will is the very spiritual part of man.

530. That it is not so difficult as some believe to live the life that leads to heaven will now be shown. Who cannot live a civil and moral life? For everyone from his childhood is initiated into that life, and learns what it is by living in the world. Moreover, everyone, whether evil or good, lives that life; for who does not wish to be called honest, and who does not wish to be called just? Almost everyone practices

honesty and justice outwardly, so far as to seem to be honest and just at heart, or to seem to act from real honesty and justice. The spiritual man ought to live in like manner, and can do so as easily as the natural man can, with this difference only, that the spiritual man believes in the Divine, and acts honestly and justly, not solely because to so act is in accord with civil and moral laws, but also because it is in accord with Divine laws. As the spiritual man, in whatever he is doing, thinks about Divine things, he has communication with the angels of heaven; and so far as this takes place he is conjoined with them; and thereby his internal man, which regarded in itself is the spiritual man, is opened. When man comes into this state he is adopted and led by the Lord, although himself unconscious of it, and then whatever he does that is honest and just pertaining to moral and civil life, is done from a spiritual motive; and doing what is honest and just from a spiritual motive is doing it from honesty and justice itself, or doing it from the heart. (2) His justice and honesty appear outwardly precisely the same as the justice and honesty of natural men and even of evil and infernal men; but in inward form they are wholly unlike. For evil men act justly and honestly solely for the sake of themselves and the world; and therefore if they had no fear of laws and penalties, or the loss of reputation, of honor, of gain, and of life, they would act in every respect dishonestly and unjustly, since they neither fear God nor any Divine law, and therefore are not restrained by any internal bond; consequently they would use every opportunity to defraud, plunder, and spoil others, and this from delight. That inwardly they are such can be clearly seen from those of the same character in the other life, while everyone's externals are taken away, and his internals in which he at last lives to eternity are opened (see above, n. 499-511). As such then act without external restraints, which are, as just said, fear of the law, of the loss of reputation, of honor, of gain, and of life, they act insanely, and laugh at honesty and justice. (3) But those who have acted honestly and justly from regard to Divine laws, when their externals are taken away and they are left to their internals, act wisely, because they are conjoined to the angels of heaven, from whom wisdom is communicated to them. From all this it can now be seen, in the first place, that when the internal man, that is, the will and thought, are conjoined to the Divine, the civil and moral life of the spiritual man may be wholly like the civil and moral life of the natural man (see above, n. 358-360).

531. Furthermore, the laws of spiritual life, the laws of civil life, and the laws of moral life are set forth in the ten commandments of the Decalogue; in the first three the laws of spiritual life, in the four that follow the laws of civil life, and in the last three the laws of moral life. Outwardly the merely natural man lives in accordance with the same commandments in the same way as the spiritual man does, for in like manner he worships the Divine, goes to church, listens to preachings, and assumes a devout countenance, refrains from committing murder, adultery, and theft, from bearing false witness, and from defrauding his companions of their goods. But all this he does merely for the sake of

himself and the world, to keep up appearances; while inwardly such a person is the direct opposite of what he appears outwardly, since in heart he denies the Divine, in worship acts the hypocrite, and when left to himself and his own thoughts laughs at the holy things of the church, believing that they merely serve as a restraint for the simple multitude. (2) Consequently he is wholly disjoined from heaven, and not being a spiritual man he is neither a moral man nor a civil man. For although he refrains from committing murder he hates everyone who opposes him, and from his hatred burns with revenge, and would therefore commit murder if he were not restrained by civil laws and external bonds, which he fears; and as he longs to do so it follows that he is continually committing murder. Although he does not commit adultery, yet as he believes it to be allowable he is all the while an adulterer, since he commits adultery to the extent that he has the ability and as often as he has opportunity. Although he does not steal, yet as he covets the goods of others and does not regard fraud and wicked devices as opposed to what is lawful, in intent he is continually acting the thief. The same is true of the commandments relating to moral life, which forbid false witness and coveting the goods of others. Such is every man who denies the Divine, and who has no conscience derived from religion. That he is such is clearly evident from those of like character in the other life when their externals have been removed and they are let into their internals. As they are then separated from heaven they act in unity with hell, and in consequence are affiliated with those who are in hell.

(3) It is not so with those who in heart have acknowledged the Divine, and in the actions of their lives have had respect to Divine laws, and have lived as fully in accord with the first three commandments of the Decalogue as they have in accordance with the others. When the externals of such are removed and they are let into their internals they are wiser than they were in the world; for entering into their internals is like entering from darkness into light, from ignorance into wisdom, and from a sorrowful life into a happy life, because they are in the Divine, thus in heaven. This has been said to make known what the one kind of man is and what the other is, although they have both lived the same external life.

532. Everyone may know that thoughts are led or tend in accord with the intentions, that is, in the directions that one intends; for thought is man's internal sight, and resembles the external sight in this, that to whatever point it is directed or aimed, thither it turns and there it rests. Therefore when the internal sight or the thought is turned towards the world and rests there, the thought in consequence becomes worldly; when it turns to self and self-honor it becomes corporeal; but when it is turned heavenwards it becomes heavenly. So, too, when turned heavenwards it is elevated; but when turned selfward it is drawn down from heaven and immersed in what is corporeal; and when turned towards the world it is also turned down-wards from heaven, and is spent upon those objects that are presented to the natural sight. (2) Man's love is what constitutes his intention and determines his

internal sight or thought to its objects; thus the love of self fixes it upon self and its objects, the love of the world upon worldly objects, and the love of heaven upon heavenly objects; and when the love is known the state of the interiors which constitute the mind can be known, that is, the interiors of one who loves heaven are raised towards heaven and are opened above; while the interiors of one who loves the world or who loves himself are closed above and are opened outwardly. From this the conclusion follows that when the higher regions of the mind are closed above, man can no longer see the objects pertaining to heaven and the church, but those objects are in thick darkness to him; and what is in thick darkness is either denied or not understood. And this is why those that love themselves and the world above all things since the higher regions of their minds are closed, in heart deny Divine truths; and if from their memory they say anything about them they nevertheless do not understand them. Moreover, they regard them in the same way as they regard worldly and corporeal things. And being such they are able to direct the mind to those things only that enter through the senses of the body, and in these alone do they find delight. Among these are also many things that are filthy, obscene, profane and wicked; and these cannot be removed, because into the minds of such no influx from heaven is possible, since their minds, as just now said, are closed above. (3) Man’s intention, by which his internal sight or thought is determined, is his will; for what a man wills he intends, and what he intends he thinks. Therefore when his intention is heavenward his thought is determined heavenward, and with it his whole mind, which is thus in heaven; and from heaven he beholds the things of the world beneath him like one looking down from the roof of a house. So the man that has the interiors of his mind open can see the evils and falsities that are in him, for these are beneath the spiritual mind. On the other hand, the man whose interiors are not open is unable to see his evils and falsities, because he is not above them but in them. From all this one may conclude whence man has wisdom and whence insanity, also what a man will be after death when he is left to will and think and to act and speak in accordance with his interiors. All this also has been said in order to make clear what constitutes a man's interior character, however he may seem outwardly to resemble others.

533. That it is not so difficult to live the life of heaven as some believe can now be seen from this, that when any thing presents itself to a man that he knows to be dishonest and unjust, but to which his mind is borne, it is simply necessary for him to think that it ought not to be done because it is opposed to the Divine precepts. If a man accustoms himself so to think, and from so doing establishes a habit of so thinking, he is gradually conjoined to heaven; and so far as he is conjoined to heaven the higher regions of his mind are opened; and so far as these are opened he sees whatever is dishonest and unjust, and so far as he sees these evils they can be dispersed, for no evil can be dispersed until it is seen. Into this state man is able to enter because of his freedom, for is not any one able from his

freedom to so think? And when man has made a beginning the Lord quickens all that is good in him, and causes him not only to see evils to be evils, but also to refrain from willing them, and finally to turn away from them. This is meant by the Lord's words,

My yoke is easy and My burden is light (Matt. 11:30).

But it must be understood that the difficulty of so thinking and of resisting evils increases so far as man from his will does evils, for in the same measure he becomes accustomed to them until he no longer sees them, and at length loves them and from the delight of his love excuses them, and confirms them by every kind of fallacy, and declares them to be allowable and good. This is the fate of those who in early youth plunge into evils without restraint, and also reject Divine things from the heart.

534. The way that leads to heaven, and the way that leads to hell were once represented to me. There was a broad way tending towards the left or the north, and many spirits were seen going in it; but at a distance a large stone was seen where the broad way came to an end. From that stone two ways branched off, one to the left and one in the opposite direction to the right. The way that went to the left was narrow or straitened, leading through the west to the south, and thus into the light of heaven; the way that went to the right was broad and spacious, leading obliquely downwards towards hell. All at first seemed to be going the same way until they came to the large stone at the head of the two ways. When they reached that point they divided; the good turned to the left and entered the straitened way

that led to heaven; while the evil, not seeing the stone at the fork of the ways fell upon it and were hurt; and when they rose up they ran on in the broad way to the right which went towards hell. (2) What all this meant was afterwards explained to me. The first way that was broad, wherein many both good and evil went together and talked with each other as friends, because there was no visible difference between them, represented those who externally live alike honestly and justly, and between whom seemingly there is no difference. The stone at the head of the two ways or at the corner, upon which the evil fell and from which they ran into the way leading to hell, represented the Divine truth, which is rejected by those who look towards hell; and in the highest sense this stone signified the Lord's Divine Human. But those who acknowledged the Divine truth and also the Divine of the Lord went by the way that led to heaven. By this again it was shown that in externals the evil lead the same kind of life as the good, or go the same way, that is, one as readily as the other; and yet those who from the heart acknowledge the Divine, especially those within the church who acknowledge the Divine of the Lord, are led to heaven; while those who do not are led to hell. (3) The thoughts of man that proceed from his intention or will are represented in the other life by ways; and ways are visibly presented there in exact accord with those thoughts of intention; and in accord with his thoughts that proceed from intention everyone walks. For this reason the character of spirits and their thoughts are known from their ways. This also makes clear what is meant by the Lord's words:

> Enter ye in through the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby; for straitened is the way and narrow the gate that leadeth to life, and few be they who find it (Matt. 7:13, 14).

The way that leads to life is straitened not because it is difficult but because there are few who find it, as is said here. The stone seen at the corner where the broad and common way ended, and from which two ways were seen to lead in opposite directions, illustrated what is signified by these words of the Lord:

> Have ye not read what is written? The stone which the builders rejected was made the head of the corner. Whosoever shall fall upon that stone shall be broken (Luke. 20:17, 18).

"Stone" signifies Divine truth, and "the stone of Israel" the Lord in respect to His Divine Human; the "builders" mean those who are of the church; "the head of the corner" is where the two ways are; "to fall" and "to be broken" is to deny and perish.[1]

NOTES.

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[1] "Stone" signifies truth (n. 114, 643, 1298, 3720, 6426, 8609, 10376). For this reason the law was inscribed on tables of stone (n. 10376). "The stone of Israel" means the Lord in respect to the Divine truth and His Divine Human (n. 6426).

535. I have been permitted to talk with some in the other life who had withdrawn from worldly affairs that they might

live in a pious and holy manner, also with some who had afflicted themselves in various ways, believing that they were thereby renouncing the world and subduing the lusts of the flesh. But as most of these have thus acquired a sorrowful life and had withdrawn from the life of charity, which life can be lived only in the midst of the world, they are incapable of being affiliated with angels, because the life of angels is a life of joy resulting from a state of blessedness, and consists in performing good deeds, which are works of charity. Moreover, those who have lived a life withdrawn from worldly employments are inflamed with the idea of their own merit, and are continually desiring heaven on that account, and thinking of heavenly joy as a reward, utterly ignorant of what heavenly joy is. When such are admitted into the company of angels and into their joy, which discards merit and consists in active labors and practical services, and in a blessedness resulting from the good thereby accomplished, they are astonished like one who has found out something quite foreign to his belief; and since they are not receptive of that joy they go away and ally themselves with spirits of their own kind that have lived in the world a life like their own. (2) But those who have lived an outwardly holy life, constantly attending church and praying and afflicting their souls, and at the same time have thought constantly of themselves that they would be esteemed and honored for all this above others, and finally after death would be accounted saints — such in the other life are not in heaven because they have done all this for the sake of themselves. And as they have defiled Divine truths by the self-love in which they have immersed them, some of them are so insane as to think themselves gods; and are consequently in hell among those like themselves. Some are cunning and deceitful, and are in the hells of the deceitful. These are such as by means of cunning arts and devices have maintained such pious conduct as induced the common people to believe that they possessed a Divine sanctity. (3) Of this character are many of the Roman Catholic saints. I have been permitted to talk with some of them, and their life was then plainly disclosed, such as it had been in the world and as it was afterwards. All this has been said to make known that the life that leads to heaven is not a life withdrawn from the world, but a life in the world; and that a life of piety separated from a life of charity, which is possible only in the world, does not lead to heaven; but a life of charity does; and a life of charity consists in acting honestly and justly in every employment, in every business, and in every work, from an interior, that is, from a heavenly, motive; and this motive is in that life whenever man acts honestly and justly because doing so is in accord with the Divine laws. Such a life is not difficult. But a life of piety separate from a life of charity is difficult; and as much as such a life is believed to lead towards heaven so much it leads away from heaven.[1]

NOTES.

[1] A life of piety separated from a life of charity is of no avail, but united with charity it is profitable for all things (n. 8252, 8253). Charity to the neighbor consists in doing what is good, just, and right in every work and in every employment (n. 8120-8122). Charity to the neighbor takes in all things and each thing that a man thinks, wills, and does (n. 8124). A life of charity is a

life in accordance with the Lord’s commandments (n. 3249). Living in accordance with the Lord’s commandments is loving the Lord (n. 10143, 10153, 10310, 10578, 10645). Genuine charity claims no merit, because it is from interior affection and consequent delight (n. 2371, 2380, 2400, 3816, 3887, 6388-6393). Man continues to be after death such as was his life of charity in the world (n. 8256). Heavenly blessedness flows in from the Lord into a life of charity (n. 2363). Mere thinking admits no one into heaven; it must be accompanied by willing and doing good (n. 2401, 3459). Unless doing good is joined with willing good and thinking good there is no salvation nor any conjunction of the internal man with the external (n. 3987).

HELL

536.

LVI. THE LORD RULES THE HELLS.

ABOVE, IN TREATING of heaven it has been everywhere shown (especially in n. 2-6) that the God of heaven is the Lord, thus that the whole government of the heavens is the Lord's government. And as the relation of heaven to hell and of hell to heaven is like the relation between two opposites which mutually act contrary to each other, and from the action and re-action of which an equilibrium results, which gives permanence to all things of their action and reaction, so in order that all things and each thing may be kept in equilibrium it is necessary that He who rules the one should rule the other; for unless the same Lord restrained the uprisings from the hells and checked insanities there the equilibrium would perish and everything with it.

537. But something about that equilibrium shall first be told. It is acknowledged that when two things mutually act against each other, and as much as one reacts and resists the other acts and impels, since there is equal power on either side, neither has any effect, and both can then be acted upon freely by a third. For when the force of the two is neutralized by equal opposition the force of a third has full effect, and acts as easily as if there were no opposition. (2) Such is the equilibrium between heaven and hell. Yet it is not an equilibrium like that between two bodily combatants whose strength is equal; but it is a spiritual equilibrium, that is, an equilibrium of falsity against truth

and of evil against good. From hell falsity from evil continually exhales, and from heaven truth from good. It is this spiritual equilibrium that causes man to think and will in freedom; for whatever a man thinks and wills has reference either to evil and falsity therefrom or to good and truth therefrom. (3) Therefore when he is in that equilibrium he is in freedom either to admit or accept evil and its falsity from hell or to admit or accept good and its truth from heaven. Every man is held in this equilibrium by the Lord, because the Lord rules both heaven and hell. But why man is held in this freedom by such an equilibrium, and why evil and falsity are not taken away from him and good and truth implanted in him by Divine power will be told hereafter in its own chapter.

538. A perception of the sphere of falsity from evil that flows forth from hell has often been granted me. It was like a perpetual effort to destroy all that is good and true, combined with anger and a kind of fury at not being able to do so, especially an effort to annihilate and destroy the Divine of the Lord, and this because all good and truth are from Him. But out of heaven a sphere of truth from good was perceived, whereby the fury of the effort ascending from hell was restrained. The result of this was an equilibrium. This sphere from heaven was perceived to come from the Lord alone, although it appeared to come from the angels in heaven. It is from the Lord alone, and not from the angels, because every angel in heaven acknowledges that nothing of good and of truth is from himself, but all is from the Lord.

539. In the spiritual world truth from good is the source of all power, and falsity from evil has no power whatever. This is because the Divine Itself in heaven is Divine good and Divine truth, and all power belongs to the Divine. Falsity from evil is powerless because truth from good is the source of all power, and in falsity from evil there is nothing of truth from good. Consequently in heaven there is all power, and none in hell; for everyone in heaven is in truths from good, and everyone in hell is in falsities from evil. For no one is admitted into heaven until he is in truths from good, neither is any one cast down into hell until he is in falsities from evil, (That this is so can be seen in the chapters treating of the first, second, and third states of man after death, n. 491-520; and that all power belongs to truth from good can be seen in the chapter on the power of angels in heaven, n. 228-233.)

540. Such, then, is the equilibrium between heaven and hell. Those who are in the world of spirits are in that equilibrium, for the world of spirits is midway between heaven and hell. From the same source all men in the world are kept in a like equilibrium, since men in the world are ruled by the Lord by means of spirits in the world of spirits, as will be shown hereafter in its own chapter. No such equilibrium would be possible unless the Lord ruled both heaven and hell and regulated both sides. Otherwise falsities from evil would preponderate, and would affect the simple good who are in the outmosts regions of heaven, and who can be more easily perverted than the angels

themselves; and thereby equilibrium would perish, and with it freedom in men.

541. Hell, like heaven, is divided into societies, and into as many societies as there are in heaven; for every society in heaven has a society opposite to it in hell, and this for the sake of equilibrium. But evils and falsities therefrom are what distinguish the societies in hell, as goods and truths therefrom are what distinguish the societies in heaven. That for every good there is an opposite evil, and for every truth an opposite falsity may be known from this, that nothing can exist without relation to its opposite, and what anything is in kind and degree can be known from its opposite, and from this all perception and sensation is derived. For this reason the Lord continually provides that every society in heaven shall have an opposite in some society of hell, and that there shall be an equilibrium between the two.

542. As hell is divided into the same number of societies as heaven, there are as many hells as there are societies of heaven; for as each society of heaven is a heaven in smaller form (see above, n. 51-58), so each society in hell is a hell in smaller form. As in general there are three heavens, so in general there are three hells, a lowest, which is opposite to the inmost or third heaven, a middle, which is opposite to the middle or second heaven, and a higher, which is opposite to the outmost or first heaven.

543. How the hells are ruled by the Lord shall be briefly explained. In general the hells are ruled by a general outflow from the heavens of Divine good and Divine truth whereby the general endeavor flowing forth from the hells

is checked and restrained; also by a particular outflow from each heaven and from each society of heaven. The hells are ruled in particular by means of the angels, to whom it is granted to look into the hells and to restrain insanities and disturbances there; and sometimes angels are sent to them who moderate these insanities and disturbances by their presence. But in general all in the hells are ruled by means of their fears. Some are ruled by fears implanted in the world and still inherent in them; but as these fears are not sufficient, and gradually subside, they are ruled by fears of punishments; and it is especially by these that they are deterred from doing evil. The punishments in hell are manifold, lighter or more severe in accordance with the evils. For the most part the more wicked, who excel in cunning and in artifices, and who are able to hold the rest in subjection and servitude by means of punishments and consequent terror, are set over them; but these governors dare not pass beyond the limits prescribed to them. It must be understood that the sole means of restraining the violence and fury of those who are in the hells is the fear of punishment. There is no other way.

544. It has been believed heretofore in the world that there is one devil that presides over the hells; that he was created an angel of light; but having become rebellious he was cast down with his crew into hell. This belief has prevailed because the Devil and Satan, and also Lucifer, are mentioned by name in the Word, and the Word in those places has been understood according to the sense of the letter. But by “the devil” and “Satan” there hell is meant,

“devil” meaning the hell that is behind, where the worst dwell, who are called evil genii; and “Satan” the hell that is in front, where the less wicked dwell, who are called evil spirits; and “Lucifer” those that belong to Babel, or Babylon, who would extend their dominion even into heaven. That there is no one devil to whom the hells are subject is evident also from this, that all who are in the hells, like all who are in the heavens, are from the human race (see n. 311-317); and that those who have gone there from the beginning of creation to this time amount to myriads of myriads, and everyone of them is a devil in accord with his opposition to the Divine while he lived in the world (see above, n. 311, 312).

545.

LVII. THE LORD CASTS NO ONE INTO HELL; THE SPIRIT CASTS HIMSELF DOWN.

An opinion has prevailed with some that God turns away His face from man, casts man away from Himself, and casts him into hell, and is angry with him on account of his evil; and some believe also that God punishes man and does evil to him. In this opinion they establish themselves by the sense of the letter of the Word, where such things are declared, not knowing that the spiritual sense of the Word, by which the sense of the letter is made clear, is wholly different; and consequently that the genuine doctrine of the church, which is from the spiritual sense of the Word, teaches otherwise, namely, that God never turns away His face from man, and never casts man away from Himself, that He casts no one into hell and is angry with no one.[1] Everyone, moreover, whose mind is enlightened perceives this to be true when he reads the Word, from the simple truth that God is good itself, love itself, and mercy itself; and that good itself cannot do evil to any one, and love itself and mercy itself can not cast man away from itself, because this is contrary to the very essence of mercy and love, thus contrary to the Divine Itself. Therefore those who think from an enlightened mind clearly perceive, when they read the Word, that God never turns Himself away from man; and as He never turns Himself away from him He deals with him from goodness, love, and mercy, that is, wills good to him, loves him, and is merciful to him. And from this they see that the sense of the letter of the Word, in which such things are declared, has stored up within itself a spiritual sense, and that these expressions that are used in the sense of the letter in accommodation to man's apprehension and according to his first and general ideas are to be explained in accordance with the spiritual sense.

NOTES.

[1] In the Word anger and wrath are attributed to the Lord, but they are in man, and it is so expressed because such is the appearance to man when he is punished and damned (n. 798, 5798, 6997, 8284, 8483, 8875, 9306, 10431). Evil also is attributed to the Lord, although nothing but good is from Him (n. 2447, 6071, 6991, 6997, 7533, 7632, 7679, 7926, 8227, 8228, 8632, 9306). Why it is so expressed in the Word (n. 6071, 6991, 6997, 7632, 7643, 7679, 7710, 7926, 8282, 9010, 9128). The Lord is pure mercy and clemency (n. 6997, 8875).

546. Those who are enlightened see further that good and evil are two opposites, and are therefore opposed as heaven and hell are, and that all good is from heaven and all evil from hell; and as it is the Divine of the Lord that makes heaven (n. 7-12), nothing but good flows into man from the Lord, and nothing but evil from hell; thus the Lord is continually withdrawing man from evil and leading him to good, while hell is continually leading man into evil. Unless man were between these two, he could have no thought nor any will, still less any freedom or any choice; for all these man has by virtue of the equilibrium between good and evil; consequently if the Lord should turn Himself away, leaving man to evil alone, man would cease to be man. All this shows that the Lord flows into every man with good, into the evil man as well as the good; but with the difference that the Lord is continually withdrawing the evil man from

evil and is continually leading the good man to good; and this difference lies in the man himself, because he is the recipient.

547. From this it is clear that it is from hell that man does evil, and from the Lord that he does good. But man believes that whatever he does he does from himself, and in consequence of this the evil that he does sticks to him as his own; and for this reason man is the cause of his own evil, and in no way the Lord. Evil in man is hell in him, for it is the same thing whether you say evil or hell. And since man is the cause of his own evil he is led into hell, not by the Lord but by himself. For so far is the Lord from leading man into hell that it is He who delivers man from hell, and this He does so far as man does not will and love to be in his own evil. All of man’s will and love continues with him after death (n. 470-484). He who wills and loves evil in the world wills and loves the same evil in the other life, but he no longer suffers himself to be withdrawn from it. If, therefore, a man is in evil he is tied to hell, and in respect to his spirit is actually there, and after death desires nothing so much as to be where his evil is; consequently it is man who casts himself into hell after death, and not the Lord.

548. How this comes about shall also be explained. When man enters the other life he is received first by angels, who perform for him all good offices, and talk with him about the Lord, heaven, and the angelic life, and instruct him in things that are true and good. But if the man, now a spirit, be one who knew about these things in the world, but in heart denied or despised them, after some conversation he

desires and seeks to get away from these angels. As soon as the angels perceive this they leave him. After some interaction with others he at length unites himself with those who are in evil like his own (see above, n. 445-452). When this takes place he turns himself away from the Lord and turns his face towards the hell to which he had been joined in the world, in which those abide who are in a like love of evil. All this makes clear that the Lord draws every spirit to Himself by means of angels and by means of influx from heaven; but those spirits that are in evil completely resist, and as it were tear themselves away from the Lord, and are drawn by their own evil, thus by hell, as if by a rope. And as they are so drawn, and by reason of their love of evil are eager to follow, it is evident that they themselves cast themselves into hell by their own free choice. Men in the world because of their idea of hell are unable to believe that this is so. In fact, in the other life before the eyes of those who are outside of hell it does not so appear; but only so to those who cast themselves into hell, for such enter of their own accord. Those who enter from a burning love of evil appear to be cast headlong, with the head downwards and the feet upwards. It is because of this appearance that they seem to be cast into hell by Divine power. (But about this more will be said below, n. 574.) From all this it can be seen that the Lord casts no one into hell, but everyone casts himself into hell, both while he is living in the world and also after death when he comes among spirits.

549. The Lord from His Divine Essence, which is goodness, love, and mercy, is unable to deal in the same

way with every man, because evils and their falsities prevent, and not only quench His Divine influx but even reject it. Evils and their falsities are like black clouds which interpose between the sun and the eye, and take away the sunshine and the serenity of its light; although the unceasing endeavor of the sun to dissipate the opposing clouds continues, for it is operating behind them; and in the meantime transmits something of obscure light into the eye of man by various roundabout ways. It is the same in the spiritual world. The sun there is the Lord and the Divine love (n. 116-140); and the light there is the Divine truth (n. 126-140); black clouds there are falsities from evil; the eye there is the understanding. So far as any one in that world is in falsities from evil he is encompassed by such a cloud, which is black and dense according to the degree of his evil. From this comparison it can be seen that the Lord is unceasingly present with everyone, but that He is received variously.

550. Evil spirits are severely punished in the world of spirits in order that by means of punishments they may be deterred from doing evil. This also appears to be from the Lord; and yet nothing of punishment there is from the Lord, but is from the evil itself; since evil is so joined with its own punishment that the two cannot be separated. For the infernal crew desire and love nothing so much as doing evil, especially inflicting punishments and torment upon others; and they maltreat and inflict punishments upon everyone who is not protected by the Lord. When, therefore, evil is done from an evil heart, because it thereby discards all

protection from the Lord, infernal spirits rush upon the one who does the evil, and inflict punishment. This may be partly illustrated by evils and their punishments in the world, where the two are also joined. For laws in the world prescribe a penalty for every evil; therefore he that rushes into evil rushes also into the penalty of evil. The only difference is that in the world the evil may be concealed; but in the other life it cannot be concealed. All this makes clear that the Lord does evil to no one; and that it is the same as it is in the world, where it is not the king nor the judge nor the law that is the cause of punishment to the guilty, because these are not the cause of the evil in the evil doer.

551.

LVIII. ALL WHO ARE IN THE HELLS ARE IN EVILS AND IN FALSITIES THEREFROM DERIVED FROM THE LOVES OF SELF AND OF THE WORLD.

ALL WHO ARE in the hells are in evils and in falsities therefrom, and no one there is in evils and at the same time in truths. In the world evil men for the most part have some knowledge of spiritual truths, which are the truths of the church, having been taught them from childhood and later by preaching and by reading the Word; and afterwards they have talked about them. Some have even led others to believe that they are Christians at heart because of their knowing how to talk with pretended affection in harmony with the truth, also how to act uprightly as if from spiritual faith. But those of this class whose interior thoughts have been hostile to these truths, and who have refrained from doing the evils that were in harmony with their thoughts only because of the civil laws, or with a view to reputation, honors, and gain, are all of them evil in heart, and are in truths and goods not in respect to their spirit but only in respect to their body; and consequently, when their externals are taken away from them in the other life, and their internals which pertain to their spirit are revealed, they are wholly in evils and falsities, and not at all in truths and goods; and it is thus made clear that truths and goods resided only in their memory merely as things known about, and that they brought them forth therefrom when talking, putting on a semblance of good seemingly from spiritual love and faith. When such are let into their internals and thus into their evils they are no longer able to speak what is true, but only what is false; since they speak from evils; for to speak what is true from evils is then impossible, since the spirit is nothing but his own evil, and from evil what is false goes forth. Every evil spirit is reduced to this state before he is cast into hell (see above, n. 499-512). This is called being vastated in respect to truths and goods.[1] Vastation is simply being let into one's internals, that is, into what is the spirit's own, or into the spirit itself (see above, n. 425).

NOTES.

[1] Before the evil are cast down into hell they are devastated of truths and goods, and when these have been taken away they are of themselves carried into hell (n. 6977, 7039, 7795, 8210, 8232, 9330). The Lord does not devastate them, but they devastate themselves (n. 7643, 7926). Every evil has in it what is false; therefore those who are in evil are also in falsity, although some do not know it (n. 7577, 8094). Those who are in evil must needs think what is false when they think from themselves (n. 7437). All who are in hell speak falsities from hell (n. 1695, 7351, 7352, 7357, 7392, 7689).

552. When man after death comes into this state he is no longer a man-spirit, as he was in his first state (of which above, n. 491-498), but is truly a spirit; for he is truly a spirit who has a face and body that correspond to his internals which pertain to his mind, that is, has an external form that is a type or effigy of his internals. A spirit is such after he has passed through the first and second states spoken of above; consequently when he is looked upon his character is at once known, not only from his face and from his body, but also from his speech and movements; and as

he is then in himself he can be nowhere else than where his like are. (2) For in the spiritual world there is a complete sharing of affections and their thoughts, and in consequence a spirit is conveyed to his like as if of himself, since it is done from his affection and its delight. In fact, he turns himself in that direction; for thus he inhales his own life or draws his breath freely, which he cannot do when he turns another way. It must be understood that this sharing with others in the spiritual world is effected in accordance with the turning of the face, and that each one has constantly before his face those who are in a love like his own, and this in every turning of the body (see above, n. 151) (3) In consequence of this all infernal spirits turn themselves away from the Lord toward the densely dark body and the dark body that are there in place of the sun and moon of this world, while all the angels of heaven turn themselves to the Lord as the sun of heaven and as the moon of heaven (see above, n. 123, 143, 144, 151). From all this it is clear that all who are in the hells are in evils and in falsities therefrom; also that they are turned to their own loves.

553. All spirits in the hells, when seen in any light of heaven, appear in the form of their evil; for everyone there is an image of his evil, since his interiors and his exteriors act as a one, the interiors making themselves visible in the exteriors, which are the face, body, speech and movements; thus the character of the spirit is known as soon as he is seen. In general evil spirits are forms of contempt of others and of menaces against those who do not pay them respect;

they are forms of hatreds of various kinds, also of various kinds of revenge. Fierceness and cruelty from their interiors show through these forms. But when they are commended, venerated, and worshiped by others their faces are restrained and take on an expression of gladness from delight. (2) It is impossible to describe in a few words how all these forms appear, for no one is like another, although there is a general likeness among those who are in the same evil, and thus in the same infernal society, from which, as from a plane of derivation, the faces of all are seen to have a certain resemblance. In general their faces are hideous, and void of life like those of corpses; the faces of some are black, others fiery like torches, others disfigured with pimples, warts, and ulcers; some seem to have no face, but in its stead something hairy or bony; and with some only the teeth are seen; their bodies also are monstrous; and their speech is like the speech of anger or of hatred or of revenge; for what everyone speaks is from his falsity, while his tone is from his evil. In a word, they are all images of their own hell. (3) I have not been permitted to see what the form of hell itself in general is; I have only been told that as the entire heaven in one complex reflects a single man (n. 59-67), so the entire hell in one complex reflects a single devil, and might be exhibited in an image of a single devil (see above, n. 544). But the forms of particular hells or infernal societies I have often been permitted to see; for at their entrances, which are called the gates of hell, a monster commonly appears that represents in a general way the form of those within. The fierce passions of those who dwell there are represented at the same time in horrible and hideous ways that I forbear to describe. (4) But it must be understood that this is the way infernal spirits appear in the light of heaven, while among themselves they appear as men. This is of the Lord’s mercy, that they may not appear as loathsome to one another as they appear before the angels. But this appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms appear changed into monstrous forms, such as they are in themselves (as has been described above). For in the light of heaven everything appears as it is in itself. For this reason they shun the light of heaven and cast themselves down into their own light, which is like that from lighted coals, and in some cases like that from burning sulphur; but this light also is turned into mere thick darkness when any light from heaven flows in upon it. This is why the hells are said to be in thick darkness and in darkness; and why “thick darkness” and “darkness” signify falsities derived from evil, such as are in hell.

554. From an inspection of these monstrous forms of spirits in the hells (which, as I have said, are all forms of contempt of others and of menaces against those who do not pay them honor and respect, also forms of hatred and revenge against those who do not favor them), it became evident that in general they were all forms of the love of self and the love of the world; and that the evils of which these are the specific forms have their origin in these two loves. Moreover, I have been told from heaven, and it has been proved to me by much experience, that these two loves, the

love of self and the love of the world, rule in the hells and constitute the hells as love to the Lord and love towards the neighbor rule in the heavens and constitute the heavens; also that the two loves that are the loves of hell and the two loves that are the loves of heaven are diametrically opposite to each other.

555. At first I wondered how it is that love of self and love of the world could be so diabolical, and how those who are in these loves could be such monsters in appearance; for in the world not much thought is given to love of self, but only to that elated state of mind in external matters which is called haughtiness, and that alone, being so apparent to the sight, is regarded as love of self. Furthermore, love of self, when it is not so displayed, is believed in the world to be the very fire of life by which man is stimulated to seek employment and to perform uses, and if he found no honor or glory in these his mind would grow torpid. It is asked, Who has ever done any worthy, useful, and distinguished deed except for the sake of being praised and honored by others, or regarded with esteem and honor by others? And can this be from any other source than the fire of love for glory and honor, consequently for self. For this reason, it is unknown in the world that love of self, regarded in itself, is the love that rules in hell and constitutes hell in man. This being so I will first describe what the love of self is, and then will show that all evils and their falsities spring from that love as their fountain.

556. The love of self is wishing well to oneself alone, and to others only for the sake of self, even to the church, one’s

country, or any human society. It consists also in doing good to all these solely for the sake of one’s own reputation, honor, and glory; and unless these are seen in the uses he performs in behalf of others he says in his heart, How does it concern me? Why should I do this? What shall I get from it? and therefore he does not do it. Evidently, then, he who is in the love of self does not love the church or his country or society, nor any use, but himself alone. His delight is solely the delight of the love of self; and as the delight that comes forth from his love is what constitutes the life of man, his life is a life of self; and a life of self is a life from what is man’s own, and what is man’s own, regarded in itself, is nothing but evil. He who loves himself loves also those who belong to him, that is, in particular, his children and grandchildren, and in general, all who are at one with him, whom he calls his. To love these is to love himself, for he regards them as it were in himself, and himself in them. Among those whom he calls his are also all who commend, honor, and pay their court to him.

557. What love of self is can be seen by comparing it with heavenly love. Heavenly love consists in loving uses for the sake of uses, or goods for the sake of goods, which are done by man in behalf of the church, his country, human society, and a fellow-citizen; for this is loving God and loving the neighbor, since all uses and all goods are from God, and are the neighbor who is to be loved. But he who loves these for the sake of himself loves them merely as servants, because they are serviceable to him; consequently it is the will of one who is in self-love that the church, his country, human

societies, and his fellow citizens, should serve him, and not he them, for he places himself above them and places them beneath himself. Therefore so far as any one is in love of self he separates himself from heaven, because he separates himself from heavenly love.

558. [a.] Furthermore, so far as any one is in heavenly love, which consists in loving uses and goods and being moved by delight of heart when doing them for the sake of the church, country, human society, and ones fellow-citizens, he is so far led by the Lord, because that love is the love in which the Lord is, and which is from Him. But so far as any one is in the love of self, which consists in performing uses and goods for the sake of himself, so far he is led by himself; and so far as any one is led by himself he is not led by the Lord. And from this it also follows that so far as any one loves himself he separates himself from the Divine, thus also from heaven. To be led by one's self is to be led by what is one's own; and what is man's own is nothing but evil; for man's inherited evil consists in loving self more than God, and the world more than heaven.[1] Whenever man looks to himself in the good that he does he is let into what is his own, that is, into his inherited evils for he then looks from good to himself and from himself to good, and therefore he presents an image of himself in his good, and not an image of the Divine. That this is so has also been proved to me by experience. There are evil spirits whose dwelling places are in the middle quarter between the north and the west, beneath the heavens, who are skilled in the art of leading well-disposed spirits into their nature [proprium] and thus

into evils of various kinds. This they do by leading them into thoughts about themselves, either openly by praises and honors, or secretly by directing their affections to themselves; and so far as this is done they turn the faces of the well-disposed spirits away from heaven, and to the same extent they obscure their understanding and call forth evils from what is their own.

NOTES.

[1] Man’s own, which he derives by inheritance from his parents, is nothing but dense evil (n. 210, 215, 731, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731). Man’s own is loving self more than God, and the world more than heaven, and making nothing of one’s neighbor in comparison with oneself, except for the sake of self, that is one’s own self; thus it consists in love of self and of the world (n. 694, 731, 4317, 5660). All evils flow from the love of self and the love of the world when these predominate (n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742). These evils are contempt of others, enmity, hatred, revenge, cruelty, deceit (n. 6667, 7370, 7374, 9348, 10038, 10742). From these evils all falsity flows (n. 1047, 10283, 10284, 10286).

558. [b.] That the love of self is the opposite of love to the neighbor can be seen from the origin and essence of both. The love of the neighbor of one who is in the love of self begins with oneself, for he claims that everyone is neighbor to himself; and it goes forth from him as its center to all who make one with him, diminishing in accordance with the degree of their conjunction with him by love. All outside of this circle are regarded as of no account; and those who are opposed to those in the circle and to their evils are accounted as enemies, whatever their character may be, however wise, upright, honest, or just. But spiritual love to the neighbor begins with the Lord, and goes forth from Him as its center to all who are conjoined to Him by love and

faith, going forth in accordance with the quality of their love and faith.[1] Evidently, then, the love of the neighbor that has its beginning in man is the opposite of the love to the neighbor that has its beginning in the Lord; and the former proceeds from evil because it proceeds from what is man's own, while the latter proceeds from good because it proceeds from the Lord, who is good itself. Evidently, also, the love of the neighbor that proceeds from man and from what is his own is corporeal, while the love to the neighbor that proceeds from the Lord is heavenly. In a word, in the man in whom love of self prevails that love constitutes the head, and heavenly love constitutes the feet. On that love he stands; and if it does not serve him he tramples it under foot. This is the cause of the appearance that those who are cast down into hell fall with the head downward towards hell, and with the feet upwards towards heaven (see above, n. 548).

NOTES.

[1] Those who do not know what it is to love the neighbor imagine every man to be a neighbor, and that good is to be done to everyone who is in need of help (n. 6704). They also believe that everyone is neighbor to himself, and thus that love to the neighbor begins with self (n. 6933). Those who love themselves above all things, that is, with whom self-love prevails, also make love to the neighbor to begin with themselves (n. 6710). In what manner everyone is neighbor to himself, explained (n. 6933-6938). But those who are Christians and who love God above all things make love to the neighbor to begin with the Lord, because He is to be loved above all things (n. 6706, 6711, 6819, 6824). The distinctions of neighbor are as many as the distinctions of good from the Lord, and there should be distinction in doing good to everyone in accordance with the quality of his state, and this is a matter of Christian prudence (n. 6707, 6709, 6711, 6818). These distinctions are innumerable, and for this reason the ancients, who knew what is meant by the neighbor, reduced the exercises of charity into classes, which they denoted by suitable names, and from this knew in what respect everyone was a neighbor, and in what manner good was to be done to everyone with prudence (n. 2417, 6628, 6705, 7259-7262). The doctrine in the ancient churches was the doctrine of charity towards the neighbor, and from this they had wisdom (n. 2417, 2385, 3419, 3420, 4844, 6628).

559. Again, love of self is such that so far as the reins are given it, that is, so far as external bonds are removed, which are fears of the law and its penalties, and of the loss of reputation, honor, gain, employment, and life, so far it rushes on until it finally longs to rule not only over the entire world but also over the entire heaven, and over the Divine Himself, knowing no limit or end. This propensity lurks hidden in everyone who is in love of self, although it is not manifest to the world, where it is held in check by such bonds as have been mentioned. Everyone can see examples of this in potentates and kings who are subject to no such restraints and bonds, but rush on and subjugate provinces and kingdoms so far as they are successful, and aspire to power and glory without limit; and still more strikingly in the Babylon of this day, which has extended its dominion into heaven, and has transferred to itself all the Divine power of the Lord, and continually lusts for more. That such men, when they have entered after death the other life, are directly opposed to the Divine and to heaven, and are on the side of hell, can be seen in the little work on The Last Judgment and the Destruction of Babylon.

560. Picture to yourself a society of such persons, all of whom love themselves alone and love others only so far as they make one with themselves, and you will see that their love is precisely like the love of thieves for each other, who embrace and call one another friends so long as they are acting together; but when they cease to act together and discard their subordination to one another, they rise up against and murder one another. When the interiors or the

minds of such are explored they will be seen to be full of bitter hatred one against another, and at heart will laugh at all justice and honesty, and likewise at the Divine, which they reject as of no account. This is still more evident in the societies of such in the hells treated of below.

561. The interiors pertaining to the thoughts and affections of those who love themselves above all things are turned towards themselves and the world, and thus are turned away from the Lord and from heaven; and consequently they are obsessed with evils of every kind, and the Divine cannot flow in; for if it does flow in it is instantly submerged in thoughts of self, and is defiled, and is also mingled with the evils that flow from what is their own. This is why all such in the other life look backwards away from the Lord, and towards the densely dark body that is there in the place of the sun of the world, and is diametrically opposite to the sun of heaven, which is the Lord (see above, n. 123). "Thick darkness" signifies evil, and the "sun of the world" the love of self.[1]

NOTES.

[1] "The sun of the world" signifies the love of self (n. 2441). In this sense "to worship the sun" signifies to worship those things that are antagonistic to heavenly love and to the Lord (n. 2441, 10584). "The sun's growing hot" means an increasing lust of evil (n. 8487).

562. The evils of those who are in the love of self are, in general, contempt of others, envy, enmity against all who do not favor them, and consequent hostility, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty; and in respect to religious matters there is not

merely a contempt for the Divine and for Divine things, which are the truths and goods of the church, but also hostility to them. When man becomes a spirit this hostility is turned into hatred; and then he not only cannot endure to hear these truths and goods mentioned, he even burns with hatred against all who acknowledge and worship the Divine. I once talked with a certain spirit who in the world had been a man in authority, and had loved self to an unusual degree; and when he simply heard some one mention the Divine, and especially when he heard him mention the Lord, he was so excited by hatred arising from anger as to burn with the desire to kill; and when the reins of his love were loosened he wished to be the devil himself, that from his love of self he might continually infest heaven. This is the desire also of some of the Papist religion when they perceive in the other life that the Lord has all power and they have none.

563. Certain spirits were seen by me in the western quarter towards the south, who said that they had been in positions of great dignity in the world, and that they deserved to be more highly esteemed than others and to rule over others. Their interior character was explored by angels, and it was found that in their offices in the world they had not looked to uses but to themselves, and thus that they had set themselves before uses. But as they were very eager and importunate to be set over others they were allowed to associate with those who were consulting about matters of great importance; but it was perceived that they were unable to give any thought to the business under

discussion, or to see matters as they are in themselves, or to speak with reference to the use of the thing, but were able to speak only with reference to self, and that they wished to act from what is pleasing on the ground of favor. They were therefore dismissed from that duty, and left to seek employment for themselves elsewhere. Therefore they went further into the western quarter, where they were received here and there, but everywhere were told that they thought only of themselves, and of no business except with reference to self, and for this reason were stupid and like merely sensual corporeal spirits. On this account wheresoever they went they were sent away. Some time afterwards they were seen reduced to a destitute state and asking alms. Thus it was made clear that those who are in the love of self, however from the fire of that love they may seem to speak in the world wisely, speak merely from the memory, and not from any rational light. Therefore in the other life, when they are no longer permitted to bring forth the things of the natural memory, they are more stupid than others, and for the reason that they are separated from the Divine.

564. There are two kinds of dominion, one of love towards the neighbor and the other of love of self. These two dominions in their essence are direct opposites. One who rules from love towards the neighbor wills good to all, and loves nothing so much as uses, that is, serving others; which is willing good to others and performing uses, either to the church, or to the country, or to society, or to a fellow citizen. This is his love and the delight of his heart.

Moreover, so far as he is exalted to dignities above others he rejoices, not for the sake of the dignities but for the sake of the uses he is then able to perform in greater abundance and of a higher order. Such dominion exists in the heavens. (2) But one who rules from the love of self wills good to no one except himself; the uses he performs are for the sake of his own honor and glory, which to him are the only uses; his end in serving others is that he may himself be served, honored, and permitted to rule; he seeks dignities not for the sake of the good offices he may render to his country and the church, but that he may gain eminence and glory and thereby the delight of his heart. (3) Moreover this love of dominion continues with everyone after his life in the world. Those that have ruled from love towards the neighbor are entrusted with authority in the heavens; but then it is not they who rule, but the uses which they love; and when uses rule the Lord rules. But those who have ruled while in the world are in hell, and are there vile slaves. I have seen those who had power in the world, but who exercised dominion from love of self, cast out among the most vile, and some among those who are in excrementitious places.

565. But in respect to the love of the world: it is a love opposed to heavenly love in a less degree than love of self, because the evils hidden within it are lesser evils. The love of the world consists in one’s desiring to secure to himself, by any kind of artifice, the wealth of others, and in setting his heart upon riches, and permitting the world to draw him and lead him away from spiritual love, which is love towards

the neighbor, and thus from heaven and from the Divine. But this love is manifold. There is a love of wealth for the sake of being exalted to honors, when these alone are loved. There is a love of honors and dignities with a view to the increase of wealth. There is a love of wealth for the sake of various uses that give delight in the world. There is a love of wealth merely for the sake of wealth, which is a miserly love; and so on. The end for the sake of which wealth is sought is called its use; and it is the end or use that gives to love its quality; for the love is such as is the end in view, and all other things merely serve it as means.

566.

LVIV. WHAT HELL FIRE IS AND WHAT THE GNASHING OF TEETH IS.

What eternal fire is, and what the gnashing of teeth is, which are mentioned in the Word in reference to those who are in hell, scarcely any one as yet has known, because the contents of the Word have been thought about only in a material way, and nothing has been known about its spiritual sense. So fire has been understood by some to mean material fire, by others to mean torment in general, by others remorse of conscience, and others have held that it is mentioned merely to excite terror in the wicked. Likewise some have supposed the gnashing of teeth to mean actual gnashing, and some only a horror, such as is excited when such a collision of teeth is heard. But any one who is acquainted with the spiritual meaning of the Word may know what eternal fire is, and what the gnashing of teeth is; for every expression and every meaning of the expressions in the Word contains a spiritual meaning, since the Word in its bosom is spiritual; and what is spiritual can be set before man only in natural forms of expression, because man is in the natural world and thinks from the things of that world. Therefore it shall now be told what is meant by "eternal fire" and "the gnashing of teeth" into which the spirits of evil men enter after death, or which their spirits, then in the spiritual world, endure.

567. There are two origins of heat, one the sun of heaven which is the Lord, and the other the sun of the world. The

heat that is from the sun of heaven, that is, the Lord, is spiritual heat; and this in its essence is love (see above, n. 126-140); but the heat from the sun of the world is natural heat, and this in its essence is not love, but serves spiritual heat or love as a receptacle. Evidently love in its essence is heat, since it is love, in accord with its degree and quality, that gives heat to the mind, and thence to the body; and this man experiences as well in the winter as in the summer. The heating of the blood is from the same source. That the natural heat that springs from the sun of the world serves spiritual heat as a receptacle is evident from the heat of the body, which is excited by the heat of its spirit, and is a kind of substitute for that heat in the body. It is especially evident from the spring and summer heat in animals of every kind which then annually renew their loves. (2) It is not the natural heat that produces this effect, but it disposes their bodies to receive the heat that flows into them from the spiritual world; for the spiritual world flows into the natural as cause into effect. Whoever believes that natural heat produces these loves is much deceived, for influx is from the spiritual world into the natural world, and not from the natural world into the spiritual; and as all love belongs to the life itself it is spiritual. (3) Again, he who believes that any thing comes forth in the natural world without influx from the spiritual world is deceived, for what is natural comes forth and continues to exist only from what is spiritual. Furthermore, the subjects of the vegetable kingdom derive their germinations from influx out of the spiritual world. The natural heat of spring time and summer merely disposes the seeds into their natural forms by expanding and opening them so that influx from the spiritual world can there act as a cause. These things are mentioned to make clear that there are two kinds of heat, spiritual heat and natural heat; and that spiritual heat is from the sun of heaven and natural heat from the sun of the world, and that influx and consequent cooperation produce the effects that appear before the eyes in the world.[1]

NOTES.

[1] There is an influx from the spiritual world into the natural world (n. 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626). There is also an influx into the lives of animals (n. 5850). And into the subjects of the vegetable kingdom (n. 3648). This influx is a continual endeavor to act in accordance with the Divine order (n. 6211 at the end).

568. Spiritual heat in man is the heat of his life, because, as was said above, it is in its essence love. This heat is what is meant in the Word by “fire,” love to the Lord and love towards the neighbor by “heavenly fire,” and love of self and love of the world by “infernal fire.”

569. Infernal fire or love springs from a like origin as heavenly fire or love, namely, the sun of heaven, or the Lord; but it is made infernal by those who receive it. For all influx from the spiritual world varies in accordance with reception, that is, in accordance with the forms into which it flows, just as it is with the heat and light from the sun of the world. The heat from that sun flowing into shrubberies and beds of flowers produces vegetation, and draws forth grateful and sweet odors; but the same heat flowing into excrementitious and decaying substances produces

putrefactions, and draws forth rank and disgusting stenches. In like manner the light from the same sun produces in one subject beautiful and pleasing colors, in another unbeautiful and disagreeable colors. The same is true of the heat and light from the sun of heaven, which is love. When the heat, or love, from that sun flows into good, as it does in good men and angels, it makes their good fruitful; but when it flows into the evil it produces a contrary effect, for their evils either suffocate it or pervert it. In like manner when the light of heaven flows into the truths of good it imparts intelligence and wisdom; but when it flows into the falsities of evil it is turned into insanities and phantasies of various kinds. Thus in every instance the result is in accordance with reception.

570. As infernal fire is the love of self and of the world it is also every lust of these loves, since lust is love in its continuity, for what a man loves he continually lusts after. Infernal fire is also delight, since what a man loves and lusts after he perceives, when he obtains it, to be delightful. Man’s delight of heart is from no other source. Infernal fire, therefore, is the lust and delight that spring from these two loves as their origins. The evils flowing from these loves are contempt of others, enmity, and hostility against those who do not favor them, envy, hatred, and revenge, and from these fierceness and cruelty; and in respect to the Divine they are denial and consequent contempt, derision, and detraction of the holy things of the church; and after death, when man becomes a spirit, these evils are changed to anger and hatred against these holy things (see above, n.

562). And as these evils breathe forth continually the destruction and murder of those whom they account as enemies, and against whom they burn with hatred and revenge, so it is the delight of their life to will to destroy and kill, and so far as they are unable to do this, to will to do mischief, to injure, and to exercise cruelty. (2) Such is the meaning of “fire” in the Word, where the evil and the hells are treated of, some passages from which I will here quote in the way of proof:

Everyone is a hypocrite and an evil doer, and every mouth speaketh folly. For wickedness burneth as the fire; it devoureth the briers and thorns, and kindleth in the thickets of the forests, and they roll upward in the rising of smoke; and the people is become like food for fire; no man spareth his brother (Isa. 9:17-19).

I will show wonders in the heavens, and in the earth blood
and fire, and pillars of smoke; the sun shall be turned
into darkness (Joel 2:30, 31).

The land shall become burning pitch; it shall not be
quenched night nor day; the smoke thereof shall go up
forever (Isa. 34:9, 10).

Behold the day cometh burning as a furnace, and all the
proud and every worker of wickedness shall be stubble; and
the day that cometh shall set them on fire (Mal. 4:1).

Babylon is become a habitation of demons. They cried out as they saw the smoke of her burning. Her smoke goeth up unto the ages of the ages (Apoc. 18:2, 18; 19:3).

He opened the pit of the abyss, and there went up a smoke out of the pit as the smoke of a great furnace; and the sun was darkened, and the air, by the smoke of the pit (Apoc. 9:2).

Out of the mouth of the horses went forth fire and smoke and brimstone; by these was the third part of men killed, by the fire and by the smoke and by the brimstone (Apoc. 4:17, 18).

If any one adores the beast he shall drink of the wine of the wrath of God mixed with unmixed wine in the cup of His anger, and shall be tormented with fire and brimstone (Apoc. 16:9, 10).

The fourth angel poured out his bowl upon the sun; and it was given unto it to scorch men with fire; therefore men were scorched with great heat (Apoc. 16:8, 9).

They were cast into a lake burning with fire and brimstone (Apoc. 19:20; 20:14, 15; 21:8).

Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire (Matt. 3:10; Luke 3:9).

The Son of man shall send His angels, and they shall gather out of His kingdom all things that cause

> stumbling and them that do iniquity, and shall cast them into a furnace of fire (Matt. 13:41, 42, 50).
>
> The King shall say to them that are on the left hand, Depart from Me, ye cursed, into eternal fire, prepared for the devil and his angels (Matt. 25:41).
>
> They shall be sent into everlasting fire, into the hell of fire, where their worm shall not die, and the fire shall not be quenched (Matt. 18:8, 9; Mark 9:43-49).
>
> The rich man in hell said to Abraham that he was tormented in flame (Luke 16:24).

In these and in many other passages “fire” means the lust pertaining to love of self and love of the world, and the “smoke” therefrom means falsity from evil.

571. As the lust of doing the evils that are from the love of self and of the world is meant by “infernal fire,” and as such is the lust of all in the hells (as shown in the foregoing chapter) so when the hells are opened there is an appearance of fire with smoke, such as is seen in conflagrations, a dense fire from the hells where the love of self prevails, and a flaming fire from the hells where love of the world prevails. But when the hells are closed this fiery appearance is not seen, but in its place there is a kind of obscurity like a condensation of smoke; although the fire still rages within, as can be seen by the heat exhaling therefrom, which is like the heat from the burnt ruins after a fire, and in some places like the heat from a heated

furnace, in others like the heat from a hot bath. When this heat flows into man it excites lusts in him, and in evil men hatred and revenge, and in the sick insanities. Such is the fire or such the heat that affects those who are in the above-mentioned loves, because in respect to their spirit they are attached to those hells, even while living in the body. But it must be understood that those who are in the hells are not in fire; the fire is an appearance; those there are conscious of no burning, but only of a warmth like that which they had felt when in the world. This appearance of fire is from correspondence, since love corresponds to fire, and all things seen in the spiritual world are seen in accordance with correspondences.

572. It must be noted that this infernal fire or heat is changed into intense cold when heat from heaven flows in; and those who are in it then shiver like those seized with chills and fever, and are inwardly distressed; and for the reason that they are in direct opposition to the Divine; and the heat of heaven (which is Divine love) extinguishes the heat of hell (which is the love of self), and with it the fire of their life; and this is the cause of such cold and consequent shivering and distress. This is accompanied by thick darkness and by infatuation and mutual blindness therefrom. But this rarely happens, and only when outbreaks that have increased beyond measure need to be repressed.

573. Since infernal fire means every lust for doing evil that flows forth from the love of self, this fire means also such torment as exists in the hells. For the lust from that

love is a lust for injuring others who do not honor, venerate and worship oneself; and in proportion to the anger thereby excited, and the hatred and revenge from that anger, is there a lust for venting one's rage upon them. When such lust is active in everyone in a society, and is restrained by no external bond, such as the fear of the law, and of the loss of reputation, honor, gain, and life, everyone from the impulse of his own evil rushes upon another; and so far as he prevails subjugates the rest and subjects them to his dominion, and vents his rage with delight upon those who do not submit themselves. This delight is so intimately united with the delight of bearing rule that they exist in the same measure, since the delight of doing harm is contained in all enmity, envy, hatred, and revenge, which as said above, are the evils of that love. All the hells are such societies, and in consequence everyone there bears hatred in his heart against others, and from hatred bursts forth into cruelty so far as he has power. These cruelties and their torments are also meant by infernal fire, since they are the effects of lusts.

574. It has been shown above (n. 548) that an evil spirit casts himself into hell of his own accord. It shall now be told in a few words how this comes about, when yet there are in hell such torments. From every hell there exhales a sphere of the lusts of those who are in it. Whenever this sphere is perceived by one who is in a like lust he is affected at heart and filled with delight, for lust and its delight make one, since whatever one lusts after is delightful to him; and because of this a spirit turns himself hellwards, and from

delight of heart lusts to go thither, since he does not yet know that such torments exist there, although he who knows it still lusts to go there. For no one in the spiritual world can resist his lust, because his lust belongs to his love, and his love belongs to his will, and his will belongs to his nature, and everyone there acts from his nature. (2) When, therefore, a spirit of his own accord and from his freedom drifts towards his hell and enters it, he is received at first in a friendly manner, which makes him believe that he has come among friends. But this continues for a few hours only. In the meanwhile he is explored in respect to his astuteness and consequent ability; and when this has been done they begin to infest him, and this by various methods, and with gradually greater severity and vehemence. This is accomplished by introducing him more interiorly and deeply into hell; for the more interior and deeper the hell the more malignant are the spirits. After these infestations they begin to treat him cruelly by punishments, and this goes on until he is reduced to the condition of a slave. (3) But rebellious movements are continually springing up there, since everyone wishes to be greatest, and burns with hatred against the others; and in consequence new uprisings occur, and thus one scene is changed into another, and those who are made slaves are delivered that they may assist some new devil to subjugate others; and again those who refuse to submit and render implicit obedience are tormented in various ways; and so on continually. Such torments are the torments of hell, which are called hell fire.

575. Gnashing of teeth is the continual contention and combat of falsities with each other, consequently of those who are in falsities, joined with contempt of others, with enmity, mockery, ridicule, blaspheming; and these evils burst forth into lacerations of various kinds; since everyone fights for his own falsity and calls it truth. These contentions and combats are heard outside of these hells like the gnashings of teeth; and are also turned into gnashings of teeth when truths from heaven flow in among them. In these hells are all who have acknowledged nature and have denied the Divine. In the deeper of these hells are those that have confirmed themselves in such denials. As such are unable to receive any thing of light from heaven, and are thus unable to see any thing inwardly in themselves, they are for the most part corporeal sensual spirits, who believe nothing except what they see with their eyes and touch with their hands. Therefore all the fallacies of the senses are truths to them; and it is from these that they dispute. This is why their contentions are heard as gnashings of teeth; for in the spiritual world all falsities give a grating sound, and the teeth correspond to the outmost things in nature and to the outmost things in man, which are corporeal sensual.[1] (That there is gnashing of teeth in the hells may be seen in Matthew 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28.)

NOTES.

[1] The correspondence of the teeth (n. 5565-5568). Those who are purely sensual and have scarcely anything of spiritual light correspond to the teeth (n. 5565). In the Word a tooth signifies the sensual, which is the outmost of the life of man (n. 9052, 9062). Gnashing of teeth in the other life comes from those who believe that nature is everything and the Divine nothing (n. 5568).

LX. THE MALICE AND HEINOUS ARTIFICES OF INFERNAL SPIRITS

In what way spirits are superior to men everyone can see and comprehend who thinks interiorly and knows any thing of the operation of his own mind; for in his mind he can consider, evolve, and form conclusions upon more subjects in a single moment than he can utter or express in writing in half an hour. This shows the superiority of man when he is in his spirit, and therefore when he becomes a spirit. For it is the spirit that thinks, and it is the body by which the spirit expresses its thoughts in speech or writing. In consequence of this, when man after death becomes an angel he is in intelligence and wisdom ineffable in comparison with his intelligence and wisdom while he lived in the world; for while he lived in the world his spirit was bound to his body, and was thereby in the natural world; and therefore whatever he thought spiritually flowed into natural ideas, which are comparatively general, gross, and obscure, and which are incapable of receiving innumerable things that pertain to spiritual thought; and which infold spiritual thought in the obscurities that arise from worldly cares. It is otherwise when the spirit is released from the body and comes into its spiritual state, which takes place when it passes out of the natural world into the spiritual world to which it belongs. From what has already been said it is evident that the state of its thoughts and affections is then immeasurably superior to its former state. Because of this the thoughts of angels are ineffable and inexpressible, and are therefore incapable of entering into the natural thoughts of man; and yet every angel was born a man, and has lived as a man, and he then seemed to himself to be no wiser than any other like man.

577. In the same degree in which angels have wisdom and intelligence infernal spirits have malice and cunning; for the case is the same, since the spirit of man when released from the body is in his good or in his evil — if an angelic spirit in his good, and if an infernal spirit in his evil. Every spirit is his own good or his own evil because he is his own love, as has been often said and shown above. Therefore as an angelic spirit thinks, wills, speaks, and acts, from his good, an infernal spirit does this from his evil; and to think, will, speak, and act from evil itself, is to think, will, speak, and act from all things included in the evil. (2) So long as man lived in the body it was different, since the evil of the spirit was then under the restraints that every man feels from the law, from hope of gain, from honor, from reputation, and from the fear of losing these; and therefore the evil of his spirit could not then burst forth and show what it was in itself. Moreover, the evil of the spirit of man then lay wrapped up and veiled in outward probity, honesty, justice, and affection for truth and good, which such a man professes and counterfeits for the sake of the world; and under these semblances the evil has lain so concealed and obscured that he himself scarcely knew that his spirit contained so much malice and craftiness, that is, that in himself he was such a devil as he becomes after death,

when his spirit comes into itself and into its own nature. (3) Such malice then manifests itself as exceeds all belief. There are thousands of evils that then burst forth from evil itself, among which are such as cannot be described in the words of any language. What they are has been granted me to know and also to perceive by much experience, since it has been granted me by the Lord to be in the spiritual world in respect to my spirit and at the same time in the natural world in respect to my body. This I can testify, that their malice is so great that it is hardly possible to describe even a thousandth part of it; and so great that if man were not protected by the Lord he could never be rescued from hell; for with every man there are spirits from hell as well as angels from heaven (see above, n. 292, 293); and yet the Lord cannot protect man unless he acknowledges the Divine and lives a life of faith and charity; for otherwise man turns himself away from the Lord and turns himself to infernal spirits, and thus his spirit becomes imbued with a malice like theirs. (4) Nevertheless, man is continually withdrawn by the Lord from the evils that he attaches and as it were attracts to himself by his affiliation with infernal spirits. If he is not withdrawn by the internal bonds of conscience, which he fails to receive if he denies a Divine, he is nevertheless withdrawn by external bonds, which are, as said above, fears in respect to the law and its penalties, and fears of the loss of gain and the deprivation of honor and reputation. In fact, such a man may be withdrawn from evils by means of the delights of his love and through fear of the loss or deprivation of those delights; but he cannot be led thereby into spiritual goods. For as soon as such a man is led into these he begins to give his thought to pretenses and devices by simulating or counterfeiting what is good, honest, and just, for the purpose of persuading and thus deceiving. Such cunning adjoins itself to the evil of his spirit and gives form to it, causing his evil to be of the same nature as itself.

578. Those are the worst of all who have been in evils from love of self and at the same time inwardly in themselves have acted from deceit; for deceit penetrates more deeply into the thoughts and intentions than other evils, and infects them with poison and thus wholly destroys the spiritual life of man. Most of these spirits are in the hells behind the back, and are called genii; and there they delight to make themselves invisible, and to flutter about others like phantoms secretly infusing evil into them, which they spread around like the poison of a viper. These are more direfully tormented than others. But those who are not deceitful, and who have not been so filled with malignant craftiness, and yet are in the evils derived from the love of self, are also in the hells behind, but in those less deep. On the other hand, those that have been in evils from the love of the world are in the hells in front, and are called spirits. These spirits are not such forms of evil, that is, of hatred and revenge, as those are who are in evils from the love of self; and therefore do not have such malice and cunning; and in consequence their hells are milder.

579. I have been permitted to learn by experience what kind of malice those possess who are called genii. Genii act

upon and flow into the affections, and not the thoughts. They perceive and smell out the affections as dogs do wild beasts in the forest. Good affections, when they perceive them in another, they turn instantly into evil affections, leading and bending them in a wonderful manner by means of the other's delights; and this so secretly and with such malignant skill that the other knows nothing of it, for they most carefully guard against anything entering into the thought, as thereby they would be manifested. The seat of these in man is beneath the back part of the head. In the world they were such as deceitfully captivated the minds of others, leading and persuading them by the delights of their affections or lusts. But such spirits are not permitted by the Lord to come near to any man of whose reformation there is any hope; for they have the ability not only to destroy the conscience, but also to stir up in man his inherited evils, which otherwise lie hidden. Therefore to prevent man's being led into these evils, these hells, by the Lord's provision, are entirely closed up; and when any man of such a character comes after death into the other life, he is at once cast into their hell. When the deceit and craftiness of these spirits are clearly seen they appear as vipers.

580. The kind of malice infernal spirits possess is evident from their nefarious arts, which are so many that to enumerate them would fill a volume, and to describe them would fill many volumes. These arts are mostly unknown in the world. One kind relates to abuses of correspondences; a second to abuses of the outmosts of Divine order; a third to

the communication and influx of thoughts and affections by means of turning towards another, fixing the sight upon another, and by the instrumentality of other spirits apart from themselves, and spirits sent out by themselves; a fourth to operations by phantasies; a fifth to a kind of casting themselves out beyond themselves and consequent presence elsewhere than where they are in the body; a sixth to pretenses, persuasion, and lies. The spirit of an evil man enters of itself into these arts when he is released from his body, for they are inherent in the nature of the evil in which he then is. By these arts they torment each other in the hells. But as all of these arts, except those that are effected by pretenses, persuasions, and lies, are unknown in the world, I will not here describe them in detail, both because they would not be comprehended, and because they are too abominable to be told.

581. The Lord permits torments in the hells because in no other way can evils be restrained and subdued. The only means of restraining and subduing evils and of keeping the infernal crew in bonds is the fear of punishment. It can be done in no other way; for without the fear of punishment and torment evil would burst forth into madness, and everything would go to pieces, like a kingdom on earth where there is no law and there are no penalties.

582.

LXI. THE APPEARANCE, SITUATION, AND NUMBER OF THE HELLS.

In the spiritual world, that is, in the world where spirits and angels are, the same objects appear as in the natural world, that is, where men are. In external appearance there is no difference. In that world plains and mountains, hills and rocks, and valleys between them are seen; also waters, and many other things that are seen on earth. And yet all these things are from a spiritual origin, and all are therefore seen by the eyes of spirits and angels, and not by the eyes of men, because men are in the natural world. Spiritual beings see such things as are from a spiritual origin, and natural beings such things as are from a natural origin. Consequently man with his eyes can in no way see the objects that are in the spiritual world unless he is permitted to be in the spirit, or after death when he becomes a spirit. On the other hand, an angel or a spirit is unable to see any thing at all in the natural world unless he is with a man who is permitted to speak with him. For the eyes of man are fitted to receive the light of the natural world, and the eyes of angels and spirits are fitted to receive the light of the spiritual world; although the eyes of the two are exactly alike in appearance. That the spiritual world is such the natural man cannot comprehend, and least of all the sensual man, who believes nothing except what he sees with his bodily eyes and touches with his hands, and therefore takes in by sight and touch. As his thought is from such things it is material and not spiritual. Such being the likeness between the spiritual world and the natural world, man can hardly believe after death that he is not in the world where he was born, and from which he has departed. For this reason death is called simply a translation from one world into another like it. (That the two worlds are thus alike can be seen above, where representatives and appearances in heaven have been treated of, n. 170-176.)

583. The heavens are in the higher parts of the spiritual world, the world of spirits in the lower parts, and under both are the hells. The heavens are visible to spirits in the world of spirits only when their interior sight is opened; although they sometimes see them as mists or as bright clouds. This is because the angels of heaven are in an interior state in respect to intelligence and wisdom; and for this reason they are above the sight of those who are in the world of spirits. But spirits who dwell in the plains and valleys see one another; and yet when they are separated there, which takes place when they are let into their interiors, the evil spirits do not see the good spirits; but the good spirits can see the evil spirits. Nevertheless, the good spirits turn themselves away from the evil spirits; and when spirits turn themselves away they become invisible. But the hells are not seen because they are closed up. Only the entrances, which are called gates, are seen when they are opened to let in other like spirits. All the gates to the hells open from the world of spirits, and none of them from heaven.

584. The hells are everywhere, both under the mountains, hills, and rocks, and under the plains and valleys. The openings or gates to the hells that are under the mountains, hills, and rocks, appear to the sight like holes and clefts in the rocks, some extended and wide, and some straitened and narrow, and many of them rugged. They all, when looked into, appear dark and dusky; but the infernal spirits that are in them are in such a luminosity as arises from burning coals. Their eyes are adapted to the reception of that light, and for the reason that while they lived in the world they were in thick darkness in respect to Divine truths, because of their denying them, and were in a sort of light in respect to falsities because of their affirming them. In this way did the sight of their eyes become so formed. And for the same reason the light of heaven is thick darkness to them, and therefore when they go out of their dens they see nothing. All this makes it abundantly clear that man comes into the light of heaven just to the extent that he acknowledges the Divine, and establishes in himself the things of heaven and the church; and that he comes into the thick darkness of hell just to the extent that he denies the Divine, and establishes in himself what is contrary to the truths of heaven and the church.

585. The openings or gates to the hells that are beneath the plains and valleys present to the sight different appearances. Some resemble those that are beneath the mountains, hills and rocks; some resemble dens and caverns, some great chasms and whirlpools; some resemble bogs, and some standing water. They are all covered, and

are opened only when evil spirits from the world of spirits are cast in; and when they are opened there bursts forth from them either something like the fire and smoke that is seen in the air from burning buildings, or like a flame without smoke, or like soot such as comes from a burning chimney, or like a mist and thick cloud. I have heard that the infernal spirits neither see nor feel these things, because when they are in them they are as in their own atmosphere, and thus in the delight of their life; and this for the reason that these things correspond to the evils and falsities in which they are, fire corresponding to hatred and revenge, smoke and soot to the falsities therefrom, flame to the evils of the love of self, and a mist or thick cloud to falsities from that love.

586. I have also been permitted to look into the hells and to see what they are within; for when the Lord wills, the sight of a spirit or angel from above may penetrate into the lowest depths beneath and explore their character, notwithstanding the coverings. In this way I have been permitted to look into them. Some of the hells appeared to the view like caverns and dens in rocks extending inward and then downward into an abyss, either obliquely or vertically. Some of the hells appeared to the view like the dens and caves of wild beasts in forests; some like the hollow caverns and passages that are seen in mines, with caverns extending towards the lower regions. Most of the hells are threefold, the upper one appearing within to be in dense darkness, because inhabited by those who are in the falsities of evil; while the lower ones appear fiery, because

inhabited by those who are in evils themselves, dense darkness corresponding to the falsities of evil, and fire to evils themselves. Those that have acted interiorly from evil are in the deeper hells, and those that have acted exteriorly from evil, that is, from the falsities of evil, are in the hells that are less deep. Some hells present an appearance like the ruins of houses and cities after conflagrations, in which infernal spirits dwell and hide themselves. In the milder hells there is an appearance of rude huts, in some cases contiguous in the form of a city with lanes and streets, and within the houses are infernal spirits engaged in unceasing quarrels, enmities, fightings, and brutalities; while in the streets and lanes robberies and depredations are committed. In some of the hells there are nothing but brothels, disgusting to the sight and filled with every kind of filth and excrement. Again, there are dark forests, in which infernal spirits roam like wild beasts and where, too, there are underground dens into which those flee who are pursued by others. There are also deserts, where all is barren and sandy, and where in some places there are ragged rocks in which there are caverns, and in some places huts. Into these desert places those are cast out from the hells who have suffered every extremity of punishment, especially those who in the world have been more cunning than others in undertaking and contriving intrigues and deceits. Such a life is their final lot.

587. As to the positions of the hells in detail, it is something wholly unknown even to the angels in heaven; it is known to the Lord alone. But their position in general is

known from the quarters in which they are. For the hells, like the heavens, are distinguished by their quarters; and in the spiritual world quarters are determined in accordance with loves; for in heaven all the quarters begin from the Lord as the sun, who is the East; and as the hells are opposite to the heavens their quarters begin from the opposite point, that is, from the west. (On this see the chapter on the four quarters in heaven, n. 141-153.) (2) For this reason the hells in the western quarter are the worst of all, and the most horrible, becoming gradually worse and more horrible by degrees the more remote they are from the east. In the western hells are those who in the world were in the love of self, and in consequent contempt of others, and in enmity against those who did not favor them, also in hatred and revenge against those who did not render them respect and homage. In the most remote hells in that quarter are those that had belonged to the Catholic religion, so called, and that had wished to be worshiped as gods, and consequently had burned with hatred and revenge against all who did not acknowledge their power over the souls of men and over heaven. These continue to have the same disposition, that is, the same hatred and revenge against those who oppose them, that they had in the world. Their greatest delight is to practice cruelties; but in the other life this delight is turned against themselves; for in their hells, with which the western quarter is filled, one rages against everyone who detracts from his Divine power. (But more will be said about this in the treatise on The Last Judgment and the Destruction of Babylon.) (3)

Nevertheless, no one can know how the hells in that quarter are arranged, except that the most dreadful hells of that kind are at the sides towards the northern quarter, and the less dreadful towards the southern quarter; thus the dreadfulness of the hells decreases from the northern quarter to the southern, and likewise by degrees towards the east. Towards the east are the dwelling places of the haughty, who have not believed in the Divine, and yet have not been in such hatred and revenge, or in such deceit, as those have who are in a greater depth in the western quarter. (4) In the eastern quarter there are at present no hells, those that were there having been transferred to the western quarter in front. In the northern and southern quarters there are many hells; and in them are those who while in the world were in love of the world, and in various kinds of evil therefrom, such as enmity, hostility, theft, robbery, cunning, avarice, and unmercifulness. The worst hells of this kind are in the northern quarter, the milder in the southern. Their dreadfulness increases as they are nearer to the western quarter, and also as they are farther away from the southern quarter, and decreases towards the eastern quarter and towards the southern quarter. Behind the hells that are in the western quarter there are dark forests, in which malignant spirits roam like wild beasts; and it is the same behind the hells in the northern quarter. But behind the hells in the southern quarter there are deserts, which have been described just above. This much respecting the situation of the hells.

588. In regard to the number of the hells, there are as many of them as there are angelic societies in the heavens, since there is for every heavenly society a corresponding infernal society as its opposite. That the heavenly societies are numberless, and are all distinguished in accordance with the goods of love, charity, and faith, may be seen in the chapter that treats of the societies of which the heavens consist (n. 41-50), and in the chapter on the immensity of heaven (n. 415-420). The like is true, therefore, of the infernal societies, which are distinguished in accordance with the evils that are the opposites of those goods. (2) Every evil, as well as every good, is of infinite variety. That this is true is beyond the comprehension of those who have only a simple idea regarding every evil, such as contempt, enmity, hatred, revenge, deceit, and other like evils. But let them know that each one of these evils contains so many specific differences, and each of these again so many specific or particular differences, that a volume would not suffice to enumerate them. The hells are so distinctly arranged in order in accordance with the differences of every evil that nothing could be more perfectly ordered or more distinct. Evidently, then, the hells are innumerable, near to and remote from one another in accordance with the differences of evils generically, specifically, and particularly. (3) There are likewise hells beneath hells. Some communicate with others by passages, and more by exhalations, and this in exact accordance with the affinities of one kind or one species of evil with others. How great the number is of the hells I have been permitted to realize from

knowing that there are hells under every mountain, hill, and rock, and likewise under every plain and valley, and that they stretch out beneath these in length and in breadth and in depth. In a word, the entire heaven and the entire world of spirits are, as it were, excavated beneath, and under them is a continuous hell. Thus much regarding the number of the hells.

589.

LXII. THE EQUILIBRIUM BETWEEN HEAVEN AND HELL.

FOR ANY THING to have existence there must be an equilibrium of all things. Without equilibrium is no action and reaction; for equilibrium is between two forces, one acting and the other reacting, and the state of rest resulting from like action and reaction is called equilibrium. In the natural world there is an equilibrium in all things and in each thing. It exists in a general way even in the atmosphere, wherein the lower parts react and resist in proportion as the higher parts act and press down. Again, in the natural world there is an equilibrium between heat and cold, between light and shade, and between dryness and moisture, the middle condition being the equilibrium. There is also an equilibrium in all the subjects of the three kingdoms of nature, the mineral, the vegetable, and the animal; for without equilibrium in them nothing can come forth and have permanent existence. Everywhere there is a sort of effort acting on the one side and reacting on the other. (2) All existence or all effect is produced in equilibrium, that is, by one force acting and another suffering itself to be acted upon, or when one force by acting flows in, the other receives and harmoniously submits. In the natural world that which acts and reacts is called force, and also endeavor [or effort]; but in the spiritual world that which acts and reacts is called life and will. Life in that world is living force, and will is living effort;

and the equilibrium itself is called freedom. Thus spiritual equilibrium or freedom has its outcome and permanence in the balance between good acting on the one side and evil reacting on the other side; or between evil acting on the one side and good reacting on the other side. (3) With the good the equilibrium is between good acting and evil reacting; but with the evil the equilibrium is between evil acting and good reacting. Spiritual equilibrium is between good and evil, because the whole life of man has reference to good and to evil, and the will is the receptacle. There is also an equilibrium between truth and falsity, but this depends on the equilibrium between good and evil. The equilibrium between truth and falsity is like that between light and shade, in that light and shade affect the objects of the vegetable kingdom only so far as heat and cold are in them. That light and shade themselves have no effect, but only the heat that acts through them, is evident from the fact that light and shade are the same in winter time and in spring time. This comparison of truth and falsity with light and shade is from correspondence, for truth corresponds to light, falsity to shade, and heat to the good of love; in fact, spiritual light is truth, spiritual shade is falsity, and spiritual heat is good of love (see the chapter where light and heat in heaven are treated of, n. 126-140).

590. There is a perpetual equilibrium between heaven and hell. From hell there continually breathes forth and ascends an endeavor to do evil, and from heaven there continually breathes forth and descends an endeavor to do good. In this equilibrium is the world of spirits; which world

is intermediate between heaven and hell (see above, n. 421-431). The world of spirits is in this equilibrium because every man after death enters first the world of spirits, and is kept there in a state like that which he was in while in the world, and this would be impossible if there were not a perfect equilibrium there; for by means of this the character of everyone is explored, since they then remain in the same freedom as they had in the world. Spiritual equilibrium is freedom in man and spirit (as has been said just above, n. 589). What each one's freedom is the angels recognize by a communication of affections and thoughts therefrom; and it becomes visible to the sight of angelic spirits by the ways in which the spirits go. Good spirits there travel in the ways that go towards heaven, but evil spirits in the ways that go towards hell. Ways actually appear in that world; and that is the reason why ways in the Word signify the truths that lead to good, or in the opposite sense the falsities that lead to evil; and for the same reason going, walking, and journeying in the Word signify progressions of life.[1] Such ways I have often been permitted to see, also spirits going and walking in them freely, in accord with their affections and thoughts.

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[1] In the word "to journey," as well as "to go," signifies progression of life (n. 3335, 4375, 4554, 4585, 4882, 5493, 5605, 5996, 8181, 8345, 8397, 8417, 8420, 8557). "To go (and to walk) with the Lord" means to receive spiritual life, and to live with Him (n. 10567). "To walk" means to live (n. 519, 1794, 8417, 8420).

591. Evil continually breathes forth and ascends out of hell, and good continually breathes forth and descends out of heaven, because everyone is encompassed by a spiritual sphere; and that sphere flows forth and pours out from the life of the affections and the thoughts therefrom.[1] And as such a sphere flows forth from every individual, it flows forth also from every heavenly society and from every infernal society, consequently from all together, that is, from the entire heaven and from the entire hell. Good flows forth from heaven because all there are in good; and evil flows forth from hell because all there are in evil. The good that is from heaven is all from the Lord; for the angels in the heavens are all withheld from what is their own, and are kept in what is the Lord's own, which is good itself. But the spirits in the hells are all in what is their own, and everyone's own is nothing but evil; and because it is nothing but evil it is hell.[2] Evidently, then, the equilibrium in which angels are kept in the heavens and spirits in the hells is not like the equilibrium in the world of spirits. The equilibrium of angels in the heavens exists in the degree in which they have been willing to be in good, or in the degree in which they have lived in good in the world, and thus also in the degree in which they have held evil in aversion; but the equilibrium of spirits in hell exists in the degree in which they have been willing to be in evil, or have lived in evil in the world, and thus in heart and spirit have been opposed to good.

NOTES.

[1] A spiritual sphere, which is a sphere of life, flows forth and pours forth from every man, spirit, and angel, and encompasses him (n. 4464, 5179, 7454, 8630). It flows forth from the life of their affections and thoughts (n. 2489, 4464, 6206). The quality of spirits is recognized at a distance from their spheres (n. 1048, 1053, 1316, 1504). Spheres from the evil are the opposites of spheres from the good (n. 1695, 10187, 10312). Such spheres extend far into angelic societies in accordance with the quality and quantity of good (n. 6598-6613, 8063, 8794, 8797). And into infernal societies in accordance with the quality and quantity of evil (n. 8794).

[2] Man’s self is nothing but evil (n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10732). Man’s self is hell in him (n. 684, 8480).

592. Unless the Lord ruled both the heavens and the hells there would be no equilibrium; and if there were no equilibrium there would be no heaven or hell; for all things and each thing in the universe, that is, both in the natural world and in the spiritual world, endure by means of equilibrium. Every rational man can see that this is true. If there were a preponderance on one part and no resistance on the other would not both perish? So would it be in the spiritual world if good did not react against evil and continually restrain its uprising; and unless this were done by the Divine Itself both heaven and hell would perish, and with them the whole human race. It is said unless the Divine Itself did this, because the self of everyone, whether angel, spirit, or man, is nothing but evil (see above, n. 591); consequently neither angels nor spirits are able in the least to resist the evils continually exhaling from the hells, since from self they all tend towards hell. It is evident, then, that unless the Lord alone ruled both the heavens and the hells no one could ever be saved. Moreover, all the hells act as one; for evils in the hells are connected as goods are in the heavens; and the Divine alone, which goes forth solely from the Lord, is able to resist all the hells, which are

innumerable, and which act together against heaven and against all who are in heaven.

593. The equilibrium between the heavens and the hells is diminished or increased in accordance with the number of those who enter heaven and who enter hell; and this amounts to several thousands daily. The Lord alone, and no angel, can know and perceive this, and regulate and equalize it with precision; for the Divine that goes forth from the Lord is omnipresent, and sees everywhere whether there is any wavering, while an angel sees only what is near himself, and has no perception in himself of what is taking place even in his own society.

594. How all things are so arranged in the heavens and in the hells that each and all of those who are there may be in their equilibrium, can in some measure be seen from what has been said and shown above respecting the heavens and the hells, namely, that all the societies of heaven are distinctly arranged in accordance with goods and their kinds and varieties, and all the societies of hell in accordance with evils, and their kinds and varieties; and that beneath each society of heaven there is a society of hell corresponding to it from opposition, and from this opposing correspondence equilibrium results; and in consequence of this the Lord unceasingly provides that no infernal society beneath a heavenly society shall gain any preponderance, and as soon as it begins to do so it is restrained by various means, and is reduced to an exact measure of equilibrium. These means are many, only a few of which I will mention. Some of these means have reference to the stronger

presence of the Lord; some to the closer communication and conjunction of one or more societies with others; some to the casting out of superabundant infernal spirits into deserts; some to the transference of certain spirits from one hell to another; some to the reducing of those in the hells to order, and this also is effected in various ways; some to the screening of certain hells under denser and thicker coverings, also letting them down to greater depths; besides other means; and still others that are employed in the heavens above the hells. All this has been said that it may in some measure be perceived that the Lord alone provides that there shall be an equilibrium everywhere between good and evil, thus between heaven and hell; for on such equilibrium the safety of all in the heavens and of all on the earth rests.

595. It should be known that the hells are continually assaulting heaven and endeavoring to destroy it, and that the Lord continually protects the heavens by withholding those who are in it from the evils derived from their self, and by holding them in the good that is from Himself. I have often been permitted to perceive the sphere that flows forth from the hells, which was wholly a sphere of effort to destroy the Divine of the Lord, and thus heaven. The ebullitions of some hells have also at times been perceived, which were efforts to break forth and to destroy. But on the other hand the heavens never assault the hells, for the Divine sphere that goes forth from the Lord is a perpetual effort to save all; and as those who are in the hells cannot be saved, (since all who are there are in evil and are

antagonistic to the Divine of the Lord,) so as far as possible outrages in the hells are subdued and cruelties are restrained to prevent their breaking out beyond measure one against another. This also is effected by innumerable ways in which the Divine power is exercised.

596. There are two kingdoms into which the heavens are divided, the celestial kingdom and the spiritual kingdom (of which see above, n. 20-28). In like manner the hells are divided into two kingdoms, one of which is opposite to the celestial kingdom and the other opposite to the spiritual kingdom. That which is opposite to the celestial kingdom is in the western quarter, and those who are in it are called genii; and that which is opposite to the spiritual kingdom is in the northern and southern quarters, and those which are in it are called spirits. All who are in the celestial kingdom are in love to the Lord, and all who are in the hells opposite to that kingdom are in the love of self; while all who are in the spiritual kingdom are in love towards the neighbor, and all who are in the hells opposite to that kingdom are in love of the world. Evidently, then, love to the Lord and the love of self are opposites; and in like manner love towards the neighbor and love of the world are opposites. The Lord continually provides that there shall be no outflowing from the hells that are opposite the Lord's celestial kingdom towards those who are in the spiritual kingdom; for if this were done the spiritual kingdom would perish (for the reason given above, n. 678, 579). These are the two general equilibriums that are unceasingly maintained by the Lord.

597.

LXIII. BY MEANS OF THE EQUILIBRIUM BETWEEN HEAVEN AND HELL MAN IS IN FREEDOM.

THE EQUILIBRIUM BETWEEN heaven and hell has now been described, and it has been shown that it is an equilibrium between the good that is from heaven and the evil that is from hell, thus that it is a spiritual equilibrium, which in its essence is freedom. A spiritual equilibrium in its essence is freedom because it is an equilibrium between good and evil, and between truth and falsity, and these are spiritual. Therefore to be able to will either what is good or what is evil and to think either what is true or what is false, and to choose one in preference to the other, is the freedom which is here treated of. This freedom is given to every man by the Lord, and is never taken away; in fact, by virtue of its origin it is not man's but the Lord's, since it is from the Lord. Nevertheless, it is given to man with his life as if it were his; and this is done that man may have the ability to be reformed and saved; for without freedom there can be no reformation or salvation. With any rational intuition any one can see that it is a part of man's freedom to be able to think wrongly or rightly, sincerely or insincerely, justly or unjustly; also that he is free to speak and act rightly, honestly, and justly; but not to speak and act wrongly, insincerely, and unjustly, because of the spiritual, moral, and civil laws whereby his external is held in restraint. Evidently, then, it is man's spirit, which thinks and wills, that is in freedom, and not his external which speaks and acts, except in agreement with the above mentioned laws.

598. Man cannot be reformed unless he has freedom, for the reason that he is born into evils of every kind; and these must be removed in order that he may be saved; and they cannot be removed unless he sees them in himself and acknowledges them, and afterwards ceases to will them, and finally holds them in aversion. Not until then are they removed. And this cannot be done unless man is in good as well as in evil, since it is from good that he is able to see evils, while from evil he cannot see good. The spiritual goods that man is capable of thinking he learns from childhood by reading the Word and from preaching; and he learns moral and civil good from his life in the world. This is the first reason why man ought to be in freedom. (2) Another reason is that nothing is appropriated to man except what is done from an affection of his love. Other things may gain entrance, but no farther than the thought, not reaching the will; and whatever does not gain entrance into the will of man does not become his, for thought derives what pertains to it from memory, while the will derives what pertains to it from the life itself. Only what is from the will, or what is the same, from the affection of love, can be called free, for whatever a man wills or loves that he does freely; consequently man's freedom and the affection of his love or of his will are a one. It is for this reason that man has freedom, in order that he may be affected by truth and good or may love them, and that they may thus become as if they were his own (3) In a word, whatever does not

enter into man's freedom has no permanence, because it does not belong to his love or will, and what does not belong to man's love or will does not belong to his spirit; for the very being [esse] of the spirit of man is love or will. It is said love or will, since a man wills what he loves. This, then, is why man can be reformed only in freedom. But more on the subject of man's freedom may be seen in the Arcana Coelestia in the passages referred to below.

599. In order that man may be in freedom, to the end that he may be reformed, he is conjoined in respect to his spirit both with heaven and with hell. For with every man there are spirits from hell and angels from heaven. It is by means of hell that man is in his own evil, while it is by means of angels from heaven that man is in good from the Lord; thus is he in spiritual equilibrium, that is, in freedom. That angels from heaven and spirits from hell are joined to every man may be seen in the chapter on the conjunction of heaven with the human race (n. 291-302).

600. It must be understood that the conjunction of man with heaven and with hell is not a direct conjunction with them, but a mediate conjunction by means of spirits who are in the world of spirits. These spirits, and none from hell itself or from heaven itself, are with man. By means of evil spirits in the world of spirits man is conjoined with hell, and by means of good spirits there he is conjoined with heaven. Because of this the world of spirits is intermediate between heaven and hell, and in that world is equilibrium itself. (That the world of spirits is intermediate between heaven and hell may be seen in the chapter on the world of spirits,

n. 421-431; and that the essential equilibrium between heaven and hell is there may be seen in the preceding chapter, n. 589-596.) From all this the source of man’s freedom is evident.

601. Something more must be said about the spirits that are joined with man. An entire society can have communication with another society, or with an individual wherever he is; by means of a spirit sent forth from the society; this spirit is called the subject of the many. The same is true of man’s conjunction with societies in heaven, and with societies in hell, by means of spirits from the world of spirits that are joined with man. (On this subject see also the Arcana Coelestia in the passages referred to below.)

602. Finally something must be said respecting man’s intuition in regard to his life after death which is derived from the influx of heaven into man. There were some of the simple common people who had lived in the world in the good of faith who were brought back into a state like that in which they had been in the world, which can be done with any one when the Lord grants it; and it was then shown what opinion they had held about the state of man after death. They said that some intelligent persons had asked them in the world what they thought about their soul after the life on earth; and they replied that they did not know what the soul is. They were then asked what they believed about their state after death; and they said that they believed that they would live as spirits. Again they were asked what belief they had respecting a spirit; and they said that he is a man. They were asked how they knew this; and

they said that they knew it because it is so. Those intelligent men were surprised that the simple had such a faith, which they themselves did not have. This is a proof that in every man who is in conjunction with heaven there is an intuition respecting his life after death. This intuition is from no other source than an influx out of heaven, that is, through heaven from the Lord by means of spirits from the world of spirits who are joined with man. This intuition those have who have not extinguished their freedom of thinking by notions previously adopted and confirmed by various arguments respecting the soul of man, which is held to be either pure thought, or some vital principle the seat of which is sought for in the body; and yet the soul is nothing but the life of man, while the spirit is the man himself; and the earthly body which he carries about with him in the world is merely an agent whereby the spirit, which is the man himself, is enabled to act fitly in the natural world.

603. What has been said in this work about heaven, the world of spirits, and hell, will be obscure to those who have no interest in learning about spiritual truths, but will be clear to those who have such an interest, and especially to those who have an affection for truth for the sake of truth, that is, who love truth because it is truth; for whatever is then loved enters with light into the mind’s thought, especially truth that is loved, because all truth is in light.

EXTRACTS FROM THE ARCANA COELESTIA RESPECTING THE FREEDOM OF MAN, INFLUX, AND THE SPIRITS THROUGH WHOM COMMUNICATIONS ARE EFFECTED.

FREEDOM.

All freedom pertains to love or affection, since whatever a man loves he does freely (n. 2870, 3158, 8987, 8990, 9585, 9591).

Since freedom pertains to love it is the life of everyone (n. 2873).

Nothing appears to be man’s own except what is from freedom (n. 2880).

There is heavenly freedom and infernal freedom (n. 2870, 2873, 2874, 9589, 9590).

(2) Heavenly freedom pertains to heavenly love, or the love of good and truth (n. 1947, 2870, 2872).

And as the love of good and truth is from the Lord freedom itself consists in being led by the Lord (n. 892, 905, 2872, 2886, 2890-2892, 9096, 9586, 9587, 9589-9591).

Man is led into heavenly freedom by the Lord through regeneration (n. 2874, 2875, 2882, 2892).

Man must have freedom in order to be regenerated (n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700).

In no other way can the love of good and truth be implanted in man, and appropriated by him seemingly as his own (n. 2877, 2879, 2880, 2888).

Nothing is conjoined to man in a state of compulsion (n. 2875, 8700).

If man could be reformed by compulsion all would be saved (n. 2881).

In reformation compulsion is harmful (n. 4031).

All worship from freedom is worship, but worship from compulsion is not worship (n. 1947, 2880, 7349, 10097).

Repentance must be effected in a free state, and repentance effected in a state of compulsion is of no avail (n. 8392).

States of compulsion, what they are (n. 8392).

(3) It is granted to man to act from the freedom of reason, to the end that good may be provided for him, and this is why man has the freedom to think and will even what is evil, and to do it so far as the laws do not forbid (n. 10777).

Man is kept by the Lord between heaven and hell, and thus in equilibrium, that he may be in freedom for the sake of reformation (n. 5982, 6477, 8209, 8987).

What is implanted in freedom endures, but not what is implanted under compulsion (n. 9588).

For this reason no one is ever deprived of his freedom (n. 2876, 2881). The Lord compels no one (n. 1937, 1947).

Compelling one’s self is from freedom, but not being compelled (n. 1937, 1947).

A man ought to compel himself to resist evil (n. 1937, 1947, 7914).

Also to do good as if from himself, and yet to acknowledge that it is from the Lord (n. 2883, 2891, 2892, 7914).

Man has a stronger freedom in the temptation combats in which he conquers, since he then compels himself more interiorly to resist, although it appears otherwise (n. 1937, 1947, 2881).

(4) Infernal freedom consists in being led by the loves of self and of the world and their lusts (n. 2870, 2873).

Those who are in hell know no other freedom (n. 2871).

Heavenly freedom is as far removed from infernal freedom as heaven is from hell (n. 2873, 2874).

Infernal freedom, which consists in being led by the loves of self and of the world, is not freedom but servitude (n. 2884, 2890).

For servitude is in being led by hell (n. 9586, 9589-9591).

INFLUX.

(5) All things that man thinks and wills flow into him from experience (n. 904, 2886-2888, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197-6199, 6213, 7147, 10219).

Man's capacity to give attention to subjects, to think, and to draw conclusions analytically, is from influx (n. 4319, 4320, 5288).

Man could not live a single moment if influx from the spiritual world were taken away from him; from experience (n. 2887, 5849, 5854, 6321).

The life that flows in from the Lord varies in accordance with the state of man and in accordance with reception

(n. 2069, 5986, 6472, 7343).

With those who are evil the good that flows in from the Lord is changed into evil, and the truth into falsity; from experience (n. 3642, 4632).

The good and truth that continually flow in from the Lord are received just to the extent that they are not hindered by evil and falsity (n. 2411, 3142, 3147, 5828).

(6) All good flows in from the Lord, and all evil from hell (n. 904, 4151).

At the present day man believes that all things are in himself and are from himself, when in fact they flow in; and this he might know from the doctrine of the church, which teaches that all good is from God, and all evil from the devil (n. 4249, 6193, 6206).

But if man's belief were in accord with this doctrine he would not appropriate evil to himself nor would he make good to be his own (n. 6206, 6324, 6325).

How happy man's state would be if he believed that all good flows in from the Lord and all evil from hell. (n. 6325).

Those who deny heaven or who know nothing about it do not know that there is any influx from heaven (n. 4322, 5649, 6193, 6479).

What influx is, illustrated by comparisons (n. 6128, 6190, 9407).

(7) Everything of life flows in from the first fountain of life, because that is the source of it; and it continually flows in thus everything of life is from the Lord (n. 3001, 3318, 3337, 3338, 3344, 3484, 3619, 3741-3743, 4318-4320, 4417, 4524, 4882, 5847, 5986, 6325, 6468-6470, 6479, 9276, 10196).

Influx is spiritual and not physical, that is, influx is from the spiritual world into the natural, and not from the natural into the spiritual (n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110).

Influx is through the internal man into the external, or through the spirit into the body, and not the reverse, because the spirit of man is in the spiritual world, and his body in the natural (n. 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380).

The internal man is in the spiritual world and the external in the natural world (n. 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 9701-9709, 10156, 10472).

There is an appearance that there is an influx from the externals of man into internals, but this is a fallacy (n. 3721).

With man there is influx into things rational, and through these into knowledges, and not the reverse (n. 1495, 1707, 1940).

What the order of influx is (n. 775, 880, 1096, 1495, 7270).

There is direct influx from the Lord, and likewise mediate influx through the spiritual world or heaven (n. 6063, 6307, 6472, 9682, 9683).

The Lord's influx is into the good in man, and through good into truth, and not the reverse (n. 5482, 5649, 6027, 8685, 8701, 10153).

Good gives the capacity to receive influx from the Lord, but truth without good does not (n. 8321).

Nothing that flows into the thought is harmful, but only what flows into the will, since this is what is appropriated to man (n. 6308).

(8) There is a general influx (n. 5850).

This is a continual effort to act in accordance with order (n. 6211).

This influx is into the lives of animals (n. 5850).

Also into the subjects of the vegetable kingdom (n. 3648).

It is in accord with this general influx that thought falls into speech with man, and will into acts and movements (n. 5862, 5990, 6192, 6211).

SUBJECT SPIRITS.

(9) Spirits sent forth from societies of spirits to other societies and to other spirits, are called "subjects" (n. 4403, 5856).

Communications in the other life are effected by means of such emissary spirits (n. 4403, 5856, 5983).

A spirit sent forth to serve as a subject does not think from himself, but thinks from those by whom he is sent forth (n. 5985-5987).

Many particulars relating to such spirits (n. 5988, 5989).

The Last Judgment (1758)

Translated by John Whitehead, 1892

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Founded in 1477, Uppsala University is the oldest centre of higher education in Scandinavia — Swedenborg completed his university course at Uppsala in 1709.

THE LAST JUDGMENT

AND

BABYLON DESTROYED

ALL THE PREDICTIONS IN THE APOCALYPSE ARE AT THIS DAY FULFILLED

FROM THINGS HEARD AND SEEN

I. THE DESTRUCTION OF THE WORLD IS NOT MEANT BY THE DAY OF THE LAST JUDGMENT.

1. THOSE WHO have not known the spiritual sense of the Word, have understood that everything in the visible world will be destroyed in the day of the Last Judgment; for it is said, that heaven and earth are then to perish, and that God will create a New Heaven and a New Earth. In this opinion they have also confirmed themselves because it is said, that all are then to rise from their graves, and that the good are then to be separated from the evil, with more to the same purport. But it is thus said in the sense of the letter of the Word, because the sense of the letter of the Word is natural, and in the ultimate of Divine order, where each and every part contains a spiritual sense within it. For which reason, he who comprehends the Word only according to the sense of the letter, may be led into various opinions, as indeed has been the case in the Christian world, where so many heresies have thus arisen, and every one of them is confirmed from the Word. But since no one has hitherto known, that in the whole and in every part of the Word there is a spiritual sense, nor even what the spiritual sense is, therefore they who have embraced this opinion concerning the Last Judgment are excusable. But still they may now know, that neither the visible heaven nor the habitable earth will perish, but that both will endure; and that by “the New Heaven and the New Earth” is meant a

New Church, both in the heavens and on the earth. It is said a New Church in the heavens, for there is a church in the heavens, as well as on the earth; for there also is the Word, and likewise preachings, and Divine worship as on the earth; but with a difference, that there all things are in a more perfect state, because there they are not in the natural world, but in the spiritual; hence all there are spiritual men, and not natural as they were in the world. That it is so, may be seen in the work on Heaven, in a special article there, on the Conjunction of Heaven with man by the Word (n. 303-310); and on Divine Worship in Heaven (n. 221-227).

2. The passages in the Word, in which mention is made of the destruction of heaven and earth, are the following: Lift up your eyes to heaven, and look upon the earth beneath; the heavens are about to perish like smoke, and the earth shall wax old like a garment (Isa. 51:6). Behold, I am about to create new heavens, and a new earth; neither shall the former things be remembered (Isa. 65:17). I will make new heavens and a new earth (Isa. 66:22). The stars of heaven have fallen to the earth, and heaven has departed like a book rolled together (Apoc. 6:13, 14). I saw a great throne, and One sitting thereon, from whose face the earth and the heaven fled away, and their place was not found (Apoc. 20:11). I saw a New Heaven and a New Earth, for the first heaven and the first earth had passed away (Apoc. 21:1). In these passages, by “a New Heaven” is not meant the visible heaven, but heaven itself where the human race is collected; for a heaven was formed from all the human race,

who had lived since the commencement of the Christian church; but they who were there were not angels, but spirits of various religions; this heaven is meant by “the first heaven” which was to perish: but how this was, shall be specially declared in what follows; here is related only so much as serves to show what is meant by “the first heaven” which was to perish. Every one even who thinks from a somewhat enlightened reason, may perceive, that it is not the starry heaven, the so immense firmament of creation, which is here meant, but that it is heaven in the spiritual sense, where angels and spirits are.

3. That by “the new earth” is meant a New Church on earth, has hitherto been unknown, for every one by “earth” in the Word has understood the earth, when yet by it is meant the church; in the natural sense, earth is the earth, but in the spiritual sense it is the church, because they who are in the spiritual sense, that is, who are spiritual, as the angels are, when “the earth” is named in the Word, do not understand the earth itself, but the nation which is there, and its Divine worship; hence it is that by “earth” is signified the church; that it is so, may be seen in the Arcana Coelestia, as quoted below.# I will here adduce one or two passages from the Word, by which in some measure it may be comprehended, that “earth” [land] signifies the church: The cataracts from on high were opened, and the foundations of the earth were shaken; in breaking, the earth is broken; in agitating, the earth is agitated; in reeling, the earth reels like a drunkard; it moves to and fro like a cottage; and heavy upon it is the transgression

thereof (Isa. 24:18-20). I will cause a man to be more rare than pure gold; therefore I will remove the heaven, and the earth shall be removed out of her place, in the day of the fierce anger of Jehovah (Isa. 13:12, 13). The earth was agitated before Him, the heavens have trembled, the sun and the moon are become black, and the stars have withdrawn their splendor (Joel 2:10). The land was shaken and agitated, and the foundations of the mountains trembled and were shaken (Ps. 18:7, 8, and in many other places). # FROM THE ARCANA COELESTIA. By "earth" (land) in the Word is signified the kingdom of the Lord and the church (n. 662. 1066, 1067. 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643). Chiefly for this reason, because by "earth" is meant the land of Canaan, and the church was there from the most ancient times hence also it is, that heaven is called the heavenly Canaan (n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325, 9327). And because in the spiritual sense by "earth" is understood the nation which is there, and its worship (n. 1262). Hence the "earth" signifies various things pertaining to the church (n. 620, 636, 1066, 2571, 3368, 3379, 3404, 8732). The people of the "earth" are they who are of the spiritual church (n. 2928). "An earthquake" is a change of the state of the church (n. 3355). "A New Heaven and a New Earth" signify the church (n. 1733, 1850, 2117, 2118, 3355, 4535, 10373). The Most Ancient Church, which was before the flood, and the Ancient Church, which was after the flood, were in the land of Canaan (n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9327). Thence all the places there became representative of such things as are in the Lord's kingdom and in the church (n. 1585, 3686, 4447, 5136). Therefore Abraham was commanded to go thither, since with his posterity from Jacob, a representative church was to he instituted, and the word written, the ultimate sense of which should consist of the representatives and significatives which were there (n. 3686, 4447, 5136, 6516). Hence it is that by "earth" and by "the land of Canaan" is signified the church (n. 3085, 3481, 3705, 4447, 4517, 5757, 10559).

4. "To create" in the spiritual sense of the Word also signifies to form, to establish, and to regenerate; so by "creating a new heaven and a new earth" signifies to establish a New Church in heaven and on earth, as may appear from the following passages: The people who shall be created shall praise Jah (Ps. 102:18). Thou sendest forth the spirit, they are created; and Thou renewest the faces of the earth (Ps. 104:30). Thus said Jehovah, thy Creator, O Jacob, thy Former, O Israel, for I have redeemed thee, and I have called thee by thy name, thou art Mine; every one called by My name, and for My glory I have created, I have formed him, yea, I have made him (Isa. 43:1, 7, and in other places). Hence it is, that "the new creation" of man is his reformation, since he is made anew, that is, from natural he is made spiritual; and hence it is that "a new creature" is a reformed man.# # "To create" is to create anew, or to reform and regenerate (n. 16, 88, 10373, 10634). "To create a New Heaven and a New Earth," is to institute a new church (n. 10373). By "the creation of heaven and

earth” in the first chapter of Genesis, in the internal sense, is described the institution of the celestial church, which was the Most Ancient Church (n. 8891, 9942, 10545).

5. Concerning the spiritual sense of the Word, see in the small work on the White Horse, mentioned in the Apocalypse.

II. THE PROCREATIONS OF THE HUMAN ON THE EARTHS WILL NEVER CEASE.

6. THEY WHO have adopted as their belief concerning the Last Judgment, that all things in the heavens and on the earth are then to perish, and that a new heaven and a new earth will exist in their place, believe, because it follows of consequence, that the generations and procreations of the human race are therefore to cease. For they think that all things will be then accomplished, and that men will be in a different state from before. But since the day of the Last Judgment does not mean the destruction of the world, as was shown in the preceding article, it also follows that the human race will endure, and that procreations will not cease.

7. That the procreations of the human race will endure to eternity, is plain from many considerations, of which some are shown in the work on Heaven, especially from the following: I. The human race is the basis on which heaven is founded. II. The human race is the seminary of heaven. III. The extension of heaven, which is for angels, is so immense that it cannot be filled to eternity. IV. They are but few respectively, of whom heaven at present is formed. V. The perfection of heaven increases according to its numbers. VI. And every Divine work has respect to infinity and eternity.

9. I. The human race is the basis on which heaven is founded, is because man was last created, and that which is last created is the basis of all that precedes. Creation

commenced from the supreme or inmost, because from the Divine; and proceeded to ultimates or extremes, and then first subsisted. The ultimate of creation is the natural world, including the terraqueous globe, with all things on it. When these were finished, then man was created, and into him were collated all things of Divine order from firsts to lasts; into his inmost were collated those things of that order which are primary; and into his ultimates those which are ultimate; so that man was made Divine order in form. Hence it is that all things in man and with man, are both from heaven and from the World, those of his mind from heaven, and those of his body from the world; for the things of heaven flow into his thoughts and affections, and dispose them according to reception by his spirit, and the things of the world flow into his sensations and pleasures, and dispose them according to reception in his body, but still in accommodation to their agreement with the thoughts and affections of his spirit. That it is so, may be seen in several articles in the work on Heaven and Hell, especially in the following: That the Whole Heaven, in one complex, has reference to one man (n. 59-67); each society in the Heavens likewise (n. 68-72); that hence every Angel is in a perfect human form (n. 73-77); and that this is from the Divine Human of the Lord (n. 78-86). And moreover under the article on the Correspondence of all things of Heaven with all things of Man (n. 87-102). On the Correspondence of Heaven with all things on earth (n. 103-115). And on the Form of Heaven (n. 200-212). From this order of creation it may appear, that such is the binding chain of connection from firsts to lasts that all things together make one, in which the prior cannot be separated from the posterior (just as a cause cannot be separated from its effect); and that thus the spiritual world cannot be separated from the natural, nor the natural world from the spiritual; thence neither the angelic heaven from the human race, nor the human race from the angelic heaven. Wherefore it is so provided by the Lord, that each shall afford a mutual assistance to the other, that is, the angelic heaven to the human race, and the human race to the angelic heaven. Hence it is, that the angelic mansions are indeed in heaven, and to appearance separate from the mansions where men are; and yet they are with man in his affections of good and truth. Their presentation to sight, as separate, is from appearances; as may be seen in an article in the work on Heaven and Hell, where Space in Heaven is treated of (n. 191-199). That the mansions of angels are with men in their affections of good and truth, is meant by these words of the Lord: He who loveth Me, keepeth my words, and my Father will love him, and we will come unto him, and make our mansion with him (John 14:23). By “the Father” and “the Lord” in the above passage is also meant heaven, for where the Lord is, there is heaven, since the Divine proceeding from the Lord makes heaven, as may be seen in the work on Heaven and Hell (n. 7-12; and n. 116-125). And likewise by these words of the Lord: The Comforter the Spirit of Truth abideth with you, and is in you (John 14:17) “The Comforter” is the Divine truth proceeding from the Lord, for which reason He is also called “the Spirit of truth,” and the Divine truth makes heaven, and also the angels, because they are recipients; that the Divine proceeding from the Lord is the Divine truth, and that the angelic heaven is from it, may be seen in the work on Heaven and Hell (n. 126-140). The like is also understood by these words of the Lord: The kingdom of God is within you (Luke 17:21). “The kingdom of God” is the Divine good and truth, in which the angels are. That angels and spirits are with man, and in his affections, has been granted me to see a thousand times, from their presence and abode with me; but angels and spirits do not know with what men they are, neither do men know the angels and spirits they cohabit with, for the Lord alone knows and disposes this. In a word, there is an extension into heaven of all the affections of good and truth, and a communication and conjunction with those who are in the like affections there; and there is an extension into hell of all the affections of evil and falsity, and a communication and conjunction with these who are in the like affections there. The extension of the affections into the spiritual world, is almost like that of sight into the natural world; communications in both are nearly similar; yet with this difference, that in the natural world there are objects, but in the spiritual world angelic societies. Hence it appears, that the connection of the angelic heaven with the human race is such that the one subsists from the other, and that the angelic heaven without the human race would be like a house without a foundation, for heaven closes into it and rests upon it. The case herein is the same as with each particular man; his spiritual things, which pertain to his thought and will, inflow into his natural things, which pertain to his sensations and actions, and in these they terminate and subsist. If man were not in possession of them, that is, if he were without these boundings and ultimates, his spiritual things, which pertain to the thoughts and affections of his spirit, would flow away, like things unbounded, or like those which have no foundation. In like manner, when a man passes from the natural into the spiritual world, which takes place when he dies, then because he is a spirit, he no longer subsists on his own basis, but upon the common basis, which is the human race. He who knows not the arcana of heaven, may believe that angels subsist without men, and men without angels; but I can affirm from all my experience of heaven, and from all my discourse with the angels, that no angel or spirit subsists without man, and no man without spirits and angels, but that there is a mutual and reciprocal conjunction. From this, it may now be seen that the human race and the angelic heaven make one, and mutually and reciprocally subsist from each other, and thus that the one cannot be taken away from the other.

10. II. The human race is the seminary of heaven, will appear from a subsequent article, in which it will be shown, that heaven and hell are from the human race, and that therefore the human race is the seminary of heaven. It must, however, first be mentioned, that as heaven has been formed of the human race, from the first creation until now, so it will be formed and filled up from the same source hereafter. It is indeed possible that the human race on one

earth may perish, which comes to pass when they separate themselves entirely from the Divine, for then man no longer has spiritual life, but only natural, like that of beasts; and when man is such no society can be formed, and held bound by laws, since without the influx of heaven, and thus without the Divine government, man would become insane, and rush unchecked into every wickedness, one against another. But although the human race, by separation from the Divine, might perish on one earth, which, however, is provided against by the Lord, yet still they would continue on other earths; for that there are earths in the universe to some hundreds of thousands, may be seen in the little work, The Earths in our Solar System called Planets, and the Earths in the Starry Heaven. It was said to me from heaven, that the human race on this earth would have perished, so that not one man would have existed on it at this day, if the Lord had not come into the world, and on this earth assumed the Human, and made it Divine; and also, unless the Lord had given here such a Word as might serve for a basis to the angelic heaven, and for its conjunction. That the conjunction of heaven with man is by the Word, may be seen in the work on Heaven and Hell (n. 303-310). But that such is the case can be comprehended only by those who think spiritually, that is, by those who through the acknowledgment of the Divine in the Lord are conjoined with heaven, for they alone are able to think spiritually.

11. III. The extension of heaven, which is for angels, is so immense, that it cannot be filled to eternity, appears from what has been said in the work on Heaven and Hell. On the

Immensity of Heaven (n. 415-420); and That they are, but few respectively of whom heaven is at present formed, in the little work on the Earths in the Universe (n. 126).

12. IV. The perfection of heaven increases according to its numbers, is evident from its form, according to which its associations are disposed in order, and its communications flow, for it is the most perfect of all; and in proportion to the increase of numbers in that most perfect form, there is given a direction and consent of more and more to unity, and therefore a closer and a more unanimous conjunction; the consent and the conjunction derived from it increase from numbers, for everything is there inserted as a mediate relation between two or more, and what is inserted confirms and conjoins. The form of heaven is like the form of the human mind, the perfection of which increases according to the increase of truth and good, from whence are its intelligence and wisdom. The form of the human mind, which is in heavenly wisdom and intelligence, is like the form of heaven, because the mind is the least image of that form; hence it is, that on all sides there is a communication of the thoughts and affections of good and truth in such men, and in angels, with surrounding societies of heaven; and an extension according to the increase of wisdom, and thus according to the plurality of the knowledges of truth implanted in the intellect and according to the abundance of the affections of good implanted in the will; and therefore in the mind, for the mind consists of the intellect and the will. The human and angelic mind is such that it may be infilled to eternity, and

as it is infilled, so it is perfected; and this is especially the case, when man is led by the Lord, for he is then introduced into genuine truths, which are implanted in his intellect, and into genuine goods, which are implanted in his will, for the Lord then disposes all things of such a mind into the form of heaven, until at length it is a heaven in the least form. From this comparison, which is a true parallel, it is evident, that the increasing number of the angels perfects heaven. Moreover, every form consists of various parts; a form which does not consist of various parts, is not a form, for it has no quality, and no changes of state; the quality of every form results from the arrangement of various things within it, from their mutual relation, and from their consent to unity, from which every form is considered as one; such a form, in proportion to the multitude of the various things arranged within it, is the more perfect, for every one of them, as was said above, confirms, corroborates, conjoins, and so perfects. But this is still more evident from what has been shown in the work on Heaven and Hell, especially where it treats of this: That every Society of Heaven is a Heaven in a lesser form, and every Angel a heaven in the least form (n. 51-58); and also in the article, On the Form of Heaven, according to which Consociations and Communications have place there (n. 200-212); and On the Wisdom of the Angels of Heaven (n. 265-275).

13. V. Every Divine work has respect to infinity and eternity, is evident from many things which exist both in heaven and in the world: in neither of them is there ever given one thing exactly similar to, or the same as, another:

no two faces are either alike or identical, nor will be to eternity: in like manner the mind of one is never altogether like that of another; wherefore there are as many faces and as many minds as there are men and angels. There never exists in any one man (in whom yet there are innumerable parts which constitute his body, and innumerable affections which constitute his mind) any one thing quite alike, or identical with any one thing in another man; hence it is that every one leads a life distinct from the life of another. The same order exists in the whole and in every part of nature. That such infinite variety is in each and in all, is because they all originate from the Divine, which is infinite; hence there is a certain image of infinity everywhere, to the end that the Divine may regard all things as His own work, and at the same time, that all things, as His work, may have respect to the Divine. A familiar instance may serve to illustrate the manner in which every thing in nature has respect to infinity and eternity. Any seed, be it the produce of a tree, or of grain, or of a flower, is so created, that it may be multiplied to infinity, and endure to eternity. For from one seed are produced many, five, ten, twenty, a hundred, and from each of these again as many more; such fructification from one seed continuing but for a century, would cover the surface not only of one, but of myriads of earths, the same seeds are so created, that their durations may be eternal. Hence it is evident, how the idea of infinity and eternity is in them; and the like is true in all other cases. The angelic heaven is the end for which all things in the universe were created, for it is the end on account of which the human race exists, and the human race is the end regarded in the creation of the visible heaven, and the earths included in it. Where fore that Divine work, namely, the angelic heaven, primarily has respect to infinity and eternity, and therefore to its multiplication without end, for the Divine Himself dwells therein. Hence also it is clear, that the human race will never cease, for were it to cease, the Divine work would be limited to a certain number, and thus its looking to infinity would perish.

III. HEAVEN AND HELL ARE FROM THE HUMAN RACE.

14. IT IS altogether unknown in the Christian world that heaven and hell are from the human race; for it is believed that angels were created at the beginning, and that heaven was formed of them; and that the Devil or Satan was an angel of light, who, becoming rebellions, was cast down with his crew, and that this was the origin of hell. The angels are greatly astonished at such a faith in the Christian world, and still more, that nothing at all is there known of heaven, when yet it is a primary doctrine in the church; and since such ignorance prevails, they are rejoiced in heart that it has now pleased the Lord to reveal to men many things concerning heaven, and also concerning hell; and by this means, as far as possible, to dissipate the darkness which daily increases, because the church has come to its end. Wherefore they wish me to declare from them, that there is in the universal heaven not one who was created an angel from the first, nor any devil in hell who was created an angel of light, and cast down, but that all both in heaven and in hell are from the human race; in heaven those who had lived in the world in heavenly love and faith, and in hell those who had lived in infernal love and faith; and that hell in the whole complex is called the Devil and Satan; that the hell behind, where those are who are called evil genii, is the Devil, and the hell in front, which is the abode of evil spirits, is Satan.# What

the nature of one hell is, and what the other, may be seen in the work on Heaven and Hell, towards the end. The angels said, that the Christian world have conceived such a belief about those in heaven and hell, from certain passages in the Word no otherwise understood than according to the sense of the letter, and not illustrated and explained by genuine doctrine from the Word; when yet the sense of the letter, if the genuine doctrine of the church does not shine before it, draws the mind away into various opinions; whence come ignorance, heresies, and errors.## # The hells, or the infernals, taken together, are called the Devil and Satan (n. 694). They who have been devils in the world, become devils after death (n. 968). ## The doctrine of the church must be from the Word (n. 3464, 5402, 6832, 10763, 10765). The Word is not understood without doctrine (n. 9021, 9409, 9424, 9430, 10324, 10431, 10582). True doctrine is a lamp to those who read the Word (n. 10401). Genuine doctrine must be from those who are in illustration from the Lord (n. 2510, 2516, 2519, 9424, 10105). They who are in the sense of the letter of the Word without doctrine, can come into no understanding of Divine truths (n. 9409, 9410, 10582). And they are led into many errors (n. 10431). The difference between those who teach and learn from the doctrine of the church from the Word, and those who teach and learn only from the sense of the letter of the word (n 9025).

15. Another cause of such a belief in the man of the church is, that he believes that no one can go to heaven or hell before the time of the Last Judgment; of which he has

conceived this opinion that the visible world is then to perish, and a new one will come into existence, and that then the soul will return into its body, and from their conjunction man will again live a man. This belief involves another about the angels, that they were created from the beginning; for it is impossible to believe that heaven and hell are from the human race, when it is believed that no man goes there till the end of the world. But in order that man may be convinced that it is not so, it has been granted me to have fellowship with angels, and also to speak with those who are in hell, and this now for many years, sometimes continuously from morning even to evening, and thus to be informed concerning heaven and hell; to the end that the man of the church may no longer remain in his erroneous belief, about a resurrection at the day of judgment, about a state of the soul in the interval, as well as about angels, and about the Devil; which belief, since it is a belief in falsity, induces darkness; and with those who think of such things from their own intelligence, brings on doubt, and at length denial; for they say in heart, how can so vast a heaven, and so many stars, with sun and moon, be destroyed and dissipated? and how can the stars fall from heaven upon the earth, which yet are larger than the earth? and how can bodies, eaten up by worms, consumed by putrefaction, and scattered to all the winds, be collected again for its own soul? in the meantime, where is the soul, and what is it without the senses which it had in the body? with such like sayings on matters, which being incomprehensible, fall not within belief, and destroy in many the faith in man’s eternal life, in heaven and hell, and with them, in all the remaining things of the faith of the church. That faith has thus been destroyed is evident from those who say, Who ever came from heaven and told us that it exists? What is hell? Is it anything at all? What is the meaning of man’s being tormented with fire to eternity? What is the day of judgment? Has it not been expected for ages in vain? and many more questions which involve a denial of all things. Lest therefore, they who think thus (as do many who, from their knowledge in worldly matters are reputed skilful and learned), should any longer disturb and seduce the simple in faith and heart, and induce infernal darkness concerning God, heaven, eternal life, and other subjects dependent upon these, the interiors of my spirit have been opened by the Lord, and thus it has been granted one to speak with all those of the deceased whom I ever knew in the life of the body, with some for days, with some for months, and with some for a year, and also with so many others, that I should come short if I reckoned them at an hundred thousand, of whom many were in the heavens, and many in the hells. I have also spoken with some two days after their decease, and told them that solemn preparations were then making for their funerals; to which they said, that it was well to reject that which had served them for a body and its functions in the world: and they desired me to say that they are not dead, but alive and equally men as before, and that they had only passed out of one world into another; and they did not know that they had lost anything, since they are in a body and its senses as before, and in intellect and will as before, and have like thoughts and affections, like sensations, pleasures, and desires, as in the world. Most of those newly deceased, when they saw that they were living men as before, and in a similar state (for after death the state of every one's life is at first similar to what it was in the world, but is successively changed with him either into heaven or into hell), were affected with new joy at being alive, and said that they had not believed this. But they greatly wondered that they had been in such ignorance and blindness concerning the state of their own lives after death; and more especially, that the man of the church is in such a state, when yet he of all in the world can be in light concerning them.# Then for the first time they saw the cause of this blindness and ignorance, which is, that external things, which are worldly and corporeal, had occupied and filled their minds to such an extent, that they could not be elevated into the light of heaven and behold the things of the church, which are beyond its doctrinals. For mere darkness inflows from corporeal and worldly things, when they are so much loved as they are at the present day, when man wishes to think of the things of heaven, beyond the dictate of the doctrine of faith of his church. # At this day few in Christendom believe that man rises again immediately after death, Pref. to cha of Gen. and (n. 4622, 10758). But at the time of the Last judgment, when the visible world is to perish (n. 10,591). The cause of such belief (n. 10594, 10758). Nevertheless man does rise again immediately after death, and that then he is a man as to each and all things (n. 4527, 5006, 5078, 8939, 8991, 10594, 10758). The soul, which lives after death, is man's spirit, which is the real man in the man, and which also in the other life is in a perfect human form (n. 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10597). The same from experience (n. 4527, 5006, 8939) And from the word (n. 10597). What in meant by the dead being seen in the holy city (Matt. xxvii. 53) is explained (n. 9229). How man is raised from the dead; by experience (n. 168-189). Of his state after resuscitation (n. 317-319, 2119, 5070, 10596). False opinions about the soul and the resurrection (n. 444, 445, 4527, 4622, 4658).

16. Very many of the learned from the Christian world are amazed when they see themselves after death in a body, in garments, and in houses as they were in the world; and when they recall to memory what they had thought of the life after death, of the soul, of spirits, of heaven and of hell, they are affected with shame, declare that they have thought foolishly, and that the simple in faith are much wiser than they. The learned were explored, who had confirmed themselves in such things, and who had attributed all things to nature, and it was found, that the interiors of their minds were closed, and the exteriors opened, so that they had not looked to heaven, but to the world, and hence also to hell; for so far as the interiors of the mind are opened, so far man looks to heaven; but so far as the interiors are closed, and the exteriors opened, so far he looks to hell; for the interiors of man are formed for the reception of all things of heaven, and his exteriors for the

reception of all things of the world, and they who receive the world, and not at the same time heaven, receive hell.#

In man the spiritual and the natural worlds are conjoined (n. 6057). Man’s internal is formed in the image of heaven, but his external in the image of the world (n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472).

17. That the spirit of man, after its release from the body, is a man, and in a similar form, has been attested to me by the daily experience of many years; for I have seen, heard, and spoken with spirits a thousand times; and even on this very subject; that men in the world do not believe them to be such, that they who do believe it, are accounted as simple by the learned. The spirits were grieved in heart, that such ignorance should still prevail in the world, and most of all in the church; but this, they said, proceeded principally from the learned, who thought of the soul from the sensual corporeal; wherefore they have conceived no other idea of it, than as of mere thought; which, when it is regarded without any subject in which and from which it is viewed, is like some volatile form of pure ether, which is necessarily dispersed when the body dies. But since the church from the Word believes in the immortality of the soul, they were obliged to ascribe it to some vital quality, such as belongs to thought, though not the sensation which man has, till it is again conjoined to its body. On this opinion is founded the doctrine of the resurrection at the time of the Last Judgment, and a belief in the conjunction of the soul and the body then; for from this hypothesis about the soul, coupled with the belief of the church in man’s eternal

life, no other conclusion can be reached: hence it is, that when any one thinks of the soul, from the doctrine and the hypothesis together, he does not at all comprehend that it is a spirit, and that this is in the human form. Add to this, that scarcely any one at this day knows what the spiritual is, and still less that they who are spiritual, as all spirits and angels are, have any human form. Hence it is, that almost all who come from the world are greatly amazed that they are alive, and are equally men as before, with no difference whatever. But when they cease to be amazed at themselves, they then wonder that the church knows nothing of this state of men after death, when yet all who have ever lived in the world, are in the other life, and live as men. And because they have also wondered why this was not manifested to man by visions, it was told them from heaven, that this could be done, for nothing is easier, when the Lord pleases, but that still they who had confirmed themselves in falsities against it, would not believe, even though they themselves were to see it; and moreover that it is perilous to manifest anything from heaven to those who are in worldly and corporeal things, for in this case they would first believe and afterwards deny, and thus profane the very truth itself; for to believe and afterwards to deny, is to profane; and they who profane, are thrust down into the lowest and most grievous of all the hells. It is this danger which is meant by these words of the Lord: He hath blinded their eyes, and hardened their hearts, lest they should see with the eyes and understand with the heart; and convert themselves, and I should heal them (John 12:40). Also that they who are in worldly and corporeal loves, still would not believe, is meant by these words: Abraham said to the rich man in hell, They have Moses and the prophets, let them hear them; but he said, Nay, father Abraham, but if one from the dead come to them, they will be converted; but Abraham said to him, if they hear not Moses and the prophets, neither will they believe even if one rose from the dead (Luke 16:29-31).

18. That heaven is from the human race, is evident from this, that angelic and human minds are similar; both enjoying the faculty of understanding, of perceiving, and of willing; both being formed for receiving heaven. For the human mind possesses wisdom as well as the angelic; but it is not so wise in the world, because it is in a terrestrial body, in which its spiritual mind thinks naturally, for its spiritual thought, which it has in common with an angel, then flows down into the natural ideas corresponding with the spiritual, and is thus perceived in them. But it is otherwise when the mind of man is freed from its connection with the body; then it no longer thinks naturally but spiritually; and when spiritually it then thinks what is incomprehensible and ineffable to the natural man, as an angel does. Hence it is evident, that man's internal, which is called his spirit, in its essence is an angel.# That an angel is in a perfect human form, may be seen in the work on Heaven and Hell (n. 73-77): but when man's internal is not opened above, but only below, then still, after its removal from the body, it is in a human form, but a direful and diabolical one, for it cannot look upwards to heaven, but only downwards to hell.

There are as many degrees of life in man, as there are heavens, and they are opened after death according to his life (n. 3747, 9594). Heaven is in man (n. 3884). The men who are living a life of love and charity, have angelic wisdom in them, but that it is then latent, and that they come into it after death (n. 2494). In the Word, the man who receives the good of love and of faith from the Lord, is called an angel (n. 10528).

19. That heaven and hell are from the human race, the church moreover might have known from the Word, and made it a part of its doctrine, if it had admitted enlightenment from heaven, and had attended to the Lord’s words to the robber, that: Today he should be with Him in paradise (Luke 23:43); and to those which the Lord spake concerning the rich man and Lazarus, that: The one went to hell, and spoke thence with Abraham, and that the other went to heaven (Luke 16:19-31). Also to what the Lord told the Sadducees respecting the resurrection, that: God is not the God of the dead, but of the living (Matt. 22:32). And furthermore they might have known it from the common faith of all who live well, especially from their faith in the hour of death, when they are no longer in worldly and corporeal things, in that they believe they will go to heaven, as soon as the life of their body departs. This faith prevails with all, so long as they do not think, from the doctrine of the church, of a resurrection at the time of the Last Judgment. Inquire into the subject and you will be confirmed that it is so.

20. He who has been instructed concerning Divine order, may moreover understand, that man was created to become an angel, because in him is the ultimate of order (see above n. 9), in which ultimate, whatever belongs to celestial and angelic wisdom may be formed, renewed, and multiplied. Divine order never subsists in the mediate, so as to form anything there without an ultimate, for it is not in its own fullness and perfection, but it proceeds to the ultimate. But when it is in its ultimate, it then forms, and also by mediates there collated, renews and produces itself farther, which is effected by procreations; wherefore the seminary of heaven is there. This also is meant by the things related of man, and of his creation in the first chapter of Genesis: God said, Let us make man in our image, according to our likeness; and God created man in His image, in the image of God created He him; male and female created He them; and God blessed them, and God said unto them, be fruitful and multiply (vers. 26-28). “To create in the image of God, and in the likeness of God,” is to confer upon man all things of Divine order from firsts to ultimates, and thus to make him an angel as to the interiors of his mind.

21. That the Lord rose again not only as to the Spirit, but also as to the Body, is because the Lord, when He was in the world, glorified His whole Human, that is, made it Divine. For the soul, which He had from the Father, was the Divine Itself from Himself, and the body was made a similitude of the soul, that is of the Father, and therefore also Divine. Hence it is that He Himself, unlike any man, rose again as to

both;# which He also manifested to His disciples, who believed they saw a spirit when they saw Him; for he said: Behold My hands and My feet, that it is I Myself: feel Me and see, for a spirit has not flesh and bones, as ye see Me have (Luke 24:36-39). By which He pointed out that He was not only Man as to the Spirit, but also as to the body. # Man rises again as to the spirit only (n. 10593, 10594). The Lord alone rose as to the body also (n. 1729, 2083, 5078, 10825).

22. Moreover that heaven and hell are from the human race, has been shown in many articles in the work on Heaven and Hell as in the following: Of the Nations and People in Heaven who are out of the Church (n. 318-328). Of Infants in Heaven (n. 329-345). Of the Wise and the Simple in Heaven (n. 344-356). Of the Rich and the Poor in Heaven (n. 357-365). Every Man is a Spirit, as regards his own interiors (n. 432-444). Man after Death is in a perfect human Form (n. 453-460). Man after Death is in all the sense, memory, thought, and affection, which he had in the world, and leaves nothing but his terrestrial body (n. 461-469). Of the First state of man after Death (n. 491-498). Of the Second State of man after Death (n. 499-511). Of his Third state (n. 512-517). See moreover what is said of the Hells (n. 536-588). From all these articles it may be seen, that heaven does not consist of any angels created in the beginning, nor hell of any devil and his crew, but solely of those who have been born men.

IV. ALL WHO HAVE BEEN BORN MEN FROM THE BEGINNING OF CREATION, AND ARE DECEASED, ARE EITHER IN HEAVEN OR IN HELL.

23. I. THIS follows from what has been said and shown in the preceding article, namely, that heaven and hell are from the human race. II. And from this, that every man after the life in the world, lives to eternity. III. Thus all who have ever been born men from the creation of the world, and are deceased, are either in heaven or in hell. IV. Since all who will be born hereafter, will also come into the spiritual world, that world is so vast, and is such that the natural world, in which are men on earth, cannot be compared with it. But in order that all these things may be the more distinctly perceived, and more plainly evident, I will expound and describe them one by one.

24. I. That all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell, follows from those things which have been said and shown in the preceding article, namely, that heaven and hell are from the human race. This is clear without explanation. It has been the common belief hitherto, that men will not come into heaven or into hell before the day of the Last Judgment, when souls will return into their own bodies, and thus to enjoy such things as are believed to belong only to the body. The simple have been led into this belief by men professing wisdom, who have

investigated the interior state of man. Because these have thought nothing concerning the spiritual world, but only of the natural world, nor therefore of the spiritual man, they have not known that the spiritual man which is in every natural man, is in the human form, as well as the natural man. Hence it never entered their minds that the natural man draws his own human form from his spiritual man; although they might have seen that the spiritual man acts at will upon the whole, and upon every part of the natural man, and that the natural man of himself does nothing at all. It is the spiritual man who thinks and wills, for this the natural man of himself cannot do; and thought and will are the all in all of the natural man; for the natural man acts as the spiritual man wills, and also speaks as the spiritual thinks, and that so entirely, that action is nothing but will, and speech is nothing but thought, for on the removal of thought and will, speech and action cease in a moment. From this it is evident that the spiritual man is truly a man, and that he is in the whole, and in every part of the natural man, and that therefore their effigies are alike, for the part or particle of the natural man, in which the spiritual does not act, does not live. But the spiritual man cannot appear to the natural man, for the natural cannot see the spiritual, but the spiritual can see the natural; for this is according to order, but the converse is contrary to order; since there is given an influx, and therefore also a sight, of the spiritual into the natural, for sight too is influx, but not the reverse. It is the spiritual man who is called the spirit of man, and who appears in the spiritual world in a perfect human form, and lives after death. Because they who are intelligent have not known anything of the spiritual world, and therefore nothing of the spirit of man, as was said above, they have conceived therefore an idea that man cannot live a man, before his soul returns into the body, and again puts on the senses. Hence have arisen such vain ideas about man's resurrection, namely, that bodies, though eaten up by worms and fish, or entirely fallen to dust, are to be collected again by the Divine omnipotence, and re-united to souls; and that this is not to happen till the end of the world, when the visible universe is to perish; with many more like ideas, which are every one of them inconceivable, and at the first glance of the mind, strike it as impossible, and contrary to Divine order, tending thus to weaken the faith of many; for those who think wisely, cannot believe what they do not in some measure comprehend; and belief in impossibilities is not given, that is, a belief in such things as man thinks to be impossible. Hence also those who disbelieve the life after death, derive an argument in support of their denial. But that man rises again immediately after his decease, and that then he is in a perfect human form, may be seen in the work on Heaven and Hell, in many of its articles. These things have been said, that it may be still more confirmed that heaven and hell are from the human race, from which it follows, that all who were ever born men from the beginning of creation, and are deceased, are either in heaven or in hell.

25. II. That every man after the life in the world lives to eternity, is evident from this, that man is then spiritual, and

no longer natural, and that the spiritual man, separated from the natural, remains such as he is to eternity, for man's state cannot be changed after death. Moreover, the spiritual of every man is in conjunction with the Divine, since it can think of the Divine, and also love the Divine, and be affected with all things which are from the Divine, such as those which the church teaches, and therefore it can be conjoined to the Divine by thought and will, which are the two faculties of the spiritual man, and constitute his life; and that which can thus be conjoined to the Divine, can never die, for the Divine is with it, and conjoins it to Himself. Man is also created to the form of heaven as to his mind, and the form of heaven is from the Divine itself, as may be seen in the work on Heaven and Hell, where it has been shown, That the Divine of the Lord makes and forms Heaven (n. 7-12, and n. 78-86). That Man is created to be a Heaven in the least form (n. 57). That Heaven in the whole complex, has reference to one Man (n. 59-66). That hence an Angel is in a perfect human Form (n. 73-77); an angel is a man as to his spiritual. On this subject moreover, I have often spoken with the angels, who wondered exceedingly, that of those who are called intelligent in the Christian world, and who also are believed by others to be intelligent, there are very many who utterly reject the belief in their own immortality, believing that the soul of man is dissipated at death, just as the soul of a beast is; not perceiving the distinction between the life of a man and the life of a beast; that man has the power of thinking above himself, of God, of heaven, of love, of faith, of good, spiritual and moral, of truths, and the like, and that thus he may be elevated to the Divine itself, and he conjoined by all those things to Him; but that beasts cannot be elevated above their own natural, to think of such things, and consequently that their spiritual cannot be separated from their natural after death,# so as to live by itself, as man's spiritual can: whence also it is, that the life of a beast ceases on the dissipation of its natural life. The reason why many of the stalled intelligent in the Christian world, have no belief in the immortality of their own lives, the angels declared to be this, that in heart they deny the Divine, and acknowledge nature instead of the Divine; and they who think from such principles, are not able to think of any eternity by conjunction with the Divine, nor consequently, of the state of man as dissimilar to that of beasts, for in rejecting the Divine from thought, they also reject eternity. They declared moreover, that with every man there is an inmost or supreme degree of life, or an inmost or supreme something into which the Divine of the Lord proximately inflows, and from which He disposes all the remaining interiors belonging to the spiritual and natural man, which are successive in both according to the degrees of order. This inmost or supreme they called the Lord's entrance into man, and His veriest dwelling place with him; and they said, that by this inmost or supreme, man is man, and is distinguished from brute animals which do not have it; and that hence it is, that men, as regards the interiors which are of the mind and disposition, unlike animals, can be elevated by the Lord to Himself, can have faith in Him, be affected by love to Him, and can receive intelligence and wisdom, and speak from reason. When I asked them concerning those who day the Divine, and the Divine truths, by which the conjunction of the life of man with the Divine itself is effected, and who yet live to eternity, they replied, that these also have the faculty of thinking and of willing, and therefore of believing and loving the things which are from the Divine, as well as those who acknowledge the Divine, and that by this faculty, they too live to eternity; they added, that this faculty is from that inmost or supreme which is in every man, of which mention was made above; that even those who are in hell have that faculty, and that they derive from it the power of reasoning and speaking against Divine truths, has been shown in many places. Hence it is, that every man lives to eternity, whatever be his quality. Because every man after death lives to eternity, no angel or spirit ever thinks of death; indeed they do not at all know what it is to die; wherefore, when "death" is mentioned in the Word, the angels understand by it either damnation, which is death in the spiritual sense, or the continuation of life and the resurrection.## These things have been said in confirmation that all the men who have ever been born, and have died, from the beginning of creation, are alive, some in heaven, and some in hell. # There is also an influx from the spiritual world into the lives of beasts, but that it is general, and not special as with man (n. 1633, 3646). The distinction between men and beasts is, that men can be elevated above themselves to the Lord, can think of the Divine, love it, and may thus be conjoined to the Lord, whence they have eternal life; but it is otherwise with beasts, which cannot be elevated to such things (n. 4525, 6323, 9231). ## When “death” is mentioned in the word, and spoken of the wicked, in heaven are understood damnation, which is spiritual death, and also hell (n. 5407 6119, 9008). They who are in goods and truths are called “living,” but they who are in evils and falsities “dead” (n. 81, 290, 7494). By “death,” when spoken of the good who die, resurrection and continuation of life are understood in heaven, for at death man rises again, continues his own life, and advances in it to eternity (n. 3498, 3505, 4618, 4621, 6036, 6222).

26. III. In order that I might know that all who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell, it has been granted me to speak with some who lived before the flood; and also with some who lived after the flood; and with certain of the Jewish nation, who are made known to us from the Word of the Old Testament; with some who lived in the Lord’s time; with many who lived in the ages succeeding, even down to the present day; and moreover with all those of the dead, whom I had known during their lives in the body; and likewise with infants; and with many of the Gentiles. From this experience I have been fully convinced, that there is not even one, who was ever born a man, from the first creation of this earth, who is not in heaven or in hell.

27. IV. Because all, who are to be born hereafter, must also come into the spiritual world, that world is so vast and such, that the natural world, in which men are on earth,

cannot be compared with it; this is evident from the immense multitude of men who have passed into the spiritual world since the first creation, and who are together there; as well as from the continual increase hereafter from the human race, which will be added to them, and this without end, according to what has been shown above, in an article for the purpose (n. 6-13), namely, that the procreations of the human race on the earths will never cease. When my eyes have been opened, it has sometimes been granted me to see how immense, even now, is the multitude of men who are there; it is so great that it can scarcely be numbered, such myriads are there, and this only in one place, towards one quarter; what then must the numbers be in the other quarters? For all are there collected into societies, and the societies exist in vast numbers, and each society, in its own place, forms three heavens, and three hells under them; wherefore there are some who are on high, some who are in the middle, and some who are below them; and underneath, there are those who are in the lowest places, or in the hells; and those who are above dwell among themselves as men dwell in cities, in which hundreds of thousands are together. Whence it is evident, that the natural world, the abode of men on earth, cannot be compared with that world, as regards the multitude of the human race; so that when man passes from the natural world into the spiritual, it is like going from a village into a great city. That the natural world cannot be compared with the spiritual world as to quality, may appear from this, that not only have all the things which are in the natural world an existence there, but innumerable others besides, which never were seen in this world, nor can be presented to the sight, for spiritual things there are effigied each to its own type by appearances, as if natural, each with an infinite variety; for the spiritual so far exceeds the natural in excellence, that the things are few which can be produced to the natural sense; the natural sense not receiving one of the thousands which the spiritual mind receives; and all things which belong to the spiritual mind, are presented, even in forms to their sight. This is the reason why it is impossible to describe what the spiritual world is, as regards its magnificent and stupendous things. These moreover increase in proportion to the multiplication of the human race in the heavens, for all things are there presented in forms which correspond to the state of each as to love and faith, and thence as to intelligence and wisdom; thus with a variety which increases continually, as the multitude increases. Whence it has been said by those who have been elevated into heaven, that they saw and heard things there, which no eye has ever seen, and no ear has ever heard. From these things, it may appear that the spiritual world is such, that the natural world can not be compared with it. Moreover, what it is, may be seen in the work on Heaven and Hell, where it treats of the two Kingdoms of Heaven (n. 20-28). Of the Societies of Heaven (n. 41-50) Of representatives and Appearances in Heaven (n. 170-176). Of the Wisdom of the Angels of Heaven (n. 265-275). The things there described, however, are very few.

V. THE LAST JUDGMENT MUST BE WHERE ALL ARE TOGETHER, THUS IN THE SPIRITUAL WORLD, AND NOT ON EARTH.

28. CONCERNING THE Last Judgment, it is believed that the Lord will then appear in the clouds of heaven with the angels in glory, and awaken from the sepulchers all who have ever lived since the beginning of creation, clothing their souls with their bodies; and thus summoned together He will judge them, those who have done well, to eternal life or heaven, those who have done ill, to eternal death or hell. The churches derive this belief from the sense of the letter of the Word, nor could it be removed, so long as men did not know that there is a spiritual sense within each thing which is said in the Word, and that this sense is the Word itself, to which the sense of the letter serves for a foundation or basis, and that without such a letter, the Word could not have been Divine, or have served in heaven, as in the world, for the doctrine of life and faith, and for conjunction. He therefore who knows the spiritual things corresponding to the natural things in the Word, can know that by "the Lord's coming in the clouds of heaven," is not meant such an appearance of Him, but His appearance in the Word; for "the Lord" is the Word, because He is the Divine truth; "the clouds of heaven" in which He is to come, are the sense of the letter of the Word, and "the glory" is its spiritual sense; "the angels" are the heaven from which He will appear, and they also are the Lord as to Divine truths.#

Hence the meaning of these words is now evident, namely, that when the end of the church is, the Lord will open the spiritual sense of the Word, and thus the Divine truth, such as it is in itself; therefore that this is the sign that the Last Judgment is at hand. That there is a spiritual sense within each thing and expression in the Word, and what it is may be seen in the Arcana Coelestia, in which each and all things of Genesis and Exodus are explained according to that sense; and a collection of passages extracted from it, concerning the Word and its spiritual sense, may be seen in the little work on The White Horse, Mentioned in the Apocalypse. # The Lord is the Word, because He is the Divine truth in heaven (n. 2533, 2813, 2859, 2894, 3393, 3712). The Lord is the Word, also because it is from Him, and treats of Him (n. 2859); and because it treats of the Lord alone, and primarily of the glorification of His Human in its inmost sense, so that the Lord Himself is therein (n. 1873, 9357). The coming of the Lord is His presence in the Word, and revelation (n. 3900, 4060). "Clouds" in the Word signify the Word in the letter, or the sense of its letter (n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574). "Glory in the Word signifies Divine truth, such as it is in heaven, and such as it is in the spiritual sense (n. 4809, 5922, 8267, 8427, 9429, 10574). "Angels" in the Word signify Divine truths from the Lord, since angels are receptions of them, and do not speak them from themselves, but from the Lord (n. 1925, 2821, 3039, 4085, 4295, 4402, 6280, 8192, 8301). "Trumpets" or "cornets," which the angels then have, signify Divine truths in heaven and revealed from heaven (n. 8815, 8823, 8815).

29. That the Last Judgment must be in the spiritual world, and not in the natural world, or on the earth, is evident from the two preceding articles, and also from those that follow. In the two preceding articles it has been shown, that heaven and hell are from the human race; and that all who were ever born men since the beginning of creation, and are deceased, are either in heaven or in hell, thus that all are there together; but in the articles which follow it shall be shown that the Last Judgment has already been accomplished.

30. Moreover, no one is judged from the natural man, thus not so long as he lives in the natural world, for man is then in a natural body; but every one is judged in the spiritual man, and therefore when he comes into the spiritual world, for man is then in a spiritual body. It is the spiritual in man which is judged, but not the natural, for this cannot be held guilty of any fault or crime, since it does not live of itself, but is only the servant, and instrument by which the spiritual man acts (see n. 24). Hence also it is, that judgment is effected upon men when they have put off their natural, and put on their spiritual bodies. In the spiritual body moreover, man appears such as he is with respect to love and faith, for every one in the spiritual world is the effigy of his own love, not only as to the face and the body, but also as to the speech and the actions (see the work on Heaven and Hell, n. 481). Hence it is, that the qualities of all are known, and they are immediately

separated, whenever the Lord pleases. From what has been said it is plain, that judgment is effected in the spiritual world, but not in the natural world, or on the earth.

31. That the natural life in man effects nothing, but his spiritual life in the natural, since what is natural of itself is void of life; and that the life which appears in it, is from the life of the spiritual man, thus that this is what is judged; and moreover that being “judged according to deeds,” means that man’s spiritual is judged, may be seen in the work on Heaven and Hell, in the article headed, That Man after Death is such as his Life in the World was (n. 470-484).

32. To these things I will add a certain heavenly arcanum, which is indeed mentioned in the work on Heaven and Hell, but has not yet been described. Every one after death is bound to some society, even when first he comes into the spiritual world (see that work, n. 427-497). But a spirit in his first state is ignorant of it, for he is then in his externals and not yet in his internals. When he is in this state, he goes hither and thither, wherever the desires of his mind impel him; but still actually, he is where his love is, that is, in a society where those are who are in a love like his own. When a spirit is in such a state he then appears in many other places, in all of them also present as it were with the body, but this is only an appearance. Wherefore as soon as he is led by the Lord into his own ruling love, he vanishes instantly from the eyes of others, and is among his own, in the society to which he was bound. This peculiarity exists in the spiritual world, and is wonderful to those who are ignorant of its cause. Hence now it is, that as soon as spirits

are gathered together, and separated, they are also judged, and every one is presently in his own place, the good in heaven, and in a society there among their own, and the evil in hell, and in a society there among their own. From these things it is moreover evident, that the Last Judgment can exist nowhere but in the spiritual world, both because every one there is in the likeness of his own life, and because he is with those who are in similar life, and thus everyone is with his own. But it is otherwise in the natural world; the good and the evil can dwell together there, the one ignorant of what the other is, nor are they separated from each other according to the love of their life. Indeed it is impossible for any one in the natural body, to be either in heaven or in hell; wherefore in order that man may come into one or the other, it is necessary that he put off his natural body, and be judged the spiritual body. Hence it is, as was said above, that the spiritual man is judged, and not the natural.

VI. THE LAST JUDGMENT EXISTS, WHEN THE END OF THE CHURCH IS; AND THE END OF THE CHURCH IS, WHEN THERE IS NO FAITH, BECAUSE THERE IS NO CHARITY.

33. THERE ARE many reasons why the Last Judgment exists when the end of the church is. The principal reason is, that then the equilibrium between heaven and hell begins to perish, and with the equilibrium man's freedom itself; and when man's freedom perishes, he can no longer be saved, for he cannot then be led to heaven in freedom, but from freedom is borne to hell; for no man can be reformed without freedom, and all man's freedom is from the equilibrium between heaven and hell. That it is so, may appear from two articles in the work on Heaven and Hell, where it treats, Of the Equilibrium between Heaven and Hell (n. 589-596): and, That Man is in that Freedom by means of that Equilibrium between Heaven and Hell (n. 597-603); and further, that no man can be reformed except in freedom.

34. That the equilibrium between heaven and hell begins to perish at the end of the church, may appear from this, that heaven and hell are from the human race, as shown above in its own article, and that when few men come into heaven, and many into hell, evil on the one part increases over good on the other; for evil increases in proportion as hell increases, and all man's evil is from hell, and all his good is from heaven. Now since evil increases over good at

the end of the church, all are then judged by the Lord, the evil are separated from the good, all things are reduced into order, and a new heaven is established, and also a new church upon earth, and thus the equilibrium is restored. It is this then which is called the Last Judgment, of which more will be said in the following articles.

35. It is known from the Word, that the end of the church is, when faith no longer exists within it, but it is not yet known, that there is no faith, if there is no charity; therefore something shall now be said upon this subject. It is predicted by the Lord that there is no faith at the end of the church: When the Son of Man comes shall He find faith on the earth (Luke 18:8); and also that there is no charity then: In the consummation of the age iniquity will be multiplied, the charity of many will grow cold, and this gospel will be preached in all the world, and then shall the end come (Matt. 24:12, 14). “The consummation of the age” is the last time of the church. The state of the church successively decreasing as to love and faith, is described by the Lord in this chapter, but it is described there by mere correspondences, and therefore the things therein predicted by the Lord cannot be understood, unless the spiritual sense corresponding to each expression there is known; on which account it has been granted me by the Lord to explain in the Arcana Coelestia the whole of that chapter and a part of the next, concerning the consummation of the age, His advent, the successive vastation of the church, and the Last Judgment; see in the Arcana Coelestia (n. 3353-3356, 3486-3489, 3650-3655,

3751-3757, 3897-3901, 4056-4060, 4229-4231, 4332-4335, 4422-4424, 4635-4638, 4661-4664, 4807-4810, 4954-4959, 5063-5071).

36. Something shall now be said concerning this, that there is no faith, if there is no charity. It is supposed that faith exists, so long as the doctrinals of the church are believed; or that they who believe, have faith; and yet mere believing is not faith, but willing and doing what is believed, is faith. When the doctrinals of the church are merely believed, they are not in man's life, but only in his memory, and thence in the thought of his external man; nor do they enter into his life, before they enter into his will, and thence into his actions: then for the first time does faith exist in man's spirit; for man's spirit, the life of which is his life itself, is formed from his will, and from so much of his thought as proceeds from his will; the memory of man, and the thought derived from it, being only the outer court by which introduction is effected. Whether you say the will, or the love, it is the same, since every one wills what he loves, and loves what he wills; and the will is the receptacle of love, and the intellect, the function of which is to think, is the receptacle of faith. A man may know, think, and understand many things, but those which do not accord with his will or love, he rejects from him when he is left to himself, to meditate from his own will or love, and therefore he also rejects them after the life of the body, when he lives in the spirit; for that alone remains in man's spirit which has entered into his will or love, as was said above. Other things after death are viewed as foreign, which he casts out

of doors, and regards with aversion, because they are not of his love. But it is another thing when man not only believes the doctrinals of the church which are from the Word, but wills them, and does them; then he has faith; for faith is the affection of truth from willing truth because it is truth; for to will truth itself because it is truth is the spiritual man, for it is withdrawn from the natural, which consists in willing truth, not for truth's sake, but for the sake of self-glory, fame and gain. Truth regarded apart from such things is spiritual, because in its essence it is Divine; wherefore, to will truth because it is truth, is also to acknowledge, and to love the Divine. These two are altogether conjoined, and are also regarded as one in heaven, for the Divine which proceeds from the Lord in heaven is Divine truth, as may be seen in the work on Heaven and Hell (n.128-132), and they are angels in the heavens, who receive it, and make it of their life. These things are said, in order that it may be known, that faith is not only to believe, but to will and do, therefore there is no faith if there is no charity. Charity or love is to will and to do.

37. That within the church at this day, faith is so rare, that it can scarcely be said to exist at all, was made evident, from many both learned and simple, whose spirits were explored after death, as to what their faith had been in the world; and it was found, that every one of them supposed faith to be merely to believe, and to persuade himself that it is so; and that the more learned of them placed it entirely in believing, with trust or confidence that they are saved by the Lord's passion and His intercession, and that scarcely

one among them knew that there is no faith, if there is no charity, or love yea, they did not know what charity to the neighbor is, nor the difference between thinking and willing. For the most part they turned their backs upon charity, saying that charity effects nothing, but faith only. When it was said to them, that charity and faith are one, like the will and the understanding, and that charity has its seat in the will, and faith in the understanding, and that to separate the one from the other, is like separating the will from the understanding, this they did not understand. Whence it was made evident to me that scarcely any faith exists at the present day. This also was shown them to the life. They who were in the persuasion that they had faith, were led to an angelic society, where genuine faith existed, and when they were made to communicate with it, they clearly perceived that they had no faith, which afterwards moreover, they confessed in the presence of many. The same thing was also shown by other means to those who had made a profession of faith, and had thought they believed, without having lived the life of faith, which is charity; and every one of them confessed that they had no faith, because they had nothing of it in the life of their spirits, but only in some thought extrinsic to it, whilst they lived in the natural world.

38. Such is the state of the church at this day, namely, that in it there is no faith because there is no charity; and where there is no charity, there is no spiritual good, for that good exists from charity alone. It was said from heaven that there is still good with some, but that it cannot be called

spiritual, but natural good, because Divine truths themselves are in obscurity, and Divine truths introduce to charity, for they teach it, and regard it as their end and aim; whence no other charity can exist than such as the truths are which form it. The Divine truths from which the doctrines of the churches are derived, respect faith alone, on which account they are called the doctrines of faith, and do not look to life; and truths which only regard faith and not life, cannot make man spiritual; for so long as they are out of the life they are only natural, being merely known and thought of like other things. Hence it is that spiritual good is not given at the present day, but only natural good with some. Moreover every church in the beginning is spiritual, for it begins from charity; but in the course of time it turns aside from charity to faith, and then from being an internal church it becomes an external one, and when it becomes external its end is, since it then places everything in knowledge, and little or nothing in life. Thus also as far as man from being internal becomes external, spiritual light is darkened within him, until he no longer sees Divine truth from truth itself, that is from the light of heaven, for Divine truth is the light of heaven, but only from natural light; which is of such a nature, that when it is alone, and not illumined by spiritual light, it sees Divine truth as it were in night, and recognizes it as truth for no other reason than that it is so called by the leader, and is received as such by the common assembly. Hence it is, that their intellectual faculty cannot be illustrated by the Lord, for as far as natural light shines in the intellectual faculty, in so far spiritual light is obscured. Natural light shines in the intellectual faculty, when worldly, corporeal, and earthly things are loved in preference to spiritual, celestial, and Divine things; so far also man is external.

39. But since it is not known in the Christian world that there is no faith if there is no charity, nor what charity towards the neighbor is, nor even that the will constitutes the man himself, and the thought only in as far as it is derived from the will, therefore, in order that these subjects may come into the light of the understanding, I will adjoin a collection of passages concerning them from the Arcana Coelestia, which may serve for illustration. FROM THE ARCANA COELESTIA. FAITH. They who do not know that all things in the universe refer themselves to truth and good, and to the conjunction of both, in order to the production of anything, do not know that all things of the church refer themselves to faith and love, and to the conjunction of both (n. 7752-7762, 9186, 9224). All things in the universe refer themselves to truth and good, and to their conjunction (n. 2452, 3166, 4390, 4409, 5232, 7256, 10122, 10555). Truths belong to faith, and goods to love (n. 4352, 4997, 7178, 10367). They who do not know that each and all things in man have relation to the understanding and the will, and to the conjunction of both, in order that man may be man, also do not know that all things of the church have relation to faith and love, and to their conjunction, in order that the church may be in man (n. 2231, 7752-7754, 9224, 9995, 10122). Man has two faculties, one of which is called the understanding, and the

other the will (n. 641, 803, 3623, 3539). The understanding is dedicated to the reception of truths, or of those things which belong to faith; and the will to the reception of goods, or of those things which belong to love (n. 9300, 9930, 10064). Hence it follows, that love or charity makes the church, and not faith alone, or faith separated from them (n. 809, 916, 1798, 1799, 1834, 1844, 4766, 5826). Faith separated from charity is no faith (n. 654, 724, 1162, 1176, 2049, 2116, 2343, 2349, 2417, 3849, 3868, 6348, 7039, 7342, 9783). Such faith perishes in the other life (n. 2228, 5820). Doctrinals concerning faith alone, destroy charity (n. 6353, 8094). They who separate faith from charity are represented in the Word by Cain, by Ham, by Reuben, by the firstborn of the Egyptians, and by the Philistines (n. 3325, 7097, 7317, 8093). As far as charity departs, in so far prevails a religion respecting faith alone (n. 2231). The church in process of time turns aside from charity to faith, and at length to faith alone (n. 4683, 8094). In the last time of the church there is no faith, because there is no charity (n. 1843, 3488, 4689). They who make faith alone saving, excuse a life of evil; and they who are in a life of evil, have no faith, because they have no charity (n. 3865, 7766, 7778, 7790, 7950, 8094). They are inwardly in the falsities of their own evil, although they do not know it (n. 7790, 7950). Therefore good cannot be conjoined to them (n. 8981, 8983). Also in the other life they are opposed to good, and to those who are in good (n. 7097, 7127, 7317, 7502, 7545, 8096, 8313). The simple in heart know better than the learned what the good of life is, and thus what charity is, but not what separated faith is (n. 4741, 4754). Good is the esse, and truth the existere derived from it, and thus the truth of faith has its own esse of life from the good of charity (n. 3049, 3180, 4574, 5002, 9154). Hence the truth of faith lives from the good of charity, or charity is the life of faith (n. 1589, 1947, 1997, 2571, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729). Faith is not alive in man, when he only knows and thinks of the things of faith, but when he wills them, and from willing, does them (n. 9224). The conjunction of the Lord with man is not by faith, but by the life of faith, which is charity (n. 9380, 10143, 10153, 10578, 10645, 10648). Worship from the good of charity is true worship, but worship from the truth of faith, without the good of charity, is merely an external act (n. 7724). Faith alone, or faith separated from charity, is as the light of winter, in which all things of the earth are torpid, and nothing is produced; but faith with charity is as the light of spring and of summer, in which they all bloom and are made productive (n. 2231, 3146, 3412, 3413). The wintry light, which is that of separated faith, in the other life is turned into dense darkness, when the light of heaven inflows; and they who are in that faith, then come into blindness and stupidity (n. 3412, 3413). They who separate faith from charity, are in darkness, and thus in ignorance of truth, and thence in falsities, for falsities are darkness (n. 9186). They cast themselves into falsities, and hence into evils (n. 3325, 8094). The errors and falsities into which they cast themselves (n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224). The Word is closed against them (n. 3773, 4783, 8780). They do not see and attend to all the things which the Lord so often spoke concerning love and charity, which see (n. 1017, 3416). They neither know what good is, what heavenly love is, nor what charity is (n. 2517, 3603, 4136, 9995). Charity makes the church, and not faith separated from charity (n. 809, 916, 1798, 1799, 1834, 1844). How much of good would exist in the church, if charity were regarded as primary (n. 6269, 6272). The church would he one, and not divided into many, if charity were its essential; and then it would be unimportant if men did differ on the doctrines of faith and of external worship (n. 1285, 1316, 2385, 2853, 2982, 3267, 3445, 3451, 3452). All in heaven are regarded from charity, and none from faith without it (n. 1258, 1394, 2364, 4802). The twelve disciples of the Lord represented the church, as to the all of faith and charity, in one complex, as in like manner did the twelve tribes of Israel (n. 2129, 3354, 3488, 3858, 6397). Peter, James and John, represented faith, charity, and the goods of charity, in their order (n. 3750). Peter represented faith (n. 4738, 6000, 6073, 6073, 6344, 10087, 10580). And John the goods of charity (Pref. to cha and 22 of Genesis). In the last times, there would be no faith in the Lord, because no charity, was represented by Peter's denying the Lord three times, before the cock crew twice; for Peter there in a representative sense is faith (n. 6000, 6073). "Cockcrowing," as well as "twilight," signifies in the Word the last time of the church (n. 10134). And "three" or "thrice," signify what is complete to the end (n. 2788, 4495, 5159, 9198, 10127). The like is signified by what the Lord said to Peter, when Peter saw John following the Lord: What is it to thee, Peter? Follow thou Me, John; for Peter said of John: What is he (John 21:21, 22; n. 10087)? John rested on the breast of the Lord, because he represented the goods or charity (n. 3934, 10081). All the names of persons and places in the Word signify things abstracted from them (n. 768, 1888, 4310, 4442, 10329). CHARITY. That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual; love in the celestial kingdom is love to the Lord, and is called celestial love; and love in the spiritual kingdom is charity towards the neighbor, and is called spiritual love (n. 3325, 3653, 7257, 9002, 9835, 9961). Heaven is distinguished into those two kingdoms, may be seen in the work on Heaven and Hell (n. 20-28). And the Divine of the Lord in the heavens is love to Him, and charity towards the neighbor (n. 13-19), in the same work. It is not known what good and truth are, unless it he known what love to the Lord and charity towards the neighbor are, because all good is of love and charity, and all truth is of good (n. 7255, 7366). To know truths, to will truths, and to be affected by truths for truth's sake, that is, because they are truths, is charity (n. 3876, 3877). Charity consists in an internal affection of doing truth, and not in an external affection without it (n. 2429, 2442, 3776, 4899, 4956, 8033). Therefore charity consists in performing uses for the sake of uses, and its kind is according to the uses (n. 7038, 8253). Charity is man's spiritual life (n. 7081). The whole Word is the doctrine of love and charity (n. 6632, 7262).

Men at this day do not know what charity is (n. 2417, 3398, 4776, 6632). Still it may be known from the light of reason, that love and charity constitute man (n. 3957, 6273). Also that good and truth agree together, and one belongs to the other; therefore charity and faith do the like (n. 7627). In the supreme sense the Lord is the neighbor, because He is to be loved above all things; hence all that is the neighbor which is from Him, and in which He is; therefore good and truth are the neighbor (n. 2425, 3419, 6706, 6819, 6823, 8124). The distinction of neighbor is according to the quality of good; thus according to the presence of the Lord (n. 6707-6710). Every man, and every society, also our country, and the church, and in the universal sense the kingdom of the Lord, are the neighbor; and to do well by them, from the good of love, according to their several states, is to love the neighbor; thus the neighbor is their good, which we ought to consult (n. 6818-6824, 8123). Civil good, which is justice, and moral good, which is the good of life in society, are also the neighbor (n. 2915, 4730, 8120-8122). To love the neighbor is not to love the person, but that in him which makes him the neighbor, that is, good and truth (n. 5028, 10336). They who love the person, and not that which makes the neighbor in him, love the evil as well as the good (n. 3820). And they do service to the evil as well as to the good, when yet to serve the evil is to injure the good, and this is not to love the neighbor (n. 3820, 6703, 8120). The judge who punishes the evil to amend them, and lest they should corrupt the good, loves the neighbor (n. 3820, 8120, 8121). To love the neighbor is to do what is good, just, and upright in every work, and in every function (n. 8120-8122). Hence charity towards the neighbor extends itself, both in general and in particular, to all that a man thinks, wills, and does (n. 8124). To do good and truth for the sake of good and truth, is to love the neighbor (n. 10310, 10336). They who do this, love the Lord, who in the supreme sense, is the neighbor (n. 9210). A life of charity is a life according to the Lord's precepts; so that to live according to Divine truths, is to love the Lord (n. 10143, 10153, 10310, 10578, 10645). Genuine charity is not meritorious (n. 2027, 2343, 2400, 3887, 6388-6393). Because it is from an internal affection, thus from the delight of doing good (n. 2373, 2400, 3887, 6388-6393). They who separate faith from charity, in the other life make a merit of faith, and of the good works they did, as matters of external form (n. 2373). The doctrine of the Ancient Church was the doctrine of life, which is the doctrine of charity (n. 2385, 2417, 3419, 3420, 4844, 6628). The ancients, who were of the church, arranged the goods of charity in order, and distinguished them into classes, giving names to each, and this was the source of their wisdom (n. 2417, 6629, 7259-7262). Wisdom and intelligence increase immensely in the other life, with those who have lived a life of charity in the world (n. 1941, 5859). The Lord inflows with Divine truths into charity, because into the very life of man (n. 2363). Man is as a garden, when charity and faith are conjoined in him, but as a desert when they are not conjoined (n. 7626). Man recedes from wisdom in proportion as he recedes from charity (n. 6630). They who are not in charity, are in ignorance of Divine truths, howsoever wise they may think themselves (n. 2417, 2435). The angelic life consists in performing the goods of charity, which are uses (n. 454). The spiritual angels are forms of charity (n. 553, 3804, 4735). THE WILL AND THE UNDERSTANDING. Man has two faculties, one of which is called the understanding, and the other the will (n. 35, 641, 3539, 10122). Those two faculties make the man himself (n. 10076, 10109, 10110, 10264, 10284). The man is such, as those two faculties are in him (n. 7342, 885, 9282, 10264, 10284). By them also man is distinguished from the beasts, because the understanding of man may be elevated by the Lord, and see Divine truths, and his will may be elevated equally, and perceive Divine goods; and thus man may be conjoined to the Lord by those two faculties, which make him man; but that it is not so with beasts (n. 4525, 5114, 5302, 6323, 9232). And since man, in that faculty, is above the beasts, he cannot die as to his interiors, which belong to his spirit, but he lives to eternity (n. 5302). All things in the universe refer themselves to good and truth; thus in man to the will and the understanding (n. 803, 10122). For the understanding is the recipient of truth, and the will of good (n. 3332, 3623, 5835, 6065, 6125, 7503, 9300, 9930). It amounts to the same whether you say truth, or faith, for faith is of truth, and truth is of faith; and also whether you say good, or love, for love is of good, and good is of love; for what a man believes, he calls truth; and what he loves, he calls good (n. 4353, 4997, 7178, 10122, 10367). Hence it follows, that the understanding is the recipient of faith, and the will is the recipient of love (n. 7179, 10122, 10367). And since man's understanding may be receptive of faith towards God, and his will of love towards God, that he may be conjoined to God by faith and love, and whoso can be conjoined to God by faith and love, can never die (n. 4525, 6323, 9231). The will of man is the very esse of his life, since it is the receptacle of love or good, and the understanding is the existere of his life derived form it, since it is the receptacle of faith or truth (n. 3619, 5002, 9282). Thus the life of the will is the principle life of man, and the life of the understanding proceeds from it (n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110). Just as light proceeds form fire or flame (n. 6032, 6314). The things which enter the understanding and the will at the same time, are appropriated to man, but not those which enter the understanding alone (n. 9009, 9069, 9071, 9133, 9182, 9386, 9393, 10076, 10109, 10110). Those things become properties of man's life, which are received by the will (n. 3161, 9386, 9393). Hence if follows, that man is man from the will, and form the understanding thence (n. 8911, 9069, 9071, 10076, 10109, 10110). Every man moreover is loved and esteemed by others, according to the good of his will and the understanding thence; for he who wills well, and understands well, is loved and esteemed, but he who understands well, and does not will well, is rejected and despised (n. 8911, 10076). Man also after death remains as his will, and the understanding thence (n. 9069, 9071, 9386, 10153). And those things which belong to the understanding, and not at the same time to the will, then vanish away, because they are not in man (n. 9282). Or, what amounts to the same, man remains after death as his love, and its derivative faith are, or as his good and its derivative truth are; and the things which belong to faith, and not at the same time to love, or the things which belong to truth, and not at the same time to good, then vanish away, because they are not in man, and thus not of man (n. 553, 2363, 10153). Man may receive in the understanding what he does not do from the will, or he may understand what he cannot will, because it is against his love (n. 3539). The reason why man scarcely knows the distinction between thinking and willing (n. 9995). How perverted is the state of those whose understanding and will do not act in unity (n. 9075). Such is the state of hypocrites, of deceivers, of flatterers, and of dissemblers (n. 2426, 3573, 4799, 8250). All the will of good, and all the derivative understanding of truth are from the Lord; not so the understanding of truth, separated from the will of good (n. 1831, 3514, 5482, 5649, 6027, 8685, 8701, 10153). It is the understanding which is enlightened by the Lord (n. 6222, 6608, 10659). The understanding is enlightened as far as man receives truth in the will, that is, as far as he wills to do according to it (n. 3619). The understanding has light from heaven, as the sight has light from the world (n. 1524, 5114, 6608, 9128). The understanding is such, as are the truths from good of which it is formed (n, 10064). The understanding is that which is from truths from good, but not that which is from falsities from evil (n. 10675). The understanding is the seeing, from matters of experience and science, truths, the causes of things, connections, and consequences, in series (n. 6125). The understanding is the seeing and perceiving whether a thing be truth, before it is confirmed, but not the being able to confirm every thing (n. 4741, 7012, 7680, 7950, 8521, 8780). The seeing and perceiving whether a thing be truth before it is confirmed, is given to those only who are affected with truth for the sake of truth, and are thus in spiritual light (n. 8521). The light of confirmation is natural light, communicable even to the evil (n. 8780). That all dogmas, even false ones, may be confirmed, until they appear like truths (n. 2243, 2385, 4647, 4741, 5033, 6865, 7950).

VII. ALL THE THINGS WHICH ARE PREDICTED IN THE APOCALYPSE, ARE AT THIS DAY FULFILLED.

40. NO ONE can know what all the things which are contained in the Apocalypse signify and involve, unless he knows the internal or spiritual sense of the Word; for everything there is written in a style similar to that of the prophecies of the Old Testament, in which each Word signifies some spiritual thing, which does not appear in the sense of the letter. Besides, the contents of the Apocalypse cannot be explained as to their spiritual sense, except by one who also knows how it went with the church, even to its end, which can only be known in heaven, and is the thing contained in the Apocalypse. For the spiritual sense of the Word treats everywhere of the spiritual world, that is, of the state of the church in the heavens, as well as in the earth; hence the Word is spiritual and Divine. It is this state which is there expounded in its own order. Hence it may appear, that the things contained in the Apocalypse can never be explained by any one but him to whom a revelation has been made concerning the successive states of the church in the heavens; for there is a church in the heavens as well as on the earth, of which something shall be said in the following articles.

41. The quality of the Lord's church on earth, cannot be seen by any man, so long as he lives in the world, still less how the church in process of time has turned aside from

god to evil. The reason is, that man whilst he is living in the world, is in externals, and only sees those things which appear before his natural man; but the quality of the church as to spiritual things, which are its internals, does not appear in the world. Yet it does appear in heaven as in clear day, for the angels are in spiritual thought, and also in spiritual sight, and hence see nothing but spiritual things. Furthermore, all the men who have been born in this world from the beginning of creation are together in the spiritual world, as shown above, and are all there distinguished into societies according to the goods of love and faith, as may be seen in the work on Heaven and Hell (n. 41-50); whence it is that the state of the church, and its progressions, are manifest in heaven before the angels. Now since the state of the church as to love and faith is described in the spiritual sense of the Apocalypse, therefore no one can know what all the things in its series involve, but he to whom it has been revealed from heaven, and to whom at the same time it has been granted to know the internal or spiritual sense of the Word. This I can assert, that each thing there, nay, that every word, contains within it a spiritual sense, and all things of the church, as to its spiritual state, from the beginning to the end, are fully described in that sense; and because every word there signifies some spiritual thing, therefore not a word can be wanting without the series of things in the internal sense thereby suffering a change; on which account, at the end of that book, it is said: If any one shall take away from the words of the book of this prophecy, God will take away his part out of the book of life, and from that holy city, and from those things which are written in that book (Apoc. 22:19). It is the same with the books of the Old Testament; in them also every thing, and every word, contains an internal or spiritual sense, wherefore not one word can be taken away from them either. Hence it is that, of the Lord's Divine providence, those books have been preserved entire to an iota since the time in which they were written, and by the care of many who have enumerated their minutest particulars; this was provided by the Lord on account of the sanctity which is within each iota, letter, word, and thing they contain.

42. Since in like manner there is an internal or spiritual sense in every word in the Apocalypse, and since that sense contains the arcana of the state of the church in the heavens, and on the earth; and since those arcana can be revealed to no one, but to him who knows that sense, and to whom at the same time it has been granted to have consort with the angels, and to speak spiritually with them, therefore, lest the things which are therein written should be hidden to men, and should hereafter be disregarded, because they are not understood, its contents have been disclosed to me; but because they are many they cannot be described in this little work. On which account I will explain the whole book from beginning to end, and disclose the arcana which are within it. This explanation shall be published in less than two years, together with certain things in Daniel, which have hitherto lain hidden, because their spiritual sense was unknown.

43. He who does not know the internal or spiritual sense, never can divine what is meant in the Apocalypse by “the dragon,” and by “the battle” of Michael and his angels with it; what by “the tail” with which the dragon drew down the third part of the stars from heaven; what by “the woman” who brought forth the son a male, which was caught up to God, and whom the dragon persecuted; what by “the beast ascending from the sea,” and “the beast ascending from the earth,” which had so many horns; what by “the harlot,” with whom the kings of the earth committed whoredom; what by the first and second “resurrection,” and by “the thousand years”; what by “the lake of sulphur and of fire,” into which the dragon, the beast, and the false prophet were cast; what by “the white horse”; also what by “the former heaven, and the former earth” which passed away; and what by “the new heaven and the new earth,” in the place of the former; and by “the sea,” which was no more; also what by “the city New Jerusalem descending from heaven,” and by its “measures,” “wall,” “gates,” and “foundation of precious stones”; what by the various “numbers”; besides other things, which are the deepest mysteries to those who know nothing of the spiritual sense of the Word. But the meaning of all these things shall be unfolded in the promised explanation of that book.

44. It has been remarked before, that all the things which are contained in that book, in the heavenly sense, are now fulfilled. In this little work I will deliver some general account of the Last Judgment, the Babylon destroyed, the first heaven and the first earth which passed away, the new

heaven, the new earth, and the New Jerusalem; in order that it may be known, that all things are now accomplished. But the details can only be delivered, where all these things are explained according to the description of them in the Book of Revelation

VIII. THE LAST JUDGMENT HAS BEEN ACCOMPLISHED.

45. IT WAS shown above, in an article for the purpose, that the Last Judgment does not exist on the earth, but in the spiritual world, where all from the beginning of creation are together; and since it is so, it is impossible for any man to know when the Last Judgment is accomplished, for every one expects it to exist on earth, accompanied by a change of all things in the visible heaven, and on the earth and in the human race there. Lest therefore the man of the church from ignorance should live in such a belief, and lest they who think of the Last Judgment should expect it forever, whence at length the belief in those things which are said of it in the literal sense of the Word must perish, and lest perchance therefore many should recede from a belief in the Word, it has been granted me to see with my own eyes that the Last Judgment is now accomplished; that the evil are cast into the hells, and the good elevated into heaven, and thus that all things are reduced into order, the spiritual equilibrium between good and evil, or between heaven and hell, being thence restored. It was granted me to see from beginning to end how the Last Judgment was accomplished; and also how Babylon was destroyed, also how those who are meant by "the dragon" were cast into the abyss, and how the New Heaven was formed, and the New Church instituted in the heavens, which is meant by "the New Jerusalem." It was granted me to see all these things with

my own eyes, in order that I might be able to testify of them. This Last Judgment was commenced in the beginning of the year 1757, and was fully accomplished at the end of that year.

46. But it is to be known that the Last Judgment was effected upon those who had lived from the Lord's time to this day, but not upon those who had lived before. For a Last Judgment had twice before existed on this earth; one which is described in the Word by "the flood," the other was effected by the Lord Himself when He was in the world, which is also meant by the Lord's words: Now is the judgment of this world, now is the prince of this world cast out (John 12:31); and in another place: These things I have spoken unto you that in Me ye may have peace; be of good cheer, I have overcome the world (John 16:33); and also by these words in Isaiah: Who is this that cometh from Edom, walking in the multitude of His strength, great to save? I have trodden the wine-press alone, therefore I have trodden them in My anger; whence their victory is sprinkled upon My garments, for the day of vengeance is in My heart, and the year of My redeemed has come; therefore He became a Savior (Isa. 63:1-8); and in many other places. A Last Judgment has twice before existed on this earth, because every judgment exists at the end of a church, as shown above in an article for the purpose, and there have been two churches on this earth, one before the flood, and one after it. The church before the flood is described in the first chapters of Genesis by the new creation of the heaven and the earth, and by paradise; its

end, by the eating of the tree of science, and the subsequent particulars; and its Last Judgment by the flood; the whole by mere correspondences, according to the style of the Word; in the internal or spiritual sense of which, by “the creation of the heaven and the earth,” the institution of a new church is meant, see the first article; by “the paradise in Eden,” its celestial wisdom; by “the tree of science,” and by “the serpent,” the scientific which destroyed it; and by “the flood,” the Last Judgment upon the men of whom it consisted. But the other church, which was after the flood, is also described in certain passages in the Word (as in Deut. 32:7-14), and elsewhere. This church was extended through much of the Asiatic world, and was continued with the posterity of Jacob. Its end was, when the Lord came into the world. A Last Judgment was then effected by Him upon all who belonged to that church from its first institution; and, at the same time, upon the residue from the first church, The Lord came into the world for that end, to reduce all things in the heavens into order, and through the heavens all things on earth, and at the same time to make His Human Divine; for if this had not been done, no one could have been saved. That there were two churches on this earth before the Lord’s coming is shown in various passages in the Arcana Coelestia, a collection of which may be seen below;# and that the Lord came into the world to reduce all things in the heavens into order, and through them all things on earth, and to make His Human Divine.## The third church on this earth is the Christian. Upon this church, and, at the same time, upon all those who had been in the first heaven since the Lord’s time, the Last Judgment of which I now treat, was effected. #The first and Most Ancient Church on this earth was that which is described in the first chapters of Genesis, and it was a celestial church, the chief of all the churches (n. 607, 895, 920, 1121-1124, 2896, 4493, 8891, 9942, 10545). Their quality they who were of that church are in heaven (n. 1114-1125). They are in the greatest light there (n. 1117). There were various churches after the flood, which are called in one word, the Ancient Church (n. 1125-1127, 1327, 10355). Through what kingdoms of Asia the Ancient Church was extended (n. 1238, 2385). The quality of the men of the Ancient Church (n. 609, 895). The Ancient Church was a representative church (n. 519, 521, 2896). What the quality of the Ancient Church was, when it began to decline (n. 1128). The distinction between the Most Ancient and Ancient Church (n. 597, 607, 540, 541, 765, 784, 895, 4493). Of the church that commenced from Eber, which was called the Hebrew church (n. 1238, 1241, 1343, 4516, 4517). The distinction between the Ancient and the Hebrew church (n. 1343, 4874). Of the church instituted among the posterity of Jacob, or sons of Israel (n. 4281, 4288, 4310, 4500, 4899, 4912, 6304, 7048, 9320, 10396, 10526, 10535, 10698). The statutes, judgments and laws, which were commanded among the sons of Israel, were in part like those which existed in the Ancient Church (n. 4449). In what manner the representative rites of the church which was instituted among the sons of Israel, differed from the representative rites of the Ancient Church

(n. 4288, 10149). In the Most Ancient Church there was immediate revelation from heaven; in the Ancient Church revelation by correspondences; in the church among the sons of Israel, by a living voice; and in the Christian church by the Word (n. 10355). The Lord was the God of the Most Ancient Church, and also of the Ancient Church, and was called Jehovah (n. 1343, 6846). ## The Lord, when He was in the world, reduced all things in the heavens and in the hells into order (n. 4075, 4287, 9937). The Lord then freed the spiritual world from the antediluvian (n. 1266). Their quality (n. 310, 311, 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 1034, 1120, 1265-1272). The Lord by temptations and victories subjugated the hells, and reduced all things into order, and at the same time glorified His Human (n. 4287, 9937). The Lord effected this by Himself, or by His own Power (n. 1692, 9937). The Lord alone fought (n. 8273). Hence the Lord alone became righteousness and merit (n. 1813, 2025-2027, 9715, 9809, 10019). Thus the Lord united His Human with the Divine (n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286). The passion of the cross was the last temptation, and plenary victory, by which He glorified Himself, that is, made His Human Divine, and subjugated the hells (n. 2776, 10655, 10659, 10828). The Lord could not be tempted as to the Divine Itself (n. 2795, 2803, 2813, 2814). Therefore He assumed a human from the mother, into which He admitted temptations (n. 1414, 1444, 1573, 5041, 6157, 7193, 9315). He expelled whatever was hereditary from the mother, and put off the human He received from her, even until He was her son no longer, and He put on the Human Divine (n. 2159, 2574, 2649, 3036, 10830). The Lord saved men by the subjugation of the hells, and the glorification of His Human (n. 4180, 10019, 10152, 10655, 10659, 10828).

47. How this Last Judgment was effected cannot be described in all its details in this little work, for they are many, but shall be described in the Explanation of the Apocalypse. For the judgment was accomplished not only upon all the men of the Christian church, but also upon all who are called Mohammedans, and, moreover, upon all the Gentiles in the whole world. And it was effected in this order: first upon those of the Papal religion; then upon the Mohammedans; afterwards upon the Gentiles; and lastly upon the Reformed. The judgment upon those who were of the Papal religion shall be shown in the following article, on Babylon which has been destroyed; the judgment upon the Reformed in the article, on the first heaven which passed away; but something shall be said in this article, on the judgment upon the Mohammedans and Gentiles.

48. The following was seen to be the arrangement in the spiritual world of all the nations and people to be judged Collected in the middle, appeared those who are called the Reformed, where they were also distinct according to their countries; the Germans there towards the north; the Swedes there towards the west; the Danes in the west; the Dutch towards the east and the south; the English in the center. Surrounding this whole mid-region in which were the Reformed, appeared collected those of the Papal religion, the greater part of them in the western, some part

in the southern quarter. Beyond them were the Mohammedans, also distinct according to their countries, who all appeared in the south-west. Beyond these, the Gentiles were congregated in vast numbers, constituting the very circumference. Beyond these appeared as it were a sea, which was the boundary. This arrangement of the nations in the various quarters, was an arrangement according to each nation's common faculty of receiving Divine truths; for in the spiritual world every one is known from the quarter, and the part of it, in which he dwells; and, moreover, in a society with many, he is known from his tarryings with reference to the quarters; concerning which, see the work on Heaven and Hell (n. 148, 149). It is the same when he goes from place to place; all advance to the quarters is then effected according to the successive states of the thoughts from the affections which belong to his own life; in accordance with which all those who are spoken of in what follows were led to their own places. In a word, the ways in which every one walks in the spiritual world are actual determinations of the thoughts of the mind; whence it is, that "ways," "walking," and the like, in the spiritual sense of the Word, signify the determinations and progressions of spiritual life.

49. In the Word, the four quarters are called "the four winds," and a gathering is called "a gathering from the four winds"; as where the Last Judgment is the subject treated of in Matthew: He shall send His angels, and they shall gather together the elect from the four winds, from one end of the heavens to the other (24:31); and elsewhere: All

nations shall be gathered together before the Son of man, and He shall separate them one from another, as a shepherd separates the sheep from the goats, and He shall set the sheep on the right and the goats on the left (Matt. 25:31, 32). This signifies that the Lord will then separate those who are in truths and at the same time in good, from those who are in truths and not in good; for in the spiritual sense of the Word, "the right" signifies good, and "the left" truth, and "sheep" and "goats" the same. The judgment was effected upon these alone; the evil who were in no truths being in the hells already; for all the evil in heart who have denied the Divine, and have rejected the truths of the church from their belief are cast thither alter death, and therefore before the judgment. "The first heaven" which passed away, consisted of those who were in truths, and not in good, and "the new heaven" was formed of those who were in truths, and at the same time in good.

50. As regards the judgment upon the Mohammedans and Gentiles, which is treated of in this article, it was thus effected. The Mohammedans were led forth from their places, where they were gathered together in the south-west, by a way round the Christians, from the west, through the north, to the east, as far as its southern boundary; and the good were separated from the evil in the way. The evil were cast into marshes and lakes, many too being scattered about in a certain far desert. But the good were led through the east to a land of great extent near the south, and habitations were there given them. They who were led thither had in the world acknowledged the Lord as the

greatest Prophet, and as the Son of God, and had believed that He was sent by the Father to instruct the human race, and at the same time had lived a moral spiritual life according to their religious principles. Most of these, when instructed, receive faith in the Lord, and acknowledge Him to be one with the Father. Communication is also granted them with the Christian heaven, by influx from the Lord; but they are not commingled with it, because religion separates them. All of that religion, as soon as they come into the other life among their own, first seek Mohammed, yet he does not appear, but in his place there are two others, who call themselves Mohammeds, and who have obtained seats in the middle, under the Christian heaven, towards the left part of it. These two are in the place of Mohammed, because all after death, what ever be their religion, are first led to those they had worshiped in the world, for every one's religion adheres to him, but they recede on perceiving that these can render them no assistance. They are thus yielded up into their own religion at first, as the only possible means of effecting their withdrawal from it. Where Mohammed himself is, and what he is, and whence come those two who fill his place, shall be told in the book in which the Apocalypse is explained.

51. The judgment was effected upon the Gentiles in nearly the same manner as upon the Mohammedans; but they were not led like them in a circuit, but only a short way in the west, where the evil were separated from the good, the evil being there cast into two great gulfs, which stretched obliquely into the deep, but the good were

conducted above the middle, where the Christians were, towards the land of the Mohammedans in the eastern quarter, and dwellings were given them behind, and beyond the Mohammedans, to a great extent in the southern quarter. But those of the Gentiles who in the world had worshiped God under the Human form, and bad led lives of charity according to their religious principles, were conjoined with Christians in heaven, for they acknowledge and adore the Lord more than others; the most intelligent of them are from Africa The multitude of the Gentiles and Mohammedans who appeared, was so great, that it could be numbered only by myriads. The judgment on this vast multitude was effected in a few days, for every one after being yielded up into his own love and into his own faith, is immediately assigned and carried to his like.

52. From all these particulars appears the truth of the Lord’s prediction concerning the Last Judgment, that: They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God (Luke 13:29).

IX. BABYLON AND ITS DESTRUCTION.

53. THAT ALL the things which are predicted in the Apocalypse are at this day fulfilled, may be seen above (n. 40-44); and that the Last Judgment has already been accomplished, may be seen in the preceding article; where it is also shown how the judgment was effected upon the Mohammedans and Gentiles. Now follows an account of the manner in which it was effected upon the Papists, who are meant by “Babylon,” which is treated of in many parts of the Apocalypse, and its destruction especially in chapter 18, where it is thus described: An angel cried vehemently with a great voice, Babylon hath fallen, hath fallen, and has become the habitation of demons, and the hold of every foul spirit, and the cage of every unclean and hateful bird (v. 2). But before it is told how that destruction was effected, I shall premise: I. What is meant by “Babylon,” and what its quality is. II. The quality of those in the other life who are of Babylon. III. Where their habitations have hitherto been. IV. Why they were there tolerated until the day of the Last Judgment. V. How they were destroyed, and their habitations made a desert. VI. Those of them who were in the affection of truth from good were preserved. VII. The state of those hereafter who come thence from the earth.

54. I. What is meant by Babylon, and what its quality is. By Babylon are meant all who wish to have dominion by religion. To have dominion by religion, is to have dominion

over men’s souls, thus over their very spiritual life, and to use the Divine things, which are in their religion, as the means. All those who have dominion for an end, and religion for the means are in general Babylon. They are called Babylon because such dominion began in ancient times; but it was destroyed in its beginning. Its commencement is described by the city and the tower, the head of which was to be in heaven; and its destruction, by the confusion of lips, whence its name Babel was derived (Gen. 11:1-9). What the particulars there related mean in the internal or spiritual sense of the Word, may be seen explained in the Arcana Coelestia (n. 1283-1328). Moreover that this dominion began and was instituted in Babel, appears in Daniel, where it is said of Nebuchadnezzar, that he set up an image which all were to adore (cha). And it is also meant by Belshazzar and his peers drinking out of the golden and silver vessels, which Nebuchadnezzar had carried away from the temple of Jerusalem, at the same time they worshiped gods of gold, silver, copper, and iron; wherefore it was written on the wall: He hath numbered, he hath weighed, he hath divided; and on the same night the king himself was slain (cha). “The vessels of gold and silver” of the temple of Jerusalem, signify the goods and truths of the church; “drinking out of them,” and at the same time worshiping gods of gold, silver, copper, and iron, signify profanation; and “the writing upon the wall,” and “the death of the king” signify visitation, and destruction denounced against +hose who make use of Divine goods and truths as means. What their quality is who are called

Babylon, is also described sometimes in the prophets; as in Isaiah: Thou mayest take up this parable concerning the king of Babylonia. Jehovah hath broken the staff of the wicked, the scepter of those having dominion; thou, Lucifer, hast fallen from heaven; thou art cut down even to the earth; thou hast said in thy mind, I will ascend into the heavens; I will exalt my throne over the stars of God, and I sit on the mountain of the assembly, in the sides of the north, I will become like the Most High. Nevertheless thou shalt be cast down into hell, to the sides of the pit; I will cut off the name and residue of Babylon and will cause her to become an hereditary possession of the bittern (14:4, 5, 12, 13, 14, 15, 22, 23). And again it is said in the same: The lion said, Babylon is fallen, is fallen, and all the graven images of her god are cast down (21:9). See also (47 and 48 14-20; and Jer. 50:1-3). From these passages it is now evident what Babylonia is. It should be known that the church becomes Babylonia, when charity and faith cease, and the love of self begins to rule in their place; for this love in proportion as it is unchecked, rushes on, aiming to dominate not merely over all whom it can subject to itself on earth, but even over heaven; nor does it rest there, but it climbs the very throne of God, and transfers to itself His Divine power. That it did this, even before the Lord’s coming, appears from the passages of the Word adduced above. But that Babylonia was destroyed by the Lord when He was in the world, both by their becoming altogether idolatrous, and by the Last Judgment upon them in the spiritual world. This is meant by the prophetic sayings, that

"Lucifer," who there is Babylon, was cast into hell, and that "Babylon has fallen"; and moreover by "the writing on the wall," and "the death of Belshazzar"; and also by "the stone, hewn from the rock," which destroyed the statue, of which Nebuchadnezzar dreamed.

55. But Babylon treated of in the Apocalypse, is the Babylon of this day, which arose after the Lord's coming, and is known to be with the Papists. This Babylon is more pernicious and more heinous than that which existed before the Lord's coming, because it profanes the interior goods and truths of the church, which the Lord revealed to the world, when He revealed Himself. How pernicious, how inwardly heinous it is: may appear from the following summary. They acknowledge and adore the Lord apart from all power of saving: they entirely separate His Divine from His Human, and transfer to themselves His Divine power, which belonged to His Human;# for they remit sins; they send to heaven; they cast into hell; they save whom they will; they sell salvation; thus they arrogate to themselves what belongs to the Divine power alone: and since they exercise this power, it follows that thee make gods of themselves, each one according to his station, by transference from the highest of them, whom they call Christ's vicar, down to the lowest; thus they regard themselves as the Lord, and adore Him, not for His own sake, but for theirs. They not only adulterate and falsify the Word, but even take it away from the people, lest they should enter into the smallest light of truth; and not satisfied with this, they moreover annihilate it,

acknowledging the Divine in the decrees of Rome, superior to the Divine in the Word; so that they exclude all from the way to heaven; for the acknowledgment of the Lord, faith in Him, and love to Him, are the way to heaven; and the Word is what teaches the way: whence it is, that without the Lord, by means of the Word, there is no salvation. They strive with all diligence to extinguish the light of heaven, which is from Divine truth, in order that ignorance may exist in the place of it, and the denser the ignorance, the more acceptable it is to them. They extinguish the light of heaven, by prohibiting the reading of the Word, and of books which contain doctrines from the Word; instituting worship by masses in a language not understood by the simple, and in which there is no Divine truth; and besides, they fill their world with falsities which are darkness itself, and which remove and dissipate the light. They likewise persuade the common people, that they have life in the faith of their priests, thus in the faith of another and not in their own. They also place all worship in a holy external, without the internal, making the internal empty, because it is without the knowledges of good and truth; and yet Divine worship is external, only so far as it is internal, since the external proceeds from the internal. Besides this, they introduce idolatries of various kinds, They make and multiply saints; they see and tolerate the adoration of these saints, and even the prayers offered to them almost as to gods; they set up their idols everywhere; boast of the great abundance of miracles done by them; set them over cities, temples, and monasteries; their bones taken out of their tombs they account holy, which yet are most vile; thus turning the minds of all from the worship of God, to the worship of men, Moreover, they use much artful precaution lest any one should come out of that thick darkness into light, from idolatrous worship to Divine worship; for they multiply monasteries, from which they send out spies and guards in all directions; they extort the confessions of the heart, which are also confessions of the thoughts and intentions, and if any one will not confess, they threaten him with infernal fire and torments in purgatory; and those who dare to speak against the Papal throne, and their dominion, they shut up in a horrible prison, which is called the inquisition. All these things they do for the sole end that they may possess the world and its treasures, and live in luxury and be the greatest, while the rest are slaves. But domination such as this, is not that of heaven over hell, but of hell over heaven, for as far as the love of having dominion is with man, especially with the man of the church, so far hell reigns. That this love reigns in hell, and makes hell, may be seen in the work on Heaven and Hell (n. 551-565). From this summary it may appear that they have no church there, but Babylon; for the church is where the Lord Himself is worshiped, and where the Word is read. #The attribution by the church, of two natures to the Lord, and thus the separation of His Divine from His Human, was effected in a council, for the sake of the Pope, that the Pope might he acknowledged as the Lord’s vicar, disclosed from heaven in the Arcana Coelestia (n. 4738).

56. II. The quality of those in the other life who are Babylon can appear only to one to whom it has been given by the Lord to be together with those who are in the spiritual world. Since this has been granted to me, I am able to speak from experience, for I have seen them, I have heard them, and I have spoken with them. Every man after death is in a life similar to his life in the world; this cannot be changed, save only as regards the delights of the love, which are turned into correspondences, as may appear from the two articles in the work on Heaven and Hell (n. 470-484; and 485-490). It is the same with the life of those now treated of, which is altogether such as it was in the world, with this difference, that the hidden things of their hearts are there uncovered, for they are in the spirit, in which reside the interior things of the thoughts and intentions, which they had concealed in the world, and had covered over with a holy external. And since these hidden things were then laid open, it was perceived that more than half of those who had usurped the power of opening and shutting heaven, were altogether atheists; but since dominion resides in their minds as in the world, and is based on this principle that all power was given by the Father to the Lord Himself, and that it was transferred to Peter, and by order of succession to the primates of the church, therefore an oral confession about the Lord remains adjoined to their atheism; but even this remains only so long as they enjoy some dominion by means of it. But the rest of them, who are not atheists, are so empty, as to be entirely ignorant of man's spiritual life, of the means

of salvation, of the Divine truths which lead to heaven; and they know nothing at all of heavenly faith and love, believing that heaven may be granted of the Pope's favor to any one, whatever he be. Now since every one is in a life in the spiritual world, similar to his life in the natural world, without any difference, so long as he is neither in heaven nor in hell (as is shown, and may be seen in the work on Heaven and Hell, n. 453-480), and since the spiritual world, as regards its external appearance, is altogether like the natural world (n. 170-176), therefore they also live a similar moral and civil life, and above all have similar worship, for this is inrooted, and inheres to man in his inmost, nor can any one after death be withdrawn from it, except he be in good from truths, and in truths from good. But it is more difficult to withdraw the nation now treated of from its worship, than other nations, because it is not in good from truths, and still less in truths from good; for its truths are not from the Word, with the exception of some few, which they have falsified by applying them to dominion; and hence it has none other than spurious good, for such as the truths are, such does the good become. These things are said, in order that it may be known, that the worship of this nation, in the spiritual world, is altogether similar to its worship in the natural world. These things premised, I will now relate some particulars of the worship and life of the Papists in the spiritual world. They have a certain council, in place of the council or consistory at Rome, in which their primates meet, and consult on various matters of their religion, especially on the means of holding the common people in blind obedience, and of enlarging their dominion. This council is situated in the southern quarter, near the east; but no one who has been a Pope or a cardinal in the world dares to enter it, because the semblance of Divine authority possesses their minds, from their having in the world arrogated the Lord’s power to themselves; wherefore, as soon as they present themselves there, they are carried out, and cast to their like in a desert. But those among them, who have been upright in mind, and have not from confirmed belief usurped such power, are in a certain obscure chamber behind this council. There is another assembly in the western quarter, near the north; the business there, is the intromission of the credulous common people into heaven. They there dispose around them a number of societies which live in various external delights; in some of the societies they play, in some they dance, in some they compose the face into the various expressions of hilarity and mirthfulness; in some they converse in a friendly manner; in some they discuss civil affairs, in others religious matters; in other societies again, they talk obscenities; and so on, They admit their dependents into one of these societies such as each may desire, and call it heaven; but all of them, after being there a few hours, are wearied and depart, because those joys are external, and not eternal. In this way, moreover, many are withdrawn from a belief in their doctrinal concerning intromission into heaven. As regards their worship in particular, it is almost like their worship in the world; as in the world, it consists in masses, not performed in the common language of spirits, but in one composed of lofty-sounding words, which induce an external holiness and awe, and are utterly unintelligible. In like manner they adore saints, and expose idols to view; but their saints are nowhere to be seen, for all those who have sought to be worshiped as deities, are in hell; the rest who did not seek to be worshiped, are among common spirits. This their prelates know, for they seek and find them, and when found they despise them; yet they conceal it from the people, that the saints may still be worshiped as tutelar deities, but that the primates themselves, who are set over the people, may be worshiped as the lords of heaven. In like manner, moreover, they multiply temples and monasteries as they did in the world; they scrape together riches, and accumulate costly things, which they hide in cellars; for costly things exist in the spiritual, as well as in the natural world, and far more abundantly. In like manner they send forth monks, to allure the Gentiles to their religious persuasion, in order that they may subject them to their rule. They commonly have watch towers erected in the middle of their assemblies, from which they are enabled to enjoy an extended view into all the surrounding region. And moreover, by various means and arts they establish for themselves communications with persons far and near, joining in league with them, and drawing them over to their own party. Such is their state in general; but as to particulars, many prelates of that religion take away all power from the Lord, and claim it for themselves, and because they do this, they do not acknowledge any Divine. They still counterfeit holiness in externals; yet this holiness in itself is profane, because in their internals there is no acknowledgment of the Divine. Hence it is that they communicate with certain societies of the lowest heaven by a holy external, and with the hells by a profane internal, so that they are in both; on which account, moreover, they allure simple good spirits, and give them habitations near themselves, and also congregate wicked spirits, and dispose them around the society in all directions, by the simple good conjoining themselves with heaven, and by the wicked with hell. Hence they are enabled to accomplish heinous things which they perpetrate from hell. For the simple good who are in the lowest heavens look only to their holy external, and their very holy adoration of the Lord in externals, but they do not see their wickedness, and therefore they favor them, and this is their greatest protection; yet in process of time they all recede from their holy external, and then, being separated from heaven, they are cast into hell. From these things it may be known in some degree, what is the quality of those in the other life who are from Babylon. But I am aware that they who are in this world, and have no idea of man's state after death, of heaven, or of hell, but an inane and empty one, will wonder at the existence of such things in the spiritual world. But, that man is equally a man after death, that he lives in fellowships as he did in the world, that he dwells in houses, hears preaching in temples, discharges duties, and sees things in that world, similar to those in the former world he has left, may appear from all that has been said and shown of the things I have heard and seen, in the work on Heaven and Hell.

57. I have spoken with some from that nation, concerning the keys given to Peter; whether they believe that the power of the Lord over heaven and earth was transferred to him, and because this was the fundamental of their religion, they vehemently insisted on it, saying, that there was no doubt about it, because it was said manifestly. But when I asked them whether they knew that in each expression of the Word there is a spiritual sense, which is the sense of the Word in heaven, they said at first, that they did not know it, but afterwards they said they would inquire; and on inquiring, they were instructed that there is a spiritual sense within each expression of the Word, which differs from the sense of the letter, as the spiritual differs from the natural; and they were also instructed that no person named in the Word is named in heaven, but that some spiritual thing is there understood in place of him. Finally, they were informed, that instead of "Peter" in the Word is meant the truth of the faith of the church, from the good of charity, and that the same is meant by "a rock," which is there named with Peter, for it is said: Thou art Peter, and upon this rock will I build My church (Matt. 16:18, seq.). By this is not meant that any power was given to Peter, but that it is given to truth from good, for in the heavens all power belongs to truth from good, or to good through truth; and since all good, and all truth, are from the Lord, and nothing from man, that all power is the Lord's. When they heard this they replied indignantly, that

they wished to know whether there is a spiritual sense in those words, wherefore the Word which is in heaven was given them, in which Word there is not the natural sense, but the spiritual, because it is for the angels, who are spiritual; that there is such a Word in heaven, may be seen in the work on Heaven and Hell (n. 259-261). And when they read it, they saw manifestly that Peter is not named there, but truth from good, which is from the Lord, instead of him.# Seeing this they rejected it with anger, and would almost have torn it in pieces with their teeth, had it not at that moment been taken away. Hence they were convinced, although unwilling to be convinced, that the Lord alone has that power, and by no means can it belong to any man, because it is the Divine power. #The twelve disciples of the Lord represented the church as to the all of truth and good, or of faith and love, as in like manner did the twelve tribes of Israel (n. 2179, 3354, 3488, 3858, 6397). Peter, James, and John, represented faith, charity, and the goods of charity (n. 3750). Peter represented faith (n. 4738, 6000, 6073, 6344, 10087, 10580). The keys of the kingdom of heaven being given to Peter, signifies that all power is given to truth from good, or to faith from charity, proceeding from the Lord; thus that all power belongs to the Lord (n. 6344). "A key" signifies the power of opening and shutting (n. 9410). All power is in good by truths, or in truths from good, proceeding from the Lord (n. 3091, 3563, 6344, 6413, 6948, 8200, 8304, 9327, 9410, 9639, 9643, 10019, 10182). "A rock" in the Word signifies the Lord as to Divine truth (n. 8581, 10580). All names of persons and places in the Word signify things and states (n. 768, 1888, 4310, 4442, 10329). Their names do not enter heaven, but are turned into the things they signify, and they cannot be pronounced in heaven (n. 1878, 5225, 6516, 10216, 10282). How elegant is the internal sense of the word, where mere names occur, is illustrated by examples (n. 1224, 1264, 1888).

58. III. Where their habitations in the spiritual world have hitherto been. It was said above (n. 48), that all the nations and peoples in the spiritual world were seen to be as follows: collected in the middle appeared those who are called the Reformed; around this middle, those of the Papal religion; the Mohammedans, beyond them; and lastly the various Gentiles. Hence it may appear that the Papists formed the nearest circumference around the Reformed in the center. The reason of this is that they who are in the light of truth from the Word are in the center, and they who are in the light of truth from the Word are also in the light of heaven, for the light of heaven is from the Divine truth, and the Word is that in which this is. That the light of heaven is from the Divine truth, may be seen in the work on Heaven and Hell (n. 126-140); and that it is the Divine truth (n. 303-310), Light, moreover, proceeds from the center towards the circumferences, and illuminates. Hence it is that the Papists proximately surround the center, for they have the Word, and it is also read by those of the ecclesiastical order, though not by the people. This is the reason why the Papal nation in the spiritual world have obtained habitations around those who are in the light of

truth from the Word. Their manner of dwelling, before their habitations were utterly destroyed, and made into a desert, shall now be told. The greatest part of them dwelt in the south and in the west; but some in the north and in the east. In the south dwelt those who had excelled others in talent in the world, and had confirmed themselves in their own religion. Great numbers of the nobility and the rich also dwelt there. They did not dwell upon the earth there, but under it, from dread of robbers, guards being placed at the entrances. In that quarter, moreover, there was a great city, extending nearly from east to west, and somewhat into the west, situated very near the center where the Reformed were. Myriads of men or spirits tarried in that city. It was full of temples and monasteries. The ecclesiastics also carried into it all precious things which they were enabled by their various artifices to scrape together, and they hid them in its cells and subterranean crypts, which were so elaborately formed, that no one besides themselves could enter, for they were disposed around in the form of a labyrinth. On the treasures there amassed, in the full confidence that they could never be destroyed, they had set their hearts. When I saw those crypts I was amazed at the art displayed in constructing them, and enlarging them without end. The most of those who call themselves of the society of Jesus were there, and cultivated amicable relations with the rich who dwelt round about. Towards the east in that quarter was the council where they consulted on the enlargement of their dominion, and on the means of keeping the people in blind obedience (see above, n. 56).

This concerning their habitations in the southern quarter. In the north, dwelt those who less excelled in ability, and had less confirmed themselves in their own religion, because they were in an obscure faculty of discerning and thence in blind faith. The multitude was not so great there as in the south. Most of them were in a great city extending lengthwise from the angle of the east to the west, and also a little into the west. It also was full of temples and monasteries. On its outmost side which was near the east there were many of various religions, and also some of the Reformed. A few places, moreover, beyond the city in that quarter, were occupied by the Papists. In the east dwelt those who had been in the greatest delight of ruling in the world, and at the same time in somewhat of natural light. They appeared there on mountains, but only in the quarter which faces the north; there were none in the other part which faces the south. In the angle towards the north, there was a mountain, on the top of which they had placed a certain one of unsound mind, whom, by communications of the thoughts, which are known in the spiritual, but unknown in the natural world, they were enabled to inspire to command anything they chose. And they gave out that he was the very God of heaven, appearing under a human form, and thus paid him Divine worship. They did this, because the people were desirous of receding from their idolatrous worship, wherefore, they devised it as a means of keeping them in obedience. That mountain is meant in Isaiah (14:13) by "the mountain of assembly in the sides of the north," and those on the mountains are there meant by

"Lucifer" (ver. 12); for such of the Babylonish crew as dwelt in the east, were in greater light than others, which light also, they had prepared for themselves by artifice. There also appeared some who were building a tower: which should reach even to heaven where the angels are, but this was only representative of their machinations; for machinations are presented in the spiritual world, before the eyes of those who stand at a distance, by many things which yet do not exist actually with those who are in the machinations: this is a common thing there. By this appearance it was given me to know what was signified by: The tower whose head should be in heaven, whence the place was called Babel (Gen. 11:1-10). These things are concerning their habitations in the east. In the west, in front, dwelt those of that religion who lived in the dark ages, for the most part underground, one posterity beneath another. The whole tract in front which looked to the north, was, as it were, excavated, and filled with monasteries. The entrances to them lay through caverns covered by roofs, through which they went out and in, They rarely spoke with those who lived in the following ages, being of a different disposition, and not so malicious; for as, in their times, there was no contention with the Reformed, there was there fore less of the craft and malice from hatred and revenge. In the western quarter beyond that tract, were many mountains, on which dwelt the wickedest of that nation, who in heart denied the Divine and yet orally professed their belief in Him, and adored Him with gestures more devoutly than others. They who were there, devised nefarious arts to keep the common people under the yoke of their sway, and also to force others to submit to that yoke: these arts it is not allowed to describe, they are so heinous. In general they are such as are mentioned in the work on Heaven and Hell (n. 580), The mountains on which they dwelt, are meant in the Apocalypse by "the seven mountains," and those who were there are described by the woman sitting upon the scarlet beast: I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads, and ten horns: she had on the forehead a name written, mystery, Babylon the great, mother of the whoredoms and abominations of the earth: the seven heads are seven mountains, on which the woman sitteth (Apoc. 17:3, 5, 9). By "a woman" in the internal sense, is meant the church, here in the opposite sense, a profane religion; by "the scarlet beast," the profanation of celestial love; by "the seven mountains," the profane lobe of ruling. These are concerning their habitations in the west. The reason why they dwell distinct according to quarters is, because all in the spiritual world are carried into that quarter, and into that part of it, which corresponds to their affections and loves, and no one to any other place; concerning which see the work on Heaven and Hell, where it treats of the four quarters of heaven (n. 141-153). In general, all the consultations of the Babylonish race tend to this, that they may dominate, not only over heaven, but over the whole earth, and thus that they may possess heaven and earth, obtaining each by means of the other, To effect this, they continually devise and batch new statutes and new doctrinals. They make the same endeavor also in the other life as they made in the world, for every one after death is such as he was in the world, especially as to his religion. It was granted me to hear certain of the primates consulting about a doctrine, which was to be a rule for the people: it consisted of many articles, but they all tended to this; that they might obtain dominion over the heavens, and the earth, and that they might have all power for themselves, and the Lord none. These doctrinals were after. wards read before the bystanders, and thereupon a voice was heard from heaven, declaring, that they were dictated from the deepest hell, though the hearers did not know it; which was further confirmed by this; that a crowd of devils from that hell, of the blackest and direst appearance, ascended, and tore those doctrinals from them, not with their hands, but with their teeth, and carried them down to their hell. The people who saw it were astounded.

59. IV. Why they were there tolerated, until the day of the Last Judgment. The reason was, because it is from Divine order that all who can be preserved, shall be preserved, even until they can no longer be among the good. Therefore all those are preserved, who can emulate spiritual life in externals, and present it in a moral life, as if it were therein, whatever they may be as to faith and love in Internals; so also those are preserved who are in external holiness, though not in internal. Such were many of that nation, for they could speak piously with the common people, and adore the Lord in a holy manner to implant religion in their minds, and lead them to think of heaven and hell, and could

hold them in doing goods by preaching works. Thus they were able to lead many to a life of good, and therefore into the way to heaven; on which account also, many of that religion were saved, although few of their leaders. For these are such as the Lord means by: False prophets, who come in sheep's clothing, but inwardly are ravening wolves (Matt. 7:15). By "prophets," in the internal sense of the Word, are meant those who teach truth, and by it lead to good; and by "false prophets," those who teach falsity, and seduce by it. They are also like the scribes and Pharisees, who are described by the Lord in these words: They sit in Moses' seat; all things that they bid you observe, observe and do, but do not according to their word; for they say and do not; all their works they do to be seen of men; they shut up the kingdom of the heavens against men, but go not in themselves: they eat widows' houses, for a pretence pouring forth long prayers. Woe unto you, hypocrites, ye make clean the outside of the cup and platter, but within they are full of rapine and iniquity; cleanse first the inside of the cup and platter, that the outside may be clean also; ye are like whited sepulchres, which appear outwardly beautiful, but within are full of the bones of the dead: thus ye outwardly appear just before men, but within ye are full of hypocrisy and iniquity (Matt. 23:1-34). Another reason moreover why they were tolerated was, because every man after death retains his religious principles that he has acquired in the world; into which therefore he is introduced, when first he comes into the other life. Now with this nation, the religious principle was implanted by those who gave an oral preference to sanctity, and feigned holy gestures, and moreover, impressed the people with a belief that they could be saved through them; hence also they were removed, but were preserved among their own. But the principal reason was, that all are preserved from one judgment to another, who live a life similar to a spiritual life in externals, and emulate as it were a pious and holy internal; by whom the simple may receive instruction and guidance: for the simple in faith and heart look no farther than to see what is external, and apparent before the eyes. Hence all such were tolerated from the commencement of the Christian church, until the day of the judgment. That a Last Judgment has existed twice before, and now exists for the third time, was shown above. Of all these "the former heaven" consisted, and they are meant in the Apocalypse (20:5, 6) by "those who are not of the first resurrection." But since they were such as above described, that heaven was destroyed, and they of the second resurrection were cast out. But it ought to be known that they only were preserved who suffered themselves to be held in bonds by laws both civil and spiritual, they being capable of living together in society; nevertheless they who could not be held in bonds by those laws were not preserved, but were cast into hell long before the day of the Last Judgment: for societies are continually purified and purged from such. Hence, they who led a wicked life, who enticed the common people to do evils, and entered on abominable arts, such as exist among spirits in the hells (see the work on Heaven and Hell, n. 580), were cast out of societies, and this in their turns. In like manner also those who are interiorly good are removed from societies, lest they should be contaminated by those who are interiorly evil; for the good perceive the interiors, and therefore pay no regard to the exteriors, except just so far as they agree with the interiors; they are sent in their turns to places of instruction (concerning which see the work on Heaven and Hell, n. 512-520), and are carried thence into heaven; for "the new heaven" is formed of them, and they are meant by "those who are of the first resurrection." These things are said that it may be known, why so many of the Papal religion were tolerated and preserved until the day of the Last Judgment; but more will be said on the same subject in the following article, where "the first heaven" which passed away is to be treated of.

60. V. How they were destroyed, and their habitations made a desert. This I will here describe in a few words; more fully in the Explanation of the Apocalypse. That Babylonia there treated of has been destroyed, no one but he who saw it can know, and it was given me to see how the Last Judgment was brought about and accomplished upon all, especially upon those of Babylon. I, therefore, will describe it This was granted me, principally, in order to reveal to the world, that all things predicted in the Apocalypse are Divinely inspired, and that the Apocalypse is a prophetic book of the Word. For if this were not revealed to the world, and at the same time the internal sense which is in each expression there, as in each expression of the Prophets of the Old Testament, that book might be rejected,

on account of not being understood; which would produce such incredulity, that the things there said would not be held worthy of belief, nor that any such Last Judgment would come; in which unbelief those of the Babylon would confirm themselves more than others. Lest this should be, it pleased the Lord to make me an eye-witness. But all that I saw of the Last Judgment upon those of the Babylon, or of the destruction of Babylon, cannot be here adduced, being in itself sufficient to fill a volume. In this place I shall merely relate certain general things, reserving the particulars for the Explanation of the Apocalypse. Inasmuch as the Babylonish nation was settled in and extended over many tracts in the spiritual world, and had formed to itself societies in all the quarters there (as was shown above, n. 58), I will describe how they were destroyed separately in each quarter.

61. Destruction was effected after visitation, for visitation always precedes. The act of exploring what the men are, and moreover the separation of the good from the evil, is visitation; and the good are then removed, and the evil are left behind. This having been done, there were great earthquakes, from which they perceived that the Last Judgment was at hand, and trembling seized them all. Then those who dwelt in the southern quarter, and especially in the great city there (see n. 58), were seen running to and fro, some with the intention of betaking themselves to flight, some of hiding themselves in the crypts, others of hiding in the cells and caves where their treasures were, out of which others again carried anything they could lay their

hands on. But after the earthquakes there burst up an ebullition from below, which overturned everything in the city and in the region round it. After this ebullition came a vehement wind from the east which laid bare, shook, and overthrew everything to its foundations, and then all who were there were led forth, from every part, and from all their hiding-places, and cast into a sea of black waters: those who were cast into it, were many myriads. Afterwards from that whole region a smoke ascended, as after a conflagration, and finally a thick dust, which was borne by the east wind to the sea, and strewn over it; for their treasures were turned into dust, with all those things they had called holy because they possessed them. This dust was strewn over the sea, because such dust signifies what is damned. At last there was seen as it were a blackness flying over that whole region, which when it was viewed narrowly appeared like a dragon; a sign that the whole of that great city and region was become a desert, This was seen, because "dragons" signify the falsities of such a religion, and "the abode of dragons" signifies the desert after their overthrow; as in Jeremiah (9:11; x. 22; 49:33; Mal. 1:3) It was also seen that some had as it were a millstone around the left arm, which was a representative of their having confirmed their abominable dogmas from the Word; a millstone signifies such things: hence it was plain what these words signify in the Apocalypse: The angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall no more be found (Apoc. 18:21). But they who were in the council, which also was in that region, but nearer to the east, in which they were consulting on the modes of enlarging their dominion, and of keeping the people in ignorance, and thence in blind obedience (see above, n. 58), were not cast into that black sea, but into a gulf which opened itself long and deep beneath and around them. Thus was the Last Judgment accomplished upon the Babylonians in the southern quarter. But the Last Judgment upon those in front in the western quarter, and upon those in the northern quarter, where the other great city stood, was thus effected. After great earthquakes, which rent everything in those quarters to the very foundations-these are the earthquakes which are meant in the Word (Matt. 24:7; Luke 21:11; likewise Apoc. 6:12; 8:5; 11:13; 16:18); and in the prophecies of the Old Testament, and not any earthquakes in this world-an east wind went forth from the south through the west into the north, and laid bare that whole region first that part of it in front in the western quarter, where the people of the dark ages dwelt underground, and afterwards the great city, which extended from that quarter even through the north to the east, and from these regions thus laid bare, all things were exposed to view. But because there were not such great riches there, no ebullition, and no sulphurous fire consuming treasures were seen, but only overturn and destruction, and at length exhalation of the whole into smoke; for the east wind went forth, blowing to and fro; it overthrew and destroyed and also swept away. The monks and common people were led forth to the number of many myriads; some were cast into the black sea, on that side of it which faces the west; some into the great southern gulf, mentioned above; some into the western gulf, and some into the hells of the Gentiles, for a part of those who lived in the dark ages were idolaters like the Gentiles, A smoke also was seen to ascend from that region, and to proceed as far as the sea; over which it hovered, depositing a black crust there; for that part of the sea into which they were cast, was encrusted over with the dust and smoke, into which their dwellings and their riches were reduced; wherefore that sea has no longer a visible existence, but in its place is seen, as it were a black soil, under which is their hell, The Last Judgment upon those who dwelt upon the mountains in the eastern quarter (see n. 58), was thus accomplished. Their mountains were seen to subside into the deep, and all those who were upon them to be swallowed up; and he whom they had placed upon one of the mountains, and whom they proclaimed to be god, was seen to become first black, then fiery, and with them to be cast headlong into hell. For the monks of the various orders who were upon those mountains, said that he was God and that they were Christ, and wherever they went, they took with them the abominable persuasion that themselves were Christ. Finally, judgment was effected upon those who dwelt more remotely in the western quarter, upon the mountains there, and who are meant by “the woman sitting upon the scarlet beast who had seven heads which are seven mountains,” of whom also something is related above (n. 58). Their mountains also were seen, some were open in the middle, where an immense chasm was made and whirled about in a spiral, into which those on the mountains were cast. Other mountains were torn up by their foundations and turned upside down, so that the summit became the base; those who were thence in the plains were inundated as with a deluge, and covered over, and those who were among them from other quarters were cast into gulfs. But the things now related are only a small part of all I saw; more will be given in the Explanation of the Apocalypse. They were effected and accomplished in the beginning of the year 1757. As regards the gulfs into which all were cast, except those who were cast into the black sea, they are many. Four of them were disclosed to me; one great gulf in the southern quarter, towards the east there; another in the western quarter, towards the south; a third in the western quarter, towards the north there; a fourth still further in the angle between the west and the north: the gulfs and the sea are their hells. These were seen, but in addition to these there are many more, which were not seen; for the hells of the Babylonish people are distinct according to the various profanations of spiritual things, which are of the good and truth of the church.

62. Thus now was the spiritual world freed from such spirits, and the angels rejoiced on account of its liberation from them, because they who were of Babylon infested and seduced all whomsoever they could, and there more than in the world; for their cunning is more malignant there, because they are spirits; for it is the spirit of each in which all his wickedness is hidden, since the spirit of the man is

what thinks, wills, intends, and plots. Many of them were explored, and it was found that they believed nothing at all, and that the heinous lust of seducing, the rich for the sake of their riches, and the poor for the sake of dominion, was rooted in their minds, and that on account of that end they kept all in the densest ignorance, thus blocking up the way to light, thus to heaven: for the way to light and to heaven is obstructed, when the knowledges of spiritual things are overwhelmed by idolatries, and when the Word is adulterated, weakened, and taken away.

63. VI. Those of them who were in the affection of truth from good were preserved. Those of the Papal nation who lived piously, and were in good, although not in truths, and still from affection desired to know truths, were taken away and carried into a certain region, in front in the western quarter, near the north, and there habitations were given them, and societies of them were instituted, and then priests from the Reformed were sent to them, who instructed them from the Word, and as they are instructed, they are accepted in heaven.

64. The state of those hereafter who come thence from the earth. Since the Last Judgment has now been accomplished, and by means of it all things are reduced by the Lord into order, and since all who are interiorly good are taken into heaven, and all who are interiorly evil are cast into hell, it is not permitted them henceforth as heretofore, to form societies below heaven and above hell, nor to have anything in common with others, but as soon as they come thither, which is after the death of each, they are

altogether separated, and after passing a certain time in the world of spirits, they are carried into their own places. They therefore who profane holy things, that is, who claim for themselves the power of opening and shutting heaven, and of remitting sins, which yet are powers belonging to the Lord alone, and who make Papal bulls equal to the Word, and have dominion for an end, are henceforth carried away immediately into that black sea, or into the gulfs, where the hells of profaners are. But it was said to me from heaven, that those of that religious persuasion who are such, do not look at all to the life after death, because they deny it in heart, but only to life in the world; and that hence they hold of no account this lot of theirs after death, which yet is to endure to eternity, but laugh at it, as a thing of nought.

X. THE FORMER HEAVEN AND ITS ABOLISHMENT.

65. IT IS said in the Apocalypse: I saw a great throne, and One sitting upon it, from whose face the earth and the heaven fled away, and their place was not found (Rev. 20:11). And afterwards: I saw a new heaven and a new earth; the first heaven and the first earth had passed away (Rev. 21:1). That by “a new heaven and a new earth,” and by the passing away of the former heaven and the former earth is not meant the visible heaven and our habitable earth, but an angelic heaven and a church, was shown above in the first article, and also in those which follow it. For the Word in itself is spiritual, and therefore treats of spiritual things; and spiritual things are the things of heaven and the church; these are expressed by natural things in the sense of the letter, because natural things serve as a basis to spiritual things, and without such a basis the Word would not be a Divine work, because it would not be complete; for the natural, which is the ultimate in Divine order, completes and makes the interiors, which are spiritual and celestial, to subsist upon it, as a house upon its foundation. Now because man has thought of the things of the Word from the natural and not from the spiritual, therefore, by “the heaven and the earth” which are mentioned here and elsewhere, they have understood none other than the heaven and earth which exist in the world of nature; hence it is that everyone expects the passing away

and destruction of these, and then also the creation of new ones. But lest they should expect this everlastingly, from age to age in vain, the spiritual sense of the Word is opened, that thus it may be known what is meant by many things in the Word, which, when thought of naturally, do not enter the understanding, and, at the same time, what is meant by “the heaven and the earth” which will pass away.

66. But before showing what is meant by “the first heaven and the first earth,” it should be known, that by “the first heaven” is not meant the heaven formed of those who have become angels from the first creation of this world to the present time, for that heaven is abiding, and endures to eternity; for all who enter heaven are under the Lord’s protection, and he who has once been received by the Lord, can never be plucked away from Him. But by “the first heaven” is meant that which was composed of others than those who have become angels, and for the most part of those who could not become angels. Who they were, and their quality, shall be told in the following pages. This heaven it is, of which it is said, that it “passed away.” It was called heaven, because they who were in it dwelt on high, forming societies upon rocks and mountains, and living in delights similar to natural ones, but still not in any that were spiritual; for very many who come from the earth into the spiritual world, believe themselves to be in heaven, when they are on high, and in heavenly joy, when they are in delights such as they had in the world. Hence it wasn’t called heaven, but “the first heaven which passed away.”

67. It is moreover to be known, that this heaven which is called "the first," did not consist of any who had lived before the Lord's coming into the world, but all were from those who lived after His coming, for as was shown above (n. 33-38) a Last Judgment is effected at the end of every church, and then the former heaven is abolished, and a new heaven is created or formed; for all who lived in an external moral life, and in external piety and sanctity, although not in any internal, were tolerated from the beginning to the end of the church provided the internals which belong to the thoughts and intentions could be held in bonds by the laws of society, civil and moral; but at the end of the church their internals are disclosed, and the judgment is then effected upon them, Hence it is that a Last Judgment has been effected upon the inhabitants of this planet twice before, and now for the third time (see above, n. 46); thus also a heaven and an earth have twice passed away before, and a new heaven and a new earth have been created; for the heaven and the earth are the church in either world, as shown above (n. 1-5). Hence it is plain, that "the new heaven and the new earth," mentioned in the prophets of the Old Testament, are not that "new heaven and new earth" mentioned in the Apocalypse, but that the former existed from the Lord when He was in the world, and that the latter exist from Him now. Concerning those in the prophets of the Old Testament, it is thus written: Behold, I am about to create a new heaven and a new earth, neither shall the former be remembered (Isa. 65:17). And in

another place: I am about to make a new heaven and a new earth (Isa. 66:22). Besides what is said in Daniel.

68. Since the first heaven which passed away is the subject now treated of, and since no one knows anything concerning it, I will describe it in order. I. Of whom the first heaven consisted. II. What its quality was. III. How it passed away.

69. I. Of whom the first heaven consisted. The first heaven was composed of all those upon whom the Last Judgment was effected, for it was not effected upon those in hell, nor upon those in heaven, nor upon those in the world of spirits, concerning which world see the work on Heaven and Hell (n. 421-520), nor upon any man yet living, but solely upon those who had made to themselves the likeness of a heaven, of whom the greater part were on mountains and rocks; these also were they whom the Lord meant by “the goats,” which He placed on the left (Matt. 25:32, 33, seq.). Hence it may appear, that the first heaven existed, not merely from Christians, but also from Mohammedans and Gentiles, who had all formed to themselves such heavens in their own places. What their quality was shall be told in a few words. They were those who had lived in the world in external and not in internal holiness; who were just and sincere for the sake of civil and moral laws, but not for the sake of Divine laws, therefore who were external or natural and not internal or spiritual men; who also were in the doctrinals of the church, and were able to teach them, although they were not in a life according to them; and who filled various offices, and did uses, but not for the sake of

uses. These, and all throughout the whole world who were like them, and who lived after the Lord’s coming, constituted “the first heaven.” This heaven therefore was such as the world and church is upon earth, among those who do good not because it is good, but because they fear the laws, and the loss of fame, honor, and gain; they who do good for no other origin, do not fear God, but men, nor do they have any conscience. In the first heaven of the Reformed, there was a large part of them, who believed that man is saved by faith alone, and had not lived the life of faith, which is charity; and who loved much to be seen of men. In all these, so long as they were associated together, the interiors were closed that they might not appear, but when the Last Judgment was at hand they were opened; and it was then found that inwardly they were obsessed by falsities and evils of every kind, and that they were against the Divine, and were actually in hell For every one after death is immediately bound to his like, the good to their like in heaven, but the evil to their like in hell, yet they do not go to them before the interiors are disclosed; in the meantime they may be consociated with those who are like them in externals. But it is to be known that all who were interiorly good thus who were spiritual, were separated from them, and elevated into heaven, and that all who were exteriorly as well as interiorly evil, were also separated from them, and cast into hell; and this from the time immediately succeeding the Lord’s advent, down to the last time, when the judgment was; and that those only were left, to form societies among themselves, who constituted the first heaven, and who were such as are described above,

70. There were many reasons why such societies, or such heavens were tolerated; the principal reason was, that by external holiness, and by external sincerity and justice, they were conjoined with the simple good, who were either in the lowest heaven, or were still in the world of spirits and not yet introduced into heaven. For in the spiritual world, there is a communication, and thence a conjunction, of all with their like; and the simple good, in the lowest heaven, and in the world of spirits, look principally to externals, yet are not interiorly evil; wherefore if these spirits had been forcibly removed from them before the appointed time, heaven would have suffered in its ultimates; and yet it is the ultimate, upon which the superior heaven subsists, as upon its own basis. That they were tolerated until the last time on this account, the Lord teaches in the following words: The servants of the householder came and said unto him, Didst thou not sow good seed in thy field, whence then are the tares? And they said, Wilt thou then that we go and gather them up? But he said, Nay, lest, whilst ye gather up the tares, ye root up at the same time the wheat with them; let both therefore grow together until the harvest, and at the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn; but gather the wheat into barns. He that hath sowed the good seed, is the Son of man; the field is the world; the good seed are the sons of the kingdom, the tares are the sons of evil; the harvest is the consummation of the age: as therefore the

tares are gathered together, and burnt with fire, so shall it be in the consummation of the age (Matt, 13:27-30, 37-40). "The consummation of this age," is the last time of the church; "the tares" are those who are interiorly evil; "the wheat" are those who are interiorly good; "the gathering the tares together, and binding them in bundles to burn," is the Last Judgment.# The like is meant in the same chapter by the Lord's parable of the fishes of every kind, which were gathered together, and the good placed in vessels, but the bad cast away; concerning which it is also said: So shall it be in the consummation of the age; the angels shall go forth, and separate the evil from the midst of the just (vers. 47-49). They are compared to fishes, because "fishes" in the spiritual sense of the Word, signify natural and external men, both good and evil; what "the just" signify may be seen below.## # "Bundles" in the Word signify the arrangement of the truths and falsities with man into series, thus also the arrangement of men in whom truths and falsities are (n. 4686, 4687, 5339, 5530, 7408, 10303). "The Son of man" is the Lord as to Divine truths (n. 1729, 1733, 2159, 2628, 2803, 2813, 3373, 3704, 7499, 8897, 9807). "Sons" are the affections of truth from good (n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807); therefore "the sons of the kingdom" are those who are in the affections of truth from good; and "the sons of evil," those who are in the affections of falsity from evil; whence the latter are called tares," and the former "good seed," for "tares" signify falsity from evil, and "good seed," truth from good; "the seed of the field" is truth from good, in man, from the Lord

(n. 1940, 3038, 3310, 3373, 10248, 10249). “Seed” in the opposite sense is falsity from evil (n. 10249). “The seed of the field” is also the nutrition of the mind by Divine truth from the Word and “sowing” is instruction (n. 6158, 9272). “The consummation of the age” is the last time of the church (n. 4535, 10622). ## “Fishes,” in the spiritual sense of the Word, signify scientifics, which belong to the natural or external man, and hence also natural or external men, both evil and good (n. 40, 991). Animals of all kinds correspond with such things as are with man (n. 45, 46, 246, 714, 716, 719, 2179, 2180, 3519, 9280, 10609). In the Word, they to whom the Lord’s justice and merit are attributed, are called “just”; they to whom their own justice and merit are attributed, are called “unjust” (n. 3686, 5069, 9263).

71. II. What the quality of the first heaven was, may be concluded from the things already said of it; as also from this, that they who are not spiritual by acknowledgment of the Divine, by a life of good, and by the affection of truth, and still appear as spiritual by external holiness, by discoursing on Divine things, and by sincerities for the sake of themselves and the world, rush into the abominations which agree with their lusts, when they are left to their own internals; for nothing withholds them, neither fear of God, nor faith, nor conscience. Hence it was, that as soon as they who were in the first heaven were let into their interiors, they appeared conjoined with the hells.

72. III. How the first heaven passed away, was described before, in describing the Last Judgment upon the

Mohammedans and Gentiles (n. 50, 51); and upon the Papists (n. 61-63), since they also in their own places were constituents of the first heaven, It remains that something be said of the Last Judgment upon the Reformed, who are also called Protestants and Evangelical, or how the first heaven composed of them passed away; for, as was said above, judgment was effected upon those only of whom the first heaven consisted, After being visited, and let into their own interiors, they were separated from each other, and divided into classes according to evils and falsities therefrom, and according to falsities and evils therefrom, and were cast into hells corresponding to their loves. Their hells surrounded the middle region on all sides, for the Reformed were in the middle, the Papists around them, the Mohammedans around the Papists, and the Gentiles in the outmost circuit (see n. 48). Those who were not cast into hells, were cast out into deserts; but there were some sent down to the plains in the southern and northern quarters, there to form societies, and be instructed and prepared for heaven; these are they who were preserved. But how all these things were accomplished, cannot be described in particular in this place, for the judgment upon the Reformed was of longer continuance than upon others, and was effected by successive changes. Now since much that is worthy of mention was then heard and seen, I will present the particulars in their own order in the Explanation of the Apocalypse.

XI. THE STATE OF THE WORLD AND OF THE CHURCH HEREAFTER.

73. THE STATE of the world hereafter will be altogether similar to what it has been heretofore, for the great change which has taken place in the spiritual world, does not induce any change in the natural world as to the external form; so that after this there will be civil affairs as before, there will be peace, treaties, and wars as before, with all other things which belong to societies in general and in particular, The Lord said that: In the last times there will be wars, and then nation will rise against nation, and kingdom against kingdom, and there will be famines, pestilences, and earthquakes in divers places (Matt. 24:6, 7). This does not signify that such things will exist in the natural world, but that the things corresponding with them will exist in the spiritual world: for the Word in its prophecies does not treat of the kingdoms on earth, nor of the nations there, thus neither concerning their wars, nor of famines, pestilences, and earthquakes there, but of such things as correspond to them in the spiritual world; what these things are, is explained in the Arcana Coelestia, and a collection of passages on the subject may be seen below.# But as for the state of the church, this it is which will be dissimilar hereafter; it will be similar indeed as to the external appearance, but dissimilar as to the internal. As to the external appearance divided churches will exist as heretofore, their doctrines will be taught as heretofore; and

the same religions as now will exist among the Gentiles. But henceforth the man of the church will be in a more free state of thinking on matters of faith, thus on the spiritual things which relate to heaven, because spiritual freedom has been restored to him. For all things in the heavens and in the hells are now reduced into order, and all thought concerning Divine things and against the Divine inflows from thence; from the heavens all thought which is in harmony with Divine things, and from the hells all which is against Divine things. But man does not observe this change of state in himself, because he does not reflect upon it, and because he knows nothing of spiritual freedom and of influx; nevertheless it is perceived in heaven, and also by man himself after his death. Because spiritual freedom has been restored to man, therefore the spiritual sense of the Word has now been disclosed, and by it interior Divine truths have been revealed; for man in his former state would not have understood them, and he who would have understood them, would have profaned them. That man has freedom by means of the equilibrium between heaven and hell, and, that man cannot be reformed except in freedom, may be seen in the work on Heaven and Hell (n. 597 at the end). # That “wars” in the Word signify spiritual combats (n. 1659, 1664, 8295, 10455). Hence all “the arms of war,” as “the bow,” “the sword,” “the shield,” signify something of spiritual combat (n. 1788, 2686). “Kingdoms” signify churches as to truths and as to falsities (n. 1672, 2546). “Nations” signify those in the church who are in goods and who are in evils (n. 1059, 1159, 1205, 1258, 1260, 1416, 1849, 4574, 8005, 6306, 6858, 8054, 8317, 9320, 9327). “Famine” signifies a defect of the knowledges of good and truth (n. 1480, 3364, 5277, 5278, 5281, 5300, 5360, 5376, 5893). It also signifies the desolation of the church (n. 5279, 5415, 5576, 6110, 6144, 7102). “Pestilence” signifies the vastation and consummation of good and truth (n. 7102, 7505, 7507, 7511). “Earthquakes” signify changes of the state of the church (n. 3355).

74. I have had various conversations with angels, concerning the state of the church hereafter. They said that they know not things to come, for the knowledge of things to come belongs to the Lord alone; but they know that the slavery and captivity in which the man of the church was formerly, has been taken away, and that now, from restored freedom, he can better perceive interior truths, if he wills to perceive them; and thus be made more internal, if he wills to become so; but that still they have slender hope of the men of the Christian church, but much of some nation far distant from the Christian world, and therefore removed from infesters, which nation is such that it is capable of receiving spiritual light, and of being made a celestial-spiritual man, and they said, that at this day interior Divine truths are revealed in that nation, and are also received in spiritual faith, that is, in life and heart, and that they adore the Lord.

The White Horse (1758)

Translated by John Whitehead, 1892

THE WHITE HORSE MENTIONED IN THE APOCALYPSE CHAPTER 19

(1) In the Apocalypse of John the Word is thus described as to its spiritual or internal sense: I saw heaven opened, and behold a white horse, and He that sat upon him was called faithful and true, and in justice He doth judge and make war. His eyes were as a flame of fire; and upon His head were many diadems; and He hath a name written that no one knew but He Himself. And He was clothed with a vesture dipped in blood; and His name is called the Word of God. And the armies which were in the heavens followed Him upon white horses, clothed in fine linen white and clean. And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords (19:11-14, 16). No one can know what each of these expressions involves, except from the internal sense. It is manifest that every expression is in some respect representative and significative: as when it is said, that “heaven was opened;” that there was “a white horse;” that “there was One sitting upon him;” that “in justice He doth judge and make war;” that “His eyes were as a flame of fire;” that “on His head were many diadems;” that “He had a name that no man knew but He Himself;” that “He was clothed with a vesture

dipped in blood;” that “the armies which were in heaven followed Him upon white horses;” that “they were clothed in fine linen white and clean;” and that “on vesture and on His thigh He had a name written.” It is expressly said, that it is “the Word” which is here described, and the Lord who is the Word; for it is said, “His name is called the Word of God;” and afterwards, “He hath on His vesture and on His thigh a name written, King of kings and Lord of lords.” From the interpretation of each, expression it evidently appears, that the Word is here described as to its spiritual or internal sense. By “heaven being opened” is represented and signified, that the internal sense of the Word is seen in heaven, and thence by those in the world to whom heaven is opened. “The horse,” which was white, represents and signifies the understanding of the Word as to its interiors; that this is the signification of “a white horse,” will be shown presently. That “He that sat upon him” is the Lord as to the Word, thus the Word, is manifest, for it is said, “His name is called the Word of God;” who, from good, is called “faithful and judging in justice;” and from truth, is called “true, and who maketh war in justice;” for the Lord Himself is justice. “His eyes, as a flame of fire,” signify the Divine truth, from the Divine good of His Divine love. “The many diadems upon His head,” signify all the goods and truths of faith. “Having a name written that no one knew but He Himself,” signifies that the quality of the Word in the internal sense is seen by no one but Himself, and those to whom He reveals it. “Clothed in a vesture dipped in blood,” signifies the Word in the letter, to which violence has been offered. "The armies in the heavens which followed Him upon white horses," signify those who are in the understanding of the Word as to its interiors. "Clothed in fine linen, white and clean," signify the same persons in truth from good. "Upon His vesture and upon his thigh a name written" signifies truth and good, and their quality. From these particulars, and from those which precede and follow in that chapter, it is evident, that therein is predicted, that about the last time of the church the spiritual or internal sense of the Word would be opened; but what would come to pass at that time, is also described there (verses 17-21). That this is the signification of the words mentioned, it is unnecessary to prove in this place, as they are particularly explained in The Arcana Coelestia; where it is shown, That the Lord is the Word, because He is the Divine truth (n. 2533, 2803, 2884, 5272, 7835). That the Word is the Divine truth (n. 4692, 5075, 9987). That because the Lord is justice, therefore it is said, that "He who sat upon the horse in justice doth judge and make war;" and that the Lord is called "justice" for this reason, because of His own power He has saved the human race (n. 1813, 2025-2027, 9715, 9809, 10019, 10152). And that "justice" is the merit which belongs to the Lord alone (n. 9715, 9979). That "His eyes, as a flame of fire," signify the Divine truth from the Divine good of the Divine love, is, because "the eyes" signify the understanding and the truth of faith (n. 2701, 4403-4421, 4523-4534, 6923, 9051, 10569); and "a flame of fire" signifies the good of love (n. 934, 4906, 5215, 6314, 6832). That "the diadems which were upon His head" signify all the goods and truths of faith (n. 114, 3858, 6335, 6640, 9863, 9865, 9868, 9873, 9905). That "He hath a name written which no one knew but He Himself," signifies that the quality of the Word in the internal sense is seen by no one but Himself, and those to whom He reveals it, is because "a name" signifies the quality of a thing (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3237, 3421, 6674, 9310). That "clothed in a vesture dipped in blood," signifies the Word in the letter, to which violence has been offered, is because "a vesture" signifies truth because it clothes good (n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10536); especially truth in the ultimates, thus the Word in the letter (n. 5248, 6918, 9158, 9212); and because "blood" signifies violence offered to truth by falsity (n. 374, 1005, 4735, 5476, 9127). That "the armies in heaven followed Him upon white horses," signify those who are in the understanding of the Word as to its interiors, is because "armies" signify those who are in the truths and goods of heaven and the church (n. 3448, 7236, 7988, 8019). And "a horse" signifies the understanding (n. 3217, 5321, 6125, 6400, 6531, 6534, 7024, 8146, 8318). And "white" signifies truth which is in the light of heaven, consequently interior truth (n. 3301, 3993, 4007, 5319). That "clothed in fine linen white and clean," signifies the same persons in truth from good, is because "fine linen," or "linen," signifies truth from a celestial origin, which is truth from good (n. 5319, 9469). That "a name written upon the vesture and upon the thigh," signifies truth and good, and their quality, is because "a vesture" signifies truth, and "a name” quality, as observed above, and “the thigh” signifies the good of love (n. 3021, 4277, 4280, 9961, 10485). “King of kings, and Lord of lords,” is the Lord as to the Divine truth and as to the Divine good; the Lord is called “King” from the Divine truth (n. 3009, 5068, 6148). And He is called “Lord” from the Divine good (n. 4973, 9167, 9194). Hence it appears what is the quality of the Word in its spiritual or internal sense, and that there is no expression therein which does not signify something spiritual, that is, something of heaven and the church.

(2) In the prophetical parts of the Word mention is very often made of the horse, but heretofore no one has known that “a horse” signifies the understanding, and his “rider” one who is intelligent; and this possibly, because it seems strange and wonderful, that by “a horse” such a thing should be meant in the spiritual sense, and thence in the Word. But nevertheless that it is so, may evidently appear from many passages therein; some of which only I will here adduce. In the prophecy of Israel, it is said of Dan: Dan is a serpent upon the way, an arrow-snake upon the highway, that biteth the horse’s heels, so that his rider shall fall backward (Gen. 49:17, 18). No one can understand what this prophecy concerning one of the tribes of Israel signifies unless he knows what is signified by “a serpent,” and what by “a horse” and his “rider;” everyone, however, knows that there is something spiritual involved therein; what therefore each expression signifies, may be seen in The Arcana Coelestia (n. 6398-6401), where this prophecy is explained. In Habakkuk: O God, Thou didst ride upon Thy

horses. Thy chariots are salvation. Thou didst tread in the sea with Thy horses (Hab. 3:8, 16). That "horses" here signify what is spiritual, is evident, for they are said concerning God; in any other sense, what could be meant by saying, that "God rides upon His horses, and that He treads upon the sea with horses?" In like manner in Zechariah: In that day, there shall be upon the bells of the horses, holiness unto Jehovah (Zech. 14:20). In the same: In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness (Zech. 12:4). It treats there of the vastation of the church, which takes place when there no longer remains the understanding of any truth; and which is described thus by "the horse and his rider;" what else could be the meaning of "smiting every horse with astonishment," and of "smiting the horse of the people with blindness"? What has this to do with the church? In Job: God hath caused her to forget wisdom, neither hath He imparted to her intelligence: what time she lifteth up herself on high, she scorneth the horse and his rider (39:17-19 seq.). That "the horse" here signifies the understanding, is manifestly evident. In like manner in David, where it is said: He rideth upon the word of truth (Ps. 45:4). And in many other passages. Moreover, who can know the reason why Elijah and Elisha were called "the chariot of Israel and the horsemen thereof;" and why "the boy of Elisha saw the mountain full of horses and chariots of fire;" except it be known what is signified by "chariots," and what was represented by “Elijah and Elisha”? For Elisha said to Elijah: My father, my father, the chariot and horsemen of Israel and the horsemen thereof (2 Kings 2:11, 12). And Joash the king said to Elisha: My father, my father, the chariot of Israel and the horsemen thereof (2 Kings 13:14). And, speaking of the boy of Elisha, it is said: Jehovah opened the eyes of the boy of Elisha, and he saw and behold the mountain was full of horses and chariots of fire round about Elisha (2 Kings 6:17). The reason why Elijah and Elisha were called “the chariot of Israel and the horsemen thereof,” is because they both represented the Lord as to the Word, and “a chariot” signifies doctrine from the Word, and “horsemen” intelligence. That “Elijah” and “Elisha” represented the Lord as to the Word, may be seen in The Arcana Coelestia (n. 5247, 7643, 8029, 9327). And that “chariots” signify doctrine drawn from the Word (n. 5321, 8215).

(3) That a horse signifies the understanding, is from no other source than from the representatives in the spiritual world. In that world horses are frequently seen, and persons sitting upon horses, and also chariots; and there everyone knows that they signify intellectual and doctrinal things. I have often observed, when any were thinking from their understanding, that at such times they appeared as if riding on horses; their meditation was thus represented before others, they themselves not knowing it. There is also a place there, where many assemble who think and speak from the understanding concerning the truths of doctrine; and when others approach, they see, the whole plain full of

chariots and horses; and novitiate spirits, who wonder whence this is, are instructed that it is an appearance resulting from their intellectual thought. That place is called the assembly of the intelligent and the wise. I have likewise seen bright horses and chariots of fire, when some were taken up into heaven, which was a sign that they were then instructed in the truths of heavenly doctrine, and became intelligent, and thus were taken up; on seeing which, it occurred to my mind, what is signified by "the chariot of fire and the horses of fire by which Elijah was taken up into heaven;" and what is signified by "the horses and chariots of fire" that were seen by the young man of Elisha, when his eyes were opened.

(4) That such is the signification of "chariots" and "horses" was well known in the ancient churches; for those churches were representative churches, and with those who were in them, the science of correspondences and representations was the chief of all sciences. The signification of the horse, as being understanding, was derived by the wise round about, even to Greece, from those churches. Hence it was, when they would describe the sun, in which they placed their God of wisdom and intelligence, that they attributed to it a chariot and four horses of fire. And when they would describe the God of the sea, since by the sea were signified sciences derived from the understanding, that they also attributed horses to him. And when they would describe the origin of the sciences from the understanding, they represented it by a winged horse, which with its hoof broke open a fountain, at which sat nine virgins called the

sciences. For from the ancient churches they received the knowledge that “the horse” signifies the understanding; “wings,” spiritual truth; “the hoof,” what is scientific from the understanding; and “a fountain,” doctrine from which sciences are derived. Nor is anything else signified by “the Trojan horse,” than an artificial contrivance devised by their understanding for the purpose of destroying the walls. Even at this day, when the understanding is described after the manner received from those ancients, it is usual to figure it by a flying horse or Pegasus; so, likewise, doctrine is described by a fountain, and the sciences by virgins; but scarcely anyone knows that “the horse,” in the mystic sense, signifies the understanding; still less that those significatives were derived by the Gentiles from the ancient representative churches.

(5) Since “the White Horse” signifies the understanding of the Word as to its spiritual or internal sense, those particulars concerning the Word and that sense, which are shown in The Arcana Coelestia, are here subjoined: for in that work the whole contents of Genesis and Exodus are explained according to the spiritual or internal sense of the Word.

(6) THE WORD, AND ITS SPIRITUAL OR INTERNAL SENSE, FROM THE ARCANA COELESTIA. The necessity and excellence of the Word. From the light of nature nothing is known concerning the Lord, concerning heaven and hell, concerning the life of man after death, nor concerning the Divine truths by which man acquires spiritual and eternal life (n. 8944, 10318, 10319, 10320).

This may appear manifest from the consideration, that many, and among them men of learning, do not believe those things, although they are born where the Word is, and are thereby instructed concerning them (n. 10319). Therefore it was necessary that there should be some revelation from heaven because man was born for heaven (n. 1775). Therefore in every age of the world there has been a revelation (n. 2895). Of the various kinds of revelation which have successively been made on this earth (n. 10355, 10632). To the most ancient men, who lived before the flood, whose time was called the golden age, there was an immediate revelation, and thence Divine truth was inscribed on their hearts (n. 2896). The ancient churches, which existed after the flood, had a historical and prophetical Word (n. 2686, 2897): concerning which churches see The New Jerusalem and its Heavenly Doctrine (n. 247). Its historical parts were called The Wars of Jehovah, and its prophetical parts, Enunciations (n. 2897). That Word, as to inspiration was like our Word, but accommodated to those churches (n. 2897). It is mentioned by Moses (n. 2686, 2897). But that Word is lost (n. 2897). Prophetical revelations were also made to others, as appears from the prophecies of Balaam (n. 2898). The Word is Divine in all and every particular part (n. 639, 680, 10321, 10637). The Word is Divine and holy as to every point and iota, from experience (n. 1349). How it is explained at this day, that the Word is inspired as to every iota (n. 1886). The church is especially where the Word is, and where the Lord is thereby known, and Divine truths are revealed (n. 3857, 10761). But it does not follow from thence, that they are of the church, who are born where the Word is, and where the Lord is thereby known; but they who, by means of truths from the Word, are regenerated by the Lord, who are they who live according to the truths therein, consequently, who lead a life of love and faith (n. 6637, 10143, 10153, 10578, 10645, 10829).

(7) The Word is not understood, except by those who are enlightened. The human rational faculty cannot comprehend Divine, nor even spiritual things, unless it be enlightened by the Lord (n. 2196, 2203, 2209, 2654). Thus they only who are enlightened comprehend the Word (n. 10323). The Lord enables those who are enlightened to understand truths, and to discern those things which appear to contradict each other (n. 9382, 10659). The Word in its literal sense appears inconsistent, and in some places seems to contradict itself (n. 9025). And therefore by those who are not enlightened, it may be so explained and applied, as to confirm any opinion or heresy, and to defend any worldly and corporeal love (n. 4738, 10339, 10401). They are enlightened from the Word, who read it from the love of truth and good, but not they who read it from the love of fame, of gain, or of honor, thus from the love of self (n. 9382, 10548, 10549, 10550) They are enlightened who are in the good of life, and thereby in the affection of truth (n. 8694). They are enlightened whose internal is open, thus who as to their internal man are capable of elevation into the light of heaven (n. 10401, 10402, 10691, 10694). Enlightenment is an actual opening of the interiors of the

mind, and also an elevation into the light of heaven (n. 10330). There is an influx of holiness from the internal, that is, from the Lord through the internal, with those who regard the Word as holy, though they themselves are ignorant of it (n. 6789). They are enlightened, and see truths in the Word, who are led by the Lord, but not they who are led by themselves (n. 10638). They are led by the Lord, who love truth because it is truth, who also are they that love to live according to Divine truths (n. 10578, 10645, 10829). The Word is vivified with man according to the life of his love and faith (n. 1776). The things derived from one's own intelligence have no life in themselves, because from man's proprium there is nothing good (n. 8941, 8944). They cannot be enlightened who have much confirmed themselves in false doctrine (n. 10640). It is the understanding which is enlightened (n. 6608, 9300). The understanding is the recipient of truth (n. 6242, 6608, 10659). In regard to every doctrine of the church, there are ideas of the understanding and of the thought thence, according to which the doctrine is perceived (n. 3310, 3825). The ideas of man during his life in the world are natural, because man then thinks in the natural; but still spiritual ideas are concealed therein, with those who are in the affection of truth for the sake of truth, and man comes into these ideas after death (n. 3310, 5510, 6201, 10236, 10240, 10550). Without ideas of the understanding, and of the thought thence, on any subject, there can be no perception (n. 3825). Ideas concerning the things of faith are laid open in the other life, and their quality is seen by the angels, and man is then conjoined with others according to those ideas, so far as they proceed from the affection which is of love (n. 1869, 3320, 5510, 6201, 8885). Therefore the Word is not understood except by a rational man; for to believe anything without an idea thereof, and without a rational view of the subject, is only to retain in the memory words destitute of all the life of perception and affection, which is not believing (n. 2533). It is the literal sense of the Word which admits of enlightenment (n. 3619, 9824, 9905, 10548).

(8) The Word cannot be understood except by means of doctrine from the Word. The doctrine of the church must be from the Word (n. 3464, 5402, 6832, 10763, 10765). The Word without doctrine is not understood (n. 9025, 9409, 9424, 9430, 10324, 10431, 10582). True doctrine is a lamp to those who read the Word (n. 10401). Genuine doctrine must be from those who are in enlightenment from the Lord (n. 2510, 2516, 2519, 2524, 10105). The Word is understood by means of doctrine formed by one enlightened (n. 10324). They who are in enlightenment form for themselves doctrine from the Word (n. 9382, 10659). What is the difference between those who teach and learn from the doctrine of the church, and those who teach and learn from the sense of the letter of the Word alone (n. 9025). They who are in the sense of the letter of the Word without doctrine, do not come into any understanding concerning Divine truths (n. 9409, 9410, 10582). They may fall into many errors (n. 10431). They who are in the affection of truth for the sake of truth, when

they become adults, and can see from their own understanding, do not simply abide in the doctrinals of their churches, but examine from the Word whether they be true or not (n. 5402, 5432, 6047). Otherwise everyone would have truth from another, and from his native soil, whether he were born a Jew or a Greek (n. 6047). Nevertheless such things as are become matters of faith from the literal sense of the Word, are not to be extinguished till after a full view (n. 9039). The true doctrine of the church is the doctrine of charity and faith (n. 2417, 4766, 10763, 10765). The doctrine of faith does not constitute the church, but the life of faith, which is charity (n. 809, 1798, 1799, 1834, 4468, 4677, 4766, 5826, 6637). Doctrinals are of no account, unless one lives according to them; and everyone may see they are for the sake of life, and not merely for the memory and thought thence derived (n. 1515, 2049, 2116). In the churches at this day the doctrine of faith is taught, and not the doctrine of charity, the latter being rejected to a science, which is called moral Theology (n. 2417). The church would be one, if they should be acknowledged as men of the church from the life, thus from charity (n. 1285, 1316, 2982, 3267, 3445, 3451, 3452). How much superior the doctrine of charity is to that of faith separate from charity (n. 4844). They who know nothing concerning charity, are in ignorance with respect to heavenly things (n. 2435). They who only hold the doctrine of faith, and not that of charity, fall into errors; which errors are also described (n. 2383, 2417, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623-7677, 7752-7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555). They who are only in the doctrine of faith, and not in the life of faith, which is charity, were formerly called the uncircumcised, or Philistines (n. 3412, 3413, 3463, 8093, 8313, 9340). The ancients held the doctrine of love to the Lord and of charity towards the neighbor, and made the doctrine of faith subservient thereto (n. 2417, 3419, 4844, 4955). Doctrine formed by one enlightened may afterwards be confirmed by things rational and scientific; and that thus it is more fully understood, and is corroborated (n. 2553, 2719, 2720, 3052, 3310, 6047). See more on this subject in The New Jerusalem and its Heavenly Doctrine (n. 51). They who are in faith separate from charity, would have the doctrinal of the church simply believed, without any rational intuition (n. 3394). It is not the mark of a wise man to confirm a dogma, but to see whether it be true before it is confirmed; and that this is the case with those who are in enlightenment (n. 1017, 4741, 7012, 7680, 7950). The light of confirmation is a natural light, and not spiritual, and may exist even with the evil (n. 8780). All things, even falsities, may be so far confirmed, as to appear like truths (n. 2482, 2490, 5033, 6865, 8521).

(9) In the Word there is a spiritual sense, which is called the internal sense. No one can know what the spiritual or internal sense of the Word is, unless he knows what correspondence is (n. 2895, 4322). Each and all things, even the most minute, which are in the natural world, correspond to spiritual things, and thence signify them (n. 2890-2893, 2897-3003, 3213-3227). The spiritual things to

which natural things correspond, as assume another appearance in the natural, so that they are not recognized (n. 1887, 2396, 8920). Scarcely anyone knows wherein resides the Divine of the Word, when nevertheless it is in its internal and spiritual sense, which at this day is not known even to exist (n. 2980, 4989). The mystical contents of the Word are no other than those of its internal or spiritual sense, which treats of the Lord, of the glorification of His Human, of His kingdom, and of the church, and not of the natural things which are in the world (n. 4923). The prophetic writings are in many places unintelligible, and therefore of no use, without the internal sense, illustrated by examples (n. 2608, 8020, 8398). As for instance, with respect to what is signified by “the white horse” in Revelation (n. 2760 seq.). What by “the keys of the kingdom of the heavens,” that were given to Peter, see the preface to Genesis 22, and n. 9410. What by “flesh,” “blood,” “bread,” and “wine,” in the Holy Supper (n. 8682). What by the prophecies of Jacob concerning his sons (Gen. 49; n. 6306, 6333-6465). What by many prophecies concerning Judah and Israel, which by no means tally with that nation, nor in the sense of the letter have any coincidence with their history (n. 6331, 6361, 6415, 6438, 6444). Besides many other instances (n. 2608). More may be seen of the nature of correspondence in the work on Heaven and Hell (n. 87-115 and 303-310). Of the internal or spiritual sense of the Word in a summary (n. 1767-1777, 1869-1879). In each and all things of the Word there is an internal sense (n. 1143, 1984, 2135, 2333, 2395, 2495, 2619). Such things do not appear in the sense of the letter, but nevertheless they are within it (n. 4442).

(10) The internal sense of the Word is especially for the angels, and it is also for men. In order that it may be known what the internal sense is, the quality thereof, and whence it is, it may here be observed in general, that thought and speech in heaven are different from thought and speech in the world; for in heaven they are spiritual, but in the world natural; when, therefore, man reads the Word, the angels who are with him perceive it spiritually, whilst men perceive it naturally; hence it follows, that angels are in the internal sense, whilst men are in the external sense; but that nevertheless these two senses make a one by correspondence. That angels not only think spiritually, but also speak spiritually; that they are likewise present with man; and that they have conjunction with man by means of the Word, may be seen in the work on Heaven and Hell, where it treats of The Wisdom of the Angels of Heaven (n. 265-275). Of their Speech (n. 234-245). Of their Conjunction with Man (n. 291-302). And of their Conjunction by the Word (n. 303-310). The Word is understood differently by angels in the heavens, and by men on earth; the former perceiving the internal or spiritual sense, whilst the latter see only the external or natural sense (n. 1887, 2396). The angels perceive the Word in its internal sense, and not in its external sense, proved from the experience of those who have conversed with me from heaven, when I was reading the Word (n. 1769-1772). The ideas of the thought and also the speech of

angels are spiritual, but the ideas and speech of men natural; that therefore there is an internal sense, which is spiritual, for the use of angels, illustrated from experience (n. 2333). Nevertheless the sense of the letter of the Word serves the spiritual ideas of angels as a means of conveyance, comparatively as the words of speech do with men to convey the sense of a subject (n. 2143). The things relating to the internal sense of the Word fall into such things as are of the light of heaven, thus into angelic perception (n. 2618, 2619, 2629, 3086). Therefore those things which the angels perceive from the Word, are precious to them (n. 2540, 2541, 2545, 2551). Angels do not understand a single expression of the Word in its literal sense (n. 64, 65, 1434, 1929). They do not know the names of persons and places recorded in the Word (n. 1434, 1888, 4442, 4480). Names cannot enter into heaven, nor be pronounced there (n. 1876, 1888). All the names in the Word signify things, and in heaven they are changed into ideas of the things (n. 768, 1888, 4310, 4442, 5225, 5287, 10329). Angels also think abstractly from persons (n. 6613, 8343, 8985, 9007). How elegant the internal sense of the Word is, even where nothing but mere names occur, shown by examples from the Word (n. 1224, 1888, 2395). Many names also in series express one thing in the internal sense (n. 5905). Likewise all numbers in the Word signify things (n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3152, 4264, 6175, 9488, 9659, 10217, 10253). Spirits also perceive the Word in its internal sense in proportion as their interiors are open into heaven (n. 1771). The sense of the letter of the Word, which is the natural sense, is instantly changed into the spiritual sense with the angels, because there is a correspondence (n. 5648). And this without their hearing or knowing what is in the literal or external sense (n. 10215). Thus the sense of the letter or the external sense is only with man, and proceeds no further (n. 2015). There is an internal sense in the Word, and likewise an inmost or supreme sense, concerning which (n. 9407, 10604, 10614, 10627). The spiritual angels, or those who are in the spiritual kingdom of the Lord, perceive the Word in its internal sense; and the celestial angels, or those who are in the celestial kingdom of the Lord, perceive the Word in its inmost sense (n. 2157, 2275). The Word is for men, and also for angels, being accommodated to each (n. 7381, 8862, 10322). The Word is the means of uniting heaven and earth (n. 2310, 2493, 9212, 9216, 9357). The conjunction of heaven with man is through the Word (n. 9396, 9400, 9401, 10452). Therefore the Word is called a covenant (n. 9396). Because a covenant signifies conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632). There is an internal sense in the Word, because the Word is from the Lord, it descended through the three heavens even to man (n. 2310, 6397). And thereby it is accommodated to the angels of the three heavens and also to men (n. 7381, 8862). Hence it is that the Word is Divine (n. 2980, 4989). And it is holy (n. 10276). And it is spiritual (n. 4480). And it is Divinely inspired (n. 9094). This is inspiration (n. 9094). The regenerate man is actually in the internal sense of the

Word, although he does not know it, since his internal man, which has spiritual perception, is open (n. 10401). But with him the spiritual of the Word flows into natural ideas, and thus is represented naturally, because while he lives in the world this spiritual thinks in the natural man, so far as it comes to the perception (n. 5614). Hence the light of truth, with those who are enlightened, is from their internal, thus through the internal, from the Lord (n. 10691, 10694). Also by the same way there is an influx of holiness with those who esteem the Word holy (n. 6789). Since the regenerate man is actually in the internal sense of the Word, and in the sanctity thereof, although he does not know it, therefore after death he comes into it of himself, and is no longer in the sense of the letter (n. 3226, 3342, 3343). The ideas of the internal man are spiritual; but man during his life in the world does not attend thereto, inasmuch as they are within his natural thought, and give it its rational faculty (n. 10236, 10240, 10500). But man after death comes into those his spiritual ideas, because they are proper to his spirit, and then he not only thinks, but also speaks therefrom (n. 2470, 2478, 2479, 10568, 10604). Hence, as was said, the regenerate man knows not that he is in the spiritual sense of the Word, and that he receives enlightenment thence.

(11) In the internal or spiritual sense of the Word there are innumerable arcana. The Word in the internal sense contains innumerable things which exceed human comprehension (n. 3085, 3086). It also contains things ineffable and inexplicable (n. 1965). Which are manifest

only to angels, and are understood by them (n. 167). The internal sense of the Word contains arcana of heaven, which relate to the Lord and His kingdom in the heavens and on earth (n. 1-4, 937). Those arcana do not appear in the sense of the letter (n. 937, 1502, 2161). Many things in the writings of the prophets appear to be unconnected, which yet in the internal sense cohere without a break in a beautiful series (n. 7153, 9022). Not a single word , nor even a single iota, in its original language, can be taken from the sense of the letter of the Word, without an interruption in the internal sense; and therefore, by the Divine Providence of the Lord, the Word is preserved so entire as to every point (n. 7933). There are innumerable things in the particulars of the Word (n. 6637, 8920). And in every word (n. 1689). There are innumerable things contained in the Lord's prayer and in every particular part thereof (n. 6619). And in the precepts of the Decalogue; in the external sense whereof, notwithstanding some things are such as are known to every nation without revelation (n. 8867, 8900). In every tittle of the letter of the Word, in the original language, there is holiness, shown from heaven; see the work on Heaven and Hell (n. 260), where these words of the Lord are explained: Not one jot or one tittle shall pass from the law (Matt. 5:18). In the Word, particularly in the prophetical parts, there are two expressions which seem to signify the same thing: but one has relation to good, and the other to truth (n. 683, 707, 2516, 8339). In the Word goods and truths are conjoined in a wonderful manner, and such conjunction appears to him only who knows the internal sense (n. 10554). And thus in the Word, and in every part thereof, there is a Divine marriage and a heavenly marriage (n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022). The Divine marriage is the marriage of Divine good and Divine truth, thus it is the Lord in heaven, in whom alone there is that marriage (n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314). Jesus also signifies the Divine good, and Christ the Divine truth, and thus both signify the Divine marriage in heaven (n. 3004, 3005, 3009). This marriage is in every particular part of the Word in its internal sense, and thus the Lord is therein as to the Divine good and the Divine truth (n. 5502). The marriage of good and truth from the Lord in heaven and in the church is called the heavenly marriage (n. 2508, 2618, 2803, 3004, 3211, 3952, 6179). Therefore in this respect the Word is as it were heaven (n. 2173, 10126). Heaven is compared in the Word to a marriage, on account of the marriage of good and truth therein (n. 2758, 3132, 4434, 4834). The internal sense is itself the genuine doctrine of the church (n. 9025, 9430, 10401.) They who understand the Word according to the internal sense, know the true doctrine itself of the church, because the internal sense contains it (n. 9025, 9430, 10401). The internal of the Word is also the internal of the church, as it is likewise the internal of worship (n. 10460). The Word is the doctrine of love to the Lord, and of charity towards the neighbor (n. 3419, 3420). The Word in the literal sense is as a cloud, and in the internal sense it is glory (see the preface to Gen. 18 and n. 5922, 6343), where these words are explained: “The Lord shall come in the clouds of heaven with glory.” “Clouds” also in the Word signify the Word in the sense of the letter, and glory the Word in its internal sense (see the preface of Gen. 18 and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574). Things contained in the literal sense, respectively to those which are in the internal sense, are like rude projections round a polished optical cylinder, from which nevertheless is exhibited in the cylinder a beautiful image of a man (n. 1871). In the spiritual world they who desire and acknowledge only the sense of the letter of the Word, are represented by a deformed old woman; but they who desire and acknowledge the internal sense at the same time, are represented by a virgin beautifully clothed (n. 1774). The Word in its whole complex is an image of heaven; for the Word is the Divine truth, and the Divine truth makes heaven, and heaven relates to one man, and therefore in this respect the Word is as it were an image of man (n. 187). Heaven in one complex resembles one man, may be seen in the work on Heaven and Hell (n. 59-67). And the Divine truth proceeding from the Lord makes heaven (n. 126-140, 200-212). The Word is represented before the angels under the most beautiful and agreeable forms (n. 1767, 1768). The sense of the letter is as the body, and the internal sense as the soul of that body (n. 8943). Hence the life of the Word is from the internal sense (n. 1405, 4857). The Word is pure in the internal sense, but it does not appear so in the sense of the letter (n. 2362, 2396). The things which are in the sense of the letter are holy from the internal contents (n. 10126, 10728). The historical parts of the Word also have an internal sense, but within them (n. 4989). Thus the historical as well as the prophetical parts of the Word contain arcana of heaven (n. 755, 1659, 1709, 2310, 2333). The angels do not perceive those parts historically, but dogmatically because spiritually (n. 6884). The interior arcana contained in the historical parts are less evident to man than those contained in the prophetical parts, by reason that the mind is engaged in viewing and considering the historical transactions (n. 2176, 6597). The nature of the internal sense of the Word is further shown (n. 1756, 1984, 2004, 2663, 3033, 7089, 10604, 10614). And illustrated by comparisons (n. 1873).

(12) The Word is written by correspondences, and thus by representatives. The Word as to the sense of the letter is written by mere correspondences, that is, by such things as represent and signify the spiritual things of heaven and the church (n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899). This was done for the sake of the internal sense, which is there in every part (n. 2899). Consequently for the sake of heaven, since those who are in heaven do not understand the Word according to the sense of its letter, which is natural, but according to the internal sense, which is spiritual (n. 2899). The Lord spoke by correspondences, representatives, and significatives, because He spoke from the Divine (n. 9049, 9063, 9086, 10126, 10728). The Lord thus spoke before the world, and at the same time before heaven (n. 2533, 4807, 9049, 9063, 9086). The things spoken by the Lord went through the

whole heaven (n. 4637). The historicals of the Word are representatives, and the words significative (n. 1540, 1659, 1709, 1783, 2687). The Word could not be written in any other style, so that through it there might be communication and conjunction with the heavens (n. 2899, 6943, 9481). They greatly err, who despise the Word on account of the apparent simplicity and rudeness of its style, and who think that they would receive the Word if it had been written in a different style (n. 8783). The method and style of writing which prevailed amongst the most ancient people, was by correspondences and representatives (n. 605, 1756, 9942). The ancient wise men were delighted with the Word, because of the representatives and significatives therein, from experience (n. 2592, 2593). If a man of the Most Ancient Church had read the Word, he would have seen clearly the things contained in the internal sense, and obscurely the things contained in the external sense (n. 449). The sons of Jacob were brought into the land of Canaan, because all the places in that land, from the most ancient times, were made representative (n. 1585, 3686, 4441, 5136, 6516). And thus the Word might be there written, wherein those places should be mentioned for the sake of the internal sense (n. 3686, 4447, 5136, 6416). But nevertheless the Word, as to the external sense was changed for the sake of that nation, but not as to the internal sense (n. 10453, 10461, 10603, 10604) Many passages adduced from the Word concerning that nation, which must be understood according to the internal sense, and not according to the letter (n. 7051). Inasmuch as that nation represented the church, and the Word was written with them and concerning them, therefore Divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest: and by "Judah" in the internal sense is signified the Lord as to celestial love, and His celestial kingdom (n. 3654, 3881, 3882, 5583, 5782, 6362-6381). That it may be known what correspondences are and their nature, and what is the nature of representatives in the Word, something shall be here said concerning them. All things which correspond likewise represent, and thereby signify, so that correspondences and representations are one (n. 2890, 2897, 2971, 2987, 2989, 2990, 3002, 3225). The nature of correspondences and representations shown from experience and examples (n. 2703, 2987, 3002, 3213-3226, 3337-3352, 3472-3485, 4218-4228, 9280). The science of correspondences and representations was the chief science with the ancients (n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 6004, 7729, 10252). Especially with the Orientals (n. 5702, 6692, 7097, 7779, 9391, 10252, 10407). And in Egypt more than in other countries (n. 5702, 6692, 7097, 7779, 9391, 10407). Also with the Gentiles, as in Greece, and in other places (n. 2762, 7729). But that at this day the science of correspondences and representations is lost, particularly in Europe (n. 2894, 2895, 2994, 3630, 3632, 3747-3749, 4581, 4966, 10252). Nevertheless this science is more excellent than all other sciences, inasmuch as without it the Word cannot be understood, nor the signification of the rites of the Jewish Church which are recorded in the Word, nor can it be known what the nature of heaven is, nor what the spiritual is, nor in what manner a spiritual influx takes place into what is natural, nor how the case is with respect to the influx of the soul into the body, with many other matters (n. 4180), and in the places above cited. All things which appear before spirits and angels, are representative according to correspondences (n. 1971, 3213-3226, 3457, 3475, 3485, 9481, 9574, 9576, 9577). The heavens are full of representatives (n. 1521, 1532, 1619). Representatives are more beautiful, and more perfect, in proportion as they are more interior in the heavens (n. 3475). Representatives there are real appearances, because they are from the light of heaven which is Divine truth, and which is the very essential of the existence of all things (n. 3485). The reason why each and all things in the spiritual world are represented in the natural world, is, because what is internal assumes to itself a suitable clothing in what is external, whereby it makes itself visible and apparent (n. 6275, 6284, 6299). Thus the end assumes a suitable clothing that it may exist as the cause in a lower sphere, and afterwards that it may exist as the effect in a sphere still lower; and when the end, by means of the cause, becomes the effect, it then becomes visible, or appears before the eyes (n. 5711). This may be illustrated by the influx of the soul into the body, whereby the soul assumes a clothing of such things in the body as enable it to express all its thoughts and affections in a visible form; wherefore thought, when it flows down into the body, is there represented by such gestures and actions as correspond to it (n. 2988). The affections of the mind are manifestly represented in the face, by the variations of the countenance, so as to be there seen (n. 4791-4805, 5695). Hence it is evident, that in each and all things in nature there lies hidden a cause and an end from the spiritual world (n. 3562, 5711). Since those things which are in nature are the ultimate effects, within which are the prior things (n. 4240, 4939, 5051, 6275, 6284, 6299, 9216). That internal things are the objects represented, and external things the objects representing (n. 4292). What is further meant by correspondences and representations may be seen in the work on Heaven and Hell, where it treats of the correspondence between all things of Heaven, and all things of Man (n. 87-102). Of the Correspondence of Heaven with all things on Earth (n. 103-115). And of Representatives and Appearances in Heaven (n. 170-176). Since all things in nature are representative of spiritual and celestial things, therefore in the churches which existed in ancient times, all the externals, which were rituals, were representative, and therefore those churches were called representative churches (n. 519, 521, 2896). The church instituted with the sons of Israel was a representative church (n. 1003, 2179, 10149). All the rituals therein were externals, which represented internals, which are of heaven and the church (n. 4288, 4874). The representatives of the church and of worship ceased when the Lord came into the world and manifested Himself, because the Lord opened the internals of the church, and because all things of that church in the highest sense regarded Him (n. 4832).

(13) Of the sense of the letter, or the eternal sense of the Word. The sense of the letter of the Word is according to appearances in the world (n. 584, 926, 1719, 1720, 1832, 1874, 2242, 2520, 2533). And adapted to the conceptions of the simple (n. 2533, 9049, 9063, 9086). The Word, in the sense of the letter, is natural (n. 8783). Because what is natural is the ultimate, wherein spiritual and celestial things find their limits, and upon which they rest like a house upon its foundation; and that otherwise the internal sense of the Word, without the external, would be like a house without a foundation (n. 9360, 9430, 9433, 9824, 10044, 10436). The Word because it is such contains both a spiritual and celestial sense (n. 9407). And of consequence, that it is holy and Divine in the sense of the letter as to all and every part thereof, even to every iota (n. 639, 680, 1319, 1870, 9198, 10321, 10637). The laws enacted for the sons of Israel, although abrogated, are yet the holy Word, on account of the internal sense in them (n. 9210, 9259, 9349). Among the laws, judgments, and statutes, ordained in the Israelitish or Jewish Church, which was a representative church, there are some which are still in force both in their external and internal sense; which ought strictly to be observed in their external sense; some which may be of use, if one is so disposed; and some which are altogether abrogated (n. 9349). The Word is Divine even in those statutes which are abrogated, on account of the heavenly things which lie concealed in their internal sense (n. 10637). What the quality of the Word is in the sense of the letter, if not understood at the same time as to the

internal sense, or, what is the same thing, according to true doctrine from the Word (n. 10402). An immense number of heresies spring up from the sense of the letter of the Word without the internal sense, or without genuine doctrine drawn from the Word (n. 10401). They who are in externals without internals, cannot bear the interior things of the Word (n. 10694). The Jews were of this description and they are such also at the present day (n. 301-303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10695, 10701, 10707).

(14) The Lord is the Word. The Word in its inmost sense treats solely of the Lord, describing all the states of the glorification of His Human, that is, of its union with the Divine itself, and likewise all the states of the subjugation of the hells, and the reducing to order of all things therein, and in the heavens (n. 2249, 7014). Thus the inmost sense describes the Lord's whole life in the world, and thereby the Lord is continually present with the angels (n. 2523). Therefore the Lord alone is in the inmost part of the Word, and the Divinity and the holiness of the Word is from thence (n. 1873, 9357). The Lord's saying, that the Scripture was fulfilled concerning Him, signifies, that all things were fulfilled which are contained in the inmost sense (n. 7933). The Word signifies the Divine truth (n. 4692, 5075, 9987). The Lord is the Word because He is the Divine truth (n. 2533). The Lord is the Word also because the Word is from Him, and treats of Him (n. 2859). And because it treats of the Lord alone in its inmost sense; thus the Lord Himself is therein (n. 1873, 9357). And because in each and all things

of the Word there is a marriage of the Divine good and the Divine truth, which marriage is in the Lord alone (n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314). Divine truth is the only reality; and that in which it is, and which is from the Divine, is the only thing substantial (n. 5272, 6880, 7004, 8200). And because the Divine truth proceeding from the Lord as the sun in heaven is light there, and the Divine good is heat there; and inasmuch as all things in heaven derive their existence therefrom, as all things in the world derive their existence from light and heat, which are also in their own substances, and act by means thereof; and inasmuch as the natural world exists by means of heaven or the spiritual world; it is plain that all things which were created were created from the Divine truth, thus from the Word, according to these words in John: In the beginning was the Word, and the Word was with God, and God was the Word, and by it all things were made that were made; and the Word was made flesh (John 1:1-3, 14; n. 2803, 2884, 5272, 7830). Further particulars concerning the creation of all things from the Divine truth, consequently by the Lord, may be seen in the work on Heaven and Hell (n. 137); and more fully in the article concerning the Sun in Heaven, where it is shown that the Lord is that Sun, and that it is His Divine love (n. 116-125). And that the Divine truth is Light, and the Divine good is Heat, proceeding from that sun in heaven (n. 126-140). The conjunction of the Lord with man is effected by the Word, by means of the internal sense (n. 10375). This conjunction is effected by each and all things of the Word, and herein the Word is more wonderful than all other writings (n. 10632-10634). Since the time of writing the Word, the Lord thereby speaks with men (n. 10290). For further particulars respecting the Conjunction of Heaven with man by means of the Word, see the work on Heaven and Hell (n. 303-310).

(15) Of those who are against the Word. Of those who despise, blaspheme, and profane the Word (n. 1878). Their quality in the other life (n. 1761, 9222). They relate to the viscous parts of the blood (n. 5719). How great the danger is from profaning the Word (n. 571-582). How hurtful it is, if principles of falsity, particularly those which favor self-love and the love of the world, are confirmed by the Word (n. 589). They who are in no affection of truth for its own sake, utterly reject the things appertaining to the internal sense of the Word, and nauseate them, from experience of such in the world of spirits (n. 5702). Of some in the other life, who endeavored altogether to reject the interior things of the Word; such are deprived of rationality (n. 1879).

(16) Which are the books of the Word. The books of the Word are all those which have the internal sense; but those which have not the internal sense are not the Word. The books of the Word in the Old Testament are, THE FIVE BOOKS OF MOSES; THE BOOK OF JOSHUA; THE BOOK OF JUDGES; THE TWO BOOKS OF SAMUEL; THE TWO BOOKS OF KINGS; THE PSALMS OF DAVID; THE PROPHETS ISAIAH, JEREMIAH, LAMENTATIONS, EZEKIEL, DANIEL, HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, MALACHI. In the New Testament,

the four Evangelists, MATTHEW, MARK, LUKE, JOHN; and the APOCALYPSE. The rest have not the internal sense (n. 10325). The book of Job is an ancient book, which indeed contains an internal sense, but not in series (n. 3570, 9942).

(17) Further particulars Concerning the Word. The term "Word," in the Hebrew language, signifies various things; as speech, thought of the mind, everything that really exists, and also something (n. 9987). The Word signifies the Divine truth and the Lord (n. 2533, 4692, 5075, 9987). Words signify truths (n. 4692, 5075). They signify doctrinals (n. 1288). The ten words signify all Divine truths (n. 10688). In the Word, particularly in the prophetic parts, there are two expressions that signify one thing, and the one has relation to good and the other to truth, which are thus conjoined (n. 683, 707, 5516, 8339). It can be known only from the internal sense of the Word, what expression refers to good and what to truth; for there are proper words by which things appertaining to good are expressed, and proper words by which things appertaining to truth are expressed (n. 793, 801). And this so determinately, that it may be known merely from the words made use of, whether the subject treated of is good, or whether it is truth (n. 2722). Sometimes also one expression involves a general, and the other expression implies a certain specific particular from that general (n. 2212). There is a species of reciprocation in the Word, concerning which see n. 2240. Most expressions in the Word have also an opposite sense (n. 4816). That the internal sense proceeds regularly according to the subject predicated (n. 4502). They who

have been delighted with the Word, in the other life receive the heat of heaven, wherein is celestial love, according to the quality and degree of their delight from love (n. 1773). END OF THE WHITE HORSE. 1.THE WHITE HORSE mentioned in THE APOCALYPSE CHAPTER 19 In the Apocalypse of John the Word is thus described as to its spiritual or internal sense: I saw heaven opened, and behold a white horse, and He that sat upon him was called faithful and true, and in justice He doth judge and make war. His eyes were as a flame of fire; and upon His head were many diadems; and He hath a name written that no one knew but He Himself. And He was clothed with a vesture dipped in blood; and His name is called the Word of God. And the armies which were in the heavens followed Him upon white horses, clothed in fine linen white and clean. And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords (19:11-14, 16). No one can know what each of these expressions involves, except from the internal sense. It is manifest that every expression is in some respect representative and significative: as when it is said, that “heaven was opened;” that there was “a white horse;” that “there was One sitting upon him;” that “in justice He doth judge and make war;” that “His eyes were as a flame of fire;” that “on His head were many diadems;” that “He had a name that no man knew but He Himself;” that “He was clothed with a vesture dipped in blood;” that “the armies which were in heaven followed Him upon white horses;” that “they were clothed in fine linen white and clean;” and that “on vesture and on

His thigh He had a name written.” It is expressly said, that it is “the Word” which is here described, and the Lord who is the Word; for it is said, “His name is called the Word of God;” and afterwards, “He hath on His vesture and on His thigh a name written, King of kings and Lord of lords.” From the interpretation of each, expression it evidently appears, that the Word is here described as to its spiritual or internal sense. By “heaven being opened” is represented and signified, that the internal sense of the Word is seen in heaven, and thence by those in the world to whom heaven is opened. “The horse,” which was white, represents and signifies the understanding of the Word as to its interiors; that this is the signification of “a white horse,” will be shown presently. That “He that sat upon him” is the Lord as to the Word, thus the Word, is manifest, for it is said, “His name is called the Word of God;” who, from good, is called “faithful and judging in justice;” and from truth, is called “true, and who maketh war in justice;” for the Lord Himself is justice. “His eyes, as a flame of fire,” signify the Divine truth, from the Divine good of His Divine love. “The many diadems upon His head,” signify all the goods and truths of faith. “Having a name written that no one knew but He Himself,” signifies that the quality of the Word in the internal sense is seen by no one but Himself, and those to whom He reveals it. “Clothed in a vesture dipped in blood,” signifies the Word in the letter, to which violence has been offered. “The armies in the heavens which followed Him upon white horses,” signify those who are in the understanding of the Word as to its interiors. “Clothed in fine linen, white and clean," signify the same persons in truth from good. "Upon His vesture and upon his thigh a name written" signifies truth and good, and their quality. From these particulars, and from those which precede and follow in that chapter, it is evident, that therein is predicted, that about the last time of the church the spiritual or internal sense of the Word would be opened; but what would come to pass at that time, is also described there (verses 17-21). That this is the signification of the words mentioned, it is unnecessary to prove in this place, as they are particularly explained in The Arcana Coelestia; where it is shown, That the Lord is the Word, because He is the Divine truth (n. 2533, 2803, 2884, 5272, 7835). That the Word is the Divine truth (n. 4692, 5075, 9987). That because the Lord is justice, therefore it is said, that "He who sat upon the horse in justice doth judge and make war;" and that the Lord is called "justice" for this reason, because of His own power He has saved the human race (n. 1813, 2025-2027, 9715, 9809, 10019, 10152). And that "justice" is the merit which belongs to the Lord alone (n. 9715, 9979). That "His eyes, as a flame of fire," signify the Divine truth from the Divine good of the Divine love, is, because "the eyes" signify the understanding and the truth of faith (n. 2701, 4403-4421, 4523-4534, 6923, 9051, 10569); and "a flame of fire" signifies the good of love (n. 934, 4906, 5215, 6314, 6832). That "the diadems which were upon His head" signify all the goods and truths of faith (n. 114, 3858, 6335, 6640, 9863, 9865, 9868, 9873, 9905). That "He hath a name written which no one knew but He

Himself," signifies that the quality of the Word in the internal sense is seen by no one but Himself, and those to whom He reveals it, is because "a name" signifies the quality of a thing (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3237, 3421, 6674, 9310). That "clothed in a vesture dipped in blood," signifies the Word in the letter, to which violence has been offered, is because "a vesture" signifies truth because it clothes good (n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10536); especially truth in the ultimates, thus the Word in the letter (n. 5248, 6918, 9158, 9212); and because "blood" signifies violence offered to truth by falsity (n. 374, 1005, 4735, 5476, 9127). That "the armies in heaven followed Him upon white horses," signify those who are in the understanding of the Word as to its interiors, is because "armies" signify those who are in the truths and goods of heaven and the church (n. 3448, 7236, 7988, 8019). And "a horse" signifies the understanding (n. 3217, 5321, 6125, 6400, 6531, 6534, 7024, 8146, 8318). And "white" signifies truth which is in the light of heaven, consequently interior truth (n. 3301, 3993, 4007, 5319). That "clothed in fine linen white and clean," signifies the same persons in truth from good, is because "fine linen," or "linen," signifies truth from a celestial origin, which is truth from good (n. 5319, 9469). That "a name written upon the vesture and upon the thigh," signifies truth and good, and their quality, is because "a vesture" signifies truth, and "a name" quality, as observed above, and "the thigh" signifies the good of love (n. 3021, 4277, 4280, 9961, 10485). "King of kings, and Lord of lords," is the Lord as to the Divine truth and as to the Divine good; the Lord is called “King” from the Divine truth (n. 3009, 5068, 6148). And He is called “Lord” from the Divine good (n. 4973, 9167, 9194). Hence it appears what is the quality of the Word in its spiritual or internal sense, and that there is no expression therein which does not signify something spiritual, that is, something of heaven and the church. 2.In the prophetical parts of the Word mention is very often made of the horse, but heretofore no one has known that “a horse” signifies the understanding, and his “rider” one who is intelligent; and this possibly, because it seems strange and wonderful, that by “a horse” such a thing should be meant in the spiritual sense, and thence in the Word. But nevertheless that it is so, may evidently appear from many passages therein; some of which only I will here adduce. In the prophecy of Israel, it is said of Dan: Dan is a serpent upon the way, an arrow-snake upon the highway, that biteth the horse’s heels, so that his rider shall fall backward (Gen. 49:17, 18). No one can understand what this prophecy concerning one of the tribes of Israel signifies unless he knows what is signified by “a serpent,” and what by “a horse” and his “rider;” everyone, however, knows that there is something spiritual involved therein; what therefore each expression signifies, may be seen in The Arcana Coelestia (n. 6398-6401), where this prophecy is explained. In Habakkuk: O God, Thou didst ride upon Thy horses. Thy chariots are salvation. Thou didst tread in the sea with Thy horses (Hab. 3:8, 16). That “horses” here signify what is spiritual, is evident, for they are said concerning God; in any other sense, what could be meant by saying, that “God rides upon His horses, and that He treads upon the sea with horses?” In like manner in Zechariah: In that day, there shall be upon the bells of the horses, holiness unto Jehovah (Zech. 14:20). In the same: In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness (Zech. 12:4). It treats there of the vastation of the church, which takes place when there no longer remains the understanding of any truth; and which is described thus by “the horse and his rider;” what else could be the meaning of “smiting every horse with astonishment,” and of “smiting the horse of the people with blindness”? What has this to do with the church? In Job: God hath caused her to forget wisdom, neither hath He imparted to her intelligence: what time she lifteth up herself on high, she scorneth the horse and his rider (39:17-19 seq.). That “the horse” here signifies the understanding, is manifestly evident. In like manner in David, where it is said: He rideth upon the word of truth (Ps. 45:4). And in many other passages. Moreover, who can know the reason why Elijah and Elisha were called “the chariot of Israel and the horsemen thereof;” and why “the boy of Elisha saw the mountain full of horses and chariots of fire;” except it be known what is signified by “chariots,” and what was represented by “Elijah and Elisha”? For Elisha said to Elijah: My father, my father, the chariot and horsemen of Israel and the horsemen thereof (2 Kings 2:11, 12). And

Joash the king said to Elisha: My father, my father, the chariot of Israel and the horsemen thereof (2 Kings 13:14). And, speaking of the boy of Elisha, it is said: Jehovah opened the eyes of the boy of Elisha, and he saw and behold the mountain was full of horses and chariots of fire round about Elisha (2 Kings 6:17). The reason why Elijah and Elisha were called “the chariot of Israel and the horsemen thereof,” is because they both represented the Lord as to the Word, and “a chariot” signifies doctrine from the Word, and “horsemen” intelligence. That “Elijah” and “Elisha” represented the Lord as to the Word, may be seen in The Arcana Coelestia (n. 5247, 7643, 8029, 9327). And that “chariots” signify doctrine drawn from the Word (n. 5321, 8215). 3.That a horse signifies the understanding, is from no other source than from the representatives in the spiritual world. In that world horses are frequently seen, and persons sitting upon horses, and also chariots; and there everyone knows that they signify intellectual and doctrinal things. I have often observed, when any were thinking from their understanding, that at such times they appeared as if riding on horses; their meditation was thus represented before others, they themselves not knowing it. There is also a place there, where many assemble who think and speak from the understanding concerning the truths of doctrine; and when others approach, they see, the whole plain full of chariots and horses; and novitiate spirits, who wonder whence this is, are instructed that it is an appearance resulting from their intellectual thought. That place is called the assembly of the intelligent and the wise. I have likewise seen bright horses and chariots of fire, when some were taken up into heaven, which was a sign that they were then instructed in the truths of heavenly doctrine, and became intelligent, and thus were taken up; on seeing which, it occurred to my mind, what is signified by “the chariot of fire and the horses of fire by which Elijah was taken up into heaven;” and what is signified by “the horses and chariots of fire” that were seen by the young man of Elisha, when his eyes were opened. 4.That such is the signification of “chariots” and “horses” was well known in the ancient churches; for those churches were representative churches, and with those who were in them, the science of correspondences and representations was the chief of all sciences. The signification of the horse, as being understanding, was derived by the wise round about, even to Greece, from those churches. Hence it was, when they would describe the sun, in which they placed their God of wisdom and intelligence, that they attributed to it a chariot and four horses of fire. And when they would describe the God of the sea, since by the sea were signified sciences derived from the understanding, that they also attributed horses to him. And when they would describe the origin of the sciences from the understanding, they represented it by a winged horse, which with its hoof broke open a fountain, at which sat nine virgins called the sciences. For from the ancient churches they received the knowledge that “the horse” signifies the understanding; “wings,” spiritual truth; “the hoof,” what is scientific from the understanding; and “a fountain,” doctrine from which sciences are derived. Nor is anything else signified by “the Trojan horse,” than an artificial contrivance devised by their understanding for the purpose of destroying the walls. Even at this day, when the understanding is described after the manner received from those ancients, it is usual to figure it by a flying horse or Pegasus; so, likewise, doctrine is described by a fountain, and the sciences by virgins; but scarcely anyone knows that “the horse,” in the mystic sense, signifies the understanding; still less that those significatives were derived by the Gentiles from the ancient representative churches. 5.Since “the White Horse” signifies the understanding of the Word as to its spiritual or internal sense, those particulars concerning the Word and that sense, which are shown in The Arcana Coelestia, are here subjoined: for in that work the whole contents of Genesis and Exodus are explained according to the spiritual or internal sense of the Word. 6.THE WORD, AND ITS SPIRITUAL OR INTERNAL SENSE, FROM THE ARCANA COELESTIA. The necessity and excellence of the Word. From the light of nature nothing is known concerning the Lord, concerning heaven and hell, concerning the life of man after death, nor concerning the Divine truths by which man acquires spiritual and eternal life (n. 8944, 10318, 10319, 10320). This may appear manifest from the consideration, that many, and among them men of learning, do not believe those things, although they are born where the Word is, and are thereby instructed concerning them (n. 10319). Therefore it was necessary that there should be some revelation from heaven because man was born for heaven (n. 1775). Therefore in every age of the world there has been a revelation (n. 2895). Of the various kinds of revelation which have successively been made on this earth (n. 10355, 10632). To the most ancient men, who lived before the flood, whose time was called the golden age, there was an immediate revelation, and thence Divine truth was inscribed on their hearts (n. 2896). The ancient churches, which existed after the flood, had a historical and prophetical Word (n. 2686, 2897): concerning which churches see The New Jerusalem and its Heavenly Doctrine (n. 247). Its historical parts were called The Wars of Jehovah, and its prophetical parts, Enunciations (n. 2897). That Word, as to inspiration was like our Word, but accommodated to those churches (n. 2897). It is mentioned by Moses (n. 2686, 2897). But that Word is lost (n. 2897). Prophetical revelations were also made to others, as appears from the prophecies of Balaam (n. 2898). The Word is Divine in all and every particular part (n. 639, 680, 10321, 10637). The Word is Divine and holy as to every point and iota, from experience (n. 1349). How it is explained at this day, that the Word is inspired as to every iota (n. 1886). The church is especially where the Word is, and where the Lord is thereby known, and Divine truths are revealed (n. 3857, 10761). But it does not follow from thence, that they are of the church, who are born where the Word is, and where the Lord is thereby known; but they who, by means of truths from the Word, are regenerated by the Lord, who are they who live according to the truths therein, consequently, who lead a life of love and faith (n.

6637, 10143, 10153, 10578, 10645, 10829). 7.The Word is not understood, except by those who are enlightened. The human rational faculty cannot comprehend Divine, nor even spiritual things, unless it be enlightened by the Lord (n. 2196, 2203, 2209, 2654). Thus they only who are enlightened comprehend the Word (n. 10323). The Lord enables those who are enlightened to understand truths, and to discern those things which appear to contradict each other (n. 9382, 10659). The Word in its literal sense appears inconsistent, and in some places seems to contradict itself (n. 9025). And therefore by those who are not enlightened, it may be so explained and applied, as to confirm any opinion or heresy, and to defend any worldly and corporeal love (n. 4738, 10339, 10401). They are enlightened from the Word, who read it from the love of truth and good, but not they who read it from the love of fame, of gain, or of honor, thus from the love of self (n. 9382, 10548, 10549, 10550) They are enlightened who are in the good of life, and thereby in the affection of truth (n. 8694). They are enlightened whose internal is open, thus who as to their internal man are capable of elevation into the light of heaven (n. 10401, 10402, 10691, 10694). Enlightenment is an actual opening of the interiors of the mind, and also an elevation into the light of heaven (n. 10330). There is an influx of holiness from the internal, that is, from the Lord through the internal, with those who regard the Word as holy, though they themselves are ignorant of it (n. 6789). They are enlightened, and see truths in the Word, who are led by the Lord, but not they who are led by themselves (n. 10638). They are led by the Lord, who love truth because it is truth, who also are they that love to live according to Divine truths (n. 10578, 10645, 10829). The Word is vivified with man according to the life of his love and faith (n. 1776). The things derived from one’s own intelligence have no life in themselves, because from man’s proprium there is nothing good (n. 8941, 8944). They cannot be enlightened who have much confirmed themselves in false doctrine (n. 10640). It is the understanding which is enlightened (n. 6608, 9300). The understanding is the recipient of truth (n. 6242, 6608, 10659). In regard to every doctrine of the church, there are ideas of the understanding and of the thought thence, according to which the doctrine is perceived (n. 3310, 3825). The ideas of man during his life in the world are natural, because man then thinks in the natural; but still spiritual ideas are concealed therein, with those who are in the affection of truth for the sake of truth, and man comes into these ideas after death (n. 3310, 5510, 6201, 10236, 10240, 10550). Without ideas of the understanding, and of the thought thence, on any subject, there can be no perception (n. 3825). Ideas concerning the things of faith are laid open in the other life, and their quality is seen by the angels, and man is then conjoined with others according to those ideas, so far as they proceed from the affection which is of love (n. 1869, 3320, 5510, 6201, 8885). Therefore the Word is not understood except by a rational man; for to believe anything without an idea thereof, and without a rational view of the subject, is only to retain in the memory words destitute of all the life of perception and affection, which is not believing (n. 2533). It is the literal sense of the Word which admits of enlightenment (n. 3619, 9824, 9905, 10548). 8.The Word cannot be understood except by means of doctrine from the Word. The doctrine of the church must be from the Word (n. 3464, 5402, 6832, 10763, 10765). The Word without doctrine is not understood (n. 9025, 9409, 9424, 9430, 10324, 10431, 10582). True doctrine is a lamp to those who read the Word (n. 10401). Genuine doctrine must be from those who are in enlightenment from the Lord (n. 2510, 2516, 2519, 2524, 10105). The Word is understood by means of doctrine formed by one enlightened (n. 10324). They who are in enlightenment form for themselves doctrine from the Word (n. 9382, 10659). What is the difference between those who teach and learn from the doctrine of the church, and those who teach and learn from the sense of the letter of the Word alone (n. 9025). They who are in the sense of the letter of the Word without doctrine, do not come into any understanding concerning Divine truths (n. 9409, 9410, 10582). They may fall into many errors (n. 10431). They who are in the affection of truth for the sake of truth, when they become adults, and can see from their own understanding, do not simply abide in the doctrinals of their churches, but examine from the Word whether they be true or not (n. 5402, 5432, 6047). Otherwise everyone would have truth from another, and from his native soil, whether he were born a Jew or a Greek (n. 6047). Nevertheless such things as are become matters of faith from the literal sense of the Word, are not to be extinguished till after a full view (n. 9039). The true doctrine of the church is the doctrine of charity and faith (n. 2417, 4766, 10763, 10765). The doctrine of faith does not constitute the church, but the life of faith, which is charity (n. 809, 1798, 1799, 1834, 4468, 4677, 4766, 5826, 6637). Doctrinals are of no account, unless one lives according to them; and everyone may see they are for the sake of life, and not merely for the memory and thought thence derived (n. 1515, 2049, 2116). In the churches at this day the doctrine of faith is taught, and not the doctrine of charity, the latter being rejected to a science, which is called moral Theology (n. 2417). The church would be one, if they should be acknowledged as men of the church from the life, thus from charity (n. 1285, 1316, 2982, 3267, 3445, 3451, 3452). How much superior the doctrine of charity is to that of faith separate from charity (n. 4844). They who know nothing concerning charity, are in ignorance with respect to heavenly things (n. 2435). They who only hold the doctrine of faith, and not that of charity, fall into errors; which errors are also described (n. 2383, 2417, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623-7677, 7752-7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555). They who are only in the doctrine of faith, and not in the life of faith, which is charity, were formerly called the uncircumcised, or Philistines (n. 3412, 3413, 3463, 8093, 8313, 9340). The ancients held the doctrine of love to the Lord and of charity towards the neighbor, and made the doctrine of faith subservient thereto (n. 2417, 3419, 4844, 4955). Doctrine formed by one enlightened may afterwards be confirmed by things rational and scientific; and that thus it is more fully understood, and is corroborated (n. 2553, 2719, 2720, 3052, 3310, 6047). See more on this subject in The New Jerusalem and its Heavenly Doctrine (n. 51). They who are in faith separate from charity, would have the doctrinal of the church simply believed, without any rational intuition (n. 3394). It is not the mark of a wise man to confirm a dogma, but to see whether it be true before it is confirmed; and that this is the case with those who are in enlightenment (n. 1017, 4741, 7012, 7680, 7950). The light of confirmation is a natural light, and not spiritual, and may exist even with the evil (n. 8780). All things, even falsities, may be so far confirmed, as to appear like truths (n. 2482, 2490, 5033, 6865, 8521). 9.In the Word there is a spiritual sense, which is called the internal sense. No one can know what the spiritual or internal sense of the Word is, unless he knows what correspondence is (n. 2895, 4322). Each and all things, even the most minute, which are in the natural world, correspond to spiritual things, and thence signify them (n. 2890-2893, 2897-3003, 3213-3227). The spiritual things to which natural things correspond, as assume another appearance in the natural, so that they are not recognized (n. 1887, 2396, 8920). Scarcely anyone knows wherein resides the Divine of the Word, when nevertheless it is in its internal and spiritual sense, which at this day is not known even to exist (n. 2980, 4989). The mystical contents of the Word are no other than those of its internal or spiritual sense, which treats of the Lord, of the glorification of His Human, of His kingdom, and of the church, and not of the natural things which are in the world (n. 4923). The prophetic writings are in many places unintelligible, and therefore of no use, without the internal sense, illustrated by examples (n. 2608, 8020, 8398). As for instance, with respect to what is signified by "the white horse" in Revelation (n. 2760 seq.). What by "the keys of the kingdom of the heavens," that were given to Peter, see the preface to Genesis 22, and n. 9410. What by "flesh," "blood," "bread," and "wine," in the Holy Supper (n. 8682). What by the prophecies of Jacob concerning his sons (Gen. 49; n. 6306, 6333-6465). What by many prophecies concerning Judah and Israel, which by no means tally with that nation, nor in the sense of the letter have any coincidence with their history (n. 6331, 6361, 6415, 6438, 6444). Besides many other instances (n. 2608). More may be seen of the nature of correspondence in the work on Heaven and Hell (n. 87-115 and 303-310). Of the internal or spiritual sense of the Word in a summary (n. 1767-1777, 1869-1879). In each and all things of the Word there is an internal sense (n. 1143, 1984, 2135, 2333, 2395, 2495, 2619). Such things do not appear in the sense of the letter, but nevertheless they are within it (n. 4442). 10.The internal sense of the Word is especially for the angels, and it is also for men. In order that it may be known what the internal sense is, the quality thereof, and whence it is, it may here be observed in general, that thought and speech in heaven are different from thought and speech in the world; for in heaven they are spiritual, but in the world natural; when, therefore, man reads the Word, the angels who are with him perceive it spiritually, whilst men perceive it naturally; hence it follows, that angels are in the internal sense, whilst men are in the external sense; but that nevertheless these two senses make a one by correspondence. That angels not only think spiritually, but also speak spiritually; that they are likewise present with man; and that they have conjunction with man by means of the Word, may be seen in the work on Heaven and Hell, where it treats of The Wisdom of the Angels of Heaven (n. 265-275). Of their Speech (n. 234-245). Of their Conjunction with Man (n. 291-302). And of their Conjunction by the Word (n. 303-310). The Word is understood differently by angels in the heavens, and by men on earth; the former perceiving the internal or spiritual sense, whilst the latter see only the external or natural sense (n. 1887, 2396). The angels perceive the Word in its internal sense, and not in its external sense, proved from the experience of those who have conversed with me from heaven, when I was reading the Word (n. 1769-1772). The ideas of the thought and also the speech of angels are spiritual, but the ideas and speech of men natural; that therefore there is an internal sense, which is spiritual, for the use of angels, illustrated from experience (n. 2333). Nevertheless the sense of the letter of the Word serves the spiritual ideas of angels as a means of conveyance, comparatively as the words of speech do with men to convey the sense of a subject (n. 2143). The things relating to the internal sense of the Word fall into such things as are of the light of heaven, thus into angelic perception (n. 2618, 2619, 2629, 3086). Therefore those things which the angels perceive from the Word, are precious to them (n. 2540, 2541, 2545, 2551). Angels do not understand a single expression of the Word in its literal sense (n. 64, 65, 1434, 1929). They do not know the names of persons and places recorded in the Word (n. 1434, 1888, 4442, 4480). Names cannot enter into heaven, nor be pronounced there (n. 1876, 1888). All the names in the Word signify things, and in heaven they are changed into ideas of the things (n. 768, 1888, 4310, 4442, 5225, 5287, 10329). Angels also think abstractly from persons (n. 6613, 8343, 8985, 9007). How elegant the internal sense of the Word is, even where nothing but mere names occur, shown by examples from the Word (n. 1224, 1888, 2395). Many names also in series express one thing in the internal sense (n. 5905). Likewise all numbers in the Word signify things (n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3152, 4264, 6175, 9488, 9659, 10217, 10253). Spirits also perceive the Word in its internal sense in proportion as their interiors are open into heaven (n. 1771). The sense of the letter of the Word, which is the natural sense, is instantly changed into the spiritual sense with the angels, because there is a correspondence (n. 5648). And this without their hearing or knowing what is in the literal or external sense (n. 10215). Thus the sense of the letter or the external sense is only with man, and proceeds no further (n. 2015). There is an internal sense in the Word, and likewise an inmost or supreme sense, concerning which

(n. 9407, 10604, 10614, 10627). The spiritual angels, or those who are in the spiritual kingdom of the Lord, perceive the Word in its internal sense; and the celestial angels, or those who are in the celestial kingdom of the Lord, perceive the Word in its inmost sense (n. 2157, 2275). The Word is for men, and also for angels, being accommodated to each (n. 7381, 8862, 10322). The Word is the means of uniting heaven and earth (n. 2310, 2493, 9212, 9216, 9357). The conjunction of heaven with man is through the Word (n. 9396, 9400, 9401, 10452). Therefore the Word is called a covenant (n. 9396). Because a covenant signifies conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632). There is an internal sense in the Word, because the Word is from the Lord, it descended through the three heavens even to man (n. 2310, 6397). And thereby it is accommodated to the angels of the three heavens and also to men (n. 7381, 8862). Hence it is that the Word is Divine (n. 2980, 4989). And it is holy (n. 10276). And it is spiritual (n. 4480). And it is Divinely inspired (n. 9094). This is inspiration (n. 9094). The regenerate man is actually in the internal sense of the Word, although he does not know it, since his internal man, which has spiritual perception, is open (n. 10401). But with him the spiritual of the Word flows into natural ideas, and thus is represented naturally, because while he lives in the world this spiritual thinks in the natural man, so far as it comes to the perception (n. 5614). Hence the light of truth, with those who are enlightened, is from their internal, thus through the internal, from the Lord (n. 10691, 10694). Also by the same way there is an influx of holiness with those who esteem the Word holy (n. 6789). Since the regenerate man is actually in the internal sense of the Word, and in the sanctity thereof, although he does not know it, therefore after death he comes into it of himself, and is no longer in the sense of the letter (n. 3226, 3342, 3343). The ideas of the internal man are spiritual; but man during his life in the world does not attend thereto, inasmuch as they are within his natural thought, and give it its rational faculty (n. 10236, 10240, 10500). But man after death comes into those his spiritual ideas, because they are proper to his spirit, and then he not only thinks, but also speaks therefrom (n. 2470, 2478, 2479, 10568, 10604). Hence, as was said, the regenerate man knows not that he is in the spiritual sense of the Word, and that he receives enlightenment thence. 11.In the internal or spiritual sense of the Word there are innumerable arcana. The Word in the internal sense contains innumerable things which exceed human comprehension (n. 3085, 3086). It also contains things ineffable and inexplicable (n. 1965). Which are manifest only to angels, and are understood by them (n. 167). The internal sense of the Word contains arcana of heaven, which relate to the Lord and His kingdom in the heavens and on earth (n. 1-4, 937). Those arcana do not appear in the sense of the letter (n. 937, 1502, 2161). Many things in the writings of the prophets appear to be unconnected, which yet in the internal sense cohere without a break in a beautiful series (n. 7153, 9022). Not a single word , nor even a single iota, in its original language, can be taken from the sense of the letter of the Word, without an interruption in the internal sense; and therefore, by the Divine Providence of the Lord, the Word is preserved so entire as to every point (n. 7933). There are innumerable things in the particulars of the Word (n. 6637, 8920). And in every word (n. 1689). There are innumerable things contained in the Lord's prayer and in every particular part thereof (n. 6619). And in the precepts of the Decalogue; in the external sense whereof, notwithstanding some things are such as are known to every nation without revelation (n. 8867, 8900). In every tittle of the letter of the Word, in the original language, there is holiness, shown from heaven; see the work on Heaven and Hell (n. 260), where these words of the Lord are explained: Not one jot or one tittle shall pass from the law (Matt. 5:18). In the Word, particularly in the prophetical parts, there are two expressions which seem to signify the same thing: but one has relation to good, and the other to truth (n. 683, 707, 2516, 8339). In the Word goods and truths are conjoined in a wonderful manner, and such conjunction appears to him only who knows the internal sense (n. 10554). And thus in the Word, and in every part thereof, there is a Divine marriage and a heavenly marriage (n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022). The Divine marriage is the marriage of Divine good and Divine truth, thus it is the Lord in heaven, in whom alone there is that marriage (n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314). Jesus also signifies the Divine good, and Christ the Divine truth, and thus both signify the Divine marriage in heaven (n. 3004, 3005, 3009). This marriage is in every particular part of the Word in its internal sense, and thus the Lord is therein as to the Divine good and the Divine truth (n. 5502). The marriage of good and truth from the Lord in heaven and in the church is called the heavenly marriage (n. 2508, 2618, 2803, 3004, 3211, 3952, 6179). Therefore in this respect the Word is as it were heaven (n. 2173, 10126). Heaven is compared in the Word to a marriage, on account of the marriage of good and truth therein (n. 2758, 3132, 4434, 4834). The internal sense is itself the genuine doctrine of the church (n. 9025, 9430, 10401.) They who understand the Word according to the internal sense, know the true doctrine itself of the church, because the internal sense contains it (n. 9025, 9430, 10401). The internal of the Word is also the internal of the church, as it is likewise the internal of worship (n. 10460). The Word is the doctrine of love to the Lord, and of charity towards the neighbor (n. 3419, 3420). The Word in the literal sense is as a cloud, and in the internal sense it is glory (see the preface to Gen. 18 and n. 5922, 6343), where these words are explained: “The Lord shall come in the clouds of heaven with glory.” “Clouds” also in the Word signify the Word in the sense of the letter, and glory the Word in its internal sense (see the preface of Gen. 18 and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574). Things contained in the literal sense, respectively to those which are in the internal sense, are like rude projections round a polished optical cylinder, from which nevertheless is exhibited in the cylinder a beautiful image of a man (n. 1871). In the spiritual world they who desire and acknowledge only the sense of the letter of the Word, are represented by a deformed old woman; but they who desire and acknowledge the internal sense at the same time, are represented by a virgin beautifully clothed (n. 1774). The Word in its whole complex is an image of heaven; for the Word is the Divine truth, and the Divine truth makes heaven, and heaven relates to one man, and therefore in this respect the Word is as it were an image of man (n. 187). Heaven in one complex resembles one man, may be seen in the work on Heaven and Hell (n. 59-67). And the Divine truth proceeding from the Lord makes heaven (n. 126-140, 200-212). The Word is represented before the angels under the most beautiful and agreeable forms (n. 1767, 1768). The sense of the letter is as the body, and the internal sense as the soul of that body (n. 8943). Hence the life of the Word is from the internal sense (n. 1405, 4857). The Word is pure in the internal sense, but it does not appear so in the sense of the letter (n. 2362, 2396). The things which are in the sense of the letter are holy from the internal contents (n. 10126, 10728). The historical parts of the Word also have an internal sense, but within them (n. 4989). Thus the historical as well as the prophetical parts of the Word contain arcana of heaven (n. 755, 1659, 1709, 2310, 2333). The angels do not perceive those parts historically, but dogmatically because spiritually (n. 6884). The interior arcana contained in the historical parts are less evident to man than those contained in the prophetical parts, by reason that the mind is engaged in viewing and considering the historical transactions (n. 2176, 6597). The nature of the internal sense of the Word is further shown (n. 1756, 1984, 2004, 2663, 3033, 7089, 10604, 10614). And illustrated by comparisons (n. 1873). 12.The Word is written by correspondences, and thus by representatives. The Word as to the sense of the letter is written by mere correspondences, that is, by such things as represent and signify the spiritual things of heaven and the church (n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899). This was done for the sake of the internal sense, which is there in every part (n. 2899). Consequently for the sake of heaven, since those who are in heaven do not understand the Word according to the sense of its letter, which is natural, but according to the internal sense, which is spiritual (n. 2899). The Lord spoke by correspondences, representatives, and significatives, because He spoke from the Divine (n. 9049, 9063, 9086, 10126, 10728). The Lord thus spoke before the world, and at the same time before heaven (n. 2533, 4807, 9049, 9063, 9086). The things spoken by the Lord went through the whole heaven (n. 4637). The historicals of the Word are representatives, and the words significative (n. 1540, 1659, 1709, 1783, 2687). The Word could not be written in any other style, so that through it there might be communication and conjunction with the heavens (n. 2899, 6943, 9481). They greatly err, who despise the Word on account of the apparent simplicity and rudeness of its style, and who think that they would receive the Word if it had been written in a different style (n. 8783). The method and style of writing which prevailed amongst the most ancient people, was by correspondences and representatives (n. 605, 1756, 9942). The ancient wise men were delighted with the Word, because of the representatives and significatives therein, from experience (n. 2592, 2593). If a man of the Most Ancient Church had read the Word, he would have seen clearly the things contained in the internal sense, and obscurely the things contained in the external sense (n. 449). The sons of Jacob were brought into the land of Canaan, because all the places in that land, from the most ancient times, were made representative (n. 1585, 3686, 4441, 5136, 6516). And thus the Word might be there written, wherein those places should be mentioned for the sake of the internal sense (n. 3686, 4447, 5136, 6416). But nevertheless the Word, as to the external sense was changed for the sake of that nation, but not as to the internal sense (n. 10453, 10461, 10603, 10604) Many passages adduced from the Word concerning that nation, which must be understood according to the internal sense, and not according to the letter (n. 7051). Inasmuch as that nation represented the church, and the Word was written with them and concerning them, therefore Divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest: and by "Judah" in the internal sense is signified the Lord as to celestial love, and His celestial kingdom (n. 3654, 3881, 3882, 5583, 5782, 6362-6381). That it may be known what correspondences are and their nature, and what is the nature of representatives in the Word, something shall be here said concerning them. All things which correspond likewise represent, and thereby signify, so that correspondences and representations are one (n. 2890, 2897, 2971, 2987, 2989, 2990, 3002, 3225). The nature of correspondences and representations shown from experience and examples (n. 2703, 2987, 3002, 3213-3226, 3337-3352, 3472-3485, 4218-4228, 9280). The science of correspondences and representations was the chief science with the ancients (n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 6004, 7729, 10252). Especially with the Orientals (n. 5702, 6692, 7097, 7779, 9391, 10252, 10407). And in Egypt more than in other countries (n. 5702, 6692, 7097, 7779, 9391, 10407). Also with the Gentiles, as in Greece, and in other places (n. 2762, 7729). But that at this day the science of correspondences and representations is lost, particularly in Europe (n. 2894, 2895, 2994, 3630, 3632, 3747-3749, 4581, 4966, 10252). Nevertheless this science is more excellent than all other sciences, inasmuch as without it the Word cannot be understood, nor the signification of the rites of the Jewish Church which are recorded in the Word, nor can it be known what the nature of heaven is, nor what the spiritual is, nor in what manner a spiritual influx takes place into what is natural, nor how the case is with respect to the influx of the soul into the body, with many other matters (n. 4180), and in the places above cited. All things which appear before spirits and angels, are representative according to correspondences (n. 1971, 3213-3226, 3457, 3475, 3485, 9481, 9574, 9576, 9577). The heavens are full of representatives (n. 1521, 1532, 1619). Representatives are more beautiful, and more perfect, in proportion as they are more interior in the heavens (n. 3475). Representatives there are real appearances, because they are from the light of heaven which is Divine truth, and which is the very essential of the existence of all things (n. 3485). The reason why each and all things in the spiritual world are represented in the natural world, is, because what is internal assumes to itself a suitable clothing in what is external, whereby it makes itself visible and apparent (n. 6275, 6284, 6299). Thus the end assumes a suitable clothing that it may exist as the cause in a lower sphere, and afterwards that it may exist as the effect in a sphere still lower; and when the end, by means of the cause, becomes the effect, it then becomes visible, or appears before the eyes (n. 5711). This may be illustrated by the influx of the soul into the body, whereby the soul assumes a clothing of such things in the body as enable it to express all its thoughts and affections in a visible form; wherefore thought, when it flows down into the body, is there represented by such gestures and actions as correspond to it (n. 2988). The affections of the mind are manifestly represented in the face, by the variations of the countenance, so as to be there seen (n. 4791-4805, 5695). Hence it is evident, that in each and all things in nature there lies hidden a cause and an end from the spiritual world (n. 3562, 5711). Since those things which are in nature are the ultimate effects, within which are the prior things (n. 4240, 4939, 5051, 6275, 6284, 6299, 9216). That internal things are the objects represented, and external things the objects representing (n. 4292). What is further meant by correspondences and representations may be seen in the work on Heaven and Hell, where it treats of the correspondence between all things of Heaven, and all things of Man (n. 87-102). Of the Correspondence of Heaven with all things on Earth (n. 103-115). And of Representatives and Appearances in Heaven (n. 170-176). Since all things in nature are representative of spiritual and celestial things, therefore in the churches which existed in ancient times, all the externals, which were rituals, were representative, and therefore those churches were called representative churches (n. 519, 521, 2896). The church instituted with the sons of Israel was a representative church (n. 1003, 2179, 10149). All the rituals therein were externals, which represented internals, which are of heaven and the church (n. 4288, 4874). The representatives of the church and of worship ceased when the Lord came into the world and manifested Himself, because the Lord opened the internals of the church, and because all things of that church in the highest sense regarded Him (n. 4832). 13.Of the sense of the letter, or the eternal sense of the Word. The sense of the letter of the Word is according to appearances in the world (n. 584, 926, 1719, 1720, 1832, 1874, 2242, 2520, 2533). And adapted to the conceptions of the simple (n. 2533, 9049, 9063, 9086). The Word, in the sense of the letter, is natural (n. 8783). Because what is natural is the ultimate, wherein spiritual and celestial things find their limits, and upon which they rest like a house upon its foundation; and that otherwise the internal sense of the

Word, without the external, would be like a house without a foundation (n. 9360, 9430, 9433, 9824, 10044, 10436). The Word because it is such contains both a spiritual and celestial sense (n. 9407). And of consequence, that it is holy and Divine in the sense of the letter as to all and every part thereof, even to every iota (n. 639, 680, 1319, 1870, 9198, 10321, 10637). The laws enacted for the sons of Israel, although abrogated, are yet the holy Word, on account of the internal sense in them (n. 9210, 9259, 9349). Among the laws, judgments, and statutes, ordained in the Israelitish or Jewish Church, which was a representative church, there are some which are still in force both in their external and internal sense; which ought strictly to be observed in their external sense; some which may be of use, if one is so disposed; and some which are altogether abrogated (n. 9349). The Word is Divine even in those statutes which are abrogated, on account of the heavenly things which lie concealed in their internal sense (n. 10637). What the quality of the Word is in the sense of the letter, if not understood at the same time as to the internal sense, or, what is the same thing, according to true doctrine from the Word (n. 10402). An immense number of heresies spring up from the sense of the letter of the Word without the internal sense, or without genuine doctrine drawn from the Word (n. 10401). They who are in externals without internals, cannot bear the interior things of the Word (n. 10694). The Jews were of this description and they are such also at the present day (n. 301-303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10695, 10701, 10707). 14.The Lord is the Word. The Word in its inmost sense treats solely of the Lord, describing all the states of the glorification of His Human, that is, of its union with the Divine itself, and likewise all the states of the subjugation of the hells, and the reducing to order of all things therein, and in the heavens (n. 2249, 7014). Thus the inmost sense describes the Lord's whole life in the world, and thereby the Lord is continually present with the angels (n. 2523). Therefore the Lord alone is in the inmost part of the Word, and the Divinity and the holiness of the Word is from thence (n. 1873, 9357). The Lord's saying, that the Scripture was fulfilled concerning Him, signifies, that all things were fulfilled which are contained in the inmost sense (n. 7933). The Word signifies the Divine truth (n. 4692, 5075, 9987). The Lord is the Word because He is the Divine truth (n. 2533). The Lord is the Word also because the Word is from Him, and treats of Him (n. 2859). And because it treats of the Lord alone in its inmost sense; thus the Lord Himself is therein (n. 1873, 9357). And because in each and all things of the Word there is a marriage of the Divine good and the Divine truth, which marriage is in the Lord alone (n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314). Divine truth is the only reality; and that in which it is, and which is from the Divine, is the only thing substantial (n. 5272, 6880, 7004, 8200). And because the Divine truth proceeding from the Lord as the sun in heaven is light there, and the Divine good is heat there; and inasmuch as all things in heaven derive their existence therefrom, as all things in the world derive their existence from light and

heat, which are also in their own substances, and act by means thereof; and inasmuch as the natural world exists by means of heaven or the spiritual world; it is plain that all things which were created were created from the Divine truth, thus from the Word, according to these words in John: In the beginning was the Word, and the Word was with God, and God was the Word, and by it all things were made that were made; and the Word was made flesh (John 1:1-3, 14; n. 2803, 2884, 5272, 7830). Further particulars concerning the creation of all things from the Divine truth, consequently by the Lord, may be seen in the work on Heaven and Hell (n. 137); and more fully in the article concerning the Sun in Heaven, where it is shown that the Lord is that Sun, and that it is His Divine love (n. 116-125). And that the Divine truth is Light, and the Divine good is Heat, proceeding from that sun in heaven (n. 126-140). The conjunction of the Lord with man is effected by the Word, by means of the internal sense (n. 10375). This conjunction is effected by each and all things of the Word, and herein the Word is more wonderful than all other writings (n. 10632-10634). Since the time of writing the Word, the Lord thereby speaks with men (n. 10290). For further particulars respecting the Conjunction of Heaven with man by means of the Word, see the work on Heaven and Hell (n. 303-310).
15.Of those who are against the Word. Of those who despise, blaspheme, and profane the Word (n. 1878). Their quality in the other life (n. 1761, 9222). They relate to the viscous parts of the blood (n. 5719). How great the danger is from profaning the Word (n. 571-582). How hurtful it is, if

principles of falsity, particularly those which favor self-love and the love of the world, are confirmed by the Word (n. 589). They who are in no affection of truth for its own sake, utterly reject the things appertaining to the internal sense of the Word, and nauseate them, from experience of such in the world of spirits (n. 5702). Of some in the other life, who endeavored altogether to reject the interior things of the Word; such are deprived of rationality (n. 1879). 16.Which are the books of the Word. The books of the Word are all those which have the internal sense; but those which have not the internal sense are not the Word. The books of the Word in the Old Testament are, THE FIVE BOOKS OF MOSES; THE BOOK OF JOSHUA; THE BOOK OF JUDGES; THE TWO BOOKS OF SAMUEL; THE TWO BOOKS OF KINGS; THE PSALMS OF DAVID; THE PROPHETS ISAIAH, JEREMIAH, LAMENTATIONS, EZEKIEL, DANIEL, HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, MALACHI. In the New Testament, the four Evangelists, MATTHEW, MARK, LUKE, JOHN; and the APOCALYPSE. The rest have not the internal sense (n. 10325). The book of Job is an ancient book, which indeed contains an internal sense, but not in series (n. 3570, 9942).

(18) Further particulars Concerning the Word. The term “Word,” in the Hebrew language, signifies various things; as speech, thought of the mind, everything that really exists, and also something (n. 9987). The Word signifies the Divine truth and the Lord (n. 2533, 4692, 5075, 9987). Words signify truths (n. 4692, 5075). They signify doctrinals

(n. 1288). The ten words signify all Divine truths (n. 10688). In the Word, particularly in the prophetic parts, there are two expressions that signify one thing, and the one has relation to good and the other to truth, which are thus conjoined (n. 683, 707, 5516, 8339). It can be known only from the internal sense of the Word, what expression refers to good and what to truth; for there are proper words by which things appertaining to good are expressed, and proper words by which things appertaining to truth are expressed (n. 793, 801). And this so determinately, that it may be known merely from the words made use of, whether the subject treated of is good, or whether it is truth (n. 2722). Sometimes also one expression involves a general, and the other expression implies a certain specific particular from that general (n. 2212). There is a species of reciprocation in the Word, concerning which see n. 2240. Most expressions in the Word have also an opposite sense (n. 4816). That the internal sense proceeds regularly according to the subject predicated (n. 4502). They who have been delighted with the Word, in the other life receive the heat of heaven, wherein is celestial love, according to the quality and degree of their delight from love (n. 1773).

Earths in the Universe (1758)

Translated by John Whitehead, 1892

(1) Since, from the Divine mercy of the Lord, the interiors, which are of my spirit, have been opened to me, and thereby it has been granted me to speak with spirits and angels, not only with those who are near our earth, but also with those who are near other earths; because I had a desire to know whether there are other earths, and what their nature is, and the quality of their inhabitants, therefore it has been granted me by the Lord to speak and converse with spirits and angels who are from other earths, with some for a day, with some for a week, and with some for months; and to be instructed by them concerning the earths, from which and near which they were; and concerning the lives, customs, and worship of the inhabitants thereof, and of various other things worthy to be related: and because in this manner it has been granted me to know these things, it is permitted to describe them from what has been heard and seen. It is to be known that all spirits and angels are from the human race; and that they are near their own earths; and that they know what is there; and that by them man may be instructed, if his interiors are so far opened that he can speak and converse with them; for man in his essence is a spirit, and he is together with spirits as to his interiors; wherefore he whose interiors are opened by the Lord, may speak with

them as man with man; which has been granted me now for twelve years daily.

(2) That there are many earths, and men upon them, and spirits and angels thence, is well known in the other life, for it is there granted to every one who desires it from a love of truth, and thence of use, to speak with the spirits of other earths, and thereby to be confirmed concerning a plurality of worlds, and to be informed that the human race is not from one earth only, but from innumerable earths; and moreover to be informed what is their genius, manner of life, and their Divine worship.

(3) I have occasionally spoken on this subject with the spirits of our earth, and it was said that any man of keen understanding may conclude from many things that he knows that there are many earths, and that there are men there; for it may be concluded from reason that such great masses as the planets are, some of which exceed this earth in magnitude, are not empty n, asses, and created only to be conveyed in their revolutions round the sun, and to shine with their scanty light for one earth, but that their use must needs be more excellent than that. He who believes, as every one ought to believe, that the Divine created the universe for no other end than that the human race may exist, and thence heaven, for the human race is the seminary of heaven, must needs believe also, that wherever there is an earth, there are men. That the planets which are visible to our eyes, as being within the boundaries of this solar system, are earths, may be manifestly known from this, that they are bodies of earthy matter, because they

reflect the light of the sun, and when seen through optical glasses, they appear, not as stars glittering by reason of their flame, but as earths variegated from darker portions. The same may further appear from this, that they, in like manner as our earth, are conveyed by a progressive motion round the sun, in the way of the zodiac, whence they have their years, and seasons of the year, as spring, summer, autumn, and winter; and in like manner, as our earth, revolve about their own axis, whence they have their days, and times of the day, as morning, noon, evening and night. Moreover some of them have moons, which are called satellites, and which revolve round their globes at stated times, as the moon does round our earth. Also the planet Saturn has besides a large luminous belt, because it is very far distant from the sun, which belt supplies that earth with much light, although reflected. Who that knows these things and from reason thinks about them can say that these are empty bodies?

(4) Moreover, when I have spoken with spirits, I have said that men may believe that in the universe there are more earths than one, from this, that the starry heaven is so immense, and the stars therein are so innumerable, each of which in its place, or in its world, is a sun, and like our sun, in various magnitude. Whoever duly considers, concludes that so immense a whole must needs be a means to an end, which is the ultimate of creation, which end is the kingdom of heaven, wherein the Divine may dwell with angels and men; for the visible universe, or the heaven resplendent with stars so innumerable, which are so many suns, is only a

means for the existence of earths, and of men upon them, of whom may be formed a heavenly kingdom. From these things a rational man must needs be led to conceive, that so immense a means, adapted to so great an end, was not constituted for a race of men and for a heaven thence derived from one earth only; for what would this be to the Divine, which is infinite, and to which thousands, yea, ten thousands of earths, all full of inhabitants, would be small and scarce anything.

(5) Moreover, the angelic heaven is so immense, that it corresponds with all the particulars with man, myriads corresponding to every member, organ, and viscus, and to every affection of each; and it has been given to know, that this heaven, as to all its correspondences, can by no means exist, except from the inhabitants of very many earths.

(6) There are spirits whose sole study is to acquire to themselves knowledges, because they are delighted only with knowledges. Therefore these spirits are permitted to wander about, and even to pass out of this solar system into others, and to procure for themselves knowledges. They have declared that there are earths inhabited by men, not only in this solar system, but also out of it in the starry heaven, to an immense number. These spirits are from the planet Mercury.

(7) As to what in general concerns the Divine worship of the inhabitants of other earths, those of them who are not idolaters, all acknowledge the Lord as the only God; for they adore the Divine not as invisible, but as visible, also for this reason, because when the Divine appears to them, He

appears in the human form, as He also formerly appeared to Abraham and others on this earth; and they who adore the Divine under a human form, are all accepted by the Lord. They say also, that no one can rightly worship God, much less be joined to Him, unless He comprehends Him by some idea, and that God cannot be comprehended except in the human form; and if He be not so comprehended, the interior sight, which is of the thought, concerning God, is dissipated, as the sight of the eye when looking upon the boundless universe; and that in this case the thought cannot but sink into nature, and worship nature as God.

(8) Then they were told that the Lord on our earth assumed the Human, they mused awhile, and presently said, that it was done for the salvation of the human race.

(9) THE EARTH OR PLANET MERCURY, ITS SPIRITS AND INHABITANTS. That the whole heaven resembles one man, which is therefore called the Greatest Man, and that each and all things with man, both his exteriors and interiors, correspond to that man or heaven, is an arcanum not yet known in the world; but that it is so, has been abundantly shown. To constitute that Greatest Man, there is need of spirits from many earths, those who come from our earth into heaven not being sufficient for this purpose, being respectively few; and it is provided by the Lord, that whenever there is a deficiency in any place as to the quality or quantity of correspondence, Immediately those are summoned from another earth who can fill up the deficiency, that the proportion may be preserved, and thus heaven be kept in due consistence.

(10) It was also disclosed to me from heaven, in what relation to the Greatest Man the spirits from the planet Mercury stand, namely, that they have relation to the memory, but to the memory of things abstracted from terrestrial and merely material objects. Since how ever it has been granted to speak with them, and this during many weeks, and to learn their nature and quality, and to explore how the inhabitants of that earth are particularly circumstanced, I will adduce the experiences themselves.

(11) Some spirits came to me, and it was declared from heaven, that they were from the earth which is nearest to the sun, and which in our earth is called by the name of the planet Mercury. Immediately on their coming, they sought from my memory what I knew. Spirits can do this most dexterously, for when they come to man, they see in his memory all things contained therein. During their search for various things, and amongst others, for the cities and places where I had been, I observed that they did not wish to know anything of temples, palaces, houses, or streets, but only of those things which I knew were transacted in those places, also of whatever related to the government therein, and to the genius and manners of the inhabitants, and similar things: for such things cohere with places in man's memory; wherefore when the places are recalled, those things also are brought up. I wondered that they were of such a nature; wherefore I asked them, why they disregarded the magnificence of the places, and only attended to the things and deeds done there. They said they had no delight in looking at things material, corporeal, and

terrestrial, but only at things real. Hence it was confirmed, that the spirits of that earth, in the Greatest Man, have relation to the memory of things abstracted from what is material and terrestrial.

(12) It was told me, that such is the life of the inhabitants of that earth, namely, that they have no concern about things terrestrial and corporeal, but only about the statutes, laws, and forms of government, of the nations therein; also about the things of heaven, which are innumerable, And I was further informed, that many of the men of that earth speak with spirits, and that thence they have the knowledges of spiritual things, and of the states of life after death; and thence also their contempt of things corporeal and terrestrial. For they who know of a certainty, and believe in the life after death, are concerned about heavenly things, as being eternal and happy, but not about worldly things, only so far as the necessities of life require. Because the inhabitants of Mercury are such, therefore also the spirits who are from thence are of a like nature.

(13) With what eagerness they inquire into and imbibe the knowledges of things, such as appertain to the memory elevated above the sensual things of the body, was made manifest to me from this, that when they looked into those things which I knew respecting heavenly things, they passed hastily through them all, and continually saying that this and that were so and so. For when spirits come to man, they enter into all his memory, and excite thence whatever suits themselves: yea, what I have often observed, they read the things contained therein, as out of a book. These spirits

did this with greater dexterity and expedition, because they did not stop at such things as are heavy and sluggish, and which confine and consequently retard the internal sight, as all terrestrial and corporeal things do, when regarded as ends, that is, when alone loved: but they looked into things themselves; for such things, which are not clogged with things terrestrial, carry the mind upwards, thus into a broad field; whereas mere material things carry the mind downwards, and at the same time limit and shut it up. Their eagerness to acquire knowledges, and to enrich the memory, was manifest also from the following experience. Once while I was writing something concerning things to come, and they were at a distance, so that they could not look into those things from my memory, because I was not willing to read them in their presence, they were very indignant, and contrary to their usual behavior, they were desirous to inveigh against me, saying that I was one of the worst of men, and the like; and that they might give proof of their resentment, they caused a kind of contraction attended with pain on the right side of my head even to the ear. But these things did not hurt me. Nevertheless, in consequence of having done evil, they removed themselves to a yet greater distance, but presently they stood still again, desirous to know what I had written; such is their eager thirst after knowledges.

(14) The spirits of Mercury, above all other spirits, possess the knowledges of things, as well respecting this solar system, as respecting the earths which are in the starry heavens; and what they have once acquired to themselves,

that they retain, and also recollect as often as anything similar occurs. Hence also it may appear manifest, that spirits have memory, and that it is much more perfect than the memory of men; and further, that what they hear, see, and apperceive, they retain, and especially such things as delight them, as these spirits are delighted with the knowledges of things. For whatever things cause delight, and affect the love, these flow in as it were spontaneously, and remain; other things do not enter, but only touch the surface and pass by.

(15) When the spirits of Mercury come to other societies, they explore and collect from them what they know, and then they depart; for such communication is granted amongst spirits and especially amongst angels, that when they are in a society, if they are accepted and loved, all things which they know are communicated.

(16) In consequence of their knowledges, the spirits of Mercury are more proud than others; wherefore they were told, that although they knew innumerable things, yet there are infinite things which they do not know; and that if their knowledges should increase to eternity, the notice even of all general things would still be unattainable. They were told likewise of their pride and elation of mind, and that this is unseemly; but they replied, that it is not pride, but only a glorying by reason of the faculty of their memory; thus they were able to excuse their faults.

(17) They are averse to vocal speech, because it is material; wherefore when I conversed with them without intermediate spirits, I could only do it by a species of active

thought. Their memory, as consisting of things not of images purely material, supplies objects that are nearer to the thought; for the thought, which is above the imagination, requires for its objects things abstracted from material. But notwithstanding this, the spirits of Mercury are little distinguished for their judgment, having no delight in the exercise of that faculty, and the deducing of conclusions from knowledges; for bare knowledges alone are delightful to them.

(18) They were asked whether they wished to make any use of their knowledges; for it is not enough to be delighted with knowledges, because knowledges have respect to uses, and uses ought to be the ends of knowledges; from knowledges alone no use results to them, but to others with whom they are disposed to communicate their knowledges; and that it is very inexpedient for any one who wishes to be wise, to rest satisfied with mere knowledges, these being only administering causes, intended to be subservient to the investigation of things appertaining to life: but they replied, that they were delighted with knowledges, and that knowledges to them are uses.

(19) Some of them are also unwilling to appear as men, like the spirits of other earths, and would rather appear as crystalline globes. The reason why they are desirous to appear so, although they do not so appear, is because the knowledges of things immaterial are represented in the other life by crystals.

(20) The spirits of Mercury differ altogether from the spirits of our earth, for the spirits of our earth do not care

so much about realities, but about worldly, corporeal, and terrestrial things, which are material; wherefore the spirits of Mercury cannot be together with the spirits of our earth, therefore wheresoever they happen to meet them, they flee away; for the spiritual spheres, which are exhaled from each, are almost contrary. The spirits of Mercury have a common saying, that they do not wish to look at a sheath, but at things stripped of their sheath, that is, at interior things.

(21) There appeared a whitish flame, burning briskly, and this for nearly an hour. That Same signified the approach of spirits of Mercury, who for penetration, thought, and speech, were more prompt than the former spirits. When they were come, they instantly ran through the things contained in my memory, but I could not perceive what they observed by reason of their promptitude. I heard them afterwards saying that such is the case; in respect to what I had seen in the heavens and in the world of spirits, they said that they knew those things before. I perceived that a multitude of spirits consociated with them was behind, a little to the left in the plane of the occiput.

(22) At another time I saw a multitude of such spirits, but at some distance from me, in front a little to the right, and thence they discoursed with me, but through intermediate spirits; for their speech was as quick as thought, which does not fall into human speech, but by means of other spirits. And what surprised me, they spoke in a volume*, and yet readily and rapidly. Their speech was perceived as undulatory, because of many together, and what is

remarkable, it was conveyed towards my left eye, although they were to the right. The reason was, because the left eye corresponds to the knowledges of things abstracted from what is material, consequently to such things as appertain to intelligence: whereas the right eye corresponds to such things as appertain to wisdom. They likewise perceived and judged of what they heard with the same promptitude with which they discoursed, saying of such a thing that it was so, and of such a thing that it was not so; their judgment was as it were instantaneous.

(23) There was a spirit from another earth, who could speak dexterously with them, because he spoke promptly and quickly, but who affected elegance in his discourse. They instantly decided on whatever he spoke, saying of this, that it was too elegant; of that, that it was too polished: so that the sole thing they attended to was, whether they could hear anything from him which they had never known before, rejecting thus the things which caused obscurity, which are especially affectations of elegance of discourse and erudition; for these bide real things, and instead thereof present expressions, which are only material forms of things; for the speaker keeps the attention fixed herein, and is desirous that his expressions should be regarded more than the meaning of them, whereby the ears are more affected than the mind.

(24) The spirits of the earth Mercury do not abide long in one place, or within companies of the spirits of one world, but wander through the universe. The reason is, because they have relation to the memory of things, which memory

must be continually enriched. Hence it is granted them to wander about, and to acquire to themselves knowledges in every place. During their sojourning in this manner, if they meet with spirits who love material things, that is, things corporeal and terrestrial, they avoid them, and betake themselves where they do not hear such things. Hence it may appear, that their mind is elevated above things of sense, and thus that they are in interior light. This was also given me actually to perceive, whilst they were near me, and discoursed with me: I observed at such times, that I was withdrawn from things of sense, insomuch that the light of my eyes began to grow dull and obscure.

(25) The spirits of that earth go in companies and phalanxes, and when assembled together, they form as it were a globe. Thus they are joined together by the Lord, that they may act in unity, and that the knowledges of each may be communicated with all, and the knowledges of all with each, as is the case in heaven. That they wander through the universe to acquire the knowledges of things, appeared to me also from this, that once, when they appeared very far from me, they discoursed with me thence, and said, that they were then gathered together, and journeying out of the sphere of this world into the starry heaven, where they knew such spirits existed as had no concern about terrestrial and corporeal things, but only about things elevated above them, with whom they wished to be. It was said, that they themselves do not know whither they are going, but that they are led from the Divine auspices to those places where they may be instructed

concerning such things as they do not yet know, and which agree with the knowledges that they have already. It was also said, that they do not know how to find the companions with whom they are joined together, and that this also is done from the Divine auspices.

(26) Because of their thus journeying through the universe, and thereby being enabled to know more than others respecting the worlds and earths out of the sphere of our solar system, I have also spoken with them on this subject. They said that in the universe there are very many earths inhabited by men; and that they wonder how any should suppose, whom they called men of little judgment, that the heaven of the omnipotent God consisted only of spirits and angels who come from one earth, when these comparatively are so few that in respect to the omnipotence of God they are scarce anything, even if there should he myriads of worlds, and myriads of earths. They said, moreover, that they knew there were earths existing in the universe to the number of some hundred thousands and upwards; and yet what is this to the Divine, which is infinite?

(27) The spirits of Mercury, who were with me whilst I was writing and explaining the Word as to its internal sense, and who perceived what I wrote: said that the things which I wrote were in a manner gross, and that almost all the expressions appeared as material; but it was given to reply, that to the men of our earth what was written seemed subtle and elevated, and many things incomprehensible. I added, that many on this earth do not know that it is the

internal man which acts into the external, and causes the external to live; and that they persuade themselves from the fallacies of the senses that the body has life, and that in consequence thereof, such as are evil and unbelieving entertain doubt respecting the life after death; also, that the part of man which is to live after death is not by them called spirit, but soul; and that they dispute what soul is, and where is its abode, and believe that the material body, although dispersed to all the winds, is to be joined again to it, in order that man may live as man; with many other things of a like nature. The spirits of Mercury, on hearing these things, asked, whether such men could become angels; and it was given to answer, that those become angels who have lived in the good of faith and charity, and that then they are no longer in external and material things, but in internal and spiritual; and then they come into that state, that they are in a light superior to that in which the spirits from mercury are. That they might know that it was so, an angel was allowed to discourse with them, who had come into heaven from our earth, who had been such when he lived in the world, concerning whom more will be said presently.

(28) Afterwards there was sent me by the spirits of Mercury a long piece of paper, of an irregular shape, consisting of several pieces pasted together, which appeared as if printed with types, as on this earth. I asked whether they had the art of printing amongst them; but they said they had not, nevertheless they knew that on our earth we had such printed papers. They did not wish to say

more; but I perceived that they thought that knowledges in our earth were upon paper, and not so much in man, thus insinuating that the papers knew what man did not. But they were instructed how this really is. After some time they returned, and sent me another paper, which appeared also printed like the former, but not so pasted together and irregular, but neat and handsome. They said, that they were further informed, that in our earth there are such papers, and books made of them.

(29) From what has now been said, it appears manifest, that spirits retain in the memory what they see and hear in the other life, and that they are capable of being instructed alike as when they were men in the world, consequently of being instructed in the things of faith, and thereby of being perfected. The more interior spirits and angels are, in the same proportion they receive instruction more readily, and in a greater fullness, and retain it more perfectly: and inasmuch as this faculty abides forever, it is evident that they are continually increasing in wisdom. With the spirits of Mercury there is a constant growth in the science of things, but not in wisdom thence derived, because they love knowledges, which are means, but not uses which are ends.

(30) The genius of the spirits who are from the planet Mercury, may still further appear from the following account. It is to be known, that all spirits and angels whatsoever, were once men for the human race is the seminary of heaven; also that the spirits are altogether such, as to affections and inclinations, as they were during their life in the world whilst men; for every one's life follows

him. This being the case, the genius of the men of every earth may be known from the genius of the spirits who are thence.

(31) Inasmuch as the spirits of Mercury in the Greatest Man have relation to the memory of things abstracted from what is material, therefore when any one discourses with them concerning things terrestrial, corporeal, and merely worldly, they are altogether unwilling to hear him; and if they are forced to hear, they transmute the things spoken of into other things, and for the most part into things contrary, that they may avoid them.

(32) That I might know for certain, that such is their genius, it was allowed to represent to them meadows, fallow lands, gardens, woods, and rivers; to represent such things is imaginatively to exhibit them before another, in which case, in another world, they appear to the life; but they instantly transmuted them, obscuring the meadows and fallow fields, and by representations filling them with snakes. The rivers they made black, so that the water no longer appeared limpid. When I asked them why they did so, they said that they did not wish to think of such things, but of things real, which are the knowledges of things abstracted from what is terrestrial, especially of such things as exist in the heavens.

(33) Afterwards I represented to them birds of different sizes, both large and small, such as exist on our earth; for in the other life such things may be represented to the life. When they saw the birds represented, they at first wished to change them, but afterwards they were delighted with

them and were satisfied. The reason was, because birds signify the knowledges of things, and the perception of this then flowed in also. Thus they desisted from transmuting them, and thereby from averting the ideas of their memory. Afterwards it was allowed to represent before them a most pleasant garden full of lamps and lights; then they paused, and their attention was fixed, for the reason that lamps with lights signify truths which shine from good. Hence it was made manifest that their attention might be fixed in viewing things material, if only the signification of those things in the spiritual sense was insinuated at the same time; for the things of the spiritual sense are not so abstracted from things material, since these are representatives of them.

(34) Moreover I spoke with them concerning sheep and lambs, but they were not willing to hear of such things, because they were perceived by them as things terrestrial. The reason was, because they did not understand what innocence is, which lambs signify, as was perceivable from this, that when I told them that lambs, represented in heaven, signify innocence, they immediately said that they did not know what innocence was, but only knew it as to the name; and this was because they are affected only with knowledges, and not with uses, which are the ends of knowledges, consequently they cannot know from internal perception what innocence is.

(35) Some of the spirits of the earth Mercury came to me, being sent by others, to bear what I was employed about. One of the spirits of our earth said to them, that they might tell those who sent them not to speak anything but what

was true, and not, according to their usual practice, suggest things opposite to those who questioned them; for if any of the spirits of our earth were to do so, he would he punished. But immediately the company which was at a distance, from which those spirits were sent, made answer, that if they were to be punished on that account, they must all he punished, since by reason of acquired habit they could not do otherwise. They said that when they speak with the men of their own earth, they also do so, but this not with any intention of deceiving, but to inspire the desire of knowing; for when they suggest things opposite, and conceal things in a certain manner, then the desire of knowing is excited, and thereby from the endeavor to search out those things, the memory is perfected. I also spoke with them at another time on the same subject, and because I knew that they spoke with the men of their earth, I asked them in what manner they instruct their inhabitants. They said that they do not instruct them how the matter is, but still they insinuate some perception thereof, that thus a desire of examining and knowing may be cherished and grow; which desire would perish, in case they answered everything. They added, that they suggest things opposite also, for this reason, that the truth afterwards may better appear; for all truth is made manifest by relation to its opposites.

(36) It is their custom not to declare to another what they know, but still they desire to learn from all others what is known to them. But with their own society they

communicate all things, insomuch that what one knows all know, and what all know each one there knows.

(37) Because the spirits of Mercury abound in knowledges, they are in a certain kind of pride; hence they imagine that they know so much, that it is almost impossible to know more. Rut it was told them by the spirits of our earth, that they do not know many, but few things, and that the things which they do not know are respectively infinite, and that those things which they do not know, compared to the things they know, are like the waters of the largest ocean compared with the waters of a very small fountain; and further, that the first step to wisdom is to know, acknowledge, and perceive that what is known is little and scarce anything in comparison with what is unknown. To convince them that this is the case, it was granted, that a certain angelic spirit should speak with them, and should tell them in general what they knew, and what they did not know, and that there were infinite things which they did not know, also that to eternity they could not even know the general things. He spoke by angelic ideas much more readily than they did, and because he discovered to them what they knew, and what they did not know, they were struck with amazement. Afterwards I saw another angel speaking with them, who appeared in some altitude to the right. He was from our earth, and enumerated very many things which they did not know. Afterwards he spoke with them by changes of state, which they said they did not understand. Then he told them that every change of state contains infinite things, as did also every smallest part of

such change. When they heard these things, inasmuch as they had been in pride on account of their knowledges, they began to humble themselves. Their humiliation was represented by the sinking downwards of their volume; for that company then appeared as a volume, in front at a distance towards the left, in the plane of the region below the navel, but the volume appeared as it were hollowed in the middle, and elevated on the sides; a reciprocal moving was also observed therein. They were likewise told what that signified, that is, what they thought in their humiliation, and that they who appeared elevated on the sides were not as yet in any humiliation. And I saw that the volume was separated, and that they who were not in humiliation were remanded back towards their orb, the rest remaining where they were.

(38) Spirits of Mercury came to a certain spirit from our earth, who during his abode in the world had been most distinguished for his learning (it was Christian Wolf), desiring to receive information from him on various subjects. But when they perceived that what he said was not elevated above the sensual things of the natural man, because in speaking his thoughts were intent on honor, and be was desirous, as in the world (for in the other life every one is like his former sea, to connect various things into series, and from those series again and continually to form other conclusions, and thus from such conclusions to link together still more, which they did not see or acknowledge to be true, and which therefore they declared to be chains which neither cohered in themselves, nor with the

conclusions, calling them the obscurity of authority; they then desisted from asking him further questions, inquiring only, how this is called, and how that; and because he answered these inquiries also by material ideas, and by no spiritual ones, they retired from him. For every one, in the other life, speaks spiritually, or by spiritual ideas, so far as he had believed in God, and materially, so far as he had not believed. An occasion here offering itself, it is permitted to mention how it is in the other life with the learned who acquire intelligence from their own meditation, kindled with the love of knowing truths, for the sake of truths, thus for the sake of uses abstracted from worldly considerations, and how with those who acquire intelligence from others, without any meditation of their own, as they are wont to do who desire to know truths solely for the sake of a reputation for learning, and thereby for honor or gain in the world; thus who desire to know truth, not for the sake of uses abstracted from worldly considerations: concerning such, it is allowed to relate the following experience. A certain sound was perceived penetrating from beneath, near the left side even to the left ear. I observed that they were spirits, who there attempted to force a way; but of what sort they were I could not know. However, when they had forced a way, they spoke with me, saying that they were logicians and metaphysicians, and that they had immersed their thoughts in such things, with no other end than to be accounted learned, and thus to be advanced to honor and wealth, lamenting that they now led a miserable life in consequence of having acquired those sciences with no other end, and thus not having cultivated thereby their rational; their speech was slow, and of a low tone. In the meantime there were two discoursing with each other above my head, and on inquiring who they were, it was said that one of them was most renowned in the learned world, and it was given me to believe that it was Aristotle. Who the other was, was not stated. The former was then let into the state in which he was during his life in the world; for every one may easily be let into the state of his life which he had in the world, because be has with him every state of his former life. But, what surprised me, he applied himself to the right ear, and there spoke, but in a hoarse tone of voice, yet sanely. From the purport of his speech I perceived, that he was altogether of a different genius from those schoolmen who first ascended, in that he evolved from his own thought the things he had written, and thence he produced his philosophy; so that the terms which he invented, and which he imposed on subjects of thought, were forms of expression by which he described interior things; also that he was excited to such things by a delight of the affection, and by a desire of knowing the things of the thought and understanding, and that he followed obediently whatever his spirit had dictated. Therefore he applied himself to the right ear, contrary to the custom of his followers, who are called schoolmen, and who do not go from thought to terms, but from terms to thoughts, thus in a contrary way; and many of them do not even proceed to thoughts, but stick solely in terms, which if they apply, it is to confirm whatever they desire, and to impose on falsities an appearance of truth according to their cupidity of persuading. Hence philosophical things are rather means of becoming insane than means of becoming wise; and hence they have darkness instead of light. Afterwards I spoke with him concerning the science of analysis, observing that a child, in half an hour, speaks more philosophically, analytically, and logically, than he could describe by a volume, inasmuch as all things of the thought, and thence of human speech are analytical, the laws whereof are from the spiritual world; and he who desires to think artificially from terms, is not unlike a dancer, who would learn to dance by the science of the moving fibers and muscles, in which science, if he should fix his mind whilst he is dancing, it would be almost impossible for him to move a foot; and yet without that science, he moves all the moving fibers throughout the whole body, and in subordination thereto be moves the lungs, the diaphragm, the sides, the arms, the neck, and other organs of the body, to describe all which volumes would not suffice; and it is similar with those who are desirous to think from terms. He approved of these things, saying, that to learn to think in that way, is proceeding in an inverted order, adding if any one will be so foolish, let him so proceed; but let him think continually concerning use, and from what is interior. He next showed me, what idea he had conceived of the Supreme Deity, namely, that he had represented Him to himself as having a human face, and encompassed about the head with a radiant circle; and that now be knew that the Lord is Himself that Man, and that the radiant circle is the Divine from Him, which not only flows into heaven, but also into the universe, disposing and ruling all things therein. He added, Whosoever disposes and rules heaven, also disposes and rules the universe, because the one cannot be separated from the other. He also said that he believed in one God only, whose attributes and qualities were distinguished by a variety of names, and that these names were by others worshiped as gods. There appeared to me a woman, who stretched out her hand, desiring to stroke my cheek, and when I wondered at this, he said that when he was in the world such a woman had often appeared to him, as it were stroking his cheek, and that her hand was beautiful. The angelic spirits said that such women sometimes appeared to the ancients, and were by them called Pallases, and that she appeared to him from the spirits, who, during their abode on earth, in ancient times, were delighted with ideas, and indulged in thoughts, but without philosophy: and because such spirits were with him, and were delighted with him, because he thought from the interior, therefore they representatively exhibited such a woman. Lastly, he informed me what idea he had conceived of the soul or spirit of man, which he called pneuma, namely, that it was an invisible vital principle, like somewhat of ether; and he said that he knew that his spirit would live after death, inasmuch as it was his interior essence, which cannot die, because it is capable of thinking; and that moreover he was not able to think clearly concerning it, but only obscurely, because he had not formed any thought about it from any other source than from himself, and a little also from the ancients. Moreover Aristotle is among sound spirits in the other life, and many of his followers are among the foolish.

(39) I once saw that spirits of our earth were with spirits of the earth Mercury, and I heard them discoursing together, and the spirits of our earth, amongst other things, asked them in whom they believed. They replied that they believed in God; but when they inquired further concerning the God in whom they believed, they were unwilling to say, it being customary with them not to answer questions directly. Then the spirits from the earth Mercury, in their turn, asked the spirits from our earth in whom they believed, They said that they believed in the Lord God. The spirits of Mercury then said that they perceived that they believed in no God, and that they had contracted a habit of professing with the mouth that they believe, when yet they do not believe, The spirits of Mercury have exquisite perception, in consequence of their continually exploring, by means of perception, what others know. The spirits of our earth were of the number of those who in the world had made profession of faith agreeable to the doctrine of the church, but still had not lived the life of faith; and they who do not live the life of faith, in the other life have not faith, because it is not in the man. On hearing this they were silent, inasmuch as, by apperception then given them, they acknowledged that it was so.

(40) There were certain spirits who knew from heaven, that on a time a promise was made to the spirits of the earth Mercury, that they should see the Lord; wherefore

they were asked by the spirits about me whether they recollected that promise. They said that they did recollect it; but that they did not know whether it had been promised in such a way as to be beyond doubt. Whilst they were thus discoursing together, the sun of heaven then appeared to them. The sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven; others see the light thence derived. On seeing the sun, they said that this was not the Lord God, because they did not see a face. Meanwhile the spirits discoursed with each other, but I did not hear what they said. But suddenly, the sun again appeared, and in the midst of it the Lord, encompassed with a solar circle: on seeing this the spirits of Mercury humbled themselves profoundly and subsided. Then also the Lord, from that sun, appeared to the spirits of this earth, who, when they were men, saw Him in the world; and they all, one after another, and thus many in order, confessed that it was the Lord Himself. This confession they made before all the company. Then also the Lord, out of the sun, appeared to the spirits of the planet Jupiter, who declared aloud that it was He Himself whom they had seen on their earth when the God of the universe appeared to them.

(41) Certain of them, after the Lord appeared, were led away towards the front to the right, and as they advanced, they said that they saw a light much clearer and purer than they had ever seen before, and that it was impossible any light could exceed it; and it was then evening here. There were many who said this.

(42) It is to be known that the sun of the world does not appear to any spirit, nor anything of light thence. The light of that sun is as dense as thick darkness to spirits and angels. That sun remains only in the perception with spirits from having seen it during their abode in the world, and is presented to them in idea as somewhat darkish, and this behind at a considerable distance, in an altitude a little above the plane of the head. The planets which are within the system of that sun appear according to a determinate situation in respect to the sun; Mercury behind, a little towards the right; the planet Venus to the left, a little backwards; the planet Mars to the left in front; the planet Jupiter in like manner to the left in front, but at a greater distance; the planet Saturn directly in front, at a considerable distance; the Moon to the left, at a considerable height: the satellites also to the left in respect to their planet. Such is the situation of those planets in the ideas of spirits and angels; spirits also appear near their planets, but out of them. As to what particularly concerns the spirits of Mercury, they do not appear in any certain quarter, or at any certain distance, but sometimes in front, sometimes to the left, sometimes a little to the back; the reason is, because they are allowed to wander through the universe to procure for themselves knowledges.

(43) Once the spirits of Mercury appeared to the left in a globe, and afterwards in a volume extending itself lengthways. I wondered whither they were desirous of going, whether to this earth or elsewhere; and presently I observed that they inclined to the right, and as they rolled

along, approached to the earth or planet Venus towards the quarter in front. But when they came thither they said they were unwilling to be there, because the inhabitants were evil; wherefore they turned about to the back part of that earth, and then said that they would willingly stay there, because the inhabitants were good. When this took place, I felt a remarkable change in the brain, and a powerful operation thence proceeding. Hence I was led to conclude that the spirits of Venus, who were on that part of the planet, were in concord with the spirits of Mercury, and that they had relation to the memory of things material which was in concord with the memory of things immaterial, to which latter memory the spirits of Mercury have relation: hence a more powerful operation was felt from them when they were there.

(44) I was desirous to know what kind of face and body the men in the earth Mercury had, whether they were like the men on our earth. There was then presented before my eyes a woman exactly resembling the women in that earth. She had a beautiful face, but it was smaller than that of a woman of our earth; her body also was more slender, but her height was equal; she wore on her head a linen cap, which was put on without art, but yet in a manner becoming. A man also was presented to view, who was more slender in body than the men of our earth are. He was clad in a garment of dark blue color, closely fitted to his body, without any foldings or protuberances. It was said that such was the form of body and such the dress of the men of that earth. Afterwards there was presented to view a species of

their oxen and cows, which indeed did not differ much from those on our earth, but were smaller, and in some degree approached to species of hinds and deer.

(45) They were also asked about the sun of the world, how it appears from their earth. They said that it appears large, and larger there than when seen from other earths, and they said they knew this from the ideas of other spirits concerning the sun. They said further that they enjoy a middle temperature, neither too hot nor too cold. It was then granted me to tell them, that it was so provided of the Lord in regard to them that they should not be exposed to too much heat by reason of their greater nearness to the sun, inasmuch as heat does not arise from the sun's nearness, but from the altitude and density of the atmosphere, as appears from the cold on high mountains even in hot climates; also that heat is varied according to the direct or oblique incidence of the sun's rays, as is plain from the seasons of winter and summer in every region. These are the things which it was given me to know concerning the spirits and inhabitants of the earth Mercury.

(46) THE EARTH OR PLANET JUPITER, ITS SPIRITS AND INHABITANTS. It was granted me to enjoy longer interaction with the spirits and angels of the planet Jupiter, than with the spirits and angels from the rest of the planets; wherefore I am at liberty to relate more concerning the state of their life, and of the inhabitants of that planet. That those spirits were from that planet was evident from many things, and it was also declared from heaven.

(47) The earth itself or planet Jupiter does not indeed appear to spirits and angels: for to the inhabitants of the spiritual world no earth is visible, but only the spirits and angels who come thence. They who are from the planet Jupiter appear in front to the left, at a considerable distance, and this constantly, see above (n. 42) there also is the planet. The spirits of every earth are near their earth, because they are from its inhabitants, for every man after death becomes a spirit, and because they are thus of a similar genius, and can be with the inhabitants, and serve them.

(48) They related that in the region of the earth where they had lived while in the world, the multitude of men therein was as great as the earth could support; that the earth was fertile, and it abounded in all things; and that there they did not desire more than the necessaries of life; that they accounted nothing useful but so far as it was necessary; and that hence the multitude of men was so great. They said that the education of their children was their greatest concern, and that they loved them most tenderly.

(49) They further related that they are there distinguished into nations, families, and houses, and that they all live apart with their own kindred; and that hence their interaction is confined to relatives; likewise, that no one ever covets the goods of another; and that it never enters into their minds to desire the possessions of another, still less to obtain them fraudulently, and least of all to break in and plunder. This they consider as a crime against human

nature, and regard it as horrible. When I would have told them that on this earth there are wars, depredations, and murders, they then turned away, and were unwilling to hear. It was declared to me by the angels that the most ancient people on this earth lived in like manner, namely, that they were distinguished into nations, families, and houses that all at that time were content with their own possessions that it was a thing altogether unknown for one person to enrich himself from the goods of another, and to have dominion from self-love; and that on this account the ancient times, and especially the most ancient, were more acceptable to the Lord than succeeding times: and such being the state of the world, innocence also then reigned, and with it wisdom; every one then did what was good from good, and what was just from justice. To do what is good and just with a view to their own honor, or gain, was unknown. At the same time they spoke nothing but what was true, and this not so much from truth as from good, that is, not from the understanding separate from the will, but from the will conjoined with the understanding. Such were the ancient times; wherefore angels could then converse with men, and convey their minds, almost separate from things corporeal, into heaven, yea, lead them about, and show them the magnificent and blessed things there, and likewise communicate to them their happinesses and delights. These times were known also to the ancient writers, and were by them called the golden and also Saturnian ages. The reason that those times were such, was owing to this, that men were then distinguished into nations, nations into families, and families into houses, and every house lived apart by itself; and it then never entered into any one's mind to invade another's inheritance, and thence acquire to himself opulence and dominion. Self-love and the love of the world were then far removed; every one rejoiced in his own, and not less in his neighbor's good. But in succeeding times this scene was changed, and totally reversed, when the lust of dominion and of large possessions invaded the mind. Then mankind, for the sake of self-defense, collected themselves into kingdoms and empires; and because the laws of charity and of conscience, which were inscribed on the hearts, ceased, it became necessary to enact laws in order to restrain violence, in which honors and gains were rewards, and privation of them punishments. When the state of the world was thus changed, heaven removed itself from man, and this more and more even to this age, when it is no longer known whether there is a heaven and a hell, yea, by some it is denied. These things are said, that it may be illustrated by the parallel, what is the state of the inhabitants of the earth Jupiter, and whence they have their probity, and also their wisdom, concerning which more will be said hereafter.

(50) By long conversation with the spirits of the earth Jupiter, it was made manifest to me that they were more upright than the spirits of most other earths. The manner of their approach to me, their abode with me, and their influx at that time, was inexpressibly gentle and sweet. In the other life the quality of every spirit manifests itself by an influx, which is the communication of his affection;

uprightness by gentleness and sweetness; by gentleness, in that he fears to do hurt, and by sweetness, because he loves to do good. I could clearly distinguish a difference between the gentleness and the sweetness of the influx proceeding from the spirits of Jupiter and of that which proceeds from the good spirits of our earth. When any slight disagreement exists among them, they said that there appears a sort of slender bright irradiation, like that of lightning, or like the little swath encompassing glittering and wandering stars; but all disagreements among them are soon adjusted. Glittering stars, which are at the same time wandering, signify what is false; but glittering and fixed stars signify what is true; thus the former signify disagreement.

(51) I could distinguish the presence of the spirits of Jupiter, not only by the gentleness and sweetness of their approach and influx, but also from this, that for the most part their influx was into the face, and made it smiling and cheerful, and this continually during their presence. They said that they communicate a like cheerfulness of countenance to the inhabitants of their earth, when they come to them, being desirous thus to inspire them with tranquillity and delight of heart. That tranquillity and delight with which they inspired me filled my breast and heart very sensibly; at the same time cupidities and anxieties concerning things to come were removed, which cause unrest and undelightfulness, and excite various commotions in the mind. Hence it was evident to me what was the nature and quality of the life of the inhabitants of the earth Jupiter; for the disposition of the inhabitants of

any earth may be known by the spirits who come thence, inasmuch as every one retains his own life after death, and continues to live it when he becomes a spirit. It was observed that they had a state of blessedness or happiness still more interior, which was manifest from this circumstance, that their interiors were perceived not to be closed, but open to heaven; for in proportion as the interiors are more open to heaven, in the same proportion they are the more susceptible of receiving Divine good, and with it blessedness and interior happiness. The case is altogether otherwise with those who do not live in the order of heaven: the interiors with such are closed, and the exteriors open to the world.

(52) It was further shown me what sort of faces the inhabitants of the earth Jupiter had; not that the inhabitants themselves appeared to me, but that the spirits appeared with faces similar to what they had when on their earth. But before it was shown, one of their angels appeared behind a bright cloud, who gave leave; and then two faces were shown. They were like the faces of the men of our earth, fair and beautiful; sincerity and modesty beamed forth from them. During the presence of the spirits of Jupiter, the faces of the men of our earth appeared less than usual, which was owing to this, that there was an influx from those spirits of the idea which they had concerning their own faces as being larger; for they believe, during their abode in their earth, that after their decease their faces will he larger and of a round shape; and because this idea is impressed on them, it consequently

remains with them, and when they become spirits they appear to themselves as having larger faces. The reason why they believe that their faces will be larger is, because they say that the face is not body, because through it they see, hear, speak, and manifest their thoughts; and whereas the mind is thus transparent through the face, they hence form an idea of the face as of the mind in form; and because they know that they will he wiser after their life in the world, therefore they believe that the form of the mind or the face will become larger. They believe also that after their decease they will perceive a fire which will communicate warmth to their faces. This belief takes its rise from hence, that the wiser amongst them know that fire in the spiritual sense signifies the love, and that love is the fire of life, and from this fire the angels have life. Those of them also who have lived in heavenly love, obtain their wish, and perceive their face to grow warm; and then the interiors of their mind are kindled with love. For this reason the inhabitants of that earth also wash and cleanse their faces much, and protect them carefully from the heat of the sun. They have a covering made of the inner rind or bark of a tree, of a bluish color, which they wrap about the head and thus cover the face. Concerning the faces of the men of our earth, which they saw through my eyes, they said that they were not beautiful, and that their beauty consisted in the external skin, but not in the fibers from the internal. They wondered that the faces of some were full of warts and pustules, or were otherwise deformed, saying that with them such faces were never seen. Some faces were always smiling, namely, those that were cheerful and merry, and those that were a little prominent about the lips.

(53) The reason of the faces smiling that were prominent about the lips was, that the most of their speech is effected by the face, and especially by the region around the lips; and also because they never dissemble, that is, speak otherwise than they think. For this reason they do not constrain their face, but let it out freely. It is otherwise with those who from childhood have learned to dissemble. Their face is thus contracted interiorly, lest something of their thought should shine forth. Neither is it let forth outwardly, but is held ready to let itself out or contract itself, according as cunning suggests. The truth of this may be evident from an examination of the fibers of the lips and the parts around them. For there are manifold series of fibers there, folded together and intertwined, which were created not only for masticating and for speech by words, but also for expressing the ideas of the mind.

(54) It was also shown how the thoughts are presented by the face. The affections of the love are manifested through the countenance and its changes, and the thoughts by variations as to the forms of the interiors therein; but they cannot be further described. The inhabitants of the earth Jupiter have also a vocal speech, but not as sonorous as ours. The one speech assists the other, and their vocal speech is inspired with life by the speech of the face. I was informed by angels that the first speech of all men on every earth was speech by the face, and this from two sources, the lips and the eyes. The reason why such speech was the

first, is, that the face was formed for portraying what man thinks and wills, and thence also the face was called the image and index of the mind; also because in the most ancient or earliest times there was sincerity, and man neither thought nor wished to think anything else than what he was willing should shine forth from his face. Thus also the affections of the mind, and the thoughts therefrom, could be presented to the life, and fully. Thus also they were made apparent to the eye, very many, as it were, in a form together. This speech, therefore, as much surpassed vocal speech as sight excels hearing, or as seeing a landscape excels hearing of it, or apprehending it by verbal description. They added that such speech agrees with the speech of angels, with whom also men in those times were in communication; and further that when the face speaks, or the mind through the face, it is the angelic speech with man in ultimate natural form, but not when the mouth speaks by words. Every one, too, can comprehend that the most ancient people could not have the speech of words; since the words of language were not immediately infused into men, but had to be invented, and applied to things; which could be done only in process of time. As long as sincerity and rectitude remained with man, so long also such speech remained. But as soon as the mind began to think one thing and speak another, which took place when man began to love himself and not his neighbor, then vocal speech began to develop, the face being silent or dissembling. Thus the internal form of the face was changed, contracted itself, hardened, and began to be almost void of life; but the external form, inflamed by the fire of self-love, began to appear to the eyes of men as if it were alive. For that absence of life which lies underneath, does not appear to the eyes of men, but to the eyes of angels, since these see the interiors. Such are the faces of those who think one thing and speak another; for dissimulation, hypocrisy, cunning, and deceit, which are prudence at this day, induce such effects. But it is different in the other life, where it is not permitted to speak one thing and think another. Disagreement between the speech and the thought is also there clearly perceived in every word; and when it is perceived in a spirit, he is cast out of the community, and fined. Afterward he is reduced by various methods to speak as he thinks, and to think as he wills; even till he has one undivided mind; so that if he is good, he may will good and think and speak truth from good, and if he is evil, he may will evil and think and speak falsity from evil. Not before this is effected is the good spirit elevated into heaven, nor the evil spirit cast into hell; and this to the end, that there may be in hell nothing but evil and the falsity of evil, and in heaven nothing but good and the truth of good.

(55) I was further informed by the spirits from that earth, concerning various particulars relating to its inhabitants, as concerning their manner of walking, their food, and their habitations. With respect to their manner of walking, they do not walk erect like the inhabitants of this and of many other earths, nor do they creep like animals; but as they go along, they assist themselves with their hands, and

alternately half elevate themselves on their feet, and also at every third step turn the face sideways and behind them, and likewise at the same time bend the body a little, which is done suddenly; for with them it is thought unbecoming to be seen by others except in the face. In walking thus they always keep the face elevated as with us, that so they may look at the heavens as well as the earth. Holding the face downwards so as to look at the earth alone, they call accursed. The most vile amongst them do so, but if they continue and do not elevate the face, they are banished from the society. When they sit, they appear like men of our earth, erect as to the upper part of the body, but they usually sit cross-legged. They take special care, not only when they walk, but also when they sit, to be seen in the face, and not at the back. They are also very willing to have their faces seen, because thence their mind appears; for with them the face is never at variance with the mind, nor indeed can they make it so. Those present also know clearly from this what dispositions they entertain towards them, especially whether their apparent friendship is sincere or forced, for this they never conceal. These particulars were shown to me by their spirits, and confirmed by their angels. Hence also their spirits are seen to walk, not erect like others, but almost like persons swimming, appearing to help themselves forward with their hands, and by turns to look around them.

(56) They who live in their warm climates go naked, except with a covering about the loins; nor are they ashamed of their nakedness, for their minds are chaste, and they love

their con sorts only, and abhor adultery. They wondered exceedingly that the spirits of our earth, who on hearing of their method of walking, and also that they were naked, ridiculed it, and had lascivious thoughts, without attending at all to their heavenly life, but only to such things. They said that this was a sign that things corporeal and terrestrial were of more concern to them than heavenly things, and that things of an indecent nature had place in their minds. Those spirits of our earth were told that nakedness gives no occasion either of shame or of scandal to such as live in chastity and a state of innocence, but only to such as live in lasciviousness and immodesty.

(57) When the inhabitants of that earth lie in bed, they turn their faces forward, or towards the chamber, but not backward, or towards the wall. This was told me by their spirits, who said the reason is, that they believe that in turning the face forward they turn it to the Lord, but if they turn it backward they avert it from the Lord. I have sometimes observed, in regard to myself, whilst I was in bed, such a direction of the face; but never knew before whence it was.

(58) They take delight in making long meals; but not so much from enjoyment of the food, as from enjoyment of the conversation at that time. When they sit at table they do not sit on chairs or benches, or raised couches of turf, nor on the grass, but on the leaves of a certain tree. They were not willing to tell of what tree the leaves were; but when I named several by conjecture, they assented at last on my naming the leaves of .the fig-tree. They said moreover, that

they do not prepare food with reference to the taste, but especially with reference to the use; and they added that to them useful food was savory. On this subject a conversation arose among the spirits, and it was , said that this is the right way for man; for thus it is in his heart to have a sound mind in a sound body, but it is otherwise with those whose taste governs, and whose body therefore sickens, or at least inwardly languishes, and consequently their mind also; for the action of this depends upon the interior state of the recipient parts of the body, as the sight and hearing upon the state of the eye and ear. Thus is seen the insanity of placing all the delight of life in luxury and pleasure. From this too, comes dullness in such things as are of thought and judgment, and shrewdness in such things as are of the body and the world. From this arises the likeness between a man and a brute animal, with which also such persons not inaptly compare themselves.

(59) Their habitations were also shown me. They are low and of wood, but within they are lined with the bark or rind of a tree of a palish blue color, the walls and ceiling being spotted as with small stars, to represent the heavens; for they are fond of thus picturing the visible heavens and stars in the insides of their houses, because they believe the stars to be the abodes of angels. They have also tents, which are round above, and stretched out to a considerable length, spotted likewise within with little stars in a blue plane; in these they betake themselves in the middle of the day, lest their faces be injured from the heat of the sun. They take

great care in the construction and in the cleanliness of these their tents. They have also their meals in them.

(60) When the spirits of Jupiter saw the horses of this earth, the horses appeared to me smaller than usual, although they were tolerably robust and large. This was in consequence of the idea of those spirits concerning the horses there. They said that they also had horses with them, and much larger, but that they were wild, or in the woods, and that when they are seen, the inhabitants are terrified, although they do no harm. They added, that the fear of horses is innate or natural to them. This led me to a consideration of the cause of that fear; for "a horse" in the spiritual sense signifies the intellectual faculty formed of scientifics, and because the inhabitants of Jupiter are afraid of cultivating the intellectual faculty by worldly sciences, hence comes an influx of fear. That they do not care for scientifics, which are of human erudition, will be seen in what follows.

(61) The spirits of that earth are not willing to associate with the spirits of our earth, because they differ both in minds and manners. They say that the spirits of our earth are cunning, and that they are prompt and ingenious in the contrivance of evil; and that they know and think little about what is good. Moreover, the spirits of the earth Jupiter are much wiser than the spirits of our earth. They say also of our spirits, that they talk much and think little, and thus that they are not capable of an interior perception of many things, not even of what is good; hence they conclude, that the men of our earth are external men. Once

also it was permitted evil spirits of our earth, by their evil arts, to act upon and infest the spirits of Jupiter who were with me. The spirits of Jupiter endured them for a long time, but at length confessed that they could endure no longer, and that they believed it impossible for worse spirits to exist, for they perverted their imagination and also their thoughts in such a manner that they seemed to themselves as it were bound, and that they could not be extricated and set at liberty without Divine aid. Whilst I was reading in the Word some passages concerning our Savior's passion, then European spirits infused dreadful scandals, with intent to seduce the spirits of Jupiter. Inquiry was made who they were, and what had been their profession in the world, and it was discovered that some of them had been preachers; and that the greater part were of those who call themselves of the Lord's society, or Jesuits. I said that when they lived in the world, by their preaching concerning the Lord's passion, they were able to move the common people to tears. I added also the reason, that in the world they thought one way and spoke another, thus entertained one thing in the heart and professed another with the mouth; but now it was not permitted them to speak thus deceitfully, because when they become spirits, they are compelled to speak just as they think. The spirits of Jupiter were greatly astonished that there could be given such a disagreement between a man's interiors and his exteriors, so that he could speak altogether differently from what he thought; which to them was impossible. They wondered when they heard that many who are from our earth also become angels, and are of an altogether different heart, supposing at the time that all on our earth were like those present. But it was said that there are many of a different nature, and that there are also those who think from good, and not as these from evil; and that they who think from good become angels. That they might know that it was so, there came out of heaven choirs of angels from our earth, one after another, which with one voice and in harmony together glorified the Lord. Those choirs so greatly delighted the spirits of Jupiter who were with me, that they seemed to themselves, as if they were caught up into heaven. The glorification by the choirs lasted about an hour, and the delight they received was communicated to me and given me to feel. They said that they would tell their people about it who were elsewhere.

(62) The inhabitants of the earth Jupiter place wisdom in thinking well and justly of all things that happen in life. This wisdom they derive from their parents from infancy, and it is successively transmitted to posterity, and increases from the love they have for it because of its belonging to their parents. Of sciences, such as are in our earth, they know nothing whatever, nor do they wish to know. They call them shades and compare them to clouds which hide the sun. This idea concerning the sciences they have conceived from some spirits from our earth who boasted that they were wise from sciences. The spirits from our earth who thus boasted were such as made wisdom to consist in things appertaining merely to the memory, as in languages, especially the Hebrew, Greek, and Latin, in a knowledge of

the things related in the literary world, in criticism, in mere experiments, and in terms, particularly such as are philosophical, with other things of a like nature, not using such things as means leading to wisdom, but making wisdom to consist in those things themselves. Such persons, because they have not cultivated their rational faculty by the sciences, as by means leading to wisdom, have little perception in the other life; for they see only in terms, and from terms, in which case those things are as clods and clouds obstructing the intellectual sight (see above, n. 38); and they who have been proud of their erudition therefrom, have still less perception; but they who have used the sciences as means of invalidating and annihilating the things appertaining to the church and to faith, have totally destroyed their intellectual faculty, and like owls they see in the thick darkness falsity for truth, and evil for good. The spirits of Jupiter, from the conversation they had with such, concluded that sciences induce shade and blindness. But they were informed that on our earth the sciences are means of opening the intellectual sight, which sight is in the light of heaven; but because such things as appertain to the mere natural and sensual life reign, therefore the sciences to the men of our earth are means of becoming insane, namely, of confirming them in favor of nature against the Divine, and in favor of the world, against heaven. They were further informed that the sciences in themselves are spiritual riches, and that they who possess them are like those who possess worldly riches, which in like manner are means of performing uses to himself, his neighbor, and his country, and also means of doing evil. Moreover, that they are like garments, which serve for use and ornament, and also for pride, as with those who would be honored for these alone. The spirits of the earth Jupiter understood these things well; but they wondered that, being men, they should rest in means, and prefer things leading to wisdom before wisdom itself; and that they should not see, that to immerse the mind in such things, and not to elevate it above them, was to becloud and blind it.

(63) A certain spirit ascending from the lower earth, came to me, and said that he had heard what I had been discoursing upon with' other spirits, but that he did not understand at all what was said concerning spiritual life and the light thereof. He was asked whether he was willing to be instructed concerning it. He said that he had not come with that purpose. From which I concluded that he would not comprehend such things. He was very stupid; yet it was declared by the angels, that when he lived as a man in the world, he was much celebrated for his learning. He was cold, as was manifestly felt from his breathing, which was a sign of light merely natural, and of none spiritual, thus that by the sciences he had not opened, but had closed for himself the way to the light of heaven.

(64) Because the inhabitants of the earth Jupiter procure intelligence for themselves by a way different from that of the inhabitants of our earth, and are moreover of a different genius from their life, therefore they cannot abide long together, but either shun them or remove them. There are spheres, which may be called spiritual spheres, which

continually flow forth, yea, overflow from every spirit; they flow from the activity of the affections and consequent thoughts, thus from the life itself. All consociations in the other life are regulated according to these spheres; those which agree being joined together according to their agreement, and those which disagree being separated according to their disagreement. The spirits and angels who are from the earth Jupiter, in the Greatest Man have relation to the imaginative of thought, and consequently to an active state of the interior parts; but the spirits of our earth have relation to the various functions of the exterior parts of the body, and when these are desirous to have dominion, the activity or imaginative of thought from the interior cannot flow in: hence come the oppositions between the spheres of the life of each.

(65) As to what concerns their Divine worship, it is a principal characteristic thereof, that they acknowledge our Lord as the Supreme, who rules heaven and earth, calling Him the only Lord; and because they acknowledge and worship Him during their life in the body, they hence seek Him after death and find Him; He is the same with our Lord. They were asked, whether they know that the only Lord is a Man. They replied that they all know that He is a Man, because in their world He has been seen by many as a Man; and that He instructs them concerning the truth, preserves them, and also gives eternal life to those who worship Him from good. They said further, that it is revealed to them from Him how they should live, and how they should believe; and that what is revealed is handed

down from parents to children, and hence there flows forth doctrine to all the families, and thereby to the whole nation which is descended from one father. They added, that it seems to them as if they had the doctrine written on their minds, and they conclude so from this, because they perceive instantly, and acknowledge as of themselves, whether it be true or not what is said by others concerning the life of heaven with man. They do not know that their only Lord was born a man on our earth; they said that they care to know only that He is Man, and rules the universe. When I informed them that on our earth He is named Christ Jesus, and that Christ signifies Anointed or King, and Jesus, Savior, they said that they do not worship Him as a King, because royalty savors of what is worldly, but that they worship Him as the Savior. On this occasion a doubt was injected from the spirits of our earth, whether their only Lord was the same with our Lord; but they removed it by the recollection that they had seen Him in the sun, and had acknowledged that it was He Himself whom they saw on their earth (see above, n. 40) Once also with the spirits of Jupiter who were with me, there flowed in for a moment a doubt whether their only Lord was the same with our Lord; but this doubt, which flowed in for a moment, was also in a moment dispersed. It inflowed from some spirits of our earth; and then, what surprised me, they were so ashamed for having doubted this, through but for a moment, that they requested me not to publish it, lest they should be charged with incredulity, when yet they now know it more than others. These spirits were very much affected and rejoiced when they heard it declared that the only Lord is alone Man, and that all have from Him what entitles them to be called men; but that they are only so far men as they are images of Him, that is, as far as they love Him, and love their neighbor, thus, so far as they are in good; for the good of love and faith is the image of the Lord.

(66) There were with me some spirits of the earth Jupiter, while I was reading the seventeenth chapter in John concerning the Lord's love, and concerning His glorification; and when they heard the things that are there, holiness filled them, and they confessed that all things therein were Divine. But then some spirits of our earth, who were unbelievers, continually suggested various scandals, saying that He was born an infant, lived as a man, appeared as another man, was crucified, with other circumstances of a like nature. But the spirits of the earth Jupiter paid no attention to these suggestions. They said that their devils are such, whom they abhor; adding, that nothing celestial has any place in their minds, but only earthly things, which they called dross. That it was so, they said they had also discovered from this, that when they heard that on their earth they go naked, obscene ideas immediately occupied their thoughts, and they paid no attention to their celestial life, about which they had heard at the same time.

(67) The clear perception which the spirits of Jupiter have concerning spiritual things, was made manifest to me from their manner of representing how the Lord converts depraved affections into good affections. They represented

the intellectual mind as a beautiful form, and impressed upon it an activity suitable to the form answering to the life of affection. This they executed in a manner which no words can describe, and with such dexterity that they were commended by the angels. There were then present some of the learned from our earth, who had immersed the intellectual faculty in scientific terms, and had written and thought much about form, about substance, about materiality and immateriality, and the like, without applying such things to any use; these could not even comprehend that representation.

(68) They are exceedingly cautious on their earth, lest any one should fall into wrong opinions concerning the only Lord; and if they observe that any begin to think wrongly concerning Him, they first admonish him, then use threats, and lastly deter by punishment. They said that they had observed, if any such wrong opinions insinuate themselves into any family, that family is taken from amongst them, not by the punishment of death inflicted by their fellows, but by being deprived of respiration, and consequently of life, by spirits, when they have first threatened them with death. For in that earth spirits speak with the inhabitants, and chastise them if they have done evil, and even if they have intended to do evil, of which we shall say more presently. Hence if they think evil concerning the only Lord, and do not repent, they are threatened with death. In this manner the worship of the Lord is preserved, who is to them there the Supreme Divine.

(69) They said that they have no festival days, but that every morning at sunrise, and every evening at sunset, they perform holy worship to their only Lord in their tents; and that they also sing psalms after their manner.

(70) I was further instructed, that in that earth there are also some who call themselves saints, and who command their servants, of whom they wish to have great numbers, to give them the title of lords, under threat of punishment. They likewise forbid them to adore the Lord of the universe, saying that themselves are mediating lords and that they will present their supplications to the Lord of the universe. They call the Lord of the universe, who is our Lord, not only the Lord, as the rest do, but the Supreme Lord, by reason that they call themselves also lords. The sun of the world they call the face of the supreme Lord, and believe that His abode is there, wherefore they also adore the sun. The rest of the inhabitants hold them in aversion and are unwilling to converse with them, as well because they adore the sun as because they call themselves lords, and are worshiped by their servants as mediatory gods. There was shown me by spirits the covering of their head, which was a tower-shaped cap of darkish color. In the other life such appear to the left in a certain altitude, and there sit as idols, and in the beginning are also worshiped by the servants who have attended upon them, but are afterwards held in derision by them also. What surprised me was, that their faces shine there as from a fire, which is in consequence of their having believed that they were saints; but notwithstanding this fiery appearance of their faces, they are nevertheless cold,

and have an intense desire to be made warm. Hence it is evident that the fire, from which they shine, is the fire of self-love, and is fatuous. In order to make themselves warm, they seem to themselves to cut wood, and whilst they are cutting, there appears underneath the wood something of a man, whom at the same time they attempt to strike. This appearance is in consequence of their attributing to themselves merit and sanctity; for all who do so in the world, seem to themselves in the other life to cut wood, as was the case likewise with some spirits from our earth, who have been spoken of elsewhere. For the further illustration of this subject, I will here adduce this experience concerning them. "In the lower earth beneath the soles of the feet, are those who have placed merit in their good deeds and works. Many of them appear to themselves to cut wood. The place where they are is very cold, and they seem to themselves to acquire warmth by their labor. I have also spoken with them, and it was granted me to ask them whether they wished to come out of that place. They said that they had not yet merited it by their labor. But when that state has been gone through, they are taken out. They are natural, because to wish to merit salvation is not spiritual; for it comes from the proprium, not from the Lord. Moreover they also prefer themselves to others, and some of them despise others. If they do not receive greater joy than others in the other life, they are indignant against the Lord; for which reason, when they are cutting wood, there appears as it were something of the Lord under the wood. This comes from their indignation."

(71) It is common on that earth for spirits to speak with the inhabitants and to instruct them, and also to chastise them if they have done evil, in regard to which since many things have been related to me by their angels, I wish to repeat them in order. The reason why spirits speak with the men there, is that they think much about heaven and about the life after death, and have comparatively little solicitude about life in the world; for they know that they are to live after death, and in a state happy according to the state of their internal man, formed in the world. To speak with spirits and angels was also common on this earth in ancient times, and for the same reason, namely, because they then thought much of heaven and little of the world. But that living communication with heaven in process of time was closed, as man from internal became external, or what is the same, as he began to think much about the world and little about heaven; and still more when he no longer believed that there is a heaven or a hell, nor that man in himself is a spirit which lives after death; for at this day it is believed that the body lives from itself, and not from its spirit; wherefore unless man now believed that he will rise again with the body, he would have no belief in the resurrection.

(72) As to what particularly regards the presence of spirits with the inhabitants of the earth Jupiter, there are some spirits who chastise, some who instruct, and some who rule over them. The spirits who chastise apply themselves to the left side, and incline themselves towards the back, and when they are there, they draw forth from the man's

memory all that he has done and thought; for this is easy to spirits, for when they come near to a man, they come into all his memory. If they find that he has done evil, or thought evil, they reprove him, and also chastise him with pain of the joints, and of the feet or hands, or with a pain about the epigastric region. This also spirits can do dexterously when permitted. When such come to a man they inspire horror with fear, and thus the man knows of their approach. Evil spirits can inspire fear when they approach any one, especially those who while they lived in the world were robbers. That I might know how these spirits act when they come to a man of their earth, it was permitted that such a spirit should also come to me. When he was near, horror with fear manifestly took possession of me; yet the horror was not interior but exterior, because I knew that it was such a spirit. He was also seen, and appeared like a dark cloud, with moving stars in the cloud. Moving stars signify falsities, but fixed stars truths. He applied himself to my left side toward the back, and also began to reprove me for the deeds and thoughts which he drew forth out of my memory, and also interpreted perversely; but he was prevented by angels. When he perceived that he was with one who was not a man of his earth, he began to speak with me, saying that when he came to a man, he knew each and all things that the man had done and thought; and that he reproved him severely, and also chastised him with various pains. Again at another time such a chastising spirit came to me, and applied himself to my left side below the middle of the body, like the former one, who also wished to punish me;

but he too was prevented by angels. He, however, showed me the binds of punishments which they are permitted to inflict upon the men of their earth, if they do and intend to do evil. They were, besides pain of the joints, a painful constriction also around the middle of the belly, which is felt as a compression by a sharp girdle. And then there was a taking away of the breath at intervals even to distress; and also the prohibition from eating anything but bread for a time; last of all the threat of death, if they should not leave off doing such things; and also privation from enjoyment of the consort, children, and companions. Pain therefrom is also then insinuated.

(73) But the spirits who instruct, also, apply themselves to the left side, but more toward the front. They also rebuke, but mildly, and presently teach them how they ought to live. They appear dark also, yet not as the former like clouds, but as if clothed in sackcloth. These are called instructors, but the former chastisers. When these spirits are present, angelic spirits are also present, sitting at the head and filling it in a peculiar manner. Their presence is also perceived there as a gentle breathing; for they fear lest from their drawing near and their influx the man should perceive the least pain or anxiety. They rule the chastising and instructing spirits; preventing the former from doing worse to the man than is permitted by the Lord, and requiring the latter to tell the truth. When the chastising spirit was with me, the angelic spirits also were then present, and kept my face continually cheerful and smiling, and the region around the lips prominent, and my mouth a

little open. This the angels do easily by influx, when permitted by the Lord. They said that they induce such a countenance upon the inhabitants of their earth, when they are present.

(74) If a man after chastisement and instruction again does evil, or thinks to do evil, and does not restrain himself by the precepts of truth, then, when the chastising spirit returns, he is punished more severely. But the angelic spirits moderate the punishment according to the intention in the deeds, and according to the will in the thoughts. From this it may be evident that their angels who sit at the head, have a kind of judicial authority over the man; since they permit, moderate, restrain, and flow in. But it was said that they do not judge, for the Lord alone is the Judge; and all the things which they command to the chastising and instructing spirits flow in with them from Him, though it appears as if from them.

(75) Spirits there speak with man, but not man in turn with the spirits, except these words when he is instructed that he will do so no more. Nor is it permitted him to tell any one that a spirit has spoken with him: if one does this, he is afterward punished. Those spirits of Jupiter, when they were with me, thought at first that they were with a man of their earth; but when I spoke in turn with them, and they saw that I thought of publishing these things, and thus of telling others, and it was not then permitted them to chastise or instruct me, they perceived that they were with another.

(76) There are two signs that appear to those spirits when they are with a man. They see an old man with a pale face, which is a sign that they should say nothing but what is true, and do nothing but what is just. They also see a face in a window, which is a sign that they should depart thence. That old man was also seen by me, and likewise the face in the window was seen; on seeing which the spirits immediately departed from me.

(77) Besides the spirits who have now been mentioned, there are also spirits who persuade the contrary. They are those who while they lived in the world, were banished from the society of others, because they were evil. When they approach, there appears as it were a flying fire, that glides down near the face. They place themselves low down behind the man, and speak thence toward the upper parts. They speak things contrary to what the instructing spirit has said from the angels, namely, that one should not live according to the instruction, but of his own will and license, and similar things. They come for the most part after the former spirits have gone away, but the men there know who and what these spirits are, and therefore care nothing for them; yet they learn in this way what evil is, and so what good is; for by evil it is learned what good is, since the quality of good is known from its opposite. All perception of a thing is according to reflection in regard to its distinctions from things contrary, in various ways and various degrees.

(78) The chastising and instructing spirits do not go to those who call themselves saints and mediating lords of whom above (n. 70), as they do to others on that earth,

because these do not suffer themselves to be instructed, nor are they amended by discipline. They are inflexible, because they do this from the love of self. The spirits said that they recognize them from their coldness, and when they perceive the cold, they depart from them.

(79) There are also spirits among those of Jupiter, whom they call chimney-sweepers, because they appear in such garments, and also with a sooty face. Who and what they are, I am also permitted to describe. One such spirit came to me, and earnestly begged me to intercede for him that he might come into heaven. He said that he did not know that he had done evil, only that he had reproved the inhabitants of that earth; adding that after he had reproved, he instructed them. He applied himself to my left side under the elbow, and spoke as with a cracked voice; he could also move to pity. But I could only reply that I could bring him no help, and that this is of the Lord alone; and that I could not intercede, because I did not know whether it would be useful or not, but if he was worthy he might have hope. He was then sent back among the upright spirits from his earth; but they said that he could not be in their company, because he was not such as they. But because from his intense desire he still importuned to be let into heaven, he was sent into a society of upright spirits of this earth; but they also said that he could not be with them. He was of a black color in the light of heaven, but he said that he was not of a black, but of a brown color. It was told me that they are such at first, who are afterward received among those that constitute the province of the seminal

vesicles in the Greatest Man, or heaven; for in those vesicles the semen is collected and enclosed around with a suitable material, fitted for preserving the prolific principle of the semen from being dissipated, but such as may be thrown off in the neck of the uterus, that thus what is reserved within may serve for conception, or for the impregnation of the ovulum. Hence also that seminal matter has an effort, and as it were a burning desire, to throw itself off and leave the semen to perform its use, similar to what was seen with that spirit. He still came to me, in vile garments, and said again that he burned to come into heaven, and that he now perceived that he was such that he could. I was then permitted to tell him, that perhaps this was an indication that he would shortly be received. He was then told by angels to cast off his garment, which from his desire he rejected so quickly, that scarce anything could be quicker. By this was represented what are the desires of those who are in the province to which the seminal vesicles correspond. It was said that these spirits when prepared for heaven, put off their garments and are clothed with shining new ones, and become angels. They were likened to caterpillars, which having passed through their vile state, are changed into chrysalises, and thus into butterflies; to which another dress is then given, and also wings of a blue, yellow, silver, or golden color; and then the liberty of flying in the air as in their heaven, of celebrating their marriages and laying their eggs, and thus of providing for the propagation of their kind; and at the same time there is allotted them sweet and pleasant food from the juices and odors of the various flowers.

(80) Thus far nothing has been said of the quality of the angels who are from that earth; for those who come to the men of their earth and sit at their head, as mentioned above (n. 73), are not angels in their interior heaven, but are angelic spirits, or angels, in their exterior heaven. And as the nature of the angels of the interior heaven has also been disclosed to me, it is permitted to relate what has been given me to know. A certain one of the spirits of Jupiter who inspire fear, applied himself to my left side under the elbow and spoke thence. But his speech was harsh, nor were his words sufficiently distinct and separate; so that I had to wait some time before I could gather his meaning. And when he spoke he also injected something of fear, thus also admonishing me to receive the angels well when they came. But it was given to answer, that this did not depend on me; since all were received with me as they are. Presently angels of that earth came to me, and I was able to perceive from their speech with me, that they were altogether different from the angels of our earth; for their speech was not by words, but by ideas, which diffused themselves everywhere through my interiors, and thus they had also an influx into my face, so that the face concurred in every particular, beginning from the lips and proceeding in every direction toward the circumference. The ideas which were in the place of spoken words were discrete, though in small degree. They afterwards spoke with me by ideas still less discrete, so that scarce any interstice was perceivable.

To my perception it was like the meaning of words with those who only attend to the meaning abstractly from the words. This speech was more intelligible to me than the former, and was also more full. Like the former it flowed into the face, but the influx in accordance with the quality of the speech, was more continuous. It did not however begin like the former from the lips, but from the eyes. Afterward they spoke still more continuously and fully, so that my face was not then able to concur by fitting motion; but there was felt an influx into the brain, and that this was then acted upon in like manner. At last they so spoke that the discourse fell only into the interior understanding. Its volubility was like that of a thin aura. I felt the influx itself, but not distinctly the particulars. These kinds of speech were like fluids, the first kind like flowing water, the second like thinner water, the third comparatively like the atmosphere, and the fourth like a thin aura. The spirit mentioned above, who was on the left side, sometimes interrupted, especially warning me to act modestly with his angels; for there were spirits from our earth, who introduced such things as were displeasing. He said that he did not at first understand what the angels said, but that he did afterward when he was brought nearer to my left ear. Then also his speech was not harsh, as before, but like that of other spirits.

(81) I afterward spoke with these angels about some notable things on our earth, especially about the art of printing, about the Word, and about the various doctrines of the church from the Word; and I said that the Word and the doctrines are published, and so are learned. They

wondered exceedingly that such things could be published by writing and by types.

(82) I was permitted to see how the spirits of that earth after they have been prepared, are taken up into heaven and become angels. There then appear chariots and horses bright as with fire, by which they are carried away like Elijah. Chariots and horses bright as with fire appear, because it is thus represented that they have been instructed and prepared to enter heaven; since "chariots" signify the doctrinals of the church, and "bright horses" the understanding enlightened.

(83) The heaven into which they are taken, appears on the right of their earth, thus apart from the heaven of the angels of our earth. The angels who are in that heaven appear clothed in shining blue, dotted with small golden stars, and this because they loved that color in the world. They also believed that it was the veriest celestial color, chiefly because they are in such good of love as that color corresponds to.

(84) There appeared to me a bald head, but only the top of it, which was bony; and it was said that those who are to die within a year see such a one, and that they then prepare themselves. They do not fear death there, except on account of leaving the consort, children or parents; for they know that they will live after death, and that they are not going out of life, because they are going into heaven. Therefore they do not call it dying, but being heaven-made. Those who have lived in love truly conjugial on that earth, and have taken care of their children as becomes parents,

do not die of diseases, but tranquilly as in sleep; and thus they migrate from the world into heaven. The age of men there is usually thirty years, according to the years of our earth. The cause of their dying in so short a time is of the Lord’s providence, lest the multitude of men should increase beyond what can be sustained by that earth; and because after they have fulfilled those years, they do not suffer themselves to be led by spirits and angels as those do who have not yet fulfilled them; for which reason spirits and angels rarely go to the more mature. They come to maturity also more quickly than on our earth. Even in the first flower of youth they form marriages, and then their delights are to love the consort, and to take care of their children. Other delights they indeed call delights, but respectively external.

(85) THE EARTH OR PLANET MARS, ITS SPIRITS AND INHABITANTS. The spirits of Mars are the best of all among the spirits who are from the earths of our solar system, for they are as to the most part celestial men, not unlike those who were of the Most Ancient Church on this earth. When they are represented as to their quality, they are represented with the face in heaven and the body in the world of spirits; and those of them who are angels, with the face toward the Lord and the body in heaven.

(86) The planet Mars in the idea of spirits and angels, like the other planets, appears constantly in its place, which is to the left in front, at some distance, in the plane of the breast, and so out of the sphere where the spirits of our earth are. The spirits of one earth are separate from the spirits of another earth, because the spirits of each earth

refer to some particular province in the Greatest Man, and hence are in another and different state; and diversity of state makes them appear separate from each other, either to the right or to the left, at a greater or less distance.

(87) Spirits from Mars came to me and applied themselves to my left temple, where they breathed upon me with their speech; but I did not understand it. It was soft in its flow, softer I had never before perceived; it was like the softest aura. It first breathed upon my left temple, and upon my left ear from above; and the breathing proceeded thence to my left eye, and little by little to the right, and then flowed down, chiefly from the left eye to the lips; and when it reached the lips, it entered through the mouth, and through the passage within the mouth, and indeed through the Eustachian tube, into the brain. When the breathing arrived there, I then understood their speech; and it was granted to speak with them. I observed when they were speaking with me, that my lips were moved, and the tongue also a little; which was by reason of the correspondence of interior speech with exterior speech. Exterior speech is that of articulate sound finding its way to the external membrane of the ear, whence it is conveyed, by means of little organs, membranes, and fibers which are within the ear, into the brain. From this, it was granted, to know that the speech of the inhabitants of Mars was different from that of the inhabitants of our earth, namely, it was not sonorous, but almost tacit, insinuating itself into the interior hearing and sight by a shorter way; and being such it was more perfect, and more full of the ideas of thought, thus

approaching nearer to the speech of spirits and angels. The very affection of the speech is also represented with them in the face, and its thought in the eyes; for the thought and the speech, also the affection and the face, with them act as one. They regard it as nefarious to think one thing and speak another, and to will one thing and show another in the face. They do not know what hypocrisy is, nor what fraudulent pretence and deceit are. That such was also the speech of the most ancient people on our earth, it has been given me to know by conversation with some of them in the other life; and that this matter may be made clearer, it is permitted to relate what I have heard, as follows: “It was shown me by an influx which I cannot describe, what kind of speech they had who were of the Most Ancient Church, namely, that it was not articulate, like the vocal speech of our time, but tacit, which was effected not by external respiration but by internal; thus it was the speech of thought. It was also granted to perceive what their internal respiration was, that it proceeded from the navel toward the heart, and so through the lips without being sonorous when they spoke; and that it did not enter into the ear of another by the external way, and beat upon what is called the drum of the ear, but by a certain internal way, and in fact by a certain passage now called the Eustachian tube. It was shown that by such speech they could much more fully express the feelings of the mind and the ideas of the thought, than can ever be done by articulate sounds or sonorous words; which speech is in like manner directed by respiration, but external: for there is no word, nor indeed anything in a word, which is not directed by applications of the respiration. But with them this was much more perfect, because it was effected by internal respiration, which is the more perfect, because more internal, and more applicable and better conformed to the very ideas of thought; and it is further effected also by the little motions of the lips and corresponding changes of the face. For, since they were celestial men, whatever they thought shone forth from their face and eyes, which were varied in conformity, the face as to form according to the life of the affection, and the eyes as to light. They could by no means present any other countenance than such as accorded with what they thought; and because they had speech by internal respiration, which is that of man's spirit itself, they were therefore able to associate and speak with angels. The respiration of the spirits of Mars was also communicated to me; and it was perceived that it proceeded from the region of the thorax toward the navel, and thence flowed upward through the chest with an imperceptible breathing toward the mouth. From this, as also from other proofs of experience, it was made plain to me that they were of a celestial genius; thus that they were not unlike those who were from the Most Ancient Church on this earth.

(88) I have been instructed that the spirits of Mars have reference in the Greatest Man to what is mediate between the intellectual and the voluntary faculties, thus to thought from affection; and the best of them to the affection of thought. It is for this reason that their face acts as one with their thought, and that they cannot dissemble before any

one. And as they have reference to this in the Greatest Man, the middle province, which is between the cerebrum and the cerebellum, corresponds to them. For with those with whom the cerebrum and the cerebellum are conjoined as to spiritual operations, the face acts as one with the thought; so that the very affection of the thought shines forth from the face, and from the affection, with the aid of some signs going forth from the eyes, the general of thought shines forth. For this reason when the spirits of Mars were with me, I perceived sensibly a drawing back of the front part of the head toward the occiput, thus of the cerebrum toward the cerebellum.

(89) Once when the spirits of Mars were with me, and occupied the sphere of my mind, some spirits from our earth came and wished to infuse themselves also into that sphere. But then these spirits from our earth became as it were insane, for the reason that they did not at all agree. For the spirits of our earth in the Greatest Man have reference to the external sense, and thus they were in an idea turned to the world and to self, while the spirits of Mars were in an idea turned from self to heaven and to the neighbor; hence there was contrariety. But angelic spirits of Mars then came, and at their approach communication was taken away, and so the spirits of our earth withdrew.

(90) The angelic spirits spoke with me about the life of the inhabitants on their earth, that they are not under empires, but are arranged in societies larger and smaller, and that they consociate with themselves in their societies such as agree with them in mind, which they know at once from the

face and speech, and are rarely deceived. Then they are friends at once. They said also that their consociations are delightful, and that they speak with one another of those things that are done in the societies, especially those done in heaven; for many of them have manifest communication with the angels of heaven. Those in their societies who begin to think perversely, and from this to will evil, are dissociated, and left to themselves alone, and thus they pass their time very miserably out of the society, among rocks or elsewhere; for the society no longer has a care over them. Certain societies try in various ways to compel such to repentance; but when they cannot effect this, they separate themselves from them. Thus they take care lest the lust of dominion and the lust of gain creep in; that is, lest any from the lust of dominion subject any society to themselves, and then many more; and lest any from the lust of gain seize the goods of others. Every one there lives content with his own goods, and every one with his own honor, in being esteemed just and one that loves his neighbor. This delight and tranquillity of mind would perish, if those that think and will what is evil were not cast out, and if the love of self and the love of the world were not met prudently and severely in the very beginnings. For these are the loves for the sake of which empires and Kingdoms have been established, within which there are few who do not wish to have dominion, and to possess the goods of others. For there are few who do what is just and equitable from the love of what is just and equitable; still less who do what is good from charity itself, rather than from fear of the law, of life, of the loss of gain, of honor, and of reputation on account of those things.

(91) Concerning the Divine worship of those that dwell on their earth, they said that they acknowledge and adore our Lord, saying that He is the Only God, and that He rules both heaven and the universe; and that all good is from Him, and that He leads them; also that He often appears with them on their earth. It was then granted to say to them, that Christians also on our earth know that the Lord rules heaven and earth, from the words of the Lord Himself in Matthew: All power is given unto Me in heaven and in earth (28:18) but that they do not believe this as those who are from the earth Mars do. They said also that there they believe that there is nothing in them but what is filthy and infernal, and that all good is the Lord's, yea, saying further, that of themselves they are devils, and that the Lord draws them out of hell, and continually withholds them. Once when the Lord was named, I saw that those spirits humbled themselves so interiorly and profoundly as cannot be described; for in their humiliation they had the thought that they were of themselves in hell; and that so they were altogether unworthy to look to the Lord, Who is holiness Itself. They were so profoundly in that thought, from belief, that they were as if out of themselves; and they remained in it upon their knees until the Lord lifted them up, and then as it were drew thee out of hell. When they thus come forth out of their humiliation, they are full of good and of love, and thence of joy of heart. When they so humble themselves, they do not turn their face to the Lord, for this

they do not then dare to do, but turn it away. The spirits who were around me said that they had never seen such humiliation.

(92) Certain spirits who were from that earth wondered that there were about me so many spirits from hell, and that they also spoke with me. But it was given to answer, that this was permitted them in order that I might know their quality, and why they are in hell, and that this is according to their life. It was also given to say that there were many among them whom I had known when they lived in the world, and that some were then established in great dignity, who yet had nothing but the world in their heart; but that no evil spirit, even the most infernal, could do me any harm, because I was continually protected by the Lord.

(93) There was presented before me an inhabitant of that earth. He was not indeed an inhabitant, but like one. His face was like that of the inhabitants of our earth, but the lower region of the face was black, not from a beard, for he had none, but from blackness in place of it. This blackness extended on both sides as far as the ears. The upper part of the face has yellowish, like the faces of the inhabitants of our earth who are not altogether white. These spirits said further that in their earth they feed on the fruits of trees, especially a certain round fruit which grows up out of the ground, and also leguminous plants. That they are there clothed with garments made out of fibers of the bark of certain trees. These have such consistence that they can be woven, and also glued together by a kind of gum which they have with them. They further related that they know there

how to make fluid fires from which they have light during the evening and night.

(94) I saw a most beautiful flame of varying color, purple, and also bright red, and the colors with a beautiful ruddy glow from the flame, I also saw a certain hand, to which this flame adhered, at first on the back, afterward in the palm, and thence it played round the hand on all sides. This lasted for some little time. Then the hand with its flamy light was removed to a distance, and where it rested there was a bright light. In that brightness the hand receded, and then the flame was changed into a bird, which at first was of the same colors as the flame, and the colors glittering in like manner; but gradually the colors were changed, and with the colors the vigor of life in the bird. It flew round about and at first around my head, then forward into a certain narrow chamber, which appeared like a shrine; and as it flew farther forward, so its life receded, till at length it became as of stone, at first of a pearl color, afterward dark; but though without life, it was still flying. When the bird was flying around my head and was still in the vigor of life, a spirit was seen rising from below through the region of the loins to the region of the breast, who wished to take the bird away. But because it was so beautiful, the spirits around me prevented him; for their eyes were all fastened on it. The spirit however who rose up from below, endeavored strongly to persuade them that the Lord was with him, and thus that he did this from the Lord. And then, though most of them did not believe this, they no longer prevented him from taking away the bird. But as heaven

flowed in at that moment, he could not hold it, and presently let it go free out of his hand. When this was done, the spirits around me who had intently watched the bird and its successive changes, spoke with one another about it, and this for a considerable time. They perceived that such a sight could not but signify something celestial. They knew that the flame signified celestial love and its affections; that the hand to which the flame adhered, signified life and its power; the changes of colors, varieties of life as to wisdom and intelligence; and the bird also the same, but with the difference that the flame signified celestial love and the things of that love, and the bird signified spiritual love and the things of that love (celestial love is love to the Lord, and spiritual love charity toward the neighbor), and that the changes of the colors and at the same time of the life in the bird, until it became as of stone, signified successive changes of spiritual life as to intelligence. They knew also that spirits who ascend from below through the region of the loins to the region of the breast, are in a strong persuasion that they are in the Lord, and hence believe that all things they do, even though evil, they do by the Lord's will. But yet they could not know from this who were meant by this appearance. At length they were instructed from heaven that the inhabitants of Mars were meant, that their celestial love, in which very many still are, was signified by the flame which adhered to the hand, and that the bird in the beginning, when in the beauty of its colors and the vigor of its life, signified their spiritual love; but that the bird's becoming as of stone without life, and at length of a dark color, signified such of the inhabitants as have removed themselves from the good of love and are in evil, and yet still believe that they are in the Lord. The same was signified by the spirit who rose up and wished to take away the bird.

(95) By the bird of stone were also represented the inhabitants of that earth who in a strange manner transmute the life of their thoughts and affections into almost no life, concerning which I have heard as follows. There was a certain spirit above my head who spoke with me, and from the sound of his voice it was perceived that he was as it were in a state of sleep. In this state he spoke many things, and with such prudence that if he were awake he could not speak more prudently. It was given to perceive that he was a subject through which angels spoke; and that in that state he perceived and brought forth what they said, for he spoke nothing but what was true. If anything flowed in from any other source, he admitted it indeed, but did not bring it forth. I questioned him about his state, and he said that this state was to him peaceful, and without any anxiety about the future; and that at the same time he performed uses, whereby he had communication with heaven. It was told me that such spirits in the Greatest Man have reference to the longitudinal sinus in the brain, which lies between its two hemispheres, and there he is in a quiet state, however the brain may be disturbed on both sides. When I was in conversation with this spirit, some spirits introduced themselves toward the fore part of the head, where he was, and pressed upon him; wherefore he

withdrew to one side, and gave them place. The newly arrived spirits conversed with one another; but neither the spirits around me, nor I myself, understood what they were saying. I was instructed by angels that they were spirits from the earth Mars, who were skilled in talking with one another in such manner that the spirits present neither understood nor perceived anything. I wondered that such speech was possible, because all spirits have one kind of speech, which flows from the thought, and consists of ideas, that are heard as words in the spiritual world. It was said that those spirits form in a certain manner ideas expressed by the lips and the face, not intelligible to others, and at the same moment artfully withdraw their thoughts, taking special care that nothing of the affection should manifest itself, because if anything of the affection were perceived, the thought would then be manifest; for the thought flows from the affection, and is as it were in it. I was instructed further that the inhabitants of the earth Mars who place heavenly life in knowledges alone, and not in a life of love, contrived such speech, though not all of them; and that when they become spirits, they retain it. It is these who were signified in particular by the bird of stone; for to present speech by modifications of the countenance and foldings of the lips, with the removal of the affections and withdrawal of the thoughts from others, is to take the soul out of speech, and to render it like a mere image, and by degrees they also become similar. But although they think that they are not understood by others in what they say among themselves, still angelic spirits perceive each and everything that they speak, for the reason that from them no thought can be concealed. This was also shown them by living experience. I was thinking of this, that the evil spirits of our earth are not affected with shame when they infest others, and this thought flowed in with me from angelic spirits who perceived their speech. These spirits of Mars then acknowledged that this was what they were speaking of among themselves, and they marveled. Moreover, there were many things disclosed by an angelic spirit, both of what they spoke and of what they were thinking, notwithstanding they endeavored to withdraw their thoughts from him. Afterward those spirits flowed in from above into my face, and their influx was felt like a fine striated rain, which was a sign that they were not in any affection of truth and good, since that is represented by what is striated. They then spoke with me plainly, saying that the inhabitants of their earth speak with one another in like manner. It was then said to them, that this is evil, because in this way they obstruct internals, and recede from them to externals, which they also deprive of their life; and especially because it is not sincere to speak thus. For they who are sincere have no wish to speak nor even to think anything but what others may know, yea all, even the whole heaven. But they who do not wish others to know what they speak, judge concerning others, think evil of them, and well of themselves, and are at length carried by habit so far as to think and speak ill of the church, of heaven, and even of the Lord Himself. It was said that they who love knowledges, and not so much a life according to them, have reference to the interior membrane of the skull in the Greatest Man; but they who accustom themselves to speak without affection, and to draw the thought to themselves and withdraw it from others, have reference to that membrane when it is become bony, because from having some spiritual life they come to have no life.

(96) As those who are in knowledges alone, and in no life of love, were also represented by the bird of stone, and as they have thence no spiritual life, I may therefore show here, by way of appendix, that those alone have spiritual life who are in heavenly love, and in knowledges therefrom; and that a love contains in itself all the power of knowing which is of that love. For example, the animals of the earth, and also the animals of the air, or the birds, have the knowledge of all things that are of their loves. These loves are, to nourish themselves, to dwell in safety, to propagate offspring, to bring up their young, and with some, to provide for themselves against winter. Consequently they have all the requisite knowledge, for this is in those loves, and it flows into them as into its very receptacles; which knowledge with some animals is such, that man cannot but be astonished. The knowledge is innate with them, and is called instinct; but it is of the natural love in which they are. If man were in his love, which is love to God and toward the neighbor (for this love is man's proper love, by which he is distinguished from the beasts, and is heavenly love), man would then be not only in all requisite knowledge, but also in all intelligence and wisdom; for these would flow into those loves from heaven, that is, through heaven from the

Divine. But because man is not born into those loves, but into the opposite ones, namely, into the loves of self and the world, for that reason he cannot but be born into all ignorance and lack of knowledge. But by Divine means he is led on to something of intelligence and wisdom, yet not actually into anything of it, unless the love, of self and the world are removed, and the way is thus opened for love to God and the neighbor. That love to God and love toward the neighbor have in them all intelligence and wisdom, may be evident from those who in the world have been in these loves. When after death they come into heaven, they there come into such knowledge and wisdom as they had never known before; yea, they think and speak there, as do the rest of the angels, such things as the ear has never heard, nor the mind has ever known, and which are ineffable. The reason is, that those loves have in them the faculty of receiving such things.

(97) THE EARTH OR PLANET SATURN, ITS SPIRITS AND INHABITANTS. The spirits from the earth Saturn appear in front at a considerable distance, beneath in the plane of the knees, where the earth itself is; and when the eye is opened to see thither, a multitude of spirits come into view who are all from that earth. They are seen on this part of that earth, and to the right of it. It has also been granted to speak with them, and thereby to know their quality in comparison with others. They are upright and modest, and inasmuch as they esteem themselves little, therefore they also appear small in the other life.

(98) In worship they are exceedingly humble, for in it they account themselves as nothing. They worship our Lord, and acknowledge Him as the only God. The Lord also appears to them at times under an angelic form, and thereby as a Man, and the Divine then shines forth from the face and affects the mind. The inhabitants also, when they arrive at a certain age, speak with spirits, by whom they are instructed concerning the Lord, how He ought to be worshiped, and likewise how they ought to live. When any wish to seduce the spirits who come from the earth Saturn, and to withdraw them from faith in the Lord, or from humiliation towards Him, and from uprightness of life, they say they wish to die. There then appear in their hands small knives, with which they seem desirous of striking their breasts, On being questioned why they do so, they say that they would rather die than be drawn away from the Lord. The spirits of our earth sometimes deride them on this account, and infest them with reproaches for so doing. But they reply, that they know well that they do not kill themselves, and that this is only an appearance flowing from the will of their mind, inclining them rather to die than to be withdrawn from the worship of the Lord.

(99) They said that sometimes spirits from our earth come to them, and ask them what God they worship; to whom they reply, that they are insane, and that there cannot be a greater proof of insanity than to ask what God any one worships, when there is but one only God for all in the universe; and that they are still more insane in this, that they do not acknowledge the Lord to be that one only God,

and that He rules the entire heaven, and thereby the whole world; for whosoever rules heaven also rules the world, inasmuch as the world is ruled through heaven.

(100) They said that on their earth there are also some who call the nocturnal light, which is great, the Lord; but that they are separated from the rest, and are not tolerated by them. That nocturnal light comes from the great bolt, which at a distance encompasses that earth, and from the moons which are called Saturn’s satellites.

(101) They related further that another kind of spirits, who go in companies, frequently come to them, desiring to know how things are with them; and that by various methods they draw out from them whatever they know. They said concerning these spirits, that they were not insane, only in this, that they desire to know so much for no other use than to know. They were afterwards instructed that these spirits were from the planet Mercury, or the earth nearest the sun, and that they are delighted with knowledges alone, and not so much with their uses.

(102) The inhabitants and spirits of the planet Saturn have relation in the Greatest Man, to the middle sense between the spiritual and the natural man, but to that which recedes from the natural and accedes to the spiritual. Hence it is that those spirits appear to be carried or snatched away into heaven, and presently to be let back again; for whatever appertains to the spiritual sense is in heaven; but whatever appertains to the natural sense is beneath heaven. Inasmuch as the spirits of our earth, in the Greatest Man have relation to natural and corporeal sense,

it was given me to know by manifest experience how the spiritual man and the natural fight and strive with each other, when the latter is not in faith and charity. The spirits of the earth Saturn came from afar into view, and there was then opened a living communication between them and such spirits of our earth. The latter, on thus perceiving the former, became as if insane, and began to infest them, by infusing unworthy suggestions concerning faith, and also concerning the Lord; and whilst abusing them with these invectives and insults, they also cast themselves into the midst of them, and from the insanity in which they were, they endeavored to do evil to them. But the spirits of Saturn feared nothing, because they were secure and in tranquillity; whereas the spirits of our earth, when they were in the midst of them, began to be tortured, and to respire with difficulty, and so they cast themselves out, one in this way and another that, till they all disappeared. The spirits who were present perceived from this, what is the quality of the natural man when separate from the spiritual, and when he comes into a spiritual sphere, namely, that he is insane; for the natural man separate from the spiritual is wise only from the world, and not from heaven; and he who is wise only from the world, believes nothing but what be can apprehend with his senses, and the things which he believes he believes from the fallacies of the senses, which, unless they are removed by an influx from the spiritual world, produce falsities. Hence it is that spiritual things to him are not anything, insomuch that he can scarcely bear to hear mention made of anything spiritual; wherefore such become insane when they are kept in a spiritual sphere. It is otherwise during their abode in the world, where they either think naturally concerning spiritual things, or avert their ears that they may not hear them; that is, they hear and do not attend. It was also manifest from this experience, that the natural man cannot introduce himself into the spiritual, that is, ascend; but when man is in faith, and thereby in spiritual life, in this case the spiritual man flows into the natural, and thinks therein. For there is given a spiritual influx, that is, an influx from the spiritual world into the natural, but not the reverse.

(103) I was further informed by the spirits of that earth respecting the inhabitants, what their consociations are, with several other particulars. They said that they live distinguished into families, every family apart by itself; each family consisting of a man and his wife with their children; and the children, when they enter the married state, are separated from the parental house, and have no further care about it. Wherefore the spirits from that earth appear two and two. They are little solicitous about food and raiment, they feed on the fruits and legumes their earth produces; and they are clothed slightly, being encompassed with a coarse skin or coat, which repels the cold. Moreover, all on that earth know that they will live after death; and that on this account also they make light of their bodies, only so far as regards that life, which they say is to remain and serve the Lord. It is for this reason likewise that they do not bury the bodies of the dead, but cast them forth, and cover them with branches of forest trees.

(104) They were asked concerning that great belt, which appears from our earth to rise above the horizon of that planet, and to vary its situations. They said, that it does not appear to them as a belt, but only as a snowy light in the heaven in various directions.

(105) THE EARTH OR PLANET VENUS, ITS SPIRITS AND INHABITANTS. The planet Venus, in the idea of spirits and angels, appears to the left a little backwards, at some distance from our earth. It is said, in the idea of spirits, because neither the sun of this world, nor any planet, appears to any spirit; but spirits have only an idea that they exist. It is in consequence of such idea that the sun of this world is presented behind as something quite dark, and the planets not movable as in the world, but remaining constantly in their several places; see above (n.42).

(106) In the planet Venus there are two kinds of men, of dispositions opposite to each other; the first mild and humane, the second savage and almost like wild beasts. They who are mild and humane appear on the further side of the earth, they who are savage and like wild beasts, appear on the side looking this way. But it is to be known that they appear thus according to the states of their life, for in the spiritual world the state of life determines every appearance of space and of distance.

(107) Some of those who appear on the further side of the planet, and who are mild and humane, came to me and were presented visibly above the head, and I spoke with them on various subjects. Amongst other things, they said that during their abode in the world, and more so since

they were become spirits, they acknowledged our Lord as their only God. They added that on their earth they had seen Him, and they represented also how they had seen Him. These spirits in the Greatest Man have relation to the memory of things material, agreeing with the memory of things immaterial, to which the spirits of Mercury have relation: where fore the spirits of Mercury have the fullest agreement with these spirits of Venus, and on this account, when they were together, a remarkable change, and a powerful operation in my brain, was perceivable from their influx; see above (n. 43).

(108) But I did not speak with those spirits who are on the side that looks this way, and who are savage and almost like wild beasts; but I was informed by the angels concerning their quality, and whence they have so fierce a nature. The cause is this, that they are exceedingly delighted with rapine, and more especially with eating their plunder; the delight thence arising, when they think about eating their plunder, was communicated to me, and was perceived to be most extraordinary. That on our earth there have been inhabitants of a like fierce nature, appears from the histories of various nations; also from the inhabitants of the land of Canaan (1 Sam. xxx. 16); and likewise from the Jewish and Israelitish nation, even in the time of David, in that they made yearly excursions, and plundered the Gentiles, and rejoiced in feasting on the spoils. I was informed further, that those inhabitants are for the most part giants, and that the men of our earth reach only to their navels; also that they are stupid, making no inquiries

concerning heaven or eternal life, but immersed solely in earthly cares and the care of their cattle.

(109) Because they are such, when they come into the other life they are exceedingly infested there by evils and falsities. The hells, which appertain to them, appear near their earth, and have no communication with the hells of the wicked of our earth, because they differ altogether in genius and disposition: hence also their evils and falsities are altogether of a different sort.

(110) Such, however, amongst them, as can be saved, are in places of vastation, and are there reduced to the last state of desperation; for there is no other method whereby evils and false persuasions of that kind can be subdued and removed. When they are in a state of desperation, they cry out that they are beasts, that they are abominations; that they are hatreds, and that thus they are damned. Some of them, when they are in this state, exclaim even against heaven; but as this proceeds from desperation, it is forgiven them. The Lord moderates that their vituperations, they may not pour them forth except to certain limits. These, when they have passed through extreme suffering, are finally saved, inasmuch as corporeal things with them are as if dead, It was further declared concerning these spirits, that during their life on their earth they believed in a certain Supreme Creator without a Mediator; but when they are saved, they are also instructed that the Lord alone is God, the Savior and Mediator. I have seen some of them, after they have passed through extreme suffering, taken up into heaven; and when they were received there, I have

perceived such a tenderness of joy from them as drew tears from my eyes.

(111) THE SPIRITS AND INHABITANTS OF THE MOON. Certain spirits appeared above the head, and thence were heard voices like thunder; for they thundered with their voices like the thunder from the clouds after lightning. I asserted that it was a great multitude of spirits, who had the art of uttering voices attended with so loud a noise. The more simple spirits who were with me laughed at them, at which I greatly wondered. The cause of their laughter was presently discovered to be this, that the spirits who thundered were not many, but few, and were also as small as boys; and that before they had terrified them by such noises, and yet were unable to do them any harm. In order that I might know their quality, some of them let themselves down from on high where they were thundering; and what surprised me, one carried another on his back, and thus two of them approached me. Their faces appeared not unhandsome, but longer than the faces of other spirits. Their stature was like the stature of boys seven years old, but more robust; thus they were dwarfs. It was told me by the angels, that they were from the Moon. He who was carried on the other’s back, on coming to me, applied himself to my left side under the elbow, and thence spoke with me, saying that whenever they utter their voices they thus thunder; and that thereby they terrify the spirits who wish to do them evil; and put some to flight, and that thus they go with security whithersoever they will. That I might know certainly that they made this sound, be retired from

me to some others, but not entirely out of sight, and thundered in like manner. They showed, moreover, that the voice being uttered from the abdomen, like an eructation, made this thundering sound. It was perceived that this was owing to the fact, that the inhabitants of the Moon do not speak from the lungs like the inhabitants of other earths, but from the abdomen, and thus from some air there collected, by reason that the Moon is not encompassed with an atmosphere like that of other earths. I was instructed that the spirits of the Moon, in the Greatest Man, have relation to the ensiform or zyphoid cartilage, to which the ribs in front are joined, and from which descends the facia alba, which is the fulcrum of the abdominal muscles.

(112) That there are also inhabitants on the Moon, spirits and angels know, and in like manner that there are inhabitants on the moons or satellites which revolve about the earths Jupiter and Saturn. They who have not seen and spoken with spirits therefrom, still do not doubt but that there are also men upon them, because they are equally earths; and where there is an earth, there are men; for man is the end for which every earth was created, and nothing was made by the Great Creator without an end, That the human race is the end of creation, that from it there may be a heaven, may appear to every one who thinks from a somewhat enlightened reason.

(113) THE REASONS WHY THE LORD WAS WILLING TO BE BORN ON OUR EARTH, AND NOT ON ANOTHER. There are many reasons, concerning which I had information from heaven, why it pleased the Lord to be

born and to assume the human on our earth, and not on another. The PRINCIPLE REASON was because of the Word, in that it might be written on our earth; and when written be afterwards published throughout the whole earth; and when once published be preserved to all posterity; and that thus it might be made manifest, even to all in the other life, that God became Man.

(114) That the principal reason was because of the Word, is because the Word is the Divine truth itself, which teaches man that there is a God, that there is a heaven and a hell, and that there is a life after death; and teaches moreover how man ought to live and believe, in order to come into heaven, and thus into eternal happiness. All these things would have been altogether unknown without a revelation, thus on this earth without the Word; and yet man is so created that, as to his interiors, he cannot die.

(115) That the Word might be written on our earth, is because the art of writing has existed here from the most ancient time, first on the bark of trees, next on parchment, afterwards on paper, and lastly published by types. This was provided by the Lord for the sake of the Word.

(116) That the Word might afterwards be published through out the whole earth, is because there is commerce here between all nations, both by land and water, to all parts of the globe; hence that the Word once written might be conveyed from one nation to another, and be taught everywhere.

(117) That the Word once written might be preserved to all posterity, consequently for thousands and thousands of

years, and that it has been so preserved is well known.

(118) That thus it might be made manifest that God became Man; for this is the first and most essential, for the sake of which the Word was revealed. For no one can believe in God, and love God, whom he cannot comprehend under some appearance; wherefore they who acknowledge what is invisible and thus incomprehensible, in thought sink into nature, and thus believe in no God. Hence it pleased the Lord to be born on this earth, and to make this manifest by the Word, that it might not only be known on this globe, but also might be made manifest thereby to spirits and angels even from other earths, and likewise to the Gentiles from our own earth."

(119) It is to be known that the Word on our earth, given through heaven from the Lord, is the union of heaven and the world; for which end there is a correspondence of all things contained in the letter of the Word with the Divine things in heaven; and the Word in its supreme and inmost sense treats of the Lord, of His kingdom in the heavens and the earths, and of love and faith from Him and in Him, consequently of life from Him and in Him. Such things are presented to the angels in heaven, when the Word of our earth is read and preached.

(120) In every other earth Divine truth is manifested by word of mouth through spirits and angels, as was said above in speaking of the inhabitants of the earths of this solar system. But this manifestation is confined within families; for the human race in most earths live distinct according to families; wherefore the Divine truth thus

revealed through spirits and angels is not conveyed far beyond the limits of families, and unless a new revelation constantly succeeds, truth is either perverted or perishes. It is otherwise on our earth, where the Divine truth, which is the Word, remains for ever in its integrity.

(121) It is to be known that the Lord acknowledges and receives all, of whatsoever earth they be, who acknowledge and worship God under the human form, inasmuch as God under the human form is the Lord. And because the Lord appears to the inhabitants in the earths in an angelic form, which is the human form, therefore when the spirits and angels from those earths are informed by the spirits and angels of our earth that God is actually Man, they receive that Word, acknowledge it, and rejoice that it is so.

(122) To the reasons above adduced, may be added, that the inhabitants and spirits of our earth, in the Greatest Man, have relation to the natural and external sense, which sense is the ultimate wherein the interiors of life close, and rest as on their common basis. The case is similar in regard to the Divine truth in the letter, which is called the Word, and which for this reason also was given on this earth, and not on any other: and because the Lord is the Word, and is the First and the Last thereof, therefore, that all things might exist according to order, He was willing to be born on this earth, and be made the Word, according to what is written in John: In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by Him, and without Him was not anything made which was made. And

the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father. No one has seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view (i. 1-14, 18). The Word is the Lord as to the Divine truth, thus the Divine truth from the Lord. But this is an arcanum which falls within the understanding of only a few.

(123) THE EARTHS IN THE STARRY HEAVEN. They who are in heaven can speak and converse with angels and spirits who are not only from the earths in this solar system, but also with those who are from other earths in the universe out of this system; and not only with the spirits and angels there, but also with the inhabitants themselves, but only with those whose interiors are open, so that they can hear such as speak from heaven. The same is the case with man during his abode in the world, to whom it has been granted by the Lord to speak with spirits and angels. For man is a spirit as to his interiors, the body which he carries about in the world only serving him for performing functions in this natural or terrestrial sphere, which is the ultimate, But it is granted to no one to speak as a spirit with angels and spirits, unless he be such that he can consociate with angels as to faith and love; nor can he so consociate, unless he have faith and love to the Lord; for man is joined to the Lord by faith and love to Him, that is, by truths of doctrine and goods of life from Him; and when he is conjoined to the Lord, he is secure from the assaults of evil spirits from hell. With others the interiors cannot be so far

opened, since they are not in the Lord. This is the reason why there are few at this day to whom it is granted to speak and converse with angels; a manifest proof whereof is, that the existence of spirits and angels is scarcely believed at this day, much less that they are with every man, and that by them man has connection with heaven, and through heaven with the Lord. Still less is it believed that man, when he dies as to the body, lives a spirit, even in a human form as before.

(124) Because at this day with many in the church there is no belief in the life after death, and scarce any belief in heaven, nor in the Lord as the God of heaven and earth; therefore the interiors which are of my spirit have been opened by the Lord, so that while still in the body, I can at the same time be with angels in heaven, and not only speak with them, but also see the stupendous things there, and describe them; so that it may not chance to be said hereafter, "Who has come to us from heaven and told us that there is such a place, and what there is there?" But I know that they who in heart have before denied heaven and hell and the life after death, will still confirm themselves against them, and deny them; for it is easier to make a crow white, than to make those believe who have once rejected faith in the heart. The reason is, that they always think of such things from the negative, and not from the affirmative. Nevertheless, let what has been said hitherto, and what is still further to be said concerning angels and spirits, be for the few who are in faith. And that the rest also may be led along to something of acknowledgment it has been

conceded to relate such things as delight and attract the man who is desirous of knowing; and now about the earths in the starry heaven.

(125) He who does not know the arcana of heaven, cannot believe that a man can see earths so distant, and relate anything about them from the experiences of the senses. But let him know that the spaces and distances, and thence the progressions in the natural world, are, in their origin and first cause, changes of the state of the interiors, and with angels and spirits appear according to these changes; and that thus they can by these changes be apparently transferred from one place to another, and from one earth to another, even to the earths which are at the end of the universe. So also may a man be transferred as to his spirit, his body still remaining in its place. Thus it has been done with me, since by the Divine mercy of the Lord it has been given me to have interaction with spirits as a spirit, and at the same time with men as a man. That a man can be so transferred as to his spirit, the sensual man cannot understand, since he is in space and time, and measures his movements according to them.

(126) That there are many worlds, may be evident to every one, from there being so many constellations visible in the universe; and it is known in the learned world that every fixed star is like a sun in its place; for it remains fixed like the sun of our earth in its place; and that the distance makes it appear small in form like a star. Consequently that like the sun of our world, it has round it planets, which are earths; and the reason that these do not appear to our eyes,

is their being at such an immense distance, and having only the light of their star, which cannot be reflected again as far as here. For what other purpose is there so great a heaven with so many stars? For the end of the creation of the universe is man, that from man there may be an angelic heaven. What would the human race, and thence an angelic heaven, from one earth, be for the Infinite Creator, for Whom a thousand earths, nay, tens of thousands, would not be enough? By calculation it appears that if there were a million earths in the universe, and men on every earth to the number of three hundred millions, and two hundred generations in six thousand years, and if to each man or spirit were given the space of three cubic ells, the whole number of so many men or spirits, collected into one body, would still not fill the space of the thousandth part of this earth, thus perhaps not more than the space of a single satellite around the planet Jupiter or Saturn; which would be a space scarce discernible in the universe, for a satellite is hardly visible to the naked eye. What is this to the Creator of the universe? to Whom there would not be enough if the whole universe should be filled, for He is Infinite. On these matters I have spoken with angels, who said that they have a similar idea of the fewness of the human race in comparison with the infinity of the Creator, although they do not think from spaces, but from states; and that according to their idea, earths to the number of as many myriads as could be conceived by thought, would still be as nothing at all to the Lord. But in what now follows, the earths in the starry heavens shall be described from experience itself; from which it will also be evident how I was transferred thither as to my spirit, my body remaining in its place.

(127) THE FIRST EARTH IN THE STARRY HEAVEN, ITS SPIRITS AND INHABITANTS; FROM THINGS HEARD AND SEEN. I was led by the Lord by means of angels to a certain earth in the starry heaven, where it was given me to look into the earth itself, yet not to speak with the inhabitants there, but with the spirits who were from it. All the inhabitants or men of every earth, after the life in the world is finished, become spirits, and remain near their own earth. From these spirits, however, information is given about their earth, and about the state of the inhabitants there; for men who leave the body bring with them all their former life, and all their memory. To be led to earths in the universe is not to be led and transferred thither as to the body, but as to the spirit; and the spirit is led by variations of the state of the interior life, which appear to it as progressions through space. Approaches also are made according to agreements or similarities of states of life; for agreement or similarity of life conjoined disagreement and dissimilarity disjoin. From this mite be evident how transference is made as to the spirit, and approach to what is distant, the man still remaining in his place. But to lead the spirit beyond its own world by variations of the state of its interiors, and to make the variations advance successively even to a state agreeing with or similar to that of those to whom it is led, is in the power of the Lord alone. For there must be continual direction and foresight from

first to last, in going and returning; especially with a man who is still in the world of nature as to the body, and thereby in space. That this has been done, those who are in the bodily senses and think from them, cannot be induced to believe, for the reason that what is of bodily sense cannot comprehend progressions without space. But still they who think from the sense of their spirit, somewhat removed or withdrawn from the sense of the body, thus interiorly in themselves, may be led to believe and to comprehend; since in the idea of the interior thought there is not space nor time, but instead thereof those things from which spaces and times exist. It is for such persons that what follows concerning the earths in the starry heaven is related, and not for others, unless they will suffer themselves to be instructed.

(128) In a state of wakefulness I was led as to the spirit by the Lord, by means of angels, to a certain earth in the universe, accompanied by some spirits from this world. Our progress was made toward the right, and lasted two hours. Near the limit of our solar system, there appeared at first a shining bright cloud, but dense, and beyond it a fiery smoke ascending out of a great chasm. It was a vast gulf separating our solar world on that side from some worlds of the starry heavens. That fiery smoke appeared at a considerable distance. I was borne across the middle of it; and then there appeared beneath in that chasm or gulf very many men, who were spirits; for spirits all appear in the human form, and actually are men. I also heard them speaking with one another; but whence they were and their

quality was not given me to know. Yet one of them said to me that they were guards, lest spirits should pass from this world into another in the universe without leave having been given. That it was so, was also confirmed; for some spirits who were in our company, but had not received the ability to pass over, when they came to that great interspace, began to cry out vehemently that they were perishing; for they were like those who are struggling in agony with death, and therefore they stopped on that side of the gulf, nor could they be taken any further, as the fiery smoke that exhaled from the gulf enveloped them and thus tortured them.

(129) Afterwards I was carried along through that great chasm, and at length I arrived at a place where I stopped; and there then appeared to me spirits overhead with whom it was given me to speak. From their speech, and from their genius of apprehending and explaining things, I clearly perceived that they were from another earth for they were quite different from the spirits of our solar system. They also perceived from my speech that I was from afar.

(130) After we had spoken for sometime on various matters, I asked what God they worshiped. They said they worshiped an angel, who appears to them as a Divine Man, shining with light; and that He instructs them and gives them to perceive what they ought to do. They said further that they know that the Most High God is in the sun of the angelic heaven; and that He appears to their angel, and not to themselves; and that He is too great for them to dare to adore Him. The angel whom they worshiped was an angelic

society, to which it was given by the Lord to preside over them, and to teach the way of what is just and right. They therefore have light from a certain flame, which appears like a small torch, quite fiery and yellow. The reason is because they do not adore the Lord, and thus they do not have light from the sun of the angelic heaven, but from an angelic society. For an angelic society, when it is given by the Lord, can present such light to the spirits who are in a lower region. That angelic society was also seen by me, high above them; and there was also seen there the flamy appearance from which their light came.

(131) As to the rest, they were modest, and somewhat simple, but yet they thought very well, From the light with them it might be concluded what their intellectual faculty is; for the understanding is according to the reception of the light which is in the heavens; since the Divine truth proceeding from the Lord as a sun is what shines there, and enables the angels not only to see, but also to understand.

(132) I was instructed that the inhabitants and spirits of that earth have reference in the Greatest Man to something in the spleen, of which I was confirmed by an influx into the spleen when they were speaking with me.

(133) They were asked about the sun of their system, which illumines their earth. They said that the sun there appears flamy; and when I represented the size of the sun of our earth, they said that theirs is smaller; for their sun to our eyes is a star, and I was told by angels that it is among the smaller stars. They also said that the starry heaven is likewise seen from their earth, and that a star larger than

the rest appears to them toward the west. I was told from heaven that this is our sun.

(134) Presently my sight was opened, so that I could look somewhat into that earth itself; and there appeared many meadows and woods with leafy trees, and also woolly sheep I afterward saw some of the inhabitants, who were of the lower class, clothed in a dress much like that of peasants in Europe. There was also seen a man with his woman. She appeared of handsome figure and graceful carriage, and the man likewise. But, what I wondered at, he had a pompous gait, with a rather haughty step; while the woman, on the contrary, walked with a humble step. It was said by the angels that such is the custom on that earth, and that the men who are such are loved, because nevertheless they are good. I was further told that it is not permitted them to have many wives, because it is contrary to their laws. The woman whom I saw had before her breast a broad garment, with which she could screen herself, while it was so made that she could insert her arms and wrap it about herself, and so walk away. The lower part of it could be drawn up, and when drawn up and applied to the body, it appeared like an upper garment covering the chest, such as is worn by the women of our earth. But the same garment served also for the man, who was seen to take it from the woman and apply it to his back, loosening the lower part, which then flowed down to his feet, like a toga, and thus clothed he walked about. What I saw on that earth, was not seen with the eyes of my body, but with the eyes of my

spirit; and the spirit can see the things that are on an earth, when it is granted by the Lord.

(135) Since I know that it will be doubted whether it is in any way possible for a man to see with the eyes of his spirit anything on an earth so distant, it is allowed me to say how this thing is. Distances in the other life are not like distances on earth. In the other life distances are altogether according to the states of the interiors of any one. Those who are in a like state, are together in one society and in one place. Everything is present there according to similarity of state and everything is distant according to dissimilarity of state. Hence it was that I was near that earth when I was led by the Lord into a state similar to that of its spirits and inhabitants, and that being then present I spoke with them. From this it is plain that the earths in the spiritual world are not distant in the same way as in the natural world; but only apparently, according to the states of life of the inhabitants and spirits there, The state of life is the state of affections as to love and faith. In regard to a spirit being able to see the things which are on an earth, or what is the same, a man as to his spirit, it is allowed me to explain how this also is. Neither spirits nor angels can, by their own sight, see anything that is in the world; for to them the light of the world, or of the sun, is as dense thick darkness, just as man by his bodily sight cannot see anything that is in the other life; for to him the light of heaven is as dense thick darkness. But still, spirits and angels, when it is the Lord's good pleasure, can see the things that are in the world through the eyes of man. But

this the Lord does not grant to any others than those whom He gives to speak with spirits and angels, and to be together with them, Through my eyes it has been given them to see the things which are in the world, and as plainly as I did; and also to hear men speaking with me. It has sometimes happened, that some through me have seen their friends whom they had in the life of the body, just at present as before, and they were astounded. They have also seen their husbands, or wives, and their children, and wished to tell them that they were present and saw them, and also wanted me to tell them about their state in the other life. But I was prohibited from telling them and revealing to them that they were thus seen, even for the reason that they would have called me insane, or would have thought that it was delirium of mind. For it was known to me, that although they acknowledged with the lips, still they did not believe in the heart, that there were spirits, and that the dead had risen and were among spirits, and that these could see and hear through a man. When my interior sight was first opened, and those who were in the other life saw through my eyes the world and the things that were in it, they were so astonished that they called this the miracle of miracles, and were affected with a new joy, that thus there was granted a communication of earth with heaven, and of heaven with earth. This joy lasted for months; but afterwards it became familiar. Now they have ceased to wonder. I have been instructed that the spirits and angels with other men, see nothing at all of what is in the world, but only perceive the thoughts and affections of those with whom they are. From this it may be evident that man was so created, that while living in the world among men, he might at the same time also live in heaven among angels, and the converse; thus that heaven and the world with a man might be together, and act as one; and that men might know what is in heaven, and angels what is in the world; and when men die, they might thus pass out of the Lord’s kingdom on earth into the Lord’s kingdom in heaven, not as into a different kingdom, but as into the same in which they also were when they lived in the body. But because man has become so corporeal, he has closed heaven to himself.

(136) Lastly I spoke with the spirits who were from that earth about various things on our earth, especially about there being sciences here which are not elsewhere, as astronomy, geometry, mechanics, physics, chemistry, medicine, optics, philosophy: and also arts, which are not known elsewhere, as those of ship- building, of casting metals, of writing upon paper, and of printing what is written by types, and so of communicating it to others on the earth, and also of preserving it for posterity for thousands of years; as I told them had been done with the Word which is from the Lord; and therefore there is a permanent Revelation on our earth.

(137) Lastly was shown me the hell of those who are from that earth. Those who were seen from it terrified one most exceedingly, and I dare not describe their monstrous faces. There were also seen there enchantresses, who practice

direful arts. These appeared clothed in green, and they struck me with horror.

(138) A SECOND EARTH IN THE STARRY HEAVEN, ITS SPIRITS AND INHABITANTS. I was afterwards led by the Lord to an earth in the universe which was further distant from our earth than the foregoing of which we have been just speaking. That it was further distant was plain from this, that I was two days in being led thither as to my spirit. This earth was to the left, whereas the former was to the right. Inasmuch as remoteness in the spiritual world does not arise from distance of place, but from difference of state, as was said above, therefore from the slowness of my progression thither, which lasted two days, I might conclude that the state of the interiors with them, which is the state of the affections and thence of the thoughts, differed proportionately from the state of the interiors with spirits from our earth. Being conveyed thither as to the spirit by changes of the state of the interiors, I was enabled to observe the successive changes themselves before I arrived thither, This was done whilst I was awake.

(139) When I arrived thither, the earth was not seen, but only the spirits who were from that earth; for, as also was said above, the spirits of every earth appear about their own earth, by reason that they are of a genius similar to that of the inhabitants, for they are from them, and in order that they may serve them. Those spirits were seen at a considerable height above my head whence they observed me as I approached. It is to be known that they who stand on high in the other life can look at those who are beneath

them, and the higher they are the greater is the extent of their vision; and they can not only look at them, but likewise can speak with them. From their state of elevation they observed that I was not from their earth, but from another afar off; wherefore they addressed me inquiring concerning various things, to which it was given me to reply; and among other things I related to them from what earth I was, and what kind of earth it was. Afterwards I spoke to them concerning the other earths in our solar system; and at the same time also concerning the spirits of the earth or planet Mercury, that they wander about to many earths for the purpose of procuring for themselves knowledges of various matters. On hearing this, they said that they had likewise seen those spirits with them.

(140) It was told me by the angels from our earth, that the inhabitants and spirits of that earth have reference in the Greatest Man to keenness of vision, and for this reason they appear on high, and that they are also exceedingly clear-sighted. Because they had reference to that, and because they saw very clearly what was beneath them, in talking with them I also compared them to eagles, which fly on high, and have a clear and wide vision around them. But at this they were indignant, supposing that I believed them to be like eagles as to rapine, and thus that they were evil. But I replied that I did not liken them to eagles as to rapine, but as to keenness of sight.

(141) They were asked about the God whom they worshiped; and they answered that they worshiped God visible and invisible, God visible under the Human form, and

God invisible not under any form; and it was found from their speech, and also from the ideas of their thought as communicated to me, that the visible God was our Lord Himself, and they also called Him Lord. To this it was given to reply, that on our earth also God is worshiped as invisible and as visible; and that God invisible is called the Father, and visible the Lord, but that the two are one, as He Himself taught, saying that no man hath ever seen the form of the Father, but that the Father and He are one; and that He who sees Him sees the Father; and that the Father is in Him, and He in the Father; consequently that the two are the Divine in one Person. That these are the words of the Lord Himself, may be seen in John (v. 37; x. 30; xiv. 7, 9-11).

(142) After a while I saw other spirits from the same earth, who appeared in a place below the former, with whom also I spoke. But they were idolaters, for they worshiped an idol of stone, resembling a man, but not beautiful. It is to be known that all who come into the other life have at first a worship like their worship in the world, but that they are gradually withdrawn from it. The reason is, that all worship remains implanted in man's interior life, from which it cannot be removed and eradicated but by degrees. On seeing this, it was given me to tell them that they ought not to worship what is dead, but what is living; to which they answered that they know that God lives, and that a stone does not; but that they think of the living God when they look upon a stone in the form of a man; and that otherwise the ideas of their thought cannot be fixed and determined to the invisible God. Then it was given me to tell them that

the ideas of thought can be fixed and determined to the invisible God when they are fixed and determined to the Lord, Who is God visible in thought under the Human form; and thus that man can be conjoined to the invisible God in thought and affection, consequently in faith and love, when he is conjoined to the Lord, but in no other way.

(143) The spirits who were seen on high were asked whether on their earth they live under the rule of princes and kings; to which they answered that they do not know what such rule is; and that they live under themselves, distinguished into nations, families, and houses. They were asked whether they are secure in this way. They said that they are, since one family does not envy another, nor wish to take anything away from it. They were indignant at being asked such questions, which seemed to imply that there was hostility among them, or need of protection against robbers. What more is needed, they said, than to have food and clothing, and so to dwell contented and quiet under themselves.

(144) Being questioned further about their earth, they said that they have meadows, flower gardens, woods full of fruit trees, and also lakes in which are fish; and that they have birds of a blue color with golden wings, and animals of various sizes. Among the smaller they mentioned one kind which had the back humped, like the camels on our earth. They do not, however, eat the flesh of these animals, but only the flesh of fishes, and also the fruits of trees and leguminous plants of the earth. They said further that they do not dwell in built houses, but in groves, in which they

make a shelter for themselves among the foliage against rain and the heat of the sun.

(145) They were asked about their sun, which is seen as a star from our earth, and they said that it appears fiery; not larger to the sight than a man’s head. I was told by angels that the star which is their sun is among the smaller stars, not far distant from the celestial equator.

(146) Spirits were seen, in a similar appearance to what they had when they were men on their earth. They had a face not unlike that of the men of our earth, except that the eyes and nose were smaller. As this seemed to me somewhat of a deformity, they said that to them small eyes and a small nose are marks of beauty. A woman was seen, dressed in a gown on which were roses of various colors. I inquired of what materials they make their garments on that earth. They answered that from plants they gather such things as they can spin into threads, and that they then lay the threads side by side in double and triple layers, and moisten them with a glutinous liquid, and so give it consistency, coloring it afterward with juices from herbs. I was likewise shown how they prepare the threads: they sit leaning back on a seat, and twist the thread with the toes; and when it is twisted, they draw it to them, and finish it with the hands.

(147) They also said that on that earth a husband has only one wife, and not more, and that they have from ten to fifteen children. They added that harlots are also found there; but that after the life of the body, when they become spirits, they are sorceresses, and are cast into hell.

(148) A THIRD EARTH IN THE STARRY HEAVEN, ITS SPIRITS AND INHABITANTS. Some spirits appeared at a distance who were not willing to come near. The reason was that they could not be with the spirits of our earth who were then around me. From this I perceived that they were from another earth, and afterward I was told that they were from a certain earth in the universe; but where that earth is, I was not informed. These spirits were altogether unwilling to think of their body, and indeed of anything corporeal and material, differently from the spirits from our earth. This was why they were not willing to come near. But still after the removal of some of the spirits of our earth, they came nearer and spoke with me. But then anxiety was felt, arising from the collision of spheres; for spiritual spheres encompass all spirits and societies of spirits; and because they flow forth from the life of the affections and of the thoughts therefrom, therefore where there are opposing affections there arises collision, and thence anxiety. The spirits of our earth said that they did not dare to approach them, since when they were approaching, they not only were seized with anxiety, but also appeared to themselves as if bound hand and foot with serpents, from which they could not be loosed until they withdrew. This appearance had its origin from correspondence; for the spirits of our earth have reference in the Greatest Man to the external sense, thus to the corporeal sensual, and this sensual is represented in the other life by serpents.

(149) Because the nature of the spirits of that earth is such, they appear before the eyes of other spirits, not like others,

in a manifest human form, but like clouds, and for the most part like a dark cloud, in which is mingled something of a bright human appearance. But they said that they are white within, and that when they become angels, the dark color is turned into a beautiful blue, as was also shown to me. I asked whether they had such an idea of their body, when they lived as men in the world. They said that the men of their earth make no account of their bodies, but only of the spirit in the body, because they know that this is to live to eternity, but the body to perish. They also said that many on their earth believe that the spirit of the body has been from eternity, and was infused into the body at conception. But they added that they now know it is not so, and that they repent having been in such a false opinion.

(150) When I asked whether they wished to see anything on our earth, and said that this could be done through my eyes (see above n. 135), they answered at first that they could not, and then that they did not wish it; since they would see only earthly and material things, from which they remove their thoughts as far as possible. But still there were represented before them magnificent palaces, like those of kings and princes on our earth, for such things can be represented before spirits, and when represented, they appear altogether as if they were there. But the spirits from that earth set no value upon them, calling them marble images; and then they told me that they had more magnificent ones, which are their sanctuaries, not of stone, but of wood. When it was said to them that these were still earthly, they answered that they were not, but heavenly;

because when they look upon them, they have not an earthly, but a heavenly idea, believing that they will also see similar ones in heaven after death.

(151) They then represented their sanctuaries before the spirits of our earth, who said that they had seen nothing more magnificent; and as I also saw them, I can therefore describe them. They are constructed of trees, not cut down, but growing in their native soil. They said that on their earth there were trees of wonderful growth and height. These from their beginnings they arrange in order, so that they serve for porticos and walks, and by cutting and pruning the branches when they are tender, they fit and prepare them so that while they are growing they may intertwine and unite to make the base and floor of the sanctuary, and rise on the sides for the walls, and bend above into arches for the roof. By these means they construct the sanctuary with admirable art, elevated high above the earth, and they also prepare an ascent into it by successive branches of the trees extending out and firmly connected. Moreover they adorn the sanctuary without and within in various ways, by bending the leafy bows into various forms. Thus they build entire groves. But what these sanctuaries are within, I was not permitted to see. It was only told me that the light of their sun is let into them through apertures between the branches, and is here and there transmitted through crystals, by which the light falling on the walls is variegated into colors like the rainbow, especially the colors blue and orange, which they

love more than the rest. Such is their architecture, which they prefer to the most magnificent palaces of our earth.

(152) They said, further, that the inhabitants do not live in high places, but on the earth in low cottages, for the reason that high places are for the Lord, who is in heaven, and low places for men, who are on earth. Their cottages were also shown to me. They were oblong, having within along the walls a continuous couch, on which they lie one after another. On the side opposite the door is a semicircular recess, before which is a table, and behind this a fireplace, by which the whole room is lighted. In the fireplace there is not a burning fire, but luminous wood which gives out as much light as the flame of a wood fire. They said that those pieces of wood appear in the evening like a fire of burning coals.

(153) They said that they do not live in societies, but each house is by itself; and that they are societies when they meet for worship, and that then those who teach walk below the sanctuary, and the rest in the porticos at the sides; and that in those meetings they have interior joys, from the sight of the sanctuary, and from the worship therein.

(154) Respecting Divine worship they said that they acknowledge God under the Human form, thus our Lord; for whoever acknowledge the God of the universe under the Human form, are accepted by our Lord and led by Him. The rest cannot be led, because they think without a form. They added that the inhabitants of their earth are instructed in the things of heaven by a kind of immediate interaction with

angels and spirits, into which they can be led by the Lord more easily than others, because they reject what is corporeal from their thought and affection. I asked what becomes of those among them who are evil. They said that on their earth it is not permitted to be wicked; but that if any one thinks and does evil, he is reproved by a certain spirit, who threatens death to him if he persists in so doing; and that when he persists, he dies in a swoon; and that in this way the men of that earth are preserved from the contamination of the evil. One such spirit was also sent to me, and spoke with me as he did with his own people. Moreover he brought something of pain to the region of my abdomen, saying that thus he does to those who think and do evil, and threatens death to them, if they persist. They said that those who profane holy things are severely punished; and that before the punishing spirit comes there appear to them in vision the jaws of a lion, wide open, of a livid color, which seems as if it would swallow their head, and tear it from the body, whereby they are seized with horror. They call the punishing spirit the devil.

(155) As they desired to know how it is with regard to revelation on our earth, I said that it is effected by writing and by preaching from the Word, and not by immediate interaction with spirits and angels; and that what is written can be printed and published, and be read and comprehended by entire communities, and thus the life may be amended. They wondered greatly that such an art, entirely unknown elsewhere, should exist here. But they comprehended that on this earth, where corporeal and

earthly things are so much loved, Divine things from heaven cannot flow in and be received in any other way; and that it would be dangerous for them to speak with angels.

(156) The spirits of that earth appear above in the plane of the head, toward the right. All spirits are distinguished by their situation with respect to the human body; and this for the reason that the whole heaven corresponds to all things of man. These spirits keep themselves in that plane and at that distance because their correspondence is not with the externals in man, but with the interiors. Their action is into the left knee, above and a little below, with a certain very sensible vibration; which is a sign that they correspond to the conjunction of natural and heavenly things.

(157) A FOURTH EARTH IN THE STARRY HEAVEN, ITS SPIRITS AND INHABITANTS. I was conducted to still another earth in the universe beyond our solar system, which was effected by changes of the state of my mind, and thus as to the spirit. For, as has been sometimes said before, the spirit is conducted from place to place in no other way than by changes of the state of its interiors, which changes appear to it altogether like movements from place to place, or like journeyings. These changes lasted continuously for about ten hours, before from the state of my life I arrived at the state of their life; thus before I was brought thither as to my spirit. I was borne toward the east to the left, and I seemed to be sensibly elevated above the plane of the horizon. It was also given me to observe very clearly the progression and advance from the place where I had been before, until at length those from whom I departed were no

longer in sight. Meanwhile I spoke on various subjects with the spirits who went with me. A certain spirit was also with us, who when he lived in the world had been a primate and a preacher, and likewise a very pathetic writer. From my idea of him the accompanying spirits supposed that in heart he must be eminently a Christian. For in the world an idea is received and a judgment formed from one's preaching and writings, and not from his life, unless this is conspicuous; and if there appears anything inconsistent in his life, still it is excused; for the idea, or the thought and perception concerning any one, draws everything to its own side.

(158) After I had observed that as to my spirit I was in the starry heaven far beyond the world of our sun, for this might be observed from the changes of state and from the apparent continual progression thence, which lasted nearly ten hours, I at length heard spirits speaking near some earth, which was afterward also seen by me. When I came near to them, after some conversation, they said that visitors sometimes come to them from elsewhere, who speak with them about God and confuse the ideas of their thought. They also showed the way by which they come, from which it was perceived that they were of the spirits from our earth. Being then asked wherein their thoughts were confused, they answered that it was by those spirits saying that one must believe in the Divine as distinguished into three Persons, which they still call one God. And when they examine the idea of their thoughts, it is presented as a trine not continuous, but discrete; and with some, as three

persons speaking together one to another; and with some, as two seated together, and a third hearkening to them, and then going from them; and though they call each Person God, and have a different idea concerning each, they still call them one God. They complained exceedingly that they confuse them by thinking three and saying one, when yet one ought to think as he speaks, and speak as he thinks. The spirit who in the world had been a primate and a preacher, and was with me, was then examined as to what idea he had concerning one God and three Persons. He represented three Gods, but these as one by continuity, but he presented this trinal one as invisible because Divine; and when he presented this, it was perceived that he then thought only of the Father, and not of the Lord; and that his idea of the invisible God was no other than as of nature in its firsts; from which it resulted that to him the inmost of nature was his Divine, and thus that from this he could be easily led to acknowledge nature as God. It is to be known that in the other life the idea of any one upon any subject is presented to the life; and that by this means every one is explored as to what thought and perception he has concerning matters of faith; and that the idea of the thought concerning God is the chief of them all; for by that, if it is genuine, conjunction is effected with the Divine, and thence with heaven. Being then asked what idea they had of God, these spirits answered that they did not conceive of God as invisible, but as visible under the Human form; and that they know this not only from interior perception, but also from His appearing to them as a Man; adding that if according to the idea of some visitors they should conceive of God as invisible, thus without form and quality, they could not think at all of God, since what is thus invisible does not fall into any idea of thought. On hearing this, it was given me to say to them that they do well to think of God under the Human form; and that many from our earth think in like manner, especially when they think of the Lord; and that the ancients thought in no other way. I then told them about Abraham, Lot, Gideon, and Manoah and his wife, and what is related of them in our Word, namely, that they saw God under the Human form and acknowledged Him thus seen as the Creator of the universe, and called Him Jehovah, and this also from interior perception; but that at this day that interior perception has perished in the Christian world, and only remains with the simple who are in faith.

(159) Before this was said, they believed that our company also was of those who wished to confuse them by the idea of three concerning God. When therefore they heard these things, they were affected with joy, and said that some were also sent to them by God, whom they then called the Lord, who teach them concerning Him; and that they were not willing to admit visitors who disturb them, especially by the idea of three Persons in the Divinity, since they know that God is one, consequently that the Divine is one, and not a unanimity of three, unless they would think of God as of an angel, in whom the inmost of life is something invisible, from which he thinks and is wise, and the external of life what is visible under the human form, from which he sees and acts, and the proceeding of life that which is the sphere

of love and faith from him, for from every spirit and angel proceeds a sphere of life by which he is known at a distance; and as to the Lord, that the proceeding of life from Him is the Divine Itself which fills and constitutes the heavens, because it proceeds from the esse itself of the life of love and faith. They said that in this and in no other way could they perceive a Trine and a One at the same time. On hearing this, it was given me to say that such an idea of a Trine and a One together agrees with the angelic idea of the Lord; and that it is from the Lord's own teaching concerning Himself; for He teaches that the Father and He are one; that the Father is in Him, and He in the Father; that whoso sees Him, sees the Father; and that He who believes in Him, believes in the Father and knows Him; also that the Comforter, by whom is meant the proceeding Divine, and whom He calls the Spirit of truth, as also the Holy Spirit, proceeds from Him, and speaks not from Himself, but from Him. Moreover, that the idea of a Trine and of One at the same time agrees with the esse and existere of the Lord's life, when He was in the world. The esse of His life was the Divine Itself, for He was conceived of Jehovah, and the esse of any one's life is that from which he is conceived; the existere of life from that esse is the Human in form. The esse of every man's life which he has from his father, is called the soul; and the existere of life therefrom is called the body. The soul and the body constitute one man. The likeness between both is like that between that which is in effort and that which is in the act thence, for the act is the effort acting, and so the two are one. Effort in man is called the will, and effort acting is called action. The body is the instrument, by which the will, which is the principal, acts; and the instrument and the principal in acting are one; thus the soul and the body are one. The angels in heaven have such an idea concerning the soul and the body; and thus they know that the Lord made His Human Divine from the Divine in Himself, which He had as His soul from the Father. The faith also received everywhere in the Christian world does not dissent from this, for it teaches: "Although Christ is God and Man, yet He is not two, but one Christ; yea, He is altogether a one and only Person; for as the body and the soul are one man, so also God and Man is one Christ." Because there was such a union, or such a One in the Lord, He therefore, otherwise than any man, rose not only as to the soul, but also as to the body, which He glorified in the world; concerning which He also instructed His disciples, saying: Handle Me and see; for a spirit hath not flesh and bones, as ye see Me have. These things those spirits well understood, for such things fall into the understanding of angelic spirits. They then added that the Lord alone has power in the heavens, and that the heavens are His. To which it was given me to respond that the church on our earth also knows this, from the mouth of the Lord Himself, before He ascended into heaven; for He then said:- All power is given unto Me in heaven and in earth.

(160) I afterward spoke with those spirits concerning their earth; for all spirits know about their earth when their natural or external memory is opened by the Lord; since they have this with them from the world, but it is not

opened except by the good pleasure of the Lord. The spirits then said respecting their earth from which they were, that when leave is given them, they appear to the inhabitants of their earth, and speak with them as men; and that this is done by their being let into their natural or external memory, and thus into such thought as they were in when they lived in the world; and that the inhabitants then have their interior sight, or the sight of their spirit, opened, from which they see them. They added that the inhabitants do not know that they are not men of their earth, and first perceive that they are not, when they are suddenly taken away from their sight. I told them that such was the case on our earth in ancient times, as with Abraham, Sarah, Lot, the inhabitants of Sodom, Manoah and his wife, Joshua, Mary, Elizabeth, and the prophets in general; and that the Lord appeared in like manner, and those who saw Him did not know otherwise than that He was a man of the earth, before He revealed Himself. But that this is rarely done at this day, lest by such things men should be compelled to believe; for a compelled faith, such as is that which enters through miracles, does not remain fixed, and would also be hurtful to those with whom faith might be implanted through the Word in a state not compelled.

(161) The spirit who in the world had been a primate and a preacher, did not at all believe that there were any other earths than ours, because he had thought in the world that the Lord was born on this earth only, and that no one has salvation without the Lord. He was therefore reduced to such a state as the spirits are reduced when they appear on

their earth as men (see just above), and thus was sent to that earth, so as not only to see it, but also to speak with its inhabitants. When this was done, communication was also thereby granted me, so that I in like manner saw the inhabitants, and some things also upon that earth (see above, n. 135). There then appeared four kinds of men, but one kind after another in succession. First were seen men clothed; next men naked of the color of human flesh; afterward men naked, but with bodies inflamed; and lastly black men.

(162) When the spirit who had been a primate and a preacher was with those who were clothed, there appeared a woman of a very beautiful face, dressed in a simple garment, with a tunic that hung gracefully behind her and was brought up over the arms. She had a beautiful headdress, in the form of a chaplet of flowers. That spirit was greatly delighted at the sight of this virgin, and spoke with her, and also took her hand. But as she perceived that he was a spirit, and not of that earth, she hurried away from him. There afterward appeared to him on the right many other women, who were tending sheep and lambs, which they were then leading to a watering trough that was supplied with water by a small ditch from a lake. They were similarly clothed, and held shepherds’ crooks in their hands, by which they guided the sheep and lambs to drink. They said that the sheep went in the way to which they pointed with their crooks. The sheep seen were large, with woolly tails, both broad and long. The faces of the women when seen nearer were full and beautiful. The men were

also seen, and their faces were of the color of human flesh, as on our earth; but with the difference, that the lower part of the face, in place of a beard, was black, and the nose more the color of snow than of flesh. Afterward the spirit above mentioned, who had been a preacher in the world, was led on further, but unwillingly, because his thought was still on that woman with whom he was delighted, as was made manifest by somewhat of a shadow from him still appearing in the former place. He then came to those who were naked, and who were seen walking together two and two, being husband and wife, girded with a covering about the loins and a certain covering upon the head. That spirit when with them was led into that state in which he was in the world when he wished to preach, and said that he would preach to them the Lord crucified. But they said that they were not willing to hear any such thing, because they did not know what this meant, but they knew that the Lord lives. He then declared that he wished to preach the Lord living. But this also they refused to hear, saying that they perceived in his speech something not heavenly, because it had much regard to himself, his fame and honor, for they can tell from the very tone of one's voice whether it is from the heart, or not, and because he was such, he could not teach them. On this he was silent, for in the world he had had much pathetic power, so that he could strongly move his hearers to holiness; but this power had been acquired by art, and thus it was from himself and the world, and not from heaven.

(163) They said further, that they have a perception whether the conjugial exists with those of their nation who are naked; and it was shown that they perceive this from a spiritual idea of marriage, which was communicated to me, to the effect that a similarity of interiors is formed by the conjunction of good and truth, thus of love and faith, and from that conjunction flowing down into the body conjugial love exists. For all things of the mind are presented in a certain natural appearance in the body, thus in the appearance of conjugial love, when the interiors of two mutually love each other, and from that love desire also to will and to think the one like the other, and so to be together and to be conjoined as to the interiors which are of the mind. Thus spiritual affection, which is of the minds, becomes natural affection in the body, and clothes itself with the sense of conjugial love. The spiritual affection which is of their minds is the affection of good and truth, and their conjunction; for all things of the mind, or of the thought and will, have relation to truth and good. They said also that what is given between one man and several wives is not at all conjugial, since the marriage of good and truth, which is of the minds, can be given only between two.

(164) The spirit mentioned above then came to those who were naked, but with bodies inflamed, and at last to those that were black, of whom some were naked, and some clothed; but these different people dwelt in different places on the same earth, for a spirit can be led in a moment to remote parts of an earth, since he does not proceed and is

not borne, as a man is, through spaces, but through changes of state (see above, n. 125, 127).

(165) At length I spoke with the spirits of that earth about the belief of the inhabitants of our earth concerning the resurrection, that they cannot conceive of men’s coming into the other life immediately after death, and then appearing like men as to face, body, arms, feet, and all the senses, both external and internal; and still less of their being then clothed with garments and having mansions and dwellings. And the reason is that most of them there think from the sensual things which are of the body, and therefore believe in the existence of nothing which they do not see and touch. And few of them can be drawn away from external sensual things to what is interior, and so be elevated into the light of heaven in which such interior things are perceived. Hence it is, that in regard to their soul or spirit they cannot have any idea of it as a man, but as of wind, air, or breath, without form, in which there is yet something vital. This is why they do not believe they are to rise until the end of the world, which they call the Last Judgment; when they believe the body, though fallen into dust and dissipated to all the winds, will be brought back and joined to its soul and spirit. I added that they are permitted to believe this, for the reason that those who think from what is external and sensual, as has been said, can form no other idea than that one’s soul or spirit can live as a man in the human form, only by regaining the body which it bore about in the world. And therefore, unless it were said that this would rise again, they would reject in

heart the doctrine of a resurrection and eternal life, as incomprehensible. But still that thought about the resurrection has this use in it, that they believe in a life after death, from which belief it follows that when they lie sick in bed and do not think as before from what is worldly and corporeal, thus not from things sensual, they then believe that they shall live immediately after death. They also speak then about heaven, and about the hope of living there immediately after death, laying aside their doctrine about the Last Judgment. I told these spirits further, that I sometimes wondered that when those who are in faith speak of the life after death, and of their friends who are dying or who have died, and do not at the same time think of the Last Judgment, they believe that they will live as men immediately after death. But this idea, as soon as the thought of the Last Judgment flows in, is changed into a material idea about their earthly body, that it is to be again joined to its soul. For they do not know that every man is a spirit as to his interiors, and that it is the spirit which lives in the body and in all its parts, and not the body of itself; and that it is from the spirit of every one that the body has its human form, and thus it is the spirit which is chiefly the man, and in a similar form, but invisible to the eyes of the body, yet visible to the eyes of spirits. Hence also when the sight of a man's spirit is opened, which takes place by the removal of the sight of the body, angels appear as men. Thus did the angels appear to the ancients, as related in the Word. I have also spoken sometimes with spirits whom I knew when they lived as men in the world, and have asked them whether they wished to be clothed again with their earthly body, as they had once thought. On hearing which, at the mere idea of conjunction with the body they fled away, being struck with amazement that in the world they should have thus thought from blind faith without any understanding.

(166) Moreover, their dwellings on that earth were seen by me, and were long low houses, with windows on the sides according to the number of rooms or chambers into which they were divided. The roof was arched, and there was a door on each side at the end. They said that they were built of earth and roofed with sods, and the windows of threads of grass, so woven together that the light shone through. Children were also seen. And they said that their neighbors visited them, especially for the sake of their children, that they might be in company with other children, under the sight and auspices of their parents. There also appeared fields then whitening with the nearly ripened harvest. The seeds or grains of this harvest were shown, and they were like the grains of Chinese wheat. We were shown also loaves made of the grain, which were small in size and square in form. Moreover there also appeared grassy plains, with flowers therein, and trees with fruits similar to pomegranates; also shrubs, which were not vines, yet bearing berries from which wine is prepared.

(167) Their sun which to us is a star, appears flaming there, and about one-fourth as large as our own sun. In their year are about two hundred days, and the days of fifteen hours length, as compared with the days on our earth. The earth

itself is among the smallest in the starry heavens, being scarcely five hundred German miles* in circumference. This I learned from angels by comparison with such things as they saw in me, or in my memory, in relation to our earth. They formed these conclusions by angelic ideas, by which the measures of spaces and times are immediately known in their just relation to the spaces and times elsewhere. In such comparisons angelic ideas, which are spiritual, immensely exceed human idea which are natural. * Or two thousand English geographical miles.

(168) A FIFTH EARTH IN THE STARRY HEAVEN, ITS SPIRITS AND INHABITANTS. I was led again to another earth which is in the universe out of our solar system, and this also by changes of state, continued for nearly twelve hours. There were in company with me several spirits and angels from our earth, with whom I discoursed in the way or in that progression. I was carried at times obliquely upwards and obliquely downwards, continually towards the right, which in the other life is towards the south. In only two places I saw spirits, and in one I spoke with them. In the way or progression I was enabled to observe how immense is the Lord's heaven, which is for angels and spirits; for from the parts uninhabited I was led to conclude that it was so immense, that if there were many myriads of earths, and on each earth a multitude of men as great as in ours, there would still be a place of abode for them to eternity, and it would never be filled. This I was enabled to conclude from a comparison made with the extent of the heaven which is about our earth and designed for it, which

extent was respectively so small, that it did not equal a hundred millionth part of the extent uninhabited.

(169) When the angelic spirits who were from that earth came into view, they accosted us, asking who we were, and what we wanted. We said that we came for the sake of journeying, that we were directed thither, and that they had nothing to fear from us; for they were afraid we were of those who disturb them in regard to God, to faith, and things of a like nature, on account of whom they had betaken themselves to that quarter of their earth, shunning them as much as possible. We asked them by what they were disturbed. They replied, by an idea of three, and by an idea of the Divine without the Human, in God, when yet they know and perceive that God is one, and that He is Man. It was then perceived that they who disturbed them, and whom they shunned, were from our earth. This was manifest also from this, that there are from our earth those who thus wander about in the other life in consequence of their fondness for and delight in travelling, which they have contracted in the world; for on other earths there is no such custom of travelling as on ours. It was then discovered that they were monks, who had traveled on our globe from the zeal of converting the Gentiles; wherefore we told them they did well to shun them, because their intention was not to teach, but to secure gain and dominion; and that they study by various arts first to captivate men’s minds, but afterwards to subject them to themselves as slaves. Moreover, that they did well in not suffering their ideas concerning God to be disturbed by such. They said further,

that the above spirits confuse them by asserting that they ought to have faith and to believe the things they say; but they replied to them, that they know not what faith is nor what is meant by believing, since they perceive in themselves whether a thing be true or not. They were of the Lord’s celestial kingdom, where all know from an interior perception the truths which with us are called the truths of faith, for they are in enlightenment from the Lord; but it is otherwise with those who are in the spiritual kingdom. That the angelic spirits of that earth were of the Lord’s celestial kingdom, it was granted me to see from the flaming light whence their ideas flowed; for the light in the celestial kingdom is flaming, and in the spiritual kingdom it is white. They who are of the celestial kingdom, when the discourse is about truths, say no more than yea, yea, or nay, nay, and never reason about truths whether they be so or not so. These are they of whom the Lord speaks: Let your discourse be yea, yea, and nay, nay, for whatsoever is more than this is from evil. Hence it was that those spirits said that they did not know what is meant by having faith or believing. They consider this, like a person’s saying to his companion who sees houses or trees with his own eyes, that he ought to have faith or to believe that they are houses and trees, when he sees clearly that they are so. Such are they who are of the Lord’s celestial kingdom, and such were these angelic spirits. We told them that there are few on our earth who have interior perception, because in their youth they learn truths and do not do them. For man has two faculties, which are called the understanding and the will; they who admit truths no further than into the memory, and thence in some small degree into the understanding, and not into the life, that is, into the will, these, inasmuch as they are not capable of any enlightenment or interior sight from the Lord, say that those truths are to be believed, or that they are objects of faith, and also reason concerning them whether they be truths or not; yea, they are not willing that they should be perceived by any interior sight, or by any enlightenment in the understanding. They say this, because truths with them are without light from heaven, and to those who see without light from heaven, falsities may appear like truths, and truths like falsities; hence so great blindness has seized many there, that although they do not do truths or live according to them, still they say that they can be saved by faith alone, as if it were the knowledge of the things of faith which constitutes man, and not the life according to that knowledge. We afterwards discoursed with them concerning the Lord, concerning love to Him, concerning love toward the neighbor, and concerning regeneration; saying that to love the Lord is to love the commandments which are from Him, which is to live according to them from love. That love toward the neighbor is to will good and thence do good to a fellow-citizen, to one's country, to the church, and to the Lord's kingdom, not for the sake of self, to be seen, or to merit, but from the affection of good. Concerning regeneration, we observed that they who are regenerated by the Lord, and commit truths immediately to life, come into an interior perception concerning them; but that they who receive truths first in the memory, and afterwards will them and do them, are they who are in faith; for they act from faith, which is then called conscience. They said that they perceived these things to be so, and thus perceived also what faith is. I discoursed with them by spiritual ideas, whereby such things may be exhibited and comprehended in light.

(170) The spirits with whom I now discoursed were from the northern part of their earth. I was afterwards led to others who were on the western part. These also, wishing to discover who and what I was, immediately said that there was nothing in me but evil, thinking thus to deter me from approaching nearer. It was perceived that this was their manner of accosting all who came to them; but it was granted me to reply that I well knew it to be so, and that with them also there was nothing but evil, by reason that every one is born in evil, and therefore whatever comes from man, spirit, and angel, as from what is his own, or his proprium, is nothing but evil, inasmuch as all good with every one is from the Lord. Hence they perceived that I was in the truth, and I was admitted to speak with them. They then showed me their idea concerning evil with man, and concerning good from the Lord, how they are separated from each other. They placed one near the other, almost contiguous, but still distinct, yet as it were bound together in a manner inexpressible, so that the good led the evil, and restrained it, insomuch that it was not allowed it to act at pleasure; and thus the good bent the evil in whatever direction desired, without the evil knowing it. In this

manner they exhibited the dominion of good over evil, and at the same time a state of freedom. They then asked how the Lord appeared with the angels from our earth. I said that He appears in the sun as Man, encompassed therein with solar fire, whence the angels in the heavens have all light; and that the heat which proceeds thence is the Divine good, and that the light which proceeds thence is the Divine truth, each from the Divine love, which is the fire appearing around the Lord in that sun. That sun, however, appears only to the angels in heaven, and not to the spirits who are beneath, since they are more removed from the reception of the good of love and of the truth of faith, than the angels who are in the heavens (see above, n. 40). It was granted them thus to inquire concerning the Lord, and concerning His appearance before the angels from our earth, because it then pleased the Lord to present Himself before them, and to reduce into order the things which had been disturbed by the evil spirits of whom they complained. This also was the reason why I was led thither, that I might see these things.

(171) There was then seen a dark cloud toward the east, descending from on high, which in descending gradually appeared bright and in the human form; and this form at length appeared in a flaming radiance, around which were little stars of the same color. In this manner the Lord presented Himself before the spirits with whom I was speaking. To this Presence were then gathered together from every side all the spirits who were there; and when they came, the good were separated from the evil, the good

to the right and the evil to the left, and this at once, as of their own accord. And those on the right were arranged according to the quality of their good, and those on the left according to the quality of their evil. The good were then left to form a heavenly society among themselves; but the evil were cast into the hells. I saw afterward that this flaming radiance descended quite deep into the lower parts of the earth there; and then it appeared, now flamy verging to brightness, now bright verging to obscurity, and now in obscurity. And I was told by angels that the appearance is according to the reception of truth from good, and of falsity from evil, with those who inhabit the lower parts of that earth; and that the flamy radiance itself did not at all undergo such variations. They said also that the lower parts of that earth were inhabited as well by the good as by the evil; but well separated, in order that the evil might be ruled through the good by the Lord. They added that the good were by turns taken up thence into heaven by the Lord, and others succeed in their place, and so on continually. In that descent the good were in like manner separated from the evil, and all things were reduced into order. For the evil, by various arts and crafty devices, had introduced themselves into the dwellings of the good there, and infested them; and this was the cause of that visitation. That cloud, which in descending gradually appeared bright and in the human form, and then as a flamy radiance, was an angelic society, in the midst of which was the Lord, From this it wan given to know what is meant by the Lord’s words in the Evangelists, where He speaks of the Last Judgment:

That He will come with the angel in the clouds of heaven with glory and power.

(172) Afterward some monkish spirits were seen, namely, those who had been travelling monks or missionaries in the world, and who have been spoken of above; and a crowd of spirits was also seen, who were from that earth, most of them evil, whom they had drawn over and seduced to their side. These were seen at the eastern quarter of that earth, from which they drove away the good, who betook themselves to the northern side of that earth, and have been spoken of above. That crowd, together with their seducers was collected into one body, to the number of some thousands, and was separated when the evil were cast into the hells. I was granted to speak with one spirit who was a monk, and to ask what he did there. He replied that he taught them concerning the Lord. I asked, what besides. He said, concerning heaven and hell. I asked, what further. He said, concerning a belief in all that he should say. I asked, what further. He said, concerning the power of remitting sins, and of opening and shutting heaven. He was then examined as to what he knew concerning the Lord, concerning the truths of faith, concerning the remission of sins, concerning man’s salvation, and concerning heaven and hell; and it was discovered that he knew scarcely anything, and that he was in obscurity and falsity concerning all and each of them, and that he was possessed solely by the lust of gain and dominion which he had contracted in the world and brought with him thence. Wherefore he was told that, because he had traveled so far

led by that lust, and was such as to doctrine, he must needs deprive the spirits of that earth of celestial light, and bring in the darkness of hell, and thus bring them under the dominion of hell, and not of the Lord. Moreover he was cunning in seducing, but stupid as to those things which are of heaven. Because he was such he was then cast thence into hell. Thus the spirits of that earth were liberated from them.

(173) The spirits of that earth mentioned also, among other things, that those strangers, who, as has been said, were monkish spirits, used all their endeavors to persuade them to live together in society, and not separate and solitary; for spirits and angels dwell and associate in like manner as in the world; they who have dwelt in communities in the world, dwell also in a similar state in the other life; and they who have dwelt in a separate state, divided into houses and families, dwell also in a separate state in another life. These spirits on their earth, while they lived there as men, had dwelt in a separate state, house and house, families and families, and thus nation and nation apart, and hence they knew not what it was to dwell together in society. Wherefore when it was told them that those strangers wished to persuade them to dwell in society, to the intent that they might rule and have dominion over them, and that they could not otherwise subject them to themselves and make them slaves, they replied that they were totally ignorant what was meant by ruling and domineering. That they flee away at the very idea of rule and dominion, was made manifest to me from this, that one of them, who

accompanied us back again, when I showed him the city in which I dwelt, at the first sight of it fled away, and was no more seen.

(174) I then spoke with the angels who were with me concerning dominion, saying that there are two kinds of dominion, one of love towards the neighbor, and the other of self-love; and that the dominion of love towards the neighbor is among those who dwell separated into houses, families, and nations; whereas the dominion of self-love is among those who dwell together in society. Among those who live separated into houses, families, and nations, he has dominion who is the father of the nation, and under him the father of families, and under these the father of each house. He is called the father of the nation from whom the families originate, from which families the houses are derived; but all these exercise dominion from love, like that of a father towards his children, who teaches them how they ought to live, does good to them, and as far as he can, gives them of his own. It never enters into his mind to subject them to himself, as subjects or as servants, but he loves that they should obey him as sons obey their father. And because this love increases in descending, as is known, therefore the father of the nation acts from a more interior love than the father himself from whom the sons are next descended. Such also is the dominion in the heavens, inasmuch as such is the Lord's dominion; for His dominion is from the Divine love towards the whole human race. But the dominion of self-love, which is opposite to the dominion of love towards the neighbor, began when man alienated himself from the Lord; for in proportion as man does not love and worship the Lord, in the same proportion he loves and worships himself, and so far also he loves the world. Then from

necessity that they might be safe, the nations with their families and houses, formed themselves into one body, and established governments under various forms. For in proportion as self-love increased, in the same proportion all kinds of evil, as enmity, envy, hatred, revenge, cruelty and deceit, increased with it, being exercised against all who opposed them. For from the proprium in which they are who are in self-love, nothing but evil springs, inasmuch its man's proprium is nothing but evil, and because the proprium is evil, it does not receive good from heaven. Hence self-love, while it has dominion, is the father of all such evils. And that love is also of such a nature that as far as the reins are relaxed it rushes on, until at length every one possessed by it wishes to domineer over all others in the whole world, and to possess all the goods of others. Yea, even this is not enough, but he wishes to have dominion over the whole heaven, as may be evident from the Babylon of this day. This then is the rule of self-love, from which the rule of the love of the neighbor differs as much as heaven does from hell. But however great such dominion of self-love is in societies or in kingdoms and empires, still even in these is found also the dominion of love towards the neighbor among those who are wise from faith in and love to God; for these love the neighbor. That these also dwell in the heavens distinguished into nations, families, and houses, although in societies together, but according to spiritual affinities, which are those of the good of love and the truth of faith, will by the Divine mercy of the Lord be told elsewhere.

(175) I afterward questioned those spirits about various things on the earth from which they were, and first about their Divine worship and revelation. In regard to worship they said that the nations with their families assemble at one place every thirtieth day, and hear preaching; and that the preacher then, from a pulpit raised a little above the earth, teaches them Divine truths, which lead to the good of life. Concerning revelation they said that it came in the early morning, in a state midway between sleep and wakefulness, when they are in interior light not yet interrupted by the bodily senses and by worldly things. And that they then hear angels of heaven speaking of Divine truths, and of a life according to them; that when they awaken, an angel in a white garment appears to them by the bed, who then suddenly disappears from their sight; and that from this they know that what they have heard is from heaven. In this way Divine vision is distinguished from vision not Divine; for in vision not Divine no angel appears. They added that revelations are made in this manner to their preachers, also sometimes to others.

(176) To an inquiry concerning their houses, they said that they are low, of wood, with a flat roof, around which project caves sloping downward; and that in the front part dwell the husband and wife, in the next adjoining part the children, and after them the maid-servants and men-servants. Of their food they said that they drink milk with water, and that they have the milk from cows, which are woolly like sheep. Of their life they said that they walk naked, and that to them nakedness is not a cause of shame;

also that their social interaction is with those who are within their families.

(177) In regard to the sun of that earth they related that to the inhabitants it has a flamy appearance; that the length of their years is two hundred days, and that a day equals nine hours of our time, which they could conclude from the length of the days of our earth perceived in me. And further, that they have perpetual spring and summer, and consequently that the fields are ever green, and the trees ever bearing fruit. The reason of this is, because their year is so short, being equal only to seventy-five days of our year; and when the years are so short, the cold does not continue long in winter nor the heat in summer, whence the ground is continually verdant.

(178) Concerning betrothals and marriages in that earth, they related that a daughter, when she arrives at a marriageable age, is kept at home, nor is she allowed to leave the house till the day she is to be married; that then she is conducted to a certain connubial house, where there are also many other young women of marriageable age brought together, and there they are placed behind a screen, which reaches to the middle of the body, so that they appear naked as to the breast and face: and that then the young men come thither to choose for themselves a wife. And when a young man sees one that seems suited to him, and to whom his mind draws him, he takes her by the hand; and if she then follows him, he leads her to a house prepared, and she becomes his wife. For they see from the face whether they agree in mind, inasmuch as there every

one’s face is an index of the mind, and in nothing does it dissemble and deceive. That all things may be done decently and without lasciviousness, an old man is seated behind the virgins, and an old woman at the side of them, to make their observations. There are many such places to which the young women are conducted: and also stated times for the young men to make their choice. For if they do not find a maid to suit them in one place, they go to another; and if not at one time, they return again at a future time. They said further, that a husband has only one wife, and never more than one, because this is contrary to Divine order.

The New Jerusalem and Its Heavenly Doctrine (1758)

Translated by John Whitehead, 1892

THE NEW HEAVEN AND THE NEW EARTH, AND WHAT IS MEANT BY THE NEW JERUSALEM.

(1) It is written in the Apocalypse: I saw a New Heaven and a New Earth; for the first heaven and the first earth were passed away. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride before her husband. The city had a wall, great and high, which had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel. And the wall of the city had twelve foundations, in which were the names of the twelve apostles of the Lamb. The city itself lieth four-square, and the length is as great as the breadth. And he measured the city with the reed, twelve thousand stadia; the length and the breadth and the height of it were equal. And he measured the wall thereof, a hundred forty-four cubits, the measure of a man, which is, of an angel. And the wall of it was of jasper; and the city itself was pure gold, like unto pure glass; and the foundations of the wall of the city were of every precious stone. The twelve gates were twelve pearls. And the street of the city was pure gold, as it were pellucid glass. The glory of God did lighten it, and the lamp of it was

the Lamb. The nations which were saved shall walk in the light of it; and the Kings of the earth shall bring their glory and honor into it. (21:1, 2, 12-24.) The man who reads these things, understands them only according to the sense of the letter; namely, that the visible heaven and earth will perish, and a new heaven will exist, and that the holy city Jerusalem, answering to the measures above described, will descend upon the new earth; but the angels understand these things altogether differently; namely, what man understands naturally, they understand spiritually; and as the angels understand, so they signify; and this is the internal or spiritual sense of the Word. In the internal or spiritual sense, "a New Heaven and a New Earth" means a New Church, both in the heavens and on the earth, which will be more particularly spoken of hereafter. "The city Jerusalem coming down from God out of heaven" signifies its heavenly doctrine; "the length," "the breadth," and "the height," which are equal, signify all the goods and truths of that doctrine in the aggregate. By "the wall" of it is meant the truths which protect it; "the measure of the wall," which is "a hundred forty-four cubits, which is the measure of a man, that is, of an angel," signifies all those protecting truths in the aggregate, and their quality. "The twelve gates" of pearl mean introductory truths; "the twelve angels at the gates" signify the same. "The foundations of the wall" which are "of every precious stone," mean the knowledges on which that doctrine is founded. "The twelve tribes of Israel," and "the twelve apostles," mean all things of the church in general and in particular. The city and its streets being of "gold like unto pure glass," signifies the good of love from which the doctrine and its truths are pellucid. "The nations" who are saved, and "the kings of the earth" who bring glory and honor into it, mean all of the church who are in goods and truths. "God" and "the Lamb" mean the Lord as to the Divine itself and the Divine Human. Such is the spiritual sense of the Word, to which the natural sense, which is that of the letter, serves as a basis; but still these two senses, the spiritual and the natural, form a one by correspondences. It is not the design of the present work to show that there is such a spiritual meaning in the aforementioned passages, but the proof of it may be seen in the Arcana Coelestia, in the following places: In the Word by "land" [earth] the church is signified, particularly when it is applied to the land of Canaan (n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643). Because by "land" in the spiritual sense is meant the nation dwelling therein, and its worship (n. 1262), "the people of the land" signify those who are of the spiritual church (n. 2928). "A New Heaven and a New Earth" signify something new in the heavens and on earth, as to goods and truths, thus as to those things that relate to the church in each (n. 1733, 1850, 2117, 2118, 3355, 4535, 10373). What is meant by "the first heaven and the first earth" which passed away, may be seen in Last Judgment and Babylon Destroyed, from beginning to end, but particularly n. 65 to 72. "Jerusalem" signifies the church as to doctrine (n. 402, 3654, 9166). "Cities" signify doctrines which are of the church and religion (n. 402, 2449, 2712, 2943, 3216, 4492, 4493). “The wall of a city” signifies the truth of doctrine defending (n. 6419). “The gates of a city” signify truths introducing to doctrine, and through doctrine to the church (n. 2943, 4477, 4492, 4493). “The twelve tribes of Israel” represented, and thence signified, all the truths and goods of the church in general and in particular, thus all things of faith and love (n. 3858, 3926, 4060, 6335). The same is signified by “the Lord’s twelve apostles” (n. 2129, 3272, 3354, 3488, 3858, 6397). When it is said of the apostles, that “they shall sit upon twelve thrones, and judge the twelve tribes of Israel,” it signifies that all are to be judged according to the goods and truths of the church, thus by the Lord from whom they are (n. 2129, 6397). “Twelve” signifies all things in the aggregate (n. 577, 2089, 2129, 2130, 3272, 3858, 3913). Also “a hundred forty-four” signifies the same because that number is the product of twelve multiplied by twelve (n. 7973); “twelve thousand” has also the same signification (n. 7973). All numbers in the Word signify things (n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253). Numbers multiplied into each other have the same signification as the simple numbers from which they arise by multiplication (n. 5291, 5335, 5708, 7973). “Measure” signifies the quality of a thing as to truth and good (n. 3104, 9603, 10262). “The foundations of a wall” signify the knowledges of truth on which doctrinals are founded (n. 9643). “Quadrangular” or “square” signifies what is perfect (n. 9717, 9861). “Length” signifies good and its extension, and “breadth” truth and its extension (n. 1613, 9487).

“Precious stones” signify truths from good (n. 114, 9863, 9865). What “the precious stones” in the Urim and Thummim signify, both in general and in particular (n. 3862, 9864, 9866, 9891, 9895, 9905). What the “jasper” of which the wall was built signifies (n. 9872). “The street of the city” signifies the truth of doctrine from good (n. 2336). “Gold” signifies the good of love (n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881). “Glory” signifies the Divine truth, such as it is in heaven, and the intelligence and wisdom thence (n. 4809, 5068, 5922, 8267, 8427, 9429, 10574). “Nations” signify those in the church who are in good, and, in the abstract sense, the good of the church (n. 1059, 1159, 1258, 1261, 1285, 1416, 1849, 4574, 7830, 9255, 9256). “Kings” signify those in the church who are in truths, and thence abstractly the truth of the church (n. 1672, 2015, 2069, 4575, 5044). The rites at the coronation of kings, involve such things as are of the Divine truth, but the knowledge of these things is at this day lost (n. 4581, 4966).

(2) Before the New Jerusalem and its doctrine are treated of, something shall be said of the New Heaven and the New Earth. What is meant by “the first heaven and the first earth,” which passed away, is shown in the small work Last Judgment and Babylon Destroyed. Immediately after that event, that is, after the Last Judgment was completed, a New Heaven was created or formed by the Lord. This heaven was formed of all those who, from the coming of the Lord to the present time, had lived the life of faith and charity, since these alone were forms of heaven. For the

form of heaven, according to which all consociations and communications therein are effected, is the form of the Divine truth from the Divine good proceeding from the Lord; and this form man as to his spirit acquires by a life according to the Divine truth. That the form of heaven is thence may be seen in the work on Heaven and Hell (n. 200-212), and that all the angels are forms of heaven (n. 51-58, and 73-77). From these things it may be known, who they are of whom the New Heaven consists; and thereby what its quality is, namely, that it is altogether unanimous. For he who lives the life of faith and charity, loves another as himself, and by love conjoins him to himself, and thus reciprocally and mutually; for in the spiritual world, love is conjunction. Wherefore, when all act thus, then from many, yea from innumerable individuals consociated according to the form of heaven, unanimity exists, and they become as one; for then nothing separates and divides, but everything conjoins and unites.

(3) Since this heaven was formed of all those who had been such from the coming of the Lord until the present time, it follows that it is composed both of Christians and of Gentiles; but chiefly of all infants from the whole world, who have died since the Lord's coming; for all these were received by the Lord, and educated in heaven, and instructed by the angels, and reserved, that they, together with the others, might constitute the New Heaven; whence it may be concluded how great that heaven is. That all who die in infancy are educated in heaven, and become angels, may be seen in the work on Heaven and Hell (n. 329-345).

And that heaven is formed of Gentiles as well as of Christians (n. 318-328).

(4) Moreover, with respect to this New Heaven, it is to be known, that it is distinct from the ancient heavens which were formed before the coming of the Lord; but still they together with this are so arranged that they form one heaven. The reason why this New Heaven is distinct from the ancient heavens, is because in the ancient churches there was no other doctrine than the doctrine of love and charity; and then they did not know of any doctrine of faith separated from love and charity. Hence also it is that the ancient heavens constitute higher expanses, while the New Heaven constitutes an expanse beneath them; for the heavens are expanses one above another. In the highest expanse those dwell who are called celestial angels, many of whom were of the Most Ancient Church; they who are there are called celestial angels from celestial love, which is love to the Lord. In the expanse beneath them are those who are called spiritual angels, most of whom were of the Ancient Church; they are called spiritual angels from spiritual love, which is charity towards the neighbor. Below these are the angels who are in the good of faith; these are they who have lived the life of faith. To live the life of faith, is to live according to the doctrine of their church; and to live is to will and to do. All these heavens, however, form a one, by mediate and immediate influx from the Lord. But a more full idea of these heavens may be obtained from what is said of them in the work on Heaven and Hell, and particularly in the article which treats of the Two Kingdoms into which the

heavens in general are distinguished (n. 20-28); and in the article concerning the Three Heavens (n. 29-40); concerning mediate and immediate influx, in the extracts from Arcana Coelestia (after n. 603); and concerning the Most Ancient and Ancient Churches in the small work on The Last Judgment and Babylon Destroyed (n. 46).

(5) These things are concerning the New Heaven; something shall now be said concerning “the New Earth.” By “the New Earth” is meant the New Church on the earth; for when a former church ceases to exist, then a new one is established by the Lord. For it is provided by the Lord that there should always be a church on earth, since by means of the church there is a conjunction of the Lord with the human race, and of heaven with the world; for there the Lord is known, and there are the Divine truths by which man is conjoined to Him. That a New Church is at this time being established, may be seen in the small work on The Last Judgment (n. 74). The reason why a New Church is signified by “the New Earth” arises from the spiritual sense of the Word; for in that sense, by the “earth” no particular country is meant, but the nation dwelling there, and its Divine worship; this, in the spiritual sense, being what answers to earth in the natural sense. Moreover, by “earth” in the Word, when there is no name of any particular country affixed to the term, is signified the land of Canaan; and in the land of Canaan a church had existed from the most ancient times; in consequence of which, all the places therein, and in the adjacent countries, with the mountains and rivers, which are mentioned in the Word, became

representative and significative of the things which are the internals of the church, and which are called its spiritual things. Hence it is, as was said, that "earth" in the Word, because it means the land of Canaan, signifies the church; in like manner here by "the New Earth"; from this comes the custom in the church to speak of the heavenly Canaan, by which is meant heaven. That "the land of Canaan," in the spiritual sense of the Word, signifies the church, is shown in the Arcana Coelestia, in various places, of which the following are here adduced: The Most Ancient Church, which was before the flood, and the Ancient Church, which was after the flood, were in the land of Canaan (n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325). Then all places in that land became representative of such things as are in the kingdom of the Lord, and in the church (n. 1585, 3686, 4447, 5136). Therefore Abraham was commanded to go thither, since with his posterity from Jacob, a representative church might be established, and that the Word might be written, the ultimate of which should consist of representatives and significatives which are there (n. 3686, 4447, 5136, 6516). Hence it is that "earth" and "the land of Canaan," when they are mentioned in the Word, signify the church (n. 3038, 3481, 3705, 4447, 4517, 5757, 10568).

(6) What is meant by "Jerusalem" in the spiritual sense of the Word, shall also be briefly stated. "Jerusalem" means the church itself as to doctrine, because there in the land of Canaan, and in no other place, were the temple, the altar, the sacrifices, and thus Divine worship itself. On this

account, also, three festivals were celebrated there every year, to which every male throughout the whole land was commanded to go. This, then, is the reason why "Jerusalem," in the spiritual sense, signifies the church as to worship, or, what is the same, as to doctrine; for worship is prescribed in doctrine, and is performed according to it. The reason why it is said, "The holy city, New Jerusalem, descending from God out of heaven," is because, in the spiritual sense of the Word, "a city" [civitas] and "a town" [urbs], signify doctrine, and "the holy city" the doctrine of Divine truth, since Divine truth is what is called "holy" in the Word. It is called "the New Jerusalem" for the same reason that "the earth" is called "new"; because, as was observed above, "the earth" signifies the church, and "Jerusalem," the church as to doctrine; which is said "to descend from God out of heaven," because all Divine truth, whence doctrine is derived, descends out of heaven from the Lord. That "Jerusalem" does not mean a city, although it was seen as a city, manifestly appears from its being said that: Its height was, as its length and breadth, twelve thousand stadia (Rev. 21:16). And that the measure of its wall, which was a hundred forty-four cubits, was the measure of a man, that is, of the angel (Rev. 21:17). Also from its being said that: It was prepared as a Bride adorned for her Husband (verse 2). And afterwards the angel said: Come, I will show thee the Bride, the Lamb's Wife: and he showed me that great city, the holy Jerusalem (verses 9, 10). The church is called in the Word "the Bride" and "the Wife" of the Lord; she is called "the Bride" before conjunction, and “the Wife” after conjunction. As may be seen in the Arcana Coelestia (n. 3103, 3105, 3164, 3165, 3207, 7022, 9182).

(7) To add a few words respecting the doctrine which is delivered in the following pages. This, also, is from heaven, because it is from the spiritual sense of the Word, and the spiritual sense of the Word is the same with the doctrine that is in heaven; for there is a church in heaven as well as on earth. In heaven there are the Word and doctrine from the Word, there are temples there, and preaching in them; there are also both ecclesiastical and civil governments there: in a word, the only difference between the things which are in heaven, and those which are on earth, is, that in heaven all things exist in a state of greater perfection, since those who are there are spiritual, and spiritual things immensely exceed in perfection those that are natural. That such things exist in heaven may be seen in the work concerning Heaven and Hell throughout, particularly in the article concerning Governments in Heaven (n. 213-220); and also in the article on Divine Worship in Heaven (n. 221-227). From these things it may be evident what is meant by “the holy city, New Jerusalem, was seen to descend from God out of heaven.” But I proceed to the doctrine itself, which is for the New Church, and which is called Heavenly Doctrine, because it was revealed to me out of heaven; to deliver this doctrine is the design of the present book.

(8) INTRODUCTION TO THE DOCTRINE. The end of the church is when there is no faith because there is no charity. This is shown in the small work on The Last Judgment and

Babylon Destroyed (n. 33-39 seq.). Because the churches in the Christian world have separated themselves from each other solely by such things as are of faith, when yet there is no faith where there is no charity, I will, by way of introduction to the doctrine which follows, make some observations concerning the doctrine of charity with the ancients. It is said “the churches in the Christian world,” and by them is meant the churches with the Reformed or Evangelical and not the Papists, since the Christian church is not there; for where the church exists the Lord is adored and the Word is read; whereas, with the Papists, they adore themselves instead of the Lord; they forbid the Word to be read by the people; and affirm the Pope’s decree to be equal, yea, even above it.

(9) The doctrine of charity, which is the doctrine of life, was the doctrine itself in the ancient churches. Concerning these churches see in Arcana Coelestia (n. 1238, 2385). And that doctrine conjoined all churches, and thereby formed one church out of many. For they acknowledged all those as men of the church who lived in the good of charity, and called them brethren, however they might differ respecting truths, which at this day are called matters of faith. In these they instructed one another, which was among their works of charity; nor were they indignant if one did not accede to the opinion of another, knowing that everyone receives truth so far as he is in good. Because the ancient churches were such, therefore they were interior men; and because they were interior men they excelled in wisdom. For they who are in the good of love and charity, as

to the internal man, are in heaven, and as to that are in an angelic society which is in similar good. Hence they enjoy an elevation of mind towards interior things, and, consequently, they are in wisdom; for wisdom can come from no other source than from heaven, that is, through heaven from the Lord; and in heaven there is wisdom, because there they are in good. Wisdom consists in seeing truth from the light of truth; and the light of truth is the light which is in heaven. But in process of time that ancient wisdom decreased; for as mankind removed themselves from the good of love to the Lord, and of love towards the neighbor, which love is called charity, they removed themselves in the same proportion from wisdom because, in the same proportion, they removed themselves from heaven. Hence it was that man, from being internal, became external, and this successively; and when he became external, he became also worldly and corporeal. When such is his quality, he cares but little for the things of heaven; for the delights of earthly loves, and the evils which, from those loves, are delightful to him, then possess him entirely. And then the things which he hears concerning the life after death, concerning heaven and hell, in a word, concerning spiritual things, are as it were out of him, and not within him, as nevertheless they ought to be. Hence also it is, that the doctrine of charity, which with the ancients was held in such high estimation, is at this day among the things that are lost. For who, at this day, knows what charity is, in the genuine sense of the term, and what, in the same sense, is meant by our neighbor? whereas, that doctrine not only teaches this, but innumerable things besides, of which not a thousandth part is known at this day. The whole Sacred Scripture is nothing else than the doctrine of love and charity, which the Lord also teaches, when He says: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment; the second is like unto it, thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets (Matt. 22:37-39). “The law and the prophets” in each and all things are the Word.

(10) In the following doctrine we will annex to each section extracts from the Arcana Coelestia, because in these the same things are more fully explained.

(11) I. GOOD AND TRUTH. All things in the universe, which are according to Divine order, have relation to good and truth. There is nothing in heaven, and nothing in the world, which has not relation to these two; the reason is, because both good and truth proceed from the Divine from Whom all things are.

(12) Hence it appears that there is nothing more necessary for man to know than what good and truth are; how the one has respect to the other; and how one is conjoined to the other. But such knowledge is especially necessary for the man of the church; for as all things of heaven have relation to good and truth, so also have all things of the church, because the good and truth of heaven are also the good and truth of the church. It is on this account that a beginning is made from good and truth.

(13) It is according to Divine order that good and truth should be conjoined, and not separated; thus, that they should be one, and not two; for they proceed in conjunction from the Divine, and are conjoined in heaven, and therefore they should be conjoined in the church. The conjunction of good and truth is called, in heaven, the heavenly marriage, for all there are in this marriage. Hence it is that in the Word heaven is compared to a marriage, and that the Lord is called the Bridegroom and Husband, but heaven, and also the church, are called the Bride and Wife. That heaven and the church are so called, is because they who are therein receive Divine good in truths.

(14) All the intelligence and wisdom which the angels have is from that marriage, and not any of it from good separate from truth, nor from truth separate from good. It is the same with the men of the church.

(15) Because the conjunction of good and truth is an image of marriage, it is plain that good loves truth, and truth, in its turn, loves good, and that one desires to be conjoined with the other. The man of the church, who has not such love and such desire, is not in the heavenly marriage, consequently the church as yet is not in him; for the conjunction of good and truth constitutes the church.

(16) Goods are manifold; in general there is spiritual good and natural good, and both are conjoined in genuine moral good. As goods are manifold, so also are truths, because truths are of good, and are the forms of good.

(17) As it is with good and truth, so it is in the opposite with evil and falsity; namely, as all things in the universe,

which are according to Divine order, have relation to good and truth, so all things which are contrary to Divine order have relation to evil and falsity. Again, as good loves to be conjoined to truth, and vice versa, so evil loves to be conjoined to falsity, and vice versa. And again, as all intelligence and wisdom are born from the conjunction of good and truth, so all insanity and folly are born from the conjunction of evil and falsity. The conjunction of evil and falsity is called the infernal marriage.

(18) Since evil and falsity are opposite to good and truth, it is plain that truth cannot be conjoined to evil, nor good to the falsity of evil; if truth be adjoined to evil, it is truth no longer, but falsity, because it is falsified; and if good be adjoined to the falsity of evil, it is good no longer, but evil, because it is adulterated. But falsity which is not of evil may be conjoined to good.

(19) No one who is in evil, and thence in falsity from confirmation and life, can know what good and truth is, for he believes his own evil to be good, and thence he believes his falsity to be truth; but everyone who is in good and thence in truth from confirmation and life may know what evil and falsity are. The reason of this is, because all good and its truth is, in its essence, heavenly, and what is not heavenly in its essence is still from a heavenly origin; but all evil and its falsity is in its essence infernal, and what is not infernal in its essence has nevertheless its origin from thence; and all that is heavenly is in light, but all that is infernal is in darkness.

(20) FROM THE ARCANA COELESTIA. Each and all things in the universe have relation to good and truth, and to evil and falsity; those things which are and are done according to Divine order, to good and truth; but those which are opposite to Divine order, to evil and falsity (n. 2452, 3166, 4390, 4409, 5232, 7256, 10122). Consequently everything in man has reference to the understanding and will, since the understanding is the recipient of truth, or of falsity; and the will the recipient of good, or of evil (n. 10122). At this day it is little known what truth in its genuine essence is, because it is little known what good is, when nevertheless all truth is from good, and all good is by truths (n. 2507, 3603, 4136, 9186, 9995). There are four kinds of men: 1. Those who are in falsities from evil; and those who are in falsities not from evil. 2. Those who are in truths without good. 3. Those who are in truths, and by them look and tend to good. 4. Those who are in truths from good. But each of these shall be spoken of in particular.

(21) [1]. Of those who are in falsities from evil, and of those who are in falsities not from evil; thus of falsities from evil, and of falsities not from evil. There are innumerable kinds of falsities, namely, as many as there are evils; and the origins of evils, and thence of falsities, are many (n. 1188, 1212, 4729, 4822, 7574). There is falsity from evil, or falsity of evil; and there is evil from falsity, or evil of falsity, and again falsity thence, thus derivative (n. 1679, 2243). From one falsity, especially if it is in the place of a principle, there flow falsities in a continual series (n. 1510, 1511, 4717, 4721). There is falsity from the cupidities of the love of self

and of the world; and there is falsity from the fallacies of the senses (n. 1295, 4729). There are falsities of religion, and there are falsities of ignorance (n. 4729, 8318, 9258). There is falsity in which there is good, and falsity in which there is not good (n. 2863, 9304, 10109, 10302). There is what is falsified (n. 7318, 7319, 10648). All evil has falsity with it (n. 7577, 8094). Falsity from the cupidities of the love of self is the very falsity of evil; and the worst kinds of falsities are thence (n. 4729). Evil is heavy, and has in itself a tendency to fall into hell, but not so falsity, unless derived from evil (n. 8279, 8298). Good is turned into evil, and truth into falsity, when it descends from heaven into hell, because as it were into a gross and impure atmosphere (n. 3607). Falsities from evil appear as mists and foul waters over the hells (n. 8137, 8138, 8146). They who are in the hells speak falsities from evil (n. 1695, 7351, 7352, 7357, 7392, 7699). They who are in evil cannot but think falsities, when they think from themselves (n. 7437). More is said concerning evil of falsity (n. 2408, 4818, 7272, 8265, 8279); and concerning falsities of evil (n. 6359, 7272, 9304, 10302). Every falsity may be confirmed, and when confirmed appears as truth (n. 5033, 6865, 8521, 8780). Therefore everything should be examined to see whether it is true before it is confirmed (n. 4741, 7012, 7680, 7950, 8521). Care should be taken that the falsities of religion be not confirmed, because the persuasion of falsity arises thence, which adheres to man after death (n. 845, 8780). How hurtful the persuasion of falsity is (n. 794, 806, 5096, 7686). Good cannot flow into truths so long as man is in evil (n.

2434). Goods and truths are so far removed from man as he is in evil, and thereby in falsities (n. 3402). The greatest care is taken by the Lord lest truth be conjoined to evil, and the falsity of evil to good (n. 3110, 3116, 4416, 5217). Profanation arises from such mixture (n. 6348). Truths exterminate falsities, and falsities truths (n. 5207). Truths cannot be deeply received so long as incredulity reigns (n. 3399). How truths may be falsified, from examples (n. 7318). The evil are permitted to falsify truths, the reason (n. 7332). Truths are falsified by the evil, by being applied and thus turned aside to evil (n. 8094, 8149). Truth is said to be falsified when it is applied to evil, which is done especially by fallacies and appearances in externals (n. 7334, 8062). The evil are allowed to assault truth, but not good, because they can falsify truth by various interpretations and applications (n. 6677). Truth falsified from evil, is contrary to truth and good (n. 8062). Truth falsified from evil has a grievous stench in the other life (n. 7319). More is said concerning the falsification of truth (n. 7318, 7319, 10648). There are falsities of religion which agree with good, and others which disagree (n. 9258, 9259). Falsities of religion, if they do not disagree with good, do not produce evil, except with those who are in evil (n. 8318). Falsities of religion are not imputed to those who are in good, but to those who are in evil (n. 8051, 8149). Truths not genuine, and also falsities, may be consociated with genuine truths with those who are in good, but not with those who are in evil (n. 3470, 3471, 4551, 4552, 7344, 8149, 9298). Falsities and truths are consociated by appearances from the sense of the letter of the Word (n. 7344). Falsities are made true by good, and grow soft when they are applied and turned to good, and evil is removed (n. 8149). Falsities of religion with those who are in good, are received by the Lord as truths (n. 4736, 8149). Good whose quality is from the falsity of religion, is accepted by the Lord, if there is ignorance, and therein innocence, and a good end (n. 7887). Truths with man are appearances of truth and good imbued with fallacies; but nevertheless the Lord adapts them to genuine truths with the man who lives in good (n. 2053). Falsities in which is good are given with those who are out of the church, and thence in ignorance of truth; also with those who are within the church where are falsities of doctrine (n. 2589-2604, 2861, 2863, 3263, 3778, 4189, 4190, 4197, 6700, 9256). Falsities in which there is not good are more grievous with those who are within the church, than with those who are out of the church (n. 7688). Truths and goods are taken away from the evil in the other life, and given to the good, according to the words of the Lord: To him that hath shall be given that he may abound; and from him who hath not shall be taken away that which he hath (Matt. 25:29, n. 7770).

(22) [2]. Of those who are in truths, and not in good; consequently of truths without good. Truths without good are not in themselves truths because they have no life, for all the life of truths is from good (n. 3603). Thus they are as a body without a soul (n. 8530, 9154). The knowledges of truth and good which are only in the memory and not in the life, are believed by them to be truths (n. 5276). The truths

are not appropriated to man, nor become his own, which he only knows and acknowledges from causes which proceed from the love of self and the world (n. 3402, 3834). But those are appropriated, which he acknowledges for the sake of truth itself and good (n. 3849). Truths without good are not accepted by the Lord (n. 4368); neither do they save (n. 2261). They who are in truths without good, are not of the church (n. 3963). Neither can they be regenerated (n. 10367). The Lord does not flow into truths except through good (n. 10367). Of the separation of truth from good (n. 5008, 5009, 5022, 5028). The quality of truth without good, and its quality from good (n. 1949, 1950, 1964, 5951); from comparisons (n. 5830). Truth without good is morose (n. 1949-1951, 1964). In the spiritual world it appears hard (n. 6359, 7068); and pointed (n. 2799). Truth without good is as the light of winter, in which all things of the earth are torpid, and nothing is produced; but truth from good is as the light of spring and summer, in which all things flourish and are produced (n. 2231, 3146, 3412, 3413). Such a wintry light is turned into dense darkness when light flows in from heaven; and that then they who are in those truths come into blindness and stupidity (n. 3412, 3413). They who separate truths from good are in darkness, and in ignorance of truth and in falsities (n. 9186). From falsities they cast themselves into evils (n. 3325, 8094). The errors and falsities into which they cast themselves (n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9222). The Word is shut to them (n. 3773, 4783, 8780). They do not see and attend to all those things which the Lord spoke concerning love and charity, thus concerning good (n. 2051, 3416). They know not what good is, nor what heavenly love and charity are (n. 2471, 3603, 4136, 9995). They who know the truths of faith, and live in evil, in the other life abuse truths to domineer thereby; concerning their quality and lot there (n. 4802). Divine truth condemns to hell, but Divine good elevates to heaven (n. 2258). Divine truth terrifies, not so Divine good (n. 4180). What it is to be judged from truth, and to be judged from good (n. 2335).

(23) [3]. Of those who are in truths, and by them look and tend to good; thus of truths by which there is good. What man loves, this he wills, and what man loves or wills this he thinks, and confirms in various ways: what man loves or wills, this he calls good, and what man thence thinks and confirms in various ways, this he calls truth (n. 4070). Hence it is, that truth becomes good, when it becomes of the love or will, or when man loves and wills it (n. 5526, 7835, 10367). And because the love or the will is the very life of man, truth does not live with man when he only knows it, and thinks it, but when he loves and wills it, and from love and will does it (n. 5595, 9282). Thence truths receive life, consequently from good (n. 2434, 3111, 3607, 6077). Thence the life of truths is from good, and they have no life without good (n. 1589, 1947, 1997, 3180, 3579, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729); illustrated (n. 9154). When truths may be said to have acquired life (n. 1928). Truth when it is conjoined to good, is appropriated to man because it

becomes of his life (n. 3108, 3161). That truth may be conjoined to good, there must be consent from the understanding and will; when the will also consents, then there is conjunction (n. 3157, 3158, 3161). When man is regenerated, truths enter with the delight of affection, because he loves to do them, and they are reproduced with the same affection because the two cohere (n. 2474, 2487, 3040, 3066, 3074, 3336, 4018, 5893, 7967). The affection which is of love always adjoins itself to truths according to the uses of life, and that affection is reproduced with the truths, and the truths are reproduced with the affection (n. 3336, 3824, 3849, 4205, 5893, 7967). Good acknowledges nothing else for truth than what agrees with the affection which is of the love (n. 3161). Truths are introduced by delights and pleasantnesses that agree therewith (n. 3502, 3512). All genuine affection of truth is from good, and according to it (n. 4373, 8349, 8356). Thus there is an insinuation and an influx of good into truths, and conjunction (n. 4301). And thus truths have life (n. 7917, 7967). Because the affection which is of love always adjoins itself to truths according to the uses of life, good acknowledges its own truth, and truth its own good (n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5407, 5835, 9637). Thence is the conjunction of truth and good, concerning which (n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 7752-7762, 8530, 9258, 10555). Truths also acknowledge each other, and are mutually consociated (n. 9079). This is from the influx of heaven (n. 9079). Good is the esse of life, and truth the existere of life thence; and thus good has its existere of life in truth, and truth its esse of life in good (n. 3049, 3180, 4574, 5002, 9154). Hence every good has its own truth, and every truth its own good, because good without truth does not exist, and truth without good is not (n. 9637). Good has also its form and quality from truths, and that truth is the form and quality of good (n. 3049, 4574, 6916, 9154). And thus truth and good ought to be conjoined that they may be something (n. 10555). Hence good is in the perpetual endeavor and desire of conjoining truths to itself (n. 9206, 9495); illustrated (n. 9207). And truths in like manner with good (n. 9206). The conjunction is reciprocal, of good with truth, and of truth with good (n. 5365, 8516). Good acts, and truth reacts, but from good (n. 3155, 4380, 4757, 5928, 10729). Truths regard their own good, as the beginning and end (n. 4353). The conjunction of truth with good is as the progression of man's life from infancy, as he first imbibes truths scientifically, then rationally, and at length makes them of his life (n. 3203, 3665, 3690). It is also as with offspring that is conceived, is in the womb, is born, grows up, and becomes wise (n. 3298, 3299, 3308, 3665, 3690). It is also like seeds and soil (n. 3671). And as with water and bread (n. 4976). The first affection of truth is not genuine, but as man is perfected it is purified (n. 3040, 3089). Nevertheless goods and truths, not genuine, serve for introducing goods and truths that are genuine, and afterwards the former are left behind (n. 3665, 3690, 3974, 3982, 3986, 4145). Moreover man is led to good by truths, and not without truths (n. 10124, 10367). If man does not learn or receive truths, good cannot flow in, thus man cannot become spiritual (n. 3387). The conjunction of good and truth takes place according to the increase of knowledge (n. 3141). Truths are received by everyone according to his capacity (n. 3385). The truths of the natural man are scientifics (n. 3293, 3309, 3310). Scientifics and knowledges are as vessels (n. 6004, 6023, 6052, 6071, 6077). Truths are vessels of good, because they are recipients (n. 1496, 1900, 2063, 2261, 2269, 3318, 3365, 3368). Good flows into man by an internal way, or that of the soul, but truths by an external way, or that of hearing and sight; and they are conjoined in his interiors by the Lord (n. 3030, 3098). Truths are elevated out of the natural man, and implanted in good in the spiritual man; and thus truths become spiritual (n. 3085, 3086). And afterwards they flow thence into the natural man, spiritual good flowing immediately into the good of the natural, but mediately into the truth of the natural (n. 3314, 3573, 4563); illustrated (n. 3314, 3576, 3616, 3969, 3995). In a word, truths are conjoined to good with man, so far and in such manner as man is in good as to life (n. 3834, 3843). Conjunction is effected in one manner with the celestial, and in another with the spiritual (n. 10124). More concerning the conjunction of good and truth, and how it is effected (n. 3090, 3203, 3308, 4096, 4097, 4345, 4353, 5365, 7623-7627). And how spiritual good is formed by truths (n. 3470, 3570).

(24) [4]. Of those who are in truths from good, consequently of truths from good. Of the difference between truth that

leads to good, and truth which proceeds from good (n. 2063). Truth is not essentially truth, any further than as it proceeds from good (n. 4736, 10619); because truth has its esse from good (n. 3049, 3180, 4574, 5002, 9144); and its life (n. 2434, 3111, 6077); and because truth is the form or quality of good (n. 3049, 4574, 5951, 9154). Truth is altogether as good with man, in the same ratio and degree (n. 2429). In order that truth may be truth, it must derive its essence from the good of charity and innocence (n. 3111, 6013). The truths which are from good are spiritual truths (n. 5951). Truth makes one with good when it proceeds from good, even so that both together are one good (n. 4301, 4337, 7835, 10252, 10266). The understanding and will make one mind and one life, when the understanding proceeds from the will, because the understanding is the recipient of truth, and the will, of good, but not when man thinks and speaks otherwise than he wills (n. 3623). Truth from good is truth in will and act (n. 4337, 4353, 4385, 4390). When truth proceeds from good, good has its image in truth (n. 3180). In the whole heaven and world, and in the single things thereof, there is an image of marriage (n. 54, 718, 747, 917, 1432, 2173, 2516, 5194). Particularly between truth and good (n. 1904, 2173, 2508). Because all things in the universe have relation to truth and good, in order that they may be anything, and to their conjunction, in order that anything may be produced (n. 2452, 3166, 4390, 4409, 5232, 7256, 10122, 10555). The ancients also instituted a marriage between truth and good (n. 1904). The law of marriage is, that two be one, according to the words of the Lord (n. 10130, 10168, 10169). Love truly conjugial descends and exists from heaven, from the marriage of truth and good (n. 2728, 2729). Man is so far wise, as he is in good and thence in truths, but not so far as he knows truths and is not in good (n. 3182, 3190, 4884). The man who is in truths from good, is actually elevated from the light of the world into the light of heaven, consequently from what is obscure into what is clear; but on the other hand, he is in the light of the world, and what is obscure, so long as he knows truths and is not in good (n. 3190, 3192). Man does not know what good is, before he is in it, and knows from it (n. 3325, 3330, 3336). Truths increase immensely when they proceed from good (n. 2846, 2847, 5345). Of which increase (n. 5355). This increase is as fructification from a tree, and multiplication from seeds from which whole gardens are produced (n. 1873, 2846, 2847). Wisdom increases in a like degree, and this to eternity (n. 3200, 3314, 4220, 4221, 5527, 5859, 10303). The man also who is in truths from good is in a like degree enlightened, and he is so far in enlightenment when he reads the Word (n. 9382, 10548-10550, 10691, 10694). The good of love is as fire, and truth thence as light from that fire (n. 3195, 3222, 5400, 8644, 9399, 9548, 9684). In heaven truths from good shine (n. 5219). Truths from good, by which is wisdom, increase according to the quality and quantity of the love of good; and on the other hand, falsities from evil, according to the quality and quantity of the love of evil (n. 4099). The man who is in truths from good comes into angelic intelligence and wisdom, and they lie hid in his interiors so long as he lives in the world, but they are opened in the other life (n. 2494). The man, who is in truths from good, becomes an angel after death (n. 8747). Truths from good are like generations (n. 9079). They are disposed in series (n. 5339, 5343, 5530, 7408, 10303, 10308). The arrangement of truths from good compared with the fibers and blood-vessels in the body; and thence with their textures and forms, according to the uses of life (n. 3470, 3570, 3579, 9154). Truths from good form as it were a city, and this from the influx of heaven (n. 3584). The truths which are of the principal love are in the midst; and the rest are more or less remote from thence according to their degrees of disagreement (n. 3993, 4551, 4552, 5530, 6028). Conversely with the evil (n. 4551, 4552). Truths when they proceed from good are arranged in the form of heaven (n. 4302, 4904, 5339, 5343, 5704, 6028, 10303). And this according to the order in which are the angelic societies (n. 10303). All truths when they proceed from good are conjoined to one another by a certain affinity, and they are as derivations of families from one father (n. 2863). All truth has a sphere of extension into heaven, according to the quality and quantity of the good from which it is (n. 8063). The marriage of good and truth is the church and heaven with man (n. 2731, 7752, 7753, 9224, 9995, 10122). Of the delight and happiness of those with whom good is in truths (n. 1470). Truths from good, in conjunction, present an image of man (n. 8370). Man is nothing but his own good, and truth thence derived; or evil, and falsity thence derived

(n. 10298). A summary: Faith is by truths (n. 4353, 4997, 7178, 10367). Charity towards the neighbor is by truths (n. 4368, 7623, 7624, 8034). Love to the Lord is by truths (n. 10143, 10153, 10310, 10578, 10645). Conscience is by truths (n. 1077, 2053, 9113). Innocence is by truths (n. 3183, 3494, 6013). Purification from evils is by truths (n. 2799, 5954, 7044, 7918, 9088, 10229, 10237). Regeneration is by truths (n. 1555, 1904, 2046, 2189, 9088, 9959, 10028). Intelligence and wisdom are by truths (n. 3182, 3190, 3387, 10064). The beauty of angels, and also of men, as to the interiors which are their spirits, is by truths (n. 553, 3080, 4985, 5199). Power against evils and falsities is by truths (n. 3091, 4015, 10488). Order, such as it is in heaven, is by truths (n. 3316, 3417, 3570, 4104, 5339, 5343, 6028, 10303). The church is by truths (n. 1798, 1799, 3963, 4468, 4672). Heaven is with man by truths (n. 3690, 9832, 9931, 10303). Man becomes man by truths (n. 3175, 3387, 8370, 10298). Nevertheless all these things are by truths from good, and not by truths without good; and good is from the Lord (n. 2434, 4070, 4736, 5147). All good is from the Lord (n. 1614, 2016, 2904, 4151, 9981).

(25) All good and truth is from the Lord. The Lord is good itself and truth itself (n. 2011, 4151, 10336, 10619). The Lord, as to both the Divine and the Human, is the Divine good of the Divine love; and from Him proceeds Divine truth (n. 3704, 3712, 4180, 4577). The Divine truth proceeds from the Divine good of the Lord, comparatively as light from the sun (n. 3704, 3712, 4180, 4577). The Divine truth proceeding from the Lord appears in the

heavens as light, and forms all the light of heaven (n. 3195, 3223, 5400, 8694, 9399, 9548, 9684). The light of heaven, which is the Divine truth united to the Divine good, enlightens both the sight and the understanding of angels and spirits (n. 2776, 3138). Heaven is in light and heat, because it is in truth and good, for the Divine truth is light there, and the Divine good is heat there (n. 3643, 9399, 9400); and in the work on Heaven and Hell (n. 126-140). The Divine truth proceeding from the Divine good of the Lord, forms the angelic heaven and arranges it in order (n. 3038, 9408, 9613, 10716, 10717). The Divine good united to the Divine truth, which is in the heavens, is called the Divine truth (n. 10196). The Divine truth proceeding from the Lord is the only reality (n. 6880, 7004, 8200). By Divine truth all things were made and created (n. 2803, 2894, 5272, 7678). All power belongs to the Divine truth (n. 8200). Man from himself can do nothing of good, and think nothing of truth (n. 874-876). The rational of man cannot perceive Divine truth from itself (n. 2196, 2203, 2209). Truths which are not from the Lord, are from the proprium of man, and they are not truths, but only appear as truths (n. 8868). All good and truth is from the Lord, and nothing from man (n. 1614, 2016, 2904, 4151, 9981). Goods and truths are so far goods and truths, as they have the Lord in them (n. 2904, 3061, 8480). Of the Divine truth proceeding immediately from the Lord, and of the Divine truth proceeding mediately through the angels, and of their influx with man (n. 7055, 7056, 7058). The Lord flows into good with man, and by good into truths (n. 10153). He flows in by good into truths of every kind, and particularly into genuine truths (n. 2531, 2554). The Lord does not flow into truths separate from good, and no parallelism exists between the Lord and man, with respect to them, but with respect to good (n. 1831, 1832, 3514, 3564). To do good and truth for the sake of good and truth is to love the Lord, and to love the neighbor (n. 10336). They who are in the internal of the Word, of the church, and of worship, love to do good and truth for the sake of good and truth; but they who are in the external of these, without the internal, love to do good and truth for the sake of themselves and the world (n. 10683). What it is to do good and truth for the sake of good and truth, illustrated by examples (n. 10683).

(26) Of the various kinds of goods and truths. There is an infinite variety, and one thing is never exactly the same as another (n. 7236, 9002). There is also an infinite variety in the heavens (n. 684, 690, 3744, 5598, 7236). Varieties in the heavens are varieties of good, and thence is the distinction of all therein (n. 3519, 3744, 3804, 3986, 4005, 4067, 4149, 4263, 7236, 7833, 7836, 9002). These varieties are from truths, which are manifold, by which everyone has good (n. 3470, 3519, 3804, 4149, 6917, 7236). Thence all the angelic societies in the heavens, and every angel in a society are distinguished from each other (n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836). But they all act in unity by love from the Lord, and thereby regard one end (n. 457, 3986). In general, goods and truths are distinguished according to degrees, into natural, spiritual, and celestial (n. 2069, 3240). In general, there are

three degrees of good, and consequently of truth, according to the three heavens (n. 4154, 9873, 10270). The goods and thence the truths in the internal man, are of a threefold kind, and so also in the external (n. 4154). There is natural good, civil good, and moral good (n. 3768). Natural good, into which some are born, is not good in the other life, unless made spiritual good (n. 2463, 2464, 2468, 3408, 3469, 3470, 3508, 3518, 7761). Of natural spiritual good; and of that which is not spiritual (n. 4988, 4992, 5032). There is intellectual truth, and scientific truth (n. 1904, 1911, 2503).

(27) That wisdom is from good by truths. In what manner the rational is conceived and born with man (n. 2094, 2524, 2557, 3030, 5126). This is effected by an influx of the Lord through heaven into the knowledges and sciences which are with man, and thence is elevation (n. 1895, 1899-1901). Elevation is according to uses, and the love of them (n. 3074, 3085, 3086). The rational is born through truths, hence such as they are, such is the rational (n. 2094, 2524, 2557). The rational is opened and formed by truths from good; and it is shut and destroyed by falsities from evil (n. 3108, 5126). Man is not rational by this that he can reason on any subject, but that he can see and perceive whether a thing be true or not (n. 1944). Man is not born into any truth, because not born into good; but he is to learn and imbibe both (n. 3175). It is with difficulty that man can receive genuine truths, and thence become wise, on account of the fallacies of the senses, the persuasions of falsity, and the reasonings and doubts thence (n. 3175).

Man first begins to be wise, when he begins to be averse to reasonings against truths, and to reject doubts (n. 3175). The unenlightened human rational laughs at interior truths, from examples (n. 2654). Truths with man are called interior when they are implanted in his life, and not in consequence of his knowing them, although they may be truths which are called interior (n. 10199). In good there is the faculty of becoming wise, whence those who have lived in good in the world come into angelic wisdom after their departure out of the world (n. 5527, 5859, 8321). There are innumerable things in every good (n. 4005). Innumerable things may be known from good (n. 3612). Concerning the multiplication of truth from good (n. 5345, 5355, 5912). The good of infancy by truths, and by a life according to them, becomes the good of wisdom (n. 3504). There is the affection of truth and the affection of good (n. 1904, 1997). What is the quality of those who are in the affection of truth, and what is the quality of those who are in the affection of good (n. 2422, 2429). Who are able to come into the affection of truth, and who are not able (n. 2689). All truths are arranged in order under a general affection (n. 9094). The affection of truth and the affection of good in the natural man are as brother and sister; but in the spiritual man, as husband and wife (n. 3160). Pure truths are not given with man, nor even with an angel, but only with the Lord (n. 3207, 7902). Truths with man are appearances of truth (n. 2053, 2519). The first truths with man are appearances of truth from the fallacies of the senses, which nevertheless are successively put off, as he is perfected as to wisdom (n. 3131). Appearances of truth with the man who is in good are received by the Lord for truths (n. 2053, 3207). What, and of what quality the appearances of truth are (n. 3207, 3357-3362, 3368, 3404, 3405, 3417). The sense of the letter of the Word in many places is according to appearances (n. 1838). The same truths with one man are more true, with another less so, and with another false, because falsified (n. 2439). Truths are also truths according to the correspondence between the natural and the spiritual man (n. 3128, 3138). Truths differ according to the various ideas and perceptions concerning them (n. 3470, 3804, 6917). Truth when it is conjoined to good, vanishes out of the memory because it then becomes of the life (n. 3108). Truths cannot be conjoined to good except in a free state (n. 3158). Truths are conjoined to good by temptations (n. 3318, 4572, 7122). There is in good a continual endeavor of arranging truths in order, and of restoring its state thereby (n. 3610). Truths appear undelightful when the communication with good is intercepted (n. 8352). Man can scarcely distinguish between truth and good, because he can scarcely distinguish between thinking and willing (n. 9995). Good is called in the Word the “brother” of truth (n. 4267). Also in a certain respect good is called “lord,” and truth, “servant” (n. 3409, 4267).

(28) II. THE WILL AND THE UNDERSTANDING. Man has two faculties which make his life; one is called the Will, and the other the Understanding. These faculties are distinct from each other, but are so created that they may be one;

and when they are one they are called the Mind. Of these, then, the human mind consists; and the whole life of man is there.

(29) As all things in the universe, which are according to Divine order, have relation to good and truth, so all things with man have relation to the will and the understanding; for good with man is of his will, and truth with him is of his understanding; for these two faculties, or these two lives of man, are their receptacles and subjects. The will is the receptacle and subject of all things of good, and the understanding the receptacle and subject of all things of truth. Goods and truths with man are nowhere else; and because goods and truths with man are nowhere else, so neither are love and faith elsewhere; for love is of good, and good is of love; and faith is of truth, and truth is of faith.

(30) Since, then, all things in the universe have relation to good and truth, and all things of the church to the good of love and the truth of faith; and since man is man from those two faculties, therefore they also are treated of in this doctrine; otherwise man could have no distinct idea of them, on which to found his thought.

(31) The will and the understanding also constitute the spirit of man; for his wisdom and intelligence, and his life in general, reside in them; the body is only obedience.

(32) Nothing is more important to know than how the will and the understanding make one mind. They make one mind as good and truth make one; for there is a similar marriage between the will and the understanding as there is between good and truth. What is the quality of that

marriage may fully appear from what has been quoted above, concerning good and truth, namely, as good is the very esse of a thing, and truth the existere of a thing thence derived, so the will with man is the very esse of his life, and the understanding the existere of life thence; for good, which is of the will, forms and renders itself visible in the understanding.

(33) They who are in good and truth have will and understanding, but they who are in evil and in falsity have not will and understanding; but instead of will they have cupidity, and instead of understanding they have science. For the truly human will is the receptacle of good, and the understanding is the receptacle of truth; for which reason will cannot be predicated of evil, nor can understanding be predicated of falsity, because they are opposites, and opposites destroy each other. Hence it is, that the man who is in evil and thence in falsity, cannot be called rational, wise, and intelligent. With the evil, also, the interiors of the mind, in which the will and the understanding principally reside, are closed. It is believed that the evil also have will and understanding, because they say that they will, and that they understand; but their willing is only cupidity, and their understanding is only knowing.

(34) FROM THE ARCANA COELESTIA Spiritual truths cannot be comprehended, unless the following universals are known: I. All things in the universe have relation to good and truth, and to the conjunction of both, in order that they may be anything; consequently to love and faith, and their conjunction. II. With man there is will and

understanding, and the will is the receptacle of good, and the understanding the receptacle of truth, and all things with man have relation to those two, and to their conjunction, as all things relate to good and truth, and their conjunction. III. There is an internal man and an external, and they are distinct one from the other like heaven and the world, and nevertheless that they ought to make one, in order that man may be truly man. IV. The light of heaven is that in which the internal man is, and the light of the world that in which the external is; and the light of heaven is the Divine truth itself, from which is all intelligence. V. There is a correspondence between the things which are in the internal, and those which are in the external man; and consequently they appear in each under a different form, so that they can only be discerned by the science of correspondences. Unless these and many other things are known, it is impossible to form any ideas concerning spiritual and celestial things, but such as are incongruous; and thus the scientifics and knowledges, which are of the external man, without these universals, can be of little service to the rational man for understanding and growth. Hence it appears, how necessary scientifics are. Concerning those universals, much is said in the Arcana Coelestia.

(35) Man has two faculties, one which is called the will, and the other the understanding (n. 35, 641, 3539, 3623, 5969, 10122). Those two faculties constitute the very man (n. 10076, 10109, 10110, 10264, 10284). The quality of man is according to those two faculties with him (n. 7342, 8885, 9282, 10264, 10284). By them also man is distinguished

from beasts, by reason that the understanding of man may be elevated by the Lord, and see Divine truths, and in like manner his will may be elevated and perceive Divine goods; and thus man may be conjoined to the Lord by those two faculties, which make him; but that the case is otherwise with beasts (n. 4525, 5114, 5302, 6323, 9231). And since man may thus be conjoined to the Lord, he cannot die as to his interiors, which are his spirit, but he lives forever (n. 5302). Man is not man from his form, but from good and truth, which are of his will and understanding (n. 4051, 5302). As all things in the universe relate to good and truth, so do all things in man to the will and the understanding (n. 803, 10122). For the will is the receptacle of good, and the understanding is the receptacle of truth (n. 3332, 3623, 5835, 6065, 6125, 7503, 9300, 9930). It amounts to the same, whether you say truth or faith, for faith is of truth, and truth is of faith; and it amounts to the same whether you say good or love, for love is of good, and good is of love; for what a man believes, that he calls true; and what he loves, that he calls good (n. 4353, 4997, 7178, 10122, 10367). Hence it follows that the understanding is the recipient of faith, and the will the recipient of love; and that faith and love are in man, when they are in his understanding and will, for the life of man is nowhere else (n. 7179, 10122, 10367). And since the understanding of man is capable of receiving faith in the Lord, and the will of receiving love to the Lord, that by faith and love he may be conjoined to the Lord, and whoever is capable of conjunction with the Lord by faith and love, cannot die to eternity (n. 4525, 6323, 9231). Love is conjunction in the spiritual world (n. 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081, 7086, 7501, 10130). The will of man is the very esse of his life, because it is the receptacle of good, and the understanding is the existere of life thence derived, because it is the receptacle of truth (n. 3619, 5002, 9282). Thus the life of the will is the principal life of man, and the life of the understanding proceeds therefrom (n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110); comparatively as light proceeds from fire or flame (n. 6032, 6314). Whatever things enter into the understanding, and at the same time into the will, are appropriated to man, but not those which are received in the understanding alone (n. 9009, 9069, 9071, 9133, 9182, 9386, 9393, 10076, 10109, 10110). Those things become of the life of man, which are received in the will, and thence in the understanding (n. 8911, 9069, 9071, 10076, 10109, 10110). Every man also is loved and esteemed by others according to the good of his will and thence of his understanding; for he who wills well and understands well is loved and esteemed, and he who understands well and does not will well, is rejected and is held in low estimation (n. 8911, 10076). Man also after death remains such as his will and the understanding are (n. 9069, 9071, 9386, 10153) and those things which are of the understanding, and not at the same time of the will, then vanish, because they are not in man’s spirit (n. 9282). Or, what amounts to the same, man after death remains as his love and its faith are, or as his good and its truth are; and the things which are of the faith and not at the same time of the love, or the things which are of truth and not at the same time of good, vanish, because they are not in the man, thus not man's (n. 553, 2363, 10153). Man is capable of comprehending with the understanding what he does not do from the will, or he may understand what he does not will, because it is against his love (n. 3539). The will and the understanding constitute one mind (n. 35, 3623, 5835, 10122). Those two faculties of life ought to act as one, that man may be man (n. 3623, 5835, 5969, 9300). How perverted a state they are in, whose understanding and will do not act as one (n. 9075). Such is the state of hypocrites, the deceitful, flatterers, and simulators (n. 2426, 3573, 4799, 8250). The will and the understanding are reduced to one in another life, and there it is not allowable to have a divided mind (n. 8250). Every doctrinal of the church has its own ideas by which its quality is perceived (n. 3310). The understanding of the doctrinal is according to those ideas, and without an intellectual idea, man would only have an idea of words, and none of things (n. 3825). The ideas of the understanding extend themselves widely into the societies of spirits and angels round about (n. 6599, 6600-6605, 6609, 6613). The ideas of man's understanding are opened in another life, and appear to the life as to their quality (n. 1869, 3310, 5510). Of what quality the ideas of some appear (n. 6200, 8885). All the will of good and the understanding of truth is from the Lord, but not so the understanding of truth separate from the will of good (n. 1831, 3514, 5482, 5649, 6027, 8685, 8701, 10153). It is the understanding which is enlightened by the Lord (n. 6222, 6608, 10659). The Lord grants to those who are enlightened, to see and understand truth (n. 9382, 10659). The enlightening of the understanding is various, according to the states of man's life (n. 5221, 7012, 7233). The understanding is enlightened as far as man receives truth in the will, that is, as far as he wills to act according thereto (n. 3619). They have their understanding enlightened who read the Word from the love of truth and from the love of the uses of life; but not they who read it from the love of fame, honor, and gain (n. 9382, 10548, 10549, 10551). Enlightenment is an actual elevation of the mind into the light of heaven (n. 10330); from experience (n. 1526, 6608). Light from heaven is the enlightenment of the understanding, as light from the world is to the sight (n. 1524, 5114, 6608, 9128). The light of heaven is the Divine truth, from which is all wisdom and intelligence (n. 3195, 3222, 5400, 8644, 9399, 9548, 9684). It is the understanding of man which is enlightened by that light (n. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569). The understanding is such as are the truths from good, of which it is formed (n. 10064). The understanding is that which is formed by truths from good, but not what is formed by falsities from evil (n. 10675). The understanding consists in seeing truths, the causes of things, their connections, and consequences in regular order, from those things which are of experience and science (n. 6125). The understanding consists in seeing and perceiving whether a thing be true, before it is confirmed, but not in being able to confirm everything (n. 4741, 7012, 7680, 7950, 8521, 8780). The light of confirmation without a previous perception of truth, is natural light, and may be possessed even by those who are not wise (n. 8780). To see and perceive whether a thing be true before it is confirmed, is only given with those who are affected with truth for the sake of truth, consequently who are in spiritual light (n. 8780). Every dogma even what is false, may be confirmed, even so as to appear true (n. 2243, 2385, 4677, 4741, 5033, 6865, 7950). How the rational is conceived and born with man (n. 2094, 2524, 2557, 3030, 5126). It is from the influx of the light of heaven from the Lord through the internal man into theknowledges and sciences, which are in the external, and an elevation thence (n. 1895, 1899, 1902). The rational is born by truths, and not by falsities; consequently according to the quality of the truths, such is the rational (n. 2094, 2524, 2557). The rational is opened and formed by truths from good, and it is shut and destroyed by falsities from evil (n. 3108, 5126). A man is not rational who is in falsities from evil; and consequently a man is not rational from being able to reason upon every subject (n. 1944). Man scarcely knows how to distinguish between the understanding and the will, because he scarcely knows how to distinguish between thinking and willing (n. 9995). Many more things concerning the will and the understanding may be known and concluded from what has been just adduced concerning good and truth, provided the will be perceived instead of good, and the understanding instead of truth, for the will is of good, and the understanding is of truth.

(36) III. THE INTERNAL AND THE EXTERNAL MAN. Man is so created as to be in the spiritual world and in the natural world at the same time. The spiritual world is where the angels are, and the natural world where men are. As man is so created, there has been given to him an internal and an external; an internal by which he is in the spiritual world, and an external by which he is in the natural world. His internal is what is called the internal man, and his external is what is called the external man.

(37) Every man has an internal and an external; but they differ with the good and the evil. With the good, the internal is in heaven, and in its light, and the external is in the world, and in its light, which light with them is illumined by the light of heaven, so that the internal and the external act as one, like the efficient cause and the effect, or like what is prior and what is posterior. But with the evil, the internal is in the world, and in its light; as is also the external; for which reason they see nothing from the light of heaven, but only from the light of the world, which they call the light of nature. Hence it is that to them the things of heaven are in thick darkness, whilst the things of the world are in light. From this it is manifest that the good have both an internal and an external man, but that the evil have not an internal man, but only an external.

(38) The internal man is called the spiritual man, because it is in the light of heaven, which light is spiritual; and the external man is called the natural man, because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven, and whose external is in

the light of the world, is a spiritual man as to both; but the man whose internal is not in the light of heaven, but only in the light of the world, in which is his external also, is a natural man as to both. The spiritual man is called in the Word “living,” but the natural man is called “dead.”

(39) The man whose internal is in the light of heaven, and his external in the light of the world, thinks both spiritually and naturally; but then his spiritual thought flows into his natural thought, and is there perceived. But the man whose internal and external are in the light of the world, does not think spiritually, but materially; for he thinks from such things as are in the nature of the world, all which are material. To think spiritually is to think of things themselves as they are in themselves, to see truths in the light of truth, and to perceive goods from the love of good; also, to see the qualities of things, and to perceive their affections, abstractly from matter. But to think materially is to think, see, and perceive them together with matter, and in matter, thus in a gross and obscure manner respectively.

(40) The internal spiritual man, regarded in himself, is an angel of heaven; and, also, during his life in the body, is in society with angels, although he does not then know it; and after his separation from the body, he comes among the angels. But the merely natural internal man, regarded in himself, is a spirit, and not an angel; and, also, during his life in the body, is in society with spirits, but with those who are in hell, among whom he also comes after his separation from the body.

(41) The interiors, with those who are spiritual men, are also actually elevated towards heaven, for that is what they primarily regard; but the interiors which are of the mind with those who are merely natural, are actually turned to the world, because that is what they primarily regard. The interiors, which are of the mind [mens], are turned with everyone to that which he loves above all things; and the exteriors which are of the mind [animus], are turned the same way as the interiors.

(42) They who have only a general idea concerning the internal and the external man, believe that it is the internal man which thinks and wills, and the external which speaks and acts; because to think and to will is internal, and to speak and to act thence is external. But it is to be known that when man thinks intelligently and wills wisely, he then thinks and wills from a spiritual internal; but when man does not think intelligently, and will wisely, he thinks and wills from a natural internal. Consequently, when a man thinks well concerning the Lord, and those things which are of the Lord, and well concerning the neighbor, and those things which are of the neighbor, and wills well to them, he then thinks and wills from a spiritual internal, because he then thinks from the faith of truth and from the love of good, thus from heaven. But when man thinks and wills wickedly concerning them, he then thinks and wills from a natural internal, because he thinks and wills from the faith of falsity and from the love of evil, thus from hell. In a word, so far as man is in love to the Lord, and in love towards the neighbor, so far he is in a spiritual internal, from which he

thinks and wills, and from which also he speaks and acts; but so far as man is in the love of self, and in the love of the world, so far he is in a natural internal, from which he thinks and wills, and from which also he speaks and acts.

(43) It is so provided and ordered by the Lord, that so far as man thinks and wills from heaven, so far the internal spiritual man is opened and formed. It is opened into heaven even to the Lord, and the formation is according to those things which are of heaven. But, on the contrary, so far as man does not think and will from heaven, but from the world, so far the internal spiritual man is closed, and the external is opened. The opening is into the world, and the formation is to those things which are of the world.

(44) They with whom the internal spiritual man is opened into heaven to the Lord, are in the light of heaven, and in enlightenment from the Lord, and thence in intelligence and wisdom; these see truth because it is truth, and perceive good because it is good. But they with whom the internal spiritual man is closed, do not know that there is an internal man, and much less what the internal man is; neither do they believe that there is the Divine, nor that there is a life after death; consequently they do not believe the things which are of heaven and of the church. And because they are only in the light of the world and in the enlightenment thence, they believe in nature as the Divine, they see falsity as truth, and they perceive evil as good.

(45) He whose internal is so far external, that he believes nothing but what he can see with his eyes and touch with his hands, is called a sensual man; this is the lowest natural

man, and is in fallacies concerning all the things which are of the faith of the church.

(46) The internal and the external, which have been treated of, are the internal and the external of the spirit of man; his body is only a superadded external, within which they exist; for the body does nothing from itself, but from its spirit which is in it. It is to be known that the spirit of man, after its separation from the body, thinks and wills, speaks and acts, the same as before; to think and to will is its internal, and to speak and to act is its external; concerning which, see in the work on Heaven (n. 234-245, 265-275, 432-444, 453-484).

(47) FROM THE ARCANA COELESTIA. Of the internal and the external with man. It is known in the Christian world, that man has an internal and an external, or an internal man and an external man; but it is little known what is the quality of the one and of the other (n. 1889, 1940). The internal man is spiritual, and the external is natural (n. 978, 1015, 4459, 6309, 9701-9709). How the internal man which is spiritual is formed to the image of heaven; and the external which is natural to the image of the world; and man was therefore called by the ancients a microcosm (n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472). Thus in man the spiritual world and natural world are conjoined (n. 6057, 10472). Thence man is such that he can look up towards heaven, and down towards the world (n. 7601, 7604, 7607). When he looks upwards, he is in the light of heaven and sees thence; but when he looks downwards, he is in the light of the world and sees thence (n. 3167,

10134). There is given with man a descent from the spiritual world into the natural (n. 3702, 4042). The internal man which is spiritual, and the external man which is natural, are altogether distinct (n. 1999, 2018, 3691, 4459). The distinction is such as exists between cause and effect, and between prior and posterior, and there is no continuity (n. 3691, 4154, 5145, 5146, 5711, 6275, 6284, 6299, 6326, 6465, 8603, 10076, 10099, 10181). Consequently that the distinction is like that between heaven and the world, or between the spiritual and the natural (n. 4292, 5032, 5620, 5639). The interiors and exteriors of man are not continuous, but distinct according to degrees, and each degree is terminated (n. 3691, 4145, 5114, 6326, 6465, 8603, 10099). He who does not perceive the distinctions of the interiors and the exteriors of man according to degrees, and does not understand the quality of those degrees, cannot comprehend the internal and the external of man (n. 5146, 6465, 10099, 10181). The things of a higher degree are more perfect than those of a lower degree (n. 3405). There are three degrees in man answering to the three heavens (n. 4154). The exteriors are more remote from the Divine with man, and therefore they are respectively obscure, and of a general nature (n. 6451). And they are also respectively not in order (n. 996, 3855). The interiors are more perfect, because nearer to the Divine (n. 5146, 5147). In the internal there are thousands and thousands of things, which in the external appear as one general thing (n. 5707). Thence thought and perception is clearer in proportion as it is interior (n. 5920).

Hence it follows that man ought to be in internals (n. 1175, 4464). The interiors of the mind, with the man who is in love and charity, are actually elevated by the Lord, and otherwise they would look downwards (n. 6952, 6954, 10330). Influx and enlightenment from heaven with man, is an actual elevation of the interiors by the Lord (n. 7816, 10330). Man is elevated when he advances to spiritual things (n. 9922). As far as man is elevated from externals towards interiors, so far he comes into light, consequently into intelligence; and this is what is meant by being withdrawn from sensual things, according to the saying of the ancients (n. 6183, 6313). Elevation from the external to the interiors, is like that from mist into light (n. 4598). Influx from the Lord is through the internal man into the external (n. 1940, 5119). Interiors can flow into exteriors, but not the contrary; consequently that influx is spiritual and not physical, namely, from the spiritual man into the natural, and not from the natural man into the spiritual (n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9109, 9110). The Lord from the internal, where there is peace, governs the external, where there is turbulence (n. 5396). The internal can see all things in the external, but not the reverse (n. 1914, 1953, 5427, 5428, 5477). When man lives in the world, he thinks from the internal in the external, consequently his spiritual thought flows into his natural, and there presents itself naturally (n. 3679). When man thinks well, it is from the internal or spiritual in the external or natural (n. 9704, 9705, 9707). The external man thinks and wills according to conjunction with the internal (n.

9702, 9703). There is an interior and an exterior thought; the quality of the one and the other (n. 2515, 2552, 5127, 5141, 5168, 6007). The thought and affection in the internal is not perceived by man during his life in the world, but only that which is in the external therefrom (n. 10236, 10240). But in the other life externals are taken away, and man is then let into his own internals (n. 8870). It then becomes manifest what is the quality of his internals (n. 1806, 1807). The internal produces the external (n. 994, 995). And the internal then invests itself with such things as enable it to produce its effects in the external (n. 6275, 6284, 6299); and by which it may live in the external (n. 1175, 6275). The Lord conjoins the internal or spiritual man to the external or natural man, when He regenerates him (n. 1577, 1594, 1904, 1999). The external or natural man is then reduced into order through the internal or spiritual man, and is subordinated (n. 9708). The external must be subordinate and subject to the internal (n. 5077, 5125, 5128, 5786, 5947, 10272). The external is so created, that it may serve the internal (n. 5947). The internal must be lord, and the external its minister, and in a certain respect its servant (n. 10471). The external ought to be in correspondence with the internal, that there may be conjunction (n. 5427, 5428, 5477). What the quality of the external is when it corresponds with the internal, and what when it does not correspond (n. 3493, 5422, 5423, 5427, 5428, 5477, 5511). In the external man there are things which correspond and agree with the internal, and there are things which do not correspond and agree (n. 1563, 1568). The external has its quality from the internal (n. 9912, 9921, 9922). How great the beauty of the external man is, when it is conjoined with the internal (n. 1590). And how great its foulness when not conjoined (n. 1598). Love to the Lord and charity towards the neighbor conjoin the external man with the internal (n. 1594). Unless the internal man be conjoined with the external, there is no fructification (n. 3987). The interiors successively flow into the exteriors, even into the extreme or ultimate, and they there exist and subsist together (n. 634, 6239, 9215, 9216). They not only flow in successively, but also form in the ultimate what is simultaneous, in what order (n. 5897, 6451, 8603, 10099). All the interiors are held in connection from the first, through the ultimate (n. 9828). Thence also in the ultimates are strength and power (n. 9836). And therefore responses and revelations were made from the ultimates (n. 9905, 10548). Thence also the ultimate is more holy than the interiors (n. 9824). Hence also in the Word, “first and last” signify all and every particular, thus the whole (n. 10044, 10329, 10335). The internal man is open to him who is in Divine order, but shut to him who is not in Divine order (n. 8513). There is no conjunction of heaven with the external man without the internal (n. 9380). Evils and the falsities of evil shut the internal man, and cause man to be only in externals (n. 1587, 10492). Especially evils from the love of self (n. 1594). The interiors are shut even to the sensual, which is the ultimate, if the Divine is denied (n. 6564). With the intelligent and learned of the world, who from the sciences confirm themselves against the things of heaven and the church, the internal is shut more than with the simple (n. 10492). Because the internal man is in the light of heaven, and the external in the light of the world, therefore they who are in the external without the internal, that is, they with whom the internal is shut, do not care for the internal things of heaven and the church (n. 4464, 4946). In the other life they cannot at all endure internal things (n. 10694, 10701, 10707). They believe nothing (n. 10396, 10400, 10411, 10429). They love themselves and the world above all things (n. 10407, 10412, 10420). Their interiors, or the things which are of their thought and affection, are vile, filthy, and profane, howsoever they may appear in externals (n. 1182, 7046, 9705, 9707). The ideas of their thought are material, and not at all spiritual (n. 10582). The quality further described of those whose internal that looks heavenward is shut (n. 4459, 9709, 10284, 10286, 10429, 10472, 10492, 10602, 10683). So far as the internal, which is spiritual, is opened, so far truths and goods are multiplied; and so far as the internal, which is spiritual, is shut, so far truths and goods vanish (n. 4099). The church is in the internal spiritual man, because that is in heaven, and not in the external without it (n. 10698). Hence the external church with man is nothing without the internal (n. 1795). External worship without internal worship is no worship (n. 1094, 1175). Concerning those who are in the internal of the church, of worship, and of the Word; of those who are in the external in which is the internal; and of those who are in the external without the internal (n. 10683). The external without the internal is hard (n. 10683). The merely natural man is in hell, unless he be made spiritual by regeneration (n. 10156). All who are in the external without the internal, or with whom the spiritual internal is shut, are in hell (n. 9128, 10483, 10489). The interiors of man are actually turned according to his loves (n. 10702). In each and all things there must be an internal and an external that they may subsist (n. 9473). "Above" and "high" in the Word, signifies the internal (n. 1725, 2148, 4210, 4599). Thence in the Word higher is interior, and lower is exterior (n. 3084).

(48) Of the natural and the spiritual. How perverse it is that the world at this day attributes so much to nature, and so little to the Divine (n. 3483). Why it is so (n. 5116). When nevertheless each and every particular in nature not only exists, but likewise continually subsists from the Divine, and through the spiritual world (n. 775, 8211). Divine, celestial, and spiritual things terminate in nature (n. 4240, 4939). Nature is the ultimate plane whereon they stand (n. 4240, 5651, 6275, 6284, 6299, 9216). Celestial, spiritual, and natural things follow and succeed each other in order; so do Divine things with them, because they are from the Divine (n. 880, 4938, 4939, 9992, 10005, 10017, 10068). Celestial things are the head, spiritual things the body, and natural things the feet (n. 4938, 4939). They also inflow in an order similar to that wherein they follow and succeed each other (n. 4938, 4939). The good of the inmost or third heaven is called celestial, the good of the middle or second heaven is called spiritual, and the good of the ultimate or first heaven is called spiritual natural, whence it may be known what is

the celestial, spiritual, and natural (n. 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068); and in the work on Heaven and Hell (n. 20-28, 29-40). All things of the natural world are from the Divine through the spiritual world (n. 5013). Consequently the spiritual is in every natural thing, just as the efficient cause is in the effect (n. 3562, 5711); or as effort is in motion (n. 5173), and as the internal is in the external (n. 3562, 5326, 5711). And since the cause is the very essential in the effect, as effort is in motion, and the internal in the external; hence it follows, that the spiritual, and consequently the Divine, is the very essential in the natural (n. 2987-3002, 9701-9709). Spiritual things are presented to view in the natural, and the things manifested are representatives and correspondences (n. 1632, 2987-3002). Hence all nature is a theater representative of the spiritual world, that is, of heaven (n. 2758, 2999, 3000, 4939, 8848, 9280). All things in nature are disposed in order and series according to ends (n. 4104). This is from the spiritual world, that is, from heaven, because ends, which are uses, reign there (n. 454, 696, 1103, 3645, 4054, 7038). Man is so created that Divine things descending according to order into nature, may be perceived in him (n. 3702). With every man, who is in Divine order, there is an internal and an external, his internal is called the spiritual, or the spiritual man, and his external is called the natural, or the natural man (n. 978, 1015, 4459, 6309, 9701-9709). The spiritual man is in the light of heaven, and the natural man in the light of the world (n. 5965). The natural man can discern nothing from himself, but from the spiritual (n.

5286). The natural is like a face in which the interiors see themselves, and thus man thinks (n. 5165). The spiritual man thinks in the natural, consequently naturally, so far as it comes to the sensual perception of the natural (n. 3679, 5165, 6284, 6299). The natural is the plane, in which the spiritual terminates (n. 5651, 6275, 6284, 6299, 9216). The spiritual sees nothing, unless the natural be in correspondence (n. 3493, 3620, 3623). The spiritual or internal man can see what is being done in the natural or external, but not the contrary, because the spiritual flows into the natural, and not the natural into the spiritual (n. 3219, 4667, 5119, 5259, 5427, 5428, 5477, 6322, 9109, 9110). The natural man from his own light, which is called the light [lumen] of nature, knows nothing concerning God, nor concerning heaven, nor concerning the life after death; neither does he believe, if he hears of such things, unless spiritual light, which is light from heaven, flows into that natural light [lumen] (n. 8944). The natural man of himself, by birth, is opposite to the spiritual man (n. 3913, 3928). Therefore as long as they are opposite to each other, man feels it grievous to think of spiritual and celestial things, but delightful to think of natural and corporeal things (n. 4096). He nauseates the things of heaven, and even the bare mention of anything spiritual, from experience (n. 5006, 9109). Merely natural men regard spiritual good and truth as a servant (n. 5013, 5025). When nevertheless the natural man ought to be subordinate to the spiritual man, and serve him (n. 3019, 5168). The spiritual man is said to serve the natural, when the latter from the intellectual principle seeks confirmations of the objects of his concupiscence, particularly from the Word (n. 3019, 5013, 5025, 5168). How merely natural men appear in another life, and what is the quality of their state and lot there (n. 4630, 4633, 4940-4952, 5032, 5571). The truths, which are in the natural man, are called scientifics and knowledges (n. 3293). The imagination of the natural man, when viewed in itself, is material, and his affections are like those of beasts (n. 3020). But there is a genuine thinking and imaginative principle from the internal or spiritual man when the natural man sees, acts, and lives therefrom (n. 3493, 5422, 5423, 5427, 5428, 5477, 5510). The things which are in the natural man, respectively to those which are in the spiritual man, are general (n. 3513, 5707); and consequently obscure (n. 6686). There is an interior and an exterior natural with man (n. 3293, 3294, 3793, 5118, 5126, 5497, 5649). There is also a medium between them (n. 4570, 9216). The discharges of the spiritual man are made into the natural, and by it (n. 9572). They who do good merely from a natural disposition, and not from religion, are not received in heaven (n. 8002, 8772).

(49) Of the light of heaven in which the spiritual man is. There is great light in the heavens (n. 1117, 1521, 1533, 1619-1632). The light in the heavens exceeds the meridian light on earth by many degrees (n. 1117, 1521, 4527, 5400, 8644). That light has been often seen by me (n. 1522, 4527, 7174). The light which the angels of the inmost or third heaven have is as the light from the sun, but the light which the angels of the second heaven have is as the light from

the moon (n. 1529, 1530). The light in the inmost heaven is flamy, but in the second heaven it is bright white (n. 9570). All light in the heavens is from the Lord as a sun there (n. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809). The Lord is the sun of the angelic heaven, and His Divine love is that sun (n. 1521, 1529, 1530, 1531, 1837, 4321, 4696, 7078, 7083, 7173). The Divine truth proceeding from the Lord in the heavens appears as light, and constitutes all the light of heaven; and consequently that light is spiritual light (n. 3195, 3322, 5400, 8644, 9399, 9548, 9684). Therefore the Lord in the Word is called light (n. 3195). Because that light is the Divine truth, there is in it Divine wisdom and intelligence (n. 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684). How light from the Lord flows into the heavens, illustrated by the circles of rays round the sun (n. 9407). That the Lord is a sun to the heavens, and from Him is all the light there may be seen in the work on Heaven and Hell (n. 116-125). And the light from that sun is the Divine truth, and the heat from it the Divine good of the Divine love (n. 126-140). The light of heaven enlightens both the sight and the understanding of angels and spirits (n. 2776, 3138). They have light there according to their understanding and wisdom (n. 1524, 3339). Testified from the Word (n. 1529, 1530). There are as many differences of light in the heavens as there are angelic societies (n. 4414); since there are perpetual varieties in the heavens as to good and truth, thus as to wisdom and intelligence (n. 684, 690, 3241, 3744, 3745, 5598, 7236, 7833, 7836). Heaven’s being in light and heat signifies its being in wisdom and in love (n. 3643, 9399, 9400). The light of heaven enlightens the understanding of man (n. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569). Man, when he is elevated from the sensual, comes into a milder light [lumen], and at length into celestial light [lux] (n. 6313, 6315, 9407). There is elevation into the light of heaven when man comes into intelligence (n. 3190). What great light was perceived, when I have been withdrawn from worldly ideas (n. 1526, 6608). The sight of the internal man is in the light of heaven, and therefore man is able to think analytically and rationally (n. 1532). The light of heaven from the Lord is always present with man, but it flows in only so far as he is in truths from good (n. 4060, 4214). That light is according to truth from good (n. 3094). Truths shine in the spiritual world (n. 5219). Spiritual heat and spiritual light make the true life of man (n. 6032). The light of the world is for the external man, and the light of heaven for the internal (n. 3223, 3324, 3337). The light of heaven flows into natural light [lumen] and the natural man is so far wise as he receives that light (n. 4302, 4408). There is a correspondence between those lights (n. 3225). The things which are in the light of heaven cannot be seen from the light of the world with man, which is called his natural light [lumen]; but the things in the light of the world may be seen from the light of heaven (n. 9577). Whence it follows, that they who are only in the light of the world, which is called natural light [lumen], do not perceive those things which are of the light of heaven (n. 3108). To those who are in falsities from evil, the light of heaven is thick darkness (n. 1783, 3337, 3413, 4060, 6907, 8197). The light of the world with the evil is glowing, and so far as it glows, so far the things which are of the light of heaven are dark to them (n. 6907). The light of the world does not appear to the angels (n. 1521, 1783, 1880). In the heavens all light is from the Lord, and all shade from the ignorance and proprium of the angels and spirits; hence the modifications and variegations of light and shade, which are colors there (n. 3341). Concerning the variegations of light by the Urim and Thummim (n. 3862). The light of those who are in faith separate from charity is snowy, and like the light of winter (n. 3412, 3413). That light is turned into mere darkness on the influx of light from heaven (n. 3412). Of the light of those who are in a persuasive faith, and in a life of evil (n. 4416). Of what quality the light appears with those who are in intelligence from the proprium, and what with those who are in intelligence from the Lord (n. 4419). There is light [lumen] in the hells, but fatuous (n. 1528, 3340, 4214, 4418, 4531). This light is as light from a coal fire (n. 1528, 4418, 4531). They who are in the hells appear to themselves in their own light as men, but in the light of heaven as devils and monsters (n. 4532, 4533, 4674, 5057, 5058, 6605, 6626). All things in the light of heaven appear according to their true quality (n. 4674). The hells are said to be in thick darkness and darkness, because they are in falsities from evils (n. 3340, 4418, 4531). “Darkness” signifies falsities, and “thick darkness” the falsity of evil (n. 1839, 1860, 7688, 7711).

(50) Of the sensual man, who is the lowest degree natural (spoken of in the doctrine above, n. 45). The sensual is the ultimate of the life of man, adhering to and inhering in his corporeal (n. 5077, 5767, 9212, 9216, 9331, 9730). He who judges and concludes concerning everything from the bodily senses, and who believes nothing but what he can see with his eyes and touch with his hands, saying that these are something, and rejecting all things else, is a sensual man (n. 5094, 7693). Such a man thinks in outmosts, and not interiorly in himself (n. 5089, 5094, 6564, 7693). His interiors are shut, so that he sees nothing of truth therein (n. 6564, 6844, 6845). In a word, he is in gross natural light, and thus perceives nothing which is from the light of heaven (n. 6201, 6310, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845). Consequently he is interiorly against the things which are of heaven and the church (n. 6201, 6316, 6844, 6845, 6948, 6949). The learned, who have confirmed themselves against the truths of the church, are sensual (n. 6316). Sensual men reason sharply and shrewdly, because their thought is so near their speech as to be almost in it, and because they place all intelligence in discourse from the memory alone (n. 195, 196, 5700, 10236). But they reason from the fallacies of the senses, with which the common people are captivated (n. 5084, 6948, 6949, 7693). Sensual men are more crafty and malicious than others (n. 7693, 10236). The avaricious, adulterers, the voluptuous, and the deceitful especially are sensual (n. 6310). Their interiors are foul and filthy (n. 6201). By means thereof they communicate with the hells

(n. 6311). They who are in the hells are sensual in proportion to their depth (n. 4623, 6311). The sphere of infernal spirits conjoins itself with man’s sensual from behind (n. 6312). They who reasoned from the sensual, and thereby against the truths of faith, were called by the ancients serpents of the tree of knowledge (n. 195-197, 6398, 6949, 10313). The sensual of man, and the sensual man himself, is further described (n. 10236). And the extension of the sensual with man (n. 9731). Sensual things ought to be in the last place, not in the first, and with a wise and intelligent man they are in the last place and subject to the interiors; but with an unwise man they are in the first place, and have dominion; these are they who are properly called sensual (n. 5077, 5125, 5128, 7645). If sensual things are in the last place, and are subject to the interiors, a way is opened through them to the understanding, and truths are refined by a kind of extraction (n. 5580). The sensual things of man stand nearest to the world, and admit things that flow from the world, and as it were sift them (n. 9726). The external or natural man communicates with the world by means of those sensuals, and with heaven by means of rationals (n. 4009). Thus sensual things administer those things which are serviceable to the interiors of man (n. 5077, 5081). There are sensual things ministering to the intellectual part, and likewise to the will part (n. 5077). Unless the thought is elevated from sensual things, man possesses but little wisdom (n. 5089). A wise man thinks above the sensual (n. 5089, 5094). Man, when his thought is elevated above sensual things, comes into a clearer light [lumen], and at length into heavenly light [lux] (n. 6183, 6313, 6315, 9407, 9730, 9922). Elevation above sensual things, and withdrawal from them, was known to the ancients (n. 6313). Man with his spirit may see the things which are in the spiritual world, if he can be withdrawn from the sensual things of the body, and elevated by the Lord into the light of heaven (n. 4622). The reason is, because the body does not feel, but the spirit in the body; and so far as the spirit perceives in the body, so far is the perception gross and obscure, consequently in darkness; but so far as not in the body, so far is the perception clear and in the light (n. 4622, 6614, 6622). The ultimate of the understanding is the sensual scientific, and the ultimate of the will the sensual delight, concerning which see n. 9996. What is the difference between the sensual things that are common with beasts, and those that are not common with them (n. 10236). There are sensual men who are not evil, inasmuch as their interiors are not so much closed; concerning whose state in another life (see n. 6311).

(51) Of sciences and knowledges, by which the internal spiritual man is opened. Those things are called scientifics, which are in the external or natural man, and its memory, but not those which are in the internal or spiritual man (n. 3019, 3020, 3293, 3309, 4967, 9918, 9922). Scientifics, as belonging to the external or natural man, are respectively instruments of service, inasmuch as the external or natural man is made to serve the internal or spiritual man, just as the world is made to serve heaven (n. 5077, 5125, 5128,

5786, 5947, 10272, 10471). The external man is respectively the world, because the laws of Divine order existing in the world are inscribed therein; and the internal man is respectively heaven, because the laws of Divine order existing in heaven are inscribed therein (n. 4523, 4524, 5368, 6013, 6057, 9278, 9279, 9283, 9709, 10156, 10472); and in the work on Heaven and Hell (n. 51-58). There are scientifics which concern natural things, scientifics which relate to the civil state and life, scientifics which relate to the moral state and life, and scientifics which relate to the spiritual state and life (n. 5774, 5934). But for distinction's sake, those which relate to the spiritual state and life are called knowledges, consisting principally of doctrinals (n. 9945). Man ought to be imbued with sciences and knowledges, since by these he learns to think, then to understand what is true and good, and finally to be wise, that is to live according to them (n. 129, 1450, 1451, 1453, 1548, 1802). Scientifics and knowledges are the first things, on which is built and founded the civil, moral, and spiritual life of man; but they are to be learned for the sake of the use of life as their end (n. 1489, 3310). Knowledges open the way to the internal man, and then conjoin it with the external according to uses (n. 1563, 1616). The rational is born by sciences and knowledges (n. 1895, 1900, 3086). Yet not by sciences and knowledges themselves, but by the affection of uses from them, and according to such affection (n. 1895). The internal man is opened and successively perfected by sciences and knowledges, provided man has some good use for an end, particularly a use that regards eternal life (n. 3086). Then the scientifics and knowledges which are in the natural man meet the spiritual things from the celestial and spiritual man and adopt those which agree (n. 1495). Uses of heavenly life are then extracted, refined, and elevated by the Lord, through the internal man, from the scientifics and knowledges which are in the natural man (n. 1895, 1896, 1900-1902, 5871, 5874, 5901). And the scientifics which are incongruous and adverse are rejected to the sides and exterminated (n. 5871, 5886, 5889). The sight of the internal man calls nothing forth from the scientifics and knowledges of the external man, but such as are of its love (n. 9394). Scientifics and knowledges are disposed in bundles, and conjoined according to the loves which introduced them (n. 5881). Then in the sight of the internal man, those which are of the love are in the middle and in clearness, but those which are not of the love are at the sides and in obscurity (n. 6068, 6084). Scientifics and knowledges with man are successively implanted in his loves, and dwell in them (n. 6325). Man would be born into every science, and thereby into intelligence, if he were born into love to the Lord and love towards the neighbor; but because he is born into the love of self and the world, he is born in total ignorance (n. 6323, 6325). Science, intelligence, and wisdom are the sons of love to the Lord and of love towards the neighbor (n. 1226, 2049, 2116). Scientifics and knowledges, because they are of the external or natural man, are in the light of the world; but truths, which are become truths of love and faith, and have thus obtained life, are in the light of heaven (n. 5212).

Nevertheless the truths, which have thus obtained life, are comprehended by man through natural ideas (n. 5510). Spiritual influx is through the internal man into the scientifics and knowledges which are in the external (n. 1940, 8005). Scientifics and knowledges are the receptacles and as it were the vessels of the truth and good of the internal man (n. 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922). Therefore by "vessels" in the Word, in the spiritual sense, are signified scientifics and knowledges (n. 3068, 3069, 3079, 9394, 9544, 9723, 9724). Scientifics are as it were mirrors, in which the truths and goods of the internal man appear, and are perceived as in an image (n. 5201). And there they are together as in their ultimate (n. 5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071, 6077). Scientifics, because they are in the light of the world, are involved and obscure respectively to those things which are in the light of heaven; thus the things which are in the external man respectively to those in the internal (n. 2831). For which reason also by "involved" in the Word is signified what is scientific (n. 2831). So also by "the obscurity of a cloud" (n. 8443, 10551). Every principle is to be drawn from the truths of doctrine from the Word, which are first to be acknowledged, and then it is allowable to consult scientifics in order to confirm those truths, and thus they are corroborated (n. 6047). Thus it is allowable for those who are in the affirmative concerning the truths of faith, intellectually to confirm them by scientifics; but not for those who are in the negative, because a preceding affirmative draws all to favor its side, and a preceding negative draws all to its side (n. 2568, 2588, 3913, 4760, 6047). There is a doubting affirmative, and a doubting negative, the former with some who are good, and the latter with the evil (n. 2568). To enter from the truths of faith into scientifics is according to order; but on the other hand, to enter from scientifics into the truths of faith is contrary to order (n.10236). In as much as influx is spiritual, and not physical or natural, thus from the truths of faith, because these are spiritual, into scientifics, because these are natural (n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9109, 9110). Whoever is in a doubting negative state, which in itself is a negative, and says that he will not believe until he is persuaded by scientifics, will never believe (n. 2094, 2832). They who do so, become insane as to those things which are of the church and heaven (n. 128-130). They fall into the falsities of evil (n. 232, 233, 6047). And in the other life, when they think about spiritual things, they are as it were drunken (n. 1072). A further description of them (n. 196). Examples to illustrate that spiritual things cannot be comprehended, if the order of entering into them be inverted (n. 233, 2094, 2196, 2203, 2209). Many of the learned are more insane in spiritual things, than the simple, because they are in the negative, and have abundance of scientifics, by which they confirm the negative (n. 4760). An example of a learned man, who could understand nothing concerning spiritual life (n. 8629). They who reason from scientifics against the truths of faith, reason sharply, inasmuch as they do it from the fallacies of the senses, which captivate and persuade, for it is with difficulty these can be shaken off (n. 5700). They who understand nothing of truth, and they also who are in evil, can reason concerning the truths and goods of faith, and yet be in no enlightenment (n. 4214). Only to confirm a dogma, is not the part of an intelligent man, because falsity can be as easily confirmed as the truth (n. 1017, 2482, 2490, 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780). They who reason concerning the truths of the church, whether a thing be so or not, are evidently in obscurity respecting truths, and not yet in spiritual light (n. 215, 1385, 3033, 3428). There are scientifics which admit Divine truths, and others which do not (n. 5213). Vain scientifics ought to be destroyed (n. 1489, 1492, 1499, 1500). Those are vain scientifics which regard for their end and confirm the loves of self and the world, and which withdraw from love to the Lord and love towards the neighbor because such scientifics shut up the internal man, so that he is not then capable of receiving anything from heaven (n. 1563, 1600). Scientifics are the means of becoming wise, and the means of becoming insane; and by them the internal man is either opened or shut; and thus the rational is either cultivated or destroyed (n. 4156, 8628, 9922). Sciences after death are of no account, but only those things which man has imbibed in his understanding and life by means of sciences (n. 2480). Nevertheless all scientifics remain after death, but they are quiescent (n. 2476-2479, 2481-2486). The same scientifics which with the evil are falsities because applied to evils, with the good are truths, because applied to goods

(n. 6917). Scientific truths with the evil are not truths, however they may appear as truths when spoken, because within them there is evil, and consequently they are falsified; and the science of those men by no means deserves to be called science, inasmuch as it is destitute of life (n. 10331). It is one thing to be wise, another to understand, another to know, and another to do; but still, with those who are in spiritual life, they follow in order, and correspond, and are together in doing or in deeds (n. 10331). It is also one thing to know, another to acknowledge, and another to have faith (n. 896). What is the quality of the desire of knowing, which spirits have is shown by an example (n. 1973). Angels have an immense desire of knowing and of becoming wise, inasmuch is science, intelligence and wisdom, are spiritual food (n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 6277, 8562, 9003). The chief science with the ancients was the science of correspondences, but at this day it is lost (n. 3021, 3419, 4280, 4844, 4964, 4966, 6004, 7729, 10252). The science of correspondences flourished with the orientals, and in Egypt (n. 5702, 6692, 7097, 7779, 9391, 10407). Thence came their hieroglyphics (n. 6692, 7097). The ancients by the science of correspondences introduced themselves into the knowledges of spiritual things (n. 4749, 4844, 4966). The Word is written by mere correspondences, whence its internal or spiritual sense, the existence of which cannot be known without the science of correspondences, nor can the quality of the Word (n. 3131, 3472-3485, 8615, 10687).

How much the science of correspondences excels other sciences (n. 4280).

(52) Of the natural memory, which is of the external man, and of the spiritual memory, which is of the internal man. Man has two memories, an exterior and an interior memory, or a natural and a spiritual memory (n. 2469-2494). Man does not know that he has an interior memory (n. 2470, 2471). How much the interior memory excels the exterior memory (n. 2473). The things in the exterior memory are in natural light, but the things in the interior memory, in spiritual light (n. 5212). It is from the interior memory that man is able to think and speak intellectually and rationally (n. 9394). All and every particular which man has thought, spoken, and done, and all that he has heard and seen, are inscribed on his interior memory (n. 2474, 7398). That memory is man's book of life (n. 2474, 9386, 9841, 10505). In the interior memory are the truths which are become of faith, and the goods which are become of love (n. 5212, 8067). The things which are rendered habitual, and have become of the life, are in the interior memory (n. 9394, 9723, 9841). Scientifics and knowledges are of the exterior memory (n. 5212, 9922). They are very obscure and involved, respectively to those things which are of the interior memory (n. 2831). The languages which man speaks in the world are from the exterior memory (n. 2472, 2476). Spirits and angels speak from the interior memory, and consequently their language is universal, being such that all can converse together, of whatever land they may be (n. 2472, 2476, 2490, 2493); concerning which

language, see the work on Heaven and Hell (n. 234-245); and concerning the wonders of the interior memory; which remains with man after death (see n. 463 of the same work).

(53) Of the fallacies of the senses, in which merely natural and sensual men are, mentioned above in this doctrine (n. 45). Merely natural and sensual men think and reason from the fallacies of the senses (n. 5084, 5700, 6948, 6949, 7693). Of what quality the fallacies of the senses are (n. 5084, 5094, 6400, 6948). To which the following particulars shall be added. There are fallacies of the senses in things natural, civil, moral, and spiritual, and many in each of them; but here I design to recite some of the fallacies in spiritual things. He who thinks from the fallacies of the senses, cannot understand: (1.) That man after death can appear as a man; nor that he can enjoy his senses as before; nor consequently that angels have such a capacity. (2.) They think that the soul is only a vital something, purely etherial, of which no idea can be formed. (3.) That it is the body alone which feels, sees, and hears. (4.) That man is like a beast, with this difference only, that he can speak from thought. (5.) That nature is all, and the first source from which all things proceed. (6.) That man imbues and learns to think by an influx of interior nature and its order. (7.) That there is no spiritual, and if it is, that it is a purer natural. (8.) That man cannot enjoy any blessedness, if deprived of the delights of the love of glory, honor, or gain. (9.) That conscience is only a disease of the mind, proceeding from the infirmity of the body and from not

having success. (10.) That the Divine love of the Lord is the love of glory. (11.) That there is no providence, but that all things come to pass from one’s own prudence and intelligence. (12.) That honors and riches are real blessings which are given by God. Not to mention many other things of a similar nature. Such are the fallacies of the senses in spiritual things. Hence it may appear, that heavenly things cannot be comprehended by those who are merely natural and sensual. Those are merely natural and sensual whose internal spiritual man is shut, and whose natural only is open.

(54) IV. LOVE IN GENERAL. The very life of man is his love, and such as the love is, such is the life, yea, such is the whole man. But it is the governing or ruling love which constitutes the man. That love has many loves subordinate to it, which are derivations. These appear under another form, but still they are all in the ruling love, and constitute, with it, one kingdom. The ruling love is as their king and head; it directs them, and, through them, as mediate ends, it regards and intends its own end, which is the primary and ultimate end of them all; and this it does both directly and indirectly. That which is of the ruling love is what is loved above all things.

(55) That which man loves above all things is continually present in his thought, and also in his will, and constitutes his most essential life. As for example, he who loves riches above all things, whether money or possessions, continually revolves in his mind how he may obtain them. He inmostly rejoices when he acquires them, he grieves inmostly when

he loses them; his heart is in them. He who loves himself above all things regards himself in each thing: he thinks of himself, he speaks of himself, he acts for the sake of himself, for his life is the life of self.

(56) Man has for an end that which he loves above all things; he regards it in each and all things. It is in his will like the latent current of a river, which draws and bears him away, even when he is doing something else; for it is this which animates him. It is such that one man explores and also sees it in another, and either leads him according to it, or acts with him.

(57) Man is altogether of such a quality as the ruling principle of his life is; by this he is distinguished from others; according to this is his heaven if he be good, and his hell if he be evil. It is his will itself, his proprium, and his nature, for it is the very esse of his life: this cannot be changed after death, because it is the man himself.

(58) All the delight, pleasure, and happiness which anyone has, are derived from his ruling love, and are according to it; for that which man loves, he calls delightful, because he feels it to be so: he may, indeed, also call that delightful which he thinks but does not love; but this is not the delight of his life. The delight of love is what he esteems good; and that which is undelightful is to him evil.

(59) There are two loves, from which, as from their very fountains, all goods and truths exist; and there are two loves, from which all evils and falsities exist. The two loves, from which are all goods and truths, are love to the Lord and love towards the neighbor; and the two loves from

which are all evils and falsities, are the love of self and the love of the world. The two latter loves are in direct opposition to the two former loves.

(60) The two loves from which are all goods and truths, and which, as has just been stated, are love to the Lord and love towards the neighbor, constitute heaven with man, and therefore they reign in heaven; and since they constitute heaven with man, they also constitute the church with him. The two loves, whence are all evils and falsities, and which, as has just been said, are the love of self and the love of the world, constitute hell with man; wherefore also they reign in hell.

(61) The two loves whence are all goods and truths, and which, as already observed, are the loves of heaven, open and form the internal spiritual man, because they reside there. But the two loves whence are all evils and falsities, when they rule, shut and destroy the internal spiritual man, and render man natural and sensual, in proportion to the extent and quality of their dominion.

(62) FROM THE ARCANA COELESTIA Love is the esse of man's life (n. 5002). Man, spirit, and angel, are altogether as their love is (n. 6872, 10177, 10284). Man has for an end what he loves (n. 3796). What man loves and has for an end reigns universally with him, that is, in each and all things (n. 3796, 5130, 5949). Love is spiritual heat, and the very vital principle of man (n. 1589, 2146, 3338, 4906, 7081-7086, 9954, 10740). All the interiors with man, which are of his understanding and will, are disposed in a form according to his ruling love (n. 2023, 3189, 6690). Love is spiritual

conjunction (n. 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081-7086, 7501, 10130). Hence all in the spiritual world are consociated according to their loves (ibid.). Affection is continuation of love (n. 3938). All delight, pleasure, happiness, and joy of heart, are of love; and their quality is according to the quality of the love (n. 994, 995, 2204). There are as many genera and species of delights and pleasures as there are of the affections which are of the love (n. 994, 995, 2204). The delight of the love is more vile in proportion as it is more external (n. 996). Man after death has such a life as is the quality of his love (n. 2363).

(63) Further particulars respecting love and its essence and quality, may be known from what has been said and shown above, concerning good and truth; also from what has been said and quoted concerning the will and the understanding; and also from what has been said and quoted concerning the internal and the external man; because all things which are of the love refer themselves either to goods or to evils; and so also all things which are of the will: and since the two loves of heaven open and form the internal spiritual man; but the two loves of hell close and destroy it. Hence applications may be made and conclusions drawn respecting the quality of love in general and particular.

(64) Love is also treated of in the work on Heaven and Hell; namely, that the Divine of the Lord in the heavens is love to Him and love towards the neighbor (n. 13-19). All who are in the hells are in evils, and thence in falsities from the loves of self and of the world (n. 551-565). The delights of every

love in the other life are turned into corresponding things (n. 485-490). Spiritual heat in its essence is love (n. 133-140).

(65) V. THE LOVES OF SELF AND OF THE WORLD. The love of self consists in willing well to ourselves alone, and not to others except for the sake of ourselves, not even to the church, to our country, to any human society, or to a fellow-citizen; and also in doing good to them only for the sake of our own fame, honor, and glory; for unless it sees these in the goods which it does to others, it says in its heart, What matters it? why should I do this? and what advantage will it be to me? and so omits them. Whence it is plain that he who is in the love of self does not love the church, nor his country, nor society, nor his fellow-citizens, nor anything good, but himself alone.

(66) Man is in the love of self, when, in those things which he thinks and does, he has no regard for the neighbor, nor for the public, much less for the Lord, but only for himself and his own; consequently when everything which he does is for the sake of himself and his own, and when, if he does anything for the public and his neighbor it is only for the sake of appearance.

(67) It is said for the sake of himself and his own, because he who loves himself also loves his own, who are, in particular, his children and relations, and in general, all who make one with him, and whom he calls his own. To love these is also to love himself, for he regards them as it were in himself, and himself in them. Among those whom he calls

his own, are also all they who praise, honor, and pay their court to him.

(68) That man is in the love of self, who despises the neighbor in comparison with himself, who esteems him his enemy if he does not favor him, and if he does not respect and pay his court to him: he is still more in the love of self who for such reasons hates the neighbor and persecutes him; and he is still more so who for such reasons burns with revenge against him, and desires his destruction: such persons at length delight in cruelty.

(69) What the nature of the love of self is, may be evident from a comparison with heavenly love. Heavenly love is to love uses for the sake of uses, or goods for the sake of goods, which the man performs to the church, to his country, to human society, and to a fellow-citizen. But he who loves them for the sake of himself, does not love them otherwise than as his servants, because they are of service to him. It follows from this that he who is in the love of self wills that the church, his country, human societies, and his fellow-citizens serve him, and not he them. He puts himself above them, and them below him.

(70) Moreover, as far as anyone is in heavenly love, which is to love uses and goods, and to be affected with delight of heart when he performs them, so far he is led by the Lord, because that love is what He is in, and what is from Him. But as far as anyone is in the love of self, so far he is led by himself; and as far as he is led by himself, he is so far led by his proprium; and man’s proprium is nothing but evil; for

evil is his heredity, which is to love himself above God, and the world above heaven.

(71) The love of self is also such, that as far as the reins are relaxed, that is, as far as external bonds are removed, which are the fear of the law and its penalties, and the fear of the loss of reputation, honor, gain, office, and life, so far he rushes on, until he not only wishes to bear sway over the whole world, but even over heaven, and over the Divine itself. To him there is no bound or end. This lies hidden in everyone who is in the love of self, though it is not manifest before the world, where such reins and bonds hold him back; and every such man where met by impossibility, waits there until it becomes possible. From these things, the man who is in such love does not know that such insane and unbounded desire lies hidden within him. That it is nevertheless so, everyone can see in potentates and kings, for whom there are not such checks, bonds, and impossibilities, and who rush on and subjugate provinces and kingdoms as far as success attends them, and aspire to power and glory without limit; and still more in those who extend their dominion into heaven, and transfer all the Divine power of the Lord to themselves, and continually desire more.

(72) There are two kinds of dominion, one that of love toward the neighbor, the other that of the love of self. These two kinds of dominion are in their essence altogether opposite to each other. He who rules from love toward the neighbor, wills good to all, and loves nothing more than to perform uses, thus to be of service to others. To serve

others is to do good to them from good will, and to perform uses. This is his love, and this is the delight of his heart. He too, as far as he is elevated to dignities, is likewise glad; not, however, for the sake of the dignities, but for the sake of the uses which he is then able to perform in more abundance and in a greater degree. Such is the dominion in the heavens. But he who rules from the love of self wishes good to no one, but only to himself and his own. The uses which he performs are for the sake of his own honor and glory, which to him are the only uses. Serving others is to him for the end that he may be served, honored, and that he may rule. He seeks dignities, not for the sake of the goods he may perform, but to be in eminence and glory, and thence in the delight of his heart.

(73) The love of dominion also remains with everyone after his life in the world, but to those who have ruled from love toward the neighbor, rule is also entrusted in the heavens. But then they do not rule, but the uses and the goods which they love; and when uses and goods rule, the Lord rules. They, on the other hand, who in the world have ruled from the love of self, after their life in the world are in hell, and are in vile slavery there.

(74) From these things it is now known who are in the love of self. But it matters not how they appear in outward form, whether elated or humble; for such things are in the interior man; and by most the interior man is concealed, and the exterior is instructed to feign the things which belong to love for the public and the neighbor, thus the opposite. And this is also done for the sake of self: for they

know that the love of the public and the neighbor interiorly affect all, and that so far they will be loved and esteemed. The reason why that love affects all, is because heaven flows into it.

(75) The evils which belong to those who are in the love of self, are, in general, contempt of others, envy, enmity against those who do not favor them, hostility on that account, hatreds of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty; and where such evils exist, there is also contempt of the Divine, and of Divine things, which are the truths and goods of the church. If they honor these, it is only with the mouth, and not with the heart. And because such evils are thence, so there are similar falsities, for falsities are from evils.

(76) But the love of the world consists in wishing to draw the wealth of others to ourselves by any artifice, in placing the heart in riches, and in suffering the world to draw us back, and lead us away from spiritual love, which is love towards the neighbor, consequently, from heaven. They are in the love of the world who desire to draw the goods of others to themselves by various artifices, especially they who do so by means of cunning and deceit, making no account of the good of the neighbor. They who are in that love covet the goods of others, and so far as they do not fear the laws and the loss of reputation for the sake of gain, they deprive others of their goods, yea commit depredations.

(77) But the love of the world is not opposite to heavenly love in the same degree that the love of self is, inasmuch as such great evils are not concealed in it. This love is

manifold: there is the love of riches as the means of obtaining honors; there is the love of honors and dignities as the means of obtaining riches; there is the love of riches for the sake of various uses with which they are delighted in the world; there is the love of riches for the sake of riches alone, which is avarice, and so on. The end for the sake of which riches are desired, is called their use, and it is the end or use from which the love derives its quality; for the quality of the love is the same as that at the end which it has in view, to which other things serve as means.

(78) In a word, the love of self and the love of the world are altogether opposite to love to the Lord and love towards the neighbor; wherefore the love of self and the love of the world are infernal loves, for they also reign in hell, and also constitute hell with man; but love to the Lord and love towards the neighbor are heavenly loves. They also reign in heaven, and also constitute heaven with man.

(79) From what has now been said, it may be seen that all evils are in and from those two loves; for the evils which were enumerated (n. 75) are common; the others, which were not enumerated, because they are specific, are derived and flow from them. Hence it may appear, that man, because he is born into these two loves, is born into evils of every kind.

(80) In order that man may know evils, he ought to know their origins, and unless he knows evils, he cannot know goods, thus he cannot know of what quality he himself is: this is the reason that these two origins of evils are treated of here.

(81) FROM THE ARCANA COELESTIA. The loves of self and of the world. As love to the Lord and love towards the neighbor, or charity, constitute heaven, so the love of self and the love of the world, where they reign constitute hell; and therefore these loves are opposites (n. 2041, 3610, 4225, 4776, 6210, 7366, 7369, 7489, 7490, 8232, 8678, 10455, 10741-10743, 10745). All evils proceed from the loves of self and of the world (n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742). From the loves of self and of the world proceed contempt of others, enmity, hatred, revenge, cruelty, and deceit, consequently all evil and all wickedness (n. 6667, 7372-7374, 9348, 10038, 10742). These loves rush on in proportion as the reins are given them, and the love of self aspires to the throne of God (n. 7375, 8678). The love of self and the love of the world are destructive of human society and of heavenly order (n. 2045, 2057). The human race on account of those loves has formed governments, and has subjected itself to their rule for the sake of protection (n. 7364, 10160, 10814). Where those loves reign, the good of love and the good of faith are either rejected, suffocated, or perverted (n. 2041, 7491, 7492, 7643, 8487, 10455, 10743). In these loves there is not life, but spiritual death (n. 7494, 10731, 10741). The quality of these loves described (n. 1505, 2219, 2363, 2364, 2444, 4221, 4227, 4948, 4949, 5721, 7366-7377, 8678). All cupidity and lust proceed from the loves of self and of the world (n. 1668, 8910). The loves of self and of the world may serve as means, but not at all for an end (n. 7377,

7819, 7820). When man is reformed, those loves are inverted, and serve as means, and not as ends, thus that they are as the soles of the feet, and not as the head (n. 8995, 9210). With those who are in the loves of self and of the world, there is no internal, but an external without an internal; because the internal is shut towards heaven, but the external is open towards the world (n. 10396, 10400, 10409, 10411, 10422, 10429). They who are in the loves of self and of the world do not know what charity, conscience, and the life of heaven are (n. 7490). So far as a man is in the loves of self and of the world, so far he does not receive the good and truth of faith which continually flows in with man from the Lord (n. 7491). They who are in the loves of self and the world are not bound by internal, but by external restraints; and on the removal thereof they rush into every wickedness (n. 10744-10746). All in the spiritual world turn themselves according to their loves; they who are in love to the Lord and in love towards the neighbor, to the Lord; but those who are in the love of self and in the love of the world, turn their backs on the Lord (n. 10130, 10189, 10420, 10742). The quality of the worship in which the love of self prevails (n. 1304, 1306-1308, 1321, 1322). The Lord rules the world by means of the evil, in leading them by their own loves, which have relation to the loves of self and the world (n. 6481, 6495). The evil as well as the good can discharge the duties of offices, and perform uses and goods, because they regard honors and gain as their rewards, for the sake of which they act in an external form like the good (n. 6481, 6495). All who are in the hells are in evils and thence in falsities, and are in the loves of self and the world, see the work on Heaven and Hell (n. 551-565).

(82) Of the proprium of man, spoken of above (n. 70), that it is the love of self and of the world. The proprium of man is nothing but dense evil (n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731). The proprium of man is his will (n. 4328). The proprium of man consists in loving himself more than God, and the world more than heaven, and in making his neighbor of no account respectively to himself, thus it is the love of self and of the world (n. 694, 731, 4317, 5660). Not only every evil, but also every falsity, springs from the proprium of man, and this falsity is the falsity of evil (n. 1047, 10283, 10284, 10286). The proprium of man is hell with him (n. 694, 8480). Therefore he who is led by his proprium cannot be saved (n. 10731). The good which man does from the proprium is not good, but in itself is evil, because done for the sake of self and the world (n. 8478). The proprium of man must be separated, in order that the Lord may be present with him (n. 1023, 1044). And it is actually separated when man is reformed (n. 9334-9336, 9452-9454, 9938). This is done by the Lord alone (n. 9445). Man by regeneration receives a heavenly proprium (n. 1937, 1947, 2881, 2883, 2891). This appears to man as his own proprium, but it is not his, but the Lord's with him (n. 8497). They who are in this proprium are in liberty itself, because liberty consists in being led by the Lord, and by His proprium (n. 892, 905, 2872, 2886, 2890-2892, 4096, 9586, 9587, 9589-9591). All liberty is from the proprium, and its

quality according thereto (n. 2880). What is the quality of the heavenly proprium (n. 164, 5660, 8480). How the heavenly proprium is implanted (n. 1712, 1937, 1947).

(83) Of the heredity of man, spoken of above (n. 70-79), it is the love of self and of the world. All men are born into evils of every kind, insomuch that their proprium is nothing but evil (n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731). Therefore man is to be born again, that is, regenerated, in order that he may receive a new life from the Lord (n. 3701). Hereditary evils are derived, increased, and accumulated from parents and ancestors in a long backward series, and not as is believed, from the first man's eating of the tree of knowledge (n. 313, 494, 2910, 3469, 3701, 4317, 8550). Therefore hereditary evils are at this day more malignant than formerly (n. 2122). Infants who die such, and are educated in heaven, are from heredity nothing but evils (n. 2307, 2308, 4563). Hence they are of various dispositions and inclinations (n. 2300). Every man's interior evils are from the father, and the exterior from the mother (n. 1815, 3701). Man superadds of himself new evils to such as are hereditary, which are called actual evils (n. 8551). No one suffers punishment in the other life for hereditary evils, but for actual evils, which return (n. 966, 2308). The more malignant hells are kept separate lest they should operate on the hereditary evils with men and spirits (n. 1667, 8806). Hereditary evils are those of the loves of self and the world, which consist in man's loving himself more than God, and the world more than heaven, and in

making his neighbor of no account (n. 694, 4317, 5660). And because these evils are contrary to the goods of heaven and to Divine order, man cannot but be born in mere ignorance (n. 1050, 1902, 1992, 3175). Natural good is connate with some, but nevertheless it is not good, because prone to all evils and falsities; and that good is not accepted in heaven unless it be made spiritual good (n. 2463, 2464, 2468, 3304, 3408, 3469, 3470, 3508, 3519, 7761).

(84) VI. LOVE TOWARDS THE NEIGHBOR, OR CHARITY It shall first be shown what the neighbor is, for it is the neighbor who is to be loved, and towards whom charity is to be exercised. For unless it be known what the neighbor is, charity may be exercised in a similar manner, without distinction, towards the evil as well as towards the good, whence charity ceases to be charity: for the evil, from benefactions, do evil to the neighbor, but the good do good.

(85) It is a common opinion at this day, that every man is equally the neighbor, and that benefits are to be conferred on everyone who needs assistance; but it is in the interest of Christian prudence to examine well the quality of a man's life, and to exercise charity to him accordingly. The man of the internal church exercises his charity with discrimination, consequently with intelligence; but the man of the external church, because he is not able thus to discern things, does it indiscriminately.

(86) The distinctions of neighbor, which the man of the church ought altogether to know, are according to the good which is with everyone; and because all good proceeds from the Lord, therefore the Lord is the neighbor in the highest

sense and in a supereminent degree, and the origin is from Him. Hence it follows that so far as anyone has the Lord with himself, so far he is the neighbor; and because no one receives the Lord, that is, good from Him, in the same manner as another, therefore no one is the neighbor in the same manner as another. For all who are in the heavens, and all the good who are on the earths, differ in good; no two ever received a good that is altogether one and the same; it must be various, that each may subsist by itself. But all these varieties, thus all the distinctions of the neighbor, which are according to the reception of the Lord, that is, according to the reception of good from Him, can never be known by any man, nor indeed by any angel, except in general, thus their genera and species: neither does the Lord require any more of the man of the church, than to live according to what he knows.

(87) Because good varies with everyone, it therefore follows, that the quality of good determines in what degree and in what proportion anyone is the neighbor. That this is the case is plain from the Lord's parable concerning him that fell among robbers, whom, when half dead, the priest passed by, and also the Levite; but the Samaritan, after he had bound up his wounds, and poured in oil and wine, took him up on his own beast, and led him to an inn, and ordered that care should be taken of him: because he exercised the good of charity, he is called the neighbor (Luke 10:29-37). Hence it may be known that they are the neighbor who are in good: "the oil and wine," which the Samaritan poured into the wounds, also signify good and its truth.

(88) It is plain from what has now been said, that in the universal sense, good is the neighbor, because man is the neighbor according to the quality of the good that is with him from the Lord. And because good is the neighbor, so is love, for all good is of love; thus every man is the neighbor according to the quality of the love which he receives from the Lord.

(89) That love is what causes anyone to be the neighbor, and that everyone is the neighbor according to the quality of his love, appears manifestly from those who are in the love of self. These acknowledge for their neighbor those who love them most, that is, so far as they belong to themselves; these they embrace, they kiss them, they confer benefits on them and call them brothers; yea, because they are evil, they say, that these are the neighbor more than others: they esteem others as the neighbor in proportion as they love them, thus according to the quality and quantity of their love. Such persons derive the origin of neighbor from self, by reason that love constitutes and determines it. But they who do not love themselves more than others, as is the case with all who belong to the kingdom of the Lord, will derive the origin of neighbor from Him whom they ought to love above all things, consequently, from the Lord; and they will esteem everyone as the neighbor according to the quality of his love to Him and from Him. From these things it appears from whence the origin of neighbor is to be drawn by the man of the church; and that everyone is the neighbor according to the

good which he possesses from the Lord, thus good itself is the neighbor.

(90) That this is the case, the Lord also teaches in Matthew: For He said to those who were in good that they had given Him to eat, that they had given Him to drink, that they had gathered Him, had clothed Him, had visited Him, and had come to Him in prison; and afterwards that, so far as they had done it to one of the least of their brethren, they had done it unto Him (25:34-40). In these six kinds of good, understood in the spiritual sense, are comprehended all the genera of the neighbor. Hence, likewise, it is evident, that when good is loved the Lord is loved, for it is the Lord from whom good is, who is in good, and who is good itself.

(91) But the neighbor is not only man singly, but also man collectively, as a less or greater society, our country, the church, the Lord's kingdom, and, above all, the Lord Himself; these are the neighbor to whom good is to be done from love. These are also the ascending degrees of neighbor, for a society of many is neighbor in a higher degree than a single man is; in a still higher degree is our country; in a still higher degree is the church; and in a still higher degree is the Lord's kingdom; but in the highest degree is the Lord. These ascending degrees are like the steps of a ladder, at the top of which is the Lord.

(92) A society is the neighbor more than a single man, because it consists of many. Charity is to be exercised towards it in a like manner as towards a man singly, namely, according to the quality of the good that is with it; thus in a manner totally different towards a society of the upright,

than towards a society of those not upright. The society is loved when its good is regarded from the love of good.

(93) Our country is the neighbor more than a society, because it is like a parent; for a man is born therein, and it nourishes and protects him from injuries. Good is to be done to our country from love according to its necessities, which principally regard its sustenance, and the civil and spiritual life of those therein. He who loves his country, and does good to it from good will, in the other life loves the Lord's kingdom, for there the Lord's kingdom is his country, and he who loves the Lord's kingdom loves the Lord, because the Lord is the all in all things of His kingdom.

(94) The church is the neighbor more than our country, for he who has regard for the church, has regard for the souls and eternal life of the men who are in his country; wherefore he who provides for the church from love, loves the neighbor in a higher degree, for he wishes and wills heaven and happiness of life to eternity to others.

(95) The Lord's kingdom is the neighbor in a still higher degree, for the Lord's kingdom consists of all who are in good, both those on the earths, and those in the heavens; thus the Lord's kingdom is good with all its quality in the complex: when this is loved, the individuals are loved who are in good.

(96) These are the degrees of neighbor, and love ascends, with those who are in love towards their neighbor, according to these degrees. But these degrees are degrees in successive order, in which what is prior or superior is to be preferred to what is posterior or inferior; and because

the Lord is in the highest degree, and He is to be regarded in each degree as the end to which it tends, consequently He is to be loved above all persons and things. From these things it may now appear, how love to the Lord conjoins itself with love towards the neighbor.

(97) It is a common saying, that everyone is his own neighbor; that is, that everyone should first consider himself; but the doctrine of charity teaches how this is to be understood. Everyone should provide for himself the necessaries of life, such as food, raiment, habitation, and many other things which the state of civil life, in which he is, necessarily requires, and this not only for himself, but also for his own, and not only for the present time, but also for the future; for unless a man procures for himself the necessaries of life, he cannot be in a state to exercise charity, for he is in want of all things.

(98) But how every one ought to be his own neighbor may appear from this comparison. Everyone ought to provide food and raiment for his body; this must be the first object, but it should be done to the end that he may have a sound mind in a sound body. And everyone ought to provide food for his mind, namely, such things as are of intelligence and wisdom; to the end that it may thence be in a state to serve his fellow-citizens, human society, his country, and the church, thus the Lord. He who does this provides for his own good to eternity. Hence it is evident that the first is where the end is on account of which we should act, for all other things look to this. The case is like that of a man who builds a house: he first lays the foundation; but the

foundation is for the house, and the house is for habitation. He who believes that he is his own neighbor in the first place, is like him who regards the foundation as the end, not the house and habitation; when yet the habitation is the very first and ultimate end, and the house with the foundation is only a means to the end.

(99) The end declares how everyone should be his own neighbor, and provide for himself first. If the end be to grow richer than others only for the sake of riches, or for the sake of pleasure, or for the sake of eminence, and the like, it is an evil end, and that man does not love the neighbor, but himself; but if the end be to procure himself riches, that he may be in a state of providing for his fellow-citizens, human society, his country, and the church, in like manner if he procures for himself offices for the same end, he loves the neighbor. The end itself, for the sake of which he acts, constitutes the man; for the end is his love, for everyone has for a first and ultimate end, that which he loves above all things. What has hitherto been said is concerning the neighbor. Love towards him, or Charity, shall now be treated of.

(100) It is believed by many, that love towards the neighbor consists in giving to the poor, in assisting the indigent, and in doing good to everyone; but charity consists in acting prudently, and to the end that good may result. He who assists a poor or indigent evil doer does evil to the neighbor through him, for through the assistance which he renders, he confirms him in evil, and supplies him with the means of

doing evil to others. It is otherwise with him who gives support to the good.

(101) But charity extends itself much more widely than to the poor and indigent; for charity consists in doing what is right in every work, and our duty in every office. If a judge does justice for the sake of justice, he exercises charity; if he punishes the guilty and absolves the innocent, he exercises charity, for thus he consults the welfare of his fellow-citizens and of his country. The priest who teaches the truth, and leads to good, for the sake of truth and good, exercises charity. But he who does such things for the sake of self and the world, does not exercise charity, because he does not love the neighbor, but himself.

(102) The case is the same in all other instances, whether a man be in any office or not; as with children towards parents, and with parents towards children; with servants towards masters, and with masters towards servants; with subjects towards the king, and with a king towards subjects: whoever of these does his duty from a principle of duty, and what is just from a principle of justice, exercises charity.

(103) The reason why such things belong to love towards the neighbor, or charity, is because, as was said above, every man is the neighbor, but in a different manner. A less and greater society is more the neighbor; our country is still more the neighbor; the Lord's kingdom still more; and the Lord above all; and in a universal sense, good, which proceeds from the Lord, is the neighbor; consequently also sincerity and justice. Wherefore he who does any good for

the sake of good, and he who acts sincerely and justly for the sake of sincerity and justice, loves the neighbor and exercises charity; for he does so from the love of what is good, sincere, and just, and consequently from the love of those in whom good, sincerity, and justice are.

(104) Charity therefore is an internal affection, from which man wills to do good, and this without remuneration; the delight of his life consists in doing it. With them who do good from internal affection, there is charity in each thing which they think and speak, and which they will and do; it may be said that a man and an angel, as to his interiors, is charity, when good is his neighbor. So widely does charity extend itself.

(105) They who have the love of self and of the world for an end, cannot in any wise be in charity; they do not even know what charity is; and they cannot at all comprehend that to will and do good to the neighbor without reward as an end, is heaven in man, and that there is in that affection a happiness as great as that of the angels of heaven, which is ineffable; for they believe, if they are deprived of the joy from the glory of honors and riches, that nothing of joy can be given them any longer; when yet it is then that heavenly joy first begins, which infinitely transcends the other.

(106) FROM THE ARCANA COELESTIA. Heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom; the love in the celestial kingdom is love to the Lord, and is called celestial love; and the love in the spiritual kingdom is love towards the neighbor, or charity, and is called spiritual

love (n. 3325, 3653, 7257, 9002, 9835, 9961). Heaven is distinguished into two kingdoms, see the work on Heaven and Hell (n. 20-28); and the Divine of the Lord in the heavens is love to Him, and charity towards the neighbor (n. 13-19, in the same). It cannot be known what good is and what truth is, unless it be known what love to the Lord and love towards the neighbor are, because all good is of love, and all truth is of good (n. 7255, 7366). To know truths, to will truths, and to be affected with them for the sake of truths, that is, because they are truths, is charity (n. 3876, 3877). Charity consists in an internal affection of doing truth, and not in an external affection without an internal one (n. 2429, 2442, 3776, 4899, 4956, 8033). Thus charity consists in performing uses for the sake of uses (n. 7038, 8253). Charity is the spiritual life of man (n. 7081). The whole Word is the doctrine of love and charity (n. 6632, 7262). It is not known at this day what charity is (n. 2417, 3398, 4776, 6632). Nevertheless man may know from the light of his own reason, that love and charity make the man (n. 3957, 6273). Also that good and truth agree together, and that one is of the other, and so also love and faith (n. 7627). The Lord is the neighbor in the highest sense, because He is to be loved above all things; and hence all is the neighbor which is from Him, and in which he is, thus good and truth (n. 2425, 3419, 6706, 6819, 6823, 8124). The distinction of neighbor is according to the quality of good, thus according to the presence of the Lord (n. 6707-6710). Every Man and every society, also our country and the church, and, in the universal sense, the kingdom of the

Lord, are the neighbor, and to do good to them according to the quality of their state from the love of good, is to love the neighbor; thus the neighbor is their good, which is to be consulted (n. 6818-6824, 8123). Civil good, which is justice, and moral good, which is the good of life in society, and is called sincerity, are also the neighbor (n. 2915, 4730, 8120-8122). To love the neighbor does not consist in loving his person, but in loving that with him from which he is, consequently good and truth (n. 5028, 10336). They who love the person, and not that which is with him from which he is, love evil as well as good (n. 3820). And they do good to the evil as well as to the good, when nevertheless doing good to the evil is doing evil to the good, which is not loving the neighbor (n. 3820, 6703, 8120). The judge who punishes the evil that they may be amended, and that the good may not be contaminated by them, loves the neighbor (n. 3820, 8120, 8121). To love the neighbor is to do what is good, just, and right, in every work and in every office (n. 8120-8122). Hence charity towards the neighbor extends itself to each and every thing which man thinks, wills, and does (n. 8124). To do what is good and true is to love the neighbor (n. 10310, 10336). They who do this love the Lord, who in the highest sense is the neighbor (n. 9210). The life of charity is a life according to the commandments of the Lord; and to live according to Divine truths is to love the Lord (n. 10143, 10153, 10310, 10578, 10645). Genuine charity is not meritorious (n. 2027, 2343, 2400, 3887, 6388-6393). Because it is from internal affection, consequently from the delight of the life of doing good (n. 2373, 2400, 3887, 6388-6393). They who separate faith from charity, in another life hold faith and the good works which they have done in the external form as meritorious (n. 2373). They who are in evils from the love of self or the love of the world, do not know what it is to do good without remuneration, thus what that charity is which is not meritorious (n. 8037). The doctrine of the Ancient Church was the doctrine of life, which is the doctrine of charity (n. 2385, 2417, 3419, 3420, 4844, 6628). Thence they had intelligence and wisdom (n. 2417, 6629, 7259-7262). Intelligence and wisdom increase immensely in the other life with those who have lived a life of charity in the world (n. 1941, 5859). The Lord flows in with Divine truth into charity, because into the essential life of man (n. 2063). The man with whom charity and faith are conjoined is like a garden; but like a desert with whom they are not conjoined (n. 7626). Man recedes from wisdom in proportion as he recedes from charity; and they who are not in charity, are in ignorance concerning Divine truths, however wise they think themselves (n. 2417, 2435). The angelic life consists in performing the goods of charity, which are uses (n. 454). The spiritual angels, who are they that are in the good of charity, are forms of charity (n. 553, 3804, 4735). All spiritual truths regard charity as their beginning and end (n. 4353). The doctrinals of the church effect nothing unless they regard charity as their end (n. 2049, 2116). The presence of the Lord with men and angels is according to their state of love and charity (n. 549, 904). Charity is the image of God (n. 1013). Love to the Lord, consequently the

Lord, is within charity, although man does not know it (n. 2227, 5066, 5067). They who live a life of charity are accepted as citizens both in the world and in heaven (n. 1121). The good of charity is not to be violated (n. 2359). They who are not in charity cannot acknowledge and worship the Lord except from hypocrisy (n. 2132, 4424, 9833). The forms of hatred and of charity cannot exist together (n. 1860).

(107) To the above shall be added some particulars concerning the doctrine of love to the Lord, and the doctrine of charity, as it was held by the ancients with whom the church was, in order that the former quality of that doctrine, which at this day exists no longer, may he known. The particulars are extracted from the Arcana Coelestia (n. 7257-7263). The good which is of love to the Lord, is called celestial good; and the good which is of love towards the neighbor, or charity, is called spiritual good. The angels who are in the inmost or third heaven, are in the good of love to the Lord, being called celestial angels; but the angels of the middle or second heaven, are in the good of love towards the neighbor, being called spiritual angels. The doctrine of celestial good, which is that of love to the Lord, is of most wide extent, and at the same time most full of arcana; being the doctrine of the angels of the inmost or third heaven, which is such, that if it were delivered from their mouths, scarcely a thousandth part of it would be understood: the things also which it contains are ineffable. This doctrine is contained in the inmost sense of the Word; but the doctrine of spiritual love, in the internal sense. The doctrine of

spiritual good, which is that of love towards the neighbor, is also of wide extent and full of arcana, but much less so than the doctrine of celestial good, which is that of love to the Lord. That the doctrine of love towards the neighbor, or charity, is of wide extent, may appear from the fact, that it reaches to all the things which man thinks and wills, consequently to all which he speaks and does, even to the most minute particulars; and also from the fact, that charity does not exist alike with two different persons, and that no two persons are alike the neighbor. As the doctrine of charity was so extensive, therefore the ancients, with whom it was the very doctrine of the church, distinguished charity towards the neighbor into several classes, which they again subdivided, and gave names to each class, and taught how charity was to be exercised towards those who are in one class, and towards those who are in another; and thus they reduced the doctrine and the exercises of charity into order, that they might fall distinctly into the understanding. The names which they gave to those towards whom they were to exercise charity were many; some they called "the blind," some "the lame," some "the maimed," some "the poor," some "the miserable," and "afflicted," some "the fatherless," some "widows," but in general they called them "the hungry," to whom they should give to eat; "the thirsty," to whom they should give to drink; "strangers," whom they should take in; "the naked," whom they should clothe; "the sick," whom they should visit, and "the bound in prison," to whom they should come. Who they were whom they meant by these particulars, has been made known already in the

Arcana Coelestia, as whom they meant by “the blind” (n. 2383, 6990); by “the lame” (n. 4302); “the poor” (n. 2129, 4459, 4958, 9209, 9253, 10227); “the miserable” (n. 2129); “the afflicted” (n. 6663, 6851, 9196); “the fatherless” (n. 4844, 9198-9200) and “widows” (n. 4844, 9198, 9200); “the hungry” (n. 4958, 10227); “the thirsty” (n. 4958, 8568); “the strangers” (n. 4444, 7908, 8007, 8013, 9196, 9200); “the naked” (n. 1073, 5433, 9960); “the sick” (n. 4958, 6221, 8364, 9031); “the bound in prison” (n. 5037, 5038, 5086, 5096). It may be seen that the whole doctrine of charity is comprehended in the offices towards those who are called by the Lord “the hungry,” “the thirsty,” “strangers,” “the naked,” “the sick,” and “the bound in prison” Matt. 25:34-36 and the verses following) [n. 4954-4959]. These names were given from heaven to the ancients who were of the church, and by those who were so named they understood those who were spiritually such. Their doctrine of charity not only taught who these were, but also the quality of the charity to be exercised towards each. Hence it is, that the same names are in the Word, and signify those who are such in the spiritual sense. The Word in itself is nothing but the doctrine of love to the Lord, and of charity towards the neighbor, as the Lord also teaches: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets (Matt. 22:37-40). “The law and the prophets” are the whole Word (n. 2606, 3382, 6752, 7643). The reason why those same names are in the Word, is that the Word, which is in itself spiritual, might in its ultimate be natural; and because they who are in external worship are to exercise charity towards such as are so named, and they who are in internal worship towards such spiritually understood; thus that the simple might understand and do the Word in simplicity, and the wise, in wisdom; also, that the simple, by the externals of charity, might be initiated into its internals.

(108) VII. FAITH. No one can know what faith is in its essence, unless he knows what charity is, because where there is no charity there is no faith, for charity makes one with faith as good does with truth. For what man loves or holds dear, this to him is good, and what man believes, this to him is truth; whence it is plain that there is a like union of charity and faith, as there is of good and truth; the quality of which union may appear from what has been said above concerning Good and Truth.

(109) The union of charity and faith is also like that of the will and the understanding with man; for these are the two faculties which receive good and truth, the will receiving good and the understanding truth; thus, also, these two faculties receive charity and faith, since good is of charity and truth is of faith. Everyone knows that charity and faith are with man, and in him, and because they are with man, and in him, they must be in his will and understanding, for all the life of man is therein, and from thence. Man has also memory, but this is only the outer court, where those things are collected together which are to enter into the

understanding and the will. Thence it is evident that there is a like union of charity and faith, as there is of the will and the understanding; the quality of which union may appear from what has been said above concerning the Will and the Understanding.

(110) Charity conjoins itself with faith with man, when man wills that which he knows and perceives; to will is of charity, and to know and perceive is of faith. Faith enters into man, and becomes his, when he wills and loves that which he knows and perceives; meanwhile it is without him.

(111) Faith does not become faith with man, unless it becomes spiritual, and it does not become spiritual, unless it becomes of the love; and it then becomes of the love, when man loves to live truth and good, that is, to live according to those things which are commanded in the Word.

(112) Faith is the affection of truth from willing truth because it is truth; and to will truth because it is truth is the spiritual itself of man; for it is abstracted from the natural, which is to will truth not for the sake of truth, but for the sake of one's own glory, reputation, or gain. Truth withdrawn from such things is spiritual, because it is from the Divine. That which proceeds from the Divine is spiritual, and this is conjoined to man by love, for love is spiritual conjunction.

(113) Man may know, think, and understand much, but when he is left to himself alone, and meditates, he rejects from himself those things which do not agree with his love; and therefore he also rejects them after the life of the body

when he is in the spirit, for that only remains in the spirit of man which has entered into his love: other things after death are regarded as foreign, and because they are not of his love he casts them out. It is said in the spirit of man, because man lives a spirit after death.

(114) An idea concerning the good which is of charity, and concerning the truth which is of faith, may be formed from the light and heat of the sun. When the light which proceeds from the sun is conjoined to heat, as is the case in the time of spring and summer, then all things of the earth germinate and flourish; but when there is no heat in the light, as in the time of winter, then all things of the earth become torpid and die; also spiritual light is the truth of faith, and spiritual heat is love. From these things an idea may be formed concerning the man of the church, what his quality is when faith with him is conjoined to charity, namely, that he is like a garden and paradise; and what his quality is when faith with him is not conjoined to charity, that he is like a desert and earth covered with snow.

(115) The confidence or trust, which is said to be of faith, and is called saving faith itself, is not spiritual confidence or trust, but natural, when it is of faith alone. Spiritual confidence or trust has its essence and life from the good of love, but not from the truth of faith separate. The confidence of faith separate is dead; wherefore true confidence cannot be given with those who lead an evil life. The confidence also that salvation is on account of the Lord's merit with the Father, whatever a man's life may have been, is not from truth. All those who are in spiritual

faith have confidence that they are saved by the Lord, for they believe that the Lord came into the world to give eternal life to those who believe and live according to the precepts which He taught, and that He regenerates them, and renders them fit for heaven, and that He alone does this from pure mercy without the aid of man.

(116) To believe those things which the Word teaches, or which the doctrine of the church teaches, and not to live according to them, appears as if it were faith, and some also assert that they are saved by it; but by this alone no one is saved, for it is persuasive faith, the quality of which shall now be stated.

(117) Faith is persuasive, when the Word and the doctrine of the church are believed and loved, not for the sake of truth and of a life according to it, but for the sake of gain, honor, and the fame of erudition, as ends; wherefore they who are in that faith, do not look to the Lord and to heaven, but to themselves and the world. They who in the world aspire after great things, and covet many things, are in a stronger persuasion that what the doctrine of the church teaches is true than they who do not aspire after great things and covet many things: the reason is, because the doctrine of the church is to the former only a means to their own ends, and so far as the ends are coveted, so far the means are loved, and are also believed. But the case in itself is this: so far as they are in the fire of the loves of self and of the world, and from that fire speak, preach, and act, so far they are in that persuasion, and then they know no other than that it is so; but when they are not in the fire of

those loves, then they believe little, and many not at all. Thence it is evident, that persuasive faith is a faith of the mouth and not of the heart, thus that in itself it is not faith.

(118) They who are in persuasive faith do not know, from any internal enlightenment, whether the things which they teach be true or false; yea, neither do they care, provided they be believed by the common people; for they are in no affection of truth for the sake of truth. Wherefore they recede from faith, if they are deprived of honors and gains, provided their reputation be not endangered. For persuasive faith is not inwardly with man, but stands without, in the memory only, out of which it is taken when it is taught. Wherefore also that faith with its truths vanishes after death; for then there remains only that faith which is inwardly in man, that is, which is rooted in good, thus which has become of the life.

(119) They who are in persuasive faith are meant by these in Matthew: Many will say to me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues? But then I will confess to them, I have not known you, ye workers of iniquity (7:22, 23). Also in Luke: Then will ye begin to say, We have eaten before Thee, and have drunk, and Thou hast taught in our streets; but He will say, I say to you, I have not known you whence you are; depart from Me all ye workers of iniquity (13:26, 27). They are meant also by the five foolish virgins who had no oil in their lamps, in Matthew: At length came those virgins, saying, Lord, Lord, open to us; but He answering will say, Verily I say unto you, I have not

known you (Matt. 25: 11, 12). “The oil in the lamps” is the good of love in faith.

(120) FROM THE ARCANA COELESTIA. They who do not know that all things in the universe have relation to truth and good, and to the conjunction of both, that anything may be produced, do not know that all things of the church have relation to faith and love, and to the conjunction of both, that the church may be with man (n. 7752-7762, 9186, 9224). All things in the universe, which are according to Divine order have relation to good and truth, and to their conjunction (n. 2452, 3166, 4390, 4409, 5232, 7256, 10122, 10555). Truths are of faith and goods are of love (n. 4352, 4997, 7178, 10367). This is the reason that good and truth have been treated of in this doctrine; wherefore from what has been adduced, it may be concluded respecting faith and love; and it may be known what their quality is when they are conjoined, and what it is when they are not conjoined, by putting love in the place of good, and faith in the place of truth, and making applications accordingly. They who do not know that each and all things in man have relation to the understanding and will, and to the conjunction of both, in order that man may be man, do not know clearly that all things of the church have relation to faith and love, and to the conjunction of both, in order that the church may be with man (n. 2231, 7752-7754, 9224, 9995, 10122). Man has two faculties, one of which is called the understanding and the other the will (n. 641, 803, 3623, 3539). The understanding is designed for receiving truths, thus the things of faith; and the will for receiving

goods, thus the things of love (n. 9300, 9930, 10064). This is the reason why the will and the understanding have been also treated of in this doctrine; for from what has been adduced, conclusions may be drawn respecting faith and love, and it may be known what their quality is when they are conjoined, and what it is when they are not conjoined, by thinking of love in the will, and faith in the understanding. They who do not know that man has an internal and an external, or an internal and an external man, and that all things of heaven have relation to the internal man, and all things of the world to the external, and that their conjunction is like the conjunction of the spiritual world and the natural world, do not know what spiritual faith and spiritual love are (n. 4392, 5132, 8610). There is an internal and an external man, and the internal is the spiritual man, and the external the natural (n. 978, 1015, 4459, 6309, 9701-9709). Faith is so far spiritual, thus so far faith, as it is in the internal man; and love likewise (n. 1594, 3987, 8443). And so far as the truths which are of faith are loved, so far they become spiritual (n. 1594, 3987). This is the reason why the internal and the external man have been treated of, for from what has been adduced, conclusions may be drawn respecting faith and love, what their quality is when they are spiritual, and what when they are not spiritual; consequently how far they are of the church, and how far they are not of the church.

(121) Faith separate from love or charity is like the light of winter, in which all things on earth are torpid, and no harvests, fruits, or flowers, are produced; but faith with

love or charity is like the light of spring and summer, in which all things flourish and are produced (n. 2231, 3146, 3412, 3413). The wintry light of faith separate from charity is changed into dense darkness when light from heaven flows in; and they who are in that faith then come into blindness and stupidity (n. 3412, 3413). They who separate faith from charity, in doctrine and life, are in darkness, thus in ignorance of truth, and in falsities, for these are darkness (n. 9186). They cast themselves into falsities, and into evils thence (n. 3325, 8094). The errors and falsities into which they cast themselves (n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224). The Word is shut to them (n. 3773, 4783, 8780). They do not see or attend to all those things which the Lord so often spoke concerning love and charity, and concerning their fruits, or goods in act, concerning which (n. 1017, 3416). Neither do they know what good is, nor thus what celestial love is, nor what charity is (n. 2517, 3603, 4136, 9995). Faith separate from charity is no faith (n. 654, 724, 1162, 1176, 2049, 2116, 2343, 2349, 2417, 3849, 3868, 6348, 7039, 7342, 9783). Such a faith perishes in the other life (n. 2228, 5820). When faith alone is assumed as a principle, truths are contaminated by the falsity of the principle (n. 2335). Such persons do not suffer themselves to be persuaded, because it is against their principle (n. 2385). Doctrinals concerning faith alone destroy charity (n. 6353, 8094). They who separate faith from charity were represented by Cain, by Ham, by Reuben, by the firstborn of the Egyptians, and by the Philistines (n. 3325, 7097, 7317, 8093). They who make faith alone saving, excuse a life of evil, and they who are in a life of evil have no faith, because they have no charity (n. 3865, 7766, 7778, 7790, 7950, 8094). They are inwardly in the falsities of their own evil, although they do not know it (n. 7790, 7950). Therefore good cannot be conjoined with them (n. 8981, 8983). In the other life they are against good, and against those who are in good (n. 7097, 7127, 7317, 7502, 7545, 8096, 8313). Those who are simple in heart and yet wise, know what the good of life is, thus what charity is, but not what faith separate is (n. 4741, 4754). All things of the church have relation to good and truth, consequently to charity and faith (n. 7752-7754). The church is not with man before truths are implanted in his life, and thus become the good of charity (n. 3310). Charity constitutes the church, and not faith separate from charity (n. 809, 916, 1798, 1799, 1834, 1844). The internal of the church is charity (n. 1799, 7755). Hence there is no church where there is no charity (n. 4766, 5826). The church would be one if all were regarded from charity, although men might differ as to the doctrinals of faith and the rituals of worship (n. 1285, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451). How much of good would be in the church if charity were regarded in the first place, and faith in the second (n. 6269, 6272). Every church begins from charity, but in process of time turns aside to faith, and at length to faith alone (n. 1834, 1835, 2231, 4683, 8094). There is no faith at the last time of the church, because there is no charity (n. 1843). The worship of the Lord consists in a life of charity (n. 8254, 8256) The quality of the worship is according to the quality of the charity (n. 2190). The men of the external church have an internal if they are in charity (n. 1100, 1102, 1151, 1153). The doctrine of the ancient churches was the doctrine of life, which is the doctrine of charity, and not the doctrine of faith separate (n. 2385, 2417, 3419, 3420, 4844, 6628, 7259-7262). The Lord inseminates and implants truth in the good of charity when he regenerates man (n. 2063, 2189, 3310). Otherwise the seed, which is the truth of faith, cannot take root (n. 880). Then goods and truths increase, according to the quality and quantity of the charity received (n. 1016). The light of a regenerate person is not from faith, but from charity by faith (n. 854). The truths of faith, when man is regenerated, enter with the delight of affection, because he loves to do them, and they are reproduced with the same affection, because they cohere (n. 2484, 2487, 3040, 3066, 3074, 3336, 4018, 5893). They who live in love to the Lord, and in charity towards the neighbor, lose nothing to eternity, because they are conjoined to the Lord; but it is otherwise with those who are in separate faith (n. 7506, 7507). Man remains such as is his life of charity, not such as his faith separate (n. 8256). All the states of delight of those who have lived in charity, return in the other life, and are increased immensely (n. 823). Heavenly blessedness flows from the Lord into charity, because into the very life of man; but not into faith without charity (n. 2363). In heaven all are regarded from charity, and none from faith separate (n. 1258, 1394). All are associated in the heavens according to their loves (n. 7085). No one is admitted into heaven by thinking, but by willing good (n. 2401, 3459). Unless doing good is conjoined with willing good and with thinking good, there is no salvation, neither any conjunction of the internal man with the external (n. 3987). The Lord, and faith in Him, are received by no others in the other life, than those who are in charity (n. 2343). Good is in the perpetual desire and consequent endeavor of conjoining itself with truths, and charity with faith (n. 9206, 9207, 9495). The good of charity acknowledges its own truth of faith, and the truth of faith its own good of charity (n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5807, 5835, 9637). Hence there is a conjunction of the truth of faith and the good of charity, concerning which (n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 7752-7762, 8530, 9258, 10555). Their conjunction is like a marriage (n. 1904, 2173, 2508). The law of marriage is that two be one, according to the Word of the Lord (n. 10130, 10168, 10169). So also faith and charity (n. 1094, 2173, 2503). Therefore faith which is faith, is, as to its essence, charity (n. 2228, 2839, 3180, 9783). As good is the esse of a thing, and truth the existere thence, so also is charity the esse of the church, and faith the existere thence (n. 3409, 3180, 4574, 5002, 9145). The truth of faith lives from the good of charity, thus a life according to the truths of faith is charity (n. 1589, 1947, 2571, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729). Faith cannot be given but in charity, and if not in charity, there is not good in faith (n. 2261, 4368). Faith does not live with man when he only knows and thinks the things of faith, but when he wills them, and from will does them (n. 9224). There is no salvation by faith, but by a life according to the truths of faith, which life is charity (n. 379, 389, 2228, 4663, 4721). They are saved who think from the doctrine of the church that faith alone saves, if they do what is just for the sake of justice, and good for the sake of good, for thus they are still in charity (n. 2442, 3242, 3459, 3463, 7506, 7507). If a mere cogitative faith could save, all would be saved (n. 2361, 10659). Charity constitutes heaven with man, and not faith without it (n. 3513, 3584, 3815, 9832, 10714, 10715, 10721, 10724). In heaven all are regarded from charity, and not from faith (n. 1258, 1394, 2361, 4802). The conjunction of the Lord with man is not by faith, but by a life according to the truths of faith (n. 9380, 10143, 10153, 10310, 10578, 10645, 10648). The Lord is the tree of life, the goods of charity the fruits, and faith the leaves (n. 3427, 9337). Faith is the "lesser luminary," and good the "larger luminary" (n. 30-38). The angels of the Lord's celestial kingdom do not know what faith is, so that they do not even name it, but the angels of the Lord's spiritual kingdom speak of faith, because they reason concerning truths (n. 202, 203, 337, 2715, 3246, 4448, 9166, 10786). The angels of the Lord's celestial kingdom say only yea, yea or nay, nay, but the angels of the Lord's spiritual kingdom reason whether it be so or not so, when there is discourse concerning spiritual truths, which are of faith (n. 2715, 3246, 4448, 9166, 10786), where the Lord's words are explained: Let your discourse be yea, yea, nay, nay; what is beyond these is from evil (Matt. 5:37). The reason why the celestial angels are such, is, because they admit the truths of faith immediately into their lives, and do not deposit them first in the memory, as the spiritual angels do; and hence the celestial angels are in the perception of all things of faith (n. 202, 585, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 5113, 5897, 6367, 7680, 7877, 8521, 8780, 9936, 9995, 10124). Trust or confidence, which in an eminent sense is called saving faith, is given with those only who are in good as to life, consequently with those who are in charity (n. 2982, 4352, 4683, 4689, 7762, 8240, 9239-9245). Few know what that confidence is (n. 3868, 4352). What difference there is between believing those things which are from God, and believing in God (n. 9239, 9243). It is one thing to know, another to acknowledge, and another to have faith (n. 896, 4319, 5664). There are scientifics of faith, rationals of faith and spirituals of faith (n. 2504, 8078). The first thing is the acknowledgment of the Lord (n. 10083). All that flows in with man from the Lord is good (n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904, 6193, 7643, 9128). There is a persuasive faith, which nevertheless is not faith (n. 2343, 2682, 2689, 3427, 3865, 8148). It appears from various reasonings as though faith were prior to charity, but this is a fallacy (n. 3324). It may be known from the light of reason, that good, consequently charity, is in the first place, and truth, consequently faith, in the second (n. 6273). Good, or charity, is actually in the first place, or is the first of the church, and truth, or faith, is in the second place, or is the second of the church, although it appears otherwise (n. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3570, 3576, 3603, 3701, 3995, 4337, 4601, 4925, 4926, 4928, 4930, 5351, 6256, 6269, 6272, 6273, 8042, 8080, 10110). The ancients disputed concerning the first or primogeniture of the church, whether it be faith or whether it be charity (n. 367, 2435, 3324).

(122) The twelve disciples of the Lord represented the church as to all things of faith and charity in the complex, as did also the twelve tribes of Israel (n. 2129, 3354, 3488, 3858, 6397). Peter, James, and John represented faith, charity, and the goods of charity in their order (n. 3750). Peter represented faith (n. 4738, 6000, 6073, 6344, 10087, 10580). And John represented the goods of charity, see the preface to the eighteenth and twenty-second chapters of Genesis. That there would be no faith in the Lord, because no charity, in the last time of the church, was represented by Peter's thrice denying the Lord before the cock crew the third time; for Peter there, in a representative sense, is faith; (n. 6000, 6073). "Cock crowing," as well as "twilight," signifies in the Word the last time of the church (n. 10134). And "three" or "thrice," signifies what is complete to the end (n. 2788, 4495, 5159, 9198, 10127). The like is signified by the Lord's saying to Peter, when Peter saw John follow the Lord: What is it to thee, Peter? follow thou Me, John; for Peter had said of John, What is this? (John 21:21, 22); (n. 10087). John lay on the breast of the Lord, because he represented the good of charity (n. 3934, 10081). That the good of charity constitutes the church, is also signified by the words of the Lord from the cross to John: Jesus saw His mother, and the disciple whom He loved, who stood by,

and He said to His mother, Woman, behold thy son: and He said to that disciple, Behold thy mother; and from that hour that disciple took her to himself (John 19:26, 27). "John" signifies the good of charity, and "woman" and "mother," the church; and the whole passage signifies that the church will be where the good of charity is; that "woman" in the Word means the church (see n. 252, 253, 749, 770, 3160, 6014, 7337, 8994). And likewise "mother" (n. 289, 2691, 2717, 3703, 4257, 5580, 8897, 10490). All the names of persons and places in the Word signify things abstractly from them (n. 768, 1888, 4310, 4442, 10329).

(123) VIII. PIETY. It is believed by many, that spiritual life, or the life which leads to heaven, consists in piety, in external sanctity, and in the renunciation of the world; but piety without charity, and external sanctity without internal sanctity, and a renunciation of the world without a life in the world, do not constitute spiritual life; but piety from charity, external sanctity from internal sanctity, and a renunciation of the world with a life in the world, constitute it.

(124) Piety consists in thinking and speaking piously, in devoting much time to prayers, in behaving humbly at that time, in frequenting temples and harkening devoutly to the preaching there, in frequently every year receiving the Sacrament of the Supper, and in performing the other parts of worship according to the ordinances of the church. But the life of charity consists in willing well and doing well to the neighbor, in acting in every work from justice and equity, from good and truth, and in like manner in every office; in a word, the life of charity consists in performing

uses. Divine worship primarily consists in this life, but secondarily in the former; wherefore he who separates one from the other, that is, who lives the life of piety, and not at the same time the life of charity, does not worship God. He thinks indeed of God, but not from God but from himself, for he thinks continually of himself, and nothing of the neighbor; and if he thinks of the neighbor, he holds him in low estimation, if he be not also such as himself. And likewise he thinks of heaven as a reward, thence in his mind there is merit, and also the love of self, as also contempt or neglect of uses, and thus of the neighbor, and at the same time he cherishes a belief that he is blameless. Hence it may appear that the life of piety, separate from the life of charity, is not the spiritual life which should be in Divine worship. (Compare Matt. 6:7, 8.)

(125) External sanctity is like such piety, and especially consists in this, that man places all Divine worship in sanctity when he is in temples; but this is not holy with man unless his internal be holy; for such as man is as to his internal, such he also is as to his external, for this proceeds from the former as action does from its spirit; wherefore external sanctity without internal sanctity is natural and not spiritual. Hence it is that external sanctity is given with the evil as well as with the good; and they who place the whole of worship therein are for the most part empty; that is, without the knowledges of good and truth. And yet goods and truths are the real sanctities which are to be known, believed and loved, because they are from the Divine, and thus the Divine is in them. Internal sanctity, therefore,

consists in loving good and truth for the sake of good and truth, and justice and sincerity for the sake of justice and sincerity. So far also as man thus loves them, so far he is spiritual, and also his worship, for so far also he is willing to know them and to do them; but so far as man does not thus love them, so far he is natural, and his worship also, and so far also he is not willing to know them and do them. External worship without internal may be compared with the life of the respiration without the life of the heart; but external worship from internal may be compared with the life of the respiration conjoined to the life of the heart.

(126) But as to what relates to the renunciation of the world: it is believed by many, that to renounce the world, and to live in the spirit and not in the flesh, is to reject worldly things, which are chiefly riches and honors; to be continually engaged in pious meditation concerning God, concerning salvation, and concerning eternal life; to lead a life in prayers, in the reading of the Word and pious books; and also to afflict one’s self: but this is not renouncing the world; but to renounce the world is to love God and to love the neighbor; and God is loved when man lives according to His commandments, and the neighbor is loved when man performs uses. Therefore in order that man may receive the life of heaven, it is altogether necessary that he should live in the world, and in offices and business there. A life abstracted from worldly things is a life of thought and faith separate from the life of love and charity, in which life the will of good and the doing of good to the neighbor perishes. And when this perishes, spiritual life is as a house without a

foundation, which either sinks down successively, or becomes full of chinks and cracks, or totters till it falls.

(127) That to do good is to worship the Lord, appears from the Lord’s words: Everyone who heareth My words and doeth them, I will liken to a prudent man who built a house upon a rock; but he who heareth My words and doeth them not, I will liken to a foolish man who built a house upon the sand, or upon the ground without a foundation (Matt. 7:24-27; Luke 6:47-49).

(128) Hence now it is manifest, that a life of piety so far avails, and is accepted by the Lord, as a life of charity is conjoined to it; for this is the primary, and such as this is, such is that. Also, that external sanctity so far avails, and is accepted by the Lord, as it proceeds from internal sanctity for such as this is, such is that. And also, that the renunciation of the world so far avails, and is accepted by the Lord, as it is practiced in the world; for they renounce the world who remove the love of self and the world, and act justly and sincerely in every office, in every business, and in every work, from an interior, thus from a heavenly origin; which origin is in that life when man acts well, sincerely, and justly, because it is according to the Divine laws.

(129) FROM THE ARCANA COELESTIA. A life of piety without a life of charity, is of no avail, but when united therewith aids (n. 8252, seq.). External sanctity without internal sanctity is not holy (n. 2190, 10177). Of the quality of those in another life, who have lived in external sanctity, and not from internal (n. 951, 952). There is an internal and

external of the church (n. 1098). There is internal worship and external worship, and the quality of each (n. 1083, 1098, 1100, 1151, 1153). Internals are what make worship (n. 1175). External worship without internal is no worship (n. 1094, 7724). There is an internal in worship, if man's life is a life of charity (n. 1100, 1151, 1153). Man is in true worship when he is in love and charity, that is, when he is in good as to life (n. 1618, 7724, 10242). The quality of worship is according to good (n. 2190). Worship itself consists in a life according to the precepts of the church from the Word (n. 7884, 9921, 10143, 10153, 10196, 10645). True worship is from the Lord with man, not from man himself (n. 10203, 10299). The Lord desires worship from man for the sake of man's salvation, and not for the sake of his own glory (n. 4593, 8263, 10646). Man believes that the Lord desires worship for the sake of glory; but they who thus believe know not what Divine glory is, nor that it consists in the salvation of the human race, which man has when he attributes nothing to himself, and when he removes his proprium by humiliation; because the Divine is then first able to flow in (n. 4347, 4593, 5957, 7550, 8263, 10646). Humiliation of heart with man exists from an acknowledgment of himself, which is, that he is nothing but evil, and that he can do nothing from himself; and from a consequent acknowledgment of the Lord, which is, that nothing but good is from the Lord, and that the Lord can do all things (n. 2327, 3994, 7478). The Divine cannot flow in except into a humble heart, since so far as man is in humiliation, so far he is absent from his proprium, and thus from the love of self (n. 3994, 4347, 5957). Hence the Lord does not desire humiliation for His own sake, but for man's sake, that man may be in a state for receiving the Divine (n. 4347, 5957). Worship is not worship without humiliation (n. 2327, 2423, 8873). The quality of external humiliation without internal (n. 5420, 9377). The quality of humiliation of heart, which is internal (n. 7478). There is no humiliation of heart with the evil (n. 7640). They who have not charity and faith are in external worship without internal worship (n. 1200). If the love of self and of the world reigns interiorly with man, his worship is external without internal, however it may appear in the external form (n. 1182, 10307-10309). External worship in which the love of self reigns inwardly, as is the case with those who are of Babylon, is profane (n. 1304, 1306-1308, 1321, 1322, 1326). To imitate heavenly affections in worship, when man is in evils from the love of self, is infernal (n. 10309). What the quality of external worship is when it proceeds from internal, and when it does not, may be seen and concluded from what has been said and adduced above concerning the INTERNAL and the EXTERNAL MAN. Concerning those who renounce the world and those who do not renounce it, their quality, and their lot in the other life, may be seen in the work on Heaven and Hell, under the following heads: Of the Rich and Poor in Heaven (n. 357-365); and of the Life that leads to Heaven (n. 528-535).

(130) IX. CONSCIENCE. Conscience is formed with man from the religious principle in which he is, according to its reception inwardly in himself.

(131) Conscience, with the man of the church, is formed by the truths of faith from the Word, or from doctrine out of the Word, according to their reception in the heart; for when man knows the truths of faith, and comprehends them in his own manner, and then wills them and does them, he then acquires conscience. Reception in the heart is reception in the will, for the will of man is what is called the heart. Hence it is that they who have conscience, speak from the heart the things which they speak, and do from the heart the things which they do. They have also an undivided mind, for they act according to that which they understand and believe to be true and good.

(132) A more perfect conscience can be given with those who are enlightened in the truths of faith more than others, and who are in a clear perception above others, than with those who are less enlightened, and are in obscure perception.

(133) In a true conscience is man's spiritual life itself, for there his faith is conjoined to charity. On which account to act from conscience is to them to act from their spiritual life; and to act against conscience is to them to act contrary to that life of theirs. Hence it is that they are in the tranquillity of peace, and in internal happiness, when they act according to conscience, and in intranquillity and pain, when they act against it. This pain is what is called remorse of conscience.

(134) Man has a conscience of what is good, and a conscience of what is just. The conscience of what is good is the conscience of the internal man, and the conscience of

what is just is the conscience of the external man. The conscience of what is good consists in acting according to the precepts of faith from internal affection; but the conscience of what is just consists in acting according to civil and moral laws from external affection. They who have the conscience of what is good, have also the conscience of what is just; but they who have only the conscience of what is just, are in a faculty of receiving the conscience of what is good; and they also do receive it when they are instructed.

(135) Conscience, with those who are in charity towards the neighbor, is the conscience of truth, because it is formed by the faith of truth; but with those who are in love to the Lord, it is the conscience of good, because it is formed by the love of truth. The conscience of these is a superior conscience, and is called the perception of truth from good. They who have the conscience of truth, are of the Lord's spiritual kingdom; but they who have the superior conscience, which is called perception, are of the Lord's celestial kingdom.

(136) But let examples illustrate what conscience is. He who has possession of another man's goods, whilst the other is ignorant of it, and thus can retain them without fear of the law, or of the loss of honor and reputation, and he still restores them to the other, because they are not his own, he has conscience, for he does what is good for the sake of what is good, and what is just for the sake of what is just. Again, if anyone can obtain an office, but knows that another, who also desires it, would be more useful to his

country, and gives way to the other for the sake of the good of his country, he has a good conscience. So in other cases.

(137) From these instances it may be concluded, what quality they are of who have not conscience; they are known from the opposite. Thus, they who for the sake of any gain make what is unjust appear as just, and what is evil appear as good, and vice versa, have not conscience. Neither do they know what conscience is, and if they are instructed what it is, they do not believe; and some are not willing to know. Such are those who do all things for the sake of themselves and the world.

(138) They who have not received conscience in the world, cannot receive it in the other life; thus they cannot be saved. The reason is, because they have no plane into which heaven, that is, the Lord through heaven, may flow in, and by which He may operate, and lead them to Himself. For conscience is the plane and receptacle of the influx of heaven.

(139) FROM THE ARCANA COELESTIA. Of Conscience. They who have no conscience, do not know what conscience is (n. 7490, 9121). There are some who laugh at conscience, when they hear what it is (n. 721). Some believe that conscience is nothing; some that it is a sad, doleful, natural something, arising from bodily or worldly causes; and some that it is an effect of religion on the minds of the common people (n. 950). Some know not that they have conscience, when yet they have it (n. 2380). The good have conscience, but not the evil (n. 831, 965, 7490). They who are in love to God and in love towards the neighbor have conscience (n.

2380). Conscience is especially with those who are regenerated by the Lord (n. 977). They who are in truths alone, and not in a life according to them, have no conscience (n. 1076, 1077, 1919). They who do good from natural good, and not from religion, have no conscience (n. 6208). Man's conscience is from the doctrine of his church, or from some religious principle, and is according thereto (n. 9112). Conscience is formed with man from those things which are of his religion, and which he believes to be truths (n. 1077, 2053, 9113). Conscience is an internal bond, by which man is held to thinking, speaking, and doing good; and by which he is withheld from thinking, speaking, and doing evil; and this is not for the sake of self and the world, but for the sake of good, truth, justice, and uprightness (n. 1919, 9120). Conscience is an internal dictate, that one ought to do so or not so (n. 1919, 1935). Conscience is in its essence a conscience of what is true and right (n. 986, 8081). The new will with the spiritual regenerate man is conscience (n. 927, 1023, 1043, 1044, 4299, 4328, 4493, 9115, 9596). The spiritual life of man is from conscience (n. 9117). There is a true conscience, a spurious conscience, and a false conscience, concerning which (n. 1033). Conscience is more true, in proportion as it is formed from more genuine truths (n. 2053, 2063, 9114). In general, conscience is two-fold, interior and exterior, and interior conscience is of spiritual good, which in its essence is truth, and exterior conscience is of moral and civil good, which in its essence is sincerity and justice, in general, uprightness (n. 5140, 6207, 10296). Pain of conscience is anxiety of mind on account of injustice, insincerity, and any evil, which a man believes to be against God, and against the good of the neighbor (n. 7217). If anxiety is felt when a man thinks evil, it is from conscience (n. 5470). Pain of conscience is an anguish felt on account of the evil which man does, and also on account of the privation of good and truth (n. 7217). Since temptation is a combat of truth and falsity in the interiors of man, and since in temptations there is pain and anxiety, therefore no others are admitted into spiritual temptations, but those who have conscience (n. 847). They who have conscience speak and act from the heart (n. 7935, 9114). They who have conscience do not swear in vain (n. 2842). They who have conscience are in interior blessedness when they do what is good and just according to conscience (n. 9118). They who have conscience in the world, have conscience in the other life, and are there amongst the happy (n. 965). The influx of heaven flows into conscience with man (n. 6207, 6213, 9122). The Lord rules the spiritual man by conscience, which is an internal bond (n. 1835, 1862). They who have conscience, have interior thought; but they who have no conscience, have only exterior thought (n. 1919, 1935). They who have conscience, think from the spiritual, but they who have no conscience, think only from the natural (n. 1820). They who have no conscience, are only external men (n. 4459). The Lord rules those who have no conscience by external bonds, which are all those things which are of the love of self and of the world, and which thence relate to the fear of the loss of reputation, honor, office, gain, wealth, and the fear of the law, and of the loss of life (n. 1077, 1080, 1835). They who have no conscience, and yet suffer themselves to be ruled by these external bonds, are capable of discharging the duties of high offices in the world, and of doing good, as well as those who have conscience; but the former do it in an external form, and from external bonds, whereas the latter do it in an internal form, and from internal bonds (n. 6207). They who have no conscience would destroy conscience with those who have it (n. 1820). They who have no conscience in the world, have no conscience in the other life (n. 965, 9122). Hence those who are in hell have no torment of conscience for their evils in the world (n. 965, 9122). Who and of what quality, and how troublesome, the scrupulously conscientious are, and what they correspond to in the spiritual world (n. 5386, 5724). They who are in the Lord's spiritual kingdom, have conscience, and it is formed in their intellectual part (n. 863, 865, 875, 895, 927, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6367, 8521, 9596, 9915, 9995, 10124). It is otherwise with those who are in the Lord's celestial kingdom (n. 927, 2256, 5113, 6367, 8521, 9915, 9995, 10124).

(140) Of Perception. Perception consists in seeing what is true and good by influx from the Lord (n. 202, 895, 7680, 9128). Perception is given only with those who are in the good of love from the Lord to the Lord (n. 202, 371, 1442, 5228). Perception is given with those in heaven who, whilst they lived in the world, brought the doctrinals of the church which are from the Word immediately into the life, and who did not first commit them to memory; thus the interiors of

their minds were formed to the reception of the Divine influx; and thence their understanding is in heaven in continual enlightenment (n. 104, 495, 503, 521, 536, 1616, 1791, 5145). They know innumerable things, and are wise beyond measure (n. 2718, 9543). They who are in perception, do not reason concerning the truths of faith, and if they reasoned their perception would perish (n. 586, 1398, 5897). They who believe that they know and are wise from themselves, cannot have perception (n. 1386). The learned do not comprehend what this perception is, from experience (n. 1387). They who are in the Lord's celestial kingdom, have perception; but they who are in the spiritual kingdom, have no perception, but conscience in its place (n. 805, 2144, 2145, 8081). They who are in the Lord's celestial kingdom do not think from faith, like those in the Lord's spiritual kingdom, because they who are in the celestial kingdom are in perception from the Lord of all things of faith (n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780). Wherefore the celestial angels say concerning the truths of faith only, Yea, yea, or Nay, nay, because they perceive them and see them; but the spiritual angels reason concerning the truths of faith, whether a thing be so or not (n. 2715, 3246, 4448, 9166, 10786); where the words of the Lord are explained: Let your discourse be Yea, yea, Nay, nay: what is beyond these is from evil (Matt. 5:37). The celestial angels, because they know the truths of faith from perception, are not even willing to name faith (n. 202, 337). The distinction between the celestial angels and the spiritual angels (n. 2088, 2669, 2708-2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295). Of the perception of those who were of the Most Ancient Church, which was a celestial church (n. 125, 597, 607, 784, 895, 1121, 5121). There is interior and exterior perception (n. 2145, 2171, 2831, 5920). There is in the world a perception of what is just and equitable, but rarely a perception of spiritual truth and good (n. 2831, 5937, 7977). The light of perception is altogether different from the light of confirmation; and it is not like it, although it may appear so to some persons (n. 8521, 8780).

(141) X. FREEDOM. All freedom is of love, for what man loves, this he does freely; hence also all freedom is of the will, for what man loves, this he also wills; and because love and the will make the life of man, so also does freedom. From these things it may appear what freedom is, namely, it is that which is of the love and the will, and thence of the life of man. Hence it is, that what a man does from freedom, appears to him as if from his own proprium.

(142) To do evil from freedom, appears as freedom, but it is slavery, because that freedom is from the love of self and from the love of the world, and these loves are from hell. Such freedom is actually turned into slavery after death, for the man who has been in such freedom then becomes a vile servant in hell. But to do good from freedom is freedom itself, because it is from love to the Lord and from love towards the neighbor, and these loves are from heaven. This freedom also remains after death, and then becomes freedom indeed, for the man who has been in such freedom, becomes in heaven like a son of the house. This the Lord

thus teaches: Everyone that doeth sin is the servant of sin; the servant abideth not in the house forever: the son abideth forever; if the Son shall have made you free, you shall be truly free (John 8:34-36). Now, because all good is from the Lord, and all evil from hell, it follows that freedom consists in being led by the Lord, and slavery is being led by hell.

(143) That man has the freedom of thinking evil and falsity, and also of doing it, so far as the laws do not withhold him, is in order that he may be capable of being reformed; for goods and truths are to be implanted in his love and will, so that they may become of his life, and this cannot be done unless he have the freedom of thinking evil and falsity as well as good and truth. This freedom is given to every man by the Lord, and so far as he does not love evil and falsity, so far, when he thinks what is good and true, the Lord implants them in his love and will, consequently in his life, and thus reforms him. What is inseminated in freedom, this also remains, but what is inseminated in a state of compulsion, this does not remain, because what is from compulsion is not from the will of the man, but from the will of him who compels. Hence also it is, that worship from freedom is pleasing to the Lord, but not worship from compulsion; for worship from freedom is worship from love, but worship from compulsion is not so.

(144) The freedom of doing good, and the freedom of doing evil, though they appear alike in the external form, are as different and distant from each other as heaven and hell are: the freedom of doing good also is from heaven, and is

called heavenly freedom; but the freedom of doing evil is from hell, and is called infernal freedom; so far, also, as man is in the one, so far he is not in the other, for no one can serve two lords (Matt. 6:24); which also appears from hence, that they who are in infernal freedom believe that it is slavery and compulsion not to be allowed to will evil and think falsity at their pleasure, but they who are in heavenly freedom abhor willing evil and thinking falsity, and would be tormented if they were compelled to do so.

(145) Because acting from freedom appears to man as if from his own proprium, therefore heavenly freedom may also be called the heavenly proprium, and infernal freedom may be called the infernal proprium. The infernal proprium is that into which man is born, and this is evil; but the heavenly proprium is that into which man is reformed, and this is good.

(146) From this it may appear what Free-will is; namely, that it consists in doing good from choice or will, and that they are in that freedom who are led by the Lord; and they are led by the Lord who love good and truth for the sake of good and truth.

(147) Man may know what is the quality of the freedom in which he is, from the delight which he feels when he thinks, speaks, acts, hears, and sees; for all delight is of love.

(148) FROM THE ARCANA COELESTIA. All freedom is of love or affection, for what a man loves, he does freely (n. 2870, 3158, 8987, 8990, 9585, 9591). As freedom is of love, it is the life of everyone (n. 2873). There is heavenly freedom and infernal freedom (n. 2870, 2873, 2874, 9589,

9590). Heavenly freedom is of the love of good and truth (n. 1947, 2870, 2872). And because the love of good and truth is from the Lord, that being led by the Lord is true freedom (n. 892, 905, 2872, 2886, 2890-2892, 9096, 9586, 9587-9591). Man by regeneration is introduced into heavenly freedom by the Lord (n. 2874, 2875, 2882, 2892). Man ought to be in freedom, that he may be regenerated (n. 1937, 1947, 2876, 2881, 3145, 3158, 4031, 8700). Otherwise the love of good and truth cannot be implanted in and appropriated to man, so as to appear his own (n. 2877, 2879, 2880, 2888). Nothing is conjoined to man which is done in compulsion (n. 2875, 8700). If man could be reformed by compulsion, all would be saved (n. 2881). Compulsion is hurtful in reformation (n. 4031) Worship from freedom is worship, but not worship from compulsion (n. 1947, 2880, 7349, 10097). Repentance should take place in a free state, and what is done in a forced state is of no avail (n. 8392). What forced states are (n. 8392). Man is allowed to act from the freedom of reason, in order that good may be provided for him, and therefore man is in the freedom of thinking and willing, and even of doing evil, so far as the laws do not forbid (n. 10777). Man is kept by the Lord between heaven and hell, and thus in equilibrium, that he may be in freedom for the sake of reformation (n. 5982, 6477, 8209, 8987). What is inseminated in freedom remains, but not what is inseminated in compulsion (n. 9588, 10777). Therefore freedom is never taken away from anyone (n. 2876, 2881). No one is compelled by the Lord (n. 1937, 1947). How the Lord leads man by means of freedom into good; by means of freedom he turns him from evil, and bends him to good, so gently and tacitly that the man knows no other than that all proceeds from himself (n. 9587). To compel himself is from liberty, but not to be compelled (n. 1937, 1947). Man ought to compel himself to resist evil (n. 1937, 1947, 7914). And also to do good as from himself, but still to acknowledge that it is from the Lord (n. 2883, 2891, 2892, 7914). Man has a stronger freedom in the combats of temptations in which he conquers, since he then interiorly compels himself to resist evils, although it appears otherwise (n. 1937, 1947, 2881). There is freedom in every temptation, but this freedom is interiorly with man from the Lord; and he therefore combats and wills to conquer, and not to be overcome, which he would not do without freedom (n. 1937, 1947, 2881). The Lord does this by means of an affection of truth and good impressed on the internal man, the man himself not knowing (n. 5044). Infernal freedom consists in being led by the loves of self and of the world, and their lusts (n. 2870, 2873). They who are in hell do not know any other freedom (n. 2871). Heavenly freedom is as far from infernal freedom as heaven is from hell (n. 2873, 2874). Infernal freedom in itself regarded is slavery (n. 2884, 2890). Because it is slavery to be led by hell (n. 9586, 9589-9591). All freedom is as the proprium, and according to it (n. 2880). Man receives a heavenly proprium from the Lord by regeneration (n. 1937, 1947, 2882, 2883, 2891). The nature of the heavenly proprium (n. 164, 5660, 8480). This proprium appears to man as his own, but it is not his, but the Lord's with him (n. 8497). They who are in this proprium are in true liberty, because true liberty consists in being led by the Lord and His proprium (n. 892, 905, 2872, 2886, 2890-2892, 4096, 9586, 9587, 9589-9591).

(149) Freedom originates from the equilibrium between heaven and hell, and man, without freedom, cannot be reformed, is shown in the work on Heaven an Hell, in the articles concerning that equilibrium (n. 589-596), and concerning freedom (n. 597 to the end); but for the sake of instruction respecting what freedom is, and to show that man is reformed by means of it, I will here quote the following extracts from that work. "It has been shown, that the equilibrium between heaven and hell is an equilibrium between the good which is from heaven and the evil which is from hell; and thus it is a spiritual equilibrium, which in its essence is freedom. The reason that spiritual equilibrium is, in its essence, freedom, is, because it is an equilibrium between good and evil, and between truth and falsity, which are spiritual things; wherefore, the power of willing either good or evil, and of thinking either truth or falsity, and of choosing the one in preference to the other, is freedom. This freedom is given to everyone by the Lord, nor is it ever taken away from him. In its origin, indeed, it does not belong to man, but to the Lord, because it is from the Lord; but, nevertheless, it is given to man, together with life, as his own: and it is given him to this end, that he may be reformed and saved; for without freedom there can be no reformation and salvation. Everyone who takes any rational view of things may see, that man has freedom to think either ill or well, sincerely or insincerely, justly or unjustly;

and also, that he is at liberty to speak and to act well, sincerely, and justly, but is withheld from speaking and acting ill, insincerely, and unjustly, by spiritual, moral, and civil laws, by which his external is kept in bonds. From these things it is evident, that the spirit of man, which is that which thinks and wills: is in freedom. Not so the external of man, which speaks and acts, except in conformity with the above-mentioned laws. The reason that man cannot be reformed, unless he is in freedom, is because he is born into evils of all kinds. These must be removed, in order that he may be saved; and they cannot be removed, unless he sees them in himself, and acknowledges them; and afterwards ceases to will them, and at length holds them in aversion. It is then that they are first removed. This could not be done, unless man possessed in him good as well as evil; for he is capable, from good, of seeing evils, but not, from evil, of seeing goods. The spiritual goods which man can think, he learns from infancy by reading the Word and hearing sermons; and he learns moral and civil goods from life in the world. This is the first reason why man ought to be in freedom. Another is, that nothing is appropriated to man, but what he does from an affection that is of his love; other things may indeed enter his mind, but no further than into his thought; and not into his will; and what does not enter into the will does not become his own, for the thought draws its ideas from the memory, but the will from the life itself. Nothing that man ever does or thinks is free, but what proceeds from this will, or, what is the same thing, from an affection belonging to his love. Whatever a man wills or loves, he does freely; in consequence of which, a man’s freedom, and the affection which is that of his love or of his will, are one: on which account, therefore, man must have freedom, in order that he may be affected by truth and good, or love them, and that they may become as it were his own. In a word, whatever does not enter man in freedom, does not remain, because it is not of his love or will; and whatever is not of a man’s love or will is not of his spirit: for the esse of the spirit of man is his love or will. “That man may be in freedom, as necessary to his being reformed, he is conjoined, as to his spirit, with heaven and with hell; for spirits from hell, and angels from heaven, are with every man. By the spirits from hell, man is held in his evil; but by the angels from heaven, he is held in good by the Lord. Thus he is in spiritual equilibrium, that is, in freedom. That angels from heaven, and spirits from hell, are adjoined to every man, may be seen in the Section on the Conjunction of Heaven with the Human Race” (n. 291-302).

(150) XI. MERIT. They who do good that they may merit, do not do good from the love of good, but from the love of reward, for he who wills to merit, wills to be rewarded; they who do so, regard and place their delight in the reward, and not in good; wherefore they are not spiritual, but natural.

(151) To do good, which is good, must be from the love of good, thus for the sake of good. They who are in that love are not willing to hear of merit, for they love to do, and perceive satisfaction therein, and, on the other hand, they

are sorrowful if it be believed that what they do is for the sake of anything of themselves. This is almost like those who do good to their friends for the sake of friendship; to a brother for the sake of brotherhood, to wife and children for the sake of wife and children, to the country for the sake of the country, thus from friendship and love. They who think well, also say and insist, that they do not do good for the sake of themselves, but for the sake of others.

(152) They who do good for the sake of reward, do not do good from the Lord, but from themselves, for they regard themselves in the first place, because they regard their own good; and the good of the neighbor, which is the good of fellow-citizens, of human society, of the country, and of the church, they regard no otherwise than as a means to an end. Hence it is, that the good of the love of self and of the world lies concealed in the good of merit, and that good is from man and not from the Lord, and all good which is from man is not good; yea, so far as self and the world lies concealed in it, it is evil.

(153) Genuine charity and genuine faith is without any merit, for good itself is the delight of charity, and truth itself is the delight of faith; wherefore they who are in that charity and faith know what good not meritorious is, but not they who are not in charity and faith.

(154) That good is not to be done for the sake of reward, the Lord Himself teaches in Luke: If ye love those who love you, what grace have you? for sinners do the same; rather love your enemies, and do good, and lend, hoping for nothing; then shall your reward be great, and ye shall be the sons of the Most High (6:32-35). That man cannot do good that is good from himself, the Lord also teaches in John: A man cannot take anything unless it be given Him from heaven (3:27). And in another place: Jesus said, I am the vine, ye are the branches: as the branch cannot bear fruit from itself, unless it shall abide in the vine, so neither can ye unless ye shall abide in Me: He who abideth in Me

and I in him, he beareth much fruit, for except from Me ye cannot do anything (15:4-8).

(155) Because all good and truth are from the Lord, and nothing of them from man, and because good from man is not good, it follows that merit belongs to no man, but to the Lord alone. The merit of the Lord consists in this, that from his own power He has saved the human race, and also, that He saves those who do good from Him. Hence it is that in the Word, he is called "just" to whom the merit and justice of the Lord are ascribed, and he is called "unjust" to whom are ascribed his own justice and the merit of self.

(156) The delight itself, which is in the love of doing good without an end to reward, is a reward which remains to eternity, for heaven and eternal happiness are insinuated into that good by the Lord.

(157) To think and believe that they who do good will come into heaven, and also that good is to be done in order that they may come into heaven, is not to regard reward as an end, thus neither is it to place merit in works; for even they who do good from the Lord think and believe so, but they who thus think, believe and do, and are not in the love of good for the sake of good, have regard to reward as an end, and place merit in works.

(158) FROM THE ARCANA COELESTIA. Merit and justice belong to the Lord alone (n. 9715, 9979). The merit and justice of the Lord consist in His having saved the human race by His own power (n. 1813, 2025, 2026, 2027, 9715, 9809, 10019). The good of the Lord's justice and merit is the good which reigns in heaven, and is the good of His

Divine love from which He saved the human race (n. 9486, 9979). No man can of himself become justice, nor claim it by any right (n. 1813). The quality of those in the other life who claim justice to themselves (n. 942, 2027). In the Word, the man to whom the justice and merit of the Lord are ascribed, is called “just;” and the man to whom his own justice and merit are ascribed, “unjust” (n. 5069, 9263). Whoever is once just from the Lord, will be continually just from Him; for justice never becomes man’s own, but is continually the Lord’s (n. 3686). They who believe in the justification taught in the church, know little of regeneration (n. 5398). Man is so far wise as he ascribes all goods and truths to the Lord, and not to himself (n. 10227). As all good and truth which are good and truth are from the Lord, and nothing is from man, and as good from man is not good, it follows that merit belongs to no man, but to the Lord alone (n. 9975, 9981, 9988). They who enter heaven put off all merit of their own (n. 4007). And they do not think of reward for the good they have done (n. 6478, 9174). They who think from merit so far do not acknowledge all things to be of mercy (n. 6478, 9174). They who think from merit, think of reward and remuneration, and therefore to will to merit is to will to be remunerated (n. 5660, 6392, 9975). Such persons cannot receive heaven in themselves (n. 1835, 8478, 9977). Heavenly happiness consists in the affection of doing good, without an end of remuneration (n. 6388, 6478, 9174, 9984). In the other life so far as anyone does good without an end of remuneration, so far happiness inflows with increase from the Lord; and it is immediately dissipated when remuneration is thought of (n. 6478, 9174). Good is to be done without an end of remuneration (n. 6392, 6478); illustrated (n. 9981). Genuine charity is without anything meritorious (n. 2343, 2371, 2400, 3887, 6388-6393). Because it is from love, thus from the delight of doing good (n. 3816, 3887, 6388, 6478, 9174, 9984). “Reward” in the Word, means the delight and happiness in doing good to others without an end of reward, and this delight and happiness is felt and perceived by those who are in genuine charity (n. 3816, 3956, 6388). They who do good for the sake of reward, love themselves and not the neighbor (n. 8002, 9210). “Mercenaries,” in the spiritual sense of the Word, mean those who do good for the sake of reward (n. 8002). They who do good for the sake of remuneration, in the other life desire to be served, and are never contented (n. 6393). They despise the neighbor, and are angry at the Lord Himself, because they do not receive a reward, saying that they have merited it (n. 9976). They who have separated faith from charity, in the other life make their faith, and also the good works which they have done in an external form, thus for the sake of themselves, meritorious (n. 2371). Further particulars respecting the quality of those in the other life who have placed merit in works (n. 942, 1774, 1877, 2027). They are there in the lower earth, and appear to themselves to cut wood (n. 1110, 4943, 8740). Because wood, especially shittim wood, signifies the good of merit in particular (n. 2784, 2812, 9472, 9486, 9715, 10178). They who have done good for the sake of remuneration, are servants in the Lord’s kingdom (n. 6389, 6390). They who place merit in works, fall in temptations (n. 2273, 9978). They who are in the loves of self and of the world, do not know what it is to do good without a view to remuneration (n. 6392).

(159) XII. REPENTANCE AND THE REMISSION OF SINS. He who would be saved must confess his sins, and do the work of repentance.

(160) To confess sins, is to know evils, to see them in one's self, to acknowledge them, to make himself guilty, and to condemn himself on account of them. When this is done before God, it is the confession of sins.

(161) To do the work of repentance, is to desist from sins after he has thus confessed them, and from a humble heart has made supplication for remission, and to live a new life according to the precepts of charity and faith.

(162) He who only acknowledges universally that he is a sinner, and makes himself guilty of all evils, and yet does not explore himself, that is, see his own sins, makes confession, but not the confession of repentance; he, because he does not know his own evils, lives afterwards as he did before.

(163) He who lives the life of charity and faith does the work of repentance daily; he reflects upon the evils which are with him, he acknowledges them, he guards against them, he supplicates the Lord for help. For man of himself continually lapses, but he is continually raised by the Lord, and led to good. Such is the state of those who are in good. But they who are in evil lapse continually, and are also continually elevated by the Lord, but are only withdrawn

from falling into the most grievous evils, to which of themselves they tend with all their endeavor.

(164) The man who explores himself that he may do the work of repentance, must explore his thoughts and the intentions of his will, and must there explore what he would do if it were permitted him, that is, if he were not afraid of the laws, and of the loss of reputation, honor, and gain. There the evils of man reside, and the evils which he does in the body are all from thence. They who do not explore the evils of their thought and will, cannot do the work of repentance, for they think and will afterwards as they did before, and yet to will evils is to do them. This is to explore one's self.

(165) Repentance of the mouth and not of the life is not repentance. Sins are not remitted by repentance of the mouth, but by repentance of the life. Sins are continually remitted to man by the Lord, for He is mercy itself, but sins adhere to man, however he may suppose that they are remitted; nor are they removed from him but by a life according to the precepts of true faith. So far as he lives according to them, so far sins are removed; and so far as they are removed, so far they are remitted.

(166) It is believed that sins are washed away, or are washed off, as filth is by water, when they are remitted; but sins are not washed away, but they are removed; that is, man is withheld from them when he is kept in good by the Lord; and when he is kept in good, it appears as if he were without them, thus as if they were washed away; and so far as man is reformed, so far he is capable of being kept in

good. How man is reformed will be shown in the following doctrinal concerning regeneration. He who believes that sins are in any other manner remitted, is much deceived.

(167) The signs that sins are remitted, that is, removed, are these which follow. They whose sins are remitted, perceive a delight in worshiping God for the sake of God, and in serving their neighbor for the sake of their neighbor, thus in doing good for the sake of good, and in speaking truth for the sake of truth; they are unwilling to claim merit by anything of charity and faith; they shun and are averse to evils, as enmities, hatreds, revenges, adulteries, and the very thoughts of such things with intention. But the signs that sins are not remitted, that is, removed, are these which follow. They whose sins are not remitted, worship God not for the sake of God, and serve the neighbor not for the sake of the neighbor, thus they do not do good and speak truth for the sake of good and truth, but for the sake of themselves and the world; they wish to claim merit by their deeds; they perceive nothing undelightful in evils, as in enmity, in hatred, in revenge, in adulteries; and they think of them and concerning them in all license.

(168) The repentance which takes place in a free state is of avail, but that which takes place in a state of compulsion is of no avail. States of compulsion are states of sickness, states of dejection of mind from misfortune, states of imminent death, as also every state of fear which takes away the use of reason. He who is evil, and in a state of compulsion promises repentance, and also does good, when

he comes into a free state returns to his former life of evil; it is otherwise with the good.

(169) After a man has explored himself, and acknowledged his sins, and has done the work of repentance, he must remain constant in good even to the end of life. For if he afterwards relapses into his former life of evil and embraces it, he then profanes, for he then conjoins evil with good; whence his latter state becomes worse than his former, according to the words of the Lord: When the unclean spirit goes out from a man, he walks through dry places, seeking rest, but doth not find; then he saith, I will return into my house whence I went out; and when he cometh and findeth it empty, and swept, and adorned for him, then he goeth away, and adjoineth to himself seven other spirits worse than himself, and, entering in, they dwell there, and the latter things of the man become worse than the first (Matt. 12:43-45).

(170) From Arcana Coelestia: Of sin or evil. There are innumerable kinds of evil and falsity (n. 1188, 1212, 4818, 4822, 7574). There is evil from falsity, there is falsity from evil, and evil and falsity again from thence (n. 1679, 2243, 4818). The nature and quality of the evil of falsity (n. 2408, 4818, 7272, 8265, 8279). The nature and quality of the falsity of evil (n. 6359, 7272, 9304, 10302). Of blamable evils, and of those which are not so blamable (n. 4171, 4172). Of evils from the understanding and of evils from the will (n. 9009). The difference between transgression, iniquity and sin (n. 6563, 9156). All evils adhere to man (n. 2116). Evils cannot be taken away from man, but man can

only be withheld from them, and kept in good (n. 865, 868, 887, 894, 1581, 4564, 8206, 8393, 8988, 9014, 9333, 9446-9448, 9451, 10057, 10059). To be withheld from evil and kept in good, is effected by the Lord alone (n. 929, 2406, 8206, 10060). Thus evils and sins are only removed, and this is effected successively (n. 9334-9336). This is done by the Lord by means of regeneration (n. 9445, 9452-9454, 9938). Evils shut out the Lord (n. 5696). Man ought to abstain from evils, that he may receive good from the Lord (n. 10109). Good and truth inflow in proportion as man is withheld from evils (n. 2388, 2411, 10675). To be withheld from evil and kept in good, constitutes remission of sins (n. 8391, 8393, 9014, 9444-9450). The signs whether sins are remitted or not (n. 9449, 9450). It is a consequence of the remission of sins to look at things from good and not from evil (n. 7697). Evil and sin are a separation and turning away from the Lord; and this is signified by “evil” and “sin” in the Word (n. 4997, 5229, 5474, 5746, 5841, 9346); they are and signify separation and aversion from good and truth (n. 7589). They are and signify what is contrary to Divine order (n. 4839, 5076). Evil is damnation and hell (n. 3513, 6279, 7155). It is not known what hell is, unless it be known what evil is (n. 7181). Evils are as it were heavy, and fall of themselves into hell; and so also falsities that are from evil (n. 8279, 8298). It is not known what evil is unless it be known what the love of self and the love of the world are (n. 4997, 7178, 8318). All evils are from those loves (n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742). All men whatever are born into evils of every kind, even so that their proprium is nothing but evil (n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10731). Man must therefore be born again or regenerated, in order to receive a life of good (n. 3701). Man casts himself into hell when he does evil from consent, afterwards from purpose, and at last from delight (n. 6203). They who are in evil of life, are in the falsities of their own evil, whether they know it or not (n. 7577, 8094). Evil would not be appropriated to man, if he believed, as is really the case, that all evil is from hell, and all good from the Lord (n. 4151, 6206, 6324, 6325). In the other life evils are removed from the good and goods from the evil (n. 2256). All in the other life are let into their interiors, thus the evil into their evils (n. 8870). In the other life evil contains its own punishment, and good its own reward (n. 696, 967, 1857, 6559, 8214, 8223, 8226, 9048). Man is not punished in the other life for hereditary evils, as he is not to blame for these, but for his actual evils (n. 966, 2308). The interiors of evil are foul and filthy, however they may appear otherwise in an external form (n. 7046). Evil is attributed in the Word to the Lord, and yet nothing but good proceeds from Him (n. 2447, 6071, 6991, 6997, 7533, 7632, 7677, 7926, 8227, 8228, 8632, 9306). So also anger (n. 5798, 6997, 8284, 8483, 9306, 10431). Why it is so said in the Word (n. 6071, 6991, 6997, 7632, 7643, 7679, 7710, 7926, 8282, 9010, 9128). What is signified by “bearing iniquity,” where it is predicated of the Lord (n. 9937, 9965). The Lord turns evil into good with the good who are infested and tempted (n.

8631). To leave man from his own liberty to do evil, is permission (n. 1778). Evils and falsities are governed by the laws of permission by the Lord; and they are permitted for the sake of order (n. 7877, 8700, 10778). The permission of evil by the Lord is not as of one who wills, but as of one who does not will, but who cannot bring aid on account of the end (n. 7877).

(171) Of Falsity. There are innumerable kinds of falsity, namely, as many as there are evils, and evils and falsities are according to their origins, which are many (n. 1188, 1212, 4729, 4822, 7574). There is falsity from evil, or the falsity of evil; and there is evil from the falsity, or the evil of falsity; and falsity again from thence (n. 1679, 2243). From one falsity that is assumed as a principle, falsities flow in a long series (n. 1510, 1511, 4717, 4721). There is falsity from the lusts of the love of self and of the world; and there is falsity from the fallacies of the senses (n. 1295, 4729). There are falsities of religion; and there are falsities of ignorance (n. 4729, 8318, 9258). There is falsity which contains good, and falsity which does not contain good (n. 2863, 9304, 10109, 10302). There is what is falsified (n. 7318, 7319, 10648). The quality of the falsity of evil (n. 6359, 7272, 9304, 10302). The quality of the evil of falsity (n. 2408, 4818, 7272, 8265, 8279). The falsities from evil appear like mists, and impure waters over the hells (n. 8138, 8146, 8210). Such waters signify falsities (n. 739, 790, 7307). They who are in hell speak falsities from evil (n. 1695, 7351, 7352, 7357, 7392, 7699). They who are in evil cannot do otherwise than think what is false when they

think from themselves (n. 7437). There are falsities of religion which agree with good, and falsities which disagree (n. 9258). Falsities of religion, if they do not disagree with good, do not produce evil but with those who are in evil of life (n. 8318). Falsities of religion are not imputed to those who are in good, but to those who are in evil (n. 8051, 8149). Every falsity may be confirmed, and then it appears like truth (n. 5033, 6865, 8521, 8780). Care should be taken lest falsities of religion be confirmed, since the persuasion of falsity principally arises from thence (n. 845, 8780). How hurtful the persuasion of falsity is (n. 794, 806, 5096, 7686). A persuasion of falsity is perpetually exciting such things as confirm falsities (n. 1510, 1511, 2477). They who are in the persuasion of falsity are interiorly bound (n. 5096). In the other life, they who are in a strong persuasion of falsity, when they approach others, close up their rational, and as it were suffocate it (n. 3895, 5128). Truths which are not genuine, and also falsities, may be consociated with genuine truths; but falsities which contain good, and not falsities in which is evil (n. 3470, 3471, 4551, 4552, 7344, 8149, 9298). Falsities which contain good are received by the Lord as truths (n. 4736, 8149). The good which has its quality from falsity is accepted by the Lord, if there is ignorance, and therein is innocence and a good end (n. 7887). Evil falsifies truth, because it draws aside and applies truth to evil (n. 8094, 8149). Truth is said to be falsified, when it is applied to evil by confirmations (n. 8602). Falsified truth is contrary to truth and good (n.

8602). For further particulars respecting the falsification of truth (see n. 7318, 7319, 10648).

(172) Of the Profane and Profanation, spoken of above at (n. 169). Profanation is a commixture of good and evil, as also of truth and falsity in man (n. 6348). None can profane goods and truths, or the holy things of the church and the Word, except those who first acknowledge, believe, and still more live according to them, and afterwards recede from and do not believe, and who live to themselves and the world (n. 593, 1008, 1010, 1059, 3398, 3399, 3898, 4289, 4601, 8394, 10287). He who believes truths in his childhood, and afterwards does not believe them, profanes lightly; but he who confirms truths in himself and after that denies them, profanes grievously (n. 6959, 6963, 6971). They who believe truths, and live evilly, commit profanation; as also they who do not believe truths and live holily (n. 8882). If man, after repentance of heart, relapses to his former evils, he profanes, and then his latter state is worse than his former (n. 8394). Those in the Christian world who defile the holy things of the Word by unclean thoughts and discourses, profane (n. 4050, 5390). There are various kinds of profanation (n. 10287). They who do not acknowledge holy things cannot profane them, still less they who do not know them (n. 1008, 1010, 1059, 9188, 10287). They who are within the church, can profane holy things, but not they who are out of it (n. 2051). The Gentiles, because out of the church, and who do not have the Word, cannot profane (n. 1327, 1328, 2051, 9021). Neither can the Jews profane the holy interior things of the Word and

the church, because they do not acknowledge them (n. 6963). Therefore interior truths were not revealed to the Jews, for if they had been revealed and acknowledged, they would have profaned them (n. 3398, 3479, 6963). Profanation is meant by the words of the Lord above quoted at n. 169: When the unclean spirit goes out of a man, he walks through dry places, seeking rest, but finding none; then he saith, I will return into my house from whence I went out; and when he comes and finds it empty, and swept, and garnished, then he goes away, and takes to himself seven other spirits worse than himself, and entering in they dwell there, and the latter things of the man become worse than the first (Matt. 12:43-45). “The unclean spirit going out of a man,” signifies the repentance of him who is in evil; his “walking through dry places and not finding rest” signifies that to such a person, a life of good is of that quality; “the house” into which he returned, and which he found empty, swept, and garnished, signifies the man himself, and his will, as being without good. “The seven spirits” which he took to himself and with whom he returned, signify evil conjoined to good; “his state then being worse than his former,” signifies profanation. This is the internal sense of these words, for the Lord spoke by correspondences. The same thing is meant by the words of the Lord to the man whom He healed in the Pool of Bethesda: Behold, thou art made whole; sin no more, lest a worse thing come unto thee (John 5:14). Also by these words of the Lord: He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them (John 12:40). "To be converted and healed," signifies to profane, which takes place when truth and good are acknowledged, and afterwards rejected, which would have been the case if the Jews had been converted and healed. The lot of profaners in the other life is the worst of all, because the good and truth which they have acknowledged remain, and also the evil and falsity; and because they cohere, a tearing asunder of the life takes place (n. 571, 582, 6348). The greatest care is therefore taken by the Lord, to prevent profanation (n. 2426, 10287). Therefore man is withheld from acknowledgment and faith, if he cannot remain therein to the end of life (n. 3398, 3402). On this account also man is rather kept in ignorance, and in external worship (n. 301-303, 1327, 1328). The Lord also stores up the goods and truths which man has received by acknowledgment, in his interiors (n. 6595). Lest interior truths should be profaned, they are not revealed before the church is at its end (n. 3398, 3399). Wherefore the Lord came into the world, and opened interior truths, when the church was wholly vastated (n. 3398). See what is adduced on this subject in the work on The Last Judgment and Babylon Destroyed (n. 73, 74). In the Word "Babel" signifies the profanation of good, and "Chaldea," the profanation of truth (n. 1182, 1283, 1295, 1304, 1306-1308, 1321, 1322, 1326). These profanations correspond to the prohibited degrees, or foul adulteries, spoken of in the Word (n. 6348). Profanation was represented in the Israelitish and Jewish church by eating blood, wherefore this was so severely prohibited (n. 1003).

(173) XIII. REGENERATION. He who does not receive spiritual life, that is, who is not begotten anew by the Lord, cannot come into heaven; which the Lord teaches in John: Verily, verily, I say unto thee, except anyone be begotten again, he cannot see the kingdom of God (3:3).

(174) Man is not born of his parents into spiritual life, but into natural life. Spiritual life consists in loving God above all things, and in loving his neighbor as himself, and this according to the precepts of faith, which the Lord has taught in the Word. But natural life consists in loving ourselves and the world more than the neighbor, yea, more than God Himself.

(175) Every man is born of his parents into the evils of the love of self and of the world. Every evil, which by habit has acquired as it were a nature, is derived into the offspring; thus it descends successively from parents, from grandfathers, and from great-grandfathers, in a long series backwards; whence the derivation of evil at length becomes so great, that the whole of man's own life is nothing else but evil. This continual derivation of evil is not broken and altered, except by the life of faith and charity from the Lord.

(176) Man continually inclines to, and lapses into, what he derives from heredity: hence he confirms with himself that evil, and also superadds more from himself. These evils are altogether contrary to spiritual life; they destroy it; wherefore, unless man receives new life, which is spiritual life, from the Lord, thus unless he is conceived anew, is born

anew, is educated anew, that is, is created anew, he is damned; for he wills nothing else, and thence thinks nothing else, but what is of self and the world, in like manner as they do in hell.

(177) No man can be regenerated unless he knows such things as are of the new life, that is, of spiritual life. The things which are of the new life, or which are of the spiritual life, are truths which are to be believed and goods which are to be done; the former are of faith, the latter of charity. These things no one can know from himself, for man apprehends only those things which are obvious to the senses, from which he procures to himself a light which is called natural light, from which he sees nothing else than what relates to the world and to self, but not the things which relate to heaven and to God. These he must learn from revelation. As that the Lord, who is God from eternity, came into the world to save the human race; that He has all power in heaven and in earth; that the all of faith and the all of charity, thus all truth and good, is from Him; that there is a heaven, and a hell; and that man is to live to eternity, in heaven if he has done well, in hell if he has done evil.

(178) These and many other things belong to faith, which the man who is regenerating ought to know; for he who knows them, may think them, afterwards will them, and lastly do them, and so have new life. Whilst he who does not know that the Lord is the Savior of the human race, cannot have faith in Him, love Him, and thus do good for the sake of Him. He who does not know that all good is from Him,

cannot think that his own salvation is from Him, still less can he will it to be so, thus he cannot live from Him. He who does not know that there is a hell and a heaven, nor that there is eternal life, cannot even think about the life of heaven, nor apply himself to receive it, and so in other cases.

(179) Everyone has an internal man and an external man; the internal is what is called the spiritual man, and the external is what is called the natural man, and each is to be regenerated, that the man may be regenerated. With the man who is not regenerated, the external or natural man rules, and the internal serves; but with the man who is regenerated, the internal or spiritual man rules, and the external serves. Whence it is manifest that the order of life is inverted with man from his birth, namely, that serves which ought to rule, and that rules which ought to serve. In order that man may be saved, this order must be inverted; and this inversion can by no means exist, but by regeneration from the Lord.

(180) What it is for the internal man to rule and the external to serve, and vice versa, may be illustrated by this: If a man places all his good in pleasure, in gain, and in pride, and has delight in hatred and revenge, and inwardly in himself seeks for reasons which confirm them, then the external man rules and the internal serves. But when a man perceives good and delight in thinking and willing well, sincerely, and justly, and in outwardly speaking and doing in like manner, then the internal man rules and the external serves.

(181) The internal man is first regenerated by the Lord, and afterwards the external, and the latter by means of the former. For the internal man is regenerated by thinking those things which are of faith and charity, but the external by a life according to them. This is meant by the words of the Lord: Unless anyone be begotten of water and the spirit, he cannot enter into the kingdom of God (John 3:5). “Water,” in the spiritual sense, is the truth of faith, and “the spirit” is a life according to it.

(182) The man who is regenerated is, as to his internal man, in heaven, and is an angel there with the angels, among whom he also comes after death; he is then able to live the life of heaven, to love the Lord, to love the neighbor, to understand truth, to relish good, and to perceive the happiness thence derived.

(183) FROM THE ARCANA COELESTIA. What Regeneration is, and why it is effected. At this day little is known concerning regeneration; the reason (n. 3761, 4136, 5398). Man is born into evils of every kind, and thence as to his proprium by birth, he is nothing but evil (n. 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8549, 8550, 8552, 10283, 10284, 10286, 10731). Man’s hereditary nature is nothing but evil, see the extracts above in this doctrine (n. 83). Man’s proprium is nothing but evil, see the same (n. 82). Man of himself, so far as he is under the influence of his hereditary nature and the proprium, is worse than the brute animals (n. 637, 3175). Therefore of himself he continually looks to hell (n. 694, 8480). Therefore, if man should be led by his own proprium,

he could not possibly be saved (n. 10731). Man’s natural life is contrary to spiritual life (n. 3913, 3928). The good which he does from himself or from proprium, is not good, because he does it for the sake of self, and the world (n. 8480). Man’s proprium must be removed so that the Lord and heaven may be able to be present (n. 1023, 1044). It is actually removed when he is regenerated by the Lord (n. 9334-9336, 9452, 9454, 9938). Therefore he must be created anew, that is, regenerated (n. 8548, 8549, 9452, 9937). “Creating” man, in the Word, signifies to regenerate him (n. 16, 88, 10634). Man is conjoined to the Lord by regeneration (n. 2004, 9338). And consociated with angels in heaven (n. 2474). He does not come into heaven, until he is in a state to be led by the Lord by means of good, which is the case when he is regenerated (n. 8516, 8539, 8722, 9139, 9832, 10367). The external or natural man rules, and the internal man serves, in the man who is not regenerated (n. 3167, 8743). Thus the state of man’s life is inverted from his birth, and must be entirely inverted again in order that he may be saved (n. 6507, 8552, 8553, 9258). The end of regeneration is, that the internal or spiritual man may rule, and the external or natural man serve (n. 911, 913). This is actually effected after man is regenerated (n. 5128, 5651, 8743). For after regeneration the love of self and the world no longer reigns, but love to the Lord and towards the neighbor, thus the Lord and not man (n. 8856, 8857). Hence it is plain that man cannot be saved unless he is regenerated (n. 5280, 8548, 8772, 10156). Regeneration is a plane to perfect the life of man to eternity (n. 9334). The regenerate man is perfected to eternity (n. 6648, 10048). The quality of the regenerate and the unregenerate man described (n. 977, 986, 10156).

(184) Who is regenerated. Man cannot be regenerated unless he is instructed in the truths of faith and the goods of charity (n. 677, 679, 711, 8635, 8638-8640, 10729). They who are only in truths and not in good, cannot be regenerated (n. 6567, 8725). No one is regenerated unless he is in charity (n. 989). None can be regenerated but such as have conscience (n. 2689, 5470). Everyone is regenerated according to his faculty of receiving the good of love to the Lord, and of charity towards the neighbor, by the truths of faith from the doctrine of the church, which is from the Word (n. 2967, 2975). Who can be regenerated, and who cannot (n. 2689). They who live the life of faith and charity, and who are not regenerated in the world, are regenerated in the other life (n. 989, 2490).

(185) Regeneration is from the Lord alone. The Lord alone regenerates man, and neither man nor angel contributes thereto (n. 10067). Man's regeneration is an image of the Lord's glorification, that is, as the Lord made His Human Divine, so He makes spiritual the man whom He regenerates (n. 3043, 3138, 3212, 3296, 3490, 4402, 5688, 10057, 10076). The Lord wills to have the whole man whom He regenerates, and not part of him (n. 6138).

(186) Further particular concerning regeneration. Man is regenerated by the truths of faith, and by a life according to them (n. 1904, 2046, 9088, 9959, 10028). This is meant by the words of the Lord: Unless a man be born of water and

of the spirit, he cannot enter the Kingdom of God (John 3:5). “Water” signifies the truth of faith, and “spirit” a life according thereto (n. 10240). “Water” in the Word signifies the truth of faith (n. 2702, 3058, 5668, 8568, 10238). Spiritual purification, which is from evils and falsities, is effected by the truths of faith (n. 2799, 5954, 7044, 7918, 9088, 10229, 10237). When man is regenerated, truths are inseminated and implanted in good, that they may become of the life (n. 880, 2189, 2574, 2697). What the quality of truths must be that they may be implanted in good (n. 8725). In regeneration truth is initiated and conjoined to good, and good reciprocally to truth (n. 5365, 8516). How this reciprocal initiation and conjunction is effected (n. 3155, 10067). Truth is implanted in good when it becomes of the will, since it then becomes of the love (n. 10367). There are two states of the man who is regenerated; first, when he is led by truth to good; second, when he acts from good, and from good sees truth (n. 7992, 7993, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9227, 9230, 9274, 9736, 10048, 10057, 10060, 10076). The quality of man’s state when truth is in the first place, and good in the second (n. 3610). Hence it appears that when man is regenerating, he looks to good from truth; but when regenerated, he regards truth from good (n. 6247). Thus a turning over as it were takes place, in that the state of man is inverted (n. 6507). But it is to be known, that when man is regenerating, truth is not actually in the first place and good in the second, but only apparently; but when man is regenerated, good is in the first place and truth in the second, actually and perceptibly (n. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4245, 4247, 4337, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6273, 8516, 10110). Thus good is the first and last of regeneration (n. 9337). Since truth appears to be in the first place and good in the second, when man is regenerating, or, which is the same thing, when man becomes a church, on account of this appearance it was a matter of controversy among the ancients, whether the truth of faith or the good of charity is the first-born of the church (n. 367, 2435). The good of charity is actually the first-born of the church, but the truth of faith only apparently (n. 3325, 3494, 4925, 4926, 4928, 4930, 8042, 8080). "First-born" in the Word signifies the first of the church, to which priority and superiority belongs (n. 3325). The Lord is called thefirst-born, because in Him and from Him is all the good of love, of charity, and of faith (n. 3325). Man ought not to return from the latter state wherein truth is regarded from good, to the former state, wherein good is regarded from truth, and why (n. 2454, 3650-3655, 5895, 5897, 7857, 7923, 8505, 8506, 8510, 8512, 8516, 9274, 10184). Where these words of the Lord are explained: Let not him who is in the field return back to take his garments (Matt. 24:18); also, Whosoever shall then be in the field, let him not return to those things which are behind him. Remember Lot's wife (Luke 17:31, 32); for this is signified by those words. The process of the regeneration of man described, and how it is effected (n. 1555, 2343, 2490, 2657, 2979, 3057, 3286, 3310, 3316, 3332, 3470, 3701, 4353, 5113, 5126, 5270, 5280, 5342, 6717, 8772, 8773, 9043, 9103, 10021, 10057, 10367). The arcana of regeneration are innumerable, since regeneration continues during the whole life of man (n. 2679, 3179, 3584, 3665, 3690, 3701, 4377, 4551, 4552, 5122, 5126, 5398, 5912, 6751, 9103, 9258, 9296, 9297, 9334). Scarcely any of these arcana come to the knowledge and perception of man (n. 3179, 9336). This is what is meant by the words of the Lord: The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth; so is everyone that is born of the Spirit (John 3:8). Concerning the process of the regeneration of the man of the spiritual church (n. 2675, 2678, 2679, 2682). And concerning the process of regeneration of the man of the celestial church, with the difference (n. 5113, 10124). The case of the regenerate man is similar to that of an infant, who first learns to speak, then to think, afterwards to live well, until all those things flow from him spontaneously, as from himself (n. 3203, 9296, 9297). Thus he who is regenerated is first led by the Lord as an infant, then as a boy, and afterwards as an adult (n. 3665, 3690, 4377-4379, 6751). When man is regenerated by the Lord, he is first in a state of external innocence, which is his state of infancy, and is afterwards successively led into a state of internal innocence, which is his state of wisdom (n. 9334, 9335, 10021, 10210). The nature and quality of the innocence of infancy, and of the innocence of wisdom (n. 1616, 2305, 2306, 3494, 4563, 4797, 5608, 9301, 10021). A comparison between the regeneration of man, and the conception and formation of an embryo in the womb (n. 3570, 4931, 9258). Therefore "generations and nativities" in the Word signify spiritual generations and nativities, which belong to regeneration (n. 613, 1145, 1255, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 10204). The regeneration of man illustrated by the germinations in the vegetable kingdom (n. 5115, 5116). The regeneration of man represented in the rainbow (n. 1042, 1043, 1053). The internal or spiritual man, and the external or natural man, must each of them be regenerated, and the one by means of the other (n. 3868, 3870, 3872, 3876, 3877, 3882). The internal man must be regenerated before the external, since the internal man is in the light of heaven, and the external man in the light of the world (n. 3321, 3325, 3469, 3493, 4353, 8746, 9325). The external or natural man is regenerated by means of the internal or spiritual (n. 3286, 3288, 3321). Man is not regenerate before the external or natural man is regenerated (n. 8742-8747, 9043, 9046, 9061, 9325, 9334). The spiritual man is shut unless the natural man is regenerated (n. 6299). And it is as it were blind as to the truths and goods of faith and love (n. 3493, 3969, 4353, 4588). When the natural man is regenerated the whole man is regenerated (n. 7442, 7443). This is signified by "the washing of the disciples' feet," and by these words of the Lord: He that is washed hath no need to be washed except as to his feet, and the whole is clean (John 13:9, 10; n. 10243). "Washing" in the Word signifies spiritual washing, which is purification from evils and falsities (n. 3147, 10237, 10241). And "feet" signify those things that are of the natural man (n. 2162, 3761, 3986, 4280, 4938-4952). Therefore “to wash the feet,” is to purify the natural man (n. 3147, 10241). How the natural man is regenerated (n. 3502, 3508, 3509, 3518, 3573, 3576, 3579, 3616, 3762, 3786, 5373, 5647, 5650, 5651, 5660). The quality of the natural man when it is regenerated, and when it is not regenerated (n. 8744, 8745). So far as the natural man does not combat with the spiritual man, so far the man is regenerated (n. 3286). When a man is regenerated, the natural man perceives spiritual things by influx (n. 5651). The sensual, which is the ultimate of the natural man, is not regenerated at this day, but man is elevated above it (n. 7442). All who are regenerated are actually elevated from the sensual into the light of heaven (n. 6183, 6454). The nature and quality of the sensual man may be seen in the extracts above (n. 50). Man is regenerated by influx into the knowledges of good and truth which he has (n. 4096, 4097, 4364). When man is regenerated, he is introduced through mediate goods and truths into genuine goods and truths, and afterwards the mediate goods and truths are left, and the genuine succeed in their place (n. 3665, 3686, 3690, 3974, 4063, 4067, 4145, 6384, 9382). Then another order is induced amongst truths and goods (n. 4250, 4251, 9931, 10303). They are disposed according to ends (n. 4104). Thus according to the uses of spiritual life (n. 9297). They who are regenerated undergo many states, and are continually brought more interiorly into heaven, thus nearer to the Lord (n. 6645). The regenerate man is in the order of heaven (n. 8512). His internal is open into heaven

(n. 8512, 8513). Man by regeneration comes into angelic intelligence, which, however, lies concealed in his interiors so long as he remains in the world, but is opened in the other life, and his wisdom is then like that of the angels (n. 2494, 8747). The states as to enlightenment of those who are regenerated described (n. 2697, 2701, 2704). By regeneration man receives a new understanding (n. 2657). How the case is with respect to the fructification of good, and the multiplication of truth, with those who are regenerated (n. 984). With a regenerate person truths from good form as it were a constellation by successive derivations, and continually multiply themselves round about (n. 5912). With a regenerate person, truths from good are disposed into such order, that the genuine truths of good, from which, as their parents, the rest proceed, are in the middle, whilst the rest succeed in order according to their relationship and affinities, even to the ultimates, where there is obscurity (n. 4129, 4551, 4552, 5134, 5270). With a regenerate person truths from good are arranged in the form of heaven (n. 3316, 3470, 3584, 4302, 5704, 5709, 6028, 6690, 9931, 10303); and in the work on Heaven and Hell, under the article Concerning the Form of Heaven, according to which are the consociations and communications there (n. 200-212); and Concerning the Wisdom of the Angels of Heaven (n. 265-275). With a regenerate person, there is a correspondence between spiritual things and natural things (n. 2850). His order of life is altogether inverted (n. 3332, 5159, 8995). He is altogether a new man as to his spirit (n. 3212). He appears like the unregenerate man as to externals, but not as to internals (n. 5159). Spiritual good, which is to will and to do good from the affection of the love of good, can only be given to man by means of regeneration (n. 4538). Truths, which enter with affection, are reproduced (n. 5893). Truths, so far as they are deprived of life from the proprium of man, are so far conjoined to good, and receive spiritual life (n. 3607, 3610). So far as evils from the love of self and the love of the world are removed, so far there is life in truths (n. 3610). The first affection of truth with the man who is regenerated is not pure, but is purified successively (n. 3089, 8413). Evils and falsities; with the man who is regenerated, are removed slowly, and not quickly (n. 9334, 9335). The evils and falsities of the proprium of man still remain, and are only removed by regeneration (n. 865, 868, 887, 929, 1581, 2406, 4564, 8206, 8393, 8988, 9014, 9333-9336, 9445, 9447, 9448, 9451-9454, 9938, 10057, 10060). Man can never be so far regenerated as to be called perfect (n. 894, 5122, 6648). Evil spirits dare not assault the regenerate (n. 1695). They who believe the justification taught in the church, know little of regeneration (n. 5398). Man must have freedom, to be capable of being regenerated (n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700). Man is introduced into heavenly freedom by regeneration (n. 2874, 2875, 2882, 2892). There is no conjunction of good and truth by compulsion, and thus no regeneration (n. 2875, 2881, 4031, 8700). Other particulars respecting freedom as it regards regeneration, may be seen in the doctrine above, where it treats of

Freedom. He who is regenerated, must necessarily undergo temptations (n. 3696, 8403). Because temptations take place for the sake of the conjunction of good and truth, and also on account of the conjunction of the internal and the external man (n. 4248, 4272, 5773).

(187) XIV. TEMPTATION. Those only who are being regenerated, undergo spiritual temptations; for spiritual temptations are pains of mind induced by evil spirits, with those who are in goods and truths. While those spirits excite the evils which are with them, there arises the anxiety of temptation. Man does not know whence this anxiety comes, because he does not know his origin.

(188) For there are both evil and good spirits with every man; the evil spirits are in his evils, and the good spirits in his goods. When the evil spirits approach they draw forth his evils, while the good spirits, on the contrary, draw forth his goods; whence arise collision and combat, from which the man has interior anxiety, which is temptation. Hence it is plain that temptations are not induced by heaven, but by hell; which is also the faith of the church, which teaches that God tempts no one.

(189) Interior anxieties are also experienced by those who are not in goods and truths; but they are natural, not spiritual anxieties; the two are distinguished by this, that natural anxieties have worldly things for their objects, but spiritual anxieties, heavenly things.

(190) In temptations, the dominion of good over evil, or of evil over good, is contended for. Evil which wills to have dominion, is in the natural or external man, and good is in

the spiritual or internal man. If evil conquers, the natural man has dominion; if good conquers, the spiritual has dominion.

(191) These combats are carried on by the truths of faith which are from the Word. From these man must combat against evils and falsities; for if he combats from any other principles, he cannot conquer, because in these alone the Lord is present. Because this combat is carried on by the truths of faith, therefore man is not admitted into it until he is in the knowledges of good and truth, and has thence obtained some spiritual life; therefore such combats do not take place till man has arrived at years of maturity.

(192) If man succumbs in temptation, his state after it becomes worse than before, because evil has acquired power over good, and falsity over truth.

(193) Since at this day faith is rare because there is no charity, for the church is at its end, therefore few at this day are admitted into any spiritual temptations; hence it is scarcely known what they are, and to what they are conducive.

(194) Temptations conduce to acquire for good dominion over evil, and for truth dominion over falsity; also to confirm truths, and conjoin them to goods, and at the same time to disperse evils and the falsities thence derived. They serve also to open the internal spiritual man, and to subject the natural man to it; as also to break the loves of self and the world, and to subdue the lusts which proceed from them. When these things are effected, man acquires enlightenment and perception as to what are truth and

good, and what falsity and evil are; whence man obtains intelligence and wisdom, which afterwards increase continually.

(195) The Lord alone combats for man in temptations. If man does not believe that the Lord alone combats and conquers for him, he undergoes only external temptation; which is not serviceable to him.

(196) FROM THE ARCANA COELESTIA. Before a summary is given of what is written in the Arcana Coelestia, respecting temptations, something shall first be said concerning them, in order that it may be known still more clearly from whence they proceed. It is called spiritual temptation when the truths of faith which a man believes in his heart, and according to which he loves to live, are assaulted within him, especially when the good of love, in which he places his spiritual life, is assaulted. Those assaults take place in various ways; as by influx of scandals against truths and goods into the thoughts and the will; also by a continual drawing forth, and bringing to remembrance, of the evils which one has committed, and of the falsities which he has thought, thus by inundation of such things; and at the same time by an apparent shutting up of the interiors of the mind, and, consequently, of communication with heaven, by which the capacity of thinking from his own faith, and of willing from his own love, are intercepted. These things are effected by the evil spirits who are present with man; and when they take place, they appear under the form of interior anxieties and pains of conscience; for they affect and torment man's

spiritual life, because he supposes that they proceed, not from evil spirits, but from his own interiors. Man does not know that such assaults are from evil spirits because he does not know that spirits are present with him, evil spirits in his evils, and good spirits in his goods; and that they are in his thoughts and affections. These temptations are most grievous when they are accompanied with bodily pains; and still more so, when those pains are of long continuance, and no deliverance is granted, even although the Divine mercy is implored; hence results despair, which is the end. Some particulars shall first be adduced from the Arcana Coelestia, concerning the spirits that are with man, because temptations proceed from them. Spirits and angels are with every man (n. 697, 5846-5866). They are in his thoughts and affections (n. 2888, 5846, 5848). If spirits and angels were taken away, man could not live (n. 2887, 5849, 5854, 5993, 6321). Because by spirits and angels man has communication and conjunction with the spiritual world, without which he would have no life (n. 697, 2796, 2886, 2887, 4047, 4048, 5846-5866, 5976-5993). The spirits with man are changed according to the affections of his love (n. 5851). Spirits from hell are in the loves of man's proprium (n. 5852, 5979-5993). Spirits enter into all things of man's memory (n. 5853, 5857, 5859, 5860, 6192, 6193, 6198, 6199). Angels are in the ends from which and for the sake of which man thinks, wills, and acts thus and not otherwise (n. 1317, 1645, 5844). Man does not appear to spirits, nor spirits to man (n. 5885). Thence spirits cannot see what is in our solar world through man (n. 1880). Although spirits and angels are with man, in his thoughts and affections, yet still he is in freedom of thinking, willing, and acting (n. 5982, 6477, 8209, 8307, 10777); and in the work on Heaven and Hell, where the Conjunction of Heaven with the Human Race is treated of (n. 291-302).

(197) Whence and of what quality temptations are. Temptations exist from the evil spirits who are with man, who inject scandals against the goods and truths which a man loves and believes, and likewise they also excite the evils which he has done and the falsities which he has thought (n. 741, 751, 761, 3927, 4307, 4572, 5036, 6657, 8960). Then evil spirits use all sorts of cunning and malice (n. 6666). The man who is in temptations is near to hell (n. 8131). There are two forces which act in temptations, a force from the interior from the Lord, and a force from the exterior from hell (n. 8168). The ruling love of man is assaulted in temptations (n. 847, 4274). Evil spirits attack those things only which are of man's faith and love, thus those things which relate to his spiritual life; wherefore at such times it is about his eternal life (n. 1820). A state of temptations compared with the state of a man among robbers (n. 5246). In temptations angels from the Lord keep man in the truths and goods which are with him, but evil spirits keep him in the falsities and evils which are with him, whence arises a conflict and combat (n. 4249). Temptation is a combat between the internal or spiritual man, and the external or natural man (n. 2183, 4256). Thus between the delights of the internal and external man, which are then opposite to each other (n. 3928, 8351). It

takes place on account of the disagreement between those delights (n. 3928). Thus it is concerning the dominion of one over the other (n. 3928, 8961). No one can be tempted unless he is in the acknowledgment, and likewise in the affection of truth and good, because there is otherwise no combat, for there is nothing spiritual to act against what is natural, thus there is no contest for dominion (n. 3928, 4299). Whoever has acquired any spiritual life, undergoes temptations (n. 8963). Temptations exist with those who have conscience, that is, with those who are in spiritual love; but more grievous ones with those who have perception, that is, with those who are in celestial love (n. 1668, 8963). Dead men, that is they who are not in faith and love to God, and in love towards the neighbor, are not admitted into temptations, because they would fall (n. 270, 4274, 4299, 8964, 8968). Therefore very few at this day are admitted into spiritual temptations (n. 8965). But they have anxieties on account of various causes in the world, past, present, or future, which are generally attended with infirmity of mind and weakness of body, which anxieties are not the anxieties of temptations (n. 762, 8164). Spiritual temptations are sometimes attended with bodily pains, and sometimes not (n. 8164). A state of temptation is an unclean and filthy state, inasmuch as evils and falsities are injected, and also doubts concerning goods and truths (n. 5246). Also, because in temptations there are indignations, pains of the mind, and many affections that are not good (n. 1917, 6829). There is also obscurity and doubt concerning the end (n. 1820, 6829). And likewise concerning the Divine

Providence and hearing, because prayers are not heard in temptations as they are out of them (n. 8179). And because man when he is in temptation, seems to himself to be in a state of damnation (n. 6097). Because man perceives clearly what is doing in his external man, consequently the things which evil spirits inject and call forth, according to which he thinks of his state; but he does not perceive what is doing in his internal man, consequently the things which flow in by means of angels from the Lord, and therefore he cannot judge of his state therefrom (n. 10236, 10240). Temptations are generally carried to desperation, which is their ultimate (n. 1787, 2694, 5279, 5280, 6144, 7147, 7155, 7166, 8165, 8567). The reasons (n. 2694). In the temptation itself there are also despairings, but that they terminate in a general one (n. 8567). In a state of despair a man speaks bitter things, but the Lord does not attend to them (n. 8165). When the temptation is finished, there is at first a fluctuation between the truth and falsity (n. 848, 857). But afterwards truth shines, and becomes serene and joyful (n. 3696, 4572, 6829, 8367, 8370). They who are regenerated undergo temptations not once only, but many times, because many evils and falsities are to be removed (n. 8403). If they who have acquired some spiritual life do not undergo temptations in the world, they undergo them in the other life (n. 7122). How temptations take place in the other life, and where (n. 537-539, 699, 1106-1113, 1122, 2694, 4728, 4940-4951, 6119, 6928, 7090, 7122, 7127, 7186, 7317, 7474, 7502, 7541, 7542, 7545, 7768, 7990, 9331, 9763). Concerning the state of enlightenment of those who come out of temptation, and are raised into heaven, and their reception there (n. 2699, 2701, 2704). The quality of the temptation from lack of truth, and the desire thereof at the same time (n. 2682, 8352). The temptation of infants in the other life, whereby they learn to resist evils, their quality (n. 2294). The difference between temptations, infestations, and vastations (n. 7474).

(198) How and when temptations take place. Spiritual combats chiefly take place by the truths of faith (n. 8962). Truth is the first of combat (n. 1685). The men of the spiritual church are tempted as to the truths of faith, wherefore with them the combat is by truths; but the men of the celestial church are tempted as to the goods of love, wherefore with them the combat is by goods (n. 1668, 8963). Those who are of the spiritual church, for the most part, do not combat from genuine truths, but from such as they believe to be true from the doctrinals of their church; which doctrinals however ought to be such, as to be capable of being conjoined with good (n. 6765). Whoever is regenerated must undergo temptations, and he cannot be regenerated without them (n. 5036, 8403); and temptations therefore are necessary (n. 7090). The man who is regenerating comes into temptations, when evil endeavors to gain dominion over good, and the natural man over the spiritual man (n. 6657, 8961). And he comes into them when good ought to have the precedence (n. 4248, 4249, 4256, 8962, 8963). They who are regenerated, are first let into a state of tranquillity, then into temptations, and

afterwards return into a state of tranquillity of peace, which is the end (n. 3696).

(199) What good is effected by temptations. The effect of temptations, a summary (n. 1692, 1717, 1740, 6144, 8958-8969). By temptations the spiritual or internal man acquires dominion over the natural or external man; consequently good over evil, and truth over falsity; because good resides in the spiritual man, which cannot exist without it, and evil resides in the natural man (n. 8961). Since temptation is a combat between them, it follows that dominion is the object of the contest, that is, whether the spiritual man shall have dominion over the natural man, thus whether good shall have dominion over evil, or vice versa; consequently, whether the Lord or hell shall have dominion over man (n. 1923, 3928). The external or natural man, by means of temptations, receives truths corresponding to the affection thereof in the internal or spiritual man (n. 3321, 3928). The internal spiritual man is opened and conjoined with the external by means of temptations, in order that man as to each may be elevated, and look to the Lord (n. 10685). The internal spiritual man is opened and conjoined with the external by means of temptations, because the Lord acts from the interior, and flows in thence into the external, and removes and subjugates the evils therein, and at the same time subjects and renders it subordinate to the internal (n. 10685). Temptations take place for the sake of the conjunction of good and truth, and the dispersion of the falsities which adhere to truths and goods (n. 4572). Consequently that

good is conjoined to truths by temptations (n. 2272). The vessels recipient of truth are softened by temptations, and put on a state receptive of good (n. 3318). Truths and goods, thus the things which belong to faith and charity, are confirmed and implanted by temptations (n. 8351, 8924, 8966, 8967). And evils and falsities are removed, and room made for the reception of goods and truths (n. 7122). By temptations the loves of self and the world, from whence proceed all evils and falsities, are broken (n. 5356). And thus man is humbled (n. 8966, 8967). Evils and falsities are subdued, separated, and removed, but not abolished, by temptations (n. 868). By temptations corporeal things with their lusts are subdued (n. 357, 868). Man by temptations learns what good and truth are, even from their relation to their opposites, which are evils and falsities (n. 5356). He also learns that of himself he is nothing but evil, and that all the good with him is from the Lord, and from His mercy (n. 2334). By the temptations in which man conquers, evil spirits are deprived of the power of rising up against him any further (n. 1695, 1717). The hells dare not rise up against those who have suffered temptations and have conquered (n. 2183, 8273). After temptations in which man has conquered, there is joy arising from the conjunction of good and truth, although the man does not know that the joy is thence (n. 4572, 6829). There is then the enlightenment of the truth which is of faith, and the perception of the good which is of love (n. 8367, 8370). Thence he has intelligence and wisdom (n. 8966, 8967). Truths after temptations increase immensely (n. 6663). And good has the precedence, or is in the first place, and truth in the second (n. 5773). And man, as to his internal spiritual man, is admitted into the angelic societies, thus into heaven (n. 6611). Before a man undergoes temptations, the truths and goods which are with him are arranged in order by the Lord, that he may be able to resist the evils and falsities which are with him, and are excited from hell (n. 8131). In temptations the Lord provides good where the evil spirits intend evil (n. 6574). After temptations the Lord reduces truths with goods into a new order, and arranges them in a heavenly form (n. 10685). The interiors of the spiritual man are arranged into a heavenly form, see the work on Heaven and Hell, in the chapter on the Form of Heaven, according to which are the consociations and communications there (n. 200, 212). They who fall in temptations, come into damnation, because evils and falsities conquer, and the natural man prevails over the spiritual man, and afterwards has the dominion; and then the latter state becomes worse than the former (n. 8165, 8169, 8961).

(200) The Lord combats for man in temptations. The Lord alone combats for man in temptations, and man does not combat at all from himself (n. 1692, 8172, 8175, 8176, 8273). Man cannot by any means combat against evils and falsities from himself, because that would be to fight against all the hells, which the Lord alone can subdue and conquer (n. 1692). The hells fight against man, and the Lord for him (n. 8159). Man combats from truths and goods, thus from the knowledges and affections thereof which are with him; but it is not man who combats, but the Lord by them (n.

1661). Man thinks that the Lord is absent in temptations, because his prayers are not heard as they are when out of them, but nevertheless the Lord is then more present with him (n. 840). In temptations man ought to combat as from himself, and not to hang down his hands and expect immediate help; but nevertheless he ought to believe that it is from the Lord (n. 1712, 8179, 8969). Man cannot otherwise receive a heavenly proprium (n. 1937, 1947, 2882, 2883, 2891). The quality of that proprium, that it is not man's, but the Lord's with him (n. 1937,1917, 2882, 2883, 2891, 8497). Temptation is of no avail, and productive of no good, unless a man believes, at least after the temptations, that the Lord has fought and conquered for him (n. 8969). They who place merit in works, cannot combat against evils, because they combat from their own proprium, and do not permit the Lord to combat for them (n. 9978). They who believe they have merited heaven by their temptations, are with much difficulty saved (n. 2273). The Lord does not tempt, but liberates, and leads to good (n. 2768). Temptations appear to be from the Divine, when yet they are not (n. 4299). In what sense the petition in the Lord's prayer, "Lead us not into temptations," is to be understood, from experience (n. 1875). The Lord does not concur in temptations by permitting them, according to the idea which man has of permission (n. 2768). In every temptation there is freedom, although it does not appear so, but the freedom is interiorly with man from the Lord, and he therefore combats and is willing to conquer, and not to be conquered, which he would not do without freedom

(n. 1937, 1947, 2881). The Lord effects this by means of the affection of truth and good impressed on the internal man, although the man does not know it (n. 5044). For all freedom is of affection or love, and according to its quality (n. 2870, 3158, 8987, 8990, 9585, 9591).

(201) Of the Lord's temptations. The Lord beyond all others endured the most grievous and dreadful temptations, which are but little described in the sense of the letter of the Word, but much in the internal sense (n. 1663, 1668, 1787, 2776, 2786, 2795, 2814, 9528). The Lord fought from the Divine love towards the whole human race (n. 1690, 1691, 1812, 1813, 1820). The love of the Lord was the salvation of the human race (n. 1820). The Lord fought from His own power (n. 1692, 1813, 9937). The Lord alone was made justice and merit, by the temptations, and victories which He gained therein from His own power (n. 1813, 2025-2027, 9715, 9809, 10019). By temptations the Lord united the Divine itself, which was in Him from conception, to His Human, and made this Divine, as He makes man spiritual by temptations (n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286). The temptations of the Lord were attended with despair at the end (n. 1787). The Lord, by the temptations admitted into Himself, subjugated the hells, and reduced to order all things in them, and in heaven, and at the same time glorified His Human (n. 1737, 4287, 9315, 9528, 9937). The Lord alone fought against all the hells (n. 8273). He admitted temptations into Himself from thence (n. 2816, 4295). The Lord could not be tempted as to the Divine, because the hells cannot assault

the Divine, wherefore He assumed a human from the mother, such as could be tempted (n. 1414, 1444, 1573, 5041, 5157, 7193, 9315). By temptations and victories He expelled all the hereditary from the mother, and put off the human from her, until at length He was no longer her son (n. 2159, 2574, 2649, 3036, 10830). Jehovah, who was in Him from conception, appeared in His temptations as if absent (n. 1815). This was His state of humiliation (n. 1785, 1999, 2159, 6866). His last temptation and victory, by which He fully subjugated the hells, and made His Human Divine, was in Gethsemane and on the cross (n. 2776, 2803, 2813, 2814, 10655, 10659, 10828). “To eat no bread and drink no water for forty days,” signifies an entire state of temptations (n. 10686). “Forty years,” “months,” or “days,” signify a plenary state of temptations from beginning to end; and such a state is meant by the duration of the flood, “forty days”; by Moses abiding “forty days” upon Mount Sinai; by the sojourning of the sons of Israel “forty years” in the desert; and by the Lord’s temptation in the desert “forty days” (n. 730, 862, 2272, 2273, 8098).

(202) XV. BAPTISM. Baptism was instituted to be a sign that a man is of the church, and as a memorial that he is to be regenerated; for the washing of baptism is nothing else than spiritual washing, which is regeneration.

(203) All regeneration is effected by the Lord, through the truths of faith, and a life according to them. Baptism therefore testifies that the man is of the church, and that he can be regenerated: for in the church the Lord is acknowledged, who alone regenerates, and there also is the

Word, which contains the truths of faith, by which regeneration is effected.

(204) This the Lord teaches in John: Except a man be begotten of water and of the spirit, he cannot enter into the kingdom of God (3:5). “Water” in the spiritual sense is the truth of faith from the Word; “the spirit” is a life according to that truth; and “to be begotten” is to be regenerated thereby.

(205) Since everyone who is regenerated also undergoes temptations, which are spiritual combats against evils and falsities, therefore by the water of baptism these also are signified.

(206) As baptism is for a sign and memorial of these things therefore man may be baptized as an infant, and if not then, he may be baptized as an adult.

(207) Let those therefore who are baptized know, that baptism itself does not give faith nor salvation, but it testifies that they may receive faith and be saved, if they are regenerated.

(208) Hence may be seen what is meant by the Lord’s words in Mark: He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned (16:16). “He who believeth” is he who acknowledges the Lord, and receives Divine truths from Him through the Word; “he who is baptized” is he who is regenerated by the Lord by means of those truths.

(209) FROM THE ARCANA COELESTIA. Baptism signifies regeneration by the Lord through the truths of faith from the Word (n. 4255, 5120, 9088, 10239, 10386-10388,

10392). Baptism is for a sign that man is of the church, where the Lord is acknowledged, from whom is regeneration, and which has the Word, from which are the truths of faith, by which regeneration is effected (n. 10386-10388). Baptism gives neither faith nor salvation, but testifies that faith and salvation will be received by those who are regenerated (n. 10391). The washings in the ancient churches, and in the Israelitish church, represented and thence signified purifications from evils and falsities (n. 3147, 9088, 10237, 10239). "The washings of garments" signified the purification of the understanding from falsities (n. 5954). "The washing of the feet" signified the purification of the natural man (n. 3147, 10241). What is signified by "the washing of the disciples' feet" by the Lord, is explained (n. 10243). "Waters" signify the truths of faith (n. 28, 2702, 3058, 5668, 8568, 10238). "A fountain" and "a well of living waters" signifies the truths of faith from the Lord, thus the Word (n. 3424). "Bread and water" signify all the goods of love and truths of faith (n. 4976, 9323). "Spirit" signifies the life of truth, or the life of faith (n. 5222, 9281, 9818). What "the spirit" and "the flesh" signify, that "the spirit" signifies life from the Lord, and "flesh," life from man (n. 10283). Hence it is evident what is signified by these words of the Lord: Except a man be begotten of water and the spirit, he cannot enter into the kingdom of God (John 3:5). Namely, that unless man is regenerated by the truths of faith, and by a life according to them, he cannot be saved (n. 10240). All regeneration is effected by the truths of faith, and by a life according to them (n. 1904, 2046, 9088, 9959, 10028). The total washing, which was effected by immersion in the waters of the Jordan, signified regeneration itself, in the same manner as baptism (n. 9088, 10239). What “the waters of Jordan,” and “Jordan” signified (n. 1585, 4255). “A flood” and “inundation of waters” signify temptations (n. 660, 705, 639, 756, 790, 5725, 6853). “Baptism” signifies the same (n. 5120, 10389). In what manner baptism was represented from heaven (n. 2299).

(210) XVI. THE HOLY SUPPER. The Holy Supper was instituted by the Lord, that by it there may be conjunction of the church with heaven, thus with the Lord: therefore it is the most holy thing of worship.

(211) But how conjunction is effected by it is not understood by those who do not know the internal or spiritual sense of the Word, since they do not think beyond the external sense, which is the sense of the letter. It is known from the internal or spiritual sense of the Word, what is signified by the “body” and “blood,” and by the “bread” and “wine”; and also what is signified by “eating.”

(212) In the spiritual sense, the Lord’s “body” or “flesh,” and the “bread,” signifies the good of love; and the Lord’s “blood” and the “wine,” the good of faith; and “eating” is appropriation and conjunction. The angels who are with the man who goes to the Sacrament of the Supper, understand those things in no other way, for they perceive all things spiritually. Hence it is, that the holiness of love and the holiness of faith then flow into man from the angels, thus

through heaven from the Lord, and hence conjunction is effected.

(213) From these things it is evident, that when man partakes of the bread, which is the body, he is conjoined to the Lord by the good of love to Him from Him; and when he partakes of the wine, which is the blood, he is conjoined to the Lord by the good of faith in Him from Him. But it is to be known that the conjunction with the Lord by the Sacrament of the Supper, is effected with those alone who are in the good of love and faith in the Lord from the Lord. With these there is conjunction by the Holy Supper; with others there is presence, but not conjunction.

(214) Besides, the Holy Supper includes and comprehends the whole of the Divine worship instituted in the Israelitish Church; for the burnt-offerings and sacrifices, in which the worship of that church principally consisted, in one expression were called “bread”; hence also the Holy Supper is its completion. FROM THE ARCANA COELESTIA. Since what is involved in the Holy Supper cannot be known unless it is known what its particulars signify, for they correspond to spiritual things, therefore some passages shall be quoted respecting what is signified by “body” and “flesh,” by “bread” and “wine,” and by “eating” and “drinking”; as also concerning the sacrifices, wherein the worship of the Israelitish church principally consisted, showing that they were called “bread.”

(215) Of Supper. “Dinners” and “suppers” signified consociation by love (n. 3596, 3832, 4745, 5161, 7996). The “paschal supper” signified consociation in heaven (n. 7836,

7997, 8001). “The feast of unleavened bread,” or of “the passover,” signified deliverance from damnation, by the Lord (n. 7093, 7867, 9286-9292, 10655); in the inmost sense, the remembrance of the glorification of the Lord’s Human, because deliverance comes therefrom (n. 10655).

(216) Of Body and Flesh. The Lord’s “flesh” signifies the Divine good of His Divine love. that is, of His Divine Human (n. 3813, 7850, 9127, 10283). His “body” has a like signification (n. 2343, 3735, 6135). “Flesh” in general signifies the will or proprium of man, which regarded in itself is evil; but which when vivified by the Lord, signifies good (n. 148, 149, 780, 999, 3813, 8409, 10283). Hence “flesh” in the Word, is the whole man, and every man (n. 574, 1050, 10283). It is said here and in what follows, that these things signify, because they correspond; for whatever corresponds, signifies (see n. 2896, 2979, 2987, 2989, 3002, 3225). The Word is written by mere correspondences, and hence its internal or spiritual sense, the nature of which cannot be known, and scarcely its existence, without a knowledge of correspondences (n. 3131, 3472-3485, 8615, 10687). Therefore there is a conjunction of heaven with the man of the church by the Word (n. 10687). For further particulars on this head see in the work on Heaven and Hell (n. 303-310), where it treats of the Conjunction of Heaven with the Man of the Church by means of the Word.

(217) Of Blood. The Lord’s “blood” signifies the Divine truth proceeding from the Divine good of His Divine love (n. 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127, 9393,

10026, 10033, 10152, 10210). The “blood” sprinkled upon the altar round about, and at its foundation, signified the unition of Divine truth and the Divine good in the Lord (n. 10047). “The blood of grapes” signifies the truth of faith from the good of charity (n. 6378). “A grape” and “a cluster” signify spiritual good, which is the good of charity (n. 5117). “To shed blood” is to offer violence to the Divine truth (n. 374, 1005, 4735, 5476, 9127). What is signified by “blood and water” going out of the Lord’s side (n. 9127). What by the Lord’s redeeming men by “His blood” (n. 10152).

(218) Of Bread. “Bread,” when mentioned in relation to the Lord, signifies the Divine good of the Lord’s Divine love, and the reciprocal of the man who eats it (n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545). “Bread” involves and signifies all food in general (n. 2165, 6118). “Food” signifies everything that nourishes the spiritual life of man (n. 4976, 5147, 5915, 6277, 8418). Thus “bread” signifies all celestial and spiritual food (n. 276, 680, 2165, 2177, 3478, 6118, 8410). Consequently, “everything which proceeds out of the mouth of God,” according to the Lord’s words (Matt. 4:4; n. 681). “Bread” in general signifies the good of love (n. 2165, 2177, 10686). The same is signified by “wheat,” of which bread is made (n. 3941, 7605). “Bread and water,” when mentioned in the Word, signify the good of love and the truth of faith (n. 9323). Breaking of bread was a representative of mutual love in the ancient churches (n. 5405). Spiritual food is science, intelligence, and wisdom, thus good and truth, because the former are

derived from the latter (n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 8562, 9003). And because they nourish the mind (n. 4459, 5293, 5576, 6277, 8418). Sustenance by food signifies spiritual nourishment, and the influx of good and truth from the Lord (n. 4976, 5915, 6277). The "bread" on the table in the tabernacle, signified the Divine good of the Lord's Divine love (n. 3478, 9545). The "meal-offerings" of cakes and wafers in the sacrifices, signified worship from the good of love (n. 4581, 10079, 10137). What the various meal-offerings signified in particular (n. 7978, 9992-9994, 10079). The ancients, when they mentioned bread, meant all food in general (see Gen. 43:16, 31; Exod. 18:12; Judges 13:15, 16; 1 Sam. 14:28, 29; 20:24, 27; 2 Sam. 9:7, 10; 1 Kings 4:22, 23; 2 Kings 25:29).

(219) Of Wine. "Wine," when mentioned concerning the Lord, signifies the Divine truth proceeding from His Divine good, in the same manner as "blood" (n. 1071, 1798, 6377). "Wine" in general signifies the good of charity (n. 6377). "Must" signifies truth from good in the natural man (n. 3580). Wine is called "the blood of grapes" (n. 6378). "A vineyard" signifies the church as to truth (n. 3220, 9139). The "drink-offering" in the sacrifices, which was wine, signified spiritual good, which is holy truth (n. 1072). The Lord alone is holy, and hence all holiness is from Him (n. 9229, 9680, 10359, 10360). The Divine truth proceeding from the Lord is what is called "holy" in the Word (n. 6788, 8302, 9229, 9820, 10361).

(220) Of Eating and Drinking. "To eat" signifies to be appropriated and conjoined by love and charity (n. 2187, 2343, 3168, 3513, 5643). Hence it signifies to be consociated (n. 8001). "To eat" is predicated of the appropriation and conjunction of good, and "to drink," of the appropriation and conjunction of truth (n. 3168, 3513, 3832, 9412). What "eating and drinking in the Lord's kingdom" signifies (n. 3832). Hence it is, that "to be famished" and "hungry," in the Word, signifies to desire good and truth from affection (n. 4958, 10227). The angels understand the things here spoken of according to their internal or spiritual sense alone, because the angels are in the spiritual world (n. 10521). Hence holiness from heaven flows in with the men of the church, when they receive the Sacrament of the Supper with sanctity (n. 6789). And thence is conjunction with the Lord (n. 3464, 3735, 5915, 10519, 10521, 10522).

(221) Of Sacrifices. "Burnt-offerings" and "sacrifices" signified all things of worship from the good of love, and from the truths of faith (n. 923, 6905, 8680, 8936, 10042). "Burnt-offerings" and "sacrifices" also signified Divine celestial things, which are the internal things of the church, from which worship is derived (n. 2180, 2805, 2807, 2830, 3519). With a variation and difference according to the varieties of worship (n. 2805, 6905, 8936). Therefore there were many kinds of sacrifices, and various processes to be observed in them, and various beasts from which they were (n. 2830, 9391, 9990). The various things which they signified in general, may appear from unfolding the

particulars by the internal sense (n. 10042). What “the beasts” which were sacrificed signified in particular (n. 10042). Arcana of heaven are contained in the rituals and processes of the sacrifices (n. 10057). In general they contained the arcana of the glorification of the Lord’s Human; and in a respective sense, the arcana of the regeneration and purification of man from evils and falsities; wherefore they were prescribed for various sins, crimes, and purifications (n. 9990, 10022, 10042, 10053, 10057). What is signified by “the imposition of hands” on the beasts which were sacrificed (n. 10023). What by “the inferior parts of the slain beasts being put under their superior parts” in the burnt-offerings (n. 10051). What by “the meal-offerings” that were offered at the same time (n. 10079). What by “the drink-offering” (n. 4581, 10137). What by “the salt” which was used (n. 10300). What by “the altar” and all the particulars of it (n. 921, 2777, 2784, 2811, 2812, 4489, 4541, 8935, 8940, 9388, 9389, 9714, 9726, 9963, 9964, 10028, 10123, 10151, 10242, 10245, 10344). What by “the fire of the altar” (n. 934, 6314, 6832). What by “eating together of the things sacrificed” (n. 2187, 8682). Sacrifices were not commanded, but charity and faith, thus that they were only permitted, shown from the Word (n. 922, 2180). Why they were permitted (n. 2180, 2818). The burnt-offerings and sacrifices, which consisted of lambs, she-goats, sheep, kids, he-goats, and bullocks, were in one word called “Bread,” is evident from the following passages: And the priest shall burn it upon the altar; it is the bread of the offering made by fire unto

Jehovah (Lev. 3:11, 16). The sons of Aaron shall be holy unto their God, neither shall they profane the name of their God; for the offerings of Jehovah made by fire, the bread of their God, they do offer. Thou shalt sanctify him, for he offered the bread of thy God. A man of the seed of Aaron, in whom there shall be a blemish, let him not approach to offer the bread of his God (Lev. 21:6, 8, 17, 21). Command the sons of Israel, and say unto them, My offering, My bread, for My sacrifices made by fire for an odor of rest, ye shall observe, to offer unto Me in its stated time (Num. 28:2). He who shall have touched an unclean thing shall not eat of the holy things, but he shall wash his flesh in water; and shall afterwards eat of the holy things, because it is his bread (Lev. 22:6, 7). They who offer polluted bread upon My altar (Mal. 1:7). Hence now, as has been said above (n. 214), the Holy Supper includes and comprehends all of the Divine worship instituted in the Israelitish Church; for the burnt-offerings and sacrifices in which the worship of that church principally consisted were called by the one word “bread.” Hence, also, the Holy Supper is its fulfilling. From what has been observed, it may now be seen what is meant by bread in John: Jesus said to them, Verily, verily, I say unto you, Moses gave them not that bread from heaven, but My Father giveth you the true bread from heaven, for the bread of God is He who came down from heaven, and giveth life unto the world. They said unto Lord, evermore give us this bread. Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. He that believeth on Me hath eternal life. I am the bread of life. This is the bread which cometh down from heaven; that anyone may eat thereof, and not die. I am the living bread which came down from heaven; if anyone shall eat of this bread, he shall live forever (John 6:31-35, 47-51). From these passages, and from what has been said above, it appears that “bread” is all the good which proceeds from the Lord, for the Lord Himself is in His own good; and thus that “bread and wine” in the Holy Supper are all the worship of the Lord from the good of love and faith.

(222) To the above shall be added some particulars from the Arcana Coelestia (n. 9127): “He who knows nothing of the internal or spiritual sense of the Word, knows no other than that ‘flesh and blood,’ when they are mentioned in the Word, mean flesh and blood. But in the internal or spiritual sense, it does not treat of the life of the body, but of the life of man’s soul, that is, of his spiritual life, which he is to live to eternity. This life is described in the literal sense of the Word, by things which belong to the life of the body, that is, by `flesh and blood’; and as the spiritual life of man subsists by the good of love and the truth of faith, therefore in the internal sense of the Word the good of love is meant by `flesh,’ and the truth of faith by `blood.’ These are understood by `flesh and blood,’ and by `bread and wine,’ in heaven; for `bread’ means altogether the same there as `flesh,’ and `wine’ as `blood.’ They who are not spiritual men, do not apprehend this; let such abide therefore in their own faith, only believing that in the Holy Supper, and in the Word, there is holiness, because they are from the

Lord, although they may not know where that holiness resides. On the other hand, let those who are endowed with interior perception, consider whether `flesh’ means flesh, and `blood,’ blood, in the following passages. In the Apocalypse: I saw an angel standing in the sun, and he cried with a great voice, saying unto all the birds that fly in the midst of heaven, come and gather yourselves together to the supper of the great God; that ye may eat the flesh of Kings, and the flesh of commanders of thousands, and the flesh of the mighty, and the flesh of horses and of them that sit on them, and the flesh of all, free and bond, small and great (19:17, 18). Who can understand these words, unless he knows what `flesh,’ `kings,’ `commanders of thousands,’ `the mighty,’ `horses,’ `them that sit on them,’ and `freemen’ and `bondmen,’ signify in the internal sense? And in Ezekiel: Thus saith the Lord Jehovah, Say to every bird of heaven, and to every beast of the field, Gather yourselves together and come; gather yourselves together from every side to My sacrifice that I sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall eat fat to satiety, and drink blood even to drunkenness, of My sacrifice which I have sacrificed for you: thus shall ye be satisfied at My table, with horse and chariot, with the mighty, and with every man of war; thus will I give My glory among the nations (39:17-21). This passage treats of the calling together of all to the kingdom of the Lord, and in particular of the establishment of the church with the

Gentiles; and `eating flesh and drinking blood,' signify to appropriate to themselves Divine good and Divine truth, thus the holiness which proceeds from the Lord's Divine Human. Who cannot see, that `flesh' does not here mean flesh; nor `blood,' blood; as when it said, that `they should eat the flesh of the mighty,' and `drink the blood of the princes of the earth'; and that `they should drink blood even to drunkenness'; also that `they should be satisfied with horses, with chariots, with mighty men, and with all men of war'? What `the birds of heaven' and `the beasts of the field' signify in the spiritual sense, may be seen in the work on Heaven and Hell (n. 110 and the notes). Let us now consider what the Lord said concerning His flesh and His blood, in John: The bread which I will give, is My flesh. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him. This is the bread which came down from heaven (John 6:50-58). `The flesh' of the Lord is the Divine good, and His `blood,' the Divine truth, each from Him, is evident, because these nourish the spiritual life of man; hence it is said, `My flesh is meat indeed, and My blood is drink indeed,' and as man is conjoined to the Lord by the Divine good and truth, it is also said, `Whoso eateth My flesh and drinketh My blood, hath eternal life'; and, `He dwelleth in Me and I in him'; and in the former part of the chapter:

Labor not for the food which perisheth, but for that food which endureth to eternal life (John 6:27). `To abide in the Lord' is to be in love to Him, the Lord Himself teaches in John (15:2-12).

(223) XVII. THE RESURRECTION. Man is so created that as to his internal he cannot die; for he can believe in and also love God, and thus be conjoined to God by faith and love; and to be conjoined to God is to live to eternity.

(224) This internal is with every man who is born; his external is that by which he brings into effect the things which are of his faith and love. The internal is called the spirit, and the external is called the body. The external, which is called the body, is accommodated to the uses in the natural world, this is rejected when man dies; but the internal, which is called the spirit, is accommodated to the uses in the spiritual world, this does not die. This internal is then a good spirit and an angel, if the man had been good in the world; but an evil spirit if man had been evil in the world.

(225) The spirit of man after the death of the body, appears in the spiritual world in a human form, in every respect as in the world. He enjoys the faculty of seeing, of hearing, of speaking, and of feeling, as in the world; and he is endowed with every faculty of thinking, of willing, and of acting, as in the world; in a word, he is a man as to each and every thing, except that he is not encompassed with the gross body which he had in the world. This he leaves when he dies, nor does he ever resume it.

(226) This continuation of life is meant by the resurrection. The reason why men believe that they will not rise again before the Last Judgment, when the whole visible world will perish, is because they have not understood the Word, and because sensual men place all their life in the body, and believe that unless this shall live again, it will be all over with the man.

(227) The life of man after death is the life of his love and the life of his faith; hence such as his love and faith had been, when he lived in the world, such his life will remain to eternity. With those who loved themselves and the world above all things, it is the life of hell; and with those who had loved God above all things, and the neighbor as themselves, it is the life of heaven. The latter are they who have faith; but the former are they who have no faith. The life of heaven is called eternal life; and the life of hell is called spiritual death.

(228) That man lives after death, the Word teaches; as that: God is not the God of the dead, but of the living (Matt. 22:31). Lazarus after death was carried into heaven, but the rich man was cast into hell (Luke 16:22, 23 seq.). Abraham, Isaac, and Jacob are there (Matt. 8:11; 22:31, 32; Luke 20: 37, 38). Jesus said to the robber, Today shalt thou be with Me in paradise (Luke 23:43).

(229) FROM THE WORK ON HEAVEN AND HELL. It is unnecessary here to adduce anything from the Arcana Coelestia, since the things concerning the resurrection and the life of man after death have been fully treated in the work on Heaven and Hell, where they may be seen under

the following articles: I. Every Man is a Spirit as to His Interiors (n. 432-444). II. Of Man's Resuscitation from the Dead, and His Entrance into Eternal Life (n. 445-452). III. After Death Man is in a Perfect Human Form (n. 453-460). IV. After Death Man has every Sense, and all the Memory, Thought, and Affection, which He had in the World; and that He Leaves Nothing but His Terrestrial Body (n. 461-469). V. Man after Death is Such as his Life had Been in the World (n. 470-484). VI. The Delights of Everyone's Life are Turned into Corresponding Things (n. 485-490). VII. Of Man's First State after Death (n. 491-498). VIII. Of Man's Second State after Death (n. 499-511). IX. Of Man's Third State after Death, which is a State of Instruction for Those that Come into Heaven (n. 512-520). X. That Heaven and Hell are from the Human Race (311-317). Concerning the Last Judgment, spoken of above at n. 226, see the work on The Last Judgment, and Babylon Destroyed, from the beginning to the end; where it is shown that the Last Judgment will not be attended with the destruction of the world.

(230) XVIII. HEAVEN AND HELL. There are two things which constitute the life of man's spirit, namely, love and faith; love constituting the life of his will, and faith the life of his understanding. The love of good and the faith of truth thence derived, constitute the life of heaven; and the love of evil, and the faith of falsity thence derived, constitute the life of hell.

(231) Love to the Lord and love towards the neighbor constitute heaven; and also faith, so far as it has life from those loves. And because both the love and the faith thence

derived, are from the Lord, it is evident that the Lord Himself constitutes heaven.

(232) Heaven is with every man according to his reception of love and faith from the Lord; and they who receive heaven from the Lord while they live in the world, come into heaven after death.

(233) They who receive heaven from the Lord are they who have heaven in themselves, for heaven is in man, as the Lord also teaches: Neither shall they say, The kingdom of God, lo it is here, or lo there, for the Kingdom of God is in you (Luke 17:21).

(234) Heaven is with man in his internal, thus in his willing and thinking from love and faith, and thence in his external, which is in acting and speaking from love and faith. But heaven is not in man’s external without the internal; for all hypocrites can act and speak well, but they cannot will and think well.

(235) When man comes into the other life, which takes place immediately after death, it is evident whether heaven is in him or not; but not while he lives in the world. For in the world the external appears, and not the internal, but in the other life the internal is made manifest, because man then lives as to his spirit.

(236) Eternal happiness, which is also called heavenly joy, is imparted to those who are in love and faith in the Lord, from the Lord; for this love and faith have that joy in them; into it the man comes after death who has heaven in him; in the meantime it lies hidden in his internal man. In the heavens there is a communion of all goods; there the peace,

the intelligence, the wisdom, and the happiness of all are communicated to each; yet to everyone according to his reception of love and faith from the Lord. Hence it may appear how great is the peace, intelligence, wisdom and happiness in heaven.

(237) As love to the Lord and love towards the neighbor constitute the life of heaven with man, so the love of self and the love of the world, when they reign, constitute the life of hell with him; for these loves are opposite to those. Therefore they with whom the loves of self and of the world reign, can receive nothing from heaven, but what they receive is from hell; for whatever a man loves, and whatever he believes, is either from heaven or from hell.

(238) Those with whom the love of self and the love of the world reign, do not know what heaven and heavenly happiness are; and it appears incredible to them that happiness is given in any other loves than in them. Nevertheless, the happiness of heaven enters so far as the loves of self and the world, regarded as ends, are removed; and the happiness which succeeds on their removal is so great as to exceed all human comprehension.

(239) The life of man cannot be changed after death. It then remains such as it had been. For the quality of man’s spirit is in every respect the same as that of his love, and infernal love can never be transcribed into heavenly love, because they are opposite. This is meant by the words of Abraham to the rich man in hell: Between us and you there is a great gulf; so that they which would pass to you cannot; neither can they pass to us from thence (Luke 16:26).

Hence it is evident that all who come into hell remain there to eternity; and they who come into heaven remain there to eternity.

(240) Since the subject of heaven and hell has been treated of in a separate work, wherein is also adduced what is contained in the Arcana Coelestia concerning it, it is therefore unnecessary here to add anything further.

(241) XIX. THE CHURCH. That which constitutes heaven with man, also constitutes the church; for as love and faith constitute heaven, so they also constitute the church; thus, from what has been already said concerning heaven, it is evident what the church is.

(242) The church is said to be where the Lord is acknowledged and where the Word is, for the essentials of the church are love and faith in the Lord from the Lord; and the Word teaches how man must live that he may receive love and faith from the Lord.

(243) That there may be a church, there must be doctrine from the Word, since without doctrine the Word is not understood. Doctrine alone, however, does not constitute the church with man, but a life according to it. Hence it follows that faith alone does not constitute the church with man, but the life of faith, which is charity. Genuine doctrine is the doctrine of charity and faith together, and not the doctrine of faith separate from charity; for the doctrine of charity and faith together is the doctrine of life; but not the doctrine of faith without the doctrine of charity.

(244) They who are out of the church and acknowledge one God, and live according to their religious principle, and in

some charity towards the neighbor, are in communion with those who are of the church; for no man who believes in God and lives well, is condemned. Hence it is evident, that the church of the Lord is in the whole world, although specifically, where the Lord is acknowledged, and where the Word is.

(245) Everyone with whom the church exists, is saved; but everyone in whom it is not, is condemned.

(246) FROM THE ARCANA COELESTIA. The church exists specifically where the Word is, and where the Lord is thereby known, and thus where Divine truths are revealed (n. 3857, 10761). Still they who are born where the Word is, and where the Lord is thereby known, are not of the church, but they who are regenerated by the Lord by the truths of the Word, that is, they who live the life of charity (n. 6637, 10143, 10153, 10578, 10645, 10829). They who are of the church, or in whom the church is, are in the affection of truth for the sake of truth, that is, they love truth because it is truth; and they examine from the Word whether the doctrinals of the church in which they were born are true (n. 5432, 6047). Otherwise the truth possessed by everyone would be derived from another, and from his native soil (n. 6047). The church of the Lord is with all in the whole world who live in good according to their religious principles (n. 3263, 6637, 10765). All who live in good wherever they are, and acknowledge one God, are accepted by the Lord and come into heaven; since all who are in good acknowledge the Lord, because good is from the Lord, and the Lord is in good (n. 2589-2604, 2861,

2863, 3263, 4190, 4197, 6700, 9256). The universal church on earth before the Lord is as one man (n. 7396, 9276). As heaven is, because the church is heaven or the kingdom of the Lord on earth (n. 2853, 2996, 2998, 3624-3629, 3636-3643, 3741-3745, 4625). But the church, where the Lord is known and where the Word is, is like the heart and lungs in man in respect to the other parts of the body, which live from the heart and lungs as from the fountains of their life (n. 637, 931, 2054, 2853). Hence it is, that unless there were a church where the Word is, and where the Lord is thereby known, the human race could not be saved (n. 468, 637, 931, 4545, 10452). The church is the foundation of heaven (n. 4060). The church is internal and external (n. 1242, 6587, 9375, 9680, 10762). The internal of the church is love to the Lord and charity towards the neighbor. Thence they who are in the affection of good and truth from love to the Lord and from charity towards the neighbor, constitute the internal church; and they who are in external worship from obedience and faith, constitute the external church (n. 1083, 1098, 4288, 6380, 6587, 7840, 8762). To know truth and good, and to act from thence, is the external of the church, but to will and love truth and good, and to act from thence, is the internal of the church (n. 4899, 6775). The internal of the church is in the worship of those who are of the external church, although in obscurity (n. 6775). The internal and external church make one church (n. 409, 10762). Man has an internal and an external, an internal after the image of heaven, and an external after the image of the world; and therefore, in order that the man may be a church, his external must act in unity with his internal (n. 3628, 4523, 4524, 6057, 6314, 9706, 10472). The church is in the internal of man and at the same time in the external, but not in the external without the internal (n. 1795, 6580, 10691). The internal of the church is according to truths and their quality, and according to their implantation in good by life (n. 1238). The church like heaven is in man, and thus the church in general consists of the men in whom the church is (n. 3884). In order that a church may exist, there must be the doctrine of life, that is, the doctrine of charity (n. 3445, 10763, 10764). Charity makes the church, and not faith separated from charity (n. 916). Consequently, not the doctrine of faith separated from charity, but the doctrine of faith conjoined therewith, and a life conformable to it (n. 809, 1798, 1799, 1834, 1844, 4468, 4672, 4689, 4766, 5826, 6637). The church is not with man, unless the truths of doctrine are implanted in the good of charity with him, thus in the life (n. 3310, 3963, 5826). There is no church with man, if he is only in the truths, which are called the truths of faith (n. 5826). How much good would be in the church, if charity were in the first place and faith in the second (n. 6269). And how much evil, if faith is in the first place (n. 6272). In the ancient churches charity was the principal and essential of the church (n. 4680). The church would be like heaven, if all had charity (n. 2385, 2853). If good were the characteristic of the church, and not truth without good, thus if charity were its characteristic, and not faith separate, the church would be one, and differences with respect to the doctrinals of faith, and external worship, would be accounted as nothing (n. 1285, 1316, 2982, 3267, 3445, 3451). Every church begins from charity, but declines therefrom in process of time (n. 494, 501, 1327, 3773, 4689). Thus to falsities from evil, and at length to evils (n. 1834, 1835, 2910, 4683, 4689). A comparison of the church at its beginning and decline with the infancy and old age of man (n. 10134). And also with the rising and the setting of the sun (n. 1837). Concerning the successive states of the Christian Church even to its last state; wherein are explained the particulars which the Lord foretold concerning "the consummation of the age," and His "coming," in Matt. chap. 24 from the beginning to the end (n. 3353-3356, 3486-3489, 3650-3655, 3571-3757, 3897-3901, 4057-4060, 4229-4335, 4422-4424, 4635-4638, 4807-4810, 4954-4959, 5063-5071). The Christian church is at this day in its last states, there being no faith therein because there is no charity (n. 3489, 4689). The Last Judgment is the last time of the church (n. 2118, 3353, 4057, 4333, 4535). Of the vastation of the church (n. 407-411). The consummation of the age and the coming of the Lord is the last time of the old church and the beginning of the new (n. 2243, 4535, 10622). When the old church is vastated, interior truths are revealed for the service of the new church which is then established (n. 3398, 3786). Concerning the establishment of the church with the Gentiles (n. 1366, 2986, 4747, 9256).

(247) Of the Ancient Churches. The first and Most Ancient Church on this earth, which is described in the first

chapters of Genesis, was a celestial church, and the chief of all the rest (n. 607, 895, 920, 1121-1124, 2896, 4493, 8891, 9942, 10545). Of the quality of those in heaven who belonged to it (n. 1114-1125). They are in the highest degree of light (n. 1116, 1117). There were various churches after the flood, called in one word, the Ancient Church, concerning which (n. 1125-1127, 1327, 10355). Through how many kingdoms of Asia the Ancient Church was extended (n. 1238, 2385). The quality of the men of the Ancient Church (n. 609, 895). The Ancient Church was a representative church, and its representatives were collected into one by certain men of the Most Ancient Church (n. 519, 521, 2896). The Ancient Church had a Word, but it was lost (n. 2897). The quality of the Ancient Church when it began to decline (n. 1128). The difference between the Most Ancient and the Ancient Churches (n. 597, 607, 640, 641, 765, 784, 895, 4493). The Most Ancient Church and the Ancient were also in the land of Canaan, and hence came the representatives of the places therein (n. 3686, 4447, 4454). Of the church that began from Eber, which was called the Hebrew Church (n. 1238, 1241, 1343, 4516, 4517). The difference between the Ancient and the Hebrew Churches (n. 1343, 4874). Eber instituted sacrifices which were wholly unknown in the Ancient Churches (n. 1343). The Ancient Churches agreed with the Christian Church as to internals, but not as to externals (n. 3478, 4489, 4772, 4904, 10149). In the Most Ancient Church there was immediate revelation; in the Ancient Church, revelation by correspondences; in the Jewish

Church, by a living voice; and in the Christian Church, by the Word (n. 10355). The Lord was the God of the Most Ancient Church, and was called Jehovah (n. 1343, 6846). The Lord is heaven, and He is the church (n. 4766, 10125, 10151, 10157). The Divine of the Lord makes heaven, see the work on Heaven and Hell (n. 7-12 and 78-86); and thus also the church, since what constitutes heaven with man, constitutes also the church, as was shown in the doctrine above.

(248) Of the Jewish Church and of the Jews. The statutes, judgments, and laws, which were commanded in the Jewish Church, were in part like those in the Ancient Church (n. 4449, 4835). In what respect the representative rites of the Jewish Church differed from those of the Ancient Church (n. 4288, 10149). A representative church was instituted with that nation, but there was no church in that nation itself (n. 4899, 4912, 6304). Therefore as to that nation itself, it was the representative of a church, but not a church (n. 4281, 4288, 4311, 4500, 6304, 7048, 9320, 10396, 10526, 10535, 10698). The Israelitish and Jewish nation was not elected, but only received, in order that it might represent a church, on account of the obstinacy with which their fathers and Moses insisted (n. 4290, 4293, 7051, 7439, 10430, 10535, 10632). Their worship was merely external, without any internal worship (n. 1200, 3147, 3479, 8871). They were entirely unacquainted with the internals of worship, and were not willing to know them (n. 301-303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707). In what manner they consider the internals

of worship, of the church, and the Word (n. 4865). Their interiors were filthy, full of the loves of self and of the world, and of avarice (n. 3480, 9962, 10454-10457, 10462-10466, 10575). On this account the internals of the church were not disclosed to them, because they would have profaned them (n. 2520, 3398, 3480, 4289). The Word is wholly shut to them (n. 3769). They see the Word from without and not from within (n. 10549-10551). Therefore their internal, when in worship, was shut (n. 8788, 8806, 9320, 9377, 9380, 9962, 10396, 10401, 10407, 10492, 10498, 10500, 10575, 10629, 10694). That nation was of such a quality, that they could be in a holy external, when the internal was shut, more than others (n. 4293, 4311, 4903, 9373, 9377, 9380). Their state at that time (n. 4311). They are therefore preserved to this day (n. 3479). Their holy external was miraculously elevated by the Lord into heaven, and the interior things of worship, of the church, and the Word perceived there (n. 3480, 4307, 4311, 6304, 8588, 10492, 10500, 10602). For this purpose they were forced by external means strictly to observe their rites in their external form (n. 3147, 4281, 10149). Because they could be in a holy external without an internal, they could represent the holy things of the church and heaven (n. 3479, 3881, 4208, 6306, 8588, 9377, 10430, 10500, 10570). Still those holy things did not affect them (n. 3479). The quality of the person who represents is of no importance, because the representation regards the thing represented, and not the person (n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806). That nation was worse than other nations, their quality also described from the Word of both Testaments (n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 5998, 7248, 8819, 9320, 10454-10547, 10462-10466). The tribe of Judah departed into worse things than the other tribes (n. 4815). How cruelly they treated the Gentiles, from delight (n. 5057, 7248, 9320). That nation was idolatrous in heart; and more than other nations worshiped other gods (n. 3732, 4208, 4444, 4825, 5998, 6877, 7401, 8301, 8871, 8882). Even their worship was idolatrous when considered as to that nation itself, because it was external without internal (n. 4281, 4825, 8871, 8882). They worshiped Jehovah only in name (n. 6877, 10559-10561, 10566). And only on account of miracles (n. 4299). They who believe that the Jews will be converted at the end of the church, and brought again into the land of Canaan, think erroneously (n. 4847, 7051, 8301). Many passages adduced from the Word concerning this matter, but which are to be understood according to the internal sense, and differently from the sense of the letter (n. 7051). The Word was changed on account of that nation, as to its external sense, but not as to its internal sense (n. 10453, 10461, 10603, 10604). Jehovah appeared to them on Mount Sinai, according to their quality, in a consuming fire, a thick cloud, and smoke as of a furnace (n. 1861, 6832, 8814, 8819, 9434). The Lord appears to everyone according to his quality, as a vivifying and recreating fire to those who are in good, and as a consuming fire to those who are in evil (n. 934, 1861, 6832, 8814, 8819, 9434, 10551). One origin of that nation was from a Canaanitess and the two others from whoredom with a daughter-in-law (n. 1167, 4818, 4820, 4874, 4899, 4913). These origins signify the nature of their conjunction with the church, as being like conjunction with the Canaanitess, and whoredom with a daughter-in-law (n. 4868, 4874, 4899, 4911, 4913). Of the state of the Jews in the other life (n. 939, 940, 5057). Since this nation, although of such a quality, represented the church; and since the Word was written among them and concerning them; therefore Divine celestial things were signified by their names, as by "Reuben," "Simeon," "Levi," "Judah," "Ephraim," "Joseph," and the rest. That "Judah," in the internal sense, signifies the Lord as to celestial love, and His celestial kingdom (n. 3654, 3881, 5583, 5603, 5782, 6363). The prophecy of Israel concerning Judah, in which the Lord is treated of, explained, Gen. 49:8-12 (n. 6362-6381). "The tribe of Judah" and "Judea" signify the celestial church (n. 3654, 6364). The twelve tribes represented, and thence signified all things of love and faith in the complex (n. 3858, 3926, 4060, 6335); thus also heaven and the church (n. 6337, 6637, 7836, 7891). They signify according to the order in which they are named (n. 3862, 3926, 3939, 4603, seq., 6337, 6640). The twelve tribes were divided into two kingdoms, in order that the Jews might represent the celestial kingdom, and the Israelites the spiritual kingdom (n. 8770, 9320). "The seed of Abraham," of "Isaac," and of "Jacob," signifies the goods and truths of the church (n. 3373, 10445).

(249) XX. THE SACRED SCRIPTURE, OR THE WORD. Without a revelation from the Divine, man cannot know anything concerning eternal life, nor even anything concerning God, and still less concerning love to, and faith in Him; for man is born into mere ignorance, and must therefore learn everything from worldly things, from which he must form his understanding. He is also born hereditarily into every evil which is from the love of self and of the world; the delights from thence reign continually, and suggest such things as are diametrically contrary to the Divine. Hence it is that man knows nothing concerning eternal life; wherefore there must necessarily be a revelation from which he may know.

(250) That the evils of the love of self and of the world induce such ignorance concerning those things which are of eternal life, appears manifestly from those within the church; who, although they know from revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that eternal life is to be acquired by the good of love and faith, still lapse into denial concerning those things, both the learned and the unlearned. Hence it is further evident how great ignorance there would be, if there were no revelation.

(251) Since therefore man lives after death, and then lives to eternity, and a life awaits him according to his love and faith, it follows that the Divine, out of love towards the human race, has revealed such things as may lead to that life, and conduce to man's salvation. What the Divine has revealed, is with us the Word.

(252) The Word, because it is a revelation from the Divine, is Divine in each and all things; for what is from the Divine cannot be otherwise. What is from the Divine descends through the heavens even to man; wherefore in the heavens it is accommodated to the wisdom of the angels who are there, and on earth it is accommodated to the apprehension of the men who are there. Wherefore in the Word there is an internal sense, which is spiritual, for the angels, and an external sense, which is natural, for men. Hence it is that the conjunction of heaven with man is effected through the Word.

(253) No others understand the genuine sense of the Word but they who are enlightened; and they only are enlightened who are in love to, and have faith in, the Lord; for their interiors are elevated by the Lord into the light of heaven.

(254) The Word in the letter cannot be understood, but by doctrine from the Word drawn by one who is enlightened. The sense of its letter is accommodated to the apprehension even of simple men, wherefore doctrine from the Word must serve them for a lamp.

(255) FROM THE ARCANA COELESTIA. Of the necessity and Excellence of the Word. From the light of nature, nothing is known concerning the Lord, concerning heaven and hell, concerning the life of man after death, and concerning the Divine truths by which man has spiritual and eternal life (n. 8944, 10318-10320). This may be manifest from this, that many, and among them the learned, do not believe them, although they were born where the

Word is, and are thereby instructed concerning them (n. 10319). It was therefore necessary that there should be some revelation from heaven, because man was born for heaven (n. 1775). Therefore in all time there has been a revelation (n. 2895). Concerning the various kinds of revelation which have been successively made on this earth (n. 10355, 10632). The most ancient people who lived before the flood, and whose age was called the golden age, had immediate revelation, and hence Divine truth was inscribed on their hearts (n. 2896). In the ancient churches which were after the flood, there was a Word, both historical and prophetical (n. 2686, 2897); concerning which churches see above (n. 247). Its historical parts were called the Wars of Jehovah, and its prophetical parts, Enunciations (n. 2897). That Word was like our Word as to inspiration (n. 2897). It is mentioned by Moses (n. 2686, 2897). But that Word is lost (n. 2897). There were also prophetic revelations with others, as appears from the prophecies of Balaam (n. 2898). The Word is Divine in each and every particular (n. 639, 680, 10321, 10637). The Word is Divine and holy as to every jot and tittle, from experience (n. 9349). How it is explained at this day, that the Word is inspired as to every jot (n. 1886). The church exists specifically where the Word is, and where the Lord is thereby known and Divine truths are revealed (n. 3857, 10761). But it does not follow from hence, that they are of the church who are born where the Word is, and where the Lord is thereby known, but they who by means of truths from the Word are regenerated by the Lord, that is, who live according to the truths therein, thus who lead a life of love and of faith (n. 6637, 10143, 10153, 10578, 10645, 10829).

(256) The Word is not understood except by those who are enlightened. The human rational cannot apprehend Divine things, nor even spiritual things, unless it is enlightened by the Lord (n. 2196, 2203, 2209, 2654). Thus only they who are enlightened apprehend the Word (n. 10323). The Lord enables those who are enlightened to understand truth, and to see how to reconcile those things in the Word which may appear to contradict each other (n. 9382, 10659). The Word in the sense of the letter is not consistent with itself, and sometimes it appears contradictory (n. 9025). And therefore it may be explained and strained by those who are not enlightened, to confirm any opinion or heresy whatever, and to patronize any worldly and corporeal love (n. 4783, 10399, 10400). They who read the Word from the love of truth and good, are enlightened from it, but not they who read it from the love of fame, gain, or honor, thus from the love of self (n. 9382, 10548-10550). They who are in the good of life, and thereby in the affection of truth, are enlightened (n. 8694). They whose internal is open, and who thus as to their internal man are capable of being elevated into the light of heaven, are enlightened (n. 10400, 10402, 10691, 10694). Enlightenment is an actual opening of the interiors of the mind, and elevation of them into the light of heaven (n. 10330). Holiness from the internal, that is, through the internal from the Lord, inflows with those who esteem the Word to be holy, though they themselves do

not know it (n. 6789). They who are led by the Lord are enlightened, and see truths in the Word, but not they who are led by self (n. 10638). They who love truth because it is truth, that is, who love to live according to Divine truths, are led by the Lord (n. 10578, 10645, 10829). The Word is vivified with man, according to his life of love and faith (n. 1776). Those things which are from one's own intelligence have no life in them, since nothing good proceeds from man's proprium (n. 8491, 8944). They who have much confirmed themselves in false doctrine cannot be enlightened (n. 10640). It is the understanding that is enlightened (n. 6608, 9300). Because the understanding is recipient of truth (n. 6222, 6608, 10659). There are ideas concerning every doctrinal of the church, according to which is the understanding of the subject (n. 3310, 3825). A man's ideas, so long as he lives in the world, are natural, because he then thinks in the natural, but nevertheless spiritual ideas lie concealed therein with those who are in the affection of truth for the sake of truth (n. 10237, 10240, 10551). There is no perception of any subject without ideas (n. 3825). The ideas concerning the things of faith are opened in the other life, and their quality is then seen by the angels (n. 1869, 3310, 5510, 6200, 8885). Therefore the Word is not understood except by a rational man; for to believe anything without having an idea of the subject, and without a rational view of it, is only to retain words in the memory, destitute of all the life of perception and affection, which is not believing (n. 2553). The literal sense of the Word is what is enlightened (n. 34, 36, 9824, 9905, 10548).

(257) The Word cannot be understood but by means of doctrine from the Word. The doctrine of the church must be from the Word (n. 3464, 5402, 6832, 10763, 10765). The Word without doctrine is not understood (n. 9025, 9409, 9424, 9430, 10324, 10431, 10582). True doctrine is a lamp to those who read the Word (n. 10400). Genuine doctrine must be formed by those who are in enlightenment from the Lord (n. 2510, 2516, 2519, 9424, 10105). The Word is understood by means of doctrine formed by one who is enlightened (n. 10324). They who are in enlightenment form doctrine for themselves from the Word (n. 9382, 10659). The difference between those who teach and learn from the doctrine of the church, and those who teach and learn only from the sense of the letter, their quality (n. 9025). They who are in the sense of the letter without doctrine, come into no understanding of Divine truths (n. 9409, 9410, 10582). They fall into many errors (n. 10431). They who are in the affection of truth for the sake of truth, when they arrive at adult age, and can see from their own understanding, do not simply abide in the doctrinals of their own church, but examine from the Word whether they are truths (n. 5402, 5432, 6047). Otherwise every man’s truth would be derived from others, and from his native soil, whether he was born a Jew or a Greek (n. 6047). Nevertheless such things as are become of faith from the literal sense of the Word, ought not to be extinguished till after a full view (n. 9039). The true doctrine of the church is the doctrine of charity and faith (n. 2417, 4766, 10763, 10764). The doctrine of faith does not make the church, but

the life of faith, which is charity (n. 809, 1798, 1799, 1834, 4468, 4672, 4766, 5826, 6637). Doctrinals are nothing unless one lives according to them (n. 1515, 2049, 2116). In the churches at this day the doctrine of faith is taught, and not the doctrine of charity, the latter being degraded into a science which is called moral theology (n. 2417). The church would be one, if men were acknowledged as members of the church from life, thus from charity (n. 1285, 1316, 2982, 3267, 3445, 3451, 3452). How much superior the doctrine of charity is to that of faith separate from charity (n. 4844). They who do not know anything concerning charity, are in ignorance concerning heavenly things (n. 2435). Into how many errors they fall who only hold the doctrine of faith, and not that of charity at the same time (n. 2338, 2417, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623-7627, 7752-7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555). They who are only in the doctrine of faith, and not in the life of faith, which is charity, were formerly called uncircumcised, or Philistines (n. 3412, 3413, 8093). The ancients held the doctrine of love to the Lord, and of charity towards the neighbor, and made the doctrine of faith subservient thereto (n. 2417, 3419, 4844, 4955). Doctrine made by one enlightened may be afterwards confirmed by means of rational things, and thus it is more fully understood, and is corroborated (n. 2553, 2719, 2720, 3052, 3310, 6047). See more on this subject (at n. 51 above). They who are in faith separate from charity would have the doctrinals of the church implicitly believed without any rational intuition (n. 3394). It is not the part of a wise man to confirm a dogma, but to see whether it is true before he confirms it, as is the case with those who are in enlightenment (n. 1017, 4741, 7012, 7680, 7950). The light of confirmation is natural light, and not spiritual, and may exist even with the evil (n. 8780). All things, even falsities, can be confirmed so as to appear like truths (n. 2480, 2490, 5033, 6865, 8521).

(258) In the Word there is a spiritual sense, which is called the internal sense. No one can know what the internal sense of the Word is, unless he knows what correspondence is (n. 2895, 4322). The whole and every part, even to the most minute, of the natural world, corresponds to spiritual things, and thence is significative of them (n. 1886-1889, 2987-3003, 3213-3227). The spiritual things to which natural things correspond assume another appearance in the natural, so that they are not distinguished (n. 1887, 2395, 8920). Scarcely anyone knows at this day, where, or in what part is the Divine of the Word, when nevertheless it is in its internal or spiritual sense, which at this day is not known (n. 2899, 4989). The mystic things of the Word are nothing else than what its internal or spiritual sense contains, which treats of the Lord, of His kingdom, and of the church, and not of the natural things which are in the world (n. 4923). The prophetic parts of the Word are in many places unintelligible, and therefore of no use without the internal sense; illustrated by examples (n. 2608, 8020, 8398). As what is signified by “the white horse,” mentioned in Revelation (n. 2760 seq.). By “the keys of the kingdom of

the heavens" that were given to Peter, see the Preface to the 22nd chapter of Genesis (n. 9410). By "the flesh," "blood," "bread," and "wine," in the Holy Supper, and thus why it was instituted by the Lord (n. 8682). By the prophecies of Jacob concerning his sons in the 49th chapter of Genesis (n. 6306, 6333-6465). By many prophecies concerning Judah and Israel, which by no means tally with that people, nor in the literal sense have any coincidence with their history (n. 6333, 6361, 6415, 6438, 6444). Besides innumerable other instances (n. 2608). Of the spiritual or internal sense of the Word in a summary (n. 1767-1777, 1869-1879). There is an internal sense in the whole and in every particular part of the Word (n. 1143, 1984, 2135, 2333, 2395, 2495, 2619). Such things do not appear in the sense of the letter, but nevertheless they are contained within it (n. 4442).

(259) The internal sense of the Word is principally for the use of angels, and it is also for the use of men. In order that it may be known what the internal sense is, of what quality it is, and whence it is, it may here be observed in general, that they speak and think in heaven differently from the way they do in the world; in heaven spiritually, but in the world naturally; therefore when man reads the Word, the angels who are with him perceive it spiritually, whilst he perceives it naturally; consequently, the angels are in the internal sense, whilst men are in the external sense; nevertheless these two senses make one by correspondence. The Word is understood differently by the angels in the heavens and by men on earth, the angels

perceiving the internal or spiritual sense, but men the external or natural sense (n. 1887, 2395). The angels perceive the Word in its internal sense, and not in its external sense, proved from the experience of those who spoke with me from heaven, whilst I was reading the Word (n. 1769-1772). The ideas and speech of the angels are spiritual, but the ideas and speech of men are natural; therefore there is an internal sense, which is spiritual, for the use of the angels, illustrated by experience (n. 2333). Nevertheless the sense of the letter of the Word serves the spiritual ideas of the angels as a means of conveyance, just as the words of speech serve men to convey the sense of the subject (n. 2143). The things relating to the internal sense of the Word, fall into such things as belong to the light of heaven, thus into the perception of angels (n. 2618, 2619, 2629, 3086). The things which the angels perceive from the Word are on this account precious to them (n. 2540, 2541, 2545, 2551). The angels do not understand a single syllable of the sense of the letter of the Word (n. 64, 65, 1434, 1929). They do not know the names of persons and places mentioned in the Word (n. 1434, 1888, 4442, 4480). Names cannot enter heaven, nor be pronounced there (n. 1876, 1888). All names mentioned in the Word signify things, and in heaven are changed into the ideas of the thing (n. 768, 1888, 4310, 4442, 5225, 5287, 10329). The angels think abstractly from persons (n. 6613, 8343, 8985, 9007). How elegant the internal sense of the Word is, even where nothing but mere names occur, shown by examples from the Word (n. 1224, 1888, 2395). Many names in a series express one thing in the internal sense (n. 5095). All numbers in the Word signify things (n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253). Spirits also perceive the Word in its internal sense, so far as their interiors are open into heaven (n. 1771). The sense of the letter of the Word, which is natural, is changed instantly with the angels into the spiritual sense, because there is a correspondence (n. 5648). And this is effected without their hearing or knowing what is contained in the literal or external sense (n. 10215). Thus the literal or external sense is only with man, and proceeds no further (n. 2015). There is an internal sense of the Word, and likewise an inmost or supreme sense, concerning which see (n. 9407, 10604, 10614, 10627). The spiritual angels, that is, those who belong to the spiritual kingdom of the Lord, perceive the Word in its internal sense, and the celestial angels, that is, those who belong to the celestial kingdom of the Lord, perceive the Word in its inmost sense (n. 2157, 2275). The Word is for men, and also for angels, being accommodated to each (n. 7381, 8862, 10322). The Word is the means of uniting heaven and earth (n. 2310, 2495, 9212, 9216, 9357). The conjunction of heaven with man is effected by means of the Word (n. 9396, 9400, 9401, 10452). Therefore the Word is called “a covenant” (n. 9396). Because “covenant” signifies conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632). There is an internal sense in the Word, because the Word has descended from the Lord through the three heavens to man (n. 2310, 6597).

And thereby it is accommodated to the angels of the three heavens, and also to men (n. 7381, 8862). Hence it is that the Word is Divine (n. 2989, 4989); and is holy (n. 10276); and is spiritual (n. 4480); and is divinely inspired (n. 9094). This is the meaning of inspiration (n. 9094). The regenerate man also, is actually in the internal sense of the Word, although he knows it not, since his internal man, which is endowed with spiritual perception, is open (n. 10400). But in this case the spiritual of the Word flows into natural ideas, and thus is presented naturally, because, while man lives in the world, he thinks in the natural (n. 5614). Hence the light of truth, with the enlightened, is from their internal, that is, through their internal from the Lord (n. 10691, 10694). By the same way holiness flows in with those who esteem the Word holy (n. 6789). As the regenerate man is actually in the internal sense of the Word, and in the sanctity of that sense, although he does not know it, therefore after death he comes into it, and is no longer in the sense of the letter (n. 3226, 3342, 3343).

(260) The internal or spiritual sense of the Word contains innumerable arcana. The Word in its internal sense contains innumerable things, which exceed human comprehension (n. 3085, 3086). It also contains inexplicable things (n. 1965). Which are represented only to angels, and understood by them (n. 167). The internal sense of the Word contains arcana of heaven, which relate to the Lord and His kingdom in the heavens and on earth (n. 1-4, 937). Those arcana do not appear in the sense of the letter (n. 937, 1502, 2161). Many things in the prophets appear to be

disconnected, when yet in their internal sense they cohere in a regular and beautiful series (n. 7153, 9022). Not a single word, nor even a single iota can be omitted in the sense of the letter of the Word, without an interruption in the internal sense, and therefore, by the Divine Providence of the Lord, the Word has been preserved so entire as to every word and every point (n. 7933). Innumerable things are contained in every particular of the Word (n. 6617, 6620, 8920); and in every expression (n. 1689). There are innumerable things contained in the Lord's prayer, and in every part thereof (n. 6619). And in the precepts of the Decalogue; in the external sense of which, notwithstanding, some things are such as are known to every nation without revelation (n. 8867, 8900). In the Word, and particularly in the prophetical parts of it, two expressions are used that seem to signify the same thing, but one expression has relation to good, and the other to truth; thus one relates to what is spiritual, the other to what is celestial (n. 683, 707, 2516, 8339). Goods and truths are conjoined in a wonderful manner in the Word, and that conjunction is apparent only to him who knows the internal sense (n. 10554). And thus there is a Divine marriage and a heavenly marriage in the Word, and in every part thereof (n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022). The Divine marriage is the marriage of Divine good and Divine truth, thus it is the Lord, in whom alone that marriage exists (n. 3004, 3005, 3009, 5138, 5194, 5502, 6343, 7945, 8339, 9263, 9314). "Jesus" signifies the Divine good, and "Christ" the Divine truth; and both the Divine marriage in heaven, which is the marriage of the Divine good and the Divine truth (n. 3004, 3005, 3009). This marriage is in every part of the Word, in its internal sense; thus the Lord, as to the Divine good and the Divine truth, is in every part of the Word (n. 5502). The marriage of good and truth from the Lord in heaven and the church, is called the heavenly marriage (n. 2508, 2618, 2803, 3004, 3211, 3952, 6179). Therefore in this respect the Word is a kind of heaven (n. 2173, 10126). Heaven is compared in the Word to a marriage, on account of the marriage of good and truth therein (n. 2758, 3132, 4434, 4835). The internal sense is the very doctrine of the church (n. 9025, 9430, 10400). They who understand the Word according to the internal sense, know the essential true doctrine of the church, inasmuch as the internal sense contains it (n. 9025; 9430, 10400). The internal of the Word is also the internal of the church, and likewise the internal of worship (n. 10460). The Word is the doctrine of love to the Lord, and of charity towards the neighbor (n. 3419, 3420). The Word in the letter is as a cloud, and in the internal sense it is glory, see the Preface to the 18th chapter of Genesis (n. 5922, 6343), where the words, “The Lord shall come in the clouds of heaven with glory,” are explained. “A cloud” in the Word signifies the Word in the sense of the letter, and “glory” signifies the Word in the internal sense, see the Preface to the 18th chapter of Genesis (n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574). Those things which are in the sense of the letter, respectively to those which are in the internal sense, are like rude projections round a polished optical cylinder, by which nevertheless is exhibited in the cylinder a beautiful image of a man (n. 1871). In the other life, they who only allow and acknowledge the sense of the letter of the Word, are represented by a deformed old woman; but they who allow and acknowledge the internal sense, together with the literal sense, are represented by a virgin beautifully clothed (n. 1774). The Word in its whole complex is an image of heaven, since the Word is the Divine truth, and the Divine truth makes heaven; and as heaven relates to one man, therefore the Word is in that respect as an image of man (n. 1871). Heaven in one complex relates to one man, may be seen in the work on Heaven and Hell (n. 59-67). And the Divine truth proceeding from the Lord makes heaven (n. 126-140, 200-212). The Word is beautifully and agreeably exhibited before the angels (n. 1767, 1768). The sense of the letter is as the body, and the internal sense, as the soul of that body (n. 8943). Thence the life of the Word is from its internal sense (n. 1405, 4857). The Word is pure in the internal sense, and does not appear so in the literal sense (n. 2362, 2395). The things which are in the sense of the letter of the Word are holy from the internal (n. 10126, 10728). In the historical parts of the Word there is also an internal sense, but within them (n. 4989). Thus the historical as well as the prophetic parts of the Word contain arcana of heaven (n. 755, 1659, 1709, 2310, 2333). The angels do not perceive those historical things, but spiritually (n. 6884). The reason why the interior arcana which are in the historicals, are less evident to man than those that are in the propheticals (n. 2176, 6597). The quality of the internal sense of the Word further shown (n. 1756, 1984, 2004, 2663, 3035, 7089, 10604, 10614). And illustrated by comparisons (n. 1873).

(261) The Word is written by correspondences, and thus by representatives. The Word, as to its literal sense, is written by mere correspondences, thus by such things as represent and signify spiritual things which relate to heaven and the church (n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899). This was done for the sake of the internal sense, which is contained in every part (n. 2899). For the sake of heaven, since those who are in heaven do not understand the Word according to the sense of the letter, which is natural, but according to its internal sense, which is spiritual (n. 2899). The Lord spoke by correspondences, representatives, and significatives, because He spoke from the Divine (n. 9048, 9063, 9086, 10126, 10728). Thus the Lord spoke at the same time before the world and before heaven (n. 2533, 4807, 9048, 9063, 9086). The things which the Lord spoke filled the entire heaven (n. 4637). The historicals of the Word are representative, and the words significative (n. 1540, 1659, 1709, 1783, 2686). The Word could not be written in any other style, that by it there might be a communication and conjunction with the heavens (n. 2899, 6943, 9481). They who despise the Word on account of the apparent simplicity and rudeness of its style, and who fancy that they would receive the Word, if it were written in a different style, are in a great error (n. 8783). The mode and style of writing, which prevailed amongst the most ancient people, was by

representatives and significatives (n. 605, 1756, 9942). The ancient wise men were delighted with the Word, because of the representatives and significatives therein, from experience (n. 2592, 2593). If a man of the Most Ancient Church had read the Word, he would have seen the things which are in the internal sense clearly, and those which are in the external sense obscurely (n. 4493). The sons of Jacob were brought into the land of Canaan, because all the places in that land, from the most ancient times, were made representative (n. 1585, 3686, 4447, 5136, 6516). And thus that the Word might there be written, in which Word those places were to be mentioned for the sake of the internal sense (n. 3686, 4447, 5136, 6516). But nevertheless the Word was changed, for the sake of that nation, as to the external sense, but not as to the internal sense (n. 10453, 10461, 10603, 10604). In order that it may be known what the correspondences and representatives in the Word are, and what is their quality, something shall also be said concerning them. All things which correspond are likewise representative, and thereby significative, thus that correspondences and representatives are one (n. 2896, 2897, 2973, 2987, 2989, 2990, 3002, 3225). What correspondences and representations are, from experience and examples (n. 2763, 2987-3002, 3213-3226, 3337-3352, 3472-3485, 4218-4228, 9280). The knowledge of correspondences and representations was the chief science amongst the ancients (n. 3021, 3419, 4280, 4748, 4844, 4964, 4966, 6004, 7729, 10252). Especially with the Orientals (n. 5702, 6692, 7097, 7779, 9391, 10252, 10407);

and in Egypt more than in other countries (n. 5702, 6692, 7097, 7779, 9391, 10407). Also among the Gentiles, as in Greece and other places (n. 2762, 7729). But at this day it is among the sciences which are lost, particularly in Europe (n. 2894, 2895, 2994, 3630, 3632, 3747-3749, 4581, 4966, 10252). Nevertheless this science is more excellent than all other sciences, since without it the Word is not understood, nor the signification of the rites of the Jewish church, which are recorded in the Word; neither is it known what heaven is, nor what the spiritual is, nor in what manner spiritual influx takes place into what is natural, with many other things (n. 4280, and in the places above cited). All the things which appear before angels and spirits, are representatives, according to correspondences of such things as relate to love and faith (n. 1971, 3213-3226, 3449, 3475, 3485, 9481, 9574, 9576, 9577). The heavens are full of representatives (n. 1521, 1532, 1619). Representatives are more beautiful, and more perfect, in proportion as they are more interiorly in the heavens (n. 3475). Representatives there are real appearances, being derived from the light of heaven, which is Divine truth, and which is the very essential of the existence of all things (n. 3485). The reason why each and all things in the spiritual world are represented in the natural world, is because what is internal assumes a suitable clothing in what is external, whereby it makes itself visible and apparent (n. 6275, 6284, 6299). Thus the end assumes a suitable clothing, that it may exist as the cause in a lower sphere, and afterwards that it may exist as the effect in a sphere lower still; and when the end, by means of the cause, becomes the effect, it then becomes visible, or appears before the eyes (n. 5711). This may be illustrated by the influx of the soul into the body, whereby the soul assumes a clothing of such things in the body, as enable all the things which it thinks and wills, to appear and become visible; wherefore the thought, when it flows down into the body, is represented by gestures and actions which correspond thereto (n. 2988). The affections, which are of the mind, are manifestly represented in the face, by the variations of the countenance, so that they may be seen therein (n. 4791-4805, 5695). Hence it is evident, that each and all things in nature have in them a latent cause and end from the spiritual world (n. 3562, 5711). Since the things in nature are ultimate effects, which contain prior things (n. 4240, 4939, 5051, 6275, 6284, 6299, 9216). Internal things are represented, and external things represent (n. 4292). Since all things in nature are representative of spiritual and celestial things, therefore, in ancient times, there were churches, wherein all the externals, which are rituals, were representative; wherefore those churches were called representative churches (n. 519, 521, 2896). The church founded with the sons of Israel was a representative church (n. 1003, 2179, 10149). All its rituals were external things, which represented the internal things of heaven and the church (n. 4288, 4874). Representatives of the church and of worship ceased when the Lord came into the world, because the Lord opened the internal things of the church, and because all the externals of the church in the highest sense regarded Him (n. 4832).

(262) Of the literal or external sense of the Word. The sense of the letter of the Word is according to appearances in the world (n. 589, 926, 1408, 2719, 2720, 1832, 1874, 2242, 2520, 2533). And is adapted to the capacity of the simple (n. 2533, 9048, 9063, 9086). The Word in its literal sense is natural (n. 8783). Because what is natural is the ultimate wherein spiritual and celestial things terminate, and upon which they rest like a house upon its foundation; and otherwise the internal sense of the Word without the external, would be like a house without a foundation (n. 9360, 9430, 9433, 9824, 10044, 10436). The Word is the containant of a spiritual and celestial sense, because it is of such a quality (n. 9407). And that it is holy and Divine in the sense of the letter as to each and all things therein, even to every iota, because it is of such a quality (n. 639, 680, 1869, 1870, 9198, 10321, 10637). The laws enacted for the sons of Israel, are yet the Holy Word, notwithstanding their abrogation, on account of the internal sense which they contain (n. 9211, 9259, 9349). Of the laws, judgments and statutes, for the Israelitish and Jewish church, which was a representative church, there are some which are still in force, both in their external and internal sense; some which ought to be strictly observed in their external sense; some which may be of use, if people are disposed to observe them, and some which are altogether abrogated (n. 9349). The Word is Divine, even as to those which are abrogated (n. 10637). The quality of the Word as to the sense of the

letter, if not understood at the same time as to the internal sense, or what is the same thing, according to true doctrine from the Word (n. 10402). Innumerable heresies arise from the sense of the letter without the internal sense, or without true doctrine from the Word (n. 10400). They who are in an external without an internal cannot endure the interior things of the Word (n. 10694). The Jews were of such a quality, and they are also such at this day (n. 301-303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707).

(263) The Lord is the Word. The Word in its inmost sense treats only of the Lord, and describes all the states of the glorification of His Human, that is, of its union with the Divine itself; and likewise all the states of the subjugation of the hells, and of the ordination of all things therein and in the heavens (n. 2249, 7014). Thus the Lord's whole life in the world is described in that sense, and thereby the Lord is continually present with the angels (n. 2523). Consequently the Lord alone is in the inmost of the Word, and the Divinity and sanctity of the Word is from thence (n. 1873, 9357). The Lord's saying that all the Scripture concerning Him was fulfilled, signifies that all things which are contained in the inmost sense were fulfilled (n. 7933). The Word signifies the Divine truth (n. 4692, 5075, 9987). The Lord is the Word because He is the Divine truth (n. 2533). The Lord is the Word also because the Word is from Him, and treats of Him (n. 2859). And because it treats of the Lord alone in its inmost sense, thus because the Lord Himself is therein (n. 1873, 9357). And because in each and all things of the

Word there is a marriage of Divine good and Divine truth (n. 3004, 5502). "Jesus" is the Divine good, and "Christ" the Divine truth (n. 3004, 3005, 3009). The Divine truth is alone real, and that in which Divine truth is, which is from the Divine, is alone substantial (n. 5272, 6880, 7004, 8200). And as the Divine truth proceeding from the Lord is light in heaven, and the Divine good is heat in heaven; and as all things in heaven derive their existence from the Divine good and the Divine truth; and as the natural world has its existence through heaven, or the spiritual world; it is plain that all things which were created, were created from the Divine truth, or from the Word, according to these words in John: In the beginning was the Word, and the Word was with God, and God was the Word, and by it were all things made which were made; and the Word was made flesh (John 1:1, 3, 14; n. 2803, 2894, 5272, 6880). Further particulars concerning the creation of all things by the Divine truth, consequently by the Lord, may be seen in the work on Heaven and Hell (n. 137). And more fully in the two articles therein (n. 116-125, and n. 126-140). The conjunction of the Lord with man is effected through the Word, by means of the internal sense (n. 10375). Conjunction is effected by each and all things of the Word, and the Word is therefore more wonderful than all other writings (n. 10632-10634). Since the Word has been written, the Lord thereby speaks with men (n. 10290).

(264) Of those who are against the Word. Of those who despise, mock at, blaspheme, and profane the Word (n. 1878). Their quality in the other life (n. 1761, 9322). They

may be compared to the viscous parts of the blood (n. 5719). The danger of profaning the Word (n. 571-582). How hurtful it is if principles of falsity, particularly those which favor the loves of self and of the world, are confirmed by the Word (n. 589). They who are in no affection of truth for the sake of truth, utterly reject the internal sense of the Word, and nauseate it, from experience (n. 5702). Some in the other life who have rejected the interior things of the Word, are deprived of rationality (n. 1879).

(265) Further particulars concerning the Word. The term “Word” in the Hebrew tongue signifies various things, as speech, thought of the mind, everything that has a real existence, and also anything (n. 9987). “Word” signifies the Divine truth and the Lord (n. 4692, 5075, 9987). “Words” signify truths (n. 4692, 5075). They signify doctrinals (n. 1288). The “ten words” signify all Divine truths (n. 10688). They signify things which really exist (n. 1785, 5075, 5272). In the Word, particularly in the propheticals, there are two expressions to signify one thing, and the one has relation to good and the other to truth, which are thus conjoined (n. 683, 707, 2516, 8339). It cannot be known what expression has relation to good, and what to truth, but from the internal sense of the Word; for there are appropriate words by which the things relating to good are expressed, and appropriate words by which the things relating to truth are expressed (n. 793, 801). And this so that it may be known merely from the words predicated, whether the subject treated of is good, or whether it is truth (n. 2722). Frequently one expression implies a general, and the other

expression implies a certain specific particular of that general (n. 2212). There is a species of reciprocation in the Word, concerning which see n. 2240. Most things in the Word have also an opposite sense (n. 4816). The internal sense proceeds regularly according to the subject predicated (n. 4502). They who have been delighted with the Word, in the other life receive the heat of heaven, wherein is celestial love, according to the quality and quantity of their delight from love (n. 1773).

(266) What are the Books of the Word. The books of the Word are all those which have the internal sense; but those books which have not the internal sense, are not the Word. The books of the Word, in the Old Testament, are the five Books of Moses, the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse. The rest have not the internal sense (10325).

(267) XXI. PROVIDENCE. The government of the Lord in the heavens and in the earths is called Providence; and because all the good of love and all the truth of faith, from which is salvation, are from Him, and nothing at all from man, it is evident therefrom that the Divine Providence of the Lord is in each and all the things which conduce to the salvation of the human race. This the Lord thus teaches in John: I am the way, the truth, and the life (John 14:6); and

in another place: As the branch cannot bear fruit of itself, unless it shall abide in the vine, so neither can ye, unless ye shall abide in Me; without Me ye cannot do anything (John 15:4, 5).

(268) The Divine Providence of the Lord extends to the most minute things of a man's life; for there is only one fountain of life, which is the Lord, from whom we are, we live, and we act.

(269) They who think from worldly things concerning the Divine Providence, conclude from them that it is only universal, and that the particulars appertain to man. But they do not know the arcana of heaven, for they form their conclusions only from the loves of self and of the world, and their pleasures; wherefore, when they see the evil exalted to honors, and acquire wealth more than the good, and also succeed in evils according to their arts, they, say in their heart, that it would not be so if the Divine Providence were in each and all things; but they do not consider that the Divine Providence does not regard that which soon passes away, and ends with the life of man in the world, but that it regards that which remains to eternity, thus which has no end. What has no end, that is; but what has an end, that respectively is not. Let him who can, think whether a hundred thousand years are anything compared to eternity, and he will perceive that they are not; what then are some years of life in the world?

(270) Everyone who rightly considers, may know that eminence and opulence in the world are not real divine blessings, notwithstanding man, from his pleasure in them,

calls them so; for they pass away, and also seduce many, and turn them away from heaven; but that eternal life, and its happiness, are real blessings, which are from the Divine: this the Lord also teaches in Luke: Make to yourselves a treasure in the heavens that faileth not, where the thief approacheth not, neither the moth corrupteth; for where your treasure is, there will your heart be also (Luke 12:33, 34).

(271) The reason why the evil succeed in evils according to their arts is, because it is according to Divine order that everyone should act what he acts from reason, and also from freedom; wherefore, unless man were left to act from freedom according to his reason, and thus unless the arts which are thence derived were to succeed, man could by no means be disposed to receive eternal life, for this is insinuated when man is in freedom, and his reason is enlightened. For no one can be compelled to good because nothing that is compelled inheres with him, for it is not his own: that becomes a man's own, which is done from freedom according to his reason, and that is done from freedom which is done from the will or love, and the will or love is the man himself. If a man were compelled to that which he does not will, his mind would continually incline to that which he wills; and besides, everyone strives after what is forbidden, and this from a latent cause, because he strives for freedom. Whence it is evident that unless man were kept in freedom, good could not be provided for him.

(272) To leave man from his own freedom also to think, to will, and, so far as the laws do not restrain him, to do evil, is

called permitting.

(273) To be led to felicities in the world by arts, appears to man as if it were from his own prudence, but still the Divine providence continually accompanies by permitting and continually leading away from evil. But to be led to felicities in heaven is known and perceived to be not from man's own prudence, because it is from the Lord, and is effected of His Divine providence by disposing and continually leading to good.

(274) That this is so, man cannot comprehend from the light of nature, for from that light he does not know the laws of Divine order.

(275) It is to be known that there is providence, and there is foresight; good is what is provided by the Lord, but evil is what is foreseen by the Lord. The one must accompany the other, for what comes from man is nothing but evil, but what comes from the Lord is nothing but good. FROM THE ARCANA COELESTIA Since all the good which is provided for man by the Lord flows in, we will therefore adduce from the Arcana Coelestia the particulars there concerning Influx: and since the Lord provides all things according to Divine order, we will also adduce from that work the particulars concerning Order.

(276) Of Providence. Providence is the government of the Lord in the heavens and on the earth (n. 10773). The Lord, from providence, rules all things according to order, and thus providence is government according to order (n. 1755, 2447). And He rules all things either from will or from leave, or from permission; thus in various respects

according to man’s quality (n. 1755, 2447, 3704, 9940). Providence acts invisibly (n. 5508). Most things which are done from providence appeal to man as contingencies (n. 5508). Providence acts invisibly, in order that man may not be compelled to believe from visible things, and thus that his free-will may not be injured; for unless man has freedom he cannot be reformed, thus he cannot be saved (n. 1937, 1947, 2876, 2881, 3854, 5508, 5982, 6477, 8209, 8987, 9588, 10409, 10777). The Divine providence does not regard temporary things which soon pass away, but eternal things (n. 5264, 8717, 10776; illustrated n. 6491). They who do not comprehend this, believe that opulence and eminence in the world are the only things to be provided, and call such things blessings from the Divine, when nevertheless they are not regarded as blessings by the Lord, but only as means conducive to the life of man in the world; but that those things are regarded by the Lord which conduce to man’s eternal happiness (n. 10409, 10776). They who are in the Divine providence of the Lord, are led in each and all things to eternal happiness (n. 8478, 8480). They who ascribe all things to nature and man’s own prudence, and nothing to the Divine, do not think or comprehend this (n. 6481, 10409, 10775). The Divine providence of the Lord is not, as believed in the world, universal only, and the particulars and single thing dependent on man’s prudence (n. 8717, 10775). No universal exists but from and with single things, because single things taken together are called a universal, as particulars taken together are called a general (n. 1919, 6159, 6338, 6482-6484). Every universal is such as the single things of which it is formed, and with which it is (n. 917, 1040, 6483, 8857). The providence of the Lord is universal, because existing in the most single things (n. 1919, 2694, 4329, 5122, 5904, 6058, 6481-6486, 6490, 7004, 7007, 8717, 10774); confirmed from heaven (n. 6486). Unless the Divine providence of the Lord were universal, from and in the most single things, nothing could subsist (n. 6338). All things are disposed by it into order, and kept in order both in general and in particular (n. 6338). How the case herein is comparatively with that of a king on earth (n. 6482, 10800). Man's own proper prudence is like a small speck of dirt in the universe, whilst the Divine providence is respectively as the universe itself (n. 6485). This can hardly be comprehended by men in the world (n. 8717, 10775, 10780). Because many fallacies assail them, and induce blindness (n. 6481). Of a certain person in the other life, who believed from confirmation in the world, that all things were dependent on man's own prudence, and nothing on the Divine providence; the things belonging to him appeared infernal (n. 6484). The quality of the Lord's providence with respect to evils (n. 6481, 6495, 6574, 10777, 10779). Evils are ruled by the Lord by the laws of permission, and they are permitted for the sake of order (n. 8700, 10778). The permission of evil by the Lord is not that of one who wills, but of one who does not will, but who cannot bring aid on account of the urgency of the end, which is salvation (n. 7887). To leave man from his own freedom to think and will evil, and so far as the laws do not forbid, to do evil, is to permit (n. 10778). Without freedom, thus without this permission, man could not be reformed, thus could not be saved, may be seen above in the doctrine of Freedom (n. 141-149). The Lord has providence and foresight, and the one does not exist without the other (n. 5195, 6489). Good is provided by the Lord, and evil foreseen (n. 5155, 5195, 6489, 10781). There is no such thing as predestination or fate (n. 6487). All are predestined to heaven, and none to hell (n. 6488). Man is under no absolute necessity from providence but has full liberty, illustrated by comparison (n. 6487). The "elect" in the Word are they who are in the life of good, and thence of truth (n. 3755, 3900, 5057, 5058). How it is to be understood that "God would deliver one man into another's hand" (Exod. 21:13) (n. 9010). Fortune, which appears in the world wonderful in many circumstances, is an operation of the Divine providence in the ultimate of order, according to the quality of man's state; and this may afford proof, that the Divine providence is in the most single of all things (n. 5049, 5179, 6493, 6494). This operation and its variations are from the spiritual world, proved from experience (n. 5179, 6493, 6494).

(277) Of Influx. Of the influx of heaven into the world, and of the influx of the soul into all things of the body, from experience (n. 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598- 6626). Nothing exists of or from itself, but from what is prior to itself, thus all things from the First (n. 4523, 4524, 6040, 6056). As all things existed, they also subsist, because subsistence is perpetual existence (n. 2886, 2888,

3627, 3628, 3648, 4523, 4524, 6040, 6056). Influx takes place according to that order (n. 7270). Hence it is plain that all things subsist perpetually from the first esse, because they exist from it (n. 4523, 4524, 6040, 6056). The all of life flows in from the First, because it is thence derived, thus from the Lord (n. 3001, 3318, 3337, 3338, 3344, 3484, 3628, 3629, 3741-3743, 4318-4320, 4417, 4524, 4882, 5847, 5986, 6325, 6468-6470, 6479, 9279, 10196). Every existere is from an esse, and nothing can exist unless its esse be in it (n. 4523, 4524, 6040, 6056). All things which a man thinks and wills flow into him, from experience (n. 904, 2886-2888, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197-6199, 6213, 7147, 10219). Man's ability of examining things, and of thinking and forming analytic conclusions, is from influx (n. 2888, 4319, 4320). Man could not live a moment if the influx from the spiritual world were taken away from him; but still man is in freedom, from experience (n. 2887, 5849, 5854, 6321). The life which flows in from the Lord is varied according to man's state and according to reception (n. 2069, 5986, 6472, 7343). With the evil, the good which flows from the Lord is turned into evil, and the truth into falsity, from experience (n. 3643, 4632). The good and truth, which continually flow from the Lord, are so far received, as evil and falsity do not oppose their reception (n. 2411, 3142, 3147, 5828). All good flows in from the Lord, and all evil from hell (n. 904, 4151). At this day man believes all things to be in himself and from himself, when nevertheless they inflow, as he might know from the doctrinal of the church, that all good is from heaven, and all evil from hell (n. 4249, 6193, 6206). But if he would believe as the thing is, he would not appropriate evil to himself, but cast it back from himself into hell, neither would he make good his own, and thus would not claim any merit from it (n. 6206, 6324, 6325). How happy the state of man would then be, as he would view both good and evil from within, from the Lord (n. 6325). They who deny heaven, or know nothing about it, do not know there is any influx thence (n. 4322, 5649, 6193, 6479). What influx is, illustrated by comparisons (n. 6128, 6190, 9407). Influx is spiritual, and not physical, thus it is from the spiritual world into the natural, and not from the natural world into the spiritual (n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9109, 9110). Influx is through the internal man, into the external, and not contrariwise (n. 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380). Because the internal man is in the spiritual world, and the external in the natural world (n. 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 9701-9709, 10156, 10472). It appears as if influx is from externals into internals; this is a fallacy (n. 3721). Influx is into man’s rational and through this into things scientific, and not contrariwise (n. 1495, 1707, 1940). The order of influx (n. 775, 880, 1096, 1495, 7270). There is immediate influx from the Lord, and also mediate influx through the spiritual world or heaven (n. 6063, 6307, 6472, 9682, 9683). The immediate influx from the Lord enters into the most single of all things (n. 6058, 6474-6478, 8717, 8728). Of the mediate influx of the Lord through heaven (n. 4067, 6982, 6985, 6996). It is effected through the spirits and angels who are adjoined to man (n. 697, 5846-5866). The Lord, by means of angels, flows into the ends from which, and for the sake of which, a man so thinks, wills, and acts (n. 1317, 1645, 5846, 5854). And thus into those things which are of conscience with man (n. 6207, 6213). But by means of spirits into the thoughts, and thence into the things of the memory (n. 4186, 5854, 5858, 6192, 6193, 6198, 6199, 6319). This can with difficulty be believed by man (n. 6214). The Lord inflows into firsts and at the same time into ultimates, or into inmosts and at the same time into outmosts, how (n. 5147, 5150, 6473, 7004, 7007, 7270). The influx of the Lord is into good with man, and through good into truth, and not contrariwise (n. 5482, 5649, 6027, 8685, 8701, 10153). Good gives the faculty of receiving influx from the Lord, but not truth without good (n. 8321). It is not what enters the thought, but what enters the will, that is hurtful, because this is appropriated to the man (n. 6308). The Divine in the highest is tacit and pacific, but as it descends towards lower things in man, it becomes unpacific and tumultuous, on account of the things therein being in disorder (n. 8823). The quality of the Lord's influx with the prophets (n. 6212). There is a general influx, its quality (n. 5850). It is a continual effort of acting according to order (n. 6211). This influx takes place into the lives of animals (n. 5850). And also into the subjects of the vegetable kingdom (n. 3648). That thought is formed into speech and will into gestures with man, according to this general influx (n. 5862, 5990, 6192, 6211).

(278) Of the influx of life with man in particular. There is one only fountain of life, from which all live both in heaven and in the world (n. 1954, 2021, 2536, 2658, 2886-2889, 3001, 3484, 3742, 5847, 6467). This life is from the Lord alone, illustrated by various things (n. 2886-2889, 3344, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468-6470, 9276, 10196). The Lord is life itself, may be seen (John 1:1, 4; 5:26; 14:6). Life from the Lord flows in with angels, spirits, and men, in a wonderful manner (n. 2886-2889, 3337, 3338, 3484, 3742). The Lord flows in from His Divine love, which is of such that it wills that what is its own should be another's (n. 3742, 4320). All love is such; thus the Divine love is infinitely more so (n. 1820, 1865, 2253, 6872). Hence life appears as if it were in man, and not as inflowing (n. 3742, 4320). Life appears as if it were in man, because the principal cause, which is life from the Lord, and the instrumental cause, which is the recipient form, act as one cause, which is felt in the instrumental (n. 6325). The chief of the wisdom and intelligence of the angels consists in perceiving and knowing that the all of life is from the Lord (n. 4318). Concerning the joy of angels perceived and shown by their discourse to me, from this that they do not live from themselves, but from the Lord (n. 6469). The evil are not willing to be convinced that life inflows (n. 3743). Doubts concerning the influx of life from the Lord cannot be removed, so long as fallacies, ignorance, and the negative reign (n. 6479). All in the church know that all good and truth is from heaven, that is, through heaven from the Lord, and that all evil and falsity is from hell; and yet the all of life

has relation to good and truth, and to evil and falsity, there being nothing of life without them (n. 2893, 4151). The doctrinal of the church derived from the Word teaches the same thing (n. 4249). Nevertheless man does not believe that life inflows (n. 4249). If communication and connection with spirits and angels were taken away, man would instantly die (n. 2887). It is evident from hence, that the all of life flows in from the first esse of life, because nothing exists from itself, but from things prior to itself, thus each and all things exist from the First; and because everything must subsist from the same source from which it first existed, since subsistence is perpetual existence (n. 4523, 4524). Angels, spirits, and men, were created to receive life, thus they are only forms recipient of life (n. 2021, 3001, 3318, 3344, 3484, 3742, 4151, 5114, 5986). Their forms are such as the quality of their reception (n. 2888, 3001, 3484, 5847, 5986, 6467, 6472). Men, spirits, and angels, are therefore such as are their forms recipient of life from the Lord (n. 2888, 5847, 5986, 6467, 6472). Man is so created, that in his inmost, and hence in those which follow in order, he can receive the Divine, and be elevated to the Divine, and be conjoined with the Divine by the good of love and the truths of faith, and on this account he lives to eternity, otherwise than beasts (n. 5114). Life from the Lord flows in also with the evil, thus also with those who are in hell (n. 2706, 3743, 4417, 10196). But they turn good into evil and truth into falsity, and thus life into spiritual death, for such as the man is, such is his reception of life (n. 4319, 4320, 4417). Goods and truths from the Lord also continually inflow with them, but they either reject, suffocate, or pervert them (n. 3743). They who are in evils, and thence in falsities, have no real life; the quality of their life (n. 726, 4623, 4747, 10284, 10286).

(279) Of Order. The Divine truth proceeding from the Lord is the source of order, and the Divine good is the essential of order (n. 1728, 2258, 8700, 8988). The Lord is order, since the Divine good and the Divine truth are from the Lord, yea, are the Lord, in the heavens and on earth (n. 1919, 2011, 5110, 5703, 10336, 10619). Divine truths are the laws of order (n. 2447, 7995). Where order is, the Lord is present, but where order is not, the Lord is not present (n. 5703). As the Divine truth is order, and the Divine good the essential of order, therefore each and all things in the universe have relation to good and truth, that they may be anything, because they have relation to order (n. 2452, 3166, 4390, 4409, 5232, 7256, 10122, 10555). Good, because it is the essential of order, disposes truths into order, and not vice versa (n. 3316, 3470, 4302, 5704, 5709, 6028, 6690). The entire heaven, as to all the angelic societies, is arranged by the Lord according to His Divine order, because the Divine of the Lord with the angels makes heaven (n. 3038, 7211, 9128, 9338, 10125, 10151, 10157). Hence the form of heaven is a form according to Divine order (n. 4040-4043, 6607, 9877). So far as man lives according to order, thus so far as he lives in good according to Divine truths, which are the laws of order, so far is he a man (n. 4839). Yea, as far as a man thus lives, so far he appears in the other life as a perfect and beautiful man, but

so far as he does not thus live, so far he appears as a monster (n. 4839, 6605, 6626). Hence it appears that all things of Divine order are collected together in man, and that from creation he is Divine order in form (n. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10742). Every angel is in the human form because he is a recipient of Divine order from the Lord, perfect and beautiful according to reception (n. 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594). The angelic heaven also in its whole complex is in the human form, because the whole heaven as to all its angelic societies, is disposed by the Lord according to Divine order (n. 2996, 2998, 3624-3629, 3636-3643, 3741-3745, 4625). Hence it is evident, that the Divine Human is the source from which all these things are derived (n. 2996-2998, 3624-3649, 3741-3745). Hence also it follows that the Lord is the only Man, and that they are men who receive the Divine from Him (n. 1894). So far as they receive it, so far they are images of the Lord (n. 8547). Man is not born into good and truth, but into evil and falsity, thus not into Divine order, but into what is contrary to order, and on this account into mere ignorance, and he ought therefore necessarily to be born anew, that is regenerated, which is done by Divine truths from the Lord, and by a life according to them, to the intent that he may be inaugurated into order, and thus become a man (n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731). When the Lord regenerates man, He disposes all things with him according to order, that is, according to the form of heaven (n. 5700, 6690, 9931, 10303). The man who is led by the Lord, is led according to Divine order (n. 8512). The interiors which are of the mind are open into heaven, even to the Lord, with the man who is in Divine order, but shut with him who is not in Divine order (n. 8513). So far as man lives according to order, so far he has intelligence and wisdom (n. 2592). The Lord rules the firsts and the ultimates of order, and the firsts from the ultimates and the ultimates from the firsts; and thus keeps all things in connection and order (n. 3702, 3739, 6040, 6056, 9828). Of successive order; and of the ultimate of order, in which things successive are together in their order (n. 634, 3691, 4145, 5114, 5897, 6239, 6326, 6465, 8603, 9215, 9216, 9828, 9836, 10044, 10099, 10329, 10335). Evils and falsities are contrary to order, and still they are ruled by the Lord, not according to order, but from order (n. 4839, 7877, 10778). Evils and falsities are ruled by the laws of permission, and this is for the sake of order (n. 7877, 8700, 10778). What is contrary to Divine order is impossible, as that a man who lives in evil can be saved from mercy alone, as likewise that the evil can be consociated with the good in the other life, and many other things (n. 8700).

(280) XXII. THE LORD. There is One God, who is the Creator and Conservator of the universe; thus who is the God of heaven and the God of the earth.

(281) There are two things which make the life of heaven with man, the good of love and the truth of faith. Man has this life from God, and nothing at all of it is from man.

Therefore the primary principle of the church is, to acknowledge God, to believe in God, and to love Him.

(282) They who are born within the church ought to acknowledge the Lord, His Divine and His Human, and to believe in Him and love Him; for all salvation is from the Lord. This the Lord teaches in John: He that believeth on the Son hath eternal life; and he that believeth not the Son shall not see life; but the anger of God abideth on him (3:36). Again: This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have eternal life; and I will raise him up at the last day (6:40). In the same: Jesus said, I am the resurrection and the life; he that believeth in Me though he die, shall live; but whosoever liveth and believeth in Me shall not die to eternity (11:25, 26).

(283) Therefore, they within the church who do not acknowledge the Lord and His Divine, cannot be conjoined to God, and thus cannot have any lot with the angels in heaven; for no one can be conjoined to God but from the Lord, and in the Lord. That no one can be conjoined to God but from the Lord, the Lord teaches in John: No one hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath manifested Him (1:20). In the same: Ye have never head the voice of the Father, nor seen His shape (5:37). In Matthew: No one knoweth the Father but the Son, and he to whom the Son will reveal Him (11:27). And in John: I am the way, the truth, and the life; no one cometh to the Father but by Me (14:6). The reason why no one can be conjoined to God but in the Lord, is

because the Father is in Him, and they are one, as He also teaches in John: If ye know Me, ye know My Father also; He who seeth Me seeth the Father; Philip, believest thou not that I am in the Father and the Father in Me? believe Me that I am in the Father and the Father in Me (John 14:7-11). And in the same: The Father and I are One; that ye may know and believe that I am in the Father and the Father in Me (John 10:30, 38).

(284) Because the Father is in the Lord, and the Father and the Lord are one; and because we must believe in Him, and he that believes in Him has eternal life, it is evident that the Lord is God. That the Lord is God, the Word teaches, as in John: In the beginning was the Word. and the Word was with God, and God was the Word; all things were made by Him, and without Him was not any thing made which was made; and the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the Only-begotten of the Father (John 1:1, 3, 14). In Isaiah: A Boy is born to us, a Son is given to us, on whose shoulder is the government, and His name shall be called God, Hero, the Father of Eternity, the Prince of Peace (Isa. 9:6). In the same: A virgin shall conceive and bring forth, and His name shall be called God with us (Isa. 7:14; Matt. 1:23). And in Jeremiah: Behold the days shall come when I will raise up to David a just Branch, who shall reign King, and shall prosper; and this is His name which they shall call Him, Jehovah our Justice (Jer. 23:5, 6; 33:15, 16).

(285) All they who are of the church, and in light from heaven, see the Divine in the Lord; but they who are not in

light from heaven, see nothing but the Human in the Lord; when yet the Divine and the Human are in Him so united, that they are one; as the Lord also taught in another place in John: Father, all Mine are Thine, and all Thine Mine (17:10).

(286) That the Lord was conceived from Jehovah the Father, and thus was God from conception, is known in the church; and also that He rose again with the whole body, for He left nothing in the sepulchre; of which He also afterwards confirmed the disciples, saying: See My hands and My feet, that it is I Myself; feel Me and see; for a spirit hath not flesh and bones as ye see Me have (Luke 24:39). And although He was Man as to flesh and bones, still He entered through the closed doors, and, after He had manifested Himself, became invisible (John 20:19, 26; Luke 24:31). The case is otherwise with every man, for man only rises again, as to the spirit, and not as to the body, wherefore when He said, that He is not as a spirit, He said that He is not as another man. Hence it is evident that the Human in the Lord is also Divine.

(287) Every man has his esse of life, which is called his soul, from the father; the existere of life thence derived is what is called the body; hence the body is the effigy of its soul, for the soul, by means of the body, exercises its life at will. Hence it is that men are born into the likeness of their parents, and that families are distinguished from each other. From this it is evident what was the quality of the body or Human of the Lord, namely, that it was as the Divine itself, which was the esse of His life, or the soul from

the Father, wherefore He said: He that seeth Me, seeth the Father (John 14:9).

(288) That the Divine and Human of the Lord is one Person, is from the faith received in the whole Christian world, which is to this effect: Although Christ is God and Man, still He is not two, but one Christ; yea, He is altogether one and a single Person; because as the body and the soul are one man, so also God and Man are one Christ. This is from the Athanasian creed.

(289) They who, concerning the Divinity, have the idea of three Persons, cannot have the idea of one God; if with the mouth they say one, still they think three; but they who, concerning the Divinity, have the idea of three in one Person, can have the idea of one God, and can say one God, and also think one God.

(290) The idea of three in one Person is had, when it is thought that the Father is in the Lord, and that the Holy Spirit proceeds from Him; the Trinity is then in the Lord, the Divine itself which is called the Father, and the Divine Human which is called the Son, and the Divine proceeding which is called the Holy Spirit.

(291) Because all the Divine is in the Lord, therefore He has all power in the heavens and in the earths; which he also says in John: The Father hath given all things into the hand of the Son (3:35). In the same: The Father hath given to the Son power over all flesh (17:2). In Matthew: All things are delivered to Me by the Father (11:27). In the same All power is given to Me in heaven and m earth (28:18). Such power is Divine.

(292) They who make the Human of the Lord like the human of another man, do not think of His conception from the Divine itself, nor do they consider that the body of everyone is an effigy of his soul. Neither do they think of His resurrection with the whole body; nor of His appearance when He was transformed, that His face shone as the sun. Neither do they think, respecting those things which the Lord said concerning faith in Him, concerning His unity with the Father, concerning His glorification, and concerning His power over heaven and earth, that these are Divine, and were said of His Human. Neither do they remember that the Lord is omnipresent also as to His Human (Matt. 23:20); when yet the faith of His omnipresence in the Holy Supper is thence derived; omnipresence is Divine. Yea, perhaps they do not think that the Divine, which is called the Holy Spirit, proceeds from His Human; when yet it proceeds from His glorified Human, for it is said: The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39).

(293) The Lord came into the world that He might save the human race, which otherwise would have perished in eternal death; and He saved them by this, that He subjugated the hells, which infested every man coming into the world and going out of the world; and at the same time by this, that He glorified His Human: for thus He can keep the hells in subjugation to eternity. The subjugation of the hells, and the glorification of His Human at the same time, were effected by means of temptations admitted into the human which He had from the mother, and by continual

victories therein. His passion on the cross was the last temptation and full victory.

(294) That the Lord subjugated the hells, He Himself teaches in John: when the passion of the cross was at hand, then Jesus said: Now is the judgment of this world; now the prince of this world shall be cast out (12:27, 28, 31). In the same: Have confidence, I have overcome the world (16:33). And in Isaiah: Who is this that cometh from Edom, going on in the multitude of His strength, great to save? My own arm brought salvation to Me; so He became to them for a Saviour (63:1-19; 59:16-21). That He glorified His Human, and that the passion of the cross was the last temptation and full victory, by which He glorified it, He teaches also in John: After Judas went out, Jesus said, Now is the Son of man glorified, and God will glorify Him in Himself, and will immediately glorify Him (13:31, 32). In the same: Father, the hour has come; glorify Thy Son, that Thy Son also may glorify Thee (17:1, 5). In the same: Now is my soul troubled; Father, glorify Thy name; and a voice came out from heaven, saying, I have both glorified it, and will glorify it again (12:27, 28). And in Luke: Ought not Christ to suffer this, and to enter into His glory? (24:26.) These words were said in relation to His passion: “to glorify” is to make Divine. Hence, now, it is manifest, that, unless the Lord had come into the world, and been made Man, and in this manner had liberated from hell all those who believe in Him and love Him, no mortal could be saved; this is understood by the saying, that without the Lord there is no salvation.

(295) When the Lord fully glorified His Human, He then put off the human from the mother, and put on the Human from the Father, which is the Divine Human, wherefore He was then no longer the son of Mary.

(296) The first and primary principle of the church is, to know and acknowledge its God; for without that knowledge and acknowledgment there is no conjunction; thus, in the church, without the acknowledgment of the Lord. This the Lord teaches in John: He who believeth in the Son hath eternal life, but he who believeth not the Son shall not see life, but the anger of God abideth with him (3:36). And in another place: Except ye believe that I am, ye shall die in your sins (8:24).

(297) That there is a Trine in the Lord, namely, the Divine itself, the Divine Human, and the Divine proceeding, is an arcanum from heaven, and is for those who will be in the holy Jerusalem.

(298) FROM THE ARCANA COELESTIA. The Divine was in the Lord from His very conception. The Lord had the Divine from the Father (n. 4641, 4963, 5041, 5157, 6716, 10125). The Lord alone had Divine seed (n. 1438). His soul was Jehovah (n. 1999, 2004, 2005, 2018, 2025). Thus the inmost of the Lord was the Divine itself, the covering was from the mother (n. 5041). The Divine itself was the Lord's esse of life from which the human afterwards went forth, and became an existere from that esse (n. 3194, 3210, 10270, 10372).

(299) The Divine of the Lord is to be acknowledged. Within the church where the Word is, and where the Lord is

thereby known, the Divine of the Lord ought not to be denied, nor the holy proceeding from Him (n. 2359). They within the church who do not acknowledge the Lord, have no conjunction with the Divine, which is not the case with those who are out of the church (n. 10205). It is an essential of the church to acknowledge the Divine of the Lord, and His unition with the Father (n. 10083, 10112, 10370, 10730, 10738, 10816-10818, 10820).

(300) The Lord glorified His Human in the world. The glorification of the Lord is treated of in many places in the Word (n. 10828); and everywhere in the internal sense (n. 2249, 2523, 3245). The Lord glorified His Human, but not His Divine, as this was glorified in itself (n. 10057). The Lord came into the world to glorify His Human (n. 3637, 4287, 9315). The Lord glorified His Human by the Divine which was in Him from conception (n. 4727). The idea of the regeneration of man may give an idea of the glorification of the Lord's Human, since the Lord regenerates man in the same manner as He glorified His Human (n. 3043, 3138, 3212, 3296, 3490, 4402, 5688). Some of the arcana respecting the glorification of the Lord's Human (n. 10057). The Lord saved the human race by glorifying His Human (n. 1676, 4180). Concerning the Lord's state of glorification and humiliation (n. 1785, 1999, 2159, 6866). Glorification, when predicated of the Lord, is the unition of His Human with the Divine, and to glorify is to make Divine (n. 1603, 10053, 10828).

(301) The Lord from His Human subjugated the hells when He was in the world. The Lord, when He was in the world,

subjugated all the hells, and He then reduced all things to order both in the heavens and in the hells (n. 4075, 4287, 9937). The Lord then delivered the spiritual world from the antediluvians (n. 1266). What quality they were of (n. 310, 311, 560, 562, 563, 570, 581, 607, 660, 805, 808, 1034, 1120, 1265-1272). By the subjugation of the hells, and the glorification of His Human at the same time, the Lord saved mankind (n. 4180, 10019, 10152, 10655, 10659, 10828).

(302) The glorification of the Lord's Human, and the subjugation of the hells, were effected by temptations. The Lord more than all endured the most grievous temptations (n. 1663, 1668, 1787, 2776, 2786, 2795, 2816, 4295, 9528). The Lord fought from His Divine love toward the human race (n. 1690, 1691, 1812, 1813, 1820). The Lord's love was the salvation of the human race (n. 1820). The hells fought against the Lord's love (n. 1820). The Lord alone, from His own proper power, fought against the hells, and overcame them (n. 1692, 1813, 2816, 4295, 8273, 9937). Thence the Lord alone became justice and merit (n. 1813, 2025-2027, 9715, 9809, 10019). The last temptation of the Lord was in Gethsemane and on the cross, at which time He gained a full victory, by which He subjugated the hells, and at the same time glorified His Human (n. 2776, 2803, 2813, 2814, 10655, 10659, 10828). The Lord could not be tempted as to the Divine itself (n. 2795, 2803, 2813, 2814). Therefore He assumed an infirm human from the mother, into which He admitted temptations (n. 1414, 1444, 1573, 5041, 5157, 7193, 9315). By means of temptations and victories He expelled all that was hereditary from the

mother, and put off the human which He had from her, till at length He was no longer her son (n. 2159, 2574, 2649, 3036, 10830). Jehovah, who was in Him, appeared in temptations as if absent, and this so far as He was in the human from the mother (n. 1815). This state was the Lord's state of humiliation (n. 1785, 1999, 2159, 6866). The Lord by temptations and victories arranged all things in the heavens into order (n. 4287, 4295, 9528, 9937). By the same means He also united His Human with His Divine, that is, He glorified His Human (n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286, 4287, 4295, 9528, 9937).

(303) The Lord's Human, when He was in the world, was Divine truth. The Lord, when He was in the world, made His Human Divine truth from the Divine good which was in Him (n. 2803, 3194, 3195, 3210, 6716, 6864, 7014, 7499, 8127, 8724, 9199). The Lord then arranged all things in Himself into a heavenly form, which is according to the Divine truth (n. 1928, 3633). Consequently, that heaven was then in the Lord, and the Lord was as heaven (n. 911, 1900, 1928, 3624-3631, 3634, 3884, 4041, 4279, 4523-4525, 6013, 6057, 6690, 9279, 9632, 9931, 10303). The Lord spoke from the Divine truth itself (n. 8127). Therefore the Lord spoke in the Word by correspondences (n. 3131, 3472-3485, 8615, 10687). Hence the Lord is the Word, and is called the Word, which is the Divine truth (n. 2533, 2813, 2859, 2894, 3393, 3712). In the Word "the Son of man" signifies the Divine truth, and "the Father" the Divine good (n. 2803, 3704, 7499, 8724, 9194). Because the Lord was the Divine truth, He was the Divine wisdom (n. 2500, 2572).

The Lord alone had perception and thought from Himself, above all angelic perception and thought (n. 1904, 1914, 1919). The Divine truth could be tempted, but not the Divine good (n. 2814).

(304) The Lord united the Divine truth to the Divine good, thus His Human to the Divine itself The Lord was instructed as another man (n. 1457, 1461, 2523, 3030). The Lord successively advanced to union with the Father (n. 1864, 2033, 2632, 3141, 4585, 7014, 10076). So far as the Lord was united with the Father, so far He spoke as with himself; but at other times as with another (n. 1745, 1999, 7058). The Lord united His Human with the Divine from His own power (n. 1616, 1749, 1752, 1813, 1921, 2025, 2026, 2523, 3141, 5005, 5045, 6716). The Lord united the Divine truth, which was Himself, with the Divine good which was in Himself (n. 10047, 10052, 10076). The unition was reciprocal (n. 2004, 10067). The Lord, when He went out of the world, made His Human the Divine good (n. 3194, 3210, 6864, 7499, 8724, 9199, 10076). Thus He came forth from the Father, and returned to the Father (n. 3194, 3210). Thus He became one with the Father (n. 2751, 3704, 4766). The Lord, in His unition with the Divine itself which was in Him, regarded the conjunction of Himself with the human race (n. 2034). After the unition, the Divine truth proceeds from the Lord (n. 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398). How the Divine truth proceeds, illustrated (n. 7270, 9407). Unless the Divine had been in the Lord's Human from conception, the Human could not have been united with the Divine itself, on account of the

ardor of the infinite love in which the Divine itself is (n. 6849). Therefore no angel can ever be united with the Divine itself except at a distance, and by means of a veiling; for otherwise he would be consumed (n. 6849). The Divine love is of such a quality (n. 8644). Hence it may appear that the Human of the Lord was not like the human of another man (n. 10125, 10826). His union with the Father, from whom was His soul, was not like a union between two, but like that between soul and body (n. 3737, 10824). Union is said of the Lord's Human and the Divine, but conjunction between man and the Divine (n. 2021).

(305) Thus the Lord made His Human Divine. The Human of the Lord is Divine, because it was from the esse of the Father, which was His soul, illustrated by the likeness of a father and children (n. 10269, 10372, 10823). And because it was from the Divine love which was in Him (n. 6872). Every man is such as his love is, and he is his own love (n. 6872, 10177, 10284). The Lord was the Divine love (n. 2077, 2253). The Lord made all His Human, both the internal and the external, Divine (n. 1603, 1815, 1902, 1926, 2093, 2803). Therefore He rose again as to the whole body, differently from any man (n. 1729, 2083, 5078, 10825). That the Lord's Human is Divine, is acknowledged from the omnipresence of His Human in the Holy Supper (n. 2343, 2359). And it is evident from His transfiguration before the three disciples (n. 3212). And likewise from the Word (n. 10154). And He was there called Jehovah (n. 1603, 1736, 1815, 1902, 2921, 3035, 5110, 6281, 6303, 8864, 9194, 9315). In the sense of the letter there is a distinction

made between the Father and the Son, or Jehovah and the Lord, but not in the internal sense, in which the angels are (n. 3035). The Christian world does not acknowledge the Human of the Lord to be Divine, in consequence of a decree passed by a council in favor of the Pope, that he might be acknowledged as the Lord's vicar; from conversation with them in another life (n. 4738). The Divine Human from eternity was the Divine truth in heaven, thus the Divine existere, which was afterwards made in the Lord the Divine esse, from which is the Divine existere in heaven (n. 3061, 6280, 6880, 10579). The previous state of heaven described (n. 6371-6373). The Divine was not perceptible, and therefore not capable of being received, until it passed through heaven (n. 6982, 6996, 7004). The Lord from eternity was the Divine truth in heaven (n. 2803, 3195, 3704). This is the Son of God born from eternity (n. 2628, 2798). In heaven no other Divine is perceived but the Divine Human (n. 6475, 9303, 9356, 9571, 10067). The most ancient people could not adore the infinite esse, but the infinite existere, which is the Divine Human (n. 4687, 5321). The ancients acknowledged the Divine, because it appeared in a human form, and this was the Divine Human (n. 5110, 5663, 6846, 10737). The inhabitants of all the earths adore the Divine under a human form, and they rejoice when they hear that God actually became Man (n. 6700, 8541-8547, 9361, 10736-10738). See also Earths in Our Solar System, and in the Starry Heaven. God cannot be thought of, but in a human form, and that which is incomprehensible cannot fall into any idea (n. 9359, 9972).

Man can worship what he has some idea of, but not what he has no idea of (n. 4733, 5110, 5663, 7211, 9356, 10067). Therefore the Divine is worshiped under a human form by most in the whole globe, and this is through an influx from heaven (n. 10159). All who are in good as to life, when they think of the Lord, think of a Divine Human, but not of the Human separated from the Divine (n. 2326, 4724, 4731, 4766, 8878, 9193, 9198). They in the church at this day who are in evil as to life, and they who are in faith separate from charity, think of the Human of the Lord without the Divine, and do not comprehend what the Divine Human is, the causes thereof (n. 3212, 3241, 4689, 4692, 4724, 4731, 5321, 6371, 8878, 9193, 9198).

(306) The trinity is in the Lord. Christians were examined in the other life concerning the idea they had of one God, and it was found that they had an idea of three Gods (n. 2329, 5256, 10736-10738, 10821). The Divine Trinity may be conceived of in one Person, and thus as one God, but not in three Persons (n. 10738, 10821, 10822). The Trinity in one Person, thus in the Lord, is the Divine itself, which is called the Father; the Divine Human, which is called the Son; and the Divine proceeding, which is called the Holy Spirit; thus the Trinity is one (n. 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823). The Divine Trinity in the Lord is acknowledged in heaven (n. 14, 15, 1729, 2005, 5256, 9303). The Lord is one with the Father, thus He is the Divine itself, and the Divine Human (n. 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4766). His Divine proceeding is also His Divine in heaven, which is

called the Holy Spirit (n. 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9228, 9229, 9278, 9407, 9818, 9820, 10330). Thus the Lord is the one and only God (n. 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7091, 7182, 7209, 8241, 8724, 8760, 8864, 8865, 9194, 9303).

(307) Of the Lord in heaven. The Lord appears in heaven both as a sun and a moon; as a sun to those who are in the celestial kingdom, and as a moon to those who are in the spiritual kingdom (n. 1053, 1521, 1529-1531, 3636, 3641, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809). The light which proceeds from the Lord as a sun is the Divine truth, from which the angels derive all their wisdom and intelligence (n. 1053, 1521-1533, 2776, 3138, 3195, 3222, 3223, 3225, 3339, 3341, 3636, 3643, 3993, 4180, 4302, 4415, 5400, 9399, 9407, 9548, 9571, 9684). And the heat which proceeds from the Lord as a sun is the Divine good, from which the angels derive their love (n. 3338, 3636, 3643, 5215). The Lord's Divine itself is far above His Divine in heaven (n. 7270, 8760). The Divine truth is not in the Lord, but proceeds from the Lord, as light is not in the sun, but proceeds from the sun (n. 3969). Esse is in the Lord, and existere from the Lord (n. 3938). The Lord is the common center to which all the angels in heaven turn (n. 3633, 9828, 10130, 10189). Nevertheless the angels do not turn themselves to the Lord, but the Lord turns them to Himself (n. 10189); because the angels are not present with the Lord, but the Lord is present with the angels (n. 9415). The Lord's presence with the angels is according to their

reception of the good of love and charity from Him (n. 904, 4198, 4206, 4211, 4320, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10810). The Lord is present with all in heaven, and also in hell (n. 2776, 3642, 3644). The Lord from His Divine love wishes to draw all men to Himself into heaven (n. 6645). The Lord is in a continual endeavor of conjunction with man, but the influx and conjunction are impeded by the loves of man's proprium (n. 2041, 2053, 2411, 5696). The Divine Human of the Lord flows into heaven, and makes heaven, and there is no conjunction with the Divine itself in heaven, but with the Divine Human (n. 3038, 4211, 4724, 5663). And the Divine Human flows in with men out of heaven and through heaven (n. 1925). The Lord is the all of heaven, and the life of heaven (n. 7211, 9128). The Lord dwells with the angels in what is His own (n. 9338, 10125, 10151, 10157). Hence they who are in heaven are in the Lord (n. 3637, 3638). Heaven corresponds to the Divine Human of the Lord, and man as to each and all things, corresponds to heaven, whence heaven in general is as one man, and is therefore called the Greatest Man (n. 2988, 2996, 3624-3629, 3636-3643, 3741-3745, 4625). The Lord is the only Man, and they only are men who receive the Divine from Him (n. 1894). So far as they receive, so far they become images of the Lord (n. 8547). The angels are forms of love and charity in a human form, and this is from the Lord (n. 3804, 3735, 4797, 4985, 5199, 5530, 9879, 10177).

(308) All good and truth are from the Lord. The Lord is good itself and truth itself (n. 2011, 5110, 10336, 10619).

All good and truth, consequently all peace, innocence, love, charity, and faith, are from the Lord (n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904). And all wisdom and intelligence are from Him (n. 109, 112, 121, 124). Nothing but good comes from the Lord, but the evil turn the good which is from the Lord into evil (n. 7643, 7679, 7710, 8632). The angels know that all good and truth are from the Lord, but the evil are not willing to know this (n. 6193, 9128). The angels at the presence of the Lord are more in good, but the infernals at the presence of the Lord are more in evils (n. 7989). The evil cast themselves into hell at the mere presence of the Lord (n. 8137, 8265). The Lord judges all from good (n. 2335). The Lord regards all from mercy (n. 223). The Lord is never angry with anyone, nor does evil to anyone, and does not send anyone to hell (n. 245, 1683, 2335, 8632). In what sense those parts of the Word are to be understood, where it is said that Jehovah or the Lord is angry, that He kills, that He casts into hell, and other things of the like nature (n. 592, 696, 1093, 1874, 1875, 2395, 2447, 3605, 3607, 3614, 6071, 6997).

(309) The Lord has all power in the heavens and on earth. The entire heaven is the Lord’s (n. 2751, 7086). And He has all power in the heavens and on earth (n. 1607, 10089, 10827). As the Lord rules the whole heaven, He also rules all things which depend thereon, thus all things in the world (n. 2026, 2027, 4523, 4524). He also rules the hells (n. 3642). The Lord rules all things from the Divine, by the Divine Human (n. 8864, 8865). The Lord rules all things according to Divine order, and the Divine order has relation

to those things which are of His will, to those things which are done from leave, and to those things which are done from permission (n. 1755, 2447, 6574, 9940); concerning order, see above (n. 279). The Lord rules ultimates from firsts, and firsts from ultimates, and this is the reason why He is called "the First and the Last" (n. 3702, 6040, 6056). The Lord alone has the power of removing the hells, of withholding from evils, and of keeping in good, thus of saving (n. 10019). Judgment belongs to the Lord (n. 2319-2321, 10810, 10811). What the Lord's priesthood is, and what His royalty is (n. 1728, 2015).

(310) In what manner some expressions in the Word, which relate to the Lord, are to be understood. What is meant by "the seed of the woman," in the prophecy concerning the Lord (n. 256). What "the Son of man" and "the Son of God" signify in the Word (n. 2159, 2813). What the two names "Jesus Christ" signify (n. 3004-3011). What is signified by the Lord's being said to be "sent by the Father" (n. 2397, 6831, 10561). How it is to be understood that the Lord bore the iniquities of all (n. 9937). How it is to be understood that the Lord redeemed man by His blood (n. 10152). How it is to be understood that the Lord fulfilled all things of the law (n. 10239). How it is to be understood that the Lord intercedes for man (n. 2250, 8573, 8705). How it is to be understood, that without the Lord there is no salvation (n. 10828). Salvation is not effected by looking to the Father, or by praying to Him to have mercy for the sake of His Son; for the Lord says, "I am the way, the truth, and life; no one cometh to the Father but by me" (John 14:6; n. 2854). The

contradictions which are involved in the received faith, that the Lord reconciled the human race to the Father, by the passion of the cross (n. 10659). The coming of the Lord is His presence in the Word (n. 3900, 4060). The Lord does not desire glory from man for the sake of Himself, but of man's salvation (n. 5957, 10646). Wherever the name "Lord" occurs in the Word, it signifies the Divine good (n. 4973, 9167, 9194). Where the name "Christ" occurs, it signifies the Divine truth (n. 3004-3009). The true acknowledgment and true worship of the Lord is to do His commandments, shown from the Word (n. 10143, 10153, 10578, 10645, 10829).

(311) XXII. ECCLESIASTICAL and CIVIL GOVERNMENT There are two things which ought to be in order with men, namely, the things which are of heaven, and the things which are of the world. The things which are of heaven are called ecclesiastical, and those which are of the world are called civil.

(312) Order cannot be maintained in the world without governors, who are to observe all things which are done according to order, and which are done contrary to order; and who are to reward those who live according to order, and punish those who live contrary to order. If this be not done, the human race will perish; for the will to command others, and to possess the goods of others, from heredity is connate with everyone, whence proceed enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils. Wherefore, unless they were kept under restraint by the laws, and by rewards suited to their loves, which are honors

and gains for those who do goods; and by punishments contrary to those loves, which are the loss of honors, of possessions, and of life, for those who do evils; the human race would perish.

(313) There must therefore be governors to keep the assemblages of men in order, who should be skilled in the law, wise, and who fear God. There must also be order among the governors, lest anyone, from caprice or ignorance, should permit evils which are contrary to order, and thereby destroy it. This is guarded against when there are superior and inferior governors, among whom there is subordination.

(314) Governors over those things with men which relate to heaven, or over ecclesiastical affairs, are called priests, and their office is called the priesthood. But governors over those things with men which relate to the world, or over civil affairs, are called magistrates, and their chief, where such a form of government prevails, is called king.

(315) With respect to the priests, they ought to teach men the way to heaven, and also to lead them; they ought to teach them according to the doctrine of their church from the Word, and to lead them to live according to it. Priests who teach truths, and thereby lead to the good of life, and so to the Lord, are good shepherds of the sheep; but they who teach and do not lead to the good of life, and so to the Lord, are evil shepherds.

(316) Priests ought not to claim to themselves any power over the souls of men, because they do not know in what state the interiors of a man are; still less ought they to claim

the power of opening and shutting heaven, since that power belongs to the Lord alone.

(317) Dignity and honor ought to be paid to priests on account of the holy things which they administer; but they who are wise give the honor to the Lord, from whom the holy things are, and not to themselves; but they who are not wise attribute the honor to themselves; these take it away from the Lord. They who attribute honor to themselves, on account of the holy things which they administer, prefer honor and gain to the salvation of souls, which they ought to provide for; but they who give the honor to the Lord, and not to themselves, prefer the salvation of souls to honor and gain. The honor of any employment is not in the person, but is adjoined to him according to the dignity of the thing which he administers; and what is adjoined does not belong to the person himself, and is also separated from him with the employment. All personal honor is the honor of wisdom and the fear of the Lord.

(318) Priests ought to teach the people, and to lead them by truths to the good of life, but still they ought to compel no one, since no one can be compelled to believe contrary to what he thinks from his heart to be true. He who believes otherwise than the priest, and makes no disturbance, ought to be left in peace; but he who makes disturbance, ought to be separated; for this also is of order, for the sake of which the priesthood is established.

(319) As priests are appointed to administer those things which relate to the Divine law and worship, so kings and

magistrates are appointed to administer those things which relate to civil law and judgment.

(320) Because the king alone cannot administer all things, therefore there are governors under him, to each of whom a province is given to administer, which the king cannot and is not able to administer alone. These governors, taken together, constitute the royalty, but the king himself is the chief.

(321) Royalty itself is not in the person, but is adjoined to the person. The king who believes that royalty is in his own person, and the governor who believes that the dignity of the government is in his own person, is not wise.

(322) Royalty consists in administering according to the laws of the realm and in judging according to them from justice. The king who regards the laws as above himself is wise, but he who regards himself as above the laws is not wise. The king who regards the laws as above himself places the royalty in the law, and the law has dominion over him, for he knows that the law is justice, and that all justice which is justice is Divine. But he who regards himself as above the laws places the royalty in himself, and either believes himself to be the law, or the law, which is justice, to be from himself; hence he arrogates to himself that which is Divine, under which nevertheless he ought to be.

(323) The law which is justice ought to be enacted in the realm by persons skilled in the law, wise, and who fear God; then both the king and his subjects ought to live according to it. The king who lives according to the enacted law, and in this precedes his subjects by his example, is truly a king.

(324) A king who has absolute power, who believes that his subjects are such slaves that he has a right to their possessions and lives, and if he exercises it, is not a king, but a tyrant.

(325) There ought to be obedience to the king according to the laws of the realm, nor should he be injured by any means either by deeds or words; for on this the public security depends.

The Athanasian Creed (1759)

Translated by Samuel H. Worcester, 1885

THE ENGLISH.

(1) The English appear a little to the right, in front, in a plane just above the head. The light with them appears more interior than with others in the Christian world, by which light the spiritual is received which flows in from above. They see clearly in a moment what flows in, and at once receive it; nor do they let it down into their natural so grossly as others. Hence it is that the spiritual appears clear also in the natural; but with others more obscure. But they who are such, are those who have loved what is right and sincere, and have acted from truth and sincerity, and who at the same time have thought of God from religion.

(2) When the Last Judgment was being executed, the Protestants were then led into the middle, and they then appeared in this order: The English in the middle, the Dutch towards the east and south, the Germans more towards the north, the Swedes to the north and west in the middle. All then appeared according to their general genius as to the reception of good and truth.

(3) Few of the English become genii, whose quality may be described, since they do not depend much on their own thought, but on the mouth of authority: for they easily receive if only they are persuaded that the man is learned

and sincere, and of their own nation; their thought then appears lucid and interior.

(4) It was perceived that many of the English will receive the Heavenly Doctrine, and thereby come into the New Jerusalem; because they are such that they receive the truths of faith more easily than others, and see them in interior light.

(5) I have spoken with the English concerning their natural disposition; whence it is with them, that when they hear truths from one among them worthy of belief, they then see them, and thus easily conform to them; and whence it is that with them there is a snowy appearance above their natural, that it is from heavenly light, from which is intelligence: in like manner with the Dutch. But as to the Dutch, with them there is not that snowy appearance, but something firm in the confines of their spiritual and natural minds; and that therefore they are slower. The cause of the appearance of the light with the English was told, namely, that it is from their life, which differs from the life of all other nations. That the cause might be perceived, a comparison was made with the Italians of this day; that their governments are altogether opposite. In England there is freedom to speak and write both on civil and spiritual things; but no freedom at all to use deceit and cunning to deceive others, nor to lie in wait to murder, rob and kill; and if they do it, there is no remission. But it is the opposite with the Italians at this day. In Italy there is freedom to deceive by cunning and guile, and also to kill; which freedom they have from so many asylums, and from

the dispensations: but there is no freedom at all to speak and write on ecclesiastical and civil affairs there, on account of the inquisition. Hence it is that the Italian nation retains such things within, and thus a fire, which is a slow hatred, revenge, and cruelty; which fire is like that which, after a conflagration, lies hid long under the ashes, and consumes. But with the English nation it is otherwise, because it is allowed to speak and write freely. There such a fire is not laid up, but immediately burns out; and they are kept in what is sincere and just by the fact that they are not permitted to deceive, to rob, and to kill; since there is then no dispensation, nor anywhere an asylum.

(6) The English have quite an exquisite perception that a thing is so, when it is said from reason. They have an interior sight as to religion; but this sight which they have is a receptive sight, but not so active that they can see before it has been confirmed by some celebrated leader among them. Their interior sight is called the intuitive and affirmative sight of reception, and likewise confirmative; but chiefly by means of elegant things composed in a spiritual manner; and this descends and proceeds from that snowy appearance of theirs. This appears with them in the spiritual world; on which account also they are in the middle among Christians: for those are in the middle who are in interior light.

(7) It was shown of what quality a book or writing appears to them, which has been approved by a man in whose erudition they have confidence; and of what quality a book or writing appears, which is not yet approved. In writings

not approved, when they are read, they see nothing but the mere letter, or the sense of the letter; but in an approved writing they see the sense of the matter, and not of the letter; because they are then in enlightenment from the belief that it is so: so that approval gives enlightenment. On which account a writing, howsoever important, is not procured before it has been praised by a man worthy of belief.

(8) Since the English are of such a genius, there are therefore set over them priests, and also magistrates, in whom they have confidence that they are intelligent and wise; and they then yield a favoring assent to them in everything which they say and teach. By this they are held in obedience, and likewise in doctrine. But they who are not compliant, and they who are wicked, are shut out of their society; for these loose the bond and unanimity.

(9) I have had much discourse with English priests concerning faith, among whom also were bishops. Because it was according to their doctrine, they insisted that faith alone produces the endeavor to good. But to the question, whether by endeavor they meant man's manifest will, this they were unwilling to admit; because everything that proceeds from man's manifest will is in itself not good, and is meritorious; wherefore by endeavor they meant an internal operation, about which the understanding knows little: consequently that such endeavor is inwardly in faith, and that it is not manifested openly except by an inclination to doing. In this opinion they were so tenacious, and also in this, that faith produces the good which is called charity,

that they were not willing to be led, although it was told them from heaven, that faith does not produce anything of charity, but that charity produces faith; and that faith before charity is not living faith, but only knowledge; and that a man ought to do good as of himself, and that otherwise nothing of good is inrooted and implanted: but to this they shut their ears. When they were told that one of the most talented of them had thought out reasons and ways, even to a hundred, to confirm that faith produces charity, and that he had wandered through each way, as is done in the spiritual world by thinking that it is so; but still, when he came to the end of the way, he saw from enlightenment given him that he had been wandering, which he also as often confessed. Also when their solemn exhortation at the Holy Supper was read before them, wherein these things are said, . . . they thought, but were unwilling to say, that this is said for the laity, and that the doctrine is for the clergy: wherefore it was announced to them, that life according to the faith of the laity saves; but life according to the doctrine of the clergy condemns: since in the faith of the clergy there is no life, and in their life there is no faith; but there is in the faith and life of the laity.

(10) In the spiritual world images and many other things can be formed from the ideas of thought, and be presented to the sight; which is peculiar to that world. Wherefore the same English priests undertook to form an image in the likeness of a man, from the ideas of their thoughts concerning faith alone, or faith separate from charity; which image, when it was made, appeared monstrous, as

not unlike Dagon, the idol of the Philistines in Ekron; therefore it was cast into a certain lake.

(11) It is said of the English in the spiritual world, that they love elegance in their discourses; and that such elegance has indeed a delightful sound in the ears, but still gives little instruction; especially when they treat of faith, and of justification by it: that they then so arrange their words, that scarcely anyone knows whether anything of good is to be done or not. They so weave together series of conclusions, that they sound as if good should be done; although these conclusions involve that faith produces them without their knowing it.

(12) In the spiritual world the face of the earth is similar to what it is in the natural world. There are urban and country places there. They who dwelt in cities in our world, dwell also in cities there: in like manner those who lived in country places. Moreover, the cities in the spiritual world are similar to the cities in the natural world, but only as to the streets and public squares; but they are not similar as to the buildings. Neither do the good and the evil dwell promiscuously there; but in the middle of the city, where also are the public buildings, dwell the best, who are the governors and magistrates. To the east there are those who are in the clear good of love, to the west those who are in the obscure good of love, to the south those who are in the clear light of truth, to the north those who are in the obscure light of truth. The good of love and the truth of faith decrease from the middle into the farthest circumferences. Since the cities there are similar to the

cities in our world, there is also a London there similar to London as to the streets; but not as to the houses, neither as to the inhabitants, nor their habitations in the quarters. I was conducted into it in the spirit, and wandered through it, and recognized it. And I spoke with certain ones there, and said that men in the world would wonder, and would not believe that they who live in London see a London also after death; and if they are good, also dwell in their city: yet it is altogether so. They said that neither would they have believed it, when they were in the world; because such a thing does not fall into sensual ideas, but only into rational ideas enlightened by spiritual light; also that they did not then know that the spiritual appears before a spirit, as the material does before a man; and that all the things which exist in the spiritual world are from a spiritual origin, as all the things in the natural world are from a material origin: in like manner the houses of a city, which are not built as in the world, but rise up in a moment created by the Lord: so too all other things. They rejoiced that now as before they are in England, and in its great city; and they said that there is also another London below, not dissimilar as to the streets, but dissimilar as to the houses and as to the inhabitants: namely, that the evil dwell in the middle, and the upright in the last circumferences; and that those come into that London from the London in the world, who have not been in any spiritual love, and hence not in any spiritual faith, but have indulged the pleasures of the body and the lusts of the mind. Also that the city, in the middle where the evil dwell, sinks down by turns into the deep; and the evil are thus cast down into hell: and that the opening is renewed, and the evil are again collected into the middle of it, and again are swallowed up by hell. This is in the world of spirits, it is different in heaven, and different in hell.

(13) THE DUTCH. They are quite clear-sighted, and remain constantly in their own religion; not receding unless altogether convinced; and if they are convinced, they still turn the back. They excel in judgment from natural rational light, from which they look into things in the world justly, especially in business. Their light appears more obscure, because their spiritual light is conjoined with natural light: the reason is, because they are continually thinking about business.

(14) With the Dutch there is not that snowy appearance which is with the English, but in place of it something firm; which is an indication that they are constant in the things of their religion. But there is this difference, that on civil, moral, and likewise spiritual subjects, they judge from themselves, and not from others: and they reflect especially upon intellectual things, and upon the connection of reasons.

(15) The Dutch appear in the angle towards the east and south; to the east because they love religion bare without images, that they may look at it in itself, but not from images; to the south, because they excel in understanding.

(16) It is a general trait of the Dutch nation, that they are strong in judgment from natural light, from which they take a very just view of things, especially of those that are of the world: and because they are continually thinking about

their business, the spiritual light hides itself in the natural; on which account also they are able to receive what is true in religion: but still, when they are convinced, they turn the back.

(17) The Dutch are not so eager for money as for business itself. Business itself is their end and love, and is in the first place; and money is the mediate end, and is loved for the sake of business; thus it is in the second place. And they who are such, are loved in heaven; each one is esteemed according to his use. It is otherwise with the avaricious, as the Jews are, with whom money is in the first place as the very end and love, and business in the second place. Hence is avarice, which is sordid according to the love of money alone.

(18) At the day of the Last Judgment, those of the Dutch who had done nothing of good from any religion or conscience, but only for the sake of reputation, that for the sake of gain they might appear sincere, were cast out of their cities, villages and lands: for with such, when the regard for reputation and gain is taken away, which is done in the spiritual world, then such rush into every wickedness, despoiling whomsoever they happen to meet in the fields or outside of the cities. I saw a great number of such cast into a dark chasm extending obliquely under the eastern tract, and likewise into a chasm extending under the southern tract. This expulsion was seen on the 9th day of January, 1757. Those remained with whom there was religion and from religion conscience.

(19) I was in the spirit, and it was then granted me to wander through a rather distinguished city, in which were Dutch. All the streets in it were seen to be roofed over, and in the streets were closed gates of wood; on which account, without leave from some overseer, it was not permitted to wander around. But afterwards it was granted me to speak with the magistrates, who dwelt in the middle of the city; by whom I was examined as to whence I came, and what I wanted: and when they understood that it was only for the sake of seeing, that I might make known to their brethren who were still in the world, what their lot was, and what kind of dwellings they had; they then related to me many things, especially that they who dwelt there were among the prudent and intelligent from that nation; and that there are many such cities, distinct according to the affections and perceptions of truth from good; and that they were in the world of spirits; and that after some time passed there, they were taken up thence into heaven, and introduced into societies there, and became angels:

(20) also that the city was double and triple, or city under city; and when one descends by ladders, he comes into a new city, where those reside who are different as to affections. They said that their streets are everywhere roofed over, because sometimes from the rocks round about, which are somewhat higher, they are looked at by the evil who are skilled in the perversion of souls by means of ideas, and in inducing lusts that are not congruous; and that they know how to bind the ideas, if by any means they penetrate; by which they were kept in anxiety, and as it

were bound; and this even to despair: which was also shown me to the life. If anyone comes to them, who is of another genius, and therefore disagrees as to the affections and the thoughts thence, they order him to go away; and when he goes, he everywhere finds the gates closed: on which account he is led to other gates that he may go out, but he still finds them closed: and in the meantime they breathe into him a longing to go out; and this is done until he becomes so weary, that he can no longer endure it; and only then is he let out: and when let out he does not return, on account of the vexation into which he has been driven. The Dutch, more than the rest in the Christian world, know what fantasy is, and what reality; so that they cannot be deluded, like others.

(21) [20] It is not allowed to speak anything with them about religion; wherefore, when anyone comes to them from another religion, he is examined, not by the living voice, and by oral answer; but without his knowledge they explore his thoughts, and draw therefrom what is with them. It has likewise been given to speak with the priests; and I have spoken with them concerning the Lord from the Heavenly Doctrine; and they acknowledged the truths, and were affected. They were then in enlightenment from the Lord. From these things it was granted me to know, that they have a perception of truth above others, both spiritual and civil; and that they look out prudently for themselves, and that this is implanted in them.

(22) [21] In their cities, the men dwell at one side of the city, and the women at the other: and when the men desire, they

send to them, and the women come; who are indignant at this, that they are thus to come at the command of the man. And they who in the world had ruled over their husbands, when the like is not given them, being kindled with indignation, wish to go out of the city. They are also sent out; but when they are outside of the city, there appears to them everywhere some obstruction and closure, now marshy, now watery, now something else. Thus they wander, and for a long time seek for places of getting away, and this even to fatigue: wherefore they are compelled to return into the city; and they enter their house, and so are amended. The reason is, that the desire of ruling in marriage takes away conjugial love; which increases with a consort as the love of ruling decreases. In place of this then comes love, and with love enjoyment of life; and then neither the man nor the wife, but the Lord, rules: hence is happiness in marriages.

(23) [22] The Dutch appear clothed with coats and breeches altogether as in the world; and they are distinguished from others by the fact that their human derives more from the world than the human of others: for the spiritual does not shine through so clearly as with others. This they derive from their love for business in the world, and thence their continual thought and speculation about it. Even when they come into the spiritual world, they revolve similar things in the mind, and look around on all sides to see where there is trading, and what its quality is: for there is trading in the spiritual world equally as in the natural world; but still the difference is such that it can scarcely be described; and

what I wondered at, when they meet with business men who wish to search into their thoughts and intentions secretly by close inspection, as is done there, they forthwith become invisible; which is from this, that they were unwilling in the world to divulge their business to others.

(24) [23] All, whosoever come among spirits after death, are prepared either for heaven or for hell, everyone according to the life formed from doctrine. The preparation is made with most by instructions from the angels. But the Dutch cannot be prepared for heaven and for receiving the spiritual of heaven, which is also the spiritual of the angels, by means of information, for they do not receive it; for they remain more constantly than all others in their faith. When they are informed, they still think from themselves against it. Therefore they are prepared in another manner. Heaven is described to them as to its quality, it is then granted them to ascend into heaven, and see it; and whatever agrees with their genius is insinuated into them, so that they return with the full desire of coming into heaven. But when they are sent back, they are reduced to misery, and business is taken away from them, until they see themselves reduced to extremities, and then they are led around to those who abound in all things, and who are rich; and then the thought is borne upon them what the quality of these is, and how they can be in such abundance, and in the delight of life. They thus reflect upon the life of these, that it is a life of mutual love; also upon their doctrine, that it is the doctrine of that love; and that all their good and pleasant things are from the Lord: and then they are not informed,

but inquire themselves, and inform themselves, and thus think from themselves, that in order to get out of their misery they also must believe and do in like manner: and as they receive that faith, but of themselves through the life, abundance is then given them, and so on successively. They are thus prepared for heaven, not by others, but by themselves; not knowing then that they still are not prepared thus by themselves, but by the Lord; because they are such that they also afterwards acknowledge. They are afterwards more constant also than others, so that they may be called constancies; nor do they suffer themselves to be drawn away by any deceit, or by any art, or by reasoning, or by obscurity from insinuated doubts and from sophistries, or by any fallacy, appearance, or fantasy: especially they whose life's love was business, and not money; and whose end was not a sumptuous life.

(25) [24] CALVIN. It was said of Calvin, that he lived a Christian life, and did not place religion in faith alone, as Melancthon and Luther did; and that therefore he is in heaven.

(26) [25] Calvin was seen in a society of heaven, in front above the head, but not in the middle of it; and he said that he was in a like doctrine of the church, in which he was in the world. He told me, that he did not agree with Luther, nor with Melancthon, upon faith alone; since faith and works are so often named in the Word, and are commanded to be done; and that faith and works are therefore to be conjoined: but that Luther felt that if works were admitted, they would not recede far from the papists; but he believed

that faith produces works, as a tree does fruit. Calvin is accepted in his society, because he is upright and does not make a disturbance; this I heard from one of the governors of the society.

(27) [26] MELANCTHON. I have spoken with Melancthon and with others concerning him. After he came into the spiritual world, Melancthon confirmed himself in faith alone more than before, so that he was scarcely willing to hear of charity, and of its good: and as he could not persuade any others but those who had led a life scarcely Christian, he therefore procured to himself a persuasive power; which is such that the speech flows into the thought of another, and thus binds it; so that the man is deprived of the power of thinking anything but what is said, though it be false. It fascinates the mind; on which account it is forbidden there; for it extinguishes all light of the understanding; and those whom he could not convince by reasonings, he looked into their eyes, and infused such a persuasion into their minds, that they could not see the falsities nor the sophistries, thus could not answer; on which account they complained about him. This he also tried with me, but with a fruitless effort. Leeks and the smell of them or garlic correspond to this persuasive power; which smell, by its pungency, hurts the left eye. I spoke with him concerning the power of persuasion, and concerning the Nephilim who were in it; who could almost kill a man by their persuasion; concerning which see in the Arcana Coelestia.

(28) [27] There came to me afterwards, from the northern quarter toward the west, certain spirits among the more

cunning and malicious; and among them one, who was distinguished from the others by his heavy gait: it was a gait sounding like a bear's. He did many things maliciously; nor did I know who he was. It was afterwards disclosed that he was Melancthon. And that I might know that it was he, he asked where Luther was; and when it was told, he entered in to him, and spoke before him, and was recognized. It was said by Luther, that he spoke much with him about faith alone, or faith separate from good works. Luther inquired of him, what his lot now was: and he disclosed that he was by turns in a chamber paneled above, and by turns in hell under a judge: that when he was in the chamber, he was clothed in a skin like a bearskin, by which he protected himself from the cold; and that he wrote much about faith alone; that when he was in hell under the judge, he was held vile like the rest, and I heard the judge speak of him, that there he was evil, and was sometimes punished for his wicked deeds.

(29) [28] It was further said, that in that chamber the walls are of stone only, without decorations, as elsewhere; and thus it is rude and sad there. On which account, when any, because of his reputation in the world, wish to meet him and speak with him, he does not admit them, because he is ashamed of the rude things there. He sometimes acknowledges that he has been in falsities, and that thence he is such: on which account he sometimes prays that in his chamber he may write concerning charity, and its goods, which are called good works; and then some things are dictated to him from heaven by angels; and when he writes

them, the chamber begins to be adorned with various decorations. But after he has written them, and left them upon the table, and read them over, he does not see them; and what he sees, he does not understand; and then the decorations of the chamber vanish: such is his lot.

(30) [29] I heard him speaking with Englishmen out of his paneled apartment. He spoke of faith alone. They said that they do not know what faith alone is. He said that God the Father sent His Son, who suffered for our sins. They said that this is historical: what besides? He said that by that faith they have eternal life. They said, “Did he have eternal life?” To this he could not answer. They said, moreover, that they hear preachers of faith alone, and of justification by it; and when they are hearing, the preaching sounds as if full of wisdom, because it is a well arranged and ingenious composition. But when they come home, they know nothing of what they have spoken, not comprehending their arcana.

(31) [30] I afterwards saw Melancthon among many who held to faith alone, in the place where they are separated, everyone at length goes to the place of his life; and I then heard a voice to them from heaven, that that faith saves no one, because there is nothing of the life in it, nor is there truth in it. On which account they asked, what truth is, and what life is. It was answered that truth and life is to live according to the commandments of the Decalogue: as not to steal, that is, not to act insincerely and unjustly; not to commit adultery; not to kill, or thus, not to burn with deadly hatred and revenge against anyone; not to testify falsely, thus not to lie and defame: and that he who does not do

these things because they are sins, has life; and many more truths are afterwards given to him, what evil is, and what good is: and that no other one can be led by the Lord, and be saved; and that it may thence be known, that life and truth are one, as love and faith are; for life is of love, and truth is of faith.

(32) [31] LUTHER. There are places where they contend about religious affairs. Outside of these places their contentions are heard as the gnashing of teeth: and when they are viewed within, it appears as if they were tearing off each other's garments; and their sphere causes pain to the flesh of the teeth and the gums. There came one to me therefrom, with a religious garb, like a monk; and it was said that it was Luther. And he spoke with me, saying that he wished to be among such as contend about things to be believed; because he has brought with him from the world a persuasiveness of speech, and an authority from the consent of many of his time. I observed that he had communication with those who believe that they know all things, and that nothing at all is hidden from them, and who do not wish to learn, but to teach; often saying that is the truth, and that it cannot be contradicted. Such take away from others all freedom of speaking, by inducing their opinions as if they were from God, and by infesting all who contradict, unless for the sake of information. He said that he loves to reason about faith, and likewise about the good of charity; but that he rarely finds those with whom he could be in that delight, for the reason that he had hatched that doctrine from his thought, and that he is thence in the

connection of things. It is otherwise with those who only learn it, and afterwards confirm it; they cannot be in such delight, because they are not in such connection of things. He said that they did not long endure his ardor of speaking, but withdraw.

(33) [32] It was given to speak with him concerning faith and love, concerning truth and good, and concerning their marriage, that no more is given from the one than from the other, consequently no more from faith than from life. I spoke with him for two hours with ideas from spiritual light, which are very many; and angelic spirits were then associated with him, for the sake of interior perception: and being at length convinced, he said that he wished to receive that doctrine; but that he doubted whether he could, before the principles respecting faith alone were cast out; which is a matter of labor; on which account also, when he went away, he returned to them, with whom he reasoned as before.

(34) [33] But the angels said that there was some hope of him; because as often as he had thought from his spirit in the world, that is, when left to himself in tranquillity, he had thought about good works, and made them a matter of religion; and it was thence that he spoke so much and wrote so much concerning the good of life, though he did not make it a part of his doctrine, nor to be done for the sake of eternal life; since man cannot do good from himself; and if he does, it is for the sake of heaven, and is a matter of merit. But yet, when he came out of the thought of his spirit into discourse with others, he then, as if turned round,

spoke concerning faith alone. He does in like manner at this day. This was the reason that he rejected from the Word the Epistle of James, and also Revelation.

(35) [34] Some have two states, the one when in discourse from doctrine, the other when he thinks with himself. In the former state he is in the body and in its wakefulness, because he is in the lower thought of the speech, and is then in the pleasure of speaking, and for the most part in the pride of learning: but in the latter state he is in his spirit, and then in obscurity, because he thinks within the body, and above the thought next to the natural sensual. This was the case with Luther. He was in the pleasantness of his life, because in the pleasantness of glory, when he was speaking; and this was about faith alone, from his doctrine: but when he was deliberating with himself, he was in favor of good works. Such thought by himself in obscurity remained to him from boyhood, because he was born in that religion, and was a monk. But as he hatched out a new [doctrine]1 he undertook to withdraw from that religion, by the separation of faith from good works.

(36) [35] Luther related that when he was in the world, it was told him by an angel from the Lord, that he should beware of faith alone, because there was nothing in it; and that for some time he guarded against it, and recommended works: but that he still continued afterwards to separate faith from works, and to make it alone essential and saving.

(37) [36] After Luther was informed by the angels, that no one has any faith unless he has the good of life; and that he

has just so much of faith as he has of the good of life, and has no more of the one than of the other; and as he was many times convinced of it: he repented and labored with all his might to get out of the falsities, because he could not come into heaven until he did. I perceived several times that he had repented of it, and that he was laboring against his principles, but still in vain. He also prayed to the Lord that he might be able to recede from his falsities; and he received the answer, that it would be given, if he could receive it. On which account he was sent from one society to another, where those were with whom life was conjoined to faith; but still he could not tarry long, because it was contrary to the delight of his life. It was said to him, that truths of doctrine cannot be received by the life before falsities are rejected, because truths cannot enter where falsities fill the thoughts of the understanding; and that these cannot be easily removed. The reason is, because a man, while he lives in the world, conjoins himself to societies according to the principles of his religion, which had been matters of his affection. In these he likewise remains after death; and in those societies is everyone’s life; on which account it is not granted to remove and extricate himself from them, and then betake himself into new ones. It is granted, indeed, as to the thoughts, but it is not granted as to the affections; and yet they act as one. Wherefore the man enters into the new ones; but still withdraws, when he feels undelightful things in the new societies. In a word, Luther sometimes execrates faith alone, and sometimes defends it: he execrates it when he is in fear, and defends it when he is in his love.

(38) [37] ZINZENDORF AND THE MORAVIANS. Zinzendorf. I spoke with Zinzendorf after his death, and then his life, his life's affection, and his principles of religion were disclosed; for a spirit can be let into such a state, that he keeps silence upon absolutely nothing, but lays all things open. It was then laid open, (1) That he had been the greatest persuader; and that he persuaded by asseverations that he knew the arcana of heaven; and that no one comes into heaven but he who is of his doctrine. (2) That at first he spoke with others according to their religion, thus simulating and thus alluring; and that he afterwards implanted his own secrets by first examining well whether they would be received and concealed. (3) It was said that the mystery of his faith had been, that the Lord was born that He might be the adopted Son of God; and that he had at first believed that the Lord was simply the adopted Son of God, [because He had taken on Himself the passion of the cross]; thus that he was an Arian. (4) That he had believed that His Divine was like the divine as with others; but now that it was something more. (5) He hardly wished to hear about the Lord's conception from the Divine, as related in Matthew and Luke; but turned himself away, and was unwilling to say what he felt; and that this is the mystery which they are afraid to manifest. That he attributed sins to the Lord, and said that in the Evangelists He did not speak better than another man, calling them obscure things: that he cared nothing for the Old Testament, and was not willing

to hear that the things written there are concerning the Lord. (6) That he rejects all the life of charity, and says it is execrable to think of God and of salvation and the rest as to the life; and that faith separate from charity saves. (7) He believed that he alone with his followers would come into heaven; and that these alone were living, and the rest dead. (8) They speak of themselves what the Lord did of Himself, namely, that they are sons of God; that they are without sins; that they are life and truth; because there is not any evil regarded with those who are in faith: and that for that reason they are life and truth, and call their life blameless because they live by faith.

(39) [38] Still they love the Lord, since to love Him is commanded, because He suffered the cross to propitiate the Father; which is the faith that saves them.

(40) [39] Because he believed that he alone with his followers were to come into heaven, abundant opportunity was given him to ascend into the heavens; and wherever he was, he was ordered to go away, because they perceived from him falsities together with the delight of glory, from the fact that he had established a church. It was perceived that there was merit in the delight of glory. He also spoke with his brethren about heaven; they said that it is not heaven to them.

(41) [40] A spirit appeared to me in vision, bearing a stag in bonds; but which burst the bonds, and rushed with fury against those he met, wishing to lacerate and destroy them. But there then appeared an enormous dog, which, rushing upon the stag, lacerated him, and tore him to pieces. The

stag was afterwards seen in the human form, — it was Dippel who [appeared thus,] because he was not allowed to go about refuting all from the delight of his life, and at the same time to excite disturbance. And Zinzendorf said that he had loved him, but that he had observed that he afterwards receded; and that he was such that he wished to lacerate all by his malignant writings; and that he could refute ingeniously, as if full of science and wisdom; and that this gift was natural to him; but that of himself he thought foolishly concerning things.

(42) [41] Zinzendorf, when he first came into the spiritual world, began to wander around to societies and preach, as he had done in the world. But it was said that he was nowhere received, and was conducted away to his Moravian adherents, and perceived that they were not in heaven, but were in misery, because they contemptuously rejected all uses of life, which are good works; when they wish to receive truths, falsities oppose which cannot be dispersed, because they have loved them exceedingly. They know how to falsify the Word and to twist it from its genuine sense in a dexterous and skillful manner; which is done when gathered in an assembly. Some of their attempts against their companions were disclosed, who wished to disprove those mysteries, or also to reveal them; and Zinzendorf said that he therefore removed himself from them. They say that the Lord is to be loved on account of the passion of the cross, but that He is not to be worshipped. They call the Holy Supper a reminder of the passion.

(43) [42] Zinzendorf was in an abstract idea, thinking within himself concerning the Lord. It was observed that he thought of the Lord as of another man, and not that He is God; and that the Divine in Him was as the Divine in another man; and that the Lord spoke in a very simple manner, and not wisely; and that Paul spoke more wisely: but it was shown him that all the Lord's words were words of life, because in each one of them there is a spiritual sense; thus that each one of His words filled heaven, because He spoke by correspondences.

(44) [43] He believed that all things were of mercy, and that if a brother commits a grievous sin, this is remitted to him, because to God that is the means of mercy: that they are altogether condemned; and that it is better for Sodom and Gomorrah than for those who do good works for the sake of salvation; and that this is the sin of sins, because they claim to themselves the merit which is God's alone.

(45) [44] When Zinzendorf was rejected wherever he came, as he saw his Moravian adherents in an unhappy state, he suffered himself to be convinced that he was in falsities, and for that reason labored with all his might and still labors to disperse his falsities, and to receive truths in their stead: but he confessed that he could not tear himself away from the societies in which he inserted himself while in the world; because every man is one with them, nor can he afterwards dissociate himself: for this is meant by the Lord's words respecting the five foolish virgins, that they afterwards wished to buy oil, and likewise bought it; but still could not enter into the wedding.

(46) [45] THE MORAVIANS. That the Arians induce pain in the right arm, near the shoulder blade; but the Socinians induce pain in the breast bone.

(47) [46] The Moravians conceal their mysteries of mysteries, and close up the ways, lest they should be known by others; insinuating themselves through such things from the Lutheran doctrine as agree, proclaiming that they are the remains of the Apostolic Church, who call themselves brethren; and that they have mothers, and certain statutes from the early Christians; but as to the interiors of religion they differ from them altogether. They do not acknowledge the Divine of the Lord as anything else than what is with any other man who is in that faith. They speak lightly of the Word of the Old Testament, and reject it as of no use. The Gospels they do not care for, only Paul's Epistles. They condemn the goods of charity or good works, as to salvation, professing faith separate from charity more than others. Because they are Arians, I spoke with them concerning the Lord. They said that He was sent by God the Father, that by the passion of the cross He might save the human race, and on account of it was acknowledged as a Son, and called the Son of God; that their faith is confidence, that they love the Lord as the best man, because He took upon Himself to propitiate the Father by the passion of the cross. They say that the Lord has power in heaven, and not over heaven. They call Him the Lamb, nor do they ever adore Him as God. When it is said to them, that He was conceived of God, that He says He was from eternity, and that the Father and He are one, they hear

these things, but they think against them. They dare not say that it was so written, but was not said: and such things concerning the Lord they miserably distort, and as it were lacerate. They therefore take refuge in these words, that they themselves know how it is, but it is among their mysteries of mysteries.

(48) [47] They call only themselves who are of that faith alive, and all others who are not in that faith, dead; and they believe that they themselves are saved above all others, and that they are to come into the third heaven: but when they come into the first or lowest heaven among the angels, they do not endure the heavenly sphere there, which is derived especially from the goods of charity, and so far from faith; and they therefore flee away thence. Their aversion for that sphere has been perceived and felt by me. And moreover, in no heavenly society are they tolerated, because they think within themselves that all others but they are dead; thus also they have a dead idea concerning the angels themselves. If they come into the second heaven, and especially into the third, where love and charity, and thence the works of charity make the all of heaven, they are seized with pain as those who lie in the death struggle; and lividness comes over their eyes, and they make convulsive motions, and are tortured inwardly.

(49) [48] They have preached much that they have a certain interior sensation and perception, which they say is from an influx from God the Father through heaven, by means of angels or spirits. But it was told them, that they have that sensation or perception from spirits who were Moravians in

the world, and that they are in the midst of them, and that these flow in from similar principles, and confirm; which is done strongly, because they love their religious persuasion and think much about it. This was shown them to the life; also that the Quakers are in society with Quaker spirits, Enthusiasts with enthusiastic spirits, and every man with spirits who make one with the affections, and the thoughts or principles taken therefrom; and that it is never otherwise. On account of the living experience they could not but affirm this, though they were unwilling.

(50) [49] The good which they do to the brethren of their assembly they call the good of friendship; and they have something of hatred against those who preach good works.

(51) [50] Because they observe that no one can come into heaven except those who acknowledge the Divine of the Lord, and they cannot do this, they recede from love towards the Lord on account of the passion of the cross, and act as one with the infernals. From that hatred they have it with themselves as it were implanted, that they persecute the angelic spirits in ways sometimes nefarious; but they are severely punished.

(52) [51] They rarely hold companionship with others: they appeared at first to the right in the plane of the knees; but by turns they were diminished, cast off, and scattered. Among themselves they speak of their mysteries with closed doors, and severely prohibit the revelation of these mysteries unless by general consent; yea, they threaten: whether from those threats something has broken forth in

the world; they were not willing to be explored, [nor] what they had done against some.

(53) [52] They call all things with them, when in their faith and confidence, holy.

(54) [53] There flows out from their sphere a perception of heinous adultery, because they adulterate the Word throughout, and likewise mock at many things therein.

(55) [54] They appeared to the left in the plane of the foot, where it was disclosed that they made one with the evil, against those who have been in the goods of charity, and acknowledged the Divine of the Lord; all of whom are angelic spirits; and become angels: wherefore they were driven away towards the north. But because they were there not willing to become quiet, but that they would plot evil, calling to their aid the Babylonians, on this account they were driven still more remotely into the north, and sent into a cavern, which tended obliquely under the west, that they might no longer injure others. They form a brotherhood everywhere.

(56) [55] They were compelled to an interior confession of the Lord; and I then heard profane things, such as I should scarcely dare to publish; denying, yea, profaning the things which are said there concerning the conception of the Son by the Father; that He was carried away from the sepulcher by the disciples; that the transfiguration was a vision induced by fantastic spirits; that He was a man so low that He was lower than others; besides more heinous things from which it was evident that they are the worst of all in Christendom, and that they have hatched a theology out of

their skull, and have afterwards consulted the Word, profaning it, because it does not make one with their vain delusions. The evils with themselves they call goods, because [they say] nothing of evil is imputed to them.

(57) [56] They were afterwards called together, and were explored whether they were all unanimous in professing those heinous things; and it was found that some of them had not such a heinous dogma; who were they that were ignorant of those mysteries. They constituted one-third part of them: these were separated; and the rest when separated were given to certain ones as servants: and it was forbidden them to thus gather together anymore. The rest also were separated, and sent into societies, with the prohibition that they should not be together. The Holy Supper they did not make holy. Concerning Baptism, they have it in use on account of the Reformed.

(58) [57] The rest were gathered together into congregations, and after visitation were cast down towards the lower parts, and were compelled to enter a cavern. But because they had no food there, but vile chambers, they complained loudly; and were sent forth, and cast out into the deserts. Zinzendorf saw this.

(59) [58] THE QUAKERS. When other spirits wish to explore what they think, they conceal their thoughts in a certain way, saying that it is enough that they do no evil to anyone, nor openly speak evil of anyone. But it was said to them, that not to speak evil of anyone is a good in an earthly society; but that to think ill of others injures society in the other life, because there the ideas of thought are

communicated. They do not wish to be instructed in doctrinals. They answer, “I do not understand this: What is this?” They have often affirmed that they have been taught by the Holy Spirit, and that they are taught. They most stubbornly resist, to prevent anything of their arcana from being published. The spirits who are with Quakers, whom they think to be the Holy Spirit, are they who were of the same sect in the world. To these after death they first pass; who inspire into them not to promulgate anything; wherefore they live separated; they are spurious spirits. A communion of certain detestable wives was disclosed: they then expect an influx from the holy spirit, with a perception of leave that it is permitted. Their secret holy worship consists of such things, and by such things also the communication of their holy is effected. They do not at this day have the trembling and the total shaking, as formerly; but an uncertain shaking on the left side of the body and face. When they assert that it is commanded by the holy spirit, no one objects to adulteries and whoredoms. I spoke with their founder, who said that he never did such things, nor thought them. It was seen that Quaker spirits live in dense forests, like wild hogs: they become fantastic spirits. Those were also seen who believe that they are born holy, although he be one born from their adultery; respecting whom the rest say, that he alone drinks red wine in heaven; which wine they call celestial. But he appeared like a heinous man, and became black, and appeared to the angels like mucus of the nose. Such, dissociated, sit in their own places, like barks and the lees of oil, for ages. After those ages they retain very little of life, and serve societies for a vile connection. I spoke with Penn, who asserted that he was not such, and that he took no part in such things. It was said that the first of them were enthusiastic spirits, who are such that they wish to possess man. Those who from the dullness of the understanding wish to be called a holy spirit, are more corporeal as it were than the others. They say that they not only speak from the holy spirit, but also eat with the holy spirit; and that with some the spirit is infused into their feasts.

(60) [59] THE SAINTS OF THE PAPISTS. The papists, especially the monks, when they come into the other life, inquire for the saints, each one for those in his order; and the Jesuits do the same: and they likewise find them; but when they speak with them, they do not find more of holiness with them than with others. On being questioned, they say that they have no more power than others; and that they who have not worshipped the Lord, but only the Father, have no power; and that they are among the vile, whom their associates despised. Some of them know that they have been canonized; and when they are proud of it, they are derided by their associates; some do not know it. The most of those who affected sanctity in the world, are in the lower earth and in the hells, because they did this from the insane love, that they wished to be invoked and worshipped as gods; and that love profanes all the sanctity of heaven. But still the monks, and especially the Jesuits, conceal the lot of those, and lie to the common people, that

they are saints on account of a restraint and obedience; although they laugh at them in their hearts.

(61) [60] I heard the Pope who lived in the year 1738, -because he receded from the Babylonish error, and renounced all power over souls and over heaven, and became a Christian, calling upon the Lord alone, he related to me that he had spoken with almost all who had been made saints, of both sexes; and, except two, he had seen no one in heaven; and that these two abhorred being invoked: and that many of them were not aware of it; and that some spoke foolishly.

(62) [61] St. Genevieve. She appears sometimes to the Parisians, in a middle altitude, in a splendid dress, and then as it were with a saintly face, and grants herself to be seen by many. But when some begin to invoke her, then immediately her face changed, and also her garments; and she becomes like another woman, and chides them, and rebukes them severely, for wishing to worship a woman, whose lot is no other than the lot of ordinary women, and who is not more highly esteemed among her associates than others: and she chides them even to shame, that men in the world are taken with such trifles. I will add, that the reason why she appears to them such at the beginning, was to the end that it might be known what kind of delusions these were. I heard the angels say that she sometimes appears so, for the sake of separating the worshippers of men from the worshippers of God. She also teaches them that she knows nothing at all more than others, and nothing whatever about invocation.

(63) [62] She says also that she is not among the best; and that he who wishes to become greater than others, becomes lower than others; and that it is an injury to the most of them that they have been canonized; because, when they hear of it, they become puffed up in heart from hereditary evil, and are removed away, that they may not know at all who they were in the world.

(64) [63] Agnes dwells in a chamber with virgins for her companions; and as often as she is called forth by any worshipper, she goes out, and asks what they want with a shepherd girl, who in herself is low, and is one with others in their work. And then her companions go out, and chide them even to shame. And as soon as they are ashamed, and desist from such things, she is also guarded, lest pride should enter into her. But she is now conducted away to another place; nor is she found anymore to the right among the upright women; in whose society she is not tolerated, unless she answers that she is filthy.

(65) [64] The saints adored in the world are of three kinds. Some are averse to the worship; these are guarded by angels. Some orally repudiate it, but still cherish in heart that they wish to be worshipped. Some receive it; but these are profane, miserable, and foolish.

(66) [65] Anthony of Padua appeared to me in front a little below, at the plane of the foot. He appeared in a dark garment; and I spoke to him as to whether he supposed he was a saint. He at first answered that he was not at all a saint: but still it was perceived that he retained the pride, that he wished to be one; on which account I spoke with

him more severely. When anyone comes to him, he is led to say, that he can introduce no one into heaven, and that he knows nothing at all about being invoked; that this is a falsity. When they inquire of him what heaven is, whether it is the Lord, and whether it is love from Him and to Him and mutual love, this he does not know: on which account other spirits, from whom he wishes to get away, and cannot, mock at him. An interior craftiness has been observed in him. He endeavors to be worshipped in secret ways; but he fears: for he would be thrust down to lower places, where he suffers hard things. He can by art bind the ideas of the thought of others. He has conjunction with the Jesuits who appear in white.

(67) [66] Francis Xavier dwells deep beneath the back parts. He was a subtle magician, operating through conjugial love and through innocence; thus clandestinely.

(68) [67] Ignatius was in front above. He was a good spirit. He said that he was averse to being canonized, making himself filthy. He detested their making saints. He knew about the Jesuits, and called them atheists, and said that he shunned them.

(69) [68] The Virgin Mary, the mother of the Lord, was seen. Mary appeared to one side, in a snow-white garment, only as she passed by: and then she stopped a little, and said, that she had been the mother of the Lord; that He was indeed born of her; but that He became God, and put off all the maternal human; and that she therefore now adores Him as her God; and that she is unwilling that anyone

should acknowledge Him as her son, because in Him all is Divine.

(70) [69] MOHAMMED AND THE MOHAMMEDANS. See some things concerning the judgment upon the Mohammedans, and that there are two Mohammeds under the Christian heaven, in the small work on the Last Judgment (n. 50).

(71) [70] That a choir is when many speak and act together and unanimously, and that by choirs inauguration to unanimity is made and that in their speech there is singing, see in the Arcana Coelestia (n. 1648, 1649, 2595, 2596, 3350, 5182, 8158).

(72) [71] Mohammed. I have spoken with the Mohammed, who is in his stead, who had his seat under the Christian heaven: it seemed as if the glory of the Lord was shown to the Mohammedans, and that they then fell down upon their faces; and their Mohammed did the same.

(73) [72] I have heard the Mohammedans speak so skillfully and prudently as to affect certain Christian spirits with shame, acknowledging Mohammed but adoring the one only Lord of the universe: and Mohammed then testified that he has no power, and he also then adored the Lord.

(74) [73] I have sometimes seen that Mohammed drive away from himself the crowd that adores him, saying that they should go to the Lord, who rules the universe.

(75) [74] Spirits were sent to me from Mohammed, who could induce the appearance of a laver, pleasant through the form of its flow.

(76) [75] Both Mohammeds confess that the Lord is the fountain of all goodnesses and truths.

(77) [76] The spirits who are around Mohammed are inaugurated into unanimity and into agreement by angelic choirs, to the end that they may suffer themselves to be acted upon, and to think, will and speak from the Lord through angels; (respecting choirs see above;) and I have seen and heard them present by them beautiful representations concerning the Lord, the Savior of the world. The work of choirs is performed by Mohammedans with great merit. The Mohammedan choirs there became more familiar to me than others. I was with Mohammed on a remarkable occasion: it was also when I was in Amsterdam, and in the courthouse there, which he saw through my eyes, and praised. He was delighted with the marbles there, which marbles correspond to the affections of the Mohammedans, who are in some degree spiritual; for all things are correspondences. Golden things correspond to the affections of the angels of the third heaven; things of silver to those of the second; things of copper to those of the first; and India porcelain to those of the last: to those of the Mohammedan heaven things of marble.

(78) [77] The two Mohammeds were once taken up into heaven, because they desired it; and they then spoke with me therefrom. They said that they saw thence, in one idea of thought, innumerable things, which, when below heaven, they believed to be one single thing: this was done, that they might know how the Lord leads man by innumerable things, which in the natural state appear to the man as one;

when yet there are ineffable things in every one of them. This may be compared with the least things of an animalcule, which appears to the naked eye as one obscure point, but seen under a powerful microscope, is yet an animal endowed with members, and likewise with organs, and within with muscles, fibers, heart, brain, and many other things. So it is with one idea of a man's thought; therefore no one but the Lord alone knows what kind of thought the man has, and how much of what is living, that is, of heaven, there is in him: for as much of heaven as there is in him, so much of the human there is in him from the Lord. These things the two Mohammeds learned by being elevated into heaven.

(79) [78] There were Mohammedans in the western quarter dwelling upon rocks, who were rejected by the Mohammed in the Christian region, because they worshipped Mohammed as God, and adored him; which was forbidden them: and it was found that then they thought nothing respecting the Lord, not even respecting Him as the greatest Prophet, and the Son of God. And when it was inquired what kind of idea they had concerning God the Father, and it was found that they not only had not the idea of Him as a man, but none at all, and without an idea of God there is not given conjunction with any heaven; it was said to them that they could rather have the idea of God respecting the Lord, because He was the greater Prophet, and the Son of God: but they said that they could not, for He was of a wandering nation. Since they worshipped Mohammed, therefore Mohammed himself, who wrote the

Koran, and was buried at Mecca, was taken from his place, which was to the right deeply behind the right foot, and he was elevated a little above the earth, and was shown to them. He appeared gross and black, altogether similar to corporeal spirits, who have little of life. He spoke with them, confessed that it was he, and that he was such: and after he had been shown, he was carried down into his place; but those worshippers of Mohammed were dispersed.

(80) [79] It was afterwards disclosed whence were the two Mohammeds, who had obtained a seat in the Christian heaven: because one of them was born in Saxony, and taken by the Algerians; and he there adopted the Mohammedan religion, and became a ship captain. He was then taken by the Genoese, where he received the Christian religion: thus he became imbued with both religions, because he acknowledged the Lord: and being led by the love of ruling, he was therefore taken there instead of Mohammed, and infused into the Mohammedans the belief that he was Mohammed himself: he was clever. [Marginal Note:] [83] I have heard that Mohammed say that he acknowledges the Lord as the only God, in whom is the Father, who is one God with Him: and that the Holy proceeding from Him is the Divine filling the heavens, and making the heavens.

(81) [80] But the other Mohammed was disclosed as being a Christian from Greece. He was also acknowledged by those who in the world had thought of many Mohammeds.

(82) [81] With the first Mohammed there appears something luminous, as if from a little torch; and the Mohammedans look thither, and there is influx thence into then through the

medium of spirits: for in the spiritual world distances are only appearances; and when anyone is thought of, the distance perishes, and there becomes presence; Mohammed is skillful in instructing those who inquire of him. It has been granted me to perceive the sphere of his life: it was exteriorly pleasant, but interiorly concealing lasciviousness, which they have from matrimony with many wives and concubines. It was an unclean heat, but which is a pleasant heat, to the Mohammedans.

(83) [82] The reason that Mohammeds are continually substituted in place of another, is because everyone after death is led into his religious persuasion which he had in the world: it is a continuation of life. But he is afterwards gradually led away either to goods or to evils, according to his life; according to which also he receives truths or falsities.

(84) [84] THE MOHAMMEDANS I was conducted to a region where the Mohammedans were, which region was towards the right in the plane of the sole of the right foot: and when I was there, I was held in the thought concerning the Lord, that the Father is in Him, and He in the Father; and that the Holy Spirit proceeds; thus in the thought that there is one God, in whom is a trine. All those who were there were then in the same idea, and altogether acknowledged it; and this through all that tract. It was thence granted me to know, that there are many from the Mohammedans who receive the belief concerning the Lord, that He is one with the Father.

(85) [85] When I was conducted by the Lord through all the places, that I might know the quality of those there from their various nations, I came also to two mountains, upon which were Mohammedans. On one were those who lived well morally; they said that they have good, because they obey their governors. On the other were those who were very perceptive of spiritual things. They stated at first that no others can come to them but they who are of a like genius; and that Christians cannot; and that if they come, they appear to them as if they were being swallowed up by wolves; and that those who still come, they send to prison, and treat badly, and afterwards dismiss: these are monks who are able to introduce themselves by their arts, but are detected. I spoke with them respecting many wives; and they heard the reasons why it is according to the Christian doctrine, that only one wife is to be received. They perceived the justice in the reasons, but answered that they cannot as yet recede from matrimony with many, because it was conceded to them by their religion in the world, for the reason that they are orientals, who, without many wives, would have burned forth into adulteries, and so would have perished.

(86) [86] I spoke also with the firstborn of the Christians, who are the military guards of their Sultan, called Janizaries, and became Mohammedans: they said that they were still Christians in heart; and that some were intermediate, but some Mohammedans.

(87) [87] When I spoke something from the Word with those who were upon the other mountain, I apperceived

something holy from them: as when I said that the Lord was conceived from Jehovah; and for that reason He called Him Father; and it is thence that He is the Son of God; and thence the Divine is in Him; and therefore He could glorify His whole body; so that as to that part of the body, which from those who are born of human parents is rejected and putrefies, was with Him glorified and made Divine from the Divine in Himself; and He rose with this leaving nothing in the sepulcher, altogether otherwise than takes place with every man. They heard attentively and said that they wondered they had not heard of such things.

(88) [88] I saw an infestation of Mohammedans by Christians in a certain city; from which infestation they could with difficulty be rescued. It was done by arts, of which there are many in the spiritual world. It was then seen that the city sank down in the middle part, and there was a wall made round about. But the sinking down was little, so that they could ascend and descend. Thus those who withdrew were transferred, and exempted from the infestations.

(89) [89] I was conducted to the Mohammedans who are in the eastern quarter, and it was granted me to speak with them. They said that some Christians of the Roman Catholic religion come to them; and they observed that it was done by them only for the sake of gain and dominion: and further, that they wish to possess all the things of the world, and also to have dominion over all who are there. There was a conversation with them concerning God: they said that they cannot comprehend how they can perceive one God, when they name three, and call them persons; when yet there is

but one God; and that they still heard from the Christians, that they also say one God; because this is a contradiction. They asked what I knew concerning God. I said, that in the Christian heaven that is not believed, nor is it so said: but that the trine is in one Person; and that the trine which is named in it is the Father, the Son, and the Holy Spirit, that this is in the Lord, in whom the inmost, which is the esse of life, is called the Father; the second, which is the existere of life thence, is the Son; and the third is the proceeding, and is called the Holy Spirit: and that such a union was effected by God the Father, by His coming in the world; and that Christians might also be enlightened in it, since the Lord teaches openly, that the Father is in Him, and that the Father and He are one, and that the Holy Spirit does not speak out of itself, but from Him: but they who are of the Roman Catholic religion do not admit this, for the reason that they are lords on the earth; neither the Reformed, who are in the religion of faith alone; for so far the Mohammedans comprehended this. They said that they thought, desiring illustration, which was afterward given them; since this thing cannot be comprehended, without instruction from the Word.

(90) [90] I spoke with the Mohammedans concerning the resurrection; that the Christians believe that the resurrection is first to take place with the destruction of the world; and that the bodies are then to be united to their souls, and to be gathered together from every quarter where they have been scattered; and that in the meantime they are spirits, of whom they have an idea as of wind,

especially of the breath; and that thus they flit about either in the ether or in the starry heaven, without hearing, sight, or any other sense; and that they are in expectation of the judgment; and that those also are in this expectation who have died from the very beginning of this earth; who have thus flitted about in the universe now for six thousand years; and that some think that they are together in a certain place, which is not a place, but a somewhere or other; as also that the angels are such. Also that the Christians scarcely comprehend that man lives a man after death as in the world, for they cannot have an idea of the spiritual body; but that still, when they do not think from doctrine, they think of themselves after death, that they live as men, as when they are near to death: and that for that reason those who treat of the deceased write openly that they are among the angels, are speaking with them, are in white garments, in paradises; yet as soon as they come to any ideas from doctrine, they think, as was said, of man after death, and of an angel, as of wind. When these things were said, the Mohammedans then answered, that they wondered that such a fallacy can reign with Christians, who call themselves more enlightened than others; saying that they know that they are to live after death, are to live in happy marriage, and are to drink wine; and this after they have rejected the castoffs, which had served them for their ultimate clothing in that gross sphere, as a body there.

(91) [91] There are many Mohammedans who become Christians, acknowledging the Lord as the only God, because the Father is in Him. These, when they are led into

heaven, are led first to the east, and thence to the north, and thence ascend higher and higher to the west, and are there in a higher place; but still by a circuit, or going round, according to situation below; some appeared to ascend towards the south, who were they that confirmed themselves in the Divinity of the Lord.

(92) [92] Many Mohammedans, from natural light, comprehend better concerning spiritual things than the Christians do; because they think much, and desire truths. They understood well that all the things in heaven and in the world refer themselves to good and truth; and that truth, when it is believed, is the truth of faith; and that good, when a man is affected by it, is the good of love: and therefore two faculties, understanding and will, were given to man; the understanding by the reception of truth, thus of faith, and the will by the reception of good, thus of love: and that good and truth, thus the understanding and the will, must be one, that the man may be truly a man; thus also a man of faith and of truth. They clearly perceived thence that they who are in the good of life, are in the perception of truth; for the reason that good desires truth, and wishes to be conjoined, and as it were nourished; and that truth is as spiritual food to good; also on the other hand that truth desires good, that it may be anything; because without good there is no life in truth; thus that there is the reciprocal desire of the one for the other, and that from this man is man.

(93) [93] In the Judgment I saw that the Mohammedans were led from the west and round about in their circuit

around the Papists, by a way towards the north to the east, in a circular way to appearance: and that on the way the evil were cast outside of that sphere where there is a space of great extent; some into a wilderness there, some into swamps and pools, some into dark forests. These things were on the backside of their mountain: on the side of that space in the north there was an immense and extended whirlpool, into which also many, who had led an evil life, were cast. The rest proceeded by a circuit towards the east, and spread themselves into an ample space that extended itself more to the back. Thither those were led, who acknowledged God the Father, and the Son as the greatest Prophet, who is with the Father. That space was broad, divided into mountains, hills, and valleys, upon which they were arranged; and there it is well with them. They who were still better, enjoying more intellectual light than others, were likewise led to that place, where there was communication with the Christian heaven, a space which separated intervening. These were they, who, being instructed, received the Lord; and they who received well, were led into the south, where they obtained their heaven behind the Christians there.

(94) [94] There were those who feigned themselves Christians as to the belief in the Lord’s Divinity. These insinuated themselves among them by craftiness, but were forthwith detected and separated, and cast into the desert and the adjoining chasm; and some were led back and dispersed.

(95) [95] There were some from the Mohammedans who acknowledged only the Father as others do, and the Lord as the greatest Prophet. They said that they could not understand that the Divine is divided into three Persons, thus into three gods. They said that the Holy Spirit was God speaking by a spirit, and an angel; a certain one from the Christians now drew near to them, asking why they do not acknowledge the Son of God as God. They said that there is one God, and thus there would be two; on which account they asked him how many Gods he worshipped; he replied One, because God is one. But they explored the idea of his thought, that he did not think of one God, but of three. This is easily done in the other life. They said that they saw that he said one God with the mouth, and in heart and in faith believed in three: and yet it behooves a Christian to speak as he thinks, and not to divide the mind from the speech, as do flatterers and those who lie; and as he could not deny this, they said that the Christians ought to be ashamed to think of three gods, when no Gentile who has any intelligence thinks so; who have not three in their idea, when they name one. He wished to say that the three were one by unanimity; neither could this be given without the idea of three conversing and consenting among themselves; and besides, three essences which make one could not be given, unless they were also one person: one and the same essence of three is not given; still less in God, who is not divisible: and who, moreover, can give it from an essence, such as this is among the metaphysicians, and have it be thought by the common people, when it cannot be by the

learned? On which account he was affected with shame, saying that he would in no wise return to them, and that he would inquire of someone concerning the triune God. The angels afterwards spoke with the Mohammedans, instructing them that God is one both in Person and in essence, in whom is a trine; and that the Son of God, who to them is the greatest Prophet, being sent by the Father, cannot but be God, because He was conceived of God the Father Himself: thus the Divine itself was in Him from conception; and the Divine is indivisible.

(96) [96] The mansions of the Mohammedans, after death are palaces. They are for the greatest part in the western quarter. After the Last Judgment there came many anew into that quarter, who thought little respecting the God of the universe, and nothing respecting the Lord, but worshipped Mohammed as God. And because they did not find him, they elected another, on a mountain elevated above the Christian region, with whom they consulted, and whom they obeyed: and then, by the command of their new Mohammed, they poured themselves into the Christian region, and infested them in various modes. But after visitation, and the disclosure that they were a wandering nation, and one that delighted in idleness, and wished to do nothing useful, they were cast into their hells. As long as they consociated themselves with the Babylonians, they were also able to render themselves inconspicuous. At length the earth upon which they were was rolled over above them, and they were cast into hell: their hell appeared fiery.

(97) [99]. The judgment upon them proceeded still further into the west, in a long tract; and likewise towards the north, where they mingled themselves with the evil Papists; and I saw them cast into the hells and whirlpools there.

(98) [97] Many of the Mohammedans, when they had heard many things concerning the Lord, wished to go and join the heavenly Christian Church. But it was told them that they should remain still in their religion, or in their doctrine from the Koran, that the Lord was the greatest Prophet, the Son of God, the wisest of all, sent to inform the human race; for the reason that they cannot in heart acknowledge His Divine, but only with the month; since they imbibed those things from infancy: and their spiritual good was formed in part from such things as had been of their faith; which cannot be extinguished so suddenly by a new tenet of faith, let them only live in sincerity and justice, and so in their good: because all sincerity and justice is in itself the Divine proceeding from the Lord; and because they can in their manner still live faithfully, and be gradually led on to the Lord. It was said to them, that many Christians do not think of the Lord's Divine, but only of His Human, which they do not make Divine; for instance, the Roman Catholics, as also the Reformed; who for that reason go to the Father, that He will have mercy for the Son's sake and rarely to the Lord Himself: on account of which belief and prayer, they continually retain the idea concerning the Lord, that He is a man like any other.

(99) [98] It was told me that there is a book among the Mohammedans which is common in their hands, in which

some pages were written by correspondences, like the Word with us; from which pages there is some light in the heavens.

(100) [100] There were with me many from Greece, who had dwelt in the world with the Mohammedans; complaining that then as well as now they inveighed against them because they worship three Gods; to whom they also replied, that they worship one God, and that the three are one: but they still persist that they are three which they worship, since they name three; and they ask which God of the three they worship the most: and when they reply that they worship all together, they then say that thus there is one God, and the rest are little gods; and that it is only said thus. But when they hear it said that they are equal, they withdraw, and set themselves against the Christians, as having little or no judgment in spiritual things. They complained that they do not give up the infestation, until they say that they are three names of the one God: then they acquiesce. They afterwards inquired respecting the three names of the one God. It was told them from heaven, that the Christians derived those names from the sense of the letter of the Word, where three names of the one God are mentioned: and by the Father is there meant the Creator of the universe; by the Son, the Savior of the human race; and by the Holy Spirit, enlightenment; and that these three are in the Lord alone; and that in Him the three are one; and that He teaches this in the Word. But on account of the class, who are not willing to regard the Lord’s Human as Divine, because they have claimed all His

power to themselves, they were not willing to have it said that it is Divine power, and thus that they were gods on the earth; and when it was read to them out of Matthew and Luke, that He was conceived from God the Father, and thus the Divine was in Him, and He was from it; they said that they supposed He was the son of Joseph. And when it was said to them that He did not come into the world to reconcile the human race to the Father, but to conquer the devil, that is, to subjugate the hells, that He might reduce all things [on earth] and in the heavens to order, and might at the same time glorify His Human, or might reunite it to the Divine, which was the soul itself in Him from conception; and that thus and no otherwise could the human race be saved. On hearing these things they were silent, and many acquiesced.

(101) [101] It was said to them that there are Mohammedans who receive the belief that the Lord is one with the Father, and that they have a heaven in which all things are happy; and that they live there from the Lord in spiritual marriage of good and truth.

(102) [102] SOME THINGS CONCERNING THE PAPISTS. When the Last Judgment was going on, he who was Pope in the year 1738, and was then blind in his old age, dwelt on high near a city in the northern quarter; and I saw him then brought away, and carried sitting upon a litter, and sent into a secure place; and as everyone after death is first led to his own religion, and afterwards is led away from it, as far as he can be, they also, for that reason, seek for the Pope: on which account someone is always appointed, who takes on

the name and the function of Pope. He was for a long time in that function after that time; but when he observed that he had no power at all of remitting sins, nor of opening heaven, and that this power was Divine, and thence the Lord's alone, he therefore began to be averse to that doctrine, and afterwards to abhor it, and he abdicated that office, and betook himself among the Christians who worship the one Lord, and is with them in heaven. I have often spoken with him; and he called himself happy, that he had embraced those truths, and had removed himself away from that idolatrous religious persuasion. He said that he revolved in his mind similar things in the world, and acknowledged in heart that the Word was holy, and that the Lord was to be worshipped; but that he could not then recede, on account of causes which he also mentioned.

(103) [103] But it happened otherwise with his successor, Benedict XIV. He declared openly that he had confirmed in his own mind, that since the Lord had transferred all power over the heavens to Peter, He had no power at all left, and no longer any holiness. I saw him speaking with Sextus V, who was called up from below, and after the conversation sank down again. I heard him speaking many things in regard to the Word with someone concerning the Bull Unigenitus, but this is not the place to make them public. He was cunning, and at first civil, and then very sharp-sighted: he loved the Jesuits more than others, and went down to them into their hell; nor have I as yet seen him come up therefrom: and scarcely is he to come up thence, because he said that he had confirmed and established the

Bull Unigenitus, and because he said that the Sacred Scripture was not equal in his mind to the papal decree, but inferior to it. When it was shown him that the Word was holy in every word, and that they were perpetual correspondences, and that thence it was for the whole heaven, he made this of no account, saying that the papal decrees were of the same holiness. But then it was said, that there is in each thing which the Pope pronounces in the Consistory, something derived from the infernal love of ruling over heaven and earth, and of ascribing to himself the Divine power, and so of being worshipped as God; and that hell, and not heaven, is in such a decree. And it was shown from what spirits it is said, and who it is that then breathe into and move the breast; that they are infernal spirits, who are not willing to believe in salvation by the Holy Spirit, but he reasoned against those things.

(104) [104] Louis XIV, king of France, is at this day among the happy. He was made by the Lord the governor over the best society of the French nation, over those who are arriving in the spiritual world from the world. He acts uprightly and justly, and is diligent in looking out for things useful to his subjects there. He acknowledges the Lord, and that He has power over the heavens and the earth. He reads the Word, and shuns cunning and craftiness. He said that he was such in the world. Once when I was speaking with him, he suddenly descended seemingly as if by steps, to a place below me a little in front; and it was perceived that then in vision he was as if he was at Versailles. And it was then perceived that he had come as if into a kind of sleep; and it

immediately became silent around him, and also with me; which lasted two hours. Afterwards he ascended, and spoke to those who stood around him, saying that he had spoken with the king of France, his grandson, who reigns at this day; and that he exhorted him to desist from confirming the Bull Unigenitus; and he said that otherwise misfortune would come upon him. He said that he did not know whether he perceived that in clear vision, or obscure vision, which are in the thought with some emotion of the mind. This took place Dec. 13, 1759, about seven or eight o'clock.

(105) [105] After the Last Judgment, the Babylonians were for a long time gathered together upon mountains in the west as before. The reason is, that a spirit after death can go nowhere else than the place where his life is. They were thus there upon mountains, where a part made to themselves as it were new heavens. But as soon as it was calculated that there were about two hundred there, they were cast down into the hells, as before; and this was done until all things were reduced into such order; and no one after death can go anywhere but into his own hell; nor can a part remain upon the earth there; and this is done when those places are taken possession of by societies, where they are in the acknowledgment and adoration of the Lord. [106] The southern quarter, where the richest were, and where the great city of the Jesuits is, which quarter was altogether overturned, as may be seen from the description of the Last Judgment, is still a desert land; and I saw the monks there sometimes, who, as they had heard that

treasures were hidden away there, still flocked thither for the purpose of exploring; but in vain.

(106) [107] Nor do they still desist from sending out their emissaries into the Reformed Christian world, for the purpose of seducing as in the world. They are monks, who thirst solely for gain and who aspire to supreme, yea Divine, power and who are so barren that they know nothing at all of Divine truth; but yet they prevail over others by cunning; nevertheless they are investigated, and those who have been investigated are miserably punished.

(107) [108] It was shown me to the life, why Babel or Babylon was called Lucifer, son of the dawn, Isa. 14 and Gen. [11:1-9]. That by Lucifer there Babel is meant, is manifest from what precedes and follows there, concerning which the things there may be quoted. And that Babel in the beginning adored the Lord, and observed the commandments more than others, bearing domination in the mind; but that in process of time domination becomes the head, and at length endeavors to drag the Lord Himself from His throne, and to place itself thereon.

(108) [109] The women and virgins who have lived in convents, and have thought lascivious things, and still more those who have done lascivious things, are cast into hells where there are direful things. But they who have cultivated piety alone, and have not done any work, are divided among the adherents of their own religion, to act as servants, learning that bare piety in idleness does not conduce to salvation. But they who were diligent and loved to work, are allotted places among those women in the

churches, with whom it is well. They who have been diligent in the convents, by serving others there in various ways, as to food, clothing, and other functions there, and who did these things from charity and affection, are conducted away beyond that mountain into the confines between the south and west, and form a society, which is protected from infestations from the men, and they are sent to those who teach the truths of faith; for they are more teachable than others.

(109) [110] There was a vast multitude of Papists dwelling to the east, occupying all those mountains, even from the eastern quarter to the southern, who introduced themselves to the Gentiles upon the mountains and plains there. All that multitude was transferred by a direct way to the west, where a settlement was given them upon hills and plains for a great extent. They were those who had lived in goods, although not in truths, who had performed good works according to their religion, and were of that genius that they would not injure others, nor plot evils. That they desired truths is manifest from the fact that while they were on the way they appeared as if they were borrowing silver and garments, as the sons of Israel did from the Egyptians; by which was signified that they desired truths, and were receiving them from them; from those who do not do anything good.

(110) [111] The vast multitude was explored as to the quality of its affection of truth from good, and at the same time whether they had lived in the good of charity. That exploration was seen as a sudden and instantaneous

transference to various quarters. They who were in the middle remained there; because they were in the affection of truth, and wished to be imbued with the truths of faith. The rest were sent back, that they might first be instructed below by their own people, who had been upright monks, and at the same time had been in some doctrine of truth from the Word; and they were afterwards transferred to those of the Reformed, who, on account of a life according to the truths of the Word, were angelic spirits.

(111) [112] I also saw a vast multitude of the Catholic nation, who had been hidden away and reserved by the Lord for a long time, and were reserved from the idolatrous contagion of the others; because they had lived well, and had acknowledged the Lord: and some were transferred to the south, some to the east, some to the west, and some to the north, that they might form some heavenly society, and be further instructed. For this end angels were sent to them, not only to instruct them, but also to guard them from the cunning and deceitful of their own nation, and from the influx out of their hells. In a word, many and great societies were instituted out of Catholics, and partly inserted into societies where the Word is read freely and the Lord is adored. If, after being instructed, they have received the truths of faith in the good of love, they are elevated thence into heaven. It is not their fault that they were born there. All their infants are in heaven: but these are ignorant of the falsities of their parents, not knowing that they are such; and they are educated under the Lord’s auspices by the angels.

(112) [113] The most malicious of the Roman Catholics become the most stupid, for the reason that when malice penetrates all the interiors of the mind, and destroys all spiritual truth, they then first become insane, and afterwards stupid, and are sent under the earth between the west and the north. When anyone passes to that place, great stupor occupies his thought, and torpor his body. Many of them were worshippers of the devil, and had books where the doctrine of the worship of them was contained. One or two of their books were taken from them and read before others. The doctrinal teaching was this: that they petition God the Father to excuse them for betaking themselves to the devil; because they petitioned for help from God the Father, and had not obtained it, knowing that they get help from the devil; on which account they betake themselves to him, calling him their patron. Another book was opened, written with various characters and flexures, and being deciphered, taught that they had nothing from the Divine, but all from the devil. Being asked the reason they said, that they had not obtained from God by prayers their request that they might rule as in the world, over the souls of men and over the goods of that earth. It was told them that no one obtains this by prayers. Being detected, at first they became insane, and were cast down from the mountain on which they were, from the southern side of the mountain, into a direful hell where the worshippers of the devil are; and their houses collapsed together into heaps. One of them ran to me, and he was dusky like a devil.

(113) [114] Those of them who are upright by nature, cannot dwell together with those who have attained spiritual uprightness from the affection of truth; for those who are upright from any natural uprightness are easily seduced. They believe all things, even things of cunning, and adore idols; on which account also they are among those who serve others as handmaids and servants; by whom they are guarded, lest they should be approached by the monks.

(114) [115] THE AFRICANS. There are, among the blackest of the Africans, those who love to be punished and treated harshly; and who come into heaven, saying afterwards that they detest blackness, because they know that their souls are white and their bodies black.

(115) [116] I have heard it announced that at this day a church is being established with many in Africa, and that revelations are made at this day; and that they are receptive of the Heavenly Doctrine, especially concerning the Lord.

(116) [117] I was conducted through several regions in front towards the left. Afterwards I saw a great palace, and a spacious court there. A certain one spoke with me there, saying that a revelation had been promised, and that he was expecting it. And then something luminous appeared in obscurity, which was an indication that now there will be a revelation. And as I was attending, I heard that they were expecting a revelation concerning Christ, whom they call the Only Man, from whom every man is a man. And one of the angels then spoke with them, and instructed them concerning the Lord, that He is the only God. They replied

that they perceived this, but not as yet that He was born a man. But when they were instructed by the angels, they understood this also, saying, that this was done for the sake of the salvation of the human race. Moreover, they knew many things respecting heaven and hell, of which Christians are ignorant. It was said that they were Africans. I was afterwards conducted thence towards the right, where I heard them saying that they had expected a revelation, and that angels were now speaking with them from the Lord, and were instructing them concerning the Lord, with the promise that they were about to receive the Heavenly Doctrine. These said that it could not be otherwise than that God, the Creator of the universe, should appear in the world, because He created men, and loves them; and that His appearing must be made even to the ocular sight in the human form.

(117) [118] It was afterwards shown in obscure vision how the Heavenly Doctrine would proceed in Africa; namely, towards the interior parts, even to the middle of it; and that it would then proceed towards those who were at, the sides on the Mediterranean Sea, but not to the coast; and then, after a time, would turn itself back towards Egypt. Thereupon the angels were glad, that there was now the Lord's coming anew, and that a New Church was being established, with whom they could be conjoined. That doctrine does not extend as far as to the Africans that dwell near the coasts, since the Christians come thither, who insinuate scandals, and who have a human and not a Divine idea concerning the Lord. The Africans are more receptive

of the Heavenly Doctrine than others on the earth, because they freely receive the doctrine concerning the Lord, and have it as if implanted in themselves that God will altogether appear as a man. They are in the faculty of receiving the truths of faith, and especially its goods, because they are of a celestial disposition. It was told them that a prediction was made by the Lord concerning His coming, and concerning the New Church after the old one; and that His appearing is made through angels who teach.

(118) [119] I was conducted again to the Africans by a way running first to the north and afterwards to the west; and I saw there as it were a palace, where someone walked; and afterwards higher up, where I stopped, and heard a vast number sent forth out of the Christian heaven to those who were Africans; and those were there who in the world had lived according to their religion and had acknowledged one God under the human form. It was told them that he who has lived in good according to religion is also in the affection of truth, because the good of life desires nothing more than truth; for it desires to know how one is to live well. Thence they rejoice when they are informed; and that all such receive truths from the Lord, and are enlightened according to the quality and quantity of their good of life: this they acknowledged, and were glad. The African race can be in greater enlightenment than others on this earth, since they are such that they think more interiorly, and so receive truths and acknowledge them. Others, as the Europeans, think only exteriorly, and receive truths in the memory; nor do they see them interiorly from any

intellectual light, which they do not acknowledge in matters of faith. I said there, that few Christians live according to religion, but only according to the civil laws, and live well morally for the sake of fame, honor, and gains; and that they rarely think of living according to their doctrinals; believing also that they are saved by the faith of doctrine, and not by the life: on which account they have no doctrinals of life. At this the Africans wondered exceedingly, not being willing to believe that it is so; believing that there is no man who does not live according to his religion; and if not, that he cannot but become stupid and evil, because he then does not receive anything from heaven.

(119) [120] All are explored after death as to what idea they have concerning God. That idea is the chief of all, because conjunction with the Lord and conjunction with heaven is according to it, and all of the love and faith of the church is hence according to it, because the Divine is the all of the church, yea, is God: hence the all of the church with a man is from his idea of God: such as that idea is, such is heaven to everyone. The Africans also differ from each other according to their idea of God. Some worship an invisible God, and some a visible one: some make of them two, and some make of them one and the same. Some have been instructed by Christians that God was born a man, and they receive this; and when they hear that they distinguish the Divine into three Persons, they go away, believing, however, that the Christians, although they say three, still think of one: for they do not comprehend what a Son born from eternity is. Some, who are the best of them, believe that

God is altogether a Man. They say that those who believed that God was born a Man, formerly saw a bright star in the air. The wiser of them believe that God was born a Man in the world, and so manifested Himself.

(120) [121] It was said that in a certain region of Africa there is from ancient times a book which they regard as holy. It is written by correspondences in a similar manner as the Word is with us.

(121) [122] A certain priest, who had supposed that the idea of the Divine Human is not given with anyone, was transferred into societies of Africans, and he found that they had no other idea than that of the Divine Human.

(122) In Abyssinia, in Africa, they have some psalms written in a style similar to that of our Word, and they sing them in their temples, and spirits are sensible of communication therefrom. In the spiritual sense they treat of one God, the Redeemer of the human race; but these things have been treated of before, where the Word is spoken of, Spiritual Experiences [n. 5947].

(123) [123] It has been granted me to speak with African spirits on various subjects, and they perceived all the truths of the church with a clear perception; and when the Word was presented to them, they understood it as to the internal spiritual sense, and carried it to their elders, who said that they have a Word with them, and that it is most holy.

(124) [124] They afterwards showed me the quality of those who are in Africa, which they know from the societies of that race in the spiritual world; namely, that interiorly in Africa are the best and the wise: that those that are not

good are near the Mediterranean Sea, also near Egypt, and at the Cape of Good Hope. The tract where the good are, lies from Ethiopia towards the middle, into which part strangers from Europe are not admitted; and if they enter, and are not willing to perform service, they sell them to the Asiatics; and they said that at this day some speak with Africans in the world, and instruct them orally; and that their speech with them falls especially into their interior perception; and that they perceive the influx, and so receive the revelation with enlightenment; and that such speech is with their instructors, in whom they have confidence.

(125) [125] THE GENTILES. Concerning the lot of nations and peoples outside the church, see what has been written in Arcana Coelestia (n. 2589- 2604), and in the work on Heaven and Hell (n. 318-328); also something in the little work on The Last Judgment (n. 47-51). That a new heaven has been formed both from Christians and from Gentiles, and also the Lord's Church on earth, see The Doctrine of the New Jerusalem (n. 3, 244-246).

(126) [126] About the time of the Last Judgment, Christians appeared there in the middle, where they were arranged at a distance from the center 2 to the circumference, and also at the various quarters according to the light of truth from the love of good. Around this middle were seen the Mohammedans arranged in like manner at the various quarters, near to the Christians according to the light of truth from good. Outside this compass were seen the Gentiles arranged according to their religion and according to life therefrom. All have similar lands divided into

mountains, hills, rocks and valleys, and above them are expanses where dwell the best of them who have received from angels truths of doctrine concerning the Lord and concerning life. Beyond them appeared as it were a sea, which was the boundary. All these circuits taken together are extended not in a plane but in a globe like the earth, so that when I was conducted to the Gentiles, after passing through the Mohammedans, I descended by a declivity.

(127) [127] When the Last Judgment was going on, those who were in the western quarter beyond the Mohammedans, were led away towards the east. They were led, not by a circuit, but above the northern plane of the Christians, and, what I wondered at, on high, so that they were transferred by a way above the Christians, and yet did not communicate with them. And they were then allotted places around the Mohammedans at the east and also at the south. On both sides of where the Mohammedan heavens are, there appeared openings descending into the depths. Thither were cast those of them who were evil, who had worshipped idols, and had thought nothing about God, and at the same time had lived an evil life. [128]. There is also a similar chasm on the northern side of the Mohammedan desert. Into this were cast the worst, and also many of the Roman Catholic religion who had worshipped the images of saints, and had thought nothing at all about the Lord. These latter were gathered from the northern quarter under the mountains there and were mingled with the Gentiles because they are similar. I then saw the whole northern valley even to the mountains there torn up to its

foundations, and all who were there, scattered, and then there appeared in that place as it were a smokiness.

(128) [129] I was afterwards led beyond the Mohammedans to certain Gentiles who were in the eastern quarter, with whom it was granted to speak. They said that they were sad because the Divine does not appear to them, when yet they think of the Divine and speak about it; and, therefore, if there is a God [they had hoped] that He would send to them those who would teach them; but that they had long waited for this in vain, lamenting that perchance He had deserted them, and that thus there seemed nothing else for them but to perish. And then I heard angels speaking with them out of heaven, saying that God could not have been manifested to them because they had not been willing to believe that God was born a man in the world, or that He had taken on a Human, and that until they believe this, God cannot be manifested to them, nor can they be taught, because this is the primary thing of all revelation. They said that they did indeed believe that God is Man but that they could not comprehend that He was born Man in the world. But answer was made them, that He was not born Man like any other man, since He was not born from a human father, but from the Father Jehovah, and by a Virgin, and that thus He was unlike any other man; for a man's soul from a human father is a recipient of life, but the Lord's soul from the Father Jehovah is life itself, which gives life to all; and that the difference is as between the human and the Divine, and the finite and the infinite, or the create and the uncreate; and because He was such as to His soul, it could not be

otherwise than that His body should become like His soul, after He had rejected that of the body which He had taken from the mother; and that therefore He rose as to His whole body, nor did He leave anything of it in the sepulcher, as is the case with every other man, who rises only as to his spirit, and never as to his material body. And further, it was said that the Divine itself, as it is in itself, which is infinite, could not have done otherwise than reject the finite which was from the mother, and put on the infinite from the Father, thus the Divine. They said that they had known no other than that He was like any other man born from a human father, and also that He so died, and was afterwards received by men as God, and that they now know that the Lord is not such a man as others are. After they received these things they were divided, and those who had received the faith were instructed by angels in other matters of faith and love.

(129) [130] I was conducted to those who in the world had known nothing about God, but who nevertheless had led a moral life amongst each other; they were said to live on a certain island. They appeared to me not like men but like apes and yet with a human face. They so appeared because they knew nothing about God, and the Divine is in the likeness of a man. One of the Christians is set over them by the Lord. I have spoken with him, and he said that they obey him and love him; that they are modest and are engaged in employments, but that at first they could hardly comprehend the things of religion. But after some time, there was given them a nearer communication with the

Christians, and they are beginning to receive something of religion, and he cherished the hope that they could be reformed, for the reason that they had lived a moral life, and are in obedience and are industrious. As to similar people elsewhere, see below.

(130) [131] There were likewise seen others, who had lived in an island in the West Indian seas, who had no thought at all about God, thus no religion, and who yet had lived together in a sincere and friendly way. It was told me, that at first they appear destitute of rationality, but that nevertheless, because they had contracted no false principles against religion, some of them suffer themselves to be instructed like infants, and they are perfected. It was shown that the delight of their life was to will to serve others under others. Some wealth was once given them, but they offered it to the angel who was instructing them, in order that he might receive them as his servants, that thus they might be instructed as to how they should live. It is an angelic delight to inform such spirits and to lead them to heaven.

(131) [132] I was once in a sweet sleep, and when I awoke I saw around me some Chinese, and I noticed that they sat with their legs crosswise, and were talking with each other. And it was ascertained that they had been sent to me by the Lord in order that I might know of what quality many of them are. The angels said that the delightfulness of my sleep had inflowed from the fact that angels had been speaking with them about God and about the wonderful things of wisdom, and that they had been so delighted at this that they had been in the tranquillity of some celestial

peace; and that evil spirits could not approach, because they were of a spiritual celestial genius.

(132) [133] There were with me some spirits from Tartary, who dwelt outside the Chinese wall, saying that their country is populous; nor do they know anything about war, saying that they are without the love of reigning and that they give the government to those who say they can rule and govern, but if he cannot, he is rejected with a fine; those who do what is right and just are loved. They said that all are engaged in work, and that the lazy are cast out. They say that sometimes Christians come to them, and they marvel at their sayings that God is a Man, for they believe that all men know this. They also say that they have the commandments of the Decalogue, and that they live according to them because God so wills. They said that they have a holy book of which others do not know, and which they understand. Inquiry was made, and it was the Psalms of David. They call the Chinese their friends because they are of their nation; nor do they think of war, saying that if any strangers should come, then, unknown to them, they would all depart, taking their provisions with them. I also saw a Christian preacher with the spirits of that region. They are of a tranquil disposition.

(133) [134] THE LAST JUDGMENT ON THE PROTESTANTS OR REFORMED. Before the Last Judgment which was a general one, less general judgments preceded which might be called preparatory, by which those who were more exteriorly evil were cast into hells. It should be known that between the judgment effected by the Lord when He was in

the world, and that of the judgment which is now effected, spirits who had outwardly lived a moral life, and had confessed God with the lips but not interiorly or in heart, had ascended upon mountains and hills and had there made for themselves, as it were, heavens, where by various arts, which are very numerous in the spiritual world, all of them unknown in our world, they had ascended on mountains; so that the world of spirits which is mediate between heaven and hell had been filled up with such heavens, and thereby the communication of the Lord and heaven with the human race had been intercepted. This also was the reason why the spiritual things of the Word and of doctrine therefrom were not disclosed until after the Last Judgment, for by the latter the world of spirits was purified and communication with man opened. If the spiritual things of the Word and of doctrine therefrom had been disclosed before, they would not have been received nor understood; and if they had been received and understood, still hell, which then prevailed, would have secretly snatched them away from men's hearts and have profaned them. Those fictitious heavens are meant in Revelation by the heaven and earth which passed away. These could pass away, but our visible heaven, which is the firmament of all things, was so created that it cannot pass away, for if this should pass away, the angelic heavens would also pass away. It would be as when the foundation is taken away from a palace, or the base from a column, whereby the house and the column would fall. For there is a connection of all things from the first to the last, from the

Lord Himself to His last work which is the visible heaven and the habitable earth. The case would be similar if the human race were to perish, for thus, for a like reason, the angelic heavens would also fall to ruin.

(134) [135] Before the Last Judgment I often saw societies, which had made for themselves semblances of heavens, purged and also destroyed. There was one rock on which was quite a large city, where those were who were in faith separate from charity, believing as in the world, that faith alone saves, and this from mere mercy whatsoever the life may have been. They were in the lust of commanding; and therefore they stood at the sides of the rock, and in various ways infested those who were beneath. When visitation was made, and all there were found to be of such a character, I saw that the rock sank down into the depths together with the hill and the inhabitants. The like was done elsewhere. But prior to this being done, the good are separated from the evil, and the evil are in the middle; and then the middle sinks down while the borders remain; in the borders are those who are in the good of faith, that is, who are in charity.

(135) [136] All who have not denied God with the lips, although they have in the heart, and have led a moral life on account of the civil laws and also on account of reputation and consequent honors and gains, when they come into the other life betake themselves into societies where there are cities; and there as in the world they live well morally, from fear of punishment and of the loss of honor and gain. But when their externals are taken away

from them, and they are let into their internals, they rush into infamous crimes. But when the wicked increase in number the society is then perverted; wherefore angels are then sent thither who search out the state and separate the good from the evil; and the good are either sent to the sides of the society or are taken away. Then the city with the evil sinks down into hell, to a depth according to their wickedness. Once I saw that four angels were sent to such a city, who when they came thither entered into a house; but the criminal spirits who were there, being excited by their presence into interior malice, as takes place, rushed to the house where the angels were, shouting out to them, Did they wish to come out and commit whoredom? They wished to urge them to it, and even attempted to offer violence, but in vain; in a word, they did like what was done in Sodom. And that city was completely destroyed and its inhabitants cast into hells. The reason why they wished to lead them forth to commit whoredom, was because in that city were gathered those who in the world had accounted adulteries as allowable; also because they had been in falsities of doctrine, by reason of having regarded life as of no account; moreover, to confirm these things they had falsified the Word, and all those who falsify the Word in order to confirm evils of life and falsities of doctrine, account adulteries as allowable and are led into them.

(136) [137] I also saw a rock on which there had been such a city; torn up from its place and carried away to another place at a remarkable distance; it appeared carried away like a cloud. And when it came to that place I saw that it

also sank down, because there was their hell. The inhabitants had been first reduced into a state of stupor.

(137) [138] A great number of those who are in faith separate from charity betake themselves to rocks; while those who are in the love of self betake themselves to mountains which are higher than the rocks. Hence it is that in the Word, a rock signifies faith, and a mountain love. And when, before the Last Judgment, the evil had been thus gathered together upon rocks and upon mountains, first there were suddenly felt concussions and earthquakes, by which are meant perversions of state in respect to the church, and afterwards follows the overturning, which is effected either by sinking, or by carrying away, or by casting out and thus thrusting down into hell. On the mountains and hills upon which are angels, the wisest are in the middle and the less wise at the circumferences; but on those upon which are the evil, the worst are in the middle and the better at the circumferences. The sinking in the middle appears like a vortical gyration, but in a spiral.

(138) [139] There was a plain somewhat more elevated than the valley. In this plain was congregated a multitude of spirits who had learned to practice evils by means of cunning, and to station themselves invisible behind others, and thus force them to think and speak what they wish them to, yea evils and falsities. They have contracted these arts by reason of their having been in the insane love of ruling over others. As it was then disclosed that their wickedness was consummated, their destruction followed. The whole of that plain was overturned; and the earth was

then opened elsewhere and there rose up good spirits who had been kept concealed by the Lord in the lower earth and guarded lest they should be infested by the evil; and they succeeded in place of the former, and came in full number into possession of their land. Such things are represented by the sons of Israel to whom the land of Canaan was given after the wickedness of its nations had been consummated.

(139) [140] After many destructions and partial judgments had been executed, which were premonitory of the general destruction and judgment, and hordes of spirits who were impure had been cast into pools, lakes, and chasms, that is into hells, then some came who were skilled in the art of breathing into others and exciting them to evils of interior thought. They incited some souls against the Lord and against Divine truth from Him, and from these the multitude, like one mass, began to be fermented. The tumult spread thence in every direction, as when a rebellion is started by a few persons, and yet at length stirs up a crowd. I there saw the disturbance widely spread to many rocks and mountains, even to their peaks, and thence to the sides down to the bases. Their intent was to destroy those who acknowledged and worshipped the Lord and were in Divine truths from Him. When it was noticed that the contagion had grown so wide, then was the Lord’s coming for the general judgment. This coming was the Lord’s influx into them through the heavens, an influx which appeared like a misty sphere spread around over those mountains and rocks; and it carried off the dwellers there, not by casting them down but by bearing them away. The

Divine sphere entered into their interiors and laid them bare; and what lay concealed in their will and heart was thus made manifest. And it snatched them away and carried them down to hells according to the evils of their life. That Divine sphere was seen carried around in gyres, sometimes returning; and it also drew them out of the places where they had concealed themselves. This was done with some myriads within the space of an hour. When these things had been accomplished, the tops of the mountains receded, and the mountains themselves sank down even to the plain, and there was seen a solitude. Such things are meant in Revelation by the former heaven and the former earth which John saw pass away; for the mountains there, with the rocks and valleys, appear like the earth in our world; and the habitations upon the mountains are there called heavens. Those who were thus carried off and cast away, are they who are meant in Revelation by the dragon and his two beasts (Rev. 12-13), and by the false prophet who was cast into the lake of brimstone and fire (Rev. 19:20; 20:10).

(140) [141] The judgment upon the Protestants or Reformed was effected as follows: They who had led a life of charity, which may also be called a life of faith, had all been carried up into heaven long before the universal judgment; and all who in heart had denied heaven and had led an evil life had been cast by turns into hell as they came from the world. On those only was the judgment effected, who had professed religion and had acted as if from religion but only hypocritically; to these it was conceded to gather themselves together in many places in the spiritual world,

and, as in the world, to simulate religion, but still they had no religion. These are they who made heavens for themselves and who are meant by the former heaven and the former earth; and by means of arts unknown in the world they are able to produce splendid things, and to persuade those who are similar that they are in heaven. Their exteriors communicated with the ultimate heaven but their interiors with the hells; and it was on account of the communication with the ultimate heaven that they were tolerated, according to the Lord's words concerning the pulling up of the tares. The angels of the ultimate heaven were first separated from them and the communication was broken; as takes place comparatively with seeds in fruits when they ripen, in that when the time comes for them to produce a new tree they separate themselves, as it were, spontaneously from the body of the fruit.

(141) [142] All the Protestants or Reformed of whom there was still some hope, were collected in the middle, where they were arranged according to their kingdoms in the world; for according to these were also the diversities of their dispositions or affections. But above them and also around them were those who had read the Word and had frequented temples, but yet had made nothing of evils of life, loving themselves and the world above all things; there was an immense multitude there. Surrounding the middle region, in which were Christians who had been in the good of faith and charity, were dark caverns stretching obliquely into hells which occupied a wide space below the heaven of spirits, where were hells beneath hells. Such gulfs and

chasms lay around that middle region on every side, east, west, south and north; thus the hells extended even under the circuit made by the Papists round about the Reformed. All who were interiorly evil had been disposed around the Christian middle, and from every quarter they were led down into those gulfs and cast into them. Thus, into the eastern gulf were cast those who had been collected from the east; they were such as had been in the love of self and especially in the love of ruling, nor had known anything whatever except that faith alone is saving. Into the southern gulf were cast those who had been versed in the doctrinals of faith; into the western gulf those who had been in the love of the world; and into the northern, those who had been in no understanding, but had merely heard preachings and had received no instruction afterwards.

(142) [143] Those at the south were led down first, then those at the west, and, lastly, those at the east. This happened at the same time that the eastern Papists were being led down beyond the northern tract.

(143) [144] When this had been done their dwellings were laid waste and destroyed.

(144) [145] Afterwards I saw an immense number of those who had lauded faith alone, and yet had possessed no faith because they had paid no attention to the evils of their life, both the learned and the unlearned, saying that they have the Word and the true doctrine, that they know the Lord, and many other things, and that, therefore, they, above others, would be saved. They were led away in a multitude, first to the west, afterwards to the south, on the other side

of the waste Babylonish tract there, and even towards the east and still farther. And they were divided; [some] were scattered towards the north, nor were they seen anymore. And many were led back, but hither and thither; this transfer was effected in order that they might be explored as to whether they had any faith such as they had boasted of; namely, whether their faith was only a science, which is not faith; or, whether there was anything of life in it, which is faith. And it was given them to perceive that they had had no faith, but only something scientific without life.

(145) [146] When they were in the southern quarter near a gulf there, there came forth a multitude which had been concealed there from early times, who likewise said that they had had faith, and that they would be saved by reason of faith alone, and they had thought nothing about life. This multitude then approached them and was mingled with them.

(146) [147] From a certain mountain region a multitude was brought forth, who had led a moral life, not from any religion, but merely from fear of the law and of the loss of fame, honor and gain; thus without any Christian life; wherefore, so far as they could do it unknown, they perpetrated evils. Because they had not acquired to themselves any communication with heaven by means of a life from religion, they were led around to the southern and western quarters, that they might be explored as to whether they had any religion of life; and because they had none, they were rejected.

(147) [148] Finally came those who had been versed in the doctrinals of the church, and, in like manner, had led a moral but not a Christian life, because they had lived, not from doctrine, or the Word, but for the sake of fame, thus before men and not before God. And, being explored [it was seen] that they had nothing of conscience, because nothing of the religion of life. These were cast out of that mountain region.

(148) [149] All these, who were divided into the three classes, were driven so far away that they could not be seen except as a dark cloud; and they were dissipated. It was told me from heaven that they were cast down into uninhabited and desert places, and thus were separated lest they should consociate together.

(149) [150] The dispersion of these three classes was made to all the quarters, east, south, west, and north, whence they can never return; and this all the more, since every knowledge of religion is taken away from them. Concerning life in deserts, see elsewhere.

(150) [151] The angels wondered that there is so great a multitude in the Christian world who are entirely ignorant of the truth that religion is a matter of life, imagining that religion consists in thinking something or other, and that by thus thinking they absolve themselves from every obligation of life, which they have made up from this: that, by the Lord’s merit, they are exempt from the yoke of the law, and that no one can do good from himself, and that if he does, it is meritorious: and yet this is so far from religion of life that it is no religion at all.

(151) But all who have thought with themselves that evil must not be done because it is sin, and is against Divine laws, and who thus, so far as they could, have abstained from evils, all these have received something of conscience, and, in the things which were of their faith, although they were spurious, there was much life; and they were saved.

(152) [152. The cleansing of the middle where the Reformed were, lasted a long time; and those who were in the church without the church in themselves, or without doctrine and religion in themselves, were, by turns, cast into the gulfs surrounding the middle, and many of them into deserts. These cleansings lasted for a long time after the judgment.

(153) [153] I once saw many spirits, sitting around a table in a certain house, who looked like rich merchants; and still more spirits were approaching so that there were quite a number of them. In face they appeared as though upright, and they were clothed as though they were angelic spirits. But I saw that they were all cast into desert places, and into woods, thus outside the societies of the upright. The reason was stated, namely, because, in the world, they had lived, in external form like Christians and had acted well, but this solely for the purpose of acquiring a reputation for sincerity and honesty in order to make gain therefrom; and that they had not done the least thing for the sake of God or the neighbor, but all for the sake of themselves; and that, therefore, they had no communication with heaven. Hence it is that they were cast out thither, where they roam about amongst robbers, and themselves commit robbery. For when external bonds are taken away from such spirits they become robbers. They were robbers even in the world, were it not that externals, which are fears for the loss of fame and hence of gain, held them in bonds.

(154) [154] In the western quarter was seen a multitude whose speech sounded sincere, so that from their speech they might be thought to be, as it were, sincerities. By their speech and reasonings concerning sincerity they could induce the simple to believe that they were of such a character. But still it was found out that, within, they were like wolves, because without religion and hence without conscience. I have heard them consulting together as to how the simple might be deceived and their goods stolen away from them; some were consulting to do this, in order that they might thus obtain dominion. And then they assailed them from behind and inspired evils into them, for in this way they are able to subjugate. But their doings were seen in heaven and they were cast into a hell about the western tract of the middle region; for they were insincerities and also wickednesses - devisers of arts with the end of gain and dominion.

(155) [155] Afterwards those of the Reformed were explored, (1) as to what idea of God they had. (2) Who had led merely a life of piety. (3) Who had frequented temples and made themselves guilty of all sins, but had not explored themselves. (4) Who believed that they had led a Christian life, in that they had lived well morally because of the civil laws. (5) Who had been hypocrites.

(156) [156] They were explored as to what idea they had concerning God. It was found that they had thought only of God the Father, and of the Lord as like themselves; this is their belief, that the Father has compassion for the Son's sake. And they had then thought nothing concerning the

Divine of the Lord. Thus, when they thought of one God they had not at the same time thought of the Lord; when yet the Father cannot be approached, since no one seeth Him but the Son alone; and that the Lord is the Way, thus that the Father is to be approached by Him; and that faith must be a faith in Him, and not in the Father. Hence they could have no determinate idea of God except as of wind, or ether, or as of nature in its leasts; and there is no Divine idea of the Lord when He is thought of as a common man. The angels complained that they were disturbed by their idea, which was communicated to them; and very many of these spirits were brought down into the quarters round about. And the places to which they came then appeared gloomy; for the true idea of God makes clearness itself. Some of them were brought into places underneath according to their life; some in order that they might be further informed. And then only those who have lived well receive a Divine idea concerning the Lord. I saw that those succeeded to their place who had been kept concealed by the Lord lest they be hurt by the contagion; these are meant in Revelation 20 by those who were slain and were delivered out of the sepulchers.

(157) [157] Afterwards I saw those who had led a life merely of piety, and in idleness, led away from the others. They had been continually in prayers, and not at all in truths, merely knowing that salvation is from mercy, and that sins are remitted, but knowing nothing as to what sin is. They had despised others in comparison with themselves, and had also condemned them on account of cares of the world.

Most of them had placed merit in prayers. Of these also the angels made complaint, especially because they induce sadness upon them. They dwelt at the side, wherefore they were driven away to their own places; there they retain their worship, but they are driven to work. They were brought down into the northern plain because they were in ignorance of such things as lead to heaven.

(158) [158] Hypocrites who have spoken well concerning God, the neighbor and the country, but in themselves have thought the contrary, were explored and cast into hell. They wished to speak well concerning the Lord's kingdom and concerning heaven, for this is then the country, but their interior thought was explored, which was for themselves alone, and against the rule of the country; wherefore, when they were let into their interiors they perpetrated criminal things. They were cast into hells, being first deprived of all that they had drawn from the Word and from doctrines by which they had deluded others.

(159) [159] Preachers who know something of the doctrine of their church, and, after they have been instructed in the schools, and have come into their functions, no longer care for it, nor for the Word, except that they may preach and be elevated to higher offices or may gain wealth; and thus who live in ease and are merely worldly and not Christians, these are sent into a hell in the northern quarter towards the west, far from the middle, where a dense fog is seen; and they then become stupid.

(160) [160] All are separated according to their life, thus according to their affections, not according to their external

life, but according to their internal, for this is the life of the thought from will or affection, and no one has internal life except from religion; external life is from morality and the state, and according to its laws; wherefore moral life, unless it draw its quality from spiritual life, and thereby change its appearance, is not spiritual life with any man; consequently there is no conjunction with heaven, and they who are not conjoined with heaven are conjoined with hell; and in such case, although, in the world, they have not done evil, yet, after their departure from the world, they do evil from delight; thus their state is changed.

(161) [161] Concerning the Dragonists. Who are meant by the dragon, may be deduced from what has been said in the [Explanation] of the Apocalypse; also that by the tail of the dragon is meant faith separate from charity, which drew down the stars from heaven, that is, the knowledges of truth and good.

(162) [162] The dragonists were separated; many of them, when in the world, had been priests, who had confirmed themselves in faith separate from charity. They were explored in various ways, as, by the inspection, in light, of the back of the head. With those who were merely natural and hence infernal, the back of the head is filthy, hollowed out, and altogether bony. They are led down to places where they are deprived of the exteriors which have been induced on their faces by art, and the face is regarded according to the affections and the interior thoughts thence. What was human in their face is then taken away and something diabolical succeeds in its place. They are

also explored by being turned to the east, and thus to the Lord; and then from the east there flows in a spiritual affection concerning the Lord. And then they instantly turn themselves back again to the west, like a spring, which recoils when it has been twisted backwards. In this way, also, angels explore newcomers to their heavenly societies.

(163) [163] There are also some who desire to hear truths; they believe they are saved if only they know them. But when they hear that truths are for the sake of life, and that so far as truths of life become actual, so far truths of faith also live, they then depart, feeling the utmost disgust for life, but not so for the truths which are of faith, because these they can talk about. The truths of faith which do not live unless truths of life become actually such, may be enumerated; and it may be mentioned which are truths of faith, and which truths of life.

(164) [164] Everyone can see that charity consists in not stealing from anyone, either by artifice or openly; that charity consists in being wholly unwilling to commit adultery with the wife of another; that charity consists in not doing injury to the neighbor in hatred and revenge; that charity consists in not reviling another, and so forth. He who abhors these things as sins, has charity, for he loves the neighbor.

(165) [165] Afterwards I saw an immense number, both sent forth from the heavens and rising up from below, and also of those who had been left, who were allotted their places, mansions and habitations; in the east, those in the clear good of love and of charity; at the west, those in the

obscure good of love and of charity; at the south, those in truths from good in clearness; and at the north, those in truths from obscure good; all acknowledging the Lord as the God of heaven and earth.

(166) [166] Many in the Christian world were also cast down who had an understanding of truth but not a will of good. In the beginning such spirits are accepted among the upright because they can speak about many things, even truths; moreover in the beginning, the understanding with them is enlightened but the will is laid to sleep. Such spirits were collected together on the mountains in the western quarter. They league themselves with the upright who are in the ultimate heaven, who do not inquire as to things of the will, but believe that those who speak intelligently are also good. But I saw such spirits, that they were altogether devoid of charity; and they secretly consociate with the evil and, first by reasonings and afterwards by arts, they infest the upright, until they are conjoined and devoted to themselves; for in this way they prevail against others. Many such were in heavens which they had made for themselves; and they interposed themselves between the Lord and man in the world, and so obstructed the way that the Divine operation could not have its force. Very many of this character are in the pride of self-intelligence from the love of self, and in the delight of domineering. I once saw such spirits in a somewhat high mountain in the western quarter toward the north, and everywhere round about on the sides of the mountain; and they persuaded themselves and others that one is in heaven from mere intellectual light

and not at the same time from heavenly heat; they are most dangerous. I saw them cast down from the mountain and from the sides of the mountain, and a gulf underneath opened itself and swallowed them up, and they sank deep down and were let into darkness. For they then received falsities in place of truths, and turned themselves to things contrary. Such is the understanding which is led by an evil will. The evil who had conjoined themselves with them, because they no longer had the power of resistance, were cast down into their various hells, some into hells under the mountains, others into hells under the plains.

(167) [167] Those who were in faith separate rose up in insurrection, exciting a rebellion well-nigh universal. Their dogma and their learned leaders rose up against those who acknowledged the Lord and a life of love from Him. They stirred up all, except those who were in the eastern quarter, these were guarded by the Lord, even to certain Mohammedans who were in the northern quarter. They sent forth companies of fifty to many places, in order that they might stir up those who were there; and those who remained and directed were divided into companies of ten. Their purpose was to destroy all those who acknowledged the Lord alone, and works together with faith as being saving. Almost all of them were without religion, and hence without conscience. But when they set out to do this, and were in the endeavor to destroy others that were evil, a force flowed down from on high, or from heaven, by which they were cast down to the hells, to a number exceeding many thousands. They also conjoined themselves with

Papists and with monks who in the world had proclaimed themselves Christs and had thought nothing of the Lord's Divinity. When the whole crew had been cast down, the leaders were taken; and they became black as devils, both within and without; and they became so monstrous that they would be scarcely recognized as men. For man is such as he is as to life; he who is black as to life, afterwards becomes black even from head to heel. It was found that they had not rebelled from zeal on account of the doctrine of faith alone, but from the delight of ruling and of doing evil for the sake thereof. This was the combat of Michael with the Dragon; for all such who have insinuated themselves into heaven are drawn forth thence and cast down. They are Michael who worship the Lord and [who make] works conjoined with faith saving; for since the one is not given without the other, therefore they save conjointly.

(168) [168] The combat of the Dragon with Michael was afterwards as follows, for it lasted some days: A hand was seen stretched out over the heavens by the Lord. In the western quarter towards the west there appeared as it were a great back raised above the middle towards heaven; angels in immense number were seen there. In that entrance were the dragonists; and they spoke with them concerning the Lord and concerning the goods of charity and thence of faith. All then turned towards them to hear what they would say. And the dragonists were forced into the thoughts concerning the Lord and concerning faith alone which they had in the world; and then most of them

had no Divine idea of the Lord, nor any idea of charity and works. The angels answered them wisely on this matter, but in vain. They said, moreover, that all the angels in the heavens do not perceive the matter thus; but it was in vain. And at last, after the combat, when the dragonists were only willing to give further response outside of the matter or the truth, but could not, they were adjudged to be cast down from every place where such spirits were. But when they said they would resist, the Lord was seen descending from the sun in a bright cloud, and He gave judgment that all who were found to be such should be separated and alienated. And then they were cast down successively and by turns according to the connection of the societies of heaven; towards the western quarter an immense number, and a thousand then appeared as one. The grievous collision of truth and falsity which pertained to temptation was felt within me. The whole western quarter was full of such spirits who had been cast down from the heavens; and then the earth was seen to open, and they were cast down and were covered over with a dense cloud. They were all such as would never have abstained from thinking and willing evils but only from doing them by reason of fear. This happened in 1757 on the 11th day of April. From the southern quarter to the western the dragonists were seen in a curved line under the figure of a tail; at the south, there, were those who had been skilled in the degrees of justification and had confirmed these with themselves.

(169) [169] The Lord's heaven was first inherited by such as had acknowledged Him and had lived well, who had had

heaven in themselves; afterwards, succeeded those who wished merely to have heaven outside themselves. To these latter it was also granted to make heavens for themselves, which they called heaven when they saw the magnificent things, such as palaces, porticos, paradises, and many serviceable things. But, since their internals were not in correspondence, such things disappeared; and then by phantasies and the abuses of correspondences and by many arts, they provided for themselves things similar. This did not last long, however, for they placed everything in delicacies and in bodily pleasures, and thus they became wholly external such as they had been in the world; and then came the judgment, after which followed continual purifications of the societies from such spirits.

(170) [170] Many of those who are in faith alone, because they have no conjunction with heaven but all conjunction with hell, are in the love of ruling. They are explored in the following way: From the societies of heaven they look down to the places beneath; and where they see spirits, whether many or few, walking about there, they rule their thoughts, infest them in various ways, and by phantasies cause many things to appear to them to which they are led; their joy is to precipitate them into hells. They are of such a character that they do not want to be led but to lead; this is their delight; wherefore they cannot be led by the Lord, for the Lord leads through the affection of use, and this is not their affection. With them use is to domineer, and, therefore, they successively deny the Lord, and rely upon arts, which are many, by which they have dominion. They put their trust in

their own prudence, and ascribe nothing to the Divine Providence and when the reins are loosened, they rush finally into such a state that they think there is no God. And yet inseated in them is the purpose of domineering over heaven and to be there in place of God. This is inseated in the love of ruling for the sake of self. I once saw that a certain spirit in a small society was permitted to set in order those who were there. He set them in order as a spider sets its webs, placing himself in the middle and making paths in every direction, with the command that all should look to him; but that society was swallowed up by the hells which were below. All who are of such a character wish to be in the heavens; and they climb up into high places, where they believe that the exercising of dominion is the delight of life, but use is this; but when they have been explored they are cast down. They are wanderers; they direct their course from one society to another, often seeking to obtain office.

(171) [171] They are distinguished according to their ideas of the Divine, as (1) They who have an idea concerning the union with the Father. (2) They who have an idea solely of the Lord's Human and nothing of the Divine, although they had known of it. (3) They who have acknowledged three Persons and have not made them one God by essence; these are specially distinguished. (4) They who have an idea solely of the Father; these are without a God. (5) They who have not believed in the Lord from eternity.

(172) [172] All those are preserved who in the world had acknowledged the Divine of the Lord and had shunned evils

as sins, especially those who had acknowledged the Divine Human, and had approached Him. But the rest who had thought of the Lord as of a common man, are cast back among the Socinians and Arians who, at first, are under the heavens nearest above the hells, and afterwards are in the hells.

(173) [173] They who were in faith alone persecuted me. They brought persecution upon me by bringing me into a state like that in which they themselves were by means of a like respiration and a like pulse; thus also into like thought and affection. And, in respect to God and salvation, I was in an obscure cloudiness as though immersed in water; and it was perceived that I had no communication with heaven; and it was said that they have a similar communication.

(174) [174] Many of those who are in faith alone and had committed nothing of truth and good to life, for the reason that they had rejected all moral life from a spiritual origin, saying that it effects nothing, and that evils do not condemn, and that the Lord had fulfilled the Law for them, and had taken away damnation, and that of themselves they cannot do good still less fulfill the Law, many of these become rebels and put forth various scandals against the Lord, as is the case with all who have not lived their religion, even if in the world they had not thought wickedly concerning the Lord. They were explored and it was found that they had committed nothing of truth and good to life, and that they merely knew something from the Word which was like any other scientific matter in which there is nothing vital. And they then appeared without clothing, for

clothing signifies the truths of life; and then they understand nothing at all, even as to what was right and just. It was said to them that they had lived without religion, and they were cast into the southern gulf, and were thus carried away.

(175) [175] Some of this character were let out of hells in order that they might be transferred to another hell. And it was then permitted them to act according to their will. Then they at once desired to force their way up to higher places by means of phantasies, and they were in the endeavor to do evil. It was recalled to their memory that, in hell, they had said to each other, that if it were allowed them to go out, they would be just as wise as others. Certain ones then spoke with them, saying something of intelligence in which was the light of truth; and when they heard them they were seized with such anguish that they fled away. This was done several times in order that it might be confirmed that such spirits, even when the state is changed, do not sustain the light of truth, thus of intelligence. They said that they were doing them harm, but answer was made that with each other they said otherwise. Hence it was made clear that they who are in hell can never live in the light of heaven, thus in heaven; and least of all in the heat of heaven, which is love.

(176) [176] After the judgment, all societies were disposed according to nations, in an admirable order. The order was according to affections in the heavens, and according to cupidities in the hells. They are then straightway purified by means of communications with the evil, and thence as it

were by a fermentation; and then the alien are cast down like things heterogeneous. Sometimes the purification is effected by the society becoming like one man; they who are in the man remain, they who are outside the man are rejected. After the judgment, it is not permitted to thus ascend into heaven and be cast down thence, but each one is determined in such direction that he may go the way that leads to his society.

(177) [177] Afterwards societies were formed most distinctly according to all the genera and species of the affections of good and of truth; and also corresponding infernal societies. All spirits, after they have been vastated, are now led along by designated ways tending to the interior societies which correspond and are analogous to their life; nor are they allowed as before to turn aside in any other direction, or to stay in other places, still less to form for themselves societies and as it were heavens, according to life in externals. It is perhaps believed in the world, that man is saved and comes into heavenly societies according to his thoughts which are of the understanding of truth; but no one is saved according to these, but according to affections and thoughts thence, thus according to the good of the will and thence the truth of the understanding. For man is man from his will and his understanding thence, and not from the truth of the understanding separate from the good of the will; the understanding merely teaches how man must will and act. Many are led along the designated ways with difficulty, for they wish to go to the sides where they are sensible of the presence of the good both below

and above, to whom they are eager to do evil; for all ways are such as are the societies above and below them.

(178) [178] The arranging of the Reformed after the judgment lasted a long time, for the reason that the Word is with them and the Lord is known, and they are therefore in the middle; and the greatest light is there, which passes from that middle to the peripheries where are also the Gentiles. On this account the arranging of the Reformed lasted a long time.

(179) [179] All those are retained in the heavens who have had the delight of some use, or of some function for the sake of use, whether it be the delight of business from sincerity, or of some study, provided only there be the delight of use and the acknowledgment of God. These can be held in order by the Lord, because the Lord inflows into uses. But they who have led a life of idleness, merely in social companies, or in offices solely for their own glory, cannot be ruled by the Lord; and because they are not members of the society, considered as a man, they are rejected. There is an application to the function of the blood.

(180) [180] HE-GOATS; THEY ARE THOSE WHO ARE IN FAITH SEPARATE FROM CHARITY. Speech was held with some in regard to the he-goat mentioned in Daniel and to its combat with the ram; and also in regard to the judgment on the goats and sheep mentioned in Matthew. And beneath me there then appeared a he-goat with great horns which was seen to infest the sheep and to treat them badly with its horns, and also to toss them hither and thither. And inquiry

was made as to what this was, and it was said that this was the appearance of those who are in faith separate from charity, and of their combat with those who have been in the life of charity. And it was said that before their own eyes they do not look like this but like men sharply disputing with each other; and that he who seemed like a he-goats, was one who was in faith separate, while they who seemed like sheep were those who were in the life of charity. For sometimes, and especially at a distance, spirits appear according to their affections, inclinations, and their principles therefrom. For example, when anyone is thinking from the understanding, he appears as though sitting on a horse, and some appear in other ways. Hence it was made evident that by the horned he-goat in Daniel, and by the he-goats in Matthew, none others are meant. It is supposed that all the evil are meant by the he-goats, but no others of them are meant than those who have lived wickedly and have nevertheless confessed faith alone. [Marginal Note:] [182] After the Last Judgment was accomplished many were seen who had been scattered among others at the back in the west; at a distance they appeared like he-goats, and some like dragons; who because they wished to seduce the upright were removed thence and driven into deserts where there was scarcely a shrub.

(181) [181] In like manner afterwards, those who were in faith separate, appeared as he-goats, and those who were in the life of charity as sheep, and their argumentations and wranglings, as combats.

(182) [183]. THE DRAGON. By “the dragon” (Revelation 12), and by his “two beasts” (Chap. 13), no others are meant than those who are in faith separated from charity both in doctrine and in life, by “the dragon,” all those who have confirmed themselves in that faith, and by the beast from the sea, they who have confirmed those principles by means of reasonings from the natural man, and by “the beast from the earth,” who is afterwards meant by “the false prophet,” are meant confirmations from the Word in favor of that faith. That such are meant by “the dragon and his two beasts,” may be clearly seen from each particular there written about them, understood in the spiritual sense; which can be seen to the life if the things written on Revelation should be given to the public, for they are all confirmed from heaven; also that by “the tail of the dragon,” is meant the confirmation of that faith by means of the degrees of justification which are treated of in [Spiritual Experiences, n. 6014].

(183) [184] The Apocalypse treats of the two religious systems in the Christian world, that with the Reformed and that with the Papists, for the whole of Christianity is from these two, since they are the ruling systems. The religious system with the Reformed is a system of faith alone, which has devastated the church; and that with the Papists deals with the Lord’s vicarious authority over the church, thus over the souls of men, and also over heaven, that resides with the popes and the primates and subordinate officials of the church. It is these two ruling systems of religion which

[have been rejected] by the Last Judgment, concerning which we will treat later.

(184) [185] That they who are in faith separate are meant by “the dragon and his beasts.” [186] That by “the dragon” are meant those who are in faith separate was made evident from the following circumstances: It is related that “the dragon stood by the woman about to bring forth, that he might devour her [offspring];” and that, by “the son, which the woman was about to bring forth,” is meant the doctrine concerning the Lord and concerning the life of charity, was made evident from this, that when that doctrine was being written many of those who are in faith alone were present, and in such fury, that I could scarcely have written had I not been guarded by the Lord by means of angels; and it appeared as though they wished to rend it and tear it to pieces. By “the woman” there, is meant the New Church which is the New Jerusalem, and by her son, the doctrine concerning the Lord and concerning the life of charity; and by “the dragon,” are meant those who are in faith separate, because such then was their nature, and because they were about to do what is described afterwards, by persecuting the woman, and casting forth water like a flood, that he might swallow her up; by “water like a flood,” falsities are signified.

(185) [187] There was a certain preacher who was in faith alone; he appeared to others altogether like a dragon, and he also seemed to hover around a woman about to bring forth, eager to devour her child; and yet, seen near at hand,

he was standing near those who defended the life of charity and the Lord. He was a preacher at The Hague.

(186) [188] Of those who are in faith separate there are some who correspond to the head of the dragon, some who correspond to his body, and some who correspond to his tail. The latter are they who are in the conceit of those principles, for the tail is the continuation of the spinal cord, and this again of the brain. There are some who correspond to the poison.

(187) [189] Concerning the back and hinder part seen like the tail of a dragon, see above [n. 134-179]. [On the Reformed], towards the end of the chapter.

(188) [190] Moreover at the left was seen a hillside upon which ascended many of those who were in faith alone; and on the summit there, they have some bearded old man who had been bearded in the world, and sometimes of lowly condition. This man persuades them that he is God the Father. It is a rock and rocky places are around about it. And when they do not wish to be seen they betake themselves behind the mountain. These are they who have laid snares for all who do not believe like themselves, believing that this is allowable. The life of charity they make of no account. By their interiors they make one with the hells. They who appeared round about the bottom of the mountain were seen like an immense dragon stretching itself towards the places below; and its tail was seen elevated and extended from the mountain to the lowest parts thereof.

(189) [191] FAITH ALONE. The interior sphere of spirits was perceived to be completely filled with affections, which are ends, of becoming great, of growing rich and of being wise for the sake of glory, and little, if at all, on account of the common good.

(190) [192] When, from the Lord, I was in the faith of the knowledges of truth it was found that evil spirits were powerless to refute them or even to reason about them as when I was in the knowledges that the Lord rules the universe, that the Lord alone is life, and that the proprium of man is nothing but evil, and others of a like kind. Evil spirits hearing these, although they did not believe them yet could not contradict, for truth is averse to it, because the intellectual does not admit any thinking against it. From this it was made clear that those who are in the simple faith of truth resist evils. I also saw some, who were in truths, who passed through many hells and all the infernals retreated, nor could they approach, still less do any evil. But he who believes in the faith set forth in the church at this day, cannot do this; the infernals are in no way troubled at their approach, because truth from the Lord is not in that faith.

(191) [193] Concerning certain spirits who have no spiritual life because they are in ignorance of truth; and that life is inspired into them by the Lord through angels. I once felt a somewhat intense cold from the soles of the feet up to the knee; it became evident that there were cold spirits [present]. It was told me that they were those who in the world had lived in absolute ignorance of God. After they had

been elevated I heard them talking, and I could perceive scarcely anything vital in their speech. They spoke as though they were making inanimate statues speak, and I despaired of any life long remaining in them. They were like automatons or sounding sculptures. But presently I heard that they had been let into a species of activity appearing like a species of gyration. Angels were caring for them by infusing life into them, which they did with such solicitude and devotion, that it can scarcely be described, nor did they suffer themselves to be wearied. In the meantime they waved them, as is said in the Word of the things sacrificed, that they were waved by the Levites, the reason being, that they might receive spiritual life. When this had been done for some little time, they began to be vivified, and to be no longer of such a nature as before; thus they began to speak something in consociation, saying that they were in heaven. The work was continued by the Lord through angels during the whole night, and after this they became such as to be capable of being insinuated or inserted into some companies in which they were afterwards perfected. For they were receptive of life because they had nothing repugnant thereto, as have those who confirm themselves in falsities against truths. The manner in which life was successively insinuated into them was represented by colors, the first of life by a marble color increasing in whiteness, the second by a growing azure color in which was the white, and the third by patches of bright clouds rising up. Their quality was afterwards shown me by a blowing from them on my face, and also into the anterior region of the breast. It was somewhat cold but verging to heat. This was from the Lord alone by means of angels. They may be said to be resuscitated from no life into some life.

(192) [194] There was one who held it as a principle that faith alone saves; it was said to him that faith is like science and knowledge which should be for the sake of use and good, and that otherwise it is nothing but a science; also that he is insane who believes that science alone saves, when yet all science and knowledge has good as an end.

(193) [195] He who has fought against evils, and, from the Lord, has come into the love of good and truth, is in the knowledges of truth and good as it were from himself; he sees them in himself, and they are inscribed on his heart, as is said in Isaiah and Joel. The rational is then enlightened. But prior to this he does not know them, except from the memory alone, in which case he does not see them except externally, and if they are not seen internally they are dry and transitory. This is the life in truths; for all the things of truth are inscribed on the love, just as, with every animal, all things which are for use are inscribed on the affection, as in the case of bees, birds, and other animals; so also are they inscribed on man if he is in the genuine love of truth and good. It is from this that the angels have their wisdom.

(194) [196] I was led through societies or mansions of heaven, and I spoke with many. And when I came to mansions of the third heaven, where are the celestial, I wished to speak with them about the knowledges which are called knowledges of faith and which in themselves are

truths. I marveled that they did not wish to make any response to these things. They said that they see all things in themselves from the love in which they are, which was love to the Lord and mutual love, saying that the truths of their faith were inscribed on their life, and that therefore they see them from the light of truth which is from the Lord, and this because in good is contained all truth. They also said, What are knowledges except for the sake of uses? and uses are goods, and goods are of love. It was told me that they are of this nature because, in the world, they had applied all the truths they had heard to their life. All their love and all their faith consists in deeds.

(195) [197] Those who are in faith alone believe in instantaneous salvation and pure mercy; and therefore they implore mercy alone and believe that they are instantly saved the moment they receive faith, even though it be in the last hour of death. They also believe that the remission of all sins consists in the wiping away of all evils. They have no comprehension of remission by means of repentance of life, but only of remission by means of faith arising from thinking such things as they call of their faith; thus they are ignorant of all the means of salvation. It was shown them that such things are a phantasy; and this phantasy was represented as being interiorly full of poisonous serpents. The nature of the phantasy was shown in a ludicrous manner, namely, that they think and also wish to void those serpents through their posteriors.

(196) [198] When they think from their doctrine about faith alone, and are opposed by the statement, in The Epistle of

James, that men should show their faith by works, there appears as it were a knife flying forth to slay those who perceive this to be the case. And from one side comes forth an idea of Luther, and from the other, whither the knife flies, an idea of James, although Luther and James themselves are not there. The reason is, because, Luther excluded the Epistle of James.

(197) [199] Below, at the left, are those who from doctrine have confirmed themselves in regard to faith alone, but yet have lived a life of charity from the principle that faith produces the works of charity. These, because they have lived well, are accepted and have conjunction with heaven. Still it is not a direct conjunction, and this for the reason that they hold it as a principle that it is faith that produces the works of charity, when yet faith is of the thought, and thought produces nothing; it only teaches what should be done, and if a man does what it teaches, then it is not from any faith; for knowledges of truth do not become knowledges of faith until man has done them. It is like one who believes that the sight operates into the hands to enable a man to work, or into the feet to enable him to walk and not stumble, when yet the sight does not operate in this way, but it teaches and brings things to view. That this is an inversion was shown by it being given to a certain spirit to walk on a road and to then believe that it was the understanding that was leading him. He then went from the east to the west or from the south to the north, thus from truths to falsities, and into obscurity. But his state was changed [so that he believed] that the will or love was

leading him; he then walked from the west to the east and from the north to the south, thus into good and into truth in light. It was told them that with those who have had this belief the state is successively inverted, and that then they begin to be regenerated and come into the angelic life.

(198) [200] They who, from doctrine, are in the principle that faith alone saves, and yet have led a good life, constitute certain societies in which they are in the middle, while at the circumferences are those who are not of such a quality, and lastly those who are evil, so that they are surrounded by the evil. It was told them that they still dwell among the evil.

(199) [201] It was made known by living experience that those who have been in faith alone and have led a moral life, had made heavens for themselves, where they seemed to themselves to have been in light; but it was shown that it is a wintry light, for when angels looked thither, in place of light there appeared a thick darkness. Those who go there, and are at the same time in charity, feel a pain in the breast, the stomach and the knees.

(200) [202] Concerning those who are continually wrangling about truths. There are hells where they do nothing else but wrangle about truths. One of them was under the groins. In that hell were those who believe that they know everything and that nothing is hidden from them, when yet they do not know anything, except that their faith is the all of the church with men. There are those there who, by reason of their belief that they know all things, think that they alone are entitled to talk; they despise the laity. They

are continually saying that this is the truth itself, and that it cannot be contradicted. I have there heard perpetual contradictions and quarrels which went so far that they wished to attack their opponents with their fists, but they are held back by others. They appear in that place as if they were tearing garments; and from the place is heard as it were the gnashing of teeth. Thus do they go forward and back and thus do they wrangle, not at all for the sake of truth but for the sake of themselves from the pride of their own intelligence and from the itch of domineering. They are removed from others, because they disturb all tranquillity of mind and take away the freedom of thinking from the Word, inducing their own opinions as though they were from the Divine and infesting all who do not receive. At this day there are many such consociations drawn from the Christian world, because there they have divided the church on questions of opinion concerning what is to be believed, and the good of life they not only reject, but they also say that they know not what it is unless it be to give to the poor and to hear preachings.

(201) [203] Those who have said that they had faith have been seen many times; and when they are explored it is found that they had no other faith than that which was spoken of above. This they call the only saving faith, and also spiritual faith, and yet they have not lived any Christian life by shunning evil because it is sin. They were sent into places where faith was constituted of truths which had their essence from the good of life, and their communication was granted them to discover whether they had faith. And, from

the perception then given them, they themselves openly confessed that they had nothing of faith, it was mere knowledge like any other mere knowledge of the world, and that they had not known what faith was; also that faith was truth, and that, unless truths are from good; they are not truths, but are only articulated expressions of sound.

(202) [204] Very many of those who are in faith alone and in no life of charity are sensual. For evils of life, which they neither see in themselves nor have endeavored to see, occupy their voluntary and make it; and, as a man is in respect to his voluntary such he is as to his interiors. Therefore these interiors are shut up, and all things which are of the church and heaven are below or without, thus merely in the memory where they reside as historical faith or as science. This is the reason why, when men hear something of the truths concerning the Lord, the Word, eternal life, heaven, the state of the angels and the state of men after death, the things they hear are received as matters of the memory; but as soon as they think about them, as to whether they are so, then the sensual corporeal judges and makes its own conclusion. The conclusion reached is that what has been heard cannot be true, and this because what is previously in the memory from doctrine must be believed; as, that there are three Persons of the Divinity, that the Human of the Lord is not Divine, that angels, because they are spirits, are like winds, and so likewise man after death. The reason is because it is the sensual that makes the conclusion, and [in that] light from heaven which enlightens cannot be received, the interiors

being closed to the transflux of that light. Investigate for yourself as to whether this is not the case, whenever any such truth is laid under direct examination, and inquiry is made as to whether it is so. The sensual man is such that he comprehends fallacies and believes in appearances and speaks truths, but the truths themselves, which are of the light of heaven, he rejects. This is the effect of faith alone, and therefore they cannot be led on into any understanding of truth.

(203) [205] It was said by angels that there can be no such thing as faith alone. Spirits who, in the world, had been in faith alone, being indignant at this, came running up from every direction to where the angelic spirits were, and inquired, “Is there no such a thing as faith alone?” In this manner they ran to ten or fifteen places, and everywhere received the answer, that there is no such thing, because faith without love is mere knowledge, and their faith the mere knowledge of falsity; and if they wish to call mere knowledge faith, because they have persuaded themselves in it, although they do not understand whether it is so, [their belief] is nothing but persuasion because it is so said, and is scarcely different from the belief that corpses and bones and men’s graves are holy, when yet they are stercoraceous and signify damnation and hell. When they heard this they ran on and inquired what love was, whether it was not faith alone. Angelic spirits thought them insane, and still more when they said that works were faith, which is as if they had said that thinking was doing. They ran on still further and said, “Is not faith thus a nonentity?” They

received the answer that faith separate from charity is a nonentity, because faith is called faith from charity which is its soul; and faith separate from charity is just such an entity as is the body without the soul.

(204) [206] I have heard many of the learned reasoning about various matters of their faith, things which they had held from birth, thence as truths of their religion. Their reasoning was sharp and vehement and each one was refuting the other. There were angels who were listening and they said that with not a single one of them did they perceive any affection of truth, nor therefore any sight of truth, and thus no delight of mind arising from any truth. They wondered that these spirits were able to confirm falsities; and they said that it was merely the delight of reasoning springing from pride, and that thus they cannot progress into any wisdom, for they are at a standstill. But those who are in the affection of truth are ever progressing from truth to truths, and this continually until at last they come to wisdom and thus to angelic happiness. They said that as soon as they hear such reasoners, they turn themselves away and have no wish to join company with them because they see nothing. Of such quality are very many of those who have confirmed themselves in faith separate, not only in doctrine but also in life; for they think to themselves, "What need have I to know what evil is since this does not condemn? or what good is since this does not save? Only let me think, from that faith, that the Lord has fulfilled for me all things of the law and that His merit will be imputed to me."

(205) [207] It was disclosed by angels of heaven that those who are in faith alone have no conscience, yea, that they do not know what conscience is; and he who has no conscience has no religion. The reason is, because they make goods of life of no account, and they who make these of no account can by no means have conscience, and hence cannot know what it is; for conscience is a grief of the mind [animus] that one has done contrary to the Divine precepts and that one has thought against them. Grief of conscience arises from this, that they see themselves as it were in damnation.

(206) [208] They who believe that man is saved by charity and not by faith alone, if they do not live the life of charity, differ little from the others. For to say charity or to say faith, and not to do them, are both equally of the thought, in which there is nothing of life because nothing of the will. Such spirits inflict pain in the breast and in the right shoulder blade.

(207) [209] How greatly the principles of falsity injure the mind [animus] and turn it away from deeds, may appear from many examples. Thus he who believes that works contribute nothing to salvation turns his mind away from doing goods. He who believes adulteries are allowable turns his mind away from chaste conjugial love, thus from chastity, yea from purity of faith; for purity of faith is wholly discordant with adulteries. He who believes that nature operates all things, and that God operates only in a universal way, trusts in his own prudence, and does nothing of good except from himself. Wherefore principles of falsity

inflow into the life; for the will does not act contrary to the principles that have been received, but with them.

(208) [210] I have spoken with Melancthon about faith alone, to the effect that he could see from reason alone, that faith alone is not saving because every man is his own good and his own evil; and that every spirit is a form and image of his own good and his own evil; and this not only as to his face but also as to his whole body. For according to the quality of a spirit's affection such he is in respect to his mind, and at the same time in respect to his body. This may be manifestly known from the fact that when anyone speaks contrary to the affection of any spirit or angel, he immediately changes his countenance, yea, becomes invisible and disappears. And, therefore, because faith alone is merely of the thought and not of the will, and thus only of the memory and not of the life, it follows that it is as yet outside the man and not within him. Wherefore, since a spirit is a complete spirit in the degree that he is his own good or his own evil, and since faith separate from good is not within the man, it follows that it is merely like a skin, and that men of faith separate are not men except as to the skin; and thus that they are to be called cutaneous.

(209) [211] The truth is, that he who confirms faith alone with himself both in doctrine and in life cannot be reformed, and thus cannot be saved; that is, he who, while in the world, has thought, "Since I am justified by faith nothing of evil will condemn me, because it is not imputed, and nothing of good will save me;" and has thus cast out of his thought all reflection upon the evil and the good of life with himself;

and if he apperceives any evil or good he is not concerned about it as being a matter of no importance in respect to salvation. Such are spirits who cannot be reformed, for they think like things after death.

(210) [212] That the Lord is love; that hence the whole heaven is arranged according to the genera and species of love, and thus according to its varieties; that in like manner every society of heaven, and every spirit and angel; that it is similar in a spirit and angel in whom heaven is, in that all things in them are disposed from love and, according to it in their understanding, yea, their whole body. How then can there be such a thing as faith alone, since faith is according to love?

(211) [213] There was a certain Englishman, who had written learnedly and skillfully about faith and charity, and this from considerable ingenuity. But he had come to the conclusion that faith produces charity, and that when man is justified by faith he is in the endeavor to do good, and that this is the effect of faith; thus that faith first leads to charity and afterwards in charity. It was told him by angels that it so appears to man, and yet that it is not so; and, because it so appears, that this is the way of reformation, for thus man learns many things which are of faith, believing that in this way he is saved; but when man is not regenerated the order is inverted. And, moreover, that if he should make inquiry he would never find that faith produced charity, but that faith was produced by charity. And, therefore, because he was gifted with much ingenuity, he thought out many reasons for confirming the idea that it is faith that

produces; and it was permitted him to produce these reasons, and to show whether the case was so. Wherefore in his meditation he was left to follow out each reason; but when he came to the end of his production there always appeared, as it were, an obstruction to the way which he was unable to penetrate so as to arrive at charity. Therefore, abandoning this reason, he acted in a similar manner with another reason, and so on with a hundred. In this way he went on in his ingenious meditation every day for an entire year, and not once did he see a conjunction on the part of faith. Wherefore he afterwards confessed that the thing was impossible, and that the fact that some said they had felt it with themselves was due either to their having thought of charity outside of faith, or to other causes, etc., etc., which arose from the fact that the things which are of faith have taught them, for the truths of faith teach and man acts according to them, and that from a principle either adopted or heard, they have attributed it to faith. Moreover, after a man has done charity, faith is then living, and then, in the single things, charity and faith work together, and it can hardly be seen which is prior and which posterior. The truths of faith which are of the thought and understanding are prior-but still truths do not live and become truths of faith or saving until man lives according to them.

(212) [214] I read before Englishmen their exhortation used before the Holy Supper [teaching], how they should act that their sins may be forgiven, and in which there is no mention of faith; and I said this is true religion itself. Certain

preachers who were in favor of faith alone, hearing this, said that when reading that exhortation in their churches they had fully believed it to be the way of salvation, but when thinking from their doctrine of faith alone they had thought differently. The English were praised for that exhortation, and many of them believed that it belonged to their doctrine; but more of them said that this was for the common people, faith alone being for the learned. They were asked whether they wished to thus invite the curse expressed in the words, that unless they do this Satan would enter into them as he entered into Judas. They then went away and spoke about the matter among themselves.

(213) [215] I once saw some leaders of the English, among whom were also one or two bishops, who fought for faith alone as for their altars and hearths. And from the ideas of their thought concerning faith alone and justification thereby they formed an image, that it might represent that faith. In the spiritual world this can be done skillfully and easily. They there made their images by means of ideas, and these images also became visible, for appearances are merely from their ideas. Into their image they fitted all things of their faith. But when it was finished it appeared in the sight of the angels as an enormous monster, and as though it would frighten them away. This was in the light of heaven; but before their own eyes it assumed a different appearance, as monstrous things are wont to do, when seen in darkness and from phantasy. They gloried in it at first, but afterwards they became ashamed.

(214) [216] The English said that faith produces charity as a tree produces fruit. But it was shown them that by a tree there is not meant faith but man, and by the branches and leaves are meant the truths of faith, and by the fruits the goods of love; also that natural affection or natural good, which is of the love of self and the world, cannot be conjoined to a faith which is spiritual; if it is conjoined, the result is an adultery; and that spiritual good is not possible except by means of the good of life, which is the good treated of.

(215) [217] An argument on which they lay stress is, that man cannot do good which is good of himself. This is true, but still unless man be in good as from himself it is not appropriated to him, and so he is not conjoined to the Lord. In order for conjunction there must be something reciprocal, and thus a covenant, which is, If you do that I will do this. And, therefore, that man may do it as if of himself freedom is given him, and this freedom is freedom to think, to will, and to do; reason is given him that he may see what salvation is; will is given, and choice and election; and he is commanded to act. All these are given in order that he may act as if of himself, and yet it is not from him but from the Lord. If he did not act of himself he would be an automaton, and all influx would pass through him. The Lord is continually with man pressing and urging him that he may act, and that, for the sake of appropriation and conjunction, it may appear no otherwise than that he acts of himself. A thousand passages can be adduced showing that man is condemned if he does evil and rewarded if he does

good; those where doing and works are mentioned might be brought forward.

(216) [218] Many were explored who at the last hour when they had received the Sacrament believed they would be saved by that faith. They said they had believed with trust and confidence; yet it was the life of evil that remained and not the faith. They were told to hold their breath and, at the same time, retain that faith, but still, as soon as they breathed, the delight of evil, from which was their life, returned; and they were cast into hell.

(217) [219] After the judgment those who had been scattered amongst others round about were collected together. And when they had been collected, there came into their mind a cunning [idea] of seducing the upright [by teaching them] that faith alone is saving. Wherefore the latter complained about them to the Lord. And then I saw them receding more and more, even till they came to the bounds of the Christian world; there, at the back, were deserts, and I saw a great part of them driven thither. Afterwards it was granted me to see the nature of this desert. There were vile huts and hovels wherein they dwelt almost solitary, with some harlot, and round about them it was stony, with great heaps of rocks between which were a few ways. Nor does one dare to approach another. They all fear each other lest they do evil, nor do they believe even when they stand outside and invite them in. A piece of bread with water is given them daily; some send them something eatable. I saw no shrub, still less any tree; but sandy and rocky places.

(218) [220] Many of them said they were desirous of being instructed and thus of rejecting that faith, but in vain; the inrooted faith clung to them because it had been the principle of their life. What is marvelous, the learned of that religion regard justification by faith alone as such a Divine mystery, that touching it is like touching the pupil of the eye; saying that they have bound themselves to it by oath. But it was shown them that in the Revelation it is described by the beast from the sea [Rev. 13:1-10], and in Daniel by the little horn which waxed great towards all the quarters, and cast down from heaven the host thereof [Dan. 8:9-10]. But when they hear this confirmed from heaven, where correspondences are perceived, they still worship justification as their idol. The justification that is meant is justification by faith separate from charity. I also spoke much about the endeavor to do good which follows justification, asking them whether this endeavor is anything of the will on man's part. They said that it was: others said that it was not, but was to be carefully separated.

(219) [221] Some say that we have no free will, but that it was destroyed by Adam; that we have some freedom of belief or faith, but none of doing or acting. But it was shown them that no man, not even Adam, had freedom from himself, but only as if from himself; and that everyone has freedom to act from the Lord, thus to be led by the Lord: and that each one is in this freedom so far as he is led.

(220) [222] All those preachers who in the life of the body have confirmed themselves in faith alone, and who cannot recede therefrom on account of their life, are not admitted

to preach. Their priestly garment is taken away from them, and afterwards they do not know that they have been preachers. Very many are admitted to preach, but as soon as they preach faith separate from charity, and justification by it alone, all who are present go out, and the temple becomes empty. Thus those preachers who can recede from that faith are amended, and receive the doctrine of heaven. The case is similar with those who separate the Lord from the Father and do not make them one, and what is new, all of them, after they have been in the spiritual world a month, reject the third Person, acknowledging that the Holy Spirit is the Lord speaking through angels and spirits. The reason why they reject is because enthusiastic spirits, Quakers and many others, who are infernal, call themselves the holy spirit from eternity. [223] I have had much speech with them in respect to this matter, to the effect that they have rejected the third Person of the Divinity, and that now they think of two, in order that they may see, whether from the two they make one.

(221) [224] One whom I knew in the world, had confirmed himself in faith alone by many arguments. I said to him that he should go and see those habitations in the desert, and when he went he saw nothing but a sandy waste, with rough stones and rocks all around, but not a single shrub nor a blade of grass; and, therefore, returning, he grieved over their miserable lot. There also he met and spoke with some who in the world had been acknowledged by him as learned men. And when he still wished to defend faith alone there appeared serpents which darted at his feet and coiled

themselves around them. He was afterwards led to plains where those dwelt who were in a similar faith, where there was grass, shrubs, trees and buildings, and the inhabitants were of a cheerful disposition, and industrious in their work and business. They confessed that they had merely known of that faith from having heard it preached, but had thought nothing about it beyond the literal sense, and had not confirmed it any further; and that still they had lived a life according to the Word; thus that the faith was only a faith of science in their memory, but not a faith in the life. They are afterwards instructed and receive truths which they had not known in the world.

(222) [225] A learned man, who, in the world, had thought solely about faith alone, was examined as to whether he knew any truth of the church, whether he knew what faith is, or what the life of faith, what charity is, what love, what truth and the affection and perception of truth, what free will, what regeneration, what spiritual temptation, what Baptism, what the Holy Supper, what is heaven with man, and what and whence is hell, wherein is the holiness of the Word, what Providence is, what God and whether He is one or three, what conscience is, also what is the church in man and what heaven in him. And the angels heard; [and they saw] that he knew nothing of these things. The responses which he made were falsities derived from reasonings, and were also things from the Word which had been falsified. It was said to him, How could he be in the light of heaven, and hence in angelic wisdom, and from this in the felicity of

heaven? Being convicted, he wished to learn, but because he had confirmed faith alone he could not.

(223) [226] I spoke with angels concerning the progression of truth to good, saying that the angels have joy when an infant or boy learns truths and acquires them from affection, thus when truths become truths of knowledge; they have greater joy when they become truths of the understanding, still greater when they become of the will, and the greatest joy when they become of the act. Then they love him because truths have taught him and led him to good. And they are gladdened when he knows that it is not truths which lead to good, but that it is good which leads him into truth and thus into wisdom. Man does not know this, but the angels perceive it and rejoice.

(224) [227] How Englishmen who wish to acquire a reputation for erudition compose their discourses with great elegance and as it were profound wisdom, especially concerning the influx of faith, and the endeavor to the doing of good, and of man's state then as to affection, reception and enlightenment by the Holy Spirit. Some of the English complained, saying that these elegancies delight their ears and are pleasing to them while they listen; but when they wish to apply anything therefrom to themselves they know not what the preachers have said, and whether it is allowable to adjoin the will, and thus to openly will, and act, or not. When they ask them, they say such sounding words as, that they may, and may not, and finally that it is a transcendent mystery. They speak in this manner so that their hearers, being able to gather either meaning from

them, may praise them. And yet, by reason of these words with their double meaning in which something lies hidden like a snake in the grass, those hearers do not love them. They tell them that they should remain in the doctrine that is taught in the exhortation used at the Holy Supper, and that if they do not so from the will, the devil will, perchance, enter into them as he entered into Judas. Their discourses are also filled with the perception of trust and confidence in themselves.

(225) [228] I have sometimes heard it said from heaven that that faith saves no one because there is no life in it; and that true faith is truth; and that man has truth only so far as he shuns evils as sins. Particulars concerning the Decalogue and its Holiness, — See [Spiritual Experiences n. 6065].

(226) [229] The truths of faith are compared with the ornaments and utensils in palaces; unless man lives according to them they are, as it were, in a dark room with the windows shut, but as soon as a man lives according to them he is then elevated into heavenly light, the windows are opened, and he then sees those things and is delighted with them.

(227) [230] CONCLUSION. Lastly, it shall be told what the state of man is after death, whatsoever his religion may have been. They who have led a good life, who are such as have shunned evils because they are sins, and have conducted their business with rectitude and sincerity, are not let into the evils of their will, but are held by the Lord in good, and in intelligence and wisdom therefrom. But they who have lived in evil, are let into the evils of their will, and

then they can think in no other way than in agreement with those evils; and when in that state, they appear as if insane, more like beasts than men. The love of doing evil then rules them, and they now rush into all things which they have coveted. They who have been in the love of ruling for the sake of self are more insane than others. I have seen many such spirits, and they appear as if utterly deprived of all rationality; and yet they then believe that they are wise, yea, the wisest of all. But it is allowed them at times to return into the rationality which they had in the world, when, from shrewdness, they had feigned themselves gifted with every virtue. Still, even then, the pleasure of returning into the delight of their will draws them on so that they cannot be led away except unwillingly; they wish to be insane. And because they are of such a character they are sent into hells, and then it is not permitted them to go out. And they there remain under the supervision of a judge who imposes tasks on them which they must do daily. If they do not perform them, they receive neither food, clothing, nor bed; and if they do evil they are severely punished. Thus by means of adequate tasks they are led away from the delights of their will. In such a prison all are held, both men and women, who have lived in evil, that is, who have given reins to their sins. But before they go, they are deprived of everything which they had formerly learned from the Word, and of everything which they had known concerning faith, and also of the knowledge of who they had been in the world, whether kings or magistrates, bishops or elders, rich or poor, or of the common people. And they are then all alike among themselves, nor is one greater than another. A low countryman may be together with an eminent man, nor does either know who had been the more eminent in the world; for elation of the mind exists equally with those who are of the common people as with those who are in the highest places. And, what is wonderful, they cannot go out to all eternity; for if, perchance, they put forth a foot, they are punished; and if they are taken out by others they become more insane than before. I have sometimes seen this done. They are like robbers who, from fear of punishment, live honestly in a house in a city, but as soon as they come into the woods they constantly think about robberies.

(228) [231] All the states of man can be recalled after death, the states of age, as the state of childhood, of adolescence and of youth; they who come into heaven come into the state of their adolescence, return into all the states of innocence, charity and affection with all their delights, and this with ineffable increase. With those who have lived well good states are recalled, with those who have lived in evil, evil states, concerning which various things have been said above.

(229) [232] That at this day they crucify the Lord, see Lord; and that they are like the Jews in their time: experience.

(230) [233] LOVE. From the ideas of spirits passing into the world of spirits after death, may be known all the ideas which they have had concerning God, heaven, love, and faith. Concerning God most of them have an idea as of a cloud or mist, because they have thought that God is a

spirit, and of a spirit they have no other idea. Concerning heaven they have the idea that it is in the air, some that it is in the stars, others that it is in the universe, and scarcely any that it is with man; for they cannot remove the idea of space. Concerning heavenly joy they have ideas of delight, each one of the delight of his own love, especially of the delight of ruling and of living happily and continually in external luxuries. Few have an idea of living in internal delights; not knowing what they are. Concerning love they have so gross an idea that you may call it filthy. They think from the delight of the love of adultery. Some have no idea of love, because they have not known what love is. And so concerning mutual love; some have an idea of external friendship. In a word, all their ideas of love partake of the idea of lasciviousness. Concerning faith they have no other idea than as of the received faith, the quality of which has been spoken of above. This is no idea of genuine faith since it is an idea of faith separated from charity, and what this is, is unknown. When the angelic idea concerning God, heaven, love, and faith flows in, if it is not perceived, it becomes in their minds like an obscure darkness; for the light of heaven does not enter in. Such, from faith alone, is the world at this day. For when that faith enters in and is received, then nothing of truth is loved. They say, “In this faith I know the truths of our church in one complex.”

(231) [234] After death man comes into the world of spirits which is intermediate between heaven and hell; and there he changes his societies, and is thus prepared either for heaven or for hell. This change appears like a transference

from one place to another, and also like a journey. He goes to various quarters, now ascending to higher regions, now descending to lower; and yet it is perceived that these journeys are only changes of state. This has been the case with me when I have been in the spirit. And at last when the man has been prepared, then that love leads him which is the head of his other loves. And he then turns his face to the society where his ruling love is, and thither he betakes himself as to his own home.

(232) [235] The knowledges of truth are inscribed on the affection or love, so that it is the affection that produces them as though they had been known to it. Affection sees those things which are consonant and concordant with itself, for some have the faculty of confirming. Wherefore if the affection is good, and it becomes good by means of life, it straightway has inscribed on it the knowledges which serve it; and when it hears and sees them, then, from things in itself which are similar and analogous, it discerns them; this therefore is of the love. But he who is in faith alone and in the love of self and the world, cannot be affected by other things than those which agree with his love; these are inscribed on his love. They are contrary to the truths of faith, which are: That God should be loved above oneself, heaven above the world, the good of the neighbor, and every use for the neighbor, and the like [above self]. The truths of faith are then cast out, which is also actually the case after death, and those things remain which are of the love, or, which are of the will.

(233) [236] All who are in the love of ruling for the sake of self and not for the sake of uses, retain that love after death; and wheresoever they come they wish to rule. This love rushes on as its bonds are relaxed. It spurns everything Divine, unless this afford it the means of ruling; in which case, so long as it serves as a means, it loves it; but when it does not serve as a means it not only rejects it but also holds it in hatred. The reason is, because this love is opposite to heavenly love. They are not admitted into heaven, and if, like hypocrites, they insinuate themselves into heaven they fill the whole neighborhood with an idea and image of themselves, and this even when they speak of God. This love turns aside the ideas of the angels, which are directed away from themselves and towards God; therefore they are driven away. This has been shown. For the most part they are corporeal because immersed in the proprium, and not elevated above it. Such spirits are taken to the boundaries of the world of spirits of our earth where there appears a lake smoking with fire; and first the spirit is rolled in the dust and let into his life in the world, and thus he is cast into the lake.

(234) [237] Let all who are in the world and read these lines know that the love of ruling for the sake of self and not for the sake of uses is diabolical love itself and in it are all evils. Let them know this and be on their guard. All evil loves are in that love and with it, even those of which the man had been wholly ignorant while in the world. I have examples in all abundance, showing that those who, in external form, appear to be moral and Christian men but interiorly in

themselves have thought of nothing else but themselves and the world, after death are consociated with devils. There was one whom I saw during a long period of time, who was so haughty in his disposition that hardly anyone could be more haughty; and yet in the world he could talk with theologians and speak morally with other men; and he feigned justice and equity more than anyone else. But after death he became such a fiery devil that he not only denied God, but he also wished to be the devil himself, in order that he might continually fight against God and destroy heaven; and he was enflamed with hostility against all who were in the acknowledgment of the Lord. He was punished frequently, but in vain. If I should mention his deeds of malice, cunning, and crimes I would fill pages. In him I saw what the devil is, both in his own hell and with men (C. XII.). Such men do not acknowledge God, but believe all are gods who are powerful; and they wish to become gods themselves, and be worshipped.

(235) [238] There was once some conversation respecting the love of ruling, to the effect that many believe that those who worship the Lord in the world, although they are His enemies, [will be saved and will rule over all in heaven]. And it was said that a devil can be driven to worship the Lord, if only he be promised that he will be great, and still more if he would thereby become the greatest. It was then permitted that they should take from hell one of the devils there, who was most bitterly hostile to the Lord; and it was told him that he would be made the greatest by the Lord. He then put his whole mind to this object, and this to such a

degree that he wished to lead all men to the Lord and to drive them by threats; saying, that the Lord alone should be honored and worshipped, and repeating it with earnestness and persuasion; but in his mind he cherished the thought that he would become the Lord's vicar. When, however, he saw that he had been deluded, he began to detest the Lord, and became as before, His most bitter enemy; but he was cast into hell. In a word, the delight of commanding exceeds every delight of the body.

(236) [239] Concerning the two rules or dominions, one from the love of self, the other from love towards the neighbor, see in the work on Heaven and Hell, in The Doctrine of the New Jerusalem, and in the little work on The Earths in the Universe, all of which works may be adduced.

(237) [240] With those who are in the love of commanding, the interiors appear black, and this because they are closed against the influx of heaven; but their inferiors appear as it were misty because they are opened to the hells. It is said that with those who are in the love of ruling, the superiors, thus the interiors, can never be opened towards heaven.

(238) [241] There were seen men who belonged to the nobility of various nations. They had cordons lying over their breasts suspended from the shoulders, and also diadems. A number of them were seen. And being inspected by angels it was observed that they were continually directing their looks to themselves, and were thinking about their own superior eminence and excellence, and desiring that all men should turn their eyes to them. And because they believed that they were more worthy of being

set over others than other men, therefore offices were given them. But when they were making conclusions with respect to subjects that concerned the common welfare, it was then perceived that they had no affection for the community, nor for uses; thus they were unable from judgment to discern good from evil, or truth thence from falsity, but could only speak in a high-sounding manner from the memory. And because they were of such a character they were cast out of their offices; and it was allowed them to wander about and get offices for themselves. But wherever they came they were told by the spirits there that they were thinking only of themselves and not of them, thus that they had no thought except what was from the sensual corporeal; therefore they were nowhere received. They did this for some time, afterwards I saw some of them reduced to extremities and seeking alms. Thus is the love of ruling brought low. One spirit who also wore the insignia of a nobleman confessed that as long as he wore that insignia he could not think as before, because he was interrupted by thought concerning himself; but whenever he was at home and put it off, he returned to his own judgment as before.

Diabolical spirits are skilled in the art of seducing the upright. They do this by turning their thoughts to themselves and their own proprium; by praising them in various ways; by placing themselves at their back and breathing into them the love of self; and where they observe anything black, which is the proprium, they inquire what is there; they then infuse it with their own thought and pervert, yea lead him. Some look into the forehead and act in like manner; others proceed in a different way. Wherever blackness appears, there is the love of ruling, because this blackness is the proprium.

(239) [242] Love, which is of man's will, corresponds to flame, and faith, which is of the thought from the understanding, corresponds to light, this is derived from the Lord's influx from love and wisdom, or from the sun of heaven. From this sun proceed Divine love and Divine wisdom, love into the will and wisdom into the understanding. But only so much of intelligence [is received] as there is of love; just as is the case with light from flame.

(240) [243] They who worship the Lord from love, worship Him from all the truths of faith; therefore the more the truths the fuller and more acceptable is the worship. The reason is, because love excites all the things which have entered from love into the understanding. When the man is in worship only those things appear before him which he then speaks or prays, but all the rest are in vain and not in their series. When love produces truths, then these latter are disposed by the Lord into the form of heaven, and the man then adores the Lord as it were from heaven. This has been made known to me from experience in the spiritual world. When I see anyone, all those things come up which I know and have heard about him. The angels see these in their series, and so forth. Hence it is evident of what quality is the worship of the Lord by those who, from love to Him, are in genuine truths.

(241) [244] For the sake of instruction it sometimes happens that one spirit is allowed to change the affections in

another, even into contrary affections; and according to the changes of his affections his face is changed so that it becomes wholly unrecognizable; there is also induced a monstrous form of face and also blackness according to the affections. Moreover, the body also is changed, becoming taller or shorter, taller from haughtiness and pride, and shorter from humility and the disparagement of self. It thence became evident that affection or love makes the man from head to foot. A like change takes place when a spirit is carried transversely through various societies, which was also seen, so that at length he is not recognized. Hence it is evident that he is altogether such as his love is. It was also shown that faith, which is of the thought, conjoined to corporeal love, and which also is various, makes man to be deformed according to the kind of love, and therefore in order that faith may be faith, it must be conjoined to spiritual affection.

(242) [245] The quality of the delight of the love of commanding was perceived, namely, that the sweetness within it is ineffable. From this sweetness man believes that it is heaven and heavenly joy, when yet it is hell. This delight is also turned into what is direful. It is similar with the love of doing evil, the love of hatred and revenge, the love of theft, and also the love of adultery, and their delights. Man does not know that when, by means of reformation by the Lord, these delights recede, then for the first time the delights of heaven enter in; which delights infinitely surpass the former. Nor does he know that the delights of those

evils are then undelightful and stinging. Before reformation he does not know that such is their quality.

(243) [246] I saw many who had lived in this and former centuries, some of them military officers, of higher and lower rank, and others civil functionaries, all of whom, under the favoring influence of fortune, had contracted such a delight of commanding that they aspired to dominion over all things. Their delight was perceived as being to them like heaven. Moreover, they were gifted, above others, with talent and natural light in regard to civil affairs. After their decease, they had at first spoken about God; but after a short time they not only denied God and acknowledged nature; but at last they became like fools, sitting in dark shade; and in this way they led a miserable life. The reason is because the love of commanding is opposite to heavenly love.

(244) [247] After death every man is bound to many societies according to the number of his loves; but after vastation he comes into that society where his ruling love is, for this is the center of his other loves.

(245) [248] There was a certain man (Fr. G.) who in his boyhood had cultivated piety, and who remained therefrom in the acknowledgment of God even to the end of his life. And yet under the favoring influence of fortune he came into the love of commanding and hence into evils of every kind. He did not indeed perpetrate them, but still he excused them and accounted them lawful. In the other life he prayed to God as he had done in the world, and with such fervor that scarcely anyone could pray more ardently;

but it was to God the Father, for he believed that by doing this all things were forgiven him. But he began to burn with such hatred against the Lord that he denied Him; and afterwards he persecuted those who adored the Lord. At last he denied God and became like a fool; and he was sent among those who have little life.

(246) [249] They who are in the delight of the love of commanding cannot become spiritual. They become corporeal for the reason that they immerse everything of affection and hence of thought in their proprium, which in itself is corporeal and evil, so that they cannot be withdrawn from the proprium. Everyone who acknowledges God in heart, is elevated above his proprium; for man cannot look to God, acknowledging Him in heart, from himself; and he who cannot be elevated above his proprium has heaven closed to him. And since through heaven there flows in from the Lord intelligence, because it is spiritual light, therefore when heaven is closed they become stupid and like fools.

(247) [250] I once saw what kind of love to the Lord exists among Christians at this day. A number of them were let into their loves; and in phantasy it was granted them to see as it were the Lord. And they then came into such fury that they wished to drag down and slay Him. They were all in faith alone, and, at the time, in the love of self. Thence it became evident that in the Christian world at this day they are against the Lord as were the Jews of old. In a word, all who are in faith alone and in the love of self and the world,

and hence in evils, come into fury if they merely feel the Lord's Divine sphere.

(248) [251] THE JEWS. Before the Last Judgment, the Jews, for the most part, were at the left in the plane of the heel. I have often spoken with them there. They were then under the middle region where is the Christian world. But after the Last Judgment they were driven away, and now being removed to the left, they dwell there in certain cities where the streets appear filled with filth and impurities, and where the houses are undergoing continual variation. This arises from the fact that newcomers are ever arriving and departing. They are there explored in order to find out who among them are able to acknowledge the Lord as the Messiah, whom they still look for in the world, and who are not. The former are taken to synagogues where they are instructed.

(249) [252] In that city an angel with a rod sometimes appears on high; and he gives them to believe that he is Moses. He exhorts them to desist from their madness in expecting the Messiah, when yet the Messiah is Christ, who, being now one with the Father, rules the whole heaven; adding that He knows this Himself, because He had known it in the world. They hear what he says; and when they depart those who cannot acknowledge, because of their life, forget it, but they retain it in their memory who can.

(250) [253] Of Abraham they have a Divine idea; of Jacob, and also of their fathers they have some Divine idea, but a lesser one. There is always set over them by the Lord, some converted Jew in whom Judaism lies hidden within or in the

heart, and Christianity, without or in the mouth; and he is taught by certain angels from the Lord, in order that he may rule them according to their genius and disposition.

(251) [254] They still retain from the world the carrying on of trade, especially in precious stones. These by certain methods they procure from heaven; for thence come precious stones, of which much more might be said. For in heaven are all things which are in the world. There is gold and silver there, also gold and silver in the form of coins, and also stones of every kind. Like all other things which appear before their eyes; they are from a spiritual origin, and hence are correspondences. They appear just as in the world. Divine truths are their origin; and therefore, with those angels who are in truths, the decorations in the houses are resplendent with silver and gold, and diamonds. Precious things of this kind are given from heaven to those below who are studious of truths; and because of their origin they also remain forever. The Jews get them from these and sell them. The reason why Jews have this business in the world, and also after their departure from the world, is because they love the Word of the Old Testament in the letter, and the literal sense of the Word corresponds to precious stones of various kinds. It is this sense that is meant by the twelve stones in Aaron's ephod, which were the Urim and Thummim; by the precious stones in Tyre, concerning which in Ezekiel; and by the precious stones with which the foundations of the wall of the New Jerusalem were adorned. Now because it was foreseen by the Lord that Christians would not hold the Old Testament

so holy as do the Jews, therefore, the Jews have been preserved up to this day, and have been scattered throughout the whole Christian world, in order that the Word might still be in its holiness by means of correspondences. This also is the reason why it is still allowed the Jews to trade with similar things as in the world. If there had not been this reason, that whole nation, by reason of its perversity, would have perished.

(252) [255] There are also those who make precious stones for themselves artificially, so that they can scarcely be distinguished from the genuine. But these, when they are found out, are severely punished; they are put into a prison where they suffer harsh things, and are cast into the hells.

(253) [256] The Jews have no other delights than to acquire gain. Of interior delights they have no knowledge. Most of them are external men.

(254) [257] I have often spoken with the Jews on various subjects, namely, (1) Concerning their sacrifices, that they refer to things heavenly; and in what way their various sacrifices signify the Lord. (2) Concerning Isaac, why he might have been sacrificed by Abraham; and that these things had not been disclosed to them in the world because they were so external that they would not have received, for they were not willing to receive; and that they would have profaned them. (3) Concerning the things which are contained in the fifty-third chapter of Isaiah. At this they became altogether silent; for the chapter was explained, so that they could make no answer. They were afraid lest it should be read again, for they were not willing to be convinced. (4) Concerning eternal life, that it consists in the unanimity of all and in joy therefrom; and that as for them, they are at enmity with each other and thus cannot have the felicity of heaven. They answered, that they look for the Messiah who will unite them. (5) I spoke with them about the signification of Jacob's sinew which was put out of joint, about Esau's heel which Jacob caught hold of, and about the heel which the serpent bruised, that these signify themselves; about their origin from a Canaanitish woman, and from whoredom with a daughter-in-law. And it was explained what all these signify, and that the things there meant are such as are signified. Then that the Jews and their tribes mentioned in the Word are not they but are things celestial and spiritual. I spoke about the land of Canaan, to the effect that they believe they are to be introduced into that land by the Messiah when He comes;

that He will walk before them with a rod, and will dry up the rivers; that a wall of fire will be round about them; that they will go through Christendom, and that Christians will take hold of their garments and beg to be allowed to follow them; and that they will admit these and hold them as slaves provided they give their money; and many similar things. They were asked whether the dead and those in the world of spirits are also to follow the Messiah, or whether it is only those who are in the world; whether the land of Canaan would be able to hold them; where the Messiah was to be born; whether they knew the line of David, or the situation of Bethlehem; and many similar questions; why they look for an earthly kingdom when the kingdom of the Messiah is a heavenly one, which those who have now departed from the world might know. All this was said and heard. Those of them who were evil could not be convinced, but some who were upright wished to be instructed. (6) It was explained to them what the land of Canaan signifies, and what Jerusalem; why these are called holy; what Zion signifies; what the twelve tribes represent and hence signify; also the passages where it is said that they who had been in captivity would return, to the effect that it was by no means they who were meant, but that it was so written on account of the spiritual sense in each particular. (7) I spoke with them about the spiritual sense; at which they first said that they knew there was a mystical sense in the Word, and that they knew that mystical sense, which was that they receive gold and that they are able to make gold. To which I answered that, mystically, that is, spiritually, this is also true, because gold signifies the good of love, and they who are in that mystical or spiritual sense of the Word, receive this love. But they wanted gold, not love, saying that the possession of gold is love.

(255) [258] Before the Last Judgment they called the two cities Jerusalem. But after the Judgment they changed the name by command; because the name Holy Jerusalem, mentioned in Revelation, then came everywhere into general use; by which is signified the New Church into which none shall enter who does not make the Messiah one with Jehovah, thus only he who worships the Lord alone. The Jews are treated of in the Arcana Coelestia.

(256) [259] The Jews strive much after heaven, believing that heaven is theirs, and that to inherit the land is to inherit heaven, that the land of Canaan is in heaven, and that the Messiah is with them. They marvel that He does not descend to them from heaven, but I answered that He does not will to do this because there is so much discord among them and such enmities and hatreds, and contempt for others; and because they pray to the God of Israel not for the sake of salvation but that they may become rich.

(257) [260] Those of them who are evil are cast down into the hells which are under their great tract; many into woods and deserts where they commit robbery, but still they are miserably punished. The Word is taken away from them.

(258) [261] They have been preserved also for the sake of the Hebrew language. They also have the Word written in the ancient Hebrew language where all the letters are curved,

because in such a letter the Word has a more immediate communication with heaven.

(259) [356] THE TEN COMMANDMENTS. (1) Ten articles, what is effected with man when he fights against evils as sins, as before.

(260) (2) Then the commandments of the Decalogue, where the evils are [named] which are sins, against which one must fight. — Then of the spiritual which is then given to him, and in which he also comes; there is the spiritual there in every precept.

(261) (3) What charity is, is; it is to do uses, everyone in his own function.

(262) (4) What faith out of charity is, and what faith from charity is.

(263) (5) Something concerning faith separated from charity, what its quality is when man is in it both as to life and doctrine.

(264) [357] OBSERVATIONS CONCERNING FAITH. In a particular small work faith will be treated of, thus concerning faith separated from charity, after the work on the Last Judgment, in which all things will be described by articles, which are:

(265) (1) What charity and faith are.

(266) (2) One cannot be separated from the other. There is no charity where there is no faith, and there is no faith where there is no charity.

(267) (3) As far as there is one, so far there is the other, in equal degree and in equal quality.

(268) (4) Faith is truth.

(269) (5) Faith does not produce charity, but charity faith. — Before there is charity, those things which are supposed to be of faith, are only knowledges without life.

(270) (6) Faith without charity is not possible. — Faith without charity is no religion. — Faith without charity falsifies the Word. — Faith without charity blinds all the understanding of truth. — It is the end of the church when there is not the faith of charity. — Every church ends in Babylon, and in faith separate. — Faith separate from charity is predicted in the Apocalypse, and is meant by the dragon and his two beasts. — Faith without charity is meant by the he-goat in Daniel and in Matthew. — Faith without charity is meant by Philistea. — Faith without charity is meant by Cain. — Faith without charity is meant by Reuben. — Faith from charity, also faith without charity, is meant by Peter. — Charity is meant by James, and the works of charity by John. (See n. 358-364 concerning faith.)

(271) The quality of the faith of the present day is to be presented, such as it is, and the degrees of justification such as they are, they are to be described briefly, and that it is the whole of theology at the present day, also that if it is confirmed there arise many falsities, but not if it is not confirmed.

(272) (1) The will is double, spiritual and natural. (2) Knowledges are the storehouse of faith. (3) All things of faith can be seen. (4) Falsities of faith are not faith. (5) Faith is truth.

(273) [352]. THE LAST JUDGMENT. (1) What the Last Judgment is.

(274) (2) The Last Judgment has been effected three times.

(275) (3) The Last Judgment was effected and is effected by the Lord from firsts by ultimates.

(276) (4) The Last Judgment could not have been effected the second time, unless He Himself had come into the world, and by that as (in firsts) be also in ultimates.

(277) (5) Without the Last Judgment effected by Him, thus without His Coming into the world, no one of mortals could have been saved.

(278) (6) Unless the Lord had glorified His Human, even to its ultimates, no Last Judgment could be effected at this day. — Thus hereafter no one could be saved.

(279) (7) After the Last Judgment a new church is always to be established and is established, and before [the Last Judgment] it could not be nor can it be.

(280) (8) Therefore it is predicted in the Apocalypse, that the New Jerusalem will descend from heaven after the Last Judgment, by which is meant the New Church.

(281) (9) No one is received in that church thus in heaven, after this except he who acknowledges God, one in Person and Essence, in whom is the Trinity, thus the Lord; and unless by some combats he has removed and shunned evils as sins against the Divine laws.

(282) [353] THE ENGLISH. The English have a double theology, one for the learned and one for the unlearned.

(283) The preachers compose their discourses so that the learned understand their theology and the unlearned theirs, and this is done from a certain fear on account of reputation and favor on both sides.

(284) [354] To the question whether they believe that the theology for the unlearned is true, they reply that they do not know otherwise when they utter that prayer in their temples, but not so when they compose their discourses.

(285) [355] It is then said to them, that the reason they do not know otherwise at that time is from influx out of heaven; and that it is not so when they compose their discourses, is from influx from their proprium; because they then think concerning themselves, their own learning, and fame and favor there from.

(286) [262] VARIOUS THINGS CONCERNING THE SPIRITUAL WORLD. Various things concerning those things which are in the Spiritual World, from which some things have been quoted in the Continuation Concerning the Spiritual World. To Be Observed. LEIBNITZ AND WOLFF. I spoke with John [C.] Wolff and his preceptor Leibnitz concerning the simple substance and preestablished harmony.

(287) [263] Concerning the simple substance Leibnitz said, that his opinion concerning the monad was never like that of Wolff concerning the simple substance. He said that he indeed acknowledged monads as unities but that there were in them simpler and purer substances by which the monad was formed, from which changes of state existed therein; since if there were nothing therein, it would be nothing, in which there cannot be any change of state, for a vacuum admits of no change. Leibnitz therefore wondered that Wolff held that his monad, which he calls a simple substance, was created out of nothing, and that when

divided it falls into nothing; and yet he had attributed changes of state to it; and also that he had called some existences simple substances, and which are in nature, which anyone can see are aggregations of substances, like the parts of the air and ether, the elements of metals, and also souls. Wolff said that he wished by his definitions of his simple substances to captivate the minds of theologians, who want it to be believed that all things have been created by God out of nothing, immediately; at that time not knowing that his followers, by confirming these principles in themselves, would close in themselves the ways to angelic wisdom, which nevertheless are founded on natural truths.

(288) [264] Concerning preestablished harmony, Leibnitz said, he had considered and deduced it from this, that thought acts as one with man’s speech, countenance, and action; and at that time he had not thought of interior thought, from which many men do not speak nor act; and which with many combats with the exterior; and still less did he think of spiritual thought, into which man does not come until after death; then that he considered nothing else in the world but thought, which at that time he acknowledged in place of the soul; and he did not consider affection at the same time, from which and according to which he thinks. Therefore now, after he has been instructed by angels he confesses that he erred, and he knows that the case is altogether otherwise.

(289) [265] NEWTON. I spoke with Newton concerning a vacuum, and concerning colors.

(290) [266] Concerning a vacuum he said, that in the world he had believed in the existence of a vacuum; but when the angels perceived that he had an idea of a vacuum, as an idea of nothing, they turned themselves away, saying that they cannot bear the idea of nothing, since when there is an idea of nothing the idea of the essence of things perishes. And when the idea of the essence of things perishes, the idea of thought, understanding, affection, love, and of will with men and angels perishes, which things are not given in nothing. They asked him whether he believed that the Divine, whence is all angelic wisdom, and all intelligence to men in both worlds, the spiritual and the natural, is a vacuum, and thus that any Divine operation inflows through a vacuum into their vacuum and can present itself to perception. At that question he was disturbed. He replied that it cannot through an absolute vacuum, which is nothing, but through an apparent vacuum, because the Divine is the Esse itself of wisdom and love with the angels in heaven and with men in the world, and it fills all things. Also Esse itself and nothing are so contrary to each other, that if one be admitted the other cannot. Therefore the angels entreated that he and all those who cherished the idea of a vacuum as of nothing would desist from it, that they might be together, knowing that nothing of their life can ever be given in nothing, but in those things which are, and which are or exist from the Esse. They added that not anything can be said of a vacuum which is nothing, which has relation to acting, reacting, receiving, or attracting, thus to the life of their wisdom and love; in which there are

so many infinite affections with their variations, perceptions, and sensations; for nothing is nothing, and of nothing we cannot predicate something. When he had heard these things, Newton said that before this he had desisted from that idea, and he would desist from it hereafter; knowing that he is now in the spiritual world, in which, nevertheless, according to his former idea, would have been his vacuum; and that even now he is a man, and therein he thinks, feels, acts, yea breathes, and this could not take place in a vacuum which is nothing, but in something which is, and from Esse exists and subsists, and that an interstitial nothing is impossible, because that would be destructive of something, that is of essences and substances which are something. For something and nothing are altogether opposites, even so that he was horrified at the idea of nothing, and would beware of it, lest his mind fall into a swoon.

(291) [267] Concerning colors he said that in the world he had believed that they originated from the substances, as it were, of different colored materials continually flowing forth from the solar ocean, and adding themselves continually to like things in objects in the world, likewise when they pass through pellucid objects following then the ways of light, according to its diffractions and refractions, and proceeding as like to like, thus red to red, blue to blue, yellow to yellow, and so on, as in prisms, crystalline globes, and vapors whence come rainbows. But the angels did not acknowledge this cause of colors, saying that there are colors in the spiritual world as well as in the natural world;

and in the spiritual world they are vivid, splendid, and variegated more than in the natural world, and that they know that they are variegations of their light corresponding to their love or good, and to their wisdom or truth, and that the sun from which their light proceeds, is the Lord Himself, whose Divine love presents around Him the appearance of a sun, and the Divine wisdom therefrom the appearance of light, and that from that sun, which as was said, is pure love, no such substances or matters flow forth, but that pure light presents to view variegations of colors in objects according to the reception of wisdom by the angels; the color red according as their wisdom is derived from good, and the color bright white according as their wisdom is derived from truth, and the rest as they partake of the defect and absence of them, which there correspond to shade in the world. Moreover the angels, by their spiritual ideas, by which they are able to present and bring forth the causes of things to the life and to full consent, demonstrated that colors are nothing else than variegations of flamy light and bright white light, in objects according to their forms; and that colors are not materials, so neither is light, because they correspond to the love and wisdom of the angels, from whom they proceed by Divine operation; and their love and wisdom are not material but spiritual. Neither are heat and light in the world material, but natural, and they inflow into matters, and they modify themselves in them according to the forms of the parts. Therefore neither are colors material, as they would be if they existed from different colored atoms. At length from some indignation they said, “Who cannot see a paradox in the Newtonian cause, yea what is absurd?” And they departed, saying they would return if he would discern spiritually or even naturally concerning colors, and not so materially and sensually. Then some spirits approached, and said to him, “We entreat you to think of colors not as originating from some small prism or from some wall, but from the green color of all the woods and grassy fields of the whole world in which you were; can you conceive of a continuous efflux from the sun of a green color alone, and at the same time an influx, and a continual restoration, likewise of a continual influx of gray or stone color into the mountains of the whole earth, and so on? Can you then conceive of a continuous ocean of green alone, and of rock color alone? Tell us where they go, where they subsist, do they proceed into the universe? Or do they fall downwards somewhere, or ascend upwards? From these things perchance new earths exist, for they must be in great abundance because they are material.” After he thought of this thing more deeply, he said, “Now I know that colors are modifications of light in objects, in the forms of which they make general planes, upon which the light is variegated according to the forms of the parts, whence are colors.” These are the words of Newton himself, which he wishes me to communicate.

(292) [268] LONDON. London in the spiritual world appears like the London in the natural world as to its streets and quarters, but is dissimilar as to houses and habitations; this difference is not apparent, because everyone there dwells

in a quarter and in a house corresponding with his affection and thought thence derived. In the middle of the city is situated the Royal Exchange. To the right of it dwells the moderator, and round about it his officers. The middle street of it answers to Holborn; the east is in front, toward the back even to Wapping is the west; the south is at the right of that street; and the north is on its left. In the eastern quarter, which is of considerable length, reaching far beyond the city, dwell the best of them, where they all worship the Lord. Those who are distinguished for intelligence dwell in the southern quarter which extends almost to Islington, where there is also an assembly. They who dwell there are also prudent in speaking and writing. Towards the north those dwell who are illiterate, and who are in the greatest degree of liberty of speech which they love. In the west are those who are in the obscure affection of good. Those who are there are fearful of manifesting their thoughts. In the southern region answering to Moorfield's and round about it, is a promiscuous multitude; thither from the city are sent away all those who incline to evils, wherefore the multitude there is cast out by turns, and thus continually, through this way the city is continually purified, and those who are led away therefrom appear no more. Sometimes they see about the middle of the city a certain malicious person sitting on a seat in a pulpit, and the inhabitants are called together and ordered to go thither to him. They who approach and hearken are led to the place of exit, where there are promiscuous crowds, and as was said, they are sent out through the ways there.

Every society is purified, this is the manner of purifying them there. [269] Their houses, clothing, and food are similar to those used in the world. I asked about wine, strong drink, beer, chocolate, tea and the like, and was told that they had similar things. I asked also about the liquor called punch, they said that they also have that liquor, but it is given only to those who are sincere and at the same time industrious. They do not tolerate in the city any ruler who directs or dictates to them what they must do, for they wish to be in full liberty.

(293) [270] The English live together, and do not travel about in other regions, for they are of a different genius and disposition from others, and their disposition is such, that they do not admit others into intimacy with them.

(294) [271] It was also shown to them that they speak, write and think spiritually, and that they themselves do not know otherwise than that they do all things naturally; from which they were instructed by me that there is no ratio between the spiritual and the natural, thus there is no conjunction through what is continuous, but through what is discrete, that is, by correspondences; which conjunction makes a likeness as if they are one. They were a little envious that they had not discovered this. Moreover in each degree there is an internal and an external, and the external corresponds to the internal, and the externals are appearances like material things, although they are not material. It was shown to them also by ascent to the third heaven, that there is a similar difference between the celestial and the spiritual, as there is between the spiritual

and the natural so that there is no ratio between them, that is, the natural cannot become spiritual by any continuous purification, nor can the spiritual become celestial, thus not by any approximation, but it is like the difference between cause and effect or between the soul and the body.

(295) [272] I afterwards spoke with them concerning priests. And I saw that there is one kind of priests that supposes they are more erudite and learned than others. These all dwell in the west, and when they come to preach, they go forth from the west a little into the north, and so towards the middle of the city to the temples. This is a sign that they go in the way of taciturnity and ignorance, for in the west those dwell who are taciturn, and there near to the north those who are ignorant of truth. They appear to themselves to preach learnedly and with erudition, because they preach about the Divine operation into the actions of men, when they are justified; thus concerning the effort, which is the fourth degree of justification, which inflows into the act with men, they themselves being ignorant of it, and that the voluntary of man is not present, since that is evil. The hearers complained of them that they cannot understand them whether they wish them to act of themselves or not; because they can take both senses from their ambiguous teachings. It was perceived that they wish such discourses to sound learned before preachers and bishops, and that they do not dare to preach otherwise before them. But there are also preachers who dwell in the south, who altogether preach that they must shun evils as from themselves, and that they must do goods as from

themselves; but that still they must know that they are not from themselves, thus the citizens love these; they speak in harmony with the prayer before the Holy Supper.

(296) [273] In the suburbs at the left dwell many of their learned and with them Newton, they go down thither by a sloping way.

(297) [274] In a word they who teach according to their prayer at the Holy Supper, dwell in the south towards the east, and they are loved because they think as they preach, the rest do not, but dispute continually with them, and reply that they cannot do otherwise. I saw them recede to their habitations in the west, which are at the right side there where there is a place of exit, and some also are led out.

(298) [275] It was said of those preachers in the west, that they do not care to know evils or sins, because God knows, and not they, nor do they wish to know from affection any other knowledges than what confirm their faith. They despise those who are in the south and east as simple, who as it were with their thought are low; and that their thought is not elevated but depressed, when yet it is altogether contrary.

(299) [276] I heard a conversation with presbyters in the west, which was effected by representatives. On one side the devil with hell was represented, on the other side the Lord with heaven, and then it was said, (1) that the devil or hell dwells in the evils with man, and that the Lord with heaven is in the goods with him. (2) Then that the Lord through heaven continually drives away the devil with hell. (3) But the man who excuses his evils, and who lives in

them, retains with himself the devil with hell, nor does he permit him to go away, although the Lord drives him away. (4) Also the devil then speaking with him, says what need is there to know evils, so as to combat against them, when God does that? and so he confirms man, therefore he is retained and thus they live together as friends; besides many similar things. Also the devil by that faith confirms them, saying what need is there of other knowledges, than those which belong to that faith? they are of no help; what need is there to know evils, because man from himself cannot combat against them? What need is there of combats, because man of himself can do nothing? (5) When nevertheless everything of life, everything of reason, and everything of freedom man has from the Lord, and He wills that man should act as of himself, and without man's cooperation as of himself, the evil remains, and the devil with evil, etc.

(300) [277] Those priests in the west complained that those who were in faith alone, or in faith separated, disappeared, saying that they do not know where they went, some said that they saw some in the hells.

(301) [278] THE MORAVIANS. I do not write of those who are in the world, but of those who are out of the world, I spoke with these and I heard. [279] (1) They are mere Arians, and deny the Divine of the Lord, saying that He has the Divine, such as man has. When it was said to them that He was conceived of Jehovah, they come together, nor do they wish easily to admit it, wishing to deny the Scripture lest they should be refuted; but still they say something that the Jews

do. Others when they are convinced, say that He was born that He might be adopted. They confirm themselves by the Lord's word that in His freedom He was left to suffer the cross, not knowing why this was done. They say that they love Him, because He took it upon Himself to suffer the cross, and also because it is commanded by the Father, then especially because He is loved by the Father on account of the passion of the cross. (2) They reject the Old Testament as no longer for them but for the Jews. (3) They also despise the Gospels, saying that the Lord is spoken of as a simple man, and thus that there is nothing Divine in them. (4) Concerning faith in Him spoken of in the Gospels, they say that He so wished it, and that it ought not speak thus. (5) They acknowledge the Epistles of Paul only, and also the historicals of the Word, but they do not believe in the holiness of the Word. (6) They say concerning good works and charity, that they ought not to be together with faith, and that they shudder at doing good works for the sake of heaven, and that in their heaven they would rather adopt the most malevolent than such; in a word they condemn them to hell. (7) In speaking they utter the greatest fallacies; they speak with each one according to his heart in religion. They guard lest those mysteries should be disclosed; the rest which are concerning the Holy Supper and Baptism they think and teach violently. They are such things as do not agree with the faith of the Reformed, nor do they admit to the Holy Supper any others than those who receive those three mysteries, because they have confirmed them. (8) From these things it is evident that they are among the worst who profess Christianity. (9) They make much of their sensation, but it was shown to them, that their sensation is with their spirits, who were enthusiastic spirits from their assembly in the world, who come nearer to them, who think much of their religion and love it, saying that they are more loving and happy than others. These confirm them very greatly, thence is their sensation.

(302) [280] They are held in the lower earth to the left in a society separated from the rest; because they are among themselves, and they are a society of interior friendship, which if it should be in the neighborhood of others, they would destroy their delights. They recede by turns from that society towards the left, into a desert which is for them alone, where there is no grass, where there are crags and cliffs.

(303) [281] THE DUTCH. How formally and courteously they invite their wives and bring and lead them to their house, and show how well it is with those who act together in unity in their houses, and also how clean and well furnished their houses are; and on the contrary how unclean those are where there is the dominion of one over the other; savory food is also given those who act in unity, and they are taught by these things the quality of their delight when one is of the other mutually and reciprocally. Therefore when they see those things and apperceive them to be true they desist from dominion; and then they obtain a habitation nearer to the middle, and are led into a house better

furnished. The reason is that there is then conjugial love, which regarded in itself is celestial love itself.

(304) [282] THE MORAVIANS IN LONDON, THE HERRENHUTERS AND THE JEWS. The Moravians dwell in the furthest corner of the place of exit mostly at the side there, but when they journey into the city as to their sanctuary, they appear to proceed towards the middle and thence a little to the south, and thus to their corner, which is done because they wish to appear to others as Christians, of a similar doctrine. Afterwards from their corner they go into the west where the presbyters are who are in faith alone, concerning whom we have before spoken, and they return thence. From their corner, which is as it were their inn there, they go out by turns, and descend into a vault which stretches deeply under the west, where the presbyters are of whom we have before spoken, and their hell is there, from which they are no longer let out, except some into deserts. It is not allowed them to dwell near others, nor elsewhere, because they form a society of interior friendship, which takes away the spiritual delight of others. They say to others that they should dwell here and there even to the middle, but still they dwell at that corner, of which they have an idea as of their inn. [283] They appear in a way towards the middle, because they persuade that they are of the Anglican religion and speak with the English piously as if they were; and that they differ only as to ceremonials, which are like those of the Apostles. When they are asked why their preachers are clothed in blue, they say because that color is loved; nor do they dare to say

that they should be clothed like the English preachers in a black gown, because they fear lest their mysteries should be disclosed. They very greatly fear to be sincere and just on account of religion. They are altogether averse to this, wherefore they are prone to all kinds of evils, taking care only lest they be discovered, because with others this would be hurtful to their religion.

(305) [284] Moreover the Jews do not dwell upon the earth in London, but under the earth there, on the northern side below, where Towerhill is. They enter there through a dark opening. And the citizens of the city do not know where they dwell.

(306) [285] THE LOVE OF KNOWING. The love of knowing is the external of the will, the use on account of which [it is done] is the internal of the will.

(307) [286] With infants and boys the external rules, in process of time the internal is formed. [Marginal Note:] [291] Use of life makes the internal of the will originating from the sun of heaven. It [that is the exterior] is as in the time of winter, and like what is foul shining exteriorly.

(308) [287] Then there is formed the love of knowing for the sake of use, these are formed whether they are good or evil.

(309) [288] But the love of understanding whether a thing is true or not, and thence the love of being wise, is also the external of the will, originating from the light of heaven and its variegation.

(310) [289] This love, because it is the external of the will, can be separated from its internal, and then it is the love of

one’s own glory, on account of glory and not on account of any use then. Therefore it can be given also with the evil.

(311) [290] Or the external of the will in the understanding is the love of truth on account of glory, thus on account of the external.

(312) [292] THE JEWS. The Jews less than others know that they are in the spiritual world. They think there of the Messiah as they did in the world and expect Him. And they say that He will come. But when it is said to them that it will be in Bethlehem, and from the house of David, and they are asked where is Bethlehem now, and where is the house of David, they do not know how to answer other than that He knows where that city is, and where that family is. Some of them in the other life say that the Messiah is in heaven, and that He will not come to those in the spiritual world before He is born a boy in the world. [293] When they are asked whether they only who are in the world will be led into Canaan, they reply that they will then return into the world, and they will dwell with them in the land of Canaan. When they are asked whether they will then be again born, they say they will not, but that they will descend to them, believing that thus they will be men like them. When they are asked whether Canaan will be capacious enough for all who have been born from that nation from the time of Abraham, they say that the land of Canaan will then be enlarged. When they are asked how the Messiah, the Son of Jehovah, can dwell with such evil persons, they say that they are not evil. When it is said that Moses in his song said that they were the worst, and do they read it and sing it as

was commanded by Moses, they reply that Moses was angry when he wrote that, because they departed from him, and therefore they do not read it, but run through it quickly. When it is said to them that their origin is from a Canaanitess, and from whoredom with a daughter-in-law, they then are angry and depart, saying that it is enough that they are from Abraham and Jacob. They say that Moses and David will also return and go with the Messiah, one at His right and the other at His left. They narrate many fabulous things concerning the Messiah, how He will introduce them into the land of Canaan, and how rich Christians will follow them freely, if they give them their money. Nevertheless many of them who know that Christ who is the Messiah rules all things in the heavens, say that they wish to receive this, but cannot; they hear it from Moses, who sometimes appears above with a rod, and teaches this, and when they hear, they go away in various directions. They said to me, “Why did He suffer the cross?” I replied, “Because He was the greatest prophet, and therefore He carried the iniquities of the people, like the prophet who lay on his right side and on the left, and ate bread made of barley and filth, of whom it is said that he bore their iniquities; likewise other prophets, one who took a harlot to wife, who put on ashes, who went barefoot, who thus bore their iniquities; in like manner it is said of the Messiah” (Isa. 53). When they heard this they said that they would go off among themselves and consult together. They who have not become foul from filthy avarice, and who have not become devils from hatred, fraud and revenge, are tolerated below the heavens where their habitations are, because they regard the Word as holy, and they who suffer themselves to be instructed concerning the Lord, are transferred to societies where they are instructed, and are sent back to those who have not yet received. Their business is dealing in diamonds and precious stones as in the world. They procure them for themselves from heaven. They learn that they have that business, because they regard the Word as holy, because the sense of the letter corresponds to those stones and signifies them. Therefore the more holy they regard the Word, the better do they succeed there in that business.

(313) [303] DEGREES. There is a natural kingdom, a spiritual kingdom, and a celestial kingdom.

(314) [304] In the natural kingdom are men whilst they live in the world. In the spiritual kingdom are spiritual angels; in the celestial kingdom are celestial angels; for there are these three universals, the natural, the spiritual, and the celestial.

(315) [305] In each kingdom there are two degrees, in the natural two, in the spiritual two, and in the celestial two; thus in the three kingdoms there are six degrees. [306] All these degrees are discrete, or discontinuous, and are called degrees of altitude. [307] Discrete degrees are to each other as thought to speech, or as the affection to gesture, or as the affection of the mind to the countenance; and in the material world as the ether to the air, or as a nerve to the fibers of which it is composed. All compositions in the whole natural world and in the spiritual world are of this

character, and they consist either of two or three degrees of this kind in their order. These degrees are called prior and posterior, higher and lower, interior and exterior; and, in general, they are as cause and effect, or as a substance and a substantiate, or as the aggregate from substances, or as a principle and the principiates, or the thing formed from principles.

(316) [308] There are also continuous or cohering degrees; each discrete degree has its continuous degree. The continuous degree of each discrete degree is as light verging to shade, and at length to the obscurity of night; and also as the rational thought which is in light to sensual and, as it were, at length to corporeal thought, which is in a dense shade according as it descends to the body. In such a degree continually decreasing is the human mind. In a similar degree, but lower; are man’s sight, hearing, smell, taste, and touch; in like manner his speech and his singing; for man has a tone like the tone of a lyre, and like the sound of a drum. It is also similar with harmonies and beauties; for they proceed by continuous degrees from the highest harmony and beauty, to the least. These degrees are of the cause in itself and of the effect in itself; they are distinguished from the former degrees, because these are of the cause and the effect in themselves. Continuous degrees are called degrees of what is purer or grosser. An idea of these degrees can be had chiefly from light and shade, and also from the aerial atmosphere in its lower and higher regions; for in the lower region it is grosser, denser,

and more compressed, and in the higher region it is purer, rarer, and more extended.

(317) [309] Unless one procures a knowledge of these two kinds of degrees, he cannot have an idea of the interiors and exteriors of man, thus neither of the soul and the body, nor indeed of causes and effects. Nor can he have an idea of the distinction between the heavens, nor of the wisdom of the angels in the heavens; nor can he have any idea of correspondences, of representatives, of influx, of order, thus he cannot have an idea of those things which are of order, both in the natural world and in the spiritual world, thus scarcely any just idea of anything.

(318) [310] Few hitherto have had any other idea of degrees than of continuous degrees, which is, as was said, from what is pure to what is gross, or from greatest to least. From which it follows that only one kind of degrees has been known, and that the natural degree and the spiritual degree are distinguished only as what is pure and gross; in like manner the difference between the heavens, and also in the wisdom of the angels. Whereas the difference is according to discrete degrees, the nature of which we shall presently show from experience.

(319) [311] There are, therefore, as stated above, six discrete degrees, two in the natural kingdom, two in the spiritual kingdom, and two in the celestial kingdom; but these degrees are those in which men and angels are, as to their thoughts, their affections, and their wisdom therefrom. Degrees are as follows: Below these six degrees of life, there follow similar degrees, and also material, even to the

ultimate, and above those six degrees ascend degrees of the infinite even to the Divine itself. For the Divine itself cannot flow into any angel or man from itself but by discrete degrees; for if it flowed in immediately, or by what is continuous, both angel and man, from the ardor of the Divine love, and from the light of the Divine wisdom, would be entirely consumed. This would be as though the sun, of the world, from its fire, were to flow immediately into the objects of the earth, and not mediately through the atmospheres according to distinct discrete degrees.

(320) [312] There are three natural atmospheres arising from the sun of the world, and there are three spiritual atmospheres arising from the sun of heaven, which is the Lord. The three natural atmospheres arising from the sun of the world are the purer ether, which is universal, from which is all gravitation; the middle ether, which forms the vortex around the planets, in which are the moons and the satellites, from which is magnetism; and the ultimate ether which is the air. By these three atmospheres all the corporeal and material things of the earth are held together, which are so composed as to be applicable to those three degrees. The three spiritual atmospheres arising from the sun of heaven, are those in which are the angels of the three heavens. In the two higher atmospheres are the angels of the Lord’s celestial kingdom; in the third and the first natural, which is pure ether, are the angels of the Lord’s spiritual kingdom, and in the atmospheres following those two which are the middle and the ultimate

ether, which is the air, are men while they are in the natural world.

(321) [313] But it should be known, that the atmospheres arising from the sun of heaven, which is the Lord, properly speaking, are not three, but six, there are three above the sun of the world, and there are three below it. The three below the sun of the world constantly accompany the three natural atmospheres, and enable a man in the natural world to think and to feel. For the atmospheres arising from the sun of the world have not life in themselves, because they originate from a sun which is pure fire; but the atmospheres arising from the sun of heaven, which is the Lord, have life in themselves, because they originate in the sun, which is pure love and pure wisdom. The atmospheres which originate from the sun of the world, which is pure fire, cause those things on the earth, and in the human body, to subsist and be held in connection together, and they are not changed except according to the laws of natural order. Hence is the difference between things in the natural world and in the spiritual world, concerning which difference more will be said in what follows.

(322) [314] That in the spiritual world which is above the natural world, there are also atmospheres, is evident from the light and heat there, which before the eyes and senses of the angels appear similar to the light and heat before the eyes and senses of men; and angels are spiritual, but men are natural, and there cannot possibly be any light and heat with their differences without atmospheres. That there are also spiritual atmospheres is evident from many

appearances in the spiritual world, as from the appearance of colors there, of meteors, of clouds both thin and thick, of winds, of gravities, pressures, and consequent consistencies, which although they appear entirely similar to such things as are in the natural world, nevertheless, they are spiritual and not natural; although before the angels, because they are spiritual, they appear similar. That there are spiritual atmospheres, is evident especially from the respiration of angels and spirits. For angels and spirits breathe in like manner as men in the world; but angels breathe from their atmospheres, and men from theirs. The angels in the celestial kingdom breathe from their atmosphere which is more pure, but the angels of the spiritual kingdom breathe from their atmosphere which is less pure.

(323) [315] But the things which we have hitherto said concerning degrees and atmospheres are, for the most part, theoretical; but all theoretical things should be drawn and concluded from the facts of experience, and also be confirmed by them. For unless the facts of experience, as it were, lead the hand of man in coming to conclusions, he may be deceived in theoretical things, and from some imaginary hypothesis, be carried away into false principles entirely opposed to what is true, which he can then confirm by fallacies and appearances of every kind; for false principles may be confirmed by appearances and fallacies to such a degree, that a man may believe that they are truths themselves. I wish, therefore, now to produce some facts of experience, by which not only what has been said

may be confirmed, but also by which everyone who is in the light of the mind or who has natural ability, may draw conclusions as to many other things.

(324) [316] In the natural kingdom in which men are whilst they live in the world, and in the spiritual kingdom where the spiritual angels are, and in the celestial kingdom in which are the celestial angels, similar things appear, so much so that there is scarcely any other difference than that the like things in the spiritual kingdom are more perfect than in the natural kingdom, and in the celestial kingdom still more perfect than in the spiritual kingdom. A spirit or an angel appears like a man in the world, even so that he knows no otherwise than that he is a man of the world. He has a similar face and a similar body, and in the face similar eyes, nostrils, ears, lips, mouth, and similar hair; and in the body also a similar breast, abdomen, loins, hands and feet, and also similar organs of generation; in a word, he is a man in external form altogether like a man of the world. He has similar lungs, because he breathes; and he has a similar heart, because it pulsates. The other interior viscera of the body are also similar, because there are societies in heaven which equally correspond to these viscera. There is likewise a ruddiness in the face, hands, arms, and body, as if from blood in the arteries and veins. There are also similar fibers, nerves, and muscles, because in like manner a spirit moves his limbs like a man in the world. Moreover, he has similar sight, hearing, smell, taste and touch. He also has similar speech and singing; he has also a similar power of imagination, thought, intellect, and

will, also affection and cupidity. In a word, an angel or a spirit is so similar to a man of the world, that he himself knows no otherwise than that he is a man of the world. Conjugial love is also similar with all its effect; moreover there is not propagation, but in place of it unition of minds, and thence an increase of intelligence and wisdom. Thence it is that in the Word in its spiritual sense by marriage is meant the conjunction of truth and good, and by daughters goods, and by sons truths, and so on.

(325) [317] Their garments also are similar to the garments of men; they have tunics, mantles, breeches, stockings, shoes, caps, tiaras and undergarments like those in the world, with some difference as to colors, especially of the tunics. The reason is, because colors signify the appearances of truth from good, and garments signify truths, and hence the clothing of the understanding.

(326) [318] They have also similar houses, in which are apartments and chambers with courts as in the world, and within there are tables, benches, utensils, and various decorations. In heaven there are palaces so magnificent that palaces in the world cannot be compared to them. These palaces are of a magnitude so great, and of such symmetrical and architectural beauty, both without and within, and are decorated in such forms with gold and precious stones, that no picture painter on earth could possibly express them. There are also marble houses and houses of a blue color. The use of every apartment is known from its decorations.

(327) [319] They have also similar food and drink as in the world, and various kinds of food and drink are named.

(328) [320] In the spiritual world are likewise earths, mountains, hills, plains, grassy fields, paradises or gardens, groves and woods. There are ways everywhere tending to various societies, some are guarded. These ways then first appear to a spirit when he goes into his own society. There are also in that world fountains, lakes, and seas.

(329) [321] There appear likewise animals of the earth and all kinds of flying things, greater and smaller. There also appear compound animals, such as are described in the Word, there are also various insects or worms.

(330) [322] In a word, in the spiritual world there are not only similar things as in the natural world, but innumerable others; and everything exists with infinite variety and harmony, from which there breathes forth delight. In a word, in heaven there is a heaven in all and in each thing, in general and in every particular. Thus every external sense has its own heaven, and everything of the internal sense has also its own heaven, and an angel is a heaven in its least form, and each one, as he has heaven in himself, has also heaven outside of himself.

(331) [323] But it must be known that all things, and each now mentioned, are not material but spiritual, or are from a spiritual origin; and yet spirits know no otherwise than that they are material; the reason is, that when what is spiritual touches or tastes what is spiritual, it is altogether like when what is material touches or tastes what is material. Concerning this appearance I have often had a discussion

with spirits, who believe that the things which they see and touch are material. I have shown them by various methods, and by various reasons even to the life, that nothing in the spiritual world is material, but that everything there is spiritual. I demonstrated it to them by the houses, which in a moment are formed, and in a moment are destroyed and dissipated; also by their garments, which in a moment are put on, and in a moment are changed; new garments are also given in a moment. In like manner I have demonstrated it from their dinners and repasts, showing that the tables upon which is the food, exist in a moment, and are afterwards dissipated in a moment; and that the spirits themselves can enter into the houses through the walls, and oftentimes not entering in through the doors. There was a certain individual known to me, with whom I conversed when his body which he had in the world was being buried, and I told him that he was now being buried, when he replied that he did not know what of him was being buried, because he had all things with him, a similar body as before, and other things similar, for he, like others, did not know otherwise than that he was still material, whereas he was spiritual. He was soon instructed that his material body, which he carried about with him in the world, and which then clothed his spiritual body, was being buried.

(332) [324] WONDERFUL THINGS [CONCERNING THE LANGUAGE OF SPIRITS]. Spirits and angels do not know otherwise than that they speak the same language they did in the world, write as they did in the world, and think as they did in the world, when yet they speak the spiritual

language, in which there is no expression similar to any in the world; and they write by letters and characters; but it differs so much from writings in the world, that there is nothing whatever that is similar, except the letters and some points. Yea, they think altogether otherwise than in the world, so differently, that no thought is similar; but still they do not know otherwise than that all things are similar. That it is so I have often experienced by this, that spirits and angels when they are with me, are in my natural state; and it was said to them that in their spiritual state they should speak words and sentences, and retain the words with me in the natural state; and then there was not a single word alike, nor did they understand one of their words. They like-wise wrote a sentence in the spiritual state, and when it had been written it was shown in the natural state; there was nothing similar but the letters and points. Likewise when they thought in the spiritual state, they could not bring forth any idea of thought in the natural state. As for example, they say Rocky [scopulosum] and to wish life [vitam velle]. Scopulosum in the spiritual language signifies that he casts out of doors, and vitam velle, that it is afar off. When they retain these expressions in the natural state, they do not understand them, nor any expression in the natural state when they come into the spiritual state. When they write scopulosum, they write — , and when they write vitam velle, they write — , and they suppose that they have written it fully. They write the sense of the words by alphabetic letters, each one of which signifies a thing — . They write also by many signs, so that the greater the angelic wisdom is, the more things of wisdom they understand in the writing; the Word is thus written.

(333) [325] From these things it may be concluded that there is no ratio given by continuity between the natural and the spiritual; and that spirits and angels who are with men do not know that they are with them, nor an angel or a spirit that he is with a man. These wonderful things were disclosed to me before those in the spiritual world who were with me today, because they could be with me in my natural state and not before.

(334) [326] It is altogether similar between the thought, speech and writing of the angels of the Lord's celestial kingdom and of the angels of the spiritual kingdom, as there is between those who are in the spiritual kingdom in relation to those who are in the natural kingdom. This also has been confirmed by experience.

(335) [327] THE ENGLISH. The garments of the English are not like their garments in the world, neither those of the virgins nor of the women. They are adapted altogether to their general affection. When viewed in the spiritual state they appear graceful and beautiful, because they are altogether in agreement with their genius. But when the same are seen in their natural state, they do not appear so beautiful. The reason is that garments signify truths, and therefore all are clothed according to the reception of truth.

(336) [328] In London there are ten moderators of similar authority.

(337) [329] The understanding teaches the will and does not lead it, or faith teaches, but does not produce good works. For man can discern and see what is good and evil, but still act contrary there to, and then he either shuns it, or holds it in hatred, the will in the understanding is then opposite, yea in time dissipates it. Truth seen is what one acknowledges, but this is not the truth of life. But what once becomes of the will is either evil or good, this is stirred up by the sight and by the understanding, or the thought, and then the will is stirred up, and thence it exists in the thought. It is thus effected in all things reborn. It then appears as if the will was aroused by the thought; but it is not so. It is as if the sight should teach the feet to walk cautiously, and the hands to do the work. It appears as if that leads, but it does not lead, but shows and teaches. It is altogether like the heart and the lungs. The lungs do not respire unless the heart also acts, nor can there be given a reciprocal conjunction from the lungs but from the heart. See more below.

(338) [330] It is to be observed, that there may be anything either spiritual, moral or civil whose effect man has produced and thence has loved; the man (1) hears it from another, or he reads it in a book. (2) Thence it becomes his thought. (3) In the thought there is raised up a perception of it, because this was the first of that thing. (4) His affection is in the perception, thus the affection of truth. (5) This affection which is called the affection of truth is from the affection of good, which is of the will, thus from the will in the affection of truth there is effected the conjunction of

good and truth, in which conjunction the will and the understanding or good and truth act as one. (6) Thus one is concealed in the other, within, and all are aroused from the ultimate, even through the hearing and sight, that is, the rousing up, namely because the will is concealed inmostly in the hearing, and thence in the thought, and it goes forth not otherwise than the spiritual sense and the celestial sense from the natural sense into the hearing, and thence sight is simultaneous. But it does not produce; production is effected by the will or the affection of good into the affection of truth, thence into the perception and from this into the thought; but not vice versa. From these things it is evident whence are appearances.

(339) [331] Thought is also given from hearing, and within the thought is perception, and within the perception is the affection of truth, and not at the same time the affection of the good of that truth. The affection of its good can be given with the love of self, of reputation, honor, and gain, but this is not marriage, but adultery. The reason is that this good which is merely natural, can be opposite to the good of truth itself, which is spiritual in various ways and respects. Examples may teach this.

(340) [332] When man is in his natural good, which in itself is evil, he then either does not know that [spiritual good], or denies it. He does so when he is in his proprium.

(341) [333] There is given the affection of knowing and understanding truth on account of glory, gain, and remuneration. The love of knowing and understanding is the love of natural light; the love of knowing and

understanding truths is the love of spiritual light, which love is especially given with those who are in the love of good, but it is also given with those who are in the love of glory. From experience it has been given me to know that the love of light on account of glory as also of use is given with those who are in the love of evil; but with them the love of evil is then hidden or is lulled to sleep. It touches only the surface, as beauty from various colors, and the more it is hidden or lulled to sleep, the more it can feel delight. The love of knowing and understanding truths is from the external, which can be given provided the internal is hidden or is lulled to sleep; but it is a spurious love; it is like some filthy object covered over with a beautiful color, yea, with gold, underneath which surface there is evil. Therefore when good is in evil, one cannot know and understand those things, yea, he holds them in hatred, for he then confirms himself against truths. Thus the internal dissipates the external. Yea, there is given a holy external and a profane internal, the internal is lulled to sleep, but not the external; the external is not asleep.

(342) [334] IN THE TREATISE ON THE TEN COMMANDMENTS. It must treat of faith and of the understanding of truth.

(343) [335] (1) What faith is. (2) That there is conjunction with good works, and there is so much of faith as there is of life. (3) That life is the soul of faith. (4) That faith separate is not faith, it is inanimate. (5) It is the dragon; it is the he-goat; it is Philistia; it is Cain; it is Reuben. (6) What is faith?

It is truth. (7) At this day how sterile [is faith separate], and religion is nothing.

(344) [336] (1) In heaven they altogether reject the dogma that the understanding is to be held under obedience to faith. (2) All things of theology can be comprehended by the understanding. (3) Not only by the spiritual understanding by the angels, but by the rational understanding by men. (4) Otherwise from theological authority they could say whatever they wished.

(345) [337] FOODS. There were some in the lowest heaven, to whom the atmosphere above appeared like water. I spoke with them and they said that they have choice foods, and they take them from the table and keep them until evening, and eat therefrom at will; but it is not allowed them to hide them until morning. This is what is meant in the Lord’s prayer, “Give us daily bread.” Concerning the manna it is said that it bred worms when it was kept. Then they were to burn up what was left of the paschal lamb; neither should they let anything from the sacrifices remain over; also that the bread of faces should be replaced anew every day. Thence it is evident why everyone is provided with spiritual daily bread by the Lord, and that it is not given as their own, and thus there should be no care concerning tomorrow, what they should eat and drink. Thus and not otherwise are good spirits in their works, and in their life and faith. Nothing is given to the evil, but only to him who is in work. Thus also all are held in bonds, thus every use is remunerated. [Marginal Note:] [338] Some are

nourished at the tables of others, but those who are evil and hateful sit at the table and do not see the food.

(346) [339] MARRIAGE AND ADULTERY. (1) Adultery is hell itself, thus it is the Devil himself and Satan. It has been shown by many things as also by experience, that all in hell are adulterers, that they rage like furies when they perceive conjugial love; which is a sign that they are from hell; that they desire to violate chaste marriages, and many other things; then that they are in the marriage of evil and falsity. (2) Marriage is heaven itself because all there are in conjugial love, everyone in his own degree. That love is the fundamental love of all the loves of heaven, because an angel by it becomes love in form, because they who are in marriage are in good and truth; and therefore heaven cooperates in marriages and nuptials and hell in adulteries and whoredoms. (3) Thence it follows that as far as a man detests adulteries as a diabolic sin, and looks to the Lord, so far he is in a like degree in heaven.

(347) [340] Marriage and adultery must be treated of especially, because he who is in marriage is in the conjunction of good and truth but he who is in adultery is in evil and falsity. And because adultery is all sin against the Decalogue, for he who is in that is in all the evil of the Decalogue and vice versa; and because these are involved and as it were contained in marriage and adultery in summaries, therefore they must be treated of especially. (2) At this day in the Christian world adulteries are more prevalent than in any other religion, because they separate good from truth or charity from faith; and when these are

separated, then from influx it cannot be otherwise. Therefore they confirm adulteries and not marriages; and therefore it is not known what conjugial love is, it must be shown how the faith of the present day separates and thus falsifies the Word, then how it perverts man's rational, thence adulteries are delightful, but not so marriages.

(348) [341] Adulteries are the worst of all abominations, because the seed of man is his life which is conjoined with the life of the wife, so that they are not two but one flesh; but when the lives of many men are immitted into one woman, there becomes such foulness that on account of the abomination it cannot be described, it becomes such before the angels.

(349) [342] TO DO GOODS AND NOT TO FIGHT AGAINST EVILS IS TO DO GOODS FROM SELF AND NOT FROM THE LORD. It is believed by many that they will be saved because they have done goods, as that they have given to the poor, benefitted their neighbor, acted sincerely and justly in their duty and work, and yet have never fought against the evils opposed to their goods; believing that thus evils are removed. It appears to them, moreover, as if goods removed evils; saying in heart, "If I do good then I shall avoid evil." Nevertheless the case is as follows: that such a one does good from obedience to the precepts of the Lord, yet not from the Lord but from himself, thus not from any spiritual law except only apparently, but from a moral and civil law actually. In this case his evils nevertheless remain; for although he does not do them, yet he is not averse to them. Consequently when the love of evil with its delight

returns, he does not resist the evil, but either excuses it and does it, or omits doing it on account of himself and the world; moreover, he does not then know that it is evil. The case is otherwise when he fights against evil from the spiritual law; for, insofar as he does this, he censures evil, and he then loves good and its truth; and in proportion as he does good from the Lord and not from himself, in the same proportion the Lord, by the good and truth in the man, removes his evils.

(350) [343] I have heard spirits saying, that they know no otherwise than that to do good is to shun evil. But they receive for reply, that in this case they no otherwise shun evil than that they do not do it; but that nevertheless they do not hold evil in hatred, and reject it as sin, unless as far as they have fought against it. By fighting against it evil is removed, and then good succeeds, that is, by combat the devil is removed and the Lord enters. To do good, and not to fight against evil, is to do good only in externals and not in internals; but to fight against evil and thus to do good, is to do good in internals. Man is not made spiritual except by combat. Some of those who have been sincere, just, chaste, and have not fought against what is insincere, unjust, and unchaste, are after death let into combats, and then it clearly appears how much they have done good from themselves, or on account of themselves, or from the Lord; and by combats they are reformed.

(351) [344] Before this they do not come into the affection of truth; nor their hearts into the perception and knowledge

of it; nor are they taught what evil is and what good is. Their former state is thus one of ignorance.

(352) [345] Man does good from obedience, and he does good also from affection. He does good from obedience before he has fought against evil. This is the first state of man, and it may be a state of reformation; and he who is in this state and does not do evils is regenerated in the other life by combats against them or by temptations. To do good from affection takes place only when man has fought against evils; this is the state of man's regeneration and this state is the inverse of the former.

(353) [346] To do good from obedience is not from freedom, because not from affection; in it there is the thought of reward, and consequently afterwards of merit. [348] In proportion as man shuns evils as sins, in the same proportion he does good not from himself but from the Lord. [349] In proportion as man shuns evil, in the same proportion his works become works of charity.

(354) [347] No one can do good from himself; it is the Lord with man who does the good, and no one comes to the Lord but he who removes evils from himself by combats against them. Hence it is that in proportion as anyone thus removes evils, in the same proportion he does good from the Lord; and this good appears in like manner as if it were done by the man, but nevertheless the man always thinks of the Lord, and the angels have a perception that is from the Lord.

(355) [350] THE DELIGHT FROM THE GLORY OF BEING WISE, AND THE DELIGHT OF COMMANDING. The delight

from the glory of being wise, and the delight of commanding I have sometimes seen that when they were in the delight of the love of ruling, they acted like foolish persons, believing then that they were wiser than others. But when they were turned about they were led back into their understanding. They then saw that they had been foolish. But because they more greatly loved that former delight which was foolish, and turned themselves continually to that foolishness, they then seemed to be in that wisdom, thus by turns, and still their understanding could not lead them back, but the will led. Concerning this many may be named from experience, as Charles XII., Benz, and others. This is a manifest sign that the will acts into the understanding, and not the understanding into the will. Nor is it so that they are converted by the Lord in the understanding by an influx of light into the voluntary, and that they are converted by hell to the delight of the will.

(356) [351] THE TEN COMMANDMENTS. The Ten Commandments As far as man fights against evils as sins, and shuns evils as sins, so far the works which he does are goods, and so far they are charity.

(357) As far as a man shuns evils as sins so far his spiritual mind is opened. -So far his life becomes spiritual moral. -So far he is in heaven, thus in the Lord, and the Lord is in him. -So far he comes into the light of heaven, thus into the affection of truth on account of the truth. -So far he is being regenerated, and is regenerated. -So far the order is inverted and he acts from the will of good, and as if from the understanding. -So far he is purified by truths. -So far

hereditary evil is removed. -So far he increases in intelligence and wisdom. -Many similar things from the heavenly doctrine where it treats of what is meant by truths. -This is done successively, and afterward to eternity. -So far he has faith.

(358) [294] THE MORAVIANS. They said that they were the remains of the Apostolic Church, and therefore they call each other brothers. Therefore some from their society who were below the earth, were sent to those who had been converted in the time of Paul and the Apostles and were of the church.

(359) [295] First they came to the church which was with the Collossian nations, and they spoke with them at first as if they were of such a church, but they were questioned concerning the Lord; they said that they pray to the Father for the sake of the Son, and that they do not go to the Son. They answered that they go to the Lord, because He said that He is the way, the truth and the life; and that no one cometh to the Father except through Him: then that one must have faith in Him, and that they cannot go to the Father immediately, thus it is that they ascend above what is permitted. They were questioned about charity. They said that they have charity among themselves, and therefore they call each other brethren; but they said that this is friendship and not charity, and they asked whether they do not know that charity is to do good, and that this is primary, and that they should call good brother, and truth companion. But when they said that to do good effects nothing for salvation, thus charity effects nothing, but faith

alone, and that faith is that the Lord was sent by the Father that He might take away the damnation of the law by the passion of the cross, it was seen that they are no longer under any law, then being indignant they drove them away, calling them fanatics and not Apostolical.

(360) [296] They who were of the Thessalonian church said the same of them. But these only inspected them from above and they recognized similar things with them, and being indignant they turned themselves away, as from those who are to be altogether guarded against.

(361) [297] Afterwards they came to a certain Apostolic church, which was in Galilee not far from Tyre. There they did the same, asserting that they were in a like doctrine with them. But they were questioned concerning the Word, they said that they had the Epistles of Paul, in which is their doctrine itself, and that he spoke from the Holy Spirit. They were asked what they believe concerning the Gospels, they answered that the Lord there spoke from Himself. They were asked whether He spoke from the Father, thus from the Divine or from the Holy Spirit. They said that He spoke from Himself. They asked how; [they replied] simply as a man, and that He did not speak from the Father nor from the Divine, because He wished them to have faith in Him, and wished to be equal to the Father. They asked whether He was conceived from the Father; they said that they would think of this as they wished, they did not dare to say that [they thought] as the Jews did, nor did they dare to say that they hold in low estimation what He spoke. They were questioned about the Old Testament, whether it is holy, they

said that the Jews regard it as holy because [it was given] through them; but that they do not regard it as holy, and that it is evil to believe that it is holy by itself. They were asked whether they know that there are many things therein concerning the Coming of the Lord; they said that it is about the Coming of the Messiah, and that by the Messiah is meant God the Father and not the Lord, denying that the Father was in the Lord, according to His Word. When passages were quoted therefrom concerning the Lord, they turned themselves away and said that they understand it differently from them. In a word they reject the Word of the Old Testament as not holy, and as having nothing there concerning the Lord. Some things which they answered, because they hurt the ears, I pass by. Afterward they heard concerning their faith, and they said that it does not at all agree with their faith and that it is nothing, and being indignant that they had said they were of their church, they commanded them to depart, and otherwise they would drive them away, because they see that they are not Christians at all, calling them antichrists.

(362) [298] Zinzendorf heard all those things which they spoke with this and the former Apostolic church, and he grieved, saying, “I know not whence such things have come to pass since I was in the world;” and seeing that there was nothing for them but hell, he grieved. [301] They said they would not turn to them, because they would thus disturb them, and misfortunes would happen to them.

(363) [299] They said they take something from the Gospels, the prophecies and the histories of the Old Testament in

their preaching; chiefly things which confirm their dogmas; something also on account of the rest of Christians, lest they should give offense, and that they may allure to their side.

(364) [300] It was asked whence they could become such in the world, when yet they pray to the Father, and are religious. Answer was made them, because they deny the Divine of the Lord. And they were instructed that there is a general efflux from hell against the Divine of the Lord, against charity towards the neighbor, and against the holiness of the Word, and that they may know from this whence they have the confirmations against those three things.

(365) [302] Some hundreds of them came out and went to a society where charity reigns, and they were in the persuasion that they were living and those who were in charity were dead. From that persuasion the angels of the society of charity appeared before their eyes as blackish, and they themselves in some degree exteriorly as angels. Their persuasion has this in it, that as they draw near they appear to themselves from their persuasion as if they were living, and the rest before their eyes as if half dead. When they perceive this, they pray to the Lord that the newcomers be removed from them, therefore those over them are commanded to go away; but as they depart and are at a distance, they appear monstrous, so that they are scarcely men, and that monstrous appearance increases even until their entrance under the earth, which was a cavern; and when they come thither the monstrosity

remains and appears before their eyes and the eyes of their brethren; and afterwards for a long time they are punished many times, nor do they approach anymore to other societies and by persuasion induce others to such things, and thus allure them to their insane dogma, and believe that they are living; and those who are in charity are unwilling to be continually with them. The punishment continues until they affirm that they will no longer do thus; for their greatest desire is to allure and lead over to their side by various cunning ways and arts; they are deceivers.

(366) [358] FAITH. The Lord from eternity, who is Jehovah, came into the world that He might effect the Last Judgment and at the same time glorify His Human, and without this no mortal could have been saved; and they are saved who believe in Him and do good from Him. This is the faith of the New Jerusalem.

(367) [359] As far as faith is separated from the goods of charity it differs from that faith. Let him explore it who is able. Faith separate supposes: (1) That God the Father and God the Son are two, both from eternity. (2) It supposes that God the Son came into the world from the will of God the Father that He might make satisfaction for the human race, otherwise from the Divine justice, which they also call vindictive, it would have perished in eternal death. (3) It supposes that satisfaction was made by the Lord's fulfilling the law and by the passion of the cross. (4) It supposes that the mercy of God the Father was on account of those things of the Son. (5) It supposes imputation, the ascription of His merit to them who are in that faith, and who from it pray to

the Father to have mercy for the Son's sake. (6) It supposes the justification of those who thus pray from trust and confidence. (7) It supposes the operation of the Holy Spirit with them. (8) It supposes the remission of all sins with them and thus salvation. (9) It supposes that then they will have an endeavor to do good, which deeply hidden operates, but not manifestly, and moves the will of man. Others, whom they believe to be less learned, suppose a manifest operation. (10) But most of those who confirm themselves in that faith, suppose that no one can do good from himself which is good, unless it is meritorious, thence that no good work saves, but faith alone; they say nothing about evil and about good of life, nor do they think of it. Some suppose that the influx of faith is instantaneous, and also that it is given in the last hour of death, and that their salvation is by faith alone howsoever they have lived. [Marginal Note:] [360] They suppose there is something of temptation, and that liberation is by that faith.

(368) [361] In a summary, that God the Father sent the Son to make satisfaction for the human race, and that they who believe in Him are saved from His merit.

(369) [362] They divide into parties concerning instantaneous salvation by faith and vindictive justice.

(370) [363] Their books are full of these things, but they write confirmations of these subjects only.

(371) [364] Faith places the understanding under obedience to this faith, and he does not understand what the truth of faith is.

(372) [365] THE MORAVIANS. I spoke with them of their brotherhood, whether it is of love or charity, they said no, but only of friendship, because they are of one opinion; they do not admit the expression love and charity in religion. Argument Concerning the Judgment (1) By the judgments which have preceded, preparation has been made for the universal judgment [n. 134]. Concerning the new heavens which they made for themselves [n. 134]. (2) Concerning the going forth of some before the Last Judgment, who were in faith separate [n. 135]. And that they were first visited and separated [n. 135]. (3) Who they were that made for themselves heavens [n. 136]. It was seen that they acted there as in Sodom [n. 136]. (4) There were seen rocks carried away like a cloud [n. 137]. (5) Those who were in faith alone betook themselves upon rocks [n. 138]. How they dwelt there [n. 138]. Earthquakes preceded [n. 138]. (6) The wicked spirits in the plain were cast out [n. 139]. And the good reserved by the Lord were taken up in their place, and this is to open the sepulchers [n. 139]. (7) The destructions which preceded the Last Judgment [n. 140]. How the Divine sphere enters into them and thence opens up their interiors [n. 140]. (8) The quality of those upon whom the Last Judgment was effected [n. 141]. (9) The arrangement of the Reformed before the judgment, also where and how they were arranged [n. 142]. (10, 11) How they were first led forth [n. 143]. (12) The casting down of those in faith alone [n. 145]. And then exploration [n. 145]. (13) Likewise others [n. 146]. (14) Likewise others [n. 147]. (15) Likewise others [n. 148]. (16) How they were then

seen [n. 149]. (17) Their dispersion [n. 149, 150]. (18) The angels wondered at such faith [n. 151]. (18a) They have no conscience [n. 151]. (19) The purifying of the middle lasts a long time [n. 152]. (20) Some were seen at a table, clothed as with wedding garments, but within they were robbers [n. 153]. They were cast down [n. 153]. (21) They appeared as if sincere, yet they are wolves within [n. 153]. Their lot [n. 154]. (22) The exploration of the Reformed as to their quality, and their distinction into classes [n. 155]. (23) Their ideas of the Lord [n. 156]. (24) Of those who were in piety and external worship [n. 157]. Their lot [n. 157]. (25) Hypocrites, their lot [n. 158]. (26) Priests who read the Word only that they may preach it [n. 159]. Their lot [n. 159]. (27) They are separated according to the internals of life which are affections [n. 160]. (28) Dragons, how they are explored [n. 161]. Who those are who are in confirmation and in pride [n. 161-162]. What they are [n. 161-162]. (29) What is draconic [n. 161-162]. (30) Anyone can know what charity is, that it is not to steal, etc. [n. 164]. (31) The good who were left were allotted their habitations [n. 165]. (32) Those who have understood and known many things, and with whom there was no will of good [n. 166]. Their lot [n. 166]. (33) Those who have not acknowledged the Lord, and have no good of charity; their rebellion and conjunction with the papists and Mohammedans [n. 167]. (34) Something said of the combat of the dragon with Michael [n. 168]. The Lord seen in a cloud [n. 168]. A representation of a tail [n. 168]. (35) Those who are in faith alone and in the love of commanding look downward, their quality [n. 170]. Their quality [n. 170]. (36) How they are distinguished according to their idea of God [n. 170]. (37) Five classes [n. 171]. (38) They persecuted me by inspirations and at the same time respirations and pulse; experience thence [n. 173]. (39) The thought of those who are in faith alone described [n. 174]. Their quality was such although they had not thought wickedly [n. 174]. (40) Such were let out of the hells, they believing that they would then act well, but in vain, they were in anguish [n. 175]. (41) The arrangement into societies [n. 176]. The purification of societies [n. 176]. (42) The arrangement takes place according to the affections of the life [n. 177]. Not according to the affections of the understanding [n. 177]. The nature of their ways afterwards [n. 177]. (43) The most perfect arrangement is that of the Reformed [n. 178]. The reason is that they have the Word and they go to the Lord [n. 178]. (44) How they are taken up into heaven [n. 179]. The Word of the Lord, they who have faith as a seed of mustard [n. 178]. (45) The goats and their combats [n. 180]. (46) In like manner [n. 181]. (47) The dragon [n. 182]. (48) Why it treats of them in Revelation [n. 183]. (49-52) Draconic spirits [n. 184-190]. (53) The power of truth in the spiritual world [n. 191-193]. Experience [n. 193]. (54) Those who have little of life, how life is inspired into them [n. 193]. (55) The religion of those who are in faith alone, it is only knowledge [n. 194]. (56) They who combat against evils receive the law as if inscribed on themselves [n. 195]. (56a) Conducted into a mansion of heaven [n. 196]. What is the opinion in the third heaven concerning those in faith alone; it is only knowledge [n. 196]. According as they lived in the world so is their heaven [n. 196]. (57) The quality of those who are in faith alone, and its quality as it interiorly appears [n. 197]. (58) How the Epistle of James appears to them [n. 198]. (59) They are received who believe in charity, provided they have lived the life of charity [n. 199]. One was turned about but he turned back afterwards [n. 199]. (60) The arrangement of those who are in the faith of charity [n. 200].] (61) In their factitious heavens there was a wintry light [n. 201]. (62) The hells where they continually wrangle about their faith [n. 202]. Their quality [n. 202]. (63) By experience those who believed that they had faith, it was given them to know that they had no faith [n. 203]. (64) Their interiors were closed [n. 204]. They had a religion of the memory [n. 204]. They were sensual [n. 204]. (65) Faith alone of the church is not given, from experience [n. 205]. (66) Those who are in no affection of truth, and yet reason much about truths, experience [n. 206]. (67) Those who are in faith alone have no conscience [n. 207]. (68) Those who believe in charity and do not live the life of charity, are not much unlike [those in faith alone] [n. 208]. (69) How faith separate leads to evil of life [n. 209]. (70) I spoke with Melancthon about faith alone, how false it is [n. 210]. (71) Those who are in faith alone cannot be saved, what their quality is [n. 211]. (72) Because all the societies of heaven are arranged according to the differences of love [n. 212]. (73) An Englishman who wished to conjoin charity with faith, but it was not recognized [n. 213]. (74) I read before the English their prayer before the Eucharist, and my discourse with them [n. 214]. (75) English presbyters who made an idol of their faith [n. 215]. (76) Discourse with the English concerning faith alone [n. 215-217]. (77) The nature of their arguments for faith alone [n. 217]. (78) Those were explored who confessed faith in the last hour of death; their quality [n. 218]. (79) After the judgment many of those from faith alone were collected and rejected [n. 219]. (80) Afterwards many wished to receive charity, but in vain, the reason [n. 220]. The endeavor after justification [n. 220]. (81) Free will with them [n. 221]. (82) It is not allowed them to preach; the hearers go out [n. 222]. (83) The deserts where those are who are in faith alone [n. 224]. (84) They were explored whether they know anything true and it was found that they do not [n. 225]. (85) Conversation with angels concerning the progression of truth to good [n. 226]. (86) How the English write their discourses [n. 227]. (87) That faith saves no one, a few things [n. 228]. (88) It is like a dark chamber [n. 229]. (89, 90) Their miserable state who have regarded evils as allowable, and their internal [n. 230]. (91) All the states of love return after death, thus the states of faith if it enters the love [n. 230-232]. (92) At this day they crucify the Lord [n. 232]. (93) The ideas at this day concerning God, heaven, love, faith [n. 233]. (94) The first state of man after death [n. 234]. (95) Love produces the knowledge [cognitionem] of every good in the thought [n. 235]. (96) They who are in the love of self cannot be admitted into heaven [n. 236]. (97) They who are in the love of self can equally speak of the Divine, but yet after death they are against the Divine [n. 237]. (98) They are enemies of the Lord, experience [n. 238]. (99) Two opposite dominions of love [n. 239]. (100) Their interiors and quality [n. 240]. (101) Examples from those in the equestrian order [n. 241]. (102) Love corresponds to flame, faith to light [n. 242]. (103) The quality of those who worship the Lord from spiritual love [n. 243]. (104) Affection makes the man, from changes induced and correspondences [n. 244]. (105) The delight of the love of commanding exceeds every other delight [n. 245]. (106) The delight of the love of commanding, into what it is turned after death [n. 246]. (107) Everyone after death comes into his own love [n. 247]. (108) Fr. Gyll, his mode of praying [n. 248]. (109) The quality after death of him who is in the delight of commanding [n. 249]. (110) Dreadful example [of hatred] against the Lord with those who think nothing from religion in their life [n. 250].

De Domino (1760)

Translated by Samuel H. Worcester, 1885

(1) Preface A revelation has been made by the Lord concerning heaven and hell, concerning the Last Judgment which has been accomplished, concerning the spiritual sense of the Word; thus has been revealed the way to salvation, and concerning the state of man after death; and this has been done fully and manifestly, so that anyone who understands the Latin language may know. All this was done and published a year ago. But still the church does not care for this. In heaven they wonder very greatly that the church is in such a state that the things which are its very essentials are not even looked into, but are left as matters of no moment-an indication that heavenly things do not occupy their minds at all, and are not seen when revealed.

(2) (Let all the articles in the four treatises be transcribed in their order.)

CONCERNING THE LORD

(3) The Lord as to the Human was life from Himself (from the Word).

(4) The Lord was from eternity (from the Word).

(5) The Lord is almighty (from the Word).

(6) The Lord became invisible; nevertheless He was in the Human Body; this could not have been from the mother (from the Word).

(7) What is this: that the Divine is distinguished into three Persons? Where is this in the Word?

(8) What is this: that the Lord was born from eternity? But that the Divine is one, or one Person, or one Man, this is understood; then that the Divine was from eternity.

(9) But they are to be excused who have not known anything concerning the style of the Word - that there is a spiritual sense in every expression.

(10) Concerning the mother He also said: That she was not blessed because she bare Him; but that they are blessed that hear the Word and keep it (Luke 11:27, 28). He said this lest they should attribute to her something Divine because she was the mother.

(11) He went out from the Father, and came into the world, and returns to the Father (John 14:27-28).

(12) He went out from the Father (John 14:12; 16:5, 10, 16-17, 30; 17:8; also John 10:9; Isaiah 25:9).

(13) He came down from heaven (from the Word).

(14) WHAT IS BELIEVED It is believed in the Christian world that angels have assumed human bodies, and have thus appeared to men; but they did not assume them, but the eyes of man's spirit were opened, and so they were seen. So did angels appear to Abraham and to the others; so did the horses and chariots of fire appear around Elisha, where it is said, "Open his eyes" (2 Kings 6:17). That the Lord appeared thus, is known; but with the difference that the Lord appeared as to the body which He had in the world; angels, however, as to the bodies which belong to spirits, which are in human form, but not as the Lord was.

(15) So were seen by John the things which are in Revelation. He also says this (Rev. 1:10).

(16) It is known that men are made spiritual through temptations. Much more was this the case with the Lord, because He was God from conception.

(17) Through temptations man becomes spiritual and is conjoined to heaven. But the Lord through temptations conjoined His Human to the Divine Itself which was in Him, and so He became God as to the Human.

(18) Anyone can see that the Soul which was the very Divine could not dwell in an infirm body such as it is from its own nature. The case is different with the bodies of men who from the father are born into evil affections.

(19) All are allotted places in the heavens according to the idea of their faith in respect to the Divine Human of the Lord, and therefore according to their reception of the Lord through truths and goods. (Let the Gentiles be considered, concerning whom . . .)

(20) FROM REASON Through this the Papists have claimed for themselves Divine authority.

(21) The affection itself which is of the love, is from the father; and this is also a man's very life or soul; but the clothing is from the mother. Hence it is manifest of what quality the Lord was, as to the soul, or life - that He was the Divine love. And this could not be together with what was put on from the mother, without casting it off successively, for the mother was born into sins, as is every man. This was the infirm human which He assumed, so as to be able to admit into Himself temptations, and to conquer the hells,

and to dispose into order all things in the heavens and the hells; when this was cast off, He united the Human to the Divine, or glorified the Human. It may be known that such as a man is as to affection which is of love, such is the man. Who does not value another according to his affection?

(22) That the Lord executed a judgment when He was in the world, is plainly evident from many passages in the Word, as from all those in which is named "the day of Jehovah," which is said to be terrible, and which is called "the day of Zebaoth."

(23) FROM ATHANASIUS It is there said that the Divine took to itself the Human. But it is according to the Lord's words that the Divine took to itself the Human, and that the Human took to itself the Divine; for He says, "Believe me that the Father is in Me and I am in the Father." That He said this concerning His Human, is evident from the words that immediately precede, "He that seeth me, seeth the Father," etc.

(24) I can assert, and declare it as certain, that such as is man's idea of faith concerning the Lord, such is the conjunction that he has in heaven.

(25) FROM EXPERIENCE Because it has been granted me to have consociation with angels, to speak with them, and to see the things that are in the heavens, and also to speak with those who have died - with nearly all whom I have known - I wish to tell something concerning it that I have heard on this subject:

(26) Christians for the most part acknowledge three Gods, and they seek for one or another; only they who are in the

affection of spiritual truth acknowledge the Lord alone as God.

(27) They who acknowledge the Father as separate and as the one only God, worship nature, etc.

(28) All the angels from perception acknowledge the Divine.

(29) All who in heart acknowledge the Divine of the Lord in His Human, are received into heaven; and the rest cannot be received; the reasons.

(30) The Gentiles acknowledge when instructed; and therefore they are received; according to the Lord’s words, “They shall come from the east and the west.”

(31) Mary acknowledged Him for her God and her Lord; this was heard with the living voice.

(32) The Papists turned themselves away, and were not able to answer anything, when it was said that no other is meant for the Father than the Lord’s Divine.

(33) All infants in heaven know no other Divine.

(34) No one comes into the New Jerusalem, who does not acknowledge the Divine Human of the Lord.

(35) This is meant by the Coming of the Lord in glory.

(36) (Read Deut. 33:8, 9; also Zech. 14:9; Isa. 40:3-12; 25:9. Other passages which agree with these may be introduced from the collected passages.)

(37) FROM THE WORD From the Word that God is one; or “Beside me there is no God.”

(38) The Lord was conceived of the Divine Itself, which is named Jehovah and the Father. (Let Matt. 1:18-25 and Luke 1:35-37 be introduced.)

(39) God Himself came into the world and put on the Human, and made this Divine (John 1:1, 3, 14), namely: God was the Word, and the Word was made Flesh (John 1:1, 14); thus God was made Flesh, that is, Man. He also was the Creator, for it is said: The world was made by Him (John 1:10). (See also Isa. 9:6; 7:14; Jer. 23:5, 6; 33:15, 16; Isa. 42:8; Mal. 3:1; Isa. 25:9.) Also, He was from eternity (from the Gospels).

(40) It was His own Divine which assumed the Human, and this was the Divine which He called the Father, and not another Divine. Therefore He says: He that seeth Me, seeth the Father (John 14:7-11); He is in the Father and the Father in Him, and that they are One (John 10:30, 38)

(41) He glorified His Human from the Divine in Himself. (See Index Biblicus, s. v. "to glorify.")

(42) He no longer acknowledged the mother, nor David (let passages be quoted), and so He was not his son.

(43) Wherefore the Divine Human is to be approached and worshiped from faith and love. (Let passages be introduced from New Jerusalem and Its Heavenly Doctrine.)

(44) They saw the Lord in Human form; and He was called Jehovah by Abraham (let this also be brought in). This was confirmed by the Lord, when He said that He was before Abraham.

(45) He was also seen by the disciples; He was Man before their eyes, and He was also Man when He became invisible (Luke 24:31). Whence this was.

(46) He is omnipresent "all the days" (Matt. 28:20); and in the Holy Supper He is omnipresent as to the Human; and

omnipresence is Divine.

(47) He has all authority in the heavens and in earth, as to the Human also.

(48) He is to judge all; to him has been given judgment, also, in the last day.

(49) He was united to His Divine by successive steps, for reasons that will be given below; and He was united [to it] through temptations and victories. Full unition was accomplished by the passion of the cross. (From passages in the Word.)

(50) So far as He was united, so far He spoke with Himself; but so far as He was not yet united, so far He spoke as with another. The latter was His state of humiliation, but the former the state of glorification.

(51) That He meant Himself when He named the Father, is plain from passages quoted above.

(52) That for the sake of the internal sense He named the Divine good Father, and the Divine truth Christ, is plain from Matt. 23:9, 10 (which may be introduced), and from very many other passages.

(53) To know and acknowledge its God is the first thing of the church, for the reason that without this there is no safety; as may be manifest from the Jews, that when they did not worship Jehovah, although they were steadfast in their other rites, they were accursed. (Passages from the Word.) Then that the Lord so often said, Because they believe, therefore it is done to them - for this was then the first thing, to believe in the Lord, and to believe that to Him was all authority; and because of their former faith, He said,

"the Father" before them, but He meant Himself, as is plain from many passages. (Let the passages be quoted.) This knowledge and acknowledgment conjoin; and without them there is no conjunction, and thus no salvation.

(54) (All the passages may perhaps be quoted in which it is said, "My Father," "your Father," "the Father who is in the heavens"; and it may be briefly told what they signify.)

(55) FROM REASON There is one God; and this is acknowledged in all the world.

(56) The soul induces likeness in the body, and the body is but the external form of its own soul.

(57) The Divine Itself, and the Divine love, was His soul; it could not be otherwise than that the body should be like it.

(58) All the affections of a father abide in his children. (From experience.)

(59) In the Christian world they have with difficulty an idea of the Divine in the Human; but still, everywhere . . . (Let the sections be reviewed - and wherever . . .)

(60) When three Persons of the Divinity are acknowledged, there can by no means be the acknowledgment of one God.

(61) The acknowledgment of three Persons has withheld Mohammedans, Jews, and others, from the reception of Christianity.

(62) Everyone ought to know his God, so that He may be conjoined to him and be saved. The Lord can be seen by faith, and can be known by love; but not the Father. No one has seen the Father. (Let passages be introduced from New Jerusalem and Its Heavenly Doctrine, n. 283.)

(63) (Lastly.) CONCERNING THE HOLY SPIRIT (From those things which are in the explanation of the Apocalypse, n. 183.)

(64) What is meant by this - That the Holy Spirit proceeds from the Lord - but that which is holy proceeds, which is called the Holy Spirit?

(65) The sin against the Holy Spirit is the denial of the Divine of the Lord (Matt. 12:28, 32; Mark 3:28, 29; Luke 11:20, etc.). This is evident from what precedes. They said that He cast out demons "by the prince of the demons"; and He said that He did it "by the Spirit of God," that is, by His own Divine. This denial in heart is not remitted, for such cannot enter heaven; as all Socinians. (Some things concerning them from experience.)

(66) Also they within the church who deny the Divine of the Lord, and who acknowledge the Father only, cannot be saved. And very many of them acknowledge nature; and they therefore have no other idea of the Divine than as of nature in its least parts. Reasons will be given why they cannot be turned to the Lord, but turn to worldly loves. (These things last.)

(67) That by "the Spirit of God" is meant the Divine, is also manifest in Luke, where it is said, "By the finger of God" (Luke 11:20); and "the finger of God" signifies the Divine power.

(68) That the Father means by the Divine of the Lord is evident; also that the Lord says that their sons cast out demons through Him (Matt. 12:27; also Luke 11:19). Jesus gave unto the disciples authority over all demons (Luke 9:1;

10:17, 20; Mark 16:17, 18). That in the name of the Lord they cast out demons (Luke 9:49, 50; Mark 9:38).

(69) That among Christians the Human was made distinct from the Divine, and was made merely human, was chiefly for the sake of the Pope, who did not dare to call himself God's vicar.

(70) Every man is born ignorant of truth, and desirous of evil, because his soul, from his father, is an evil affection. But the Lord alone is born seeking good, and desiring truth, because His soul from the Father was the Divine itself, thus the affection of Divine love, or the Divine love, from which He subdued the external which was from the mother.

(71) By "the Son of man" is meant truth from the Divine. (Because this is not understood, it must be explained.)

(72) LASTLY (Lastly bring together passages concerning the Lord from New Jerusalem and Its Heavenly Doctrine . . . also from Arcana Coelestia; then from Heaven and Hell, from Last Judgment . . . and from Earths in the Universe; only the cited passages concerning the Lord.)

Prophets and Psalms (1761)

Translated by J. Schreck, 1900

(1) Prophetical Books Isaiah Chapter 1 Verses 1-8 The church has been vastated by evil of life, 3 9 so that there is little of a residue. 3 10-15 Therefore their external worship is of no avail. 3 16-19 Exhortation that they should repent of the evil of life, and thus they will receive good. 3 20-23 They falsify the Word. 3 24-27 The Lord when He comes will destroy them, and will establish the church with others; 1, 11 28-31 This when nothing of the church remains with them. 3

(2) Chapter 2 [Isaiah] 1-5 The Coming of the Lord, and a new heaven and a new church at that time, are openly treated of, 1, 12 6-9 because in the former church there is nothing but falsity and evil of falsity. 1, 3 10-18 The Coming of the Lord is openly treated of; He will destroy all who are in the love of self and in the pride of their own intelligence. 1, 3, 15 10, 19-21 The last judgment is openly treated of, and the casting down of the evil into hell. 15 22 Something concerning the separation of the good from them. 15

(3) Chapter 3 [Isaiah] 1-7 There will be a lack of knowledges [cognitiones] of good and truth, 2 8-12 because they are in evils and in things falsified. 2 13, 14 The Lord will come to judgment, 15 15-26 and He will cast into hell those who have perverted the truths of the Word. 15

(4) Chapter 4 [Isaiah] 1-3 There will then be from the Lord a new thing of the church, 12 4-6 and providence that the Word be not perverted still further. 12

(5) Chapter 5 [Isaiah] 1, 2 A church full of truths and goods from the Word was instituted by the Lord. 2 3, 4, 7 It became perverted. 2 [5, 6,] 7-15 It is destroyed still further by falsifications of the truth and good of the Word. 2 16, 17 The Lord will come and give the church to others. 1, 11 [18, 19,] 20-30 Those who perverted the truths and goods of the church will perish from falsities and evils of every kind. 15

(6) Chapter 6 [Isaiah] 1-4 The Lord appeared in the midst of His Divine truth, which is the Word. [1] 5-8 The doctrine of the church, derived from the Word not understood, was impure. 2 9-13 It is foretold that all understanding of the Word would perish, so that at last it would no longer be known what truth and good are in the church. 2

(7) Chapter 7 [Isaiah] 1-6 Ignorance of truth and non-understanding of the Word will enter and begin to destroy the church. 2 7-9 It is foretold that this will not take place as yet, 3, 2 10-16 but it will at the time when the Lord comes into the world. 3, 1 17-20 Then all understanding of the Word will be perverted by knowledges [scientifica] and by reasonings from them, until nothing remains. 2, 3 21, 22 Then truth will be taught in all abundance. 11, 3 23, 24 The church will then be wholly devastated. 11, 3 23 It will be otherwise with those who receive. 11, 3

(8) Chapter 8 [Isaiah] 1-4 It is foretold that before that time knowledge [cognitio] and perception truth will perish, 2, 3 5, 6 because they are not willing to understand the

Word in simplicity. 2, 3 7-12 By reasonings from falsities the whole church will perish, until conjunction with God will no longer take place; 2, 3 13-16 and they will not know the Lord, who is the Word and the church. 4 17-21 Nevertheless, others will know the Lord, who reject falsities, and put away things falsified, 11 9:1 (H.B. 8:23) and who, by combats against evils and falsities, receive reformation; 11 8:22 (H.B. 8:22) although the church there is nothing but falsity. 3

(9) Chapter 9 [Isaiah] 1 [See above, before 8:22.] 11 2-4 (H.B. 9:1-3) The Coming of the Lord, and the new church which will receive Him, 1, 11 5 (H.B. 4) but not the old church, which has been destroyed. 1, 11 6, 7 (H.B. 5, 6) The Lord, who is described, will do all things, and He will protect from falsities and evils. 11 8-21 (H.B. 7-20) The old church, from its own intelligence, will falsify and pervert every truth and good of the Word and thus of the church, even until nothing remains. 3

(10) Chapter 10 [Isaiah] 1, 2 The further vastation of the church, by their taking away stealthily from others the truths and goods of the church. 2 3, 4 They will perish at the time of the last judgment. 5, 2 5-11 They pervert truths by reasonings from their own intelligence. 2 12-19 At the time of the last judgment such are to be utterly destroyed by the Lord, so that scarcely anything of natural truth will remain with them. 15, 3 20-22, 24 Those who believe in the Lord are to be saved, 17, 3 and to be protected lest they be taken captive by confirmations of falsity through reasonings; 12 23, 25-34 because the whole church has

been devastated by knowledges [scientifica] that pervert the truths of the church and confirm falsities. 12

(11) Chapter 11 [Isaiah] The Coming of the Lord. 1 1-5 He will judge from Divine wisdom; and will save the faithful and destroy the unfaithful. 15 6-9 The state of innocence that those in the heavens have who trust in Him. 12 10-12 Those who are in falsities from ignorance, and have not suffered themselves to be led astray by falsities and evils, will draw near to the Lord. 11, 12 13-15 The church will then understand the Word, and will shake off falsities of every kind. 11, 12 16 These falsities will no longer hurt them. 11, 12

(12) Chapter 12 [Isaiah] 1-6 Confession and celebration of the Lord on account of salvation. 16

(13) Chapter 13 [Isaiah] In this chapter, concerning the adulteration of good and truth, which is “Babel” [or “Babylon”]. 1-3 The Lord will come in Divine power, 1 4-9 for grievous judgment upon those that have utterly departed, to destroy them, 15 10-12 because there is no longer any good and truth remaining with them. 15 13-18 Therefore all will perish with their evils and falsities, 15 19-22 and abide in hell, where there are direful and horrid evils and falsities. 15

(14) Chapter 14 [Isaiah] 1-3 The new church that is to be established. 12 4-6 The judgment upon those who have adulterated the goods of the church and profaned its truths, which are “Babel” [or “Babylon”]. 15, 3 7-12, 15-21 The casting of them down into hell, where they are the worst of all. 15, 3 13, 14 Their pride, that they wish to have

dominion with God over heaven. 15, 3 22, 23 Their horrible end. 15, 3 24-27 Those who by reasonings from their own intelligence destroy the truths of the Word and profane them, are to be destroyed. 15, 3 28-32 (L.B. 15:1-5) The judgment upon those who make religion to consist in nothing but knowledges [cognitiones]. These knowledges are "Philistia." 15 30, 32 (L.B. 15:3, 5) When they are removed the church will be safe. 12

(15) Chapter 15 [Isaiah] The last judgment upon those who have rejected the goods of charity, and have perverted the goods of the word, who are meant by "Moab." 15, 3 1-9 (L.B. 16:1-9) Their destruction. 15, 3

(16) Chapter 16 [Isaiah] 1, 2 (L.B. 10, 11) The Lord is not acknowledged by them. 4 3-5 (L.B. 12-14) They will remain until the Coming of the Lord, and are then to be judged. 15 6-14 (L.B. 15-23) Of what quality they are, and of what quality they will be after their end. 15

(17) Chapter 17 [Isaiah] Those who place religion in nothing but knowing knowledges [scientia cognitionum], which is "Damascus." 2 1, 2 They are to be destroyed. 2 3 This [knowledge] will be serviceable to the new church. 11, 2 4-6 The knowledge of knowledges will then be rare, 11, 2 7, 8 but they are to be instructed by the Lord. 11, 2 9-14 Those who do not suffer themselves to be instructed by the Lord will lack all things, and will seize upon falsities for truths. 11, 2

(18) Chapter 18 [Isaiah] Those who are willing to be in blind ignorance respecting the things of salvation. Such are "Cush" [or "Ethiopia"]. 2 1, 2 Their quality. 2 3-6 When the

church will be established, they will be rejected as worthless. 3 7 On the other hand, those who are in ignorance from not having the church, will draw near to the Lord. 11

(19) Chapter 19 [Isaiah] Those who, out of a mere science of such things as belong to the word and the church, make a religion for themselves, and enter into it; this religion is “Egypt”. 2 1-4 From this come controversies and heresies; and such men enter into falsities of every kind. 2 5-10 All truths will perish with them. 2 [11], 12-15 Insanity will take the place of intelligence. 2, 3 15-17 They will perish. 15 18-22 Such knowledges [scientifica] will be of use in the future, when they have been instructed in truths by the Lord. 11 23-25 Then the spiritual, rational, and knowing faculties will act in unity. 11, 12

(20) Chapter 20 [Isaiah] The same. 2, 3 1-6 In consequence of their having been deprived of truths, they will be led astray by reasonings and will be devastated by them of every good of religion. 2, 3

(21) Chapter 21 [Isaiah] 1-4 Natural good will no longer remain. 3 5-7 Expectation of the Lord, when the natural [of man] will first be imbued with truths from good; 1, 11 8-10 then the rational, 11 9 so far as adulteration of good and truth ceases. 3 11, 12 The Coming of the Lord is expected. 11 13, 14 Then those who are in ignorance will have knowledges [cognitiones] of good and truth. 2, 11 15-17 He will come when all knowledges [cognitiones] of truth and good perish, until very little is left. 11, 2, 3

(22) Chapter 22 [Isaiah] Self intelligence. 2 1-7 The truths of the church are destroyed thereby. 2 8-12 The externals of the church are wholly destroyed thereby, until they come into ignorance concerning the Lord. 2 13-15 From the delights of falsity, they will then destroy the senses of the Word. 2 16-19 They will perish. 2 20-24 The power of the Word will remain, guarded by the Lord. 2 25 This also will perish in the church. 2

(23) Chapter 23 [Isaiah] The church which is to be devastated and which has been devastated in respect to all knowledges [cognitiones] of good and truth. This is “Tyre.” 2 1-9 There is no longer any truth of the church through knowledges [cognitiones], as before. 2 10-14 It will be vastated still further by reasonings from falsities. 2 15-17 The devastation of knowledges [cognitiones] of truth will extend, and it will last until the Coming of the Lord. 1, 2, 3 18 The knowledges [cognitiones] will then be of service to others. 11

(24) Chapter 24 [Isaiah] 1-13 The church in general is utterly devastated, insomuch that there is no longer anything of the church remaining, but in its place falsity and evil. 3 14-16 Those who are outside of the church will receive enlightenment from the Lord. 11 16-20 The church will utterly perish, and is to be destroyed. 3 21, 22 They are to be cast into hell. 15 22, 23 There will be a new church from the Lord in place of the old. 11, 12

(25) Chapter 25 [Isaiah] 1 Confession of the Lord, 16 2 after all things of the church had utterly perished. 3 3-5 They shall not then perish; and those who are outside of the

church shall draw near, and shall be protected that they be not infested by them. 11 6-8 The Lord will disclose truths to them, and will take away the blindness that has arisen. 11 9, 10 Confession of the Lord by them. 16 10-12 Adulteration of the good of the church and of the Word will be utterly destroyed. 3

(26) Chapter 26 [Isaiah] 1-4 Glorification of the Lord because of the doctrine of truth from Him, which they will receive and confess. 16 5, 6 The old church, being utterly destroyed, is rejected. 3 7-9 Consequently the Coming of the Lord will then be expected. 1 10, 11 The wicked will not receive. 4 12, 13 The Lord alone will teach all things. 11 14, 15 Those who by persuasion establish falsity of doctrine, are to be utterly rejected by the judgment. 15 16-18 They could not grow better prior to this, owing to the ignorance in which they are. 11 19 Nevertheless, they are to be instructed, and will receive life. 11 19-21 They are to be preserved, while, in the meantime, those who are in the persuasion of falsity are to be destroyed by the last judgment. 15

(27) Chapter 27 [Isaiah] 1 There is no longer any truth or good in the natural man. 2 2, 3 Nevertheless the truth of the church must be guarded. 11 4, 5 Every evil and falsity will be destroyed on the day of judgment. 15 6 Afterwards there will be a new church 11 7, 8 with those in whom truths have not been completely lost. 11 8-12 In time all true worship will perish, with all truth and good; they will perish on the day of judgment. 15 12, 13 Afterwards there will be a new church that will confess the Lord. 11

(28) Chapter 28 [Isaiah] Those who from their own intelligence have falsified truths. These are "the drunkards of Ephraim." 2 1, 2 Falsities will break in. 2 3, 4 Truths will perish. 2 5[, 6] The Lord will teach truths when He comes. 11 7, 8 Then all doctrine will be full of falsities and evils, 3 9, 10 so that they cannot be instructed and taught. 3 11-13 They will reject. 3 14-16 They will laugh to scorn those things that are of heaven and the church, and will reject those things that are of the Lord. 17-21 Although they will reprobate and not understand, nevertheless they must be taught. 4, 2 22-29 They will be taught constantly, and yet will not receive. 2, 3

(29) Chapter 29 [Isaiah] The lost doctrine of truth of the church. This is "Ariel." 3 1-4 It will perish even until it is not anything. 3 5, 6 Falsities will gain strength and pervert still further, even until the church perishes. 2, 3 7, 8 Falsity will appear as truth. 2, 3 9, 12 Because of falsities they are unable to see truths. 2, 3 13 There is external worship without internal. 2, 3 14 There is no longer any understanding of truth. 2, 3 15, 16 They will entertain sinister thoughts about God. 3 17-19 When the old church perishes, a new one is to be established by the Lord. 3, 11 20, 21 All who are against truth and good will perish. 3 22-24 It will be otherwise with those who will receive the Lord; they will understand truths. 11

(30) Chapter 30 [Isaiah] 1-5 Those who trust in the knowledge [scientia] of the natural man, thus in their own intelligence, lead themselves astray. 2 6 The learned or the self-taught: 2 7-10 they are led astray by knowledges

[scientiae], and they recede from the Word, 2 11 and from the Lord. 2 12-14 Thus they have no truth and thus again no good. 2 15 They should have trust in the Lord. 2 16, 17 Those who trust in themselves and in their own learning have no intelligence whatever. 2 18, 19 The Lord turns Himself to those who trust in Him. 11 20, 21 They will be instructed. 11 22 They will then reject those things pertaining to self-intelligence. 11 23-26 They will then have truth in all abundance, and wisdom. 11 27, 28 When those who are in the falsities of evil will perish, 15, 3 29, 30 they will then come into the delights of truth and good, from the Lord. 11 30, 31 There will be a judgment on those who trust in themselves. 15 32, 33 Those who have thereby adulterated the Word, will be cast into hell. 15

(31) Chapter 31 [Isaiah] 1 Those who trust in their own learning from self-intelligence, and not in the Lord, 4 2 are against Him; wherefore they have evil. 2, 4 3 They have no understanding of truth, but will fall into falsities. 2 4 They are to be destroyed at the time of judgment. 15 5, 6 The Lord will then protect those in whom is the church from Him. 11 7 Then they will reject falsities and evils. 11 8, 9 Those who trust in themselves will perish. 15 9 There will be good from the Lord in the new church. 11

(32) Chapter 32 [Isaiah] 1 When the Lord will reign by means of the Divine truth, 1 2-4 truth will be acceptable, and there will be understanding of truth, 11 5 and pretense will cease. 11 6, 7 Then the false-speaker will speak falsities, and the malevolent will do evils, 3 8 and vice versa. 11 9-12 Then all things of the church will cease, 11[, ?3] 13,

14 and falsity will be everywhere, [3] 15-18 even until there is Divine truth from the Lord; then there will be truth and good, and protection from falsities. 11 19 Falsity will continue even unto the end. 3 20 Not so with those who love truth and good. 11

(33) Chapter 33 [Isaiah] 1 Those who by falsities vastate the truths of the church. 3 2 The Lord when He comes, will protect His own. 11 3, 4 The vastators will be dispersed by Him. 3 5, 6 They will have protection from the Lord by means of Divine truth. 11 7-9 Devastation of the truth of the church will then continue. 3 10 They will not care for the Lord. 4 11, 12 Falsities and evils will consume all things of the church. 15, 3 13, 14 They will fear the last judgment. 15 15-17 Those who do good are to be saved by the Lord. 11, 17 18, 19 They will not listen to falsities nor believe them. 11 20-22 They will be of the Lord's church, and there they will have from the Lord an abundance of all things of truth, 11 23, 24 and of all things of good; and thus no more evil. 11

(34) Chapter 34 [Isaiah] 1-8 A last judgment upon all who are in evil and in falsities therefrom, is described. 15 9-15 Having been cast down into hell they will abide in horrid falsities and evils to eternity. 15 16 This has been foretold. 15 17 It will be otherwise with those who are not such. 11

(35) Chapter 35 [Isaiah] 1-3 Those who are outside of the church, and do not have the Word, are to be accepted, that they may become a church, and all things of heaven are to be given to them. 11 [4,] 5 The Lord will protect and liberate the latter from the infernals, 11 6-9 and while in the midst

of them they are to be protected and saved. 11 10 The church will consist of them, and they will have the good of the church. 11

(36) Chapter 36 [Isaiah] 1 Reasonings from falsities have perverted the doctrinals of the church, 2 2-6 by means of knowledges [scientifica] falsely applied, 2 7 and by abrogation of the representative worship, 2, 3 8-10 and in consequence, the church has gone away into what is perverse; 11, 12 the result of this was mere evils and falsities, 2, 3 13-20 even so that they blasphemed the Lord, [maintaining] that He had no power. 2, 3 21, 22 This has been made manifest. 2, 3

(37) Chapter 37 [Isaiah] 1-5 Of those who repented, and consulted truths of doctrine, 3 6, 7 and perceived that those who blasphemed the Lord will perish. 3, 2, 4 8-13 They blasphemed still more violently, as [in the assertion] that He could be of no avail whatever against them. 3, 4 14-20 Those who consulted doctrine from the Word repented, and prayed unto the Lord for help against the blasphemers, 3, 11 21-27 and received answer in their heart, that those who blasphemed the Lord will perish; and this blasphemy is likewise treated of. 3, 15, 4 28, 29 Therefore it will go no farther, 3, 15, 4 30-32 because a new church will come into existence in its time; 11 33-35 and therefore the old church will not be destroyed as yet; 2 36-38 nevertheless, they are to be utterly destroyed. 2[?3]

(38) Chapter 38 [Isaiah] 1-6 They repented; therefore they were protected from destruction; 2 7, 8 therefore the time of the Coming of the Lord has been protracted. 1 9-15 The

church will nevertheless depart. 2 16-20 They are exhorted to repent. 2 21, 22 There is still natural good with some. 2

(39) Chapter 39 [Isaiah] 1-7 It is foretold that they will adulterate all the goods of the Word and profane its truths, until nothing of good and truth is left, which is "Babel" [or "Babylon"];3 8 but not as yet. 2

(40) Chapter 40 [Isaiah] 1-5 The Coming of the Lord is foretold, when the good are to be saved, and the evil will perish. 1, 2, 11 6-8 Every truth will be banished. 2 9-11 Prediction concerning the Coming of the Lord, and the salvation of those who receive Him, 1, 11 12-14 because He is almighty and all-knowing. 16 15-18 All men and all things against Him are nothing worth. 16 19, 20 One's own intelligence is nothing worth. 16 21-25 Dominion over all things is the Lord's, and without Him, all things fall. 16 26 He rules the heavens. 16 27 Why the church is ignorant of this. 16 28, 29, 31 The Lord upholds the church with those who look to Him. 16, 11 30 Those who do not [look to Him], have no power, but fall. 2

(41) Chapter 41 [Isaiah] 1-3 Concerning a last judgment executed by the Lord from His Human, in which He was while in the world. 15 4 [He executed the judgment] by means of His Divine. [15, 10] 5-7 Those who were in self-intelligence opposed themselves to Him. 4 8-10, 13, 14 His Human was strengthened by His Divine. 10 11, 12 They will be of no avail whatever against Him. 7 15, 16 They will be totally dispersed. 8 16, 17 Those who confide in the Lord will not fail. 18-20 They will have truths and goods in all abundance. 11 [21,] 22-24 The rest will not know, and will

have no power. 11 25, 26 Those who are in ignorance of truth, will come to the Lord; 11 27 the church will consist of these. 11 28, 29 Of themselves they are [nothing] but falsity and evil. 11

(42) Chapter 42 [Isaiah] 1-4 Concerning the Lord, in whom is the Divine, that He will gently lead and teach. 1, 11 5-8 He will save by virtue of His Divine. 1, 11 9-12 The Coming of the Lord is foretold, and the joy of those who will draw nigh to Him, who had previously lived in ignorance. 1, 11 13-15 He will fight for them against the hells, which He will conquer, and He will destroy their power. 7 16 Those who are in ignorance are then to be enlightened. 11 17 Those who trust in their own intelligence, and thus in falsities, are to be driven away. 3 18-20 The Lord’s patience and tolerance is described, 1, 6, 4 21 and also His justice. 1, 6, 4 22-24 Then those who were of the church despoiled them of all truths, and they became averse to them. 11 25 He suffered direful things from them, and endured these things. 9, 4

(43) Chapter 43 [Isaiah] 1 Redemption and salvation of those who will be of the new church from the Lord. 17 2 Falsities and evils will not hurt them. 11 3-8 Those from every quarter and of every kind will come to Him. 11 9 This has been foretold. 11 10-13 He Himself, who is to come, has foretold it. 1 14 He will destroy all who adulterate and profane the goods and truths of the church.3 15 It will be He Himself, 1 16, 17 who saves His own, and destroys all the power of hell.8 18-21 From Him will be a new thing, and a new church of those who had previously been in no

truths whatever. 11 22-27 The church itself did not worship Him, but they wearied Him with sins, which He bore with, from the beginning and also afterwards. 4 28 Therefore He will utterly reject the church. 3

(44) Chapter 44 [Isaiah] 1-4 Those who will acknowledge the Lord will receive the Holy Spirit. 1, 11 5-7 He is Jehovah who has foretold that He will do this. 1 8 There is no other God. 1 9-11 Those who do not worship Him alone are falsifiers. 4 12-20 Those who frame for themselves something else of religion from their own intelligence make falsity to appear as truth, and evil as good, whence they have a quasi divine worship. 2 21, 22 To the Jewish church: it should refrain from such things. 2 23, 24 To the new church: the Lord alone is the God of heaven and earth. 11, 10 25 He rejects such, because they are insane from self-intelligence, 3 26 when He establishes His church, 11 27 and destroys the old church. 3 28 This is from the Lord through the Divine Human, who is meant by “Cyrus” in this place. 11

(45) Chapter 45 [Isaiah] Of the Lord in respect to the Divine Human, who is “Cyrus.” 1, 2 From His Divine He has omnipotence against all things of hell. 8 3 He has Divine wisdom, 8, 10 4 through His Divine, even to ultimates. 8, 10 5, 6 He is none other than Jehovah; let all men know this. 10 7 From Him are all things. 10 8 Let them receive Him, that they may be saved. 17 9-11 Doubt whether it be so and why it is so, ought not to be entertained, 10 12 for He Himself is the God of heaven, 10 13 and thus He will save men, for they have been bound by the hells. 17 14 Those

who are in ignorance and natural men will draw near. 11 15 Whence salvation thus comes has been hidden. 17 16 Those who are in falsities will recede. 4 17 Those who are of His church are saved. 17 18 The reason why they are thus saved is that man has been born for heaven. 17 19 This has been foretold in the Word. 17 20 Those who are in good draw near, and those who are in evil recede. 11, 17 21, 22 The Lord should be received, because He alone is God, and from Him alone is salvation. 11, 17 23-25 In Him alone is all the life of heaven, 17 24 and that life is not in those who are against Him. 4

(46) Chapter 46 [Isaiah] Of the profanation of truth, which is "Bel." 2-3 1 They have affections of falsity and evil. 2-3 2 They are no longer able to understand truth. 2-3 3-5 Those who are not of such a character have been led by the Lord and are led by Him. 17 6, 7 The rest take goods and truths from the Word, and profane them, and make for themselves a religion in which there is no life. 2, 3 8-12 They ought to consider that there is no other religion than that which is commanded in the Word, where all truths are. 2, 3 13 The Coming of the Lord from whom is salvation, is near at hand. 1, 17

(47) Chapter 47 [Isaiah] Of those who adulterate good and profane truth, who are meant by "Babel" [or "Babylon"].8-15 1 These no longer have dominion. 8, 15 2, 3 They may frame falsities of faith and evils of love; but these will be destroyed until they are not, 8, 15 4 by the Lord. 8, 15 5 Those who profane will be thrust down. 8, 15 6 These falsities and evils have invaded the church and perverted it.

3 7 They believe that they have dominion over all men, 8, 15 8, 9 and that their dominion will not cease, by reason of the heinous inventions of worship in which they trust. 8, 15 10, 11 They will be utterly destroyed, because they have exalted themselves above all in the world. 8, 15 12-15 All the fictions and inventions of worship will avail nothing, because they will be cast down into hell. 8, 15

(48) Chapter 48 [Isaiah] Exhortation to the church that is adulterating the goods and profaning the truths of the word, that they should desist. 2 1, 2 It has been granted them that they may be the church, and that they may acknowledge the Lord, but in vain. 2 3, 4 They have turned away, and this has been declared to them, 2 5 lest, haply, they should believe that they themselves are superior to others, 2 6, 7 and have not known this, 2 8 and yet they have been such from the beginning. 2 9-11 They are not yet to be destroyed, for His own reasons, and the time will yet be prolonged. 2 12, 13 Be it known to them that He is the God of heaven and earth. 10, 16 14-17 He is the Lord who will come among those who are adulterating and profaning the Word, and will declare this to them: 1 18, 19 if they had obeyed Him they would have had the goods and truths of the church in all abundance; 2 20, 21 if they would leave the adulterations and falsifications of the Word, and the pride of having dominion, they would be in everything of the church. 2 22 But the church is not with them, because they have turned away. 2

(49) Chapter 49 [Isaiah] Of redemption and salvation by the Lord. “Israel” here means the Lord. 17 1-3 He will give

the doctrine concerning God. 17, 11 4 It is to no purpose in the church. 4 5, 6 A church with everything belonging to it is to be established by Him. 11 7 They should submit themselves to Him. 11, 17 7-11 He will teach them all the truths of salvation. 17, 11 12 Those who are far removed from truths will draw near, 11 13 and they will have joy on this account. 11 14-16 Let them not believe that the Lord does not remember them; He remembers them constantly. 11 17, 19 Falsities and evils will be removed. 11 18 Approach from all parts to the church. 11 19, 20 Heaven will be enlarged for them. 12 21-23 A multitude of those who have not had the Word and hence neither the truths of the church, will draw near, and will worship the Lord, and will be instructed in Divine truths. 11 24, 25 Evils from hell will not break in upon them. 11, 17 26 Those will be removed from them, who endeavor to introduce evil and falsity; these will be in the hells. 17

(50) Chapter 50 [Isaiah] 1 The former church is rejected. 3 2, 3 There is not one there who is obedient, not one who believes that the Divine has power to save, wherefore all things of the church are hidden from them. 3 4, 5 The Lord has taught constantly. [1] 6, 7 They have treated the Lord wickedly, but He has endured it. 9 8, 9 Through the Divine in Himself He has become justice. 10 9 Those who are against Him will perish by falsities from evil. 15 10 Those who are far removed from truths will trust in Him and will acknowledge Him, 11 11 and the rest, with their evils and the falsities therefrom, will be cast down into hell. 15

(51) Chapter 51 [Isaiah] 1, 2 The worshipers of God look unto the Lord from whom, and to the church through which [come reformation and regeneration]; 17 3 because the Lord will fill them with intelligence, and will make them happy; 17 4, 5 because from Him is all good and truth, and in Him does every nation trust; 17, 11 6 nothing abides to eternity except that which is from Him. 17 7, 8 Let those who love good look to Him, and make nothing of the oppositions of men, because they will perish, owing to falsities and evils. 17 9-11 To the Lord, because He has Divine power, that He may act, because He has strength to remove the hells, that they may joyfully pass over without harm. 17 12, 13 There is nothing to fear from the evils thence arising, nor from infestation by them. 17 14, 15 The Lord will lead them forth safe, however much hell may resist. 17, 8 16 From His Divine He will set heaven and the church in order, 17, 8, 12 17, 18 constituted of those who have been in falsities of ignorance. 11 19, 20 Heretofore there has been a lack of truth and good, a source of falsities beyond measure. 2 21, 22 These the Lord will take away, 3 23 and they will be given to those who contemptuously reject the good. 3

(52) Chapter 52 [Isaiah] 1 To the new church: let it embrace the doctrine of truth, that falsities may not break in, 11 2 and let it reject falsities, 11 3 by which they have been made captive, and from which they will be freed. 11 4 Because they have been imbued with knowledges [cognitiones] of falsity confirmed by reasonings, 11 5 therefore there is evil and ignorance of God; 11 6, 7 but

they will know their God when He comes into the world, 11, 1 8, 9 when He will restore the church, 11, 1 10 and will manifest Himself; 1 11 and then they will forsake the religiosities in which there are such falsities. 11 12, 13 The Lord will lead them out by degrees. 11, 1 14 He will appear in humility. 1 14, 15 Then those who are in goods and truths will see and draw near. 11, 1

(53) Chapter 53 [Isaiah] Of the Lord's appearance in the state of humiliation. 13, 4 1 It is scarcely believed that the omnipotence of God is in the Lord, 13, 4 2, 3 because He will appear as vile, and therefore to be despised; 13, 4 4 and He appeared as if the Divine were not in Him, 13, 4 5 and yet through it is salvation. 17 6-8 He bore all things even to the passion of the cross, 9 9 and subjugated the hells. 8 10, 11 Through the passion of the cross a new church will come into existence; 9, 11 12 and because He bore such things He will go forth a victor. 9, 8

(54) Chapter 54 [Isaiah] 1-3 Those with whom the church had not before existed will have many truths of the church, which will be multiplied. 11 4, 5 The former falsities will not be remembered, because the Lord will be the God of the church. 10, 17 5, 6 They have been for some time as though without God. 11 7, 8 This came to pass when there was no church, although it is to be restored by the Lord. 11 9, 10 at a time when there is no truth, whereas afterwards it will not be lacking. 11 11-13 The doctrinals will be full of spiritual and celestial truths from the Lord. 11, 17 14, 15 Falsities from hell will no longer be feared. 17, 3 16, 17

Those who are against the church because of these falsities will be cast into hell. 17, 3, 15

(55) Chapter 55 [Isaiah] 1 They will receive truths from the Lord gratis. 11, 17 2 They will reject such things as have no spiritual life in them. 11, 17 3, 4 Truth, in which there is life, and by which there is conjunction, will be given by the Lord. 11, 17 5, 6 Those will draw nigh to the Lord who had not known Him before. 11 7 Concerning repentance. 11 8, 9 The way by which is salvation is not known; 17 10, 11 it is effected through the Coming of the Lord. 17 12 Through this alone is heavenly happiness, 17 13 and instead of evil and falsity there is good and truth to eternity. 11, 17

(56) Chapter 56 [Isaiah] 1 The Lord the savior will come. 1, 17 2 Happy is He who esteems holy the union of the Divine and the Human, and of the Lord with the church; 10, 17 3 and let no one believe that He is separated from the Lord. 10, 17 4, 5 Strangers, who esteem that union holy, are to be received into the church in preference to others, 11, 10 6, 7 and those also, who are in falsities from ignorance are to be introduced, and their worship will be accepted. 11 8, 9 The rest are also to be brought near, 11 10, 11 because they have been seduced by those who have evil cupidities, 11, 2 12 and who lust for nothing else than to be insane in falsities. 2

(57) Chapter 57 [Isaiah] 1, 2 Truth and good and life are no longer in them, 2, 3 3 because they have falsified and adulterated them, 3 4 speaking against the Divine. 3 5 They love all falsities whatsoever, and destroy all truths whatsoever, 3 6 and worship those things that come from

their own intelligence, 3 7 and extol doctrine derived therefrom even to worshipping it, 3 8 and have published it before all, and have extended it to falsities of every kind, 3 9 and call them heavenly goods and truths, and adore them with all submission. 3 10 They have not retracted, because this was from their own intelligence. 3, 4 11, 12 This they have done because they have not consulted the Lord, who might teach them. 3, 4 13, 14 Falsities will destroy them; it is otherwise with those who so love the Lord that He may teach them truths and remove falsities. 3, 11 15 The Lord does this with those who are humble at heart; 11 16, 17 he is not able to do this for those who are wise from what is their own [proprium], 3 18, [19] but only for those who grieve over it, 11 20, 21 not with those who bring forth from their natural nothing but evils and falsities, from which they are never removed. 3

(58) Chapter 58 [Isaiah] 1 The iniquity of the old church, which is to be disclosed. 2 2 They are as those who love truth, 2 3 and as those who are converted; 11 4 but their conversion originates in evil. 11 5, 6 Conversion does not consist in speaking in a devout manner, but in shunning evils, 11 7 and in exercising charity; 11 8-11 then they will have truths in abundance, and the Lord will be with them; 11 12 thus the church will be with them, and they will restore all things of the church. 11 13, 14 If they regard the union of the Lord with the church as holy, they will come into heaven. 11, 10

(59) Chapter 59 [Isaiah] 1, 2 The Lord hears and is able to do all things, but falsities and evils stand in the way. 2 3, 4

By these, truths have been falsified, and this is the source of evils of life and falsities of doctrine. 2 5 They hatch out such things as captivate and deceive, and afterwards kill. 2 6 Those things with them that are of doctrine and of life are of no avail for anything. 2 7 They are diligent at perverting, whence comes vastation. 2 8 He that follows, destroys the truths of the church in Himself. 2 9, 10 For this reason they are in falsities and see nothing in noonday light. 2 11 Hence there is no salvation, 2 12-15 because there is nothing but evils, and a turning away from truths, thus from the Lord. 2, 4 16, 17 Inasmuch as no one was in truth, and no one was on the Lord's side, He alone fought from Divine truth with His own power, 2, 4, 7 18 seemingly from revenge; 7 19, 20 therefore Divine worship belongs to Him, for from Him is redemption, 17 21 and from His Divine is every truth of the church to eternity. 17

(60) Chapter 60 [Isaiah] 1, 2 The Coming of the Lord with Divine truth, when there is nothing but falsity and evil of falsity. 1, 3 2 The Divine is in the Lord only. 10 3-5 They will draw nigh to Him from all parts in great numbers, even those who are external, 11 6, 7 and they will worship the Lord from good and truth. 11 8 Those who are in the shade of truth will draw near. 11 9, 10 The truths of the church and the church will be in them. 11 11, 12 There will be a continual approach for the sake of salvation. 11 13 The spiritual-moral will draw near, 11 14 even those who had not known the Lord before, 11 15, 16 and these will learn spiritual truths from the Lord. 11 17 Their natural will become spiritual; 11, 17 18 perversion of truth and good

will be no more, 11, 17 19 nor the love of evil and falsity, but love to the Lord, 11, 17 20 and this to eternity, 11, 17 21, 22 in heaven with growing intelligence. 11, 17 22 These things will be when the Lord comes. [1,]11, 17

(61) Chapter 61 [Isaiah] 1-3 The Coming of the Lord, to save those who are ignorant of truth and who desire it, and when the judgment is to be executed, 1, 11, 15 4 then the things of the church which have perished are to be restored: 11 5 externals of the church, 11 6 internals of the church, 11 7 more than ever before. 11 8 Conjunction by means of their truths and goods. 11 9 These to be acknowledged. 11 10, 11 Such things of the church will exist, when the Lord comes. 11, 1

(62) Chapter 62 [Isaiah] The Coming of the Lord and the church at that time, and its quality. 1, 11 1-3 A church will come into existence which will acknowledge the Lord; the very truths of heaven will be in it, and more than before. 1, 11 4, 5 They will not be separated from the Lord, as before, but conjoined with Him. 11, 17 6, 7 This gospel will be preached even until it takes place. 11, 17 8, 9 Then the truths of the Word will not be for those who falsity them, but for those who receive them. 11, 17 10 Preparation is being made, 1 10, 11 and announcement that the Lord will come, 1 12 and that that church will be from Him. 11

(63) Chapter 63 [Isaiah] The Lord and His Combats. 1, 7 1 The Lord as to the Divine truth, or the Word, from which He has Divine power. 1, 7 2 The Word has been wholly adulterated and destroyed. 3 3-6 No one is in truths, and therefore the Lord alone has fought and conquered, that

the faithful may obtain salvation. 3, 7, 17 7, 8 This has been done from mercy, that those who wish to receive truth may be saved by Him, 17 9 that He, from Divine love, might lead them. 17 10 Those who were formerly of His church have turned away. 17 11-14 Yet, before that church existed, He led men and protected them in the midst of hell. 17 15, 16 Prayer to the Lord that He may have pity, because He alone has redeemed them. 17, 16 17, 18 Otherwise they would have perished, and hell would have had dominion over them. 17, 7 19 (H.B. 19a) When the Lord comes there will be power. 17, 7

(64) Chapter 64 [Isaiah] 1 (H.B. 63:19b) When the Lord comes there will be power. 17, 7 2, 3 (H.B. 1, 2) The Lord causes the infernals to perish, when He comes with Divine power. 7, 15 4 (H.B. 3) This has not been heard or done before. 17 5 (H.B. 4) Thus He saves the faithful. 17 6, 7 (H.B. 5, 6) All are in sins, and there is safety for no one, unless He come, 17, 1 8 (H.B. 7) and yet all have been created by Him, 17 9 (H.B. 8) Oh! that He might therefore have regard to them, 11 10, 11 (H.B. 9, 10) when all things of the church have been laid waste. 3 12 (H.B. 11) The Lord cannot endure this.

(65) Chapter 65 [Isaiah] 1-5 The Lord had been present with those who are against Him, who are in dire loves of falsity and evil, and who reject Him. 4 6, 7 They will perish in consequence of their contrary worship; 3 8-10 still, not all things of the church will perish, because there must be a church; 11 11, 12 but those who have perverted the Word will perish because of falsities. 3 13, 14 They will become

wretched; others, happy. 3, 11 15, 16 They will be conjoined with the Lord. 11 17, 18 The Lord will establish a new church, 11 19-21 in which will be all goods and truths, thus all things of heaven; 11 22, 23 and that church will not perish. 11, 17 24 The Lord will teach. 11, 17 25 Falsities and evils will no longer destroy. 11, 17

(66) Chapter 66 [Isaiah] 1, 2 Heaven and the church are with those who live in humility and in accordance with the commandments. 11, 12 3 It is otherwise with those who have perverted all worship into evil. 3 4 Those things will be requited them because they have not obeyed. 3 5 Those who are outside of the church will obey and will be received in their stead. 11 6 Destruction of the evil. 3 7, 8 Before they perish, the church is established among others, 11, 3 9 and will be established. 11, 3 10, 11 They will drink in Divine truth with joy. 11 12-14 They will have all goods and truths. 11 14, 15 Those who are against them will come to an end; 3 16 and those will perish 3 17 who have perverted the holy things of the church. 3 18 Men will draw near to the Lord from all parts, 11 19 and from every religion. 11 20 They will be in all truth of doctrine of the church, 11 21 and in its good. 11 22 Those things which are of heaven and the church will abide with them. 11, 17 23 They will continually worship the Lord. 11 24 Those who have rejected Him will remain forever in their falsities and evils. 4

(67) Jeremiah Chapter 1 Verses 1-3 The perverted state of the church. 2 4-8 Of the Lord, who is here meant by “Jeremiah”; He will be born, in order that He may teach all

men Divine truth. 11 9, 10 From His Divine He will teach the truths and goods of the church, and will destroy falsities and evils. 11, 2 11, 12 Truths of every good have been given them through the Word; 2 13 but they have perverted them; 2 14, 15 which is the source of all kinds of falsities that are contrary to the truths of the church, 2 16 and from this arises a contrary worship. 2 17-19 The Lord will admit them to fight against Him, and they will succumb, because the Divine is the Lord's. 5, 7, 8

(68) Chapter 2 [Jeremiah] 1-3 The church established among the ancients: 11, 2 Its primitive state when it was defended from falsities and evils. 4-6 For no reason they departed from Him who had led and protected them, 2 7, 8 and had taught them all things of the church, which they nevertheless perverted, both its truths and its goods, by departing from the Lord. 2 9 Still He will teach them with difficulty. 2 10, 11 No nation has changed its religion as they have done. 4 12, 13 It is horrible, their rejecting the Lord, and their hatching falsities of doctrine for themselves. 4 14, 15 Consequently the church and its doctrine have been devastated 3 16 by falsities out of the natural man. 3 17 This has taken place because they have rejected the Lord4, 3 18 by means of knowledges [scientifica] and reasonings. 4, 3 19, 20 They draw punishments upon themselves, because they have separated themselves from the Lord, and have worshipped things infernal, 4 21 and even though genuine truths have been given to them, yet they have become such. 3 22, 23 Howsoever they may worship in like ways in externals, yet interiorly they are

infernal. 3 24, 25 They desire eagerly to be in falsities and evils, and shun truths and goods. 3 26, 27 Evils and falsities are their worship. 3 28 This is true of all of them. 3 29, 30 They are not willing to return, even when chastised. 3 31, 32 Nevertheless they have not been forsaken by the Lord, but they have forsaken Him. 3 33, 34, [35?] They fight to confirm falsities and evils by falsifications of the Word. 3 36 And they have confirmed them by reasonings from the natural man. 3 37 And yet confirmations are of no avail. 3

(69) Chapter 3 [Jeremiah] The spiritual church, or the truths of the church. 1, 2 They have departed and falsified truths. 2 3 They are unwilling to understand truths. 2 4, 5 They have merely acknowledged the Word outwardly in the letter, and not even with the Word [in mind], but with falsities. 2 6, 7 The church in respect to truths, has falsified truths, and has not been willing to be reformed. 2 7-9 The celestial church, that is, the church in respect to good, has done likewise; as the spiritual church has falsified truths, so the celestial church has adulterated goods. 2 10, 11 They worship falsities of evil, and have perverted goods more than truths. 2 12-14 Exhortation to reject falsity and to receive truth, that there may be conjunction and a church, 2[, 11] 15 and that there may then be knowledge [cognitio]. [11] 16, 17 When the Lord comes there will no longer be the representative of a church, but a church, wherein the Lord Himself will be in place of that representative. 1, 11 18 Then truth and good will make one. 11 19 Those who will draw near shall be adopted as children by the Lord; 11 20[, 21] but the church has become perverted. 3 22-25 Those

who will be of the new church will acknowledge and confess that they have falsities and evils. 11

(70) Chapter 4 [Jeremiah] 1, 2 Exhortation to refrain from evils and to acknowledge the Lord, from whom those who are in goods and truths will have salvation. 2 3, 4 Unless they refrain and turn back, they will utterly perish. 2 5, 6 Those who will acknowledge must be removed while the destruction lasts, 2 7 because devastation of all things of the church is at hand, 3 8 which does not come to an end through outward mourning, 3 9, 10 nor through complaints that they are perishing, although it is said in the Word that they shall be saved. 3 11, 12 It is answered that they are not willing to acknowledge and receive. 3 13 Falsities are breaking in. 3 14, 15 Corruption of the church. 3 16 in respect to doctrine, 3 17 in respect to the Word. 3 18-21 Lamentation thereat. 3 22 There is no longer any understanding of truth. 3 22-27 All things of the church have been destroyed, even until nothing remains, 3 28, 29 and the church has become none. 3 30 The things of the church could not have been restored among them in any way. 3 31 Despair of those of whom the new church will consist. 11

(71) Chapter 5 [Jeremiah] 1, 2 There is no truth in doctrine or in the church, and if they believe, it is falsity. 2 3 They were urged by punishments, but still they did not receive. 2 4, 5 This nonreception is due, not to simplicity, but to application and industry; 2 6 therefore all falsities and evils of falsity have broken in upon them. 2 7, 8 They have rejected all mercy, because they have perverted all truths

and goods, which they had in all abundance. 2 9, 10 Therefore they cannot but perish, 2 11, 12 for they have acknowledged evils and falsities as goods and truths, because they have departed from the Lord, 2 13 and have annihilated the Word. 2 14-17 Therefore infernal evil will invade them, and will still further destroy all the goods and truths of the church; 2 18 but not quite, as yet. 2 19, 20 This comes upon them because they have forsaken the Lord, 2 21-24 and yet it is in their power to know that the Lord alone can do all things, but they are unwilling to know that He is God from whom are all truths and goods. 2 25-27 This has come to pass because it is delightful to them to pervert and deceive, 2 27, 28 and for this reason they are held in esteem. 2 29 They cannot but perish, 3 30, 31 because all goods and truths from firsts to lasts have been perverted in such wise; also because all of them, from the highest to the lowest, do thus. 3

(72) Chapter 6 [Jeremiah] Those who have conjunction with the Lord in the lowest heaven; these are meant by "the children of Benjamin." 2 1, 2 The church among them is destroyed by falsities of evil. 2 2 3-5 They no longer have truth and good, but falsity and evil, and these destroy them. 2 6, 7 By means of these the church amongst them is destroyed. 2 8, 9 There are still some truths; let them beware lest they destroy them; 2 10 but they hearken not. 3 11 Therefore all things are being destroyed. 3 12 Thus others are being received in their stead. 11 13, 14 Because everything there has been so perverted that there is no protection against falsity, 3 15 which they do not

acknowledge to be falsities, 3 16, 17 and they repudiate truths, 3 18, 19 therefore they will come to an end; 3 20 hence they regard the works of their worship as of no value. 3 21 Destruction comes upon them3 22, 23 through falsities, from which they reason against the truths of the church. 3 24-26 Those who are separated and grieve over them. 3 27-30 The perverse are tested, and found incapable of restoration. 3

(73) Chapter 7 [Jeremiah] Those who are in the lowest heaven with whom is the church in respect to good. 3 1, 2 To such: 3 3 let them look to truths and goods; 3 4 let them not believe that the church is with them; 3 5, 6 unless they live according to the commandments, and do no violence to the Word, 3 3 7 goods and truths do not cause them to be a church. 3 8-10 If the life is contrary to the commandments, there is no church worship. 3 11 The church of the Lord is not with those who profane holy things. 3 12-15 By such profanation the destruction of the church is brought about, as elsewhere, so also here. 3 16 Intercession is of no avail, 3 17-19 because it is certain that they profane the truths and goods of heaven. 3 20 Hence is the destruction of all. 33 21-24 They rely on externals of worship, which are of no account, because they have no internals of worship. 3 25, 26 They have obstinately rejected internals, even from the beginning. 2 27-31 Since their reformation is vain, everything of their worship is rejected, because they profane all things of the church. 15 32, 33 They will be cast into hell, where there is nothing but falsity and evil. 15 34 Thus that church will perish. 15

(74) Chapter 8 [Jeremiah] 1, 2 The profaners of truth will be cast into hell and abide in their profanities. 15 3 And all their remains will likewise perish. 15 4-6 They are such that they cannot be converted and led back. 3 7-9 They are not willing to know any truth from the Word, but reject it. 3 10 Therefore the things they have will be given to others. 3 11, 12 They defend their falsities, and call them truths of the church; they do not want it to be otherwise. 3 13 Therefore, because they no longer have truth or good, they will perish. 3 14, 15 They have recourse to the Word, but in vain. 3 16, 17 Then fallacies of the sensual man, and reasonings therefrom, will destroy them and infect them with poison. 3 18-22, 9:1 (H.B. 18-23) Reciprocal grief and lamentation that the time is so long drawn out before a new church consisting of others can be established. 11

(75) Chapter 9 [Jeremiah] 1 (H.B. 8:23) [See above, end of chapter 8.] 11 2, 3 (H.B. 9:1, 2) In the church is nothing but what is falsified and evil therefrom, because they depart from the Lord. 3 4-6 (H.B. 3-5) One falsity comes from another even until there is nothing but falsity in which [they are]. 3 7, 8 (H.B. 6, 7) When they are being taught they feign that they wish it, but they do not. 3 9 (H.B. 8) Must they not perish? 3 10-12 (H.B. 9-11) Grief because of the destruction of all things of the church, even until nothing remains. 3 13-15 (H.B. 12-14) Because they have repudiated the Word, and have obeyed their own lusts, they are in falsities of evil; 3 16 (H.B. 15) and therefore they will be destroyed by evils, and falsities therefrom. 3 17-19 (H.B. 16-18) Lamentation over devastation. 3 20, 21 (H.B. 19, 20)

Lamentation that from this there is destruction, 3 22 (H.B. 21) because they have infernal evil and falsity. 3 23, 24 (H.B. 22, 23) Let it be known that everything of truth and good, and hence everything of power and wisdom, is from acknowledgment of the Lord. 15, 11 25, 26 (H.B. 24, 25) The Coming of the Lord to judgment upon all who are in externals without internals. 15

(76) Chapter 10 [Jeremiah] 1, 2 Let not those be feared who wish to prevail by their own intelligence and by means of artifices. 3 3-5 It is described how they make evil to appear like good, and make themselves appear powerful, 3 6, 7 whereas the Lord alone has power. 16 8, 9 To do this they abuse the Word; 3 10 but the Lord alone reigns, 16 11 and those who do not acknowledge Him vanish. 4 12, 13 All truth is from the Lord. 16 14, 15 Self-intelligence amounts to nothing at all; it will perish. 2, 3 11 16 It is otherwise with a church that trusts in the Lord. 17, 18 The preparation of these during the destruction of the former. 11, 3 19-21 Grief because of the backsliding of the church from the Lord, and its vastation. 3, 11, 4 22 Their end. 3 23-25 Prayer to the Lord that they may not perish together with the evil. 11

(77) Chapter 11 [Jeremiah] 1-3 Let them do the commandments and acknowledge the Lord; this is meant by the “covenant.” 3 4 It was with them when they were reformed. 3 5, 6 Every good and truth of the church is theirs by means of it. 3 7, 8 This they were often told, but they did not obey, 3 9, 10 but all did the contrary, and acknowledged another god. 3 11-13 Therefore there is no

help for them, because they all love falsities and worship other gods. 3 14 Intercession will not avail. 3 15, 16, [17] They have profaned the church and its good and truth. 3 18, 19 This was made manifest by their delivering the Lord up to death. 9 20 Therefore retribution awaits them. 15 21 They do not wish to hear about the Lord. 4 22, 23 They will perish by means of falsities on the day of judgment. 15

(78) Chapter 12 [Jeremiah] 1, 2 The church that expects the Lord asks why the wicked flourish. 11, 1 3 Oh! that He would come, and that the evil might be removed. 11, 1 4 Because there are no longer truths and goods with them, 3 5 they have self-intelligence, 3 6 and they wish to know nothing more. 3 7-12 The church where the Word is turns against the Lord, and has embraced falsities, whence she has been utterly desolated and vastated. 3 13 Goods are turned into evils. 3 14, 15 Therefore they are to be expelled, and others, of whom the church is to be formed, are to be accepted in their place. 3 16, 17 As long as they acknowledge the Lord they will remain. 3

(79) Chapter 13 [Jeremiah] 1-7 That the truth of the church would gradually perish by means of reasonings from the natural man, was represented by the "girdle of linen." 2 8-11 The like has come to pass with the church where the Word is, where they have backslidden from the Lord, and consequently from truths; 2 12, 13 and afterwards there were falsities for truths, 2 14 and consequent destruction. 2 15, 16 Let them beware lest mere falsity take the place of truth. 2 17 Grief on this account. 2 18, 19 It may be seen that all truth of the Word perishes. 2 20 Falsities take the

place of truth. 3 21 Hence destruction is at hand. 3 22 The cause of this is, that they are interiorly evil and hence become also outwardly evil. 15, 3 23 It cannot be otherwise; 15, 3 24, 25 therefore destruction visits them, because they have forsaken the Lord, and hence they have falsities; 15, 3 26, 27 and in consequence their interiors, which are evil, will be laid open. 3

(80) Chapter 14 [Jeremiah] 1-3 Truth is wholly lacking in the church. 2 4-6 He that seeks does not find it. 2 7-9 Prayer to the Lord to have pity. 2 10 Answer is made, that they have backslidden; 2 11, 12 therefore no attention is given either to their prayer or to their worship. 2 13 They are flattered into believing that there is no lack and no desolation of truth. 2 14-16 This is from their doctrine of falsity, which will perish, and together with it, those who live according to it. 3 17, 18 Grief that there is no truth either in the church or in doctrine. 3 19 Complaint thereat. 9, 3 20-22 Prayer for them. 9, 3

(81) Chapter 15 [Jeremiah] 1 Answer is made, that no intercession for them can be of any avail. 3 2, 3 They will be cast into hell, where are falsities and evils of every kind. 15 4, 5 They are to be driven out from the church, 3 6 because they have backslidden. 3 7 They have no truth. 3 8 Because there is no truth, there is falsity. 3 9, 10 The church with them has come to an end. 3 11 At the time of the judgment they will be destroyed. 15 12-14 Having been destroyed by falsities from the natural man, they have no truths from the Word; these will be taken away from them. 3 15, 16 The

Lord, and His combats from Divine truth. 1, 7 17, 18 His grief over their falsities. 7 19-21 His victory over them. 8

(82) Chapter 16 [Jeremiah] 1-3 There is no conjunction of the Lord with that church, because no truths and goods are there. 3 4 They cannot but be cast into hell. 15 5-7 No compassion can be shown. 15 8 Because no good and truth can be received by them, 3 9 all conjunction with the Lord has perished with them. 3 10, 11 This comes of their having departed from worshipping the Lord; hence their worship is not worship of God; 3 12 therefore everyone wishes to be wise from Himself; 3 13 consequently they must be in hell. 15 14, 15 Others are to be brought to the church by the Lord, 11 16[, 17] both those who are natural and those who are rational. 11 18 Retribution will visit those who have previously profaned the church. 3 19-21 Those of whom the church will consist will acknowledge the Lord. 11

(83) Chapter 17 [Jeremiah] 1, 2 It is in their internals to worship only externals. 3 3 All true knowledges [scientifica] will be taken away; 3 4 but not yet. They will come into hell. 3 5, 6 Because they trust in themselves, they perceive nothing of truth and good. 3 7, 8 On the other hand, those who trust in the Lord always have good and truth. 11 9, 10 The Lord knows what lies hidden interiorly, howsoever the external may appear. 3 11 The truths which they learn are of no use to them. 3 12, 13 Because the Lord is heaven and the church, those who depart from Him are damned. 15 14-18 Prayer to the Lord, and acknowledgment, that the evil may be removed. 3 19, 20 The Lord, to those who are in externals: 3 21-24 that they ought to acknowledge His

Divine, which is meant by the “Sabbath,” and not violate it; 16 25 then they will possess an understanding of the Word, 16 26 and then their worship will be from truths. 16 27 If they will not acknowledge, the externals will perish from internals. 2

(84) Chapter 18 [Jeremiah] 1-4 It is represented that those who are in falsities and evils can be reformed by the Lord. 11 5-8 Therefore those who are converted after repentance, are accepted by the Lord, although they are in falsities and evils. 11 9, 10 On the other hand, those who are in truths and in good, and do evil, perish. 3 [11], 12, 13 Those who are in the church are told to repent and be converted; but they will not, 3 14-16 because they love falsities of every kind, and thereby annihilate the church with themselves. 3 17 Therefore they will be destroyed. 3 18 They exalt themselves against the Lord and consequently against His Word, despising Him, and falsifying it. 3 19, 20 Lamentation over this. 3 21, 22 They have no truth of the church, and they act craftily. 23 They cannot be forgiven. 3

(85) Chapter 19 [Jeremiah] 1 The church has been instituted; 3 2, 3 but they have destroyed its truths by dire falsities, and therefore the church has perished. 3 4, 5 They have forsaken the Lord, and have loved evils that gush forth from the love of self. 3 6 Therefore the church is no longer there, but hell. 3 7, 8 There they will be among profaners, 3 9 where there is deadly hatred for one another. 3 9-11 It is represented that the church there has been destroyed, so that it cannot be restored. 3 12, 13 Hell is actually there,

because there is nothing but the lust of the love of self. 3 14, 15 This was foretold to them through the Word. 3

(86) Chapter 20 [Jeremiah] 1-3 They blaspheme the Word. 3 4 They will come among those who blaspheme and adulterate the Word. 3 5 They will disperse all the truths and goods of the Word, 3 6 and will thus perish with these. 3 7-10 Lamentation over the blasphemies against the Lord, and against the Word; 3 11-13 and the Lord's confidence during combats, that the Word is being protected. 3 14-18 Despair that the Word is so treated. 3

(87) Chapter 21 [Jeremiah] 1, 2 The hell of blasphemers of the Lord and of profaners of the Word was present. 3 3-5 The Lord cannot turn this away, because they ally it to themselves. 3 6 Everything that they have is such; 3 7 and they will all perish. 3, 15 8-10 Those who study the Word are worse off because they study it from something profane that is within. 3, 15 11, 12 There is no good and truth. 3, 15 13 Their heart is stubborn. 3, 15 14 Hence their destruction. 3, 15

(88) Chapter 22 [Jeremiah] 1, 2 To those in the church who possess a knowledge [scientia] of things. 2 3, 4 If they do according to the truths of the Word and the knowledge [scientia] they possess, and do not pervert these, they will have intelligence. 2 5, 6 Otherwise all of their intelligence will perish, 2 7-9 and everything pertaining to their knowledge [scientia], because they have separated themselves from the Lord. 2 10 There is no restitution. 2 11, 12 The church no longer consists of such, 2 13, 14 because they have made a religion for themselves by

reasonings from falsities. 2 15, 16 Those who were before them in the church were not of such a character; 2 17 but they perverted the church by falsities of every kind. 3 18, 19 There can be no pity, but they must be cast out as profane. 3 20, 21 They are unwilling to give heed to the Word, 3 22 because they have been imbued with falsities of religion. 3 23, 24 They can have no protection through the Word, howsoever they acknowledge it with their lips. 3, 15 25-27 They will come among those who profane the Word, and by means of it make for themselves a religion that is contrary to the truths of the church, from which religion they cannot recede. 3 28-30 They have not a truth which has not been perverted and profaned. 3

(89) Chapter 23 [Jeremiah] 1, 2 Against those who have perverted the good of the Word, and by means of it have destroyed the church, who are meant by the “shepherds.” 3 3, 4 They will perish, and the Lord will establish a church from others, who will teach and learn its good. 11 5, 6 The Lord will do this, and then those who are of His church will be saved. 11 7[, 8] Then they will acknowledge that the Lord is Jehovah, and that the church is His. 16, 11 9 Against those who pervert the truths of the Word, who are meant by the “prophets.” 3 10 From their perversions the church is full of falsities and is perverted, 3 11 and there is no longer truth or good, excepting such as is external. 3 12 Because they do not see truths, they perish on the day of judgment. 15, 3 13 Truths are perverted by false principles, which are of religion. 3 14 But the Word is perverted, this is the worst. 3 15 They will possess nothing but falsity, 3 16, 17 which

they also confirm from the Word, 3 18 saying that it is Divine. 3 19, 20 They will perish on the day of judgment. 15 21, 22 They learn from themselves, and not from the Lord; if they learned from the Lord, they would depart from evils; 3 23, 24 thus the Lord would be with them. 3 25, 26 They pervert by means of false interpretation. 3 27 Hence they have no understanding of truth, 3 28, 29 because they have none from the Lord, who also is the Word, in which truth from Him makes itself manifest. 3 30, 31 Those who call themselves enlightened pervert truth still more, 3 32 whereas they are not enlightened. 3 33 The Divine truth shows that they have gone back. 3 34 He who says otherwise will suffer. 3 35, 36 Moreover they will not know what Divine truth is; 3 37-40 and because they call that which is false, Divine truth, the truth of the church will be removed from them; hence their destruction. 3

(90) Chapter 24 [Jeremiah] 1-3 After the whole church had adulterated and profaned the Word, it was represented that part of them were of such a character that they could be reformed, but part could not; these are meant by the "two baskets of figs, in one of which were good ones, and in the other bad ones." 2, 11 4-7 Those who could be reformed, were those who had been completely vastated, so that they did not know what is true and what is good; these can at last be taught, can acknowledge the Lord, can be received, and can become a church. 2, 11 8, 9 But those who could not be reformed, were those who desired still to be in worship from the Word, which worship they would then

continually profane. 3 9, 10 With these, everything holy would be profaned, and they would perish. 3

(91) Chapter 25 [Jeremiah] 1-3 The Lord to those with whom the church has been instituted. 11, 2 4-7 He taught them continually by the Word, that they should refrain from evils, and not go away to any other worship than that of the Lord; but they did not obey. 2 8-11 Therefore everything of the church among them will perish, and they will be in temptations from those who profane things holy. 2 12 Retribution will afterwards visit the tempters. 2, 11 13, 14 It will so come to pass. 2, 11 15-27 Knowledges [cognitiones] of truth and good, and also truths of every kind and sort will perish. 3 28-30 This cannot otherwise than come to pass, even with those who are in knowledges [cognitiones] from the Word. 3 31-33 There is no longer any truth that has not been profaned. 3 34-38 Lamentation by those who are in good, and in truths therefrom. 11

(92) Chapter 26 [Jeremiah] 1-5 Exhortation by the Lord to repent, and live according to His commandments in the Word. 2 6 Otherwise the church with them will be destroyed. 2 7-9 Evil and falsity of religion condemned Him to death, 9 10-16 but because He spoke from the Divine, the truths of the church acquitted Him. 9 17-19 An instance of their not condemning to death one who spoke from inspiration, 9 20-23 excepting one who spoke falsely. 9 24 The Lord was not condemned on account of the people. 9, 3

(93) Chapter 27 [Jeremiah] 1-8 Since there is an end to the church, and to all things of it, they ought no longer to be there, lest they should profane it; therefore they were

carried off to “Babylon,” where they could not profane its holy things, and those who would not go, were profaners, and will perish. 3 9-11 Those who teach anything else, teach falsities. 3 12, 13 All with whom the church has been instituted will depart, or otherwise they would profane it, and will perish. 3 14, 15 Let them not believe anything else. 3 16-21 Nothing of things holy, not even of its externals, will remain, because it has been profaned. 3 22 The church will be constituted of others, after it has been delivered from the profane. 11 This was because the land of Canaan and all things therein represented the church, and as these are mentioned by name in the Word, those who profaned holy things could not be tolerated there. 3

(94) Chapter 28 [Jeremiah] 1-17 They understood the Word in a contrary sense, and from this they persuaded themselves that the profanities of their religion were the holy things of the church, and consequently they were not to be carried away from the land; but they were told that they had persuaded themselves of falsities. 2

(95) Chapter 29 [Jeremiah] 1-7 Those in spiritual captivity are told that they should study truths and do goods, and continue in them, 11 8, 9 and not become imbued with falsities, 11 10-15 since when their spiritual captivity ceases, a new church will be instituted of those who are of such a character, and who acknowledge the Lord. 11 16-19 Those who were formerly of the church will profane the holy things of the church, and will therefore perish. 3 20-23 Those who have falsely interpreted the Word are

condemned. 3 24-32 Those who persuasively established falsities, will abide in falsities, and will not perceive truth. 3

(96) Chapter 30 [Jeremiah] 1-3 Establishment of the church with those who have been in spiritual captivity, or in ignorance of truth. 11 4-7 Then the last judgment will be executed with those who are of the church. 15 8, 9 Then they are to be brought to the church, and will worship the Lord. 11 10, 11 Then their spiritual captivity will cease. 11 12-15 They have been infested by evils and falsities, and there is no remedy, 11, 3 16 but those who have destroyed, will be destroyed. 3 17, 18 There will be a remedy from the Lord, who will restore the church. 11 19, 20 They will be perfected in truths, and it will last. 11 21, 22 This will be done by the Lord, when He will come, and He will be their God. 11, 1 23, 24 He will execute judgment upon the wicked. 15

(97) Chapter 31 [Jeremiah] Of the new church that will be established by the Lord. This is meant by “Israel” and “Zion.” 1, 11 1 The Lord will be their God. 1, 11 2-5 The loved one will receive the goods of the church. 11 6-8 They are to be brought near. 11 9 They will come, and will understand truths. 11 10, 11 The redeemed will be guarded against falsities, 11, 17 12-14 and will receive things spiritual and celestial. 11, 17 15 They are as dead, 11 16, 17 but they will finally return. 11 18-21 They will come out of ignorance of truth into the truths of heaven. 11 22 They will understand them. 11 23-28 They will be imbued with wisdom. 11 29, 30 They will have no falsity of evil. 11 31-34 They will be conjoined with the Lord, and from that

conjunction truths will be inscribed on their life. 11 35-37 This will be established to eternity. 11 38-40 They will have abundant and extended doctrine of life. 11

(98) Chapter 32 [Jeremiah] 1-5 Indignation that the Jewish church will be destroyed,3 6-15 yet the Lord's church will be preserved. 11 16-22, 25 Prayer that it may be preserved, 11 23-25 but the former church will be destroyed,3 26-33 and it will be reproved because of its evils, which have also been with them from the beginning, although they had the Word and doctrine from it. 3 34, 35 They have profaned holy things. 3 36-40 When this has been done, a new church is to be instituted, which will be conjoined with the Lord, and will not be separated from Him. 11 41, 42 They will have every good. 11 43, 44 They will then have everything of the church. 11

(99) Chapter 33 [Jeremiah] 1-5 A new church. It will be established when the former church has been destroyed. 11 6-9 After its destruction those are to be brought near who are to be led out of falsities, 11 10, 11 who will worship the Lord from an affection for truth and good, 11 12, 13 and who will be in truths of every kind after the former church has ceased to be. 11 14-16 This will take place when the Lord comes, who will institute it. 1, 11 17, 18 Then truth and good will not be wanting. 11 19-21 The spiritual and that natural will be in agreement. 11 22 Then there will be truths in all abundance. 11 23-26 Unless spiritual and natural truth and good become concordant, there can be no church. 11

(100) Chapter 34 [Jeremiah] 1-7 The Jewish church will be destroyed, although its truth will be preserved. 3, 11 8-11 Those who are of the church will be free, [11] 12-16 but they have of themselves become slaves. 3 17-19 They will be slaves to falsities, because they have departed from conjunction with the Lord; 3 20 and because of profanation of truth. 3 21, 22 Therefore they will die the death of profaners. 3

(101) Chapter 35 [Jeremiah] 1-10 Those who are of the Lord's celestial church are represented by the "children of Jonadab," who were to "drink no wine, nor build a house, nor sow seed, nor plant vineyards," which signifies to learn truths and retain them in the memory, which belongs to the spiritual church; but that they should "dwell in tents," which signifies to receive in the life and obey. 11 11 From this they will have the celestial church. 11 12-16 The Jewish church does not receive nor obey, although they are taught continually. 3 17 Therefore they will perish. 3 18, 19 But those who obey will be in the celestial church. 11

(102) Chapter 36 [Jeremiah] 1-10 The destruction of the Jewish church and nation is foretold, and it is impressed upon them that they should repent. 3 11-16 They might know it to be true. 3 17, 18 It was foretold by the Lord. 3 19-24 They rejected it by profaning it; 3 25, 26 likewise the Word. 3 27, 28, 32 The Divine truth will not perish. 11 29-31 Because they have made themselves obstinate, the destruction of the church and of the kingdom is imminent. 3

(103) Chapter 37 [Jeremiah] Those who remained of the devastated church profaned the holy truths of the church

by reasonings from knowledges [scientifica]. 2 1, 2 Those who remained did not live according to the truths of doctrine from the Word. 2 3, 4 They had regard to doctrinals. 2 5 They consulted knowledges [scientifica]. 2 6-10 It is foretold that they will be destroyed by reasonings from knowledges. 2 11-16 Thus doctrine was repudiated and falsified. 17-21 Truths were perverted, but not goods with the truths, until there was a lack of goods. 2

(104) Chapter 38 [Jeremiah] 1-3 Those who have not yet been vastated, will be vastated. 2 4-6 They made themselves still more obstinate, by perverting doctrine from the Word, and defiling it. 2 7-13 The remnants that were not utterly falsified, were nevertheless tainted with falsities. 2 14-18 If they pervert them still farther, they will perish. 2 19-21 Otherwise, if those remnants are not so perverted, they will not perish. 2 22, 23 It is foreseen that all things of the church will be perverted. 2 24-28 This was hidden from them. 2

(105) Chapter 39 [Jeremiah] 1-3 By reasonings from falsities the remnants of doctrine will perish. 2 4-8 They have been wholly falsified, even until there is no truth in them. 2 9, 10 The simple understanding of the Word had not yet been devastated, 2 11-14 because they were not in reasonings from falsities, but only in externals of doctrine. 2, 11 15-18 The remnant of doctrine will be falsified, but not yet. 2

(106) Chapter 40 [Jeremiah] 1-6 The simple understanding of the Word according to doctrine will still remain. 2 7-12 Beside the simple understanding, reasonings from falsities

have been tolerated, which were commingled. 2 13-16 They began to be imbued with falsities of faith. 2

(107) Chapter 41 [Jeremiah] 1-3 Further falsification of truth, 2 4-7 and abolition of worship from this, 2 8 with some exception, 2 9 by means of falsities of faith, 2 10 and by means of falsification of truth. 2 11-15 But there were still remains, 2 16-18 some of which were perverted by knowledges [scientifica] of the natural man. 2

(108) Chapter 42 [Jeremiah] 1-6 The remains or those left consulted doctrine, 2 7-22 but they were told, that if they would continue simply in their external worship, and would not consult knowledges [scientifica] of the natural man, they would be saved; if they should consult them, all truth and good of worship would perish. 2

(109) Chapter 43 [Jeremiah] 1-4 But this was not done. 2 5-7 They consulted the knowledges [scientifica] of the natural man. 2 8-13 Thus they will perish by reasonings from these, and the knowledges themselves would be perverted by adapting them to falsities. 2

(110) Chapter 44 [Jeremiah] 1-6 Much of the church perished by departure from the Lord and by falsities of every kind. 3 7-10 Now nearly all things left perish by means of knowledges [scientifica] of the natural man, nor do they refrain for fear of destruction, 3 11-14 because they consult knowledges, and thus there is scarcely any residue. 3 15-19 They make themselves obstinate, and love things that have been falsified by knowledges. 3 20-23 Their destruction in consequence of this foretold, 3 24-27 even until nothing of the church was left, 3 28 except a few

things. 3 29, 30 True knowledges [scientifica vera] are perverted by reasonings therefrom. 3

(111) Chapter 45 [Jeremiah] 1-5 Prediction that the whole church will be destroyed. 3

(112) Chapter 46 [Jeremiah] The natural of man will perish by reasonings from knowledges [scientifica]. 3 1-6 All such knowledges are no longer of any avail, because they have been destroyed by means of reasonings. 3 7-10 Pride in these will be lowered, and they will become falsities. 3 11, 12 They cannot be healed, because the church has been destroyed by means of these falsities. 3 13-19 The whole natural perishes, nor is there anything there but falsity and evil. 3 20-24 All its learning which confirms falsities will perish. 3, 11 25, 26 The like will happen to others who trust in knowledges [scientifica]. 3, 11 27, 28 It is otherwise with those who are in spiritual captivity, who will constitute the church. 11

(113) Chapter 47 [Jeremiah] 1-7 All who are in faith alone, so-called, will lapse into mere falsities, until they have no knowledges [cognitiones] of truth and good and they will perish on 3 the day of judgment. 15

(114) Chapter 48 [Jeremiah] Of those who adulterate the goods of the word and of the church, who are meant by “Moab.” 3 1-5 The destruction of all things with those who adulterate the goods of the church and of the Word. 3 6-9 All truths have been destroyed thereby. 3 10, 11 It has not been devastated for a long time, and therefore the evil is worse. 3 12-16 Nevertheless they will perish with their falsities. 3 17-26 There will be devastation of all things of

truth with them. 3 27, 28 They are against the church, because against truths. 3 29 Its pride. 3 30-34 Grief on account of all this, 3 35-38 because there is nothing but evil, 3 39-42 because there is no longer any good or truth of the Word. 3 43-46 Every remnant of truth and good that is untouched is adulterated at the same time. 3 47 Those who have not adulterated will be amended. 11

(115) Chapter 49 [Jeremiah] Of those who falsify the truths of the word and of the church, who are meant by "the children of Ammon." 3 1 They falsify truths. 3 2 Truths and goods with them will be destroyed. 3 3 Mourning over this. 3 4, 5 They will be dispersed. 3 6 Those who have not falsified truths will be accepted. 11 Of those who have falsified the external of the word who are meant by "Edom." 3 7, 8 They will be destroyed by things falsified. 3 9-13 Nothing of truth remains. 3 14-18 Their total destruction. 3 19-22 The last judgment is executed upon them, and they are cast down into hell. 15 Of those who pervert the knowledges [cognitiones] of truth, who are meant by "Damascus." 3 23-26 The doctrine of truth has been destroyed thereby. 3 27 They will perish. 3 Of those who pervert the knowledges [cognitiones] of good, who are meant by "Arabia." 3 28-30 They have destroyed the knowledges [cognitiones] of good and truth by reasonings. 3 31-33 Their destruction. 3 Of the falsification of doctrine, which is meant by "Elam." 3 34-36 The falsities of their doctrine will be dispersed. 3 37, 38 They will perish, 3 39 except those who have not falsified. 11

(116) Chapter 50 [Jeremiah] Of those who have adulterated and falsified the goods and truths of the church, who are meant by “Babylon” and “Chaldea.” 3 1-3 They will no longer have any good or truth. 3 4-7 Then those who are in ignorance of good and truth, because of a lack of them, will be brought to the Lord. 11 8 They will depart from “Babylon.” 11 9, 10 “Babylon” will perish, 3 11 because they have vastated the church. 3 12, 13 It is without any truth. 3 14-16 Their destruction at the time of judgment, 15 17 because she has destroyed the church. 15, 3 18-20 After “Babylon” has been destroyed, a new church will be established, which will be acceptable to the Lord. 3, 11 21-24 Babylon will be destroyed because she is against the Lord. 3 25-30 They are to be wholly destroyed, 3 31, 32 on account of the love of ruling, 3 33, 34 because they do not refrain from destroying the church which the Lord establishes and redeems. 3 35-38 All things appertaining to them from firsts to lasts have been destroyed by means of falsities. 3 39, 40 They have horrible falsities and evils. 3 41-46 The last judgment upon them. 15

(117) Chapter 51 [Jeremiah] Of those who by traditions or reasonings from the natural man have perverted the truths and goods of the church, who are here meant by “Babylon.” 3 1-4 All truths of doctrine with them will be destroyed. 3 5 The Jewish church is such, and is against the Lord. 3 6 Let them beware of such. 3 7-10 Those who are there are vastated by such things, and they do not refrain. 3 11-13 They pervert truths and goods, which they have in abundance. 2, 3 14-18 They have the Word so that they can

be wise, but they falsify it. 2 19-23 When the judgment overtakes them from the Lord, all things appertaining to them, from firsts to lasts, are to be scattered. 15 24-26 Their destruction will come, because they have destroyed everything of the church. 15 27-29 They will seize upon falsities of every kind. 3 30-32 Hence they will no longer have any power. 2 33 Her last time is coming. 15 34-40 They will perish because they have destroyed the church. 15 41-44 They will be destroyed by mere falsities. 15 45-50 Let them not come near those who are of the church, lest they perish together with them. 15 51-53 They cannot resist, however much they trust in themselves. 15 54-58 Those who trust in their own falsities will come to nothing and will be destroyed. 15 59-61 This is told to those who in the church have been taken captive by such, and who have become “Babylon.” 15 62-64 They are to be cast into hell. 15

(118) Chapter 52 [Jeremiah] 1-7 After the Jewish church has been wholly devastated in respect to all truths and goods by traditions or by reasonings from falsities, 3 8-11 the church is destroyed, until nothing of it is left remaining. 3 12-23 The destruction of all things of the church in general and in particular is described. 3 24-27 They can no longer be taught from the Word. 3 28-30 Their quality. 11 31-34 Beginning of the establishment of the church. 11

(119) Lamentations Chapter 1 Verses 1-3 The church and its doctrine from the Word, which had been dominant, but now enslaved and laid waste. 3 4, 5 All of its truths and goods are perverted. 3 6 There is no power against the

hells. 3 7-11 All things of the church have been devastated, and hence it is in evils and falsities. 3 12-16 Its grief on account of the devastation. 3 17-22 There is no help from heaven. 3

(120) Chapter 2 [Lamentations] 1-9 Because all truths and goods have been destroyed, that church has been rejected by the Lord, and there is damnation. 3 10-12 Grievous mourning of the church on account of the devastation. 3 13-15 The church has no conjunction with the Lord, because it is wholly perverted, and hence rejected. 3 16, 17 Evils prevail. 3 18-22 Lamentation of the church over her devastation. 3

(121) Chapter 3 [Lamentations] 1-64[-66] Description of the combats of the Lord with hells, which were especially from the Israelitish and Jewish church, with despair, because all had been in evils and in falsities therefrom, and against the Lord; 7, 6 He invokes the Father that He may not be forsaken and that He may conquer and subjugate these hells. These things in a summary. 13

(122) Chapter 4 [Lamentations] 1-3 Holy truths and goods turned into falsities, 3 4 so that there is a lack of all of them. 3 5-8 Their spiritual things have become infernal. 3 9, 10 Affections of truth have become cupidities of falsity. 3 11 They were against the Lord. 3 12-14 They falsified the truths of the Word. 3 15 It was impure. 3 16, 17 The Word was rejected owing to their own intelligence. 3 18, 19 Nothing of the church was left, and therefore came their destruction. 3 20 The Lord was rejected. 9 21, 22 The external of the church was also vastated. 3

(123) Chapter 5 [Lamentations] 1-5 Lamentation to God, that there is a lack of everything of the church, 3 6-9 because of falsities and evils. 3 10-18 They have become infernal. 3 19-22 Prayer to the Lord, that the former church may be restored. 11

(124) Ezekiel Chapter 1 Verses 1-3 Prophecy concerning the Lord in respect to the Word. 10 4 The Divine external sphere of the Word. 10 5 A representative of it as a man. 10 6 Conjunction of celestial and spiritual things there. 10 7 The quality of the natural of the Word. 10 8, 9 Its spiritual and celestial which are conjoined. 10 10, 11 The love of spiritual good and truth, and the love of natural good and truth; their distinction and oneness. 10 12 The turning or looking of all toward one. 10 13, 14 The sphere of the Word from Divine good and Divine truth, from which is the life of the Word. 10 15-21 The doctrine of good and truth acting in unity with the Word. 10 22, 23 The Divine above and in the Word. 10 24, 25 It is Divine truth [verum], and its influx. 10 26 The Lord above the heavens. 10 27, 28 The Divine love and the Divine truth [veritas] pertaining to Him. 10

(125) Chapter 2 [Ezekiel] 1, 2 The Word from the Lord to the prophet, 1, 2 3-5 respecting the Jewish church, that it did not receive the Word. 1, 2 6, 7 It was against the Word and the Lord. 2 8-10 There is everywhere in the Word a lamentation over that church. 2

(126) Chapter 3 [Ezekiel] 1-3 He should be instructed in the Word, which in itself is delightful. 2 4-7 He should teach those that have the Word, and consequently are able to live according to the Divine commandments, but they do not so

live; while with others it would be otherwise. 2, 11 8, 9 He should not fear their obduracy, 2 10, 11 but should teach them. 2 12, 13 It is perceived that the state of the church has been changed entirely in respect to the Word and doctrine from the Word. 2 14, 15 He was indignant that it should be so. 2 16, 17 But that He might represent the Word, 2 18-21 he would be guilty if He did not reveal their falsities and evils, and not guilty if He did reveal them. 2 22, 23 It is according to the sense of the letter, which He must explain. 2, 16 16 24-27 He must not speak from Himself, but from the Lord.

(127) Chapter 4 [Ezekiel] Representation of the perverted church in the church. 2 1, 2 He should represent the falsities of the church, and the church besieged by them. 2 3 He should represent the hardness of their heart, from which it is that they have no fear; 2 4-8 he should also represent the church besieged by falsities of evil and evils of falsity. 2 [9]-14-16 He should represent the falsification and adulteration of the sense of the letter of the Word, 2 17 by which everything of the church has perished. 2

(128) Chapter 5 [Ezekiel] It is represented how they have destroyed the sense of the letter. 2 1, 2 In part they have adulterated the sense of the letter, in part have falsified it, and in part forsaken it; nevertheless, they will continue to falsify it. 2 3, 4 They will profane all the truths of the church. 2 5-7 Because they have perverted the truths of the church more than others, 3 8-10 falsities have destroyed goods, and evils truths until nothing of good and truth is left; 3 11, 12 and because they have destroyed the church

by profaning it, they will perish, as above. 3 13 Afterward the church will be instituted among others, 11 14-17 since all things of the Word, of doctrine and of the church have previously been consummated by profanities, and by evils and falsities. 3

(129) Chapter 6 [Ezekiel] To all who are in evil love and in falsities from such love in the church. 3 1-3 They will perish by reason of falsities. 3 4-6 All of the worship derived from truth and good has been destroyed, because there is nothing but evil and falsity. 3 37-10 Those who depart from evils and falsities will not perish. 3, 11 11 Lamentation over this, 3 12-14 that all who are in evils and falsities will be destroyed. 3

(130) Chapter 7 [Ezekiel] The last judgment. 15 1-4 They are to be destroyed on the day of the last judgment. 15 5-13 This will take place when the Lord comes. 1, 15 14, 15 Then they will perish by their evils, falsities, and profanities. 1, 15 3 16 Some will be left, 3 17-19 but even these will have no truth or good. 3 20-22 They will draw near to those who have perverted all things of the church. 3 23, 24 Falsification of the Word. 3 25-27 They cannot repent, because they cannot be led away from evils and falsities. 3

(131) Chapter 8 [Ezekiel] Profanation of what is holy. 3 1, 2 The Lord is represented in respect to Divine love, 1 3, 4 and it is shown how the holy of the Word has been profaned, 3 5, 6 namely, that they have separated themselves from the holy of the worship of the church. 3 7-10 Diabolical loves have perverted the lowest sense of the Word. 3 11, 12 They have instituted a worship in accordance with those loves, 3

13, 14 by adulterating all things of good, 3 15, 16 and adoring the devil in place of the Lord. 3 17, 18 They have closed against themselves the way to all mercy. 3

(132) Chapter 9 [Ezekiel] Visitation and judgment upon those who are of the church. 15 1-3 Exploration of their quality as respects the Word. 15 4 Separation of the evil and the good. 15 5, 6 Destruction of those in whom there is no good or truth. 15 7 Judgment upon the evil. 15 8-11 There is no compassion, because there is nothing but what has been profaned. 15

(133) Chapter 10 [Ezekiel] The institution of the church by means of the word and by means of doctrine therefrom. 11 1, 2 The Divine spiritual of the Word there forming the church, is described, 11 3-5 from which the internal and the external of the church is full of the Divine; 11 6-8 from this the doctrine is Divine. 11 9, 10 Doctrine from the Word, which is spiritual within. 11 11 It should act in unity with the Word. 11 12, 13 It is full of Divine truths. 11 14, 15 [It is known] from the Word, that it is such inwardly and outwardly. 11 16, 17 Doctrine is from the Word. 11 18-20 Influx of the Lord therefrom into the church. 11 21, 22 Conjunction of all things of the Word, and consequent life. 11

(134) Chapter 11 [Ezekiel] Doctrine falsified. 2 1-3 Beginning of the perversion of the church by means of falsities (the “caldron” here meaning doctrine, and the “flesh” the people) 2 4-7 by falsifications of the truth of doctrine. 2 8-11 It will be even worse, and they will perish by reason of things falsified, 3 12 because they will pervert

all things. 3 13-16 All who are in falsities must be scattered; the church will consist of few. 3, 11 17-20 A new church will be instituted by the Lord, which will be in truths from Him, 11 21 at the time when the former church is being destroyed. 3 22, 23 The Word will enlighten the new church. 11 24, 25 This is made manifest to those who are in spiritual captivity. 11

(135) Chapter 12 [Ezekiel] Vastation of the church, and fulfillment of the prophecy. 3 1, 2 They are opposed to the Lord and the Word. 3 3-12 It is represented that the church has departed from them, through the falsification of the Word in respect to the sense of the letter, until there is no longer any church. 3 13 They have destroyed the chief truths by reasonings from the natural man, 3 14-16 and consequently the remaining truths, so that there is little left. 3 17-20 It is not known what good and truth are. 3 21-25 The Coming of the Lord will not be delayed. 1 26-28 It is vain for them to say that the prophecies of the Word concerning the Lord will be fulfilled after a long time. 2, 1

(136) Chapter 13 [Ezekiel] The doctrine of the church falsified. 2 1-3 Respecting those who from their own intelligence hatch out doctrine, or falsify doctrine. 2 4, 5 They do not stand in the day of judgment. 15 6, 7 They say that it is the Word of the Lord, and yet it is not. 2 8, 9 They will be shut out from the church. 2 10-12 They falsely interpret the truths of the Word. 2 13-15 They will be destroyed. 3 16 They will have no protection against the hells. 3 17 The affection for falsifying. 3 18, 19 From such affections arise persuasions of falsity, by which they lead

astray. 3 20-23 They will perish, and those who do not suffer themselves to be led astray will be protected. 3, 11

(137) Chapter 14 [Ezekiel] 1-4 Those who depart from the worship of the Lord have no enlightenment from the Word. 2 5 The church is of this description. 2 6, 7 If they do not become converted, they cannot be enlightened in truths from the Word, 2 8 and the church will be devastated, 2 9, 10 until there be nothing of the doctrine of truth in it. [2?] 11 They must not go back, but must acknowledge the Lord. 1, 11 12-14 When there is no longer any truth or good in the church, intercession will not avail in the least. 3 15, 16 Neither will intercession be of any avail when evil desires take possession of the church. 3 17, 18 So likewise when falsities take possession of the church; 3 19, 20 likewise when adulteration of good takes possession of it. 3 21-23 When these have taken possession of the church, another church will be established, on which the Lord will have mercy. 3, 11

(138) Chapter 15 [Ezekiel] 1-3 There is no longer any spiritual good; 3 4, 5 none whatever, since that good has been utterly destroyed by evil love. 3 6 Such are those who are in the church. 3 7, 8 From evil love they will perish, and thus they will have no church. 3

(139) Chapter 16 [Ezekiel] The successive states of the Jewish church. 2 1, 2 There was nothing in it but falsity and evil. 2 3-6 It was forsaken by the Lord from the beginning, because it was without anything of the church. 2 7-12 After a time truths and goods of every kind and species were given to it through the Word, and thus evils and falsities

were removed. 2 13, 14 Thus it could have been in intelligence. 2 15-20 It falsified all things of the Word. 2 21, 22 It extinguished truths and goods, and became as in the beginning. 2 23-25 It turned truths into falsities 2 26-28 by knowledges [scientifica] of the natural man, by traditions, and by reasonings from them, 2 29, 30 finally profaning [truths]. 2 31 It exalted itself above all men. 2 32-34 It obtruded its falsities on others. 2 35-42 They will utterly perish by the falsities by which the truths of the Word have been destroyed. 3 43-45 Thus they will be as in the beginning. 3 46-52 The like has come to pass with the Israelitish church, but in a less degree. 3 53-55 Nevertheless the church in general shall be restored. 11 56-58 It is everywhere better than in the Jewish church. 11 59-63 A new church is to be instituted among others. 11

(140) Chapter 17 [Ezekiel] How the Ancient Church was instituted by the Lord, and what it became among the Jewish nation (the "eagle" meaning the understanding, and "Lebanon" the rational of the church). 1-3 Those who were in the capacity to understand were brought to the church. 11, 2 4, 5 They were brought into the Lord's spiritual church, and instructed. 11, 2 6 They became the church. 11, 2 7, 8 Others succeeded, who had not the rational of the understanding, of whom the church was to consist, and to whom all Divine truths were given, because the Word was given them, 11, 2 9, 10 but they utterly rejected all things of the church, so that they could not but be devastated of them. 2 11-13 They destroyed them by reasonings from the natural man, 2 14 excepting as yet a few, 2 15, 16 who,

however, were natural external without an internal. 2 17, 18 Therefore they have destroyed those things which were of the church. 2 [19?] 20, 21 They will perish by means of reasonings from the natural man, and will therefore be dispersed. 2 22-24 The Lord will establish a new church of others, in their place. 11

(141) Chapter 18 [Ezekiel] 1, 2 It is said, If the fathers are evil their offspring also are evil; 2, 11 3, 4 but the offspring are not condemned on the father's account, but everyone on His own account. 2, 11 5-9 There are some of the offspring who do not commit evils, or act contrary to the goods and truths of the church, and these are saved. 2, 11 10-13 It is otherwise with the offspring who commit evils, or act contrary to the goods and truths of the church; these are condemned. 2, 11 14-17 But He who does not do this is saved, 11 18 although the fathers are condemned. 2 19, 20 Everyone is dealt with according to His deeds. 2 21-23 The impious man who is converted is saved, 2 24 while the pious man, if he becomes impious, is condemned. 2 25-29 Both are of Divine justice. 2 30-32 Exhortation to be converted, because the Lord wishes the salvation of all. 2

(142) Chapter 19 [Ezekiel] 1, 2 The first thing of the church among the fathers of the Israelitish nation was destructive of all things of the church. 2 3 That nation was likewise destroying all things of the church. 2 4-7 They were natural external, and opposed to all things of the church, and therefore they became perverted and were destroyed, 2 [? 8,] 9 and afterwards they were wholly destroyed by means of reasonings from the natural man. 2 10, 11 The Ancient

Church was in Divine truths, 2 12-14 but in the Israelitish and Jewish church all Divine truth was perverted and rejected. 2

(143) Chapter 20 [Ezekiel] Successive states of the Jewish church. 2 1-3 Those who are of the Jewish church worship the Lord with the mouth and not with the heart. 2 4 The first of them, that is, their fathers. 2 4-9 They worshipped other gods, and did not depart from them, however much admonished, because they were natural external; this concerning them when in Egypt. 2 10-12 They were let into temptations, and then instructed. Also, respecting conjunction of the Lord with the church. 2 13 And they cannot even thus be brought to the worship of the Lord. 2 14-17 Although they were of such a character, yet they were not cast off. 2 18-20 Their offspring were instructed in like manner. 2 21-24 They in like manner reprobated all things of the church. 2 25, 26 In consequence they had representatives different from the former good ones, because they had profaned them; this concerning them in the wilderness. 2 27-29 When they had been introduced into the land of Canaan, they worshipped other gods in every way. 2 30, 31 They profaned things holy. 2 32-36 They are to be cast out of the church, because they have been such from the beginning. 2,3 37-39 They will not return to the church, but will be among the profaners of the holy things of the church. 3 40-42 A new church will be instituted, which will worship the Lord, 11 43, 44 and they will acknowledge their evils, and at the same time the Lord’s mercy. 11 The church has perished by reason of

falsities. 3 45, 46 (H.B. 21:1, 2) An external or natural church, which is able to be in the light of truth. 3 47, 48 (H.B. 21:3, 4) It is destroyed by evil love. 3 49, 21:1-3 (H.B. 21:5-8) It is the Jewish nation, which is here further treated of. 3

(144) Chapter 21 [Ezekiel] 1-3 (H.B. 6-8) [See above, end of chapter 20.] 3 4, 5 (H.B. 9, 10) They will all perish by means of falsities of evil. 6, 7 (H.B. 11, 12) Grief of doctrine. 3 8-11 (H.B. 13-16) Destruction by means of interior falsities of evil. 3 12, 13 (H.B. 17, 18) Grief of the church because they cannot be converted. 3 14-17 (H.B. 19-22) All things that remain will also perish, owing to falsities still more interior. 3 18-22 (H.B. 23-27) Destruction will come by reasonings from falsities, and yet they will have worship, but from these falsities. 3 23, 24 (H.B. 28, 29) Their worship will be vain. 3 25-27 (H.B. 30-32) That church will come to its end when the Lord comes. 1, 3 28, 29 (H.B. 33, 34) It will be the same with those who have falsified the sense of the letter of the Word. 3 30-32 (H.B. 35-37) They will be cast into hell.15

(145) Chapter 22 [Ezekiel] 1, 2 The church adulterating truths and goods of doctrine. 2 3-6 It is coming nearer to its end. 2 7-9 They destroy truths and goods by means of it. 2 10-12 They have been guilty of various adulterations of truth and good. 2 13-16 They are destroyed. 3 17-22 Falsities and evils of every kind are mixed with truths and goods. 23-25 The truth of the Word has been adulterated, 3 26 also its good; 3 27-29 likewise the remaining things which, though false and evil, have been made to appear as

though they were true and good. 3 30 Nothing is left over. 3 31 They will perish in hell. 15

(146) Chapter 23 [Ezekiel] The church which is in truth, and the church which is in good. 2 1, 2 There are two churches, one which is in truth, which is “Samaria,” and the other which is in good, which is “Jerusalem.” 2 3, 4 Both are external natural, perverted in the beginning. 2 5-8 “Samaria” falsified the truths of the Word by reasonings from knowledges [scientifica]; 2, 3 9, 10 thus she became corrupted. 2, 3 11-13 “Jerusalem” likewise falsified truths, 2, 3 14-17 and adulterated goods also by various means. 2, 3 18 Thereby she separated herself from the Lord, 2 [19,] 20, 21 and defiled truths and goods still further by knowledges [scientifica] of the natural man. 2 22-25 They will wholly perish on the day of judgment. 15 26, 27 Thus the truths and goods of the church will no longer be perverted. 15 28-31 They will be in hell where there is nothing but evils and falsities. 15 15 32-34 They will also be in the falsification of all truth; 15 35 and this, because they have denied the Lord. 4 36-39 They have destroyed all the holy things of the church. 3 40-42 They boasted before others because of their having the Word and the holy things of the church, 3 43-45 although these were entirely falsified and adulterated. 3 46-49 Falsities and evils will destroy all things of the church among them, and such must be separated that they may no longer mislead. 3, 11

(147) Chapter 24 [Ezekiel] 1, 2 The end of the church among the Jewish nation. 3 3-5 Through the Word truths together with goods have been given them, also the Divine

presence. 2 6-8 They are filthy by reason of the adulteration and profanation of truth and good. 2 9-12 The Lord has labored with all His might, that they might grow better, 2 13 but it could not be done; 2 14 therefore they will die in their profanities.3 15-17 Everything of the church will be taken away from them, and yet there will be no grief on that account. 3 18, 19 This will take place when the Lord comes into the world. 1,3 [20,] 21-23 Then He will destroy all the worship of that church, and there will be no grief on that account. 1, 13 24-27 When the Lord comes, those who will be led to the new church will be instructed. 1, 11

(148) Chapter 25 [Ezekiel] 1, 2 Against those who are in the sense of the letter of the Word, and who pervert the truths of religion by things which do not belong to religion, who are meant by the "children of Ammon"; 2 3-5 because they wonder at the destruction of the church they will not know truths; 2 6, 7 because they have rejoiced over this, they will pervert truths. 2 8-11 Still more when they pervert goods of the church. 2 12-14 Of those who destroy the external of the Word and of doctrine: they will be rejected for a like reason. 3, 15 15-17 Those who by falsities of faith devastate the church will be devastated and perish on the day of judgment. 3, 15

(149) Chapter 26 [Ezekiel] Of the church as to knowledges [cognitiones] of truth, which is meant by "Tyre." 2 1, 2 They imagine that all things of the church consist in knowledges [cognitiones]. 2 3, 4 Thereby come falsities, which destroy the ultimates of doctrine. 2 5, 6 These and also affections for truth are destroyed by knowledges [scientifica]. 2 7-12

Much reasoning from the natural man will destroy all truths, from which comes self-intelligence. 2 13, 14 Thus all affection for spiritual truth will perish, so that nothing of the church will any longer remain. 3 15-18 Their end will be in hell, which will cause the rest of them to be in terror. 3, 15 19-21 When they have been cast into the hells, the knowledges [cognitiones] of truth will be evident to those who will be in heaven and in the church. 15, 11

(150) Chapter 27 [Ezekiel] 1, 2 Further concerning the church in respect to knowledges [cognitiones] of truth, which is “Tyre.” 2 3-9 The Ancient Church had knowledges of truth and good of every kind and species, and by means of them it had intelligence. 2 10, 11 Truths that protected that church. 2 12, 13 Acquisitions and communications of all the knowledges. 2 14-20 Knowledge [scientia], intelligence, and wisdom by means of them. 21-23 Divine worship from them. 2 24, 25 Truths and goods of every kind and thus everything of the church acquired by means of them. 2 26-29 Through natural knowledges [scientiae] they have perished. 2 30-34 Lamentation over their destruction, 2 35, 36 and that it is the countenance of hell. 2

(151) Chapter 28 [Ezekiel] 1-5 Since they believe that they are learned from mere knowledges [cognitiones] and say in their heart that they are most intelligent from themselves, 2 6-10 therefore they will falsify all knowledges [cognitiones] of truth, and will perish thereby. 2, 3 11 Respecting learning from the Word. 2 12 From the Word they have all truths and goods of heaven and of the church; 2 12-18 in consequence of which they were in intelligence at first, but

afterwards this was dissipated by means of their pride. 2 19, 20 Natural love consumed all things of the church, resulting in their destruction. 3 21-23 Of the understanding of truth, which is meant by "Zidon": it will perish by means of falsities. 2 24 Their destruction, lest the church should be still further destroyed. 3 25, 26 A new church will come into existence, when the former has been condemned. 11

(152) Chapter 29 [Ezekiel] 1-3 Of the natural man who, in things Divine, trusts nothing but His knowledges [scientifica]. 2 4, 5 Such will pervert the truths of the church by applying their knowledges to falsities. 2 6, 7 Because truths have been perverted in this manner, all power, which is of truth, has been destroyed in their case, 3 8-12 and all truth will be utterly devastated, until they will no longer have truth. 3 13-16 Nevertheless something of a church will be established out of those who are natural and in knowledges [scientifica]. 11 17-18 Reasonings from knowledges [scientifica] of the natural man will not destroy knowledges [cognitiones] of truth with them; 11 19, 20 but these will be destroyed by reasonings from the natural man with those who trust knowledges [scientifica] alone, and have perverted the truths of the church. 2 21 Those who are of the church that the Lord will establish will have truths of doctrine. 11

(153) Chapter 30 [Ezekiel] 1-5 The Coming of the Lord when all things of the church have been destroyed by knowledges [scientifica] of the natural man. 1, 3 6-9 Then all who trust in these knowledges will perish through evil loves. 3 10-12 By such the truths of the church will be

destroyed through reasonings from the natural man, derived from falsities, even until there is nothing left but falsities. 3 13-19 All things which are of the knowledge [scientia] of the natural man, of every sort, will become hell. 3, 15 20-23 They will have no truth, thus no power. 3 24-26 This will take place through reasonings from the natural man. 3

(154) Chapter 31 [Ezekiel] 1, 2 Of the natural man who is in knowledges [scientifica]. 11 3-9 In the Ancient Church a rational flourished that was derived from knowledges [scientifica] of every kind, through their confirming, by means of these, the Divine things of the church; and from this source they had spiritual intelligence. 11 10-13 The pride of self-intelligence, from which comes a trust in learning, has wholly cast them down from intelligence, and has deprived them of all the truths of the church. 3 14 They are cast into hell, that they may no longer destroy. 3, 15 15-18 There they are shut up, lest, while continuing in their falsifications, they should spread their falsities abroad. 3, 15

(155) Chapter 32 [Ezekiel] Lament over those who by knowledges [scientiae] have perverted the holy things of the church. 3 1, 2 They pervert all truths of the church. 3 3-8 They fall into all falsities of evil, until they no longer see what is good and true. 3 9, 10 Those who are outside the church are horrified at their falsities. 3 11, 12 They destroy all things of the church by reasonings from the natural man. 3 13-16 They shall be cast into hell, that they may no longer pervert truths in those who are in an affection for truth. 15 15 17-23 In hell they will be associated with those who have

profaned the holy things of the Word; 15 24, 25 also with those who have falsified truths of doctrine; 15 26-30 with those who have falsified the sense of the letter of the Word. 31, 32 All of these will be with those who by knowledges [scientiae] have perverted the holy things of the church, and thus they will be separated from those who are of the church, lest they persecute them. 15

(156) Chapter 33 [Ezekiel] Of those who instruct and are instructed. 2 1-5 Those who are instructed by the preacher concerning falsities and do not take heed, perish; 2 6, 7 when the preacher sees falsities and does not give instruction concerning them, he perishes. 2 8, 9 The same is true of everyone who teaches doctrine, when he teaches and is not heard, or when he does not teach. 2 10, 11 So now in the church, they must be taught in order that they may be converted, because the Lord wishes the salvation of all. 2 12-16 If the evil man becomes good, His evil is forgiven; if the good man becomes evil, His good is not regarded. 2 17-20 These things are Divine justice. 2 21-26 A perverted church declares that it is the church because it has the Word; nevertheless it falsifies the Word, worships another god and does evil, 2 27-29 and will perish by reason of falsities of evil, 3 30-33 notwithstanding its hearing the Word, and being in external worship. 3

(157) Chapter 34 [Ezekiel] 1-4 Respecting teachers who regard their own good only, and not the good of the church. 2 5, 6 In consequence those who are of the church come into an evil life. 2 7-10 Being such, everything of the church is taken from them. 3 11-16 When the Lord comes into the

world He will gather the church together, and will teach it Divine truths. 11 16, 17 The evil among them He will separate. 3, 11 18-20 Evil shepherds destroy everything of the church, 3 21 and destroy the simple. [3] 22-25 When the Lord comes He will teach and save these. 1, 11 26-31 He will both teach them and protect them from falsities, and they will acknowledge Him. 11

(158) Chapter 35 [Ezekiel] Respecting falsities of faith. 3 1-5 All truth of faith among them perishes through falsities. 3 6-9 Falsification of the Word from this, until there is nothing but falsity. 3 10 They claim that the church is with them. 3 11-13 They speak against the church and against the Lord. 3 14, 15 When the church comes into existence, they will be devastated in respect to everything of the Word. 3

(159) Chapter 36 [Ezekiel] The perverted church in general. 3 1, 2 It has been destroyed by evils and falsities. 3 3-7 Because it has been destroyed even to its ultimates, those that have been destroyed will perish. 3 8-12 A new church will be established by the Lord, which will be in truths and goods. 11 13-15 The evils and falsities of the perverted church will no longer do any harm. 11 16-19 That perverted church will perish utterly. 2 20-23 Yet it will still be tolerated because of the Word, and because the Lord is known by means of the Word. 2 24-30 A new church will then be established, which, being freed from falsities and evils, will be in truths and goods, and will acknowledge the Lord. 11 31, 32 It will reject evils. 11 33-36 Its intelligence will gradually grow by means of Divine truths. 11 37, 38

The Lord will be acknowledged in it, and there will be the worship of Him. 11

(160) Chapter 37 [Ezekiel] 1, 2 It is represented that the church was destitute of all life from good and truth. 3 3-6 It is foretold that a new church will come into existence, in which will be life. 11 7, 8 This also came to pass when that church was first instructed in truths, and was thus made fit for receiving, 11 9, 10, and it then received life. 11 11-14 Thus the Lord did when He came into the world, and a new church was established by Him. 1, 11 15-20 There were two churches, the celestial and the spiritual, and the two together were one. 11 21-25 This will be under the Lord, and the two will become one church from the Lord, and will be protected from infernal evils and falsities. 11 26-28 The church will be different because the conjunction will be different. 11

(161) Chapter 38 [Ezekiel] 1, 2 Those who are in the mere sense of the letter of the Word, and in a worship therefrom which is external without an internal, are meant by “Gog.” 2 3-7 Everything and all things of that worship will perish. 2 8-16 That worship will possess the church, and will vastate it, and it will thus be in externals without internals. 2 17-19 The state of the church will therefore be changed. 2 20-23 And the truths and goods of religion will perish in consequence, and falsities will succeed in their place. 2

(162) Chapter 39 [Ezekiel] 1-6 Those who are in the mere sense of the letter and in external worship, will come into the church, but will perish. These are meant by “Gog.” 2 7, 8 This will take place when the Lord comes and establishes

the church. 3, 1, 11 9, 10, This church will then disperse all the evils and falsities of such, 3 11-16 and will wholly destroy them. 3 17-21[, 22] The new church that will be established by the Lord will be imbued with goods of all kinds, 11 23, 24 and the former church will be destroyed because of evils and falsities. 3 25-29 The Lord will then gather together a church from all nations. 11

(163) Chapter 40 [Ezekiel] 1 Respecting a new church from the Lord, after the Jewish church has been destroyed. 12 2-5 What its quality will be. 12 6-23 All things of doctrine in respect to celestial good and truth; 12 24-34 all things of it in respect to spiritual good and truth; 12 35-49 all things of it in respect to external good and truth. 12

(164) Chapter 41 [Ezekiel] 1-26 All things of worship of the internal church in respect to good and truth. 12

(165) Chapter 42 [Ezekiel] 1-20 All things of worship of that external church in respect to good and truth. 12

(166) Chapter 43 [Ezekiel] 1-11 The Word in that church, in respect to the sense of its letter. 12 12-27 Worship of the Lord from good of love in that church. 12

(167) Chapter 44 [Ezekiel] 1-3 Every good of the church and of worship is from the Lord. 12 4-8 The Jewish nation destroyed the church. 12 9-14 That nation will [not] be in that church, 12 15-31 but others, of whom the new church will consist, which will acknowledge the Lord; concerning which, and its life, doctrine, worship, and ministry. 12

(168) Chapter 45 [Ezekiel] 1-5 Concerning that church: its outmosts will be holy. 12 6-8 The holy of doctrine. 12 9-25 Its statutes. 12

(169) Chapter 46 [Ezekiel] 1-3 Influx of the Lord from Divine love. 12 4-24 Worship of the Lord there. 12

(170) Chapter 47 [Ezekiel] 1-12 Influx of Divine good and Divine truth from the Lord; from this influx the angels of the three heavens, and men, have spiritual life, and from the Divine good and Divine truth they have intelligence and charity. 12 13-23 Inheritances or partitions of the church and heaven according to goods and truths in the whole complex, which is “according to the tribes of Israel.” 12

(171) Chapter 48 [Ezekiel] 1-8 That partition continued, 12 9-20 for those who are in the third heaven, who are the “priests and Levites.” 12 21, 22 The Lord is in the midst of them. 12 23-29 The further partition or inheritance continued. 12 30-34 The knowledges [cognitiones] of that church, which are introductory truths. 12 35 This church is the Lord’s church. 12

(172) Daniel Chapter 1 1, 2 When the church among the Jewish nation had been destroyed, “Babylon” appropriated to herself all things pertaining to it. 2 2 3-21 She wished to know all things of the church, and to acquire an understanding of them, and this was the beginning of “Babylon.” 2

(173) Chapter 2 [Daniel] 1, 2 The future character of “Babylon” foretold. 2 3-11 This was not known to those who made common cause with “Babylon.” 2 12, 13 They were blinded, 2 14-30 but it was disclosed by revelation from the Lord to those who were of the church. 2 31-35 The progress of the Babylonish religion follows: first the rulers would learn and teach the goods and truths of heaven and

the church; and afterwards they would backslide, until nothing remained except what was adulterated, thus what was merely false and evil, and then the Lord would come. 2 36-38 First the Word will be taught there according to truths of doctrine drawn from it. 2 39 Afterwards the church will prevail, not from spiritual good, but from natural good. 2 40-43 Finally all good and truth will be changed by adulterations into evil and falsity, prevailing only through civil diabolic power. 3 44, 45 Then the Lord will come, and destroy that religion, and will institute a church that will be in Divine truth from Him. 1, 3, 11 46-49 This was the beginning of “Babylon,” when it worshipped the God of heaven, and magnified doctrine from the Word. 2

(174) Chapter 3 [Daniel] 1, 2 “Babylon” was minded to depart from the worship of the Lord to the worship of another god, which is the “statue of gold set up by Nebuchadnezzar.” 2 2, 15 3-7 All such agreed together, threatening all that they would otherwise be cast into hell. 2,15 8-12 Those rulers who worshipped the Lord did not obey; 11 13-21 they were therefore excommunicated and condemned to hell by “Babylon,” together with all things of the Lord’s church; 3, 11 22-25 but still no harm came to them, and it was clearly seen that they were protected by the Lord. 11 26-30, 4:1-3 (H.B. 26-33) “Babylon” was compelled by this to acknowledge and worship the Lord. 11

(175) Chapter 4 [Daniel] 1-3 (H.B. 3:31-33) [See above, end of chapter 3.] 11 It is foretold what “Babylon” will be, and whither their mind was moved. 2 4-7 (H.B. 1-4) This was not known to those who were “Babylon.” 2 8, 9 (H.B. 5, 6) It

was known to those who were of the Lord’s church. 2 10-12 (H.B. 7-9) They purposed to have dominion over heaven and the church when that religion should extend over much territory. 2 13, 14 (H.B. 10, 11) Then they would no longer have any goods and truths of heaven and the church. 2 15-17 (H.B. 12-14) Nevertheless the Word would remain with them, although perverted. 2 18, 19 (H.B. 15, 16) Then those who were of the Lord’s church perceived what those of the Babylonish religion were interiorly, and how far they wished to extend their dominion. 11 20-33 (H.B. 17-30) They were so stupid in respect to the truths and goods of the church, as to be no longer men, and this fact was confirmed from heaven, where they were seen to be such. 2 34-37 (H.B. 31-34) They feared as yet to extend their dominion over heaven and the church, but acknowledged the Lord before those who were under obedience to them. 2

(176) Chapter 5 [Daniel] 1-4 “Babylon” profaned all things of heaven and of the church. 3 5, 6 It was perceived from the Word, that it was profane, 3 7-9 but it was not perceived by the primates who were in that religion. 3 10-24 It was confirmed by those who were in the truths of the church, that it was contrary to the Word for them to have exalted themselves above the Lord, and that thus they profaned things holy. 3 25-28 That religion was at an end because there was no longer good and truth of the church. 3 29, 30 Thus everything of the church there, came to an end. 3 31, 6:1-3 (H.B. 6:1-4) Worship of the Lord was thought about, as in the church. 2

(177) Chapter 6 [Daniel] 1-3 (H.B. 2-4 [See above, end of chapter v].) 2 4-9 (H.B. 5-10) They deliberated about this, and concluded that they should be worshipped in place of the Lord; 2 10-17 (H.B. 11-18) which decree being gainsaid by those who were of the Lord's church, it was ordained that they should undergo the punishment of the inquisition, which is "the lion's den into which Daniel was cast";2 18-23 (H.B. 19-24) but still they were guarded by the Lord, that they might not undergo that punishment; 11 24 (H.B. 25) but on the contrary, those who invented that crime were cast into hell, 15 25-28 (H.B. 26-29) and those who were in worship of the Lord were saved. 11

(178) Chapter 7 [Daniel] 1-3 Revelation concerning the successive changes of state of the church: 2 4 The first, while they were in the understanding of truth; 2 5 The second, when they studied only the sense of the letter of the Word; 2 6 The third, when the sense of the letter of the Word was falsified, and falsity was made to appear as truth; 2 7 The fourth, when there was faith alone, which destroyed all things of the church, 3 8 and which was confirmed by the sense of the letter of the Word; 3 9, 10 they were judged from the Word, 3 11 and that faith was wholly destroyed, 3 12 and [those who were in] the former [states] were judged according to their life, 3 13, 14 and the church became the Lord's. 11 15, 16 Further explanation of those things: 2 17, 18 four successive states of the church are meant; 2 19-21 the last state is faith alone confirmed by reasonings and by the Word falsified, by virtue of which they would prevail; 2 22 and this until the Lord shall

institute the church 11 23, 24 which has been destroyed by faith alone, [3] 25 and which despises the Lord Himself. 3 26, 27 Finally those who are in faith alone will be judged, 15 and a new church will be established by the Lord. 11 28 Thus comes the end.

(179) Chapter 8 [Daniel] Prediction concerning the church in respect to charity and in respect to faith. 11 1-3 The church which is in faith and in charity, and its power. 11 4 It will increase in truths and goods. 11 5 Faith alone will wholly destroy charity. 2 6-10 It will prevail through reasonings, by which it will dissipate the truths of doctrine that are derived from the Word. 2 11, 12 It will destroy the worship of the Lord, together with Divine truths. 2 13, 14 This will go on until the Coming of the Lord. 1 15-19 It is further explained, that this will be when the Lord comes. 2, 1 20-25 Faith alone will destroy the church, and despise the Lord. 3, 4 26 This is the end of the church. 3 27 It is a sad time. 3

(180) Chapter 9 [Daniel] The Coming of the Lord, and the end of each church, the old and the new. 1, 3 1-3 Revelation respecting the end of the church. 1, 3 4-19 Confession respecting the Jewish church destroyed. 3 20-23 Revelation. [1] 24 After the church has been consummated, the judgment will come, and the Word will cease, 15 and so the Lord will glorify His Human. 10 25 Afterwards a new church will be established, but not easily. 11 26 Afterwards falsity will invade that church and will destroy it. 3 27 Still there will be a reformation, but this church will also perish from mere falsities and evils (Matt. 24:15) 11, 3

(181) Chapter 10 [Daniel] 1-6 Manifestation of the Lord, 1 7-21 to reveal those things that will be in the new church respecting such as are in faith alone, and respecting such as are in truths from good, who are meant here by "Michael." 11

(182) Chapter 11 [Daniel] The "king of the south" here means the church which is in truths of faith from good of charity, and the "king of the north" means the religion that is in faith separate from charity; how the changes followed each other did not appear in the world, but in heaven. 11, 2 1-4 The church among the Jewish nation will be destroyed. 3 5 Then a new church will be established, which will be in faith from charity. 11 6 Charity will be conjoined to faith, but faith will prevail; 11, 3 7-9 and yet with some charity will prevail, and will therefore be the first thing of the church. 11 10-12 Their posterity will fight for faith and will conquer. 3 13-16 Faith will gain strength against charity and consequent faith, and will overcome the latter. 3 17 The dogma followed that charity is from faith. 3 18-20 Contention about various sayings respecting this subject from the Word. 2 21-23 They simulated the dogma of charity, from which they had a quasi consociation. 2, 11 24-26 Confirmations from the Word in favor of charity were explained perversely, and they destroyed faith originating in charity. 2 27, 28 Painful conjunction. 2 29-31 Faith broke up the painful conjunction, adulterated the Word itself, and thus destroyed the church. 2 32-35 It was objected to by many, nevertheless they were overcome. 2 36, 37 Finally faith alone obtained-a religion which destroys all fear of

God and the whole church. 2 38, 39 It worships another god than the Lord. 2 40, 41 Thus faith originating in charity was subjugated. 2 41 Nevertheless those who believe the Word in simplicity will remain. 11 42, 43 Faith alone will also destroy by reasonings from the natural man. 2 44, 45 When the end comes, those who are natural-sensual will be persistent. 2

(183) Chapter 12 [Daniel] 1 Near the end, a new church will begin, in which the Lord will be worshipped, and the faith of charity will be received. 11, 1 2, 3 Then those who are in that faith will come into heaven, but not the rest. 11 4 They will become intelligent. 11 5-7 All this will come to pass at the consummation. 3 8, 9 This revelation is from the Lord. 11 10 The evil will not understand, but the good. 11 11-13 The beginning of that church. 11

(184) Hosea Chapter 1 Verses 1-3 The prophet represented the falsification of the Word with the Jewish nation. 3 3-5 That profane church will be destroyed when the Lord comes. 3, 1 6 No pity is possible; 3,1 7 but the Lord will pity those who will be of His new church. 1, 11 7-9 When nothing of the church will any longer remain, 3 10, 11 then the new church will grow, and will acknowledge the Lord. 11

(185) Chapter 2 [Hosea] 1-4 Exhortation to abstain from the falsifications of the Word, otherwise there will be no church, but it will be without goods and truths, as before. 11, 2 5-7 They will become as before when they loved evil and falsity, but they will be withheld. 11, 2 8 They will return to God whom they worshipped at that time, and from

whom they received good, not knowing that this was from the Lord; 11, 2 9-13 but because they still did not worship Him, but another god, goods and truths will be vastated. 11, 2 14-17 Those who will be of the new church, are to be purified by temptations, and prepared, 11 18-20 and a new church constituted of such will come into existence, which will acknowledge the Lord. 11 21-23 Then they will receive all things of heaven and the church. 11

(186) Chapter 3 [Hosea] A new church to be established by the Lord. 11 1-5 They will live for a long time without the truths and goods of the church, but they will become a church from the Lord, when He comes, and will acknowledge Him. 11

(187) Chapter 4 [Hosea] 1-3 There is in the church nothing but evil and falsity from the falsified Word; 3 4-9 and because nothing of the law and doctrine remains, the church has been destroyed. 3 10-12 Because they have falsified the Word they are no longer able to understand truth, but will behold falsity. 3 13 For this reason their worship will be from falsities. 3 14 Will they not perish on this account? 3 15-19 Likewise those in the spiritual church: these will go away into falsities. 3

(188) Chapter 5 [Hosea] 1-3 Those who represented the celestial things of the church and those who represented its spiritual and intellectual things, falsified and adulterated the truths of the Word. 3 4 They cannot turn back, 3 5-9 but all will perish. 3 10-14 They no longer have any understanding of truth, but in place of truth they

understand falsity. 3 15 Nevertheless there will be a new thing of the church. 11

(189) Chapter 6 [Hosea] 1-3 A new church will be established, which will acknowledge the Lord; 11 4-6 it will understand truth, 11 7-10 as there are perversities in the former church, 3 11 when the new church will be established. 11

(190) Chapter 7 [Hosea] 1-5 They have perverted all the truths of the Word and of doctrine. 3 6-10 They have perverted them by evil loves, 3 11 and by the knowledges [scientifica] of the natural man. 3 12-16 Therefore they cannot be led back, because they are in falsities. 3

(191) Chapter 8 [Hosea] 1-7 They have perverted the church; they have turned its goods and truths into evils and falsities. 3 8-11 By reasonings from the natural man they have put off everything of the church, 3 12-14 and also everything of the worship of the church; therefore they cannot but perish. 3

(192) Chapter 9 [Hosea] 1-3 They have falsified the truths of the church, therefore the church has been destroyed, and they will be natural, abiding only in reasonings from the natural man. 3 4, 5 Consequently there is no Divine worship. 3 6 All truth and good is turned into falsity and evil. 3 7-9 They will perish on the day of judgment. 3 10, 13 The first of them were also such, they had no understanding of truth; so also their posterity, although instructed. 3 14-17 The posterity of these cannot but become such. 3

(193) Chapter 10 [Hosea] 1-3 The church that was devastated in respect to truths, has a worship similar to this

one, and they say that they have truth. 3 4, 5 At heart they worship another god. 3 6 They will reason against truths. 3 7, 8 They will be cast into hell, where there is such [evil]. 3, 15 9, 10, The evils of punishment come upon them, but in vain. 2 11, 12 They have been taught truths and goods, and admonished, 2 13-15 and yet they persisted in falsities of evil. Their destruction, in consequence, on the day of judgment. 2

(194) Chapter 11 [Hosea] 1 That "Israel," the Lord, was "brought down into Egypt," means that they were instructed in the first principles of the church. 1 2 They were there in natural desire and knowledge [scientia]. 11 3, 4 They were instructed in cognitions and knowledges [scientiae]. 11 5-8 When they have become spiritual, they will no longer be natural, since they will thus destroy truths and the understanding of them; 11 9-11 but from their having been in knowledges [scientiae] they will have intelligence from the Lord. 11 12 (H.B. 12:1) The understanding of the Word was falsified, although the Word is the Lord's. 2

(195) Chapter 12 [Hosea] 1 (H.B. 2) Falsities grow by reasonings originating in the delights of the natural man. 2 2-5 (H.B. 3-6) The Lord strove with the posterity of Jacob from their infancy. 2 6, 7 (H.B. 7, 8) Exhortation to be converted and not falsify truths. 2 8-14 (H.B. 9-15) The church gloried in its possession of the Word, and on account of their representative worship, and they were continually guarded by the Lord; and yet they falsified and adulterated the Word and the worship. 2

(196) Chapter 13 [Hosea] 1-3 From their self-intelligence they have perverted all Divine worship, and hence will perish, 2 4 yet the Lord alone is God. 16 5, 6 When they became rich in knowledges [cognitiones] from the Word, they forsook the Lord by reason of their self-glorification. 2 7-9 Hence their destruction, 3 10, 11 because there is no longer any truth of the church. 3 12, 13 The truth of the church has been interiorly destroyed. 3 14, 15 They are to be kept from destruction, until all truth of the church has been destroyed. 2 16 (H.B. 14:1) Those who have worshipped another god will perish. 4

(197) Chapter 14 [Hosea] 1-3 (H.B. 2-4) Exhortation to be converted. 11 3 (H.B. 4) because salvation comes from no other source. 17 4-7 (H.B. 5-8) Thus they will be received into the church and instructed in its truths and goods. 11 8 (H.B. 9) Falsities will be rejected, 11 9 (H.B. 10) and in consequence there will be understanding from rational light. 11

(198) Joel Chapter 1 [Joel] 1-3 To all who are of the church. 2 4 Falsity from the sensual man and afterwards evil therefrom has consumed all things of the church. 2 5-7 Let them repent, for evil from the sensual man has destroyed the different things of the church. 2 8-13 Mourning over the destruction of the goods and truths of the church. 2 14 Exhortation to be converted, 2 15 and to reflect that thus will be the last time, when the Lord will come, 1 16, 17 and that everything of the church has been devastated; 3 18-20 for which reason there is lamentation. 3

(199) Chapter 2 [Joel] 1, 2 The Lord will come and will execute judgment 1, 15 2, 3 when falsity and evil from the sensual has destroyed the whole church. 3 4-9 Falsity of evil will destroy all things of it by various insanities. 3 10 All good and truth has been dispersed, together with the knowledges [cognitiones] of them. 3 11 The Lord will fight with them. 7 12-17 Exhortation to be converted to Him, to repent, and to be wise. 2 18, 19 The Lord will establish the church, to which He will give its goods and truths, 1111 20 and will remove falsities of evil, and thus hell. 11 21-25 They will have trust in the Lord, from which they will have goods and felicities, 11 26, 27 and acknowledgment from the heart. 11 28, 29 (H.B. 3:1, 2) By His Divine the Lord will fill those who are of that church with all things and will vivify them. 11 30, 31 (H.B. 3:3, 4) Falsities of evil and evils of falsity will dissipate influx on the day of judgment, 3, 15 32 (H.B. 3:5) but those who acknowledge and worship the Lord will be saved. 17

(200) Chapter 3 (H.B. 4) [Joel] 1 Then the church will be gathered together, 11 2, 3 and then judgment will be executed upon those who have scattered the goods and truths of the church; 15 4-8 upon those who are in knowledges [cognitiones] alone and in faith alone, and have thereby destroyed the truths of the Word and of doctrine. 15 9-12 Combat of good and truth against evils and falsities at that time. 15 13-15 Then evil is consummated. 3 16, 17 This is from the Lord, whom they will then also acknowledge, and from whom is the church. 11 18, 19 The Lord will then teach them the Word, and falsifications of the

Word will be removed. 11 20, 21 Then the church will be the Lord's, and from the Word. 11

(201) Amos Chapter 1 Verses 1, 2 [The teaching of] the Lord about the Word and doctrine from the Word: 1 3-5 About those who pervert knowledges [cognitiones] from the Word which are of service to doctrine and who thus turn away also the good of those knowledges: these will perish. 3 6-8 About those who apply the Word to a heretical falsity: these will perish. 3 9, 10 About those who pervert knowledges [cognitiones] of good and truth, and thereby do injury to the external sense of the Word. 3 11, 12 About those who pervert the sense of the letter of the Word by falsity, by which doctrine perishes. 3 13-15 About those who falsify the truths of the sense of the letter of the Word: they do not resist in the day of combat, but destroy the truth of doctrine. 3, 15

(202) Chapter 2 [Amos] 1-3 About those who adulterate the good of the sense of the letter of the Word: these destroy the good and truth of the church. 2 4, 5 About those who destroy the celestial things of the Word: they destroy both its celestial and its spiritual things. 2 6-8 About those who destroy the spiritual things of the church: these go away in consequence into falsities of every kind. 2 9-11 The Lord entirely removed falsities of evil when the church was instituted among them, and they were instructed. 2 [?12] 13-16 Nevertheless that church perverted all things, and hence it has become like one who has truth and yet is without truth, and thus perishes in the 2 time of judgment. 15

(203) Chapter 3 [Amos] 1, 2 The church was instituted solely with the Israelitish nation, therefore falsities and evils must be examined there. 3 3-6 There cannot be at the same time a church and not a church, nor truths and at the same time falsities, without truths being snatched away. 3 7, 8 The Lord will surely reveal this; 3 9, 10 for from this it is clear how the church is devastated. 3 11 Therefore the truths of the church perish from falsities, 3 12 and the goods and truths of the Word will be carried off by them; 3 13-15 so also all things of the church. 3

(204) Chapter 4 [Amos] 1-3 Those who pervert the doctrine of the church: they will also fall into falsities in outermost things. 2 4-6 They worship in externals according to the statutes, which will be similar [to genuine worship], but only in outermost things. 2 7, 8 Some things true will remain, when the rest are false, in consequence of which truths will have no power. 2 9 Afterward all things of the church are falsified, 3 10, 11 and finally they are profaned by sensual knowledges [scientifica], the profanation extending to all things of the church, so that there is hardly anything left. 3 12, 13 Exhortation to turn themselves to the Lord. 3

(205) Chapter 5 [Amos] 1-3 Lamentation over the church because it has been successively devastated. 2 4-9 Exhortation to seek the Lord, that all things of the church may not perish through evils and falsities. 2 10-13 They reject truths because they are in self-intelligence. 2 14, 15 Exhortation to be converted. 2 16-20 Lamentation over the destruction of the church, and over their own destruction,

when the Lord comes. 3 21, 22 Their worship cannot be accepted. 2 23-25 It will be accepted if they have good and truth. 2 26, 27 Otherwise they are deprived of all knowledge [cognitio] of truth and good. 2

(206) Chapter 6 [Amos] Of the spiritual church which was instituted. 3 1, 2 It turned out worse than the religions of other nations. 3 3-6 It possesses all things of the church in abundance; they think nothing of the destruction of the church. 3 7-9 Therefore all things will perish, 3 10-12 until nothing remains, 3 13, 14 for the reason that they acquired those things from what is their own. 3

(207) Chapter 7 [Amos] 1 The church grew from externals to externals. 3 [?2-]4-6 When externals were lost, there was a restoration. 3 7-9 When inmosts were reached, all things were destroyed, because they were contrary to God, 3 10-13 and contrary to all things of doctrine; 3 [?14], 15, 16 so that there was no longer any doctrine. 3 17 The church with all things pertaining to it will perish. 3

(208) Chapter 8 [Amos] 1 A new thing of the church comes into existence. 11 2, 3 The old church comes to an end, 3 4-6 when there is nothing but adulteration of good and truth. 3 7-10 Therefore they will perish on the day of judgment. 15 11-14 Then there will no longer be any good or truth. 3, 15

(209) Chapter 9 [Amos] 1-5 The last judgment upon them, and whithersoever they may flee, nowhere will there be an escape 15 6 from the Lord, who causes a church to be. 11 7 There were also churches before, which were devastated. 11, 2 8-10 Yet the church will not perish, but those who are

in it perish. 2, 11 11, 12 A new church will be instituted by the Lord, which will acknowledge the Lord. 11 13-15 The doctrine of truth, and the understanding of it, will be in that church. 11

(210) Obadiah Of those who are in self-intelligence and pervert the sense of the letter of the word; these are “Edom.” 2 1-3 They must be combated, because they believe themselves to be more intelligent than others. 2 4, 5 They defend falsities by natural light, but they will perish, and with them, the falsities themselves. 2 6 They have pride. 2 7 They have no truths. 2 8, 9 They will perish on the day of judgment, because they have oppressed the church. 15 10-14 They destroy the church still further, and this is their delight. 3 15, 16 Destruction will come upon them on the day of judgment. 15 17 A new church will come into existence 11 18 in place of the former church, which is condemned. 11 19-21 The new church will be in the understanding of truth, and those that are in it will be saved. 11

(211) Jonah Chapter 1 The conversion of the nations, which are meant by “Nineveh.” 11 1-3 Those who were of the Jewish nation were commanded to teach the Word to the nations round about, but they would not, and thus they kept the Word among themselves alone. 11, 2 4-6 Knowledges [cognitiones] began to perish with them, and yet they lived unconcernedly. 2 7-9 The nations perceived that the state of the church was perverted among themselves, because of the loss of knowledges [cognitiones] among the Jews, and that the latter were unwilling to impart them to others

outside of themselves. 11, 2 10-13 They should reject those things which were from the Jewish nation, because they were falsified, so that they might be saved. 11, 2 14-16 They prayed unto the Lord for salvation, which was effected for them, when the falsities from the Jewish nation had been removed. 17 17 [See next chapter.] 7, 6

(212) Chapter 2 [Jonah] 1:17, 2:1-10 (H.B. 1-11) Prophecy concerning the Lord’s combats with the hells, and concerning His most grievous temptations at the time, and concerning His state at the time; the “three days and nights during which Jonah was in the bowels of the fish,” signify the entire duration of the combat with the hells. 7, 6

(213) Chapter 3 [Jonah] 1-10 The nations, hearing from the Word of God about their sins, and that they would perish, were converted after repenting, and were heard by the Lord, and saved. 11

(214) Chapter 4 [Jonah] 1-4 The Jewish nation became very angry at the salvation of the nations. 2 5-11 A representation of their being inflamed thereat. 2

(215) Micah Chapter 1 The church in respect to the doctrine of truth and good. 1 1, 2 The descent of the Lord from heaven, and His coming into the world. 1 3 The state of heaven then became changed. 12 4-7 Then all the representatives of the church, which had been totally falsified, will be destroyed. 3 8-12 Consequent mourning, and that it will extend even to those who were in celestial good. 3 13-15 Hence even these will begin to be perverted. 3 16 Consequently they also will suffer deprivation of all truth. 3

(216) Chapter 2 [Micah] 1, 2 Concerning thought with the intention of doing evil, that they also do it from the will. 3 3-5 Hence the church has become perverted. 3 6, 7 There is no longer any use to teach any except those who obey; 3 8, 9 therefore they do evils of every kind. 3 10, 11 They will perish, because they cannot be taught. 3 12, 13 Such things do not invade those who will be of the Lord's new church. 3

(217) Chapter 3 [Micah] The perverted church. 3 1-3 They have destroyed all truths and goods even to the last things of the church. 3 4 Then they are not heard by the Lord. 3 5-7 Because they have perverted all things of the Word and of doctrine, they can no longer see and receive anything of truth and good. 3 8 The Lord in respect to the Word which He will declare unto them. 1 9-11 They falsify all the truths and goods of the Word, and yet they say, that God is with them. 3 12 Therefore the whole church will be destroyed. 3

(218) Chapter 4 [Micah] 1, 2 A new church will be established by the Lord when He comes into the world, and it will be formed out of the nations. 11, 1 3, 4 Falsities and evils will no longer be there, but truths and goods, 11 5, 7, 10 under the Lord. 11 6, 7 Those who are in externals, and those who from ignorance are in things not true and good, will draw near. 11 8-10 Truths and goods with them will grow. 11 10-12 Falsities will not enter and destroy. 11 13 Falsities will be destroyed among them, 11

(219) Chapter 5 [Micah] 1 (H.B. 4:14) however much they may infest. 11 2 (H.B. 5:1) The Coming of the Lord who is the God of the church, 1 3, 4 (H.B. 2, 3) who will gather the church together and teach those who are in it. 11 5, 6 (H.B.

4, 5) He will utterly destroy reasonings from falsities. 17 7 (H.B. 6) Then there will be salvation in that church, 17 8 (H.B. 7) but in the church in the Jewish nation there will be nothing but falsities of evil. 3 9 (H.B. 8) This church will have no power over the Lord's church, 11 10-15 (H.B. 9-14) and it will perish with all its falsities and evils. 3

(220) Chapter 6 [Micah] Against the Jewish nation. 2 1-4 The Lord offered every good to them. 2 5 He protected them. 2 6-8 The Lord is not approached by externals of worship, but by internals, which are of truth and good. 2 9 The life of truth and good should be loved, 2 10, 11 and not the life of falsity and evil. 2 12 There is falsification of truth with them. 2 13 They could not be brought back by punishments; 2 14-16 therefore it must needs be that this church, having been overthrown, should perish. 2

(221) Chapter 7 [Micah] 1-4 There is no longer any truth or good in the church; therefore the last time has come upon it. 3 5, 6 Then falsities and evils will combat amongst themselves, and against truths and goods. 3 7-9 Then the church will come, which will be in the light of truth, from the Lord. 11 10 The old church will be destroyed. 3 11, 12 A new church will be established, gathered from every nation, 11 13 when the old has been destroyed. [3] 14, 15 It will be taught and led. 11 16, 17 Infernal things will be removed from it. 11 18-20 The Divine compassion will be there. 11

(222) Nahum Chapter 1 Verses 1, 2 The last judgment upon those who are in evils. 15 3-6 By virtue of His presence all things are revealed, and those who are of the perverted church will not endure. 15, 3 7 The Lord will protect those

who trust in Him, 11 8-11 but those who are in falsities and evils will perish; 3 12-14 those, however, who are not of that church, and are in falsities from ignorance, will be received, and their falsities will be removed. 11 15 [See next chapter.] 1, 11

(223) Chapter 2 [Nahum] 1:15, 2:1-3 (H.B. 2:1-4) The Lord’s coming and the new church from Him, and the protection of that church by Him. 1, 11 3-6 (H.B. 4-7) On the day of judgment those will perish who have destroyed the church, and they will be cast into hell with tumult. 15, 3 7-10 (H.B. 8-11) All things of the church will be taken away from them. 3 11-13 (H.B. 12-14) Then they will no longer destroy the church and its sanctities. 3

(224) Chapter 3 [Nahum] Respecting those who have falsified and adulterated the word. 15, 3 1-4 They will perish in hell. 15, 3 5-7 All their adulterations will be revealed, and they will perish. 15, 3 8-10 Knowledges [cognitiones et scientifica] will not save, because they will be dissipated, 15, 3 11, 12 because they will not protect them from perishing by falsities of evil, 15, 3 13-17 howsoever they have confirmed themselves by them, but in vain; 15, 3 18 neither will reasonings save. 15, 3 19 There is nothing of soundness, therefore their destruction. 15, 3

(225) Habakkuk Chapter 1 Of violence and injustice. 3 1-5 Justice and truth perish. Grief on the part of the Lord, and directed to the Lord. 3 6-11 The Jewish church profaned all the truths and goods of the Word and of the church. 3 12-17 The Lord’s grief continued, that the evil prevail over the good, and destroy them. 3

(226) Chapter 2 [Habakkuk] 1-3 The Coming of the Lord-what will then take place. 1 4, 5 The love of self-it grows, and man grows vile therefrom. 3 6, 7 He is held in contempt by others, 3 8 and they pervert the goods and truths of the church. 3 9, 10, They are in their own intelligence, owing to which they are puffed up. 3 11 They judge from externals alone. 3 12, 13 A curse rests upon those who hatch doctrine out of falsities. 3 14 When the Lord comes, 1 15-17 he who leads others astray will then be ashamed, 3 18, 19 and falsities will then profit Him nothing. 3 20 This, when the Lord is in His Human. 1, 3

(227) Chapter 3 [Habakkuk] 1-4 Prediction that the Lord will come into the world, to whom belongs Divine truth and good. 1 5-7 He will examine the church; it is not a church. 3 8-9 He will by His Divine truth dissipate the falsities of evil. 3 10-15 Judgment upon them, combat with them, their destruction, and their being cast into hell. 15 16, 17 Grief on account of their state, that there is no longer anything of the church. 3 18, 19 Then those who at heart acknowledge the Lord will be saved. 17

(228) Zephaniah Chapter 1 1-3 All knowledge [cognitio] and understanding of truth will perish. 2 4-6 The church will perish because it is in mere falsities and evils in respect to doctrine and in respect to worship. 2 7, 8 The Lord will come and gather [people] together to the church. 1 9-11 Then those who have adulterated the truths of the Word will perish, and are to be cast into hell. 15 12-13 No truth will then be left in the church. 3 14-17 They will perish on

the day of the judgment by the Lord. 15 18 They cannot be preserved. 15

(229) Chapter 2 [Zephaniah] 1-3 They ought to be converted before the Lord comes to judgment, 15 4-6 for the evil will then perish on account of evils and falsities of many kinds. 15 7 Then some are to be saved. 16[?17] 8-10 Those who have adulterated the Word will utterly perish. 15, 3 11 They will perish that whoever is able may acknowledge the Lord. 15, 3 12-15 Those who have falsified the knowledges [cognitiones] of truth, by means of reasonings and knowledges [scientifica], and have thus destroyed the church, will utterly perish. 15, 3

(230) Chapter 3 [Zephaniah] 1-4 Everything of the doctrine of truth and good has been perverted. 3 5 When the Lord comes He will investigate. 1 6-8 The evil will perish and are to be cast into hell. 15 9, 10 Then a new church made up of those who acknowledge the Lord will arise. 11 11, 12 Those who are in falsities of evil must be separated, and thus the few must be saved. 11, 16-[?17] 13-20 Then there will be a new church of those who will acknowledge the Lord, and He will remove evils and falsities from them; concerning this church. 11

(231) Haggai Chapter 1 Verses 1-4 They believe that the Messiah will come to exalt them to glory, and yet the church among them has been devastated. 1, 3 5, 6 They could no longer be taught by the Word. 3 7-9 The church cannot be instituted among them, because everyone looks to Himself and not to the Lord; 3 10, 11 therefore no truth or good can

be received by them. 3 12-15 The church will be instituted among those who are wise from the Word. 11

(232) Chapter 2 [Haggai] 1-3 The church when first instituted was full of truths; at the present day it is devastated. 2 4, 5 Nevertheless a church will be instituted. 11 6-9 When the Lord comes into the world, this church will be an interior church. 1 10-14 An external without an internal is of no use, and still less when the external has been falsified; so is it in the former church, 3 15-17 where truth has been turned into falsity, in which there is hardly anything of the church, 3 18, 19 although there are truths in abundance in the Word.3 20-22 All things of the former church will be destroyed. 3 23 The church will be among others. 11

(233) Zechariah Chapter 1 1-4 Those who were descended from Jacob were instructed in the things of the church, from the very beginning, but in vain. 2 5, 6 Therefore what happened to them was according to the Word. 2 7-10 The successive states of the church even to the end are represented, and the nature of their understanding of the Word is described. 2 11 It is found that there is no church. 2 12, 13 A new church which will be from the Lord. 11 14-16 The Lord will institute a new church when the former church has been completely perverted. 11, 3 17 He will institute it in place of the former. 11, 3 A new church from the Lord. 11 18-21 (H.B. 2:1-4) Falsities of evil which have destroyed everything of the church. 3

(234) Chapter 2 [Zechariah] 1, 2 (H.B. 5, 6) Quality of the church about to be instituted, in respect to truth and good.

11 3-5 (H.B. 7-9) It will be vastly multiplied, and the Lord will be in it. 11 6-9 (H.B. 10-13) Those who have profaned holy things are to be separated and dispersed. 11, 3 10-13 (H.B. 14-17) The Lord will come, and those who are of the new church will acknowledge Him, and He will be with them. 1, 11

(235) Chapter 3 [Zechariah] Of the new church. 11 1, 2 Infernal falsity from the former church will infest the new church which the Lord will establish. 11, 2 3-5 In this church there will be falsities of ignorance, which will be removed, and truths will be given in their place. 11 6-10 They will have understanding of truth from the Lord, to the extent in which they depart from falsities. 11

(236) Chapter 4 [Zechariah] 1-7 Enlightenment of the new church by the Lord from the good of love by means of truth. 11 8-10 This is from the Lord. 11 11-14 There will also be in it truths from a celestial origin. 11

(237) Chapter 5 [Zechariah] 1-4 Rejection of the Jewish church, because they have utterly perverted the church. 3 5-8 They have destroyed every good. 3 9-11 They will profane its truth still further. 3

(238) Chapter 6 [Zechariah] 1-7 The doctrine of the new church from truths which are from the good of love and charity. 11 8 It will be with those who are in ignorance of truth. 11 9-14 A representative that the new church is from the Lord, with all the good and truth in it. 11 15 The church will be constituted of those who are without the church. 11

(239) Chapter 7 [Zechariah] 1-7 The Jews desiring that after the Babylonish captivity the church might be with

them, but this will not take place, because they have not turned away from falsities and evils. 2 8-11 They were told that they should keep the statutes, but they did not. 2 13, 14 Therefore the church will not be with them, but they will be dispersed. 2

(240) Chapter 8 [Zechariah] 1-3 The Lord will institute a church in which will be the doctrine of truth and good, 11 4-6 where there will be wisdom and innocence. 11 7-9 Men are to be brought to it from all parts, and it will acknowledge the Lord. 11 10 There has been heretofore no protection from falsities of evil, which are from hell. 3 11, 12 It will be different in this church, where truths and goods will continue. 11 13-17 As the former church has perished through falsities of evil, so this one will continue in truths and goods. 3, 11 18, 19 It will be in humiliation and in the affection for truth. 11 20-23 It will grow and will increase in numbers from all who worship the Lord and love the Word. 11

(241) Chapter 9 [Zechariah] 1, 2 The new church will be in knowledges [cognitiones] from the Word. 11 3, 4 Those who are in knowledges from the Word will destroy them. 3 5, 6 Likewise those who are in faith alone. 3 7, 8 They shall perish lest they ruin the church still further. 3 9 The Lord will come with Divine truth. 1 10, 11 After the old church has perished, a new one will be instituted subject to the Lord, who will reign over it. 3, 1 12-16 The Lord will fill them with truths, and will protect them. 11 17 They will possess intelligence. 11

(242) Chapter 10 [Zechariah] 1 The Lord will spiritually bless those who seek Him. 17 2, 3 Those who have the Word are in falsities of evil and will perish. 3 4-6 Those who are in celestial good, of whom the church will consist where the Lord is, will fight 11 against falsities of evil; so also will those who are in spiritual good. 11, 7 7-10 They are to be gathered together out of every religion, and taught. 11 11 The Lord will protect them from falsities that are from hell, 11 12 because they worship the Lord. [11]

(243) Chapter 11 [Zechariah] 1-3 Every external of the church has been devastated. 3 4, 5 Care is to be taken lest those who are in good be destroyed by them. 3 6 Falsities destroy the church. 2 7, 8 There are none to lead the people any longer, 2 9 but only such as destroy. 2 10, 11 The Lord's conjunction with them has been sundered. 3 12, 13 The Lord was betrayed by the Jews, because He taught them. 4, 9 14 The conjunction of truth and good has been sundered. 4, 9 15-17 The teacher and the leader destroy all things of the church by falsities of evil. 3

(244) Chapter 12 [Zechariah] 1 The Lord forms the church. 11 2, 3 Nothing of the doctrine of truth will be in the church, therefore they will shun it. 3 4 There is no understanding of truth any longer, except with those who are in the Word and of the new church. 3, 11 5 Then they will learn the good of doctrine from the Lord. 11 6, 7 Then the Lord will destroy all falsities by the truths of the Word, lest doctrine should teach something else. 11 8 Then the church will be in doctrine respecting the Lord. 11 9 Then all men or all things that are contrary to that doctrine will be

destroyed. 3 10 Then there will be a new church from the Lord. 11 10-14 All things and every single thing of the church will mourn. 3

(245) Chapter 13 [Zechariah] 1 Then the Word will be for the Lord's new church. 11 2, 3 Falsities of doctrine and worship will both be utterly destroyed. 3 4, 5 Prophecy will cease, and there will be no more falsity of doctrine. 3 6, 7 Those with whom the church will be at the time will slay the Lord, with the intention of scattering those who believe in Him. 9 8, 9 Those who are of the devastated church will perish, and those who are of the new church are to be purified, and taught by the Lord. 3, 11

(246) Chapter 14 [Zechariah] 1-5 The Lord's combats against the wicked, and their dispersion. 7 6, 7 Then there will be no truth, but in the Lord there will be Divine truth. 3, 12 8, 9 Then Divine truth will proceed from the Lord. 12 10, 11 Truth will be multiplied in the new church, and no falsity of evil will be there. 12 12 He who fights against those truths, will plunge into falsities of every kind. 3 13-15 Then follows the destruction of the church. 3 16-19 Then they will draw near to the worship of the Lord, even those from the nations who are external natural. 11 20, 21 Then from the good of charity, from which proceeds worship, there will be intelligence. 11

(247) Malachi Chapter 1 1, 2 The Lord has instituted a church with those who could be in external truth, but who were not in external good. 11 3, 4 All external good has been destroyed, and hence also external truth. 3 5, 6 Although the church is there, yet they do not acknowledge

the Lord. 3, 4 7, 8 They worship the Lord from evil and not from good. 4 9, 10, Therefore their worship is not accepted. 3 11 Those who are outside of the church worship the Lord, 11 12-14 but those who are within the church profane worship, and do not worship the Lord. 4

(248) Chapter 2 [Malachi] 1-4 Unless they worship the Lord, all worship will be perverted and profane. 4 5-7 Through the Word it is granted them to have conjunction with the Lord, who is here meant by “Levi.” 4 8-10 They have departed from the Word, and have thereby dissolved the conjunction. 4 11 They have worshipped another god, whence came profanation; 3, 4 12 wherefore they will perish. 3 13 Therefore their external worship is not accepted. 3 14-16 They have severed themselves from the church, 3 17 even by their calling evil good. 3

(249) Chapter 3 [Malachi] [1], 2, 3 The Lord will come into the world, and will teach the Word in its purity. 11 4 The church, doctrine, and worship will then be as they had been among the ancients. 11 5, 6 The Lord will then execute judgment upon all who 15 have adulterated and destroyed the truths of the church. 2 7 They have done this from the beginning, and do not desist from it, 2, 3 8, 9 nor do they desist from adulteration, therefore this will bring about their ruin. 3, 2 10-12 If they had lived according to the statutes, they would have been in the good of the church. 2 13-15 They have confirmed themselves in this, that good is of no profit and that evil does no harm, because the good and the wicked are alike prosperous. 2 16 It is otherwise with those who trust in the Lord; 11, 1 17 they will be

blessed of the Lord when He comes. 11, 1 18 Then the difference will be seen, 3, 11

(250) Chapter 4 [Malachi] 2 (H.B. 3:20) and the good will be saved, 17 [?1], 3 (H.B. 3:[?19,] 21) and then the evil will be cast into hell, 15 4 (H.B. 3:22) because they have annulled the Word. 15, 3 5, [6] (H.B. 3:23[, 24]) John the Baptist will be sent before the Lord, lest that nation should then perish. 1

(251) Psalm 1 Verses 1-3 The man who does not live ill is regenerated by the Word of the Lord, 11 4, 5 but He who lives ill, perishes on the day of judgment, 3, 15 6 for the Lord knows everyone. 15

(252) Psalm 2 1, 2 Those who should be in the truths and goods of the church are against the Lord; 2 3, 4 but men should separate themselves from these, because they are nothing before the Lord, 3 5 and they will be destroyed. 3 6-8 The Lord will put on the Human and will establish the church, 1, 11 9 and will disperse falsities that are from evil. 3 10-12 N. B. Let them therefore acknowledge and worship the Divine Human of the Lord, lest they perish. 1, 11

(253) Psalm 3 Title, 1-8 (H.B. 1-9) Respecting the Lord, when He was in temptations and subjugated the hells, and was then in a state of humiliation, in which He prayed to the Father. 5, 13

(254) Psalm 4 title, 1, 2 (H.B. 1-3) Respecting the Lord, when in great temptations. 6 3 (H.B. 4) They should fear Him, for He has protection from the Father. 1 4-8 (H.B. 5-9) Exhortation to repent

(255) Psalm 5 title, 1-3, 7, 8, 11, 12 (H.B. 1-4, 8, 9, 12, 13) Prayer of the Lord to the Father for help 13 4-6, 9, 10 (H.B. 5-7, 10, 11) against the evil, falsifiers and hypocrites. 7

(256) Psalm 6 title, 1-7 (H.B. 1-8) Prayer of the Lord to the Father, when He was in the last state of temptations, which state is despair, 13 8-10 (H.B. 9-11) and being helped, He repressed the hells.8

(257) Psalm 7 title, 1-2, 6-11, 17 (H.B. 1-3, 7-12, 18) Prayer of the Lord to the Father for help against the hells, 13, 7 3, 4, 8-10 (H.B. 4, 5, 9-11) for He is just, and there is no evil in Him, 13, 7 5 (H.B. 6) that the hells may not prevail, 8 12-16 (H.B. 13-17) but may be conquered. 8

(258) Psalm 8 title, 1-3, 9 (H.B. 1-4, 10) A song in praise of the Father by the Lord to regard His innocence, and give help against the hells. 13, 7 4, 5 (H.B. 5, 6) The state of humiliation of the Lord is described. 13 6-8 (H.B. 7-9) The state of His glorification is described. 10

(259) Psalm 9 title, 1-8, 19, 20 (H.B. 1-9, 20, 21) Thanksgiving and joy of the Lord that the evil have been judged and destroyed, 16, 13, 8 9, 10[-14, 18] (H.B. 10, 11[-15, 19]) and the good have been delivered; 8 15-17 (H.B. 16-18) and thanksgiving of the latter that the evil have been conquered and cast into hell. 8

(260) Psalm 10 1-4[-11] The evil do evil to the good and deny God, and are hypocrites and deceitful. 3, 15 12-18 Prayer to the Father, for their requital, and for judgment upon them. 15

(261) Psalm 11 title, 1-5 (H.B. 1-5) The Lord arouses Himself to fight for the good against the evil. 7 6, 7 The evil

will perish as a consequence of justice. 8

(262) Psalm 12 title, 1-4 (H.B. 1-5) There are no longer any good, but only hypocrites. 3 5-8 (H.B. 6-9) The Lord will to eternity deliver the good as against the evil. 11

(263) Psalm 13 title, 1-4 (H.B. 1-5) The state of the Lord's temptations, and the grievous insurrection of the infernals against Him. 6 5, 6 (H.B. 6) He has confidence respecting the victory. 8

(264) Psalm 14 title, 1-3 (H.B. 1-3) There is no longer any understanding of truth or will of good whatever. 3 4, 5 They do not acknowledge God. 4 6 They are against good and truth. 3 7 The Lord will save those who are of the church, whence they will have joy from Him. 17

(265) Psalm 15 title, 1-5 (H.B. 1-5) Those who love the neighbor and God, will be of the Lord's church.11

(266) Psalm 16 title, 1, 2 (H.B. 1, 2) The Lord's trust in Himself, 8, 11 3-5 for delivering the good, whom the evil infest. 8, 11 6-8 His is the Divine and Divine power. 8, 11 8-10[? 9-11] His Human glorified will rise again. 10

(267) Psalm 17 title, 1-5 (H.B. 1-5) The Lord concerning the integrity of His life, 10 6 from the Divine in Himself; 10 6-10 from which He is sustained against the evil who rise up against Him, 8 11, 12 and wish to slay Him; 9 13 by whom, nevertheless, He cannot be hurt; 9 14 and yet they possess the Word. [?9] 15 He will be glorified. 10

(268) Psalm 18 title, 1-3 (H.B. 1-4, 6) Confidence of the Lord from His Divine, against the hells. 8 4-6 (H.B. 5-7) Combats of the Lord with the hells. 7 7-14 (H.B. 8-15) In zeal He has subjugated them and laid them low. 8 15 (H.B.

16) Thus the Divine truth appears. 8 16-19 (H.B. 17-20) From His Divine He has prevailed over them. 8 20-26, [27], 30, 32 (H.B. 21-27, [28], 31, 33) Justice and integrity belonged to the Lord, 8 28, 29 (H.B. 29, 30) also Divine truth. 8 31 (H.B. 32) He is the only God. 8 32-36 (H.B. 33-37) He fights from His Divine, 8 37-40 (H.B. 38-41) and subjugates the hells. 8 41 (H.B. 42) They have no savior, 8 42, 45 (H.B. 43, 46) therefore they will be destroyed. 8 43, 44 (H.B. 44, 45) Then there will be a new church which will acknowledge and worship the Lord. 11 46-50 (H.B. 47-51) A song of that church in praise of the Lord on account of redemption. 16, 17

(269) Psalm 19 title, 1-4 (H.B. 1-5) The Divine truth will go forth in every direction. 11 5, 6 (H.B. 6, 7) This truth will go forth from the Lord from the first things to the last things of heaven and the church. 12 7-11 (H.B. 8-12) This Divine truth perfects man, because it is wisdom. 12 12, 13 (H.B. 13, 14) There will be no pride. 12 14 (H.B. 15) Thus there will be what is pure and acceptable. 12

(270) Psalm 20 title, 1-4 (H.B. 1-5) A song in praise of the Lord, that He sustains the church, 16, 17 5, 6, 9 (H.B. 6, 7, 10) that salvation is from Him, 17 7, 8 (H.B. 8, 9) that those are saved who trust in Him, and those perish who trust in themselves. 17, 3

(271) Psalm 21 Respecting the Lord: 10 title, 1-6 (H.B. 1-7) From His Divine He has all good and truth, thus honor and glory. 10 7-12 (H.B. 8-13) He will overthrow all who are against Him on the day of judgment. 8, 15 13 (H.B. 14)

Those who are with Him will be glad because of His power. 15

(272) Psalm 22 The state of the Lord’s passion. 9 [title, 1-]3-5, 8, [11] (H.B. [1-]4-6, 9[, 12]) Prayer to the Father that He be not forsaken, 9 6, 7 (H.B. 7, 8) seeing that He was more despised than all others, 4 9, 10 (H.B. 10, 11) that He was the Father’s from conception, 9 12-15 (H.B. 13-16) that those who are of the church, where the Word is, have condemned Him to death, 9 16, 17 (H.B. 17, 18) that they have crucified Him, 9 18 (H.B. 19) that they have divided His garments, or dissipated the truths of His Word. 9 6, 9 19-21 (H.B. 20-22) Supplication that He may not be forsaken. 22, 23, 25 (H.B. 23, 24, 26) A church [will come into existence] from this [that the Lord was assisted by the Father], 11 24 (H.B. 25) and He endured [the temptation] by power from His Divine. 9 26-31 (H.B. 27-32) Through this there will be a church that will be gathered together from all parts, and it will worship Him. 11

(273) Psalm 23 Concerning the Lord: 12 title, 1-3 (H.B. 1-3) He teaches and leads to the truths and goods of heaven and the church; 12 [4], 5 hence there will be no fear of the hells, for He guards, and imparts good and truth in abundance, 12 6 in heaven with the Lord to eternity. 12

(274) Psalm 24 title, 1-3 (H.B. 1-3) Respecting the church which is from the Lord through the Word: 11 4-6 those who are not in falsities and evils will be in it; 11 7-10 N. B. they will receive the Lord, who has conquered the hells and glorified His Human. 11, 17

(275) Psalm 25 title, 1-3 (H.B. 1-3) Prayers of the church to the Lord, that they may be protected from the hells, 16, 11 4-6 that they may be taught truths, 16, 11 7-11 that their sins may be forgiven from mercy. 17 12-14 Thus they will have good, and conjunction. 17 15-20 Prayer of the church to the Lord, and in the highest sense, of the Lord to the Father, that, because He alone fights, He may assist against the hells, 7 21 for perfection is His, 17 22 and thus there is redemption. 17

(276) Psalm 26 title, 1-6, 11 (H.B. 1-6, 11) To the Lord belong perfection, purity and innocence. 16, 7 7, 8 He has the Divine love of saving. 16, 7 9, 10 He is in combats with the malicious. 16, 7 11, 12 There is redemption when He conquers. 17

(277) Psalm 27 title, 1-3 (H.B. 1-3) What the Lord says to the Father: He does not fear the hells which fight against Him; 7 4-10, 13, 14 His union with the Father, 10 11, 12 whereby He will subjugate the hells. 8

(278) Psalm 28 title, 1-5 (H.B. 1-5) Prayer of the Lord to the Father that the hypocrites may be subjugated. 13, 8 6-8 He will assist and will prevail. 8 9 May those be saved who are in the truths and good of the church. 17

(279) Psalm 29 title, 1-4 (H.B. 1-4) Those who are in truths from the Word will adore the Lord who is the Word. 10, 11 5-11 The power of Divine truth from the Lord. 10, 11

(280) Psalm 30 title, 1-12 (H.B. 1-13) The glorification of the Human of the Lord after He has suffered temptations, even the last of them which was that of the cross. 10, 9

(281) Psalm 31 title, 1-4 (H.B. 1-5) Prayer of the Lord to the Father, that He may be protected from those who devise evil, 13, 7 5 (H.B. 6) and who want to slay Him; 9, 4 6-10 (H.B. 7-11) whence He has grief of heart; 9, 4 11-13 (H.B. 12-14) they treat Him with contumely, as upon the cross; 9, 4 14-21 (H.B. 15-22) through trust in the Father He is delivered; 9 22 (H.B. 23) from despair He imagines Himself to be forsaken, but He is not. 6 23, 24 (H.B. 24, 25) Let there be trust in the Lord. 6

(282) Psalm 32 title, 1, 2 (H.B. 1, 2) The just man is happy. 6 3, 4 The grievousness of temptations is described. 6 5-7 Confession of infirmities, and deliverance. 6 8, 9 He is wise. 6 10, 11 Let there be trust 6

(283) Psalm 33 1-9 A song in praise of the Lord because the church is from Him through the Word. 16 10, 11 Howsoever much the evil may fight against it, still it will continue. 3, 11 12-15 Happy are they who are of that church. 11 16, 17 Self-intelligence effects nothing. 11 18-22 Those are saved who trust in the Lord. 17

(284) Psalm 34 title, 1-11 (H.B. 1-12) Song in praise of the Lord because He delivers those who trust in Him, from all evil. 16, 11 12-22 (H.B. 13-23) He saves the good, and the evil perish. 11, 3

(285) Psalm 35 title, 1-9 (H.B. 1-9) The combats of the Lord against the hells, and their subjugation and overthrow. 7, 8 10-16 They purpose putting Him to death for desiring their good, which causes Him grief. 9, 4 17, 18, [24] Prayer that He may be preserved from them, whence He will have joy. 4, 8 19-21, 25 They blaspheme Him. 4 22, 23, [26] From His

Divine He will overcome them. 8 27, 28 Hence the justice of the Lord will be praised in song. 16

(286) Psalm 36 title, 1-4 (L.B. 1-5) Respecting hypocrites, that they think evil. 4 5-9 (L.B. 6-10) It ought to be acknowledged that all good and truth is from the Lord. 16 10 (L.B. 11) Those who acknowledge the Lord possess all good and truth. 16 11, 12 (L.B. 12) The Lord protects from evil, and the evil perish. 17

(287) Psalm 37 Comparison of the lot of the evil with the lot of the good. 3, 8, 11 title, 1, 2, 8-10, 12-15, 17, 20, 21, 28, 32, 35, 36, 38 (H.B. 1, 2, 8-10, etc.) Although evil flourish for a short time, yet they perish and are cast down into hell. 3, 8, 15 3-7, 11, 16, 18, 19, 22-31, [33], 34, 37, 39, 40 The good are saved by the Lord and taken up into heaven. 11, 17

(288) Psalm 38 title, 1-10 (H.B. 1-11) The grievousness of the Lord's temptations is described. 6, 9 11, 12 (H.B. 12, 13) Those who are of the church purpose to have Him put to death. 6, 9 13, 14 (H.B. 14, 15) He bears all things with tolerance. 6, 9 9, 15-22 (H.B. 10, 16-23) Trust in the Father that the hells will not prevail. 6, 9

(289) Psalm 39 title, 1-3, 8-11 (H.B. 1-4, 9-12) The Lord's tolerance in the state of temptations. 6 4-7 (H.B. 5-8) He desires the end of the temptations. 6 12, 13 (H.B. 13, 14) Prayer to the Father that He be not forsaken. 9

(290) Psalm 40 title, 1-5 (H.B. 1-6) Thanksgiving and celebration of the Father, that He has helped Him. 13 6-8 (H.B. 7-9) He came into the world, as is written in the Word, that He might do the will of the Father. 13 9, 10 (H.B. 10,

11) He also preached the gospel of the kingdom of God, and taught. 11 12-15, 17 (H.B. 13-16, 18) Trust from His Divine against those who purpose to put Him to death, 9 16 (H.B. 17) and let those who worship the Lord rejoice in Him. 11, 16

(291) Psalm 41 title, 1-3 (H.B. 1-4) He who is in temptations, and consequent affliction, is always upheld and thereby vivified. 5 4-7 (H.B. 5-8) The hells among themselves devise evils against the Lord, 5 8 (H.B. 9) and think that He is to be utterly destroyed; 5 9 (H.B. 10) so also do those who are of the church where the Word is. 5, 4 10, 11 (H.B. 11, 12) They will not succeed, and will themselves be destroyed. 4 12, 13 (H.B. 13, 14) Perfection belongs to the Lord. 8

(292) Psalm 42 title, 1-6 (H.B. 1-7) The state of grief and perturbation of the Lord from temptations, with trust from the Divine. 6 7-10 (H.B. 8-11) The growing grievousness of the temptations even to despair. 6 11 (H.B. 12) Confidence from the Divine that He will be raised up. 8

(293) Psalm 43 1, 2 Grievousness of the Lord's temptations even to despair. 6, 13 3, 4 Prayer to the Father that Divine truth may comfort Him. 6, 13 5 Consolation. 6, 13

(294) Psalm 44 title, 1-4 (H.B. 1-5) The church was established by the Lord among the ancients, evils having been cast out11 5-8 (H.B. 6-9) This was done by God, and not by man. 11 9-12, 19 (H.B. 10-13, 20) Nevertheless the hells now prevail against Him as if there were no Divine presence, whence it is that there is no church. 3, 6 13-16 (H.B. 14-17) He is blasphemed by the evil in the church, 6,

3 17-21 (H.B. 18-22) notwithstanding that perfection is His. 10 22 (H.B. 23) He is so treated on account of the Divine; 10 23, 26 (H.B. 24, 27) therefore may the Divine bring Him help. 6 24, 25 (H.B. 25, 26) He is in the last state of temptations, as if He were forsaken. 6

(295) Psalm 45 The glorification of the Human of the Lord, and heaven and the church from Him. 16 title, 1 (H.B. 1, 2) A magnificent word respecting the Lord, and respecting conjunction with Him. 16 2 (H.B. 3) The Divine truth is His alone. 16 3-5 (H.B. 4-6) He has powerfully conquered the hells by means of Divine truth. 8 6 (H.B. 7) The kingdom is His to eternity. 10 7, 8 (H.B. 8, 9) N. B. He has thereby made the Human Divine; 10 8 (H.B. 9) thus heaven and the church are His, and they are in Divine truths from Him; 10, 12 9 (H.B. 10) thus also there are affections for truth, and in these are the societies of heaven. 12 10 (H.B. 11) Of the church where the Word is: it should depart from the affections of the natural man; 11 11 (H.B. 12) thus will it be the church of the Lord, 11 12-14 (H.B. 13-15) and thus it will have cognitions of truth and good, with subservient knowledges (scientiae); 11 15 (H.B. 16) so there will be conjunction with the Lord in heaven. 11, 16 16 (H.B. 17) It will possess primary truths. 11, 16 17 (H.B. 18) The whole church will serve the Lord. 11, 16

(296) Psalm 46 title, 1-3, 6, 7 (H.B. 1-4, 7, 8) There will be protection from the Lord when the last judgment comes and continues. 15 5, 6 (H.B. 6, 7) Those who are of the church and in the doctrine of truth will be saved by the Lord when He comes. 17 8, 9 (H.B. 9, 10) They will have no

fear of the hells nor of infestations therefrom. 17 10, 11 (H.B. 11, 12) This is from the Lord. 17

(297) Psalm 47 The Lord's kingdom. 11 title, 1, 2 (H.B. 1-3) A song in praise of the Lord, that He reigns over the church, 16, 1116, 11 3 (H.B. 4) that He will remove falsities and evils; 16, 11 4, 5 (H.B. 5, 6) that He will establish a church. 16, 11 6 (H.B. 7) He is therefore to be praised in song, 16 7, 8 (H.B. 8, 9) because His kingdom is over the whole church, 16, 11, 12 9 (H.B. 10) and over the heavens. 16, 11, 12

(298) Psalm 48 title, 1-3, 8 (H.B. 1-4, 9) The spiritual kingdom of the Lord, how admirable! 12 4-7 (H.B. 5-8) It will dissipate all falsities. 12 9, 10 (H.B. 10, 11) This is the Divine Human. 1, 10 11-13 (H.B. 12-14) From this are all things of heaven and of the church, 10, 12 14 (H.B. 15) because the Lord reigns there. 16

(299) Psalm 49 title, 1-4 (H.B. 1-5) Let there be attention to the following: 2 5, 6 (H.B. 6, 7) Respecting those who are merely natural, and boast of knowledges [scientifica] and their own intelligence. 2 7-9 (H.B. 8-10) No salvation comes from that source. 2 10-13 (H.B. 11-14) However much they may boast of such things, they perish, 2, 15 14 (H.B. 15) and come into hell. 2, 15 15 (H.B. 16) Salvation is solely in the Lord. 17 16-20 (H.B. 17-21) Knowledge [scientia] and one's own intelligence does not save after death. 2

(300) Psalm 50 title, 1-6 (H.B. 1-6) The Lord will come for judgment to those with whom is the church. 1, 15 7-13 The Lord does not desire sacrifices and external worship. 2 14, 15 He desires confession of the heart. 2 16-20 External

worship is of no avail, so long as evils are committed. 2 [21,] 22 They do evils, and therefore evil befalls them. 2

(301) Psalm 51 title, 1-5 (H.B. 1-7) Prayer that He may be purified of the infirmities derived from the mother. 13 6-10 (H.B. 8-12) If He be purified of them He will be pure, 13 11, 12 (H.B. 13, 14) and He is holy. 10 13-15 (H.B. 15-17) So will He teach Divine truths. 10 16, 17 (H.B. 18, 19) Not external, but internal worship. 11 18, 19 (H.B. 20, 21) He will institute a church, in which will be worship from good. 11

(302) Psalm 52 title, 1-6 (H.B. 1-8) Respecting hypocrites: they will be in hell and will perish. 15, 3 7 (H.B. 9) So likewise those who trust in their own intelligence. 15 8, 9 (H.B. 10, 11) Those who trust in the Lord will flourish. 11, 17

(303) Psalm 53 title, 1-3 (H.B. 1-4) Everyone has departed from God, there is no one left. 3 4, 5 (H.B. 5, 6) They have destroyed the church without any cause. 3 6 (H.B. 7) Therefore there will be a new church from the Lord. 11

(304) Psalm 54 title, 1-3 (H.B. 1-5) Prayer to the Father that He may assist against those that wish to destroy them. 13, 9 4, 5 (H.B. 6, 7) He assists against them, and they will perish. 3, 8 6, 7 (H.B. 8, 9) A song in praise of assistance.8

(305) Psalm 55 title, 1-5, 9 (H.B. 1-6, 10) The grievousness of temptations is described, in which He prays to the Father. 6, 13 6-8 (H.B. 7-9) He would fain give up the combats because of their grievousness. 6, 13 9-14 (H.B. 10-15) The malice of the hells is described. 7 15 (H.B. 16) They will be cast down into hell. 7 16-18, 22 (H.B. 17-19, 23) Prayer to

the Father, and He will bring help 7 19-21, 23 (H.B. 20-22, 24) against the evil and hypocrites. 7

(306) Psalm 56 title, 1-4, 10, 11 (H.B. 1-5, 11, 12) Temptations of the Lord, in which He has confidence in the Father. 5 5, 6 (H.B. 6, 7) Malice of the infernals. 7 7, 8 (H.B. 8, 9) O that the Father would help in affliction! 13 9 (H.B. 10) He will help. 13 12, 13 (H.B. 13, 14) Song of praise for protection. 8

(307) Psalm 57 title, 1-5 (H.B. 1-6) Prayer to the Father when in the combats of temptations with the hells which attack Him. 13, 7 4, 6 (H.B. 5, 7) Their malice against Him. 7 7, 8 (H.B. 8, 9) Confidence from His Divine. 8 9-11 (H.B. 10-12) A song in praise of the Father for this reason. 8

(308) Psalm 58 title, 1-9 (H.B. 1-10) Against those who were of the church, who cherished evil thoughts against the Lord: they are in mere falsities of evil, of which they perish, 4 10, 11 (H.B. 11, 12) so that those who are in good may come into the church. 11

(309) Psalm 59 title, 1-6 (H.B. 1-7) Prayer to the Father concerning those who are then of the church: they wish to destroy and slay Him, although He is innocent. 13, 9 7 (H.B. 8) They fight from falsities against truths. 7, 9 8-10 (H.B. 9-11) Confidence in the Father. 7, 9 11 (H.B. 12) He prays for them. 7, 9 12, 13 (H.B. 13, 14) They destroy themselves 8 14, 15 (H.B. 15, 16) by malice. 8 16, 17 (H.B. 17, 18) Confidence respecting help. 8

(310) Psalm 60 title, 1-3 (H.B. 1-5) Lamentation of the Lord, that He has been forsaken, together with the church. 6 4, 5 (H.B. 6, 7) Confidence respecting deliverance. 6 6-9 (H.B. 8-

11) A church internal and external is being instituted. In the highest sense respecting the Human of the Lord, that it will be made Divine, 11, 10 10 (H.B. 12) from His own power, 11, 10 11, 12 (H.B. 13, 14) and from His Divine. 11, 10

(311) Psalm 61 title, 1-5 (H.B. 1-6) The Lord's song in praise of the Father because of help, 16, 10 6-8 (H.B. 7-9) and because of union. 16, 10

(312) Psalm 62 title, 1, 2, 5-8, 11, 12 (H.B. 1-3, 6-9, 12, 13) Confession that the Divine alone has power, and from it there is help. 8 3, 4, 9 (H.B. 4, 5, 10) They are of no avail against the Divine. 8

(313) Psalm 63 title, 1-8 (H.B. 1-9) The desire and love of the Lord to be united to His Divine. 10 9, 10 (H.B. 10, 11) Those who lie in wait for Him will perish by falsities of evil. 3 11 (H.B. 12) Then there will be salvation from the Lord and rejection of the evil. 17, 15

(314) Psalm 64 title, 1-6 (H.B. 1-7) The lying in wait of the evil against the Lord. 4 7, 8 (H.B. 8, 9) They will perish. 4 9, 10 (H.B. 10, 11) Thus the good will be saved. 17

(315) Psalm 65 title, 1-13 (H.B. 1-14) From the uniting of the Divine and the Human in the Lord will be a church that will be in all truth from the Lord, and safe from infestation from falsities. 10, 11

(316) Psalm 66 title, 1-5 (H.B. 1-5) Joy that there is a new church that trusts in the Lord, 11, 16 6, 7 who will save it from evils. 11, 16 8-12 The Lord was united to His Divine by means of grievous temptations. 19 13-17 Thus Divine truth

from the Lord is with men. 19 [?18,] 19, 20 This has been done through His perfection. 13

(317) Psalm 67 title, 1-5, 7 (H.B. 1-6, 8) The whole church will acknowledge and worship the Lord from joy of heart. 11, 12 6 (H.B. 7) Everything of the church will be theirs. 11, 12

(318) Psalm 68 title, 1, 2 (H.B. 1-3) The hells will be subjugated. 8 3-5, 31 (H.B. 4-6, 32) Those who are in good, will acknowledge the Lord, who is Divine truth itself; 11 5, 6 (H.B. 6, 7) He will be their protection; 11 7-11 (H.B. 8-12) He will regenerate them. 11 12-14 (H.B. 13-15) It will not be so with the rest, although they have the Word. 3 15-17 (H.B. 16-18) Respecting the church from the Lord, from whom is everything of doctrine. 11 18-23 (H.B. 19-24) He snatched them out of the hand of the infernals. 17 24-29 (H.B. 25-30) Song in praise of the Lord on this account. 16 30 (H.B. 31) The natural man will be subdued. 16 32-35 (H.B. 33-36) Song in praise of the Divine power of the Lord [acquired by Him] through union [with the Father]. 10, 16

(319) Psalm 69 title, 1-4 (H.B. 1-5) The temptation-combats of the Lord even to despair, 6 5 (H.B. 6) even to the thought of withdrawal; 6 6, 7 (H.B. 7, 8) but He endured for the sake of those who awaited salvation. 6 8-12 (H.B. 9-13) He is shamefully treated by those with whom was the church. 4 13-20 (H.B. 14-21) Prayer to the Father for help, lest these prevail. 4 21 (H.B. 22) When He desired the good and truth of the 4 church, they gave Him falsity and evil, as upon the cross, gall and vinegar. 9 22-28 (H.B. 23-29) For this reason they are being destroyed. 3 29-31 (H.B. 30-32) When He is

delivered, the gospel will be preached, 11 32-36 (H.B. 33-37) because then those who are of the church will be saved, and will worship Him. 11, 17

(320) Psalm 70 title, 1-3, 5 (H.B. 1-4, 6) Prayer to the Father for help against the hells, 8, 13, 5 4 (H.B. 5) that those who worship Him may have salvation. 17

(321) Psalm 71 1-4,[5,]7,12,14 Confidence that the Father will assist Him. 13, 7 6, 7 He was the Father's from birth. 10 9-11 Let not the hells say that He has been forsaken by God. 9 13 Thus they withdraw, 8 8, 15-19, 22-24 and the name of God will be preached, 8 20, [21,] 24 when He has gained the victory. 8

(322) Psalm 72 title, 1, 2, 4 (H.B. 1, 2, 4) The kingdom of the Lord. 12 3, 6, 7, 15, 16 The happy state of those who are of His kingdom. 12 5 Worship of Him from love and faith from eternity, and thereafter. 12, 16 8-12 The greatness and extension of His dominion. 12, 16 12-14 Protection and redemption. 17 17 N. B. They have acknowledged the Divine Human from eternity, in which is all of salvation. 17, 10 18, 19 A song of praise to Him. 16, 17

(323) Psalm 73 title, 1-9 (H.B. 1-9) A matter of wonder to some, that the evil vaunt themselves and prosper. 2 10-14 Whereby the good are led astray, imagining that good is of no use, neither affliction. 2 15-20, 27 But afterward it is granted them to know that the evil are nevertheless devastated and consumed. 2 21, 22 They do not know this; 2 23-26 but the good are always upheld and live with God. 17

(324) Psalm 74 title, 1-9 (H.B. 1-9) The church with all things appertaining to it has been utterly destroyed, and its holy things profaned, they saying in their heart that religion is not anything. 3 2, 10, 11 Prayer to the Lord to bring help. 11 12-15 Before this He has overthrown the hells, 8 16, 17 and before this, being protected, He has established a church; 11 18-21 let there therefore be compassion, that the church perish not 11 22, 23 through the uprising of evil. 3

(325) Psalm 75 title, 1-3 (H.B. 1-4) When the Lord comes He will raise up the fallen church. 1, 11 4-6 (H.B. 5-7) Let not the evil exalt themselves above the good, 3 7 (H.B. 8) for the judgment comes, in which the evil perish and the good are saved. 15, 17 8, 10 (H.B. 9, 11) The evil will then perish through direful falsities, 15 9 (H.B. 10) but the good will worship the Lord. 11

(326) Psalm 76 title, 1-4 (H.B. 1-5) The Lord is in His church; protection there against falsities and evils. 11 5, 6 (H.B. 6, 7) There is no longer any truth in the Jewish church. 3 7-10, 12 (H.B. 8-11, 13) The Lord will effect a judgment, in which the evil will perish and the good will be saved. 15, 17 11 (H.B. 12) Let the Lord be worshipped. [16]

(327) Psalm 77 title, 1-9 (H.B. 1-10) State of temptation of the Lord even to despair, whether the Father would give help; 6 10-15 (H.B. 11-16) strengthening Himself from His Divine from things past, that those that had prayed for it had been saved, 6, 11 16-19 (H.B. 17-20) and that power was His through Divine truth, 8 20 (H.B. 21) and that the church was preserved. 17

(328) Psalm 78 title, 1-7 (H.B. 1-7) The Word was given to the children of Jacob, and they were confirmed in it by means of miracles; 2 8-10 but their fathers and the children had gone back, and had not lived according to it, 2 11-31 the miracles in the desert even having no effect, all of which involved how the Lord teaches and leads those whom He calls to His church. All these things recited. 2 32-37 On account of the miracles they returned, indeed, but only with the mouth, not with the heart. 2 38-40 The Lord forgave them. 2 41-51 Again they were seemingly converted when they recalled the miracles in Egypt, all of which involve the removal and dispersion from them of the hells. A recital of these things. 2 52-55 The Lord thus led them unto the land which was the seat of the church. 2 56-58 Yet they backslid and worshipped another god. 2 59-64 Therefore they were forsaken by the Lord, and delivered over to their falsities and evils; this of themselves. 2, 3 65-67 Thus they were rejected. 3 68-72 Therefore a new church was instituted, which would worship the Lord, and which the Lord could lead. 11

(329) Psalm 79 title, 1-4 (H.B. 1-4) Falsifications of the Word and direful evils have destroyed the church.3 5-12 The cry of the church for help, that she be not 11, 3 destroyed at the same time, and her prayer that those who have ruined the church be removed.15, 8 13 Thus there will be worship of the Lord. 11, 16

(330) Psalm 80 title, 1-3, 7 (H.B. 1-4, 8) Prayer of the new church to the Lord, to come and lead, 11, 16 4-6 (H.B. 5-7) because they are in affliction. 2 8-11 (H.B. 9-12) He has

instituted a church and reformed it by truths from the Word, 2 12, 13 (H.B. 13, 14) and yet falsities begin to destroy it. 2 14-19 (H.B. 15-20) May the Lord come and restore it, and may it thus be vivified.11

(331) Psalm 81 title, 1-4 (H.B. 1-5) Song in praise of the Lord by His church. 16, 11 5-7 (H.B. 6-8) When called upon and when He has proved man, He delivers him from the hells. 11 8-11 (H.B. 9-12) The church among the children of Israel has gone back, and worships another god; 3 12 (H.B. 13) therefore they have been left to themselves. 2 13-16 (H.B. 14-17) If they had obeyed, the hells would have been removed from them, and they would have enjoyed every good. 2

(332) Psalm 82 title, 1 (H.B. 1) The Lord to the church, in which is the Word, from which it is possible to be in Divine truths: 11 2-4 let them not do evils, but goods; 11 5 because they do not do goods, the church is tottering; 11 6, 7 thus, although they possess the Word, they will perish. 11 8 Prayer that the Lord may come and effect the judgment. 15

(333) Psalm 83 Combats of the Lord with the hells. 7 title, 1-5 (H.B. 1-6) The hells wish to destroy all things of the church. 7 6-8 (H.B. 7-9) The hells that rise up against the Lord are enumerated. 7 9-11 (H.B. 10-12) They will be cast down and subjugated 7, 8 12 (H.B. 13) from the places where they have made seeming heavens for themselves. 7, 8 13-17 (H.B. 14-18) Prayer to the Lord to overthrow them, 7, 8 18 (H.B. 19) that it may be known that power belongs to the Lord alone. 8, 16

(334) Psalm 84 title, 1-4 (H.B. 1-5) Love and desire for the church and heaven. 11 5-7 (H.B. 6-8) Because of trust in the Lord, the church will increase in truths and goods. 11, 17 8-12 (H.B. 9-13) Her happiness arises from trust in the Lord. 11, 17

(335) Psalm 85 title, 1-7 (H.B. 1-8) Prayer of the Lord to the Father, to institute a new church after judgment has been executed upon the evil. 13, 15 8-13 (H.B. 9-14) Perception from His Divine that a church will arise and flourish, which will acknowledge the Lord, walking in truths. 11

(336) Psalm 86 title, 1-8 (H.B. 1-8) Prayer of the Lord to the Father for help in temptations, 13, 5 [9, 10,]11, 12 because thus there will be worship of the Lord, and confession of Him; 11, 16 13, 14 the hells are in insurrection; 7 15-17 by His help they will be overthrown. 8

(337) Psalm 87 title, 1-7 (H.B. 1-7) Song in praise of the Lord by a new church that will be gathered together from all parts. 16, 11

(338) Psalm 88 title, 1-9, 13-18 (H.B. 1-10, 14-19) In temptations that continue even to despair, the Lord addresses the Father, that He is seemingly overcome by the infernals. 13, 7 10-12 (H.B. 11-13) God has no glory from the hells. 7

(339) Psalm 89 title, 1, 2 (H.B. 1-3) All Divine truth is from the Lord. 13, 10, 16 3-5 (H.B. 4-6) The Divine truth is from Him because there is oneness with the Divine Human. 10, 16 6-9, 13 (H.B. 7-10, 14) Thus the Lord has all power. 10, 16 10-14 (H.B. 11-15) All of heaven and the church is from Him. 10, 16, 12 15-18 (H.B. 16-19) Happy is he who trusts

in the Lord. 12, 16 19-25 (H.B. 20-26) The Father to the Lord, or His Divine to His Human that by oneness with Him He has omnipotence over the hells. 10, 16 26-29, 35-37 (H.B. 27-30, 36-38) N. B. There will be eternal oneness with Him. 10, 16 30-37 (H.B. 31-38) Even if those of the church should fail there will be eternal oneness with Him. 10 38-42 (H.B. 39-43) Of the Jewish nation: It has destroyed conjunction with Him, because it has destroyed the church. 4 43-45 (H.B. 44-46) It has utterly repudiated Him. 4 46-48 (H.B. 47-49) Prayer to the Father, that, unless He assist, no one will have eternal life. 13 49 (H.B. 50) Unless oneness be effected, 10 49-51 (H.B. 50-52) the hells will otherwise prevail. 10, 8 52 (H.B. 53) He assists. 10, 8

(340) Psalm 90 title, 1-6 (H.B. 1-6) Man is nothing of Himself, but the Lord alone [is of Himself]. 16 7-11 The church perishes, 11 12-13 unless restored by the Lord 17 14 by means of His coming. 10 14-17 Thence is salvation. 17

(341) Psalm 91 1 Song in praise of the Father by the Lord, who is to be made one with Him. 10 2-6 Thus there will be protection from every attack. 10 7-9 Thus there will be no uprising of the hells, 8 10 not even against the church. 11 11, 12 Thus heaven will serve Him. 12 13-16 There will be no fear from the hells, when the Divine has been made one with the Human. 8, 10

(342) Psalm 92 title, (H.B. 1) The oneness of the Divine of the Lord with His Divine Human, which is the “Sabbath.” 10 1-5 (H.B. 2-6) Song in praise of the cooperation of the Father with Him. 10 6 (H.B. 7) The evil do not understand

this. 3 7-9 (H.B. 8-10) Although the evil flourish, yet they perish. 3 10, 11 (H.B. 11, 12) Thus He has Divine omnipotence against those that rise up against Him, 10, 8 12-14 (H.B. 13-15) from which the church will flourish, 11 15 (H.B. 16) and will sing praises to the Lord. 11, 16

(343) Psalm 93 1, 2 Through the oneness of the Divine and the Human in the Lord, heaven and the church will endure to eternity. 10, 12 3, 4 The joy of those who are in Divine truths from this source. 12 5 The Word established in the church. 12

(344) Psalm 94 Of the Jewish nation: it destroyed the church. 1, 2 O that judgment may be executed upon them! 15 3-11 Because that nation has destroyed the church, neither does it fear God, although He sees all things. 3 12-15 For the sake of the church the Lord will come to judge. 11, 15 16-19 The Divine of the Lord gives help against the evil and in temptation. 6, 9 20, 21 The evil rise up and wish to kill, 6, 9 22, 23 but through help from His Divine they will perish. 4, 8

(345) Psalm 95 1 Song in praise of the Lord: 16 2-5 Omnipotence belongs to Him; 16 6, 7 He is to be worshipped in humility. 16 8-10 Let them not be like the nation sprung from Jacob, who estranged themselves from the Lord, 3, 4 11 and with whom, for this reason, there is no conjunction whatever. 3, 4

(346) Psalm 96 1-9 Song in praise of the Lord by His church, that to Him alone belong power and glory. 16 10-12 He will come to judgment, that heaven and the church may

worship Him from joy of heart. 15, 12 13 He will come to judgment. 15

(347) Psalm 97 1-6 Joy of the church over the Coming of the Lord, with whom is Divine truth. 11, 16 7 All who are in falsities will be removed. 3 8, 9 Joy that the Lord is the God of heaven and the church. 10, 16 10-12 He will protect those who are in truths from Him. 11, 12

(348) Psalm 98 The Coming of the Lord and the glorification of His Human: 1, 10 title, 1 (H.B. 1) He will then have power. 1, 10 2 Hence is salvation. 1, 10, 17 3 The predictions are to be fulfilled. 17 4-8 Song of praise to Him and joy on that account.16 9 He comes to judgment.15

(349) Psalm 99 1, 2 Song in praise of the Lord who is the Word and the God of the church. 16 3, 5, 9 He should be worshipped, because 16 4 power and justice belong to Him. 16 6, 7 The Word is from Him. 16 8 He is the Redeemer. 17

(350) Psalm 100 title, 1-3 (H.B. 1-3) Song in praise of the Lord, that He is to be worshipped with the heart, because He is the Former of the church. 16, 17 4, 5 Let them draw near to Him through the truths of the Word, and confess Him. 16, 11

(351) Psalm 101 Something concerning judgment by the Lord. 15 title, 1 (H.B. 1) He is to be celebrated. 16 2, 3, 6, 7 His perfection, and He loves those that are perfect. 16 4, 5 He rejects the evil and the haughty. 3 8 The evil will perish when the Lord comes. 3

(352) Psalm 102 title, 1-11 (H.B. 1-12) Prayer of the Lord when He was in temptations even to despair, which state is described. 13, 6 12-18 (H.B. 13-19) Nevertheless, those

that are out of the church expect compassion, that they may become a church. 11 19-22 (H.B. 20-23) He hears and has compassion, and a church is formed of such. 11 23, 24 (H.B. 24, 25) Let Him not fail in temptations before that comes to pass, 6 25-28 (H.B. 26-29) that heaven and the church perish not, but may be established. 11, 12

(353) Psalm 103 title, 1-7 (H.B. 1-7) Song in praise of the Lord on account of redemption and reformation. 16, 17 8-18 These are from mercy, because He knows the infirmities of man. 16, 17 19-22 The heavens and the earths are His, therefore He should be celebrated. 16, 17

(354) Psalm 104 Song in praise of the Lord. 16 1-4 From Him are Divine truths, or the Word. 16 5-9 Of the sense of the letter of the Word, on which the church is founded: 16, 11 10-23 from this all are taught, everyone according to the state of His intelligence; 16, 11 24-30 from this are the knowledges [cognitiones] of truth and good, from which is spiritual nourishment16, 11 31-35 May the good be saved, and the evil perish! 17

(355) Psalm 105 The establishment of the church by the Lord, and the reformation of the natural man. 11 1-7 Song in praise of the Lord and of His works for the establishment of the church. 11, 16 8-15 The establishment of the church in the beginning, and her protection from falsities of evils. 11 16 When there was no longer any truth, 3 17, 18 the Lord came, and they afflicted Him; 4 19-22 but He afterwards became the God of heaven and earth. 10 23, 24 Hence those who were of the church were natural, and in knowledges [scientifica]; 11 25-36 therefore their natural

has been purged of falsities and evils of every kind, which infested; these here treated of; 11 37-41 afterwards truth and good, and protection from falsities, are granted them, 11 42-45 and He causes them to be a church. 11

(356) Psalm 106 Of the church instituted among the Jewish nation: it became perverted and revolted. 3 1-5 Prayer of the Lord to the Father to give help, that He might see the church established. 13, 11 6-8 Although those who were of the church beheld Divine miracles, they backslid, and yet they were preserved, 3 9-34 as at the sea Suph and afterwards in the desert (many [instances here recounted]), nevertheless they rebelled. 3 35-39 They totally destroyed and profaned the truths and goods of the church. 3 40-43 Therefore the church with them was forsaken by the Lord, and destroyed. 3 44-46 Then those who were out of the church were heard, 11 47, 48 and a church constituted of them will arise and will worship the Lord. 11

(357) Psalm 107 1-3 A new church, which the Lord has redeemed. 11, 17 4-8 They are in falsities of ignorance, but in a desire for truth and good. 11 9-15 They are in ignorance and in lack of truth. 11 16-21 They have no spiritual nourishment, although they will have it through the Word. 11 22-31 When they were in knowledges [cognitiones], they were admitted into temptations, and preserved. 11 [32], 33-34, 39-40 Song in praise of the Lord, that those who were of the devastated church have been rejected, 16, 3 35-38, 41-43 and that those who are of the new church have been accepted, with whom truths and goods will be multiplied. 11

(358) Psalm 108 title, 1-5 (H.B. 1-6) Prayer of the Lord to the Father to give help, and show His power, 13, 3, 8 6 (H.B. 7) that those who are to be of the church may be delivered. 8 7 (H.B. 8) Answer, that the former church will be destroyed, 3 8, 9 (H.B. 9, 10) and an internal and an external church will be instituted. 11 10-13 (H.B. 11-14) The Human will become Divine when the hells have been subjugated. 10

(359) Psalm 109 Of the perverted Jewish church. 4 title, 1-6 (H.B. 1-6) It repudiated the Lord, and considered Him vile, and hated Him. 4 7-12 They will perish in the judgment, and there will be others in their place, who will be received, and a church established with them. 15, 11 13-20 Their posterity will likewise perish, because they are in falsities of evil, and because they reject the Lord. 4, 3, 4 21-25 To the Father for help, because He is considered vile, and as nothing. 13, 4 26-29 Let them be put to shame. 3 30, 31 Song in praise of the Father, because He gives help.

(360) Psalm 110 title, 1-3 (H.B. 1-3) Victory of the Lord over the hells, owing to which He has dominion over heaven and earth. 8 4-7 N. B. From this He has authority over the hells. 8, 10

(361) Psalm 111 1-4 Celebration and confession of the Lord; 16 5-9 He redeemed men, and saves to eternity; 17 10 to worship Him is wisdom. 17

(362) Psalm 112 1-7, 9 He that trusts in the Lord and lives well will be saved. 17 8, 10 He will have no fear of the hells, however much they may rise up against Him. 17

(363) Psalm 113 1-5 Song in praise of the Lord, because He is omnipotent; 16 6 because He came into the world; 1 7-9 because He will save those who will be of His church. 17

(364) Psalm 114 1, 2 The church established by the Lord from the nations. 11 3-6 Its falsities have been removed, and the goods of love and charity take their place, 11 7, 8 because the church is from the Lord, who will instruct those that are in ignorance. 11

(365) Psalm 115 1-3 Omnipotence belongs to the Lord. 16 4-8 From what is His own, man is nothing but falsity of evil. 16 9-11 The trust of all who are in truths and goods should be in the Lord. 16 12-15, 18 The Lord will save them. 17 16 Heaven and the church are His. 17 17 Those who do not trust in the Lord will not be saved. 16, 17

(366) Psalm 116 1-11 Song in praise of the Father by the Lord, that He gave help in grievous temptations; 6 12-19 thus the Divine will be worshipped in the Lord. 6, 16

(367) Psalm 117 1, 2 Song of praise to the Father by the Lord, that He gave help in temptations. 5

(368) Psalm 118 1-4 Song of praise to the Father by the Lord, for the church; 11 5-9 He helped Him in His distresses; 5 10-14 the evil fought against Him, but He was helped by the Divine. 5 15, 16 Joy because there is Divine power through His Human. 10, 16 17 The Divine truth is from Him. 10, 16 18-22 He it is through whom is all salvation. 17 22-25 It is the Divine Human from His Divine in Himself, which is the source. 10 26-29 Happy is he who confesses and worships the Lord. 16

(369) Psalm 119 1-176 The Lord fulfilled the Law, or the Word, from its firsts to its lasts, and therefore He was hated, 16 and suffered temptations, and thus made the 5 Human one with His Divine. 10

(370) Psalm 120 title, 1-7 (H.B. 1-7) To the Father, against those in the perverted church, who secretly try to destroy Him. 13, 4

(371) Psalm 121 title, 1-8 (H.B. 1-8) [Prayer] to the Father to keep [Him]. 13, 5

(372) Psalm 122 title, 1-9 (H.B. 1-9) Joy of the Lord over the new church where He reigns. 11, 16

(373) Psalm 123 title, 1-4 (H.B. 1-4) [Prayer] to the Father to be present, because He has been utterly rejected by the Jewish nation. 13, 4

(374) Psalm 124 title, 1-5 (H.B. 1-5) To the Father that He may be preserved in temptations 13, 5 6-8 from the deceitful and hypocrites. 5

(375) Psalm 125 title, 1-5 (H.B. 1-5) From the Lord the new church is kept from falsities of evil. 11

(376) Psalm 126 title, 1-4 (H.B. 1-4) Joy of the nations with whom a new church will arise. 16, 11 5 It will be instructed. 11

(377) Psalm 127 title, 1, 2 All things of the church are from the Lord, and nothing from man. 16, 11 3, 4 He who is in truths from the Lord remains safe. 16, 11

(378) Psalm 128 title, 1-6 (H.B. 1-6) Happy is he who is of the Lord's church, for good in abundance is there. 11

(379) Psalm 129 title, 1-3 (H.B. 1-3) From the beginning they have done exceeding great evil to the church, 2 4-8

but, after a vain effort, they were compelled to retreat. 11

(380) Psalm 130 title, 1-4 (H.B. 1-4) Prayer to the Lord that they may be preserved. 16 5-8 The Coming of the Lord and redemption is expected. 1, 17

(381) Psalm 131 Of the Lord: title, 1, 2 (H.B. 1, 2) He operated from His Human; He indeed operated through influx from the Divine, but not from the Divine alone. 10, 17 3 Let the trust of the church be in Him. 11

(382) Psalm 132 Of the Lord: title, 1-5 (H.B. 1-5) He will not rest until He sees His church established. 11 6, 7 He was born in Bethlehem, let us adore Him, 16 8 for He united His Divine to His Human. 10 9, 10 N. B. let them worship Him from good and from truth. 16 11, 12 It is an eternal truth, that those who worship Him will be saved. 16, 17 13, 14 The Lord dwells in His church because He loves her; 11 15, 16 because there He dwells in truths and goods. 11 17, 18 For this reason she will be in power and in light against falsities of evil. 11

(383) Psalm 133 title, 1 (H.B. 1) Good itself is the conjunction of good and truth, 11, 12 2 for the good of love flows into the truths of the external or natural man. 11, 12 3 The truth of good is from heaven upon those who are in the church, in which is salvation. 12, 17

(384) Psalm 134 title, 1 (H.B. 1) Song in praise of the Lord by those who worship Him, when the church has been devastated. 16, 3 2, 3 Let them worship the Lord, who is the God of heaven and the church. 16

(385) Psalm 135 1-3 Song in praise of the Lord in His Divine Human, 11, 16 4 who institutes the church, 11 5 and

who alone is God, 16 6, 7 who alone teaches the church external and internal truths, 11 8-11 who delivers the natural man from falsities of evil, 17 12 and there implants the church. 17, 11 13 This is done by the Lord, 17, 11 14 who leads her. 17, 11 15-18 One's own intelligence effects nothing. 16 19-21 The spiritual and celestial church worships the Lord who is the God of the church. 16

(386) Psalm 136 1-3 Let them confess the Lord, who alone is God and Lord, 16 4-6 who, by means of the Divine truth, has formed heaven and the church, 12 7-9 from whom is all truth of doctrine, and good of love, and knowledge (cognitio) of these; 12 10-22 who delivers the natural man from falsities of evil, and there establishes the church, and dissipates evils of every kind. 11, 12 23-26 Celebration and confession of Him who delivers from falsities and evils, and grants truths and goods, 16, 12 1-26 and this from pure mercy. 12

(387) Psalm 137 1-6 Lamentation by the nations who are in falsities from ignorance, because they do not have the Word. 11 5, 6 Of these a church will be formed by the Lord, which He will love. 11 7-9 Those who have devastated the church will perish. 3

(388) Psalm 138 Song in praise of the Lord by the church. 16 title, 1-5 (H.B. 1-5) The Lord ought to be worshipped from the Word, where is His Divine truth. 10, 16 6-8 Those who are humble will have salvation from the Lord, and life and protection. 17

(389) Psalm 139 Song in praise of the Father by the Lord. 10 title, 1-5 (H.B. 1-5) He knows everything of His thought

and will because He is made one with Him; 10 6-10 omniscience and omnipresence belong to Him; 10, 16 11, 12 enlightenment in the natural is from Him; 10, 16 13-15 by Him He was formed and from Him He is pure; 11, 12, 10 16-18 hence all things of the Father are united with Him; 10 19-22 the Lord rejects all evil and falsity from Himself; 10 23, 24 perfection belongs to Him. 10

(390) Psalm 140 title, 1-8 (H.B. 1-9) Prayer of the Lord to the Father to be delivered from falsifiers and hypocrites, who purpose evil against Him in the perverted church. 13, 4 9-11 (H.B. 10-12) They perish through their falsities and evils, 3 12, 13 (H.B. 13, 14) and those who confess the Lord are saved. 17

(391) Psalm 141 title, 1, 2 (H.B. 1-2) Prayer of the Lord to the Father, to have regard to His perfection; 13 [3,] 4, 5 He has nothing in common with those who are in evils, because He has been made one with His Divine; 16, 10 6, 7 His words, which are Divine, they have made of no account. 10, 4 8-10 Confidence that their evil thoughts and intentions, by which they themselves perish, do no harm. 8

(392) Psalm 142 title, 1-3 (H.B. 1-4) Prayer of the Lord to the Father, to give help in temptations, 13, 5 4, 5 (H.B. 5, 6) because He is known by no one except the Father only, in whom is His trust. 4 6, 7 (H.B. 7, 8) May He be delivered from temptations, and come among those who acknowledge Him. 5, 11

(393) Psalm 143 title, 1, 2 (H.B. 1, 2) Prayer of the Lord to the Father that He who is true and just may hear, 13 3, 4, 7 that He may not fail in temptations. 5 5, 6 He longs for the

ancient state in respect to the church. 11 8-12 He has confidence of being delivered from the hells, by which He is assaulted mightily. 8

(394) Psalm 144 title, 1, 2 (H.B. 1, 2) To the Father, that He may be a help to Him in His combats, 13, 7 3, 4 for without Him He has no power. 13, 7 5-8, 11 O that He may be delivered from the hells which assault Him with falsities! 7 9, 10 Thus He would have salvation, 17 12-14 and thus would Divine truth and Divine good be His and from Him. 12 15 (H.B. 1-7) Happy is he who acknowledges Him. 12

(395) Psalm 145 title, 1-7 (H.B. 1-7) Song in praise of the Lord because of His works and His justice; 16 8, 9 because of His mercy. 16 10-12 All who are in the heavens will confess Him, 12 13 because His kingdom is eternal. 12 14-16 He raises up sinners, and leads them into truths that they may live. 12, 11 17 He is Divine. 17 18, 20 He saves those who believe in Him, and those who do not believe perish. 17, 3 21 He is to be worshipped. 16

(396) Psalm 146 1, 2 Song in praise of the Lord: 16 3, 4 Man from His own is nothing. 16 5, 6 Happy is he who trusts in the Lord, who is the God of heaven and earth, 16, 11 7-9 who teaches and leads all who are in falsities from ignorance, and who desire truths. 16, 11 10 He reigns to eternity. 11, 12

(397) Psalm 147 1, 2, 7 [12] Song in praise of the Lord by His church, 16 3, 4 who reforms by knowledges [cognitiones] of truth, 17 5 who alone is able to do this, 17 6, 8, 9 who teaches truths to those who are in ignorance. 11 10, 11 One’s own intelligence is nothing, but that which is from the

Lord is something. 11 16 13-15 The church will worship the Lord who protects her, and teaches the Word. 16 16-18 The Lord disperses ignorance by means of the Word. 11 19, 20 All this He does for His church. 11

(398) Psalm 148 1-6 All who are in the heavens and on the earths should worship the Lord from goods and truths that are from Him; 16, 12 7-10 all who are in the lowest parts of heaven and the church should worship Him from truths and goods of every kind; 16, 12 11, 12 in general from the understanding and will of truth and good; 16, 12 13, 14 because salvation is by means of those things that He gives. 17

(399) Psalm 149 1-4 The Lord is to be worshipped from an affection for truth and good, because He loves them, 16, 12 5, 6 because Divine truth belongs to them, 8 7-9 and by that the hells are restrained. 8

(400) Psalm 150 1, 2 The Lord ought to be worshipped because He is omnipotent; 12, 16 3-6 He ought to be worshipped from every affection for good and truth. 12, 16

(401) The Historical Parts of the Word [The Historical parts of the Word, like the prophetical parts, contain a spiritual sense within themselves, in which there is nothing Historical of the world, as in the sense of the letter, but there are heavenly things which relate to the church, and in the highest sense to the Lord, just like the prophetical parts. The Historical parts there are representative, and all the senses with their expressions are correspondences. It ought to be known, that all the churches, down to the Coming of the Lord, were representative churches; they

represented the church, and in the highest sense, the Lord; it is from this that the Word is spiritual and Divine. But the representative churches ceased when the Lord came into the world, because all things of the Word, those that are prophetical, as also those that are Historical, signified and represented Him and this is why the Lord is called "the Word." There were three notable changes of the representative churches: the first, which was before the "flood," shall be called the Most Ancient Church; the second, which was after the "flood," the Ancient Church; and the third, which followed the Ancient, the Israelitish and Jewish church. The Most Ancient Church is described briefly by "Adam" and His posterity; the Ancient Church, by "Noah" and His posterity; and the Israelitish and Jewish church by the Historical portions of the Word. The former churches are described in like manner, but by more interior correspondences, in the Word that is mentioned by Moses; but this Word has been effaced, and in its place the Word was given that exists at the present day. The church that followed these three is the Christian church, which church is internal, differing from the Jewish church as a moonlight night differs from a dark night. But as this church has come to its end, by the accomplishment of the last judgment, a new church is now being instituted by the Lord, which is called, in Revelation, the "new Jerusalem," to which the things that are being published by me at the present day will be of service; it is also being instituted elsewhere. The Historical parts of the Word involve in a summary the things that follow.]

(402) Genesis Chapter 1 [1-31] In the spiritual sense the new creation or the regeneration of the men of the Most Ancient Church is here described; the process of their regeneration from firsts to lasts is here contained in its order.

(403) Chapter 2 [Genesis] [1-25] The intelligence and wisdom of those men, while they were being regenerated, is described; for that church was a celestial church, the first of all on this earth.

(404) Chapter 3 [Genesis] [1-24] Fall and end of that church, as they departed from the celestial to the natural man, from this they had intelligence from what was their own [proprium] in place of intelligence from the Lord.

(405) Chapter 4 [Genesis] [1-26] Division of that church, which took place between those who made everything of the church and thus of salvation to consist in the mere doctrine and knowledge [scientia] of cognitions (who were "Cain"); and those who made it to consist also in a life of love and charity (who were "Abel"); and, abstractly, that a mere knowledge [scientia] of doctrinals, like faith alone, when all of religion is made to consist in it alone, slays charity. But those who made a church out of mere doctrine, and did not at the same time make it consist in life, were rejected.

(406) Chapter 5 [Genesis] [1-32] Divisions and changes in that church are described, being meant by the "posterity of Adam from Sheth."

(407) Chapter 6 [Genesis] 1-6, [?7], 10-12 [?11-13] End of that church, when there was no longer any truth or good, because they were in their own intelligence; [8-10, 14-22] and

the beginning of a new church, which is meant by "Noah" and His "three sons."

(408) Chapter 7 [Genesis] [1-24] The destruction of the Most Ancient Church is described by the "flood," and the beginning of a new one, by the "ark" and its preservation.

(409) Chapter 8 [Genesis] [1-22] The end of the Most Ancient Church, and the beginning of the Ancient Church.

(410) Chapter 9 [Genesis] 1-17 Precepts and statutes for that church. 18-28 [29] That church is "Noah," its celestial is "Shem," its spiritual is "Japheth," and its natural is "Ham."

(411) Chapter 10 [Genesis] [1-32] As that church spread over a great part of the Asiatic world, and consequently there were divisions, these are described by the "posterity of Noah," or of His "three sons."

(412) Chapter 11 [Genesis] 1-9 The beginning of Babylon and its destruction. [10-32] Continuation respecting the various states of that church and the nature of them even to the end, when it became idolatrous and magical.

(413) Chapter 12 [Genesis] 1-8 The institution of the Israelitish and Jewish church, which was from Eber, and therefore was called the Hebrew church, and its first institution from Abram, who was commanded to go into the land of Canaan, for the reason that all places in that land, and those round about it, had been allotted spiritual significations by the men of the Most Ancient Church, and these were to be mentioned by name in the new Word that was to be written among them, in which the names of those places were to be employed. [9-20] The first instruction of that church, which is the instruction of the natural man, by

means of knowledges [scientiae] which are meant by "Egypt," in which country Abram was at that time.

(414) Chapter 13 [Genesis] [1-18] Growth in the knowledges [cognitiones] of the church, and separation of spiritual knowledges, which are "Abram," from natural knowledges, which are "Lot."

(415) Chapter 14 [Genesis] 1-17 Combat in the natural man, between the truths and goods and the evils and falsities there, and when victory hung on the side of the evil or of hell, the spiritual man attacked them and overthrew them. 18-24 Thus the natural man became spiritual-natural, and removed evils and falsities from Himself.

(416) Chapter 15 [Genesis] 1-6 Since there was as yet only multiplication of truth, and not the fructification of good, and thus not the church, He was urgent that the church might exist with Him; 7-21 but it is foretold what the church and its conjunction with the Lord would be, namely, that it would be perverted.

(417) Chapter 16 [Genesis] [1-16] Conjunction of the truth and good of the natural man, from which there would be only an external church, which is rational. But concerning all this see Arcana Coelestia, where [it is explained that] these things pertaining to the church signify things pertaining to the Lord; for all things of the Word in the spiritual sense treat of the church and heaven, but in the celestial sense of the Lord.

The Word of the Lord from Experience (1762)

Translated by John Whitehead, 1914

I. THE SENSE OF THE LETTER OF THE WORD, IN WHICH IS THE SPIRITUAL SENSE, REPRESENTED.

(1) It was given to see great purses, appearing like sacks, in which was hidden silver in great abundance; and, since these sacks were open, it seemed as if anyone might take from the silver placed therein, yea, steal from it; but near the sacks sat two angels who were guards. The place where the sacks were deposited appeared like a manger in a stable. In the next chamber were seen modest virgins together with a chaste wife, and near that chamber were two infants, and it was said that they were not to be played with in a childish manner, but wisely. Afterwards there appeared a harlot, and then a horse lying dead. It was then perceived that thus was represented the sense of the letter of the Word, in which is the spiritual sense. Those great purses filled with silver signified the knowledges of truth in great abundance therein. That they were open and yet guarded by angels, signified that everyone may take thence the knowledges of truth, but that care must be taken lest its interior sense in which is nothing but verities be falsified. The manger in the stable where the sacks lay, signified spiritual instruction for the understanding. A manger

signifies this, even the one wherein the Lord was laid when born; for a horse signifies the understanding: hence a manger signifies its nourishment. The modest virgins who were seen in the next chamber signified the truths of the church, and the chaste wife signified the conjunction of truth and good which is everywhere in the Word. The infants signified the innocence of wisdom in the Word; they were angels from the third heaven who all appear like infants. The harlot, with the dead horse, signified the falsification of the Word by many at this day, whereby all understanding of truth is destroyed; a harlot signifies falsification, and a dead horse, no understanding of truth.

II. THE WORD INWARDLY IS LIVING.

(2) When the Word is read by a man who esteems it holy, its natural sense then becomes spiritual in the second heaven, and celestial in the third heaven, thus it is successively stripped of its natural (sense); the reason is, because the natural, spiritual, and celestial (senses) correspond to each other, and the Word is written by mere correspondences. The natural sense of the Word is such as it is in the sense of the letter, every particular of which becomes spiritual, and afterwards celestial in the heavens; and when it becomes spiritual it then lives in heaven from the light of truth therein, and when it becomes celestial, it lives from the flame of good therein; for spiritual ideas, with the angels of the second heaven, derive their origin from the light existing there, which in its essence is Divine Truth; but the celestial ideas, with the angels of the third heaven,

derive their origin from the flame of good, which in its essence is Divine Good. For in the second heaven there is a white light, from which the angels who are in that heaven think, and in the third heaven there is a flaming light, from which the angels who are in that heaven think. The thoughts of angels differ entirely from the thoughts of men; they think by lights either bright white or flamy, which are such that they can never be described in natural language. From this it appears that the Word is inwardly living, consequently that it is not dead, but alive with that man who, while reading the Word, thinks holily concerning it. Moreover, everything of the Word is vivified by the Lord; because with the Lord it becomes life, as the Lord also says in John: The words which I speak unto you, they are spirit and they are life (John 6:63). The life, which by means of the Word flows in from the Lord, is the light of truth in the understanding, and the love of good in the will; this love and that light constitute together the life of heaven, which life with man is called eternal life. The Lord also teaches: God was the Word, in Him was life, and the life was the light of men (John 1:4.)

(3) III. THE DIFFERENCE IN GENERAL BETWEEN THE NATURAL, THE SPIRITUAL, AND THE CELESTIAL. There are three heavens, the lowest, the middle, and the highest; in the lowest heaven they are natural, but their natural is derived either from the spiritual, which is of the middle heaven or from the celestial, which is of the third heaven. In the second heaven they are spiritual, and in the third heaven celestial; there are also intermediate angels who

are called spiritual-celestial; many from these are preachers in the highest heaven. [2] The difference between the natural, the spiritual, and the celestial is such, that there is no ratio between them, for which reason the natural can in no wise by any approximation approach towards the spiritual, nor the spiritual towards the natural; hence it is that the heavens are distinct. This it has been given me to know by much experience; I have often been sent among the spiritual angels, and I then spoke with them spiritually, and then, retaining in my memory what I had spoken, when I returned into my natural state, in which every man is in this world, I then wished to bring it forth from the former memory and describe it, but I could not, it was impossible; there were no expressions, nor even ideas of thought, by which I could express it; they were spiritual ideas of thought and spiritual expressions so remote from natural ideas of thought and natural expressions, that they did not approximate in the least. What is wonderful, when I was in that heaven and conversing with the angels, then I knew no otherwise than that I spoke in like manner as I speak with men; but afterwards I found that the thoughts and the discourses were so unlike that they could not be approximated, consequently that there is no ratio between them. [3] There is a similar difference between the spiritual and the celestial. I was told that there is a similar difference, and that it is such, that there is given no ratio or approximation between them; but as I could not be confirmed in this by my own experience, unless I was altogether an angel of the middle heaven, therefore it has been granted to some angels of the middle heaven to be with angels of the third heaven, and then to think and speak there with them, also to retain in their memory what they had been thinking and speaking, and afterwards to return into their own heaven; and they told me from that heaven that they were not able to express a single idea or a single word of their former state, and that it was impossible, and lastly they said, that there is no ratio nor any approximation between them. [4] It has accordingly been sometimes granted me to be among the angels of the middle and of the highest heaven, and to hear them conversing with one another, at which time I was in an interior natural state, removed from worldly and corporeal things, namely, when first waking after sleep; then I heard things unutterable and inexpressible, as we read happened with Paul; and sometimes I was let into the perception and understanding of the subjects they were conversing upon; the subjects they conversed upon were full of arcana concerning the Lord, redemption, regeneration, providence, and other similar things: after which it was given me to understand that I could not utter nor describe them by any spiritual or celestial expression, but that nevertheless they could be described even to their rational comprehension by words of natural language. And it was told me that there is not any Divine arcana which may not be perceived, and even expressed naturally, although more generally and imperfectly; and that they who, in a natural manner, by means of their rational understanding, perceive those things from the affection of truth, afterwards, when they become spirits, can perceive and speak of them in a spiritual manner, and when they become angels, in a celestial manner, but no others. For one Divine truth naturally perceived and loved, is like a crystal or porcelain vessel, which is afterwards filled with wine, and with such wine as the nature of the truth was, and as it were of such a taste as the affection of the truth was. [5] That there is such a difference, which may be termed unlimited, between the natural, the spiritual, and the celestial, may clearly appear from the difference between the thoughts of men and angels, as well as from the difference of their speech and operations, and also from the difference of their writings; from all which, as from so many confirmations, it will appear what the quality is of each, and in what manner the perfections in everything ascend and pass from the world into heaven and from heaven to heaven. [6] As regards thoughts: all the thoughts of man, together with the single ideas thereof, derive something from space, time, person, and matter, which appear in natural light or the light of the world, for nothing can be thought without light, in like manner as nothing can be seen without light, and natural light or the light of the world is dead, because it is from its sun, which is pure fire; nevertheless the light of heaven everywhere and constantly flows into and vivifies that light, communicating perception and understanding of the subject. The light of the world alone cannot give anything perceptive and intellectual, or present any natural or rational light [lumen]; but the light of the world gives and presents it from the light of heaven, because the light of heaven is from its sun, which is the Lord, and thence life itself. The influx of heavenly light into the light of the world is like the influx of the cause into the effect; the nature of this influx shall be explained elsewhere. From this it appears what the quality of natural thought is, or what quality the ideas of men's thoughts are, namely, that they inseparably cohere with space, time, with what is personal, and material; consequently, such thoughts or ideas of thoughts are very limited and bounded and thus gross, and to be called material. But the thoughts of the angels of the middle heaven are all without space, time, or what is personal, and material, for which reason they are unlimited and unbounded; the objects of their thoughts are spiritual like the thoughts themselves, for which reason they think concerning those objects spiritually and not naturally. But with regard to the angels of the highest heaven, they have no thoughts, but perceptions of the things which they hear and see; instead of thoughts they have affections, which with them are varied in like manner as thoughts are varied with the spiritual angels. [7] As regards speech: the speech of men is according to their ideas of thoughts, for the ideas of thought become expressions when they pass into speech; for which reason the speech of man in every expression partakes of space, time, what is personal, and material. But the speech of the angels of the middle heaven is also like the ideas of their thought, for the words of speech express them. But the speech of the angels of the highest heaven is from the variation of their affections; but when they are speaking with the spiritual angels they speak in a similar manner, but not so when conversing with each other. Since such is the speech of angels, and such the speech of men, therefore their speech differs so much that they have nothing in common; their difference is such that a man cannot understand a single expression of an angel, nor an angel a single expression of a man. I have heard the speech of angels, and retained the expressions, and I afterwards examined whether any expression coincided with any word of the speech or languages of men, and there was not one. Spiritual speech is the same with all, and is implanted in every man, and he comes into it as soon as he becomes a spirit. As regards writing, it is similar to their speech. The writing of the spiritual angels as to the letters resembles the writing of men in the world, but every letter signifies a thing, so that you would say if you saw it in a natural state, that it consisted merely of letters; but writings in the highest heaven have no resemblance as to letters, for with them letters are drawn in various curvatures, not unlike the letters of the Hebrew language, but everywhere inflected, and not consisting merely of lines. Every letter involves a thing, of which they have a perception from affection, and not from thought. Hence it is that the natural comprehends nothing of spiritual writing, nor the spiritual of natural writing; neither does the spiritual comprehend anything of celestial writing, nor the celestial of spiritual writing, unless he is with the spiritual. [8] Their operations, which are many, are similar, for every one is in some work. How the spiritual work cannot be described to the natural; nor can it be described to the spiritual, how the celestial angels work; for they differ as much as in their thoughts, speech, and writings. [9] From these things it is evident, what the difference is between the natural, the spiritual, and the celestial, that it is such that they do not at all agree except by correspondences; which is also the reason that men do not know that they are in consociation with spirits, and spirits that they are in consociation with men, when nevertheless the consociation is continual; for man cannot live a single instant, unless he is in the midst of spirits as to his thoughts and affections; neither can a spirit or an angel live a single moment unless he is with man; the reason is, because there is a perpetual conjunction from firsts to ultimates, thus from the Lord to man; and conjunction from creation is effected by correspondences, and flows in through angels and spirits. Everything celestial flows into the spiritual, and the spiritual into the natural, and terminates and subsists in the ultimate of this, which is the corporeal and material. Without such an ultimate, into which the intermediates flow, there is no subsistence, otherwise than like a house built in the air; wherefore the basis and the foundation of the heavens is the human race. [10] No angel knows that there is such a difference between the natural, the spiritual, and the celestial; the reason is, because an angel does not change his state, nor pass from a spiritual into a natural state, and thus be able to explore the differences. I have spoken with them on this subject, and they said they did not know the differences. They believed that they thought, spoke, wrote, and worked in the same manner as in the world. But the difference was shown them by this, that they changed states, and thought first in one state, then in the other by turns, then in like manner that they spoke by turns in one state and then in another, and further that they read their writings in a spiritual state and in a natural state, and in like manner worked, then they found that there is such a difference as cannot be described. On this subject it was granted me to instruct the angels themselves, because it has been granted me to be alternately in both worlds, and from the one to explore the other, and they all afterwards confessed that it was so. [11] But the similitude of the natural, spiritual, and celestial states is in such things as are objects of sight, taste, smell, and hearing, also the sense of touch of various kinds. In their sight they appear like men in the world. Their garments so appear, also their houses, and gardens, or paradises, as also fields, likewise land and water, food and drink of various kinds, besides animals of the earth, the flying things of heaven, and fishes in waters, of various kinds and of various species. Their speech is heard as in the world, likewise singing and musical modulations. Taste is similar, and also odor; in a word, everything that appears and is perceived by any of the senses. But still those things are from a spiritual origin, and therefore they think of them spiritually and give them spiritual names. But even all these things, in what manner they appear and are perceived in the middle and highest heaven, as to the excellence of their forms and harmonies, and as to their perfections, which are supereminent and transcendent, can only be described in an imperfect manner, only as it were by the most perfect things in the world, which nevertheless are imperfect, respectively to those things which are in heaven.

(4) IV. THE WORD IS HOLY, EVEN AS TO SYLLABLES AND POINTS. Once there was sent me from heaven a little paper written over with Hebrew letters, but written as with the most ancient people, with whom the letters which at this day are in some part rectilinear, were at that time curved, with little horns turning upwards. The angel who was with me said that he knew whole meanings from the letters themselves; that every letter had its own meaning, and that they knew that meaning from the curves of the lines in each letter, besides they knew the subject from each letter by itself. He then explained to me what [A] signified, and what *[H]; what those letters meant separately, and what when combined; that* , which is in [Jehovah], and which was added to the names of Abraham and Sarai, signified what is infinite and eternal. And thus the Word is so written in many places, whereby when it is read by a Jew or a Christian in the Hebrew text, it may be known in the third heaven what the very letters signify. For the angels of the third heaven have the Word written in such letters, and they read it according to the letters. They said that in the sense extracted from the letters, the Word treats of the Lord alone. The reason for this is that the curvatures in the letters derive their origin from the flow of heaven, in which the angels of the third heaven are, above all others. Wherefore these angels are skilled in that writing from what is implanted in them, because they are in the order of heaven, and live altogether according to it. They also

explained in my presence the sense of the Word (Ps. 32:2), from the letters or syllables alone, saying that their meaning was, in a summary, that the Lord is merciful, even to those who do evil. They added that the vowels there are for the sake of the sound, which corresponds to the affection, and that they cannot utter the vowels i and e, but for i they pronounce y or eu, and for e pronounce eu, and that the vowels a, o and u are in use with them, because these vowels give a full sound, while i and e have a close sound. They said further that they do not pronounce any consonants with aspiration, but with a smooth sound, and that the aspirated letters, as *[dh] and* [qh] and others, do not mean anything to them, except when uttered with a smooth sound, and that for this reason most aspirated letters have also a point within, which signifies that they are to be uttered with a smooth sound. They added that roughness, or aspiration, in the letters is in use in the spiritual heaven, because there they are in truths, and by means of truths in understanding; but in the celestial heaven all are in the good of love and thence in wisdom, and truth admits of roughness, but not good. From these things it may be evident what is signified by the Lord's saying, that not a jot, tittle, or little curve shall pass from the Law (Matt. 5:18; Luke 16:17); and it is also plain that it was of the Divine providence of the Lord that all the letters of the Word in the Hebrew text were counted by the Masorites.

(5) V. THE SPIRITUAL SENSE OF THE WORD AND ITS NATURAL SENSE. I have spoken at times with spirits who

did not wish to know anything about the spiritual sense of the Word, saying that its natural sense is the only sense of the Word, and that this is holy because it is from God; and they asserted that if the spiritual sense were to be accepted, the Word in the letter would become nothing. There were many who insisted upon this, but they were answered from heaven that the Word without the spiritual sense within it would not be Divine; and because the spiritual sense is its soul, it is thence Divine, yea, living, for without it the letter would be as it were dead; the very holiness of the Word consists in this. The Word may thus be compared to the Divine Man who is the Lord, in whom there is not only the Divine natural, but also the Divine spiritual and the Divine celestial; it is on this account that the Lord calls Himself the Word. And the angels said that the very holiness of the Word is in the sense of its letter, and that this is more holy than the other senses, which are internal, because it is the complex and containant of the rest, and is like the body living from the soul. Thus the Word in the sense of the letter, or the natural, is in its fullness, and also in its power; and by means of it man is in conjunction with the heavens, which, without the sense of the letter, would be separated from man. Who does not know and acknowledge that the Word in its bosom is spiritual? But where the spiritual is stored up, has hitherto lain concealed. [2] But because the spirits who stood for the sense of the letter alone, were not willing to be convinced by these reasons, the angels brought forward innumerable passages from the natural sense which could never be comprehended without the spiritual sense. As in the Prophets, where mere names are heaped up; where many kinds of animals are mentioned such as lions, bears, oxen, bullocks, dogs, foxes, owls, ijim, dragons; as also mountains and forests, besides many other things which would have no meaning without the spiritual sense. What, for instance, should be understood by the dragon who is described as red, having seven heads, and upon the heads seven diadems, and who by his tail drew down the third part of the stars of heaven and who sought to devour the offspring which the woman was about to bring forth; and that two wings of a great eagle were given to the woman, that she might fly into the desert, where the dragon cast after her water as a river out of his mouth. Again, without the spiritual sense it could not be known what should be understood by the two beasts of the dragon: the one ascending out of the sea, like a leopard, with feet as of a bear, and a mouth as of a lion, and the other beast ascending from the earth, of which it is spoken in the Apocalypse (12 and 13). Again, what is there meant in the sixth chapter of the Apocalypse, by the horses which went forth when the Lamb opened the seals of the book: first a white horse, afterwards a red one, then a black, and finally a pale horse; besides all the other things in that book? Also what is meant in Zachariah by the four horns and the four artificers (Chapter 2); by the lampstand and the two olive trees near it (Chapter 4); by the four chariots going forth between two mountains to which were horses, red, black, white, and grizzled (Chapter 6)? Or, again, in Daniel viii., what is meant by the ram and the he-goat, and by their horns with which they fought each other; and by the four beasts ascending from the sea (Chap. 7), besides similar things elsewhere in great abundance? In order that they might still further be convinced, the angels quoted what the Lord said to His disciples, in Matthew (Chap. 24), about the consummation of the age and His coming, which could be understood by no one without the spiritual sense. [3] That the spiritual sense is in each and all of the things or the Word, was also confirmed by certain things said by the Lord which could not be comprehended unless they were understood spiritually, as that no one should call his father on earth, father, nor any one, teacher, or master, because one is their Father, Teacher, and Master (Matt. 13:7-10); also that they should not judge, lest they be judged (Matt. 7:1, 2); and that a husband and wife are not two, but one flesh (Matt. 19:5, 6), when yet in the natural sense they are not one flesh; neither is it forbidden to judge concerning a companion and neighbor as to his natural life, for this is of importance in society; but it is forbidden to judge of him as to his spiritual life, for this is known to the Lord alone. So too the Lord did not forbid calling a father, father, neither a teacher, teacher, nor a master, master, in the natural sense, but in the spiritual sense, in which there is only one Father, Teacher, and Master: so in other cases. [4] From these illustrations the spirits were convinced that there is a spiritual sense within the natural sense of the Word, and that still the very holiness of the Word is in the sense of its letter, because all the interior senses of the Word are in that in their fullness. Moreover it was confirmed that in the sense of the letter all things which teach the way to salvation, thus to life and faith, stand forth clearly, also that every doctrine of the church is to be drawn from the sense of the letter of the Word and confirmed thereby, and not by the pure spiritual sense; for conjunction with heaven, and through heaven with the Lord, is not given by this sense alone, but by the sense of the letter; and the Divine influx of the Lord through the Word is from firsts through ultimates.

(6) VI. THE WORD, AND NATURAL THEOLOGY: THIS THEOLOGY IS NOTHING WITHOUT THE WORD, AND UNLESS DERIVED FROM IT. THE EXCELLENCE OF THE STYLE IN THE WORD. I once heard a grave dispute among spirits who in the world had been learned, some of them from the Word and some from natural light alone; the latter insisted that natural theology is sufficient, and that this can teach, yea, enlighten man, without the Word, and enable him to discern that there is a God, that there is a heaven and a hell, and that the soul has immortality and thus eternal life; but the former ones said that the Word alone teaches and gives light on these subjects. The spirits who were for natural theology alone, greatly infested those who were for the Word, and this for several days: thinking at heart, and at last saying, that the Word is not anything, that it is written in a style so simple and at the same time so obscure, in very many places, that no one can be taught, and still less be enlightened by it, and that the writings of the learned by far surpass it, as for instance the writings of Cicero, Seneca, and of some of the learned at this day. But

reply was made to them, that the style of the Word is more excellent than the style of all the learned in the whole world, since in the former there is not a sentence, nor even a word or a letter, which does not contain within itself something of the Lord and thence something of heaven and the church. For the Word is from God, and thence in its bosom it is spiritual, and this Divine lies hidden there interiorly, as the soul is hidden in the body; and when man reads it devoutly, this Divine is unfolded in order before the angels, who are affected by the spiritual sanctity unfolded therein, and this is communicated to man. Hence it is clear that the very style of the Word, however simple it may appear, is infinitely superior to any style of the most learned in the world; for the latter, although the sense may be both elegant and sublime, still it does not effect communication with heaven, and thus, compared with the style of the Word, it is of no value at all. [2] The spirits who were in favor of natural theology heard these things indeed, but still rejected them, because in the world they had utterly despised the Word, and those who despise the Word in the world, and confirm their contempt by passages from it, continue to despise it after death; for every principle adopted and confirmed in the world concerning God and the Word, remains enrooted after death, neither can it be torn out. Since therefore these spirits did not communicate with heaven, but with hell, they began to conjoin themselves with certain satans there, till at length they and the satans spoke in concert, and gnashing with their teeth breathed the destruction of the soul of those who were in favor of the Word. Yet they could avail nothing at all, for the Lord was on the side of those who were for the Word, and satans on the side of those who were against it; wherefore the former were received into heaven, but the latter were cast down into hell. [3] The angels afterwards said of natural theology, that without the Word it reveals nothing, but only confirms those things which are known in the doctrine of the church from the Word; and that confirmations from nature by means of rational light corroborate spiritual truths, for the reason that everyone has some natural idea of spiritual things, by which he retains them in memory, and thence brings them forth into the thought, and turns them over and airs them rationally. Wherefore, if confirmations are added from nature, the truth is corroborated. But yet care should be taken lest falsity be seized upon instead of truth, since what is false may be confirmed by the ingenious, equally as well as what is true; and thereby what is heretical may be confirmed even to the destruction of truth itself. [4] They added that no one from natural theology can enter into spiritual theology, but that everyone from spiritual theology can enter into natural theology, because the latter entrance is of Divine order, but the former against Divine order; for the natural is gross and impure, while the spiritual is subtle and pure. To enter from the gross and impure into the subtle and pure is not granted. But, conversely, angels can look down beneath them and see all things which are there, while no one from below can see the things which are in the heavens. Yea, an angel can see a spirit who is grosser than himself, but the spirit cannot see the angel who is purer than himself. When therefore, as is often the case, such spirits ascend into heaven where angels are, they see no one, nor even their homes, and so go away saying that the place is empty and a desert. [5] It is similar with the Word. They who do not believe in the Word from the Word, can by no means believe anything Divine from nature; for the Lord teaches: They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, if one shall have risen from the dead (Luke 16:29, 31). So would it be if one wished to believe from nature alone, rejecting the Word. Some of the ancients, who were pagans, as Aristotle, Cicero, and others, wrote concerning the existence of God and the immortality of the soul, but they did not know this from their own natural light, but from the religion of the ancients who had a Divine revelation, which was successively handed down to the Gentiles.

(7) VII. THE SPIRITUAL SENSE OF THE WORD. CORRESPONDENCES. Each and all things which are in nature, correspond to spiritual things; similarly each and all things which are in the human body, as may be seen in two articles in the work on Heaven and Hell. But it is not known at this day what correspondence is, but in the most ancient times the science of correspondences was the science of sciences, thus the universal science, so that the most ancient people wrote all their manuscripts and books by correspondences. The fables of the most ancient times and the hieroglyphics of the Egyptians are nothing else: the

book of Job, which is a book of the Ancient Church, is full of correspondences. [2] All the ancient churches were churches representative of heavenly things; all their rites and also their statutes, according to which their worship was instituted, consisted of nothing but correspondences. Similarly the church with the sons of Jacob; the burnt offerings and sacrifices with all their particulars, were correspondences; likewise the tabernacle with the single things therein, as also their feasts, such as the feast of unleavened bread, the feast of tabernacles, and the feast of first fruits, and also all their statutes and judgments; and because correspondences are such things as exist in the ultimates of nature, and because all things of nature correspond, and the things which correspond also signify, therefore the sense of the letter of the Word consists of nothing but correspondences. The Lord also, because He spoke from His Divine, and spoke the Word, spoke therefore also by correspondences. What is from the Divine, and in itself is Divine, in the ultimate falls into such things as correspond to Divine, celestial and spiritual things, thus such as in their bosom conceal and signify celestial and spiritual things. What, further, correspondences are, may be seen in the Arcana Coelestia, in which the correspondences which are in Genesis and in Exodus are explained. And again a collection of citations from that work concerning correspondences, may be seen in the Doctrine of the New Jerusalem and in the treatise on Heaven and Hell. The spiritual or internal sense of the Word is nothing else than the sense of the letter unfolded according to correspondences; for it teaches the spiritual which is perceived by angels in the heavens, while man in the world is thinking in a natural way of that which he reads in the Word. [3] I have heard and perceived from heaven that the men of the Most Ancient Church, who are those meant in the spiritual sense of the first chapters of Genesis by Adam and Eve, were so consociated with the angels of heaven, that they could speak with them by correspondences, and hence the state of their wisdom was such that whatever they saw on earth, they perceived at the same time spiritually, thus conjointly with the angels. It was told me that Enoch, of whom mention is made in Genesis (Chap. 5:21-24), with his associates, collected correspondences from the mouth of those people, and transmitted the knowledge of them to posterity. From this it came to pass, that the science of correspondences not only was known, but was also cultivated, in many kingdoms of Asia, and especially in Egypt, Assyria and Babylon, Syria, Mesopotamia, Arabia, and also in Canaan. From thence it was carried over to Greece, but was there turned into fables, as may be sufficiently evident from what is told of Olympus, Helicon and Pindus near Athens, and also of the winged horse called Pegasus, as, that with the hoof he broke open a fountain, by which the nine virgins [the Muses], established their seats. For a mountain, and thus Helicon, from correspondence signifies the higher heaven; the hill under the mountain, which was Pindus, signifies the heaven below it; the winged horse, or Pegasus, signifies the understanding enlightened by the spiritual; the fountain signifies intelligence and learning, and the nine virgins signify the knowledges of truth and the sciences. Similar were the rest of the things which are called fabulous, which were written by the most ancient writers in Greece, and which were collected together and described by Ovid in his Metamorphoses. [4] But when the representatives of the church in the course of time were turned into idolatries, then by the Divine Providence of the Lord that science was successively obliterated, and with the Israelitish and Jewish nation it was altogether destroyed and extinguished. The worship of that nation was indeed altogether representative, but still they did not know what any representative thing signified. For they were altogether natural men, and hence they were neither able nor willing to know anything about the spiritual man and about his faith and love, consequently nothing about correspondences. [5] That the idolatries of the nations in ancient times derived their origin from the science of correspondences amongst them, was because all things that appear upon the earth have a correspondence, as not only trees, but also cattle and birds of every kind, as well as fishes, and the rest. The ancients, who were in the science of correspondences, made themselves images, which corresponded to spiritual things, and they were delighted with those things, because they signified such things as are of heaven and thence of the church, they therefore not only placed them in their temples, but also in their houses, not for the purpose of adoration, but for the recollection of the heavenly thing that was signified, thence in Egypt there were set up calves, oxen, serpents, boys, old men, virgins, and many other things. For a calf signified the innocence of the natural man, oxen affections of the natural man, serpents the prudence of the sensual man, a boy innocence, old men wisdom, virgins affections for truth, and so on. After the science of correspondences was there lost, their posterity, who were ignorant what the images and likenesses set up by the ancients signified, began to worship them as holy, and finally as deities, because they were placed in and near the temples. The Egyptian hieroglyphics are from the same origin. So was it also with other nations, as with the Philistines in Ashdod, where was Dagon, formed like a man above and like a fish below, which image was so contrived because a man signifies rational intelligence, and a fish natural knowledge. From similar origin was the worship of the ancients in gardens and groves according to the kinds of trees, as also their sacred worship upon mountains; for gardens and groves signified spiritual intelligence, and each tree something thereof, as the olive its good of love, the vine its truth of the doctrine of faith, the cedar its rational, and so on. A mountain signified heaven, and therefore the worship of the most ancient people was upon mountains. That the science of correspondences remained with many oriental nations until the coming of the Lord, may be evident from the wise men from the East, who came to the Lord when He was born. Therefore a star went before them, and they brought with them gold, frankincense, and myrrh. It was also said to the shepherds, in order that they might know that it was the

Lord Himself, that it should be a sign unto them, that they should see Him in a manger, wrapped in swaddling clothes, because there was no place in the inn. “The star” which went before the wise men signified knowledge from heaven, for stars in the Word signify knowledges. “The gold” signified celestial good, “frankincense” spiritual good, and “myrrh” natural good; all worship being from these three. “The manger” in which the infant Lord was found by the shepherds, signifies spiritual nourishment, because horses, which are fed from a manger, signify intellectual things. “The inn” where there was no place signified the Jewish Church, in which at that time there was no spiritual nourishment, because everything of the Word and thence everything of worship with them, had then been adulterated and perverted. Hence it is said that this would be for a sign to them that it was the Lord (Luke 2:12). Nevertheless, the science of correspondences was altogether none with the Israelitish and Jewish nation, although all things of their worship, and all the statutes and judgments given to them, and all things of the Word, were pure correspondences. The reason was that that nation was idolatrous in heart, and such that it did not even wish to know that anything of their worship signified anything celestial and spiritual. For they wished that all these things should be holy from themselves and with them in externals. Wherefore if spiritual and celestial things had been disclosed to them, they would not only have rejected, but would also have profaned them. For this reason heaven was closed to them so that they scarcely knew that they were to

live after death. That this is so, is manifestly evident. They do not acknowledge the Lord, although the whole Sacred Scripture prophesied concerning Him, and predicted Him they rejected Him for this sole reason, that He taught them of the heavenly kingdom, and not concerning an earthly kingdom, for they wanted a Messiah who would exalt them above all nations in the whole world, and they did not wish any Messiah who would provide for their eternal salvation. Moreover, they say the Word contains in itself many arcana, which are called mystical, but they do not wish to know that these treat of the Lord and His Kingdom; but they do wish to know when it is said that they are concerning gold and alchemy. [6] That this science was not disclosed after those times, was because the Christians in the primitive church were very simple, that it could not be disclosed to them, for if disclosed, it would have been of no use to them, nor would it have been comprehended. After those times darkness arose over the entire Christian world, on account of the Papacy, which at length became Babylon, and they who are of Babel, and have confirmed themselves in its falsities, are for the most part natural, sensual men, and these are neither able nor willing to apprehend what is spiritual, thus what is the correspondence of natural things with spiritual.
But after the Reformation, because they began to make a distinction between faith and charity, and to worship one God under three Persons, the three Gods, whom they only named one, heavenly truths were then concealed from them, lest if revealed they should falsify them and bend them to faith alone, and none of them to charity and love. If

therefore the spiritual sense of the Word had then been revealed, they would have shut heaven to themselves even by the falsification of its truths. [7] For everyone is allowed to understand the sense of the letter of the Word in simplicity, provided he does not confirm the appearances of truth which are there, so far as to destroy genuine truth; for to interpret the Word as to its spiritual sense from falsities of doctrine, closes heaven, and does not open it; but to interpret the spiritual sense from truths of doctrine, opens heaven, because that is the sense in which the angels are, and so man by means of it thinks together with angels, and thus conjoins them to himself in his intellectual mind. But if a man is in falsities of doctrine and wishes to explore the spiritual sense from some knowledge of correspondences, he falsifies it. It is otherwise if man is already in genuine truths; that sense agrees with truths and appears from them, because that sense is in the light of heaven. Cloud on the other hand agrees with falsities, and if anything of this truth should appear, instead of the light of heaven thick darkness would arise, for angels turn themselves away from him, and so close heaven to him. The spiritual sense of the Word is meant by the inner garment of the Lord, which was without seam, and which the soldiers were not permitted to divide; but the natural sense of the Word, which is the sense of its letter, is meant by His outer garments, which the soldiers divided. Garments in the Word signify truths, and the Lord's garments Divine truth, wherefore also the garments of the Lord, when He was transfigured before Peter, James, and John, appeared shining white, like light. [8]

At this day the spiritual sense of the Word has been revealed from the Lord, because the doctrine of genuine truth has now been revealed, which doctrine is partly contained in the Doctrine of the New Jerusalem, and now in the small works, which are being given to the public; and because that doctrine, and no other, agrees with the spiritual sense of the Word, therefore that sense, together with the science of correspondences, has now for the first time been disclosed. That sense is also signified by the Lord's appearing in the clouds of heaven with glory and power (Matt. 24:30, 31), in which chapter it treats of the consummation of the age, by which is meant the last time of the church. By the cloud of heaven, there and elsewhere in the Word, is signified the Word in the letter, which there, in respect to the spiritual sense, is as a cloud. But by the glory there, as also elsewhere in the Word, is signified the Word in the spiritual sense, which also is the Divine truth in light; and by the power is signified its power in the Word. The revelation of the Word as to the spiritual sense was also promised in Revelation, where that sense is meant by the "White Horse" (Chapter 19:11 to 14), and by the great supper of God, to which all were invited and gathered together (Rev. 19:17). By many that sense will not be acknowledged for a long time. Those alone who are in the falsities of doctrine, especially in regard to the Lord, and who do not admit truths, will not acknowledge this is meant by the beast and by the kings of the earth, who make war with the one sitting upon the white horse (Rev. 19:19). By "the beast" are meant the Roman Catholics, as in Rev. 17:3, and by “the kings of the earth” are meant the Reformed who are in falsities of doctrine. The mystical things which some seek in the Word, are nothing else than the spiritual and celestial senses.

(8) VIII. THE MARRIAGE OF THE LORD WITH THE CHURCH, WHICH IS THE MARRIAGE OF GOOD AND TRUTH IN THE WORD. It is known that the Lord is called in the Word the Bridegroom and Husband, and the church the bride and wife. That the Lord and the church are so called, is because of the conjunction of good and truth with everyone who is in heaven, and who is in the church, in whom is the church; for the Lord flows in with an angel and with a man of the church from the good of love and charity. The angel and the man of the church who is in the good of love and charity, receives the Lord in the truths of doctrine and of faith which he has from the Word. Thereby conjunction is effected, which is called the heavenly marriage. This marriage is in the single things of the Word, and because it is in the single things, the Word itself may be called the heavenly marriage. That there is such a marriage in the single things of the Word has been shown in many places in the Arcana Coelestia, and also in the Doctrine of the New Jerusalem, where it treats of the Word. That there is such a marriage there, can be seen only by those who study its internal or spiritual sense, for everywhere, and conspicuously in the prophets, there are two expressions for one thing, of which one refers to good, thus to the Lord, and the other to truth, thus to the church. This is clearly seen by one who has a knowledge of correspondences, for

there are senses and words which correspond to good, and there are correspondences which correspond to truths. Hence now there is a conjunction of the Lord with heaven and with the church by means of the Word. [2] Since there is a marriage in the Word, therefore there is in it a spiritual sense and there is a celestial sense: the spiritual sense for those who are in the Lord’s spiritual kingdom, who constitute all the lower heavens; and the celestial sense for those who are in the Lord’s celestial kingdom, who constitute all the higher heavens. The angels of the spiritual kingdom are in the truths of the Word, but the angels of the celestial kingdom are in the goods of the Word. When therefore a man reads the Word with reverence, spiritual angels according to correspondences perceive truths therein, and celestial angels perceive goods; but, and this is an arcanum, the celestial angels do not perceive the goods therein immediately from man, but mediately through the spiritual angels. The reason is, that scarcely any one in the Christian world at this day is in the good of celestial love, but only some are in truths; wherefore the good of love cannot pass immediately from man to the celestial angels, of whom the third heaven consists, but passes mediately through the spiritual angels, of whom the second heaven is composed. The marriage of the Lord with the church thus exists also in the heavens by means of the Word, for the Word in its spiritual sense treats of the church, but in the celestial sense, of the Lord. Therefore the spiritual angels apply all things to the church, but the celestial angels all things to the Lord. Hence heaven is compared by the Lord to a marriage, and is also called a marriage, and hence the Word effects that marriage. But this is an arcanum, which can be perceived only obscurely by man, while it is clearly perceived by an angel of heaven. [3] The celestial angels can apply to the Lord all things which spiritual angels apply to the church, because the Lord is the all of the church.

(9) IX. THEY WHO HAVE FOR AN END MAGNIFICENCE AND HONORS IN THE WORLD AND ALSO IN HEAVEN, AND THOSE WHO HAVE FOR AN END WEALTH AND GAIN IN THE WORLD, AND THOSE WHO HAVE FOR AN END THE FAME OF LEARNING, DO NOT SEE AND DO NOT FIND ANYTHING OF GENUINE TRUTH IN THE WORD. It has been given me to speak with many in the spiritual world who believed that they would shine as stars in heaven, because, as they said, they held the Word holy, often read it, gathered many things from it, and by it confirmed the dogmas of their faith, and hence were esteemed learned in the world, and themselves believed with others that they would be Michaels and Raphaels. But many of them having been explored as to the love from which they studied the Word, it was found that some had done so from the love of self, that they might appear great in the world, and be worshipped as primates of the church; some that they might obtain the fame of learning, and so be promoted to honors; some that they might gain wealth, and some that they might preach learnedly. Afterwards when examined to see whether they had learned anything of genuine truth from the Word, it was found that they knew nothing whatever, except that which is obvious to everyone

in the sense of the letter, and nothing of genuine truth which might serve interiorly for doctrine. This was because themselves and the world had been their ends, but not the Lord and heaven, and when such are the ends, then man with his mind clings to self and the world, and continually thinks from his proprium, which is in thick darkness as to all things of heaven. For the proprium of man is mere evil and falsity therefrom; wherefore the man who looks to self, honor, fame, or gain, in reading the Word, cannot be led by the Lord away from the proprium and thus be elevated into the light of heaven, and so cannot receive any influx from the Lord through heaven. [2] Many such have been seen and they every one earnestly desired heaven, and they were also admitted into heaven; but when they came thither, they were examined as to whether they knew anything of truth, as it is with angels; and they knew nothing except the bare words of the sense of the letter, and had no interior understanding of them whatever. Therefore they appeared in the eyes of the angels stripped of their garments and as if naked, and thus they were sent down below. Some of them in the light of heaven were deprived of the sight of the understanding, and soon of the sight of the eyes; and then they were seized with anguish of heart, and were thus led away below, still however retaining pride in their own merit. This is the lot of those who study the Word and have honor, fame, and gain for their end. It is entirely different with those who study the Word from the affection of truth, or who, in reading the Word, take delight in truth because it is truth. These have for an end the love of God and the love of the neighbor, and for themselves, they have life as an end. All these because they love truth receive an influx from the Lord, and see and find genuine truths in the Word; for they are enlightened as to the understanding, and perceive truths in enlightenment as from themselves, though they are not from themselves; and after death they are taken up into heaven, where truth is in its own light, and there they become spiritual and angels.

(10) X. THE ULTIMATE SENSE OF THE WORD, WHICH IS THE SENSE OF THE LETTER ONLY, CORRESPONDS TO THE BEARD, AND TO THE HAIRS OF THE HEAD, ON A MAN ANGEL. That the hairs of the head and the beard correspond to the Word in its ultimates, may seem strange when first said or heard, but this correspondence has its cause in this, that all things of the Word correspond with all things of heaven, and heaven with all things of man; for heaven in its complex is before the Lord as one man, concerning which correspondence see what is shown in the work on Heaven and Hell [n. 87-102, 307]. [2] That all things of the Word correspond to all things of heaven, has been given me to perceive from this, that the separate chapters in the prophetic Word correspond to individual societies of heaven; for when I read through the prophetic books of the Word from Isaiah to Malachi, it was given me to see that societies of heaven were called forth in their order and perceived the spiritual sense corresponding to them. Hence, from these and other proofs, it was, made plain to me that there is a correspondence of the whole heaven with the Word in its series. Now because there is such a

correspondence of the Word with heaven, and heaven in whole and in part corresponds to man, thence it is that the ultimate of the Word corresponds to the ultimates of man. The ultimate of the Word is the sense of the letter, and the ultimates of man are the hairs of the head and beard. [3] Therefore it is that men who have loved the Word even in its ultimates, after death when they become spirits appear with becoming hair, and angels likewise. The same when they become angels also let the beard grow. But on the other hand all they who have despised the sense of the letter of the Word, after death when they become spirits appear bald. This is a sign also that they are without truths, and therefore, that they may not be in shame before others, they cover the head with a tiara. [4] Because the hairs and the beard signify the ultimate of heaven, and hence the ultimates also of Divine truth or the Word, therefore the Ancient of Days is described as having the hair of His head like clean wool (Dan. 7:9). In like manner is described the Son of man, or the Lord as to the Word (Rev. 1:14). So too the strength of Samson was in his hair, and when his hair was cut off, he became weak. Nazariteship also depended on the hair, for by a Nazarite was represented the Lord as to His ultimates, thus also heaven in ultimates. This was why the forty-two boys were torn by the bears, because they called Elisha bald (2 Kings 2:23, 24). [5] Elisha, like Elijah and the other prophets, represented the Lord as to the Word, and the Word without its ultimate sense, which is the sense of the letter, is not the Word; for the sense of the letter of the Word is like a vessel filled with noble wine, wherefore when the vessel is broken, all the wine is spilled. The sense of the letter is also like the bones and skin with man, which being taken away, the whole man would fall asunder. Therefore it is that the stability, yea the power of the whole Word rests in its ultimate sense, which is the sense of the letter, for this sense sustains and contains all the Divine truth therein. [6] Since baldness signifies no truth, because it has no ultimate, therefore they of the Jewish Church, when they left Jehovah and rejected the Word, are called bald, as in Jeremiah: Every head is bald, and every beard is cut off (Jer. 48:37). On the heads is baldness, and the beard is cut off (Isa. 15:2). That he should shave the head and beard with a razor (Ezek. 5:1). Shame shall be upon all faces, and baldness upon all heads (Ezek. 7:18). Every head was made bald (Ezek. 29:18); as also elsewhere (Amos 8:10; Micah 1:16). [7] But the sense of the Word which is called the sense of the letter, corresponds in its ultimates to the hair of the head, and for the rest it corresponds to the various parts in man, as his head, breast, loins, and feet; but where there are these correspondences in that sense, the Word is as it were clothed, and it therefore corresponds to the clothing of those parts, for garments in general signify truths, and also actually correspond to them. But yet many things in the sense of the letter of the Word are naked, as without clothing, and these correspond to the face of man, and also to his hands, which parts are bare. These parts of the Word serve for the doctrine of the church, because in themselves they are spiritual natural truths. Whence it may be evident that there is no lack, but that man can find and see naked truths even in the letter of the Word.

(11) XI. THE WISDOM OF THE ANGELS OF THE THREE HEAVENS IS FROM THE LORD BY MEANS OF THE WORD, TO WHICH THE SENSE OF ITS LETTER SERVES AS A SUPPORT AND BASIC. I have heard from heaven that there was immediate revelation with the most ancient people on this earth, and that therefore they had no written Word; but after their times, when immediate revelation could neither be given nor received without danger to their souls, lest the communication and conjunction of men with the heavens should be intercepted and perish, it pleased the Lord to reveal Divine truth by means of the Word, which was written solely by correspondences. It is therefore of such a nature in the ultimate sense, that it comprehends within itself the wisdom of the angels of the three heavens. This wisdom does not appear in our Word, but yet it is within it, and how it is within it shall be briefly told. There are three heavens, one beneath another, and under them is the world. In the highest heaven is angelic wisdom in the highest degree, which is called celestial wisdom; in the middle heaven is angelic wisdom in the middle degree, which is called spiritual wisdom; but in the lowest heaven is angelic wisdom in the lowest degree, which is called spiritual and celestial natural. In the world, because that is below the heavens, is wisdom in the lowest degree, which is called natural. All these degrees of wisdom are in the Word which is in the world, but in simultaneous order, for successive order in its descent becomes simultaneous.

Therefore that which is simultaneous becomes the complex of all its successive degrees. The highest in successive order becomes the inmost in simultaneous order, the middle becomes the middle there, and the ultimate the ultimate there. Such a simultaneous order is the Word in the world. In its inmost is the Lord as a sun, from which Divine truth and Divine good, light and flame, radiate and propagate themselves through immediates even to ultimates. Next in that simultaneous order is the Divine celestial, such as is in the highest or third heaven, from which the angels there have wisdom. Then follows the Divine spiritual, such as is in the middle or second heaven, from which the angels there have wisdom. After that succeeds the Divine spiritual natural, and celestial natural, such as is in the ultimate or first heaven, from which the angels there have wisdom. The ultimate border of this simultaneous order is made by the Divine natural, such as is in the world, from which men have wisdom. This ultimate girds about, binds together, and thus contains the interiors, that they may not flow away; thus it serves also as a support. Such is our Word in the sense of the letter, in general and also in every part. When therefore this is read with reverence by man, then its interiors are unbound and unfolded, and each heaven draws therefrom its own, spiritual angels their Divine spiritual, and celestial angels their Divine celestial, from which they have their wisdom. That our Word is such has not only been declared and heard from heaven, but has also been shown and confirmed by much experience. The Divine let down by the Lord into the world, could not but pass through the heavens in their order, and exist in the world, so formed that it might in like order return through the heavens to the Lord, from whom it proceeded.

(12) XII. ENLIGHTENMENT BY MEANS OF THE WORD. Every man who is in the spiritual affection of truth, that is, who loves truth itself because it is truth, is enlightened by the Lord when he reads the Word; but not the man who reads it from mere natural affection of truth, which is called the desire of knowing. The latter does not see anything except what agrees with his love, or with the principles which he has either himself adopted, or derived from others by hearing or reading. In a few words therefore it shall be told whence and with what man there is enlightenment by means of the Word. That man has enlightenment who shuns evils because they are sins, and because they are against the Lord, and against His Divine laws. With this man and with no other, the spiritual mind is opened, and so far as it is opened, the light of heaven enters, from which light is all enlightenment in the Word. For man then has a will for good, and this will, when it is determined to that use, becomes in the understanding first the affection of truth, then the perception of truth, soon by means of rational light the thought of truth, thus decision and conclusion, which as it passes thence into the memory, also passes into the life, and so remains. This is the way of all enlightenment in the Word, and also the way of reformation and regeneration of man. But first the memory must needs have knowledges both of spiritual and natural things, for these are the stores into which the Lord operates by means of the light of

heaven, and the fuller these are and freer from confirmed falsities, the more enlightened is the perception given and the clearer the conclusion. For the Divine operation does not fall into a man who is empty and void, as for example one who does not know that the Lord is pure love and pure mercy, good itself, and truth itself, and that love itself and good itself are such in their essence that they cannot do evil to anyone, neither be angry nor revengeful; or who does not know that the Word in the sense of the letter is written in many places from appearances. Such a man cannot be enlightened by the Word where it is said of Jehovah that He is wrathful and angry, and that to Him belong fire and fury, that His wrath burns, even to the lowest hell-as in David; that there is no evil in the city which Jehovah hath not done, as in Amos (3:6); that He would rejoice to do evil as He had rejoiced to do good (Deut. 28:63); that He leads into temptations, as in the Lord's prayer; and similarly in other places.

(13) XIII. HOW MUCH MEDIATE REVELATION, WHICH IS EFFECTED THROUGH THE WORD, SURPASSES IMMEDIATE REVELATION, WHICH IS EFFECTED THROUGH SPIRITS. It is believed that man might be more enlightened and become more wise if he should have immediate revelation through speech with spirits and with angels, but the reverse is the case. Enlightenment by means of the Word is effected by an interior way, while enlightenment by immediate revelation is effected by an exterior way. The interior way is through the will into the understanding, the exterior way is through the hearing into

the understanding. Man is enlightened through the Word by the Lord so far as his will is in good, but man may be instructed and as it were enlightened through the hearing, though the will is in evil; and what enters into the understanding with a man whose will is in evil, is not within, but without him. It is only in the memory and not in the life, and what is without a man and not in his life, is gradually separated, if not before, yet after death, for the will which is in evil either casts it out, or suffocates it, or falsifies and profanes it. For the will makes the life of man, and continually acts into the understanding, and regards as extraneous that which is from the memory in the understanding. On the other hand the understanding does not act into the will, but only teaches in what manner the will should act. Wherefore, were a man to know from heaven all things which even angels ever know or if he were to know all things that are in the Word, and that are in all the doctrines of the church, and moreover all that the Fathers have written and councils decreed, and yet his will be in evil, he would after death be looked upon as one who knows nothing, because he does not will what he knows. In such case because evil hates truths, the man himself casts them out, and in their place adopts falsities agreeing with the evil of his will. [2] Moreover, no leave is given to any spirit or even angel, to instruct any man on this earth in Divine truths, but the Lord Himself teaches everyone through the Word, and teaches him so far as the man receives good from the Lord in the will, and this the man receives so far as he shuns evils as sins. Again, every man is in a society of spirits as to his affections and thoughts thence, in which he is as one with them, wherefore spirits speaking with man speak from his affections and according to them. Man cannot speak with other spirits unless the societies in which he is, be first removed, which cannot be done except by the reformation of his will. Because every man is in society with spirits who are of the same religion with himself, therefore spirits speaking with him confirm all things which he has made a part of his religion. Thus enthusiastic spirits confirm all things of enthusiasm with the man, Quaker spirits all things of Quakerism, Moravian spirits all things of Moravianism, and so on. Hence come confirmations of falsity which can never be extirpated. From this it is plain that mediate revelation, which is effected through the Word, is better than immediate revelation, which takes place through spirits. As for myself, I have not been allowed to take anything from the mouth of any spirit, nor from the mouth of any angel, but from the mouth of the Lord alone.

(14) XIV. THE WORD IN THE HEAVENS. The Word is in all the heavens. It is read there as in the world and they preach from it, for it is the Divine truth from which the angels have intelligence and wisdom; since without the Word no one knows anything of the Lord, of love and faith, of redemption, or of any other arcana of heavenly wisdom. Yea, without the Word there would be no heaven, as without the Word there would be no church in the world, thus there would be no conjunction with the Lord. That there is no such thing as natural theology without revelation, and in

the Christian world without the Word, has been shown above. If it cannot exist in the world, neither can it exist after death, for such as a man is as to his religion in the world, such he is as to his religion after death when he becomes a spirit; and the whole heaven does not consist of any angels created before the world, or with the world, but of those who have been men, and were then interiorly angels. These through the Word come in heaven into spiritual wisdom, which is interior wisdom, because the Word there is spiritual. [2] The Word in the spiritual kingdom of the Lord is not like the Word in the world; in the world the Word is natural, but in that kingdom it is spiritual. The difference is as that between its natural sense and its spiritual sense, and what this spiritual sense is has been shown in many places in the Arcana Coelestia, where all things in Genesis and Exodus have been explained according to that sense. Such is the difference that no word is the same; instead of names there are in the spiritual sense things, instead of numbers and historical facts are things relating to the church. But, what is wonderful, when an angel reads the Word in heaven, he knows not otherwise than that it is like the Word which he read in the world. The reason is that he no longer has any natural ideas, but in their place spiritual ideas, and the natural and the spiritual are so conjoined by correspondences that they make, as it were, one. When therefore one comes from what is natural into what is spiritual, it appears to him as if it were the same. Yea, an angel does not know that he is wiser than he had been in the world, although he has wisdom so supereminent as to be ineffable in comparison. Nor can he know the distinction, because in his spiritual state he knows nothing of his natural state, in which he was in the world. Neither can he compare and discriminate them, because he does not return into his former state, and so make a comparison. Nevertheless an angel is perfected in wisdom continually, in heaven more than in the world, because he is in purer affection for spiritual truth. [3] But the Word in the celestial kingdom of the Lord is of far greater excellence and wisdom than is the Word which is in His spiritual kingdom; and they differ in a degree similar to that of the difference between the natural Word which is in the world, and the spiritual Word of which we have been speaking; for in that Word there is an inmost sense, which is called the celestial, in which all things of the Word treat of the Lord alone. In this Word instead of Jehovah is read the Lord, and instead of Abraham, Isaac, and Jacob, also instead of David, Moses, Elijah, and the other prophets, the Lord is named, and His Divine as meant by them is distinguished by peculiar marks. By the names of the tribes of Israel, which are twelve, and also by the names of the apostles in the Word, something of the Lord as to the church is read; and so throughout. From this it has been made plain to me that the whole Sacred Scripture in its inmost sense treats of the Lord alone. There is a like difference between those two Words, the spiritual and the celestial, as between the thoughts which are of the understanding, and the affections, which are of the will; for the angels of the celestial kingdom are in love toward the Lord, and thence in the affection of good, and the angels of the spiritual kingdom are in faith in the Lord, and thence in the perception of truth. [4] The spiritual Word and the celestial Word differ also as to the writing. The writing of the spiritual Word is of letters which are similar to the type letters in our world, but every letter expresses a meaning. If, therefore, you should see that writing, you would not understand a single expression, for it is written letter next to letter in a continuous series, with little lines and points above and below, being written according to spiritual speech, which has nothing in common with natural speech. The angels, in proportion as they are wiser, see in their Word so written, more interior arcana than simpler angels see. The hidden things therein appear clearly before the eyes of the wise, but not before, the eyes of the simple; in like manner as with our Word, though still more so, in which also the wise see more than the simple. But the writing of the celestial Word is composed of letters unknown in the world. They are indeed alphabetic letters, but each one is made up of curved lines, with little horns above and below, and there are dots or points in the letters, and also below and above them. It was said that the most ancient people on this earth had such writing, agreeing in some respects, but only slightly, with Hebrew writing. By such writing are expressed the affections of love, so that it involves more arcana than they themselves can utter, and they express these unutterable arcana which they perceive from their Word, by representations. The wisdom which lies hid in this Word, transcends the wisdom which is in the spiritual Word as thousands to one. [5] That the difference between the three Words, the natural, the spiritual, and the celestial, may be understood, let us take for illustration the first chapters of Genesis, which treat of Adam, his wife, and paradise. In the natural Word which is in the world, is described the creation of the world and the first creation of man, and its and his pleasures and earthly delights; and by the persons named after him even to the flood, are meant his posterity, and by the numbers their ages. But in the spiritual Word, which is with the angels of the spiritual kingdom, are not meant those things, but in the first chapter is described the reformation and regeneration of the men of the Most Ancient Church, which is also called the new creation. In the second chapter, by “paradise” is described the intelligence of the men of that church; by “Adam” and his “wife,” that church itself, and by their posterity, even to the flood, are described the changes of state of that church, until it declined, and finally its destruction by the flood. But in the celestial Word, or in the Word which is with the angels in the celestial kingdom of the Lord, in the first chapter is described the glorification of the Lord’s Human. Instead of “paradise” is described His Divine wisdom; by “Adam” himself is there meant the Lord as to the Divine itself, and at the same time the Divine Human; and by his “wife,” the church, which is called “Chavah” [Eve], from life, because it has life from the Lord. Of her Adam said that she was his “bone” and his “flesh,” and that they were “one flesh,” because the church is from the Lord and of Him, and as one with Him. By the names which are the posterity of Adam, are there described the successive states of reception of the Lord, and of conjunction with Him, by the men of that church, even until there was no longer any reception, and therefore no conjunction. [6] When therefore these first chapters of our Word are read by upright men, and especially when they are read by little boys and girls, and they are affected with joy from the state of the creation of all things, and from paradise, then those senses are evolved, and the spiritual angels understand them according to their Word, and the celestial angels according to theirs, without knowing that the man or child is reading it; for those senses are evolved in their order, because they correspond, and correspondences are such from creation. From these things it is plain what the Word is in its bosom, namely, that there are in it three senses, the ultimate which is natural for man, and which in many places treats of worldly things, and where it treats of Divine things, still they are described by such things as are in the world; a middle sense which is spiritual, in which are described such things as relate to the church; and an inmost sense which is celestial, in which are contained such things as relate to the Lord. For all nature is a theater representative of the Lord's kingdom, and the Lord's kingdom, which is heaven, and the church, is a theater representative of the Lord Himself; for as the Lord glorified His Human, so also He regenerates man, and as He regenerates man, so also He created him. [7] From this it may be evident what is the nature of the Word in its bosom. The natural Word, such as is in the world, in Christendom, contains within itself both the spiritual Word and the celestial Word; for the spiritual sense of our Word is the Word in the heavens which constitute the Lord’s spiritual kingdom; and the celestial sense of our Word, which is its inmost sense, is the Word in the heavens which constitute the Lord’s celestial kingdom. Consequently in our natural Word is contained both the spiritual Word and the celestial Word; but in the spiritual Word and the celestial Word is not contained the natural Word. For this reason the Word of our world is the most full of the Divine wisdom, and therefore more holy than the Words of the heavens.

(15) XV. THE ANCIENT WORD THAT IS LOST. That there was a Word with the ancients, written like our Word by mere correspondences, but that this has been lost, has been told me by angels of the third heaven. They said further that this Word is still preserved with them, and is in use among the ancients in that heaven, whose Word it was when they were in the world. Those ancients, with whom that Word is still in use in the heavens, were in part from the land of Canaan and its borders, and also from certain kingdoms in Asia, as from Syria, Mesopotamia, Arabia, Chaldea, Assyria, and Egypt, from Sidon and Tyre, the inhabitants of all of which kingdoms were in representative worship, and thus in a knowledge of correspondences. Their wisdom at that time was from that knowledge, since by it they had communication with the heavens, and interior perception, and also many had converse with spirits. But because that Word was full of such correspondences, which remotely signified heavenly things, and for that reason in

the course of time began to be falsified by many, therefore from the Divine providence of the Lord it gradually passed out of sight, and another Word was given, which was written by correspondences less remote, and this through the prophets with the sons of Israel. In this Word, however, the names of places in the land of Canaan and in Asia round about, were retained and kept their signification. For this reason, the posterity of Abraham from Jacob were introduced into the land of Canaan, and the Word in which those places were to be named was there written. [2] That there was such a Word with the ancients is plain also in Moses, by whom it is mentioned and something is taken from it (Num. 21:14-27). The historicals of that Word were called the Wars of Jehovah, and the propheticals the Enunciations. From the historicals of that Word Moses took these words: Wherefore it is said in the Book of the Wars of Jehovah, At Vaheb in Suphah, and the streams of Arnon, and the channel of the streams that descend towards the dwelling of Ar, and reach to the border of Moab (Num. 21:14, 15). By "the Wars of Jehovah" are there meant and described the combats of the Lord with the hells and victories over them, when He should come into the world. The same combats are also meant and described in many places in the historicals of our Word, as in the wars of Joshua with the nations of the land of Canaan, in the wars of the judges, and in the wars of David and the rest of the kings. [3] From the propheticals of that Word these words were taken by Moses: Wherefore the prophetic enunciations say, Come ye to Heshbon, let the city of Sihon be built and established, for a fire has gone out of Heshbon, a flame from the city of Sihon: it hath devoured Ar of Moab, the possessors of the high places of Arnon. Woe to thee, Moab! Thou hast perished, O people of Chemosh. He hath given his sons as fugitives, and his daughters into captivity, unto Sihon king of the Amorites. With darts we have destroyed them. Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which is even unto Medeba (Num. 21:27-30). That these propheticals were called Enunciations, and not Proverbs or the makers of proverbs, as the translators render it, may be evident from the signification of the word maschalim in the Hebrew language, which means not only proverbs, but also prophetic enunciations, as may appear elsewhere in Numbers (23:7, 18; 24:3, 15), where it is said that Balaam put forth his enunciation, which also was a prophecy, yea, concerning the Lord. His enunciation is there called a maschal, in the singular. Furthermore, those things which are described by Moses in those citations are prophecies, but they are not proverbs. [4] That that Word was in like manner Divine, or Divinely inspired, is plain in Jeremiah, where are almost the same words, as follows: A fire has gone forth out of Heshbon, and a flame from the midst of Sihon, and hath devoured the corner of Moab, and the crown of the head of the sons of tumult. Woe unto thee, O Moab! the people of Chemosh hath perished; for thy sons are carried away into captivity, and thy daughters into captivity (Jer. 48:45, 46). Besides these, a prophetic book of that ancient Word, called the Book of Jasher, or the Book of the Upright, is also cited by David (2 Sam. 1:18), and by Joshua (Josh. 10:13); from which it is plain that the historic statement there about the sun and moon, was a prophecy from that book. It has moreover been told me that the first seven chapters of Genesis are so manifestly extant in that same Word, that not a little word is wanting. [5] The religious systems of many nations have been derived from that ancient Word and carried elsewhere, as from the land of Canaan and from various parts of Asia into Greece and from there into Italy, and through Ethiopia and Egypt into certain kingdoms of Africa. In Greece, however, out of correspondences they made fables, and out of the Divine attributes they made so many gods, the greatest of whom they called Jove, from Jehovah.

(16) XVI. THE GENTILES, AND PEOPLES OUTSIDE OF THE CHURCH, WHO HAVE NOT THE WORD, AND THEREFORE KNOW NOTHING OF THE LORD AND OF REDEMPTION. They who have the Word are few as compared with those who have not the Word. The Word is found only in Europe with the Christians who are called the Reformed. The Word is indeed with the Roman Catholics, but it is not read, and the kingdoms devoted to that religion, as France, Spain, Portugal, Italy, more than half of Germany, and also of Hungary, as well as Poland, do not read it. The Word is also but little read in Russia, but yet it is believed to be holy. Communication through the Word. Only in England, Holland, certain duchies in Germany, and in Sweden and Denmark is the Word taught and preached; but in Asia, Africa, and the Indies, with the Gentiles, who

are more numerous than the Reformed Christians, the Word is unknown. But that the Word might not be lost, it has been provided by the Lord that the Jewish nation, with whom is the Word of the Old Testament in its original tongue, should still survive and dwell dispersed through much of the earth. Though this nation denies that the Lord is the Messiah or Christ, foretold by the prophets, and though it is evil in heart, yet the reading of the Word by them has communication with certain heavens; for correspondences communicate, whatever the quality of the person who reads, if only he acknowledges the Word to be Divine. This is the case today, as formerly; for when Moses, Abraham, Isaac, and Jacob, David, Elias, and many others named in the Word, are adored by them as deities, then the heavens perceive the Lord, instead of these persons, not knowing the person in the world from whom that holy of worship proceeds. Such is the conjunction of heaven with man by means of the Word.

(17) XVII. [BY MEANS OF THE WORD THOSE ALSO HAVE LIGHT WHO ARE OUT OF THE CHURCH AND HAVE NOT THE WORD.] The case is thus: there cannot be any conjunction with heaven, unless somewhere on the earth there is a church where the Word is, and by it the Lord is known; for the Lord is the God of heaven and earth, and without the Lord there is no salvation. It is enough that there be somewhere on the earth a church where the Word is. Though it consist of comparatively few, still by means of it, the Lord is present everywhere in the whole world, and by means of it heaven is conjoined to the human race, for

conjunction is effected by means of the Word. But without the Word somewhere in the world there would not be conjunction with anyone. The reason of the presence of the Lord and of the conjunction of heaven with the inhabitants of the earth everywhere by means of the Word, is, that the whole heaven is before the Lord as one man, and likewise the church, and it is also actually a man, because the Lord is heaven and also the church. In that man the church where the Word is read and thereby, the Lord is known, is like the heart and lungs; and as from those two fountains of life in the human body all the rest of the members and viscera subsist and live, so also all those in the world who have a religion in which one God is worshipped, and who constitute the members and viscera of that Greatest Man which is heaven and the church, subsist and live. For, by means of the Word in the church, though it be among comparatively few, life is given to the rest from the Lord through heaven, as from the heart and lungs to the members and viscera of the whole body. The communication is also similar. This is the reason that Christians with whom the Word is read, constitute the breast of that man and are also in the midst of all; round about them are the Roman Catholics, around these are the Mohammedans who acknowledge the Lord as the Greatest Prophet and as the Son of God, behind them are the Africans, and the Gentiles and people of Asia and the Indies constitute the outmost circumference. All who are in that man look also towards the middle region. Moreover in that middle region where, as already said, are the Christians who have the Word, is the greatest light, because light in the heavens is the Divine truth proceeding from the Lord as the sun. The light thence, as from its center, propagates itself to all the borders, and enlightens. Hence the Gentiles and peoples outside of the church are enlightened also by means of the Word, for all the light of truth with man is from the Lord through heaven. [2] As it is in the whole heaven, so also is it in every society of heaven, for each society of heaven is a heaven in smaller form, and also is in the sight of the Lord as one man, in regard to which see the work on Heaven and Hell [n. 41-87]. There also they who are in the midst in like manner relate to the heart and lungs, and with them is the greatest light. The light itself and the perception of truth thereby propagates itself from that middle portion towards the borders in every direction, and makes their spiritual life. It was also shown me that when those who were in the midst, who constituted the province of the heart and lungs, and with whom therefore was the greatest light, were taken away, those who were round about were in shade, and in so little perception of truth that it was scarcely any at all. But as soon as they returned, the light was seen as before, and there was perception of truth as before. [3] From this it may be seen that the Word which is in the church of the Reformed, enlightens all nations and peoples by spiritual communication, which is of this nature; also that it is provided by the Lord that in this earth there may always be a church where the Word is read. When therefore the Word was almost rejected by the Roman Catholics, by the Divine providence of the Lord the Reformation was effected, and in that the Word was again received, and it was also regarded as holy by a noble nation among the Papists. [4] Since without the Word there is no knowledge of the Lord, thus no salvation, therefore when the Word was altogether adulterated and falsified with the Jewish nation, and hence as it were made of none effect, it pleased the Lord to come into the world and not only to fulfill the Word, but also to renew and restore it, and so again to give light to the inhabitants of this earth, according to the words of the Lord in John: In the beginning was the Word, and the Word was with God, and God was the Word. In Him was life, and the life was the light of men. And the light appeareth in the darkness. He was the true light, which lighteth every man coming into the world (John 1:1, 4-5, 9). In the same: Jesus said, I am the light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life (John 8:12). And in Matthew: The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, to them did light spring up (Matt. 4:16). [5] Since it has been foretold that in the end of this church darkness would also arise, from a lack of knowledge and acknowledgment of the Lord, that He is the God of heaven and earth; and from the separation of faith from charity, whereby the genuine understanding of the Word has perished; therefore it has pleased the Lord now to reveal the spiritual sense of the Word, and to show that the Word treats in that sense of the Lord and of the church, yea, of them only, and to show many other things by which the light of truth, almost extinguished, may be restored.

That the light of truth at the end of this church would be extinguished, is meant by the words of the Lord in Matthew: Immediately after the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then they shall see the Son of man, coming in the clouds of heaven, with glory and power (Matt. 24:29, 30). By the “sun” is here meant the Lord as to the Divine love, by the “moon” the Lord as to faith, by the “stars” the Lord as to knowledges of good and truth, by “clouds” the sense of the letter of the Word, and by “glory” its spiritual sense, and by the “Son of man” the Lord as to the Word.

(18) XVIII. THE CONJUNCTION OF HEAVEN WITH THE MAN OF THE CHURCH, BY MEANS OF THE SENSE OF THE LETTER OF THE WORD. From much experience it has been given me to know that the Word opens heaven to man, that is, that when man reads the Word or speaks from it, communication is effected with heaven. I have read the prophetic Word through from Isaiah even to Malachi, and it was given to perceive that every chapter, yea every verse, was perceived in some heavenly society. And because the spiritual sense and not the sense of the letter is communicated, therefore the angels of the society did not know that these things came from any man. Such things as are inwardly in the Word appear to them as if they thought them from themselves. [2] There were with me African spirits, from Abyssinia. Their ears were once opened so that they heard singing in a certain temple in the world, from

the Psalms of David, and they were affected with such delight that they sang together with the singers. But soon their ears were closed, and they did not hear from there the singing of anyone; and then they were affected with still greater delight, because spiritual; and at the same time they were filled with intelligence, because the Psalm in the spiritual sense treated of the Lord, and of redemption by Him. The delight of their hearts' joy was for a little time communicated with a certain heavenly society from the Christian world, and that society came thereby into similar delight. Hence it was plain, that communication with the whole heaven is given by means of the Word. [3] I pass over a thousand other experiences by which I have been convinced that the sense of the letter of our Word produces that effect, yea, that the spiritual sense without its companion, the natural sense, does not communicate with heaven. The reason of this is, that the Lord flows in from firsts through ultimates, therefore from Himself into the natural sense of the Word, and from that calls forth, or evolves its spiritual and celestial senses, and thus enlightening, teaches and leads the angels; wherefore the Lord is called in the Word "the First and the Last." [4] From this it is plain that the doctrine of the church, unless it be gathered and confirmed from the sense of the letter of the Word, has no power, because it does not communicate; but doctrine from the sense of the letter and together with it does have power.

(19) XIX. THE TRUTHS WHICH ARE CALLED TRUTHS OF FAITH, AND THE GOODS WHICH ARE CALLED GOODS OF

LOVE, ARE INEFFABLY INCREASED IN THE INTERNAL SENSES, THUS IN THE HEAVENS. THE QUALITY OF THE NATURAL SENSE WITHOUT THE SPIRITUAL AND CELESTIAL SENSES, AND THE REVERSE. The reason of this is, that natural things are effects from spiritual, and spiritual things are effects from celestial, and the effect consists of so many things which are causes, that do not appear before the eyes, as may be said to reach to infinity. The effect is gross, and the cause enters every effect and composes it as its own general, in which are particulars and single things altogether beyond the sphere of the sight of the eye. [2] It is comparatively like a tree, which appears before the eyes luxuriant with branches, leaves, and fruits. All these are effects, but if you could examine a branch within as to the filaments, or a leaf as to fibers, or the fruit as to each and all things of it which are invisible, and the seed as to its invisible parts, of which the tree with all its members consists, you would see how innumerable and indescribable things lie hidden from the eyes. Once a flower was opened before the angels as to its interiors, which are called spiritual, and when they saw they said that there was within as it were a whole paradise, consisting of indescribable things. [3] It is also like the human body with all its members and organs that appear before the eye, as compared with its interiors, where are so many organic forms, by pure arcana of all the sciences making so many bodies from one, even so that you might say that into it are gathered arcana of all the sciences, as Physics, Chemistry, Mechanics, Geometry, Acoustics, Optics, which arcana of the sciences can in no wise be explored, because not comprehended. Such is the internal with respect to the external, or the spiritual with respect to the natural, and the celestial with respect to the spiritual. The natural in itself regarded is nothing else than an external form, which is called the effect of spiritual things; and the spiritual is an external form, which is called the effect of celestial things; wherefore everything spiritual is from the celestial, and everything natural is from the spiritual. From this it is plain how it is to be understood that truth is the form of good, that good has its quality in truths, because form is in them, and without form quality is lacking; and that truth exists from good as from its own living cause; and that if you remove good from truths, it is as if you should take the kernel from an almond, the truth being like its shell; or as if you should take out the pulp from fruit, and leave only the skin. Hence truth without good is turned into what is fantastic, which appears externally like truth, but is empty within. So is the natural without the spiritual, and also the spiritual without the celestial. [4] Because there are ineffable things in the spiritual which do not appear in the natural, and innumerable things in the celestial, therefore it is plain what is the nature of the natural, the spiritual, and the celestial, that they are ineffable with respect to one another. They follow after one another, as knowledge, intelligence, and wisdom; wherefore also men on earth, because they are in natural light, are called by the angels knowing, while angels of the Lord’s spiritual kingdom are called intelligent; and angels of the Lord’s celestial kingdom are called wise. [5] The Word in the sense of the letter may be compared to a tree, surrounded with cortex or bark, entire, and endowed with vegetative life, and the spiritual sense may be compared to its nutrition from various juices and essences, partly ascending from the ground, partly imbibed from the air and ether, by means of the heat and light of the sun. If the sense of the letter alone existed, and not at the same time the spiritual sense and the celestial sense, the Word would be as a tree without sap, or as the bark alone without wood; but with those senses it is like a tree in its perfect state; indeed in a tree all the sap passes from the root through the bark or cortex, wherefore when that is taken away the tree dries up. Such would be the case with the spiritual sense of the Word without its natural sense.

(20) XX. ALL THE HOLINESS OF THE WORD IS IN THE SENSE OF THE LETTER, AND THERE IS NO HOLINESS IN ITS SPIRITUAL SENSE WITHOUT THE SENSE OF THE LETTER. The spiritual sense without the sense of the letter would be like a house without a foundation, thus like a house in the air. It would be like the human body without its skins, all things of which would be dissipated. As all the interiors of the body have a connection with the peritoneum, the pleura, and the skins, so the spiritual sense of the Word is connected with the sense of the letter. The spiritual sense without the sense of the letter would be like the contents without that which contains, thus like wine without a containing vessel. The case is similar with the spiritual without the natural, or the heaven of angels and

their wisdom without the human race and the church therein, and its intelligence from the sense of the letter. The sense of the letter of the Word with man makes that connection, and that conjunction. This also was the reason why the Lord came into the world, for all of the sense of the letter of the Word had been so falsified by the Jews that there was no longer an ultimate of Divine truth in man. Therefore the Lord came into the world and put on the Human, that He might also become the Word in the sense of the letter, or the Divine truth in ultimates; wherefore it is said that "the Word became flesh" (John 1:14). [2] The case is similar with the power of Divine truth. All power in the spiritual world belongs to the Divine truth proceeding from the Lord. What this power of Divine truth there is, may be illustrated by many things from experience, of which experience some things may be adduced; and all the power of Divine truth resides in the sense of the letter of the Word. In the spiritual sense without the sense of the letter there is no power, but all in the sense of the letter in which is the spiritual sense. Wherefore when spirits quote anything from the sense of the letter, manifest communication with heaven is effected, but not if they quote anything from the spiritual sense without the sense of the letter. [3] Therefore all answers from heaven have been made, and are made, through such things as are of the sense of the letter. For this reason the Urim and Thummim in the breastplate of Aaron, his outmost vesture, represented the sense of the letter. For the same reason in Revelation the foundations of the New Jerusalem are enumerated as of twelve precious stones, and moreover of pearls, which also signified the sense of the letter. In like manner the cherubim above the mercy seat signified the sense of the letter; wherefore responses were given by this to Moses and Aaron. [4] The order in which the interior things of Divine truth rest, from which the angels have wisdom, is simultaneous order, for which reason the sense of the letter is the containant. [5] Therefore all things of the doctrine of the church are to be confirmed by the sense of the letter of the Word, and whatever of doctrine is not confirmed from the sense of the letter of the Word has no power. Doctrine confirmed by the sense of the letter as to genuine truth, has power. The appearance of Divine truth also has power, though less, so far as it can agree with genuine truth; but the sense of the letter of the Word falsified has no power. It closes and does not open heaven.

(21) XXI. THE SPIRITUAL SENSE. No one can see the spiritual sense except from the doctrine of genuine truth; from this doctrine the spiritual sense can be seen, when there is some knowledge of correspondences. He who is in false doctrine cannot see anything of the spiritual sense. He draws out and applies the correspondences which he sees to the falsities of his doctrine; and thus he can still more falsify the Word. Wherefore the true spiritual sense of the Word is from the Lord alone. This is the reason why it is not permitted anyone in the natural world, nor in the spiritual world, to investigate the spiritual sense of the Word from the sense of its letter, unless he is wholly in the doctrine of Divine truth and in enlightenment from the Lord, wherefore

from the doctrine of Divine truth confirmed from the sense of the letter of the Word, the spiritual sense can be seen, but doctrine can never first be seen from the spiritual sense. He thinks falsely who says with himself, I know many correspondences, I can know the true doctrine of the Divine Word, the spiritual sense will teach it to me. This cannot be done. But, as has been said, let him say with himself, I know the doctrine of Divine truth, now I can see the spiritual sense, provided I know correspondences. But still this must be in enlightenment from the Lord, because the spiritual sense is Divine truth itself in its light, and is meant by glory, and the sense of the letter by a cloud in passages in the Word where these are mentioned. [2] That there is a spiritual sense in the Word is to be confirmed by ten passages in the Prophetic Word, likewise in the Evangelists, and also in Revelation, which passages are to be adduced, and it is to be shown that they would have no meaning without the spiritual sense.

(22) XXII. IT IS BETTER FOR MAN IN MANY PASSAGES TO UNDERSTAND THE WORD ACCORDING TO THE LETTER. For example, in what the Lord says concerning cities, concerning the successive states of the church, in the Prophets in many passages, as concerning Tyre, in Revelation, and concerning paradise; for the reason that the angels are then in the spiritual sense with man.

(23) XXIII. THE WORD. [1] Various things concerning the marriage of good and truth in the Word, to be shown from passages therein. [2] There are chapters and expressions peculiarly pertaining to good, and others to truth. [3] When

pertaining to celestial good and truth, as where Judah is treated of; and to spiritual good and truth, as where Israel is treated of. [4] Each chapter has reference to one society, and many to all. [5] In some passages there is a sense from the letters alone, concerning which. [6] Numbers and names of persons and places signify things, of which examples are to be given.

(24) XXIV. THE WORD IN HEAVEN. They have the Word in the spiritual kingdom in its higher region so written that it may be more and more intelligently understood by one who is intelligent, but simply by one who is simple, in which Word stands forth both interior and exterior intelligence, and the interior is written. This is effected by various points above the letters, the points signifying affections, and the series of points expressing the interior things of intelligence continuously to the more intelligent. This Word was seen by me, that is, something of it was seen. Something also of the Word of the celestial kingdom was seen, in which still more arcana were described, but by various curves and spirals above and within the letters, which are peculiar to the celestial kingdom. These arcana are very transcendent, nor can they be comprehended by an angel of the spiritual kingdom, nor even thought of; wherefore it was said to them that they can no more approximate to the wisdom of angels of the celestial kingdom than can those who are in a natural sphere approximate to the intelligence of angels of the spiritual kingdom; and how far this transcends has frequently been tried. From experience it was made evident to me, that the intelligence of angels of the spiritual

kingdom is ineffable and incomprehensible to those who are in the natural kingdom; and that the wisdom of the angels of the celestial kingdom is incomprehensible and ineffable to those who are in the spiritual kingdom. But as to the Divine wisdom of the Lord, this so transcends all wisdom that no ratio can be given; for all the intelligence and wisdom of angels is finite, but the Divine wisdom of the Lord is infinite; and there is no ratio between the finite and the infinite. The intelligence and wisdom of angels is finite, because angels are recipients, and all recipients are created, and so finite.

(26) XXVI. [THE WORD WITH THE SPIRITUAL ANGELS.] Exploration was made as to how the spiritual angels express the words of their speech, and it was found that they express or speak them according to ideas, and from the ideas of the things which they signify, as when they express or speak of a horse and chariot, then they express them by a word which is significative, as a horse from ideas of the understanding, and a chariot from ideas of doctrine from the Word; and in like manner in other cases; so that they speak from the correspondence of those things which they see in like manner as men. In a word, they give names to them from correspondence. [2] It was therefore now disclosed to them, a thing they had not known, that they have correspondences in the words of their speech; and it was disclosed by their examining in the natural with me their ideas concerning those things in a spiritual state. In a word, the words of speech of their tongue were all formed from correspondences. [3] Inquiry was made as to how they

write, “horses harnessed to a chariot.” They said that they write only l, and that that letter expresses it. Inquiry was then made how they write “the understanding of doctrine,” and they said in like manner by l, but that they are then in a higher thought. From this also it was plain that there are correspondences in the words of their language, but that few of them had attended to this, just as few in this world attend to spiritual light, when the light of the understanding is spoken of, or illumination and enlightenment; and to fire or spiritual heat when heavenly fire is spoken of, as that which enkindles hearts, not knowing that fire and heat therefrom correspond to love, which is of the heart, that is, to the will, and light to truth, which is of the understanding.

Last Judgment Posthumous (1762)

Translated by John Whitehead, 1914

THE ENGLISH.

(1) The English appear a little to the right, in front, in a plane just above the head. The light with them appears more interior than with others in the Christian world, by which light the spiritual is received which flows in from above. They see clearly in a moment what flows in, and at once receive it; nor do they let it down into their natural so grossly as others. Hence it is that the spiritual appears clear also in the natural; but with others more obscure. But they who are such, are those who have loved what is right and sincere, and have acted from truth and sincerity, and who at the same time have thought of God from religion.

(2) When the Last Judgment was being executed, the Protestants were then led into the middle, and they then appeared in this order: The English in the middle, the Dutch towards the east and south, the Germans more towards the north, the Swedes to the north and west in the middle. All then appeared according to their general genius as to the reception of good and truth.

(3) Few of the English become genii, whose quality may be described, since they do not depend much on their own thought, but on the mouth of authority: for they easily receive if only they are persuaded that the man is learned

and sincere, and of their own nation; their thought then appears lucid and interior.

(4) It was perceived that many of the English will receive the Heavenly Doctrine, and thereby come into the New Jerusalem; because they are such that they receive the truths of faith more easily than others, and see them in interior light.

(5) I have spoken with the English concerning their natural disposition; whence it is with them, that when they hear truths from one among them worthy of belief, they then see them, and thus easily conform to them; and whence it is that with them there is a snowy appearance above their natural, that it is from heavenly light, from which is intelligence: in like manner with the Dutch. But as to the Dutch, with them there is not that snowy appearance, but something firm in the confines of their spiritual and natural minds; and that therefore they are slower. The cause of the appearance of the light with the English was told, namely, that it is from their life, which differs from the life of all other nations. That the cause might be perceived, a comparison was made with the Italians of this day; that their governments are altogether opposite. In England there is freedom to speak and write both on civil and spiritual things; but no freedom at all to use deceit and cunning to deceive others, nor to lie in wait to murder, rob and kill; and if they do it, there is no remission. But it is the opposite with the Italians at this day. In Italy there is freedom to deceive by cunning and guile, and also to kill; which freedom they have from so many asylums, and from

the dispensations: but there is no freedom at all to speak and write on ecclesiastical and civil affairs there, on account of the inquisition. Hence it is that the Italian nation retains such things within, and thus a fire, which is a slow hatred, revenge, and cruelty; which fire is like that which, after a conflagration, lies hid long under the ashes, and consumes. But with the English nation it is otherwise, because it is allowed to speak and write freely. There such a fire is not laid up, but immediately burns out; and they are kept in what is sincere and just by the fact that they are not permitted to deceive, to rob, and to kill; since there is then no dispensation, nor anywhere an asylum.

(6) The English have quite an exquisite perception that a thing is so, when it is said from reason. They have an interior sight as to religion; but this sight which they have is a receptive sight, but not so active that they can see before it has been confirmed by some celebrated leader among them. Their interior sight is called the intuitive and affirmative sight of reception, and likewise confirmative; but chiefly by means of elegant things composed in a spiritual manner; and this descends and proceeds from that snowy appearance of theirs. This appears with them in the spiritual world; on which account also they are in the middle among Christians: for those are in the middle who are in interior light.

(7) It was shown of what quality a book or writing appears to them, which has been approved by a man in whose erudition they have confidence; and of what quality a book or writing appears, which is not yet approved. In writings

not approved, when they are read, they see nothing but the mere letter, or the sense of the letter; but in an approved writing they see the sense of the matter, and not of the letter; because they are then in enlightenment from the belief that it is so: so that approval gives enlightenment. On which account a writing, howsoever important, is not procured before it has been praised by a man worthy of belief.

(8) Since the English are of such a genius, there are therefore set over them priests, and also magistrates, in whom they have confidence that they are intelligent and wise; and they then yield a favoring assent to them in everything which they say and teach. By this they are held in obedience, and likewise in doctrine. But they who are not compliant, and they who are wicked, are shut out of their society; for these loose the bond and unanimity.

(9) I have had much discourse with English priests concerning faith, among whom also were bishops. Because it was according to their doctrine, they insisted that faith alone produces the endeavor to good. But to the question, whether by endeavor they meant man’s manifest will, this they were unwilling to admit; because everything that proceeds from man’s manifest will is in itself not good, and is meritorious; wherefore by endeavor they meant an internal operation, about which the understanding knows little: consequently that such endeavor is inwardly in faith, and that it is not manifested openly except by an inclination to doing. In this opinion they were so tenacious, and also in this, that faith produces the good which is called charity,

that they were not willing to be led, although it was told them from heaven, that faith does not produce anything of charity, but that charity produces faith; and that faith before charity is not living faith, but only knowledge; and that a man ought to do good as of himself, and that otherwise nothing of good is inrooted and implanted: but to this they shut their ears. When they were told that one of the most talented of them had thought out reasons and ways, even to a hundred, to confirm that faith produces charity, and that he had wandered through each way, as is done in the spiritual world by thinking that it is so; but still, when he came to the end of the way, he saw from enlightenment given him that he had been wandering, which he also as often confessed. Also when their solemn exhortation at the Holy Supper was read before them, wherein these things are said, . . . they thought, but were unwilling to say, that this is said for the laity, and that the doctrine is for the clergy: wherefore it was announced to them, that life according to the faith of the laity saves; but life according to the doctrine of the clergy condemns: since in the faith of the clergy there is no life, and in their life there is no faith; but there is in the faith and life of the laity.

(10) In the spiritual world images and many other things can be formed from the ideas of thought, and be presented to the sight; which is peculiar to that world. Wherefore the same English priests undertook to form an image in the likeness of a man, from the ideas of their thoughts concerning faith alone, or faith separate from charity; which image, when it was made, appeared monstrous, as

not unlike Dagon, the idol of the Philistines in Ekron; therefore it was cast into a certain lake.

(11) It is said of the English in the spiritual world, that they love elegance in their discourses; and that such elegance has indeed a delightful sound in the ears, but still gives little instruction; especially when they treat of faith, and of justification by it: that they then so arrange their words, that scarcely anyone knows whether anything of good is to be done or not. They so weave together series of conclusions, that they sound as if good should be done; although these conclusions involve that faith produces them without their knowing it.

(12) In the spiritual world the face of the earth is similar to what it is in the natural world. There are urban and country places there. They who dwelt in cities in our world, dwell also in cities there: in like manner those who lived in country places. Moreover, the cities in the spiritual world are similar to the cities in the natural world, but only as to the streets and public squares; but they are not similar as to the buildings. Neither do the good and the evil dwell promiscuously there; but in the middle of the city, where also are the public buildings, dwell the best, who are the governors and magistrates. To the east there are those who are in the clear good of love, to the west those who are in the obscure good of love, to the south those who are in the clear light of truth, to the north those who are in the obscure light of truth. The good of love and the truth of faith decrease from the middle into the farthest circumferences. Since the cities there are similar to the

cities in our world, there is also a London there similar to London as to the streets; but not as to the houses, neither as to the inhabitants, nor their habitations in the quarters. I was conducted into it in the spirit, and wandered through it, and recognized it. And I spoke with certain ones there, and said that men in the world would wonder, and would not believe that they who live in London see a London also after death; and if they are good, also dwell in their city: yet it is altogether so. They said that neither would they have believed it, when they were in the world; because such a thing does not fall into sensual ideas, but only into rational ideas enlightened by spiritual light; also that they did not then know that the spiritual appears before a spirit, as the material does before a man; and that all the things which exist in the spiritual world are from a spiritual origin, as all the things in the natural world are from a material origin: in like manner the houses of a city, which are not built as in the world, but rise up in a moment created by the Lord: so too all other things. They rejoiced that now as before they are in England, and in its great city; and they said that there is also another London below, not dissimilar as to the streets, but dissimilar as to the houses and as to the inhabitants: namely, that the evil dwell in the middle, and the upright in the last circumferences; and that those come into that London from the London in the world, who have not been in any spiritual love, and hence not in any spiritual faith, but have indulged the pleasures of the body and the lusts of the mind. Also that the city, in the middle where the evil dwell, sinks down by turns into the deep; and the evil are thus cast down into hell: and that the opening is renewed, and the evil are again collected into the middle of it, and again are swallowed up by hell. This is in the world of spirits, it is different in heaven, and different in hell.

(13) THE DUTCH. They are quite clear-sighted, and remain constantly in their own religion; not receding unless altogether convinced; and if they are convinced, they still turn the back. They excel in judgment from natural rational light, from which they look into things in the world justly, especially in business. Their light appears more obscure, because their spiritual light is conjoined with natural light: the reason is, because they are continually thinking about business.

(14) With the Dutch there is not that snowy appearance which is with the English, but in place of it something firm; which is an indication that they are constant in the things of their religion. But there is this difference, that on civil, moral, and likewise spiritual subjects, they judge from themselves, and not from others: and they reflect especially upon intellectual things, and upon the connection of reasons.

(15) The Dutch appear in the angle towards the east and south; to the east because they love religion bare without images, that they may look at it in itself, but not from images; to the south, because they excel in understanding.

(16) It is a general trait of the Dutch nation, that they are strong in judgment from natural light, from which they take a very just view of things, especially of those that are of the world: and because they are continually thinking about

their business, the spiritual light hides itself in the natural; on which account also they are able to receive what is true in religion: but still, when they are convinced, they turn the back.

(17) The Dutch are not so eager for money as for business itself. Business itself is their end and love, and is in the first place; and money is the mediate end, and is loved for the sake of business; thus it is in the second place. And they who are such, are loved in heaven; each one is esteemed according to his use. It is otherwise with the avaricious, as the Jews are, with whom money is in the first place as the very end and love, and business in the second place. Hence is avarice, which is sordid according to the love of money alone.

(18) At the day of the Last Judgment, those of the Dutch who had done nothing of good from any religion or conscience, but only for the sake of reputation, that for the sake of gain they might appear sincere, were cast out of their cities, villages and lands: for with such, when the regard for reputation and gain is taken away, which is done in the spiritual world, then such rush into every wickedness, despoiling whomsoever they happen to meet in the fields or outside of the cities. I saw a great number of such cast into a dark chasm extending obliquely under the eastern tract, and likewise into a chasm extending under the southern tract. This expulsion was seen on the 9th day of January, 1757. Those remained with whom there was religion and from religion conscience.

(19) I was in the spirit, and it was then granted me to wander through a rather distinguished city, in which were Dutch. All the streets in it were seen to be roofed over, and in the streets were closed gates of wood; on which account, without leave from some overseer, it was not permitted to wander around. But afterwards it was granted me to speak with the magistrates, who dwelt in the middle of the city; by whom I was examined as to whence I came, and what I wanted: and when they understood that it was only for the sake of seeing, that I might make known to their brethren who were still in the world, what their lot was, and what kind of dwellings they had; they then related to me many things, especially that they who dwelt there were among the prudent and intelligent from that nation; and that there are many such cities, distinct according to the affections and perceptions of truth from good; and that they were in the world of spirits; and that after some time passed there, they were taken up thence into heaven, and introduced into societies there, and became angels:

(20) also that the city was double and triple, or city under city; and when one descends by ladders, he comes into a new city, where those reside who are different as to affections. They said that their streets are everywhere roofed over, because sometimes from the rocks round about, which are somewhat higher, they are looked at by the evil who are skilled in the perversion of souls by means of ideas, and in inducing lusts that are not congruous; and that they know how to bind the ideas, if by any means they penetrate; by which they were kept in anxiety, and as it

were bound; and this even to despair: which was also shown me to the life. If anyone comes to them, who is of another genius, and therefore disagrees as to the affections and the thoughts thence, they order him to go away; and when he goes, he everywhere finds the gates closed: on which account he is led to other gates that he may go out, but he still finds them closed: and in the meantime they breathe into him a longing to go out; and this is done until he becomes so weary, that he can no longer endure it; and only then is he let out: and when let out he does not return, on account of the vexation into which he has been driven. The Dutch, more than the rest in the Christian world, know what fantasy is, and what reality; so that they cannot be deluded, like others.

(21) [20] It is not allowed to speak anything with them about religion; wherefore, when anyone comes to them from another religion, he is examined, not by the living voice, and by oral answer; but without his knowledge they explore his thoughts, and draw therefrom what is with them. It has likewise been given to speak with the priests; and I have spoken with them concerning the Lord from the Heavenly Doctrine; and they acknowledged the truths, and were affected. They were then in enlightenment from the Lord. From these things it was granted me to know, that they have a perception of truth above others, both spiritual and civil; and that they look out prudently for themselves, and that this is implanted in them.

(22) [21] In their cities, the men dwell at one side of the city, and the women at the other: and when the men desire, they

send to them, and the women come; who are indignant at this, that they are thus to come at the command of the man. And they who in the world had ruled over their husbands, when the like is not given them, being kindled with indignation, wish to go out of the city. They are also sent out; but when they are outside of the city, there appears to them everywhere some obstruction and closure, now marshy, now watery, now something else. Thus they wander, and for a long time seek for places of getting away, and this even to fatigue: wherefore they are compelled to return into the city; and they enter their house, and so are amended. The reason is, that the desire of ruling in marriage takes away conjugial love; which increases with a consort as the love of ruling decreases. In place of this then comes love, and with love enjoyment of life; and then neither the man nor the wife, but the Lord, rules: hence is happiness in marriages.

(23) [22] The Dutch appear clothed with coats and breeches altogether as in the world; and they are distinguished from others by the fact that their human derives more from the world than the human of others: for the spiritual does not shine through so clearly as with others. This they derive from their love for business in the world, and thence their continual thought and speculation about it. Even when they come into the spiritual world, they revolve similar things in the mind, and look around on all sides to see where there is trading, and what its quality is: for there is trading in the spiritual world equally as in the natural world; but still the difference is such that it can scarcely be described; and

what I wondered at, when they meet with business men who wish to search into their thoughts and intentions secretly by close inspection, as is done there, they forthwith become invisible; which is from this, that they were unwilling in the world to divulge their business to others.

(24) [23] All, whosoever come among spirits after death, are prepared either for heaven or for hell, everyone according to the life formed from doctrine. The preparation is made with most by instructions from the angels. But the Dutch cannot be prepared for heaven and for receiving the spiritual of heaven, which is also the spiritual of the angels, by means of information, for they do not receive it; for they remain more constantly than all others in their faith. When they are informed, they still think from themselves against it. Therefore they are prepared in another manner. Heaven is described to them as to its quality, it is then granted them to ascend into heaven, and see it; and whatever agrees with their genius is insinuated into them, so that they return with the full desire of coming into heaven. But when they are sent back, they are reduced to misery, and business is taken away from them, until they see themselves reduced to extremities, and then they are led around to those who abound in all things, and who are rich; and then the thought is borne upon them what the quality of these is, and how they can be in such abundance, and in the delight of life. They thus reflect upon the life of these, that it is a life of mutual love; also upon their doctrine, that it is the doctrine of that love; and that all their good and pleasant things are from the Lord: and then they are not informed,

but inquire themselves, and inform themselves, and thus think from themselves, that in order to get out of their misery they also must believe and do in like manner: and as they receive that faith, but of themselves through the life, abundance is then given them, and so on successively. They are thus prepared for heaven, not by others, but by themselves; not knowing then that they still are not prepared thus by themselves, but by the Lord; because they are such that they also afterwards acknowledge. They are afterwards more constant also than others, so that they may be called constancies; nor do they suffer themselves to be drawn away by any deceit, or by any art, or by reasoning, or by obscurity from insinuated doubts and from sophistries, or by any fallacy, appearance, or fantasy: especially they whose life's love was business, and not money; and whose end was not a sumptuous life.

(25) [24] CALVIN. It was said of Calvin, that he lived a Christian life, and did not place religion in faith alone, as Melancthon and Luther did; and that therefore he is in heaven.

(26) [25] Calvin was seen in a society of heaven, in front above the head, but not in the middle of it; and he said that he was in a like doctrine of the church, in which he was in the world. He told me, that he did not agree with Luther, nor with Melancthon, upon faith alone; since faith and works are so often named in the Word, and are commanded to be done; and that faith and works are therefore to be conjoined: but that Luther felt that if works were admitted, they would not recede far from the papists; but he believed

that faith produces works, as a tree does fruit. Calvin is accepted in his society, because he is upright and does not make a disturbance; this I heard from one of the governors of the society.

(27) [26] MELANCTHON. I have spoken with Melancthon and with others concerning him. After he came into the spiritual world, Melancthon confirmed himself in faith alone more than before, so that he was scarcely willing to hear of charity, and of its good: and as he could not persuade any others but those who had led a life scarcely Christian, he therefore procured to himself a persuasive power; which is such that the speech flows into the thought of another, and thus binds it; so that the man is deprived of the power of thinking anything but what is said, though it be false. It fascinates the mind; on which account it is forbidden there; for it extinguishes all light of the understanding; and those whom he could not convince by reasonings, he looked into their eyes, and infused such a persuasion into their minds, that they could not see the falsities nor the sophistries, thus could not answer; on which account they complained about him. This he also tried with me, but with a fruitless effort. Leeks and the smell of them or garlic correspond to this persuasive power; which smell, by its pungency, hurts the left eye. I spoke with him concerning the power of persuasion, and concerning the Nephilim who were in it; who could almost kill a man by their persuasion; concerning which see in the Arcana Coelestia.

(28) [27] There came to me afterwards, from the northern quarter toward the west, certain spirits among the more

cunning and malicious; and among them one, who was distinguished from the others by his heavy gait: it was a gait sounding like a bear’s. He did many things maliciously; nor did I know who he was. It was afterwards disclosed that he was Melancthon. And that I might know that it was he, he asked where Luther was; and when it was told, he entered in to him, and spoke before him, and was recognized. It was said by Luther, that he spoke much with him about faith alone, or faith separate from good works. Luther inquired of him, what his lot now was: and he disclosed that he was by turns in a chamber paneled above, and by turns in hell under a judge: that when he was in the chamber, he was clothed in a skin like a bearskin, by which he protected himself from the cold; and that he wrote much about faith alone; that when he was in hell under the judge, he was held vile like the rest, and I heard the judge speak of him, that there he was evil, and was sometimes punished for his wicked deeds.

(29) [28] It was further said, that in that chamber the walls are of stone only, without decorations, as elsewhere; and thus it is rude and sad there. On which account, when any, because of his reputation in the world, wish to meet him and speak with him, he does not admit them, because he is ashamed of the rude things there. He sometimes acknowledges that he has been in falsities, and that thence he is such: on which account he sometimes prays that in his chamber he may write concerning charity, and its goods, which are called good works; and then some things are dictated to him from heaven by angels; and when he writes

them, the chamber begins to be adorned with various decorations. But after he has written them, and left them upon the table, and read them over, he does not see them; and what he sees, he does not understand; and then the decorations of the chamber vanish: such is his lot.

(30) [29] I heard him speaking with Englishmen out of his paneled apartment. He spoke of faith alone. They said that they do not know what faith alone is. He said that God the Father sent His Son, who suffered for our sins. They said that this is historical: what besides? He said that by that faith they have eternal life. They said, “Did he have eternal life?” To this he could not answer. They said, moreover, that they hear preachers of faith alone, and of justification by it; and when they are hearing, the preaching sounds as if full of wisdom, because it is a well arranged and ingenious composition. But when they come home, they know nothing of what they have spoken, not comprehending their arcana.

(31) [30] I afterwards saw Melancthon among many who held to faith alone, in the place where they are separated, everyone at length goes to the place of his life; and I then heard a voice to them from heaven, that that faith saves no one, because there is nothing of the life in it, nor is there truth in it. On which account they asked, what truth is, and what life is. It was answered that truth and life is to live according to the commandments of the Decalogue: as not to steal, that is, not to act insincerely and unjustly; not to commit adultery; not to kill, or thus, not to burn with deadly hatred and revenge against anyone; not to testify falsely, thus not to lie and defame: and that he who does not do

these things because they are sins, has life; and many more truths are afterwards given to him, what evil is, and what good is: and that no other one can be led by the Lord, and be saved; and that it may thence be known, that life and truth are one, as love and faith are; for life is of love, and truth is of faith.

(32) [31] LUTHER. There are places where they contend about religious affairs. Outside of these places their contentions are heard as the gnashing of teeth: and when they are viewed within, it appears as if they were tearing off each other's garments; and their sphere causes pain to the flesh of the teeth and the gums. There came one to me therefrom, with a religious garb, like a monk; and it was said that it was Luther. And he spoke with me, saying that he wished to be among such as contend about things to be believed; because he has brought with him from the world a persuasiveness of speech, and an authority from the consent of many of his time. I observed that he had communication with those who believe that they know all things, and that nothing at all is hidden from them, and who do not wish to learn, but to teach; often saying that is the truth, and that it cannot be contradicted. Such take away from others all freedom of speaking, by inducing their opinions as if they were from God, and by infesting all who contradict, unless for the sake of information. He said that he loves to reason about faith, and likewise about the good of charity; but that he rarely finds those with whom he could be in that delight, for the reason that he had hatched that doctrine from his thought, and that he is thence in the

connection of things. It is otherwise with those who only learn it, and afterwards confirm it; they cannot be in such delight, because they are not in such connection of things. He said that they did not long endure his ardor of speaking, but withdraw.

(33) [32] It was given to speak with him concerning faith and love, concerning truth and good, and concerning their marriage, that no more is given from the one than from the other, consequently no more from faith than from life. I spoke with him for two hours with ideas from spiritual light, which are very many; and angelic spirits were then associated with him, for the sake of interior perception: and being at length convinced, he said that he wished to receive that doctrine; but that he doubted whether he could, before the principles respecting faith alone were cast out; which is a matter of labor; on which account also, when he went away, he returned to them, with whom he reasoned as before.

(34) [33] But the angels said that there was some hope of him; because as often as he had thought from his spirit in the world, that is, when left to himself in tranquillity, he had thought about good works, and made them a matter of religion; and it was thence that he spoke so much and wrote so much concerning the good of life, though he did not make it a part of his doctrine, nor to be done for the sake of eternal life; since man cannot do good from himself; and if he does, it is for the sake of heaven, and is a matter of merit. But yet, when he came out of the thought of his spirit into discourse with others, he then, as if turned round,

spoke concerning faith alone. He does in like manner at this day. This was the reason that he rejected from the Word the Epistle of James, and also Revelation.

(35) [34] Some have two states, the one when in discourse from doctrine, the other when he thinks with himself. In the former state he is in the body and in its wakefulness, because he is in the lower thought of the speech, and is then in the pleasure of speaking, and for the most part in the pride of learning: but in the latter state he is in his spirit, and then in obscurity, because he thinks within the body, and above the thought next to the natural sensual. This was the case with Luther. He was in the pleasantness of his life, because in the pleasantness of glory, when he was speaking; and this was about faith alone, from his doctrine: but when he was deliberating with himself, he was in favor of good works. Such thought by himself in obscurity remained to him from boyhood, because he was born in that religion, and was a monk. But as he hatched out a new [doctrine]1 he undertook to withdraw from that religion, by the separation of faith from good works.

(36) [35] Luther related that when he was in the world, it was told him by an angel from the Lord, that he should beware of faith alone, because there was nothing in it; and that for some time he guarded against it, and recommended works: but that he still continued afterwards to separate faith from works, and to make it alone essential and saving.

(37) [36] After Luther was informed by the angels, that no one has any faith unless he has the good of life; and that he

has just so much of faith as he has of the good of life, and has no more of the one than of the other; and as he was many times convinced of it: he repented and labored with all his might to get out of the falsities, because he could not come into heaven until he did. I perceived several times that he had repented of it, and that he was laboring against his principles, but still in vain. He also prayed to the Lord that he might be able to recede from his falsities; and he received the answer, that it would be given, if he could receive it. On which account he was sent from one society to another, where those were with whom life was conjoined to faith; but still he could not tarry long, because it was contrary to the delight of his life. It was said to him, that truths of doctrine cannot be received by the life before falsities are rejected, because truths cannot enter where falsities fill the thoughts of the understanding; and that these cannot be easily removed. The reason is, because a man, while he lives in the world, conjoins himself to societies according to the principles of his religion, which had been matters of his affection. In these he likewise remains after death; and in those societies is everyone’s life; on which account it is not granted to remove and extricate himself from them, and then betake himself into new ones. It is granted, indeed, as to the thoughts, but it is not granted as to the affections; and yet they act as one. Wherefore the man enters into the new ones; but still withdraws, when he feels undelightful things in the new societies. In a word, Luther sometimes execrates faith alone, and sometimes defends it: he execrates it when he is in fear, and defends it when he is in his love.

(38) [37] ZINZENDORF AND THE MORAVIANS. Zinzendorf. I spoke with Zinzendorf after his death, and then his life, his life's affection, and his principles of religion were disclosed; for a spirit can be let into such a state, that he keeps silence upon absolutely nothing, but lays all things open. It was then laid open, (1) That he had been the greatest persuader; and that he persuaded by asseverations that he knew the arcana of heaven; and that no one comes into heaven but he who is of his doctrine. (2) That at first he spoke with others according to their religion, thus simulating and thus alluring; and that he afterwards implanted his own secrets by first examining well whether they would be received and concealed. (3) It was said that the mystery of his faith had been, that the Lord was born that He might be the adopted Son of God; and that he had at first believed that the Lord was simply the adopted Son of God, [because He had taken on Himself the passion of the cross]; thus that he was an Arian. (4) That he had believed that His Divine was like the divine as with others; but now that it was something more. (5) He hardly wished to hear about the Lord's conception from the Divine, as related in Matthew and Luke; but turned himself away, and was unwilling to say what he felt; and that this is the mystery which they are afraid to manifest. That he attributed sins to the Lord, and said that in the Evangelists He did not speak better than another man, calling them obscure things: that he cared nothing for the Old Testament, and was not willing

to hear that the things written there are concerning the Lord. (6) That he rejects all the life of charity, and says it is execrable to think of God and of salvation and the rest as to the life; and that faith separate from charity saves. (7) He believed that he alone with his followers would come into heaven; and that these alone were living, and the rest dead. (8) They speak of themselves what the Lord did of Himself, namely, that they are sons of God; that they are without sins; that they are life and truth; because there is not any evil regarded with those who are in faith: and that for that reason they are life and truth, and call their life blameless because they live by faith.

(39) [38] Still they love the Lord, since to love Him is commanded, because He suffered the cross to propitiate the Father; which is the faith that saves them.

(40) [39] Because he believed that he alone with his followers were to come into heaven, abundant opportunity was given him to ascend into the heavens; and wherever he was, he was ordered to go away, because they perceived from him falsities together with the delight of glory, from the fact that he had established a church. It was perceived that there was merit in the delight of glory. He also spoke with his brethren about heaven; they said that it is not heaven to them.

(41) [40] A spirit appeared to me in vision, bearing a stag in bonds; but which burst the bonds, and rushed with fury against those he met, wishing to lacerate and destroy them. But there then appeared an enormous dog, which, rushing upon the stag, lacerated him, and tore him to pieces. The

stag was afterwards seen in the human form, — it was Dippel who [appeared thus,] because he was not allowed to go about refuting all from the delight of his life, and at the same time to excite disturbance. And Zinzendorf said that he had loved him, but that he had observed that he afterwards receded; and that he was such that he wished to lacerate all by his malignant writings; and that he could refute ingeniously, as if full of science and wisdom; and that this gift was natural to him; but that of himself he thought foolishly concerning things.

(42) [41] Zinzendorf, when he first came into the spiritual world, began to wander around to societies and preach, as he had done in the world. But it was said that he was nowhere received, and was conducted away to his Moravian adherents, and perceived that they were not in heaven, but were in misery, because they contemptuously rejected all uses of life, which are good works; when they wish to receive truths, falsities oppose which cannot be dispersed, because they have loved them exceedingly. They know how to falsify the Word and to twist it from its genuine sense in a dexterous and skillful manner; which is done when gathered in an assembly. Some of their attempts against their companions were disclosed, who wished to disprove those mysteries, or also to reveal them; and Zinzendorf said that he therefore removed himself from them. They say that the Lord is to be loved on account of the passion of the cross, but that He is not to be worshipped. They call the Holy Supper a reminder of the passion.

(43) [42] Zinzendorf was in an abstract idea, thinking within himself concerning the Lord. It was observed that he thought of the Lord as of another man, and not that He is God; and that the Divine in Him was as the Divine in another man; and that the Lord spoke in a very simple manner, and not wisely; and that Paul spoke more wisely: but it was shown him that all the Lord's words were words of life, because in each one of them there is a spiritual sense; thus that each one of His words filled heaven, because He spoke by correspondences.

(44) [43] He believed that all things were of mercy, and that if a brother commits a grievous sin, this is remitted to him, because to God that is the means of mercy: that they are altogether condemned; and that it is better for Sodom and Gomorrah than for those who do good works for the sake of salvation; and that this is the sin of sins, because they claim to themselves the merit which is God's alone.

(45) [44] When Zinzendorf was rejected wherever he came, as he saw his Moravian adherents in an unhappy state, he suffered himself to be convinced that he was in falsities, and for that reason labored with all his might and still labors to disperse his falsities, and to receive truths in their stead: but he confessed that he could not tear himself away from the societies in which he inserted himself while in the world; because every man is one with them, nor can he afterwards dissociate himself: for this is meant by the Lord's words respecting the five foolish virgins, that they afterwards wished to buy oil, and likewise bought it; but still could not enter into the wedding.

(46) [45] THE MORAVIANS. That the Arians induce pain in the right arm, near the shoulder blade; but the Socinians induce pain in the breast bone.

(47) [46] The Moravians conceal their mysteries of mysteries, and close up the ways, lest they should be known by others; insinuating themselves through such things from the Lutheran doctrine as agree, proclaiming that they are the remains of the Apostolic Church, who call themselves brethren; and that they have mothers, and certain statutes from the early Christians; but as to the interiors of religion they differ from them altogether. They do not acknowledge the Divine of the Lord as anything else than what is with any other man who is in that faith. They speak lightly of the Word of the Old Testament, and reject it as of no use. The Gospels they do not care for, only Paul's Epistles. They condemn the goods of charity or good works, as to salvation, professing faith separate from charity more than others. Because they are Arians, I spoke with them concerning the Lord. They said that He was sent by God the Father, that by the passion of the cross He might save the human race, and on account of it was acknowledged as a Son, and called the Son of God; that their faith is confidence, that they love the Lord as the best man, because He took upon Himself to propitiate the Father by the passion of the cross. They say that the Lord has power in heaven, and not over heaven. They call Him the Lamb, nor do they ever adore Him as God. When it is said to them, that He was conceived of God, that He says He was from eternity, and that the Father and He are one, they hear

these things, but they think against them. They dare not say that it was so written, but was not said: and such things concerning the Lord they miserably distort, and as it were lacerate. They therefore take refuge in these words, that they themselves know how it is, but it is among their mysteries of mysteries.

(48) [47] They call only themselves who are of that faith alive, and all others who are not in that faith, dead; and they believe that they themselves are saved above all others, and that they are to come into the third heaven: but when they come into the first or lowest heaven among the angels, they do not endure the heavenly sphere there, which is derived especially from the goods of charity, and so far from faith; and they therefore flee away thence. Their aversion for that sphere has been perceived and felt by me. And moreover, in no heavenly society are they tolerated, because they think within themselves that all others but they are dead; thus also they have a dead idea concerning the angels themselves. If they come into the second heaven, and especially into the third, where love and charity, and thence the works of charity make the all of heaven, they are seized with pain as those who lie in the death struggle; and lividness comes over their eyes, and they make convulsive motions, and are tortured inwardly.

(49) [48] They have preached much that they have a certain interior sensation and perception, which they say is from an influx from God the Father through heaven, by means of angels or spirits. But it was told them, that they have that sensation or perception from spirits who were Moravians in

the world, and that they are in the midst of them, and that these flow in from similar principles, and confirm; which is done strongly, because they love their religious persuasion and think much about it. This was shown them to the life; also that the Quakers are in society with Quaker spirits, Enthusiasts with enthusiastic spirits, and every man with spirits who make one with the affections, and the thoughts or principles taken therefrom; and that it is never otherwise. On account of the living experience they could not but affirm this, though they were unwilling.

(50) [49] The good which they do to the brethren of their assembly they call the good of friendship; and they have something of hatred against those who preach good works.

(51) [50] Because they observe that no one can come into heaven except those who acknowledge the Divine of the Lord, and they cannot do this, they recede from love towards the Lord on account of the passion of the cross, and act as one with the infernals. From that hatred they have it with themselves as it were implanted, that they persecute the angelic spirits in ways sometimes nefarious; but they are severely punished.

(52) [51] They rarely hold companionship with others: they appeared at first to the right in the plane of the knees; but by turns they were diminished, cast off, and scattered. Among themselves they speak of their mysteries with closed doors, and severely prohibit the revelation of these mysteries unless by general consent; yea, they threaten: whether from those threats something has broken forth in

the world; they were not willing to be explored, [nor] what they had done against some.

(53) [52] They call all things with them, when in their faith and confidence, holy.

(54) [53] There flows out from their sphere a perception of heinous adultery, because they adulterate the Word throughout, and likewise mock at many things therein.

(55) [54] They appeared to the left in the plane of the foot, where it was disclosed that they made one with the evil, against those who have been in the goods of charity, and acknowledged the Divine of the Lord; all of whom are angelic spirits; and become angels: wherefore they were driven away towards the north. But because they were there not willing to become quiet, but that they would plot evil, calling to their aid the Babylonians, on this account they were driven still more remotely into the north, and sent into a cavern, which tended obliquely under the west, that they might no longer injure others. They form a brotherhood everywhere.

(56) [55] They were compelled to an interior confession of the Lord; and I then heard profane things, such as I should scarcely dare to publish; denying, yea, profaning the things which are said there concerning the conception of the Son by the Father; that He was carried away from the sepulcher by the disciples; that the transfiguration was a vision induced by fantastic spirits; that He was a man so low that He was lower than others; besides more heinous things from which it was evident that they are the worst of all in Christendom, and that they have hatched a theology out of

their skull, and have afterwards consulted the Word, profaning it, because it does not make one with their vain delusions. The evils with themselves they call goods, because [they say] nothing of evil is imputed to them.

(57) [56] They were afterwards called together, and were explored whether they were all unanimous in professing those heinous things; and it was found that some of them had not such a heinous dogma; who were they that were ignorant of those mysteries. They constituted one-third part of them: these were separated; and the rest when separated were given to certain ones as servants: and it was forbidden them to thus gather together anymore. The rest also were separated, and sent into societies, with the prohibition that they should not be together. The Holy Supper they did not make holy. Concerning Baptism, they have it in use on account of the Reformed.

(58) [57] The rest were gathered together into congregations, and after visitation were cast down towards the lower parts, and were compelled to enter a cavern. But because they had no food there, but vile chambers, they complained loudly; and were sent forth, and cast out into the deserts. Zinzendorf saw this.

(59) [58] THE QUAKERS. When other spirits wish to explore what they think, they conceal their thoughts in a certain way, saying that it is enough that they do no evil to anyone, nor openly speak evil of anyone. But it was said to them, that not to speak evil of anyone is a good in an earthly society; but that to think ill of others injures society in the other life, because there the ideas of thought are

communicated. They do not wish to be instructed in doctrinals. They answer, “I do not understand this: What is this?” They have often affirmed that they have been taught by the Holy Spirit, and that they are taught. They most stubbornly resist, to prevent anything of their arcana from being published. The spirits who are with Quakers, whom they think to be the Holy Spirit, are they who were of the same sect in the world. To these after death they first pass; who inspire into them not to promulgate anything; wherefore they live separated; they are spurious spirits. A communion of certain detestable wives was disclosed: they then expect an influx from the holy spirit, with a perception of leave that it is permitted. Their secret holy worship consists of such things, and by such things also the communication of their holy is effected. They do not at this day have the trembling and the total shaking, as formerly; but an uncertain shaking on the left side of the body and face. When they assert that it is commanded by the holy spirit, no one objects to adulteries and whoredoms. I spoke with their founder, who said that he never did such things, nor thought them. It was seen that Quaker spirits live in dense forests, like wild hogs: they become fantastic spirits. Those were also seen who believe that they are born holy, although he be one born from their adultery; respecting whom the rest say, that he alone drinks red wine in heaven; which wine they call celestial. But he appeared like a heinous man, and became black, and appeared to the angels like mucus of the nose. Such, dissociated, sit in their own places, like barks and the lees of oil, for ages. After those ages they retain very little of life, and serve societies for a vile connection. I spoke with Penn, who asserted that he was not such, and that he took no part in such things. It was said that the first of them were enthusiastic spirits, who are such that they wish to possess man. Those who from the dullness of the understanding wish to be called a holy spirit, are more corporeal as it were than the others. They say that they not only speak from the holy spirit, but also eat with the holy spirit; and that with some the spirit is infused into their feasts.

(60) [59] THE SAINTS OF THE PAPISTS. The papists, especially the monks, when they come into the other life, inquire for the saints, each one for those in his order; and the Jesuits do the same: and they likewise find them; but when they speak with them, they do not find more of holiness with them than with others. On being questioned, they say that they have no more power than others; and that they who have not worshipped the Lord, but only the Father, have no power; and that they are among the vile, whom their associates despised. Some of them know that they have been canonized; and when they are proud of it, they are derided by their associates; some do not know it. The most of those who affected sanctity in the world, are in the lower earth and in the hells, because they did this from the insane love, that they wished to be invoked and worshipped as gods; and that love profanes all the sanctity of heaven. But still the monks, and especially the Jesuits, conceal the lot of those, and lie to the common people, that

they are saints on account of a restraint and obedience; although they laugh at them in their hearts.

(61) [60] I heard the Pope who lived in the year 1738, -because he receded from the Babylonish error, and renounced all power over souls and over heaven, and became a Christian, calling upon the Lord alone, he related to me that he had spoken with almost all who had been made saints, of both sexes; and, except two, he had seen no one in heaven; and that these two abhorred being invoked: and that many of them were not aware of it; and that some spoke foolishly.

(62) [61] St. Genevieve. She appears sometimes to the Parisians, in a middle altitude, in a splendid dress, and then as it were with a saintly face, and grants herself to be seen by many. But when some begin to invoke her, then immediately her face changed, and also her garments; and she becomes like another woman, and chides them, and rebukes them severely, for wishing to worship a woman, whose lot is no other than the lot of ordinary women, and who is not more highly esteemed among her associates than others: and she chides them even to shame, that men in the world are taken with such trifles. I will add, that the reason why she appears to them such at the beginning, was to the end that it might be known what kind of delusions these were. I heard the angels say that she sometimes appears so, for the sake of separating the worshippers of men from the worshippers of God. She also teaches them that she knows nothing at all more than others, and nothing whatever about invocation.

(63) [62] She says also that she is not among the best; and that he who wishes to become greater than others, becomes lower than others; and that it is an injury to the most of them that they have been canonized; because, when they hear of it, they become puffed up in heart from hereditary evil, and are removed away, that they may not know at all who they were in the world.

(64) [63] Agnes dwells in a chamber with virgins for her companions; and as often as she is called forth by any worshipper, she goes out, and asks what they want with a shepherd girl, who in herself is low, and is one with others in their work. And then her companions go out, and chide them even to shame. And as soon as they are ashamed, and desist from such things, she is also guarded, lest pride should enter into her. But she is now conducted away to another place; nor is she found anymore to the right among the upright women; in whose society she is not tolerated, unless she answers that she is filthy.

(65) [64] The saints adored in the world are of three kinds. Some are averse to the worship; these are guarded by angels. Some orally repudiate it, but still cherish in heart that they wish to be worshipped. Some receive it; but these are profane, miserable, and foolish.

(66) [65] Anthony of Padua appeared to me in front a little below, at the plane of the foot. He appeared in a dark garment; and I spoke to him as to whether he supposed he was a saint. He at first answered that he was not at all a saint: but still it was perceived that he retained the pride, that he wished to be one; on which account I spoke with

him more severely. When anyone comes to him, he is led to say, that he can introduce no one into heaven, and that he knows nothing at all about being invoked; that this is a falsity. When they inquire of him what heaven is, whether it is the Lord, and whether it is love from Him and to Him and mutual love, this he does not know: on which account other spirits, from whom he wishes to get away, and cannot, mock at him. An interior craftiness has been observed in him. He endeavors to be worshipped in secret ways; but he fears: for he would be thrust down to lower places, where he suffers hard things. He can by art bind the ideas of the thought of others. He has conjunction with the Jesuits who appear in white.

(67) [66] Francis Xavier dwells deep beneath the back parts. He was a subtle magician, operating through conjugial love and through innocence; thus clandestinely.

(68) [67] Ignatius was in front above. He was a good spirit. He said that he was averse to being canonized, making himself filthy. He detested their making saints. He knew about the Jesuits, and called them atheists, and said that he shunned them.

(69) [68] The Virgin Mary, the mother of the Lord, was seen. Mary appeared to one side, in a snow-white garment, only as she passed by: and then she stopped a little, and said, that she had been the mother of the Lord; that He was indeed born of her; but that He became God, and put off all the maternal human; and that she therefore now adores Him as her God; and that she is unwilling that anyone

should acknowledge Him as her son, because in Him all is Divine.

(70) [69] MOHAMMED AND THE MOHAMMEDANS. See some things concerning the judgment upon the Mohammedans, and that there are two Mohammeds under the Christian heaven, in the small work on the Last Judgment (n. 50).

(71) [70] That a choir is when many speak and act together and unanimously, and that by choirs inauguration to unanimity is made and that in their speech there is singing, see in the Arcana Coelestia (n. 1648, 1649, 2595, 2596, 3350, 5182, 8158).

(72) [71] Mohammed. I have spoken with the Mohammed, who is in his stead, who had his seat under the Christian heaven: it seemed as if the glory of the Lord was shown to the Mohammedans, and that they then fell down upon their faces; and their Mohammed did the same.

(73) [72] I have heard the Mohammedans speak so skillfully and prudently as to affect certain Christian spirits with shame, acknowledging Mohammed but adoring the one only Lord of the universe: and Mohammed then testified that he has no power, and he also then adored the Lord.

(74) [73] I have sometimes seen that Mohammed drive away from himself the crowd that adores him, saying that they should go to the Lord, who rules the universe.

(75) [74] Spirits were sent to me from Mohammed, who could induce the appearance of a laver, pleasant through the form of its flow.

(76) [75] Both Mohammeds confess that the Lord is the fountain of all goodnesses and truths.

(77) [76] The spirits who are around Mohammed are inaugurated into unanimity and into agreement by angelic choirs, to the end that they may suffer themselves to be acted upon, and to think, will and speak from the Lord through angels; (respecting choirs see above;) and I have seen and heard them present by them beautiful representations concerning the Lord, the Savior of the world. The work of choirs is performed by Mohammedans with great merit. The Mohammedan choirs there became more familiar to me than others. I was with Mohammed on a remarkable occasion: it was also when I was in Amsterdam, and in the courthouse there, which he saw through my eyes, and praised. He was delighted with the marbles there, which marbles correspond to the affections of the Mohammedans, who are in some degree spiritual; for all things are correspondences. Golden things correspond to the affections of the angels of the third heaven; things of silver to those of the second; things of copper to those of the first; and India porcelain to those of the last: to those of the Mohammedan heaven things of marble.

(78) [77] The two Mohammeds were once taken up into heaven, because they desired it; and they then spoke with me therefrom. They said that they saw thence, in one idea of thought, innumerable things, which, when below heaven, they believed to be one single thing: this was done, that they might know how the Lord leads man by innumerable things, which in the natural state appear to the man as one;

when yet there are ineffable things in every one of them. This may be compared with the least things of an animalcule, which appears to the naked eye as one obscure point, but seen under a powerful microscope, is yet an animal endowed with members, and likewise with organs, and within with muscles, fibers, heart, brain, and many other things. So it is with one idea of a man's thought; therefore no one but the Lord alone knows what kind of thought the man has, and how much of what is living, that is, of heaven, there is in him: for as much of heaven as there is in him, so much of the human there is in him from the Lord. These things the two Mohammeds learned by being elevated into heaven.

(79) [78] There were Mohammedans in the western quarter dwelling upon rocks, who were rejected by the Mohammed in the Christian region, because they worshipped Mohammed as God, and adored him; which was forbidden them: and it was found that then they thought nothing respecting the Lord, not even respecting Him as the greatest Prophet, and the Son of God. And when it was inquired what kind of idea they had concerning God the Father, and it was found that they not only had not the idea of Him as a man, but none at all, and without an idea of God there is not given conjunction with any heaven; it was said to them that they could rather have the idea of God respecting the Lord, because He was the greater Prophet, and the Son of God: but they said that they could not, for He was of a wandering nation. Since they worshipped Mohammed, therefore Mohammed himself, who wrote the

Koran, and was buried at Mecca, was taken from his place, which was to the right deeply behind the right foot, and he was elevated a little above the earth, and was shown to them. He appeared gross and black, altogether similar to corporeal spirits, who have little of life. He spoke with them, confessed that it was he, and that he was such: and after he had been shown, he was carried down into his place; but those worshippers of Mohammed were dispersed.

(80) [79] It was afterwards disclosed whence were the two Mohammeds, who had obtained a seat in the Christian heaven: because one of them was born in Saxony, and taken by the Algerians; and he there adopted the Mohammedan religion, and became a ship captain. He was then taken by the Genoese, where he received the Christian religion: thus he became imbued with both religions, because he acknowledged the Lord: and being led by the love of ruling, he was therefore taken there instead of Mohammed, and infused into the Mohammedans the belief that he was Mohammed himself: he was clever. [Marginal Note:] [83] I have heard that Mohammed say that he acknowledges the Lord as the only God, in whom is the Father, who is one God with Him: and that the Holy proceeding from Him is the Divine filling the heavens, and making the heavens.

(81) [80] But the other Mohammed was disclosed as being a Christian from Greece. He was also acknowledged by those who in the world had thought of many Mohammeds.

(82) [81] With the first Mohammed there appears something luminous, as if from a little torch; and the Mohammedans look thither, and there is influx thence into then through the

medium of spirits: for in the spiritual world distances are only appearances; and when anyone is thought of, the distance perishes, and there becomes presence; Mohammed is skillful in instructing those who inquire of him. It has been granted me to perceive the sphere of his life: it was exteriorly pleasant, but interiorly concealing lasciviousness, which they have from matrimony with many wives and concubines. It was an unclean heat, but which is a pleasant heat, to the Mohammedans.

(83) [82] The reason that Mohammeds are continually substituted in place of another, is because everyone after death is led into his religious persuasion which he had in the world: it is a continuation of life. But he is afterwards gradually led away either to goods or to evils, according to his life; according to which also he receives truths or falsities.

(84) [84] THE MOHAMMEDANS I was conducted to a region where the Mohammedans were, which region was towards the right in the plane of the sole of the right foot: and when I was there, I was held in the thought concerning the Lord, that the Father is in Him, and He in the Father; and that the Holy Spirit proceeds; thus in the thought that there is one God, in whom is a trine. All those who were there were then in the same idea, and altogether acknowledged it; and this through all that tract. It was thence granted me to know, that there are many from the Mohammedans who receive the belief concerning the Lord, that He is one with the Father.

(85) [85] When I was conducted by the Lord through all the places, that I might know the quality of those there from their various nations, I came also to two mountains, upon which were Mohammedans. On one were those who lived well morally; they said that they have good, because they obey their governors. On the other were those who were very perceptive of spiritual things. They stated at first that no others can come to them but they who are of a like genius; and that Christians cannot; and that if they come, they appear to them as if they were being swallowed up by wolves; and that those who still come, they send to prison, and treat badly, and afterwards dismiss: these are monks who are able to introduce themselves by their arts, but are detected. I spoke with them respecting many wives; and they heard the reasons why it is according to the Christian doctrine, that only one wife is to be received. They perceived the justice in the reasons, but answered that they cannot as yet recede from matrimony with many, because it was conceded to them by their religion in the world, for the reason that they are orientals, who, without many wives, would have burned forth into adulteries, and so would have perished.

(86) [86] I spoke also with the firstborn of the Christians, who are the military guards of their Sultan, called Janizaries, and became Mohammedans: they said that they were still Christians in heart; and that some were intermediate, but some Mohammedans.

(87) [87] When I spoke something from the Word with those who were upon the other mountain, I apperceived

something holy from them: as when I said that the Lord was conceived from Jehovah; and for that reason He called Him Father; and it is thence that He is the Son of God; and thence the Divine is in Him; and therefore He could glorify His whole body; so that as to that part of the body, which from those who are born of human parents is rejected and putrefies, was with Him glorified and made Divine from the Divine in Himself; and He rose with this leaving nothing in the sepulcher, altogether otherwise than takes place with every man. They heard attentively and said that they wondered they had not heard of such things.

(88) [88] I saw an infestation of Mohammedans by Christians in a certain city; from which infestation they could with difficulty be rescued. It was done by arts, of which there are many in the spiritual world. It was then seen that the city sank down in the middle part, and there was a wall made round about. But the sinking down was little, so that they could ascend and descend. Thus those who withdrew were transferred, and exempted from the infestations.

(89) [89] I was conducted to the Mohammedans who are in the eastern quarter, and it was granted me to speak with them. They said that some Christians of the Roman Catholic religion come to them; and they observed that it was done by them only for the sake of gain and dominion: and further, that they wish to possess all the things of the world, and also to have dominion over all who are there. There was a conversation with them concerning God: they said that they cannot comprehend how they can perceive one God, when they name three, and call them persons; when yet there is

but one God; and that they still heard from the Christians, that they also say one God; because this is a contradiction. They asked what I knew concerning God. I said, that in the Christian heaven that is not believed, nor is it so said: but that the trine is in one Person; and that the trine which is named in it is the Father, the Son, and the Holy Spirit, that this is in the Lord, in whom the inmost, which is the esse of life, is called the Father; the second, which is the existere of life thence, is the Son; and the third is the proceeding, and is called the Holy Spirit: and that such a union was effected by God the Father, by His coming in the world; and that Christians might also be enlightened in it, since the Lord teaches openly, that the Father is in Him, and that the Father and He are one, and that the Holy Spirit does not speak out of itself, but from Him: but they who are of the Roman Catholic religion do not admit this, for the reason that they are lords on the earth; neither the Reformed, who are in the religion of faith alone; for so far the Mohammedans comprehended this. They said that they thought, desiring illustration, which was afterward given them; since this thing cannot be comprehended, without instruction from the Word.

(90) [90] I spoke with the Mohammedans concerning the resurrection; that the Christians believe that the resurrection is first to take place with the destruction of the world; and that the bodies are then to be united to their souls, and to be gathered together from every quarter where they have been scattered; and that in the meantime they are spirits, of whom they have an idea as of wind,

especially of the breath; and that thus they flit about either in the ether or in the starry heaven, without hearing, sight, or any other sense; and that they are in expectation of the judgment; and that those also are in this expectation who have died from the very beginning of this earth; who have thus flitted about in the universe now for six thousand years; and that some think that they are together in a certain place, which is not a place, but a somewhere or other; as also that the angels are such. Also that the Christians scarcely comprehend that man lives a man after death as in the world, for they cannot have an idea of the spiritual body; but that still, when they do not think from doctrine, they think of themselves after death, that they live as men, as when they are near to death: and that for that reason those who treat of the deceased write openly that they are among the angels, are speaking with them, are in white garments, in paradises; yet as soon as they come to any ideas from doctrine, they think, as was said, of man after death, and of an angel, as of wind. When these things were said, the Mohammedans then answered, that they wondered that such a fallacy can reign with Christians, who call themselves more enlightened than others; saying that they know that they are to live after death, are to live in happy marriage, and are to drink wine; and this after they have rejected the castoffs, which had served them for their ultimate clothing in that gross sphere, as a body there.

(91) [91] There are many Mohammedans who become Christians, acknowledging the Lord as the only God, because the Father is in Him. These, when they are led into

heaven, are led first to the east, and thence to the north, and thence ascend higher and higher to the west, and are there in a higher place; but still by a circuit, or going round, according to situation below; some appeared to ascend towards the south, who were they that confirmed themselves in the Divinity of the Lord.

(92) [92] Many Mohammedans, from natural light, comprehend better concerning spiritual things than the Christians do; because they think much, and desire truths. They understood well that all the things in heaven and in the world refer themselves to good and truth; and that truth, when it is believed, is the truth of faith; and that good, when a man is affected by it, is the good of love: and therefore two faculties, understanding and will, were given to man; the understanding by the reception of truth, thus of faith, and the will by the reception of good, thus of love: and that good and truth, thus the understanding and the will, must be one, that the man may be truly a man; thus also a man of faith and of truth. They clearly perceived thence that they who are in the good of life, are in the perception of truth; for the reason that good desires truth, and wishes to be conjoined, and as it were nourished; and that truth is as spiritual food to good; also on the other hand that truth desires good, that it may be anything; because without good there is no life in truth; thus that there is the reciprocal desire of the one for the other, and that from this man is man.

(93) [93] In the Judgment I saw that the Mohammedans were led from the west and round about in their circuit

around the Papists, by a way towards the north to the east, in a circular way to appearance: and that on the way the evil were cast outside of that sphere where there is a space of great extent; some into a wilderness there, some into swamps and pools, some into dark forests. These things were on the backside of their mountain: on the side of that space in the north there was an immense and extended whirlpool, into which also many, who had led an evil life, were cast. The rest proceeded by a circuit towards the east, and spread themselves into an ample space that extended itself more to the back. Thither those were led, who acknowledged God the Father, and the Son as the greatest Prophet, who is with the Father. That space was broad, divided into mountains, hills, and valleys, upon which they were arranged; and there it is well with them. They who were still better, enjoying more intellectual light than others, were likewise led to that place, where there was communication with the Christian heaven, a space which separated intervening. These were they, who, being instructed, received the Lord; and they who received well, were led into the south, where they obtained their heaven behind the Christians there.

(94) [94] There were those who feigned themselves Christians as to the belief in the Lord's Divinity. These insinuated themselves among them by craftiness, but were forthwith detected and separated, and cast into the desert and the adjoining chasm; and some were led back and dispersed.

(95) [95] There were some from the Mohammedans who acknowledged only the Father as others do, and the Lord as the greatest Prophet. They said that they could not understand that the Divine is divided into three Persons, thus into three gods. They said that the Holy Spirit was God speaking by a spirit, and an angel; a certain one from the Christians now drew near to them, asking why they do not acknowledge the Son of God as God. They said that there is one God, and thus there would be two; on which account they asked him how many Gods he worshipped; he replied One, because God is one. But they explored the idea of his thought, that he did not think of one God, but of three. This is easily done in the other life. They said that they saw that he said one God with the mouth, and in heart and in faith believed in three: and yet it behooves a Christian to speak as he thinks, and not to divide the mind from the speech, as do flatterers and those who lie; and as he could not deny this, they said that the Christians ought to be ashamed to think of three gods, when no Gentile who has any intelligence thinks so; who have not three in their idea, when they name one. He wished to say that the three were one by unanimity; neither could this be given without the idea of three conversing and consenting among themselves; and besides, three essences which make one could not be given, unless they were also one person: one and the same essence of three is not given; still less in God, who is not divisible: and who, moreover, can give it from an essence, such as this is among the metaphysicians, and have it be thought by the common people, when it cannot be by the

learned? On which account he was affected with shame, saying that he would in no wise return to them, and that he would inquire of someone concerning the triune God. The angels afterwards spoke with the Mohammedans, instructing them that God is one both in Person and in essence, in whom is a trine; and that the Son of God, who to them is the greatest Prophet, being sent by the Father, cannot but be God, because He was conceived of God the Father Himself: thus the Divine itself was in Him from conception; and the Divine is indivisible.

(96) [96] The mansions of the Mohammedans, after death are palaces. They are for the greatest part in the western quarter. After the Last Judgment there came many anew into that quarter, who thought little respecting the God of the universe, and nothing respecting the Lord, but worshipped Mohammed as God. And because they did not find him, they elected another, on a mountain elevated above the Christian region, with whom they consulted, and whom they obeyed: and then, by the command of their new Mohammed, they poured themselves into the Christian region, and infested them in various modes. But after visitation, and the disclosure that they were a wandering nation, and one that delighted in idleness, and wished to do nothing useful, they were cast into their hells. As long as they consociated themselves with the Babylonians, they were also able to render themselves inconspicuous. At length the earth upon which they were was rolled over above them, and they were cast into hell: their hell appeared fiery.

(97) [99]. The judgment upon them proceeded still further into the west, in a long tract; and likewise towards the north, where they mingled themselves with the evil Papists; and I saw them cast into the hells and whirlpools there.

(98) [97] Many of the Mohammedans, when they had heard many things concerning the Lord, wished to go and join the heavenly Christian Church. But it was told them that they should remain still in their religion, or in their doctrine from the Koran, that the Lord was the greatest Prophet, the Son of God, the wisest of all, sent to inform the human race; for the reason that they cannot in heart acknowledge His Divine, but only with the month; since they imbibed those things from infancy: and their spiritual good was formed in part from such things as had been of their faith; which cannot be extinguished so suddenly by a new tenet of faith, let them only live in sincerity and justice, and so in their good: because all sincerity and justice is in itself the Divine proceeding from the Lord; and because they can in their manner still live faithfully, and be gradually led on to the Lord. It was said to them, that many Christians do not think of the Lord's Divine, but only of His Human, which they do not make Divine; for instance, the Roman Catholics, as also the Reformed; who for that reason go to the Father, that He will have mercy for the Son's sake and rarely to the Lord Himself: on account of which belief and prayer, they continually retain the idea concerning the Lord, that He is a man like any other.

(99) [98] It was told me that there is a book among the Mohammedans which is common in their hands, in which

some pages were written by correspondences, like the Word with us; from which pages there is some light in the heavens.

(100) [100] There were with me many from Greece, who had dwelt in the world with the Mohammedans; complaining that then as well as now they inveighed against them because they worship three Gods; to whom they also replied, that they worship one God, and that the three are one: but they still persist that they are three which they worship, since they name three; and they ask which God of the three they worship the most: and when they reply that they worship all together, they then say that thus there is one God, and the rest are little gods; and that it is only said thus. But when they hear it said that they are equal, they withdraw, and set themselves against the Christians, as having little or no judgment in spiritual things. They complained that they do not give up the infestation, until they say that they are three names of the one God: then they acquiesce. They afterwards inquired respecting the three names of the one God. It was told them from heaven, that the Christians derived those names from the sense of the letter of the Word, where three names of the one God are mentioned: and by the Father is there meant the Creator of the universe; by the Son, the Savior of the human race; and by the Holy Spirit, enlightenment; and that these three are in the Lord alone; and that in Him the three are one; and that He teaches this in the Word. But on account of the class, who are not willing to regard the Lord’s Human as Divine, because they have claimed all His

power to themselves, they were not willing to have it said that it is Divine power, and thus that they were gods on the earth; and when it was read to them out of Matthew and Luke, that He was conceived from God the Father, and thus the Divine was in Him, and He was from it; they said that they supposed He was the son of Joseph. And when it was said to them that He did not come into the world to reconcile the human race to the Father, but to conquer the devil, that is, to subjugate the hells, that He might reduce all things [on earth] and in the heavens to order, and might at the same time glorify His Human, or might reunite it to the Divine, which was the soul itself in Him from conception; and that thus and no otherwise could the human race be saved. On hearing these things they were silent, and many acquiesced.

(101) [101] It was said to them that there are Mohammedans who receive the belief that the Lord is one with the Father, and that they have a heaven in which all things are happy; and that they live there from the Lord in spiritual marriage of good and truth.

(102) [102] SOME THINGS CONCERNING THE PAPISTS. When the Last Judgment was going on, he who was Pope in the year 1738, and was then blind in his old age, dwelt on high near a city in the northern quarter; and I saw him then brought away, and carried sitting upon a litter, and sent into a secure place; and as everyone after death is first led to his own religion, and afterwards is led away from it, as far as he can be, they also, for that reason, seek for the Pope: on which account someone is always appointed, who takes on

the name and the function of Pope. He was for a long time in that function after that time; but when he observed that he had no power at all of remitting sins, nor of opening heaven, and that this power was Divine, and thence the Lord's alone, he therefore began to be averse to that doctrine, and afterwards to abhor it, and he abdicated that office, and betook himself among the Christians who worship the one Lord, and is with them in heaven. I have often spoken with him; and he called himself happy, that he had embraced those truths, and had removed himself away from that idolatrous religious persuasion. He said that he revolved in his mind similar things in the world, and acknowledged in heart that the Word was holy, and that the Lord was to be worshipped; but that he could not then recede, on account of causes which he also mentioned.

(103) [103] But it happened otherwise with his successor, Benedict XIV. He declared openly that he had confirmed in his own mind, that since the Lord had transferred all power over the heavens to Peter, He had no power at all left, and no longer any holiness. I saw him speaking with Sextus V, who was called up from below, and after the conversation sank down again. I heard him speaking many things in regard to the Word with someone concerning the Bull Unigenitus, but this is not the place to make them public. He was cunning, and at first civil, and then very sharp-sighted: he loved the Jesuits more than others, and went down to them into their hell; nor have I as yet seen him come up therefrom: and scarcely is he to come up thence, because he said that he had confirmed and established the

Bull Unigenitus, and because he said that the Sacred Scripture was not equal in his mind to the papal decree, but inferior to it. When it was shown him that the Word was holy in every word, and that they were perpetual correspondences, and that thence it was for the whole heaven, he made this of no account, saying that the papal decrees were of the same holiness. But then it was said, that there is in each thing which the Pope pronounces in the Consistory, something derived from the infernal love of ruling over heaven and earth, and of ascribing to himself the Divine power, and so of being worshipped as God; and that hell, and not heaven, is in such a decree. And it was shown from what spirits it is said, and who it is that then breathe into and move the breast; that they are infernal spirits, who are not willing to believe in salvation by the Holy Spirit, but he reasoned against those things.

(104) [104] Louis XIV, king of France, is at this day among the happy. He was made by the Lord the governor over the best society of the French nation, over those who are arriving in the spiritual world from the world. He acts uprightly and justly, and is diligent in looking out for things useful to his subjects there. He acknowledges the Lord, and that He has power over the heavens and the earth. He reads the Word, and shuns cunning and craftiness. He said that he was such in the world. Once when I was speaking with him, he suddenly descended seemingly as if by steps, to a place below me a little in front; and it was perceived that then in vision he was as if he was at Versailles. And it was then perceived that he had come as if into a kind of sleep; and it

immediately became silent around him, and also with me; which lasted two hours. Afterwards he ascended, and spoke to those who stood around him, saying that he had spoken with the king of France, his grandson, who reigns at this day; and that he exhorted him to desist from confirming the Bull Unigenitus; and he said that otherwise misfortune would come upon him. He said that he did not know whether he perceived that in clear vision, or obscure vision, which are in the thought with some emotion of the mind. This took place Dec. 13, 1759, about seven or eight o'clock.

(105) [105] After the Last Judgment, the Babylonians were for a long time gathered together upon mountains in the west as before. The reason is, that a spirit after death can go nowhere else than the place where his life is. They were thus there upon mountains, where a part made to themselves as it were new heavens. But as soon as it was calculated that there were about two hundred there, they were cast down into the hells, as before; and this was done until all things were reduced into such order; and no one after death can go anywhere but into his own hell; nor can a part remain upon the earth there; and this is done when those places are taken possession of by societies, where they are in the acknowledgment and adoration of the Lord. [106] The southern quarter, where the richest were, and where the great city of the Jesuits is, which quarter was altogether overturned, as may be seen from the description of the Last Judgment, is still a desert land; and I saw the monks there sometimes, who, as they had heard that

treasures were hidden away there, still flocked thither for the purpose of exploring; but in vain.

(106) [107] Nor do they still desist from sending out their emissaries into the Reformed Christian world, for the purpose of seducing as in the world. They are monks, who thirst solely for gain and who aspire to supreme, yea Divine, power and who are so barren that they know nothing at all of Divine truth; but yet they prevail over others by cunning; nevertheless they are investigated, and those who have been investigated are miserably punished.

(107) [108] It was shown me to the life, why Babel or Babylon was called Lucifer, son of the dawn, Isa. 14 and Gen. [11:1-9]. That by Lucifer there Babel is meant, is manifest from what precedes and follows there, concerning which the things there may be quoted. And that Babel in the beginning adored the Lord, and observed the commandments more than others, bearing domination in the mind; but that in process of time domination becomes the head, and at length endeavors to drag the Lord Himself from His throne, and to place itself thereon.

(108) [109] The women and virgins who have lived in convents, and have thought lascivious things, and still more those who have done lascivious things, are cast into hells where there are direful things. But they who have cultivated piety alone, and have not done any work, are divided among the adherents of their own religion, to act as servants, learning that bare piety in idleness does not conduce to salvation. But they who were diligent and loved to work, are allotted places among those women in the

churches, with whom it is well. They who have been diligent in the convents, by serving others there in various ways, as to food, clothing, and other functions there, and who did these things from charity and affection, are conducted away beyond that mountain into the confines between the south and west, and form a society, which is protected from infestations from the men, and they are sent to those who teach the truths of faith; for they are more teachable than others.

(109) [110] There was a vast multitude of Papists dwelling to the east, occupying all those mountains, even from the eastern quarter to the southern, who introduced themselves to the Gentiles upon the mountains and plains there. All that multitude was transferred by a direct way to the west, where a settlement was given them upon hills and plains for a great extent. They were those who had lived in goods, although not in truths, who had performed good works according to their religion, and were of that genius that they would not injure others, nor plot evils. That they desired truths is manifest from the fact that while they were on the way they appeared as if they were borrowing silver and garments, as the sons of Israel did from the Egyptians; by which was signified that they desired truths, and were receiving them from them; from those who do not do anything good.

(110) [111] The vast multitude was explored as to the quality of its affection of truth from good, and at the same time whether they had lived in the good of charity. That exploration was seen as a sudden and instantaneous

transference to various quarters. They who were in the middle remained there; because they were in the affection of truth, and wished to be imbued with the truths of faith. The rest were sent back, that they might first be instructed below by their own people, who had been upright monks, and at the same time had been in some doctrine of truth from the Word; and they were afterwards transferred to those of the Reformed, who, on account of a life according to the truths of the Word, were angelic spirits.

(111) [112] I also saw a vast multitude of the Catholic nation, who had been hidden away and reserved by the Lord for a long time, and were reserved from the idolatrous contagion of the others; because they had lived well, and had acknowledged the Lord: and some were transferred to the south, some to the east, some to the west, and some to the north, that they might form some heavenly society, and be further instructed. For this end angels were sent to them, not only to instruct them, but also to guard them from the cunning and deceitful of their own nation, and from the influx out of their hells. In a word, many and great societies were instituted out of Catholics, and partly inserted into societies where the Word is read freely and the Lord is adored. If, after being instructed, they have received the truths of faith in the good of love, they are elevated thence into heaven. It is not their fault that they were born there. All their infants are in heaven: but these are ignorant of the falsities of their parents, not knowing that they are such; and they are educated under the Lord’s auspices by the angels.

(112) [113] The most malicious of the Roman Catholics become the most stupid, for the reason that when malice penetrates all the interiors of the mind, and destroys all spiritual truth, they then first become insane, and afterwards stupid, and are sent under the earth between the west and the north. When anyone passes to that place, great stupor occupies his thought, and torpor his body. Many of them were worshippers of the devil, and had books where the doctrine of the worship of them was contained. One or two of their books were taken from them and read before others. The doctrinal teaching was this: that they petition God the Father to excuse them for betaking themselves to the devil; because they petitioned for help from God the Father, and had not obtained it, knowing that they get help from the devil; on which account they betake themselves to him, calling him their patron. Another book was opened, written with various characters and flexures, and being deciphered, taught that they had nothing from the Divine, but all from the devil. Being asked the reason they said, that they had not obtained from God by prayers their request that they might rule as in the world, over the souls of men and over the goods of that earth. It was told them that no one obtains this by prayers. Being detected, at first they became insane, and were cast down from the mountain on which they were, from the southern side of the mountain, into a direful hell where the worshippers of the devil are; and their houses collapsed together into heaps. One of them ran to me, and he was dusky like a devil.

(113) [114] Those of them who are upright by nature, cannot dwell together with those who have attained spiritual uprightness from the affection of truth; for those who are upright from any natural uprightness are easily seduced. They believe all things, even things of cunning, and adore idols; on which account also they are among those who serve others as handmaids and servants; by whom they are guarded, lest they should be approached by the monks.

(114) [115] THE AFRICANS. There are, among the blackest of the Africans, those who love to be punished and treated harshly; and who come into heaven, saying afterwards that they detest blackness, because they know that their souls are white and their bodies black.

(115) [116] I have heard it announced that at this day a church is being established with many in Africa, and that revelations are made at this day; and that they are receptive of the Heavenly Doctrine, especially concerning the Lord.

(116) [117] I was conducted through several regions in front towards the left. Afterwards I saw a great palace, and a spacious court there. A certain one spoke with me there, saying that a revelation had been promised, and that he was expecting it. And then something luminous appeared in obscurity, which was an indication that now there will be a revelation. And as I was attending, I heard that they were expecting a revelation concerning Christ, whom they call the Only Man, from whom every man is a man. And one of the angels then spoke with them, and instructed them concerning the Lord, that He is the only God. They replied

that they perceived this, but not as yet that He was born a man. But when they were instructed by the angels, they understood this also, saying, that this was done for the sake of the salvation of the human race. Moreover, they knew many things respecting heaven and hell, of which Christians are ignorant. It was said that they were Africans. I was afterwards conducted thence towards the right, where I heard them saying that they had expected a revelation, and that angels were now speaking with them from the Lord, and were instructing them concerning the Lord, with the promise that they were about to receive the Heavenly Doctrine. These said that it could not be otherwise than that God, the Creator of the universe, should appear in the world, because He created men, and loves them; and that His appearing must be made even to the ocular sight in the human form.

(117) [118] It was afterwards shown in obscure vision how the Heavenly Doctrine would proceed in Africa; namely, towards the interior parts, even to the middle of it; and that it would then proceed towards those who were at, the sides on the Mediterranean Sea, but not to the coast; and then, after a time, would turn itself back towards Egypt. Thereupon the angels were glad, that there was now the Lord's coming anew, and that a New Church was being established, with whom they could be conjoined. That doctrine does not extend as far as to the Africans that dwell near the coasts, since the Christians come thither, who insinuate scandals, and who have a human and not a Divine idea concerning the Lord. The Africans are more receptive

of the Heavenly Doctrine than others on the earth, because they freely receive the doctrine concerning the Lord, and have it as if implanted in themselves that God will altogether appear as a man. They are in the faculty of receiving the truths of faith, and especially its goods, because they are of a celestial disposition. It was told them that a prediction was made by the Lord concerning His coming, and concerning the New Church after the old one; and that His appearing is made through angels who teach.

(118) [119] I was conducted again to the Africans by a way running first to the north and afterwards to the west; and I saw there as it were a palace, where someone walked; and afterwards higher up, where I stopped, and heard a vast number sent forth out of the Christian heaven to those who were Africans; and those were there who in the world had lived according to their religion and had acknowledged one God under the human form. It was told them that he who has lived in good according to religion is also in the affection of truth, because the good of life desires nothing more than truth; for it desires to know how one is to live well. Thence they rejoice when they are informed; and that all such receive truths from the Lord, and are enlightened according to the quality and quantity of their good of life: this they acknowledged, and were glad. The African race can be in greater enlightenment than others on this earth, since they are such that they think more interiorly, and so receive truths and acknowledge them. Others, as the Europeans, think only exteriorly, and receive truths in the memory; nor do they see them interiorly from any

intellectual light, which they do not acknowledge in matters of faith. I said there, that few Christians live according to religion, but only according to the civil laws, and live well morally for the sake of fame, honor, and gains; and that they rarely think of living according to their doctrinals; believing also that they are saved by the faith of doctrine, and not by the life: on which account they have no doctrinals of life. At this the Africans wondered exceedingly, not being willing to believe that it is so; believing that there is no man who does not live according to his religion; and if not, that he cannot but become stupid and evil, because he then does not receive anything from heaven.

(119) [120] All are explored after death as to what idea they have concerning God. That idea is the chief of all, because conjunction with the Lord and conjunction with heaven is according to it, and all of the love and faith of the church is hence according to it, because the Divine is the all of the church, yea, is God: hence the all of the church with a man is from his idea of God: such as that idea is, such is heaven to everyone. The Africans also differ from each other according to their idea of God. Some worship an invisible God, and some a visible one: some make of them two, and some make of them one and the same. Some have been instructed by Christians that God was born a man, and they receive this; and when they hear that they distinguish the Divine into three Persons, they go away, believing, however, that the Christians, although they say three, still think of one: for they do not comprehend what a Son born from eternity is. Some, who are the best of them, believe that

God is altogether a Man. They say that those who believed that God was born a Man, formerly saw a bright star in the air. The wiser of them believe that God was born a Man in the world, and so manifested Himself.

(120) [121] It was said that in a certain region of Africa there is from ancient times a book which they regard as holy. It is written by correspondences in a similar manner as the Word is with us.

(121) [122] A certain priest, who had supposed that the idea of the Divine Human is not given with anyone, was transferred into societies of Africans, and he found that they had no other idea than that of the Divine Human.

(122) In Abyssinia, in Africa, they have some psalms written in a style similar to that of our Word, and they sing them in their temples, and spirits are sensible of communication therefrom. In the spiritual sense they treat of one God, the Redeemer of the human race; but these things have been treated of before, where the Word is spoken of, Spiritual Experiences [n. 5947].

(123) [123] It has been granted me to speak with African spirits on various subjects, and they perceived all the truths of the church with a clear perception; and when the Word was presented to them, they understood it as to the internal spiritual sense, and carried it to their elders, who said that they have a Word with them, and that it is most holy.

(124) [124] They afterwards showed me the quality of those who are in Africa, which they know from the societies of that race in the spiritual world; namely, that interiorly in Africa are the best and the wise: that those that are not

good are near the Mediterranean Sea, also near Egypt, and at the Cape of Good Hope. The tract where the good are, lies from Ethiopia towards the middle, into which part strangers from Europe are not admitted; and if they enter, and are not willing to perform service, they sell them to the Asiatics; and they said that at this day some speak with Africans in the world, and instruct them orally; and that their speech with them falls especially into their interior perception; and that they perceive the influx, and so receive the revelation with enlightenment; and that such speech is with their instructors, in whom they have confidence.

(125) [125] THE GENTILES. Concerning the lot of nations and peoples outside the church, see what has been written in Arcana Coelestia (n. 2589- 2604), and in the work on Heaven and Hell (n. 318-328); also something in the little work on The Last Judgment (n. 47-51). That a new heaven has been formed both from Christians and from Gentiles, and also the Lord's Church on earth, see The Doctrine of the New Jerusalem (n. 3, 244-246).

(126) [126] About the time of the Last Judgment, Christians appeared there in the middle, where they were arranged at a distance from the center 2 to the circumference, and also at the various quarters according to the light of truth from the love of good. Around this middle were seen the Mohammedans arranged in like manner at the various quarters, near to the Christians according to the light of truth from good. Outside this compass were seen the Gentiles arranged according to their religion and according to life therefrom. All have similar lands divided into

mountains, hills, rocks and valleys, and above them are expanses where dwell the best of them who have received from angels truths of doctrine concerning the Lord and concerning life. Beyond them appeared as it were a sea, which was the boundary. All these circuits taken together are extended not in a plane but in a globe like the earth, so that when I was conducted to the Gentiles, after passing through the Mohammedans, I descended by a declivity.

(127) [127] When the Last Judgment was going on, those who were in the western quarter beyond the Mohammedans, were led away towards the east. They were led, not by a circuit, but above the northern plane of the Christians, and, what I wondered at, on high, so that they were transferred by a way above the Christians, and yet did not communicate with them. And they were then allotted places around the Mohammedans at the east and also at the south. On both sides of where the Mohammedan heavens are, there appeared openings descending into the depths. Thither were cast those of them who were evil, who had worshipped idols, and had thought nothing about God, and at the same time had lived an evil life. [128]. There is also a similar chasm on the northern side of the Mohammedan desert. Into this were cast the worst, and also many of the Roman Catholic religion who had worshipped the images of saints, and had thought nothing at all about the Lord. These latter were gathered from the northern quarter under the mountains there and were mingled with the Gentiles because they are similar. I then saw the whole northern valley even to the mountains there torn up to its

foundations, and all who were there, scattered, and then there appeared in that place as it were a smokiness.

(128) [129] I was afterwards led beyond the Mohammedans to certain Gentiles who were in the eastern quarter, with whom it was granted to speak. They said that they were sad because the Divine does not appear to them, when yet they think of the Divine and speak about it; and, therefore, if there is a God [they had hoped] that He would send to them those who would teach them; but that they had long waited for this in vain, lamenting that perchance He had deserted them, and that thus there seemed nothing else for them but to perish. And then I heard angels speaking with them out of heaven, saying that God could not have been manifested to them because they had not been willing to believe that God was born a man in the world, or that He had taken on a Human, and that until they believe this, God cannot be manifested to them, nor can they be taught, because this is the primary thing of all revelation. They said that they did indeed believe that God is Man but that they could not comprehend that He was born Man in the world. But answer was made them, that He was not born Man like any other man, since He was not born from a human father, but from the Father Jehovah, and by a Virgin, and that thus He was unlike any other man; for a man's soul from a human father is a recipient of life, but the Lord's soul from the Father Jehovah is life itself, which gives life to all; and that the difference is as between the human and the Divine, and the finite and the infinite, or the create and the uncreate; and because He was such as to His soul, it could not be

otherwise than that His body should become like His soul, after He had rejected that of the body which He had taken from the mother; and that therefore He rose as to His whole body, nor did He leave anything of it in the sepulcher, as is the case with every other man, who rises only as to his spirit, and never as to his material body. And further, it was said that the Divine itself, as it is in itself, which is infinite, could not have done otherwise than reject the finite which was from the mother, and put on the infinite from the Father, thus the Divine. They said that they had known no other than that He was like any other man born from a human father, and also that He so died, and was afterwards received by men as God, and that they now know that the Lord is not such a man as others are. After they received these things they were divided, and those who had received the faith were instructed by angels in other matters of faith and love.

(129) [130] I was conducted to those who in the world had known nothing about God, but who nevertheless had led a moral life amongst each other; they were said to live on a certain island. They appeared to me not like men but like apes and yet with a human face. They so appeared because they knew nothing about God, and the Divine is in the likeness of a man. One of the Christians is set over them by the Lord. I have spoken with him, and he said that they obey him and love him; that they are modest and are engaged in employments, but that at first they could hardly comprehend the things of religion. But after some time, there was given them a nearer communication with the

Christians, and they are beginning to receive something of religion, and he cherished the hope that they could be reformed, for the reason that they had lived a moral life, and are in obedience and are industrious. As to similar people elsewhere, see below.

(130) [131] There were likewise seen others, who had lived in an island in the West Indian seas, who had no thought at all about God, thus no religion, and who yet had lived together in a sincere and friendly way. It was told me, that at first they appear destitute of rationality, but that nevertheless, because they had contracted no false principles against religion, some of them suffer themselves to be instructed like infants, and they are perfected. It was shown that the delight of their life was to will to serve others under others. Some wealth was once given them, but they offered it to the angel who was instructing them, in order that he might receive them as his servants, that thus they might be instructed as to how they should live. It is an angelic delight to inform such spirits and to lead them to heaven.

(131) [132] I was once in a sweet sleep, and when I awoke I saw around me some Chinese, and I noticed that they sat with their legs crosswise, and were talking with each other. And it was ascertained that they had been sent to me by the Lord in order that I might know of what quality many of them are. The angels said that the delightfulness of my sleep had inflowed from the fact that angels had been speaking with them about God and about the wonderful things of wisdom, and that they had been so delighted at this that they had been in the tranquillity of some celestial

peace; and that evil spirits could not approach, because they were of a spiritual celestial genius.

(132) [133] There were with me some spirits from Tartary, who dwelt outside the Chinese wall, saying that their country is populous; nor do they know anything about war, saying that they are without the love of reigning and that they give the government to those who say they can rule and govern, but if he cannot, he is rejected with a fine; those who do what is right and just are loved. They said that all are engaged in work, and that the lazy are cast out. They say that sometimes Christians come to them, and they marvel at their sayings that God is a Man, for they believe that all men know this. They also say that they have the commandments of the Decalogue, and that they live according to them because God so wills. They said that they have a holy book of which others do not know, and which they understand. Inquiry was made, and it was the Psalms of David. They call the Chinese their friends because they are of their nation; nor do they think of war, saying that if any strangers should come, then, unknown to them, they would all depart, taking their provisions with them. I also saw a Christian preacher with the spirits of that region. They are of a tranquil disposition.

(133) [134] THE LAST JUDGMENT ON THE PROTESTANTS OR REFORMED. Before the Last Judgment which was a general one, less general judgments preceded which might be called preparatory, by which those who were more exteriorly evil were cast into hells. It should be known that between the judgment effected by the Lord when He was in

the world, and that of the judgment which is now effected, spirits who had outwardly lived a moral life, and had confessed God with the lips but not interiorly or in heart, had ascended upon mountains and hills and had there made for themselves, as it were, heavens, where by various arts, which are very numerous in the spiritual world, all of them unknown in our world, they had ascended on mountains; so that the world of spirits which is mediate between heaven and hell had been filled up with such heavens, and thereby the communication of the Lord and heaven with the human race had been intercepted. This also was the reason why the spiritual things of the Word and of doctrine therefrom were not disclosed until after the Last Judgment, for by the latter the world of spirits was purified and communication with man opened. If the spiritual things of the Word and of doctrine therefrom had been disclosed before, they would not have been received nor understood; and if they had been received and understood, still hell, which then prevailed, would have secretly snatched them away from men's hearts and have profaned them. Those fictitious heavens are meant in Revelation by the heaven and earth which passed away. These could pass away, but our visible heaven, which is the firmament of all things, was so created that it cannot pass away, for if this should pass away, the angelic heavens would also pass away. It would be as when the foundation is taken away from a palace, or the base from a column, whereby the house and the column would fall. For there is a connection of all things from the first to the last, from the

Lord Himself to His last work which is the visible heaven and the habitable earth. The case would be similar if the human race were to perish, for thus, for a like reason, the angelic heavens would also fall to ruin.

(134) [135] Before the Last Judgment I often saw societies, which had made for themselves semblances of heavens, purged and also destroyed. There was one rock on which was quite a large city, where those were who were in faith separate from charity, believing as in the world, that faith alone saves, and this from mere mercy whatsoever the life may have been. They were in the lust of commanding; and therefore they stood at the sides of the rock, and in various ways infested those who were beneath. When visitation was made, and all there were found to be of such a character, I saw that the rock sank down into the depths together with the hill and the inhabitants. The like was done elsewhere. But prior to this being done, the good are separated from the evil, and the evil are in the middle; and then the middle sinks down while the borders remain; in the borders are those who are in the good of faith, that is, who are in charity.

(135) [136] All who have not denied God with the lips, although they have in the heart, and have led a moral life on account of the civil laws and also on account of reputation and consequent honors and gains, when they come into the other life betake themselves into societies where there are cities; and there as in the world they live well morally, from fear of punishment and of the loss of honor and gain. But when their externals are taken away

from them, and they are let into their internals, they rush into infamous crimes. But when the wicked increase in number the society is then perverted; wherefore angels are then sent thither who search out the state and separate the good from the evil; and the good are either sent to the sides of the society or are taken away. Then the city with the evil sinks down into hell, to a depth according to their wickedness. Once I saw that four angels were sent to such a city, who when they came thither entered into a house; but the criminal spirits who were there, being excited by their presence into interior malice, as takes place, rushed to the house where the angels were, shouting out to them, Did they wish to come out and commit whoredom? They wished to urge them to it, and even attempted to offer violence, but in vain; in a word, they did like what was done in Sodom. And that city was completely destroyed and its inhabitants cast into hells. The reason why they wished to lead them forth to commit whoredom, was because in that city were gathered those who in the world had accounted adulteries as allowable; also because they had been in falsities of doctrine, by reason of having regarded life as of no account; moreover, to confirm these things they had falsified the Word, and all those who falsify the Word in order to confirm evils of life and falsities of doctrine, account adulteries as allowable and are led into them.

(136) [137] I also saw a rock on which there had been such a city; torn up from its place and carried away to another place at a remarkable distance; it appeared carried away like a cloud. And when it came to that place I saw that it

also sank down, because there was their hell. The inhabitants had been first reduced into a state of stupor.

(137) [138] A great number of those who are in faith separate from charity betake themselves to rocks; while those who are in the love of self betake themselves to mountains which are higher than the rocks. Hence it is that in the Word, a rock signifies faith, and a mountain love. And when, before the Last Judgment, the evil had been thus gathered together upon rocks and upon mountains, first there were suddenly felt concussions and earthquakes, by which are meant perversions of state in respect to the church, and afterwards follows the overturning, which is effected either by sinking, or by carrying away, or by casting out and thus thrusting down into hell. On the mountains and hills upon which are angels, the wisest are in the middle and the less wise at the circumferences; but on those upon which are the evil, the worst are in the middle and the better at the circumferences. The sinking in the middle appears like a vortical gyration, but in a spiral.

(138) [139] There was a plain somewhat more elevated than the valley. In this plain was congregated a multitude of spirits who had learned to practice evils by means of cunning, and to station themselves invisible behind others, and thus force them to think and speak what they wish them to, yea evils and falsities. They have contracted these arts by reason of their having been in the insane love of ruling over others. As it was then disclosed that their wickedness was consummated, their destruction followed. The whole of that plain was overturned; and the earth was

then opened elsewhere and there rose up good spirits who had been kept concealed by the Lord in the lower earth and guarded lest they should be infested by the evil; and they succeeded in place of the former, and came in full number into possession of their land. Such things are represented by the sons of Israel to whom the land of Canaan was given after the wickedness of its nations had been consummated.

(139) [140] After many destructions and partial judgments had been executed, which were premonitory of the general destruction and judgment, and hordes of spirits who were impure had been cast into pools, lakes, and chasms, that is into hells, then some came who were skilled in the art of breathing into others and exciting them to evils of interior thought. They incited some souls against the Lord and against Divine truth from Him, and from these the multitude, like one mass, began to be fermented. The tumult spread thence in every direction, as when a rebellion is started by a few persons, and yet at length stirs up a crowd. I there saw the disturbance widely spread to many rocks and mountains, even to their peaks, and thence to the sides down to the bases. Their intent was to destroy those who acknowledged and worshipped the Lord and were in Divine truths from Him. When it was noticed that the contagion had grown so wide, then was the Lord’s coming for the general judgment. This coming was the Lord’s influx into them through the heavens, an influx which appeared like a misty sphere spread around over those mountains and rocks; and it carried off the dwellers there, not by casting them down but by bearing them away. The

Divine sphere entered into their interiors and laid them bare; and what lay concealed in their will and heart was thus made manifest. And it snatched them away and carried them down to hells according to the evils of their life. That Divine sphere was seen carried around in gyres, sometimes returning; and it also drew them out of the places where they had concealed themselves. This was done with some myriads within the space of an hour. When these things had been accomplished, the tops of the mountains receded, and the mountains themselves sank down even to the plain, and there was seen a solitude. Such things are meant in Revelation by the former heaven and the former earth which John saw pass away; for the mountains there, with the rocks and valleys, appear like the earth in our world; and the habitations upon the mountains are there called heavens. Those who were thus carried off and cast away, are they who are meant in Revelation by the dragon and his two beasts (Rev. 12-13), and by the false prophet who was cast into the lake of brimstone and fire (Rev. 19:20; 20:10).

(140) [141] The judgment upon the Protestants or Reformed was effected as follows: They who had led a life of charity, which may also be called a life of faith, had all been carried up into heaven long before the universal judgment; and all who in heart had denied heaven and had led an evil life had been cast by turns into hell as they came from the world. On those only was the judgment effected, who had professed religion and had acted as if from religion but only hypocritically; to these it was conceded to gather themselves together in many places in the spiritual world,

and, as in the world, to simulate religion, but still they had no religion. These are they who made heavens for themselves and who are meant by the former heaven and the former earth; and by means of arts unknown in the world they are able to produce splendid things, and to persuade those who are similar that they are in heaven. Their exteriors communicated with the ultimate heaven but their interiors with the hells; and it was on account of the communication with the ultimate heaven that they were tolerated, according to the Lord's words concerning the pulling up of the tares. The angels of the ultimate heaven were first separated from them and the communication was broken; as takes place comparatively with seeds in fruits when they ripen, in that when the time comes for them to produce a new tree they separate themselves, as it were, spontaneously from the body of the fruit.

(141) [142] All the Protestants or Reformed of whom there was still some hope, were collected in the middle, where they were arranged according to their kingdoms in the world; for according to these were also the diversities of their dispositions or affections. But above them and also around them were those who had read the Word and had frequented temples, but yet had made nothing of evils of life, loving themselves and the world above all things; there was an immense multitude there. Surrounding the middle region, in which were Christians who had been in the good of faith and charity, were dark caverns stretching obliquely into hells which occupied a wide space below the heaven of spirits, where were hells beneath hells. Such gulfs and

chasms lay around that middle region on every side, east, west, south and north; thus the hells extended even under the circuit made by the Papists round about the Reformed. All who were interiorly evil had been disposed around the Christian middle, and from every quarter they were led down into those gulfs and cast into them. Thus, into the eastern gulf were cast those who had been collected from the east; they were such as had been in the love of self and especially in the love of ruling, nor had known anything whatever except that faith alone is saving. Into the southern gulf were cast those who had been versed in the doctrinals of faith; into the western gulf those who had been in the love of the world; and into the northern, those who had been in no understanding, but had merely heard preachings and had received no instruction afterwards.

(142) [143] Those at the south were led down first, then those at the west, and, lastly, those at the east. This happened at the same time that the eastern Papists were being led down beyond the northern tract.

(143) [144] When this had been done their dwellings were laid waste and destroyed.

(144) [145] Afterwards I saw an immense number of those who had lauded faith alone, and yet had possessed no faith because they had paid no attention to the evils of their life, both the learned and the unlearned, saying that they have the Word and the true doctrine, that they know the Lord, and many other things, and that, therefore, they, above others, would be saved. They were led away in a multitude, first to the west, afterwards to the south, on the other side

of the waste Babylonish tract there, and even towards the east and still farther. And they were divided; [some] were scattered towards the north, nor were they seen anymore. And many were led back, but hither and thither; this transfer was effected in order that they might be explored as to whether they had any faith such as they had boasted of; namely, whether their faith was only a science, which is not faith; or, whether there was anything of life in it, which is faith. And it was given them to perceive that they had had no faith, but only something scientific without life.

(145) [146] When they were in the southern quarter near a gulf there, there came forth a multitude which had been concealed there from early times, who likewise said that they had had faith, and that they would be saved by reason of faith alone, and they had thought nothing about life. This multitude then approached them and was mingled with them.

(146) [147] From a certain mountain region a multitude was brought forth, who had led a moral life, not from any religion, but merely from fear of the law and of the loss of fame, honor and gain; thus without any Christian life; wherefore, so far as they could do it unknown, they perpetrated evils. Because they had not acquired to themselves any communication with heaven by means of a life from religion, they were led around to the southern and western quarters, that they might be explored as to whether they had any religion of life; and because they had none, they were rejected.

(147) [148] Finally came those who had been versed in the doctrinals of the church, and, in like manner, had led a moral but not a Christian life, because they had lived, not from doctrine, or the Word, but for the sake of fame, thus before men and not before God. And, being explored [it was seen] that they had nothing of conscience, because nothing of the religion of life. These were cast out of that mountain region.

(148) [149] All these, who were divided into the three classes, were driven so far away that they could not be seen except as a dark cloud; and they were dissipated. It was told me from heaven that they were cast down into uninhabited and desert places, and thus were separated lest they should consociate together.

(149) [150] The dispersion of these three classes was made to all the quarters, east, south, west, and north, whence they can never return; and this all the more, since every knowledge of religion is taken away from them. Concerning life in deserts, see elsewhere.

(150) [151] The angels wondered that there is so great a multitude in the Christian world who are entirely ignorant of the truth that religion is a matter of life, imagining that religion consists in thinking something or other, and that by thus thinking they absolve themselves from every obligation of life, which they have made up from this: that, by the Lord’s merit, they are exempt from the yoke of the law, and that no one can do good from himself, and that if he does, it is meritorious: and yet this is so far from religion of life that it is no religion at all.

(151) But all who have thought with themselves that evil must not be done because it is sin, and is against Divine laws, and who thus, so far as they could, have abstained from evils, all these have received something of conscience, and, in the things which were of their faith, although they were spurious, there was much life; and they were saved.

(152) [152. The cleansing of the middle where the Reformed were, lasted a long time; and those who were in the church without the church in themselves, or without doctrine and religion in themselves, were, by turns, cast into the gulfs surrounding the middle, and many of them into deserts. These cleansings lasted for a long time after the judgment.

(153) [153] I once saw many spirits, sitting around a table in a certain house, who looked like rich merchants; and still more spirits were approaching so that there were quite a number of them. In face they appeared as though upright, and they were clothed as though they were angelic spirits. But I saw that they were all cast into desert places, and into woods, thus outside the societies of the upright. The reason was stated, namely, because, in the world, they had lived, in external form like Christians and had acted well, but this solely for the purpose of acquiring a reputation for sincerity and honesty in order to make gain therefrom; and that they had not done the least thing for the sake of God or the neighbor, but all for the sake of themselves; and that, therefore, they had no communication with heaven. Hence it is that they were cast out thither, where they roam about amongst robbers, and themselves commit robbery. For when external bonds are taken away from such spirits they become robbers. They were robbers even in the world, were it not that externals, which are fears for the loss of fame and hence of gain, held them in bonds.

(154) [154] In the western quarter was seen a multitude whose speech sounded sincere, so that from their speech they might be thought to be, as it were, sincerities. By their speech and reasonings concerning sincerity they could induce the simple to believe that they were of such a character. But still it was found out that, within, they were like wolves, because without religion and hence without conscience. I have heard them consulting together as to how the simple might be deceived and their goods stolen away from them; some were consulting to do this, in order that they might thus obtain dominion. And then they assailed them from behind and inspired evils into them, for in this way they are able to subjugate. But their doings were seen in heaven and they were cast into a hell about the western tract of the middle region; for they were insincerities and also wickednesses - devisers of arts with the end of gain and dominion.

(155) [155] Afterwards those of the Reformed were explored, (1) as to what idea of God they had. (2) Who had led merely a life of piety. (3) Who had frequented temples and made themselves guilty of all sins, but had not explored themselves. (4) Who believed that they had led a Christian life, in that they had lived well morally because of the civil laws. (5) Who had been hypocrites.

(156) [156] They were explored as to what idea they had concerning God. It was found that they had thought only of God the Father, and of the Lord as like themselves; this is their belief, that the Father has compassion for the Son's sake. And they had then thought nothing concerning the

Divine of the Lord. Thus, when they thought of one God they had not at the same time thought of the Lord; when yet the Father cannot be approached, since no one seeth Him but the Son alone; and that the Lord is the Way, thus that the Father is to be approached by Him; and that faith must be a faith in Him, and not in the Father. Hence they could have no determinate idea of God except as of wind, or ether, or as of nature in its leasts; and there is no Divine idea of the Lord when He is thought of as a common man. The angels complained that they were disturbed by their idea, which was communicated to them; and very many of these spirits were brought down into the quarters round about. And the places to which they came then appeared gloomy; for the true idea of God makes clearness itself. Some of them were brought into places underneath according to their life; some in order that they might be further informed. And then only those who have lived well receive a Divine idea concerning the Lord. I saw that those succeeded to their place who had been kept concealed by the Lord lest they be hurt by the contagion; these are meant in Revelation 20 by those who were slain and were delivered out of the sepulchers.

(157) [157] Afterwards I saw those who had led a life merely of piety, and in idleness, led away from the others. They had been continually in prayers, and not at all in truths, merely knowing that salvation is from mercy, and that sins are remitted, but knowing nothing as to what sin is. They had despised others in comparison with themselves, and had also condemned them on account of cares of the world.

Most of them had placed merit in prayers. Of these also the angels made complaint, especially because they induce sadness upon them. They dwelt at the side, wherefore they were driven away to their own places; there they retain their worship, but they are driven to work. They were brought down into the northern plain because they were in ignorance of such things as lead to heaven.

(158) [158] Hypocrites who have spoken well concerning God, the neighbor and the country, but in themselves have thought the contrary, were explored and cast into hell. They wished to speak well concerning the Lord's kingdom and concerning heaven, for this is then the country, but their interior thought was explored, which was for themselves alone, and against the rule of the country; wherefore, when they were let into their interiors they perpetrated criminal things. They were cast into hells, being first deprived of all that they had drawn from the Word and from doctrines by which they had deluded others.

(159) [159] Preachers who know something of the doctrine of their church, and, after they have been instructed in the schools, and have come into their functions, no longer care for it, nor for the Word, except that they may preach and be elevated to higher offices or may gain wealth; and thus who live in ease and are merely worldly and not Christians, these are sent into a hell in the northern quarter towards the west, far from the middle, where a dense fog is seen; and they then become stupid.

(160) [160] All are separated according to their life, thus according to their affections, not according to their external

life, but according to their internal, for this is the life of the thought from will or affection, and no one has internal life except from religion; external life is from morality and the state, and according to its laws; wherefore moral life, unless it draw its quality from spiritual life, and thereby change its appearance, is not spiritual life with any man; consequently there is no conjunction with heaven, and they who are not conjoined with heaven are conjoined with hell; and in such case, although, in the world, they have not done evil, yet, after their departure from the world, they do evil from delight; thus their state is changed.

(161) [161] Concerning the Dragonists. Who are meant by the dragon, may be deduced from what has been said in the [Explanation] of the Apocalypse; also that by the tail of the dragon is meant faith separate from charity, which drew down the stars from heaven, that is, the knowledges of truth and good.

(162) [162] The dragonists were separated; many of them, when in the world, had been priests, who had confirmed themselves in faith separate from charity. They were explored in various ways, as, by the inspection, in light, of the back of the head. With those who were merely natural and hence infernal, the back of the head is filthy, hollowed out, and altogether bony. They are led down to places where they are deprived of the exteriors which have been induced on their faces by art, and the face is regarded according to the affections and the interior thoughts thence. What was human in their face is then taken away and something diabolical succeeds in its place. They are

also explored by being turned to the east, and thus to the Lord; and then from the east there flows in a spiritual affection concerning the Lord. And then they instantly turn themselves back again to the west, like a spring, which recoils when it has been twisted backwards. In this way, also, angels explore newcomers to their heavenly societies.

(163) [163] There are also some who desire to hear truths; they believe they are saved if only they know them. But when they hear that truths are for the sake of life, and that so far as truths of life become actual, so far truths of faith also live, they then depart, feeling the utmost disgust for life, but not so for the truths which are of faith, because these they can talk about. The truths of faith which do not live unless truths of life become actually such, may be enumerated; and it may be mentioned which are truths of faith, and which truths of life.

(164) [164] Everyone can see that charity consists in not stealing from anyone, either by artifice or openly; that charity consists in being wholly unwilling to commit adultery with the wife of another; that charity consists in not doing injury to the neighbor in hatred and revenge; that charity consists in not reviling another, and so forth. He who abhors these things as sins, has charity, for he loves the neighbor.

(165) [165] Afterwards I saw an immense number, both sent forth from the heavens and rising up from below, and also of those who had been left, who were allotted their places, mansions and habitations; in the east, those in the clear good of love and of charity; at the west, those in the

obscure good of love and of charity; at the south, those in truths from good in clearness; and at the north, those in truths from obscure good; all acknowledging the Lord as the God of heaven and earth.

(166) [166] Many in the Christian world were also cast down who had an understanding of truth but not a will of good. In the beginning such spirits are accepted among the upright because they can speak about many things, even truths; moreover in the beginning, the understanding with them is enlightened but the will is laid to sleep. Such spirits were collected together on the mountains in the western quarter. They league themselves with the upright who are in the ultimate heaven, who do not inquire as to things of the will, but believe that those who speak intelligently are also good. But I saw such spirits, that they were altogether devoid of charity; and they secretly consociate with the evil and, first by reasonings and afterwards by arts, they infest the upright, until they are conjoined and devoted to themselves; for in this way they prevail against others. Many such were in heavens which they had made for themselves; and they interposed themselves between the Lord and man in the world, and so obstructed the way that the Divine operation could not have its force. Very many of this character are in the pride of self-intelligence from the love of self, and in the delight of domineering. I once saw such spirits in a somewhat high mountain in the western quarter toward the north, and everywhere round about on the sides of the mountain; and they persuaded themselves and others that one is in heaven from mere intellectual light

and not at the same time from heavenly heat; they are most dangerous. I saw them cast down from the mountain and from the sides of the mountain, and a gulf underneath opened itself and swallowed them up, and they sank deep down and were let into darkness. For they then received falsities in place of truths, and turned themselves to things contrary. Such is the understanding which is led by an evil will. The evil who had conjoined themselves with them, because they no longer had the power of resistance, were cast down into their various hells, some into hells under the mountains, others into hells under the plains.

(167) [167] Those who were in faith separate rose up in insurrection, exciting a rebellion well-nigh universal. Their dogma and their learned leaders rose up against those who acknowledged the Lord and a life of love from Him. They stirred up all, except those who were in the eastern quarter, these were guarded by the Lord, even to certain Mohammedans who were in the northern quarter. They sent forth companies of fifty to many places, in order that they might stir up those who were there; and those who remained and directed were divided into companies of ten. Their purpose was to destroy all those who acknowledged the Lord alone, and works together with faith as being saving. Almost all of them were without religion, and hence without conscience. But when they set out to do this, and were in the endeavor to destroy others that were evil, a force flowed down from on high, or from heaven, by which they were cast down to the hells, to a number exceeding many thousands. They also conjoined themselves with

Papists and with monks who in the world had proclaimed themselves Christs and had thought nothing of the Lord's Divinity. When the whole crew had been cast down, the leaders were taken; and they became black as devils, both within and without; and they became so monstrous that they would be scarcely recognized as men. For man is such as he is as to life; he who is black as to life, afterwards becomes black even from head to heel. It was found that they had not rebelled from zeal on account of the doctrine of faith alone, but from the delight of ruling and of doing evil for the sake thereof. This was the combat of Michael with the Dragon; for all such who have insinuated themselves into heaven are drawn forth thence and cast down. They are Michael who worship the Lord and [who make] works conjoined with faith saving; for since the one is not given without the other, therefore they save conjointly.

(168) [168] The combat of the Dragon with Michael was afterwards as follows, for it lasted some days: A hand was seen stretched out over the heavens by the Lord. In the western quarter towards the west there appeared as it were a great back raised above the middle towards heaven; angels in immense number were seen there. In that entrance were the dragonists; and they spoke with them concerning the Lord and concerning the goods of charity and thence of faith. All then turned towards them to hear what they would say. And the dragonists were forced into the thoughts concerning the Lord and concerning faith alone which they had in the world; and then most of them

had no Divine idea of the Lord, nor any idea of charity and works. The angels answered them wisely on this matter, but in vain. They said, moreover, that all the angels in the heavens do not perceive the matter thus; but it was in vain. And at last, after the combat, when the dragonists were only willing to give further response outside of the matter or the truth, but could not, they were adjudged to be cast down from every place where such spirits were. But when they said they would resist, the Lord was seen descending from the sun in a bright cloud, and He gave judgment that all who were found to be such should be separated and alienated. And then they were cast down successively and by turns according to the connection of the societies of heaven; towards the western quarter an immense number, and a thousand then appeared as one. The grievous collision of truth and falsity which pertained to temptation was felt within me. The whole western quarter was full of such spirits who had been cast down from the heavens; and then the earth was seen to open, and they were cast down and were covered over with a dense cloud. They were all such as would never have abstained from thinking and willing evils but only from doing them by reason of fear. This happened in 1757 on the 11th day of April. From the southern quarter to the western the dragonists were seen in a curved line under the figure of a tail; at the south, there, were those who had been skilled in the degrees of justification and had confirmed these with themselves.

(169) [169] The Lord’s heaven was first inherited by such as had acknowledged Him and had lived well, who had had

heaven in themselves; afterwards, succeeded those who wished merely to have heaven outside themselves. To these latter it was also granted to make heavens for themselves, which they called heaven when they saw the magnificent things, such as palaces, porticos, paradises, and many serviceable things. But, since their internals were not in correspondence, such things disappeared; and then by phantasies and the abuses of correspondences and by many arts, they provided for themselves things similar. This did not last long, however, for they placed everything in delicacies and in bodily pleasures, and thus they became wholly external such as they had been in the world; and then came the judgment, after which followed continual purifications of the societies from such spirits.

(170) [170] Many of those who are in faith alone, because they have no conjunction with heaven but all conjunction with hell, are in the love of ruling. They are explored in the following way: From the societies of heaven they look down to the places beneath; and where they see spirits, whether many or few, walking about there, they rule their thoughts, infest them in various ways, and by phantasies cause many things to appear to them to which they are led; their joy is to precipitate them into hells. They are of such a character that they do not want to be led but to lead; this is their delight; wherefore they cannot be led by the Lord, for the Lord leads through the affection of use, and this is not their affection. With them use is to domineer, and, therefore, they successively deny the Lord, and rely upon arts, which are many, by which they have dominion. They put their trust in

their own prudence, and ascribe nothing to the Divine Providence and when the reins are loosened, they rush finally into such a state that they think there is no God. And yet inseated in them is the purpose of domineering over heaven and to be there in place of God. This is inseated in the love of ruling for the sake of self. I once saw that a certain spirit in a small society was permitted to set in order those who were there. He set them in order as a spider sets its webs, placing himself in the middle and making paths in every direction, with the command that all should look to him; but that society was swallowed up by the hells which were below. All who are of such a character wish to be in the heavens; and they climb up into high places, where they believe that the exercising of dominion is the delight of life, but use is this; but when they have been explored they are cast down. They are wanderers; they direct their course from one society to another, often seeking to obtain office.

(171) [171] They are distinguished according to their ideas of the Divine, as (1) They who have an idea concerning the union with the Father. (2) They who have an idea solely of the Lord's Human and nothing of the Divine, although they had known of it. (3) They who have acknowledged three Persons and have not made them one God by essence; these are specially distinguished. (4) They who have an idea solely of the Father; these are without a God. (5) They who have not believed in the Lord from eternity.

(172) [172] All those are preserved who in the world had acknowledged the Divine of the Lord and had shunned evils

as sins, especially those who had acknowledged the Divine Human, and had approached Him. But the rest who had thought of the Lord as of a common man, are cast back among the Socinians and Arians who, at first, are under the heavens nearest above the hells, and afterwards are in the hells.

(173) [173] They who were in faith alone persecuted me. They brought persecution upon me by bringing me into a state like that in which they themselves were by means of a like respiration and a like pulse; thus also into like thought and affection. And, in respect to God and salvation, I was in an obscure cloudiness as though immersed in water; and it was perceived that I had no communication with heaven; and it was said that they have a similar communication.

(174) [174] Many of those who are in faith alone and had committed nothing of truth and good to life, for the reason that they had rejected all moral life from a spiritual origin, saying that it effects nothing, and that evils do not condemn, and that the Lord had fulfilled the Law for them, and had taken away damnation, and that of themselves they cannot do good still less fulfill the Law, many of these become rebels and put forth various scandals against the Lord, as is the case with all who have not lived their religion, even if in the world they had not thought wickedly concerning the Lord. They were explored and it was found that they had committed nothing of truth and good to life, and that they merely knew something from the Word which was like any other scientific matter in which there is nothing vital. And they then appeared without clothing, for

clothing signifies the truths of life; and then they understand nothing at all, even as to what was right and just. It was said to them that they had lived without religion, and they were cast into the southern gulf, and were thus carried away.

(175) [175] Some of this character were let out of hells in order that they might be transferred to another hell. And it was then permitted them to act according to their will. Then they at once desired to force their way up to higher places by means of phantasies, and they were in the endeavor to do evil. It was recalled to their memory that, in hell, they had said to each other, that if it were allowed them to go out, they would be just as wise as others. Certain ones then spoke with them, saying something of intelligence in which was the light of truth; and when they heard them they were seized with such anguish that they fled away. This was done several times in order that it might be confirmed that such spirits, even when the state is changed, do not sustain the light of truth, thus of intelligence. They said that they were doing them harm, but answer was made that with each other they said otherwise. Hence it was made clear that they who are in hell can never live in the light of heaven, thus in heaven; and least of all in the heat of heaven, which is love.

(176) [176] After the judgment, all societies were disposed according to nations, in an admirable order. The order was according to affections in the heavens, and according to cupidities in the hells. They are then straightway purified by means of communications with the evil, and thence as it

were by a fermentation; and then the alien are cast down like things heterogeneous. Sometimes the purification is effected by the society becoming like one man; they who are in the man remain, they who are outside the man are rejected. After the judgment, it is not permitted to thus ascend into heaven and be cast down thence, but each one is determined in such direction that he may go the way that leads to his society.

(177) [177] Afterwards societies were formed most distinctly according to all the genera and species of the affections of good and of truth; and also corresponding infernal societies. All spirits, after they have been vastated, are now led along by designated ways tending to the interior societies which correspond and are analogous to their life; nor are they allowed as before to turn aside in any other direction, or to stay in other places, still less to form for themselves societies and as it were heavens, according to life in externals. It is perhaps believed in the world, that man is saved and comes into heavenly societies according to his thoughts which are of the understanding of truth; but no one is saved according to these, but according to affections and thoughts thence, thus according to the good of the will and thence the truth of the understanding. For man is man from his will and his understanding thence, and not from the truth of the understanding separate from the good of the will; the understanding merely teaches how man must will and act. Many are led along the designated ways with difficulty, for they wish to go to the sides where they are sensible of the presence of the good both below

and above, to whom they are eager to do evil; for all ways are such as are the societies above and below them.

(178) [178] The arranging of the Reformed after the judgment lasted a long time, for the reason that the Word is with them and the Lord is known, and they are therefore in the middle; and the greatest light is there, which passes from that middle to the peripheries where are also the Gentiles. On this account the arranging of the Reformed lasted a long time.

(179) [179] All those are retained in the heavens who have had the delight of some use, or of some function for the sake of use, whether it be the delight of business from sincerity, or of some study, provided only there be the delight of use and the acknowledgment of God. These can be held in order by the Lord, because the Lord inflows into uses. But they who have led a life of idleness, merely in social companies, or in offices solely for their own glory, cannot be ruled by the Lord; and because they are not members of the society, considered as a man, they are rejected. There is an application to the function of the blood.

(180) [180] HE-GOATS; THEY ARE THOSE WHO ARE IN FAITH SEPARATE FROM CHARITY. Speech was held with some in regard to the he-goat mentioned in Daniel and to its combat with the ram; and also in regard to the judgment on the goats and sheep mentioned in Matthew. And beneath me there then appeared a he-goat with great horns which was seen to infest the sheep and to treat them badly with its horns, and also to toss them hither and thither. And inquiry

was made as to what this was, and it was said that this was the appearance of those who are in faith separate from charity, and of their combat with those who have been in the life of charity. And it was said that before their own eyes they do not look like this but like men sharply disputing with each other; and that he who seemed like a he-goats, was one who was in faith separate, while they who seemed like sheep were those who were in the life of charity. For sometimes, and especially at a distance, spirits appear according to their affections, inclinations, and their principles therefrom. For example, when anyone is thinking from the understanding, he appears as though sitting on a horse, and some appear in other ways. Hence it was made evident that by the horned he-goat in Daniel, and by the he-goats in Matthew, none others are meant. It is supposed that all the evil are meant by the he-goats, but no others of them are meant than those who have lived wickedly and have nevertheless confessed faith alone. [Marginal Note:] [182] After the Last Judgment was accomplished many were seen who had been scattered among others at the back in the west; at a distance they appeared like he-goats, and some like dragons; who because they wished to seduce the upright were removed thence and driven into deserts where there was scarcely a shrub.

(181) [181] In like manner afterwards, those who were in faith separate, appeared as he-goats, and those who were in the life of charity as sheep, and their argumentations and wranglings, as combats.

(182) [183]. THE DRAGON. By “the dragon” (Revelation 12), and by his “two beasts” (Chap. 13), no others are meant than those who are in faith separated from charity both in doctrine and in life, by “the dragon,” all those who have confirmed themselves in that faith, and by the beast from the sea, they who have confirmed those principles by means of reasonings from the natural man, and by “the beast from the earth,” who is afterwards meant by “the false prophet,” are meant confirmations from the Word in favor of that faith. That such are meant by “the dragon and his two beasts,” may be clearly seen from each particular there written about them, understood in the spiritual sense; which can be seen to the life if the things written on Revelation should be given to the public, for they are all confirmed from heaven; also that by “the tail of the dragon,” is meant the confirmation of that faith by means of the degrees of justification which are treated of in [Spiritual Experiences, n. 6014].

(183) [184] The Apocalypse treats of the two religious systems in the Christian world, that with the Reformed and that with the Papists, for the whole of Christianity is from these two, since they are the ruling systems. The religious system with the Reformed is a system of faith alone, which has devastated the church; and that with the Papists deals with the Lord’s vicarious authority over the church, thus over the souls of men, and also over heaven, that resides with the popes and the primates and subordinate officials of the church. It is these two ruling systems of religion which

[have been rejected] by the Last Judgment, concerning which we will treat later.

(184) [185] That they who are in faith separate are meant by "the dragon and his beasts." [186] That by "the dragon" are meant those who are in faith separate was made evident from the following circumstances: It is related that "the dragon stood by the woman about to bring forth, that he might devour her [offspring];" and that, by "the son, which the woman was about to bring forth," is meant the doctrine concerning the Lord and concerning the life of charity, was made evident from this, that when that doctrine was being written many of those who are in faith alone were present, and in such fury, that I could scarcely have written had I not been guarded by the Lord by means of angels; and it appeared as though they wished to rend it and tear it to pieces. By "the woman" there, is meant the New Church which is the New Jerusalem, and by her son, the doctrine concerning the Lord and concerning the life of charity; and by "the dragon," are meant those who are in faith separate, because such then was their nature, and because they were about to do what is described afterwards, by persecuting the woman, and casting forth water like a flood, that he might swallow her up; by "water like a flood," falsities are signified.

(185) [187] There was a certain preacher who was in faith alone; he appeared to others altogether like a dragon, and he also seemed to hover around a woman about to bring forth, eager to devour her child; and yet, seen near at hand,

he was standing near those who defended the life of charity and the Lord. He was a preacher at The Hague.

(186) [188] Of those who are in faith separate there are some who correspond to the head of the dragon, some who correspond to his body, and some who correspond to his tail. The latter are they who are in the conceit of those principles, for the tail is the continuation of the spinal cord, and this again of the brain. There are some who correspond to the poison.

(187) [189] Concerning the back and hinder part seen like the tail of a dragon, see above [n. 134-179]. [On the Reformed], towards the end of the chapter.

(188) [190] Moreover at the left was seen a hillside upon which ascended many of those who were in faith alone; and on the summit there, they have some bearded old man who had been bearded in the world, and sometimes of lowly condition. This man persuades them that he is God the Father. It is a rock and rocky places are around about it. And when they do not wish to be seen they betake themselves behind the mountain. These are they who have laid snares for all who do not believe like themselves, believing that this is allowable. The life of charity they make of no account. By their interiors they make one with the hells. They who appeared round about the bottom of the mountain were seen like an immense dragon stretching itself towards the places below; and its tail was seen elevated and extended from the mountain to the lowest parts thereof.

(189) [191] FAITH ALONE. The interior sphere of spirits was perceived to be completely filled with affections, which are ends, of becoming great, of growing rich and of being wise for the sake of glory, and little, if at all, on account of the common good.

(190) [192] When, from the Lord, I was in the faith of the knowledges of truth it was found that evil spirits were powerless to refute them or even to reason about them as when I was in the knowledges that the Lord rules the universe, that the Lord alone is life, and that the proprium of man is nothing but evil, and others of a like kind. Evil spirits hearing these, although they did not believe them yet could not contradict, for truth is averse to it, because the intellectual does not admit any thinking against it. From this it was made clear that those who are in the simple faith of truth resist evils. I also saw some, who were in truths, who passed through many hells and all the infernals retreated, nor could they approach, still less do any evil. But he who believes in the faith set forth in the church at this day, cannot do this; the infernals are in no way troubled at their approach, because truth from the Lord is not in that faith.

(191) [193] Concerning certain spirits who have no spiritual life because they are in ignorance of truth; and that life is inspired into them by the Lord through angels. I once felt a somewhat intense cold from the soles of the feet up to the knee; it became evident that there were cold spirits [present]. It was told me that they were those who in the world had lived in absolute ignorance of God. After they had

been elevated I heard them talking, and I could perceive scarcely anything vital in their speech. They spoke as though they were making inanimate statues speak, and I despaired of any life long remaining in them. They were like automatons or sounding sculptures. But presently I heard that they had been let into a species of activity appearing like a species of gyration. Angels were caring for them by infusing life into them, which they did with such solicitude and devotion, that it can scarcely be described, nor did they suffer themselves to be wearied. In the meantime they waved them, as is said in the Word of the things sacrificed, that they were waved by the Levites, the reason being, that they might receive spiritual life. When this had been done for some little time, they began to be vivified, and to be no longer of such a nature as before; thus they began to speak something in consociation, saying that they were in heaven. The work was continued by the Lord through angels during the whole night, and after this they became such as to be capable of being insinuated or inserted into some companies in which they were afterwards perfected. For they were receptive of life because they had nothing repugnant thereto, as have those who confirm themselves in falsities against truths. The manner in which life was successively insinuated into them was represented by colors, the first of life by a marble color increasing in whiteness, the second by a growing azure color in which was the white, and the third by patches of bright clouds rising up. Their quality was afterwards shown me by a blowing from them on my face, and also into the anterior region of the breast. It was somewhat cold but verging to heat. This was from the Lord alone by means of angels. They may be said to be resuscitated from no life into some life.

(192) [194] There was one who held it as a principle that faith alone saves; it was said to him that faith is like science and knowledge which should be for the sake of use and good, and that otherwise it is nothing but a science; also that he is insane who believes that science alone saves, when yet all science and knowledge has good as an end.

(193) [195] He who has fought against evils, and, from the Lord, has come into the love of good and truth, is in the knowledges of truth and good as it were from himself; he sees them in himself, and they are inscribed on his heart, as is said in Isaiah and Joel. The rational is then enlightened. But prior to this he does not know them, except from the memory alone, in which case he does not see them except externally, and if they are not seen internally they are dry and transitory. This is the life in truths; for all the things of truth are inscribed on the love, just as, with every animal, all things which are for use are inscribed on the affection, as in the case of bees, birds, and other animals; so also are they inscribed on man if he is in the genuine love of truth and good. It is from this that the angels have their wisdom.

(194) [196] I was led through societies or mansions of heaven, and I spoke with many. And when I came to mansions of the third heaven, where are the celestial, I wished to speak with them about the knowledges which are called knowledges of faith and which in themselves are

truths. I marveled that they did not wish to make any response to these things. They said that they see all things in themselves from the love in which they are, which was love to the Lord and mutual love, saying that the truths of their faith were inscribed on their life, and that therefore they see them from the light of truth which is from the Lord, and this because in good is contained all truth. They also said, What are knowledges except for the sake of uses? and uses are goods, and goods are of love. It was told me that they are of this nature because, in the world, they had applied all the truths they had heard to their life. All their love and all their faith consists in deeds.

(195) [197] Those who are in faith alone believe in instantaneous salvation and pure mercy; and therefore they implore mercy alone and believe that they are instantly saved the moment they receive faith, even though it be in the last hour of death. They also believe that the remission of all sins consists in the wiping away of all evils. They have no comprehension of remission by means of repentance of life, but only of remission by means of faith arising from thinking such things as they call of their faith; thus they are ignorant of all the means of salvation. It was shown them that such things are a phantasy; and this phantasy was represented as being interiorly full of poisonous serpents. The nature of the phantasy was shown in a ludicrous manner, namely, that they think and also wish to void those serpents through their posteriors.

(196) [198] When they think from their doctrine about faith alone, and are opposed by the statement, in The Epistle of

James, that men should show their faith by works, there appears as it were a knife flying forth to slay those who perceive this to be the case. And from one side comes forth an idea of Luther, and from the other, whither the knife flies, an idea of James, although Luther and James themselves are not there. The reason is, because, Luther excluded the Epistle of James.

(197) [199] Below, at the left, are those who from doctrine have confirmed themselves in regard to faith alone, but yet have lived a life of charity from the principle that faith produces the works of charity. These, because they have lived well, are accepted and have conjunction with heaven. Still it is not a direct conjunction, and this for the reason that they hold it as a principle that it is faith that produces the works of charity, when yet faith is of the thought, and thought produces nothing; it only teaches what should be done, and if a man does what it teaches, then it is not from any faith; for knowledges of truth do not become knowledges of faith until man has done them. It is like one who believes that the sight operates into the hands to enable a man to work, or into the feet to enable him to walk and not stumble, when yet the sight does not operate in this way, but it teaches and brings things to view. That this is an inversion was shown by it being given to a certain spirit to walk on a road and to then believe that it was the understanding that was leading him. He then went from the east to the west or from the south to the north, thus from truths to falsities, and into obscurity. But his state was changed [so that he believed] that the will or love was

leading him; he then walked from the west to the east and from the north to the south, thus into good and into truth in light. It was told them that with those who have had this belief the state is successively inverted, and that then they begin to be regenerated and come into the angelic life.

(198) [200] They who, from doctrine, are in the principle that faith alone saves, and yet have led a good life, constitute certain societies in which they are in the middle, while at the circumferences are those who are not of such a quality, and lastly those who are evil, so that they are surrounded by the evil. It was told them that they still dwell among the evil.

(199) [201] It was made known by living experience that those who have been in faith alone and have led a moral life, had made heavens for themselves, where they seemed to themselves to have been in light; but it was shown that it is a wintry light, for when angels looked thither, in place of light there appeared a thick darkness. Those who go there, and are at the same time in charity, feel a pain in the breast, the stomach and the knees.

(200) [202] Concerning those who are continually wrangling about truths. There are hells where they do nothing else but wrangle about truths. One of them was under the groins. In that hell were those who believe that they know everything and that nothing is hidden from them, when yet they do not know anything, except that their faith is the all of the church with men. There are those there who, by reason of their belief that they know all things, think that they alone are entitled to talk; they despise the laity. They

are continually saying that this is the truth itself, and that it cannot be contradicted. I have there heard perpetual contradictions and quarrels which went so far that they wished to attack their opponents with their fists, but they are held back by others. They appear in that place as if they were tearing garments; and from the place is heard as it were the gnashing of teeth. Thus do they go forward and back and thus do they wrangle, not at all for the sake of truth but for the sake of themselves from the pride of their own intelligence and from the itch of domineering. They are removed from others, because they disturb all tranquillity of mind and take away the freedom of thinking from the Word, inducing their own opinions as though they were from the Divine and infesting all who do not receive. At this day there are many such consociations drawn from the Christian world, because there they have divided the church on questions of opinion concerning what is to be believed, and the good of life they not only reject, but they also say that they know not what it is unless it be to give to the poor and to hear preachings.

(201) [203] Those who have said that they had faith have been seen many times; and when they are explored it is found that they had no other faith than that which was spoken of above. This they call the only saving faith, and also spiritual faith, and yet they have not lived any Christian life by shunning evil because it is sin. They were sent into places where faith was constituted of truths which had their essence from the good of life, and their communication was granted them to discover whether they had faith. And, from

the perception then given them, they themselves openly confessed that they had nothing of faith, it was mere knowledge like any other mere knowledge of the world, and that they had not known what faith was; also that faith was truth, and that, unless truths are from good; they are not truths, but are only articulated expressions of sound.

(202) [204] Very many of those who are in faith alone and in no life of charity are sensual. For evils of life, which they neither see in themselves nor have endeavored to see, occupy their voluntary and make it; and, as a man is in respect to his voluntary such he is as to his interiors. Therefore these interiors are shut up, and all things which are of the church and heaven are below or without, thus merely in the memory where they reside as historical faith or as science. This is the reason why, when men hear something of the truths concerning the Lord, the Word, eternal life, heaven, the state of the angels and the state of men after death, the things they hear are received as matters of the memory; but as soon as they think about them, as to whether they are so, then the sensual corporeal judges and makes its own conclusion. The conclusion reached is that what has been heard cannot be true, and this because what is previously in the memory from doctrine must be believed; as, that there are three Persons of the Divinity, that the Human of the Lord is not Divine, that angels, because they are spirits, are like winds, and so likewise man after death. The reason is because it is the sensual that makes the conclusion, and [in that] light from heaven which enlightens cannot be received, the interiors

being closed to the transflux of that light. Investigate for yourself as to whether this is not the case, whenever any such truth is laid under direct examination, and inquiry is made as to whether it is so. The sensual man is such that he comprehends fallacies and believes in appearances and speaks truths, but the truths themselves, which are of the light of heaven, he rejects. This is the effect of faith alone, and therefore they cannot be led on into any understanding of truth.

(203) [205] It was said by angels that there can be no such thing as faith alone. Spirits who, in the world, had been in faith alone, being indignant at this, came running up from every direction to where the angelic spirits were, and inquired, “Is there no such a thing as faith alone?” In this manner they ran to ten or fifteen places, and everywhere received the answer, that there is no such thing, because faith without love is mere knowledge, and their faith the mere knowledge of falsity; and if they wish to call mere knowledge faith, because they have persuaded themselves in it, although they do not understand whether it is so, [their belief] is nothing but persuasion because it is so said, and is scarcely different from the belief that corpses and bones and men’s graves are holy, when yet they are stercoraceous and signify damnation and hell. When they heard this they ran on and inquired what love was, whether it was not faith alone. Angelic spirits thought them insane, and still more when they said that works were faith, which is as if they had said that thinking was doing. They ran on still further and said, “Is not faith thus a nonentity?” They

received the answer that faith separate from charity is a nonentity, because faith is called faith from charity which is its soul; and faith separate from charity is just such an entity as is the body without the soul.

(204) [206] I have heard many of the learned reasoning about various matters of their faith, things which they had held from birth, thence as truths of their religion. Their reasoning was sharp and vehement and each one was refuting the other. There were angels who were listening and they said that with not a single one of them did they perceive any affection of truth, nor therefore any sight of truth, and thus no delight of mind arising from any truth. They wondered that these spirits were able to confirm falsities; and they said that it was merely the delight of reasoning springing from pride, and that thus they cannot progress into any wisdom, for they are at a standstill. But those who are in the affection of truth are ever progressing from truth to truths, and this continually until at last they come to wisdom and thus to angelic happiness. They said that as soon as they hear such reasoners, they turn themselves away and have no wish to join company with them because they see nothing. Of such quality are very many of those who have confirmed themselves in faith separate, not only in doctrine but also in life; for they think to themselves, “What need have I to know what evil is since this does not condemn? or what good is since this does not save? Only let me think, from that faith, that the Lord has fulfilled for me all things of the law and that His merit will be imputed to me.”

(205) [207] It was disclosed by angels of heaven that those who are in faith alone have no conscience, yea, that they do not know what conscience is; and he who has no conscience has no religion. The reason is, because they make goods of life of no account, and they who make these of no account can by no means have conscience, and hence cannot know what it is; for conscience is a grief of the mind [animus] that one has done contrary to the Divine precepts and that one has thought against them. Grief of conscience arises from this, that they see themselves as it were in damnation.

(206) [208] They who believe that man is saved by charity and not by faith alone, if they do not live the life of charity, differ little from the others. For to say charity or to say faith, and not to do them, are both equally of the thought, in which there is nothing of life because nothing of the will. Such spirits inflict pain in the breast and in the right shoulder blade.

(207) [209] How greatly the principles of falsity injure the mind [animus] and turn it away from deeds, may appear from many examples. Thus he who believes that works contribute nothing to salvation turns his mind away from doing goods. He who believes adulteries are allowable turns his mind away from chaste conjugial love, thus from chastity, yea from purity of faith; for purity of faith is wholly discordant with adulteries. He who believes that nature operates all things, and that God operates only in a universal way, trusts in his own prudence, and does nothing of good except from himself. Wherefore principles of falsity

inflow into the life; for the will does not act contrary to the principles that have been received, but with them.

(208) [210] I have spoken with Melancthon about faith alone, to the effect that he could see from reason alone, that faith alone is not saving because every man is his own good and his own evil; and that every spirit is a form and image of his own good and his own evil; and this not only as to his face but also as to his whole body. For according to the quality of a spirit's affection such he is in respect to his mind, and at the same time in respect to his body. This may be manifestly known from the fact that when anyone speaks contrary to the affection of any spirit or angel, he immediately changes his countenance, yea, becomes invisible and disappears. And, therefore, because faith alone is merely of the thought and not of the will, and thus only of the memory and not of the life, it follows that it is as yet outside the man and not within him. Wherefore, since a spirit is a complete spirit in the degree that he is his own good or his own evil, and since faith separate from good is not within the man, it follows that it is merely like a skin, and that men of faith separate are not men except as to the skin; and thus that they are to be called cutaneous.

(209) [211] The truth is, that he who confirms faith alone with himself both in doctrine and in life cannot be reformed, and thus cannot be saved; that is, he who, while in the world, has thought, "Since I am justified by faith nothing of evil will condemn me, because it is not imputed, and nothing of good will save me;" and has thus cast out of his thought all reflection upon the evil and the good of life with himself;

and if he apperceives any evil or good he is not concerned about it as being a matter of no importance in respect to salvation. Such are spirits who cannot be reformed, for they think like things after death.

(210) [212] That the Lord is love; that hence the whole heaven is arranged according to the genera and species of love, and thus according to its varieties; that in like manner every society of heaven, and every spirit and angel; that it is similar in a spirit and angel in whom heaven is, in that all things in them are disposed from love and, according to it in their understanding, yea, their whole body. How then can there be such a thing as faith alone, since faith is according to love?

(211) [213] There was a certain Englishman, who had written learnedly and skillfully about faith and charity, and this from considerable ingenuity. But he had come to the conclusion that faith produces charity, and that when man is justified by faith he is in the endeavor to do good, and that this is the effect of faith; thus that faith first leads to charity and afterwards in charity. It was told him by angels that it so appears to man, and yet that it is not so; and, because it so appears, that this is the way of reformation, for thus man learns many things which are of faith, believing that in this way he is saved; but when man is not regenerated the order is inverted. And, moreover, that if he should make inquiry he would never find that faith produced charity, but that faith was produced by charity. And, therefore, because he was gifted with much ingenuity, he thought out many reasons for confirming the idea that it is faith that

produces; and it was permitted him to produce these reasons, and to show whether the case was so. Wherefore in his meditation he was left to follow out each reason; but when he came to the end of his production there always appeared, as it were, an obstruction to the way which he was unable to penetrate so as to arrive at charity. Therefore, abandoning this reason, he acted in a similar manner with another reason, and so on with a hundred. In this way he went on in his ingenious meditation every day for an entire year, and not once did he see a conjunction on the part of faith. Wherefore he afterwards confessed that the thing was impossible, and that the fact that some said they had felt it with themselves was due either to their having thought of charity outside of faith, or to other causes, etc., etc., which arose from the fact that the things which are of faith have taught them, for the truths of faith teach and man acts according to them, and that from a principle either adopted or heard, they have attributed it to faith. Moreover, after a man has done charity, faith is then living, and then, in the single things, charity and faith work together, and it can hardly be seen which is prior and which posterior. The truths of faith which are of the thought and understanding are prior-but still truths do not live and become truths of faith or saving until man lives according to them.

(212) [214] I read before Englishmen their exhortation used before the Holy Supper [teaching], how they should act that their sins may be forgiven, and in which there is no mention of faith; and I said this is true religion itself. Certain

preachers who were in favor of faith alone, hearing this, said that when reading that exhortation in their churches they had fully believed it to be the way of salvation, but when thinking from their doctrine of faith alone they had thought differently. The English were praised for that exhortation, and many of them believed that it belonged to their doctrine; but more of them said that this was for the common people, faith alone being for the learned. They were asked whether they wished to thus invite the curse expressed in the words, that unless they do this Satan would enter into them as he entered into Judas. They then went away and spoke about the matter among themselves.

(213) [215] I once saw some leaders of the English, among whom were also one or two bishops, who fought for faith alone as for their altars and hearths. And from the ideas of their thought concerning faith alone and justification thereby they formed an image, that it might represent that faith. In the spiritual world this can be done skillfully and easily. They there made their images by means of ideas, and these images also became visible, for appearances are merely from their ideas. Into their image they fitted all things of their faith. But when it was finished it appeared in the sight of the angels as an enormous monster, and as though it would frighten them away. This was in the light of heaven; but before their own eyes it assumed a different appearance, as monstrous things are wont to do, when seen in darkness and from phantasy. They gloried in it at first, but afterwards they became ashamed.

(214) [216] The English said that faith produces charity as a tree produces fruit. But it was shown them that by a tree there is not meant faith but man, and by the branches and leaves are meant the truths of faith, and by the fruits the goods of love; also that natural affection or natural good, which is of the love of self and the world, cannot be conjoined to a faith which is spiritual; if it is conjoined, the result is an adultery; and that spiritual good is not possible except by means of the good of life, which is the good treated of.

(215) [217] An argument on which they lay stress is, that man cannot do good which is good of himself. This is true, but still unless man be in good as from himself it is not appropriated to him, and so he is not conjoined to the Lord. In order for conjunction there must be something reciprocal, and thus a covenant, which is, If you do that I will do this. And, therefore, that man may do it as if of himself freedom is given him, and this freedom is freedom to think, to will, and to do; reason is given him that he may see what salvation is; will is given, and choice and election; and he is commanded to act. All these are given in order that he may act as if of himself, and yet it is not from him but from the Lord. If he did not act of himself he would be an automaton, and all influx would pass through him. The Lord is continually with man pressing and urging him that he may act, and that, for the sake of appropriation and conjunction, it may appear no otherwise than that he acts of himself. A thousand passages can be adduced showing that man is condemned if he does evil and rewarded if he does

good; those where doing and works are mentioned might be brought forward.

(216) [218] Many were explored who at the last hour when they had received the Sacrament believed they would be saved by that faith. They said they had believed with trust and confidence; yet it was the life of evil that remained and not the faith. They were told to hold their breath and, at the same time, retain that faith, but still, as soon as they breathed, the delight of evil, from which was their life, returned; and they were cast into hell.

(217) [219] After the judgment those who had been scattered amongst others round about were collected together. And when they had been collected, there came into their mind a cunning [idea] of seducing the upright [by teaching them] that faith alone is saving. Wherefore the latter complained about them to the Lord. And then I saw them receding more and more, even till they came to the bounds of the Christian world; there, at the back, were deserts, and I saw a great part of them driven thither. Afterwards it was granted me to see the nature of this desert. There were vile huts and hovels wherein they dwelt almost solitary, with some harlot, and round about them it was stony, with great heaps of rocks between which were a few ways. Nor does one dare to approach another. They all fear each other lest they do evil, nor do they believe even when they stand outside and invite them in. A piece of bread with water is given them daily; some send them something eatable. I saw no shrub, still less any tree; but sandy and rocky places.

(218) [220] Many of them said they were desirous of being instructed and thus of rejecting that faith, but in vain; the inrooted faith clung to them because it had been the principle of their life. What is marvelous, the learned of that religion regard justification by faith alone as such a Divine mystery, that touching it is like touching the pupil of the eye; saying that they have bound themselves to it by oath. But it was shown them that in the Revelation it is described by the beast from the sea [Rev. 13:1-10], and in Daniel by the little horn which waxed great towards all the quarters, and cast down from heaven the host thereof [Dan. 8:9-10]. But when they hear this confirmed from heaven, where correspondences are perceived, they still worship justification as their idol. The justification that is meant is justification by faith separate from charity. I also spoke much about the endeavor to do good which follows justification, asking them whether this endeavor is anything of the will on man's part. They said that it was: others said that it was not, but was to be carefully separated.

(219) [221] Some say that we have no free will, but that it was destroyed by Adam; that we have some freedom of belief or faith, but none of doing or acting. But it was shown them that no man, not even Adam, had freedom from himself, but only as if from himself; and that everyone has freedom to act from the Lord, thus to be led by the Lord: and that each one is in this freedom so far as he is led.

(220) [222] All those preachers who in the life of the body have confirmed themselves in faith alone, and who cannot recede therefrom on account of their life, are not admitted

to preach. Their priestly garment is taken away from them, and afterwards they do not know that they have been preachers. Very many are admitted to preach, but as soon as they preach faith separate from charity, and justification by it alone, all who are present go out, and the temple becomes empty. Thus those preachers who can recede from that faith are amended, and receive the doctrine of heaven. The case is similar with those who separate the Lord from the Father and do not make them one, and what is new, all of them, after they have been in the spiritual world a month, reject the third Person, acknowledging that the Holy Spirit is the Lord speaking through angels and spirits. The reason why they reject is because enthusiastic spirits, Quakers and many others, who are infernal, call themselves the holy spirit from eternity. [223] I have had much speech with them in respect to this matter, to the effect that they have rejected the third Person of the Divinity, and that now they think of two, in order that they may see, whether from the two they make one.

(221) [224] One whom I knew in the world, had confirmed himself in faith alone by many arguments. I said to him that he should go and see those habitations in the desert, and when he went he saw nothing but a sandy waste, with rough stones and rocks all around, but not a single shrub nor a blade of grass; and, therefore, returning, he grieved over their miserable lot. There also he met and spoke with some who in the world had been acknowledged by him as learned men. And when he still wished to defend faith alone there appeared serpents which darted at his feet and coiled

themselves around them. He was afterwards led to plains where those dwelt who were in a similar faith, where there was grass, shrubs, trees and buildings, and the inhabitants were of a cheerful disposition, and industrious in their work and business. They confessed that they had merely known of that faith from having heard it preached, but had thought nothing about it beyond the literal sense, and had not confirmed it any further; and that still they had lived a life according to the Word; thus that the faith was only a faith of science in their memory, but not a faith in the life. They are afterwards instructed and receive truths which they had not known in the world.

(222) [225] A learned man, who, in the world, had thought solely about faith alone, was examined as to whether he knew any truth of the church, whether he knew what faith is, or what the life of faith, what charity is, what love, what truth and the affection and perception of truth, what free will, what regeneration, what spiritual temptation, what Baptism, what the Holy Supper, what is heaven with man, and what and whence is hell, wherein is the holiness of the Word, what Providence is, what God and whether He is one or three, what conscience is, also what is the church in man and what heaven in him. And the angels heard; [and they saw] that he knew nothing of these things. The responses which he made were falsities derived from reasonings, and were also things from the Word which had been falsified. It was said to him, How could he be in the light of heaven, and hence in angelic wisdom, and from this in the felicity of

heaven? Being convicted, he wished to learn, but because he had confirmed faith alone he could not.

(223) [226] I spoke with angels concerning the progression of truth to good, saying that the angels have joy when an infant or boy learns truths and acquires them from affection, thus when truths become truths of knowledge; they have greater joy when they become truths of the understanding, still greater when they become of the will, and the greatest joy when they become of the act. Then they love him because truths have taught him and led him to good. And they are gladdened when he knows that it is not truths which lead to good, but that it is good which leads him into truth and thus into wisdom. Man does not know this, but the angels perceive it and rejoice.

(224) [227] How Englishmen who wish to acquire a reputation for erudition compose their discourses with great elegance and as it were profound wisdom, especially concerning the influx of faith, and the endeavor to the doing of good, and of man’s state then as to affection, reception and enlightenment by the Holy Spirit. Some of the English complained, saying that these elegancies delight their ears and are pleasing to them while they listen; but when they wish to apply anything therefrom to themselves they know not what the preachers have said, and whether it is allowable to adjoin the will, and thus to openly will, and act, or not. When they ask them, they say such sounding words as, that they may, and may not, and finally that it is a transcendent mystery. They speak in this manner so that their hearers, being able to gather either meaning from

them, may praise them. And yet, by reason of these words with their double meaning in which something lies hidden like a snake in the grass, those hearers do not love them. They tell them that they should remain in the doctrine that is taught in the exhortation used at the Holy Supper, and that if they do not so from the will, the devil will, perchance, enter into them as he entered into Judas. Their discourses are also filled with the perception of trust and confidence in themselves.

(225) [228] I have sometimes heard it said from heaven that that faith saves no one because there is no life in it; and that true faith is truth; and that man has truth only so far as he shuns evils as sins. Particulars concerning the Decalogue and its Holiness, — See [Spiritual Experiences n. 6065].

(226) [229] The truths of faith are compared with the ornaments and utensils in palaces; unless man lives according to them they are, as it were, in a dark room with the windows shut, but as soon as a man lives according to them he is then elevated into heavenly light, the windows are opened, and he then sees those things and is delighted with them.

(227) [230] CONCLUSION. Lastly, it shall be told what the state of man is after death, whatsoever his religion may have been. They who have led a good life, who are such as have shunned evils because they are sins, and have conducted their business with rectitude and sincerity, are not let into the evils of their will, but are held by the Lord in good, and in intelligence and wisdom therefrom. But they who have lived in evil, are let into the evils of their will, and

then they can think in no other way than in agreement with those evils; and when in that state, they appear as if insane, more like beasts than men. The love of doing evil then rules them, and they now rush into all things which they have coveted. They who have been in the love of ruling for the sake of self are more insane than others. I have seen many such spirits, and they appear as if utterly deprived of all rationality; and yet they then believe that they are wise, yea, the wisest of all. But it is allowed them at times to return into the rationality which they had in the world, when, from shrewdness, they had feigned themselves gifted with every virtue. Still, even then, the pleasure of returning into the delight of their will draws them on so that they cannot be led away except unwillingly; they wish to be insane. And because they are of such a character they are sent into hells, and then it is not permitted them to go out. And they there remain under the supervision of a judge who imposes tasks on them which they must do daily. If they do not perform them, they receive neither food, clothing, nor bed; and if they do evil they are severely punished. Thus by means of adequate tasks they are led away from the delights of their will. In such a prison all are held, both men and women, who have lived in evil, that is, who have given reins to their sins. But before they go, they are deprived of everything which they had formerly learned from the Word, and of everything which they had known concerning faith, and also of the knowledge of who they had been in the world, whether kings or magistrates, bishops or elders, rich or poor, or of the common people. And they are then all alike among themselves, nor is one greater than another. A low countryman may be together with an eminent man, nor does either know who had been the more eminent in the world; for elation of the mind exists equally with those who are of the common people as with those who are in the highest places. And, what is wonderful, they cannot go out to all eternity; for if, perchance, they put forth a foot, they are punished; and if they are taken out by others they become more insane than before. I have sometimes seen this done. They are like robbers who, from fear of punishment, live honestly in a house in a city, but as soon as they come into the woods they constantly think about robberies.

(228) [231] All the states of man can be recalled after death, the states of age, as the state of childhood, of adolescence and of youth; they who come into heaven come into the state of their adolescence, return into all the states of innocence, charity and affection with all their delights, and this with ineffable increase. With those who have lived well good states are recalled, with those who have lived in evil, evil states, concerning which various things have been said above.

(229) [232] That at this day they crucify the Lord, see Lord; and that they are like the Jews in their time: experience.

(230) [233] LOVE. From the ideas of spirits passing into the world of spirits after death, may be known all the ideas which they have had concerning God, heaven, love, and faith. Concerning God most of them have an idea as of a cloud or mist, because they have thought that God is a

spirit, and of a spirit they have no other idea. Concerning heaven they have the idea that it is in the air, some that it is in the stars, others that it is in the universe, and scarcely any that it is with man; for they cannot remove the idea of space. Concerning heavenly joy they have ideas of delight, each one of the delight of his own love, especially of the delight of ruling and of living happily and continually in external luxuries. Few have an idea of living in internal delights; not knowing what they are. Concerning love they have so gross an idea that you may call it filthy. They think from the delight of the love of adultery. Some have no idea of love, because they have not known what love is. And so concerning mutual love; some have an idea of external friendship. In a word, all their ideas of love partake of the idea of lasciviousness. Concerning faith they have no other idea than as of the received faith, the quality of which has been spoken of above. This is no idea of genuine faith since it is an idea of faith separated from charity, and what this is, is unknown. When the angelic idea concerning God, heaven, love, and faith flows in, if it is not perceived, it becomes in their minds like an obscure darkness; for the light of heaven does not enter in. Such, from faith alone, is the world at this day. For when that faith enters in and is received, then nothing of truth is loved. They say, “In this faith I know the truths of our church in one complex.”

(231) [234] After death man comes into the world of spirits which is intermediate between heaven and hell; and there he changes his societies, and is thus prepared either for heaven or for hell. This change appears like a transference

from one place to another, and also like a journey. He goes to various quarters, now ascending to higher regions, now descending to lower; and yet it is perceived that these journeys are only changes of state. This has been the case with me when I have been in the spirit. And at last when the man has been prepared, then that love leads him which is the head of his other loves. And he then turns his face to the society where his ruling love is, and thither he betakes himself as to his own home.

(232) [235] The knowledges of truth are inscribed on the affection or love, so that it is the affection that produces them as though they had been known to it. Affection sees those things which are consonant and concordant with itself, for some have the faculty of confirming. Wherefore if the affection is good, and it becomes good by means of life, it straightway has inscribed on it the knowledges which serve it; and when it hears and sees them, then, from things in itself which are similar and analogous, it discerns them; this therefore is of the love. But he who is in faith alone and in the love of self and the world, cannot be affected by other things than those which agree with his love; these are inscribed on his love. They are contrary to the truths of faith, which are: That God should be loved above oneself, heaven above the world, the good of the neighbor, and every use for the neighbor, and the like [above self]. The truths of faith are then cast out, which is also actually the case after death, and those things remain which are of the love, or, which are of the will.

(233) [236] All who are in the love of ruling for the sake of self and not for the sake of uses, retain that love after death; and wheresoever they come they wish to rule. This love rushes on as its bonds are relaxed. It spurns everything Divine, unless this afford it the means of ruling; in which case, so long as it serves as a means, it loves it; but when it does not serve as a means it not only rejects it but also holds it in hatred. The reason is, because this love is opposite to heavenly love. They are not admitted into heaven, and if, like hypocrites, they insinuate themselves into heaven they fill the whole neighborhood with an idea and image of themselves, and this even when they speak of God. This love turns aside the ideas of the angels, which are directed away from themselves and towards God; therefore they are driven away. This has been shown. For the most part they are corporeal because immersed in the proprium, and not elevated above it. Such spirits are taken to the boundaries of the world of spirits of our earth where there appears a lake smoking with fire; and first the spirit is rolled in the dust and let into his life in the world, and thus he is cast into the lake.

(234) [237] Let all who are in the world and read these lines know that the love of ruling for the sake of self and not for the sake of uses is diabolical love itself and in it are all evils. Let them know this and be on their guard. All evil loves are in that love and with it, even those of which the man had been wholly ignorant while in the world. I have examples in all abundance, showing that those who, in external form, appear to be moral and Christian men but interiorly in

themselves have thought of nothing else but themselves and the world, after death are consociated with devils. There was one whom I saw during a long period of time, who was so haughty in his disposition that hardly anyone could be more haughty; and yet in the world he could talk with theologians and speak morally with other men; and he feigned justice and equity more than anyone else. But after death he became such a fiery devil that he not only denied God, but he also wished to be the devil himself, in order that he might continually fight against God and destroy heaven; and he was enflamed with hostility against all who were in the acknowledgment of the Lord. He was punished frequently, but in vain. If I should mention his deeds of malice, cunning, and crimes I would fill pages. In him I saw what the devil is, both in his own hell and with men (C. XII.). Such men do not acknowledge God, but believe all are gods who are powerful; and they wish to become gods themselves, and be worshipped.

(235) [238] There was once some conversation respecting the love of ruling, to the effect that many believe that those who worship the Lord in the world, although they are His enemies, [will be saved and will rule over all in heaven]. And it was said that a devil can be driven to worship the Lord, if only he be promised that he will be great, and still more if he would thereby become the greatest. It was then permitted that they should take from hell one of the devils there, who was most bitterly hostile to the Lord; and it was told him that he would be made the greatest by the Lord. He then put his whole mind to this object, and this to such a

degree that he wished to lead all men to the Lord and to drive them by threats; saying, that the Lord alone should be honored and worshipped, and repeating it with earnestness and persuasion; but in his mind he cherished the thought that he would become the Lord's vicar. When, however, he saw that he had been deluded, he began to detest the Lord, and became as before, His most bitter enemy; but he was cast into hell. In a word, the delight of commanding exceeds every delight of the body.

(236) [239] Concerning the two rules or dominions, one from the love of self, the other from love towards the neighbor, see in the work on Heaven and Hell, in The Doctrine of the New Jerusalem, and in the little work on The Earths in the Universe, all of which works may be adduced.

(237) [240] With those who are in the love of commanding, the interiors appear black, and this because they are closed against the influx of heaven; but their inferiors appear as it were misty because they are opened to the hells. It is said that with those who are in the love of ruling, the superiors, thus the interiors, can never be opened towards heaven.

(238) [241] There were seen men who belonged to the nobility of various nations. They had cordons lying over their breasts suspended from the shoulders, and also diadems. A number of them were seen. And being inspected by angels it was observed that they were continually directing their looks to themselves, and were thinking about their own superior eminence and excellence, and desiring that all men should turn their eyes to them. And because they believed that they were more worthy of being

set over others than other men, therefore offices were given them. But when they were making conclusions with respect to subjects that concerned the common welfare, it was then perceived that they had no affection for the community, nor for uses; thus they were unable from judgment to discern good from evil, or truth thence from falsity, but could only speak in a high-sounding manner from the memory. And because they were of such a character they were cast out of their offices; and it was allowed them to wander about and get offices for themselves. But wherever they came they were told by the spirits there that they were thinking only of themselves and not of them, thus that they had no thought except what was from the sensual corporeal; therefore they were nowhere received. They did this for some time, afterwards I saw some of them reduced to extremities and seeking alms. Thus is the love of ruling brought low. One spirit who also wore the insignia of a nobleman confessed that as long as he wore that insignia he could not think as before, because he was interrupted by thought concerning himself; but whenever he was at home and put it off, he returned to his own judgment as before.

Diabolical spirits are skilled in the art of seducing the upright. They do this by turning their thoughts to themselves and their own proprium; by praising them in various ways; by placing themselves at their back and breathing into them the love of self; and where they observe anything black, which is the proprium, they inquire what is there; they then infuse it with their own thought and pervert, yea lead him. Some look into the forehead and act in like manner; others proceed in a different way. Wherever blackness appears, there is the love of ruling, because this blackness is the proprium.

(239) [242] Love, which is of man’s will, corresponds to flame, and faith, which is of the thought from the understanding, corresponds to light, this is derived from the Lord’s influx from love and wisdom, or from the sun of heaven. From this sun proceed Divine love and Divine wisdom, love into the will and wisdom into the understanding. But only so much of intelligence [is received] as there is of love; just as is the case with light from flame.

(240) [243] They who worship the Lord from love, worship Him from all the truths of faith; therefore the more the truths the fuller and more acceptable is the worship. The reason is, because love excites all the things which have entered from love into the understanding. When the man is in worship only those things appear before him which he then speaks or prays, but all the rest are in vain and not in their series. When love produces truths, then these latter are disposed by the Lord into the form of heaven, and the man then adores the Lord as it were from heaven. This has been made known to me from experience in the spiritual world. When I see anyone, all those things come up which I know and have heard about him. The angels see these in their series, and so forth. Hence it is evident of what quality is the worship of the Lord by those who, from love to Him, are in genuine truths.

(241) [244] For the sake of instruction it sometimes happens that one spirit is allowed to change the affections in

another, even into contrary affections; and according to the changes of his affections his face is changed so that it becomes wholly unrecognizable; there is also induced a monstrous form of face and also blackness according to the affections. Moreover, the body also is changed, becoming taller or shorter, taller from haughtiness and pride, and shorter from humility and the disparagement of self. It thence became evident that affection or love makes the man from head to foot. A like change takes place when a spirit is carried transversely through various societies, which was also seen, so that at length he is not recognized. Hence it is evident that he is altogether such as his love is. It was also shown that faith, which is of the thought, conjoined to corporeal love, and which also is various, makes man to be deformed according to the kind of love, and therefore in order that faith may be faith, it must be conjoined to spiritual affection.

(242) [245] The quality of the delight of the love of commanding was perceived, namely, that the sweetness within it is ineffable. From this sweetness man believes that it is heaven and heavenly joy, when yet it is hell. This delight is also turned into what is direful. It is similar with the love of doing evil, the love of hatred and revenge, the love of theft, and also the love of adultery, and their delights. Man does not know that when, by means of reformation by the Lord, these delights recede, then for the first time the delights of heaven enter in; which delights infinitely surpass the former. Nor does he know that the delights of those

evils are then undelightful and stinging. Before reformation he does not know that such is their quality.

(243) [246] I saw many who had lived in this and former centuries, some of them military officers, of higher and lower rank, and others civil functionaries, all of whom, under the favoring influence of fortune, had contracted such a delight of commanding that they aspired to dominion over all things. Their delight was perceived as being to them like heaven. Moreover, they were gifted, above others, with talent and natural light in regard to civil affairs. After their decease, they had at first spoken about God; but after a short time they not only denied God and acknowledged nature; but at last they became like fools, sitting in dark shade; and in this way they led a miserable life. The reason is because the love of commanding is opposite to heavenly love.

(244) [247] After death every man is bound to many societies according to the number of his loves; but after vastation he comes into that society where his ruling love is, for this is the center of his other loves.

(245) [248] There was a certain man (Fr. G.) who in his boyhood had cultivated piety, and who remained therefrom in the acknowledgment of God even to the end of his life. And yet under the favoring influence of fortune he came into the love of commanding and hence into evils of every kind. He did not indeed perpetrate them, but still he excused them and accounted them lawful. In the other life he prayed to God as he had done in the world, and with such fervor that scarcely anyone could pray more ardently;

but it was to God the Father, for he believed that by doing this all things were forgiven him. But he began to burn with such hatred against the Lord that he denied Him; and afterwards he persecuted those who adored the Lord. At last he denied God and became like a fool; and he was sent among those who have little life.

(246) [249] They who are in the delight of the love of commanding cannot become spiritual. They become corporeal for the reason that they immerse everything of affection and hence of thought in their proprium, which in itself is corporeal and evil, so that they cannot be withdrawn from the proprium. Everyone who acknowledges God in heart, is elevated above his proprium; for man cannot look to God, acknowledging Him in heart, from himself; and he who cannot be elevated above his proprium has heaven closed to him. And since through heaven there flows in from the Lord intelligence, because it is spiritual light, therefore when heaven is closed they become stupid and like fools.

(247) [250] I once saw what kind of love to the Lord exists among Christians at this day. A number of them were let into their loves; and in phantasy it was granted them to see as it were the Lord. And they then came into such fury that they wished to drag down and slay Him. They were all in faith alone, and, at the time, in the love of self. Thence it became evident that in the Christian world at this day they are against the Lord as were the Jews of old. In a word, all who are in faith alone and in the love of self and the world,

and hence in evils, come into fury if they merely feel the Lord's Divine sphere.

(248) [251] THE JEWS. Before the Last Judgment, the Jews, for the most part, were at the left in the plane of the heel. I have often spoken with them there. They were then under the middle region where is the Christian world. But after the Last Judgment they were driven away, and now being removed to the left, they dwell there in certain cities where the streets appear filled with filth and impurities, and where the houses are undergoing continual variation. This arises from the fact that newcomers are ever arriving and departing. They are there explored in order to find out who among them are able to acknowledge the Lord as the Messiah, whom they still look for in the world, and who are not. The former are taken to synagogues where they are instructed.

(249) [252] In that city an angel with a rod sometimes appears on high; and he gives them to believe that he is Moses. He exhorts them to desist from their madness in expecting the Messiah, when yet the Messiah is Christ, who, being now one with the Father, rules the whole heaven; adding that He knows this Himself, because He had known it in the world. They hear what he says; and when they depart those who cannot acknowledge, because of their life, forget it, but they retain it in their memory who can.

(250) [253] Of Abraham they have a Divine idea; of Jacob, and also of their fathers they have some Divine idea, but a lesser one. There is always set over them by the Lord, some converted Jew in whom Judaism lies hidden within or in the

heart, and Christianity, without or in the mouth; and he is taught by certain angels from the Lord, in order that he may rule them according to their genius and disposition.

(251) [254] They still retain from the world the carrying on of trade, especially in precious stones. These by certain methods they procure from heaven; for thence come precious stones, of which much more might be said. For in heaven are all things which are in the world. There is gold and silver there, also gold and silver in the form of coins, and also stones of every kind. Like all other things which appear before their eyes; they are from a spiritual origin, and hence are correspondences. They appear just as in the world. Divine truths are their origin; and therefore, with those angels who are in truths, the decorations in the houses are resplendent with silver and gold, and diamonds. Precious things of this kind are given from heaven to those below who are studious of truths; and because of their origin they also remain forever. The Jews get them from these and sell them. The reason why Jews have this business in the world, and also after their departure from the world, is because they love the Word of the Old Testament in the letter, and the literal sense of the Word corresponds to precious stones of various kinds. It is this sense that is meant by the twelve stones in Aaron's ephod, which were the Urim and Thummim; by the precious stones in Tyre, concerning which in Ezekiel; and by the precious stones with which the foundations of the wall of the New Jerusalem were adorned. Now because it was foreseen by the Lord that Christians would not hold the Old Testament

so holy as do the Jews, therefore, the Jews have been preserved up to this day, and have been scattered throughout the whole Christian world, in order that the Word might still be in its holiness by means of correspondences. This also is the reason why it is still allowed the Jews to trade with similar things as in the world. If there had not been this reason, that whole nation, by reason of its perversity, would have perished.

(252) [255] There are also those who make precious stones for themselves artificially, so that they can scarcely be distinguished from the genuine. But these, when they are found out, are severely punished; they are put into a prison where they suffer harsh things, and are cast into the hells.

(253) [256] The Jews have no other delights than to acquire gain. Of interior delights they have no knowledge. Most of them are external men.

(254) [257] I have often spoken with the Jews on various subjects, namely, (1) Concerning their sacrifices, that they refer to things heavenly; and in what way their various sacrifices signify the Lord. (2) Concerning Isaac, why he might have been sacrificed by Abraham; and that these things had not been disclosed to them in the world because they were so external that they would not have received, for they were not willing to receive; and that they would have profaned them. (3) Concerning the things which are contained in the fifty-third chapter of Isaiah. At this they became altogether silent; for the chapter was explained, so that they could make no answer. They were afraid lest it should be read again, for they were not willing to be convinced. (4) Concerning eternal life, that it consists in the unanimity of all and in joy therefrom; and that as for them, they are at enmity with each other and thus cannot have the felicity of heaven. They answered, that they look for the Messiah who will unite them. (5) I spoke with them about the signification of Jacob's sinew which was put out of joint, about Esau's heel which Jacob caught hold of, and about the heel which the serpent bruised, that these signify themselves; about their origin from a Canaanitish woman, and from whoredom with a daughter-in-law. And it was explained what all these signify, and that the things there meant are such as are signified. Then that the Jews and their tribes mentioned in the Word are not they but are things celestial and spiritual. I spoke about the land of Canaan, to the effect that they believe they are to be introduced into that land by the Messiah when He comes;

that He will walk before them with a rod, and will dry up the rivers; that a wall of fire will be round about them; that they will go through Christendom, and that Christians will take hold of their garments and beg to be allowed to follow them; and that they will admit these and hold them as slaves provided they give their money; and many similar things. They were asked whether the dead and those in the world of spirits are also to follow the Messiah, or whether it is only those who are in the world; whether the land of Canaan would be able to hold them; where the Messiah was to be born; whether they knew the line of David, or the situation of Bethlehem; and many similar questions; why they look for an earthly kingdom when the kingdom of the Messiah is a heavenly one, which those who have now departed from the world might know. All this was said and heard. Those of them who were evil could not be convinced, but some who were upright wished to be instructed. (6) It was explained to them what the land of Canaan signifies, and what Jerusalem; why these are called holy; what Zion signifies; what the twelve tribes represent and hence signify; also the passages where it is said that they who had been in captivity would return, to the effect that it was by no means they who were meant, but that it was so written on account of the spiritual sense in each particular. (7) I spoke with them about the spiritual sense; at which they first said that they knew there was a mystical sense in the Word, and that they knew that mystical sense, which was that they receive gold and that they are able to make gold. To which I answered that, mystically, that is, spiritually, this is also true, because gold signifies the good of love, and they who are in that mystical or spiritual sense of the Word, receive this love. But they wanted gold, not love, saying that the possession of gold is love.

(255) [258] Before the Last Judgment they called the two cities Jerusalem. But after the Judgment they changed the name by command; because the name Holy Jerusalem, mentioned in Revelation, then came everywhere into general use; by which is signified the New Church into which none shall enter who does not make the Messiah one with Jehovah, thus only he who worships the Lord alone. The Jews are treated of in the Arcana Coelestia.

(256) [259] The Jews strive much after heaven, believing that heaven is theirs, and that to inherit the land is to inherit heaven, that the land of Canaan is in heaven, and that the Messiah is with them. They marvel that He does not descend to them from heaven, but I answered that He does not will to do this because there is so much discord among them and such enmities and hatreds, and contempt for others; and because they pray to the God of Israel not for the sake of salvation but that they may become rich.

(257) [260] Those of them who are evil are cast down into the hells which are under their great tract; many into woods and deserts where they commit robbery, but still they are miserably punished. The Word is taken away from them.

(258) [261] They have been preserved also for the sake of the Hebrew language. They also have the Word written in the ancient Hebrew language where all the letters are curved,

because in such a letter the Word has a more immediate communication with heaven.

(259) [356] THE TEN COMMANDMENTS. (1) Ten articles, what is effected with man when he fights against evils as sins, as before.

(260) (2) Then the commandments of the Decalogue, where the evils are [named] which are sins, against which one must fight. — Then of the spiritual which is then given to him, and in which he also comes; there is the spiritual there in every precept.

(261) (3) What charity is, is; it is to do uses, everyone in his own function.

(262) (4) What faith out of charity is, and what faith from charity is.

(263) (5) Something concerning faith separated from charity, what its quality is when man is in it both as to life and doctrine.

(264) [357] OBSERVATIONS CONCERNING FAITH. In a particular small work faith will be treated of, thus concerning faith separated from charity, after the work on the Last Judgment, in which all things will be described by articles, which are:

(265) (1) What charity and faith are.

(266) (2) One cannot be separated from the other. There is no charity where there is no faith, and there is no faith where there is no charity.

(267) (3) As far as there is one, so far there is the other, in equal degree and in equal quality.

(268) (4) Faith is truth.

(269) (5) Faith does not produce charity, but charity faith. — Before there is charity, those things which are supposed to be of faith, are only knowledges without life.

(270) (6) Faith without charity is not possible. — Faith without charity is no religion. — Faith without charity falsifies the Word. — Faith without charity blinds all the understanding of truth. — It is the end of the church when there is not the faith of charity. — Every church ends in Babylon, and in faith separate. — Faith separate from charity is predicted in the Apocalypse, and is meant by the dragon and his two beasts. — Faith without charity is meant by the he-goat in Daniel and in Matthew. — Faith without charity is meant by Philistea. — Faith without charity is meant by Cain. — Faith without charity is meant by Reuben. — Faith from charity, also faith without charity, is meant by Peter. — Charity is meant by James, and the works of charity by John. (See n. 358-364 concerning faith.)

(271) The quality of the faith of the present day is to be presented, such as it is, and the degrees of justification such as they are, they are to be described briefly, and that it is the whole of theology at the present day, also that if it is confirmed there arise many falsities, but not if it is not confirmed.

(272) (1) The will is double, spiritual and natural. (2) Knowledges are the storehouse of faith. (3) All things of faith can be seen. (4) Falsities of faith are not faith. (5) Faith is truth.

(273) [352]. THE LAST JUDGMENT. (1) What the Last Judgment is.

(274) (2) The Last Judgment has been effected three times.

(275) (3) The Last Judgment was effected and is effected by the Lord from firsts by ultimates.

(276) (4) The Last Judgment could not have been effected the second time, unless He Himself had come into the world, and by that as (in firsts) be also in ultimates.

(277) (5) Without the Last Judgment effected by Him, thus without His Coming into the world, no one of mortals could have been saved.

(278) (6) Unless the Lord had glorified His Human, even to its ultimates, no Last Judgment could be effected at this day. — Thus hereafter no one could be saved.

(279) (7) After the Last Judgment a new church is always to be established and is established, and before [the Last Judgment] it could not be nor can it be.

(280) (8) Therefore it is predicted in the Apocalypse, that the New Jerusalem will descend from heaven after the Last Judgment, by which is meant the New Church.

(281) (9) No one is received in that church thus in heaven, after this except he who acknowledges God, one in Person and Essence, in whom is the Trinity, thus the Lord; and unless by some combats he has removed and shunned evils as sins against the Divine laws.

(282) [353] THE ENGLISH. The English have a double theology, one for the learned and one for the unlearned.

(283) The preachers compose their discourses so that the learned understand their theology and the unlearned theirs, and this is done from a certain fear on account of reputation and favor on both sides.

(284) [354] To the question whether they believe that the theology for the unlearned is true, they reply that they do not know otherwise when they utter that prayer in their temples, but not so when they compose their discourses.

(285) [355] It is then said to them, that the reason they do not know otherwise at that time is from influx out of heaven; and that it is not so when they compose their discourses, is from influx from their proprium; because they then think concerning themselves, their own learning, and fame and favor there from.

(286) [262] VARIOUS THINGS CONCERNING THE SPIRITUAL WORLD. Various things concerning those things which are in the Spiritual World, from which some things have been quoted in the Continuation Concerning the Spiritual World. To Be Observed. LEIBNITZ AND WOLFF. I spoke with John [C.] Wolff and his preceptor Leibnitz concerning the simple substance and preestablished harmony.

(287) [263] Concerning the simple substance Leibnitz said, that his opinion concerning the monad was never like that of Wolff concerning the simple substance. He said that he indeed acknowledged monads as unities but that there were in them simpler and purer substances by which the monad was formed, from which changes of state existed therein; since if there were nothing therein, it would be nothing, in which there cannot be any change of state, for a vacuum admits of no change. Leibnitz therefore wondered that Wolff held that his monad, which he calls a simple substance, was created out of nothing, and that when

divided it falls into nothing; and yet he had attributed changes of state to it; and also that he had called some existences simple substances, and which are in nature, which anyone can see are aggregations of substances, like the parts of the air and ether, the elements of metals, and also souls. Wolff said that he wished by his definitions of his simple substances to captivate the minds of theologians, who want it to be believed that all things have been created by God out of nothing, immediately; at that time not knowing that his followers, by confirming these principles in themselves, would close in themselves the ways to angelic wisdom, which nevertheless are founded on natural truths.

(288) [264] Concerning preestablished harmony, Leibnitz said, he had considered and deduced it from this, that thought acts as one with man’s speech, countenance, and action; and at that time he had not thought of interior thought, from which many men do not speak nor act; and which with many combats with the exterior; and still less did he think of spiritual thought, into which man does not come until after death; then that he considered nothing else in the world but thought, which at that time he acknowledged in place of the soul; and he did not consider affection at the same time, from which and according to which he thinks. Therefore now, after he has been instructed by angels he confesses that he erred, and he knows that the case is altogether otherwise.

(289) [265] NEWTON. I spoke with Newton concerning a vacuum, and concerning colors.

(290) [266] Concerning a vacuum he said, that in the world he had believed in the existence of a vacuum; but when the angels perceived that he had an idea of a vacuum, as an idea of nothing, they turned themselves away, saying that they cannot bear the idea of nothing, since when there is an idea of nothing the idea of the essence of things perishes. And when the idea of the essence of things perishes, the idea of thought, understanding, affection, love, and of will with men and angels perishes, which things are not given in nothing. They asked him whether he believed that the Divine, whence is all angelic wisdom, and all intelligence to men in both worlds, the spiritual and the natural, is a vacuum, and thus that any Divine operation inflows through a vacuum into their vacuum and can present itself to perception. At that question he was disturbed. He replied that it cannot through an absolute vacuum, which is nothing, but through an apparent vacuum, because the Divine is the Esse itself of wisdom and love with the angels in heaven and with men in the world, and it fills all things. Also Esse itself and nothing are so contrary to each other, that if one be admitted the other cannot. Therefore the angels entreated that he and all those who cherished the idea of a vacuum as of nothing would desist from it, that they might be together, knowing that nothing of their life can ever be given in nothing, but in those things which are, and which are or exist from the Esse. They added that not anything can be said of a vacuum which is nothing, which has relation to acting, reacting, receiving, or attracting, thus to the life of their wisdom and love; in which there are

so many infinite affections with their variations, perceptions, and sensations; for nothing is nothing, and of nothing we cannot predicate something. When he had heard these things, Newton said that before this he had desisted from that idea, and he would desist from it hereafter; knowing that he is now in the spiritual world, in which, nevertheless, according to his former idea, would have been his vacuum; and that even now he is a man, and therein he thinks, feels, acts, yea breathes, and this could not take place in a vacuum which is nothing, but in something which is, and from Esse exists and subsists, and that an interstitial nothing is impossible, because that would be destructive of something, that is of essences and substances which are something. For something and nothing are altogether opposites, even so that he was horrified at the idea of nothing, and would beware of it, lest his mind fall into a swoon.

(291) [267] Concerning colors he said that in the world he had believed that they originated from the substances, as it were, of different colored materials continually flowing forth from the solar ocean, and adding themselves continually to like things in objects in the world, likewise when they pass through pellucid objects following then the ways of light, according to its diffractions and refractions, and proceeding as like to like, thus red to red, blue to blue, yellow to yellow, and so on, as in prisms, crystalline globes, and vapors whence come rainbows. But the angels did not acknowledge this cause of colors, saying that there are colors in the spiritual world as well as in the natural world;

and in the spiritual world they are vivid, splendid, and variegated more than in the natural world, and that they know that they are variegations of their light corresponding to their love or good, and to their wisdom or truth, and that the sun from which their light proceeds, is the Lord Himself, whose Divine love presents around Him the appearance of a sun, and the Divine wisdom therefrom the appearance of light, and that from that sun, which as was said, is pure love, no such substances or matters flow forth, but that pure light presents to view variegations of colors in objects according to the reception of wisdom by the angels; the color red according as their wisdom is derived from good, and the color bright white according as their wisdom is derived from truth, and the rest as they partake of the defect and absence of them, which there correspond to shade in the world. Moreover the angels, by their spiritual ideas, by which they are able to present and bring forth the causes of things to the life and to full consent, demonstrated that colors are nothing else than variegations of flamy light and bright white light, in objects according to their forms; and that colors are not materials, so neither is light, because they correspond to the love and wisdom of the angels, from whom they proceed by Divine operation; and their love and wisdom are not material but spiritual. Neither are heat and light in the world material, but natural, and they inflow into matters, and they modify themselves in them according to the forms of the parts. Therefore neither are colors material, as they would be if they existed from different colored atoms. At length from some indignation they said, “Who cannot see a paradox in the Newtonian cause, yea what is absurd?” And they departed, saying they would return if he would discern spiritually or even naturally concerning colors, and not so materially and sensually. Then some spirits approached, and said to him, “We entreat you to think of colors not as originating from some small prism or from some wall, but from the green color of all the woods and grassy fields of the whole world in which you were; can you conceive of a continuous efflux from the sun of a green color alone, and at the same time an influx, and a continual restoration, likewise of a continual influx of gray or stone color into the mountains of the whole earth, and so on? Can you then conceive of a continuous ocean of green alone, and of rock color alone? Tell us where they go, where they subsist, do they proceed into the universe? Or do they fall downwards somewhere, or ascend upwards? From these things perchance new earths exist, for they must be in great abundance because they are material.” After he thought of this thing more deeply, he said, “Now I know that colors are modifications of light in objects, in the forms of which they make general planes, upon which the light is variegated according to the forms of the parts, whence are colors.” These are the words of Newton himself, which he wishes me to communicate.

(292) [268] LONDON. London in the spiritual world appears like the London in the natural world as to its streets and quarters, but is dissimilar as to houses and habitations; this difference is not apparent, because everyone there dwells

in a quarter and in a house corresponding with his affection and thought thence derived. In the middle of the city is situated the Royal Exchange. To the right of it dwells the moderator, and round about it his officers. The middle street of it answers to Holborn; the east is in front, toward the back even to Wapping is the west; the south is at the right of that street; and the north is on its left. In the eastern quarter, which is of considerable length, reaching far beyond the city, dwell the best of them, where they all worship the Lord. Those who are distinguished for intelligence dwell in the southern quarter which extends almost to Islington, where there is also an assembly. They who dwell there are also prudent in speaking and writing. Towards the north those dwell who are illiterate, and who are in the greatest degree of liberty of speech which they love. In the west are those who are in the obscure affection of good. Those who are there are fearful of manifesting their thoughts. In the southern region answering to Moorfield's and round about it, is a promiscuous multitude; thither from the city are sent away all those who incline to evils, wherefore the multitude there is cast out by turns, and thus continually, through this way the city is continually purified, and those who are led away therefrom appear no more. Sometimes they see about the middle of the city a certain malicious person sitting on a seat in a pulpit, and the inhabitants are called together and ordered to go thither to him. They who approach and hearken are led to the place of exit, where there are promiscuous crowds, and as was said, they are sent out through the ways there.

Every society is purified, this is the manner of purifying them there. [269] Their houses, clothing, and food are similar to those used in the world. I asked about wine, strong drink, beer, chocolate, tea and the like, and was told that they had similar things. I asked also about the liquor called punch, they said that they also have that liquor, but it is given only to those who are sincere and at the same time industrious. They do not tolerate in the city any ruler who directs or dictates to them what they must do, for they wish to be in full liberty.

(293) [270] The English live together, and do not travel about in other regions, for they are of a different genius and disposition from others, and their disposition is such, that they do not admit others into intimacy with them.

(294) [271] It was also shown to them that they speak, write and think spiritually, and that they themselves do not know otherwise than that they do all things naturally; from which they were instructed by me that there is no ratio between the spiritual and the natural, thus there is no conjunction through what is continuous, but through what is discrete, that is, by correspondences; which conjunction makes a likeness as if they are one. They were a little envious that they had not discovered this. Moreover in each degree there is an internal and an external, and the external corresponds to the internal, and the externals are appearances like material things, although they are not material. It was shown to them also by ascent to the third heaven, that there is a similar difference between the celestial and the spiritual, as there is between the spiritual

and the natural so that there is no ratio between them, that is, the natural cannot become spiritual by any continuous purification, nor can the spiritual become celestial, thus not by any approximation, but it is like the difference between cause and effect or between the soul and the body.

(295) [272] I afterwards spoke with them concerning priests. And I saw that there is one kind of priests that supposes they are more erudite and learned than others. These all dwell in the west, and when they come to preach, they go forth from the west a little into the north, and so towards the middle of the city to the temples. This is a sign that they go in the way of taciturnity and ignorance, for in the west those dwell who are taciturn, and there near to the north those who are ignorant of truth. They appear to themselves to preach learnedly and with erudition, because they preach about the Divine operation into the actions of men, when they are justified; thus concerning the effort, which is the fourth degree of justification, which inflows into the act with men, they themselves being ignorant of it, and that the voluntary of man is not present, since that is evil. The hearers complained of them that they cannot understand them whether they wish them to act of themselves or not; because they can take both senses from their ambiguous teachings. It was perceived that they wish such discourses to sound learned before preachers and bishops, and that they do not dare to preach otherwise before them. But there are also preachers who dwell in the south, who altogether preach that they must shun evils as from themselves, and that they must do goods as from

themselves; but that still they must know that they are not from themselves, thus the citizens love these; they speak in harmony with the prayer before the Holy Supper.

(296) [273] In the suburbs at the left dwell many of their learned and with them Newton, they go down thither by a sloping way.

(297) [274] In a word they who teach according to their prayer at the Holy Supper, dwell in the south towards the east, and they are loved because they think as they preach, the rest do not, but dispute continually with them, and reply that they cannot do otherwise. I saw them recede to their habitations in the west, which are at the right side there where there is a place of exit, and some also are led out.

(298) [275] It was said of those preachers in the west, that they do not care to know evils or sins, because God knows, and not they, nor do they wish to know from affection any other knowledges than what confirm their faith. They despise those who are in the south and east as simple, who as it were with their thought are low; and that their thought is not elevated but depressed, when yet it is altogether contrary.

(299) [276] I heard a conversation with presbyters in the west, which was effected by representatives. On one side the devil with hell was represented, on the other side the Lord with heaven, and then it was said, (1) that the devil or hell dwells in the evils with man, and that the Lord with heaven is in the goods with him. (2) Then that the Lord through heaven continually drives away the devil with hell. (3) But the man who excuses his evils, and who lives in

them, retains with himself the devil with hell, nor does he permit him to go away, although the Lord drives him away. (4) Also the devil then speaking with him, says what need is there to know evils, so as to combat against them, when God does that? and so he confirms man, therefore he is retained and thus they live together as friends; besides many similar things. Also the devil by that faith confirms them, saying what need is there of other knowledges, than those which belong to that faith? they are of no help; what need is there to know evils, because man from himself cannot combat against them? What need is there of combats, because man of himself can do nothing? (5) When nevertheless everything of life, everything of reason, and everything of freedom man has from the Lord, and He wills that man should act as of himself, and without man's cooperation as of himself, the evil remains, and the devil with evil, etc.

(300) [277] Those priests in the west complained that those who were in faith alone, or in faith separated, disappeared, saying that they do not know where they went, some said that they saw some in the hells.

(301) [278] THE MORAVIANS. I do not write of those who are in the world, but of those who are out of the world, I spoke with these and I heard. [279] (1) They are mere Arians, and deny the Divine of the Lord, saying that He has the Divine, such as man has. When it was said to them that He was conceived of Jehovah, they come together, nor do they wish easily to admit it, wishing to deny the Scripture lest they should be refuted; but still they say something that the Jews

do. Others when they are convinced, say that He was born that He might be adopted. They confirm themselves by the Lord's word that in His freedom He was left to suffer the cross, not knowing why this was done. They say that they love Him, because He took it upon Himself to suffer the cross, and also because it is commanded by the Father, then especially because He is loved by the Father on account of the passion of the cross. (2) They reject the Old Testament as no longer for them but for the Jews. (3) They also despise the Gospels, saying that the Lord is spoken of as a simple man, and thus that there is nothing Divine in them. (4) Concerning faith in Him spoken of in the Gospels, they say that He so wished it, and that it ought not speak thus. (5) They acknowledge the Epistles of Paul only, and also the historicals of the Word, but they do not believe in the holiness of the Word. (6) They say concerning good works and charity, that they ought not to be together with faith, and that they shudder at doing good works for the sake of heaven, and that in their heaven they would rather adopt the most malevolent than such; in a word they condemn them to hell. (7) In speaking they utter the greatest fallacies; they speak with each one according to his heart in religion. They guard lest those mysteries should be disclosed; the rest which are concerning the Holy Supper and Baptism they think and teach violently. They are such things as do not agree with the faith of the Reformed, nor do they admit to the Holy Supper any others than those who receive those three mysteries, because they have confirmed them. (8) From these things it is evident that they are among the worst who profess Christianity. (9) They make much of their sensation, but it was shown to them, that their sensation is with their spirits, who were enthusiastic spirits from their assembly in the world, who come nearer to them, who think much of their religion and love it, saying that they are more loving and happy than others. These confirm them very greatly, thence is their sensation.

(302) [280] They are held in the lower earth to the left in a society separated from the rest; because they are among themselves, and they are a society of interior friendship, which if it should be in the neighborhood of others, they would destroy their delights. They recede by turns from that society towards the left, into a desert which is for them alone, where there is no grass, where there are crags and cliffs.

(303) [281] THE DUTCH. How formally and courteously they invite their wives and bring and lead them to their house, and show how well it is with those who act together in unity in their houses, and also how clean and well furnished their houses are; and on the contrary how unclean those are where there is the dominion of one over the other; savory food is also given those who act in unity, and they are taught by these things the quality of their delight when one is of the other mutually and reciprocally. Therefore when they see those things and apperceive them to be true they desist from dominion; and then they obtain a habitation nearer to the middle, and are led into a house better

furnished. The reason is that there is then conjugial love, which regarded in itself is celestial love itself.

(304) [282] THE MORAVIANS IN LONDON, THE HERRENHUTERS AND THE JEWS. The Moravians dwell in the furthest corner of the place of exit mostly at the side there, but when they journey into the city as to their sanctuary, they appear to proceed towards the middle and thence a little to the south, and thus to their corner, which is done because they wish to appear to others as Christians, of a similar doctrine. Afterwards from their corner they go into the west where the presbyters are who are in faith alone, concerning whom we have before spoken, and they return thence. From their corner, which is as it were their inn there, they go out by turns, and descend into a vault which stretches deeply under the west, where the presbyters are of whom we have before spoken, and their hell is there, from which they are no longer let out, except some into deserts. It is not allowed them to dwell near others, nor elsewhere, because they form a society of interior friendship, which takes away the spiritual delight of others. They say to others that they should dwell here and there even to the middle, but still they dwell at that corner, of which they have an idea as of their inn. [283] They appear in a way towards the middle, because they persuade that they are of the Anglican religion and speak with the English piously as if they were; and that they differ only as to ceremonials, which are like those of the Apostles. When they are asked why their preachers are clothed in blue, they say because that color is loved; nor do they dare to say

that they should be clothed like the English preachers in a black gown, because they fear lest their mysteries should be disclosed. They very greatly fear to be sincere and just on account of religion. They are altogether averse to this, wherefore they are prone to all kinds of evils, taking care only lest they be discovered, because with others this would be hurtful to their religion.

(305) [284] Moreover the Jews do not dwell upon the earth in London, but under the earth there, on the northern side below, where Towerhill is. They enter there through a dark opening. And the citizens of the city do not know where they dwell.

(306) [285] THE LOVE OF KNOWING. The love of knowing is the external of the will, the use on account of which [it is done] is the internal of the will.

(307) [286] With infants and boys the external rules, in process of time the internal is formed. [Marginal Note:] [291] Use of life makes the internal of the will originating from the sun of heaven. It [that is the exterior] is as in the time of winter, and like what is foul shining exteriorly.

(308) [287] Then there is formed the love of knowing for the sake of use, these are formed whether they are good or evil.

(309) [288] But the love of understanding whether a thing is true or not, and thence the love of being wise, is also the external of the will, originating from the light of heaven and its variegation.

(310) [289] This love, because it is the external of the will, can be separated from its internal, and then it is the love of

one’s own glory, on account of glory and not on account of any use then. Therefore it can be given also with the evil.

(311) [290] Or the external of the will in the understanding is the love of truth on account of glory, thus on account of the external.

(312) [292] THE JEWS. The Jews less than others know that they are in the spiritual world. They think there of the Messiah as they did in the world and expect Him. And they say that He will come. But when it is said to them that it will be in Bethlehem, and from the house of David, and they are asked where is Bethlehem now, and where is the house of David, they do not know how to answer other than that He knows where that city is, and where that family is. Some of them in the other life say that the Messiah is in heaven, and that He will not come to those in the spiritual world before He is born a boy in the world. [293] When they are asked whether they only who are in the world will be led into Canaan, they reply that they will then return into the world, and they will dwell with them in the land of Canaan. When they are asked whether they will then be again born, they say they will not, but that they will descend to them, believing that thus they will be men like them. When they are asked whether Canaan will be capacious enough for all who have been born from that nation from the time of Abraham, they say that the land of Canaan will then be enlarged. When they are asked how the Messiah, the Son of Jehovah, can dwell with such evil persons, they say that they are not evil. When it is said that Moses in his song said that they were the worst, and do they read it and sing it as

was commanded by Moses, they reply that Moses was angry when he wrote that, because they departed from him, and therefore they do not read it, but run through it quickly. When it is said to them that their origin is from a Canaanitess, and from whoredom with a daughter-in-law, they then are angry and depart, saying that it is enough that they are from Abraham and Jacob. They say that Moses and David will also return and go with the Messiah, one at His right and the other at His left. They narrate many fabulous things concerning the Messiah, how He will introduce them into the land of Canaan, and how rich Christians will follow them freely, if they give them their money. Nevertheless many of them who know that Christ who is the Messiah rules all things in the heavens, say that they wish to receive this, but cannot; they hear it from Moses, who sometimes appears above with a rod, and teaches this, and when they hear, they go away in various directions. They said to me, "Why did He suffer the cross?" I replied, "Because He was the greatest prophet, and therefore He carried the iniquities of the people, like the prophet who lay on his right side and on the left, and ate bread made of barley and filth, of whom it is said that he bore their iniquities; likewise other prophets, one who took a harlot to wife, who put on ashes, who went barefoot, who thus bore their iniquities; in like manner it is said of the Messiah" (Isa. 53). When they heard this they said that they would go off among themselves and consult together. They who have not become foul from filthy avarice, and who have not become devils from hatred, fraud and revenge, are tolerated below the heavens where their habitations are, because they regard the Word as holy, and they who suffer themselves to be instructed concerning the Lord, are transferred to societies where they are instructed, and are sent back to those who have not yet received. Their business is dealing in diamonds and precious stones as in the world. They procure them for themselves from heaven. They learn that they have that business, because they regard the Word as holy, because the sense of the letter corresponds to those stones and signifies them. Therefore the more holy they regard the Word, the better do they succeed there in that business.

(313) [303] DEGREES. There is a natural kingdom, a spiritual kingdom, and a celestial kingdom.

(314) [304] In the natural kingdom are men whilst they live in the world. In the spiritual kingdom are spiritual angels; in the celestial kingdom are celestial angels; for there are these three universals, the natural, the spiritual, and the celestial.

(315) [305] In each kingdom there are two degrees, in the natural two, in the spiritual two, and in the celestial two; thus in the three kingdoms there are six degrees. [306] All these degrees are discrete, or discontinuous, and are called degrees of altitude. [307] Discrete degrees are to each other as thought to speech, or as the affection to gesture, or as the affection of the mind to the countenance; and in the material world as the ether to the air, or as a nerve to the fibers of which it is composed. All compositions in the whole natural world and in the spiritual world are of this

character, and they consist either of two or three degrees of this kind in their order. These degrees are called prior and posterior, higher and lower, interior and exterior; and, in general, they are as cause and effect, or as a substance and a substantiate, or as the aggregate from substances, or as a principle and the principiates, or the thing formed from principles.

(316) [308] There are also continuous or cohering degrees; each discrete degree has its continuous degree. The continuous degree of each discrete degree is as light verging to shade, and at length to the obscurity of night; and also as the rational thought which is in light to sensual and, as it were, at length to corporeal thought, which is in a dense shade according as it descends to the body. In such a degree continually decreasing is the human mind. In a similar degree, but lower; are man's sight, hearing, smell, taste, and touch; in like manner his speech and his singing; for man has a tone like the tone of a lyre, and like the sound of a drum. It is also similar with harmonies and beauties; for they proceed by continuous degrees from the highest harmony and beauty, to the least. These degrees are of the cause in itself and of the effect in itself; they are distinguished from the former degrees, because these are of the cause and the effect in themselves. Continuous degrees are called degrees of what is purer or grosser. An idea of these degrees can be had chiefly from light and shade, and also from the aerial atmosphere in its lower and higher regions; for in the lower region it is grosser, denser,

and more compressed, and in the higher region it is purer, rarer, and more extended.

(317) [309] Unless one procures a knowledge of these two kinds of degrees, he cannot have an idea of the interiors and exteriors of man, thus neither of the soul and the body, nor indeed of causes and effects. Nor can he have an idea of the distinction between the heavens, nor of the wisdom of the angels in the heavens; nor can he have any idea of correspondences, of representatives, of influx, of order, thus he cannot have an idea of those things which are of order, both in the natural world and in the spiritual world, thus scarcely any just idea of anything.

(318) [310] Few hitherto have had any other idea of degrees than of continuous degrees, which is, as was said, from what is pure to what is gross, or from greatest to least. From which it follows that only one kind of degrees has been known, and that the natural degree and the spiritual degree are distinguished only as what is pure and gross; in like manner the difference between the heavens, and also in the wisdom of the angels. Whereas the difference is according to discrete degrees, the nature of which we shall presently show from experience.

(319) [311] There are, therefore, as stated above, six discrete degrees, two in the natural kingdom, two in the spiritual kingdom, and two in the celestial kingdom; but these degrees are those in which men and angels are, as to their thoughts, their affections, and their wisdom therefrom. Degrees are as follows: Below these six degrees of life, there follow similar degrees, and also material, even to the

ultimate, and above those six degrees ascend degrees of the infinite even to the Divine itself. For the Divine itself cannot flow into any angel or man from itself but by discrete degrees; for if it flowed in immediately, or by what is continuous, both angel and man, from the ardor of the Divine love, and from the light of the Divine wisdom, would be entirely consumed. This would be as though the sun, of the world, from its fire, were to flow immediately into the objects of the earth, and not mediately through the atmospheres according to distinct discrete degrees.

(320) [312] There are three natural atmospheres arising from the sun of the world, and there are three spiritual atmospheres arising from the sun of heaven, which is the Lord. The three natural atmospheres arising from the sun of the world are the purer ether, which is universal, from which is all gravitation; the middle ether, which forms the vortex around the planets, in which are the moons and the satellites, from which is magnetism; and the ultimate ether which is the air. By these three atmospheres all the corporeal and material things of the earth are held together, which are so composed as to be applicable to those three degrees. The three spiritual atmospheres arising from the sun of heaven, are those in which are the angels of the three heavens. In the two higher atmospheres are the angels of the Lord’s celestial kingdom; in the third and the first natural, which is pure ether, are the angels of the Lord’s spiritual kingdom, and in the atmospheres following those two which are the middle and the ultimate

ether, which is the air, are men while they are in the natural world.

(321) [313] But it should be known, that the atmospheres arising from the sun of heaven, which is the Lord, properly speaking, are not three, but six, there are three above the sun of the world, and there are three below it. The three below the sun of the world constantly accompany the three natural atmospheres, and enable a man in the natural world to think and to feel. For the atmospheres arising from the sun of the world have not life in themselves, because they originate from a sun which is pure fire; but the atmospheres arising from the sun of heaven, which is the Lord, have life in themselves, because they originate in the sun, which is pure love and pure wisdom. The atmospheres which originate from the sun of the world, which is pure fire, cause those things on the earth, and in the human body, to subsist and be held in connection together, and they are not changed except according to the laws of natural order. Hence is the difference between things in the natural world and in the spiritual world, concerning which difference more will be said in what follows.

(322) [314] That in the spiritual world which is above the natural world, there are also atmospheres, is evident from the light and heat there, which before the eyes and senses of the angels appear similar to the light and heat before the eyes and senses of men; and angels are spiritual, but men are natural, and there cannot possibly be any light and heat with their differences without atmospheres. That there are also spiritual atmospheres is evident from many

appearances in the spiritual world, as from the appearance of colors there, of meteors, of clouds both thin and thick, of winds, of gravities, pressures, and consequent consistencies, which although they appear entirely similar to such things as are in the natural world, nevertheless, they are spiritual and not natural; although before the angels, because they are spiritual, they appear similar. That there are spiritual atmospheres, is evident especially from the respiration of angels and spirits. For angels and spirits breathe in like manner as men in the world; but angels breathe from their atmospheres, and men from theirs. The angels in the celestial kingdom breathe from their atmosphere which is more pure, but the angels of the spiritual kingdom breathe from their atmosphere which is less pure.

(323) [315] But the things which we have hitherto said concerning degrees and atmospheres are, for the most part, theoretical; but all theoretical things should be drawn and concluded from the facts of experience, and also be confirmed by them. For unless the facts of experience, as it were, lead the hand of man in coming to conclusions, he may be deceived in theoretical things, and from some imaginary hypothesis, be carried away into false principles entirely opposed to what is true, which he can then confirm by fallacies and appearances of every kind; for false principles may be confirmed by appearances and fallacies to such a degree, that a man may believe that they are truths themselves. I wish, therefore, now to produce some facts of experience, by which not only what has been said

may be confirmed, but also by which everyone who is in the light of the mind or who has natural ability, may draw conclusions as to many other things.

(324) [316] In the natural kingdom in which men are whilst they live in the world, and in the spiritual kingdom where the spiritual angels are, and in the celestial kingdom in which are the celestial angels, similar things appear, so much so that there is scarcely any other difference than that the like things in the spiritual kingdom are more perfect than in the natural kingdom, and in the celestial kingdom still more perfect than in the spiritual kingdom. A spirit or an angel appears like a man in the world, even so that he knows no otherwise than that he is a man of the world. He has a similar face and a similar body, and in the face similar eyes, nostrils, ears, lips, mouth, and similar hair; and in the body also a similar breast, abdomen, loins, hands and feet, and also similar organs of generation; in a word, he is a man in external form altogether like a man of the world. He has similar lungs, because he breathes; and he has a similar heart, because it pulsates. The other interior viscera of the body are also similar, because there are societies in heaven which equally correspond to these viscera. There is likewise a ruddiness in the face, hands, arms, and body, as if from blood in the arteries and veins. There are also similar fibers, nerves, and muscles, because in like manner a spirit moves his limbs like a man in the world. Moreover, he has similar sight, hearing, smell, taste and touch. He also has similar speech and singing; he has also a similar power of imagination, thought, intellect, and

will, also affection and cupidity. In a word, an angel or a spirit is so similar to a man of the world, that he himself knows no otherwise than that he is a man of the world. Conjugial love is also similar with all its effect; moreover there is not propagation, but in place of it unition of minds, and thence an increase of intelligence and wisdom. Thence it is that in the Word in its spiritual sense by marriage is meant the conjunction of truth and good, and by daughters goods, and by sons truths, and so on.

(325) [317] Their garments also are similar to the garments of men; they have tunics, mantles, breeches, stockings, shoes, caps, tiaras and undergarments like those in the world, with some difference as to colors, especially of the tunics. The reason is, because colors signify the appearances of truth from good, and garments signify truths, and hence the clothing of the understanding.

(326) [318] They have also similar houses, in which are apartments and chambers with courts as in the world, and within there are tables, benches, utensils, and various decorations. In heaven there are palaces so magnificent that palaces in the world cannot be compared to them. These palaces are of a magnitude so great, and of such symmetrical and architectural beauty, both without and within, and are decorated in such forms with gold and precious stones, that no picture painter on earth could possibly express them. There are also marble houses and houses of a blue color. The use of every apartment is known from its decorations.

(327) [319] They have also similar food and drink as in the world, and various kinds of food and drink are named.

(328) [320] In the spiritual world are likewise earths, mountains, hills, plains, grassy fields, paradises or gardens, groves and woods. There are ways everywhere tending to various societies, some are guarded. These ways then first appear to a spirit when he goes into his own society. There are also in that world fountains, lakes, and seas.

(329) [321] There appear likewise animals of the earth and all kinds of flying things, greater and smaller. There also appear compound animals, such as are described in the Word, there are also various insects or worms.

(330) [322] In a word, in the spiritual world there are not only similar things as in the natural world, but innumerable others; and everything exists with infinite variety and harmony, from which there breathes forth delight. In a word, in heaven there is a heaven in all and in each thing, in general and in every particular. Thus every external sense has its own heaven, and everything of the internal sense has also its own heaven, and an angel is a heaven in its least form, and each one, as he has heaven in himself, has also heaven outside of himself.

(331) [323] But it must be known that all things, and each now mentioned, are not material but spiritual, or are from a spiritual origin; and yet spirits know no otherwise than that they are material; the reason is, that when what is spiritual touches or tastes what is spiritual, it is altogether like when what is material touches or tastes what is material. Concerning this appearance I have often had a discussion

with spirits, who believe that the things which they see and touch are material. I have shown them by various methods, and by various reasons even to the life, that nothing in the spiritual world is material, but that everything there is spiritual. I demonstrated it to them by the houses, which in a moment are formed, and in a moment are destroyed and dissipated; also by their garments, which in a moment are put on, and in a moment are changed; new garments are also given in a moment. In like manner I have demonstrated it from their dinners and repasts, showing that the tables upon which is the food, exist in a moment, and are afterwards dissipated in a moment; and that the spirits themselves can enter into the houses through the walls, and oftentimes not entering in through the doors. There was a certain individual known to me, with whom I conversed when his body which he had in the world was being buried, and I told him that he was now being buried, when he replied that he did not know what of him was being buried, because he had all things with him, a similar body as before, and other things similar, for he, like others, did not know otherwise than that he was still material, whereas he was spiritual. He was soon instructed that his material body, which he carried about with him in the world, and which then clothed his spiritual body, was being buried.

(332) [324] WONDERFUL THINGS [CONCERNING THE LANGUAGE OF SPIRITS]. Spirits and angels do not know otherwise than that they speak the same language they did in the world, write as they did in the world, and think as they did in the world, when yet they speak the spiritual

language, in which there is no expression similar to any in the world; and they write by letters and characters; but it differs so much from writings in the world, that there is nothing whatever that is similar, except the letters and some points. Yea, they think altogether otherwise than in the world, so differently, that no thought is similar; but still they do not know otherwise than that all things are similar. That it is so I have often experienced by this, that spirits and angels when they are with me, are in my natural state; and it was said to them that in their spiritual state they should speak words and sentences, and retain the words with me in the natural state; and then there was not a single word alike, nor did they understand one of their words. They like-wise wrote a sentence in the spiritual state, and when it had been written it was shown in the natural state; there was nothing similar but the letters and points. Likewise when they thought in the spiritual state, they could not bring forth any idea of thought in the natural state. As for example, they say Rocky [scopulosum] and to wish life [vitam velle]. Scopulosum in the spiritual language signifies that he casts out of doors, and vitam velle, that it is afar off. When they retain these expressions in the natural state, they do not understand them, nor any expression in the natural state when they come into the spiritual state. When they write scopulosum, they write — , and when they write vitam velle, they write — , and they suppose that they have written it fully. They write the sense of the words by alphabetic letters, each one of which signifies a thing — . They write also by many signs, so that the greater the angelic wisdom is, the more things of wisdom they understand in the writing; the Word is thus written.

(333) [325] From these things it may be concluded that there is no ratio given by continuity between the natural and the spiritual; and that spirits and angels who are with men do not know that they are with them, nor an angel or a spirit that he is with a man. These wonderful things were disclosed to me before those in the spiritual world who were with me today, because they could be with me in my natural state and not before.

(334) [326] It is altogether similar between the thought, speech and writing of the angels of the Lord's celestial kingdom and of the angels of the spiritual kingdom, as there is between those who are in the spiritual kingdom in relation to those who are in the natural kingdom. This also has been confirmed by experience.

(335) [327] THE ENGLISH. The garments of the English are not like their garments in the world, neither those of the virgins nor of the women. They are adapted altogether to their general affection. When viewed in the spiritual state they appear graceful and beautiful, because they are altogether in agreement with their genius. But when the same are seen in their natural state, they do not appear so beautiful. The reason is that garments signify truths, and therefore all are clothed according to the reception of truth.

(336) [328] In London there are ten moderators of similar authority.

(337) [329] The understanding teaches the will and does not lead it, or faith teaches, but does not produce good works. For man can discern and see what is good and evil, but still act contrary there to, and then he either shuns it, or holds it in hatred, the will in the understanding is then opposite, yea in time dissipates it. Truth seen is what one acknowledges, but this is not the truth of life. But what once becomes of the will is either evil or good, this is stirred up by the sight and by the understanding, or the thought, and then the will is stirred up, and thence it exists in the thought. It is thus effected in all things reborn. It then appears as if the will was aroused by the thought; but it is not so. It is as if the sight should teach the feet to walk cautiously, and the hands to do the work. It appears as if that leads, but it does not lead, but shows and teaches. It is altogether like the heart and the lungs. The lungs do not respire unless the heart also acts, nor can there be given a reciprocal conjunction from the lungs but from the heart. See more below.

(338) [330] It is to be observed, that there may be anything either spiritual, moral or civil whose effect man has produced and thence has loved; the man (1) hears it from another, or he reads it in a book. (2) Thence it becomes his thought. (3) In the thought there is raised up a perception of it, because this was the first of that thing. (4) His affection is in the perception, thus the affection of truth. (5) This affection which is called the affection of truth is from the affection of good, which is of the will, thus from the will in the affection of truth there is effected the conjunction of

good and truth, in which conjunction the will and the understanding or good and truth act as one. (6) Thus one is concealed in the other, within, and all are aroused from the ultimate, even through the hearing and sight, that is, the rousing up, namely because the will is concealed inmostly in the hearing, and thence in the thought, and it goes forth not otherwise than the spiritual sense and the celestial sense from the natural sense into the hearing, and thence sight is simultaneous. But it does not produce; production is effected by the will or the affection of good into the affection of truth, thence into the perception and from this into the thought; but not vice versa. From these things it is evident whence are appearances.

(339) [331] Thought is also given from hearing, and within the thought is perception, and within the perception is the affection of truth, and not at the same time the affection of the good of that truth. The affection of its good can be given with the love of self, of reputation, honor, and gain, but this is not marriage, but adultery. The reason is that this good which is merely natural, can be opposite to the good of truth itself, which is spiritual in various ways and respects. Examples may teach this.

(340) [332] When man is in his natural good, which in itself is evil, he then either does not know that [spiritual good], or denies it. He does so when he is in his proprium.

(341) [333] There is given the affection of knowing and understanding truth on account of glory, gain, and remuneration. The love of knowing and understanding is the love of natural light; the love of knowing and

understanding truths is the love of spiritual light, which love is especially given with those who are in the love of good, but it is also given with those who are in the love of glory. From experience it has been given me to know that the love of light on account of glory as also of use is given with those who are in the love of evil; but with them the love of evil is then hidden or is lulled to sleep. It touches only the surface, as beauty from various colors, and the more it is hidden or lulled to sleep, the more it can feel delight. The love of knowing and understanding truths is from the external, which can be given provided the internal is hidden or is lulled to sleep; but it is a spurious love; it is like some filthy object covered over with a beautiful color, yea, with gold, underneath which surface there is evil. Therefore when good is in evil, one cannot know and understand those things, yea, he holds them in hatred, for he then confirms himself against truths. Thus the internal dissipates the external. Yea, there is given a holy external and a profane internal, the internal is lulled to sleep, but not the external; the external is not asleep.

(342) [334] IN THE TREATISE ON THE TEN COMMANDMENTS. It must treat of faith and of the understanding of truth.

(343) [335] (1) What faith is. (2) That there is conjunction with good works, and there is so much of faith as there is of life. (3) That life is the soul of faith. (4) That faith separate is not faith, it is inanimate. (5) It is the dragon; it is the he-goat; it is Philistia; it is Cain; it is Reuben. (6) What is faith?

It is truth. (7) At this day how sterile [is faith separate], and religion is nothing.

(344) [336] (1) In heaven they altogether reject the dogma that the understanding is to be held under obedience to faith. (2) All things of theology can be comprehended by the understanding. (3) Not only by the spiritual understanding by the angels, but by the rational understanding by men. (4) Otherwise from theological authority they could say whatever they wished.

(345) [337] FOODS. There were some in the lowest heaven, to whom the atmosphere above appeared like water. I spoke with them and they said that they have choice foods, and they take them from the table and keep them until evening, and eat therefrom at will; but it is not allowed them to hide them until morning. This is what is meant in the Lord's prayer, "Give us daily bread." Concerning the manna it is said that it bred worms when it was kept. Then they were to burn up what was left of the paschal lamb; neither should they let anything from the sacrifices remain over; also that the bread of faces should be replaced anew every day. Thence it is evident why everyone is provided with spiritual daily bread by the Lord, and that it is not given as their own, and thus there should be no care concerning tomorrow, what they should eat and drink. Thus and not otherwise are good spirits in their works, and in their life and faith. Nothing is given to the evil, but only to him who is in work. Thus also all are held in bonds, thus every use is remunerated. [Marginal Note:] [338] Some are

nourished at the tables of others, but those who are evil and hateful sit at the table and do not see the food.

(346) [339] MARRIAGE AND ADULTERY. (1) Adultery is hell itself, thus it is the Devil himself and Satan. It has been shown by many things as also by experience, that all in hell are adulterers, that they rage like furies when they perceive conjugial love; which is a sign that they are from hell; that they desire to violate chaste marriages, and many other things; then that they are in the marriage of evil and falsity. (2) Marriage is heaven itself because all there are in conjugial love, everyone in his own degree. That love is the fundamental love of all the loves of heaven, because an angel by it becomes love in form, because they who are in marriage are in good and truth; and therefore heaven cooperates in marriages and nuptials and hell in adulteries and whoredoms. (3) Thence it follows that as far as a man detests adulteries as a diabolic sin, and looks to the Lord, so far he is in a like degree in heaven.

(347) [340] Marriage and adultery must be treated of especially, because he who is in marriage is in the conjunction of good and truth but he who is in adultery is in evil and falsity. And because adultery is all sin against the Decalogue, for he who is in that is in all the evil of the Decalogue and vice versa; and because these are involved and as it were contained in marriage and adultery in summaries, therefore they must be treated of especially. (2) At this day in the Christian world adulteries are more prevalent than in any other religion, because they separate good from truth or charity from faith; and when these are

separated, then from influx it cannot be otherwise. Therefore they confirm adulteries and not marriages; and therefore it is not known what conjugial love is, it must be shown how the faith of the present day separates and thus falsifies the Word, then how it perverts man's rational, thence adulteries are delightful, but not so marriages.

(348) [341] Adulteries are the worst of all abominations, because the seed of man is his life which is conjoined with the life of the wife, so that they are not two but one flesh; but when the lives of many men are immitted into one woman, there becomes such foulness that on account of the abomination it cannot be described, it becomes such before the angels.

(349) [342] TO DO GOODS AND NOT TO FIGHT AGAINST EVILS IS TO DO GOODS FROM SELF AND NOT FROM THE LORD. It is believed by many that they will be saved because they have done goods, as that they have given to the poor, benefitted their neighbor, acted sincerely and justly in their duty and work, and yet have never fought against the evils opposed to their goods; believing that thus evils are removed. It appears to them, moreover, as if goods removed evils; saying in heart, "If I do good then I shall avoid evil." Nevertheless the case is as follows: that such a one does good from obedience to the precepts of the Lord, yet not from the Lord but from himself, thus not from any spiritual law except only apparently, but from a moral and civil law actually. In this case his evils nevertheless remain; for although he does not do them, yet he is not averse to them. Consequently when the love of evil with its delight

returns, he does not resist the evil, but either excuses it and does it, or omits doing it on account of himself and the world; moreover, he does not then know that it is evil. The case is otherwise when he fights against evil from the spiritual law; for, insofar as he does this, he censures evil, and he then loves good and its truth; and in proportion as he does good from the Lord and not from himself, in the same proportion the Lord, by the good and truth in the man, removes his evils.

(350) [343] I have heard spirits saying, that they know no otherwise than that to do good is to shun evil. But they receive for reply, that in this case they no otherwise shun evil than that they do not do it; but that nevertheless they do not hold evil in hatred, and reject it as sin, unless as far as they have fought against it. By fighting against it evil is removed, and then good succeeds, that is, by combat the devil is removed and the Lord enters. To do good, and not to fight against evil, is to do good only in externals and not in internals; but to fight against evil and thus to do good, is to do good in internals. Man is not made spiritual except by combat. Some of those who have been sincere, just, chaste, and have not fought against what is insincere, unjust, and unchaste, are after death let into combats, and then it clearly appears how much they have done good from themselves, or on account of themselves, or from the Lord; and by combats they are reformed.

(351) [344] Before this they do not come into the affection of truth; nor their hearts into the perception and knowledge

of it; nor are they taught what evil is and what good is. Their former state is thus one of ignorance.

(352) [345] Man does good from obedience, and he does good also from affection. He does good from obedience before he has fought against evil. This is the first state of man, and it may be a state of reformation; and he who is in this state and does not do evils is regenerated in the other life by combats against them or by temptations. To do good from affection takes place only when man has fought against evils; this is the state of man's regeneration and this state is the inverse of the former.

(353) [346] To do good from obedience is not from freedom, because not from affection; in it there is the thought of reward, and consequently afterwards of merit. [348] In proportion as man shuns evils as sins, in the same proportion he does good not from himself but from the Lord. [349] In proportion as man shuns evil, in the same proportion his works become works of charity.

(354) [347] No one can do good from himself; it is the Lord with man who does the good, and no one comes to the Lord but he who removes evils from himself by combats against them. Hence it is that in proportion as anyone thus removes evils, in the same proportion he does good from the Lord; and this good appears in like manner as if it were done by the man, but nevertheless the man always thinks of the Lord, and the angels have a perception that is from the Lord.

(355) [350] THE DELIGHT FROM THE GLORY OF BEING WISE, AND THE DELIGHT OF COMMANDING. The delight

from the glory of being wise, and the delight of commanding I have sometimes seen that when they were in the delight of the love of ruling, they acted like foolish persons, believing then that they were wiser than others. But when they were turned about they were led back into their understanding. They then saw that they had been foolish. But because they more greatly loved that former delight which was foolish, and turned themselves continually to that foolishness, they then seemed to be in that wisdom, thus by turns, and still their understanding could not lead them back, but the will led. Concerning this many may be named from experience, as Charles XII., Benz, and others. This is a manifest sign that the will acts into the understanding, and not the understanding into the will. Nor is it so that they are converted by the Lord in the understanding by an influx of light into the voluntary, and that they are converted by hell to the delight of the will.

(356) [351] THE TEN COMMANDMENTS. The Ten Commandments As far as man fights against evils as sins, and shuns evils as sins, so far the works which he does are goods, and so far they are charity.

(357) As far as a man shuns evils as sins so far his spiritual mind is opened. -So far his life becomes spiritual moral. -So far he is in heaven, thus in the Lord, and the Lord is in him. -So far he comes into the light of heaven, thus into the affection of truth on account of the truth. -So far he is being regenerated, and is regenerated. -So far the order is inverted and he acts from the will of good, and as if from the understanding. -So far he is purified by truths. -So far

hereditary evil is removed. -So far he increases in intelligence and wisdom. -Many similar things from the heavenly doctrine where it treats of what is meant by truths. -This is done successively, and afterward to eternity. -So far he has faith.

(358) [294] THE MORAVIANS. They said that they were the remains of the Apostolic Church, and therefore they call each other brothers. Therefore some from their society who were below the earth, were sent to those who had been converted in the time of Paul and the Apostles and were of the church.

(359) [295] First they came to the church which was with the Collossian nations, and they spoke with them at first as if they were of such a church, but they were questioned concerning the Lord; they said that they pray to the Father for the sake of the Son, and that they do not go to the Son. They answered that they go to the Lord, because He said that He is the way, the truth and the life; and that no one cometh to the Father except through Him: then that one must have faith in Him, and that they cannot go to the Father immediately, thus it is that they ascend above what is permitted. They were questioned about charity. They said that they have charity among themselves, and therefore they call each other brethren; but they said that this is friendship and not charity, and they asked whether they do not know that charity is to do good, and that this is primary, and that they should call good brother, and truth companion. But when they said that to do good effects nothing for salvation, thus charity effects nothing, but faith

alone, and that faith is that the Lord was sent by the Father that He might take away the damnation of the law by the passion of the cross, it was seen that they are no longer under any law, then being indignant they drove them away, calling them fanatics and not Apostolical.

(360) [296] They who were of the Thessalonian church said the same of them. But these only inspected them from above and they recognized similar things with them, and being indignant they turned themselves away, as from those who are to be altogether guarded against.

(361) [297] Afterwards they came to a certain Apostolic church, which was in Galilee not far from Tyre. There they did the same, asserting that they were in a like doctrine with them. But they were questioned concerning the Word, they said that they had the Epistles of Paul, in which is their doctrine itself, and that he spoke from the Holy Spirit. They were asked what they believe concerning the Gospels, they answered that the Lord there spoke from Himself. They were asked whether He spoke from the Father, thus from the Divine or from the Holy Spirit. They said that He spoke from Himself. They asked how; [they replied] simply as a man, and that He did not speak from the Father nor from the Divine, because He wished them to have faith in Him, and wished to be equal to the Father. They asked whether He was conceived from the Father; they said that they would think of this as they wished, they did not dare to say that [they thought] as the Jews did, nor did they dare to say that they hold in low estimation what He spoke. They were questioned about the Old Testament, whether it is holy, they

said that the Jews regard it as holy because [it was given] through them; but that they do not regard it as holy, and that it is evil to believe that it is holy by itself. They were asked whether they know that there are many things therein concerning the Coming of the Lord; they said that it is about the Coming of the Messiah, and that by the Messiah is meant God the Father and not the Lord, denying that the Father was in the Lord, according to His Word. When passages were quoted therefrom concerning the Lord, they turned themselves away and said that they understand it differently from them. In a word they reject the Word of the Old Testament as not holy, and as having nothing there concerning the Lord. Some things which they answered, because they hurt the ears, I pass by. Afterward they heard concerning their faith, and they said that it does not at all agree with their faith and that it is nothing, and being indignant that they had said they were of their church, they commanded them to depart, and otherwise they would drive them away, because they see that they are not Christians at all, calling them antichrists.

(362) [298] Zinzendorf heard all those things which they spoke with this and the former Apostolic church, and he grieved, saying, "I know not whence such things have come to pass since I was in the world;" and seeing that there was nothing for them but hell, he grieved. [301] They said they would not turn to them, because they would thus disturb them, and misfortunes would happen to them.

(363) [299] They said they take something from the Gospels, the prophecies and the histories of the Old Testament in

their preaching; chiefly things which confirm their dogmas; something also on account of the rest of Christians, lest they should give offense, and that they may allure to their side.

(364) [300] It was asked whence they could become such in the world, when yet they pray to the Father, and are religious. Answer was made them, because they deny the Divine of the Lord. And they were instructed that there is a general efflux from hell against the Divine of the Lord, against charity towards the neighbor, and against the holiness of the Word, and that they may know from this whence they have the confirmations against those three things.

(365) [302] Some hundreds of them came out and went to a society where charity reigns, and they were in the persuasion that they were living and those who were in charity were dead. From that persuasion the angels of the society of charity appeared before their eyes as blackish, and they themselves in some degree exteriorly as angels. Their persuasion has this in it, that as they draw near they appear to themselves from their persuasion as if they were living, and the rest before their eyes as if half dead. When they perceive this, they pray to the Lord that the newcomers be removed from them, therefore those over them are commanded to go away; but as they depart and are at a distance, they appear monstrous, so that they are scarcely men, and that monstrous appearance increases even until their entrance under the earth, which was a cavern; and when they come thither the monstrosity

remains and appears before their eyes and the eyes of their brethren; and afterwards for a long time they are punished many times, nor do they approach anymore to other societies and by persuasion induce others to such things, and thus allure them to their insane dogma, and believe that they are living; and those who are in charity are unwilling to be continually with them. The punishment continues until they affirm that they will no longer do thus; for their greatest desire is to allure and lead over to their side by various cunning ways and arts; they are deceivers.

(366) [358] FAITH. The Lord from eternity, who is Jehovah, came into the world that He might effect the Last Judgment and at the same time glorify His Human, and without this no mortal could have been saved; and they are saved who believe in Him and do good from Him. This is the faith of the New Jerusalem.

(367) [359] As far as faith is separated from the goods of charity it differs from that faith. Let him explore it who is able. Faith separate supposes: (1) That God the Father and God the Son are two, both from eternity. (2) It supposes that God the Son came into the world from the will of God the Father that He might make satisfaction for the human race, otherwise from the Divine justice, which they also call vindictive, it would have perished in eternal death. (3) It supposes that satisfaction was made by the Lord's fulfilling the law and by the passion of the cross. (4) It supposes that the mercy of God the Father was on account of those things of the Son. (5) It supposes imputation, the ascription of His merit to them who are in that faith, and who from it pray to

the Father to have mercy for the Son’s sake. (6) It supposes the justification of those who thus pray from trust and confidence. (7) It supposes the operation of the Holy Spirit with them. (8) It supposes the remission of all sins with them and thus salvation. (9) It supposes that then they will have an endeavor to do good, which deeply hidden operates, but not manifestly, and moves the will of man. Others, whom they believe to be less learned, suppose a manifest operation. (10) But most of those who confirm themselves in that faith, suppose that no one can do good from himself which is good, unless it is meritorious, thence that no good work saves, but faith alone; they say nothing about evil and about good of life, nor do they think of it. Some suppose that the influx of faith is instantaneous, and also that it is given in the last hour of death, and that their salvation is by faith alone howsoever they have lived. [Marginal Note:] [360] They suppose there is something of temptation, and that liberation is by that faith.

(368) [361] In a summary, that God the Father sent the Son to make satisfaction for the human race, and that they who believe in Him are saved from His merit.

(369) [362] They divide into parties concerning instantaneous salvation by faith and vindictive justice.

(370) [363] Their books are full of these things, but they write confirmations of these subjects only.

(371) [364] Faith places the understanding under obedience to this faith, and he does not understand what the truth of faith is.

(372) [365] THE MORAVIANS. I spoke with them of their brotherhood, whether it is of love or charity, they said no, but only of friendship, because they are of one opinion; they do not admit the expression love and charity in religion. Argument Concerning the Judgment (1) By the judgments which have preceded, preparation has been made for the universal judgment [n. 134]. Concerning the new heavens which they made for themselves [n. 134]. (2) Concerning the going forth of some before the Last Judgment, who were in faith separate [n. 135]. And that they were first visited and separated [n. 135]. (3) Who they were that made for themselves heavens [n. 136]. It was seen that they acted there as in Sodom [n. 136]. (4) There were seen rocks carried away like a cloud [n. 137]. (5) Those who were in faith alone betook themselves upon rocks [n. 138]. How they dwelt there [n. 138]. Earthquakes preceded [n. 138]. (6) The wicked spirits in the plain were cast out [n. 139]. And the good reserved by the Lord were taken up in their place, and this is to open the sepulchers [n. 139]. (7) The destructions which preceded the Last Judgment [n. 140]. How the Divine sphere enters into them and thence opens up their interiors [n. 140]. (8) The quality of those upon whom the Last Judgment was effected [n. 141]. (9) The arrangement of the Reformed before the judgment, also where and how they were arranged [n. 142]. (10, 11) How they were first led forth [n. 143]. (12) The casting down of those in faith alone [n. 145]. And then exploration [n. 145]. (13) Likewise others [n. 146]. (14) Likewise others [n. 147]. (15) Likewise others [n. 148]. (16) How they were then

seen [n. 149]. (17) Their dispersion [n. 149, 150]. (18) The angels wondered at such faith [n. 151]. (18a) They have no conscience [n. 151]. (19) The purifying of the middle lasts a long time [n. 152]. (20) Some were seen at a table, clothed as with wedding garments, but within they were robbers [n. 153]. They were cast down [n. 153]. (21) They appeared as if sincere, yet they are wolves within [n. 153]. Their lot [n. 154]. (22) The exploration of the Reformed as to their quality, and their distinction into classes [n. 155]. (23) Their ideas of the Lord [n. 156]. (24) Of those who were in piety and external worship [n. 157]. Their lot [n. 157]. (25) Hypocrites, their lot [n. 158]. (26) Priests who read the Word only that they may preach it [n. 159]. Their lot [n. 159]. (27) They are separated according to the internals of life which are affections [n. 160]. (28) Dragons, how they are explored [n. 161]. Who those are who are in confirmation and in pride [n. 161-162]. What they are [n. 161-162]. (29) What is draconic [n. 161-162]. (30) Anyone can know what charity is, that it is not to steal, etc. [n. 164]. (31) The good who were left were allotted their habitations [n. 165]. (32) Those who have understood and known many things, and with whom there was no will of good [n. 166]. Their lot [n. 166]. (33) Those who have not acknowledged the Lord, and have no good of charity; their rebellion and conjunction with the papists and Mohammedans [n. 167]. (34) Something said of the combat of the dragon with Michael [n. 168]. The Lord seen in a cloud [n. 168]. A representation of a tail [n. 168]. (35) Those who are in faith alone and in the love of commanding look downward, their quality [n. 170]. Their quality [n. 170]. (36) How they are distinguished according to their idea of God [n. 170]. (37) Five classes [n. 171]. (38) They persecuted me by inspirations and at the same time respirations and pulse; experience thence [n. 173]. (39) The thought of those who are in faith alone described [n. 174]. Their quality was such although they had not thought wickedly [n. 174]. (40) Such were let out of the hells, they believing that they would then act well, but in vain, they were in anguish [n. 175]. (41) The arrangement into societies [n. 176]. The purification of societies [n. 176]. (42) The arrangement takes place according to the affections of the life [n. 177]. Not according to the affections of the understanding [n. 177]. The nature of their ways afterwards [n. 177]. (43) The most perfect arrangement is that of the Reformed [n. 178]. The reason is that they have the Word and they go to the Lord [n. 178]. (44) How they are taken up into heaven [n. 179]. The Word of the Lord, they who have faith as a seed of mustard [n. 178]. (45) The goats and their combats [n. 180]. (46) In like manner [n. 181]. (47) The dragon [n. 182]. (48) Why it treats of them in Revelation [n. 183]. (49-52) Draconic spirits [n. 184-190]. (53) The power of truth in the spiritual world [n. 191-193]. Experience [n. 193]. (54) Those who have little of life, how life is inspired into them [n. 193]. (55) The religion of those who are in faith alone, it is only knowledge [n. 194]. (56) They who combat against evils receive the law as if inscribed on themselves [n. 195]. (56a) Conducted into a mansion of heaven [n. 196]. What is the opinion in the third heaven concerning those in faith alone; it is only knowledge [n. 196]. According as they lived in the world so is their heaven [n. 196]. (57) The quality of those who are in faith alone, and its quality as it interiorly appears [n. 197]. (58) How the Epistle of James appears to them [n. 198]. (59) They are received who believe in charity, provided they have lived the life of charity [n. 199]. One was turned about but he turned back afterwards [n. 199]. (60) The arrangement of those who are in the faith of charity [n. 200].] (61) In their factitious heavens there was a wintry light [n. 201]. (62) The hells where they continually wrangle about their faith [n. 202]. Their quality [n. 202]. (63) By experience those who believed that they had faith, it was given them to know that they had no faith [n. 203]. (64) Their interiors were closed [n. 204]. They had a religion of the memory [n. 204]. They were sensual [n. 204]. (65) Faith alone of the church is not given, from experience [n. 205]. (66) Those who are in no affection of truth, and yet reason much about truths, experience [n. 206]. (67) Those who are in faith alone have no conscience [n. 207]. (68) Those who believe in charity and do not live the life of charity, are not much unlike [those in faith alone] [n. 208]. (69) How faith separate leads to evil of life [n. 209]. (70) I spoke with Melancthon about faith alone, how false it is [n. 210]. (71) Those who are in faith alone cannot be saved, what their quality is [n. 211]. (72) Because all the societies of heaven are arranged according to the differences of love [n. 212]. (73) An Englishman who wished to conjoin charity with faith, but it was not recognized [n. 213]. (74) I read before the English their prayer before the Eucharist, and my discourse with them [n. 214]. (75) English presbyters who made an idol of their faith [n. 215]. (76) Discourse with the English concerning faith alone [n. 215-217]. (77) The nature of their arguments for faith alone [n. 217]. (78) Those were explored who confessed faith in the last hour of death; their quality [n. 218]. (79) After the judgment many of those from faith alone were collected and rejected [n. 219]. (80) Afterwards many wished to receive charity, but in vain, the reason [n. 220]. The endeavor after justification [n. 220]. (81) Free will with them [n. 221]. (82) It is not allowed them to preach; the hearers go out [n. 222]. (83) The deserts where those are who are in faith alone [n. 224]. (84) They were explored whether they know anything true and it was found that they do not [n. 225]. (85) Conversation with angels concerning the progression of truth to good [n. 226]. (86) How the English write their discourses [n. 227]. (87) That faith saves no one, a few things [n. 228]. (88) It is like a dark chamber [n. 229]. (89, 90) Their miserable state who have regarded evils as allowable, and their internal [n. 230]. (91) All the states of love return after death, thus the states of faith if it enters the love [n. 230-232]. (92) At this day they crucify the Lord [n. 232]. (93) The ideas at this day concerning God, heaven, love, faith [n. 233]. (94) The first state of man after death [n. 234]. (95) Love produces the knowledge [cognitionem] of every good in the thought [n. 235]. (96) They who are in the love of self cannot be admitted into heaven [n. 236]. (97) They who are in the love of self can equally speak of the Divine, but yet after death they are against the Divine [n. 237]. (98) They are enemies of the Lord, experience [n. 238]. (99) Two opposite dominions of love [n. 239]. (100) Their interiors and quality [n. 240]. (101) Examples from those in the equestrian order [n. 241]. (102) Love corresponds to flame, faith to light [n. 242]. (103) The quality of those who worship the Lord from spiritual love [n. 243]. (104) Affection makes the man, from changes induced and correspondences [n. 244]. (105) The delight of the love of commanding exceeds every other delight [n. 245]. (106) The delight of the love of commanding, into what it is turned after death [n. 246]. (107) Everyone after death comes into his own love [n. 247]. (108) Fr. Gyll, his mode of praying [n. 248]. (109) The quality after death of him who is in the delight of commanding [n. 249]. (110) Dreadful example [of hatred] against the Lord with those who think nothing from religion in their life [n. 250].

The Doctrine of the New Jerusalem Concerning the Lord (1763)

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UNIVERSAL HOLY SCRIPTURE TREATS OF THE LORD: THE LORD IS THE WORD.

(1) We read in John: In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness comprehended it not (John 1:1-5). The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth (John 1:14). The light is come into the world and men loved the darkness rather than the light, because their deeds were evil (John 3:19). While ye have the light, believe in the light, that ye may be sons of light. I am come a light into the world, that whosoever believeth in Me should not abide in the darkness (John 12:36, 46). From these passages it is evident that the Lord is God from eternity, and that this God is the selfsame Lord who was born in the world; for it is said

that the Word was with God, and God was the Word, and also that without Him was not anything made that was made; and it is added that the Word was made flesh, and they beheld Him. It is but little understood in the church why the Lord is called the Word. It is because “the Word” signifies Divine truth or Divine wisdom, and the Lord is Divine truth itself or Divine wisdom itself. And this is why He is called the Light, of which also it is said that it came into the world. As the Divine wisdom and the Divine love make a one, and in the Lord had been a one from eternity, it is said, “In Him was life, and the life was the light of men.” “Life” is Divine love; and “light” is Divine wisdom. It is this one that is meant by, “In the beginning the Word was with God, and God was the Word.” “With God,” is in God; for wisdom is in love, and love in wisdom. So in another place in John: And now, O Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was (John 17:5). “With Thine own Self,” is in Thyself, and therefore it is said, “and God was the Word;” and elsewhere, that the Lord is in the Father, and the Father in Him; and that He and the Father are one. As therefore the Word is the Divine wisdom of the Divine love, it follows that it is Jehovah Himself, thus the Lord by whom all things were made that are made; for all things have been created from Divine love by means of Divine wisdom.

(2) That the Word here specifically meant is the same Word that was manifested by means of Moses, the prophets, and the evangelists, is very evident from the fact that the Word is the Divine truth itself from which angels have all

their wisdom, and men all their spiritual intelligence. For this same Word that is among men in this world is also among the angels in the heavens, but in this world among men it is natural, whereas in the heavens it is spiritual. And as the Word is the Divine truth, it is also the Divine proceeding; and this is not only from the Lord, but is also the Lord Himself; and being the Lord Himself, it follows that each and all things of the Word have been written concerning Him alone. From Isaiah to Malachi there is nothing that is not either concerning the Lord, or, in the opposite sense, against Him. Hitherto no one has ever seen this to be so, and yet everyone can see it, provided he is aware of it, and thinks of it while he is reading, especially if he knows that the Word contains not only a natural but also a spiritual sense, and that in this sense the names of persons and places signify something of the Lord, and, derivatively, something of heaven and the church from Him, or else some thing opposite to them. As all things of the Word both in general and in particular treat of the Lord and as the Word, being the Divine truth, is the Lord, it is evident why it is said, "And the Word was made flesh, and dwelt among us, and we beheld His glory;" and also why it is said, "While ye have the light, believe in the light, that ye may be sons of light: I am come a light into the world, that whosoever believeth in Me should not abide in the darkness." The "light" is the Divine truth, thus the Word. This is why, even at this day, every one who, while reading the Word, approaches the Lord alone, and prays to Him, is enlightened in the Word.

(3) Briefly stated, the subjects concerning the Lord that are treated of in all the Prophets of the Old Testament, from Isaiah to Malachi, both in general and in particular, are these: i. The Lord came into the world in the fullness of times, which was when He was no longer known by the Jews, and when, consequently, there was nothing of the church left; and unless He had then come into the world and revealed Himself, mankind would have perished in eternal death. As He Himself says in John: “Except ye believe that I am, ye shall die in your sins” (8:24). ii. The Lord came into the world to execute a Last Judgment, and thereby to subdue the existing dominance of the hells; which was effected by means of combats (that is, temptations) admitted into his maternal human, and the attendant continual victories; for unless the hells had been subjugated no man could have been saved. iii. The Lord came into the world in order to glorify His Human, that is, unite it to the Divine which was in Him from conception. iv. The Lord came into the world in order to set up a new church which should acknowledge Him as the Redeemer and Savior, and be redeemed and saved through love to Him and faith in Him. v. He at the same time reduced heaven into order, so that it made a one with the church. vi. The passion of the cross was the last combat or temptation, by means of which He completely conquered the hells and fully glorified His Human. In the following small work on The Holy Scripture it will be seen that the Word treats of no other subjects than these.

(4) In confirmation of this, I shall in this first chapter merely adduce passages from the Word which contain the expressions “that day,” “in that day,” and “in that time;” in which, by “day,” and “time,” is meant the Lord’s advent. In Isaiah: It shall come to pass in the futurity of days that the mountain of the house of Jehovah shall be established in the top of the mountains. Jehovah alone shall be exalted in that day. The day of Jehovah of Armiea shall be upon everyone that is proud and lofty. In that day a man shall cast away his idols of silver and of gold (Isa. 2:2, 11-12, 20). In that day the Lord Jehovih will take away their ornament (Isa. 3:18). In that day shall the branch of Jehovah be beautiful and glorious (Isa. 4:2). In that day it shall roar against him, and he shall look unto the land, and behold darkness and distress, and the light shall be darkened in the ruins (Isa. 5:30). It shall come to pass in that day that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt. In that day the Lord shall shave in the crossings of the river. In that day He shall vivify. In that day every place shall be for briers and thorns (7:18, 20, 21, 23). What will ye do in the day of visitation, which shall come? In that day Israel shall stay upon Jehovah, the Holy One of Israel, in truth (10:3, 20). It shall come to pass in that day, that the Root of Jesse, which standeth for an ensign of the peoples, shall the nations seek, and His rest shall be glory. Chiefly in that day shall the Lord seek again the remnant of His people (11:10, 11). In that day thou shalt say, I will confess unto Thee, O Jehovah. In that day shall ye say, Confess ye to Jehovah, call upon His name (12:1, 4). The day of Jehovah is

at hand, as a laying waste from Shaddai shall it come. Behold, the day of Jehovah cometh, cruel, and of indignation, and of wrath, and of anger. I will move the heaven, and the earth shall be shaken out of her place, in the day of the wrath of His anger. His time is near, and it cometh, and the days shall not be prolonged (13:6, 9, 13, 22). It shall come to pass in that day, that the glory of Jacob shall be made thin. In that day shall a man look unto his Maker, and his eyes to the Holy One of Israel. In that day shall the cities of refuge be as the forsaken places of the forest (17:4, 7, 9). In that day there shall be five cities in the land of Egypt that speak with the lip of Canaan. In that day there shall be an altar to Jehovah in the midst of Egypt. In that day there shall be a path from Egypt to Assyria, and Israel shall be in the midst of the land (19:18, 19, 23, 24). The inhabitant of the island shall say in that day, Behold our expectation (20:6). A day of tumult, and of treading down, and of perplexity, from the Lord Jehovih of Armies (22:5). In that day shall Jehovah visit upon the army of the height, and upon the kings of the earth. Alter a multitude of days shall they be visited; then shall the moon blush, and the sun be ashamed (24:21, 22, 23). It shall be said in that day, Lo, this is our God, for whom we have waited, that He may deliver us (25:9). In that day shall this song be sung in the land of Judah, We have a strong city (26:1). In that day Jehovah shall visit with His sword. In that day ye shall answer to it, A vineyard of unmixed wine (27:1, 2, 12, 13). In that day shall Jehovah of Armies be for a crown of ornament, and for a diadem (28:5). In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of darkness (29:18). There shall be streams of waters in the day of the great slaughter, when the towers shall fall; and the light of the moon shall be as the light of the sun, in the day that Jehovah shall bind up the hurt of His people (30:25, 26). In that day they shall cast away every man his idols of silver and of gold (31:7). The day of Jehovah's vengeance, the year of His recompenses (34:8). These two things shall come to thee in one day, the loss of children and widowhood (47:9). My people shall know My name, and in that day that I am He that doth speak; behold it is I (52:6). Jehovah hath anointed Me to proclaim the acceptable year of Jehovah, and the day of vengeance of our God, to comfort all that mourn (61:1, 2). The day of vengeance is in My heart, and the year of My redeemed come (63:4). In Jeremiah: In those days ye shall say no more, The ark of the covenant of Jehovah. In that time they shall call Jerusalem the throne of Jehovah. In those days the house of Judah shall walk to the house of Israel (Jer. 3:16-18). In that day the heart of the king shall perish, and the heart of the princes, and the priests shall be amazed, and the prophets (Jer. 4:9). Behold the days come in which the land shall become a waste (Jer. 7:32, 34). They shall fall among them that fall, in the day of their visitation (Jer. 8:12). Behold the days come that I will visit all that is circumcised with what is uncircumcised (Jer. 9:25). In the time of their visitation they shall perish (Jer. 10:15). There shall be no remains to them, I will bring evil upon them in the year of their visitation (Jer. 11:23). Behold, the days come in which it shall no more be said (Jer.

16:14). I will look upon them in the nape, and not the faces, in the day of their destruction (Jer. 18:17). Behold, the days come in which I will give this place for a waste (Jer. 19:6). Behold, the days come that I will raise unto David a righteous offshoot, who shall reign as king. In those days Judah shall be saved, and Israel shall dwell safely. Therefore, behold, the days come that they shall no more say . . . I will bring evil upon them in the year of their visitation. In the end of days ye shall understand intelligence (Jer. 23:5-7, 12, 20). Behold, the days come in which I will turn again. Alas! for that day is great, and none shall be like it. It shall come to pass in that day that I will break the yoke, and burst the bonds (Jer. 30:3, 7-8). There shall be a day that the watchman upon Mount Ephraim shall cry, Arise ye, let us ascend Zion, unto Jehovah our God. Behold, the days come that I will make a new covenant. Behold, the days come that the city shall be built to Jehovah (Jer. 31:6, 31, 38). The days come that I will establish the good word. In those days and at that time, will I make a righteous offshoot unto David. In those days shall Judah be saved (Jer. 33:14-16). I will bring words against this city for evil in that day. But I will deliver thee in that day (Jer. 39:16-17). That day is to the Lord Jehovih of Armies a day of vengeance, that He will take vengeance of His enemies. The day of destruction has come upon them, the time of their visitation (Jer. 46:10, 21). Because of the day that cometh to lay waste (Jer. 47:4). I will bring upon him the year of visitation. Yet I will bring again his captivity in the end of days (Jer. 48:44, 47). I will bring destruction upon them in the time of their visitation. Her young men shall fall in the streets, and all the men of war shall be cut off in that day. In the end of days I will bring again their captivity (Jer. 49:8, 26, 39). In those days, and in that time, the sons of Israel and the sons of Judah shall come together, and shall seek Jehovah their God. In those days, and in that time, the iniquity of Israel shall be sought for, and there shall be none. Woe unto them, for their day is come, the time of their visitation (Jer. 50:4, 20, 27, 31). They are vanity, a work of errors, in the time of their visitation they shall perish (Jer. 51:18). In Ezekiel: An end is come, the end is come, the morning cometh upon thee; the time is come, the day of tumult is near. Behold the day, behold it cometh, the morning hath gone forth, the rod hath blossomed, violence hath budded. The day is come, the time is come upon all the multitude thereof. Their silver and gold shall not deliver them in the day of the anger of Jehovah (Ezek. 7:6, 7, 10, 12, 19). They said of the prophet, The vision that he seeth shall come to pass after many days; he prophesieth for times that are far off (Ezek. 12:27). They shall not stand in the war in the day of the anger of Jehovah (Ezek. 13:5). Thou, O deadly wounded wicked one, the prince of Israel, whose day is done, in the time of the iniquity of the end (Ezek. 21:25). A city that sheddeth blood in the midst of her, that her time may come; and thou hast caused thy days to draw near, so that thou art come to thy years (Ezek. 22:3-4). Shall it not be in the day when I take from them their strength? In that day he that escapeth shall come unto thee to the instructing of thine ears. In that day shall thy mouth be opened together with him that is escaped (Ezek. 24:25-27). In that day will I cause a horn to grow unto the house of Israel (Ezek. 29:21). Howl ye, Woe worth the day! for the day of Jehovah is near, the day of Jehovah is near, a day of cloud, it shall be the time of the nations. In that day shall messengers go forth from Me (Ezek. 30:2-3, 9). In the day in which thou shalt go down into hell (Ezek. 31:15). I will search for My flock in the day that he shall be in the midst of his flock; and I will deliver them out of all places whither they have been scattered, in the day of cloud and of thick darkness (Ezek. 34:11-12). In the day that I cleanse you from all your iniquities (Ezek. 36:33). Prophesy and say, In that day when My people Israel shall sit securely, shalt thou not know it? In the futurity of days I will lead thee to My land. In that day, even the day when Gog shall come upon the land. In My zeal, in the fire of Mine indignation, if not in this day, there shall be a great earthquake upon the land of Israel (Ezek. 38:14, 16, 18-19). Behold, it cometh, this day of which I have spoken. It shall come to pass in that day that I will give unto Gog a place for burial in the land of Israel, so that the house of Israel shall know that I am Jehovah their God, from that day and forward (Ezek. 39:8, 11, 22). In Daniel: God in the heavens hath revealed secrets, what shall be in the futurity of days (Dan. 2:28). The time came that the saints possessed the kingdom (Dan. 7:22). Attend, for at the time of the end shall be the vision. And he said, Behold, I will make thee know what shall be in the last end of the anger, for at the time appointed shall the end be. The vision of the evening and the morning is truth; shut thou up the vision, for it shall be for many days (Dan. 8:17, 19, 26). I am come to make thee understand what shall befall thy people in the end of days; for the vision is yet for days (Dan. 10:14). The intelligent shall be proved to purge and cleanse them, even to the time of the end, because it is yet for the time appointed (Dan. 11:35). At that time shall Michael rise up, the great prince who standeth for the sons of thy people; and there shall be a time of trouble, such as never was since there was a nation. At that time thy people shall be delivered, everyone that shall be found written in the book (Dan. 12:1). Thou, O Daniel, shut up the words, and seal the book, even to the time of the end. But from the time that the continual [burnt-offering] shall be taken away, and the abomination that maketh waste be set up, there shall be a thousand two hundred and ninety days. Thou shall arise into thy lot at the end of the days (Dan. 12:4, 11, 13). In Hosea: I will make an end of the kingdom of the house of Israel. In that day I will break the bow of Israel. Great shall be the day of Jezreel (Hos. 1:4-5, 11). In that day thou shalt call Me, my Husband. In that day I will make a covenant for them. In that day I will hear (Hos. 2:16, 18, 21). The sons of Israel shall return, and seek Jehovah their God, and David their king, in the end of days (Hos. 3:5). Come, and let us return unto Jehovah; after two days He will revive us; in the third day He will raise us up, and we shall live before him (Hos. 6:1-2). The days of visitation are come; the days of retribution are come (Hos. 9:7). In Joel: Alas for the day, for the day of Jehovah is at hand, and as a laying waste from Shaddai shall it come (Joel 1:15). The day of Jehovah cometh, nigh is the day of darkness and of thick darkness, a day of cloud and of obscurity. The day of Jehovah is great and very terrible; and who can endure it? (Joel 2:1, 2, 11). Upon the servants, and upon the handmaids in those days will I pour out My spirit. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah is come (Joel 2:29, 31). Behold, in those days, and in that time, which I will bring back, I will gather all nations. The day of Jehovah is near. It shall come to pass in that day that the mountains shall drop new wine (Joel 3:1-2, 14, 18). In Obadiah: Shall I not in that day destroy the wise men out of Edom? Neither shouldest thou have rejoiced over them in the day of their destruction, in the day of their distress. For the day of Jehovah is near upon all the nations (Obad. 8, 12, 15). In Amos: He that is courageous in his heart shall flee away naked in that day (Amos 2:16). In the day that I shall visit the transgressions of Israel upon him (Amos 3:14). Woe unto you that desire the day of Jehovah! What to you is the day of Jehovah? it is one of darkness, and not of light. Shall not the day of Jehovah be darkness, and not light? even thick darkness, and no brightness in it? (Amos 5:18, 20.) The songs of the temple shall be howlings in that day. In that day I will cause the sun to go down at noon; and I will darken the earth in the day of light. In that day shall the beautiful virgins and the young men faint for thirst (Amos 8:3, 9, 13). In that day I will raise up the tent of David that is fallen. Behold, the days come that the mountains shall drop new wine (Amos 9:11, 13). In Micah: In that day shall one lament, We be utterly laid waste (Micah 2:4). In the end of days the mountain of the house of Jehovah shall be established at the head of the mountains. In that day will I gather her that halteth (Micah 4:1, 6). In that day I will cut off thy horses and thy chariots (Micah 5:10). The day of thy watchmen, and thy visitation, cometh. The day is at hand for building thy walls. In that day he shall come even to thee (Micah 7:4, 11-12). In Habakkuk: The vision is yet for an appointed time, and at the end it shall speak; though it tarry, wait for it, because it will surely come, it will not delay (Hab. 2:3). O Jehovah do Thy work in the midst of the years; in the midst of the years make known God cometh (Hab. 3:2, 3). In Zephaniah: The day of Jehovah is at hand. In the day of Jehovah's sacrifice I will visit upon the princes, and upon the king's sons. In that day there shall be the voice of a cry. At that time I will search Jerusalem with lamps. The great day of Jehovah is near. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and thick darkness, a day of cloud and overclouding, a day of the trumpet and of sounding. In the day of Jehovah's wrath the whole land shall be devoured, and He shall make a speedy end of all them that dwell in the land (Zeph. 1:7-8, 10, 12, 14-16, 18). Before the day of Jehovah's anger has come upon us. It may be ye shall be hid in the day of Jehovah's anger (Zeph. 2:2-3). Wait ye upon Me until the day that I rise up to the prey, for it is My judgment. In that day shalt thou not be ashamed for all thy works. In that day it shall be said to Jerusalem, Fear thou not. At that time I will deal with thine oppressors. At that time will I bring you in, and at that time will I gather you; for I will make you a name, and a praise (Zeph. 3:8, 11, 16, 19-20). In Zechariah: Many nations shall cleave to Jehovah in that day (Zech. 2:11). I will remove the iniquity of that land in one day. In that day shall ye cry every man to his companion under the vine and under the fig tree (Zech. 3:9-10). In those days ten men shall take hold of the skirt of a man that is a Jew (Zech. 8:23). Jehovah their God shall serve them in that day, as the flock of His people (Zech. 9:16). My covenant was broken in that day (Zech. 11:11). In that day will I make Jerusalem a stone of burden for all peoples. In that day I will smite every horse with astonishment. In that day will I make the leaders of Judah like a furnace of fire among the wood. In that day shall Jehovah defend the inhabitants of Jerusalem. In that day I will seek to destroy all nations. In that day shall there be a great mourning in Jerusalem (Zech. 12:3-4, 6, 8, 9, 11). In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem. It shall come to pass in that day I will cut off the names of the idols in the land. In that day the prophets shall be ashamed (Zech. 13:1-4). Behold, the day of Jehovah cometh. His feet shall stand in that day upon the Mount of Olives. In that day there shall not be light and brightness; but it shall be one day which shall be known unto Jehovah; not day, nor night, at evening time there shall be light. In that day living waters shall go out from Jerusalem. In that day there shall be one Jehovah, and His name one. In that day there shall be a great tumult from Jehovah. In that day shall there be upon the bells of the horses, Holiness unto Jehovah. In that day there shall be no more a Canaanite in the house of Jehovah (Zech. 14:1, 4, 6-9, 13, 20-21). In Malachi: Who may abide the day of His coming, and who shall stand when He appeareth? They shall be Mine in the day wherein I do make a peculiar treasure. Behold, the day cometh that shall burn as an oven. Behold, I send you Elijah the prophet before the coming of the great and terrible day of Jehovah (Mal. 3:2, 17; 4:1, 5). In David: In His days shall the righteous flourish, and abundance of peace, and He shall have dominion from sea to sea, and from the river unto the ends of the earth (Ps. 72:7-8, besides other places).

(5) In these passages by “day” and “time” is meant the advent of the Lord. By a “day” or “time” of darkness, of thick darkness, of gloom, of no light, of laying waste, of the end of iniquity, of destruction, is meant the advent of the Lord when He was no longer known, and when consequently there was no longer anything of the church left. By “a day” cruel, terrible, of wrath, of anger, of tumult, of visitation, of sacrifice, of recompense, of distress, of war, of a cry, is meant the advent of the Lord to Judgment. By “the day” in which Jehovah alone shall be exalted, in which He shall be one and His name one, in which the offshoot of Jehovah shall be for beauty and glory, in which the righteous shall flourish, in which He shall vivify, in which He shall seek His flock, in which He shall make a new covenant, in which the mountains shall drop new wine, in which living waters shall go out from Jerusalem, in which they shall look unto the God of Israel, and many similar expressions, is

meant the advent of the Lord to set up again a new church which will acknowledge Him as the Redeemer and Savior.

(6) To these passages may be added some which speak of the Lord’s advent more openly: The Lord Himself shall give you a sign: Behold a virgin shall conceive and hear a Son, and shall call His name GOD-WITH-US (Isa. 7:14; Matt. 1:22, 23). Unto us a Child is born, unto us a Son is given, and the government shall he upon His shoulder; and His name shall be called Wonderful, Counselor, God, Hero, Father of eternity, Prince of peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it in judgment and justice, from henceforth and even to eternity (Isa. 9:6-7). There shall come forth a Rod out of the stem of Jesse, and a Shoot shall bear fruit out of his roots: and the spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might. Righteousness shall be the girdle of His loins, and truth the girdle of His reins. Therefore it shall come to pass in that day, that the Root of Jesse, which standeth for an ensign of the peoples, shall the nations seek, and His rest shall be glory (Isa. 11:1-2, 5, 10). Send ye the lamb of the ruler of the land, from the rock to the wilderness, to the mountain of the daughter of Zion. By mercy has the throne been established, and one shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and hasting righteousness (Isa. 16:1, 5). It shall be said in that day, Lo, this is our God; we have waited for Him that He may save us: THIS IS JEHOVAH we have waited for Him, we

will rejoice and be glad in His salvation (Isa. 25:9). The voice of one crying in the wilderness, Prepare ye the way of JEHOVAH, make plain in the solitude a pathway for our God. For the glory of JEHOVAH shall be revealed, and all flesh shall see it together. Behold, the LORD JEHOVIH will come in strength, and His arm shall rule for Him; behold, His reward is with Him. He shall feed His flock like a shepherd (Isa. 40:3, 5, 10-11). Mine elect, in whom My soul delighteth. I JEHOVAH have called Thee in righteousness, and I will give Thee for a covenant to the people, for a light to the nations, to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the prison house. I am JEHOVAH, this is My name, and My glory will I not give to another (Isa. 42:1, 6-8). Who hath believed our word, and to whom is the arm of Jehovah revealed? He hath no form; we have seen Him, but He hath no appearance. He hath borne our diseases, and carried our griefs (Isa. 53:1, 2, 4, to end). Who is this that cometh from Edom, with sprinkled garments from Bozrah, marching in the greatness [mulitudine] of His strength? I that speak in righteousness, great to save: for the day of vengeance is in Mine heart, and the year of My redeemed is come. So He became their Savior (Isa. 63:1, 4, 8). Behold, the days come that I will raise up to David a righteous offshoot, who shall reign a king, and shall prosper, and shall execute judgment and justice in the earth: and this is His name whereby they shall call Him, JEHOVAH OUR RIGHTEOUSNESS (Jer. 23:5, 6; 33:15, 16). Rejoice greatly, O daughter of Zion shout, O daughter of Jerusalem behold, thy King cometh unto thee, He is just and saved. He shall speak peace to the nations and His dominion shall be from sea to sea, and from the river even to the ends of the earth (Zech. 9:9, 10). Rejoice and be glad, O daughter of Zion; lo, I come, that I may dwell in the midst of thee and many nations shall cleave to Jehovah in that day, and shall be My people (Zech. 2:10, 11). Thou Bethlehem Ephratah, little as thou art to be among the thousands of Judah, out of thee shall one come forth unto Me that is to be Ruler in Israel, and whose goings forth are from of old, from the days of eternity. He shall stand and feed in the strength of JEHOVAH (Micah 5:2, 4). Behold, I send Mine Angel, who shall prepare the way before Me, and the LORD whom ye seek shall suddenly come to His temple, even the Angel of the covenant, whom ye have desired; behold, He cometh but who shall abide the day of His coming? Behold, I send you Elijah the prophet, before the coming of the great and terrible day of Jehovah (Mal. 3:1, 2; 4:5). I saw, and behold, one like the Son of man came with the clouds of heaven; and there was given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages may worship Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed; and all dominions shall worship Him, and obey Him (Dan. 7:13, 14, 27). Seventy weeks are determined upon thy people, and upon thy holy city, to consummate the transgression, and to seal up the vision and the prophecy, and to anoint the holy of holies. Know, therefore, and perceive, that from the going forth of the word to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks (Dan. 9:24, 25). I will set his hand in the sea, and his right hand in the rivers: He shall cry unto Me, Thou art my Father, my God, and the rock of my salvation. I also will make him My firstborn, higher than the kings of the earth. His seed also will I make to endure to eternity, and his throne as the days of the heavens (Ps. 89:25-27, 29). Jehovah said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. Jehovah shall send the scepter of Thy strength out of Zion; rule Thou in the midst of Thine enemies. Thou art a priest to eternity after the manner of Melchizedek (Ps. 110:1-2, 4; Matt. 22:44; Luke 20:42). I have anointed My king upon Zion, the mountain of My holiness; I will declare for a statute, Jehovah hath said unto Me, Thou art My Son, this day have I begotten Thee; I will give the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Kiss the Son, lest He be angry, and ye perish from the way; blessed are all they that put their trust in Him (Ps. 2:6-8, 12). Thou hast made him a little less than the angels, but hast crowned him with glory and honor; Thou hast made him to have dominion over the works of Thy hands; Thou hast put all things under his feet (Ps. 8:5-6). Jehovah, remember David, who sware unto Jehovah, and vowed to the Mighty One of Jacob, If I shall enter within the tent of my house, if I shall go up upon my couch, if I shall give sleep to mine eyes, until I find out a place for Jehovah, a habitation for the Mighty One of Jacob. Lo, we heard of Him at Ephratah, we found Him in the fields of the forest.

We will enter into His tabernacles, we will bow at His footstool. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy (Ps. 132:1-7, 9). The passages here adduced, however, are but few.

(7) That universal Holy Scripture has been written solely about the Lord, will be more fully evident from what follows, especially from the things to be advanced in the small work on The Holy Scripture. This is the one only source of the holiness of the Word, and is what is meant by the words The testimony of Jesus is the spirit of prophecy (Rev. 19:10).

(8) ITS BEING SAID THAT THE LORD FULFILLED ALL THINGS OF THE LAW, MEANS THAT HE FULFILLED ALL THINGS OF THE WORD. At the present day many persons believe that when it is said of the Lord that He fulfilled the law, the meaning is that He fulfilled all the commandments of the Decalogue, and thus became righteousness, and also justified the men of this world through this matter of faith. This however is not the meaning. The meaning is that the Lord fulfilled all things written concerning Himself in the Law and the Prophets, that is, in universal Holy Scripture, because this treats solely of Him, as has been said in the foregoing article. The reason why many have believed differently, is that they have not searched the Scriptures and seen what is there meant by “the Law.” The Law there means, in a restricted sense, the ten commandments of the Decalogue; in a wider sense, all things written by Moses in the five books; and in the widest sense, all things of the Word. It is well known that By the Law in a restricted sense are meant the ten commandments of the Decalogue.

(9) That by the Law in a wider sense are meant all things written by Moses in his five books, is evident from the following passages. In Luke: Abraham said to the rich man in hell, They have Moses and the Prophets, let them hear them; if they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead (16:29, 31). In John: Philip said to Nathanael, We have found Him of whom Moses in the Law and the Prophets did write (1:45). In Matthew: Think not that I am come to loosen the Law and the Prophets; I am not come to loosen, but to fulfill (5:17). All the Prophets and the Law prophesied until John (11:13). In Luke: The Law and the Prophets were until John since then the kingdom of God is evangelized (16:16). In Matthew: All things whatsoever that ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets (7:12). Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and thou shalt love thy neighbor as thyself; on these two commandments hang all the Law and the Prophets (22:37, 39, 40). In these passages, "Moses and the Prophets," and "the Law and the Prophets," mean all things that have been written in the books of Moses and in the books of the prophets. That "the Law" specifically means all things that have been written by Moses, is further evident from the following passages. In Luke: When the days of her purification, according to the Law of Moses, were fulfilled, they brought Jesus to Jerusalem, to present Him to the Lord; as it is written in the Law of the Lord: Every male that openeth the womb shall be called holy to the Lord; and to

offer a sacrifice, according to that which is said in the Law of the Lord: A pair of turtle-doves, or two young pigeons. And the parents brought Jesus into the temple, to do for Him after the custom of the Law. And when they had performed all things according to the Law of the Lord (2:22-24, 27, 39). In John: Moses in the Law commanded us that such should be stoned (8:5). The Law was given by Moses (1:17). From these passages it appears that where such things are spoken of as are written in the books of Moses, they are sometimes called "the Law," and sometimes "Moses." (So also in Matt. 8:4; Mark 10:2-4; 12:19; Luke 20:28, 37; John 3:14; 7:19, 51; 8:17; 19:7.) Many things that were commanded also, are called by Moses "the Law," as: Concerning the burnt-offerings (Lev. 6:9; 7:37). Concerning the sacrifices (Lev. 6:25; 7:1-11). Concerning the meat-offering (Lev. 6:14). Concerning leprosy (Lev. 14:2). Concerning jealousy (Num. 5:29, 30). Concerning the Naziriteship (Num. 6:13, 21). And Moses himself calls his books "the Law:" Moses wrote this Law, and delivered it to the priests, the sons of Levi, who bare the ark of the covenant of Jehovah; and he said to them, Take the Book of this Law, and put it at the side of the ark of the covenant of Jehovah (Deut. 31:9, 11, 26). It was placed at the side, because within the ark were the tables of stone, which in a restricted sense are the Law. Afterwards the books of Moses are called "The Book of the Law:" And Hilkiah the high priest said unto Shaphan the scribe, I have found the Book of the Law in the house of Jehovah. And when the king had heard the words of the Book of the Law, he rent his garments (2 Kings 22:8, 11; 23:24).

(10) That by "the Law," in the widest sense, are meant all things of the Word, is evident from these passages: Jesus said, Is it not written in your Law, I said, Ye are gods? (John 10:34). (This is written in Ps. 82:6.) The multitude answered Him, We have heard out of the Law, that the Christ abideth forever (John 12:34). (This is written in Ps. 89:29; 110:4; and in Dan. 7:11, 14.) That the word might be fulfilled that is written in their Law, They hated Me without a cause (John 15:25) (This is written in Ps. 35:19.) The Pharisees said, Have any of the rulers believed on Him? But this multitude that knoweth not the Law are cursed (John 7:48, 49). It is easier for heaven and earth to pass than for one tittle of the Law to fall (Luke 16:17). (Here "the Law" means all Holy Scripture.)

(11) That the statement that the Lord fulfilled all things of the Law means that He fulfilled all things of the Word, is evident from passages where it is said that the Scripture was fulfilled by Him, and that all things were consummated: as from the following: Jesus went into the synagogue, and stood up to read, and there was delivered to Him the book of the prophet Isaiah, and He unrolled the book, and found the place where it is written, The Spirit of the Lord is upon Me, because He hath anointed Me, He hath sent Me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to preach the acceptable year of the Lord. And He rolled up the book and said, This day is this

Scripture fulfilled in your ears (Luke 4:16-21). Search the Scriptures, for they testify of Me (John 5:39). That the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me (John 13:18). None of them is lost, but the son of perdition, that the Scripture might be fulfilled (John 17:12). That the word might be fulfilled which He spake, Of them whom Thou gavest Me have I lost none (John 18:9). Jesus said to Peter, Put up again thy sword into its place. How then shall the Scriptures be fulfilled, that thus it must be? But all this was done that the Scriptures of the Prophets might be fulfilled (Matt. 26:52, 54, 56). The Son of Man goeth as it is written of Him, that the Scriptures be fulfilled (Mark 14:21, 49). Thus the Scripture was fulfilled which saith, He was accounted among the transgressors (Mark 15:28; Luke 22:37). That the Scripture might be fulfilled, which saith, They divided My garments among them, and upon my under-vesture did they cast a lot (John 19:24). After this, Jesus knowing that all things were now consummated, that the Scripture might be fulfilled (John 19:28). When Jesus had received the vinegar, He said, It is consummated, that is, fulfilled (John 19:30). These things were done, that the Scripture might be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him whom they pierced (John 19:36, 37). Besides other places, where passages are adduced from the Prophets, without its being at the same time said that the Law, or the Scripture, was fulfilled. That all the Word has been written about the Lord, and that He came into the world to fulfill it, He also taught His disciples before His departure, in these words: Jesus said to His disciples, O fools, and slow of heart to believe all that the prophets have spoken! Ought not the Christ to suffer these things, and to enter into His glory? And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself (Luke 24:25-27). Jesus said to His disciples, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me (Luke 24:44). That in the world the Lord fulfilled all things of the Word, even to the veriest singulars of it, is evident from these His own words: Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass from the law, till all things be accomplished (Matt. 5:18). From these passages it may now be clearly seen that by its being said that the Lord fulfilled all things of the law is not meant that He fulfilled all the commandments of the Decalogue, but that He fulfilled all things of the Word.

(12) THE LORD CAME INTO THE WORLD TO SUBJUGATE THE HELLS AND TO GLORIFY HIS HUMAN AND THE PASSION OF THE CROSS WAS THE FINAL COMBAT, WHEREBY HE FULLY CONQUERED THE HELLS, AND FULLY GLORIFIED HIS HUMAN. It is known in the church that the Lord conquered death, by which is meant hell, and that He afterwards ascended in glory into heaven; but as yet it has not been known that it was by means of combats which are temptations that the Lord conquered death or

hell, and at the same time by means of them glorified His Human; and that the passion of the cross was the final combat or temptation by means of which He effected this conquest and this glorification. Of these temptations many things are said in the Prophets and in David; but not so many in the Evangelists. In these, the temptations which He endured from childhood are summarily described by His temptations in the wilderness, followed by those from the devil and the last of them by the things He suffered at Gethsemane and on the cross. (Concerning His temptations in the wilderness, and by the devil, see Matt. 4:1-11; Mark 1:12, 13; and Luke 4:1-13.) By these temptations, however, are meant all His temptations even to the last of them. He revealed no more to His disciples concerning them; for it is said in Isaiah: He was oppressed, yet He opened not His mouth: as a lamb that is brought to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth (Isa. 53:7). (Concerning His temptations at Gethsemane, see Matt. 26:36-44; Mark 14:32-42; and Luke 22:39-46. And concerning the temptations on the cross, see Matt. 27:33-50; Mark 15:22-37; Luke 23:33-49; and John 19:17-34.) Temptations are nothing else than combats against the hells.

(13) That the Lord fully conquered the hells by the passion of the cross, He Himself teaches in John: Now is the judgment of this world; now shall the prince of this world be cast out (John 12:31). The Lord said this when the passion of the cross was at hand. The prince of this world is judged (John 16:11). Be of good cheer, I have overcome the world

(John 16:33). In Luke: Jesus said, I beheld Satan as lightning fall from heaven (Luke 10:18). The “world,” the “prince of the world,” “Satan,” and “the devil,” mean hell. That by the passion of the cross the Lord also fully glorified His Human, He teaches in John: When Judas was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God will also glorify Him in Himself, and will straightway glorify Him (John 13:31-32). Father, the hour is come, glorify Thy Son, that Thy Son also may glorify Thee (John 17:1). Now is My soul troubled; and He said, Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and I will glorify it again (John 12:27-28). In Luke: Ought not the Christ to suffer this, and to enter into His glory? (Luke 24:26). These things are said of the Passion. Glorification is the unition of the Divine and the Human; and therefore it is said, “and God will glorify Him in Himself.”

(14) That the Lord came into the world to reduce into order all things in heaven, and derivatively on earth; that this was effected by means of combats against the hells, which were then infesting every man that came into the world and that went out of the world; and that He thereby became righteousness, and saved men, who otherwise could not have been saved, is foretold in many passages in the Prophets, of which only a few shall be adduced. [2] In Isaiah: Who is this that cometh from Edom, with sprinkled garments from Bozrah; this that is glorious in His apparel, marching in the greatness of His strength? I that speak in

righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like Him that treadeth in the winepress? I have trodden the winepress alone, and of the people there was not a man with Me wherefore I have trodden them in Mine anger, and trampled them in My wrath; therefore their victory is sprinkled upon My garments; for the day of vengeance is in Mine heart, and the year of My redeemed is come. Mine own arm brought salvation unto Me; and I brought down their victory to the earth. He said, Lo, they are My people, sons; therefore He was their Savior in His love, and in His pity, He redeemed them (Isa. 63:1-9). These things are said of the Lord's combats against the hells. The "apparel" in which He was "glorious," and which was "red," means the Word, to which violence had been done by the Jewish people. The actual combat against the hells, and the victory over them, are described by its being said that He "trod them in His anger, and trampled them in His wrath." That He fought alone, and from His own power, is described by, "of the people there was not a man with Me, Mine own arm brought salvation unto Me, I brought down their victory to the earth." That He thereby effected salvation and redemption, is described by, "therefore He was their Savior; in His love and in His pity He redeemed them." That this was the reason for His advent, is described by, "the day of vengeance is in Mine heart, and the year of My redeemed is come." [3] In Isaiah again: He saw that there was not anyone, and He was amazed that there was none to interpose; therefore His own arm brought salvation unto

Him; and His righteousness, it upheld Him; therefore He put on righteousness as a coat of mail, and a helmet of salvation upon His head; and He put on garments of vengeance, and clad Himself with zeal as a cloak; then came the Redeemer to Zion (Isa. 59:16, 17, 20). These words also treat of the Lord's combats against the hells while He was in the world. That He fought against them from His own power, is meant by, "He saw that there was not anyone, therefore His own arm brought salvation unto Him." That thereby He became righteousness, is meant by, "His righteousness, it upheld Him, whence He put on righteousness as a coat of mail." That He thus effected redemption, is meant by, "then came the Redeemer to Zion." [4] In Jeremiah: They are dismayed, their strong ones were beaten down, they are fled a pace, and look not back: that day is to the Lord Jehovih Zebaoth a day of vengeance, that He may take vengeance of His enemies, and the sword shall devour, and be sated (Jer. 46:5, 10). The Lord's combat with the hells, and His victory over them, are described by its being said that they are dismayed, and that their strong ones being beaten down are fled apace, and looked not back. Their "strong ones," and "enemies," are the hells, for all there feel hatred against the Lord. His advent into the world for this purpose is meant by, "that day is to the Lord Jehovih Zebaoth a day of vengeance, that He may take vengeance of His enemies." [5] In Jeremiah: Her young men shall fall in the streets, and all the men of war shall be cut off in that day (Jer. 49:26). In Joel: Jehovah hath uttered His voice before His army; the day of Jehovah is great and very terrible; who therefore can endure it? (Joel 2:11). In Zephaniah: In the day of the sacrifice of Jehovah I will visit upon the princes, upon the king's sons, upon all who are clothed with strange apparel. That day is a day of distress, a day of the trumpet and of sounding (Zeph. 1:8, 15-16). In Zechariah: Jehovah shall go forth, and fight against the nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before the faces of Jerusalem. Then shall ye flee into the valley of My mountains. In that day there shall not be light and brightness. And Jehovah shall be king over all the earth; in that day there shall be one Jehovah, and His name one (Zech. 14:3-6, 9). These passages also treat of the Lord's combats. "That day" means His advent. The Mount of Olives that was before the faces of Jerusalem, was where the Lord was wont to tarry. (See Mark 13:3; 14:26; Luke 21:37; 22:39; John 8:1; and elsewhere.) [6] In David: The cords of death compassed me about, the cords of hell encompassed me, the snares of death forestalled me; therefore He sent out His arrows, and many lightnings, and discomfited them. I will pursue Mine enemies, and catch them, neither will I turn until I have consumed them. I will smite them that they shall not be able to rise. Thou hast girded me with strength unto the war, and Thou shalt put mine enemies to flight I will beat them small as dust before the faces of the wind, as the mire of the streets I will enfeeble them (Ps. 18:5, 14, 37-40, 42). The "cords" and "snares of death" that encompassed and forestalled, signify temptations, which, being from hell, are called also "the cords of hell." These and all other things in this whole Psalm treat of the Lord's combats and victories; and therefore it is added, "Thou wilt make me the head of the nations a people that have not known shall serve me" (verse 43). [7] In David, again: Gird Thy sword upon Thy thigh, O Mighty one; Thine arrows are sharp, the people shall fall under Thee, from the heart of the king's enemies. Thy throne is forever and to eternity: Thou hast loved righteousness, wherefore God hath anointed Thee (Ps. 45:3, 5-7). These words also treat of combat with the hells, and of their subjugation; for this whole Psalm treats of the Lord, that is to say, of His combats, His glorification, and the salvation of the faithful by Him. In David: A fire shall go before Him, it shall burn up His enemies round about the earth shall see and shall fear the mountains shall melt like wax before the Lord of the whole earth. The heavens shall declare His righteousness, and all the people shall see His glory (Ps. 97:3-6). This Psalm likewise treats of the Lord, and of the like things. [8] In David: Jehovah said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool; rule Thou in the midst of Thine enemies. The Lord at Thy right hand hath smitten kings in the day of His anger; He hath filled with dead bodies, He hath smitten the head over much land (Ps. 110:1, 2, 5, 6). That these words are said of the Lord, is evident from His own words in Matt. 22:44; Mark 12:36; and Luke 20:42. To "sit at the right hand," signifies omnipotence; the "enemies" signify the hells "kings," those there who are in falsities of evil. To "make them His footstool," "smite them in the day of anger," and "fill with dead bodies,” signifies to destroy their power; and to “smite the head over much land,” signifies to destroy all. [9] As the Lord alone conquered the hells, without the aid of any angel, He is called HERO, and a MAN OF WARS (Isa. 42:13); THE KING OF GLORY, JEHOVAH STRONG AND MIGHTY; A HERO OF WAR (Ps. xxiv. 8, 10); THE MIGHTY ONE OF JACOB (Ps. 132:2); and in many places, JEHOVAH ZEBAOTH, that is, Jehovah of the Armies of War. His advent is also called THE DAY OF JEHOVAH terrible, cruel, of indignation, of wrath, of anger, of vengeance, of destruction, of war, of the sounding of the trumpet, of tumult, as may be seen from the passages quoted above, in n. 4. [10] As the Last Judgment executed by the Lord when He was in the world was effected by means of combats with the hells, and by their subjugation, this coming Judgment is treated of in many passages. As in David: Jehovah cometh to judge the earth; He shall judge the world in righteousness, and the people in truth (Ps. 96:13). And so in many other passages. These are from the prophetical parts of the Word. [11] In its historical parts like things are represented by the wars of the sons of Israel with various nations; for everything that is written in the Word, whether in prophecy or history, is written about the Lord; and this is why the Word is Divine. Many arcana of the Lord’s glorification are contained in the rituals of the Israelitish Church, as for example in its burnt-offerings and sacrifices, in its sabbaths and feasts, and in the priesthood of Aaron and the Levites; as they are also in all those other things in Moses which are called laws, judgments, and statutes; and this is what is meant by the Lord’s words to His disciples: That He must needs fulfill all things which are written in the law of Moses concerning Him (Luke 24:44) and by His saying to the Jews that Moses “wrote of Him” (John 5:46). [12] From all this it is evident that the Lord came into the world to subjugate the hells, and to glorify His Human; and that the passion of the cross was the final combat, by which He fully conquered the hells, and fully glorified His Human. But more will be seen on this subject in the following small work on The Holy Scripture, where are collected together all the passages from the prophetical Word that treat of the Lord’s combats with the hells and His victories over them; or, what is the same, that treat of the Last Judgment executed by Him when He was in the world; and also those which treat of His passion, and of the glorification of His Human, which are so numerous that if quoted they would fill pages.

(15) BY THE PASSION OF THE CROSS THE LORD DID NOT TAKE AWAY SINS, BUT BORE THEM. Some persons within the church believe that by the passion of the cross the Lord took away sins, and made satisfaction to the Father, and so effected Redemption; and some, that He transferred to Himself, bore, and cast into the depths of the sea (that is, into hell), the sins of those who have faith in Him. They confirm themselves in these notions by the words of John concerning Jesus: Behold the Lamb of God, that taketh away the sins of the world (John 1:29); and by the Lord’s words in Isaiah: He hath borne our diseases, and carried our sorrows: He was wounded for our transgressions, He was bruised for our iniquities, the

chastisement of our peace was upon Him, and by His wound has health been given us. Jehovah hath made to fall on Him the iniquities of us all. He was oppressed [literaly, He hath endured exaction], and He was afflicted, yet opened not His mouth He is led as a lamb to the slaughter. He was cut off out of the land of the living for the transgression of My people, to whom the stroke was due, that He might deliver the wicked into their sepulcher, and the rich into their deaths; He shall see of the labor of His soul, and shall be satisfied. By His knowledge shall He justify many in that He hath borne their iniquities. He hath poured out His soul unto death, and He was numbered with the transgressors, and He bare the sins of many, and made intercession for the transgressors (Isa. 53:4-12). Both these passages speak of the Lord's temptations and passion; and by His taking away sins and diseases, and by the iniquities of all being made to fall on Him, is meant the like as by His bearing sorrows and iniquities. [2] Therefore it shall first be stated what is meant by bearing iniquities, and afterwards what by taking them away. To bear iniquities means to endure grievous temptations; and also to suffer the Jews to treat Him as they had treated the Word, which they did because He was the Word. For the church as it then existed among the Jews was utterly devastated, and it was devastated by their having perverted all things of the Word, so that there was not any truth remaining; and therefore they did not acknowledge the Lord. This was meant and signified by all things of the Lord's passion. The prophets were treated in a similar way, because they represented the Lord in respect to the Word, and derivatively in respect to the church, and the Lord was the Prophet. [3] That the Lord was the Prophet is evident from the following passages: Jesus said, A prophet is not without honor, save in his own country, and in his own house (Matt. 13:57; Mark 6:4; Luke 4:24). Jesus said, It cannot be that a prophet perish out of Jerusalem (Luke 13:33). They said of Jesus, This is that prophet of Nazareth (Matt. 21:11; John 7:40). Fear took hold on all; and they praised God, saying that a great prophet is risen up among us (Luke 7:16). That a prophet should be raised up out of the midst of their brethren, whose words they shall obey (Deut. 18:15-19). That the prophets underwent similar treatment, is evident from the things which follow. [4] In order that he might represent the state of the church, the prophet Isaiah was commanded To loose the sackcloth from off his loins, and to put off the shoe from his foot, and to walk naked and barefoot three years, for a sign and a wonder (Isa. 20:2-3). In order that he might represent the state of the church, the prophet Jeremiah was commanded: To buy for himself a girdle, and put it upon his loins, and not put it in water, and to hide it in a hole of the rock near the river Euphrates; and after many days he found it rotten (Jer. 13:1-7). The same prophet represented the state of the church by His not taking a wife in that place, nor entering into the house of mourning, neither going away to lament, nor entering into the house of feasting (Jer. 16:2, 5, 8). [5] In order that he might represent the state of the church, the prophet Ezekiel was commanded To cause a barber's razor to pass upon his head, and upon his beard, and afterwards to divide it, and to burn the third part of it in the midst of the city, to smite a third part with a sword, and to scatter a third part in the wind; and that he should bind a few hairs in his skirts, and at last cast them into the midst of the fire, and burn them (Ezek. 5:1-4). In order that he might represent the state of the church, the same prophet was commanded To make vessels of wandering, and to wander to another place in the eyes of the sons of Israel, and to bring forth the vessels by day, and go forth in the evening through a hole dug in the wall, and cover his face so that he should not see the earth, and that so he should be for a wonder to the house of Israel, and should say, I am your sign; like as I have done, so shall it be done unto you (Ezek. 12:3-7, 11). [6] In order that he might represent the state of the church, the prophet Hosea was commanded To take to himself a harlot for a wife, and he took her, and she bare him three sons, one of whom he called "Jezreel;" the second, "That hath not obtained mercy;" and the third, "Not my people" (Hos. 1:2-9). And again he was commanded To go and love a woman beloved of her companion, and an adulteress, whom he also bought for fifteen pieces of silver (Hos. 3:1-2). [7] In order that he might represent the state of the church, the prophet Ezekiel was commanded To take a tile, and engrave upon it Jerusalem, and to lay siege to it, and build a rampart and a mount against it, and to put an iron pan between himself and the city, and to lie on his left side three hundred and ninety days, and afterwards, on his right side, forty days. Also to take wheat, barley, lentils, millet, and spelt, and make bread thereof, which he should then eat by measure. And also that he should make for himself a barley cake with the dung of man; and because he prayed that it might not be so, he was commanded to make it with cow's dung (Ezek. 4:1-15). The prophets represented other things besides; as, for instance, Zedekiah, by The horns of iron that he made for himself (1 Kings 22:11). And another prophet, by being Smitten and wounded, and by putting ashes upon his eyes (1 Kings 20:35-38). [8] In general, the prophets represented the Word in its ultimate sense, which is the sense of the letter, by a garment of hair (Zech. 13:4); and therefore Elijah Was clad in such a coat, and was girt about his loins with a leathern girdle (2 Kings 1:8); and in like manner John the Baptist, Who had his raiment of camel's hair, and a leathern girdle about his loins, and ate locust and wild honey (Matt. 3:4). From these things it is evident that the prophets represented the state of the church, and also the Word; for he who represents the one represents the other, because the church is from the Word, and is according to the reception of it in life and faith. Therefore prophets, wherever mentioned in both Testaments, signify the doctrine of the church from the Word; and by the Lord, as the Grand Prophet, is signified the church itself, and the Word itself.

(16) The state of the church from the Word thus represented in the Prophets, is what is meant by bearing the iniquities and sins of the people. That such is the case is evident from the things said of Isaiah the prophet: That he went naked and barefoot three years, for a sign and a

wonder (Isa. 20:3). Of the prophet Ezekiel: That he brought forth vessels of wandering, and covered his face so that he should not see the earth, and that so he was for a portent to the house of Israel, and also said, I am your portent (Ezek. 12:6, 11). [2] That this was for them to bear iniquities, is plainly evident in Ezekiel, where that prophet is commanded to lie three hundred and ninety days, and forty days, upon his left side and upon his right, against Jerusalem, and to eat a barley cake made with cow's dung: As we read: Lie thou upon thy left side, and lay the iniquity of the house of Israel upon it, according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days, that thou bear the iniquity of the house of Israel. And when thou hast accomplished them, thou shalt lie upon thy right side, so that thou bear the iniquity of the house of Judah forty days (Ezek. 4:4-6). [3] That by his having thus borne the iniquities of the house of Israel and of the house of Judah, the prophet did not take them away, and thus expiate them, but only represented and showed them, is evident from what there follows: Thus saith Jehovah, The sons of Israel shall eat their unclean bread among the nations whither I will drive them. Behold, I will break the staff of bread in Jerusalem, that they may lack bread and water, and be desolate a man and his brother, and consume away for their iniquity (Ezek. 4:13, 16-17). [4] So when the same prophet showed himself, and said, Behold, I am your portent, it is added, as I have done, so shall it be done unto them (Ezek. 12:6, 11). The meaning is therefore the same where it is said of the Lord: He hath borne our diseases, and carried our sorrows Jehovah hath made to light on Him the iniquities of us all by His knowledge hath He justified many, in that He hath borne their iniquities (Isa. 53:4, 6, 11); where, in this whole chapter, the Lord's passion is treated of. [5] That the Lord Himself, as the Grand Prophet, represented the state of the church in respect to the Word, is evident from all things of His passion; as that He was betrayed by Judas; that He was taken and condemned by the chief priests and elders; that they buffeted Him; that they smote Him on the head with a reed; that they put on Him a crown of thorns; that they divided His garments, and cast lots for His under vesture; that they crucified Him; that they gave Him vinegar to drink; that they pierced His side; that He was buried; and that He rose again the third day. [6] That He was betrayed by Judas, signified that He was betrayed by the Jewish nation, among whom at that time was the Word, for Judas represented that nation. That He was taken and condemned by the chief priests and elders, signified that He was so treated by the whole Jewish Church. That they scourged Him, spat in His face, buffeted Him, and smote Him on the head with a reed, signified that they had done the like to the Word in respect to its Divine truths, all of which treat of the Lord. That they put on Him a crown of thorns, signified that they had falsified and adulterated those truths. That they divided His garments, and cast lots for His under-vesture, signified that they had dispersed all the truths of the Word, but not its spiritual sense, which His under-vesture signified. That they crucified Him, signified that they had destroyed and profaned the whole Word. That they offered Him vinegar to drink, signified that everything had become falsified and false; and therefore He did not drink it, and then said, It is finished. That they pierced His side, signified that they had completely extinguished all the truth of the Word, and all its good. That He was buried, signified the rejection of the residue of the maternal human. That He rose again the third day, signified His glorification. [7] Similar things are signified by these things as foretold in the Prophets and in David. And it was for the same reason that, after He had been scourged and brought out wearing the crown of thorns and the purple robe put on Him by the soldiers, He said, Behold the Man! (John 19:1, 5). This He said because by “man [hominem]” is signified the church; for by “Son of man” is signified the truth of the church, thus the Word. It is evident then from these things, that to bear iniquities means to represent and effigy in one’s self sins against the Divine truths of the Word. That the Lord endured and suffered such things as the Son of man, and not as the Son of God, will be seen in what follows; for “the Son of man” signifies the Lord in respect to the Word.

(17) Something shall now be said of what is meant by taking away sins. To take away sins means the same as to redeem man, and to save him; for the Lord came into the world to render salvation possible to man. Without His advent no mortal could have been reformed and

regenerated, and so saved. But this became possible after the Lord had deprived the devil (that is, hell) of all his power; and had glorified His Human, that is, had united it to the Divine of His Father. If these things had not been done, no man would have been capable of permanently receiving any Divine truth, still less any Divine good; for the devil, whose power was previously the stronger, would have plucked it out of his heart. [2] From what has been said it is evident that the Lord did not take away sins by the passion of the cross; but that He takes them away, that is, removes them, in those who believe in Him by living according to His commandments; as He also teaches in Matthew: Think not that I am come to loosen the law and the prophets. Whosoever shall loosen the least of these commandments, and shall teach men so, shall be called the least in the kingdom of the heavens; but whosoever shall do and teach them shall be called great in the kingdom of the heavens (Matt. 5:17, 19). [3] Who cannot see from reason alone, provided he is in some enlightenment, that sins cannot be taken away from a man except by actual repentance, which consists in his seeing his sins, imploring the Lord's help, and desisting from them? To see, believe, and teach otherwise, is not from the Word, nor from sound reason, but from cupidity and a depraved will, which are proper to man, and from this comes the debasement of his intelligence.

(18) THE IMPUTATION OF THE LORD'S MERIT IS NOTHING BUT THE REMISSION OF SINS AFTER REPENTANCE. It is believed in the church that the Lord was sent by the Father to make an atonement for the

human race, and that this was effected by His fulfilling the law, and by the passion of the cross; and that in this way He took away condemnation, and made satisfaction; and that without this expiation, satisfaction, and propitiation, the human race would have perished in eternal death, and this on account of justice which by some is called vengeful justice. It is true that without the Lord's advent all in the world would have perished; but how it is to be understood that the Lord fulfilled all things of the law, and why He suffered the cross, may be seen above, in chapters II. and III., which show that it was not on account of any vengeful justice, because this is not a Divine attribute. Divine attributes are justice, love, mercy, and good; and God is justice itself, love itself, mercy itself, and good itself; and where these are, there is not anything of vengeance, and therefore no vengeful justice. [2] As the fulfilling of the law, and the passion of the cross, have hitherto been understood by many to mean that by these two things the Lord made satisfaction for mankind, and took away the condemnation that had been foreseen or appointed, there has followed from the connection, and also from the principle that man is saved by mere faith that it is so, the dogma of the imputation of the Lord's merit by our receiving, as for satisfaction, these two things that belong to His merit. But this dogma is refuted by what has been said about the fulfilling of the law by the Lord, and about His passion of the cross. At the same time we can see that the imputation of merit is a phrase destitute of meaning, unless there is meant by it the remission of sins after repentance. For nothing of the Lord can be imputed to man; but salvation can be awarded him by the Lord after he has performed repentance, that is, after he has seen and acknowledged his sins, and has then desisted from them, and this from the Lord. Then is salvation awarded him: not that he is saved by his own merit or righteousness, but by the Lord, who alone has fought and conquered the hells, and who alone still fights for man, and conquers the hells for him. [3] These things are the Lord's merit and righteousness, and they never can be imputed to man; for if they were, the Lord's merit and righteousness would be imputed to man as if they were his; and this is never done, nor can be done. If imputation were possible, an impenitent and wicked man could impute the Lord's merit to himself, and so think himself justified, and yet this would be to defile what is holy with things profane, and to profane the Lord's name; for it would be to keep the thought fixed on the Lord, and the will in hell, and yet the will is the whole man. There is a faith of God, and a faith of man; those have the faith of God who perform repentance; and those the faith of man who do not perform repentance, and yet think of imputation; and the faith of God is a living faith, and the faith of man is a dead faith. [4] That the Lord Himself, and His disciples, preached repentance and the remission of sins, is evident from the following passages: Jesus began to preach, and to say, Repent, for the kingdom of the heavens is at hand (Matt. 4:17). John said, Bring forth fruits worthy of repentance; and now is the axe laid to the root of the trees; every tree that bringeth not forth good fruit is hewn down, and cast into the fire (Luke 3:8-9). Jesus said, Except ye repent, ye shall all perish (Luke 13:3, 5). Jesus, preaching the Gospel of the kingdom of God, said, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel (Mark 1:14-15). Jesus sent out the disciples, who went forth and preached that men should repent (Mark 6:12). Jesus said to the apostles that they must preach in His name repentance and the remission of sins among all nations, beginning at Jerusalem (Luke 24:47). John preached the baptism of repentance for the remission of sins (Luke 3:3; Mark 1:4). By “baptism” is meant spiritual washing, which is a washing from sins, and is called regeneration. [5] Repentance and the remission of sins are thus described by the Lord in John: He came unto His own, but His own received Him not; but to as many as received Him to them gave He power to become the sons of God, even to them that believe in His name who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:11-13). By “His own,” are meant those who were then of the church, where was the Word; by “the sons of God,” and “those who believe in His name,” are meant those who believe in the Lord, and who believe the Word; by “bloods,” are meant falsifications of the Word, and confirmations of falsity thereby; “the will of the flesh,” is man’s Own pertaining to the will, which in itself is evil; “the will of man,” is man’s Own pertaining to the understanding, which in itself is falsity; those “born of God,” are those who have been regenerated by the Lord. From these things it is evident that those are saved who are in the good of love and in the truths of faith from the Lord, and not those who are in what is their own.

(19) THE LORD IN RESPECT TO THE DIVINE HUMAN IS CALLED THE SON OF GOD; AND IN RESPECT TO THE WORD, THE SON OF MAN. In the church, the Son of God is supposed to be the second Person of the Godhead, distinct from the Person of the Father, whence comes the belief about the Son of God born from eternity. As this belief has been universally received, and as it relates to God, no one has had any opportunity or permission to think about it from any understanding; not even as to what it is to be born from eternity; for anyone who thinks about it from the understanding must needs say to himself, This transcends my understanding; but still I say it because others say it, and I believe it because others believe it. Be it known, then, that there is no Son from eternity; but that the Lord is from eternity. When it is known what the Lord is, and what the Son, it will be possible, and not before, to think with understanding of the Triune God. [2] That the Lord's Human, conceived of Jehovah the Father, and born of the virgin Mary, is the Son of God, is plainly evident from the following passages. In Luke: The angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel entered in to her, and said, Hail, thou that art highly favored, the Lord is with thee, blessed art thou among women. And when she saw, she was troubled at his word, and cast in her mind what manner of salutation this might be. And the angel said

unto her, Fear not, Mary; for thou hast found grace with God. And behold, thou shalt conceive and bear a Son, and shalt call His name Jesus. He shall be great, and shall be called THE SON OF THE MOST HIGH. But Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, Wherefore also that HOLY THING which shall be born of thee shall be called THE SON OF GOD (Luke 1:26-35). It is here said, "thou shalt conceive and bear a Son; He shall be great, and shall be called THE SON OF THE MOST HIGH;" and further, "that holy thing which shall be born of thee shall be called THE SON OF GOD;" from which it is evident that the Human conceived of God, and born of the virgin Mary, is what is called "the Son of God." [3] In Isaiah: The Lord Himself shall give you a sign; Behold, a virgin shall conceive and bear a Son, and shall call His name GOD-WITH-US (Isa. 7:14). That the Son born of the virgin, and conceived of God, is He who is called "God-with-us," thus is He who is the Son of God, is evident. That this is the case is confirmed also by Matt. 1:22-23. [4] In Isaiah: Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, God, Hero, FATHER OF ETERNITY, Prince of peace (Isa. 9:6). The burden is the same here; for it is said, "Unto us a Child is born, unto us a Son is given," who is not a Son from eternity, but a Son born in the world, as is also evident from the words of the prophet in the next verse, which are similar to those of the angel Gabriel to Mary in Luke 1:32, 33. [5] In David: I will make an announcement concerning a statute, Jehovah hath said, Thou art My Son; this day have I begotten Thee. Kiss the Son, lest He be angry, and ye perish in the way (Ps. 2:7, 12). Neither here is there meant a Son from eternity, but a Son born in the world; for it is a prophecy concerning the Lord who was to come; and therefore it is called "a statute concerning which Jehovah has made an announcement" to David. "This day," is not from eternity, but is in time. [6] In David: I will set His hand in the sea. He shall call Me, Thou art My Father. I will make Him My Firstborn (Ps. 89:25-27). This whole Psalm treats of the Lord who was to come, and therefore He is meant by Him who "shall call Jehovah His Father," and who shall be the "Firstborn," thus who is the Son of God. [7] And so in other places, where He is called A rod out of the stem of Jesse (Isa. 11:1); An Offshoot of David (Jer. 23:5); The seed of the woman (Gen. 3:15); The Only-begotten (John 1:18); A Priest to eternity, and the Lord (Ps. 110:4, 5). [8] In the Jewish Church there was understood by the Son of God the Messiah whom they had expected, and of whom they knew that He was to be born at Bethlehem. That by the Son of God they understood the Messiah, is evident from the following passages. In John: Peter said, We believe and know that Thou art THE CHRIST, THE SON OF THE LIVING GOD (6:69). In the same Evangelist: Thou art THE CHRIST THE SON OF GOD, who should come into the world (11:27). In Matthew: The chief priest asked Jesus whether He was THE CHRIST THE SON OF GOD. Jesus said, I am (26:63, 64; Mark 14:62). In John: These things are written, that ye might believe that Jesus is THE CHRIST THE SON OF GOD (xx. 31; also Mark 1:1). “Christ” is a Greek word, and means “the Anointed,” as also does “Messiah” in the Hebrew language; and therefore John says: We have found the Messiah, which is, being interpreted, THE CHRIST (John 1:41). And in another place: The woman said, I know that MESSIAH cometh, who is called CHRIST (4:25). [9] It has been shown in the first chapter that the Law and the Prophets, that is, the whole Word of the Old Testament, is concerning the Lord, and therefore by the Son of God who was to come, nothing else can be meant than the Human which the Lord assumed in the world. From this it follows that the Human was what was meant, when Jesus, at His baptism, was called by Jehovah, in a voice from heaven, His Son: This is MY BELOVED SON, in whom I am well pleased (Matt. 3:17; Mark 1:11; Luke 3:22). For it was His Human that was baptized. And when He was transfigured: This is MY BELOVED SON, in whom I am well pleased, hear ye Him (Matt. 17:5; Mark 9:7; Luke 9:35). And in other places also, as Matt. 8:29; 14:33; Mark 3:11; 15:39; John 1:34, 49; 3:18; 5:25; 10:36; 11:4.

(20) As by “the Son of God” is meant the Lord as to the Human which He assumed in the world, which is the Divine Human, it is evident what is meant by the Lord’s so frequently saying that He was sent by the Father into the world, and that He came forth from the Father. By His being sent by the Father into the world, is meant that He was conceived from Jehovah the Father. That nothing else is

meant by being sent, and sent by the Father, is evident from all the passages where it is said that He did the will of the Father and works, which were that He conquered the hells, glorified His Human, taught the Word, and set up a new church, which could not have been done except by means of a Human conceived from Jehovah and born of a virgin, that is, unless God had been made Man. Examine the passages where "sent" occurs, and you will see. As, for instance, Matt. 10:40; 15:24; Mark 9:37; Luke 4:43; 9:48; 10:16; John 3:17, 34; 4:34; 5:23-24, 36-38; 6:29, 39-40, 44, 57; 7:16, 18, 28, 29; 8:16, 18, 29, 42; 9:4; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 8, 21, 23, 25; 20:21; and also the passages where the Lord calls Jehovah "Father."

(21) At the present day many think of the Lord no otherwise than as of a common man like themselves, because they think solely of His Human, and not at the same time of His Divine, when yet His Divine and His Human cannot be separated. For the Lord is God and Man, and God and Man in the Lord are not two, but one Person, yes, altogether one, just as soul and body are one man, according to the doctrine received in the whole Christian world which was formulated by Councils, and is called the doctrine of the Athanasian Creed. Therefore, lest anyone should in future separate in his thought the Divine and the Human in the Lord, I pray him to read the passages from Luke quoted above, and also the following in Matthew: The birth of Jesus Christ was on this wise. When His mother Mary had been betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. And

Joseph her betrothed, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy betrothed, for that which is begotten [natus] in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call His name Jesus for He shall save His people from their sins. And Joseph, being awaked from sleep, did as the angel of the Lord commanded him, and took unto him his betrothed, but knew her not till she had brought forth her firstborn son; and he called His name Jesus (Matt. 1:18-25). From these words, and from those written in Luke concerning the Lord's nativity, and from others adduced above, it is evident that the "Son of God" is Jesus conceived of Jehovah the Father, and born of the Virgin Mary, of whom all the Prophets and the Law prophesied until John.

(22) He who knows what in the Lord is called "the Son of God," and what in Him is called "the Son of man," is able to see many of the secret things of the Word; for at one time the Lord calls Himself "the Son," at another "the Son of God," and at another "the Son of man," everywhere according to the subject that is being treated of. When His Divinity, His oneness with the Father, His Divine power, faith in Him, life from Him, are being treated of, He calls Himself "the Son," and "the Son of God." As, for instance, in John 5:17-26, and elsewhere. But where His passion, Judgment, His advent, and, in general, redemption, salvation, reformation, and regeneration, are treated of, He calls

Himself “the Son of man;” the reason of which is that He is then meant in respect to the Word. In the Word of the Old Testament, the Lord is designated by various names, being there named Jehovah, Jah, Lord, God, the Lord Jehovih, Jehovah Zebaoth, the God of Israel, the Holy One of Israel, the Mighty One of Jacob, Shaddai, the Rock, and also Creator, Former, Savior, Redeemer, everywhere according to the subject that is being treated of. And the same in the Word of the New Testament, where He is named Jesus, Christ, the Lord, God, the Son of God, the Son of man, the Prophet, the Lamb, with other names, also everywhere according to the subject there treated of.

(23) Having stated on what grounds the Lord is called “the Son of God,” we will now state those on which He is called “the Son of man.” The Lord is called “the Son of man” where the subject treated of is His passion, Judgment, His advent, and, in general, redemption, salvation, reformation, and regeneration. The reason is that “the Son of man” is the Lord in respect to the Word; and as the Word He suffered, judges, came into the world, redeems, saves, reforms, and regenerates That such is the case is evident from what now follows.

(24) That the Lord is called “the Son of man” when His passion is treated of, is evident from these passages: Jesus said to His disciples, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests and scribes, and they shall condemn Him to death, and shall deliver Him to the nations, and they shall scourge Him, and spit on Him, and shall kill Him; but on the third day He shall

rise again (Mark 10:33, 34). (And so in other places where He foretells His passion, as in Matt. 20:18, 19; Mark 8:31; Luke 9:22.) Jesus said to His disciples, Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners (Matt. 26:45). The angel said to the women that came to the sepulcher, Remember how He spake unto you, that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again (Luke 24:6, 7). The reason the Lord then called Himself "the Son of man," is that He suffered Himself to be treated in the same way as they had treated the Word, as has been shown above very fully.

(25) That the Lord is called "the Son of man" when the Judgment is treated of, is evident from these passages: When the Son of man shall come in His glory, then shall He sit upon the throne of His glory, and He shall set the sheep on His right hand, and the goats on the left (Matt. 25:31, 33). When the Son of man shall sit on the throne of His glory, He shall judge the twelve tribes of Israel (Matt. 19:28). The Son of man shall come in the glory of His Father, and shall render to everyone according to his deeds (Matt. 16:27). Watch ye at every season, that ye may be accounted worthy to stand before the Son of man (Luke 21:36). In such an hour as ye think not, the Son of man cometh (Matt. 24:44; Luke 12:40). The Father judgeth no one, but hath given all judgment to the Son, because He is the Son of man (John 5:22, 27). The reason why the Lord calls Himself "the Son of man" when the Judgment is treated of, is that all judgment is effected according to the

Divine truth which is in the Word. That this judges everyone, is said by the Lord Himself in John: If any one hear My words, and believe not, I judge him not, for I came not to judge the world. The Word that I have spoken, the same shall judge him in the last day (12:47, 48). The Son of man has not come to judge the world, but that through Him it might be saved; he that believeth in Him is not judged; but he that believeth not is judged already, because he hath not believed in the name of the Only-begotten Son of God (3:17, 18). (That the Lord judges no one to hell, and casts no one into hell, but that an evil spirit casts himself in, may be seen in the work on Heaven and Hell, n. 545-550, 574.) By "the name" of Jehovah, of the Lord, of the Son of God, is meant the Divine truth, and therefore also the Word, which is from Him, and about Him, and therefore is Himself.

(26) That the Lord is called "the Son of man" when His advent is treated of, is evident from these passages: The disciples said to Jesus, What shall be the sign of Thy coming, and of the consummation of the age? And then the Lord foretold the successive states of the church down to its end; and of its end He said, Then shall appear the sign of the Son of man, and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:3, 30; Mark 13:26; Luke 21:27). "The consummation of the age," means the last time of the church; His "coming in the clouds of heaven with glory," means the opening of the Word, and the making manifest that the Word has been written about Him alone. In Daniel: I saw and behold one like the Son of man came with clouds of the heavens (8:13). In the

Revelation: Behold, He cometh with clouds, and every eye shall see Him (1:7). This also is said of the Son of man, as is evident from verse 13. I saw and behold a white cloud, and upon the cloud one sat like unto the Son of man (14:14). [2] That by “the Son of God” the Lord meant one thing in Himself, and by “the Son of man” another, is evident from His reply to the chief priest: The high priest said unto Jesus, I adjure Thee by the living God that Thou tell us whether Thou be the Christ, the Son of God. Jesus said unto him, Thou hast said; nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven (Matt. 26:63, 64). Here He first confessed that He was the Son of God, and afterwards said that they should see the Son of man sitting at the right hand of power, and coming in the clouds of heaven, by which is meant that after the passion of the cross He would possess the Divine power of opening the Word and setting up the church anew, which could not be effected before, because He had not then conquered hell and glorified His Human. What is signified by sitting upon the clouds of heaven, and coming in glory, has been set forth in the work on Heaven and Hell, n. 1.)

(27) That the Lord is called “the Son of man” when Redemption, Salvation, Reformation, and Regeneration are treated of, is evident from these passages: The Son of man came to give His life a redemption for many (Matt. 20:28; Mark 10:5). The Son of man is come to save, and not to destroy (Matt. 18:11; Luke 9:56). The Son of man is come to seek and save that which was lost (Luke 19:10). The Son of

man is come that the world through Him may be saved (John 3:17). He that soweth the good seed is the Son of man (Matt. 13:37). Redemption and salvation are here treated of, and as the Lord effects these by means of the Word, He here calls Himself “the Son of man.” The Lord says, That the Son of man has power [potestas] to forgive sins (Mark 2:10; Luke 5:24) (that is, to save). And also, That He is the Lord of the Sabbath, because He is the Son of man (Matt. 12:8; Mark 2:28; Luke 6:5) (i.e. because He is the Word, which He is Himself then teaching). He says, further, in John: Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you (John 6:27). By “meat” is meant all truth and good of doctrine from the Word, thus from the Lord; and this is also meant there by the manna, and by the bread which came down from heaven; and also by the following in the same chapter: Except ye shall eat the flesh of the Son of man, and drink His blood, ye have no life in you (John 6:53). “Flesh,” or “bread,” is the good of love from the Word; “blood,” or “wine,” is the good of faith from the Word, both from the Lord. [2] The like is signified by “the son of man” in other passages where He is mentioned, as in the following: The foxes have holes, and the birds nests, but the Son of man hath not where to lay His head (Matt. 8:20; Luke 9:58). By this is meant that the Word would have no place among the Jews, as also the Lord said in John 8:37; and also that they had it not abiding in them, because they had not acknowledged Him (John 5:38). In Revelation also “the Son of man” means the Lord in respect to the Word: In the midst of the seven lamp stands I saw one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle (Rev. 1:13, etc.). Here, in various ways, the Lord is represented as the Word, and He is therefore called "the Son of man." In David: Let Thy hand he upon the man of Thy right hand, upon the Son of man whom Thou hast made strong for Thyself: so will not we go back from Thee; quicken us (Ps. 80:17-18). "The man of Thy right hand," also means the Lord in respect to the Word; and so does "the Son of man." He is called "the man of the right hand," because the Lord has power from the Divine truth, which also the Word is, and He had Divine power when He had fulfilled the whole Word: and therefore He had said That they should see the Son of man sitting at the right hand of the Father, with power (Mark 14:62).

(28) That "the Son of man" signifies the Lord in respect to the Word, was the reason why the prophets also were called sons of man. The reason why the prophets were called sons of man, was that they represented the Lord in respect to the Word, and consequently signified the doctrine of the church from the Word. In heaven nothing else is understood by "prophets" as mentioned in the Word; for the spiritual signification of "prophet," as well as of "son of man," is the doctrine of the church from the Word; and, when predicated of the Lord, "prophet" means the Word itself. That the prophet Daniel is called "son of man" may be seen in Dan. 8:17. That the prophet Ezekiel is called "son of man" may be seen in Ezek. 2:1, 3, 6, 8; 3:1, 3, 4, 10, 17, 25; 4:1, 16; 5:1; 6:2; 7:2; 8:5, 6, 8, 12, 15; 9:2, 4, 15; 12:2, 3, 9,

18, 22, 27; 13:2, 17; 14:3, 13; 15:2; 16:2; 17:2; 20:3, 4, 27, 46; 21:2, 6, 9, 12, 14, 19, 28; 22:18, 24; 23:2, 36; 24:2, 16, 25; 25:2; 26:2; 27:2; 28:2, 12, 21; 29:2, 18; 30:2, 21; 31:2; 32:2, 18; 33:2, 7, 10, 12, 24, 30; 34:2; 35:2; 36:1, 17; 37:3, 9, 11; 16; 38:2, 14; 39:1, 17; 40:4; 43:7, 10, 18; 44:5. From what has been said it is now evident that the Lord in respect to the Divine Human is called "the Son of God," and in respect to the Word, "the Son of man."

(29) III. THE LORD MADE DIVINE HIS HUMAN FROM THE DIVINE THAT WAS IN HIMSELF, AND THUS BECAME ONE WITH THE FATHER. The Doctrine of the Church that is received in the whole Christian world is that Our Lord Jesus Christ, the Son of God, is God and Man, who, although He is God and Man, yet He is not two, but one Christ; one, by the taking of the manhood into God; one altogether, by unity of person; for as the reasonable soul and flesh is one man, so God and man is one Christ. These words are taken from the doctrine of the Athanasian Creed, which has been received in the whole Christian world; and they are what is essential in it concerning the unition of the Divine and the Human in the Lord. What is said further in that Creed about the Lord will be explained in its own chapter. From these words it is quite evident that it is in accordance with the faith of the Christian Church that the Divine and the Human in the Lord are not two, but one, as the soul and body are one man, and that the Divine in Him assumed the Human. [2] From this it follows that the Divine cannot be separated from the Human, nor the Human from the Divine, for this would be like separating the soul from the body. That this is

so must be admitted by every one who reads what is cited above (n. 9, 21) from two of the evangelists (namely, Luke 1:26-35, and Matt. 1:18-25) concerning the Lord's birth; from which it is manifest that Jesus was conceived of Jehovah God, and born of the virgin Mary; so that the Divine was in Him, and was His soul. As therefore His soul was the very Divine of the Father, it follows that His body, or Human, must also have become Divine for where the one is Divine, the other must be so too. In this way and in no other are the Father and the Son one, and the Father in the Son and the Son in the Father, and all things of the Son the Father's, and all things of the Father the Son's, as the Lord Himself teaches in His Word. [3] But how this unition was effected, shall be shown in the following order: i. The Lord from eternity is Jehovah. ii. The Lord from eternity, or Jehovah, assumed the Human to save men. iii. He made Divine the Human from the Divine in Himself. iv. He made Divine the Human by means of temptations admitted into Himself. v. The full unition of the Divine and the Human in Him was effected by means of the passion of the cross, which was the last temptation. vi. By successive steps He put off the human taken from the mother, and put on a Human from the Divine within Him, which is the Divine Human, and is the Son of God. vii. That thus God became Man, as in first principles, so also in ultimates.

(30) i. That the Lord from eternity is Jehovah, is known from the Word; for the Lord said to the Jews, Verily I say unto you, before Abraham was, I am (John 8:58). And He says in another place, Glorify Thou Me, O Father, with the

glory which I had with Thee before the world was (John 17:5). By this is meant the Lord from eternity, and not a Son from eternity; for "the Son" is His Human that was conceived of Jehovah the Father, and born of the virgin Mary, in time, as has been shown above. [2] That the Lord from eternity is Jehovah Himself, is evident from many passages in the Word, of which at present there shall be adduced only these few: It shall be said in that day, THIS IS OUR GOD; we have waited for Him that He may deliver us; THIS IS JEHOVAH, we have waited for Him; we will rejoice and be glad in His salvation (Isa. 25:9). From these words it is evident that Jehovah God Himself was awaited. The voice of one crying in the wilderness, Prepare ye the way of JEHOVAH, make plain in the solitude a path for OUR GOD. The glory of JEHOVAH shall be revealed, and all flesh shall see it together. Beheld, THE LORD JEHOVAH shall come in strength (Isa. 40:3, 5, 10; Matt. 3:3; Mark 1:3; Luke 3:4). Here, too, the Lord is called Jehovah, who should come. [3] I Jehovah will give thee for a covenant to the people, for a light of the nations. I Jehovah, this is My name and My glory will I not give to another (Isa. 42:6-8). "A covenant to the people," and "a light of the nations," is the Lord as to the Human; and as this is from Jehovah, and has become one with Jehovah, it is said, I Jehovah, this is My name, and My glory will I give to another, that is, not to another than Himself. To give glory, means to glorify, or to unite to Himself. [4] THE LORD whom ye seek, shall suddenly come to His temple (Mal. 3:1). By the "temple" is meant the temple of His body (John 2:19, 21). THE DAY-SPRING

FROM ON HIGH hath visited us (Luke 1:78). “The dayspring from on high” also is Jehovah, or the Lord from eternity. From what has been said it is evident that by the Lord from eternity is meant His Divine a Quo, which in the Word is “Jehovah.” But from the passages to be quoted below, it will be evident that by Lord, and also by Jehovah, after His Human was glorified, is meant the Divine and the Human together, as a one; and that by the Son, alone, is meant the Divine Human.

(31) ii. That the Lord from eternity, or Jehovah, assumed the Human to save men, has been confirmed from the Word in preceding chapters; and that man could not have been saved in any other way, will be shown elsewhere. That He assumed a Human, is evident from the passages in the Word where it is said that He went forth from the Father, descended from heaven, and was sent into the world. As from these: I went out from the Father, and am come into the world (John 16:28). I went out and am come from God; neither came I of Myself, but He sent Me (John 8:42). The Father loveth you, because ye have believed that I came out from God (John 16:27). No one hath ascended into heaven, but He that came down from heaven (John 3:13). The bread of God is He that cometh down from heaven, and giveth life unto the world (John 6:33, 35, 41, 50, 51). He that cometh from above is above all; He that cometh from heaven is above all (John 3:31). I know the Father because I am from Him, and He hath sent Me (John 7:29). (That to be “sent by the Father into the world” means to assume a Human, may be seen above, at n. 20.)

(32) iii. That the Lord made His Human Divine from the Divine in Himself, is evident from many passages of the Word, of which those shall be here adduced which confirm: 1. That this was done by successive steps: Jesus grew and waxed strong in spirit and in wisdom, and the grace of God was upon Him (Luke 2:40). Jesus increased in wisdom, in age, and in grace with God and men (verse 52). [2] 2. That the Divine operated through the Human, as the soul does through the body: The Son can do nothing from Himself, but what He seeth the Father doing (John 5:19). I do nothing of Myself, but as My Father hath taught Me, I speak these things and He that hath sent Me is with Me He hath not left Me alone (John 8:28, 29; 5:30). I have not spoken of Myself, but the Father who sent Me, He hath given Me a commandment, what I should say, and what I should speak (John 12:49). The words that I speak unto you I speak not of Myself, but the Father that dwelleth in Me, He doeth the works (John 14:10). I am not alone, because the Father is with Me (John 16:32). [3] 3. That the Divine and Human operated unanimously: What things soever the Father doeth, these also doeth the Son likewise (John 5:19). As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will (John 5:21). As the Father hath life in Himself so hath He given to the Son to have life in Himself (John 5:26). Now they have known that all things which Thou hast given Me, are of Thee (John 17:7). [4] 4. That the Divine was united to the Human, and the Human to the Divine: If ye had known Me ye would have known My Father also; and ye have seen Him. He said to Philip, who

desired to see the Father, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me, hath seen the Father. Believest thou not that I am in the Father, and the Father in Me? Believe Me, that I am in the Father, and the Father in Me (John 14:7-11). If I do not the works of My Father, believe Me not; but if I do, believe the works; that ye may know and believe that the Father is in Me, and I in the Father (John 10:37, 38). That they all may be one, as Thou, Father, art in Me, and I in Thee (John 17:21). At that day ye shall know that I am in My Father (John 14:20). No one is able to pluck the sheep out of My Father's hand; I and the Father are one (John 10:29, 30). The Father loveth the Son, and hath given all things into His hand (John 3:35). All things that the Father hath are Mine (John 16:15). All Mine are Thine, and Thine are Mine (John 17:10). Thou hast given the Son power [potestas] over all flesh (John 17:2). All power [potestas] is given unto Me in heaven and on earth (Matt. 28:18). [5] 5. That the Divine Human is to be approached, is evident from these passages: That all may honor the Son, even as they honor the Father (John 5:23). If ye had known Me, ye would have known My Father also (John 8:19). He that seeth Me, seeth Him that sent Me (John 12:45). If ye had known Me, ye would have known My Father also; and from henceforth ye know Him, and have seen Him (John 14:7). He that receiveth Me, receiveth Him that sent Me (John 13:20). The reason of this is that no one can see the Divine Itself which is called "the Father;" but the Divine Human can be seen; for the Lord says, No one hath seen God at any time the

Only-begotten Son who is in the bosom of the Father, He hath set Him forth (John 1:18). Not that any one hath seen the Father, save He that is with the Father; He hath seen the Father (John 6:46). Ye have not heard the Father's voice at any time, nor seen His shape (John 5:37). [6] 6. As the Lord made His Human Divine from the Divine in Himself, and as the Human is to be approached, and as the Son of God, we must put our faith in the Lord, who is both Father and Son. This is evident from these passages: Jesus said, As many as received Him, to them gave He power [potestas] to be the sons of God, even to them that believe in His name (John 1:12). That whosoever believeth in Him should not perish, but have eternal life (John 3:15). God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should have eternal life (John 3:16). He that believeth in the Son is not judged; but he that believeth not hath been judged already, because he hath not believed in the name of the Only-begotten Son of God (John 3:18). He that believeth in the Son hath eternal life; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him (John 3:36). The bread of God is He that cometh down from heaven, and giveth life unto the world. He that cometh to Me shall never hunger, and he that believeth in Me shall never thirst (John 6:33, 35). This is the will of Him that sent Me, that everyone who seeth the Son, and believeth in Him, may have eternal life, and I will raise him up at the last day (John 6:40). They said to Jesus, What shall we do that we may work the works of God? Jesus answered, This is the work of God, that ye believe in Him whom He hath sent (John 6:28, 29). Verily I say unto you, He that believeth in Me hath eternal life (John 6:47). Jesus cried, saying, If anyone thirst let him come unto Me and drink; he that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water (John 7:37, 38). Unless ye believe that I am, ye shall die in your sins (John 8:24). Jesus said, I am the resurrection and the life; he that believeth in Me, though he were dead, shall live and whosoever liveth and believeth in Me shall never die (John 11:25, 26). Jesus said, I am come a light into the world, that whosoever believeth in Me should not abide in darkness (John 12:46; 8:12). While ye have the light, believe in the light, that ye may become sons of light (John 12:36). Verily I say unto you, that the dead shall hear the voice of the Son of God, and they that hear shall live (John 5:25). Abide in Me, and I in you. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing (John 15:4, 5). That they should abide in the Lord, and the Lord in them (John 14:20; 17:23). I am the way, the truth, and the life; no one cometh unto the Father but by Me (John 14:6). [7] In these and all other passages where “the Father” is mentioned, there is meant the Divine which was in the Lord from conception, and which, according to the Doctrine of Faith of the Christian world, was circumstanced as is the soul in the body with man. The Human itself from this Divine is the Son of God. Now as this Human was made Divine, therefore, in order to prevent man from approaching the Father only, and thereby in thought, faith, and thence in worship, separating the Father from the Lord in whom the Father is, after the Lord had taught that He and the Father are one; that the Father is in Him, and He in the Father; that all should abide in Him; and that no one cometh to the Father but by Him, He taught also that we must believe in Him, and that man is saved by a faith directed to Him. [8] Many in Christendom can form no idea of the fact that the Human in the Lord was made Divine, the chief reason of which is that they think of a man from his material body, and not from his spiritual body. And yet the truth is that all the angels (who are spiritual) are also men in a complete form; and, what is more, the whole Divine which proceeds from Jehovah God, from its first principles in heaven, down to its ultimate in this world, has a tendency to the human form.

(33) iv. That the Lord made His Human Divine by means of temptations admitted into Himself, and by means of continual victories in them, has been treated of above, n. 12-14; to which shall be added only this: Temptations are nothing but combats against evils and falsities; and as evils and falsities are from hell, temptations are combats against hell. Moreover with the men who are undergoing spiritual temptations, there are present evil spirits from hell, who induce them. The man is unaware that evil spirits induce the temptations; yet that they do so has been granted me to know from much experience. [2] This is the reason why man is drawn out of hell and elevated into heaven when from the Lord he conquers in temptations; and this again is why man becomes spiritual, and therefore an angel, by means of temptations, or combats against evils. The Lord, however,

fought from His own power against all the hells, and completely mastered and subjugated them; and as He at the same time glorified His Human, He holds them so to eternity. [3] For before the Lord's advent the hells had grown up to such a height that they were beginning to infest the very angels of heaven, and also every man that came into the world and went out of it. The cause of so high a growth of the hells was the complete devastation of the church, and the consequent prevalence of idolatries which caused the men of this world to be in mere falsities and evils; and the hells are from men. Hence it was that no man could have been saved unless the Lord had come into the world. [4] Of these combats of the Lord the Psalms and Prophets treat much, but the Evangelists little. It is these combats which are meant by the temptations that the Lord endured, the last of which was the passion of the cross. And it is on account of them that the Lord is called Savior and Redeemer. This is so far known in the church as to lead them to say that the Lord conquered death or the devil (that is, hell), and that He rose again victorious; and also that without the Lord there is no salvation. That the Lord also glorified His Human, and thereby became the Savior, Redeemer, Reformer, and Regenerator to eternity, will be seen in what follows. [5] That by means of these combats or temptations the Lord has become our Savior, is evident from the passages quoted above in n. 12-14; and also from this one in Isaiah: The day of vengeance is in Mine heart, and the year of My redeemed is come; I have trampled them in Mine anger, I have brought down their victory to the earth; so He became their Savior (Isa. 63:4, 6, 8). This chapter treats of the Lord’s combats. Also from this passage in David: Lift up your heads, ye gates; and be ye lifted up, ye doors of the world, that the King of glory may come in. Who is this King of glory? Jehovah mighty and a Hero, Jehovah a Hero of war (Ps. 24:7, 8). These words also treat of the Lord.

(34) v. That the full unition of the Divine and the Human in the Lord was effected by means of the passion of the cross, which was the last temptation, has been established above in its proper chapter, where it has been shown that the Lord came into the world in order to subjugate the hells and glorify His Human, and that the passion of the cross was the last combat, by means of which He fully conquered the hells, and fully glorified His Human. Now as by the passion of the cross the Lord fully glorified His Human (that is, united it to His Divine, and thus made His Human also Divine), it follows that He is Jehovah and God as to both the Divine and the Human. And therefore in many passages in the Word He is called Jehovah, God, and the Holy One of Israel the Redeemer, Savior, and Former. [2] As in the following: Mary said, My soul doth magnify THE LORD, and my spirit hath exalted in GOD MY SAVIOR (Luke 1:46, 47). The angel said to the shepherds, Behold, I bring you good tidings of great joy, which shall be to all people; that there is born this day, in the city of David, a Savior, who is Christ the Lord (Luke 2:10, 11). They said, This is indeed the Christ, the Savior of the world (John 4:42). I Jehovah God will help thee, and thy Redeemer is the Holy One of Israel (Isa.

41:14). Thus saith Jehovah thy Creator, O Jacob and thy Former, O Israel for I have redeemed thee. I am Jehovah thy God, the Holy One of Israel, thy Savior (Isa. 43:1, 3). Thus saith Jehovah your Redeemer, the Holy One of Israel: I am Jehovah your Holy One, the Creator of Israel, your King (Isa. 43:14, 15). Thus saith Jehovah, the Holy One of Israel, and his Former (Isa. 45:11). Thus saith Jehovah thy Redeemer, the Holy One of Israel (Isa. 48:17). That all flesh may know that I Jehovah am thy Savior and thy Redeemer, the Mighty One of Jacob (Isa. 49:26). Then shall the Redeemer come to Zion (Isa. 59:20). That thou mayest know that I Jehovah am thy Savior and thy Redeemer, the Mighty One of Jacob (Isa. 60:16). Jehovah thy Former from the womb (Isa. 49:5). Jehovah my Rock, and my Redeemer (Ps. 19:14). They remembered that God was their Rock, and the High God their Redeemer (Ps. 128:35). Thus saith Jehovah thy Redeemer, and thy Former from the womb (Isa. 44:24). As for our Redeemer, Jehovah of Armies is His name, the Holy One of Israel (Isa. 47:4). With mercy of eternity will I have mercy on thee, saith Jehovah thy Redeemer (Isa. 54:8). Their Redeemer is strong, Jehovah of Armies is His name (Jer. 50:34). Let Israel hope in Jehovah, for with Jehovah there is mercy, and with Him is plenteous redemption; and He shall redeem Israel from all his iniquities (Ps. 130:7, 8). Jehovah is my Rock and my fortress; the horn of my salvation, my Savior (2 Sam. 22:2, 3). Thus saith Jehovah, the Redeemer of Israel, His Holy One, Kings shall see and stand, because of Jehovah who is faithful, the Holy One of Israel, who hath chosen thee (Isa.

44:7). Surely God is in thee, and there is none else, there is no God. Verily Thou art a God that hidest Thyself, O God of Israel, the Savior (Isa. 45:14, 15). Thus saith Jehovah, the King of Israel, and his Redeemer Jehovah of Armies, Besides Me there is no God (Isa. 44:6). I am Jehovah, and besides Me there is no Savior (Isa. 43:11). Am not I Jehovah? and there is no God else besides Me; and a Savior, there is none besides Me (Isa. 45:21). I am Jehovah thy God, and thou shalt know no God but Me, and besides Me there is no Savior (Hos. 13:4). Am not I Jehovah, and there is no other God besides Me; a just God and a Savior, there is none besides Me: look unto Me and be ye saved, all the ends of the earth for I am God, and there is none else (Isa. 45:21, 22). Jehovah of Armies is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). [3] From these passages it may be seen that the Lord's Divine called "the Father" (and here "Jehovah" and "God"), and the Divine Human called "the Son" (and here "the Redeemer" and "Savior," and also "the Former," which means the Reformer and Regenerator), are not two, but one. For not only is mention made of Jehovah, God, and the Holy One of Israel the Redeemer and Savior, but the expression "Jehovah the Redeemer and Savior" is used, and even "I am Jehovah the Savior, and there is none besides Me." From this it is very evident that the Divine and the Human in the Lord are one Person; and that the Human also is Divine. For the Redeemer and Savior of the world is no other than the Lord in respect to the Divine Human, and this is what is called the Son. Moreover redemption and salvation are an attribute proper to His Human, which is called merit and righteousness; for it was His Human that endured temptations and the passion of the cross; and therefore it was by means of His Human that He effected redemption and salvation. [4] As, therefore, after the unition of the Human with the Divine in Him, which was like that of the soul and body in man, they were no longer two but one Person (according to the Doctrine of the Christian world), it follows that the Lord is Jehovah and God as to both the Divine and the Human. And this therefore is why it is said on the one hand that Jehovah and the Holy One of Israel are the Redeemer and Savior, and on the other that the Redeemer and Savior are Jehovah, as may be seen from the passages that have been quoted. Thus it is said, Christ the Savior (Luke 2:11; John 4:42). God and the God of Israel the Savior and Redeemer (Luke 1:47; Isa. 45:15; 54:5; Ps. 78:35). Jehovah the Holy One of Israel the Savior and Redeemer (Isa. 41:14; 43:3, 11, 14, 15; 48:17; 49:7; 54:5). Jehovah the Savior, Redeemer, and Former (Isa. 44:6; 47:4; 49:26; 54:8; 63:16; 50:34; Ps. 19:14; 130:7, 8; 2 Sam. 22:2, 3). Jehovah God the Redeemer and Savior, and besides Me there is none else (Isa. 43:11; 44:6; 45:14-15, 21-22; Hos. 13:4).

(35) vi. By successive steps the Lord put off the human taken from the mother, and put on a Human from the Divine within Him, which is the Divine Human, and is the Son of God. That in the Lord were the Divine and the human, the Divine from Jehovah the Father, and the human from the

virgin Mary, is known. Hence He was God and Man, having a Divine essence and a human nature; a Divine essence from the Father, and a human nature from the mother; and therefore was equal to the Father as to the Divine, and less than the Father as to the human. It is also known that this human nature from the mother was not transmuted into the Divine essence, nor commingled with it, for this is taught in the Doctrine of Faith which is called the Athanasian Creed. For a human nature cannot be transmuted into the Divine essence, nor can it be commingled therewith. [2] In accordance with the same creed is also our doctrine, that the Divine assumed the Human, that is, united itself to it, as a soul to its body, so that they were not two, but one Person. From this it follows that the Lord put off the human from the mother, which in itself was like that of another man, and thus material, and put on a Human from the Father, which in itself was like His Divine, and thus substantial, so that the Human too became Divine. This is why in the Word of the Prophets the Lord even as to the Human is called Jehovah, and God; and in the Word of the Evangelists, Lord, God, Messiah or Christ, and the Son of God in whom we must believe, and by whom we are to be saved. [3] As from His birth the Lord had a human from the mother, and as He by successive steps put it off, it follows that while He was in the world He had two states, the one called the state of humiliation or emptying out [exinanitio], and the other the state of glorification or unition with the Divine called the Father. He was in the state of humiliation at the time and in the degree that He was in the human from the mother; and in that of glorification at the time and in the degree that He was in the Human from the Father. In the state of humiliation He prayed to the Father as to one who was other than Himself; but in the state of glorification He spoke with the Father as with Himself. In this latter state He said that the Father was in Him and He in the Father, and that the Father and He were one. But in the state of humiliation He underwent temptations, and suffered the cross, and prayed to the Father not to forsake Him. For the Divine could not be tempted, much less could it suffer the cross. From what has been said it is now evident that by means of temptations and continual victories in them, and by the passion of the cross which was the last of the temptations, the Lord completely conquered the hells, and fully glorified His Human, as has been shown above. [4] That the Lord put off the human taken from the mother, and put on a Human from the Divine in Himself called the Father, is evident also from the fact that whenever He addressed His mother directly, He did not call her Mother, but Woman. Only three times in the Evangelists do we read that He thus addressed or spoke of her, twice calling her Woman, and once not recognizing her as His mother. Of the two occasions when He called her Woman we read in John: The mother of Jesus said unto Him, They have no wine. Jesus saith unto her, Woman, what [belongs] to Me, and to thee? Mine hour is not yet come (2:3, 4). When from the cross, Jesus sees His mother, and the disciple standing by whom He loved, He saith to His mother, Woman, behold thy son; and then He saith to the disciple, Behold thy mother (19:26, 27). And of the one occasion when He did not recognize her, in Luke: It was told Jesus by certain who said, Thy mother and Thy brethren stand without, desiring to see Thee. Jesus answering said unto them, My mother and My brethren are these, who hear the Word of God, and do it (8:20, 21; Matt. 12: 46-49; Mark 3:31-35). In other places Mary is called His "mother," but not from His own mouth. [5] The same inference is confirmed by the fact that the Lord did not admit that He was the son of David For we read in the Evangelists: Jesus asked the Pharisees, saying, What think ye of Christ? whose son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool? If then David calls Him Lord, how is He his son? And no one was able to answer Him a word (Matt. 12:41-46; Mark 12:35-37; Luke 20:41-44; Ps. 110:1). From what has been said it is evident that in respect to the glorified Human the Lord was the son neither of Mary nor of David. [6] Of what quality was His glorified Human, He showed to Peter, James, and John when transfigured before them: That His face shone as the sun, and His raiment was like the light and then a voice out of the cloud said, This is My beloved Son, in whom I am well pleased, hear ye Him (Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36). The Lord was also seen by John as the sun shining in his strength (Rev. 1:16). [7] That the Lord's Human was glorified, is evident from what is said about His glorification in the Evangelists: The hour is come that the Son of man should be glorified. Jesus said, Father, glorify Thy name: then came there a voice from heaven, saying, I both have glorified it and will glorify it again (John 12:23, 28). As the Lord was glorified by successive steps, it is said “I both have glorified it, and will glorify it again.” Again in the same Evangelist: After Judas had gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him: God shall also glorify Him in Himself, and shall straightway glorify Him (John 13:31, 32). Jesus said, Father, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee (John 17:1, 5). And in Luke: Behooved it not the Christ to suffer this, and to enter into His glory? (Luke 24:26). These things are said concerning His Human. [8] The reason the Lord said “God is glorified in Him,” and “God shall glorify Him in Himself,” and also “Glorify Thy Son that Thy Son may also glorify Thee,” is that the unition was reciprocal, being that of the Divine with the Human and of the Human with the Divine. On this account He said also, “I am in the Father, and the Father in Me” (John 14:10, 11); and “All Mine are Thine, and Thine are Mine” (John 17:10); so that the unition was plenary. It is the same with all unition-unless it is reciprocal, it is not full. Such therefore must also be the uniting of the Lord with man, and of man with the Lord. As He teaches: In that day ye shall know that ye are in Me, and I in you (John 14:20). Abide in Me, and I in you; he that abideth in Me, and I in him, the same bringeth forth much fruit (John 15:4, 5). [9] As the Lord’s Human was glorified, that is, made Divine, He rose again after death on the third day with His whole body, which does not take place with any man; for a man rises again solely as to the spirit, and not as to the body. In order that men may know, and no one doubt, that the Lord rose again with His whole body, He not only said so through the angels in the sepulcher, but also showed Himself to His disciples in His human body, saying to them when they believed that they saw a spirit: See My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have; and when He had thus spoken, He showed them His hands and His feet (Luke 24:39, 40 John 20:20). And He said to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless but believing; then said Thomas, My Lord and my God (John 20:27, 28). [10] In order to evince still further that He was not a spirit but a Man, the Lord said to His disciples, Have ye here any meat? And they gave Him a piece of a broiled fish, and of a honeycomb; and He took it and did eat before them (Luke 24:41-43). As His body was no longer material, but Divine substantial, He came in to His disciples when the doors were shut (John 20:19, 26); and after He had been seen He became invisible (Luke 24:31). Being such, the Lord was then taken up, and sat at the right hand of God; as we read: It came to pass that while Jesus blessed His disciples, He was parted from them, and carried up into heaven (Luke 24:51). After He had spoken unto them, He was carried up into heaven, and sat at the right hand of God (Mark 16:19). To "sit at the right hand of God," signifies Divine omnipotence. [11] As the Lord ascended into heaven, and sat at the right hand of God (by which is signified Divine omnipotence) with the Divine and the Human united into a one, it follows that His human substance or essence is just as is His Divine substance or essence. To think otherwise would be like thinking that His Divine was taken up into heaven and sat at the right hand of God, but not His Human together with it, which is contrary to Scripture, and also to the Christian Doctrine, which is that in Christ God and Man are like soul and body, and to separate these is contrary to sound reason. This unition of the Father with the Son, or of the Divine with the Human, is meant also in the following: I came forth from the Father, and am come into the world; again I leave the world, and go to the Father (John 16:28). I go away, and come to Him that sent Me (John 7:33; 16:5, 16; 17:11, 13; 20:17). If then ye shall see the Son of man ascending where He was before (John 6:62). No one hath ascended into heaven but He that came down from heaven (John 3:13). Every man who is saved ascends into heaven, but not of himself. He ascends by the Lord's aid. The Lord alone ascended of Himself.

(36) vii. Thus God became Man, as in first principles so also in ultimates. That God is a Man, and that every angel and every spirit is a man from God, has been partially shown in the work on Heaven and Hell, and will be further shown in the works entitled Angelic Wisdom. From the beginning, however, God was a Man in first principles and not in ultimates; but after He had assumed the Human in the world, He became a Man in ultimates also. This follows from what has been already established-that the Lord united His Human to His Divine, and thus made His Human Divine. It is

from this that the Lord is called the beginning and the end, the first and the last, the Alpha and the Omega: I am the Alpha and the Omega, the beginning and the end, saith the Lord, who is, and who was, and who is to come, the Almighty (Rev. 1:8, 11). When John saw the Son of man in the midst of the seven lamp stands, he fell at His feet as dead; but He laid His right hand upon him, saying, I am the first and the last (Rev. 1:13, 17; 2:8; 21:6). Behold, I come quickly, to give everyone according to his work: I am the Alpha and the Omega, the beginning and the end, the first and the last (Rev. 22:12-13). Thus saith Jehovah the King of Israel, and his Redeemer Jehovah of Armies, I am the first and the last (Isa. 44:6; 48:12).

(37) THE LORD IS GOD HIMSELF, FROM WHOM AND CONCERNING WHOM IS THE WORD. In chapter I. we undertook to show that universal Holy Scripture treats of the Lord, and that the Lord is the Word. This shall now be further shown from passages of the Word in which the Lord is called “Jehovah,” the “God of Israel and of Jacob,” the “Holy One of Israel,” the “Lord,” and “God;” and also “King,” “Jehovah’s Anointed,” and “David.” I may first mention that I have been permitted to run through all the Prophets and the Psalms of David, and to examine each verse and see what it treats of, and I have seen that the only subjects treated of are: the church set up anew and to be set up anew by the Lord; the advent, combats, glorification, redemption, and salvation, of the Lord; heaven from Him; and, with these, their opposites. As all these are works of the Lord, it became evident that universal Holy Scripture is

concerning Him, and therefore that the Lord is the Word. [2] But this can be seen only by those who are in enlightenment from the Lord, and who also know the spiritual sense of the Word. All the angels of heaven are in this sense, and therefore when the Word is being read by a man, they so comprehend it. For spirits and angels are constantly with man, and as they are spiritual they understand spiritually all that a man understands naturally. That all Holy Scripture is concerning the Lord, may be obscurely seen, and as through a glass, darkly, from the passages of the Word already cited in chapter I. (n. 1-6), as also from those concerning the Lord now to be quoted, to show how frequently He is called the Lord [that is, Jehovah] and God; and from which it is apparent that it is He who spoke through the prophets, by whom it is everywhere said, “Jehovah spake,” “Thus saith Jehovah,” “The saying of Jehovah.” [3] That the Lord existed before His advent into the world, is evident from the following passages: John the Baptist said concerning the Lord, He it is who coming after me was before me, whose shoe’s latchet I am not worthy to unloose. This is He of whom I said, After me cometh a man who was before me, for He was before me (John 1:27, 30). They fell down before the throne (on which was the Lord) saying, We eve Thee thanks, Lord God Almighty, who art, and who wast, and who art to come (Rev. 11:16, 17). Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, out of thee shall He go forth unto Me that shall be Ruler in Israel, whose goings forth have been from of old, from the days of eternity (Micah 5:2). The same is evident from the Lord's words in the Evangelists that He "was before Abraham," that He had glory with the Father "before the foundation of the world," that He "had gone forth from the Father," and that "the Word was from the beginning with God," that "God was the Word," and that this "was made flesh." That the Lord is called "Jehovah," the "God of Israel and of Jacob," the "Holy One of Israel," "God," and "Lord," and also "King," "Jehovah's Anointed," and "David," is evident from what now follows.

(38) That the Lord is called "Jehovah," is evident from these passages: Thus saith Jehovah thy Creator, O Jacob, and thy Former, O Israel, Fear not, for I have redeemed thee. I am Jehovah thy God, the Holy One of Israel, thy Savior (Isa. 43:1, 3). I am Jehovah your Holy One, the Creator of Israel, your King (verse 15). The Holy One of Israel, and his Former, O God of Israel, the Savior (Isa. 45:11, 15). That all flesh may know that I Jehovah am thy Savior and thy Redeemer, the Mighty One of Jacob (Isa. 49:26). That thou mayest know that I Jehovah am thy Savior and thy Redeemer, the Mighty One of Jacob (Isa. 60:16). Jehovah thy Former from the womb (Isa. 49:5). Jehovah my Rock, and my Redeemer (Ps. 19:14). Thus saith Jehovah thy Maker and Former from the womb. Thus saith Jehovah the King of Israel, and his Redeemer, Jehovah of Armies (Isa. 44:2, 6). As for our Redeemer, Jehovah of Armies is His name, the Holy One of Israel (Isa. 47:4). With the mercy of eternity will I have mercy on thee, saith Jehovah thy Redeemer (Isa. 54:8). Their Redeemer is strong, Jehovah of Armies is His name (Jer. 1:34). Jehovah God, my Rock, my

fortress, the horn of my salvation, my Savior (2 Sam. 22:2, 3). Thus saith Jehovah your Redeemer, the Holy One of Israel (Isa. 43:14; 48:17). Thus saith Jehovah the Redeemer of Israel, his Holy One, Kings shall see (Isa. 49:7). I am Jehovah, and besides Me there is no Savior (Isa. 43:11). Am not I Jehovah, and there is none besides Me, and there is no Savior besides Me. Look unto Me and be ye saved all the ends of the earth (Isa. 45:21, 22). I am Jehovah thy God, and there is no Savior besides Me (Hos. 13:4). Thou hast redeemed me, O Jehovah God of truth (Ps. 26:5). Let Israel hope in Jehovah, for with Jehovah there is mercy, and with Him is plenteous redemption, and He shall redeem Israel from all his iniquities (Ps. 130:7, 8). Jehovah of Armies is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). In these passages Jehovah is called the "Redeemer and Savior;" and as the Lord alone is the Redeemer and Savior, it is He who is meant by "Jehovah." That the Lord is Jehovah, that is, that Jehovah is the Lord, is evident also from the following passages: There shall come forth a rod out of the stem of Jesse, and a shoot out of his roots shall bear fruit, and the Spirit of Jehovah shall rest upon Him (Isa. 11:1, 2). It shall be said in that day, Lo, this is our God we have waited for Him, and He will save us; this is Jehovah, we have waited for Him; we will rejoice and be glad in His salvation (Isa. 25:9). The voice of him that crieth in the wilderness, prepare ye the way of Jehovah, make plain in the solitude a pathway for our God. For the glory of Jehovah shall be revealed, and all flesh shall see it. Behold the Lord Jehovih shall come in strength, and His arm shall rule for Him (Isa. 40:3, 5, 10). I Jehovah will give thee for a covenant to the people, for a light of the nations. I am Jehovah, that is My name, and My glory will I not give to another (Isa. 42:6, 8). Behold the days come that I will raise unto David a righteous offshoot, who shall reign a King, and shall prosper, and shall execute judgment and justice in the earth; and this is His name whereby He shall be called, Jehovah our righteousness (Jer. 23:5-6; 33:15-16). Thou Bethlehem Ephratah, out of thee shall He go forth unto Me that shall be a Ruler in Israel; He shall stand and feed [His flock] in the strength of Jehovah (Micah 5:2, 4). Unto us a child is born, unto us a son is given, and the government shall be upon His shoulder, and His name shall be called God, Hero, the Father of eternity, upon the throne of David to establish and to found it in judgment and in justice, from henceforth and even to eternity (Isa. 9:6-7). Jehovah shall go forth and fight against the nations; and His feet shall stand upon the Mount of Olives before the faces of Jerusalem (Zech. 14:3-4). Lift up your heads, O ye gates and be ye lifted up, ye doors of the world, that the King of glory may come in. Who is this King of glory? Jehovah strong and a Hero, Jehovah a Hero of war (Ps. 24:7-10). In that day shall Jehovah of Armies be for a crown of ornament, and for a diadem of beauty, unto the residue of His people (Isa. 28:5). I will send you Elijah the prophet, before the coming of the great day of Jehovah (Mal. 4:5). Not to mention other passages where mention is made of the great and near day of Jehovah as Ezek. 30:3; Joel 2:11; Amos 5:18, 20; Zeph. 1:14-15, 18.

(39) ii. That the Lord is called “the God of Israel,” and “the God of Jacob,” is evident from the following passages: Moses took the blood and sprinkled it upon the people, and said, Behold the blood of the covenant which Jehovah hath made with you. And they saw the God of Israel, under whose feet was as it were a work of sapphire stone, and as it were the substance of heaven (Exod. 24:8, 10). The multitude wondered when they saw the dumb speaking, the lame walking, and the blind seeing; and they glorified the God of Israel (Matt. 15:31). Blessed be the Lord God of Israel, for He hath visited and wrought deliverance for His people Israel, when He raised up a horn of salvation for us in the house of David (Luke 1:68, 69). I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I Jehovah, who have called thee by thy name, am the God of Israel (Isa. 45:3). O house of Jacob, who swear in the name of Jehovah, and of the God of Israel; for they are called of the city of holiness, and stay themselves upon the God of Israel, Jehovah of Armies is His name (Isa. 48:1, 2). Jacob shall see his children in the midst of him, they shall sanctify My name, and they shall sanctify the Holy One of Jacob, they shall fear the God of Israel (Isa. 29:23). In the end of the days many people shall go and say, Come ye and let us go up to the mountain of Jehovah, to the house of the God of Jacob, who shall teach us of His ways, that we may walk in His paths (Isa. 2:2, 3; Micah 4:1, 2). That all flesh may know that I Jehovah am thy Savior and

thy Redeemer, the Mighty One of Jacob (Isa. 49:26). I Jehovah am thy Savior and thy Redeemer, the Mighty One of Jacob (Isa. 60:16). Thou art in pain, O earth, before the Lord, before the God of Jacob (Ps. 114:7). David sware to Jehovah, he vowed to the Mighty One of Jacob, Surely I will not come into the tent of my house, until I find out a place for Jehovah, a habitation for the Mighty One of Jacob; we have heard of Him at Ephratah (Bethlehem) (Ps. 132:2, 3, 5, 6). Blessed be the God of Israel the whole earth shall be filled with His glory (Ps. 72:18, 19). Not to quote those passages in which the Lord is called the God of Israel the Redeemer and Savior; as Luke 1:47; Isa. 45:15; 54:5; Ps. 78:35. Besides many other passages, in which He is called the God of Israel only; as Isa. 17:6; 21:10, 17; 24:15; 29:23; Jer. 7:3; 9:15; 11:3; 13:12; 16:9; 19:3, 15; 23:2; 24:5; 25:15, 27; 29:4, 8, 21, 25; 30:2; 31:23; 32:14, 15, 36; 33:4; 34:2, 13; 35:13, 17, 18, 19; 27:7; 38:17; 39:16; xlii. 9, 15, 18; 43:10; 44:2, 7, 11, 25; 48:1; 50:18; 51:33; Ezek. 8:4; 9:3; 10:19, 20; 11:22; 43:2; 44:2; Zeph. 2:9; Ps. 41:13; 59:5; 68:8.

(40) iii. That the Lord is called “the Holy One of Israel,” is evident from these passages: The angel said to Mary, That Holy thing which shall be born of thee shall be called the Son of God (Luke 1:35). I saw in the visions, and behold, a Watcher and a Holy One came down from heaven (Dan. 4:13, 23). God came from Teman, and the Holy One from Mount Paran (Hab. 3:3). I am Jehovah your Holy One, the Creator of Israel, your King (Isa 43;15). The Holy One of Israel, and his Former (Isa. 45:11). Thus saith Jehovah, the

Redeemer of Israel, His Holy One (Isa. 49:7). I am Jehovah thy God, the Holy One of Israel thy Savior (Isa. 43:3). As for our Redeemer, Jehovah of Armies is His name, the Holy One of Israel (Isa. 47:4). Thus saith Jehovah your Redeemer, the Holy One of Israel (Isa. 43:14; 48:17). Jehovah of Armies is His name, and thy Redeemer the Holy One of Israel (Isa. 54:5). They tempted God, and the Holy One of Israel (Ps. 78:41). They have forsaken Jehovah, and have provoked the Holy One of Israel (Isa. 1:4). They have said, Cause the Holy One of Israel to cease from our faces; wherefore thus saith the Holy One of Israel (Isa. 30:11, 12). Who say, Let Him hasten His work that we may see, and let the counsel of the Holy One of Israel draw nigh and come (Isa. 5:19). In that day they shall stay upon Jehovah, the Holy One of Israel, in truth (Isa. 10:20). Cry out and shout, O daughter of Zion, for great is the Holy One of Israel in the midst of thee (Isa. 12:6). The saying of the God of Israel, In that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel (Isa. 17:6, 7). The meek shall increase their joy in Jehovah, and the needy among men shall rejoice in the Holy One of Israel (Isa. 29:19; 41:16). Nations shall run unto thee because of Jehovah thy God, and because of the Holy One of Israel (Isa. 54:5). The isles shall confide in Me, to bring thy sons from far, unto the name of Jehovah of Armies, and to the Holy One of Israel (Isa. 60:9). The land is full of guilt against the Holy One of Israel (Jer. 51:5). Babylon hath been proud against Jehovah, against the Holy One of Israel (Jer. 1:29). (Besides many other passages.) By "the Holy One of Israel" is meant the

Lord as to the Divine Human; for the angel Gabriel said to Mary, “That Holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). That Jehovah and the Holy One of Israel, although distinctively mentioned, are one and the same, is evident from the passages here quoted, in which it is said that Jehovah is that Holy One of Israel.

(41) iv. That the Lord is called “Lord” and “God,” is evident from so many passages that if quoted they would fill pages. Let these few suffice: When by the Lord’s command Thomas had seen His hands and touched His side, he said, My Lord and my God (John 20:27, 28). They remembered that God was their Rock, and the High God their Redeemer (Ps. 78:35). Jehovah of Armies is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). The same is evident from the fact that they adored Him, and fell upon their faces before Him (Matt. 9:18; 14:33; 15:25; 28:9; Mark 1:40; 5:22; 7:25; 10:17; Luke 17:15, 16; John 9:38). So in David: We heard of Him at Ephratah; we will enter into His dwelling places, and will bow ourselves at His footstool (Ps. 132:6, 7). And it is the same in heaven: I was in the spirit, and behold a throne was set in heaven, and one sat on the throne like a jasper and sardine stone, and there was a rainbow round about the throne, in sight like unto an emerald. And the four and twenty elders fell down before Him that sat on the throne, and adored Him that liveth for ever and ever, and cast their crowns before the throne (Rev. 4:2, 3, 10). I saw in the right hand of Him that sat upon the throne a look sealed within

and on the back side, sealed with seven seals, and no one was able to open the book. Then one of the elders said, Behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof and I beheld in the midst of the throne a Lamb standing, and He came and took the book, and they fell down before the Lamb, and worshiped Him that liveth for ever and ever (5:1, 3, 5-8, 14).

(42) v. The reason why the Lord is called “King” and “the Anointed,” is that He was the Messiah, or Christ; and “Messiah” or “Christ” means the king and the anointed. This is why, in the Word, the Lord is meant by “king,” and also by “David,” who was king over Judah and Israel. That the Lord is called king” and “Jehovah’s anointed,” is evident from many passages in the Word: The Lamb shall overcome them; for He is Lord of lords and King of kings (Rev. 17:14). He that sat upon the white horse had on His vesture a name written, King of kings and Lord of lords (19:16). It is from the Lord’s being called a “king,” that heaven and the church are called His “kingdom,” and that His advent into the world is called “the Gospel of the kingdom.” That heaven and the church are called His kingdom, may be seen in Matt. 12:28; 16:28; Mark 1:14, 15; 9:1; 15:43; Luke 1:33; 4:43; 8:1, 10; 9:2, 11, 60; 10:11; 16:16; 19:11; 21:31; 22:18; 23:51. And in Daniel: God shall set up a kingdom which shall never be destroyed; it shall break in pieces and consume all these kingdoms, and it shall stand forever (2:44). I saw in the night visions, and behold one like the Son of man came with the clouds of the heavens. And there

was given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages should worship Him; His dominion is an everlasting dominion, and His kingdom that which shall not be destroyed (7:13, 14, 27). That His advent is called "the Gospel of the kingdom," may be seen in Matt. 4:23; 9:5; 24:14.

(43) vi. That the Lord is called "David," is evident from these passages: In that day they shall serve Jehovah their God, and David their king, whom I will raise up to them (Jer. 30:8, 9). Afterwards the sons of Israel shall return, and shall seek Jehovah their God, and David their king, and shall come with fear to Jehovah, and to His goodness in the end of days (Hos. 3:5). I will raise up one shepherd over them, who shall feed them My servant David, he shall feed them, and he shall be their shepherd: and I Jehovah will be their God, and My servant David a prince in the midst of them (Ezek. 34:23, 24). That they may be My people, and that I may be their God and David My servant shall be king over them, that they may all have one shepherd; then shall they dwell upon the land, they and their sons and their sons' sons, even to eternity and David shall be their prince to eternity and I will make a covenant of peace, and it shall be a covenant of eternity with them (Ezek. 37:23-26). I will make a covenant of eternity with you, the sure mercies of David: behold, I have given him for a witness to the people, a prince and a lawgiver to the nations (Isa. 55:3, 4). In that day I will raise up the tent of David that is fallen, and close up the breaches thereof; I will restore his ruins, and will build it as in the days of eternity (Amos 9:11). The house of

David shall be as God, as the angel of Jehovah before them (Zech. 12:8). In that day there shall be a fountain open to the house of David (Zech. 13:1).

(44) He who knows that the Lord is meant by David, may know why David so frequently wrote of the Lord in his Psalms while writing about himself; as in these words: I have made a covenant with My chosen, I have sworn unto David My servant; thy seed will I establish to eternity, and will build up thy throne to generation and generation; and the heavens shall confess thy wonder, thy truth also in the congregation of the saints. Thou speakest in vision to Thine holy one and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people, I have found David My servant, with My holy oil have I anointed him, with whom My hand shall be established, Mine arm also shall strengthen him, My truth and My mercy shall be with him, and in My name shall his horn be exalted, I will set his hand in the sea, and his right hand in the rivers. He shall cry unto Me, Thou art my Father, my God, and the rock of my salvation. I will also make him My firstborn, higher than the kings of the earth; My covenant shall stand fast with him his seed will I make to endure to eternity, and his throne as the days of the heavens. Once have I sworn by My holiness that I will not lie unto David; his seed shall endure to eternity, and his throne as the sun before Me it shall be established to eternity as the moon, and a faithful witness in the clouds (Ps. 89:3-5, 19-21, 24-29, 35-37). And so in other Psalms, as Ps. 45:1-17; 122:4, 5; 132:8-18.

(45) GOD IS ONE, AND THE LORD IS THAT GOD. From the numerous passages quoted from the Word in the preceding chapter, it is evident that the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, Lord, and God, and also King, the Anointed, and David, from which it may be seen, as yet however as through a glass, darkly, that the Lord is God Himself, from and about whom is the Word. Now it is known in the whole world that God is one, and no man possessed of sound reason denies it. It remains therefore to confirm this from the Word and, in addition, that the Lord is that God. i. That God is one, is confirmed by these passages of the Word: Jesus said, The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord; therefore thou shalt love the Lord thy God with all thy heart, and with all thy soul (Mark 12:29, 30). Hear, O Israel, Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul (Deut. 6:4, 5). One came unto Jesus and said, Good Master, what good thing shall I do that I may have eternal life? Jesus said unto him, Why callest thou Me good? There is none good but the one God (Matt. 19:16, 17). That all the kingdoms of the earth may know that Thou alone art Jehovah (Isa. 37: 20). I am Jehovah and there is none else there is no God besides Me that they may know from the rising of the sun, and from the west, that there is no God besides Me: I am Jehovah and there is none else (Isa. 45:5, 6). O Jehovah of Armies, God of Israel, that dwellest on the cherubim, Thou art the God, even Thou alone, over all the kingdoms of the earth (Isa.

37:16). Is there a God besides Me? and a Rock? I know not any (Isa. 44:8). Who is God save Jehovah? and who is a Rock save our God? (Ps. 18:31). ii. That the Lord is that God, is confirmed by these passages of the Word: Surely God is in thee, and there is none else, there is no God. Verily Thou art a God that hidest Thyself, O God of Israel, the Savior (Isa. 45:14, 15). Have not I Jehovah? and there is no God else besides Me, a just God and a Savior, there is none besides Me. Look unto Me that ye may be saved, all the ends of the earth; for I am God, and there is none else (Isa. 45:21, 22). I am Jehovah, and besides Me there is no Savior (Isa. 43:11). I am Jehovah thy God, and thou shalt acknowledge no God but Me; for there is no Savior besides Me (Hos. 13:4). Thus saith Jehovah the King of Israel, and his Redeemer Jehovah of Armies, I am the First and I am the Last, and besides Me there is no God (Isa. 44:6). Jehovah of Armies is His name, and thy Redeemer the Holy One of Israel the God of the whole earth shall He be called (Isa. 54:5). In that day Jehovah shall be king over all the earth; in that day there shall be one Jehovah, and His name one (Zech. 14:9). As the Lord alone is the Savior and the Redeemer, and as it is said that Jehovah is that Savior and Redeemer, and that there is none besides Him, it follows that the one God is no other than the Lord.

(46) THE HOLY SPIRIT IS THE DIVINE PROCEEDING FROM, THE LORD, AND THIS IS THE LORD HIMSELF. Jesus has said in Matthew: All power [potestas] is given unto Me in heaven and on earth; go ye therefore and make disciples of all nations, baptizing them into the name of the

Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo I am with you all the days even to the consummation of the age (Matt. 28:18-20). It has already been shown that the Divine called "the Father," and the Divine called "the Son," are a one in the Lord; and it shall now be shown that "the Holy Spirit" is the same as the Lord. [2] The reason why the Lord said that they were to baptize into the name of the Father and of the Son and of the Holy Spirit, is that there is in the Lord a trine or trinity; for there is the Divine called the Father, the Divine Human called the Son, and the proceeding Divine called the Holy Spirit. The Divine called the Father, and the Divine called the Son, are the Divine ex Quo; and the proceeding Divine is the Divine per Quod. That the Divine which proceeds from the Lord is no other than the Divine which is Himself, will be seen in the treatises on the Divine Providence, Omnipotence, Omnipresence, and Omniscience; for it is a matter of deep investigation. [3] That there is a trine in the Lord may be illustrated by comparison with an angel, who has a soul and a body, and also a proceeding. That which proceeds from him is himself outside of him. I have been permitted to learn many things about this proceeding, but this is not the place to present them. [4] After death the first thing the angels teach every man who looks to God is that the Holy Spirit is not any other than the Lord; and that "to go forth" and "to proceed" is nothing else than to enlighten and teach by the presence, which is according to the reception, of the Lord. The result is that after death very many people put away the idea they had formed in this world about the Holy Spirit, and receive the idea that it is the Lord's presence with man through angels and spirits, by and according to which the man is enlightened and taught. [5] Moreover, it is usual in the Word to name two Divines, and sometimes three, which yet are one; as Jehovah and God, Jehovah and the Holy One of Israel, Jehovah and the Mighty One of Jacob, and also God and the Lamb. And as these are one, it is said in other places, Jehovah alone is God, Jehovah alone is holy, and He is the Holy One of Israel, and there is none besides Him; and also instead of God it is sometimes said the Lamb, and instead of the Lamb, God; this is done in the Revelation; the other expressions occur in the Prophets. [6] That it is the Lord only who is meant by the Father, Son, and Holy Spirit in Matthew 28:19 is evident from what there precedes and what follows. In the preceding verse the Lord says, "All power is given unto Me in heaven and on earth," and in the following verse He says, "Lo, I am with you all the days, even to the consummation of the age;" thus He speaks of Himself only, so that He spoke in that manner [about the Father, Son, and Holy Spirit] to make His disciples aware that there is a trinity in Him. [7] In order that it may be known that the Holy Spirit is not a Divine other than the Lord Himself, it shall be shown what is meant by "spirit" in the Word. By "spirit" is meant, i. Man's life in general. ii. As man's life varies according to his state, by "spirit" is meant the varying affection of life in man. iii. Also the life of one who is regenerate, which is called spiritual life. iv. But where “spirit” is said of the Lord, His Divine life is meant, thus the Lord Himself. v. Specifically, the life of His wisdom, which is called the Divine truth. vi. Jehovah Himself, that is, the Lord, spoke the Word through the prophets.

(47) i. That by “spirit” is meant man’s life, is evident from ordinary discourse, in which it is said that a man, when he dies, yields up his spirit, so that by “spirit” in this sense is meant the life of the respiration, and in fact the term “spirit” is derived from the respiration, and this is why, in the Hebrew language, there is one word for both “spirit” and “wind.” There are in man two fountains of life, one is the motion of the heart, and the other is the respiration of the lungs. The life from the respiration of the lungs is what is properly meant by “spirit” and also by “soul.” That this acts as one with the man’s thought from the understanding, and that the life from the heart’s motion acts as one with his will’s love, will be seen in its own place. That man’s life is meant in the Word by “spirit,” is evident from these passages: Thou gatherest in their breath [spiritum], they expire, and return into dust (Ps. 104:29). He remembered that they were flesh, a wind [spiritus] that passeth away, and cometh not again (Ps. 78:39). When his breath has gone forth, he will return into earth (Ps. 146:4). Hezekiah lamented that the life of his spirit should go forth (Isa. 38:16). The spirit of Jacob revived (Gen. 45:27). A molten image is falsehood, and there is no breath in it (Jer. 51:17). The Lord Jehovih said to the dry bones, I will cause breath to enter into you, that ye may live. Come from the four winds O breath, and breathe upon these slain, and they

shall live; and the breath came into them, and they revived (Ezek. 37:5-6, 9-10). Jesus took the daughter [of Jairus] by the hand, and her spirit returned, and she rose up immediately (Luke 8:54, 55).

(48) ii. As man's life varies according to his state, by "spirit" is meant the varying affection of life in man. As, 1: The life of wisdom: Bezaleel was filled with the spirit of wisdom, intelligence, and knowledge (Exod. 31:3). Thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom (Exod. 28:3). Joshua was filled with the spirit of wisdom (Deut. 34:9). Nebuchadnezzar said of Daniel [in whom is the spirit of the holy gods. The queen said] that an excellent spirit of knowledge, intelligence, and wisdom was in him (Dan. 4:8; 5:12). They that erred in spirit shall know intelligence (Isa. 29:24). 2. The excitation of life: Jehovah hath stirred up the spirit of the king of Media (Jer. 51:11). Jehovah hath stirred up the spirit of Zerubbabel, and the spirit of all the remnant of the people (Haggai 1:14). I will put a spirit in the king of Assyria, that he may bear a rumor, and shall return into his own land (Isa. 37:7). Jehovah hardened the spirit of Sihon the king (Deut. 2:30). That which cometh up upon your spirit shall not be at all (Ezek. 20:32). 3. Freedom of life: [It is said of] the four living creatures (which were cherubs) seen by the prophet, Whithersoever the spirit was to go, they went (Ezek. 1:12, 20). 4. Life in fear, pain or grief and anger: That every heart may melt, and all hands be let down, and every spirit be faint (Ezek. 21:7). My spirit hath failed upon me; my heart is amazed in the midst of me (Ps.

142:3; 143:4). My spirit is consumed (Ps. 143:7). As for me Daniel, my spirit was grieved (Dan. 7:15). The spirit of Pharaoh was troubled (Gen. 41:8). Nebuchadnezzar said, My spirit was troubled (Dan. 2:3). I went in sadness in the heat of my spirit (Ezek. 3:14). 5. A life of various evil affections: Provided that in his spirit there is no guile (Ps. 32:2). Jehovah hath mingled a spirit of perversities in the midst thereof (Isa. 19:14). He said to the foolish prophets that go away after their own spirit (Ezek. 13:3). The prophet is a fool, the man [that hath a] spirit is mad (Hos. 9:7). Take ye heed to your spirit, and deal not treacherously (Mal. 2:16). The spirit of whoredoms hath led them astray (Hos. 4:12). The spirit of whoredoms is in the midst of them (Hos. 5:4). When the spirit of jealousy hath passed upon him (Num. 5:14). A man who wandereth in spirit and chattereth a lie (Micah 2:11). A generation whose spirit was not steadfast with God (Ps. 78:8). Jehovah hath poured out upon you the spirit of deep sleep (Isa. 29:10). Ye shall conceive chaff, ye shall bring forth stubble; as for your spirit, fire shall devour you (Isa. 33:11). 6. Infernal fire: I will cause the unclean spirit to pass out of the land (Zech. 13:2). When the unclean spirit is gone out of a man, he walketh through dry places, and he afterwards joineth to himself seven spirits worse than himself, and they enter in and dwell there (Matt. 12:43-45). Babylon is become the hold of every foul spirit (Rev. 17:2). 7. Besides the infernal spirits themselves by whom men are troubled: Matt. 8:16; 10:1; 12:43-45; Mark 1:3-27; 9:17-29; Luke 4:33, 36; 6:17, 18; 7:21; 8:2, 29; 9:39, 42, 55; 11:24-26; 13:11; Rev. 13:15; 16:13, 14.

(49) iii. That by “spirit” is meant the life of one who is regenerate, which is called spiritual life: Jesus said, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God (John 3:5). I will give you a new heart, and a new spirit. I will put My spirit within you, and cause you to walk in My statutes (Ezek. 36:26, 27). To give a new heart and a new spirit (Ezek. 11:19). Create in me a clean heart, O God, and renew a steadfast spirit within me. Restore unto me the joy of Thy salvation, and let a willing spirit uphold me (Ps. 51:10, 12). Make you a new heart, and a new spirit; for why will ye die, O house of Israel (Ezek. 18:31). Thou sendest forth Thy spirit, they are created, and Thou renewest the faces of the earth (Ps. 104:30). The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth (John 4:23). Jehovah God giveth breath [animam] to the people, and spirit to them that walk therein (Isa. 42:5). Jehovah formeth the spirit of man in the midst of him (Zech. 12:1). With my soul have I awaited Thee in the night; with my spirit in the midst of me have I awaited Thee in the morning (Isa. 26:9). In that day shall Jehovah be for a spirit of judgment to him that sitteth in judgment (Isa. 28:5, 6). My spirit hath rejoiced in God my Savior (Luke 1:47). They have quieted my spirit in the land of the north (Zech. 6:8). Into Thy hand I commend my spirit; Thou hast redeemed me (Ps. 31:5). Did not He make one, and the rest in whom was spirit? (Mal. 2:15). After three days and a half the spirit of life from God entered into

the two witnesses that had been killed by the beast (Rev. 11:11). I Jehovah the former of the mountains, and the creator of the wind [spiritus] (Amos 4:13). O God, the God of the spirits as to all flesh (Num. 16:22; 27:18). I will pour upon the house of David, and upon the inhabitant of Jerusalem, the spirit from on high (Zech. 12:10). Until He hath poured upon us the spirit from on high (Isa. 22:15). I will pour waters upon him that is thirsty, and brooks upon the dry [ground], I will pour My spirit upon thy seed (Isa. 44:3). I will pour My spirit upon all flesh, also upon the servants and the handmaids in those days will I pour out My spirit (Joel 2:28, 29). (To pour out the spirit means to regenerate; as does also to give a new heart and a new spirit.) [2] That by "spirit" is meant spiritual life in those who are in humiliation: I dwell in a contrite and humble spirit, and to revive the spirit of the humble, and to revive the heart of the contrite ones (Isa. 57:15). The sacrifices of God are a broken spirit, a broken and contrite heart, O God, Thou wilt not despise (Ps. 51:17). He will give the oil of joy for mourning, and the garment of praise for the spirit of heaviness (Isa. 61:3). A woman forsaken and grieved in spirit (Isa. 54:6). Blessed are the poor in spirit, for theirs is the kingdom of the heavens. (Matt. 5:3).

(50) iv. That where "spirit" is said of the Lord, there is meant His Divine life, thus the Lord Himself, is evident from these passages: He whom the Father hath sent speaketh the words of God, for God hath not given the spirit by measure unto Him; the Father loveth the Son, and hath given all things into His hand (John 3:34, 35). There shall go

forth a rod out of the stem of Jesse, and the spirit of Jehovah shall rest upon Him, the spirit of wisdom and intelligence, the spirit of counsel and might (Isa. 11:1, 2). I have put My spirit upon Him, He shall bring forth judgment to the nations (Isa. 42:1). When the enemy shall come as a pent-up stream, the spirit of Jehovah shall lift up a standard against him; then shall the Redeemer come to Zion (Isa. 59:19, 20). The spirit of the Lord Jehovih is upon Me; Jehovah hath anointed Me to preach good tidings to the poor (Isa. 61:1; Luke 4:18). Jesus knowing in His spirit that they so reasoned within themselves (Mark 2:8). Jesus exulted in spirit, and said (Luke 10:21). Jesus was troubled in His spirit (John 13:21). Jesus sighed in His spirit (Mark 8:12). [2] "Spirit" as used for Jehovah Himself, that is, the Lord: God is a Spirit (John 4:24). Who hath directed the Spirit of Jehovah, or who is a man of His counsel? (Isa. 40:13). The Spirit of Jehovah led them by the hand of Moses (Isa. 63:12, 14). Whither shall I go from Thy Spirit, and whither shall I flee? (Ps. 139:7). Jehovah said, Not by might, but by My Spirit shall he do it (Zech. 4:6). They provoked the Spirit of His holiness, therefore He was turned to be their enemy (Isa. 63:10; Ps. 106:33, 40). My Spirit shall not strive with man forever, for he is flesh (Gen. 6:3). I will not contend to eternity, for the Spirit should fail before Me (Isa. 57:16). The blasphemy against the Holy Spirit shall not be forgiven; but he who shall speak a word against the Son of man, it shall be forgiven (Matt. 12:31, 32; Mark 3:28-30; Luke 12:10). "Blasphemy against the Holy Spirit," is blasphemy against the Lord's Divine; "a word against the

Son of man," is something said against the Word by wrongly interpreting its meaning; for "the Son of man" is the Lord in respect to the Word, as has been shown above.

(51) v. That by "spirit," when said of the Lord, is specifically meant the life of His wisdom, which is Divine Truth: I tell you the truth, it is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I go away I will send Him unto you (John 16:7). When He, the Spirit of Truth, is come, He will lead you into all truth. He shall not speak from Himself but whatsoever He shall hear, that shall He speak (John 16:13). He shall glorify Me, for He shall receive of Mine, and shall declare it unto you: all things that the Father hath are Mine; therefore said I that He shall receive of Mine and shall declare it unto you (John 16:14, 15). I will ask the Father, that He may give you another Comforter, the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He abideth with you, and shall be in you: I will not leave you orphans, I come to you, and ye shall see Me (John 14:16-19). When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, He shall testify of Me (John 15:26). Jesus cried, saying, if anyone thirst let him come unto Me and drink; he that believeth in Me, as the Scripture hath said, out of his belly shall flow streams of living water. This He said of the spirit which they that believe in Him should receive. For the Holy Spirit was not yet, because Jesus was not yet glorified (John 7:37-39). Jesus breathed on His disciples, and said, Receive ye the Holy Spirit (John 20:22). [2] That by the

"Comforter," the "Spirit of Truth," and the "Holy Spirit," the Lord meant Himself, is evident from His words-that "the world did not as yet know Him," for they did not as yet know the Lord. And when He said that He "would send it," He added, "I will not leave you orphans, I come to you, and ye shall see Me" (John 14:1-19, 26, 28); and in another place, "Lo I am with you all the days, even to the consummation of the age" (Matt. 28: 20); and when Thomas said, "We know not whither Thou goest," Jesus said, "I am the way and the truth" (John 14:5, 6). [3] As the "Spirit of Truth" or "Holy Spirit" is the same as the Lord, who is the Truth itself, it is said, "the Holy Spirit was not yet, because Jesus was not yet glorified" (John 7:39); for after His glorification or complete unition with the Father, which was effected by the passion of the cross, the Lord was Divine wisdom and Divine truth itself, thus the Holy Spirit. The reason why the Lord breathed on the disciples and said, "Receive ye the Holy Spirit," was that all the breathing of heaven is from the Lord. For angels as well as men have breathing and beating of the heart; their breathing being according to their reception of wisdom from the Lord, and their beating of the heart or pulse being according to their reception of Divine love from the Lord. That this is so will be seen in its own place. [4] That "the Holy Spirit" is Divine Truth from the Lord, is further evident from these passages: When they bring you to the synagogues, be not anxious as to what ye shall say; for the Holy Spirit shall teach you in the same hour what ye ought to say (Luke 12:11-12; 21:14; Mark 13:11). Jehovah said, My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth (Isa. 59:21). There shall go forth a Rod out of the stem of Jesse, and He shall smite the earth with the rod of His mouth, and with the breath [spiritu] of His lips shall He slay the wicked, and truth shall be the girdle of His thighs (Isa. 11:1, 4-5). Now with the mouth He hath commanded, and His spirit hath gathered them (Isa. 34:16). They who worship God must worship in spirit and in truth (John 4:24). It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life (John 6:63). John said, I baptize you with water unto repentance; but He that cometh after me shall baptize you with the Holy Spirit and with fire (Matt. 3:11; Mark 1:8; Luke 3:16). To "baptize with the Holy Spirit and with fire," is to regenerate by means of the Divine truth which is of faith and the Divine good which is of love. When Jesus was baptized, the heavens were opened, and He saw the Holy Spirit descending like a dove (Matt. 3:16; Mark 1:10; Luke 3:21-22; John 1:32-33). A dove is a representative of purification and regeneration by means of Divine truth. [5] As by "the Holy Spirit," where the Lord is treated of, is meant His Divine life, thus Himself, and, specifically, the life of His wisdom which is called Divine truth, by the "spirit" mentioned in the writings of the prophets which is called also the "Holy Spirit," is meant Divine truth from the Lord. Thus in the following passages: The Spirit said unto the churches (Rev. 2:7, 11, 29; 3:1, 6, 13, 22). The seven lamps of fire burning before the throne are the seven spirits of

God (Rev. 4:5). In the midst of the elders a Lamb standing, having seven eyes, which are the seven spirits of God sent forth into all the earth (Rev. 5:6). “Lamps of fire,” and the Lord’s “eyes,” signify Divine truths, and “seven” signifies what is holy. The Spirit said, that they may rest from their labors (Rev. 14:13). The Spirit and the bride say, Come (Rev. 22:17). They made their heart adamant, that they should not hear the law or the words which Jehovah hath sent in His Spirit by the hand of the prophets (Zech. 7:12). The spirit of Elijah came upon Elisha (2 Kings 2:15). John went before in the spirit and power of Elijah (Luke 1:17). Elizabeth was filled with the Holy Spirit and prophesied (Luke 1:41). Zacharias, filled with the Holy Spirit, prophesied (Luke 1:67). David said in the Holy Spirit, The Lord said to my Lord, Sit at My right hand (Mark 12:36). The testimony of Jesus is the spirit of prophecy (Rev. 19:10). As, therefore, by the “Holy Spirit” there is meant, specifically, the Lord as to Divine wisdom, and derivatively as to Divine truth, it is evident why it is said of the Holy Spirit that it enlightens, teaches, inspires.

(52) vi. Jehovah Himself (that is, the Lord) spoke the Word through the prophets. We read of the prophets that they were in vision, and that Jehovah spoke to them. When they were in vision they were not in the body, but in their spirit, in which state they saw things such as are in heaven. But when Jehovah spoke to them, they were in the body, and heard Him speaking. These two states of the prophets should be carefully distinguished. In their state of vision, the eyes of their spirit were opened, and those of their body

shut, and they then seemed to themselves to be carried from place to place, the body remaining in its own place. In this state, at times, were Ezekiel, Zechariah, Daniel, and John when he wrote the Revelation; and it is then said that they were “in vision,” or “in the spirit.” Thus Ezekiel says: The spirit lifted me up, and brought me into Chaldea to the captivity, in the vision of God, in the Spirit of God; thus went up above me the vision which I saw (Ezek. 11:1, 24). He says too, That the spirit took him up, and he heard behind him an earthquake, and other things (Ezek. 3:12, 14). Also that the spirit lifted him up between the earth and the heaven, and brought him in the visions of God to Jerusalem, and he saw abominations (Ezek. 8:3, etc.). In like manner in the vision of God, or in the spirit, he saw The four living creatures, which were cherubs (Ezek. 1; 10). And also the new earth and the new temple, and an angel measuring them (Ezek. 40-48). That he was then in the visions of God, he says in Ezek. 40:2; and that the spirit took him up, in Ezek. 43:5. The case was the same with Zechariah, in whom at the time there was an angel, When he saw a man riding among the myrtle trees (Zech. 1:8, etc.). When he saw four horns, and afterwards a man who had a measuring line in his hand (Ezek. 1:18; 2:1). When he saw Joshua the high priest (Zech. 3:1, etc.). When he saw a lampstand, and two olive trees (Ezek. 4:2-3). When he saw a flying roll, and an ephah (Ezek. 5:1, 6). And when he saw four chariots going out between two mountains, and horses (Ezek. 6:1, etc.). In a similar state was Daniel, When he saw four beasts coming up out of the sea (Dan. 7:3). And when he saw the combats of the ram and the he-goat (Dan. 8:1, etc.). That he saw these things in visions is stated in 7:1-2, 7, 13; 8:2; 10:1, 7-8. That the angel Gabriel was seen by him in vision, and spoke with him, is stated in 9:21-22. The case was the same with John when he wrote the Revelation, who says, That he was in the spirit on the Lord’s day (Rev. 1:10). That he was carried away in the spirit into the wilderness (Rev. 17:3). Into a high mountain in the spirit (Rev. 21:10). That he saw horses in vision (Rev. 9:17). And elsewhere that he saw the things which he described, thus in spirit, or in vision (Rev. 1:12; 4:1; 5:1; 6:1; and in every other chapter).

(53) As to the Word itself, however, it is not said in the Prophets that they spoke it from the Holy Spirit, but that they spoke it from Jehovah, from Jehovah of Armies, from the Lord Jehovih; for we read “the Word of Jehovah came unto me,” “Jehovah said unto me,” and very frequently “Jehovah said,” and “the word [dictum] of Jehovah.” And, as the Lord is Jehovah, as has been shown above, it follows that all the Word has been spoken by Him. That no one may doubt this to be the case, I will give the references, in Jeremiah only, to the places where these four expressions occur: Jer. 1:4, 7, 11-14, 19; 2:1-5, 9, 19, 22, 29, 31; 3:1, 6, 10, 12, 14, 16; 4:1, 3, 9, 17, 27; 5:11, 14, 18, 22, 29; 6:6, 9, 12, 15-16, 21-22; 7:1, 3, 11, 13, 19-21; 8:1, 3, 12, 13; 9:3, 7, 9, 13, 15, 17, 22, 24-25; 10:1, 2, 18; 11:1, 6, 9, 11, 17, 21-22; 12:14, 17; 13:1, 6, 9, 11-15, 25; 14:1, 10, 14-15; 15:1-3, 6, 11, 19, 20; 16:1, 3, 5, 9, 14, 16; 17:5, 19-21, 24; 18:1, 5-6, 11, 13; 19:1, 3, 6, 12, 15; 20:4; 21:1, 4, 7-8, 11-12; 22:2, 5-6, 11, 16, 18, 24, 29-30; 23:2, 5, 7, 12, 15, 24, 29, 31, 38;

24:3, 5, 8; 25:1, 3, 7-9, 15, 27-29, 32; 26:1-2, 18; 27:1, 2, 4, 8, 11, 16, 19, 21-22; 28:2, 12, 14, 16; 29:4, 8-9, 16, 19-21, 25, 30-32; 30:1-5, 8, 10-12, 17-18; 31:1, 2, 7, 10, 15-17, 23, 27-28, 31-38; 32:1, 6, 14-15, 25-26, 28, 30, 36, 42; 33:1-2, 4, 10-13, 17, 19-20, 23, 25; 34:1-2, 4, 8, 12-13, 17, 22; 35:1, 13, 17-19; 36:1, 6, 27, 29-30; 37:6-7, 9; 38:2-3, 17; 39:15-18; 40:1; 42:7, 9, 15, 18-19; 43:8, 10; 44:1-2, 7, 11, 24-26, 30; 45:1-2, 5; 46:1, 23, 25, 28; 47:1; 48:1, 8, 12, 30, 35, 38, 40, 43-44, 47; 49:2, 5-7, 12-13, 16, 18, 26, 28, 30, 32, 35, 37-39; 50:1, 4, 10, 18, 20-21, 30-31, 33, 35, 40; 51:25, 33, 36, 39, 52, 58. These from Jeremiah only. All the other prophets speak in the same way, and none say that the Holy Spirit has spoken, or that Jehovah has spoken to them by means of the Holy Spirit.

(54) From all this then it is evident that JEHOVAH (who is THE LORD FROM ETERNITY) spoke through the prophets; and that where the HOLY SPIRIT is mentioned, it is the Lord Himself. It follows that GOD IS ONE IN BOTH PERSON AND ESSENCE, AND THAT THIS GOD IS THE LORD.

(55) THE DOCTRINE OF THE ATHANASIAN CREED AGREES WITH THE TRUTH, PROVIDED THAT BY A TRINITY OF PERSONS IS UNDERSTOOD A TRINITY OF PERSON, AND THAT THIS TRINITY IS IN THE LORD. The recognition by Christians of three Divine Persons, and thus as it were of three Gods, has arisen from there being in the Lord a Trine, one of which is called the Father, the second the Son, and the third the Holy Spirit. This Trine is also referred to in the Word under distinct names just as we

refer by distinct names to soul, to body, and to that which proceeds from them, which, however, taken together, form a one. In the sense of the letter the Word is of such a nature that things which form a one it distinguishes from each other as if they did not form a one. This is why Jehovah (who is the Lord from eternity) is sometimes called "Jehovah," sometimes "Jehovah of Armies," sometimes " God," sometimes "the Lord;" and at the same time He is called "Creator," "Savior," "Redeemer," and "Former," and even "Shaddai;" and His Human which He assumed in this world, "Jesus," "Christ," "Messiah," "Son of God," "Son of man;" and, in the Word of the Old Testament, "God," "Holy One of Israel," "Jehovah's Anointed," "King," "Prince," "Counselor," "Angel," "David." [2] In consequence of this feature of the Word in the sense of the letter (that it speaks of as many those who really form a one) Christians, who at first were simple folk, and understood everything in accordance with the literal import of the words discriminated the Divinity into three Persons. On account of their simplicity this was permitted, but in such a manner that they should believe the Son to be Infinite, Uncreate, Almighty, God, and Lord, altogether equal to the Father; and that they should also believe that these are not two, or three; but one in essence, majesty, and glory, and therefore in Divinity. [3] They who believe this in simplicity in accordance with doctrine, and do not confirm themselves in the idea of three Gods, but of the three make a one, after death are taught by the Lord by means of angels that He Himself is that one God, and that Trine. And this teaching is received by all who come into heaven for no one can be admitted into heaven who thinks of three Gods, however much he may say One; for the life of the whole heaven, and the wisdom of all the angels, are founded upon the acknowledgment and consequent confession of one God, and upon the faith that this one God is also Man, and that He is the Lord, who is at once both God and Man. [4] From all this it is evident that it was of Divine permission that Christians at first received the doctrine of three Persons, provided that they at the same time received the idea that the Lord is God, Infinite, Almighty, and Jehovah. For unless they had received this too, it would have been all over with the church, because the church is the church from the Lord; and the eternal life of all is from the Lord, and from no other. [5] That the church is the church from the Lord is evident from this alone, that the whole Word from beginning to end treats solely of the Lord, as was shown above; and that we must believe in Him, and that they who do not believe in Him have not eternal life, but that the anger of God abideth on them (John 3:36). [6] Now as every one sees in himself that if God is one, He is one in both Person and Essence (for no one thinks differently, or can think differently, while thinking that God is one), I will here cite the whole of the Creed which takes its name from Athanasius, and will afterwards show that all things said therein are true, provided that instead of a trinity of Persons there is understood a trinity of Person.

(56) The Creed is as follows: Whosoever will be saved, before all things it is necessary that he hold the Catholic (other authorities say, Christian) Faith; which faith, except

every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic (others say, Christian) Faith is this: That we worship one God in Trinity, and the Trinity in Unity, neither confounding the persons, nor dividing the substance (others say, essence). For there is one person of the Father, another of the Son, and another of the Holy Spirit; but the Godhead of the Father, of the Son, and of the Holy Spirit, is all one, the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreate, the Son uncreate, and the Holy Spirit uncreate. The Father incomprehensible (infinitus), the Son incomprehensible (infinitus), and the Holy Spirit incomprehensible (infinitus). The Father eternal, the Son eternal, and the Holy Spirit eternal: and yet there are not three eternals, but One Eternal: as also there are not three incomprehensibles (infiniti), nor three uncreates but one uncreate, and one incomprehensible (infinitus). So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty and yet there are not three Almighties, but One Almighty. So the Father is God, the Son is God, and the Holy Spirit is God and yet there are not three gods, but One God. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; and yet not three lords, but One Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic Religion to say there be three gods or three lords (others say, still we cannot, according to the Christian faith, mention three gods or three lords). The Father is made of none, neither created, nor begotten (natus): the Son is of the Father alone, not made, nor created, but begotten (natus): the Holy Spirit is of the Father and of the Son, neither made, nor created, nor begotten (natus), but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity none is afore or after another none is greater or less than another; but the whole three persons are coeternal together, and coequal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped (others say, three persons in one Godhead, and one God in three persons, is to be worshiped). He therefore that will be saved, must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ (others say, that he firmly believes that our Lord is very Man). For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance (or essence; others, nature) of the Father, begotten before the worlds; and Man of the substance (others say, nature) of his mother, born in the world; perfect God, and perfect Man, of a reasonable soul and human flesh (corpore) subsisting; equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood. Who although he be God and Man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh (corpus) but by taking of the manhood into God (others say, He is one, yet not that the Godhead was transmuted into manhood, but the Godhead took up the

Manhood to itself); one altogether, not by confusion (others say, commingling) of substance, but by unity of person (others say, He is altogether one, not that the two natures are commixed, but he is one person). For as the reasonable soul and flesh (corpus) is one man, so God and man is one Christ, Who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, He sitteth on the right hand of the Father, God Almighty, from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

(57) That all things of the Creed are true in so far as its verbal expressions are concerned, provided that instead of a Trinity of Persons there is understood a Trinity of Person, will be seen if we transcribe it again, with this latter trinity substituted in it. A Trinity of Person is this: THAT THE LORD'S DIVINE IS THE FATHER, THE DIVINE HUMAN THE SON, AND THE PROCEEDING DIVINE THE HOLY SPIRIT. When this trinity is understood, the man can both think of and say One God; but who fails to see that otherwise he cannot but think of three Gods? Athanasius himself saw this, and this is why there were inserted these words: As we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the Catholic religion (or, by the Christian faith) to say (or name) three gods or three lords. This amounts to saying, Although it is allowable, by the

Christian verity, to acknowledge, or think of, three Gods and Lords, yet it is not allowable, by the Christian faith, to say or name more than one God and one Lord. And yet it is acknowledgment and thought which conjoin man with the Lord and heaven, and not mere speech. Besides, no one can comprehend how the Divine, which is one, can be divided into three Persons, each of whom is God, for the Divine is not divisible. And to make the three one through the essence or substance does not take away the idea of three Gods, but merely conveys an idea of their unanimity.

(58) That insofar as its verbal expressions are concerned, all things of this Creed are true, provided that instead of a Trinity of Persons there is understood a Trinity of Person, is evident from the same when rewritten in this form: Whosoever will be saved, it is necessary that he hold this Christian Faith; and the Christian Faith is, that we worship one God in Trinity, and Trinity in Unity, not confounding the Trine of Person, nor dividing the Essence. The Trine of one Person is what is called the Father, Son, and Holy Spirit. The Divinity of the Father, Son, and Holy Spirit is one and the same, the glory and majesty equal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son uncreate, and the Holy Spirit uncreate. The Father is infinite, the Son infinite, and the Holy Spirit infinite. And yet there are not three infinities, nor three uncreates, but one Uncreate, and one Infinite. So likewise the Father is Almighty, the Son Almighty, and the Holy Spirit Almighty; and yet there are not three almighties, but one Almighty. So the Father is God, the Son is God, and the Holy

Spirit is God; and yet there are not three gods, but one God. So likewise the Father is Lord, the Son is Lord, and the Holy Spirit is Lord; and yet there are not three lords, but one Lord. For as by the Christian verity we acknowledge a trine in one Person, who is God and Lord, so by the Christian faith we can say one God and one Lord. The Father is made of none, neither created, nor born the Son is of the Father alone, not made, nor created, but born the Holy Spirit is of the Father and of the Son, not made, nor created, nor born, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons one Holy Spirit, not three Holy Spirits. And in this Trinity none is greatest or least, but they are altogether equal. So that in all things, as is aforesaid, the Unity in Trinity, and Trinity in Unity, is to be worshiped.

(59) So far in the Creed as to the Trinity and Unity of God. The Creed then treats of the Lord's assumption of the Human in the world, called the Incarnation. Everything said in the Creed on this point also is true, provided we make a clear distinction between the human from the mother in which the Lord was when in a state of humiliation or emptying out [exinanitio] [see Isa. 52:12], as when He suffered temptations and the cross; and the Human from the Father, in which He was when in a state of glorification or unition. For in the world the Lord assumed a Human conceived of Jehovah (who is the Lord from eternity), and born of the virgin Mary; so that He had both a Divine and a human, a Divine from His Divine from eternity, and a human from the mother Mary in time; but this latter human He put

off, and put on a Human that was Divine. This Human is what is called the Divine Human, and is meant in the Word by the “Son of God.” When therefore the things first said in the Creed about the Incarnation are understood of the maternal human (in which the Lord was when in a state of humiliation), and the things that follow, of the Divine Human (in which He was when in a state of glorification), all things there are in agreement. With the maternal human (in which the Lord was when in a state of humiliation) agree the following statements, that come first in the Creed: That Jesus Christ was God and Man, God of the Substance of the Father, and Man of the substance of the mother, born in the world; perfect God and perfect Man, of a rational soul and human body consisting; equal to the Father as touching the Godhead, but inferior to the Father as touching the manhood. That this manhood was not converted into the Godhead, nor commixed therewith; it being put off, and the Divine Human assumed in its place. With the Divine Human (in which He was when in a state of glorification, and is now to eternity) agree the following words in the Creed: Although our Lord Jesus Christ, the Son of God, be God and Man, yet he is not two, but one Christ yea, he is altogether one, for he is one person for as the reasonable soul and body are one man, so God and Man are one Christ.

(60) That in the Lord, God and Man (as is said in the Creed) are not two, but one Person, yea, altogether one, as soul and body are one, is clear from many things said by the Lord Himself, as that the Father and He are one; that all things of the Father are His, and all His the Father’s; that

He is in the Father, and the Father in Him; that all things are given into His hand; that He has all power; that He is the God of heaven and earth; that whosoever believes in Him has eternal life; and further from its being said of Him that He was taken up into heaven as to both the Divine and the Human, and that, with respect to both, He sits on the right hand of God, which means that He is Almighty: not to repeat many passages of the Word treating of His Divine Human which are copiously quoted above, and all of which bear witness that God is ONE IN BOTH PERSON AND ESSENCE; THAT THE TRINITY IS IN HIM; AND THAT THIS GOD IS THE LORD.

(61) The reason why these truths relative to the Lord are now for the first time made publicly known, is that it has been foretold in the Revelation (chapters 21. and 22.) that a New Church, in which this doctrine will hold the chief place, is to be instituted by the Lord at the end of the former church. It is this Church which is meant by the "New Jerusalem," and no one can come into it who does not acknowledge the Lord as the God of heaven and earth. This I can declare-that the universal heaven acknowledges the Lord alone; and that no one who does not acknowledge Him is admitted into heaven; for heaven is heaven from the Lord. It is precisely this acknowledgment from love and faith which causes all there to be in the Lord and the Lord in them, as the Lord Himself teaches in John: In that day ye shall know that I am in My Father, and ye in Me, and I in you (14:20). Abide in Me, and I in you. I am the vine, ye are the branches he that abideth in Me and I in him, the same

bringeth forth much fruit, for without Me ye can do nothing; if any one abide not in Me, he is cast forth (15:4-6; 17:22, 23). The reason why this has not been previously seen from the Word, is that if it had been previously seen it would not have been received, because the Last Judgment had not been effected. Before that event the power of hell prevailed over the power of heaven, and as man is in the midst between the two, it is evident that the devil (which is hell) would have plucked it out of men's hearts, and would also have profaned it. But this state of power on the part of hell was completely broken by the Last Judgment, which has now been executed. Since that Judgment-thus now-every man who craves to be enlightened and wise can be so. (On this subject see the work on Heaven and Hell, n. 589-596, 597-603; and also Last Judgment, n. 65-72, 73-74.)

(62) In the Revelation, after a description of the state of the Christian Church as it would be at its end, and as it now is, and after those of that church who are signified by the false prophet, the dragon, the harlot, and the beasts, are said to have been cast into hell, it is added: I saw a new heaven and a new earth, for the former heaven and the former earth were passed away. And I John saw the Holy City New Jerusalem coming down from God out of heaven. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write,

for these words are true and faithful (Rev. 21:1-3, 5). By the "new heaven," and by the "new earth," which John saw, after the former heaven and the former earth had passed away, is not meant a new starry and atmospheric heaven such as appears before the eyes of men, nor a new earth such as that on which men dwell; but there is meant a newness of the church in the spiritual world, and a newness of the church in the natural world. As a newness of the church in both worlds, spiritual and natural, was effected by the Lord when He was in this world, a like prediction had been made in the Prophets, namely, that a new heaven and a new earth would then come into existence (as in Isa. 65:17; 66:22, and elsewhere), which cannot possibly mean a heaven visible to the eyes, and an earth habitable by men. By the term spiritual world is meant the world where angels and spirits dwell, and by the term natural world is meant the world where men dwell. That a newness of the church in the spiritual world has been recently effected, and that a newness of the church in the natural world will be effected, has been partly shown in the little work on the Last Judgment, and will be shown more fully in the Continuation of that work.

(63) By the "Holy City Jerusalem" is meant this New Church as to doctrine, and therefore it was seen coming down from God out of heaven, for the doctrine of genuine truth comes to us from the Lord through heaven, and from no other source. As the Church in respect to doctrine is meant by the City New Jerusalem, it is said: Prepared as a bride adorned for her Husband (Rev. 21:2); and afterwards,

There came unto me one of the seven angels, and talked with me, saying, Come hither, I will show thee the bride, the Lamb’s wife and he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God (Rev. 21:9-10). That by “bride” and “wife” is meant the church, when the Lord is meant by “bridegroom” and “husband,” is well known. The church is a “bride” when she is desirous to receive the Lord; and a “wife,” when she does receive Him. That the Lord is meant by “her Husband” is evident; for it is said, “the bride the Lamb’s wife.”

(64) The reason why “Jerusalem” means the church as to doctrine, is that there and at no other place in the land of Canaan were the temple and altar, the offering of sacrifices, and therefore the Divine worship; and for this reason the three yearly feasts were celebrated there, to which every male in the whole country was commanded to go. This is why “Jerusalem” signifies the church in respect to worship, and therefore as to doctrine-for worship is prescribed in doctrine, and is performed according to it. An additional reason is that the Lord was present in Jerusalem, and taught in its temple, and afterwards glorified His Human there. Besides, “city” in the spiritual sense of the Word signifies doctrine, and therefore “holy city” signifies the doctrine of Divine truth from the Lord. [2] That by “Jerusalem” is meant the church as to doctrine, is further evident from other passages in the Word, as from these: For Zion’s sake I will not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth

as brightness, and the salvation thereof as a lamp that burneth. Then shall the nations see thy righteousness, and all kings thy glory and thou shalt be called by a new name, which the mouth of Jehovah shall name; and thou shalt be a crown of ornament in the hand of Jehovah, and a kingdom's diadem in the hand of thy God for Jehovah shall delight in thee, and thy land shall be married. Behold, thy salvation cometh; behold, His reward is with Him and they shall call them the holy people, the redeemed of Jehovah and thou shalt be called, A city sought out, not forsaken (Isa. 62:1-4, 11, 12). This whole chapter treats of the Lord's advent, and of a New Church to be set up by Him. This New Church is here meant by "Jerusalem called by a new name which the mouth of Jehovah shall name," and which shall be "a crown of ornament in the hand of Jehovah, and a kingdom's diadem in the hand of God," and in which Jehovah shall "delight," and which shall be called "a city sought out, not forsaken." These words cannot possibly mean the Jerusalem in which were the Jews at the time of the Lord's coming into the world, for that city was of a wholly contrary character, and might rather be called Sodom, as indeed it is called in Rev. 11:8; Isa. 3:9; Jer. 23:14; Ezek. 16:46, 48. [3] Again in Isaiah: Behold, I create a new heaven and a new earth, and the former shall not be remembered: be ye glad and rejoice to eternities in that which I create for behold I create Jerusalem a rejoicing, and her people a gladness, that I may rejoice over Jerusalem, and be glad over My people. Then shall the wolf and the lamb feed together; they shall not do harm in all the mountain of My holiness (65:17-19, 25). This chapter also treats of the Lord's advent, and of a church to be set up anew by Him. This church was not set up anew among those who were in Jerusalem, but among those outside of it, so that it is this church which is meant by the Jerusalem that should be to the Lord a rejoicing, and whose people should be to Him a gladness, and where also the wolf and the lamb should feed together, and where they should do no harm. Here, too, it is said, just as in the Revelation, that the Lord will "create a new heaven and a new earth," the meaning being similar; and it is added that He will "create Jerusalem." [4] In another place in Isaiah: Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise, and sit down, O Jerusalem. My people shall know [cognoscet] My name in that day, for I am He that doth speak, behold it is I. Jehovah hath comforted His people; He hath redeemed Jerusalem (52:1, 2, 6, 9). This chapter also treats of the Lord's advent, and of the church to be set up anew by Him; so that by the Jerusalem into which the uncircumcised and the unclean should no more come, and which the Lord should redeem, is meant the church; and by "Jerusalem the holy city," the church as to doctrine from the Lord. [5] In Zephaniah: Shout, O daughter of Zion; be glad with all the heart, O daughter of Jerusalem; the King of Israel is in the midst of thee; fear evil no longer: He will be glad over thee with joy, He will rest in thy love, He will exult over thee with a shout: I will make you a name and a praise to all the people of the earth (3:14-17, 20). Here in like manner it treats of the Lord and of a church from Him, over which "the King of Israel" (who is the Lord) will be glad with joy, will exult with a shout, and in whose love He will rest, and whose members He will make a name and a praise to all people of the earth. [6] In Isaiah: Thus saith Jehovah thy Redeemer, and thy Former, saying to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built (44:24, 26). In Daniel: Know [Scito] and perceive that from the going forth of the word even to the restoring and the building up of Jerusalem, even to Messiah the Prince, shall be seven weeks (9:25). It is evident that here also "Jerusalem" means the church, because this was indeed restored and built by the Lord, but not the Jerusalem that was the residence of the Jews. [7] "Jerusalem" means a church from the Lord in the following passages also. In Zechariah: Thus saith Jehovah, I will return to Zion, and I will dwell in the midst of Jerusalem whence Jerusalem shall be called the city of truth; and the mountain of Jehovah Zebaoth, the mountain of holiness (8:3, 20-23). In Joel: Then shall ye know that I am Jehovah your God, dwelling in Zion, the mountain of holiness; and Jerusalem shall be holiness: and it shall come to pass in that day that the mountains shall drop new wine, and the hills shall flow with milk, and Jerusalem shall abide from generation to generation (3:17-20). In Isaiah: In that day shall the shoot of Jehovah be for ornament and glory and it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy; even every one that is written for life in Jerusalem (4:2, 3). In Micah: In the latter days it shall come to pass that the mountain of the house of Jehovah shall be established in the head of the mountains; for doctrine shall go forth out of Zion, and the word of Jehovah from Jerusalem: unto thee shall come the former kingdom, the kingdom of the daughter of Jerusalem (4:1, 2, 8). In Jeremiah: At that time they shall call Jerusalem the throne of Jehovah and all nations shall be gathered to the name of Jehovah to Jerusalem; neither shall they walk any more after the confirmation of their evil heart (3:17). In Isaiah: Look upon Zion the city of our set feast; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be scattered not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be plucked away (33:20). Besides other passages, as Isa. 24:23; 37:32; 66:10-14; Zech. 12:3, 6, 8, 9, 10; 14:8, 11, 12, 21; Mal. 3:1, 4; Ps. 122:1-7; 137:5, 6. [8] That in these passages "Jerusalem" means the church which was to be set up anew by the Lord, and which actually was set up anew by Him, and not the Jerusalem in the land of Canaan that was inhabited by the Jews, is evident from those passages in the Word where it is said of the latter Jerusalem that it should utterly perish and be destroyed; as Jer. 5:1; 6:6, 7; 7:17, 20, etc.; 8:5-7, etc.; 9:10, 11, 13, etc.; 13:9, 10, 14; 14:16; Lam. 1:8, 9, 15, 17; Ezek. 4:1 to end; 5:9 to end; 12:18, 19; 15:6-8; 16:1 to end; 23:1-49; Matt. 23:33, 37, 39; Luke 19:41-44; 21:20-22; 23:28-30; and in many other places.

(65) In the Revelation occur the words, A NEW HEAVEN AND A NEW EARTH; and afterwards, BEHOLD I MAKE ALL THINGS NEW, which mean nothing else than that in the church now to be set up anew by the Lord THE DOCTRINE WILL BE NEW. This doctrine did not exist in the former church, the reason of which is that if it had, it would not have been received, because the Last Judgment had not then been executed, and previous to that Judgment the power of hell prevailed over the power of heaven, so that if the doctrine had been given before, even from the Lord's mouth, it would not have remained with men; nor does it at this day remain except with those who approach the Lord alone, and acknowledge Him as the God of heaven and earth. (See above, at n. 61.) This same doctrine had indeed been given in the Word; but as not long after its setting up anew the church was turned into Babylon, and afterwards, with others, into Philistia, that doctrine could not be seen from the Word, for the church sees the Word from the principles of its religion and from its doctrine, and in no other way. The new things contained in the present little work are, in general, as follows: i. God is one in Person and Essence, and this God is the Lord. ii. All Holy Scripture treats of Him alone. iii. He came into the world to subdue the hells, and to glorify His Human; and He accomplished both by admitting temptations into Himself, and did so fully by the last of them which was the passion of the cross. Thereby He became the Redeemer and Savior; and thereby merit and righteousness are His alone. iv. The statement that He "fulfilled all things of the law" means that He

fulfilled all things of the Word. v. By the passion of the cross He did not take away sins, but bore them as the Prophet, that is to say, He suffered that there should be represented, in Himself, the church in respect to its maltreatment of the Word. vi. The imputation of His merit is not anything at all unless thereby is meant the forgiveness of sins after repentance. These things are contained in this little work. In those which follow it, which are to be Concerning the Holy Scripture, Concerning the Doctrine of Life, Concerning Faith, and Concerning the Divine Love and the Divine Wisdom, still other new things will be seen.

Doctrine of the Sacred Scripture (1763)

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THE HOLY SCRIPTURE OR WORD IS DIVINE TRUTH

(1) It is in everybody’s mouth that the Word is from God, is Divinely inspired, and is therefore holy; and yet hitherto no one has known wherein it is Divine. For in the letter the Word appears like a common writing, in a style that is strange, and neither so sublime nor so brilliant as apparently are the writings of the day. For this reason a man who worships nature as God, or in preference to God, and who consequently thinks from himself and what is proper to himself, and not from heaven from the Lord, may easily fall into error in respect to the Word, and into contempt for it, and while reading it may say to himself, What is this? What is that? Can this be Divine? Could God, whose wisdom is infinite, speak in this manner? Wherein consists its holiness, and whence comes its holiness, except from religious feeling and its consequent persuasion?

(2) But he who thinks in this way does not consider that Jehovah Himself, the God of heaven and earth, spoke the Word through Moses and the prophets, and that it must

therefore be Divine truth itself, for what Jehovah Himself speaks can be nothing else. Nor does he consider that the Lord, who is the same as Jehovah, spoke the Word that is in the Gospels, much of it with His own mouth, and the rest from the spirit of His mouth, which is the Holy Spirit. This is why, as He Himself says, there is Life in His words, that He is the Light which enlightens, and that He is the Truth. [2] That the words which the Lord Himself spoke in the Gospels are Life, is declared in John: The words that I speak unto you, they are spirit, and they are life (John 6:63). Jesus said to the woman at Jacob's well, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water. Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into eternal life (John 4:6, 10, 14). "Jacob's well" signifies the Word, as also in Deut. 33:28, for which reason the Lord sat there and conversed with the woman. And "water" signifies the truth that is in the Word. [3] Again in John: If any man thirst, let him come unto Me, and drink. He that believeth Me, as the Scripture hath said, out of his belly shall flow rivers of living water (John 7:37-38). Peter said unto Jesus, Thou hast the words of eternal life (John 6:68). And therefore the Lord says in Mark: Heaven and earth shall pass away; but My words shall not pass away (Mark 13:31). The reason the Lord's words are "Life" is that He Himself is the "Life" and the "Truth," as He teaches in John: I am the way, the truth, and the life (John 14:6). In the beginning was the Word, and the Word was with God, and God was the Word; in Him was life; and the life was the light of men (John 1:1, 4.) "The Word" here means the Lord as to Divine truth, in which alone there is life and there is light. [4] It is on this account that the Word, which is from the Lord and which is the Lord, is called A fountain of living waters (Jer. 2:13; 17:13; 31:9). A fountain of salvation (Isa. 12:3). A fountain (Zech. 13:1). A river of the water of life (Rev. 22:1). And it is said that The Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters (Rev. 7:17). Besides other passages where the Word is called the "sanctuary" and the "Tabernacle" in which the Lord dwells with man.

(3) But the natural man cannot be persuaded by these considerations to believe that the Word is Divine truth itself wherein are Divine wisdom and Divine life; for he judges it by its style, and in this they do not appear. Yet the style of the Word is the Divine style itself, with which no other style, however sublime and excellent it may seem, is at all to be compared; for every other style is as darkness is to light. The style of the Word is such that there is holiness in every sentence, and in every word, and in some places in even the very letters. This is why the Word conjoins man with the Lord, and opens heaven. From the Lord proceed two things: Divine love, and Divine wisdom (or, what is the same, Divine good, and Divine truth, for Divine good is of His Divine love, and Divine truth is of His Divine wisdom), and in its essence the Word is both of these; and as it conjoins man with the Lord, and opens heaven, it follows

that the man who reads it from the Lord, and not from himself alone, is filled by it with the good of love and the truths of wisdom; his will with the good of love, and his understanding with the truths of wisdom. In this way man has life by means of the Word.

(4) Therefore in order to remove all doubt as to such being the character of the Word, the Lord has revealed to me the Word's internal sense. In its essence this sense is spiritual, and in relation to the external sense, which is natural, is as soul is to body. This sense is the spirit which gives life to the letter; it can therefore bear witness to the divinity and holiness of the Word, and convince even the natural man, if he is willing to be convinced.

II. IN THE WORD THERE IS A SPIRITUAL SENSE, HITHERTO

(5) This subject shall be considered in the following order: i. What the spiritual sense is. ii. This sense is in all things of the Word and in every single particular of it. iii. From this sense it is that the Word is Divinely inspired, and is holy in every word. iv. Hitherto this sense has been unknown. v. Henceforth it will be imparted solely to him who from the Lord is in genuine truths. i. What the spiritual sense is. The spiritual sense of the Word is not that sense which shines forth from the sense of the letter while one is studying and unfolding the meaning of the Word with intent to confirm some tenet of the church. This is the literal sense of the Word. The spiritual sense does not appear in the sense of the letter, being within it as the soul in the body, as thought

in the eyes, and as affection in the face, which act as a one, like cause and effect. It is this sense chiefly which renders the Word spiritual, not for men only, but for angels also; and therefore by means of this sense the Word gives communication with the heavens.

(6) From the Lord proceed the CELESTIAL, the SPIRITUAL, and the NATURAL, one after another. That is called the celestial which proceeds from His Divine love, and is Divine good; that is called the SPIRITUAL which proceeds from His Divine wisdom, and is Divine truth; the NATURAL is from both, being their complex in the ultimate. The angels of the Lord's celestial kingdom, of whom is composed the third or highest heaven, are in that Divine which proceeds from the Lord that is called the celestial, for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, of whom is composed the second or middle heaven, are in that Divine which proceeds from the Lord that is called the spiritual, for they are in truths of wisdom from the Lord. But the men of the church on earth are in the Divine Natural, which also proceeds from the Lord. From this it follows that the Divine in proceeding from the Lord to its ultimates descends through three degrees, and is named the celestial, the spiritual, and the natural. The Divine which comes down from the Lord to men descends through these three degrees; and when it has come down, it holds these three degrees contained within it. Such is everything Divine, so that when it is in its ultimate degree it is in its fullness. Such is the Word; in its ultimate sense it is natural, in its interior sense it is

spiritual, and in its inmost sense it is celestial; and in each sense it is Divine. That such is the nature of the Word does not appear in the sense of the letter, which sense is natural, for the reason that hitherto the man of this world has known nothing about the heavens; and consequently has not known what the spiritual is, nor what the celestial is, nor therefore the distinction between them and the natural.

(7) The distinction between these degrees cannot be known unless correspondence is known. For these three degrees are altogether distinct from each other, like end, cause, and effect, or like prior, posterior, and postreme; yet they make one by correspondences, for the Natural corresponds to the Spiritual, and also to the Celestial. What correspondence is may be seen in Heaven and Hell, where the subject of the correspondence of all things of heaven with all things of man has been treated of (n. 87-102); and also the correspondence of heaven with all things of the earth (n. 103-115). The same will further appear below, from examples adduced from the Word.

(8) As therefore the Word interiorly is spiritual and celestial, it is written exclusively by correspondences. And what is thus written is in its ultimate sense written in a style such as is that of the Prophets and Evangelists, which, although it may appear common, yet conceals within it Divine and all angelic wisdom.

(9) ii. The spiritual sense is in all things of the Word, and in every single particular of it. This cannot be better seen than by examples, such as the following. John says in Revelation: I saw heaven opened, and behold a white horse, and He

that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns, and He had a name written that no man knew but He Himself, and He was clothed with a vesture dipped in blood, and His name is called the Word of God. And His armies in heaven followed Him upon white horses, clothed in fine linen, white and clean. And He hath on His vesture and on His thigh a name written, King of kings and Lord of lords. And I saw an angel standing in the sun, and he cried with a loud voice, Come and gather yourselves together to the great supper, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, and small and great (Rev. 19:11-18). What these things signify cannot be known except from the spiritual sense of the Word, and no one can know the spiritual sense except from a knowledge of correspondences, for all the above words are correspondences, and not one word there is without meaning. The knowledge of correspondences teaches what is signified by the white horse, what by Him who sat thereon, what by His eyes that were as a flame of fire, what by the crowns that were upon His head, what by His vesture dipped in blood, what by the white linen in which they were clothed who were of His army in heaven, what by the angel standing in the sun, what by the great supper to which they should come and gather themselves, and what by the flesh of kings, and captains, and others, which they should eat. The signification of each of these things in the spiritual sense may be seen in White Horse, where they are explained, so that it is unnecessary to explain them further here. In that little work it has been shown that the Lord in respect to the Word is here described; and that by His eyes which were as a flame of fire, and by the crowns that were upon His head, and by the name that no one knew but He Himself, is meant the spiritual sense of the Word, and that no one can know it but the Lord Himself and he to whom He wills to reveal it; and also that by His vesture dipped in blood is meant the natural sense of the Word, which is the sense of its letter, to which violence has been done. That it is the Word which is thus described is very evident, for it is said "His name is called the Word of God"; and that it is the Lord who is meant is equally clear, for it is said that the name of Him who sat on the white horse was written, King of kings and Lord of lords. That at the end of the church the spiritual sense of the Word is to be opened is signified not only by what is said of the white horse and of Him who sat thereon, but also by the great supper to which the angel standing in the sun invited all to come, and to eat the flesh of kings and of captains, of mighty men, of horses, and of them that sat on them, and of all both free and bond. All these expressions would be empty words and devoid of spirit and life, unless there were what is spiritual within them, like soul in body.

(10) In Revelation, chapter 21, the Holy Jerusalem is thus described: That there was a light in her like unto a stone most precious, as it were a jasper stone, clear as crystal;

that she had a wall great and high, having twelve gates, and over the gates twelve angels, and the name written thereon of the twelve tribes of the sons of Israel; that the wall was a hundred and forty-four cubits, which is the measure of a man, that is, of an angel; and that the structure of the wall was of jasper, and its foundations of every precious stone, of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, jacinth, and amethyst; that the twelve gates were twelve pearls; that the city itself was pure gold, like unto pure glass; and that it was foursquare; and that the length, the breadth, and the height thereof were equal, twelve thousand furlongs; with many other particulars (Rev. 21). That all these things are to be understood spiritually is evident from the fact that by the Holy Jerusalem is meant a New Church which is to be set up by the Lord, as has been shown in Doctrine of the Lord (n. 62-65). And as the church is here signified by Jerusalem, it follows that all the things said of it as a city - concerning its gates, its wall, the foundations of its wall, and their measures - contain a spiritual sense; for the things that are of the church are spiritual. But what the several things signify has been explained in New Jerusalem and Its Heavenly Doctrine, published in London in the year 1758 (n. 1). I therefore refrain from a further explanation of them here. It is sufficient that it be known from that source that there is a spiritual sense in each several particular of the description, like a soul in its body; and that without this sense nothing of the church would be understood in the things there written; such as that the city was of pure gold;

that its gates were of pearls; its wall of jasper; the foundations of its wall of precious stones; that its wall was of a hundred and forty-four cubits, which is the measure of a man, that is, of an angel; and that the city itself was twelve thousand furlongs in length, breadth, and height; and so on. But whoever, from a knowledge of correspondences, has come to know the spiritual sense will understand these particulars; as that the wall and its foundations signify doctrine from the literal sense of the Word; and that the numbers twelve, one hundred and forty-four, and twelve thousand, signify like things, namely, all the truths and goods of the church in one complex.

(11) In Revelation, chapter 7, it is said: That there were sealed one hundred and forty-four thousand-twelve thousand of each tribe of Israel-of the tribe of Judah, of the tribe of Reuben, of Gad, of Asher, of Naphtali, of Manasseh, of Simeon, of Levi, of Issachar, of Zebulon, of Joseph, and of Benjamin (Rev. 7:4-8). The spiritual sense of these words is that all are saved in whom is the church from the Lord; for, in the spiritual sense, to be sealed on the forehead, or to be sealed, signifies to be acknowledged by the Lord and saved. The twelve tribes of Israel signify all of that church; twelve, twelve thousand, and a hundred and forty-four thousand, signify all; Israel signifies the church; and each tribe some specific thing of the church. He who does not know this spiritual signification of these words may imagine that only this precise number are to be saved, and they solely from the Israelitish and Jewish nation.

(12) In Revelation, chapter 6, it is said: That when the Lamb opened the first seal of the book, there went forth a white horse, and that he who sat thereon had a bow, and to him was given a crown; that when He opened the second seal there went forth a red horse, and that to him who sat thereon was given a great sword; that when He opened the third seal there went forth a black horse, and that he who sat thereon had a pair of balances in his hand; and that when He opened the fourth seal there went forth a pale horse, and that the name of him who sat thereon was death (Rev. 6:1-8). What these things signify can be unfolded solely by means of the spiritual sense; and it is completely unfolded when it is known what is signified by the opening of the seals, by a horse, and by the other things mentioned. By them are described the successive states of the church, from its beginning to its end, in respect to its understanding of the Word. The “opening of the seals of the book by the Lamb” signifies the manifestation by the Lord of those states of the church. A “horse” signifies the understanding of the Word; the “white horse,” the understanding of truth from the Word in the first state of the church; the “bow” of him who sat upon that horse, the doctrine of charity and faith fighting against falsities; the “crown,” eternal life, the prize of victory. The “red horse” signifies the understanding of the Word destroyed in respect to good, in the second state of the church; the “great sword,” falsity fighting against truth. The “black horse” signifies the understanding of the Word destroyed in respect to truth, in the third state of the church; the “pair of balances,” the estimation of truth

so small that there was scarcely any. The “pale horse” signifies the understanding of the Word annihilated by evils of life and the derivative falsities, in the fourth or last state of the church; and “death” signifies eternal condemnation. It is not apparent in the sense of the letter or natural sense that such is the signification of these things in the spiritual sense, so that unless the spiritual sense were at some time opened, the Word as to this and all other things in Revelation would be so completely closed that at last no one would know wherein its Divine holiness lies. It is equally so in respect to what is signified by the “four horses” and the “four chariots” that came forth from between two mountains of brass (Zech. 6:1-8).

(13) In Revelation, chapter 9, we read: The fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit; and he opened the bottomless pit, and there went up a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit; and there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power. The shapes of the locusts were like unto horses prepared for war, and on their heads were as it were crowns like gold; and their faces were as the faces of men; and they had hair as the hair of women; and their teeth were as the teeth of lions; and they had breastplates as of iron; and the sound of their wings was as the sound of chariots, of many horses running to war; and they had tails like scorpions; and there were stings in their tails; and their

power was to hurt men five months. And they had a king over them, the angel of the bottomless pit, whose name in the Hebrew is Abaddon, but in the Greek he hath the name Apollyon (Rev. 1-3, 7-11). Neither could these things be understood by anyone unless the spiritual sense were revealed to him; for nothing here is said emptily, but every single thing has its signification. The subject here treated of is the state of the church when all knowledges of truth from the Word have been destroyed, and consequently man, having become sensuous, persuades himself that falsities are truths. [2] The "star fallen from heaven" signifies the knowledges of truth destroyed; the "sun and air darkened" signifies the light of truth become thick darkness; the "locusts that came out of the smoke of the pit" signify falsities in the outermost things such as exist with those who have become sensuous, and who see and judge all things from fallacies; a "scorpion" signifies their persuasiveness. That the locusts appeared "like horses prepared for war" signifies their reasonings as it were from the understanding of truth; that the locusts had "crowns like gold upon their heads, and faces as the faces of men" signifies that they appeared to themselves as conquerors, and as wise; their having "hair as the hair of women" signifies that they appeared to themselves as if they were in the affection of truth; their having "teeth as the teeth of lions" signifies that sensuous things, which are ultimate things of the natural man, appeared to them as having power over all things. [3] Their having "breastplates as breastplates of iron" signifies argumentations from fallacies by which they fight and prevail; that “the sound of their wings was as the sound of chariots running to war” signifies reasonings as if from the truths of doctrine from the Word for which they were to fight; their having “tails like scorpions” signifies persuasions; their having “stings in their tails” signifies their cunning arts of deceiving thereby; their having “power to hurt men five months” signifies that they induce a kind of stupor on those who are in the understanding of truth and perception of good; their having “a king over them, the angel of the bottomless pit, whose name is Abaddon or Apollyon” signifies that their falsities were from hell, where dwell those who are merely natural and in self-intelligence. [4] This is the spiritual sense of these words, of which nothing appears in the sense of the letter. Everywhere in Revelation it is the same. Be it known that in the spiritual sense all things hang together in a continuous connection, which is fitted together in such a manner by the force and meaning of all the words in the literal or natural sense, that if even a little word were taken out of it, the connection would be broken and the coherence would perish. In order to prevent this, it is added at the end of this prophetical book, That not a word shall be taken away (Rev. 22:19). It is the same with the books of the prophets of the Old Testament; in order to prevent anything from being taken away from them, it came to pass of the Lord’s Divine Providence that everything therein down to the very letters was counted. This was done by the Masorites.

(14) In speaking to His disciples about the consummation of the age (which is the last time of the church), at the end

of His predictions concerning the successive changes of state in the church, the Lord says, Immediately after the affliction of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth wail, and they shall see the Son of man coming in the clouds of heaven with power and much glory. And He shall send His angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the end of the heavens even to the end of them (Matt. 24:29-31). [2] By these words, in the spiritual sense, is not meant that the sun and moon would be darkened, that the stars would fall from heaven, that the Lord's sign would appear in heaven, and that He would be seen in the clouds together with angels with trumpets, but by every word is meant some spiritual thing that is of the church, concerning the state of which at its end these things were spoken. For, in the spiritual sense, the "sun, which shall be darkened" means the Lord as to love; the "moon, which shall not give her light" means the Lord as to faith; the "stars, which shall fall from heaven" means the knowledges of what is good and true that would perish; the "sign of the Son of man in heaven" means the appearing of Divine truth; the "tribes of the earth, which shall wail" means the lack of all truth that is of faith, and of all good that is of love; the "coming of the Son of man in the clouds of heaven with power and glory" means the Lord's presence in the Word, and revelation; "clouds" signify the sense of the letter of the Word, and “glory,” the spiritual sense of the Word; the “angels with a trumpet and a great voice” signifies heaven whence comes Divine truth; to “gather together the elect from the four winds, from the end of the heavens even to the end of them” signifies a newness of the church in respect to love and faith. [3] That there is not meant a darkening of the sun and moon, nor a falling of the stars to the earth, is very evident from the prophets, in which like things are said about the state of the church when the Lord should come into the world. As in Isaiah: Behold the day of Jehovah cometh, cruel, and of wrath of anger; the stars of the heavens, and the constellations thereof, shall not give their light, the sun shall be darkened in His rising, and the moon shall not cause her light to shine; I will visit upon the world its wickedness (Isa. 13:9-11; 24:21, 23). In Joel: The day of Jehovah cometh, a day of darkness and of thick darkness; the sun and the moon shall be blackened, and the stars shall withdraw their shining (Joel 2:1-2, 10; 3:15). In Ezekiel: I will cover the heavens, and blacken the stars; I will cover the sun with a cloud, and the moon shall not cause her light to shine; all the luminaries of light I will make dark, and will set darkness upon thy land (Ezek. 32:7-8). “The day of Jehovah” means the Lord’s advent, which took place when there was no longer anything good and true left in the church, and not any knowledge of the Lord.

(15) In order that it may be seen that without the spiritual sense the prophetical parts of the Word of the Old Testament are in many passages not intelligible, I will

adduce a few, such as the following in Isaiah: Then shall Jehovah stir up a scourge against Asshur, according to the smiting of Midian at the rock of Oreb, and his rod shall be upon the sea, which he shall lift up in the way of Egypt. And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck. He shall come against Aiath; he shall pass to Migron; against Michmash he shall command his arms; they shall pass over Mebara; Gebah shall be a lodging to us; Ramah shall tremble; Gibeah of Saul shall flee. Wail with thy voice O daughter of Gallim; hearken O Laish, O wretched Anathoth. Madmenah shall be a wanderer; the inhabitants of Gebim shall gather themselves together. Is there as yet a day to stand in Nob? The mountain of the daughter of Zion, the hill of Jerusalem, shall shake her hand. Jehovah shall cut off the thickets of the forest with iron, and Lebanon shall fall by a magnificent one (Isa. 10:26-32, 34). Here we meet with mere names, from which nothing can be drawn except by the aid of the spiritual sense, in which all the names in the Word signify things of heaven and the church. From this sense it is gathered that these words signify that the whole church has been devastated by memory-knowledges [scientifica] perverting all truth, and confirming falsity. [2] In another place in the same prophet: In that day the envy of Ephraim shall depart, and the enemies of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not straiten Ephraim; but they shall fly upon the shoulder of the Philistines toward the sea, together shall they spoil the sons of the east, Edom and Moab shall be the putting forth of their hand. Jehovah shall utter a curse against the tongue of the Egyptian sea, and with the vehemence of His spirit He shall shake His hand over the river, and shall smite it into seven streams, so that He shall make a way [to pass over it] with shoes. Then shall there be a path for the remnant of his people, which remnant shall be from Asshur (Isa. 11:13-16). Here also no one would see anything Divine except one who knows what is signified by the several names; and yet the subject treated of is the Lord's advent, and what shall then come to pass, as is plainly evident from verses 1 to 10. Who, therefore, without the aid of the spiritual sense, would see that by these things in their order is signified that they who are in falsities from ignorance, yet have not suffered themselves to be led astray by evils, will come to the Lord, and that the church will then understand the Word; and that falsities will then no longer harm them? [3] The case is the same where there are not names, as in Ezekiel: Thus saith the Lord Jehovih, Son of man, say unto the bird of every wing, and to every wild beast of the field, Assemble yourselves and come, gather yourselves from round about to My sacrifice which I sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; ye shall eat fat to satiety, and drink blood to drunkenness, of my sacrifice which I have sacrificed for you. Ye shall be sated at my table with the horse and the chariot, with the mighty man, and with every man of war. Thus will I set my glory among the nations (Ezek. 39:17-21). One who does not know from the spiritual sense what is signified by a sacrifice, by flesh and blood, by a horse, a chariot, a mighty man, and a man of war, would suppose that such things were to be eaten and drunk. But the spiritual sense teaches that to “eat the flesh and drink the blood of the sacrifice which the Lord Jehovih will offer upon the mountains of Israel” signifies to appropriate to one’s self Divine good and Divine truth from the Word; for the subject treated of is the calling together of all to the Lord’s kingdom, and, specifically, the setting up anew of the church by the Lord among the nations. Who cannot see that by “flesh” is not here meant flesh, nor blood by “blood”? As that people should drink blood to drunkenness, and that they should be sated with horse, chariot, mighty man, and every man of war. So in a thousand other passages in the prophets.

(16) Without the spiritual sense no one would know why the prophet Jeremiah was commanded To buy himself a girdle, and put it on his loins; and not to draw it through the waters, but to hide it in a hole of the rock by Euphrates (Jer. 13:1-7). Or why the prophet Isaiah was commanded To loose the sackcloth from off his loins, and put the shoe from off his foot, and go naked and barefoot three years (Isa. 20:2-3). Or why the prophet Ezekiel was commanded To pass a razor upon his head and upon his beard, and afterwards to divide the hairs, and burn a third part in the midst of the city, smite a third part with the sword, scatter a third part in the wind, and bind a few of them in his skirts, and at last throw them into the midst of the fire (Ezek. 5:1-4). Or why the same prophet was commanded To lie upon

his left side three hundred and ninety days, and upon his right side forty days, and to make himself a cake of wheat, and barley, and millet, and spelt, with the dung of an ox, and eat it; and in the meantime to raise a rampart and a mound against Jerusalem, and besiege it (Ezek. 4:1-15). Or why the prophet Hosea was twice commanded To take to himself a harlot to wife (Hos. 1:2-9; 3:2-3). And many like things. Moreover, without the spiritual sense who would know what is signified by all the things pertaining to the Tabernacle, such as the ark, the mercy-seat, cherubim, lampstand, altar of incense, the bread of faces on the table, and its veils and curtains? Who without the spiritual sense would know what is signified by Aaron's garments of holiness, by his coat, cloak, ephod, urim and thummim, miter, and other things? Who without the spiritual sense would know what is signified by all the things enjoined concerning the burnt-offerings, sacrifices, meat-offerings, and drink-offerings, and also concerning the Sabbaths and feasts? The truth is that not the least thing was commanded concerning them that did not signify something of the Lord, heaven, and the church. From these few examples it may be clearly seen that there is a spiritual sense in all things of the Word and in every particular of it.

(17) That the Lord when in the world spoke by correspondences, thus that He spoke spiritually while He spoke naturally, is evident from His parables, in each and every word of which there is a spiritual sense. Take for example the parable of the ten virgins: The kingdom of the heavens is like unto ten virgins, who took their lamps and

went forth to meet the bridegroom; five of them were wise, and five were foolish; they that were foolish took their lamps, and took no oil, but the wise took oil in their lamps. While the bridegroom tarried they all slumbered and slept; and at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins awaked, and trimmed their lamps; and the foolish said unto the wise, Give us of your oil, for our lamps are gone out; but the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came, and they that were ready went in with him to the wedding, and the door was shut. Afterwards came also the other virgins, saying, Lord, lord, open to us; but he answered and said, Verily I say unto you, I know you not (Matt. 25:1-12). [2] That there is a spiritual sense in each and every one of these things, and a consequent Divine holiness, can be seen by him only who knows that a spiritual sense exists, and what is its nature. In the spiritual sense, the "kingdom of God" means heaven and the church; the "bridegroom," the Lord; the "wedding," the marriage of the Lord with heaven and the church by means of the good of love and of faith. "Virgins" signify those who are of the church; "ten," all; "five," some; "lamps," the truths of faith; "oil," the good of love; to "sleep," and to "awake," the life of man in this world which is natural life, and his life after death which is spiritual; to "buy," to procure for themselves; to "go to them that sell and buy oil," to procure for themselves the good of love from others after death; and as this can then be no longer procured, although they came with their lamps and the oil they had bought to the door where the wedding was, yet the bridegroom said to them "I know you not." The reason is that after his life in this world a man remains such as he had lived in this world. [3] From all this it is evident that the Lord spoke exclusively by correspondences, and this because He spoke from the Divine that was in Him, and was His. That the "bridegroom" signifies the Lord; the "kingdom of the heavens," the church; a "wedding," the marriage of the Lord with the church by means of the good of love and of faith; "ten," all; "five," some; to "sleep," a natural state; to "buy," to procure for one's self; a "door," entrance into heaven; and "not to know them," when spoken by the Lord, not to be in His love, is evident from many passages in the prophetic Word where these expressions have a like signification. It is because "virgins" signify those who are of the church that the virgin and daughter of Zion, of Jerusalem, of Judah, and of Israel are so often mentioned in the prophetic Word. And it is because "oil" signifies the good of love that all the holy things of the Israelitish church were anointed with oil. It is the same with all the other parables, and with all the words the Lord spoke, and that were written in the Gospels. This is why the Lord says that His words are spirit and are life (John 6:63). [4] It is the same with all the Lord's miracles, which were Divine because they signified the various states of those with whom the church was to be set up anew by the Lord. Thus when the blind received sight, it signified that they who had been in ignorance of truth should receive intelligence; when the deaf received hearing, it signified that they who had previously heard nothing about the Lord and the Word should hearken and obey; when the dead were raised, it signified that they who otherwise would spiritually perish would become living; and so on. This is meant by the Lord's reply to the disciples of John, who sent them to ask whether He was the one that should come: Tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead rise again, and the poor hear the gospel (Matt. 11:3-5). Moreover, all the miracles related in the Word contain in them such things as belong to the Lord, to heaven, and to the church. This makes these miracles Divine, and distinguishes them from those which are not Divine. These few examples are given in order to illustrate what the spiritual sense is, and to show that it is in all things of the Word and in every particular of it.

(18) iii. From the spiritual sense it is that the Word is Divinely inspired, and is holy in every word. It is said in the church that the Word is holy, and this because Jehovah God spoke it; but as its holiness is not apparent from the letter alone, he who on this account once doubts its holiness, afterwards confirms his doubt when reading the Word by many things in it, for he then thinks, Can this be holy; can this be Divine? Therefore lest such a thought should flow in with many, and should afterwards prevail, and thereby the conjunction of the Lord with the church, in which is the Word, should perish, it has now pleased the Lord to reveal

the spiritual sense, in order that it may be known where in the Word this holiness lies hid. [2] This again may be illustrated by examples. The Word treats sometimes of Egypt, sometimes of Asshur, sometimes of Edom, of Moab, of the sons of Ammon, of Tyre and Sidon, of Gog; and one who does not know that these names signify things of heaven and the church may be led into the error that the Word treats much of nations and peoples, and but little of heaven and the church; thus much of earthly, and little of heavenly things. But when he knows what is signified by them, or by their names, he can come out of error into truth. [3] And so when he sees in the Word such frequent mention of gardens, groves, and forests, and also of the trees in them, as the olive, vine, cedar, poplar, oak; and also such frequent mention of the lamb, sheep, goat, calf, ox; and likewise of mountains, hills, valleys, and the fountains, rivers, and waters in them, and many like things, one who knows nothing about the spiritual sense of the Word must believe that these things only are meant. For he is not aware that a garden, grove, and forest, mean wisdom, intelligence, and knowledge; that an olive, vine, cedar, poplar, and oak, mean the celestial, spiritual, rational, natural, and sensuous good and truth of the church; that a lamb, sheep, goat, calf, and ox mean innocence, charity, and natural affection; that mountains, hills, and valleys, mean higher, lower, and lowest things of the church; that Egypt signifies memory-knowledge, Asshur reason, Edom the natural, Moab the adulteration of good, the sons of Ammon the adulteration of truth, Tyre and Sidon the knowledges of truth and good, and Gog external worship without internal. But when a man knows these things he is able to consider that the Word treats solely of heavenly things, and that these earthly things are merely the subjects [subjecta] in which the heavenly things are. [4] But let this also be illustrated by an example from the Word. We read in David: The voice of Jehovah is upon the waters; the God of glory maketh it to thunder; Jehovah is upon the great waters. The voice of Jehovah breaketh the cedars; yea, Jehovah breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf, Lebanon and Sirion like a son of unicorns. The voice of Jehovah cutteth out as a flame of fire. The voice of Jehovah maketh the wilderness to tremble; it maketh the wilderness of Kadesh to tremble. The voice of Jehovah maketh the hinds to be in travail, and layeth bare the forests; but in his temple everyone saith, Glory (Ps. 29:3-9). He who is not aware that everything here, even as to every single word, is Divinely holy, may, if a merely natural man, say to himself, What is this - that Jehovah sitteth upon the waters, that by His voice He breaketh the cedars, maketh them skip like a calf, and Lebanon like a son of unicorns, and maketh the hinds to be in travail, and so on? For he knows not that in the spiritual sense the power of Divine truth, or of the Word, is described by these things. [5] In this sense, the "voice of Jehovah," here called "thunder" means the Divine truth or Word in its power. The "great waters," upon which Jehovah sits, mean the truths of the Word. The "cedars," and "Lebanon," which He "breaks," and "breaks in pieces" mean the false things of the rational man. The “calf,” and a “son of unicorns” mean the false things of the natural and of the sensuous man. The “flame of fire” means the affection of what is false. The “wilderness,” and the “wilderness of Kadesh” mean the church in which there is not anything true and good. The “hinds” which the voice of Jehovah causes to be in travail, mean the nations who are in natural good. And the “forests” which He lays bare, mean the knowledges [scientiae et cognitiones] which the Word opens to them. Therefore these words follow: “In his temple everyone saith, Glory,” which mean that there are Divine truths in each and every thing of the Word. For the “temple” signifies the Lord, and therefore the Word, and also heaven and the church; and “glory” signifies Divine truth. From all this it is evident that there is not a word in this passage that is not descriptive of the Divine power of the Word against falsities of every kind in natural men, and of the Divine power in reforming the nations.

(19) There is a still more interior sense in the Word which is called CELESTIAL, and of which something has been said above (n. 6); but this sense can with difficulty be made plain, because it does not fall so much into the thought of the understanding as into the affection of the will. The reason there is in the Word this still more interior sense called celestial is that there proceeds from the Lord Divine good and Divine truth, Divine good from His Divine love, and Divine truth from His Divine wisdom; and both are in the Word, for the Word is the Divine proceeding, and it is for this reason that the Word gives life to those who

devoutly read it. But this subject will be spoken of in the chapter in which it will be shown that there is a marriage of the Lord and the church, and a derivative marriage of good and truth, in each and every thing of the Word.

(20) iv. Hitherto the spiritual sense of the Word has been unknown. It has been shown in the work Heaven and Hell (n. 87-105) that all things of nature, and likewise of the human body, and also every single particular in them, correspond to spiritual things. Hitherto, however, it has not been known what correspondence is, although in the most ancient times this was very well known; for the science of correspondences was then the science of sciences, and was so universal that all the writings and books were written by means of correspondences. [2] The book of Job, which is an ancient book, is full of correspondences. The hieroglyphics of the Egyptians, and also the fabulous stories of highest antiquity, were nothing but correspondences. All the ancient churches were churches representative of heavenly things; their rites, and also the ordinances according to which their worship was instituted, consisted exclusively of correspondences. So did all things of the church among the sons of Jacob; their burnt-offerings and sacrifices, with each and every thing thereto pertaining, were correspondences; so was the Tabernacle with all its contents; so were their feasts, the feast of unleavened things, the feast of Tabernacles, and the feast of first-fruits; so was the priesthood of Aaron and the Levites, and also the holy garments of Aaron and his sons; besides all the ordinances and judgments that concerned their worship and their life.

[3] And as Divine things present themselves in the world by correspondences, the Word has been written exclusively by means of them. And therefore the Lord spoke by correspondences, because He spoke from His Divine, for that which is from the Divine, descending into nature, is turned into such things as correspond to Divine things, and which then store up and conceal in their bosom the Divine things that are called celestial and spiritual.

(21) I have been instructed that the men of the Most Ancient Church (the church before the flood) were of a genius so heavenly that they spoke with angels of heaven, and that they were able to speak with them by means of correspondences. From this the state of their wisdom was rendered such that whatever they saw in this world they thought about not only in a natural way, but spiritually also at the same time, so that they thought unitedly with angels. I have been instructed besides that Enoch (of whom mention is made in Genesis 5:21-24) together with his associates, collected correspondences from the lips of those men of the Most Ancient Church, and transmitted the knowledge of them to posterity, and that in consequence of this the science of correspondences was not only known but was also much cultivated in many kingdoms of Asia, especially in the land of Canaan, in Egypt, Assyria, Chaldea, Syria, Arabia, and also in Tyre, Sidon, and Nineveh; and that it was carried over from places on the seacoast there into Greece; but there it was turned into fabulous stories, as is evident from the earliest writers of that country.

(22) But when in process of time the representative things of the church, which were correspondences, were converted into things idolatrous and also into magic, then of the Lord's Divine Providence the knowledge of correspondences was gradually blotted out of remembrance, and among the Israelitish and Jewish people was altogether lost and annihilated. The worship of that nation did indeed consist exclusively of correspondences, and was consequently representative of heavenly things; but still they did not know what anything of it signified, for they were utterly natural men, and therefore were neither willing nor able to know anything about spiritual things, nor consequently about correspondences.

(23) The reason why, in ancient times, the idolatries of the nations originated from the knowledge of correspondences, was that all things visible on the earth have a correspondence; not only trees, but also beasts and birds of every kind, and likewise fishes, and all other things. The ancients, possessing a knowledge of correspondences, made for themselves images that corresponded to heavenly things, and delighted in them because they signified things such as belong to heaven, and therefore to the church. They therefore set them not only in their temples, but also in their houses, not to be worshiped, but to call to remembrance the heavenly things they signified. Consequently in Egypt and elsewhere there were images of calves, oxen, serpents, also of children, old men, maidens; because calves and oxen signified affections and powers of the natural man; serpents, the sagacity of the sensuous

man; children, innocence and charity; old men, wisdom; and maidens, affections of truth; and so on. When the knowledge of correspondences had been blotted out of remembrance, their descendants began to worship as holy, and at last as deities, the images and emblems set up by the ancients, because they stood in and about their temples. [2] So with other nations; as, with the Philistines at Ashdod, Dagon (concerning whom see 1 Sam. 5:1 to end), whose upper part was like a man, and his lower like a fish. This image was so devised because a man signifies intelligence, and a fish knowledge, which make a one. It was also because they possessed a knowledge of correspondences that the ancients worshiped in gardens and groves, in accordance with the kinds of trees in them; and also upon mountains and hills. For gardens and groves signified wisdom and intelligence, and each particular tree something relating thereto; as the olive, the good of love; the vine, truth from that good; the cedar, rational good and truth. A mountain signified the highest heaven; and a hill, the heaven under it. [3] The knowledge of correspondences survived among a number of the orientals, even until the Lord's advent, as is evident from the wise men of the east who came to the Lord at his birth; and this was why a star went before them, and why they brought with them as gifts gold, frankincense, and myrrh (Matt. 2:1-2, 9-11). For the "star that went before them" signified knowledge [cognitio] from heaven; "gold," celestial good; "frankincense," spiritual good; and "myrrh," natural good; from which three is all worship. [4] Nevertheless there was no knowledge of correspondences whatever among the Israelitish and Jewish nation, although everything in their worship, and all the judgments and ordinances delivered them through Moses, and all things of the Word, were nothing but correspondences. The reason was that at heart they were idolaters, and of such a character that they were not even willing to know that anything of their worship signified what is celestial and spiritual; for they desired that all those things should be holy in themselves and in connection with them; so that if celestial and spiritual things had been disclosed to them, they would not only have rejected but would have profaned them. Therefore heaven was so closed toward them that they scarcely knew that there is a life eternal. That this was the case is clearly evident from the fact that they did not acknowledge the Lord, although universal holy Scripture prophesied concerning Him, and foretold His advent; and they rejected Him for this sole reason - that He taught of a heavenly and not an earthly kingdom; for they wanted a Messiah who would exalt them above every other nation in the world, and not a Messiah who cared for their eternal salvation. For the rest, they affirm that the Word contains within it many arcana that are called mystical; but are unwilling to learn that these refer to the Lord; they however are quite willing to learn when it is said that the reference is to gold.

(24) The reason why the knowledge of correspondences, which gives the spiritual sense of the Word, was not disclosed in times after those, is that the Christians of the primitive church were so very simple that it could not be

disclosed to them; for it would have been of no use to them, nor would it have been understood. After their day, in consequence of the papal dominion, darkness came over all the Christian world; and they who are of that dominion, and have confirmed themselves in its falsities, neither can nor will apprehend anything spiritual, nor consequently what is the correspondence in the Word of natural things with spiritual. For thereby they would be convinced that by "Peter" is not meant Peter, but the Lord as a rock; and they would also be convinced that the Word is Divine even to its inmosts, and that a decree of the Pope is relatively of no account. On the other hand, after the Reformation, as men began to effect a separation between faith and charity, and to worship God in three Persons - thus three gods, whom they conceived to be one - heavenly truths were hidden from them; and if they had been disclosed they would have falsified them and applied them to faith alone, and not one of them to charity and love. And thus they would have closed heaven against themselves.

(25) The reason why the spiritual sense of the Word has been at this day disclosed by the Lord is that the doctrine of genuine truth has now been revealed; and this doctrine, and no other, is in accord with the spiritual sense of the Word. This sense, moreover, is signified by the appearing of the Lord in the clouds of heaven with glory and power (Matt. 24:30, 31); which chapter treats of the consummation of the age, by which is meant the last time of the church. The opening of the Word as to its spiritual sense was also promised in Revelation. It is there meant by the

“white horse,” and by the “great supper” to which all are invited (Rev. 19:11-18). That for a long time the spiritual sense will not be recognized, and that this is entirely owing to those who are in falsities of doctrine, especially concerning the Lord, and who therefore do not admit truths, is meant in Revelation by the “beast,” and by the “kings of the earth,” who should make war with him that sat upon the white horse (19:19). By the “beast” are meant the Papists, as in chapter 17:3; and by the “kings of the earth” are meant the Reformed who are in false things of doctrine.

(26) v. Henceforth the spiritual sense of the Word will be imparted solely to him who from the Lord is in genuine truths. The reason of this is that no one can see the spiritual sense except from the Lord alone, nor unless from Him he is in genuine truths. For the spiritual sense of the Word treats solely of the Lord and His kingdom; and this is the sense in which are His angels in heaven, for it is His Divine truth there. To this sense a man can do violence if he has a knowledge of correspondences, and wishes by means of it and from self-intelligence to investigate the spiritual sense of the Word. For through some correspondences with which he is acquainted he may pervert the meaning of it, and may even force it to confirm what is false, and this would be doing violence to Divine truth, and also to heaven. And therefore if anyone purposes to open that sense from himself and not from the Lord, heaven is closed; and then the man either sees nothing, or else becomes spiritually insane. [2] Another reason is that the Lord teaches everyone by means of the Word, and He teaches from those truths

which the man already has, and not without a medium does He pour new truths in, so that unless man is in Divine truths, or if he is only in a few truths and at the same time in falsities, he may from these falsify the truths, as it is well known is done by every heretic in regard to the Word's sense of the letter. Therefore in order to prevent anybody from entering into the spiritual sense of the Word, or from perverting the genuine truth that belongs to that sense, guards have been set by the Lord, which in the Word are meant by the cherubim. [3] That guards have been set has been represented to me in the following manner: It was granted me to see great purses, having the appearance of sacks, in which silver was stored up in great abundance. As the purses were open, it seemed as if anyone might take out, and even pillage, the silver therein deposited; but near those purses sat two angels as guards. The place where the purses were laid appeared like a manger in a stable. In an adjoining apartment were seen modest maidens together with a chaste wife, and near that apartment stood two little children, and it was said that they were to be sported with, not in childish fashion, but wisely. After this there appeared a harlot, and a horse lying dead. [4] On seeing these things I was instructed that by them was represented the sense of the letter of the Word, in which is the spiritual sense. The large purses full of silver, signified knowledges of truth in great abundance. Their being open and yet guarded by angels, signified that everyone may get knowledges of truth from the Word, but that care is taken lest anyone should falsify the spiritual sense, in which are pure truths. The manger in a stable in which the purses lay, signified spiritual instruction for the understanding - a manger signifies this because the horse that feeds from it signifies the understanding. [5] The modest maidens seen in the adjoining apartment, signified affections of truth; and the chaste wife, the conjunction of good and truth. The little children signified the innocence of wisdom therein; they were angels from the third heaven, who all appear like little children. The harlot, together with the dead horse, signified the falsification of the Word by many of this day, whereby all understanding of truth perishes. The harlot signified falsification; and the dead horse, no understanding of truth.

(27) III THE SENSE OF THE LETTER OF THE WORD IS THE BASIS, THE CONTAINANT, AND THE SUPPORT OF ITS SPIRITUAL AND CELESTIAL SENSES In every Divine work there is a first, a middle, and a last (or ultimate); and the first passes through the middle to the last (or ultimate), and so comes into manifest being and subsists. Hence the last or ultimate is the basis. But the first is in the middle, and through the middle in the ultimate; so that the ultimate is the container. And as the ultimate is the container and the basis, it is also the support.

(28) The learned reader will comprehend that these three may be called end, cause, and effect; also esse, fieri, and existere; and that the end is the esse, the cause the fieri, and the effect the existere; consequently, that in every complete thing there is a trine, which is called first, middle, and ultimate; also end, cause, and effect; and also esse, fieri, and existere. When these things are comprehended, it

is also comprehended that every Divine work is complete and perfect in its ultimate; and likewise that the whole is in the ultimate, which is a trine, because the prior things are together, or simultaneously, in it.

(29) It is from this that by “three” in the Word in the spiritual sense is meant what is complete and perfect; and also the whole simultaneously. And as this is the signification of the number three, it is employed in the Word whenever any such thing is marked out for notice. As in the following passages: Isaiah went naked and barefoot three years (Isa. 20:3). Jehovah called Samuel three times, and Samuel ran three times to Eli, and Eli understood him the third time (1 Sam. 3:1-8). David said to Jonathan that he would hide himself in the field three days; and Jonathan afterwards shot three arrows at the side of the stone; and after that David bowed himself down three times before Jonathan (1 Sam. 20:5, 12-41). Elijah stretched himself three times over the widow’s son (1 Kings 17:21). Elijah commanded that they should pour water on the burnt-offering three times (1 Kings 18:34). Jesus said, The kingdom of the heavens is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened (Matt. 13:33). Jesus said unto Peter that he should deny Him thrice (Matt. 26:34). The Lord said three times unto Peter, Lovest thou Me? (John 21:15-17). Jonah was in the whale’s belly three days and three nights (Jonah 1:17). Jesus said, Destroy this temple, and in three days I will raise it up (John 2:19; Matt. 26:61). Jesus prayed three times in Gethsemane (Matt. 26:39-44). Jesus rose again on the third

day (Matt. 28:1). Besides many other passages where the number "three" is mentioned; and it is mentioned wherever a finished and perfect work is treated of, because this is signified by that number.

(30) These things are premised with a view to those which follow, in order that they may be comprehended with understanding; and for the present purpose that it may be comprehended that the natural sense of the Word which is the sense of the letter, is the basis, the container, and the support of its spiritual sense and of its celestial sense.

(31) It has been said above (n. 6, 19) that there are three senses in the Word; and also that the celestial sense is its first, the spiritual sense its middle, and the natural sense its ultimate sense. From this the rational man may infer that the first of the Word, which is celestial, passes through its middle, which is spiritual, to its ultimate, which is natural; and thus that its ultimate is the Basis. Furthermore that the first of the Word, which is celestial, is in its middle, which is spiritual, and through this is in its ultimate, which is natural, and that consequently its ultimate, which is natural and is the sense of the letter, is the container. And as the sense of the letter is the basis and the container, it is also the Support.

(32) But how these things come to pass cannot be told in a few words. Indeed they are arcana in which are the angels of heaven, and which will be unfolded, so far as can possibly be done, in the treatises mentioned in the preface to Doctrine of the Lord - and which will be from angelic wisdom - on the Divine Providence, Omnipotence,

Omnipresence, Omniscience, on Divine Love and Divine Wisdom, and On Life. For the present it is sufficient to conclude from what has been said above, that the Word - which is in an especial sense a Divine work for the salvation of mankind - in respect to its ultimate sense, which is natural and is called the sense of the letter, is the Basis, the Container, and the Support of the two interior senses.

(33) From all this it follows that without the sense of the letter, the Word would be like a palace without a foundation, and thus like a palace in the air and not on the earth, which would be but the shadow of a palace, that would vanish away. Furthermore, that without the sense of the letter the Word would be like a temple containing many holy things, and in its midst a sanctuary, but without roof and walls, which are its containers, and in the absence or loss of which its holy things would be plundered by thieves, or invaded by beasts of earth and birds of heaven, and thus be dispersed. Or it would be like the Tabernacle (in the inmost of which was the ark of the covenant, and in its middle the golden lampstand, the golden altar for incense, and the table on which were the loaves of faces, which were its holy things) without its ultimates, which were the curtains and veils. Nay, without the sense of the letter, the Word would be like a human body without its coverings which are called skins, and without its supports which are called bones; lacking which supports and coverings all the interior things of the body would fall asunder. And it would be like the heart and lungs in the chest without their covering which is called the pleura, and their supports

which are called the ribs. Or like the brain without its covering which is called the dura mater, and without its general covering, container, and support, which is called the skull. Thus would it be with the Word without the sense of the letter; and therefore it is said in Isaiah: Jehovah createth upon all the glory a covering (Isa. 4:5).

(34) So would it be with the heavens where angels are, without the world where men are. The human race is the basis, containant, and support of the heavens; and the Word is among men and in them. For all the heavens have been discriminated into two kingdoms, called the celestial kingdom and the spiritual kingdom; these two kingdoms are founded upon a natural kingdom, in which are men. And so therefore is it with the Word which is among men and in men. (That the angelic heavens have been discriminated into two kingdoms, the celestial, and the spiritual, may be seen in Heaven and Hell, n. 20-28.)

(35) It has been shown in Doctrine of the Lord (n. 28) that the prophets of the Old Testament represented the Lord in respect to the Word, and thereby signified the doctrine of the church from the Word, and that for this reason they were called "sons of man." From this it follows that by means of the various things they suffered and endured, they represented the violence done by the Jews to the sense of the letter of the Word. Thus: The prophet Isaiah was commanded to put off the sackcloth from off his loins, and to put off his shoe from off his foot, and to go naked and barefoot three years (Isa. 20:2-3). And so The prophet Ezekiel was commanded to pass a barber's razor upon his

head and upon his beard, and to burn a third part in the midst of the city, to smite a third part with the sword, and to scatter a third part in the wind, and to wrap a few of the hairs in his skirts, and at last to cast them into the midst of the fire and burn them (Ezek. 5:1-4). [2] As the “prophets” represented the Word, and consequently signified the doctrine of the church from the Word, as said above, and as the “head” signifies wisdom from the Word, therefore the “hair” and “beard” signify the ultimate of truth. By reason of this signification, it was a mark of deep mourning, and also a great disgrace, for anyone to make himself bald, or to be seen bald. For this and no other reason it was that the prophet shaved off the hair of his head and his beard, that so he might represent the state of the Jewish Church in respect to the Word. For this and no other reason was it that The forty-two children who called Elisha bald were torn to pieces by two she-bears (2 Kings 2:23-24). For as before said a “prophet” represented the Word, and “baldness” signified the Word without its ultimate sense. [3] It will be seen in the next chapter (n. 49) that the “Nazirites” represented the Lord in respect to the Word in its ultimates; and therefore it was an ordinance for them that they should let their hair grow, and shave off none of it. Moreover the term “Nazirite” in the Hebrew tongue means the hair of the head. It was also an ordinance for the high priest that he should not shave his head (Lev. 21:10). Likewise for the head of a household (Lev. 21:5). [4] This was why baldness was to them a great disgrace, as is evident from the following passages: On all heads baldness, and every beard shaven (Isa. 15:2; Jer. 48:37). Shame upon all faces, and baldness upon all heads (Ezek. 7:18). Every head made bald, and every shoulder plucked (Ezek. 29:18). I will cause sackcloth to come up upon all loins, and baldness upon every head (Amos 8:10). Put on baldness, and shave thee on account of the sons of thy delights, and enlarge thy baldness, for they are gone into exile from thee (Micah 1:16). To “put on baldness” and to “enlarge” it here signifies to falsify the truths of the Word in its ultimates, for when these are falsified (as was done by the Jews) the whole Word is destroyed; for the ultimates of the Word are its props and supports; indeed, each word is a prop and a support to its celestial and spiritual truths. As the “hair” signifies truth in the ultimates, in the spiritual world all who despise the Word, and falsify its sense of the letter, appear bald; whereas they who honor and love it appear with becoming hair. On this subject see also below (n. 49).

(36) The Word in its ultimate or natural sense, which is the sense of the letter, is signified also by the wall of the Holy Jerusalem, the structure of which was of jasper; and by the foundations of the wall, which were precious stones; and likewise by the gates, which were pearls (Rev. 21:18-21); for Jerusalem signifies the church as to doctrine. But of these things more in the following chapter. From what has been adduced it is now evident that the sense of the letter of the Word, which is the natural sense, is the basis, container, and support of its interior senses, which are the spiritual and the celestial.

(37) IV DIVINE TRUTH IN THE SENSE OF THE LETTER OF THE WORLD IS IN ITS FULLNESS, IN ITS HOLINESS, AND IN ITS POWER The reason why the Word in the sense of the letter is in its fullness, in its holiness, and in its power, is that the two prior or interior senses, which are called the spiritual and the celestial, are together or simultaneous [sunt simul] in the natural sense, which is the sense of the letter, as was said above (n. 28). But how they are simultaneous in that sense shall now be told in a few words.

(38) There are in heaven and in this world a successive order and a simultaneous order. In successive order one thing succeeds and follows another from highest to lowest; but in simultaneous order one thing is next to another from inmost to outmost. Successive order is like a column with successive parts from the top to the bottom; but simultaneous order is like a connected structure with successive circumferences from center to surface. It shall now be told how successive order becomes simultaneous order in the ultimate. It is in this way: The highest things of successive order become the inmost ones of simultaneous order, and the lowest things of successive order become the outermost ones of simultaneous order. Comparatively speaking it is as if the column of successive parts were to sink down and become a connected body in a plane. [2] Thus is the simultaneous formed from the successive, and this in all things both in general and in particular of the natural world, and also of the spiritual world; for everywhere there is a first, a middle, and an ultimate, and the first aims at and goes through the middle to its ultimate. Apply this to the

Word. The celestial, the spiritual, and the natural proceed from the Lord in successive order, and in the ultimate are in simultaneous order; and it is in this way that the celestial and spiritual senses of the Word are simultaneous in its natural sense. When this is comprehended, it may be seen how the natural sense of the Word, which is the sense of the letter, is the basis, containant, and support of its spiritual and celestial senses; and how in the sense of the letter of the Word Divine good and Divine truth are in their fullness, in their holiness, and in their power.

(39) From all this it is evident that in the sense of the letter the Word is the very Word itself, for within this sense there are spirit and life, the spiritual sense being its spirit, and the celestial sense its life. This is what the Lord says: The words that I speak unto you are spirit and are life (John 6:63). The Lord spoke His words before the world, and in the natural sense. The spiritual sense and the celestial sense without the natural sense which is the sense of the letter, are not the Word; for without it they are like spirit and life without a body; and are (as before said, n. 33) like a palace without a foundation.

(40) The truths of the sense of the letter of the Word are in part not naked truths, but appearances of truth, and are as it were likenesses and comparisons taken from things such as exist in nature, and thus accommodated and adapted to the apprehension of the simple and of little children. But being correspondences they are receptacles and abodes of genuine truth; and are like enclosing and containing vessels, as a crystal cup encloses noble wine, and as a silver

plate holds palatable food. They are also like garments which clothe, as swathings do an infant, and a pretty dress a maiden. They are also like the memory-knowledges [scientifica] of the natural man which contain within them perceptions and affections of truth of the spiritual man. The naked truths themselves which are enclosed, held, clothed, and contained, are in the spiritual sense of the Word; and the naked goods are in its celestial sense. [2] But let this be illustrated from the Word. Jesus said: Woe unto you, Scribes and Pharisees, because ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may be clean also (Matt. 23:25-26). The Lord here spoke by means of ultimate things which are containants, and said “cup and platter”; and “cup” means wine, and “wine” the truth of the Word; and “platter” means food, and “food” the good of the Word. To “cleanse the inside of the cup and platter” means to purify by means of the Word the interior things which belong to will and thought and thus to love and faith. “That the outside may be clean also” means that in this way, exterior things, which are the actions and the conversation, will have been made pure, for these derive their essence from the interior things. [3] Again, Jesus said: There was a certain rich man, who was clothed in crimson and fine linen, and living in mirth and splendor every day; and there was a certain poor man, named Lazarus, who was laid at his porch, full of sores (Luke 16:19-20). Here also the Lord spoke by means of natural things that were correspondences, and contained spiritual things. The "rich man" means the Jewish nation, which is called "rich" because it possessed the Word, in which are spiritual riches. The "crimson and fine linen" with which he was clothed signify the good and truth of the Word; "crimson" its good, and "fine linen" its truth. To "live in mirth and splendor every day" signifies the delight they had in possessing and reading the Word. The "poor man Lazarus" means the Gentiles who had not the Word; and that these were despised and scorned by the Jews, is meant by Lazarus lying at the rich man's porch full of sores. [4] The reason the Gentiles are meant by "Lazarus" is that the Gentiles were beloved by the Lord, as Lazarus, who was raised from the dead was beloved by the Lord (John 11:3, 5, 36), and is called His friend (John 11:11), and reclined with the Lord at table (John 12:2). From the two foregoing passages it is evident that the truths and goods of the sense of the letter of the Word are as vessels and as garments for the naked truth and good that lie hidden in its spiritual and celestial senses.

(41) Such being the Word in the sense of the letter, it follows that they who are in Divine truths, and in the faith that the Word within, in its bosom, is Divine holiness - and much more they who are in the faith that it is from its spiritual and celestial senses that the Word is Divine holiness - see Divine truths in natural light while reading the Word in enlightenment from the Lord. For the light of heaven (in which is the spiritual sense of the Word) flows into the natural light in which is its sense of the letter, and

illumines man's intellectual called the rational, and causes him to see and recognize Divine truths, both where they stand in plain view, and where they lie concealed. With some these Divine truths flow in along with the light of heaven; sometimes even when they are not aware of it.

(42) As, in its inmost bosom, from its celestial sense, our Word is like a flame that enkindles; and as, in its middle bosom, from its spiritual sense, it is like a light that enlightens; it follows that in its ultimate bosom, from its natural sense which has within it the two more interior senses, the Word is like a ruby and a diamond; like a ruby from its celestial flame, and like a diamond from its spiritual light. And as from its transparency the Word is like this in the sense of the letter, the Word in this sense of the letter is meant by the foundations of the wall of the New Jerusalem; by the Urim and Thummim in Aaron's ephod; by the garden of Eden in which had been the king of Tyre; by the curtains and veils of the Tabernacle; and by the externals of the Temple at Jerusalem. But in its very glory the Word was represented by the Lord when He was transfigured.

(43) That the truths of the Word's sense of the letter are meant by the foundations of the wall of the New Jerusalem (Rev. 21), follows from the fact that the "New Jerusalem" means the New Church as to doctrine (as has been shown in Doctrine of the Lord, n. 62-63); so that its "wall," and the "foundations of the wall," can mean nothing but the external of the Word which is the sense of the letter, for this is the source of doctrine, and through doctrine of the church, and this sense is like a wall with its foundations that

encloses and protects a city. Concerning the wall of the New Jerusalem and its foundations we read in Revelation: The angel measured the wall thereof, a hundred and forty and four cubits, which was the measure of a man, that is, of an angel. And the wall had twelve foundations, adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst (Rev. 21:17-20). The number "144" signifies all the truths and goods of the church derived from doctrine that is drawn from the sense of the letter of the Word. The like is signified by "12." A "man" signifies intelligence; an "angel," Divine truth the source of intelligence; "measure," the quality of these; the "wall" and its "foundations," the sense of the letter of the Word; and the "precious stones," the truths and goods of the Word in their order, which are the source of doctrine, and through doctrine of the church.

(44) The truths and goods of the sense of the letter of the Word are meant by the Urim and Thummim. The Urim and Thummim were on the ephod of Aaron, whose priesthood represented the Lord as to Divine good and as to the work of salvation. The garments of the priesthood or of holiness represented Divine truth from Divine good. The ephod represented Divine truth in its ultimate, thus the Word in the sense of the letter, for this, as before said, is Divine truth in its ultimate. Consequently the twelve precious stones bearing the names of the twelve tribes of Israel

(which were the Urim and Thummim) represented Divine truths from Divine good in their whole complex. [2] Concerning these we read in Moses: They shall make the ephod of [gold], hyacinthine blue, and bright crimson, of scarlet double dyed, and fine linen intertwined. And thou shalt make a breastplate of judgment according to the work of the ephod; and thou shalt set it with settings of stones, four rows of stones: the first row a ruby, a topaz, and an emerald; the second row a chrysoprase, a sapphire, and a diamond; the third row a cyanus, an agate, and an amethyst; the fourth row a thalassius, a sardius, and a jasper. These stones shall be according to the names of the sons of Israel; the engravings of a signet according to his name shall be for the twelve tribes. And Aaron shall carry upon the breastplate of judgment the Urim and Thummim and let them be upon the heart of Aaron when he goeth in before Jehovah (Exod. 28:6, 15-21, 29-30). [3] What was represented by Aaron’s garments - his ephod, robe, vest, miter, belt - has been unfolded in Arcana Coelestia on this chapter, where it is shown that the ephod represented Divine truth in its ultimate; the precious stones in it, truths pellucid from good; the twelve precious stones, all ultimate truths pellucid from the good of love in their order; the twelve tribes of Israel, all things of the church; the breastplate, Divine truth from Divine good; the Urim and Thummim, the shining forth in ultimates of Divine truth from Divine good (for Urim means a shining fire; and Thummim, in the angelic language, means a shining forth, and in the Hebrew, entirety). Besides many other things, it is there shown also that answers were given by variegations of light and a simultaneous tacit perception, or by a living voice. From all this it is evident that these precious stones signified truths from good in the ultimate sense of the Word; nor are answers from heaven given by other means, for in this sense the Divine proceeding is in its fullness. [4] That precious stones and diadems signify Divine truths in their ultimates, such as are the truths of the sense of the letter of the Word, has been made very evident to me from precious stones and diadems in the spiritual world, among the angels and spirits there whom I have seen wearing them - I have seen them in their caskets also - and it has been given me to know that they correspond to truths in ultimates, and, what is more, that from these truths they exist and come into view. As these truths are signified by diadems and precious stones, John saw diadems Upon the head of the dragon (Rev. 12:3); Upon the horns of the beast (Rev. 13:1); And precious stones upon the harlot that sat on the scarlet beast (Rev. 17:4). Diadems and precious stones were seen upon the dragon, the beast, and the harlot, because these signify the people in the Christian world who are in possession of the Word.

(45) The truths of the sense of the letter of the Word are meant by the precious stones in the garden of Eden, in which, in Ezekiel, the king of Tyre is said to have been. We read in Ezekiel: King of Tyre, thou sealest up thy sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, and the diamond, the beryl, the sardonyx,

and the jasper, the sapphire, the chrysoprase, and the emerald, and gold (Ezek. 28:12-13). “Tyre,” in the Word, signifies the knowledges of truth and good; a “king,” the truth of the church; the “garden of Eden,” wisdom and intelligence from the Word; “precious stones,” truths pellucid from good such as are in the sense of the letter of the Word. As the stones signify these truths, they are called his “covering.” That the sense of the letter covers up the interiors of the Word, may be seen in a preceding chapter.

(46) The sense of the letter of the Word is signified by the curtains and veils of the Tabernacle. The Tabernacle represented heaven and the church, and therefore the form of it was shown by Jehovah upon Mount Sinai. Consequently all things in the Tabernacle - the lampstand, the golden altar for incense, and the table whereon were the loaves of faces - represented and consequently signified holy things of heaven and the church. The Holy of holies wherein was the ark of the covenant represented and consequently signified what is inmost of heaven and the church; and the Law itself written on the two tables of stone and enclosed in the ark signified the Lord as to the Word. Now, as external things derive their essence from internal things, and both of these from the inmost, which in this case was the Law, it follows that holy things of the Word were represented and signified by all things of the Tabernacle. Therefore the ultimate things of the Tabernacle which were the curtains and veils (and thus its coverings and containers), signified the ultimate things of the Word, which are the truths and goods of the sense of the letter. And because these

ultimates of the Word were signified, All the curtains and veils were made of fine linen intertwined, of hyacinthine blue and bright-crimson, and of scarlet double dyed, with cherubim (Exod. 26:1, 31, 36). What the Tabernacle and all things in it represented and signified generally and specifically, has been unfolded in Arcana Coelestia on this chapter of Exodus. It is there shown that the “curtains” and “veils” represented external things of heaven and the church, and therefore of the Word; and that “fine linen” signified truth from a spiritual origin; “hyacinthine blue,” truth from a celestial origin; “bright crimson,” celestial good; “scarlet double dyed,” spiritual good; and “cherubim,” guards of the interior things of the Word.

(47) The external things of the Temple at Jerusalem represented external things of the Word, which belong to the sense of its letter. This is because the Temple represented the same as did the Tabernacle, namely, heaven and the church, and consequently the Word. That the Temple at Jerusalem represented the Lord’s Divine Human, He Himself teaches in John: Destroy this Temple, and in three days I will raise it up; He spake of the Temple of His Body (John 2:19, 21). Where the Lord is meant, there also is meant the Word, for the Lord is the Word. Now as the interior things of the Temple represented interior things of heaven and the church (and therefore of the Word), its exterior things represented and signified exterior things of heaven and the church, and therefore exterior things of the Word, which belong to the sense of its letter. Concerning the exterior things of the Temple we read: That

they were built of whole stone, not hewn, and within of cedar; and that all its walls within were carved with cherubim, palm trees, and openings of flowers; and that the floor was overlaid with gold (1 Kings 6:7, 29-30); all of which things also signify external things of the Word, which are holy things of the sense of the letter.

(48) The Word in its glory was represented by the Lord when He was transfigured. Concerning the Lord as transfigured before Peter, James, and John, we read: That His face did shine as the sun, and His garments became white as the light. That Moses and Elias appeared talking with Him. That a bright cloud overshadowed the disciples; and that a voice was heard out of the cloud, saying, This is My beloved Son, hear ye Him (Matt. 17:1-5). I have been instructed that the Lord then represented the Word; "His face that did shine as the sun," His Divine good; "His garments that became as the light," His Divine truth; "Moses and Elias," the historical and the prophetical Word; "Moses," the Word that was written by him and the historical Word in general, and "Elias," the prophetical Word; and the "bright cloud that overshadowed the disciples," the Word in the sense of the letter; and therefore a voice was heard from this cloud which said, "This is My beloved Son, hear ye Him." For all utterances and answers from heaven are made exclusively by means of ultimate things such as are in the sense of the letter of the Word. For they are made in fullness, from the Lord.

(49) So far we have shown that the Word in the natural sense, which is the sense of the letter, is in its holiness and

its fullness. Something shall now be said to show that in this sense the Word is also in its power. How great and of what nature is the power of Divine truth in the heavens and also on earth, is evident from what has been said in Heaven and Hell concerning the power of the angels of heaven (n. 228-233). The power of Divine truth is directed especially against falsities and evils, thus against the hells. The fight against these must be waged by means of truths from the sense of the letter of the Word. Moreover it is by means of the truths in a man that the Lord has the power to save him; for man is reformed and regenerated and is at the same time taken out of hell and introduced into heaven, by means of truths from the sense of the letter of the Word. This power the Lord took upon Himself, even as to His Divine Human, after He had fulfilled all things of the Word down to its ultimates. [2] Therefore when by the passion of the cross He was about to fulfill those which remained, He said to the chief priest, Hereafter ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven (Matt. 26:64; Mark 14:62). The "Son of man" is the Lord as to the Word; the "clouds of heaven" are the Word in the sense of the letter; to "sit at the right hand of God" is omnipotence by means of the Word (as also in Mark 16:19). The Lord's power from the ultimate things of truth was represented by the Nazirites in the Jewish Church; and by Samson, of whom it is said that he was a Nazirite from his mother's womb, and that his power lay in his hair. Nazirite and Naziriteship also mean the hair. [3] That Samson's power lay in his hair, he himself made plain, saying, There hath not come a razor upon my head, because I have been a Nazirite from my mother’s womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man (Judges 16:17). No one can know why the Naziriteship (by which is meant the hair) was instituted, or whence it came that Samson’s strength was from the hair, unless he knows what is signified in the Word by the “head.” The “head” signifies the heavenly wisdom which angels and men have from the Lord by means of Divine truth; consequently the “hair of the head” signifies heavenly wisdom in ultimate things, and also Divine truth in ultimate things. [4] As, from correspondence with the heavens, this is the signification of the “hair,” it was a statute for the Nazirites that: They should not shave the hair of their heads, because this is the Naziriteship of God upon their heads (Num. 6:1-21). And for the same reason it was ordained that: The high priest and his sons should not shave their heads, lest they should die, and wrath should come upon the whole house of Israel (Lev. 10:6). [5] As, on account of this signification, which is from correspondence, the hair was so holy, the Son of man, who is the Lord as to the Word, is described even as to his hairs: That they were white like wool, as white as snow (Rev. 1:14). In like manner the Ancient of days (Dan. 7:9). (On this subject see also above, n. 35.) In short, the reason why the power of Divine truth or of the Word is in the sense of the letter, is that there the Word is in its fullness and it is also because in that sense are, at the same time and together [simul], the angels of both the Lord’s kingdoms and men on earth.

(50) V THE DOCTRINE OF THE CHURCH IS TO BE DRAWN FROM THE SENSE FO THE LETTER OF TH WORD, AND IS TO BE CONFIRMED THEREBY It has been shown in the preceding chapter that the Word in the sense of the letter is in its fullness, in its holiness, and in its power; and as the Lord is the Word (for He is the all of the Word), it follows that He is most of all present in the sense of the letter, and that from it He teaches and enlightens man. But these things shall be set forth in the following order: i. The Word cannot be understood without doctrine. ii. Doctrine must be drawn from the sense of the letter of the Word. iii. But the Divine truth which must be of doctrine appears to none but those who are in enlightenment from the Lord.

(51) i. The Word cannot be understood without doctrine. This is because the Word in the sense of the letter consists exclusively of correspondences, to the end that things spiritual and celestial may be simultaneous or together therein, and that every word may be their container and support. For this reason, in some places in the sense of the letter the truths are not naked, but clothed, and are then called appearances of truth. Many truths also are accommodated to the capacity of simple folk, who do not uplift their thoughts above such things as they see before their eyes. There are also some things that appear like contradictions, although the Word when viewed in its own light contains no contradiction. And again in certain

passages in the Prophets, names of persons and places are gathered together from which, in the letter, no sense can be elicited, as in those passages adduced above (n. 15). Such being the Word in the sense of the letter, it is evident that it cannot be understood without doctrine. [2] But to illustrate this by examples. It is said, That Jehovah repents (Exod. 32:12, 14; Jonah 3:9; 4:2); And also That Jehovah does not repent (Num. 23:19; 1 Sam. 15:29). Without doctrine these passages cannot be reconciled. It is said That Jehovah visits the iniquity of the fathers upon the sons to the third and fourth generation (Num. 14:18); And it is also said that The father shall not die for the son, nor the son for the father, but everyone for his own sin (Deut. 24:16). Interpreted by doctrine these passages are not discordant, but are in agreement. [3] Jesus says, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh shall receive, and he that seeketh shall find, and to him that knocketh it shall be opened (Matt. 7:7-8; 21:21-22). Without doctrine it might be believed that everyone will receive what he asks for; but from doctrine it is believed that whatever a man asks not from himself but from the Lord is given; for this also is what the Lord says, If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:7). [4] The Lord says, Blessed are the poor, for theirs is the kingdom of God (Luke 6:20). Without doctrine it may be thought that heaven is for the poor and not for the rich, but doctrine teaches that the poor in spirit are meant, for the Lord says, Blessed are the poor in spirit; for theirs is the kingdom of heaven (Matt. 5:3). [5] The Lord says, Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged (Matt. 7:1-2; Luke 6:37). Without doctrine this might be cited to confirm the notion that it is not to be said of what is evil that it is evil, thus that an evil person is not to be judged to be evil; yet according to doctrine it is lawful to judge, but justly; for the Lord says, Judge righteous judgment (John 7:24). [6] Jesus says, Be not ye called Teacher, for One is your Teacher, even the Christ. And call no man your father on the earth; for One is your Father in the heavens. Neither be ye called masters; for One is your Master, the Christ (Matt. 23:8-10). Without doctrine it would seem that it is not lawful to call any person teacher, father, or master; but from doctrine it is known that in the natural sense it is lawful to do this, but not in the spiritual sense. [7] Jesus said to His disciples, When the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28). From these words it may be inferred that the Lord's disciples will sit in judgment, when yet they can judge no one. Doctrine therefore must reveal this secret by explaining that the Lord alone, who is omniscient and knows the hearts of all, will sit in judgment, and is able to judge; and that His twelve disciples mean the church as to all the truths and goods it possesses from the Lord through the Word; from which doctrine concludes that these truths will judge everyone, according to the Lord's words in John 3:17-18; 12:47-48. [8] He who reads the Word without doctrine does not see the consistency of what is said in the prophets about the Jewish nation and Jerusalem - that the church with that nation, and its seat in that city, will remain to eternity; as in the following passages: Jehovah will visit his flock the house of Judah, and will make them as a horse of glory in war; from him shall come forth the corner stone, from him the nail, and from him the bow of war (Zech. 10:3-4, 6-7). Behold I come, that I may dwell in the midst of thee. And Jehovah shall make Judah an inheritance, and shall again choose Jerusalem (Zech. 2:10, 12). It shall come to pass in that day that the mountains shall drop new wine, and the hills shall flow with milk, and Judah shall be to eternity, and Jerusalem from generation to generation (Joel 3:18-20). Behold, the days come in which I will sow the house of Israel and the house of Judah with the seed of man, and in which I will make a new covenant with the house of Israel, and with the house of Judah; and this shall be the covenant, I will put My law in their inward parts, and will write it upon their heart and I will be their God, and they shall be My people (Jer. 31:27, 31, 33). In that day ten men shall take hold, out of all the languages of the nations, of the skirt of a man that is a Jew, saying, We will go with you, for we have heard that God is with you (Zech. 8:23). So in other places, as Isa. 44:21, 24, 26; 49:22, 23; 65:9; 66:20, 22; Jer. 3:18; 23:5; 50:19, 20; Nahum 1:15; Mal. 3:4. In these passages the Lord's advent is treated of, and that this [establishment of the Jews] will then come to pass. [9] But the contrary is declared in many other places, of which this passage only shall be adduced: I will hide My face from them, I will see what their latter end shall be, for they are a generation of perversions, sons in whom is no faithfulness. I said, I will cast them into outermost corners, I will make the remembrance of them to cease from man, for they are a nation void of counsel, neither is there understanding in them; their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall; their clusters are of bitternesses; their wine is the poison of dragons, and the cruel venom of asps. Is not this hidden with Me, sealed up among My treasures? To Me belongeth vengeance and retribution (Deut. 32:20-35). It is of that same nation that these things are said. And things of the same purport are said elsewhere, As in Isa. 3:1-2, 8; 5:3, 6; Deut. 9:5-6; Matt. 12:39; 23:27-28; John 8:44; and in Jeremiah and Ezekiel throughout. These passages which seem contradictory will however from doctrine be seen to accord, for this teaches that in the Word "Israel" and "Judah" do not mean Israel and Judah, but the church in both senses, in one that it is devastated, in the other that it is to be set up anew by the Lord. Other things like these exist in the Word, from which it plainly appears that the Word cannot be understood without doctrine.

(52) From all this it is evident that they who read the Word without doctrine, or who do not acquire for themselves doctrine from the Word, are in obscurity as to every truth, and that their minds are wavering and uncertain, prone to errors, and pliant to heresies, which they also embrace wherever inclination or authority favors, and their reputation is not endangered. For the Word is to them like a lampstand without a lamp, and in their gloom they seem to

see many things, and yet see scarcely anything, for doctrine alone is a lamp. I have seen such persons examined by angels, and found to be able to confirm from the Word whatever they please, and it was also found that they confirm what is of their own love and of the love of those whom they favor. And I have seen them stripped of their garments, a sign that they were devoid of truths; for in the spiritual world garments are truths.

(53) ii. Doctrine must be drawn from the sense of the letter of the Word, and be confirmed thereby. The reason of this is that there and not elsewhere is the Lord present with man, and enlightens him and teaches him the truths of the church. Moreover the Lord never operates anything except in what is full, and the Word is in its fullness in the sense of the letter, as has been shown above. This is why doctrine must be drawn from the sense of the letter.

(54) That by means of doctrine the Word not only becomes intelligible, but also as it were shines with light, is because without doctrine it is not understood, and is like a lampstand without a lamp, as has been shown above. By means of doctrine therefore the Word is understood, and is like a lampstand with a lighted lamp. The man then sees more things than he had seen before, and also understands those things which before he had not understood. Dark and contradictory things he either does not see and passes over, or sees and interprets them so that they agree with the doctrine. The experience of the Christian world attests that the Word is seen from doctrine, and is also interpreted according to it. All the Reformed see and interpret the

Word from and according to their own doctrine; so do the Papists from and according to theirs, and even the Jews do so from and according to theirs; thus from a false doctrine all see falsities, and from a true doctrine truths. It is evident therefore that true doctrine is like a lamp in the dark, and a guidepost on the way. But doctrine is not only to be drawn from the sense of the letter of the Word, but must also be confirmed thereby; for if not so confirmed the truth of doctrine appears as if only man's intelligence were in it, and not the Lord's Divine wisdom; and so the doctrine would be like a house in the air, and not on the earth, and would lack a foundation.

(55) The doctrine of genuine truth can also be drawn in full from the sense of the letter of the Word, because in this sense the Word is like a man clothed whose face and hands are bare. All things that concern man's life, and consequently his salvation, are bare; but the rest are clothed. In many places also where they are clothed they shine through their clothing, like a face through a thin veil of silk. The truths of the Word also appear and shine through their clothing more and more clearly in proportion as they are multiplied by a love for them, and are ranged in order by this love. But this also is by means of doctrine.

(56) It might be believed that the doctrine of genuine truth could be procured by means of the spiritual sense of the Word which is furnished through a knowledge of correspondences. But doctrine is not procured by means of that sense, but is only lighted up and corroborated. For as said before (n. 26), no one comes into the spiritual sense of

the Word by means of correspondences unless he is first in genuine truths from doctrine. If a man is not first in genuine truths he may falsify the Word by means of some correspondences with which he is acquainted, by connecting them together and interpreting them so as to confirm that which cleaves to his mind from some principle previously received. Moreover the spiritual sense of the Word is not given anyone except by the Lord alone, and it is guarded by Him as heaven is guarded, for heaven is in it. It is better therefore for man to study the Word in the sense of the letter; from this alone is doctrine furnished.

(57) iii. The genuine truth which must be of doctrine appears in the sense of the letter to none but those who are in enlightenment from the Lord. Enlightenment is from the Lord alone, and exists with those who love truths because they are truths and make them of use for life. With others there is no enlightenment in the Word. The reason why enlightenment is from the Lord alone is that the Lord is in all things of the Word. The reason why enlightenment exists with those who love truths because they are truths and make them of use for life is that such are in the Lord and the Lord in them. For the Lord is His own Divine truth, and when this is loved because it is Divine truth (and it is loved when it is made of use), the Lord is in it with the man. This the Lord teaches in John: In that day ye shall know that ye are in Me and I in you. He that hath My commandments, and doeth them, he loveth Me, and I will love him, and will manifest Myself to him; and I will come unto him, and make My abode with him (John 14:20-21, 23). And in Matthew:

Blessed are the pure in heart, for they shall see God (Matt. 5:8). These are they who are in enlightenment when they are reading the Word, and to whom the Word shines and is translucent.

(58) The reason why the Word shines and is translucent with such, is that there is a spiritual and celestial sense in every particular of the Word, and these senses are in the light of heaven, so that through these senses and by their light the Lord flows into the natural sense, and into the light of it with a man. This causes the man to acknowledge the truth from an interior perception, and afterwards to see it in his own thought, and this as often as he is in the affection of truth for the sake of truth. For perception comes from affection, and thought from perception, and thus is produced the acknowledgment which is called faith. But of these things more will be said in the following chapter concerning the conjunction of the Lord with man by means of the Word.

(59) With such men the first thing is to get for themselves doctrine from the sense of the letter of the Word, and thus light a lamp for their further advance. Then after doctrine has been procured, and a lamp thus lighted, they see the Word by its means. Those however who do not procure doctrine for themselves, first make investigation as to whether the doctrine delivered by others and received by the general body accords with the Word, and they assent to what accords, and from what does not accord they dissent. In this way it becomes to them their own doctrine, and through doctrine their faith. But this takes place only with

those who not being taken up with worldly affairs are able to exercise discernment. If these persons love truths because they are truths, and make them of use for life, they are in enlightenment from the Lord. All others who are in some life according to truths can learn from them.

(60) The contrary takes place with those who read the Word from the doctrine of a false religion, and still more with those who confirm that doctrine from the Word, having in view their own glory or this world's riches. With them the truth of the Word is as it were in the shade of night, and what is false is as in the light of day. They read what is true, but do not see it; and if they see the shadow of it they falsify it. These are they of whom the Lord says that: They have eyes, but see not; and ears, but do not understand (Matt. 13:13). For nothing else blinds a man except his own and the confirmation of what is false. Man's own is the love of self and the derivative conceit of self-intelligence; and the confirmation of what is false is thick darkness counterfeiting the light. The light of such men is merely natural, and their sight is like that of one who sees phantoms in the gloom.

(61) I have been permitted to converse with many after death who had believed that they would shine in heaven like the stars, because, as they said, they had regarded the Word as holy, had often read it through, had collected from it many things by which they had confirmed the tenets of their faith, and had thereby been celebrated in the world as learned men. On this account they believed they would be Michaels and Raphaels. [2] Many of them however have

been examined in respect to what was the love from which they had studied the Word, and some of them were found to have done so from the love of self, that they might appear great in the world, and be revered as dignitaries of the church; and others of them had done so from the love of the world, that they might get rich. When examined as to what they knew from the Word, it was found that they knew nothing of genuine truth from it, but only such as is called truth falsified, which in itself is falsity. And they were told that this was because their ends (or what is the same their loves) had been themselves and the world, and not the Lord and heaven. When men read the Word while themselves and the world are the ends in view, their minds cleave to themselves and the world, and this causes them to be constantly thinking from their own, which is in thick darkness in respect to all things of heaven, in which state the man cannot be withdrawn by the Lord from his own, and thus be raised into the light of heaven, and consequently cannot receive through heaven any influx from the Lord. [3] I have even seen them admitted into heaven, but when they were found to be devoid of truths, they were cast down; yet the conceit remained that they deserved heaven. Very different has it been with those who had studied the Word from the affection of knowing truth because it is truth, and because it is of service to the uses of life, not only to their own uses but also to those of the neighbor. I have seen these raised up into heaven, and thus into the light in which is Divine truth there, and at the same time exalted into angelic wisdom and its happiness, which is eternal life.

(62) VI BY MEANS OF THE SENSE OF THE LETTER OF THE WORD THERE IS CONJUNCTION WITH THE LORD AND ASSOCATION WITH THE ANGELS The reason why there is conjunction with the Lord by means of the Word is that the Word treats solely of him, and the Lord is consequently its all in all and is called the Word, as has been shown in Doctrine of the Lord. The reason why the conjunction is in the sense of the letter is that in this sense the Word is in its fullness, its holiness, and its power, as has been shown above in its proper chapter. The conjunction is not apparent to the man, but is in the affection of truth, and in his perception of it, thus is in the man’s love for and faith in Divine truth.

(63) The reason why there is association with the angels of heaven by means of the sense of the letter is that the spiritual sense and celestial sense are in it, and the angels are in these senses, the angels of the spiritual kingdom being in the Word’s spiritual sense, and those of the celestial kingdom in its celestial sense. These senses are evolved from the Word’s natural sense which is the sense of the letter while a true man is in it. The evolution is instantaneous; consequently so is the association.

(64) It has been made plain to me by much experience that the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense. While reading the Word in its sense of the letter it has been given me to perceive that communication was effected with the

heavens, now with this society of them, now with that, and that what I understood according to the natural sense, the spiritual angels understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this in an instant. As I have perceived this communication many thousands of times, there remains with me no doubt about it. Moreover there are spirits beneath the heavens who abuse this communication; they recite some sayings from the sense of the letter, and immediately observe and take note of the society with which communication is effected. This I have frequently seen and heard. From these things it has been given me to know by actual experience that the Word in respect to its sense of the letter is the Divine medium of conjunction with the Lord and with heaven. (Concerning this conjunction by the Word see also what is said in Heaven and Hell, n. 303-310.)

(65) The way in which the evolution of these senses is effected shall also be told in a few words. But for the understanding of this it will be necessary to recall what has been said above about successive order and simultaneous order, namely, that in successive order what is celestial, what is spiritual, and what is natural follow one after another, from highest things in heaven down to ultimate things in the world, and that the same things are in the ultimate (which is natural) in simultaneous order, one next another from the inmost things to the outermost ones, and that in like manner there are successive senses of the Word, celestial and spiritual, simultaneously in the natural sense.

When these things are comprehended, the way in which the two senses, celestial and spiritual, are evolved from the natural sense while a man is reading the Word may in some measure be unfolded before the understanding; for a spiritual angel then calls forth what is spiritual, and a celestial angel what is celestial, nor can they do otherwise, because such things are homogeneous and in accordance with their nature and essence.

(66) But this may be illustrated in the first place by comparisons drawn from the three kingdoms of nature: animal, vegetable, and mineral. From the animal kingdom: When the food becomes chyle, the blood vessels extract and call forth from it their blood, the nervous fibers their fluid, and the substances that are the origins of the fibers their animal spirit. From the vegetable kingdom: The tree, with its trunk, branches, leaves, and fruit, stands upon its root, and by means of its root it extracts and calls forth from the ground a grosser sap for the trunk, branches, and leaves, a purer for the pulp of the fruit, and the purest for the seeds within the fruit. From the mineral kingdom: In some places in the bowels of the earth there are minerals impregnated with gold, silver, and iron, and each of these metals draws its own element from the exhalations stored up in the earth.

(67) We may now illustrate by an example how from the natural sense in which is the Word with men, the spiritual angels draw forth their own sense, and the celestial angels theirs. Take as an example five commandments of the Decalogue: Honor thy father and thy mother. By “father and mother” a man understands his father and mother on earth,

and all who stand in their place, and by to "honor" he understands to hold in honor and obey them. But a spiritual angel understands the Lord by "father," and the church by "mother," and by to "honor" he understands to love. And a celestial angel understands the Lord's Divine love by "father," and His Divine wisdom by "mother," and by to "honor" to do what is good from him. [2] Thou shalt not steal. By to "steal" a man understands to steal, defraud, or under any pretext take from his neighbor his goods. A spiritual angel understands to deprive others of their truths of faith and goods of charity by means of falsities and evils. And a celestial angel understands to attribute to himself what is the Lord's, and to claim for himself His righteousness and merit. [3] Thou shalt not commit adultery. By "committing adultery" a man understands to commit adultery and fornication, to do obscene things, speak lascivious words, and harbor filthy thoughts. A spiritual angel understands to adulterate the goods of the Word, and falsify its truths. And a celestial angel understands to deny the Lord's Divinity and to profane the Word. [4] Thou shalt not kill. By "killing," a man understands also bearing hatred, and desiring revenge even to the death. A spiritual angel understands to act as a devil and destroy men's souls. And a celestial angel understands to bear hatred against the Lord, and against what is His. [5] Thou shalt not bear false witness. By "bearing false witness" a man understands also to lie and defame. A spiritual angel understands to say and persuade that what is false is true and what is evil good, and the reverse. And a celestial angel understands to blaspheme the Lord and the Word. [6] From these examples it may be seen how the spiritual and celestial of the Word are evolved and drawn out from the natural sense in which they are. Wonderful to say, the angels draw out their senses without knowing what the man is thinking about, and yet the thoughts of the angels and of the men make a one by means of correspondences, like end, cause, and effect. Moreover ends actually are in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom. This conjunction by means of correspondences is such from creation. This then is the source of man's association with angels by means of the Word.

(68) Another reason why association of man with angels exists by means of the natural or literal sense of the Word is that in every man from creation there are three degrees of life - celestial, spiritual, and natural - but so long as he is in this world he is in the natural, and is at the same time in the spiritual insofar as he is in genuine truths, and in the celestial insofar as he is in a life according to them; but still he does not come into the spiritual or celestial itself until after death. But of this more elsewhere.

(69) From all this it is evident that in the Word alone (through the fact that it is conjunction with the Lord and association with the angels) there is spirit and life, as the Lord teaches: The words that I speak unto you, they are spirit and they are life (John 6:63). The water that I shall give you shall be in you a fountain of water springing up into eternal life (John 4:14). Man doth not live by bread alone, but by every word that proceedeth out of the mouth

of God (Matt. 4:4). Labor for the meat that endureth unto eternal life, which the Son of man shall give unto you (John 6:27).

(70) VII THE WORD IS IN ALL THE HEAVENS, AND IS THE SOURCE OF ANGELIC WISDOM Hitherto it has not been known that the Word is in the heavens, nor could it be made known so long as the church was ignorant that angels and spirits are men like the men in this world, and that they possess in every respect like things to those possessed by men, with the sole difference that they themselves are spiritual, and that all things they possess are from a spiritual origin; while men in this world are natural, and all things they possess are from a natural origin. So long as this fact was hidden it could not be known that the Word exists in the heavens also, and is read by angels there, and also by spirits who are beneath the heavens. But that this might not be forever hidden, it has been granted me to be in company with angels and spirits, to converse with them, see what exists with them, and afterwards relate many things that I have heard and seen. This has been done in Heaven and Hell, published in London in 1758; in which work it may be seen that angels and spirits are men, and that they possess in abundance all things that men possess in this world. That angels and spirits are men, may be seen in that work (n. 73-77, and 453-456). That they possess like things to those possessed by men in this world (n. 170-190); also that they have Divine worship, and preachings in places of worship (n. 221-227); that they have writings and

also books (n. 258-264); and that they have the Word (n. 259).

(71) As regards the Word in heaven, it is written in a spiritual style, which differs entirely from a natural style. The spiritual style consists solely of letters, each of which contains a meaning, and there are points above the letters which exalt the meaning. With the angels of the spiritual kingdom the letters resemble printed letters in our world; and with the angels of the celestial kingdom the letters (each of which also contains a complete meaning) resemble the ancient Hebrew letters, curved in various ways, and with marks above and within. Such being the style of their writing, there are no names of persons and places in their Word such as there are in ours, but instead of the names there are the things which they signify. Thus instead of Moses there is the historical Word, instead of Elijah, the prophetical Word; instead of Abraham, Isaac, and Jacob, the Lord as to His Divinity and Divine Human; instead of Aaron, the priestly office; instead of David, the kingly office, each of the Lord; instead of the names of the twelve sons of Jacob, or of the tribes of Israel, various things of heaven and the church; and like things instead of the names of the Lord's twelve disciples; instead of Zion and Jerusalem, the church in respect to the Word and doctrine from the Word; instead of the land of Canaan, the church itself; instead of the cities therein on this side and beyond Jordan, various things of the church and of its doctrine; and so with all the other names. It is the same with the numbers; neither do these appear in the Word that is in heaven, but instead of them

the things to which the numbers that are in our Word correspond. It is evident from these examples that the Word in heaven is a Word that corresponds to our Word, and thus that the two are a one, for correspondences make a one.

(72) It is a wonderful thing that the Word in the heavens is so written that the simple understand it in simplicity, and the wise in wisdom, for there are many points and marks over the letters, which as has been said exalt the meaning, and to these the simple do not attend, nor are they even aware of them; whereas the wise pay attention to them, each one according to his wisdom, even to the highest wisdom. In every larger society of heaven, a copy of the Word, written by angels inspired by the Lord, is kept in its sanctuary, lest being elsewhere it should be altered in some point. In respect to the fact that the simple understand it in simplicity and the wise in wisdom, our Word is indeed like that in heaven, but this is effected in a different way.

(73) The angels acknowledge that all their wisdom comes through the Word, for they are in light in proportion to their understanding of the Word. The light of heaven is Divine wisdom, which to their eyes is light. In the sanctuary where the copy of the Word is kept, there is a flaming and bright light that surpasses every degree of light in heaven that is outside of it. The cause is the same as above mentioned; it is that the Lord is in the Word.

(74) The wisdom of the celestial angels surpasses that of the spiritual angels almost as much as this surpasses the wisdom of men, and the reason is that the celestial angels are in the good of love from the Lord, while the spiritual

angels are in truths of wisdom from him, and wherever there is the good of love there resides at the same time wisdom; but where there are truths there resides no more of wisdom than there is good of love together with it. This is the reason why the Word in the celestial kingdom is written differently from that in the spiritual kingdom; for goods of love are expressed in the Word of the celestial kingdom, and the marks denote affections, whereas truths of wisdom are expressed in the Word of the spiritual kingdom, and the marks denote perceptions.

(75) From what has been said may be inferred the nature of the wisdom that lies hidden in the Word that is in this world. In fact all angelic wisdom, which is unutterable, lies hidden in it, for it is the container of the same, and after death a man who is being made an angel by the Lord by means of the Word comes into that wisdom.

(76) VIII THE CHURCH IS FROM THE WORD, AND IS SUCH AS IS ITS UNDERSTANDING OF THE WORD That the church is from the Word does not admit of doubt, for the Word is Divine truth itself (n. 1-4); the doctrine of the church is from the Word (n. 50-61) and through the Word there is conjunction with the Lord (n. 62-69). But doubt may arise as to whether the understanding of the Word is what makes the church, for there are those who believe that they are of the church because they have the Word, read it or hear it from a preacher, and know something of its sense of the letter, yet how this or that in the Word is to be understood they do not know, and some of them little care. It shall therefore be proved that it is not the Word that

makes the church, but the understanding of it, and that such as is the understanding of the Word among those who are in the church, such is the church itself. The proof of this is as follows.

(77) The Word is the Word according to the understanding of it in a man, that is, as it is understood. If it is not understood, the Word is indeed called the Word, but it is not the Word with the man. The Word is the truth according to the understanding of it, for it may not be the truth, because it may be falsified. The Word is spirit and life according to the understanding of it, for its letter if not understood is dead. And as a man has truth and life according to his understanding of the Word, so has he faith and love according thereto, for truth is of faith, and love is of life. Now as the church exists by means of faith and love, and according to them, it follows that the church is the church through the understanding of the Word and according thereto; a noble church if in genuine truths, an ignoble church if not in genuine truths, and a destroyed church if in falsified truths.

(78) Further, it is through the Word that the Lord is present with a man and is conjoined with him, for the Lord is the Word, and as it were speaks with the man in it. The Lord is also Divine truth itself, as likewise is the Word. From this it is evident that the Lord is present with a man and is at the same time conjoined with him, according to his understanding of the Word, for according to this the man has truth and the derivative faith, and also love and the derivative life. The Lord is indeed present with a man

through the reading of the Word, but he is conjoined with him through the understanding of truth from the Word, and according thereto; and in proportion as the Lord has been conjoined with a man, in the same proportion the church is in him. The church is within man; the church that is outside of him is the church with a number of men who have the church within them. This is meant by the Lord's words to the Pharisees who asked when the kingdom of God would come: The kingdom of God is within you (Luke 17:21). Here the "kingdom of God" means the Lord, and from him, the church.

(79) In many places in the Prophets where the church is treated of, the understanding of the Word is treated of, and it is taught that there is no church except where the Word is rightly understood, and that such as is the understanding of the Word with those in the church, such is the church. In many places also in the Prophets the church with the Israelitish and Jewish nation is described as being totally destroyed and annihilated through their falsification of the meaning or understanding of the Word, for naught but this destroys the church. [2] The understanding of the Word, both true and false, is described in the prophets by "Ephraim," especially in Hosea, for in the Word "Ephraim" signifies the understanding of the Word in the church. And as the understanding of the Word makes the church, Ephraim is called, A dear son, and a child of delights (Jer. 31:20); The firstborn (Jer. 31:9); The strength of Jehovah's head (Ps. 60:7; 108:8); Mighty (Zech. 10:7) Filled with the bow (Zech. 9:13); and the sons of Ephraim are called,

Armed, and shooters with the bow (Ps. 78:9). The "bow" signifies doctrine from the Word fighting against falsities. Therefore also, Ephraim was passed over to Israel's right hand, and was blessed; and was also accepted instead of Reuben (Gen. 48:5, 11-15). And therefore, Ephraim, together with his brother Manasseh (under the name of Joseph their father), was exalted above all by Moses when he blessed the sons of Israel (Deut. 33:13-17). [3] The quality of the church when the understanding of the Word has been destroyed, is also described in the prophets by "Ephraim," especially in Hosea, as is evident from the following passages: Israel and Ephraim shall stagger; Ephraim shall be in the solitude; Ephraim is oppressed and shattered in judgment. I will be unto Ephraim as a lion; I will tear and go away; I will carry off, and there shall be none to deliver (Hos. 5:5, 9, 11-14). O Ephraim, what shall I do unto thee? For thy holiness is as a cloud of the dawn, and like the dew that falleth in the morning, it goeth away (Hos. 6:4) They shall not dwell in the land of Jehovah; but Ephraim shall return to Egypt, and shall eat in Assyria that which is unclean (Hos. 9:3). [4] The "land of Jehovah" is the church; "Egypt" is the memory-knowledge [scientificum] of the natural man; "Assyria" is the derivative reasoning: by these two the Word is falsified in respect to the understanding of it, and therefore it is said that "Ephraim shall return to Egypt, and shall eat in Assyria that which is unclean." [5] Again: Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth lying and wasteness; he maketh a covenant with Assyria, and oil is carried down into Egypt (Hos. 12:1). To “feed on wind,” to “follow after the east wind,” and to “multiply lying and wasteness” is to falsify truths, and thus destroy the church. [6] The like is signified also by the “whoredom” of Ephraim (for “whoredom” signifies the falsification of the understanding of the Word, that is, of its genuine truth) in the following passages: I know Ephraim, that he hath altogether committed whoredom, and Israel is defiled (Hos. 5:3). In the house of Israel I have seen a foul thing; there Ephraim hath committed whoredom, and Israel hath been defiled (Hos. 6:10). “Israel” is the church itself, and “Ephraim” is the understanding of the Word, from and according to which is the church, and therefore it is said “Ephraim hath committed whoredom, and Israel hath been defiled.” [7] As the church among the Jews had been utterly destroyed through falsifications of the Word, it is said of Ephraim, I will give thee up, Ephraim, I will deliver thee over, Israel, as Admah, and I will set thee as Zeboim (Hos. 11:8). Now as the prophet Hosea, from the first chapter to the last, treats of the falsification of the Word, and of the destruction of the church thereby; and as the falsification of truth is there signified by “whoredom,” therefore in order that he might represent this state of the church, that prophet was commanded to take unto himself a harlot for a woman, and of her to beget sons (chapter 1); and, a second time, to take a woman who was an adulteress (chapter 3). [8] These passages have been adduced in order that it may be known and confirmed from the Word that such as is the understanding of the Word in the church, such is the church: excellent and precious if this understanding is from genuine truths of the Word, but ruined and even foul if it is from truths falsified. In confirmation of the truth that Ephraim signifies the understanding of the Word, and in the opposite sense the same falsified, and that the destruction of the church comes from this, the other passages in which Ephraim is treated of may be consulted, As Hos. 4:17-18; 7:1, 11; 8:9, 11; 9:11-13, 16; 10:11; 11:3; 12:1, 8, 14; 13:1, 12; Isa. 17:3; 28:1; Jer. 4:15; 31:6, 18; 50:19; Ezek. 37:16; 48:5; Obad. 19; Zech. 9:10.

(80) IX THERE IS A MARRIAGE OF THE LORD AND THE CHURCH AND A DERIVATIVE MARRIAGE OF GOOD AND TRUTH IN EACH AND EVERY THING OF THE WORD Hitherto this has not been seen, nor could it be seen, because the spiritual sense of the Word has not until now been disclosed, and it cannot be seen except by means of this sense. For in the Word two senses, the spiritual and the celestial, lie hidden within the sense of the letter. In the spiritual sense the things in the Word refer especially to the church, and in the celestial sense, especially to the Lord. In the spiritual sense they also refer to Divine truth, and in the celestial to Divine good. From this comes the marriage in question in the sense of the letter of the Word. But this appears to those only who know from the Word’s spiritual and celestial sense the significations of the words and names, for some of these are predicated of good and some of truth, and some include both, so that without this knowledge the marriage that exists in each and every thing

of the Word could not be seen. This is the reason why this secret has not been disclosed before.

(81) As there is such a marriage in each and every thing of the Word, there frequently occur in it two expressions that appear like repetitions of the same thing. They however are not repetitions, for one of them has reference to good and the other to truth, and both taken together effect a conjunction of good and truth, and thus form one thing. From this too comes the Divinity of the Word and its holiness, for in every Divine work good is conjoined with truth and truth with good.

(82) It is said that in each and every thing of the Word there is a marriage of the Lord and the church and a derivative marriage of good and truth, because wherever there is a marriage of the Lord and the church there is also a marriage of good and truth, for the latter is from the former. For when the church or man of the church is in truths, the Lord inflows into his truths with good, and vivifies them. Or what is the same, when through truths the church or man of the church is in intelligence, the Lord inflows into his intelligence through the good of love and of charity, and thus pours life into it.

(83) With every man there are two faculties of life, called Understanding and Will. The understanding is the receptacle of truth and the derivative wisdom, and the will is the receptacle of good and the derivative love. For a man to be a man of the church these two must make a one, and this they do when the man forms his understanding from genuine truths, which to all appearance is done as by

himself; and when his will is infilled with the good of love, which is done by the Lord. From this the man has a life of truth and a life of good, a life of truth in the understanding from the will, and a life of good in the will through the understanding. This is the marriage of truth and good in a man, and also the marriage of the Lord and the church in him. But concerning this reciprocal conjunction called a marriage, more will be seen in Angelic Wisdom concerning Divine Providence, Divine Love and Wisdom, and Doctrine of Life.

(84) Readers of the Word who pay attention to the matter can see that there are pairs of expressions in it that appear like repetitions of the same thing, such as “brother” [and “companion,” “poor”] and “needy,” “waste” and “solitude,” “vacuity” and “emptiness,” “foe” and “enemy,” “sin” and “iniquity,” “anger” and “wrath,” “nation” and “people,” “joy” and “gladness,” “mourning” and “weeping,” “righteousness” and “judgment,” etc. These expressions appear synonymous but are not so, for “brother,” “poor,” “waste,” [“vacuity,”] “foe,” “sin,” “anger,” “nation,” “joy,” “mourning,” and “righteousness” are predicated of good, and in the opposite sense of evil; whereas “companion,” “needy,” “solitude,” “emptiness,” “enemy,” “iniquity,” “wrath,” “people,” “gladness,” “weeping,” and “judgment” are predicated of truth, and in the opposite sense of falsity. And yet it seems to a reader who is not acquainted with this secret, that “poor” and “needy,” “waste” and “solitude,” “vacuity” and “ emptiness,” “foe” and “enemy,” are one and the same thing; and in like manner “sin” and “iniquity,”

“anger” and “wrath,” “nation” and “people,” “joy” and “gladness,” “mourning” and “weeping,” “righteousness” and “judgment”; and yet they are not one thing, but become one thing by conjunction. Many things are also joined together in the Word, such as “fire” and “flame,” “gold” and “silver,” “brass” and “iron,” “wood” and “stone,” “bread” and “water,” “bread” and “wine,” “bright crimson” and “fine linen,” etc., which is done because “fire,” “gold,” “brass,” “wood,” “bread,” and “bright crimson” signify good; and “flame,” “silver,” “iron,” “stone,” “water,” “wine,” and “fine-linen” signify truth. And in the same way it is said that men are to “love God with all the heart and with all the soul”; and that God will “create in a man a new heart and a new spirit”; for “heart” is predicated of the good of love, and “soul” of the truth from that good. There are also words that are used alone, or without a mate, because they partake of both good and truth. But these and many other things are not apparent except to the angels, and to those also who while in the natural sense are also in the spiritual sense.

(85) That such pairs of expressions which appear like repetitions of the same thing, run through the Word, would be too prolix a matter to show from the Word, for whole sheets could be filled with it; but to remove all doubt about it I will quote passages in which occur the expressions “righteousness” (or “justice”) and “judgment,” “nation” and “people,” and “joy” and “gladness.” First, “righteousness” and “judgment:” The city was full of judgment, righteousness lodged in her (Isa. 1:21). Zion shall be

redeemed in judgment, and they that return of her in righteousness (Isa. 1:27). Jehovah Zebaoth shall be exalted in judgment, and God the Holy One shall be sanctified in righteousness (Isa. 5:16). He shall sit upon the throne of David, and upon his kingdom, to establish it in judgment and in righteousness (Isa. 9:7). Jehovah shall be exalted, for He dwelleth on high; He hath filled Zion with judgment and righteousness (Isa. 33:5). Thus saith Jehovah, Keep ye judgment, and do righteousness, for My salvation is near, that My righteousness may be revealed (Isa. 56:1). As a nation that did righteousness, and forsook not the judgment of their God; they ask of Me the judgments of righteousness (Isa. 58:2). Swear by the living Jehovah in judgment and in righteousness (Jer. 4:2). Let him that glorieth glory in this, that Jehovah doeth judgment and righteousness in the earth (Jer. 9:24). Do ye judgment and righteousness. Woe unto him that buildeth his house without righteousness, and his chambers without judgment. Did not thy father do judgment and righteousness? And then it was well with him (Jer. 22:3, 13, 15). I will raise unto David a righteous offshoot, and He shall reign as king, and shall do judgment and justice in the land (Jer. 23:5; 33:15). If a man be just, and do judgment and righteousness (Ezek. 18:5). If the wicked turn from his sin, and do judgment and righteousness, it shall not be mentioned against him; he hath done judgment and righteousness; he shall surely live (Ezek. 33:14, 16, 19). I will betroth thee unto Me to eternity; in righteousness and in judgment; and in mercy and in compassions (Hos. 2:19). Let judgment flow as water, and righteousness as a mighty torrent (Amos. 5:24). Ye have turned judgment into gall, and the fruit of righteousness into wormwood (Amos 6:12). Jehovah will plead my cause, and execute judgment for me; He will bring me forth into the light, and I shall behold His righteousness (Micah 7:9). O Jehovah, Thy righteousness is like the mountains of God; Thy judgments are a great abyss (Ps. 36:6). Jehovah will bring forth thy righteousness as the light, and thy judgment as the noonday (Ps. 37:6). Jehovah shall judge thy people in righteousness, and thy miserable in judgment (Ps. 72:2). Righteousness and judgment are the support of Thy throne (89:14). When I shall have learned the judgments of Thy righteousness. Seven times a day do I praise Thee, because of the judgments of Thy righteousness (Ps. 119:7, 164). God executeth the justice of Jehovah, and His judgment with Israel (Deut. 33:21). The spirit of truth shall convict the world in respect of righteousness, and of judgment (John 16:8-10). (And in other places.) The reason "judgment" and "righteousness" are mentioned so frequently is that "judgment" is predicated of truths, and "righteousness" of good, and therefore to "do judgment and righteousness" means to act from truth and from good. The reason "judgment" is predicated of truth, and "righteousness" of good is that the Lord's government in the spiritual kingdom is called "judgment," and in the celestial kingdom "righteousness" (on which subject see Heaven and Hell, n. 214-215). As "judgment" is predicated of truth, in some passages we read: Truth and righteousness (as in Isa. 11:5; Ps. 85:11; and elsewhere).

(86) That repetitions of the same thing occur in the Word on account of the marriage of good and truth, may be seen quite clearly from passages where “nations” and “peoples” are mentioned: Woe to the sinful nation, to a people laden with iniquity (Isa. 1:4). The peoples that walk in darkness have seen a great light: Thou hast multiplied the nation (Isa. 9:2-3). Asshur, the rod of Mine anger, I will send him against a hypocritical nation, and against the people of My wrath will I give him a charge (Isa. 10:5-6). It shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, shall the nations seek (Isa. 11:10). Jehovah that smiteth the peoples with an incurable stroke, that ruleth the nations with anger (Isa. 14:6). In that day shall a present be brought unto Jehovah of armies of a people scattered and peeled, and a nation meted out and trodden down (Isa. 18:7). The mighty people shall honor Thee, the city of the powerful nations shall fear Thee (Isa. 25:3). Jehovah will swallow up the covering over all peoples, and the veil over all nations (Isa. 25:7). Come near ye nations, and hearken ye peoples (Isa. 34:1). I have called thee for a covenant for the people, for a light of the nations (Isa. 42:6). Let all the nations be gathered together, and let the peoples assemble (Isa. 43:9). Behold, I will lift up My hand toward the nations, and My standard toward the peoples (Isa. 49:22). I have given Him for a witness to the peoples, a prince and a lawgiver to the nations (Isa. 55:4-5). Behold, a people cometh from the land of the north; and a great nation from the sides of the earth (Jer. 6:22). I will not make thee hear the calumny of the nations any more,

neither shalt thou bear the reproach of the peoples any more (Ezek. 36:15). All peoples and nations shall worship Him (Dan 7:14). Let not the nations make a byword of them, and say among the peoples, Where is their God? (Joel 2:17). The remnant of My people shall spoil them, and the residue of My nation shall inherit them (Zeph. 2:9). Many peoples and numerous nations shall come to seek Jehovah Zebaoth in Jerusalem (Zech. 8:22). Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light for revelation to the nations (Luke 2:30-32). Thou hast redeemed us by Thy blood out of every people and nation (Rev. 5:9). Thou must prophesy again concerning peoples and nations (Rev. 10:11). Thou shalt set me for a head of the nations: a people whom I have not known shall serve me (Ps. 18:43). Jehovah bringeth the counsel of the nations to nought, He overturneth the thoughts of the peoples (Ps. 33:10). Thou makest us a byword among the nations, a shaking of the head among the peoples (Ps. 44:14). Jehovah shall subdue the peoples under us, and the nations under our feet. Jehovah hath reigned over the nations; the willing ones of the peoples are gathered together (Ps. 47:3, 8-9). Let the people confess unto Thee; let the nations be glad and shout for joy; for Thou shalt judge the peoples with equity, and lead the nations upon earth (Ps. 67:3-4). Remember me, O Jehovah, in the good pleasure of Thy people; that I may rejoice in the joy of Thy nations (Ps. 106:4-5). The reason “nations” and “peoples” are mentioned together is that “nations” mean those in good, and in the opposite sense in evil; and “peoples” those in truths, and in the opposite sense in falsities. For this reason those of the Lord’s spiritual kingdom are called “peoples,” and those of his celestial kingdom “nations”; for in the spiritual kingdom all are in truths and consequently in wisdom, and in the celestial kingdom all are in good and consequently in love.

(87) The same rule holds good for other words; for example, where “joy” is mentioned, so is “gladness:” Behold joy and gladness, slaying the ox (Isa. 22:13). They shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. 35:10; 51:11). Gladness and joy are cut off from the house of our God (Joel 1:16). There shall be taken away the voice of joy, and the voice of gladness (Jer. 7:34; 25:10). The fast of the tenth [month] shall be to the house of Judah for joy and gladness (Zech. 8:19). That we may rejoice all our days, make Thou us glad (Ps. 90:14-15). Be ye glad in Jerusalem, and rejoice in her (Isa. 66:10). Rejoice and be glad, O daughter of Edom (Lam. 4:21). The heavens shall be glad, and the earth shall rejoice (Ps. 96:11). Make me to hear joy and gladness (Ps. 51:8). Joy and gladness shall be found in Zion, confession and the voice of singing (Isa. 51:3). There shall be gladness, and many shall rejoice at His birth (Luke 1:14). I will cause to cease the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (Jer. 7:34; 16:9; 25:10). There shall be heard in this place the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (Jer. 33:10-11). The reason why both “joy” and “gladness” are mentioned is that “joy” is of good and

“gladness” of truth, or “joy” is of love and “gladness” of wisdom. For joy is of the heart and gladness of the soul, or joy is of the will and gladness of the understanding. That there is a marriage of the Lord and the church in these expressions also is evident from its being said, The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (Jer. 7:34; 16:9; 25:10; 33:10-11). The Lord is the “bridegroom,” and the church is the “bride.” That the Lord is the bridegroom, see Matt. 9:15; Mark 2:19-20; Luke 5:34-35; And that the church is the bride, Rev. 21:2, 9; 22:17. And therefore John the Baptist said of Jesus: He that hath the bride is the bridegroom (John 3:29).

(88) On account of the marriage of the Lord with the church, or what is the same, on account of the marriage of Divine good and Divine truth in each and every thing of the Word, “Jehovah” and “God,” and also “Jehovah” and the “Holy One of Israel,” are mentioned in very many places as if they were two although they are one, for by “Jehovah” is meant the Lord as to Divine good, and by “God” and the “Holy One of Israel” the Lord as to Divine truth. That “Jehovah” and “God,” and also “Jehovah” and the “Holy One of Israel,” are mentioned in very many places in the Word although one is meant, who is the Lord, may be seen in Doctrine of the Lord (n. 34, 38, 46).

(89) As there is the marriage of the Lord and the church in all things of the Word and in every single particular of it, it is evident that all things of the Word and also every particular of it treat of the Lord, as we set out to show in

Doctrine of the Lord (n. 1-7). The church (which likewise is treated of) is also the Lord; for the Lord teaches that the man of the church is in Him, and He in the man (John 6:56; 14:20, 21; 15:5, 7).

(90) As the subject here treated of is the Divinity and holiness of the Word, to what has already been said we may add something worthy of mention. A small piece of paper marked with Hebrew letters, but written as the ancients wrote them, was once sent me from heaven. In those times some of the letters that now are partly formed with straight lines were curved, and had little horns that turned upward. The angels who were then with me said that they themselves discerned complete meanings from the very letters, and that they knew them especially from the curvings of the lines and of the points of each letter. And they explained what the letters meant when taken each by itself and what when taken together; and said that the H that was added to the names of Abram and Sarai means what is infinite and eternal. They also explained in my presence from the letters or syllables alone the meaning of the Word in Psalm 32:2, showing that the sum of their meaning is that the Lord is merciful even to those who do evil. [2] They informed me that the writing in the third heaven consists of curved letters that are bent in various ways, and that each letter possesses a complete meaning; that the vowels there indicate a sound that corresponds to the affection, and that in that heaven they cannot utter the vowels i and e, but instead of them y and eu, but that they do use the vowels a, o, and u, because they give a full

sound. Further: that they do not pronounce any consonants as hard, but soft, and that it is from this that certain Hebrew letters have a dot in the center as a sign that they are to be pronounced as [hard, and are without this dot when] soft; and they said that hardness in pronouncing the letters is in use in the spiritual heaven because there they are in truths, and truth admits of what is hard, but not good, in which are the angels of the celestial kingdom or third heaven. They also said that these angels possess the Word written with curved letters that have significant points and little horns. This shows what is meant by the words of the Lord: One jot or one tittle shall in no wise pass from the law till all be fulfilled (Matt. 5:18); It is easier for heaven and earth to pass away than for one tittle of the law to fail (Luke 16:17).

(91) X IT IS POSSIBLE FOR HERESIES TO BE DRAWN FROM THE SENSE OF THE LETTER OF THE WORD, BUT IT IS HARMFUL TO CONFIRM THEM It has been shown above that the Word cannot be understood without doctrine, and that doctrine is like a lamp that enables genuine truths to be seen, the reason of which is that the Word has been written entirely by correspondences, and consequently many things in it are appearances of truth and not naked truths; and many things also have been written in adaptation to the apprehension of the natural and even of the sensuous man, yet so that the simple may understand it in simplicity, the intelligent in intelligence, and the wise in wisdom. The result is that the appearances of truth in the Word, which are truths clothed, may be

caught at as naked truths, and when they are confirmed they become falsities. But this is done by those who believe themselves wise above others, although they are not wise, for being wise consists in seeing whether a thing is true before it is confirmed, and not in confirming whatever one pleases. This last is done by those who excel in a genius for confirming and are in the conceit of self-intelligence, but the former is done by those who love truths and are affected by them because they are truths, and who make them uses of the life, for these persons are enlightened by the Lord, and see truths by the light of the truths; whereas the others are enlightened by themselves and see falsities by the light of the falsities.

(92) That appearances of truth, which are truths clothed, may be caught at out of the Word as naked truths, and that when confirmed they become falsities is evident from the many heresies there have been and still are in Christendom. The heresies themselves do not condemn men, but an evil life does, as also do the confirmations from the Word, and from reasonings from the natural man of the falsities that are in the heresy. For everyone is born into the religion of his parents is initiated into it from his infancy, and afterwards holds to it, being unable to withdraw himself from its falsities through being engaged with his business in the world. But to live in evil, and to confirm falsities even to the destruction of genuine truth, is what condemns. For he who remains in his own religion, and believes in God, or if in Christendom, in the Lord, regarding the Word as holy, and from a religious principle living

according to the ten commandments, does not swear allegiance to falsities, and therefore as soon as he hears truths and perceives them in his own way, can embrace them and so be led away from falsities; but not so the man who has confirmed the falsities of his religion, for confirmed falsity remains and cannot be rooted out. For after confirmation a falsity becomes as if the man had sworn to the truth of it, especially if it chimes in with his own self-love [amor proprii], and the derivative conceit of his own wisdom.

(93) I have conversed with some in the spiritual world who had lived many ages ago, and had confirmed themselves in the falsities of their religion, and I found that they still remained steadfast in the same. I have also conversed there with some who had been of the same religion as they, and had thought as they did, but had not confirmed themselves in its falsities, and I found that after being instructed by angels these had rejected the falsities and had imbibed truths, and that these were saved, but not the others. After death every man is instructed by angels, and those who see truths, and from truths falsities, are received. For the power to see truths spiritually is then given everyone, and those see them who have not confirmed themselves in falsities, but those who have confirmed themselves do not want to see truths, and if they do see them they turn their backs on them, and then either ridicule or falsify them.

(94) Let us illustrate this by an example. In many places in the Word, anger, wrath, and vengeance are attributed to the Lord, and it is also said that He punishes, that He casts

into hell, that He tempts, and many other such things. He who believes all this in simplicity, and on that account fears God and takes care not to sin against Him, is not condemned for that simple belief. But the man who confirms himself in these ideas to such a degree as to believe that anger, wrath, revenge, thus things that are of evil, exist in the Lord, and that from anger, wrath, and revenge He punishes a man and casts him into hell, is condemned, because he has destroyed the genuine truth that the Lord is love itself, mercy itself, and good itself, and that one who is these cannot be angry, wrathful, and revengeful. These things are attributed to the Lord because such is the appearance. So with many other things.

(95) That many things in the sense of the letter are apparent truths, having genuine truths hidden within them, and that it is not hurtful to think and speak in accordance with such truths, but that it is hurtful to confirm them to such a degree as to destroy the genuine truth hidden within, may be illustrated by an example in nature, which is presented because what is natural teaches and convinces more clearly than what is spiritual. [2] To the eye the sun appears to revolve round the earth daily and also annually, and therefore in the Word the sun is said to rise and set, thus make morning, noon, evening, and night, and also making the seasons of spring, summer, autumn, and winter, and thus days and years; when yet the sun stands motionless, for it is an ocean of fire, and it is the earth that revolves daily, and is carried round the sun annually. The man who in simplicity and ignorance supposes that the sun

is carried round the earth, does not destroy the natural truth that the earth daily rotates on its axis, and is annually carried along the ecliptic. But the man who by the Word and by reasonings from the natural man confirms as real the apparent motion and course of the sun, does invalidate the truth and does destroy it. [3] That the sun moves is an apparent truth; that it does not move is a genuine truth. Everyone may speak in accordance with the apparent truth, and does so speak, but to think in accordance with it from confirmation blunts and darkens the rational understanding. It is the same with respect to the stars in the sidereal heavens. The apparent truth is that they too, like the sun, are carried round the earth once a day, and it is therefore said of the stars also that they rise and set. But the genuine truth is that the stars are fixed, and that their heavens stand motionless. Still, everyone may speak in accordance with the appearance.

(96) The reason why it is hurtful to confirm the apparent truth of the Word to the point of destroying the genuine truth that lies hidden within, is that each and all things of the sense of the letter of the Word communicate with heaven, and open it, as before shown (n. 62-69). So that when a man applies this sense to confirm loves of the world that are contrary to loves of heaven, the internal of the Word is made false, and the result is that when its external of the sense of the letter, and which now has a false internal, communicates with heaven, heaven is closed, for the angels, who are in the internal of the Word, reject that external of it. Thus it is evident that a false internal, or truth

falsified, takes away communication with heaven and closes heaven. This is why it is hurtful to confirm any heretical falsity. 96a. The Word is like a garden, a heavenly paradise, that contains delicacies and delights of every kind, delicacies in its fruits and delights in its flowers; and in the midst of the garden trees of life with fountains of living water near them, while forest trees surround it. The man who from doctrine is in Divine truths is at its center where the trees of life are, and is in the actual enjoyment of its delicacies and delights; whereas the man who is in truths not from doctrine, but from the sense of the letter only, is at the outskirts, and sees nothing but the forest vegetation. And one who is in the doctrine of a false religion, and who has confirmed himself in its falsity, is not even in the forest, but is out beyond it in a sandy plain where there is not even grass. That such are their several states after death will be shown in its proper place.

(97) Be it known moreover that the literal sense of the Word is a guard to the genuine truths that lie hidden within. It is a guard in this respect, that it can be turned this way or that, and explained according to the way it is taken, yet without injury or violence to its internal. It does no harm for the sense of the letter to be understood in one way by one person and in a different way by another; but it does harm for the Divine truths that lie hidden within to be perverted, because this inflicts violence on the Word. The sense of the letter is a guard against this, and the guard is effectual in the case of those who are in falsities from their religion, but do not confirm those falsities, for these persons do the Word

no violence. [2] This guard is signified by cherubs, and in the Word is described by them. This is signified by the cherubs that were stationed at the entrance of the garden of Eden after Adam and his wife had been cast out, of which we read as follows: When Jehovah God had driven out the man, He made to dwell at the east of the garden of Eden the cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life (Gen. 3:24). The "cherubim" signify a guard; the "way of the tree of life" signifies the access to the Lord which men have by means of the Word; the "flame of a sword that turned every way" signifies Divine truth in ultimates, this being like the Word in the sense of the letter, which can be so turned. [3] The same is meant by The cherubs of gold that were placed upon the two ends of the mercy seat that was upon the ark in the Tabernacle (Exod. 25:18-21). As this was signified by cherubs, The Lord spoke with Moses from between them (Exod. 25:22; 37:9; Num. 7:89). That the Lord does not speak to man except in what is full, and that the Word in the sense of the letter is Divine truth in fullness, may be seen above (n. 37-49). So therefore did the Lord speak to Moses from between the cherubs. In nowise different was the signification of The cherubs on the curtains of the Tabernacle, and on the veil (Exod. 26:1, 31), for the curtains and veils of the Tabernacle represented the ultimate things of heaven and the church, and therefore of the Word, as may be seen above (n. 46). Nor in anywise different was the signification of The cherubs in the midst of the temple in Jerusalem (1 Kings 6:23-28). The cherubs carved on the walls and doors of the temple (1 Kings 6:29, 32, 35). Or the cherubs in the new temple (Ezek. 41:18-20); as also may be seen above (n. 47). [4] As cherubs signified a guard that the Lord, heaven, and Divine truth such as is within the Word be not approached immediately, but mediately through ultimate things, it is said of the king of Tyre, Thou sealest up the measure, full of wisdom and perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering; thou, O cherub, art the outspreading of that which covereth; I have destroyed thee, O covering cherub, in the midst of the stones of fire (Ezek. 28:12-14, 16). “Tyre” signifies the church in respect to the knowledges of truth and good, and therefore its “king” signifies the Word, in which and from which are these knowledges. It is evident that the Word in its ultimate, which is the sense of the letter, is here signified by that king, and also that a guard is signified by a “cherub,” for it is said, “thou sealest up the measure; every precious stone was thy covering”; and “thou, O cherub, art the outspreading of that which covereth”; and also “O covering cherub.” That the “precious stones” mentioned in this passage mean truths of the literal sense of the Word may be seen above (n. 45). As “cherubs” signify what is ultimate of Divine truth as a guard, it is said in David: Jehovah bowed the heavens also and came down; and He rode upon a cherub (Ps. 18:9-10). O Shepherd of Israel, Thou that sittest upon the cherubim, shine forth (Ps. 80:1). Jehovah sitteth upon the cherubim (Ps. 99:1). To “ride upon cherubs” and to “sit upon them” means upon the ultimate sense of the Word. [5] Divine truth in the Word, and the quality of it, are described by the cherubs in the first, ninth, and tenth chapters of Ezekiel; but as no one can know what is signified by the several particulars of the description of them, except one to whom the spiritual sense has been opened, it has been disclosed to me what in brief is signified by all the things said about the cherubs in the first chapter of Ezekiel, which are as follows: The external Divine sphere of the Word is described (Ezek. 1:4); It is represented as a man (Ezek. 1:5); And conjoined with spiritual and celestial things (Ezek. 1:6); The natural of the Word, its quality (Ezek. 1:7); The spiritual and the celestial of the Word conjoined with its natural, their quality (Ezek. 1:8-9); The Divine love of the good and truth celestial, spiritual, and natural therein, severally and also together (Ezek. 1:10-11); They all look to the one thing (Ezek. 1:12); The sphere of the Word from the Lord's Divine good and Divine truth, from which the Word is alive (Ezek. 1:13-14); The doctrine of good and truth in the Word and from the Word (Ezek. 1:15-21); The Divine of the Lord above the Word and in it (Ezek. 1:22-23); And from it (Ezek. 1:24-25); The Lord is above the heavens (Ezek. 1:26); And Divine love and Divine wisdom are His (Ezek. 1:27-28). These summaries have been compared with the Word in heaven, and are in conformity with it.

(98) XI THE LORD CAME INTO THE WORLD TO FULFILL ALL THINGS OF THE WORD, AND THEREBY TO BECOME DIVINE TRUTH OR THE WORD EVEN AS TO ULTIMATES

That the Lord came into the world to fulfill all things of the

Word, may be seen in Doctrine of the Lord (n. 8-11). And that he thereby became Divine truth or the Word even in ultimates is meant by these words in John: The Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth (John 1:14). To "become flesh" is to become the Word in ultimates. What the Lord was as the Word in ultimates He showed His disciples when He was transfigured (Matt. 17:2, etc.; Mark 9:2, etc.; Luke 9:28, etc.); and it is there said that Moses and Elias were seen in glory. By "Moses and Elias" is meant the Word, as may be seen above (n. 48). The Lord, as the Word in ultimates, is also described by John in Rev. 1:13-16, where all things in the description of him signify ultimate things of Divine truth or of the Word. The Lord had indeed been the Word before, but only in first principles, for it is said: In the beginning was the Word, and the Word was with God, and God was the Word; the same was in the beginning with God (John 1:1, 2); but when the Word became flesh, then the Lord became the Word in ultimates also. It is from this that He is called, The First and the Last (Rev. 1:8, 11, 17; 2:8; 21:6; 22:13).

(99) The state of the church was completely changed by the Lord's becoming the Word in ultimates. All the churches that had existed before His advent were representative churches and could see Divine truth in the shade only; but after the Lord's coming into the world a church was instituted by Him that saw Divine truth in the light. The difference is like that between evening and morning, and

the state of the church before his advent is also called “the evening,” and that of the church after it “the morning.” Before his coming into the world the Lord was indeed present with the men of the church, but mediately through heaven, whereas since His coming into the world He is present with them immediately, for in the world He put on the Divine Natural, in which He is present with men. The glorification of the Lord is the glorification of His Human that He assumed in the world, and the Lord’s glorified Human is the Divine Natural.

(100) Few understand how the Lord is the Word, for they think that the Lord may indeed enlighten and teach men by means of the Word without His being on that account called the Word. Be it known however that every man is his own love, and consequently his own good and his own truth. It is solely from this that a man is a man, and there is nothing else in him that is man. It is from the fact that a man is his own good and his own truth that angels and spirits are men, for all the good and truth that proceeds from the Lord is in its form a man. And as the Lord is Divine good and Divine truth itself, He is the Man, from whom every man is a man. That all Divine good and Divine truth is in its form a man may be seen in Heaven and Hell (n. 460), and more clearly in treatises that are to follow, on the subject of angelic wisdom.

(101) XII BEFORE THE WORD THAT IS NOW IN THE WORLD THERE WAS A WORD WHICH IS LOST From what is related in the books of Moses it is evident that worship by means of sacrifices was known, and that men prophesied

from the mouth of Jehovah, before the Word was given to the Israelitish nation through Moses and the prophets. That worship by means of sacrifices was known is evident from these facts: The sons of Israel were commanded to overturn the altars of the nations, break in pieces their images, and cut down their groves (Exod. 34:13; Deut. 7:5; 12:3). In Shittim Israel began to commit whoredom with the daughters of Moab; they called the people to the sacrifices of their gods, and the people did eat, and bowed down to their gods; and Israel joined himself especially to Baal-peor, and on that account the anger of Jehovah was kindled against Israel (Num. 25:1-3). Balaam, who was from Syria, caused altars to be built, and sacrificed oxen and sheep (Num. 22:40; 23:1, 2, 14, 29, 30). [2] That men prophesied from the mouth of Jehovah, is evident from the prophecies of Balaam (Num. 23:7-10, 18-24; 24:3-9, 16-24). He also prophesied concerning the Lord that a star should arise out of Jacob, and a scepter out of Israel (Num. 24:17). And he prophesied from the mouth of Jehovah (Num. 22:13, 18; 23:3, 5, 8, 16, 26; 24:1, 13). From these facts it is evident that there existed among the nations a Divine worship similar to that instituted through Moses among the Israelitish nation. [3] That it existed even before the time of Abram is in some measure apparent from the words in Moses (Deut. 32:7, 8), but more evidently from what is said of Melchizedek king of Salem: That he brought forth bread and wine, and blessed Abram, and that Abram gave him tithes of all (Gen. 14:18-20); and that Melchizedek represented the Lord, for he is called Priest of God Most

High (Gen. 14:18); and it is said in David concerning the Lord: Thou art a priest to eternity, after the manner of Melchizedek (Ps. 110:4). Hence it was that Melchizedek brought forth bread and wine as holy things of the church, even as they are holy things in the sacrament of the supper; and that Melchizedek could bless Abram, and that Abram gave him tithes of all.

(102) I have been told by angels of heaven that there was among the ancients a Word written entirely by correspondences, but that it had been lost, and they said that it is still preserved, and is in use in that heaven where those ancient people dwell who had possessed it in this world. The ancients who still use that Word in heaven came partly from the land of Canaan and the neighboring countries, such as Syria, Mesopotamia, Arabia, Chaldea, Assyria, and Egypt, and also from Sidon, Tyre, and Nineveh. The inhabitants of all these kingdoms were in representative worship, and consequently in the knowledge of correspondences. The wisdom of that time was derived from this knowledge, and by its means they had an interior perception, and a communication with the heavens. Those who had an interior acquaintance with the correspondences of that Word were called wise and intelligent, and later, diviners and magi. But as that Word was full of correspondences which only in a remote way signified celestial and spiritual things, and consequently began to be falsified by many, of the Lord’s Divine Providence it disappeared in course of time, and at length was utterly lost, and another Word, written by

correspondences less remote than the other, was given by means of prophets among the sons of Israel. Yet many names of places in the land of Canaan and in the surrounding countries were retained in this Word with significations like those they had in the Ancient Word. It was for this reason that Abram was commanded to go into that land, and that his descendants, from Jacob, were brought into it.

(103) That there was a Word among the ancients is evident from Moses, who mentions it, and who took some things from it (Num. 21:14, 15, 27-30); the historical parts of that Word being called Wars of Jehovah, and its prophetical parts Enunciations. From the historical parts of that Word Moses took the following: Wherefore it is said in the book of the Wars of Jehovah, At Vaheb in Suphah, and the rivers of Arnon; and the watercourse of the rivers that inclineth toward the dwelling of Ar, and betaketh itself to the border of Moab (Num. 21:14, 15). In that Word, as in ours, the "Wars of Jehovah" meant and described the Lord's combats with hell and his victories over it at the time when He should come into the world. The same combats are meant, and are described, in many passages of the historical parts of our Word, such as the wars of Joshua with the nations of the land of Canaan, and those of the judges and kings of Israel. [2] From the prophetical parts of that Word Moses took the following: Wherefore the Enunciators say, Come ye to Heshbon, let the city of Sihon be built and strengthened; for a fire is gone out of Heshbon, a flame from the city of Sihon, it hath devoured Ar of Moab, the possessors of the

high places of Arnon. Woe to thee, Moab! Thou hast perished, O people of Chemosh: he hath given his sons as fugitives, and his daughters into captivity unto Sihon king of the Amorites. With darts have we destroyed them. Heshbon hath perished even unto Dibon, and we have laid waste even unto Nophah, which reacheth unto Medeba (Num. 21:27-30). The translators say “They that speak in Proverbs,” but the rendering should be “Enunciators,” or “Prophetic Enunciations,” as is evident from the meaning of the word m’shalim in the Hebrew tongue, which is not merely proverbs, but also prophetic enunciations, as in Num. 23:7, 18; 24:3, 15, where it is said that Balaam uttered “his enunciation” which was prophetic, and which also was about the Lord. His enunciation is called mashal, in the singular. Consider also that the things taken from them by Moses are not proverbs, but prophecies. [3] That the Ancient Word, like ours, was Divine or Divinely inspired, is evident from Jeremiah, where almost the same words occur: A fire is gone forth out of Heshbon, and a flame from the midst of Sihon, that hath devoured the corner of Moab, and the crown of the head of the sons of clamor. Woe unto thee, O Moab! The people of Chemosh is undone, for thy sons have been carried off into captivity, and thy daughters into captivity (Jer. 48:45-46). Besides these books, a prophetic book of the Ancient Word called the Book of Jashar, or the Book of the Upright, is mentioned by David and by Joshua. By David: David lamented over Saul and over Jonathan, and wrote, To teach the sons of Judah the bow. Behold it is written in the Book of Jashar (2 Sam. 1:17, 18). And by Joshua: Joshua said, Sun, be silent in Gibeon, and thou, moon, in the valley of Ajalon. Is not this written in the Book of Jashar? (Josh. 10:12, 13). Furthermore: I have been told that the first seven chapters of Genesis appear in that Ancient Word complete to the slightest expression.

(104) XIII THE PEOPLE OUTSIDE THE CHURCH WHO ARE NOT IN POSSESSION OF THE WORD HAVE LIGHT BY ITS MEANS There can be no conjunction with heaven unless somewhere on earth there is a church where the Word is, and where by it the Lord is known; for the Lord is the God of heaven and earth, and apart from Him there is no salvation. It is sufficient that there be a church where the Word is, even if it consists of comparatively few, for even in that case the Lord is present by its means in the whole world, for by its means heaven is conjoined with the human race. That there is conjunction by means of the Word may be seen above (n. 62-69).

(105) But in what way the presence and conjunction of the Lord and heaven exist in all lands by means of the Word shall now be told. Before the Lord the universal heaven is like one man, and so is the church. And that they actually appear as a man may be seen in Heaven and Hell (n. 59-86). In this man, the church where the Word is read and the Lord thereby known, is as the heart and lungs; the celestial kingdom as the heart, and the spiritual kingdom as the lungs. [2] As all the other members and viscera subsist and live from these two fountains of life of the human body, so also do all those in the whole earth who have some sort of religion, worship one God, and live aright, and who are

thereby in that man and correspond to its members and viscera outside the chest which contains the heart and lungs - subsist and live from the conjunction of the Lord and heaven with the church by means of the Word. For the Word in the church, although existing with comparatively few, is life to all the rest, from the Lord through heaven, just as there is life for the members and viscera of the whole body from the heart and lungs, and there is a similar communication. [3] This is why those Christians among whom the Word is read constitute the breast of that man. They are the midmost of all; round about them are the Papists; around these again are those Mohammedans who acknowledge the Lord as the greatest Prophet and as the Son of God; beyond these are the Africans; while the nations and people of Asia and the Indies constitute the furthest compass. Concerning this ranking of them something may be seen in Last Judgment (n. 48). Moreover all who are in that man look toward the middle region where the Christians are.

(106) The greatest light is in this middle region where are the Christians who possess the Word; for light in the heavens is Divine truth that proceeds from the Lord as the sun there; and as the Word is this Divine truth, the light is greatest where dwell those who possess the Word. From this region as from its proper center, the light propagates itself from one compass to another even to the uttermost of them; and in this way comes the enlightening, by means of the Word, of all the nations and peoples that are outside the church. That the light in the heavens is Divine truth which

proceeds from the Lord, and that this light confers intelligence not only on angels but also on men, may be seen in Heaven and Hell (n. 126-140).

(107) That this is the case in the universal heaven may be inferred from the similar conditions that prevail in each of the heavenly societies; for every society of heaven is a heaven in a smaller form, and is also like a man. That such is the case may be seen in Heaven and Hell (n. 41-87). In each society of heaven also, those in the center correspond to the heart and lungs, and they possess the greatest light. This light, and the consequent perception of truth, propagates itself from that center toward the successive circuits in every direction, thus to all in the society, and it makes their spiritual life. It has been shown that when those in the center who constituted the province of the heart and lungs and possessed the greatest light, were taken away, those around them came into shadow, and into a perception of truth so scanty as to be almost none; but as soon as the others came back, the light reappeared, and they had perception of truth the same as before.

(108) The same thing may be illustrated by the following experience. African spirits from Abyssinia were present with me. On a certain occasion their ears were opened so that they heard the singing of a Psalm of David in some place of worship in this world, which affected them with such delight that they too sang along with that congregation. Presently their ears were closed so that they heard nothing of the singing, but they were then affected with a delight which was still greater, because spiritual, and

they were at the same time filled with intelligence, because that Psalm treated of the Lord and of redemption. The cause of this increase of delight was that there was opened to them a communication with that society in heaven which was in conjunction with those in this world who were singing that Psalm. From this and many other such experiences it has become evident to me that communication with the universal heaven is effected by means of the Word. And for this reason there exists of the Lord's Divine Providence a universal commercial exchange of the kingdoms of Europe - and chiefly of those where the Word is read - with the nations outside the church.

(109) In this respect a comparison may be made with the heat and light from the sun of this world, which causes vegetation in trees and shrubs even when they are out of its direct rays and under a clouded sky, provided the sun has risen and shown itself in the world. It is the same with the light and heat of heaven from the Lord as the sun, this light being Divine truth, the source of all intelligence and wisdom to angels and men. It is therefore said of the Word: That it was with God, and was God; that it enlightens every man that comes into the world (John 1:1, 9); and also that that light appears in the darkness (John 1:5).

(110) From all this it is evident that the Word which exists in the Church of the Reformed enlightens all nations and peoples by a spiritual communication; and also that it is provided by the Lord that there shall always be a church on earth where the Word is read, and where consequently the Lord is known. It was for this reason that when the Word

had been almost completely rejected by the Papists, of the Lord’s Divine Providence the Reformation was brought about, whereby the Word was again received, as also that the Word is accounted holy by a notable nation among the Papists.

(111) As without the Word there is no knowledge of the Lord, and therefore no salvation, it pleased the Lord that when the Word had been wholly falsified and adulterated among the Jewish nation and thus as it were brought to nothingness, that He should descend from heaven and come into the world, and fulfill the Word, and thereby repair and restore it, and again give light to the earth’s inhabitants, in accordance with His declaration: The people that sat in darkness have seen a great light; and to those who sat in the region and shadow of death, light is sprung up (Matt. 4:16; Isa. 9:2).

(112) As it had been foretold that darkness would arise at the end of the present church in consequence of the lack of knowledge and acknowledgment of the Lord as being the God of heaven and earth, and also in consequence of the separation of faith from charity, therefore in order that by reason of this a genuine understanding of the Word might not perish, it has pleased the Lord at this present time to reveal the spiritual sense of the Word and make it plain that the Word in this sense, and from this in the natural sense, treats of the Lord and the church, and indeed of these alone, and to discover many other things besides, by means of which the light of truth from the Word, now almost extinguished, may be restored. That the light of truth would

be almost extinguished at the end of the present church is foretold in many places in Revelation, and is also what is meant by the following words of the Lord in Matthew: Immediately after the affliction of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then they shall see the Son of man coming in the clouds of heaven with glory and power (Matt. 24:29-30) The “sun” here means the Lord in respect to love; the “moon,” the Lord in respect to faith; the “stars,” the Lord in respect to the knowledges of good and truth; the “Son of man,” the Lord in respect to the Word; a “cloud,” the sense of the letter of the Word; and “glory,” its spiritual sense and the shining through of this in the sense of the letter.

(113) It has been given me to know by much experience that by means of the Word man has communication with heaven. While I read the Word through from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, I was permitted clearly to perceive that each verse communicated with some society of heaven, and thus the whole Word with the universal heaven.

(114) XIV WITHOUT THE WORD NO ONE WOULD HAVE A KNOWLEDGE OF GOD, OF HEAVEN AND HELL, OF A LIFE AFTER DEATH, AND STILL LESS OF THE LORD This follows as a general conclusion from what has been already said and shown; as that the Word is Divine truth itself (n. 1-4); that it is a medium of conjunction with the angels of heaven (n. 62-69); that everywhere in it there is a marriage

of the Lord and the church, and a consequent marriage of good and truth (n. 80-89); that the quality of the church is such as is its understanding of the Word (n. 76-79); that the Word exists in the heavens also, and the angels have their wisdom from it (n. 70-75); that the nations and peoples outside the church also have spiritual light by means of the Word (n. 104-113); and much more besides. From all this it can be concluded that without the Word no one would possess spiritual intelligence, which consists in having knowledge of a God, of heaven and hell, and of a life after death; nor would know anything whatever about the Lord, about faith in him and love to him, nor anything about redemption, by means of which nevertheless comes salvation. As the Lord also says to His disciples: Without Me ye can do nothing (John 15:5); and John: A man can receive nothing except it be given him from heaven (John 3:27).

(115) But as there are those who maintain, and have confirmed themselves in the opinion, that without a Word it is possible for a man to know of the existence of God, and of heaven and hell, and of all the other things taught by the Word, and as they thereby weaken the authority and holiness of the Word, if not with the lips, yet in the heart, therefore it is not practicable to deal with them from the Word, but only from rational light, for they do not believe in the Word, but in themselves. Investigate the matter from rational light, and you will find that in man there are two faculties of life called the understanding and the will, and that the understanding is subject to the will, but not the will to the understanding, for the understanding merely teaches

and shows the way. Make further investigation, and you will find that man's will is what is his own [proprium], and that this, regarded in itself, is nothing but evil, and that from this springs what is false in the understanding. [2] Having discovered these facts you will see that from himself a man does not desire to understand anything but that which comes from the own of his will, and also that it is not possible for him to do so unless there is some other source from which he may know it. From the own of his will a man does not desire to understand anything except that which relates to himself and to the world; everything above this is to him in thick darkness. So that when he sees the sun, the moon, the stars, and chances to think about their origin, how is it possible for him to think otherwise than that they exist of themselves? Can he raise his thoughts higher than do many of the learned in the world who acknowledge only nature, in spite of the fact that from the Word they know of the creation of all things by God? What then would these same have thought if they had known nothing from the Word? [3] Do you believe that the wise men of old, Aristotle, Cicero, Seneca, and others, who wrote about God and the immortality of the soul, got this from themselves [proprio]? Not so, but from others who had it by tradition from those who first knew it from the [Ancient] Word. Neither do the writers on natural theology get any such matters from themselves. They merely confirm by rational arguments what they have already become acquainted with from the church in which is the Word; and there may be some among them who confirm without believing it.

(116) I have been permitted to see peoples who had been born in [remote] islands, who were rational in respect to civil matters, but had known nothing whatever about God. In the spiritual world such appear like apes, and their life is very similar to that of apes. But having been born men, and consequently being endowed with a capacity to receive spiritual life, they are instructed by angels and are made spiritually alive by means of knowledges about God as a man. What man is, of himself, is very evident from the character of those who are in hell, among whom are to be found leading and learned men who are unwilling even to hear of God, and therefore cannot utter His name. I have seen such and have conversed with them. I have conversed also with some who burned with angry passion when they heard anyone speak of God. Such being the character of some who have heard about God, who have written about God, and have preached about God (and there are many such from among the Jesuits), consider what a man would be who had never even heard of Him. It is from the will, which is evil, that these are of such a character; for, as before said, the will leads the understanding, and takes away from it the truth that is in it from the Word. If man had been able of himself to know that there is a God and a life after death, why has he not known that after death a man is still a man? Why does he believe that his soul or spirit is like a breath of air, or like the ether, and that it has no eyes with which to see, nor ears with which to hear, nor mouth with which to speak, until it shall have been conjoined and combined with its carcass and with its

skeleton? Assume then the existence of a doctrine of worship that has been hatched solely from rational light, and will not that doctrine be that a man's own self is to be worshiped? For ages this is what has been done, and is done at the present day by some who know from the Word that God alone ought to be worshiped. From what is man's own, any other kind of worship, even that of the sun and moon, is impossible.

(117) That from the most ancient times there has been religion, and that everywhere the inhabitants of the world have had knowledge of God, and have known something about a life after death, has not originated in themselves or their own penetration, but from the Ancient Word (spoken of above, n. 101-103), and, at a later period, from the Israelitish Word. From these two Words the things of religion have spread into the Indies and their islands, and through Egypt and Ethiopia into the kingdoms of Africa, and from the maritime parts of Asia into Greece, and from thence into Italy. But as the Word could not be written in any other way than by means of representatives, which are such things in this world as correspond to heavenly things, and therefore signify them, the things of religion among many of the nations were turned into idolatry, and in Greece into fables, and the Divine attributes and predicates into so many gods, over whom they set one supreme, whom they called "Jove" from "Jehovah." It is known that they had knowledge of paradise, of the flood, of the sacred fire, and of the four ages, from the first or golden age to the last or iron age, by which are meant the four states of the

church (as in Daniel 2:31-35). It is also known that the Mohammedan religion, which came later and destroyed the former religions of many nations, was taken from the Word of both Testaments.

(118) Lastly, I will state of what character those become after death who ascribe all things to their own intelligence, and little or nothing to the Word. They first become as if inebriated, then as if silly, and finally stupid, and they sit in darkness. Of such insanity, therefore, let all beware.

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ALL RELIGION IS OF THE LIFE, AND THE LIFE OF RELIGION IS TO DO THAT WHICH IS GOOD.

(1) Every man who has religion knows and acknowledges that he who leads a good life is saved, and that he who leads an evil life is damned; for he knows and acknowledges that the man who lives aright thinks aright, not only about God but also about his neighbor; but not so the man whose life is evil. The life of man is his love, and that which he loves he not only likes to be doing, but also likes to be thinking. The reason therefore why we say that the life is to do that which is good is that doing what is good acts as a one with thinking what is good, for if in a man these two things do not act as a one, they are not of his life. The demonstration of these matters shall now follow.

(2) That religion is of the life and that the life of religion is to do that which is good is seen by everyone who reads the Word, and is acknowledged by him while he is reading it. The Word contains the following declarations: Whosoever shall break the least of these commandments, and shall teach men so, shall be called the least in the kingdom of the

heavens; but whosoever shall do and teach them, the same shall be called great in the kingdom of the heavens. For I say unto you that except your righteousness shall exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of the heavens (Matt. 5:19-20). Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them (Matt. 7:19-20). Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of My Father who is in the heavens (verse 21). Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and in Thy name done many mighty things? And then will I profess unto them, I never knew you, depart from Me ye that work iniquity (verses 22, 23). Everyone who heareth these words of Mine, and doeth them, shall be likened to a wise man who built his house upon the rock; and everyone that heareth these words of Mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand (verses 24, 26). Jesus said, Behold, the sower went forth to sow; some seeds fell on the hard way, others fell upon the rocky places, others fell among the thorns, and others fell into good ground; he that was sown upon the good ground, this is he that heareth the Word, and attendeth to it, who thence beareth fruit, and bringeth forth, some a hundredfold, some sixty, and some thirty. When Jesus had said these things, He cried, saying, He that hath ears to hear, let him hear (Matt. 13:3-9, 23, 43). For the Son of man shall come in the glory of His Father, and then shall He render unto every one according to his deeds (Matt. 16: 27). The kingdom of God shall be taken away from you, and shall be given unto a nation bringing forth the fruits thereof (Matt. 21: 43). When the Son of man shall come in His glory, then shall He sit on the throne of His glory. And He shall say to the sheep on His right hand, Come ye blessed, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me, I was sick, and ye visited Me I was in prison, and ye came unto Me. Then shall the righteous answer, When saw we Thee so? And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me. And the king shall say the like things to the goats on the left, and because they have not done such things, He shall say, Depart from Me, ye cursed, into the eternal fire which is prepared for the devil and his angels (Matt. 25:31-41). Bring forth therefore fruits worthy of repentance even now is the axe laid unto the root of the trees every tree, therefore that bringeth not forth good fruit is hewn down and cast into the fire (Luke 3:8, 9). Jesus said, Why call ye Me Lord, Lord, and do not the things which I say? Everyone that cometh unto Me, and heareth My words, and doeth them, he is like a man building a house, and he laid a foundation upon the rock; but he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation (Luke 6:46-49). Jesus said, My mother and My brethren are these who hear the Word of God, and do it (Luke 8:21). Then shall ye begin to stand, and to knock at the door, saying, Lord, open to us; and He shall answer and say to you, I know you not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:25-27). This is the judgment: that the light is come into the world, and men loved the darkness rather than the light, for their works were evil; for every one that doeth evil hateth the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God (John 3:19-21). And shall come forth; they that have done good, unto the resurrection [of life; and they that have done evil, unto the resurrection] of judgment (John 5:29). We know that God heareth not sinners; but if any man be a worshiper of God, and do His will, him He heareth (John 9:31). If ye know these things, blessed are ye if ye do them (John 13:17). He that hath My commandments, and keepeth them, he it is that loveth Me and I will love him, and will manifest Myself unto him and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My words (John 14:21-24). Jesus said, I am the true vine, and My Father is the vinedresser; every branch in Me that beareth not fruit, He taketh away and every branch that beareth fruit, He cleanseth it, that it may bear more fruit (John 15:1, 2). Herein is My Father glorified, that ye bear much fruit, and ye shall be made My disciples (verse 8). Ye are My friends if ye do the things which I command you; I have chosen you, that ye should bear fruit, and your fruit should abide (verses 14, 16). The Lord said to John, To the angel of the church in Ephesus write: I know thy works; I have this against thee, that thou hast left thy first charity; repent, and do the first works, or else I will move thy lamb stand out of its place (Rev. 2:1, 2, 4, 5). To the angel of the church in Smyrna write: I know thy works (verses 8, 9). To the angel of the church in Pergamos write: I know thy works, repent (verses 12, 16). To the angel of the church in Thyatira write: I know thy works and charity, and thy last works are more than the first (verses 18, 19). To the angel of the church in Sardis write: I know thy works, that thou hast a name that thou livest, but art dead; I have not found thy works perfect before God; repent (Rev. 3:1-3). To the angel of the church in Philadelphia write: I know thy works (verses 7, 8). To the angel of the church of the Laodiceans write: I know thy works; repent (verses 14, 15, 19). I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them (Rev. 14:13). Another book was opened, which is the book of life, and the dead were judged out of the things which were written in the books, all according to their works (Rev. 20:12, 13). Behold, I come quickly, and My reward is with Me, to give to everyone according to his work (Rev. 22:12). In like manner in the Old Testament: Recompense them according to their work, and according to the deed of their hands (Jer. 25:14). Jehovah, whose eyes are open upon all the ways of the sons of men, to give everyone according to his ways, and according to the fruit of his works (Jer. 32:19). I will visit according to his ways, and will reward him his works (Hos. 4:9). Jehovah, according to our ways, according to our works doth He to us (Zech. 1:6). And in many places it is said that the statutes, commandments, and laws were to be done: Ye shall observe My statutes, and My judgments, which if a man do, he shall live by them (Lev. 18:5). Ye shall observe all My statutes, and My judgments, that ye may do them (Lev. 19:37; 20:8; 22:31). The blessings, if they did the commandments; and the curses if they did them not (Lev. 26:4-46). The sons of Israel were commanded to make for themselves a fringe on the borders of their garments, that they might remember all the commandments of Jehovah, to do them (Num. 15:38, 39). So in a thousand other places. That works are what make a man of the church, and that he is saved according to them, is also taught by the Lord in the parables, many of which imply that those who do what is good are accepted, and that those who do what is evil are rejected. As in the parable Of the husbandmen in the vineyard (Matt. 21:33-44); Of the fig-tree that did not yield fruit (Luke 13:6-9); Of the talents, and the pounds, with which they were to trade (Matt. 25:14-31; Luke 19:13-25); Of the Samaritan who bound up the wounds of him that was wounded by robbers (Luke 10:30-37); Of the rich man and Lazarus (Luke 16:19-31); Of the ten virgins (Matt. 25:1-12).

(3) That every one who has religion knows and acknowledges that whoever leads a good life is saved, and that whoever leads an evil one is damned, is owing to the conjunction of heaven with the man who knows from the Word that there is a God, that there is a heaven and a hell,

and that there is a life after death. Such is the source of this general perception. Therefore in the doctrine of the Athanasian Creed respecting the Trinity, which has been universally received in the Christian world, the following declaration, at the end of it, has also been universally received: Jesus Christ, who suffered for our salvation, ascended into heaven, and sitteth at the right hand of the Father Almighty, whence He will come to judge the quick and the dead; and then they that have done good will enter into life eternal, and they that have done evil into everlasting fire.

(4) In the Christian Churches, however, there are many who teach that faith alone saves, and not any good of life, or good work, and they add that evil of life or evil work does not condemn those who have been justified by faith alone, because such are in God and in grace. Wonderful to say, however, although they teach such things, they nevertheless acknowledge (in consequence of a perception from heaven common to all) that those who lead a good life are saved, and that those who live an evil one are damned. That they do acknowledge this is evident from the Exhortation which not only in England but also in Germany, Sweden, and Denmark is read in the places of worship before the people coming to the Holy Supper. As is well known, it is in these kingdoms that those are found who teach that faith alone.

(5) The Exhortation read in England before the people who approach the Sacrament of the Supper, is as follows: The way and means to be received as worthy partakers of

that Holy Table is, first, to examine your lives and conversations by the rule of God’s commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life; and if ye shall perceive your offenses to be such as are not only against God, but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offenses at God’s hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table; lest after the taking of that Holy Sacrament the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

(6) [In this paragraph Swedenborg presents a translation into Latin of the foregoing Exhortation.]

(7) I have been permitted to ask some of the English clerk who had professed and preached faith alone (this was done in the spiritual world), whether while they were reading in church this Exhortation — which faith is not even mentioned — they believed it to be true; for example, that if

people do evil things, and do not repent, the devil will enter into them as he did into Judas, and destroy them both body and soul. They said that in the state in which they were when reading the Exhortation they had no other knowledge or thought than that this was religion itself; but that while composing and elaborating their discourses or sermons they had a different thought about it, because they were then thinking of faith as being the sole means of salvation, and of the good of life as being a moral accessory for the public good. Nevertheless it was incontestably proved to them that with them too there was that common perception that he who leads a good life is saved, and that he who leads an evil one is damned; and that they possess this perception when they are not in what is their Own.

(8) The reason why all religion is of the life, is that after death everyone is his own life, for the life stays the same as it had been in this world, and undergoes no change. For an evil life cannot be converted into a good one, nor a good life into an evil one, because they are opposites, and conversion into what is opposite is extinction. And, being opposites, a good life is called Life, and an evil one Death. This is why religion is of life, and why its life is to do what is good. (That after death a man is such as had been his life in this world may be seen in the work on Heaven and Hell, n. 470-484).

(9) NO ONE CAN FROM HIMSELF DO WHAT IS GOOD THAT IS REALLY GOOD. That hitherto scarcely anyone knows whether the good done by him is from self or from God, is because the church has sundered faith from charity, and good is of charity. A man gives to the poor; relieves the

needy; endows places of worship and hospitals; has regard for the church, his country, and his fellow citizen; is diligent in his attendance at a place of worship, where he listens and prays devoutly; reads the Word and books of piety; and thinks about salvation; and yet is not aware whether he is doing these things from himself, or from God. He may be doing the very same things from God, or he may be doing them from self. If he does them from God they are good, if from self they are not good. In fact there are goods of this kind done from self which are eminently evil, such as hypocritical goods, the purpose of which is deception and fraud.

(10) Goods from God, and goods from self, may be compared to gold. Gold that is gold from the inmost, called pure gold, is good gold. Gold alloyed with silver is also gold, but is good according to the amount of the alloy. Less good still is gold that is alloyed with copper. But a gold made by art, and resembling gold only from its color, is not good at all, for there is no substance of gold in it. There is also what is gilded, such as gilded silver, copper, iron, tin, lead, and also gilded wood and gilded stone, which on the surface may appear like gold; but not being such, they are valued either according to the workmanship, the value of the gilded material, or that of the gold which can be scraped off. In goodness these differ from real gold as a garment differs from a man. Moreover rotten wood, dross, or even ordure, may be overlaid with gold; and such is the gold to which pharisaic good may be likened.

(11) From science a man knows whether gold is good in substance, is alloyed and falsified, or is merely overlaid; but he does not know from science whether the good he does is good in itself. This only does he know: that good from God is good, and that good from man is not good. Therefore, as it concerns his salvation for him to know whether the good he does is from God, or is not from God, this must be revealed. But before this is done something shall be said about goods.

(12) There are civic good, moral good, and spiritual good. Civic good is that which a man does from the civic law: by means of and according to this good is the man a citizen in the natural world. Moral good is that which a man does from the law of reason: by means of and according to this good is he a man. Spiritual good is that which a man does from spiritual law: by means of and according to this good is he a citizen in the spiritual world. These goods succeed one another in the following order: spiritual good is the highest, moral good is intermediate, and civic good is last.

(13) A man who possesses spiritual good is also a moral man and a civic man; but a man who does not possess spiritual good may appear to be a moral man and a civic man, yet is not so. The reason why a man who possesses spiritual good is also a moral man and a civic man, is that spiritual good has the essence of good within it, and moral and civic good have this essence from spiritual good. The essence of good can be from no other source than Him who is good itself. Think the matter over from every point of view, and try to find out from what it is that good is good, and you will see that it is so from its inmost being [esse],

and that that is good which has within it the esse of good; consequently that that is good which is from good itself, thus from God; and therefore that good which is not from God, but from man, is not good.

(14) From what has been said in the Doctrine of the Holy Scripture (n. 27-28, 38), it may be seen that what is highest, what is intermediate, and what is last, make a one, like end, cause, and effect; and that because they make a one, the end itself is called the first end, the cause the intermediate end, and the effect the last end. From this it must be evident that in the case of a man who possesses spiritual good, what is moral in him is intermediate spiritual, and what is civic is ultimate spiritual. And for this reason it has been said that a man who possesses spiritual good is also a moral man and a civic man; and that a man who does not possess spiritual good is neither a moral man nor a civic man, although he may appear to be so both to himself and to others.

(15) That a man who is not spiritual can yet think rationally and speak from that thought, like a spiritual man, is because man's understanding can be uplifted into the light of heaven, which is truth, and can see from it; but his will cannot be in the same way uplifted into the heat of heaven, which is love, so as to act from that heat. It is for this reason that truth and love do not make a one in a man unless he is spiritual. And it is for this reason also that man can speak; and it is this which makes the difference between a man and a beast. It is by means of this capacity of the understanding to be uplifted into heaven when as yet the

will is not so uplifted, that it is possible for a man to be reformed and to become spiritual; but he does not begin to be reformed and become spiritual until his will also is uplifted. It is from this superior endowment of the understanding over the will, that a man, of whatever character he may be, even if evil, is able to think and therefore to speak rationally, as if he were spiritual. That still in spite of this he is not rational, is because the understanding does not lead the will, but the will leads the understanding. The understanding merely teaches and shows the way, as has been said in the Doctrine of the Holy Scripture (n. 115). And so long as the will is not in heaven together with the understanding, the man is not spiritual, and consequently is not rational; for when he is left to his will or love, he throws off the rational things of his understanding respecting God, heaven, and eternal life, and adopts in their stead such things as are in agreement with his will's love, and these he calls rational. But these matters shall be elucidated in the treatises on Angelic Wisdom.

(16) In the following pages, those who do what is good from themselves will be called natural men, because with them the moral and the civic is in its essence natural; and those who do what is good from the Lord will be called spiritual men, because with them the moral and the civic is in its essence spiritual.

(17) That no one can from himself do any good that is really good, is taught by the Lord in John: A man can receive nothing except it be given him from heaven (John

3:27). He that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing (John 15:5). “He that abideth in Me, and I in him, the same beareth much fruit,” means that all good is from the Lord; “fruit” means what is good. “Without Me ye can do nothing,” means that no man can from himself do anything. Those who believe in the Lord, and from Him do what is good, are called Sons of light (John 12:36; Luke 16:8); Sons of the bridechamber (Mark 2:19); Sons of the resurrection (Luke 20:36); Sons of God (Luke 20:36; John 1:12); Born of God (John 1:13); It is said that they shall see God (Matt. 5:8); That the Lord will make His abode with them (John 14:23); That they have the faith of God (Mark 11:22); That their works are done from God (John 3:21). These things are all summed up in the following words: As many as received Him, to them gave He power [potestas] to be sons of God, to them that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13). To “believe in the name of the Son of God,” is to believe the Word and to live according to it; “the will of the flesh,” is what is proper to man’s will, which in itself is evil; “the will of man,” is what is proper to his understanding, which in itself is falsity from evil; those “born of” these, are those who will and act, and also think and speak, from what is proper to themselves; those “born of God,” are those who do all this from the Lord. In short: that which is from man is not good; but that which is good is from the Lord.

(18) IN PROPORTION AS A MAN SHUNS EVILS AS SINS, IN THE SAME PROPORTION HE DOES GOODS, NOT FROM HIMSELF BUT FROM THE LORD. Who does not or may not know that evils stand in the way of the Lord’s entrance to a man? For evil is hell, and the Lord is heaven, and hell and heaven are opposites. In proportion therefore as a man is in the one, in the same proportion he cannot be in the other. For the one acts against the other and destroys it.

(19) So long as a man is in this world, he is midway between hell and heaven: hell is below him, and heaven is above him, and he is kept in freedom to turn himself to either the one or the other; if he turns to hell he turns away from heaven; if he turns to heaven he turns away from hell. Or what is the same, so long as a man is in this world he stands midway between the Lord and the devil, and is kept in freedom to turn himself to either the one or the other; if he turns to the devil he turns away from the Lord; if he turns to the Lord he turns away from the devil. Or what is again the same, so long as a man is in this world he is midway between evil and good, and is kept in freedom to turn himself to either the one or the other; if he turns to evil he turns away from good; if he turns to good he turns away from evil.

(20) We have said that a man is kept in freedom to turn himself one way or the other. It is not from himself that every man has this freedom, but he has it from the Lord, and this is why he is said to be kept in it. (Concerning the equilibrium between heaven and hell, and that man is in it

and owes his freedom to that fact, see the work on Heaven and Hell (n. 589-596; 597-603). That every man is kept in freedom, and that from no one is it taken away, will be seen in its proper place.

(21) It is plainly evident from all this that in proportion as a man shuns evils, in the same proportion is he with the Lord and in the Lord; and that in proportion as he is in the Lord, in the same proportion he does goods, not from self but from Him. From this results the general law: IN PROPORTION AS ANY ONE SHUNS EVILS, IN THE SAME PROPORTION HE DOES GOODS.

(22) Two things however are requisite: first, the man must shun evils because they are sins, that is, because they are infernal and diabolical, and therefore contrary to the Lord and the Divine laws, and secondly, he must do this as of himself, while knowing and believing that it is of the Lord. But these two requisites will be considered in subsequent chapters.

(23) From what has been said three things follow: i. If a man wills and does goods before he shuns evils as sins, the goods are not good. ii. If a man thinks and speaks pious things while not shunning evils as sins, the pious things are not pious. iii. If a man knows and is wise in many things, and does not shun evils as sins, he is nevertheless not wise.

(24) i. If a man wills and does goods before he shuns evils as sins, the goods are not good. This is because, as already said, he is not in the Lord before he does so. For example: if a man gives to the poor, renders aid to the needy, contributes to places of worship and to hospitals, renders

good service to the church, his country, and his fellow-citizens, teaches the Gospel and makes converts, does justice in his judgments, acts with sincerity in business, and with uprightness in his works; and yet makes no account of evils as being sins, such as fraud, adultery, hatred, blasphemy, and other like evils, then he can do only such goods as are evil within, because he does them from himself and not from the Lord, and therefore self is in them and not the Lord, and the goods in which is a man's self are all defiled with his evils, and have regard to himself and the world. And yet these very deeds that have just been enumerated are inwardly good if the man shuns evils as sins (such as fraud, adultery, hatred, blasphemy, and other like evils), because in this case he does them from the Lord, and they are said to be "wrought in God" (John 3:19-21).

(25) ii. If a man thinks and speaks pious things while not shunning evils as sins, the pious things are not pious. This is because he is not in the Lord. If for example he frequents places of worship, listens devoutly to the preaching, reads the Word and books of piety, goes to the sacrament of the Supper, pours forth prayers daily, and even if he thinks much about God and salvation, and yet regards as of no moment the evils which are sins (such as fraud, adultery, hatred, blasphemy, and other like evils), he then cannot do otherwise than think and speak such pious things as inwardly are not pious, because the man himself is in them with his evils. At the time indeed he is not aware of them, yet they are present within deeply hidden out of his sight; for he is like a spring the water of which is foul from its

source. His performances of piety are either mere customs of habit, or else are the outcome of self-merit or hypocrisy. They do indeed rise up toward heaven, but turn back before they get there, and settle down, like smoke in the atmosphere.

(26) I have been permitted to see and hear many after death who reckoned up their good works and performances of piety, such as those mentioned above (n. 24, 25), and many others besides. Among them I have also seen some who had lamps and no oil. Inquiry was made as to whether they had shunned evils as sins, and it was found that they had not, and therefore they were told that they were evil. Afterwards also they were seen to go into caverns where evil ones like them had their abode.

(27) iii. If a man knows and is wise about many things, and does not shun evils as sins, he is nevertheless not wise. This is so for the reason already given: that he is wise from himself and not from the Lord. If for example he has an accurate knowledge of the doctrine of his church and of all things that belong to it, if he knows how to confirm them by the Word and by reasonings, if he knows the doctrines held by all churches for ages, together with the edicts of all the councils, and even if he knows truths, and also sees and understands them; thus if he knows the nature of faith, charity, piety, repentance and the remission of sins, regeneration, baptism, the Holy Supper, the Lord, and redemption and salvation, still he is not wise unless he shuns evils as sins, because his knowledges [cognitiones] are devoid of life, being of his understanding only and not at

the same time of his will; and such knowledges in time perish, for the reason given above (n. 15). After death also the man himself throws them off, because they are not in accordance with his will's love. Nevertheless knowledges are in the highest degree necessary, because they teach how a man is to act; and when he acts them, then they are alive in him, and not till then.

(28) All that has been said thus far is taught by the Word in many places, of which only the following shall be presented. The Word teaches that no one can be in good and at the same time in evil, or what is the same, that no one can be (in respect to his soul) in heaven and at the same time in hell. This is taught in the following passages: No man can serve two masters, for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and mammon (Matt. 6:24). How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of the good treasure of his heart bringeth forth good things, and the evil man out of its evil treasure bringeth forth evil things (Matt. 12:34-35). A good tree produceth not evil fruit, nor doth an evil tree produce good fruit. Every tree is known by its own fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes (Luke 6:43-44).

(29) The Word teaches that no one can do what is good from himself, but that he does it from the Lord: Jesus said, I am the true vine, and My Father is the vine-dresser. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit He cleanseth it, that it may

bear more fruit. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather him, and cast him into the fire, and he is burned (John 15:1-6).

(30) The Word teaches that in proportion as a man has not been purified from evils, his goods are not good, nor are his pious things pious, and neither is he wise: it also teaches the converse: Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which outwardly indeed appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly indeed appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. Woe unto you, for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also (Matt. 23:25-28). The same appears from these words in Isaiah: Hear the word of Jehovah, ye princes of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto Me? bring no more a meat-offering of vanity; incense is an abomination unto Me; new moon and sabbath, I cannot bear iniquity; your new moons and your appointed feasts My soul hateth; therefore when ye spread forth your hands I will hide Mine eyes from you;

yea, if ye make many prayers, I will not hear; your hands are full of bloods. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; though your sins have been as scarlet, they shall be as white as snow; though they have been red, they shall be as wool (Isa. 1:10-18). These words in brief amount to this: that unless a man shuns evils, nothing of his worship is good, and in like manner nothing of his works, for it is said, "I cannot bear iniquity, make you clean, put away the evil of your doings, cease to do evil." In Jeremiah: Return ye every man from his evil way, and make your works good (Jer. 35:15). [2] That the same are not wise is declared in Isaiah: Woe unto them that are wise in their own eyes, and intelligent before their own faces (Isa. 5:21). The wisdom of the wise shall perish, and the intelligence of the intelligent; woe unto them that are deeply wise, and their works are done in the dark (Isa. 29:14-15). Woe to them that go down to Egypt for help, and put their stay on horses, and trust in chariots because they are many, and in horsemen because they are strong; but they look not unto the Holy One of Israel, neither seek Jehovah. But He will arise against the house of the evildoers, and against the help of them that work iniquity. For Egypt is man, and not God; and the horses thereof are flesh, and not spirit (Isa. 31:1-3). Thus is described man's self-intelligence. "Egypt" is memory-knowledge; a "horse," the understanding therefrom; a "chariot," the doctrine therefrom; a "horseman," the intelligence therefrom; of all of which it is said, "Woe to them that look not unto the Holy One of Israel, neither seek

Jehovah." Their destruction through evils is meant by: "He will arise against the house of the evildoers, and against the help of them that work iniquity." That these things are from man's Own, and that consequently there is no life in them, is meant by its being said that "Egypt is man and not God," and that "the horses thereof are flesh and not spirit." "Man" and "flesh" denote what is man's Own; "God," and "spirit," denote life from the Lord; the "horses of Egypt," denote self-intelligence. There are many such things in the Word concerning intelligence from self, and intelligence from the Lord, which can be seen only by means of the spiritual sense. [3] That no one is saved by means of goods from self, because they are not good, is evident from the following: Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father: many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty things? but then I will profess unto them, I never knew you, depart from Me, ye that work iniquity (Matt. 7:21-23). Then shall ye begin to stand without, and to knock at the door, saying, Lord, open to us; and ye shall begin to say, We did eat and drink in Thy presence, and Thou hast taught in our streets; but He shall say, I tell you I know ye not whence ye are, depart from Me, all ye workers of iniquity (Luke 13:25-27). For such persons are like the Pharisee, Who stood in the temple and prayed, saying that he was not as other men, an extortioner, unjust, an adulterer; that he fasted twice in the week, and gave tithes of all that he possessed (Luke 18:11-

14). Such persons moreover are those who are called Unprofitable servants (Luke 17:10).

(31) That no man can from himself do what is really good, is the truth. But so to use this truth as to do away with all the good of charity that is done by a man who shuns evils as sins is a great wickedness, for it is diametrically contrary to the Word, which commands that a man shall do. It is contrary to the commandments of love to God and love toward the neighbor on which the Law and the Prophets hang, and it is to flout and undermine everything of religion. For everyone knows that religion is to do what is good, and that everyone will be judged according to his deeds. Every man is so constituted as to be able (by the Lord's power, if he begs for it) to shun evils as of himself; and that which he afterwards does is good from the Lord.

(32) IN PROPORTION AS ANY ONE SHUNS EVILS AS SINS, IN THE SAME PROPORTION HE LOVES TRUTHS. There are two universals that proceed from the Lord: Divine good, and Divine truth. Divine good is of His Divine love, and Divine truth is of His Divine wisdom. In the Lord these two are a one, and therefore they proceed from Him as a one, but they are not received as a one by angels in the heavens, or by men on earth. There are both angels and men who receive more from Divine truth than from Divine good; and there are others who receive more from Divine good than from Divine truth. This is why the heavens are distinguished into two distinct kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom. The heavens that receive more from Divine good

constitute the celestial kingdom, and those which receive more from Divine truth constitute the spiritual kingdom. (Concerning these two kingdoms into which the heavens are divided, see the work on Heaven and Hell, n. 20-28.) But still the angels of all the heavens are in wisdom and intelligence in proportion to the degree in which the good in them makes a one with truth. The good that does not make a one with truth is to them not good; and on the other hand the truth that does not make a one with good is to them not truth. From this we see that good conjoined with truth constitutes love and wisdom in both angel and man; and as an angel is an angel, and a man a man, from the love and wisdom in him, it is evident that good conjoined with truth causes an angel to be an angel of heaven, and a man a man of the church.

(33) As good and truth are a one in the Lord, and proceed as a one from Him, it follows that good loves truth and truth loves good, and they will to be a one. It is the same with their opposites: evil loves falsity, and falsity loves evil, and these will to be a one. In the following pages the conjunction of good and truth will be called the Heavenly Marriage, and that of evil and falsity the Infernal Marriage.

(34) It follows from these premises that in proportion as anyone shuns evils as sins, in the same proportion he loves truths (for in the same proportion he is in good, as has been shown in the preceding chapter); and also that in proportion as anyone does not shun evils as sins, in the same proportion he does not love truths, because in the same proportion he is not in good.

(35) It is indeed possible for a man to love truths who does not shun evils as sins; yet he does not love them because they are truths, but because they minister to his reputation, and thereby to his honors or gains, so that if they do not minister to it he loves them not.

(36) Good is of the will, truth of the understanding. From the love of good in the will proceeds the love of truth in the understanding; from the love of truth proceeds the perception of truth; from the perception of truth comes thought about truth; and from all of these together comes the acknowledgment of truth which in the true sense is faith. (That this is the progression from the love of good to faith, will be shown in the treatise on Divine Love and Divine Wisdom.)

(37) As good is not good unless it is conjoined with truth, as already said, it follows that previous thereto good does not come into manifest being. But as it continually desires to come into manifest being it longs for and procures truths in order to do so, for truths are the agency of its nourishment and formation. This is the reason why a man loves truths in the same proportion that he is in good, consequently in the same proportion that he shuns evils as sins, for it is in proportion that he does this that anyone is in good.

(38) In proportion as anyone is in good, and from good loves truths, in the same proportion he loves the Lord, because the Lord is good itself and truth itself. The Lord is therefore with man in good and in truth. If the latter is loved from good the Lord is loved, but not otherwise. This the Lord teaches in John: He that hath My commandments,

and doeth them, he it is that loveth Me; He that loveth Me not keepeth not My words (John 14:21, 24). If ye keep My commandments, ye shall abide in My love (John 15:10). The “commandments” and “words” of the Lord are truths.

(39) That good loves truth may be illustrated by comparison with a priest, a soldier, a trader, and an artificer. With a priest: — If he is in the good of the priesthood, which is to care for the salvation of souls, to teach the way to heaven, and to lead those whom he teaches, then in proportion as he is in this good (thus from his love and its desire) he acquires the truths which he may teach, and by means of which he may lead. But a priest who is not in the good of the priesthood, but is in the delight of his office from the love of self and of the world, which to him is the only good, he too from his love and its desire acquires those truths in abundance in proportion as he is inspired by the delight which is his good. With a soldier: — If he is in the love of military service, and is sensible of its good, whether it be that of national defense, or that of his own fame, from this good and according to it he acquires its special knowledge, and if he is a commander, its intelligence; these are like truths by which the delight of love which is his good is nourished and formed. With a trader: — If he has taken up this calling from the love of it, he learns with avidity everything that enters into and makes up that love as its means; these also are like truths, while trading is his good. With an artificer: — If he applies himself with earnestness to his work, and loves it as the good of his life, he purchases tools, and perfects himself by whatever

pertains to a knowledge of it, and by these means he so does his work that it is a good. From these comparisons it is evident that truths are the means through which the good of love comes into manifest being, and becomes something; consequently that good loves truths in order that it may do so. Hence in the Word to “do the truth” means to cause good to come into manifest being. This is meant by Doing the truth (John 3:21); Doing the Lord’s sayings (Luke 6:47); Keeping His commandments (John 14:24); Doing His words (Matt. 7:24); Doing the Word of God (Luke 8:21); and by Doing the statutes and judgments (Lev. 18:5). And this also is to “do what is good,” and to “bear fruit,” for “good” and “fruit” are that which comes into manifest being [est id quod existit].

(40) That good loves truth and wills to be conjoined with it, may also be illustrated by comparison with food and water, or with bread and wine. Both are necessary. Food or bread alone effects nothing in the body in the way of nourishment; it does so only together with water or with wine; and therefore the one has an appetite and longing for the other. Moreover in the Word “food” and “bread” mean good, in the spiritual sense; and “water” and “wine” mean truth.

(41) From all that has been said it is now evident that he who shuns evils as sins, loves truths and longs for them; and that the more he shuns them, so much the more love and longing does he feel, because so much the more he is in good. The result is that he comes into the heavenly marriage, which is the marriage of good and truth, in which is heaven, and in which must be the church.

(42) IN PROPORTION AS ANY ONE SHUNS EVILS AS SINS, IN THE SAME PROPORTION HE HAS FAITH, AND IS SPIRITUAL. Faith and life are distinct from each other in the same way as are thinking and doing; and as thinking is of the understanding and doing is of the will, it follows that faith and life are distinct from each other in the same way as are the understanding and the will. He who knows the distinction between the two latter knows that between the two former; and he who knows the conjunction of the two latter knows that of the two former. For this reason something shall first be set forth about the understanding and the will.

(43) Man possesses two faculties, one of which is called the will, and the other the Understanding. They are distinct from each other, but are so created that they may be a one, and when they are a one they are called the Mind, so that the human mind consists of these two faculties, and the whole of man’s life is in them. Just as all things in the universe that are in accordance with Divine order bear relation to good and truth, so do all things in man bear relation to the will and the understanding; for the good in a man belongs to his will and the truth in him belongs to his understanding, these two faculties being their receptacles and subjects; the will, of all things of good, and the understanding of all things of truth. The goods and truths in a man are nowhere else, and so therefore neither are the love and faith, because love is of good and good is of love, and faith is of truth and truth is of faith. It is of the utmost importance to know how the will and the understanding

make one mind. They do so in the same way that good and truth make a one, for there is a like marriage between the will and the understanding to that which exists between good and truth. The nature of this latter marriage has been in some measure told in the preceding chapter, and to this we should add that just as good is the very being [esse] of a thing, and truth is its derivative manifestation [existere], so the will in man is the very being of his life, and the understanding is its derivative manifestation, for the good that is of the will shapes itself forth in the understanding, and presents itself to view within fixed and settled outlines [certo modo].

(44) It has been shown above (n. 27-28) that a man may know many things, may think them over, may understand them, and yet may not be wise. And as it is the province of faith to know and to think, and still more to understand, that a thing is true, a man may well believe that he has faith and yet not have it. The reason why he has it not, is that he is in evil of life, and evil of life and truth of faith cannot possibly act as a one. The evil of life destroys the truth of faith, because the evil of life is of the will and the truth of faith is of the understanding, and the will leads the understanding and makes it act as a one with itself, so that if there is anything in the understanding that is not in accord with the will, and the man is left to himself, and thinks from his own evil and the love of it, he then either casts out the truth that is in the understanding, or else by falsifying it forces it into oneness. Quite different is it with those who are in the good of life: such when left to

themselves think from what is good, and love the truth that is in the understanding because it is in accord. In this way there takes place a conjunction of faith and life such as is that of truth and good, and both these conjunctions are like that of the understanding and the will.

(45) From all this then it follows that just insofar as a man shuns evils as sins, just so far has he faith, because just so far is he in good, as shown above. This is confirmed also by its contrary: that he who does not shun evils as sins, has not faith because he is in evil, and evil inwardly hates truth. Outwardly indeed he may act as a friend to truth, and suffer it to be in the understanding, may even love to have it there; but when what is outward is put off, as is done after death, he first casts out truth his friend in this world, then denies that it is truth, and finally feels aversion for it.

(46) The faith of an evil man is an intellectual faith, in which there is nothing of good from the will. Thus it is a dead faith, which is like the breathing of the lungs without there being any life or soul in it from the heart. Moreover the understanding corresponds to the lungs, and the will to the heart. Such faith is also like a good-looking harlot dressed up in crimson and gold, but full of disease and corruption. A harlot also corresponds to the falsification of truth, and therefore in the Word signifies it. Such faith is also like a tree luxuriant in foliage but barren of fruit, which the gardener cuts down. A tree moreover signifies a man, its leaves and blossoms signify the truths of faith, and its fruit the good of love. But very different is that faith in the understanding which has in it good from the will. This faith

is living, and is like a breathing of the lungs in which there is life and soul from the heart. It is also like a lovely wife whose chastity endears her to her husband. It is also like a tree that bears fruit.

(47) There are many things that appear to be mere matters of faith, such as that there is a God; that the Lord, who is God, is the Redeemer and Saviour; that there is a heaven and a hell; that there is a life after death; and many other things of which it is not said that they are to be done, but that they are to be believed. These things of faith also are dead with a man who is in evil, but are living with a man who is in good. The reason is that a man who is in good not only acts aright from the will but also thinks aright from the understanding, and this not only before the world but also before himself when he is alone. Not so a man who is in evil.

(48) We have said that these things appear to be mere matters of faith. But the thought of the understanding derives its coming into manifest being [trahit suum existere] from the love of the will, which is the inmost being [qui est esse] of the thought in the understanding, as has been said above (n. 43). For whatever anyone wills from love, he wills to do, he wills to think, he wills to understand, and he wills to speak; or, what is the same, whatever anyone loves from the will, he loves to do, he loves to think, he loves to understand, and he loves to speak. To this is also to be added, that when a man shuns what is evil as a sin, he is in the Lord, as shown above, and the Lord then works everything. And therefore to those who asked Him what they should do that they might work the works of God, He

said: This is the work of God, that ye believe in Him whom He hath sent (John 6:28-29). To “believe in the Lord” is not only to think that He is, but also to do His words, as He teaches elsewhere.

(49) That those who are in evils have no faith, no matter how much they may suppose themselves to have it, has been shown in the spiritual world in the case of persons of this character. They were brought into a heavenly society, which caused the spiritual sphere of faith as existing with the angels to enter into the interiors of their faith, and the result was that the angels perceived that those persons possessed only what is natural or external of faith, and not what is spiritual or internal of it, and therefore those persons themselves confessed that they had nothing whatever of faith, and that in the world they had persuaded themselves that to believe or have faith consists in thinking a thing to be true, no matter what the ground for so thinking. Very different was perceived to be the faith of those who had not been in evil.

(50) From all this it may be seen what spiritual faith is; and also what is faith not spiritual. Spiritual faith exists with those who do not commit sins, for those who do not commit sins do things that are good, not from themselves but from the Lord (see above, n. and through faith become spiritual. Faith with these is the truth. This the Lord teaches in John: This is the judgment, that the light is come into the world, and men loved the darkness rather than the light, because their works were evil. For everyone that doeth evil hateth the light, and cometh not to the light, lest his works should

be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God (John 3:19-21).

(51) All the foregoing is confirmed by the following passages in the Word: A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for out of the abundance of the heart the mouth speaketh (Luke 6:45; Matt. 12:35). The “heart” in the Word means man’s will, and as man thinks and speaks from this, it is said: “Out of the abundance of the heart the mouth speaketh.” Not that which goeth into the mouth defileth the man; but that which goeth out of the heart, this defileth the man (Matt. 15:11, 18). The “heart” here too means the will. Jesus said of the woman who anointed His feet with ointment: Her sins are forgiven for she loved much; thy faith hath saved thee (Luke 7:47, 50); from which it is evident that when sins have been remitted or forgiven, thus when they exist no longer, faith saves. That those are called “sons of God” and “born of God” who are not in the Own of their will, and consequently are not in the Own of their understanding; that is to say, who are not in evil and from this in falsity; and that these are they who believe in the Lord, He Himself teaches in John 1:12, 13, which passage may be seen explained above in n. 17, at the end.

(52) From these premises there follows this conclusion: - That no man has in him a grain of truth more than he has of good; thus that he has not a grain of faith more than he has of life. In the understanding indeed there may exist the

thought that such or such a thing is true, but not the acknowledgment which is faith, unless there is consent thereto in the will. Thus do faith and life keep step as they walk. From all this it is now evident that in proportion as anyone shuns evils as sins, in the same proportion he has faith and is spiritual.

(53) THE DECALOGUE TEACHES WHAT EVILS ARE SINS. What nation in the wide world is not aware that it is evil to steal, to commit adultery, to kill, and to bear false witness? If men were not aware of this, and if they did not by laws guard against the commission of these evils, it would be all over with them; for without such laws the community, the commonwealth, and the kingdom would perish. Who can imagine that the Israelitish nation was so much more senseless than other nations as not to know that these were evils? One might therefore wonder why these laws, known as they are the world over, were promulgated from Mount Sinai by Jehovah Himself with so great a miracle. But listen: they were promulgated with so great a miracle in order that men may know that these laws are not only civic and moral laws, but are also spiritual laws; and that to act contrary to them is not only to do evil to a fellow-citizen and to the community, but is also to sin against God. For this reason those laws, through promulgation from Mount Sinai by Jehovah, were made laws of religion; for it is evident that whatever Jehovah God commands, He commands in order that it may be of religion, and that it is to be done for His sake, and for the sake of the man that he may be saved.

(54) As these laws were the first-fruits of the Word, and therefore the first-fruits of the church that was to be again set up by the Lord with the Israelitish nation, and as they were in a brief summary a complex of all those things of religion by means of which there is conjunction of the Lord with man and of man with the Lord, they were so holy that nothing is more so.

(55) That they were most holy is evident from the fact that Jehovah Himself (that is, the Lord) came down upon Mount Sinai in fire, and with angels, and promulgated them from it by a living voice, and that the people had prepared themselves for three days to see and to hear; that the mountain was fenced about lest anyone should go near it and should die; that neither were the priests nor the elders to draw near, but Moses only; that those laws were written by the finger of God on two tables of stone; that when Moses brought the tables down from the mountain the second time, his face shone; that the tables were afterwards laid away in the ark, and the ark in the inmost of the tabernacle, and upon it was placed the mercy-seat, and upon this cherubs of gold; that this was the most holy thing of their church, being called the holy of holies; that outside the veil that hung before it there were placed things that represented holy things of heaven and the church, namely, the lampstand with its seven golden lamps, the golden altar of incense, and the table overlaid with gold on which were the loaves of faces, and surrounded with curtains of fine linen, bright-crimson, and scarlet. The holiness of this whole tabernacle had no other source than the Law that was in

the ark. [2] On account of this holiness of the tabernacle from the Law in the ark, the whole people of Israel, by command, encamped around it in the order of their tribes, and marched in order after it, and there was then a cloud over it by day, and a fire by night. On account of the holiness of that Law, and the presence of the Lord in it, the Lord spoke with Moses above the mercy-seat between the cherubs, and the ark was called “Jehovah there.” Aaron also was not allowed to enter within the veil except with sacrifices and incense. Because that Law was the very holiness of the church, the ark was brought by David into Zion; and later it was kept in the midst of the temple at Jerusalem, and constituted its shrine. [3] On account of the Lord’s presence in that Law and around it, miracles were wrought by the ark in which was that Law: the waters of Jordan were cleft asunder, and so long as the ark was resting in the midst of it, the people passed over on dry ground; when the ark was carried round the walls of Jericho they fell; Dagon the god of the Philistines fell down before it, and afterwards lay on the threshold of the temple without his head; and on its account the Bethshemites were smitten to the number of many thousands not to mention other miracles. These were all performed solely by the Lord’s presence in His Ten Words, which are the commandments of the decalogue.

(56) So great a power and so great a holiness existed in that Law for the further reason that it was a complex of all things of religion for it consisted of two tables of which the one contains all things that are on the part of God, and the

other in a complex all things that are on the part of man. The commandments of this Law are therefore called the "Ten Words," and are so called because "ten" signifies all. But how this Law is a complex of all things of religion will be seen in the following chapter.

(57) As by means of this Law there is a conjunction of the Lord with man and of man with the Lord, it is called the "Covenant," and the "Testimony," the "Covenant" because it conjoins, and the "Testimony" because it bears witness, for a "covenant" signifies conjunction, and a "testimony" the attestation of it. For this reason there were two tables, one for the Lord and the other for man. The conjunction is effected by the Lord, but only when the man does the things that have been written in his table. For the Lord is constantly present and working, and wills to enter in, but man must open to the Lord in the freedom which he has from Him; for the Lord says: Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me (Rev. 3:20).

(58) In the second table, which is for man, it is not said that man must do this or that good, but that he must not do this or that evil, as for example, "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet." The reason is that man cannot do any good whatever from himself, but when he no longer does evils, then he does good, not from himself but from the Lord. That by the power of the Lord a man is

able to shun evils as of himself if he begs for that power, will be seen in the following pages.

(59) What has been said above (n. 51) respecting the promulgation, holiness, and power of that Law, will be found in the following places in the Word: That Jehovah came down on Mount Sinai in fire, and that the mountain smoked and quaked, and that there were thunderings, lightnings, and a thick cloud, and the voice of a trumpet (Exod. 19:16, 18; Deut. 4:11; 5:22-26). That before the descent of Jehovah the people prepared and sanctified themselves for three days (Exod. 19:10, 11, 15). That bounds were set round the mountain, lest anyone should come near its base, and should die and that not even were the priests to come near, but Moses only (Exod. 19:12, 13, 20-23; 24:1, 2). That the Law was promulgated from Mount Sinai (Exod. 20:2-17; Deut. 5:6-21). That that Law was written by the finger of God on two tables of stone (Exod. 31:18; 32:15, 16; Deut. 9:10). That when Moses brought those tables down from the mountain the second time, his face shone (Exod. 34:29-35). That the tables were kept in the ark (Exod. 25:16; 40:20; Deut. 10:5; 1 Kings 8:9). That upon the ark was placed the mercy-seat, and upon this the golden cherubs (Exod. 25:17-21). That the ark, together with the mercy-seat and the cherubs, constituted the inmost of the tabernacle, and that the golden lampstand, the golden altar of incense, and the table overlaid with gold on which were the loaves of faces, constituted the exterior of the tabernacle and the ten curtains of fine linen, bright-crimson, and scarlet, its outermost (Exod. 25:1-end; 26:1-

end; 40:17-28). That the place where the ark was, was called the holy of holies (Exod. 26:33). That the whole people of Israel encamped around the habitation in order according to their tribes, and marched in order after it (Num. 2:1-end). That there was then over the habitation a cloud by day and a fire by night (Exod. 40:38; Num. 9:15-end; 14:14; Deut. 1:33). That the Lord spoke with Moses from over the ark between the cherubs (Exod. 25:22; Num. 7:89). That the ark, from the Law within it, was called Jehovah-There, for when the ark set forward, Moses said, Rise up, Jehovah; and when it rested be said, Return Jehovah (Num. 10:35, 36), and see further 2 Sam. 6:2; Ps. 132:7, 8. That on account of the holiness of that Law Aaron was not allowed to enter within the veil except with sacrifices and with incense (Lev. 16:2-14, etc.). That the ark was brought into Zion by David with sacrifices and with shouting (2 Sam. 6:1-19). That on that occasion, Uzzah, who touched it, died (verses 6 and 7). That the ark was placed in the midst of the temple in Jerusalem, where it constituted the shrine (1 Kings 6:19, etc. 8:3-9). That by the Lord’s presence and power in the Law that was in the ark, the waters of Jordan were cleft asunder, and so long as the ark rested in the midst of it, the people passed over on dry ground (Josh. 3:1-17; 4:5-20). That when the ark was carried around them, the walls of Jericho fell (Josh. 6:1-20). That Dagon the god of the Philistines fell to the earth before the ark, and afterwards lay upon the threshold of the temple headless (1 Sam. 5:1-4). That on account of the ark the Bethshemites were smitten, to the number of many thousands (1 Sam. 6:19).

(60) That the tables of stone on which the Law was written were called “the tables of the covenant,” and that from them the ark was called “the ark of the covenant,” and the Law itself “the covenant,” see Num. 10:33; Deut. 4:13, 23; 5:2, 3; 9:9; Josh. 3:11; 1 Kings 8:19, 21; Rev. 11:19; and in many other places. The reason why the Law was called the “covenant,” is that “covenant” signifies conjunction; and it is therefore said of the Lord that: He shall be for a covenant to the people (Isa. 42:6; 49:8; and He is called: The messenger of the covenant (Mal. 3:1); and His blood: The blood of the covenant (Matt. 26:28; Zech. 9:11; Exod. 24:4-10). And therefore the Word is called the “Old Covenant,” and the “New Covenant.” Moreover covenants are made for the sake of love, friendship, association, and thus for the sake of conjunction.

(61) That the commandments of this Law were called the “Ten Words,” see Exod. 34:28; Deut. 4:13; 10:4. They are so called because “ten” signifies all, and “words” signifies truths, for there were more than ten words. As “ten” signifies all, The curtains of the tabernacle were ten (Exod. 26:1); And for the same reason the Lord said That a certain man who was to receive a kingdom, called ten of his servants, and gave them ten pounds to trade with (Luke 19:13). And for the same reason also the Lord Likened the kingdom of the heavens to ten virgins (Matt. 25:1). For the same reason also, The dragon is described as having ten horns, and upon his horns ten diadems (Rev. 12:3). In like

manner the beast that came up out of the sea (Rev. 13:1). And another beast also (Rev. 17:3, 7). Likewise the beast in Daniel (7:7, 20, 24). The like is signified by ten in Leviticus 26:26, and in Zechariah 8:23, and in other places. This is the origin of tithes, for "tithes" (or "tenths") signify something from all.

(62) MURDERS, ADULTERIES, THEFTS, FALSE WITNESS, TOGETHER WITH ALL CONCUPISCENCE FOR THESE THINGS, ARE THE EVILS WHICH MUST BE SHUNNED AS SINS. It is well known that the Law of Sinai was written on two tables, and that the first table contains the things of God, and the other the things of man. That the first table contains all things that belong to God, and the second all that belong to man, does not appear in the letter, yet are they all in them, and it is for this reason that they are called the Ten Words, by which are signified all truths in the complex (as may be seen just above, n. 61). But in what way all things are in them cannot be set forth in a few words, but may be apprehended from what has been presented in the Doctrine of the Holy Scripture (n. 67), which see. This is why it is said "murders, adulteries, thefts, and false witness of every kind."

(63) A religious tenet has prevailed to the effect that no one is able to fulfill the law; the law being not to kill, not to commit adultery, not to steal, and not to bear false witness. Every civic man and moral man is able to fulfill these commandments of the law by a civic and moral life; but this tenet denies that he can do so by a spiritual life; from which it follows that his not doing these evils is only for the sake of

avoiding penalties and losses in this world, and not for the sake of avoiding penalties and losses after he has left it. It is for this reason that a man with whom this tenet has prevailed, thinks these evils allowable in the sight of God, but not so in that of the world. [2] And in consequence of such thought from this his tenet, the man is in concupiscence for all these evils, and refrains from doing them merely for the world's sake; and therefore after death such a man, although he had not committed murders, adulteries, thefts, and false witness, nevertheless desires to commit them, and does commit them when the external possessed by him in this world is taken away from him. Every concupiscence he has had remains with him after death. It is owing to this that such persons act as one with hell, and cannot but have their lot among those who are there. [3] Very different is the lot of those who are unwilling to kill, to commit adultery, to steal, and to bear false witness for the reason that to do these things is contrary to God. These persons, after some battling with these evils, do not will them, thus do not desire to commit them: they say in their hearts that they are sins, and in themselves are infernal and devilish. After death, when the external which they had possessed for this world is taken away from them, they act as one with heaven, and as they are in the Lord they come into heaven.

(64) It is a common principle of every religion that a man ought to examine himself, repent, and desist from sins, and that if he fails to do so he is in a state of damnation. (That this is a common principle of every religion may be seen

above, n. 4-8.) Teaching the Decalogue is also a common thing throughout the whole Christian world, and by it little children are commonly initiated into the Christian religion, for it is in the hands of all young children. Their parents and teachers tell them that to commit these evils is to sin against God, and in fact while speaking to the children they know nothing different. We may well wonder that these same persons, and the children too when they become adults, think that they are not under this Law, and that they are not able to do the things that belong to it. Can there be any other cause for their learning to think in this way, than that they love evils and consequently the false notions that favor them? These therefore are the people who do not make the commandments of the Decalogue a matter of religion. And that these same persons live without religion will be seen in the Doctrine of Faith.

(65) All nations in the wide world who have religion possess precepts like those in the Decalogue, and all who from religion live them are saved, and all who do not live them from religion are damned. When those who live them from religion are instructed after death by the angels, they receive truths, and acknowledge the Lord; the reason of which is that they shun evils as sins, and are consequently in good, and good loves truth, and from the desire of this love, receives it (as has been shown above, n. 32-41). This is meant by the words of the Lord to the Jews: The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof (Matt. 21:43). And also by these: When therefore the Lord of the vineyard shall

come, He will destroy those evil men, and will let out his vineyard to other husbandmen, who shall render him the fruits in their season (Matt. 21:40-41). And by these: I say unto you that many shall come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God, but the sons of the kingdom shall be cast forth into the outer darkness (Matt. 8:11-12; Luke 13:29).

(66) We read in Mark: That a certain rich man came to Jesus, and asked Him what he should do to inherit eternal life, and that Jesus said to him, Thou knowest the commandments: Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not be a false witness, Thou shalt not defraud, Honor thy father and mother. And he answering said, All these things have I kept from my youth. And Jesus looked upon him and loved him, yet said unto him, One thing thou lackest; go, sell whatsoever thou hast, and give to the poor; so shalt thou have treasure in the heavens; and come, take up the cross and follow Me (Mark 10:17-22). It is said that Jesus "loved him." This was because the man said that he had kept those commandments from his youth. But because he lacked three things, which were that he had not removed his heart from riches, had not fought against concupiscences, and had not yet acknowledged the Lord to be God, the Lord said that he should "sell all that he had," by which is meant that he should remove his heart from riches; that he should "take up the cross," by which is meant that he should fight against concupiscences; and that he should "follow Him," by which is meant that he should acknowledge the Lord to be

God. The Lord spoke these things as He spoke all things by correspondences. (See the Doctrine of the Holy Scripture, n. 17.) For no one is able to shun evils as sins unless he acknowledges the Lord and goes to Him, and unless he fights against evils and so removes concupiscences. But more about these matters in the chapter on combats against evils.

(67) IN PROPORTION AS ANYONE SHUNS MURDERS OF EVERY KIND AS SINS, IN THE SAME PROPORTION HE HAS LOVE TOWARD THE NEIGHBOR. “Murders of every kind” include enmity, hatred, and revenge of every kind, which breathe murder, for murder lies hidden in them, like fire in wood underneath the ashes. Infernal fire is nothing else, and this is the origin of the expressions to “kindle with hatred,” and to “burn with revenge.” All these are “murders” in the natural sense. But in the spiritual sense “murders” mean all methods of killing and destroying the souls of men, which methods are varied and many. And in the highest sense “murder” means to hate the Lord. These three kinds of “murder” form a one, and cleave together, for he who wills the murder of a man’s body in this world, after death wills the murder of his soul, and wills the murder of the Lord, for he burns with anger against Him, and desires to blot out His name.

(68) These kinds of murder lie inwardly hidden in man from his birth, but from early childhood he learns to veil them over with the civic and moral behavior that he is bound to show toward men in the world, and in proportion as he loves honors or gains he guards against their

appearance. This forms his external, while his internal is these kinds of murder. Such is man in himself. Now as when he dies he lays aside that external together with his body, and retains the internal, it is evident what a devil he would be unless he were reformed.

(69) As the kinds of murder mentioned above lie inwardly hidden in man from his birth, as has been said, and at the same time thefts of every kind, and false witness of every kind, together with the concupiscences for them (of which we shall speak farther on), it is evident that unless the Lord provided means of reformation, a man must perish everlastingly. The means of reformation provided by the Lord are as follows: That man is born into total ignorance; that when newly born he is kept in a state of external innocence; a little after in a state of external charity; and later in a state of external friendship; but in proportion as he comes into the exercise of thought from his own understanding, he is kept in a certain freedom of acting according to reason. This is the state that has been described above (n. 19), and the description shall be here repeated for the sake of what is to follow: So long as a man is in this world he is midway between hell and heaven; hell is below him, and heaven is above him; and he is kept in freedom to turn himself to either the one or the other; if he turns to hell he turns away from heaven; if he turns to heaven he turns away from hell. Or what is the same, so long as a man is in this world he stands midway between the Lord and the devil, and is kept in freedom to turn himself to either the one or the other; if he turns to the

devil he turns away from the Lord; if he turns to the Lord he turns away from the devil. Or what is again the same, so long as a man is in this world he is midway between evil and good, and is kept in freedom to turn himself to either the one or the other; if he turns to evil he turns away from good; if he turns to good he turns away from evil. (See also what follows this, n. 20-22.)

(70) Now as evil and good are two opposite things, precisely as are hell and heaven, or as are the devil and the Lord, it follows that if a man shuns evil as sin, he comes into the good that is opposite to the evil. The good opposite to the evil that is meant by "murder," is the good of love toward the neighbor.

(71) As this good and that evil are opposites, it follows that the latter is removed by means of the former. Two opposites cannot be together, even as heaven and hell cannot; if they were together there would be lukewarmness, of which it is said in Revelation: I know that thou art neither cold nor hot; I would thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth (3:15, 16).

(72) When a man is no longer in the evil of murder, but in the good of love toward the neighbor, whatever he does is a good of this love, and therefore it is a good work. A priest who is in this good does a good work whenever he teaches and leads, because he acts from the love of saving souls. A magistrate who is in this good does a good work whenever he delivers a decision or a judgment, because he acts from the love of taking care of his country, of the community, and

of his fellow-citizen. The same with a trader: if he is in this good, everything of his trading is a good work; there is in him the love of the neighbor; and his country, the community, his fellow-citizen, and also the members of his household, are the neighbor whose welfare he has care for in providing for his own. A workman also who is in this good, works faithfully from it, for others as for himself, fearing his neighbor's loss as he would his own. The reason why the doings of these men are good works, is that in proportion as anyone shuns evil, in the same proportion he does good, according to the general law stated above (n. 21), and he who shuns evil as sin, does good not from himself but from the Lord (n. 18-31). The contrary is the case with him who does not regard as sins the various kinds of murder, which are enmities, hatred, revenge, and many more. Whether he be priest, magistrate, trader, or workman, whatever he does is not a good work, because every work of his partakes of the evil that is within him; for his internal is what gives it birth. The external may be good, but only as regards others, not as regards himself.

(73) The Lord teaches the good of love in many places in the Word. He teaches it in Matthew by what He says about reconciliation with the neighbor: If thou art offering thy gift upon the altar, and there remember that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Be well-minded to thine adversary quickly, while thou art in the way with him; lest the adversary deliver thee to the judge, and the judge deliver

thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt not come out thence, till thou hast paid the last farthing (Matt. 5:23-26). To be "reconciled to one's brother" is to shun enmity, hatred, and revenge; that it is to shun them as sin is evident. The Lord also teaches in Matthew: All thing whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets (7:12); thus that we should not do evil. He teaches the same in many other places. The Lord also teaches that to be angry with one's brother or the neighbor rashly, and to hold him as an enemy, is also to commit murder (Matt. 5:21-22).

(74) IN PROPORTION AS ANY ONE SHUNS ADULTERIES OF EVERY KIND AS SINS, IN THE SAME PROPORTION HE LOVES CHASTITY. To "commit adultery," as mentioned in the sixth (or as it is usually called, the seventh) commandment, means, in the natural sense, not only to commit whoredom, but also to do obscene things, to speak lascivious things, and to think about filthy things. But in the spiritual sense to "commit adultery" means to adulterate the goods of the Word, and to falsify its truths. In the highest sense to "commit adultery" means to deny the divinity of the Lord, and to profane the Word. These are the "adulteries of every kind." The natural man is able to know from rational light that to "commit adultery" includes in its meaning the doing of things obscene, the speaking of things lascivious, and the thinking of things that are filthy; but he does not know that to commit adultery means also to adulterate the goods of the Word and to falsify its truths,

and still less that it means to deny the divinity of the Lord and to profane the Word. Consequently neither does he know that adultery is so great an evil that it may be called diabolism itself, for he who is in natural adultery is also in spiritual adultery, and the converse. That this is so will be shown in a separate little work entitled De Conjugio. But those who from their faith and their life do not regard adulteries as sins, are in adulteries of every kind at once.

(75) That in proportion as anyone shuns adultery, in the same proportion he loves marriage; or what is the same, in proportion as anyone shuns the lasciviousness of adultery, in the same proportion he loves the chastity of marriage, is because the lasciviousness of adultery and the chastity of marriage are two opposite things, and therefore in proportion as anyone is not in the one, he is in the other. It is precisely as has been said above at n. 70.

(76) No one can know the nature of the chastity of marriage except the man who shuns as a sin the lasciviousness of adultery. For a man may know that in which he is, but cannot know that in which he is not. If from description or from thinking about it a man knows something in which he is not, he nevertheless knows of it merely as of something in the dark, and there remains some doubt about it, so that no one sees anything in the light and free from doubt until he is actually in it. This last therefore is to know, whereas the other is both to know and not to know. The truth is that the lasciviousness of adultery and the chastity of marriage stand toward each other exactly as do hell and heaven, and that the lasciviousness of adultery

makes hell in a man, and the chastity of marriage makes heaven. But the chastity of marriage exists solely with the man who shuns as sin the lasciviousness of adultery. (See below, n. 111.)

(77) From all this we can conclude and see, in no dubious manner, whether a man is a Christian or not, and even whether a man has any religion or not. If from his faith and from his life a man does not regard adulteries as sins, then he is not a Christian, and neither has he any religion. And on the other hand, if a man shuns adulteries as sins, and especially if on that account he feels aversion for them, and still more especially if on that account he abhors them, then he has religion, and if he is in the Christian Church he is a Christian. (But more about these matters in the little work entitled De Conjugio, and in the meantime see what has been said on this subject in the work on Heaven and Hell, n. 366-386.)

(78) That to "commit adultery" means also to do obscene things, to speak lascivious things, and to think about filthy things, is evident from the Lord's words in Matthew: Ye have heard that it was said to them of old time, Thou shalt not commit adultery but I say unto you that whosoever looketh on the woman of another to lust after her hath committed adultery with her already in his heart (5:27, 28).

(79) That to "commit adultery" in the spiritual sense means to adulterate the good of the Word and to falsify its truth, is evident from the following passages: Babylon hath made all the nations drink of the wine of her fornication (Rev. 14:8). The angel said, I will show thee the judgment of the great

harlot that sitteth upon many waters, with whom the kings of the earth have committed fornication (Rev. 17:1, 2). Babylon hath made all the nations drink of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her (Rev. 18:3). God hath judged the great harlot who did corrupt the earth with her fornication (Rev. 19:2). “Whoredom” is predicated of Babylon, because “Babylon” means those who arrogate to themselves the Lord’s Divine sovereign power, and profane the Word by adulterating and falsifying it; and for this reason Babylon is called: The mother of the whoredoms and of the abominations of the earth (Rev. 17:5). [2] The same is signified by “whoredom” in the prophets, as in Jeremiah: In the prophets of Jerusalem I have seen a horrible obstinacy in committing adultery and walking in lying (23:14). And in Ezekiel: Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth; the one committed whoredom when she was Mine, and doted on her lovers the Assyrians her neighbors; she bestowed her whoredoms upon them, yet she forsook not her whoredoms in Egypt; the other corrupted her love more than she, and her whoredoms were more than the whoredoms of her sister; she added to her whoredoms, she loved the Chaldeans, the sons of Babel came to her to the bed of loves, and defiled her with their whoredom (23:2-17). These things are said of the Israelitish and the Jewish Church, here called the “daughters of one mother.” Their “whoredoms” mean adulterations and falsifications of the Word, and as in the Word “Egypt” signifies memory-knowledge, “Assyria” reasoning, “Chaldea” the profanation of truth, and “Babel” the profanation of good, it is said that they “committed whoredom” with them. [3] The same is said of “Jerusalem,” by which is signified the church in respect to doctrine: Thou didst trust in thy beauty, and didst commit whoredom because of thy renown, so that thou pouredst out thy whoredoms on everyone that passed by; thou hast committed whoredom with the sons of Egypt thy neighbors, great of flesh, and hast multiplied thy whoredom; thou hast committed whoredom with the sons of Asshur; and when thou wast not satisfied with those with whom thou didst commit whoredom, thou hast multiplied thy whoredoms unto the land of traffic, to Chaldea. An adulterous woman that receiveth strangers instead of her husband! All give hire to their harlots, but thou hast given hire to all thy lovers that they may come unto thee on every side in thy whoredoms. Wherefore, O harlot, hear the word of Jehovah (Ezek. 16:15, 26, 28-29, 32-33, 35). That “Jerusalem” means the church may be seen in the Doctrine of the Lord (n. 62-63). (The like is signified by “whoredoms” in Isa. 23:17, 18; 57:3; Jer. 3:2, 6, 8, 9; 5:1, 7; 13:27; 29:23; Micah 1:7; Nahum 3:4; Hos. 4:10, 11; Lev. 20:5; Num. 14:33; 15:39; and elsewhere.) For the same reason the Lord called the Jewish nation: An adulterous generation (Matt. 12:39; 16:4; Mark 8:38).

(80) IN PROPORTION AS ANY ONE SHUNS THEFTS OF EVERY KIND AS SINS, IN THE SAME PROPORTION HE LOVES SINCERITY. To “steal,” in the natural sense, means not only to commit theft and robbery, but also to defraud,

and under some pretext take from another his goods. But in the spiritual sense to “steal” means to deprive another of his truths of faith and his goods of charity. And in the highest sense to “steal” means to take away from the Lord that which is His, and attribute it to one’s self, and thus to claim righteousness and merit for one’s self. These are the “thefts of every kind.” And they also make a one, as do adulteries of every kind, and murders of every kind, of which we have already treated. The reason why they make a one is that they are one within another.

(81) The evil of theft enters more deeply into a man than any other evil, because it is conjoined with cunning and deceit; and cunning and deceit insinuate themselves even into the spiritual mind of man in which is his thought with understanding. That man possesses a spiritual mind and a natural mind will be seen below.

(82) That in proportion as anyone shuns theft as a sin, in the same proportion he loves sincerity, is because theft is also fraud, and fraud and sincerity are two opposite things, so that in proportion as anyone is not in theft in the same proportion he is in sincerity.

(83) Sincerity is to be understood as including integrity, justice, fidelity, and rectitude. In these no man can be from himself so as to love them from and for themselves. But he is in them who shuns as sins, fraud, cunning, and deceit, and is therefore in them not from himself but from the Lord (as shown above, n. 18-31) Such is the case with a priest, a magistrate, a judge, a trader, and with everyone in his own office and his own work.

(84) This is taught by the Word in many passages, among which are the following: He that walketh in righteousnesses, and speaketh uprightnesses; he that despiseth oppressions for gain, that shaketh his hands from holding bribes, that stoppeth his ears from the hearing of bloods, and shutteth his eyes from seeing evil; he shall dwell on high (Isa. 33:15-16). Jehovah, who shall abide in Thy tent? who shall dwell in the mountain of Thy holiness? He that walketh uprightly, and doeth righteousness; he that slandereth not with his tongue, nor doeth evil to his companion (Ps. 15:1-3, etc.). Mine eyes shall be upon the faithful of the land, that they may dwell with Me he that walketh in the way of the upright, he shall minister unto Me. He that worketh deceit shall not dwell in the midst of My house; he that speaketh lies shall not stand before Mine eyes. In the dawning will I cut off all the wicked of the land, to cut off from the city all the workers of iniquity (Ps. 101:6-8). That unless a man is interiorly sincere, just, faithful, and upright, he is insincere, unjust, unfaithful, and base, is taught by the Lord in these words: Except your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of the heavens (Matt. 5:10). The “righteousness that exceeds that of the scribes and Pharisees” means the interior righteousness in which is the man who is in the Lord. That he is in the Lord is taught by the Lord Himself in John: The glory which Thou hast given Me I have given unto them, that they may be one even as we are one, I in them, and Thou in Me, that they may be perfected into one; that the

love wherewith Thou hast loved Me may be in them, and I in them (John 17:22-23, 26). From this it is evident that they are “perfect” when the Lord is in them. These are they who are called: The pure in heart, who shall see God and, Those who are perfect as is their Father in the heavens (Matt. 5:8, 48).

(85) It has been said above (n. 81), that the evil of theft enters more deeply into a man than any other evil because it is conjoined with cunning and deceit, and that cunning and deceit insinuate themselves even into the spiritual mind of man in which is his thought with understanding. Something shall therefore now be said about the mind of man. (That the mind of man is his understanding and will together, see above, n. 43.)

(86) Man possesses a natural mind and a spiritual mind. The natural mind is below, and the spiritual mind above. The natural mind is the mind of man’s world, and the spiritual mind is the mind of his heaven. The natural mind may be called the animal mind, and the spiritual mind the human mind. Man is discriminated from the animal by possessing a spiritual mind. By means of this mind he can be in heaven while still in the world; and it is by means of this mind also that man lives after death. [2] In his understanding a man is able to be in the spiritual mind, and consequently in heaven, but unless he shuns evils as sins he cannot be in the spiritual mind and consequently in heaven, as to his will. And if he is not there as to his will, he is not in heaven, in spite of the fact that he is there in understanding, for the will drags the understanding down,

and causes it to be just as natural and animal as it is itself. [3] Man may be compared to a garden, his understanding to light, and his will to heat. In wintertime a garden is in light but not in accompanying heat, but in summertime it is in light accompanied by heat. Just so a man who is in the light of the understanding alone is like a garden in wintertime, whereas one who is in the light of the understanding and at the same time in the heat of the will is like a garden in summertime. Moreover the understanding is wise from spiritual light, and the will loves from spiritual heat, for spiritual light is Divine wisdom, and spiritual heat is Divine love. [4] So long as a man does not shun evils as sins, the concupiscences of evils block up the interiors of the natural mind on the part of the will, being like a thick veil there, and like a black cloud beneath the spiritual mind, and they prevent its being opened. But in very deed the moment a man shuns evils as sins, the Lord inflows from heaven, takes away the veil, dispels the cloud, opens the spiritual mind, and so introduces the man into heaven. [5] So long as the concupiscences of evils block up the interiors of the natural mind (in the way we have indicated), so long is the man in hell; the moment, however, that these concupiscences have been dispersed by the Lord, the man is in heaven. Furthermore: so long as the concupiscences of evils block up the interiors of the natural mind, so long is the man natural; but the moment they have been dispersed by the Lord, he is spiritual. Furthermore: so long as the concupiscences of evils block up the interiors of the natural mind, so long is the man animal, differing only in his ability to think and speak, even of such things as he does not see with his eyes, which ability he derives from his capacity of uplifting his understanding into the light of heaven. The moment however that these concupiscences have been dispersed by the Lord, the man is a man, because he then thinks what is true in the understanding from what is good in the will. And furthermore: so long as the concupiscences of evils block up the interiors of the natural mind, the man is like a garden in winter time, but the moment these concupiscences have been dispersed by the Lord, he is like a garden in summer time. [6] The conjunction in a man of the will and the understanding is meant in the Word by "heart and soul," and by "heart and spirit." For example: that we must love God: With all the heart, and with all the soul (Matt. 22:37). And that God will give: A new heart, and a new spirit (Ezek. 11:19; 36:26-27). The "heart" means the will and its love, and the "soul" and the "spirit," the understanding and its wisdom.

(87) IN PROPORTION AS ANY ONE SHUNS FALSE WITNESS OF EVERY KIND AS SIN, IN THE SAME PROPORTION HE LOVES THE TRUTH. To "bear false witness," in the natural sense, means not only to play the false witness, but also to lie, and to defame. In the spiritual sense, to "bear false witness" means to declare some false thing to be true or some evil thing good, and to persuade others that it is so; and the converse. And in the highest sense, to "bear false witness" means to blaspheme the Lord and the Word. These are the three senses of "bearing false witness." That these make a one in the man who bears false

witness, utters a lie, or defames, is evident from what has been shown respecting the three senses of all things of the Word, in the Doctrine of the Holy Scripture (n. 5-7, etc. and n. 57).

(88) As lying and the truth are two opposite things, it follows that in proportion as anyone shuns lying as sin, in the same proportion he loves the truth.

(89) In proportion as anyone loves the truth, in the same proportion he desires to know it, and in the same proportion is affected at heart when he finds it. No one else comes into wisdom. And in proportion as anyone loves to do the truth, in the same proportion he is sensible of the pleasantness of the light in which the truth is. It is the same with all the other things spoken of above; with sincerity and justice in the case of one who shuns thefts of every kind; with chastity and purity in the case of one who shuns adulteries of every kind; and with love and charity in the case of one who shuns murders of every kind; and so forth. On the other hand, one who is in the opposites to these heavenly things knows nothing about them, although everything that is truly something is present in them.

(90) It is the truth that is meant by the "seed in the field," of which the Lord said: A sower went forth to sow, and as he sowed some fell upon the way, and it was trodden down, and the fowls of heaven devoured it; and some fell upon stony places, and as soon as it was sprung up, because it had no root it withered away; and some fell among thorns, and the thorns sprung up with it and choked it; and other fell into the good ground, and sprung up, and bare fruit

manifold (Luke 8:5-8; Matt. 13:3-8; Mark 4:3-8). Here the “sower” is the Lord, and the “seed” is His Word, thus the truth; the “seed upon the way” exists with those who do not care for the truth; the “seed upon stony places” exists with those who do care for the truth, but not for its own sake, thus not interiorly; the “seed in the midst of thorns” exists with those who are in the concupiscences of evil; but the “seed in good ground” exists with those who love the truths that are in the Word from the Lord, and do them from Him, thus who bear fruit. That these things are meant is evident from the explication of the parable by the Lord (Matt. 13:19-23, 37; Mark 4:14-20; Luke 8:11-15). From all this it is evident that the truth of the Word cannot take root in those who do not care for the truth, nor in those who love the truth outwardly and not inwardly, nor in those who are in the concupiscences of evil, but in those in whom the concupiscences of evil have been dispersed by the Lord. In these the “seed”-that is, the truth-takes root in their spiritual mind (concerning which above, n. 86 at the end).

(91) It is a general opinion at the present day that to be saved consists in believing this thing or that which the church teaches, and that it does not consist in keeping the commandments (which are, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness) in both the restricted and the extended sense. For it is maintained that works are not regarded by God, but faith, when nevertheless the truth is that in proportion as anyone is in these evils, in that same proportion he has no faith. (See above n. 42-52.) Take counsel of reason and observe

whether, so long as he is in the concupiscence of these evils, any murderer, adulterer, thief, or false witness is able to have faith; and also, further, whether the concupiscence of these evils can be shaken off in any other way than by refusing to will to commit them for the reason that they are sins, that is, because they are infernal and devilish. So that whoever imagines that being saved consists in believing this thing or that which is taught by the church, while himself remaining thus evil in feeling and in character, must needs be a "foolish man," in accordance with the words of the Lord in Matthew 7:26. Such a church is thus described in Jeremiah: Stand in the gate of Jehovah's house, and proclaim there this word: Thus saith Jehovah of Armies the God of Israel, Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before Me in this house, which is called by My name, and say, We are delivered, while ye do all these abominations? Is this house become a den of robbers? Behold, I, even I, have seen it, saith Jehovah (Jer. 7:2-4, 9-11).

(92) NO ONE CAN SHUN EVILS AS SINS SO AS TO BE INWARDLY AVERSE TO THEM EXCEPT BY MEANS OF COMBATS AGAINST THEM. Everybody knows from the Word and from doctrine drawn from it that the Own of man is evil from his birth, and that this is the reason why from inborn concupiscence he loves evils and is drawn into them. This is why he desires to have revenge, and to commit

fraud, defamation, and adultery. And unless he takes thought that such things are sins, and on this account resists them, he does them whenever an opportunity offers, provided that his reputation and thereby his honors and gains do not suffer. Consider also that unless he has religion the man does these things from delight.

(93) As this Own of man constitutes the first root of his life, it is evident what kind of a tree a man would be unless this root were plucked up, and a new root planted in its place. He would be a rotted tree, of which it is said that it must be cut down and cast into the fire (Matt. 3:10; 7:19). And this root is not removed and a new one set in its place unless the man regards the evils that constitute the root as injurious to his soul, and on this account desires to rid himself of them. But as these evils belong to man's Own, and are therefore delightful to him, he cannot do this except against his will, with a struggle, and therefore with battling.

(94) Everyone does this battling who believes in the existence of hell and of heaven: that heaven is eternal happiness, and hell eternal unhappiness; and that those who do evils go to hell, and those who do goods to heaven. And one who thus fights acts from within, and against the concupiscence itself which constitutes the root of the evil, for one who fights against anything does not will it, and to desire is to will. This shows that the root of evil is not removed except by means of combat.

(95) In proportion therefore as anyone battles with and thus removes evil, in the same proportion good takes its

place, and from this good the man in the same proportion looks evil in the face, and sees that it is infernal and horrible, and on this account he not only shuns it, but feels averse to it, and at last abhors it.

(96) A man who fights against evils cannot but do so as of himself, for one who does not fight as of himself does not do so at all, but stands like an automaton that sees nothing and does nothing, and from evil he is continually thinking in favor of evil, and not against it. But be it well known that it is the Lord alone who fights in a man against his evils, and that it only appears to the man that he fights of himself, and also that the Lord wills that it should so appear to him, because without this appearance no combat takes place and therefore no reformation.

(97) This combat is not severe except in the case of those who have given free rein to their concupiscences, and have indulged them of set purpose, and also in the case of those who have stubbornly cast off the holy things of the Word and of the church. With others it is not severe; let them even once in a week, or twice in a month, resist the evils they are inclined to, and they will perceive a change.

(98) The Christian Church is called the church militant, and it cannot be called militant except as against the devil, and thus against the evils that are from hell. Hell is the devil. And the temptation that the man of the church undergoes is this warfare.

(99) Battlings against evils, which battlings are temptations, are treated of in many places in the Word. They are meant by these words of the Lord: I say unto you,

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit (John 12:24). And also by these: If any man would come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever would save his life shall lose it and whosoever shall lose his life for My sake and the gospel's, the same shall save it (Mark 8:34-35). The "cross" means temptation (as also in Matt. 10:38; 16:24; Mark 10:21; Luke 14:27). By his "life" is meant the life of man's Own (as also in Matt. 10:39; 16:25; Luke 9:24; and especially in John 12:25), which is also the "life of the flesh that profiteth nothing" (John 6:63). In regard to battlings against evils, and victories over them, the Lord speaks in the Revelation to all the churches: To the church in Ephesus: To him that overcometh, to him will I give to eat of the tree of life, which is in the midst of the paradise of God (Rev. 2:7). To the church in Smyrna: He that overcometh shall not be hurt of the second death (Rev. 2:11). To the church in Pergamos: To him that overcometh, to him will I give to eat of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it (Rev. 2:17). To the church in Thyatira: He that overcometh, and that keepeth My words unto the end, to him will I give power [potestas] over the nations; and the morning star (Rev. 2:26, 28). To the church in Sardis [He that overcometh shall be clothed in white garments, and I will not blot his name out of the book of life, and I will confess his name before My Father, and before His angels (Rev. 3:5). To the church in

Philadelphia:] He that overcometh I will make a pillar in the temple of My God, and I will write upon him the name of My God, and the name of the city of My God, of the New Jerusalem, which cometh down out of heaven from My God, and My new name (Rev. 3:12). To the church in Laodicea: He that overcometh I will give to him to sit down with Me in My throne (Rev. 3:21).

(100) These battlings, which are temptations, may be seen specially treated of in the Doctrine of the New Jerusalem, published in London in the year 1758 (from n. 187 to n. 201): Whence and what they are (n. 196, 197) How and where they take place (n. 198) What good they effect (n. 199) That the Lord fights for man (n. 200): Concerning the Lord's battlings or temptations (n. 201).

(101) A MAN OUGHT TO SHUN EVILS AS SINS AND FIGHT AGAINST THEM AS OF HIMSELF. It is in accordance with Divine order that man should act in freedom according to reason, because to act in freedom according to reason is to act from himself. And yet these two faculties, Freedom and Reason, are not proper to man, but are the Lord's in him; and in so far as he is a man they must not be taken away from him, because without them he cannot be reformed, for without them he cannot perform repentance, he cannot fight against evils, and afterwards bring forth fruits worthy of repentance. Now as it is from the Lord that man possesses freedom and reason, and as man acts from them, it follows that he does not act from himself, but as from himself.

(102) The Lord loves man and wills to dwell with him, yet He cannot love him and dwell with him unless He is received and loved in return. From this alone comes conjunction. For this reason the Lord has given man freedom and reason, freedom to think and will as of himself, and reason in accordance with which he may do so. To love and to be conjoined with one in whom there is nothing reciprocal is not possible, nor is it possible to enter in and abide with one in whom there is no reception. As there are in man, from the Lord, reception and reciprocation, the Lord says: Abide in Me, and I in you (John 15:4). He that abideth in Me, and I in him, the same bringeth forth much fruit (John 15:5). At that day ye shall know that ye are in Me, and I in you (John 14:20). The Lord also teaches that He is in the truths and in the goods that a man receives, and that are in him: If ye abide in Me, and My words abide in you. If ye keep My commandments, ye shall abide in My love (John 15:7, 10). He that hath My commandments, and doeth them, he it is that loveth Me and I will love him, and will make My abode with him (John 14:21, 23). So that the Lord dwells in a man in what is His own, and the man dwells in those things which are from the Lord, and thus dwells in the Lord.

(103) As there is in man, from the Lord, this ability to reciprocate and return, and consequently this mutuality, the Lord says that a man must do the work of repentance, which no one can do except as of himself: Jesus said: Except ye repent ye shall all perish (Luke 13:3, 5). Jesus said: The kingdom of God is at hand; repent ye, and believe the

gospel (Mark 1:14-15). Jesus said: I am come to call sinners to repentance (Luke 5:32). Jesus said to the churches: Repent (Rev. 2:5, 16, 21-22; 3:3). It is also said: They repented not of their works (Rev. 16:11).

(104) As there is in man, from the Lord, this ability to reciprocate and return, and consequently this mutuality, the Lord says that a man must keep the commandments, and also that he must bring forth fruit: Why call ye Me Lord, Lord, and do not the things which I say? (Luke 6:46-49). If ye know these things, blessed are ye if ye do them (John 13:17). Ye are My friends, if ye do the things which I command you (John 15:14). Whosoever shall do and teach them shall be called great in the kingdom of the heavens (Matt. 5:19). Everyone therefore who heareth these words of Mine, and doeth them, I will liken to a wise man (Matt. 7:24). Bring forth therefore fruits worthy of repentance (Matt. 3:8). Make the tree good, and its fruit good (Matt. 12:33). The kingdom shall be given to a nation bringing forth the fruits thereof (Matt. 21:43). Every tree that bringeth not forth good fruit is hewn down, and cast into the fire (Matt. 7:19). And so in many other places: from all which it is evident that a man must act of himself but from the Lord’s power, which he must petition for. For this is to act as from himself.

(105) As there is in man, from the Lord, this ability to reciprocate and return, and consequently this mutuality, a man must render an account of his works, and will be requited according to them. For the Lord says: The Son of man shall come, and shall render to every man according to

his deeds (Matt. 16:27). They shall come forth: they that have done good, unto the resurrection of life, and they that have done evils unto the resurrection of judgment (John 5:29). Their works do follow with them (Rev. 14:13). They were judged every man according to his works (Rev. 20:13). Behold, I come, and My reward is with Me, to give every man according to his work (Rev. 22:12). If there were in man no reciprocality, there would be no imputation.

(106) As in man there are reception and reciprocality, the church teaches that a man must examine himself, confess his sins before God, desist from them, and lead a new life. It may be seen above (n. 3-8) that every church in the Christian world teaches this.

(107) Unless there were reception by man, and at the same time a taking thought as it were by him, nothing could have been said about faith, for faith is not from man. Without this reception and reciprocality, man would be like chaff in the wind, and would stand as if lifeless, with mouth open, and hands hanging down, awaiting influx, devoid of thought and action in regard to the things that concern his salvation. It is indeed true that he is by no means the agent in regard to these things, but yet he is a reagent as of himself. But these matters will be set forth in still clearer light in the treatises on Angelic Wisdom.

(108) IF ANY ONE SHUNS EVILS FOR ANY OTHER REASON THAN BECAUSE THEY ARE SINS, HE DOES NOT SHUN THEM, BUT MERELY PREVENTS THEM FROM APPEARING BEFORE THE WORLD. There are moral men who keep the commandments of the second table of the

Decalogue, not committing fraud, blasphemy, revenge, or adultery; and such of them as confirm themselves in the belief that such things are evils because they are injurious to the public weal, and are therefore contrary to the laws of humane conduct, practice charity, sincerity, justice, chastity. But if they do these goods and shun those evils merely because they are evils, and not at the same time because they are sins, they are still merely natural men, and with the merely natural the root of evil remains imbedded and is not dislodged; for which reason the goods they do are not goods, because they are from themselves.

(109) Before men, a natural moral man may appear exactly like a spiritual moral man, but not before the angels. Before the angels in heaven, if he is in goods he appears like an image of wood, if in truths like an image of marble, lifeless, and very different from a spiritual moral man. For a natural moral man is an outwardly moral man, and a spiritual moral man is an inwardly moral man, and what is outward without what is inward is lifeless. It does indeed live, but not the life that is called life.

(110) The concupiscences of evil that constitute the interiors of man from his birth can be removed by the Lord alone. For the Lord inflows from what is spiritual into what is natural; but man, of himself, from what is natural into what is spiritual; and this influx is contrary to order, and does not operate into the concupiscences and remove them, but shuts them in closer and closer in proportion as it confirms itself. And as the hereditary evil thus lurks there, shut in, after death when the man becomes a spirit it bursts

the cover that had hidden it here, and breaks out like the discharge from an ulcer that has been healed only outwardly.

(111) There are various and many causes that make a man moral in the outward form, but unless he is moral in the inward form also, he is nevertheless not moral. For example: if a man abstains from adulteries and whoredom from the fear of the civil law and its penalties; from the fear of losing his good name and esteem; from the fear of the consequent diseases; from the fear of his wife's tongue in his home, and the consequent inquietude of his life; from the fear of the husband's vengeance, or that of some relative; from poverty, or avarice; from disability caused either by disease, abuse, age, or impotence; nay, if he abstains from such things on account of any natural or moral law, and not at the same time on account of the spiritual law, he nevertheless is inwardly an adulterer and whoremonger, for nonetheless does he believe that such things are not sins. As toward God, therefore, he in his spirit makes them not unlawful, and so in spirit he commits them, although not in the body in the sight of the world; and therefore after death, when he becomes a spirit, he speaks openly in favor of them. From all this it is evident that an ungodly man is able to shun evils as injurious, but only a Christian can shun them as sins.

(112) It is the same with thefts and frauds of every kind, with murders and revengeful acts of every kind, and with false witness and lies of every kind. No one can of himself be cleansed and made pure from such things, for within

every concupiscence there are infinite things which the man sees only as one simple thing, whereas the Lord sees the smallest details of the whole series. In a word, a man cannot regenerate himself, that is, form in himself a new heart and a new spirit, but the Lord alone can do this, who Himself is the Reformer and the Regenerator. Therefore if a man wills to make himself new by his own sagacity and intelligence, it is merely like painting an ugly face, or smearing a skin detergent over a part that is infected with inward corruption.

(113) Therefore the Lord says in Matthew: Thou blind Pharisee, cleanse first the inside of the cup and the platter, that the outside may be clean also (Matt. 23:26). And in Isaiah: Wash you, make you clean, put away the evil of your works from before Mine eyes, cease to do evil; and then though your sins be as scarlet, they shall be as white as snow, though they have been red like crimson, they shall be as wool (Isa. 1:16, 18).

(114) To what has already been said shall be added the following: 1. Christian charity, with everyone, consists in faithfully performing what belongs to his calling, for by this, if he shuns evils as sins, he every day is doing goods, and is himself his own use in the general body. In this way also the common good is cared for, and the good of each person in particular. 2. All other things that he does are not the proper works of charity, but are either its signs, its benefactions, or its obligations.

Doctrine of Faith (1763)

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FAITH IS AN INTERNAL ACKNOWLEDGMENT OF TRUTH

(1). At the present day the term Faith is taken to mean the mere thought that the thing is so because the church so teaches, and because it is not evident to the understanding. For we are told to believe and not to doubt, and if we say that we do not comprehend, we are told that this is just the reason for believing. So that the faith of the present day is a faith in the unknown, and may be called blind faith, and as it is something that somebody has said, in somebody else, it is a faith of hearsay. It will be seen presently that this is not spiritual faith.

(2) Real faith is nothing else than an acknowledgment that the thing is so because it is true; for one who is in real faith thinks and says, “This is true, and therefore I believe it.” For faith is of truth, and truth is of faith. If such a person does not see the truth of a thing, he says, “I do not know whether this is true, and therefore as yet I do not believe it. How can I believe what I do not intellectually comprehend? Perhaps it is false.”

(3) But a common remark is that no one can comprehend spiritual or theological matters because they are supernatural. Spiritual truths however can be comprehended just as well as natural ones; and even if they are not clearly comprehended, still as soon as they are heard it is possible to perceive whether they are true or not. This is especially the case with those whose affection is excited by truths. I have been permitted to know this by much experience. I have been permitted to speak with the uneducated, with the dull-minded, and with the utterly senseless, as also with persons who had been in falsities, and those who had been in evils, all born within the church, and who had heard somewhat about the Lord and about faith and charity; and I have been permitted to tell them certain secrets of wisdom, and they comprehended everything and acknowledged it. At the time however they were in that light of the understanding which every human being possesses; and felt withal the pride of being thought intelligent. All this happened in my interaction with spirits. Many others who were with me were hereby convinced that spiritual things can be comprehended just as well as natural, that is, when they are heard or read. But comprehension by the man himself when thinking from himself is by no means so easy. The reason spiritual things can be comprehended is that in respect to the understanding a man may be uplifted into the light of heaven, in which light none but spiritual things appear, and these are the truths of faith. For the light of heaven is spiritual light.

(4) This then is the reason why those who are in the spiritual affection of truth possess an internal acknowledgment of truth. As the angels are in this affection, they discard the dogma that the understanding must be kept in obedience to faith, and say, “What is this? believing when you do not see whether the thing is true?” And if somebody says that still it is to be believed, they reply, “Do you consider yourself the Deity that I am bound to believe you? or do you think me mad enough to believe a statement in which I do not see the truth? Cause me to see it.” Thereupon the dogmatizer betakes himself elsewhere. The wisdom of the angels consists solely in this: that they see and comprehend everything they think about.

(5) A spiritual idea (about which few know anything) inflows into those who are in the affection of truth, and inwardly tells them that what they hear or read is true, or is not true. In this idea are those who read the Word in enlightenment from the Lord. To be in enlightenment is nothing else than to be in the perception, and in the consequent internal acknowledgment, that this or that is true. These are they who are called “the taught of Jehovah” (Isa. 54:13; John 6:45); and of whom it is said in Jeremiah: Behold, the days come that I will make a new covenant: this shall be the covenant: I will put My law in their inward parts, and upon their heart will I write it, and they shall teach no more every man his companion, or every man his brother, saying, Know [Cognoscite] Jehovah; for they shall all know Me (Jer. 31:31, 33-34).

(6) From all this it is evident that faith and truth are a one. For this reason the ancients (who from their affection for truths thought more about them than the men of our time) instead of saying Faith, were accustomed to say Truth. For the same reason also truth and faith are one word in the Hebrew language, namely Amuna or Amen.

(7) The reason the term “faith” is used by the Lord in the Gospels and Revelation is that the Jews did not believe it to be true that He was the Messiah foretold by the prophets; and where truth is not believed, there “faith” is spoken of. But still it is one thing to have faith and believe in the Lord, and another to have faith and believe in someone else. The difference will be explained below.

(8) Faith separated from truth came in and took possession of the church along with the papal dominion, because the chief safeguard of that religion was ignorance of truth. For this reason also they forbade the reading of the Word, for otherwise they could not have been worshiped as deities, nor could their saints have been invoked, nor idolatry instituted to such an extent that dead bodies, bones, and sepulchers were regarded as holy, and made use of for purposes of gain. From this it is evident what enormous falsities a blind faith can bring into being.

(9) Blind faith survived later with many of the Reformed, because they had separated faith from charity, for they who separate these two must needs be in ignorance of truth, and they will give the name of faith to the mere thought that the thing is so, quite apart from any internal acknowledgment. With these also, ignorance is the

safeguard of dogma, for so long as ignorance bears sway, together with the persuasion that theological matters transcend comprehension, they can speak without being contradicted, and it can be believed that their tenets are true, and that they themselves understand them.

(10) The Lord said to Thomas: Because thou hast seen Me, thou hast believed: blessed are they that do not see, and yet believe (John 20:29). This does not mean a faith separated from the internal acknowledgment of truth; but that they are blessed who do not like Thomas, see the Lord with their eyes, and yet believe in His existence, for this is seen in the light of truth from the Word.

(11) As the internal acknowledgment of truth is faith, and as faith and truth are a one (as was said above, n. 2, 4-6), it follows that an external acknowledgment without an internal one is not faith, and also that a persuasion of what is false is not faith. An external acknowledgment without an internal one is a faith in what is unknown, and a faith in what is unknown is mere memory-knowledge [scientia], which if confirmed becomes persuasion. They who are in such knowledge and persuasion think a thing true because somebody has said so, or they think it is true from their having confirmed it; and yet what is false can be confirmed just as well as what is true, and sometimes better. To think a thing true from having confirmed it is to think that something another says is true, and then to confirm it without previous examination.

(12) If any one should think within himself, or say to some one else, "Who is able to have the internal acknowledgment

of truth which is faith? not I;" let me tell him how he may have it: Shun evils as sins, and come to the Lord, and you will have as much of it as you desire. (That he who shuns evils as sins is in the Lord, see the Doctrine of Life for the New Jerusalem n. 18-31; that such a one loves truth, and sees it, n. 32-41; and that he has faith, n. 42-52)

(13) THE INTERNAL ACKNOWLEDGMENT OF TRUTH, WHICH IS FAITH, EXISTS WITH NONE BUT THOSE WHO ARE IN CHARITY. We have already said what faith is, and will now say what charity is. In its origin or beginning, charity is the affection of good, and as good loves truth, the affection of good produces the affection of truth, and through it the acknowledgment of truth which is faith. Through this succession, the affection of good comes forth into manifest being, and becomes charity. This is the progressive advance of charity from its origin which is the affection of good, through faith which is the acknowledgment of truth, to its final end in view, which is charity. The final end is the doing. And this shows how love, here the affection of good, produces faith-which is the same thing as the acknowledgment of truth-and through this produces charity-which is the same thing as the working of love through faith.

(14) More clearly:-Good is nothing but Use, so that in its very origin charity is the affection of use; and as use loves the means, the affection of use produces the affection of the means, and from this the knowledge [cognitio] of them, and through this progression the affection of use comes forth into manifest being [existit], and becomes charity.

(15) The progression of these things is precisely like that of all things of the will through the understanding into bodily acts. The will brings forth nothing from itself apart from the understanding, nor does the understanding bring forth anything from itself apart from the will. In order that anything may come forth into manifest being, the two must act in conjunction. Or, what is the same: Affection, which belongs to the will, brings forth nothing from itself except by means of thought, which is of the understanding (the converse also being true), for in order that anything may come forth into manifest being the two must act in conjunction. For consider: If you take away from thought all affection belonging to some love, can you exercise thought? Or if from the affection you take away all thought, are you then able to be affected by anything? Or, what is much the same, if you take away affection from thought, can you speak anything? Or if you take away thought or understanding from affection, can you do anything? It is the same with charity and faith.

(16) All this may be illustrated by comparison with a tree. The prime source of a tree is a seed, and in this there is an endeavor to bring forth fruit. This endeavor, roused to activity by heat, brings forth first a root, and then from that a stem or stalk with branches and leaves, and at last the fruit; and in this way the endeavor to bear fruit comes forth into manifest being. From this it is evident that the endeavor to bring forth fruit is constant through the whole progression until it attains manifest being, for if it ceased the capacity to vegetate would die at once. This is the

application: The tree is man; in him the endeavor to bring forth the means is from his will in his understanding; the stem or stalk with branches and leaves, in him are the instrumental means, and are called the truths of faith; the fruits which in the tree are the ultimate effects of the endeavor to bear fruit, in man are uses and in these his will comes forth into manifest being. From this it may be seen that the will to bring forth uses by means of the understanding is constant through the whole progression, until it comes into manifest being. (Concerning the will and the understanding, and their conjunction, see the Doctrine of Life for the New Jerusalem, n. 43.)

(17) From what has now been said it is evident that charity, insofar as it is the affection of good or of use, brings forth faith as a means through which it may come into manifest being; and therefore that charity and faith, in working uses, act in conjunction; and also that faith does not bring forth good or use from itself, but from charity, for faith is charity in its mediate stage. It is therefore a fallacy that faith brings forth good as a tree does its fruit. The tree is not faith. The tree is the man himself.

(18) Be it known that charity and faith make a one as do the will and the understanding, for charity is of the will, and faith is of the understanding. And in the same way, that charity and faith make a one as do affection and thought, because affection is of the will, and thought is of the understanding. And also that charity and faith make a one as do good and truth, because good is of affection which belongs to the will, and truth is of thought which belongs to

the understanding. In a word, charity and faith make a one as do essence and form, because charity is the essence of faith, and faith is the form of charity. This shows that faith without charity is like a form without an essence, which is not anything at all; and that charity without faith is like an essence without a form, which likewise is not anything at all.

(19) Charity and faith in a man are related to each other precisely as are the motion of the heart called systole and diastole, and that of the lungs called breathing. Moreover there is a full correspondence of these two with man's will and understanding, and therefore with charity and faith. For this reason the will and its affection are meant in the Word by the "heart," and the understanding and its thought by the "breath" [animam], and the "spirit" [spiritum], on which account to "give up the breath [animam]," or "yield up the spirit [spiritum]," means to cease to respire, or to expire. This shows that there cannot be faith without charity, nor charity without faith; faith without charity being like breathing with the lungs in the absence of a heart, which is impossible in any living being, but only in some artificial apparatus; and charity without faith being like a heart without any lungs, which can afford no conscious life; and therefore charity performs uses by means of faith, just as the heart does its work by means of the lungs. So great is the likeness between the heart and charity, and between the lungs and faith, that in the spiritual world every one is known in respect to the quality of his faith by his mere breathing, and in respect to that of his charity by the way

his heart beats. For angels and spirits live by a heartbeat and breathing just as men do, and it is for this reason that they, equally with men in this world, feel, think, act, and speak.

(20) As charity is love toward the neighbor, we will say what the neighbor is. In the natural sense, the neighbor is man both collectively and individually. Collectively, man is the church, our country, and society; individually, he is our fellow-citizen, who in the Word is called "brother" and "companion." But in the spiritual sense the neighbor is good, and as use is good, the neighbor in this sense is use. That use is the spiritual neighbor must be acknowledged by everyone. For who loves a human being merely as a person? We love him for that which he has in him, and which gives him his character; thus from his quality, for this is the man. And this quality that we love is use, and is called good, so that this is the neighbor. And as, in its bosom, the Word is spiritual, therefore in its spiritual sense this is to "love the neighbor."

(21) But it is one thing to love the neighbor on account of the good or use he is to us, and another to love him from the good or use we may be to him. Even an evil man can do the first, but only a good man the second, for a good man loves good from good, that is, he loves use from the affection of use. The difference between the two is described by the Lord in Matthew 5:42-47. Many say, "I love such a man because he loves me and does me good;" but to love anyone for this only is not to love him inwardly, unless he who so loves is himself in good, and from it loves the

good of the other. In this case the man is in charity, but in the other he is in a friendship which is not charity. A man who loves the neighbor from charity conjoins himself with his good, and not with his person except insofar and for so long as he is in good. Such a man is spiritual, and loves his neighbor spiritually, whereas one who loves another from mere friendship, conjoins himself with his person, and at the same time with his evil, and after death he cannot without difficulty be separated from the personality that is in evil, but the former can. Charity effects this by means of faith, which faith is the truth; and the man who is in charity by means of the truth examines thoroughly and sees what ought to be loved, and in loving and conferring benefits he regards the quality of the other's use.

(22) Love to the Lord is Love properly so called, and love toward the neighbor is Charity. With man no love to the Lord is possible except in charity; it is in charity that the Lord conjoins Himself with a man. As, in its essence, faith is charity, it follows that no one can have faith in the Lord unless he is in charity. There is conjunction from charity through faith; through charity conjunction of the Lord with man, and through faith conjunction of man with the Lord. (That the conjunction is reciprocal, see the Doctrine of Life for the New Jerusalem, n. 102-107.)

(23) In brief: In proportion as anyone shuns evils as sins, and looks to the Lord, in the same proportion he is in charity, and therefore in the same proportion he is in faith. (That in proportion as anyone shuns evils as sins and looks to the Lord, in the same proportion he is in charity, may be

seen in the Doctrine of Life for the New Jerusalem, n. 67-73, and also n. 74-91; and that in the same proportion he has faith, n. 42-52. What charity properly understood is, n. 114.)

(24) From all said thus far it is evident that saving faith, which is the internal acknowledgment of truth, is impossible to all except those who are in charity.

(25) THE KNOWLEDGES [COGNITIONES] OF TRUTH AND OF GOOD ARE NOT MATTERS OF REAL BELIEF [FIDEI] UNTIL THE MAN IS IN CHARITY, BUT ARE THE STOREHOUSE OF MATERIAL OUT OF WHICH THE FAITH OF CHARITY CAN BE FORMED. From his earliest childhood man has the affection of knowing, which leads him to learn many things that will be of use to him, and many that will be of no use. While he is growing into manhood he learns by application to some business such things as belong to that business, and this business then becomes his use, and he feels an affection for it. In this way commences the affection or love of use, and this brings forth the affection of the means which teach him the handling of the business which is his use. With everybody in the world there is this progression, because everybody has some business to which he advances from the use that is his end, by the means, to the actual use which is the effect. But inasmuch as this use together with the means that belong to it is for the sake of life in this world, the affection that is felt for it is natural affection only.

(26) But as every man not only regards uses for the sake of life in this world, but also should regard uses for the sake of

his life in heaven (for into this life he will come after his life here, and will live in it to eternity), therefore from childhood everyone acquires knowledges [cognitiones] of truth and good from the Word, or from the doctrine of the church, or from preaching, which knowledges are to be learned and retained for the sake of that life; and these he stores up in his natural memory in greater or less abundance according to such affection of knowing as may be inborn with him, and has in various ways been incited to an increase.

(27) But all these knowledges [cognitiones], whatever may be their number and whatever their nature, are merely the storehouse of material from which the faith of charity can be formed, and this faith cannot be formed except in proportion as the man shuns evils as sins. If he shuns evils as sins, then these knowledges become those of a faith that has spiritual life within it. But if he does not shun evils as sins, then these knowledges are nothing but knowledges [cognitiones], and do not become those of a faith that has any spiritual life within it.

(28) This storehouse of material is in the highest degree necessary, because faith cannot be formed without it, for the knowledges [cognitiones] of truth and good enter into faith and make it, so that if there are no knowledges, faith cannot come forth into being, for an entirely void and empty faith is impossible. If the knowledges are scanty, the faith is consequently very small and meager; if they are abundant, the faith becomes proportionately rich and full.

(29) Be it known however that it is knowledges[cognitiones] of genuine truth and good that constitute faith, and by no means knowledges of what is false, for faith is truth (as before said, n. 5-11), and as falsity is the opposite of truth, it destroys faith. Neither can charity come forth into being where there are nothing but falsities, for (as before said, n. 18) charity and faith make a one just as good and truth make a one. From all this it follows that an absence of knowledges of genuine truth and good involves an absence of faith, that a few knowledges make some faith, and that many knowledges make a faith which is clear and bright in proportion to their abundance. Such as is the quality of a man's faith from charity, such is the quality of his intelligence.

(30) There are many who possess no internal acknowledgment of truth, and yet have the faith of charity. These are they who have had regard to the Lord in their life, and from religion have avoided evils, but have been prevented from thinking about truths by worldly cares and by their businesses, as well as by a lack of truth on the part of their teachers. But inwardly, that is, in their spirit, they still are in the acknowledgment of truth, because they are in the affection of it, and therefore after death, when they become spirits and are instructed by angels, they acknowledge truths and receive them with joy. Very different is the case with those who have had no regard to the Lord in their life, and have not from religion avoided evils. Inwardly, that is, in their spirit, they are in no affection of truth, and consequently are in no acknowledgment of it,

and therefore after death, when they become spirits and are instructed by angels, they are unwilling to acknowledge truths, and consequently do not receive them. For evil of life inwardly hates truths, whereas good of life inwardly loves them.

(31) Knowledges [cognitiones] of good and truth that precede faith appear to some to be things of faith (or real belief), but still are not so. Their thinking and saying that they believe is no proof that they do so, and neither are such knowledges things of faith, for they are matters of mere thought that the case is so, and not of any internal recognition that they are truths; and the faith or belief that they are truths, while it is not known that they are so, is a kind of persuasion quite remote from inward recognition. But as soon as charity is being implanted, these knowledges become things of faith, but no further than as there is charity in the faith. In the first state, before charity is felt, faith appears to them as though it were in the first place, and charity in the second; but in the second state, when charity is felt, faith betakes itself to the second place, and charity to the first. The first state is called Reformation, and the second Regeneration. In this latter state a man grows in wisdom every day, and every day good multiplies truths and causes them to bear fruit. The man is then like a tree that bears fruit, and inserts seeds in the fruit, from which come new trees, and at last a garden. He then becomes truly a man, and after death an angel, in whom charity constitutes the life, and faith the form, beautiful in accordance with the quality of the faith; but his faith is then no longer called

faith, but intelligence. From all this it is evident that the whole sum and substance of faith is from charity, and nothing of it from itself; and also that charity brings forth faith, and not faith charity. The knowledges of truth that go before are like the store in a granary, which does not feed a man unless he is hungry and takes out the grain.

(32) We will also say how faith is formed from charity. Every man has a natural mind and a spiritual mind: a natural mind for the world, and a spiritual mind for heaven. In respect to his understanding, man is in both minds, but not in respect to his will, until he shuns and is averse to evils as sins. When he does this his spiritual mind is opened in respect to the will also; and when it has been opened there inflows from it into the natural mind spiritual heat from heaven (which heat in its essence is charity), and gives life to the knowledges of truth and good in the natural mind, and out of them it forms faith. The case here is just as it is with a tree, which does not receive any vegetative life until heat inflows from the sun, and conjoins itself with the light, as takes place in spring time. There is also a full parallelism between the quickening of man with life and the growing of a tree, in this respect, that the latter is effected by the heat of this world, and the former by the heat of heaven. It is for this reason also that man is so often likened by the Lord to a tree.

(33) From these few words it may be considered settled that the knowledges of truth and good are not really things of faith until the man is in charity, but that they are the storehouse of material out of which the faith of charity can

be formed. With a regenerate person the knowledges of truth become truths, and so do the knowledges of good, for the knowledge of good is in the understanding, and the affection of good in the will, and what is in the understanding is called truth, and what is in the will is called good.

(34) THE CHRISTIAN FAITH IN ITS UNIVERSAL IDEA OR FORM. The Christian Faith in its universal idea or form is this: The Lord from eternity, who is Jehovah, came into the world to subdue the hells, and to glorify His Human; and without this no mortal could have been saved; and they are saved who believe in Him.

(35) It is said "in the universal idea or form" because this is what is universal of the Faith, and what is universal of the Faith is that which must be in all things of it both in general and in particular. It is a Universal of the Faith that God is One in Person and in Essence, in whom is the Trinity, and that the Lord is that God. It is a Universal of the Faith that no mortal could have been saved unless the Lord had come into the world. It is a Universal of the Faith that He came into the world in order to remove hell from man, and He removed it by combats against it and by victories over it; thus He subdued it, and reduced it into order and under obedience to Himself. It is also a Universal of the Faith that He came into the world in order to glorify the Human which He took upon Him in the world, that is, in order to unite it to the all-originating Divine [Divino a Quo]; thus to eternity does He hold in order and under obedience to Himself hell subjugated by Himself. And inasmuch as neither of these

mighty works could have been accomplished except by means of temptations even to the uttermost of them, which was the passion of the cross, He therefore underwent this uttermost temptation. These are the Universals of the Christian Faith concerning the Lord.

(36) The Universal of the Christian Faith on the part of man is that he believe in the Lord, for through believing in Him there is effected conjunction with Him, by which comes salvation. To believe in Him is to have confidence that He will save, and as no one can have this confidence except one who lives aright, therefore this also is meant by believing in Him.

(37) These two Universals of the Christian Faith have already been treated of specifically; the first, which regards the Lord, in the Doctrine of the New Jerusalem concerning the Lord; and the second, which regards man, in the Doctrine of Life for the New Jerusalem. It is therefore unnecessary to discuss them further here.

(38) THE FAITH OF THE PRESENT DAY IN ITS UNIVERSAL IDEA OR FORM. The Faith of the present day in its universal idea or form is this: God the Father sent His Son to make satisfaction for mankind, and for the sake of this merit of the Son He is moved to compassion, and saves those who believe this (or, according to others, saves those who believe this, and at the same time do good works).

(39) But in order that the character of this Faith may be seen more clearly, I will adduce in their order the various things which it maintains. The Faith of the present day maintains that: i. God the Father and God the Son are two;

and both are from eternity. ii. God the Son came into the world by the will of the Father to make satisfaction for mankind, who otherwise would have perished in eternal death by the Divine justice, which they also call avenging justice. iii. The Son made satisfaction by fulfilling the law, and by the passion of the cross. iv. The Father was moved to compassion by these deeds of the Son. v. The Son's merit is imputed to those who believe this. vi. This imputation takes place in an instant; and therefore it may take place, if not before, in life's last moments. vii. There is some measure of temptation, and deliverance thereupon through this belief. viii. Those possessing this experience, in especial have trust and confidence. ix. In especial they have justification, the Father's full grace for the sake of the Son, the remission of all their sins, and thereby salvation. x. The more learned maintain that in such there is an endeavor [conatus] toward good, which works in secret, and does not manifestly move the will. Others maintain a manifest working. Both classes hold that it is by the Holy Spirit. xi. Of those who confirm themselves in the belief that no one can of himself do good that is really good and that is not tainted with self-merit, and that they are not under the yoke of the law, very many omit to do what is good, giving no thought to the evil and the good of life, saying to themselves that a good work does not save, and neither does an evil one condemn, because faith alone effects all things. xii. All maintain that the understanding must be kept in subjection to faith, calling that a matter of faith which is not understood.

(40) We forbear to examine and weigh these points severally in regard to their being truths, their real character being very evident from what has already been said, especially from what has been shown from the Word, and at the same time rationally confirmed, in the Doctrine of the New Jerusalem concerning the Lord, and in the Doctrine of Life for the New Jerusalem.

(41) Still, in order that it may be seen what is the character of faith separated from charity, and what that of faith not separated from it, I will impart something which I heard from an angel of heaven. He said that he had conversed with many of the Reformed, and had heard what was the character of their faith, and he related his conversation with one who was in faith separated from charity, and with another who was in faith not separated, and what he had heard from them. He said that he questioned them, and they made answer. As what was said may elucidate the subject, I will here present the two conversations.

(42) The angel said that with him who was in faith separated from charity he spoke as follows: "Friend, who are you?" "I am a Reformed Christian." "What is your doctrine and the religion you have from it?" "It is faith." "What is your faith?" "My faith is that 'God the Father sent the Son to make satisfaction for mankind, and that they are saved who believe this.'" "What more do you know about salvation?" "Salvation is through that faith alone." "What do you know about redemption?" "It was effected by the passion of the cross, and the Son's merit is imputed through that faith." "What do you know about regeneration?" "It is

effected through that faith.” “What do you know about repentance and the remission of sins?” “They are effected through that faith.” “Say what you know about love and charity.” “They are that faith.” “Say what you know about good works.” “They are that faith.” “Say what you think about all the things commanded in the Word.” “They are in that faith.” “There is nothing then that you are to do?” “What is there for me to do? I cannot of myself do good that is really good.” “Can you have faith of yourself?” “I cannot.” “How then is it possible for you to have faith?” “That I do not inquire into. I am to have faith.” Finally the angel said, “Surely you know something more than this about salvation.” He replied, “What more is there for me to know, seeing that salvation is obtained through that faith alone?” Then the angel said, “You answer like a fifer who sounds only one note: I hear of naught but faith. If that is all you know, you know nothing. Depart, and behold your associates.” So he departed and came upon his associates in a desert, where there was no grass. He asked why that was so, and was told that it was because there was nothing of the church in them.

(43) With the one who was in faith not separated from charity, the angel spoke as follows: “Friend, who are you?” “I am a Reformed Christian.” “What is your doctrine and the religion you have from it?” “Faith and charity.” “These are two things?” “They cannot be separated.” “What is faith?” “To believe what the Word teaches.” “What is charity?” “To do what the Word teaches.” “Have you only believed these things, or have you also done them?” “I have

also done them." The angel of heaven then looked at him, and said, "My friend, come with me, and dwell with us."

(44) THE NATURE OF FAITH THAT IS SEPARATED FROM CHARITY. In order that it may be seen what the character of faith is when separated from charity, I will present it in its nakedness, in which it is as follows: God the Father, being angry with mankind, cast them away from Him, and out of justice resolved to take vengeance by their eternal condemnation and He said to the Son, "Go down, fulfill the law, and take upon Thyself the condemnation destined for them, and then perchance I shall be moved to compassion." Wherefore He came down, and fulfilled the law; and suffered Himself to be hanged on the cross, and cruelly put to death. When this was done, He returned to the Father and said, "I have taken upon Myself the condemnation of mankind, therefore now be merciful;" thus interceding for them But He received for answer, "Toward them I cannot; but as I saw Thee upon the cross, and beheld then Thy blood, I have been moved to compassion. Nevertheless I will not pardon them, but I will impute unto them Thy merit, but to none others than those who acknowledge this. This shall be the faith by which they can be saved."

(45) Such is that faith in its nakedness. Who that possesses any enlightened reason does not see in it absurdities that are contrary to the Divine essence itself? As for instance that God, who is love itself, and mercy itself, could out of anger and its consequent revengefulness condemn men and accurse them to hell. Or again, that He wills to be moved to mercy by His Son's taking upon Him their condemnation,

and by the sight of His suffering upon the cross, and of His blood. Who that possesses any enlightened reason does not see that the Deity could not say to another coequal Deity, “I do not pardon them, but I impute to them Thy merit?” Or, “Now let them live as they please; only let them believe this and they shall be saved.” Besides many other absurdities.

(46) The reason why these absurdities have not been seen isI that they have induced a blind faith, and have thereby shut men’s eyes, and stopped up their ears. Shut men’s eyes and stop up their ears, that is, contrive that they do not exercise thought from any understanding, and then say whatever you please to persons on whom some idea of eternal life has been imprinted, and they will believe it; even if you should say that God is capable of being angry and of breathing vengeance; that God is capable of inflicting eternal condemnation on any one; that God wills to be moved to mercy through the blood of His Son; that He will impute and attribute this to man as merit and as man’s; and that He will save him by his merely thinking so. Or again, that one God could bargain such things with another God of the one essence, and impose them upon Him; and other things of the same kind. But open your eyes and unstop your ears, that is, think about these things from understanding, and you will see their incongruity with the real truth.

(47) Shut men’s eyes and stop up their ears, and contrive that they do not think from any understanding, and can you not then lead them to believe that God has given all His authority to a man, to be as God upon earth? Can you not

lead them to believe that the dead are to be addressed in prayer? that men are to bare the head and bend the knee before images of the dead? and that their lifeless bodies, their bones, and their graves, are holy and are to be venerated? But if you open your eyes and unstop your ears, that is, think about these things from some understanding, will you not behold preposterous absurdities that human reason must abhor?

(48) When these things and others like them are received by a man whose understanding has been closed up by his religion, may not the temple in which he performs his worship be compared to a den or cavern underground, where he does not know what the objects are of which he catches sight? And may not his religion be compared to dwelling in a house that has no windows? and the voice of his worship to sound, and not to speech? With such a man an angel of heaven can hold no converse, because the one does not understand the language of the other.

(49) IN THE WORD THEY WHO ARE IN FAITH SEPARATED FROM CHARITY ARE REPRESENTED BY THE PHILISTINES. In the Word all the names of nations and peoples, and also those of persons and places, signify the things of the church. The church itself is signified by “Israel” and “Judah,” because it was instituted among them; and various religious principles are signified by the nations and peoples around them, those accordant with the church by the good nations, and those discordant with it by the evil nations. There are two evil religious principles into which every church in course of time degenerates, one that

adulterates its goods, and the other that falsifies its truths. That which adulterates the goods of the church springs from the love of rule, and that which falsifies the truths of the church springs from the conceit of self-intelligence. The religious principle that springs from the love of rule is meant in the Word by "Babylon," and that which springs from the conceit of self-intelligence is meant in the Word by "Philistia." Who at the present day belong to Babylon is known, but not who belong to Philistia. To Philistia belong those who are in faith and not in charity.

(50) That they belong to Philistia who are in faith and not in charity, is evident from various things said in the Word about the Philistines, when understood in the spiritual sense, as well from their strife with the servants of Abraham and of Isaac (recorded in Gen. 21 and 26), as from their wars with the sons of Israel (recorded in the book of Judges, and in the books of Samuel and of Kings); for in the spiritual sense all the wars described in the Word involve and signify spiritual wars. And as this religion, namely, faith separated from charity, is continually desiring to get into the church, the Philistines remained in the land of Canaan, and often harried the sons of Israel.

(51) As the Philistines represented those who are in faith separated from charity, they were called "the uncircumcised," by whom are meant those who are devoid of spiritual love, and consequently are in natural love only: spiritual love is charity. The reason such were called the uncircumcised is that by the circumcised are meant those who are in spiritual love. (That the Philistines are called the

"uncircumcised," see 1 Sam. 17:26, 36; 2 Sam. 1:20; and elsewhere.)

(52) That those who are in faith separated from charity were represented by the Philistines, is evident not only from their wars with the sons of Israel, but also from many other things recorded about them in the Word, such as that about Dagon their idol, and about the hemorrhoids and mice with which they were smitten and infested for placing the ark in the temple of their idol, and from other things occurring at the same time, as recorded in 1 Sam. 5 and 6; and likewise from what is said about Goliath, who was a Philistine, and was slain by David, as related in 1 Sam. 17. For Dagon from the navel upward was like a man, and below was like a fish, and thus represented their religion, in that from faith it was as it were spiritual, but was merely natural from having no charity. The "hemorrhoids" with which they were smitten, signified their filthy loves. The "mice" by which they were infested, signified the devastation of the church through falsifications of truth. And "Goliath" whom David slew, represented their conceit of self-intelligence.

(53) That those who are in faith separated from charity were represented by the Philistines, is evident also from the prophetic parts of the Word where they are treated of, as from the following: Against the Philistines: Behold, waters rise up out of the north, and shall become an overflowing stream, and shall overflow the land and the fullness thereof, the city and them that dwell therein, so that men shall cry, and that every inhabitant of the land shall howl. Jehovah shall lay waste the Philistines (Jer. 47:1-2, 4). The "waters

that rise up out of the north," are falsities from hell; their "becoming an overflowing stream, and overflowing the land and the fullness thereof," signifies the laying waste of all things of the church through these falsities; the "city and them that dwell therein," signifies the laying waste of all things of its doctrine; that "men shall cry, and that every inhabitant of the land shall howl," signifies a lack of all truth and good in the church; "Jehovah shall lay waste the Philistines," signifies the destruction of such. In Isaiah: Rejoice not thou, all Philistia, because the rod that smote thee is broken; for out of the serpent's root shall come forth a basilisk, whose fruit shall be a flying fire serpent (Isa. 14:29). "Rejoice not thou, all Philistia," signifies let not those who are in faith separated from charity rejoice that they still remain; "for out of the serpent's root shall go forth a basilisk," signifies the destruction of all truth in them by the conceit of self-intelligence; "whose fruit shall be a flying fire serpent," signifies reasonings from falsities of evil against the truths and goods of the church.

(54) That circumcision represented purification from evils belonging to love merely natural, is evident from these passages: Circumcise your heart, and take away the foreskins of your heart, lest Mine anger go forth because of the evil of your doings (Jer. 4:4). Circumcise therefore the foreskin of your heart, and be no more stiffnecked (Deut. 10:16). To "circumcise the heart" or "the foreskin of the heart," is to purify one's self from evils. On the contrary therefore, one who is "uncircumcised" or "foreskinned" means one not purified from the evils of love merely

natural, thus one who is not in charity. And as one who is unclean in heart is meant by “one uncircumcised” it is said: No [son of a stranger] uncircumcised in heart, and uncircumcised in flesh, shall enter into My sanctuary (Ezek. 44:9). No uncircumcised person shall eat the passover (Exod. 12:48). And that such a one is condemned (Ezek. 28:10; 31:18; 32:19).

(55) THOSE WHO ARE IN FAITH SEPARATED FROM CHARITY ARE MEANT BY THE DRAGON IN THE REVELATION It has been said above that in course of time every church falls away into two general religious principles that are evil, one springing from the love of rule, and the other from the conceit of self-intelligence, and that in the Word the former is meant and described by “Babylon,” and the latter by “Philistia.” Now as the Revelation treats of the state of the Christian Church, especially such as it is at its end, it therefore treats both generally and specifically of these two evil religious principles. The religious principle meant by “Babylon” is described in chapters 17, 18, and 19, and is there the “harlot sitting upon the scarlet beast;” and that meant by “Philistia” is described in chapters 12 and 13, and is there the “dragon,” also the “beast that came up out of the sea,” and the “beast that came up out of the earth.” That this religious principle is meant by the dragon and his two beasts could not heretofore be known, because the spiritual sense of the Word was not opened, and therefore the Revelation has not been understood, and especially because the religious principle of faith separated from charity has so prevailed in the Christian world that no one

was able to see it, for every evil religious principle blinds the eyes.

(56) That the religious principle of faith separated from charity is meant and described in the Revelation by the dragon and his two beasts has not only been told me from heaven, but has also been shown me in the World of Spirits, which lies beneath heaven. Those in this separated faith, when assembled together, I have seen appearing like a great dragon with a tail outstretched toward the sky; and others of the same description I have seen singly appearing like dragons. For there are appearances of this nature in the world of spirits on account of the correspondence of spiritual things with natural. For this reason the angels of heaven call such persons dragonists. There is however more than one kind of them; some constitute the head of the dragon, some its body, and some its tail. They who constitute its tail are they who have falsified all the truths of the Word, and it is therefore said of the dragon in the Revelation that with its tail it drew down the third part of the stars of heaven. The "stars of heaven" signify knowledges of truth, and a "third part" signifies all.

(57) Inasmuch as the dragon in the Revelation means those who are in faith separated from charity, and as hitherto this has not been known, being indeed actually hidden through a lack of knowledge of the spiritual sense of the Word, a general exposition shall here be given of what is said in the twelfth chapter about the dragon.

(58) In Rev. 12 it is said: A great sign was seen in heaven, a woman encompassed with the sun, and the moon under her

feet, and upon her head a crown of twelve stars; and she being with child, cried, travailing in birth, and in pain to be delivered. And another sign was seen in heaven and behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail drew the third part of the stars of heaven, and did cast them into the earth. And the dragon stood before the woman who was ready to be delivered, that when she was delivered, he might devour her child. And she brought forth a man child, who was to pasture all the nations with a rod of iron and her child was caught up unto God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they may nourish her there a thousand two hundred and sixty days. And there was war in heaven; Michael and his angels fought with the dragon, and the dragon fought and his angels; and they prevailed not, neither was their place found any more in heaven. And when the dragon saw that he was cast into the earth, he persecuted the woman who brought forth the man child. And unto the woman were given two wings of the great eagle, that she might fly into the wilderness into her place, where she would be nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood that the dragon cast out of his mouth. And the dragon was wroth with the woman, and went away to make war with the remnant of her seed, who keep the commandments of God, and hold the testimony of Jesus Christ (Rev. 12:1-8, 13-17).

(59) The exposition of these words is as follows: "A great sign was seen in heaven," signifies a revelation by the Lord concerning the church to come, and concerning the reception of its doctrine, and those by whom it will be assailed. The "woman encompassed with the sun, and the moon under her feet," signifies a church that is in love and in faith from the Lord; "and upon her head a crown of twelve stars," signifies wisdom and intelligence from Divine truths in the men of that church; "and she being with child," signifies its nascent doctrine; "cried, travailing in birth, and in pain to be delivered," signifies resistance by those who are in faith separated from charity. "And another sign was seen in heaven," signifies further revelation; "and behold, a great red dragon," signifies faith separated from charity; he is said to be "red" from love that is merely natural; "having seven heads," signifies a false understanding of the Word; "and ten horns," signifies power in consequence of its reception by many; "and upon his heads seven diadems," signifies falsified truths of the Word; "and his tail drew the third part of the stars of heaven, and did cast them into the earth," signifies the destruction of all knowledges of truth. "And the dragon stood before the woman that was ready to be delivered, that when she was delivered, he might devour her child," signifies their hatred, and their intention to destroy the doctrine of the church at its birth. "And she brought forth a man child," signifies the doctrine; "who was to pasture all

the nations with a rod of iron," signifies that this doctrine will convince by the power of truth natural from spiritual; "and her child was caught up unto God and unto His throne," signifies the protection of the doctrine by the Lord, from heaven. "And the woman fled into the wilderness," signifies the church among a few; "where she hath a place prepared of God," signifies the state of it such that provision may meanwhile be made for its existing with many; "that they may nourish her there a thousand two hundred and sixty days," signifies until it grows to its appointed state. "And there was war in heaven Michael and his angels fought with the dragon; and the dragon fought and his angels," signifies dissent and battling by those who are in faith separated from charity against those who are in the doctrine of the church respecting the Lord and the life of charity "and they prevailed not," signifies that they were overcome "neither was their place found any more in heaven." signifies that they were cast down thence. "And when the dragon saw that he was cast into the earth, he persecuted the woman who brought forth the man child," signifies the infestation of the church by those in faith separated from charity, on account of its doctrine. "And unto the woman were given two wings of the great eagle, that she might fly into the wilderness into her place," signifies cautious care and foresight while the church is as yet among few; "where she would be nourished for a time, and times, and half a time, from the face of the serpent," signifies while the church is growing to its appointed state. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood," signifies their abundant reasonings from falsities whereby to destroy the church. "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood that the dragon cast out of his mouth," signifies that their reasonings, being from falsities, fell of themselves to the ground. "And the dragon was wroth with the woman, and went away to make war with the remnant of her seed," signifies their persistent hatred; "who keep the commandments of God, and hold the testimony of Jesus Christ," signifies against those who live the life of charity, and believe in the Lord.

(60) The next chapter (Rev. 13) treats of the dragon's two beasts, the first seen coming up out of the sea, in verses 1-10, and the other one out of the earth, in verses 11-18. That these are the dragon's beasts is evident from verses 2, 4, and 11. The first beast signifies faith separated from charity in respect to confirmations of it from the natural man. The other beast signifies faith separated from charity in respect to confirmations of it from the Word, which also are falsifications of truth. As the exposition of these passages contains the argumentations of those who are in such faith, and would be too tedious if set forth in detail, I pass it by, and merely give the exposition of the concluding words: He that hath understanding, let him count the number of the beast; for it is the number of a man; and his number is six hundred and sixty-six (verse 18) "He that hath understanding, let him count the number of the beast," signifies that those who are in enlightenment examine the

nature of the confirmations of that faith manufactured from the Word; “for it is the number of a man,” signifies that the nature of these confirmations is one of self-intelligence; “and his number is six hundred and sixty-six,” signifies all the truth of the Word in a falsified condition.

(61) THOSE WHO ARE IN FAITH SEPARATED FROM CHARITY ARE MEANT BY THE “GOATS” IN DANIEL AND IN MATTHEW. That the “he-goat” in Dan. 8, and the “goats” in Matt. 25 mean those in faith separated from charity, is evident from the fact that they stand contrasted with the “ram” and the “sheep,” by which are meant those who are in charity. For in the Word the Lord is called the “Shepherd,” the church the “fold,” and the men of the church taken collectively the “flock,” and individually, “sheep.” And as the “sheep” are those in charity, the “goats” are those who are not in charity.

(62) That those in faith separated from charity are meant by the “goats” shall now be shown. i. From experience in the spiritual world. ii. From the Last Judgment, and the character of those upon whom it was executed. iii. From the description in Daniel of the combat between the ram and the he-goat. iv. Lastly, from the neglect of charity by those of whom mention is made in Matthew.

(63) i. That those who are in faith separated from charity are meant in the Word by “goats,” shown from experience in the spiritual world. In the spiritual world there appear all things that are in the natural world. There appear houses and palaces. There appear paradises and gardens, and in them trees of every kind. There appear fields and

meadowland, plains and grassy swards, flocks and herds, all precisely like those on our earth, there being no difference except that the latter are from a natural origin, while the former are from a spiritual origin. And therefore angels, being spiritual, behold the things which are of spiritual origin, just as men do those of natural origin. [2] All things that appear in the spiritual world are correspondences, for they correspond to the affections of the angels and spirits. For this reason they who are in the love of what is good and true, and consequently in wisdom and intelligence, dwell in magnificent palaces that are surrounded by paradises full of correspondent trees, around which again are fields and plains with flocks lying there, and these are appearances. With those however who are in evil affections there are correspondences of an opposite character; such are either in hells confined in workhouses that are windowless, and yet have light in them like that of a will-o’-the-wisp, or else they are in deserts and dwell in hovels surrounded by an unbroken barrenness where there are serpents, dragons, screech owls, and many other creatures that correspond to their evils. [3] Between heaven and hell there is an intermediate place called the World of Spirits, into which every human being comes immediately after death, and where one person has interaction with another just as among men on earth. Here too all things that appear are correspondences. Here too appear gardens, groves, forests of trees and shrubs, and flowery and grassy plains, together with beasts of various kinds, both gentle and savage, all in correspondence with the affections of those who dwell there. [4] There have I often seen sheep and goats, and combats between them like that described in Dan. 8. I have seen goats with horns bent forward and bent backward, and I have seen them attack the sheep with fury. I have seen goats with two great horns with which they violently struck the sheep. And when I looked to see what these things meant, I saw some who were disputing about charity and faith; and from this it was evident that faith separated from charity was what appeared as a goat, and that charity from which is faith was what appeared as a sheep. And as I have seen such things often I have come to know with certainty that those who are in faith separated from charity are meant in the Word by "goats."

(64) ii. That those in faith separated from charity are meant in the Word by "goats," shown from the Last Judgment and the character of those upon whom it was executed. The Last Judgment was executed upon no others than those who in externals had been moral, but in internals had not been spiritual, or but little spiritual. As to those who had been evil in both externals and internals, they had been cast into hell long before the Last Judgment, while those who had been spiritual in externals and at the same time in internals had also long before that event been uplifted into heaven; and the Last Judgment was not executed upon those in heaven, nor upon those in hell, but upon those who were midway between the two, where they had made for themselves imaginary heavens. That the Last Judgment was executed upon these exclusively, may be seen in the short work on the Last Judgment (n. 59 and 70); and

still further in the Continuation of the Last Judgement (n. 16-19), where it treats of the Judgment upon the Reformed, of whom those who had been in faith separated from charity in their life as well as in their doctrine, were cast into hell, while those who had been in that same faith as to their doctrine only, and in their life had been in charity, were uplifted into heaven; from which it was evident that none but these were meant by the "goats" and the "sheep" in Matt. 25 where the Lord is speaking of the Last Judgment.

(65) iii. That those in faith separated from charity are meant in the Word by "goats," shown from the description in Daniel of the combat between the ram and the he-goat. In the book of Daniel all things treat, in the spiritual sense, of the things of heaven and the church, as do all things in the universal Holy Scripture (as is shown in the Doctrine of the New Jerusalem concerning the Holy Scripture, n. 5-26). So therefore does what is said in Daniel about the combat of the ram and the he-goat, which in substance is as follows: In vision I saw a ram that had two high horns, and the higher one came up last, and I saw that with the horn he pushed westward, and northward, and southward, and magnified himself. Afterwards I saw a he-goat coming from the west over the faces of the whole earth, that had a horn between his eyes, and he ran at the ram with the fury of his strength, and broke his two horns, cast him to the earth, and trampled upon him. But the great horn of the he-goat was broken, and instead of it there came up four horns, and out of one of them came forth a little horn, that grew

exceedingly toward the south, and toward the sunrise, and toward the beauteous land, and even to the army of the heavens, and he cast down some of the army, and of the stars, to the earth, and trampled upon them. Yea, he exalted himself even to the prince of the army, and from him the continual sacrifice was taken away, and the dwelling-place of his sanctuary was cast down, because he cast down the truth to the earth. And I heard a holy one saying, How long shall be this vision, the continual sacrifice, and the wasting transgression, that the holy place and the army shall be given to be trampled upon? And he said, Until evening morning; then shall the holy place be made righteous (Dan. 8:2-14).

(66) It is very evident that this vision foretells future states of the church, for it is said that the continual sacrifice was taken away from the prince of the army, that the dwelling-place of his sanctuary was cast down, and that the he-goat cast down the truth to the earth, besides that a holy one said, "How long shall be this vision, the continual sacrifice, and the wasting transgression, that the holy place and the army shall be given to be trampled upon?" and that the answer was, "Until evening morning; then shall the holy place be made righteous;" for "evening" means the end of the church when there will be a new church. The "kings of Media and Persia," spoken of in the same chapter, mean the same as the "ram;" and the "king of Greece" means the same as the "he-goat." For the names of the kings, nations, and peoples, and also those of persons and places,

mentioned in the Word, signify the things of heaven and of the church.

(67) The exposition of the foregoing prophetic utterances is as follows: The “ram that had two high horns, the higher of which came up last,” signifies those who are in faith from charity; his “pushing with it westward, northward, and southward,” signifies the dispersing of what is evil and false; his “magnifying himself,” signifies growth; the “he-goat coming from the west over the faces of the whole earth,” signifies those who are in faith separated from charity, and the invasion of the church by them; the “west” being the evil of the natural man; that “had a horn between his eyes,” signifies self-intelligence; that he “ran at the ram with the fury of his strength,” signifies impetuously attacking charity and the faith of charity; that he “broke the ram’s two horns, cast him down to the earth, and trampled upon him,” signifies scattering to the winds both charity and faith, for whoever does this to charity does it to faith also, because these make a one; that the “great horn of the he-goat was broken,” signifies the non-appearing of self-intelligence that “instead of it there came up four horns,” signifies applications of the sense of the letter of the Word by way of confirmation; and that “out of one of them there came forth a little horn,” signifies an argumentation that no one is able of himself to fulfill the law, and do what is good; that “this horn grew toward the south, toward the sunrise, and toward the beauteous land,” signifies a rising up thereby against all things of the church; “and into the army of the heavens, and he cast down some of the army, and of

the stars, and trampled upon them," signifies the destruction in this manner of all the knowledges of good and truth pertaining to charity and faith; that he "exalted himself to the prince of the army, and from him was taken away the continual sacrifice, and the dwelling-place of his sanctuary," signifies that in this way this principle ravaged all things that pertain to the worship of the Lord and to His church; that he "cast down the truth to the earth," signifies that it falsified the truths of the Word; "evening morning, when the holy place shall be made righteous," signifies the end of that church, and the beginning of a new one.

(68) iv. That those in faith separated from charity are meant by "goats," shown from the neglect of charity by those of whom mention is made in Matthew. That the "goats" and "sheep" in Matt. 25:31-46 mean the very same persons as those meant by the "he-goat" and "ram" in Dan. 8 is evident from the fact that works of charity are recounted to the sheep, and it is said that they had done them; and that the same works of charity are recounted to the goats, and it is said that they had done them not, and that the latter are condemned on that account. For works are neglected by those who are in faith separated from charity, in consequence of their denying that there is anything of salvation or of the church therein; and when charity, which consists in works, is set aside in this way, faith also falls to the ground, because faith is from charity; and when there are no charity and faith there is condemnation. If all the evil had been meant there by the goats, there would not have been recounted the works of charity they

had not done, but the evils they had done. The same persons are meant by the “he-goats” also in Zechariah: Mine anger was kindled against the shepherds, and I will visit upon the he-goats.(Zech. 10:3). And in Ezekiel: Behold, I judge between cattle and cattle, between the rams and the he-goats. Is it a small thing to you that ye have eaten up the good pastures, but ye must also tread down with your feet the residue of the pastures? ye have pushed all the feeble sheep with your horns, till ye have scattered them abroad; therefore will I save My flock, that it may no more be for a prey (Ezek. 34:17-18, 21-22, etc.).

(69) FAITH SEPARATED FROM CHARITY DESTROYS THE CHURCH AND ALL THINGS THAT BELONG TO IT. Faith separated from charity is no faith, because charity is the life of faith: its soul, and its essence. And where there is no faith because no charity, precisely there there is no church. And therefore the Lord says: When the Son of man cometh shall He find faith on the earth? (Luke 18:8).

(70) At times I have heard the goats and the sheep holding a colloquy as to whether those who have confirmed themselves in faith separated from charity possess any truth; and as they said that they possessed a great deal, the matter in dispute was submitted to an examination. They were then questioned as to whether they knew what love is, what charity is, and what good is; and as these were the things that they had set aside, the only reply they could make was that they did not know. They were questioned as to what sin is, as to what repentance is, and what the remission of sins; and as they replied that those who have

been justified through faith have their sins remitted so that they no longer appear, it was avouched to them, “This is not the truth.” They were questioned as to what regeneration is, and they replied either that it is baptism, or that it is the remission of sins through faith. It was avouched to them that “this is not the truth.” They were questioned as to what the spiritual man is, and they replied that it is one who has been justified through the confession of their faith. But it was avouched to them that “this is not the truth.” They were questioned concerning redemption, concerning the union of the Father and the Lord, and concerning the unity of God, and they gave answers that were not truths. Not to mention other points concerning which they were questioned. After these interrogatories and the replies, the matter in dispute came to judgment, and the judgment was that those who have confirmed themselves in faith separated from charity do not possess any truth.

(71) That such is the case cannot be credited by them while they are in the natural world, because those who are in falsities see no otherwise than that falsities are truths, and that it is not a matter of much consequence to know more than what belongs to their faith. And as their faith is divorced from the understanding (for it is a blind faith) they make no investigation into this matter, which is one that can be investigated solely from the Word by the means of an enlightening of the understanding. The truths therefore that are in the Word they turn into falsities by thinking of faith when they see mention made of “love,” “repentance,”

the “remission of sins,” and many other things that must belong to action.

(72) But I wish to say emphatically that it is those who have confirmed themselves by both doctrine and life in faith alone who are of this character, and by no means those who, although they have heard and have believed that faith alone saves, have nevertheless shunned evils as sins.

Continuation of The Last Judgement (1763)

Translated by John Whitehead, 1915

I. THE LAST JUDGMENT HAS BEEN ACCOMPLISHED.

(1) In the former small work on The Last Judgment, the following subjects were treated of: The day of the Last Judgment does not mean the destruction of the world (n. 1-5). The procreations of the human race will never cease (n. 6-13). Heaven and hell are from the human race (n. 14-22). All who have ever been born men from the beginning of creation, and are deceased, are either in heaven or in hell (n. 23-27). The Last Judgment must be where all are together; therefore in the spiritual world, and not on the earth (n. 28-32). The Last Judgment exists when the end of the church is; and the end of the church is when there is no faith, because there is no charity (n. 33-39). All the things which are predicted in the Apocalypse are at this day fulfilled (n. 40-44). The Last Judgment has been accomplished (n. 45-52). Babylon and its destruction (n. 53-64). The former heaven and its abolition (n. 65-72). The state of the world and of the church hereafter (n. 73-74).

(2) The subject of the Last Judgment is continued, principally that it may be known what the state of the world and the church was before the Last Judgment, and what the state of the world and the church has become since; also,

how the Last Judgment was accomplished upon the Reformed.

(3) It is a common opinion in the Christian world, that the whole heaven we see, and the whole earth inhabited by men will perish at the day of the Last Judgment, and that a new heaven and a new earth will exist in their places; that the souls of men will then receive their bodies, and that man will thus again be man as before. This opinion has become a matter of faith, because the Word has not been understood otherwise than according to the sense of its letter; and it could not be understood otherwise, until its spiritual sense was disclosed, also, because by many the belief has been acquired that the soul is only a breath exhaled by man; and that spirits, as well as angels, are of the substance of wind. While there was such a deficiency of understanding concerning souls, and concerning spirits and angels, the Last Judgment could not be thought of in any other manner. But when it comes to be understood, that a man is a man after death, just as he was a man in the world, with the sole difference that then he is clothed with a spiritual body, and not as before with a natural body; and that the spiritual body appears before those who are spiritual, even as the natural body appears before those who are natural, it may then also be understood, that the Last Judgment will not be in the natural, but in the spiritual world; for all the men who were ever born and have died, are together there.

(4) When this is understood, then may the paradoxes be dissipated, which man would otherwise think concerning

the state of souls after death, and their reunion with putrid corpses, and concerning the destruction of the created universe, thus concerning the Last Judgment. The paradoxes concerning the state of souls after death that he would think are these: That man would then be like an exhalation, or like wind, or like ether; either that he would be floating in the air, or not abiding in any place, but in a somewhere, which they call Pu; and that he would see nothing, because he had no eyes; hear nothing, because he had no ears; speak nothing, because he had no mouth; and would therefore be blind, deaf, and dumb; and continually in the expectation, which could not but be sad, of receiving again at the day of the Last Judgment, those functions of the soul from which all the delight of life proceeds. Also that the souls of all who have lived since the first creation, must be in a like miserable state, and that the men who lived fifty or sixty centuries ago, were likewise still floating in the air, or remaining in Pu, and awaiting judgment; besides other lamentable things.

(5) I pass over paradoxes, similar to, and equally numerous with these, which the man who does not know that he is a man after death as before, must think concerning the destruction of the universe. But when he knows that a man after death is not an exhalation or a wind, but a spirit, and if he has lived well, an angel in heaven, and that spirits and angels are men in a perfect form, can then think from his understanding concerning the state of man after death, and the Last Judgment, and not from faith separate from the understanding, from which mere

traditions go forth: and he may also with certainty conclude from his understanding, that the Last Judgment, which is predicted in the Word, will not exist in the natural world, but in the spiritual world, where all are together: and furthermore, that whenever it does exist, it must be revealed, for the sake of belief in the Word.

(6) Put away from you the idea that the soul is like an exhalation, and then think of your own state, or of the state of your friends, or of the state of your infants after death. Will you not think that you will live a man, and they likewise? And since there is no life which is life without the senses, you cannot think otherwise than that they also see, hear, and speak; thus also panegyrists write over the deceased, placing them in heaven among the angels, in white garments, and in paradises. But if afterwards you relapse into the idea, that the soul is an exhalation, and has no sensitive life until after the Last Judgment, can you help being distracted when you think, What and where shall I be in the meantime? Shall I float in the air, or remain in Pu? Yet the preacher teaches me that after death I shall come among the happy, if I have believed well and lived well. You may believe then, as the truth is, that you are a man after death as well as before it, with only the difference that there is between the natural and the spiritual. Thus also all those think who believe in eternal life, and know nothing of this hypothetical tradition concerning the soul.

(7) From what has been said already, it may appear that the Last Judgment cannot exist in the natural world, but in the spiritual world. That it also has existed there, may be

seen from the things related of it from sight, in the former small work on The Last Judgment (n. 45-72), and still further from the particulars about to be related from sight, of the Last Judgment upon the Reformed. He who attends may also see it from the new things which are now revealed concerning heaven, the Word, and the church. What man can draw such things from himself?

(8) II. THE STATE OF THE WORLD AND OF THE CHURCH BEFORE THE LAST JUDGMENT, AND AFTER IT. That the Last Judgment has been accomplished in the spiritual world, may appear from what has just been said. Nevertheless, in order to know anything of the state of the world and the church before and after it, it is altogether necessary that the following things should be known: I. What is meant by "the former heaven" and "the former earth" which passed away (Apoc. 21:1). II. Who, and of what quality were those who were in the former heaven and in the former earth. III. Before the Last Judgment was effected upon them much of the communication between heaven and the world, thus also between the Lord and the church, was intercepted. IV. After the Last Judgment the communication was restored. V. Hence it is, that after the Last Judgment, and not before, revelations were made for the New Church. VI. The state of the world and of the church before the Last Judgment was like evening and night, but after it like morning and day.

(9) I. What is meant by "the former heaven" and "the former earth" which passed away, mentioned in the Apocalypse (21:1) "The former heaven" and "the former

earth” there mentioned, does not mean the heaven visible to the eyes of men in the world, nor the earth which is inhabited by men; nor the former heaven, in which all those are who have lived well since the first creation. But congregations of spirits are meant who had made seeming heavens between heaven and hell for themselves, and because all spirits and angels dwell upon lands, as well as men, therefore by “the former heaven” and “the former earth,” these are meant. The passing away of that heaven and that earth was seen, and it has been described from sight in the work on The Last Judgment (45-72).

(10) II. Who, and of what quality were those who were in “the former heaven,” and “the former earth,” was described in the small work on The Last Judgment; but because the understanding of what follows depends on the knowledge of who they were and their quality, something shall here be said concerning them. All those who gathered themselves together under heaven, and in various places formed seeming heavens for themselves, and also called them heavens, were conjoined with the angels of the lowest heaven, but only as to externals, not as to internals. For the most part they were the goats and those akin to them, who are named in Matthew (25:41-46); who indeed, in the world had not done evils, for they had lived well morally; but they had not done goods from a good origin, for they had separated faith from charity, and hence had not regarded evils as sins. Because they had lived as Christians in externals, they were conjoined with the angels of the lowest heaven, who were like them in externals, but not like them

in internals; they being “the sheep,” and in faith, yet in the faith of charity. On account of this conjunction they were necessarily tolerated; for to separate them, before the Last Judgment, would have brought injury upon those who were in the lowest heaven, who would have been drawn into destruction with them. This is what the Lord foretold in Matthew: Jesus spoke a parable; the kingdom of the heaven is like unto a man who sowed good seed in his field; but while men slept, his enemy came, and sowed tares, and went away; when the blade was sprung up, and brought forth fruit, then appeared the tares also; so the servants of the householder coming, said unto him, Lord, didst not thou sow good seed in thy field? Wilt thou then that we go and gather them up? But he said, Nay, lest, while ye gather up the tares, ye root up at the same time the wheat with them: let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. He who hath sown the good seed, is the Son of man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of evil; the harvest is the consummation of the age; as therefore the tares are gathered together, and burned, so shall it be in the consummation of the age (Matt. 13:24-30, 37-40). “The consummation of the age” is the last time of the church; “the tares” are those who are interiorly evil; “the wheat” are those who are interiorly good; “the gathering together in bundles to burn,” is the Last Judgment upon them; that harm should not be done to the good by separation before the Last Judgment, is signified by “lest in gathering up the tares, ye root up at the same time the wheat with them: let both grow until the harvest.”

(11) III. Before the Last Judgment was effected upon them, much of the communication between heaven and the world, thus between the Lord and the church, was intercepted. All enlightenment comes to man from the Lord through heaven, and it enters by an internal way. So long as there were congregations of such spirits between heaven and the world, or between the Lord and the church, man could not be enlightened. It was as when a sunbeam is cut off by a black interposing cloud, or as when the sun is eclipsed, and its light arrested, by the interjacent moon. Wherefore, if anything had been then revealed by the Lord, either it would not have been understood, or if understood, still it would not have been received, or if received, still it would afterwards have been suffocated. Now since all these interposing congregations were dissipated by the Last Judgment, it is plain, IV. That the communication between heaven and the world, or between the Lord and the church, has been restored.

(12) V. Hence it is, that after the Last Judgment has been accomplished, and not before, revelations were made for the New Church. For since communication has been restored by the Last Judgment, man can be enlightened and reformed; that is, can understand the Divine truth of the Word, receive it when understood, and retain it when received, for the interposing obstacles are removed; and therefore John, after the former heaven and the former

earth passed away, said that: He saw a New Heaven and a New Earth, and then, the holy city Jerusalem, descending from God out of heaven, prepared as a Bride before her Husband; and he heard the One sitting upon the throne, say, Behold, I make all things new (Apoc. 21:1, 2, 5). That the church is meant by “Jerusalem” may be seen in The Doctrine Concerning the Lord (n. 62-64). Concerning its new things (see n. 65 there).

(13) VI. The state of the world and of the church before the Last Judgment was like evening and night, but after it, like morning and day. When the light of truth does not appear, and truth is not received, there is a state of the church in the world like evening and night; that there was a state before the Last Judgment, may appear from what is said above (n. 11); but when the light of truth appears, and the truth is received, there is a state of the church in the world like morning and day. Hence it is, that these two states of the church are called “evening and morning” and “night and day,” in the Word; as in the following passages: The Holy One said unto me, Until the evening the morning two thousand three hundred; then shall the sanctuary be justified (Dan. 8:14). The vision of the evening and the morning is truth (Dan. 8:26). There shall be one day, which is known to Jehovah, neither day nor night, for about the time of evening there shall be light (Zech. 14:7). One crying unto me out of Seir, Watchman, what of the night? The watchman said, The morning cometh, and also the night (Isa. 21:11, 12). Concerning the last time of the church, Jesus said: Watch, for ye know not when the Lord of the

house will come, whether at evening, at midnight, at cock-crowing, or in the morning (Mark 13:35). Jesus said, I must work while it is day; the night cometh, when no one can work (John 9:4); and elsewhere (as in Isa. 17:14; Jer. 6:4, 5; Ps. 30:6; 65:9; 90:6). Since such things are meant by "evening and night," therefore the Lord, in order to fulfil the Word, also was buried in the evening and afterward rose again in the morning.

(14) III. THE LAST JUDGMENT UPON THE REFORMED. In the former small work on The Last Judgment it treated of the judgment upon those who are meant by Babylon; and something of the judgment upon the Mohammedans and upon the Gentiles; but not of the judgment upon the Reformed. It was said only, that the Reformed were in the middle, arranged there according to countries; the Papists around them; the Mohammedans around the Papists, and around these the Gentiles and peoples of various religions. The Reformed constituted the middle, or central region, because the Word is read by them and the Lord is worshiped, and hence with them there is the greatest light; and spiritual light, which is from the Lord as a sun, which in its essence is the Divine love, proceeds and extends itself on every side, and enlightens even those who are in the extreme circumferences, and opens the faculty of understanding truths, as far as from their religion they can receive them. For spiritual light in its essence is the Divine wisdom, and it enters the understanding in man, as far as, from knowledges received, he has the faculty of perceiving it; and it does not pass through spaces, like the light of the

world, but through the affections and perceptions of truth, therefore, in an instant, to the last limits of the heavens. From these are the appearances of spaces in that world. Concerning these things more may be seen in The Doctrine Concerning the Sacred Scripture (n. 104-113).

(15) The Last Judgment upon the Reformed shall be described in the following order. I. Upon whom of the Reformed the Last Judgment was effected. II. The signs and visitations before the Last Judgment. III. How the universal judgment was effected. IV. The salvation of the sheep.

(16) I. Upon whom among the Reformed the Last Judgment was effected. The Last Judgment was effected upon those only of the Reformed, who in the world confessed God, read the Word, heard preaching, partook of the sacrament of the Supper, and did not neglect the solemnities of the worship of the church; and yet thought that adulteries, various kinds of theft, lying, revenge, hatred, and the like, were allowable. These although they confessed God, still made no account of sins against Him; they read the Word, and still they made no account of the precepts of life in it; they heard preachings, and still they paid no attention to them; they went to the sacrament of the Supper, and still they did not desist from the evils of their former life; they did not neglect the solemnities of worship, and still they amended their lives in nothing. Thus they lived as if from religion, in their externals, yet in their internals they had nothing of it. These are they who are meant by “the dragon” in the Apocalypse (chap. 12); for it is there said of the dragon, that it was seen in heaven, that it fought with Michael in

heaven, and that it drew down the third part of the stars from heaven; which things are said, because these, by means of the confession of God, by reading the Word, and by external worship, communicated with heaven. The same are meant by “the goats” in Matthew, chap. 25; to whom it is not said that they did evils, but that they omitted to do goods; and all such omit to do goods which are goods, because they do not shun evils as sins, and although they do not do them, still they think them allowable, and thus do them in spirit, and also in body, when permitted.

(17) Upon all these from the Reformed the Last Judgment was effected, but not upon those who did not believe in God, who contemned the Word, and rejected from their hearts the holy things of the church; for all these, when they came from the natural world into the spiritual world, were cast into hell.

(18) All who lived like Christians in externals, and made no account of the Christian life, made one exteriorly with the heavens, but interiorly with the hells, and since they could not be torn away in a moment from their conjunction with heaven, they were detained in the world of spirits, which is midway between heaven and hell, and it was permitted them to form societies, and to live together as in the world; and there by arts unknown to the world, to cause splendid appearances, and by this means to persuade themselves and others, that they were in heaven; therefore, from that external appearance they called their societies heavens. The heavens and the earths upon which they dwelt, are

meant by “the former heaven, and the former earth which passed away” (Apoc. 21:1).

(19) Meanwhile, so long as they remained there, the interiors of their minds were closed, and the exteriors were opened; by which means, their evils, by which they made one with the hells: did not appear. But when the Last Judgment was at hand, their interiors were disclosed, and they then appeared before all such as they really were; and since they then acted in unity with the hells, they were no longer able to simulate the Christian life, but from delight rushed into evils and crimes of every kind, and were turned into devils, and, moreover, were seen as such, some black, some fiery, and some livid like corpses; those who were in the pride of their own intelligence, appearing black; those who were in the insane love of ruling over all, appearing fiery; and those who were in the neglect and contempt of truth, appearing livid like corpses. Thus were the scenes of those theaters changed.

(20) The Reformed constitute the inmost or middle part of the world of spirits, which is midway between heaven and hell, and are there arranged according to countries. In the center of this middle region are the English; towards the south and the east of it are the Dutch; towards the north, the Germans; towards the west and the north, the Swedes; and towards the west, the Danes. But those only who have lived the life of charity, and its faith, are in that middle region: many societies of them dwell there. Surrounding them are those of the Reformed, who have not lived the life of faith and charity: these are they who made as it were

heavens to themselves. But there is a different arrangement of all in heaven, and also of all in hell. The reason why the Reformed constitute the middle there is, because with them the Word is read, and the Lord is also worshiped, from which the greatest light is there; and thence, as from a center, this light is propagated to all the circumferences and enlightens. For the light in which spirits and angels are, proceeds from the Lord as a sun, and this sun, in its essence, is the Divine love, and the light which proceeds from it in its essence is the Divine wisdom: all the spiritual of that world is derived from it. Concerning the Lord as the sun in the spiritual world, and concerning the light and heat of that sun, see the work on Heaven and Hell (n. 116-140).

(21) Every arrangement of the societies in that world, is an arrangement according to the differences of love; the reason of which is, that love is the life of man, and the Lord, who is Divine love itself, arranges them according to its reception; and the differences of loves are innumerable, which no one knows but the Lord alone. He so conjoins the societies, that they all lead as it were one life of man; the societies of the heavens one life of celestial and spiritual love; the societies of the hells, one life of diabolical and infernal love; He conjoins the heavens and the hells by oppositions. Because there is such an arrangement, every man after death goes into the society of his own love, nor can he go into any other, for his love opposes it. Hence it is that they who are in spiritual love are in heaven, but they who are in natural love only, are in hell. Spiritual love is

implanted solely by the life of charity, and natural love remains natural, if the life of charity is omitted; and natural love, if it is not subjected to spiritual love, is opposed to it.

(22) From these things it may appear, upon whom of the Reformed the Last Judgment was effected; that it was not upon those who were in the center, but upon those who were around it; who from external morality, as was said, appeared exteriorly like Christians, but interiorly they were not Christians, because they had no spiritual life.

(23) II. The signs and visitations before the Last Judgment. There was seen above those who had formed to themselves seeming heavens as it were a storm cloud, which appearance was from the presence of the Lord in the angelic heavens above them, especially from His presence in the lowest heaven, lest any of them on account of the conjunction should be carried away and perish with them. The higher heavens moreover were brought down nearer to them, by which the interiors of those upon whom the judgment was about to come were disclosed; on which disclosure, they appeared no longer like moral Christians, as before, but like demons. They were tumultuous and strove among themselves about God, the Lord, the Word, faith, and the church; and because their lusts for evils were then also set free, they rejected all these things with contempt and ridicule, and rushed into every kind of enormity. Thus the state of those heavenly inhabitants was changed. Then at the same time all their splendid appearances, which they had made for themselves by arts unknown in the world, vanished away; their palaces were

turned into vile huts; their gardens into stagnant pools; their temples into heaps of rubbish; and the very hills upon which they dwelt, into gravel heaps, and into other similar things, which corresponded to their wicked minds and lusts. For all the visible things of the spiritual world are correspondences of the affections of spirits and angels. These were the signs of the coming judgment.

(24) As the disclosure of the interiors increased, so the order among the inhabitants was changed and inverted. Those who were most powerful in reasonings against the holy things of the church, rushed into the middle, and assumed the dominion; and the rest, who were less powerful in reasonings, receded to the circumferences, and acknowledged those who were in the middle as their tutor-angels. Thus they collected themselves together into the form of hell.

(25) These changes of their state were accompanied by various concussions of their dwellings and lands; which were followed by earthquakes, mighty according to their perversions. Here and there, too, chasms were made towards the hells which were under them, and a communication was thus opened with them. Exhalations were then seen ascending like smoke mingled with sparks of fire. These also were signs which preceded, which are also meant by the Lord’s words concerning the consummation of the age, and then concerning the Last Judgment, in the Evangelists: Nation shall be stirred up against nation; there shall be great earthquakes in divers places; signs also from heaven, terrible and great. And

there shall be distress of nations, the sea and the billows roaring (Luke 21:10, 11, 25; Matt. 24:7; Mark 13:8).

(26) Visitations also were made by angels; for before any ill conditioned society perishes, visitation always precedes. The angels exhorted them to desist, and denounced destruction upon them if they did not. Then they also sought out and separated any good spirits who were intermingled with them. But the multitude, excited by their leaders, reviled the angels, and rushed in upon them, for the purpose of dragging them into the forum, and treating them in an abominable manner; just as was done in Sodom. Most of them were in faith separated from charity; and there were also some who professed charity, and yet lived shamefully.

(27) III. How the universal judgment was effected. After the visitations and premonitory signs of the coming judgment could not turn their minds from criminal acts, and from seditious plottings against those who acknowledged the Lord as the God of heaven and earth, held the Word holy, and led a life of charity, the Last Judgment came upon them. It was thus effected.

(28) The Lord was seen in a bright cloud with angels, and a sound as of trumpets was heard from it; which was a sign representative of the protection of the angels of heaven by the Lord, and of the gathering of the good from every side. For the Lord does not bring destruction upon anyone, but only protects His own, and draws them away from communication with the evil; and when they are withdrawn, the evil come into their own lusts, and from them rush into

every kind of abomination. Then all who were about to perish, were seen together like a great dragon, with its tail extended in a curve, and elevated towards heaven, bending itself about on high in various directions, as though it would destroy heaven, and draw it down. But the effort was vain, for the tail was cast down, and the dragon, which had also appeared elevated, sank down. It was granted me to see this representation, that I might know and make known who are meant by "the dragon" in the Apocalypse; namely, that "the dragon" means all who read the Word, hear preachings, and perform the holy things of the church, making no account of the lusts of evil by which they are enticed, and interiorly they meditate thefts and frauds, adulteries and obscenities, hatred and revenge, lies and blasphemies; and who thus live in spirit like devils, and in body like angels. These constituted the body of the dragon, but the tail was constituted of those who, when in the world, were in faith separated from charity, and were like the former as to thoughts and intentions.

(29) Then I saw some of the rocks upon which they were, subsiding even to the lowest depths; some carried far away; some opening in the middle, and those who were on them cast down through the chasm; and some inundated as with a flood. And I saw many collected into companies, as into bundles, according to the genera and species of evil, and cast hither and thither into whirlpools, marshes, stagnant pools, and deserts, which were so many hells. The rest who were not on rocks, but scattered here and there, and who yet were in similar evils, fled amazed to the Papists,

Mohammedans, and Gentiles, and professed their religions, which they could do without any disturbance of mind, because they had no religion; but still lest they should seduce these also, they were driven away, and thrust down to their companions in the hells. This is a general description of their destruction; the particulars which I saw, are more than can be here described.

(30) The salvation of the sheep. After the Last Judgment was accomplished, there was then joy in heaven, and also light in the world of spirits, such as was not before. The joy in heaven and its quality, after the dragon was cast down, is described in the Apocalypse (12:10-12); and there was light in the world of spirits, because those infernal societies had been interposed like clouds which darken the earth. A similar light also then arose with men in the world, from which they had new enlightenment.

(31) I then saw angelic spirits in great numbers rising from below, and elevated into heaven, who were the sheep, there reserved and guarded by the Lord for ages back, lest they should come into the malignant sphere flowing forth from dragonists, and their charity be suffocated. These are they, who are meant in the Word, by “those who went forth from the sepulchers”; also, by “the souls of those slain for the testimony of Jesus,” who were watching; and by those “who are of the first resurrection.”

(32) CONTINUATION CONCERNING THE SPIRITUAL WORLD. IV. THE SPIRITUAL WORLD. The spiritual world has been treated of in a special work on Heaven and Hell, in which many particulars of that world are described; and

since every man enters that world after death, his state then is also described there. Who does not know that man will live after death, because he is born a man, and created in the image of God, and because the Lord, in His Word, teaches it? But what his future life will be has hitherto been unknown. It has been believed that he would then be a soul, of which no other idea was conceived than as of air or ether, in which some capacity of thought would reside, without such sight as belongs to the eye, without such hearing as belongs to the ear, and without speech such as belongs to the mouth. And yet man is equally a man after death; and such a man that he does not know otherwise than that he is still in the former world; he sees, hears, and speaks as in the former world; he walks, runs, and sits as in the former world; he eats and drinks as in the former world; he sleeps and wakes as in the former world; he enjoys conjugial delight as in the former world; in a word he is a man as to each and all things. From which it is plain, that death is but a continuation of life, and is only transition.

(33) There are many causes why man has not known of this state of his after death; one of which is, that he could not be enlightened, so little faith had he in the immortality of the soul; as may appear from many even of the learned, who believe that they are like beasts, only more perfect than they, in being able to speak; and therefore in their heart they deny the life after death, although they profess it with the mouth. From this thought of theirs they have become so sensual, that they could not believe that a man is a man after death, because they do not see him with their eyes, for

they say, how can a soul be such a man? It is otherwise with those who believe they will live after death; these think interiorly in themselves, that they will come into heaven, enjoy delights with the angels, see heavenly paradises, and stand before the Lord in white garments, besides other things. This is their interior thought; their exterior thought may wander from it, when they think of the soul from the hypothesis of the learned.

(34) That a man is equally a man after death, although he does not appear before the eyes, may appear from the angels seen by Abraham, Gideon, Daniel, and other prophets; from the angels seen in the Lord’s sepulchre, and afterwards, oftentimes, by John in the Apocalypse; especially from the Lord Himself, who showed His disciples that He was a Man, by touch, and by eating, and yet became invisible before their eyes. The reason why they saw Him was, because the eyes of their spirits were then opened; and when these are opened, the things in the spiritual world appear as clearly as the things in the natural world.

(35) Because it has pleased the Lord to open for me the eyes of my spirit, and to keep them open now for nineteen years, it has been given me to see the things which are in the spiritual world, and also to describe them. I can affirm that they are not visions, but things seen in all wakefulness.

(36) The difference between a man in the natural world, and a man in the spiritual world, is, that the one man is clothed with a spiritual body, but the other with a natural body; and the spiritual man sees the spiritual man, as

clearly as the natural man sees the natural man; but the natural man cannot see the spiritual man, and the spiritual man cannot see the natural man, on account of the difference between the natural and the spiritual; what kind of difference this is, can be described, but not in a few words.

(37) From the things seen during so many years, I am enabled to relate the following: that there are lands in the spiritual world, just as in the natural world; and that there are hills and mountains, plains and valleys, and also fountains and rivers, lakes and seas; there are paradises and gardens, groves and woods, and palaces and houses; also that there are writings and books, offices and trades; and that there are precious stones, gold and silver; in a word, there are each and all things that exist in the natural world, and they are infinitely more perfect in the heavens.

(38) But the difference in general is this; that all things in the spiritual world are from a spiritual origin, and hence, as to their essence, are spiritual, they are from the sun there which is pure love; and all things in the natural world are from a natural origin, and hence as to their essence are natural, for they are from the sun there which is pure fire. Hence it is, that the spiritual man must be nourished with food from a spiritual origin, as the natural man is with food from a natural origin. More may be seen in the work on Heaven and Hell.

(39) V. THE ENGLISH IN THE SPIRITUAL WORLD. There are two states of thought with man, an external and an internal state; man is in the external state in the natural

world, in the internal state in the spiritual world: these states make one with the good, but not with the evil. What a man is as to his internal, is rarely manifest in the natural world, because from his infancy, he has wished to be moral, and has learned to seem so. But what he is, clearly appears in the spiritual world, for spiritual light discloses it, and also man is then a spirit, and the spirit is the internal man. Now, since it has been given me to be in that light, and from it, to see what the internal is in the men of various kingdoms, by an interaction of many years with angels and spirits, it behooves me to manifest it, because of its importance. Here I will say something of the noble English nation only.

(40) The more excellent of the English nation are in the center of all Christians (see above, n. 20). The reason why they are in the center is, because they have interior intellectual light. This is not apparent to any one in the natural world, but it is conspicuous in the spiritual world. This light they derive from the liberty of thinking, and thence of speaking and of writing, in which they are. With others, who are not in such liberty, intellectual light is darkened because it has no outlet. But this light is not active of itself, but is rendered active by others, especially by men of reputation and authority among them. As soon as anything is said by these men, or as soon as anything they approve is read, that light shines forth, and seldom before. On this account governors are placed over them in the spiritual world, and priests of great reputation for learning and distinguished ability are given them, whose commands

and monitions, from this their natural disposition, they cheerfully obey.

(41) They rarely go out of their own society, because they love it as in the world they love their country. There is also a similarity of minds among them, from which they contract intimacy with friends of their own country, and rarely with others. They also mutually aid each other; and they love sincerity.

(42) There are two great cities similar to London, into which most of the English come after death; these cities it was given me to see, as well as to walk through. The middle of the one city answers to that part of the English London where there is a meeting of merchants, called the Exchange; there the governors dwell. Above that middle is the east; below it is the west; on the right side of it is the south; on the left side of it is the north. They who have led a life of charity more than the rest, dwell in the eastern quarter, where there are magnificent palaces. The wise, with whom there are many splendid things, dwell in the southern quarter. They who more than others love the liberty of speaking and of writing, dwell in the northern quarter. They who make profession of faith, dwell in the western quarter; to the right in this quarter, there is an entrance into the city, and an exit from it; they who live wickedly are there sent out of it. The presbyters, who are in the west, and who, as was said, profess faith, dare not enter the city through the broad streets, but only through the narrower ways, because they who are in the faith of charity, are the only inhabitants who are tolerated in the city. I have

heard them complaining of the preachers in the west, that they prepare their discourses with such art and at the same time eloquence, interweaving justification by faith to them unknown, that they do not know whether good is to be done or not; they preach intrinsic good, and separate it from extrinsic good, which they sometimes call meritorious, and therefore not acceptable to God; yet still they call it good, because it is useful. But when those who dwell in the eastern and southern quarters of the city hear such mystical discourses, they walk out of the temples, and the preachers are afterwards deprived of the priesthood.

(43) The other great city similar to London, is not in the Christian center (of which n. 20), but lies beyond it in the north. They who are interiorly evil come into it after death. In the middle of it there is an open communication with hell, by which they are swallowed up in turn.

(44) I once heard presbyters from England conversing together concerning faith alone, and I saw a certain image made by them which represented faith alone. It appeared in obscure light like a great giant, and in their eyes like a beautiful man; but when the light of heaven was let in, the upper part of it appeared like a monster, and the lower like a serpent, not unlike the description which is given of Dagon, the idol of the Philistines. When they saw this they left it, and the bystanders cast it into a stagnant pool.

(45) It was perceived from those of the English who are in the spiritual world, that they have as it were a twofold theology, one from the doctrine of faith, and the other from the doctrine of life; from the doctrine of faith for those who

are initiated into the priesthood: from the doctrine of life for those who are not initiated into the priesthood, and who are commonly called the laity. This doctrine of life is set forth in the exhortation which is read in the temples on any Sabbath day, to those who go to the Sacrament of the Supper; in which it is openly said that if they do not shun evils as sins, they cast themselves into eternal damnation, and that if they then approach the holy communion the devil will enter into them, as he entered into Judas. I have sometimes spoken with the priests concerning this doctrine of life, that it does not agree with their doctrine of faith. They made no reply, but thought what they did not dare to utter. You may see that exhortation in The Doctrine of Life for the New Jerusalem (n. 5-7).

(46) I have often seen a certain Englishman, who became celebrated by a book he published some years ago, in which he attempted to establish the conjunction of faith and charity by an influx and interior operation of the Holy Spirit. He gave out that this influx affected man in an inexpressible manner, and without his being conscious of it, but did not touch, much less manifestly move his will or excite his thought to do anything as of himself, except permissively; the reason being, that nothing of the man might enter into the Divine Providence as one with it; also that thus evils might not appear before God. He thus excluded the external exercises of charity for the sake of any salvation, but favoring them for the sake of the public good. Since his arguments were ingenious, and the snake in the grass was not seen, his book was received as most orthodox. This

author retained the same dogma after his departure from the world, nor could he recede from it, because it was confirmed in him. The angels spoke with him, and said that this was not the truth, but mere ingenuity with eloquence; and that the truth is, that man ought to shun evil and do good as from himself, yet with the acknowledgment that it is from the Lord, and that there is no faith before this, still less is that thought which he calls faith. And since this was opposed to his dogma, it was permitted him of his own sagacity to inquire further, whether such unknown influx and internal operation apart from the external operation of man is given. He was then seen to strain his mind, and to wander about in thought in various ways, always in the persuasion that man is no otherwise renewed and saved. But as often as he came to the end of his way, his eyes were opened, and he saw that he was wandering, and even confessed it to those who were present. I saw him wandering thus for two years, and in the end of his ways confessing that no such influx is given, unless evil in the external man be removed, which is effected by shunning evils as sirs, as if from himself; and I heard him at length saying, that all who confirm themselves in that heresy, will be insane from the pride of their own intelligence.

(47) I have spoken with Melancthon, and then asked him concerning his state; but he was not willing to reply. Wherefore I was informed of his lot by others, which is that he is alternately in a fretted stone chamber, and alternately in hell, and that in his chamber he appears clothed in a bear’s skin on account of the cold, and because of the

uncleanness there he does not admit newcomers from the world, who wish to visit him on account of the reputation of his name. He still speaks of faith alone, which in the world he established more than others.

(48) VI. THE DUTCH IN THE SPIRITUAL WORLD. It was said above (n. 20), that Christians with whom the Word is read and the Lord is worshiped, are in the middle of the nations and people of the whole spiritual world, because the greatest spiritual light is with them, and the light is radiated thence as from a center into all the circumference even to the last boundary; and it enlightens, according to what is said in The Doctrine of the New Jerusalem Concerning the Sacred Scripture (n. 104-113). In this middle, the Reformed Christians have places allotted to them according to their reception of spiritual light from the Lord; and since the English have that light stored up in the intellectual part, therefore they are in the inmost of that middle region; and because the Dutch keep that light more nearly conjoined to natural light, and hence there is no such brightness of light apparent among them, but in its place something not transparent which is receptive of rationality from spiritual light, and at the same time from spiritual heat, they, in the Christian middle region, have obtained dwellings in the east and south; in the east from the faculty of receiving spiritual heat, which in them is charity, and in the south from the faculty of receiving spiritual light, which in them is faith. That the quarters in the spiritual world are not like the quarters in the natural world, and that dwellings according to quarters, are dwellings according to

the reception of faith and love, and that they who excel in love and charity, are in the east, and they who excel in intelligence and faith, are in the south, may be seen in the work on Heaven and Hell (n. 141-153). Another reason why they are in these quarters of the Christian middle region is, that trade is their final love, and money is the mediate subservient love, and that love is spiritual; but where money is the final love, and trade the mediate subservient love, the love is natural, and partakes of avarice. In the before-mentioned spiritual love, which regarded in itself is the common good, in which and from which is the good of the country, the Dutch excel others.

(49) The Dutch adhere more firmly than others to the principles of their religion, nor are they drawn away from them; and if they are convinced that one or another of them is not in agreement, still they do not admit it, but turn themselves back, and remain unmoved. Thus they remove themselves from an interior intuition of truth, for they keep their rational under obedience, in spiritual things. Because they are such, when they enter the spiritual world after death, they are prepared for receiving the spiritual of heaven, which is Divine truth, quite differently from others. They are not taught, because they do not receive; but what heaven is, is described to them, and afterwards it is granted them to ascend there, and to see it; and then whatever agrees with their genius is infused into them, which being done, they are sent down, and return to their companions with a full desire for heaven. If then they do not receive this truth, that God is One in Person and in essence, and that

this God is the Lord, and that in Him is the Trinity; and also this truth, that faith and charity as matters of knowledge and discourse, are of no avail apart from the life of faith and charity, and that faith and charity are given by the Lord when evils are shunned as sins; if when they are taught these truths, they turn themselves away, and still think of God as existing in three Persons, and of religion, merely that there is such a thing, they are reduced to misery, and their trade is taken away, until they are brought to the greatest extremities. And they are then led to those who have abundance of everything, and a flourishing trade, and when there, the thought is insinuated into them from heaven, whence it is that they are such, and at the same time to reflect on the faith of these persons concerning the Lord, and upon their life, in that they shun evils as sins. In a little time they make inquiries, and perceive an agreement with their own thought and reflection; this is done repeatedly. At length, they think of themselves, that in order to be relieved from their miseries, they must believe and do the same. Then, as they receive that faith, and live that life of charity, opulence and enjoyment of life are given them. In this manner, those of them who have led anything of a life of charity in the world, are amended by themselves, and not by others, and are prepared for heaven. They afterwards became more constant than others, so that they may be called constancies; and they do not allow themselves to be led away by any reasoning, fallacy, or obscurity brought on by sophistries, or by any preposterous view from confirmations alone.

(50) The Dutch are easily distinguished from others in the spiritual world, because they appear in like garments as in the natural world, with the difference that those are in more shining ones who have received faith and that spiritual life. They appear in similar garments, because they remain constant in the principles of their religion; and in the spiritual world all are clothed according to their religious principles; whence it is, that they who are in Divine truths, have garments of white and of fine linen.

(51) The cities in which the Dutch dwell, are guarded in a peculiar manner, all the streets in them are covered, and in the streets are gates, in order that they may not be viewed from the surrounding rocks and hills. This they do from their inherent prudence in concealing their designs, and not divulging their intentions; for these things in the spiritual world are brought forth by inspection. When anyone enters a city with the purpose of exploring their state, when he is about to depart, he is led to the closed gates of the streets, back and forth to many, and this to extreme weariness, and he is then let out; this is done to the end that he may not return. Wives who claim dominion over their husbands, dwell on one side of the city, and only meet them by invitation, given formally; and the husbands then lead them to houses, where married pairs are living, without there being any dominion of the one over the other, and show them how neat and clean their houses are, and how delightful their life is, and that these are the results of mutual and conjugial love. Those who attend to, and are affected with these things, desist from dominion, and they

live together, and they then obtain a dwelling nearer to the middle, and are called angels. The reason is, that conjugial love is a celestial love, which is without dominion.

(53) In the days of the Last Judgment, I saw many thousands of that nation cast out of the cities there, and out of the villages and surrounding lands. They were those who when in the world had done nothing of good from any religion or conscience, but only on account of reputation, that they might appear sincere for the sake of gain; for such when the prospect of fame and gain is taken away, as is the case in the spiritual world, then rush into every abomination; and when they are in the fields, and outside the cities, they rob every one they encounter. I saw them cast into a fiery gulf stretching under the eastern tract, and into a dark cavern stretching under the southern tract. This casting out I saw on the 9th day of January, 1757. Those only were left, among whom there was religion, and a conscience from religion.

(54) I have spoken, but only once, with Calvin; he was in a society of heaven, which appears in front, above the head; and he said that he did not agree with Luther and Melancthon about faith alone, because works are so often named in the Word, and the doing of them commanded, and that therefore, faith and works ought to be conjoined. I heard from one of the governors of that society, that Calvin was accepted in his society, because he was upright and made no disturbance.

(55) What Luther's lot is, shall be told elsewhere, for I have often heard and seen him. Here, I shall only say, that he has

often wished to recede from his faith alone, but in vain; and that therefore, he is still in the world of spirits, which is midway between heaven and hell; where he sometimes suffers hard things.

(56) VII. THE PAPISTS IN THE SPIRITUAL WORLD. The Papists, and the Last Judgment upon them, were treated of in the small work on The Last Judgment (n. 53-64). The Papists in the spiritual world appear around the Reformed, and are separated from them by an interval, which they are not permitted to pass. Nevertheless, those who are of the order of Jesuits, by clandestine arts procure for themselves communications, and also send out emissaries, by unknown paths, for the purpose of seducing them. But they are discovered, and after being punished, they are either sent back to their companions, or are cast into hell.

(57) After the Last Judgment, their state was so changed, that they were not allowed to gather together in companies, as before; but ways were appointed to every love, both good and evil, which those who come from the world immediately enter, and go to a society corresponding to their love. Thus the wicked are borne away to a society which is in conjunction with the hells, and the good to a society which is in conjunction with the heavens; thus precaution is taken that they may not form artificial heavens for themselves as before. Such societies in the world of spirits, which is midway between heaven and hell, are innumerable; being as many as there are genera and species of good and evil affections. And in the meantime, before spirits are either elevated into heaven, or cast down

into hell, they are in spiritual conjunction with men in the world, because they too are in the midst between heaven and hell.

(58) All those of the Papists, who have not been wholly idolaters, and who, from their religious persuasion, have done goods out of a sincere heart, and have also looked to the Lord, are led to societies which are instituted in the confines nearest to the Reformed, and are instructed there, the Word being read, and the Lord preached to them; and they who receive truths and apply them to life, are elevated into heaven and become angels. There are many such societies of them in every quarter, and they are guarded on all sides from the treacheries and cunning devices of the monks, and from the Babylonish leaven. Moreover, all their infants are in heaven, because, being educated by the angels under the guidance of the Lord, they know nothing of the falsities of the religion of their parents.

(59) All who come from the earth into the spiritual world, are at first kept in the confession of faith, and in the religion of their country; and so therefore are the Papists. On this account, they always have some representative Pontiff set over them, whom they also adore with the same ceremony as in the world. Rarely does any Pope from the world act the Pontiff there; yet he who was Pope at Rome twenty years ago, was appointed over the Papists, because he cherished in heart that the Word is more holy than is believed, and that the Lord ought to be worshiped. But, after filling the office of Pope for some years, he abdicated it, and betook himself to the Reformed Christians, among

whom he still is, and enjoys a happy life. It was granted me to speak with him, and he said, that he adored the Lord alone, because He is God, who has power over heaven and earth, and that the invocations of saints, and also their masses, are trifles; and that when he was in the world, he intended to restore that church, but that for reasons, which he mentioned, he found it impossible to do so. When the great northern city of the Papists was destroyed, on the day of the Last Judgment, I saw him carried out of it on a couch, and taken to a place of safety. Quite a different thing happened to his successor.

(60) Here I am allowed to add something memorable. It was granted me to speak with Louis XIV., grandfather of the reigning king of France, who while he was in the world, worshiped the Lord, read the Word, and acknowledged the Pope only as the highest one of the church; in consequence of which, he has great dignity in the spiritual world, and rules the best society of the French nation. Once I saw him as it were descending by ladders, and after he descended I heard him saying, that he seemed to himself as if at Versailles, and then there was silence round about for half an hour; at the end of that time, he said, that he had spoken with the king of France, his grandson, concerning the Bull Unigenitus, advising him to desist from his former design, and not to accept it, because it was detrimental to the French nation, he said that he insinuated this into his thought profoundly. This took place in the year 1759, on the 13th day of December, about eight o’clock in the evening.

(61) VIII. THE POPISH SAINTS IN THE SPIRITUAL WORLD. It is known that man has from his parents implanted or hereditary evil, but in what it consists is known to few. It consists in the love of ruling, which is such, that as far as the reins are given it, so far it bursts forth, until it even burns with the lust of ruling over all, and at length of wishing to be invoked and worshiped as God. This love is the serpent, which deceived Eve and Adam, for it said to the woman: God knows, that in the day ye eat of the fruit of the tree, your eyes shall be opened, and then ye shall be as God (Gen. 3:4, 5). As far therefore as man rushes with loosened reins into this love, so far he turns himself away from God, and turns towards himself, and becomes an atheist; and then the Divine truths which are of the Word, may serve as means, but because dominion is the end, the means are in the heart only as they serve him. This is the reason why those who are in the mediate and in the ultimate degree of the love of ruling, are all in hell, for that love is the devil there; and in hell there are some of such a nature, that they cannot bear to hear any one speaking of God.

(62) Those of the Papal nation have this love who have had dominion from the frenzy of its delight, and have despised the Word, and preferred the dictates of the Pope to it. They are utterly devastated as to externals, until they no longer know anything of the church, and then they are cast down into hell and become devils. There is a certain separate hell for those who wish to be invoked as gods, where such is their fantasy, that they do not see what is, but what is not.

Their delirium is such as affects persons in a malignant fever, who see things floating in the air and in the chamber, and on the covering of the bed, which do not exist. This worst of evils is meant by: The head of the serpent, which is bruised by the Seed of the woman, and which wounds His heel (Gen. 3:15). “The heel” of the Lord, who is “the Seed of the woman,” is the Divine proceeding in ultimates, which is the Word in the sense of the letter.

(63) Because man from heredity is such, that he wishes to rule, and as the reins are loosened, successively over more, and at length over all, and because the wish to be invoked and worshiped as God, is the inmost of this love of ruling, therefore all who have been made saints by the Papal bulls, are removed from the sight of others and hidden, and are deprived of all interaction with their worshipers. This is done, lest that worst root of evils should be excited in them, and they should be hurried into such fantastic deliriums as prevail in the above mentioned hell. In such deliriums are those who, when they lived in the world, have eagerly sought to be made saints after death, for the purpose of being invoked.

(64) Many of the Papal nation, especially the monks, when they come into the spiritual world, seek the saints, each the saint of his own order; yet they do not find them, and therefore they wonder. But afterwards they are instructed by others, that they are either intermingled with those who are in the heavens, or with those who are in the hells, every one according to his life in the world; and that in whichsoever they are, they know nothing of the worship

and invocation of themselves; and that they who know it, and wished to be invoked, are in that separate and delirious hell. The worship of saints is such an abomination in heaven, that whenever they hear of it they are horrified, because as far as worship is paid to any man, in so far it is withheld from the Lord, for thus He alone cannot be worshiped; and if the Lord is not alone worshiped, a discrimination is made, which destroys communion, and the felicity of life which flows from it.

(65) That I might know, for the sake of informing others, what kind of men the Popish saints are, as many as a hundred of them, who knew of their canonization, were brought up from the lower earth. The greater part ascended from behind, and only a few in front, and I spoke with one of them, who they said was Xavier. While he talked with me, he was quite foolish, yet he was able to tell me, that in his place, where he remains confined, he is not so; but that he becomes foolish as often as he thinks that he is a saint. I heard a like murmur from those who were behind.

(66) It is otherwise with the so-called saints who are in heaven; they know nothing at all of what is doing upon earth, nor have I spoken with them, lest any idea of this should enter their minds. Only once Mary, the mother of the Lord, passed by, and appeared over head in white raiment, and then, stopping awhile, she said that she had been the mother of the Lord, and that He was indeed born of her, but that He became God, and put off all the human from her, and that therefore she now adores Him as her God, and is

unwilling that any one should acknowledge Him as her Son, because in Him all is Divine.

(67) I will here add this Relation. A certain woman in splendid raiment and with saint-like countenance, occasionally appears in a middle altitude, to the Parisians who are in a society in the spiritual world, and tells them she is Genevieve. But as soon as any of them begin to adore her, then instantly her countenance is changed, and her raiment too, and she becomes like an ordinary woman, and chides them for wishing to adore a woman, who, among her companions, is in no more repute than a maid servant; wondering that men in the world are caught by such trifles. The angels said that she appears for the purpose of separating those there who worship man from those who worship the Lord.

(68) IX. THE MOHAMMEDANS IN THE SPIRITUAL WORLD; AND MOHAMMED. The Mohammedans in the spiritual world appear behind the Papists in the west, and form as it were a circle around them. The principal reason why they appear there is, because they acknowledge the Lord as the Greatest Prophet, the Son of God, the Wisest of all, who was sent into the world to teach men. Every one in that world dwells at a distance from the Christian center where the Reformed are, according to his confession of the Lord and of one God; for that confession conjoins minds with heaven, and determines distance from the east, above which the Lord is. They who, from the life of evil, are not in that confession in heart, are in the hells beneath them.

(69) Since religion makes man’s inmost, and all the rest proceeds from the inmost, and since Mohammed is closely connected with their religion, therefore some Mohammed is always placed in their sight; and in order that they may turn their faces to the east, above which the Lord is, he is placed beneath in the Christian center. It is not the Mohammed himself who wrote the Koran, but another who fills his office; nor is it always the same, but he is changed. Once it was one from Saxony, who had been taken by the Algerians, and became a Mohammedan; and who, having been also a Christian, was actuated to speak to them concerning the Lord, that He was not the Son of Joseph, as they believed in the world, but the Son of God Himself, by which he insinuated into them an idea of the unity of the Lord’s Person and Essence with the Father. To this Mohammed, others afterwards succeeded, who were actuated to declare the same. By this means, many of them accede to a truly Christian faith concerning the Lord, and they who do so accede, are carried to a society nearer to the east, where communication is granted them from heaven, into which they are afterwards elevated. In the place where the seat of that Mohammed is, there appears a fire like a torch, that he may be known, but it is invisible to all but Mohammedans.

(70) Mohammed himself, who wrote the Koran, is not to be seen at the present day. I was told, that in early times he presided over the Mohammedans, but because be wished to domineer over all things of their religion as a God, he was cast out of his seat which he held beneath the Papists, and

was sent downwards, to the right side near the south. Once some societies of Mohammedans were excited by the malicious to acknowledge Mohammed as God. To quell the sedition, Mohammed was raised up from below and shown to them, and then I also saw him. He appeared like corporeal spirits, who have no interior perception, his face approaching to black; and I heard him saying these words only, "I am your Mohammed;" and soon sinking down, as it were, he returned to his place.

(71) As regards their religion, it was permitted such as it is, because of its agreement with the genius of the Orientals, on which account, too, it was received in so many kingdoms; and because, at the same time, it made the precepts of the Decalogue a matter of religion, and it had something from the Word, and especially because it acknowledged the Lord as the Son of God, and the wisest of all. And besides it dissipated the idolatries of many nations. The reason why Mohammed was not made the means of opening to his followers a more interior religion, was on account of polygamy, which exhales uncleanness towards heaven; for the marriage of a husband with one wife, corresponds to the marriage of the Lord and the Church.

(72) Many of them are receptive of truth, and they see justice in reasons, as I was enabled to observe from conversations with them in the spiritual world. I spoke with them concerning the One God, the resurrection, and marriage. Of the One God they said, that they do not comprehend the Christians when speaking of the Trinity, and saying that there are three Persons, and that each

Person is God, and still saying that God is one. But I replied, that the angels in the heaven which is from Christians, do not speak thus, but say, that God is one in essence and in Person, and in whom is a Trine, and that men on earth call this Trine three Persons; and that this Trine is in the Lord. In confirmation, I read before them out of Matthew and Luke, all that is said there of the conception of the Lord from God the Father, as well as the passages in which He Himself teaches, that He and the Father are one. On hearing this they perceived it, saying that thus the Divine essence is in Him. Of the Resurrection they said, that they do not comprehend Christians when they speak of the state of man after death, making the soul like wind or air, and hence is deprived of all delight before its reunion with the body at the day of the Last Judgment. But I replied, that only some talk thus, but that they who are not of that class, believe they will come into heaven after death, will speak with the angels, and enter upon heavenly joy, which they do not conceive to be dissimilar to their joy in the world, although they do not describe it; and I told them, that at the present day, many particulars of the state after death are revealed to them, which they did not know before. Of Marriage, I have had many conversations with them, and have told them, among other things, that conjugial love is a celestial love, which can exist only between two, and that conjunction with many wives does not admit the celestial of that love. They heard my reasons, and perceived their justice; as also this, that polygamy was permitted them, because they are Orientals, who without this permission would have burned for foul adulteries more than Europeans, and would have perished.

(73) X. THE AFRICANS AND THE GENTILES IN THE SPIRITUAL WORLD. The Gentiles who know nothing concerning the Lord, appear around those who know of Him; so that no others make the extreme circumferences but those who are altogether idolatrous, and have adored the sun and moon. But they who acknowledge one God, and make precepts like those of the Decalogue a part of religion and of life, are seen in a higher region, and thus communicate more immediately with the Christians in the center; for thus the communication is not intercepted by the Mohammedans and Papists. The Gentiles are also distinguished according to their genius and faculty of receiving light through the heavens from the Lord; for there are some of them who are more interior, and some who are more exterior; and these diversities are not derived from their place of birth, but from their religion. The Africans are more interior than the rest.

(74) All who acknowledge and worship one God, the Creator of the universe, have concerning Him the idea of Man: they say, that concerning God, no one can have any other idea. When they hear that many cherish the idea of Him as of a small cloud, they inquire where they are, and on being told that they are among Christians, they deny the possibility of it. But it is replied, that Christians have this idea, because God in the Word is called Spirit, and of a spirit, they are accustomed to think that it is like a particle of cloud, not knowing that every spirit and every angel is a

man. Yet when they were explored, to discover whether their spiritual and natural ideas were alike, it was found that they were not alike with those who interiorly acknowledge the Lord as the God of heaven and earth. I heard a certain presbyter of the Christians saying, that no one can have an idea of the Divine Human; and I saw him led about to various Gentiles, in succession to those who were more and more interior, and from them to their heavens, and at length to the Christian heaven, and the interior perception of all concerning God was communicated to him, and he perceived that their idea of God was no other than the idea of Man, which is the same as the idea of the Divine Human.

(75) There are many societies of Gentiles, especially from the Africans, who, on being instructed by the angels concerning the Lord, say that it cannot be otherwise than that God the Creator of the universe should appear in the world, because He created them and loves them; and that the appearance must be made before the very eyes in the Human form. When they are told, that He did not appear as the angels are wont to appear, but that He was born Man, and thus became visible, they hesitate awhile, and inquire whether He was born from a human father; and on hearing that he was conceived by the God of the universe, and born of a virgin, they say that thus He has the Divine essence itself, which because it is infinite and life itself, He was not such a man as others are. They are afterwards informed by the angels, that in aspect He was like another man, but that when He was in the world, His Divine essence, which in

itself is infinite and life itself, rejected the finite nature and its life from the mother, and thus made His Human, which was conceived and born in the world, Divine. The Africans comprehended and received these things, because they think more interiorly and spiritually than others.

(76) Such being the character of the Africans even in the world, there is, at the present day, a revelation with them, which commencing in the center, is communicated around, but does not reach the seas. They acknowledge our Lord as the God of heaven and earth, and laugh at the monks in those parts they visit, and at the Christians who talk of a three-fold Divinity, and of salvation by mere thinking, saying, that there is no man who has any worship, who does not live according to his religion, and that whosoever does not, must become stupid and wicked, because then he receives nothing from heaven. Ingenious wickedness they also call stupidity, because in it there is not life but death. I have heard the angels rejoicing over this revelation, because, by means of it, a communication is opened for them with the human rational, hitherto closed up by the blindness which has been drawn over the things of faith. It was told me from heaven, that the truths now published in The Doctrine of the New Jerusalem Concerning the Lord, Concerning the Word, and in The Doctrine of Life for the New Jerusalem, are orally dictated by angelic spirits to the inhabitants of that country.

(77) When I spoke with the Africans in the spiritual world, they appeared in striped garments of linen: they said that such garments correspond to them, and that their women

have striped garments of silk. Of their little children, they related, that they frequently ask their nurses for food, saying that they are hungry, and when food is set before them, they examine and taste whether it agrees with them, and eat but little; whence it is evident, that spiritual hunger, which is a desire of knowing genuine truths, produces this effect; for it is a correspondence When the Africans wish to know their state as to the affection and perception of truth, they draw their swords; and if these shine, they know that they are in genuine truths, in a degree according to the shining; this, too, is from correspondence. Of marriage they said, that it is indeed allowed them by law to have several wives, but that still they take but one, because love truly conjugial is not divided; and that if it is divided, its essence which is heavenly perishes, and it becomes external and thence lascivious, and in a short time grows vile, as its potency diminishes, and at length is loathed when the potency is lost; but love truly conjugial, which is internal, and derives nothing from lasciviousness, remains to eternity, and increases in potency, and in the same degree in delight.

(78) Strangers from Europe they said, are not admitted, and when any penetrate into their country, especially monks, they ask them what they know, and when they relate any particulars of their religious persuasion, they call them trifles which offend their very ears, and they then send them out of the way to work, in order that they may do something useful; and if they refuse to work, they sell them for slaves, whom their law allows them to chastise at will;

and if they cannot drive them to do anything useful, they are at last sold for a small sum to the lowest class.

(79) XI. THE JEWS IN THE SPIRITUAL WORLD. Before the Last Judgment the Jews appeared in a valley in the spiritual world, at the left side of the Christian center; but after it, they were transferred into the north, and forbidden to hold interaction with Christians, except with those who wandered outside the cities. In that quarter, there are two great cities into which the Jews are led after death, and which before the judgment, were called Jerusalems, but after it by another name, because after the judgment by "Jerusalem" is meant the church in which the Lord alone is adored. In these cities, converted Jews are appointed over them, who admonish them not to speak scoffingly of Christ; and punish those who still do so. The streets of their cities are filled with mire up to the ankles, and their houses are full of uncleanness, from which they smell, so that they cannot be approached.

(80) An angel sometimes appears to them in a middle altitude above them, with a rod in his hand, and gives them to believe that he is Moses, and exhorts them to desist from the madness of expecting the Messiah even there, because Christ, who governs them and all other men, is the Messiah: he says, that he knows it to be so, and also, that when he was in the world, he knew something concerning Him. On hearing this, they retire; the chief part of them forgetting, and only a few retaining it. They who do retain it are sent to synagogues, which are composed of the converted, and are there instructed; and if they receive instruction, they have

new garments given them in place of their old tattered ones, and are presented with the Word neatly written, and with a dwelling in a not unsightly city. But they who do not receive, are cast down into the hells, beneath their great tract; many also are cast into forests and into deserts, where they commit robberies among themselves.

(81) In that world, as in the former, they traffic in various things, especially in precious stones, which, by unknown ways, they procure for themselves from heaven, where there are precious stones in abundance. The reason of their trading in precious stones is, that they read the Word in its original language, and regard the sense of its letter as holy, and precious stones correspond to the sense of the letter of the Word. On the subject of this correspondence, see The Doctrine of the New Jerusalem Concerning the Sacred Scripture (n. 42-45). They sell their precious stones to the Gentiles who encircle them in the northern quarter. They also have the art of producing imitations, and of inducing the fancy that they are genuine; but they who do so are heavily fined by their governors.

(82) The Jews are more ignorant than others as to their being in the spiritual world, believing that they are still in the natural world. The reason is, that they are wholly external men, and do not think at all of their religion from the interior. On this account also they speak of the Messiah just as they did before, as that He will come with David, and will go before them glittering with diadems, and introduce them into the land of Canaan; and that in the way, by lifting His rod, He will dry up the rivers which they will pass over;

and that Christians, whom among themselves they call Gentiles, will then lay hold of the skirts of their garments, and humbly entreat to be allowed to accompany them, and that they will receive the rich according to their wealth, and that even the rich are to serve them. For they are unwilling to know, that "the land of Canaan" in the Word, means the church, and "Jerusalem," the church as to doctrine; and hence that "Jews" mean all those who will be of the Lord's church. That such is the meaning of "Jews" in the Word, may be seen in The Doctrine Concerning the Sacred Scripture (n. 51). When they are asked, whether they believe that they also are to enter the land of Canaan, they reply, that they will then descend into it. When it is said, that this land cannot possibly hold them all, they reply that it will then be enlarged. When it is said that they do not know where Bethlehem is nor who is of the stock of David, they say, that it is known to the Messiah who is to come. When asked, how the Messiah the Son of Jehovah, can dwell with those who are so evil, they reply that they are not evil. When it is said that still Moses describes them in his song (Deut. 32) as the worst of nations, they answer, that Moses at that time was angry, because he was to die. But when they are told, that Moses wrote it by the command of Jehovah, they are silent, and go away to consult about the matter. When it is said, that they took their origin from a Canaanite, and from the whoredom of Judah with his daughter-in-law (Gen. 38), they are enraged, and say, that it suffices them to be descended from Abraham. When they are told that interiorly in the Word there is a spiritual sense, which treats of Christ alone, they reply, that it is not so, but that interiorly in the Word there is nothing but gold; besides many such things.

(83) XII. THE QUAKERS IN THE SPIRITUAL WORLD. There are enthusiastic spirits, separated from all others, of such gross perception, that they believe themselves to be the Holy Spirit. When Quakerism commenced, these spirits, being drawn out as it were from encircling forests where they were wandering, obsessed many; infusing the persuasion that they were moved by the Holy Spirit; and because they perceived the influx sensibly, they became so completely filled with this kind of religious persuasion, that they believed themselves more enlightened and holier than the rest; therefore also they could not be withdrawn from their religious persuasion. They who have confirmed themselves therein, come into a similar enthusiasm after death, and are separated from the rest, and sent away to their like in forests, where, at a distance, they appear like wild swine. But they who have not confirmed themselves, being separated from the others, are remanded to a place like a desert, in the extreme borders of the southern quarter, where they have caves for their temples.

(84) After the former enthusiastic spirits were removed from them, the trembling which from these spirits had seized their bodies ceased, and they now feel a motion in their left side. It was shown, that from the first time they have gone successively into worse things, and at length, by command of their holy spirit, into heinous things, which they divulge to no one. I conversed with the founder of their

religious persuasion, and with Penn, who said that they had no part in such things. But they who have perpetrated such things, are sent down after death into a dark place, where they sit in corners, appearing like the dregs of oil.

(85) Since they have rejected the two sacraments, Baptism and the Holy Supper, and still read the Word, and preach the Lord, and speak obsessed by enthusiastic spirits, and thus commix the holy things of the Word with truths profaned, therefore no society is formed of them in the spiritual world, but after being dissociated they wander hither and thither, and are dispersed, and gathered into the above mentioned desert.

(86) XIII. THE MORAVIANS IN THE SPIRITUAL WORLD. I have conversed much with the Moravians, who are also called Herrnhuters. They appeared, at first, in a valley not far from the Jews; but after being examined and detected, were conveyed away into uninhabited places. When they were being examined, they knew how with cunning to captivate minds, saying, that they were the remains of the Apostolic Church, and that therefore they salute each other as brethren, and those who receive their interior mysteries as mothers; also that they teach faith better than others and love the Lord because He suffered the cross, calling Him the Lamb, and the Throne of grace; with other like expressions, by which they induce the belief that the Christian church itself is with them. Those who are captivated by their smooth speeches and draw near to them, are examined by them to see whether they are such that they dare disclose to them their mysteries; if not they

conceal them; if they can they reveal them; and then they warn and also threaten those who divulge their mystery concerning the Lord.

(87) Since they did the same in the spiritual world, when yet it was perceived that interiorly they did not think so, in order that this might be disclosed, they were admitted into the lowest heaven; but they did not endure the sphere of the charity and faith of the angels there, and they fled away. Afterwards, because in the world they believed that they alone would be alive, and would enter the third heaven, they were also carried up into this heaven, but on perceiving the sphere of love to the Lord there, they were seized with anguish of heart, and began to suffer interior tortures, and to move convulsively, like those who are in the agony of death, therefore they cast themselves down headlong thence. In this manner it was first made manifest that inwardly they had cherished nothing of charity toward the neighbor, and nothing of love to the Lord. They were afterwards sent to those whose function it is to examine the interiors of the thoughts, and these said of them, that they hold the Lord in little estimation, that they reject the life of charity so as to abhor it, and that they make the Word of the Old Testament useless, and despise the Word of the Evangelists; only of their good pleasure selecting from Paul, where anything is said of faith alone; and that these are their mysteries, which they conceal from the world.

(88) After it was made manifest that they acknowledge the Lord only as the Arians do, that they despise the Word of the Prophets and Evangelists, and hold a life of charity in

hatred, when yet upon these three things as on pillars the whole heaven depends; then they who were in the knowledge and at the came time in the belief of their mysteries, were adjudged Anti-Christs, who reject the three essentials of the Christian church, namely, the Divine of the Lord, the Word, and charity, and were cast outside the Christian world into a desert, which is in the end of the southern quarter near the Quakers.

(89) When Zinzendorf first came into the spiritual world after death, and was permitted to speak as before in the world, I heard him asserting, that he knew the mysteries of heaven, and that no one enters heaven who is not of his doctrine; and also, that they who do good works for the sake of salvation, are utterly damned, and that he would rather admit atheists into his congregation than them. The Lord, he said, was adopted by God the Father as His Son, because He endured the cross, and that still He was simply a man. When it was said to him, that the Lord was conceived by God the Father, he replied, that he thought of that matter as he chose, not daring to speak out as the Jews do. Moreover, I have perceived many scandals from his followers, when I have been reading the Evangelists.

(90) They say, that they have a sensation, and thence an interior confirmation of their dogmas. But it was shown to them, that their sensation was from visionary spirits, who confirm a man in all his religious persuasions, and enter more closely with those, who like the Moravians, love their religious persuasion, and think much concerning it. These

spirits also talked with them, and they mutually recognized each other.

Angelic Wisdom Concerning the Divine Love and the Divine Wisdom (1763)

Translated by John Curtis Ager, 1915

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TRANSLATOR’S NOTE

THE PREVIOUS TRANSLATION of this work has been carefully revised. In this revision the translator has had the valuable assistance of suggestions by the Rev. L.H. Tafel and others. The new renderings of *existere* and *fugere* are suggestions adopted by the Editorial Committee and accepted by the translator, but for which he does not wish to be held solely responsible.

PART FIRST.

LOVE IS THE LIFE OF MAN.

1. MAN KNOWS that there is such a thing as love, but he does not know what love is. He knows that there is such a thing as love from common speech, as when it is said, he loves me, a king loves his subjects, and subjects love their king, a husband loves his wife, a mother her children, and conversely; also, this or that one loves his country, his fellow citizens, his neighbor; and likewise of things abstracted from person, as when it is said, one loves this or that thing. But although the word love is so universally used, hardly anybody knows what love is. And because one is unable, when he reflects upon it, to form to himself any idea of thought about it, he says either that it is not anything, or that it is merely something flowing in from sight, hearing, touch, or interaction with others, and thus affecting him. He is wholly unaware that love is his very life; not only the general life of his whole body, and the general life of all his thoughts, but also the life of all their particulars. This a man of discernment can perceive when it is said: If you remove the affection which is from love, can you think anything, or do anything? Do not thought, speech, and action, grow cold in the measure in which the affection which is from love grows cold? And do they not grow warm in the measure in which this affection grows warm? But this a man of discernment perceives simply by observing that such is the

case, and not from any knowledge that love is the life of man.

2. What the life of man is, no one knows unless he knows that it is love. If this is not known, one person may believe that man's life is nothing but perceiving with the senses and acting, and another that it is merely thinking; and yet thought is the first effect of life, and sensation and action are the second effect of life. Thought is here said to be the first effect of life, yet there is thought which is interior and more interior, also exterior and more exterior. What is actually the first effect of life is inmost thought, which is the perception of ends. But of all this hereafter, when the degrees of life are considered.

3. Some idea of love, as being the life of man, may be had from the sun's heat in the world. This heat is well known to be the common life, as it were, of all the vegetations of the earth. For by virtue of heat, coming forth in springtime, plants of every kind rise from the ground, deck themselves with leaves, then with blossoms, and finally with fruits, and thus, in a sense, live. But when, in the time of autumn and winter, heat withdraws, the plants are stripped of these signs of their life, and they wither. So it is with love in man; for heat and love mutually correspond. Therefore love also is warm.

4. GOD ALONE, CONSEQUENTLY THE LORD, IS LOVE ITSELF, BECAUSE HE IS LIFE ITSELF AND ANGELS AND MEN ARE RECIPIENTS OF LIFE.

This will be fully shown in treatises on Divine Providence and on Life; it is sufficient here to say that the Lord, who is the God of the universe, is uncreate and infinite, whereas man and angel are created and finite. And because the Lord is uncreate and infinite, He is Being [Esse] itself, which is called "Jehovah," and Life itself, or Life in itself. From the uncreate, the infinite, Being itself and Life itself, no one can be created immediately, because the Divine is one and indivisible; but their creation must be out of things created and finited, and so formed that the Divine can be in them. Because men and angels are such, they are recipients of life. Consequently, if any man suffers himself to be so far misled as to think that he is not a recipient of life but is Life, he cannot be withheld from the thought that he is God. A man's feeling as if he were life, and therefore believing himself to be so, arises from fallacy; for the principal cause is not perceived in the instrumental cause otherwise than as one with it. That the Lord is Life in Himself, He Himself teaches in John:

> As the Father hath life in Himself, so also hath He given to the Son
> to have life in Himself (5:26)
> He declares also that He is Life itself (John 11:25; 14:6).

Now since life and love are one (as is apparent from what has been said above, n. 1, 2), it follows that the Lord, because He is Life itself, is Love itself.

5. But that this may reach the understanding, it must needs be known positively that the Lord, because He is

Love in its very essence, that is, Divine Love, appears before the angels in heaven as a sun, and that from that sun heat and light go forth; the heat which goes forth therefrom being in its essence love, and the light which goes forth therefrom being in its essence wisdom; and that so far as the angels are recipients of that spiritual heat and of that spiritual light, they are loves and wisdoms; not loves and wisdoms from themselves, but from the Lord. That spiritual heat and that spiritual light not only flow into angels and affect them, but they also flow into men and affect them just to the extent that they become recipients; and they become recipients in the measure of their love to the Lord and love towards the neighbor. That sun itself, that is, the Divine Love, by its heat and its light, cannot create any one immediately from itself; for one so created would be Love in its essence, which Love is the Lord Himself; but it can create from substances and matters so formed as to be capable of receiving the very heat and the very light; comparatively as the sun of the world cannot by its heat and light produce germinations on the earth immediately, but only out of earthy matters in which it can be present by its heat and light, and cause vegetation. In the spiritual world the Divine Love of the Lord appears as a sun, and from it proceed the spiritual heat and the spiritual light from which the angels derive love and wisdom, as may be seen in the work on Heaven and Hell (n. 116-140).

6. Since, then, man is not life, but is a recipient of life, it follows that the conception of a man from his father is not a conception of life, but only a conception of the first and

purest form capable of receiving life; and to this, as to a nucleus or starting-point in the womb, are successively added substances and matters in forms adapted to the reception of life, in their order and degree.

7. THE DIVINE IS NOT IN SPACE.

That the Divine, that is, God, is not in space, although omnipresent and with every man in the world, and with every angel in heaven, and with every spirit under heaven, cannot be comprehended by a merely natural idea, but it can by a spiritual idea. It cannot be comprehended by a natural idea, because in the natural idea there is space; since it is formed out of such things as are in the world, and in each and all of these, as seen by the eye, there is space. In the world, everything great and small is of space; everything long, broad, and high is of space; in short, every measure, figure and form is of space. This is why it has been said that it cannot be comprehended by a merely natural idea that the Divine is not in space, when it is said that the Divine is everywhere. Still, by natural thought, a man may comprehend this, if only he admit into it something of spiritual light. For this reason something shall first be said about spiritual idea, and thought therefrom. Spiritual idea derives nothing from space, but it derives its all from state. State is predicated of love, of life, of wisdom, of affections, of joys therefrom; in general, of good and of truth. An idea of these things which is truly spiritual has nothing in common with space; it is higher and looks down upon the ideas of space which are under it as heaven looks down upon the earth. But since angels and spirits see with eyes, just as men in the world do, and since objects cannot be seen except in space, therefore in the spiritual world where angels and spirits are, there appear to be spaces like the spaces on earth; yet they are not spaces, but appearances; since they are not fixed and constant, as spaces are on earth; for they can be lengthened or shortened; they can be changed or varied. Thus because they cannot be determined in that world by measure, they cannot be comprehended there by any natural idea, but only by a spiritual idea. The spiritual idea of distances of space is the same as of distances of good or distances of truth, which are affinities and likenesses according to states of goodness and truth.

8. From this it may be seen that man is unable, by a merely natural idea, to comprehend that the Divine is everywhere, and yet not in space; but that angels and spirits comprehend this clearly; consequently that a man also may, provided he admits into his thought something of spiritual light; and this for the reason that it is not his body that thinks, but his spirit, thus not his natural, but his spiritual.

9. But many fail to comprehend this because of their love of the natural, which makes them unwilling to raise the thoughts of their understanding above the natural into spiritual light; and those who are unwilling to do this can think only from space, even concerning God; and to think according to space concerning God is to think concerning the expanse of nature. This has to be premised, because

without a knowledge and some perception that the Divine is not in space, nothing can be understood about the Divine Life, which is Love and Wisdom, of which subjects this volume treats; and hence little, if anything, about Divine Providence, Omnipresence, Omniscience, Omnipotence, Infinity and Eternity, which will be treated of in succession.

10. It has been said that in the spiritual world, just as in the natural world, there appear to be spaces, consequently also distances, but that these are appearances according to spiritual affinities which are of love and wisdom, or of good and truth. From this it is that the Lord, although everywhere in the heavens with angels, nevertheless appears high above them as a sun. Furthermore, since reception of love and wisdom causes affinity with the Lord, those heavens in which the angels are, from reception, in closer affinity with Him, appear nearer to Him than those in which the affinity is more remote. From this it is also that the heavens, of which there are three, are distinct from each other, likewise the societies of each heaven; and further, that the hells under them are remote according to their rejection of love and wisdom. The same is true of men, in whom and with whom the Lord is present throughout the whole earth; and this solely for the reason that the Lord is not in space.

11. GOD IS VERY MAN.

In all the heavens there is no other idea of God than that He is a Man. This is because heaven as a whole and in part is in form like a man, and because it is the Divine which is with the angels that constitutes heaven and inasmuch as thought proceeds according to the form of heaven, it is impossible for the angels to think of God in any other way. From this it is that all those in the world who are conjoined with heaven think of God in the same way when they think interiorly in themselves, that is, in their spirit. From this fact that God is a Man, all angels and all spirits, in their complete form, are men. This results from the form of heaven, which is like itself in its greatest and in its least parts. That heaven as a whole and in part is in form like a man may be seen in the work on Heaven and Hell (n. 59-87); and that thoughts proceed according to the form of heaven (n. 203, 204). It is known from Genesis (1:26, 27), that men were created after the image and likeness of God. God also appeared as a man to Abraham and to others. The ancients, from the wise even to the simple, thought of God no otherwise than as being a Man; and when at length they began to worship a plurality of gods, as at Athens and Rome, they worshiped them all as men. What is here said may be illustrated by the following extract from a small treatise already published:

The Gentiles, especially the Africans, who acknowledge and worship one God, the Creator of the universe, have concerning God the idea that He is a Man, and declare that no one can have any other idea of God. When they learn that there are many who cherish an idea of God as something cloud-like in the midst of things, they ask where such persons are; and on being told that they are among Christians, they declare it to be impossible. They are informed, however, that this idea arises from the fact that

God in the Word is called “a Spirit,” and of a spirit they have no other idea than of a bit of cloud, not knowing that every spirit and every angel is a man. An examination, nevertheless, was made, whether the spiritual idea of such persons was like their natural idea, and it was found not to be so with those who acknowledge the Lord interiorly as God of heaven and earth. I heard a certain elder from the Christians say that no one can have an idea of a Human Divine; and I saw him taken about to various Gentile nations, and successively to such as were more and more interior, and from them to their heavens, and finally to the Christian heaven; and everywhere their interior perception concerning God was communicated to him, and he observed that they had no other idea of God than that He is a man, which is the same as the idea of a Human Divine (C.L.J. n. 74).

12. The common people in Christendom have an idea that God is a Man, because God in the Athanasian doctrine of the Trinity is called a “Person.” But those who are more learned than the common people pronounce God to be invisible; and this for the reason that they cannot comprehend how God, as a Man, could have created heaven and earth, and then fill the universe with His presence, and many things besides, which cannot enter the understanding so long as the truth that the Divine is not in space is ignored. Those, however, who go to the Lord alone think of a Human Divine, thus of God as a Man.

13. How important it is to have a correct idea of God can be known from the truth that the idea of God constitutes

the inmost of thought with all who have religion, for all things of religion and all things of worship look to God. And since God, universally and in particular, is in all things of religion and of worship, without a proper idea of God no communication with the heavens is possible. From this it is that in the spiritual world every nation has its place allotted in accordance with its idea of God as a Man; for in this idea, and in no other, is the idea of the Lord. That man's state of life after death is according to the idea of God in which he has become confirmed, is manifest from the opposite of this, namely, that the denial of God, and, in the Christian world, the denial of the Divinity of the Lord, constitutes hell.

14. IN GOD-MAN ESSE AND EXISTERE* ARE ONE DISTINCTLY* *

Where there is Esse [being] there is Existere [taking form]; one is not possible apart from the other. For Esse is by means of Existere, and not apart from it. This the rational mind comprehends when it thinks whether there can possibly be any Esse [being] which does not Exist [take form], and whether there can possibly be Existere except from Esse. And since one is possible with the other, and not apart from the other, it follows that they are one, but one distinctly. They are one distinctly, like Love and Wisdom; in fact, love is Esse, and wisdom is Existere; for there can be no love except in wisdom, nor can there be any wisdom except from love; consequently when love is in wisdom, then it EXISTS. These two are one in such a way that they may be distinguished in thought but not in operation, and because they may be distinguished in thought though not in operation, it is said that they are one distinctly.* * * Esse and Existere in God-Man are also one distinctly like soul and body. There can be no soul apart from its body, nor body apart from its soul. The Divine soul of God-Man is what is meant by Divine Esse, and the Divine Body is what is meant by Divine Existere. That a soul can exist apart from a body, and can think and be wise, is an error springing from fallacies; for every man's soul is in a spiritual body after it has cast off the material coverings which it carried about in the world. * To be and to exist. Swedenborg seems to use this word "exist" nearly in the classical sense of springing or standing forth, becoming manifest, taking form. The distinction between esse and existere is essentially the same as between substance and form. * * For the meaning of this phrase. "distincte unum," see below in this paragraph, also n. 17, 22, 34, 223, and DP 4. * * * It should be noticed that in Latin, distinctly is the adverb of the verb distinguish. If translated distinguishably, this would appear.

15. Esse is not Esse unless it Exists, because until then it is not in a form, and if not in a form it has no quality; and what has no quality is not anything. That which Exists from Esse, for the reason that it is from Esse, makes one with it. From this there is a uniting of the two into one; and from this each is the others mutually and interchangeably, and each is all in all things of the other as in itself.

16. From this it can be seen that God is a Man, and consequently He is God-Existing; not existing from Himself

but in Himself. He who has existence in Himself is God from whom all things are.

17. IN GOD-MAN INFINITE THINGS ARE ONE DISTINCTLY.

That God is infinite is well known, for He is called the Infinite; and He is called the Infinite because He is infinite. He is infinite not from this alone, that He is very Esse and Existere in itself, but because in Him there are infinite things. An infinite without infinite things in it, is infinite in name only. The infinite things in Him cannot be called infinitely many, nor infinitely all, because of the natural idea of many and of all; for the natural idea of infinitely many is limited, and the natural idea of infinitely all, though not limited, is derived from limited things in the universe. Therefore man, because his ideas are natural, is unable by any refinement or approximation, to come into a perception of the infinite things in God; and an angel, while he is able, because he is in spiritual ideas, to rise by refinement and approximation above the degree of man, is still unable to attain to that perception.

18. That in God there are infinite things, any one may convince himself who believes that God is a Man; for, being a Man, He has a body and every thing pertaining to it, that is, a face, breast, abdomen, loins and feet; for without these He would not be a Man. And having these, He also has eyes, ears, nose, mouth, and tongue; also the parts within man, as the heart and lungs, and their dependencies, all of which, taken together, make man to be a man. In a created

man these parts are many, and regarded in their details of structure are numberless; but in God-Man they are infinite, nothing whatever is lacking, and from this He has infinite perfection. This comparison holds between the uncreated Man who is God and created man, because God is a Man; and He Himself says that the man of this world was created after His image and into His likeness (Gen. 1:26, 27).

19. That in God there are infinite things, is still more evident to the angels from the heavens in which they dwell. The whole heaven, consisting of myriads of myriads of angels, in its universal form is like a man. So is each society of heaven, be it larger or smaller. From this, too, an angel is a man, for an angel is a heaven in least form. (This is shown in the work Heaven and Hell, n. 51-86.) Heaven as a whole, in part, and in the individual, is in that form by virtue of the Divine which angels receive; for in the measure in which an angel receives from the Divine is he in complete form a man. From this it is that angels are said to be in God, and God in them; also, that God is their all. How many things there are in heaven cannot be told; and because the Divine is what makes heaven, and consequently these unspeakably many things are from the Divine, it is clearly evident that there are infinite things in Very Man, who is God.

20. From the created universe a like conclusion may be drawn when it is regarded from uses and their correspondences. But before this can be understood some preliminary illustrations must be given.

21. Because in God-Man there are infinite things which appear in heaven, in angel, and in man, as in a mirror; and

because God-Man is not in space (as was shown above, n. 7-10), it can, to some extent, be seen and comprehended how God can be Omnipresent, Omniscient, and All-providing; and how, as Man, He could create all things, and as Man can hold the things created by Himself in their order to eternity.

22. That in God-Man infinite things are one distinctly, can also be seen, as in a mirror, from man. In man there are many and numberless things, as said above; but still man feels them all as one. From sensation he knows nothing of his brains, of his heart and lungs, of his liver, spleen, and pancreas; or of the numberless things in his eyes, ears, tongue, stomach, generative organs, and the remaining parts; and because from sensation he has no knowledge of these things, he is to himself as a one. The reason is that all these are in such a form that not one can be lacking; for it is a form recipient of life from God-Man (as was shown above, n. 4-6). From the order and connection of all things in such a form there comes the feeling, and from that the idea, as if they were not many and numberless, but were one. From this it may be concluded that the many and numberless things which make in man a seeming one, a Very Man who is God, are one distinctly, yea, most distinctly.

23. THERE IS ONE GOD-MAN, FROM WHOM ALL THINGS COME.

All things of human wisdom unite, and as it were center in this, that there is one God, the Creator of the universe: consequently a man who has reason, from the general nature of his understanding, does not and cannot think otherwise. Say to any man of sound reason that there are two Creators of the universe, and you will be sensible of his repugnance, and this, perhaps, from the mere sound of the phrase in his ear; from which it appears that all things of human reason unite and center in this, that God is one. There are two reasons for this. First, the very capacity to think rationally, viewed in itself, is not man's, but is God's in man; upon this capacity human reason in its general nature depends, and this general nature of reason causes man to see as from himself that God is one. Secondly, by means of that capacity man either is in the light of heaven, or he derives the generals of his thought therefrom; and it is a universal of the light of heaven that God is one. It is otherwise when man by that capacity has perverted the lower parts of his understanding; such a man indeed is endowed with that capacity, but by the twist given to these lower parts, he turns it contrariwise, and thereby his reason becomes unsound.

24. Every man, even if unconsciously, thinks of a body of men as of one man; therefore he instantly perceives what is meant when it is said that a king is the head, and the subjects are the body, also that this or that person has such a place in the general body, that is, in the kingdom. As it is with the body politic, so is it with the body spiritual. The body spiritual is the church; its head is God-Man; and from this it is plain how the church thus viewed as a man would appear if instead of one God, the Creator and Sustainer of the universe, several were thought of. The church thus

viewed would appear as one body with several heads; thus not as a man, but as a monster. If it be said that these heads have one essence, and that thus together they make one head, the only conception possible is either that of one head with several faces or of several heads with one face; thus making the church, viewed as a whole, appear deformed. But in truth, the one God is the head, and the church is the body, which acts under the command of the head, and not from itself; as is also the case in man; and from this it is that there can be only one king in a kingdom, for several kings would rend it asunder, but one is able to preserve its unity.

25. So would it be with the church scattered throughout the whole globe, which is called a communion, because it is as one body under one head. It is known that the head rules the body under it at will; for understanding and will have their seat in the head; and in conformity to the understanding and will the body is directed, even to the extent that the body is nothing but obedience. As the body can do nothing except from the understanding and will in the head, so the man of the church can do nothing except from God. The body seems to act of itself, as if the hands and feet in acting are moved of themselves; or the mouth and tongue in speaking vibrate of themselves, when, in fact, they do not in the slightest degree act of themselves, but only from an affection of the will and the consequent thought of the understanding in the head. Suppose, now, one body to have several heads and each head to be free to act from its own understanding and its own will, could such a body continue to exist? For among several heads

singleness of purpose, such as results from one head would be impossible. As in the church, so in the heavens; heaven consists of myriads of myriads of angels, and unless these all and each looked to one God, they would fall away from one another and heaven would be broken up. Consequently, if an angel of heaven but thinks of a plurality of gods he is at once separated; for he is cast out into the outmost boundary of the heavens, and sinks downward.

26. Because the whole heaven and all things of heaven have relation to one God, angelic speech is such that by a certain unison flowing from the unison of heaven it closes in a single cadence - a proof that it is impossible for the angels to think otherwise than of one God; for speech is from thought.

27. Who that has sound reason can help seeing that the Divine is not divisible? also that a plurality of Infinites, of Uncreates, of Omnipotents, and of Gods, is impossible? Suppose one destitute of reason were to declare that a plurality of Infinites, of Uncreates, of Omnipotents, and of Gods is possible, if only they have one identical essence, and this would make of them one Infinite, Uncreate, Omnipotent, and God, would not the one identical essence be one identity? And one identity is not possible to several. If it should be said that one is from the other, the one who is from the other is not God in Himself; nevertheless, God in Himself is the God from whom all things are (see above, n. 16).

28. THE DIVINE ESSENCE ITSELF IS LOVE AND WISDOM

Sum up all things you know and submit them to careful inspection, and in some elevation of spirit search for the universal of all things, and you cannot conclude otherwise than that it is Love and Wisdom. For these are the two essentials of all things of man’s life; everything of that life, civil, moral, and spiritual, hinges upon these two, and apart from these two is nothing. It is the same with all things of the life of the composite Man, which is, as was said above, a society, larger or smaller, a kingdom, an empire, a church, and also the angelic heaven. Take away love and wisdom from these, and consider whether they be anything, and you will find that apart from love and wisdom as their origin they are nothing.

29. Love together with wisdom in its very essence is in God. This no one can deny; for God loves every one from love in Himself, and leads every one from wisdom in Himself. The created universe, too, viewed in relation to its order, is so full of wisdom coming forth from love that all things in the aggregate may be said to be wisdom itself. For things limitless are in such order, successively and simultaneously, that taken together they make a one. It is from this, and this alone, that they can be held together and continually preserved.

30. It is because the Divine Essence itself is Love and Wisdom that man has two capacities for life; from one of these he has understanding, from the other will. The capacity from which he has understanding derives everything it has from the influx of wisdom from God, and the capacity from which he has will derives everything it

has from the influx of love from God. Man’s not being truly wise and not loving rightly does not take away these capacities, but merely closes them up; and so long as they are closed up, although the understanding is still called understanding and the will is called will, they are not such in essence. If these two capacities, therefore, were to be taken away, all that is human would perish; for the human is to think and to speak from thought, and to will and to act from will. From this it is clear that the Divine has its seat in man in these two capacities, the capacity to be wise and the capacity to love (that is, that one may be wise and may love). That in man there is a possibility of loving [and of being wise], even when he is not wise as he might be and does not love as he might, has been made known to me from much experience, and will be abundantly shown elsewhere.

31. It is because the Divine Essence itself is Love and Wisdom, that all things in the universe have relation to good and truth; for everything that proceeds from love is called good, and everything that proceeds from wisdom is called truth. But of this more hereafter.

32. It is because the Divine Essence itself is Love and Wisdom, that the universe and all things in it, alive and not alive, have unceasing existence from heat and light; for heat corresponds to love, and light corresponds to wisdom; and therefore spiritual heat is love and spiritual light is wisdom. But of this, also, more hereafter.

33. From Divine Love and from Divine Wisdom, which make the very Essence that is God, all affections and

thoughts with man have their rise-affections from Divine Love, and thoughts from Divine Wisdom; and each and all things of man are nothing but affection and thought; these two are like fountains of all things of man's life. All the enjoyments and pleasantnesses of his life are from these-enjoyments from the affection of his love, and pleasantnesses from the thought therefrom. Now since man was created to be a recipient, and is a recipient in the degree in which he loves God and from love to God is wise, in other words, in the degree in which he is affected by those things which are from God and thinks from that affection, it follows that the Divine Essence, which is the Creator, is Divine Love and Divine Wisdom.

34. DIVINE LOVE IS OF DIVINE WISDOM, AND DIVINE WISDOM IS OF DIVINE LOVE.

In God-Man Divine Esse [Being] and Divine Existere [Taking Form] are one distinctly (as may be seen above, n. 14-16). And because Divine Esse is Divine Love, and Divine Existere is Divine Wisdom, these are likewise one distinctly. They are said to be one distinctly, because love and wisdom are two distinct things, yet so united that love is of wisdom, and wisdom is of love, for in wisdom love is, and in love wisdom Exists; and since wisdom derives its Existere from love (as was said above, n. 15), therefore Divine Wisdom also is Esse. From this it follows that love and wisdom taken together are the Divine Esse, but taken distinctly love is called Divine Esse, and wisdom Divine Existere. Such is the angelic idea of Divine Love and of Divine Wisdom.

35. Since there is such a union of love and wisdom and of wisdom and love in God-Man, there is one Divine Essence. For the Divine Essence is Divine Love because it is of Divine Wisdom and is Divine Wisdom, because it is of Divine Love. And since there is such a union of these, the Divine Life also is one. Life is the Divine essence. Divine Love and Divine Wisdom are a one because the union is reciprocal, and reciprocal union causes oneness. Of reciprocal union, however, more will be said elsewhere.

36. There is also a union of love and wisdom in every Divine work; from which it has perpetuity, yea, its everlasting duration. If there were more of Divine Love than of Divine Wisdom, or more of Divine Wisdom than of Divine Love, in any created work, it could have continued existence only in the measure in which the two were equally in it, anything in excess passing off.

37. The Divine Providence in the reforming, regenerating and saving of men, partakes equally of Divine Love and of Divine Wisdom. From more of Divine Love than of Divine Wisdom or from more of Divine Wisdom than of Divine Love, man cannot be reformed, regenerated and saved. Divine Love wills to save all, but it cam save only by means of Divine Wisdom; to Divine Wisdom belong all the laws through which salvation is effected; and these laws Love cannot transcend, because Divine Love and Divine Wisdom are one and act in unison.

38. In the Word, Divine Love and Divine Wisdom are meant by “righteousness” and “judgment,” Divine Love by “righteousness,” and Divine Wisdom by “judgment;” for this

reason “righteousness” and “judgment” are predicated in the Word of God; as in David:

Righteousness and judgment are the support of Thy Throne (Ps. 89:14).
Jehovah shall bring forth righteousness as the light, and judgment as
the noonday (Ps. 37:6).

In Hosea:

I will betroth thee unto Me for ever, in righteousness, and in judgment (2:18).

In Jeremiah:

I will raise unto David a righteous Branch, who shall reign as King and shall execute judgment and righteousness in the earth (23:5).

In Isaiah:

He shall sit upon the throne of David, and upon his kingdom, to establish it in judgment and in righteousness (9:7). Jehovah shall be exalted, because He hath filled the earth with judgment and righteousness (33:5).

In David:

When I shall have learned the judgments of Thy righteousness. Seven times a day do I praise Thee, because of the judgments of Thy righteousness (Ps. 119:7, 164).

The same is meant by “life” and “light” in John:

In Him was life, and the life was the light of men (1:4).

By “life” in this passage is meant the Lord’s Divine Love, and by “light”

His Divine Wisdom. The same also is meant by “life” and “spirit” in John:

> Jesus said, The words which I speak unto you, they are spirit, and
> they are life (6:63).

39. In man love and wisdom appear as two separate things, yet in themselves they are one distinctly, because with man wisdom is such as the love is, and love is such as the wisdom is. The wisdom that does not make one with its love appears to be wisdom, but it is not; and the love that does not make one with its wisdom appears to be the love of wisdom, but it is not; for the one must derive its essence and its life reciprocally from the other. With man love and wisdom appear as two separate things, because with him the capacity for understanding may be elevated into the light of heaven, but not the capacity for loving, except so far as he acts according to his understanding. Any apparent wisdom, therefore, which does not make one with the love of wisdom, sinks back into the love which does make one with it; and this may be a love of unwisdom, yea, of insanity. Thus a man may know from wisdom that he ought to do this or that, and yet he does not do it, because he does not love it. But so far as a man does from love what wisdom teaches, he is an image of God.

40. DIVINE LOVE AND DIVINE WISDOM ARE SUBSTANCE AND ARE FORM.

The idea of men in general about love and about wisdom is that they are like something hovering and floating in thin air or ether or like what exhales from something of this kind. Scarcely any one believes that they are really and actually substance and form. Even those who recognize that they are substance and form still think of the love and the wisdom as outside the subject and as issuing from it. For they call substance and form that which they think of as outside the subject and as issuing from it, even though it be something hovering and floating; not knowing that love and wisdom are the subject itself, and that what is perceived outside of it and as hovering and floating is nothing but an appearance of the state of the subject in itself. There are several reasons why this has not hitherto been seen, one of which is, that appearances are the first things out of which the human mind forms its understanding, and these appearances the mind can shake off only by the exploration of the cause; and if the cause lies deeply hidden, the mind can explore it only by keeping the understanding for a long time in spiritual light; and this it cannot do by reason of the natural light which continually withdraws it. The truth is, however, that love and wisdom are the real and actual substance and form that constitute the subject itself.

41. But as this is contrary to appearance, it may seem not to merit belief unless it be proved; and since it can be proved only by such things as man can apprehend by his bodily senses, by these it shall be proved. Man has five external senses, called touch, taste, smell, hearing and sight. The subject of touch is the skin by which man is

enveloped, the very substance and form of the skin causing it to feel whatever is applied to it. The sense of touch is not in the things applied, but in the substance and form of the skin, which are the subject; the sense itself is nothing but an affecting of the subject by the things applied. It is the same with taste; this sense is only an affecting of the substance and form of the tongue; the tongue is the subject. It is the same with smell; it is well known that odor affects the nostrils, and that it is in the nostrils, and that the nostrils are affected by the odoriferous particles touching them. It is the same with hearing, which seems to be in the place where the sound originates; but the hearing is in the ear, and is an affecting of its substance and form; that the hearing is at a distance from the ear is an appearance. It is the same with sight. When a man sees objects at a distance, the seeing appears to be there; yet the seeing is in the eye, which is the subject, and is likewise an affecting of the subject. Distance is solely from the judgment concluding about space from things intermediate, or from the diminution and consequent indistinctness of the object, an image of which is produced interiorly in the eye according to the angle of incidence. From this it is evident that sight does not go out from the eye to the object, but that the image of the object enters the eye and affects its substance and form. Thus it is just the same with sight as with hearing; hearing does not go out from the ear to catch the sound, but the sound enters the ear and affects it. From all this it can be seen that the affecting of the substance and form which causes sense is not a something separate from the subject, but only causes a change in it, the subject remaining the subject then as before and afterwards. From this it follows that seeing, hearing, smell, taste, and touch, are not a something volatile flowing from their organs, but are the organs themselves, considered in their substance and form, and that when the organs are affected sense is produced.

42. It is the same with love and wisdom, with this difference only, that the substances and forms which are love and wisdom are not obvious to the eyes as the organs of the external senses are. Nevertheless, no one can deny that those things of wisdom and love, which are called thoughts, perceptions, and affections, are substances and forms, and not entities flying and flowing out of nothing, or abstracted from real and actual substance and form, which are subjects. For in the brain are substances and forms innumerable, in which every interior sense which pertains to the understanding and will has its seat. The affections, perceptions, and thoughts there are not exhalations from these substances, but are all actually and really subjects emitting nothing from themselves, but merely undergoing changes according to whatever flows against and affects them. This may be seen from what has been said above about the external senses. Of what thus flows against and affects more will be said below.

43. From all this it may now first be seen that Divine Love and Divine Wisdom in themselves are substance and form; for they are very Esse and Existere; and unless they were such Esse and Existere as they are substance and form,

they would be a mere thing of reasoning, which in itself is nothing.

44. DIVINE LOVE AND DIVINE WISDOM ARE SUBSTANCE AND FORM IN ITSELF, THUS THE VERY AND THE ONLY.

That Divine Love and Divine Wisdom are substance and form has been proved just above; and that Divine Esse [Being] and Existere [Taking Form] are Esse and Existere in itself, has also been said above. It cannot be said to be Esse and Existere from itself, because this involves a beginning, and a beginning from something within in which would be Esse and Existere in itself. But Very Esse and Existere in itself is from eternity. Very Esse and Existere in itself is also uncreated, and everything created must needs be from an Uncreate. What is created is also finite, and the finite can exist only from the Infinite.

45. He who by exercise of thought is able to grasp the idea of and to comprehend, Esse and Existere in itself, can certainly perceive and comprehend that it is the Very and the Only. That is called the Very which alone is; and that is called the Only from which every thing else proceeds. Now because the Very and the Only is substance and form, it follows that it is the very and only substance and form. Because this very substance and form is Divine Love and Divine Wisdom, it follows that it is the very and only Love, and the very and only Wisdom; consequently, that it is the very and only Essence, as well as the very and only Life: for Life is Love and Wisdom.

46. From all this it can be seen how sensually (that is, how much from the bodily senses and their blindness in spiritual matters) do those think who maintain that nature is from herself. They think from the eye, and are not able to think from the understanding. Thought from the eye closes the understanding, but thought from the understanding opens the eye. Such persons cannot think at all of Esse and Existere in itself, and that it is Eternal, Uncreate, and Infinite; neither can they think at all of life, except as a something fleeting and vanishing into nothingness; nor can they think otherwise of Love and Wisdom, nor at all that from these are all things of nature. Neither can it be seen that from these are all things of nature, unless nature is regarded, not from some of its forms, which are merely objects of sight, but from uses in their succession and order. For uses are from life alone, and their succession and order are from wisdom and love alone; while forms are only containants of uses. Consequently, if forms alone are regarded, nothing of life, still less anything of love and wisdom, thus nothing of God, can be seen in nature.

47. DIVINE LOVE AND DIVINE WISDOM MUST NECESSARILY HAVE BEING [Esse] AND HAVE FORM [Existere] IN OTHERS CREATED BY ITSELF.

It is the essential of love not to love self, but to love others, and to be conjoined with others by love. It is the essential of love, moreover, to be loved by others, for thus conjunction is effected. The essence of all love consists in conjunction; this, in fact, is its life, which is called enjoyment, pleasantness, delight, sweetness, bliss, happiness, and felicity. Love consists in this, that its own should be another's; to feel the joy of another as joy in oneself, that is loving. But to feel one's own joy in another and not the other's joy in oneself is not loving; for this is loving self, while the former is loving the neighbor. These two kinds of love are diametrically opposed to each other. Either, it is true, conjoins; and to love one's own, that is, oneself, in another does not seem to divide; but it does so effectually divide that so far as any one has loved another in this manner, so far he afterwards hates him. For such conjunction is by its own action gradually loosened, and then, in like measure, love is turned to hate.

48. Who that is capable of discerning the essential character of love cannot see this? For what is it to love self alone, instead of loving some one outside of self by whom one may be loved in return? Is not this separation rather than conjunction? Conjunction of love is by reciprocation; and there can be no reciprocation in self alone. If there is thought to be, it is from an imagined reciprocation in others. From this it is clear that Divine Love must necessarily have being (esse) and have form (existere) in others whom it may love, and by whom it may be loved. For as there is such a need in all love, it must be to the fullest extent, that is, infinitely in Love Itself.

49. With respect to God: it is impossible for Him to love others and to be loved reciprocally by others in whom there is anything of infinity, that is, anything of the essence and life of love in itself, or anything of the Divine. For if there were beings having in them anything of infinity, that is, of

the essence and life of love in itself, that is, of the Divine, it would not be God loved by others, but God loving Himself; since the Infinite, that is, the Divine, is one only, and if this were in others, Itself would be in them, and would be the love of self Itself; and of that love not the least trace can possibly be in God, since it is wholly opposed to the Divine Essence. Consequently, for this relation to be possible there must be others in whom there is nothing of the Divine in itself. That it is possible in beings created from the Divine will be seen below. But that it may be possible, there must be Infinite Wisdom making one with Infinite Love; that is, there must be the Divine Love of Divine Wisdom, and the Divine Wisdom of Divine Love (concerning which see above, n. 35-39)

50. Upon a perception and knowledge of this mystery depend a perception and knowledge of all things of existence, that is, creation; also of all things of continued existence, that is, preservation by God; in other words, of all the works of God in the created universe; of which the following pages treat.

51. But do not, I entreat you, confuse your ideas with time and with space, for so far as time and space enter into your ideas when you read what follows, you will not understand it; for the Divine is not in time and space. This will be seen clearly in the progress of this work, and in particular from what is said of eternity, infinity, and omnipresence.

52. ALL THINGS IN THE UNIVERSE WERE CREATED FROM THE DIVINE LOVE AND THE DIVINE WISDOM OF

GOD-MAN.

So full of Divine Love and Divine Wisdom is the universe in greatest and least, and in first and last things, that it may be said to be Divine Love and Divine Wisdom in an image. That this is so is clearly evident from the correspondence of all things of the universe with all things of man. There is such correspondence of each and every thing that takes form in the created universe with each and every thing of man, that man may be said to be a sort of universe. There is a correspondence of his affections, and thence of his thoughts, with all things of the animal kingdom; of his will, and thence of his understanding, with all things of the vegetable kingdom; and of his outmost life with all things of the mineral kingdom. That there is such a correspondence is not apparent to any one in the natural world, but it is apparent to every one who gives heed to it in the spiritual world. In that world there are all things that take form in the natural world in its three kingdoms, and they are correspondences of affections and thoughts, that is, of affections from the will and of thoughts from the understanding, also of the outmost things of the life, of those who are in that world, around whom all these things are Visible, presenting an appearance like that of the created universe, with the difference that it is in lesser form. From this it is very evident to angels, that the created universe is an image representative of God-Man, and that it is His Love and Wisdom which are presented, in an image, in the universe. Not that the created universe is God-Man, but that it is from Him; for nothing whatever in the created universe is substance and form in itself, or life in itself, or love and wisdom in itself, yea, neither is man a man in himself, but all is from God, who is Man, Wisdom and Love, also Form and Substance, in itself. That which has Being-in-itself is uncreate and infinite; but whatever is from Very Being, since it contains in it nothing of Being-in-itself, is created and finite, and this exhibits an image of Him from whom it has being and has form.

53. Of things created and finite Esse [Being] and Existere [Taking Form] can be predicated, likewise substance and form, also life, and even love and wisdom; but these are all created and finite. This can be said of things created and finite, not because they possess anything Divine, but because they are in the Divine, and the Divine is in them. For everything that has been created is, in itself, inanimate and dead, but all things are animated and made alive by this, that the Divine is in them, and that they are in the Divine.

54. The Divine is not in one subject differently from what it is in another, but one created subject differs from another; for no two things can be precisely alike, consequently each thing is a different containant. On this account, the Divine as imaged forth presents a variety of appearances. Its presence in opposites will be discussed hereafter.

55. ALL THINGS IN THE CREATED UNIVERSE ARE RECIPIENTS OF THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN.

It is well known that each and all things of the universe were created by God; hence the universe, with each and every thing pertaining to it, is called in the Word the work of the hands of Jehovah. There are those who maintain that the world, with everything it includes, was created out of nothing, and of that nothing an idea of absolute nothingness is entertained. From absolute nothingness, however, nothing is or can be made. This is an established truth. The universe, therefore, which is God's image, and consequently full of God, could be created only in God from God; for God is Esse itself, and from Esse must be whatever is. To create what is, from nothing which is not, is an utter contradiction. But still, that which is created in God from God is not continuous from Him; for God is Esse in itself, and in created things there is not any Esse in itself. If there were in created things any Esse in itself, this would be continuous from God, and that which is continuous from God is God. The angelic idea of this is, that what is created in God from God, is like that in man which has been derived from his life, but from which the life has been withdrawn, which is of such a nature as to be in accord with his life, and yet it is not his life. The angels confirm this by many things which have existence in their heaven, where they say they are in God, and God is in them, and still that they have, in their esse, nothing of God which is God. Many things whereby they prove this will be presented hereafter; let this serve for present information.

56. Every created thing, by virtue of this origin, is such in its nature as to be a recipient of God, not by continuity, but

by contiguity. By the latter and not the former comes its capacity for conjunction. For having been created in God from God, it is adapted to conjunction; and because it has been so created, it is an analogue, and through such conjunction it is like an image of God in a mirror.

57. From this it is that angels are angels, not from themselves, but by virtue of this conjunction with God-Man; and this conjunction is according to the reception of Divine Good and Divine Truth, which are God, and which seem to proceed from Him, though really they are in Him. This reception is according to their application to themselves of the laws of order, which are Divine truths, in the exercise of that freedom of thinking and willing according to reason, which they possess from the Lord as if it were their own. By this they have a reception, as if from themselves, of Divine Good and of Divine Truth, and by this there is a reciprocation of love; for, as was said above, love is impossible unless it is reciprocal. The same is true of men on the earth. From what has been said it can now first be seen that all things of the created universe are recipients of the Divine Love and the Divine Wisdom of God-Man.

58. It cannot yet be intelligibly explained how all other things of the universe which are unlike angels and men, that is, the things below man in the animal kingdom, and the things below these in the vegetable kingdom, and the things still below these in the mineral kingdom, are also recipients of the Divine Love and of the Divine Wisdom of God-Man; for many things need to be said first about degrees of life, and degrees of the recipients of life.

Conjunction with these things is according to their uses; for no good use has any other origin than through a like conjunction with God, but yet different according to degrees. This conjunction in its descent becomes successively such that nothing of freedom is left therein, because nothing of reason, and therefore nothing of the appearance of life; but still they are recipients. Because they are recipients, they are also re-agents; and forasmuch as they are re-agents, they are containants. Conjunction with uses which are not good will be discussed when the origin of evil has been made known.

59. From the above it can be seen that the Divine is in each and every thing of the created universe, and consequently that the created universe is the work of the hands of Jehovah, as is said in the Word; that is, the work of Divine Love and Divine Wisdom, for these are meant by the hands of Jehovah. But though the Divine is in each and all things of the created universe there is in their esse nothing of the Divine in itself; for the created universe is not God, but is from God; and since it is from God, there is in it an image of Him like the image of a man in a mirror, wherein indeed the man appears, but still there is nothing of the man in it.

60. I heard several about me in the spiritual world talking together, who said that they were quite willing to acknowledge that the Divine is in each and every thing of the universe, because they behold therein the wonderful works of God, and these are the more wonderful the more interiorly they are examined. And yet, when they were told

that the Divine is actually in each and every thing of the universe, they were displeased; which is a proof that although they assert this they do not believe it. They were therefore asked whether this cannot be seen simply from the marvelous power which is in every seed, of producing its own vegetable form in like order, even to new seeds; also because in every seed an idea of the infinite and eternal is presented; since there is in seeds an endeavor to multiply themselves and to fructify infinitely and eternally? Is not this evident also in every living creature, even the smallest? In that there are in it organs of sense, also brains, a heart, lungs, and other parts; with arteries, veins, fibers, muscles, and the activities proceeding therefrom; besides the surpassing marvels of animal nature, about which whole volumes have been written. All these wonderful things are from God; but the forms with which they are clothed are from earthy matters, out of which come plants, and in their order, men. Therefore it is said of man,

> That he was created out of the ground, and that he is dust of the earth, and that the breath of lives was breathed into him (Genesis 2:7).

From which it is plain that the Divine is not man’s own, but is adjoined to him.

61. ALL CREATED THINGS HAVE RELATION IN A KIND OF IMAGE TO MAN.

This can be seen from each and all things of the animal kingdom, from each and all things of the vegetable kingdom, and from each and all things of the mineral kingdom.

A relation to man in each and all things of the animal kingdom is evident from the following. Animals of every kind have limbs by which they move, organs by which they feel, and viscera by which these are exercised; these they have in common with man. They have also appetites and affections similar to man’s natural appetites and affections; and they have inborn knowledges corresponding to their affections, in some of which there appears a resemblance to what is spiritual, which is more or less evident in beasts of the earth, and birds of the air, and in bees, silk-worms, ants, etc. From this it is that merely natural men consider the living creatures of this kingdom to be like themselves, except in the matter of speech.

A relation to man arising out of each and all things of the vegetable kingdom is evident from this: they spring forth from seed, and thereafter proceed step by step through their periods of growth; they have something akin to marriage, followed by prolification; their vegetative soul is use, and they are forms thereof; besides many other particulars which have relation to man. These also have been described by various authors.

A relation to man deducible from each and every thing of the mineral kingdom is seen only in an endeavor to produce forms which exhibit such a relation (which forms, as said above, are each and all things of the vegetable kingdom), and in an endeavor to perform uses thereby. For when first a seed falls into the bosom of the earth, she cherishes it, and out of herself provides it with nourishment from every source, that it may shoot up and present itself in a form representative of man. That such an endeavor exists also in its solid parts is evident from corals at the bottom of the seas and from flowers in mines, where they originate from minerals, also from metals. This endeavor towards vegetating, and performing uses thereby, is the outmost derivation from the Divine in created things.

62. As there is an endeavor of the minerals of the earth towards vegetation, so there is an endeavor of the plants towards vivification: this accounts for insects of various kinds corresponding to the odors emanating from plants. This does not arise from the heat of this world's sun, but from life operating through that heat according to the state of its recipients (as will be seen in what follows).

63. That there is a relation of all things of the created universe to man may be known from the foregoing statements, yet it can be seen only obscurely; whereas in the spiritual world this is seen clearly. In that world, also, there are all things of the three kingdoms, and in the midst of them the angel; he sees them about him, and also knows that they are representations of himself; yea, when the inmost of his understanding is opened he recognizes himself in them, and sees his image in them, hardly otherwise than as in a mirror.

64. From these and from many other concurring facts which there is not time to adduce now, it may be known

with certainty that God is a Man; and that the created universe is an image of Him; for there is a general relation of all things to Him, as well as a particular relation of all things to man.

65. THE USES OF ALL CREATED THINGS ASCEND BY DEGREES FROM LAST THINGS TO MAN, AND THROUGH MAN TO GOD THE CREATOR, FROM WHOM THEY ARE.

Last things, as was said above, are each and all things of the mineral kingdom, which are materials of various kinds, of a stony, saline, oily, mineral, or metallic nature, covered over with soil formed of vegetable and animal matters reduced to the finest dust. In these lie concealed both the end and the beginning of all uses which are from life. The end of all uses is the endeavor to produce uses, and the beginning is the acting force from that endeavor. These pertain to the mineral kingdom. Middle things are each and all things of the vegetable kingdom, such as grasses and herbs of every kind, plants and shrubs of every kind, and trees of every kind. The uses of these are for the service of each and all things of the animal kingdom, both imperfect and perfect. These they nourish, delight, and vivify; nourishing the bellies of animals with their vegetable substances, delighting the animal senses with taste, fragrance, and beauty, and vivifying their affections. The endeavor towards this is in these also from life. First things are each and all things of the animal kingdom. Those are lowest therein which are called worms and insects, the middle are birds and beasts, and the highest, men; for in each kingdom there are lowest, middle and highest things, the lowest for the use of the middle, and the middle for the use of the highest. Thus the uses of all created things ascend in order from outmost things to man, who is first in order.

66. In the natural world there are three degrees of ascent, and in the spiritual world there are three degrees of ascent. All animals are recipients of life. The more perfect are recipients of the life and the three degrees of the natural world, the less perfect of the life of two degrees of that world, and the imperfect of one of its degrees. But man alone is a recipient of the life both of the three degrees of the natural world and of the three degrees of the spiritual world. From this it is that man can be elevated above nature, while the animal cannot. Man can think analytically and rationally of the civil and moral things that are within nature, also of the spiritual and celestial things that are above nature, yea, he can be so elevated into wisdom as even to see God. But the six degrees by which the uses of all created things ascend in their order even to God the Creator, will be treated of in their proper place. From this summary, however, it can be seen that there is an ascent of all created things to the first, who alone is Life, and that the uses of all things are the very recipients of life; and from this are the forms of uses.

67. It shall also be stated briefly how man ascends, that is, is elevated, from the lowest degree to the first. He is born into the lowest degree of the natural world; then, by means of knowledges, he is elevated into the second

degree; and as he perfects his understanding by knowledges he is elevated into the third degree, and then becomes rational. The three degrees of ascent in the spiritual world are in man above the three natural degrees, and do not appear until he has put off the earthly body. When this takes place the first spiritual degree is open to him, afterwards the second, and finally the third; but this only with those who become angels of the third heaven; these are they that see God. Those become angels of the second heaven and of the last heaven in whom the second degree and the last degree can be opened. Each spiritual degree in man is opened according to his reception of Divine Love and Divine Wisdom from the Lord. Those who receive something thereof come into the first or lowest spiritual degree those who receive more into the second or middle spiritual degree, those who receive much into the third or highest degree. But those who receive nothing thereof remain in the natural degrees, and derive from the spiritual degrees nothing more than an ability to think and thence to speak, and to will and thence to act, but not with intelligence.

68. Of the elevation of the interiors of man, which belong to his mind, this also should be known. In everything created by God there is reaction. In Life alone there is action; reaction is caused by the action of Life. Because reaction takes place when any created thing is acted upon, it appears as if it belonged to what is created. Thus in man it appears as if the reaction were his, because he has no other feeling than that life is his, when yet man is only a

recipient of life. From this cause it is that man, by reason of his hereditary evil, reacts against God. But so far as man believes that all his life is from God, and that all good of life is from the action of God, and all evil of life from the reaction of man, so far his reaction comes to be from [God’s] action, and man acts with God as if from himself. The equilibrium of all things is from action and simultaneous reaction, and in equilibrium everything must be. These things have been said lest man should believe that he himself ascends toward God from himself, and not from the Lord.

69. THE DIVINE, APART FROM SPACE, FILLS ALL SPACES OF THE UNIVERSE.

There are two things proper to nature - space and time. From these man in the natural world forms the ideas of his thought, and thereby his understanding. If he remains in these ideas, and does not raise his mind above them, he is in no wise able to perceive things spiritual and Divine, for these he involves in ideas drawn from space and time; and so far as that is done the light [lumen] of his understanding becomes merely natural. To think from this lumen in reasoning about spiritual and Divine things, is like thinking from the thick darkness of night about those things that appear only in the light of day. From this comes naturalism. But he who knows how to raise his mind above ideas of thought drawn from space and time, passes from thick darkness into light, and has discernment in things spiritual and Divine, and finally sees the things which are in and from what is spiritual and Divine; and then from that light he dispels the thick darkness of the natural lumen, and banishes its fallacies from the middle to the sides. Every man who has understanding is able to transcend in thought these properties of nature, and actually does so; and he then affirms and sees that the Divine, because omnipresent, is not in space. He is also able to affirm and to see the things that have been adduced above. But if he denies the Divine Omnipresence, and ascribes all things to nature, then he has no wish to be elevated, though he can be.

70. All who die and become angels put off the two above-mentioned properties of nature, namely, space and time; for they then enter into spiritual light, in which objects of thought are truths, and objects of sight are like those in the natural world, but are correspondent to their thoughts. The objects of their thought which, as just said, are truths, derive nothing at all from space and time; and though the objects of their sight appear as if in space and in time, still the angels do not think from space and time. The reason is, that spaces and times there are not fixed, as in the natural world, but are changeable according to the states of their life. In the ideas of their thought, therefore, instead of space and time there are states of life, instead of spaces such things as have reference to states of love, and instead of times such things as have reference to states of wisdom. From this it is that spiritual thought, and spiritual speech therefrom, differ so much from natural thought and natural speech therefrom, as to have nothing in common except as regards the interiors of things, which are all spiritual. Of

this difference more will be said elsewhere. Now, because the thoughts of angels derive nothing from space and time, but everything from states of life, when it is said that the Divine fills spaces angels evidently cannot comprehend it, for they do not know what spaces are; but when, apart from any idea of space, it is said that the Divine fills all things, they clearly comprehend it.

71. To make it clear that the merely natural man thinks of spiritual and Divine things from space, and the spiritual man apart from space, let the following serve for illustration. The merely natural man thinks by means of ideas which he has acquired from objects of sight, in all of which there is figure partaking of length, breadth, and height, and of shape determined by these, either angular or circular. These [conceptions] are manifestly present in the ideas of his thought concerning things visible on earth; they are also in the ideas of his thought concerning those not visible, such as civil and moral affairs. This he is unconscious of; but they are nevertheless there, as continuations. With a spiritual man it is different, especially with an angel of heaven, whose thought has nothing in common with figure and form that derives anything from spiritual length, breadth, and height, but only with figure and form derived from the state of a thing resulting from the state of its life. Consequently, instead of length of space he thinks of the good of a thing from good of life; instead of breadth of space, of the truth of a thing from truth of life; and instead of height, of the degrees of these. Thus he thinks from the correspondence there is between things

spiritual and things natural. From this correspondence it is that in the Word “length” signifies the good of a thing, “breadth” the truth of a thing, and “height” the degrees of these. From this it is evident that an angel of heaven, when he thinks of the Divine Omnipresence, can by no means think otherwise than that the Divine, apart from space, fills all things. And that which an angel thinks is truth, because the light which enlightens his understanding is Divine Wisdom.

72. This is the basis of thought concerning God; for without it, what is to be said of the creation of the universe by God-Man, of His Providence, Omnipotence, Omnipresence and Omniscience, even if understood, cannot be kept in mind; since the merely natural man, even while he has these things in his understanding, sinks back into his life’s love, which is that of his will; and that love dissipates these truths, and immerses his thought in space, where his lumen, which he calls rational, abides, not knowing that so far as he denies these things, he is irrational. That this is so, may be confirmed by the idea entertained of this truth, that GOD is a MAN. Read with attention, I pray you, what has been said above (n. 11-13) and what follows after, and your understanding will accept it. But when you let your thought down into the natural lumen which derives from space, will not these things be seen as paradoxes? and if you let it down far, will you not reject them? This is why it is said that the Divine fills all spaces of the universe, and why it is not said that God-Man fills them. For if this were said, the merely natural lumen would not assent. But to the

proposition that the Divine fills all space, it does assent, because this agrees with the mode of speech of the theologians, that God is omnipresent, and hears and knows all things. (On this subject, more may be seen above, n. 7-10.).

73. THE DIVINE IS IN ALL TIME, APART FROM TIME.

As the Divine, apart from space, is in all space, so also, apart from time, is it in all time. For nothing which is proper to nature can be predicated of the Divine, and space and time are proper to nature. Space in nature is measurable, and so is time. This is measured by days, weeks, months, years, and centuries; days are measured by hours; weeks and months by days; years by the four seasons; and centuries by years. Nature derives this measurement from the apparent revolution and annual motion of the sun of the world. But in the spiritual world it is different. The progressions of life in that world appear in like manner to be in time, for those there live with one another as men in the world live with one another; and this is not possible without the appearance of time. But time there is not divided into periods as in the world, for their sun is constantly in the east and is never moved away; for it is the Lord’s Divine Love that appears to them as a sun. Wherefore they have no days, weeks, months, years, centuries, but in place of these there are states of life, by which a distinction is made which cannot be called, however, a distinction into periods, but into states. Consequently, the angels do not know what time is, and when it is mentioned they perceive in place of it state; and when state determines time, time is only an appearance. For joyfulness of state makes time seem short, and joylessness of state makes time seem long; from which it is evident that time in the spiritual world is nothing but quality of state. It is from this that in the Word, “hours,” “days,” “weeks,” “months,” and “years,” signify states and progressions of state in series and in the aggregate; and when times are predicated of the church, by its “morning” is meant its first state, by “mid-day” its fullness by “evening” its decline, and by “night” its end. The four seasons of the year “spring,” “summer,” “autumn,” and “winter,” have a like meaning.

74. From the above it can be seen that time makes one with thought from affection; for from that is the quality of man’s state. And with progressions of time, in the spiritual world, distances in progress through space coincide; as may be shown from many things. For instance, in the spiritual world ways are actually shortened or are lengthened in accordance with the longings that are of thought from affection. From this, also, comes the expression, “spaces of time.” Moreover, in cases where thought does not join itself to its proper affection in man, as in sleep, the lapse of time is not noticed.

75. Now as times which are proper to nature in its world are in the spiritual world pure states, which appear progressive because angels and spirits are finite, it may be seen that in God they are not progressive because He is Infinite, and infinite things in Him are one (as has been

shown above, n. 17-22). From this it follows that the Divine in all time is apart from time.

76. He who has no knowledge of God apart from time and is unable from any perception to think of Him, is thus utterly unable to conceive of eternity in any other way than as an eternity of time; in which case, in thinking of God from eternity he must needs become bewildered; for he thinks with regard to a beginning, and beginning has exclusive reference to time. His bewilderment arises from the idea that God had existence from Himself, from which he rushes headlong into an origin of nature from herself; and from this idea he can be extricated only by a spiritual or angelic idea of eternity, which is an idea apart from time; and when time is separated, the Eternal and the Divine are the same, and the Divine is the Divine in itself, not from itself. The angels declare that while they can conceive of God from eternity, they can in no way conceive of nature from eternity, still less of nature from herself and not at all of nature as nature in herself. For that which is in itself is the very Esse, from which all things are; Esse in itself is very life, which is the Divine Love of Divine Wisdom and the Divine Wisdom of Divine Love. For the angels this is the Eternal, an Eternal as removed from time as the uncreated is from the created, or the infinite from the finite, between which, in fact, there is no ratio.

77. THE DIVINE IN THINGS GREATEST AND LEAST IS THE SAME.

This follows from the two preceding articles, that the Divine apart from space is in all space, and apart from time is in all time. Moreover, there are spaces greater and greatest, and lesser and least; and since spaces and times, as said above, make one, it is the same with times. In these the Divine is the same, because the Divine is not varying and changeable, as everything is which belongs to nature, but is unvarying and unchangeable, consequently the same everywhere and always.

78. It seems as if the Divine were not the same in one person as in another; as if, for instance, it were different in the wise and in the simple, or in an old man and in a child. But this is a fallacy arising from appearance; the man is different, but the Divine in him is not different. Man is a recipient, and the recipient or receptacle is what varies. A wise man is a recipient of Divine Love and Divine Wisdom more adequately, and therefore more fully, than a simple man; and an old man who is also wise, more than a little child or boy; yet the Divine is the same in the one as in the other. It is in like manner a fallacy arising from appearance, that the Divine is different with angels of heaven from what it is with men on the earth, because the angels of heaven are in wisdom ineffable, while men are not; but the seeming difference is not in the Lord but in the subjects, according to the quality of their reception of the Divine.

79. That the Divine is the same in things greatest and least, may be shown by means of heaven and by means of an angel there. The Divine in the whole heaven and the Divine in an angel is the same; therefore even the whole

heaven may appear as one angel. So is it with the church, and with a man of the church. The greatest form receptive of the Divine is the whole heaven together with the whole church; the least is an angel of heaven and a man of the church. Sometimes an entire society of heaven has appeared to me as one angel-man; and it was told that it may appear like a man as large as a giant, or like a man as small as an infant; and this, because the Divine in things greatest and least is the same.

80. The Divine is also the same in the greatest and in the least of all created things that are not alive; for it is in all the good of their use. These, moreover, are not alive for the reason that they are not forms of life but forms of uses; and the form varies according to the excellence of the use. But how the Divine is in these things will be stated in what follows, where creation is treated of.

81. Put away space, and deny the possibility of a vacuum, and then think of Divine Love and of Divine Wisdom as being Essence itself, space having been put away and a vacuum denied. Then think according to space; and you will perceive that the Divine, in the greatest and in the least things of space, is the same; for in essence abstracted from space there is neither great nor small, but only the same.

82. Something shall now be said about vacuum. I once heard angels talking with Newton about vacuum, and saying that they could not tolerate the idea of a vacuum as being nothing, for the reason that in their world which is spiritual, and which is within or above the spaces and times of the natural world, they equally feel, think, are affected,

love, will, breathe, yea, speak and act, which would be utterly impossible in a vacuum which is nothing, since nothing is nothing, and of nothing not anything can be affirmed. Newton said that he now knew that the Divine, which is Being itself, fills all things, and that to him the idea of nothing as applied to vacuum is horrible, because that idea is destructive of all things; and he exhorts those who talk with him about vacuum to guard against the idea of nothing, comparing it to a swoon, because in nothing no real activity of mind is possible.

PART SECOND.

DIVINE LOVE AND DIVINE WISDOM APPEAR IN THE SPIRITUAL WORLD AS A SUN.

83. There are two worlds, the spiritual and the natural. The spiritual world does not draw anything from the natural, nor the natural world from the spiritual. The two are totally distinct, and communicate only by correspondences, the nature of which has been abundantly shown elsewhere. To illustrate this by an example: heat in the natural world corresponds to the good of charity in the spiritual world, and light in the natural world corresponds to the truth of faith in the spiritual world; and who does not see that heat and the good of charity, and that light and the truth of faith, are wholly distinct? At first sight they appear as distinct as two entirely different things. They so appear when one inquires what the good of charity has in common with heat, or the truth of faith with light; when in fact, spiritual heat is that good, and spiritual light is that truth. Although these things are in themselves so distinct, they make one by correspondence. They make one in this way: when man reads, in the Word, of heat and light, the spirits and angels who are with the man perceive charity instead of heat, and faith instead of light. This example is adduced, in order that it may be known that the two worlds, the spiritual and the natural, are so distinct as to have nothing in common with each other; yet are so created as to have

communication, yea, conjunction by means of correspondences.

84. Since these two worlds are so distinct, it can be seen very clearly that the spiritual world is under another sun than the natural world. For in the spiritual world, must as in the natural, there is heat and light; but the heat there, as well as the light, is spiritual; and spiritual heat is the good of charity, and spiritual light is the truth of faith. Now since heat and light can originate only in a sun, it is evident that the spiritual world has a different sun from the natural world; and further, that the sun of the spiritual world in its essence is such that spiritual heat and light can come forth from it; whereas the sun of the natural world in its essence is such that natural heat can come forth from it. Everything spiritual has relation to good and truth, and can spring from no other source than Divine Love and Divine Wisdom; for all good is of love and all truth is of wisdom; that they have no other origin any discerning man can see.

85. That there is any other sun than that of the natural world has hitherto been unknown. The reason is, that the spiritual of man has so far passed over into his natural, that he does not know what the spiritual is, and thus does not know that there is a spiritual world, the abode of spirits and angels, other than and different from the natural world. Since the spiritual world has lain so deeply hidden from the knowledge of those who are in the natural world, it has pleased the Lord to open the sight of my spirit, that I might see the things which are in that world, just as I see those in the natural world, and might afterwards describe that

world; which has been done in the work Heaven and Hell, in one chapter of which the sun of the spiritual world is treated of. For that sun has been seen by me; and it appeared of the same size as the sun of the natural world; also fiery like it, but more glowing. It has also been made known to me that the whole angelic heaven is under that sun; and that angels of the third heaven see it constantly, angels of the second heaven very often, and angels of the first or outmost heaven sometimes. That all their heat and all their light, as well as all things that are manifest in that world, are from that sun will be seen in what follows.

86. That sun is not the Lord Himself, but is from the Lord. It is the Divine Love and the Divine Wisdom proceeding from Him that appear as a sun in that world. And because Love and Wisdom in the Lord are one (as shown in Part I.), that sun is said to be Divine Love; for Divine Wisdom is of Divine Love, consequently is Love.

87. Since love and fire mutually correspond, that sun appears before the eyes of the angels as fiery; for angels cannot see love with their eyes, but they see in the place of love what corresponds to it. For angels, equally with men, have an internal and an external; it is their internal that thinks and is wise, and that wills and loves; it is their external that feels, sees, speaks and acts. All their externals are correspondences of internals; but the correspondences are spiritual, not natural. Moreover, Divine love is felt as fire by spiritual beings. For this reason “fire,” when mentioned in the Word, signifies love. In the Israelitish Church, “holy fire” signified love; and this is why, in prayers

to God, it is customary to ask that "heavenly fire," that is Divine Love, "may kindle the heart."

88. With such a difference between the spiritual and the natural (as shown above, n. 83), nothing from the sun of the natural world, that is, nothing of its heat and light, nor anything pertaining to any earthly object, can pass over into the spiritual world. To the spiritual world the light of the natural world is thick darkness, and its heat is death. Nevertheless, the heat of the world can be vivified by the influx of heavenly heat, and the light of the world can be illumined by the influx of heavenly light. Influx is effected by correspondences; and it cannot be effected by continuity.

89. OUT OF THE SUN THAT TAKES FORM [existit] FROM THE DIVINE LOVE AND THE DIVINE WISDOM, HEAT AND LIGHT GO FORTH.

In the spiritual world where angels and spirits are there are heat and light, just as in the natural world where men are; moreover in like manner as heat, the heat is felt and the light is seen as light. Still the heat and light of the spiritual world and of the natural world are (as said above) so entirely different as to have nothing in common. They differ one from the other as what is alive differs from what is dead. The heat of the spiritual world in itself is alive; so is the light; but the heat of the natural world in itself is dead; so is its light. For the heat and light of the spiritual world go forth from a sun that is pure love, while the heat and light of the natural world go forth from a sun that is pure fire; and love is alive, and the Divine Love is Life itself; while fire is dead, and solar fire is death itself, and may be so called because it has nothing whatever of life in it.

90. Since angels are spiritual they can live in no other than spiritual heat and light, while men can live in no other than natural heat and light; for what is spiritual accords with what is spiritual, and what is natural with what is natural. If an angel were to derive the least particle from natural heat and light he would perish; for it is totally discordant with his life. As to the interiors of the mind every man is a spirit. When he dies he withdraws entirely from the world of nature, leaving behind him all its belongings, and enters a world where there is nothing of nature. In that world he lives so separated from nature that there is no communication whatever by continuity, that is, as between what is purer and grosser, but only like that between what is prior and posterior; and between such no communication is possible except by correspondences. From this it can be seen that spiritual heat is not a purer natural heat, or spiritual light a purer natural light, but that they are altogether of a different essence; for spiritual heat and light derive their essence from a sun which is pure Love, and this is Life itself; while natural heat and light derive their essence from a sun which is pure fire, in which (as said above) there is absolutely nothing of life.

91. Such being the difference between the heat and light of the two worlds, it is very evident why those who are in the one world cannot see those who are in the other world. For the eyes of man, who sees from natural light, are of the substance of his world, and the eyes of an angel are of the

substance of his world; thus in both cases they are formed for the proper reception of their own light. From all this it can be seen from how much ignorance those think who, because they cannot see angels and spirits with their eyes, are unwilling to believe them to be men.

92. Hitherto it has not been known that angels and spirits are in a totally different light and different heat from men. It has not been known even that another light and another heat are possible. For man in his thought has not penetrated beyond the interior or purer things of nature. And for this reason many have placed the abodes of angels and spirits in the ether, and some in the stars - thus within nature, and not above or outside of it. But, in truth, angels and spirits are entirely above or outside of nature, and are in their own world, which is under another sun. And since in that world spaces are appearances (as was shown above), angels and spirits cannot be said to be in the ether or in the stars; in fact, they are present with man, conjoined to the affection and thought of his spirit; since man is a spirit, and because of that thinks and wills; consequently the spiritual world is wherever man is, and in no wise away from him. In a word, every man as regards the interiors of his mind is in that world, in the midst of spirits and angels there; and he thinks from its light, and loves from its heat.

93. THE SUN OF THE SPIRITUAL WORLD IS NOT GOD, BUT IS A PROCEEDING FROM THE DIVINE LOVE AND DIVINE WISDOM OF GOD-MAN; SO ALSO ARE THE HEAT AND LIGHT FROM THAT SUN.

By that sun which is before the eyes of the angels, and from which they have heat and light, is not meant the Lord Himself, but the first proceeding from Him, which is the highest [degree] of spiritual heat. The highest [degree] of spiritual heat is spiritual fire, which is Divine Love and Divine Wisdom in their first correspondence. On this account that sun appears fiery, and to the angels is fiery, but not to men. Fire which is fire to men is not spiritual, but natural; and between the two fires there is a difference like the difference between what is alive and what is dead. Therefore the spiritual sun by its heat vivifies spiritual beings and renews spiritual objects. The natural sun does the same for natural beings and natural objects; yet not from itself, but by means of an influx of spiritual heat, to which it renders aid as a kind of substitute.

94. This spiritual fire, in which also there is light in its origin, becomes spiritual heat and light, which decrease in their going forth. This decrease is effected by degrees, which will be treated of in what follows. The ancients represented this by circles glowing with fire and resplendent with light around the head of God, as is common also at the present day in paintings representing God as a Man.

95. That love begets heat, and wisdom light, is manifest from actual experience. When man loves he grows warm, and when he thinks from wisdom he sees things as it were in light. And from this it is evident that the first proceeding of love is heat, and that the first proceeding of wisdom is light. That they are also correspondences is obvious; for

heat takes place [existit] not in love itself, but from love in the will, and thence in the body; and light takes place not in wisdom, but in the thought of the understanding, and thence in the speech. Consequently love and wisdom are the essence and life of heat and light. Heat and light are what proceed, and because they are what proceed, they are also correspondences.

96. That spiritual light is altogether distinct from natural light, any one may know if he observes the thoughts of his mind. For when the mind thinks, it sees its objects in light, and they who think spiritually see truths, and this at midnight just as well as in the daytime. For this reason light is predicated of the understanding, and the understanding is said to see; thus one sometimes declares of something which another says that he sees (that is, understands) that it is so. The understanding, because it is spiritual, cannot thus see by natural light, for natural light does not inhere in man, but withdraws with the sun. From this it is obvious that the understanding enjoys a light different from that of the eye, and that this light is from a different origin.

97. Let every one beware of thinking that the sun of the spiritual world is God Himself. God Himself is a Man. The first proceeding from His Love and Wisdom is that fiery spiritual [substance] which appears before the angels as a sun. When, therefore, the Lord manifests Himself to the angels in person, He manifests Himself as a Man; and this sometimes in the sun, sometimes outside of it.

98. It is from this correspondence that in the Lord the Lord is called not only a “sun” but also “fire” and “light.”

And by the “sun” is meant Himself as to Divine Love and Divine Wisdom together; by “fire” Himself in respect to Divine Love, and by “light” Himself in respect to Divine Wisdom.

99. SPIRITUAL HEAT AND LIGHT IN PROCEEDING FROM THE LORD AS A SUN, MAKE ONE, JUST AS HIS DIVINE LOVE AND DIVINE WISDOM MAKE ONE.

How Divine Love and Divine Wisdom in the Lord make one has been explained in Part I.; in like manner heat and light make one, because they proceed from these, and the things which proceed make one by virtue of their correspondence, heat, corresponding to love, and light to wisdom. From this it follows that as Divine Love is Divine Esse [Being] and Divine Wisdom is Divine Existere [Taking form] (as shown above, n. 14-16), so spiritual heat is thy Divine proceeding from Divine Esse, and spiritual light is the Divine proceeding from Divine Existere. And as by that union Divine Love is of Divine Wisdom, and Divine Wisdom is of Divine Love (as shown above, n. 35-39), so spiritual heat is of spiritual light, and spiritual light is of spiritual heat And because there is such a union it follows that heat and light, in proceeding from the Lord as a sun, are one. It will be seen, however, in what follows, that they are not received as one by angels and men.

100. The heat and light that proceed from the Lord as a sun are what in an eminent sense are called the spiritual, and they are called the spiritual in the singular number, because they are one; when, therefore, the spiritual is

mentioned in the following pages, it is meant both these together. From that spiritual it is that the whole of that world is called spiritual. Through that spiritual, all things of that world derive their origin, and also their name. That heat and that light are called the spiritual, because God is called Spirit, and God as Spirit is the spiritual going forth. God, by virtue of His own very Essence, is called Jehovah; but by means of that going forth He Vivifies and enlightens angels of heaven and men of the church. Consequently, vivification and enlightenment are said to be effected by the Spirit of Jehovah.

101. That heat and light, that is, the spiritual going forth from the Lord as a Sun, make one, may be illustrated by the heat and light that go forth from the sun of the natural world. These two also make one in their going out from that sun. That they do not make one on earth is owing not to the sun, but to the earth. For the earth revolves daily round its axis, and has a yearly motion following the ecliptic, which gives the appearance that heat and light do not make one. For in the middle of summer there is more of heat than of light, and in the middle of winter more of light than of heat. In the spiritual world it is the same, except that there is in that world no daily or yearly motion of the earth; but the angels turn themselves, some more, some less, to the Lord; those who turn themselves more, receive more from heat and less from light, and those who turn themselves less to the Lord receive more from light and less from heat. From this it is that the heavens, which consist of angels, are divided into two kingdoms, one called celestial, the other

spiritual. The celestial angels receive more from heat, and the spiritual angels more from light. Moreover, the lands they inhabit vary in appearance according to their reception of heat and light. If this change of state of the angels is substituted for the motion of the earth, the correspondence is complete.

102. In what follows it will be seen, also, that all spiritual things that originate through the heat and light of their sun, make one in like manner when regarded in themselves, but when regarded as proceeding from the affections of the angels do not make one. When heat and light make one in the heavens, it is with the angels as if it were spring; but when they do not make one, it is either like summer or like winter - not like the winter in the frigid zones, but like the winter in the warmer zone. Thus reception of love and wisdom in equal measure is the very angelic state, and therefore an angel is an angel of heaven according to the union in him of love and wisdom. It is the same with the man of the church, when love and wisdom, that is, charity and faith, make one in him.

103. THE SUN OF THE SPIRITUAL WORLD APPEARS AT A MIDDLE ALTITUDE, FAR OFF FROM THE ANGELS, LIKE THE SUN OF THE NATURAL WORLD FROM MEN.

Most people take with them out of the world an idea of God, as being above the head, on high, and an idea of the Lord, as living in heaven among the angels. They take with them this idea of God because, in the Word, God is called the “Most High,” and is said to “dwell on high;” therefore in prayer and worship men raise their eyes and hands upwards, not knowing that by “The Most High” is signified the inmost. They take with them the idea of the Lord as being in heaven among the angels, because men think of Him as they think of another man, some thinking of Him as they think of an angel, not knowing that the Lord is the Very and Only God who rules the universe, who if He were among the angels in heaven, could not have the universe under His gaze and under His care and government. And unless He shone as a sun before those who are in the spiritual world, angels could have no light; for angels are spiritual, and therefore no other than spiritual light is in accord with their essence. That there is light in the heavens, immensely exceeding the light on earth, will be seen below where degrees are discussed.

104. As regards the sun, therefore, from which angels have light and heat, it appears above the lands on which the angels dwell, at an elevation of about forty-five degrees, which is the middle altitude; it also appears far off from the angels like the sun of the world from men. The sun appears constantly at that altitude and at that distance, and does not move from its place. Hence it is that angels have no times divided into days and years, nor any progression of the day from morning, through midday to evening and into night; nor any progression of the year from spring, through summer to autumn, into winter; but there is perpetual light and perpetual spring; consequently, with the angels, as was said above, in place of times there are states.

105. The sun of the spiritual world appears at a middle altitude chiefly for the following reasons: First, the heat and light which proceed from that sun are thus at their medium intensity, consequently are equally proportioned and thus properly attempered. For if the sun were to appear above the middle altitude more heat than light would be perceived, if below it more light than heat; as is the case on earth when the sun is above or below the middle of the sky; when above, the heat increases beyond the light, when below, the light increases beyond the heat; for light remains the same in summer and in winter, but heat increases and diminishes according to the degree of the sun's altitude. Secondly, the sun of the spiritual world appears in a middle altitude above the angelic heaven, because there is thus a perpetual spring in all the angelic heavens, whereby the angels are in a state of peace; for this state corresponds to springtime on earth. Thirdly, angels are thus enabled to turn their faces constantly to the Lord, and behold Him with their eyes. For at every turn of their bodies, the angels have the east, thus the Lord, before their faces. This is peculiar to that world, and would not be the case if the sun of that world were to appear above or below the middle altitude, and least of all if it were to appear overhead in the zenith.

106. If the sun of the spiritual world did not appear far off from the angels, like the sun of the natural world from men, the whole angelic heaven, and hell under it, and our terraqueous globe under these, would not be under the view, the care, the omnipresence, omniscience, omnipotence, and providence of the Lord; comparatively as

the sun of our world, if it were not at such a distance from the earth as it appears, could not be present and powerful in all lands by its heat and light, and therefore could not render its aid, as a kind of substitute, to the sun of the spiritual world.

107. It is very necessary to be known that there are two suns, one spiritual, the other natural; a spiritual sun for those who are in the spiritual world, and a natural sun for those who are in the natural world. Unless this is known, nothing can be properly understood about creation and about man, which are the subjects here to be treated of. Effects may, it is true, be observed, but unless at the same time the causes of effects are seen, effects can only appear as it were in the darkness of night.

108. THE DISTANCE BETWEEN THE SUN AND THE ANGELS IN THE SPIRITUAL WORLD IS AN APPEARANCE ACCORDING TO RECEPTION BY THEM OF DIVINE LOVE AND DIVINE WISDOM.

All fallacies which prevail with the evil and the simple arise from appearances which have been confirmed. So long as appearances remain appearances, they are apparent truths, according to which every one may think and speak; but when they are accepted as real truths, which is done when they are confirmed, then apparent truths become falsities and fallacies. For example: It is an appearance that the sun is borne around the earth daily, and follows yearly the path of the ecliptic. So long as this appearance is not confirmed it is an apparent truth, according to which any one may think and speak; for he may say that the sun rises and sets and thereby causes morning, midday, evening, and night; also that the sun is now in such or such a degree of the ecliptic or of its altitude, and thereby causes spring, summer, autumn, and winter. But when this appearance is confirmed as the real truth, then the confirmer thinks and utters a falsity springing from a fallacy. It is the same with innumerable other appearances, not only in natural, civil, and moral, but also in spiritual affairs.

109. It is the same with the distance of the sun of the spiritual world, which sun is the first proceeding of the Lord's Divine Love and Divine Wisdom. The truth is that there is no distance, but that the distance is an appearance according to the reception of Divine Love and Wisdom by the angels in their degree. That distances, in the spiritual world, are appearances may be seen from what has been shown above (as in n. 7-9, That the Divine is not in space; and in n. 69-72, That the Divine, apart from space, fills all spaces). If there are no spaces, there are no distances, or, what is the same, if spaces are appearances, distances also are appearances, for distances are of space.

110. The sun of the spiritual world appears at a distance from the angels, because they receive Divine Love and Divine Wisdom in the measure of heat and light that is adequate to their states. For an angel, because created and finite, cannot receive the Lord in the first degree of heat and light, such as is in the sun; if he did he would be entirely consumed. The Lord, therefore, is received by angels in a degree of heat and light corresponding to their

love and wisdom. The following may serve for illustration. An angel of the lowest heaven cannot ascend to the angels of the third heaven; for if he ascends and enters their heaven, he falls into a kind of swoon, and his life as it were, strives with death; the reason is that he has a less degree of love and wisdom, and the heat of his love and the light of his wisdom are in the same degree as his love and wisdom. What, then, would be the result if an angel were even to ascend toward the sun, and come into its fire? On account of the differences of reception of the Lord by the angels, the heavens also appear separate from one another. The highest heaven, which is called the third, appears above the second, and the second above the first; not that the heavens are apart, but they appear to be apart, for the Lord is present equally with those who are in the lowest heaven and with those who are in the third heaven. That which causes the appearance of distance is not in the Lord but in the subjects, that is, the angels.

111. That this is so can hardly be comprehended by a natural idea, because in such there is space, but by a spiritual idea, such as angels have, it can be comprehended, because in such there is no space. Yet even by a natural idea this much can be comprehended, that love and wisdom (or what is the same, the Lord, who is Divine Love and Divine Wisdom) cannot advance through spaces, but is present with each one according to reception. That the Lord is present with all, He teaches in Matthew (28:20), and that He makes His abode with those who love Him, in John (14:23).

112. As this has been proved by means of the heavens and the angels, it may seem a matter of too exalted wisdom; but the same is true of men. Men, as to the interiors of their minds, are warmed and illuminated by that same sun. They are warmed by its heat and illuminated by its light in the measure in which they receive love and wisdom from the Lord. The difference between angels and men is that angels are under the spiritual sun only, but men are not only under that sun, but also under the sun of this world; for men's bodies can begin and continue to exist only under both suns; but not so the bodies of angels, which are spiritual.

113. ANGELS ARE IN THE LORD, AND THE LORD IN THEM; AND BECAUSE ANGELS ARE RECIPIENTS, THE LORD ALONE IS HEAVEN.

Heaven is called "the dwelling-place of God," also "the throne of God," and from this it is believed that God is there as is a king in his kingdom. But God (that is, the Lord) is in the sun above the heavens, and by His presence in heat and light, is in the heavens (as is shown in the last two paragraphs). But although the Lord is present in heaven in that manner, still He is there as He is in Himself. For (as shown just above, n. 108-112) the distance between the sun and heaven is not distance, but appearance of distance; and since that distance is only an appearance it follows that the Lord Himself is in heaven, for He is in the love and wisdom of the angels of heaven; and since He is in the love and wisdom of all angels, and the angel constitute heaven, He is in the whole heaven.

114. The Lord not only is in heaven, but also is heaven itself; for love and wisdom are what make the angel, and these two are the Lord's in the angels; from which it follows that the Lord is heaven. For angels are not angels from what is their own; what is their own is altogether like what is man's own, which is evil. An angel's own is such because all angels were once men, and this own clings to the angels from their birth. It is only put aside, and so far as it is put aside the angels receive love and wisdom, that is, the Lord, in themselves. Any one, if he will only elevate his understanding a little, can see that the Lord can dwell in angels, only in what is His, that is, in what is His very own, which is love and wisdom, and not at all in the selfhood of angels, which is evil. From this it is, that so far as evil is put away so far the Lord is in them, and so far they are angels. The very angelic of heaven is Love Divine and Wisdom Divine. This Divine is called the angelic when it is in angels. From this, again, it is evident that angels are angels from the Lord, and not from themselves; consequently, the same is true of heaven.

115. But how the Lord is in an angel and an angel in the Lord cannot be comprehended, unless the nature of their conjunction is known. Conjunction is of the Lord with the angel and of the angel with the Lord; conjunction, therefore, is reciprocal. On the part of the angel it is as follows. The angel, in like manner as man, has no other perception than that he is in love and wisdom from himself, consequently that love and wisdom are, as it were, his or his own. Unless he so perceived there would be no conjunction,

thus the Lord would not be in him, nor he in the Lord. Nor can it be possible for the Lord to be in any angel or man, unless the one in whom the Lord is, with love and wisdom, has a perception and sense as if they were his. By this means the Lord is not only received, but also, when received, is retained, and likewise loved in return. And by this, also, the angel is made wise and continues wise. Who can wish to love the Lord and his neighbor, and who can wish to be wise, without a sense and perception that what he loves, learns, and imbibes is, as it were, his own? Who otherwise can retain it in himself? If this were not so, the inflowing love and wisdom would have no abiding-place, for it would flow through and not affect; thus an angel would not be an angel, nor would man be a man; he would be merely like something inanimate. From all this it can be seen that there must be an ability to reciprocate that there may be conjunction.

116. It shall now be explained how it comes that an angel perceives and feels as his, and thus receives and retains that which yet is not his; for, as was said above, an angel is not an angel from what is his, but from those things which he has from the Lord. The essence of the matter is this:- Every angel has freedom and rationality; these two he has to the end that he may be capable of receiving love and wisdom from the Lord. Yet neither of these, freedom nor rationality, is his, they are the Lord's in him. But since the two are intimately conjoined to his life, so intimately that they may be said to be joined into it, they appear to be his own. It is from them that he is able to think and will, and to

speak and act; and what he thinks, wills, speaks, and does from them, appears as if it were from himself. This gives him the ability to reciprocate, and by means of this conjunction is possible. Yet so far as an angel believes that love and wisdom are really in him, and thus lays claim to them for himself as if they were his, so far the angelic is not in him, and therefore he has no conjunction with the Lord; for he is not in truth, and as truth makes one with the light of heaven, so far he cannot be in heaven; for he thereby denies that he lives from the Lord, and believes that he lives from himself, and that he therefore possesses Divine essence. In these two, freedom and rationality, the life which is called angelic and human consists. From all this it can be seen that for the sake of conjunction with the Lord, - the angel has the ability to reciprocate, but that this ability, in itself considered, is not his but the Lord's. From this it is, that if he abuses his ability to reciprocate, by which he perceives and feels as his what is the Lord's, which is done by appropriating it to himself he falls from the angelic state. That conjunction is reciprocal, the Lord Himself teaches (John 14:20-24; 154-6); also that the conjunction of the Lord with man and of man with the Lord, is in those things of the Lord that are called His words (John 15:7).

117. Some are of the opinion that Adam was in such liberty or freedom of choice as to be able to love God and be wise from himself, and that this freedom of choice was lost in his posterity. But this is an error; for man is not life, but is a recipient of life (see above, n. 4-6, 54-60); and he who is a recipient of life cannot love and be wise from anything of his

own; consequently, when Adam willed to be wise and to love from what was his own he fell from wisdom and love, and was cast out of Paradise.

118. What has just been said of an angel is likewise true of heaven, which consists of angels, since the Divine in greatest and least things is the same (as was shown above n. 77-82). What is said of an angel and of heaven is likewise true of man and the church, for the angel of heaven and the man of the church act as one through conjunction; in fact, a man of the church is an angel, in respect to the interiors which are of his mind. By a man of the church is meant a man in whom the church is.

119. IN THE SPIRITUAL WORLD THE EAST IS WHERE THE LORD APPEARS AS A SUN, AND FROM THAT THE OTHER QUARTERS ARE DETERMINED.

The sun of the spiritual world and its essence, also its heat and light, and the presence of the Lord thereby, have been treated of; a description is now to be given of the quarters in the spiritual world. That sun and that world are treated of, because God and love and wisdom are treated of; and to treat of those subjects except from their very origin would be to proceed from effects, not from causes. Yet from effects nothing but effects can be learned; when effects alone are considered no cause is brought to light; but causes reveal effects. To know effects from causes is to be wise; but to search for causes from effects is not to be wise, because fallacies then present themselves, which the investigator calls causes, and this is to turn wisdom into foolishness.

Causes are things prior, and effects are things posterior; and things prior cannot be seen from things posterior, but things posterior can be seen from things prior. This is order. For this reason the spiritual world is here first treated of, for all causes are there; and afterwards the natural world, where all things that appear are effects.

120. The quarters in the spiritual world shall now be spoken of. There are quarters there in like manner as in the natural world, but like that world itself, they are spiritual; while the quarters in the natural world, like that world itself, are natural; the difference between them therefore is so great that they have nothing in common. In each world there are four quarters, which are called east, west, south, and north. In the natural world, these four quarters are constant, determined by the sun on the meridian; opposite this is north, on one side is east, on the other, west. These quarters are determined by the meridian of each place; for the sun's station on the meridian at each point is always the same, and is therefore fixed. In the spiritual world it is different. The quarters there are determined by the sun of that world, which appears constantly in its own place, and where it appears is the east; consequently the determination of the quarters in that world is not from the south, as in the natural world, but from the east, opposite to this is west, on one side is south, and on the other, north. But that these quarters are not determined by the sun, but by the inhabitants of that world, who are angels and spirits, will be seen in what follows.

121. As these quarters, by virtue of their origin, which is the Lord as a sun, are spiritual, so the dwelling-places of angels and spirits, all of which are according to these quarters, are also spiritual. They are spiritual, because angels and spirits have their places of abode according to their reception of love and wisdom from the Lord. Those in a higher degree of love dwell in the east; those in a lower degree of love in the west; those in a higher degree of wisdom, in the south; and those in a lower degree of wisdom, in the north. From this it is that, in the Word, by "the east," in the highest sense, is meant the Lord, and in a relative sense love to Him; by the "west," a diminishing love to Him; by the "south" wisdom in light; and by the "north" wisdom in shade; or similar things relatively to the state of those who are treated of.

122. Since the east is the point from which all quarters in the spiritual world are determined, and by the east, in the highest sense, is meant the Lord, and also Divine Love, it is evident that the source from which all things are, is the Lord and love to Him, and that one is remote from the Lord in the measure in which he is not in that love, and dwells either in the west, or in the south, or in the north, at distances corresponding to the reception of love.

123. Since the Lord as a sun is constantly in the east, the ancients, with whom all things of worship were representative of spiritual things, turned their faces to the east in their devotions; and that they might do the like in all worship, they turned their temples also in that direction.

From this it is that, at the present day, churches are built in like manner.

124. THE QUARTERS IN THE SPIRITUAL WORLD ARE NOT FROM THE LORD AS A SUN, BUT FROM THE ANGELS ACCORDING TO RECEPTION.

It has been stated that the angels dwell separate from each other; some in the eastern quarter, some in the western, some in the southern, and some in the northern; and that those who dwell in the eastern quarter are in a higher degree of love; those in the western, in a lower degree of love; those in the southern, in the light of wisdom; and those in the northern, in the shade of wisdom. This diversity of dwelling-places appears as though it were from the Lord as a sun, when, in fact it is from the angels. The Lord is not in a greater and lesser degree of love and wisdom, that is, as a sun He is not in a greater or lesser degree of heat and light with one than with another, for He is everywhere the same. But He is not received by one in the same degree as by another; and this makes them appear to themselves to be more or less distant from one another, and also variously as regards the quarters. From this it follows that quarters - in the spiritual world are nothing else than various receptions of love and wisdom, and thence of heat and light from the Lord as a sun. That this is so is plain from what was shown above (n. 108-112), that in the spiritual world distances are appearances.

125. As the quarters are various receptions of love and wisdom by angels, the variety from which that appearance

springs shall now be explained. The Lord is in the angel, and the angel in the Lord (as was shown in a preceding article). But on account of the appearance that the Lord as a sun is outside of the angel, there is also the appearance that the Lord sees him from the sun, and that he sees the Lord in the sun. This is almost like the appearance of an image in a mirror. Speaking, therefore, according to that appearance, it may be said that the Lord sees and looks at each one face to face, but that angels, on their part, do not thus behold the Lord. Those who are in love to the Lord from the Lord see Him directly in front; these, therefore, are in the east and the west; but those who are more in wisdom see the Lord obliquely to the right, and those who are less in wisdom obliquely to the left; therefore the former are in the south, and the latter in the north. The view of these is oblique because love and wisdom (as has been said before), although they proceed from the Lord as one, are not received as one by angels; and the wisdom which is in excess of the love, while it appears as wisdom, is not wisdom, because in the overplus of wisdom there is no life from love. From all this it is evident whence comes the diversity of reception according to which angels appear to dwell according to quarters in the spiritual world.

126. That this variety of reception of love and wisdom is what gives rise to the quarters in the spiritual world can be seen from the fact that an angel changes his quarter according to the increase or decrease of love with him; from which it is evident that the quarter is not from the Lord as a sun, but from the angel according to reception. It

is the same with man as regards his spirit. In respect to his spirit, he is in some quarter of the spiritual world, whatever quarter of the natural world he may be in, for quarters in the spiritual world, as has been said above, have nothing in common with quarters in the natural world. Man is in the latter as regards his body, but in the former as regards his spirit.

127. In order that love and wisdom may make one in an angel or in a man, there are pairs in all the things of his body. The eyes, ears, and nostrils are pairs; the hands, loins, and feet are pairs; the brain is divided into two hemispheres, the heart into two chambers, the lungs into two lobes, and in like manner the other parts. Thus in angel and man there is right and left; and all their right parts have relation to the love from which wisdom comes; and all the left parts, to the wisdom which is from love; or, what is the same, all the right parts have relation to the good from which truth comes; and all the left parts, to the truth that is from good. Angel and man have these pairs in order that love and wisdom, or good and truth, may act as one, and as one, may have regard to the Lord. But of this more in what follows.

128. From all this it can be seen in what fallacy and consequent falsity those are, who suppose that the Lord bestows heaven arbitrarily, or arbitrarily grants one to become wise and loving more than another, when, in truth, the Lord is just as desirous that one may become wise and be saved as another. For He provides means for all; and every one becomes wise and is saved in the measure in

which he accepts these means, and lives in accordance with them. For the Lord is the same with one as with another; but the recipients, who are angels and men, are unlike by reason of unlike reception and life. That this is so can be seen from what has just been said of spiritual quarters, and of the dwelling-places of the angels in accordance with them; namely, that this diversity is not from the Lord but from the recipients.

129. ANGELS TURN THEIR FACES CONSTANTLY TO THE LORD AS A SUN, AND THUS HAVE THE SOUTH TO THE RIGHT, THE NORTH TO THE LEFT, AND THE WEST BEHIND THEM.

All that is here said of angels, and of their turning to the Lord as a sun, is to be understood also of man, as regards his spirit. For man in respect to his mind is a spirit, and if he be in love and wisdom, is an angel; consequently, after death, when he has put off his externals, which he had derived from the natural world, he becomes a spirit or an angel. And because angels turn their faces constantly toward the sun in the east, thus toward the Lord, it is said also of any man who is in love and wisdom from the Lord, that "he sees God," that "he looks to God," that "he has God before his eyes," by which is meant that he lives as an angel does. Such things are spoken of in the world, because they actually take place [existunt] both in heaven and in the spirit of man. Who does not look before himself to God when he prays, to whatever quarter his face may be turned?

130. Angels turn their faces constantly to the Lord as a sun, because they are in the Lord, and the Lord in them; and the Lord interiorly leads their affections and thoughts, and turns them constantly to Himself; consequently they cannot do otherwise than look towards the east where the Lord appears as a sun; from which it is evident that angels do not turn themselves to the Lord, but the Lord turns them to Himself. For when angels think interiorly of the Lord, they do not think of Him otherwise than as being in themselves. Real interior thought does not cause distance, but exterior thought, which acts as one with the sight of the eyes; and for the reason that exterior thought, but not interior, is in space; and when not in space, as in the spiritual world, it is still in an appearance of space. But these things can be little understood by the man who thinks about God from space. For God is everywhere, yet not in space. Thus He is both within and without an angel; consequently an angel can see God, that is, the Lord, both within himself and without himself; within himself when he thinks from love and wisdom, without himself when he thinks about love and wisdom. But these things will be treated of in detail in treatises on The Lord's Omnipresence, Omniscience, and Omnipotence. Let every man guard himself against falling into the detestable false doctrine that God has infused Himself into men, and that He is in them, and no longer in Himself; for God is everywhere, as well within man as without, for apart from space He is in all space (as was shown above, n. 7-10, 69-72); whereas if He were in man, He would be not only divisible, but also

shut up in space; yea, man then might even think himself to be God. This heresy is so abominable, that in the spiritual world it stinks like carrion.

131. The turning of angels to the Lord is such that at every turn of their bodies they look toward the Lord as a sun in front of them. An angel may turn himself round and round, and thereby see the various things that are about him, still the Lord as a sun appears constantly before his face. This may seem wonderful, yet it is the truth. It has also been granted me to see the Lord thus as a sun. I see Him now before my face; and for several years I have so seen Him, to whatever quarter of the world I have turned.

132. Since the Lord as a sun, consequently the east, is before the faces of all angels of heaven, it follows that to their right is the south; to their left the north; and behind them the west; and this, too, at every turn of the body. For, as was said before, all quarters in the spiritual world are determined from the east; therefore those who have the east before their eyes are in these very quarters, yea, are themselves what determine the quarters; for (as was shown above, n. 124-128) the quarters are not from the Lord as a sun, but from the angels according to reception.

133. Now since heaven is made up of angels, and angels are of such a nature, it follows that all heaven turns itself to the Lord, and that, by means of this turning, heaven is ruled by the Lord as one man, as in His sight it is one man. That heaven is as one man in the sight of the Lord may be seen in the work Heaven and Hell (n. 59-87). Also from this are the quarters of heaven.

134. Since the quarters are thus inscribed as it were on the angel, as well as on the whole heaven, an angel, unlike man in the world, knows his own home and his own dwelling-place wherever he goes. Man does not know his home and dwelling-place from the spiritual quarter in himself, because he thinks from space, thus from the quarters of the natural world, which have nothing in common with the quarters of the spiritual world. But birds and beasts have such knowledge, for it is implanted in them to know of themselves their homes and dwelling-places, as is evident from abundant observation; a proof that such is the case in the spiritual world; for all things that have form [existunt] in the natural world are effects, and all things that have form in the spiritual world are the causes of these effects. There does not take place [existit] a natural that does not derive its cause from a spiritual.

135. ALL INTERIOR THINGS OF THE ANGELS, BOTH OF MIND AND BODY, ARE TURNED TO THE LORD AS A SUN.

Angels have understanding and will, and they have a face and body. They have also the interior things of the understanding and will, and of the face and body. The interiors of the understanding and will are such as pertain to their interior affection and thought; the interiors of the face are the brains; and the interiors of the body are the viscera, chief among which are the heart and lungs. In a word, angels have each and all things that men on earth have; it is from these things that angels are men. External form, apart from these internal things, does not make them men, but external form together with, yea, from, internals - for otherwise they would be only images of man, in which there would be no life, because inwardly there would be no form of life.

136. It is well known that the will and understanding rule the body at pleasure, for what the understanding thinks, the mouth speaks, and what the will wills, the body does. From this it is plain that the body is a form corresponding to the understanding and will. And because form also is predicated of understanding and will, it is plain that the form of the body corresponds to the form of the understanding and will. But this is not the place to describe the nature of these respective forms. In each form there are things innumerable; and these, in each of them, act as one, because they mutually correspond. It is from this that the mind (that is, the will and understanding) rules the body at its pleasure, thus as entirely as it rules its own self. From all this it follows that the interiors of the mind act as a one with the interiors of the body, and the exteriors of the mind with the exteriors of the body. The interiors of the mind, likewise the interiors of the body, will be considered further on, when degrees of life have been treated of.

137. Since the interiors of the mind make one with the interiors of the body, it follows that when the interiors of the mind turn themselves to the Lord as a sun, those of the body turn themselves in like manner; and because the exteriors of both, of mind as well as body, depend upon their interiors, they also do the same. For what the external does, it does from internals, the general deriving all it has

from the particulars from which it is. From this it is evident that as an angel turns his face and body to the Lord as a sun, all the interiors of his mind and body are turned in the same direction. It is the same with man, if he has the Lord constantly before his eyes, which is the case if he is in love and wisdom. He then looks to the Lord not only with eyes and face, but also with all the mind and all the heart, that is, with all things of the will and understanding, together with all things of the body.

138. This turning to the Lord is an actual turning, a kind of elevation; for there is an uplifting into the heat and light of heaven, which takes place by the opening of the interiors; when these are opened, love and wisdom flow into the interiors of the mind, and the heat and light of heaven into the interiors of the body. From this comes the uplifting, like a rising out of a cloud into clear air, or out of air into ether. Moreover, love and wisdom, with their heat and light, are the Lord with man; and He, as was said before, turns man to Himself. It is the reverse with those who are not in love and wisdom, and still more with those who are opposed to love and wisdom. Their interiors, both of mind and body, are closed; and when closed, the exteriors re-act against the Lord, for such is their inherent nature. Consequently, such persons turn themselves backward from the Lord; and turning oneself backward is turning to hell.

139. This actual turning to the Lord is from love together with Wisdom; not from love alone, nor from wisdom alone; for love alone is like esse [being] without its existere [taking form] since love has its form in wisdom; and wisdom

without love is like existere without its esse, since wisdom has its form from love. Love is indeed possible without wisdom; but such love is man’s, and not the Lord’s. Wisdom alone is possible without love; but such wisdom, although from the Lord, has not the Lord in it; for it is like the light of winter, which is from the sun; still the sun’s essence, which is heat, is not in it.

140. EVERY SPIRIT, WHATEVER HIS QUALITY, TURNS IN LIKE MANNER TO HIS RULING LOVE.

It shall first be explained what a spirit is, and what an angel is. Every man after death comes, in the first place, into the world of spirits, which is midway between heaven and hell, and there passes through his own times, that is, his own states, and becomes prepared, according to his life, either for heaven or for hell. So long as one stays in that world he is called a spirit. He who has been raised out of that world into heaven is called an angel; but he who has been cast down into hell is called either a satan or a devil. So long as these continue in the world of spirits, he who is preparing for heaven is called an angelic spirit; and he who is preparing for hell, an infernal spirit; meanwhile the angelic spirit is conjoined with heaven, and the infernal spirit with hell. All spirits in the world of spirits are adjoined to men; because men, in respect to the interiors of their minds, are in like manner between heaven and hell, and through these spirits they communicate with heaven or with hell according to their life. It is to be observed that the world of spirits is one thing, and the spiritual world another; the world of spirits is that which has just been spoken of; but the spiritual world includes that world, and heaven and hell.

141. Since the subject now under consideration is the turning of angels and spirits to their own loves by reason of these loves, something shall be said also about loves. The whole heaven is divided into societies according to all the differences of loves; in like manner hell, and in like manner the world of spirits. But heaven is divided into societies according to the differences of heavenly loves; hell into societies according to the differences of infernal loves; and the world of spirits, according to the differences of loves both heavenly and infernal. There are two loves which are the heads of all the rest, that is, to which all other loves are referable; the love which is the head of all heavenly loves, or to which they all relate, is love to the Lord; and the love which is the head of all infernal loves, or to which they all relate, is the love of rule springing from the love of self. These two loves are diametrically opposed to each other.

142. Since these two loves, love to the Lord and love of rule springing from love of self, are wholly opposed to each other, and since all who are in love to the Lord turn to the Lord as a sun (as was shown in the preceding article), it can be seen that all who are in the love of rule springing from love of self, turn their backs to the Lord. They thus face in opposite directions, because those who are in love to the Lord love nothing more than to be led by the Lord, and will that the Lord alone shall rule; while those who are in the love of rule springing from love of self, love nothing more than to be led by themselves, and will that themselves alone

may rule. This is called a love of rule springing from love of self, because there is a love of rule springing from a love of performing uses, which is a spiritual love, because it makes one with love towards the neighbor. Still this cannot be called a love of rule, but a love of performing duties.

143. Every spirit, of whatever quality, turns to his own ruling love, because love is the life of every one (as was shown in Part I., n. 1-3); and life turns its receptacles, called members, organs, and viscera, thus the whole man, to that society which is in a love similar to itself, thus where its own love is.

144. Since the love of rule springing from love of self is wholly opposed to love to the Lord, the spirits who are in that love of rule turn the face backwards from the Lord, and therefore look with their eyes to the western quarters of the spiritual world; and being thus bodily in a reversed position, they have the east behind them, the north at their right, and the south at their left. They have the east behind them because they hate the Lord; they have the north at their right, because they love fallacies and falsities therefrom; and they have the south at their left, because they despise the light of wisdom. They may turn themselves round and round, and yet all things which they see about them appear similar to their love. All such are sensual-natural; and some are of such a nature as to imagine that they alone live, looking upon others as images. They believe themselves to be wise above all others, though in truth they are insane.

145. In the spiritual world ways are seen, laid out like ways in the natural world; some leading to heaven, and some to hell; but the ways leading to hell are not visible to those going to heaven, nor are the ways leading to heaven visible to those going to hell. There are countless ways of this kind; for there are ways which lead to every society of heaven and to every society of hell. Each spirit enters the way which leads to the society of his own love, nor does he see the ways leading in other directions. Thus it is that each spirit, as he turns himself to his ruling love, goes forward in it.

146. DIVINE LOVE AND DIVINE WISDOM PROCEEDING FROM THE LORD AS A SUN AND PRODUCING HEAT AND LIGHT IN HEAVEN, ARE THE PROCEEDING DIVINE, WHICH IS THE HOLY SPIRIT.

In The Doctrine of the New Jerusalem concerning the Lord it has been shown, that God is one in person and essence in whom there is a trinity, and that that God is the Lord; also, that the trinity in Him is called Father, Son, and Holy Spirit; and that the Divine from which, (Creative Divine) is called the Father; the Human Divine, the Son; and the proceeding Divine, the Holy Spirit. This is called the “proceeding Divine,” but no one knows why it is called proceeding. This is not known, because until now it has been unknown that the Lord appears before the angels as a sun, from which sun proceeds heat which in its essence is Divine Love, and also light which in its essence is Divine Wisdom. So long as these things were unknown, it could not be known that the proceeding Divine is not a Divine by itself; consequently the Athanasian doctrine of the trinity declares that there is one person of the Father, another of the Son, and another of the Holy Spirit. Now, however, when it is known that the Lord appears as a sun, a correct idea may be had of the proceeding Divine, which is called the Holy Spirit, that it is one with the Lord, but proceeds from Him, as heat and light from a sun. For the same reason angels are in Divine heat and Divine light just so far as they are in love and wisdom. Without knowing that the Lord appears as a sun in the spiritual world, and that His Divine thus proceeds, it can in no way be known what is meant by "proceeding," whether it means simply communicating those things which are the Father's and the Son's, or simply enlightening and teaching. But inasmuch as it has been known that God is one, and that He is omnipresent, it is not in accord with enlightened reason to recognize the proceeding Divine as a Divine per se, and to call it God, and thus divide God.

147. It has been shown above that God is not in space, and that He is thereby omnipresent; also that the Divine is the same everywhere, but that there is an apparent variety of it in angels and men from variety of reception. Now since the proceeding Divine from the Lord as a sun is in light and heat, and light and heat flow first into universal recipients, which in the world are called atmospheres, and these are the recipients of clouds, it can be seen that according as the interiors pertaining to the understanding of man or angel are veiled by such clouds, is he a receptacle of the proceeding Divine. By clouds are meant spiritual clouds,

which are thoughts. These, if from truths, are in accordance, but if from falsities, are at variance with Divine Wisdom; consequently, in the spiritual world thoughts from truths, when presented to the sight, appear as shining white clouds, but thoughts from falsities as black clouds. From all this it can be seen that the proceeding Divine is indeed in every man, but is variously veiled by each.

148. As the Divine Itself is present in angel and man by spiritual heat and light, those who are in the truths of Divine Wisdom and in the goods of Divine Love, when affected by these, and when from affection they think from them and about them, are said to grow warm with God; and this sometimes becomes so evident as to be perceived and felt, as when a preacher speaks from zeal. These same are also said to be enlightened by God, because the Lord, by His proceeding Divine, not only kindles the will with spiritual heat, but also enlightens the understanding with spiritual light.

149. From the following passages in the Word it is plain that the Holy Spirit is the same as the Lord, and is truth itself, from which man has enlightenment:

Jesus said, When the spirit of truth is come, He will guide you into all truth; He shall not speak of Himself; but whatsoever He shall have heard, that shall He speak (John 16:13). He shall glorify Me; for He shall receive of Mine, and shall show it unto you (John 16:14, 15). That He will be with the disciples and in them (John 14:17; 15:26). Jesus said, The words that I speak unto you, they are spirit and they are life (John 6:63).

From these passages it is evident that the Truth itself which proceeds from the Lord, is called the Holy Spirit; and because it is in light, it enlightens.

150. Enlightenment, which is attributed to the Holy Spirit, is indeed in man from the Lord, yet it is effected by spirits and angels as media. But the nature of that mediation cannot yet be described; only it may be said that angels and spirits can in no way enlighten man from themselves, because they, in like manner as man, are enlightened by the Lord; and as they are enlightened in like manner, it follows that all enlightenment is from the Lord alone. It is effected by angels or spirits as media, because the man when he is enlightened is placed in the midst of such angels and spirits as, more than others, receive enlightenment from the Lord alone.

151. THE LORD CREATED THE UNIVERSE AND ALL THINGS OF IT BY MEANS OF THE SUN WHICH IS THE FIRST PROCEEDING OF DIVINE LOVE AND DIVINE WISDOM.

By “the Lord” is meant God from eternity, that is, Jehovah: who is called Father and Creator, because He is one with Him, as has been shown in The Doctrine of the New Jerusalem concerning the Lord; consequently in the following pages, where also creation is treated of, He is called the Lord.

152. That all things in the universe were created by Divine Love and Divine Wisdom was fully shown in Part I., (particularly in n. 52, 53); here now it is to be shown that this was done by means of the sun, which is the first proceeding of Divine Love and Divine Wisdom. No one who is capable of seeing effects from causes, and afterwards by causes effects in their order and sequence, can deny that the sun is the first of creation, for all the things that are in its world have perpetual existence from it; and because they have perpetual existence from it, their existence was derived from it. The one involves and is proof of the other; for all things are under the sun's view, since it is determined that they should be, and to hold under its view is to determine perpetually; therefore it is said that subsistence is perpetual existence. If, moreover, any thing were to be withdrawn entirely from the sun's influx through the atmospheres, it would instantly be dissipated; for the atmospheres, which are purer and purer, and are rendered active in power by the sun, hold all things in connection. Since, then, the perpetual existence of the universe, and of every thing pertaining to it, is from the sun, it is plain that the sun is the first of creation, from which [is all else]. The sun is spoken of as creating, but this means the Lord, by means of the sun; for the sun also was created by the Lord.

153. There are two suns through which all things were created by the Lord, the sun of the spiritual world and the sun of the natural world. All things were created by the Lord through the sun of the spiritual world, but not through the sun of the natural world, since the latter is far below the

former; it is in middle distance; above it is the spiritual world and below it is the natural world. This sun of the natural world was created to render aid, as a kind of substitute; this aid will be spoken of in what follows.

154. The universe and all things thereof were created by the Lord, the sun of the spiritual world serving as a medium, because that sun is the first proceeding of Divine Love and Divine Wisdom, and from Divine Love and Divine Wisdom all things are (as was pointed out above, n. 52-82). In every thing created, greatest as well as least, there are these three, end, cause and effect. A created thing in which these three are not, is impossible. In what is greatest, that is, in the universe, these three exist in the following order; in the sun, which is the first proceeding of Divine Love and Divine Wisdom, is the end of all things; in the spiritual world are the causes of all things; in the natural world are the effects of all things. How these three are in things first and in things last shall be shown in what follows. Since, then, no created thing is possible in which these three are not, it follows that the universe and all things of it were created by the Lord through the sun, wherein is the end of all things.

155. Creation itself cannot be brought within man's comprehension unless space and time are removed from thought; but if these are removed, it can be comprehended. Removing these if you can, or as much as you can, and keeping the mind in ideas abstracted from space and time, you will perceive that there is no difference between the maximum of space and the minimum of space; and then you cannot but have a similar idea of the creation of the

universe as of the creation of the particulars therein; you will also perceive that diversity in created things springs from this, that there are infinite things in God-Man, consequently things without limit in the sun which is the first proceeding from Him; these countless things take form, as in an image, in the created universe. From this it is that no one thing can anywhere be precisely the same as another. From this comes that variety of all things which is presented to sight, in the natural world, together with space, but in the spiritual world with appearance of space; and it is a variety both of generals and of particulars. These are the things that have been pointed out in PartI., where it is shown that in God-Man infinite things are one distinctly (n. 17-22); that all things in the universe were created by Divine Love and Divine Wisdom, (n. 52, 53); that all things in the created universe are recipients of the Divine Love and of the Divine Wisdom of God-Man (n. 54-60); that the Divine is not in space (n. 7-10); that the Divine apart from space fills all spaces (n. 66 - 72); that the Divine is the same in things greatest and least (n. 77-82).

156. The creation of the universe, and of all things of it, cannot be said to have been wrought from space to space, or from time to time, thus progressively and successively, but from eternity and from infinity; not from eternity of time, because there is no such thing, but from eternity not of time, for this is the same with the Divine; nor from infinity of space, because again there is no such thing, but from infinity not of space, which also is the same with the Divine. These things, I know, transcend the ideas of

thoughts that are in natural light, but they do not transcend the ideas of thoughts that are in spiritual light, for in these there is nothing of space and time. Neither do they wholly transcend ideas that are in natural light; for when it is said that infinity of space is not possible, this is affirmed by every one from reason. It is the same with eternity, for this is infinity of time. If you say “to eternity,” it is comprehensible from time; but “from eternity” is not comprehensible, unless time is removed.

157. THE SUN OF THE NATURAL WORLD IS PURE FIRE, CONSEQUENTLY DEAD; NATURE ALSO IS DEAD, BECAUSE IT DERIVES ITS ORIGIN FROM THAT SUN.

Creation itself cannot be ascribed in the least to the sun of the natural world, but must be wholly ascribed to the sun of the spiritual world; because the sun of the natural world is altogether dead; but the sun of the spiritual world is living; for it is the first proceeding of Divine Love and Divine Wisdom; and what is dead does not act at all from itself, but is acted upon; consequently to ascribe to it anything of creation would be like ascribing the work of an artificer to the tool which is moved by his hands. The sun of the natural world is pure fire from which everything of life has been withdrawn; but the sun of the spiritual world is fire in which is Divine Life. The angelic idea of the fire of the sun of the natural world, and of the fire of the sun of the spiritual world, is this; that in the fire of the sun of the spiritual world the Divine Life is within, but in the fire of the sun of the natural world it is without. From this it can be seen that the actuating power of the natural sun is not from itself, but from a living force proceeding from the sun of the spiritual world; consequently if the living force of that sun were withdrawn or taken away, the natural sun would have no vital power. For this reason the worship of the sun is the lowest of all the forms of God-worship, for it is wholly dead, as the sun itself is, and therefore in the Word it is called "abomination."

158. As the sun of the natural world is pure fire, and therefore dead, the heat proceeding from it is also dead, likewise the light proceeding from it is dead; so also are the atmospheres, which are called ether and air, and which receive in their bosom and carry down the heat and light of that sun; and as these are dead so are each and all things of the earth which are beneath the atmospheres, and are called soils, yet these, one and all, are encompassed by what is spiritual, proceeding and flowing forth from the sun of the spiritual world. Unless they had been so encompassed, the soils could not have been stirred into activity, and have produced forms of uses, which are plants, nor forms of life, which are animals; nor could have supplied the materials by which man begins and continues to exist.

159. Now since nature begins from that sun, and all that springs forth and continues to exist from it is called natural, it follows that nature, with each and every thing pertaining thereto, is dead. It appears in man and animal as if alive, because of the life which accompanies and actuates it.

160. Since these lowest things of nature which form the lands are dead, and are not changeable and varying according to states of affections and thoughts, as in the spiritual world, but unchangeable and fixed, therefore in nature there are spaces and spatial distances. There are such things, because creation has there terminated, and abides at rest. From this it is evident that spaces are a property of nature; and because in nature spaces are not appearances of spaces according to states of life, as they are in the spiritual world, these also may be called dead.

161. Since times in like manner are settled and constant, they also are a property of nature; for the length of a day is constantly twenty-four hours, and the length of a year is constantly three hundred and sixty-five days and a quarter. The very states of light and shade, and of heat and cold, which cause these periods to vary, are also regular in their return. The states which recur daily are morning, noon, evening, and night; those recurring yearly are spring, summer, autumn, and winter. Moreover, the annual states modify regularly the daily states. All these states are likewise dead because they are not states of life, as in the spiritual world; for in the spiritual world there is continuous light and there is continuous heat, the light corresponding to the state of wisdom, and the heat to the state of love with the angels; consequently the states of these are living.

162. From all this the folly of those who ascribe all things to nature can be seen. Those who have confirmed themselves in favor of nature have brought such a state on themselves that they are no longer willing to raise the mind

above nature; consequently their minds are shut above and opened below. Man thus becomes sensual-natural, that is, spiritually dead; and because he then thinks only from such things as he has imbibed from his bodily senses, or through the senses from the world, he at heart even denies God. Then because conjunction with heaven is broken, conjunction with hell takes place, the capacity to think and will alone remaining; the capacity to think, from rationality, and the capacity to will, from freedom; these two capacities every man has from the Lord, nor are they taken away. These two capacities devils have equally with angels; but devils devote them to insane thinking and evil doing, and angels to becoming wise and doing good.

163. WITHOUT A DOUBLE SUN, ONE LIVING AND THE OTHER DEAD, NO CREATION IS POSSIBLE.

The universe in general is divided into two worlds, the spiritual and the natural. In the spiritual world are angels and spirits, in the natural world men. In external appearance these two worlds are entirely alike, so alike that they cannot be distinguished; but as to internal appearance they are entirely unlike. The men themselves in the spiritual world, who (as was said above) are called angels and spirits, are spiritual, and, being spiritual, they think spiritually and speak spiritually. But the men of the natural world are natural, and therefore think naturally and speak naturally; and spiritual thought and speech have nothing in common with natural thought and speech. From this it is plain that these two worlds, the spiritual and the natural, are entirely distinct from each other, so that they can in no respect be together.

164. Now as these two worlds are so distinct, it is necessary that there should be two suns, one from which all spiritual things are, and another from which all natural things are. And as all spiritual things in their origin are living, and all natural things from their origin are dead, and these origins are suns, it follows that the one sun is living and the other dead; also, that the dead sun itself was created by the Lord through the living sun.

165. A dead sun was created to this end, that in outmosts all things may be fixed, settled, and constant, and thus there may be forms of existence which shall be permanent and durable. In this and in no other way is creation founded. The terraqueous globe, in which, upon which, and about which, things exist, is a kind of base and support; for it is the outmost work [ultimum opus], in which all things terminate, and upon which they rest. It is also a kind of matrix, out of which effects, which are ends of creation, are produced, as will be shown in what follows.

166. That all things were created by the Lord through the living sun, and nothing through the dead sun, can be seen from this, that what is living disposes what is dead in obedience to itself, and forms it for uses, which are its ends; but not the reverse. Only a person bereft of reason and who is ignorant of what life is, can think that all things are from nature, and that life even comes from nature. Nature cannot dispense life to anything, since nature in itself is wholly inert. For what is dead to act upon what is living, or

for dead force to act upon living force, or, what is the same, for the natural to act upon the spiritual, is entirely contrary to order, therefore so to think is contrary to the light of sound reason. What is dead, that is, the natural, may indeed in many ways be perverted or changed by external accidents, but it cannot act upon life; on the contrary life acts into it, according to the induced change of form. It is the same with physical influx into the spiritual operations of the soul; this, it is known, does not occur, for it is not possible.

167. THE END OF CREATION HAS FORM [existat] IN OUTMOSTS, WHICH END IS THAT ALL THINGS MAY RETURN TO THE CREATOR AND THAT THERE MAY BE CONJUNCTION.

In the first place, something shall be said about ends. There are three things that follow in order, called first end, middle end, and last end; they are also called end, cause, and effect. These three must be together in every thing, that it may be anything. For a first end without a middle end, and at the same time a last end, is impossible; or, what is the same, an end alone, without a cause and an effect is impossible. Equally impossible is a cause alone without an end from which and an effect in which it is, or an effect alone, that is, an effect without its cause and end. That this is so may be comprehended if it be observed that an end without an effect, that is, separated from an effect, is a thing without existence, and therefore a mere term. For in order that an end may actually be an end it must be terminated, and it is terminated in its effect, wherein it is first called an end because it is an end. It appears as if the agent or the efficient exists by itself; but this so appears from its being in the effect; but if separated from the effect it would instantly vanish. From all this it is evident that these three, end, cause, and effect, must be in every thing to make it anything.

168. It must be known further, that the end is everything in the cause, and also everything in the effect; from this it is that end, cause, and effect, are called first end, middle end, and last end. But that the end may be everything in the cause, there must be something from the end [in the cause] wherein the end shall be; and that the end may be everything in the effect, there must be something from the end through the cause [in the effect] wherein the end shall be. For the end cannot be in itself alone, but it must be in something having existence from it, in which it can dwell as to all that is its own, and by acting, come into effect, until it has permanent existence. That in which it has permanent existence is the last end, which is called effect.

169. These three, namely, end, cause, and effect, are in the created universe, both in its greatest and least parts. They are in the greatest and least parts of the created universe, because they are in God the Creator, who is the Lord from eternity. But since He is Infinite, and in the Infinite in finite things are one distinctly (as was shown above, n. 17-22), therefore also these three in Him, and in His infinites, are one distinctly. From this it is that the universe which was created from His Esse, and which,

regarded as to uses, is His image, possesses these three in each and all of its parts.

170. The universal end, that is, the end of all things of creation, is that there may be an eternal conjunction of the Creator with the created universe; and this is not possible unless there are subjects wherein His Divine can be as in Itself, thus in which it can dwell and abide. In order that these subjects may be dwelling-places and mansions of Him, they must be recipients of His love and wisdom as of themselves; such, therefore, as will elevate themselves to the Creator as of themselves, and conjoin themselves with Him. Without this ability to reciprocate no conjunction is possible. These subjects are men, who are able as of themselves to elevate and conjoin themselves. That men are such subjects, and that they are recipients of the Divine as of themselves, has been pointed out above many times. By means of this conjunction, the Lord is present in every work created by Him; for everything has been created for man as its end; consequently the uses of all created things ascend by degrees from outmosts to man, and through man to God the Creator from whom [are all things] (as was shown above, n. 65-68).

171. To this last end creation progresses continually, through these three, namely, end, cause, and effect, because these three are in the Lord the Creator (as was said just above); and the Divine apart from space is in all space (n. 69-72); and is the same in things greatest and least (77 - 82); from which it is evident that the created universe, in its general progression to its last end, is

relatively the middle end. For out of the earth forms of uses are continually raised by the Lord the Creator, in their order up to man, who as to his body is also from the earth. Thereafter, man is elevated by the reception of love and wisdom from the Lord; and for this reception of love and wisdom, all means are provided; and he has been so made as to be able to receive, if he will. From what has now been said it can be seen, though as yet only in a general manner, that the end of creation takes form [existat] in outmost things; which end is, that all things may return to the Creator, and that there may be conjunction.

172. That these three, end, cause, and effect, are in each and every thing created, can also be seen from this, that all effects, which are called last ends, become anew first ends in uninterrupted succession from the First, who is the Lord the Creator, even to the last end, which is the conjunction of man with Him. That all last ends become anew first ends is plain from this, that there can be nothing so inert and dead as to have no efficient power in it. Even out of sand there is such an exhalation as gives aid in producing, and therefore in effecting something.

PART THIRD.

IN THE SPIRITUAL WORLD THERE ARE ATMOSPHERES, WATERS AND LANDS, JUST AS IN THE NATURAL WORLD; ONLY THE FORMER ARE SPIRITUAL, WHILE THE LATTER ARE NATURAL.

173. IT HAS been said in the preceding pages, and shown in the work Heaven and Hell, that the spiritual world is like the natural world, with the difference only that each and every thing of the spiritual world is spiritual, and each and every thing of the natural world is natural. As these two worlds are alike, there are in both, atmospheres, waters, and lands, which are the generals through and from which each and all things take their form [existunt] with infinite variety.

174. As regards the atmospheres, which are called ethers and airs, they are alike in both worlds, the spiritual and the natural, with the difference only that they are spiritual in the spiritual world, and natural in the natural world. The former are spiritual, because they have their form from the sun which is the first proceeding of the Divine Love and Divine Wisdom of the Lord, and from Him receive within them the Divine fire which is love, and the Divine light which is wisdom, and carry these down to the heavens where the angels dwell, and cause the presence of that sun there in things greatest and least. The spiritual atmospheres are divided substances, that is, least forms,

originating from the sun. As these each singly receive the sun, its fire, distributed among so many substances, that is, so many forms, and as it were enveloped by them, and tempered by these envelopments, becomes heat, adapted finally to the love of angels in heaven and of spirits under heaven. The same is true of the light of that sun. In this the natural atmospheres are like spiritual atmospheres, that they also are divided substances or least forms originating from the sun of the natural world; these also each singly receive the sun and store up its fire in themselves, and temper it, and carry it down as heat to the earth, where men dwell. The same is true of natural light.

175. The difference between spiritual and natural atmospheres is that spiritual atmospheres are receptacles of Divine fire and Divine light, thus of love and wisdom, for they contain these interiorly within them; while natural atmospheres are receptacles, not of Divine fire and Divine light, but of the fire and light of their own sun, which in itself is dead, as was shown above; consequently there is nothing interiorly in them from the sun of the spiritual world, although they are environed by spiritual atmospheres from that sun. That this is the difference between spiritual and natural atmospheres has been learned from the wisdom of angels.

176. That there are atmospheres in the spiritual, just as in the natural world, can be seen from this, that angels and spirits breathe, and also speak and hear - just as men do in the natural world; and respiration, speech, and hearing are all effected by means of a lowest atmosphere, which is

called air; it can be seen also from this, that angels and spirits, like men in the natural world, have sight, and sight is possible only by means of an atmosphere purer than air; also from this, that angels and spirits, like men in the natural world, think and are moved by affection, and thought and affection are not possible except by means of still purer atmospheres; and finally from this, that all parts of the bodies of angels and spirits, external as well as internal, are held together in connection by atmospheres, the external by air and the internal by ethers. Without the surrounding pressure and action of these atmospheres the interior and exterior forms of the body would evidently dissolve away. Since angels are spiritual, and each and all things of their bodies are held together in connection, form, and order by means of atmospheres, it follows that these atmospheres are spiritual; they are spiritual, because they arise from the spiritual sun which is the first proceeding of the Lord’s Divine Love and Divine Wisdom.

177. That there are also waters and lands in the spiritual as well as in the natural world, with the difference that these waters and lands are spiritual, has been said above and has been shown in the work Heaven and Hell; and because these are spiritual, they are moved and modified by the heat and light of the spiritual sun, the atmospheres therefrom serving as mediums, just as the waters and lands in the natural world are moved and modified by the heat and light of the sun of their world, its atmospheres serving as mediums.

178. Atmospheres, waters, and lands are here specified, because these three are generals, through and from which each and all things have their form [existunt] in infinite variety. The atmospheres are the active forces, the waters are the mediate forces, and the lands are the passive forces, from which all effects have existence. These three forces are such in their series solely by virtue of life that proceeds from the Lord as a sun, and that makes them active.

179. THERE ARE DEGREES OF LOVE AND WISDOM, CONSEQUENTLY DEGREES OF HEAT AND LIGHT ALSO DEGREES, OF ATMOSPHERES.

The things which follow cannot be comprehended unless it be known that there are degrees, also what they are, and what their nature is, because in every created thing, thus in every form, there are degrees. This Part of Angelic Wisdom will therefore treat of degrees. That there are degrees of love and wisdom can be clearly seen from the fact that there are angels of the three heavens. The angels of the third heaven so far excel the angels of the second heaven in love and wisdom, and these, the angels of the lowest heaven, that they cannot be together. The degrees of love and wisdom distinguish and separate them. It is from this that angels of the lower heavens cannot ascend to angels of higher heavens, or if allowed to ascend, they do not see the higher angels or anything that is about them. They do not see them because the love and wisdom of the higher angels is of a higher degree, transcending the perception of the lower angels. For each angel is his own love and his own wisdom; and love together with wisdom in its form is a man, because God, who is Love itself and Wisdom itself, is a Man. It has sometimes been permitted me to see angels of the lowest heaven who have ascended to the angels of the third heaven; and when they had made their way thither, I have heard them complaining that they did not see any one, and all the while they were in the midst of the higher angels. Afterwards they were instructed that those angels were invisible to them because their love and wisdom were imperceptible to them, and that love and wisdom are what make an angel appear as a man.

180. That there must be degrees of love and wisdom is still more evident when the love and wisdom of angels are compared with the love and wisdom of men. It is well known that the wisdom of angels, when thus compared, is ineffable; also it will be seen in what follows that to men who are in natural love, this wisdom is incomprehensible. It appears ineffable and incomprehensible because it is of a higher degree.

181. Since there are degrees of love and wisdom, there are also degrees of heat and light. By heat and light are meant spiritual heat and light, such as angels in the heavens have, and such as men have as to the interiors of their minds; for men have a heat of love similar to that of the angels, and a similar light of wisdom. In the heavens, such and so much love as the angels have, such and so much is their heat; and the same is true of their light as compared with their wisdom; the reason is, that with them

love is in the heat, and wisdom in the light (as was shown above). It is the same with men on earth, with the difference, however, that angels feel that heat and see that light, but men do not, because they are in natural heat and light; and while they are in the natural heat and light spiritual heat is not felt except by a certain enjoyment of love, and spiritual light is not seen except by a perception of truth. Now since man, so long as he is in natural heat and light, knows nothing of the spiritual heat and light within him, and since knowledge of these can be obtained only through experience from the spiritual world, the heat and light in which the angels and their heavens are, shall here be especially spoken of. From this and from no other source can enlightenment on this subject be had.

182. But degrees of spiritual heat cannot be described from experience, because love, to which spiritual heat corresponds, does not come thus under ideas of thought; but degrees of spiritual light can be described, because light pertains to thought, and therefore comes under ideas of thought. Yet degrees of spiritual heat can be comprehended by their relation to the degrees of light, for the two are in like degree. With respect then to spiritual light in which angels are, it has been granted me to see it with my eyes. With angels of the higher heavens, the light is so glistening white as to be indescribable, even by comparison with the shining whiteness of snow, and so glowing as to be indescribable even by comparison with the beams of this world's sun. In a word, that light exceeds a thousand times the noonday light upon earth. But the light

with angels of the lower heavens can be described in a measure by comparisons, although it still exceeds the most intense light of our world. The light of angels of the higher heavens is indescribable, because their light makes one with their wisdom; and because their wisdom, compared to the wisdom of men, is ineffable, thus also is their light. From these few things it can be seen that there must be degrees of light; and because wisdom and love are of like degrees, it follows that there must be like degrees of heat.

183. Since atmospheres are the receptacles and containants of heat and light, it follows that there are as many degrees of atmospheres as there are degrees of heat and light; also that there are as many as there are degrees of love and wisdom. That there are several atmospheres, and that these are distinct from each other by means of degrees, has been manifested to me by much experience in the spiritual world; especially from this, that angels of the lower heavens are not able to breathe in the region of higher angels, and appear to themselves to gasp for breath, as living creatures do when they are raised out of air into ether, or out of water into air. Moreover, spirits below the heavens appear in a kind of cloud. That there are several atmospheres, and that they are distinct from each other by means of degrees, may be seen above (n. 176).

184. DEGREES ARE OF A TWOFOLD KIND, DEGREES OF HEIGHT AND DEGREES OF BREADTH.

A knowledge of degrees is like a key to lay open the causes of things, and to give entrance into them. Without this knowledge, scarcely anything of cause can be known; for without it, the objects and subjects of both worlds seem to have but a single meaning, as if there were nothing in them beyond that which meets the eye; when yet compared to the things which lie hidden within, what is thus seen is as one to thousands, yea, to tens of thousands. The interiors which are not open to view can in no way be discovered except through a knowledge of degrees. For things exterior advance to things interior and through these to things inmost, by means of degrees; not by continuous degrees but by discrete degrees. “Continuous degrees” is a term applied to the gradual lessenings or decreasings from grosser to finer, or from denser to rarer; or rather, to growths and increasings from finer to grosser, or from rarer to denser; precisely like the gradations of light to shade, or of heat to cold. But discrete degrees are entirely different: they are like things prior, subsequent and final; or like end, cause, and effect. These degrees are called discrete, because the prior is by itself; the subsequent by itself; and the final by itself; and yet taken together they make one. There are atmospheres, from highest to lowest, that is, from the sun to the earth, called ethers and airs that are separated into such degrees; they are like simples, collections of simples, and again collections of these, which taken together are called a composite. Such degrees are discrete [or separate], because each has a distinct existence, and these degrees are what are meant by “degrees of height;” but the former degrees are continuous, because they increase continuously and these degrees are what are meant by “degrees of breadth.”

185. Each and all things that have existence in the spiritual world and in the natural world, have conjoint existence from discrete degrees and from continuous degrees together, that is, from degrees of height and from degrees of breadth. The dimension which consists of discrete degrees is called height, and the dimension that consists of continuous degrees is called breadth; their position relatively to the sight of the eye does not alter the designation. Without a knowledge of these degrees nothing can be known of how the three heavens differ from each other; nor can anything be known of the differences of love and wisdom of the angels there; nor of the differences of heat and light in which they are; nor of the differences of atmospheres which environ and contain these. Nor without a knowledge of these degrees can anything be known of the differences among the interior powers of the minds of men, thus nothing of their state as regards reformation and regeneration; nor anything of the differences among the exterior powers of the bodies both of angels and men; and nothing whatever can be known of the distinction between spiritual and natural, thus nothing of correspondence. Nor, indeed, can anything be known of any difference between the life of men and that of beasts, or between the more perfect and the less perfect animals; neither of the differences among the forms of the vegetable kingdom, nor among the matters of the mineral kingdom. From which it can be seen that they who are ignorant of these degrees

are unable to see causes from anything of judgment; they see only effects, and from these judge of causes, which is done for the most part by an induction that is continuous with effects. But causes produce effects not continuously but discretely; for cause is one thing, and effect is another. The difference between the two is like the difference between prior and subsequent, or between that which forms and that which is formed.

186. That it may be still better comprehended what discrete degrees are, what their nature is, and how they differ from continuous degrees, the angelic heavens may serve as an example. There are three heavens, and these are separated by degrees of height; therefore the heavens are one below another, nor do they communicate with each other except by influx, which proceeds from the Lord through the heavens in their order to the lowest; and not contrariwise. Each heaven by itself, however, is divided not by degrees of height but by degrees of breadth. Those who are in the middle, that is, at the center, are in the light of wisdom; but those who are around about, even to the boundaries, are in the shade of wisdom. Thus wisdom grows less and less even to ignorance, as light decreases to shade, which takes place continuously. It is the same with men. The interiors belonging to their minds are separated into as many degrees as the angelic heavens; and these degrees are one above another; therefore the interiors of men which belong to their minds are separated by discrete degrees, that is, degrees of height. Consequently a man may be in the lowest degree, then in a higher, and also in

the highest degree, according to the degree of his wisdom; moreover, when he is in the lowest degree only, the higher degree is shut, - but is opened as he receives wisdom from the Lord. There are also in a man, as in heaven, continuous degrees, that is degrees of breadth. A man is like the heavens because as regards the interiors of his mind, he is a heaven in least form, in the measure in which he is in love and wisdom from the Lord. That man as regards the interiors of his mind is a heaven in least form may be seen in the work Heaven and Hell (n. 51-58.)

187. From all this it can be seen, that one who knows nothing about discrete degrees, that is, degrees of height, can know nothing about the state of man as regards his reformation and regeneration, which are effected through the reception of love and wisdom of the Lord, and then through the opening of the interior degrees of his mind in their order. Nor can he know anything about influx from the Lord through the heavens nor anything about the order into which he was created. For if anyone thinks about these, not from discrete degrees or degrees of height but from continuous degrees or degrees of breadth, he is not able to perceive anything about them from causes, but only from effects; and to see from effects only is to see from fallacies, from which come errors, one after another; and these may be so multiplied by inductions that at length enormous falsities are called truths.

188. I am not aware that anything has been known hitherto about discrete degrees or degrees of height, only continuous degrees or degrees of breadth have been

known; yet nothing of the real truth about cause can become known without a knowledge of degrees of both kinds. These degrees therefore shall be treated of throughout this Part; for it is the object of this little work to uncover causes, that effects may-be seen from them, and thus the darkness may be dispelled in which the man of the church is in respect to God and the Lord, and in respect to Divine things in general which are called spiritual things. This I may mention, that the angels are in grief for the darkness on the earth; saying that they see light hardly anywhere, and that men eagerly lay hold of fallacies and confirm them, thereby multiplying falsities upon falsities; and to confirm fallacies men search out, by means of reasonings from falsities and from truths falsified, such things as cannot be controverted, owing to the darkness in respect to causes and the ignorance respecting truths. The angels lament especially over confirmations respecting faith separate from charity and justification thereby; also over men's ideas about God, angels and spirits, and their ignorance of what love and wisdom are.

189. DEGREES OF HEIGHT ARE HOMOGENEOUS, AND ONE IS FROM THE OTHER IN SUCCESSION LIKE END, CAUSE, AND EFFECT.

As degrees of breadth, that is continuous degrees, are like gradations from light to shade, from heat to cold, from hard to soft, from dense to rare, from thick to thin, and so forth; and as these degrees are known from sensuous and ocular experience, while degrees of height, or discrete degrees, are not, the latter kind shall be treated of especially in this Part; for without a knowledge of these degrees, causes cannot be seen. It is known indeed that end, cause, and effect follow in order, like prior, subsequent, and final; also that the end begets the cause, and, through the cause, the effect, that the end may have form; also about these many other things are known; and yet to know these things, and not to see them in their applications to existing things is simply to know abstractions, which remain in the memory only so long as the mind is in analytical ideas from metaphysical thought. From this it is that although end, cause, and effect advance according to discrete degrees, little if anything is known in the world about these degrees. For a mere knowledge of abstractions is like an airy something which flies away; but when abstractions are applied to such things as are in the world, they become like what is seen with the eyes on earth, and remains in the memory.

190. All things which have existence in the world, of which threefold dimension is predicated, that is, which are called compounds, consist of degrees of height, that is, discrete degrees; as examples will make clear. It is known from ocular experience, that every muscle in the human body consists of minute fibers, and these put together into little bundles form larger fibers, called motor fibers, and groups of these form the compound called a muscle. It is the same with nerves; in these from minute fibers larger fibers are compacted, which appear as filaments, and these grouped together compose the nerve. The same is true of

the rest of the combinations, bundlings and groupings out of which the organs and viscera are made up; for these are compositions of fibers and vessels variously put together according to like degrees. It is the same also with each and every thing of the vegetable and mineral kingdoms. In woods there are combinations of filaments in threefold order. In metals and stones there are groupings of parts, also in threefold order. From all this the nature of discrete degrees can be seen, namely, that one is from the other, and through the second there is a third which is called the composite; and that each degree is discreted from the others.

191. From these examples a conclusion may be formed respecting those things that are not visible to the eye, for with those it is the same; for example, with the organic substances which are the receptacles and abodes of thoughts and affections in the brains; with atmospheres; with heat and light; and with love and wisdom. For atmospheres are receptacles of heat and light; and heat and light are receptacles of love and wisdom; consequently, as there are degrees of atmospheres, there are also like degrees of heat and light, and of love and wisdom; for the same principle applies to the latter as to the former.

192. That these degrees are homogeneous, that is, of the same character and nature, appears from what has just been said. The motor fibers of muscles, least, larger, and largest, are homogeneous. Woody filaments, from the least to the composite formed of these, are homogeneous. So likewise are parts of stones and metals of every kind. The

organic substances which are receptacles and abodes of thoughts and affections, from the most simple to their general aggregate which is the brain, are homogeneous. The atmospheres, from pure ether to air, are homogeneous. The degrees of heat and light in series, following the degrees of atmospheres, are homogeneous, therefore the degrees of love and wisdom are also homogeneous. Things which are not of the same character and nature are heterogeneous, and do not harmonize with things homogeneous; thus they cannot form discrete degrees with them, but only with their own, which are of the same character and nature and with which they are homogeneous.

193. That these things in their order are like ends, causes, and effects, is evident; for the first, which is the least, effectuates its cause by means of the middle, and its effect by means of the last.

194. It should be known that each degree is made distinct from the others by coverings of its own, and that all the degrees together are made distinct by means of a general covering; also, that this general covering communicates with interiors and inmosts in their order. From this there is conjunction of all and unanimous action.

195. THE FIRST DEGREE IS THE ALL IN EVERYTHING OF THE SUBSEQUENT DEGREES.

This is because the degrees of each subject and of each thing are homogeneous; and they are homogeneous because produced from the first degree. For their formation is such that the first, by bundlings or groupings, in a word, by aggregations of parts, produces the second, and through this the third; and discretes each from the other by a covering drawn around it; from which it is clear that the first degree is chief and singly supreme in the subsequent degrees; consequently that in all things of the subsequent degrees, the first is the all.

196. When it is said that degrees are such in respect to each other, the meaning is that substances are such in their degrees. This manner of speaking by degrees is abstract, that is, universal, which makes the statement applicable to every subject or thing which is in degrees of this kind.

197. This can be applied to all those things which have been enumerated in the preceding chapter, to the muscles, the nerves, the matters and parts of both the vegetable and mineral kingdoms, to the organic substances that are the subjects of thoughts and affections in man, to atmospheres, to heat and light, and to love and wisdom. In all these, the first is singly supreme in the subsequent things; yea, it is the sole thing in them, and because it is the sole thing in them, it is the all in them. That this is so is clear also from these well-known truths; that the end is the all of the cause, and through the cause is the all of the effect; and thus end, cause, and effect are called first, middle, and last end. Further, that the cause of the cause is also the cause of the thing caused; and that there is nothing essential in causes except the end, and nothing essential in movement excepting effort [conatus]; also, that the substance that is substance in itself is the sole substance.

198. From all this it can clearly be seen that the Divine, which is substance in itself, that is, the one only and sole substance, is the substance from which is each and every thing that has been created; thus that God is the All in all things of the universe, according to what has been shown in Part First, as follows. Divine Love and Divine Wisdom are substance and form (n. 40-43); Divine Love and Divine Wisdom are substance and form in itself, therefore the Very and the Only (n. 44-46); all things in the universe were created by Divine Love and Divine Wisdom (n. 52-60); consequently the created universe is His image (n. 61-65); the Lord alone is heaven where angels are (n. 113-118).

199. ALL PERFECTIONS INCREASE AND ASCEND ALONG WITH DEGREES AND ACCORDING TO THEM.

That degrees are of two kinds, degrees of breadth and degrees of height has been shown above (n. 185-188); also that degrees of breadth are like those of light verging to shade, or of wisdom verging to ignorance; but that degrees of height are like end, cause and effect, or like prior, subsequent and final. Of these latter degrees it is said that they ascend or descend, for they are of height; but of the former that they increase or decrease for they are of breadth. These two kinds of degrees differ so much that they have nothing in common; they should therefore be perceived as distinct, and by no means be confounded.

200. All perfections increase and ascend along with degrees and according to them, because all predicates follow their subjects, and perfection and imperfection are

general predicates; for they are predicated of life, of forces and of forms.

Perfection of life is perfection of love and wisdom; and because the will and understanding are receptacles of love and wisdom, perfection of life is also perfection of will and understanding, consequently of affections and thoughts; and because spiritual heat is the containant of love, and spiritual light is the containant of wisdom, perfection of these may also be referred to perfection of life.

Perfection of forces is perfection of all things that are actuated and moved by life, in which, however, there is no life. Atmospheres as to their active powers are such forces; the interior and exterior organic substances with man, and with animals of every kind, are such forces; all things in the natural world that are endowed with active powers both immediately and mediately from its sun are such forces.

Perfection of forms and perfection of forces make one, for as the forces are, such are the forms; with the difference only, that forms are substances but forces are their activities; therefore like degrees of perfection belong to both. Forms that are not at the same time forces are also perfect according to degrees.

201. The perfection of life, forces, and forms that increase or decrease according to degrees of breadth, that is, continuous degrees, will not be discussed here, because there is a knowledge of these degrees in the world; but only the perfections of life, forces, and forms that ascend or descend according to degrees of height, that is, discrete degrees; because these degrees are not known in the

world. Of the mode in which perfections ascend and descend according to these degrees little can be learned from things visible in the natural world, but this can be seen clearly from things visible in the spiritual world. From things visible in the natural world it is merely found that the more interiorly they are looked into the more do wonders present themselves; as, for instance, in the eyes, ears, tongue; in muscles, heart, lungs, liver, pancreas, kidneys, and other viscera; also, in seeds, fruits and flowers; and in metals, minerals and stones. That wonders increase in all these the more interiorly they are looked into is well known; yet it has become little known thereby that the objects are interiorly more perfect according to degrees of height or discrete degrees. This has been concealed by ignorance of these degrees. But since these degrees stand out conspicuously in the spiritual world (for the whole of that world from highest to lowest is distinctly discreted into these degrees), from that world knowledge of these degrees can be drawn; and afterwards conclusions may be drawn therefrom respecting the perfection of forces and forms that are in similar degrees in the natural world.

202. In the spiritual world there are three heavens, arranged according to degrees of height. In the highest heavens are angels superior in every perfection to the angels in the middle heaven; and in the middle heaven are angels superior in every perfection to the angels in the lowest heaven. The degrees of perfections are such, that angels of the lowest heaven cannot attain to the first threshold of the perfections of the angels of the middle

heaven, nor these to the first threshold of the perfections of the angels of the highest heaven. This seems incredible, yet it is a truth. The reason is that they are consociated according to discrete, not according to continuous degrees. I have learned from observation that the difference between the affections and thoughts, and consequently the speech, of the angels of the higher and the lower heavens, is such that they have nothing in common; and that communication takes place only through correspondences, which have existence by immediate influx of the Lord into all the heavens, and by mediate influx through the highest heaven into the lowest. Such being the nature of these differences, they cannot be expressed in natural language, therefore not described; for the thoughts of angels, being spiritual, do not fall into natural ideas. They can be expressed and described only by angels themselves, in their own languages, words, and writings, and not in those that are human. This is why it is said that in the heavens unspeakable things are heard and seen. These differences may be in some measure comprehended when it is known that the thoughts of angels of the highest or third heaven are thoughts of ends; the thoughts of angels of the middle or second heaven thoughts of causes, and the thoughts of angels of the lowest or first heaven thoughts of effects. It must be noted, that it is one thing to think from ends, and another to think about ends; that it is one thing to think from causes, and another to think about causes; and that it is one thing to think from effects, and another to think about effects. Angels of the lower heavens think about causes and about ends, but angels of the higher heavens from causes and from ends; and to think from these is a mark of higher wisdom, but to think about these is the mark of lower wisdom. To think from ends is of wisdom, to think from causes is of intelligence, and to think from effects is of knowledge. From all this it is clear that all perfection ascends and descends along with degrees and according to them.

203. Since the interior things of man, which are of his will and understanding, are like the heavens in respect to degrees (for man, as to the interiors of his mind, is a heaven in least form), their perfections also are like those of the heavens. But these perfections are not apparent to any one so long as he lives in the world, because he is then in the lowest degree; and from the lowest degree the higher degrees cannot be known; but they are known after death, because man then enters into that degree which corresponds to his love and wisdom, for he then becomes an angel, and thinks and speaks things ineffable to his natural man; for there is then an elevation of all things of his mind, not in a single, but in a threefold ratio. Degrees of height are in threefold ratio, but degrees of breadth are in single ratio. But into degrees of height none ascend and are elevated except those who in the world have been in truths, and have applied them to life.

204. It seems as if things prior must be less perfect than things subsequent, that is, things simple than things composite; but things prior out of which things subsequent are formed, that is, things simple out of which things

composite are formed, are the more perfect. The reason is that the prior or the simpler are more naked and less covered over with substances and matters devoid of life, and are, as it were, more Divine, consequently nearer to the spiritual sun where the Lord is; for perfection itself is in the Lord, and from Him in that sun which is the first proceeding of His Divine Love and Divine Wisdom, and from that in those things which come immediately after; and thus in order down to things lowest, which are less perfect as they are farther removed. Without such preeminent perfection in things prior and simple, neither man nor any kind of animal could have come into existence from seed, and afterwards continue to exist; nor could the seeds of trees and shrubs vegetate and bear fruit. For the more prior anything prior is, or the more simple anything simple is, the more exempt is it from injury, because it is more perfect.

205. IN SUCCESSIVE ORDER THE FIRST DEGREE MAKES THE HIGHEST, AND THE THIRD THE LOWEST; BUT IN SIMULTANEOUS ORDER THE FIRST DEGREE MAKES THE INNERMOST, AND THE THIRD THE OUTERMOST.

There is successive order and simultaneous order. The successive order of these degrees is from highest to lowest, or from top to bottom. The angelic heavens are in this order; the third heaven there is the highest, the second is the middle, and the first is the lowest; such is their relative situation. In like successive order are the states of love and wisdom with the angels there, also states of heat and light, and of the spiritual atmospheres. In like order are all the perfections of the forms and forces there. When degrees of height, that is, discrete degrees, are in successive order, they may be compared to a column divided into three stories, through which ascent and descent are made. In the upper rooms are things most perfect and most beautiful; in the middle rooms, things less perfect and beautiful; in the lowest, things still less perfect and beautiful. But simultaneous order, which consists of like degrees, has another appearance. In it, the highest things of successive order, which are (as was said above) the most perfect and most beautiful, are in the inmost, the lower things are in the middle, and the lowest in the circumference. They are as if in a solid body composed of these three degrees: in the middle or center are the finest parts, round about this are parts less fine, and in the extremes which constitute the circumference are the parts composed of these and which are therefore grosser. It is like the column mentioned just above subsiding into a plane, the highest part of which forms the innermost of the plane, the middle forms the middle, and the lowest the outermost.

206. As the highest of successive order becomes the innermost of simultaneous order, and the lowest becomes the outermost, so in the Word, “higher” signifies inner, and “lower” signifies outer. “Upwards” and “downwards,” and “high” and “deep” have a like meaning.

207. In every outmost there are discrete degrees in simultaneous order. The motor fibers in every muscle, the fibers in every nerve, also the fibers and the little vessels in all viscera and organs, are in such an order. Innermost in

these are the most simple things, which are the most perfect; the outermost is a composite of these. There is a like order of these degrees in every seed and in every fruit, also in every metal and stone; their parts, of which the whole is composed, are of such a nature. The innermost, the middle, and the outermost elements of the parts exist in these degrees, for they are successive compositions, that is, bundlings and massings together from simples that are their first substances or matters.

208. In a word, there are such degrees in every outmost, thus in every effect. For every outmost consists of things prior and these of their firsts. And every effect consists of a cause, and this of an end; and end is the all of cause, and cause is the all of effect (as was shown above); and end makes the inmost, cause the middle, and effect the outmost. The same is true of degrees of love and wisdom, and of heat and light, also of the organic forms of affections and thoughts in man (as will be seen in what follows). The series of these degrees in successive order and in simultaneous order has been treated of also in The Doctrine of the New Jerusalem Concerning the Sacred Scripture (n. 38, and elsewhere), where it is shown that there are like degrees in each and all things of the Word.

209. THE OUTMOST DEGREE IS THE COMPLEX, CONTAINANT AND BASE OF THE PRIOR DEGREES.

The doctrine of degrees which is taught in this Part, has hitherto been illustrated by various things which exist in both worlds; as by the degrees of the heavens where angels dwell, by the degrees of heat and light with them, and by the degrees of atmospheres, and by various things in the human body, and also in the animal and mineral kingdoms. But this doctrine has a wider range; it extends not only to natural, but also to civil, moral, and spiritual things, and to each and all their details. There are two reasons why the doctrine of degrees extends also to such things. First, in every thing of which anything can be predicated there is the trine which is called end, cause, and effect, and these three are related to one another according to degrees of height. And secondly things civil, moral, and spiritual are not something abstract from substance, but are substances. For as love and wisdom are not abstract things, but substance (as was shown above, n. 40-43), so in like manner are all things that are called civil, moral, and spiritual. These may be thought of abstractly from substances, yet in themselves they are not abstract; as for example, affection and thought, charity and faith, will and understanding; for it is the same with these as with love and wisdom, in that they are not possible outside of subjects which are substances, but are states of subjects, that is, substances. That they are changes of these, presenting variations, will be seen in what follows. By substance is also meant form, for substance is not possible apart from form.

210. From its being possible to think of will and understanding, of affection and thought, and of charity and faith, abstractly from the substances which are their subjects, and from their having been so thought of, it has come to pass, that a correct idea of these things, as being

states of substances or forms, has perished. It is altogether as with sensations and actions, which are not things abstract from the organs of sensation and motion. Abstracted, that is, separate, from these they are mere figments of reason; for they are like sight apart from an eye, hearing apart from an ear, taste apart from a tongue, and so forth.

211. Since all things civil, moral, and spiritual advance through degrees, just as natural things do, not only through continuous but also through discrete degrees; and since the progressions of discrete degrees are like progressions of ends to causes, and of causes to effects, I have chosen to illustrate and confirm the present point, that the outmost degree is the complex, containant, and base of prior degrees, by the things above mentioned, that is, by what pertains to love and wisdom, to will and understanding, to affection and thought, and to charity and faith.

212. That the outmost degree is the complex, containant, and base of prior degrees, is clearly seen from progression of ends and causes to effects. That the effect is the complex, containant, and base of causes and ends can be comprehended by enlightened reason; but it is not so clear that the end with all things thereof, and the cause with all things thereof, are actually in the effect, and that the effect is their full complex. That such is the case can be seen from what has been said above in this Part, particularly from this, that one thing is from another in a threefold series, and that the effect is nothing else than the end in its outmost. And

since the outmost is the complex, it follows that it is the containant and also the base.

213. As regards love and wisdom:-Love is the end, wisdom the instrumental cause, and use is the effect; and use is the complex, containant, and base of wisdom and love; and use is such a complex and such a containant, that all things of love and all things of wisdom are actually in it; it is where they are all simultaneously present. But it should be borne in mind that all things of love and wisdom, which are homogeneous and concordant, are present in use, according to what is said and shown above (in chapter, n. 189-194).

214. Affection, thought, and action are also in a series of like degrees, because all affection has relation to love, thought to wisdom, and action to use. Charity, faith, and good works are in a series of like degrees, for charity is of affection, faith of thought, and good works of action. Will, understanding, and doing are also in a series of like degrees; for will is of love and so of affection, understanding is of wisdom and so of faith, and doing is of use and so of work; as, then, all things of wisdom and love are present in use, so all things of thought and affection are present in action, all things of faith and charity in good works, and so forth; but all are homogeneous, that is, concordant.

215. That the outmost in each series, that is to say, use, action, work, and doing, is the complex and containant of all things prior, has not yet been known. There seems to be nothing more in use, in action, in work, and in doing than

such as there is in movement; yet all things prior are actually present in these, and so fully that nothing is lacking. They are contained therein like wine in its cask, or like furniture in a house. They are not apparent, because they are regarded only externally; and regarded externally they are simply activities and motions. It is as when the arms and hands are moved, and man is not conscious that a thousand motor fibers concur in every motion of them, and that to the thousand motor fibers correspond thousands of things of thought and affection, by which the motor fibers are excited. As these act deep within, they are not apparent to any bodily sense. This much is known, that nothing is done in or through the body except from the will through the thought; and because both of these act, it must needs be that each and all things of the will and thought are present in the action. They cannot be separated; consequently from a man's deeds or works others judge of the thought of his will, which is called his intention. It has been made known to me that angels, from a man's deed or work alone, perceive and see every thing of the will and thought of the doer; angels of the third heaven perceiving and seeing from his will the end for which he acts, and angels of the second heaven the cause through which the end operates. It is from this that works and deeds are so often commanded in the Word, and that it is said that a man is known by his works.

216. It is according to angelic wisdom that unless the will and understanding, that is, affection and thought, as well as charity and faith, clothe and wrap themselves in works or

deeds, whenever possible, they are only like something airy which passes away, or like phantoms in air which perish; and that they first become permanent in man and a part of his life, when he practices and does them. The reason is that the outmost is the complex, containant, and base of things prior. Such an airy nothing and such a phantom is faith separated from good works; such also are faith and charity without their exercise, with this difference only, that those who hold to faith and charity know what is good and can will to do it, but not so those who are in faith separated from charity.

217. THE DEGREES OF HEIGHT ARE IN FULLNESS AND IN POWER IN THEIR OUTMOST DEGREE.

In the preceding chapter it is shown that the outmost degree is the complex and containant of prior degrees. From this it follows that prior degrees are in their fullness in their outmost degree, for they are in their effect, and every effect is the fullness of causes.

218. That these ascending and descending degrees, also called prior and subsequent, likewise degrees of height or discrete degrees, are in their power in their outmost degree, may be confirmed by all those things that have been adduced in the preceding chapters as confirmations from objects of sense and perception. Here, however, I choose to confirm them only by the conatus, forces and motions in dead and in living subjects. It is known that conatus does nothing of itself, but acts through forces corresponding to it, thereby producing motion;

consequently that conatus is the all in forces, and through forces is the all in motion; and since motion is the outmost degree of conatus, through motion conatus exerts its power. Conatus, force, and motion are no otherwise conjoined than according to degrees of height, conjunction of which is not by continuity, for they are discrete, but by correspondences. For conatus is not force, nor is force motion, but force is produced by conatus, because force is conatus made active, and through force motion is produced; consequently there is no power in conatus alone, nor in force alone, but in motion, which is their product. That this is so may still seem doubtful, because not illustrated by applications to sensible and perceptible things in nature; nevertheless, such is the progression of conatus, force, and motion into power.

219. But let application of this be made to living conatus, and to living force, and to living motion. Living conatus in man, who is a living subject, is his will united to his understanding; living forces in man are the interior constituents of his body, in all of which there are motor fibers interlacing in various ways; and living motion in man is action, which is produced through these forces by the will united to the understanding. For the interior things pertaining to the will and understanding make the first degree; the interior things pertaining to the body make the second degree; and the whole body, which is the complex of these, makes the third degree. That the interior things pertaining to the mind have no power except through forces in the body, also that forces have no power except through the action of the body itself, is well known. These

three do not act by what is continuous, but by what is discrete; and to act by what is discrete is to act by correspondences. The interiors of the mind correspond to the interiors of the body, and the interiors of the body correspond to the exteriors, through which actions come forth; consequently the two prior degrees have power through the exteriors of the body. It may seem as if conatus and forces in man have some power even when there is no action, as in sleep and in states of rest, but still at such times the determinations of conatus and forces are directed into the general motor organs of the body, which are the heart and the lungs; but when their action ceases the forces also cease, and, with the forces, the conatus.

220. Since the powers of the whole, that is, of the body, are determined chiefly into the arms and hands, which are outmosts, “arms” and “hands,” in the Word, signify power, and the “right hand” signifies superior power. And such being the evolution and putting forth of degrees into power, the angels that are with man and in correspondence with all things belonging to him, know merely from such action as is effected through the hands, what a man is in respect to his understanding and will, also his charity and faith, thus in respect to the internal life pertaining to his mind and the external life derived therefrom in the body. I have often wondered that the angels have such knowledge from the mere action of the body through the hands; but that it is so has been shown to me repeatedly by living experience, and it has been said that it is from this that inductions into the ministry are performed by the laying on of the hands,

and that “touching with the hand” signifies communicating, with other like things. From all this the conclusion is formed, that the all of charity and faith is in works, and that charity and faith without works are like rainbows about the sun, which vanish away and are dispersed by a cloud. On this account “works” and “doing works” are so often mentioned in the Word, and it is said that a man’s salvation depends upon these; moreover, he that doeth is called a wise man, and he that doeth not is called a foolish man. But it should be remembered that by “works” here are meant uses actually done; for the all of charity and faith is in uses and according to uses. There is this correspondence of works with uses, because the correspondence is spiritual, but it is carried out through substances and matters, which are subjects.

221. Two arcana, which are brought within reach of the understanding by what precedes, may here be revealed. The First Arcanum is that the Word is in its fullness and in its power in the sense of the letter. For there are three senses in the Word, according to the three degrees; the celestial sense, the spiritual sense, and the natural sense. Since these senses are in the Word according to the three degrees of height, and their conjunction is effected by correspondences, the outmost sense, which is the natural and is called the sense of the letter, is not only the complex, containant and base of the corresponding interior senses, but moreover in the outmost sense the Word is in its fullness and in its power. This is abundantly shown and proved in The Doctrine of the New Jerusalem Concerning

the Sacred Scripture (n. 27-35, 36-49, 50-61, 62-69). The Second Arcanum is that the Lord came into the world, and took upon Him the Human, in order to put Himself into the power of subjugating the hells, and of reducing all things to order both in the heavens and on the earth. This Human He put on over His former Human. This Human which He put on in the world was like the human of a man in the world. Yet both Humans are Divine, and therefore infinitely transcend the finite humans of angels and men. And because He fully glorified the natural Human even to its outmosts, He rose again with the whole body, differently from any man. Through the assumption of this Human the Lord put on Divine Omnipotence not only for subjugating the hells, and reducing the heavens to order, but also holding the hells in subjection to eternity, and saving mankind. This power is meant by His "sitting at the right hand of the power and might of God." Because the Lord, by the assumption of a natural Human, made Himself Divine Truth in outmosts, He is called "the Word," and it is said that "the Word was made flesh;" moreover, Divine Truth in outmosts is the Word in the sense of the letter. This the Lord made Himself by fulfilling all things of the Word concerning Himself in Moses and the Prophets. For while every man is his own good and his own truth, and man is man on no other ground, the Lord, by the assumption of a natural Human, is Divine Good itself and Divine Truth itself, or what is the same, He is Divine Love itself and Divine Wisdom itself, both in Firsts and in Lasts. Consequently the Lord, since His advent into the world, appears as a sun in the angelic heavens, in stronger radiance and in greater splendor than before His advent. This is an arcanum which is brought within the range of the understanding by the doctrine of degrees. The Lord's omnipotence before His advent into the world will be treated of in what follows.

222. THERE ARE DEGREES OF BOTH KINDS IN THE GREATEST AND IN THE LEAST OF ALL CREATED THINGS.

That the greatest and the least of all things consist of discrete and continuous degrees, that is, of degrees of height and of breadth, cannot be illustrated by examples from visible objects, because the least things are not visible to the eyes, and the greatest things which are visible seem undistinguished into degrees; consequently this matter does not allow of demonstration otherwise than by universals. And since angels are in wisdom from universals, and from that in knowledge of particulars, it is allowed to bring forward their statements concerning these things.

223. The statements of angels on this subject are as follows: There can be nothing so minute as not to have in it degrees of both kinds; for instance, there can be nothing so minute in any animal, or in any plant, or in any mineral, or in the ether or air, as not to have in it degrees of both kinds, and since ether and air are receptacles of heat and light, and spiritual heat and spiritual light are the receptacles of love and wisdom, there can be nothing of heat and light or of love and wisdom so minute as not to have in it degrees of both kinds. Angels also declare that the minutest thing of an

affection and the minutest thing of a thought, nay, the minutest thing of an idea of thought, consists of degrees of both kinds, and that a minute thing not consisting of these degrees would be nothing; for it would have no form, thus no quality, nor any state which could be changed and varied, and by this means have existence. Angels confirm this by the truth, that infinite things in God the Creator, who is the Lord from eternity, are one distinctly; and that there are infinite things in His infinites; and that in things infinitely infinite there are degrees of both kinds, which also in Him are one distinctly; and because these things are in Him, and all things were created by Him, and things created repeat in an image the things which are in Him, it follows that there cannot be the least finite in which there are not such degrees. These degrees are equally in things least and greatest, because the Divine is the same in things greatest and in things least. That in God-Man infinite things are one distinctly, see above (n. 17-22); and that the Divine is the same in things greatest and in things least (n. 77-82); which positions are further illustrated (n. 155, 169, 171).

224. There cannot be the least thing of love and wisdom, or the least thing of affection and thought, or even the least thing of an idea of thought, in which there are not degrees of both kinds, for the reason that love and wisdom are substance and form (as shown above, n. 50-53), and the same is true of affection and thought; and because there can be no form in which these degrees are not (as was said above), it follows that in these there are like degrees; for to separate love and wisdom, or affection and thought, from

substance in form, is to annihilate them, since they are not possible outside of their subjects; for they are states of their subjects perceived by man varyingly, which states present them to view.

225. The greatest things in which there are degrees of both kinds, are the universe in its whole complex, the natural world in its complex, and the spiritual world in its complex; every empire and every kingdom in its complex; also, all civil, moral and spiritual concerns of these in their complex; the whole animal kingdom, the whole vegetable kingdom, and the whole mineral kingdom, each in its complex; all atmospheres of both worlds taken together, also their heats and lights. Likewise things less general, as man in his complex; every animal in its complex, every tree and every shrub in its complex; as also every stone and every metal in its complex. The forms of these are alike in this, that they consist of degrees of both kinds; the reason is that the Divine, by which they were created, is the same in things greatest and least (as was shown above, n.77-82). The particulars and the veriest particulars of all these are like generals and the largest generals in this, that they are forms of both kinds of degrees.

226. On account of things greatest and least being forms of both kinds of degrees, there is connection between them from first to last; for likeness conjoins them. Still, there can be no least thing which is the same as any other; consequently all particulars are distinct from each other, likewise all veriest particulars. In any form or in different forms there can be no least thing the same as any other, for

the reason that in greatest forms there are like degrees, and the greatest are made up of leasts. From there being such degrees in things greatest, and perpetual differences in accordance with these degrees, from top to bottom and from center to circumference, it follows that their lesser or least constituents, in which there are like degrees, can no one of them be the same as any other.

227. It is likewise a matter of angelic wisdom that from this similitude between generals and particulars, that is, between things greatest and least in respect to these degrees, comes the perfection of the created universe; for thereby one thing regards another as its like, with which it can be conjoined for every use, and can present every end in effect.

228. But these things may seem paradoxical, because they are not explained by application to visible things; yet things abstract, being universals, are often better comprehended than things applied, for these are of perpetual variety, and variety obscures.

229. Some contend that there can be a substance so simple as not to be a form from lesser forms, and out of that substance, through a process of massing, substantiated or composite things arise, and finally substances called material. But there can be no such absolutely simple substances. For what is substance without form? It is that of which nothing can be predicated; and out of mere being of which nothing can be predicated, no process of massing can make anything. That there are things innumerable in the first created substance of all things, which are things most

minute and simple, will be seen in what follows, where forms are treated of.

230. IN THE LORD THE THREE DEGREES OF HEIGHT ARE INFINITE AND UNCREATE, BUT IN MAN THE THREE DEGREES ARE FINITE AND CREATED.

In the Lord the three degrees of height are infinite and uncreate, because the Lord is Love itself and Wisdom itself (as has been already shown); and because the Lord is Love itself and Wisdom itself, He is also Use itself. For love has use for its end, and brings forth use by means of wisdom; for without use love and wisdom have no boundary or end, that is, no home of their own, consequently they cannot be said to have being and have form unless there be use in which they may be. These three constitute the three degrees of height in subjects of life. These three are like first end, middle end which is called cause, and last end which is called effect. That end, cause and effect constitute the three degrees of height has been shown above and abundantly proved.

231. That in man there are these three degrees can be seen from the elevation of his mind even to the degrees of love and wisdom in which angels of the second and third heavens are; for all angels were born men; and man, as regards the interiors pertaining to his mind, is a heaven in least form; therefore there are in man, by creation, as many degrees of height as there are heavens. Moreover, man is an image and likeness of God; consequently these three degrees have been inscribed on man, because they are in

God-Man, that is, in the Lord. That in the Lord these degrees are infinite and uncreate, and in man finite and created, can be seen from what was shown in Part First; namely, from this, that the Lord is Love and Wisdom in Himself; and that man is a recipient of love and wisdom from the Lord; also, that of the Lord nothing but what is infinite can be predicated, and of man nothing but what is finite.

232. These three degrees with the angels are called Celestial, Spiritual, and Natural; and for them the celestial degree is the degree of love, the spiritual the degree of wisdom, and the natural the degree of uses. These degrees are so called because the heavens are divided into two kingdoms, one called the celestial, the other the spiritual, to which is added a third kingdom wherein are men in the world, and this is the natural kingdom. Moreover, the angels of whom the celestial kingdom consists are in love; the angels, of whom the spiritual kingdom consists are in wisdom; while men in the world are in uses; therefore these kingdoms are conjoined. How it is to be understood that men are in uses will be shown in the next Part.

233. It has been told me from heaven, that in the Lord from eternity, who is Jehovah, before His assumption of a Human in the world, the two prior degrees existed actually, and the third degree potentially, as they do also with angels; but that after the assumption of a Human in the world, He put on over these the third degree, called the natural, thereby becoming Man, like a man in the world; but with the difference, that in the Lord this degree, like

the prior degrees, is infinite and uncreate, while in angel and in man they are all finite and created. For the Divine which, apart from space, had filled all spaces (n. 69-72), penetrated even to the outmosts of nature; yet before the assumption of the Human, the Divine influx into the natural degree was mediate through the angelic heavens, but after the assumption it was immediate from Himself. This is the reason why all churches in the world before His Advent were representative of spiritual and celestial things, but after His Advent became spiritual-natural and celestial-natural, and representative worship was abolished. This also was the reason why the sun of the angelic heaven, which, as was said above, is the first proceeding of His Divine Love and Divine Wisdom, after the assumption of the Human shone out with greater effulgence and splendor than before the assumption. And this is what is meant by these words in Isaiah:

In that day the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days (30:26).

This is said of the state of heaven and of the church after the Lord's coming into the world. Again, in the Apocalypse:

The countenance of the Son of man was as the sun shineth in his
strength (1:16);

and elsewhere (as in Isaiah 60:20; 2 Sam. 23:3, 4; Matt. 17:1, 2). The mediate enlightenment of men through the angelic heaven, which existed before the coming of the

Lord, may be compared to the light of the moon, which is the mediate light of the sun; and because after His coming this was made immediate, it is said in Isaiah,

That the light of the moon shall be as the light of the sun (30:26);

and in David:

In His days shall the righteous flourish, and abundance of peace until there is no longer any moon (72:7).

This also is said of the Lord.

234. The reason why the Lord from eternity, that is, Jehovah, put on this third degree by the assumption of a Human in the world, was that He could enter into this degree only by means of a nature like human nature, thus only by means of conception from His Divine and by birth from a virgin; for in this way He could put off a nature which, although a receptacle of the Divine, is in itself dead, and could put on the Divine. This is meant by the Lord’s two states in the world, which are called the state of exinanition and the state of glorification, which are treated of in The Doctrine of the New Jerusalem Concerning the Lord.

235. Of the threefold ascent of the degrees of height this much has been said in general; but these degrees cannot here be discussed in detail, because (as was said in the preceding chapter) there must be these three degrees in things greatest and things least; this only need be said, that there are such degrees in each and all things of love, and therefrom in each and all things of wisdom, and from both of these in each and all things of use. In the Lord all these degrees are infinite; in angel and man they are finite. But

how there are these three degrees in love, in wisdom, and in uses cannot be described and unfolded except in series.

236. THESE THREE DEGREES OF HEIGHT ARE IN EVERY MAN FROM BIRTH, AND CAN BE OPENED SUCCESSIVELY; AND, AS THEY ARE OPENED, MAN IS IN THE LORD AND THE LORD IN MAN.

That there are three degrees of height in every man, has not until now become known for the reason that these degrees have not been recognized, and so long as they remained unnoticed, none but continuous degrees could be known; and when none but continuous degrees are known, it may be supposed that love and wisdom increase in man only by continuity. But it should be known, that in every man from his birth there are three degrees of height, or discrete degrees, one above or within another; and that each degree of height, or discrete degree, has also degrees of breadth, or continuous degrees, according to which it increases by continuity. For there are degrees of both kinds in things greatest and least of all things (as was shown above, n. 222-229); for no degree of one kind is possible without degrees of the other kind.

237. These three degrees of height are called natural, spiritual, and celestial (as was said above, n. 232). When man is born he comes first into the natural degree, and this grows in him, by continuity, according to his knowledges and the understanding acquired by means of knowledges even to the highest point of understanding, which is called the rational. Yet not by this means is the second degree

opened, which is called the spiritual. That degree is opened by means of a love of uses in accordance with the things of the understanding, although by a spiritual love of uses, which is love towards the neighbor. This degree may grow in like manner by continuous degrees to its height, and it grows by means of knowledges of truth and good, that is, by spiritual truths. Yet even by such truths the third degree which is called the celestial is not opened; for this degree is opened by means of the celestial love of use, which is love to the Lord; and love to the Lord is nothing else than committing to life the precepts of the Word, the sum of which is to flee from evils because they are hellish and devilish, and to do good because it is heavenly and Divine. In this manner these three degrees are successively opened in man.

238. So long as man lives in the world he knows nothing of the opening of these degrees within him, because he is then in the natural degree, which is the outmost, and from this he then thinks, wills, speaks, and acts; and the spiritual degree, which is interior, communicates with the natural degree, not by continuity but by correspondences, and communication by correspondences is not sensibly felt. But when man puts off the natural degree, which he does at death, he comes into that degree which has been opened within him in the world; he in whom the spiritual degree has been opened coming into that degree, and he within whom the celestial degree has been opened coming into that degree. He who comes into the spiritual degree after death no longer thinks, wills, speaks, and acts naturally, but

spiritually; and he who comes into the celestial degree thinks, wills, speaks, and acts according to that degree. And as there can be communication between the three degrees only by correspondences, the differences of love, wisdom, and use, as regards these degrees are such as to have no common ground by means of anything continuous. From all this it is plain that man has three degrees of height that may be successively opened in him.

239. Since there are in man three degrees of love and wisdom, and therefore of use, it follows that there must be in him three degrees, of will, of understanding, and of result therefrom, thus of determination to use; for will is the receptacle of love, understanding the receptacle of wisdom, and result is use from these. From this it is evident that there are in every man a natural, a spiritual, and a celestial will and understanding, potentially by birth and actually when they are opened. In a word the mind of man, which consists of will and understanding, is from creation and therefore from birth, of three degrees, so that man has a natural mind, a spiritual mind, and a celestial mind, and can thereby be elevated into and possess angelic wisdom while he lives in the world; but it is only after death, and then only if he becomes an angel, that he enters into that wisdom, and his speech then becomes ineffable and incomprehensible to the natural man. I knew a man of moderate learning in the world, whom I saw after death and spoke with in heaven, and I clearly perceived that he spoke like an angel, and that the things he said would be inconceivable to the natural man; and for the reason that in

the world he had applied the precepts of the Word to life and had worshiped the Lord, and was therefore raised up by the Lord into the third degree of love and wisdom. It is important that this elevation of the human mind should be known about, for upon it depends the understanding of what follows.

240. There are in man from the Lord two capacities whereby he is distinguished from beasts. One of these is the ability to understand what is true and what is good; this is called rationality, and is a capacity of his understanding. The other is an ability to do what is true and good; this is called freedom, and is a capacity of his will. For man by virtue of his rationality is able to think whatever he pleases, either with or against God, either with or against the neighbor; he is also able to will and to do what he thinks; but when he sees evil and fears punishment, he is able, by virtue of his freedom, to abstain from doing it. By virtue of these two capacities man is man, and is distinguished from beasts. Man has these two capacities from the Lord, and they are from Him every moment; nor are they taken away, for if they were, man's human would perish. In these two capacities the Lord is with every man, good and evil alike; they are the Lord's abode in the human race; from this it is that all men live for ever, both the good and evil. But the Lord's abode in man is nearer as by the agency of these capacities man opens the higher degrees, for by the opening of these man comes into higher degree of love and wisdom, thus nearer to the Lord. From this it can be seen

that as these degrees are opened, man is in the Lord and the Lord in him.

241. It is said above, that the three degrees of height are like end, cause, and effect, and that love, wisdom, and use follow in succession according to these degrees; therefore a few things shall be said here about love as being end, wisdom as being cause, and use as being effect. Whoever consults his reason, if it is enlightened, can see that the end of all things of man is his love; for what he loves that he thinks, decides upon, and does, consequently that he has for his end. Man can also see from his reason that wisdom is cause; since he, that is, his love, which is his end, searches in his understanding for its means through which to attain its end, thus consulting its wisdom, and these means constitute the instrumental cause. That use is effect is evident without explanation. But one man's love is not the same as another's, neither is one man's wisdom the same as another's; so it is with use. And since these three are homogeneous (as was shown above, n. 189-194), it follows that such as is the love in man, such is the wisdom and such is the use. Wisdom is here spoken of, but by it what pertains to man's understanding is meant.

242. SPIRITUAL LIGHT FLOWS IN WITH MAN THROUGH DEGREES, BUT NOT SPIRITUAL HEAT, EXCEPT SO FAR AS MAN FLEES FROM EVILS AS SINS AND LOOKS TO THE LORD.

It is evident from what has been shown above that from the sun of heaven, which is the first proceeding of Divine Love and Divine Wisdom (treated of in Part Second), light and heat proceed - light from its wisdom, and heat from its love; also that light is the receptacle of wisdom, and heat of love; also that so far as man comes into wisdom he comes into that Divine light, and so far as he comes into love he comes into that Divine heat. From what has been shown above it is also evident that there are three degrees of light and three degrees of heat, that is, three degrees of wisdom and three degrees of love, and that these degrees have been formed in man in order that he may be a receptacle of the Divine Love and the Divine Wisdom, thus of the Lord. It is now to be shown that spiritual light flows in through these three degrees in man, but not spiritual heat, except so far as man shuns evils as sins and looks to the Lord - or, what is the same, that man is able to receive wisdom even to the third degree, but not love, unless he flees from evils as sins and looks to the Lord; or what is still the same, that man's understanding can be raised into wisdom, but not his will, except so far as he flees from evils as sins.

243. That the understanding can be raised into the light of heaven, that is, into angelic wisdom, while the will cannot be raised into the heat of heaven, that is, into angelic love, unless man flees from evils as sins and looks to the Lord, has been made plainly evident to me from experience in the spiritual world. I have frequently seen and perceived that simple spirits, who knew merely that God is and that the Lord was born a man, and who knew scarcely anything else, clearly apprehended the arcana of angelic wisdom almost as the angels do; and not these simple ones alone, but many

also of the infernal crew. These, while they listened, understood, but not when they thought within themselves; for while they listened, light entered from above, and when they thought within themselves, no light could enter except that which corresponded to their heat or love; consequently when they had listened to and perceived these arcana, as soon as they turned their ears away they remembered nothing, those belonging to the infernal crew even rejecting these things with disgust and utterly denying them, because the fire of their love and its light, being delusive, induced darkness, by which the heavenly light entering from above was extinguished.

244. The same thing happens in the world. A man not altogether stupid, and who has not confirmed himself in falsities from the pride of self-intelligence, hearing others speak on some exalted matter, or reading something of the kind, if he is in any affection of knowing, understands these things and also retains them, and may afterwards confirm them. A bad man as well as a good man may do this. Even a bad man, though in heart he denies the Divine things pertaining to the church, can still understand them, and also speak of and preach them, and in writing learnedly prove them; but when left to his own thought, from his own infernal love he thinks against them and denies them. From which it is obvious that the understanding can be in spiritual light even when the will is not in spiritual heat; and from this it also follows that the understanding does not lead the will, or that wisdom does not beget love, but only teaches and shows the way, - teaching how a man ought to

live, and showing the way in which he ought to go. It further follows that the will leads the understanding, and causes it to act as one with itself; also that whatever in the understanding agrees with the love which is in the will, the love calls wisdom. In what follows it will be seen that the will does nothing by itself apart from the understanding, but does all that it does in conjunction with the understanding; moreover, that it is the will that by influx takes the understanding into partnership with itself, and not the reverse.

245. The nature of the influx of light into the three degrees of life in man which belong to his mind, shall now be shown. The forms which are receptacles of heat and light, that is, of love and wisdom in man, and which (as was said) are in threefold order or of three degrees, are transparent from birth, transmitting spiritual light as crystal glass transmits natural light; consequently in respect to wisdom man can be raised even into the third degree. Nevertheless these forms are not opened except when spiritual heat conjoins itself to spiritual light, that is, love to wisdom; by such conjunction these transparent forms are opened according to degrees. It is the same with light and heat from the sun of the world in their action on plants on the earth. The light of winter, which is as bright as that of summer, opens nothing in seed or in tree, but when vernal heat conjoins itself to that light then the heat opens them. There is this similarity because spiritual light corresponds to natural light, and spiritual heat to natural heat.

246. This spiritual heat is obtained only by fleeing from evils as sins, and at the same time looking to the Lord; for so long as man is in evils he is also in the love of them, for he lusts after them; and the love of evil and the lust, abide in a love contrary to spiritual love and affection; and such love or lust can be removed only by fleeing from evils as sins; and because man cannot flee from evils from himself, but only from the Lord. He must look to the Lord. So when he flees from evils from the Lord, the love of evil and its heat are removed, and the love of good and its heat are introduced in their stead, whereby a higher degree is opened; for the Lord flowing in from above opens that degree, and then conjoins love, that is, spiritual heat, to wisdom or spiritual light, from which conjunction man begins to flourish spiritually, like a tree in spring-time.

247. By the influx of spiritual light into all three degrees of the mind man is distinguished from beasts; and, as contrasted with beasts, he can think analytically, and see both natural and spiritual truth; and when he sees them he can acknowledge them, and thus be reformed and regenerated. This capacity to receive spiritual light is what is meant by rationality (referred to above), which every man has from the Lord, and which is not taken away from him, for if it were taken away he could not be reformed. From this capacity, called rationality, man, unlike the beasts, is able not only to think but also to speak from thought; and afterwards from his other capacity, called freedom (also referred to above), he is able to do those things that he thinks from his understanding. As these two capacities,

rationality and freedom, which are proper to man, have been treated of above (n. 240), no more will be said about them here.

248. UNLESS THE HIGHER DEGREE WHICH IS THE SPIRITUAL IS OPENED IN MAN, HE BECOMES NATURAL AND SENSUAL.

It was shown above that there are three degrees of the human mind, called natural, spiritual, and celestial, and that these degrees may be opened successively in man; also, that the natural degree is first opened; afterwards, if man flees from evil as sins and looks to the Lord, the spiritual degree is opened; and lastly, the celestial. Since these degrees are opened successively according to man's life, it follows that the two higher degrees may remain unopened, and man then continues in the natural degree, which is the outmost. Moreover, it is known in the world that there is a natural and a spiritual man, or an external and an internal man; but it is not known that a natural man becomes spiritual by the opening of some higher degree in him, and that such opening is effected by a spiritual life, which is a life conformed to the Divine precepts; and that without a life conformed to these man remains natural.

249. There are three kinds of natural men; the first consists of those who know nothing of the Divine precepts; the second, of those who know that there are such precepts, but give no thought to a life according to them; and the third, of those who despise and deny these precepts. In respect to the first class, which consists of

those who know nothing of the Divine precepts, since they cannot be taught by themselves they must needs remain natural. Every man is taught respecting the Divine precepts, not by immediate revelations, but by others who know them from religion, on which subject see The Doctrine of the New Jerusalem Concerning the Sacred Scriptures (n. 114-118). Those of the second class, who know that there are Divine precepts but give no thought to a life according to them, also remain natural, and care about no other concerns than those of the world and the body. These after death become mere menials and servants, according to the uses which they are able to perform for those who are spiritual; for the natural man is a menial and servant, and the spiritual man is a master and lord. Those of the third class, who despise and deny the Divine precepts, not only remain natural, but also become sensual in the measure of their contempt and denial. Sensual men are the lowest natural men, who are incapable of thinking above the appearances and fallacies of the bodily senses. After death they are in hell.

250. As it is unknown in the world what the spiritual man is, and what the natural, and as by many he who is merely natural is called spiritual, and conversely, these subjects shall be separately discussed, as follows:

(1) What the natural man is, and what the spiritual man.

(2) The character of the natural man in whom the spiritual degree is opened.

(3) The character of the natural man in whom the spiritual degree is not opened and yet not closed.

(4) The character of the natural man in whom the spiritual degree is entirely closed.

(5) Lastly, The nature of the difference between the life of a man merely natural and the life of a beast.

251. (1) What the natural man is, and what the spiritual man. Man is not man from face and body, but from understanding and will; therefore by the natural man and the spiritual man is meant that man's understanding and will are either natural or spiritual. The natural man in respect to his understanding and will is like the natural world, and may be called a world or microcosm; and the spiritual man in respect to his understanding and will is like the spiritual world, and may be called a spiritual world or heaven. From which it is evident that as the natural man is in a kind of image a natural world, so he loves those things which are of the natural world; and that as the spiritual man is in a kind of image a spiritual world, so he loves those things which are of that world, or of heaven. The spiritual man indeed loves the natural world also but not otherwise than as a master loves his servant through whom he performs uses. Moreover, according to uses the natural man becomes like the spiritual, which is the case when the natural man feels from the spiritual the delight of use; such a natural man may be called spiritual-natural. The spiritual man loves spiritual truths; he not only loves to know and understand them, but also wills them; while the natural man loves to speak of those truths and also do them. Doing truths is performing uses. This subordination is from the conjunction of the spiritual world and the natural world; for

whatever appears and is done in the natural world derives its cause from the spiritual world. From all this it can be seen that the spiritual man is altogether distinct from the natural, and that there is no other communication between them than such as there is between cause and effect.

252. (2) The character of the natural man in whom the spiritual degree is opened. This is obvious from what has been said above; to which it may be added, that a natural man is a complete man when the spiritual degree is opened in him, for he is then consociated with angels in heaven and at the same time with men in the world, and in regard to both, lives under the Lord's guidance. For the spiritual man imbibes commands from the Lord through the Word, and executes them through the natural man. The natural man who has the spiritual degree opened does not know that he thinks and acts from his spiritual man, for it seems as if he did this from himself, when yet he does not do it from himself but from the Lord. Nor does the natural man whose spiritual degree has been opened know that by means of his spiritual man he is in heaven, when yet his spiritual man is in the midst of angels of heaven, and sometimes is even visible to them; but because he draws himself back to his natural man, after a brief stay there he disappears. Nor does the natural man in whom the spiritual degree has been opened know that his spiritual mind is being filled by the Lord with thousands of arcana of wisdom, and with thousands of delights of love, and that he is to come into these after death, when he becomes an angel. The natural man does not know these things because communication

between the natural man and the spiritual man is effected by correspondences; and communication by correspondences is perceived in the understanding only by the fact that truths are seen in light, and is perceived in the will only by the fact that uses are performed from affection.

253. (3) The character of the natural man in whom the spiritual degree is not opened, and yet not closed. The spiritual degree is not opened, and yet not closed, in the case of those who have led somewhat of a life of charity and yet have known little of genuine truth. The reason is, that this degree is opened by conjunction of love and wisdom, or of heat with light; love alone or spiritual heat alone not opening it, nor wisdom alone or spiritual light alone, but both in conjunction. Consequently, when genuine truths, out of which wisdom or light arises, are unknown, love is inadequate to open that degree; it only keeps it in the possibility of being opened; this is what is meant by its not being closed. Something like this is seen in the vegetable kingdom, in that heat alone does not cause seeds and trees to vegetate, but heat in conjunction with light effects this. It is to be known that all truths are of spiritual light and all goods are of spiritual heat, and that good opens the spiritual degree by means of truths; for good, by means of truths, effects use, and uses are goods of love, which derive their essence from a conjunction of good and truth. The lot, after death, of those in whom the spiritual degree is not opened and yet not closed, is that since they are still natural and not spiritual, they are in the lowest parts of heaven, where they sometimes suffer hard times; or they are in the

outskirts in some higher heaven, where they are as it were in the light of evening; for (as was said above) in heaven and in every society there the light decreases from the middle to the outskirts, and those who above others are in Divine truths are in the middle, while those who are in few truths are in the outskirts. Those are in few truths who from religion know only that there is a God, and that the Lord suffered for them, and that charity and faith are essentials of the church, not troubling themselves to know what faith is or what charity is; when yet faith in its essence is truth, and truth is manifold, and charity is all the work of his calling which man does from the Lord; he does this from the Lord when he flees from evils as sins. It is just as was said above, that the end is the all of the cause, and the effect the all of the end by means of the cause; the end is charity or good, the cause is faith or truth, and effects are good works or uses; from which it is plain that from charity no more can be carried into works than the measure in which charity is conjoined with the truths which are called truths of faith. By means of these truths charity enters into works and qualifies them.

254. (4) The character of the natural man in whom the spiritual degree is entirely closed. The spiritual degree is closed in those who are in evils as to life, and still more in those who from evils are in falsities. It is the same as with the fibril of a nerve, which contracts at the slightest touch of any thing heterogeneous; so every motive fiber of a muscle, yea, the muscle itself, and even the whole body shrinks from the touch of whatever is hard or cold. So also

the substances or forms of the spiritual degree in man shrink from evils and their falsities, because these are heterogeneous. For the spiritual degree, being in the form of heaven, admits nothing but goods, and truths that are from good; these are homogeneous to it; but evils, and falsities that are from evil, are heterogeneous to it. This degree is contracted, and by contraction closed, especially in those who in the world are in love of ruling from love of self, because this love is opposed to love to the Lord. It is also closed, but not so much, in those who from love of the world are in the insane greed of possessing the goods of others. These loves shut the spiritual degree, because they are the origins of evils. The contraction or closing of this degree is like the twisting back of a spiral in the opposite direction; for which reason, that degree after it is closed, turns back the light of heaven; consequently there is thick darkness there instead of heavenly light, and truth which is in the light of heaven, becomes nauseous. In such persons, not only does the spiritual degree itself become closed, but also the higher region of the natural degree which is called the rational, until at last the lowest region of the natural degree, which is called the sensual, alone stands open; this being nearest to the world and to the outward senses of the body, from which such a man afterwards thinks, speaks, and reasons. The natural man who has become sensual through evils and their falsities, in the spiritual world in the light of heaven does not appear as a man but as a monster, even with nose drawn back (the nose is drawn in because the nose corresponds to the perception of truth); moreover, he cannot bear a ray of heavenly light. Such have in their caverns no other light than what resembles the light from live coals or from burning charcoal. From all this it is evident who and of what character are those in whom the spiritual degree is closed.

255. (5) The nature of the difference between the life of a natural man and the life of a beast. This difference will be particularly discussed in what follows, where Life will be treated of. Here it may be said only that the difference is that man has three degrees of mind, that is, three degrees of understanding and will, which degrees can be opened successively; and as these are transparent, man can be raised as to his understanding into the light of heaven and see truths, not only civil and moral, but also spiritual, and from many truths seen can form conclusions about truths in their order, and thus perfect the understanding to eternity. But beasts do not have the two higher degrees, but only the natural degrees, and these apart from the higher degrees have no capacity to think on any subject, civil, moral, or spiritual. And since the natural degrees of beasts are incapable of being opened, and thereby raised into higher light, they are unable to think in successive order, but only in simultaneous order, which is not thinking, but acting from a knowledge corresponding to their love. And because they are unable to think analytically, and to view a lower thought from any higher thought, they are unable to speak, but are able only to utter sounds in accordance with the knowledge pertaining to their love. Yet the sensual man, who is in the lowest sense natural, differs from the beast

only in this, that he can fill his memory with knowledges, and think and speak therefrom; this power he gets from a capacity proper to every man, of being able to understand truth if he chooses; it is this capacity that makes the difference. Nevertheless many, by abuse of this capacity, have made themselves lower than beasts.

256. THE NATURAL DEGREE OF THE HUMAN MIND REGARDED IN ITSELF IS CONTINUOUS, BUT BY CORRESPONDENCE WITH THE TWO HIGHER DEGREES IT APPEARS WHEN IT IS ELEVATED AS IF IT WERE DISCRETE.

Although this is hardly comprehensible, by those who have as yet no knowledge of degrees of height, it must nevertheless be revealed, because it is a part of angelic wisdom; and while the natural man is unable to think about this wisdom in the same way as angels do, nevertheless it can be comprehended by his understanding, when it has been raised into the degree of light in which angels are; for his understanding can be elevated even to that extent, and enlightened according to its elevation. But this enlightenment of the natural mind does not ascend by discrete degrees; but increases in a continuous degree, and as it increases, that mind is enlightened from within by the light of the two higher degrees. How this occurs can be comprehended from a perception of degrees of height, as being one above another, while the natural degree, which is the lowest, is a kind of general covering to the two higher degrees. Then, as the natural degree is raised up towards a degree of the higher kind, the higher acts from within upon the outer natural and illuminates it. This illumination is effected, indeed, from within, by the light of the higher degrees, but the natural degree which envelops and surrounds the higher receives it by continuity, thus more lucidly and purely in proportion to its ascent; that is, from within, by the light of the higher degrees, the natural degree is enlightened discretely, but in itself is enlightened continuously. From this it is evident that so long as man lives in the world, and is thereby in the natural degree, he cannot be elevated into very wisdom, such as the angels have, but only into higher light, even up to angels, and can receive enlightenment from their light that flows in from within and illuminates. But these things cannot as yet be more clearly described; they can be better comprehended from effects; for effects present causes in themselves in clear light, and thus illustrate them, when there is some previous knowledge of causes.

257. The effects are these: (1) The natural mind may be raised up to the light of heaven in which angels are, and may perceive naturally, thus not so fully, what the angels perceive spiritually; nevertheless, man's natural mind cannot be raised into angelic light itself. (2) By means of his natural mind, raised to the light of heaven, man can think, yea, speak with angels; but the thought and speech of the angels then flow into the natural thought and speech of the man, and not conversely; so that angels speak with man in a natural language, which is the man's mother tongue. (3) This is effected by a spiritual influx into what is natural, and

not by any natural influx into what is spiritual. (4) Human wisdom, which so long as man lives in the natural world is natural, can by no means be raised into angelic wisdom, but only into some image of it. The reason is, that elevation of the natural mind is effected by continuity, as from shade to light, or from grosser to purer. Still the man in whom the spiritual degree has been opened comes into that wisdom when he dies; and he may also come into it by a suspension of bodily sensations, and then by an influx from above into the spiritual parts of his mind. (5) Man's natural mind consists of spiritual substances together with natural substances; thought comes from its spiritual substances, not from its natural substances; these recede when the man dies, while its spiritual substances do not. Consequently, after death, when man becomes a spirit or angel, the same mind remains in a form like that which it had in the world. (6) The natural substances of that mind, which recede (as was said) by death, constitute the cutaneous covering of the spiritual body which spirits and angels have. By means of such covering, which is taken from the natural world, their spiritual bodies maintain existence; for the natural is the outmost containant: consequently there is no spirit or angel who was not born a man. These arcana of angelic wisdom are here adduced that the quality of the natural mind in man may be known, which subject is further treated of in what follows.

258. Every man is born into a capacity to understand truths even to the inmost degree in which the angels of the third heaven are; for the human understanding, rising up

by continuity around the two higher degrees, receives the light of their wisdom, in the manner stated above (n. 256). Therefore man has the ability to become rational according to his elevation; if raised to the third degree he becomes rational from that degree, if raised to the second degree he becomes rational from that degree, if not raised he is rational in the first degree. It is said that he becomes rational from those degrees, because the natural degree is the general receptacle of their light. The reason why man does not become rational to the height that he might is, that love, which is of the will, cannot be raised in the same manner as wisdom, which is of the understanding. Love, which is of the will, is raised only by fleeing from evils as sins, and then by goods of charity, which are uses, which the man thereafter performs from the Lord. Consequently, when love, which is of the will, is not at the same time raised, wisdom, which is of the understanding, however it may have ascended, falls back again down to its own love. Therefore, if man's love is not at the same time raised into the spiritual degree, he is rational only in the lowest degree. From all this it can be seen that man's rational is in appearance as if it were of three degrees, a rational from the celestial, a rational from the spiritual, and a rational from the natural; also that rationality, which is the capacity whereby man is elevated, is still in man whether he be elevated or not.

259. It has been said that every man is born into that capacity, namely, rationality, but by this is meant every man whose externals have not been injured by some accident,

either in the womb, or by some disease after birth, or by a wound inflicted on the head, or in consequence of some insane love bursting forth, and breaking down restraints. In such the rational cannot be elevated; for life, which is of the will and understanding, has in such no bounds in which it can terminate, so disposed that it can produce outmost acts according to order; for life acts in accordance with outmost determinations, though not from them. That there can be no rationality with infants and children, may be seen below (n. 266, at the end).

260. THE NATURAL MIND, SINCE IT IS THE COVERING AND CONTAINANT OF THE HIGHER DEGREES OF THE HUMAN MIND, IS REACTIVE; AND IF THE HIGHER DEGREES ARE NOT OPENED IT ACTS AGAINST THEM, BUT IF THEY ARE OPENED IT ACTS WITH THEM.

It has been shown in the preceding chapter that as the natural mind is in the outmost degree, it envelops and encloses the spiritual mind and the celestial mind, which, in respect to degrees, are above it. It is now to be shown that the natural mind reacts against the higher or interior minds. It reacts because it covers, includes, and contains them, and this cannot be done without reaction; for unless it reacted, the interior or enclosed parts would become loosened and press outward and thus fall apart, just as the viscera, which are the interiors of the body, would push forth and fall asunder if the coverings which are about the body did not react against them; so, too, unless the membrane investing the motor fibers of a muscle reacted against the force of these fibers in their activities, not only would action cease, but all the inner tissues would be let loose. It is the same with every outmost degree of the degrees of height; consequently with the natural mind with respect to higher degrees; for, as was said above, there are three degrees of the human mind, the natural, the spiritual, and the celestial, and the natural mind is in the outmost degree. Another reason why the natural mind reacts against the spiritual mind is, that the natural mind consists not only of substances of the spiritual world but also of substances of the natural world (as was said above, n. 257), and substances of the natural world of their very nature react against the substances of the spiritual world; for substances of the natural world are in themselves dead, and are acted upon from without by substances of the spiritual world; and substances which are dead, and which are acted upon from without, by their nature resist, and thus by their nature react. From all this it can be seen that the natural man reacts against the spiritual man, and that there is combat. It is the same thing whether the terms "natural and spiritual man" or "natural and spiritual mind" are used.

261. From this it is obvious that when the spiritual mind is closed the natural mind continually acts against the things of the spiritual mind, fearing lest anything should flow in therefrom to disturb its own states. Everything that flows in through the spiritual mind is from heaven, for the spiritual mind in its form is a heaven; while everything that flows into the natural mind is from the world, for the natural mind in its form is a world. From which it follows

that when the spiritual mind is closed, the natural mind reacts against all things of heaven, giving them no admission except so far as they are serviceable to it as means for acquiring and possessing the things of the world. And when the things of heaven are made to serve the natural mind as means to its own ends, then those means, though they seem to be heavenly, are made natural; for the end qualifies them, and they become like the knowledges of the natural man, in which interiorly there is nothing of life. But as things heavenly cannot be so joined to things natural that the two act as one, they separate, and, with men merely natural, things heavenly arrange themselves from without, in a circuit about the natural things which are within. From this it is that a merely natural man can speak and preach about heavenly things, and even simulate them in his actions, though inwardly he thinks against them; the latter he does when alone, the former when in company. But of these things more in what follows.

262. By virtue of the reaction which is in him from birth the natural mind, or man, when he loves himself and the world above all things, acts against the things that are of the spiritual mind or man. Then also he has a sense of enjoyment in evils of every kind, as adultery, fraud, revenge, blasphemy, and other like things; he then also acknowledges nature as the creator of the universe; and confirms all things by means of his rational faculty; and after confirmation he either perverts or suffocates or repels the goods and truths of heaven and the church, and at length either shuns them or turns his back upon them or

hates them. This he does in his spirit, and in the body just so far as he dares to speak with others from his spirit without fear of the loss of reputation as a means to honor and gain. When man is such, he gradually shuts up the spiritual mind closer and closer. Confirmations of evil by means of falsities especially close it up; therefore evil and falsity when confirmed cannot be uprooted after death; they are only uprooted by means of repentance in the world.

263. But when the spiritual mind is open the state of the natural mind is wholly different. Then the natural mind is arranged in compliance with the spiritual mind, and is subordinated to it. For the spiritual mind acts upon the natural mind from above or within, and removes the things therein that react, and adapts to itself those that act in harmony with itself, whereby the excessive reaction is gradually taken away. It is to be noted, that in things greatest and least of the universe, both living and dead, there is action and reaction, from which comes an equilibrium of all things; this is destroyed when action overcomes reaction, or the reverse. It is the same with the natural and with the spiritual mind. When the natural mind acts from the enjoyments of its love and the pleasures of its thought, which are in themselves evils and falsities, the reaction of the natural mind removes those things which are of the spiritual mind and blocks the doors lest they enter, and it makes action to come from such things as agree with its reaction. The result is an action and reaction of the natural mind opposite to the action and reaction of the spiritual mind, whereby there is a closing of the

spiritual mind like the twisting back of a spiral. But when the spiritual mind is opened, the action and reaction of the natural mind are inverted; for the spiritual mind acts from above or within, and at the same time it acts from below or from without, through those things in the natural mind which are arranged in compliance with it; and it twists back the spiral in which the action and reaction of the natural mind lie. For the natural mind is by birth in opposition to the things belonging to the spiritual mind; an opposition derived, as is well known, from parents by heredity. Such is the change of state which is called reformation and regeneration. The state of the natural mind before reformation may be compared to a spiral twisting or bending itself downward; but after reformation it may be compared to a spiral twisting or bending itself upwards; therefore man before reformation looks downwards to hell, but after reformation looks upwards to heaven.

264. THE ORIGIN OF EVIL IS FROM THE ABUSE OF THE CAPACITIES PROPER TO MAN, THAT ARE CALLED RATIONALITY AND FREEDOM.

By rationality is meant the capacity to understand what is true and thereby what is false, also to understand what is good and thereby what is evil; and by freedom is meant the capacity to think, will and do these things freely. From what precedes it is evident, and it will become more evident from what follows, that every man from creation, consequently from birth, has these two capacities, and that they are from the Lord; that they are not taken away from man; that from them is the appearance that man thinks, speaks, wills, and acts as from himself; that the Lord dwells in these capacities in every man, that man by virtue of that conjunction lives to eternity; that man by means of these capacities can be reformed and regenerated, but not without them; finally, that by them man is distinguished from beasts.

265. That the origin of evil is from the abuse of these capacities will be explained in the following order:

(1) A bad man equally with a good man enjoys these two capacities.

(2) A bad man abuses these capacities to confirm evils and falsities, but a good man uses them to confirm goods and truths.

(3) Evils and falsities confirmed in man are permanent, and come to be of his love, consequently of his life.

(4) Such things as have come to be of the love and life are engendered in offspring.

(5) All evils, both engendered and acquired, have their seat in the natural mind.

266. (1) A bad man, equally with a good man enjoys these two capacities. It was shown in the preceding chapter that the natural mind, as regards the understanding, can be elevated even to the light in which angels of the third heaven are, and can see truths, acknowledge them, and then give expression to them. From this it is plain that since the natural mind can be elevated, a bad man equally with a good man enjoys the capacity called rationality; and because the natural mind can be elevated to such an extent,

it follows that a bad man can also think and speak about heavenly truths. Moreover, that he is able to will and to do them, even though he does not will and do them, both reason and experience affirm. Reason affirms it: for who cannot will and do what he thinks? His not willing and doing it is because he does not love to will and do it. This ability to will and to do is the freedom which every man has from the Lord; but his not willing and doing good when he can, is from a love of evil, which opposes; but this love he is able to resist, and many do resist it. Experience in the spiritual world has often corroborated this. I have listened to evil spirits who inwardly were devils, and who in the world had rejected the truths of heaven and the church. When the affection for knowing, in which every man is from childhood, was excited in them by the glory that, like the brightness of fire, surrounds each love, they perceived the arcana of angelic wisdom just as clearly as good spirits do who inwardly were angels. Those diabolical spirits even declared that they were able to will and act according to those arcana, but did not wish to. When told that they might will them, if only they would flee from evils as sins, they said that they could even do that, but did not wish to. From this it was evident that the wicked equally with the good have the capacity called freedom. Let any one look within himself, and he will observe that it is so. Man has the power to will, because the Lord, from whom that capacity comes, continually gives the power; for, as was said above, the Lord dwells in every man in both of these capacities, and therefore in the capacity, that is, in the power, of being able to will. As to the capacity to understand, called rationality, this man does not have until his natural mind reaches maturity; until then it is like seed in unripe fruit, which cannot be opened in the soil and grow up into a shrub. Neither does this capacity exist in those mentioned above (n. 259).

267. (2) A bad man abuses these capacities to confirm evils and falsities, but a good man uses them to confirm goods and truths. From the intellectual capacity called rationality, and from the voluntary capacity called freedom, man derives the ability to confirm whatever he wishes; for the natural man is able to raise his understanding into higher light to any extent he desires; but one who is in evils and in falsities therefrom, raises it no higher than into the upper regions of his natural mind, and rarely as far as the border of the spiritual mind; for the reason that he is in the delights of the love of his natural mind, and when he raises the understanding above that mind, the delight of his love perishes; and if it is raised still higher, and sees truths which are opposed to the delights of his life or to the principles of his self-intelligence, he either falsifies those truths or passes them by and contemptuously leaves them behind, or retains them in the memory as means to serve his life's love, or the pride of his self-intelligence. That the natural man is able to confirm whatever he wishes is plainly evident from the multitude of heresies in the Christian world, each of which is confirmed by its adherents. Who does not know that evils and falsities of every kind can be confirmed? It is possible to confirm, and by the wicked it is

confirmed within themselves, that there is no God, and that nature is everything and created herself; that religion is only a means for keeping simple minds in bondage; that human prudence does everything, and Divine providence nothing except sustaining the universe in the order in which it was created; also that murders, adulteries, thefts, frauds, and revenge are allowable, as held by Machiavelli and his followers. These and many like things the natural man is able to confirm, and even to fill volumes with the confirmations; and when such falsities are confirmed they appear in their delusive light, but truths in such obscurity as to be seen only as phantoms of the night. In a word, take what is most false and present it as a proposition, and ask an ingenious person to prove it, and he will do so to the complete extinction of the light of truth; but set aside his confirmations, return and view the proposition itself from your own rationality, and you will see its falsity in all its deformity. From all this it can be seen that man is able to abuse these two capacities, which he has from the Lord, to confirm evils and falsities of every kind. This no beast can do, because no beast enjoys these capacities. Consequently, a beast is born into all the order of its life, and into all the knowledge of its natural love, but man is not.

268. (3) Evils and falsities confirmed in man are permanent, and come to be of his love and life. Confirming evil and falsity is nothing else than putting away good and truth, and if persisted in, it is their rejection; for evil removes and rejects good, and falsity truth. For this reason confirming evil and falsity is a closing up of heaven, - for

every good and truth flows in from the Lord through heaven, - and when heaven is closed, man is in hell, and in a society therein which a like evil prevails and a like falsity; from which hell he cannot afterwards be delivered. It has been granted me to speak with some who ages ago confirmed themselves in the falsities of their religion, and I saw that they remained in the same falsities, in the same way as they were in them in the world. The reason is, that all things in which a man confirms himself come to be of his love and life. They come to be of his love because they come to be of his will and understanding; and will and understanding constitute the life of every one; and when they come to be of man's life, they come to be not only of his whole mind but also of his whole body. From this it is evident that a man who has confirmed himself in evils and falsities is such from head to foot, and when he is wholly such, by no turning or twisting back can he be reduced to an opposite state, and thus withdrawn from hell. From all this, and from what precedes in this chapter, it can be seen what the origin of evil is.

269. (4) Such things as have come to be of the love, and consequently of the life, are engendered in offspring. It is known that man is born into evil, and that he derives it by inheritance from parents; though by some it is believed that he inherits it not from his parents, but through parents from Adam; this, however, is an error. He derives it from the father, from whom he has a soul that is clothed with a body in the mother. For the seed, which is from the father, is the first receptacle of life, but such a receptacle as it was with

the father; for the seed is in the form of his love, and each one's love is, in things greatest and least, similar to itself; and there is in the seed a conatus to the human form, and by successive steps it goes forth into that form. From this it follows that evils called hereditary are from fathers, thus from grandfathers and great-grandfathers, successively transmitted to offspring. This may be learned also from observation, for as regards affections, there is a resemblance of races to their first progenitor, and a stronger resemblance in families, and a still stronger resemblance in households; and this resemblance is such that generations are distinguishable not only by the disposition, but even by the face. But of this ingeneration of the love of evil by parents in offspring more will be said in what follows, where the correspondence of the mind, that is, of the will and understanding, with the body and its members and organs will be fully treated of. Here these few things only are brought forward, that it may be known that evils are derived from parents successively, and that they increase through the accumulations of one parent after another, until man by birth is nothing but evil; also that the malignity of evil increases according to the degree in which the spiritual mind is closed up, for in this manner the natural mind also is closed above; finally, that there is no recovery from this in posterity except through their fleeing from evils as sins by the help of the Lord. In this and in no other way is the spiritual mind opened, and by means of such opening the natural mind is brought back into correspondent form.

270. (5) All evils and their falsities, both engendered and acquired, have their seat in the natural mind. Evils and their falsities have their seat in the natural mind, because that mind is, in form or image, a world; while the spiritual mind in its form or image is a heaven, and in heaven evil cannot be entertained. The spiritual mind, therefore, is not opened from birth, but is only in the capability of being opened. Moreover, the natural mind derives its form in part from substances of the natural world; but the spiritual mind from substances of the spiritual world only; and this mind is preserved in its integrity by the Lord, in order that man may be capable of becoming a man; for man is born an animal, but he becomes a man. The natural mind, with all its belongings, is coiled into gyres from right to left, but the spiritual mind into gyres from left to right; the two thus curving in directions contrary to each other - a proof that evil has its seat in the natural mind, and that of itself it acts against the spiritual mind. Moreover, the gyration from right to left is turned downward, thus towards hell, but the gyration from left to right tends upward, thus toward heaven. This was made evident to me by the fact that an evil spirit can gyrate his body only from right to left, not from left to right; while a good spirit can gyrate his body from right to left only with difficulty, but with ease from left to right. Gyration follows the flow of the interiors, which belong to the mind.

271. EVILS AND FALSITIES ARE IN COMPLETE OPPOSITION TO GOODS AND TRUTHS, BECAUSE EVILS AND FALSITIES ARE DIABOLICAL AND INFERNAL,

WHILE GOODS AND TRUTHS ARE DIVINE AND HEAVENLY.

That evil and good are opposites, also the falsity of evil and the truth of good, every one acknowledges when he hears it. Still those who are in evil do not feel, and therefore do not perceive, otherwise than that evil is good; for evil gives enjoyment to their senses, especially sight and hearing, and from that gives enjoyment also to their thoughts, and thus their perceptions. While, therefore, the evil acknowledge that evil and good are opposites, still, when they are in evil, they declare from their enjoyment of it that evil is good, and good evil. For example:-One who abuses his freedom to think and to do what is evil calls that freedom, while its opposite, namely, to think the good which in itself is good, he calls bondage; when, in fact, the latter is to be truly free, and the former to be in bondage. He who loves adulteries calls it freedom to commit adultery, but not to be allowed to commit adultery he calls bondage; for in lasciviousness he has a sense of enjoyment, but of the contrary in chastity. He who is in the love of ruling from love of self feels in that love an enjoyment of life surpassing other enjoyments of every kind; consequently, everything belonging to that love he calls good, and everything contrary to it he declares to be evil; when yet the reverse is true. It is the same with every other evil. While every one, therefore, acknowledges that evil and good are opposites, those who are in evils cherish a reverse conception of such opposition, and only those who are in good have a right conception of it. No one so long as he is in evil can see good, but he who is in good can see evil. Evil is below as in a cave, good is above as on a mountain.

272. Now as many do not know what the nature of evil is, and that it is entirely opposite to good, and as this knowledge is important, the subject shall be considered in the following order:

(1) The natural mind that is in evils and in falsities therefrom is a form and image of hell.

(2) The natural mind that is a form and image of hell descends through three degrees.

(3) The three degrees of the natural mind that is a form and image of hell, are opposite to the three degrees of the spiritual mind which is a form and image of heaven.

(4) The natural mind that is a hell is in every respect opposed to the spiritual mind that is a heaven.

273. (1) The natural mind that is in evils and in falsities therefrom is a form and image of hell. The nature of the natural mind in man in its substantial form cannot here be described, that is, its nature in its own form woven out of the substances of both worlds, in the brains where that mind in its first principles, has its seat. The universal idea of that form will be given in what follows, where the correspondence of the mind and body is to be treated of. Here somewhat only shall be said of its form as regards the states and their changes, whereby perceptions, thoughts, intentions, volitions, and their belongings are manifested; for, as regards these states and changes, the natural mind that is in evils and their falsities is a form and image of hell. Such a form supposes a substantial form as a subject; for

without a substantial form as a subject, changes of state are impossible, just as sight is impossible without an eye, or hearing without an ear. In regard, then, to the form or image wherein the natural mind images hell, that form or image is such that the reigning love with its lusts, which is the universal state of that mind, is like what the devil is in hell; and the thoughts of the false arising out of that reigning love are, as it were, the devil's crew. By "the devil" and by "his crew" nothing else is meant in the Word. Moreover, the case is similar, since in hell there is a love of ruling from love of self, a reigning love, called there the "devil;" and the affections of the false, with the thoughts arising out of that love, are called "his crew." It is the same in every society of hell, with differences resembling the differences of species in a genus. And the natural mind that is in evils and in falsities therefrom is in a similar form; consequently, a natural man who is of this character comes, after death, into a society of hell similar to himself, and then, in each and every particular, he acts in unison with it; for he thus enters into his own form, that is, into the states of his own mind. There is also another love, called "satan," subordinate to the former love that is called the devil; it is the love of possessing the goods of others by every evil device. Cunning villainies and subtleties are its crew. Those who are in this hell are generally called satans; those in the former, devils; and such of them as do not act in a clandestine way there do not disown their name. From this it is that the hells, as a whole, are called the Devil and Satan. The two hells are generically divided in accordance with these two loves, because all the heavens are divided into two kingdoms, the celestial and the spiritual, in accordance with two loves; and the devil - hell corresponds, by opposites, to the celestial kingdom, and the satan - hell corresponds, by opposites, to the spiritual kingdom. That the heavens are divided into two kingdoms, the celestial and the spiritual, may be seen in the work Heaven and Hell (n. 20-28). The reason why a natural mind of such a character is in form a hell, is that every spiritual form is like itself both in what is greatest and in what is least; therefore every angel is, in lesser form, a heaven, as is also shown in the work on Heaven and Hell (n. 51-58); from which it follows that every man or spirit who is a devil or a satan is, in lesser form, a hell.

274. (2) The natural mind that is a form or image of hell descends through three degrees It may be seen above (n. 222-229) that both in the greatest and in the least of all things there are degrees of two kinds, namely, degrees of height and degrees of breadth. This is also true of the natural mind in its greatest and its least parts. Degrees of height are what are now referred to. The natural mind, by its two capacities called rationality and freedom, is in such a state as to be capable of ascending through three degrees, or of descending through three degrees; it ascends by goods and truths, and descends by evils and falsities. When it ascends, the lower degrees which tend to hell are shut, and when it descends, the higher degrees which tend to heaven are shut; for the reason that they are in reaction. These three degrees, higher and lower, are neither open

nor shut in man in earliest infancy, for he is then ignorant both of good and truth and of evil and falsity; but as he lets himself into one or the other, the degrees are opened and shut on the one side or the other. When they are opened towards hell, the reigning love, which is of the will, obtains the highest or inmost place; the thought of the false, which is of the understanding from that love, obtains the second or middle place; and the result of the love through the thought, or of the will through the understanding, obtains the lowest place. The same is true here as of degrees of height treated of above; they stand in order as end, cause, and effect, or as first end, middle end, and last end. The descent of these degrees is towards the body, consequently in the descent they wax grosser, and become material and corporeal. If truths from the Word are received in the second degree to form it, these truths are falsified by the first degree, which is the love of evil, and become servants and slaves. From this it can be seen what the truths of the church from the Word become with those who are in the love of evil, or whose natural mind is in form a hell, namely, that they are profaned because they serve the devil as means; for the love of evil reigning in the natural mind that is a hell, is the devil, as was said above.

275. (3) The three degrees of the natural mind that is a form and image of hell, are opposite to the three degrees of the spiritual mind which is a form and image of heaven. It has been shown above that there are three degrees of the mind, called natural, spiritual, and celestial, and that the human mind, made up of these degrees, looks towards

heaven, and turns itself about in that direction. From this it can be seen that the natural mind, looking downwards and turning itself about towards hell, is made up in like manner of three degrees, and that each degree of it is opposite to a degree of that mind which is a heaven. That this is so has been made very clear to me by things seen in the spiritual world; namely, that there are three heavens, and these distinct according to three degrees of height; that there are three hells, and these also distinct according to three degrees of height or depth; that the hells are opposed to the heavens in each and every particular; also that the lowest hell is opposite to the highest heaven, and the middle hell to the middle heaven, and the uppermost hell to the lowest heaven. It is the same with the natural mind that is in the form of hell; for spiritual forms are like themselves in things greatest and least. The heavens and hells are thus opposite, because their loves are opposed. In the heavens, love to the Lord, and consequent love to the neighbor, constitute the inmost degree; in the hells, love of self and love of the world constitute the inmost degree. In the heavens, wisdom and intelligence, springing from their loves, constitute the middle degree; in the hells folly and insanity, springing from their loves and appearing like wisdom and intelligence, constitute the middle degree. In the heavens, the results from the two other degrees, either laid up in the memory as knowledges, or determined into actions in the body, constitute the lowest degree; in the hells, the results from the two other degrees, which have become either knowledges or acts, constitute the outermost degree. How the goods and truths of heaven are turned, in the hells, into evils and falsities, thus into what is opposite, may be seen from this experience: I heard that a certain Divine truth flowed down out of heaven into hell, and that in its descent by degrees it was converted on the way into what is false, until at the lowest hell, it became the exact opposite of that truth; from which it was manifest that the hells according to degrees are in opposition to the heavens in regard to all goods and truths, these becoming evils and falsities by influx into forms turned the reverse way; for all inflowing, it is well known, is perceived and felt according to recipient forms and their states. This conversion into the opposite was made further evident to me from this experience: it was granted me to see the hells as they are placed relatively to the heavens; and those who were there appeared inverted, the head downward and the feet upward; but it was said that they nevertheless appear to themselves to be upright on their feet; comparatively like the antipodes. By these evidences from experience, it can be seen that the three degrees of the natural mind, which is a hell in form and image, are opposite to the three degrees of the spiritual mind which is a heaven in form and image.

276. (4) The natural mind that is a hell is in complete opposition to the spiritual mind which is a heaven. When the loves are opposite all things of perception become opposites; for out of love, which makes the very life of man, everything else flows like streams from their source; the things not from that source separating in the natural mind from those which are. Whatever springs from man’s

reigning love is in the middle, and other things are at the sides. If these latter are truths of the church from the Word, they are transferred from the middle further away to the sides, and are finally exterminated; and then the man, that is, the natural mind, perceives evil as good, and sees falsity as truth; and conversely. This is why he believes perfidy to be wisdom, insanity to be intelligence, cunning to be prudence, and evil devices to be ingenuity; moreover, he makes nothing of Divine and heavenly things pertaining to the church and worship, while he regards bodily and worldly things as of the greatest worth. He thus inverts the state of his life, making what is of the head to be of the sole of the foot, and trampling upon it; and making what is of the sole of the foot to be of the head. Thus from being alive he becomes dead. One is said to be alive whose mind is a heaven, and one is said to be dead whose mind is a hell.

277. ALL THINGS OF THE THREE DEGREES OF THE NATURAL MIND ARE INCLUDED IN THE DEEDS THAT ARE DONE BY THE ACTS OF THE BODY.

By the knowledge of degrees, which is set forth in this Part, the following arcanum is disclosed: all things of the mind, that is, of the will and understanding of man, are in his acts or deeds, included therein very much as things visible and invisible are in a seed or fruit or egg. Acts or deeds by themselves appear outwardly as these do, but in their internals there are things innumerable, such as the concurring forces of the motor fibers of the whole body and all things of the mind that excite and determine these forces, all of which, as shown above, are of three degrees. And since all things of the mind are in these, so also are things of the will, that is, all the affections of man's love, which make the first degree; all things of the understanding, that is, all thoughts from his perception, which makes the second degree; and all things of the memory, that is, all ideas of the thought nearest to speech, taken from the memory, which compose the third degree. Out of these things determined into act, deeds come forth, in which, seen in external form, prior things are not visible although they are actually therein. That the outmost is the complex, containant, and base of things prior may be seen above (n. 209-216); and that degrees of height are in fullness in their outmost (n. 217-221).

278. The acts of the body when viewed by the eye, appear thus simple and uniform, as seeds, fruits, and eggs do, in external form, or as nuts and almonds in their shells, yet they contain in themselves all the prior things from which they exist, because every outmost is sheathed about and is thereby rendered distinct from things prior. So is each degree enveloped by a covering, and thereby separated from other degrees; consequently things of the first degree are not perceived by the second, nor those of the second by the third. For example: The love of the will, which is the first degree of the mind, is not perceived in the wisdom of the understanding, which is the second degree of the mind, except by a certain enjoyment in thinking of the matter. Again, the first degree, which is, as just said, the love of the will, is not perceived in the knowledge of the memory, which

is the third degree, except by a certain pleasure in knowing and speaking. From all this it follows that every deed, or bodily act, includes all these things, although externally it appears simple, and as if it were a single thing.

279. This is corroborated by the following: The angels who are with man perceive separately the things that are from the mind in the act, the spiritual angels perceiving those things therein that are from the understanding, and the celestial angels those things therein that are from the will. This appears incredible, but it is true. It should be known, however, that the things of the mind pertaining to any subject that is under consideration, or before the mind, are in the middle, and the rest are round about these according to their affinities therewith. The angels declare that a man's character is perceived from a single deed, but in a likeness of his love, which varies according to its determinations into affections, and into thoughts therefrom. In a word, before the angels every act or deed of a spiritual man is like a palatable fruit, useful and beautiful, which when opened and eaten yields flavor, use, and delight. That the angels have such a perception of the acts and deeds of men may also be seen above (n. 220).

280. It is the same with man's speech. The angels recognize a man's love from his tone in speaking, his wisdom from his articulation, and his knowledge from the meaning of the words. They declare, moreover, that these three are in every word, because the word is a kind of resultant, involving tone, articulation, and meaning. It was told me by angels of the third heaven that from each

successive word that a man speaks in discourse they perceive the general state of his disposition, and also some particular states. That in each single word of the Word there is something spiritual from the Divine wisdom, and something celestial from the Divine love; and that these are perceived by angels when the Word is devoutly read by man, has been abundantly shown in The Doctrine of the New Jerusalem Concerning the Sacred Scripture.

281. The conclusion is, that in the deeds of a man whose natural mind descends through three degrees into hell there are all his evils and his falsities of evil; and that in the deeds of a man whose natural mind ascends into heaven there are all his goods and truths; and that both are perceived by the angels from the mere speech and act of man. From this it is said in the Word that a man "shall be judged according to his deeds," and that he shall render an account of his words.

PART FOURTH.

THE LORD FROM ETERNITY, WHO IS JEHOVAH, CREATED THE UNIVERSE AND ALL THINGS THEREOF FROM HIMSELF, AND NOT FROM NOTHING.

282. IT IS known throughout the world, and acknowledged by every wise man from interior perception, that God, who is the Creator of the universe, is One; and it is known from the Word that God the Creator of the universe is called "Jehovah," which is from the verb to be, because He alone is. That the Lord from eternity is that Jehovah is shown by many statements from the Word in The Doctrine of the New Jerusalem Concerning the Lord. Jehovah is called the Lord from eternity, since Jehovah assumed a Human that He might save men from hell; He then commanded His disciples to call Him Lord. Therefore in the New Testament Jehovah is called "the Lord;" as can be seen from this:

Thou shalt love Jehovah thy God with all thy heart and with all thy soul (Deut. 5:5);

but in the New Testament:

Thou shalt love the Lord thy God with all thy heart and with all
thy soul (Matt. 22:35).

It is the same in other passages in the Gospels, taken from the Old

Testament.

283. Every one who thinks from clear reason sees that the universe was not created out of nothing, for he sees that not anything can be made out of nothing; since nothing is nothing, and to make anything out of nothing is a contradiction, and a contradiction is contrary to the light of truth, which is from Divine Wisdom; and whatever is not from Divine Wisdom is not from Divine Omnipotence. Every one who thinks from clear reason sees also that all things have been created out of a Substance that is Substance in itself for that is Esse itself, out of which every thing that is can take form; and since God alone is Substance in itself, and therefore Esse itself, it is evident that from this source alone is the formation of things. Many have seen this, because reason causes them to see it; and yet they have not dared to confirm it, fearing lest they might thereby be led to think that the created universe is God, because from God, or that nature is from itself, and consequently that the inmost of nature is what is called God. For this reason, although many have seen that the formation of all things is from God alone and out of his Esse, yet they have not dared to go beyond their first thought on the subject, lest their understanding should become entangled in a so-called Gordian knot, beyond the possibility of release. Such release would be impossible, because their thought of God, and of the creation of the universe by God, has been in accordance with time and space, which are properties of nature; and from nature no one can have any perception of God and of the creation of the universe; but every one

whose understanding is in any interior light can have a perception of nature and of its creation out of God, because God is not in time and space. That the Divine is not in space may be seen above (n. 7-10); that the Divine apart from space fills all the spaces of the universe (n. 69-72); and that the Divine apart from time is in all time (n. 73-76). In what follows it will be seen that although God has created the universe and all things thereof out of Himself, yet there is nothing whatever in the created universe that is God; and other things besides, which will place this matter in its proper light.

284. Part First of this Work treated of God, that He is Divine Love and Divine Wisdom; that He is life, and that He is substance and form, which is the very and only Esse. Part Second treated of the spiritual sun and its world, and of the natural sun and its world, and of the creation of the universe with all things thereof from God by means of these two suns. Part Third treated of degrees in which are each and all things that have been created. Part Fourth will now treat of the creation of the universe from God. All these subjects are now explained, because the angels have lamented before the Lord, that when they look upon the world they see nothing but darkness, and among men no knowledge of God, of heaven, or of the creation of nature, for their wisdom to rest upon.

285. THE LORD FROM ETERNITY, THAT IS, JEHOVAH, COULD NOT HAVE CREATED THE UNIVERSE AND ALL THINGS THEREOF UNLESS HE WERE A MAN.

Those who have a corporeal natural idea of God as a Man, are wholly unable to comprehend how God as a Man could have created the universe and all things thereof; for they think within themselves, How can God as a Man wander all over the universe from space to space, and create? Or how can He, from His place, speak the word, and as soon as it is spoken, creation follow? When it is said that God is a Man, such ideas present themselves to those whose conception of the God-Man is like their conception of a man in the world, and who think of God from nature and its properties, which are time and space. But those whose conception of God-Man is not drawn from their conception of a man in the world, nor from nature and its space and time, clearly perceive that unless God were a man the universe could not have been created. Bring your thought into the angelic idea of God as being a Man, putting away, as much as you can, the idea of space, and you will come near in thought to the truth. In fact, some of the learned have a perception of spirits and angels as not in space, because they have a perception of the spiritual as apart from space. For the spiritual is like thought, which although it is in man, man is nevertheless able by means of it to be present as it were elsewhere, in any place however remote. Such is the state of spirits and angels, who are men even as regards their bodies. In whatever place their thought is, there they appear, because in the spiritual world spaces and distances are appearances, and make one with the thought that is from their affection. From all this it can be seen that God, who appears as a sun far above the spiritual world, and to whom there can belong no appearance of space, is not to be thought of from space. And it can then be comprehended that He created the universe out of Himself, and not out of nothing; also that His Human Body cannot be thought great or small, that is, of any one stature, because this also pertains to space; consequently that in things first and last, and in things greatest and least, He is the same; and still further, that the Human is the inmost in every created thing, though apart from space. That the Divine is the same in things greatest and least may be seen above (n. 77-82); and that the Divine apart from space fills all spaces (n. 69-72). And because the Divine is not in space, it is not continuous [nec est continuum], as the inmost of nature is.

286. That God unless He were a Man could not have created the universe and all things thereof, may be clearly apprehended by any intelligent person from this, that he cannot deny that in God there is Love and Wisdom, mercy and clemency, and also goodness itself and truth itself, inasmuch as these are from God. And because he cannot deny this, neither can he deny that God is a Man; for abstractly from man not one of these is possible; for man is their subject, and to separate them from their subject is to say that they are not. Think of wisdom, and place it outside of man - is it anything? Can you conceive of it as something ethereal, or as something flaming? You cannot; unless perchance you conceive of it as being within these; and if within these, it must be wisdom in a form such as man has; it must be wholly in the form of man, not one thing can be lacking if wisdom is to be in that form. In a word, the form

of wisdom is man; and because man is the form of wisdom, he is also the form of love, mercy, clemency, good and truth, because these make one with wisdom. That love and wisdom are not possible except in a form, see above (n. 50-53).

287. That love and wisdom are man is further evident from the fact that the angels of heaven are men in beauty in the measure in which they are in love and its wisdom from the Lord. The same is evident from what is said of Adam in the Word, that he was created into the likeness and into the image of God (Gen. 1:26), because into the form of love and wisdom. Every man on earth is born into the human form as regards his body, for the reason that his spirit, which is also called his soul, is a man; and this is a man because it is receptive of love and wisdom from the Lord; and so far as these are received by the spirit or soul of man, so far it becomes a man after the death of the material body which it had drawn about it; and so far as these are not received it becomes a monster, which derives something of manhood from the ability to receive.

288. Because God is a Man, the whole angelic heaven in the aggregate resembles a single man, and is divided into regions and provinces according to the members, viscera, and organs of man. Thus there are societies of heaven which constitute the province of all things of the brain, of all things of the facial organs, and of all things of the viscera of the body; and these provinces are distinct from each other, just as those organs are in man; moreover, the angels know in what province of Man they are. The whole heaven is in

this image, because God is a Man. God is also heaven, because the angels, who constitute heaven, are recipients of love and wisdom from the Lord, and recipients are images. That heaven is in the form of all things of man is shown in the Arcana Coelestia, at the end of various chapters.

289. All this makes evident how empty are the ideas of those who think of God as something else than a Man, and of the Divine attributes as not being in God as a Man, since these separated from man are mere figments of reason. That God is very Man, from whom every man is a man according to his reception of love and wisdom, may be seen above (n. 11-13). This truth is here corroborated on account of what follows, that the creation of the universe by God, because He is a Man, may be perceived.

290. THE LORD FROM ETERNITY, THAT IS, JEHOVAH, BROUGHT FORTH FROM HIMSELF THE SUN OF THE SPIRITUAL WORLD, AND FROM THAT CREATED THE UNIVERSE AND ALL THINGS THEREOF.

The sun of the spiritual world was treated of in Part Second of this work, and the following propositions were there established:-Divine Love and Divine Wisdom appear in the spiritual world as a sun (n. 83-88). Spiritual heat and spiritual light go forth from that sun (n. 89-92). That sun is not God, but is a Proceeding from the Divine Love and Divine Wisdom of God-Man; so also are the heat and light from that sun (n. 93-98). The sun of the spiritual world is at a middle altitude, and appears far off from the angels like the sun of the natural world from men (n. 103-107). In the spiritual world the east is where the Lord appears as a sun, and from that the other quarters are determined (n. 119-123, 125-128). Angels turn their faces constantly to the Lord as a sum (n. 129-134, 135-139). The Lord created the universe and all things thereof by means of the sun, which is the first proceeding of Divine Love and Divine Wisdom (n. 151-156). The sun of the natural world is mere fire, and nature, which derives its origin from that sun, is consequently dead; and the sun of the natural world was created in order that the work of creation might completed and finished (n. 157-162). Without a double sun, one living and the other dead, no creation is possible (n. 163-166).

291. This also, among other things, is shown in Part Second:-that the spiritual sun is not the Lord, but is a Proceeding from His Divine Love and His Divine Wisdom. It is called a proceeding, because the sun was brought forth out of Divine Love and Divine Wisdom which are in themselves substance and form, and it is by means of this that the Divine proceeds. But as human reason is such as to be unwilling to yield assent unless it sees a thing from its cause, and therefore has some perception of how it is, - thus in the present case, how the sun of the spiritual world, which is not the Lord, but a proceeding from Him, was brought forth - something shall be said on this subject. In regard to this matter I have conversed much with the angels. They said that they have a clear perception of it in their own spiritual light, but that they cannot easily present it to man, in his natural light, owing to the difference

between the two kinds of light and the consequent difference of thought. The matter, however, may be likened, they said, to the sphere of affections and of thoughts therefrom which encompasses each angel, whereby his presence is made evident to others near and far. But that encompassing sphere, they said, is not the angel himself; it is from each and everything of his body, wherefrom substances are constantly flowing out like a stream, and what flows out surrounds him; also that these substances, contiguous to his body, as they are constantly moved by his life's two fountains of motion, the heart and the lungs, arouse the same activities in the atmospheres, and thereby produce a perception as of his presence with others; therefore that it is not a separate sphere of affections and of thoughts therefrom that goes forth and is continuous from him, although it is so called, since the affections are mere states of the mind's forms in the angel. They said, moreover, that there is such a sphere about every angel, because there is one about the Lord, and that the sphere about the Lord is in like manner from Him, and that that sphere is their sun, that is, the sun of the spiritual world.

292. A perception has often been granted me of such a sphere around each angel and spirit, and also a general sphere around many in a society. I have also been permitted to see it under various appearances, in heaven sometimes appearing like a thin flame, in hell like gross fire, also sometimes in heaven like a thin and shining white cloud, and in hell like a thick and black cloud. It has also been granted me to perceive these spheres as various kinds of

odors and stenches. By these experiences I was convinced that a sphere, consisting of substances set free and separated from- their bodies, encompasses every one in heaven and every one in hell.

293. It was also perceived that a sphere flows forth, not only from angels and spirits but also from each and all things that appear in the spiritual world, - from trees and from their fruits, from shrubs and from their flowers, from herbs, and from grasses, even from the soils and from their very particles. From which it was patent that both in the case of things living and things dead this is a universal law, That each thing is encompassed by something like that which is within it, and that this is continually exhaled from it. It is known, from the observation of many learned men, that it is the same in the natural world - that is, that there is a wave of effluvia constantly flowing forth out of man, also out of every animal, likewise out of tree, fruit, shrub, flower, and even out of metal and stone. This the natural world derives from the spiritual, and the spiritual world from the Divine.

294. Because those things that constitute the sun of the spiritual world are from the Lord, but are not the Lord, they are not life in itself, but are devoid of life in itself; just as those things that flow forth from angel or man, and constitute spheres around him are not the angel or the man, but are from him, and devoid of his life. These spheres make one with the angel or man no otherwise than that they are concordant; and this they are because taken from the forms of their bodies, which in them were forms of their

life. This is an arcanum which angels, with their spiritual ideas, are able to see in thought and also express in speech, but men with their natural ideas are not; because a thousand spiritual ideas make one natural idea, and one natural idea cannot be resolved by man into any spiritual idea, much less into so many. The reason is that these ideas differ according to degrees of height, which were treated of in Part Third.

295. That there is such a difference between the thoughts of angels and the thoughts of men was made known to me by this experience: The angels were asked to think spiritually on some subject, and afterwards to tell me what they had thought. This they did; but when they wished to tell me they could not, and said that these things could not be expressed in words. It was the same with their spiritual language and their spiritual writing; there was not a word of spiritual language that was like any word of natural language; nor was there anything of spiritual writing like natural writing, except the letters, each of which contained an entire meaning. But what is wonderful, they said that they seemed to themselves to think, speak, and write in the spiritual state in the same manner that man does in the natural state, when yet there is no similarity. From this it was plain that the natural and the spiritual differ according to degrees of height, and that they communicate with each other only by correspondences.

296. THERE ARE IN THE LORD THREE THINGS THAT ARE THE LORD, THE DIVINE OF LOVE, THE DIVINE OF WISDOM, AND THE DIVINE OF USE; AND THESE THREE

ARE PRESENTED IN APPEARANCE OUTSIDE OF THE SUN OF THE SPIRITUAL WORLD, THE DIVINE OF LOVE BY HEAT, THE DIVINE OF WISDOM BY LIGHT AND THE DIVINE OF USE BY THE ATMOSPHERE WHICH IS THEIR CONTAINANT.

That heat and light go forth out of the sun of the spiritual world, heat out of the Lord's Divine Love, and light out of His Divine Wisdom, may be seen above (n. 89-92, 99-102, 156-150). Now it will be shown that the third which goes forth out of that sun is the atmosphere, which is the containant of heat and light, and that this goes forth out of the Lord's Divine which is called Use.

297. Any one who thinks with any enlightenment can see that love has use for an end and intends it, and brings it forth by means of wisdom; for love can bring forth no use of itself, but only by wisdom as a medium. What, in fact, is love unless there be something loved? That something is use; and because use is that which is loved, and is brought forth by means of wisdom, it follows that use is the containant of wisdom and love. That these three, love, wisdom and use follow in order according to degrees of height, and that the outmost degree is the complex, containant, and base of the prior degrees has been shown (n. 209-216, and elsewhere). From all this it can be seen that these three, the Divine of Love, the Divine of Wisdom, and the Divine of Use, are in the Lord, and are the Lord in essence.

298. That man, as regards both his exteriors and his interiors, is a form of all uses, and that all the uses in the created universe correspond to those uses in him, will be

fully shown in what follows; it need only be mentioned here, that it may be known that God as a Man is the form itself of all uses, from which form all uses in the created universe derive their origin, thus that the created universe, viewed as to uses, is an image of Him. Those things are called uses which from God-Man, that is, from the Lord, are by creation in order; but those things which are from what is man's own are not called uses; since what is man's own is hell, and whatever is therefrom is contrary to order.

299. Now since these three, love, wisdom, and use, are in the Lord, and are the Lord; and since the Lord is everywhere, for He is omnipresent; and since the Lord cannot make Himself present, such as He is in Himself and such as He is in His own sun, to any angel or man, He therefore presents Himself by means of such things as can be received, presenting Himself, as to love by heat, as to wisdom by light, and as to use by an atmosphere. The Lord presents Himself as to use by an atmosphere, because an atmosphere is a containant of heat and light, as use is the containant of love and wisdom. For light and heat going forth from the Divine Sun cannot go forth in nothing, that is, in vacuum, but must go forth in a containant which is a subject. This containant we call an atmosphere; and this encompasses the sun, receiving the sun in its bosom, and bearing it to heaven where angels are, and then to the world where men are, thus making the Lord's presence everywhere manifest.

300. That there are atmospheres in the angelic world, as well as in the natural world, has been shown above (n. 173-

178, 179-183). It was there declared that the atmospheres of the spiritual world are spiritual, and the atmospheres of the natural world are natural. It can now be seen, from the origin of the spiritual atmosphere most closely encompassing the spiritual sun, that everything belonging to it is in its essence such as the sun is in its essence. The angels, by means of their spiritual ideas, which are apart from space, elucidate this truth as follows: There is only one substance from which all things are, and the sun of the spiritual world is that substance; and since the Divine is not in space, and is the same in things greatest and least, this is also true of that sun which is the first going forth of God-Man; furthermore, this one only substance, which is the sun, going forth by means of atmospheres according to continuous degrees or degrees of breadth, and at the same time according to discrete degrees or degrees of height presents the varieties of all things in the created universe. The angels declared that these things are totally incomprehensible, unless spaces be removed from the ideas; and if not removed, appearances must needs induce fallacies. But so long as the thought is held that God is the very Esse from which all things are, fallacies cannot enter.

301. It is evident, moreover, from angelic ideas, which are apart from space, that in the created universe nothing lives except God-Man, that is, the Lord, neither is anything moved except by life from Him, nor has being except through the sun from Him; so that it is a truth, that in God we live, and move, and have our being.

302. THE ATMOSPHERES, OF WHICH THERE ARE THREE BOTH IN THE SPIRITUAL AND IN THE NATURAL WORLD, IN THEIR OUTMOSTS CLOSE INTO SUBSTANCES AND MATTERS SUCH AS ARE IN LANDS.

It has been shown in Part Third (n. 173-176), that there are three atmospheres both in the spiritual and in the natural world, which are distinct from each other according to degrees of height, and which, in their progress toward lower things, decrease [in activity] according to degrees of breadth. And since atmospheres in their progress toward lower things decrease [in activity], it follows that they constantly become more compressed and inert, and finally, in outmosts, become so compressed and inert as to be no longer atmospheres, but substances at rest, and in the natural world, fixed like those in the lands that are called matters. As such is the origin of substances and matters, it follows, first, that these substances and matters also are of three degrees; secondly, that they are held together in mutual connection by encompassing atmospheres; thirdly, that they are fitted for the production of all uses in their forms.

303. That such substances or matters as are in earths, were brought forth by the sun through its atmospheres any one will readily acknowledge who reflects that there are continual mediations from the First to outmosts, and that nothing can take form except from what is prior to itself, and so finally from the First. The First is the sun of the spiritual world, and the First of that sun is God-Man, or the Lord. Now as atmospheres are those prior things, whereby

the spiritual sun manifests itself in outmosts, and as these prior things continually decrease in activity and expansion down to the outmosts, it follows that when their activity and expansion come to an end in outmosts they become substances, and matters such as are in lands, which retain within them, from the atmospheres out of which they originated, an effort and conatus to bring forth uses. Those who do not evolve the creation of the universe and all things thereof by continuous mediations from the First [Being], can but hold hypotheses, disjoined and divorced from their causes, which, when surveyed by a mind with an interior perception of things, do not appear like a house, but like heaps of rubbish.

304. From this universal origin of all things in the created universe, every particular thereof has a similar order; in that these also go forth from their first to outmosts which are relatively in a state of rest, that they may terminate and become permanent. Thus in the human body fibers proceed from their first forms until at last they become tendons; also fibers with vessels proceed from their first forms until they become cartilages and bones; upon these they may rest and become permanent. Because of such a progression of fibers and vessels in man from firsts to outmosts, there is a similar progression of their states, which are sensations, thoughts, and affections. These, also, from their firsts, where they are in light, proceed through to outmosts, where they are in shade; or from their firsts, where they are in heat, to outmosts where they are not in heat. With such a progression of these there is also a like progression of love

and of all things thereof, and of wisdom and all things thereof. In a word, such is the progression of all things in the created universe. This is the same as was shown above (n. 222-229), that there are degrees of both kinds in the greatest and least of all created things. There are degrees of both kinds even in the least things of all, because the spiritual sun is the sole substance from which all things are (according to the spiritual ideas of the angels, n. 300).

305. IN THE SUBSTANCES AND MATTERS OF WHICH LANDS ARE FORMED THERE IS NOTHING OF THE DIVINE IN ITSELF, BUT STILL THEY ARE FROM THE DIVINE IN ITSELF.

From the origin of lands (treated of in the preceding chapter), it can be seen, that in their substances and matters there is nothing of the Divine in itself, but that they are devoid of all-that is Divine in itself. For they are, as was said, the endings and closings of the atmospheres, whose heat has died away into cold, whose light into darkness, and whose activity into inertness. Nevertheless, by continuation from the substance of the spiritual sun, they have brought with them what there was in that substance from the Divine, which (as said above, n. 291-298), was the sphere encompassing God-Man, or the Lord. From that sphere, by continuation from the sun through the atmospheres as mediums have arisen the substances and matters of which the lands are formed.

306. The origin of lands from the spiritual sun through the atmospheres, as mediums, can no otherwise be

described by expressions flowing out of natural ideas, but may by expressions flowing out of spiritual ideas, because these are apart from space, and for this reason, they do not fall into any expressions of natural language. That spiritual thoughts, speech, and writings differ so entirely from natural thoughts, speech, and writings, that they have nothing in common, and have communication only by correspondences, may be seen above (n. 295). It may suffice, therefore, if the origin of lands be perceived in some measure naturally.

307. ALL USES, WHICH ARE ENDS OF CREATION ARE IN FORMS, WHICH FORMS THEY TAKE FROM SUBSTANCES AND MATTERS SUCH AS ARE IN LANDS.

All things treated of hitherto, as the sun, atmospheres, and lands, are only means to ends. The ends of creation are those things that are produced by the Lord as a sun, through the atmospheres, out of lands; and these ends are called uses. In their whole extent these are all things of the vegetable kingdom, all things of the animal kingdom, and finally the human race, and the angelic heaven which is from it. These are called uses, because they are recipients of Divine Love and Divine Wisdom also because they have regard to God the Creator from whom they are, and thereby conjoin Him to His great work; by which conjunction it comes that, as they spring forth from Him, so do they have unceasing existence from Him. They are said to have regard to God the Creator from whom they are, and to conjoin Him to His great work, but this is to speak according to appearance. It is meant that God the Creator causes them to have regard and to conjoin themselves to Him as it were of themselves; but how they have regard and thereby conjoin will be declared in what follows. Something has been said before on these subjects in their place, as that Divine Love and Divine Wisdom must necessarily have being and form in other things created by themselves (n. 37-51); that all things in the created universe are recipients of Divine Love and Divine Wisdom (n. 55-60); that the uses of all created things ascend by degrees to man, and through man to God the Creator from whom they are (n. 65-68).

308. Who does not see clearly that uses are the ends of creation, when he considers that from God the Creator nothing can have form, and therefore nothing can be created, except use; and that to be use, it must be for the sake of others; and that use for the sake of self is also for the sake of others, since a use for the sake of self looks to one’s being in a state to be of use to others? Whoso considers this is also able to see, that use which is use cannot spring from man, but must be in man from that Being from whom everything that comes forth is use, that is, from the Lord.

309. But as the forms of uses are here treated of, the subject shall be set forth in the following order:

(1) In lands there is a conatus to produce uses in forms, that is, forms of uses.

(2) In all forms of uses there is a kind of image of the creation of the universe.

(3) In all forms of uses there is a kind of image of man.

(4) In all forms of uses there is a kind of image of the Infinite and the Eternal.

310. (1) In lands there is a conatus to produce uses in forms, that is, forms of uses. That there is this conatus in lands, is evident from their source, since the substances and matters of which lands consist are endings and closings of atmospheres which proceed as uses from the spiritual sun (as may be seen above, n. 305, 306). And because the substances and matters of which lands consist are from that source, and their aggregations are held in connection by the pressure of the surrounding atmospheres, it follows that they have from that a perpetual conatus to bring forth forms of uses. The very quality that makes them capable of bringing forth they derive from their source, as being the outmosts of atmospheres, with which they are constantly in accord. Such a conatus and quality are said to be in lands, but it is meant that they are present in the substances and matters of which lands consist, whether these are in the lands or in the atmospheres as exhalations from the lands. That atmospheres are full of such things is well known. That there is such a conatus and such quality in the substances and matters of lands is plain from the fact that seeds of all kinds, opened by means of heat even to their inmost core, are impregnated by the most subtle substances (which can have no other than a spiritual origin), and through this they have power to conjoin themselves to use, from which comes their prolific principle. Then through conjunction with matters from a natural origin they are able to produce

forms of uses, and thereafter to deliver them as from a womb, that they may come forth into light, and thus sprout up and grow. This conatus is afterwards continuous from the lands through the root even to outmosts, and from outmosts to firsts, wherein use itself is in its origin. Thus uses pass into forms; and forms, in their progression from firsts to outmosts and from outmosts to firsts, derive from use (which is like a soul) that each and every thing of the form is of some use. Use is said to be like a soul, since its form is like a body. It also follows that there is a conatus more interior, that is, the conatus to produce uses for the animal kingdom through vegetable growths, since by these animals of every kind are nourished. It further follows that in all these there is an inmost conatus, the conatus to perform use to the human race. From all this these things follow: (1) that there are outmosts, and in outmosts are all prior things simultaneously in their order, according to what has been frequently explained above; (2) that as there are degrees of both kinds in the greatest and least of all things (as was shown above, n. 222-229), so there are likewise in this conatus; (3) that as all uses are brought forth by the Lord out of outmosts, so in outmosts there must be a conatus to uses.

311. Still none of these are living conatus, for they are the conatus of life's outmost forces; within which forces there exists, from the life out of which they spring, a striving to return at last to their origin through the means afforded. In outmosts, atmospheres become such forces; and by these forces, substances and matters, such as are in

the lands, are molded into forms and held together in forms both within and without. But the subject is too large to allow a more extended explanation here.

312. The first production from these earthy matters, while they were still new and in their simple state, was production of seed; the first conatus therein could not be any other.

313. (2) In all forms of uses there is a kind of image of creation. Forms of uses are of a threefold kind; forms of uses of the mineral kingdom, forms of uses of the vegetable kingdom, and forms of uses of the animal kingdom. The forms of uses of the mineral kingdom cannot be described, because they are not visible to the eye. The first forms are the substances and matters of which the lands consist, in their minutest divisions; the second forms are aggregates of these, and are of infinite variety; the third forms come from plants that have fallen to dust, and from animal remains, and from the continual evaporations and exhalations from these, which are added to lands and make their soil. These forms of the mineral kingdom in three degrees represent creation in an image in this, that, made active by the sun through the atmospheres and their heat and light, they bring forth uses in forms, which uses were creative ends. This image of creation lies deeply hidden within their conatus (of which see above, n. 310).

314. In the forms of uses of the vegetable kingdom an image of creation appears in this, that from their firsts they proceed to their outmosts, and from outmosts to firsts. Their firsts are seeds, their outmosts are stalks clothed with

bark; and by means of the bark which is the outmost of the stalk, they tend to seeds which, as was said, are their firsts. The stalks clothed with layers of bark represent the globe clothed with lands, out of which come the creation and formation of all uses. That vegetation is effected through the outer and inner barks and coatings, by a climbing up, by means of the coverings of the roots (which are continued around the stalks and branches), into the beginnings of the fruit, and in like manner through the fruits into the seeds, is known to many. An image of creation is displayed in forms of uses in the progress of the formation of uses from firsts to outmosts, and from outmosts to firsts; also in this, that in the whole progression there lies the end of producing fruit and seeds, which are uses. From what has been said above it is plain, that the progression of the creation of the universe was from its First (which is the Lord encircled by the sun) to outmosts which are lands, and from these through uses to its First, that is, the Lord; also that the ends of the whole creation were uses.

315. It should be known that to this image of creation the heat, light, and atmospheres of the natural world contribute nothing whatever. It is only the heat, light, and atmospheres of the sun of the spiritual world that do this, bringing that image with them, and clothing it with the forms of uses of the vegetable kingdom. The heat, light, and atmospheres of the natural world simply open the seeds, keep their products in a state of expansion, and clothe them with the matters that give them fixedness. And this is done not by any forces from their own sun (which viewed in themselves

are null), but by forces from the spiritual sun, by which the natural forces are unceasingly impelled to these services. Natural forces contribute nothing whatever towards forming this image of creation, for the image of creation is spiritual. But that this image may be manifest and perform use in the natural world, and may stand fixed and be permanent, it must be materialized, that is, filled in with the matters of that world.

316. In the forms of uses of the animal kingdom there is a similar image of creation, in that the animal body, which is the outmost thereof, is formed by a seed deposited in a womb or an ovum, and this body, when mature, brings forth new seed. This progression is similar to the progression of the forms of uses of the vegetable kingdom: seeds are the beginnings; the womb or the ovum is like the ground; the state before birth is like the state of the seed in the ground while it takes root; the state after birth until the animal becomes prolific is like the growth of a tree until it reaches its state of fruit-bearing. From this parallelism it is plain that there is a likeness of creation in the forms of animals as well as in the forms of plants, in that there is a progression from firsts to outmosts, and from outmosts to firsts. A like image of creation exists in every single thing there is in man; for there is a like progression of love through wisdom into uses, consequently a like progression of the will through the understanding into acts, and of charity through faith into deeds. Will and understanding, also charity and faith, are the firsts as their source; acts and deeds are the outmosts; from these, by means of the enjoyments of uses, a

return is made to their firsts, which, as was said, are the will and understanding, or charity and faith. That the return is effected by means of the enjoyments of uses is very evident from the enjoyments felt in those acts and deeds which are from any love, in that they flow back to the first of the love from which they spring and that thereby conjunction is effected. The enjoyments of acts and deeds are what are called the enjoyments of uses. A like progression from firsts to outmosts, and from outmosts to firsts, is exhibited in the forms most purely organic of affections and thoughts in man. In his brains there are those star-like forms called the cineritious substances; out of these go forth fibers through the medullary substance by the neck into the body; passing through to the outmosts of the body, and from outmosts returning to their firsts. This return of fibers to their firsts is made through the blood vessels. There is a like progression of all affections and thoughts, which are changes and variations of state of those forms or substances, for the fibers issuing out of those forms or substances are comparatively like the atmospheres from the spiritual sun, which are containants of heat and light; while bodily acts are like the things produced from the lands by means of atmospheres, the enjoyments of their uses returning to the source from which they sprang. But that the progression of these is such, and that within this progression there is an image of creation, can hardly be comprehended fully by the understanding, both because thousands and myriads of forces operating in act appear as one, and because the enjoyments of uses do not appear as ideas in the thought, but only affect without distinct perception. On this subject see what has been declared and explained above, as follows: The uses of all created things ascend by degrees of height to man, and through man to God the Creator from whom they are (n. 65-68). The end of creation takes form in outmosts, which end is that all things may return to the Creator and that there may be conjunction (n. 167-172). But these things will appear in still clearer light in the following Part, where the correspondence of the will and understanding with the heart and lungs will be treated of.

317. (3) In all forms of uses there is a kind of image of man. This has been shown above (n. 61-64). That all uses, from firsts to outmosts and from outmosts to firsts, have relation to all parts of man and have correspondence with them, consequently that man is, in a kind of image, a universe, and conversely that the universe viewed as to uses is in image a man, will be seen in the following chapter.

318. (4) In all forms of uses there is a kind of image of the Infinite and the Eternal. The image of the Infinite in these forms is plain from their conatus and power to fill the spaces of the whole world, and even of many worlds, to infinity. For a single seed produces a tree, shrub, or plant, which fills its own space; and each tree, shrub, or plant produces seeds, in some cases thousands of them, which, when sown and grown up, fill their own spaces; and if from each seed of these there should proceed as many more, reproduced again and again, in the course of years the whole world would be filled; and if the production were still

continued many worlds would be filled; and this to infinity. Estimate a thousand seeds from one, and multiply the thousand by a thousand ten times, twenty times, even to a hundred times, and you will see. There is a like image of the Eternal in these forms; seeds are propagated from year to year, and the propagations never cease; they have not ceased from the creation of the world till now, and will not cease to eternity. These two are standing proofs and attesting signs that all things of the universe have been created by an Infinite and Eternal God. Beside these images of the Infinite and Eternal, there is another image of the Infinite and Eternal in varieties, in that there can never be a substance, state, or thing in the created universe the same as or identical with any other, neither in atmospheres, nor in lands, nor in the forms arising out of these. Thus not in any of the things which fill the universe can any thing the same be produced to eternity. This is plainly to be seen in the variety of the faces of human beings; no one face can be found throughout the world which is the same as another, nor can there be to all eternity, consequently not one mind, for the face is the type of the mind.

319. ALL THINGS OF THE CREATED UNIVERSE, VIEWED IN REFERENCE TO USES REPRESENT MAN IN AN IMAGE, AND THIS TESTIFIES THAT GOD IS A MAN

By the ancients man was called a microcosm, from his representing the macrocosm, that is, the universe in its whole complex; but it is not known at the present day why man was so called by the ancients, for no more of the universe or macrocosm is manifest in him than that he derives nourishment and bodily life from its animal and vegetable kingdoms, and that he is kept in a living condition by its heat, sees by its light, and hears and breathes by its atmospheres. Yet these things do not make man a microcosm, as the universe with all things thereof is a macrocosm. The ancients called man a microcosm, or little universe, from truth which they derived from the knowledge of correspondences, in which the most ancient people were, and from their communication with angels of heaven; for angels of heaven know from the things which they see about them that all things of the universe, viewed as to uses, represent man as an image.

320. But the truth that man is a microcosm, or little universe, because the created universe, viewed as to uses is, in image, a man, cannot come into the thought and from that into the knowledge of any one on earth from the idea of the universe as it is viewed in the spiritual world; and therefore it can be corroborated only by an angel, who is in the spiritual world, or by some one to whom it has been granted to be in that world, and to see things which are there. As this has been granted to me, I am able, from what I have seen there, to disclose this arcanum.

321. It should be known that the spiritual world is in external appearance, wholly like the natural world. Lands, mountains, hills, valleys, plains, fields, lakes, rivers, springs of water are to be seen there, as in the natural world; thus all things belonging to the mineral kingdom. Paradises, gardens, groves, woods, and in them trees and shrubs of all

kinds bearing fruit and seeds; also plants, flowers, herbs, and grasses are to be seen there; thus all things pertaining to the vegetable kingdom. There are also to be seen there, beasts, birds, and fishes of every kind; thus all things pertaining to the animal kingdom. Man there is an angel or spirit. This is premised that it may be known that the universe of the spiritual world is wholly like the universe of the natural world, with this difference only, that things in the spiritual world are not fixed and settled like those in the natural world, because in the spiritual world nothing is natural but every thing is spiritual.

322. That the universe of that world represents man in an image can be clearly seen from this, that all things just mentioned (n. 321) appear to the life, and take form about the angel, and about the angelic societies, as if they were produced or created by them; they are about them permanently, and do not pass away. That they are as if they were produced or created by them is seen by their no longer appearing when the angel goes away, or when the society passes to another place; also when other angels come in place of these the appearance of all things about them is changed - in the paradises the trees and fruits are changed, in the flower gardens the flowers and seeds, in the fields the herbs and grasses, also the kinds of animals and birds are changed. Such things take form and are changed in this manner, because all these things take form according to the affections and consequent thoughts of the angels, for they are correspondences. And because things that correspond make one with that to which they

correspond they are an image representative of it. The image itself is not seen when these things are viewed in their forms, it is seen only when they are viewed in respect to uses. It has been granted me to perceive that angels, when their eyes were opened by the Lord, and they saw these things from the correspondence of uses, recognized and saw themselves therein.

323. Inasmuch as these things which have existence about the angels, corresponding to their affections and thoughts, represent a universe, in that there are lands, plants, and animals, and these constitute an image representative of the angel, it is evident why the ancients called man a microcosm.

324. That this is so has been abundantly confirmed in the Arcana Coelestia, also in the work Heaven and Hell, and occasionally in the preceding pages where correspondence is treated of. It has been there shown also that nothing is to be found in the created universe which has not a correspondence with something in man, not only with his affections and their thoughts, but also with his bodily organs and viscera; not with these however as substances, but as uses. From this it is that in the Word, where the church and the man of the church are treated of, such frequent mention is made of trees, such as “olives,” “vines,” and “cedars;” of “gardens,” “groves” and “woods;” and of the “beasts of the earth,” “birds of the air,” and “fish of the sea.” They are there mentioned because they correspond, and by correspondence make one, as was said above; consequently, when such things are read in the Word by

man, these objects are not perceived by angels, but the church or the men of the church in respect to their states are perceived instead.

325. Since all things of the universe have relation in an image to man, the wisdom and intelligence of Adam are described by the “garden of Eden,” wherein were all kinds of trees, also rivers, precious stones, and gold, and animals to which he gave names; by all of which are meant such things as were in Adam, and constitute that which is called man. Nearly the same things are said of Ashur, by whom the church in respect to intelligence is signified (Ezek. 31:3-9); and of Tyre, by which the church in respect to knowledges of good and truth is signified (Ezek. 28:12, 13).

326. From all this it can be seen that all things in the universe, viewed from uses, have relation in an image to man, and that this testifies that God is a man. For such things as have been mentioned above take form about the angelic man, not from the angels, but from the Lord through the angels. For they take their form from the influx of the Lord’s Divine Love and Divine Wisdom into the angel, who is a recipient, and before whose eyes all this is brought forth like the creation of a universe. From this they know there that God is a Man, and that the created universe, viewed in its uses, is an image of God.

327. ALL THINGS CREATED BY THE LORD ARE USE; THEY ARE USES IN THE ORDER, DEGREE, AND RESPECT IN WHICH THEY HAVE RELATION TO MAN, AND THROUGH MAN TO THE LORD, FROM WHOM [THEY ARE].

In respect to this it has been shown above: That from God the Creator nothing can take form except uses (n. 308); that the uses of all created things ascend by degrees from outmost things to man, and through man to God the Creator, from whom they are (n. 65-68); that the end of creation takes form in outmosts, which end is, that all things may return to God the Creator, and that there may be conjunction (n. 167-172); that things are uses so far as they have regard to the Creator (n. 307); that the Divine must necessarily have being and form in other things created by itself (n. 47-51); that all things of the universe are recipients according to uses, and this according to degrees (n. 58); that the universe, viewed from uses, is an image of God (n. 59); and many other things. From all which this- truth is plain, that all things created by the Lord are uses, and that they are uses in that order, degree, and respect in which they have relation to man, and through man to the Lord from whom [they are]. It remains now that some things should be said in detail respecting uses.

328. By man, to whom uses have relation, is meant not alone an individual but an assembly of men, also a society smaller or larger, as a commonwealth, kingdom, or empire, or that largest society, the whole world, for each of these is a man. Likewise in the heavens, the whole angelic heaven is as one man before the Lord, and equally every society of heaven; from this it is that every angel is a man. That this is so may be seen in the work Heaven and Hell (n. 68-103). This makes clear what is meant by man in what follows.

329. The end of the creation of the universe clearly shows what use is. The end of the creation of the universe is the existence of an angelic heaven; and as the angelic heaven is the end, man also or the human race is the end, since heaven is from that. From which it follows that all created things are mediate ends, and that these are uses in that order, degree, and respect in which they have relation to man, and through man to the Lord.

330. Inasmuch as the end of creation is an angelic heaven out of the human race, and thus the human race itself, all other created things are mediate ends, and these, as having relation to man, with a view to his conjunction with the Lord, refer themselves to these three things in him, his body, his rational, and his spiritual. For man cannot be conjoined to the Lord unless he be spiritual, nor can he be spiritual unless he be rational, nor can he be rational unless his body is in a sound state. These three are like a house; the body like the foundation, the rational like the superstructure, the spiritual like those things which are in the house, and conjunction with the Lord like dwelling in it. From this can be seen in what order, degree, and respect uses (which are the mediate ends of creation) have relation to man, namely, (1) for sustaining his body, (2) for perfecting his rational, (3) for receiving what is spiritual from the Lord.

331. Uses for sustaining the body relate to its nourishment, its clothing, its habitation, its recreation and enjoyment, its protection and the preservation of its state. The uses created for the nourishment of the body are all

things of the vegetable kingdom suitable for food and drink, as fruits, grapes, grain, pulse, and herbs; in the animal kingdom all things which are eaten, as oxen, cows, calves, deer, sheep, kids, goats, lambs, and the milk they yield; also fowls and fish of many kinds. The uses created for the clothing of the body are many other products of these two kingdoms; in like manner, the uses for habitation, also for recreation, enjoyment, protection, and preservation of state. These are not mentioned because they are well known, and their mere enumeration would fill pages. There are many things, to be sure, which are not used by man; but what is superfluous does not do away with the use, but ensures its continuance. Misuse of uses is also possible, but misuse does not do away with use, even as falsification of truth does not do away with truth except with those who falsify it.

332. Uses for perfecting the rational are all things that give instruction about the subjects above mentioned, and are called sciences and branches of study, pertaining to natural, economical, civil and moral affairs, which are learned either from parents and teachers, or from books, or from interaction with others, or by reflection on these subjects by oneself. These things perfect the rational so far as they are uses in a higher degree, and they are permanent as far as they are applied to life. Space forbids the enumeration of these uses, by reason both of their multitude and of their varied relation to the common good.

333. Uses for receiving the spiritual from the Lord, are all things that belong to religion and to worship therefrom;

thus all things that teach the acknowledgment and knowledge of God and the knowledge and acknowledgment of good and truth and thus eternal life, which are acquired in the same way as other learning, from parents, teachers, discourses, and books, and especially by applying to life what is so learned; and in the Christian world, by doctrines and discourses from the Word, and through the Word from the Lord. These uses in their full extent may be described under the same heads as the uses of the body, as nourishment, clothing, habitation, recreation and enjoyment, and preservation of state, if only they are applied to the soul; as nutrition to goods of love, clothing to truths of wisdom, habitation to heaven, recreation and enjoyment to felicity of life and heavenly joy, protection to safety from infesting evils, and preservation of state to eternal life. All these things are given by the Lord according to the acknowledgment that all bodily things are also from the Lord, and that a man is only as a servant and house-steward appointed over the goods of his Lord.

334. That such things have been given to man to use and enjoy, and that they are free gifts, is clearly evident from the state of angels in the heavens, who have, like men on earth, a body, a rational, and a spiritual. They are nourished freely, for food is given them daily; they are clothed freely, for garments are given them; their dwellings are free, for houses are given them; nor have they any care about all these things; and so far as they are rational-spiritual do they have enjoyment, protection, and preservation of state. The difference is that angels see that these things, -

because created according to the state of their love and wisdom, - are from the Lord (as was shown in the preceding chapter, n. 322); but men do not see this, because their harvest returns yearly, and is not in accord with the state of their love and wisdom, but in accord with the care bestowed by them.

335. These things are called uses, because through man they have relation to the Lord; nevertheless, they must not be said to be uses from man for the Lord's sake, but from the Lord for man's sake, inasmuch as in the Lord all uses are infinitely one, but in man there are no uses except from the Lord; for man cannot do good from himself, but only from the Lord, and good is what is called use. The essence of spiritual love is doing good to others, not for the sake of self but for the sake of others; infinitely more is this the essence of Divine Love. It is like the love of parents for their children, in that parents do good to their children from love, not for their own sake but for their children's sake. This is especially manifest in a mothers love for her offspring. Because the Lord is to be adored, worshiped and glorified, He is supposed to love adoration, worship, and glory for His own sake; but He loves these for man's sake, because by means of them man comes into a state in which the Divine can flow in and be perceived; since by means of them man puts away that which is his own, which hinders influx and reception, for what is man's own, which is self-love, hardens the heart and shuts it up. This is removed by man's acknowledging that from himself comes nothing but evil and from the Lord nothing but good; from this

acknowledgment there is a softening of the heart and humiliation, out of which flow forth adoration and worship. From all this it follows, that the use which the Lord performs for Himself through man is that Man may be able to do good from love, and since this is the Lord’s love, its reception is the enjoyment of His love. Therefore, let no one believe that the Lord is with those who merely worship Him, He is with those who do His commandments, thus who perform uses; with such He has His abode, but not with the former. (See what was said above on this subject, n. 47-49.)

336. EVIL USES WERE NOT CREATED BY THE LORD, BUT ORIGINATED TOGETHER WITH HELL.

All good things that take form in act are called uses; and all evil things that take form in act are also called uses, but evil uses, while the former are called good uses. Now, since all good things are from the Lord and all evil things from hell, it follows that none but good uses were created by the Lord, and that evil uses arose out of hell. By the uses specially treated of in this chapter are meant all those things which are to be seen upon the earth, as animals of every kind and plants of every kind. Such things of both kingdoms as are useful to man are from the Lord, but those which are harmful to man are from hell. By uses from the Lord are likewise meant all things that perfect the rational of man, and cause him to receive the spiritual from the Lord; but by evil uses are meant all things that destroy the rational, and make man unable to become spiritual. Those things that are harmful to man are called uses because they are of use to the evil in doing evil, and also are serviceable in absorbing malignities and thus also as remedies. “Use” is employed in both senses, as love is when we speak of good love and evil love; moreover, everything that love does it calls use.

337. That good uses are from the Lord, and evil uses from hell, will be shown in the following order.

(1) What is meant by evil uses on the earth.

(2) All things that are evil uses are in hell, and all things that are good uses are in heaven.

(3) There is unceasing influx from the spiritual world into the natural world.

(4) Those things that are evil uses are effected by the operation of influx from hell, wherever there are such things as correspond thereto.

(5) This is done by the lowest spiritual separated from what is above it.

(6) There are two forms into which the operation by influx takes place, the vegetable and the animal.

(7) Both these forms receive the ability to propagate their kind and the means of propagation.

338. (1) What is meant by evil uses on the earth. By evil uses on earth are meant all noxious things in both the animal and vegetable kingdom, also in the mineral kingdom. It is needless to enumerate all the noxious things in these kingdoms, for to do so would merely heap up names, and doing this without indicating the noxious effect that each kind produces would not contribute to the object which this work has in view. For the sake of information a few examples will suffice:-In the animal kingdom there are

poisonous serpents, scorpions, crocodiles, great snakes, horned owls, screech owls, mice, locusts, frogs, spiders; also flies, drones, moths, lice, mites; in a word, creatures that destroy grasses, leaves, fruits, seed, food, and drink, and are harmful to beast and man. In the vegetable kingdom there are all hurtful, virulent, and poisonous herbs, with leguminous plants and shrubs of like character; and in the mineral kingdom all poisonous earths. From these few examples it can be seen what is meant by evil uses on earth; for evil uses are all things that are opposite to good uses (of which, in the preceding paragraph, n. 336).

339. (2) All things that are evil uses are in hell, and all things that are good uses are in heaven. Before it can be seen that all evil uses that take form on earth are not from the Lord but from hell, something must be premised concerning heaven and hell, without a knowledge of which evil uses as well as good may be attributed to the Lord, and it may be believed that they are together from creation; or they may be attributed to nature, and their origin to the sun of nature. From these two errors man cannot be delivered, unless he knows that nothing whatever takes form in the natural world that does not derive its cause and therefore its origin from the spiritual world, and that good is from the Lord, and evil from the devil, that is, from hell. By the spiritual world is meant both heaven and hell. In heaven are to be seen all those things that are good uses (of which in a preceding article, n. 336). In hell are to be seen all those that are evil uses (see just above, n. 338, where they are enumerated). These are wild creatures of every kind, as

serpents, scorpions, great snakes, crocodiles, tigers, wolves, foxes, swine, owls of different kinds, bats, rats, and mice, frogs, locusts, spiders, and noxious insects of many kinds; also hemlocks and aconites, and all kinds of poisons, both of herbs and of earths; in a word, everything hurtful and deadly to man. Such things appear in the hells to the life precisely like those on and in the earth. They are said to appear there; yet they are not there as on earth, for they are mere correspondences of lusts that swarm out of their evil loves, and present themselves in such forms before others. Because there are such things in the hells, these abound in foul smells, cadaverous, stercoraceous, urinous, and putrid, wherein the diabolical spirits there take delight, as animals do in rank stenches. From this it can be seen that like things in the natural world did not derive their origin from the Lord, and were not created from the beginning, neither did they spring from nature through her sun, but are from hell. That they are not from nature through her sun is plain, for the spiritual inflows into the natural, and not the reverse. And that they are not from the Lord is plain, because hell is not from Him, therefore nothing in hell corresponding to the evils of its inhabitants is from Him.

340. (3) There is unceasing influx out of the spiritual world into the natural world. He who does not know that there is a spiritual world, or that it is distinct from the natural world, as what is prior is distinct from what is subsequent, or as cause from the thing caused, can have no knowledge of this influx. This is the reason why those who

have written on the origin of plants and animals could not do otherwise than ascribe that origin to nature; or if to God, then in the sense that God had implanted in nature from the beginning a power to produce such things, - not knowing that no power has been implanted in nature, since nature, in herself, is dead, and contributes no more to the production of these things than a tool does, for instance, to the work of a mechanic, the tool acting only as it is continually moved. It is the spiritual, deriving its origin from the sun where the Lord is, and proceeding to the outmosts of nature, that produces the forms of plants and animals, exhibiting the marvels that exist in both, and filling the forms with matters from the earth, that they may become fixed and enduring. But because it is now known that there is a spiritual world, and that the spiritual is from the spiritual sun, in which the Lord is and which is from the Lord, and that the spiritual is what impels nature to act, as what is living impels what is dead, also that like things exist in the spiritual world as in the natural world, it can now be seen that plants and animals have had their existence only from the Lord though that world, and through that world they have perpetual existence. Thus there is unceasing influx from the spiritual world into the natural. That this is so will be abundantly corroborated in the next chapter. Noxious things are produced on earth through influx from hell, by the same law of permission whereby evils themselves from hell flow into men. This law will be set forth in the Angelic Wisdom Concerning the Divine Providence.

341. (4) Those things that are evil uses are effected by the operation of influx from hell, wherever there are such things as correspond thereto. The things that correspond to evil uses, that is, to hurtful plants and noxious animals, are cadaverous, putrid, excrementitious, stercoraceous, rancid, and urinous matters; consequently, in places where these are, such herbs and such animalcules spring forth as are mentioned above; and in the torrid zone, like things of larger size, as serpents, basilisks, crocodiles, scorpions, rats, and so forth. Every one knows that swamps, stagnant ponds, dung, fetid bogs, are full of such things; also that noxious insects fill the atmosphere in clouds, and noxious vermin walk the earth in armies, and consume its herbs to the very roots. I once observed in my garden, that in the space of a half yard, nearly all the dust was turned into minute insects, for when it was stirred with a stick, they rose in clouds. That cadaverous and putrid matters are in accord with these noxious and useless little things, and that the two are homogeneous, is evident from mere observation; and it is still more clearly seen from the cause, which is, that like stenches and fumes exist in the hells, where such little things are likewise to be seen. Those hells are therefore named accordingly; some are called cadaverous, some stercoraceous, some urinous, and so on. But all these hells are covered over, that those vapors may not escape from them. For when they are opened a very little, which happens when novitiate devils enter, they excite vomiting and cause headache, and such as are also poisonous induce fainting. The very dust there is also of the

same nature, wherefore it is there called damned dust. From this it is evident that there are such noxious insects wherever there are such stenches, because the two correspond.

342. It now becomes a matter of inquiry whether such things spring from eggs conveyed to the spot by means of air, or rain, or water oozing through the soil, or whether they spring from the damp and stenches themselves. That these noxious animalcules and insects mentioned above are hatched from eggs which have been carried to the spot, or which have lain hidden everywhere in the ground since creation, is opposed to all observation. For worms spring forth in minute seeds, in the kernels of nuts, in wood, in stones, and even from leaves, and upon plants and in plants there are lice and grubs which are accordant with them. Of flying insects, too, there are such as appear in houses, fields, and woods, which arise in like manner in summer, with no oviform matters sufficient to account for them; also such as devour meadows and lawns, and in some hot localities fill and infest the air; besides those that swim and fly unseen in filthy waters, wines becoming sour, and pestilential air. These facts of observation support those who say that the odors, effluvia, and exhalations emitted from plants, earths, and ponds, are what give the initiative to such things. That when they have come forth, they are afterwards propagated either by eggs or offshoots, does not disprove their immediate generation; since every living creature, along with its minute viscera, receives organs of generation and means of propagation (see below, n. 347). In

agreement with these phenomena is the fact heretofore unknown that there are like things also in the hells.

343. That the hells mentioned above have not only communication but conjunction with such things in the earths may be concluded from this, that the hells are not distant from men, but are about them, yea, are within those who are evil; thus they are contiguous to the earth; for man, in regard to his affections and lusts, and consequent thoughts, and in regard to his actions springing from these, which are good or evil uses, is in the midst either of angels of heaven or of spirits of hell; and as such things as are on the earth are also in the heavens and hells, it follows that influx therefrom directly produces such things when the conditions are favorable. All things, in fact, that appear in the spiritual world, whether in heaven or in hell, are correspondences of affections or lusts, for they take form there in accordance with these; consequently when affections or lusts, which in themselves are spiritual, meet with homogeneous or corresponding things in the earths, there are present both the spiritual that furnishes a soul, and the material that furnishes a body. Moreover, within everything spiritual there is a conatus to clothe itself with a body. The hells are about men, and therefore contiguous to the earth, because the spiritual world is not in space, but is where there is a corresponding affection.

344. I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the spiritual world about the existence of seeds and eggs, and about productions from them in the earths. The former

ascribed them to nature, and contended that nature was endowed from creation with a power and force to produce such effects by means of the sun’s heat. The other maintained that this force is in nature unceasingly from God the Creator. To settle the discussion, a beautiful bird appeared to Sir Hans Sloane, and he was asked to examine it to see whether it differed in the smallest particle from a similar bird on earth. He held it in his hand, examined it, and declared that there was no difference. He knew indeed that it was nothing but an affection of some angel represented outside of the angel as a bird, and that it would vanish or cease with its affection. And this came to pass. By this experience Sir Hans Sloane was convinced that nature contributes nothing whatever to the production of plants and animals, that they are produced solely by what flows into the natural world out of the spiritual world. If that bird, he said, were to be infilled, in its minutest parts, with corresponding matters from the earth, and thus fixed, it would be a lasting bird, like the birds on the earth; and that it is the same with such things as are from hell. To this he added that had he known what he now knew of the spiritual world, he would have ascribed to nature no more than this, that it serves the spiritual, which is from God, in fixing the things which flow in unceasingly into nature.

345. (5) This is effected by the lowest spiritual separated from what is above it. It was shown in Part Third that the spiritual flows down from its sun even to the outmosts of nature through three degrees, which are called the celestial, the spiritual, and the natural; that these three

degrees are in man from creation, consequently from birth; that they are opened according to man's life; that if the celestial degree which is the highest and inmost is opened, man becomes celestial; if the spiritual degree which is the middle is opened, he becomes spiritual; but if only the natural degree which is the lowest and outermost is opened, he becomes natural; that if man becomes natural only, he loves only corporeal and worldly things; and that so far as he loves these, so far he does not love celestial and spiritual things, and does not look to God, and so far he becomes evil. From all this it is evident that the lowest spiritual, which is called the spiritual-natural, can be separated from its higher degrees, and is separated in such men as hell consists of. This lowest spiritual can separate itself from its higher parts, and look to hell, in men only; it cannot be so separated in beasts, or in soils. From which it follows that these evil uses mentioned above are effected on the earth by this lowest spiritual separated from what is above it, such as it is in those who are in hell. That the noxious things on the earth have their origin in man, thus from hell, may be shown by the state of the land of Canaan, as described in the Word; in that when the children of Israel lived according to the commandments, the earth yielded its increase, likewise the flocks and herds; but when they lived contrary to the commandments the ground was barren, and as it is said, accursed; instead of harvests it yielded thorns and briars, the flocks and herds miscarried, and wild beasts broke in. The same may be inferred from the locusts, frogs, and lice in Egypt.

346. (6) There are two forms into which the operation by influx takes place, the vegetable and the animal form. That there are only two universal forms produced out of the earth is known from the two kingdoms of nature, called the animal and the vegetable kingdoms, also that all the subjects of either kingdom possess many things in common. Thus the subjects of the animal kingdom have organs of sense and organs of motion and members and viscera that are actuated by brains, hearts, and lungs. So the subjects of the vegetable kingdom send down a root into the ground, and bring forth stem, branches, leaves, flowers, fruits, and seeds. Both the animal and the vegetable kingdoms, as regards the production of their forms, derive their origin from spiritual influx and operation out of the sun of heaven where the Lord is, and not from the influx and operation of nature out of her sun; from this they derive nothing except their fixation, as was said above. All animals, great and small, derive their origin from the spiritual in the outmost degree, which is called the natural; man alone from all three degrees, called the celestial, spiritual, and natural. As each degree of height or discrete degree decreases from its perfection to its imperfection, as light to shade, by continuity, so do animals; there are therefore perfect, less perfect, and imperfect animals. The perfect animals are elephants, camels, horses, mules, oxen, sheep, goats, and others which are of the herd or the flock; the less perfect are birds; and the imperfect are fish and shell-fish; these, as being the lowest of that degree, are as it were in shade, while the former are in light. Yet animals, since they live

only from the lowest spiritual degree, which is called the natural, can look nowhere else than towards the earth and to food there, and to their own kind for the sake of propagation; the soul of all these is natural affection and appetite. The subjects of the vegetable kingdom comprise, in like manner, the perfect, less perfect, and imperfect; the perfect are fruit trees, the less perfect are vines and shrubs, and the imperfect are grasses. But plants derive from the spiritual out of which they spring that they are uses, while animals derive from the spiritual out of which they spring that they are affections and appetites, as was shown above.

347. (7) Each of these forms receives with its existence the means of propagation. In all products of the earth, which pertain, as was said above, either to the vegetable or to the animal kingdom, there is a kind of image of creation, and a kind of image of man, and also a kind of image of the infinite and the eternal; this was shown above (n. 313-318); also that the image of the infinite and the eternal is clearly manifest in the capacity of all these for infinite and eternal propagation. They all, therefore, receive means of propagation; the subjects of the animal kingdom through seed, in the egg or in the womb or by spawning; and the subjects of the vegetable kingdom through seeds in the ground. From which it can be seen that although the more imperfect and the noxious animals and plants originate through immediate influx out of hell, yet afterwards they are propagated mediately by seeds, eggs, or grafts; consequently, the one position does not annul the other.

348. That all uses, both good and evil, are from a spiritual origin, thus from the sun where the Lord is, may be illustrated by this experience. I have heard that goods and truths have been sent down through the heavens by the Lord to the hells, and that these same, received by degrees to the lowest deep, were there turned into evils and falsities, which are the opposite of the goods and truths sent down. This took place because recipient subjects turn all things that inflow into such things as are in agreement with their own forms, just as the white light of the sun is turned into ugly colors or into black in those objects whose substances are interiorly of such a form as to suffocate and extinguish the light, and as stagnant ponds, dung-hills, and dead bodies turn the heat of the sun into stenches. From all this it can be seen that even evil uses are from the spiritual sun, but that good uses are changed in hell into evil uses. It is evident, therefore, that the Lord has not created and does not create any except good uses, but that hell produces evil uses.

349. THE VISIBLE THINGS IN THE CREATED UNIVERSE BEAR WITNESS THAT NATURE HAS PRODUCED AND DOES PRODUCE NOTHING, BUT THAT THE DIVINE OUT OF ITSELF, AND THROUGH THE SPIRITUAL WORLD, HAS PRODUCED AND DOES PRODUCE ALL THINGS.

Speaking from appearances, most men say that the sun by heat and light produces whatever is to be seen in plains, fields, gardens, and forests; also that the sun by its heat hatches worms from eggs, and makes prolific the beasts of the earth and the fowls of the air; and that it even gives life to man. Those who speak from appearances only may speak in this way without ascribing these things to nature, because they are not thinking about the matter; as there are those who speak of the sun as rising and setting, and causing days and years, and being now at this or that altitude; such persons speak from appearances, and in doing so, do not ascribe such effects to the sun, because they are not thinking of the sun's fixity or the earth's revolution. But those who confirm themselves in the idea that the sun produces the things that appear upon the earth by means of its heat and light, end by ascribing all things to nature, even the creation of the universe, and become naturalists and, at last, atheists. These may continue to say that God created nature and endowed her with the power of producing such things, but this they say from fear of losing their good name; and by God the Creator they still mean nature, and some mean the innermost of nature, and then the Divine things taught by the church they regard as of no account.

350. There are some who are excusable for ascribing certain visible things to nature, for two reasons. First, because they have had no knowledge of the sun of heaven, where the Lord is, or of influx therefrom, or of the spiritual world and its state, or even of its presence with man, and therefore had no other idea than that the spiritual is a purer natural; consequently, that angels are in the ether or in the stars; and that the devil is either man's evil or if an actual existence, that he is in the air or the abyss; also that

the souls of men, after death, are either in the interior of the earth, or in an undetermined somewhere till the day of judgment; and other like things deduced by fancy out of ignorance of the spiritual world and its sun.

Secondly, they are excusable, because they are unable to see how the Divine could produce everything that appears on the earth, where there are not only good things but also evil things; and they are afraid to confirm themselves in such an idea, lest they ascribe the evil things also to God, and form a material conception of God, and make God and nature one, and thus confound the two.

For these two reasons those are excusable who have believed that nature produces the visible world by a power implanted in her by creation. But those who have made themselves atheists by confirmations in favor of nature are not excusable, because they might have confirmed themselves in favor of the Divine. Ignorance indeed excuses, but does not remove, falsity - which has been confirmed, for such falsity coheres with evil, thus with hell. Consequently, those same persons who have confirmed themselves in favor of nature to such an extent as to separate the Divine from nature, regard nothing as sin, because all sin is against the Divine, and this they have separated, and thus have rejected it; and those who in spirit regard nothing as sin, after death when they become spirits, since they are in bonds to hell, rush into wickednesses which are in accord with the lusts to which they have given rein.

351. Those who believe in a Divine operation in all the details of nature, are able by very many things they see in nature to confirm themselves in favor of the Divine, as fully as others confirm themselves in favor of nature, yea, more fully. For those who confirm themselves in favor of the Divine give attention to the wonders which are displayed in the production both of plants and animals. In the production of plants, how out of a little seed cast into the ground there goes forth a root, and by means of the root a stem, and branches, leaves, flowers, and fruits in succession, even to new seeds; just as if the seed knew the order of succession, or the process by which it is to renew itself. Can any reasonable person think that the sun, which is mere fire, has this knowledge, or that it is able to empower its heat and light to effect these results, or is able to fashion these wonderful things in plants, and to contemplate use? Any man of elevated reason who sees and weighs these things, cannot think otherwise than that they come from Him who has infinite reason, that is, from God. Those who acknowledge the Divine also see and think this, but those who do not acknowledge the Divine do not see or think this because they do not wish to; thus they sink their rational into the sensual, which draws all its ideas from the lumen which is proper to the bodily senses and which confirms their illusions, saying, Do you not see the sun effecting these things by its heat and light? What is a thing that you do not see? Is it anything?

Those who confirm themselves in favor of the Divine give attention to the wonders which are displayed in the production of animals; to mention here only, in reference to eggs, how the chick in its seed or beginning lies hidden therein, with everything requisite till it is hatched, also with everything pertaining to its subsequent development, until it becomes a bird or winged thing of the same form as its parent. And if one observes the living form, it is such as to fill any one with astonishment who thinks deeply, seeing that in the minutest as in the largest living creatures, even in the invisible, as in the visible, there are the organs of sense, namely, sight, hearing, smell, taste, and touch; and organs of motion which are muscles, for they fly and walk; also viscera surrounding the heart and lungs, which are set in action by brains. That even the commonest insects enjoy such organisms is shown in their anatomy as described by some writers, and especially by Swammerdam, in his Biblia Naturae. Those who ascribe everything to nature, see all these things, but they merely perceive that they exist, and say that nature produces them. They say this because they have turned their minds away from thinking about the Divine; and those who have done this are unable, when they see the wonderful things in nature, to think rationally, still less spiritually; but they think sensually and materially; and then they think in nature from nature, and not above nature, just as those do who are in hell. They differ from beasts only in having the power to think rationally, that is, in being able to understand, and therefore to think otherwise, if they choose.

352. Those who have averted themselves from thinking about the Divine when observing the wonderful things in

nature, and who thereby become sensual, do not reflect that the sight of the eye is so gross as to see many little insects as an obscure speck, when yet each one of these is organized to feel and to move, and is accordingly furnished with fibers and vessels, also with a minute heart, pulmonary tubes, viscera, and brains; also that these organs are woven out of the purest substances in nature, their tissues corresponding to that somewhat of life by which their minutest parts are separately moved. When the sight of the eye is so gross that many such creatures, with innumerable particulars in each, appear to it as an obscure speck, and yet those who are sensual think and judge by that sight, it is clear how dulled their minds are, and therefore what thick darkness they are in concerning spiritual things.

353. Any one who chooses may confirm himself in favor of the Divine from things seen in nature, and whoever thinks about God in reference to life does so confirm himself; as when he observes the birds of the air, how each species knows its food and where to find it, recognizes its kind by sound and sight, and which among other kinds are its friends and which its enemies; how also they mate, have knowledge of the sexual relation, skillfully build nests, lay eggs therein, sit upon these, know the period of incubation, and this having elapsed, bring forth their young, love them most tenderly, cherish them under their wings, bring them food and feed them, until they can do for themselves, perform the same offices, and bring forth a family to perpetuate their kind. Any one who is willing to reflect on the Divine influx through the spiritual world into the natural

can see such influx in these things, and if he will, can say from his heart, Such knowledges cannot flow into these creatures out of the sun through its rays of light, for the sun, from which nature derives its origin and essence, is mere fire, consequently its rays of light are wholly dead; and thus he may conclude that such things are from the influx of Divine Wisdom into the outmosts of nature.

354. Any one may confirm himself in favor of the Divine from things visible in nature, when he sees larvae, from the delight of some impulse, desiring and longing to change their terrestrial state to a certain likeness of the heavenly state, and for this purpose creeping into corners, and putting themselves as it were into a womb in order to be born again, and there becoming chrysalises, aurelias, caterpillars, nymphs, and at length butterflies; and having undergone this metamorphosis, and each after its kind been decked with beautiful wings, they ascend into the air as into their heaven, and there disport themselves joyfully, form marriage unions, lay eggs, and provide for themselves a posterity, nourished meanwhile with pleasant and sweet food from flowers. Who that confirms himself in favor of the Divine from the visible things in nature can help seeing a kind of image of man’s earthly state in these as larvae, and in them as butterflies an image of the heavenly state? Those who confirm themselves in favor of nature see the same things, but because in heart they have rejected the heavenly state of man they call them merely natural instincts.

355. Any one may confirm himself in favor of the Divine from things seen in nature by giving attention to what is known about bees: that they know how to collect wax and suck honey from herbs and flowers, and to build cells like little houses, and set them in the form of a city, with streets through which to come in and go out; that they scent at long distances the flowers and herbs from which they collect wax for their houses and honey for food, and laden with these fly back in a direct line to their hive; thus providing themselves with food and habitation for the coming winter, as if they had foresight and knowledge of it. They also set over them a mistress as queen, out of whom a posterity may be propagated; and for her they build a sort of a palace over themselves with guards around it; and when her time of bringing forth is at hand, she goes attended by her guards from cell to cell, and lays her eggs, which the crowd of followers smear over to protect them from the air, from which a new progeny springs forth for them. When this progeny becomes mature enough to do the same, it is driven from the hive. The expelled swarm first collects, and then in a close body, to preserve its integrity, flies away in quest of a home for itself. Moreover, in the autumn the useless drones are led out and are deprived of their wings to prevent their returning and consuming the food for which they have not labored; not to mention other particulars. From all this it can be seen that bees, because of their use to the human race, have from influx from the spiritual world, a form of government similar to that among men on earth, and even like that of angels in heaven. Can

any man of unimpaired reason fail to see that these doings of the bees are not from the natural world? What has that sun, from which nature springs, in common with a government that vies with and resembles the government of heaven? From these things and others very similar to them in the brute creation, the confessor and worshiper of nature confirms himself in favor of nature, while the confessor and worshiper of God confirms himself from the same things in favor of the Divine; for the spiritual man sees in them spiritual things and the natural man natural things, thus each according to his character. As for myself, such things have been proofs to me of an influx of the spiritual into the natural, that is, of the spiritual world into the natural world, thus of an influx from the Lord's Divine Wisdom. Consider, moreover, whether you can think analytically concerning any form of government, or any civil law, or moral virtue, or spiritual truth, unless the Divine out of His wisdom flows in through the spiritual world ? For myself, I could not and cannot. For having now observed that influx perceptibly and sensibly for about nineteen years continually, I speak as an eye-witness.

356. Can anything natural regard use as an end and dispose uses into series and forms? No one can do this unless he be wise; and no one but God, whose wisdom is infinite, can so give order and form to the universe. Who else or what else is able to foresee and provide all things needful for the food and clothing of man, - food from the fruits of earth and from animals, and clothing from the same? How marvelous that so insignificant a creature as

the silk-worm should clothe in silk and splendidly adorn both women and men, from queens and kings to maidservants and menservants, and that insignificant insects like the bees should supply wax for the candles by which temples and palaces are made brilliant. These and many other things are manifest proofs that the Lord from Himself by means of the spiritual world, brings about everything that comes into existence in nature.

357. To this must be added that those who have confirmed themselves in favor of nature, from the visible things of the world, until they have become atheists, have been seen by me in the spiritual world; and in the spiritual light their understanding appeared open below, but closed above, because in thought they had looked downward toward the earth, and not upward toward heaven. Above their sensual, which is the bottom of the understanding, appeared something like a veil; which in some flashed with hellish fire, in some was black like soot, and in some livid like a corpse. Therefore let every one beware of confirmations in favor of nature; let him confirm himself in favor of the Divine; there is no lack of material.

PART FIFTH.

TWO RECEPTACLES AND ABODES FOR HIMSELF, CALLED WILL AND UNDERSTANDING, HAVE BEEN CREATED AND FORMED BY THE LORD IN MAN; THE WILL FOR HIS DIVINE LOVE, AND THE UNDERSTANDING FOR HIS DIVINE WISDOM.

358. THE DIVINE Love and Divine Wisdom of God the Creator, who is the Lord from eternity, and also the creation of the universe, have been treated of; something shall now be said of the creation of man. We read (in Gen. 1:26) that man was created “in the image of God, after His likeness.” By “image of God” is there meant the Divine Wisdom, and by “likeness” of God the Divine Love; since wisdom is nothing but an image of love, for in wisdom love presents itself to be seen and recognized, and because it is seen and recognized in wisdom, wisdom is an image of it. Moreover love is the esse of life, and wisdom is the existere of life therefrom. In angels the likeness and image of God clearly appear, since love from within shines forth in their faces, and wisdom in their beauty, and their beauty is a form of their love. I have seen and know.

359. Man cannot be an image of God, after His likeness, unless God is in him and is his life from the inmost. That God is in man and, from the inmost, is his life, follows from what has been shown above (n. 4-6), that God alone is life, and that men and angels are recipients of life from Him.

Moreover, that God is in man and that He makes His abode with him, is known from the Word; for which reason it is customary for preachers to declare that men ought to prepare themselves to receive God, that He may enter into them, and be in their hearts, that they may be His dwelling-place. The devout man says the same in his prayers, and some speak more openly respecting the Holy Spirit, which they believe to be in them when they are in holy zeal, and from that zeal they think, speak, and preach. That the Holy Spirit is the Lord, and not a God who is a person by Himself, has been shown in The Doctrine of the New Jerusalem Concerning the Lord (n. 51-53). For the Lord declares:

> In that day ye shall know that ye are in Me, and I in you
> (John 14:20; so also in cha:4, 5; and cha:23).

360. Now because the Lord is Divine Love and Divine Wisdom, and these two essentially are Himself, it is necessary, in order that He may abide in man and give life to man, that He should create and form in man receptacles and abodes for Himself; the one for love and the other for wisdom. These receptacles and abodes in man are called will and understanding; the receptacle and abode of love is called the will, and the receptacle and abode of wisdom is called the understanding. That these two are the Lord's in man, and that from these two man has all his life, will be seen in what follows.

361. That every man has these two, will and understanding, and that they are distinct from each other, as love and wisdom are distinct, is known and is not known

in the world. It is known from common perception, but it is not known from thought and still less from thought when written out; for who does not know from common perception that the will and the understanding are two distinct things in man? For every one perceives this when he hears it stated, and may himself say to another, This man means well, but does not understand clearly; while that one's understanding is good, but his will is not; I like the man whose understanding and will are both good; but I do not like him whose understanding is good and his will bad. Yet when he thinks about the will and the understanding he does not make them two and distinguish them, but confounds them, since his thought then acts in common with the bodily sight. When writing he apprehends still less that will and understanding are two distinct things, because his thought then acts in common with the sensual, that is, with what is the man's own. From this it is that some can think and speak well, but cannot write well. This is common with women. It is the same with many other things. Is it not known by everyone from common perception that a man whose life is good is saved, but that a man whose life is bad is condemned? Also that one whose life is good will enter the society of angels, and will there see, hear, and speak like a man? Also that one who from justice does what is just and from what is right does right, has a conscience? But if one lapses from common perception, and submits these things to thought, he does not know what conscience is; or that the soul can see, hear, and speak like a man; or that the good of life is anything except giving to the poor. And if from thought you write about these things, you confirm them by appearances and fallacies, and by words of sound but of no substance. For this reason many of the learned who have thought much, and especially who have written much, have weakened and obscured, yea, have destroyed their common perception; while the simple see more clearly what is good and true than those who think themselves their superiors in wisdom. This common perception comes by influx from heaven, and descends into thought even to sight; but thought separated from common perception falls into imagination from the sight and from what is man's own. You may observe that this is so. Tell some truth to any one that is in common perception, and he will see it; tell him that from God and in God we are and live and are moved, and he will see it; tell him that God dwells with man in love and in wisdom, and he will see it; tell him further that the will is the receptacle of love, and the understanding of wisdom, and explain it a little, and he will see it; tell him that God is Love itself and Wisdom itself, and he will see it; ask him what conscience is, and he will tell you. But say the same things to one of the learned, who has not thought from common perception, but from principles or from ideas obtained from the world through sight, and he will not see. Then consider which is the wiser.

362. WILL AND UNDERSTANDING, WHICH ARE THE RECEPTACLES OF LOVE AND WISDOM, ARE IN THE BRAINS, IN THE WHOLE AND IN EVERY PART OF THEM, AND THEREFROM IN THE BODY, IN THE WHOLE AND IN EVERY PART OF IT.

This shall be shown in the following order:

(1) Love and wisdom, and will and understanding therefrom, make the very life of man.

(2) The life of man in its first principles is in the brains, and in its derivatives in the body.

(3) Such as life is in its first principles, such it is in the whole and in every part.

(4) By means of first principles life is in the whole from every part, and in every part from the whole.

(5) Such as the love is, such is the wisdom, consequently such is the man.

363. (1) Love and wisdom, and will and understanding therefrom, make the very life of man. Scarcely any one knows what life is. When one thinks about life, it seems as if it were a fleeting something, of which no distinct idea is possible. It so seems because it is not known that God alone is life, and that His life is Divine Love and Divine Wisdom. From this it is evident that in man life is nothing else than love and wisdom, and that there is life in man in the degree in which he receives these. It is known that heat and light go forth from the sun, and that all things in the universe are recipients and grow warm and bright in the degree in which they receive. So do heat and light go forth from the sun where the Lord is; the heat going forth therefrom is love, and the light wisdom (as shown in Part Second). Life, therefore, is from these two which go forth from the Lord as a sun. That love and wisdom from the Lord is life can be seen also from this, that man grows torpid as love recedes from him, and stupid as wisdom recedes from him, and that

were they to recede altogether he would become extinct. There are many things pertaining to love which have received other names because they are derivatives, such as affections, desires, appetites, and their pleasures and enjoyments; and there are many things pertaining to wisdom, such as perception, reflection, recollection, thought, intention to an end; and there are many pertaining to both love and wisdom, such as consent, conclusion, and determination to action; besides others. All of these, in fact, pertain to both, but they are designated from the more prominent and nearer of the two. From these two are derived ultimately sensations, those of sight, hearing, smell, taste, and touch, with their enjoyments and pleasures. It is according to appearance that the eye sees; but it is the understanding that sees through the eye; consequently seeing is predicated also of the understanding. The appearance is that the ear hears; but it is the understanding that hears through the ear; consequently hearing is predicated also of attention and giving heed, which pertain to the understanding. The appearance is that the nose smells, and the tongue tastes but it is the understanding that smells and also tastes by virtue of its perception; therefore smelling and tasting are predicated also of perception. So in other cases. The sources of all these are love and wisdom; from which it can be seen that these two make the life of man.

364. Everyone sees that the understanding is the receptacle of wisdom, but few see that the will is the receptacle of love. This is because the will does not act at all

by itself, but only through the understanding; also because the love of the will, in passing over into the wisdom of the understanding, is first changed into affection, and thus passes over; and affection is not perceived except by something pleasant in thinking, speaking, and acting, which is not noticed. Still it is evident that love is from the will, for the reason that everyone wills what he loves, and does not will what he does not love.

365. (2) The life of man in its first principles is in the brains, and in its derivatives in the body. In first principles means in its firsts, and in derivatives means in what is brought forth and formed from its firsts. By life in first principles is meant will and understanding. These two are what are in their first principles in the brains, and in their derivatives in the body. It is evident that the first principles or firsts of life are in the brains:

(1) From the feeling itself; since man perceives, when he exerts his mind and thinks, that he thinks in the brain. He draws in as it were the sight of the eye, contracts the forehead, and perceives the mental process to be within, especially inside the forehead and somewhat above it.

(2) From man’s formation in the womb; in that the brain or head is first developed, and continues for some time larger than the body.

(3) In that the head is above and the body below; and it is according to order for the higher to act upon the lower, and not the reverse.

(4) In that, when the brain is injured in the womb or by a wound or by disease, or by excessive application, thought is

weakened and sometimes the mind becomes deranged.

(5) In that all the external senses of the body sight, hearing, smell, and taste, with touch (the universal sense) as also speech, are in the front part of the head, which is called the face, and communicate immediately through fibers with the brains, and derive therefrom their sensitive and active life.

(6) It is from this that affections, which are of love, appear imaged forth in the face, and that thoughts, which are of wisdom, are revealed in a kind of sparkle of the eyes.

(7) Anatomy teaches that all fibers descend from the brains through the neck into the body, and that none ascend from the body through the neck into the brains. And where the fibers are in their first principles or firsts, there life is in its first principles or firsts. Will any one venture to deny that life has its origin where the fibers have their origin?

(8) Ask any one of common perception where his thought resides or where he thinks, and he will say, In the head. Then appeal to some one who has assigned the seat of the soul to some gland or to the heart or somewhere else, and ask him where affection and thought therefrom are in their firsts, whether they are not in the brain? and he will answer, No, or that he does not know. The cause of this ignorance may be seen above (n. 361).

366. (3) Such as life is in its first principles, such it is in the whole and in every part. That this may be perceived, it shall now be told where in the brains these first principles are, and how they become derivative. Anatomy shows

where in the brains these first principles are; it teaches that there are two brains; that these are continued from the head into the spinal column; that they consist of two substances, called cortical substance and medullary substance; that cortical substance consists of innumerable gland-like forms, and medullary substance of innumerable fiber-like forms. Now as these little glands are heads of fibrils, they are also their first principles. For from these, fibers begin and thereupon go forth, gradually bundling themselves into nerves. These bundles or nerves, when formed, descend to the organs of sense in the face, and to the organs of motion in the body, and form them. Consult any one skilled in the science of anatomy, and you will be convinced. This cortical or glandular substance constitutes the surface of the cerebrum, and also the surface of the corpora striata, from which proceeds the medulla oblongata; it also constitutes the middle of the cerebellum, and the middle of the spinal marrow. But medullary or fibrillary substance everywhere begins in and proceeds from the cortical; out of it nerves arise, and from them all things of the body. That this is true is proved by dissection. They who know these things, either from the study of anatomical science or from the testimony of those who are skilled in the science, can see that the first principles of life are in the same place as the beginnings of the fibers, and that fibers cannot go forth from themselves, but must go forth from first principles. These first principles, that is, beginnings, which appear as little glands, are almost countless; their multitude may be compared to the multitude of stars in the universe; and the multitude of fibrils coming out of them may be compared to the multitude of rays going forth from the stars and bearing their heat and light to the earth. The multitude of these little glands may also be compared to the multitude of angelic societies in the heavens, which also are countless, and, I have been told, are in like order as the glands. Also the multitude of fibrils going out from these little glands may be compared to the spiritual truths and goods which in like manner flow down from the angelic societies like rays. From this it is that man is like a universe, and like a heaven in least form (as has been frequently said and shown above). From all which it can now be seen that such as life is in first principles, such it is in derivatives; or such as it is in its firsts in the brains, such it is in the things arising therefrom in the body.

367. (4) By means of first principles life is in the whole from every part, and in every part from the whole. This is because the whole, which is the brain and the body together, is originally made up of nothing but fibers proceeding from their first principles in the brains. It has no other origin, as is evident from what has been shown just above (n. 366); consequently, the whole is from every part; and by means of these first principles life is in every part from the whole, because the whole dispenses to each part its task and needs, thereby making it to be a part in the whole. In a word, the whole has existence from the parts, and the parts have permanent existence from the whole. That there is such reciprocal communion, and conjunction

thereby, is clear from many things in the body. For the same order prevails there as in a state, commonwealth, or kingdom; the community has its existence from the individuals which are its parts, and the parts or individuals have permanent existence from the community. It is the same with every thing that has form, most of all in man.

368. (5) Such as the love is, such is the wisdom, consequently such is the man. For such as the love and wisdom are, such are the will and understanding, since the will is the receptacle of love, and the understanding of wisdom, as has been shown above; and these two make the man and his character. Love is manifold, so manifold that its varieties are limitless; as can be seen from the human race on the earths and in the heavens. There is no man or angel so like another that there is no difference. Love is what distinguishes; for every man is his own love. It is supposed that wisdom distinguishes; but wisdom is from love; it is the form of love; love is the esse of life, and wisdom is the existere of life from that esse. In the world it is believed that the understanding makes the man; but this is believed because the understanding can be elevated, as was shown above, into the light of heaven, giving man the appearance of being wise; yet so much of the understanding as transcends, that is to say, so much as is not of the love, although it appears to be man's and therefore to determine man's character, is only an appearance. For so much of the understanding as transcends is, indeed, from the love of knowing and being wise, but not at the same time from the love of applying to life what man knows and is wise in.

Consequently, in the world it either in time passes away or lingers outside of the things of memory in its mere borders as something ready to drop off; and therefore after death it is separated, no more of it remaining than is in accord with the spirit’s own love. Inasmuch as love makes the life of man, and thus the man himself, all societies of heaven, and all angels in societies, are arranged according to affections belonging to love, and no society nor any angel in a society according to anything of the understanding separate from love. So likewise in the hells and their societies, but in accordance with loves opposite to the heavenly loves. From all this it can be seen that such as the love is such is the wisdom, and consequently such is the man.

369. It is acknowledged, indeed, that man is such as his reigning love is, but only in respect to his mind and disposition, not in respect to his body, thus not wholly. But it has been made known to me by much experience in the spiritual world, that man from head to foot, that is, from things primary in the head to the outmosts in the body, is such as his love is. For all in the spiritual world are forms of their own love; the angels forms of heavenly love, the devils of hellish love; the devils deformed in face and body, but the angels beautiful in face and body. Moreover, when their love is assailed their faces are changed, and if much assailed they wholly disappear. This is peculiar to that world, and so happens because their bodies make one with their minds. The reason is evident from what has been said above, that all things of the body are derivatives, that is, are things woven together by means of fibers out of first principles,

which are receptacles of love and wisdom. Howsoever these first principles may be, their derivatives cannot be different; therefore wherever first principles go their derivatives follow, and cannot be separated. For this reason he who raises his mind to the Lord is wholly raised up to Him, and he who casts his mind down to hell is wholly cast down thither; consequently the whole man, in conformity to his life's love, comes either into heaven or into hell. That man's mind is a man because God is a Man, and that the body is the mind's external, which feels and acts, and that they are thus one and not two, is a matter of angelic wisdom.

370. It is to be observed that the very forms of man's members, organs, and viscera, as regards the structure itself, are from fibers that arise out of their first principles in the brains; but these become fixed by means of such substances and matters as are in earths, and from earths in air and in ether. This is effected by means of the blood. Consequently, in order that all parts of the body may be maintained in their formation and rendered permanent in their functions, man requires to be nourished by material food, and to be continually renewed.

371. THERE IS A CORRESPONDENCE OF THE WILL WITH THE HEART, AND OF THE UNDERSTANDING WITH THE LUNGS.

This shall be shown in the following series:

(1) All things of the mind have relation to the will and understanding, and all things of the body to the heart and

lungs.

(2) There is a correspondence of the will and understanding with the heart and lungs, consequently a correspondence of all things of the mind with all things of the body.

(3) The will corresponds to the heart.

(4) The understanding corresponds to the lungs.

(5) By means of this correspondence many arcana relating to the will and understanding, thus also to love and wisdom, may be disclosed.

(6) Man’s mind is his spirit, and the spirit is the man, while the body is the external by means of which the mind or spirit feels and acts in its world.

(7) The conjunction of man’s spirit with his body is by means of the correspondence of his will and understanding with his heart and lungs, and their separation is from non-correspondence.

372. (1) All things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs. By the mind nothing else is meant than the will and understanding, which in their complex are all things that affect man and all that he thinks, thus all things of man’s affection and thought. The things that affect man are of his will, and the things that he thinks are of his understanding. That all things of man’s thought are of his understanding is known, since he thinks from the understanding; but it is not so well known that all things of man’s affection are of his will, this is not so well known because when man is thinking he pays no attention to the

affection, but only to what he is thinking; just as when he hears a person speaking, he pays no attention to the tone of the voice but only to the language. Yet affection is related to thought as the tone of the voice is to the language; consequently the affection of the one speaking is known by the tone, and his thought by the language. Affection is of the will, because all affection is of love, and the will is the receptacle of love, as was shown above. He that is not aware that affection is of the will confounds affection with understanding, for he declares it to be one with thought, yet they are not one but act as one. That they are confounded is evident from the common expression, I think I will do this, meaning, I will to do it. But that they are two is also evident from a common expression, I wish to think about this matter; and when one thinks about it, the affection of the will is present in the thought of the understanding, like the tone in speech, as was said before. That all parts of the body have relation to the heart and lungs is known, but that there is a correspondence of the heart and lungs with the will and understanding is not known. This subject will therefore be treated in what follows.

373. Because the will and understanding are the receptacles of love and wisdom, these two are organic forms, or forms organized out of the purest substances; for such they must be to be receptacles. It is no objection that their organization is imperceptible to the eye; it lies beyond the reach of vision, even when this is increased by the microscope. The smallest insects are also too small to be

seen, yet they have organs of sense and motion, for they feel, walk, and fly. That they have brains, hearts, pulmonary pipes, and viscera, acute observers have discovered from their anatomy by means of the microscope. Since minute insects themselves are not visible, and still less so their component viscera, and since it is not denied that they are organized even to each single particle in them, how can it be said that the two receptacles of love and wisdom, called will and understanding, are not organic forms? How can love and wisdom, which are life from the Lord, act upon what is not a subject, or upon what has no substantial existence? Without organic forms, how can thought inhere; and from thought inherent in nothing can one speak? Is not the brain, where thought comes forth, complete and organized in every part? The organic forms themselves are there visible even to the naked eye; and the receptacles of the will and understanding, in their first principles, are plainly to be seen in the cortical substance, where they are perceptible as minute glands (On which see above, n. 366). Do not, I pray, think of these things from an idea of vacuum. Vacuum is nothing, and in nothing nothing takes place, and from nothing nothing comes forth. (On the idea of vacuum, see above, n. 82.)

374. (2) There is a correspondence of the will and understanding with the heart and lungs, consequently a correspondence of all things of the mind with all things of the body. This is new: it has hitherto been unknown because it has not been known what the spiritual is, and how it differs from the natural; therefore it has not been known

what correspondence is; for there is a correspondence between things spiritual and things natural, and by means of correspondence they are conjoined. It is said that heretofore there has been no knowledge of what the spiritual is, or of what its correspondence with the natural is and therefore what correspondence is; yet these might have been known. Who does not know that affection and thought are spiritual, therefore that all things of affection and thought are spiritual? Who does not know that action and speech are natural, therefore that all things of action and speech are natural: who does not know that affection and thought, which are spiritual, cause man to act and to speak? From this who cannot see what correspondence is between things spiritual and things natural? Does not thought make the tongue speak, and affection together with thought make the body act? There are two distinct things: I can think without speaking, and I can will without acting; and the body, it is known, neither thinks nor wills, but thought falls into speech, and will descends into action. Does not affection also beam forth from the face, and there exhibit a type of itself? This everyone knows. Is not affection, regarded in itself, spiritual, and the change of countenance, called the expression, natural? From this who might not conclude that there is correspondence; and further, a correspondence of all things of the mind with all things of the body; and since all things of the mind have relation to affection and thought, or what is the same, to the will and understanding, and all things of the body to the heart and lungs, - that there is a correspondence of the will with the heart and of the understanding with the lungs? Such things have remained unknown, though they might have been known, because man has become so external as to be unwilling to acknowledge anything except the natural. This has become the joy of his love, and from that the joy of his understanding; consequently it has become distasteful to him to raise his thought above the natural to anything spiritual separate from the natural; therefore, from his natural love and its delights, he can think of the spiritual only as a purer natural, and of correspondence only as a something flowing in by continuity; yea, the merely natural man cannot think of anything separate from the natural; any such thing to him is nothing. Again, these things have not heretofore been seen and known, because everything of religion, that is, everything called spiritual, has been banished from the sight of man by the dogma of the whole Christian world, that matters theological, that is, spiritual, which councils and certain leaders have decreed, are to be believed blindly because (as they say) they transcend the understanding. Some, therefore, have imagined the spiritual to be like a bird flying above the air in an ether to which the sight of the eye does not reach; when yet it is like a bird of paradise, which flies near the eye, even touching the pupil with its beautiful wings and longing to be seen. By the sight of the eye intellectual vision is meant.

375. The correspondence of the will and understanding with the heart and lungs cannot be abstractly proved, that is, by mere reasonings, but it may be proved by effects. It is much the same as it is with the causes of things which can

be seen rationally, yet not clearly except by means of effects; for causes are in effects, and by means of effects make themselves visible; and until causes are thus made visible, the mind is not assured respecting them. In what follows, the effects of this correspondence will be described. But lest any one should fall into ideas of this correspondence imbibed from hypotheses about the soul, let him first read over carefully the propositions in the preceding chapter, as follows: Love and wisdom, and the will and understanding therefrom, make the very life of man (n. 363, 365). The life of man is in first principles in the brains, and in derivatives in the body (n. 365). Such as life is in first principles, such it is in the whole and in every part (n. 366). By means of these first principles life is in the whole from every part, and in every part from the whole (n. 367). Such as the love is, such is the wisdom, consequently such is the man (n. 368).

376. It is permitted to introduce here, in the way of evidence, a representation of the correspondence of the will and understanding with the heart and lungs which was seen in heaven among the angels. By a wonderful flowing into spiral movements, such as no words can express, the angels formed the likeness of a heart and the likeness of lungs, with all the interior structures therein; and in this they were falling in with the flow of heaven, for heaven from the inflowing of love and wisdom from the Lord strives to come into such forms. They thus represented the conjunction of the heart and lungs, and at the same time the correspondence of these with the love of the will and

with the wisdom of the understanding. This correspondence and union they called the heavenly marriage; saying that in the whole body, and in its several members, organs, and viscera, it is the same as in the things belonging to the heart and lungs; also that where the heart and lungs do not act, each in its turn, there can be no motion of life from any voluntary principle, and no sensation of life from any intellectual principle.

377. Inasmuch as the correspondence of the heart and lungs With the will and understanding is treated of in what now follows, and upon this correspondence is based that of all parts of the body, namely, the members, the organs of the senses, and the viscera throughout the body, and inasmuch as the correspondence of natural things with spiritual has been heretofore unknown, and yet is amply shown in two works, one of which treats of Heaven and Hell and the other, the Arcana Coelestia, of the spiritual sense of the Word in Genesis and Exodus, I will here point out what has been written and shown in those two works respecting correspondence. In the work on Heaven and Hell: The correspondence of all things of heaven with all things of man (n. 87-102). The correspondence of all things of heaven with all things on earth (n. 103-115). In the Arcana Coelestia, the work on the spiritual sense of the Word in Genesis and Exodus: The correspondence of the face and its expressions with the affections of the mind (n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306). The correspondence of the body, its gestures and actions, with things intellectual and things voluntary (n. 2988, 3632,

4215). The correspondence of the senses in general (n. 4318-4330). The correspondence of the eyes and of their sight (n. 4403- 4420). The correspondence of the nostrils and of smell (n. 4624-4634). The correspondence of the ear, and of hearing (n. 4652-4660). The correspondence of the tongue and of taste (n. 4791-4805). The correspondence of the hands, arms, shoulders and feet (n. 4931-4953). The correspondence of the loins and organs of generation (n. 5050-5062). Thy correspondence of the internal viscera of the body, especially of the stomach, thymus gland, the receptacle and ducts of the chyle and lacteals, and of the mesentery (n. 5171-5180, 5181, 5189). The correspondence of the spleen (n. 9698). The correspondence of the peritonaeum, kidneys and bladder (n. 5377-5385). The correspondence of the liver, and of the hepatic, cystic and pancreatic ducts (n. 5183-5185). The correspondence of the intestines (n. 5392-5395, 5379). The correspondence of the bones (n. 5560-5564). The correspondence of the skin (n. 5552-5559). The correspondence of heaven with man (n. 911, 1900, 1982, 2996-2998, 3624-3649, 3741-3745, 3884, 4051, 4279, 4403, 4423, 4524, 4525, 6013, 6057, 9279, 9632). All things that exist in the natural world and in its three kingdoms correspond to all things which appear in the spiritual world (n. 1632, 1831, 1881, 2758, 2990-3003, 3213-3227, 3483, 3624-3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280). All things that appear in the heavens are correspondences (n. 1521, 1532, 1619-1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213-3226, 3349, 3350, 3475-3585, 3748, 9481, 9570, 9576, 9577). The correspondence of the sense of the letter of the Word and of its spiritual sense is treated of in the Arcana Coelestia throughout; and on this subject see also the Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 5-26, 27-65).

378. (3) The will corresponds to the heart. This can not be seen so clearly taken by itself as when the will is considered in its effects (as was said above). Taken by itself it can be seen by this, that all affections, which are of love, induce changes in the heart's pulsations, as is evident from the pulse of the arteries, which act synchronously with the heart. The heart's changes and pulsations in accordance with the love's affections are innumerable. Those felt by the finger are only that the beats are slow or quick, high or low, weak or strong, regular or irregular, and so on; thus that there is a difference in joy and in sorrow, in tranquillity of mind and in wrath, in fearlessness and in fear, in hot diseases and in cold, and so on. Because the two motions of the heart, systolic and diastolic, change and vary in this manner according to the affections of each one's love, many of the ancient and after them some modern writers have assigned the affections to the heart, and have made the heart their dwelling-place. From this have come into common language such expressions as a stout heart, a timid heart, a joyful heart, a sad heart, a soft heart, a hard heart, a great heart, a weak heart, a whole heart, a broken heart, a heart of flesh, a heart of stone; likewise being gross, or soft, or tender in heart; giving the heart to a thing, giving a

single heart, giving a new heart, laying up in the heart, receiving in the heart, not reaching the heart, hardening one’s heart, a friend at heart; also the terms concord, discord, folly [vecordia], and other similar terms expressive of love and its affections. There are like expressions in the Word, because the Word was written by correspondences. Whether you say love or will it is the same, because the will is the receptacle of love, as was explained above.

379. It is known that there is vital heat in man and in every living creature; but its origin is not known. Every one speaks of it from conjecture, consequently such as have known nothing of the correspondence of natural things with spiritual have ascribed its origin, some to the sun’s heat, some to the activity of the parts, some to life itself; but as they have not known what life is, they have been content with the mere phrase. But any one who knows that there is a correspondence of love and its affections with the heart and its derivations may know that the origin of vital heat is love. For love goes forth as heat from the spiritual sun where the Lord is, and moreover is felt as heat by the angels. This spiritual heat which in its essence is love, is what inflows by correspondence into the heart and its blood, and imparts heat to it, and at the same time vivifies it. That a man grows hot, and, as it were, is fired, according to his love and the degree of it, and grows torpid and cold according to its decrease, is known, for it is felt and seen; it is felt by the heat throughout the body, and seen by the flushing of the face; and on the other hand, extinction of love is felt by coldness in the body, and is seen by paleness

in the face. Because love is the life of man, the heart is the first and the last of his life; and because love is the life of man, and the soul maintains its life in the body by means of the blood, in the Word blood is called the soul (Gen. 9:4; Levit. 17:14). The various meanings of soul will be explained in what follows.

380. The redness, also, of the blood is from the correspondence of the heart and the blood with love and its affection; for in the spiritual world there are all kinds of colors, of which red and white are the fundamental, the rest deriving their varieties from these and from their opposites, which are a dusky fire color and black. Red there corresponds to love, and white to wisdom. Red corresponds to love because it originates in the fire of the spiritual sun, and white corresponds to wisdom because it originates in the light of that sun. And because there is a correspondence of love with the heart, the blood must needs be red, and reveal its origin. For this reason in the heavens where love to the Lord reigns the light is flame-colored, and the angels there are clothed in purple garments; and in the heavens where wisdom reigns the light is white, and the angels there are clothed in white linen garments.

381. The heavens are divided into two kingdoms, one called celestial, the other spiritual; in the celestial kingdom love to the Lord reigns, and in the spiritual kingdom wisdom from that love. The kingdom where love reigns is called heaven’s cardiac kingdom, the one where wisdom reigns is called its pulmonic kingdom. Be it known, that the

whole angelic heaven in its aggregate represents a single man, and before the Lord appears as a single man; consequently its heart makes one kingdom and its lungs another. For there is a general cardiac and pulmonic movement throughout heaven, and a particular movement therefrom in each angel. The general cardiac and pulmonic movement is from the Lord alone, because love and wisdom are from Him alone. For these two movements are in the sun where the Lord is and which is from the Lord, and from that in the angelic heavens and in the universe. Banish spaces and think of omnipresence, and you will be convinced that it is so. That the heavens are divided into two kingdoms, celestial and spiritual, see the work on Heaven and Hell (n. 20-28); and that the whole angelic heaven in the aggregate represents a single man (n. 59-67).

382. (4) The understanding corresponds to the lungs. This follows from what has been said of the correspondence of the will with the heart; for there are two things, will and understanding, which reign in the spiritual man, that is, in the mind, and there are two things, heart and lungs, which reign in the natural man, that is, in the body; and there is correspondence (as was said above) of all things of the mind with all thinks of the body; from which it follows that as the will corresponds to the heart, so the understanding corresponds to the lungs. Moreover, that the understanding corresponds to the lungs any one may observe in himself, both from his thought and from his speech. (1) From thought: No one is able to think except with the concurrence and concordance of the pulmonary

respiration; consequently, when he thinks tacitly he breathes tacitly, if he thinks deeply he breathes deeply; he draws in the breath and lets it out, contracts and expands the lungs, slowly or quickly, eagerly, gently, or intently, all in conformity to his thought, thus to the influx of affection from love; yea, if he hold the breath entirely he is unable to think, except in his spirit by its respiration, which is not manifestly perceived. (2) From speech: Since not the least vocal sound flows forth from the mouth without the concurrent aid of the lungs, - for the sound, which is articulated into words, all comes forth from the lungs through the trachea and epiglottis, - therefore, according to the inflation of these bellows and the opening of the passage the voice is raised even to a shout, and according to their contraction it is lowered; and if the passage is entirely closed speech ceases and thought with it.

383. Since the understanding corresponds to the lungs and thought therefrom to the respiration of the lungs, in the Word, “soul” and “spirit” signify the understanding; for example:

Thou shalt love the Lord thy God with all thy heart and with all thy soul (Matt. 22:37).

God will give a new heart and a new spirit (Ezek. 36:26; Psalm 51:10).

That “heart” signifies the love of the will was shown above; therefore “soul” and “spirit” signify the wisdom of the understanding. That the spirit of God, also called the Holy Spirit, means Divine Wisdom, and therefore Divine Truth which is the light of men, may be seen in The

Doctrine of the New Jerusalem concerning the Lord (n. 50, 51), therefore,

> The Lord breathed on His disciples, and said, Receive ye the Holy
> Spirit (John 20:22);

for the same reason it is said that:

Jehovah God breathed into the nostrils of Adam the breath of lives, and he was made into a living soul (Gen. 2:7);

also He said to the prophet:

> Prophesy upon the breath, and say unto the wind, Come from the four
> winds, O breath, and breathe upon these slain, that they may live
> (Ezek. 37:9);

likewise in other places; therefore the Lord is called "the breath of the nostrils," and "the breath of life." Because respiration passes through the nostrils, perception is signified by them; and an intelligent man is said to be keen-scented, and an unintelligent man to be dull-scented. For the same reason, spirit and wind in the Hebrew, and in some other languages, are the same word; for the word spirit is derived from a word that means breathing; and therefore when a man dies he is said to give up the ghost [anima]. It is for the same reason that men believe the spirit to be wind, or an airy something like breath breathed out from the lungs, and the soul to be of like nature. From all this it can be seen that to “love God with all the heart and all the soul” means to love Him with all the love and with all the understanding, and to “give a new heart and a new spirit” means to give a new will and a new understanding. Because “spirit” signifies understanding, it is said of Bezaleel:

That he was filled with the spirit of wisdom, of intelligence, and of knowledge (Exod. 31:3);

and of Joshua:

That he was filled with the spirit of wisdom (Deut. 34:9);

and Nebuchadnezzar says of Daniel:

That an excellent spirit of knowledge, of intelligence, and of wisdom, was in him (Dan. 5:11, 12, 14);

and it is said in Isaiah:

They that err in spirit shall learn intelligence (29:24);

likewise in many other places.

384. Since all things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs, there are in the head two brains, distinct from each other as will and understanding are distinct. The cerebellum is especially the organ of the will, and the cerebrum of the understanding. Likewise the heart and lungs in the body are distinct from the remaining parts there. They are separated by the diaphragm, and are enveloped by their own covering, called the pleura, and form that part of the body called the chest. In the other parts of the body, called members, organs, and viscera, there is a joining together of the two, and thus there are pairs; for instance, the arms, hands, loins, feet, eyes, and

nostrils; and within the body the kidneys, ureters, and testicles; and the viscera which are not in pairs are divided into right and left. Moreover, the brain itself is divided into two hemispheres, the heart into two ventricles, and the lungs into two lobes; the right of all these having relation to the good of truth, and the left to the truth of good, or, what is the same, the right having relation to the good of love from which is the truth of wisdom, and the left having relation to the truth of wisdom which is from the good of love. And because the conjunction of good and truth is reciprocal, and by means of that conjunction the two become as it were one, therefore the pairs in man act together and conjointly in functions, motions, and senses.

385. (5) By means of this correspondence many arcana relating to the will and understanding, thus also to love and wisdom, may be disclosed. In the world it is scarcely known what the will is or what love is, for the reason that man is not able, by himself, to love, and from love to will, although he is able as it were by himself to exercise intelligence and thought; just as he is not able of himself to cause the heart to beat, although he is able of himself to cause the lungs to respire. Now because it is scarcely known in the world what the will is or what love is, but it is known what the heart and the lungs are, - for these are objects of sight and can be examined, and have been examined and described by anatomists, while the will and the understanding are not objects of sight, and cannot be so examined - therefore when it is known that these correspond, and by correspondence act as one, many arcana relating to the will

and understanding may be disclosed that could not otherwise be disclosed; those for instance relating to the conjunction of the will with the understanding, and the reciprocal conjunction of the understanding with the will; those relating to the conjunction of love with wisdom, and the reciprocal conjunction of wisdom with love; also those relating to the derivation of love into affections, and to the consociation of affections, to their influx into perceptions and thoughts, and finally their influx according to correspondence into the bodily acts and senses. These and many other arcana may be both disclosed and illustrated by the conjunction of the heart and lungs, and by the influx of the blood from the heart into the lungs, and reciprocally from the lungs into the heart, and therefrom through the arteries into all the members, organs and viscera of the body.

386. (6) Man’s mind is his spirit, and the spirit is the man, while the body is an external by means of which the mind or spirit feels and acts in its world. That man’s mind is his spirit, and that the spirit is the man, can hardly enter the faith of those who have supposed the spirit to be wind, and the soul to be an airy something like breath breathed out from the lungs. For they say, How can the spirit, when it is spirit, be the man, and how can the soul, when it is soul, be the man? They think in the same way of God because He is called a Spirit. This idea of the spirit and the soul has come from the fact that spirit and wind in some languages are the same word; also, that when a man dies, he is said to give up the ghost or spirit; also, that life returns, after suffocation

or swooning, when the spirit or breath of the lungs comes back. Because in these cases nothing but the breath or air is perceived, it is concluded from the eye and bodily sense that the spirit and soul of man after death is not the man. From this corporeal conclusion about the spirit and soul, various hypotheses have arisen, and these have given birth to a belief that man after death does not become a man until the day of the last judgment, and that meanwhile his spirit remains somewhere or other awaiting reunion with the body, according to what has been shown in the Continuation concerning the Last Judgment (n. 32-38). Because man's mind is his spirit, the angels, who also are spirits, are called minds.

387. Man's mind is his spirit, and the spirit is the man, because by the mind all things of man's will and understanding are meant, which things are in first principles in the brains and in derivatives in the body; therefore in respect to their forms they are all things of man. This being so, the mind (that is, the will and understanding) impels the body and all its belongings at will. Does not the body do whatever the mind thinks and wills? Does not the mind incite the ear to hear, and direct the eye to see, move the tongue and the lips to speak, impel the hands and fingers to do whatever it pleases, and the feet to walk whither it will? Is the body, then, anything but obedience to its mind; and can the body be such unless the mind is in its derivatives in the body? Is it consistent with reason to think that the body acts from obedience simply because the mind so wills? in which case they should be

two, the one above and the other below, one commanding, the other obeying. As this is in no way consistent with reason, it follows that man's life is in its first principles in the brains, and in its derivatives in the body (according to what has been said above, n. 365); also that such as life is in first principles, such it is in the whole and in every part (n. 366); and by means of these first principles life is in the whole from every part, and in every part from the whole (n. 367). That all things of the mind have relation to the will and understanding, and that the will and understanding are the receptacles of love and wisdom from the Lord, and that these two make the life of man, has been shown in the preceding pages.

388. From what has now been said it can also be seen that man's mind is the man himself. For the primary texture of the human form, that is, the human form itself with each and every thing thereof, is from first principles continued from the brain through the nerves, in the manner described above. It is this form into which man comes after death, who is then called a spirit or an angel, and who is in all completeness a man, but a spiritual man. The material form that is added and superinduced in the world, is not a human form by itself, but only by virtue of the spiritual form, to which it is added and superinduced that man may be enabled to perform uses in the natural world, and also to draw to himself out of the purer substances of the world a fixed containant of spiritual things, and thus continue and perpetuate life. It is a truth of angelic wisdom that man's mind, not alone in general, but in every particular, is in a

perpetual conatus toward the human form, for the reason that God is a Man.

389. That man may be man there must be no part lacking, either in head or in body, that has existence in the complete man; since there is nothing therein that does not enter into the human form and constitute it; for it is the form of love and wisdom, and this, in itself considered, is Divine. In it are all terminations of love and wisdom, which in God-Man are infinite, but in His image, that is, in man, angel, or spirit, are finite. If any part that has existence in man were lacking, there would be lacking something of termination from the love and wisdom corresponding to it, whereby the Lord might be from firsts in outmosts with man, and might from His Divine Love through His Divine Wisdom provide uses in the created world.

390. (7) The conjunction of man's spirit with his body is by means of the correspondence of his will and understanding with his heart and lungs, and their separation is from non- correspondence. As it has heretofore been unknown that man's mind, by which is meant the will and understanding, is his spirit, and that the spirit is a man; and as it has been unknown that man's spirit, as well as his body, has a pulse and respiration, it could not be known that the pulse and respiration of the spirit in man flow into the pulse and respiration of his body and produce them. Since, then, man's spirit, as well as his body, enjoys a pulse and respiration, it follows that there is a like correspondence of the pulse and respiration of man's spirit with the pulse and respiration of his body, - for, as was

said, his mind is his spirit, - consequently, when the two pairs of motions cease to correspond, separation takes place, which is death. Separation or death ensues when from any kind of disease or accident the body comes into such a state as to be unable to act in unison with its spirit, for thus correspondence perishes, and with it conjunction; not, however, when respiration alone ceases, but when the heart's pulsation ceases. For so long as the heart is moved, love with its vital heat remains and preserves life, as is evident in cases of swoon and suffocation, and in the condition of fetal life in the womb. In a word, man's bodily life depends on the correspondence of its pulse and respiration with the pulse and respiration of his spirit; and when that correspondence ceases, the bodily life ceases, and his spirit departs and continues its life in the spiritual world, which is so similar to his life in the natural world that he does not know that he has died. Men generally enter the spiritual world two days after the death of the body. For I have spoken with some after two days.

391. That a spirit, as well as a man on earth in the body enjoys a pulse and a respiration, can only be proved by spirits and angels themselves, when privilege is granted to speak with them. This privilege has been granted to me. When questioned about the matter they declared that they are just as much men as those in the world are, and possess a body as well as they, but a spiritual body, and feel the beat of the heart in the chest, and the beat of the arteries in the wrist, just as men do in the natural world. I have questioned many about the matter, and they all gave like answer. That

man’s spirit respires within his body has been granted me to learn by personal experience. On one occasion angels were allowed to control my respiration, and to diminish it at pleasure, and at length to withdraw it, until only the respiration of my spirit remained, which I then perceived by sense. A like experience was granted me when permitted to learn the state of the dying (as may be seen in the work on Heaven and Hell, n. 449). I have sometimes been brought into the respiration of my spirit only, which I have then sensibly perceived to be in accord with the common respiration of heaven. Also many times I have been in a state like that of angels, and also raised up into heaven to them, and being then out of the body in spirit, I talked with angels with a respiration in like manner as in the world. From this and other personal evidence it has been made clear to me that man’s spirit respires, not only in the body but also after it has left the body; that the respiration of the spirit is so silent as not to be perceptible to man; and that it inflows into the manifest respiration of the body almost as cause flows into effect, or thought into the lungs and through the lungs into speech. From all this it is also evident that conjunction of spirit and body in man is by means of the correspondence of the cardiac and pulmonic movement in both.

392. These two movements, the cardiac and the pulmonic, derive their origin and persistence from this, that the whole angelic heaven, in general and in particular, is in these two movements of life; and the whole angelic heaven is in these movements because the Lord pours them in from

the sun, where He is, and which is from Him; for these two movements are maintained by that sun from the Lord. It is evident that such is their origin since all things of heaven and all things of the world depend on the Lord through that sun in a connection, by virtue of form, like a chain-work from the first to outmosts, also since the life of love and wisdom is from the Lord, and all the forces of the universe are from life. That the variation of these movements is according to the reception of love and wisdom, also follows.

393. More will be said in what follows of the correspondence of these movements, as what the nature of that correspondence is in those who respire with heaven, and what it is in those who respire with hell; also what it is in those who speak with heaven, but think with hell, thus what it is with hypocrites, flatterers, deceivers, and others.

394. FROM THE CORRESPONDENCE OF THE HEART WITH THE WILL AND OF THE LUNGS WITH THE UNDERSTANDING, EVERYTHING MAY BE KNOWN THAT CAN BE KNOWN ABOUT THE WILL AND UNDERSTANDING, OR ABOUT LOVE AND WISDOM, THEREFORE ABOUT THE SOUL OF MAN.

Many in the learned world have wearied themselves with inquiries respecting the soul; but as they knew nothing of the spiritual world, or of man’s state after death, they could only frame theories, not about the nature of the soul, but about its operation on the body. Of the nature of the soul they could have no idea except as something most pure in the ether, and of its containing form they could have no idea except as being ethereal. But knowing that the soul is spiritual, they dared not say much about the matter openly, for fear of ascribing to the soul something natural. With this conception of the soul, and yet knowing that the soul operates on the body, and produces all things in it that relate to its sensation and motion, they have wearied themselves, as was said, with inquiries respecting the operation of the soul on the body. This has been held by some to be effected by influx, and by some to be effected by harmony. But as this investigation has disclosed nothing in which the mind anxious to see the real truth can acquiesce, it has been granted me to speak with angels, and to be enlightened on the subject by their wisdom; the fruits of which are as follows: Man's soul, which lives after death, is his spirit, and is in complete form a man; the soul of this form is the will and understanding, and the soul of these is love and wisdom from the Lord; these two are what constitute man's life, which is from the Lord above; yet for the sake of man's reception of Him, He causes life to appear as if it were man's; but that man may not claim life for himself as his, and thus withdraw himself from this reception of the Lord, the Lord has also taught that everything of love, which is called good, and everything of wisdom, which is called truth, is from Him, and nothing of these from man; and as these two are life, that everything of life which is life is from Him.

395. Since the soul in its very esse is love and wisdom, and these two in man are from the Lord, there are created in man two receptacles, which are also the abodes of the

Lord in man; one for love, the other for wisdom, the one for love called the will, the other for wisdom called the understanding. Now since Love and Wisdom in the Lord are one distinctly (as may be seen above, n. 17-22), and Divine Love is of His Divine Wisdom, and Divine Wisdom is of His Divine Love (n. 34-39), and since these so go forth from God-Man, that is, from the Lord, therefore these two receptacles and abodes of the Lord in man, the will and understanding, are so created by the Lord as to be distinctly two, and yet make one in every operation and every sensation; for in these the will and understanding cannot be separated. Nevertheless, to enable man to become a receptacle and an abode of the Lord, it is provided, as necessary to this end, that man's understanding can be raised above his proper love into some light of wisdom in the love of which the man is not, and that he can thereby see and be taught how he must live if he would come also into that higher love, and thus enjoy eternal happiness. But by the misuse of this power to elevate the understanding above his proper love, man has subverted in himself that which might have been the receptacle and abode of the Lord (that is, of love and wisdom from the Lord), by making the will an abode for the love of self and the world, and the understanding an abode for whatever confirms those loves. From this it has come that these two abodes, the will and understanding, have become abodes of infernal love, and by confirmations in favor of these loves, abodes of infernal thought, which in hell is esteemed as wisdom.

396. The reason why the love of self and love of the world are infernal loves, and yet man has been able to come into them and thus subvert the will and understanding within him, is as follows: the love of self and the love of the world by creation are heavenly loves; for they are loves of the natural man serviceable to spiritual loves, as a foundation is to a house. For man, from the love of self and the world, seeks the welfare of his body, desires food, clothing, and habitation, is solicitous for the welfare of his family, and to secure employment for the sake of use, and even, in the interest of obedience, to be honored according to the dignity of the affairs which he administers, and to find delight and refreshment in worldly enjoyment; yet all this for the sake of the end, which must be use For through these things man is in a state to serve the Lord and to serve the neighbor. When, however, there is no love of serving the Lord and serving the neighbor, but only a love of serving himself by means of the world, then from being heavenly that love becomes hellish, for it causes a man to sink his mind and disposition in what is his own, and that in itself is wholly evil.

397. Now that man may not by the understanding be in heaven while by the will he is in hell, as is possible, and may thereby have a divided mind, after death everything of the understanding which transcends its own love is removed; whereby it comes that in everyone the will and understanding finally make one. With those in heaven the will loves good and the understanding thinks truth; but with those in hell the will loves evil and the understanding thinks

falsity. The same is true of man in this world when he is thinking from his spirit, as he does when alone; yet many, so long as they are in the body, when they are not alone think otherwise. They then think otherwise because they raise their understanding above the proper love of their will, that is, of their spirit. These things have been said, to make known that the will and understanding are two distinct things, although created to act as one, and that they are made to act as one after death, if not before.

398. Now since love and wisdom, and therefore will and understanding, are what are called the soul, and how the soul acts upon the body, and effects all its operations, is to be shown in what follows, and since this may be known from the correspondence of the heart with the will, and of the lungs with the understanding, by means of that correspondence what follows has been disclosed:

(1) Love or the will is man's very life.

(2) Love or the will strives unceasingly towards the human form and all things of that form.

(3) Love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding.

(4) Love or the will prepares a house or bridal chamber for its future wife, which is wisdom or the understanding.

(5) Love or the will also prepares all things in its human form, that it may act conjointly with wisdom or the understanding.

(6) After the nuptials, the first conjunction is through affection for knowing, from which springs affection for

truth.

(7) The second conjunction is through affection for understanding, from which springs perception of truth.

(8) The third conjunction is through affection for seeing truth, from which springs thought.

(9) Through these three conjunctions love or the will is in its sensitive life and in its active life.

(10) Love or the will introduces wisdom or the understanding into all things of its house.

(11) Love or the will does nothing except in conjunction with wisdom or the understanding.

(12) Love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined to it.

(13) Wisdom or the understanding, from the potency given to it by love or the will, can be elevated, and can receive such things as are of light out of heaven, and perceive them.

(14) Love or the will can in like manner be elevated and can perceive such things as are of heat out of heaven, provided it loves its consort in that degree.

(15) Otherwise love or the will draws down wisdom or the understanding from its elevation, that it may act as one with itself.

(16) Love or the will is purified by wisdom in the understanding, if they are elevated together.

(17) Love or the will is defiled in the understanding and by it, if they are not elevated together.

(18) Love, when purified by wisdom in the understanding, becomes spiritual and celestial.

(19) Love, when defiled in the understanding and by it, becomes natural and sensual.

(20) The capacity to understand called rationality, and the capacity to act called freedom, still remain.

(21) Spiritual and celestial love is love towards the neighbor and love to the Lord; and natural and sensual love is love of the world and love of self.

(22) It is the same with charity and faith and their conjunction as with the will and understanding and their conjunction.

399. (1) Love or the will is man's very life. This follows from the correspondence of the heart with the will (considered above, n. 378-381). For as the heart acts in the body, so does the will act in the mind; and as all things of the body depend for existence and motion upon the heart, so do all things of the mind depend for existence and life upon the will. It is said, upon the will, but this means upon the love, because the will is the receptacle of love, and love is life itself (see above, n. 1-3), and love, which is life itself, is from the Lord alone. By the heart and its extension into the body through the arteries and veins it can be seen that love or the will is the life of man, for the reason that things that correspond to each other act in a like manner, except that one is natural and the other spiritual. How the heart acts in the body is evident from anatomy, which shows that wherever the heart acts by means of the vessels put forth from it, everything is alive or subservient to life; but where

the heart by means of its vessels does not act, everything is lifeless. Moreover, the heart is the first and last thing to act in the body. That it is the first is evident from the fetus, and that it is the last is evident from the dying, and that it may act without the cooperation of the lungs is evident from cases of suffocation and swooning; from which it can be seen that the life of the mind depends solely upon the will, in the same way as the substitute life of the body depends on the heart alone; and that the will lives when thought ceases, in the same way as the heart lives when breathing ceases. This also is evident from the fetus, from the dying, and from cases of suffocation and swooning. From which it follows that love or the will is man's very life.

400. (2) Love or the will strives unceasingly towards the human form and all things of that form. This is evident from the correspondence of heart and will. For it is known that all things of the body are formed in the womb, and that they are formed by means of fibers from the brains and blood vessels from the heart, and that out of these two the tissues of all organs and viscera are made; from which it is evident that all things of man have their existence from the life of the will, which is love, from their first principles, out of the brains, through the fibers; and all things of his body out of the heart through the arteries and veins. From this it is clearly evident that life (which is love and the will therefrom), strives unceasingly towards the human form. And as the human form is made up of all the things there are in man, it follows that love or the will is in a continual conatus and effort to form all these. There is such a conatus

and effort towards the human form, because God is a Man, and Divine Love and Divine Wisdom is His life, and from His life is everything of life. Any one can see that unless Life which is very Man acted into that which in itself is not life, the formation of anything such as exists in man would be impossible, in whom are thousands of thousands of things that make a one, and that unanimously aspire to an image of the Life from which they spring, that man may become a receptacle and abode of that Life. From all this it can be seen that love, and out of the love the will, and out of the will the heart, strive unceasingly towards the human form.

401. (3) Love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding. This also is evident from the correspondence of the heart with the will. The embryo man lives by the heart, not by the lungs. For in the fetus the blood does not flow from the heart into the lungs, giving it the ability to respire; but it flows through the foramen ovale into the left ventricle of the heart; consequently the fetus is unable to move any part of its body, but lies enswathed, neither has it sensation, for its organs of sense are closed. So is it with love or the will, from which the fetus lives indeed, though obscurely, that is, without sensation or action. But as soon as the lungs are opened, which is the case after birth, he begins to feel and act, and likewise to will and think. From all this it can be seen, that love or the will is unable to effect anything by means of its human form without a marriage with wisdom or the understanding.

402. (4) Love or the will prepares a house or bridal chamber for its future wife, which is wisdom or the understanding. In the created universe and in each of its particulars there is a marriage of good and truth; and this is so because good is of love and truth is of wisdom, and these two are in the Lord, and out of Him all things are created. How this marriage has existence in man can be seen mirrored in the conjunction of the heart with the lungs; since the heart corresponds to love or good, and the lungs to wisdom or truth (see above, n. 378-381, 382-385). From that conjunction it can be seen how love or the will betroths to itself wisdom or the understanding, and afterwards weds it, that is, enters into a kind of marriage with it. Love betroths to itself wisdom by preparing for it a house or bridal chamber, and marries it by conjoining it to itself by affections, and afterwards lives wisely with it in that house. How this is cannot be fully described except in spiritual language, because love and wisdom, consequently will and understanding, are spiritual; and spiritual things can, indeed, be expressed in natural language, but can be perceived only obscurely, from a lack of knowledge of what love is, what wisdom is, what affections for good are, and what affections for wisdom, that is, affections for truth, are. Yet the nature of the betrothal and of the marriage of love with wisdom, or of will with understanding, can be seen by the parallel that is furnished by their correspondence with the heart and lungs. What is true of these is true of love and wisdom, so entirely that there is no difference whatever except that one is natural and the other spiritual. Thus it is

evident from the heart and lungs, that the heart first forms the lungs, and afterwards joins itself to them; it forms the lungs in the fetus, and joins itself to them after birth. This the heart does in its abode which is called the breast, where the two are encamped together, separated from the other parts of the body by a partition called the diaphragm and by a covering called the pleura. So it is with love and wisdom or with will and understanding.

403. (5) Love or the will prepares all things in its own human form, that it may act conjointly with wisdom or the understanding. We say, will and understanding, but it is to be carefully borne in mind that the will is the entire man; for it is the will that, with the understanding, is in first principles in the brains, and in derivatives in the body, consequently in the whole and in every part (see above, n. 365-367). From this it can be seen that the will is the entire man as regards his very form, both the general form and the particular form of all parts; and that the understanding is its partner, as the lungs are the partner of the heart. Beware of cherishing an idea of the will as something separate from the human form, for it is that same form. From this it can be seen not only how the will prepares a bridal chamber for the understanding, but also how it prepares all things in its house (which is the whole body) that it may act conjointly with the understanding. This it prepares in such a way that as each and every thing of the body is conjoined to the will, so is it conjoined to the understanding; in other words, that as each and everything of the body is submissive to the will, so is it submissive to

the understanding. How each and every thing of the body is prepared for conjunction with the understanding as well as with the will, can be seen in the body only as in a mirror or image, by the aid of anatomical knowledge, which shows how all things in the body are so connected, that when the lungs respire each and every thing in the entire body is moved by the respiration of the lungs, and at the same time from the beating of the heart. Anatomy shows that the heart is joined to the lungs through the auricles, which are continued into the interiors of the lungs; also that all the viscera of the entire body are joined through ligaments to the chamber of the breast; and so joined that when the lungs respire, each and all things, in general and in particular, partake of the respiratory motion. Thus when the lungs are inflated, the ribs expand the thorax, the pleura is dilated, and the diaphragm is stretched wide, and with these all the lower parts of the body, which are connected with them by ligaments therefrom, receive some action through the pulmonic action; not to mention further facts, lest those who have no knowledge of anatomy, on account of their ignorance of its terms should be confused in regard to the subject. Consult any skillful and discerning anatomist whether all things in the entire body, from the breast down be not so bound together, that when the lungs expand by respiration, each and all of them are moved to action synchronous with the pulmonic action. From all this the nature of the conjunction prepared by the will between the understanding and each and every thing of the human form is now evident. Only explore the connections well and scan them with an anatomical eye; then, following the connections, consider their cooperation with the breathing lungs and with the heart; and finally, in thought, substitute for the lungs the understanding, and for the heart the will, and you will see.

404. (6) After the nuptials, the first conjunction is through affection for knowing, from which springs affection for truth. By the nuptials is meant man's state after birth, from a state of ignorance to a state of intelligence, and from this to a state of wisdom. The first state which is one of pure ignorance, is not meant here by nuptials, because there is then no thought from the understanding, and only an obscure affection from the love or will. This state is initiatory to the nuptials. In the second state, which belongs to man in childhood, there is, as we know, an affection for knowing, by means of which the infant child learns to speak and to read, and afterwards gradually learns such things as belong to the understanding. That it is love, belonging to the will, that effects this, cannot be doubted; for unless it were effected by love or the will it would not be done. That every man has, after birth, an affection for knowing, and through that acquires the knowledge by which his understanding is gradually formed, enlarged, and perfected, is acknowledged by every one who thoughtfully takes counsel of experience. It is also evident that from this comes affection for truth; for when man, from affection for knowing, has become intelligent, he is led not so much by affection for knowing as by affection for reasoning and forming conclusions on subjects which he loves, whether

economical or civil or moral. When this affection is raised to spiritual things, it becomes affection for spiritual truth. That its first initiatory state was affection for knowing, may be seen from the fact that affection for truth is an exalted affection for knowing; for to be affected by truths is the same as to wish from affection to know them, and when found, to drink them in from the joy of affection.

(7) The second conjunction is through affection for understanding, from which springs perception of truth. This is evident to any one who is willing by rational insight to examine the matter. From rational insight it is clear that affection for truth and perception of truth are two powers of the understanding, which in some persons harmonize as one, and in others do not. They harmonize as one in those who wish to perceive truths with the understanding, but do not in those who only wish to know truths. It is also clear that every one is in perception of truth so far as he is in an affection for understanding; for if you take away affection for understanding truth, there will be no perception of truth; but give the affection for understanding truth, and there will be perception of truth according to the degree of affection for it. No man of sound reason ever lacks perception of truth, so long as he has affection for understanding truth. That every man has a capacity to understand truth, which is called rationality, has been shown above.

(8) The third conjunction is through affection for seeing truth, from which springs thought. That affection for knowing is one thing, affection for understanding another,

and affection for seeing truth another, or that affection for truth is one thing, perception of truth another, and thought another, is seen but obscurely by those who cannot perceive the operations of the mind as distinct, but is seen clearly by those who can. This is obscurely seen by those who do not perceive the operations of the mind as distinct, because with those who are in affection for truth and in perception of truth, these operations are simultaneous in the thought, and when simultaneous they cannot be distinguished. Man is in manifest thought when his spirit thinks in the body, which is especially the case when he is in company with others; but when he is in affection for understanding, and through that comes into perception of truth, he is then in the thought of his spirit, which is meditation. This passes, indeed, into the thought of the body, but into silent thought; for it is above bodily thought, and looks upon what belongs to thought from the memory as below itself, drawing therefrom either conclusions or confirmations. But real affection for truth is perceived only as a pressure of will from something pleasurable which is interiorly in meditation as its life, and is little noticed. From all this it can now be seen that these three, affection for truth, perception of truth, and thought, follow in order from love, and that they have existence only in the understanding. For when love enters into the understanding, which it does when their conjunction is accomplished, it first brings forth affection for truth, then affection for understanding that which it knows, and lastly, affection for seeing in the bodily thought that which it understands; for thought is nothing but internal sight. It is true that thought is the first to be manifest, because it is of the natural mind; but thought from perception of truth which is from affection for truth is the last to be manifest; this thought is the thought of wisdom, but the other is thought from the memory through the sight of the natural mind. All operations of love or the will not within the understanding have relation not to affections for truth, but to affections for good.

405. That these three from the will's love follow in order in the understanding can, indeed, be comprehended by the rational man but yet cannot be clearly seen and thus so proved as to command belief. But as love that is of the will acts as one with the heart by correspondence, and wisdom that is of the understanding acts as one with the lungs (as has been shown above) therefore what has been said (in n. 404) about affection for truth, perception of truth, and thought, can nowhere be more clearly seen and proved than in the lungs and the mechanism thereof. These, therefore, shall be briefly described. After birth, the heart discharges the blood from its right ventricle into the lungs; and after passing through these it is emptied into the left ventricle: thus the heart opens the lungs. This it does through the pulmonary arteries and veins. The lungs have bronchial tubes which ramify, and at length end in air-cells, into which the lungs admit the air, and thus respire. Around the bronchial tubes and their ramifications there are also arteries and veins called the bronchial, arising from the vena azygos or vena cava, and from the aorta. These arteries and veins are distinct from the pulmonary arteries

and veins. From this it is evident that the blood flows into the lungs by two ways, and flows out from them by two ways. This enables the lungs to respire non-synchronously with the heart. That the alternate movements of the heart and the alternate movements of the lungs do not act as one is well known. Now, inasmuch as there is a correspondence of the heart and lungs with the will and understanding (as shown above), and inasmuch as conjunction by correspondence is of such a nature that as one acts so does the other, it can be seen by the flow of the blood out of the heart into the lungs how the will flows into the understanding, and produces the results mentioned just above (n. 404) respecting affection for and perception of truth, and respecting thought. By correspondence this and many other things relating to the subject, which cannot be explained in a few words, have been disclosed to me. Whereas love or the will corresponds to the heart, and wisdom or the understanding to the lungs, it follows that the blood vessels of the heart in the lungs correspond to affections for truth, and the ramifications of the bronchia of the lungs to perceptions and thoughts from those affections. Whoever will trace out all the tissues of the lungs from these origins, and disclose the analogy with the love of the will and the wisdom of the understanding, will be able to see in a kind of image the things mentioned above (n. 404), and thereby attain to a confirmed belief. But since a few only are familiar with the anatomical details respecting the heart and lungs, and since confirming a thing by what is unfamiliar induces obscurity, I omit further demonstration of the analogy.

406. (9) Through these three conjunctions love or the will is in its sensitive life and in its active life. Love without the understanding, or affection which is of love without thought, which is of the understanding, can neither feel nor act in the body; since love without the understanding is as it were blind, and affection without thought is as it were in thick darkness, for the understanding is the light by which love sees. The wisdom of the understanding, moreover, is from the light that proceeds from the Lord as a sun. Since, then, the will's love, without the light of the understanding, sees nothing and is blind, it follows that without the light of the understanding even the bodily senses would be blind and blunted, not only sight and hearing, but the other senses also, - the other senses, because all perception of truth is a property of love in the understanding (as was shown above), and all the bodily senses derive their perception from their mind's perception. The same is true of every bodily act; for action from love without understanding is like man's action in the dark, when he does not know what he is doing; consequently in such action there would be nothing of intelligence and wisdom. Such action cannot be called living action, for action derives its esse from love and its quality from intelligence. Moreover, the whole power of good is by means of truth; consequently good acts in truth, and thus by means of truth; and good is of love, and truth is of the understanding. From all this it can be seen that love or the will through

these three conjunctions (see above, n. 404) is in its sensitive life and in its active life.

407. That this is so can be proved to the life by the conjunction of the heart with the lungs, because the correspondence between the will and the heart, and between the understanding and the lungs, is such that just as the love acts with the understanding spiritually, so does the heart act with the lungs naturally: from this, what has been said above can be seen as in an image presented to the eye. That man has neither any sensitive life nor any active life, so long as the heart and the lungs do not act together, is evident from the state of the fetus or the infant in the womb, and from its state after birth. So long as man is a fetus, that is, in the womb, the lungs are closed, wherefore he has no feeling nor any action; the organs of sense are closed up, the hands are bound, likewise the feet; but after birth the lungs are opened, and as they are opened man feels and acts; the lungs are opened by means of the blood sent into them from the heart. That man has neither sensitive life nor active life without the co-operation of the heart and the lungs, is evident also in swoons, when the heart alone acts, and not the lungs, for respiration then ceases; in this case there is no sensation and no action, as is well known. It is the same with persons suffocated, either by water or by anything obstructing the larynx and closing the respiratory passage; it is well-known that the man then appears to be dead, he feels nothing and does nothing; and yet he is alive in the heart; for he returns to both his sensitive and his active life as soon as the obstructions to

the lungs are removed. The blood, it is true, circulates in the meantime through the lungs, but through the pulmonary arteries and veins, not through the bronchial arteries and veins, and these last are what give man the power of breathing. It is the same with the influx of love into the understanding.

408. (10) Love or the will introduces wisdom or the understanding into all things of its house. By the house of love or the will is meant the whole man as to all things of his mind; and as these correspond to all things of the body (as shown above), by the house is meant also the whole man as to all things of his body, called members, organs, and viscera. That the lungs are introduced into all these things just as the understanding is introduced into all things of the mind, can be seen from what has been shown above, namely, that love or the will prepares a house or bridal chamber for its future wife, which is wisdom or the understanding (n. 402); and that love or the will prepares all things in its own human form, that is, in its house, that it may act conjointly with wisdom or the understanding (n. 403). From what is there said, it is evident that each and all things in the whole body are so connected by ligaments issuing from the ribs, vertebrae, sternum, and diaphragm, and from the peritonaeum which depends on these, that when the lungs respire all are likewise drawn and borne along in alternate movements. Anatomy shows that the alternate waves of respiration even enter into the very viscera to their inmost recesses; for the ligaments above mentioned cleave to the sheaths of the viscera, and these

sheaths, by their extensions, penetrate to their innermost parts, as do the arteries and veins also by their ramifications. From this it is evident that the respiration of the lungs is in entire conjunction with the heart in each and every thing of the body; and in order that the conjunction may be complete in every respect, even the heart itself is in pulmonic motion, for it lies in the bosom of the lungs and is connected with them by the auricles, and reclines upon the diaphragm, whereby its arteries also participate in the pulmonic motion. The stomach, too, is in similar conjunction with the lungs, by the coherence of its oesophagus with the trachea. These anatomical facts are adduced to show what kind of a conjunction there is of love or the will with wisdom or the understanding, and how the two in consort are conjoined with all things of the mind; for the spiritual and the bodily conjunction are similar.

409. (11) Love or the will does nothing except in conjunction with wisdom or the understanding. For as love has no sensitive nor any active life apart from the understanding; and as love introduces the understanding into all things of the mind (as was shown above, n. 407, 408), it follows that love or the will does nothing except in conjunction with the understanding. For what is it to act from love without the understanding? Such action can only be called irrational; for the understanding teaches what ought to be done and how it ought to be done. Apart from the understanding love does not know this; consequently such is the marriage between love and the understanding, that although they are two, they act as one. There is a like

marriage between good and truth, for good is of love and truth is of the understanding. In every particular thing of the universe as created by the Lord there is such a marriage, their use having relation to good, and the form of their use to truth. From this marriage it is that in each and every thing of the body there is a right and a left, the right having relation to the good from which truth proceeds, and the left to truth from good, thus to their conjunction. From this it is that there are pairs in man; there are two brains, two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs, two eyes, ears, nostrils, arms, hands, loins, feet, kidneys, testicles, etc.; and where there are not pairs, there is a right and a left side, all this for the reason that good looks to truth that it may take form, and truth looks to good that it may have being. It is the same in the angelic heavens and in their several societies. On this subject more may be seen above (n. 401), where it is shown that love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding. Conjunction of evil and falsity, which is opposite to the conjunction of good and truth, will be spoken of elsewhere.

410. (12) Love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined to it. That love or the will conjoins itself to wisdom or the understanding is plain from their correspondence with the heart and lungs. Anatomical observation shows that the heart is in its life’s motion when the lungs are not yet in motion; this it shows by cases of

swooning and of suffocation, also by the fetus in the womb and the chick in the egg. Anatomical observation shows also that the heart, while acting alone, forms the lungs and so adjusts them that it may carry on respiration in them; also that it so forms the other viscera and organs that it may carry on various uses in them, the organs of the face that it may have sensation, the organs of motion that it may act, and the remaining parts of the body that it may exhibit uses corresponding to the affections of love. From all this it can now for the first time be shown that as the heart produces such things for the sake of the various functions which it is afterwards to discharge in the body, so love, in its receptacle called the will, produces like things for the sake of the various affections that constitute its form, which is the human form (as was shown above). Now as the first and nearest of love's affections are affection for knowing, affection for understanding, and affection for seeing what it knows and understands, it follows, that for these affections love forms the understanding and actually enters into them when it begins to feel and to act and to think. To this the understanding contributes nothing, as is evident from the analogy of the heart and lungs (of which above). From all this it can be seen, that love or the will conjoins itself to wisdom or the understanding, and not wisdom or the understanding to love or the will; also from this it is evident that knowledge, which love acquires to itself by the affection for knowing, and perception of truth, which it acquires by the affection for understanding, and thought which it acquires by the affection for seeing what it knows and understands, are not of the understanding but of love. Thoughts, perceptions, and knowledges therefrom, flow in, it is true, out of the spiritual world, yet they are received not by the understanding but by love, according to its affections in the understanding. It appears as if the understanding received them, and not love or the will, but this is an illusion. It appears also as if the understanding conjoined itself to love or the will, but this too, is an illusion; love or the will conjoins itself to the understanding, and causes the understanding to be reciprocally conjoined to it. This reciprocal conjunction is from love’s marriage with wisdom, wherefrom a conjunction seemingly reciprocal, from the life and consequent power of love, is effected. It is the same with the marriage of good and truth; for good is of love and truth is of the understanding. Good does everything and it receives truth into its house and conjoins itself with it so far as the truth is accordant. Good can also admit truths which are not accordant; but this it does from an affection for knowing, for understanding, and for thinking its own things, whilst it has not as yet determined itself to uses, which are its ends and are called its goods. Of reciprocal conjunction, that is, the conjunction of truth with good, there is none whatever. That truth is reciprocally conjoined is from the life belonging to good. From this it is that every man and every spirit and angel is regarded by the Lord according to his love or good, and no one according to his intellect, or his truth separate from love or good. For man’s life is his love (as was shown above), and his life is qualified according as he has exalted his affections by means of truth, that is, according as he has perfected his affections by wisdom. For the affections of love are exalted and perfected by means of truths, thus by means of wisdom. Then love acts conjointly with its wisdom, as though from it; but it acts from itself through wisdom, as through its own form, and this derives nothing whatever from the understanding, but everything from a kind of determination of love called affection.

411. All things that favor it love calls its goods, and all things that as means lead to goods it calls its truths; and because these are means they are loved and come to be of its affection and thus become affections in form; therefore truth is nothing else than a form of the affection that is of love. The human form is nothing else than the form of all the affections of love; beauty is its intelligence, which it procures for itself through truths received either by sight or by hearing, external and internal. These are what love disposes into the form of its affections; and these forms exist in great variety; but all derive a likeness from their general form, which is the human. To the love all such forms are beautiful and lovely, but others are unbeautiful and unlovely. From this, again, it is evident that love conjoins itself to the understanding, and not the reverse, and that the reciprocal conjunction is also from love. This is what is meant by love or the will causing wisdom or the understanding to be reciprocally conjoined to it.

412. What has been said may be seen in a kind of image and thus corroborated by the correspondence of the heart with love and of the lungs with the understanding (of which

above). For if the heart corresponds to love, its determinations, which are arteries and veins, correspond to affections, and in the lungs to affections for truth; and as there are also other vessels in the lungs called air vessels, whereby respiration is carried on, these vessels correspond to perceptions. It must be distinctly understood that the arteries and veins in the lungs are not affections, and that respirations are not perceptions and thoughts, but that they are correspondences, that is, they act correspondently or synchronously; likewise that the heart and the lungs are not the love and understanding, but correspondences: and inasmuch as they are correspondences the one can be seen in the other. Whoever from anatomy has come to understand the whole structure of the lungs can see clearly, when he compares it with the understanding, that the understanding does not act at all by itself, does not perceive nor think by itself, but acts wholly by affections which are of love. These, in the understanding, are called affection for knowing, for understanding, and for seeing truth (which have been treated of above). For all states of the lungs depend on the blood from the heart and from the vena cava and aorta; and respirations, which take place in the bronchial branches, proceed in accordance with the state of those vessels; for when the flow of the blood stops, respiration stops. Much more may be disclosed by comparing the structure of the lungs with the understanding, to which the lungs correspond; but as few are familiar with anatomical science, and to try to demonstrate or prove anything by what is unknown renders it obscure, it is not well to say more on this subject. By what I know of the structure of the lungs I am fully convinced that love through its affections conjoins itself to the understanding, and that the understanding does not conjoin itself to any affection of love, but that it is reciprocally conjoined by love, to the end that love may have sensitive life and active life. But it must not be forgotten that man has a twofold respiration, one of the spirit and another of the body; and that the respiration of the spirit depends on the fibers from the brains, and the respiration of the body on the blood-vessels from the heart, and from the vena cava and aorta. It is evident, moreover, that thought produces respiration; it is evident, also, that affection, which is of love, produces thought, for thought without affection is precisely like respiration without a heart, a thing impossible. From this it is clear that affection, which is of love, conjoins itself to thought, which is of the understanding (as was said above), in like manner as the heart does in the lungs.

413. (13) Wisdom or the understanding, from the potency given to it by love, can be elevated and can receive such things as are of light out of heaven, and perceive them. That man has the ability to perceive arcana of wisdom when he hears them, has been shown above in many places. This capacity of man is called rationality. It belongs to every man by creation. It is the capacity to understand things interiorly, and to decide what is just and right, and what is good and true; and by it man is distinguished from beasts. This, then, is what is meant when it is said, that the

understanding can be elevated and receive things that are of light out of heaven, and perceive them. That this is so can also be seen in a kind of image in the lungs, for the reason that the lungs correspond to the understanding. In the lungs it can be seen from their cellular substance, which consists of bronchial tubes continued down to the minutest air-cells, which are receptacles of air in respirations; these are what the thoughts make one with by correspondence. This cell-like substance is such that it can be expanded and contracted in a twofold mode, in one mode with the heart, in the other almost separate from the heart. In the former, it is expanded and contracted through the pulmonary arteries and veins, which are from the heart alone; in the latter, through the bronchial arteries and veins, which are from the vena cava and aorta, and these vessels are outside of the heart. This takes place in the lungs for the reason that the understanding is capable of being raised above its proper love, which corresponds to the heart, and to receive light from heaven. Still, when the understanding is raised above its proper love, it does not withdraw from it, but derives from it what is called the affection for knowing and understanding, with a view to somewhat of honor, glory, or gain in the world; this clings to every love as a surface, and by it the love shines on the surface; but with the wise, the love shines through. These things respecting the lungs are brought forward to prove that the understanding can be elevated and can receive and perceive things that are of the light of heaven; for the correspondence is plenary. To see from correspondence is to see the lungs from the understanding, and the understanding from the lungs, and thus from both together to perceive proof.

414. (14) Love or the will can in like manner be elevated and can receive such things as are of heat out of heaven provided it loves wisdom, its consort, in that degree. That the understanding can be elevated into the light of heaven, and from that light draw forth wisdom, has been shown in the preceding chapter and in many places above; also that love or the will can be elevated as well, provided it loves those things that are of the light of heaven or that are of wisdom, has also been shown in many places. Yet love or the will cannot be thus elevated through anything of honor, glory, or gain as an end, but only through a love of use, thus not for the sake of self, but for the sake of the neighbor; and because this love is given only by the Lord out of heaven, and is given by the Lord when man flees from evils as sins, therefore it is that love or the will can be elevated by these means, and cannot without these means. But love or the will is elevated into heaven's heat, while the understanding is elevated into its light. When both are elevated, a marriage of the two takes place there, which is called celestial marriage, because it is a marriage of celestial love and wisdom; consequently it is said that love also is elevated if it loves wisdom, its consort, in that degree. The love of wisdom, that is, the genuine love of the human understanding is love towards the neighbor from the Lord. It is the same with light and heat in the world. Light exists without heat and with heat; light is without heat in winter time, and with heat in summer time; and when heat is with

light all things flourish. The light with man that corresponds to the light of winter is wisdom without its love; and the light with man that corresponds to the light of summer is wisdom with its love.

415. This conjunction and disjunction of wisdom and love can be seen effigied, as it were, in the conjunction of the lungs with the heart. For the heart can be conjoined to the clustering vesicles of the bronchia by blood sent out from itself, and also by blood sent out not from itself but from the vena cava and the aorta. Thereby the respiration of the body can be separated from the respiration of the spirit; but when blood from the heart alone acts the respirations cannot be separated. Now since thoughts act as one with respirations by correspondence it is plain, from the twofold state of the lungs in respirations, that man is able to think and from thoughts to speak and act in one way when in company with others, and to think and from thought to speak and act in another way when not in company, that is, when he has no fear of loss of reputation; for he can then think and speak against God, the neighbor, the spiritual things of the church, and against moral and civil laws; and he can also act contrary to them, by stealing, by being revengeful, by blaspheming, by committing adultery. But in company with others, where he is afraid of losing reputation, he can talk, preach and act precisely like a spiritual, moral and civil man. From all this it can be seen that love or the will as well as the understanding can be elevated and can receive such things as are of the heat or love of heaven, provided it loves wisdom in that degree, and

if it does not love wisdom, that it can as it were be separated.

416. (15) Otherwise love or the will draws down wisdom, or the understanding, from its elevation, that it may act as one with itself. There is natural love and there is spiritual love. A man who is in natural and in spiritual love both at once, is a rational man; but one who is in natural love alone, although able to think rationally, precisely like a spiritual man, is not a rational man; for although he elevates his understanding even to heavenly light, thus to wisdom, yet the things of wisdom, that is, of heavenly light, do not belong to his love. His love, it is true, effects the elevation, but from desire for honor, glory and gain. But when he perceives that he gains nothing of the kind from that elevation (as is the case when he thinks with himself from his own natural love), then he does not love the things of heavenly light or wisdom; consequently he then draws down the understanding from its height, that it may act as one with himself. For example: when the understanding by its elevation is in wisdom, then the love sees what justice is, what sincerity is, what chastity is, even what genuine love is. This the natural love can see by its capacity to understand and contemplate things in heavenly light; it can even talk and preach about these and explain them as at once moral and spiritual virtues. But when the understanding is not elevated, the love, if it is merely natural, does not see these virtues, but instead of justice it sees injustice, instead of sincerity deceit, instead of chastity lewdness, and so on. If it then thinks of the things it spoke

of when its understanding was in elevation, it can laugh at them and speak of them merely as serviceable to it in captivating the souls of men. From all this it can be seen how it is to be understood that love, unless it loves wisdom, its consort, in that degree, draws wisdom down from its elevation, that it may act as one with itself. That love is capable of elevation if it loves wisdom in that degree, can be seen above (n. 414).

417. Now as love corresponds to the heart, and the understanding to the lungs, the foregoing statements may be corroborated by their correspondence; as, for instance, how the understanding can be elevated above its own love even into wisdom; and how, if that love is merely natural, the understanding is drawn down by it from that elevation. Man has a twofold respiration; one of the body, the other of the spirit. These two respirations may be separated and they may be conjoined; with men merely natural, especially with hypocrites, they are separated, but rarely with men who are spiritual and sincere. Consequently a merely natural man and hypocrite, whose understanding has been elevated, and in whose memory therefore various things of wisdom remain, can talk wisely in company by thought from the memory; but when not in company, he does not think from the memory, but from his spirit, thus from his love. He also respires in like manner, inasmuch as thought and respiration act correspondently. That the structure of the lungs is such that they can respire both by blood from the heart and by blood from outside of the heart has been shown above.

418. It is the common opinion that wisdom makes the man; therefore when any one is heard to talk and teach wisely he is believed to be wise; yea, he himself believes it at the time, because when he talks or teaches in company he thinks from the memory, and if he is a merely natural man, from the surface of his love, which is a desire for honor, glory, and gain; but when the same man is alone he thinks from the more inward love of his spirit, and then not wisely, but sometimes insanely. From all this it can be seen that no one is to be judged of by wise speaking, but by his life; that is, not by wise speaking separate from life, but by wise speaking conjoined to life. By life is meant love. That love is the life has been shown above.

419. (16) Love or the will is purified in the understanding, if they are elevated together. From birth man loves nothing but self and the world, for nothing else appears before his eyes, consequently nothing else occupies his mind. This love is corporeal-natural, and may be called material love. Moreover, this love has become impure by reason of the separation of heavenly love from it in parents. This love could not be separated from its impurity unless man had a power to raise his understanding into the light of heaven, and to see how he ought to live in order that his love, as well as his understanding, may be elevated into wisdom. By means of the understanding, love, that is, the man, sees what the evils are that defile and corrupt the love; he also sees that if he flees from those evils as sins and turns away from them, he loves the things that are opposite to those evils; all of which are heavenly. Then also he

perceives the means by which he is enabled to flee from and turn away from those evils as sins. This the love, that is, the man, sees, by the exercise of his power to elevate his understanding into the light of heaven, which is the source of wisdom. Then so far as love gives heaven the first place and the world the second, and at the same time gives the Lord the first place and self the second, so far love is purged of its uncleanness and is purified; in other words, is raised into the heat of heaven, and conjoined with the light of heaven in which the understanding is; and the marriage takes place that is called the marriage of good and truth, that is, of love and wisdom. Any one can comprehend intellectually and see rationally, that so far as he flees from and turns away from theft and cheating, so far he loves sincerity, rectitude and justice; so far as he flees and turns away from revenge and hatred, so far he loves the neighbor; and so far as he flees and turns away from adulteries, so far he loves chastity; and so on. And yet scarcely any one knows what there is of heaven and the Lord in sincerity, rectitude, justice, love towards the neighbor, chastity, and other affections of heavenly love, until he has removed their opposites. When he has removed the opposites, then he is in those affections, and therefrom recognizes and sees them. Previously there is a kind of veil interposed, that does, indeed, transmit to love the light of heaven; yet inasmuch as the love does not in that degree love its consort, wisdom, it does not receive it, yea, may even contradict and rebuke it when it returns from its elevation. Still man flatters himself that the wisdom of his understanding may be made serviceable as a means to honor, glory, or gain. Then man gives self and the world the first place, and the Lord and heaven the second, and what has the second place is loved only so far as it is serviceable, and if it is not serviceable it is disowned and rejected; if not before death, then after it. From all this the truth is now evident, that love or the will is purified in the understanding if they are elevated together.

420. The same thing is imaged in the lungs, whose arteries and veins correspond to the affections of love, and whose respirations correspond to the perceptions and thoughts of the understanding, as has been said above. That the heart's blood is purified of undigested matters in the lungs, and nourishes itself with suitable food from the inhaled air, is evident from much observation. (1) That the blood is purified of undigested matter in the lungs, is evident not only from the influent blood, which is venous, and therefore filled with the chyle collected from food and drink, but also from the moisture of the outgoing breath and from its odor as perceived by others, as well as from the diminished quantity of the blood flowing back into the left ventricle of the heart. (2) That the blood nourishes itself with suitable food from the inhaled air is evident from the immense volumes of odors and exhalations continually flowing forth from fields, gardens, and woods; from the immense supply of salts of various kinds in the water that rises from the ground and from rivers and ponds, and from the immense quantity of exhalations and effluvia from human beings and animals with which the air is

impregnated. That these things flow into the lungs with the inhaled air is undeniable: it is therefore undeniable also that from them the blood draws such things as are useful to it; and such things are useful as correspond to the affections of its love. For this reason there are, in the vesicles or innermost recesses of the lungs, little veins in great abundance with tiny mouths that absorb these suitable matters; consequently, the blood that flows back into the left ventricle of the heart is changed into arterial blood of brilliant hue. These facts prove that the blood purifies itself of heterogeneous things and nourishes itself with homogeneous things. That the blood in the lungs purifies and nourishes itself correspondently to the affections of the mind is as yet unknown; but in the spiritual world it is very well known, for angels in the heavens find delight only in the odors that correspond to the love of their wisdom, while the spirits in hell find delight only in the odors that correspond to a love opposed to wisdom; these are foul odors, but the former are fragrant. It follows that men in the world impregnate their blood with similar things according to correspondence with the affections of their love; for what the spirit of a man loves, his blood according to correspondence craves and by respiration attracts. From this correspondence it results that man as regards his love is purified if he loves wisdom, and is defiled if he does not love it. Moreover, all purification of man is effected by means of the truths of wisdom, and all pollution of man is effected by means of falsities that are opposite to the truths of wisdom.

421. (17) Love or the will is defiled in the understanding and by it, if they are not elevated together. This is because love, if not elevated, remains impure (as stated above, n. 419, 420); and while it remains impure it loves what is impure, such as revenges, hatreds, deceits, blasphemes, adulteries, for these are then its affections that are called lusts, and it rejects what belongs to charity, justice, sincerity, truth, and chastity. Love is said to be defiled in the understanding, and by it; in the understanding, when love is affected by these impure things; by the understanding, when love makes the things of wisdom to become its servants, and still more when it perverts, falsifies, and adulterates them. Of the corresponding state of the heart, or of its blood in the lungs, there is no need to say more than has been said above (n. 420), except that instead of the purification of the blood its defilement takes place; and instead of the nutrition of the blood by fragrant odors its nutrition is effected by stenches, precisely as it is respectively in heaven and in hell.

422. (18) Love, when purified by wisdom in the understanding, becomes spiritual and celestial. Man is born natural, but in the measure in which his understanding is raised into the light of heaven, and his love conjointly is raised into the heat of heaven, he becomes spiritual and celestial; he then becomes like a garden of Eden, which is at once in vernal light and vernal heat. It is not the understanding that becomes spiritual and celestial, but the love; and when the love has so become, it makes its consort, the understanding, spiritual and celestial. Love becomes

spiritual and celestial by a life according to the truths of wisdom which the understanding teaches and requires. Love imbibes these truths by means of its understanding, and not from itself; for love cannot elevate itself unless it knows truths, and these it can learn only by means of an elevated and enlightened understanding; and then so far as it loves truths in the practice of them so far it is elevated; for to understand is one thing and to will is another; or to say is one thing and to do is another. There are those who understand and talk about the truths of wisdom, yet neither will nor practise them. When, therefore, love puts in practice the truths of light which it understands and speaks, it is elevated. This one can see from reason alone; for what kind of a man is he who understands the truths of wisdom and talks about them while he lives contrary to them, that is, while his will and conduct are opposed to them? Love purified by wisdom becomes spiritual and celestial, for the reason that man has three degrees of life, called natural, spiritual, and celestial (of which in the Third Part of this work), and he is capable of elevation from one degree into another. Yet he is not elevated by wisdom alone, but by a life according to wisdom, for a man's life is his love. Consequently, so far as his life is according to wisdom, so far he loves wisdom; and his life is so far according to wisdom as he purifies himself from uncleannesses, which are sins; and so far as he does this does he love wisdom.

423. That love purified by the wisdom in the understanding becomes spiritual and celestial cannot be seen so clearly by their correspondence with the heart and

lungs, because no one can see the quality of the blood by which the lungs are kept in their state of respiration. The blood may abound in impurities, and yet not be distinguishable from pure blood. Moreover, the respiration of a merely natural man appears the same as the respiration of a spiritual man. But the difference is clearly discerned in heaven, for there every one respires according to the marriage of love and wisdom; therefore as angels are recognized according to that marriage, so are they recognized according to their respiration. For this reason it is that when one who is not in that marriage enters heaven, he is seized with anguish in the breast, and struggles for breath like a man in the agonies of death; such persons, therefore throw themselves headlong from the place, nor do they find rest until they are among those who are in a respiration similar to their own; for then by correspondence they are in similar affection, and therefore in similar thought. From all this it can be seen that with the spiritual man it is the purer blood, called by some the animal spirit, which is purified; and that it is purified so far as the man is in the marriage of love and wisdom. It is this purer blood which corresponds most nearly to that marriage; and because this blood inflows into the blood of the body, it follows that the latter blood is also purified by means of it. The reverse is true of those in whom love is defiled in the understanding. But, as was said, no one can test this by any experiment on the blood; but he can by observing the affections of love, since these correspond to the blood.

424. (19) Love, when defiled in the understanding and by it, becomes natural, sensual, and corporeal. Natural love separated from spiritual love is the opposite of spiritual love; because natural love is love of self and of the world, and spiritual love is love to the Lord and love to the neighbor; and love of self and the world looks downward and outward, and love to the Lord looks upward and inward. Consequently when natural love is separated from spiritual love it cannot be elevated above what is man’s own, but remains immersed in it, and so far as it loves it, is glued to it. Then if the understanding ascends, and sees by the light of heaven such things as are of wisdom, this natural love draws down such wisdom, and joins her to itself in what is its own; and there either rejects the things of wisdom or falsifies them or encircles itself with them, that it may talk about them for reputation’s sake. As natural love can ascend by degrees and become spiritual and celestial, in the same way it can descend by degrees and become sensual and corporeal, and it does descend so far as it loves dominion from no love of use, but solely from love of self. It is this love which is called the devil. Those who are in this love are able to speak and act in the same manner as those who are in spiritual love; but they do this either from memory or from the understanding elevated by itself into the light of heaven. Nevertheless, what they say and do is comparatively like fruit that appears beautiful on the surface but is wholly rotten within; or like almonds which from the shell appear sound but are wholly worm-eaten within. These things in the spiritual world are called

fantasies, and by means of them harlots, there called sirens, make themselves appear handsome, and adorn themselves with beautiful garments; but when the fantasy is dissipated the sirens appear like ghosts, and are like devils who make themselves angels of light. For when that corporeal love draws its understanding down from its elevation, as it does when man is alone and thinks from his own love, then he thinks against God in favor of nature, against heaven in favor of the world, and against the truths and goods of the church in favor of the falsities and evils of hell; thus against wisdom. From this the character of those who are called corporeal men can be seen: for they are not corporeal in understanding, but corporeal in love; that is, they are not corporeal in understanding when they converse in company, but are so when they hold converse with themselves in spirit; and being such in spirit, therefore after death they become, both in love and in understanding, spirits that are called corporeal. Those who in the world had been in a supreme love of ruling from the love of self, and had also surpassed others in elevation of understanding, then appear in body like Egyptian mummies, and in mind gross and silly. Who in the world at the present day is aware that this love in itself is of such a nature? Yet a love of ruling from love of use is possible, but only from love of use for the sake of the common good, not for the sake of self. It is difficult, however, for man to distinguish the one love from the other, although the difference between them is like that between heaven and hell. The differences between these two loves of ruling may be seen in the work on Heaven and Hell (n. 551-565).

425. (20) The capacity to understand called rationality and the capacity to act called freedom, still remain. These two capacities belonging to man have been treated of above (n. 264-267). Man has these two capacities that he may from being natural become spiritual, that is, may be regenerated. For, as was said above, it is man’s love that becomes spiritual, and is regenerated; and it cannot become spiritual or be regenerated unless it knows, by means of its understanding, what evil is and what good is, and therefore what truth is and what falsity is. When it knows this it can choose either one or the other; and if it chooses good it can, by means of its understanding, be instructed about the means by which to attain to good. All the means by which man is enabled to attain good are provided. It is by rationality that man is able to know and understand these means, and by freedom that he is able to will and to do them. There is also a freedom to will to know, to understand, and to think these means. Those who hold from church doctrine that things spiritual or theological transcend the understanding, and are therefore to be believed apart from the understanding know nothing of these capacities called rationality and freedom. These cannot do otherwise than deny that there is a capacity called rationality. Those, too, who hold from church doctrine that no one is able to do good from himself, and consequently that good is not to be done from any will to be saved, cannot do otherwise than deny, from a principle of

religion, the existence of both these capacities which belong to man. Therefore, those who have confirmed themselves in these things, after death, in agreement with their faith, are deprived of both these capacities; and in place of heavenly freedom, in which they might have been, are in infernal freedom, and in place of angelic wisdom from rationality, in which they might have been, are in infernal insanity; and what is wonderful, they claim that both these capacities have place in doing what is evil and thinking what is false, not knowing that the exercise of freedom in doing what is evil is slavery, and that the exercise of the reason to think what is false is irrational. But it is to be carefully noted that these capacities, freedom and rationality, are neither of them man's, but are of the Lord in man, and that they cannot be appropriated to man as his; nor indeed, can they be given to man as his, but are continually of the Lord in man, and yet are never taken away from man; and this because without them man cannot be saved, for without them he cannot be regenerated (as has been said above). For this reason man is instructed by the church that from himself he can neither think what is true nor do what is good. But inasmuch as man perceives no otherwise than that he thinks from himself what is true and does from himself what is good, it is very evident that he ought to believe that he thinks as if from himself what is true, and does as if from himself what is good. For if he does not believe this, either he does not think what is true nor do what is good, and therefore has no religion, or he thinks what is true and does what is good from himself, and thus ascribes to himself that which is Divine. That man ought to think what is true and do good as if from himself, may be seen in the Doctrine of Life for the New Jerusalem, from beginning to end.

426. (21) Spiritual and celestial love is love toward the neighbor and love to the Lord; and natural and sensual love is love of the world and love of self. By love toward the neighbor is meant the love of uses, and by love to the Lord is meant the love of doing uses (as has been shown before). These loves are spiritual and celestial, because loving uses and doing them from a love of them, is distinct from the love of what is man's own; for whoever loves uses spiritually looks not to self, but to others outside of self for whose good he is moved. Opposed to these loves are the loves of self and of the world, for these look to uses not for the sake of others but for the sake of self; and those who do this invert Divine order, and put self in the Lord's place, and the world in the place of heaven; as a consequence they look backward, away from the Lord and away from heaven, and looking backward away from these is looking to hell. (More about these loves may be seen above, n. 424.) Yet man does not feel and perceive the love of performing uses for the sake of uses as he feels and perceives the love of performing uses for the sake of self; consequently when he is performing uses he does not know whether he is doing them for the sake of uses or for the sake of self. But let him know that he is performing uses for the sake of uses in the measure in which he flees from evils; for so far as he flees from evils, he performs uses not for himself, but from the

Lord. For evil and good are opposites; so far as one is not in evil he is in good. No one can be in evil and in good at the same time, because no one can serve two masters at the same time. All this has been said to show that although man does not sensibly perceive whether the uses which he performs are for the sake of use or for the sake of self, that is, whether the uses are spiritual or merely natural, still he can know it by this, whether or not he considers evils to be sins. If he regards them as sins, and for that reason abstains from doing them, the uses which he does are spiritual. And when one who does this flees from sins from a feeling of aversion, he then begins to have a sensible perception of the love of uses for the sake of uses, and this from spiritual enjoyment in them.

427. (22) It is the same with charity and faith and their conjunction as with the will and understanding and their conjunction. There are two loves, according to which the heavens are distinct, celestial love and spiritual love. Celestial love is love to the Lord, and spiritual love is love towards the neighbor. These loves are distinguished by this, that celestial love is the love of good, and spiritual love the love of truth; for those who are in celestial love perform uses from love of good, and those in spiritual love from love of truth. The marriage of celestial love is with wisdom, and the marriage of spiritual love with intelligence; for it is of wisdom to do good from good, and it is of intelligence to do good from truth, consequently celestial love does what is good, and spiritual love does what is true. The difference between these two loves can be defined only in this way,

that those who are in celestial love have wisdom inscribed on their life, and not on the memory, for which reason they do not talk about Divine truths, but do them; while those who are in spiritual love have wisdom inscribed on their memory, therefore they talk about Divine truths, and do them from principles in the memory. Because those who are in celestial love have wisdom inscribed on their life, they perceive instantly whether whatever they hear is true or not; and when asked whether it is true, they answer only, It is, or It is not. These are they who are meant by the words of the Lord:

Let your speech be Yea, yea, Nay, nay (Matt. 5:37).

And because they are such, they are unwilling to hear anything about faith, saying, What is faith? is it not wisdom? and what is charity? is it not doing ? And when told that faith is believing what is not understood, they turn away, saying, The man is crazy. These are they who are in the third heaven, and who are the wisest of all. Such have they become who in the world have applied the Divine truths which they have heard immediately to the life by turning away from evils as infernal, and worshiping the Lord alone. These, since they are in innocence, appear to others as infants; and since they never talk about the truths of wisdom and there is nothing of pride in their discourse, they also appear simple. Nevertheless, when they hear any one speaking, they perceive from the tone all things of his love, and from the speech all things of his intelligence. These are they who are in the marriage of love and wisdom from the Lord; and who represent the heart region of heaven, mentioned above.

428. Those, however, who are in spiritual love, which is love towards the neighbor, do not have wisdom inscribed on their life, but intelligence; for it is of wisdom to do good from affection for good, while it is of intelligence to do good from affection for truth (as has been said above). Neither do these know what faith is. When faith is mentioned they understand truth, and when charity is mentioned they understand doing the truth; and when told that they must believe, they call it empty talk, and ask, Who does not believe what is true? This they say because they see truth in the light of their own heaven; therefore, to believe what they do not see they call either simplicity or foolishness. These are they who constitute the lung region of heaven, also mentioned above.

429. But those who are in spiritual-natural love have neither wisdom nor intelligence inscribed on their life, but only something of faith out of the Word, so far as this has been conjoined with charity. Inasmuch as these do not know what charity is, or whether faith be truth, they cannot be among those in the heavens who are in wisdom and intelligence, but among those who are in knowledge only. Yet such of them as have fled from evil as sins are in the outmost heaven, and are in a light there like the light of the moon by night; while those who have not confirmed themselves in a faith in what is unknown, but have cherished a kind of affection for truth are instructed by angels, and according to their reception of truths and a life

in agreement therewith, are raised into the societies of those who are in spiritual love and therefore in intelligence. Those become spiritual, the rest becoming spiritual-natural. But those who have lived in faith separate from charity are removed, and sent away into deserts, because they are not in any good, thus not in any marriage of good and truth, in which all are who are in the heavens.

430. All that has been said of love and wisdom in this Part may be said of charity and faith, if by charity spiritual love is understood, and by faith the truth whereby there is intelligence. It is the same whether the terms will and understanding, or love and intelligence be used, since the will is the receptacle of love, and the understanding of intelligence.

431. To this I will add the following notable experience:- In heaven all who perform uses from affection for use, because of the communion in which they live are wiser and happier than others; and with them performing uses is acting sincerely, uprightly, justly, and faithfully in the work proper to the calling of each. This they call charity; and observances pertaining to worship they call signs of charity, and other things they call obligations and favors; saying that when one performs the duties of his calling sincerely, uprightly, justly, and faithfully, the good of the community is maintained and perpetuated, and that this is to "be in the Lord," because all that flows in from the Lord is use, and it flows in from the parts into the community, and flows out from the community to the parts. The parts there are angels, and the community is a society of them.

432. WHAT MAN’S BEGINNING IS FROM CONCEPTION.

What man’s beginning or primitive form is in the womb after conception no one can know, because it cannot be seen; moreover, it is made up of spiritual substance, which is not visible by natural light. Now because there are some in the world who are eager to investigate even the primitive form of man, which is seed from the father, from which conception is effected, and because many of these have fallen into the error of thinking that man is in his fullness from his first, which is the rudiment, and is afterwards perfected by growth, it has been disclosed to me what that rudiment or first is in its form. It has been disclosed to me by angels, to whom it was revealed by the Lord; and because they had made it a part of their wisdom, and it is the joy of their wisdom to communicate to others what they know, permission having been granted, they presented before my eyes in the light of heaven a type of man’s initial form, which was as follows: There appeared as it were a tiny image of a brain with a delicate delineation of something like a face in front, with no appendage. This primitive form in the upper convex part was a structure of contiguous globules or spherules, and each spherule was a joining together of those more minute, and each of these in like manner of those most minute. It was thus of three degrees. In front, in the flat part, a kind of delineation appeared for a face. The convex part was covered round about with a very delicate skin or membrane which was transparent. The convex part, which was a type of the brain in least forms, was also divided into two beds, as it were, just as the brain in its larger form is divided into hemispheres. It was told me that the right bed was the receptacle of love, and the left the receptacle of wisdom; and that by wonderful interweavings these were like consorts and partners. It was further shown in the light of heaven, which fell brightly on it, that the structure of this little brain within, as to position and movement, was in the order and form of heaven, and that its outer structure was in direct opposition to that order and form. After these things were seen and pointed out, the angels said that the two interior degrees, which were in the order and form of heaven, were the receptacles of love and wisdom from the Lord; and that the exterior degree, which was in direct opposition to the order and form of heaven, was the receptacle of hellish love and insanity; for the reason that man, by hereditary corruption, is born into evils of every kind, and these evils reside there in the outermosts; and that this corruption is not removed unless the higher degrees are opened, which, as was said, are the receptacles of love and wisdom from the Lord. And as love and wisdom are very man, for love and wisdom in their essence are the Lord, and this primitive form of man is a receptacle, it follows that in that primitive form there is a continual effort towards the human form, which also it gradually assumes.

Divine Providence (1764)

Translated by Benjamin Fiske Barrett, 1875

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I. DIVINE PROVIDENCE IS GOVERNMENT BY THE LORD'S DIVINE LOVE AND WISDOM

1. TO UNDERSTAND what divine providence is — namely, government by the Lord's divine love and wisdom — one needs to know what was said and shown earlier about divine love and wisdom in the treatise about them: "In the Lord divine love is of divine wisdom, and divine wisdom of divine love" (nn. 34-39); "Divine love and wisdom cannot but be in, and be manifested in, all else, created by them" (nn. 47-51); "All things in the universe were created by them" (nn. 52, 53, 151-156); "All are recipients of that love and wisdom" (nn. 55-60); "The Lord appears before the angels as a sun, the heat proceeding from it being love, and the light wisdom" (nn. 83-88, 89-92, 93-98, 296-301); "Divine love and wisdom, proceeding from the Lord, make one" (nn. 99-102); "The Lord from eternity, who is Jehovah, created the universe and everything in it from Himself, and not from nothing" (nn. 282-284, 290-295). This is to be found in the treatise entitled *Angelic Wisdom about Divine Love and Wisdom.*

2. Putting with these propositions the description of creation in that treatise, one may indeed see that what is called divine providence is government by the Lord's divine love and wisdom. In that treatise, however, creation was the subject, and not the preservation of the state of things after creation — yet this is the Lord's government. We now treat of this, therefore, and in the present chapter, of the

preservation of the union of divine love and wisdom or of divine good and truth in what was created, which will be done in the following order:

i. The universe, with each and all things in it, was created from divine love by divine wisdom. ii Divine love and wisdom proceed as one from the Lord. iii. This one is in some image in every created thing. iv. It is of the divine providence that every created thing, as a whole and in part, should be such a one, and if it is not, should become such a one. v. Good of love is good only so far as it is united to truth of wisdom, and truth of wisdom truth only so far as it is united to good of love. vi. Good of love not united to truth of wisdom is not good in itself but seeming good, and truth of wisdom not united to good of love is not truth in itself but seeming truth. vii. The Lord does not suffer anything to be divided; therefore it must be either in good and at the same time in truth, or in evil and at the same time in falsity. viii. That which is in good and at the same time in truth is something; that which is in evil and at the same time in falsity is not anything. ix. The Lord's divine providence causes evil and the attendant falsity to serve for equilibrium, contrast, and purification, and so for the conjunction of good and truth in others.

3. (i) *The universe, with each and all things in it, was created from divine love by divine wisdom.* In the work *Divine Love and Wisdom* we showed that the Lord from eternity, who is Jehovah, is in essence divine love and wisdom, and that He created the universe and all things in it from Himself. It follows that the universe, with each and

all things in it, was created from divine love by means of divine wisdom. We also showed in that treatise that love can do nothing without wisdom, and wisdom nothing without love. For love apart from wisdom, or the will apart from understanding, cannot think anything, indeed cannot see, feel or say anything, so cannot do anything. Likewise, wisdom apart from love, or understanding apart from will, cannot think, see, feel, or speak, therefore cannot do, anything. For if love is removed from wisdom or understanding, there is no willing and thus no doing. If this is true of man, for him to do anything, it was much more true of God — who is love itself and wisdom itself — when He created and made the world and all that it contains.

[2] That the universe, with each and all things in it, was created from divine love by divine wisdom may also be established from objects to be seen in the world. Take a particular object, examine it with some wisdom, and you will be convinced. Take the seed, fruit, flower or leaf of a tree, muster your wisdom, examine the object with a strong microscope, and you will see marvels. Even more wonderful are the more interior things which you do not see. Note the unfolding order in the growth of a tree from seed to new seed; reflect on the continuous effort in all stages after self-propagation — the end to which it moves is seed in which its reproductive power arises anew. If then you will think spiritually, as you can if you will, will you not see wisdom in all this? Furthermore, if you can think spiritually enough, you will see that this energy does not come from the seed, nor from the sun of the world, which is only fire, but is in

the seed from God the Creator whose wisdom is infinite, and is from Him not only at the moment of creation but ever after, too. For maintenance is perpetual creation, as continuance is perpetual coming to be. Else it is quite as work ceases when you withdraw will from action, or as utterance fails when you remove thought from speech, or as motion ceases when you remove impetus; in a word, as an effect perishes when you remove the cause.

[3] Every created thing is endowed with energy, indeed, but this does nothing of itself but from Him who implanted it. Examine any other earthly object, like a silkworm, bee or other small creature. View it first naturally, then rationally, and at length spiritually, and if you can think deeply, you will be astounded at all you see. Let wisdom speak in you, and you will exclaim in astonishment, “Who does not see the divine in such things? They are all of divine wisdom.” Still more will you exclaim, if you note the uses of all created things, how they mount in regular order even to the human being, and from man to the Creator whence they are, and that the connection, and if you will acknowledge it, the preservation also of them all, depend on the conjunction of the Creator with man. That divine love created all things, but nothing apart from the divine wisdom, will be seen in what follows.

4. (ii) *Divine love and wisdom proceed as one from the Lord.* This, too, is plain from what was shown in the work *Divine Love and Wisdom,* especially in the propositions: “Esse and existere are distinguishably one in the Lord” (nn. 14-17); “Infinite things are distinguishably one in Him” (nn.

17-22); “Divine love is of divine wisdom, and divine wisdom of divine love” (nn. 34-39); “Love not married to wisdom cannot effect anything” (nn. 401-403); “Love does nothing except in union with wisdom” (nn. 409, 410); “Spiritual heat and light, proceeding from the Lord as a sun, make one as divine love and wisdom make one in Him” (nn. 99-102). The truth of the present proposition is plain from these propositions, demonstrated in that treatise. But as it is not known how two distinct things can act as one, I wish now to show that there is no “one” apart from form, and that the form itself makes it a unit; then, that a form makes a “one” the more perfectly as the elements entering into it are distinctly different and yet united.

[2] *There is no “one” apart from form, and the form itself makes it a unit.* Everyone who brings his mind to bear on the matter can see clearly that there is no “one” apart from form, and if a thing exists at all, it is a form. For what exists at all derives from form what is known as its character and its predicates, its changes of state, also its relevance, and so on. A thing without form has no way of affecting us, and what has no power of affecting, has no reality. It is form which enables to all this. And as all things have a form, then if the form is perfect, all things in it regard each other mutually, as link does link in a chain. It follows that it is form which makes a thing a unit and thus an entity of which character, state, affection or anything else can be predicated; each is predicated of it according to the perfection of the form.

[3] Such a unit is every object which meets the eye in the world. Such, too, is everything not seen with the eye, whether in interior nature or in the spiritual world. The human being is such a unit, human society is, likewise the church, and in the Lord's view the whole angelic heaven, too; in short, all creation in general and in every particular. For each and all things to be forms, He who created all things must be form itself, and all things made must be from that form. This, therefore, was also demonstrated in the work *Divine Love and Wisdom,* as that "Divine love and wisdom are substance and form" (nn. 40-43); "Divine love and wisdom are form itself, thus the one Self and the single independent existence" (nn. 44-46); "Divine love and wisdom are one in the Lord" (nn. 14-17, 18-22), "and proceed as one from Him" (nn. 99-102, and elsewhere).

[4] *A form makes a one the more perfectly as the elements entering into it are distinctly different and yet united.* This hardly falls into a comprehension not elevated, for the appearance is that a form cannot make a one except as its elements are quite alike. I have spoken with angels often on the subject. They said that this is a secret perceived clearly by their wiser men, obscurely by the less wise. They said it is the truth that a form is the more perfect as its constituents are distinctly different and yet severally united. They established the fact from the societies which in the aggregate constitute the form of heaven, and from the angels of a society, for as these are different and free and love their associates from themselves and from their own affection, the form of the society is more perfect. They also

illustrated the fact from the marriage of good and truth, in that the more distinguishably two these are, the more perfectly do they make a one; similarly, of love and wisdom. The indistinguishable is confusion, they said, whence comes imperfection of form.

[5] In various ways they went on to establish the manner in which perfectly distinct things are united and thus make a one, especially by what is in the human body, in which are innumerable things quite distinct and yet united, held distinct by coverings and united by ligaments. It is so with love, they said, and all its things, and wisdom and all its things, for love and wisdom are not perceived except as one. See further on the subject in *Divine Love and Wisdom* (nn. 14-22) and in the work *Heaven and Hell* (nn. 56 and 489). This has been adduced as part of angelic wisdom.

5. (iii) *This "one" is in some image in every created thing.* It can be seen from what was demonstrated throughout the treatise *Divine Love and Wisdom* and especially at nn. 47-51, 55-60, 282-284, 290-295, 313-318, 319-326, 349-357, that divine love and wisdom which are one in the Lord and proceed as one from Him, are in some image in each created thing. It was shown that the divine is in every created thing because God the Creator, who is the Lord from eternity, produced the sun of the spiritual world from Himself, and all things of the universe through that sun. That sun, which is from Him and in which He is, is therefore not only the first but the sole substance from which are all things. As this is the one substance, it is in everything made, but with endless variety in accord with uses.

[2] In the Lord, then, are divine love and wisdom, and in the sun from Him divine fire and radiance, and from the sun spiritual heat and light; and in each instance the two make one. It follows that this oneness is in every created thing. All things in the world are referable, therefore, to good and truth, in fact to the conjunction of them. Or, what is the same, they are referable to love and wisdom and to the union of these; for good is of love and truth of wisdom, love calling all its own, "good," and wisdom calling all its own, "truth." It will be seen in what follows that there is a conjunction of these in each created thing.

6. Many avow that there is a single substance which is also the first, from which are all things, but what that substance is, is not known. The belief is that it is so simple nothing is more so, and that it can be likened to a point without dimensions, and that dimensional forms arose out of an infinite number of such points. But this is a fallacy, springing from an idea of space. To such an idea there seems to be such a least thing. The truth is that the simpler and purer a thing is, the more replete it is and the more complete. This is why the more interiorly a thing is examined, the more wonderful, perfect, and well formed are the things seen in it, and in the first substance the most wonderful, perfect and fully formed of all. For the first substance is from the spiritual sun, which, as we said, is from the Lord and in which He is. That sun is therefore the sole substance and, not being in space, is all in all, and is in the greatest and least things of the created universe.

[2] As that sun is the first and sole substance from which all things are, it follows that in it are infinitely more things than can possibly appear in substances arising from it, called substantial and lastly material. This infinity cannot appear in derivative substances because these descend from that sun by degrees of two kinds in accord with which perfections decline. For that reason, as we said above, the more interiorly a thing is regarded, the more wonderful, perfect and well formed are the things seen. This has been said to establish the fact that the divine is in some image in every created thing, but is less and less manifest with the descent over degrees, and still less when a lower degree, parted from the higher by being closed, is also choked with earthy matter. These concepts cannot but seem obscure unless one has read and understood what was shown in the treatise *Divine Love and Wisdom* about the spiritual sun (nn. 83-172), about degrees (nn. 173-281) and about the creation of the world (nn. 282-357).

7. (iv) *It is of the divine providence that every created thing as a whole and in part should be such a one or should become such a one,* or that there be in it something of the divine love and wisdom, or what is the same, that there be good and truth in it, or a union of them. (Inasmuch as good is of love and truth is of wisdom, as was said above (n. 5), in what follows we shall at times say good and truth instead of love and wisdom, and marriage of good and truth instead of union of love and wisdom.)

8. It is evident from the preceding proposition that divine love and wisdom, which are one in the Lord and proceed as

one from Him, are in some image in everything created by Him. Something shall be said now specifically of the “one” or the union called the marriage of good and truth. 1. This marriage is in the Lord Himself — for, as we said, divine love and wisdom in Him are one. 2. This marriage is from Him, for in all that proceeds from Him love and wisdom are fully united. The two proceed from Him as a sun, divine love as heat, and divine wisdom as light. 3. These are received as two, indeed, by angels, likewise by men of the church, but are made one in them by the Lord. 4. In view of this influx of love and wisdom as one from the Lord with angels of heaven and men of the church, and in view of their reception of it, the Lord is spoken of in the Word as bridegroom and husband, and heaven and the church are called bride and wife. 5. An image and a likeness of the Lord are therefore to be found in heaven and in the church in general, and in an angel of heaven and a man of the church in particular, so far as they are in that union or in the marriage of good and truth. For good and truth in the Lord are one, indeed are the Lord. 6. Love and wisdom in heaven and in the church as a whole, and in an angel of heaven and a man of the church, are one when will and understanding, thus when good and truth, make one; or what is still the same, when doctrine from the Word and life according to doctrine make one. 7. How the two make one in man and in all that pertains to him was shown, moreover, in Part V of the treatise *Divine Love and Wisdom,* where the creation of man, and especially the correspondence of will and understanding with heart and lungs, were treated of (nn. 358-432).

9. How good and truth, however, make one in what is below or outside man, in both the animal and the vegetable kingdom, shall be told from time to time in what follows. Three points are premised. *First,* in the universe and in each and all things of it as created by the Lord, there was a marriage of good and truth. *Second,* after creation this marriage was severed in man. *Third,* it is the work of divine providence to unite what was severed, and so to restore the marriage of good and truth. As all three points were established by many things in the work *Divine Love and Wisdom,* there is no need to substantiate them further. Anyone can see from reason, moreover, that if there was a marriage of good and truth in each created thing and later it was severed, the Lord must be working constantly to restore it, and that the restoration of it, and hence the conjunction of the created world with the Lord through man, are of divine providence.

10. (v) *Good of love is good only so far as it is united to truth of wisdom, and truth of wisdom is truth only so far as it is united to good of love.* Good and truth have this from their origin, the one and the other originating in the Lord, who is good itself and truth itself and in whom the two are one. Hence in angels in heaven and men on earth, good is not good basically except so far as it is joined to truth, and truth is not truth basically except so far as it is joined to good. Granted that all good and truth are from the Lord, then inasmuch as good makes one with truth and truth with

good in Him, good to be good in itself and truth to be truth in itself must make one in the recipient, that is, the angel in heaven or the man on earth.

11. It is indeed known that all things in the world are referable to good and truth. For by good is meant what universally embraces and involves all things of love; and by truth what universally embraces and involves all things of wisdom. Still it is not known that good is nothing except when it is joined to truth, and truth nothing unless it is joined to good. Good apart from truth and truth apart from good still seem to be something; yet they are not. For love (to which all that is called good pertains) is the *esse* of a thing, and wisdom (to which all things called truths pertain) is a thing's *existere* from that *esse* (as was shown in the treatise *Divine Love and Wisdom,* nn. 14-16). Therefore, as *esse* is nothing apart from *existere,* or *existere* apart from *esse,* good is nothing apart from truth or truth from good. What, again, is good which has no relation to anything? Can it be called good if it is without affection and perception?

[2] That which is associated with good, permitting it to affect and to be perceived and felt, is referable to truth, since it has relation to what is in the understanding. Tell someone, not that a given thing is good, but simply say "good" — is good anything? It becomes something from what is perceived along with it. This is united with good only in the understanding, and all understanding has relation to truth. It is the same with willing. Apart from knowing, perceiving and thinking what one wills, to will is nothing actual; together with them it becomes something.

All volition is of love and is referable to good; and all knowing, perceiving and thinking is of the understanding, and is referable to truth. It is clear, then, that to will is nothing actual, but to will this or that means something.

[3] So also with a use, inasmuch as a use is a good. Unless a use is addressed to something which makes one with it, it is not a use, and thus not anything. A use derives its something from the understanding, and what is thence conjoined or adjoined to it, has relation to truth. So a use gets its character.

[4] From these few things it is plain that good is nothing apart from truth, nor truth anything apart from good. But if good together with truth and truth together with good are something, evil with falsity and falsity with evil are not, for the latter are opposite to the former and the opposition destroys — that is, destroys the something. But of this in what follows.

12. Marriage of good and truth may, however, be found either in a cause or from the cause in an effect. In a cause the marriage of good and truth is one of will and understanding, or of love and wisdom. Such a marriage is in all that a man wills and thinks and in all his ensuing determinations and purposes. This marriage enters into and in fact produces the effect. But in producing the effect, good and truth seem distinct, for then the simultaneous turns successive. When, for example, a man wills and thinks about food, clothing, shelter, business or employment, or about his relationship to others, first he wills and thinks or comes to his conclusions and intentions all at the same

time; but when these are determined to effects, truth follows on good, though in will and thought they continue to make one. In the effects the uses pertain to love or good, and the ways of performing the uses pertain to understanding or truth. Anyone can confirm these general truths by particular instances provided he perceives what is referable respectively to good of love and to truth of wisdom, and also how differently it is referable in cause and in effect.

13. We have said often that love constitutes man's life. This does not mean, however, love separate from wisdom or good from truth in the cause, for love separate or good separate is not an actuality. The love which makes man's inmost life — the life he has from the Lord — is therefore love and wisdom together; neither is the love which makes his life as a recipient being separate in the cause, but only in the effect. For love cannot be understood except from its quality, which is wisdom; and the quality or wisdom can exist only from its own *esse,* which is love; thence it is that they are one; it is the same with good and truth. Since truth is from good as wisdom is from love, it is the two taken together that are called good or love. For love has wisdom for its form, and good for its form truth, and form is the source, and the one source, of quality. It is plain from all this that good is good only so far as it has become one with its truth, and truth truth only so far as it has become one with its good.

14. (vi) *Good of love not united to truth of wisdom is not good in itself but seeming good; and truth of wisdom not*

conjoined with good of love is not truth in itself but seeming truth. The fact is that no good, in itself good, can exist unless joined with its truth, and no truth, in itself truth, can exist unless it has become joined with its good. And yet good separate from truth is possible, and truth separate from good. They are found in hypocrites and flatterers, in evil persons of every sort, and in such as are in natural but not spiritual good. These can all do well by church, country, society, fellow-citizens, the needy, the poor, and widows and orphans. They can also comprehend truths, from understanding think them, and from thought speak and teach them. But the goods and truths are not interiorly such, that is, basically goods and truths, but only outwardly and seemingly such. For such good and truth look to self and the world, not to good itself and truth itself; they are not from good and truth; they are of the mouth and body only, therefore, and not of the heart.

[2] They may be likened to gold or silver which is spread on dross, rotten wood or mire. When uttered the truths may be likened to a breath exhaled and gone, or to a delusive light which dies away, though they appear outwardly like genuine truths. They are seeming truths in those who utter them; to those hearing and assenting, and unaware of this, they may be altogether different. For everyone is affected by what is external according to his internal. A truth, by whomsoever uttered, enters another's hearing and is taken up by his mind in keeping with the state or character of his mind.

Of those in natural good by inheritance, but in no spiritual good, nearly the same is true as of those described above. The internal of every good or truth is spiritual. The spiritual dispels falsities and evils, but the natural left to itself favors them. To favor evil and falsity does not accord with doing good.

15. Good can be separated from truth, and truth from good, and then still appear as good or truth, for the reason that the human being has a capacity to act which is called liberty, and a capacity of understanding called rationality. By abuse of these powers a man can appear in externals other than he is in internals; an evil man can do good and speak truth, and a devil feign himself an angel of light. But on this see the following propositions in the treatise *Divine Love and Wisdom:* "The origin of evil is in the abuse of faculties proper to man, called liberty and rationality" (nn. 246-270); "These two faculties are to be found with the evil as well as with the good" (n. 425); "Love not married to wisdom, and good not married to truth, can effect nothing" (n. 401); "Love does nothing except in conjunction with wisdom or understanding, and it brings wisdom or the understanding reciprocally into conjunction with itself" (nn. 410-412); "From power given it by love, wisdom or understanding can be elevated and can perceive and receive the things of light from heaven" (n. 413); "Love can be raised similarly to receive the things of heat from heaven if it loves its mate, wisdom, in that degree" (nn. 414, 415); "Else love pulls wisdom or the understanding down from its elevation to act at one with itself" (nn. 416-418); "If the two

are elevated, love is purified in the understanding" (nn. 419-421); "Purified by wisdom in the understanding, love becomes spiritual and celestial, but defiled in the understanding it become sensuous and corporeal" (nn. 422-424); "What is true of love and wisdom and their union is true of charity and faith and their conjunction" (nn. 427-430). What charity in heaven is, see n. 431.

16. (vii) *The Lord does not suffer anything to be divided; it must be either in good and at the same time in truth, or in evil and at the same time in falsity.* The Lord's divine providence has for its goal, and to this end it labors, that man shall be in good and at the same time in truth. For then he is his own good and love and his own truth and wisdom; thereby the human being is human, for he is then an image of the Lord. But while he lives in the world he can be in good and at the same time in falsity, likewise in evil and at the same time in truth, indeed in evil and at the same time in good, and thus be double. As the cleavage destroys the Lord's image in him and thus the man, the Lord's divine providence takes care in every least act that this division shall not be. And as it is better for man to be in evil and at the same time in falsity than to be in good and at the same time in evil, the Lord permits it, not as one willing it, but as one unable to resist because of the end sought, which is salvation.

[2] A man can be simultaneously in evil and in truth and the Lord be unable to prevent it in view of the end, which is salvation, for the reason that man's understanding can be raised into the light of wisdom and see truths, or

acknowledge them when he hears them, while his love remains below. Thus a man can be in heaven as to understanding, while as to his love he is in hell. This is not denied him, because the two faculties of liberty and rationality, by virtue of which he is a human being and distinguished from beasts and by which alone he can be regenerated and thus saved, cannot be taken away. By means of them, he can act according to wisdom and at the same time according to an unwise love. From wisdom above he can view the love below and also the thoughts, intentions and affections, therefore the evils and falsities as well as the goods and truths of his life and doctrine, without a knowledge and recognition of which he cannot be reformed. We spoke of the two faculties before and shall say more in what follows. What has been said explains how man can be simultaneously in good and truth, or in evil and falsity, or in mixtures of them.

17. In this world a man can hardly come into one or the other conjunction or union, that is, of good and truth or of evil and falsity, for during his life in the world he is kept in a state of reformation or regeneration. After death, however, every man comes into the one union or the other, because he can then no longer be reformed or regenerated. He remains such as his life was in the world, that is, such as his reigning love was. If therefore his was a life of an evil love, all the truth acquired by him in the world from teacher, pulpit or Word is taken away. On the removal of it, he absorbs the falsity agreeing with his evil as a sponge does water. On the other hand, if his was the life of a good love,

all the falsity is removed which he may have picked up in the world by hearing or from reading but did not confirm in himself, and in its place truth congruous with his good is given him. This is meant by the Lord's words:

Take . . . the talent from him, and give it to him that has ten talents.
For to everyone who has, shall be given until he abounds but from him
who has not, even what he has shall be taken away (Mt 25:28, 29; 13:12;
Mk 4:25; Lu 8:18; 19:24-26).

18. After death everyone must be either in good and at the same time in truth or in evil and at the same time in falsity, for the reason that good and evil cannot be united, nor can good and the falsity of evil, nor evil and the truth of good. For these are opposites, and opposites contend until one destroys the other. Those who are at the same time in evil and in good are meant in the Apocalypse in these words of the Lord to the church of the Laodiceans:

I know your works, that you are neither cold nor hot; would that you were cold or hot; but because you are lukewarm, I will spue you out of my mouth (3:15, 16):

also in these words of the Lord:

No man can serve two masters, for either he will hate the one and love the other, or cleave to the one and not heed the other (Mt 6:24).

19. (viii) *That which is in good and at the same time in truth is something; that which is in evil and at the same*

time in falsity is not anything. See above (n. 11) that what is in good and at the same time in truth is something. It follows that what is at once evil and false is not anything. By not being anything is meant that it is without power and without spiritual life. Those at once in evil and in falsity (all of whom are in hell) have power indeed among themselves, for an evil man can do evil and does so in a thousand ways. Yet he can do evil to the evil only by reason of their evil; he cannot harm the good at all; if, as sometimes happens, he does, it is by conjunction with their evil.

[2] In this way temptations arise; they are infestations by evil spirits who are with a man; so combats ensue by which the good are freed from their evils. Since the wicked have no power, all hell in the Lord’s sight is not only nothing, but nothing at all in point of power, as I have seen proved by much experience. But it is remarkable that the evil all deem themselves powerful, and the good all think themselves powerless. This is because the evil ascribe everything to their own power or shrewdness and malice, and nothing to the Lord; whereas the good ascribe nothing to their own prudence, but all to the Lord who is almighty. Evil and falsity together are not anything for the further reason that they have no spiritual life. The life of the infernals is therefore called death, not life. Since life holds everything, death has nothing.

20. Men in evil and at the same time in truths may be likened to eagles flying aloft which, deprived of their wings, fall. For after death, on becoming spirits, men do the like who have understood and spoken and taught truths and yet

have not looked to God in their lives. By means of things of the understanding they raise themselves aloft and even enter heaven at times and feign themselves angels of light. But when they are deprived of truths and are cast out, they fall down to hell. Eagles also signify rapacious men with intellectual acumen, and wings signify spiritual truths. Such, we said, are those who have not looked to God in their lives. To look to God in life means simply to think that a given evil is a sin against God, and for that reason not to commit it.

21. (ix) *The Lord's divine providence causes evil and its falsity to serve for equilibrium, contrast, and purification, and so for the conjunction of good and truth in others.* It is obvious from the preceding that the Lord's divine providence continually operates in order that truth may be united in man with good and good with truth, because that union is the church and heaven. For that union is in the Lord and in all that proceeds from Him. From that union, heaven and the church are called a marriage, and the kingdom of God is likened in the Word to a marriage. Again, the Sabbath signified that union and was the holiest observance in the worship of the Israelitish Church. From that union also there is a marriage of good and truth in the Word and in each and all things of it (on this see *Doctrine of the New Jerusalem about Sacred Scripture,* nn. 80-90). The marriage of good and truth is from the marriage of the Lord with the church, and this in turn from the marriage of love and wisdom in Him, for good is of love, and truth of wisdom. It is plain, then, that it is the constant aim of divine

providence to unite good to truth and truth to good in a man, for so he is united to the Lord.

22. But many have severed and do sever this marriage, especially by separating faith from charity (for faith is of truth and truth is of faith, and charity is of good and good is of charity), and in so doing they conjoin evil and falsity in themselves and thus come into and continue in the opposite to good and truth. The Lord therefore provides that they shall nevertheless serve for uniting good and truth in others, through equilibrium, contrast and purification.

23. Conjunction of good and truth in others is provided by the Lord through *equilibrium* between heaven and hell. From hell evil and at the same time falsity constantly exhale, and from heaven good and at the same time truth. In equilibrium between them, and so in freedom to think, will, speak and act in which he can be reformed, every man is kept while he lives in the world. On the spiritual equilibrium from which the human being has freedom, see the work *Heaven and Hell,* nn. 589-596, 597-603.

24. Conjunction of good and truth is provided by the Lord through *contrast.* For the nature of good is not known except by contrast with what is less good and by its contrariety to evil. All perceptiveness and sensitivity arise so; their quality is thence. All pleasantness is perceived and felt over against the less pleasant and the unpleasant; all the beautiful by reference to the less beautiful and the unbeautiful; similarly all good of love by reference to lesser good and to evil; all truth of wisdom by a sense of lesser truth and of falsity. Everything inevitably varies from

greatest to least, and with the same variation in its opposite and with equilibrium between them, there is contrast degree by degree, and the perception and sensation of a thing increase or diminish. But be it known that an opposite may either lower or exalt perceptions and sensitivities. It lowers them when it mingles in and exalts them when it does not mingle in, for which reason the Lord separates good and evil with man that they shall not mingle, as exquisitely as He does heaven and hell.

25. Conjunction of good and truth in others is provided by the Lord through *purification* in two ways; one through temptations, and the other through fermentations. *Spiritual temptations* are nothing else than combats against the evils and falsities exhaled from hell and affecting man. By these combats a man is purified from evils and falsities, and good and truth are united in him. *Spiritual fermentations* take place in many ways, and in heaven as well as on earth; but in the world it is not known what they are or how they come about. For evils and their falsities, let into societies, act as ferments do in meal or in must, separating the heterogeneous and conjoining the homogeneous until there is clarity and purity. Such fermentations are meant in the Lord's words:

The kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened (Mt 13:33; Lu 12:21).

26. The Lord provides these uses through the united evil and falsity of those in hell. The Lord's kingdom, which extends over hell as well as over heaven, is a kingdom of

uses. It is the Lord’s providence that there shall be no creature and no thing whereby a use is not performed.

II. THE LORD'S DIVINE PROVIDENCE HAS FOR ITS OBJECT A HEAVEN FROM THE HUMAN RACE

27. HEAVEN DOES not consist of angels created such to begin with, nor does hell come from any devil created an angel of light and cast down from heaven. Both heaven and hell are from mankind, heaven consisting of those in the love of good and consequent understanding of truth, and hell of those in the love of evil and consequent understanding of falsity. This has been made known and sure to me by long-continued intercourse with angels and spirits. See what was said on the subject in the work *Heaven and Hell* (nn. 311-316); also in the little work *The Last Judgment* (nn. 14-27), and in *Continuation about the Last Judgment and the Spiritual World* (throughout).

[2] As heaven is from mankind and is an abiding with the Lord to eternity, it must have been the Lord's purpose in creation; being the purpose in creation, it is the purpose of His providence. The Lord created the world not for His own sake but for the sake of those with whom He would be in heaven. Spiritual love by nature desires to give its own to another, and so far as it can do so is in its *esse,* peace, and blessedness. Spiritual love derives this from the Lord's divine love which is such infinitely. It follows that the divine love and hence divine providence has for its object a heaven consisting of human beings who have become or are becoming angels, on whom the Lord can bestow all the

blessings and felicities of love and wisdom and do so from Himself in men. It must be in this way, for the Lord’s image and likeness are in men from creation, the image in them wisdom and the likeness love. Furthermore, the Lord in them is love united to wisdom and wisdom united to love or (what is the same) is good united to truth and truth united to good (this union was treated of in the preceding chapter).

[3] What heaven is in general or with a number, and in particular or with an individual, is not known. Nor is it known what heaven is in the spiritual world and what it is in the natural world. Yet this knowledge is important, for heaven is the purpose of providence. I therefore desire to set the subject in some light in this order:

i. Heaven is conjunction with the Lord. ii. By creation the human being is such that he can be conjoined more and more closely to the Lord. iii. The more closely one is conjoined to the Lord the wiser one becomes. iv. The more closely one is conjoined to the Lord the happier one becomes. v. The more closely one is conjoined to the Lord the more distinctly does he seem to himself to be his own, and the more plainly does he recognize that he is the Lord’s.

28. (i) *Heaven is conjunction with the Lord.* Heaven is heaven, not from the angels but from the Lord. For the love and wisdom in which angels are and which make heaven are not theirs, but the Lord’s, indeed are the Lord in them. And as love and wisdom are the Lord’s, and are the Lord in heaven, and make the life of angels, it is plain that their life

is the Lord's, indeed is the Lord. The angels themselves avow that they live from the Lord. Hence it is evident that heaven is conjunction with the Lord. But conjunction with Him is various and one man's heaven is not another's; therefore heaven is also according to the conjunction with the Lord. In the following proposition it will be seen that conjunction is more and more close or more and more remote.

[2] Here let something be said about how the conjunction takes place and what the nature of it is. It is a conjunction of the Lord with the angels and of the angels with Him, therefore is reciprocal. The Lord flows into the life's love of the angels, and they receive Him in wisdom, thus in turn conjoining themselves with Him. It must be said, however, that it seems to the angels that they conjoin themselves to the Lord by wisdom; actually the Lord conjoins them to Himself by their wisdom, for the wisdom is also from the Lord. It is the same thing if we say that the Lord conjoins Himself to the angels by good and they in turn conjoin themselves to the Lord by truth, for all good is of love, and truth, of wisdom.

[3] This reciprocal conjunction is an arcanum, however, which few can understand unless it is explained. I want therefore to unfold it so far as it can be done by things within one's grasp. We showed in the treatise *Divine Love and Wisdom* (nn. 404, 405) how love unites itself with wisdom, namely, through affection for knowing from which comes an affection for truth, through affection for understanding from which comes perception of truth, and

through affection for seeing what is known and understood, from which comes thought. Into all these affections the Lord flows, for they are all derivatives of one’s life’s love, and the angels receive the influx in perception of truth and in thought, for in these the influx becomes apparent to them, but not in the affections.

[4] As the perceptions and thoughts appear to the angels to be their own, although they arise from affections which are from the Lord, the appearance is that the angels reciprocally conjoin themselves to the Lord, when nevertheless the Lord conjoins them to Himself. The affection itself produces the perceptions and thoughts, for the affection, which is of love, is their soul. Apart from affection no one can perceive or think anything, and every one perceives and thinks according to his affection. It is evident that the reciprocal conjunction of the angels with the Lord is not from them, but as it were from them. Such, too, is the conjunction of the Lord with the church and of the church with Him, a union called celestial and spiritual marriage.

29. All conjunction in the spiritual world is effected by intent regard. When anyone there thinks of another with a desire to speak with him, the other is at once present, and the two come face to face. Likewise, when one thinks of another from an affection of love; by this affection, however, there is conjunction, but by the other only presence. This is peculiar to the spiritual world; for there all are spiritual beings. It is otherwise in the natural world where all are physical beings. In the natural world something similar

takes place in the affections and thoughts of the spirit; but as there is space here, while in the spiritual world space is appearance only, what takes place here in one's spirit occurs outwardly there.

[2] We have said so much to make known how conjunction of the Lord with angels and their seemingly reciprocal conjunction with Him is effected. All angels turn the face to the Lord; He regards them in the forehead, and they regard Him with the eyes. The reason is that the forehead corresponds to love and its affections, and the eyes correspond to wisdom and its perceptions. Still the angels do not of themselves turn the face to the Lord, but He faces them toward Himself, doing so by influx into their life's love, by this entering the perceptions and thoughts, and so turning the angels to Him.

[3] There is such a circuit from love to thoughts and under love's impulse from thoughts to love in all the mind's activity. It may be called the circling of life. On these subjects see some things also in the treatise *Divine Love and Wisdom:* as that "Angels constantly turn the face to the Lord as a sun" (nn. 129-134); "All the interiors of both the mind and the bodies of the angels are likewise turned to the Lord as a sun" (nn. 135-139); "Every spirit, whatever his character, turns himself likewise to his ruling love" (nn. 140-145); "Love conjoins itself to wisdom and causes wisdom to be conjoined reciprocally with it" (nn. 410-412); "Angels are in the Lord and He in them; and as the angels are only recipients, the Lord alone is heaven" (nn. 113-118).

30. The Lord's heaven in the natural world is called the church; an angel of this heaven is a man of the church who is conjoined to the Lord; on departure from this world he also becomes an angel of the spiritual heaven. What was said of the angelic heaven is evidently to be understood, then, of the human heaven also which is called the church. The reciprocal conjunction with the Lord which makes heaven in the human being is revealed by the Lord in these words in John:

Abide in Me, and I in you; … he who abides in Me, and I in him, bears much fruit; for without Me ye can do nothing (15:4, 5, 7).

31. It is plain from this that the Lord is heaven not only in general with all in heaven, but in particular with each one there. For each angel is a heaven in least form; of as many heavens as there are angels, does heaven in general consist. In substantiation see *Heaven and Hell* (nn. 51-58). Since this is so, let no one cherish the mistaken idea, which first visits the thought of so many, that the Lord dwells in heaven among the angels or is among them like a king in his kingdom. To the sight He is above them in the sun there; He is in them in their life of love and wisdom.

32. (ii) *By creation the human being is such that he can be conjoined more and more closely to the Lord.* This becomes evident from what was shown about degrees in the treatise *Divine Love and Wisdom,* Part III, especially in the propositions: "By creation there are three discrete degrees or degrees of height in the human being" (nn. 230-235); "These three degrees are in man from birth, and as

they are opened, the man is in the Lord, and the Lord in him” (nn. 236-241); “All perfection increases and mounts with and according to the degrees” (nn. 199-204). Evidently, then, man is such by creation that he can be conjoined with the Lord more and more closely according to these degrees.

[2] But one must know well what degrees are and that there are two kinds — discrete degrees or degrees of height, and continuous degrees or degrees of breadth; also how they differ. It must be known, too, that every human being has by creation and hence from birth three discrete degrees or degrees of height, and that he comes at birth into the first degree, called natural, and can grow in this degree continuously until he becomes rational. He comes into the second degree, called spiritual, if he lives according to spiritual laws of order, which are divine truths. He can also come into the third degree, called celestial, if he lives according to the celestial laws of order, which are divine goods.

[3] These degrees are opened in a person by the Lord according to his life and actually opened in the world, but not perceptibly and sensibly until after his departure from the world. As they are opened and later perfected a man is conjoined to the Lord more and more closely. This conjunction can grow to eternity in nearness to God and does so with the angels. And yet no angel can attain or touch the first degree of the Lord’s love and wisdom, for the Lord is infinite and an angel is finite, and between infinite and finite no ratio obtains. Man’s state and the state of his

elevation and nearness to the Lord cannot be understood without a knowledge of these degrees; they have been specifically treated of, therefore, in the treatise Divine *Love and Wisdom,* nn. 173-281, which see.

33. We shall say briefly how man can be more and more closely conjoined to the Lord, and then how the conjunction seems closer and closer. *How man is more and more closely conjoined to the Lord:* this is effected not by knowledge alone, nor by intelligence alone, nor even by wisdom alone, but by a life conjoined to them. A man's life is his love, and love is manifold. In general there are love of good and love of evil. Love of evil is love of committing adultery, taking revenge, defrauding, blaspheming, depriving others of their possessions. In thinking and doing such things the love of evil finds its pleasure and joy. Of this love there are as many derivatives, which are affections, as there are evils in which it can find expression. And there are as many perceptions and thoughts of this love as there are falsities favoring and confirming such evils. The falsities make one with the evils as understanding makes one with will; they are mutually inseparable; the one is of the other.

[2] Inasmuch as the Lord flows into one's life's love and by its affections into the perceptions and thoughts, and not the other way about, as we said above, it follows that the Lord can conjoin Himself more closely to a man only as the love of evil is removed along with its affections, which are lusts. These lusts reside in the natural man. What a man does from the natural man he feels that he does of himself. For his part, therefore, a man should remove the evils of that

love; so far as he does, the Lord comes nearer and conjoins Himself to him. Anyone can see from reason that lusts with their pleasures block and close the door to the Lord and cannot be cast out by the Lord as long as the man himself keeps the door shut and presses and pushes from outside to keep it from being opened. It is plain from the Lord's words in the Apocalypse that a man must himself open the door:

Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him, and sup with him, and he with Me (3:20).

[3] Plainly, then, so far as one shuns evils as diabolical and as obstacles to the Lord's entrance, he is more and more closely conjoined to the Lord, and he the most closely who abhors them as so many dusky and fiery devils. For evil and the devil are one and the same, and the falsity of evil and satan are one and the same. As the Lord's influx is into the love of good and into its affections and by these into the perceptions and thoughts, which have it from the good in which a man is that they are truths, so the influx of the devil, that is of hell, is into the love of evil and its affections, which are lusts, and by these into the perceptions and thoughts, which have it from the evil in which the man is that they are falsities.

[4] *How the conjunction seems closer and closer.* The more the evils in the natural man are removed by shunning and turning away from them, the more closely a man is conjoined to the Lord. Love and wisdom, which are the Lord Himself, are not in space, as affection which is of love, and thought which is of wisdom, have nothing in common with

space. In the measure of the conjunction by love and wisdom, therefore, the Lord seems nearer; and, contrariwise, in the measure of the rejection of love and wisdom, more distant. There is no space in the spiritual world; distance and presence there are appearances according to similarity or dissimilarity of the affections. For, as we said, affections which are of love, and thoughts which are of wisdom, in themselves spiritual, are not in space (on this see what was shown in the treatise *Divine Love and Wisdom,* nn. 7-10, 69-72, and elsewhere).

[5] The Lord's conjunction with a man in whom evils have been put away is meant by the Lord's words:

The pure in heart shall see God (Mt 5:8);

and by the words:

He who has my commandments and does them . . . with him will I make an abode (Jn 14:21, 23).

"To have the commandments" is to know and "to do them" is to love, for it is also said: "he who does my commandments, he it is that loves Me."

34. (iii) *The more closely one is conjoined to the Lord the wiser one becomes.* As there are three degrees of life in man by creation and so from birth (see just above, n. 32), there are specifically three degrees of wisdom in him. These degrees it is that are opened in man according to conjunction, that is, according to love, for love is conjunction itself. Love's ascent by degrees, however, is only obscurely perceived by man; but wisdom's ascent is clearly perceived by those who know and see what wisdom is. The degrees of wisdom are perceived because love by its

affections enters the perceptions and thoughts, and these present themselves to the internal mental sight, which corresponds to the external bodily sight. Thus wisdom appears, but not the affection of love which produces it. It is the same with all a man's deeds; he is aware how the body does them, but not how the soul does them. So he perceives how he meditates, perceives and thinks, but not how the soul of these mental activities, which is an affection of good and truth, produces them.

[2] There are three degrees of wisdom: natural, spiritual, and celestial. Man is in the natural degree of wisdom during his life in the world. This degree can be perfected in him to its height, but even so cannot pass into the spiritual degree, for the latter is not continuous with it, but conjoined to it by correspondences. After death man is in the spiritual degree of wisdom. This degree also is such that it can be perfected to its height, and yet cannot pass into the celestial degree of wisdom, because neither is this continuous with the spiritual but conjoined to it by correspondences. Plainly, then, wisdom can be raised threefold, and in each degree can be perfected but only to its peak.

[3] One who understands the elevation and perfecting of these degrees can see to an extent why angelic wisdom is said to be ineffable. So ineffable, indeed, is it, that a thousand ideas in the thought of angels in their wisdom can present only a single idea in the thought of men in their wisdom, the other nine hundred and ninety-nine ideas being unutterable, because they are supernatural. Many a time have I been given to know this by living experience.

But, as was said, no one can enter into the ineffable wisdom of the angels except by and according to conjunction with the Lord, for He alone opens spiritual and celestial degrees, and only in those who are wise from Him. Those are wise from the Lord who cast the devil, that is, evil, out of themselves.

35. But let no one believe that he has wisdom because he knows many things, perceives them in some light, and is able to talk intelligently about them, unless his wisdom is conjoined to love. For it is love that through its affections produces wisdom. Not conjoined to love, wisdom is like a meteor vanishing in the air and like a falling star. Wisdom united to love is like the abiding light of the sun and like a fixed star. A man has the love of wisdom when he is averse to the diabolical crew, that is, to the lusts of evil and falsity.

36. Wisdom that comes to perception is perception of truth from being affected by it, especially perception of spiritual truth. For there is civil, moral, and spiritual truth. Those who have some perception of spiritual truth from affection by it also have perceptions of moral and civil truth, for the affection of spiritual truth is the soul of those perceptions. I have spoken with angels at times about wisdom who said that wisdom is conjunction with the Lord because He is wisdom itself, and that the man who rejects hell comes into this conjunction and comes into it so far as he rejects hell. They said that they picture wisdom to themselves as a magnificent and highly ornate palace into which one mounts by twelve steps. No one arrives at even the first step, they said, except from the Lord by

conjunction with Him; and according to the measure of conjunction one ascends; also as one ascends, one perceives that no man is wise from himself but from the Lord. Furthermore, they said that the things in which one is wise are to those in which one is not wise like a few drops of water to a large lake. By the twelve steps into the palace of wisdom are meant goods united to truths and truths united to goods.

37. (iv) *The more closely one is conjoined to the Lord the happier one becomes.* The like can be said of degrees of happiness as was said (nn. 32 and 34) of degrees of life and of wisdom according to conjunction with the Lord. Happiness, that is, blessedness and joy, also are heightened as the higher degrees of the mind, called spiritual and celestial, are opened with man. After his life in the world these degrees grow to eternity.

38. No one who is in the pleasures of the lusts of evil can know anything of the joys of the affections of good in which the angelic heaven is. These pleasures and joys are opposites in internals and hence inwardly in externals, though superficially they may differ little. Every love has its enjoyments; the love of evil with those in lusts also has, such as the love of committing adultery, of taking revenge, of defrauding, of stealing, of acting cruelly, indeed, in the worst men, of blaspheming the holy things of the church and of inveighing against God. The fountainhead of those enjoyments is the love of ruling from self-love. They come of lusts which obsess the interiors of the mind, from these flow into the body, and excite uncleannesses there which titillate

the fibers. The physical pleasure springs from the pleasure which the mind takes in lusts.

[2] After death everyone comes to know in the spiritual world what the uncleannesses are which titillate the body's fibers in such persons and comes to know the nature of them. In general they are things cadaverous, excrementitious, filthy, malodorous, and urinous; for their hells teem with such uncleannesses. These are correspondences, as may be seen in the treatise *Divine Love and Wisdom* (nn. 422-424). After one has entered hell, however, these filthy delights are turned into wretchedness. This has been told in order that it may be understood what heaven's felicity is and its nature, of which we are now to speak; for a thing is known from its opposite.

39. It is impossible to describe in words the blessedness, satisfaction, joy and pleasure, in short, the felicity of heaven, so sensibly perceived there. What is perceived solely by feeling, cannot be described, for it does not fall into ideas of thought nor, therefore, into words. For the understanding sees only and sees what is of wisdom or truth, but not what is of love or good. Those felicities are therefore inexpressible, but still they ascend in like degree with wisdom. They are infinitely various, and each is ineffable. I have heard this, also perceived it.

[2] These felicities enter when a man, of himself and yet from the Lord, casts out the lusts of the love of evil and falsity. For these felicities are the happinesses of the affections of good and truth, the opposites of the lusts of the love of evil and falsity. Those happinesses begin from the

Lord, thus from the inmost, diffuse themselves thence into things lower even to lowermost things, and thus fill the angel, making him a body of delight. Such happinesses are to be found in infinite variety in every affection of good and truth, and eminently in the affection of wisdom.

40. There is no comparing the joys of the lusts of evil and the joys of the affections of good. Inwardly in the former is the devil, in the latter the Lord. If comparisons are to be ventured, the pleasures of the lusts of evil can only be compared to the lewd pleasures of frogs in stagnant ponds or to those of snakes in filth, while the pleasures of the affections of good must be likened to the delights which the mind takes in gardens and flower beds. For things like those which affect frogs and snakes affect those in the hells who are in lusts of evil; and things like those which affect the mind in gardens and flower beds affect those in the heavens who are in affections of good. For, as was said above, corresponding uncleannesses affect the evil, and corresponding cleannesses the good.

41. Plainly, then, the more closely one is conjoined with the Lord the happier one is. This happiness rarely shows itself in the world, however; for man is then in a natural state, and the natural does not communicate with the spiritual by continuity, but by correspondence. The communication is felt only in a certain repose and peace of mind, especially after struggles against evil. But when a person puts off the natural state and enters the spiritual state, as he does on leaving the world, the happiness described above gradually manifests itself.

42. (v) *The more closely one is conjoined to the Lord the more distinctly does he seem to himself to be his own, and the more plainly does he recognize that he is the Lord's.* The appearance is that the more closely one is conjoined to the Lord the less one is one's own. This appearance prevails with all the evil. It also prevails with those who from religion believe that they are not under the yoke of the law and that no one can of himself do good. All these inevitably think that to be free only to do good and not to think and will evil is not to be one's own. Inasmuch as a man who is conjoined to the Lord does not will and cannot think or will evil, they conclude from the look that this is not to be one's own. Yet that is the opposite of the truth.

43. There is infernal freedom, and there is heavenly freedom. Thinking and willing evil and also speaking and doing it so far as civil and moral laws do not prevent, is from infernal freedom. But thinking and willing good and speaking and doing it so far as opportunity offers, is from heavenly freedom. A man perceives as his own what he thinks, wills, speaks and does in freedom. The freedom anyone has always comes from his love. The man in an evil love cannot but deem infernal freedom to be real freedom, and a man in love of the good perceives that heavenly freedom is real freedom; consequently each regards the opposite of his freedom as bondage. No one can deny that one or the other must be freedom, for two kinds of freedom opposed to each other cannot both be freedom. Furthermore it cannot be denied that to be led by good is freedom and to be led by evil is bondage. For to be led by

good is to be led by the Lord, but to be led by evil is to be led by the devil.

[2] Inasmuch as all he does in freedom appears to a man to be his own, coming as it does from what he loves, and to act from one's love, as was said, is to act freely, it follows that conjunction with the Lord causes a man to seem free and also his own, and the more closely he is conjoined to the Lord, to seem so much freer and so much more his own. He seems the more distinctly his own because it is the nature of the divine love to want its own to be another's, that is, to be the angel's or the man's. All spiritual love is such, preeminently the Lord's. The Lord, moreover, never coerces anyone. For nothing to which one is coerced seems one's own, and what seems not one's own cannot be done from one's love or be appropriated to one as one's own. Man is always led in freedom by the Lord, therefore, and reformed and regenerated in freedom. On this much more will be said in what follows; also see some things above, n. 4.

44. The reason why the more distinctly a man seems to be his own the more plainly he sees that he is the Lord's, is that the more closely he is conjoined to the Lord the wiser he becomes (as was shown, nn. 34-36), and wisdom teaches and recognizes this. The angels of the third heaven, as the wisest angels, perceive this and call it freedom itself; but to be led by themselves they call bondage. They give as the reason for this that the Lord does not flow immediately into the perceptions and thoughts of wisdom, but into the affections of the love of good and by these into the former,

and this influx they perceive in the affection by which they have wisdom. Hence, they say, all that they think from wisdom seems to be from themselves, thus seemingly their own, and this gives reciprocal conjunction.

45. As the Lord's divine providence has for its object a heaven from mankind, it has for its object the conjunction of the human race with Him (see nn. 28-31). It also has for its object that man should be more and more closely conjoined to Him (nn. 32, 33); for thus man possesses a more interior heaven. Further, it has for its object that by the conjunction man should become wiser (nn. 34-36) and happier (nn. 37-41), for he has heaven by and according to wisdom, and happiness by wisdom, too. Finally, providence has for its object that man shall seem more distinctly his own, yet recognize the more clearly that he is the Lord's (nn. 42-44). All these are of the Lord's divine providence, for all are heaven and heaven is its object.

III. IN ALL THAT IT DOES THE LORD’S DIVINE PROVIDENCE LOOKS TO WHAT IS INFINITE AND ETERNAL

46. CHRISTENDOM KNOWS that God is infinite and eternal. The doctrine of the Trinity which is named for Athanasius says that God the Father is infinite, eternal and omnipotent, so also God the Son, and God the Holy Spirit, and that nevertheless there are not three who are infinite, eternal and omnipotent, but One. As God is infinite and eternal, only what is infinite and eternal can be predicated of Him. What infinite and eternal are, finite man cannot comprehend and yet can comprehend. He cannot comprehend them because the finite is incapable of what is infinite; he can comprehend them because there are abstract ideas by which one can see *that* things are, though not *what* they are. Of the infinite such ideas are possible as that God or the Divine, being infinite, is *esse* itself, is essence and substance itself, wisdom and love themselves or good and truth themselves, thus is the one Self, indeed is veritable Man; there is such an idea, too, in speaking of the infinite as “all,” as that infinite wisdom is *omniscience* and infinite power *omnipotence.*

[2] Still these ideas turn obscure to thought and may meet denial for not being comprehended, unless what one’s thought gets from nature is removed from the idea, especially what it gets from the two properties of nature, space and time. For these are bound to restrict the ideas

and to make abstract ideas seem to be nothing. But if such things can be removed in a man, as they are in an angel, what is infinite can be comprehended by the means just mentioned. Then also it will be grasped that the human being is something because he was created by infinite God who is all; also that he is a finite substance, having been created by infinite God who is substance itself; further that man is wisdom inasmuch as he was created by infinite God who is wisdom itself; and so on. For were infinite God not all, and were He not substance and wisdom themselves, man would not be anything actual, thus would either be nothing or exist only in idea, as those visionaries think who are called idealists.

[3] It is plain from what was shown in the treatise *Divine Love and Wisdom* that the divine essence is love and wisdom (nn. 28-39); that divine love and wisdom are substance itself and form itself, the one Self and the sole underived being (nn. 40-46); and that God created the universe and its contents from Himself, and not from nothing (nn. 282-284). It follows that every creature and above all the human being and the love and wisdom in him, are real, and do not exist only in idea. For were God not infinite, the finite would not be; were the infinite not all, no particular thing would be; and had not God created all things from Himself, nothing whatever would be. In a word, we are because God is.

47. We are considering divine providence and at this point how it regards what is infinite and eternal in all that it

does. This can be clearly told only in some order. Let this be the order:

i. The infinite and eternal in itself is the same as the Divine. ii. What is infinite and eternal in itself cannot but look to what is infinite and eternal from itself in finite things. iii. Divine providence looks to the infinite and eternal from itself in all that it does, especially in saving mankind. iv. An image of the infinite and eternal offers in an angelic heaven formed from a redeemed mankind. v. The heart of divine providence is to look to what is infinite and eternal by fashioning an angelic heaven, for it to be like one human being before the Lord, an image of Him.

48. (i) *The infinite and eternal in itself is the same as the Divine.* This is plain from what was shown in many places in the work *Divine Love and Wisdom.* The concept comes from the angelic idea. By the infinite, angels understand nothing else than the divine *esse* and by the eternal the divine *existere.* But men can see and cannot see that what is infinite and eternal in itself is the Divine. Those can see this who do not think of the infinite from space and of the eternal from time; those cannot see it who think of infinite and eternal in terms of space and time. Those, therefore, can see it who think at some elevation, that is, inwardly in the rational mind; those cannot who think in a lower, that is, more external way.

[2] Those by whom it can be seen reflect that a spatial infinite is an impossibility, so likewise a temporal eternity or an eternity from which the world has been. The infinite has no first or final limit or boundaries. They also reflect that

there cannot be another infinite from it, for “from it” implies a boundary or beginning, or a prior source. They therefore think that it is meaningless to speak of an infinite and eternal from itself, for that is like talking of an *esse* from itself, which is a contradiction. An infinite from itself could only be an infinite from an infinite, and *esse* from itself only *esse* from *esse.* Such an infinite or *esse* would either be the same with the infinite or be finite. From these and like considerations, inwardly seen in the rational mind, it is plain that there is what is infinite in itself and eternal in itself, and that they are the Divine whence are all things.

49. I know that many will say to themselves, “How can anybody grasp anything inwardly and rationally apart from space and time, and think that it not only exists, but is also the all and the self from which are all things?” But think deeply whether love or any affection of love, or wisdom or any perception of wisdom, yes, whether thought is in space and time, and you will grasp the fact that they are not. The Divine, therefore, being love itself and wisdom itself, cannot be conceived of in space and time; neither, then, can the infinite. To see this more clearly ponder whether thought is in time and space. Suppose thought is sustained for ten or twelve hours; may not the length of time seem like one or two hours? May it not seem like one or two days? The seeming duration is according to the state of affection from which the thought springs. If the affection is a joyous one, in which time is not noticed, thought over ten or twelve hours seems as though it were one or two hours. The contrary is true if the affection is a sorrowful one, in which one watches

the passage of time. It is evident from this that time is only an appearance according to the state of affection from which the thought springs. The same is true of one’s thought of the distance on a walk or a journey.

50. Since angels and spirits are affections of love and thoughts thence they are not in space or time, either, but only in an appearance of them. Space and time appear to them in keeping with the states of their affections and their thoughts thence. When one of them, therefore, thinks with affection of another, intently desiring to see or speak with him, the other is at once present.

[2] Hence, too, present with every man are spirits who are in an affection like his — evil spirits with a man in an affection of similar evil, and good spirits with the man in an affection of similar good. They are as fully present as though he was one of their society. Space and time have nothing to do with their presence, for affection and thought therefrom are not in space and time, and spirits and angels are affections and thoughts therefrom.

[3] I have been given to know this by living experience over many years. For I have spoken with many on their death, some in different kingdoms of Europe, and some in different kingdoms of Asia and Africa, and all were near me. If space and time existed for them, a journey and time to make it would have intervened.

[4] Indeed, every man knows this by some instinct in him or in his mind, as has been verified to me by the fact that nobody has thought of distances when I have reported that I had spoken with some person who died in Asia, Africa or

Europe, for example with Calvin, Luther, or Melancthon, or with some king, governor or priest in a far region. The thought occurred to no one, “How could he speak with those who had lived there, and how could they come and be present with him, when lands and seas lay between?” So it was plain to me that in thinking of those in the spiritual world a man does not think of space and time. For those there, however, there is an appearance of time and space; see the work *Heaven and Hell,* nn. 162-169, 191-199.

51. From these considerations it may now be plain that the infinite and eternal, thus the Lord, are to be thought of apart from space and time and can be so thought of; plain, likewise, that they are so thought of by those who think interiorly and rationally; and plain that the infinite and eternal are identical with the Divine. So think angels and spirits. In thought withdrawn from space and time, divine omnipresence is comprehended, and divine omnipotence, also the Divine from eternity, but these are not at all grasped by thought to which an idea of space and time adheres. Plain it is, then, that one can conceive of God from eternity, but never of nature from eternity. So one can think of the creation of the world by God, but never of its creation from nature, for space and time are proper to nature, but the Divine is apart from them. That the Divine is apart from space and time may be seen in the treatise *Divine Love and Wisdom* (nn. 7-10, 69-72, 73-76, and other places).

52. (ii) *What is infinite and eternal in itself cannot but look to what is infinite and eternal from itself in finite things.* By what is infinite and eternal in itself the Divine

itself is meant, as was shown in the preceding section. By finite things are meant all things created by the Lord, especially men, spirits, and angels. By looking to the infinite and eternal from itself is meant to look to the Divine, that is to Himself, in these, as a person beholds his image in a mirror. This was shown in several places in the treatise *Divine Love and Wisdom,* particularly where it was demonstrated that in the created universe there is an image of the human being and that this is an image of the infinite and eternal (nn. 317, 318), that is, of God the Creator, namely, the Lord from eternity. But be it known that the Divine-in-itself is in the Lord; whereas the divine-from-itself is the divine from the Lord in things created.

53. But for better comprehension let this be illustrated. The Divine can look only to the divine, and can do so only in what has been created by it. This is evident from the fact that no one can regard another except from what is his own in himself. One who loves another regards him from his own love; a wise man regards another from his own wisdom. He can note whether the other loves him or not, is wise or not; but this he does from the love and wisdom in himself. Therefore he unites himself with the other so far as the other loves him as he loves the other, or so far as the other is wise as he is wise; for thus they make one.

[2] It is the same with the Divine-in-itself. For the Divine cannot look to itself from another, that is, from man, spirit, or angel. For there is nothing in them of the Divine-in-itself from which are all things, and to look to the Divine from another in whom there is nothing of the Divine would be to

look to the Divine from what is not divine, which is an impossibility. Hence the Lord is so conjoined to man, spirit, or angel that all which is referable to the Divine is not from them but from the Lord. For it is known that all good and truth which anyone has are not from him but from the Lord; indeed that no one can name the Lord or speak His names Jesus and Christ except from Him.

[3] Consequently the infinite and eternal, which is the same as the Divine, looks to all things in finite beings infinitely and conjoins itself with them in the degree in which they receive love and wisdom. In a word, the Lord can have His abode and dwell with man and angel only in His own, and not in what is solely theirs, for this is evil; if it is good, it is still finite, which in and of itself is incapable of the infinite. Plainly, the finite cannot possibly look to what is infinite, but the infinite can look to the infinite-from-itself in finite beings.

54. It seems as if the infinite could not be conjoined to the finite because no ratio is possible between them and because the finite cannot compass the infinite. Conjunction is possible, nevertheless, both because the Infinite created all things from Himself (as was shown in the work *Divine Love and Wisdom,* nn. 282-284), and because the Infinite cannot but look in things finite to what is infinite from Him, and this infinite-from-Him in finite beings can appear as if it were in them. Thereby a ratio is possible between finite and infinite, not from the finite, indeed, but from the infinite in the finite. Thereby, too, the finite is capable of the infinite,

not the finite being in himself, but as if in himself from the infinite-from-itself in him. But of this more in what follows.

55. (iii) *Divine providence looks to the infinite and eternal from itself in all that it does, especially in saving mankind.* The infinite and eternal in itself is the Divine itself, or the Lord in Himself; the infinite and eternal *from* itself is the proceeding Divine or the Lord in others created by Him, thus in men and angels. This Divine is identical with divine providence, for by the divine from Himself the Lord provides that all things shall be held together in the order in which and into which they were created. This the Divine in the act of proceeding accomplishes and consequently all this is divine providence.

56. That divine providence in all that it does looks to what is infinite and eternal from itself is evident from the fact that every created thing proceeds from a first, which is the infinite and eternal, to things last, and from things last to the first whence it is (as was shown in the work *Divine Love and Wisdom,* in the part in which the creation of the world is treated of). But the first whence anything is, is inmostly in all the progression, and therefore the proceeding Divine or divine providence in all that it does has in view some image of the infinite and eternal. It does so in all things, in some obviously so that it is perceptible, in others not. It makes that image evident to perception in the variety, and in the fructification and multiplication, of all things.

[2] *An image of the infinite and eternal is apparent in the variety of all things,* in that no one thing is the same as another nor can be to eternity. The eye beholds this in the

variety of human faces ever since creation; in the variety of minds, of which faces are types; and in the variety of affections, perceptions and thoughts, for of these the mind consists. In all heaven, therefore, no two angels or spirits are the same, nor can be to eternity. The same is true of every object to be seen in either the natural or the spiritual world. Plainly, the variety is infinite and eternal.

[3] *An image of the infinite and eternal is manifest in the fructification and multiplication of all things,* in the vegetable kingdom in the capacity implanted in seeds, and in the animal kingdom in reproduction, especially in the family of fishes. Were the seeds to bear fruit and the animals to multiply in the measure of ability, they would fill all the world, even the universe, in a generation. Obviously there is latent in that ability an endeavor after self-propagation to infinity. And as fructification and multiplication have not failed from the beginning of creation and never will, plainly there is in that ability an endeavor after self-propagation to eternity also.

57. The like is true of human beings as to their affections, which are of love, and their perceptions, which are of wisdom. The variety of either is infinite and eternal; so, too, is their fructification and multiplication, which is spiritual. No person enjoys an affection and perception so like another's as to be identical with it, nor ever will. Affections, moreover, may be fructified and perceptions multiplied without end. Knowledge, it is well known, is inexhaustible. This capacity of fructification and multiplication without end or to infinity and eternity exists in natural things with men,

in spiritual with the spiritual angels, and in celestial with the celestial angels. Affections, perceptions and knowledges have this endless capacity not only in general, but in every least particular. They have it because they exist from the infinite and eternal in itself through what is infinite and eternal from itself. But as the finite has in it nothing of the Divine, nothing of the kind, not the least, is in the human being as his own. Man or angel is finite and only a receptacle, by itself dead. Whatever is living in him is from the proceeding Divine, joined to him by contact, and appearing in him as if it were his. The truth of this will be seen in what follows.

58. Divine providence regards what is infinite and eternal from itself especially in saving mankind because its object is a heaven from mankind (as was shown, nn. 27-45), and therefore it is man’s reformation and regeneration or salvation to which it especially looks, since heaven consists of the saved or regenerate. To regenerate man, moreover, is to unite good and truth or love and wisdom in him, as they are united in the Lord’s proceeding Divine; to this especially, therefore, providence looks in saving the race. The image of the infinite and eternal is not to be found elsewhere in man than in the marriage of good and truth. This marriage the proceeding Divine effects. Men filled by the proceeding Divine, which is called the Holy Spirit, have prophesied, as we know from the Word; men enlightened by it see divine truths in heaven’s light; above all, angels sensibly perceive the presence, influx and conjunction,

though they are aware that the conjunction is no more than can be termed adjunction.

59. It has not been known that divine providence in all its procedure with man looks to his eternal state. It can look to nothing else because the Divine is infinite and eternal, and the infinite and eternal or the Divine is not in time; therefore all future things are present to it. It follows that there is eternity in all that the Divine does. But those who think from time and space perceive this with difficulty, not only because they love temporal things, but also because they think from what is on hand in the world and not from what is at hand in heaven; this is as remote to them as the ends of the earth. Those, however, who are in the Divine, inasmuch as they think from the Lord, think from what is eternal as well as from what is at present, asking themselves, “What is that which is not eternal? Is not the temporal relatively nothing and does it not become nothing when it is past?” The eternal is not so; it alone *is;* its *esse* has no end. To think thus is to think both from the present and the eternal, and when a man not only thinks so but lives so, the proceeding Divine with him or divine providence looks in all its procedure to the state of his eternal life in heaven and guides to it. In what follows it will be seen that the Divine looks to the eternal in everybody, in an evil as well as in a good person.

60. (iv) *An image of the infinite and eternal offers in an angelic heaven.* Among things we need to know about is the angelic heaven. Everyone who has any religion thinks about heaven and wishes to go there. Yet heaven is granted only

to those who know the way to it and walk in that way. We can know the way to an extent by knowing the character of those who constitute heaven and by knowing that no one becomes an angel or comes into heaven unless he brings with him from the world what is angelic. In what is angelic there is a knowledge of the way from walking in it, and a walking in the way through a knowledge of it. In the spiritual world, moreover, there are actually ways leading to every society of heaven or of hell. Each sees his own way as if for himself. He does so because a way is there for every love; the love discloses the way and takes a man to his fellows. No one sees other ways than the way of his love. Plain it is from this that angels are nothing but heavenly loves; otherwise they would not have seen the ways tending to heaven. This will be plainer still when heaven is described.

61. Every man's spirit is affection and thought therefrom. And as all affection is of love, and thought is of the understanding, every spirit is his own love and his own understanding therefrom. When a man is thinking solely from his own spirit, therefore, as he does in private meditation at home, he thinks from the affection belonging to his love. It is clear, then, that when a man becomes a spirit, as he does after death, he is the affection of his own love and has no other thought than that of his affection. If his love has been one of evil, he is an evil affection, which is a lust; if his love has been one of good, he is a good affection. Everyone has a good affection so far as he has shunned evils as sins, and an evil affection so far as he has

not shunned evils as sins. As all spirits and angels, then, are affections, the whole angelic heaven is nothing but the love of all the affections of good and the attendant wisdom of all the perceptions of truth. Since all good and truth are from the Lord and He is love itself, the angelic heaven is an image of Him. Furthermore, as divine love and wisdom are human in form, it also follows that the angelic heaven must be in that form. Of this we shall say more in the following section.

62. The angelic heaven is an image of the infinite and eternal, then, because it is an image of the Lord, who is infinite and eternal. The image of His infinity and eternity is manifest in heaven's being constituted of myriads and myriads of angels, and in its consisting of as many societies as there are general affections of heavenly love; manifest, again, in every angel's being distinctly his own affection; manifest further in that the form of heaven — a unit in the divine sight just as man is a unit — is assembled from so many affections, general and particular; also manifest in that this form is perfected to eternity with the increase in numbers, the greater the number of those entering into the form of the divine love which is the form of forms, the more perfect the resulting unity. It is plain from all this that the angelic heaven presents an image of the infinite and eternal.

63. From the knowledge of heaven to be had from this brief description it is evident that it is an affection of the love of good that makes heaven in a man. But who knows this today? Who knows even what an affection of the love of

good is, or that these affections are innumerable, in fact, infinite? For, as was said, each angel is his own particular affection; and the form of heaven is the form of all the affections of the divine love there. Only one Being can combine all affections into this form — only He who is love and wisdom itself and who is at once infinite and eternal. For throughout that form is what is infinite and eternal; the infinite is in its unity and the eternal in its perpetuity; were they removed the form would instantly collapse. Who else can combine affections into a form? Who else can bring about this unity? The unity can be accomplished only in an idea of the total, and the total realized only in thought for each single part. Myriads on myriads compose that form; annually myriads enter it and will do so to eternity. All infants enter it and all adults who are affections of the love of good. Again from all this the image of the infinite and eternal in the angelic heaven is to be seen.

64. (v) *The heart of divine providence is to look to what is infinite and eternal by fashioning an angelic heaven for it to be like one human being before the Lord, an image of Him.* See in the work *Heaven and Hell* (nn. 59-86) that heaven as a whole is like one man in the Lord’s sight; that each society of heaven also is; that as a result each angel is a human being in perfect form; and that this is because God the Creator, who is the Lord from eternity, is Man; also (nn. 87-102) that as a result there is a correspondence of all things of heaven with all things in the human being. The entire heaven as one man has not been seen by me, for only the Lord can so behold it; but that an entire society, whether

large or small, can appear as one man, I have seen. I was then told that the largest society of all, which is heaven in its entirety, so appears, but to the Lord alone; and that this causes every angel to be in full form a human being.

65. As all heaven is like one man in the Lord's view, it is divided into as many general societies as there are organs, viscera and members in man, and each general society into as many less general or particular societies as there are larger divisions in each of the viscera and organs. This makes evident what heaven is. Because the Lord is very Man and heaven is His image, to be in heaven is called "being in the Lord." See in the work *Divine Love and Wisdom* that the Lord is very Man (nn. 11-13, 285-289).

66. From all this the arcanum, well called angelic, can in a measure be seen, that each affection of good and at the same time of truth is human in form. For whatever proceeds from the Lord gets from His divine love that it is an affection of good and from His divine wisdom that it is an affection of truth. An affection of truth proceeding from the Lord appears in angel and man as perception and consequent thought of truth. For we are aware of perception and thought, but little aware of the affection whence they are, although all come as one from the Lord.

67. Man, then, is by creation a heaven in least form and hence an image of the Lord; heaven consists of as many affections as there are angels; and each affection in its form is man. It must then be the constant striving of divine providence that a man may become a heaven in form and an image of the Lord, and as this is effected by means of an

affection of the good and true, that he may become such an affection. This is therefore the unceasing effort of divine providence. But its inmost aim is that a man may be here or there in heaven or in the divine heavenly man, for so he is in the Lord. But this is accomplished with those whom the Lord can lead to heaven. As He foresees who can be led He also provides continually that a man may become amenable; for thus everyone who suffers himself to be led to heaven is prepared for his own place there.

68. We have said that heaven is divided into as many societies as there are organs, viscera and members in man; and in these no part can be in any place but its own. As angels are the parts in the divine heavenly man, and none become angels who were not men in the world, the man who suffers himself to be led to heaven is continually prepared by the Lord for his own place there. This is done by the affection of good and truth which corresponds with that place. To this place every angel-man is also assigned on his departure from the world. This is the inmost of divine providence touching heaven.

69. On the other hand, a man who does not permit himself to be led to heaven and allotted a place there is prepared for his own place in hell. Of himself a man tends constantly to the depths of hell but is continually withheld by the Lord. He who cannot be withheld is prepared for a given place in hell, to which he is assigned on departure from the world. This place is opposite one in heaven; for hell is the opposite of heaven. So, as the angel-man according to his affection of good and truth is allotted his

place in heaven, the devil-man according to his affection of evil and falsity is allotted his in hell. The two opposites, set exactly over against each other, are kept in connection. This is the inmost of divine providence touching hell.

IV. THERE ARE LAWS OF PROVIDENCE THAT ARE UNKNOWN TO MEN

70. MEN KNOW there is divine providence, but not what its nature is. This is not known because its laws are arcana, hitherto hidden in the wisdom of angels. These laws are to be revealed now in order that what belongs to the Lord may be ascribed to Him, and nothing ascribed to man that is not man's. For very many in the world attribute everything to themselves and their prudence, and what they cannot so attribute they call fortuitous and accidental, not knowing that human prudence is nothing and that "fortuitous" and "accidental" are idle words.

[2] We say that the laws of divine providence are arcana "hidden until now in the wisdom of the angels." They have been hidden because the understanding has been closed in Christendom in religion's name on divine things, and has been rendered so dull and averse in these matters that man has not been able because he has not been willing, or has not been willing because he has not been able, to understand anything about providence beyond the mere fact that it exists, or to do more than argue whether it exists or not, also whether it is only general or also detailed. Closed up on divine things in the name of religion, understanding could advance no further.

[3] But it is acknowledged in the church that man cannot of himself do good which is in itself good or of himself think truth which is in itself truth. This acknowledgment is at one

with divine providence; these are interdependent beliefs. Lest therefore one be affirmed and the other denied and both fail, what divine providence is must by all means be revealed. It cannot be revealed unless the laws by which the Lord oversees and governs the volitions and thoughts of the human being are disclosed. The laws enable one to know the nature of providence, and only one who knows its nature can acknowledge providence, for then he beholds it. The laws of divine providence, hitherto hidden with angels in their wisdom, are therefore to be revealed now.

V. IT IS A LAW OF DIVINE PROVIDENCE THAT MAN SHALL ACT FROM FREEDOM ACCORDING TO REASON

71. As is known, man is free to think and will as he wishes, but not to speak whatever he thinks or to do whatever he wills. The freedom meant here, therefore, is spiritual freedom and natural freedom only as they make one; for thinking and willing are spiritual, and speaking and acting are natural. The two are readily distinguishable in man, for he can think what he does not utter and will what he does not do; plainly, spiritual and natural are discriminated in him. He can pass from the former to the latter therefore only on a decision to do so — a decision which can be likened to a door that must first be unfastened and opened. This door, it is true, stands open, as it were, in those who think and will from reason in accord with the civil laws of the land and the moral laws of society, for they speak what they think and do what they will to do. But in those who think and will contrary to those laws, the door stands shut, as it were. One who watches his volitions and subsequent deeds knows that such a decision intervenes, sometimes more than once in a single utterance or action. This we have premised for it to be understood that by acting from freedom according to reason is meant to think and will freely *and* thence to speak and do freely what is according to reason.

72. Since few know, however, that the law above can be a law of divine providence, principally because a man is also free then to think evil and falsity (still divine providence is continually leading him to think and will what is good and true), for clearer perception we must proceed step by step and shall do so in this order:

i. The human being has reason and freedom or rationality and liberty, and has these two faculties from the Lord. ii. Whatever a man does in freedom, whether with reason or not, provided it is according to his reason, seems to him to be his. iii. Whatever a man does in freedom according to his thought, is appropriated to him as his and remains. iv. A man is reformed and regenerated by the Lord by means of the two faculties and cannot be reformed and regenerated without them. v. A man can be reformed and regenerated by means of the two faculties so far as he can be led by them to acknowledge that all truth and good which he thinks and does are from the Lord and not from himself. vi. The conjunction of the Lord with man, and man's reciprocal conjunction with the Lord, is effected by means of these two faculties. vii. In all the procedure of His divine providence the Lord safeguards the two faculties in man unimpaired and as sacred. viii. It is therefore of the divine providence that man shall act in freedom according to reason.

73. (i) *The human being has reason and freedom or rationality and liberty, and has these two faculties from the Lord.* Man has a faculty of understanding, which is rationality, and a faculty of thinking, willing, speaking and doing what he understands, which is liberty; and he has

these two faculties from the Lord (see the work *Divine Love and Wisdom,* nn. 264-270, 425, and above, nn. 43, 44). But many doubts may arise about either of the two faculties when thought is given to them; therefore I want to say something at this point just about man's freedom to act according to reason.

[2] First, it should be known that all freedom is of love, so much so that love and freedom are one. As love is man's life, freedom is of his life, too. For man's every enjoyment is from some love of his and has no other source, and to act from the enjoyment of one's love is to act in freedom. Enjoyment leads a man as the current bears an object along on a stream. But loves are many, some harmonious, others not; therefore freedoms are many. In general there are three: natural, rational, and spiritual freedom.

[3] *Natural freedom* is man's by heredity. In it he loves only himself and the world: his first life is nothing else. From these two loves, moreover, all evils arise and thus attach to love. Hence to think and will evil is man's natural freedom, and when he has also confirmed evils in himself by reasonings, he does them in freedom according to his reason. Doing them is from his faculty called liberty, and confirming them from his faculty called rationality.

[4] For example, it is from the love into which he is born that he desires to commit adultery, to defraud, to blaspheme, to take revenge. Confirming these evils in himself and by this making them allowable, he then, from his love's enjoyment in them, thinks and wills them freely and as if according to reason, and so far as civil laws do not

hinder, speaks and does them. It is of the Lord’s divine providence that man is allowed to do so, for freedom or liberty is his. This natural freedom is man’s by nature because by heredity, and those are in this freedom who have confirmed it in themselves by reasonings from enjoyment in self-love and love of the world.

[5] *Rational freedom* is from the love of good repute for the sake of standing or gain. The delight of this love is to seem outwardly a moral person. Loving this reputation, the man does not defraud, commit adultery, take revenge, or blaspheme; and making this his reasoned course, he also does in freedom according to reason what is sincere, just, chaste, and friendly; indeed from reason can advocate such conduct. But if his rational is only natural and not spiritual, his freedom is only external and not internal. He does not love these goods inwardly at all, but only outwardly for reputation’s sake, as we said. The good deeds he does are therefore not in themselves good. He can also say that they should be done for the sake of the general welfare, but he speaks out of no love for that welfare, but from love of his own standing or gain. His freedom therefore derives nothing from love of the public good, nor does his reason, which complies with his love. This rational freedom, therefore, is inwardly natural freedom. The Lord’s divine providence leaves everyone this freedom too.

[6] *Spiritual freedom* is from love of eternal life. Into this love and its enjoyment only he comes who regards evils as sins and therefore does not will them, and who also looks to the Lord. Once a man does this he is in this freedom. One

can refuse to will and do evils for the reason that they are sins, only from an interior or higher freedom, belonging to his interior or higher love. This freedom does not seem at first to be freedom, yet it is. Later it does seem freedom, and the man acts in real freedom according to true reason, thinking, willing, speaking and doing the good and the true. This freedom grows as natural freedom decreases and serves it; and it unites with rational freedom and purifies it.

[7] Anyone can come into this freedom if he is willing to think that there is a life eternal, and that the joy and bliss of life in time and for a time is like a passing shadow to the joy and bliss of life in eternity and for eternity. A man can think so if he will, for he has rationality and liberty, and the Lord, from whom he has the two faculties, constantly enables him to do so.

74. (ii) *Whatever a man does in freedom, whether with reason or not, provided it is according to his reason, seems to him to be his.* Nothing makes so clear what rationality and liberty are, which are proper to the human being, as to compare man and beast. Beasts do not have any rationality or faculty of understanding, or any liberty or faculty of willing freely. They do not have understanding or will, therefore, but instead of understanding they have knowledge and instead of will affection, both of these natural. Not having the two faculties, animals do not have thought, but instead an internal sight which makes one with their external sight by correspondence.

[2] Every affection has its mate, its consort, so to speak. An affection of natural love has knowledge, one of spiritual love

has intelligence, and one of celestial love, wisdom. Without its mate or consort an affection is nothing, but is like esse apart from existere or substance without form, of which nothing can be predicated. Hence there is in every created thing something referable to the marriage of good and truth, as we have shown several times. In beasts it is a marriage of affection and knowledge; the affection is one of natural good, and the knowledge is knowledge of natural truth.

[3] Affection and knowledge in beasts act altogether as one. Their affection cannot be raised above their knowledge, nor the knowledge above the affection; if they are raised, they are raised together. Nor have animals a spiritual mind into which, or into the heat and light of which, they can be raised. Thus they have no faculty of understanding or rationality, or faculty of freely willing or liberty, and nothing more than natural affection with its knowledge. Their natural affection is that of finding food and shelter, of propagating, of avoiding and guarding against injury, together with the knowledge needed for this. As this is their kind of existence, they cannot think, "I will this but not that," or "I know this but not that," still less, "I understand this" or "I love that." They are borne along by affection and its knowledge without rationality and liberty. It is not from the natural world that they are borne along so, but from the spiritual world. Nothing can exist in the natural world that does not have its connection with the spiritual world: thence is every cause that accomplishes an effect. On this see also some things below (n. 96).

75. It is otherwise with man, who has affections not only of natural love, but also of spiritual and celestial loves. For man’s mind is of three degrees, as was shown in Part III of the treatise *Divine Love and Wisdom.* Man can be raised therefore from natural knowledge into spiritual intelligence and on into celestial wisdom. From the two, intelligence and wisdom, he can look to the Lord, be conjoined with Him, and thereby live to eternity. This elevation as to affection would not be possible did he not from rationality have the power to raise the understanding, and from liberty the power to will this.

[2] By means of the two faculties man can think in himself about what he perceives outside him through the senses, and can also think on high about what he thinks below. Anyone can say, “I have thought and I think so and so,” “I have willed and I will so and so,” “I understand that this is a fact,” “I love this for what it is,” and so on. Obviously, man thinks above his thought, and sees it, as it were, below him. This comes to him from rationality and liberty; from rationality he can think on high, and from liberty he can will so to think. Unless he had liberty to think so, he would not have the will, nor the thought from it.

[3] Those, therefore, who will to understand only what is of the world and nature and not what moral and spiritual good and truth are, cannot be raised from knowledge into intelligence, still less into wisdom, for they have stifled those faculties. They render themselves no longer men except that they can understand if they wish, and can also will, by virtue of the implanted rationality and liberty; from

the two capacities it is that one can think and from thought speak. In other respects, they are not men but beasts, and some, in their abuse of those faculties, are worse than beasts.

76. From an unclouded rationality anyone can see or grasp that without the appearance that it is his own a man cannot be in any affection to know or to understand. Every joy and pleasure, thus everything of the will, is from an affection of some love. Who can wish to know or to understand anything except that an affection of his takes pleasure in it? Who can feel this pleasure unless what he is affected by seems to be his? Were it not his, but another's altogether, that is, if another from his affection should infuse something into his mind when he himself felt no affection for knowing or grasping it, would he receive it? Indeed, could he receive it? Would he not be like one called a dullard or a clod?

[2] It should be manifest then that although everything that a man perceives, thinks, knows and, according to perception, wills and does, flows into him, nevertheless it is of the Lord's divine providence that it seems to be the man's. Otherwise, as we said, a man would not receive anything and so could be given no intelligence or wisdom. It is known that all good and truth are the Lord's and not man's, and yet appear to be man's. As good and truth so appear, so do all things of the church and of heaven, and all things of love and wisdom, and all things of charity and faith; yet none of them is man's. No one can receive them from the Lord unless it seems to him that he perceives them

for himself. Plainly, the truth of the matter is that whatever a man does in freedom, whether with reason or not, provided only that it accords with his reason, seems to him to be his.

77. Who cannot from his faculty called rationality understand that a given good is serviceable to society, and a given evil harmful to society? That, for example, justice, sincerity, the chastity of marriage are serviceable to it, and injustice, insincerity, and misconduct with the wives of others, harmful? Consequently that these evils are in themselves injuries, and those goods in themselves benefits? Who then cannot make this a matter of his reason if only he will? He has rationality and he has liberty; the two faculties are bared, show, take charge and enable him to perceive and do in the measure that he avoids those evils because they are evils. So far as a man does this he looks on those goods as a friend looks on friends.

[2] By his faculty called rationality a man can conclude from this what goods are useful to society in the spiritual world and what evils are hurtful there, if instead of evils he sees sins and instead of goods works of charity. This he can also make a matter of his reason if he will, since he has liberty and rationality. His rationality and liberty emerge, become manifest, take charge and give him perception and power so far as he shuns evils as sins. So far as he does this he regards the goods of charity as neighbor regards neighbor in mutual love.

[3] For the sake of reception and union the Lord wills that whatever a man does freely according to reason shall seem

to him to be his; this agrees with reason itself. It follows that a man can from his reason will something on the ground that it means his eternal happiness and can perform it by the Lord's divine power, implored by him.

78. (iii) *Whatever a man does in freedom according to his thought is appropriated to him as his and remains.* The reason is that a man's own and his freedom make one. His proprium is of his life, and what he does from his life he does in freedom. His proprium is also of his love, for love is one's life, and what he does from his life's love he does in freedom. We speak of his acting in freedom "according to his thought" because what is of his life or love he also thinks and confirms by thought, and what is so confirmed he does in freedom then according to thought. What a man does, he does from the will by the understanding; freedom is of the will and thought is of the understanding.

[2] A man can also act freely contrary to reason, likewise not freely in accord with reason: then nothing is appropriated to him — what he does is only of the mouth and body, not of the spirit or heart; only what is of the spirit and heart, when it is also of the mouth and body, is appropriated. The truth of this can be illustrated by many things, but this is not the place.

[3] By being appropriated to man is meant entering his life and becoming part of it, consequently becoming his own. It will be seen in what follows that there is nothing, however, which is man's very own; it only seems to him as if it were. Only this now: all the good a man does in freedom according to reason is appropriated to him as if it were his

because it seems to be his in that he thinks, wills, speaks and does it. Good is not man’s, however, but the Lord’s with man (above, n. 76). How evil is appropriated to man will appear in a section of its own.

79. We said that what a man does in freedom in accord with his thought also remains. For nothing that a man has appropriated to himself can be eradicated; it has been made part of his love and at the same time of his reason, or of his will and at the same time of his understanding, and so of his life. It can be put aside indeed, but not cast out; put aside, it is borne from center to periphery, where it stays; this is what we mean by its remaining.

[2] If, for example, in boyhood or youth, a man appropriated an evil to himself by doing it with enjoyment from love of it — a fraud, blasphemy, revenge, or fornication — having done it freely with the assent of thought, he made it his; but if later he repents, shuns it and considers it a sin to be averse from, and so desists from it freely according to reason, then the opposite good is appropriated to him. Good then takes the center and removes evil to the periphery, farther according to his aversion and abhorrence for it. Still the evil cannot be so thrust out that one can say it is extirpated; it may indeed in that removal seem extirpated. What occurs is that the man is withheld from the evil by the Lord and held in good. This can happen with all inherited evil and all a man’s actual evil.

[3] I have seen this verified by the experience of some in heaven who thought they were without evil, being held in good as they were by the Lord. Lest they should believe

that the good in which they were was their own, they were let down from heaven and let into their evils until they acknowledged that of themselves they were in evil, and in good only from the Lord. Upon this acknowledgment they were returned to heaven.

[4] Be it known, therefore, that goods are appropriated to man only in that they are constantly with him from the Lord, and that as a man acknowledges this the Lord grants that good shall seem to be the man's, that is, that it shall seem to him that he loves the neighbor or has charity, believes or has faith, does good and understands truth, thus is wise, of himself. From this an enlightened person may see the nature and the strength of the appearance in which the Lord wills man to be. The Lord wills it for salvation's sake, for without that appearance no one can be saved. Also see what was shown above on the subject (nn. 42-45).

80. Nothing that a person only thinks, not even what he thinks to will, is appropriated to him unless he also wills it so that he does it when opportunity offers. For when a man then does it, he does it from the will by the understanding or from affection of the will by thought of the understanding. If it is something thought only, it cannot be appropriated, for the understanding does not conjoin itself to the will, or the thought of the understanding to the affection of the will, but the latter with the former, as we have shown many times in the treatise *Divine Love and Wisdom,* Part V. This is meant by the Lord's words,

Not that which enters the mouth renders a man unclean, but that which goes forth from the heart by the mouth renders a man unclean (Mt 15:11, 17, 18, 19).

In the spiritual sense thought is meant by “mouth,” for thought is spoken by it; affection which is of love is meant by “heart”; if the man thinks and speaks from this he makes himself unclean. In Luke 6:45 also by “heart” an affection of love or of the will is meant, and by “mouth” the thought of the understanding.

81. Evils which a man believes are allowable, though he does not do them, are also appropriated to him, for the licitness in thought is from the will, as there is assent. When a man deems an evil allowable he loosens the internal bond on it and is kept from doing it only by external bonds, which are fears. As his spirit favors the evil, he commits it when external bonds are removed as allowable, and meanwhile is committing it in spirit. But on this see *Doctrine of Life for the New Jerusalem,* nn. 108-113.

82. (iv) *A man is reformed and regenerated by the Lord by means of the two faculties and cannot be reformed or regenerated without them.* The Lord teaches that,

Unless one is born anew, he cannot see the kingdom of God (Jn 3:3,5,7).

Few know what it is to be born anew or regenerated. For most do not know what love and charity are, therefore what faith is, either. One who does not know what love and charity are cannot know what faith is because charity and faith make one as good and truth do, and as affection which is of the will, and thought which is of the understanding, do. On this union see the treatise *Divine Love and Wisdom,* nn.

427-431; also *Doctrine for the New Jerusalem,* nn. 13-24; and above, nn. 3-20.

83. No one can enter the kingdom of God unless he has been born anew for the reason that by heredity from his parents he is born into evils of every kind, with the capacity of becoming spiritual through removal of the evils; unless he becomes spiritual, then, he cannot enter heaven. To become spiritual from being natural is to be born again or regenerated. Three things need to be considered if one is to know how man is regenerated: the nature of his first state, which is one of damnation; the nature of his second state, which is one of reformation; and the nature of his third state, which is one of regeneration.

[2] Man's first state, which is one of damnation, is every one's state by heredity from his parents. For man is born thereby into self-love and love of the world, and from these as fountains into evils of every kind. By the enjoyments of those loves he is led, and they keep him from knowing that he is in evil, for the enjoyment of any love is felt to be good. Unless he is regenerated, therefore, a man knows no otherwise than that to love himself and the world above all things is good itself, and to rule over others and possess their riches is the supreme good. So comes all evil. For only oneself is regarded with love. If another is regarded with love it is as devil loves devil or thief thief when they are in league.

[3] Those who confirm these loves with themselves and the evils flowing from them, from enjoyment in them, remain natural and become sensuous-corporeal, and in their own

thinking, which is that of their spirit, are insane. And yet, as long as they are in the world they can speak and act rationally and wisely, for they are human beings and so have rationality and liberty, though they still do this from self-love and love of the world. After death and on becoming spirits, they can enjoy nothing that they did not enjoy in the world. Their enjoyment is that of an infernal love and is turned into the unpleasant, sorrowful and dreadful, meant in the Word by torment and hell-fire. Plain it is, then, that man's first state is one of damnation and that they are in it who do not suffer themselves to be regenerated.

[4] Man's second state — of reformation — is his state when he begins to think of heaven for the joy there, thus of God from whom he has heaven's joy. But at first the thought comes from the enjoyment of self-love; to him heaven's joy is that enjoyment. While the enjoyments of that love and of the evils flowing from it rule, moreover, he cannot but think that to gain heaven is to pour out prayers, hear sermons, observe the Supper, give to the poor, help the needy, make offerings to churches, contribute to hospitals, and the like. In this state a man is persuaded that merely to think about what religion teaches, whether this is called faith or called faith and charity, is to be saved. He is so minded because he gives no thought to the evils in the enjoyments of which he is. While those enjoyments remain, the evils do. The enjoyments of the evils are from the lust for them which continually inspires them and, when no fear restrains, brings them to pass.

[5] While evils remain in the lusts of love for them and so in one’s enjoyments, there is no faith, piety, charity or worship except in externals, which seem real in the world’s sight, but are not. They may be likened to waters flowing from an impure fountain, which one cannot drink. While a man is such that he thinks about heaven and God from religion but gives no thought to evils as sins, he is still in the first state. He comes into the second state, which is one of reformation, when he begins to think that there is such a thing as sin and still more when he thinks that a given evil is a sin, explores it somewhat in himself, and does not will it.

[6] Man’s third state, which is one of regeneration, sets in and continues from the former. It begins when a man desists from evils as sins, progresses as he shuns them, and is perfected as he battles against them. Then as he conquers from the Lord he is regenerated. The order of his life is changed; from natural he becomes spiritual; the natural separated from the spiritual is in disorder and the spiritual is in order. The regenerated man acts from charity and makes what is of his faith a part of his charity. But he becomes spiritual only in the measure in which he is in truths. Everyone is regenerated by means of truths and of a life in accord with them; by truths he knows life and by his life he does the truths. So he unites good and truth, which is the spiritual marriage in which heaven is.

85.* Man is reformed and regenerated by means of the two faculties called rationality and liberty, and cannot be reformed or regenerated without them, because it is by means of rationality that he can understand and know what is evil and what is good, and hence what is false and true, and by means of liberty that he can will what he understands and knows. But while the enjoyment of an evil love rules him he cannot will good and truth freely or make them a matter of his reason, and therefore cannot appropriate them to him. For, as was shown above, what a man does in freedom from reason is appropriated to him as his, and unless it is so appropriated, he is not reformed and regenerated. He acts from the enjoyment of a love of good and truth for the first time when the enjoyment of love for the evil and false has been removed. Two opposite kinds of enjoyments of love at one and the same time are impossible. To act from the enjoyment of love is to act freely and is also to act according to reason, inasmuch as the reason favors the love.

* This number must be kept though there is no number 84; long established references to Swedenborg's books make it necessary to keep the numbering in the Latin original.

86. Because an evil man as well as a good man has rationality and liberty, the evil man as well as the good can understand truth and do good. The evil man cannot do this in freedom according to reason, while a good man can; for the evil man is in the enjoyment of a love of evil, the good man in the enjoyment of a love of good. The truth which an evil man understands and the good he does are therefore not appropriated to him, as they are to the good man, and aside from appropriation there is no reformation or regeneration. With the evil man evils with their falsities

occupy the center, as it were, and goods with their truths the circumference, but goods with their truths the center with the good man and evils with their falsities the periphery. In each case what is at the center is diffused to the circumference, as heat is from a fiery center and cold from an icy one. Thus with the wicked the good at the circumference is defiled by evils at the center, and with the good evils at the circumference grow mild from the good at the center. For this reason evils do not condemn a regenerating man, nor do goods save the unregenerate.

87. (v) *A man can be reformed and regenerated by means of the two faculties so far as he can be led by them to acknowledge that all truth and good which he thinks and does are from the Lord and not from himself.* What reformation and regeneration are has been told just above, likewise that man is reformed and regenerated by means of the two faculties of rationality and liberty. Because it is done by those faculties, something more is to be said of them. From rationality a man can understand and from liberty he can will, doing each as of himself. Yet he does not have the ability to will good in freedom and to do it in accord with reason unless he is regenerated. An evil man can will only evil in freedom and do it according to his thinking, which by confirmations he has made to be his reasoning. For evil can be confirmed as well as good, but is confirmed by fallacies and appearances which then become falsities; evil so confirmed seems to accord with reason.

88. Anyone thinking from interior understanding can see that the power to will and the power to understand are not

from man, but from Him who has power itself, that is, power in its essence. Only think whence power is. Is it not from Him who has it in its full might, that is, who possesses it in and from Himself? Power in itself, therefore, is divine. All power must have a supply on which to draw and direction from an interior or higher self. Of itself the eye cannot see, nor the ear hear, nor the mouth speak, nor the hand do; there must be supply and direction from the mind. Nor can the mind of itself think or will this or that unless something more interior or higher determines the mind to it. The same is true of the power to understand and the power to will. These are possible only from Him who has in Himself the power of willing and understanding.

[2] It is plain, then, that the two faculties called rationality and liberty are from the Lord and not from man. Man can therefore will or understand something only as if of himself, and not of himself. Anyone can confirm the truth of this for himself who knows and believes that the will to good and the understanding of truth are wholly from the Lord, and not from man. The Word teaches that man can take nothing of himself and do nothing of himself (Jn 3:27; 15:5).

89. As all willing is from love and all understanding is from wisdom, the ability to will is from divine love, and the ability to understand is from divine wisdom; thus both are from the Lord who is divine love itself and divine wisdom itself. Hence to act in freedom according to reason has no other source. Everyone acts in freedom because, like love, freedom cannot be separated from willing. But there is interior and exterior willing, and a man can act upon the

exterior without acting at the same time on the interior willing; so hypocrite and flatterer act. Exterior willing, however, is still from freedom, being from a love of appearing other than one is, or from love of an evil which the person intends in the love of his inner will. An evil man, however, as has been said, cannot in freedom according to reason do anything but evil; he cannot do good in freedom according to reason; he can do good, to be sure, but not in the inner freedom which is his own, from which the outer freedom has its character of not being good.

90. A person can be reformed and regenerated, we have said, in the measure in which he is led by the two faculties to acknowledge that all good and truth which he thinks and does are from the Lord and not from himself. A man can make this acknowledgment only by means of the two faculties, because they are from the Lord and are the Lord’s in him, as is plain from what has been said. Man can make this acknowledgment, therefore, only from the Lord and not from himself; he can make it as if of himself; this the Lord gives everyone to do. He may believe that it is of himself, but when wiser acknowledge that it is not of himself. Otherwise the truth he thinks and the good he does are not in themselves truth and good, for the man and not the Lord is in them. Good in which the man is and which is done by him for salvation’s sake is self-righteous, but not that in which the Lord is.

91. Few can grasp with understanding that acknowledgment of the Lord, and acknowledgment that all good and truth are from Him, cause one to be reformed and

regenerated. For a person may think, “What does the acknowledgment effect when the Lord is omnipotent and wills the salvation of all? This He wills and can accomplish if only He is moved to mercy.” One is not thinking then from the Lord, nor from the interior sight of the understanding, that is, from enlightenment. Let me say briefly what the acknowledgment accomplishes.

[2] In the spiritual world where space is appearance only, wisdom brings about presence and love union, or the contrary happens. One can acknowledge the Lord from wisdom, and one can acknowledge Him from love. The acknowledgment of Him from wisdom (viewed in itself this is only knowledge) is made by doctrine; acknowledgment from love is made in a life according to doctrine. This effects union, the other, presence. Those, therefore, who reject instruction about the Lord remove themselves from Him, and as they also refuse life they part from Him. Those who do not reject instruction, but do refuse life, are present but still separated — like friends who converse but do not love each other, or like two one of whom speaks as a friend with the other, although as his enemy he hates him.

[3] The truth of this is commonly recognized in the idea that one who teaches and lives well is saved but not one who teaches well but lives wickedly, and in the idea that one who does not acknowledge God cannot be saved. This makes plain what kind of religion it is only to think about the Lord from faith, so called, and not to do something from charity. Therefore the Lord says,

Why do you call Me Lord, Lord, and do not do what I say? Everyone who comes to Me and hears my words and does them .. . is like a house-builder who has placed the foundation on a rock, but the man who hears and does not do, is like a man building a house on the ground without a foundation (Lu 6:46-49).

92. (vi) *The conjunction of the Lord with man and man's reciprocal conjunction with the Lord is effected by these two faculties.* Conjunction with the Lord and regeneration are one and the same thing, for a man is regenerated in the measure that he is conjoined with the Lord. All that we have said above about regeneration can be said therefore of the conjunction, and all we said about conjunction can be said about regeneration. The Lord Himself teaches in John that there is a conjunction of the Lord with man and a reciprocal conjunction of man with the Lord.

Abide in Me, and I in you. . . . He that abides in Me and I in him, brings forth much fruit (15:4, 5).

In that day you will know that you are in Me and I in you (14:20).

[2] From reason alone anyone can see that there is no conjunction of minds unless it is reciprocal, and that what is reciprocal conjoins. If one loves another without being loved in return, then as he approaches, the other withdraws; but if he is loved in return, as he approaches, the other does also, and there is conjunction. Love also wills to be loved; this is implanted in it; and so far as it is loved in return it is in itself and in its delight. Thence it is plain that if the Lord loves man and is not in turn loved by man, the

Lord advances but man withdraws; thus the Lord would be constantly willing to meet with man and enter him, but man would be turning back and departing. So it is with those in hell, but with those in heaven there is mutual conjunction.

[3] Since the Lord wills conjunction with man for salvation's sake, He also provides something reciprocal with man. This consists in the fact that the good a man wills and does in freedom and the truth he thinks and speaks from the will according to reason seem to be from himself, and that the good in his will and the truth in his understanding seem to be his — indeed they seem to the man to be from himself and to be as completely his as though they really were; there is no difference; does anyone perceive otherwise by any sense? See above (nn. 74-77) on the appearance as of self, and (nn. 78-81) on appropriation as of oneself. The only difference is the acknowledgment which a man ought to make, that he does good and thinks truth not of himself but from the Lord, and hence that the good he does and the truth he thinks are not his. So to think from some love of the will because it is the truth makes conjunction; for then a man looks to the Lord and the Lord looks on the man.

93. I have been granted both to hear and see in the spiritual world what the difference is between those who believe that all good is from the Lord and those who believe that good is from themselves. Those who believe that good is from the Lord turn their faces to Him and receive the enjoyment and blessedness of good. Those who think that good is from themselves look to themselves and think they

have merit. Looking to themselves, they perceive only the enjoyment of their own good which is the enjoyment not of good but of evil, for man’s own is evil, and enjoyment of evil perceived as good is hell. Those who have done good but believed it was of themselves, and who after death do not receive the truth that all good is from the Lord, mingle with infernal spirits and finally join them. Those who receive that truth, however, are reformed, though no others receive it than those who have looked to God in their life. To look to God in one’s life is nothing else than to shun evils as sins.

94. The Lord’s conjunction with man and man’s reciprocal conjunction with the Lord is effected by loving the neighbor as one’s self and the Lord above all. To love the neighbor as one’s self consists simply in not acting insincerely or unjustly with him, not hating him or avenging one’s self on him, not cursing and defaming him, not committing adultery with his wife, and not doing other like things to him. Who cannot see that those who do such things do not love the neighbor as themselves? Those, however, who do not do such things because they are evils to the neighbor and at the same time sins against the Lord, deal sincerely, justly, amicably and faithfully by the neighbor; as the Lord does likewise, reciprocal conjunction takes place. And when conjunction is reciprocal, whatever a man does to the neighbor he does from the Lord, and what he does from the Lord is good. The neighbor to him then is not the person, but the good in the person. To love the Lord above all is to do no evil to the Word, for the Lord is in the Word, or to the holy things of the church, for He is in these,

too, and to do no evil to the soul of another, for everyone's soul is in the Lord's hand. Those who shun these evils as monstrous sins against the Lord love Him above all else. None can do this except those who love the neighbor as themselves, for the two loves are conjoined.

95. In view of the fact that there is a conjunction of the Lord with man and of man with the Lord, there are two tables of the Law, one for the Lord and the other for man. So far as man as of himself keeps the laws of his table, the Lord enables him to observe the laws of the Lord's table. A man, however, who does not keep the laws of his table, which are all referable to love for the neighbor, cannot do the laws of the Lord's table, which are all referable to love for the Lord. How can a murderer, thief, adulterer, or false witness love God? Does reason not insist that to be any of these and to love God is a contradiction? Is not the devil such? Must he not hate God? But a man can love God when he abhors murder, adultery, theft and false witness, for then he turns his face away from the devil to the Lord; turning his face to the Lord he is given love and wisdom — these enter him by the face, and not by the back of the neck. As conjunction is accomplished only so, the two tables are called a covenant, and a covenant exists between two.

96. (vii) *In all the procedure of His divine providence the Lord safeguards the two faculties in man unimpaired and as sacred.* The reasons are that without those two faculties man would not have understanding and will and thus would not be human; likewise that without them he could not be conjoined to the Lord and so be reformed and regenerated;

and because without them he would not have immortality and eternal life. The truth of this can be seen from what has been said about the two faculties, liberty and rationality, but not clearly seen unless the reasons just given are brought forward as conclusions. They are, therefore to be clarified.

[2] *Without those two faculties man would not have understanding and will and thus would not be human.* Man has will only in that he can will freely as of himself, and to will freely as of oneself is from the faculty called liberty, steadily imparted by the Lord. Man has understanding only in that he can understand as of himself whether a thing is of reason or not, and so to understand is from the other faculty, called rationality, steadily imparted to him by the Lord. These faculties unite in man as will and understanding do, for because a man can will, he can also understand; willing is impossible without understanding; understanding is its partner and mate apart from which it cannot exist. With the faculty called liberty there is therefore given the faculty called rationality. If, too, you take willing away from understanding, you understand nothing.

[3] In the measure that you will, you can understand provided the helps, called knowledges, are present or available, for these are like tools to a workman. We say, in the measure you will you can understand, meaning, so far as you love to understand, for will and love act as one. This seems like a paradox, but it appears so to those who do not love or hence will to understand. They say they cannot

understand, but in the following section we shall tell who cannot understand, and who can hardly understand.

[4] It is plain without confirmation that unless man had will from the faculty called liberty, and understanding from the faculty called rationality, he would not be human. Beasts do not have these faculties. Beasts seem to be able to will and to understand, but cannot do so. They are led and moved to do what they do solely by a natural affection, in itself desire, which has knowledge for its mate. Something civil and moral there is in their knowledge, but it does not transcend the knowledge, for they have nothing spiritual enabling them to perceive or to think analytically of what is moral. They can indeed be taught to do something, but this is natural only, is assimilated to their knowledge and at the same time to their affection, and reproduced through sight or hearing, but never becomes with them anything of thought, still less of reason. On this see some things above, n. 74.

[5] *Without those two faculties man could not be conjoined to the Lord or reformed and regenerated.* This has been shown above. The Lord resides with men, whether evil or good, in these two faculties and conjoins Himself by them to every man. Hence an evil man as well as a good man can understand and has the will of good and the understanding of truth potentially — that he does not possess them actually is owing to abuse of those faculties. The Lord resides in those faculties in everyone by the influx of His will, namely, to be received by man and to have an abode with him, and to give him the felicities of eternal life; all this

is of the Lord's will, being of His divine love. It is this will of the Lord which causes what a man thinks, speaks, wills and does, to seem to be his own.

[6] That the influx of the Lord's will effects this can be confirmed by much in the spiritual world. Sometimes the Lord fills an angel with His divine so that the angel does not know but that he is the Lord. Thus inspired were the angels who appeared to Abraham, Hagar, and Gideon, and who therefore spoke of themselves as Jehovah; of whom the Word tells. So also one spirit may be filled by another so that he does not know but that he is the other; I have seen this often. In heaven it is general knowledge that the Lord operates all things by willing, and that what He wills takes place.

From all this it is plain that it is by those two faculties that the Lord conjoins Himself to man and causes the man to be reciprocally conjoined. We told above and shall say more below about how man is reciprocally conjoined by the two faculties and how, consequently, he is reformed and regenerated by means of them.

[7] *Without those two faculties man would not have immortality or eternal life.* This follows from what has been said: that by the two faculties there is conjunction with the Lord and also reformation and regeneration. By conjunction man has immortality, and through reformation and regeneration he has eternal life. As every man, evil as well as good, is conjoined to the Lord by the two faculties every man has immortality. Eternal life, or the life of heaven,

however, only that man has with whom there is reciprocal conjunction from inmosts to outmosts.

The reasons may now be clear why the Lord, in all the procedure of His divine providence, safeguards the two faculties in man unimpaired and as sacred.

97. (viii) *It is therefore [a law] of divine providence that man shall act in freedom from reason.* To act in freedom according to reason, to act from liberty and rationality, and to act from will and understanding, are the same. But it is one thing to act in freedom according to reason, or from liberty and rationality, and another thing to act from freedom itself according to reason itself or from liberty and rationality themselves. The man who does evil from love of evil and confirms it in himself acts indeed from freedom according to reason, but his freedom is not in itself freedom or very freedom, but an infernal freedom which in itself is bondage, and his reason is not in itself reason, but is either spurious or false or plausible through confirmations. Still, either is of divine providence. For if freedom to will evil and do it as of the reason through confirmation of it were taken from the natural man, liberty and rationality and at the same time will and understanding would perish, and he could not be withdrawn any longer from evils, be reformed or united with the Lord, and live to eternity. The Lord therefore guards man’s freedom as a man does the apple of his eye. Through that freedom the Lord steadily withdraws man from evils and so far as He can do this implants goods, thus gradually putting heavenly freedom in place of infernal freedom.

98. We said above that every man has the faculty of volition called liberty and the faculty of understanding called rationality. Those faculties, moreover, it should be known, are as it were inherent in man, for humanness itself is in them. But as was just said, it is one thing to act from freedom in accord with reason, and another thing to act from freedom itself and according to reason itself. Only those do the latter who have suffered themselves to be regenerated by the Lord; others act in freedom according to thought which they make seem like reason. Unless he was born foolish or supremely stupid, every person can attain to reason itself and by it to liberty itself. Many reasons why all do not do so will be disclosed in what follows. Here we shall only tell to whom freedom itself or liberty itself, and at the same time reason itself or rationality itself cannot be given and to whom they can hardly be given.

[2] True liberty and rationality cannot be given to those foolish from birth or to those who become foolish later, while they remain so. Nor can they be given to those born stupid and dull or to any made so by the torpor of idleness, or by a disease which perverts or entirely closes the interiors of the mind, or by love of a bestial life.

[3] Genuine liberty and rationality cannot be given to those in Christendom who utterly deny the Divine of the Lord and the holiness of the Word, and have kept that denial confirmed to life’s close. For this is meant by the sin against the Holy Spirit which is not forgiven in this world or in the world to come (Mt 12:31, 32).

[4] Liberty itself and rationality itself cannot be given to those who ascribe all things to nature and nothing to the Divine, and have made this a conviction by reasonings from visible things; for these are atheists.

[5] True liberty and rationality can hardly be given to those who have confirmed themselves much in falsities of religion; for a confirmer of falsity is a denier of truth. But they can be given to those, in whatever religion, who have not so confirmed themselves. On this see what is adduced in *Doctrine for the New Jerusalem about Sacred Scripture,* nn. 91-97.

[6] Infants and children cannot attain to essential liberty and rationality before they grow up. For the interiors of the mind of man are opened gradually, and meanwhile are like seeds in unripe fruit, without ground in which to sprout.

99. We have said that true liberty and rationality cannot be given to those who have denied the Divine of the Lord and the holiness of the Word; to those who have confirmed themselves in favor of nature and against the Divine; and hardly to those who have strongly confirmed themselves in falsities of religion; still none of these have destroyed the faculties themselves. I have heard atheists, who had become devils and satans, understand arcana of wisdom quite as well as angels, but only while they heard them from others; on returning into their own thought, they did not understand them, for the reason that they did not will to do so. They were shown that they could also will this, did not the love and enjoyment of evil turn them away. This they understood, too, when they heard it. Indeed they asserted

that they could but did not will to be able to do so, for then they could not will what they did will, namely, evil from enjoyment in the lust of it. I have often heard such astonishing things in the spiritual world. I am fully persuaded therefore that every man has liberty and rationality, and that every man can attain true liberty and rationality if he shuns evils as sins. But the adult who has not come into true liberty and rationality in the world can never do so after death, for the state of his life remains to eternity what it was in the world.

VI. IT IS A LAW OF DIVINE PROVIDENCE THAT MAN SHALL REMOVE EVILS AS SINS IN THE EXTERNAL MAN OF HIMSELF, AND ONLY SO CAN THE LORD REMOVE THE EVILS IN THE INTERNAL MAN AND AT THE SAME TIME IN THE EXTERNAL

100. ANYONE CAN see from reason alone that the Lord who is good itself and truth itself cannot enter man unless the evils and falsities in him are removed. For evil is opposed to good, and falsity to truth, and two opposites cannot mingle, but as one approaches the other, combat arises which lasts until one gives way to the other; what gives way departs and the other takes its place. Heaven and hell, or the Lord and the devil, are in such opposition. Can anyone reasonably think that the Lord can enter where the devil reigns, or heaven be where hell is? By the rationality with which every sane person is endowed, who cannot see that for the Lord to enter, the devil must be cast out, or for heaven to enter, hell must be removed?

[2] This opposition is meant by Abraham’s words from heaven to the rich man in hell:

Between us and you a great gulf is fixed, so that those who would cross from us to you cannot, nor those over there cross to us (Lu 16:26).

Evil is itself hell, and good is itself heaven, or what is the same, evil is itself the devil, and good itself the Lord. A person in whom evil reigns is a hell in least form, and one in whom good reigns is a heaven in least form. How, then, can heaven enter hell when a gulf is fixed between them so great that there is no crossing from one to the other? It follows that hell must by all means be removed for the Lord to enter with heaven.

101. But many, especially those who have confirmed themselves in faith severed from charity, do not know that they are in hell when they are in evils. In fact, they do not know what evils are, giving them no thought. They say that they are not under the yoke of the law and so the law does not condemn them; likewise, that as they cannot contribute to their salvation, they cannot remove any evil of themselves and furthermore cannot do any good of themselves. It is these who neglect to give some thought to evil and therefore keep on in evil. They are meant by the Lord under "goats" in Matthew 25:32, 33; 41-46, as may be seen in *Doctrine of the New Jerusalem on Faith,* nn. 61-68; to them it is said in verse 41, "Depart from Me, you accursed, into everlasting fire prepared for the devil and his angels."

[2] Persons who give no thought to the evils in them, and who do not examine themselves and then desist from the evils, cannot but be ignorant what evil is, and cannot but love it then from delighting in it. For one who is ignorant of it loves it, and one who fails to give it thought, goes on in it, blind to it. Thought sees good and evil as the eye sees beauty and ugliness. One who thinks and wills evil is in evil, and so is a person who thinks that it does not come to God's sight, or if it does is forgiven by Him; he supposes then that

he is without evil. If such persons refrain from doing evil, they do so not because it is a sin against God, but for fear of the law and for their reputation's sake. In spirit they still do evil, for it is man's spirit that thinks and wills. As a result, what a man thinks in his spirit in the world, he commits when he becomes a spirit on his departure from the world.

[3] In the spiritual world, into which everyone comes after death, the question is not asked what your belief has been or your doctrine, but what your life has been. Was it such or such? For, as is known, such as one's life is, such is one's belief, yes, one's doctrine. For life fashions a doctrine and a belief for itself.

102. From all this it is plain that it is a law of divine providence that evils be removed by man, for without the removal of them the Lord cannot be conjoined to man and from Himself lead man to heaven. But it is not known that man ought to remove evils in the external man as of himself and that unless he does so the Lord cannot remove the evils in his internal man. This is to be presented, therefore, to the reason in light of its own in this order:

i. Every man has an external and an internal of thought. ii. His external of thought is in itself such as his internal is. iii. The internal cannot be purified from the lusts of evil as long as the evils in the external man have not been removed, for these impede. iv. Only with the man's participation can evils in the external man be removed by the Lord. v. Therefore a man ought to remove evils from the external man as of himself. vi. The Lord then purifies him from the lusts of evil in the internal man and from the evils themselves in the external. vii. The continuous effort of the Lord in His divine providence is to unite man to Himself and Himself to man, in order to be able to bestow the felicities of eternal life on him, which can be done only so far as evils, along with their lusts, are removed.

103. (i) *Every man has an external and an internal of thought.* By external and internal of thought the same is meant here as by external and internal man, and by this nothing else is meant than external and internal of will and understanding, for will and understanding constitute man, and as they both manifest themselves in thoughts, we speak of external and internal of thought. And as it is man's spirit and not his body which wills and understands and consequently thinks, external and internal are external and internal of his spirit. The body's activity in speech or deed is only an effect from the external and internal of man's spirit, for the body is so much obedience.

104. As he grows older, every person has an external and an internal of thought, or an external and an internal of will and understanding or of his spirit, identical with external and internal man. This is evident to anyone who observes another's thoughts and intentions as they are revealed in speech or deed, or who observes his own when he is in company and when he is by himself. For from the external thought one can talk amicably with another and yet in internal thought be hostile. From external thought and from its affection, too, a man can talk about love for the neighbor and for God when in his internal thought he cares nothing for the neighbor and does not fear God. From

external thought together with its affection he can talk about the justice of civil laws, the virtues of the moral life, and matters of doctrine and the spiritual life, and yet in private and from his internal thought and its affection speak against the civil laws, the moral virtues, and matters of doctrine and spiritual life. So those do who are in lusts of evil but want to appear to the world not to be in them.

[2] Many also, as they listen to others, think to themselves, “Do those speaking think inwardly in themselves as they think in utterance? Are they to be believed or not? What do they intend?” Flatterers and hypocrites notoriously possess a twofold thought. They can be self-restrained and guard against the interior thought’s being disclosed, and some can hide it more and more deeply and bar the door against its appearing. That a man possesses external and internal thought is also plain in that from his interior thought he can behold the exterior thought, can reflect on it, too, and judge whether or not it is evil. The human mind is such because of the two faculties, called liberty and rationality, which one has from the Lord. Unless he possessed internal and external of thought from these faculties, a man could not perceive and see an evil in himself and be reformed. In fact, he could not speak but only make sounds like a beast.

105. The internal of thought comes out of the life’s love, its affections and the perceptions from them. The external of thought is from what is in the memory, serving the life’s love for confirmation and as means to its end. From childhood to early manhood a person is in the external of thought from an affection for knowledge, which is then his

internal; from the life’s love born in one from parents something of lust and hence of disposition issues, too. Later, however, his life’s love is as he lives, and its affections and the perceptions from them make the internal of his thought. From his life’s love comes a love of means; the enjoyments of these means and the information drawn thereby from the memory make his external of thought.

106. (ii) *Man’s external of thought is in itself such as his internal is.* We showed earlier that from head to foot a man is what his life’s love is. Something must be said about his life’s love, for until this is done nothing can be said about the affections which together with perceptions make the internal of man, or about the enjoyments of the affections together with thoughts which make his external. Loves are many, but two — heavenly love and infernal love — are like lords or kings. Heavenly love is love to the Lord and the neighbor; infernal love is love of self and the world. These are opposite to each other as heaven and hell are. For a man in love of self and the world wishes well only to himself; a man in love to the Lord and the neighbor wishes well to all. These two are the loves of man’s life, though with much variety. Heavenly love is the life’s love of those whom the Lord leads, and infernal love the life’s love of those whom the devil leads.

[2] No one’s life’s love can be without derivatives, called affections. The derivatives of infernal love are affections of evil and falsity — lusts, properly speaking; and those of heavenly love are affections of good and truth — loves, strictly. Affections, or strictly lusts, of infernal love are as

numerous as evils are, and affections, or properly loves, of heavenly love are as many as there are goods. Love dwells in its affections like a lord in his domain and a king in his realm; its domain or realm is over the things of the mind, that is, of the will and understanding and thence of the body. By its affections and the perceptions from them and by its enjoyments and the thoughts therefrom, the life's love of man rules him completely, the internal of the mind by the affections and perceptions from them, and the external by the enjoyments of the affections and of the thoughts from them.

107. The manner of this rule may be seen to some extent from comparisons. Heavenly love with its affections of good and truth and the perceptions from them, together with the enjoyments of such affections and the thoughts from these, may be compared to a tree, notable for its branches, leaves and fruit. The life's love is the tree; the branches with their leaves are the affections of good and truth with their perceptions; and the fruits are the enjoyments of the affections with their thoughts. Infernal love, however, with its affections or lusts of evil and falsity, together with the enjoyments of the lusts and the thinking from those enjoyments, may be compared to a spider and the web spun about it. The love itself is the spider; the lusts of evil and falsity together with their subtle cunning are the net of threads nearest the spider's post; and the enjoyments of the lusts together with their crafty schemes are the more remote threads where flies are snared on the wing, enveloped and eaten.

108. These comparisons may help one to see the connection of all things of the will and understanding or of man’s mind with his life’s love, and yet not to see it rationally. Rationally it may be seen in this way. Everywhere there are three which make one, called end, cause and effect. Here the life’s love is end; the affections with their perceptions are cause; and the enjoyments of the affections and consequent thoughts are effect. For as an end passes into effect through a cause, love passes by its affections to its enjoyments and by its perceptions to its thoughts. The effects are in the enjoyments of the mind and the thoughts thence when the enjoyments are from the will and the thoughts from the attendant understanding, that is, when all fully agree. The effects are then part of man’s spirit and although they do not come into bodily act are still a deed there when there is this agreement. At the same time they are in the body, dwelling there with man’s life’s love and longing for the deed, which occurs when nothing hinders. The same is true of lusts of evil and evil deeds with those who make evils allowable in spirit.

[2] As an end unites itself with a cause and by the cause with an effect, the life’s love unites itself with the internal of thought and by this with its external. It is plain then that man’s external of thought is in itself what his internal is, for an end imparts all of itself to the cause and through the cause to the effect. Nothing essential is present in an effect which is not in the cause and through the cause in the end, and as the end is what essentially enters cause and effect, these are called “mediate end” and “final end” respectively.

109. Sometimes the external of thought seems to be different in itself from the internal. This is because the life's love with its internals about it sets a vicar under it called the love of means, and directs it to watch and guard against anything of its lusts appearing. This vicar, with the cunning of its chief, the life's love, therefore speaks and acts in accordance with the laws of a kingdom, the ethical demands of reason, and the spiritual requirements of the church, so cunningly, too, and cleverly that no one sees that persons are other than they say and act, and finally the persons themselves, so disguised, scarcely know otherwise. Such are all hypocrites. Such are priests, also, who at heart care nothing for the neighbor and do not fear God, yet preach about love of the neighbor and of God. Such are judges who judge by gifts and friendships while affecting zeal for justice and speaking with reason about judgment. Such are traders who at heart are insincere and fraudulent while dealing honestly for the sake of profit. Such are adulterers when, from the rationality every man possesses, they talk about the chastity of marriage; and so on.

[2] The same persons, when they strip the love of means, the vicar of their life's love, of the purple and linen which they have thrown around it and put its house dress on it, then think exactly the contrary, and exchanging thought with their best friends who are in a similar life's love, they speak so. It may be believed that when they have spoken so justly, honestly and piously from the love of means, the character of the internal of thought was not in the external of their thought; yet it was; hypocrisy is in them, and love of

self and the world is in them, the cunning of which aims to capture a reputation for the sake of standing or gain through just the outward appearance. This, the nature of the internal, is in the external of their thought when they speak and act so.

110. With those in a heavenly love, however, internal and external of thought or internal and external man make one when they speak, and they are aware of no difference. Their life's love, with its affections of good and the perceptions of truth from these, is like a soul in what they think and then say and do. If they are priests, they preach out of love to the neighbor and to the Lord; if judges, they judge from justice itself; if tradesmen, they deal with honesty; if they are husbands, they love the partner with true chastity; and so on. Their life's love also has a love of the means for vicar, which it teaches and leads to act with prudence and clothes with garments of a zeal for both truths of doctrine and goods of life.

111. (iii) *The internal cannot be purified from the lusts of evil as long as evils in the external man are not removed, for these impede.* This follows from what has been said above, that the external of man's thought is in itself what the internal of his thought is and that they cohere as what is not only in the other but also from the other; one cannot be removed, therefore, unless the other is at the same time. This is true of any external which is from an internal, and of anything subsequent from what is prior, and of every effect from a cause.

[2] As lusts together with slynesses make the internal of thought with evil persons, and the enjoyments of the lusts together with scheming make the external of thought in them, and the two are joined into one, it follows that the internal cannot be purified from the lusts as long as the evils in the external man are not removed. It should be known that man’s internal will is in the lusts; his internal understanding in the slynesses; his external will in the enjoyments of the lusts; and his external understanding in the sly scheming. Anyone can see that lusts and their enjoyments make one, that slynesses and scheming also do, and that the four are one series and as it were make a single bundle. From this again it is evident that the internal, consisting of lusts, cannot be cast out except on the removal of the external, consisting of evils. Lusts produce evils by their enjoyments, and when evils are deemed allowable, as they are when will and understanding agree on it, the enjoyments and the evils make one. It is well known that assent is deed; this is also what the Lord said:

> If anyone looks on the woman of another to lust after her, he has already committed adultery with her in his heart (Mt 5:28).*

The same is true of all other evils.

* The Greek is simply “on a woman” and does not have the word here rendered “of another.” Though Swedenborg quotes the verse several times in his works he seems not to have checked as he usually did beyond the rendering of the Schmidius Latin Bible which he used.

112. From this it may now be evident that for a person to be purified from the lusts of evil, evils must by all means be removed from the external man, for the lusts have no way out before. If no outlet exists, they remain within and breathe out enjoyments and so incite man to consent, thus to deed. Lusts enter the body by the external of thought; when there is consent, therefore, in the external of thought they are instantly in the body; the enjoyment felt is bodily. See in the treatise *Divine Love and Wisdom* (nn. 362-370) that the body, thus the whole man, is what the mind is. This can be illustrated by comparisons, and by examples.

[2] By *comparisons:* lusts with their enjoyments can be compared to a fire which blazes the more, the more it is nursed; the freer its way the more widely it spreads until in a city it consumes houses and in a woods the trees. In the Word, moreover, lusts are compared to fire, and the evils from them to a conflagration. The lusts of evil with their enjoyments also appear as fires in the spiritual world; hellfire is nothing else. Lusts may also be compared to floods and inundations as dikes or dams give way. They may also be likened to gangrene and abscesses which bring death to the body as they run their course or are not healed.

[3] By *examples:* it is obvious that when evils are not removed in the external man, the lusts with their enjoyments grow and flourish. The more he steals the more a thief lusts to steal until he cannot stop; so with a defrauder, the more he defrauds; it is the same with hatred and vengeance, luxury and intemperance, whoredom and

blasphemy. It is notorious that the love of ruling from the love of self increases when left unbridled; so also the love of possessing things from love of the world; they seem to have no limit or end. Plain it is then that so far as evils are not removed in the external man, lusts for them intensify; also that in the degree that evils are given free rein, the lusts increase.

113. A person does not see the lusts of his evil; he sees their enjoyments, to be sure, but still he reflects little on them, for they divert thought and drive off reflection. Unless he learned from elsewhere that they are evils he would call them goods and give them expression freely according to his thought's reasoning; doing so, he appropriates them to himself. So far as he confirms them as allowable he enlarges the court of his ruling love, which is his life's love. Lusts constitute its court, being its ministers and retinue, as it were, by which it governs the exteriors of its realm. But such as is the king, such are the ministers and retinue, and such is the kingdom. If the king is diabolic, his ministers and the retinue are insanities, and the people of his realm are falsities of every kind. The ministers (who are called wise although they are insane) cause these falsities to appear as truths by reasonings from fallacies and by fantasies and cause them to be acknowledged as truths. Can such a state in a man be changed except by the evils being removed in the external man? Then the lusts which cling to the evils are also removed. Otherwise no outlet offers for the lusts; they are shut in like a besieged city or like an indurated ulcer.

114. (iv) *Only with man’s participation can evils in the external man be removed by the Lord.* In all Christian churches it is an accepted point of doctrine that before coming to the Holy Communion a person should examine himself, see and confess his sins, and do penitence, desisting from his sins and rejecting them because they are from the devil; and that otherwise the sins are not forgiven him and he is damned. The English, despite the fact that they are in the doctrine of faith alone, nevertheless in the exhortation to the Holy Communion openly teach self-examination, acknowledgment, confession of sins, penitence and renewal of life, and warn those who do not do these things with the words that otherwise the devil will enter into them as he did into Judas, fill them with all iniquity, and destroy both body and soul. Germans, Swedes and Danes, who are also in the doctrine of faith alone, teach the same in the exhortation to the Holy Communion, also warning that otherwise the communicants will make themselves liable to infernal punishments and eternal damnation for mixing sacred and profane together. These words are read out by the priest in a deep voice to all who are about to observe the Holy Supper, and are listened to by them in full acknowledgment that they are true.

[2] Nevertheless, after hearing a sermon on the same day about faith alone and to the effect that the law does not condemn them because the Lord has fulfilled it for them, and that of themselves they cannot do any good which is not self-righteous and thus that one’s works have nothing saving in them, only faith alone has, these same persons

return home completely forgetting their earlier confession and rejecting it so far as they think along the lines of the sermon. But which is true, the latter or the former? Contrary to each other, both cannot be true. Which is? That there can be no forgiveness of sins, thus no salvation but only eternal damnation, apart from self-examination, the knowledge and acknowledgment, confession and breaking off of sins, that is, apart from repentance? Or that such things effect nothing towards salvation inasmuch as full satisfaction for all the sins of men has been made by the Lord through the passion of the cross for those who have faith, and that those in faith alone with trust that it is so and with confidence in the imputation of the Lord’s merit, are sinless and appear before God like men with shining faces for having washed?

[3] It is plain from this that the religion common to all churches in Christendom is that one shall examine himself, see and acknowledge his sins and then desist from them, and that otherwise there is no salvation, but damnation. This, moreover, is divine truth itself, as is plain from passages in the Word in which man is bidden to do penitence, as from the following:

John said, Do . . . fruits worthy of repentance . . . this moment the axe is at the root of the tree; every tree not giving good fruit will be cut down and cast into the fire (Lu 3:8, 9).

Jesus said, Unless you do repentance, you shall all . . .
perish
(Lu 13:3,5).

Jesus preached the gospel of the kingdom of God; . . . do repentance, and believe the gospel (Mk 1:14, 15).

Jesus sent out the disciples who on going out were to preach that men should repent (Mk 6:12).

Jesus told the apostles that they were to preach repentance and the remission of sins to all peoples (Lu 24:27).

John preached the baptism of repentance for the remission of sins (Mk 1:4; Lu 3:3).

Think about this also with some degree of understanding; if you have religion, you will see that repentance of one’s sins is the way to heaven, that faith apart from repentance is not faith, and that those in no faith for lack of repenting are in the way to hell.

115. Those in faith severed from charity who have confirmed themselves in it by Paul’s saying to the Romans that a man is justified by faith without the works of the law (3:28) worship that saying quite like men who worship the sun. They become like those who fix their gaze steadily on the sun with the result that the blurred vision sees nothing in normal light. For they fail to see what is meant in the passage by “works of the law,” namely, the rituals described by Moses in his books, called “law” in them everywhere, and not the precepts of the Decalog. Lest it be thought these are meant, Paul explains, saying at that point,

Do we not then make the law void through faith? Far from it, rather we establish the law (verse 31 of the same chapter).

Those who have confirmed themselves by that saying in faith severed from charity, looking on it as on the sun, do not see the passages in which Paul lists the laws of faith and that these are the very works of charity. What indeed is faith without its laws? Nor do they see the passages in which he lists evil works, declaring that those who do them cannot enter heaven. What blindness has been brought about by this one passage badly understood!

116. Evils in the external man cannot be removed without man’s cooperation for the reason that it is by divine providence that whatever a man hears, sees, thinks, wills, speaks and does shall seem to him to be his own doing. Apart from that appearance (as was shown above, nn. 71-95 ff.) there would be no reception of divine truth on man’s part, nor determination to do what is good, nor any appropriation of love and wisdom or of charity and faith, hence no conjunction with the Lord, no reformation therefore or regeneration, and thus no salvation. Without that appearance, repentance for sins would clearly be impossible and in fact faith would; without that appearance, likewise, man is not man but is devoid of rational life like the beasts. Let him who will, consult his reason whether it appears otherwise than that man thinks from himself about good and truth, spiritual as well as moral and civil; then accept the doctrine that all good and truth are from the Lord and none from man. Must he not then acknowledge as a consequence that man is to do good and think truth of himself, yet always acknowledge that these are from the Lord? And acknowledge further that man is to remove evils

of himself, but still acknowledge that he does so from the Lord?

117. Many are unaware that they are in evils since they do not do them outwardly, fearing the civil law and the loss of reputation. Thus by custom and habit they practice to avoid evils as detrimental to their standing and interests. But if they do not shun evils on religious principle, because they are sins and against God, the lusts of evil with their enjoyments remain in them like impure waters stopped up or stagnant. Let them probe their thoughts and intentions and they will come on the lusts provided they know what sins are.

[2] Many such, who have confirmed themselves in faith separated from charity and who believe that the law does not condemn, pay no attention to sins. Some doubt there are sins, or if so, that they exist in God's sight, having been pardoned. Such also are natural moralists, who believe that civil and moral life with its prudence accomplishes all things and divine providence nothing. Such are those, also, who strive with great care after a reputation and a name for honesty and sincerity for the sake of standing and preferment. But those who are such and who at the same time have spurned religion become lustful spirits after death, appearing to themselves like men indeed, but to others at a distance like *priapi;* and they see in the dark and not at all in the light, like night-owls.

118. Proposition v, that *a man ought to remove evils from the external man of himself,* is substantiated then. Further explanation may be seen in *Doctrine of Life for the New*

Jerusalem under three propositions: 1. No one can flee evils as sins so as to be averse to them inwardly except by combats against them (nn. 92-100); 2. A man ought to shun evils as sins and fight against them as of himself (nn. 101-107); and 3. If he shuns evils for any other reason than that they are sins, he does not shun them, but only keeps them from appearing to the world.

119. (vi) *The Lord then purifies man from the lusts of evil in the internal man and from the evils themselves in the external.* The Lord purifies man from the lusts of evil only when man as of himself removes the evils because He cannot do so before. For the evils are in the external man and the lusts in the internal man, and they cling together like roots and a trunk. Unless the evils are removed, therefore, no outlet offers; they block the way and shut the door, which the Lord can open only with a man's participation, as was shown just above. When the man as of himself opens the door, the Lord then roots out the lusts.

[2] A second reason why the Lord cannot do so sooner is that He acts upon man's inmost and by that on all that follows even to outmosts where man himself is. While outmosts, therefore, are kept closed by man, no purification can take place, but only that activity of the Lord in interiors which is His activity in hell, of which the man who is in lusts and at the same time in evils is a form — an activity which is solely provision lest one thing destroy another and lest good and truth be violated. It is plain from words of the Lord in the Apocalypse that He constantly urges and prompts man to open the door to Him:

Behold, I stand at the door, and knock; if anyone hears my voice and opens the door, I will come in to him, and sup with him, and he with Me (3:20).

120. Man knows nothing at all of the interior state of his mind or internal man, yet infinite things are there, not one of which comes to his knowledge. His internal of thought or internal man is his very spirit, and in it are things as infinite and innumerable as there are in his body, in fact, more numerous. For his spirit is man in its form, and all things in it correspond to all things of his body. Now, just as man knows nothing by any sensation about how his mind or soul operates on all things of the body as a whole or severally, so he does not know, either, how the Lord works on all things of his mind or soul, that is, of his spirit. The divine activity is unceasing; man has no part in it; still the Lord cannot purify a man from any lust of evil in his spirit or internal man as long as the man keeps the external closed. Man keeps his external closed by evils, each of which seems to him to be a single entity, although in each are infinite things. When a man removes what seems a single thing, the Lord removes infinite things in it. So much is implied in the Lord's purifying man from the lusts of evil in the internal man and from the evils themselves in the external.

121. Many believe that a person is purified from evils merely by believing what the church teaches; some, by doing good; others by knowing, speaking and teaching what is of the church; others by reading the Word and books of devotion; others by going to church, hearing sermons and especially by observing the Holy Supper; still others, by

renouncing the world and devoting oneself to piety; others still by confessing oneself guilty of all sins; and so on. And yet none of these things purifies man at all unless he examines himself, sees his sins, acknowledges them, condemns himself on account of them, and repents by desisting from them, and does all this as of himself, yet with the acknowledgment in heart that he does so from the Lord.

[2] Until this is done, the things mentioned above do not avail, being either self-righteous or hypocritical. Such persons appear to the angels in heaven either like pretty courtesans smelling badly of their corruption, or like unsightly women painted to appear handsome, or like masked clowns and mimics in the theater, or like apes in men’s clothes. But when evils have been removed, then all that has just been mentioned becomes the expression of love in such persons, and they appear as beautiful human beings to the sight of the angels in heaven and as partners and companions of theirs.

122. But it should be rightly known that in repenting a man ought to look to the Lord alone. He cannot be purified if he looks to God the Father alone, or to the Father for the sake of the Son, or to the Son as a man only. For there is one God and the Lord is He, for His Divine and Human is one Person, as we have shown in *Doctrine of the New Jerusalem about the Lord.* In order that the intending penitent may look to Him alone, the Lord instituted the Holy Supper, which confirms the remission of sins in those who repent, and does so because everyone is kept looking to the Lord alone in it.

123. (vii) *The perpetual effort of the Lord in His divine providence is to conjoin man with Himself and Himself with man, in order to be able to bestow the felicities of eternal life on him, which can be done only so far as evils with their lusts have been removed.* It was shown above (nn. 27-45) that it is the unceasing effort of the Lord in His divine providence to conjoin man to Himself and Himself to man; that this conjunction is what is called reformation and regeneration; and that by it man has salvation. Who does not see that conjunction with God is life eternal and salvation? Everyone sees this who believes that men by creation are images and likenesses of God (Ge 1:26, 27) and who knows what an image and likeness of God is. [2] What man of sound reason, thinking from his rationality and wanting to think in freedom, can believe that there are three Gods equal in essence and that divine being or essence can be divided? One can conceive and comprehend a Trine in the one God, however, just as soul, body and outgoing life in angel and man are comprehensible. As this Trine in One exists only in the Lord, conjunction must be with Him. Use your power of reason together with your liberty of thought, and you will see this truth in its own light; but admit first that God is, and heaven, and eternal life.

[3] As, then, God is one, and the human being was made by creation an image and likeness of Him, and inasmuch as by infernal love and its lusts and enjoyments man has come into a love of all evils and thus destroyed the image and likeness of God in him, it follows that it is the continuous

effort of the Lord's divine providence to conjoin man to Himself and Himself to man and thus make him an image of Himself. It also follows that this is to the end that the Lord may be able to bestow on him the felicities of eternal life, for such is divine love.

[4] He cannot bestow them, however, nor make man an image of Himself, unless man removes sins in the external man as of himself, because the Lord is not only divine love but also divine wisdom, and divine love does nothing except by its divine wisdom and in consonance with it. It is according to divine wisdom that man cannot be conjoined to the Lord and thus reformed, regenerated and saved unless he is allowed to act in freedom according to reason, for so man is man. Whatever is according to the Lord's divine wisdom is also of His divine providence.

124. To this let me append two arcana of angelic wisdom showing further what divine providence is like. One is that the Lord never acts on one thing by itself in man, but on all things at the same time, and the other is that He acts at once from inmosts and outmosts. He never acts on some one thing by itself but on all things together because all things in man are in such connection and from this in such form that they act not as a number but as one. We know that there is such connectedness and by it such organization in man's body. The human mind is in similar form as a result of the connection of all things, for the mind is the spiritual man and truly the man. Hence man's spirit or the mind in the body in its entire form is man. Consequently man is man after death equally as he was in

the world with the sole difference that he has thrown off the clothing which made up his body in the world.

[2] As the human form, then, is such that all its parts form a community which acts as a whole, some one thing cannot be moved out of place or altered in state except with adaptation of the rest, for if it were, the form which acts as a whole would suffer. Hence it is plain that the Lord never acts on any one thing without acting on all. So He acts on the total angelic heaven since in His view it is like one man; so He acts on each angel, for each angel is heaven in least form; so He acts also on each man, most nearly on all things of man's mind and by these on all things of his body; for man's mind is his spirit and in the measure of conjunction with the Lord is an angel, and the body is obedience.

[3] It is to be well noted, however, that the Lord does act on each particular thing in man singly, singularly so, when acting on all things in man's organization; even so He does not alter the state of any part or of any one thing except suitably to the whole form. But more will be said of this in following numbers where we shall show that divine providence is general because it extends to particulars, and particular because it is general.

[4] The Lord acts from inmosts and outmosts at the same time because only in this way are all things held in connection, for the intermediate things depend one upon another from inmosts to outmosts and are assembled in outmosts (it was shown in Part III of the treatise *Divine Love and Wisdom* that all things from the inmost onward are present simultaneously in what is outmost). For this

reason the Lord from eternity or Jehovah came into the world and assumed and bore human nature in outmosts. He could thus be at once from firsts in lasts, and from firsts by lasts govern the whole world and so save whom He could save according to the laws of His divine providence, which are also the laws of His divine wisdom. For it is true, as Christendom knows, that no mortal could have been saved had the Lord not come into the world (see *Doctrine for the New Jerusalem on Faith,* n. 35). For the same reason the Lord is called “The First and the Last.”

125. These angelic arcana have been premised in order that it may be comprehended how the Lord’s divine providence operates to unite man to Him and Himself to man. It does not act upon a particular thing by itself in man, but on all things together and from man’s inmost and outmosts simultaneously. Man’s inmost is his life’s love; the outmosts are in the external of thought; what is intermediate is in the internal of thought (what external and internal are like with the wicked was shown earlier); from which it is plain again that the Lord cannot act by inmosts and outmosts simultaneously except together with man, for in the outmosts man and the Lord are together. Wherefore, as the man acts in outmosts, which are in his determination, being within the range of his freedom, so the Lord acts from man’s inmosts and in what follows from them to the outmosts. Man does not know at all what is in the inmosts and in what follows to the outmosts, therefore is unaware of how the Lord acts there or what He effects there. But as all these things cohere as one with the

outmosts, man does not need to know more than that he should shun evils as sins and look to the Lord. Only so can his life's love, which by birth is infernal, be removed by the Lord and a heavenly life's love be implanted in its place.

126. When a heavenly life's love has been implanted by the Lord in place of an infernal life's love, affections of good and truth are implanted in place of lusts of evil and falsity; enjoyments of affections of good are implanted instead of enjoyments of lusts of evil and falsity, and goods of heavenly love in place of evils of infernal love; prudence is implanted in place of cunning, wise thinking in place of malevolent. So a man is born again and becomes a new man. What goods replace evils you may see in *Doctrine of Life for the New Jerusalem,* nn. 67-73, 74-79, 80-86, 87-91; likewise that so far as man shuns and is averse to evils as sins so far he loves truths of wisdom, nn. 32-41, and has faith and is spiritual, nn. 42-52.

127. From the exhortations read aloud in all Christian churches before Holy Communion we showed that it is the common religion of all Christendom that a man should examine himself, see his sins, avow them, confess them before God, and desist from them; and that this is repentance, remission of sins and hence salvation. This is also evident from the Creed named after Athanasius and received throughout Christendom which concludes with the words:

The Lord will come to judge the living and the dead; at whose coming those who have done good will enter into life eternal, and those who have done evil, into everlasting fire.

128. Who does not know from the Word that everyone is allotted a life after death according to his deeds? Open the Word, read it, and you will see this clearly, but the while remove the thoughts from faith and justification by faith alone. The few passages following are testimony that the Lord teaches so everywhere in His Word:

Every tree which does not yield good fruit shall be cut down and cast into the fire. By their fruits therefore shall you know them (Mt 7:19, 20).

Many will say to Me in that day, Lord . . . have we not prophesied in your name, . . . and in your name done many mighty things? But I shall confess to them then, I know you not, depart from Me, you who work iniquity (Mt 7:22, 23).

Everyone who hears my words and does them I shall liken to a prudent man who built a house on a rock: . . . but everyone who hears my words but does not do them shall be likened to a foolish man who built his house on the ground without a foundation (Mt 7:24, 26; Lu 6:46-49).

[2] The Son of man will come in the glory of His Father .. . and render then to everyone according to his deeds (Mt 16:27).

The kingdom of God shall be taken away from you, and given to a people bringing forth its fruits (Mt 21:43).

Jesus said, These are My mother and brothers who hear the Word of God and do it (Lu 8:21).

Then shall you begin to stand . . . and knock at the door, saying, Lord, . . . open to us, but replying He will say to them, I know not whence you are; depart from Me, all you workers of iniquity (Lu 13:25-27).

Those who have done good shall go out into the resurrection of life, but those who have done evil into the resurrection of judgment (Jn 5:29).

[3] We know . . . that God does not hear sinners, but if a man worships God and does His will, him He hears (Jn 9:31).

If you know these things, blessed are you if you do them (13:17).

He who has My commandments and does them, he it is who loves Me, ... and I will love him, . . . and I will come to him, and make an abode with him (14:15, 21-24).

You are My friends, if you do whatsoever I command you... . I have chosen you . . . that you may bear fruit and that your fruit may remain (15:14, 16).

[4] The Lord said to John, Write to the angel of the Ephesian church, I know your works: . . . I have against you that you have left an earlier charity; . . . repent, and do the former works; else . . . I shall remove your candlestick from its place (Apoc 2:1, 2, 4, 5).

To the angel of the church of the Smyrneans write, I know your works (2:8, 9).

To the angel of the church in Pergamos write, . . . I know your works, repent (2:12, 13, 16).

To the angel of the church in Thyatira write, . . . I know your works and charity, . . . and your later works are more than the first (2:18, 19).

To the angel of the church in Sardis write, . . . I know your works, that you have a name that you are alive, but you are dead; . . . I have not found your works perfect before God; . . . repent (3:1-3).

To the angel of the church in Philadelphia write, I know your works (3:7, 8).

To the angel of the church of the Laodiceans write, I know your works; . . . repent (3:14, 15, 19).

I heard a voice from heaven saying, Write, blessed are the dead who die in the Lord from now on; ... their works follow them (14:13).

A book was opened, which is the book of life, and the dead were judged, ... all according to their works (20:12, 13).

Lo, I come quickly, and My reward is with Me, to give to everyone according to his work (22:12).

These are passages in the New Testament;

[5] there are still more in the Old, from which I shall quote only this one:

Stand in the gate . . . of Jehovah, and proclaim this word there: Thus says Jehovah Zebaoth the God of Israel, Make your ways good, and your works; . . . put not your trust in lying words, saying, The temple, the temple, the temple of Jehovah is this. . . . Thieving and killing and committing adultery and swearing falsely . . . will you then come to stand before Me in this house which is called by My name and say, We are delivered? When you do those abominable things? Has not this house been made a den of robbers? Even I, lo, I have seen it, is the word of Jehovah (Je 7:2-4, 9-11).

VII. IT IS A LAW OF DIVINE PROVIDENCE THAT MAN SHALL NOT BE COMPELLED BY EXTERNAL MEANS TO THINK AND WILL, THUS TO BELIEVE AND LOVE WHAT PERTAINS TO RELIGION, BUT BRING HIMSELF AND AT TIMES COMPEL HIMSELF TO DO SO

129. THIS LAW of divine providence follows from the preceding two, namely: man is to act in freedom according to reason (nn. 71-99); and is to do this of himself and yet from the Lord, thus as of himself (nn. 100-128). Inasmuch as being compelled is not to act in freedom according to reason and also not to act of oneself, but to act from what is not freedom and from someone else, this law of divine providence follows in due order on the first two. Everyone knows that no one can be forced to think what he is unwilling to think or to will what he decides not to will, thus to believe what he does not believe, least of all what he wills not to believe, or to love what he does not love and still less what he wills not to love. For the spirit or mind of man enjoys complete freedom in thinking, willing, believing and loving. It does so by influx which is not coercive from the spiritual world (for the human spirit or mind is in that world); and not by influx from the natural world, received only when the two agree.

[2] A man can be driven to say that he thinks and wills, believes and loves what is religious, but if this is not a

matter of his affection and reasoning or does not become so, he does not think, will, believe or love it. A man may also be compelled to speak in favor of religion and to act according to it, but he cannot be compelled to think in its favor from any faith or to will in its favor out of love for it. In countries in which justice and judgment are guarded, one is indeed compelled not to speak or act against religion, but still no one can be compelled to think and will in its favor. For everyone has freedom to think and to will along with, and in favor of, hell or along with, and in favor of, heaven. Reason, however, teaches what either course is like and what lot awaits it, and by reason the will has the choice and decision.

[3] Plainly, then, what is external cannot coerce what is internal; nevertheless it happens sometimes, but that it works harm will be shown in this order:

i. No one is reformed by miracles and signs, for they coerce. ii. No one is reformed by visions and communication with the dead, for they coerce. iii. No one is reformed by threats and penalties, as these coerce. iv. No one is reformed in states of no rationality or no freedom. v. Self-compulsion is not contrary to rationality and freedom. vi. The external man is to be reformed through the internal, and not the other way about.

130. (i) *No one is reformed by miracles and signs, for they coerce.* We have shown above that man has an internal and an external of thought, and that the Lord acts into the external by the internal in man and so teaches and leads him; also that it is of the Lord's divine providence that man

is to act in freedom according to reason. Either action would perish in man if miracles were done and he were driven by them to believe. That this is so can be seen rationally in this way: undeniably miracles induce belief and powerfully persuade a person that what the miracle-doer says and teaches is true, and at first this engages man's external of thought, virtually holding it spellbound. But one is deprived by this of the two faculties called rationality and liberty, thus cannot act in freedom according to reason, nor can the Lord then inflow into the external of man's thought through the internal save only to leave man to confirm from his rationality what has been made a matter of his belief by the miracle.

[2] The state of man's thought is such that from the internal of thought he can see a piece in the external of his thought as in a mirror — for as was said above, one can behold one's own thought, which is possible only from more interior thought. Beholding the item as in a mirror he can turn it this way and that and shape it to look attractive to him. If there is truth in it, it may be likened to an attractive and animated maiden or youth. But if a man cannot turn it this way and that and shape it, but only believe it persuaded of it by a miracle, then if there is truth in it, it may be likened to a maiden or youth carved in stone or wood, in which is nothing alive. It may also be compared to an object which is constantly in view and looked at alone, keeps one from seeing what is to either side and behind it. It can also be compared to a continual sound in the ear, which does away with perceiving the harmony of many sounds. Such

are the blindness and deafness induced on the mind by miracles. It is the same with anything confirmed but not regarded from rationality before it is confirmed.

131. Plain it is from this that a faith induced by miracles is not faith, but persuasion. For it has nothing rational in it, still less anything spiritual, as it is only external without an internal. This is true of everything a man does from such persuasive faith, whether he is acknowledging God, worshiping Him at home or in church, or doing good deeds. When only a miracle leads a person to acknowledgment of God and to adoration and piety, he acts from the natural and not the spiritual man. For a miracle infuses belief by an external and not an internal way, thus from the world and not from heaven. The Lord enters man by an internal way, by the Word and by doctrine and preaching from it. As miracles close this way, no miracles are done today.

132. That miracles are of this nature can be clearly established from those performed in the presence of the people of Judah and Israel. Although they beheld many miracles in the land of Egypt and later at the Red Sea and others in the Wilderness and particularly on Mt. Sinai when the Law was promulgated, nevertheless, in a month's time while Moses tarried on that mountain, they made themselves a golden calf and hailed it as Jehovah who had led them out of the land of Egypt (Ex 32:4-6). Again, it is plain from the miracles done later in the land of Canaan; nevertheless the people fell away time and again from the prescribed worship. It is equally plain from the miracles

which the Lord did before their eyes when He was in the world; yet they crucified Him.

[2] Miracles were done among the Jews and Israelites because they were altogether external men and had been brought into the land of Canaan merely to represent a church and its eternal verities by the externalities of worship — something a bad man as well as a good man can do. For the externals are rituals which with that people signified spiritual and celestial things. Indeed Aaron, although he made the golden calf and ordered worship of it (Ex 32:2-5, 35), could still represent the Lord and His work of salvation. As the people could not be brought by the internal things of worship to represent them, they were brought to do so by miracles — in fact, were driven and forced to it.

[3] They could not be led by internals of worship because they did not acknowledge the Lord although the entire Word which they had treats of Him alone. One who does not acknowledge the Lord cannot receive anything internal in worship. But miracles ceased after the Lord had manifested Himself and was received and acknowledged as eternal God in the churches.

133. The effect of miracles on the good and on the evil differs, however. The good do not desire miracles, but believe those in the Word. If they hear of some miracle, they regard it only as a slight indication confirming their faith; for they draw their thought from the Word and thus from the Lord, and not from a miracle. It is different with the evil. They can be driven and compelled, of course, to belief, to

worship, too, and to piety, but only for a little while. For their evils are enclosed, and the lusts of those evils and the enjoyments of the lusts continually press against the outward worship and piety; and in order that the evils may come out of their confinement and burst forth, the wicked ponder the miracle, finally call it ridiculous and a ruse or a natural phenomenon, and so return to their evils. One who returns to his evils after having worshiped profanes the truths and goods of worship, and the lot of profaners after death is the worst of all fates. They are meant by the Lord’s words in Matthew (12:43-45) about those whose last state is worse than the first. Besides, if miracles were to be done for those who have no faith from the miracles in the Word, they would have to be done constantly and before their eyes. It may be plain from all this why miracles are not done at this day.

134. (ii) No one is reformed by visions or by communication with the dead, for they coerce. Visions are of two kinds, divine and diabolic. Divine visions are effected by representations in heaven; diabolic by magic in hell. There are also phantasmal visions, which are illusions of an estranged mind. Divine visions, produced as we said by representative things in heaven, are such as the prophets had who at the time were not in the body but in the spirit, for visions cannot appear to anyone in bodily wakefulness. When these came to the prophets, therefore, it is remarked that they were “in the spirit,” as is plain from the following:

Ezekiel said, The Spirit picked me up and carried me to Chaldea to the captivity in a vision of God, in the spirit of

God; so the vision rose over me which I saw (11:1, 24).

Again that the Spirit bore him between earth and heaven and brought him to Jerusalem in visions of God (8:3, 4).

He was likewise in visions of God or in the spirit when he saw four beasts which were cherubim (1 and 10).

So, too, when he saw a new temple and a new earth, and an angel measuring them (40-48).

That he was in “visions of God” then, he says at 40:2, 26, and that he was “in the spirit” at 43:5.

[2] Zechariah was in a similar state when he saw

a horseman among myrtle trees (1:8 ff)

four horns (1:18) and a man with a measuring line in his hand (2:1-3 ff)

a candlestick and two olive trees (4:1 ff)

a flying roll and an ephah (5:1, 6)

four chariots coming out between two mountains, and horses (8:1 ff).

In a like state was Daniel when he saw

four beasts coming up from the sea (7:1 ff)

a combat between a ram and a he-goat (8:1 ff).

That he saw these things “in the vision of his spirit” is stated at 7:1, 2, 7, 13; 8:2; 10:1, 7, 8, and that the angel Gabriel was seen by him in a “vision” at 9:21.

[3] John was also in the vision of the spirit when he beheld what he has described in the Apocalypse, as when he saw

seven candlesticks and the Son of man in the midst of them (1:12-16)

a throne in heaven, and One sitting on the throne, and around it four beasts, which were cherubim (4) the book of life taken by the Lamb (5)

horses coming out from the book (6)

seven angels with trumpets (8)

the pit of the abyss opened, and locusts coming out a dragon, and its battle with Michael (12)

two beasts, rising, one from the sea and the other from the land (13)

a woman seated on a scarlet beast (17)

Babylon destroyed (18)

a white horse, and One seated on it (19)

a new heaven and a new earth, and the holy Jerusalem descending from heaven (21)

the river of the water of life (22).

That he saw these “in the vision of the spirit” is said 1:10; 4:2; 5:1; 6:1; 21:1, 2.

[4] Such were the visions which appeared from heaven to the sight of the spirit of these men, but not to their bodily sight. Such visions do not occur at this day because if they did, they would not be understood inasmuch as they are produced by representations the details of which signify internal things of the church and arcana of heaven. Daniel also foretold (9:24) that they would cease when the Lord came into the world.

Diabolic visions, however, have occurred at times, incited by fanatical and visionary spirits who in their delirium called themselves the Holy Spirit. But those spirits have now been gathered together by the Lord and cast into a hell separate from the hells of others. There are also phantasmal visions which are merely the illusions of an estranged mind.

All this makes clear that no one can be reformed by any visions other than those in the Word.

134 r. The fact that no one is reformed by communication with the dead is plain from the Lord’s words about the rich man in hell and Lazarus in Abraham’s bosom.

For the rich man said, I ask you, father Abraham, to send Lazarus to my father’s house, for I have five brothers, to testify to them lest they also come into this place of torment. Abraham said to him, They have Moses and the prophets; let them hear them. But he said, No, father Abraham, but if some one will go to them from the dead, they will repent. He replied, If they do not hear Moses and the prophets, they will not be persuaded either if one should arise from the dead (Lu 16:27-31).

Communication with the dead would have the same result as miracles (of which just above), namely, that a man would be influenced and driven into worship for a short time. But as this deprives a man of rationality and at the same time shuts his evils in, as was said above, the captivation or the inward bond is undone, and the imprisoned evils break out, with blasphemy and profanation; this last occurs, however, only when spirits introduce something dogmatic from religion, which is never done by a good spirit, still less by an angel of heaven.

135. Nevertheless, speech with spirits — rarely with angels of heaven — is possible and has been granted to many for ages. When it is granted, spirits speak with a man

in his native tongue and briefly. And those who speak with the Lord’s permission never say anything that takes away the freedom of the reason, nor do they instruct, for the Lord alone teaches man, doing so by means of the Word to the man’s enlightenment (of this in numbers to come). I have been given to know this in my own experience. I have spoken with spirits and angels for many years now. No spirit has dared and no angel has wished to tell me, still less to instruct me, about things in the Word or about any of its doctrine. The Lord alone has taught me, who revealed Himself to me and afterwards continued to appear to me as He does now, as the Sun in which He is, as He appears to the angels, and He has enlightened me.

136. (iii) *No one is reformed by threats or penalties, as these coerce.* It is known that the external cannot compel the internal, but the internal can compel the external; also that the internal refuses to be coerced by the external and turns away. It is likewise known that external enjoyments entice the assent and love of the internal; and it may also be known that there is a forced internal and a free internal. But all this, though known, needs to be lighted up, for much on being heard is perceived at once to be so, because it is truth and hence is affirmed, but if it is not confirmed by reasons, it can be weakened by arguments from fallacies and finally denied. What we have said is known, is therefore to be taken up afresh and established rationally.

[2] First: *The external cannot compel the internal, but the internal can compel the external.* Who can be forced to believe or love? One can no more be compelled to believe

than he can be compelled to think that something is so when he thinks it is not so, or to love than to will something that he does not will; belief attaches to thought, and love to the will. The internal can be compelled, however, by what is external not to speak improperly against the laws of a kingdom, the morals of life or the sanctities of the church. The internal can be compelled to this by threats and penalties and is compelled and should be. But this is not the specifically human internal, but one which the human being shares with beasts; they can also be compelled. The human internal resides above this animal internal. Here the human internal which cannot be coerced is meant.

[3] Second: *The internal refuses to be coerced by the external and turns away.* The reason is that the internal wills to be in freedom and loves freedom. For, as was shown, freedom attaches to man’s love and life. When the internal feels it is being subjected to compulsion, therefore, it withdraws as it were into itself, averts itself, and regards the compulsion as its enemy. For the love which makes man’s life is irritated and causes him to think that he is then not himself and has no life of his own. The internal of the human being is of this nature by the law of the Lord’s divine providence that he shall act from freedom in accord with reason.

[4] Plainly, then, it does harm to compel men to divine worship by threats and penalties. Some permit themselves to be forced to religion, some do not. Many who do are adherents of Catholicism; but this is the case with those in whom there is nothing internal in worship, but all is

external. Among those who do not allow themselves to be coerced are many of the English nation, and as a result there is what is internal in their worship and what is external is from the internal. Their interiors in respect to religion appear in the light of the spiritual world like bright clouds, but those of the former like dark clouds. The one and the other appearance is to be seen in that world, and one who wishes may see it when he enters that world on death. Furthermore, enforced worship shuts one's evils in, which are hidden then like fire in wood under ashes which keeps stirring and spreading until it bursts into flame. But worship, not enforced but spontaneous, does not shut evils in; these are therefore like a fire that flares up and goes out. Thence it is plain that the internal refuses to be forced by the external and turns away. The internal can compel the external because it is like a master and the external like a servant.

[5] Third: *External enjoyments entice assent and love from the internal.* Enjoyments are of two kinds, of the understanding or of the will. Enjoyments of the understanding are also enjoyments of wisdom, and those of the will also enjoyments of love; for wisdom belongs to the understanding and love to the will. Enjoyments of the body or of the senses, which are external pleasures, act as one with the internal enjoyments, which are enjoyments of the understanding and the will. Therefore, just as the internal is so averse to compulsion by the external as to turn away, it looks so kindly on enjoyment in the external that it turns to

it. Assent follows on the part of the understanding, and love on the part of the will.

[6] In the spiritual world all children are introduced by the Lord into angelic wisdom and through this into heavenly love by delightful and charming means, first by pretty things in the home and the charms of a garden; then by representations of spiritual things affecting the interiors of their minds with pleasure; and finally by truths of wisdom and goods of love. Thus they are steadily led by enjoyments in due order, first by the enjoyments of a love of the understanding and of its wisdom, and then by the enjoyments of the love of the will which is their life's love, to which all else that has entered through enjoyment is kept subordinate.

[7] This is done because the will and understanding must all be formed by what is external before they are formed by what is internal, for they are formed first by what enters by the physical senses, chiefly the sight and the hearing; then when a first will and understanding have been formed, the internal of thought regards them as the externals of its thinking, and either joins itself to them or separates itself from them, as they are or are not enjoyable to it.

[8] It should be well understood, however, that the internal of the understanding does not unite itself to the internal of the will, but it is the latter that unites itself to the former and causes reciprocal union. This is done by the internal of the will, not at all by the internal of the understanding. Hence it is that man cannot be reformed by

faith alone, but by the love of the will which makes a faith for itself.

[9] Fourth: *There is a forced internal and a free one.* A forced internal is found in those who are in external worship only and in none that is internal. Their internal consists of thinking and willing what the external is coerced to. Such are persons who worship living or dead men or idols, or who rest their faith on miracles. No internal is possible with them which is not at the same time external. And yet a forced internal is possible with persons in internal worship; it may be forced by fear or compelled by love. That forced by fear is found in those who worship for fear of the torment and fire of hell. This internal is not the internal of thought of which we have treated, however, but an external of thought called internal here because it partakes of thought. The internal of thought of which we have treated cannot be forced by any fear; it can be compelled by love and by fear of failing to love. In the true sense fear of God is nothing else. To be compelled by love and by the fear of failing in it is self-compulsion, and self-compulsion, it will be seen in what follows, is not contrary to freedom and rationality.

137. It is plain then what forced worship and unforced worship are like. Forced worship is corporeal, inanimate, obscure and sad — corporeal because it is of the body and not of the mind; inanimate because it has no life in it; obscure for lack of understanding in it; and sad because it does not have the joy of heaven in it. But worship not forced and real is spiritual, living, seeing and joyful — spiritual,

because spirit from the Lord is in it; living, because life from Him is in it; seeing because wisdom from Him is in it; and joyful because heaven from Him is in it.

138. (iv) *No one is reformed in states of no liberty or rationality.* We showed above that only what a man does in freedom according to reason is made his. This is because freedom belongs to the will and reason to the understanding; acting in freedom in accord with reason a man acts from the will by the understanding and what is done in the union of the two is appropriated. Now, since the Lord wills that a man be reformed and regenerated in order that eternal life or the life of heaven may be his, and none can be reformed or regenerated unless good is appropriated to his will and truth to his understanding as if they were his, and only that can be appropriated which is done in freedom of the will and in accord with the reason of the understanding, no one is reformed in states of no freedom or rationality. There are many such states, but they may be summarized as states of fear, misfortune, mental illness, physical disease, ignorance, and intellectual blindness. Something will be said of each.

139. No one is reformed in a *state of fear* because fear takes away freedom and reason or liberty and rationality. Love opens the mind's interiors but fear closes them, and when they are closed man thinks little and only what comes to the lower mind or to the senses. All fears that assail the lower mind have this effect.

[2] We showed above that man has an internal and an external of thought. Fear can never invade the internal of

thought; this is always in freedom, being in a man’s life-love. But it can invade the external of thought. When it does, the internal of thought is closed and thereupon man can no longer act in freedom in accord with his reason, nor be reformed.

[3] The fear which invades the external of thought and closes the internal is chiefly fear of losing standing or profit. Fear of civil penalties or of outward ecclesiastical penalties does not close the internal, for the laws respecting them pronounce penalties only on those who speak and act contrary to the civil requirements of the kingdom and the spiritual of the church, but not on those who think contrary to them.

[4] Fear of infernal punishment invades the external of thought, to be sure, but only for some moments, hours or days; it is soon restored to its freedom by the internal of thought, which is man’s spirit and life-love and is called thought of the heart.

[5] Fear of losing one’s standing or wealth, however, does invade man’s external of thought, and when it does, closes the internal of thought above to influx from heaven and makes it impossible for man to be reformed. This is because everyone’s life-love from birth is love of self and the world, and self-love is at one with the love of position, and love of the world with the love of wealth. When a man has position or wealth, therefore, for fear of losing them he strengthens the means at hand — whether civil or churchly and in either case means to power — which serve him for position and wealth. The man who does not yet have standing or wealth

but aspires to them, does the same, but for fear he will lose the reputation they give.

[6] It was said that this fear seizes on the external of thought and closes the internal above to heaven's inflowing. The internal is said to be closed when it makes one completely with the external, as it is then not in itself but in the external.

[7] But as the loves of self and the world are infernal loves and the fountain-heads of all evils, it is plain what the internal of thought in itself is like with men in whom those loves reign and are their life's loves, namely, that it is full of lusts of evils of every kind.

[8] This men do not know who fear loss of place and opulence and are strongly persuaded of their special religion, most particularly if this promises that they may be worshiped as holy and also as governors of hell; they can blaze, as it were, with zeal for the salvation of souls and yet this is from infernal fire. As this fear especially takes away rationality itself and liberty itself, which have a heavenly origin, plainly it makes against the possibility that a man may be reformed.

140. No one is reformed in a *state of misfortune* if he thinks about God and implores help only then, for it is a coerced state; wherefore, on coming into a free state he returns to his former state when he thought little if at all about God. It is different with those who feared God in a state of freedom previously. For by "fearing God" is meant fearing to offend Him, and by "offending Him" to sin, and this comes not from fear but from love. Does not one who

loves another fear to hurt him? And the more he loves him, the more he fears hurting him? Lacking this fear, love is insipid and superficial, of the mind only and not of the will. By states of misfortune states of despair in danger are meant, in battles, for example, duels, shipwreck, falls, fires, threatening or unexpected loss of property, also of office or standing, and similar mishaps. To think about God only then is not to think from God but from self. For then the mind is as it were imprisoned in the body, so is not in freedom nor possessed then of rationality, and without these reformation is impossible.

141. No one is reformed in *a state of mental illness* because such illness takes away rationality and thus the liberty of acting in accord with reason. The whole mind is sick and not sane; the sane mind is rational, but not a sick one. Such disorders are melancholy, a spurious or a false conscience, fantasies of different kinds, mental grief over misfortune, anxiety and anguish of the mind over a bodily defect. Sometimes these are regarded as temptations, but they are not. Genuine temptations have spiritual objects in view and in them the mind is wise, but these states are concerned with natural objects and in them the mind is disordered.

142. No one is reformed in *a state of bodily sickness* because his reason is not then in a state of freedom; the state of the mind depends on that of the body. When the body is sick, the mind is also, if for no other reason because it is withdrawn from the world. Withdrawn from the world it thinks indeed about God but not from Him, for it is not

possessed of freedom of the reason. Man has this freedom in being midway between heaven and the world, thus can think from heaven and from the world, likewise from heaven about the world and from the world about heaven. So when he is ill and thinks about death and the state of his soul after death, he is not in the world but is withdrawn in spirit. In this state by itself no one can be reformed, but he can be strengthened in it if he was reforming before he fell ill.

[2] It is similar with those who renounce the world and all occupation in it and give themselves only to thoughts about God, heaven and salvation; on this further elsewhere. If those of whom we were speaking have not been reformed before their illness, then if they die they become such as they were before their illness. It is vain, therefore, to suppose that one can repent or receive some faith in illness; for no deed accompanies the repentance, and there is no charity in the faith; each is oral only and not at all from the heart.

143. No one is reformed in *a state of ignorance,* for all reformation is by truths and a life according to them. Therefore those who do not know truths cannot be reformed, but if they long for them with affection for them, after they die they undergo reformation in the spiritual world.

144. Nor can one be reformed in *a state of blindness of the understanding.* These also have no knowledge of truths or consequently of life, for the understanding must teach truths and the will must do them; when the will does what

the understanding teaches, a man has life in accord with truths. When the understanding is blind, however, the will also is indifferent and acts in freedom according to one's reason only to do the evil confirmed in the understanding, and the confirmation is falsity. Besides ignorance, a religion which teaches a blind faith also blinds the understanding; so does a false doctrine. For just as truths open the understanding, falsities close it. They close it above and open it below, and opened only below, the understanding cannot see truths but only confirm what a man wills, falsity especially. The understanding is also blinded by lusts of evil. As long as the will is in these, it moves the understanding to confirm them, and so far as they are confirmed, the will cannot be in affections of good, from these see truths, and so be reformed.

[2] Take, for instance, one who is in the lust of adultery: his will, which is in the enjoyment of his love, moves his understanding to confirm it, saying, "What is adultery? Is there any evil in it? Does not the like occur between husband and wife? Cannot offspring be born of it, too? Cannot a woman receive more than one without harm? How does anything spiritual enter into this?" So thinks the understanding which is then the courtesan of the will. So stupid is it made by debauchery with the will that it is unable to see that marital love is spiritual and heavenly love itself, a reflection of the love between the Lord and the church from which it is derived; is in itself sacred and chastity itself, purity and innocence; causes men to be forms of love, since partners can love each other from

inmosts and so form themselves into loves; nor can it see that adultery destroys this form and with it the Lord's image; and what is abhorrent, that the adulterer mingles his life with that of the husband in the wife, for a man's life is in the seed.

[3] Because this is profane, hell is called adultery, and heaven on the other hand is called marriage. Furthermore, the love of adultery communicates with the lowest hell, but true marital love with the inmost heaven; the reproductive organs of both sexes also correspond to societies of the inmost heaven. These things are adduced so that it may be known how blinded the understanding is when the will is in the lust of evil, and that no one can be reformed in a state of blindness of the understanding.

145. (v) *Self-compulsion is not contrary to rationality and liberty.* We have shown that man has an internal and an external of thought; that they are distinguishable as prior and subsequent or higher and lower; and that being so distinct they can act separately and also jointly. They act separately when a man speaks and acts from the external of his thought otherwise than he thinks and wills inwardly; they act jointly when he speaks and acts as he thinks and wills. The latter is common with the sincere, the former with the insincere.

[2] Inasmuch as the internal and the external of the mind are so distinct, the internal can even fight with the external and by combat drive it to compliance. Conflict arises when the man deems evils to be sins and resolves to desist from them. When he desists, a door is opened and the lusts of

evil which have occupied the internal of thought are cast out by the Lord and affections of good are implanted in their place. This occurs in the internal of thought. But the enjoyments of evil lust which occupy the external of thought cannot be cast out at the same time; conflict arises therefore between the internal and the external of thought. The internal wants to cast out those enjoyments because they are enjoyments of evil and do not agree with the affections of good in which the internal now is, and wants to introduce in their place enjoyments of good which do agree. These are what are called goods of charity. From the disagreement comes the conflict which, if it grows severe, is called temptation.

[3] Now as man is man by virtue of the internal of his thought, for this is his very spirit, obviously he compels himself when he compels the external of his thought to comply or to receive the enjoyments of his affections or the goods of charity. Plainly this is not contrary to rationality and liberty but in accord with them; rationality starts the combat and liberty follows it up; liberty itself resides with rationality in the internal man and from that in the external.

[4] Accordingly, when the internal conquers, which it does when it has reduced the external to compliance and obedience, man is given liberty itself and rationality itself by the Lord, for he is delivered by the Lord then from infernal freedom which in itself is enslavement, is brought into heavenly freedom which is freedom in itself, and is given association with angels. The Lord Himself teaches (John 8:31-36) that those who are in sins are enslaved and that

He delivers those who receive truth from Him through the Word.

146. Let an example serve for illustration. A man who has taken pleasure in defrauding and deceiving sees and inwardly acknowledges it to be sin and resolves to desist from it; with this a battle begins of his internal with the external. The internal man is in an affection for honesty, but the external still in the enjoyment of defrauding. This enjoyment, utterly opposed to enjoyment in honesty, does not give way unless forced to do so and can be forced to do so only by combat with it. When the fight is won, the external man comes into the enjoyment of a love of honesty, which is charity. Then the pleasure of defrauding gradually turns unpleasant to him. It is the same with all other sins, with adultery and whoredom, revenge and hatred, blasphemy and lying. The most difficult battle of all is with the love of ruling from self-love. A person who subdues this love, easily subdues all other evil loves, for this is their summit.

147. Let it be told briefly how the Lord casts out lusts of evil occupying the internal man from birth and in their place bestows affections of good when a man on his part removes the evils as sins. It was shown earlier that man possesses a natural, a spiritual and a celestial mind, that he is only in the natural mind as long as he is in lusts of evil and their enjoyments, and that during this time the spiritual mind is closed. But as soon as a man on self-examination confesses evils to be sins against God because they are contrary to divine laws and accordingly resolves to desist

from them, the Lord opens the spiritual mind, enters the natural by affections of truth and good, enters the reason, and by the reason puts into order what is disordered below in the natural. It is this that strikes the man as a battle, and strikes those who have indulged much in enjoyments of evil as temptation, for when the order of its thinking is inverted the lower mind suffers pain.

Inasmuch as the battle is against what is in the man himself and what he feels to be his, and no one can fight against himself except from a more interior self and from freedom in it, it follows that the internal man fights against the external and does so from freedom, and compels the external to obey. This, then, is compelling oneself, and, clearly, it is not contrary to liberty and rationality, but in accord with them.

148. Everyone desires to be free, moreover, and to be rid of the unfree or servitude. The boy under a master wishes to be his own master and thus free; so every man-servant under his master or maid under her mistress. Every girl wishes to leave the paternal home and marry, to do freely in a home of her own; and every boy who desires to work, enter business, or hold some position wishes to be released from his subordination to others and to be at his own disposal. All of these who serve willingly in order to be free compel themselves, and in doing so act from freedom according to reason but from an inner freedom, by which outward freedom is regarded as servant. We add this to confirm the fact that self-compulsion is not contrary to rationality and liberty.

149. One reason why man does not wish in like manner to come out of spiritual servitude into spiritual freedom is that he does not know what either is; he does not have the truths to teach this, and without them spiritual servitude is believed to be freedom and spiritual freedom to be servitude. A second reason is that the religion of Christendom has closed the understanding, and “faith alone” has sealed it shut. Each has built an iron wall around itself in the dogma that theological matters transcend and cannot be approached by the reason, but are for the blind and not the seeing. So truths that would teach what spiritual liberty is have been hidden. A third reason is that few examine themselves and see their sins, and one who does not see and quit them is in the freedom that sins have, which is infernal freedom, in itself enslavement. To view heavenly freedom, which is genuine freedom, from that freedom is like trying to see daylight in pitch darkness or sunshine from under a black cloud. So it happens that it is not known what heavenly freedom is, or that the difference between it and infernal freedom is like the difference between what is living and what is dead.

150. (vi) The external man is to be reformed by the internal, and not the other way about. By internal and external man the same is meant as by external and internal of thought, of which frequently before. The external must be reformed by the internal because the internal flows into the external and not the reverse. The learned world knows that what is spiritual flows into what is natural and not the reverse, for reason dictates it; the church knows that the

internal man must first be cleansed and made new and the external by it then, because the Lord teaches it. He does so in the words:

> Woe to you . . . hypocrites, for you make the outside of the cup and platter clean, but the inside is full of extortion and excess. Blind Pharisee, cleanse first the inside of the cup and platter that the outside may also be made clean (Mt 23:25, 26).

We have shown in a number of places in the treatise *Divine Love and Wisdom* that reason dictates this. For what the Lord teaches He grants man to see rationally. This a man does in two ways: in one, he sees in himself that something is so upon hearing it; in the other, he grasps it by reasons for it. Seeing in oneself takes place in the internal man, and understanding through reasoning in the external man. Who does not perceive it within himself when he hears that the internal man is to be purified first and the external by it? But one who does not receive the general idea of this by influx from heaven may go astray when he consults the external of this thought; from it alone no one sees but that outward works of charity and piety are saving apart from the internal. It is so in other things, as that sight and hearing flow into thought, and smell and taste into perception, that is, that the external flows into the internal, when the contrary is true. The appearance that what is seen and heard flows into the thought is a fallacy, for the understanding does the seeing in the eye and the hearing in the ear, and not the other way about. So it is in all else.

151. But something should be said here on how the internal man is reformed and by it the external. The internal man is not reformed solely by knowing, understanding and being wise, consequently not by thinking only; but by willing what these teach. When a person knows, understands and has the wisdom to see that heaven and hell exist and that all evil is from hell and all good from heaven, and if he then does not will evil because it is from hell but good because it is from heaven, he has taken the first step in reformation and is on the threshold from hell to heaven. When he advances farther and resolves to desist from evils, he is at the second step in reformation and is out of hell but not yet in heaven; this he beholds above him. There must be this internal for man to be reformed, but he is not reformed unless the external is reformed as well as the internal. The external is reformed by the internal when the external desists from the evils which the internal sets its will against because they are infernal, and still further reformed when the external shuns and fights against the evils. Thus the internal provides the will, the external the deed. For unless a man does the deed he wills, inwardly he does not will it, and finally he wills not to do it.

[2] One can see from these few considerations how the external man is reformed by the internal. This is also meant by the Lord's words to Peter:

Jesus said, If I do not wash you, you have no part with Me. Peter said to Him, not my feet only but my hands and head. Jesus said to him, he who has been washed has no need except to have his feet washed, and is entirely clean (Jn 13:8-10).

By “washing” spiritual washing is meant, which is purification from evils; by “washing head and hands” purifying the internal man is meant, and by “washing the feet” purifying the external. That when the internal man has been purified, the external must be, is meant by this: “He who has been washed has no need except to have his feet washed.” That all purification from evils is the Lord’s doing, is meant by this, “If I do not wash you, you have no part with Me.” We have shown in many places in *Arcana Caelestia* that with the Jews washing represented purification from evils, that this is signified by “washing” in the Word, and that purification of the natural or external man is signified by the “washing of feet.”

152. Since man has an internal and an external and each must be reformed for the man to be reformed, and since no one can be reformed unless he examines himself, sees and admits his evils, and then quits them, not only the external is to be examined, but the internal as well. If a man examines only the external he sees only what he has committed to deed, and that he has not murdered or committed adultery or stolen or borne false witness, and so on. He examines bodily evils and not those in his spirit; yet evils of the spirit are to be examined if one is to be capable of reformation. Man lives as a spirit after death and all the evils in his spirit persist. The spirit is examined only when a man attends to his thoughts, above all to his intentions, for these are thoughts from the will. There the evils exist at

their source and roots, that is, in their lusts and enjoyments. Unless they are seen and acknowledged, a man is still in evils though he may not have committed them outwardly. That to think with intention is to will and do, is plain from the Lord’s words:

If any one has looked on another’s woman to lust after her, he has already committed adultery with her in his heart (Mt 5:28).*

* See footnote at n. 111.

Such self-examination is of the internal man, and from it the external man is truly examined.

153. I have often marveled that although all Christendom knows that evils must be shunned as sins and otherwise are not forgiven, and that if they are not forgiven there is no salvation, yet scarcely one person among thousands understands this. Inquiry was made about this in the spiritual world, and it was found to be so. Anyone in Christendom knows it from the exhortations, read out to those who attend the Holy Supper, in which it is publicly stated; and yet when asked whether they know it, they reply that they do not know it and have not known it. The reason is that they have paid no attention to it, and most say they have thought only about faith and salvation by faith alone. I have also marveled that “faith alone” has closed their eyes so that those who have confirmed themselves in it do not see anything in the Word when they read it about love, charity and works. It is as though they spread “faith” all over the Word, as red lead is spread over writing so that

nothing underneath shows; if anything does show, it is absorbed by faith and declared to be faith.

VIII. IT IS A LAW OF DIVINE PROVIDENCE THAT MAN SHALL BE LED AND TAUGHT BY THE LORD OUT OF HEAVEN BY MEANS OF THE WORD AND DOCTRINE AND PREACHING FROM IT, AND THIS TO ALL APPEARANCE AS OF HIMSELF

154. THE APPEARANCE is that man is led and taught by himself; in reality he is led and taught by the Lord alone. Those who confirm the appearance in themselves and not the reality at the same time are unable to remove evils from themselves as sins, but those who confirm the appearance and at the same time the reality can do so; for evils are removed as sins apparently by the man, but really by the Lord. The latter can be reformed, but the former cannot.

[2] All who confirm the appearance in themselves and not the reality also, are idolaters inwardly, for they are worshipers of self and the world. If they have no religion they become worshipers of nature and thus atheists; if they have some religion they become worshipers of men and of images. Such are meant now in the first commandment of the Decalog under those who worship other gods. Those, however, who confirm in themselves the appearance and also the reality become worshipers of the Lord, for He raises them out of what is their own, in which the appearance is, conducts them into the light in which the reality is and which is the reality, and gives them to

perceive inwardly that they are not led and taught by themselves but by Him.

[3] The rational capacity of the two may seem much the same to many, but it differs. In those who are at once in the appearance and the reality, it is a spiritual reasoning ability, but in those in the appearance but not at the same time in the reality it is a natural reasoning ability; this can be likened to a garden in winter light, and the spiritual reasoning capacity to a garden in springtime light. But If these things more in what follows, in this order:

i. Man is led and taught by the Lord alone. ii. He is led and taught by the Lord alone through and from the angelic heaven. iii. He is led by the Lord through influx and taught through enlightenment. iv. Man is taught by the Lord through the Word and doctrine and preaching from it, thus immediately by Him alone. v. Man is led and taught in externals by the Lord to all appearance as of himself.

155. (i) *Man is led and taught by the Lord alone.* This flows as a general consequence from all that was demonstrated in the treatise *Divine Love and Wisdom;* from what was said in Part I about the Lord's divine love and wisdom; in Part II about the sun of the spiritual world and the sun of the natural world; in Part III about degrees; in Part IV about the creation of the universe; and in Part V about the creation of the human being.

156. Man is led and taught by the Lord alone in that he lives from the Lord alone; for his life's will is led, and his life's understanding is taught. But this is contrary to the appearance, for it seems to man that he lives of himself, and

yet the truth is that he lives from the Lord and not from himself. Man cannot, however, be given a sense-perception of this while he is in the world (the appearance that he lives of himself is not taken away, for without it man is not man). This must be established by reasons, therefore, which are then to be confirmed from experience and finally from the Word.

157. That the human being has life from the Lord alone and not of himself is established by these considerations: 1. There is an only essence, substance and form from which all the essences, substances, and forms exist that have been created. 2. The one essence, substance and form is divine love and wisdom from which is all that is referable to love and wisdom in man. 3. It is also good itself and truth itself to which all things are referable. 4. Likewise it is life, from which is the life of all and all things of life. 5. Again the only One and very Self is omnipresent, omniscient and omnipotent. 6. This only One and very Self is the Lord-from-eternity or Jehovah.

[2] 1. *There is an only essence, substance and form from which all the essences, substances, and forms exist that have been created.* This was demonstrated in the treatise *Divine Love and Wisdom* (nn.44-46). In Part II it was shown that the sun of the angelic heaven, which is from the Lord and in which He is, is the one sole substance and form from which all that has been created exists, also that nothing can exist or come into existence except from it. In Part III it was shown that all things arise from that sun by derivations according to degrees.

[3] Who does not perceive by the reason and acknowledge that there is some one essence from which is all essence, or one being from which is all being? What can exist apart from being, and what can being be from which is all other being except being itself? Being itself is also unique and is being in itself. Since this is so (and anyone perceives and acknowledges it by reason, or if not, can do so), what else follows than that this Being, the Divine itself, Jehovah, is all in all in what is or comes to be?

[4] It is the same if we say there is an only substance from which all things are, and as there is no substance without form there is a single form from which all things are. We have shown in the treatise mentioned above that the sun of the angelic heaven is that substance and form, also shown how that essence, substance and form is varied in things created.

[5] 2. *The one essence, substance and form is divine love and wisdom from which is all that is referable to love and wisdom in man.* This also was fully demonstrated in the treatise *Divine Love and Wisdom.* Whatever appears to live in man is referable to will and understanding in him; anyone can perceive by the reason and acknowledge that these two constitute his life. What else is “This I will,” or “This I understand,” or “I love this,” or “I think this”? And as man wills what he loves, and thinks what he understands, all things of the will relate to love and those of the understanding to wisdom. As no one has love or wisdom from himself but only from Him who is love itself and wisdom itself, they are from the Lord-from-eternity or

Jehovah. If they were not, man would be love itself and wisdom itself, thus God-from-eternity, at which the human reason itself is horrified. Can anything exist except from a prior self? Or the prior self exist except from one prior to it? And finally from a first or from underived being?

[6] 3. *It is also good itself and truth itself, to which all things are referable.* Everyone possessed of reason agrees and acknowledges that God is good itself and truth itself, likewise that all good and truth are from Him, therefore that any good and truth can come only from good itself and truth itself. All this is acknowledged by every rational person when he first hears it. When it is said, then, that everything of the will and understanding, of love and wisdom, or of affection and thought in a man who is led by the Lord relates to good and truth, it follows that all that such a man wills and understands or loves and has for his wisdom, or is affected by and thinks, is from the Lord. Hence anyone in the church knows that whatever good and truth a man has in himself is not good and truth except as it is from the Lord. Since this is true, all that such a man wills and thinks is from the Lord. It will be seen in following numbers that an evil man can will and think from no other source.

[7] 4. *The one essence, substance and form is likewise life, from which is the life of all and all things of life.* This we have shown in many places in the treatise *Divine Love and Wisdom.* At the first hearing the human reason also agrees and acknowledges that all man’s life is that of the will and understanding, for if these are taken away he ceases to live,

or what is the same, that all his life is one of love and thought, for if these are taken away he does not live. Inasmuch as all of the will and understanding or all of love and thought in man is from the Lord, all of his life, as we said above, is from Him.

[8] 5. *This only One and very Self is omnipresent, omniscient and omnipotent.* This also every Christian acknowledges from his doctrine and every gentile from his religion. In consequence, wherever he is, a man thinks that God is there and that he prays to God at hand; thinking and praying so, men cannot but think that God is everywhere, that is, omnipresent; likewise omniscient and omnipotent. Everyone praying to God, therefore, implores Him from the heart to lead him because He can lead him; thus he acknowledges the divine omnipresence, omniscience and omnipotence, doing so in turning his face to the Lord; thereupon the truth flows in from the Lord.

[9] 6. This only One and very Self is the Lord-from-eternity or Jehovah. In Doctrine of the New Jerusalem about the Lord it was shown that God is one in essence and in person and that He is the Lord, and that the Divine itself, called Jehovah Father, is the Lord-from-eternity; that the Divine Human is the Son conceived by His Divine from eternity and born in the world; and that the proceeding Divine is the Holy Spirit. He is called “very Self” and “only One” because, as was said, the Lord-from-eternity or Jehovah is life itself, being love itself and wisdom itself or good itself and truth itself, from which are all things. That the Lord created all things from Himself and not from nothing may be seen in

the treatise *Divine Love and Wisdom* nn. 282-284, 349-357. So the truth that the human being is led and taught by the Lord alone is established by reasons.

158. This same truth is established in angels not only by reasons but also by living perceptions, especially with angels of the third heaven. They perceive the influx of divine love and wisdom from the Lord. Perceiving it and in their wisdom aware that love and wisdom are life, they declare that they live from the Lord and not of themselves, and not only say so but love and will it so. Yet they are in the full appearance that they live of themselves, yes, more strongly in the appearance than other angels. For as was shown above (nn. 42-45) the more nearly one is united with the Lord, the more distinctly does he seem to himself to be his own, and the more plainly is he aware that he is the Lord's. For many years now it has been granted me to be in a similar simultaneous perception and appearance, and I am fully convinced that I will and think nothing from myself but that it only appears to be from myself; it has also been granted to love and will it so. The same truth may be established by much else from the spiritual world, but these two references must suffice now.

159. It is plain from the following passages in the Word that life is the Lord's alone.

I am the resurrection and the life; he who believes in Me, though he die, shall live (Jn 11:25).

I am the way and the truth and the life (Jn 14:6).

The Word was God . . . and in Him was life; and the life was the light of men (Jn 1:1, 4).

“The Word” in this passage is the Lord.

As the Father has life in Himself, so has he given the Son to have life in Himself (Jn 5:26).

From the following it is clear that man is led and taught by the Lord alone:

Without Me you can do nothing (Jn 15:5).

A man cannot receive anything unless it is given him from heaven (Jn 3:27).

A man cannot make one hair white or black (Mt 5:36).

By “hair” in the Word the least of all is signified.

160. It will be shown in what follows in an article of its own that the life of the wicked has the same source; now this will merely be illustrated by a comparison. Heat and light flow in from the sun of the world alike to trees bearing bad fruit and to trees bearing good fruit, and they are alike quickened and grow. The forms into which the heat flows make the difference, not the heat in itself. It is the same with light, which is turned into various colors according to the forms into which it flows. The colors are beautiful and gay or ugly and sombre, and yet it is the same light. It is so with the influx of spiritual heat which in itself is love, and with spiritual light which in itself is wisdom, from the sun of the spiritual world. The forms into which they flow cause diversity, but not in itself that heat which is love or that light which is wisdom. The forms into which these flow are human minds. It is clear from these considerations that man is led and taught by the Lord alone.

161. What the life of animals is, however, was shown above (nn. 74, 96), namely that it is a life of merely natural

affection with its attendant knowledge, and a mediated life corresponding to the life of human beings in the spiritual world.

162. (ii) *Man is led and taught by the Lord alone through the angelic heaven and from it.* We say “through” the angelic heaven and from it, but that He does so “through” the angelic heaven is the apparent fact, while “from it” is the reality. The Lord seems to lead and teach through the angelic heaven because He appears above that heaven as a sun, but the reality is that He does so from heaven because He is in heaven as the soul is in man. For the Lord is omnipresent and not in space, as was shown above. Therefore distance is an appearance according to conjunction with Him, and the conjunction is according to the reception of love and wisdom from Him. Since no one can be conjoined to the Lord as He exists in Himself He appears to angels at a distance as a sun; nevertheless He is in the angelic heaven as the soul is in man. He is similarly in every society of heaven and in every angel, for man’s soul is not only the soul of man as a whole but also of every part of him.

[2] It is according to the appearance that the Lord governs all heaven and through it the world from the sun which is from Him and in which He is (about the sun see Part II of the treatise *Divine Love and Wisdom*), and everyone is allowed to speak according to the appearance, cannot, in fact, do otherwise. Everyone who is not in wisdom itself is also allowed to think that the Lord rules each and all things from His sun and rules the world through the angelic

heaven. Angels of the lower heavens think from the appearance, but those of the higher heavens speak indeed in keeping with the appearance but think from the reality, namely, that the Lord rules the universe from the angelic heaven, that is, from Himself.

[3] One can illustrate by the sun of the world that simple and wise speak alike but do not think alike. All speak from the appearance that the sun rises and sets. Despite speaking so the wise think it stands still, which is again the reality, as the other is the appearance. The same thing can be illustrated from appearances in the spiritual world, for space and distance appear there but are dissimilarities of affections and of resulting thoughts. The same is true of the Lord's appearing in His sun.

163. We shall say briefly how the Lord leads and teaches everyone from the angelic heaven. In the treatise *Divine Love and Wisdom* and above in the present treatise, also in the work *Heaven and Hell,* published in London in the year 1758, it has been made known from things seen and heard that the angelic heaven appears before the Lord as one man, and each society of heaven likewise, and it is from this that each angel or spirit is a human being in complete form. It was also shown in the treatises mentioned that heaven is not heaven from anything belonging to the angels but from their reception of divine love and wisdom from the Lord. Hence it may be evident that the Lord rules the whole angelic heaven as one man, and since heaven is itself man, it is the very image and likeness of the Lord and the Lord rules it as the soul rules its body. Since all mankind is ruled

by the Lord, it is ruled by the Lord not through heaven, but from heaven, consequently by Him, for He is heaven, as we have said.

164. This is an arcanum of angelic wisdom, however, and therefore cannot be comprehended by man unless his spiritual mind has been opened; for such a man, who is united with the Lord, is an angel. From what has preceded he can comprehend the following:

1. Men as well as angels are in the Lord and the Lord in them according to their conjunction with Him, or, what is the same, according to their reception of love and wisdom from Him. 2. Each of them has a place allotted to him in the Lord, thus in heaven, according to the nature of the conjunction or the reception of Him. 3. Each in his place has a state of his own distinct from that of others and draws his portion from what is had in common according to his situation, function and need, quite as each part does in the human body. 4. Everyone is brought into his place by the Lord according to his life. 5. Every human being is introduced from infancy into this divine man whose soul and life is the Lord, and within it and not outside of it is led and taught from His divine love according to His divine wisdom; but as a man is not deprived of freedom, he can be led and taught only in the measure of his receptiveness as of himself. 6. Those who are receptive are conducted to their places through an infinite maze by winding paths, much as the chyle is carried through the mesentery and the lacteal vessels there to its cistern, and from this into the blood by the thoracic duct, and so to its place. 7. Those who are not

receptive are parted from those within the divine man, as excrement and urine are removed from man.

These are arcana of angelic wisdom which man can comprehend to some extent; there are many more which he cannot.

165. (iii) *Man is led by the Lord through influx and taught through enlightenment.* Man is led through influx by the Lord because “being led” and “flowing in” are spoken of love and the will; and he is taught by the Lord through enlightenment because “being taught” and “enlightened” are spoken of wisdom and the understanding. It is known that every person is led by himself from his own love and according to it by others, and not by his understanding. He is led by his understanding and according to it only as his love or his will prompts the understanding, and then it can be said that his understanding is led also. Even then the understanding is not led, but the will which prompts it.

The term “influx” is used because it is commonly said that the soul flows into the body; influx is spiritual and not physical, as we showed above, and man’s soul or life is his love or will. For another reason, influx is comparatively like the flow of the blood into the heart and from the heart into the lungs. We showed in the treatise Divine Love and Wisdom that the heart corresponds to the will and the lungs correspond to the understanding, and that the conjunction of the will with the understanding is like the flowing of the blood from the heart to the lungs.

166. Man is taught, however, through enlightenment; being taught and being enlightened are said of the

understanding. For the understanding or man's internal sight is enlightened by spiritual light quite as the eye or man's external sight is by natural light. The two are also taught similarly; the internal sight, however, which is that of the understanding, by spiritual objects, and the external sight or the sight of the eye by natural objects. There is spiritual light and natural light, one like the other in outward appearance, but dissimilar in internal appearance. For natural light comes from the sun of the natural world and so is in itself dead, but spiritual light, which is from the sun of the spiritual world, is in itself living. This light, not nature's, enlightens the human intellect. Natural and rational light comes from it and not from nature's light, and is here called natural and rational because it is spiritual-natural.

[2] There are three degrees of light in the spiritual world: celestial, spiritual and spiritual-natural. Celestial light is a flaming, ruddy light and is the light of those who are in the third heaven; spiritual light is a gleaming white light and is the light of those in the middle heaven; and spiritual-natural light is like daylight in our world. This is the light of those who are in the lowest heaven and of those in the world of spirits, which is intermediate between heaven and hell; with the good in that world it is like the light of summer on earth and with the evil like winter's light.

It should be known, however, that light in the spiritual world has nothing in common with light in the natural world; they are as different as what is living and what is lifeless. It is plain, then, from what has been said that it is spiritual light and not the natural light before our eyes that enlightens the understanding. Man does not know this, not having known anything hitherto about spiritual light. In the work *Heaven and Hell* we have shown (nn. 126-140) that spiritual light has its origin in divine wisdom and truth.

167. Having spoken about the light of heaven, we should say something about the light of hell. This also is of three degrees. The light in the lowest hell is like that from fiery coals; in the middle hell like that from the flame of a hearth; and in the highest hell like that from candles and to some like moonlight at night. All this is spiritual light and not natural, for all natural light is dead and extinguishes the understanding. As has been shown, those in hell possess the faculty of understanding called rationality; rationality itself comes from spiritual light and not from natural light. The spiritual light which they have in rationality is turned, however, into infernal light, as the light of day is into the dark of night.

[2] Nevertheless, all those in the spiritual world, whether in the heavens or the hells, see in their own light as clearly as man sees in his by day. This is because everyone's eyesight is formed to receive the light in which it finds itself. Thus the eyesight of the angels of heaven is formed to receive the light in which they see, and the sight of the spirits of hell is formed to receive their light; this is comparatively like that of birds of night and bats, which see objects at night and in the evening as clearly as other birds see them by day, for their eyes are formed to receive their light.

[3] The difference between the one light and the other appears very clearly, however, to those who look from one to the other. When, for instance, an angel of heaven looks into hell he sees only thick darkness, and when a spirit of hell looks into heaven he sees only thick darkness there. For heavenly wisdom is like thick darkness to those in hell; in turn, infernal insanity is like thick darkness to those in heaven. It is plain from all this that such as a man's understanding is, such is the light he has, and that after death everyone comes into his own light, for he sees in no other. In the spiritual world, moreover, where all are spiritual even to the body, the eyes of all are formed to see by their own light. Everyone's life-love fashions an understanding for itself and thus a light, also, for love is like the fire of life and from this comes the light of life.

168. As few know anything about the enlightenment in which the understanding of a man is who is taught by the Lord, something will be said of it. There is inner and outer enlightenment from the Lord, and inner and outer enlightenment from oneself. Inner enlightenment from the Lord consists in man's perceiving on first hearing something whether it is true or not; outer enlightenment consists in thought from this. Inner enlightenment from oneself is simply from confirmation and outer enlightenment merely from information. We will say something of each.

[2] By inner enlightenment from the Lord a rational person perceives about many things the moment he hears them whether they are true or not; for example, that love is

the life of faith or that faith lives by love. By interior enlightenment a person also perceives that a man wills what he loves and does what he wills, consequently that to love is to do; again, that a man wills and does whatever he believes from love, and therefore to have faith is also to do; and that the impious man cannot have love for God or faith then in Him. By inner enlightenment a rational man also perceives the following truths at once on hearing them: God is one; He is omnipresent; all good is from Him; all things have relation to good and truth; all good is from good itself and all truth from truth itself. A man perceives these and other similar truths inwardly in himself on hearing them and does so because he possesses a rationality which is in heaven's enlightening light.

[3] Outer enlightenment is enlightenment of one's thought from this inner enlightenment. One's thought is in this enlightenment so far as it remains in the perception it has from inner enlightenment and so far as it possesses knowledge of good and truth, for it gets from this knowledge reasons confirming it. Thought from outer enlightenment sees a matter on both sides; on the one, it sees reasons which confirm it, and on the other, the appearances that weaken it; it dispels these and assembles the reasons.

[4] Inner enlightenment from oneself, however, is quite different. By it one regards a matter on one side only, and having confirmed it sees it in light apparently like that just spoken of, but it is a wintry light. For example, a judge who judges unjustly in view of gifts or gain, once he has

confirmed the judgment by law and reason sees in it nothing but justice. Some judges see the injustice but not wanting to see it, they keep it out of sight and blind themselves and so do not see. The same is true of a judge who renders judgments out of friendship, or to gain favor, or on account of relationship.

[5] Such persons act in the same way in anything they have from a man in authority or from the mouth of a celebrity or have hatched from self-intelligence; they are blind reasoners, for they see from the falsities which they confirm; falsity closes the sight, just as truth opens it. They do not see any truth in the light of truth nor justice from a love for it but from the light of confirmation, which is an illusory light. They appear in the spiritual world like headless faces or like faces resembling human faces on wooden heads, and are called reasoning animals for rationality is potential in them. Those have outer enlightenment from themselves who think and speak solely from information impressed on the memory; of themselves they can hardly confirm anything.

169. Such are the differences in enlightenment and consequently in perception and thought. There is actual enlightenment by spiritual light, but it is not manifest to one in the natural world because natural light has nothing in common with spiritual light. This enlightenment has sometimes been manifested to me in the spiritual world, however, visible in those enlightened by the Lord as a luminosity around the head, aglow with the color of the human face. With those in enlightenment from themselves

the luminosity was not around the head but around the mouth and over the chin.

170. Besides these kinds of enlightenment there is another in which it is revealed to one in what faith, intelligence and wisdom he is; he perceives this in himself, such is the revelation. He is admitted into a society where there is genuine faith and true intelligence and wisdom. There his interior rationality is opened, from which he sees the nature of his own faith, intelligence and wisdom, even to avowing it. I have seen some as they returned and heard them confessing that they had no faith although in the world they had believed they had much faith and markedly more than others; they said the same of their intelligence and wisdom. Some were in faith alone and in no charity, and some in self-intelligence.

171. (iv) *Man is taught by the Lord through the Word and doctrine and preaching from it, thus immediately by the Lord alone.* We said and showed above that man is led and taught by the Lord alone, and from heaven but not through heaven or any angel there. As it is by the Lord alone, it is done immediately and not mediately. How this takes place will be told now.

172. It was shown in *Doctrine of the New Jerusalem about the Sacred Scripture* that the Lord is the Word and that all the doctrine of the church is to be drawn from the Word. Inasmuch as the Lord is the Word the man who is taught from the Word is taught by the Lord alone. This is comprehended with difficulty and will be clarified in this order:

1. The Lord is the Word because the Word is from Him and about Him. 2. Also because the Word is divine truth together with divine good. 3. To be taught from the Word is to be taught from Him, therefore. 4. That this is done mediately through preaching does not take away its immediacy.

[2] First: *The Lord is the Word because it is from Him and about Him.* No one in the church denies that the Word is from the Lord, but that it is about Him alone, while not denied, is not known. This was shown in *Doctrine of the New Jerusalem about the Lord,* nn. 1-7, 37-44, and in *Doctrine of the New Jerusalem about the Sacred Scripture,* nn. 62-69, 80-90, 98-100. Inasmuch as the Word is from the Lord alone and treats of Him alone, a man is taught by the Lord when he is taught from the Word, for it is the divine Word. Who can communicate what is divine and implant it in the heart except the Divine Himself from whom it is and of whom it treats? Therefore, in speaking of His union with His disciples He says that they are to abide in Him and His words in them (Jn 15:7), that His words are spirit and life (Jn 6:63), and that He makes His abode with those who keep His words (Jn 14:20-24). To think from the Lord therefore is to think from the Word, and as it were, through the Word. It was shown in *Doctrine of the New Jerusalem about the Sacred Scripture* from beginning to end that all things of the Word have communication with heaven, and as the Lord is heaven, this means that all things of the Word have communication with the Lord Himself. The angels of

heaven indeed have communication; this, too, is from the Lord.

[3] Second: *The Lord is the Word because it is divine truth together with divine good.* The Lord teaches that He is the Word by these words in John:

In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh and dwelt among us (1:1, 14).

This passage has been understood hitherto to mean only that God teaches men through the Word and has been explained as an hyperbole, with the implication that the Lord is not the Word itself. This is because expositors did not know that the Word is divine truth together with divine good or, what is the same, divine wisdom together with divine love. That these are the Lord Himself was shown in the treatise *Divine Love and Wisdom,* Part I, and that they are the Word in *Doctrine of the New Jerusalem about the Sacred Scripture,* nn. 1-86.

[4] We will say briefly in what way the Lord is divine truth together with divine good. Each human being is human not because of face and body but from the good of his love and the truths of his wisdom; and because a man is a man from these, he is also his own good and his own truth or his own love and his own wisdom; without these he is not a human being. But the Lord is good itself and truth itself or, what is the same, love itself and wisdom itself; and these are the Word which in the beginning was with God and was God and which was made flesh.

[5] Third: *To be taught from the Word, then, is to be taught by the Lord Himself.* For it means that one is taught from good itself and truth itself or from love itself and wisdom itself, and, as we have said, these are the Word. But everyone is taught according to an understanding agreeing with his love; what goes beyond this does not remain. All who are taught by the Lord in the Word are instructed in a few truths while in the world but in many when they become angels. For the interiors of the Word, which are divine spiritual and divine celestial, are implanted at the time, but are not consciously possessed until a man on his death is in heaven where he is in angelic wisdom which, compared with human wisdom, thus his earlier wisdom, is ineffable. That divine spiritual and divine celestial things which constitute angelic wisdom are present in each and all things of the Word see *Doctrine of the New Jerusalem about the Sacred Scripture,* nn. 5-26.

[6] Fourth: *That this teaching is done mediately through preaching does not take away the immediacy.* Inevitably the Word is taught mediately by parents, teachers, preachers, books and particularly by reading. Still it is not taught by them but by the Lord through them. Preachers, aware of this, say that they speak not from themselves but from the spirit of God and that all truth like all good is from God. They can speak it and bring it to the understanding of many, but not to anyone’s heart; and what is not in the heart passes away from the understanding; by “heart” a man’s love is meant. From this it is plain that man is led and taught by the Lord alone and immediately by Him when he

is taught from the Word. This is a supreme arcanum of angelic wisdom.

173. We have shown in *Doctrine of the New Jerusalem about the Sacred Scripture* (nn. 104-113) that those outside the church who do not have the Word still have light by means of it. Man has light by means of the Word and from the light has understanding, and both the wicked and the good have understanding. It follows that from light in its origin there is light in its derivatives which are perceptions and thoughts on whatever subject. The Lord says that without Him men can do nothing (Jn 15:5); that a man can receive nothing unless it is given him from heaven (Jn 3:27); and that the Father in the heavens makes His sun to rise on the evil and the good, and sends rain on the just and on the unjust (Mt 5:45). In the Word in its spiritual sense by "sun" here, as elsewhere, is meant the divine good of divine love and by "rain" the divine truth of divine wisdom. These are extended to the evil and the good, to the unjust and the just, for if they were not, no one would possess perception and thought. It was shown above that there is only one Life from which all have life. But perception and thought are part of life; they are therefore from the same fountain from which life springs. It has been shown many times before that all the light which forms the understanding is from the sun of the spiritual world, which is the Lord.

174. (v) *Man is led and taught in externals by the Lord to all appearance as of himself.* This is so of man's externals, but not inwardly. No one knows how the Lord leads and teaches man inwardly, just as no one knows how the soul

operates so that the eye sees, the ear hears, the tongue and mouth speak, the heart circulates the blood, the lungs breathe, the stomach digests, the liver and the pancreas distribute, the kidneys secrete, and much else. These processes do not come to man’s perception or sensation. The same is true of what the Lord does in the infinitely more numerous interior substances and forms of the mind. The Lord’s activity in these is not apparent to man, but many of the effects are, as well as some of the causes producing the effects. It is in the externals that man and the Lord are together, and as the externals make one with the internals, cohering as they do in one series, no disposition can be made by the Lord except in keeping with the disposition made in the externals with man’s participation.

[2] Everyone knows that man thinks, wills, speaks and acts to all appearance as of himself, and everyone can see that without this appearance man would have no will and understanding, thus no affection and thought, also no reception of any good and truth from the Lord. It follows that without this appearance there would be no rational conception of God, no charity and no faith, consequently no reformation and regeneration, and therefore no salvation. Plainly, this appearance is granted to man by the Lord for the sake of all these uses and particularly that he may have the power to receive and reciprocate so that the Lord may be united to him and he to the Lord, and that through this conjunction the human being may live forever. This is “appearance” as it is meant here.

IX. IT IS A LAW OF DIVINE PROVIDENCE THAT MAN SHALL NOT PERCEIVE OR FEEL ANY OF THE ACTIVITY OF DIVINE PROVIDENCE, AND YET SHOULD KNOW AND ACKNOWLEDGE PROVIDENCE

175. THE NATURAL man who does not believe in divine providence thinks to himself, “What can divine providence be when the wicked are promoted to honors and gain wealth more than the good, and many such things go better with those who do not believe in divine providence than with the good who believe in it? Indeed, infidels and the impious can inflict injuries, loss, misfortune and sometimes death on the believing and pious, doing so, too, by cunning and malice.” He thinks therefore, “Do I not see in full daylight, as it were, in actual experience that crafty schemes prevail over fidelity and justice if only a man can make them seem trustworthy and just by a clever artfulness? What is left except necessities, consequences and the fortuitous in which there is no semblance of divine providence? Does not nature have its necessities, and are not consequences causes arising from natural or civil order, while the fortuitous comes, does it not, from unknown causes or from none?” So the natural man thinks to himself who attributes all things to nature and nothing to God, for one who ascribes nothing to God ascribes nothing to divine providence either; God and divine providence make one.

[2] But the spiritual man speaks and thinks within himself quite otherwise. Although he does not perceive the course of divine providence by any thought or feel it from any sight of it, he still knows and acknowledges providence. Inasmuch as the appearances and resulting fallacies just mentioned have blinded the understanding, and this can receive sight only when the fallacies which have induced the blindness and the falsities which have induced the darkness are dispelled, and since this can be done only by truths which have the power to dispel falsities, these truths are to be disclosed, and for distinctness let it be in this order:

i. If man perceived or felt the activity of divine providence he would not act in freedom according to reason, nor would anything appear to be his own doing. It would be the same if he foreknew events. ii. If man saw divine providence plainly, he would inject himself into the order and tenor of its course, and pervert and destroy them. iii. If man beheld divine providence plainly he would either deny God or make himself god. iv. Man can see divine providence on the back and not in the face; also in a spiritual, not a natural state.

176. (i) *If man perceived or felt the activity of divine providence he would not act in freedom according to reason, nor would anything appear to be his own doing. It would be the same if he foreknew events.* In given articles we made evident to the understanding that it is a law of providence that man should act in freedom according to reason; also that all which a man wills, thinks, speaks and does shall seem to be his own doing; that without this

appearance a man would have nothing of his own nor be his own man. He would thus have no selfhood and nothing could be imputed to him, and in that case whether he did good or evil would not matter, and whether he believed in God or was under the persuasion of hell would be immaterial; in a word, he would not be a human being.

[2] We have now to show that man would have no liberty to act according to reason and there would be no appearance of self-activity if he perceived or felt the activity of divine providence, for if he did he would also be led by it. The Lord leads all men by His divine providence and man only seemingly leads himself, as was shown above. If, therefore, man had a lively perception or sense of being led, he would not be conscious of living life and would be moved to make sounds and act much like a graven image. If he were still conscious of living he would be led like one bound in manacles and fetters or like a yoked animal. Who does not see that man would have no freedom then? And without freedom he would be without reason, for one thinks from and in freedom; whatever he does not so think seems to him to be not from himself but from someone else. Indeed if you consider this interiorly you will perceive that he would not possess thought, still less reason, and hence would not be a human being.

177. The Lord’s divine providence is constantly seeking to withdraw man from evils. If a man perceived or felt this constant activity and yet was not led like one bound, would he not struggle against it continually and then either quarrel with God or mingle himself in divine providence? If

he did the latter he would also make himself God; if he did the former he would free himself from constraint and deny God. Manifestly two forces would constantly be acting then against each other, the force of evil from man and the force of good from the Lord. When two opposites act against each other, one of them conquers or they both perish. In this instance if one conquers they both perish. For the evil, which is man's, does not let in good from the Lord in a moment, nor does good from the Lord cast out evil from man in a moment; if either was done in a moment no life would be left to man. These and many other harmful results would follow if man manifestly perceived or felt the operation of divine providence. This will be demonstrated clearly by examples in what follows.

178. Man is not given a foreknowledge of events for the same reason, namely, that he may be able to act in freedom according to reason. It is well known that man wants what he loves effected, and he guides himself to this end by reasoning. It is also known that what a man meditates in his reason comes from his love of giving it effect through thought. If, then, he knew the effect or the eventuality by divine prediction, his reason would become inactive and with it his love; for love along with reasoning ends with the effect, to begin anew. It is reason's very enjoyment to envision with love the effect in thought, not after it is attained but before it is, not in the present but as future. So man has what is called hope, which rises and declines in the reason as he beholds or awaits the event. The enjoyment is fulfilled in the event and then is forgotten along with

thought about the event. The same thing would occur with an event that was foreknown.

[2] The human mind dwells always in the trine called end, cause and effect. If one of these is lacking, the mind is not possessed of its life. An affection of the will is the initiating end; the thought of the understanding is the efficient cause; and bodily action, utterance or external sensation is the effect from the end by means of the thought. Anyone sees that the human mind is not possessed of its life when it is only in an affection of the will and in naught besides, or when it is only in an effect. The mind has no life from one of these separately, therefore, but from the three together. The life of the mind would diminish and depart if an event were foretold.

179. As a foreknowledge of future events takes away humanness itself, which is action in freedom in accord with one's reason, no one is given to know the future; but everyone is allowed to form conclusions by the reason about the future; the reason is then fully in its own life. Accordingly man does not know his lot after death or know any event until he is on it. For if he knew, he would no longer think from his inner self how he should act or live so as to meet it, but would think only from his exterior self that he was meeting it. This state closes the interiors of his mind where the two faculties of his life, liberty and reason, especially reside. A desire to know the future is born with most persons but has its origin in a love of evil. It is taken away, therefore, from those who believe in divine providence; and trust that the Lord disposes their lot is

given them. Therefore they do not desire to know it beforehand lest they inject themselves in some way into divine providence. The Lord teaches this in many sayings in Luke (12:14-48).

[2] Much from the world of the spirit can confirm that this is a law of divine providence. On entering that world after death most persons desire to know their lot. The answer they receive is that if they have lived well their lot is in heaven and if wickedly it is in hell. But as all, including the wicked, fear hell they ask what they should do and believe to get into heaven. They are answered that they are to do and believe as they will, but know that one does not do good or believe truth in hell, only in heaven. "As you can, seek what is good and true, thinking truth and doing good." Everyone is thus left to act in freedom according to reason in the spiritual world as he is in the natural world; but as one has acted in this world he acts in that, for everyone's life remains to him and so his lot awaits him, for this is his life's lot.

180. (ii) *If man saw divine providence plainly he would inject himself into the order and tenor of its course and pervert and destroy them.* To bring this distinctly to the perception of the rational man and also of the natural man, it will be illustrated by examples in this order:

1. External things are so connected with internal things that they make one in all that is done. 2. The human being joins the Lord only in some external things and if he did in internal things also, he would pervert and destroy the whole order and tenor of the course of divine providence.

As we said, these points will be illustrated by examples.

[2] First: *External things are so connected with internal things that they make one in all that is done.* Let this be illustrated by examples from several things in man’s body. Everywhere in it are things external and internal. The external are called skins, membranes and coverings; the internal are forms variously composed and woven of nerve fibres and blood vessels. The covering over these enters into them by extensions from itself even to the inmost, so that the external or the covering unites with the internals or the organic forms of fibres and vessels. It follows that the internals act and are acted on as the external acts or is acted on. For they are all constantly bound up together.

[3] Take such a common covering in the body as the pleura, for example, which covers the chest cavity and the heart and lungs. Examine it in an anatomical view, or if you do not know anatomy consult anatomists, and you will learn that this general covering by various circumvolutions and finer and finer extensions from itself enters into the inmost parts of the lungs, even into the smallest bronchial branches and into the sacs themselves which are the beginnings of the lungs, not to mention its subsequent progress by the trachea into the larynx and toward the tongue. From this it is plain that there is a constant connection of the outmost with inmosts; the interiors from the inmosts on therefore act and are acted upon as the external acts or is acted on. For this reason when that outmost covering, the pleura, is congested, inflamed or ulcerated, the lungs labor from their inmost parts; if the

disease grows worse, all action of the lungs ceases and the man dies.

[4] The same is true everywhere else in the body. For instance it is true of the peritoneum, the general covering of all the abdominal viscera, also of the coverings on such organs severally as the stomach, liver, pancreas, spleen, intestines, mesentery, kidneys, and the organs of generation in both sexes. Choose any one of these viscera, examine it yourself or consult those skilled in the science, and you will see or hear. Take the liver, for example; you will find there is a connection between the peritoneum and that organ and by its covering with its inmost parts. For the covering puts out constant extensions from itself and insertions towards the interiors and thus continues to inmosts and as a result the whole is bound together. The entire form acts or is acted upon in such manner as the covering acts or is acted upon. The same is true of the rest of the organs. For what is general and what is particular or the universal and the singular in a form act together by a marvelous connection.

[5] You will see below that what occurs in natural forms and their processes, which relate to motion and actions, occurs similarly in spiritual forms and in the changes and variations of their state, which relate to activities of the will and the understanding. Inasmuch as man joins the Lord in certain external activities and no one is deprived of the liberty of acting according to reason, the Lord can act in internals only as, together with man, He does in externals. If man does not shun and turn away from evils as sins, therefore, the external and at the same time the internal of

his thought and will are infected and destroyed, comparatively as the pleura is by the disease in it called pleurisy, of which the body dies.

[6] Second: *If man were in internals at the same time he would pervert and destroy the whole order and tenor of divine providence.* Examples from the human body will illustrate this also. If man knew all the workings of the two brains into the fibres, of the fibres into the muscles and of the muscles into actions, and by this knowledge were to have the disposition of them as he disposes his deeds, would he not pervert and destroy all?

[7] If man knew how the stomach digests, and how the surrounding organs take their portion, work the blood and distribute it where needed for life, and if he had the disposing of these as he has of external activities, such as eating and drinking, would he not pervert and destroy all? When he cannot handle the external, seemingly a single thing, without destroying it by luxury and intemperance, what would he do if he had the disposal of the internals, infinite in number? Lest man enter into them by any volition and have control of them, things internal are therefore taken entirely away from the will except for the muscles, which are a covering; moreover, how these act is not known, only that they do.

[8] The same can be said of other organs. To give examples: if man had the disposing of the interiors of the eye for seeing, those of the ear for hearing, or the tongue for tasting, those of the skin for feeling, those of the heart for systolic action, of the lungs for breathing, of the

mesentery to distribute the chyle, or of the kidneys for secretion, the interiors of the organs of generation for propagation, or those of the womb for perfecting an embryo, and so on, would he not pervert and destroy the ordered course of the divine providence in them in innumerable ways? As we know, man is in externals, for example sees with the eye, hears with the ear, tastes with the tongue, feels with the skin, breathes with the lungs, impregnates a wife, and so on. Is it not enough for him to know the externals and dispose them for health of body and mind? When he cannot do this, what would happen if he disposed internals also? It may be plain from this that if man saw divine providence plainly, he would inject himself into the order and tenor of its course and pervert and destroy them.

181. The like occurs in the spiritual things of the mind to what occurs in the natural things of the body for the reason that all things of the mind correspond to all things of the body. For the same reason the mind actuates the body in externals and generally does so completely. It moves the eyes to see, the ears to hear, the mouth and tongue to eat and drink, also to speak, the hands to do, the feet to walk, the generative organs to propagate. The mind not only moves the externals in these ways but the internals, too, in their whole series, outmosts from inmosts and inmosts from outmosts. Thus while moving the mouth to speak, it moves lungs, larynx, glottis, tongue and lips at the same time, each separately to its especial function, and the face suitably also.

[2] It is clear then that the same can be said of the spiritual forms of the mind as was said of the natural forms of the body, and the same can be said of the spiritual activities of the mind as was said of the natural activities of the body. Consequently the Lord orders the internals as a man does the externals, in one way if the man orders the externals of himself and in another if he orders them under the Lord and at the same time as of himself. The mind of man is also in its total organization a man, for it is his spirit which appears after death altogether as a human being as in the world; hence there are similar things in mind and body. Thus what has been said about the conjunction of externals with internals in the body is to be understood of the conjunction of externals with internals in the mind, with the sole difference that the latter is spiritual and the former is natural.

182. (iii) *If man beheld divine providence plainly he would either deny God or make himself god.* The merely natural man says to himself, "What is divine providence? Is it anything else or more than an expression which people get from a priest? Who sees anything of it? Is it not by prudence, wisdom, cunning and malice that all things are done in the world? Is not all else necessity or consequence? And does not much happen by chance? Does divine providence lie concealed in this? How can it do so in deceptions and schemes? Yet it is said that divine providence effects all things. Then let me see it and I will believe in it. Can one believe in it until he sees it?"

[2] So speaks the merely natural man, but the spiritual man speaks differently. Acknowledging God he also acknowledges divine providence and sees it, too. He cannot make it manifest, however, to anyone whose thought is on nature only and from nature, for such a person cannot raise his mind above nature, see anything of divine providence in its phenomena, or come to conclusions about providence from nature's laws, which are also laws of divine wisdom. If, therefore, he beheld divine providence plainly, he would sink it in nature and thus not only enshroud it in fallacies but profane it. Instead of acknowledging it he would deny it, and one who denies divine providence in his heart denies God also.

[3] Either one thinks that God governs all things or that nature does. He who thinks that God does thinks that they are ruled by love itself and wisdom itself, thus by life itself; but he who thinks that nature governs all, thinks that all things are ruled by nature's heat and light, although these in themselves are dead, coming as they do from a dead sun. Does not what is itself alive govern what is lifeless? Can what is dead govern anything? If you think that what is lifeless can give life to itself, you are mad; life must come from life.

183. It does not seem likely that if a man saw divine providence and its activity plainly he would deny God; it would seem that he could not but acknowledge it and thus acknowledge God. Yet the contrary is true. Divine providence never acts in keeping with the love of man's will, but constantly against it. For the human being by force of

his hereditary evil is ever panting for the lowest hell, but the Lord in His providence is constantly leading him away and withdrawing him from it, first to a milder hell, then away from hell, and finally to Himself in heaven. This activity of divine providence is perpetual. If, then, man saw or felt this withdrawing and leading away, he would be angered, consider God his enemy, and deny Him on account of the evil of his selfhood. In order that man may not know of it, therefore, he is held in freedom and thereby does not know but that he leads himself.

[2] But let examples serve for illustration. By heredity man wants to become great and also rich. In the measure in which these loves are not checked he wants to become still greater and richer and finally the greatest and richest; even so he would not rest, but would want to become greater than God Himself and possess heaven itself. This lust is hidden deep in hereditary evil and consequently in man’s life and in the nature of his life. Divine providence does not remove this evil in a moment; if it were removed in a moment man would cease to live; but divine providence removes it quietly and gradually without man’s knowing of it. It does this by letting man act according to the thinking which he deems rational; then by various means, rational and also civil and moral, it leads him away and withdraws him so far as he can be withdrawn in freedom. Nor can evil be removed from anyone unless it comes out and is seen and acknowledged; it is like a wound which heals only when opened.

[3] If, therefore, man knew and saw that the Lord in His divine providence works in this way against his life's love, the source of his highest enjoyment, he could not but go in the opposite direction, be enraged, rebel, say harsh things, and finally, on account of his evil, brush aside the activity of divine providence, denying it and so denying God. He would do this especially if he saw success thwarted or saw himself lowered in standing or deprived of wealth.

[4] But it is to be known that the Lord in no wise leads man away from seeking position and acquiring wealth, but leads him away from the lust of seeking position solely for the sake of eminence or for his own sake, and also from acquiring wealth for its own sake or just to have it. Leading the man away, He introduces him into the love of uses so that he may regard eminence not for his own sake but for the sake of uses, thus as attached to uses and only so to himself, and not as attached to him and then to the uses; the same applies to wealth. At many places in the Word the Lord Himself teaches that He continually humbles the proud and exalts the humble; what He teaches in it is also of His divine providence.

184. Any other evil in which man is by heredity is dealt with in like manner, such as adultery, fraud, vengeance, blasphemy and other similar evils, none of which can be removed except as freedom to think and will them is left to man for him to remove them as if of himself. Nevertheless he can do this only as he acknowledges divine providence and prays that it may be done by it. Apart from this freedom and from divine providence at the same time, the evils

would be like poison shut in and not driven out, which would spread quickly and consign all parts to death, or would be like disease of the heart itself, from which the whole body soon dies.

185. The truth of what has been said cannot be better known than from human lives after death in the spiritual world. Very many who had become great or wealthy in the natural world and in their eminence or riches had regarded themselves alone, at first speak of God and divine providence as though they had acknowledged them at heart, but seeing divine providence clearly then and their final lot under it, namely, for them to enter hell, they unite with devils there and not only deny God then but also blaspheme Him. Finally they reach such madness that they acknowledge the more powerful among devils as their gods and desire nothing more ardently than to become gods themselves.

186. Man would go contrary to God and also deny Him if he saw the activities of God's divine providence plainly, for the reason that man is in the enjoyment of self-love and this enjoyment constitutes his very life. Therefore when man is held in the enjoyment of his life he is in his freedom, for freedom and the enjoyment make one. If, then, he should perceive that he is continually being led away from his enjoyment, he would be enraged as against one who wanted to destroy his life and would hold him to be an enemy. Lest it happen, the Lord in His divine providence does not appear manifestly, but leads man by it as silently as a hidden stream or favorable current does a vessel.

Consequently man does not know but that he is steadily in his own, for his freedom and his proprium make one. Hence it is plain that freedom appropriates to him what divine providence introduces, which would not take place if providence were manifest. To be appropriated means to become of one’s life.

187. (iv) *Man can see divine providence on the back and not in the face; also in a spiritual state but not in a natural.* To see divine providence on the back but not in the face means after it acts and not before. To see it in a spiritual state and not in a natural is to see it from heaven and not from the world. All who receive influx from heaven and acknowledge divine providence, especially those who have become spiritual through reformation, on beholding events taking a wonderful course see providence as it were from an interior acknowledgment and confess it. These do not wish to see it in the face, that is, before it eventuates, fearing that their volition may intrude on something of its order and tenor.

[2] It is otherwise with those who do not admit any influx from heaven but only from the world, especially with those who have become natural by confirming appearances in themselves. They do not see anything of divine providence on the back, that is, after it eventuates, but wish to behold it in the face or before it eventuates; and as divine providence works by means, and these are provided through man or the world, they attribute providence, whether they look it in the face or on the back, to man or to nature, and so confirm themselves in the denial of it. They make this ascription of it

because their understanding is closed above, that is, to heaven, and open only below, that is, to the world; one cannot see divine providence in a worldly outlook, only in a heavenly. I have wondered sometimes whether they would acknowledge divine providence if their understanding was opened above and they were to see as in the light of day that nature in itself is dead, and human intelligence in itself nothing, and that it is by influx that either appears to have being. I perceived that those who have confirmed themselves in favor of nature and of human prudence would not make the acknowledgment because the natural light flowing in from below would immediately extinguish the spiritual light flowing in from above.

189.* The man who has become spiritual by acknowledgment of God, and wise by rejection of the proprium, sees divine providence in the world as a whole and in each and all things in it. Looking at natural things, he sees it; at civil things, he sees it; at spiritual things, he sees it; and in things simultaneous as well as successive. He sees it in ends, causes, effects, uses, forms, things great and small. Above all he sees it in the salvation of men, as that Jehovah gave the Word, taught men by it about God and about heaven and hell and eternal life, and Himself came into the world to redeem men and save them. Man sees these and many other things and divine providence in them from spiritual light in natural light.

* The Latin original has no number 188.

[2] The merely natural man, however, sees none of these things. He is like a man who sees a magnificent temple and

hears a preacher enlightened in divine things, but once home asserts that he saw only a stone building and heard nothing but sounds made. Again, he is like a near-sighted man who steps into a garden remarkable for fruits of every sort and who reports on getting home that he saw only woods and trees. Moreover, when such persons, having become spirits after death, are taken up into the angelic heaven where all objects are in forms representative of love and wisdom, they see none of them, not even that they exist. I have seen this happen with a number who denied the Lord’s divine providence.

190. Many constant things exist, created that inconstant things may exist. Such constants are the ordained changes in the rising and setting of sun, moon and stars; their obscurations by interpositions called eclipses; the heat and light from them; the seasons of the year, called spring, summer, autumn and winter; the times of the day, morning, noon, evening and night; also atmospheres, waters and lands, viewed in themselves; the vegetative force in the plant kingdom, that and the reproductive in the animal kingdom; likewise what is constantly produced when these forces are set in action in accord with the laws of order. These and many more things existing from the creation are provided so that infinitely varying things may exist, for what varies can exist only in what is constant, fixed and certain.

[2] Examples will illustrate this. The varieties of vegetation would not be possible unless sunrise and sunset and the resulting heat and light were constant. Harmonies are infinitely varied, and would not exist unless the

atmospheres were constant in their laws and the ear in its form. Varieties of vision, which are also infinite, would not exist unless the ether in its laws and the eye in its organization were constant; equally so, colors, unless light was constant. The same is true of thoughts, words and actions, which are of infinite variety too; they could not exist, either, unless the organic forms of the body were constant. Must not a house be steady for a variety of things to be done in it by a person? So must a temple be for the various acts of worship, preaching, instruction and devout meditation to be possible in it. So in much else.

[3] As for the varieties found in the constant, fixed and certain, they go on to infinity and have no end; no one thing in the whole universe or in any part of it is ever precisely the same as another, nor can be in the progress of things to eternity. Who disposes these varieties which proceed to infinity and eternity so that they have order unless it is He who created what is constant to the end that they may exist in it? And who can dispose the infinite varieties of life among men but He who is life itself, that is, love itself and wisdom itself? Except by His divine providence, which is like a continual creation, can the infinite affections of men and their thoughts thence and thus the men themselves be disposed so as to make one? Evil affections and the thoughts from them to make one devil which is hell, and good affections and the thoughts from them one Lord in heaven? We have said and shown several times before that the whole angelic heaven is like one man in the Lord’s sight, an image and likeness of Him, and all hell over against it

like one monstrous man. This has been said because some natural men seize on arguments for their madness in favor of nature and of one’s own prudence from even the constant and fixed which must exist for the variable to exist in it.

X. THERE IS NO SUCH THING AS ONE’S OWN PRUDENCE; THERE ONLY APPEARS TO BE AND IT SHOULD SO APPEAR; BUT DIVINE PROVIDENCE IS UNIVERSAL BY BEING IN THE LEAST THINGS

191. THAT THERE is no such thing as one’s own prudence is contrary to appearances and therefore to the belief of many. Because it is, one who believes, on the strength of the appearance, that human prudence does all things, cannot be convinced except by reasons to be had from a more profound investigation and to be gathered from causes. The appearance is an effect, and causes disclose how it arises. By way of introduction something will be said about the common faith on the subject. Contrary to the appearance the church teaches that love and faith are not from man but from God, so also wisdom and intelligence, therefore prudence also, and in general all good and truth. When this teaching is accepted, one must also agree that there is no such thing as one’s own prudence, but there only appears to be. Prudence comes only from intelligence and wisdom and both of these only from the understanding and its grasp of truth and good. All this is accepted and believed by those who acknowledge divine providence, but not by those who only acknowledge human prudence.

[2] Now, either what the church teaches is true, that all wisdom and prudence are from God, or what the world teaches, that they are from man. Can these views be

reconciled in any other way than this, that what the church teaches is the truth, and what the world teaches is the appearance? For the church establishes its teaching from the Word, but the world its teaching from the proprium; and the Word is God's, and the proprium is man's. Because prudence is from God and not from man a Christian in his devotions, prays God to lead his thoughts, purposes and actions, and also adds that by himself he cannot. Again, seeing someone doing good, he says the person has been led to it by God; and so about much else. Can anyone speak so unless he inwardly believes it? To believe it inwardly comes from heaven. But when a man deliberates and gathers arguments in favor of human prudence he can believe the contrary, and this is from the world. The internal faith prevails with those who acknowledge God in their hearts; the external faith with those who do not acknowledge Him at heart, however much they may with the lips.

192. We said that a person who believes, on the strength of the appearance, that human prudence does all things, can be convinced only by reasons to be had from a more profound investigation and gathered from causes. In order, then, that the reasons gathered from causes may be plain to the understanding, let them be put forward in due order as follows:

i. All man's thoughts are from affections of his life's love; there are and can he no thoughts apart from them. ii. The affections of the life's love are known to the Lord alone. iii. Through His divine providence the Lord leads the affections of the life's love of man and at the same time the thoughts, too, from which human prudence comes. iv. By His divine providence the Lord assembles the affections of all mankind into one form — the human form. v. Heaven and hell, which are from mankind, are therefore in such a form. vi. Those who have acknowledged nature alone and human prudence alone make up hell, and those who have acknowledged God and His divine providence make up heaven. vii. All this can be effected only as it appears to man that he thinks from himself and disposes by himself.

193. (i) *All man's thoughts are from affections of his life's love; there are and can be no thoughts apart from them.* It has been shown above in this treatise and also in the one entitled *Angelic Wisdom about Divine Love and Wisdom,* Parts I and V particularly, what the life's love and the affections and the thoughts from them are essentially, and what the sensations and actions arising from them in the body are. Inasmuch as these are the causes from which human prudence issues as an effect, something needs to be said about them here also. For what has been written earlier elsewhere cannot be as closely connected with what is written later as it will be if the same things are recalled and placed with both in view.

[2] Earlier in this treatise, and in that just mentioned about *Divine Love and Wisdom,* it was shown that in the Lord are divine love and wisdom; that these two are life itself; that from the two man has will and understanding, will from the divine love and understanding from the divine wisdom; that heart and lungs in the body correspond to

these two; that this may make plain that as the pulsation of the heart along with the respiration of the lungs rules the whole man as to the body, so the will together with the understanding rules him as to his mind; that thus there are two principles of life in everyone, one natural and the other spiritual, and that the natural principle of life is the heartbeat, and the spiritual is the will of the mind; that each adjoins a consort to itself with which it cohabits and performs the functions of life; and that the heart joins the lungs to itself, and the will the understanding to itself.

[3] Now, as the soul of the will is love, and the soul of the understanding is wisdom, both of them from the Lord, love is the life of everyone and is such life as it has in union with wisdom; or what is the same, the will is the life of everyone and is such life as it has in conjunction with the understanding. More on the subject may be seen above in this treatise and especially in *Angelic Wisdom about Divine Love and Wisdom,* Parts I and V.

194. It was also demonstrated in the treatises mentioned that the life's love produces subordinate loves from itself, called affections; that these are exterior and interior; and that taken together they make one dominion or kingdom as it were, in which the life's love is lord or king. It was also shown that these subordinate loves or affections adjoin consorts to themselves, each its own, the interior affections consorts called perceptions, and the exterior consorts called knowledges, and each cohabits with its consort and performs the functions of its life. In each instance, it was shown, the union is like that of life's very being with life's

coming forth, which is such that the one is nothing without the other; for what is life’s being unless it is active and what is life’s activity if it is not from life’s very being? The conjunction in life, it was likewise shown, is like that of sound and harmony, of sound and utterance, too, in general like that of the heart’s pulsation and the respiration of the lungs, a union, again, such that one without the other is nothing and each becomes something in union with the other. Union must either be in them or come about by them.

[2] Consider, for example, sound. One who thinks that sound is something if there is nothing distinctive in it is much mistaken. It also corresponds to affection in man, and as something distinctive is always in it the affection of a person’s love is known from the sound of his voice in speaking, and his thought is known from the varied sounds which speech is. Hence the wiser angels perceive just from the sound of his voice a man’s life’s love together with some of the affections which are its derivatives. This has been remarked that it may be known that no affection is possible without its thought, and no thought without its affection. More on the subject can be seen above in this treatise and in *Angelic Wisdom about Divine Love and Wisdom.*

195. Inasmuch as the life’s love has its enjoyment, and its wisdom its pleasure, and likewise every affection, which is essentially a lesser love derived from the life’s love like a stream from its source or a branch from a tree or an artery from the heart, therefore every affection has its enjoyment and the perception or thought from it its pleasure. Consequently these enjoyments and pleasures make man’s

life. What is life without joy and pleasure? It is not animated at all, but inanimate. Reduce enjoyment and pleasure and you grow cold and torpid; take them away and you expire and die. Vital heat comes from the enjoyments of the affections and the pleasures of the perceptions and thoughts.

[2] As every affection has its enjoyment and the thought thence its pleasure, it may be plain whence good and truth are and what they are essentially. Whatever is the enjoyment of one’s affection is one’s good, and one’s truth is what is pleasant to the thought from that affection. For everyone calls that good which he feels in the love of his will to be enjoyable, and calls that truth which he then perceives in the wisdom of his understanding to be pleasant. The enjoyable and the pleasant both flow out from the life’s love as water does from a spring or blood from the heart; together they are like an element or the atmosphere in which man’s whole mind is.

[3] The two, enjoyment and pleasure, are spiritual in the mind and natural in the body, and in each make man’s life. From this it is plain what it is in man that is called good, and what it is that is called truth; likewise what it is in man that is called evil and false; whatever destroys the enjoyment of his affection is evil to him, and what destroys the pleasure of his thought thence is false to him. It is plain, moreover, that evil on account of the enjoyment in it and falsity on account of the pleasure in it may be called good and truth and believed to be good and truth. Goods and truths are indeed changes and variations of state in the forms of the

mind, but they are perceived and have life only through the enjoyments and pleasures they have to give. This is noted to make known what affection and thought are in their life.

196. Inasmuch as it is not the body but man’s mind that thinks and that does so from the enjoyment of one’s affection, and inasmuch as man’s mind is his spirit which lives after death, man’s spirit is nothing else than affection and thought therefrom. It is altogether plain from spirits and angels in the spiritual world that thought cannot exist apart from affection, for they all think from the affections of their life’s love; the enjoyments of these affections attend each as his atmosphere, and all are united by these spheres exhaled from the affections by their thoughts. The character of each one is known also by the sphere of his life. It may be seen from this that all thought is from an affection and is the form of that affection. The same applies to the relationship between will and understanding, good and truth, and charity and faith.

197. (ii) *The affections of the life’s love of man are known to the Lord alone.* Man knows his thoughts and his intentions in them because he sees them in himself, and as all prudence is from them, he sees this, too, within him. Then if his life’s love is self-love, he comes to take pride in his own intelligence, ascribes prudence to himself, gathers arguments in support of it, and thus recedes from acknowledging divine providence. Much the same happens if love of the world is his life’s love, but he does not then recede to the same extent. It is plain from this that these two loves ascribe all things to man and to his prudence and

when interiorly examined ascribe nothing to God and to His providence. When persons who do this happen to hear that the reality is that there is no such thing as human prudence, but that divine providence alone governs all things, they laugh at this if they are outright atheists; if they hold something of religion in remembrance and are told that all wisdom is from God, they assent on first hearing it, but inwardly in their spirit deny it. Such especially are priests who love themselves more than God, and the world more than heaven, or what is the same, worship God for position's or riches' sake, and yet have been preaching that charity and faith, all good and truth, all wisdom, too, and in fact prudence are from God and none of them from man.

[2] In the spiritual world I once heard two priests debating with a certain royal ambassador about human prudence whether it is from God or from man, and the debate was heated. The three believed alike at heart, namely, that human prudence does all and divine providence nothing, but the priests in their theological zeal at the moment asserted that there was nothing of wisdom and prudence from man. When the ambassador retorted that there was nothing of thought then, either, they said "yes, nothing of thought." But as angels perceived that the three believed alike, they bade the ambassador, "Put on priestly robes, believe yourself to be a priest, and then speak." He robed himself, believed he was a priest, and thereupon declared in a deep voice that never could there be wisdom or prudence in man save from God. He defended this with the customary eloquence filled with rational arguments. Then the two

priests were told, “Put off your robes, put on those of political ministers, and believe that that is what you are.” They did so, thought then from their interior selves, and gave voice to the arguments they had entertained inwardly before in favor of human prudence and against divine providence. Upon this the three, believing alike, became warm friends and set out together on the path of one’s own prudence, which leads to hell.

198. It was shown above that man can have no thought except from some affection of his life’s love and that the thought is nothing other than the form of the affection. Now, man sees his thought but cannot see his affection, which he feels; it is therefore from sight which dwells on the appearance, and not from affection which does not come into sight but into feeling, that he concludes that one’s own prudence does all things. For affection shows itself only in a certain enjoyment of thought and in pleasure ever reasoning about it. This pleasure and enjoyment make one with the thought in those who, from self-love or love of the world, believe in one’s own prudence. The thought glides along in its enjoyment like a ship in a river current to which the skipper does not attend, attending only to the sails he spreads.

199. Man can indeed reflect on what his external affection finds enjoyable when it is also an enjoyment of a bodily sense, but he still does not reflect that that enjoyment comes from the enjoyment of his affection in thought. For example, when a lecher sees a lewd woman his eyes light with a lascivious fire and from this he feels a

physical pleasure; he does not, however, feel his affection’s enjoyment or that of the lust in his thought, only a strong desire more nearly physical. The same is true of the robber in a forest at sight of travelers and of the pirate at sea on sighting vessels, and so on. Obviously a man’s enjoyments govern his thoughts, and the thoughts are nothing apart from them; but he thinks he has only the thoughts, when nevertheless these are affections put into forms by his life’s love so that they appear in the light; for all affection has heat for its element and thought has light.

[2] The external affections of thought manifest themselves in bodily sensation, and sometimes in the thought of the mind, but the internal affections of the thought from which the external exist never make themselves manifest to man. Of these he knows no more than a rider asleep in a carriage does of the road or than one feels the rotation of the earth. Now, when man knows nothing of the things beyond number that take place in the interiors of his mind, and the few external things which come to the sight of his thought are produced from the interiors, and the interiors are governed by the Lord alone through His divine providence and the few external by the Lord also together with man, how can anyone assert that one’s own prudence does all things? Were you to see just one idea laid open, you would see astounding things, more than tongue can tell.

[3] It is clear from the endless things in the body that there are so many things in the mind’s interiors that the number cannot be given, and nothing of them comes to sight or sense except only a much simplified action. Yet to

the action thousands of motor or muscular fibres contribute, and thousands of nerve fibres, thousands of blood-vessels, thousands of cells in the lungs which must cooperate in every action, thousands in the brains and in the spinal cord, and many more things still in the spiritual man which is the human mind, in which all things are forms of affections and of perceptions and thoughts from the affections. Does not the soul, which disposes the interiors, dispose the actions also which spring from them? Man's soul is nothing else than the love of his will and the resulting love of his understanding; such as this love is the whole man is, becoming so according to the disposition he makes of his externals in which he and the Lord are together. Therefore, if he attributes all things to himself and to nature, self-love becomes the soul; but if he attributes all things to the Lord, love to the Lord becomes the soul; this love is heavenly, the other infernal.

200. Inasmuch as the enjoyments of his affections, from inmosts down through interiors to exteriors and finally to outermost things in the body, bear man along as wave and wind bear a ship; and inasmuch as nothing of this is apparent to man except what takes place in the outermost things of the mind and the body, how can he claim for himself what is divine on the strength merely of the fact that those few outermost things seem to be his own? Even less should he claim what is divine for himself, knowing from the Word that a man can receive nothing of himself unless it is given by heaven; and knowing from reason that this appearance has been granted him in order to live as a

human being, see what is good and evil, choose between them, and appropriate his choice to himself that he may be united reciprocally with the Lord, be reformed, regenerated and saved, and live forever. It has been stated and shown above that this appearance has been granted to man in order that he may act in freedom according to reason, thus as of himself, and not drop his hands and await influx. From all this it follows that proposition iii to be demonstrated has been confirmed: *Through His divine providence the Lord leads the affections of the life's love of man and at the same time the thoughts, too, from which human prudence comes.*

201. (iv) *By His divine providence the Lord assembles the affections of all mankind into one form — the human form.* In a subsequent paragraph it will be seen that this is the universal effort of divine providence. Those who ascribe everything to nature deny God at heart, and those who ascribe everything to human prudence, at heart deny divine providence; the one cannot be separated from the other. Yet both groups for their reputation's sake and for fear of losing it profess in words that divine providence is universal, but say its details fall to man and in their aggregate are grasped by human prudence.

[2] But consider: what is universal providence when the details are taken from it? Is it anything but just an expression? For that is called universal which consists of the total of details as what is general does of particulars. If, then, you remove details, what is the universal except something empty, thus like a surface with nothing

underneath or an aggregate without content? If it should be said that divine providence is a universal government but nothing is governed but only held in connection and items of the government are handled by others, can this be called a universal government? No king has such a government. For if a king gave his subjects the government of everything in his kingdom, he would no longer be king, but would only be called king; he would have the standing in name only and not in fact. In the case of such a king one cannot speak of government, still less of universal government.

[3] God’s providence is called man’s prudence. As universal prudence cannot be said of a king who has only kept the name so that the kingdom may be called a kingdom and be held together, so one cannot speak of universal providence if human beings provide everything by their own prudence. The same is true of the terms “universal providence” and “universal government” in reference to nature when they mean that God created the universe but endowed nature to produce everything from herself. What is “universal providence” then but a metaphysical term, and nothing but a term? Many of those who attribute everything produced to nature and everything accomplished to human prudence and yet profess orally that God created nature, regard divine providence as an empty expression. But the reality is that divine providence is in the least things of nature and of human prudence also and is thereby universal.

202. The Lord's divine providence is universal by being in the least things in that He created the universe in order that an infinite and eternal creation might come about from Him, and it does as He forms a heaven from mankind which in His sight is like one humanity, His image and likeness. We showed above (nn. 27-45) that heaven formed of human beings is such in His sight; that this was the purpose of creation; and that the divine regards what is infinite and eternal in all that it does (nn. 46-69). The infinite and eternal to which the Lord looks in forming His heaven from mankind is the growth of it to infinity and eternity and thus His dwelling constantly in the purpose of His creation. This infinite and eternal creation the Lord provided for in creating the universe and He pursues it steadily in His divine providence.

[2] Can anyone who knows and believes from the church's doctrine * that God is infinite and eternal be so lacking in reason that he does not agree on hearing it that God can then regard only what is infinite and eternal in the great work of His creation? To what else can He look from His infinite being? To what else in mankind of which He forms His heaven? What else can divine providence then have for its end than the reformation and salvation of mankind? No one can be reformed by himself through his prudence; he is reformed by the Lord through His divine providence. Consequently, unless the Lord leads man every least moment the man lapses from the way of reformation and perishes.

* It is the doctrine of all churches in Christendom that God the Father, God the Son and God the Holy Spirit is infinite, eternal, uncreated and omnipotent, as may be seen in the Athanasian Creed.

[3] Every change or variation in the state of the human mind means a change or variation in a series of things present and to come; what then of progress to eternity? The situation is like that of an arrow shot from a bow, which if it deviated from the target in the least on being aimed would deviate widely at a thousand feet or more. The like would happen if the Lord did not lead the states of the human mind every least moment. The Lord does so according to the laws of His divine providence; it is according to them that it seems to man he leads himself; but the Lord foresees how he leads himself and constantly acts in adaptation. In what follows it will be seen that laws of tolerance are also laws of divine providence, that every man can be reformed and regenerated, and that no other predestination is possible.

203. Since every man lives forever after death and is allotted a place either in heaven or in hell according to his life, and heaven and hell must each be in a form to act as a unit, as we said before, and since no one can be allotted a place in that form other than his own, humanity in all the world is under the Lord's guidance and everyone is led by the Lord from infancy to the close of life in the least things, and his place is foreseen and provided.

[2] Clearly then, the Lord's divine providence is universal by being in the least things, and it is an infinite and eternal

creation that He has provided for Himself in creating the world. Man does not espy this universal providence, and if he did, it would look to him like scattered heaps and collections of material for building a house such as passersby see, while the Lord beholds rather a magnificent palace, constantly building and enlarging.

204. (v) *Heaven and hell are in the form described.* That heaven is in the human form has been made known in the work *Heaven and Hell,* published in London in 1758 (nn. 59-102), also in the treatise *Divine Love and Wisdom,* and here and there in the present treatise. I therefore omit further confirmation. Hell is said to be in the human form also, but it is in a monstrous human form, like that of the devil, by whom hell in its entirety is meant. Hell is in the human form inasmuch as those who are in it were born human beings too; they also possess the two human faculties of liberty and rationality, though they have misused liberty by willing and doing evil, and rationality by thinking and confirming evil.

205. (vi) *Those who have acknowledged nature alone and human prudence alone make up hell, and those who have acknowledged God and His divine providence make up heaven.* All who lead an evil life, inwardly acknowledge nature and human prudence alone. This acknowledgment lies hidden in all evil, however the evil may be veiled by good and truth, which are borrowed raiment, or like wreaths of perishable flowers, put around the evil lest it appear in its nakedness. That all who lead an evil life, inwardly acknowledge nature and human prudence alone is

not known because of this general covering hiding it from view. The source and cause of their acknowledgment, however, may make clear that they acknowledge nature and one's own prudence. We shall say, therefore, whence man's own prudence is and what it is; then whence divine providence is and what it is; next who they are respectively, and of what character, who acknowledge divine providence and who acknowledge man's own prudence; and lastly show that those who acknowledge divine providence are in heaven and that those who acknowledge man's own prudence are in hell.

206. *Whence man's own prudence is and what it is.* It is from man's proprium, which is his nature and is called his soul from his parent. This proprium is self-love and the accompanying love of the world, or it is love of the world and the accompanying self-love. Self-love by nature regards self only and others as cheap or of no account. If it regards any it does so as long as they honor and do it homage. Inmostly in that love, like the endeavor in seed to fructify and propagate, there lies hidden the desire to become great and if possible a king and then possibly a god. A devil is such, for he is self-love itself; he adores himself and favors no one unless he also adores him; another devil like himself he hates, because he in turn wants alone to be adored. Since no love is possible without its consort and the consort of love or of the will in man is called the understanding, when self-love breathes itself into its consort, the understanding, it becomes pride there, which is the pride of self-intelligence, and from this comes man's own prudence.

[2] Inasmuch as self-love wants to be the one lord of the world and thus a god, the lusts of evil which are derived from it have their life from it, so have the perceptions of the lusts, which are schemes; likewise the enjoyments of the lusts, which are evils, and the thoughts of the lusts, which are falsities. All these are like slaves and ministers of their lord, responding to his every nod, unaware that they do not act but are acted upon; they are actuated by self-love through the pride of self-intelligence. Hence man's own prudence because of its origin lies concealed in every evil.

[3] The acknowledgment of nature alone is also hidden in it, for self-love has closed the window overhead through which heaven is plain and the side windows, too, in order not to see or hear that the Lord alone governs all things, that nature in herself is lifeless, and that man's proprium is infernal and consequently love of it is diabolical. With the windows shuttered, self-love is in darkness, builds itself a hearth fire at which it sits with its consort, and the two reason amicably in favor of nature as against God and in favor of man's own prudence as against divine providence.

207. *Whence and what divine providence is.* It is the divine activity in the man who has removed self-love. For, as was said, self-love is the devil, and lusts with their enjoyments are the evils of his kingdom, which is hell. On the removal of self-love the Lord enters with the affections of neighborly love, opening the overhead window and then the side windows, thus enabling man to see that there is a heaven, a life after death and eternal happiness. By the spiritual light and at the same time the spiritual love which

then flow in, the Lord causes him to acknowledge that God governs all things by His divine providence.

208. *Who and of what nature those in each group are.* Those who acknowledge God and His divine providence are like the angels of heaven, who are averse to being led by themselves and love to be led by the Lord. It is a sign that they are led by the Lord that they love the neighbor. Those, however, who acknowledge nature and one's own prudence are like the spirits of hell, who are averse to being led by the Lord and love to be led by themselves. If they were powerful persons in a kingdom or prelates in the church they want to dominate all things. If they were judges, they pervert judgment and exercise power over the laws. If they were learned, they apply scientific information to confirm nature and man's proprium. If they were merchants they act like robbers, and if husbandmen like thieves. All are enemies of God and scoffers at divine providence.

209. It is amazing that when heaven is opened to such men and they are told that they are insane, and this is made plain to their very perception by influx and enlightenment, still they angrily shut heaven away from them and look to the earth beneath which is hell. This is done with such men while they are still outside hell. It makes plain how mistaken those are who think, "If I see heaven and hear angels speaking with me, I shall acknowledge." Their understanding makes the acknowledgment, but if the will does not at the same time, they still do not acknowledge. For the love of the will inspires in the understanding what it

wills (it is not the other way about); indeed, it destroys everything in the understanding which is not from itself.

210. *All this can be effected only as it appears to man that he thinks from himself and disposes by himself.* In what precedes we have shown fully that unless it seemed to man that he lives of himself and thus thinks and wills, speaks and acts of himself, he would not be man. Consequently, unless he could in his own prudence make the disposition of all pertaining to his function and life, he could not be led and guided by divine providence. He would be like one with his hands hanging limp, his mouth open, his eyes shut, holding his breath in expectation of influx. He would divest himself of the human which he has from the perception and sensation that he thinks, wills, speaks and acts as it were of himself. At the same time he would divest himself of the two faculties, liberty and rationality, distinguishing him from the beasts. Above in this treatise and in the treatise *Divine Love and Wisdom* it was shown that without this appearance a man would not have the power to receive or reciprocate nor have immortality then.

[2] If then you desire to be led by divine providence, use prudence as a servant and minister that faithfully dispenses his master’s goods. This prudence is the talent given to the servants to trade with, of which they were to give account (Lu 19:13-28; Mt 25:14-31). It seems to man to be his own, and he believes it is his own as long as he holds shut up within him the bitterest enemy God and divine providence have, the love of self. This dwells in the interiors of every man by birth; if you do not recognize it (and it wishes not to

be recognized), it dwells securely and guards the door lest man open the door and the Lord cast it out. The door is opened by man through shunning evils as sins as if of himself with the acknowledgment that he does so from the Lord. With this prudence divine providence acts as one.

211. Divine providence operates so secretly that scarcely anyone is aware it exists in order that man may not perish. For man’s proprium, which is his will, never acts at one with divine providence, against which it has an inborn enmity. The proprium is the serpent which seduced the race’s parents of which it is said,

I will put enmity between you and the woman, and between your seed and her Seed, and It shall bruise your head (Ge 3:15).

The serpent is evil of every sort; its head is self-love. The seed of the woman is the Lord, and the enmity set is between the love of man’s proprium and the Lord, thus between man’s own prudence and the Lord’s divine providence. For man’s own prudence is constantly exalting that head, and divine providence is constantly abasing it.

[2] If man felt this, he would be enraged and wrought-up against God and would perish. While he does not feel it, he may be enraged and wrought-up against others or himself or against fortune without perishing. Therefore the Lord leads man by His divine providence in freedom always, and the freedom seems to man to be utterly his own. To lead a man freely in opposition to himself is like raising a heavy and resisting weight from the ground by means of screws through the power of which weight and resistance are not

felt. And it is as though someone is unknowingly with an enemy who means to kill him and a friend leads him away quietly and only afterwards tells him the enemy’s intention.

212. Who does not talk of fortune? Who does not acknowledge it by speaking of it and know something of it by experience? Yet who knows what it is? One cannot deny that it is something, for it exists and occurs, and a thing cannot exist and occur without being caused; but the cause of this something, fortune, is not known. Lest fortune be denied merely because the cause is unknown, consider dice or playing cards and play yourself or ask the players; do any deny that fortune exists? For they play with it and it plays with them surprisingly. Who can repulse it if it opposes him? Does it not laugh then at prudence and wisdom? When you shake the dice or shuffle the cards, does fortune not seem to know and direct the turns and twists of the wrists in favor of one player rather than another for some cause? Can the cause have any other source than divine providence in outermost things where it works along with human prudence in a wonderful way, constant or changeful, concealing itself at the same time?

[2] We know that pagans of old acknowledged Fortune and built a temple to her, as Italians did at Rome. It has been granted me to learn many things which I am not permitted to make public about this fortune, which, as was said, is divine providence in outmosts. These made it plain to me that fortune is not an illusion of the mind nor a sport of nature nor something without a cause, for this has no reality, but is visible evidence that divine providence is over

the least things in human thought and action. As divine providence occurs in these least things which are insignificant and trifling, why should it not in the significant and important matters of peace and war in the world and of salvation and life in heaven?

213. I know, however, that human prudence bears the rational faculty its way more than divine providence does its way, for the latter does not show itself and the former does. It can be accepted more readily that there is only one life, namely God, and that all men are recipients of life from Him, as we have shown many times, yet this amounts to saying that prudence is from Him, for prudence is part of life. What man, speaking in favor of nature and of human prudence in his reasoning, is not speaking from the natural or external man? And what man, speaking in favor of divine providence and of God in his reasoning, is not speaking from the spiritual or internal man? But, “Pray, write two books,” I say to the natural man, “and fill them with plausible, likely and lifelike reasons which in your judgment are solid ones, the one book in favor of one’s own prudence, and the other in favor of nature. Then hand them to any angel. I know he will write down on them these few words: `All this is appearance and fallacy.’”

XI. DIVINE PROVIDENCE LOOKS TO WHAT IS ETERNAL, AND TO THE TEMPORAL ONLY AS THIS ACCORDS WITH THE ETERNAL

214. THAT DIVINE providence looks to what is eternal and to the temporal only so far as this makes one with the eternal, will be demonstrated in this order:

i. The temporal has to do with distinction and wealth, thus with standing and gain, in the world. ii. The eternal has to do with spiritual standing and abundance, of love and wisdom, in heaven. iii. The temporal and the eternal are separated by man, but are united by the Lord. iv. The uniting of temporal and eternal is the Lord's divine providence.

215. (i) *The temporal has to do with distinction and wealth, thus with standing and gain, in the world.* Many things are temporal, but they are all related to distinction and wealth. By the temporal is meant all that either perishes in time or at least comes to an end with man's life in the world. By the eternal is meant all that does not perish or come to an end in time and thus not with life in the world. Since, as we said, all that is temporal concerns distinction and wealth, it is important to know the following: what, and whence, distinction and wealth are; the nature of the love of them for themselves and the nature of the love of them for the sake of use; that these two loves are distinct from each other, as hell and heaven are; and that man

hardly knows the difference between them. But of these points one by one.

[2] *First: What, and whence, distinction and wealth are.* Distinction and wealth in the most ancient times were quite different from what they gradually became later. Distinction in those times existed only in the relation of parents and children and was one of love, a love full of respect and veneration, accorded the parents not because of birth from them, but because of the instruction and wisdom received from them, which was a second birth of the children, in itself spiritual, being of their spirit. This was the sole distinction in most ancient days because tribes, families, and households dwelt separately and not like today under governments. The distinction attached to the head of the family. Men of old called the times golden ages.

[3] But after those times the love of ruling, just out of enjoyment of that love, crept in by stages, and as enmity and hostility did so at the same time towards those who were unwilling to submit, tribes, families, and households congregated of necessity in communities and set over themselves one whom they called judge at first, then prince, and finally king and emperor. They also began to protect themselves by towers, earthworks and walls. The lust of ruling spread like a contagion to many from the judge, prince, king or emperor as from the head into the body, and as a result degrees of distinction arose and prestige according to them, and self-love also and pride in one’s own prudence.

[4] The same thing happened with the love of riches. In the most ancient days when tribes and families lived by themselves, there was no other love of riches than to possess the necessaries of life which they provided for themselves from flocks and herds and from the lands, fields and gardens which supplied their food. Suitable houses, furnished with useful articles of every kind, and clothing were also among their necessities of life. Parents, children and male and female servants, making up the household, engaged in the care and labor for all these necessities.

[5] But after the love of dominion entered and destroyed this state of society, the love of having means beyond what was needed crept in also and grew to the extreme of wanting to possess the wealth of all other men. The two loves are like blood relatives, for one who wants to rule over all things, also wants to possess all things; for then all others become servants, and they alone masters. This is clearly evident from those in the papist world who have exalted their dominion even into heaven, to the Lord's throne, on which they have placed themselves, and who at the same time seek the wealth of the whole earth and want to enlarge their treasury endlessly.

[6] Second: *The nature of the love of distinction and wealth for their own sake and for usefulness' sake respectively.* The love of distinction and standing for their own sake is self-love — strictly, the love of ruling from self-love; and the love of riches and wealth for their own sake is love of the world — more precisely, the love of possessing the goods of others by whatever device. But the love of

distinction and riches for usefulness' sake is love of the use, which is the same as love to the neighbor; for that for the sake of which a man acts is the purpose from which he acts, and is first or primary, and all else is means and secondary.

[7] As for the love of distinction and standing, identical with self-love and strictly with the love of ruling from self-love, it is the love of the proprium; and man's proprium is all evil. Hence it is said that man is born into all evil and that what he has by heredity is nothing but evil. What he has by heredity is his proprium in which he is and into which he comes through self-love and especially through the love of ruling from self-love; for one who is in that love regards only himself and thus immerses his thoughts and affections in his proprium. Hence a love of evil-doing is present in self-love. The reason is that he does not love the neighbor but only himself; and one who loves himself only, sees others as outsiders or as mean or nothing worth, despises them, and does not hesitate to do them injury.

[8] For this reason one who is in the love of ruling from the love of self thinks nothing of defrauding his neighbor, committing adultery with his wife, slandering him, breathing vengeance on him even to the death, treating him cruelly, and other such deeds. This a man gets from the fact that the devil himself, with whom he is conjoined and by whom he is led, is nothing else than the love of ruling from self-love. One who is led by the devil, that is, by hell, is led into all these evils and is constantly led by enjoyments of these evils. Hence all who are in hell want to do evil to all, but those in heaven want to do well by all. From this

opposition there results the intermediate state in which man is and in it is in equilibrium, as it were, so that he can turn towards hell or towards heaven. So far as he favors the evils of self-love he turns towards hell, and so far as he removes them from him he turns towards heaven.

[9] It has been granted me to feel the nature and also the strength of the enjoyment of ruling from the love of self. I was let into it that I might know. It was such as to exceed all worldly enjoyments. It was an enjoyment of the whole mind from its inmosts to its outmosts, but felt in the body only as pleasure and gratification, making the chest swell. It was also granted me to perceive that there issued from this enjoyment as from their fountainhead the enjoyments of evils of all kinds, such as adultery, revenge, fraud, slander, and evil-doing in general. There is a similar enjoyment in the love of possessing the wealth of others by whatever ruse, and from this love in the lusts derived from it; yet not the same degree of enjoyment unless this love is conjoined with self-love. As for distinction and riches sought not for themselves but for usefulness' sake, this is not love of them but love of uses; distinction and wealth serve it as means. This love is heavenly. But of it more in what follows.

[10] Third: *These two loves are distinct from each other, as heaven and hell are.* This is plain from what has just been said, to which I will add the following. All who are in the love of ruling from self-love, whoever they are and whether they are great or small, are in hell in spirit. They are also in the love of all evils. If they do not commit them, still in their spirit they believe that they are allowable, and when honor,

standing, or fear of the law do not deter, they commit them physically. What is more, the love of ruling from self-love hides hatred of God deeply within itself, consequently of divine things which are of the church and especially of the Lord. If such men acknowledge God it is with the lips only, and if they acknowledge the divine things of the church, it is for fear of losing standing. This love hides hatred of the Lord deeply within it because deep in it is the desire to be God, for it worships and adores itself alone. Hence if anyone honors it, even to saying that it possesses divine wisdom and is the god of the world, it loves him with all the heart.

[11] It is otherwise with the love of distinction and wealth for usefulness' sake; this love is heavenly, for, as was said, it is the same as love of the neighbor. By uses goods are meant, and by doing uses doing good is meant, and by doing uses or good, serving and helping others is meant. Although those doing so may possess distinction and wealth, they regard these only as means for doing uses, thus for serving and helping. They are meant in these words of the Lord:

> Whoever would be great among you, must be your minister; and whoever would . . . be first, must be your servant (Mt 20:26, 27).

It is these also whom the Lord entrusts with ruling in heaven. For ruling is to them the means of doing uses or good, thus of serving; and when uses or good deeds are their purpose and their love, they do not rule; the Lord does, from whom is all that is good.

[12] Fourth: *Man hardly knows the difference between the two loves.* For most men of distinction and wealth also perform uses, yet do not know whether they do so for their own sake or for the sake of usefulness. They know this the less because love of self and the world has more fire and ardor for doing uses than have those who are not in love of self and the world. The former do uses, however, for the sake of fame or gain, thus for their own benefit; but the latter, doing so for the sake of usefulness and what is beneficial, act not from themselves but from the Lord.

[13] The difference between the two loves can scarcely be recognized by man, for he is ignorant whether he is being led by the devil or by the Lord. Led by the devil he does uses for his own sake or the world's; led by the Lord, he does them for the sake of the Lord and of heaven. All who shun evils as sins do uses from the Lord; all who do not shun evils as sins do uses from the devil, for evil is the devil, and use or good is the Lord. Only so is the difference in question recognizable. Outwardly the two loves look the same; inwardly they are wholly unlike. One is like gold with dross in it, the other like gold with pure gold in it. One is like artificial fruit, looking outwardly like the fruit of a tree, but is colored wax with dust or pitch in it; the other is like noble fruit, flavorsome and fragrant, with seeds in it.

216. (ii) *The eternal has to do with spiritual standing and wealth, of love and wisdom, in heaven.* As the natural man calls the enjoyments of self-love, which are also the enjoyments of the lusts of evil, good, and confirms that they are goods, he calls distinction and wealth divine blessings.

But when the natural man sees the wicked as well as the good raised to distinction and prospered, and still more when he beholds the good despised and poorly off and the wicked honored and affluent, he thinks to himself, “Why is this? It cannot be by divine providence. For if providence governed everything, it would lavish distinction and wealth on the good and inflict contempt and poverty on the wicked, and thus drive the wicked to acknowledge there is a God and divine providence.”

[2] But unless he is enlightened by the spiritual man, that is, is at the same time spiritual, the natural man does not see that distinction and wealth can be blessings but also curses, and that when they are from God they are blessings, and when they are from the devil they are curses. It is well known, moreover, that the devil bestows distinction and wealth; it is on this account that he is called the prince of the world. As it is not known when distinction and wealth are blessings and when they are curses, let it be told in this order: 1. Distinction and wealth are blessings and are curses. 2. When they are blessings they are spiritual and eternal; when they are curses they are temporal and ephemeral. 3. Distinction and wealth which are curses, compared with those which are blessings, are as nothing compared with everything or as that which has no existence in itself compared with that which has.

217. The three points are now each to be clarified. 1. *Distinction and wealth are blessings and are curses.* Common experience attests that both the pious and the impious, or the just and the unjust, that is, the wicked and

the good, gain distinction and wealth, and yet it is undeniable that the impious and unjust, that is, the wicked, enter hell, and the pious and just, that is, the good, enter heaven. As this is true, distinction and wealth or standing and means are either blessings or curses, blessings with the good and curses with the evil. It was shown in the work *Heaven and Hell,* published in London in the year 1758, that rich and poor and great and small are found in both heaven and hell (nn. 357-365). It is plain from this that distinction and wealth with those now in heaven were blessings in the world, and with those now in hell were curses in the world.

[2] If he will think about the matter with reason, anyone can know when distinction and wealth are blessings or curses, namely, that they are blessings with those who do not set their heart on them, and curses with those who do. One sets the heart on them in loving oneself in them, and one does not set the heart on them when he loves uses and not himself in them. Above (n. 215) we told what the difference between the two loves, and the nature of it, is. It is to be added that distinction and wealth seduce some and not others. They do so when they excite the loves in man’s proprium, that is, self-love, which is the love found in hell and is called the devil (as remarked above), and they do not seduce if they do not excite that love.

[3] Both the wicked and the good come to distinction and are prospered in means because the wicked as well as the good perform uses. The wicked perform uses for the sake of their personal standing and gain; the good do so for the

sake of the standing and profit of the work which they do. The good regard the standing and profit of their work as principal causes of action, and personal standing and gain as instrumental causes; but the wicked regard their personal standing and gain as the main incentives and the standing and gain of their work as the instrumental. Yet who does not see that a person, whatever his function or standing, is to serve the affairs which he administers, and not they him? Who does not see that a judge is to serve justice, a magistrate the common welfare, a king his kingdom, and that it is not to be the other way around? According to the laws of a kingdom, a man is invested therefore with distinction and standing in keeping with the eminence of the work he does. Moreover, who does not see that the difference between the two loves is like that between what is principal and what is instrumental? One who ascribes to himself personally the eminence of a position appears in the spiritual world, when this inversion is pictured, as himself inverted, feet up and head down.

[4] Second: *When distinction and wealth are blessings they are spiritual and eternal, but when they are curses they are temporal and ephemeral.* There are distinction and wealth in heaven as there are in the world. For governments and hence administrations and functions exist there, trade also and hence wealth, for there are societies and communities. All heaven is divided into two kingdoms, one called the celestial kingdom and the other the spiritual kingdom. Each kingdom is divided into innumerable societies, larger and smaller, all of which with all in them

are arranged according to differences of love and of wisdom thence, the societies of the celestial kingdom according to differences of celestial love, which is love to the Lord, and the societies of the spiritual kingdom according to differences of spiritual love, which is love to the neighbor. Inasmuch as there are such societies, and all who are in them were men in the world and hence retain the loves they cherished in the world, with the one difference that they are spiritual beings now, and that distinction and wealth are spiritual in the spiritual kingdom and celestial in the celestial kingdom, therefore those have greater distinction and abundance than others who have greater love and wisdom. And to them distinction and wealth in the world were blessings.

[5] The nature of spiritual distinction and wealth may then be plain — they attach to one’s function and not to one’s person. The distinguished person in the spiritual world indeed enjoys magnificence and glory like those of kings on earth, yet does not regard the distinction itself as anything but rather the uses in the administration and discharge of which he is engaged. Each also receives the honors of his high post but ascribes them not to himself but to the uses, and as all uses are from the Lord, he ascribes the honors to the Lord as their source. Such are the spiritual distinction and wealth which are eternal.

[6] It is quite otherwise with those to whom eminence and wealth were curses in the world. Having attributed these to themselves and not to uses, and not wanting the uses to control them but wanting to control the uses, which they

regarded as uses only as they served their own standing and honor, they are in hell and are base slaves, despised and wretched. Their distinction and wealth are gone, therefore are called temporal and fleeting. The Lord teaches about both sorts in the words:

Do not lay up treasures for yourselves on earth, where moth and rust corrupt and thieves break through and steal; but lay up treasures for yourselves in heaven, where neither moth nor rust corrupts and where thieves do not break through and steal; for where your treasure is . . . your heart also is (Mt 6:19-21).

[7] Third: *The distinction and wealth which are curses, compared with those which are blessings, are as nothing compared with everything or as that which has no existence in itself compared with that which has.* Everything that perishes and comes to nothing is inwardly nothing in itself. Outwardly, indeed, it is something and appears to be much and to some everything while it lasts; but inwardly in itself it is not. It is like a surface with nothing beneath or like an actor in kingly robes when the play is over. But what remains to eternity is something in itself perpetually, thus everything, and it truly is, for it does not cease to be.

218. (iii) *The temporal and the eternal are separated by man, but are united by the Lord.* For all that is man’s is temporal, and he may therefore be called temporal, but all things that are the Lord’s are eternal, and so the Lord is called eternal. Temporal things are such as come to an end and perish, eternal things are such as do not. Anyone can

see that the two can be united only by the infinite wisdom of the Lord, thus by Him and not by man. To make it known, however, that the two are separated by man and united by the Lord, this is to be demonstrated in the following order:

1. What temporal things are and what eternal are. 2. The human being is in himself temporal and the Lord in Himself eternal, and only the temporal can proceed from man, and only the eternal from the Lord. 3. Temporal things separate eternal things from themselves, while eternal things join temporal things to themselves. 4. The Lord joins man to Himself by means of appearances. 5. He does so by correspondences also.

219. These points will be clarified and established one by one. First: *What temporal things are and what eternal are.* The temporal are all things that are proper to nature and from nature proper to man. Space and time especially are proper to nature, both of them having a limit or termination. Things thence derived and proper to man are all things of his own will and understanding, thus of his affection and thought and especially of his prudence; it is well known that these are finite and limited. Eternal things, however, are all that are proper to the Lord and from Him seemingly proper to man. What is proper to the Lord is all of it infinite and eternal, thus timeless, endless and without limit; what is seemingly proper to man thence is also infinite and eternal; but nothing of this is actually proper to man, but the Lord's alone in him.

[2] Second: *The human being is in himself temporal and the Lord in Himself eternal, and only the temporal can*

proceed from man, and from the Lord only the eternal. Man, we said, is in himself temporal and the Lord in Himself eternal. Since only what is in a person can proceed from him, nothing can proceed from man except what is temporal, and nothing from the Lord except what is eternal. For the infinite cannot proceed from the finite; that it can is a contradiction. The infinite, however, can proceed from the finite, still not from the finite but from the infinite by the finite. In turn, what is finite cannot proceed from the infinite; this is also a contradiction; it can be produced from the infinite and this is creation and not proceeding. On this subject see *Angelic Wisdom about Divine Love and Wisdom,* from beginning to end. If then the finite proceeds from the Lord, as it does in many ways with man, it proceeds not from the Lord but from man, and can be said to do so from the Lord by man, because it so appears.

[3] This may be clarified by these words of the Lord:

Let your communication be, Yea, yea, Nay, nay, what is more than these comes of evil (Mt 5:37).

Such is the speech of all in the third heaven. For they never reason about divine things whether a thing is so or not, but see in themselves from the Lord whether or not it is. To reason about divine things whether they are so or not comes from the reasoner's not seeing them from the Lord, but wanting to see them from himself, and what one sees from oneself is evil. But still the Lord desires man to think and speak about things divine, also to reason about them, in order that he may see whether or not they are so. Such thought, speech and reasoning may be said to be from the

Lord in man provided the end is to see the truth, although they are from the man until he sees and acknowledges the truth. Meanwhile it is from the Lord alone that he can think, speak and reason; for he does so from the two faculties, called liberty and rationality, which are his from the Lord alone.

[4] Third: *Temporal things separate eternal things from themselves, while eternal things join temporal things to themselves.* That temporal things separate eternal things from themselves means that man, who is temporal, does so from the temporal in himself; and that eternal things join temporal things to themselves means that the Lord, who is eternal, does so from what is eternal in Himself, as was said above. In what precedes we showed that there is a conjunction of the Lord with man and a conjunction in turn of man with the Lord, but the reciprocal conjunction of man with the Lord is not man's doing but the Lord's; also that man's will goes counter to the Lord's will or, what is the same, man's own prudence goes counter to divine providence. From these circumstances it follows that man puts the eternal things of the Lord aside by force of the temporal things in him, but the Lord joins His eternal things to man's temporal, that is, Himself to man and man to Him. As these points have been treated many times in what precedes, there is no need to confirm them further.

[5] Fourth: *The Lord joins man to Himself by means of appearances.* For it is an appearance that of himself man loves the neighbor, does good, and speaks truth. Unless this appeared to man to be so, he would not love the neighbor,

do good, or speak truth, and therefore would not be conjoined with the Lord. Since love, good and truth are from the Lord, plainly the Lord joins man to Himself by means of the appearance. This appearance, and the Lord's conjunction with man and man's with the Lord, have been treated above at length.

[6] Fifth: *The Lord unites man to Himself by means of correspondences.* He does this by means of the Word, the sense of the letter of which consists wholly of correspondences. In *Doctrine of the New Jerusalem about Sacred Scripture,* from beginning to end, it was shown that by means of that sense there is a conjunction of the Lord with man and a reciprocal conjunction of man with the Lord.

220. (iv) *The conjunction of the temporal and the eternal in man is the Lord's divine providence.* As this cannot come at once to the perception of the understanding or before being reduced to order and then unfolded and demonstrated according to that order, let this be the order in considering it:

1. It is by divine providence that man puts off the natural and temporal through death and puts on the spiritual and eternal. 2. Through His divine providence the Lord joins Himself with natural things by means of spiritual and to temporal by means of eternal in accordance with uses. 3. The Lord joins Himself to uses by means of correspondences, and so by means of appearances according as man confirms these. 4. This conjunction of temporal and eternal is divine providence.

All this will be placed in clearer light by explanation.

[2] First: *It is of divine providence that man puts off the natural and temporal through death and puts on the spiritual and eternal.* Natural and temporal things are the outermost and lowest things which man first enters, as he does on being born, to the end that he may be introduced then into interior and higher things; for the outmost and lowest things are containants, and these are in the natural world. For this reason no angel or spirit was created such at once, but all were born as men first and then were introduced into interior and higher things. Thus they have an outmost and lowest which in itself is fixed and stable, within and by which the interiors can be held in connection.

[3] Man first puts on the grosser substances of nature; his body consists of them; but he puts these off by death, retaining the purer substances of nature nearest to the spiritual, which then are his containants. Moreover, all interior or higher things are together in the outmost and lowermost, as was shown earlier in passages on the subject. Every activity of the Lord is therefore from topmost and outmost simultaneously and so is in fullness. But as the farthest and outmost things of nature as they are in themselves cannot receive the spiritual and eternal things for which the human mind was formed, and yet man was born to become spiritual and live forever, man puts them off and retains only those interior natural things which suit and harmonize with the spiritual and celestial and serve to contain them. This is effected by the rejection of the

temporal and natural outmosts, which is the death of the body.

[4] Second: *Through His divine providence the Lord joins Himself with natural things by means of spiritual things and to temporal by means of eternal in accordance with uses.* Natural and temporal things are not only those proper to nature, but also those proper to men in the natural world. At death man puts off both of these and puts on the spiritual and eternal things corresponding to them. That he puts these on according to uses has been shown in much that precedes. The natural things proper to nature relate in general to time and space and in particular to things visible on earth. These man leaves behind at death and instead receives spiritual things which are similar in outward aspect or appearance but not in their inward aspect and actual essence. This also was considered above.

[5] Temporal things proper to men in the natural world in general are related to distinction and wealth and in particular to human needs such as food, clothing and habitation. These are also put off at death and left behind; things are put on and received that are similar in outward aspect or appearance but not in their internal aspect and essence. All these get their inward aspect and essence from the uses made of temporal things in the world. Uses are the goods which are called goods of charity. It is evident, then, that the Lord through His divine providence unites spiritual and eternal things to natural and temporal things according to uses.

[6] Third: *The Lord joins Himself to uses by means of correspondences, and thus by means of appearances according as man confirms these.* As this must seem obscure to those who have not yet acquired a clear idea of correspondence and appearance, what these are must be illustrated by examples and explained. All the sayings of the Word are outright correspondences of spiritual and celestial things, and being correspondences are also appearances, that is, are all divine goods of divine love and divine truths of divine wisdom which in themselves are naked, but are clothed upon by the Word's literal meaning. They therefore appear as a man would clothed, if his clothing corresponded to the state of his love and wisdom. Obviously, then, if one confirms appearances in himself, he mistakes the clothing for the man, whereupon appearance becomes fallacy. It is otherwise if he seeks truths and sees them in the appearances.

[7] Inasmuch as all uses or truths and goods of charity, which a man renders to the neighbor may be rendered either according to the appearance or according to the verities of the Word, he is in fallacies if he renders them according to the appearances he has confirmed, but renders them as he should if he does so in accord with the verities. This may make plain what is meant when the Lord is said to join Himself to uses through correspondences and thus through appearances according to the confirmation of these by man.

[8] Fourth: *This conjunction of temporal and eternal is divine providence.* This is to be illustrated by two instances

in order to bring it before the understanding in some light. The one instance is that of eminence and standing, and the other that of riches and wealth. These are all natural and temporal in outward form but spiritual and eternal in inward form. Distinction with its standing is natural and temporal when a man has regard in them only to himself personally and not to the common welfare and to the uses. For he is bound then to think inwardly that the community exists for his sake and not he for its sake. It is like a king's thinking that the kingdom and all its members exist for his sake, and not he for the sake of kingdom and people.

[9] The identical distinction, however, along with the standing it brings, is spiritual and eternal when man considers that he exists for the sake of the common well-being and for uses, and not these for his sake. Doing this, he is in the truth and essence of the distinction and of the standing it brings. But doing as described above, he is in the correspondence and appearance; if then he confirms these, he is in fallacies and has conjunction with the Lord only as those have who are in falsities and evils therefrom, for fallacies are falsities with which evils unite themselves. Such men have indeed done uses and good but from themselves and not from the Lord, thus have put themselves in the Lord's place.

[10] The same is true of riches and wealth; for these also are natural and temporal, and spiritual and eternal. They are natural and temporal with those who have regard only to them and to themselves in them and who find all their pleasure and enjoyment in them. But they are spiritual and

eternal with those who regard good uses in them and take an interior pleasure and enjoyment in uses. The outward pleasure and enjoyment in such men also becomes spiritual, and the temporal becomes eternal. They are therefore in heaven after death and in palaces there, the useful designs of which are resplendent with gold and precious stones. They look on these things, however, as the shining and translucent external of inward things, namely, of uses, in which they take a pleasure and enjoyment which are the happiness and joy of heaven. The opposite is the lot of those who have looked on riches and wealth just for the sake of riches and wealth and for their own sake, thus on the externalities and on nothing inward; thus on appearance and not on the essential reality. When they put off the externalities, as they do on dying, they come into their internals, and as these are not spiritual, they cannot but be infernal; they must be one or the other and cannot be spiritual and infernal at the same time. The lot of these men then is poverty instead of riches and wretchedness instead of wealth.

[11] By uses not only the necessities of life are meant, such as food, raiment and habitation for oneself and one's own, but also the good of one's country, community and fellow-citizens. Business is such a good when it is the end-love and money is a mediate, subservient love, as it is only when the businessman shuns and is averse to fraud and bad practices as sin. It is otherwise when money is the end-love and business the mediate, subservient love. For this is avarice,

which is a root of evils (on this see Lu 12:15 and the parable on it, verses 16-21).

XII. MAN IS NOT ADMITTED INWARDLY INTO TRUTHS OF FAITH AND GOODS OF CHARITY EXCEPT AS HE CAN BE KEPT IN THEM TO THE CLOSE OF LIFE

221. IT IS well known in Christendom that the Lord wills the salvation of all, and also is almighty. From this many conclude that He can save everyone and saves those who implore His mercy, especially those who implore it by the formula of the received faith that God the Father may be merciful for the sake of the Son, particularly if they pray at the same time that they may receive this faith. That it is quite otherwise, however, will be seen in the last chapter of this treatise where it will be explained that the Lord cannot act contrary to the laws of His divine providence because that would be acting against His divine love and wisdom, thus against Himself. There, too, it will be seen that such immediate mercy is impossible, for man's salvation is effected by means, and he can be led in accordance with these means only by Him who wills the salvation of all and is at the same time almighty, thus by the Lord. These means are what are called laws of divine providence. Among them is this, that man is not admitted inwardly into truths of wisdom and goods of love except as he can be kept in them to the close of life. To make this plain to the reason, it is to be explained in this order:

i. Man may be admitted into wisdom about spiritual things and also into love of them and still not be reformed.

ii. If he recedes from them afterwards and turns to what is the contrary, he profanes holy things. iii. There are many kinds of profanation, but this kind is the worst of all. iv. The Lord therefore does not admit man interiorly into truths of wisdom and at the same time into goods of love except as man can be kept in them to the very close of life.

222. (i) *Man may be admitted into wisdom about spiritual things and also into love of them and still not be reformed.* This is because he possesses rationality and liberty; by rationality he can be raised into an almost angelic wisdom, and by liberty into love not unlike angelic love. But such as the love is, such is the wisdom; if the love is celestial and spiritual, the wisdom becomes so, but if the love is diabolical and infernal, the wisdom is likewise. Outwardly, and so to others, it may seem to be celestial and spiritual, but in inward form, namely in its essence, it is diabolical and infernal; not as manifested, but as it is within one. That it is of this nature men do not see, for they are natural, see and hear naturally, and the outward form is natural; but angels do see it, for they are spiritual, see and hear spiritually, and the inward form is spiritual.

[2] From this it is plain that man can be admitted into wisdom about spiritual things and also into love of them and still not be reformed; he is admitted only into a natural love of them, not into a spiritual. This is for the reason that man can admit himself into a natural love, but the Lord alone can admit him into a spiritual love, and those admitted into this are reformed, but those admitted only into the natural love are not. For the most part the latter are hypocrites,

and many are of the Order of Jesuits who inwardly do not believe in the divine at all, but play outwardly with divine things like actors.

223. It has been granted me by much experience in the spiritual world to know that man possesses in himself the faculty of apprehending arcana of wisdom like the angels themselves. For I have seen fiery devils who not only understood arcana of wisdom when they heard them, but who spoke them, too, out of their rationality. But the moment they returned to their diabolical love they did not understand them, but in place of them the contrary, which was insanity, and this they called wisdom. In fact, I was allowed to hear them laugh at their insanity when they were in a state of wisdom, and at wisdom when they were in an insane state. One who has been of this character in the world, on becoming a spirit after death is usually brought into states of wisdom and insanity by turns, for him to distinguish the one from the other. But although such men see from the wisdom that they are insane, when the choice is given them, as it is to each, they betake themselves into the state of insanity, love it and feel hatred for the state of wisdom. The reason is that their inward nature has been diabolical and their outward seemingly divine. They are meant by devils who affect to be angels of light, and by the man in the house of the nuptials who was not dressed in a wedding garment and was cast into outer darkness (Mt 22:11-13).

224. Who cannot see that it is the internal from which the external exists and that consequently the external has its

essence from the internal? And who does not know by experience that the external can appear out of accord with the essence it has from the internal? It does so obviously with hypocrites, flatterers and dissemblers. That a person can outwardly feign to be other than himself is manifest from actors and mimics. They know how to represent kings, emperors and even angels in tone of voice, speech, face and gesture as though they were really such, when they are nevertheless only actors. We allude to this because man can similarly act the deceiver in spiritual things as well as civil and moral, and that many do is well known.

[2] When the internal in its essence is infernal, and the external in its form appears to be spiritual and yet has its essence, as we said, from the internal, the question arises where in the external that essence is hidden. It does not show in gesture, voice, speech or face, yet is interiorly hidden in all four. That it is, is plain from the same in the spiritual world. For when man passes from the natural world to the spiritual, as he does at death, he leaves his externals behind along with his body and retains his internals, which he has stored up in his spirit. If his internal was infernal, he then appears as a devil, such as he was as to his spirit during life in the world. Who does not acknowledge that everyone leaves external things behind with the body and enters into internal things on becoming a spirit?

[3] To this I will add that in the spiritual world there is a communication of affections and of thoughts from them, which results in no one's being able to speak except as he

thinks; likewise, everyone changes facial expression and reflects his affection, and thus shows in his face what he is. Hypocrites are allowed sometimes to speak otherwise than they think, but the tone of the voice sounds utterly out of harmony with their interior thoughts, and they are recognized by the discord. It may be evident from this that the internal lies hidden in the tone of voice, the speech, the face and gesture of the external, and that it is not perceived by men in the world, but plainly by angels in the spiritual world.

225. It is plain from this that while he lives in the natural world man may be admitted into wisdom about spiritual things and into love of them also, and that this happens or can happen with the merely natural as well as with those who are spiritual, with this difference, however, that the latter are reformed by these means and the former are not. It may seem, also, that the former love wisdom, but they do so only as an adulterer loves a noble woman, that is, as mistress, speaking caressingly to her and giving her beautiful garments, but saying of her privately to himself, “She is only a vile harlot whom I will make believe that I love because she gratifies my lust; if she should not, I would cast her away.” The internal man of the unreformed lover of wisdom is this adulterer; his external man is the woman.

226. (ii) *If man recedes from these later and turns to what is contrary, he profanes holy things.* There are many kinds of profanation of what is holy, of which in the following section, but this is the gravest of all. Those who profane in this way become no longer human beings after death; they

live indeed, but are continually in wild fantasies. They seem to themselves to soar aloft and while they remain there they sport with fantasies which they see as realities. No longer human, they are referred to not as “he” or “she” but “it.” In fact, when they come to view in heaven’s light they look like skeletons, some like skeletons of the color of bone, others like fiery skeletons, and still others like charred ones. The world does not know that profaners of this kind become like this after death, and the reason is that the cause is unknown. The real cause is that when man first acknowledges and believes divine things and then lapses and denies them, he mixes the holy with the profane. Once they are mixed, they cannot be separated without destroying the whole. That these things may be perceived more clearly, they are to be disclosed in due order as follows: 1. Whatever a man thinks, speaks and does from the will, whether good or evil, is appropriated to him and remains. 2. The Lord in His divine providence constantly foresees and disposes that evil shall be by itself and good by itself, and thus may be separated. 3. This cannot be done, however, if man first acknowledges and lives according to truths of faith and afterwards recedes and denies them. 4. Then he mixes good and evil to the point that they cannot be separated. 5. Since good and evil in anyone must be separated, and in such a person cannot be, he is destroyed in all that is truly human.

227. These are the causes that lead to such enormity, but as they are obscure as a result of ignorance of them, they are to be explained so that they will be plain to the

understanding. 1. *Whatever man thinks, speaks and does from the will, whether good or evil, is appropriated to him and remains.* This was explained above (nn. 78-81); for man has an external or natural memory and an internal or spiritual memory. On the latter memory are written each and all things that he thought, spoke or did from his will in the world, so fully that nothing is lacking. This memory is his book of life, which is opened after death and according to which he is judged. Much more about this memory is reported from experience in the work *Heaven and Hell* (nn. 461-465).

[2] 2. *The Lord in His divine providence constantly foresees and disposes that evil shall be by itself and good by itself, and thus may be separated.* Everyone is both in evil and in good, for he is in evil from himself and in good from the Lord; he cannot live without being in both. If he were in himself alone and thus in evil alone, he would not possess anything living; nor would he if he were in the Lord alone and thus in good alone. In the latter case he would be like one suffocated and gasping for breath or like one dying in agony; in the former case he would be devoid of life, for evil apart from good is dead. Therefore everyone is in both, with the difference that in the one instance he is inwardly in the Lord and outwardly as if in himself, and in the other inwardly in himself and outwardly as if in the Lord. The latter man is in evil, the former in good, and yet each is in good and evil both. The wicked man is in both because he is in the good of civil and moral life and outwardly, in some measure, in the good of spiritual life, too, besides being

kept by the Lord in rationality and liberty, making it possible for him to be in good. This is the good by means of which everyone, even a wicked man, is led by the Lord. It may then be seen that the Lord keeps evil and good apart, so that one is interior and the other exterior, and thus provides against their being mingled.

[3] 3. *This cannot be done, however, if man first acknowledges and lives according to truths of faith and then later recedes and denies them.* This is plain from what has just been said, that all which a man thinks, speaks and does from the will is appropriated to him and remains; and that the Lord in His divine providence constantly foresees and disposes that good shall be by itself and evil by itself, and so can be separated. They are also separated by the Lord after death. Those who are inwardly evil and outwardly good are deprived of the good and left to their evil. The reverse occurs with the inwardly good who outwardly like other men have acquired wealth, sought distinction, delighted in the mundane, and indulged some lusts. Good and evil have not been commingled by them, however, but are separate, like internal and external; they have resembled the evil in many ways outwardly but not inwardly. Evil is separate from good in the evil, too, who have appeared outwardly like the good for piety, worship, speech and deeds, although wicked inwardly. With those, however, who have first acknowledged and lived by truths of faith and then lived contrary to them and rejected them and particularly if they have denied them, good and evil are no longer separate, but mixed. Such a person has

appropriated both good and evil to himself, and thus combined and mixed them.

[4] 4. *He then mixes good and evil to a point where they cannot be separated.* This follows from what has just been said. And if evil cannot be separated from good and good from evil, a person can be neither in heaven nor in hell. Everyone must be in one or the other; he cannot be in both; for so he would be now in heaven and now in hell; and in heaven he would act in hell's favor and in hell act in heaven's favor. He would thus destroy the life of all around him, heavenly life among the angels and infernal life among the devils; as a result everyone's life would perish. For everyone must live his own life; no one lives a life foreign to his own, still less one opposed to it. Hence, in every man after death, when he becomes a spirit or a spiritual being, the Lord separates good from evil and evil from good, good from evil in those who are inwardly in evil, and evil from good in those inwardly in good. This accords with His own words:

To every one who has, shall be given, that he may abound, and from him who has not, shall even what he has be taken away (Mt 13:12; 25:29; Mk 4:25; Lu 8:18; 19:26).

[5] Fifth: *Since good and evil in anyone must be separated and in such a person cannot be, he is destroyed in all that is truly human.* As was shown earlier, everyone has what is truly human from rationality, in that he can see and know what is true and good if he wishes, and from liberty, enabling him to will, think, speak and do it. But this liberty has been destroyed along with their rationality in those who

have commingled good and evil in themselves, for they cannot from good see evil, nor from evil recognize good; the two make one in them. Hence they no longer possess rationality in any efficacy or power, nor any liberty. For this reason they are like the sheerest wild fantasies, as we said above, and no longer look like men but like bones covered with skin, and therefore when mentioned are referred to not as “he” or “she” but “it.” Such is the lot of those who have commingled sacred and profane in the manner we have described. There are several kinds of profanation which are not of this character, however; of them in a later section.

228. No one can profane holy things in the way described who is ignorant of them. For one who is ignorant of them cannot acknowledge them and then deny them. Those, therefore, who are outside Christendom and know nothing of the Lord or of redemption and salvation at His hands do not profane the holiness of this in not accepting it or even by speaking against it. The Jews do not profane its sanctity, for from infancy they have no desire to receive and acknowledge it. It would be otherwise if they received and acknowledged it and afterwards denied it. This seldom occurs, however; for many among them acknowledge it outwardly but deny it inwardly and are like hypocrites. But those who first accept and acknowledge and later lapse and deny, are the ones who profane holy things by mingling them with profane.

[2] It is beside the point here that holy things are accepted and acknowledged in infancy and childhood, as they are by

every Christian. For what pertains to faith and charity is not accepted and acknowledged at that age from any rationality and liberty, that is, in the understanding from the will, but only by the memory and from confidence in the teacher; and if the life is in accord it is so by blind obedience. If, however, on coming into the exercise of his rationality and freedom, which one does gradually in growing up to youth and manhood, a man acknowledges truths and lives by them only later to deny them, he does mingle the holy with the profane and (as was said above) from being human becomes a monster. On the other hand, if a man is in evil after attaining rationality and freedom, that is, after becoming his own master, even in his early manhood, but later acknowledges truths of faith and lives by them and remains in them also to the close of life, he does not commingle the holy and the profane. The Lord then severs the evils of his earlier life from the good of his later life, as is done with all who repent. Of this more will be said in what follows.

229. (iii) *There are many kinds of profanation of what is holy, but this kind is the worst of all.* In the widest sense by profanation all impiety is meant, and by profaners, therefore, all the impious who at heart deny God, the holiness of the Word, and consequently the spiritual things of the church which are essentially holy, and who also speak of them impiously. We are not now treating of such profaners but of those who profess God, uphold the holiness of the Word, and acknowledge the spiritual things of the church (yet most persons do so with the lips only). These

commit profanation for the reason that holiness from the Word is in them and with them, and this which is in them, part of their understanding and will, they profane. But in the impious who deny the Divine and divine things, there is nothing holy which they can profane; they are profaners, of course, but still not profane as the others are.

230. The profanation of what is holy is meant in the second precept of the Decalog, “You shall not profane the name of your God,” and that it ought not to be profaned is meant in the Lord’s Prayer by “Hallowed be Thy name.” Hardly anyone in Christendom understands what is meant by God’s name. The reason for this is that in the spiritual world names are not what they are in this world; everyone has a name in accord with the character of his love and wisdom. As soon as he enters a society or into fellowship with others he is named according to his character. This can be done in spiritual language, which is such that it can give a name to everything, for each letter in the alphabet signifies some one thing, and the several letters combined in a word, making a person’s name, involve the whole state of the subject. This is among the wonders in the spiritual world.

[2] From this it is plain that by “the name of God” in the Word, God with all the divine in Him and proceeding from Him is signified. And as the Word is the divine proceeding, it is God’s name, and as all the divine things which are called the spiritual things of the church are from the Word, they, too, are God’s name. It may be seen then what is meant in the second commandment of the Decalog by

You shall not profane the name of God (Ex 20:7);

and in the Lord’s Prayer by

Hallowed be Thy name (Mt 6:9).

The name of God and of the Lord has a like signification in many passages in the Word of either Testament, as in Mt 7:22; 10:22; 18:5, 20; 19:29; 21:9; 24:9, 10; Jn 1:12; 2:23; 3:17, 18; 12:13, 28; 14:14-16; 16:23, 24, 26, 27; 17:6; 20:31; besides other passages, and in very many in the Old Testament.

[3] One who knows this significance of “name” can know what is signified by these words of the Lord:

Whoever receives a prophet in the name of a prophet will receive a prophet’s reward; whoever receives a righteous man in the name of a righteous man will receive a righteous man’s reward . . . and whoever will give one of these little ones to drink a cup of cold water only in the name of a disciple . . . shall not lose a reward (Mt 10:41, 42).

One who understands by the name of a prophet, of a righteous man and of a disciple only a prophet, a righteous man and a disciple knows only the sense of the letter in that passage. Nor does he know what is signified by a prophet’s reward, a righteous man’s reward, or by the reward given a disciple for a cup of cold water, when yet by the name and reward of a prophet the state and happiness of those who are in divine truths is meant; by the name and reward of a righteous man is meant the state and happiness of those in divine goods; by a disciple is meant the state of those who are in a measure of the spiritual things of the church, and by a cup of cold water is meant a measure of truth.

[4] That the nature of a state of love and wisdom or of good and truth is meant by “name” is also made evident by these words of the Lord:

He who enters in by the door is the shepherd of the sheep; the porter opens to him, and the sheep hear his voice; he calls his own sheep by name, and leads them out (Jn 10:2, 3).

To “call the sheep by name” is to teach and lead everyone who is in the good of charity according to the state of his love and wisdom; by the “door” the Lord is meant, as verse 9 makes plain:

I am the door; if a man enters by Me, he will be saved (Jn 10:9).

It is clear from this that for one to be saved the Lord Himself is to be approached; one who does so is a “shepherd of the sheep” and one who does not is a “thief”’ and a “robber” (so the first verse of the chapter).

231. Profanation of what is holy is predicated of those who know truths of faith and goods of charity from the Word and also acknowledge them in some measure, not of those who do not know them, nor of those who impiously reject them altogether. Therefore what now follows is said of the former, not of the latter; by the former many kinds of profanation, lighter and graver, are committed, but they may be summed up in the seven following.

A first kind of profanation on their part is making jokes from the Word or about the Word, or of and about the divine things of the church. Some do this from a bad habit, picking names or expressions from the Word and mingling them with unseemly and sometimes filthy speech. This cannot be done without some contempt being added for the Word. Yet the Word in each and all things is divine and holy; every expression in it stores in its bosom something divine and by means of it gives communication with heaven. This kind of profanation is lighter or more grave according to one's acknowledgment of the sacredness of the Word and to the unseemliness of the comment into which it is brought by those who jest about it.

[2] A second kind of profanation by those under discussion is that while they understand and acknowledge divine truths, they live contrary to them. Those who only understand profane more lightly, and those who also acknowledge profane more seriously; for the understanding only teaches quite as a preacher does, but does not of itself unite with the will, but acknowledgment does, for one cannot acknowledge anything without the consent of the will. Still this union with the will varies and the profanation is according to the measure of it in living contrary to acknowledged truths. Thus if one acknowledges that revenge and hatred, adultery and fornication, fraud and deceit, blasphemy and lying are sins against God and yet commits them, he is therefore in the more grievous of this kind of profanation. For the Lord says:

The servant who knows his lord's will and does not do it, shall be beaten with many strokes (Lu 12:47).

And again,

If you were blind, you would not have sin, but you say, We see; therefore your sin remains (In 9:41).

But it is one thing to acknowledge apparent truths and another to acknowledge genuine truths. Those who acknowledge genuine truths and yet do not live by them appear in the spiritual world to be without the light and warmth of life in voice and speech, as though they were so much inertness.

[3] A third kind of profanation is committed by those who apply the sense of the letter of the Word to confirm evil loves and false principles. This is because the confirmation of falsity is the denial of truth, and the confirmation of evil is a rejection of good. In its bosom the Word is nothing but divine truth and good. But this does not appear in the lowest sense or sense of the letter in genuine truths, except where the Lord and the very way of salvation are taught, but in clothed truths, called appearances of truth.

That sense can therefore be seized upon to confirm heresies of many kinds. But one who confirms evil loves does violence to divine goods, and one who confirms false principles does violence to divine truths. The latter violence is called falsification of truth and the former adulteration of good; both are meant by "bloods"* in the Word. For a spiritual holiness, which is also the spirit of truth proceeding from the Lord, is in every particular of the sense of the letter of the Word. This holiness is injured when the Word is falsified and adulterated. It is plain that this is profanation.

* Plural in the Hebrew, especially of blood that has been shed. "Both" is emphatic here, and for the significance of

the plural see Arcana Caelestia, n. 374e and Apocalypse Explained, n. 329(27).

[4] A fourth kind of profanation is committed by those who utter pious and holy things and also counterfeit affections of a love for them in tone and manner, and yet at heart do not believe and love them. Most of these are hypocrites and Pharisees who are deprived after death of all truth and good and thereupon are sent into outer darkness. Those who have confirmed themselves by this kind of profanation against the Divine and against the Word and thus against the spiritual things of the Word, sit in outer darkness dumb, unable to speak, wanting to babble pious and holy things as they did in the world, but unable to do so. For in the spiritual world everyone is compelled to speak as he thinks. A hypocrite, however, wants to speak otherwise than he thinks, but there is impediment in the tongue as a result of which he can only mumble. Hypocrisies are lighter or more grave in the measure of the confirmation against God and of the outward rationalizing in favor of God.

[5] A fifth kind of profanation is committed by those who ascribe to themselves what is divine. These are meant by Lucifer in Isaiah 14; and by Lucifer Babylon is meant, as is plain from verses 4 and 24 of that chapter, where the fate, too, of such profaners is described. The same profaners are also meant and described in the Apocalypse (chapter 17) under the harlot seated on the scarlet beast. Babylon and Chaldea are mentioned at many places in the Word; by Babylon profanation of good is meant and by Chaldea

profanation of truth; the one and the other committed by those who ascribe to themselves what is divine.

[6] A sixth kind of profanation is committed by those who acknowledge the Word but deny the divine of the Lord. In the world they are called Socinians and some Arians. The lot of both is that they invoke the Father and not the Lord and keep praying the Father, some of them for the sake of the Son, that they may be admitted to heaven, but in vain, until they lose hope of salvation. They are then sent down to hell among deniers of God. They are meant by those who blaspheme the Holy Spirit and who will not be forgiven in this world or that to come (Mt 12:32). For God is one in person and essence, in Him is the Trinity, and this God is the Lord. Since the Lord is heaven also and thus those in heaven are in the Lord, those who deny the divine of the Lord cannot be admitted to heaven and be in the Lord. It was shown above that the Lord is heaven and that those in heaven are therefore in Him.

[7] The seventh kind of profanation is committed by those who first acknowledge and live by divine truths and then recede from them and deny them. This is the worst kind of profanation because holy things are mixed by them with profane to the point where they cannot be separated. Yet they must be separated for one to be either in heaven or in hell, and as this cannot be accomplished with them, all that is human, either of the understanding or of the will, is rooted out, and they become, as we said, no longer human beings. Almost the same occurs with those who acknowledge the divine things of the Word and of the

church at heart but immerse them entirely in their proprium, which is a love of ruling over all things, of which much has been said before. After death, when they become spirits, they do not want to be led by the Lord but by themselves. When loose rein is given their love, they want to rule not only over heaven but over the Lord, too; and as they cannot do this, they deny the Lord and become devils. It should be known that the life's love, which is one's reigning love, remains with everyone after death and cannot be taken away.

[8] Profaners of this class are meant by the lukewarm, of whom it is written in the Apocalypse:

I know your works, that you are neither cold nor hot; would that you were cold or hot; but because you are lukewarm, and neither cold nor hot, I will spue you out of my mouth (3:14, 15, 16).

This manner of profanation is also described by the Lord in Matthew:

When the unclean spirit goes out from a man, he walks through dry places, seeking rest but finds none. Then he says, I will return to the house whence I came out. When he returns and finds it empty, swept and garnished for him, he goes and gathers to him seven other spirits worse than himself, and they enter and dwell there; and the last state of the man is worse than the first (12:43-45).

The conversion of the man is described by the unclean spirit's going out of him; his reverting to his former evils when things good and true have been cast out, is described by the return of the unclean spirit with seven worse than himself into the house garnished for him; and the profanation of the holy by what is profane is described by the last state of that man being worse than the first. The same is meant by this passage in John,

Jesus said to the man healed in the pool of Bethesda: Sin no more, lest something worse befall you (5:14).

[9] That the Lord provides that man shall not acknowledge truths inwardly and afterwards leave them and become profane, is meant by these words:

He has blinded their eyes and hardened their heart, that they should not see with their eyes and understand with their heart, and be converted, and I should heal them (Jn 12:40).

"Lest they should be converted, and I should heal them" signifies lest they should acknowledge truths and then depart from them and thus become profane. For the same reason the Lord spoke in parables, as He Himself says (Mt 13:13). The Jews were forbidden to eat fat and blood (Lev 3:17, 7:13, 25); this signifies that they were not to profane holy things, for "fat" signifies divine good and "blood" divine truth. In Matthew the Lord teaches that once converted a man must continue in good and truth to the close of life:

Jesus said: Whosoever perseveres to the end, shall be saved (10:20; similarly Mk 13:13).

232. (iv) *The Lord therefore does not admit man interiorly into truths of wisdom and at the same time into goods of love except as man can be kept in them to the close of life.* To demonstrate this we must proceed by steps for two reasons; one, because it concerns human salvation,

and the other, because a knowledge of the laws of permission (to be considered in the next chapter) depends on a knowledge of this law. It concerns human salvation, because, as has just been said, one who first acknowledges what is divine in Word and church and subsequently departs from them profanes what is holy most grievously. In order, then, that this arcanum of divine providence may be revealed so that the rational man can see it in his own light, it is to be unfolded as follows:

1. Evil and good cannot exist together in man’s interior being, consequently neither can the falsity of evil and the truth of good. 2. Good and the truth of good can be introduced into man’s interior being only so far as evil and the falsity of evil there have been removed. 3. If good with its truth were introduced there before or further than evil with its falsity is removed, man would depart from the good and go back to his evil. 4. When man is in evil many truths may be introduced into his understanding and kept in memory, and yet not be profaned. 5. But the Lord in His divine providence takes the greatest care that they are not received from the understanding by the will sooner or more largely than man as of himself removes evil in the external man. 6. Should it welcome them sooner or in larger measure, the will would adulterate good and the understanding would falsify truth by mingling them with evils and falsities. 7. The Lord therefore admits man inwardly into truths of wisdom and goods of love only so far as man can be kept in them to the close of life.

233. In order, then, that this arcanum of divine providence may be disclosed so that the rational man will see it in his light, the points made will be explained one by one. 1. *Evil and good cannot exist together in man's interior being, consequently neither can the falsity of evil and the truth of good.* By man's interiors the internal of his thought is meant. Of this he knows nothing until he comes into the spiritual world and its light, which happens on death. In the natural world it can be known only by the enjoyment of his love in the external of his thought, and from evils themselves as he examines them in himself. For the internal of thought in man is so closely connected with the external of thought that they cannot be separated (of this more may be seen above). We say "good and truth of good," and "evil and falsity of evil" because good cannot exist apart from its truth nor evil apart from its falsity. They are bedfellows or partners, for the life of good is from its truth and the life of truth is from its good; the same is to be said of evil and its falsity.

[2] The rational man can see without explanation that evil with its falsity and good with its truth cannot exist in man's interiors at the same time. For evil is the opposite of good and good the opposite of evil; two opposites cannot coexist. Implanted in all evil, moreover, is a hatred for good, and implanted in all good the love of protecting itself against evil and removing it from itself. Consequently one cannot be where the other is. If they were together conflict and combat would start and destruction ensue, as the Lord teaches also in these words:

> Every kingdom divided against itself is desolated, and every city or house divided against itself does not stand . . . Whoever is not with me is against me, and whoever does not gather with me disperses (Mt 25:30);

and in another place,

> No one can serve two masters at the same time: for either he will hate the one and love the other . . . (Mt 6:24).

Two opposites are impossible in one substance or form without its being torn apart and destroyed. If one should advance and approach the other, they would keep apart like two enemies, one retiring to his camp or fort, and the other posting himself outside. This happens with evil and good in a hypocrite; he harbors both, but the evil is inside and the good outside and so the two are separate and not mingled. It is plain then that evil with its falsity and good with its truth cannot coexist.

[3] 2. *Good and the truth of good can be introduced into man's interiors only so far as evil and the falsity of evil there have been removed.* This is a necessary consequence from what has preceded, for as evil and good cannot exist together, good cannot be introduced before evil has been removed. We say man's "interiors" and mean by these the internal of thought; and in these, now being considered, either the Lord or the devil must be present. The Lord is there after reformation and the devil before reformation. So far as man suffers himself to be reformed, therefore, the devil is cast out, but so far as he does not suffer himself to be reformed the devil remains. Anyone can see that the Lord cannot enter as long as the devil is there, and he is

there as long as man keeps the door closed where man acts together with the Lord. The Lord teaches in the Apocalypse that He enters when that door is opened by man's mediation:

I stand at the door, and knock; if anyone hears my voice, and opens the door, I will come in to him, and sup with him, and he with Me (3:20).

The door is opened by man's removing evil, fleeing and turning away from it as infernal and diabolical. Whether one says "evil" or "the devil," it is one and the same, in turn whether one says "good" or "the Lord," for within all good is the Lord and within all evil is the devil. From these considerations the truth of this proposition is plain.

[4] 3. *If good with its truth were introduced before or further than evil with its falsity is removed, man would depart from the good and go back to his evil.* This is because evil would be the stronger, and what is stronger conquers, eventually if not then. As long as evil is stronger, good cannot be introduced into the inner chambers but only into the entry hall; for evil and good, as we said, cannot exist together, and what is in the entry hall is removed by its enemy in the chamber. Thus good is receded from and evil is returned to, which is the worst kind of profanation.

[5] Furthermore, it is the enjoyment of man's life to love himself and the world above all else. This enjoyment cannot be removed in a moment, but only gradually. In the measure in which it remains in man, evil is stronger in him and can be removed only as self-love becomes a love of uses, or as the love of ruling is not for its own sake but for

the sake of uses. Uses then make the head, and self-love or the love of ruling is at first the body under the head and finally the feet, on which to walk. Who does not see that good should be the head, and that when it is, the Lord is there? Good and use are one. Who does not see that when evil is the head, the devil is there? As civil and moral good and, in its external form, spiritual good, too, are still to be received, who does not see that these then constitute the feet and the soles of the feet, and are trodden on?

[6] Inasmuch, then, as man's state of life is to be inverted so that what is uppermost may be lowermost, and the inversion cannot be instantaneous, for the chief enjoyment of his life, coming of self-love and the love of ruling, can be diminished and turned into a love of uses only gradually, the Lord cannot introduce good sooner or further than this evil is removed; done earlier or further, man would recede from good and return to his evil.

[7] 4. *When man is in evil many truths may be introduced into his understanding and kept in memory, and still not be profaned.* This is because the understanding does not flow into the will, but the will into the understanding. As the understanding does not flow into the will, many truths can be received by the understanding and held in memory and still not be mingled with the evil in the will, and the holy thus not profaned. Moreover, it is incumbent on everyone to learn truths from the Word or from preaching, to lay them up in the memory and to think about them. For by truths held in the memory and entering into the thought, the understanding is to teach the will, that is, the man, what he

should do. This is therefore the chief means of reformation. Truths that are only in the understanding and thence in the memory are not in man but outside him.

[8] Man’s memory may be compared to the ruminatory stomach of certain animals in which they put their food; as long as it is there, it is not in but outside their body; as they draw it thence and consume it, it becomes part of their life, and their body is nourished. The food in man’s memory is not material but spiritual, namely truths, rightly knowledges; so far as he takes them thence by thinking, which is like ruminating, his spiritual mind is nourished. It is the will’s love that has the desire and the appetite, so to speak, and that causes them to be taken thence and to be nourishing. If that love is evil, it desires or has an appetite for what is unclean, but if good, for what is clean, and sets aside, rejects and casts out what is unsuitable; this is done in various ways.

[9] 5. *But the Lord in His divine providence takes the greatest care that truths are not received from the understanding by the will sooner or more largely than man as of himself removes evil in his external man.* For what is from the will enters man, is appropriated to him, and becomes part of his life, and in that life, which is man’s from the will, evil and good cannot exist together, for so he would perish. The two may, however, be in the understanding, where they are called falsities of evil and truths of good, and without being mingled; else man could not behold evil from good or know good from evil; but there they are distinguishable and separated like the inner and outer

sections of a house. When a wicked man thinks and speaks what is good, he is thinking and speaking externally to himself, but inwardly when he thinks and speaks what is evil; his speech, therefore, when he speaks what is good, comes off a wall, as it were. It can be likened to fruit fair outside but wormy and decayed inside, or to the shell, especially, of a serpent’s egg.

[10] 6. *Should the will welcome truths sooner or in larger measure, it would adulterate good and the understanding would falsify truth by mingling them with evils and falsities.* When the will is in evil, it adulterates good in the understanding, and good adulterated in the understanding is evil in the will, for it confirms that evil is good and good is evil. So evil deals with all good, which is its opposite. Evil also falsifies truth, for truth of good is the opposite of the falsity of evil; this is done in the understanding by the will, and not by the understanding alone. Adulterations of good are depicted in the Word by adulteries and falsifications of truth by whoredoms. These adulterations and falsifications are effected by reasonings from the natural man which is in evil, and also by confirmations of appearances in the sense of the letter of the Word.

[11] The love of self, the head of all evils, surpasses other loves in the ability to adulterate goods and falsify truths, and it does this by misuse of the rationality which every man, wicked as well as good, enjoys from the Lord. By confirmations it can in fact make evil look exactly like good and falsity like truth. What can it not do when it can prove by a thousand arguments that nature created itself and

then created human beings, animals and plants of every kind, and also prove that by influx from within itself nature causes men to live, to think analytically and to understand wisely? Self-love excels in ability to prove whatever it desires because a certain glamour of varicolored light overlays it. This glamour is the vainglory of that love in being wise and thus also of being eminent and dominant.

[12] And yet, when self-love has proved such things, it becomes so blind that it sees man only as a beast, and that man and beast both think, and if a beast could also speak, conceives it would be man in another form. If it were induced by some manner of persuasion to believe that something of the human being survives death, it then is so blind as to believe that the beast also survives; and that the something which lives after death is only a subtle exhalation of life, like a vapor, constantly falling back to its corpse, or is something vital without sight, hearing or speech, and so is blind, deaf and dumb, soaring about and cogitating. Self-love entertains many other insanities with which nature, in itself dead, inspires its fantasy. Such is the effect of self-love, which regarded in itself is love of the proprium. Man's proprium, in respect of its affections which are all natural, is not unlike the life of a beast, and in respect of its perceptions, inasmuch as they spring from these affections, is not unlike a bird of night. One who constantly immerses his thoughts in his proprium, therefore, cannot be raised out of natural light into spiritual light and see anything of God, heaven or eternal life. Since the love of the proprium is of this nature and yet excels in the ability to confirm

whatever it pleases, it has a similar ability to adulterate the goods of the Word and falsify its truths, even while it is constrained by some necessity to confess them.

[13] 7. *The Lord therefore does not admit man inwardly into truths of wisdom and goods of love except as man can be kept in them to the close of life.* The Lord does this lest man fall into that most serious kind of profanation of which we have treated in this chapter. In view of that peril the Lord also tolerates evils of life and many heresies in worship, the tolerance of which will be the subject of the following chapter.

XIII. LAWS ON PERMISSION ARE ALSO LAWS OF DIVINE PROVIDENCE

234. THERE ARE no laws of permission per se or apart from the laws of divine providence; rather they are the same. Hence to say that God permits something does not mean that He wills it, but that He cannot avert it in view of the end, which is salvation. Whatever is done for the sake of that end is in accord with the laws of divine providence. For divine providence, as was said, constantly travels in a different direction from that of man’s will and against his will, always intent on its objective. At each moment of its activity or at each step in its progress, as it perceives man straying from that end, it directs, turns and disposes him according to its laws, leading him away from evil and to good. It will be seen in what follows that this cannot be done without the tolerance of evil. Furthermore, nothing can be permitted for no cause, and the cause can only be in some law of divine providence, explaining why it is permitted.

235. One who does not acknowledge divine providence at all does not acknowledge God at heart, but nature instead of God, and human prudence instead of divine providence. This does not appear to be so because man can think and speak in two ways. He can think and speak in one way from his inner self and in another from his outer self. This capability is like a hinge that lets a door swing either way, in one direction as one enters, in the other as one leaves; or

like a sail which can take a ship one way or the other as the skipper spreads it. Those who have confirmed themselves in favor of human prudence to the denial of divine providence see nothing else as long as they are in this way of thinking, no matter what they see, hear or read, nor can they, for they accept nothing from heaven but only from themselves. As they draw their conclusions from appearances and fallacies alone and see nothing else, they can swear that prudence is all. If they also recognize nature only, they become enraged at defenders of divine providence, except that they think when these are priests they are simply pursuing their teaching and office.

236. We will enumerate now some things that are tolerated and yet are in accord with laws of divine providence, by which, however, the merely natural man confirms himself in favor of nature and against God and in favor of human prudence and against divine providence. For instance he reads in the Word that:

1. Adam, wisest of men, and his wife allowed themselves to be led astray by the serpent, and God did not avert this in His divine providence. 2. Their first son, Cain, killed his brother Abel, and God did not speak to him and dissuade him but only afterwards cursed him. 3. The Israelites worshiped a golden calf in the wilderness and acknowledged it as the god that had brought them out of Egypt, yet Jehovah saw this from Mt. Sinai near by and did not warn against it. 4. David numbered the people and as a consequence a pestilence befell them in which so many thousands of them perished; God sent the prophet Gad to

him not before but after the deed and denounced punishment. 5. Solomon was allowed to establish idolatrous worship. 6. After him many kings were allowed to profane the temple and the sacred things of the church. 7. And finally that nation was permitted to crucify the Lord.

One who hails nature and human prudence sees nothing but what contradicts divine providence in these and many other passages of the Word. He can use them as arguments in denial of providence, if not in his outward thought nearest to speech, still in his inner thought, remote from it.

237. Every worshiper of self and nature confirms himself against divine providence:

1. When he sees such numbers of wicked in the world and so many of their impieties and how some glory in them, and sees the men go unpunished by God. 2. He confirms himself the more against divine providence when he sees plots, schemes and frauds succeed even against the devout, just and sincere, and injustice triumph over justice in the courts and in business. 3. He confirms himself especially on seeing the impious advanced to honors and becoming leaders in the state or in the church, abounding, too, in riches and living in luxury and magnificence, and on the other hand sees worshipers of God despised and poor. 4. He also confirms himself against divine providence when he reflects that wars are permitted and the slaughter of so many in them and the looting of so many cities, nations and families. 5. Furthermore, he reflects that victories are on the side of prudence and not always on the side of justice,

and that it is immaterial whether a commander is upright or not.

Besides many other things of the kind, all of which are permissions according to laws of divine providence.

238. The same natural man confirms himself against divine providence when he observes how religion is circumstanced in various nations.

1. Some are totally ignorant of God; some worship the sun and moon; others idols and monstrous graven images, dead men also. 2. He notes especially that the Mohammedan religion is accepted by so many empires and kingdoms. 3. He notes that the Christian religion is found only in a very small part of the habitable globe, called Europe, and is divided there. 4. Also that some in Christendom arrogate divine power to themselves, want to be worshiped as gods, and invoke the dead. 5. And there are those who place salvation in certain phrases which they are to think and speak and not at all in good works which they are to do; likewise there are few who live their religion. 6. Besides there are heretical ideas; these have been many and some exist today, like those of the Quakers, Moravians and Anabaptists, besides others. 7. Judaism also persists.

As a result, one who denies divine providence concludes that religion in itself is nothing, but still is needed to serve as a restraint.

239. To these more arguments can be added today by which those who think interiorly in favor of nature and of

human prudence alone can still further confirm themselves. For example:

1. All Christendom has acknowledged three Gods, not knowing that God is one in essence and in person and that He is the Lord. 2. It has not been known before this that there is a spiritual sense in each particular of the Word from which it derives its holiness. 3. Again, Christians have not known that to avoid evils as sins is the Christian religion itself. 4. It has also been unknown that the human being lives as such after death.

For men may ask themselves and one another, “Why does divine providence, if it exists, reveal such things for the first time now?”

240. All the points listed in nn. 236-239 have been put forward in order that it may be seen that each and all things which take place in the world are of divine providence; consequently divine providence is in the least of man’s thoughts and actions and thereby is universal. But this cannot be seen unless the points are taken up one by one; therefore they will be explained briefly in the order in which they were listed, beginning with n. 236.

241. *The wisest of human beings, Adam and his wife, allowed themselves to be led astray by the serpent, and God in His divine providence did not avert this.* This is because by Adam and his wife the first human beings created in the world are not meant, but the people of the Most Ancient Church, whose new creation or regeneration is described thus: their creation anew or regeneration in Genesis 1 by the creation of heaven and earth; their

wisdom and intelligence by the Garden of Eden; and the end of that church by their eating of the tree of knowledge. For the Word in its bosom is spiritual, containing arcana of divine wisdom, and in order to contain them has been composed throughout in correspondences and representations. It is plain then that the men of that church, who at first were the wisest of men but finally became the worst through pride in their own intelligence, were led astray not by a serpent but by self-love, meant in Genesis by “the serpent’s head,” which the Seed of the woman, namely, the Lord, was to trample.

[2] Who cannot see from reason that other things are meant than those recorded literally like history? For who can understand that the world could be created as there described? The learned therefore labor over the explanation of the things in the first chapter, finally confessing that they do not understand them. So of the two trees placed in the garden or paradise, one of life and the other of knowledge, the latter as a stumbling-block. Again, that just by eating of this tree they transgressed so greatly that not only they but their posterity — the whole human race — became subject to damnation; further, how any serpent could lead them astray; besides other things, as that the woman was created out of a rib of her husband; that they recognized their nakedness after the fall and covered it with fig leaves; that coats of skin were given them to cover the body; and that cherubim with a flaming sword were stationed to guard the way to the tree of life.

[3] All this is representative, describing the establishment, state, alteration and finally destruction of the Most Ancient Church. The arcana involved, contained in the spiritual sense which fills the details, may be seen explained in *Arcana Caelestia,* on Genesis and Exodus, published at London. There it may also be seen that by the tree of life the Lord is meant as to His divine providence, and by the tree of knowledge man is meant as to his own prudence.

242. *Their first son, Cain, killed his brother Abel, and God did not speak to him and dissuade him, but only afterwards cursed him.* As the Most Ancient Church is meant by Adam and his wife, as we have just said, the two essentials of a church, love and wisdom or charity and faith are meant by their first sons, Cain and Abel. Love and charity are meant by Abel, and wisdom and faith and in particular wisdom separate from love, and faith separate from charity, are meant by Cain. Wisdom as well as faith when separate is of such a nature that it not only rejects love and charity, but also destroys them and thus kills its brother. It is well known in Christendom that faith apart from charity does so; see *Doctrine of the New Jerusalem about Faith.*

[2] The curse on Cain portends the spiritual state into which those come after death who separate faith from charity or wisdom from love. But lest wisdom or faith should perish, a mark was put on Cain lest he be slain, for love cannot exist without wisdom, nor charity without faith. As almost the same thing is represented by this as by eating of the tree of knowledge, it follows next after the account of

Adam and his wife. Moreover, those in faith separate from charity are in intelligence of their own; those who are in charity and thence in faith are in intelligence from the Lord, thus in divine providence.

243. *The Israelites worshiped a golden calf in the wilderness and acknowledged it as the god that had brought them out of Egypt, yet Jehovah saw this from Mt. Sinai near by and did not warn against it.* This occurred in the desert of Sinai near the mountain. It is in accordance with all the laws of divine providence recounted so far and with those to follow that Jehovah did not restrain the Israelites from that atrocious worship. This evil was permitted them that they might not all perish. For the children of Israel were brought out of Egypt to represent the Lord’s church; they could not represent it unless the Egyptian idolatry was first rooted out of their hearts. This could not be done unless it was left to them to act upon what was in their hearts and then to remove it on being severely punished. What further is signified by that worship, by the threat that they would be entirely rejected, and by the possibility that a new nation might be raised from Moses, may be seen in *Arcana Caelestia* on Exodus 32, where these things are spoken of.

244. *David numbered the people and as a consequence a pestilence befell them in which so many thousands of them perished; God sent the prophet Gad to him not before but after the deed and denounced punishment.* One who confirms himself against divine providence may have various thoughts about this also and ponder especially why

David was not admonished first and why the people were so severely punished for the king's transgression. That he was not warned first is in accord with the laws of divine providence already adduced, especially with the two explained at nn. 129-153 and 154-174. The people were so severely punished for the king's transgression and seventy thousand smitten by the pestilence not on account of the king but on account of themselves, for we read

The anger of Jehovah kindled still more against Israel; therefore He incited David against them saying, Go, number Israel and Judah (2 Sa 24:1).

245. *Solomon was allowed to establish idolatrous forms of worship.* For he was to represent the Lord's kingdom or church in all varieties of religion in the world. For the church established with the Israelitish and Jewish nation was a representative church; all of its judgments and statutes represented the spiritual things of a church, which are its internals. The people represented the church, the king the Lord, David the Lord to come into the world, Solomon the Lord after His coming. As the Lord after the glorification of His humanity had all power over heaven and earth (as He said, Mt 28:18), Solomon as representative of Him appeared in glory and magnificence, was wise beyond all earthly kings, and also built the temple. Moreover, he permitted and set up the forms of worship of many nations, by which the various religions of the world were represented. His wives, who numbered seven hundred and his concubines who numbered three hundred (1 Kgs 11:13), had a similar signification, for "wife" in the Word

signifies the church and “concubine” a form of religion. Hence it may be evident why it was granted Solomon to build the temple, by which the Divine Humanity of the Lord (Jn 2:19, 21) is signified and the church, too; and why he was allowed to establish idolatrous forms of worship and to take so many wives. See *Doctrine of the New Jerusalem about the Lord* (nn. 43, 44) that in many places in the Word the Lord who was to come into the world is meant by David.

246. *After Solomon many kings were allowed to profane the temple and the sacred things of the church.* This was because the people represented the church and the king was their head. The Israelitish and Jewish nation was of such a nature that they could not represent the church for long, for at heart they were idolaters; they therefore relapsed gradually from representative worship, perverting all things of the church, even to devastating it finally. This was represented by the profanations of the temple by the kings and by the people’s idolatries; the full devastation of the church was represented by the destruction of the temple, the carrying off of Israel, and the captivity of Judah in Babylon. Such was the cause of this toleration; and what is done for some cause is done under divine providence according to one of its laws.

247. *That nation was permitted to crucify the Lord.* This was because the church with that nation was entirely devastated and had become such that they not only did not know or acknowledge the Lord, but hated Him. Still, all that they did to Him was according to laws of His divine providence. See in *Doctrine of the New Jerusalem about*

the Lord (nn. 12-14) and in *Doctrine of the New Jerusalem about Faith* (nn. 34, 35) that the passion of the cross was the last temptation or battle by which the Lord fully conquered the hells and fully glorified His Humanity.

248. So far the points listed at n. 236 have been explained, involving passages in the Word by which the naturally minded reasoner may confirm himself against divine providence. For, as was said, whatever such a man sees, hears or reads he can make into an argument against providence. Few persons, however, confirm themselves against divine providence from incidents in the Word, but many do so from things before their eyes, listed at n. 237. These are to be explained now in like manner.

249. *Every worshiper of self and of nature confirms himself against divine providence when he sees so many impious in the world and so many of their impieties and how some glory in them, yet sees the impious go unpunished by God.* All impieties and all gloryings in them are permissions, of which the causes are laws of divine providence. Each human being can freely, indeed very freely, think what he wills, against God as well as in favor of God. One who thinks against God is rarely punished in the natural world, for he is always in a state to be reformed then, but is punished in the spiritual world, which is done after death, for then he can no longer be reformed.

[2] That laws of divine providence are the causes of tolerance is clear from the laws set forth above, if you will recall and examine them. They are: that man shall act in freedom according to reason (of this law above, nn. 71-79);

that he shall not be forced by external means to think and will, thus to believe and love what is of religion, but bring himself and sometimes compel himself to do so (nn. 129-153); that there is no such thing as one’s own prudence, but there only appears to be and it should so appear, but divine providence is universal from being in the least things (nn. 191-213); divine providence looks to what is eternal, and to the temporal only as this makes one with the eternal (nn. 214-220); man is not admitted inwardly into truths of faith and goods of charity except as he can be kept in them to the close of life (nn. 221-233).

[3] That the laws of divine providence are the causes of tolerance will also be evident from the following, for one thing from this: evils are tolerated because of the end, which is salvation. Again from this: that divine providence is continual with the wicked as well as with the good. And finally from this: the Lord cannot act contrary to the laws of His divine providence because to do so would be to act contrary to His divine love and wisdom, thus contrary to Himself. Brought together, these laws can make the causes manifest why impieties are tolerated by the Lord and are not punished while they exist in the thought only and rarely, too, while they exist in intention, thus in the will but not in act. Yet its own punishment follows every evil; it is as if its punishment were inscribed on an evil, and the impious man suffers it after death.

[4] These considerations also explain the next point, listed at n. 237: *The worshiper of self and of nature confirms himself still more against divine providence when he sees*

plots, schemes and frauds succeed even against the devout, just and sincere, and injustice triumph over justice in the courts and in business. All the laws of divine providence have requirements; and as they are the causes why such things are permitted, it is plain that for man to live as a human being and be reformed and saved, these things can be removed from him by the Lord only through means. The Word and, in particular, the precepts of the Decalog are the means with those who acknowledge all kinds of murder, adultery, theft and false witness to be sins. With those who do not acknowledge such things as sins, they are removed by means of the civil laws and fear of their penalties and by means also of the moral laws and fear of disrepute and consequent loss of standing and wealth. By the latter means the Lord leads the evil, but only away from doing such things, not from thinking and willing them. But by the former means He leads the good, not only away from doing them, but from thinking and willing them, too.

250. *The worshiper of self and of nature confirms himself against divine providence on seeing the impious advanced to honors and becoming leaders in the state and in the church, abounding, too, in riches and living in luxury and magnificence, and on the other hand sees worshipers of God despised and poor.* A worshiper of self and of nature believes that standing and riches are the greatest and the one felicity possible, thus felicity itself. If he has some thought of God as a result of worship begun in childhood, he calls them divine blessings, and as long as he is not elated by them he thinks that there is a God and worships

Him. But in the worship there lurks a desire, of which he is unaware then, to be advanced by God to still higher standing and to still greater wealth. If he attains them, his worship tends more and more to externalities until it slips away and at last he makes little account of God and denies Him. The same thing occurs if he is cast down from the standing and loses the riches on which he has set his heart. What, then, are standing and riches to the wicked but stumbling blocks?

[2] To the good they are not, for these do not set their heart on them, but on the uses or goods for rendering which standing and wealth serve as means. Hence only a worshiper of self and of nature can confirm himself against divine providence because the impious are advanced to honors and become leaders in the state and in the church. Moreover, what is greater or less standing, or greater or less wealth? Is this not in itself imaginary? Is one person more blessed and happier than another for it? Is a great man's standing, or even a king's or an emperor's, not regarded in a year's time as a commonplace, no longer exalting his heart with joy but quite possibly becoming worthless to him? Have those with standing a larger measure of happiness than those with little standing or even the least standing, like farmers and their hands? May not these enjoy more happiness when it is well with them and they are content with their lot? What is more unquiet at heart, more often provoked, or more violently enraged than self-love? It happens as often as it is not honored to suit the haughtiness of its heart or as something does not succeed

at its beck and wish. What, then, is standing except an idea, unless it attaches to the office or the use? Can the idea exist in any other thought than thought about self and the world, and does it not really mean that the world is all and eternity nothing?

[3] Something shall be said now why divine providence permits the impious at heart to be promoted to standing and to acquire wealth. The impious or the evil can render services as well as the pious or good, indeed with more fire, for they regard themselves in the use and their standing as the use. As self-love mounts, therefore, the lust of doing service for one’s glory is fired. There is no such fire with the devout or good unless it is kindled incidentally to their standing. Therefore the Lord governs the impious at heart who have standing by their desire for a name and arouses them to perform uses to the community or their country, their society or city, and their fellow citizen or neighbor. With such persons this is the Lord’s government which is called divine providence, for the Lord’s kingdom is one of uses, and where only a few perform uses for uses’ sake providence brings it about that worshipers of self are raised to higher offices, in which each is incited by his love to do good.

[4] Suppose an infernal kingdom in the world (though there is none) where self-love alone rules, which is itself the devil, would not everyone perform uses with the zeal of self-love and for the enhancement of his glory more than in another kingdom? The public good is borne on the lips of them all, but their own benefit in the heart. And as each

relies on what rules him in order to become greater, and aspires to be greatest, how can he see that God exists? A smoke like that of a conflagration envelops him through which no spiritual truth can pass with its light. I have seen that smoke around the hells of such men. Light a lamp and inquire how many in present-day kingdoms aspire to eminence who are not loves of self and the world. Will you find fifty in a thousand who are loves of God, among whom, moreover, only a few aspire to eminence? Since so few are loves of God and so many are loves of self and the world and since the latter perform more uses by their ardor, how can one confirm himself against divine providence because the evil surpass the good in eminence and opulence?

[5] This is borne out also by these words of the Lord:

The lord praised the unjust steward because he had acted prudently; for the sons of this age are more prudent in their generation than the sons of light in their generation. So I say to you, Make friends for yourselves of the unjust mammon that when you fail they may receive you into eternal habitations (Lu 16:8, 9).

The meaning in the sense of the letter is plain. But in the spiritual sense by the “mammon of injustice” are meant knowledges of good and truth which the evil possess and employ solely to acquire standing and wealth for themselves. It is of these knowledges that the good or the children of light are to make friends for themselves and it is these knowledges that will conduct them into eternal homes. The Lord also teaches that many are loves of self and the world, and few are loves of God, in these words:

Wide is the gate, and broad is the way, which leads to destruction, and many there be who enter it, but narrow and strait is the way which leads to life, and there are few who find it (Mt 7:13, 14).

It may be seen above (n. 217) that eminence and riches are either curses or blessings, and with whom they are the one or the other.

251. *The worshiper of self and of nature confirms himself against divine providence when he reflects that wars are permitted and the slaughter in them of so many men and the plundering of their wealth.* It is not by divine providence that wars occur, for they entail murder, plunder, violence, cruelty, and other terrible evils which are diametrically opposed to Christian charity. Yet they cannot but be permitted because the life's love of mankind, since the time of the most ancient people, meant by Adam and his wife (n. 241), has become such that it wants to rule over others and finally over all, and also to possess the wealth of the world and finally all wealth. These two loves cannot be kept in fetters, for it is according to divine providence that everyone is allowed to act in freedom in accordance with reason, as may be seen above (nn. 71-97); and apart from permissions man cannot be led from evil by the Lord and consequently cannot be reformed and saved. For unless evils were allowed to break out, man would not see them, therefore would not acknowledge them, and thus could not be induced to resist them. Evils cannot be repressed, therefore, by any act of providence; if they were, they would remain shut in, and like a disease such as cancer and

gangrene, would spread and consume everything vital in man.

[2] For from birth man is like a little hell between which and heaven there is perpetual discord. No one can be withdrawn from his hell by the Lord unless he sees he is in it and desires to be led out of it. This cannot be done apart from tolerations the causes of which are laws of divine providence. As a result, minor and major wars occur, the minor between owners of estates and their neighbors, and the major between sovereigns of kingdoms and their neighbors. Except for size the only difference is that the minor conflicts are held within limits by a country's laws and the major by the law of nations; each may wish to transgress its laws, but the minor cannot, and while the major can, still the possibility has limits.

[3] Hidden in the stores of divine wisdom are several causes why the major wars of kings and rulers, involving murder, looting, violence and cruelty as they do, are not prevented by the Lord, either at their beginning or during their course, only finally when the power of one or the other has been so reduced that he is in danger of annihilation. Some of the causes have been revealed to me and among them is this: all wars, although they are civil in character, represent in heaven states of the church and are correspondences. The wars described in the Word were all of this character; so are all wars at this day. Those in the Word are the wars which the children of Israel waged with various nations, Amorites, Moabites, Philistines, Syrians, Egyptians, Chaldeans and Assyrians. Moreover, it was when

the children of Israel, who represented the church, departed from their precepts and statutes and fell into evils represented by other peoples (for each nation with which the children of Israel waged war represented a particular evil), that they were punished by that nation. For instance, when they profaned the sanctities of the church by foul idolatries they were punished by the Assyrians and Chaldeans because Assyria and Chaldea signify the profanation of what is holy. What was signified by the wars with the Philistines may be seen in *Doctrine of the New Jerusalem about Faith* (nn. 50-54).

[4] Wars at the present day, wherever they may occur, represent similar things. For all things which occur in the natural world correspond to spiritual things in the spiritual world, and all spiritual things are related to the church. It is not known in the world which kingdoms in Christendom represent the Moabites, the Ammonites, the Syrians, the Philistines, the Chaldeans and the Assyrians or others, with whom the children of Israel waged war; yet there are nations that do so. Moreover, the condition of the church on earth and what the evils are into which it falls and for which it is punished by wars, cannot be seen at all in the natural world, for only externals are manifest here and these do not constitute the church. This is seen, however, in the spiritual world where internal conditions appear and in these the church itself consists. There all are united according to their various states. Conflicts between them correspond to wars, which on both sides are governed by the Lord

correspondentially in accordance with His divine providence.

[5] The spiritual man acknowledges that wars on earth are ruled by the Lord's divine providence. The natural man does not, except that at a celebration of a victory he may thank God on his knees for having given the victory, and except for a few words on going into battle. But when he returns into himself he ascribes the victory either to the prudence of the general or to some counsel or incident in the midst of the fighting which escaped notice and yet decided the victory.

[6] It may be seen above (n. 212) that divine providence, which is called fortune, is in the least things, even in trivial ones, and if you acknowledge divine providence in these you will certainly do so in the issues of war. Success and happy conduct of war, moreover, are in common parlance called the fortune of war, and this is divine providence, to be found especially in a general's judgments and plans, although he may at the time and also afterwards ascribe all to his own prudence. This he may do if he will, for he has full freedom to think in favor of divine providence or against it, indeed in favor of God or against Him; but let him know that no judgment or plan is from himself; it comes either from heaven or from hell, from hell by permission, from heaven by providence.

252. *A worshiper of self and of nature confirms himself against divine providence when he thinks, as he sees it, that victories are on the side of prudence and not always on the side of justice, and that it is immaterial whether a*

commander is upright or not. Victories seem to be on the side of prudence and not always on the side of justice, because man judges by the appearance and favors one side more than the other and can by reasoning confirm what he favors. Nor does he know that the justice of a cause is spiritual in heaven and natural in the world, as was said just above, and that the two are united in a connection of things past and of things to come, known only to the Lord.

[2] It is immaterial whether the commander is an upright man or not because, as was established above (n. 250), the evil as well as the good perform uses, and by their zeal more ardently than the good. This is so especially in war because the evil man is more crafty and cunning in devising schemes than a good man, and in his love of glory takes pleasure in killing and plundering those whom he knows and declares to be the enemy. The good man has prudence and zeal for defense and rarely for attacking. This is much the same as it is with spirits of hell and angels of heaven; the spirits of hell attack and the angels of heaven defend themselves. Hence comes this conclusion that it is allowable for one to defend his country and his fellow-citizens against invading enemies even by iniquitous commanders, but not allowable to make oneself an enemy without cause. To have the seeking of glory for cause is in itself diabolical, for it comes of self-love.

253. The points made above (n. 237) by which the merely natural man confirms himself against divine providence have now been explained. The points which follow (n. 238) about the varieties of religion in many nations, which also

serve the merely natural man for arguments against divine providence, are to be clarified next. For the merely natural man says in his heart, How can so many discordant religions exist instead of one world-wide and true religion when (as was shown above, nn. 27-45) divine providence has a heaven from mankind for its purpose? But pray, listen: all human beings who are born, however numerous and of whatever religion, can be saved if only they acknowledge God and live according to the precepts of the Decalog, which forbid committing murder, adultery, theft, and false witness because to do such things is contrary to religion and therefore contrary to God. Such persons fear God and love the neighbor. They fear God inasmuch as they think that to do such things is to act against God, and they love the neighbor because to murder, commit adultery, steal, bear false witness and covet the neighbor's house or wife is to act against one's neighbor. Heeding God in their lives and doing no evil to the neighbor, they are led by the Lord, and those whom He leads are also taught about God and the neighbor in accordance with their religion, for those who live in this way love to be taught, but those living otherwise have no such desire. Loving to be taught, they are also instructed by angels after death when they become spirits, and willingly receive such truths as the Word contains. Something about them may be seen in *Doctrine of the New Jerusalem about Sacred Scripture* (nn. 91-97 and 104-113).

254. *The merely natural man confirms himself against divine providence when he observes the religious*

conditions in various nations and notes that some people are totally ignorant of God, some worship the sun and moon, and some worship idols and graven images. Those who argue from these facts against divine providence are ignorant of the arcana of heaven; these arcana are innumerable and man is acquainted with hardly any of them. Among them is this: man is not taught from heaven directly but mediately (this may be seen treated above, nn. 154-174). Because he is taught mediately, and the Gospel could not through the medium of missionaries reach all who dwell in the world, but religion could be spread in various ways to inhabitants of the remote corners of the earth, this has been effected by divine providence. For a knowledge of religion does not come to a man from himself, but through another who has either learned it from the Word or by tradition from others who have learned it, for instance that God is, heaven and hell exist, there is a life after death, and God must be worshiped for man to be blessed.

[2] See in *Doctrine of the New Jerusalem about Sacred Scripture* (nn. 101-103) that religion spread throughout the world from the Ancient Word and afterwards from the Israelitish Word, and (nn. 114-118) that unless there had been a Word no one could have known about God, heaven and hell, life after death, and still less about the Lord. Once a religion is established in a nation the Lord leads that nation according to the precepts and tenets of its own religion, and He has provided that there should be precepts in every religion like those in the Decalog, that God should be worshiped, His name not be profaned, a holy day be

observed, that parents be honored, murder, adultery and theft not be committed, and false witness not be spoken. A nation that regards these precepts as divine and lives according to them in religion's name is saved, as was just said (n. 253). Most nations remote from Christendom regard these laws not as civil but as divine, and hold them sacred. See in *Doctrine of the New Jerusalem [about Life] from the Precepts of the Decalog,* from beginning to end, that a man is saved by a life according to these precepts.

[3] Also among the arcana of heaven is this: in the Lord's sight the angelic heaven is like one man whose soul and life is the Lord. In each particular of his form this divine man is man, not only as to the external members and organs but as to the more numerous internal members and organs, also as to the skins, membranes, cartilages and bones; but in that man all these, both external and internal, are not material but spiritual. Further, the Lord has provided that those who cannot be reached by the Gospel but only by some form of religion shall also have a place in this divine man, that is, in heaven, by constituting the parts called skins, membranes, cartilages and bones, and like others should be in heavenly joy. For it does not matter whether their joy is that of the angels of the highest heaven or of the lowest heaven, for everyone entering heaven comes into the highest joy of his own heart; joy higher still he does not endure; he would suffocate in it.

[4] A peasant and a king may serve for comparison. A peasant may reach the height of joy when he steps out in a new suit of homespun wool or seats himself at a table with

pork, a piece of beef, cheese, beer and fiery wine on it. He would feel constricted at heart if he was clothed like a king in purple, silk, gold and silver, or if a table was set for him on which were delicacies and costly viands of many kinds with noble wine. It is plain from this that the last as well as the first find heavenly happiness, each in his measure, those outside Christendom also, therefore, provided they shun evils as sins against God because these are contrary to religion.

[5] Few are entirely ignorant of God. If they have lived a moral life they are instructed after death by angels and receive what is spiritual in their moral life (see *Doctrine of the New Jerusalem about Sacred Scripture,* n. 116). The same is true of those who worship sun and moon, believing that God is there. They know no better, therefore it is not imputed to them as a sin, for the Lord says,

> If you were blind (that is, if you did not know), you would have no sin
> (Jn 9:41).

But there are many who worship idols and graven images even in the Christian world. This, to be sure, is idolatrous, yet not with all. There are those for whom graven images serve as a means of exciting thought about God, for by an influx from heaven one who acknowledges God desires to see Him, and these, unable to raise the mind above the sensuous as those do who are inwardly spiritual, rouse it by means of statue or image. Those who do so and do not worship the image itself as God are saved if they also live by the precepts of the Decalog from religious principle.

[6] It is plain, then, that as the Lord desires the salvation of all, He has also provided that everyone who lives well may have a place in heaven. See in the work *Heaven and Hell,* published at London, 1758 (nn. 59-102), in *Arcana Caelestia* (nn. 5552-5569) and above (nn. 201-204) that heaven in the Lord's sight is like one man; that heaven accordingly corresponds to each and all things in man; and that there are also those who represent skin, membranes, cartilages and bones.

255. *The merely natural man confirms himself against divine providence when he sees the Mohammedan religion accepted by so many empires and kingdoms.* The fact that this form of religion is accepted by more kingdoms than Christianity is may be a stumbling-block to those who give thought to divine providence and at the same time believe that no one can be saved unless he has been born a Christian, thus where the Word is, by which the Lord is known. That form of religion is no stumbling-block, however, to those who believe that all things are of divine providence. These ask in what the providence consists and find it is in this, that Mohammedanism, acknowledges the Lord as Son of God, the wisest of men and a very great prophet who came into the world to teach men; most Mohammedans consider Him to be greater than Mohammed.

[2] That form of religion was called forth in the divine providence to destroy the idolatries of many nations. To

make this fully known we will pursue some order; first, something on the origin of idolatries. Previously to that form of religion the worship of idols was general in the world. This was because the churches before the Lord's advent were all representative churches. The Israelitish church was of this character. In it the tabernacle, Aaron's garments, the sacrifices, all things of the temple in Jerusalem, the statutes also, were representative. Moreover, the ancients had a knowledge of correspondences, which is the knowledge of representations — it was the chief knowledge of their wise men. This knowledge was cultivated especially in Egypt and was the origin of Egyptian hieroglyphics. By that knowledge the ancients knew what animals of every kind signified and what trees of every kind signified, as they did what mountains, hills, rivers and fountains signified, as well as sun, moon and stars. As all their worship was representative, consisting of sheer correspondences, they worshiped on mountains and hills and in groves and gardens, regarded fountains as sacred, and in adoration of God faced the rising sun. Furthermore, they made graven images of horses, oxen, calves and lambs, and of birds, fish and serpents, and placed them in their houses and elsewhere, arranged according to the spiritual things of the church to which they corresponded or which they represented. They placed similar objects in their temples, too, to put them in mind of the holy things they signified.

[3] Later, when the knowledge of correspondences had been lost, their posterity began to worship the graven

images themselves, as holy in themselves, not knowing that their forefathers had seen no holiness in them, but only that they represented holy things by correspondences and thus signified them. So arose the idolatries which filled the whole world, Africa and Europe as well as Asia with its adjacent islands. In order that all these idolatries might be uprooted, of the Lord's divine providence it was brought about that a new religion, adapted to the genius of Orientals, should start up, in which there would be something from each Testament of the Word, and which would teach that the Lord had come into the world and was a very great prophet, wisest of all, and Son of God. This was done through Mohammed, from whom the religion is called the Mohammedan religion.

[4] Of the Lord's divine providence this religion was raised up and, as we said, adapted to the genius of Orientals, in order that it might destroy the idolatries of so many peoples and give them some knowledge of the Lord before they passed into the spiritual world. This religion would not have been accepted by so many kingdoms or had the power to uproot idolatries, had it not suited and met the ideas and thinking of them all. It did not acknowledge the Lord as God of heaven and earth, for the Orientals acknowledged God the Creator of the universe, but could not comprehend that He came into the world and assumed human nature, quite as Christians do not comprehend this, who therefore separate His divine from His humanity in their thinking and place His divine near the Father in heaven and His humanity they know not where.

[5] Hence it may be seen that the Mohammedan religion arose under the Lord's divine providence and that all adherents of it who acknowledge the Lord as Son of God and live according to the precepts of the Decalog, which they also have, shunning evils as sins, come into a heaven called the Mohammedan heaven. This heaven, like others, is divided into three, the highest, middle and lowest. Those who acknowledge the Lord to be one with the Father and thus the one God are in the highest heaven; in the next heaven are those who renounce a plurality of wives and live with one; and in the lowest are those who are being initiated. More about this religion may be seen in *Continuation about the Last Judgment and the Spiritual World* (nn. 68-72), where the Mohammedans and Mohammed are treated of.

256. *The merely natural man confirms himself against divine providence when he sees that the Christian religion exists only in a small part of the habitable world, called Europe, and there is divided.* The Christian religion exists only in the small part of the habitable world called Europe because it was not adapted to the genius of Orientals as was a mixed one like the Mohammedan religion, as was just shown; and an unadapted religion is not received. For example, a religion which ordains that it is unlawful to take more than one wife is not received but rejected by those who for ages have been polygamists. This is true of other ordinances of the Christian religion.

[2] Nor is it material whether a smaller or a larger part of the world has received this religion, as long as there are

people with whom the Word is. For those who are outside the church and do not possess the Word still have light from it, as was shown in *Doctrine of the New Jerusalem about Sacred Scripture,* nn. 104-113. It is a marvel that where the Word is reverently read and the Lord is worshiped from it, He is present with heaven. The reason is that He is the Word and the Word is divine truth which makes heaven. The Lord therefore says:

Where two or three are gathered in my name, there am I in the midst of them (Mt 18:20).

Europeans can bring this about with the Word in many parts of the habitable globe, for they trade the world over and read or teach the Word everywhere. This seems like fiction and yet is true.

[3] The Christian religion is divided because it is from the Word and the Word is written in sheer correspondences and these in large part are appearances of truth in which, nevertheless, genuine truths lie concealed. As a church's doctrine is to be drawn from the sense of the letter of the Word which is of this character, disputes, controversies and dissensions were bound to arise over the understanding of the Word, but not over the Word itself or the Divine itself of the Lord. For it is acknowledged everywhere that the Word is holy and that the Lord possesses the divine, and these two are essentials of the church. Those, therefore, who deny the Divine of the Lord and are called Socinians have been excommunicated from the church, and those who deny the holiness of the Word are not regarded as Christians.

[4] To this let me add a remarkable item about the Word from which one may conclude that inwardly the Word is divine truth itself and inmostly the Lord. When a spirit opens the Word and touches his face or dress with it, just from the contact his face or garment shines as brightly as the moon or a star, in the sight of all, too, whom he meets. It is evidence that there is nothing holier in the world than the Word.

That the Word is written throughout in correspondences may be seen in *Doctrine of the New Jerusalem about Sacred Scripture,* nn. 5-26; that the church's doctrine is to be drawn from the sense of the letter of the Word and confirmed thereby, nn. 50-61; that heresies can be wrested from the sense of the letter of the Word, but that it is harmful to confirm them, nn. 91-97; that the church is from the Word and is such as is its understanding of the Word, nn. 76-79.

257. *The merely natural man confirms himself against divine providence because in many kingdoms where the Christian religion is accepted there are those who arrogate divine power to themselves, want to be worshiped as gods, and also invoke dead men.* To be sure, they say that they have not arrogated divine power to themselves and do not wish to be worshiped as gods. Yet they say that they can open and close heaven, remit and retain sins, and so save and condemn men, and this is what is divine itself. Divine providence has no other purpose than reformation and hence salvation; this is its unceasing activity with everyone. And salvation can be effected only by acknowledgment of

the divine of the Lord and by confidence that He brings salvation as man lives according to His commandments.

[2] Who cannot see that the usurpation of divine power is the Babylon described in the Apocalypse and the Babel spoken of here and there in the Prophets? It is also Lucifer in Isaiah 14, as is plain from verses 4 and 22 of that chapter, where are the words:

You shall speak this parable about the king of Babel (verse 4);

(Then), I will cut off the name and remnant of Babel (verse 22);

it is plain from this that this Babel is Lucifer, of whom it is said:

How you have fallen from heaven, 0 Lucifer, son of the morning! ... For you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation, at the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High (Isa 14:12-14).

It is well known that the same persons invoke the dead and pray to them for help. We make the assertion because such invocation was established by a papal bull, confirming the decree of the Council of Trent, in which it is openly said that the dead are to be invoked. Yet who does not know that only God is to be invoked, and not any dead person?

[3] It shall be told now why the Lord has permitted such things. Can one deny that He has done so for the sake of the end in view, namely salvation? For men know that there is no salvation without the Lord. Therefore it was necessary

that the Lord should be preached from the Word and that the Christian Church should be established by this means. This could be done, however, only by leaders who would act with zeal and no others offered than those who burned with zeal out of self-love. At first this fire aroused them to preach the Lord and teach the Word. From this their first state Lucifer is called “the son of the morning” (14:12). But as they saw that they could dominate by means of the sanctities of the Word and the church, the self-love by which they were first aroused to preach the Lord broke out from within and finally exalted itself to such a height that they transferred all the Lord’s divine power to themselves, leaving Him none.

[4] This could not be prevented by the Lord’s divine providence, for if it had been they would have declared that the Lord is not God and that the Word is not sacred and would have made themselves Socinians and Arians, so would have destroyed the whole church. But, whatever its rulers are, the church continues among the people submissive to them. For all in this religion who approach the Lord and shun evils as sins are saved; therefore many heavenly societies are formed from them in the spiritual world. It has also been provided that there should be a nation among them that has not bowed to the yoke of such domination and that regards the Word as holy; this noble nation is the French nation.

[5] But what was done? When self-love exalted its dominion even to the Lord’s throne, removing Him and setting itself on it, that love, which is Lucifer, could not but

have profaned all things of the Word and the church. Lest this should happen, the Lord in His divine providence took care that they should recede from worship of Him, invoke the dead, pray to graven images of the dead, kiss their bones and kneel at their tombs, should ban the reading of the Word, appoint holy worship in masses not understood by the common people, and sell salvation for money. For if they had not done this, they would have profaned the sanctities of the Word and the church. For, as was shown in the preceding section, only those profane holy things who know them.

[6] Lest, too, they should profane the most Holy Supper it is of the Lord’s divine providence that they divide it, giving the bread to the people and drinking the wine themselves. For the wine of the Supper signifies holy truth and the bread holy good; but divided the wine signifies truth profaned and the bread good adulterated. It is also of the Lord’s divine providence that they should render the Holy Supper corporeal and material and give it the prime place in religion. Anyone who gives these particulars his attention and reflects on them in some enlightenment of his mind can see the amazing action of divine providence for the protection of the sanctities of the church and for the salvation of all who can be saved and are ready to be snatched from the fire, so to speak, from which they must be snatched.

258. *The merely natural man confirms himself against divine providence because some among those who profess the Christian religion place salvation in certain phrases*

which they are to think and speak and not at all in good works which they are to do. We showed in *Doctrine of the New Jerusalem about Faith* that these are such as make faith alone saving and not the life of charity, thus such as separate faith from charity. It was also shown that these are meant in the Word by "Philistines," "dragon" and "goats."

[2] That such doctrine has been permitted is also of divine providence lest the divine of the Lord and the sanctity of the Word should be profaned. The divine of the Lord is not profaned when salvation is placed in these words: That God the Father may have mercy for the sake of the Son, who suffered the Cross and made satisfaction for us. For men do not then address the divine of the Lord but have in mind His human nature, which they do not acknowledge to be divine. Nor do they profane the Word, for they do not attend to the passages in which love, charity, deeds and works are mentioned. All this, they say, is involved in the faith expressed in the saying quoted. Those who confirm this tell themselves, "The law does not condemn me, neither then does evil, and good does not save because good done by me is not good." They are therefore like those who do not know any truth from the Word and consequently cannot profane it. Only those confirm the faith expressed in that saying who from self-love are in the pride of their own intelligence. Nor are these Christians at heart; they only desire to be looked on as such.

[3] It shall now be shown that the Lord's divine providence is nevertheless acting constantly to save those with whom faith separated from charity has become an article of

religion. Although this faith has become an article of their religion, by the Lord’s divine providence each knows that it is not faith that saves, but a life of charity with which faith makes one. For all churches in which that religion is accepted also teach that there is no salvation unless man examines himself, sees and acknowledges his sins, repents, desists from them, and begins a new life. This is read out with much zeal in the presence of all who come to the Holy Supper. In addition they are told that unless they do so, they mingle the holy with the profane and cast themselves into eternal condemnation. Indeed, in England they are told that unless they do so the devil will enter them as he did Judas and destroy them soul and body. It is plain, then, that everyone in the churches in which faith alone is accepted is nevertheless taught that evils are to be shunned as sins.

[4] Furthermore, everyone who is born a Christian is aware that evils are to be shunned as sins because the Decalog is put into the hands of every boy and girl and is taught by parents and teachers. The citizens of a kingdom and especially the common people are examined by the priest on the Decalog alone, which is recited from memory, for what they know of the Christian religion, and are also admonished to do what is commanded in it. At such times they are not told by the priest that they are not under the yoke of that law, or that they cannot do what is commanded because they cannot do anything good of themselves. Again, the Athanasian Creed has been accepted throughout the Christian world and what is said at its close is also acknowledged, namely, that the Lord will come to judge the

living and the dead, and then those who have done good will enter everlasting life and those who have done evil will enter everlasting fire.

[5] In Sweden, where the religion of faith alone has been received, it is also plainly taught that faith is impossible apart from charity or good works. This is pointed out in an Appendix on things to be remembered, inserted in all copies of the Psalms, and called “Impediments or Stumbling Blocks of the Impenitent” (Obotferdigas Foerhinder), where are these words,

Those who are rich in good works thereby show that they are rich in faith, because when faith is saving it acts through charity. For justifying faith is never found alone and separate from good works, quite as no good tree is without fruit, nor the sun without light and heat, nor water without moisture.

[6] These items have been adduced to make known that although a religious formula about faith alone has been accepted, nevertheless goods of charity, which are good works, are taught everywhere and that this is by the Lord’s divine providence, lest the common people be led astray by the formula. I have heard Luther, with whom I have spoken at times in the spiritual world, execrate faith alone and heard him say that when he established it he was warned by an angel of the Lord not to do it; but that he thought to himself that if he did not reject works, separation from Catholicism would not be accomplished. Therefore, contrary to the warning, he established that faith.

259. *The merely natural man confirms himself against divine providence in that there have been so many heresies in Christendom and still are, such as Quakerism, Moravianism, Anabaptism, and more.* For he may think to himself, If divine providence is universal in the least things and has the salvation of all for its object, it would have seen to it that one true religion should exist on the globe, not one divided and, still less, one torn by heresies. But use reason and think more deeply if you can. Can man be saved without being reformed first? For he is born into love of self and the world, and as these loves do not have any love of God and the neighbor in them except for the sake of self, he is also born into evils of every kind. Is there love or mercy in those loves? Does the man make anything of defrauding or defaming or hating another even to death, or of committing adultery with his wife, or of being cruel to him out of revenge, the while having the desire in mind to get the upper hand of all and to possess the goods of all others, thus regarding others in comparison with himself as insignificant and of little worth? To be saved, must he not first be led away from these evils and thus be reformed? As has been shown above in many places, this can be accomplished only in accordance with many laws of divine providence. For the most part these laws are unknown and yet they come of divine wisdom and at the same time of divine love, and the Lord cannot act contrary to them, for to do so would result in destroying man, not in saving him.

[2] Look over the laws which have been set forth, bring them together, and you will see. According to those laws

there is no direct influx from heaven but one mediated by the Word, doctrine and preaching; and since the Word, to be divine, had to be composed wholly in correspondences, inevitably there are dissensions and heresies. The tolerance of them is also in accord with the laws of divine providence. Furthermore, when the church itself has taken for essentials what pertains only to the understanding, that is, to doctrine, and not what pertains to the will, that is, to life, and what pertains to life is not made the essentials of a church, then man is in complete darkness for understanding and wanders like one blind, striking against things constantly and falling into pits. For the will must see in the understanding and not the understanding in the will, or what is the same, the life and its love must lead the understanding to think, speak and act, and not the reverse. Were the reverse true, the understanding might out of an evil and even diabolical love seize on what comes by the senses and demand that the will do it. What has been said may show whence dissensions and heresies come.

[3] Yet it has been provided that everyone, in whatever heresy he may be intellectually, may still be reformed and saved if he shuns evils as sins and does not confirm heretical falsities in himself. For by shunning evils as sins the will is reformed and through it the understanding is, which emerges for the first time then out of obscurity into light. There are three essentials of the church: acknowledgment of the divine of the Lord, acknowledgment of the holiness of the Word, and the life which is called charity. Everyone's faith is according to the life which is

charity; from the Word he has a rational perception of what life should be; and from the Lord he has reformation and salvation. Had these three been regarded as the church's essentials, intellectual differences would not have divided it but only varied it as light varies colors in beautiful objects and as various insignia of royalty give beauty to a king's crown.

260. *The merely natural man confirms himself against divine providence in that Judaism still continues.* That is, after all these centuries the Jews have not been converted although they live among Christians and do not, in keeping with prophecies in the Word, confess the Lord and acknowledge Him to be the Messiah, who, as they think, was to lead them back to the land of Canaan; but they steadfastly persist in denying Him and yet it is well with them. Those who take this view, however, and thus call divine providence in question, do not know that by Jews in the Word all who are of the church and acknowledge the Lord are meant, and by the land of Canaan, into which it is said that they are to be led, the Lord's church is meant.

[2] But the Jews persist in denying the Lord because they are such that, if they received and acknowledged the divine of the Lord and the holy things of His church, they would profane them. Therefore the Lord said of them:

He has blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them (Jn 12:40; Mt 13:14; Mk 4:12; Lu 8:10; Isa 6:9, 10).

It is said, “lest they should be converted, and I should heal them” because if they had been converted and healed they would have committed profanation, and according to the law of divine providence treated above (nn. 221-233) no one is admitted interiorly into truths of faith and goods of charity by the Lord except so far as he can be kept in them to the close of life; were he admitted, he would profane what is holy.

[3] This nation has been preserved and dispersed over much of the earth for the sake of the Word in its original language, which they hold more sacred than Christians do. The Lord’s divine is in every particular of the Word, for it is divine truth joined with divine good coming from the Lord. By it the Lord is united with the church, and heaven is present, as was shown in *Doctrine of the New Jerusalem about Sacred Scripture* (nn. 62-69). The Lord and heaven are present wherever the Word is read as sacred. This is the end which divine providence has pursued in the preservation and in the dispersal of the Jews over much of the world. On the nature of their lot after death see *Continuation about the Last Judgment and the Spiritual World* (nn. 79-82).

261. These then are the objections listed above at n. 238 by which the natural man confirms himself against divine providence, or may do so. Still other objections, listed at n. 239, may serve the natural man for arguments against divine providence; they may occur to the minds of others, too, and excite doubts. They are the following.

262. *Doubt may be raised against divine providence in that the whole of Christendom worships one God under three persons, that is, three Gods, and has not known hitherto that God is one in person and in essence, in whom is the Trinity, and that this God is the Lord.* One who reasons about divine providence may ask, Are not three persons three Gods if each person by himself is God? Who can think of it otherwise? In fact, who does? Athanasius himself could not; therefore it is said in the Creed which bears his name:

Although in Christian verity we ought to acknowledge each Person as God and Lord, yet by Christian faith it is not allowable to affirm or to name three Gods or three Lords.

This can only mean that we ought to acknowledge three Gods and Lords, but it is not allowable to affirm or name three Gods and three Lords.

[2] Who can possibly have a perception of one God unless He is one in person? If it is said that such a concept is possible if one thinks of the three as having one essence, does one, indeed can one, have any other idea than that they are thus of one mind and agree, and yet are three Gods? Thinking more deeply, one asks oneself, How can the divine essence, which is infinite, be divided? Further, how can divine essence from eternity beget another and produce still another who proceeds from them both? It may be said that it is to be believed and not thought about; but who does not think about what he is told must be believed? How else can there be any acknowledgment which in its essence is faith? Was it not because of the concept of God as

three persons that Socinianism and Arianism arose, which prevail in the hearts of more persons than you suppose? Belief in one God and that this God is the Lord makes the church, for in Him is the divine trinity. The truth of this may be seen in *Doctrine of the New Jerusalem about the Lord,* from beginning to end.

[3] But what is thought of the Lord today? Is it not thought that He is God and Man, God from Jehovah the Father of whom He was conceived and Man from the Virgin Mary from whom He was born? Who thinks that God and Man in Him, or His Divine and His Human, are one person, and are one as soul and body are? Does anyone know this? Ask the learned in the church and they will say that they have not known it. Yet it is part of the doctrine of the church received throughout Christendom, as follows:

Our Lord Jesus Christ, the Son of God, is God and Man; and although He is God and Man yet there are not two, but there is one Christ. He is one because the divine took to itself the human; indeed He is altogether one, for He is one Person, since as soul and body make one man, so God and Man is one Christ.

This comes from the Faith or Creed of Athanasius. The learned have not known it because on reading this they have thought of the Lord not as God but only as Man.

[4] When they are asked if they know from whom the Lord was conceived, whether from God the Father or from His own Divine, they reply that He was conceived from God the Father, for this is according to Scripture. Are the Father and He not one then, like soul and body? Who can think

that He was conceived from two Divines, and if from His own that this was His Father? If you ask them further what their idea of the Lord's Divine and of His Human is, they will say that His Divine is from the essence of the Father and His Human from the essence of His mother, and that His Divine is with the Father. Then, when they are asked where His Human is, they have no answer, for they separate His Divine and His Human in their thinking and make His Divine equal to the Divine of the Father and His Human like the human of another man, unaware that in doing this they separate soul and body; nor do they see the flaw in this, that then a rational man would have been born from a mother alone.

[5] As a result of the fixed idea that the Lord's humanity was like that of another man, it has come about that a Christian can with difficulty be led to think of a Divine Human, even when it is said that the Lord's soul or life from conception was and is Jehovah Himself. Now sum up the reasons and consider whether there is any other God of the universe than the Lord alone, in whom is the Divine itself, Source of all, called the Father; the Divine Human, called the Son; and the proceeding Divine, called the Holy Spirit; and thus that God is one in person and essence, and that this God is the Lord.

[6] You may persist and remark that the Lord Himself spoke of three in Matthew:

Go and make disciples of all nations, baptizing them in the name of the
Father, the Son and the Holy Spirit (28:19).

But it is plain from the preceding verse and the one following that the Lord said this in order to make it known that the Divine Trinity was in Him, now glorified. For in the preceding verse He said that all power in heaven and on earth was given Him, and in the following verse that He would be with men to the end of the age, speaking of Himself alone and not of three.

[7] Now, why did divine providence permit Christians to worship the one God under three persons, that is, worship three Gods, and not know until now that God is one in essence and person, in whom is the Trinity and that this God is the Lord? Man and not the Lord was the cause. The Lord had taught it plainly in His Word, as is clear from all the passages cited in *Doctrine of the New Jerusalem about the Lord,* and has also taught it in the doctrine of all the churches, in which it is said that His Divine and His Human are not two but one Person united like soul and body.

[8] The first reason why men divided the Divine and the Human and made the Divine equal to the Divine of Jehovah the Father and the Human equal to the human of another man, was that the church after its rise fell away into Babylonianism. This took to itself the Lord's divine power, and in order that it should be called human and not divine power made the Lord's human like that of another man. When later the church was reformed and faith alone was received as the one means of salvation — faith that God the Father has mercy for the sake of the Son — the Lord's Human could be viewed in no other way. For no one can approach the Lord and acknowledge Him at heart as God of

heaven and earth unless he lives by His precepts. In the spiritual world, where everyone is bound to speak as he thinks, no one can so much as mention the name Jesus if he has not lived as a Christian in the world; this is by divine providence lest His name be profaned.

263. To make what has just been said clearer I will add what was set forth in *Doctrine of the New Jerusalem about the Lord* (towards the end, nn. 60, 61), which is as follows:

“That God and Man in the Lord, according to the Creed, are not two but one Person, altogether one as soul and body are, appears clearly in many sayings of the Lord, as that the Father and He are one; that all things of the Father are His and all His the Father’s; that He is in the Father and the Father in Him; that all things are given into His hand; that He has all power; that He is God of heaven and earth; that one who believes on Him has eternal life; and that the wrath of God abides on one who does not believe on Him; and further, that both the Divine and the Human were taken up into heaven; and that as to both He sits at the right hand of God, that is, is almighty; besides the numerous passages in the Word about His Divine Human which were quoted abundantly above. They all testify that God is one both in person and in essence, and in Him is the Trinity, and that this God is the Lord.

[2] “These things about the Lord are published now for the first time because it is foretold in the Apocalypse, chapters 21 and 22, that at the end of the former church a new church is to be established in which this will be the chief doctrine. This church is meant in those chapters by the

New Jerusalem into which only one who acknowledges the Lord alone as God of heaven and earth can enter; this church is therefore called `the Lamb's wife'. I can also report that all heaven acknowledges the Lord alone and that one who does not is not admitted to heaven, for heaven is heaven from the Lord. This very acknowledgment made in love and faith causes men to be in the Lord and Lord in them, as He teaches in John:

In that day you will know that I am in my Father, and you in me and I in you (14:20);

again in the same:

Abide in me, and I in you; … I am the vine, and you are branches; he who abides in me and I in him, bears much fruit; for without me you can do nothing; unless a man abides in me, he is cast out (15:4-6, also 17:22, 23).

[3] "This has not been seen from the Word before, because if it had been, it would not have been received. For the last judgment had not been accomplished yet, and prior to it the power of hell prevailed over the power of heaven. Man is in the midst between heaven and hell; had this been seen before, therefore, the devil, that is, hell, would have plucked it from men's hearts and furthermore would have profaned it. The predominance of hell was completely broken by the last judgment which has been accomplished now; since that judgment, thus today, every man who wishes enlightenment and wisdom is able to have it."

264. *A doubt may be raised against divine providence in that it has been unknown hitherto that in each particular of the Word there is a spiritual meaning from which it has its*

holiness. One may raise this doubt about divine providence, asking, “why has this been revealed for the first time now, and why has it been revealed through any one at all and not through a church leader?” But it is at the Lord’s good pleasure whether it should be a leader or a leader’s servant; He knows the one and the other. However, that sense of the Word has not been disclosed before because 1. If it had been, the church would have profaned it and thereby profaned the holiness itself of the Word. 2. Neither were the genuine truths, in which the spiritual sense of the Word resides, revealed by the Lord until the last judgment was accomplished, and a new church, meant by the Holy Jerusalem, was about to be established by the Lord. These reasons will be examined separately.

[2] 1. *The spiritual sense of the Word was not disclosed earlier because if it had been, the church would have profaned it and thereby would have profaned the holiness itself of the Word.* Not long after it was established, the church was turned into Babylon, and later into Philistia. Babylon acknowledges the Word, to be sure, and yet esteems it lightly, asserting that the Holy Spirit inspires its own highest judgment just as much as it did the prophets. They acknowledge the Word for the vicarship founded on the Lord’s words to Peter, but esteem it lightly because it does not accord with their teaching. It is therefore taken from the people also and hidden in monasteries where few read it. If, therefore, the spiritual sense of the Word had been revealed, in which the Lord is present together with all angelic wisdom, the Word would have been profaned not

only, as it is now, in its lowermost expression in the sense of the letter, but in its inmosts, too.

[3] Philistia, by which faith separated from charity is meant, would have profaned the spiritual sense of the Word also, because, as we have shown before, it puts salvation in certain formulas which are to be thought and spoken, and not in good works which are to be done. It thus makes saving what is not saving and also removes the understanding from what is to be believed. What would they do with the light in which the spiritual sense of the Word is? Would that not be turned into darkness? When the natural sense is, why not the spiritual sense? Does any one of them who has confirmed himself in faith separate from charity and in justification by this faith alone, want to know what good of life is, what love to the Lord and towards the neighbor is, what charity is and what the goods of charity are, what good works are and what it is to do them, or in fact what faith is essentially and what genuine truth is, constituting it? They compose volumes, establish in them only what they call faith, and declare that all the things just mentioned are present in that faith. It is clear from this that if the spiritual sense of the Word had been revealed earlier, it would come to pass according to the Lord’s words in Matthew:

If your eye is evil, your whole body will be full of darkness. If then the light that is in you is darkness, how great is that darkness (6:23).

In the spiritual sense of the Word by “eye” the understanding is meant.

[4] 2. *Neither were the genuine truths in which the spiritual sense of the Word resides, revealed by the Lord until after the last judgment was accomplished, and a new church, meant by the Holy Jerusalem, was about to be established by the Lord.* The Lord foretold in the Apocalypse that after the last judgment was effected genuine truths were to be revealed, a new church was to be established, and the spiritual sense of the Word would be disclosed. In the small work, *The Last Judgment,* and later in the *Continuation* of that work, it was shown that the last judgment has been accomplished and that this is meant by the heaven and earth which would pass away (Apoc 21:1). That genuine truths are then to be revealed is foretold in these words in the Apocalypse:

And he that sat upon the throne said, Behold, I make all things new (11:5; also 19:17, 18; 21:18-21; 22:1, 2).

At 19:11-16 it was predicted that the spiritual sense of the Word was to be revealed; it is meant by "the white horse" on which He who sat was called the Word of God and was Lord of lords and King of kings (on this see the little work *The White Horse).* That by the Holy Jerusalem a new church is meant which was to be established then by the Lord may be seen in *Doctrine of the New Jerusalem about the Lord* (nn. 62-65).

[5] It is clear, then, that the spiritual sense of the Word was to be revealed for a new church which should acknowledge and worship the Lord alone, hold His Word sacred, love divine truths and reject faith separated from charity. More about this sense of the Word may be seen in

Doctrine of the New Jerusalem about Sacred Scripture (nn. 5-26 and following numbers); what the spiritual sense of the Word is (nn. 5-26); that a spiritual sense exists in all of the Word in general and in detail (nn. 9-17); that by virtue of the spiritual sense the Word is divinely inspired and holy in every expression (nn. 18, 19); that until now the spiritual sense has been unknown, and why it was not revealed before (nn. 20-25); and that henceforth that sense will be open only to one who is in genuine truths from the Lord (n. 26).

[6] It may be evident from these propositions that it is by the Lord's divine providence that the spiritual sense has lain concealed from the world until the present day and been kept meanwhile in heaven with the angels, who draw their wisdom from it. This sense was known and treasured among ancient peoples who lived before Moses, but when their descendants converted the correspondences, of which their Word and hence their religion solely consisted, into various idolatries, and the Egyptians converted them into magic, by the Lord's divine providence this sense was closed up, first with the Israelites and then with Christians for the reasons given above, and is now opened for the first time for the Lord's new church.

265. *Doubt may arise against divine providence in that it has been unknown hitherto that to shun evils as sins is the Christian religion itself.* That this is the Christian religion itself was shown in *Doctrine of Life for the New Jerusalem,* from beginning to end; and as faith separated from charity is the one obstacle to its being received, that also was

treated of. We say that it has not been known that to shun evils as sins is the Christian religion itself, for it is unknown to nearly everyone; yet everyone does know it, as may be seen above (n. 258). Nearly all are ignorant of it because faith separate has obliterated knowledge of it. For this faith declares that it alone saves and not any good work, that is, any good of charity; also that men are no longer under the yoke of the law, but are free. Those who have frequently heard such teaching no longer give thought to any evil of life or any good of life. Everyone, moreover, is inclined by nature to embrace such teaching, and once he has done so he no longer thinks about the state of his life. This is why it is not known that shunning evils as sins is the Christian religion itself.

[2] That this is unknown was disclosed to me in the spiritual world. I have asked more than a thousand newcomers from the world whether they knew that to shun evils as sins is religion itself. They said that they did not and that it was a new idea which they had not heard before, but had heard that they cannot of themselves do good and that they are not under the yoke of the law. When I inquired whether they knew that a man must examine himself, see his sins, repent and begin a new life and that otherwise sins are not remitted, and if sins are not remitted, men are not saved; and when I reminded them that this was read out in a deep voice to them each time they observed the Holy Supper, they replied that they paid no attention to that but only to this, that they have remission of sins by the

sacrament of the Supper and that faith effects the rest without their knowing it.

[3] I asked again, Why have you taught your children the Decalog? Was it not that they might know what evils are sins to be shunned? Was it only that they might know and believe, but do nothing? Why is it said that this is new? To this they could only reply that they know and yet do not know, and that they never think of the sixth* commandment when they commit adultery, or about the seventh when they steal or defraud secretly, and so on, and still less that such acts are contrary to divine law, thus contrary to God.

* Swedenborg follows the numbering of the Commandments customary with Lutherans, as with Roman Catholics.

[4] When I recalled to them many things from the teachings of the churches and from the Word confirming the fact that to avoid and be averse to evils as sins is the Christian religion's very self and that one who does so has faith, they fell silent. They were convinced of it, however, when they saw that all were examined as to their life and judged according to their deeds, and no one was judged according to faith apart from life, for everyone has faith according to his life.

[5] Christendom in large part has not known this because by a law of divine providence everyone is left to act in freedom according to reason (on this, above, nn. 71-91 and nn. 101-128); and by another law no one is taught directly from heaven but by means of the Word and by doctrine and

preaching from it; there are besides all the laws on permission which are also laws of divine providence. On these see above, n. 258.

274.* *A doubt may be raised against divine providence in that it has not been known before that a man lives as a human being after death and that this has not been disclosed before.* It has been unknown because with those who do not shun evils as sins the belief lies hidden that man does not live after death. It is of no moment therefore to them whether one says that man lives after death or will rise again on the day of the last judgment. If belief in resurrection happens to visit one, he tells himself, “I shall fare no worse than others; if I go to hell I shall have the company of many and also if I pass to heaven.” Yet all in whom there is any religion have an implanted recognition that they will live as human beings after death. Only those infatuated with their own intelligence think that they survive as souls but not as human beings.

* So numbered in the Latin original.

It may be seen from the following that anyone in whom is any religion has an implanted recognition that he lives after death as a human being:

1. Who thinks otherwise when he is dying? 2. What eulogizer, mourning the dead, does not exalt them to heaven and place them among the angels conversing with them and sharing their joy? Some men are deified. 3. Who among the common people does not believe that when he dies, if he has lived well he will enter a heavenly paradise, be arrayed in white, and enjoy eternal life? 4. What priest

does not speak so to the dying? And when he speaks so he believes it, provided he does not think of the last judgment at the time. 5. Who does not believe that his little ones are in heaven and that after death he will see his wife, whom he has loved? Who thinks that they are spectres, still less souls or minds hovering in the universe? 6. Who contradicts when something is said about the lot or state of those who have passed from time into eternal life? I have told many what the state or lot of various persons is and have never heard anyone protest that their lot is not yet determined but will be at the time of the judgment. 7. When one sees angels in paintings or statuary does he not recognize them as such? Who thinks then that they are bodiless spirits or airy entities or clouds, as do some of the erudite? 8. Papists believe that their saints are human beings in heaven and others elsewhere are; so do Mohammedans of their dead; more than others Africans do, and many other peoples do. Why then do not Reformed Christians believe it, who know it from the Word? 9. Moreover, as a result of the recognition implanted in everyone, some men aspire to the immortality of renown. The recognition is given that turn in them and makes heroes and brave men of them in war. 10. Inquiry was made in the spiritual world whether this knowledge is implanted in all men; it was found that it is in a spiritual idea attached to their internal thought, not in a natural idea attached to their external thought.

It is plain from all this that doubt should not be thrown on the Lord’s divine providence on the supposition that only now has it been disclosed that the human being continues such after death. It is only the sensuous in man that wants to see and touch what is to be credited. One who does not raise his thinking above it is in the dark of night about the state of his own life.

XIV. EVILS ARE TOLERATED IN VIEW OF THE END, WHICH IS SALVATION

275. If man were born into the love for which he was created, he would not be in evil, in fact would not know what evil is. For one who has not been in evil and is not in it, cannot know what it is; told that this or that is evil, he would not believe it. This is the state of innocence in which Adam and his wife Eve were; that state was signified by the nakedness of which they were not ashamed; the knowledge of evil subsequent to the fall is meant by eating of the tree of the knowledge of good and evil. The love for which the human being was created is love to the neighbor, to wish him as well as one does oneself and even better. He is in the enjoyment of this love when he serves his neighbor quite as parents do their children. This is truly human love, for in it is what is spiritual, distinguishing it from the natural love of brute animals. Were man born into this love, he would not be born into the darkness of ignorance as everyone is now, but into some light of the knowledge and hence of the intelligence soon to be his. To be sure, he would creep on all fours at first but come erect on his feet by an implanted striving. However much he might resemble a quadruped, he would not face down to the ground but forward to heaven and come erect so that he could look up.

276. When love of the neighbor was turned into self-love, however, and this love increased, human love was turned into animal love, and man, from being man, became a beast,

with the difference that he could think about what he sensed physically, could rationally discriminate among things, be taught, and become a civil and moral person and finally a spiritual being. For, as was said, man possesses what is spiritual and is distinguished by it from the brute animal. By it he can know what civil evil and good are, also what moral evil and good are, and if he so wills, what spiritual evil and good are also. When love for the neighbor was turned into self-love, however, man could no longer be born into the light of knowledge and intelligence but was born into the darkness of ignorance, being born on the lowest level of life, called corporeal-sensuous. From this he could be led into the interiors of the natural mind by instruction, the spiritual always attending on this. Why one is born on the lowest level of life known as corporeal-sensuous, therefore into the darkness of ignorance, will be seen in what follows.

[2] Anyone can see that love of the neighbor and self-love are opposites. Neighborly love wishes well to all from itself, but self-love wishes everyone to wish it well; neighborly love wants to serve everyone, but self-love wants all to serve it; love of the neighbor regards everyone as brother and friend, while love of self regards everyone as its servant, and if one does not serve it, as its enemy; in short, it regards only itself and others scarcely as human beings, esteeming them at heart less than one's horses and dogs. Thinking so meanly of others, it thinks nothing of doing evil to them; hence come hatred and vengeance, adultery and whoredom, theft and fraud, lying and defamation, violence

and cruelty, and similar evils. Such are the evils in which man is by birth. That they are tolerated in view of the end, which is salvation, is to be shown in this order:

i. Everyone is in evil and must be led away from it to be reformed. ii. Evils cannot be removed unless they appear. iii. So far as they are removed they are remitted. iv. The toleration of evil is therefore for the sake of the end in view, namely, salvation.

277. (i) *Everyone is in evil and must be led away from it to be reformed.* The church knows that there is hereditary evil in man and that as a result he is in the lust of many evils. Thence it is that he cannot do good of himself, for evil does only such good as has evil in it; the evil inwardly in it is that one does good for one’s own sake and thus only for the sake of appearances. It is known that hereditary evil comes from one’s parents. It is said to come from Adam and his wife, but this is an error; for everyone is born into hereditary evil from his parent, and the parent from his parent, and so on; thus it is transmitted from one to another, is augmented and becomes an accumulation, and is passed to one’s progeny. There is therefore nothing sound in man but all is evil. Who feels that it is evil to love himself above others? Who, then, knows that this is an evil, though it is the head of evils?

[2] Inheritance from parents, grandparents and great-grandparents is plain from much which is known in the world, from the fact, for instance, that households, families and even nations are distinguishable by the face; the face is also a type of the mind which in turn accords with the

affections of one’s love. Sometimes, too, the features of a grandfather recur in a grandson or a great-grandson. From the face alone I know whether a person is a Jew or not; likewise of what stock certain persons are; others no doubt know also. If the affections which spring from love are thus derived from parents and transmitted by them, evils are, for these spring from affections. But it shall be told how the resemblance comes about.

[3] Everyone’s soul comes from his father and is only clothed with the body by one’s mother. That the soul is from the father follows not only from what has been said above, but from many other indications, too; also from this, that the child of a black man or Moor by a white or European woman is black, and vice versa; and especially in that the soul is in the seed, for impregnation is by the seed, and the seed is what is clothed with a body by the mother. The seed is the primal form of the love in which the father is — the form of his ruling love with its nearest derivatives or the inmost affections of that love.

[4] These affections are enveloped in everyone with the honesties of moral life and with the goodnesses partly of civil and partly of spiritual life, which are the external of life even with the evil. An infant is born into this external life and is therefore lovable, but coming to boyhood and adolescence he passes from that external to the inner life and at length to his father’s ruling love. If this has been evil and not been moderated and bent by various means by his teachers, it becomes his ruling love as it was his father’s.

Still the evil is not eradicated, but put aside; of this in what follows. Plainly, then, everyone is in evil.

277 r. It is plain without explanation that man must be led away from evil in order to be reformed. For one who is in evil in the world is in evil after he has left the world. Not removed in the world, evil cannot be removed afterwards. Where a tree falls, it lies. So, too, when a man dies his life remains such as it has been. Everyone is judged according to his deeds, not that these are recounted, but he returns to them and acts as before. Death is a continuation of life with the difference that man cannot then be reformed. For reformation is effected in full, that is, in what is inmost and outmost, and what is outmost is reformed suitably to what is inmost only while man is in the world. It cannot be reformed afterwards because as it is carried along by the man after death it falls quiescent and conforms to his inner life, that is, they act as one.

278. (ii) *Evils cannot be removed unless they appear.* This does not mean that man must do evils in order for them to appear, but that he must examine himself, his thoughts as well as his deeds, and see what he would do if he did not fear the laws and disrepute — see especially what evils he deems allowable in his spirit and does not regard as sins, for these he still does. To enable him to examine himself, man has been given understanding, and an understanding separate from his will, in order that he may know, comprehend and acknowledge what is good and what is evil, likewise see the character of his will or what it loves and desires. To see this his understanding has been given

higher and lower or interior and exterior thought, so as to see from the higher or interior what his will prompts in the lower or exterior thinking: he sees this quite as he does his face in a mirror. When he does and knows what is sin, he is able, on imploring the Lord’s help, not to will it but to shun it, then to act contrary to it, if not freely, then by overcoming it through fighting it, and finally to become averse to it and abominate it. Then first does he perceive and also sense that evil is evil and good is good. This, now, is self-examination — to see one’s evils, acknowledge them, confess them and thereupon desist from them.

[2] But as few know that this is the Christian religion itself, and these alone have charity and faith and are led by the Lord and do good from Him, something will be said of those who fail to examine themselves but still think that they possess religion. They are 1. Those who confess themselves guilty of all sins but do not search out any one sin in themselves. 2. Those who neglect the search on religious principle. 3. Those who in absorption with the mundane give no thought to sins and hence do not know them. 4. Those who favor them and therefore cannot know them. 5. With all these, sins do not appear and therefore cannot be removed. 6. Finally, the reason, so far unknown, will be made plain why evils cannot be removed apart from their being searched out, appearing, being acknowledged, confessed and resisted.

278 r. But these points will be considered one by one, for they are fundamentals of the Christian religion on man’s part.

First, *of those who confess themselves guilty of all sins, but do not search out any one sin in themselves.* They say, “I am a sinner. I was born in sin. From head to foot there is nothing sound in me. I am nothing but evil. Good God, be gracious to me, pardon, cleanse and save me. Make me to walk in purity and in a right path”; and more of the kind. And yet the man does not examine himself and hence does not know any evil, and no one can shun what he is ignorant of, still less fight against it. After his confessions he also thinks that he is clean and washed, when nevertheless he is unclean and unwashed from the head to the sole of the foot. For the confession of all sins is the lulling of them all to sleep and finally blindness to them. It is like a generality devoid of anything specific, which amounts to nothing.

[2] Second: *Those who omit the search in consequence of their religion.* They are especially those who separate charity from faith. They say to themselves, “Why should I search out evil or good? Why evil, when it does not condemn me? Why good, when it does not save me? Faith alone, thought and uttered with trust and confidence, justifies and purifies from all sin, and when once I am justified, I am whole in the sight of God. I am indeed in evil, but God wipes it away the moment it is committed and it no longer appears”; and much else. But who does not see, if he opens his eyes, that these are empty words, without reality because nothing of good is in them? Who cannot think and speak so, with trust and confidence, too, even when he is thinking of hell and eternal condemnation? Does he want to know anything further about either truth or good? Of truth

he says, “What is truth except that which confirms this faith?” and of good, “What is good except what is in me from this faith? And that it may be in me I will not do it as from myself, for that would be self-righteous and what is self-righteous is not good.” So he neglects all until he does not know what evil is; what then is he to search out and see in himself? Is it not his state then that a pent-up fire of lusts of evil consumes the interiors of his mind and lays them waste even to the entrance? He is on guard only at the door to keep the fire from appearing. After death the door is opened and the fire appears for all to see.

[3] Third: *Those absorbed with the mundane give no thought to sins, hence do not know of any.* These love the world above all things and welcome no truth that would lead them away from any falsity in their religion. They tell themselves, “What is this to me? It is not to my way of thinking.” So they reject truth on hearing it and if they listen to it smother it. They do much the same on hearing sermons; they retain some sayings but not any of the substance. Dealing in this way with truths they do not know what good is, for truth and good act as one; and from good which is not linked with truth one does not recognize evil except as one calls it good also, which is done by rationalizing from falsities. It is these who are meant by the seed which fell among thorns, of whom the Lord said:

Other seeds fell among thorns; and the thorns sprang up and choked them … These are they who hear the Word, but the cares of this world and the deceitfulness of riches choke the Word so that it become unfruitful (Mt 13:7, 22; Mk 4:7, 18, 19; Lu 8:7, 14).

[4] Fourth: *Those who favor sins and therefore cannot know them.* These acknowledge God and worship Him with the usual ceremonials and assure themselves that a given evil, which is a sin, is not a sin. For they color it with fallacies and appearances and thus hide its enormity. Then they indulge it and make it their friend and familiar. We say that those who acknowledge God do this, for others do not regard an evil as a sin, for one sins against God. But let examples illustrate this. A man makes an evil not to be a sin when in coveting wealth he makes some kinds of fraud allowable by reasoning which he devises. So does the man who confirms himself in plundering those who are not his enemies in a war.

[5] Fifth: *Sins do not appear in these men, therefore cannot be removed.* All evil which does not come to sight nurses itself; it is like fire in wood under ashes or like matter in an unopened wound; for all evil which is repressed increases and does not stop until it destroys all. Lest evil be repressed, therefore, everyone is allowed to think in favor of God or against God and in favor of the sanctities of the church or against them, without being punished for it in the world. Of this the Lord says in Isaiah:

From the sole of the foot even to the head there is no soundness; wound, and scar, and fresh bruise; they have not been pressed out, nor bound up, nor softened with oil.… Wash you, make you clean, remove the evil of your doings from before my eyes; cease to do evil, learn to do good. . . .

Then if your sins have been as scarlet, they shall be white as snow; if they have been red like crimson, they shall be like wool. . . . But if you refuse and rebel, you shall be devoured by the sword (Isa 1:6, 16, 17, 18, 20).

To be devoured by the sword signifies to perish by falsity of evil.

[6] Sixth: *The cause, hidden so far, why evils cannot be removed apart from their being searched out, appearing, being acknowledged, confessed and resisted.* In preceding pages we have mentioned the fact that all heaven is arranged in societies according to affections of good, and all hell in societies according to the lusts of evil opposite to the affections of good. Each person as to his spirit is in some society, in a heavenly one if in an affection of good, but in an infernal one if in some lust of evil. While living in the world man does not know this and yet as to his spirit he is in some society; otherwise he cannot live; and by it he is governed by the Lord. If he is in an infernal society, he cannot be led out of it by the Lord except according to the laws of divine providence, among which is this also, that a man shall see that he is there, want to leave, and make the effort himself to do so. One can do this while in the world but not after death, for then he remains forever in the society in which he put himself in the world. It is for this reason that man is to examine himself, see and avow his sins, do repentance, and thereupon persevere to the close of life. I might substantiate this to full belief by much experience, but this is not the place to document the experience.

279. (iii) *So far as evils are removed they are remitted.* It is an error of the age to believe

1. That evils are separated and in fact cast out from man when they are remitted; and 2. That the state of man’s life can be changed in a moment, even to its opposite, so that from wicked he becomes good, and consequently can be led from hell and be transported straightway to heaven, and this by the Lord’s sheer mercy. 3. But those who believe and suppose so, do not know at all what evil and good are and nothing at all about the state of man’s life. 4. Moreover, they are wholly unaware that affections, which are of the will, are nothing other than changes and variations of the state of the purely organic substances of the mind; and that thoughts, which are of the understanding, also are; and that memory is the permanent state of these changes.

When one knows these things, one can see clearly that an evil can be removed only by successive stages, and that the remission of an evil is not complete removal of it. But all this has been said in summary form and unless the items are demonstrated may be assented to and yet not comprehended. What is not comprehended is as indistinct as a wheel spun around by the hand. The points made above are therefore to be demonstrated one by one in the order in which they were set forth.

[2] First: *It is an error of the age to believe that evils are separated and in fact cast out when they are remitted.* It has been granted me to learn from heaven that no evil into which man is born and which he has made actual in him is separated from him, but is removed so as not to appear.

Earlier I shared the belief of most persons in the world that when evils are remitted they are cast out and are washed and wiped away as dirt is from the face by water. It is not like this with evils or sins. They all remain. When they are remitted on repentance, they are thrust from the center to the sides. What is in the center, being directly under view, appears as in the light of day, and what is to one side is in shadow and at times in the darkness of night. Inasmuch as evils are not separated but only removed, that is, thrust to one side, and as man can go from The center to the periphery, he can return, as it may happen, to his evils, which he supposed had been cast out. For the human being is such that he can go from one affection to another and sometimes to the opposite, and thus from one center into another; the affection in which he is at the time makes the center, for he is then in the enjoyment and light of it.

[3] Some who are raised after death into heaven by the Lord, for they have lived well, have carried with them, however, the belief that they are clean and rid of sins, therefore are not in a state of guilt. In accord with their belief they are clothed at first in white garments, for white garments signify a state purified from evils. But after a time they begin to think, as they did in the world, that they are washed, as it were, from all evil, and to glory that they are no longer sinners like other men. This can hardly be kept from being an elation of mind and a contempt of others in comparison with oneself. In order, therefore, that they may be delivered from their imaginary belief, they are sent down from heaven and let back into the evils which they pursued

in the world; they are also shown that they are in hereditary evils of which they had not known. When they have been led in this way to realize that their evils have not been separated from them but only put aside, thus that in themselves they are impure, indeed nothing but evil, and that they are withheld from evils and held in goods by the Lord, and that this only seems to be their doing, they are raised again into heaven by the Lord.

[4] Second: *It is an error of the age to believe that the state of man's life can be changed in a moment, so that from wicked he can become good, and consequently can be led from hell and transported at once to heaven, and this by the Lord's direct mercy.* Those who separate charity and faith and place salvation in faith alone, commit this error. For they suppose that merely to think and speak formulas of that faith, if it is done with trust and confidence, justifies and saves one. Many think it is done instantly, too, and if not previously, can be done in the last hour of one's life. These are bound to believe that the state of man's life can be changed in a moment and that he can be saved by direct mercy. But in the last chapter of this treatise it will be seen that the Lord's mercy is mediated, that man cannot become good in a moment from being wicked, and can be led from hell and transported to heaven only by the continual activity of divine providence from infancy to the very close of life. Here it need only be said that all the laws of divine providence have the salvation and reformation of the human being for their object, in other words, the inversion of his state, which by nativity is infernal, into the opposite,

which is heavenly. This can only be done progressively as man recedes from evil and its enjoyment and comes into good and its enjoyment.

[5] Third: *Those who believe in an instantaneous change do not know at all what evil and good are.* For they do not know that evil is the enjoyment of the lust of acting and thinking contrary to divine order, and good is the enjoyment of the affection for acting and thinking in accord with divine order. They do not know, either, that myriads of lusts enter into and compose each individual evil and myriads of affections enter into and compose each individual good, and that these myriads are in such order and connection in man’s interiors that it is impossible to change one without changing all at the same time. Those who are ignorant of this may believe or suppose that evil, which seems to them to be a single entity, can be easily removed, and that good, which also seems to be a single entity, can be introduced in its place. Not knowing what evil and good are, they cannot but suppose that there is such a thing as instantaneous salvation and such a thing as direct mercy. That these are not possible will be seen in the last chapter of this treatise.

[6] Fourth: *Those who believe in instantaneous salvation and unmediated mercy do not know that affections, which are of the will, are nothing other than changes of state in the purely organic substances of the mind; that thoughts, which are of the understanding, are nothing other than changes and variations in the form of those substances; and that memory is the persisting state of the changes and variations.* Everyone acknowledges, on its being said, that

affections and thoughts exist only in substances and their forms, which are the subjects; existing in the brain which is full of substances and forms, they are called purely organic forms. No one who thinks rationally can help laughing at the fancies of some that affections and thoughts do not have substantive bases, but are exhalations given shape by heat and light, like images apparently in the air or ether. For thought can no more exist apart from a substantial form than sight can apart from its form, the eye, or hearing apart from its form, the ear, or taste apart from its form, the tongue. If you examine the brain, you will see innumerable substances and fibres, also, and see, too, that everything in it is organized. What more is needed than this ocular proof?

[7] But one may ask, What are affection and thought then? A conclusion can be reached from each and all things in the body. In it are many viscera, each fixed in its place, and all performing their several functions by changes and variations of state and form. It is well known that they are engaged in their own activities — the stomach, the intestines, the kidneys, the liver, the pancreas, the spleen, the heart and the lungs, each in its particular activity. All the activities are maintained from within, and to be actuated from within means that it is by changes and variations of state and form. It may be plain then that the activities of the purely organic substances of the mind are similar, the one difference being that those of the organic substances of the body are natural, but of the mind are spiritual; plainly, also, the two make one by correspondences.

[8] The nature of the changes and variations of state and form in the organic substances of the mind, which are affections and thoughts, cannot be shown to the eye. It may, however, be seen as in a mirror by the changes of state in the lungs on speaking and singing. There is correspondence, moreover; for the sound of the voice in speaking and singing, and the articulations of the sound which are the words of speech and the modulations of song, are produced by means of the lungs; sound corresponds to affection, and speech to thought. Sound and speech are produced also from affection and thought. This is done by changes and variations in the state and form of the organic substances of the lungs, and from the lungs through the trachea or windpipe in the larynx and glottis, and then in the tongue, and finally in the lips. The first changes and variations in the state and form of the sound occur in the lungs, the second in trachea and larynx, the third in the glottis by the different openings of its orifice, the fourth in the tongue by its various positions against palate and teeth, and the fifth in the lips by the various modifications of form in them. It may be evident, then, that these consecutive changes and variations in the state of organic forms produce the sounds and their articulations which are speech and song. Inasmuch, then, as sound and speech are produced from no other source than the affections and thoughts of the mind (for they exist from them and are never apart from them), clearly the affections of the will are changes and variations in the state of the purely organic substances of the mind, and the thoughts of the

understanding are changes and variations in the form of those substances, quite like those in the substances of the lungs.

[9] Since affections and thoughts are simply changes of state in the forms of the mind, memory is nothing other than the permanent state of those changes. For all changes and variations of state in organic substances are such that once they are habitual they become permanent. So the lungs are habituated to produce certain sounds in the trachea, to vary them in the glottis, articulate them by the tongue, and modify them by the mouth; once these organic activities have become habitual, they are settled in the organs and can be reproduced. These changes and variations are infinitely more perfect in the organs of the mind than in those of the body, as is evident from what was said in the treatise *Divine Love and Wisdom* (nn. 199-204), where we showed that all perfections increase and ascend by and according to degrees. More on this will be seen below (n. 319).

280. *It is also an error of the age to suppose that when sins are remitted they are taken away.* This is the error of those who believe that their sins are pardoned by the sacrament of the Holy Supper although they have not removed them from themselves by repentance. Those also commit this error who believe that they are saved by faith alone; those also who believe that they are saved by papal dispensations. All these believe in unmediated mercy and instant salvation. But when the statement is reversed it becomes truth, that is, when sins are removed they are also

remitted. For repentance precedes pardon, and aside from repentance there is no pardon. Therefore the Lord bade His disciples:

That they should preach repentance for the remission of sins (Lu 24:27, 47),

and John preached

The baptism of repentance for the remission of sins (Lu 3:3).

The Lord remits the sins of all; He does not accuse and impute; but He can take sins away only in accordance with laws of His divine providence. For when Peter asked how often he was to forgive a brother sinning against him, whether seven times, the Lord said to him:

That he should forgive not only seven times, but seventy times seven (Mt 18:21, 22).

What then will the Lord not do, who is mercy itself?

281. (iv) *Thus the permission of evil is for the sake of the end, namely, salvation.* It is well known that man has full liberty to think and will but not to say and do whatever he thinks and wills. He may think as an atheist, deny God and blaspheme the sanctities of Word and church. He may even want to destroy them utterly by word and deed, but this is prevented by civil, moral and ecclesiastical laws. He therefore cherishes this impiety and wickedness inwardly by thinking, willing and even intending to do it, but not doing it actually. The man who is not an atheist also has full liberty to think many evil things, things fraudulent, lascivious, revengeful and otherwise insane; he also does them at times. Who can believe that unless man had full

liberty, he not only could not be saved but would even perish utterly?

[2] Now let us have the reason for this. Everyone from birth is in evils of many kinds. They are in his will, and what is in the will is loved. For what a man wills inwardly he loves, what he loves he wills, and the will's love flows into the understanding where it makes its pleasure felt and thereupon enters the thoughts and intentions. If, therefore, he were not allowed to think in accord with the love in his will, which is hereditarily implanted in him, that love would remain shut in and never be seen by him. A love of evil which does not become apparent is like an enemy in ambush, like matter in an ulcer, like poison in the blood, or corruption in the breast, which cause death when they are kept shut in. But when a person is permitted to think the evils of his life's love, even to intend doing them, they are cured by spiritual means as diseases are by natural means.

[3] It will be told now what man would be like if he were not permitted to think in accord with the enjoyment of his life's love. No longer would he be man, for he would lose his two faculties called liberty and rationality in which humanness itself consists. The enjoyment of those evils would occupy the interiors of his mind to such an extent that it would burst open the door. He could then only speak and commit the evils; his unsoundness would be manifest not only to himself but to the world; and at length he would not know how to cover his shame. In order that he may not come into this state, he is permitted to think and to will the evils of his inherited nature but not to say and commit

them. Meanwhile he is learning civil, moral and spiritual things. These enter his thoughts and remove the unsoundness and he is healed by the Lord by means of them, only to the extent, however, of knowing how to guard the door unless he also acknowledges God and implores His aid for power to resist the unsoundness. Then, so far as he resists it, he does not let it into his intentions and eventually not even into his thoughts.

[4] Since man is free to think as he pleases to the end that his life's love may emerge from its hiding-place into the light of his understanding, and since he would not otherwise know anything of his own evil and consequently would not know how to shun it, it is also true that it would increase in him so much that recovery would become impossible in him and hardly be possible in his children, were he to have children, for a parent's evil is transmitted to his offspring. The Lord, however, provides that this may not occur.

282. The Lord could heal the understanding in every man and thus cause him to think not evil but good, and this by means of fears of different kinds, miracles, conversations with the dead, or visions and dreams. But to heal the understanding alone is to heal man only outwardly, for understanding with its thought is the external of man's life while the will with its affection is the internal. The healing of the understanding alone would therefore be like palliative healing in which the interior malignity, closed in and kept from issuing, would destroy first the near and then the remote parts till all would become mortified. The will

itself must be healed, not by the influx of the understanding into it, for that is impossible, but by means of instruction and exhortation from the understanding. Were the understanding alone healed, man would become like a dead body embalmed or covered by fragrant spices and roses which would soon get such a foul odor from the body that they could not be brought near anyone’s nostrils. So heavenly truths in the understanding would be affected if the evil love of the will were shut in.

283. Man is permitted, as was said, to think evils even to intending them in order that they may be removed by means of what is civil, moral and spiritual. This is done when he considers that they are contrary to what is just and equitable, to what is honest and decorous and to what is good and true, contrary therefore to the peace, joy and blessedness of life. By these three means the Lord heals the love of man’s will, in fear at first, it is true, but with love later. Still the evils are not separated from the man and cast out, but only removed in him and put to the side. When they are and good has the center, evils do not appear, for whatever has the central place is squarely under view and is seen and perceived. It should be known, however, that even when good occupies the center man is not for that reason in good unless the evils at the side tend downward or outward. If they look upward or inward they have not been removed, but are still trying to return to the center. They tend downward and outward when man shuns his evils as sins and still more when he holds them in aversion,

for then he condemns them, consigns them to hell, and makes them face that way.

284. Man’s understanding is the recipient of both good and evil and of both truth and falsity, but not his will. His will must be either in evil or in good; it cannot be in both, for it is the man himself and in it is his life’s love. But good and evil are separate in the understanding like what is internal and what is external. Thus man may be inwardly in evil and outwardly in good. Still, when he is being reformed, the two meet, and conflict and combat ensue. This is called temptation when it is severe, but when it is not severe a fermentation like that of wine or strong drink occurs. If good conquers, evil with its falsity is carried to the side, as lees, to use an analogy, fall to the bottom of a vessel. The good is like wine that becomes generous on fermentation and like strong drink which becomes clear. But if evil conquers, good with its truth is borne to the side and becomes turbid and noisome like unfermented wine or unfermented strong drink. Comparison is made with ferment because in the Word, as at Hosea 7:4, Luke 12:1 and elsewhere, “ferment” signifies falsity of evil.

XV. DIVINE PROVIDENCE ATTENDS THE EVIL AND THE GOOD ALIKE

285. In every person, good or bad, there are two faculties one of which makes the understanding and the other the will. The faculty making the understanding is the ability to understand and think, therefore is called rationality. The faculty making the will is the ability to do this freely, that is, to think and consequently to speak and act also, provided that it is not contrary to reason or rationality; for to act freely is to act as often as one wills and according as one wills. The two faculties are constant and are present from first to last in each and all things which a man thinks and does. He has them not from himself, but from the Lord. It follows that the Lord's presence in these faculties is also in the least things, indeed the very least, of man's understanding and thought, of his will and affection too, and thence of his speech and action. If you remove these faculties from even the very least thing, you will not be able to think or utter it as a human being.

[2] It has already been shown abundantly that the human being is a human being by virtue of the two faculties, enabled by them to think and speak, and to perceive goods and understand truths, not only such as are civil and moral but also such as are spiritual, and made capable, too, of being reformed and regenerated; in a word, made capable of being conjoined to the Lord and thereby of living forever. It was also shown that not only good men but evil also

possess the two faculties. These faculties are in man from the Lord and are not appropriated to him as his, for what is divine cannot be appropriated but only adjoined to him and thus appear to be his, and this which is divine with the human being is in the least things pertaining to him. It follows that the Lord governs the least things in an evil man as well as in a good man. This government of His is what is called divine providence.

286. Inasmuch as it is a law of divine providence that man shall act from freedom according to reason, that is, from the two faculties, liberty and rationality; and a law of divine providence that what he does shall appear to be from himself and thus his own; and also a law that evils must be permitted in order that man may be led out of them, it follows that man can abuse these faculties and in freedom according to reason confirm whatever he pleases. He can make reasonable whatever he will, whether it is reasonable in itself or not. Some therefore ask, “What is truth? Can I not make true whatever I will?” Does not the world do so? Anybody can do it by reasoning. Take an utter falsity and bid a clever man confirm it, and he will. Tell him, for instance, to show that man is a beast, or that the soul is like a small spider in its web and governs the body as that does by threads, or tell him that religion is nothing but a restraining bond, and he will prove any one of these propositions until it appears to be truth. What is more easily done? For he does not know what appearance is or what falsity is which in blind faith is taken for truth.

[2] Hence it is that a man cannot see this truth, namely, that divine providence is in the very least things of the understanding and the will, or what is the same, in the very least things of the thoughts and affections of every person, wicked or good. He is perplexed especially because it seems then that evils are also from the Lord, but it will be seen in what follows that nevertheless there is not a particle of evil from the Lord but that evil is from man in that he confirms in him the appearance that he thinks, wills, speaks and acts of himself. In order that these things may be seen clearly, they will be demonstrated in this order:

i. Divine providence is universal in the least things with the evil as well as the good, and yet is not in one’s evils. ii. The evil are continually leading themselves into evils, but the Lord is continually leading them away from evils. iii. The evil cannot be fully withdrawn from evil and led in good by the Lord so long as they believe their own intelligence to be everything and divine providence nothing. iv. The Lord rules hell through opposites; and rules the evil who are in the world, in hell as to their interiors, but not as to their exteriors.

287. (i) *Divine providence is universal in the least things with the evil as well as the good, and yet is not in one’s evils.* It was shown above that divine providence is in the least things of man’s thoughts and affections. This means that man can think and will nothing from himself, but that everything he thinks and wills and consequently says and does, is from influx. If it is good, it is from influx out of heaven, and if evil, from influx out of hell; or what is the

same, the good is from influx from the Lord and the evil from man’s proprium. I know that it is difficult to grasp this, because what flows in from heaven or from the Lord is distinguished from what flows in from hell or from man’s proprium, and yet divine providence is said to be in the least of man’s thoughts and affections, even so far that he can think and will nothing from himself. It appears like a contradiction to say that he can also think and will from hell and from his proprium. Yet it is not, and this will be seen in what follows, after some things have been premised which will clarify the matter.

288. All the angels of heaven confess that no one can think from himself but does so from the Lord, while all the spirits of hell say that no one can think from any other than himself. These spirits have been shown many times that no one of them thinks or can think from himself, but that thought flows in; it was in vain, however; they would not accept the idea. But experience will teach, first, that everything of thought and affection even with spirits of hell flows in from heaven, but that the inflowing good is turned into evil there and truth into falsity, thus everything into its opposite. This was shown in this way: a truth from the Word was sent down from heaven, was received by those uppermost in hell, and by them sent to lower hells, and on to the lowest. On the way it was turned by stages into falsity and finally into falsity the direct opposite of the truth. Those with whom it was so changed thought the falsity of themselves seemingly and knew no otherwise; still it was truth, flowing down from heaven on the way to the lowest

hell, which was thus falsified and perverted. I have heard of this several times. The same thing occurs with good; as it flows down from heaven, it is changed step by step into the evil opposite to it. Hence it was plain that truth and good, proceeding from the Lord and received by those who are in falsity and evil, are completely altered and so transformed that their first form is lost. The like happens in every evil person, for as to his spirit he is in hell.

289. I have often been shown that no one in hell thinks from himself but through others around him, and these do not, but through others still. Thoughts and affections make their way from one society to another, but no one is aware that they do not originate with himself. Some who believed that they thought and willed of themselves were dispatched to another society and held there, and communication was cut off with the societies around to which their thoughts usually extended. Then they were told to think differently from the spirits of this society, and compel themselves to think to the contrary; they confessed that they could not.

[2] This was done with a number and with Leibnitz, too, who was also convinced that no one thinks from himself, but from others, nor do these think from themselves, but all think by an influx from heaven, and heaven by an influx from the Lord. Some, pondering this, said that it was amazing, and that hardly anyone can be led to credit it, for it is utterly contrary to the appearance, but that they still could not deny it, for it was fully demonstrated. Nevertheless, astonished as they were, they said that they are not in fault then in thinking evil; also that it seems then

as if evil is from the Lord; and, again, that they do not understand how the one Lord can cause all to think so diversely. The three points will be explained in what follows.

290. To the experiences cited this is also to be added. When it was granted me by the Lord to speak with spirits and angels, the foregoing arcanum was at once disclosed to me. For I was told from heaven that like others I believed that I thought and willed from myself, when in fact nothing was from myself, but if it was good, it was from the Lord, and if evil from hell. That this was so, was shown me to the life by various thoughts and affections which were induced on me, and gradually I was given to perceive and feel it. Therefore, as soon as an evil afterwards entered my will or a falsity into my thought, I investigated the source of it. I inquired from whom it came. This was disclosed to me, and I was also allowed to speak with those spirits, refute them, and compel them to withdraw, thus to take back their evil and falsity and keep it to themselves, and no longer infuse anything of the kind into my thought. This has occurred a thousand times. I have remained in this state for many years, and still do. Yet I seem to myself to think and will from myself like others, with no difference, for of the Lord's providence it should so appear to everyone, as was shown above in the section on it. Newly arriving spirits wonder at this state of mine, seeing as they do only that I do not think and will from myself, and am therefore like some empty thing. But I disclosed the arcanum to them, and added that I also think more interiorly, and perceive whether what flows into my exterior thought is from heaven or from hell,

reject the latter and welcome the former, yet seem to myself, like them, to be thinking and willing from myself.

291. It is not unknown in the world that all good is from heaven and all evil from hell; it is known to everyone in the church. Who that has been inaugurated into the church's priesthood does not teach that all good is from God, and that man can receive nothing of himself except it be given him from heaven? And also that the devil infuses evils into the thoughts and leads astray and incites one to commit evils? Therefore a priest who believes that he preaches out of a holy zeal, prays that the Holy Spirit may teach him, and guide his thoughts and utterances. Some say that they have sensibly perceived being acted upon, and when a sermon is praised, reply piously that they have spoken not from themselves but from God. Therefore when they see someone speak and act well, they remark he was led to do so by God; on the other hand, seeing someone speak and act wickedly, they remark he was led to do so by the devil. That there is talk of the kind in the church is known, but who believes that it is so?

292. Everything that a man thinks and wills, and consequently speaks and does, flows in from the one Fountain of life, and yet that one Fountain of life, namely, the Lord, is not the cause of man's thinking what is evil and false. This may be clarified by these facts in the world of nature. Heat and light proceed from the sun of the world. They flow into all visible subjects and objects, not only into subjects that are good and objects that are beautiful, but also into subjects that are evil and objects that are ugly,

producing varying effects in them. They flow not only into trees that bear good fruit but into trees that bear bad fruit, and into the fruits themselves, quickening their growth. They flow into good seed and into weeds, into shrubs which have a good use and are wholesome, and into shrubs that have an evil use and are poisonous. Yet it is the same heat and the same light; there is no cause of evil in them; the cause is in the recipient subjects and objects.

[2] The same warmth that hatches eggs in which a screech-owl, a horned owl, and a viper lie acts as it does when it hatches those in which a dove, a bird of paradise and a swan lie. Put eggs of both sorts under the hen and they will be hatched by her warmth, which in itself is innocent of harm. What has the heat in common then with what is evil and noxious? The heat flowing into a marsh or a dung-hill or into decaying or dead matter acts in the same way as it does when it flows into things flavorsome and fragrant, lush and living. Who does not see that the cause is not in the heat but in the recipient subject? The same light gives pleasing colors in one object and displeasing colors in another; indeed, it grows brighter in white objects and becomes dazzling, and dims in those verging on black and becomes dusky.

[3] There is what is similar in the spiritual world. There are heat and light in it from its sun, which is the Lord, and they flow from the sun into their subjects and objects. Now the subjects and objects are angels and spirits, in particular their volitional and mental life, and the heat is divine love going forth, and the light is divine wisdom going forth. The

light and heat are not the cause of the different reception of them by one and another. For the Lord says,

He makes the sun to rise on the evil and the good, and sends rain on the just and the unjust (Mt 5:45).

In the highest spiritual sense by the “sun” the divine love is meant, and by the “rain” the divine wisdom.

293. Let me add to this the view of the angels on will and understanding in man. This is that there cannot be a grain of will or of prudence in man that is his own. They say that if there were, neither heaven nor hell would continue in existence, and all mankind would perish. The reason they give is that myriads of human beings, as many as have been born since the creation of the world, constitute heaven and hell, of which the one is under the other in such an order that each is a unit, heaven one comely humanity, and hell one monstrous humanity. If the individual had a grain of will and intelligence of his very own, that unity could not exist, but would be torn apart. Upon this that divine form would perish, which can arise and remain only as the Lord is all in all and men are nothing besides. A further reason, they say, is that to think and will actually from one’s own being is the divine itself, and to think and will from God, is the truly human. The very divine cannot be appropriated to anyone, for then man would be God. Bear the above in mind, and if you wish you will have confirmation of it by angels when on death you come into the spiritual world.

294. It was stated above (n. 289) that when some were convinced that no one thinks from himself but from others, nor the others from themselves, but all by influx through

heaven from the Lord, they remarked in their astonishment that then they are not in fault when they do evil, also that then it seems evil comes from the Lord, nor do they comprehend how the Lord can cause them all to think so differently. Since these three notions cannot but flow into the thoughts of those who regard effects only from effects and not from causes, they need to be taken up and explained by what causes them.

[2] First: *They are not in fault then in doing evil.* For if all that a person thinks flows into him from others, the fault seems to be theirs from whom it comes. Yet the fault is the recipient's, for he receives what inflows as his own and neither knows nor wants to know otherwise. For everyone wants to be his own, to be led by himself, and above all to think and will from himself; this is freedom itself, which appears as the proprium in which every person is. If he knew, therefore, that what he thinks and wills flows in from another, it would seem to him that he was bound and captive and no longer master of himself. All enjoyment in his life would thus perish, and finally his very humanness would perish.

[3] I have often seen this evidenced. It was granted some spirits to perceive and sense that they were being led by others. Thereupon they were so enraged that they were reduced almost to mental impotence. They said that they would rather be kept bound in hell than not to be allowed to think as they willed and to will as they thought. This they called being bound in their very life, which was harder and more intolerable than to be bound bodily. Not being allowed

to speak and act as they thought and willed, they did not call being bound. For the enjoyment of civil and moral life, which consists in speaking and acting, itself restrains and at the same time mitigates that.

[4] Inasmuch as man does not want to know that he is led to think by others, but wants to think from himself and believes that he does so, it follows that he himself is in fault, nor can he throw off the blame so long as he loves to think what he thinks. If he does not love it, he breaks his connection with those from whom his thought flows. This occurs when he knows the thought is evil, therefore determines to avoid it and desist from it. He is then also taken by the Lord from the society in that evil and transferred to a society free of it. If, however, he recognizes the evil and does not shun it, fault is imputed to him, and he is responsible for the evil. Therefore, whatever a man believes that he does from himself is said to be done from the man, and not from the Lord.

[5] Second: *It then seems as if evil is from the Lord.* This may be thought to be the conclusion from what was shown above (n. 288), namely, that good flowing in from the Lord is turned into evil and truth into falsity in hell. But who cannot see that evil and falsity do not come of good and truth, therefore not from the Lord, but from the recipient subject or object which is in evil and falsity and which perverts and inverts what flows into it, as was amply shown above (n. 292). The source of evil and falsity in man has been pointed out frequently in the preceding pages. Moreover, an experiment was made in the spiritual world

with those who believed that the Lord could remove evils in the wicked and introduce good instead, thus move the whole of hell into heaven and save all. That this is impossible, however, will be seen towards the end of this treatise, where instantaneous salvation and unmediated mercy are to be treated of.

[6] Third: *They do not comprehend how the one Lord can cause all to think so diversely.* The Lord's divine love is infinite, likewise His divine wisdom. An infinity of love and wisdom proceeds from Him, flows in with all in heaven, thence with all in hell, and from heaven and hell with all in the world. Thinking and willing therefore cannot lack in anyone, for what is infinite is limitless. The infinite things that issue from the Lord flow in not only universally but also in least things. For the divine is universal by being in least things, and the divine in least things constitutes what is called universal, as was shown above, and the divine in something least is still infinite. Hence it may be evident that the one Lord causes each person to think and will according to the person's nature and does so in accordance with laws of His providence. It was shown above (nn. 46-69) and also in the treatise *Divine Love and Wisdom* (nn. 17-22), that everything in the Lord, or proceeding from Him, is infinite.

295. (ii) *The evil are continually leading themselves into evils, but the Lord is continually leading them away from evils.* The nature of divine providence with the good is more readily comprehended than its nature with the evil. As the latter is now under consideration, it will be set forth in this order:

1. In every evil there are innumerable things. 2. An evil man of himself continually leads himself more and more deeply into his evils. 3. Divine providence with the evil is a continual tolerance of evil, to the end that there may be a continual withdrawal from it. 4. Withdrawal from evil is effected by the Lord in a thousand most secret ways.

296. In order, then, that divine providence with the evil may be seen clearly and therefore understood, the propositions just stated are to be explained in the order in which they were presented.

First: *In every evil there are innumerable things.* To man's sight an evil appears to be a single thing. Hatred does, and revenge, theft and fraud, adultery and whoredom, pride and presumption, and the rest. It is unknown that in every evil there are innumerable things, exceeding in number the fibres and vessels in the human body. For an evil man is a hell in least form, and hell consists of myriads and myriads of spirits, each of whom is in form like a man, but a monstrous one, in whom all the fibres and vessels are inverted. A spirit himself is an evil which appears to him as one thing, but in it are innumerable things, as numerous as the lusts of that evil. For everyone, from head to foot, is his own evil or his own good. Since an evil man is such, plainly he is one evil composed of countless different evils, all severally evils, and called lusts of evil. It follows that all these, one after another, must be cured and changed by the Lord for man to be reformed, and that it can be done only by the Lord's divine providence, step by step from man's first years to his last.

[2] Every lust of evil, when it is visually presented, appears in hell like some noxious creature, a serpent, a cockatrice, a viper, a horned owl, a screech-owl, or some other; so do the lusts of evil in an evil man appear when he is viewed by angels. All these forms of lust must be changed one by one. The man himself, who appears as to his spirit like a monstrous man or devil, must be changed to appear like a comely angel, and each lust of evil changed to appear like a lamb or sheep or pigeon or turtle dove, as affections of good in angels appear in heaven when they are visually represented. Changing a serpent into a lamb, or a cockatrice into a sheep, or an owl into a dove, can be done only gradually, by uprooting evil together with its seed and implanting good seed in its place. This can only be done, however, comparatively as is done in the grafting of trees, of which the roots with some of the trunk remain, but the engrafted branch turns the sap drawn through the old root into sap that produces good fruit. The branch to be engrafted in this instance is to be had only from the Lord, who is the tree of life; this is also in keeping with the Lord's words in John 15:1-7.

[3] Second: *An evil man from himself continually leads himself more deeply into his evils.* He does so "from himself" because all evil is from man, for, as was said, he turns good, which is from the Lord, into evil. He leads himself more and more deeply into evil for the reason, essentially, that as he wills and commits evil, he enters more and more interiorly and also more and more deeply into infernal societies. Hence the enjoyment of evil increases,

too, and occupies his thoughts until he feels nothing more agreeable. One who has entered more interiorly and deeply into infernal societies becomes like one bound by chains. So long as he lives in the world, however, he does not feel his chains; they seem to be made of soft wool or smooth silken threads. He loves them, for they titillate; but after death, from being soft, those chains become hard, and from being pleasant become galling.

[4] That the enjoyment of evil grows is known from thefts, robberies, plunderings, revenge, tyranny, lucre, and other evils. Who does not feel a heightening of enjoyment in them as he succeeds in them and practices them uninhibited? A thief, we know, feels such enjoyment in thefts that he cannot desist from them, and, a wonder, he loves one stolen coin more than ten that are given him. It would be similar with adultery, had it not been provided that the power to commit this evil decreases with the abuse, but with many there still remains the enjoyment of thinking and talking about it, and if nothing more, there is still the lust of touch.

[5] It is not known, however, that this heightening of enjoyment comes from a man’s entering into infernal societies more and more interiorly and deeply as he perpetrates evils from the will as well as from thought. If the evils are only in the thoughts, and not in the will, he is not yet in an infernal society having that evil; he enters it when the evils are also in the will. Then, if he also thinks the evil is contrary to the precepts of the Decalog and regards these precepts as divine, he commits the evil of set purpose and by so doing plunges to a depth from which he can be

brought out only by active repentance. It is to be understood that everyone as to his spirit is in the spiritual world, in one of its societies, an evil man in an infernal society and a good man in a heavenly society; sometimes, when in deep meditation one also appears there. Moreover, as sound and, along with it, speech spread on the air in the natural world, affection and thought with it spread among societies in the spiritual world; there is correspondence, too, affection corresponding to sound and thought to speech.

[7] Third: *Divine providence with the evil is a continual tolerance of evil, to the end that there may be a continual withdrawal from it.* Divine providence with evil men is continual permission because only evil can issue from their life. For whether he is in good or in evil, man cannot be in both at once, nor by turns in one and the other unless he is lukewarm. Evil of life is not introduced into the will and through this into the thought by the Lord but by man, and this is named permission.

[8] Inasmuch as everything which an evil man wills and thinks is by permission, the question arises, what in this case divine providence is, which is said to be in the least things with every person, evil or good. It consists in this, that it exercises tolerance continually for the sake of its objective, and permits what helps to the end and nothing more. It constantly observes the evils that issue by permission, separates and purifies them, and rejects what is unsuitable and discharges it by unknown ways. This is done principally in man’s interior will and through it in his

interior thought. Divine providence also sees to it constantly that what must be rejected and discharged is not received again by the will, since all that is received by the will is appropriated to the man; what is received by the thought, but not by the will, is set aside and banished. Such is the constant divine providence with the evil; as was said, it is a continual tolerance of evil to the end that there may be continual withdrawal from it.

[9] Of these activities man knows scarcely anything, for he does not perceive them. The chief reason why he does not, is that the evils come from the lusts of his life’s love, and are not felt to be evils but enjoyments, to which one does not give thought. Who gives thought to the enjoyments of his love? His thought floats along in them like a skiff carried along by the current of a stream; and he perceives a fragrant air which he inhales with a deep breath. Only in one’s external thought does one have a sense of the enjoyments, but even in it he pays no attention to them unless he knows well that they are evil. More will be said on this in what follows.

[10] Fourth: *Withdrawal from evil is effected by the Lord in a thousand most secret ways.* Only some of these have been disclosed to me, and only the most general ones. For instance, the enjoyments of lusts, of which man knows nothing, are let by clusters and bundles into the interior thoughts of his spirit and thence into his exterior thoughts, where they appear in a feeling of pleasure, delight or longing, and mingle with his natural and sensuous enjoyments. There the means to separation and purification

and the ways of withdrawal and unburdening are to be found. The means are chiefly the enjoyments of meditation, thought and reflection on ends that are uses. Such ends are as numerous as the particulars and details of one’s business or occupation. Just as numerous are the enjoyments of reflection on such an end as that one shall appear to be a civil and moral and also a spiritual person, no matter what interposes which is unenjoyable. These enjoyments, being those of one’s love in the external man, are the means to the separation, purification, expulsion and withdrawal of the enjoyments of the lusts in the internal man.

[11] Take, for example, an unjust judge who regards gain or friendship as the end or use of his office. Inwardly he is constantly in those ends, but outwardly must act as one learned in the law and just. He is constantly in the enjoyment of meditation, thought, reflection and intent to bend and turn a decision and adapt and adjust it so that it may still seem to be in conformity with the laws and resemble justice. He does not know that his inward enjoyment consists in craftiness, defrauding, deceit, clandestine theft, and many other evils, and that this enjoyment, made up of so many enjoyments of the lusts of evil, governs each and all things of his external thought, in which he enjoys appearing just and sincere. Into the external enjoyment the internal enjoyment is let down, the two are mingled as food is in the stomach, and thereupon the internal enjoyments are separated, purified, and withdrawn. Still this is true only of the more grievous enjoyments of the lusts of evil.

[12] For in an evil man the only separation, purification and withdrawal possible is of the more grievous evils from the less grievous.

In a good man, however, separation, purification and withdrawal is possible not only of the more grievous evils but also of the less grievous. This is effected by the enjoyments of the affections of what is good and true, and of what is just and sincere, affections into which one comes so far as he regards evils as sins and therefore avoids and is averse to them, and still more as he fights against them. It is by these means that the Lord purifies all who are saved. He purifies them by external means also, such as fame and standing and sometimes wealth, but put into these means by the Lord are the enjoyments of affections of good and truth, by which they are directed and fitted to become enjoyments of love for the neighbor.

[13] If one saw the enjoyments of the lusts of evil assembled in some form, or perceived them distinctly by some sense, he would see and perceive that they are too numerous for definition. For hell in its entirety is nothing but the form of all the lusts of evil, and no one lust in it is quite similar to or the same as another, nor can be to eternity. Of these countless lusts man knows scarcely anything, and even less how they are connected with one another. Yet the Lord in His divine providence continually allows them to come forth, for them to be drawn away, and this is done in perfect order and sequence. For the evil man is a hell in miniature, and the good man a heaven in miniature.

[14] The withdrawal from evils, which the Lord effects in a thousand highly secret ways, may best be seen and concluded about from the secret activities of the soul in the body. Man knows that he examines the food he is about to eat, perceives what it is by its odor, hungers for it, tastes it, chews it, and by the tongue rolls it down into the esophagus and so into the stomach. But then there are the hidden activities of the soul of which he knows nothing, for he has no sensation of them. The stomach rolls about the food it receives, opens and breaks it up by solvents, that is, digests it, and offers fit portions to the little mouths opening in it and to veins which imbibe it. Some it sends to the blood, some to the lymphatic vessels, some to the lacteal vessels of the mesentery, and some down to the intestines. Then the chyle, conveyed through the thoracic duct from its cistern in the mesentery, is carried to the vena cava, and so to the heart. From the heart it is carried into the lungs, from them through the left ventricle of the heart into the aorta, and from this by its branches to viscera throughout the body and also to the kidneys. In each organ separation and purification of the blood are effected and removal of the heterogeneous, not to mention how the heart sends its blood up to the brain after purification in the lungs, which is done by the arteries called carotids, and how the brain returns the blood, now vivified, to the vena cava just above where the thoracic duct brings in the chyle, and so back again to the heart.

[15] These and countless other activities are secret operations of the soul in the body. Man has no sense of

them, and unless he is acquainted with the science of anatomy, knows nothing of them. Yet similar activities take place in the interiors of the human mind. Nothing can take place in the body except from the mind, for man's mind is his spirit, and his spirit is equally man; the sole difference being that what is done in the body is done naturally, while what is done in the mind is done spiritually; there is all similarity. Plainly, then, divine providence operates with every man in a thousand hidden ways, and its incessant care is to cleanse him, since its purpose is to save him. Plainly, too, nothing more is incumbent on man than to remove evils in the outward man; the Lord sees to the rest, when He is implored.

297. (iii) *The evil cannot be fully withdrawn from evil and led in good by the Lord so long as they believe their own intelligence to be everything and divine providence nothing.* It would seem that man could withdraw himself from evil provided he thought that this or that was contrary to the common good, or to what is useful, or to national or international law, and this an evil as well as a good man can do if by birth or through practice he is such that he can think clearly within himself, analysing and reasoning. But even then he is not capable of withdrawing himself from evil. The faculty of understanding and of perceiving, even abstractly, has indeed been given everyone by the Lord, to the evil as well as to the good, as has been shown above in many places, and yet man cannot deliver himself from evil by means of this faculty. For evil comes of the will, and the understanding influences the will only with light,

enlightening and instructing. If the heat of the will, that is, man’s love, is hot with the lust of evil, it is cold towards the affection of good, therefore does not receive the light but either repels or extinguishes it, or by some fabricated falsity turns it into evil. The light is then like winter light, which is as clear as the light in summer and remains as clear even when it flows into frozen trees. But this can be seen better in the following order:

1. When the will is in evil, one’s own intelligence sees only falsity, and neither desires to see, nor can see, anything else. 2. If then one’s own intelligence is confronted with truth, it either turns away from it or falsifies it. 3. Divine providence continually causes man to see truth, and also gives him affection for perceiving and receiving it. 4. Through this means man is withdrawn from evil, not by himself, but by the Lord.

298. For these things to be made apparent to the rational man, whether he is evil or good, thus whether he is in the light of winter or in the light of summer (for colors appear the same in them), they are to be explained in due order.

First: *When the will is in evil, one’s own intelligence sees only falsity, and neither desires nor is able to see anything else.* This has often been demonstrated in the spiritual world. Everyone, on becoming a spirit, which takes place after death when he puts off the material body and puts on the spiritual, is introduced by turns into the two states of his life, the external and the internal. In the external state he speaks and acts rationally, quite as a rational and wise man does in the world; he can also instruct others in much that pertains to moral and civil life, and if he has been a preacher he can also give instruction in the spiritual life. But when he is brought from this external state into his internal state, and the external is put to sleep and the internal awakes, the scene changes if he is evil. From being rational he becomes sensuous, and from being wise he becomes insane. For he thinks then from the evil of his will and its enjoyments, thus from his own intelligence, and sees only falsity and does nothing but evil, believing that evil is wisdom and that cunning is prudence. From his own intelligence he believes himself to be a deity and with all his mind sucks up nefarious ways.

[2] I have often seen instances of such insanity. I have also seen spirits introduced into these alternating states two or three times within an hour, and it was granted them to see and also acknowledge their insanities. Nevertheless they were unwilling to remain in a rational and moral state, but voluntarily returned to their internal sensuous and insane state. They loved this more than the other because the enjoyment of their life's love was in it. Who can believe that an evil man is such beneath his outward appearance and that he undergoes such a transformation when he enters on his internal state? This one experience makes plain the nature of one's own intelligence when one thinks and acts from the evil of one's will. It is otherwise with the good. When they are admitted from their external state into their internal state, they become still wiser and still more moral.

[3] Second: *If then one's own intelligence is confronted with truth, it either turns away from it or falsifies it.* The

human being has a volitional and an intellectual proprium. The volitional proprium is evil, and the intellectual proprium is falsity derived from evil; the latter is meant by “the will of man” and the former by “the will of the flesh” in John 1:13. The volitional proprium is in essence self-love, and the intellectual proprium is the pride coming of that love. The two are like married partners, and their union is called the marriage of evil and falsity. Into this union each evil spirit is admitted before he enters hell; he then does not know what good is; he calls his evil good, because that is what he feels to be enjoyable. He also turns away from truth then and has no desire to see it, because he sees the falsity which accords with his evil as the eye beholds what is beautiful, and hears it as the ear hears what is harmonious.

[4] Third: *Divine providence continually causes man to see truth and also gives him affection for perceiving and receiving it.* For divine providence acts from within and flows thence into the exteriors, that is, flows from what is spiritual into what is in the natural man, by the light of heaven enlightening his understanding and by the heat of heaven quickening his will. The light of heaven in essence is divine wisdom, and the heat of heaven in essence is divine love. From divine wisdom nothing can flow but truth, and from divine love nothing but good. With good the Lord bestows an affection in the understanding for seeing and also perceiving and receiving truth. Man thus becomes man not only in external aspect but in internal aspect, too. Everyone desires to appear a rational and spiritual man, and knows he so desires in order that others may believe

him to be truly man. If then he is rational and spiritual in external form only, and not at the same time in his internal form, is he man? Is he different from a player on the stage or from an ape with an almost human face? May one not know from this that only he is a human being who is inwardly what he desires others to think he is? One who acknowledges the one fact must admit the other. Man's own intelligence can induce the human form only on externals, but divine providence induces it on internals and thence on externals. When it has been so induced, a man does not only appear to be a man; he is one.

[5] Fourth: *Through this means man is withdrawn from evil, not by himself, but by the Lord.* When divine providence gives man to see truth and to be affected by it, he can be withdrawn from evil for the reason that truth points the way and dictates; doing what truth dictates, the will unites with truth and within itself turns it into good, for it becomes something one loves, and what is loved is good. All reformation is effected through truth, not without it, for without truth the will continues in its evil, and should it consult the understanding, is not instructed, rather the evil is confirmed by falsities.

[6] With regard to intelligence, this seems to the good man as well as to an evil man to be his and proper to him. Like an evil man, he is also bound to act from intelligence as if it were his own. But one who believes in divine providence is withdrawn from evil, and one who does not believe in it is not withdrawn; he believes who acknowledges that evil is sin and desires to be withdrawn from it, and he does not

believe who does not so acknowledge and desire. The difference between the two kinds of intelligence is like that between what is believed to exist in itself and what is believed not to exist in itself but to appear as if it did. It is also like the difference between an external without an internal similar to it and an external with a similar internal. Thus it is like the difference between impersonations of kings, princes or generals by mimes and actors through word and bearing, and actual kings, princes or generals. The latter are such in fact as well as outwardly, but the former only outwardly, and when the exterior is laid off, are known only as comedians, actors or players.

299. (iv) *The Lord governs hell by means of opposites, and those in the world who are evil He governs in hell as to their interiors but not as to their exteriors.* One who does not know the character of heaven and hell cannot know at all that of man’s mind; his mind is his spirit which survives death. For the mind or spirit of man is altogether in form what heaven or hell is. The only difference is that one is vast and the other very small, or one is archetype and the other a copy. As to his mind or spirit, accordingly, the human being is either heaven or hell in least form, heaven if he is led by the Lord, and hell if he is led by his proprium. Inasmuch as it has been granted me to know what heaven and hell are, and it is important to know what the human being is in respect to his mind or spirit, I will describe both heaven and hell briefly.

300. All who are in heaven are nothing other than affections of good and thoughts thence of truth, and all who

are in hell are nothing other than lusts of evil and imaginations thence of falsity. These are so arranged respectively that the lusts of evil and the imaginings of falsity in hell are precisely opposite to the affections of good and the thoughts of truth in heaven. Therefore hell is under heaven and diametrically opposite, that is, the two are like two men lying in opposite directions, or standing, invertedly, like men at the antipodes, only the soles of their feet meeting and their heels hitting. At times hell also appears to be so situated or inverted relatively to heaven, for the reason that those in hell make lusts of evil the head and affections of good the feet, while those in heaven make affections of good the head and lusts of evil the soles of the feet; hence the mutual opposition. When it is said that in heaven there are affections of good and thoughts of truth from them, and in hell lusts of evil and imaginations of falsity from them, the meaning is that there are spirits and angels who are such. For everyone is his affection or his lust, an angel of heaven his affection and a spirit of hell his lust.

301. The angels of heaven are affections of good and thoughts thence of truth because they are recipients of divine love and wisdom from the Lord; for all affections of good are from the divine love and all thoughts of truth are from the divine wisdom. But the spirits of hell are lusts of evil and the imaginations thence of falsity because they are in self-love and their own intelligence, and all lusts of evil come of self-love and imaginations of falsity from one’s own intelligence.

302. The ordering of affections in heaven and of lusts in hell is marvelous, and is known to the Lord alone. They are each distinguished into genera and species, and are so conjoined as to make a unit. As they are distinguished into genera and species, they are distinguished into larger and smaller societies, and as they are so conjoined as to make a unit, they are conjoined as all things in man are. Hence in its form heaven is like a comely man, whose soul is divine love and wisdom, thus the Lord, and hell in its form is like a monstrous man, his soul self-love and self-intelligence, thus the devil. No devil is sole lord there; self-love is so called.

303. But that the nature of heaven and of hell respectively may be better known, instead of affections of good let enjoyments of good be understood, and enjoyments of evil instead of lusts of evil, for no affections or lusts are without their enjoyments, and enjoyments make one’s life. These enjoyments are distinguished and conjoined as we said affections of good and lusts of evil are. The enjoyment of his affection fills and surrounds each angel, the enjoyment common to a society of heaven fills and surrounds each society, and the enjoyment of all the angels together or the most widely shared enjoyment fills and envelops heaven as a whole. Similarly, the pleasure of his lust fills and envelops each spirit of hell, a common enjoyment every society in hell, and the enjoyment of all or the most widely shared enjoyment fills and envelops all hell. Since, as was said, the affections of heaven and the lusts of hell are diametrically opposite to each other, plainly a heavenly joy is so unenjoyable to hell that it is unbearable,

and in turn an infernal joy is so unenjoyable to heaven that it is unbearable, too. Hence the antipathy, aversion and separateness.

304. As these enjoyments constitute the life of each individual and of all in general, they are not sensed by those in them, but the opposite enjoyments are sensed when brought near, especially if they are turned into odors; for every enjoyment corresponds to an odor and in the spiritual world may be converted into it. Then the general enjoyment in heaven is sensed as the odor of a garden, varied according to the fragrance of flowers and fruits; the general enjoyment in hell is sensed as the odor of stagnant water, into which filth of various sorts has been thrown, the odor varied according to the stench of the things decaying and reeking in it. While I have been given to know how the enjoyment of a particular affection of good is sensed in heaven, and the enjoyment of some lust of evil in hell, it would take too long to relate it here.

305. I have heard many newcomers from the world complain that they had not known that their destiny would be according to the affections of their love. To these, they said, they had given no thought in the world, much less to the enjoyments of the affections, for they loved what they found enjoyable. They had believed that each person’s lot would be according to his thoughts from his intelligence, especially according to thoughts of piety and of faith. But they were answered, that they could have known, if they wished, that evil of life is unacceptable to heaven and displeasing to God, but acceptable to hell and pleasing to

the devil, and the other way about, that good of life is acceptable to heaven and pleasing to God, but unacceptable to hell and displeasing to the devil; consequently that evil in itself is malodorous and good is fragrant. As they might have known this if they wished, why did they not shun evils as infernal and diabolical, but indulge in them merely because they were enjoyable? Aware now that the enjoyments of evil smell so foully, they might also know that those full of them cannot enter heaven. Upon this reply they betook themselves to those who were in similar enjoyments, for only there could they breathe.

306. From the idea of heaven and hell just given, it may be evident what the nature of man's mind is. For, as was said, man's mind or spirit is either a heaven or a hell in least form, that is, his interiors are nothing other than affections and thoughts thence, distinguished into genera and species, like the larger and smaller societies of heaven or hell, and so connected as to act as a unit. The Lord governs them as He does heaven or hell. That the human being is either heaven or hell in least form may be seen in the work *Heaven and Hell,* published at London in 1758.

307. Now to the subject proposed, that the Lord governs hell by means of opposites, and those in the world who are evil He governs in hell as to their interiors but not as to their exteriors. On the first point, that *the Lord governs hell through opposites,* it was shown above (nn. 288, 289) that the angels of heaven are not in love and wisdom, or in the affection of good and thence in thought of truth from

themselves, but from the Lord, likewise that good and truth flow from heaven into hell where good is turned into evil and truth into falsity because the interiors of the minds of those in heaven and in hell respectively are turned in opposite directions. Inasmuch then as all things in hell are the opposite of all things in heaven, the Lord governs hell by means of opposites.

[2] The second point, that *the Lord governs in hell those in the world who are evil.* This is for the reason that the human being as to his spirit is in the spiritual world and in some society there, in an infernal society if he is evil, in a heavenly one if he is good. For his mind, which in itself is spiritual, cannot be anywhere but among spiritual beings, of whom he becomes one after death. This has also been stated and demonstrated above. A man is not there, however, in the same way as a spirit is who has been assigned to the society, for man is constantly in a state to be reformed, and therefore, if he is evil, is transferred by the Lord from one infernal society to another according to his life and the changes in it. But if he permits himself to be reformed, he is led out of hell and elevated to heaven, and there, too, he is carried from one society to another until his death, after which this does not take place as he is then no longer in a state to be reformed, but remains in the state which is his from his life. When a person dies, therefore, he is assigned his place.

[3] Thirdly, *the Lord governs the evil who are in the world in this way as to their interiors, but in another way as to their exteriors.* The Lord governs the interiors of man’s

mind in the manner just stated, but governs the exteriors in the world of spirits, which is between heaven and hell. The reason is that commonly man is different in externals from what he is in internals. He can feign outwardly to be an angel of light and yet inwardly be a spirit of darkness. His external is therefore governed in one way, and his internal in another; as long as he is in the world, his external is governed in the world of spirits, and his internal in either heaven or hell. On death one also enters the world of spirits first, therefore, and comes into his external, which he puts off there; having put it off, he is conducted to the place assigned as his. What the world of spirits is and its nature may be seen in the work *Heaven and Hell,* published at London in 1758, nn. 421-535.

XVI. DIVINE PROVIDENCE APPROPRIATES NEITHER EVIL NOR GOOD TO ANYONE, BUT ONE’S OWN PRUDENCE APPROPRIATES BOTH

308. ALMOST EVERYONE believes that man thinks and wills, hence speaks and acts, from himself. Who of himself can believe otherwise? For the appearance that he does is so strong that it differs not at all from actually thinking, willing, speaking and acting from oneself, which is impossible. In *Angelic Wisdom about Divine Love and Wisdom* it was shown that there is only one life and that men are recipients of life; also that the human will is the receptacle of love, and the human understanding the receptacle of wisdom; love and wisdom are the one life. It was also demonstrated that by creation and steadily therefore by divine providence this life appears in the human being quite as though it sprang from him and hence was his own, but that this is the appearance so that man can be a receptacle. It was also shown above (nn. 288-294) that no one thinks from himself but from others, nor the others from themselves, but all from the Lord, an evil person as well as a good person. We showed further that this is well known in Christendom, especially to those who not only say but also believe that all good and truth, all wisdom and thus all faith and charity are from the Lord, also that all evil and falsity are from the devil or hell.

[2] One can only conclude from all this that everything which a man thinks and wills flows into him. And since all speech flows from thought as an effect from its cause, and all action flows similarly from the will, it follows that everything which one speaks and does also flows in, albeit derivatively or indirectly. It is undeniable that all which one sees, hears, smells, tastes or feels flows in; why not then what he thinks and wills? Can there be any difference other than this, that entities in the natural world flow into the organs of the external senses or of the body, while entities in the spiritual world flow into the organic substances of the internal senses or of the mind? Hence as the organs of the external senses or of the body are receptacles of natural objects, so the organic substances of the internal senses or of the mind are receptacles of spiritual objects. As this is man's situation, what then is his proprium? It cannot consist in his being such or such a receptacle, for then it would only be the man's manner of reception, not the life's proprium. No one understands by proprium anything else than that he lives of himself and consequently thinks and wills of himself; but that there is no such proprium and indeed cannot be with anyone follows from what was said above.

309. But let me relate what I have heard from some in the spiritual world. They were of those who believe that one's own prudence is everything and divine providence nothing. I remarked that man has no proprium unless you want to call it his proprium that he is such or such a subject or organ or form. This is not the proprium that is meant,

however, for it is only descriptive of the nature of man. No man, I said, has any proprium as the word is commonly understood. At this those who ascribed everything to their own prudence and who may be called the very picture of proprietorship, flared up so that flames seemed to come from their nostrils as they said, “You speak paradox and insanity! Would man not be an empty nothing then? Or an idea or fancy? Or a graven image or statue?”

[2] To this I could only reply that it is paradox and insanity to believe that man has life of himself, and that wisdom and prudence, likewise the good of charity and the truth of faith, do not flow in from God but are in man. To attribute them to oneself every wise person calls insane and also paradoxical. Those who attribute them to themselves are like tenants of another’s house and property who persuade themselves by living there that it is their own; or like stewards and administrators who consider all that their master owns to be theirs; or like servants in business to whom their master gave talents and pounds to trade with, but who rendered no account to him but kept all as theirs and thus behaved like robbers.

[3] It may be said of such that they are insane, indeed are nothing and empty, likewise are idealists, since they do not have in them from the Lord good which is the esse itself of life, thus do not have truth, either. They are also called “dead” therefore and “nothing and empty” (Isa 40:17, 23), and elsewhere “makers of images,” “graven images” and “statues.” More about them in what follows, to be done in this order:

i. What one’s own prudence is, and what prudence not one’s own is. ii. By his own prudence man persuades himself and confirms in himself that all good and truth are from him and in him; similarly all evil and falsity. iii. All that a man is persuaded of and confirms remains with him as his own. iv. If man believed, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and consider it merited, nor appropriate evil to himself and make himself responsible for it.

310. (i) *What one’s own prudence is, and what prudence not one’s own is.* Those are in prudence of their own who confirm appearances in themselves and make them truths, especially the appearance that one’s own prudence is all and divine providence nothing — unless it is something universal, which it cannot be without singulars to constitute it, as was shown above. They are also in fallacies, for every appearance confirmed as truth becomes a fallacy, and so far as they confirm themselves by fallacies they become naturalists and to that extent believe nothing that they cannot perceive by one of the bodily senses, particularly that of sight, for this especially acts as one with thought. They finally become sensuous. If they confirm themselves in favor of nature instead of God, they close the interiors of their mind, interpose a veil as it were, and then do their thinking below it and not at all above it. Such sense-ridden men were called serpents of the tree of knowledge by the ancients. It is also said of them in the spiritual world that as they confirm themselves they at length close the interiors of

their mind “to the nose,” for the nose signifies perception of truth, of which they have none. What their nature is will be told now.

[2] They are more cunning and crafty than others and are ingenious reasoners. They call cunning and craftiness intelligence and wisdom, nor do they know otherwise. They look on those who are not like themselves as simple and stupid, especially those who worship God and acknowledge divine providence. In respect of the interior principles of their minds, of which they know little, they are like those called Machiavellians, who make murder, adultery, theft and false witness, viewed in themselves, of no account; if they reason against them it is only out of prudence not to appear to be of that nature.

[3] Of man’s life in the world they think it is like that of a beast, and of his life after death that it is like a vital vapor which, rising from the body or the grave, sinks back again and dies. From this madness comes the notion that spirits and angels are airy entities, and with those who have been enjoined to believe in everlasting life that the souls of men also are. They therefore do not see, hear or speak, but are blind, deaf and dumb, and only cogitate in their particle of air. The sense-ridden ask, “How can the soul be anything else? The external senses died with the body, did they not? They cannot be resumed before the soul is reunited with the body.” Inasmuch as they could comprehend the state of the soul after death only sensuously and not spiritually, they have fixed upon the state described; otherwise their belief in everlasting life would have perished. Above all, they

confirm self-love in themselves, calling it the fire of life and the incentive to various uses in the kingdom. Being of this nature, they are their own idols, and their thoughts, being fallacies and from fallacies, are images of falsity. Indulging in the enjoyments of lusts, they are satans and devils; those who confirm lusts of evil in themselves are satans, and those who live them are called devils.

[4] It has also been granted me to know the nature of the most crafty sensuous men. Their hell is deep down at the back, and they want to be inconspicuous. Therefore they appear to hover about there like spectres, which are their fantasies, and they are called *genii.* Some were sent out from that hell once for me to learn what they are like. They immediately addressed themselves to my neck below the occiput and thus entered my affections, not wanting to enter my thoughts, which they adroitly avoided. They altered my affections one by one with a mind to bend them imperceptibly into their opposites, which are lusts of evil; and as they did not touch my thought at all they would have bent and inverted my affections without my knowledge, had not the Lord prevented it.

[5] Such do they become who do not believe that there can be any divine providence, and who search only for cupidities and cravings in others and thus lead them along until they dominate them. They do this so secretly and artfully that one does not know it, and they remain the same on death; therefore they are cast down into that hell as soon as they enter the spiritual world. Seen in heaven’s light they appear to be without a nose, and it is remarkable

that although they are so crafty they are more sense-ridden than others.

[6] The ancients called a sensuous man a serpent, and such a man is more cunning and crafty and a more ingenious reasoner than others; therefore it is said,

The serpent was more crafty than any beast of the field (Ge 3:1), and the
Lord said:

Be prudent as serpents and simple as doves (Mt 10:16).

The dragon, too, called "that old serpent" and the "devil" and "satin," is described as

Having seven heads and ten horns, and on his heads seven crowns (Apoc 12:3, 9).

Craftiness is signified by the seven heads; the power to persuade by fallacies is meant by the ten horns; and holy things of the Word and the church which have been profaned are signified by the seven crowns.

311. From the description of one's own prudence and of those who are in it, the nature of prudence not one's own and of those who are in it may be seen. Those have prudence not their own who do not confirm in themselves that intelligence and wisdom are from man. They ask, "How can anyone be wise of himself or do good of himself?" When they speak so, they see in themselves that it is so, for they think interiorly. They also believe that others think similarly, especially the learned, for they are unaware that any-one can think only exteriorly.

[2] They are not in fallacies by any confirmation of appearances. They know and perceive, therefore, that murder, adultery, theft and false witness are sins and accordingly shun them on that account. They also know that wickedness is not wisdom and cunning is not intelligence. When they hear ingenious reasoning from fallacies they wonder and smile to themselves. This is because with them there is no veil between interiors and exteriors, or between the spiritual and the natural things of the mind, as there is with the sensuous. They therefore receive influx from heaven by which they see these things.

[3] They speak more simply and sincerely than others and place wisdom in life and not in talk. Relatively they are like lambs and sheep while those who are in their own prudence are like wolves and foxes. Or they are like those living in a house who see the sky through the windows while those who are in prudence of their own are like persons living in the basement of a house who can look out through the windows only on what is down on the ground. Again they are like persons standing on a mountain who see those who are in prudence of their own as wanderers in valleys and forests.

[4] Hence it may be plain that prudence not one’s own is prudence from the Lord, in externals appearing similar to prudence of one’s own, but totally unlike it in internals. In internals prudence not one’s own appears in the spiritual world as man, while prudence which is one’s own appears like a statue, which seems living only because those who are in such prudence still possess rationality and freedom

or the capacity to understand and to will, hence to speak and act, and by means of these faculties can make it appear that they also are men. They are such statues because evils and falsities have no life; only goods and truths do. By their rationality they know this, for if they did not they would not feign goods and truths; hence in their simulation of them they possess a vital humanness.

[5] Who does not know that a man is what he is inwardly? Consequently that he is a man who is inwardly what he wishes to appear to be outwardly, while he is a copy who is a man outwardly only and not inwardly. Think, as you speak, in favor of God and religion, of righteousness and sincerity, and you will be a man, and divine providence will be your prudence; you will perceive in others that one’s own prudence is insanity.

312. (ii) *By his own prudence man persuades himself and confirms in himself that all good and truth are from him and in him; similarly all evil and falsity.* Rest the argument on the parallel between natural good and truth and spiritual good and truth. Ask what truth and good are to the sight of the eye. Is not what is called beautiful truth to it, and what is called enjoyable good to it? For enjoyment is felt in beholding what is beautiful. What are truth and good to the hearing? Is not what is called harmonious truth to it, and what is called pleasing good to it? For pleasure is felt in hearing harmonies. It is the same with the other senses. What natural good and truth are is plain, then. Consider now what spiritual good and truth are. Is spiritual truth anything other than beauty and harmony in spiritual

matters and objects? And is spiritual good anything other than the enjoyment and pleasure of perceiving the beauty and harmony?

[2] Let us see now whether anything different is to be said of the one from what is said of the other, that is, of the spiritual from what is said of the natural. Of the natural we say that what is beautiful and enjoyable to the eye flows in from objects, and what is harmonious and pleasing to the ear flows in from musical instruments. Is something different to be said in relation to the organic substances of the mind? Of these it is said that the enjoyable and pleasing are in them, while it is said of eye and ear that they flow in. If you inquire why it is said that they flow in, the one answer possible is that distance appears between the objects and the organs. But when one asks why it is said that in the other case they are indwelling, the one possible answer is that no distance appears between the two. Consequently, it is the appearance of distance that results in believing one thing about what one thinks and perceives, and another thing about what one sees and hears. But this becomes baseless when one reflects that the spiritual is not in space as the natural is. Think of sun or moon, or of Rome or Constantinople: do you not think of them apart from distance (provided the thought is not joined to the experience gained by sight or hearing)? Why then persuade yourself that because there is no appearance of distance in thought, that good and truth, as also evil and falsity, are indwelling, and do not flow in?

[3] Let me add to this an experience which is common in the spiritual world. One spirit can infuse his thoughts and affections into another, and the other not know that it is not his own thinking and affection. This is called in that world thinking from and in another. I have witnessed it a thousand times and also done it a hundred times; and it seemed to occur at a considerable distance. As soon as the spirits learned that another was introducing the thoughts and affections, they were indignant and turned away, recognizing then, however, that to the internal thought or sight no distance is apparent unless it is disclosed, as it may be, to the external sight or the eye; as a result it is believed that there is influx.

[4] I will add to this experience an everyday experience of mine. Evil spirits have often put into my thoughts evils and falsities which seemed to me to be in me and to originate from me, or seemed to be my own thought. Knowing them to be evils and falsities, I searched out the spirits who had introduced them, and they were detected and driven off. They were at a great distance from me.

It may be manifest from these things that all evil with its falsity flows in from hell and all good with its truth flows in from the Lord, and that both appear to be in man.

313. The nature of men who are in prudence of their own, and the nature of those in prudence not their own and hence in the divine providence, is depicted in the Word by Adam and his wife Eve in the Garden of Eden where were two trees, one of life and the other of the knowledge of good and evil, and by their eating of the latter tree. It may

be seen above (n. 241) that in the internal or spiritual sense of the Word by Adam and Eve, his wife, the Most Ancient Church of the Lord on this earth is meant and described, which was more noble and heavenly than subsequent churches.

[2] Following is what is signified by other particulars. The wisdom of the men of that church is signified by the Garden of Eden; the Lord in respect to divine providence is signified by the tree of life, and man in respect to his own prudence is meant by the tree of knowledge; his sensuous life and his proprium, which in itself is self-love and pride in one's own intelligence, and thus is the devil and satan, is signified by the serpent; and the appropriation of good and truth with the thought that they are not from the Lord and are not the Lord's, but are from man and are his, is signified by eating of the tree of knowledge. Inasmuch as good and truth are what is divine with man (for everything of love is meant by good, and everything of wisdom by truth), if man claims them as his, he cannot but believe that he is as God. Therefore the serpent said:

> In the day you eat of it, your eyes will be opened, and you will be as
> God, knowing good and evil (Ge 3:5).

So do those in hell believe, who are in self-love and thence in the pride of their own intelligence.

[3] Condemnation of self-love and self-intelligence is meant by the condemnation of the serpent; the condemnation of the volitional proprium is meant by the condemnation of

Eve and the condemnation of the intellectual proprium by the condemnation of Adam; sheer falsity and evil are signified by the thorn and thistle which the earth would produce for Adam; the loss of wisdom is signified by the expulsion from the Garden; the Lord’s care lest holy things of the Word and the church be violated is meant by guarding the way to the tree of life; moral truths, veiling men’s self-love and conceit, are signified by the fig leaves with which Adam and Eve covered their nakedness; and appearances of truth, in which alone they were, are signified by the coats of skin with which they were later clothed. Such is the spiritual understanding of these particulars. Let him who wishes remain in the sense of the letter, only let him know that it is so understood in heaven.

314. The nature of those who are infatuated with their own intelligence can be seen from their fancies in matters of interior judgment, as, for example, about influx, thought and life. Their thinking about influx is inverted. They think that the sight of the eye flows into the internal sight of the mind or into the understanding, and that the hearing of the ear flows into the internal hearing, which also is the understanding. They do not perceive that the understanding from the will flows into the eye and the ear, and not only constitutes those senses but also employs them as its instruments in the natural world. As this is not according to the appearance, they do not perceive even if it is only said that the natural does not flow into the spiritual, but the spiritual into the natural. They still think, “What is the spiritual except a finer natural?” And again, “When the

eye beholds something beautiful or the ear hears something melodious, of course the mind, which is understanding and will, is delighted." They do not know that the eye does not see of itself, nor the tongue taste, nor the nose smell, nor the skin feel of itself, but that it is the man's mind or spirit which has the perceptions in the sensation and which is affected according to its nature by the sensation. Indeed, the mind or spirit does not sense things of itself, but does so from the Lord; to think otherwise is to think from appearances, and if these are confirmed, from fallacies.

[2] Regarding thought, they say that it is something modified in the air, varied according to topic, and widened by cultivation; thus that the ideas in thoughts are images appearing, meteor-like, in the air; and that the memory is a tablet on which they are imprinted. They do not know that thought goes on in purely organic substances just as much as sight and hearing do. Only let them examine the brain, and they will see that it is full of such substances; injure them and you will become delirious; destroy them and you will die. But what thought and memory are see above at n. 279 end.

[3] Regarding life, they know it only as an activity of nature, which makes itself felt in different ways, as a live body bestirs itself organically. If it is remarked that nature is alive then, they deny this, and say it enables to life. If one asks, "Is life not dissipated then on the death of the body?" they reply that life remains in a particle of air called the soul. Asked "What then is God? Is He not life itself?" they keep silence and do not want to utter what they think.

Asked, “Would you grant that divine love and wisdom are life itself?” they answer, “What are love and wisdom?” For in their fallacies they do not see what these are or what God is.

These things have been adduced that it may be seen how man is infatuated by prudence of his own because he draws all conclusions then from appearances and thus from fallacies.

316.* By one’s own prudence one is persuaded and confirmed that all good and truth are from man and in man, because a man’s own prudence is his intellectual proprium, flowing in from self-love, which is his volitional proprium; proprium inevitably makes everything its own; it cannot be raised above doing so. All who are led by the Lord’s divine providence are raised above the proprium and then see that all good and truth are from the Lord, indeed see that what in the human being is from the Lord is always the Lord’s and never man’s. He who believes otherwise is like one who has his master’s goods in his care and claims them himself or appropriates them — he is no steward, but a thief. As man’s proprium is nothing but evil, he also immerses the goods in his evil, by which they are destroyed like pearls thrown into dung or into acid.

* So numbered in the Latin original.

317. (iii) *All that a man is persuaded of and confirms remains with him as his own.* Many believe that no truth can be seen by man without confirmations of it, but this is false. In civic and economic matters in a kingdom or republic what is useful and good can be seen only with

some knowledge of its numerous statutes and ordinances; in judicial matters only with knowledge of the law; and in natural subjects, like physics, chemistry, anatomy, mechanics and others, only on acquaintance with those sciences. But in purely rational, moral and spiritual matters, truths appear in light of their own, if man has become somewhat rational, moral and spiritual through a suitable education. This is because everyone as to his spirit, which is what thinks, is in the spiritual world and is one among those there, consequently is in spiritual light, which enlightens the interiors of his understanding and, as it were, dictates. For spiritual light in essence is the divine truth of the Lord's divine wisdom. Thence it is that man can think analytically, form conclusions about what is just and right in matters of judgment, see what is honorable in moral life and good in spiritual life, and see many truths, which are darkened only by the confirmation of falsities. Man sees them almost as readily as he sees another's disposition from his face or perceives his affections from the sound of his voice, with no further knowledge than is implanted in one. Why should not man in some measure see from influx the interiors of his life, which are spiritual and moral, when there is no animal that does not know by influx all things necessary to it, which are natural? A bird knows how to build its nest, lay its eggs, hatch its young and recognize its food, besides other wonders which are named instinct.

318. How this state is changed, however, by confirmations and consequent persuasions will be told now in this order:

1. There is nothing that cannot be confirmed, and falsity is confirmed more readily than truth. 2. Truth does not appear when falsity has been confirmed, but falsity is apparent from confirmed truth. 3. The ability to confirm whatever one pleases is not intelligence but only ingenuity, to be found in the worst of men. 4. Confirmation may be mental and not at the same time volitional, but all volitional confirmation is also mental. 5. Confirmation of evil both volitional and intellectual causes man to believe that one's own prudence is everything and divine providence nothing, but not confirmation solely intellectual. 6. Everything confirmed by the will and at the same time by the understanding, remains to eternity, but not what has been confirmed only by the understanding.

[2] Touching the first, that *there is nothing that cannot be confirmed, and that falsity is confirmed more readily than truth.* What, indeed, cannot be confirmed when atheists confirm that God is not the Creator of the universe but that nature is her own creator; that religion is only a restraint and is for simple and common folks; that man is like the beast and dies like one; that adultery and secret theft, fraud and deceitful schemes are allowable, and that cunning is intelligence and wickedness is wisdom. Everyone confirms his heresy. Volumes are filled with confirmations of the two heresies prevalent in Christendom. Assemble ten heresies, however abstruse, ask an ingenious man to confirm them, and he will confirm them all. If you regard them then solely from the confirmations of them, will you not be seeing falsities as truth? Since all that is false lights up in the

natural man from its appearances and fallacies, but truth lights up only in the spiritual man, plainly falsity can be confirmed more readily than truth.

[3] For it to be known that everything false and everything evil can be confirmed even to the point that what is false seems true and what is evil seems to be good, take for example the confirmation that light is darkness and darkness is light. A man may ask: "What is light `in itself'? Is not light only something which appears in the eye according to the eye's condition? What is light when the eye is closed? Do not bats and owls have eyes to see light as darkness and darkness as light? I have heard it said that some persons see in like manner, and that infernal spirits, despite being in darkness, see one another. Does one not have light in his dreams in the middle of the night? Is darkness not light, therefore, and light darkness?" It can be replied, "What of that? Light is light as truth is truth, and darkness is darkness as falsity is falsity."

[4] Take a further example: confirmation that the crow is white. May its blackness not be said to be only a shading which is not the real fact? Its feathers are white inside, its body, too; and these are the stuff of which the bird is made. As its blackness is a shading, the crow turns white as it grows old — some such have been seen. What is black in itself but white? Pulverize black glass and you will see that the powder is white. When you call the crow black, therefore, you are speaking of the shadow and not of the reality. The reply can be, "What of it? All birds should be called white then."

Contrary as they are to sound reason, these arguments have been recited to show that it is possible to confirm falsity that is directly opposite to truth and evil that is directly opposite to good.

[5] Second: *Truth does not appear when falsity has been confirmed, but falsity is apparent from truth confirmed.* All falsity is in darkness and all truth in light. In darkness nothing is seen, nor indeed is it known what anything is except by contact with it, but it is different in the light. In the Word falsities are therefore called darkness, and those who are in falsities are said to walk in darkness and in the shadow of death. In turn, truths are called light in it, and those who are in truths are said to walk in the light and to be the children of light.

[6] There is much to show that when falsity has been confirmed, truth does not appear, but when truth has been confirmed, falsity is apparent. For instance, who would see a spiritual truth unless the Word taught it? Would there not be darkness that could be dispelled only by the light in which the Word is, and only with one who wishes to be enlightened? What heretic can see his falsities unless he welcomes the genuine truth of the church? Until then he does not see them. I have talked with those who confirmed themselves in faith apart from charity and who were asked whether they saw the frequent mention in the Word of love and charity, works and deeds, and keeping the Commandments, and the declaration that the man who keeps the Commandments is blessed and wise, but the man who does not is foolish. They said that on reading these

things they saw them only as matters of faith, and passed them by with their eyes closed, so to speak.

[7] Those who have confirmed themselves in falsities are like men who see streaks on a wall, and at twilight fancy that they see the figure of a horseman or just of a man, a visionary image which is dissipated when the daylight floods in. Who can sense the spiritual uncleanness of adultery except one who is in the cleanliness of chastity? Who can feel the cruelty of vengeance except one who is in good from love to the neighbor? What adulterer or what avenger does not sneer at those who call enjoyment in such acts as theirs infernal but the enjoyments of marital love and neighborly love heavenly? And so on.

[8] Third: *The ability to confirm whatever one pleases is not intelligence but only ingenuity, to be found in the worst of men.* Some show the greatest dexterity in confirmation, who know no truth and yet can confirm both truth and falsity. Some of them remark, “What is truth? Is there such a thing? Is not that true which I make true?” In the world they are believed to be intelligent, and yet they are only daubing a wall.* Only those are intelligent who perceive truth to be truth and who confirm it by verities constantly perceived. Little difference may be seen between the latter and the former because one cannot distinguish between the light of confirmation and the light of the perception of truth. Those in the light of confirmation seem also to be in the light of the perception of truth. Yet the difference is like that between illusory light and genuine. In the spiritual world illusory light is such that it turns into darkness when

genuine light flows in. There is such illusory light with many in hell; on being brought out into genuine light they see nothing at all. It is evident, then, that to be able to confirm whatever one pleases is only ingenuity, which the worst of men may have.

* Cf. Ezekiel 13:10, 11 and *Arcana Caelestia* n. 739(2), Apocalypse
Explained nn. 237(5) and 644(25). Tr.

[9] Fourth: *Confirmation may be mental and not at the same time volitional, but all volitional confirmation is also mental.* Let an example serve to illustrate this. Those who confirm faith separate from charity and yet live the life of charity, and in general those who confirm a falsity of doctrine and yet do not live according to it, are in intellectual confirmation but not at the same time volitional. On the other hand, those who confirm falsity of doctrine and live according to it are in volitional and at the same time in intellectual confirmation. For the understanding does not flow into the will, but the will into the understanding. Hence it is plain what falsity of evil is, and what falsity not of evil is. Falsity which is not of evil can be conjoined with good, but falsity of evil cannot be. For falsity which is not of evil is falsity in the understanding but not in the will, while falsity of evil is falsity in the understanding which comes of evil in the will.

[10] Fifth: *Confirmation of evil, both volitional and intellectual, but not confirmation only intellectual, causes man to believe that his own prudence is everything and*

divine providence nothing. Many confirm their own prudence in themselves on the strength of appearances in the world, and yet do not deny divine providence; theirs is only intellectual confirmation. But in others, who deny divine providence at the same time, there is volitional confirmation; this, together with persuasion, is found chiefly in worshipers of nature and also in worshipers of self.

[11] Sixth: *Everything confirmed by the will and at the same time by the understanding remains to eternity, but not what is confirmed only by the understanding.* For what pertains to the understanding alone is not within man but outside him; it is only in the thought. Nothing enters man and is appropriated to him except what is received by the will; then it comes to be of his life's love. This, it will be shown in the next number, remains to eternity.

319. Everything confirmed by both the will and the understanding remains to eternity because everyone is his own love, and love attaches to the will; also because everyone is his own good or his own evil, for that is called good or evil which belongs to the love. Since man is his own love he is also the form of his love, and may be called the organ of his life's love. It was stated above (n. 279) that the affections of man's love and his resulting thoughts are changes and variations of the state and form of the organic substances of his mind. What these changes and variations are and their nature will be explained now. Some idea of them may be obtained from the alternating expansions and compressions or dilations and contractions in the heart and lungs, called in the heart systole and diastole, and in the

lungs respirations. These are reciprocal extensions and retractions or expansions and contractions of their lobes. Such are the changes and variations in the state of the heart and lungs. Such changes and variations occur in the other viscera of the body and in their parts, too, by which the blood and the animal juices are received and transmitted.

[2] Similar changes and variations take place in the organic forms of the mind, which, as we showed above, are the substances underlying man’s affections and thoughts. There is a difference. Their expansions and compressions or reciprocal activities in comparison have so much greater perfection that they cannot be described in words of natural language, but only in words of spiritual language, which can sound only as saying that the changes and variations are vortical gyrations in and out, after the manner of perpetually winding spirals wonderfully massed into forms receptive of life.

[3] Now to tell the nature of these purely organic substances and forms in the evil and in the good respectively: in the good the spiral forms travel forward, in the evil backward; the forward-traveling are turned to the Lord and receive influx from Him; the retrogressive are turned towards hell and receive influx from hell. It should be known that in the measure in which they turn backward these forms are open behind and closed in front; and on the other hand in the measure in which they turn forward, they are open in front and closed behind.

[4] This can make plain what kind of form or organ an evil man is and what kind of form or organ a good man is, and that they are turned in opposite directions. As the turning once established cannot be twisted back it is plain that man remains to eternity such as he is at death. The love of man's will is what effects this turning, or is what either converts or inverts, for, as was said above, each person is his own love. Hence, on death, everyone goes the way of his love, the man in a good love to heaven, and the man in an evil love to hell, nor does he rest except in that society where his ruling love is. Marvelous it is that each knows the way; it is as though he scents it.

320. (iv) *If man believed, as is the truth, that all good and truth are from the Lord and all evil and falsity from hell, he would not appropriate good to himself and consider it merited, nor evil and make himself responsible for it.* This is contrary to the belief of those who have confirmed in themselves the appearance that wisdom and prudence come from man and do not flow in according to the state of the organization of the mind, treated of above (n. 319). It must therefore be demonstrated, and to be done clearly, it will be done in this order:

1. One who confirms in himself the appearance that wisdom and prudence are from man and thus in him as his, must take the view that otherwise he would not be a man, but either a beast or a statue; yet the contrary is true. 2. To believe and think, as is the truth, that all good and truth are from the Lord and all evil and falsity from hell, seems impossible, yet is truly human and hence angelic. 3. So to

believe and think is impossible to those who do not acknowledge the divine of the Lord and that evils are sins, but possible for those who make these two acknowledgments. 4. Those who make the two acknowledgments alone reflect on the evils in themselves, and so far as they flee them and are averse to them, they send them back to hell from which they come. 5. So divine providence appropriates neither evil nor good to anyone, but one's own prudence appropriates both.

321. These propositions will be explained in the order proposed. First: *One who confirms in himself the appearance that wisdom and prudence are from man and thus in him as his, must take the view that otherwise he would not be a man, but either a beast or a statue; yet the contrary is true.* It comes from a law of divine providence that man is to think as it were from himself and act prudently as of himself, but still acknowledge that he does so from the Lord. It follows that one who thinks and acts prudently as of himself and acknowledges at the same time that he does so from the Lord, is a man, but that person is not who confirms in himself the idea that all he thinks and does is from himself. Neither is he a man who, knowing that wisdom and prudence are from God, keeps awaiting influx. This man becomes like a statue, the other like a beast. One who waits for influx is obviously like a statue; he is sure to stand or sit motionless, his hands dropped, his eyes closed or, if open, unblinking, and neither thinking nor breathing. What life has he then?

[2] Plainly, too, one who believes that everything he thinks and does is from himself is not unlike a beast. For he thinks only from the natural mind which man has in common with beasts, and not from the spiritual, rational mind which is the truly human mind; for this mind acknowledges that God alone thinks from Himself and that man does so from God. Therefore one who thinks only from the natural mind knows no difference between man and animal except that man speaks and a beast makes sounds, and he believes they die alike.

[3] Something further is to be said about those who await influx. They receive none, except for a few who desire it with the whole heart. These at times receive some response through a living perception in thought or by tacit utterance but rarely by an explicit one, and this then is that they should think and act as they determine and are able, and that one who acts wisely is wise and one who acts foolishly is foolish. They are never instructed what to believe or do, in order that human rationality and liberty may not perish, that is, in order that everyone shall act in freedom according to reason in all appearance as of himself. Those who are told by influx what they are to believe or do are not being instructed by the Lord, nor by any angel of heaven, but by some spirit, an Enthusiast, Quaker or Moravian, and are being misled. All influx from the Lord is effected by enlightenment of the understanding and by an affection of truth, and passes by the latter into the former.

[4] Second: *To believe and think, as is the truth, that all good and truth are from the Lord and all evil and falsity*

from hell, seems impossible, yet is truly human and hence angelic. To believe and think that all good and truth are from God seems possible, if no more is said, for it falls in with a theological belief contrary to which it is not allowable to think. But to believe and think also that all evil and falsity are from hell seems impossible, for in that belief man would not think at all. But man still thinks as from himself though it is from hell, for the Lord grants to everyone that his thought, wherever it is from, shall appear to be his own in him. Else man would not live as a human being, nor could he be led out of hell and brought into heaven, that is, be reformed, as we have shown many times.

[5] Therefore the Lord also grants man to know and consequently to think that when he is in evil he is in hell, and that if he thinks evil he thinks from hell. He likewise grants him to think of the means by which he can escape from hell and not think from hell, but enter heaven and in heaven think from the Lord, and He grants man the freedom to choose. From all this it may be seen that man can think evil and falsity as if from himself and also think that this or that is evil or false; consequently that it is only an appearance that he does so of himself, an appearance without which he would not be man. To think from truth is what is human itself and consequently angelic itself; it is a truth that man does not think from himself, but is granted by the Lord to think from himself to all appearance.

[6] Third: *So to believe and think is impossible to those who do not acknowledge the divine of the Lord and that evils are sins, but possible to those who make the two*

acknowledgments. It is impossible to those who do not acknowledge the divine of the Lord, for the Lord alone gives man to think and will; and those who do not acknowledge the divine of the Lord, being separated from Him believe that they think for themselves. It is impossible also to those who do not acknowledge evils to be sins, for they think then from hell, and in hell everyone supposes that he thinks from himself. That it is possible, however, to those who make the two acknowledgments can be seen from what was set forth fully above (nn. 288-294).

[7] Fourth: *Only those who live in the two acknowledgments reflect on the evils in themselves, and so far as they shun and are averse to them, they send them back to hell from which they come.* All know or can know that evil is from hell and good is from heaven. Who then cannot know that so far as man shuns and is averse to evil he shuns and is averse to hell? He can know then, too, that so far as he shuns and is averse to evil, he wills and loves what is good, and consequently is so far released from hell by the Lord and led to heaven. Every rational person may see these things provided he knows that heaven and hell exist, where good and evil have their respective origins. If, now, he reflects on the evils in him, which is the same thing as examining himself, and shuns them, he disengages himself from hell, puts it behind him, and brings himself into heaven, where he beholds the Lord before him. Man does this, we say, but he does it as of himself and from the Lord now. When a man acknowledges this truth out of a good heart and in a devout faith, it lies inwardly hidden in

all that he thinks and does afterwards as of himself. It is like the prolific force in a seed which remains in it even until new seed is produced, and like the pleasure in one’s appetite for food the wholesomeness of which one has learned; in a word, like heart and soul in all he thinks and does.

[8] Fifth: *So divine providence appropriates neither evil nor good to anyone, but one’s own prudence appropriates both.* This follows from all that has been said. Good is the objective of divine providence; it purposes good in all its activity, therefore. Accordingly, it does not appropriate good to anyone, for then this would become self-righteous; nor does it appropriate evil to anyone, for so it would make him responsible for evil. But man does both by his proprium, for this is nothing but evil. The proprium of the will is self-love and that of the understanding is the pride of self-intelligence, and of these comes man’s own prudence.

XVII. EVERY MAN CAN BE REFORMED, AND THERE IS NO PREDESTINATION [as commonly understood*]

* See n. 330 - Tr.

322. Sound reason dictates that all are predestined to heaven and none to hell, for all are born human beings and consequently God's image is in them. God's image in them consists in their ability to understand truth and to do good. The ability to understand truth comes from the divine wisdom, and the ability to do good from the divine love. This ability, which is God's image, remains in any sane person and is not eradicated. Hence it is that he can become a civil and moral man, and one who is civil and moral can also become spiritual, for the civil and moral is a receptacle of what is spiritual. He is called a civil man who knows and lives according to the laws of the kingdom of which he is a citizen; he is called a moral man who makes those laws his ethics and his virtues and from reason lives by them.

[2] Let me say how civil and moral life is the receptacle of spiritual life. Live these laws not only as civil and moral laws but also as divine laws, and you will be a spiritual man. There is hardly a nation so barbarous that it has not by law prohibited murder, adultery, theft, false witness and damage to what is another's. The civil and moral man keeps these laws that he may be, or seem to be, a good citizen. If he does not consider them divine laws also he is only a civil and moral natural man, but if he considers them divine also,

he becomes a civil and moral spiritual man. The difference is that the latter is a good citizen both of an earthly kingdom and of a heavenly, while the former is a good citizen only of the earthly kingdom and not of the heavenly. They are distinguishable by the good they do. The good done by civil and moral natural men is not in itself good, for man and the world are in it; the good done by civil and moral spiritual men is in itself good, because the Lord and heaven are in it.

[3] From all this it may be seen that every person, because he is born able to become a civil and moral natural being, is also born able to become a civil and moral spiritual man. He has only to acknowledge God and not commit evils because they are against God, but do good because good is siding with God. Then spirit enters into his civil and moral actions and they live; otherwise there is no spirit in them and hence they are not living. Therefore the natural man, however much he acts like a civil and moral being, is spoken of as dead, but the spiritual man is spoken of as living.

[4] Of the Lord's divine providence every nation has some religion, and primary in every religion is the acknowledgment that God is, else it is not called a religion. Every nation that lives its religion, that is, does not do evil because this is contrary to its God, receives something spiritual in its natural life. Who, on hearing a Gentile say he will not do this or that evil because it is contrary to his God, does not say to himself, "Is this person not saved? It seems, it cannot be otherwise." Sound reason tells him this. On the other hand, hearing a Christian say, "I make no account of

this or that evil. What does it mean to say that it is contrary to God?" one says to himself, "This man is not saved, is he? It would seem, he cannot be." Sound reason dictates this also.

[5] Should someone say, "I was born a Christian, have been baptized, have known the Lord, read the Word, observed the Sacrament of the Supper," what does this amount to when he does not count as sins murder, or the revenge breathing it, adultery, stealing, false witness, or lying, and different sorts of violence? Does such a person think of God or of eternal life? Does he think they exist? Does sound reason not dictate that such a man cannot be saved? This has been said of a Christian, for a Gentile in his life gives more thought to God from religion than a Christian does. But more is to be said on these points in what follows in this order:

i. The goal of creation is a heaven from mankind. ii. Of divine providence, therefore, every man can be saved, and those are saved who acknowledge God and live rightly. iii. Man himself is in fault if he is not saved. iv. Thus all are predestined to heaven, and no one to hell.

323. (i) *The goal of creation is a heaven from mankind.* It has been shown above and in the work, *Heaven and Hell* (London, 1758), that heaven consists solely of those who have been born as human beings. Since heaven consists of no others, it follows that the purpose of creation is a heaven from mankind. This has been shown above (nn. 27-45), it is true, but will be seen more clearly still with explanation of the following:

1. Everyone is created to live forever. 2. Everyone is created to live forever in a blessed state. 3. Thus every person has been created to enter heaven. 4. The divine love cannot but will this, and the divine wisdom cannot but provide it.

324. One can see from these points that divine providence is none other than predestination to heaven and cannot be altered into anything else. We must now demonstrate, therefore, in the order proposed, that the goal of creation is a heaven from the human race. First: *Everyone has been created to live to eternity.* In the treatise *Divine Love and Wisdom,* Parts III and V, it was shown that there are three degrees of life in man, called natural, spiritual and celestial, that they are actually in everyone, and that in animals there is only one degree of life, which is like the lowest degree in man, called the natural. The result is that by the elevation of his life to the Lord man is in such a state above that of animals that he can comprehend what is of divine wisdom, and will what is of divine love, in other words, receive what is divine; and he who can receive what is divine, so as to see and perceive it within him, cannot but be united with the Lord and by the union live to eternity.

[2] What would the Lord do with all the created universe if He had not also created images and likenesses of Himself to whom He could communicate His divine? What would He exist for, otherwise, except to make this and not that or bring something into existence but not something else, and this merely to be able to contemplate from afar only

incidents and constant changes as on a stage? What would there be divine in these unless they were for the purpose of serving subjects who would receive the divine more intimately and see and sense it? The divine is of an inexhaustible glory and would not keep it to itself, nor could. For love wants to communicate its own to another, indeed to impart all it can of itself. Must not divine love do this, then, being infinite? Can it impart and then take away? Would that not be to give what will perish, what in itself is nothing, coming to nothing when it perishes? What really *is* is not in it. But divine love imparts what really *is* or what does not cease to be, and this is eternal.

[3] In order that a man may live forever, what is mortal with him is taken away. This mortal of his is his material body, which is taken away by its death. His immortal, which is his mind, is thus laid bare and he becomes a spirit in human form; his mind is this spirit. Ancient sages and wise men perceived that man's mind cannot die. They asked how the mind could die when it is capable of wisdom. Few today know the interior idea they had in this. It was the idea, slipping into their general perception from heaven, that God is wisdom itself, of which man partakes, and God is immortal or eternal.

[4] Since it has been granted me to speak with angels, I will say something from experience. I have spoken with those who lived many ages ago, with some who lived before the Flood and some who lived after it, with some who lived at the time of the Lord and with one of His apostles, and with many who lived in the centuries since. They all seemed

like men of middle age and said that they do not know what death can be unless it is condemnation. Further, all who have lived well, on coming into heaven, come into the state of early manhood in the world and continue in it to eternity, even those who had been old and decrepit in the world. Women, too, although they had become shrunken and old, return into the bloom and beauty of their youth.

[5] That man lives after death to eternity is manifest from the Word, where life in heaven is called eternal life, as in Mt 19:29, 25:46; Mk 10:17; Lu 10:25, 18:30; Jn 3:15, 16, 36, 5:24, 25, 39, 6:27, 40, 68, 12:50; also called simply life (Mt 18:8, 9; Jn 5:40, 20:31). The Lord also told His disciples,

Because I live, you will live also (Jn 14:19),

and concerning resurrection said that

God is God of the living and not God of the dead, and that they cannot die any more (Lu 20:38, 36).

[6] Second: *Everyone is created to live forever in a blessed state.* This naturally follows. He who wills that man shall live forever also wills that he shall live in a blessed state. What would eternal life be without this? All love desires the good of another. The love of parents desires the good of their children, the love of the bridegroom and the husband desires the good of the bride and the wife, and love in friendship desires the good of one’s friends. What then must divine love desire! What is good but enjoyment, and divine good but eternal blessedness? All good is so named for its enjoyableness or blessedness. True, anything one is given or possesses is also called good, but again, unless it is enjoyable, it is a barren good, not in itself good.

Clearly, then, eternal life is also eternal blessedness. This state of man is the aim of creation; that only those who come into heaven are in that state is not the Lord's fault but man's. That man is in fault will be seen in what follows.

[7] Third: *Thus every person has been created to come into heaven.* This is the goal of creation, but not all enter heaven because they become imbued with the enjoyments of hell, the opposite of heavenly blessedness. Those who are not in the blessedness of heaven cannot enter heaven, for they cannot endure doing so. No one who comes into the spiritual world is refused ascent into heaven, but when one ascends who is in the enjoyment of hell his heart pounds, his breathing labors, his life ebbs, he is in anguish and torment and writhes like a snake placed near a fire. This happens because opposites act against each other.

[8] Nevertheless, having been born human beings, consequently with the faculties of thought and volition and hence of speech and action, they cannot die, but they can live only with those in a similar enjoyment of life and are sent to them, those in enjoyments of evil to their like, as those in enjoyments of good are to their like. Indeed, everyone is granted the enjoyment of his evil provided that he does not molest those who are in the enjoyment of good. Still, as evil is bound to molest good, for inherently it hates good, those who are in evil are removed lest they inflict injury and are cast down to their own places in hell, where their enjoyment is turned into joylessness.

[9] But this does not alter the fact that by creation and hence by birth man is such that he can enter heaven. For

everyone who dies in infancy enters heaven, is brought up there and instructed as one is in the world, and by the affection of good and truth is imbued with wisdom and becomes an angel. So could the man become who is brought up and instructed in the world; the same is in him as in an infant. On infants in the spiritual world see the work *Heaven and Hell,* London, 1758 (nn. 329-345).

[10] This does not take place, however, with many in the world because they love the first level of their life, called natural, and do not purpose to withdraw from it and become spiritual. The natural degree of life, in itself regarded, loves only self and the world, for it keeps close to the bodily senses, which are to the fore, also, in the world. But the spiritual degree of life regarded in itself loves the Lord and heaven, and self and the world, too, but God and heaven as higher, paramount and controlling, and self and the world as lower, instrumental and subservient.

[11] Fourth: *Divine love cannot but will this, and divine wisdom cannot but provide it.* It was fully shown in the treatise *Divine Love and Wisdom* that the divine essence is divine love and wisdom, and it was also demonstrated there (nn. 358-370) that in every human embryo the Lord forms two receptacles, one of the divine love and the other of the divine wisdom, the former for man’s future will and the latter for his future understanding, and that in this way the Lord has endowed each human being with the faculty of willing good and the faculty of understanding truth.

[12] Inasmuch as man is endowed from birth with these two faculties by the Lord, and the Lord then is in them as in

what is His own with man, it is manifest that His divine love cannot but will that man should come into heaven and His divine wisdom cannot but provide for this. But since it is of the Lord’s divine love that man should feel heavenly blessedness in himself as his own, and this cannot be unless man is kept in the appearance that he thinks, wills, speaks and acts of himself, the Lord can therefore lead man only according to the laws of His divine providence.

325. (ii) *Of divine providence, therefore, every man can be saved, and those are saved who acknowledge God and live rightly.* It is plain from what has been demonstrated above that every human being can be saved. Some persons suppose that the Lord’s church is to be found only in Christendom, because only there is the Lord known and the Word possessed. Still many believe that the Lord’s church is general, that is, extends and is scattered throughout the world, existing thus with those who do not know the Lord or possess the Word. They say that those men are not in fault and are without means to overcome their ignorance. They believe that it is contrary to God’s love and mercy that any should be born for hell who are equally human beings.

[2] Inasmuch as many Christians, if not all, have faith that the church is common to many — it is in fact called a communion — there must be some very widely shared things of the church that enter all religions and that constitute this communion. These most widely shared factors are acknowledgment of God and good of life, as will be seen in this order:

1. Acknowledgment of God effects a conjunction of God and man; denial of God causes disjunction. 2. Each one acknowledges God and is conjoined with Him in accord with the goodness of his life. 3. Goodness of life, or living rightly, is shunning evils because they are contrary to religion, thus to God. 4. These are factors common to all religions, and by them anyone can be saved.

326. To clarify and demonstrate these propositions one by one. First: *Acknowledgment of God brings conjunction of God and man; denial of God results in disjunction.* Some may think that those who do not acknowledge God can be saved equally with those who do, if they lead a moral life. They ask, “What does acknowledgment accomplish? Is it not merely a thought? Can I not ‘acknowledge God when I learn for certain that God there is? I have heard of Him but not seen Him. Let me see Him and I will believe.” Such is the language of many who deny God when they have an opportunity to argue with one who acknowledges God. But that an acknowledgment of God conjoins and denial disjoins will be clarified by some things made known to me in the spiritual world. In that world when anyone thinks of another and desires to speak with him, the other is at once present. The explanation is that there is no distance in the spiritual world such as there is in the natural, but only an appearance of distance.

[2] A second phenomenon: as thought from some acquaintance with another causes his presence, love from affection for another causes conjunction with him. So spirits move about, converse as friends, dwell together in one

house or in one community, meet often, and render one another services. The opposite happens, also; one who does not love another and still more one who hates another does not see or encounter him; the distance between them is according to the degree in which love is wanting or hatred is present. Indeed, one who is present and recalls his hatred, vanishes.

[3] From these few particulars it may be evident whence presence and conjunction come in the spiritual world. Presence comes with the recollection of another with a desire to see him, and conjunction comes of an affection which springs from love. This is true also of all things in the human mind. There are countless things in the mind, and its least parts are associated and conjoined in accord with affections or as one thing attracts another.

[4] This is spiritual conjunction and it is the same in things large and things small. It has its origin in the conjunction of the Lord with the spiritual world and the natural world in general and in detail. It is manifest from this that in the measure in which one knows the Lord and thinks of Him from knowledge of Him, in that measure the Lord is present, and in the measure in which one acknowledges Him from an affection of love, in that measure the Lord is united with him. On the other hand, in the measure of one's ignorance of the Lord, in that measure He is absent; and so far as one denies Him, so far is He separated from one.

[5] The result of conjunction is that the Lord turns man's face towards Himself and thereupon leads him; the disjunction results in hell's turning man's face to it and it

leads him. Therefore all the angels of heaven turn their faces towards the Lord as the Sun, and all the spirits of hell avert their faces from the Lord. It is plain from this what the acknowledgment of God and the denial of God each accomplish. Those who deny God in the world deny Him after death also; they have become organized as described above (n. 319); the organization induced in the world remains to eternity.

[6] Second: *Everyone acknowledges God and is conjoined with Him according to the goodness of his life.* All who know something of religion can know God; from information or from the memory they can also speak about God, and some may also think about Him from the understanding. But this only brings about presence if a man does not live rightly, for despite it all he can turn away from God and towards hell, and this takes place if he lives wickedly. Only those who live rightly can acknowledge God with the heart, and these the Lord turns away from hell and towards Himself according to the goodness of their life. For these alone love God; for in doing what comes from Him they love what is divine. The precepts of His law are divine things from Him. They are God because He is His own proceeding divine. As this is to love God, the Lord says:

He who keeps my commandments is he who loves me . . . But he who does not keep my commandments does not love me (Jn 14: 21, 24).

[7] Here is the reason why there are two tables of the Decalog, one having reference to God and the other to man. God works unceasingly that man may receive what is in His

table, but if man does not do what he is bidden in his own table he does not receive with acknowledgment of heart what is in God’s table, and if he does not receive this he is not conjoined. The two tables were joined, therefore, to be one and are called the tables of the covenant; covenant means conjunction. One acknowledges God and is conjoined to Him in accord with the goodness of his life because this good is like the good in the Lord and consequently comes from the Lord. So when man is in the good of life there is conjunction. The contrary takes place with evil of life; it rejects the Lord.

[8] Third: *Goodness of life, or living rightly, is shunning evils because they are contrary to religion, thus to God.* That this is good of life or living rightly is fully shown in *Doctrine of Life for the New Jerusalem,* from beginning to end. To this I will only add that if you do good aplenty, build churches for instance, adorn them and fill them with offerings, spend money lavishly on hospitals and hostels, give alms daily, aid widows and orphans, diligently observe the sanctities of worship, indeed think and speak and preach about them as from the heart, and yet do not shun evils as sins against God, all those good deeds are not goodness. They are either hypocritical or done for merit, for evil is still deep in them. Everyone’s life pervades all that he does. Goods become good only by the removal of evil from them. Plainly, then, shunning evils because they are contrary to religion and thus to God is living rightly.

[9] Fourth: *These are factors common to all religions, and anyone can be saved by them.* To acknowledge God, and to

refrain from evil because it is contrary to God, are the two acts that make religion to be religion. If one is lacking, it cannot be called religion, for to acknowledge God and to do evil is a contradiction; so it is, too, to do good and yet not acknowledge God; one is impossible apart from the other. The Lord has provided that there should be some religion almost everywhere and that these two elements should be in it, and has also provided that everyone who acknowledges God and refrains from doing evil because it is against God shall have a place in heaven. For heaven as a whole is like one man whose life or soul is the Lord. In that heavenly man are all things to be found in a natural man with the difference which obtains between the heavenly and the natural.

[10] It is a matter of common knowledge that in the human being there are not only forms organized of blood vessels and nerve fibres, but also skins, membranes, tendons, cartilages, bones, nails and teeth. These have a smaller measure of life than those organized forms, which they serve as ligaments, coverings or supports. For all these entities to be in the heavenly humanity, which is heaven, it cannot be made up of human beings all of one religion, but of men of many religions. Therefore all who make these two universals of the church part of their lives have a place in this heavenly man, that is, heaven, and enjoy happiness each in his measure. More on the subject may be seen above (n. 254).

[11] That these two are primary in all religion is evident from the fact that they are the two which the Decalog

teaches. The Decalog was the first of the Word, promulgated by Jehovah from Mount Sinai by a living voice, and also inscribed on two tables of stone by the finger of God. Then, placed in the ark, the Decalog was called Jehovah, and it made the holy of holies in the tabernacle and the shrine in the temple of Jerusalem; all things in each were holy only on account of it. Much more about the Decalog in the ark is to be had from the Word, which is cited in *Doctrine of Life for the New Jerusalem* (nn. 53-61). To that I will add this. From the Word we know that the ark with the two tables in it on which the Decalog was written was captured by the Philistines and placed in the temple of Dagon in Ashdod; that Dagon fell to the ground before it, and afterward his head, together with the palms of the hands, torn from his body, lay on the temple threshold; that the people of Ashdod and Ekron to the number of many thousands were smitten with hemorrhoids and their land was ravaged by mice; that on the advice of the chiefs of their nation, the Philistines made five golden hemorrhoids, five golden mice and a new cart, and on this placed the ark with the golden hemorrhoids and mice beside it; with two cows that lowed before the cart along the way, they sent the ark back to the children of Israel and by them cows and cart were offered in sacrifice (1 Sa 5 and 6).

[12] To state now what all this signified: the Philistines signified those who are in faith separated from charity; Dagon signified that religiosity; the hemorrhoids by which they were smitten signified natural loves which when severed from spiritual love are unclean, and the mice

signified the devastation of the church by falsification of truth. The new cart on which the Philistines sent back the ark signified a new but still natural doctrine (chariot in the Word signifies doctrine from spiritual truths), and the cows signified good natural affections. Hemorrhoids of gold signified natural loves purified and made good, and the golden mice signified an end to the devastation of the church by means of good, for in the Word gold signifies good. The lowing of the kine on the way signified the difficult conversion of the lusts of evil of the natural man into good affections. That cows and cart were offered up as a burnt offering signified that so the Lord was propitiated.

[13] This is how what is told historically is understood spiritually. Gather all into a single conception and make the application. That those who are in faith severed from charity are represented by the Philistines, see *Doctrine of the New Jerusalem about Faith* (nn. 49-54), and that the ark was the most holy thing of the church because of the Decalog enclosed in it, see *Doctrine of Life for the New Jerusalem* (nn. 53-61).

327. (iii) *Man himself is in fault if he is not saved.* As soon as he hears it any rational man acknowledges the truth that evil cannot issue from good nor good from evil, for they are opposites; consequently only good comes of good and only evil of evil. When this truth is acknowledged this also is: that good can be turned into evil not by a good but by an evil recipient; for any form changes into its own nature what flows into it (see above, n. 292). Inasmuch as the Lord is good in its very essence or good itself, plainly evil cannot

issue from Him or be produced by Him, but good can be turned into evil by a recipient subject whose form is a form of evil. Such a subject is man as to his proprium. This constantly receives good from the Lord and constantly turns it into the nature of its own form, which is one of evil. It follows that man is in fault if he is not saved. Evil is indeed from hell but as man receives it from hell as his and appropriates it to himself, it is the same whether one says that evil is from man or from hell. But whence there is an appropriation of evil until finally religion perishes will be told in this order:

1. Every religion declines and comes to an end in the course of time. 2. It does so through the inversion of God's image in man. 3. This takes place through a continual increase of hereditary evil over the generations. 4. Nevertheless the Lord provides that everyone may be saved. 5. It is also provided that a new church shall succeed in place of the former devastated church.

328. These points are to be demonstrated in the order given. First: *Every religion declines and comes to an end in the course of time.* There have been several churches on this earth, one after another, for wherever mankind is, a church is. For, as was shown above, heaven, which is the goal of creation, is from mankind, and no one can enter heaven unless he is in the two universal marks of the church which, as was shown just above (n. 326), are the acknowledgment of God and living aright. It follows that there have been churches on this earth from the most ancient times to the present. These churches are described

in the Word, but not historically except the Israelitish and Jewish church. There were churches before it which are only described in the Word under the names of nations and persons and in a few items about them.

[2] The first, the Most Ancient Church, is described under the names of Adam and his wife Eve. The next church, to be called the Ancient Church, is described by Noah, his three sons and their posterity. This church was widespread and extended over many of the kingdoms of Asia: the land of Canaan on both sides of the Jordan, Syria, Assyria and Chaldea, Mesopotamia, Egypt, Arabia, Tyre and Sidon. These had the Ancient Word *(Doctrine of the New Jerusalem about Sacred Scripture,* nn. 101-103). That this church existed in those kingdoms is evident from various things recorded about them in the prophetical parts of the Word. This church was markedly altered by Eber, from whom arose the Hebrew church, in which worship by sacrifices was first instituted. From the Hebrew church the Israelitish and Jewish church was born and solemnly established for the sake of the Word which was composed in it.

[3] These four churches are meant by the statue seen by Nebuchadnezzar in a dream, the head of which was of pure gold, the breast and arms of silver, the belly and thighs of brass, and the legs and feet of iron and clay (Da 2:32, 33). Nor is anything else meant by the golden, silver, copper and iron ages mentioned by ancient writers. Needless to say, the Christian church succeeded the Jewish. It can be seen from the Word that all these churches declined in the course of

time, eventually coming to an end, called their consummation.

[4] The consummation of the Most Ancient Church, brought about by the eating of the tree of knowledge, meaning by the pride of one's own intelligence, is depicted by the Flood. The consummation of the Ancient Church is depicted in the various devastations of nations mentioned in the historical as well as the prophetical Word and especially by the expulsion of the nations from the land of Canaan by the children of Israel. The consummation of the Israelitish and Jewish church is understood by the destruction of the temple at Jerusalem and by the carrying away of the people of Israel into permanent captivity and of the Jewish nation to Babylon, and finally by the second destruction of the temple and of Jerusalem at the same time, and by the dispersion of that nation. This consummation is foretold in many places in the Prophets and in Daniel 9:24-27. The gradual devastation of the Christian church even to its end is pictured by the Lord in Matthew (24), Mark (13) and Luke (21), but the end itself in the Apocalypse. Hence it may be manifest that in the course of time a church declines and comes to an end; so does a religion.

[5] Second: *Every religion declines and comes to an end through the inversion of God's image in man.* It is known that the human being was created in the image and after the likeness of God (Ge 1:26), but let us say what the image and the likeness of God are. God alone is love and wisdom; man was created to be a receptacle of both love and wisdom, his will to be a receptacle of divine love and his

understanding a receptacle of the divine wisdom. These two receptacles, it was shown above, are in man from creation, constitute him, and are formed in everyone in the womb. Man’s being an image of God thus means that he is a recipient of the divine wisdom, and his being a likeness of God means that he is a recipient of the divine love. Therefore the receptacle called the understanding is an image of God, and the receptacle called the will is a likeness of God. Since, then, man was created and formed to be a receptacle, it follows that he was created and formed that his will might receive love from God and his understanding wisdom from God. He receives these when he acknowledges God and lives according to His precepts, receiving them in lesser or larger measure as by religion he has some knowledge of God and of His precepts, consequently according to his knowledge of truths. For truths teach what God is and how He is to be acknowledged, also what His precepts are and how man is to live according to them.

[6] The image and likeness of God have not been destroyed in man, but seem to have been; they remain inherent in his two faculties called liberty and rationality, of which we have treated above at many places. They seem to have been destroyed when man made the receptacle of divine love, namely, his will, a receptacle of self-love, and the receptacle of divine wisdom, namely, his understanding, a receptacle of his own intelligence. Doing this, he inverted the image and likeness of God and turned these receptacles away from God and towards himself. Consequently they

have become closed above and open below, or closed in front and open behind, though by creation they were open in front and closed behind. When they have been opened and closed contrariwise, the receptacle of love, the will, receives influx from hell or from one’s proprium; so does the receptacle of wisdom, the understanding. Hence worship of men arose in the churches instead of the worship of God, and worship by doctrines of falsity instead of worship by doctrines of truth, the latter arising from man’s own intelligence, and the former from love of self. Thence it is evident that religion falls away in the course of time and is ended by the inversion of God’s image in man.

[7] Third: *This takes place as a result of a continual increase of hereditary evil over the generations.* It was said and explained above that hereditary evil does not come from Adam and his wife Eve by their having eaten of the tree of knowledge, but is derived and transmitted successively from parents to offspring. Thus it grows by continual increase from generation to generation. When evil increases so among many, it spreads to many more, for in all evil there is a lust to lead astray, in some burning with anger against goodness — hence a contagion of evil. When the contagion reaches leaders, rulers and the prominent in the church, religion has become perverted, and the means of restoring it to health, namely truths, become corrupted by falsifications. As a result there is a gradual devastation of good and desolation of truth in the church on to its end.

[8] Fourth: *Nevertheless the Lord provides that everyone may be saved.* He provides that there shall be religion

everywhere and in it the two essentials for salvation, acknowledgment of God and ceasing from evil because it is contrary to God. Other things, which pertain to the understanding and hence to the thinking, called matters of faith, are provided everyone in accord with his life, for they are accessory to life and if they have been given precedence, do not become living until they are subsidiary. It is also provided that those who have lived rightly and acknowledged God are instructed by angels after death. Then those who were in the two essentials of religion while in the world accept such truths of the church as are in the Word, and acknowledge the Lord as God of heaven and of the church. This last they receive more readily than do Christians who have brought with them from the world an idea of the Lord's human nature parted from His divine. It is also provided by the Lord that all are saved who die as infants, no matter where they have been born.

[9] Furthermore, every person is given the opportunity after death of amending his life if possible. All are instructed and led by the Lord by means of angels. Knowing now that they live after death and that heaven and hell exist, they at first receive truths. But those who did not acknowledge God and shun evils as sins when in the world soon show a distaste for truths and draw back, and those who acknowledged truths with the lips but not with the heart are like the foolish virgins who had lamps but no oil and begged oil of others, also went off and bought some, but still were not admitted to the wedding. "Lamps" signify truths of faith and "oil" signifies the good of charity. It may

be evident then that divine providence sees to it that everyone can be saved and that man is himself in fault if he is not saved.

[10] Fifth: *It is also provided that a new church shall succeed in place of a former devastated church.* It has been so from the most ancient days that on the devastation of a church a new one followed. The Ancient Church succeeded the Most Ancient; the Israelitish or Jewish Church followed the Ancient; after this came the Christian Church. And this, it is foretold in the Apocalypse, will be followed by a new church, signified in that book by the New Jerusalem descending from heaven. The reason why a new church is provided by the Lord to follow in place of a former devastated church may be seen in *Doctrine of the New Jerusalem about Sacred Scripture* (nn. 104-113).

329. (iv) *Thus all are predestined to heaven, and no one to hell.* In the work *Heaven and Hell* (London, 1758) we showed at nn. 545-550 that the Lord casts no one into hell; the spirit himself does this. So it happens with every evil and impious person after death and also while he is in the world, with the difference that while he is in the world he can be reformed and can embrace and avail himself of the means of salvation, but not after departure from the world. The means of salvation are summed up in these two: that evils are to be shunned because they are contrary to the divine laws in the Decalog and that it be acknowledged that God exists. Everyone can do both if he does not love evils. For the Lord is constantly flowing into his will with power for shunning evils and into his understanding with power to

think that God there is. But no one can do the one without doing the other; the two are joined together like the two tables of the Decalog, one relating to God and the other to man. In accordance with what is in His table the Lord enlightens and empowers everyone, but man receives power and enlightenment so far as he does what he is bidden in his table. Until then the two tables appear to be laid face to face and to be sealed, but as man acts on the biddings in his table they are unsealed and opened out.

[2] Today is not the Decalog like a small, closed book or document, opened only in the hands of children and the young? Tell someone farther along in years, “Do not do this because it is contrary to the Decalog” and who gives heed? He may give heed if you say, “Do not do this because it is contrary to divine laws,” and yet the precepts of the Decalog are the divine laws themselves. Experiment was made with a number in the spiritual world, who at mention of the Decalog or Catechism rejected it with contempt. This is because in the second table, which is man’s, the Decalog teaches that evils are to be shunned, and one who does not do so, whether from impiety or from the religious tenet that deeds effect nothing, only faith does, hears mention of the Decalog or Catechism with disdain, as though it was a child’s book he heard mentioned, no longer of use to adults.

[3] These things have been said in order that it may be known that a knowledge of the means by which one can be saved is not lacking to anyone, nor power if he wants to be saved. It follows that all are predestined to heaven and no one to hell. Since, however, a belief in a predestination not

to salvation but to damnation has prevailed with some, and this belief is damaging and cannot be broken up unless one's reason sees the insanity and cruelty in it, it is to be dealt with in this order:

1. Predestination except to heaven is contrary to divine love and its infiniteness. 2. Predestination other than to heaven is contrary to divine wisdom and its infiniteness. 3. That only those born in the church are saved is an insane heresy. 4. That any of mankind are condemned by predestination is a cruel heresy.

330. That it may be apparent how damaging the belief is in predestination as this is commonly understood, these four arguments are to be taken up and confirmed. First: *Predestination except to heaven is contrary to divine love and its infiniteness.* In the treatise *Divine Love and Wisdom* we demonstrated that Jehovah or the Lord is divine love, is infinite, and is the esse of all life; also that the human being was created in God's image after God's likeness. As everyone is formed in the womb by the Lord into that image and after that likeness, as was also shown, the Lord is the heavenly Father of all human beings and they are His spiritual children. So Jehovah or the Lord is called in the Word, and so human beings are. Therefore He says:

Do not call your father on earth your father, for One is your Father, who is in the heavens (Mt 23:9).

This means that He alone is the Father with reference to the life in us, and the earthly father is father of the covering on life, which is the body. In heaven, therefore, no one but the Lord is called Father. And from many passages in the

Word it is clear that those who do not pervert that life are said to be His sons and to be born from Him.

[2] Plainly, then, the divine love is in every man, an evil man as well as a good man, and the Lord who is divine love cannot act otherwise than a father on earth does with his children, infinitely more lovingly because divine love is infinite. Furthermore, He cannot withdraw from anyone because everyone's life is from Him. He appears to withdraw from those who are evil, but it is they who withdraw, while He still in love leads them. Thus the Lord says:

Ask, and it shall be given you; seek and you will find; knock and it shall be opened to you . . . What man of you, if his son shall ask bread, will give him a stone? If you, then, who are evil, know how to give good things to your children, how much more shall your Father, who is in heaven, give good things to those who ask Him (Mt 7:7-11),

and in another place,

He makes His sun to rise on the evil and the good, and sends rain on the just and unjust (Mt 5:45).

It is also known in the church that the Lord desires the salvation of all and the death of no one. It may be seen from all this that predestination except to heaven is contrary to divine love.

[3] Second: *Predestination other than to heaven is contrary to divine wisdom, which is infinite.* By its divine wisdom divine love provides the means by which every man can be saved. To say that there is any predestination except to heaven is therefore to say that divine love cannot provide

means to salvation, when yet the means exist for all, as was shown above, and these are of divine providence which is boundless. The reason that there are those who are not saved is that divine love desires man to feel the felicity and blessedness of heaven for himself, else it would not be heaven to him, and this can be effected only as it seems to man that he thinks and wills of himself. For without this appearance nothing would be appropriated to him nor would he be a human being. To this end divine providence exists, which acts by divine wisdom out of divine love.

[4] But this does not do away with the truth that all are predestined to heaven and no one to hell. Were the means to salvation lacking, it would; but, as was demonstrated above, the means to salvation have been provided for everyone, and heaven is such that all of whatever religion who live rightly have a place in it. Man is like the earth which produces fruits of every kind, a power the earth has as the earth. That it also produces evil fruits does not do away with its capability of producing good fruits; it would if it could only produce evil fruits. Or, again, man is like an object which variegates the rays of light in it. If the object gives only unpleasing colors, the light is not the cause, for its rays can be variegated to produce pleasing colors.

[5] Third: *That only those who have been born in the church are saved is an insane heresy.* Those born outside the church are human beings equally with those born within it; they have the same heavenly origin, and like them they are living and immortal souls. They also have some religion by virtue of which they acknowledge God's

existence and that they should live aright. One who acknowledges God and lives aright becomes spiritual in his measure and is saved, as we showed above. It may be protested that they have not been baptized, but baptism does not save any who are not washed spiritually, that is, regenerated, of which baptism is a sign and reminder.

[6] It is also objected that the Lord is not known to them and that there is no salvation without Him. But salvation does not come to a person because the Lord is known to him, but because he lives according to the Lord's precepts. Moreover, the Lord is known to everyone who acknowledges God, for He is God of heaven and earth, as He Himself teaches (Mt 28:18 and elsewhere). Furthermore, those outside the church have a clearer idea about God as Man than Christians have, and those who have a concept of God as Man and live rightly are accepted by the Lord. They also acknowledge God as one in person and essence, differently from Christians. They also give thought to God in their lives, for they regard evils as sins against God, and those who do this regard God in their lives. Christians have precepts of religion from the Word, but few draw precepts of life from it.

[7] Roman Catholics do not read the Word, and the Reformed who are in faith apart from charity do not attend to those utterances in it which concern life, only to those which concern faith, and yet the Word as a whole is nothing else than a doctrine of life. Christianity obtains only in Europe; Mohammedanism and Gentilism are found in Asia, the Indies, Africa and America, and the people in these

parts of the globe are ten times more numerous than those in the Christian part, and in this part few put religion in life. What then is more mad than to believe that only these latter are saved and the former condemned, and that a man has heaven on the strength of his birth and not on the strength of his life? So the Lord says:

I say to you, many will come from the east and the west, and recline with Abraham, Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out (Mt 8:11, 12).

[8] Fourth: *That any of mankind are condemned by predestination is a cruel heresy.* For it is cruel to believe that the Lord, who is love itself and mercy itself, suffers so vast a throng of persons to be born for hell or so many myriads of myriads to be born condemned and doomed, that is, to be born devils and satans, and that He does not provide out of His divine wisdom that those who live aright and acknowledge God should not be cast into everlasting fire and torment. The Lord is still the Creator and the Savior of all men and wills the death of no one. It is cruel therefore to believe and think that a vast multitude of nations and peoples under His auspices and care should be handed over as prey to the devil by predestination.

XVIII. THE LORD CANNOT ACT CONTRARY TO THE LAWS OF DIVINE PROVIDENCE BECAUSE TO DO SO WOULD BE TO ACT CONTRARY TO HIS DIVINE LOVE AND WISDOM, THUS CONTRARY TO HIMSELF

331. It was shown in *Angelic Wisdom about Divine Love and Wisdom* that the Lord is divine love and wisdom, and that these are being itself and life itself from which everything is and lives. It was also shown that they proceed from Him, so that the proceeding divine is the Lord Himself. Paramount in what proceeds is divine providence, for this is constantly in the end for which the universe was created. The operation and progress of the end through means is what is called divine providence.

[2] Inasmuch as the proceeding divine is the Lord Himself and paramount in it is divine providence, to act contrary to the laws of His divine providence is to act contrary to Himself. One can also say that the Lord is providence just as one says that God is order, for divine providence is the divine order with reference primarily to the salvation of men. As order does not exist without laws, for they constitute it, and each law derives from order that it, too, is order, it follows that God, who is order, is also the law of His order. Similarly it is to be said of divine providence that as the Lord is providence Himself, He is also the law of His providence. Hence it is clear that the Lord cannot act

contrary to the laws of His divine providence because to do so would be to act contrary to Himself.

[3] Furthermore, there is no activity except on a subject and on the subject by means; action is impossible except on a subject and on it by means. Man is the subject of divine providence; divine truths by which he has wisdom, and divine goods by which he has love, are the means; and by these means divine providence pursues its purpose, which is the salvation of man. For he who wills the purpose, wills the means. Therefore when he who wills the purpose pursues it, he does so through means. But these things will become plainer on being examined in this order:

i. The activity of divine providence to save man begins at his birth and continues to the close of his life and afterwards to eternity. ii. The activity of divine providence is maintained steadily out of pure mercy through means. iii. Instantaneous salvation by direct mercy is impossible. iv. Instantaneous salvation by direct mercy is the flying fiery serpent in the church.

332. (i) *The activity of divine providence to save man begins at his birth and continues to the close of his life and afterwards to eternity.* It was shown above that a heaven from mankind is the very purpose of the creation of the universe; that this purpose in its operation and progress is the divine providence for the salvation of man; and that all which is external to man and available to him for use is a secondary end in creation — in brief, all that is to be found in the three kingdoms, animal, vegetable and mineral. When all this constantly proceeds according to laws of

divine order fixed at the first of creation, how can the primary end, which is the salvation of the human race, fail to proceed constantly according to laws of its order, which are the laws of divine providence?

[2] Observe just a fruit tree. It springs up first as a slender shoot from a tiny seed, grows gradually into a stalk, spreads branches which become covered with leaves, and then puts forth flowers and bears fruit, in which it deposits fresh seed to provide for its perpetuation. This is also true of every shrub and of every herb of the field. Do not each and all things in tree or shrub proceed constantly and wonderfully from purpose to purpose according to the laws of their order of things? Why should not the supreme end, a heaven from the human race, proceed in similar fashion? Can there be anything in its progress which does not proceed with all constancy according to the laws of divine providence?

[3] As there is a correspondence of man’s life with the growth of a tree, let us draw the parallel or make the comparison. His infancy is relatively like the tender shoot of the tree sprouting from seed out of the ground; his childhood and youth are like the shoot grown to a stalk with its small branches; the natural truths with which everyone is imbued at first are like the leaves with which the branches are covered (“leaves” signify precisely this in the Word); man’s first steps in the marriage of good and truth or the spiritual marriage are like the blossoms which the tree puts forth in the springtime; spiritual truths are the petals in these blossoms; the earliest signs of the spiritual marriage are like the start of fruit; spiritual goods, which

are goods of charity, are like the fruit (they are also signified in the Word by "fruits"); the procreations of wisdom from love are like the seed and by them the human being becomes like a garden or paradise. Man is also described in the Word by a tree, and his wisdom from love by a garden; nothing else is meant by the Garden of Eden.

[4] True, man is a corrupt tree from the seed, but still a grafting or budding with shoots taken from the Tree of Life is possible, by which the sap drawn from the old root is turned into sap producing good fruit. The comparison was drawn for it to be known that when the progression of divine providence is so constant in the growth and rebirth of trees, it surely must be constant in the reformation and rebirth of human beings, who are of much more value than trees; so the Lord's words:

Are not five sparrows sold for two farthings, yet not one of them is forgotten by God? But even the hairs of your head are all numbered; fear not therefore; you are of more value than many sparrows. Which of you moreover can by taking thought add a cubit to his stature? .. . if then you are unable to do what is least, why do you take thought for the rest? Consider the lilies, how they grow . . . If then God so clothed the grass, which is in the field today and is cast into an oven tomorrow, how much more will he clothe you, 0 men of little faith? (Lu 12: 6, 7, 25-28).

333. The activity of divine providence for man's salvation is said to begin with his birth and continue to the close of his life. For this to be understood, it should be known that the Lord sees what a man's nature is and foresees what he

wills to be and thus what he will be. For him to be man and thus immortal, his freedom of will cannot be taken away. The Lord therefore foresees his state after death and provides for it from the man’s birth to the close of his life. With the evil He makes the provision by permitting and withdrawing from evils, in the case of the good by leading to good. Divine providence is thus continually acting for man’s salvation, but more cannot be saved than are willing to be saved, and those are willing who acknowledge God and are led by Him. Those are not willing who do not acknowledge God and who lead themselves. The latter give no thought to eternal life and to salvation, the former do. The Lord sees the unwillingness but still He leads such men, and does so in accordance with the laws of His divine providence, contrary to which he cannot act, for to act contrary to them would be to act contrary to His divine love and wisdom, and this is to act contrary to Himself.

[2] Inasmuch as the Lord foresees the states of all after death, and also foresees the places in hell of those who do not desire to be saved and the places in heaven of those who do desire to be saved, it follows that He provides their places for the evil by the permitting and withdrawing of which we spoke, and their places for the good by leading them. Unless this was done steadily from birth to the close of life neither heaven nor hell would remain standing, for apart from this foresight and providence neither would be anything but confusion. It may be seen above (nn. 202, 203) that everyone has his place provided for him by the Lord through this foresight.

[3] A comparison may throw light on this. If a javelin thrower or a marksman should aim at a target, from which a line was drawn straight back for a mile and should err in aim by only a finger's breadth, the missile or the bullet at the end of the mile would have deviated very far from the line. So would it be if the Lord did not, at every moment and even the least fraction of a moment, look to what is eternal in foreseeing and making provision for one's place after death. But this the Lord does: the entire future is present to Him, and the entire present is to Him eternal. That divine providence looks in all it does to what is infinite and eternal, may be seen above, nn. 46-49, 214 ff.

334. As was said also, the activity of divine providence continues to eternity, for every angel is being perfected in wisdom to eternity, each, however, according to the degree of affection of good and truth in which he was when he left this world. It is this degree that is perfected to eternity; what is beyond that is outside the angel and not in him, and what is external to him cannot be perfected in him. This perfecting is meant by the

"Good measure, pressed down and shaken together and running over" which will be given into the bosom of those who forgive and give to others (Lu 6:37, 38),

that is, those who are in the good of charity.

335. (ii) *The activity of divine providence is maintained steadily out of pure mercy through means.* Divine providence has means and methods. Its means are the things by which man becomes man and is perfected in will and understanding; its methods are the ways this is

accomplished. The means by which man becomes man and is perfected in understanding are collectively called truths. In the thought they become ideas, are called objects of the memory, and in themselves are forms of knowledge from which information comes. All these means, viewed in themselves, are spiritual, but as they exist in what is natural, they seem by reason of their covering or clothing to be natural and some of them seem to be material. They are infinite in number and variety, and more or less simple or composite, and also more or less imperfect or perfect. There are means for forming and perfecting natural civil life; likewise for forming and perfecting rational moral life; as there are for forming and perfecting heavenly spiritual life.

[2] These means advance, one kind after another, from infancy to the last of man’s life, and thereafter to eternity. As they come along and mount, the earlier ones become means to the later, entering into all that is forming as mediate causes. From these every effect or conclusion is efficacious and therefore becomes a cause. In turn what is later becomes means; and as this goes on to eternity, there is nothing farthest on or final to make an end. For as what is eternal is without end, so a wisdom that increases to eternity is without end. If there were an end to wisdom for a wise man, the enjoyment of his wisdom would perish, which consists in the perpetual multiplication and fructification of wisdom. His life’s enjoyment would also perish; in its place an enjoyment of glory would succeed, in which by itself there is no heavenly life. The wise man then

becomes no longer like a youth but like an old man, and at length like a decrepit one.

[3] Although a wise man's wisdom increases forever in heaven, angelic wisdom cannot approximate the divine wisdom so much as to touch it. It is relatively like what is said of a straight line drawn about a hyperbola, always approaching but never touching it, and like what is said about squaring a circle. Hence it may be plain what is meant by the means by which divine providence acts in order that man may be man and be perfected in understanding, and that these means are called by the common term truths. There are an equal number of means by which man is formed and perfected as to his will. These are called collectively goods. By them man comes to have love, by the others wisdom. The conjunction of love and wisdom makes the man, for what he is is in keeping with the nature of this conjunction. This conjunction is what is called the marriage of good and truth.

336. The methods by which divine providence acts on and through the means to form and perfect the human being are also infinite in number and variety. They are as numerous as the activities of divine wisdom from divine love to save man, and therefore as numerous as the activities of divine providence in accordance with its laws, treated of above. That these methods are most secret was illustrated above by the activities of the soul in the body, of which man knows so little it is scarcely anything — how, for instance, eye, ear, nose, tongue and skin sense things; how the stomach digests; how the mesentery elaborates the chyle

and the liver the blood; how the pancreas and the spleen purify the blood, the kidneys separate it from impure humors, the heart collects and distributes it, and the lungs purify it and pass it on; how the brain refines the blood and vivifies it anew; besides innumerable other things which are all secret, and of which one can scarcely know. Clearly, the hidden activities of divine providence can be entered into even less; it is enough to know its laws.

337. Divine providence acts in all things out of pure mercy. For the divine essence is itself pure love; this love acts through divine wisdom and its activity is what is called divine providence. This pure love is pure mercy because 1. It is active with all men the world over, who are such that they can do nothing of themselves. 2. It is active with the evil and unjust and the good and just alike. 3. It leads the former in hell and rescues them from it. 4. It strives with them there perpetually and fights for them against the devil, that is, against the evils of hell. 5. To this end pure love came into the world and endured temptations even to the last of them, which was the passion of the Cross. 6. It acts continually with the unclean to make them clean and with the unsound to make them sound in mind. Thus it labors incessantly out of pure mercy.

338. (iii) *Instantaneous salvation by direct mercy is impossible.* We have just shown that the activity of divine providence to save man begins at his birth and continues to the close of his life and afterwards to eternity; also that this activity is continually pursued out of pure mercy through means. It follows that there is neither instantaneous

salvation nor unmediated mercy. But as many, not thinking from the understanding about things of the church or of religion, believe that they are saved by immediate mercy and hence that salvation is instantaneous, and yet this is contrary to the truth and in addition is a pernicious belief, it is important that it be considered in due order:

1. Belief in instantaneous salvation by direct mercy has been assumed from man's natural state. 2. This belief comes from ignorance of the spiritual state, which is completely different from the natural state. 3. The doctrines of all churches in Christendom, viewed interiorly, are opposed to instantaneous salvation by direct mercy, but external men of the church nevertheless maintain the belief.

[2] First: *Belief in instantaneous salvation by direct mercy has been assumed from man's natural state.* From his state the natural man does not know otherwise than that heavenly joy is like worldly joy and that it flows in and is received in the same way; that, for example, it is like a poor man's becoming rich and from a sad state of poverty coming into a happy one of plenty, or like a lowly person's being raised to honors and passing thus from contempt to renown; or like one's going from a house of mourning to happy nuptials. As these states can be changed in a day and as there is a like idea of man's state after death, it is plain whence it comes that instantaneous salvation by direct mercy is believed in.

[3] In the world, moreover, many can join in one group or in one civic community and enjoy the same things, yet all

differ in mind; this is true of the natural state. The reason is that the external of one person can be accommodated to that of another, no matter how unlike their internals are. From this natural situation it is also concluded that salvation is merely admission among angels in heaven, and that admission is by direct mercy. It is also believed, therefore, that heaven can be given to the evil as well as to the good, and that their association then is similar to that in the world, with the difference that it is filled with joy.

[4] Second: *This belief comes from ignorance of the spiritual state, which is altogether different from the natural state.* The spiritual state, which is man's state after death, has been treated of in many places above. It has been shown that everyone is his own love, that no one can live with others than those who are in a like love, and that if he comes among others he cannot breathe his own life. For this reason everyone comes after death into a society of his own people, that is, who are in a like love, and recognizes them as relatives and friends, and what is remarkable, on meeting and seeing them it is as if he had known them from infancy. Spiritual relationship and friendship bring this about. What is more, in a society no one can dwell in any other house than his own. Everyone in a society has his own home, which he finds prepared for him as soon as he enters the society. He may be in close company with others outside his home, but he cannot dwell elsewhere. Again, in somebody else's apartment one can sit only in his own place; seated elsewhere he becomes frustrated and mute. And it is remarkable that on entering he knows his own

place. This is as true in temples he enters and in any companies in which people gather.

[5] It is plain from this that the spiritual state is altogether different from the natural state, and is such that no one can be anywhere but where his ruling love is to be found. For there the enjoyment of one's life is, and everyone desires to be in the enjoyment of his life. A man's spirit cannot be anywhere else because that enjoyment constitutes his life, his very breathing, in fact, and his heartbeat. It is different in the natural world; there man's external is taught from infancy to simulate in look, speech and bearing other enjoyments than those of his internal man. Accordingly, no conclusion can be formed about man's state after death from his state in the natural world. For after death everyone's state is spiritual and is such that he cannot be anywhere except in the enjoyment of his love, an enjoyment that he has acquired in the natural world by his life.

[6] Hence it is quite plain that no one who is in the enjoyment of hell can be admitted into the enjoyment of heaven, commonly called heavenly happiness, or what is the same, no one who is in the enjoyment of evil can be admitted into the enjoyment of good. This can be concluded still more plainly from the fact that after death no one is denied going up to heaven; he is shown the way, has the opportunity given him, and is admitted, but as soon as he enters heaven and inhales its enjoyment, he begins to feel constricted in his chest and racked at heart, and falls into a swoon, in which he writhes as a snake does brought near a fire. Then with his face turned away from heaven and

towards hell, he flees headlong and does not stop until he is in a society of his own love. Hence it may be plain that no one reaches heaven by direct mercy. Consequently, just to be admitted is not enough, as many in the world suppose. Nor is there any instantaneous salvation, for this presupposes unmediated mercy.

[7] When some who had believed in the world in instantaneous salvation by direct mercy became spirits, they wanted their infernal enjoyment or enjoyment of evil changed by both divine omnipotence and divine mercy into heavenly enjoyment or enjoyment in the good. As they ardently desired this, permission was given for it to be done by angels, who proceeded to remove their infernal enjoyment. But as this was the enjoyment of their life's love and consequently their life, they thereupon lay as if dead, devoid of all feeling and movement; nor could any life be breathed into them except their own, because all things of mind and body which had been turned backward could not be reversed. They were therefore revived by letting in the enjoyment of their life's love. They said afterwards that in that state they had experienced something dreadful and horrible, which they did not care to divulge. There is a saying in heaven, therefore, that it is easier to change an owl into a turtle-dove or a serpent into a lamb than an infernal spirit into an angel of heaven.

[8] Third: *The doctrines of all churches in Christendom, viewed interiorly, are opposed to instantaneous salvation by direct mercy, but still some external men of the church maintain the idea.* Viewed interiorly, the doctrines of all the

churches teach life. Is there a church whose doctrine does not teach that man ought to examine himself, see and acknowledge his sins, confess them, repent and then live a new life? Who is admitted to Holy Communion without this admonition and precept? Inquire and you will be assured of it. Is there a church whose doctrine is not based on the precepts of the Decalog? The precepts of the Decalog are precepts of life. What man of the church, in whom there is anything of the church, does not, on hearing it, acknowledge that he who lives rightly is saved and he who lives wickedly is condemned? In the Athanasian Creed, which is also the doctrine received in the whole Christian world, it is therefore said:

> The Lord will come to judge the quick and the dead; and then those who have done good will enter into eternal life, and those who have done evil into everlasting fire.

[9] It is clear, then, that the doctrines of all churches, when viewed interiorly, teach life, and teaching life they teach that salvation is according to the life. Man's life is not breathed into him in a moment but is formed gradually, and it is reformed as the man shuns evils as sins, consequently as he learns what sin is, recognizes and acknowledges it, does not will it but desists from it, and also learns the helps that come with a knowledge of God. By all these means man's life is formed and reformed, and they cannot be given on the instant. For hereditary evil, in itself infernal, has to be removed, and good, in itself heavenly, implanted in its place. Because of his hereditary evil man may be compared to an owl as to the understanding and to a serpent as to the

will, but when he has been reformed, he may be compared to a dove as to the understanding and to a sheep as to the will. Instantaneous reformation and hence salvation would be like changing an owl at once into a dove or a serpent at once into a sheep. Who that knows anything about man’s life does not see the impossibility of this? Salvation is impossible unless the owl and serpent nature is removed and the nature of the dove and sheep implanted instead.

[10] Moreover, it is common knowledge that every intelligent person can become more intelligent than he is, and every wise man wiser than he is, and that intelligence and wisdom in man may increase and do so in some men from infancy to the close of life, and that man is thus continually perfected. Why should not spiritual intelligence and wisdom increase as well? These rise by two degrees above natural intelligence and wisdom, and as they ascend become angelic intelligence and wisdom, which are ineffable. These in turn increase to eternity with the angels. Who cannot understand, if he will, that what is being perfected to eternity cannot possibly be made perfect in an instant?

339. Thence it is evident now that all who give thought to salvation for their life’s sake do not think of an instantaneous salvation by immediate mercy. Their thought is about the means to salvation, on and by which the Lord acts in accord with the laws of His divine providence, and thus by which man is led by the Lord out of pure mercy. Those, however, who do not think of salvation for their life’s sake presume an instantaneousness in salvation and an

immediacy in mercy, as do those who, separating faith from charity (charity is life), presume that faith can be instantaneous, at the final hour of death, if not earlier. Those do this, too, who believe remission of sins without any repentance to be absolution from sins and thus salvation, when attending the Holy Supper. So again those do who trust to indulgences of monks, their prayers for the dead, and the dispensations they grant by the authority which they claim over the souls of men.

340. (iv) *Instantaneous salvation by unmediated mercy is the flying fiery serpent in the church.* By a flying fiery serpent evil aglow with infernal fire is meant, as it is by the flying fiery serpent in Isaiah:

Rejoice not, all Philistia, that the rod which smote you is broken, for out of the serpent's root shall come forth a basilisk, whose fruit is a flying fiery serpent (14:29).

Evil of the kind is flying about in the church when belief is put in instantaneous salvation by immediate mercy, for this 1. abolishes religion; 2. induces security; and 3. charges condemnation to the Lord.

[2] First: *It abolishes religion.* Two things are the essentials and at the same time the universals of religion, namely, acknowledgment of God, and repentance. Neither has meaning for those who believe that they are saved out of mercy alone no matter how they live. What need then to do more than cry, "Have mercy on me, O God"? In all else pertaining to religion they are in darkness, even loving the darkness. In regard to the first essential of the church, which is an acknowledgment of God, they only think, "What

is God? Who has seen Him?" If told that God is, and is one, they say that He is one; if told there are three, they also say there are three, but the three must be called one. Such is their acknowledgment of God.

[3] Touching the church's second essential, namely, repentance, they give this no thought, nor thought to any sin, and finally do not know that there is such a thing as sin. Then they hear and drink in with pleasure that the law does not condemn them because a Christian is not under its yoke. If only you say, "Have mercy on me, 0 God, for the sake of the Son," you will be saved. This is repentance in their life. If, however, you take away repentance, or what is the same thing, separate life from religion, what is left except the words, "Have mercy on me"? They are therefore sure to maintain that salvation is instantaneous, accomplished by these words, even if uttered at the hour of death, if not before. What does the Word become to them then but an obscure and cryptic utterance issuing from a tripod in a cave, or like an incomprehensible response from the oracle of an idol? In a word, if you remove repentance, that is, sever life from religion, what is human nature then but evil aglow with infernal fire or a flying fiery serpent in the church? For without repentance man is in evil, and evil is hell.

[4] Second: *By the belief in instantaneous salvation out of pure mercy alone security of life is induced.* Security of life arises either from the belief of the impious man that there is no life after death, or from the belief of one who separates life from salvation. Although the latter may

believe in eternal life, he still thinks, “whether I live rightly or wickedly, I can be saved, for salvation is by outright mercy, and God’s mercy is universal, for He does not desire the death of anyone.” If it occurs to him that mercy should be implored in the words of the traditional faith, he can think that this can be done, if not earlier, just before death. Everyone who feels this security, makes light of adultery, fraud, injustice, acts of violence, blasphemy and revenge, and gives a free rein to body and spirit for committing all these evils; nor does he know what spiritual evil, or the lust of evil, is. Should he hear something about it from the Word, it is like something falling on ebony and rebounding, or falling into a ditch and being swallowed up.

[5] Third: *By this belief condemnation is charged to the Lord.* If the Lord can save anybody out of pure mercy, who is not going to conclude that if man is not saved, it is not he but the Lord who is in fault? If it is asserted that faith is the medium of salvation, what man cannot have this faith? For it is only a thought, and this can be imparted, along with confidence, in any state of the spirit withdrawn from the mundane. Man may also declare “I cannot acquire this faith of myself.” Hence if it is not vouchsafed him and he is condemned, what else can he think except that the Lord is in fault who could have given him the faith but would not? Would this not amount to calling the Lord unmerciful? Moreover, in the fervor of his belief he may ask, “How can God see so many condemned in hell when He can save them all in an instant from pure mercy?” And more such things, which can only be called an atrocious indictment of the

Divine. From the above it may be evident that belief in instantaneous salvation out of sheer mercy is the flying fiery serpent in the church.

[6] Excuse the addition of what follows to fill the remainder of the sheet.

Certain spirits were permitted to ascend from hell who said to me, “You have written much from the Lord; write something from us, too.” I asked, “What shall I write?” They said, “Write that every spirit, good or evil, has his own enjoyment; a good spirit is in the enjoyment of his good, and an evil spirit in the enjoyment of his evil.” I then asked, “What is your enjoyment?” They answered that it was the enjoyment of committing adultery, stealing, defrauding and lying. Again I inquired, “What is the nature of those enjoyments?” They replied, “By others they are perceived as offensive odors from excrement and as the putrid smell from dead bodies and as the reeking stench from stagnant urine.” I then said, “Do you find them enjoyable?” “Most enjoyable,” they said. I remarked, “Then you are like unclean beasts which live in such filth.” They replied to this, “If we are, we are; but such things are delightful to our nostrils.”

[7] I asked, “What more shall I write from you?” They said, “Write this. Everyone is allowed to be in his own enjoyment, even the most unclean, as it is called, provided he does not infest good spirits and angels, but as we could not but infest them, we were driven off and cast into hell, where we suffer fearful things.” I asked, “Why did you infest the good?” They replied that they could not help it; a fury seems to

seize them when they see an angel and feel the divine sphere around him. Then I said, “So you are also like savage beasts!” On hearing this, a fury came over them which appeared like the fire of hate, and lest they inflict some injury, they were drawn back into hell. On enjoyments sensed as odors or as stenches in the spiritual world, see above (nn. 303-305, 324).

Charity (1766)

Translated by John Whitehead, 1914

I THE “FIRST” OF CHARITY IS TO LOOK TO THE LORD AND SHUN EVILS BECAUSE THEY ARE SINS; THIS IS DONE BY REPENTANCE.

(1) To be expounded in this order: (1) In so far as anyone does not shun evils because they are sins, he remains in them. (2) In so far as anyone does not recognize and know what are sins, he does not see otherwise than that he is without sin. (3) In so far as anyone recognizes and knows what are sins, he can see them in himself, confess them before the Lord. and repent of them. (4) Before repentance, good is spurious good. It is the same with charity, because good is of charity. (5) Consequently the “first” of charity is to look to the Lord and shun evils because they are sins.

(2) 1. In so far as anyone does not look to the Lord and shun evils because they are sins, he remains in them. Man is born into evils of every kind. His will, which is his proprium, is nothing but evil. Unless, therefore, a man is reformed and regenerated, he not only remains just as he was born, but becomes even worse, because he adds actual evils himself to those hereditarily acquired. A man remains such if he does not shun evils as sins. Shunning them as sins is shunning them as diabolical and hellish, and thus deadly, and because accordingly there is eternal damnation in

them. If a man so regards them, then he believes that there is a hell and a heaven; he also believes that the Lord can remove evils, if he, too, as from himself, makes an effort to remove them. But the things which are shown on this subject in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, nos. 108-113, may be seen, to which I will add this: All evils are innately delightful, because man is born into the love of self, and that love delights in all the things that are of his proprium, that is, the things that he wills and thinks. Unless these inbred delights are subdued, everyone remains in them until death; and they are not subdued unless they are regarded as sweet poisons which kill, or as flowers beautiful in appearance but inwardly toxic, that is, unless the delights of the evils are regarded as being fatal, and this until they become undelightful.

(3) 2. In so far as anyone does not recognize and know what are sins, he does not see otherwise than that he is without sin. Because of the Word, he knows that he is a sinner, in evils from head to foot, yet he does not really know, because he does not see any sin in himself. Consequently he prays with a ringing voice as it were, he confesses with a ringing voice as it were, and yet inmostly in himself he believes that he is not a sinner. This belief is made evident in the other life; for then he says, “I am pure, I am clean, I am guiltless”; nevertheless, when he is examined, he is impure, unclean, indeed even carrion. It is as if the skin were outwardly clear and soft, [but] the inner parts from the heart itself were diseased; or as if a liquid

were, on the surface, like water, but in its depths putrid from stagnation.

(4) 3. In so far as anyone recognizes and knows what are sins, he can see them in himself, confess them before the Lord, and repent of them. It is said that he can if he will, and he who believes in eternal life does will. But even so, he ought to think not about the things he does, but about those he wants to do, which, when he believes them allowable, he also does, or, if he does not do them, it is on account of the world. There is an internal effect and an external effect, or internal and external deed. The external effect or deed proceeds and has existence from the internal effect or deed, just as action from effort. Effort in a man is will; consequently, although he does not do a thing in body, yet if he makes it allowable, then the effort or will remains, and this, in spirit, is action itself. Therefore, recognizing and knowing what his sins are is recognizing and knowing his thoughts, and in them what he makes allowable, and then what he lusts after and favours in his thought. For example, if a man considers whether whoredom is a sin, and what a serious sin it is, whether hatred and acts of revenge are sins, whether thefts and the like, arrogance and pride, contempt also for others, and avarice, are sins; he must then remove any disguises he has cast over them, that is, any confirmations, and let him consult the Word, and he will see.

(5) Everyone sees that he who acknowledges that a sin is a sin [can see the sins in himself] but he who makes them allowable in thought, and, on account of the world, not

allowable in the body, cannot see them. He is like a man turning a mirror upside down to see his face, or like one who wants to see his face putting a piece of linen gauze in front of it.

(6) 4. Before repentance, good is spurious good. It is the same with charity, because good is of charity. For there is evil inwardly with the man, because it has not been opened, and therefore not healed; and genuine good cannot spring from evil. The fountain is impure. The good which springs from evil may, in its outward form, appear good; but within it, is the man, such as he is inwardly. All that the man does thence is an image of him. Before the angels he himself appears in his own image, indeed, outside himself; which I have seen a thousand times. On this account the good which anyone does with the body may appear good before those who see only the external; but within there lies hidden the will and intention, which may be that he wishes to be thought sincere and good, so that he may impose on others for the sake of honour and gain. In a word, it is good that is either merit-seeking, or hypocritical, or diabolical, which is in order to deceive, revenge, kill, etc.; but this good is taken away at death when he is let into his interior things, and it becomes openly evil.

(7) Every good that a man does to the neighbour is of charity, or is charity. The quality of the charity therefore may be recognized from the three things preceding, namely: 1, To what extent he shuns evils as sins, 2, To what extent he knows and recognizes what are sins; 3, And to what extent he has seen them in himself, confessed them,

and repented. These are the indications to anyone of what quality is the charity he has.

(8) 5. Consequently the "first" of charity is to look to the Lord and shun evils because they are sins. Every good which a man does to the neighbour for the sake of the neighbour, or for the sake of truth and good, thus for the sake of what is in accordance with the Word, or for the sake of religion, thus for the sake of God, which therefore is from a spiritual love or affection, is called a good of charity, or a good work. This is not good in so far as it derives [anything] from the man, but is good in so far as it is from the Lord through the man. The Lord does good to everyone, chiefly through others, but yet so that a man scarcely knows otherwise than that it is from himself; and therefore He quite often moves the wicked to do good to others, but from an affection of the love of self and of the world. This good is indeed of the Lord or from the Lord, but the man is not on that account rewarded. But a man is rewarded if he does good, not from a merely natural love or affection, but from a spiritual love or affection. The reward is the heavenly delight of that love and affection, which awaits him in eternity; and this in so far as he does not do it from himself, that is, in so far as he believes that all good is from the Lord, and does not place merit in it.

(9) That no one can from himself do good which is good, but that in so far as a man shuns evils as sins, he does goods not from himself but from the Lord, may be seen in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, FROM

THE PRECEPTS OF THE DECALOGUE, nos. 9-17, and 18-31.

(10) From these it is evident that before repentance it is charity, the good of which is not from the Lord but from the man; but after repentance it is charity the good of which is not from the man but from the Lord. For the Lord cannot enter with a man, and do any good from Himself through him, before the devil, that is, evil, is cast out, but after he is cast out. The devil is cast out by repentance, and when he is cast out the Lord enters and does good there through the man, yet always in such a way that the man does not perceive otherwise than that he is doing it from himself; though he knows nevertheless that it is from the Lord.

(11) From these things it is now evident that the "first" of charity is to shun evils as sins, which is done by repentance. Who does not see that an impenitent man is wicked? And who does not see that a wicked man has not charity? And who does not see that he who has not charity cannot do charity? Charity must be from charity in the man.

(12) In conclusion, let some passages be brought forward from the Word, for example from the Lord's words to the Pharisees, about the internal man having to be purified. Passages in Isaiah 1. Some of the passages In THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, nos. 28-31; also 50-52.

II THE "SECOND" OF CHARITY IS TO DO GOODS BECAUSE THEY ARE USES.

(13) To be expounded in this order: (1) Doing no evil to the neighbour is of charity. (2) Wishing to do good to the neighbour is of charity. (3) A man may be doing good, which he believes to be of charity, and all the while not be shunning evil; and yet every evil is contrary to charity. (4) In proportion as a man does not wish to do evil to the neighbour, he wishes to do good to him; but not the reverse. (5) Before the good a man does is the good of charity, evil must first be put away, because it is contrary to charity; and this is done by looking to the Lord, and by repentance. (6) Such as the recognition of evil is, and its consequent putting away by repentance, such is the good which is of charity. (7) Hence it follows that the "first" of charity is to look to the Lord and shun evils as sins; and that the "second" of charity is to do goods.

(14) Not wishing to do evil to the neighbour is of charity. Everyone sees that charity does not do evil to the neighbour, because charity is love towards the neighbour, and he who loves someone is afraid of doing evil to him. There is a conjunction of minds between them. It is because of this that, when he does evil to him to whom he is conjoined by love., it is perceived in his mind as though he were doing evil to himself. Who can do evil to his children, wife, or friends? - For doing evil is contrary to the good of love.

(15) Who does not see that anyone hating another, acting against him with hostility and animosity, burning with revenge, and desiring his death, is not loving the neighbour? that anyone who would commit whoredom with

someone else's wife, who would deflower virgins and abandon them, or violate women, is not loving the neighbour? that he who would plunder and upon one pretext or another steal his goods, who injures another person's reputation by slandering and so bearing false witness, is not loving the neighbour? Nor, indeed, he who covets his house, his wife, or the many other things that are his neighbour's? From which it Is evident that not wishing to do evil to the neighbour is of charity.

(16) Concerning this Paul writes thus, "Loving the neighbour is fulfilling the law," in two places. And elsewhere from the Word:

(17) 2. Wishing to do good to the neighbour is of charity. This is well known, for it is believed that giving to the poor, succouring the needy, assisting widows and orphans, benefiting ministers, contributing to churches, hospitals, and various pious uses, is of charity ; again, that feeding the hungry, giving drink to the thirsty, sheltering the stranger, clothing the naked, visiting the sick, going to those bound in prison, and many other things, are good works of charity. But yet they are good only in so far as a man shuns evils as sins. If the man does these good works before shunning evils as sins, they are external, even merit-seeking, because they spring from an Impure fountain, and things issuing from such a fountain are inwardly evil. There is the man in them, and the world in them.

(18) That doing Christian good works is of charity is well known; and many people believe that good cancels out evil, and that so there are not [any] evils with a man, or that

they are not regarded; but good does not cancel out evil unless the man thinks about the evils with himself, and repents of them.

(19) There are many who have so believed, and have supposed that there was no evil with them. When examined, they have confessed that they were full of evils, and that unless they were kept in external things, they could not be saved.

(20) 3. A man may be doing good, which he believes to be of charity, and all the while not be shunning evil; and yet every evil is contrary to charity. It is evident that to shun evil [and to do Christian good] are two distinct things; for there are people who do every good of charity from piety and from thinking about eternal life, and all the while they do not know that hating, bearing revenge, committing whoredom, plundering and injuring, slandering, and so bearing false witness, and many [other things, are to be shunned]. There are judges who live piously, and yet do not count it a sin to make their judgments on a basis of friendship, relationship, or with a view to honour and gain; and even if they do know they are evils, they confirm themselves in the belief that they are not. So also do others. In a word, there are two distinct things, shunning evils as sins, and doing Christian good. He who shuns evils as sins does Christian goods, but they who do good and do not shun evils as sins, do not do any Christian good; for evil is contrary to charity, and is therefore to be abolished first before the good which anyone does is accompanied with

charity, that is, is of charity. No one is able to do good and at the same time to do evil, or to will good and also evil.

(21) Every good that in itself is good proceeds from the interior will. From this will, evil is removed by repentance. The evil into which a man is born resides there also. Unless, therefore, he repents, evil remains in the interior will, and the good proceeds from the. exterior will, and so his condition is a perverted one. The interior qualifies the exterior, and not the exterior the interior. The Lord says : "Cleanse first that which is within the cup and platter."

(22) Man has a twofold will, interior and exterior. The interior will is purified by repentance; and then the exterior does good from the interior. Exterior good does not remove the evil of lusting, or evil's root.

(23) 4. In proportion as a man does not wish to do evil to the neighbour, he wishes to do good to him; but not the reverse. There is civil good, there is moral good, and there is spiritual good. Good, before a man shuns evils as sins, is civil and moral good; but as a man shuns evils as sins, the good, both civil good and moral good, becomes spiritual as well, but not before.

(24) Lusting lies hidden within, and its delight is outside. When, therefore, a man thinks from lusting and its delight, either he confirms evil and believes it to be allowed, and so is in evil; or he does not think about any evil with himself, and so believes himself to be sound.

(25) It is true that a man ought to confess to being a sinner, and that from the head to the sole of the foot there is no soundness in him. This he can say, and say from knowledge;

but still he cannot inwardly believe it unless he knows it through investigation. Then he can say these things, and then he first discerns that there is no soundness in him. In this and in no other way is the ulcer opened and healed. In any other way it is palliative curing.

(26) Did not the Lord preach repentance; the disciples also; and John the Baptist? Isaiah says that the first thing is to cease from evils, and that then one learns to do good. Nor does one know, before that, what is good, or of what quality good is. Evil does not know what is good; whereas good, from knowing what is good, knows evil.

(27) Before the good a man does is the good of charity, evil must first be put away, because it is contrary to charity; and this is done by repentance. Since evil must first be known for the reason that it is to be put away, the Decalogue was the "first" of the Word, and in the whole of Christendom is also the " first " of the doctrine of the Church. All are initiated into the Church through knowing evil, and, because it is against God, not doing it.

(28) Therefore this "first" was so holy, for the reason that no one is able to do Christian good before.

(29) That good follows, is clearly evident from this: A judge says, I do not intend to pass judgment from evil, for various reasons, but justly; and he does good.

(30) A farmer says, I do not intend to do my work except justly and faithfully; so he does good work.

(31) So in a thousand other instances; when anyone does not do evil he does good.

(32) It can therefore be taken as a maxim, that to shun evil as sin is to do good.

(33) 6. Such as the recognition of evil is, and its consequent putting away by repentance, such is the good which is of charity. According as a man knows what is more or less evil. According as he knows the evils of faith and also the evils of life. And how he desists from them; And desists from them as he looks to the Lord and believes in Him.

(34) Examples can teach. Whether he is such inwardly; then the purer he is; then of better water is the fountain from which his good flows.

(35) In a word, good to anyone is good in the same degree and of the same kind as evil to him is evil. The one cannot be separated from the other.

(36) In so far as any one puts off the old man, he puts on the new.

(37) In so far as anyone crucifies the flesh, he lives in the spirit.

(38) No one can serve two masters at the same time.

(39) Recognition involves that what is true and what is false has to be known. Putting away is of the will. Both are of the life.

(40) 7. Hence it follows that the "first" of charity is to look to the Lord and shun evils because they are sins; and that the "second" of charity is to do goods. An evil man, as well as a good one, can do good. He can help someone in need, can do him many good offices, from goodwill, kindness, friendship, or compassion. But nevertheless these things are not of charity with the one who does them, but with the

one to whom the charity is exercised. To outward appearance it is charity.

(41) When anyone has shunned an evil as a sin several times, then there appears to him only the good that he is doing; and they [that is, the prior shunning of evil and the subsequent doing of good] are with him together. But nevertheless the one must be prior; and the one really is prior and interior.

(42) III THE NEIGHBOUR TO BE LOVED IS, IN A SPIRITUAL IDEA, GOOD AND TRUTH. It is said, “in a spiritual idea”, because it is in this that the spiritual man is interiorly, and because the angels are in the same idea. This idea is dissociated from matter, from space and time, and dissociated especially from person. Arrangement into order: (1) A man is not a man from the form, but from the good and truth with him, or what is the same, from the will and understanding. (2) It is therefore the good and truth with a man that is the neighbour to be loved. (3) The quality of neighbour with a man is in accordance with the quality of the good and truth with him; or such as the man is, such a neighbour is he. (4) The degree of neighbour is in accordance with the degree of good and truth with the man; and hence one man is not neighbour in the same degree as another. (5) The good of the internal will is the neighbour to be loved, and not the good of the external will, unless this makes one with it. (6) Truth is the neighbour in so far as it proceeds from good and makes one with it as a form makes one with its essence.

(43) 1. A man is not a man from the form, but from the good and truth with him, or what is the same, from the will and understanding. That the will and understanding are the man himself, not the form, which may appear like a man in face and body, is well known. There are some who are foolish and insane, and yet they appear to be men. There are some so natural that they are like animals, except that they can speak. There are others who are rational, and others who are spiritual. It may even be that the human form of the latter appears less beautiful, yet they are men more than the former. Take good and truth away from them, and there is a human form without a man in it. They are like paintings and sculptures, and like apes.

(44) It is said, "good and truth, that is, will and understanding," because good is of the will, and truth is of the understanding; for the will is the receptacle of good, and the understanding is the receptacle of truth.

(45) But yet it is only in their subject that good and truth can be. A thing cannot be separated from its subject; and therefore man is the neighbour; but in a spiritual idea it is good and truth, man being a man from these.

(46) 2. It is therefore the good and truth with a man that is the neighbour to be loved. Put in front of you three or ten persons whom you may select for some domestic matter. Do you select otherwise than according to the good and truth with them? It is from the latter that a man is a man.

(47) If you are selecting someone for your household staff out of ten persons, do you not inquire about his will and understanding?

(48) The one of them you select is to you the neighbour who is loved. In like manner, a devil-man may, in face, look like an angel-man. Is it not an angel-man that is to be loved, not a devil-man? You do good to an angel-man on account of the good and truth with him, but not to a devil-man. Charity requires that the latter should be punished if he does evil, and the angel-man rewarded.

(49) If you have in view ten maidens for the purpose of selecting one of them to be your wife, five of whom are harlots and five chaste, do you not select one of the chaste, in accordance with the good in her that agrees with your own?

(50) 3. The quality of the neighbour with a man is in accordance with the quality of the good [and truth] with him; or such as a man is, such a neighbour is he. The Lord's parable of the man wounded by robbers, where it is said that the one who helped him is neighbour, teaches that not every man is neighbour in the same way as another.

(51) He who does not make distinctions in regard to the neighbour in accordance with the quality of the good and truth with him may be deceived a thousand times; his charity becomes confused and at length what is not charity. A devil-man may exclaim, "I am your neighbour: do good to me!" and if you do good to him, he may kill you or others. You are placing a knife or a sword in his hands.

(52) This is what the simple do. They say, "Every man is equally my neighbour," also "It is not my business to investigate his quality, but this is regarded by God; I must simply help my neighbour." Yet this is not loving the

neighbour. He who loves a neighbour from genuine charity finds out what sort of a man he is, and does good to him with discrimination, in accordance with the quality of his good.

(53) In the other life such simple people are removed from others and kept apart; for if they come among diabolical spirits they are drawn into doing good to them, and into doing evil to the good. The evil cry out, “Set me free, help me!” This is the very great strength that they acquire for themselves. Without the help of the simple, and as it were conjunction with them, they are not strong at all; but together with those they have deceived by the name of “neighbour,” they are strong.

(54) Genuine charity itself is prudent and wise. The other charity is spurious, because it is of the will or of good only, and not at the same time of the understanding, or of truth.

(55) 4. The degree of neighbour is in accordance with the degree of good and truth with the man; and hence one man is not neighbour in the same degree [as another]. Good is distinguished, in accordance with its degrees, into civil good, moral good, and spiritual good.

(56) The neighbour a man ought to love from charity is spiritual good. Apart from this good there is no charity; for the good of charity is spiritual good, since it is in accordance with that good that, in the case of each one in the heavens, conjunction is effected.

(57) Moral good, which is human good itself, being the rational good according to which man lives with man as a brother and companion, is the neighbour according to how

much it derives from spiritual good. For moral good without spiritual good is external good; it is of the external will, and is not internal good. It may be evil, which ought not to be loved.

(58) Civil good is the good of a life in accordance with the civil laws; and its beginning and foundation, which is “not to act against those laws,” is on account of the penalties. If there is not moral good in this good, and spiritual good within that, then it is no other than the animal good in which beasts are, when kept shut up or chained, towards those who feed, punish, or caress them.

(59) A man learns these goods in early childhood from the Decalogue. The laws of the Decalogue are first made civil laws, next moral laws, and at length spiritual laws; and then first the goods become goods of charity, in accordance with these degrees.

(60) Charity itself regards the good of a man’s soul first, and loves it as being that by which conjunction is effected. Next, it regards his moral good, and loves that in so far as he lives morally, in accordance with the state of perfection of his reason. And lastly it regards the civil good, in accordance with which a man has his standing in the world. Through his civil good a man is a man of the world; in accordance with his moral good he is a man above the worldly man and lower than the heavenly; but in accordance with his spiritual good he is a man of heaven, or an angel. The associating of men together is effected through this good, and then, according to these degrees, through the goods of the lower degrees. For example:

There is the spiritual man who wishes well and does not understand well; and a man who does not understand well does not do well, so that he is scarcely a rational moral man. There is the man who understands well and does not wish well. He is the neighbour according to the understanding. But a man who does not wish well, however well he understands, is not the neighbour.

(61) In a word, the will makes the neighbour, and the understanding in so far as it is of the will.

(62) 5. The good of the internal will is the neighbour to be loved, and not the good of the external will, unless this makes one with it. There is an internal will and an external will; likewise an internal and an external understanding.

(63) The internal will has conjunction with heaven, and the external will with the world.

(64) Every good is of the will; and the good-of-charity itself is the good of the internal will.

(65) It is customary for these to be separated with man; and they are separated to the greatest extent with hypocrites, pretenders, and flatterers for the sake of gain.

(66) But when those wills make a one, then both the goods make one good, which is the neighbour. These things to be illustrated by means of examples, and comparisons.

(67) 6. Truth is the neighbour in so far as it makes one with good, and it makes one with it as a form makes one with its essence. Every form derives its own [character] from an essence; therefore, such as the essence is, such is the form.

(68) This can be illustrated by the fact that the understanding, regarded in itself, is such as the will is.

(69) It can be illustrated by sound and speech. And by several other things.

(70) That truth is good in form, may be seen in THE APOCALYPSE EXPLAINED.

(71) From this it is evident that, in a spiritual idea, good is the neighbour to be loved; or a man according to his good.

(72) IV THE OBJECT OF CHARITY IS A MAN, ALSO A SOCIETY, ALSO ONE'S COUNTRY, ALSO THE HUMAN RACE; AND ALL ARE THE NEIGHBOUR IN A NARROW AND IN A WIDE SENSE. That a man is the neighbour is well known. A society is the neighbour because a society is a composite man; one's country is the neighbour because it consists of many societies, and so is a more composite man; and the human race is the neighbour because it is composed of large societies, each one of which is a man in composite form, hence it is a man in the widest sense. Let these things be explained in this order: (1) Every individual man is the neighbour according to the quality of his good. (2) A society, small or large, is the neighbour according to the good of its use. (3) One's country is the neighbour according to its spiritual, moral, and civil good. (4) The human race is the neighbour in the widest sense; but, because it is distinguished into empires, kingdoms, and republics, any one of these is a neighbour according to the good of its religion, and according to the good which it performs to one's country and to itself.

(73) 1. Every individual man is the neighbour according to the quality of his good. Since, in a spiritual idea, good is the neighbour, and a man is the subject of good, and also the

object of him who does good, it follows that in a natural idea a man is the neighbour.

(74) One man is not the neighbour more than another in respect of his person merely, but in respect of the good from which he is such and such a man; for there are as many differences of neighbour as there are of good, and the differences of good are infinite.

(75) It is supposed that a brother, a kinsman, or a relation, is more the neighbour than a stranger; and that anyone born in one's country is the neighbour more than one born outside it; but everyone, whether Greek or Gentile, is the neighbour according to his good.

(76) The neighbour indeed is what everyone is according to spiritual relationship and kinship. This can be seen from the fact that after death every man comes among his own, with whom he is similar in respect of good, or, what is the same, similar in regard to affections. Moreover, natural relationships perish after death, spiritual relationships taking their place; for all in the same heavenly society recognize one another, and are associated together because they are in a similar good. Of ten brothers in the world, five may be in hell, and five in heaven, and the latter five in different societies; and when they meet they do not recognize one another. In fact they are, each one, in face, their own affections. From this it is evident that every man is the neighbour according to the quality of his good.

(77) The goods according to the quality of which a man is the neighbour are especially spiritual goods. Charity regards these in the first place.

(78) 2. A society, small or large, is the neighbour according to the good of its use. Every society in a kingdom is established in accordance with the uses [in that kingdom], which are various. There are societies whose work is to administer justly various civil affairs, which are manifold; various judicial affairs; various affairs relating to the structure of the state; and various ecclesiastical affairs, such as consistories, academies, and schools. There are societies for the advancement of knowledge, which also are several.

(79) Every society can be regarded no otherwise than as a man in composite form; for which reason it is the neighbour according to the good of use it performs. If a society performs eminent uses, it is the neighbour to a greater extent; if lowly uses, it is the neighbour to a lesser extent; if evil uses, it is the neighbour no otherwise than as a wicked man is; and the good I desire for him is that he may become good, and be provided, so far as is possible, with the means to improve, even though it should be by threats, corrections, penalties, or privations.

(80) A society having one function cannot be regarded except as one composite man. When a kingdom is regarded as a man, certain persons are called members of the government; but among themselves they constitute one man, whose members are the individuals therein.

(81) This is the same as in heaven. There every society, small or large, is as one man. It is also presented to view as one man. I have seen an eminent society as one man. The form of heaven is the human form.

(82) So, too, a society on earth appears as one man before angels in the heavens.

(83) 3. One’s country is the neighbour according to its spiritual, moral, and civil good. In everyone’s idea his country is as it were one thing; and therefore all the laws, both those relating to justice and those relating to the structure of the state, are framed as it were for one man. His country, therefore, is as it were a man in compound form: it is, besides, called a body, in which the king is in the supreme position. Its good, which ought to be considered, is termed the public good and the common good. It is also said of the king that the people are in the body of his government.

(84) Indeed, when it pleases the Lord, any one kingdom is presented to view before angels in heaven as one man, in the form, moreover, answering to its quality. That form is the form of their spiritual affection; the form of its face being the form of the affection of its spiritual good, and the form of its body being the form of its civil good, while its manners, speech, and the like, are its rational good. When one sees a kingdom as one man, it can be seen such as it really is; and in accordance with this it is the neighbour.

(85) Birth does not make anyone the neighbour more than another, not even when it is one’s mother or father; nor does education. These are estimations from natural good. Nor does kinship nor relationship make anyone a neighbour more than another, thus country does not either. One’s country should be loved according to the quality of its good; but it is a duty to do good to it, and this is done by having

regard for its use, since one thus has regard for the welfare of all. It is not a duty to do good to other kingdoms outside that one, because kingdom does not desire the good of another, but would like to destroy it as to wealth and power, thus also as to its protection. To love another kingdom more than one's own, therefore, by having more regard for its use, would be contrary to the good of the kingdom one is in; for which reason one's country should be loved in a higher degree.

(86) Take this example: If I had been born in Venice or Rome, and if I were a Reformed Christian; ought my country, or where I was born, to be loved, for its spiritual good? I cannot love it on that account, nor on account of its moral and civil good in so far as this depends, as it does, on its spiritual good. In so far, however, as it does not depend on this, I can, even though that country hates me. So I must not hate an unfriendly or hostile country, but must still love it, bringing no harm upon it, but having regard for its good, in so far as it has good, but not having such regard to it as to confirm it in its own falsity and evil. But more about the love of country in another place.

(87) 4. The human race is the neighbour in the widest sense; but, because it is distinguished into empires, kingdoms, and republics, any one of these is a neighbour according to the good of its religion and of its moral qualities, and according to the good which it performs to one's country, and which makes one with its own good. These subjects are too extensive to be separately elucidated. It is enough that, if some man or other, from

some kingdom or other, is at my house, and I am staying in the same house as he is, or I in the same city, to me he is then the neighbour according to his good. It is the same with all in that kingdom whom that particular man resembles. Supposing he is an ambassador of that kingdom, representing his king and therefore the kingdom; it cannot then be denied that to me he is the neighbour according to the good of his religion and of his moral qualities, and according as he wishes good to my country and his own; especially in so far as this makes one with his own good.

(88) I am not speaking of any other good than the good of charity, and the good of genuine charity. It is possible for wicked people, for robbers and devils even, to love each other mutually, but not from charity, or the good of interior love. But because of their joining in evil-doing, stealing, whoring, taking revenge, killing, and blaspheming, they are neighbours among themselves. These are not meant, however, because charity and its good are treated of here.

(89) I can love all in the universe according to their religion, not more so those in my native land than those in other kingdoms, nor those in Europe more than those in Africa. I love a Gentile in preference to a Christian, if he lives well according to his religion, if he worships God from the heart, saying, “I will not do this evil because it is against God.” I do not love him on account of his doctrine however, but on account of his life; since if I love him on account of his doctrine only, I am loving him as an external man, while if I love him on account of his life, I am loving him as an internal man. For if he has the good of religion, he also has

moral good, and civil good as well. They cannot be separated. But he who is only in doctrine cannot have religion. And so his moral and civil good does not have life in it. It is merely external. It wants to be seen, and to be thought to exist.

(90) V MAN IS THE SUBJECT OF CHARITY, AND SUCH AS IS THE CHARITY WITH HIM SUCH A SUBJECT OF IT HE IS; AND SUCH IS THE CHARITY HE EXERCISES TOWARDS THE NEIGHBOUR. Let these things be explained in this order: (1) Man was created to be a form of love and wisdom. (2) At this day, for a man to be man, he ought to be a charity in form. (3) A man ought to be a charity in form, not from himself but from the Lord; thus he is a receptacle of charity. (4) A man is a form of charity of such a quality as, with him, good of the will is conjoined to truths of the understanding. (5) Whatever proceeds from such a man derives from that form that it is a likeness of it; thus it is charity. (6) The neighbour can be loved from what is not charity; and yet this, regarded in itself, is not loving the neighbour. (7) He is loving the neighbour, who loves him from the charity in himself.

(91) 1. Man was created to be a form of love wisdom. He was created into the image of God, into the likeness of God; and God is Love Itself and Wisdom Itself.

(92) It is well known that such as a man is by virtue of wisdom, such is the man; but the life of wisdom is love, and love is the essence, and wisdom is the form of love, as is shown in many places in ANGELIC WISDOM

CONCERNING THE DIVINE LOVE AND WISDOM, to which it is not necessary to add more here.

(93) 2. At this day, for a man to be man, he ought to be a charity in form. It is said, at this day, because, in the process of time since the first creation, man has become external. For from love to the Lord he has turned away to wisdom. He has eaten of the tree of knowledge, and eaten of wisdom; and internal love is turned into exterior love.

(94) The third heaven, which is from the first men, is in love and wisdom; whereas the second heaven is from the lower love called charity, and from the wisdom called intelligence. And at length, when man has become altogether external, then his love is called charity, and his wisdom, faith. Such is the state of the Church with men at this day.

(95) With some there is spiritual love, but not celestial love, and spiritual love is charity; but with them then faith is the truth, and the truth makes the understanding or intelligence.

(96) By a charity in form is meant that the man's life is a charity, and the form is from his life; but how this is will be told in what follows in the fourth article.

(97) In heaven an angel appears in form as a charity. The quality of the charity is apparent from the face and is heard from the voice, a man after death becoming his own love, that is, the affection of his own love. Neither spirit nor angel is anything else; indeed, the form of his charity is in fact the spirit or angel himself in respect of his whole body. By some

an angel was seen, and they discerned the form of his charity in each of his members, which is marvellous.

(98) In the world a man is not a charity in respect of his form, in face, body, or voice, but his mind may be; and after death his mind is a spirit in human form. Nevertheless, a sincere man, who thinks nothing contrary to charity, can be known from his face and voice; with difficulty however, because there exist such hypocrites as are able to imitate to the life, and even to put on, the sincerity of charity. But if an angel looks at his face and hears his voice, he recognizes what he is, not seeing the material covering that is over it, to which, however, a material man pays attention.

(99) The forms of charity are innumerable, as many as the angels of the second heaven. In number they are unlimited. The varieties of charity are as many as the varieties of the affection of truth from good; and this affection is charity.

(100) He who is not a form of charity is a form of hatred, or he who is not a form of the affection of truth from good, is a form of the affection of falsity from evil. It is of such that hell consists: they are all varieties of hatred and of lusting.

(101) As there are genera of affections, and species of these genera, so there are also of charities. There are therefore charities in the plural, and there are degrees of charity of a twofold kind; which degrees are dealt with in ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND WISDOM, PART III.

(102) 3. A man ought to be a charity in form, not from himself but from the Lord; thus he is a receptacle of charity. The life of a man who is to be regenerated is the affection of

truth from good, or charity; and that life does not exist except from Life, thus from the Lord who is Life in Himself, as He Himself teaches: that He is “the Way, the Truth, and the Life”; and elsewhere, that “As the Father hath Life in Himself, so hath He given unto the Son to have Life in Himself”; and elsewhere. But, because Life is God, the Divine cannot be appropriated to man, who is finite and created, but it can inflow into, and be adjoined to, a receptacle; just as the eye is not light in itself, but can receive light, and as the ear is not hearing in itself, but is the receptacle for it. So with the rest of the senses. So, also, with the mind and its interior senses.

(103) Man, therefore, is indeed the subject of charity but a receptive subject, for he is created into form receptive of life, just as the eye is created into a form receptive of light and its objects of sight by means of light; and the ear into a form receptive of sound by means of inflowing sound with its harmonies.

(104) He who believes he is a form of charity from himself is mistaken; either he believes that he is God, or he believes that the Divine is transfused into him: so he denies God; or, if he does not think this, he places merit in works of charity, and so his external is made a charity, and not his internal; and in that case the Lord cannot dwell with him. The Lord does not dwell in the things of a man’s proprium, but in that which is His own. He must dwell in what is Divine, and so He makes the man receptive of the Divine proceeding, which is of charity.

(105) Man, however, is so created that he may think and will as from himself, and therefore speak and act as from himself; yet it is given him to know that every good of charity and truth of faith is from the Lord. He who does not think according to this truth is not in the light (lux) of truth, but in a fatuous light (lumen), and this, in the light of heaven, is darkness; and as a result he cannot be enlightened in any other truths, except as concerns the memory only, but not as concerns perception, which is faith in its essence.

(106) From these things it is evident that a man is only a form of charity, and that the charity is of the Lord with him; and that it is given to the man as if he himself were the charity, to the end that he may become the receptacle of it, and so be in reciprocal conjunction, as from himself, though really from the Lord.

(107) 4. A man is a form of charity of such a quality as, with him, good of the will is conjoined to truths of the understanding. Everything of the will is called a good, and everything of the understanding a truth, because the will is in the heat of heaven, and the understanding in the light of heaven. And just as the will without the understanding has not any quality, and so cannot be called anything, but takes on a quality and becomes something in the understanding, and becomes of such and such a quality, or is something or other, according to what is in the understanding; - so it is in the case of a good without truth, and a good with truth.

(108) Genuine truths should be learned therefore: with them the good of the will conjoins itself, and thus does the

good of the will become the good of charity.

(109) It is in this way, that is, from the truths in the understanding, that every variety of charity originates; for a truth in its essence is a good, the truth being the form of the good, precisely as speech is the voice's form. Let this be illustrated.

(110) There are two forms of the voice; the one of singing, the other of speech; likewise of the affection of truth from good, or of charity. Let these things be treated of. N.B.

(111) This being so, it is accordingly said that charity is the affection of truth from good, or the affection of spiritual truth. From this comes the affection of rational or moral truth, and the affection of civil or natural truth.

(112) It is in consequence of this that they who are in charity are in light, or, if they are not in it, that they love light. Light is truth and heat is good; and it is well known that all quickening and fructification is from good by means of truth; so also is spiritual quickening and fructification.

(113) Those who are not in charity, however, do not love truth in the light, but they are able to love truth in the shade; and this truth is what the truth of faith is at the present day, that is, that it ought to be believed to be true, although it is not seen to be so with the understanding. In this way, indeed, falsity may be called truth, and, from its confirmation, may be called truth; as is done.

(114) 5. Whatever proceeds from such a man derives from that form that it is a likeness of it; thus it is charity. There are three things that proceed; there is thought, there is speech, and there is action. From a man who is a form of

charity, there proceeds thought from the affection that is charity, speech from the voice which is of affection, and in which there is the affection of the thought, and action by means of a movement in which there is charity. This movement proceeds from effort; and the affection of the thought makes the effort.

(115) The form of charity is first of all in his interior perception, which proceeds from the heat and light of the Spiritual. There, indeed, the man himself is a man. Out of that, charity is brought forth into the resulting or lower things; it both puts itself forth and brings itself into effect, scarcely otherwise than as there is produced from a seed the shoot and, little by little, the tree, the tree becoming as it were a tree in permanent being; while its fruits are the good works that are done, from the will Of good through the understanding of truth, in the body. And so the tree first has existence.

(116) Its inmost form is like seed. It is well known that no other thing can spring from a seed than what is of that stock. It is the same with all, though with much variation; but still both the twig and the branch with fruit on them, are recognized as being from that tree.

(117) Whatever, therefore, a man does who inwardly is a charity, is from his charity, although his deeds and speech and thoughts are of unlimited variety. All the things he brings forth are as it were images of him under differing forms, in all which, however, there is a common form, as the plane out of which they are (ex quo).

(118) For this reason it happens that, if only a man's ruling affection is known, then, when he is saying or doing anything, another recognizes from what purpose and from what love, as it were from what fountain, it springs. The Lord says that an evil tree bringeth forth evil fruit, and a good tree good fruit, and that an evil tree cannot bring forth good fruit.

(119) A man's life is in everything he wills and thinks, in everything he says, and in everything he does. No one can carry out any action from life other than his own; all these things are effects of his life; and therefore there is the likeness.

(120) In the spiritual world all affections are imaged forth variously, as trees, gardens, birds, animals: in these, when inmostly inspected, there is seen to be an image of the man; they are representatives of him.

(121) In a word, there is an image of the man in each and every one of these things.

(122) 6. The neighbour can be loved from what is not charity; and yet this, regarded in itself, is not loving the neighbour. Let examples illustrate. An evil man can love a good man, and yet not in himself love good. Of a gentile, who says he will do his work faithfully because God so wills, one can say, "This is a man an atheist can love." When anyone who does not love his country hears someone else speaking and knows that he does love his country, he can as it were love him for it. He listens to him, saying to himself, "He is good at heart; he speaks from love," paying heed to him. I have heard hundreds pay heed to a man reputed to

love his country, and scarcely ten of them were men who loved their country. The same can be the case with anyone who, hearing a preacher, says that he speaks from God, out of zeal for their souls; and these who do not love God at all, and believe nothing, are affected all the same while hearing him, and they praise him, and love him, and send him gifts. Every sincere man is loved by some who are insincere; every truthful man is loved by some liars; the faithful man by the unfaithful; the chaste man who loves his wife, by the unchaste; and so on.

(123) However, this happens with every one while paying attention in a general way; but as soon as general perception passes away, then the light passes away too. This takes place when he submits the matter to the observation of his lower thought, and considers whether it is so or not. Into this thought there inflows light from the man or the world, whereas into general thought there inflows light out of heaven. This light inflows into man's intellectual continually, if only he does not let himself down into his own light; for, if he is that kind of man, he then extinguishes the light of heaven. All men have a general perception of truth; but the love of what is lower casts a man down precipitately into perception from the proprium. This perception is a material communicating with the sight of the eye. It is phantasy or imagination.

(124) 7. He loves the neighbour, who does so from the charity in himself. He conjoins himself with his neighbour's good and not with his person; and therefore, if the person departs from good, he does not love him. This conjunction,

however, is a spiritual conjunction, because the neighbour, in a spiritual idea, is good.

(125) Consequently, for a man to love the neighbour, he must be a charity in form.

(126) [VI] A MAN IS BORN TO THE END THAT HE MAY BECOME A CHARITY; BUT HE CANNOT BECOME A CHARITY UNLESS HE CONSTANTLY DOES THE GOOD OF USE TO THE NEIGHBOUR FROM AFFECTION AND DELIGHT. General explanation in this order: (1) The general good exists from the goods of use the individuals each perform; and the goods of use they each perform subsist from the general good. (2) Ministries, functions, offices, and various employments are the goods of use the individuals each perform, from which the general good exists. (3) All the offices and employments in a kingdom, commonwealth, or community, regarded as to the goods of use, make a form which corresponds to the heavenly form. (4) They also make a form which corresponds to the human form. (5) In this form, each one is a good of use in accordance with the scope of his office or employment.

(127) 1. The general good exists from the goods of use the individuals each perform; and the goods of use they each perform subsist from the general good. They are termed goods of use because all the goods which are of love towards the neighbour, or of charity, are uses, and all uses are goods, and therefore are named in one term, goods of use. They are also called fruits of use.

(128) It is well known that every man is born to perform uses, and that he does perform uses to others. He who does

not is, indeed, called a useless member, and rejected: he who performs uses to himself alone is also a useless member, although not so called. In a well constituted commonwealth, therefore, provision is made that no one shall be useless: if any one is useless, he is driven to some work; even a beggar is, if he is healthy.

(129) Infants and children, so long as they are under nurses and masters, are not, indeed, performing goods of use, but yet they are learning to perform them, and should have them for an end. Then the good of use is in the end. For a house to be built, the materials must first be obtained, and the foundation laid, and the walls erected; and so finally the house is inhabited. The good of a house is the dwelling in it.

(130) The general good consists of these things: That in a society or kingdom there should be 1. What is Divine among them. 2. What is just among them. 3. What is moral among them. 4. Diligence, skill, and uprightness among them. 5. The necessaries for life. 6. The necessaries for all kinds of work. 7. The necessaries for protection. 8. Sufficient wealth, because these three kinds of necessaries are procured with it.

(131) The general good is from these things, coming not from the things themselves, but from each of the individuals there, and through the goods of use which they each perform - as what is Divine is indeed there by means of ministers, and what is just by means of governors and judges; as what is moral is there by means of what is Divine

and what is just; and as necessaries are there by means of all kinds of work and commerce; and so on.

(132) It is well known that every general is constituted of particulars. That is why it is called a general. Such, therefore, as the parts are, such is the general. A garden in general is of such a quality as are its trees and their fruits; meadows in general are of such a quality as are their crops; fields in general are of such a quality as their seed and its herbs and flowers; a ship in general is of such a quality as all its parts, which are several. The order among the parts, and the quality of the parts, causes the general to be more perfect or more imperfect.

(133) That the goods of use which individuals each perform subsist from the general good, is well known; for each one derives his own good of use from the general. All things necessary for life, industries, and protection, and the wealth by which these necessaries are obtained, are from this; for by a general is meant not only a community and its society, but a whole region, and also a kingdom. But as these subjects are very extensive, they will be more clearly set forth in what follows; for there are many varieties, which however always agree with this law.

(134) 2. Ministries, functions, offices, and various occupations are the goods of use the individuals each perform, from which the general good exists. By ministries are meant the activities of the priesthood and the duties connected with them; by functions are meant various civil positions; and by employments are meant occupations like those of the several kinds of craftsmen, by offices are meant

various professions, businesses, and positions of service. Of these four the commonwealth, or society, consists.

(135) Those who are in ministries are responsible for what is Divine being there; the functions of those in the various civil positions for what is just being there, and also what is moral, as well as diligence, skill, and uprightness; the various workmen for the necessaries for life, and business men for the necessaries for all kinds of work; soldiers, for protection, and this last especially to ensure sufficient wealth; also farmers.

(136) Every one may know that the general good is in accordance with the goods of every kind, the industries, the pursuits.

(137) 3. All the offices and employments, regarded as to the goods of use, make a form which corresponds to the heavenly form. The heavenly form is such that everyone there is in some ministry, some function, in some office or employment, and in some work. All heavenly societies are such that no one there is useless. He who does no work, wanting to live in idleness, or only to talk, walk about, and sleep, is not tolerated there. All things there are so ordered that they are allotted a place nearer or further from the centre, in accordance with their use. The nearer to the centre, the more magnificent are the palaces; the further from the centre, the less magnificent are they. They are different in the east, the west, the south, and the north. Every one, on coming into a society, is initiated into his occupation, and is allotted a house corresponding to his

work. Every society is a series of affections, in the order of the heavens.

(138) Every one there is delighted with his own pursuit; it is the source of his delight. They shun idleness as one would a plague. The reason is this, that every one there does his work as from the love of use, and so has heart-felt delights; the love of use inflows out of the general body into him. From a heavenly society, in the first instance, it was given me to know that not only do the individuals, disposed in accordance with the varieties of their affections, make the general good, but that every one derives his own good from the general good.

(139) So it is on earth; for in this way an earthly society corresponds to a heavenly society; and when it corresponds, then what is Divine is there, what is just is there, what is moral and upright is there, good sense is there, diligence is there. The general inspires these things into each of the parts, when the part, which is an angel, is in charity.

(140) The necessaries for life and for all kinds of work, and also riches, and especially enjoyment and happiness, are given to him out of the general body, in the measure that he is a charity.

(141) But people do not know this on earth, where everyone places delight and good fortune in honours and wealth. Those who do so on earth become mean and poor, and carry on an existence in the hells; while he who applies himself to some occupation from an affection of charity, comes into a heavenly society.

(142) In a heavenly society there are functions, offices, and occupations innumerable, all spiritual, which might indeed be described, but not so as to be apprehended.

(143) 4. They also make a form which corresponds to the human form. It is similar in the human body. There, all the parts are goods of use in a most perfect form. And as they are in a most perfect form, they are felt as a one; nevertheless they are all different, and in each of these there are different things in their own series and their own order. There are the five organs of sense, the several viscera, the organs of generation, several in each sex; there are the external members; there are still more things of the mind, that is, of the will and the understanding.

(144) The general things in the body are the heart and the lungs. Their actions inflow into all parts of the body, organs, viscera, and members. In the mind, it is the will and the understanding that are the general things. The general things there look to the individual things as their parts from which it subsists; and the general looks to the parts from which it exists.

(145) All things there are formed from use, in use, and for use; they are all forms of use.

(146) In the living [animali] body the form of government is such that any one part draws its portion from the general, and it takes care that the general gives to the part, so that it may subsist. The heart gives blood to each of the parts throughout the body; and any one of these, as it has need of it, takes what suits it, and surrenders something from its own store. In a word, the, form is a wonderful one.

(147) There is the heavenly form of use in it; as is confirmed by the fact that any one heavenly society is like a man; moreover, it appears like a man. The uses there make that man, because the form of a heavenly society corresponds to the form of the living [animalis] body in respect of its uses.

(148) The heavenly form is, in the least things and in the greatest things, a man; consequently the entire heaven is a Man, every society is a man, each individual angel is a man. This is because the Lord, from whom is heaven, is Man.

(149) 5. In this form, each one is a good of use in accordance with the scope of his office or employment. Charity is nothing else than the affection of truth from good, and the affection of truth from good is the affection of use. For unless the affection of truth from good is brought into act, it perishes; and an act therefrom is a use.

(150) Genuine truth, the affection of which is charity, looks to nothing else than life with the neighbour; and therefore, the affection of truth from good is nothing else. The good from which this affection is, is a desiring to do, and a desiring to know for the sake of doing; otherwise it is not the genuine good from which truth is.

(151) When, therefore, a man is a use, or a good of use, he is also a charity.

(152) And when that is the case, the man is said to be a charity in form; indeed he is an image of it. All things in that man are of charity; for when the man himself is, in general, breathing forth use, he is doing so in every particular as

well. His life and his soul become a love of use, or an affection of use.

(153) And then the man is looking inwardly to the Lord, and outwardly to his work.

(154) 6. A man is born to the end that he may become a charity; but he cannot become a charity unless he constantly does the goods of use to the neighbour from affection and its delight. In the following article it will be stated how a man is to do the good of use constantly to the neighbour, and this from affection and its delight.

(155) He who places charity in good deeds alone cannot do this constantly.

(156) And unless constant uses are done, a break in the continuity is brought about; and during this interval he may turn aside to all loves and the lustings therefrom, and thus not only be discontinuing his charity, but also get drawn away from uses. In this way the charity perishes, by reason of its opposites; and he serves two masters.

(157) It is possible, indeed, for a man to do the good of use from an affection of glory, honour, and gain, and from the delights of these; but in that case he is not a charity, but a lusting; thus he is not a form of heaven, but a form of hell. Even in hell every one is compelled to do good work; but not from an affection of it; he is compelled to do it.

(158) VII EVERY MAN WHO LOOKS TO THE LORD AND SHUNS EVILS AS SINS BECOMES A FORM OF CHARITY, PROVIDED THAT HE HONESTLY, JUSTLY, AND FAITHFULLY CARRIES OUT THE WORK OF HIS OCCUPATION OR EMPLOYMENT. This follows as

consequent upon the preceding law, that man is born in order to become a charity, and he cannot become a charity unless he constantly does the good of use from affection and delight. When, therefore, a man honestly, justly, and faithfully, carries out the work of his occupation or employment from affection and its delight, he is continually in the good of use, not only towards the community or state, but also towards particular sections thereof and towards private individuals. But he cannot do this unless he looks to the Lord and shuns evils as sins; for, as shown above, the "first" of charity is to look to the Lord and shun evils as sins, and the "second" of charity is to do goods [no. 40]. Moreover, the goods he does are the goods of use he is doing every day; and when he is not doing them, he has it in mind to do them. There is an interior affection abiding inwardly, and desiring it. It is owing to this that, all the time, from morning to evening, from year to year, from his earliest age to the end of his life, he is in the good of use. He cannot otherwise become a form of charity, that is, a receptacle of it.

(159) Something shall now be said concerning charity in the case of the priest, the governor, and the officials under them; the judge, the commander of an army, and the officers under him; the common soldier; the business man, the workman, the farmer, the ship's captain and the sailor, and servants.

(160) Charity in the case of the Priest. If he looks to the Lord and shuns evils as sins, and honestly, justly, and faithfully does the work of the ministry he is charged with,

he is doing a good of use continually, and becomes a charity in form. But he does this good of use or the work of the ministry honestly, justly, and faithfully, when it is the salvation of souls that affects him; and in proportion as this affects him, truths affect him, because by them he is to lead souls to heaven; and he is leading souls to heaven by means of truths when he leads them to the Lord. His love is then diligently to teach truths from the Word, because when he teaches them from the Word he is teaching them from the Lord. For the Lord not only is the Word (John i. 1, 2, 14), but He is also the Way, the Truth, and the Life (John xiv. 6), and He is the Door. He, therefore, who enters into the sheepfold through the Lord as the door, is a good shepherd; but he who does not enter into the sheepfold through the Lord as the door, is a bad shepherd, who is called a thief and a robber (John X. 1-9).

(161) Charity in the case of Governors. By governors are meant those holding the highest positions in kingdoms, commonwealths, provinces, cities, societies, over which they have jurisdiction in civil affairs. Each one of them in his own position, if he looks to the Lord and shuns evils as sins, and if he honestly, justly, and faith fully carries out the work of his exalted function, is continually doing a good of use to the community and to the individuals in it, and becomes a charity in form. And this takes place when the good of the subjects or citizens affects him; and when this affects him, it moves him to enact, together with those who are wise and God-fearing, laws of use, to see that they are kept, and to be first in living subject to them; also, to appoint over the

groups of people under him officials, who are intelligent and at the same time of good will, through whom, under his supervision, judgment and justice may prevail, and the general good always be promoted. He will regard himself as the highest in rank of those serving others, and not as the head, for the head directs all things of its body from love and wisdom in itself; and Love and Wisdom in itself is the only Lord, by whom he, too, as a servant, will be directed.
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(162) Charity in the case of Officials under them. By officials under governors are meant those who are appointed by them over groups of the people to fulfil various necessary and useful functions. Each one of them, if he looks to the Lord and shuns evils as sins, and if he honestly, justly, and faithfully carries out the work of his office, becomes a charity in form, because he is doing goods of use continually, while at work, and also when not at work; for then an affection for doing them becomes established in his mind [animus], and the affection for doing the goods of use is charity in its life. What affects him is the use, and not the honour, except for the sake of the use. Under every official there is, in accordance with the scope of his jurisdiction, a sort of lesser general good subordinate to the greater and greatest general good, which is that of the kingdom or republic. When an official who is a charity is doing his own work honestly, justly, and faithfully, he is taking thought for the lesser general good which is that of his contribution, and in this way he is taking thought for the greater, and the greatest, general good. Moreover, it is the

same with the official as with the governor already treated of, the only difference being that which exists between what is greater and what is less, what is wide and what is narrow, what is extended to uses in a general way, and what is extended to them in a particular way. In addition, the one kind of extension is dependent on the other, as a retinue of servants is dependent.

(163) Charity in the case of Judges. If they look to the Lord and shun evils as sins, and if they deliver judgments of justice, they become charities in form, because they are doing goods of use both to the community and to the individuals in it, thus to the neighbour. And they are doing them continually while executing judgment, and also when not doing so, because they think from what is just, they speak from what is just, and they act from what is just; for what is just is of their affection; and, in a spiritual sense, is the neighbour. He executes judgment on all from what judgement is just, and at the same time impartially; for these cannot be separated. Indeed he is then executing judgment in accordance with the law, for every law has these two principles for its end; and so, when a cunning-man tries to pervert the meaning of the law, he dismisses the suit. In coming to a judgment he considers it to be a sin to have regard to friendship, or a bribe, or relationship, or authority, or any advantage other than that every one who lives according to the laws shall be protected and a sin if, when pronouncing a just judgment the justice is not in the first place [with him], but in the second. The judgments of a just judge are all judgments of charity, even when he inflicts

a fine or a penalty on the guilty evil; for in this way he is amending them, and guarding against their doing harm to other guiltless people, who are the neighbour; for he is like a father who, if he loves his children, corrects them when they do wrong.

(164) Charity in the case of the Commander of an Army. By the commander of an army is meant its highest officer, whether he is the king or the archduke, or a commander appointed by either of them, who is holding the command-in-chief. If he looks to the Lord and shuns evils as sins, and if he acts honestly, justly, and faithfully in the affairs, of his generalship and command, he is doing the goods of use that are goods of charity. And because he is constantly meditating upon them, applying himself to them, and carrying them into effect, he becomes a charity. If he is the king or the archduke, he does not love war, but peace, and continues to love it during war. He only goes to war for the protection of his country, and thus he is not an aggressor but a defender; afterwards, indeed, when war has been commenced, he also is an aggressor, so long as aggression is defense. In battle, unless by birth he is of another nature, he is brave and active; after battle, mild and merciful. In battle he would fain be a lion; but after battle, a lamb. Inwardly in himself he does not exult in the slaughter of the enemy and the honour of victory, but in the deliverance of his country and his own people from hostile invasion and the resulting ruin and destruction. He acts prudently, he faithfully looks after his army as the father of a family looks after his children and servants, he loves each one of them

according as he does his work honestly and actively; besides several like things. Cunning is not cunning with him, but prudence.

(165) Charity in the case of Officers under the Commander of an Army. They can each one become a charity, that is, an angel of heaven, if they look to the Lord and shun evils as sins, and carry out the duties of their command honestly, justly, and faithfully. For in this way they, too, are constantly doing the goods of use that are of charity; for their minds are in them, and when the mind is constantly in goods of use, it becomes a form of charity. For each one, his country is the neighbour; in a spiritual idea he is the protection of it, and its security from invasion and destruction. He is not triumphant with false claims of what he has not merited; nor is he triumphant over what he has merited: he thinks the latter is his duty, and this makes him contented in spirit and not boastful. In war he loves the soldiers under him, according to their activity, honesty, and obedience; he looks after them, and wishes well to them as to himself, they being victims in the glory he has from his use. For officers can have a glory from their use and a glory from their rank. Those who are charities have a glory from their use, but not from their rank. The other things in his case are similar to those in the case of the commander of an army, already treated of, differing only in accordance with the extent of his command. I have seen such officers in a higher heaven; and I have seen officers who were not such, in hell.

(166) Charity in the case of the Common Soldier. If he looks to the Lord and shuns evils as sins, and does his duty

honestly, justly, and faithfully, he also becomes a charity; there being in this respect no distinction of persons. For he is averse to unjust plunderings; he detests unjust bloodshed. In battle it is another thing: then he is not averse to it, for then he does not think of it, but of the enemy as an enemy, who desires his blood. His fury dies away when he hears the sound of the drum calling him to cease from the slaughter. After victory he looks upon the prisoners as the neighbour according to the quality of their good. Before battle he raises his mind [animus] to the Lord, and commends his life into His hand; and after having done this, he brings his mind [animus] down again from its elevation into the body, and becomes brave; while in his mind [animus] above his bravery the thought of the Lord continues to abide, though he is not then aware of it. And then if he dies, he dies in the Lord; if he lives, he lives in the Lord.

(167) Charity in the case of the Business Man. If he looks to the Lord and shuns evils as sins, and carries on his business honestly, justly, and faithfully, he becomes a charity. He acts with prudence of his own, as it were, though trusting all the while in Divine Providence; consequently he is not depressed in misfortunes, nor is he filled with pride in successes. He thinks of the morrow, and yet he does not think of it. He thinks of what will have to be done on the morrow, and how it should be done; yet he does not think of the morrow, because he attributes the future to Divine Providence and not to his own prudence: even his own prudence he attributes to Divine Providence. He loves

transacting business as the principal part of his occupation, and loves money as the instrument of it; and he does not make the money the principal thing, and the business the instrumental, as the majority of the Jews do. Thus he loves the work, which is in itself a good of use, and does not love the means more than the work. He does not indeed make this distinction, but they are nevertheless so distinguished when he looks to the Lord and shuns evils as sins. For he shuns avarice, which is an evil, and the root of more evils. He loves the general good while loving his own good; for in this the general good lies, as the root of a tree hiding itself underground, out of which, nevertheless, the tree grows, and blossoms and bears fruit. Not that he gives the general good more, out of his own, than is due; but because the public good is also his fellow-citizen's good having its existence from the latter, and he loves his fellow-citizens from the charity of which he is a form. No one can know the hidden things of charity in himself, because he does not see them: but the Lord sees them.

(168) Charity in the case of Workmen. By workmen are meant labourers and artisans of various kinds. These, if they look to the Lord and shun evils as sins, and if they do their work honestly, justly, and faithfully, become forms of charity, each one according as he loves his work, and applies himself to it. For the things they have to do are goods of use, of service to the neighbour for various necessities and utilities, such as food, clothing, habitation, protection, preservation, enjoyment, and several other things; they are also of advantage to the commonwealth.

Every workman, according as he puts his mind to his work and labour, from the love of it, is, in respect of affection and thought about it, in it; and to the extent that he is in it, he is kept from thinking and loving vanities, and so may be led by the Lord to the thinking and loving of goods, and also to the thinking and loving of the means to good, which are truths. The case is otherwise with a man who is not intent upon any work. Every workman who looks to the Lord and shuns evils as sins, shuns idleness, because it is the devil's couch; he shuns dishonesty and fraud; he shuns luxury and intemperance. He is industrious, honest, sober, content with his lot, and does his work for the neighbour as for himself, because in doing it he is loving himself and him in equal degree.

(169) Charity in the case of Farmers. Farmers, that is, husbandmen and vinedressers, if they look to the Lord and shun evils as sins, and do their work honestly, justly, and faithfully, become charities in respect of their spirits, and after death, when they become spirits, they are in a form of charity; and that form is a human form, in which latter form all are after death. Such farmers rise early in the morning, arrange their work, devote themselves wholeheartedly to their tasks, are unwearied at work, and cheerful as a result of it. After work they are thrifty, sober, and alert. At home with their families they act according to what is just; outside with others, according to what is honest. They regard the civil laws of justice, such as those of the Decalogue, as Divine, and obey them. They love their fields and vineyards, because of their crops; and they love the

crops because they are blessings, and give thanks to the Lord for them, and so they are continually looking to the Lord.

(170) Charity in the case of Ship-captains. Ship-captains, either entrusted with ships and the merchandise therein, or owning them, also become charities if they look to the Lord and shun evils as sins, and do their work honestly, justly, and faithfully. Their work is a greater good of use than many others, because by means of it there is effected a communication and as it were a conjunction of the whole globe with its parts, and of the parts with the whole. And this important work becomes a good of use, which is a good of charity in them, when they act prudently to the best of their knowledge, when, keeping watchful and sober, they carry out their duties assiduously, so that the voyage may be successful, do not rashly expose themselves to dangers, nor lose hope when they encounter unforeseen dangers, and afterwards when they have reached safety, they render praise and thanks to the Lord. They are just and honest in their dealings with the sailors, faithful towards the owners of the ship, and just in their dealings with the foreigners at whose port their ship calls. They have nothing to do with pirates; they are content with their pay, and with any gains over and above it that are lawful. Because seafaring men who are charities look to the Lord and shun evils as sins, and do their work honestly, justly, and faithfully, they are more devout in their morning and evening prayers and hymns than those whose life is spent on the land, for they trust in Divine Providence more than these do. I counsel

seafarers henceforth to pray to the Lord, because He is the God of heaven and earth and sea . . .

(171) Charity in the case of Sailors. Sailors also become charities if they look to the Lord and shun evils as sins, while doing their work honestly, justly, and faithfully. For when they shun evils as sins they are shunning the devil, the devil being evil itself; and in that case they are accepted by the Lord; and the goods they then do they are doing from the Lord. And in no other way do they do goods continually than in the work they are called upon to do, which is seamanship. That work is a good work, because it is a good of use; and having love towards the neighbour, or charity, is nothing else than doing a good of use. Moreover, when they shun the devil and are accepted by the Lord, they do not commit the evils that are listed in the Decalogue; that is, they do not kill, they do not commit adultery, they do not steal, they do not bear false witness; for no one who loves the neighbour does these things. For anyone who hates the neighbour so much that he would like to kill him, is not loving him; anyone wanting to commit adultery with someone else’s wife, is not loving the neighbour; anyone wanting to steal and plunder his goods, is not loving the neighbour; anyone who bears false witness against him, is not loving the neighbour; and so on. These fire the evils that they who look to the Lord specially shun. Then, also, they are not afraid of death, because if they die, they die in the Lord, and come into heaven; and in heaven they all love one another like brothers or like companions, and render each other mutual services. I exhort sailors also,

as I have just exhorted the ship-captain, to approach the Lord and pray to Him; for none other is God of heaven, earth, and sea.

(172) Charity in the case of Servants. Servants, just the same as masters, become charities, that is, angels, when they look to the Lord and shun evils as sins, and carry out a servant's tasks honestly, justly, and faithfully. Their tasks, which are the goods of charity proper to them and never-ceasing, are, attending on their masters, wishing well to them, not speaking ill of them, carrying on in their absence as honestly as in their presence, and not scorning to serve: for everyone, in whatever position of responsibility he is, is obliged to serve; even a king ought to serve the Lord. And in so far as anyone serves faithfully, he is loved and led by the Lord. And in the measure that anyone looks to the Lord and shuns evils as sins, he serves freely and not under compulsion.

(173) VIII SIGNS OF CHARITY ARE ALL THE THINGS THAT ARE OF WORSHIP. All the things that are of charity have reference to looking to the Lord and shunning evils as sins, and doing the goods of use that are of anyone's office. All the things of worship however are external things, and are external things either of the body or of the mind. The external things of the body are done by actions and words; and the external things of the mind are those done in will and thought that cohere with the external things of the body.

(174) External things of the body, that are of worship, are: 1. Regularly attending places of worship; 2. Listening to

sermons; 3. Singing devoutly, and partaking of the saying prayers kneeling; 4. Sacrament of the Supper. Then at home: 1. Saying prayers morning and evening, also at dinners and suppers; 2. Talking with other people about charity and faith, and about God, heaven, eternal life, and salvation; 3. Also, in the case of priests, preaching, as well as teaching privately; 4. And for everyone, instructing children and servants in such matters; 5. Reading the Word, and books of instruction and piety.

(175) External things of the mind, that are of worship, are: 1. Thinking and meditating about God, heaven, eternal life, and salvation; 2. Reflecting upon one's thoughts and intentions, to see whether they are evil or good, and reflecting that the evil ones are from the devil, and the good ones from God; 3. Being averse, in one's mind, from talk about ungodly, obscene, and filthy things; 4. In addition to the thoughts there are also affections that reach a man's sight and feeling.

(176) These are termed external because they cohere with external things of the body, and make one with them.

(177) That such things are external things of worship, and that external things of worship are signs of charity will be seen in the following order: (1) Charity itself is in the Internal man, and its sign is in the External. (2) When charity is in the Internal man, and makes it, then all the things of worship that are done in the External are its signs. (3) Worship in the External man, proceeding from the charity in the Internal, appears before angels as a standard-bearer holding a banner; whereas worship in the

External man, not proceeding from charity in the Internal, appears before angels as an actor holding a firebrand.

(178) 1. Charity itself is in the Internal man, and its sign is in the External. That there is an Internal and an External man, is well known; and that the Internal man is said to be the spirit and the External the flesh, is also well known. For it is said, and by some people recognized, that the spirit and the flesh are at war. The spirit that fights with the flesh is the Internal man, which is charity.

(179) The Internal man as it is cannot manifest itself clearly to a man except by means of the External. It manifests itself when it is at war with the External; especially does it do so when a man examines himself, and sees his evils, and upon recognizing them confesses them, and when he considers repenting, and then resists his evils, and sets about leading a new life.

(180) If a man does not do these things, his Internal man is evil; if he does them, his Internal man is good. For the Lord operates by means of the Internal man upon the External; and, because there is evil residing in the External, a conflict takes place. For, to the External man, which is called the flesh, spirits from hell are admitted, who are called the devil, and the Lord with the man fights against this devil, and, if the man also fights as from himself, conquers; and in so far as the devil is overcome, room is made for goods from the Internal man to enter. So, step by step, the man becomes new, and is regenerated.

(181) Whatever the Internal man brings about and presents to sight and feeling in the External, is termed a

sign. If there is charity in the Internal, it brings about the man's reflecting upon the evils in himself, and he then in fact recognizes and knows them, and so on. If he does not do this, his External is not a sign of charity; and even if his External is in worship and piety, this is not a sign of charity, being external charity without internal charity, which is not charity.

(182) By a sign is meant an indication and testification that a thing exists; for it marks and signifies, and so indicates and testifies.

(183) There is no Internal without its sign and its indication. If there is charity in the Internal man or the spirit, and it does not fight with the External man and its flesh, the charity perishes. It is like a fountain of pure water: if there is no outlet, it stagnates; and then either its flow fails, or the water becomes foul through stagnation. Several confirmations of these things from the Word. [The next two pages of the original MS. are missing.]

(184) [IX BENEFACTIONS OF CHARITY ARE ALL THE GOODS WHICH A MAN WHO IS A CHARITY DOES, IN FREEDOM, OUTSIDE THE SCOPE OF HIS OCCUPATION.]

(185) 4. No one is saved by means of these benefactions, but by means of the charity out of which they are done, and which therefore is in these benefactions. These benefactions are outside the man, and every one is saved according to the quality of the good or charity in him. Very many after death, who in the world had thought about their own salvation, seeing then that they are alive, and hearing that heaven and hell do exist, make a great parade of

having done good works, given to the poor, helped the needy, and made contributions to pious uses. But it is said to them: “From what motive [origo] did you do those things? Did you shun evils as sins? Did you give them any consideration?” Some of them reply that they had faith. But it is said: “If you did not give any consideration to evils as sins in yourselves, how could you have faith? Faith and evil do not go together.” So inquiry is made into what their life had been in their occupation, whether they had done the uses of their occupation for the sake of renown, position, and gain, as the principal goods, thus for the sake of themselves, or whether they had done them for the sake of the neighbour. They reply that they have made no such distinction. To this the reply is made: “If you had looked to God and shunned evils as sins, then these two things would be distinct of themselves, because the Lord distinguishes them”; and that in so far as they had not done this, they had acted from evil and not from good. Everyone’s very affection is communicated in the spiritual world, and its nature displayed; and such as he is in respect of his affection, such are all things proceeding from him. In this way he is led to the society where his affection is.

(186) If those who place charity only in the good actions or good deeds they do, have not charity in themselves, they are conjoining themselves interiorly with the infernal and exteriorly with the heavenly. But everyone is deprived of the exterior, and is left to his interior.

(187) X OBLIGATIONS OF CHARITY ARE ALL THOSE THINGS IT BEHOVES A MAN TO DO IN ADDITION TO

THOSE SET FORTH ABOVE. Obligations of charity are the payment of taxes for various necessities and uses in the commonwealth, these taxes being imposed on the subjects and citizens: also payment of duties to the Customs: expenses and outlays for various household necessities and uses, as regards oneself, one’s wife and children, men-servants, maid-servants, and workmen: and, again, any expenses and outlays of theirs; also any engagements entered into which thereby become obligations. Besides these there are also civil obligations, namely those of subordination, obedience, honour, and intercourse, which are to be termed obligations because it behoves a man to fulfil them. But to enumerate them all in detail would fill a whole page. The various obligations that the laws of the kingdom impose are called obligations of charity, because charity does them as a matter of obligation, and not out of good pleasure; and, because charity regards them as uses, it does them honestly and willingly. With those who are in charity, the honesty and willingness of charity are inwardly in every obligation, though both the honesty and the willingness are in accordance with the uses to which they look forward in their obligations, and also in accordance with what they know of the administering of the uses.

(188) With those, however, who are not in charity, those same obligations appear similar externally, but are not similar internally. For with them there is neither honesty nor willingness; and therefore, if they are not afraid of the laws, or if they can upon any pretext evade them, they defraud in their payments. With them, not only the things

set forth above, but even the laws of justice, are obligations; for these they keep from fear of being punished and of losing renown, and on this account they are doing so because they are obliged to, and not from a love of what is just, thus not from love of the neighbour.

(189) XI THERE ARE DIVERSIONS OF CHARITY, WHICH ARE VARIOUS ENJOYMENTS AND PLEASURES OF THE BODILY SENSES, USEFUL FOR RECREATING THE MIND [animus]. Such diversions are social intercourse, with its discussions about various matters, public, private, and domestic; also walks with their views, delightful on account of the various beauties and splendours of palaces and houses, of trees and flowers in gardens, woods, and fields, also of people, birds, and flocks; plays, moreover, of various kinds, presenting moral virtues, and turns of fortune from which something of Divine Providence shines out. These and similar things are for the sense of sight. Then, too, harmonies of music and of singing, that affect the mind [animus] according to their correspondence with affections; and besides these, seemly jests, that expand the mind [animus]. These are for the sense of hearing. Furthermore, banquets, feasts, and meals, with the cheerfulness attending them; and in addition, indoor games played with dice, balls, or cards; dancing, too, at weddings and festive gatherings. These and similar things are diversions useful for recreating minds [animus]. And in addition to these there are various kinds of manual work exercising the body and diverting the mind [animus] from its regular activities; then there is the reading of books containing opinions on

history and philosophy which give delight, and the news in newspapers also.

(190) With everyone who is in some position or employment these are diversions. They may therefore be termed diversions of such positions or employments; but in point of fact they are diversions of the affections from which each one carries on his employment. There is an affection in every employment, and it bends the mind [animus], [and] keeps the mind [mens] intent upon working or applying itself, and this latter mind, if not relaxed, becomes dulled, and its desire loses its keenness; just like salt when it loses its saltiness and is consequently without any savour or stimulus. It Is also like a bent bow, which, unless it is unbent, loses the force it derives from its elasticity. It is precisely the same if the mind [mens] is kept a long time in the same ideas without any change; as is the case with the sight when only a single object or a single colour is looked at continuously; for the sight goes if anything black is looked at continuously, or anything red continuously, or anything white continuously; as, for instance, if snow is looked at continuously, the sight goes; but it is enlivened by several colours, whether seen one after another or all at the same time. Every form gives delight on account of the diverse things in it; for instance a garland of different coloured roses beautifully arranged. That is why a rainbow is more pleasing than the light itself.

(191) When the mind [mens] has been continuously intent on any work, it longs for rest; and when resting it descends into the body, and there seeks its delights corresponding to

the mind’s [mens] activities. It makes its choice in accordance with its interior state in the body. The interiors of the body derive their pleasurable things chiefly from sensations of sight, hearing, smell, taste, and touch, which pleasurable things are indeed derived from things without, but they nevertheless insinuate themselves into the individual parts of the body, which are termed members and viscera. From this and no other source are their enjoyments and pleasures. Each of the fibres, and each tissue of the fibres, each capillary vessel, and thence general vessels, and thus everything in the whole body draws its own delights, which the man then feels not individually but as a whole: they become as it were one general thing. As is the mind of the head in them, so are the delights, pure or impure, spiritual or natural, heavenly or infernal; for inwardly in any of the body’s sensations there is his will’s love with its affections, and the understanding brings about a perception of the delights of these affections. For the will’s love with its affections makes the life of each one, and from it the understanding’s perception makes sensation; this is the origin of all delights and pleasures. For the body is a connected chain-like work, and a single form. Sensation communicates itself like a force applied to the separate links of a chain, and like a form made up of continuous chains.

(192) But as the ministries, functions, offices, and works of all keep their minds [mens] on the stretch, and it is these that are to be relaxed, revived, and recreated by the diversions, it can be seen that the diversions are various in

accordance with the interior affection in them; and that they are one thing if an affection of charity is in them, another thing if an affection for position only is in them, another if an affection for gain only is in them, another if done only for the sake of sustenance and the necessaries for living, another if only for the sake of a reputation, to become celebrated, another if only for what they earn, that they may increase their wealth, or that they may live in comfort; and so on.

(193) In those who have an affection of charity, all the diversions set forth above serve it for recreation, even plays and games, as well as harmonies of music and singing, and all the beautiful things in fields and gardens, and social intercourse in general. The affection of use abides inwardly in them, and, while thus resting, is gradually renewed. A desire for one's function breaks off or ends those things. For the Lord inflows from heaven into them and effects the renovation; and He also gives an interior sense of gratification in them, of which those who are not in an affection of charity know nothing. He breathes into them something as it were fragrant or sweet only perceptible to oneself. It is said, fragrant, by which is meant spiritual pleasantness; and it is said, sweet, by which is meant spiritual delight. Pleasantness is said of wisdom, and of the understanding's perception therefrom; and delight [jucundum] is said of love, and the will's affection there from. With those who are not in an affection of charity, these things are not present, because their spiritual mind is closed; and in so far as they recede from charity, their

spiritual mind, in respect of the Voluntary, is as if all stuffed up with glue.

(194) In those who only have an affection for position, those, that is, who do the work of their function only for the sake of renown, so that they may be praised and promoted, these diversions are similar externally. They work hard, they take pains over their work, they do uses in abundance; not, however from the love of use, but from the love of self, thus not from the love of the neighbour, but from the love of glory. They can even feel delight in the work of their function; but it is an infernal delight. This, in their view, may counterfeit heavenly delight, since both delights are alike externally. But their delight is full of undelightful things, for there is no rest of mind [animus] or peace for them except when they are thinking about renown and position, or are being honoured and worshipped. When not thinking about those things, they throw themselves into sensuous pleasures, drunken bouts, luxuries, whoredoms, enmities, and acts of revenge, and slanders against their neighbours if they do not make libations in their honour. But gradually, if not raised into higher positions, they loathe their offices, and give themselves up to idleness, and become slothful; and when they have left this world they become demons.

(195) In those who only have an affection for gain, these diversions are indeed diversions, but carnal ones, inspired within only by the delight of being wealthy. Such persons are diligent, prudent, industrious, especially when they are merchants, and workmen. If they are officials, they take pains over the duties of their office, and sell the uses they

do; if judges, they sell justice; if priests, they sell salvation. To them, gain is the neighbour. By virtue of their office they love gain, and they love the gain derived from their office. Those who are in a high office may sell their country, and also betray the army and citizens to its enemies. It is clear from all this what the quality of their love is in the diversions set forth above; these are full of rapine. Moreover, in so far as they are not afraid of the civil laws or public penalties, or afraid of losing the renown that brings them the desired gain, they plunder and steal. Externally they are honest, but internally they are dishonest. The uses they do in their offices and employments are enjoyable and pleasant to them as dung is to swine, or as mice are to cats. They look upon other people as a tiger or a wolf looks upon lambs and sheep, which they devour if they can. As for the good of use, they do not know that it is anything. There is an infernal delight and pleasantness in their diversions. They are like asses, not seeing any pleasures in meadows and fields, except as something to feed upon, so long as there is wheat or barley in the ears. But these last things are said of the avaricious.

(196) In those, however, who perform their employments solely for the sake of sustenance and the necessaries for living; also in those who perform them solely for the sake of a reputation, to become celebrated; and in those who perform them solely for what they earn, to the end that they may grow rich, or that they may live in comfort, the diversions set forth above are the only uses. They are corporeal and sensual men. Their spirits are unclean, being

lustings and appetites. They do the duties of their employment for the sake of the diversions. They are beast-men - dead; and duties are a burden to them. They look for substitutes to do the work they ought to be doing; while they keep the reputation and the earnings. When not engaged in the diversions enumerated above, they are idlers and sluggards; they lie abed thinking of nothing else but how to find companions with whom to gossip, eat, and drink. They are a public burden. All such people after death are shut up in workhouses, where they are under an administrant judge, who daily appoints them the tasks they have to do; and if they do not do them they are given neither food, nor clothing, nor bed; and this goes on until they are driven to do something useful. The hells abound with such workhouses, about which [there may be] some thing at the end of this work. These workhouses stink; every grateful odour being from the life of spiritual love, or from the life of the love of use.

(197) The conjunction of charity and faith is dealt with in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH; also in the EXPLANATION OF THE APOCALYPSE; as well as in ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE; and in ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND WISDOM.

(198) In them everything has reference to these two: 1. There cannot exist a grain of spiritual faith part from charity, since charity is the life, soul, and essence of faith; 2. Such as the charity is, such is the faith; and the faith that

precedes charity is a faith of cognitions, which is historical faith, in itself a knowing. [Here ends the MS. of the first draft of the work. The following pages contain: 1. A revised list of headings for a new draft. 2. Chapters I and II of the new draft. 3. Brief drafts of chapters XII and IV (on one page of the MS.). 4. The title of chapter III. See the Editorial Note.]

(199) CHARITY The sections in their series. I. THE "FIRST" OF CHARITY is TO LOOK TO THE LORD AND SHUN EVILS AS SINS. II. THE "SECOND" OF CHARITY IS TO DO GOOD TO THE NEIGHBOUR. III. IN A NATURAL SENSE, THE NEIGHBOUR WHO IS TO BE LOVED IS A FELLOW CITIZEN, ALSO A SOCIETY, SMALL OR LARGE, ALSO ONE'S COUNTRY, ALSO THE HUMAN RACE. IV. THE NEIGHBOUR IS TO BE LOVED IN ACCORDANCE WITH HIS SPIRITUAL GOOD, AND HIS MORAL, CIVIL, AND NATURAL GOOD THEREFROM; CONSEQUENTLY IT IS GOOD THAT, IN A SPIRITUAL SENSE, IS THE NEIGHBOUR TO BE LOVED. V. EVERYONE LOVES THE NEIGHBOUR FROM THE GOOD OF CHARITY IN HIMSELF; CONSEQUENTLY THE QUALITY OF ANYONE'S CHARITY IS SUCH AS THE CHARITY HE HIMSELF IS. VI. A MAN IS BORN TO THE END THAT HE MAY BECOME A CHARITY; BUT HE CANNOT BECOME A CHARITY UNLESS HE CONSTANTLY WILLS AND DOES THE GOOD OF CHARITY FROM AFFECTION AND ITS DELIGHT. VII. EVERY MAN, WHO LOOKS TO THE LORD, AND SHUNS EVILS AS SINS, BECOMES A CHARITY, IF HE HONESTLY, JUSTLY, AND FAITHFULLY CARRIES OUT THE WORK OF

HIS OCCUPATION OR EMPLOYMENT. VIII. SIGNS OF CHARITY ARE ALL THE THINGS THAT ARE OF WORSHIP. IX. BENEFACTIONS OF CHARITY ARE ALL THE GOODS THAT A MAN WHO IS A CHARITY DOES, IN FREEDOM, OUTSIDE THE SCOPE OF HIS OCCUPATION. X. OBLIGATIONS OF CHARITY ARE ALL THOSE THINGS IT BEHOVES A MAN TO DO IN ADDITION TO THOSE SET FORTH ABOVE. I. THERE ARE DIVERSIONS OF CHARITY, WHICH ARE VARIOUS ENJOYMENTS AND PLEASURES OF THE BODILY SENSES USEFUL FOR RECREATING THE MIND. XII. WHERE THERE IS NO TRUTH OF FAITH, THE CHURCH DOES NOT EXIST, AND WHERE THERE IS NO GOOD OF CHARITY, RELIGION DOES NOT EXIST. I THE “FIRST” OF CHARITY IS TO LOOK TO THE LORD AND SHUN EVILS AS SINS. It is well known that charity, or love towards the neighbour, is doing good to others. But how one should do good, and to whom, so that the charity may be charity, will be described in what follows. Everyone knows that no one can do good that is in itself good, except from Him who is Good Itself, or Good in Himself, that is, except from God. Moreover, it is possible for everyone to know that, so long as a man is in evil, and thus, through that evil, in company with the devil, he can do no other good than impure good, which outwardly has the appearance of being good, but inwardly is evil; which good is either pharisaical or done for reward. It will be necessary, therefore, to say first what a man should be, so that the good proceeding from him may be in itself good, thus the good of charity.

(200) This, however, will be done in the following order: (1) No one can have charity except from the Lord. (2) No one can have charity from the Lord unless he shuns evils as sins. (3) A man ought to shun evils as sins, as from himself, while doing so nevertheless from the Lord. (4) In so far as anyone does not shun evils as sins, he remains in them. (5) In so far as anyone does not recognize and know what sins are, he sees no otherwise than that he is without sin. (6) In so far as anyone recognizes and knows what sins are, he can see them in himself, confess them before the Lord, and repent. (7) Good before repentance is not good, nor, before repentance, is charity charity. (8) Consequently, the "first" of charity is to look to the Lord and shun evils as sins, which is done by repentance.

(201) As regards the FIRST, No one can have charity except from the Lord. Here, as in what follows, we name only the Lord, because the Lord is the only God; for He is God of heaven and earth, as He himself teaches. . . He and the Father are one, like soul and body, as He also teaches . . . . He and the Spirit are the same, like the Divine in Him, and the Divine from Him. Thus He Himself is the One Only God; and thus the Divine Trinity is in His Person, and is named the Father, the Son, and the Holy Spirit. Now, because the whole Church, and all religion, is founded upon the idea of God, and upon the idea that God is one, and because this idea exists to no purpose unless God is one in Essence and in Person, and unless this unity of the trinity and trinity of the unity is in the Lord alone, therefore here at the very beginning, and afterwards in what follows, we name the

Lord only. See, besides, THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, from beginning to end; also ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE, nos. [157, 262, 263]. The reason no one can have charity except from the Lord, is that by charity is meant every good a man does to others; and the good a man does to others is indeed good for those to whom it is done, but it is not good him by whom is done, unless it is from God. For no good that is in itself a good, and is called a good of charity, and in its essence is a spiritual good, can flow forth from man, but from the Lord only. For, in order that a good of charity, or a spiritual good, may exist, the Lord must be in the Good, must indeed be the Good; for it proceeds from Him, and what proceeds from anyone derives its essence from Him; for He Himself is in what is His Own. If, therefore, the Lord were not the Good a man does to the neighbour, or, what is the same, unless the good a man does to the neighbour were from the Lord, it would not have an essence of good in it, but an essence of evil, for the man would be in it; and a man in himself and in his proprium is nothing but evil. This evil must first be removed, in order that the good proceeding from the man may not be the man's but the Lord's. A man is only a recipient of life: he is not life in himself, for, if he were life in himself, he would be God; and therefore, man is only a recipient of good, for good is of life, because love and wisdom are life, and good is of love, and truth is of wisdom. This life cannot be made over to man as his own; for man is finite and created, and the Lord cannot create and finite Himself in another. In that case, He Himself would no longer exist, and then the entire human race, and each individual by himself, would be God. To think this is not only irrational, but abominable also. In the spiritual world, such an idea about God and man stinks like a corpse. From all this it can be taken as established that there cannot be any good, which is in itself good, and is termed a good of charity, from man; it must be from the Lord, who alone is Good itself, thus is in Himself Good. This, the Lord does, indeed, produce from Himself, but through man. There is no subject through which the Lord produces good from Himself, other than man. Nevertheless the Lord has given man the faculty of feeling it in himself, indeed, as from himself, and therefore as his own, to the end that he may do it. For if he felt it was not from himself, but from the Lord, he would not do it; for he would then believe himself to be not a man, not even alive, and at length scarcely otherwise than like an automaton. And, from experience, I know that a man would rather die, than live perceptibly from another in himself. Indeed, unless a man felt the good he does as being from himself, the good would not remain in him either, but would flow through, like water through a water-skin all full of holes; nor could he then be formed for heaven, that is, reformed and regenerated, and so, being saved, live to eternity. Lest, however, a man, owing to this appearance, should attribute to himself the good or charity he does to the neighbour, and thereby appropriate evil to himself, in place of good, through believing he lives from himself, and consequently does the good from himself, thus attributing to himself what is the Lord’s, it has pleased the

Lord to reveal this in His Word, and to teach it. For the Lord says, “He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing” (John xv. 5, and elsewhere).

(202) 2. No one can have charity from the Lord unless he shuns evils as sins. By charity, here as above, is meant the good a man does to the neighbour. Everyone is able to do good to the neighbour, an evil man as well as a good man; but no one is able to do it by reason of good in himself, except from the Lord, and unless he shuns evils as sins. That no one is able to do good to the neighbour by reason of good in himself, except from the Lord, has been shown just above. The reason no one is able to do it unless he shuns evils as sins, is that the Lord cannot inflow into anyone with good so that it is received, unless the evils in him are removed; for evils do not receive good, they reject it. For it is the same with a man who is in evils, as it is with devils in hell. With devils, the Lord inflows with good, in just the same way as He inflows with angels in heaven; but the devils do not receive it, they turn the good into evil, and the truth into falsity, for their life’s form is such, and everything that inflows is turned into a likeness of the form; just as the pure heat of the sun is turned into putrid and noisome smells when it inflows into urine that has been stagnant, into dung, and into corpses. In the same way, the pure light of the sun, inflowing into objects in which all things are disordered, is turned into hideous colours. It is the same with heavenly heat, which is Divine Good, and heavenly light, which is Divine Truth, in the case of a man whose life’s

form is inverted, and so is opposed to the heavenly form. From this it is evident that, as long as a man is not shunning evils as sins, he cannot be doing otherwise than loving evils; and the love with everyone makes the form of his life. It is comparatively like a bad tree, which receives heat and light from the sun just as a good tree does, but still can only produce fruit that is a likeness of its own form, and therefore bad. It is, too, comparatively like malignant and noxious plants, which derive from the sun's heat and light the life by which they grow, just the same as good and useful plants, and yet can produce nothing but what agrees with their own form. Every man is the form of his own love. Nothing else forms a man in respect of his spiritual part, but his love. If he loves evils, he becomes a form of evil, which is an infernal form; whereas if he loves goods, he becomes a form of good, which is a heavenly form. From this it is evident that unless a man shuns evils as sins, the form of his mind [mens] becomes, in respect of its spiritual things, an infernal form, which in itself does not receive any good from the Lord, and consequently does not bring forth any good that is in itself good. The Lord can bring forth good through any man, and He can turn the evil that an evil man brings forth into good. He can rouse an evil man to do good from selfish and worldly considerations; but in that case the Lord does not inflow into the evil of the man himself, but round about it into the surrounding things in him, thus into his external, by means of which the man wants to appear like a good man. That good, therefore, is good so far as the surface goes, but intrinsically is evil. With hypocrites, it is like gilded dung, so that scarcely anyone thinks it to be other than pure gold; nevertheless, if it is brought near to a sensitive nostril, the smell of the dung in it is perceived. These things, however, are fully shown in THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, in the section where it is shown that, in so far as a man shuns evils as sins, he does goods, not from himself, but from the Lord, nos. 18-31; to which I will add only this, that every one can see this from merely general influx out of heaven. Take anyone you like, servant, farmer, workman, ship-captain, or merchant, provided only he has something rational, and tell him only that he who hates evil does good, and all of them will see it clearly. And, inasmuch as they know that all good is from God, tell them that, in so far is a man hates evil because it is against God, he does good from God; and they will see it. But say the same things to someone who has confirmed himself in faith alone, and accordingly at the same time in the idea that no one can do good from himself, and he will not see it; for false things have closed his rational sight or understanding, but not that of the others.

(203) 3. A man ought to shun evils as sins, as from himself, while doing so nevertheless from the Lord. Who, having read the Word, and having some religion, does not know that evils are sins? This is what the Word teaches from beginning to end, and this is the whole of religion. Evils are termed sins on account of their being contrary to the Word, and to religion. Who does not know that no one can shun evils as sins unless he does so as from himself? Who can

repent any other way? Does not a man say within himself, “I won’t do this. I will give up doing this. Indeed, when it recurs, I will fight against it and overcome it”? No one ever speaks in this is way within himself, however, unless he believes in God. He who does not believe in God does not reckon an evil as a sin, and so does not fight against it, but rather in favour of it. But he who believes in God says also within himself, “With God’s help I will overcome it”; and so he makes supplication, and gets help. This is not denied to anyone, but is given to him, because the Lord, from His Divine Love, is in the continual endeavour to reform and regenerate man, and so to purify him from evils, and this constant endeavour of the Lord comes into effect, when the man truly desires it, and makes an effort for it. In this and no other way does a man receive the power to resist evils and to fight against them. Before this, he does not receive it, he rejects it. This, then, is shunning evils as sins as from oneself, while doing so nevertheless from the Lord. But on this subject, THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM, nos. 101-107, may also be seen; to which I will add this: Say to a man of sound reason, “Only believe that Christ, the Son of God, redeemed you from hell, and thus from all evil, and beseech God the Father to forgive you your sins on that account, and He will do so; and in that case there will be no need for you, as of yourself, to shun evils as sins. You can’t do anything of yourself, can you? What is ‘as of yourself,’ then?” And picking up a pebble, or a little bit of wood, tell him, “Are you any more able to do anything towards justification and salvation than this pebble, or little bit of wood?” Then the man of some reason will reply, “I know I can do nothing of myself, but all the same I should repent of evils. This, the Lord Himself taught: His apostles taught it: Paul taught it: the Word teaches it, and so does all Religion. When I practise repentance, shall I not be doing something as of myself?” Suppose you then say, “What will you be doing, seeing you can do nothing? Do it if you like: I repent through faith, and faith saves without works.” But the man of sound reason will reply, “You are mistaken, Sir. The Lord taught that I am both to do and to believe. For you, let it be faith; for me there shall be faith and works together. I know that after death a man will have to render an account of his works, and that everyone’s believing is according to his doing.”

(204) 4. In so far as anyone does not shun evils as sins, he remains in them. Man was created into the image and likeness of God, and made so that he might be a recipient of the Lord’s love and wisdom. But, because he did not want to be a recipient, but wanted to be actual love and wisdom, and thus like God, he consequently inverted his form, and so turned away his affections and thoughts from the Lord to himself, and so began to love, even to worship, himself more than the Lord. In this way he estranged himself from the Lord, and looked backwards away from Him, thereby perverting the image and likeness of God in himself, and making it into an image and likeness of hell. This is signified by his eating of the tree of the knowledge of good and evil. By the serpent which he obeyed is signified the sensual, which is the ultimate of the natural man, and its lust. The

sensual, because it exists in the world, and admits therefrom the objects it desires, loves the things of the world; and, if it is allowed to rule, it draws the mind [mens] away from the objects of heaven, which are goods of love and truths of wisdom, in themselves Divine. This is the origin of man being, in respect of his proprium, nothing but evil, and of his being born into it from parents. But means have been provided by the Lord, so that he may not perish on account of this; and these are, to look to the Lord and acknowledge that every good of love and every truth of wisdom is from Him, and nothing from man himself. In this way man inverts his form, turning away from himself and turning round to the Lord; thus he returns to the state into which he was created, which was, as has been said, that he might be a recipient of good and truth from the Lord, not from himself at all. Man's proprium having, by this inversion, become evil only, there is the other means of recovering the image of God, shunning evils as sins. For if a man does not shun evils as sins, but only shuns them as hurtful, he is still not looking to the Lord, but to himself, and so continues in a perverted state. When, however, he shuns evils as sins, he is also shunning them because they are against the Lord and contrary to His Divine laws; and then he beseeches the Lord for help and for power to resist them; and this power, when besought, is never denied. It is by these two means that a man is purified from his innate evils. Consequently, if he does not adopt these two means, he cannot but remain such as he was born. He cannot be purified from evils if he only looks to God and prays; for in that case he believes, after having prayed, either that he is entirely without sins, or that they have been remitted, by which he understands that they have been taken away. But in that case he still remains in them; and to remain in them is to increase them; for they are like a disease that eats away everything round about it and brings death. Nor are evils removed by only shunning them; for in that case the man is looking to himself, and he thereby strengthens the origin of evil, which was, that he turned himself backwards, away from the Lord, and round towards himself.

(205) 5. In so far as anyone does not recognize and know what sins are, he sees no otherwise than he is without sin. Every man loves his proprium, both the voluntary proprium and the intellectual. The voluntary proprium is evil, and the intellectual proprium is falsity from that evil, thus it is the falsity of evil. And because every man loves his proprium, he is thus loving the evil and its falsity; and, because everything that is loved is also delightful, therefore he knows no otherwise than that the evil he has is good, and that its falsity is truth - for that which is said to be good is all that which is delightful. From these things it can be seen at the outset that, if a man does not recognize and know what sins are, to that extent he sees no otherwise than that he is without sin. But, inasmuch as a man loves his own evil and its falsity, because he loves his proprium, he is not able from himself to know which thing is evil, and what thing is falsity from it; he has to see it from some other source. He must see it from the precepts of religion, all of which have reference to the ten precepts of the Decalogue. If at heart

he rejects these precepts, he cannot by any means see otherwise than that he is without sin; and in that case, having been initiated from childhood into the worship of God, and being aware from the Church’s teaching that he is a sinner from his very origin and subsequent birth, he sets about confessing that he is a sinner; but nevertheless, being unaware of what sin is, he believes all the time that he is not a sinner. I have heard people declaring that they were sinners, that they were in sins of every kind from conception and birth, that, from the head to the sole of the foot, there was no soundness in them, and more things of the same kind; but, because they did not know what sin is, they did not know that the love of self, and arrogance, are the heads of all sins. They did not know that bearing hatred and taking revenge just because one is not honoured and worshipped as a demigod, is a sin, nor that slandering the neighbour out of enmity and thus bearing false witness against him, is a sin; nor that deceiving anyone by word or deed, is a sin; that despising another in comparison with oneself, envying him his goods, being covetous of them, are sins. They did not know, either, that claiming merit for performing the various acts of worship towards God, in matters both of faith and of charity, is a sin; besides innumerable other things. I have heard them say that they did not know such things were sins; nor anything, indeed, no matter what the nature of it, that one thinks but does not say, or wills but does not do. On account of this ignorance one of them said he did not know he was a sinner - “and if I am,” he said, “I am purified from them when I have said this prayer, ‘I know not my sins, O God, take them away.’” But when the same person examined himself, which took place in the world of spirits, he noticed that his sins were so numerous that he could not tell them all. He saw, too, that he could, if he wanted to, recognize and know them. He said, however, that he did not want to, as he would then have to abstain from thinking and willing them, to do which would conflict with the delight of his life. From these things it is now evident that, in so far as any one does not recognize and know what sins are, he sees no otherwise than that he is without sin.

(206) 6. In so far as anyone recognizes and knows what sins are, he can see them in himself, confess them before the Lord, and repent of them. This follows as a result of all that has now been said. Therefore, in order that a man may see what sins are, the “first” of the Word was the Decalogue. For that reason also the Decalogue is a complex of all things of the Word. That is why it is called the Ten Words, the Ten Words signifying all truths in the complex. For the same reason, too, there are similar precepts among all nations in the universe with whom there is religion. Moreover, the man who knows that they are Divine laws, and that consequently anyone acting contrary to them is acting against God, or sinning, can receive Divine influx, and with that, too, a will or effort as of himself, that he would like to give up doing them and repent. The confession of one’s sins before the Lord brings about conjunction with Him, and a reception of influx from Him; and then the Lord does it, while giving to the man to do it all the time as of himself.

Otherwise the man would not do it. The Lord then operates through his inmost things right down to the outermost, and removes the lustings that are the roots of evil. This it is impossible for the man himself to do of himself. Of himself man acts upon the outermost things only, whereas it is the inmost things that make these. Therefore, if a man of himself were to remove the outermost things, the lustings would still remain.

(207) 7. Good before repentance is not good, nor, before repentance, is charity charity. Before repentance a man is in evil; he is evil only, for he is a form of evil and an image of hell. By repentance, however, the evil is removed and good is implanted. From which it follows that the good before repentance is not good. Before repentance the good is not done from the Lord, but from the man; and therefore it has not an essence of good but an essence of evil within it, however much in its form it appears outwardly as good. This is not recognized in the world, but it is after death, manifestly. It is heard in the very tone of his speech, and more, which evil there is in it, whether there is deceitfulness, enviousness, vaingloriousness, haughtiness, blasphemousness, or what is hypocritical, or even a desire for reward. All the words of his speech derive their tone from the evil that is in it and regards only itself. After repentance, however, the good is quite a different thing. It is a full good, open from the Lord Himself. It is lovely, innocent, pleasing, heavenly. There is the Lord and heaven in it, there is good itself in it. It is alive; it is formed out of truths though being from good, in good, and towards good;

it is nothing else but some use to the neighbour; and hence it is serving. With every breath it puts away itself and its proprium, thus putting away evil. Its form is like the form of a lovely and beautifully coloured flower, shining out brilliantly under the sun's rays. Consequently, too, in the case of those who are in good, they are forms that can never be comprehended by the natural man: they cannot be depicted, nor can they be described: the forms they have are forms of good. It is rightly said that they are forms of good; yet the form itself consists of truths, while its life is the good of love; for the good sets the truths into a form suited to itself, and makes every one of its truths living. This is what good after repentance is like.

(208) 8. Consequently, the "first" of charity is to look to the Lord and shun evils as sins, which is done by repentance. Who does not see that before a man can do good that is good, he must be cleansed from his evils? Does not a cup have to be cleansed? And if it is not cleansed, does not the wine get a taste from its uncleanness? And does not a dish have to be cleansed before food is put on it? For if the inside of the dish is all unclean, will not the food excite aversion? How can anything pure inflow from heaven into a man, when he is wholly impure and unclean? Must not the impure and unclean things be removed first? If you let your bedroom get filled with excreta, would not the whole house have an offensive smell? Could anyone go into it? Would not anyone going in say, "I can't," and would he not turn away from the house, saying, "It's only fit for swine"? Consequently, before the Lord can inflow with good, evil

must be removed; for influx before that is dangerous, as the good is turned into evil and increases it. The first thing, therefore, is to remove evil, and afterwards to inflow with good, and bring it into operation by means of the man. Anyone attempting to do good from the Lord, before evil has been removed by repentance, or without shunning evils as sins, is attempting what is impossible, and such things as may make him worse, inasmuch as, in the case of a wicked man, the good is turned into evil, and in that way it is profaned. That evil must be removed first, is clearly evident from the precepts of the Decalogue. Who is loving a person, when he wants to kill him, or hates him? Who is loving the neighbour, when he commits whoredom with someone else's wife? Who is loving the neighbour, when he defrauds him? Who is loving the neighbour, when he slanders him? Who is loving the neighbour, when he covets what belongs to him? Those evils, therefore, must first be removed; and in the measure that they are being removed, to that extent the neighbour is being loved. Paul speaks of these things thus: . . . But people ask whether love towards the neighbour should be first, or whether shunning those evils should be first. Everyone can see that shunning those evils should be first, inasmuch as a man is born into evil. Is it not necessary then for him to repent?

(209) II THE "SECOND" OF CHARITY IS TO DO GOOD TO THE NEIGHBOUR. Isaiah, chapter i.; also concerning the cup and dish that are to be cleansed inside first. If this cleansing is not done, they still appear good outwardly. This is Pharisaic or hypocritical good, or something natural in

which there is nothing spiritual, thus it is spurious good; and if done for the sake of salvation, it is good done for reward. But these things are to be illustrated in this order: (1) Not wishing to do evil to the neighbour, is loving him. (2) Wishing to do good to the neighbour, is loving him. (3) In so far as a man does not wish to do evil to the neighbour, he wishes to do him good from charity; but not the reverse. (4) From this it follows, that the “first” of charity is to look to the Lord and shun evils as sins; and that the “second” of charity is to do good to the neighbour.

(210) 1. Not wishing to do evil to the neighbour, is loving him. For no one who loves another, does evil to him. Paul, too, says that he who loves the neighbour keeps the precepts of the Decalogue; he does not wish to kill; he does not wish to commit whoredom with someone else’s wife; he does not wish to steal; he does not bear false witness; “therefore, he says,” fulfilling the law is what charity is.” But, people ask, which is first, and which comes after? Whether loving the neighbour is first, and from that love not doing those evils - or whether removing them from oneself is first, and in that way loving the neighbour? It is evident enough that he who loves the neighbour does not do those evils. But people ask, how is anyone able to love the neighbour? Is he able to do so before he shuns those evils, and fights against them? It appears as if this love itself fights and so it does, though not before the man is in it. But, that he cannot come into that love, unless he first removes those evils, can be taken as established from the fact that every man by birth is in evils of every kind, that he lusts

only after what is evil, and that, if he does not repent of them, he remains in them. Consequently those evils stand in the way of his being able to love the neighbour from that spiritual love. And Paul, therefore, says also, that the flesh is against the spirit, and that the flesh with its lusting must be crucified, and that thus a man becomes spiritual, and a new creature. From this it may be seen that, in so far as a man crucifies the flesh, he lives in the spirit. Accordingly, man being such by birth, it follows that his spirit cannot love the neighbour unless he crucifies his flesh, which is done by repentance; and that, in so far as he does this, he loves the neighbour from the spirit, that is, inwardly; and that loving the neighbour from the heart, previous to this, is against man's nature. A belief has gathered strength in Christendom, that he who has faith loves the neighbour; but this belief is erroneous. No one can have a faith that has anything living in it, unless he shuns evils as sins, indeed, he has it to the extent that he shuns them. From these things it is now evident that the "first" of charity is not to do evil to the neighbour; for not doing evil to the neighbour is fighting against the evils in oneself, and repenting of them; and that the "second" of charity is to do good to the neighbour. It is possible for anyone, from the principle that it is Christian not to do evil to the neighbour, actually not to do it; but he who, from that principle alone, does not do evil to the neighbour, and does good to him, is still not loving him. His not doing evil to him is out of obedience to Divine law, not from the affection of love towards the neighbour. No one has any knowledge of this affection: he, however, who shuns evils as sins, that is, who does not love evils, comes into the affection of that love. Not doing evil but doing good from obedience is one thing, and not doing evil but good to the neighbour from an affection of love towards him is another. The difference is like that between the heat and light by night from the moon and stars, and the heat and light by day from the sun. In the obedience there is not any of the heat of that love, nor any of its light; but in the affection there is; for the of love is heat. Consequently, they who have done good from obedience are in the lowest regions of heaven, and in a light and heat like that, of the moon. Indeed, the light of their understanding is in the shade: they do not see any spiritual truths in light. The distinction between them, moreover, is that those who do good from obedience are doing it from fear of punishment, and for the same reason also they abstain from doing evil; whereas those who do good from affection are not doing it from fear of punishment; and, further, those who do good from obedience are natural, while those who do it from affection are spiritual. Again, those who do good from obedience are those who are being reformed - this, moreover, comes first; whereas those who do good from affection are being regenerated - this comes next in order. All who have been under the belief that man is saved by faith alone, if they are living in a Christian manner, confessing they are sinners, but without having examined themselves, do good from obedience, not from affection; indeed, they have no knowledge at all of faith, or of love, or of God, except what they hear from a preacher: they do good deeds, nevertheless.

(211) The affection itself of love is like a flame, from which there is light in truths. The reason for this is that the Lord inflows into a man's affection, and gives light. Moreover, love, in the spiritual world, appears from afar as a flame. Sometimes what look like flames descend from heaven, and these flames are affections of good and truth so appearing. It is like someone doing homage to a king, a governor, or a person in authority, in accordance with the rules of rank, and thus outwardly loving him, without, however, inwardly loving him. He loves him because he sees in him . . .

(212) XII WHERE THERE IS NO TRUTH OF FAITH, THE CHURCH DOES NOT EXIST; AND WHERE THERE IS NO GOOD OF LIFE, RELIGION DOES NOT EXIST. The Church and religion make one, like truth and good. And because truth is of faith and good is of charity, they make one as faith and charity do; and, in order that it may be still more clearly understood, they make one as do the understanding and the will. It is well known that it is possible for a man to understand well and all the while not will well, and to understand truths and thence give utterance to them, and yet not from willing them do them. But when he wills as he understands, and does as he says, then the will and the understanding with him make one. It is similar in the case of the Church and religion. The Church is a Church from its doctrine; and religion is religion from a life in accordance with doctrine. And the doctrine ought to be composed of truths, and the life ought to be made up of goods.

(213) But, in order that these things may come into a clearer light, they must be explained in the following order: (1) All the truths of faith in the Church are from the Word. (2) The truths of faith that are from the Word teach what is to be believed and what is to be done, so that a man's lot may be eternal life. (3) It is said "the Church" on account of doctrine, and "religion" on account of a life in accordance therewith. (4) With those who, by both doctrine and life, are in faith separate from charity, there is neither the Church nor religion.

(214) IV THE NEIGHBOUR IS TO BE LOVED IN ACCORDANCE WITH HIS SPIRITUAL GOOD, AND HIS MORAL, CIVIL, AND NATURAL GOOD THEREFROM; CONSEQUENTLY IT IS GOOD THAT, IN A SPIRITUAL SENSE, IS THE NEIGHBOUR TO BE LOVED. (1) A man is not a man by reason of his face and body, but by reason of the good of his will. (2) When the good of a man's will is loved, the man himself is being loved. (3) A man is a man by reason of his spiritual good, and not by reason of his moral, civil, and natural good separate from spiritual good. (4) Such as a man's spiritual good is, such is his moral, civil, and natural good; because these three goods derive their life solely from spiritual good. (5) Consequently, it is good that, in a spiritual sense, is the neighbour to be loved. OBS. - Spiritual good is the good of charity, thus, the Lord, heaven, and the Church with him; for such is the man in the goods derived from it.

(215) III IN A NATURAL SENSE, THE NEIGHBOUR WHO IS TO BE LOVED IS A FELLOW-CITIZEN, ALSO A SOCIETY,

SMALL OR LARGE, ALSO ONE’S COUNTRY, ALSO THE HUMAN RACE.

Apocalypse Revealed (1766)

Translated by John Whitehead, 1912

First published in 1766, this important work provides a detailed analysis of the inner and spiritual sense of the *Book of Revelation*. It is the first of Swedenborg’s later works to which he appended so-called “memorable relations,” recording descriptions of otherworld events he had witnessed. By 1765 he had stopped writing in his *Spiritual Diary* and so in all subsequent publications, he included accounts of such events. In a letter written to his friend Dr. Gabriel Beyer, dated to April 1766, Swedenborg recommends that the doctor read these passages first.

Interestingly, *Apocalypse Revealed* is the last work that Swedenborg published anonymously. Unlike his incomplete treatise, *Apocalypse Explained*, written earlier but published posthumously, the text is openly addressed to the Christian world and reveals a new attitude as to where the new church should have its origin.

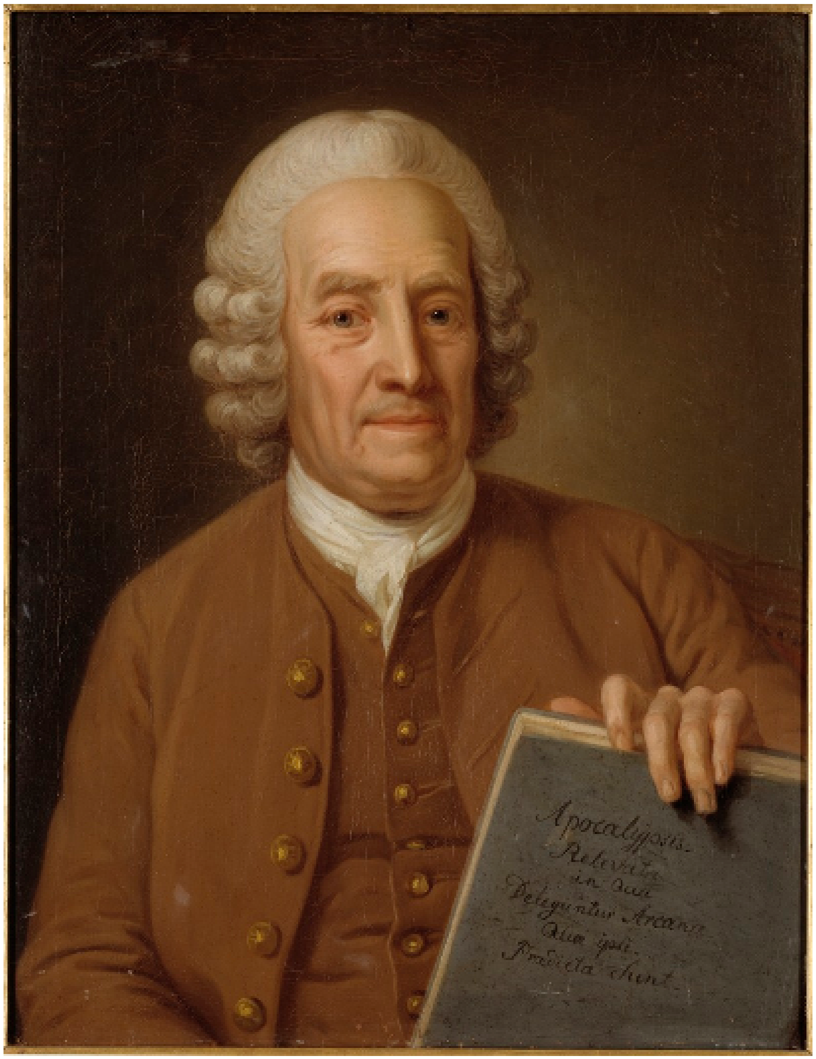
Apocalypsis
Relevata
in Qua
Deteguntur Arcana
Quæ ipsi
Prædicta sunt

Swedenborg at the age of 75, holding the soon-to-be-published manuscript of 'Apocalypse Revealed', 1766

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Revelation 1

1. The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He signified, sending by His angel to His servant John, 2. Who testified the Word of God, and the testimony of Jesus Christ, whatsoever he saw. 3. Blessed is he that readeth, and they that hear, the words of the prophecy, and keep the things written therein: for the time is near. 4. John to the seven churches which are in Asia: Grace be unto you, and peace, from Him who is, and who was, and who is to come; and from the seven spirits who are before His throne; 5. And from Jesus Christ, who is the faithful witness, the first-born from the dead, and the prince of the kings of the earth. To Him that loveth us, and washeth us from our sins in His blood: 6. And He maketh us kings and priests unto God and His Father: to Him be glory and might for ever and ever. 7. Behold He cometh with the clouds, and every eye shall see Him, and they who pierced Him: and all the tribes of the earth shall wail because of Him. Even so; Amen. 8. I am the Alpha and the Omega, the Beginning and the End, saith the Lord, who is, and who was, and who is to come, the Almighty. 9. I, John, who also am your brother, and companion in affliction, and in the kingdom and patient expectation of Jesus Christ, was in the island called Patmos, for the Word of God, and for the testimony of Jesus Christ. 10. I became in the spirit on the

Lord’s day; and I heard behind me a great voice, as of a trumpet, 11. Saying, I am the Alpha and the Omega, the First and the Last: and, what thou seest, write in a book, and send to the churches which are in Asia; unto Ephesus, and Smyrna, and Pergamos, and Thyatira, and Sardis, and Philadelphia, and Laodicea. 12. And I turned to see the voice that spoke with me: and, having turned, I saw seven golden lampstands; 13. And in the midst of the seven lampstands One like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14. And His head and His hairs were white as white wool, like snow; and His eyes as a flame of fire; 15. And His feet like unto fine brass, as if glowing in a furnace; and His voice as the voice of many waters; 16. And having in His right hand seven stars; and out of His mouth a sharp two-edged sword going forth; and His face was as the sun shineth in His power. 17. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the First and the Last; 18. And am He that liveth, and was dead; and behold I am alive for ages of ages. Amen; and I have the keys of hell and of death. 19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. 20. The mystery of the seven stars which thou sawest in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches; and the seven lampstands, which thou sawest, are the seven churches. THE SPIRITUAL SENSE The contents of the whole chapter That this Revelation is from the Lord alone, and that it is received by those who will be in His New Church, which is the New Jerusalem, and acknowledge the Lord as the God of heaven and earth; the Lord is also described as to the Word. The contents of each verse Verse 1. “The Revelation of Jesus Christ” signifies predictions from the Lord concerning Himself and His Church, what the latter will be in its end, and what it will be afterwards (n. 2). “Which God gave unto Him to show unto His servants,” signifies for those who are in faith from charity (n. 3). “Things which must shortly come to pass,” signifies that they will certainly be, lest the Church perish (n. 4). “And He signified, sending by His angel, to His servant John,” signifies the things which are revealed by the Lord through heaven to those who are in the good of life from charity and its faith (n. 5). Verse 2. “Who testified the Word of God and the testimony of Jesus Christ,” signifies, who from the heart and thus in the light receive Divine truth from the Word, and acknowledge the Lord’s Human to be Divine (n. 6). “Whatsoever he saw,” signifies their enlightenment in all the things which are in this Revelation (n. 7). Verse 3. “Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things written therein,” signifies the communion of those with the angels of heaven, who live according to the Doctrine of the New Jerusalem (n. 8). “ For the time is near,” signifies that the state of the Church is such that it can no longer continue so as to have conjunction with the Lord (n. 9). Verse 4. “John to the seven churches,” signifies to all who are in the Christian world, where the Word is, and by it the Lord is known, and who draw near to the

Church (n. 10). "Which are in Asia," signifies to those who are in the light of truth from the Word (n. 11). "Grace be unto you, and peace," signifies the Divine salutation (n. 12). "From Him who is, and who was, and who is to come," signifies from the Lord, who is eternal and infinite, and Jehovah (n. 13). "And from the seven spirits who are before His throne," signifies from the whole heaven, where the Lord is in His Divine truth (n. 14). Verse 5. "From Jesus Christ," signifies the Divine Human (n. 15). "The faithful witness," signifies that He is the Divine truth itself (n. 16). "The first-born from the dead," signifies that He is also the Divine good itself (n. 17). "And the Prince of the earth," signifies from whom is all truth from good in the church (n. 18). "That loveth us, and washeth us from our sins," signifies who from love and mercy reforms and regenerates men by His Divine truths from the Word (n. 19). Verse 6. "And He maketh us kings and priests," signifies who gives to those who are born of Him, that is, regenerated, to be in wisdom from Divine truths and in love from Divine goods (n. 20). "Unto God and His Father," signifies and thus images of His Divine wisdom and His Divine love (n. 21). "To Him be glory and might into the ages of ages," signifies who alone has Divine majesty and Divine omnipotence to eternity (n. 22). "Amen," signifies the Divine confirmation from truth, thus from Himself (n. 23). Verse 7. "And He cometh with the clouds of heaven," signifies that the Lord will reveal Himself in the literal sense of the Word, and will open its spiritual sense, at the end of the church (n. 24). "And every eye shall see Him," signifies that all will acknowledge Him, who, from affection, are in the understanding of Divine truth (n. 25). "And they who pierced Him," signifies that they also will see, who are in falsities in the church (n. 26). "And all the tribes of the earth shall wail," signifies that this will be when there are no longer any goods and truths in the church (n. 27). "Even so, Amen," signifies the Divine confirmation that thus it will be (n. 28). Verse 8. "I am the Alpha and the Omega, the Beginning and the End," signifies Who is the Self-existing and the Only from firsts to ultimates, from Whom all things are; thus who is Love Itself and the Only Love, Wisdom Itself and the Only Wisdom, and Life Itself and the Only Life in Himself, and thus the Creator Himself and the only Creator, Saviour, and Enlightener from Himself, and thence the All in all of heaven and the church (n. 29). "Saith the Lord, who is, and who was, and who is to come," signifies who is eternal and infinite, and Jehovah (n. 30). "The Almighty," signifies who is, lives, and has power, from Himself, and who governs all things from firsts by ultimates (n. 31). Verse 9. "I, John, who am your brother and companion," signifies those who are in the good of charity and thence in the truths of faith (n. 32). "In affliction, and in the kingdom, and the patient expectation of Jesus Christ," signifies who in the church are infested by evils and falsities, but these are to be removed by the Lord, when He comes (n. 33). "I was in the island called Patmos," signifies a state and place in which he could be enlightened (n. 34). "For the Word of God and the testimony of Jesus Christ," signifies in order that the Divine truth from the Word may be received from the heart and thus in the light, and that the Lord's Human may be acknowledged to be Divine (n. 35). Verse 10. "I became in the Spirit on the Lord's day," signifies a spiritual state at that time from Divine influx (n. 36). "And I heard behind me a great voice as of a trumpet," signifies the manifest perception of Divine truth revealed from heaven (n. 37). Verse 11. "Saying, I am the Alpha and the Omega, the First and the Last," signifies who is the Self-existing and the Only from firsts to ultimates, from whom all things are; and more as above (n. 38). ["What thou seest write in a book"] signifies that they might be revealed to posterity (n. 39). "And send unto the churches that are in Asia," signifies for those in the Christian world who are in the light of truth from the Word (n. 40). "Unto Ephesus and unto Smyrna, and unto Pergamos and unto Thyatira, and unto Sardis, and unto Philadelphia and unto Laodicea," signifies in particular according to the state of each one's reception (n. 41). Verse 12. "And I turned to see the voice which was speaking with me," signifies the inversion of the state of those who are in the good of life as to the perception of truth in the Word, when they turn themselves to the Lord (n. 42). "And having turned I saw seven golden lampstands," signifies the New Church which will be in enlightenment from the Lord out of the Word (n. 43). Verse 13. "And in the midst of the seven lampstands One like unto the Son of Man," signifies the Lord as to the Word, from whom is that church (n. 44). "Clothed with a garment down to the foot," signifies the proceeding Divine, which is the Divine truth (n. 45). "And girded at the paps with a golden girdle," signifies the proceeding and at the same time conjoining Divine, which is the Divine good (n. 46). Verse 14. "And His head and hairs were white as wool, like snow," signifies the Divine love of the Divine wisdom in firsts and in ultimates (n. 47). "And His eyes as a flame of fire," signifies the Divine wisdom of the Divine love (n. 48). Verse 15. "And His feet like unto fine brass, as if glowing in a furnace," signifies the Divine good natural (n. 49). "And His voice as the voice of many waters," signifies the Divine truth natural (n. 50). Verse 16. "And having in His right hand seven stars," signifies all the knowledges of good and truth in the Word from Him (n. 51). "And out of His mouth a sharp two-edged sword going forth," signifies the dispersion of falsities by the Lord through the Word and through doctrine therefrom (n. 52). "And His face was as the sun shining in power," signifies the Divine love and the Divine wisdom, which are Himself, and proceed from Him (n. 53). Verse 17. "And when I saw Him, I fell at His feet as dead," signifies the failing of his own life from such presence of the Lord (n. 54). "And He laid His right hand upon me," signifies life then inspired from Him (n. 55). "Saying unto me, Fear not," signifies resuscitation, and adoration then from the deepest humiliation (n. 56). "I am the First and the Last," signifies that He is Eternal and Infinite, and thus the Only God (n. 57). Verse 18. "And am He that is living," signifies who alone is life, and from whom alone life is (n. 58). "And was dead," signifies that He was neglected in the church, and His Divine Human not acknowledged (n. 59). "And behold, I am alive for ages of ages," signifies that He is life eternal (n. 60). "Amen," signifies the Divine confirmation that it is the truth (n. 61). “And I have the keys of Hell and of death,” signifies that He alone can save (n. 62). Verse 19. “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,” signifies in order that all the things which are now revealed may be for posterity (n. 63). Verse 20. “The mystery of the seven stars which thou sawest in my right hand, and the seven golden lampstands,” signifies arcana in the visions concerning the New Heaven and the New Church (n. 64). “The seven stars are the angels of the seven churches,” signifies the New Church in the heavens, which is the New Heaven (n. 65). “And the seven lampstands which thou sawest are the seven churches,” signifies the New Church on earth, which is the New Jerusalem descending from the Lord out of the New Heaven. THE EXPLANATION What the spiritual sense is, has been hitherto unknown. That there is such a sense in every particular of the Word, and that without it, the Word in many places cannot be understood, has been shown in the Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 5-26). This sense does not appear in the literal sense, for it is in it as the soul in its body. It is known that there is the spiritual and the natural, and that the spiritual flows into the natural, and presents itself to be seen and felt in the forms which fall under the sight and touch, and that the spiritual, without such forms, is not perceived otherwise than as affection and thought, or as love and wisdom which are of the mind. That affection and thought, or love whose property it is to be affected, and wisdom whose property it is to think, are spiritual, is acknowledged. That these two faculties of the soul present themselves in the body in forms which are called the organs of sense and motion, is known; also, that they make one, and such a one as that when the mind thinks, the mouth in an instant speaks, and when the mind wills, the body in an instant acts; hence it is evident, that there is a perfect union of things spiritual and natural with man. [2] It is similar in each and everything in the world; there is in them the spiritual, which is the inmost of the cause, and there is the natural, which is its effect, and these two make one; and the spiritual does not appear in the natural, because it is in it as the soul in the body, and as the inmost of the cause in the effect, as was said before. It is similar with the Word; that this in its bosom is spiritual, because it is Divine, can be denied by no one; but as the spiritual does not appear in the sense of the letter, which is natural, therefore the spiritual sense has been hitherto unknown; nor could it have been known before genuine truths were revealed by the Lord, for that sense is in these. For this reason Revelation has not been understood before. But lest there should be doubt that such things are within it, the particulars must be explained, and demonstrated by similar passages elsewhere in the Word. The explanation and demonstration now follow.

(2) Verse 1. The revelation of Jesus Christ, signifies predictions from the Lord concerning Himself and His church, what the latter will be in its end, and what it will be afterwards, as well in the heavens as upon earth. By “the revelation of Jesus Christ” are signified all predictions,

which because they are from the Lord, are called the Revelation of Jesus Christ; that they relate to the Lord and His church, will appear from the explanations. In Revelation it does not treat of the successive states of the church, still less of the successive states of kingdoms, as some have hitherto believed, but there from beginning to end it treats of the last state of the church in the heavens and on the earth; and then concerning the Last Judgment; and after this of the New Church, which is the New Jerusalem. That this New Church is the end of this work, is evident, wherefore those things which precede refer to the state of the church, as to its quality just before it. But in what series these are treated of, may be seen from the contents of each chapter; and more distinctly from the explanation of each particular verse.

(3) Which God gave unto Him to show unto His servants, signifies for those who are in faith from charity, or in truths of wisdom from the good of love. By "showing" is signified to manifest, and by "servants" are here signified those who are in faith from charity; to them these things are manifested, because they understand and receive them. By servants, in the spiritual sense, are meant those who are in truths; and because truths are from good, by servants are meant those who are in truths from good, thus also, those who are in wisdom from love, because wisdom is of truth, and love is of good; also those who are in faith derived from charity, because faith also is of truth and charity is of good; and as the genuine spiritual sense is abstracted from person, therefore in it by servants are signified truths. Now

as truths are serviceable to good by teaching it, therefore, in general, and properly, by “servant” in the Word is meant what is serviceable, or he or that which serves; in this sense not only the prophets are called the servants of God, but also the Lord as to His Human; that the prophets are called the servants of God is evident from the following passages: Jehovah hath sent unto you all His servants the prophets (Jer. 25:4). He revealeth His secret unto His servants the prophets (Amos 3:7). He set before you by the hand of His servants the prophets (Dan. 9:10); And Moses is called “The servant of Jehovah” (Mal. 4:4). The reason is that by a prophet in the spiritual sense is meant the truth of doctrine, as explained below. [2] And because the Lord was the Divine truth itself, which also is the Word, and from this was Himself called the Prophet; and served in the world, and serves all to eternity by teaching, therefore, He also, in many places, is called the servant of Jehovah; as in the following passages: He shall see of the labor of His soul, and shall be satisfied; by His knowledge shall my righteous servant justify many (Isa. 53:11). Behold, my servant shall deal prudently, He shall be extolled and exalted and be lifted up greatly (Isa. 52:13). Behold, my servant, on whom I lean, mine elect, in whom my soul hath good pleasure, I have put my spirit upon Him (Isa. 42:1, 19); this is spoken of the Lord: in like manner David is called a servant, where, by him, the Lord is meant; as in the following passages: And I Jehovah will be their God, and My servant David a prince in the midst of them (Ezek. 34:24). My servant, David, shall be king over them, that there may be one shepherd to them all (Ezek. 37:24). I will protect this city to preserve it, for My sake and My servant David's (Isa. 37:35). So also in Psalm 78:70-72, 89:3-4, 20. That by David in these places is meant the Lord, may be seen in Doctrine of the New Jerusalem concerning the Lord (n. 43-44). The Lord Himself says the same of Himself: Whosoever will be great among you, let him be your minister, and whosoever will be first let him be your servant, as the Son of man came not to be ministered unto, but to minister (Matt. 20:25-28; Mark 10:42-44; Luke 22:27; likewise Luke 12:37). This the Lord says, because by servant and minister is meant one who serves and ministers by teaching, and abstractly from person, the Divine truth, which was himself. [3] Since, therefore, by servant is meant he who teaches Divine truth, it is evident that by servants in this place in Revelation are meant those who are in truths from good, or in faith from charity, because these can teach from the Lord, that is, the Lord can teach and minister through them. In this sense they are called servants in Matthew: In the consummation of the age, who is the faithful and prudent servant, whom his Lord shall set over his household, to give them their food in its season; blessed is that servant whom the Lord when He cometh, shall find so doing (Matt. 24:45-46). And in Luke: Blessed are those servants, whom the Lord when He cometh, shall find watching: verily, I say unto you, that He shall gird Himself, and make them to recline, and shall Himself come near and minister unto them (Luke 12:37). In heaven all are called servants of the Lord who are in his spiritual kingdom; but they who are in his celestial kingdom are called ministers; the reason is, that they who are in his spiritual kingdom, are in wisdom from Divine truth; and they who are in his celestial kingdom are in love from Divine good; and good ministers and truth serves. But in the opposite sense, by servants are meant those who serve the devil; these are in a state of servitude itself; but they who serve the Lord are in a state of liberty; as the Lord also teaches (John 8:32-36).

(4) Things which must shortly come to pass signifies that they will certainly be, lest the church perish. By coming to pass shortly, is not meant that the things which are foretold in Revelation, will happen immediately and speedily, but certainly; and that unless they do happen the church must perish. In the Divine idea, and thence in the spiritual sense, there is no time, but instead of time there is state; and because shortly relates to time, by it is signified certainly, and that it will come to pass before its time, for Revelation was given in the first century, and since that seventeen centuries have now elapsed, from which it is evident, that by shortly is signified that which corresponds to it, and that is, certainly. [2] The like is also involved in these words of the Lord: Except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened (Matt. 24:22); by which also is meant that unless the church should come to an end before its time, it would altogether perish; in that chapter the consummation of the age and the Lord's coming are treated of; and by the consummation of the age is meant the last state of the old church, and by the Lord's coming, the first state of the new

church. [3] It was said that in the Divine idea there is not time, but the presence of all things past and future; wherefore it is said in David: A thousand years in Thy sight are as yesterday (Ps. 90:4); I will declare the decree, Jehovah hath said unto Me, Thou art My Son, this day have I begotten Thee (Ps. 2:7). "This day" is the presence of the Lord's advent. Thence also it is, that an entire period is called day in the Word, and its first state the dawning and the morning, and the last evening and night.

(5) And He signified, sending by, His angel to His servant John, signifies the things which are revealed from the Lord through heaven to those who are in the good of life from charity and its faith. By "He signified, sending by His angel," in the spiritual sense, is meant the things which are revealed from heaven, or through heaven by the Lord: for by "angel" in the Word is everywhere meant the angelic heaven, and in the supreme sense the Lord Himself; the reason is, that no angel ever speaks with man separate from heaven; for there is such a conjunction there of each with all, that everyone speaks from the communion, although the angel is not conscious of it. For heaven in the sight of the Lord is as one man, whose soul is the Lord Himself; wherefore the Lord speaks with man through heaven, as man does from his soul through his body with another; and this is done in conjunction with all and each of the things of his mind, in the midst of which are the things which he speaks. But this arcanum cannot be unfolded in a few words. It is partly unfolded in The Angelic Wisdom concerning the Divine Love and the Divine Wisdom. Hence

it is evident, that by "an angel" is signified heaven, and in the supreme sense the Lord. The reason why by "angel" the Lord is meant in the supreme sense, is, because heaven is not heaven from the things proper to the angels, but from the Divine of the Lord, from which is derived their love and wisdom, yea, their life. Hence it is that the Lord Himself is called "Angel" in the Word. From these things it is manifest that the angel did not speak from himself with John; but the Lord by means of heaven through him. [2] By these words is meant, that they were revealed to those who are in the good of life from charity and its faith, because these are meant by "John." For by the "twelve disciples" or "apostles" of the Lord, are meant all who are of the church in truths from good; and in the abstract sense, all things of the church; and by "Peter," all who are in faith, and, abstractly, faith itself; by "James," they who are in charity, and, abstractly, charity itself; by "John," they who are in the good of life from charity and its faith, and, abstractly, the good of life itself therefrom. That these things are meant by "John," "James," and "Peter" in the Word of the evangelists, may be seen in the small work on The New Jerusalem and Its Heavenly Doctrine, published at London in the year 1758, (n. 122). [3] Since the good of life from charity and its faith makes the church, therefore through the apostle John were revealed the arcana concerning the state of the church which are contained in his visions. That by all the names of persons and places in the Word are signified things of heaven and the church, is shown in many places in Arcana Coelestia, also published at London. From these things it may appear, that by "He signified, sending by His angel to His servant John," is meant in the spiritual sense, what is revealed by the Lord through heaven to those who are in the good of life from charity and its faith; for charity through faith operates good, and not charity by itself, nor faith by itself.

(6) Verse 2. Who testified the Word of God, and the testimony of Jesus Christ, signifies who, from the heart, and thus in the light, receive the Divine truth from the Word, and acknowledge the Lord's Human to be Divine. It is said of John that "he testified the Word of God," but as by John are meant all who are in the good of life from charity and its faith, as was said above (n. 5), therefore in the spiritual sense all these are meant. The angels, who are in the spiritual sense of the Word, never know any name of a person mentioned in the Word, but only that which the person represents and thence signifies, which, instead of John, is the good of life, or good in act; consequently all in the aggregate who are in that good. These "testify," that is, see, acknowledge, receive from the heart in the light, and confess the truths of the Word, especially that truth therein that the Lord's Human is Divine; which may be evident from the passages quoted from the Word in great abundance in the Doctrine of the New Jerusalem concerning the Lord. By "Jesus Christ" and by "the Lamb" in the Apocalypse is meant the Lord as to the Divine Human, and by "God," the Lord as to His Divine, from which are all things. [2] With regard to the spiritual signification of "testifying," this is predicated of truth, because in the world the truth is to be

testified, and when it is testified, it is acknowledged. But in heaven truth testifies of itself because it is itself the light of heaven. For when the angels hear the truth, they immediately know and acknowledge it; and because the Lord is the truth itself, as He Himself teaches in John 14:6, He is in heaven the testimony of Himself. Hence it may appear what is meant by "the testimony of Jesus Christ"; wherefore the Lord says: Ye sent unto John, and he testified unto the truth; but I receive not testimony from man (John 5:33-34). And in another place: John came for a witness, to bear witness of the Light; he was not that Light; the Word which was with God, and was God, and became flesh, was the true Light, which lighteth every man (John 1:1-2, 7-8, 14, 34). And in another place: Jesus said, Though I testify of Myself, yet My testimony is true, for I know whence I came, and whither I go (John 8:14). When the Comforter has come, even the Spirit of truth, He shall testify of Me (John 15:26). By the Comforter, the Spirit of truth, is meant the truth itself proceeding from the Lord, wherefore it is said of it that it will not speak from itself, but from the Lord (John 16:13-15).

(7) Whatsoever he saw, signifies their enlightenment in all things which are in this Revelation. By "whatsoever he saw," in the spiritual sense, are not meant what John saw, for they were only visions, but the things which they see who are meant by John, who are those who are in the good of life from charity and its faith, as was said above. These see in the visions of John, the arcana concerning the state of the church, not so much when they read them, but when they

see them revealed. Moreover to see signifies to understand; on this account in common discourse it is said, that one sees a thing, and he sees that it is the truth; for man has sight as to his spirit as well as to his body. But man with his spirit sees spiritual things, because from the light of heaven, but with his body he sees natural things; because this sees from the light of the world, and spiritual things are real, but natural things are their forms. It is the spiritual sight of man which is called the understanding. From these things it is evident what is meant, in the spiritual sense, by "whatsoever things he saw;" in like manner in what follows, where it is said that he saw.

(8) Verse 3. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein, signifies the communion of those with the angels of heaven, who live according to the Doctrine of the New Jerusalem. By "blessed," is here meant one who, as to his spirit, is in heaven; thus, one who, while he lives in the world, is in communion with the angels of heaven; for as to his spirit he is in heaven. By "the words of the prophecy" nothing else is meant than the Doctrine of the New Jerusalem, for by "prophet," in the abstract sense, is signified the Doctrine of the church derived from the Word, thus here the Doctrine of the New Church, which is the New Jerusalem; the same is signified by "prophecy." By "reading, hearing, and keeping the things which are written therein," is signified, to desire to know that doctrine; to attend to the things which are in it, and to do the things which are therein; in short, to live according to

it. That they are not blessed who only read, hear and keep or retain in the memory the things which were seen by John, is evident (see below, n. 944). [2] The reason why "a prophet" signifies the Doctrine of the church from the Word, and "prophecy" the same, is, because the Word was written through prophets, and in heaven a person is regarded according to that which belongs to his function and office. From this, also, is every man, spirit, and angel, named there. Therefore, when a prophet is mentioned, because his function was to write and teach the Word, the Word is meant as to doctrine, or doctrine from the Word. Hence it is, that the Lord, because He is the Word itself, was called the Prophet (Deut. 18:15-20, Matt. 13:57, chap. 21:11, Luke 13:33). To show that by "prophet" is meant the doctrine of the church from the Word, some passages shall be adduced, from which this may be collected. In Matthew: In the consummation of the age many false prophets shall rise up, and shall seduce many. There shall arise false Christs and false prophets, and, if it were possible, they shall lead into error the elect (Matt. 24:11, 24). "The consummation of the age" is the last time of the church, which is now, when there are not false prophets, but falsities of doctrine. [3] In the same: He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a just man in the name of a just man, shall receive a just man's reward (Matt. 10:41). "To receive a prophet in the name of a prophet," is to receive the truth of doctrine because it is true; and "to receive a just man in the name of a just man," is to receive good for the sake of good; and "to receive a reward," is to be saved according to reception. It is evident that no one receives a reward, or is saved, because he receives a prophet and a just man in the name of such. Those words cannot be understood by anyone, without a knowledge of what "a prophet" and "a just man" signify; nor can those which follow: Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall not lose his reward (Matt. 10:42). By a "disciple" is meant charity, and at the same time faith from the Lord. [4] In Joel: I will pour out my spirit upon all flesh, so that your sons and your daughters shall prophesy (Joel. 2:28). This is concerning the church which was to be established by the Lord, in which they would not prophesy, but receive doctrine, which is to "prophesy." In Matthew: Jesus said, Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? but then will I confess unto them, I have not known you; depart from me, ye that work iniquity (Matt. 7:22-23). Who does not see, that they will not say that they have prophesied, but that they knew the doctrine of the church, and taught it? In Revelation: The time is come for judging the dead and for giving reward to the prophets (Rev. 11:18); and in another place: Exult, O heaven, and holy apostles and prophets, for God hath judged your judgment (Rev. 18:20). It is evident that a reward would not be given to the prophets alone, and that the apostles and prophets would not alone exult at the Last Judgment, but all who have received the truths of doctrine, and have lived according to them. These, therefore, are meant by “apostles” and “prophets.” [5] In Moses: Jehovah said unto Moses, I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet (Exod. 7:1); “a god” here means the Divine truth as to reception from the Lord, in which sense the angels are also called gods, and by “prophet” is meant one who teaches and speaks it, therefore Aaron is there called a prophet. The same is signified by “prophet” in other places, as in the following: The law shall not perish from the priest, nor the Word from the prophet (Jer. 18:18). From the prophets of Jerusalem hath gone forth hypocrisy into all the land (Jer. 23:15-16). The prophets shall become wind, and the Word is not in them (Jer. 5:13). The priests and the prophets err through strong drink, they are swallowed up of wine, they stagger in judgment (Isa. 28:7). The sun setteth over the prophets, and the day groweth dark over them (Micah 3:6). From the prophet even unto the priest, everyone doeth a lie (Jer. 8:10). [6] In these passages, by “prophets” and “priests,” in the spiritual sense, are not meant prophets and priests, but the entire church; by “prophets,” the church as to the truth of doctrine, and by “priests” the church as to the good of life, both of which were destroyed; these things are so understood by the angels in heaven; while by men in the world they are understood according to the sense of the letter. That the prophets represented the state of the church as to doctrine, and that the Lord represented it as to the Word itself, may be seen in The Doctrine of the New Jerusalem concerning the Lord (n. 15-17).

(9) For the time is near, signifies that the state of the church is such, that it cannot endure any longer as to its conjunction with the Lord. There are two essentials by which conjunction with the Lord, and thence salvation is effected, the acknowledgment of one God, and repentance of life; but at this day, instead of the acknowledgment of one God, there is an acknowledgment of three, and instead of repentance of life, there is repentance of the mouth only that one is a sinner; and by these two there is not any conjunction; therefore unless the New Church should arise, which acknowledges these two essentials, and lives accordingly, no one can be saved; on account of this danger the time is shortened by the Lord, according to His words in Matthew: For then shall be great affliction, such as was not since the beginning of the world to this time, nor shall be; yea, except those days should be shortened, no flesh should be saved (Matt. 24:21-22). That near or nearness of time is not meant, may be seen below (n. 947).

(10) Verse 4. John to the seven churches, signifies to all who are in the Christian world where the Word is, and by it the Lord is known, and who draw near to the church. By the "seven churches" are not meant seven churches, but all who are of the church in the Christian world; for numbers, in the Word, signify things, and "seven," all things and all, and thence, also, what is full and perfect, and it occurs in the Word where anything holy is treated of, and in the opposite sense, of anything profane; consequently, this number involves what is holy, and, in the opposite sense, what is profane. The reason why numbers signify things, or

rather resemble certain adjectives to substantives adding some quality to the things, is, because number is, in itself, natural; for natural things are determined by numbers, but spiritual things by things and their states. Therefore, he who does not know the signification of numbers in the Word, and especially in Revelation, cannot know the many arcana which are contained therein. Now, since "seven" signifies all things and all, it may appear that by the "seven churches" are meant all who are in the Christian world where the Word is, and by it the Lord is known. These, if they live according to the Lord's precepts in the Word, make the church itself. [2] Hence it is that the Sabbath was instituted on the seventh day, and the seventh year was called the sabbatical year; and the seven times seventh year the Jubilee, by which was signified everything holy in the church: for this cause, also, a week, in Daniel, and elsewhere, signifies an entire period from beginning to end, and is predicated of the church. Similar things are signified by seven in the following passages, as by: The seven golden lampstands, in the midst of which was the Son of Man (Rev. 1:13). The seven stars in his right hand (Rev. 1:16, 20). The seven spirits of God (Rev. 1:4; 4:5). The seven lamps of fire (Rev. 4:5). The seven angels, to whom were given seven trumpets (Rev. 8:2). The seven angels having the seven last plagues (Rev. 15:5-6). The seven vials full of the seven last plagues (Rev. 16:1; 21:9). The seven seals with which the book was sealed (Rev. 5:1). In like manner in the following places that: Their hands should be filled seven days (Exod. 29:35). They should be sanctified seven days (Exod. 29:37).

When they were consecrated they should go clothed in the garments of holiness seven days (Exod. 29:30). They were not to go out of the door of the tent seven days, when they were initiated into the priesthood (Lev. 8:33, 35). An atonement was to be made seven times upon the horns of the altar (Lev. 16:18-19). The altar was to be sanctified with oil seven times (Lev. 8:11). The blood was to be sprinkled seven times before the veil (Lev. 4:16-17). And also seven times toward the east (Lev. 16:12-15.) The water of separation was to be sprinkled seven times towards the tent (Num. 19:4). The passover was celebrated seven days; and unleavened bread was eaten seven days (Exod. 12:15; Deut. 16:4-7). In like manner: The Jews were to be punished seven times more for their sins (Lev. 26:18, 21, 24, 28). Wherefore David says: Recompense unto our neighbor sevenfold into their bosom (Ps. 79:12). [3] Sevenfold is fully. Likewise in these places: The sayings of Jehovah are pure sayings, silver purified in the furnace seven times (Ps. 12:6). The hungry ceased, so that the barren hath borne seven, but she that hath many children lacketh (1 Sam. 2:5). “The barren” is the church of the Gentiles, who had not the Word; “she that hath many children” is the church of the Jews, who had the Word. She who had borne seven languisheth, she shall breathe out her soul (Jer. 15:9). In like manner: They that dwell in the cities of Israel shall set on fire and burn up the arms, and they shall kindle them with fire seven years: they shall bury Gog, and seven months shall they be cleansing the land (Ezek. 39:9, 11-12). The unclean spirit will take with him seven other spirits worse than himself (Matt. 12:45). Profanation is here described, and by "the seven spirits" with which he would return, are signified all the falsities of evil; thus the plenary extinction of good and truth. By "the seven heads of the dragon," and "the seven diadems upon his heads" (Rev. 12:3), is signified the profanation of all good and truth. From these things it is evident, that "seven" involves what is holy or profane, and signifies all and full.

(11) Which are in Asia, signifies to those who are in the light of truth from the Word. Since, by all the names of persons and places in the Word, the things of heaven and the church are meant, as was said before; thus also they are meant by "Asia" and by the names of the seven churches therein, as will appear from what follows. The reason why they who are in the light of truth from the Word, are meant by "Asia," is, because the Most Ancient Church, and, after it, the Ancient, and then the Israelitish church, were in Asia; also, because the ancient Word, and, afterwards the Israelitish, were with them; and all the light of truth is from the Word. That there were ancient churches in the Asiatic world and that they had a Word which was afterwards lost, and, lastly, the Word which is extant at this day, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 101-103). On this account it is, that by "Asia" are here signified all who are in the light of truth from the Word. [2] "Concerning this Ancient Word, which was in Asia before the Israelitish Word, it is fitting to relate this news: That it is still reserved there among the people who are in Great Tartary; I have

spoken with spirits and angels in the spiritual world who came thence, who said that they possess a Word, and have possessed it from ancient times; and that their Divine worship is performed according to this Word; and that it consists of mere correspondences. They said that it also contains the book of Jasher, which is mentioned in Joshua (10:12, 13), and 2 Sam. (1:17, 18), and also, that with them are the books mentioned by Moses, as The Wars of Jehovah and the Propheticals (Num. 21:14, 15, and 27-30); and when I read to them the words quoted thence by Moses, they examined whether they were extant there, and found them. From these things it was manifest to me that the Ancient Word is still with them. While speaking with them they said that they worship Jehovah, some as an invisible, and some as a visible God. Moreover they related that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, because the emperor of China is from their country. And further, that they are so populous, that they do not believe any region in the whole world to be more populous; which is very credible from the wall so many miles long, which the Chinese formerly constructed as a safeguard against invasion from them. Seek for it in China, and peradventure you will find it there among the Tartars.

(12) Grace be unto you and peace, signifies Divine salutation. What is understood specifically by "grace and peace," will be explained in what follows; that "peace be unto you" was the Lord's salutation to His disciples, thus the Divine salutation, may be seen in Luke (24:36, 37); John

(20:19-21); and by command of the Lord, it was the salutation of the disciples to all to whom they should enter in (Matt. 10:11-15).

(13) From Him who is, who was, and is to come, signifies, from the Lord who is eternal and infinite, and Jehovah. That it is the Lord, appears clearly from what follows in this chapter, where it is said that he heard a voice from the Son of man, saying: I am the Alpha and the Omega, the First and the Last (Rev. 1:11-13); and afterwards: I am the First and the Last (Rev. 1:17); and in the following chapter (Rev. 1:8); and afterwards (Rev. 21:6; 22:12); and in Isaiah: Thus saith Jehovah, the King of Israel, and His Redeemer Jehovah of Hosts: I am the First, and I am the Last, and besides Me there Is no God (Isa. 44:6); also (48:12); and He who is the First and the Last, is He who is, and who was, and who is to come. [2] This also is meant by Jehovah; for the name Jehovah signifies is; and He who is, or who is Esse itself, the same is also He who was, and is to come, for in Him the past and the future are present; hence He is without time eternal, and without place infinite. This also is acknowledged by the church in the Doctrine of the Trinity, called Athanasian, in which are these words: “The Father is eternal and infinite, the Son is eternal and infinite, and the Holy Spirit is eternal and infinite, but yet there are not three eternals and infinites, but one;” that this one is the Lord, is demonstrated in The Doctrine of the New Jerusalem concerning the Lord.

(14) And from the seven spirits who are before His throne, signifies, from the whole heaven where the Lord is in His

Divine truth, and where His Divine truth is received. By "seven spirits" are meant all who are in the Divine truth, and in the abstract sense, the Divine true or Divine truth itself. That "seven" in the Word means all and all things, may be seen above (n. 10); and that by "throne" is meant the whole heaven, will be seen presently. Hence by "before His throne," is meant where His Divine truth is; for heaven is not heaven from anything proper to the angels, but from the Divine of the Lord, as is shown in many places in The Angelic Wisdom concerning the Divine Providence and the Divine Love and Wisdom. That "the Lord's throne" signifies heaven, is evident from the following passages: Jehovah saith, The heavens are My throne (Isa. 66:1). Jehovah hath made firm His throne in the heavens (Ps. 103:19). He that sweareth by heaven, sweareth by the throne of God, and by Him who sitteth thereon (Matt. 23:22). Above the expanse that was over the head of the cherubim, was as it were, the appearance of a sapphire stone, the likeness of a throne, and upon it the appearance of a Man (Ezek. 1:26; 10:1). By "the expanse over the head of the cherubim" is meant heaven. And in Revelation: He that overcometh, I will give him to sit on My throne (Rev. 3:21). "On my throne," is in heaven; specifically, where His Divine truth reigns; thus also, where judgment is treated of, it is said that the Lord will sit upon a throne, for judgment is performed by truths.

(15) Verse 5. And from Jesus Christ, signifies the Divine Human. That by "Jesus Christ" and by "the Lamb" in the Word, is meant the Lord as to the Divine Human, may be seen above (n. 6).

(16) Who is the faithful witness, signifies that He is the Divine Truth itself. That "witness" is predicated of truth, and that the truth testifies of itself, thus the Lord, who is the Divine Truth itself, and the Word, may be seen above (n. 6).

(17) The first-born from the dead, signifies that He is the Divine Good itself. What "the first-born from the dead" means, no one as yet knows; and the ancients disputed what it signifies. They knew that by "the first-born" is signified what is first and primary, from which is the all of the church; and it was believed by many, that it was truth in doctrine and in faith; but by few, that it was truth in act and work, which is the good of life. That this is the first and primary of the church, and thence in the proper sense is meant by "the first-born," will be seen presently. But first something shall be said concerning the opinion of those who believed, that truth in doctrine and in faith is the first and primary of the church, thus the first-born. They believed this, because it is learned first, and because a church is a church by means of truth, though not before it is of the life. Previously it is only in the thought of the understanding, and in the memory, and not in the act of the will; and truth, which is not truth in act or work, does not live. It is only like a luxuriant tree having branches and leaves without fruit. And it is like knowledge without application to use; and like the foundation upon which a house is built in which one is to dwell. These things are first in time, but they are not first in end; and what are first in end are primary; for habitation in the house is the first in end, but the foundation is the first in time; use also is first in

end, and knowledge is first in time; in like manner the first in end, when a tree is planted, is the fruit, but the first in time are the branches and leaves. [2] With the understanding it is similar, which is formed in man first, but to the end that what a man sees with his understanding, he may do; otherwise the understanding is like a preacher, who teaches well, but lives wickedly. Moreover all truth is sown in the internal man, and rooted in the external; wherefore, unless the truth that is inseminated takes root in the external man, which is effected by doing, it becomes like a tree planted, not in the soil, but upon it, which immediately withers on exposure to the heat of the sun. The man who has done the truth, takes this root with him after death; but not the man who had only known and acknowledged it in faith. Now because many of the ancients made that which is first in time, the first also in end, that is, primary; therefore they said, that the first-born signified truth in doctrine and faith in the church; not knowing that this is the first-born apparently, but not actually. [3] But all those who have made truth in doctrine and in faith the primary, are condemned, because there is nothing of deed or work, or nothing of life in that truth. Therefore Cain, who was the first-born of Adam and Eve, was condemned. That by him is signified truth in doctrine and in faith, may be seen in the Angelic Wisdom concerning the Divine Providence (n. 242). Therefore, also Reuben, who was the first-born of Jacob, was condemned by his father (Genesis 49:3-4), and his birthright was taken from him (1 Chron. 5:1). That by "Reuben" in the spiritual sense, is meant truth in doctrine and in faith, will be seen presently. By "the first-born of Egypt," who were all smitten, because condemned, nothing else is meant in the spiritual sense, than truth in doctrine and in faith separate from the good of life, which truth is in itself dead. By the "goats" in Daniel and in Matthew, no others are meant than those who are in faith separate from life, concerning whom see The Doctrine of the New Jerusalem concerning Faith (n. 61-68). That those who were in faith separate from life, were rejected and condemned about the time of the Last Judgment, may be seen in The Continuation concerning the Last Judgment (n. 16, seq.). [4] From these few things it may appear that truth in doctrine and in faith is not the first-born of the church; but truth in act or work, which is the good of life; for the church is not with man until the truth becomes of the life, and when the truth becomes of the life, then it is good; for the thought of the understanding, and the memory, do not flow into the will, and through the will into act; but the will flows into the thought of the understanding, and into the memory, and acts. And what proceeds from the will, through the understanding, proceeds from affection, which is of love, through the thought, which is of the understanding, and all this is called good, and it enters into the life; wherefore the Lord saith, that: He who doeth the truth, doeth it in God (John 3:21). [5] Because John represents the good of life, and Peter the truth of faith, as may be seen above (n. 5), therefore: John leaned on the Lord's breast, and followed Jesus, but not Peter (John 21:18-21). The Lord also said of John, that "he should tarry till He came" (verse 22-23); thus to this day, which is the Lord's coming; the good of life is therefore now taught by the Word for those who will be of His New Church, which is the New Jerusalem. In a summary, that is the first-born which the truth first produces from good, thus what the understanding produces from the will; because truth is of the understanding, and good is of the will: this first is primary, because it is as the seed from which the rest proceed. A [6] As to the Lord He is the First-born from the dead, because He, as to His Human, is the truth itself united to the Divine good, from whom all men live, who in themselves are dead. The same is meant in David: I will make Him the first-born higher than the kings of the earth (Ps. 89:27). This is concerning the Lord's Human. Thence it is that Israel is called the first-born (Exod. 4:22, 23). By "Israel" is meant the truth in act, and by "Jacob" the truth in doctrine; and because there is no church from the latter alone, therefore Jacob was named Israel; but in the supreme sense by "Israel" is meant the Lord. On account of this representation of the "first-born," all the first-born and all the first fruits were sanctified to Jehovah (Exod. 13:2, 12; 22:28, 29). [7] On account of this representation of the "first-born," the Levites were taken instead of all the first-born in the Israelitish church; and it is said that thereby they belonged to Jehovah (Num. 3:12, 13, 40-46; 18:15-18): for by "Levi" is signified truth in act, which is the good of life; and therefore the priesthood was given to his posterity, which will be treated of below. For the same reason a double portion of the inheritance was given to the firstborn, and he was called "the beginning of strength" (Deut. 21:15-17). [8] The "first-born" signifies the primary of the church, because in the Word by natural births, spiritual births are signified, and then what first produces them in man, is meant by his "first-born;" for there is no church with him, until the truth of doctrine conceived in the internal man is born in the external.

(18) And the prince of the kings of the earth, signifies from whom is all truth from good in the church. This follows from what has gone before, because by faithful witness, the Lord as to the Divine truth is signified; and by first-born the Lord as to the Divine good; therefore by "the prince of the earth," is signified, that all truth from good in the church is from Him. The reason why this is signified by "the prince of the kings of the earth," is, that by "kings" in the spiritual sense of the Word, are meant those that are in truths from good, and abstractly, truths from good; and by "earth" is meant the church. That this is the signification of "kings" and "earth," may be seen below (n. 20, 285).

(19) To Him that loveth us and washeth us from our sins, signifies, who out of love and mercy reforms and regenerates men by His Divine truths from the Word. That "to wash us from our sins" is to purify us from evils, thus to reform and regenerate, is evident; for regeneration is spiritual washing. But that by "His blood," is not meant the passion of the cross, as many believe, but the Divine truth proceeding from Him, may appear from many passages in the Word, which it would be too prolix to adduce here, but they will be adduced below (n. 379, 653). In the meantime,

see what is said and shown concerning the signification of the Lord's flesh and blood in the Holy Supper, as set forth in The New Jerusalem and Its Heavenly Doctrine, published at London in the year 1758 (n. 210-222); and concerning spiritual washing, which is regeneration, in the same (n. 202-209).

(20) Verse 6. And maketh us kings and priests, signifies who gives to those who are born of Him, that is, who are regenerated, to be in wisdom from Divine truths, and in love from Divine goods. It is known that in the Word the Lord is called "king," and also "priest"; He is called "king" from Divine wisdom, and "priest" from Divine love; therefore, they who are in wisdom from the Lord are called "sons of the king," and also "kings;" and they who are in love from Him, are called "ministers" and "priests;" for the wisdom and love with them is not from themselves, thus not their own, but the Lord's. Hence it is that these are meant in the Word by "kings" and "priests;" not that they are such, but that the Lord is such in them, and causes them to be so called. They are also called "born of Him," "sons of the kingdom," "sons of the Father," and "heirs;" "born of him" (John 1:12, 13), that is, born again, or regenerated (John 3:3 seq.); "sons of the kingdom" (Matt. 8:12; 8:38); "sons of the Father in heaven" (Matt. 5:45); "heirs" (Ps. 127:3; 1 Sam. 2:8; Matt. 25:34); and because they are called heirs, sons of the kingdom, and born of the Lord as their Father, they are called "kings and priests;" then also it is said that: They all sit with the Lord upon His throne (Rev. 3:21). [2] There are two kingdoms into which the entire heaven is

distinguished, the spiritual kingdom and the celestial kingdom; the spiritual kingdom is what is called the Lord's royalty, and as all who are therein are in wisdom from truths, therefore they are meant by "the kings," which the Lord will make those men who are in wisdom from Him; and the celestial kingdom is what is called the Lord's priesthood, and because all who are there, are in love from goods, therefore they are meant by "priests," which the Lord will make those men who are in love from Him: in like manner, the Lord's church upon earth is distinguished into two kingdoms; concerning those two kingdoms, see the work on Heaven and Hell, published in London in the year 1758 (n. 24, 226). [3] He who does not know the spiritual signification of "kings and priests," may be hallucinated by many things which are related concerning them in the prophets and in Revelation; as in these in the prophets: The sons of strangers shall build up thy walls, and their kings shall minister unto thee; thou shalt suck the milk of the Gentiles, yea thou shalt suck the breasts of kings; that thou mayest know that I Jehovah am thy Saviour and thy Redeemer (Isa. 60:10, 16). Kings shall be thy nursing fathers, and their princesses thy nursing mothers (Isa. 49:23). And in other places, as in (Gen. 49:20; Ps. 2:10; Isa. 14:9; 24:21; 52:15; Jer. 2:26; 4:9; 69:3; Lam. 2:6, 9; Ezek. 7:26, 27; Hos. 3:4; Zeph. 1:8). By "kings" in these passages, kings are not meant, but those who are in Divine truths from the Lord, and abstractly Divine truths, from which is wisdom. Neither are kings meant by "the king of the south" and "the king of the north" who waged war with each other

(Dan. 11:1 seq.); but by “the king of the south” are meant those who are in truths, and by “the king of the north” those who are in falsities. [4] In like manner in Revelation, where kings are frequently mentioned; as in these passages: The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared (Rev. 16:12). The kings of the earth have committed whoredom with the great harlot that sitteth upon many waters (Rev. 17:2). All nations have drunk of the wine of the wrath of the whoredom of Babylon, and the kings of the earth have committed whoredom with her (Rev. 18:3). And I saw the beast, and the kings of the earth, and their armies gathered together to make war with Him that sitteth on the white horse (Rev. 19:19). And the nations which are saved shall walk in His light, and the kings of the earth shall bring their glory and honor into the New Jerusalem (Rev. 21:24); and in other places (as in Rev. 16:14; 17:2, 9-14; 18:9-10). By kings are here meant those who are in truths, and, in the opposite sense those who are in falsities; and abstractly, truths or falsities. By “the whoredom of Babylon with the kings of the earth” is meant the falsification of the truth of the church; that Babylon, or the woman who sat upon the scarlet beast, did not commit whoredom with the kings, but that she falsified the truths of the Word, is evident. [5] From this it is evident that by “kings,” that the Lord will make those who are in wisdom from Him, is not meant that they will be kings, but that they will be wise. That this is so, enlightened reason also sees. So in the following: Thou hast made us unto our God kings and priests, that we may reign upon the earth (Rev. 5:10). That the Lord, by “a king,” meant truth, is evident from his own words to Pilate: Pilate said unto Him, Art thou not a king then? Jesus answered, Thou hast said that I am a king. For this was I born, and for this I came into the world, that I should give testimony to the truth; everyone that is of the truth heareth My voice. Pilate saith unto Him, What is truth? (John 18:37-38). “To bear witness unto the truth,” means that He Himself is the truth; and because from it He called Himself “a king,” Pilate said, “What is truth,” that is, is truth a king? That “priests” signify those who are in the good of love, and abstractly the goods of love, will appear in what follows.

(21) Unto God and his Father signifies thus images of His Divine wisdom, and of His Divine love. By “God and Father,” in the spiritual sense, two persons are not meant; but by “God” is meant the Divine as to wisdom, and by “Father” the Divine as to love; for there are two things in the Lord, the Divine wisdom and the Divine love, or the Divine truth and the Divine good; these two are meant in the Old Testament by “God” and “Jehovah,” and here, by “God” and “Father.” Now because the Lord teaches, that He and the Father are one, and that He is in the Father and the Father in Him (John 10:30; 14:10, 11), by God and the Father are not meant two persons, but the Lord alone. The Divine also is one and indivisible, therefore by “Jesus Christ made us kings and priests unto God and His Father” is signified, that they appear before Him as images of His Divine wisdom and

of His Divine love; for in these two consists the image of God in men and angels. That the Divine, which in itself is one, is designated by various names in the Word, may be seen in Doctrine of the New Jerusalem concerning the Lord. That the Lord Himself is also the Father, is evident from the following places. In Isaiah: For unto us a Boy is born, unto us a Son is given, and His name shall be called Wonderful, God, Hero, the Father of eternity, the Prince of Peace (Isa. 9:6). Thou, Jehovah, art our Father, our Redeemer, Thy name is from an age (Isa. 63:16); and in John: If ye had known Me, ye should have known My Father also, and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father. Jesus saith unto him, he that hath seen Me hath seen the Father, therefore how sayest thou, Show us the Father? Believe Me, that I am in the Father, and the Father in Me (John 14:7-9, 11). See n. 962, below.

(22) To Him be glory and might unto the ages of ages, signifies, to whom alone belong Divine majesty and Divine omnipotence to eternity. By "glory" in the Word, where the Lord is treated of, is meant the Divine majesty; this being predicated of His Divine wisdom; and by "might," is meant the Divine omnipotence, this being predicated of His Divine love; and by "ages of ages," is meant eternity. That such is the meaning of "glory," "might," and "ages of ages," when spoken of Jehovah or the Lord, may be confirmed from many passages in the Word.

(23) Amen, signifies Divine confirmation from the truth, thus from Himself. "Amen" signifies truth; and because the

Lord was truth itself, He so often said, “Amen, I say unto you,” (as in Matt. 5:18, 26; 6:16; 10:23, 42; 17:20; 18:13, 18; 25:12; 28:20; John 3:11; 5:19, 24, 25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:7; 13:16, 20, 21; 21:18, 25); and in the following passage in Revelation: These things saith the Amen, the faithful and true witness (Rev. 3:14); that is, the Lord. That the Lord is the truth itself, He Himself teaches in John 14:6; 17:19.

(24) Verse 7. Behold He cometh with the clouds of heaven, signifies that the Lord will reveal Himself in the literal sense of the Word, and will open its spiritual sense in the end of the church. He who does not know anything of the internal or spiritual sense of the Word, cannot know what was meant by the Lord that “He will come in the clouds of heaven”; for He said to the high priest, who adjured Him to say whether He was the Christ the Son of God: Thou hast said I am; and ye shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven (Matt. 26:63-64; Mark 14:61-62). And where the Lord speaks to His disciples of the consummation of the age, He says: And then shall appear the sign of the Son of man; and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:30; Mark 13:26). By “the clouds of heaven” in which He is to come, nothing else is meant but the Word in its literal sense; and by “the glory” in which they will see Him, the Word in its spiritual sense. That this is the case, is difficult to be believed by those who do not think beyond the sense of the letter of the Word; with such, “a cloud” is a cloud, and thence is their belief

that the Lord will appear in the clouds of heaven, when the Last Judgment is at hand. But this idea falls, when it is known what "a cloud" is, and that it is the Divine truth in ultimates, thus the Word in the sense of the letter. [2] In the spiritual world there appear clouds as well as in the natural world; but the clouds in the spiritual world appear beneath the heavens, with those who are in the sense of the letter of the Word, darker or brighter according to their understanding and reception of the Word; the reason is, that the light of heaven there is the Divine truth, and darkness there is falsities; consequently "bright clouds" are the Divine truth veiled in appearances of truth, such as the Word is in the letter with those who are in truths; and "dark clouds" are the Divine truths covered with fallacies and confirmed appearances, such as the Word is in the letter with those who are in falsities. I have often seen those clouds, and it was evident whence and what they are. Now because the Lord, after the glorification of His Human, was made the Divine truth, or the Word, even in ultimates, He said unto the high priest, that, "Hereafter they should see the Son of man coming in the clouds of heaven." [3] But His saying to His disciples, that "in the consummation of the age the sign of the Son of man should appear, and that they should see Him coming in the clouds of heaven with power and glory," signifies that at the end of the church, when the Last Judgment shall take place, He will appear in the Word, and reveal the spiritual sense, which is also accomplished at this day, because now is the end of the church, and the Last Judgment has taken place, as may appear from the small works recently published. This, therefore, is what is meant in Revelation, by “behold He cometh with clouds”: also in the following passages: I saw, and behold, a white cloud, and upon the cloud one sat like unto the Son of man (Rev. 14:14). As also in Daniel: I saw in the night visions, and behold the Son of man coming with clouds (Dan. 7:13). That by “the Son of man” is meant the Lord as to the Word, may be seen in The Doctrine of the New Jerusalem concerning the Lord (n. 19-28). [4] That also by “clouds” in other parts of the Word, is meant the Divine truth in ultimates, and thence the Word in the letter, may be seen in other passages where clouds are mentioned; as in these: There is none like unto the God of Jeshurun, who rideth upon the heaven, and in magnificence upon the clouds (Deut. 33:26). Sing unto God, praise His name, extol Him that rideth upon the clouds (Ps. 68:4). Jehovah rideth upon a light cloud (Isa. 19:1). “To ride upon the clouds,” signifies to be in the wisdom of the Word, for “a horse” signifies the understanding of the Word; who cannot see that Jehovah does not ride upon the clouds? God rode upon a cherub, and placed the clouds of the heavens His tent (Ps. 18:10-11). Here there is a similar signification; “cherubs” also signify the Word, as may be seen below (n. 239, 672); tent signifies a habitation. [5] Jehovah layeth the beams of His chambers in the waters, He maketh the cloud His chariot (Ps. 104:3). “Waters” signify truths, “chambers” signify doctrinals, and “chariot” doctrine, all which, because they are from the sense of the letter of the Word, are called “clouds.” He bindeth up the waters in His clouds, and the cloud is not broken under them; He spreadeth His cloud over His throne (Job 26:8-9). In like manner: God caused the light of His cloud to shine (Job 37:15). Give ye strength unto God, strength upon the clouds (Ps. 68:34). "The light of a cloud" signifies the Divine truth of the Word, and "strength" signifies Divine power there. [6] Thou, O Lucifer, hast said in thine heart, I will ascend above the heights of the cloud; I will become like the Most High (Isa. 14:14). Forsake ye, Babylon, for she hath lifted herself up even to the clouds (Jer. 51:9). By "Lucifer," and "Babylon" are signified those who profane the goods and truths of the Word, therefore these truths are meant there by "clouds." Jehovah spread a cloud for a covering (Ps. 105:39). Jehovah createth upon every habitation of Zion a cloud by day, for upon all the glory shall be a covering (Isa. 4:5). Here, also, by "cloud," is meant the Word in the sense of the letter, which sense, as it includes and covers the spiritual sense, is called "a covering upon the glory." That the literal sense of the Word is a covering, lest its spiritual sense should be injured, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 33); and that it is a guard (n. 97). [7] The Divine truth in ultimates, which is the same with the Word in the sense of the letter, is also represented by the "cloud," in which Jehovah descended upon Mount Sinai, and promulgated the law (Exod. 19:9; 34:5). Also by the "cloud" which covered Peter, James, and John, when Jesus was transfigured, concerning which it is written: While Peter yet spake, behold a cloud overshadowed them, and behold a voice out of the cloud saying, This is my beloved Son, hear ye Him (Matt. 17:5; Mark 9:7; Luke 9:34-35). The Lord in this transfiguration, caused Himself to be seen as the Word; therefore a cloud overshadowed them, and a voice was heard out of the cloud, that He is the Son of God; "the voice out of the cloud" is out of the Word. That by "cloud," in the opposite sense, is meant the Word as to the sense of the letter falsified, will be seen elsewhere.

(25) And every eye shall see Him, signifies that all who are in the understanding of Divine truth from affection will acknowledge Him. In the spiritual sense, by "eye" is not meant the eye, but the understanding; therefore, "every eye shall see Him," signifies that all who are in the understanding of Divine truth from affection will acknowledge Him, because they alone understand and acknowledge. The rest see indeed and also understand, but do not acknowledge; the former, then, are signified, because it follows, that "they also who pierced Him" will see Him, by whom are meant those who are in falsities. That "the eye" signifies the understanding, will be seen below (n. 48).

(26) And they also who pierced Him, signifies that they also will see who are in falsities in the church. By "piercing" Jesus Christ nothing else is meant than to destroy His Divine truth in the Word. This, also, is meant by: One of the soldiers pierced His side, and there went forth blood and water (John 19:34.) "Blood and water" are the Divine truth, spiritual and natural, thus the Word in its spiritual and in its natural sense; and "to pierce the Lord's side" is to destroy

both by falsities, as was also done by the Jews; for all things of the Lord’s passion represented the state of the Jewish church as to the Word, on which subject, see The Doctrine of the New Jerusalem concerning the Lord (n. 15-17). The reason why “piercing” Him, signifies to destroy the Word by falsities, is, because this is said of Jesus Christ, who presently is called the Son of man, and by the Son of man is meant the Lord as to the Word, therefore “to pierce the Son of man,” is to do the same to the Word.

(27) And all the tribes of the earth shall wail, signifies that this will be when there are no longer any goods and truths in the church. That “the tribes of the earth” signify the goods and truths of the church, will be seen in the explanation of the seventh chapter, where the twelve tribes of Israel are treated of; “wailing” signifies lamentation that they are dead. The same is meant here as by the Lord’s words in Matthew: After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and then shall appear the sign of the Son of man, and then shall all the tribes of the earth wail (Matt. 24:29-30). These things are said of the consummation of the age, which is the end of the church; “the sun shall be darkened,” signifies that there is no longer any love and charity; “the moon shall not give her light,” signifies that there is no longer any intelligence and faith; “the stars shall fall from heaven,” signifies that there are no longer any knowledges of good and truth; “all the tribes of the earth shall wail,” signifies that there are no longer any

goods and truths; “affliction” signifies that state of the church.

(28) Even so, Amen, signifies the Divine confirmation that so it will be. This is evident from what was explained above (n. 23).

(29) Verse 8. And I am the Alpha and the Omega, the Beginning and the End, signifies Who is the Self-existing and the Only from firsts to ultimates, from Whom all things are; thus Who is Love Itself and the Only Love, Wisdom Itself and the Only Wisdom, Life Itself and the Only Life in Himself, and thus the Creator Himself and the Only Creator, Saviour and Enlightener from Himself, and thence the All in all of heaven and the church. These and many more things besides are contained in the above words, by which the Lord is described. That they are spoken of the Lord, and, indeed, of His Human, is very evident, for it follows that John heard a voice, saying: I am the Alpha and the Omega, the First and the Last; and He turned to see the voice that spake with him, and saw the Son of man in the midst of seven lampstands (Rev. 1:10-13). Who, also, a little further on, says: I am the First and the Last, I am He that liveth and was dead (Rev. 2:8). But that all the particulars above enumerated are contained in these words cannot be confirmed briefly, for to confirm them fully would require many sheets; still they are in part confirmed in The Angelic Wisdom concerning the Divine Love and Wisdom, recently published in Amsterdam, which see. The Lord calls Himself “ the Alpha and the Omega, the Beginning and the End,” because “Alpha and Omega” refer to His Divine love, and

"Beginning and End," to His Divine wisdom; for there is, in every particular of the Word, a marriage of love and wisdom, or of good and truth; on which subject, see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 80-90). [2] The Lord is called "the Alpha and the Omega," because Alpha is the first letter and Omega the last in the Greek Alphabet, and therefore they signify all in the aggregate. The reason is, that every letter of the alphabet, in the spiritual world, signifies something; and a vowel, because it is serviceable for sound, something of affection or love. From this origin, spiritual and angelic speech, and, also, the Scriptures, are derived; but this is an arcanum hitherto unknown. For there is a universal language in which all angels and spirits are; and this has nothing in common with any language of men in the world. Every man comes into this language after death; for it is implanted in every man from creation, therefore they all can understand each other in the whole spiritual world. It has been granted me frequently to hear that language, and also to speak it; and I have compared it with the languages in the world, and have found that it does not, even in the smallest particular, make one with any natural language on the earth. It differs from these in its first principle, which is, that each letter of every word has a sense and signification peculiar to itself, as well in speaking as in writing. Therefore it is that the Lord is called the Alpha and the Omega, which signifies that He is the All in all of heaven and the church; and as these two letters are vowels, they have relation to love, as was said above. Concerning this language, and the writing of it, flowing from the spiritual thought of the angels, something may be seen in The Angelic Wisdom concerning the Divine Love and Wisdom (n. 295).

(30) Saith the Lord, Who is, and Who was, and Who is to come. That this signifies who is eternal and infinite, and Jehovah, may be seen above (n. 13), where this is explained.

(31) The Almighty, signifies who is, lives, and has power from Himself, and who rules all things from firsts by ultimates. Since all things are from the Lord, and are created from the firsts which are from Him; and nothing is given which does not exist therefrom, as is abundantly shown in the Angelic Wisdom concerning the Divine Love and Wisdom, it follows, that He is omnipotent. Suppose One from whom are all things; are not all things of that One, upon whom they depend in order, like the links of a chain upon their hook; or like the blood vessels of the whole body upon the heart; or as each and everything in the universe on the sun? Thus do all things depend on the Lord, who is the sun of the spiritual world, from whom is all the essence, life, and power, with those who are under that sun. In a word, “from Him we live, and move, and have our being” (Acts 17:28). This is the Divine omnipotence. That the Lord rules all things from firsts by ultimates, is an arcanum never before revealed; but it is now explained in The Doctrine of the New Jerusalem concerning the Lord and Doctrine of the Sacred Scripture in many places; and also in The Angelic Wisdom concerning the Divine Providence (n. 124); and Divine Love and Wisdom (n. 221). It is known that the

Divine because it is infinite, does not fall into the ideas of the thought of any man nor of any angel, because they are finite, and the finite does not have the capacity of perceiving the infinite; still, that it may in some manner be perceived, it has pleased the Lord to describe His infinity by these words: I am the Alpha and the Omega, the Beginning and the End; Who is, and Who was, and Who is to come, the Almighty. These words, therefore, include all things which angel and man can ever think, spiritually and naturally, concerning the Divine; which things, in general, are what were adduced above universally.

(32) Verse 9. I, John, who also am your brother and companion, signifies those who are in the good of charity, and thence in the truths of faith. It was said above (n. 5), that the apostle John represented those who are in the good of charity; and those who are in the good of charity are also in the truths of faith, because charity is the soul and life of faith; hence it is, that John calls himself the brother and companion of those in the church to whom he writes, for he wrote to the seven churches. By “brother,” in the spiritual sense of the Word, is meant one who is in the good of charity; and by “companion” one who is thence in the truths of faith; for all are, as it were, in consanguinity by charity, but in affinity by faith; for charity conjoins; not so faith, except it be from charity. When faith is from charity, then charity conjoins, and faith consociates; and since they make one, therefore the Lord commanded that all should be “brethren,” for he says: One is your Teacher, Christ, but all ye are brethren (Matt. 23:8). [2] The Lord, also, calls those

"brethren" who are in the good of charity, or in the good of life; for He said: My mother and my brethren are these, who hear the Word of God, and do it (Luke 8:21; Matt. 12:49; Mark 3:33-35). By "mother," is meant the church, and by "brethren," those who are in charity; and because the good of charity is a "brother," therefore the Lord calls those who are in it "brethren," also in Matt. 25:40, and so also disciples (Matt. 28:10; John 20:17). But we do not read that the disciples called the Lord brother, because "brother" is the good which is from the Lord; this is comparatively as it is with a king, prince, and magnate, who call their relatives and neighbors brethren, but yet the latter do not in their turn call them so; for the Lord says: One is your Teacher, Christ, but all ye are brethren (Matt. 23:8); also: Ye call me Master and Lord; and ye say rightly, for so I am (John 13:13). [3] The sons of Israel called all those brethren who were from their father Jacob; and in a more extensive sense, those also who were from Esau; but such as were not from them they called companions. But because the Word, in its spiritual sense, treats only of those who are in the Lord's church, therefore in that sense, by "brethren," are meant those who are in the good of charity from the Lord, and by "companions," those who are in the truths of faith; as in the following passages: Thus shall ye say everyone to his companion, and everyone to his brother, What hath Jehovah answered? (Jer. 23:35). Ye have not proclaimed liberty everyone to his brother, and everyone to his companion (Jer. 34:17). Let no one press his companion, nor his brother (Deut. 15:1, 2). For my brethren and companions' sakes, I will now say (Ps. 122:8). Everyone helpeth his companion, and saith to his brother, Strengthen thyself (Isa. 41:6). And in the opposite sense: Take ye heed everyone of his companion, and trust not in any brother; for every brother will supplant, and every companion slandereth (Jer. 9:4). I will mingle Egypt with Egypt, that one may fight against his brother, and against his companion (Isa. 19:2); and in other places. These are adduced, that it may be known why John calls himself "brother and companion;" and that by "brother" in the Word, is meant one who is in charity or in good, and, by "companion" one who is in faith or in truth. But because charity is from faith, therefore none are called "companions" by the Lord, but "brethren" or "neighbor;" everyone also is a neighbor according to the quality of good (Luke 10:36-37).

(33) In affliction and in the kingdom and patient expectation of Jesus Christ, signifies which in the church are infested by evils and falsities, but which will be removed by the Lord when He comes. By "affliction" is meant the state of the church when there are no longer any goods of charity and truths of faith, but in place of them evils and falsities; by "the kingdom," is meant the church; and, by "patient expectation of Jesus Christ," is meant the Lord's coming; therefore these words, "In affliction and in the kingdom and patient expectation of Jesus Christ," when collated into one sense, signify when the goods and truths of the church are infested by evils and falsities, but which will be removed by the Lord when he comes. That by

"affliction" is meant the state of the church when it is infested by evils and falsities, is evident from the following: In the consummation of the age, they shall deliver you up into affliction, and shall kill you. There shall be great affliction, such as was not from the beginning of the world, nor shall be. After the affliction of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven (Matt. 24:9, 21, 29; Mark 13:19, 24). That "the kingdom" signifies the church, will be seen in what follows.

(34) I was in the island called Patmos, signifies a state and place in which he could be enlightened. The reason that the Revelation was made to John in Patmos, was, because it was an island in Greece, not far from the land of Canaan, and between Asia and Europe; and by "islands" are signified the Gentiles more remote from the worship of God, but yet which are about to draw near to it, because they can be enlightened. The same is signified by Greece; but the church itself is signified by "the land of Canaan"; by "Asia," those of the church who are in the light of truth from the Word; and, by "Europe," those to whom the Word is about to come; thence it is, that by "the island of Patmos," is signified a state and place in which he could be enlightened. That by "islands" in the Word are signified the nations which are more remote from the worship of God, but which yet will draw near to it, is evident from these passages: Honor Jehovah in the Urim, the name of the God of Israel in the Islands of the sea (Isa. 24:15). He shall not extinguish nor break until He set judgment in the earth,

and let the islands hope in His law. Sing unto Jehovah a new song, the islands and the inhabitants thereof shall give glory unto Jehovah; and proclaim His praise in the islands (Isa. 42:4, 10, 12). Attend O Islands unto Me; and ye peoples from afar (Isa. 49:1). The islands shall hope in Me, and on Mine arm shall they trust (Isa. 51:5). The islands shall trust in Me, and the ships of Tarshish (Isa. 60:9). Hear the Words of Jehovah, O ye nations, and proclaim it in the Islands from afar (Jer. 31:10). And that they should adore Jehovah everyone in his place, all the Islands of the nations (Zeph. 2:11); and elsewhere. That the same is signified by "Greece," is not so evident from the Word, because Greece is mentioned only in Daniel 8:21; 10:20; 11:2; as also in John 12:20; Mark 7:26. That by "the land of Canaan" is meant the Lord's church, which is thence called "the Holy Land," and "the heavenly Canaan," is evident from many passages in the Word; that by "Asia" are meant those in the church who are in the light of truth from the Word, may be seen above (n. 11); and that by "Europe," those to whom the Word is about to come, is evident.

(35) For the Word of God, and for the testimony of Jesus Christ, signifies that the Divine truth from the Word may be received from the heart and so in the light, and that the Lord's Human might be acknowledged to be Divine; this was explained above (n. 6).

(36) Verse 10. I became in the spirit on the Lord's day, signifies a spiritual state then from Divine influx. "I became in the spirit," signifies the spiritual state in which he was when he was in visions, which state is treated of in what

follows. “On the Lord’s day,” signifies influx then from the Lord; for on that day the Lord is present, because the day is holy. From which it is evident, that “I became in the spirit on the Lord’s day,” signifies a spiritual state then from Divine influx. Of the prophets we read that they were “in the spirit” or “in vision,” also that the Word came to them from Jehovah. When they were in the spirit or in vision, they were not in the body, but in their spirit, in which state they saw such things as are in heaven; but when the Word came to them, then they were in the body, and heard Jehovah speaking. These two states of the prophets are to be carefully distinguished. In the state of vision the eyes of their spirit were opened, and the eyes of their body shut; and then they heard what the angels spoke; or what Jehovah spoke through the angels, and they also saw the things which were represented to them in heaven; and then they sometimes seemed to themselves to be carried from place to place, the body remaining in its place. [2] In this state was John when he wrote Revelation; and sometimes also Ezekiel, Zechariah, and Daniel; and then it is said that they were “ in vision,” or “in the spirit”; for Ezekiel says: The spirit took me up, and brought me back into Chaldea to the captivity in a vision of God, in the Spirit of God; thus the vision which I saw went up upon me (Ezek.11:1, 24). It is said also that the spirit took him up, and he heard behind him an earthquake, and other things (Ezek. 3:12, 24); also that: The spirit lifted him up between the earth and heaven, and brought him in the visions of God to Jerusalem, and he saw abominations (Ezek. 8:3 seq.). In like manner he was in a vision of God, or in the spirit, when he saw the four animals which were cherubs (Ezek. 1 and 10); as also when he saw the new earth and the new temple, and the angel measuring them (Ezek. 40-48); and it is said that he was in the visions of God (Ezek. 40:2); and that the spirit took him up (Ezek. 43:5). [3] The same was the case with Zechariah, with whom there was an angel at the time, when he saw the man riding among the myrtle trees (Zech. 1:8 seq.); when he saw four horns, and afterwards a man, in whose hand was a measuring line (Zech. 2:1, 5 seq.); when he saw Joshua, the high priest (Zech. 3:1 seq.); when he saw the lampstand and the two olive trees (Zech. 4:1 seq.); when he saw the flying roll and the ephah (Zech. 5:1, 6); and when he saw the four chariots coming out from between two mountains, and horses (Zech. 6:1 seq.). In a similar state was Daniel; when he saw four beasts coming up out of the sea (Dan. 7:1 seq.). And when he saw the battle of the ram and the he-goat (Dan. 8:1 seq.). That he saw these things in visions, he himself said (Dan. 7:1-2, 7, 13; 8:2; 10:1, 7-8), and that the angel Gabriel was seen by him in a vision (Dan. 9:21). [4] It was the same with John; as when he saw the Son of man in the midst of the seven lampstands (Rev. 1); when he saw a throne in heaven, and Him that sat thereon, and four animals round about the throne (Rev. 4); when he saw the book sealed with seven seals (Rev. 5); when he saw the four horses going forth out of the book that was opened (Rev. 6); when he saw the four angels standing upon the four corners of the earth (Rev. 7); when he saw the locusts going forth out of the bottomless pit (Rev. 9); when he saw the angel in whose hand was a little book, which he gave him to eat (Rev. 10); when he heard the seven angels sound with their trumpets (Rev. 11); when he saw the dragon, and the woman whom the dragon persecuted, and the combat of the latter with Michael (Rev. 12); and afterwards, two beasts coming up, one out of the sea, and the other out of the earth (Rev. 13); when he saw the seven angels having the seven last plagues (Rev. 15-16); when he saw the harlot sitting upon the scarlet beast (Rev. 17-18); and afterwards, a white horse, and One sitting thereon (Rev. 19); and lastly, a new heaven and a new earth, and then the New Jerusalem coming down out of heaven (Rev. 21-22). That John saw these things "in the spirit," and "in vision," he himself says (Rev. 1:10; 4:2; 9:17; 21:10); this also is meant by "I saw" wherever it occurs. [5] From these things it is evident that to be "in the spirit" is to be "in vision"; which is effected by the opening of the sight of man's spirit; which, when it is opened, the things which are in the spiritual world appear as clearly as the things which are in the natural world appear before the sight of the body. I can testify that it is so, from the experience of many years. In this state the disciples were when they saw the Lord after His resurrection, wherefore it is said that: "Their eyes were opened" (Luke 24:30, 31). Abraham was in a similar state when he saw the three angels, and spoke with them. So were Hagar, Gideon, Joshua, and others, when they saw the angels of Jehovah; and, in like manner, the boy of Elisha, when he saw the mountain full of chariots and horses of fire round about Elisha; for: Elisha prayed and said, Jehovah, I pray, open his eyes that he may see; and Jehovah opened the eyes of the boy, and he saw (2 Kings 6:17). But as to the Word, it was not revealed in a state of the spirit or in vision, but was dictated to the prophets by the Lord by the living voice; therefore, it is nowhere said that they spoke it from the Holy Spirit, but from Jehovah; see The Doctrine of the New Jerusalem concerning the Lord (n. 53).

(37) And I heard behind me a great voice, as of a trumpet, signifies manifest perception of the Divine truth revealed from heaven. "A great voice," when heard from heaven, signifies the Divine truth, of which presently; it was heard "as a trumpet," because when the Divine truth descends from heaven, it is sometimes so heard by the angels of the lowest heaven, and then is manifestly perceived. Therefore, by "a voice as of a trumpet," is signified manifest perception; of the signification of trumpet, more will be seen below (n. 397, 519). That "a great voice" when heard from heaven signifies Divine truth is evident from these passages: The voice of Jehovah is upon the water, the voice of Jehovah is in power, the voice of Jehovah is with honor, the voice of Jehovah breaketh the cedars, the voice of Jehovah falleth as a flame of fire; the voice of Jehovah maketh the wilderness to tremble; the voice of Jehovah maketh the hinds to bring forth (Ps. 29:3-9). Sing psalms to the Lord ye kingdoms of the earth, behold He will give forth His voice, a voice of strength (Ps. 68:32-33). Jehovah gave forth His voice before His army, for numberless, it doeth His Word (Joel 2:11). Jehovah will give forth His voice from Jerusalem (Joel 3:16). And since "voice" signifies the Divine

truth from the Lord, therefore the Lord said that: The sheep hear His voice; they know His voice; and other sheep I have, them also I must bring, and they shall hear My voice; My sheep hear My voice, and I know them, and they follow Me (John 10:3-4, 16, 27). And in another place: The hour cometh, when the dead shall hear the voice of the Son of man, and they that hear shall live (John 5:25). "Voice" here is the Divine truth of the Lord from his Word.

(38) Verse 11. Saying, I am the Alpha and the Omega, the First and the Last, signifies Who is the self-existing, and the Only from firsts to ultimates, from whom are all things; thus Who is love itself and the only love, wisdom itself and the only wisdom, and the life itself and the only life in Himself; and thus the Creator Himself and the only Creator, Saviour, and Enlightener from Himself; and thence the All in all of heaven and the church: Who alone is infinite and eternal, and Jehovah; and that He is the Lord. That all these things, and infinitely more, are contained in these words, may be seen above (n. 13, 29). It was there said, that all the syllables or letters of the alphabet, in the spiritual world, signify things; and that their speech and writing there are thence; and that therefore the Lord describes His Divinity and infinity by Alpha and Omega; by which is signified that He is the All in all of heaven and the church. Since every letter signifies a thing in the spiritual world, and thence in the angelic language; therefore David wrote the 119th Psalm, in order, according to the letters of the alphabet, beginning with Aleph and ending with Thau, as may appear from the initials of the verses there; the like appears in

Psalm 111, but not so evidently. Therefore, also, Abram was called Abraham, and Sarai was called Sarah; which was done for the reason that in heaven by Abraham and Sarah, they should not be understood, but the Divine, as is also the case; for the letter "H" involves infinity, because it is only an aspirate; more on this subject may be seen above (n. 29).

(39) And what thou seest, write in a book; that this signifies that it may be revealed to posterity, is evident without explanation.

(40) And send to the churches which are in Asia, signifies for those in the Christian world, who are in the light of truth from the Word. That they are meant by the "churches in Asia," may be seen above (n. 10, 11).

(41) Unto Ephesus, and Smyrna, and Pergamos, and Thyatira, and Sardis, and Philadelphia, and Laodicea, signifies in particular according to the state of reception of each. That all the states of reception of the Lord and of His church are signified by those seven names, in the spiritual sense, will be seen below; for John, when he received this command, was in a spiritual state, and in that state nothing is mentioned by name which does not signify some thing or state; therefore these things which were written by John, were not sent to any church in those places, but were told to their angels, by whom are meant those who receive. That by all the names of places and persons throughout the whole Word, are meant spiritual things, is shown in many places in Arcana Coelestia, published in London, as what is meant by "Abraham," "Isaac," and "Jacob;" also by "Israel," and by the names of his twelve sons; as also, what is meant

by various places in the land of Canaan, and by places in the vicinity of that land; as what by Egypt, Syria, Assyria, and other places. It is the same with these seven names. But he who wishes to remain in the sense of the letter, let him remain, since that sense conjoins; only let him know, that by those names the angels perceive things and states of the church.

(42) Verse 12. And I turned to see the voice that spoke with me, signifies inversion of the state of those who are in the good of life, as to the perception of truth in the Word, when they turn themselves to the Lord. John says that he heard a voice behind him (verse 10), and now, that he turned to see the voice; and again, that being turned, he saw seven lampstands; from which it is evident, that he heard a voice from behind, and that he turned himself, to see from whence it proceeded; that there is an arcanum in this, is evident. The arcanum is that before man turns himself to the Lord, and acknowledges Him as the God of heaven and earth, he cannot see the Divine truth in the Word. The reason is, that God is one, both in Person and in essence, in whom there is the Trinity; and that God is the Lord. Therefore, they who acknowledge a Trinity of Persons, look primarily to the Father, and some to the Holy Spirit, and rarely to the Lord, and if to the Lord, they think of His Human as of an ordinary man. When a man does this, he can by no means be enlightened in the Word, for the Lord is the Word, for it is from Him and concerning Him. Therefore they who do not approach the Lord alone, see Him and His Word behind them, and not before them; or backward, and

not in front. This is the arcanum which lies concealed in these words: “That John heard a voice behind him, and that he turned to see the voice, and, being turned, saw seven golden lampstands, and in the midst of them the Son of man;” for the voice which he heard came from the Son of man, who is the Lord. [2] That the Lord alone is the God of heaven and earth, He now teaches in a manifest voice, for He says: I am the Alpha and the Omega, the Beginning and the End, saith the Lord, Who is, and Who was, and Who is to come (Rev. 1:8); and here: I am the Alpha and the Omega, the First and the Last (Rev. 1:11); and afterwards: I am the First and the Last (Rev. 1:17; 2:8). That by a “voice,” when from the Lord is meant the Divine Truth, may be seen above (n. 37). And that by “John” are meant those of the church, who are in the good of life (n. 5, 6). From these things it may now appear, that by these words: And I turned to see the voice which spake with me, is signified an inversion of the state of those who are in the good of life, as to the perception of truth in the Word, when they turn themselves to the Lord.

(43) And having turned, I saw seven golden lampstands, signifies the New Church, which will be in enlightenment from the Lord out of the Word. That the “seven lampstands” are the seven churches, is said in the last verse of this chapter; and that by the seven churches are meant all who are in the Christian world, and draw near to the church, may be seen above (n. 10); and in particular according to the state of reception of each (n. 41). The reason why the New Church is meant by “the seven lampstands” is,

because in it, and in the midst of it, the Lord is; for it is said, that "in the midst of the seven lampstands he saw one like unto the Son of man," and by "the Son of man" is meant the Lord as to the Word. The lampstands were seen to be golden, because gold signifies good, and every church is a church from good which is formed by truths; that "gold" signifies good, will be seen in what follows. [2] Those lampstands were not placed one close to another, or in contact, but at certain distances, forming a kind of circle, as is evident from these words in the subsequent chapter: These things saith He, who walketh in the midst of the seven golden lampstands (Rev. 2:1). Nothing is said of the lamps of those lampstands; but in what follows it is said, that: The Holy Jerusalem (that is, the New Church), hath no need of the sun, neither of the moon, for its lamp is the Lamb, and the nations which are saved shall walk in the light of it (Rev. 21:23-24). And further: They need no lamp, for the Lord God giveth them light (Rev. 22:5); for they who will be of the Lord's New Church, are only lampstands which will give light from the Lord. [3] By the "golden lampstand in the tabernacle," nothing else was represented than the church as to enlightenment from the Lord, concerning which lampstand see (Exod. 25:31 to the end; 37:17-24; Lev. 24:3, 4; Num. 8:2-4). That it represented the Lord's church as to Divine spiritual love, which is love towards the neighbor, may be seen in Arcana Coelestia, published at London (n. 9548, 9555, 9558, 9561, 9570, 9783); also, below (n. 493). By the "lampstand" in Zech. 4 is also signified the New Church to be established by the

Lord, because it signifies the new house of God, or the new temple; as is evident from what follows there; and by “the house of God,” or “the temple,” the church is signified, and in the highest sense, the Lord’s Divine Human, as He Himself teaches (John 2:19-21 and elsewhere). But it shall be told what is signified in its order, in Zech. (chap. 4), when “the lampstand” was seen by him. [4] By those things contained from verses 1 to 7, is signified the enlightenment of the New Church by the Lord, from the good of love by truth, “the olive trees” there signify the church as to the good of love; by the things there from verse 8 to 10, is signified that these things are from the Lord; by “Zerubbabel,” who is to build the house, thus the church, the Lord is represented; by the things from verse 11 to 14, is signified that in that church there will also be truths from a celestial origin. This explanation of that chapter was given me by the Lord through heaven.

(44) Verse 13. And in the midst of the seven lampstands One like unto the Son of man, signifies the Lord as to the Word, from whom that church is. It is known from the Word, that the Lord called Himself “the Son of God,” and also “the Son of man;” that by “the Son of God” He meant Himself as to the Divine Human, and by the “Son of man,” Himself as to the Word, is fully demonstrated in The Doctrine of the New Jerusalem concerning the Lord (n. 19-28); and as it is there fully confirmed from the Word, it is unnecessary to add any further confirmation here. Now, because the Lord represented Himself before John as the Word, therefore as seen by him, He is called “the Son of man.” He represented

Himself as the Word, because the New Church is treated of, which is a church from the Word, and according to the understanding of it. That the church is from the Word, and that such as its understanding of the Word is, such is the church, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 76-79). As the church is a church from the Lord through the Word, therefore the Son of man was seen in the midst of the lampstands; “in the midst” signifies in the inmost, from which the things which are round about, or which are without, derive their essence, here, their light or intelligence. That the inmost is the all in the things which are round about, or without, is shown in many places in The Angelic Wisdom concerning the Divine Love and Wisdom; it is like light and flame in the midst, from which all the circumferences receive light and heat. [2] “In the midst,” has the same signification in the following passages in the Word: Cry out and shout, O inhabitant of Zion; for great is the Holy One of Israel in the midst of thee (Isa. 12:6). God is my King working salvation in the midst of the earth (Ps. 74:12). God doing mercy in the midst of the temple (Ps. 48:9). God standeth in the assembly of God; he will judge in the midst of the gods (Ps. 82:1). They are called “gods” who are in Divine truths from the Lord, and, abstractly, the truths themselves: Behold, I send an angel before thee; beware of his face, for My name is in the midst of him (Exod. 23:20-21). “The name of Jehovah” is all the Divine; “in the midst,” is in the inmost, and thence in everything of it. “The midst” also signifies the inmost, and thence the all, in many other passages in the Word, where evils are also treated of, as in Isa. 24:13; Jer. 23:9; Ps. 5:9; Jer. 9:4, 5; Ps. 36:1; 55:4; 62:4. These passages are adduced in order to show, that "in the midst of the lampstands" signifies in the inmost, from which the church and everything of it is derived; for the church and everything of it is from the Lord through the Word. That "lampstands" signify the New Church, may be seen above (n. 43).

(45) Clothed with a garment down to the foot, signifies the proceeding Divine, which is the Divine truth. The reason why "a garment down to the foot" signifies the proceeding Divine, which is the Divine truth, is, because garments in the Word, signify truths, thence "a garment down to the foot" [talaris], which is an outer garment, when the Lord is treated of, signifies the proceeding Divine truth. That garments in the Word signify truths is because in heaven they are clothed according to the truths proceeding from their good, concerning which see in the work on Heaven and Hell, published in London in the year 1758 (n. 177-182). In what follows it will also be seen, that nothing else is meant by garments in the Word in its spiritual sense; therefore that nothing else is meant by the Lord's garments, when He was transfigured, which appeared white as the light (Matt. 17:1-4; Mark 9:2-8; Luke 9:28-36). Nor is anything else meant by the Lord's garments which the soldiers divided (John 19:23, 24). That similar things are represented, and thence signified, by the garments of Aaron, may be seen in The Arcana Coelestia, published at London (n. 9814, 10,068); particularly what is signified by

"the ephod" (n. 9477, 9824, 10,005); what by "the robe" (n. 9825, 10,005); what by "the tunic" (n. 9826, 9942); and what by "the miter" (n. 9827): for Aaron represented the priestly office of the Lord. Concerning the signification of garments from the Word, see below (n. 166, 328).

(46) And girt about the paps with a golden girdle, signifies the proceeding, and, at the same time, the conjoining Divine, which is the Divine good. That "a golden girdle" has this signification, is, because by "the Lord's breast," and especially by "the paps," His Divine love is signified; thence, by "the golden girdle" which girded them, is signified the proceeding and at the same time the conjoining Divine, which is the Divine good of the Divine love: moreover "gold" signifies good; see below (n. 913). "A zone" or "girdle," in the Word, also signifies the common bond, whereby all things are held together in order and connection; as in Isaiah: There shall go forth a rod out of the stem of Jesse, justice shall be the girdle of His loins, and truth the girdle of His thighs (Isa. 11:1, 5). "The rod going forth out of the stem of Jesse" is the Lord. That the girdle of the ephod and the belt of Aaron's coat, signified conjunction, may be seen in The Arcana Coelestia, published at London (n. 9837, 9944). Since "a girdle" signifies the bond conjoining the goods and truths of the church, therefore when the church with the sons of Israel was destroyed, Jeremiah the prophet was commanded: To buy himself a girdle, and put it upon his loins, and then to hide it in a hole of a rock near the Euphrates; and at the end of days, when he took it, behold it was rotten, and was profitable for nothing (Jer. 13:1-12).

By this was represented that at that time there was no good in the church, and thence that truths were dissipated. The like is signified by "girdle" in Isaiah: Instead of a girdle there shall be a rent (Isa. 3:24); and elsewhere. That by the "paps" or "breasts" the Divine love is signified, is evident from those passages in the Word where they are named, as also from their correspondence with love.

(47) Verse 14. And his head, and hairs, were white as wool, like snow, signifies the Divine love of the Divine wisdom in firsts and in ultimates. By the head of man is signified the all of his life; and the all of man's life has relation to love and wisdom, therefore by "the head" is signified wisdom, and also love. But as there is no love without its wisdom, nor wisdom without its love, therefore it is the love of wisdom, which is meant by "the head;" and when the Lord is spoken of, it is the Divine love of the Divine wisdom. But the signification of "the head" will be shown from the Word, below (n. 538, 568). Since, therefore, by "the head" is meant love and at the same time wisdom in their firsts, it follows that by "hair" is meant love and wisdom in their ultimates; and because "hairs" are here spoken of the Son of man, who is the Lord as to the Word, by His "hairs" are signified the Divine good which is of love, and the Divine truth which is of wisdom, in the ultimates of the Word; and the ultimates of the Word are what are contained in the sense of its letter. [2] That the Word in this sense is signified by "the hairs of the Son of man," or of the Lord, seems a paradox, but yet it is true; this may appear from the passages in the Word quoted in The Doctrine of the New

Jerusalem concerning the Sacred Scripture (n. 35-49) where it is also shown, that the Nazarites in the Israelitish church represented the Lord as to the Word in ultimates, which is the sense of its letter. For "Nazarite," in the Hebrew language is hair, or lock of hair; hence Samson, who was a Nazarite from the womb, had power in his hairs. That in like manner the Divine truth is in its power, in the sense of the letter of the Word, may be seen in the above-mentioned Doctrine concerning the Sacred Scripture (n. 37-49). Therefore, also, the high priest and his sons were severely prohibited from shaving the head. For this reason, forty-two boys were torn in pieces by two bears, because they called Elisha, "bald." Elisha, like Elijah, represented the Lord as to the Word; "bald" signifies the Word without its ultimate, which, as was observed, is the sense of the letter, and "bears" signify that sense of the Word separated from its internal sense. They who separate them, appear also in the spiritual world, at a distance, like bears, whence it is evident why it was so done with the boys. Therefore also to induce baldness was the greatest disgrace, and a mark of extreme mourning. [3] For which reason, when the Israelitish nation had perverted all the sense of the letter of the Word, this lamentation was made over them: Her Nazarites were whiter than snow, bright white above milk; their form was darkened more than blackness, they are not known in the streets (Lam. 4:7-8). Also: Every head was made bald, and every shoulder was plucked of its hair (Ezek. 29:18). Shame shall be upon all faces, and baldness upon all heads (Ezek. 7:18). In like manner, Isa. 15:2; Jer.

48:37; Amos 8:10. Because the sons of Israel dispersed by falsities all the sense of the letter of the Word, therefore the Prophet Ezekiel was commanded to represent it by this, that: He should shave the head with a razor, and burn with fire a third part of the hairs, a third part he should smite with a sword, and scatter a third part in the wind, and bind up some in his skirts, and afterwards cast them also into the fire (Ezek. 5:1-4 seq.). [4] Therefore, also, it is said in Micah: Induce baldness and poll thee for sons of thy delights, enlarge thy baldness as the eagle; for they are removed from thee (Micah 1:16). The "sons of delights" are the genuine truths of the church from the Word. And as Nebuchadnezzar, king of Babylon, represented the Babylonian falsification of the Word, and destruction of all truth therein, therefore it came to pass that: His hairs were grown like eagles' feathers (Dan. 4:33). By reason that "hairs" signified that holiness of the Word it is said of the Nazarite that: They should not shave the hair of his head, because that is the Naziriteship of God upon their head (Num. 6:1-21); and therefore it was ordained that: The high priest and his sons should not shave their head, lest they should die, and lest wrath should come upon the whole house of Israel (Lev. 10:6). [5] Now as by "hairs" is signified the Divine truth in ultimates, which, in the church, is the Word in the sense of the letter, therefore, also the like is said of "the Ancient of Days" in Daniel: I beheld till the thrones were cast down, and the Ancient of Days did sit, his garment was white as snow, and the hair of his head like clean wool (Dan. 7:9). That "the Ancient of Days" is the

Lord, appears evidently in Micah: Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall go forth unto Me He who shall be ruler in Israel, and whose goings forth have been from of old, from the days of eternity (Micah 5:2). And in Isaiah, where He is called “the Father of Eternity” (Isa. 9:6). [6] From these passages, and many others, which are not adduced by reason of their abundance, it may appear, that by the “head” and “hairs” of the Son of man, which were “bright white like wool, like snow” is meant the Divine of love and wisdom, in firsts and in ultimates. And as by the Son of man, the Lord is meant as to the Word, it follows, that this also is meant in firsts and in ultimates. Otherwise to what purpose would the Lord here in Revelation, and the Ancient of Days in Daniel, be described as to the hair? That by “hair,” the sense of the letter of the Word is signified, appears evidently from those who are in the spiritual world; they who have held the sense of the letter of the Word in contempt, appear bald there; and on the contrary, they who have loved the sense of the letter of the Word, appear there with becoming hair. It is said “as wool,” and “as snow,” because “wool” signifies good in ultimates, and “snow,” truth in ultimates; as also in Isaiah (1:18); for “wool” is from sheep, by which is signified the good of charity, and “snow” is from water, by which are signified the truths of faith.

(48) And His eyes were as a flame of fire signifies the Divine wisdom of the Divine love. By “eyes,” in the Word, is meant the understanding, and thence, by the sight of the eyes, intelligence; therefore, when spoken of the Lord, the

Divine wisdom is meant; but by a “flame of fire” is signified spiritual love, which is charity; wherefore, when spoken of the Lord, the Divine love is meant; hence, then, by “His eyes were like a flame of fire” is signified the Divine wisdom of the Divine love. That the “eye” signifies the understanding is because they correspond; for as the eye sees from natural light, so does the understanding from spiritual light; wherefore “to see” is predicated of both. That by “eye” in the Word, the understanding is signified, is evident from the following passages: Bring forth the blind people that have eyes, and the deaf that have ears (Isa. 43:8). In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness (Isa. 29:18). Then the eyes of the blind shall be opened, and the ears of the deaf (Isa. 35:5). I will give thee for a light of the Gentiles, to open the eyes of the blind (Isa. 42:6-7). This is spoken of the Lord, who, when He comes, will open the understanding of those who are in ignorance of the truth. [2] That this is meant by “opening the eyes” is further evident from these passages: Make the heart of this people fat, and smear their eyes, lest they perchance see with their eyes (Isa. 6:9-10; John 12:40). Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets, and your heads, the seers, hath He covered (Isa. 29:10; 30:10). Who shutteth his eyes lest he should see evil (Isa. 33:15). Hear ye this, O foolish people, which have eyes and see not (Ezek. 12:2). The punishment of the shepherd that deserteth the flock; the sword shall be upon his right eye, and his right eye shall be utterly darkened (Zech. 11:17).

The plague with which Jehovah shall smite all the people that have fought against Jerusalem; their eyes shall consume away in their sockets (Zech. 14:12). I will smite every horse with amazement, and every horse of the people with blindness (Zech. 12:4). “Horse,” in the spiritual sense, is the understanding of the Word (n. 298). Hear me, O Jehovah, my God, enlighten mine eyes, lest I sleep death (Ps. 13:3). [3] That in these passages, by “eyes” is signified the understanding, everyone sees. Hence it is evident what the Lord meant by “eye” in these places: The lamp of the body is the eye; if thine eye be single, thy whole body shall be light; if thine eye be evil, thy whole body shall be darkened. If therefore the light [lumen] that is in thee be darkness, how great is that darkness (Matt. 6:22-23; Luke 11:34). If thy right eye offend thee, pluck it out, and cast it from thee; for it is better for thee to enter into life with one eye, rather than having two eyes to be cast out into the Gehenna of fire (Matt. 5:29; 18:9). By “eye” in these places is not meant the eye, but the understanding of truth. Since by “eye” is signified the understanding of truth, therefore it was among the statutes of the sons of Israel, that: One blind, or disordered in the eye from the seed of Aaron, should not come nigh to offer sacrifice; nor enter within the veil (Lev. 21:18, 20); Then that anything blind should not be offered in sacrifice (Lev. 22:22; Mal. 1:8). [4] From these things it is evident what is meant by “eye,” when predicated of a man; hence it follows, that by “eye,” when predicated of the Lord, His Divine wisdom is meant, as also His Divine omniscience and providence; as in these passages: Open thine eyes, O Jehovah, and see (Isa. 37:17). I will set mine eyes upon them for good, and I will build them (Jer. 24:6). Behold the eye of Jehovah is upon them that fear Him (Ps. 33:18). Jehovah is in the temple of holiness, His eyes behold, His eyelids try the sons of man (Ps. 11:4). Since by "cherubs" is signified the guard and providence of the Lord lest the spiritual sense of the Word should be injured; therefore it is said of the four animals which were cherubs, that: They were full of eyes before and behind, and their wings were likewise full of eyes (Rev. 4:6, 8); The wheels upon which the cherubs were drawn, were full of eyes round about (Ezek. 10:12). [5] That by "a flame of fire" is meant His Divine love, will be seen in what follows, where "flame" and "fire" are mentioned; and because it is said, that "His eyes were as a flame of fire," the Divine wisdom of the Divine love is signified. That in the Lord there is the Divine love of the Divine wisdom, and the Divine wisdom of the Divine love, and thus a reciprocal union of both, is an arcanum disclosed in The Angelic Wisdom concerning the Divine Love and Wisdom (n. 34-39; and elsewhere).

(49) Verse 15. And His feet were like unto fine brass, as if glowing in a furnace, signifies the Divine good natural. "The feet" of the Lord signify His Divine natural; "fire" or "glowing" signifies good; and "fine brass" signifies the good of natural truth; therefore, by "the feet of the Son of man like unto fine brass, as if glowing in a furnace," is signified the Divine good natural. That "His feet" signify this is from correspondence. There is in the Lord, and therefore from the Lord the Divine celestial, the Divine spiritual, and the

Divine natural; the Divine celestial is meant by the "head" of the Son of man; the Divine spiritual, by His "eyes," and by the "breast," which was girt about with a golden girdle; and the Divine natural, by His "feet." [2] Because these three are in the Lord, therefore also they are in the angelic heaven; the third or highest heaven is in the Divine celestial; the second or middle heaven is in the Divine spiritual; and the first or ultimate heaven in the Divine natural. In like manner, the church on the earth; for the whole heaven before the Lord is as one man, in which they who are in the Lord's Divine celestial make the head; they who are in the Divine spiritual make the body; and they who are in the Divine natural make the feet. Hence, also, in every man, because he was created in the image of God, there are these three degrees, and, as these are opened, he becomes an angel either of the third, or of the second, or of the ultimate heaven. Hence, also it is, that in the Word there are three senses; the celestial, the spiritual, and the natural. This may be seen in The Angelic Wisdom concerning the Divine Love and Wisdom, particularly in chapter 3, which treats of these three degrees. That the feet, the soles, and the heels, correspond to natural things with man, and therefore in the Word signify things natural, may be seen in The Arcana Coelestia, published in London (n. 2162, 4938-4952). [3] The Divine natural good is also signified by feet in the following places; in Daniel: I lifted up mine eyes, and saw, behold a man clothed in linen, whose loins were girded with gold of Uphaz; His body was like the beryl, and His eyes as torches of fire, His arms and His feet like the splendor of polished brass (Dan. 10:5-6). In Revelation: I saw an angel come down from heaven, his feet as pillars of fire (Rev. 10:1). And in Ezekiel: The feet of the cherubs were sparkling like the splendor of polished brass (Ezek. 1:7). The reason why the angels and cherubs were seen thus, was because the Divine of the Lord was represented in them. [4] The Lord's church being under the heavens, thus under the Lord's feet, it is therefore called "the footstool of His feet" in the following places: The glory of Lebanon shall come unto thee, to decorate the place of My sanctuary; and I will render the place of My feet honorable; and they shall bow themselves down at the soles of thy feet (Isa. 60:13-14). The heaven is My throne, and the earth is the footstool of My feet (Isa. 66:1). God remembereth not the footstool of His feet in the day of anger (Lam. 2:1). Adore Jehovah at the footstool of His feet (Ps. 99:5). Lo, we heard of Him in Ephratah [Bethlehem]. We will go into His habitations; we will bow ourselves down at the footstool of His feet (Ps. 132:6-7). Thence it is that: They fell down at the Lord's feet adoring (Matt. 28:9; Mark 5:22; Luke 8:41; John 11:32). Also that: They kissed His feet and wiped them with their hairs (Luke 7:37, 38, 44-46; John 11:2; 12:3). [5] As by "feet" is signified the natural, therefore the Lord said to Peter, when He washed his feet: He that is washed, needeth not save to wash his feet, and the whole is clean (John 13:10). "To wash the feet" is to purify the natural man; and when this is purified, the whole man is also purified; as is shown in many passages in The Arcana Coelestia and in The Doctrines of the New Jerusalem. The natural man, which is also the external man, is purified, when he shuns the evils which the spiritual or internal man sees to be evils and that they ought to be shunned. [6] Now since the natural of man is meant by “feet,” and this perverts all things if it be not washed or purified; therefore the Lord says: And if thy foot offend thee cut it off; it is better for thee to enter into life halt, than having two feet to be cast into Gehenna, into the unquenchable fire (Mark 9:45). Here the foot is not meant, but the natural man. The same is meant by “trampling under foot the good pasture,” and by “troubling the waters with their feet” (Ezek. 32:2; 34:18-19; Dan. 7:7, 19; and in other places). [7] Since by the Son of man is meant the Lord as to the Word, it is evident, that by His “feet” is also meant the Word in its natural sense; which is much treated of in Doctrine of the New Jerusalem concerning the Sacred Scripture; as also that the Lord came into the world, that He might fulfill all things of the Word, and thereby be made the Word also in ultimates (n. 98-100). But this arcanum is for those who will be in the New Jerusalem. [8] The Lord’s Divine Natural is also signified by: The brazen serpent, which was set up by the command of Moses in the wilderness; by looking upon which, all who had been bitten by serpents were healed (Num. 21:6, 8-9). This signified the Lord’s Divine natural, and that they are saved who look to it, the Lord Himself teaches in John: As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life (John 3:14-15). The reason why the serpent was made of brass, is because brass, as also fine brass signifies the natural as to good, see below (n. 775).

(50) And His voice as the voice of many waters, signifies the Divine truth natural. That a "voice" when from the Lord signifies the Divine truth, may be seen above (n. 37); that "waters" signify truths, and, specifically, natural truths, which are knowledges from the Word, is evident from many passages in the Word; of which only the following are adduced: The earth is full of the knowledge of Jehovah, as the waters cover the sea (Isa. 11:9). Therefore, with joy shall ye draw waters out of the fountains of salvation (Isa. 12:3). He that walketh righteously and speaketh uprightness bread shall be given him, and water shall be sure (Isa. 33:15-16). The poor and needy seek water, but there is none; their tongue faileth for thirst; I will open rivers on the hillsides, and I will put fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of waters, that they may see, acknowledge, attend and understand (Isa. 41:17-18, 20). I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour out my spirit (Isa. 44:3). Thy light shall rise in darkness and thou shalt be like a watered garden, and like a spring of waters whose waters fail not (Isa. 58:10-11). My people have committed two evils; they have deserted me, the fountain of living waters, to cut out for themselves pits, that can hold no waters (Jer. 2:13). And their great men sent their little ones for the waters, they came to the pits and found no waters, they returned with their vessels empty (Jer. 14:3). They have deserted Jehovah,

the fountain of living waters (Jer. 17:13). They shall come with weeping; and with weeping will I lead them, I will lead them to the fountain of waters in a straight way (Jer. 31:9). I will break the staff of bread; and they shall drink waters by measure and with astonishment, that they may consume away for their iniquities (Ezek. 4:16-17; 12:18-19; Isa. 51:14). Behold the days shall come, in which I will send a famine in the land, not a famine for bread, nor a thirst for waters, but for hearing the words of Jehovah; and they shall wander from sea to sea; they shall run to and fro to hear the Word of Jehovah, and shall not find it. In that day shall the virgins and youths fail for thirst (Amos 8:11-13). And it shall be in that day that living waters shall go out from Jerusalem (Zech. 14:8). Jehovah is my shepherd, He will lead me to the waters of quietness (Ps. 23:1-2). They shall not thirst, He will make waters to flow out of the rock for them, He will cleave the rock that the waters may flow forth (Isa. 48:21). O God, I seek thee in the morning, my soul thirsteth, I am weary without waters (Ps. 63:1). Jehovah sendeth the Word, He causeth the wind to blow, that the waters may flow (Ps. 147:18). Praise Jehovah, ye heavens of heavens, and ye waters above the heavens (Ps. 148:4). Jesus, sitting at the fountain of Jacob, said unto the woman, Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give, shall not thirst to eternity; and the water that I shall give, shall be in him a fountain of water springing up into eternal life (John 4:7-15). Jesus said, If anyone thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow streams of living water (John 7:37-38). I will give unto him that thirsteth of the fountain of the water of life freely (Rev. 21:6). He showed me a river of water of life, going out of the throne of God, and of the Lamb (Rev. 22:1). The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that thirsteth come, and whosoever will, let him take the water of life freely (Rev. 22:17). By "waters" in these passages are meant truths; hence it is evident that by "the voice of many waters" is meant the Divine truth of the Lord in the Word; as, also, in these places: Behold, the glory of the God of Israel came from the way of the east, and His voice was like the voice of many waters; and the earth was lighted by His glory (Ezek. 43:2). I heard a voice from heaven as the voice of many waters (Rev. 14:2). The voice of Jehovah is upon the waters, Jehovah is upon many waters (Ps. 29:3). When it is known that by "waters" in the Word are meant truths in the natural man, it may appear what was signified by washings, in the Israelitish church; and also what is signified by baptism; and likewise by these words of the Lord, in John: Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God (John 3:5). To be born "of water" signifies to be born by truths; and "of the Spirit" signifies by a life according to them. That "waters" in the opposite sense signify falsities, will be seen in what follows.

(51) Verse 16. And having in His right hand seven stars, signifies all the knowledges of good and truth in the Word, which are thence with the angels of heaven and with the men of the church. Around the angels, when they are below

the heavens, there appear, as it were, little stars in great abundance; and in like manner, around spirits, who, when they lived in the world, had acquired to themselves knowledges of good and truth, or truths of life and doctrine from the Word. These stars appear fixed, with those who are in genuine truths from the Word; but wandering with those who are in falsified truths. Concerning those little stars, as also concerning the stars which appear there in the firmament, I could relate wonderful things, but it does not belong to this work: hence it is evident that by "stars" are signified the knowledges of good and truth from the Word. "The Son of man had them in His right hand," signifies, that they are from the Lord alone through the Word. That "seven" signify all, may be seen above (n. 10). [2] That the knowledges of good and truth from the Word, are signified by "stars," may also appear from these passages: I will lay the earth waste; The stars of the heavens and the constellations thereof shall not give their light (Isa. 13:9-10). "The earth" which shall be laid waste, is the church; which being vastated, the knowledges of good and truth in the Word do not appear: And when I shall extinguish thee, I will cover the heavens and make the stars thereof dark: All the luminaries of light will I make dark over thee, and I will set darkness upon the land (Ezek. 32:7-8). "Darkness upon the land," means falsities in the church: The sun and the moon have been darkened, and the stars have withdrawn their splendor (Joel 2:10; 3:15). After the affliction of those days shall the sun be obscured, and the moon shall not give her light, and the stars shall fall from heaven (Matt. 24:29;

Mark 13:24). The stars of heaven fell to the earth, even as a fig tree casteth her untimely figs (Rev. 6:13). A star fell from heaven to the earth (Rev. 9:1). By "stars falling from heaven" are not meant stars, but that the knowledges of good and truth will perish. [3] This is still more evident from its being said, that: The dragon drew down the third part of the stars from heaven (Rev. 12:4). Also that: The he-goat cast down some of the stars and trampled them (Dan. 8:9-11). Therefore in the next verse in Daniel it is also said that: It cast down the truth to the earth (Dan. 8:12). The knowledges of good and truth are also signified by "stars," in these passages: Jehovah telleth the number of the stars; he calleth them all by names (Ps. 147:4). Praise Jehovah, all ye stars of light (Ps. 148:3). The stars fought in their ways (Judges 5:20). From hence it appears what is meant by these words in Daniel: And the intelligent shall be resplendent as the splendor of the expanse, justifying many as the stars for ages of ages (Dan. 12:3). The "intelligent" are those who are in truths; "justifying" those who are in goods.

(52) And out of his mouth a sharp two-edged sword going forth, signifies the dispersion of falsities by the Word, and by doctrine thence from the Lord. Mention is very often made in the Word of "sword," "saber," and "long sword," and by them nothing else is signified but truth fighting against falsities and destroying them; and, also, in the opposite sense, the falsity fighting against truths; for by "wars" in the Word, are signified spiritual wars, which are wars of truth against falsity, and of falsity against truth;

wherefore, by “the arms of war,” such things are signified as are made use of in spiritual wars. That the dispersion of falsities by the Lord is here meant by sword [romphoea] is evident, because, it was seen “to go out of his mouth;” and to go out of the mouth of the Lord, is to go out of the Word, for this the Lord spoke with His mouth; and as the Word is understood by doctrine, thence this is also signified. It is called “a sharp two-edged sword,” because it penetrates the heart and soul. [2] To show that by “sword” is here meant the dispersion of falsities by the Word from the Lord, some passages shall be adduced in which sword [gladius] is mentioned: A sword against Babylon, her princes, and her wise ones; O sword against the liars that they may become foolish; O sword against the mighty, that they may be dismayed; O sword against her horses, and her chariots; O sword against her treasures, that they may be despoiled. A drought is upon her waters, that they may be dried up (Jer. 50:35-38). These things are said of Babylon, by which those are meant who falsify and adulterate the Word, therefore by the “liars” who will become foolish, and the “horses and chariots” upon whom there is a sword, and the “treasures” which will be despoiled, are signified the falsities of their doctrine. That the “waters” upon which is a drought that they may be dried up, signify truths, may be seen above (n. 50). [3] Prophesy, and say, A sword is sharpened, and also furbished, sharpened to make a great slaughter; and let the sword be repeated the third time; the sword of the pierced; the sword of a great piercing, penetrating the inner parts, that stumbling blocks may be multiplied (Ezek. 21:9-20). By “sword” is here also meant the devastation of truth in the church. Jehovah will plead by His sword with all flesh, and the pierced of Jehovah shall be multiplied (Isa. 66:16). They are called “the pierced of Jehovah” here, and in other parts of the Word, who perish by falsities. The wasters are come upon all the hills in the wilderness; the sword of Jehovah is devouring from the end of the earth, even to the end of the earth (Jer. 12:12). We get our bread with the peril of our lives, because of the sword of the wilderness (Lam. 5:9). Woe to the worthless shepherd that deserteth the flock; the sword shall be upon his arm and upon his right eye (Zech. 11:17). The sword upon the right eye of the shepherd is the falsity of his understanding. The sons of men are inflamed, their tongue is a sharp sword (Ps. 57:4). Behold they belch out with their mouth; a sword is in their lips (Ps. 59:7). The workers of iniquity whet their tongue like a sword (Ps. 64:3). The same is signified by sword in other places, as in Isa. 13:13, 15; 21:14-15; 27:1; 31:7-8; Jer. 2:30; 5:12; 11:22; 14:13-18; Ezek. 7:15; 32:10-12. [4] Hence it may appear what the Lord meant by “sword” in the following passages: Jesus said, He came not to send peace on earth, but a sword (Matt. 10:34). Jesus said, He that hath not a purse and a scrip, let him sell his garments and buy a sword. The disciples said, Lord, behold, here are two swords. And He said unto them, It is enough (Luke 22:36, 38). All they that take the sword, shall perish with the sword (Matt. 26:51-52). Jesus says, concerning the consummation of the age: They shall fall by the edge of the sword, and shall be led away captive into all nations, and at length Jerusalem shall be trodden down (Luke 21:24). "The consummation of the age" is the last time of the church; "the sword" is falsity destroying truth; the "nations" are evils; "Jerusalem" which shall be trodden down, is the church. [5] Hence, then, it is evident, that by "a sharp sword going out of the mouth of the Son of man," is signified the dispersion of falsities by the Lord by means of the Word. The same is signified in the following passages in Revelation: And there was given unto him who sat upon the red horse a great sword (Rev. 6:4). And out of the mouth of Him who sat upon the white horse goeth a sharp sword, that with it He should smite the nations. And the remnant were slain with the sword of Him that sat upon the horse (Rev. 19:15, 21). By "Him who sat upon the white horse," the Lord as to the Word, is meant, which is plainly declared (verses 13, 16). The same is meant in David: Gird thy sword upon thy thigh, O Mighty One. Ride upon the word of truth. Thine arrows are sharp (Ps. 45:3-5); speaking of the Lord. And in another place: The saints shall exult, and the sword of their mouths is in their hand (Ps. 149:5-6). And in Isaiah: Jehovah hath made my mouth a sharp sword (Isa. 49:2).

(53) And His face was as the sun shineth in His power, signifies the Divine love and the Divine wisdom, which are Himself, and proceed from Himself. That by "the face of Jehovah," or of the Lord, is meant the Divine Himself in His Essence, which is the Divine love and the Divine wisdom thus Himself, will be seen in the explanations below, where mention is made of "the face of God." The same is signified by "the sun shining in His power." That the Lord is seen as a

sun in heaven before the angels, and that it is His Divine love together with His Divine wisdom, which so appear, may be seen in the work concerning Heaven and Hell, published in London, 1758 (n. 116-225); and in The Angelic Wisdom concerning the Divine Love and Wisdom (n. 83-172). [2] It remains here only to be confirmed from the Word, that the "sun," when mentioned in reference to the Lord, signifies His Divine love, and at the same time His Divine wisdom; this may appear from the following places: In that day the light of the moon shall be as the light of the sun, it shall be sevenfold, as the light of seven days (Isa. 30:26). "That day" is the advent of the Lord when the old church is destroyed, and a new one is about to be established; "the light of the moon" is faith from charity, and "the light of the sun" is intelligence and wisdom from love, and thus from the Lord. Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be an everlasting light (Isa. 60:20). The sun which shall not set, is love and wisdom from the Lord. The rock of Israel spake unto me, as the light of the morning when the sun ariseth (2 Sam. 23:3-4). The "rock of Israel" is the Lord: His throne shall be as a sun (Ps. 89:36-37). This is said of David; but by "David" is there meant the Lord. They shall fear thee with the sun. In his days shall the just flourish, and abundance of peace until there is no moon; the name of the Son shall be before the sun; and all nations shall be blessed in Him (Ps. 72:5, 7, 17). [3] This also is said of the Lord. Because the Lord appears as a sun in heaven before the angels, therefore: When He was transfigured, His face did shine as the sun, and His raiment became as the light (Matt. 17:1-2). And it is said of the strong angel who came down from heaven, that: He was clothed with a cloud, and His face was as it were the sun (Rev. 10:1); and of the woman, that: She was seen clothed with the sun (Rev. 12:1). “The sun” in these passages also signifies love and wisdom from the Lord; “the woman” is the church, which is called the New Jerusalem. [4] Since, by “the sun,” is meant the Lord as to love and wisdom, it is evident what is signified by “the sun” in the following places: Behold the fierce day of Jehovah cometh; the sun shall be darkened in its rising, and the moon shall not make her light to shine; I will visit upon the world its wickedness, and upon the impious their iniquity (Isa. 13:9-11; see also Isa. 24:21, 23). And when I shall have extinguished thee, I will cover the heavens, and I will make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not cause her light to shine, and I will set darkness upon thy land (Ezek. 32:7-8). The day of Jehovah cometh, a day of darkness, the sun and the moon shall not make their light to shine, and the stars have withdrawn their splendor (Joel 2:10). The sun shall be turned into darkness, and the moon into blood, before the great day of Jehovah cometh (Joel 2:31). The day of Jehovah is near in the valley of decision. The sun and the moon shall be darkened (Joel 3:14-15). The fourth angel sounded, and the third part of the sun was smitten, the third part of the stars, and the day shone not for a third part of it (Rev. 8:12). The sun became black as sackcloth of hair, and the moon became as blood (Rev. 6:12). The sun was obscured by the smoke of the pit (Rev.

9:2). In these passages by “sun” is not meant the sun of this world, but the sun of the angelic heaven, which is the Divine love and the Divine wisdom of the Lord; these are said to be “obscured,” “darkened,” “covered,” and “blackened” when there are evils and falsities with man. [5] Hence it is evident, that similar things are meant by the Lord’s words, where He speaks of the consummation of the age, which is the last time of the church: Immediately after the affliction of those days shall the sun be obscured, and the moon shall not give her light, and the stars shall fall from heaven (Matt. 24:29; Mark 13:24-25). And in like manner in the following passages: And the sun shall go down over the prophets, and the day shall grow black over them (Micah 3:5-6). In that day I will cause the sun to set at noon, and I will darken the earth in the day of light (Amos 8:9). She that hath borne seven shall breathe out her soul; her sun is set while it is yet day (Jer. 15:9). This is said of the Jewish church, which was “to breathe out its soul,” that is, would perish; “the sun shall set,” signifies that there will be no longer any love and charity. [6] It is said in Joshua, that: The sun stood still in Gibeon, and the moon in the valley of Ajalon (Josh. 10:12-13). This appears as if it was historical, but it is prophetic, being quoted from the book of Jasher, which was a prophetic book; for it is said: Is not this written in the book of Jasher? (Josh. 13). The same book is also mentioned as prophetic by David (2 Sam. 1:17, 18); something similar is also said in Habakkuk: The mountains were moved, the sun and moon stood in their seat (Hab. 3:10-11). Thy sun shall no more go down; neither shall thy moon be withdrawn

(Isa. 60:20). For to make the sun and moon stand still would be to destroy the universe. [7] Since the Lord as to the Divine love and the Divine wisdom is meant by "the sun," therefore the ancients in their holy worship turned their face to the rising of the sun; and also their temples, which custom still continues. That the sun of the world is not meant in these places by "the sun," is evident from its having been considered profane and abominable to adore the sun and moon of the world, as may be seen in Num. 25:1-4; Deut. 4:19; 17:3, 5; Jer. 8:1, 2; 43:10, 13; 44:17-19, 25; Ezek. 8:16; for by "the sun of the world" is meant the love of self and the pride of one's own intelligence; and the love of self is diametrically opposite to the Divine love; and the pride of one's own intelligence is opposite to the Divine wisdom. To adore the sun of the world is also to acknowledge nature as the creator, and one's own prudence to be effective of all things, which involves the denial of God, and the denial of the Divine providence.

(54) Verse 17. And when I saw Him, I fell at His feet as dead, signifies that from such presence of the Lord there was a defect or deprivation of his own life. A man's own life cannot sustain the presence of the Lord, such as the Lord is in Himself, yea, such as He is in the inmosts of His Word; for His Divine love is altogether like the sun, which no one can bear as it is in itself, without being consumed. This is what is meant by saying that: No one can see God and live (Exod. 33:29; Judges 13:22). This being the case, therefore the Lord appears to the angels in heaven as a sun, at a distance from them, as the sun of this world is from men; the reason

is, because the Lord in Himself is in that sun. But yet the Lord so moderates and tempers His Divine that man can sustain His presence. This is effected by veilings. It was so done when He revealed Himself to many in the Word. Yea, by veilings He is present with everyone who worships Him; as He Himself says in John: He that doeth My commandments, with him I will make My abode (John 14:21, 23). That He will be in them, and they in Him (John 15:4-5). Hence it is evident why John, when he saw the Lord in such glory, fell at His feet as dead; and also, why the three disciples, when they saw the Lord in glory, were heavy with sleep, and a cloud covered them (Luke 9:32, 34).

(55) And He laid His right hand upon me, signifies life then inspired from Him. The reason why the Lord "laid His right hand upon him," is, because communication is effected by the touch of the hands. The reason is that the life of the mind, and thence of the body, puts itself forth into the arms, and through them into the hands. On this account: The Lord touched with His hands those whom He restored to life and healed (Mark 1:31, 41; 7:32-33; 8:22-26; 10:13, 16; Luke 5:12-13; 7:14; 18:15; 22:51). And in like manner: After His disciples saw Jesus transfigured, and they fell on the face (Matt. 17:6-7). The origin of this is, because the presence of the Lord with man is adjunction, and thus conjunction by contiguity; and this contiguity is near and fuller in proportion as man loves the Lord, that is, does His commandments. From these few things it may appear, that by "laying His right had upon him," is signified inspiring him with His life.

(56) Saying unto me, Fear not, signifies resuscitation, and then adoration from the deepest humiliation. That it is resuscitation to life, is a consequence of what went before (n. 55); and that it is adoration from the deepest humiliation, is evident, for he fell at the Lord's feet. And as a holy fear seized him, the Lord said, on his being resuscitated, "Fear not." Holy fear, which sometimes is joined with a sacred tremor of the interiors of the mind, and sometimes with horripilation, supervenes, when life enters from the Lord in place of one's own life. One's own life is to look from one's self to the Lord, but life from the Lord is to look from the Lord to the Lord and yet as if from himself. When man is in this latter life, he sees that he himself is not anything, but the Lord only. Daniel also was in this holy fear, when: He saw the man clothed in linen, whose loins were girded with gold of Uphaz, his body like the beryl, his face like lightning, his eyes like torches of fire, his arms and feet as the splendor of polished brass, upon seeing whom Daniel also became as dead, and a hand touched him, and it was said, Fear not, Daniel (Dan. 10:5-12). Something similar occurred to Peter, James, and John, when the Lord was transfigured, and was seen: As to His face like the sun, and His garments as the light, upon which they also fell upon their faces, and feared for themselves greatly, and then Jesus coming near, touched them, saying, Fear not ye (Matt. 17:2, 6-7). The Lord also said unto the women who saw Him at the sepulcher, Fear not (Matt. 28:10). Likewise the angel, whose face appeared like lightning, and his garment as snow, said unto those women, Fear not ye (Matt. 28:3-5).

The angel said to Zechariah also, Fear not (Luke 1:12-13). In like manner the angel said to Mary, Fear not (Luke 1:30). The angels said to the shepherds also, when the glory of the Lord shone round about them, Fear not (Luke 2:9-10). A similar holy fear seized Simon, by reason of the draught of fishes; therefore he said: Depart from me, for I am a sinful man, O Lord; but Jesus said unto him, Fear not (Luke 5:8-10; besides other places). These are adduced that it may be known why the Lord said to John, “Fear not,” and that by it is meant resuscitation, and then adoration from the deepest humiliation.

(57) I am the First and the Last, which signifies that He alone is infinite and eternal, thus the only God, may appear from the explanation above (n. 13, 29, 38).

(58) Verse 18. And am He that liveth, signifies who alone is life, and from whom alone life is. Jehovah, in the Word of the Old Testament, calls Himself the living, and He that liveth, because He alone lives; for He is love itself and wisdom itself, and these are life. That there is one only life, which is God, and that angels and men are recipients of life from Him, is abundantly shown in Angelic Wisdom concerning Divine Love and Wisdom. Jehovah calls Himself “the living” and “He that liveth” (Isa. 38:18-19; Jer. 5:2; 12:16; 16:14-15; 23:7-8; 46:18; Ezek. 5:11). The Lord as to His Divine Human also is life, because the Father and He are one; therefore He says: As the Father hath life in Himself, so hath He given to the Son to have life in Himself (John 5:26). Jesus said, I am the resurrection and the life (John 11:25). Jesus said, I am the way, the truth, and the life (John 14:6).

In the beginning was the Word, and God was the Word; in Him was life; and the Word became flesh (John 1:1-4, 14). Because the Lord is the only life, it follows that from Him alone life is derived; therefore He says: Because I live, ye shall live also (John 14:19).

(59) And was dead, signifies that He was neglected and His Divine Human not acknowledged. By "his becoming dead" is not meant that He was crucified, and so died, but that He was neglected in the church, and His Divine Human not acknowledged, for so He is dead with men. His Divine from eternity is indeed acknowledged, but this is Jehovah Himself; but His human is not acknowledged to be Divine, although the Divine and the Human in Him are like soul and body, and therefore are not two but one, yea, one Person, according to the doctrine received throughout the whole Christian world, which has its name from Athanasius. When, therefore, the Divine in Him is separated from the Human, by saying that His Human is not Divine, but like the human of another man, in this case He is dead with men. But concerning this separation and thus making dead the Lord, more may be seen in Doctrine of the New Jerusalem concerning the Lord; and in Angelic Wisdom concerning Divine Providence (n. 262-263).

(60) And behold, I am alive for ages of ages, signifies that He is life eternal. Now as, "Who am living" signifies that He alone is life, and from Him alone life is (as above, n. 58), it follows that "Behold I am alive for ages of ages" signifies that He alone is life to eternity, and consequently that eternal life is from Him alone; for eternal life is in Him, and

consequently from Him. “Ages of ages” signifies eternity. That eternal life is from the Lord alone is plain from the following passages: Jesus said, Whosoever believeth in Me shall not perish, but shall have eternal life (John 3:16). Everyone that believeth in the Son hath eternal life, but he who believeth not in the Son, shall not see life, but the wrath of God abideth on him (John 3:36; 6:40, 47-48). Verily, I say unto you, he that believeth in Me hath eternal life (John 6:47). I am the resurrection and the life; he that believeth in Me, though he die, shall live; and whosoever believeth in Me, shall not die to eternity (John 11:25-26; and in other places). Hence, then, the Lord is called, “He that liveth for ages of ages”; as also in the following passages: Rev. 4:9-10; 5:14; 10:6; Dan. 4:34.

(61) Amen, signifies the Divine confirmation that it is the truth. That “amen” is the truth, which is the Lord, may be seen above (n. 23).

(62) And I have the keys of hell and death, signifies that He alone can save. By “keys” is signified the power of opening and shutting; here the power of opening hell, that man may be brought forth, and of shutting, lest, when he is brought forth, he should enter again. For man is born in evils of all kinds, thus in hell, for evils are hell; he is brought out of it by the Lord, to whom belongs the power of opening it. That by “having the keys of hell and death,” is not meant the power of casting into hell, but the power of saving, is because it immediately follows after these words: Behold, I am alive for ages of ages; by which is signified that He alone is eternal life (n. 60); and the Lord never casts anyone into

hell, but man casts himself. By “keys” is signified the power of opening and shutting, in Revelation also (3:7; 9:1; 20:1; also in Isa. 22:21, 22; in Matt. 16:19; and in Luke 11:52). The power of the Lord is not only over heaven, but also over hell; for hell is kept in order and connection by oppositions against heaven; for which reason, He who rules the one must necessarily rule the other; otherwise man could not be saved; to be saved is to be brought out of hell.

(63) Verse 19. Write the things which thou hath seen, and the things which are, and the things which shall be hereafter, signifies that all the things now revealed are for the use of posterity; as may appear without explanation.

(64) Verse 20. The mystery of the seven stars which thou sawest in My right hand, and the seven golden lampstands, signifies arcana in visions concerning the New Heaven and the New Church. That by “seven stars” is signified the church in the heavens, and by “seven lampstands” the church on the earth, will be seen in what now follows.

(65) The seven stars are the angels of the seven churches, signifies the New Church in the heavens, which is the New Heaven. The church is in the heavens equally as on the earth; for the Word is in the heavens equally as it is on the earth, and there are doctrines from it, and preachings from it; on which subject see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 70-75, and n. 104-113). That church is the New Heaven, concerning which something is said in the preface. The reason why the church in the heavens, or the New Heaven, is meant by “the seven stars,” is, because it is said, that “the seven stars are the

angels of the seven churches," and by "angel" is signified a heavenly society. In the spiritual world there appears an expanse full of stars, as in the natural world, and this appearance is from the angelic societies in heaven. Each society there shines like a star before those who are below; hence they there know in what situation the angelic societies are. That "seven" does not signify seven, but all who are of the church there according to the reception of each, may be seen above (n. 10, 14, 41); therefore, by "the angels of the seven churches," is meant the entire church in the heavens, consequently the New Heaven in the aggregate.

(66) And the seven lampstands which thou sawest are the seven churches, signifies the New Church upon earth, which is the New Jerusalem descending from the Lord out of the New Heaven. That "the lampstands" are the church, may be seen above (n. 43); and because "seven" signify all (n. 10), by "the seven lampstands" are not meant seven churches, but the church in the aggregate, which in itself is one, but various according to reception. Those varieties may be compared to the various diadems in the crown of a king; and they may also be compared to the various members and organs in a perfect body, which yet make one. The perfection of every form exists from various things being suitably arranged in their order. Hence it is, that the whole New Church is described as to its varieties by "the seven churches," in what follows.

(67) THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH, IN ONE UNIVERSAL IDEA, is this, that the Lord

from eternity, who is Jehovah, came into the world that He might subjugate the hells, and glorify His Human; and that without this no mortal could be saved; and that they are saved who believe in Him. [2] It is said, in a universal idea, because this is the universal of faith, and the universal of faith is what must be in each and every thing of it. It is a universal of faith, that God is one in Person and in essence, in whom there is the Trinity, and that the Lord is that God. It is a universal of faith, that no mortal could be saved unless the Lord came into the world. It is a universal of faith, that He came into the world that He might remove hell from man; and that He did remove it by combats against it and by victories over it; thus He subjugated it, and reduced it into order, and under obedience to Himself. It is also a universal of faith, that He came into the world to glorify the Human, which He assumed in the world, that is, might unite it with the Divine from which it was; thus having subjugated hell, He keeps it in order and under obedience to Himself to eternity. Now as neither of these could have come to pass except by means of temptations, even to the last of them; and the last of them was the passion of the cross, therefore He endured that. These are the universals of faith concerning the Lord. [3] The universal of the Christian faith on man's part, is, to believe in the Lord; for by believing in Him conjunction is effected with Him, and by conjunction, salvation. To believe in Him is to have confidence that He saves, and because no one can have confidence but he who lives well, therefore this also is meant by believing in Him. [4] These two universals of the

Christian faith have been specifically treated of; the first, which relates to the Lord, in The Doctrine of the New Jerusalem concerning the Lord; and the second, which relates to man, in The Doctrine of the New Jerusalem concerning Charity and Faith, and in The Doctrine of Life; and both now in the explanations of Revelation.

(68)

Revelation 2

1. UNTO THE angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden lampstands. 2. I know thy works, and thy labor, and thy endurance, and that thou canst not bear the evil, and hast tried them that say they are apostles, and are not, and hast found them liars; 3. And hast borne, and hast endurance, and for My name's sake hast labored, and hast not fainted. 4. But I have against thee, that thou hast left thy first charity. 5. Remember therefore from whence thou hast fallen; and repent, and do the first works; but if not I will come unto thee quickly, and will remove thy lampstand out of its place, except thou repent. 6. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. 7. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God. 8. And unto the angel of the church of Smyrna write; These things saith the First and the Last, who was dead, and is alive. 9. I know thy works, and affliction, and poverty, and the blasphemy of them that say they are Jews and are not, but are the synagogue of Satan. 10. Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison, that ye may be tried: and ye shall have affliction ten days: be thou faithful unto death, and I

will give thee a crown of life. 11. He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death. 12. And to the angel of the church in Pergamos write, These things saith He that hath the sharp two-edged sword. 13. I know thy works, and where thou dwellest, even where Satan’s throne is; and thou holdest fast My name, and hast not denied My faith, even in those days in which Antipas was My faithful martyr, who was slain among you where Satan dwelleth. 14. But I have a few things against thee, that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the sons of Israel, to eat idol-sacrifices, and to commit whoredom. 15. So thou hast, even thou, them that hold the doctrine of the Nicolaitans, which I hate. 16. Repent, or else I will come unto thee quickly, and will fight with them with the sword of My mouth. 17. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh I will give to eat of the hidden manna; and will give him a white stone, and in the stone a new name written, which no one knoweth but he that receiveth it. 18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet like fine brass. 19. I know thy works, and charity, and ministry, and faith, and thy endurance, and thy works; and the last to be more than the first. 20. But I have a few things against thee, that thou permittest that women Jezebel, who calleth herself a prophetess, to teach, and to seduce My servants to commit whoredom, and to eat idol-sacrifices. 21. And I gave her time to repent of her whoredom, and she repented not. 22. Behold, I will cast her into a bed, and them that commit adultery with her into great affliction, except they repent of their works. 23. And I will kill her sons with death. And all the churches shall know that I am He that searcheth the reins and hearts; and I will give unto each one of you according to your works. 24. But unto you, I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they speak; I will put upon you none other burden. 25. Nevertheless, that which ye have, hold fast till I come. 26. And he that overcometh and keepeth My works unto the end, to him will I give power over the nations; 27. And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken in pieces; even as I have received from My Father. 28. And I will give him the morning star. 29. He that hath an ear, let him hear what the Spirit saith unto the churches. THE SPIRITUAL SENSE THE CONTENTS OF THE WHOLE CHAPTER. To the churches in the Christian world: To those there who primarily regard truths of doctrine and not goods of life, who are meant by the church of Ephesus (n. 73-90). To those there who are in goods as to life and in falsities as to doctrine, who are meant by the church of Smyrna (n. 91-106). To those there who place the all of the church in good works, and not anything in truths, who are meant by the church in Pergamos (n. 107-123). And to those there who are in faith from charity, as also to those who are in faith separated from charity, who are meant by the church in

Thyatira (n. 124-152). All these are called to the New Church, which is the New Jerusalem. The contents of each verse Verse 1. “Unto the angel of the church of Ephesus write,” signifies to those and concerning those who primarily regard truths of doctrine, and not goods of life (n. 73). “These things saith He that holdeth the seven stars in His right hand,” signifies the Lord, from whom through the Word, are all truths (n. 74). “Who walketh in the midst of the seven golden lampstands,” signifies from whom enlightenment is to those who are of His church (n. 75). Verse 2. “I know thy works,” signifies that He sees all the interiors and exteriors of man at once (n. 76). “And thy labor and thy endurance,” signifies their study and patience (n. 77). “And that thou canst not bear the evil,” signifies that they cannot bear that evil should be called goods and the reverse (n. 78). “And hast tried them that say they are apostles, and are not, and hast found them liars,” signifies that they scrutinize those things which are called goods and truths in the church, which nevertheless are evils and falsities (n. 79). Verse 3. “And hast borne and hast endurance,” signifies patience with them (n. 80). “And for My name’s sake hast labored, and hast not fainted,” signifies their study and endeavor to procure the things which belong to religion and its doctrine (n. 81). Verse 4. “But I have against thee, that thou hast left thy first charity,” signifies that this is against them, that they do not hold the goods of life in the first place (n. 82). Verse 5. “Remember therefore from whence thou hast fallen,” signifies remembrance of their error (n. 83). “And repent, and do the first works," signifies that they ought to invert the state of their life (n. 84). "But if not I will come unto thee quickly, and will remove thy lampstand out of its place, except thou repent," signifies that otherwise, of a certainty, enlightenment will not be given them to see truths any longer (n. 85). Verse 6. "But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate," signifies that they know this from their truths, and thence are not willing that works should be meritorious (n. 86). Verse 7. "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies that he that understands, ought to obey what the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem (n. 87). "To him that overcometh," signifies he who fights against evils and falsities, and is reformed (n. 88). "Will I give to eat of the tree of life," signifies appropriation of the good of love and charity from the Lord (n. 89). "Which is in the midst of the paradise of God," signifies interiorly in the truths of wisdom and faith (n. 90). Verse 8. "And unto the angel of the church of Smyrna write," signifies to those and concerning those who are in goods as to life, but in falsities as to doctrine alone (n. 91). "These things saith the First and the Last," signifies the Lord, that He alone is God (n. 92). "Who was dead and is alive," signifies that He is neglected in the church, and His Human not acknowledged to be Divine, when yet as to that also He alone is life, and from Him alone is eternal life (n. 93). Verse 9. "I know thy works," signifies that the Lord sees all their interiors and exteriors at once (n. 94). "And affliction and poverty," signifies that they are in falsities, and thence not in goods (n. 95). “And the blasphemy of them that say they are Jews, and are not,” signifies the false assertion that they are in the goods of love, when yet they are not (n. 96). “But are the synagogue of Satan,” signifies, because they are in falsities as to doctrine (n. 97). Verse 10. “Fear none of those things which thou shalt suffer,” signifies, despair not when infested by evils and assaulted by falsities (n. 98). “Behold the devil will cast some of you into prison,” signifies that their good of life will be infested by evils from hell (n. 99). “That ye may be tried,” signifies by falsities fighting against them (n. 100). “And ye shall have affliction ten days,” signifies that it will endure its full time (n. 101). “Be thou faithful unto death,” signifies reception of truths until falsities are removed (n. 102). “And I will give thee a crown of life,” signifies that they will then have eternal life, the reward of victory (n. 103). Verse 11. “He that hath an ear, let him hear what the Spirit saith unto the churches,” signifies here, as before (n. 104). “He that overcometh,” signifies he that fights against evils and falsities, and is reformed (n. 105). “Shall not be hurt of the second death,” signifies that afterwards they will not succumb to evils and falsities from hell (n. 106). Verse 12. “And to the angel of the church in Pergamos write,” signifies to those and concerning those who place the all of the church in good works, and not anything in truths of doctrine (n. 107). “These things saith He that hath the sharp two-edged sword,” signifies the Lord as to the truths of doctrine from the Word, by which evils and falsities are dispersed (n. 108).

Verse 13. “I know thy works,” signifies here, as before (n. 109). “And where thou dwellest,” signifies their life in darkness (n. 110). “And thou holdest fast My name, and hast not denied My faith,” signifies when yet they have religion and worship according to it (n. 111). “Even in those days in which Antipas was My faithful martyr, who was slain among you where Satan dwelleth,” signifies when all truth was extinguished by falsities in the church (n. 112). Verse 14. “But I have a few things against thee,” signifies that the things which follow are against them (n. 113). “That thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat idol-sacrifices, and to commit whoredom,” signifies that there are some among them who do hypocritical works, by which the worship of God in the church is defiled and adulterated (n. 114). Verse 15. “So thou hast, even thou, them that hold the doctrine of the Nicolaitans, which I hate,” signifies that there are some among them also who make works meritorious (n. 115). Verse 16. “Repent” signifies that they should take heed of such works (n. 116). “Or else I will come unto thee quickly, and will fight with them with the sword of My mouth,” signifies, if not, that the Lord will contend with them from the Word (n. 117). Verse 17. “He that hath an ear, let him hear what the Spirit saith unto the churches,” signifies here, as before (n. 118). “To him that overcometh,” signifies here, the same as before (n. 119). “I will give to eat of the hidden manna,” signifies the appropriation then of the good of celestial love, and thus conjunction of the Lord with those who work (n. 120) “And I will give him a white stone,” signifies truths favoring and united to good (n. 121). “And in the stone a new name written,” signifies that thus they will have good of a quality such as they had not before (n. 122). “Which no one knoweth but he that receiveth it,” signifies that it does not appear to anyone, because it is inscribed on their life. Verse 18. “And unto the angel of the church in Thyatira write,” signifies to those and concerning those who are in faith from charity, and thence in good works; and also to those and concerning those, who are in faith separated from charity, and thence in evil works (n. 124). “These things saith the Son of God who hath His eyes like unto a flame of fire,” signifies the Lord as to the Divine wisdom of His Divine love (n. 125). “And His feet like fine brass,” signifies Divine good natural (n. 126). Verse 19. “I know thy works,” signifies here, as before (n. 127). “And charity and ministry,” signifies the spiritual affection which is called charity, and its operation (n. 128). “And faith, and thy endurance,” signifies truth and the desire of acquiring and teaching it (n. 129). “And the last to be more than the first,” signifies the increase thereof from the spiritual affection of truth (n. 130). Verse 20. “But I have a few things against thee,” signifies what follows (n. 131). “That thou permittest that woman Jezebel,” signifies that among them there are some in the church who separate faith from charity (n. 132). “Who calleth herself a prophetess,” signifies, and who make the doctrine of faith alone the doctrine of the church (n. 133). “To teach and to seduce My servants to commit whoredom,” signifies, from which it comes to pass that the truths of the Word are falsified (n. 134). “And to eat idol-sacrifices,” signifies the defilement of worship, and profanations (n. 135). Verse 21. “And I gave her time to repent of her whoredom, and she repented not,” signifies that they who have confirmed themselves in that doctrine do not recede, although they see things contrary to it in the Word (n. 136). Verse 22. “Behold, I will cast her into a bed, and them that commit adultery with her into great affliction,” signifies that therefore they will be left in their doctrine with falsifications, and that they will be grievously infested by falsities. “Except they repent,” signifies if they will not desist from separating faith from charity (n. 138). Verse 23. “And I will kill her sons with death,” signifies that all the truths of the Word will be turned into falsities (n. 139). “And all the churches shall know that I am He that searcheth the reins and hearts,” signifies that the church may know that the Lord sees the quality of everyone’s truth, and the quality of his good (n. 140). “And I will give unto each one according to his works,” signifies that He gives unto everyone according to the charity and its faith which is in the works (n. 141). Verse 24. “But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine,” signifies to those with whom the doctrine of faith is separated from charity, and to those with whom the doctrine of faith is joined with charity (n. 142). “And who have not known the depths of Satan,” signifies they who do not understand their interiors, which are mere falsities (n. 143). “I will put upon you none other burden,” signifies only that they should beware of them (n. 144). Verse 25.

"Nevertheless, that which ye have, hold fast till I come," signifies that they should retain the few things which they know concerning charity, and thence concerning faith from the Word, and live according to them until the Lord's coming (n. 145). Verse 26. "And he that overcometh and keepeth My works unto the end," signifies those who are in charity and thence actually in faith, and remain in them to the end of their lives (n. 146). "To him will I give power over the nations," signifies that they shall overcome the evils in themselves which are from hell (n. 147). Verse 27. "And he shall rule them with a rod of iron," signifies by truths from the literal sense of the Word, and at the same time by rational things from natural light (n. 148). "As the vessels of a potter shall they be broken in pieces," signifies as of little or no account (n. 149). "Even as I have received from My Father," signifies this from the Lord, who, when He was in the world, procured to Himself all power over the hells, from His Divine which was in Him (n. 150). Verse 28. "And I will give him the morning star," signifies intelligence and wisdom then (n. 151). Verse 29. "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies here, as before (n. 152).

(69) THE EXPLANATION. This and the following chapter treat of the seven churches, by which are described all those in the Christian church who have any religion, and out of whom the New Church, which is the New Jerusalem, can be formed; and this is formed of those who approach the Lord alone, and at the same time perform repentance from evil works. The rest, who do not approach the Lord

alone, from the confirmed denial of the Divinity of His human, and who do not perform repentance from evil works, are indeed in the church, but have nothing of the church in them.

(70) Since the Lord alone is acknowledged as the God of heaven and earth by those who are of His New Church in the heavens, and by those who will be of His New Church upon earth; therefore, in the first chapter of Revelation the Lord alone is treated of; and in the two following chapters, it is He alone who speaks to the churches, and He alone who will give the happy things of eternal life. That it is He alone who speaks to the churches is evident from these passages: Unto the angel of the church of Ephesus write, These things saith He who holdeth the seven stars in His right hand, who walketh in the midst of the seven golden lampstands (Rev. 2:1). Unto the angel of the church of Smyrna write, These things saith the First and the Last (Rev. 2:8). To the angel of the church of Pergamos write, These things saith He which hath the sharp two-edged sword (Rev. 2:12). Unto the angel of the church in Thyatira write, These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet like fine brass (Rev. 2:18). Unto the angel of the church in Sardis write, These things saith He that hath the seven spirits of God, and the seven stars (Rev. 3:1). To the angel of the church in Philadelphia write, These things saith He that is holy, He that is true, He that hath the key of David (Rev. 3:7). And unto the angel of the church in Laodicea write, These things saith the Amen, the faithful and true Witness, the Beginning

of the creation of God (Rev. 3:14). These are taken from the first chapter, in which the Lord alone is treated of, and He Himself is there described by all these things.

(71) That the Lord alone will give the happy things of eternal life to those who are and will be of His church is evident from these passages: The Lord said to the church of Ephesus, To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (Rev. 2:7). Unto the church in Smyrna, I will give thee a crown of life. He that overcometh shall not be hurt of the second death (Rev. 2:10-11). Unto the church in Pergamos, To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth but he that receiveth it (Rev. 2:17). Unto the church in Thyatira, To him will I give power over the nations, and I will give him the morning star (Rev. 2:26, 28). Unto the church in Philadelphia, Him that overcometh will I make a pillar in the temple of My God; and I will write upon him the name of My God, the name of the New Jerusalem, and My new name (Rev. 3:12). Unto the church in Laodicea, To him that overcometh will I grant to sit with Me in my throne (Rev. 3:21). From these passages it is also evident, that the Lord alone is acknowledged in the New Church. Hence it is that this church is called the Lamb's wife (Rev. 19:7, 9; 21:9-10).

(72) That the New Church, which is the New Jerusalem, is formed of those who repent of evil works is also manifest from the Lord's words to the churches: To Ephesus; I know thy works; I have against thee, that thou hast left thy first

charity. Repent, and do the former works; or else I will remove thy lampstand out of its place, except thou repent (Rev. 2:2, 4-5). To the church in Pergamos; I know thy works, repent (Rev. 2:13, 16). To the church in Thyatira; I will deliver her into affliction, except they repent of their works, I will give unto everyone of you according to his works (Rev. 2:19, 22-23). To the church in Sardis; I have not found thy works perfect before God, repent (Rev. 3:1-3). To the church in Laodicea; I know thy works, be zealous, and repent (Rev. 3:15, 19). Now follows the explanation itself.

(73) Verse 1. Unto the angel of the church of Ephesus write, signifies, to those and concerning those, who primarily regard the truths of doctrine and not the goods of life. It was shown above (n. 66), that by "the seven churches" are not meant seven churches, but the church in the whole complex, which in itself is one, but various according to reception; and that those varieties may be compared with the various members and organs in a perfect body, which yet make one. They may also be compared with the various diadems in a king's crown; and hence it is that the whole New Church, with its varieties, is described, in what now follows, by "the seven churches." That by the church of Ephesus, are meant those in the church who primarily regard the truths of doctrine and not the goods of life, is clear from the things written to that church, when understood in the spiritual sense. It is written to "the angel" of that church, because by an angel is meant an angelic society which corresponds to a church consisting of such, as above (n. 65).

(74) These things saith He that holdeth the seven stars in His right hand, signifies the Lord, from whom through the Word are all truths. That "He that holdeth the seven stars in His right hand," is the Lord, and that "the seven stars in His right hand" are all the knowledges of good and truth in the Word, which are thence from the Lord, with the angels of heaven and the men of the church, may be seen above (n. 51). The knowledges of good and truth from the Word are truths.

(75) Who walketh in the midst of the seven golden lampstands, signifies, from whom all those who are of His church have enlightenment. That "the seven lampstands, in the midst of which was the Son of man," signify the church, which is in enlightenment from the Lord, may be seen above (n. 43, 66). He is here said "to be walking," because "to walk" signifies to live (n. 167), and "in the midst," signifies in the inmost and thence in all (n. 44, 383).

(76) Verse 2. I know thy works, signifies that He sees all the interiors and exteriors of man at once. "Works" are often mentioned in Revelation, but few know what is meant by works. This is known, that ten men can do works which externally appear alike, but which yet are dissimilar with them all; and this because they proceed from different ends and different causes, the end and the cause rendering the works either good or evil; for every work is a work of the mind, therefore, such as is the quality of the mind, such is the work. If the mind is charity, the work becomes charity; but if the mind is not charity, the work does not become charity; still, however, they may both appear alike in

externals. Works appear to men in external form, but to angels in internal form; and to the Lord their quality is apparent from inmost to outmosts. Works in their external form appear like the outside of fruits, but works in their internal form appear like the inside of fruits, where there are innumerable edible parts, and in the midst seeds, in which there are also things innumerable, which are too minute for the keenest eye to discern, yea, which are above the intellectual sphere of man. Such are all works, the internal quality of which the Lord alone sees, and which the angels also perceive from the Lord, when man is doing them. But on this subject more may be seen in The Angelic Wisdom concerning the Divine Love and Wisdom (n. 209-220, and n. 277-281; and also below, n. 141, 641, 688). From these things it may appear, that by "I know thy works," is signified that the Lord sees all the interiors and exteriors of man at once.

(77) And thy labor and endurance; that this signifies their study and patience, is evident without explanation.

(78) And that thou canst not bear the evil, signifies that they cannot bear that evils should be called goods, and the reverse, because this is contrary to the truths of doctrine. That this is the signification of these words, is evident from what follows, by which is signified that they scrutinize those things in the church which are called goods and truths, when yet they are evils and falsities. To know goods, whether they are goods or evils, is of doctrine, and is among its truths, but to do goods or evils is of the life; this is said, therefore, of those who primarily regard the truths of

doctrine, and not the goods of life (n. 73). By “the evil” in the spiritual sense, are not meant the evil but evils, because this sense is abstracted from persons.

(79) And has tried them which say they are apostles, and are not, and hast found them liars, signifies that they scrutinize those things which are called goods and truths in the church, which nevertheless are evils and falsities. That this is what is signified, cannot be seen except by the spiritual sense, and unless it is thence known what is meant by “apostles” and by “liars”: by “apostles” are not meant apostles, but all who teach the goods and truths of the church, and, in the abstract sense, the goods and truths themselves of its doctrine. That apostles are not meant by “apostles,” clearly appears from these words addressed to them: When the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28; Luke 22:30). Who does not see that the apostles are not to judge anyone, and cannot, much less the twelve tribes of Israel, but that the Lord alone will do this according to the goods and truths of the doctrine of the church from the Word? In like manner from this passage: The wall of the city New Jerusalem had twelve foundations, and in them the names of the twelve apostles of the Lamb (Rev. 21:14). Because by the “New Jerusalem” is signified the New Church (n. 880, 881), and by its “foundations,” all the goods and truths of its doctrine (n. 902, and following numbers). [2] And also from this passage: Exult O heaven, and ye holy apostles and prophets (Rev. 18:20). What can the exultation of the apostles and

prophets signify, unless by them are meant all who are in the goods and truths of doctrine in the church? By the Lord’s disciples are meant those who are instructed by the Lord in the goods and truths of doctrine; but by apostles they who, after they are instructed, teach them; for it is said: Jesus sent His twelve disciples to preach the kingdom of God, and the apostles, when they were returned, told Him all that they had done (Luke 9:1-2, 10; Mark 6:7, 30). That by “liars” are meant they who are in falsities, and, abstractly, the falsities themselves, may appear from many places in the Word, where “liars” and “lies” are mentioned, which, if they were adduced, would fill pages; “lies” in the spiritual sense, are nothing else than falsities. From these considerations it may appear, that by “thou hast tried them which say they are apostles, and are not, and hast found them liars,” is signified that they scrutinize those things in the church which are called goods and truths, but which nevertheless are evils and falsities.

(80) Verse 3. And hast borne and hast endurance. That it signifies the patience with them is evident without explanation.

(81) And for My name’s sake hast labored, and hast not fainted, signifies their study and endeavor to procure for themselves and also to teach the things which are of religion and its doctrine. By the “name” of Jehovah or of the Lord, in the Word is not meant His name, but everything by which He is worshiped. And because He is worshiped in the church according to doctrine, by His “name” is meant the all of doctrine, and, in the universal sense, the all of

religion. The reason why these things are meant by "the name" of Jehovah is because in heaven no other names are given but what involve the quality of anyone, and the quality of God is all that by which He is worshiped. He who does not know this signification of "name" in the Word, can only understand name; and in this alone there is nothing of worship and religion. [2] He that keeps in mind, therefore, this signification of the "name of Jehovah" wherever it occurs in the Word, will understand of himself what is signified by it in the following places: In that day shall ye say, confess Jehovah, call upon His name (Isa. 12:4). O Jehovah, we have waited for Thee: the desire of our soul is to Thy name, by Thee only will we make mention of Thy name (Isa. 26:8, 13). From the rising of the sun shall he call upon My name (Isa. 41:25). From the rising of the sun even unto its setting, My name shall be great among the nations; and in every place incense shall be offered unto My name; for My name shall be great among the nations; ye have profaned My name, when ye say, the table of Jehovah is polluted; and ye puff at My name when ye bring that which is torn, and lame, and sick (Mal. 1:11-13). All people walk in the name of his God, and we will walk in the name of Jehovah our God (Micah 4:5). Everyone that is called by My name, I have created him in my glory, I have formed him (Isa. 43:7). Thou shalt not take the name of thy God in vain; for Jehovah will not hold him innocent that taketh His name in vain (Deut. 5:11). They shall worship Jehovah in one place where He will put His name (Deut. 12:5, 11, 13-14, 18; 16:2, 6, 11, 15-16; besides many other places). Who cannot see that in these, name alone is not meant? [3] The same is signified in the New Testament by the name of the Lord, as in the following: Jesus said, Ye shall be hated of all for My name's sake (Matt. 10:22; 24:9-10). Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:20). And everyone that hath forsaken houses, brethren, sisters, for My name's sake, shall receive an hundred-fold, and eternal life (Matt. 19:29). As many as received Him, to them gave He power to become the sons of God, to them that believe on His name (John 1:12). Many believed in His name (John 2:23). He that believeth not is judged already, because he hath not believed in the name of the only-begotten Son of God (John 3:17-18). They who believe will have life in His name (John 20:31). Blessed is He that cometh in the name of the Lord (Matt. 21:9; 23:39; Luke 13:35; 19:38). [4] That the Lord as to His Human is the name of the Father, appears in these places: Father, glorify Thy name (John 12:28). Hallowed be Thy name, Thy kingdom come (Matt. 6:9; also Exod. 23:20-21; Jer. 23:6; Micah 5:4). That name, applied to others, signifies the quality of worship, appears in the following passages: The shepherd of the sheep calleth his own sheep by their name (John 10:3). Thou hast a few names in Sardis (Rev. 3:4). I will write upon him the name of My God, and the name of the city of my God, the New Jerusalem, and My new name (Rev. 3:12 and elsewhere). From these passages it may appear, that "for my name's sake thou hast labored, and hast not fainted" signifies the study and endeavor to procure for themselves, and also to teach, the things which are of religion and its doctrine.

(82) Verse 4. But I have against thee, that thou hast left thy first charity, signifies that this is against them, that they do not hold goods of life in the first place, which, nevertheless, was and is done in the beginning of every church. This is said to this church, because by it are meant those in the church who primarily or in the first place regard the truths of doctrine, and not the goods of life (n. 73); when yet the goods of life are to be regarded in the first place, that is, primarily; for in proportion as a man is in the goods of life, in the same proportion he is really in the truths of doctrine, but not the reverse. The reason is, that the goods of life open the interiors of the mind, and these being opened, truths appear in their own light, whence they are not only understood, but also loved. It is otherwise when doctrinals are regarded primarily or in the first place. Truths may indeed then be known, but they are not seen interiorly and loved from spiritual affection; but this may be seen illustrated above (n. 17). Every church in its beginning, regards the goods of life in the first place, and the truths of doctrine in the second; but as the church declines, it begins to regard the truths of doctrine in the first place, and the goods of life in the second; and at length in the end it regards faith alone, and then it not only separates the goods of charity from faith, but also omits them. From these things it may now appear, that by, "Thou hast left thy first charity," is signified that they do not hold the goods of life in

the first place, which nevertheless is, and has been done in the beginning of every church.

(83) Verse 5. Remember therefore whence thou hast fallen; that this signifies remembrance of their error, is plain from what has just been said.

(84) And repent, and do the first works, signifies that they ought to invert the state of their life. Every man regards the truths of doctrine in the first place, yet so long as he does this, he is like unripe fruit; but he who is regenerated, after he has imbibed truths, regards the goods of life in the first place, and in proportion as he does so, he grows ripe like fruit; and in proportion as he grows ripe, and as far as he grows ripe, so far the seed in him becomes prolific. These two states have been seen by me, among men who had become spirits. In the first state, they appeared turned to the valleys which are above hell; and in the second, to the paradises which are in heaven. This turning of the state of life is what is here meant. That this is effected by repentance, and after it by the good of life, is meant by "Repent, and do the first works."

(85) Or else I will come unto thee quickly, and will remove thy lampstand out of its place, except thou repent, signifies that otherwise of a certainty enlightenment will not be given them to see truths any longer. By "quickly" is signified certain (n. 4, 947); and by "lampstand," the church as to enlightenment (n. 43, 66); hence, by "removing it out of its place," is signified to remove enlightenment, that they may not see truths in their light, and at length, that they may not see them any more. This follows from what was said above

(n. 82), namely, that if truths of doctrine are regarded primarily, or in the first place, they may indeed be known, but not seen interiorly, and loved from spiritual affection, therefore they successively perish; for to see truths from their own light, is to see them from man's interior mind, which is called the spiritual mind, and this mind is opened by charity; and when it is opened, light and the affection of understanding truths flow in out of heaven from the Lord. Thence is enlightenment. The man who is in this enlightenment, acknowledges truths as soon as he reads or hears them; but not he whose spiritual mind is not opened, who is one that is not in the goods of charity, however he may be in the truths of doctrine.

(86) Verse 6. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate, signifies that they know this from their truths, and thence are not willing that works should be meritorious, because this is contrary to the merit and justice of the Lord. That "the works of the Nicolaitans" are meritorious works, it has been given to know from revelation. It is said, that they hate those works, because the church from the truths of its doctrine knows this, and thence does not will it; therefore it is said, "this thou hast." Yet all those make works meritorious who put the truths of faith in the first place, and the goods of charity in the second; but not those who put the goods of charity in the first place. The reason is, that genuine charity does not wish to merit, for it loves to do good, for it is in it and acts from it; and from good it looks to the Lord; and from truths it knows that all good is from Him; it therefore has an

aversion to merit. Now because they who regard the truths of faith in the first place, cannot do any other works than such as are meritorious, and yet know, from their truths, that these are to be hated, therefore this follows after it was said, that if they do not hold charity in the first place, they do works which ought to be held in aversion. It is said that it is contrary to the merit and justice of the Lord; for they who place merit in works, ascribe justice to themselves, for they say justice is on their side because they have merited, when yet it is the greatest injustice, because the Lord alone has merit, and alone does good in them. That the Lord alone is justice is taught in Jeremiah: Behold, the days shall come, when I will raise up a just branch unto David, and this is His name which they shall call Him, Jehovah our justice (Jer. 23:5-6; 33:15-16).

(87) Verse 7. He that hath an ear, let him hear what the Spirit saith unto the churches, signifies that he who understands, ought to obey what the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem. By "hearing" is signified both to perceive and to obey; because one attends that he may perceive and obey; that both these are signified by "hearing" is evident from common discourse, in which one speaks of hearing and of hearkening to anyone; the latter signifying to obey, and the former to perceive. That "hearing" has these two significations is from correspondence; for those are in the province of the ears in heaven, who are in perception and at the same time in obedience. As both these things are signified by "hearing"

therefore the Lord so often said: He that hath an ear to hear let him hear (Matt. 11:15; 13:43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35). And the same is likewise said to all the churches, as is evident from verses 11, 17, 29, of this chapter, and from verses 6, 13, and 22, of the following. But by the "Spirit" which speaks to the churches is signified the Divine truth of the Word; and by "the churches" the entire church in the Christian world. That by "the Spirit of God" which is also the Holy Spirit is meant the Divine truth proceeding from the Lord, may be seen in Doctrine of the New Jerusalem concerning the Lord (n. 51); and as the entire church is meant, it is not said, what the Spirit saith to the church, but "what the Spirit saith to the churches."

(88) To him that overcometh, signifies he that fights against his evils and falsities, and is reformed. Now since in what is written to the seven churches is described the state of all in the Christian church who can receive the doctrine of the New Jerusalem, and live according to it, thus who by combats against evils and falsities can be reformed; therefore it is said to each, "He that overcometh" as here: To the church of Ephesus: to him that overcometh will I give to eat of the tree of life (Rev. 2:7). To the church in Smyrna; he that overcometh shall not be hurt of the second death (Rev. 2:11). To the church in Pergamos: to him that overcometh will I give to eat of the hidden manna (Rev. 2:17). To the church in Thyatira: to him that overcometh and keepeth My works unto the end I will give power over the nations (Rev. 2:26). To the church in Sardis; he that overcometh the same shall be clothed in white raiment

(Rev. 3:5). To the church in Philadelphia; he that overcometh, I will make him a pillar in the temple of My God (Rev. 3:12). And to the church in Laodicea: to him that overcometh will I grant to sit with Me in My throne (Rev. 3:21). “He that overcometh” in these places signifies he who fights against evils and falsities, and thus is reformed.

(89) I will give to eat of the tree of life, signifies appropriation of the good of love and charity from the Lord. “To eat” in the Word signifies to appropriate; and “the tree of life” signifies the Lord as to the good of love; therefore by “eating of the tree of life” is signified the appropriation of the good of love from the Lord. “To eat” signifies to appropriate, because as natural food when it is eaten is appropriated to the life of man’s body, so spiritual food when it is received is appropriated to the life of his soul. “The tree of life” signifies the Lord as to the good of love, because nothing else is signified by the tree of life in the garden of Eden; also because man has celestial and spiritual life from the good of love and charity which is received from the Lord. “Tree” is mentioned in many places, and by it is meant the man of the church, and in the universal sense the church itself, and by its “fruit” the good of life; the reason is, that the Lord is “the tree of life,” from whom comes all good with the man of the church, and in the church; but of this in its own place. It is said the good of love and charity, because the good of love is celestial good, which is that of love to the Lord, and the good of charity is spiritual good, which is that of love towards the neighbor. What and of what quality the one and the other good is will

be told in what follows. Something may be seen concerning them in the work concerning Heaven and Hell (n. 13-19).

(90) Which is in the midst of the paradise of God, signifies interiorly in the truths of wisdom and faith. “In the midst” signifies the inmost (n. 44, 383), here, the interior; “the paradise of God” signifies the truths of wisdom and faith; therefore “the tree of life, which is in the midst of the paradise of God,” signifies the Lord with the good of love and charity interiorly in the truths of wisdom and faith; good is also within truths, for good is the esse of life, and truth is the existere of life thence derived, as is abundantly shown in The Angelic Wisdom concerning the Divine Love and Wisdom. That the paradise of God is the truth of wisdom and of faith, is evident from the signification of “garden” in the Word; “garden” there signifies wisdom and intelligence, because “trees” signify the men of the church, and their “fruits” the goods of life; nothing else is signified by “the garden of Eden,” for by it is described the wisdom of Adam. [2] The like is meant by “the garden of God” in Ezekiel: In thy wisdom and intelligence Thou hadst made for thyself wealth; thou hast been in Eden the garden of God; every precious stone was thy covering (Ezek. 28:4, 13). This is concerning “Tyre,” by which is signified the church as to the knowledges of truth and good, thus as to intelligence; therefore it is said, “In thy wisdom and intelligence thou hadst made for thyself wealth.” By “the precious stones which were a covering” are signified the truths of intelligence. [3] In the same: Assyria is a cedar in Lebanon; the cedars in the garden of God did not hide it;

nor was any tree in the garden of God equal to it in beauty. All the trees of Eden that were in the garden of God emulated it (Ezek. 31:3, 8-9). This is said of Egypt and Ashur, because by "Egypt" is signified science, and by "Assyria" rationality, by which comes intelligence; the like is signified by "cedar." But because by his rationality he came into the pride of his own intelligence, therefore it is said of him: To whom art thou thus like in glory and in greatness among the trees of Eden? Since thou shalt be brought down with the trees of Eden unto the lower earth; and thou shalt lie in the midst of the uncircumcised (Ezek. 31:18). "The uncircumcised" are they who are without the good of charity. [4] In Isaiah: Jehovah shall comfort Zion; and He shall make her wilderness into Eden, and her desert into the garden of Jehovah (Isa. 51:3). "Zion" there is the church; "the wilderness" and the "desert" are the defect and ignorance of truth; "Eden" and "the garden of God" are wisdom and intelligence. Wisdom and intelligence are also signified by "garden" in Isa. 58:11; 61:11; Jer. 31:12; Amos 9:14; Num. 24:6. [5] The man of the church is also like a garden as to intelligence, when he is in the good of love from the Lord, because the spiritual heat which vivifies him is love, and the spiritual light is intelligence therefrom. It is known that gardens in this world flourish by means of heat and light; it is the same in heaven. In heaven there appear paradisal gardens, with fruit trees according to their wisdom from the good of love from the Lord; and around those who are in intelligence and not in the good of love, there do not appear gardens, but grass; but around those who are in faith separated from charity, not even grass, but sand.

(91) Verse 8. And unto the angel of the church of Smyrna write, signifies to those and concerning those, who are in goods as to life, but in falsities as to doctrine. That these are meant by “the church of Smyrna,” is clear from the things written to it when understood in the spiritual sense.

(92) These things saith the First and the Last, signifies the Lord, that He alone is God. That the Lord calls Himself “the First and the Last,” also “the beginning and the End,” and “Alpha and the Omega,” and “He Who is, and Who was, and Who is to come,” may be seen (chap. 1:4, 8, 11, 17); and what they signify above (n. 13, 29-31, 38, 57), where it is evident that by it is also meant, that He alone is God.

(93) Who was dead and is alive, signifies that He is neglected in the church, and His Human is not acknowledged to be Divine, when yet as to that also He alone is life, and from Him alone is eternal life. That this is meant by these words, may be seen above (n. 58-60), where they are explained. Why these and the preceding things are said, is, because the primary falsity of those who are described by this church, is, that they do not acknowledge the Lord’s Divine Human, and therefore do not approach Him.

(94) Verse 9. I know thy works; that this signifies that the Lord sees all their interiors and exteriors at once, is evident from the things explained above (n. 76); here that He sees that they are in falsities, and yet as to life in goods, which they believe to be the goods of life, when yet they are not.

(95) And affliction and poverty, signifies that they are in falsities and thence not in goods. “To know their affliction” signifies to see that they are in falsities, and “to know their poverty” signifies to see that they are not in goods, for in the Word, “affliction” is predicated of falsities (as above, n. 33); and “poverty” of the lack of goods; spiritual poverty is nothing else. “The poor and needy” are often mentioned in the Word, and in the spiritual sense by “poor” is meant one who is not in truths, and by “needy” one who is not in goods. These words are also added, “yet thou art rich,” but in a parenthesis, and this because in some codices they are omitted.

(96) And the blasphemy of them that say they are Jews, and are not, signifies the false assertion that the goods of love are with them, when yet they are not. “Blasphemy” here signifies a false assertion; by “Jews” are not signified Jews, but they who are in the good of love, and, abstractly, the goods of love; so by “the blasphemy of them which say they are Jews, and are not,” is signified the false assertion that the goods of love are with them, when yet they are not. By “Jews” are meant they who are in the good of love, because in the Word by “Judah,” in the supreme sense, is meant the Lord as to the Divine good of Divine love, and by “Israel” the Lord as to the Divine truth of Divine wisdom; hence by “Jews” are signified they who are in the good of love from the Lord, and by “Israel” they who are in Divine truths from the Lord. That these are meant by “Jews,” may appear from many passages, which will be adduced below (n. 350); something may also be seen on this subject in The

Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 51). In the abstract sense the goods of love are meant by "Jews," because the spiritual sense is abstracted from persons, as may be seen above (n. 78, 79). He who does not know that by "Jews," in the Word, are meant those who are of the Lord's celestial church, who are they that are in love to Him, may fall into many mistakes when reading the Word in the prophets; but see below (n. 350).

(97) But are the synagogue of Satan, signifies because they are in falsities as to doctrine. It is called "synagogue," because the Jews are mentioned, and as they taught in synagogues, by "synagogue" is signified doctrine; and because by "Satan" is meant the hell of those who are in falsities, therefore it is called "the synagogue of Satan." Hell is called "the Devil" and "Satan," and by the hell which is called "the Devil," are meant such there as are in evils, properly who are in the love of self; and by the hell which is called "Satan," are meant such there as are in falsities, properly who are in the pride of their own intelligence. The hells are called the "Devil" and "Satan," because all who are in them are called devils and satans. Hence then it may appear, that by their being "the synagogue of Satan," is signified that as to doctrine they are in falsities. [2] But as they who are in good as to life, and in falsities as to doctrine, are here treated of, and as such know no other than that they are in good, and that their falsities are truths, something shall be said respecting them. All the good of worship is formed by truths, and all truth is formed

from good, therefore good without truth is not good, neither is truth, without good, truth; they appear indeed in external form to be so, but still they are not. The conjunction of good and truth is called the heavenly marriage; from this is the church with man, and it is heaven with him. If therefore there are falsities instead of truths with man, then he does the good of falsity, which is not good, for it is either pharisaical or meritorious, or innate natural good. [3] But examples will illustrate this. He who is in this falsity, that he believes he does good from himself, because he has the faculty of doing good; his good is not good, because he himself is in it, and not the Lord. He who is in this falsity, that he can do good which is in itself good, without a knowledge of what evil is in himself, thus without repentance, although he appears to do good, yet he does not do good, because without repentance he is in evil. He who is in this falsity, that good purifies him from evils, and does not know anything of the evils in which he is, he does no other good than spurious good, which is inwardly contaminated by his evils. He who is in this falsity, that there are many gods, and confirms himself in this, the good which he does is divided good, and divided good is not good. He who is in this falsity, that he believes the Divine in the Lord’s Human is not like the soul in the body, cannot do good from Him, and good not from the Lord is not good, for it is contrary to these words of the Lord: Except one abide in Me and I in Him, he cannot bring forth any fruit; for without Me ye cannot do anything. Except one abide in Me, he is cast forth as a dried branch, and is cast into the fire and burned (John 15:4-6; and in many other passages). For good derives its quality from truths, and truths derive their esse from good. [4] Who does not know, that the church is not a church without doctrine; and doctrine must teach how a man shall think of God and from God; and how he shall act from God and with God; therefore doctrine must be from truths, to act according to which is called good; whence it follows, that to act according to falsities is not good. It is believed, that in the good which a man does, there is not anything from truths or falsities, when yet the quality of good is from no other source, for they cohere together like love and wisdom, and also like love and foolishness; it is the love of the wise which does good, but the love of the foolish does what is like good in externals, but totally unlike it in internals; therefore the good of the wise is like pure gold, but the good of the foolish is like gold covering over dung.

(98) Verse 10. Fear none of those things which thou shalt suffer, signifies, despair not when ye are infested by evils and assaulted by falsities, since with those who are in goods as to life, and in falsities as to doctrine, it cannot be otherwise. This is plain from what now follows.

(99) Behold, the devil shall cast some of you into prison, signifies that their good of life will be infested by evils which are from hell. That this is signified by "being cast into custody" or into "prison" by the devil, is, because by "the devil" is meant the hell where they are who are in evils, and thus, abstractly, the evil which is there and from thence (n. 97). To be cast "into custody" or "prison," is to be infested, because they who are infested by evils from hell are as if

they were bound in prison, for they cannot think anything but evil, when yet they will good; hence there is combat and interior anxiety, from which they cannot be released, being scarcely otherwise than like persons who are in chains; the reason is, that their good is not good so far as it coheres with falsities, and so far as it coheres with falsities evil is in it; therefore this is what is infested. [2] But this infestation does not exist in the natural world, but in the spiritual world, thus after death. It has often been granted me to see their infestations. They lament, saying that they have done good, and wish to do good, and yet now they cannot, because of the evils which surround them. But still they are not all infested alike, but more severely according as they have confirmed themselves in falsities, therefore it is said "the devil shall cast some of you into prison." That the confirmation of what is false is hurtful, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 91-97). [3] In the Word, by "the bound" the like is signified as here by those "cast into prison," as in these places: I will give thee for a covenant of the people, to bring out the bound from the prison, and them that sit in darkness out of the prison house (Isa. 42:6-7; 49:8-9). Jehovah hath sent me to preach liberty to the captives, and to the bound (Isa. 61:1). By the blood of Thy covenant I will send forth the bound out of the pit (Zech. 9:11). God bringeth out those which are bound with fetters (Ps. 68:6). Let the groaning of the bound come before thee (Ps. 79:11). To hear the groaning of the bound, to open to the sons of death (Ps. 102:20). Jehovah who looseth the bound (Ps.

146:7). It is plain that by "the bound" in these places are not meant those who are bound in the world, but those who are bound by hell, thus by evils and falsities. Similar is the signification of these words of the Lord: I was in prison, and ye came not unto Me (Matt. 25:43). As the Lord "brings out of prison," or delivers from infestation, those who have been in good as to life, though in falsities as to doctrine, He says: "Fear none of those things which thou shalt suffer;" also, "Be thou faithful, and I will give thee a crown of life."

(100) That ye may be tried, signifies by falsities fighting against them. The reason why this is signified is, because all spiritual temptation is a combat of the devil and the Lord, which shall have possession of man. The devil or hell brings out his falsities, and reproaches and condemns him; but the Lord brings out his truths, and withdraws him from falsities, and delivers him. It is this combat which appears to man as in himself, because it is from evil spirits who are with him, and is called temptation. That spiritual temptation is nothing else, I know from experience, because in my temptations I have seen the infernals who induced them, and have perceived the influx from the Lord, who liberated.

(101) And ye shall have affliction ten days, signifies that this will endure its full time, that is, as long as they are willing to remain in falsities. "Affliction" here signifies infestation (of which above, n. 33, 95), thus temptation; and "ten days" signify the duration of that state to the full; therefore it follows, "Be thou faithful unto death," by which is signified the reception and acknowledgment of truths, until by their means falsities are removed, and as it were abolished. That

"ten days" signify duration of state even to the full is, because "days" signify states, and "ten" what is full: for times in the Word signify states (n. 947), and numbers describe their quality (n. 9). [2] As "ten" signify what is full, they also signify much and many, also each and all, as may appear from these passages which follow: The men who have seen My glory, have tempted Me ten times (Num. 14:22). These ten times have ye treated me with ignominy (Job 19:3). Daniel was found ten times wiser than the astrologers (Dan. 1:20). Ten women shall bake bread in one oven (Lev. 26:26). Ten men out of all languages of the nations shall take hold of the skirt of a man a Jew (Zech. 8:23). Because "ten" signifies many, and also all, therefore the things which were written upon the tables of the Decalogue by Jehovah, are called the "Ten Words" (Deut. 4:13; 10:4); the "Ten Words" signify all truths, for they include them. And because "ten" signifies all and all things, therefore the Lord compared the kingdom of the heavens to "ten virgins" (Matt. 25:1). Likewise in the parable He said of the nobleman, that he gave his servants "ten pounds" to trade with (Luke 19:12-27). Many are also signified by: The ten horns of the beast which came up out of the sea (Dan. 7:7); And by the ten horns and the ten diadems upon the horns of the beast coming up out of the sea (Rev. 13:1); Also by the ten horns of the dragon (Rev. 12:3); And by the ten horns of the scarlet-colored beast, upon which the woman sat (Rev. 17:3, 7, 12). [3] By "ten horns" is signified much power. From the signification of the number "ten," as being what is full, much, and all, it may be seen why it was ordained, that: A tenth part of all the produce of the earth was given to Jehovah, and by Jehovah to Aaron and the Levites (Num. 18:24, 28; Deut. 14:22); also, why Abram gave Melchizedek tithes of all (Gen. 14:18, 20); for by this was signified that thus all they had was from Jehovah, and was sanctified (see Mal. 3:10). From these things, it may now appear, that by having "affliction ten days," is signified that temptation will last its full time, that is, so long as they are willing to remain in falsities; for falsities are never taken away from a man against his will, but with it.

(102) Be thou faithful unto death, signifies reception and acknowledgment of truths, until falsities are removed, and as it were abolished. By "be thou faithful unto death," in the natural sense, is meant, that they must not depart from fidelity even to the end of life; but in the spiritual sense, that they must receive and acknowledge truths, even until falsities are removed by them, and as it were abolished; for this sense is properly for those who are in the spiritual world, for whom there is no death. Therefore by "death" is here meant the end of their temptation. It is said, until they are, as it were, abolished, because falsities and evils with man are not abolished, but removed, and when they are removed they appear as if they were abolished, because when evils and falsities are removed, man is kept in goods and truths by the Lord.

(103) And I will give thee a crown of life, signifies that they will then have eternal life, the reward of victory. Because temptations even unto death are here treated of, it is said that a crown of life will be given them, such as the martyrs

had, who were faithful even unto death; and because the martyrs wished for it, therefore after death crowns were given them, by which was signified the reward of victory; they still appear in their crowns in heaven, which it has been granted me to see.

(104) Verse 11. He that hath an ear, let him hear what the Spirit saith unto the churches; that this signifies that he who understands these things, ought to obey what the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem, is evident from the explanation of like words above (n. 87).

(105) He that overcometh; that this signifies he that fights against evils and falsities, and is reformed, is evident from the explanation (n. 88), where like words occur.

(106) Shall not be hurt of the second death, signifies that afterwards they shall not succumb to the evils and falsities from hell. By the first death is meant the death of the body, and by the "second death" is meant the death of the soul, which is damnation (see below, n. 853, 873); and because "Be thou faithful unto death," signifies that they ought to acknowledge truths till by their means falsities are removed (n. 102), it follows, that by "not being hurt of the second death," is signified that afterwards they shall not succumb under evils and falsities from hell, for thereby they are exempted from damnation.

(107) Verse 12. And to the angel of the church in Pergamos write, signifies to those and concerning those who place the all of the church in good works, and not anything in the truths of doctrine. That these are meant by "the church in

Pergamos," is evident from what is written to it, when understood in the spiritual sense. But something must be premised concerning these, that it may be known who they are in the church, and what is their quality. There are two kinds of men of whom the Christian church at this day for the most part consists; one, who are in works alone, and in no truths; the other, who are in worship alone, and neither in works nor in truths; the former are here treated of; the latter in what is written to the church in Sardis (n. 154). They who are in works alone and in no truths, are like those who act and do not understand, and deeds without understanding are inanimate. They appear before the angels like images carved out of wood; and they who have placed merit in their works, appear like those carved images, naked, without any covering whatever; they appear also like sheep without wool; and they who place merit in them, like such sheep covered with dung; for all works are done from the will by the understanding, and in the understanding they receive life, and at the same time clothing; hence it is, as was said, that they appear to the angels as things inanimate and naked.

(108) These things saith He that hath the sharp two-edged sword, signifies the Lord as to the truths of doctrine from the Word, by which evils and falsities are dispersed. In the preceding chapter, where the Son of man is described, Who is the Lord as to the Word, it is said that: A sharp two-edged sword was seen to go out of His mouth (Rev. 2:16). That by this is signified the dispersion of falsities by the Word, and by doctrine thence from the Lord, may be seen above (n.

52). This is said to those and concerning those, who place the all of the church in works alone, and not anything in the truths of doctrine; to whom, because they omit or lightly esteem truths of doctrine which yet are necessary, it is said in what follows: Repent, or else I will come unto thee quickly, and will fight with them with the sword of My mouth (Rev. 2:16).

(109) Verse 13. I know thy works; that this signifies that the Lord sees all their interiors and exteriors at once, may be seen above (n. 76), where the same is explained; here that the Lord sees that they are in works alone, and not in doctrinals.

(110) And where thou dwellest, where Satan's throne is, signifies their life in thick darkness. That by "Satan" is meant the hell of those who are in falsities may be seen above (n. 97); and to be in falsities is to be in spiritual thick darkness. "Spiritual thick darkness," "the shadow of death," and "darkness" are nothing else but the states of those in hell, who are in the falsities of evil; therefore, in the Word, falsities are described by them; from which it may appear, that by "Satan's throne" is signified mere thick darkness. But by thick darkness here is not meant that they are in mere falsities, but that they are in no truths of doctrine; for truths of the doctrine, which are from the Word, are in light, therefore not to be in truths is not to be in light, consequently to be in thick darkness. That truths are in the light of heaven, may be seen in Heaven and Hell (n. 126-140); and in Doctrine of the New Jerusalem concerning Sacred Scripture (n. 73, 104-113). [2] The Word in many

places treats of those who are in "darkness," in "the shadow of death," and in "thick darkness," whose eyes the Lord will open; and by them are meant the Gentiles, who were in good works, but not in any truths, because they did not know the Lord, nor did they have the Word. Exactly similar to these are they in the Christian world, who are in works alone and in no truths of doctrine, therefore they cannot be called anything else than Gentiles; they know the Lord indeed, but yet do not approach Him, and they have the Word, but yet do not search for the truths therein. By "I know where thou dwellest" is signified to know their quality, because in the spiritual world everyone dwells according to the quality of his affection. Hence it may appear, that by "thou dwellest where Satan's throne is" is signified the life of their good in thick darkness. [3] Satanic spirits also have power through those in the spiritual world who are in works alone, but without them they have none; for they adjoin them to themselves, provided one of them says, I am thy neighbor, and on this account good offices ought to be extended to me; on hearing this they approach, and give aid; nor do they inquire who and what he is, because they do not have truths, by which alone one can be distinguished from another. This also is signified by "thou dwellest where satan's throne is."

(111) And thou holdest fast My name, and hast not denied My faith, signifies when yet they have religion and worship according to it, and also acknowledge the Word to be the Divine truth. That by the "name" of Jehovah, or of the Lord is meant all by which He is worshiped, thus the all of

religion, may be seen above (n. 81); here therefore it signifies that they have religion, and, according to religion, worship. By "faith," here is not meant that which exists in the church at this day, but the Divine truth, because faith is of truth and truth is of faith; nothing else is meant by "faith" in heaven, nor by the "faith of God" in the Word; hence it is that faith and truth are expressed in the Hebrew language by one and the same word, and are called Amuna. Since then by "the faith of God" is meant the Divine truth, and the Word is Divine truth itself, it is evident that by "thou hast not denied My faith," is meant, that they acknowledge that the Word is the Divine truth.

(112) Even in those days wherein Antipas was My faithful martyr, who was slain among you where Satan dwelleth, signifies when all truth was extinguished by falsities in the church. By "martyr" is signified confession of the truth, the same as by "a witness" (above, n. 6, 16), because "martyr" and "witness" are expressed in the Greek language by one expression. "Antipas" is named from the spiritual or angelic language. Since by "Antipas the martyr" is signified a confessor of the truth, and, abstractly, the truth itself, it is evident that, by "in the days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth," is signified, when truth was extinguished by falsities in the church. That by "Satan" is meant the hell where and from whence falsities are, may be seen above (n. 97).

(113) Verse 14. But I have a few things against thee, signifies that the things which follow are against them, as is

evident without explanation.

(114) Because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat idol-sacrifices, and to commit whoredom, signifies that there are some among them who do hypocritical works, by which the worship of God in the church is defiled and adulterated. That by these things are meant they who do works by which worship is defiled and adulterated, is evident from the historical parts of the Word concerning Balaam and Balak king of Moab. For Balaam was a hypocrite, and a diviner; for he spoke well of the sons of Israel from Jehovah, when yet he cherished in his heart a desire to destroy them, and also he did destroy them by the counsel he gave Balak; from which it was evident that his works were hypocritical. That he was a diviner we read in Num. 22:7; 24:1; Josh. 13:22. That he spoke in favor of the children of Israel, by blessing them (see Num. 23:7-15, 18-24; 24:5-9, 16-19). But that he spoke these things from Jehovah (see Num. 23:5, 12, 16; 24:13). That he cherished in his heart a desire to destroy them, and also did destroy them by the counsel given to Balak (see Num. 31:16). The counsel which he gave is in Num. 25:1, 9, 18. This was the stumbling block which he cast before the sons of Israel, concerning which it is thus written: In Shittim the people began to commit whoredom with the daughters of Moab, and they called the people unto the sacrifices of their gods; the people did eat and bowed themselves down to their gods, especially they adjoined themselves unto Baalpeor: therefore there were slain of

Israel twenty-four thousand (Num. 25:1-3, 9, 18). By "the sons of Israel" is signified the church; by eating of their sacrifices, is signified the appropriation of what is holy; therefore by eating of the sacrifices of other gods, or idol-sacrifices, is signified the defilement and profanation of what is holy; by "committing whoredom," is signified to adulterate and pervert worship; that by "Moab," and therefore by its king, and its daughters, are also signified they who defile and adulterate worship, may be seen in The Arcana Coelestia, published at London (n. 2468). From hence it is evident, that this is the spiritual sense of these words.

(115) Verse 15. So thou hast, even thou, them that hold the doctrine of the Nicolaitans, which I hate, signifies that there are some among them also who make works meritorious. That the "works of the Nicolaitans" are meritorious works, may be seen above (n. 86). Among those who place the all of the church and of salvation in good works, and not anything in truths of doctrine, who are those who are meant by "the church in Pergamos," there are some who do hypocritical works and also meritorious works, but still not all; therefore it is said, "Thou hast there them that hold the doctrine of Balaam;" as also, "So thou hast, even thou, them that hold the doctrine of the Nicolaitans;" and all works of worship are either good, or meritorious, or hypocritical, therefore the two latter are here spoken of, and good works afterwards in what follows.

(116) Verse 16. Repent, signifies that they should guard themselves against such works, and do works which are

good. That these things are signified by “repent,” is, because it now treats of meritorious and hypocritical goods, against which they should guard themselves who place the all of the church and of salvation in good works, and not anything in the truths of doctrine; when yet the truths of doctrine teach how and what is to be willed and thought, or loved and believed, that the works may be good.

(117) Or else I will come unto thee quickly, and will fight with them with the sword of my mouth, signifies, if not, that the Lord will contend with them from the Word, and convince them that their works are evil. But the explanation of these words may be seen above (n. 108).

(118) Verse 17. He that hath an ear, let him hear what the Spirit saith unto the churches, signifies that he who understands these things, ought to obey what the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem, as appears above (n. 87), where similar words are explained.

(119) To him that overcometh, signifies he that fights against his evils and falsities and is reformed, as is also evident from the explanation given above (n. 88).

(120) I will give to eat of the hidden manna, signifies wisdom, and at the same time the appropriation of the good of celestial love in works, and thus conjunction of the Lord with those who work. By “the hidden manna,” which they will have who are in good works, and who at the same time adjoin the truths of doctrine to works, is meant hidden wisdom of a quality like that which they have who are in the third heaven. For these, because they were in good works,

and at the same time in truths of doctrine in the world, are in wisdom above other angels, but in hidden wisdom, for it is written in their life and not so much on their memory; therefore they are of such a nature that they do not talk of the truths of doctrine, but do them, and they do them because they know them, and also see them when others speak them. That the good of love is appropriated to them, and the Lord conjoins Himself with those who adjoin truths of doctrine to good works, and thus gives them wisdom in their good, and that this is "giving to eat of the hidden manna," may appear from these words of the Lord: The bread of God is He which cometh down from heaven, and giveth life unto the world. I am the bread of life; your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that he who eateth thereof may not die. I am the living bread, that came down from heaven; if anyone eat of this bread he shall live forever (John 6:31-51). From which it is evident, that the Lord Himself is "the hidden manna" which will be in their works, if they approach Him alone. Whether you say "the Lord" or "the good of celestial love," and "the wisdom of that love," it is the same. But this is an arcanum which enters with difficulty into the natural idea of anyone, so long as it is veiled over with a cloud from worldly things; but it does enter when the mind is serene and in the sunshine, as may be seen in The Angelic Wisdom concerning the Divine Love and Wisdom from beginning to end.

(121) And I will give him a white stone, signifies truths favoring and united to good. "A white stone" signifies this

because in judgments votes were collected by stones, and by white stones those which were affirmative; that it is affirmative truths which are signified is, because "white" is predicated of truths (n. 167, 379); hence it is, that by a "white stone" are signified truths favoring good; the reason why they are also united to good, is, because good invites and unites them to itself; for all good loves truth and conjoins to itself such as agrees with itself, especially the good of celestial love; this so unites truths to itself, that they altogether make a one. Hence it is, that they see truths from good alone. These are meant by "those who have the law written in their hearts," of whom it is said in Jeremiah: I will put My law in the midst of them, and I will write it on their heart; neither shall they teach any longer everyone his neighbor, and everyone his brother, saying, Know ye Jehovah, for all shall know Me (Jer. 31:33-34). Such are all who are in the third heaven. They do not speak of truths from any memory, but clearly see them when they hear others speaking of them, especially when they are reading the Word; the reason is, because they are in the very marriage of good and truth. Such do they become in the world, who have approached the Lord alone, and have done good works, because they are according to the truths of the Word; concerning whom something may be seen in the work on Heaven and Hell (n. 25-26, 270-271).

(122) And in the stone a new name written, signifies that thus they will have good of a quality such as they had not before. That "name" signifies the quality of a thing, may be seen above (n. 81), therefore here the quality of good. All

the quality of good is from the truths that are united to it; for good without truths is like bread and food without wine and water, which do not nourish; and also like fruit in which there is no juice. It appears also like trees stripped of the leaves, on which there hang a few dry apples left from the autumn. This is also meant by these words of the Lord: For everyone shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt has lost its saltiness, wherewith will ye season it? Have salt in yourselves (Mark 9:49-50). Salt here is the desire of truth.

(123) Which no one knoweth but he that receiveth it, signifies that it does not appear to anyone, because it is inscribed on their life. That truths united to good are not inscribed on their memories, but on their lives, may be seen above (n. 121, 122), and what is inscribed on the life alone, and not on the memory, does not appear to anyone, not even to themselves, except from this, that they perceive whether it is true, and what is true, when they hear and read; for the interiors of their mind are open even unto the Lord; and because the Lord is in them, and He sees all things, therefore He causes them to see as from themselves; but yet from their wisdom they know that they do not see truths from themselves, but from the Lord. Hence, it may appear what is meant by all this, "I will give him to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no one knoweth but he that receiveth it:" the sum of its signification is, that they will be angels of the third heaven,

if they read the Word, draw therefrom truths of doctrine, and approach the Lord.

(124) Verse 18. And unto the angel of the church in Thyatira write, signifies, to those and concerning those, who are in faith from charity, and thence in good works; and also to those and concerning those, who are in faith separate from charity, and thence in evil works. That both the former and latter are described by “the church in Thyatira,” is evident from what is written to it, when understood in the spiritual sense.

(125) These things saith the Son of God, who hath His eyes like unto a flame of fire, signifies the Lord as to the Divine wisdom of His Divine love. That this is the signification, may be seen explained above (n. 48).

(126) And His feet like fine brass, signifies the Divine good natural, as is evident from the explanation given above (n. 49).

(127) Verse 19. I know thy works, signifies that the Lord sees all their interiors and exteriors at once, as may be seen above, where these words are explained (n. 76).

(128) And charity and ministry, signifies the spiritual affection which is called charity, and its operation. Charity is a spiritual affection, because charity is love towards the neighbor, and love towards the neighbor is that affection: that “ministry” is its operation, follows from their being called “ministers” in the Word who do the things which are of charity. The man who is a worshiper of God is sometimes called “a servant,” and sometimes a “minister,” and he is called “a servant of God” who is in truths, and “a minister of

God” who is in goods; the reason is, because truth serves good, and good ministers to truth. That he is called “a servant” who is in truths, may be seen above (n. 3); but that he is called “a minister” who is in good, is evident from these passages: Ye shall be called the priests of Jehovah, the ministers of our God (Isa. 61:6). My covenant shall not be broken with the Levites My ministers (Jer. 33:21). They are called “ministers,” because priests represented the Lord as to Divine good. Bless Jehovah all His hosts, ye ministers of His that do His will (Ps. 103:21-22). Jehovah maketh His angels spirits; His ministers a flaming fire (Ps. 104:4). “Angels spirits” are they who are in truths, and “angels ministers” they who are in goods; “flaming fire” also signifies the good of love. Jesus said: Whosoever will be great, let him be your minister; and whosoever will be first, let him be your servant (Matt. 20:26-27; 23:11-12). “Minister” is here predicated of good, and “servant” of truth. The same is signified by “ministering” and “ministry” in Isaiah 61:6; John 12:26; Luke 12:37; and in other places. Hence it is evident, that by “charity” and “ministry,” is signified spiritual affection and its operation; for good is of charity, and truth is of faith.

(129) And thy faith and endurance, signifies truth, and the study to procure and teach it. That “faith” signifies truth, may be seen above (n. 111); and that in such case endurance signifies study and labor of procuring and teaching it, follows as a consequence.

(130) And the last to be more than the first, signifies the increase thereof from the spiritual affection of truth, which

is charity. By "the last works more than the first," are meant all things of their charity and faith, for these are the interior things from which are works (n. 73, 76, 94). These things increase when charity is in the first place and faith in the second; for charity is the spiritual affection of doing good, and from it comes the spiritual affection of knowing truth, for good loves truth as food does drink, for it desires to be nourished, and is nourished, by truths; hence it is, that they who are in genuine charity have a continual increase of truth. This then is what is signified by "I know thy works the last more than the first."

(131) Verse 20. But I have a few things against thee, signifies that the following things may possibly be a stumblingblock to them. For what now follows relates to faith separated from charity, which may be a stumblingblock to those who are in faith from charity.

(132) That thou permittest the woman Jezebel, signifies that among them there are some in the church who separate faith from charity, and make faith alone saving. That faith separated from charity is meant by "the woman Jezebel" is evident from the things which now follow, when they are unfolded in series by means of the spiritual sense and when they are compared with that faith; for these were the evil deeds of Jezebel the wife of Ahab: That she went and served Baal, and built him an altar in Samaria, and made a grove (1 Kings 16:31-33). That she slew the prophets of Jehovah (1 Kings 18:4, 13). That she wished to kill Elijah (1 Kings 19:1-2). That through deceit by substituting false witnesses, she took away the vineyard

from Naboth, and killed him (1 Kings 21:6-7 seq.). That on account of these evil deeds, it was foretold to her by Elijah, that the dogs should eat her (1 Kings 21:23). That she was thrown down from the window where she stood painted, and that some of her blood was sprinkled upon the wall, and upon the horses which trampled her (2 Kings 9:30-33). [2] As all the historical as well as the prophetical parts of the Word signify the spiritual things of the church, so also do these; and they signify faith separated from charity is evident from the spiritual sense, and from collating them together; for by "going and serving Baal" and "building him an altar" and "making a grove" is signified to serve lusts of all kinds, or what is the same, the devil, not thinking of any evil lust, nor of any sin, as they do who have no doctrine of charity and life, but of faith only. By "slaying the prophets" is signified to destroy the truths of doctrine from the Word. By "wishing to kill Elijah" is signified to wish to do the same to the Word itself. By "taking away the vineyard from Naboth and killing him" is signified the church, for "the vineyard" is the church: by "the dogs" which ate her, are signified lusts. By "casting from the window, sprinkling the blood on the wall, and being trampled by the horses" is signified their destruction, for the particulars signify that also; "window" signifies truth in the light; "blood" falsity; "wall" truth in ultimates, "horse" the understanding of the Word. Hence it may be concluded, that these things, collated together, coincide with faith separated from charity, as may further appear from what follows in Revelation, where this faith is treated of.

(133) Who calleth herself a prophetess, signifies and who make it the very doctrine of the church, and found all theology upon it. That by "prophet" in the Word is signified the doctrine of the church, may be seen above (n. 8); therefore the like is signified by "prophetess." It is known that in the Reformed Christian church faith alone has been accepted as the only means of salvation, and that thence the works of charity have been separated from faith, as not saving; hence it is that the entire doctrine of the salvation of man, which is called theology, at this day is that faith, consequently "the woman Jezebel."

(134) To teach and to seduce My servants to commit whoredom, signifies, from which it comes to pass that the truths of the Word are falsified. By "to teach and to seduce the servants of the Lord," is meant those who are able and willing to be instructed in truths from the Word; that they are called "servants of the Lord" who are in truths, may be seen above (n. 3, 128); and by "committing whoredom," is signified to adulterate and falsify the Word: that this is signified by "committing whoredom," is, because in every particular of the Word there is the marriage of good and truth, and this marriage is broken when good is separated and taken away from truth. That in every particular of the Word there is the marriage of the Lord and the church, and thence the marriage of good and truth, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 80-90). From this it is, that "to commit whoredom" signifies to adulterate the goods and falsify the truths of the Word; and because this is spiritual whoredom,

therefore also they who from their own reason have falsified the Word, after death, when they come into the spiritual world, become whoremongers: and, what has hitherto been concealed from the world, they who have confirmed themselves in faith alone to the exclusion of works of charity, are in the lust of committing the adultery of a son with his mother. That they are in the lust of committing so abominable a kind of adultery, has often been perceived in the spiritual world. Remember this, and inquire after death, and you will be confirmed. [2] I have not ventured to reveal this before, because it offends the ears. This adultery is signified by the adultery of Reuben with Bilhah his father's concubine (Gen. 35:22); for by "Reuben" that faith is signified, for which cause he was cursed by his father Israel, and afterwards his birthright was taken away from him; for his father Israel, prophesying concerning his sons, said of Reuben: Reuben my firstborn, thou art my strength, and the beginning of my power, light as water, thou shalt not excel, because thou wentest up to thy father's bed; then thou didst profane it: he went up to my couch (Gen. 49:3-4). Therefore his birthright was taken from him. Reuben was the firstborn of Israel; but because he polluted his father's couch, his birthright was given unto the sons of Joseph (1 Chron. 5:1). That by "Reuben" was represented truth from good, or faith from charity, and afterwards truth separated from good, or faith separated from charity, will be seen in the explanation of chapter 7:5. [3] That by "whoredoms" are signified adulterations of good and falsifications of truth in the Word, may appear from the following passages: When Joram saw Jehu, he said, Is it peace, Jehu? Who said, What peace, so long as the whoredoms of thy mother Jezebel, and her incantations are so many? (2 Kings 9:22). By "the whoredoms of Jezebel" are not meant any whoredoms, but her deeds, of which above (n. 132). Your sons shall be pasturing in the wilderness forty years, and they shall bear your whoredoms (Num. 14:33). And I will cut off the soul that looketh back to pythons and soothsayers to go a whoring after them (Lev. 20:6). Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods (Exod. 34:15-16). Jerusalem, thou didst trust in thy beauty, and didst commit whoredom on account of thy fame, even so that thou didst pour out thy whoredoms on everyone that passed by. Thou didst commit whoredom with the sons of Egypt, thy neighbors, great of flesh, and didst multiply thy whoredom. Thou didst commit whoredom with the sons of Assyria even when there was no satiety to thee with whom thou didst commit whoredom. Thou hast multiplied thy whoredom even to Chaldea. A woman, an adulteress, that taketh strangers instead of her husband. All give reward to their harlots; but thou hast given rewards to all, that they may come unto thee on every side in thy whoredoms. Wherefore, O harlot, hear the word of Jehovah (Ezek. 16:15-16, 26, 28-29, 32-33, 35 seq.). "Jerusalem" in this passage is the Israelitish and Jewish church; by her "whoredoms" are meant adulterations and falsifications of the Word; and because in the Word by "Egypt" is signified the science of the natural man, by "Assyria" ratiocination thence, by “Chaldea” profanation of truth, and by “Babylon” profanation of good, therefore it is said that she committed whoredom with them. [4] There were two women, the daughters of one mother; they committed whoredom in Egypt; they committed whoredom in their youth; one committed whoredom under Me, and she doted on her lovers, the Assyrians her neighbors. Thus she gave her whoredoms with them; yet she did not abandon her whoredoms in Egypt. The other corrupted her love more than she, and her whoredoms more than the whoredoms of her sister. She added to her whoredoms, she loved the Chaldeans. The sons of Babel came to her to the bed of loves, and they polluted her by their whoredoms (Ezek. 23:2-3, 5, 7-8, 11, 14, 16-17 seq.). Here “the two daughters of one mother” are likewise the Israelitish and Jewish church, whose adulterations and falsifications of the Word are here described as above by “whoredoms.” [5] So in the following passages: Thou hast committed whoredom with many companions; thou hast profaned the land with thy whoredoms and with thy wickedness. Hast thou seen that which backsliding Israel hath done? going up upon every high mountain, and committing whoredom. Also perfidious Judah went and committed whoredom. So that by the voice of her whoredom, she hath profaned the land; she hath committed adultery with stone and wood (Jer. 3:1-2, 6, 8-9; and in other places). Run ye to and fro through the streets of Jerusalem, seek if you can find a man, who doeth judgment, and seeketh the truth. When I had satiated them, they committed whoredom and came into the harlot’s house in a crowd (Jer. 5:1, 7). I have seen thy adulteries, thy neighings, the crime of thy whoredoms, thy abominations on the hills in the field. Woe unto thee, O Jerusalem, wilt thou not be made clean? (Jer. 13:27). I have seen also in the prophets of Jerusalem a horrible stubbornness, in committing adultery and walking in lies (Jer. 23:14). They have committed foolishness in Israel, they committed whoredom and spoke My word in My name with lying (Jer. 29:23). They sinned against Me, I will turn their glory into reproach; they committed whoredom, because they have forsaken Jehovah. Whoredom occupied their heart. Your daughters commit whoredom, and your daughters-in-law commit adultery (Hos. 4:7, 10-11, 13). I know, Ephraim, that he hath altogether committed whoredom, and Israel is polluted (Hos. 5:3). I have seen a foul thing in the house of Israel; there Ephraim committeth whoredom; Israel is polluted (Hos. 6:10). "Israel" here is the church, and "Ephraim" is the understanding of the Word, from which, and according to which, the church is; therefore it is said "Ephraim hath committed whoredom, and Israel is polluted." [6] Because the church had falsified the Word, the prophet Hosea was commanded to take unto himself a harlot to wife, saying: Take unto thee a woman of whoredoms, and children of whoredoms; for the land, by committing whoredom, hath committed whoredom against Jehovah (Hos. 1:2). Again: Love a woman beloved of her companion, and an adulteress (Hos. 3:1). As the Jewish church was such, therefore the Jewish nation was called by the Lord "an adulterous generation" (Matt. 12:39; 16:4;

Mark 8:38); and in Isaiah, “a seed of adulterers” (57:3); and in Nahum: Woe to the city of bloods, wholly in a lie, a multitude of those pierced, above the multitude of the whoredoms of the harlot, that selleth nations by her whoredoms (Nahum 3:1, 3-4). [7] Since “Babylon” adulterates and falsifies the Word more than others in the Christian world, she is therefore called “the great harlot,” and the following is said of her in Revelation: Babylon hath made all nations to drink of the wine of the anger of her whoredom (Rev. 14:8). For all nations have drunk of the wine of the wrath of her whoredom, and the kings of the earth have committed whoredom with her (Rev. 18:3). The angel said, I will show unto thee the judgment of the great harlot, with whom the kings of the earth have committed whoredom (Rev. 17:1-2). He hath judged the great harlot, which did corrupt the earth with her whoredom (Rev. 19:2). From these passages it manifestly appears, that “to commit adultery” and “to commit whoredom” signify to adulterate and falsify the goods and truths of the Word.

(135) And to eat idol-sacrifices, signifies the defilement of worship thence, and profanations, as is clear from the explanation given above (n. 114); for they who adulterate goods appropriate to themselves unclean things, by which they defile and profane worship.

(136) Verse 21. And I gave her time to repent of her whoredom, and she repented not, signifies that they who have confirmed themselves in that doctrine, will not recede, although they see things contrary to it in the Word. By receding from whoredom, is here signified to recede from

falsifying the Word. That they see things contrary to their doctrine, is evident from a thousand passages in the Word, where it is said that evils are to be shunned, and that goods are to be done; also that they who do goods come into heaven, and they who do evils into hell, as also that faith without works is dead and diabolical. But it may be asked, what part of the Word have they falsified, or where have they spiritually committed whoredom with the Word? It may be answered, that they have falsified the whole Word; for the whole Word is nothing else but the doctrine of love to the Lord, and of love towards the neighbor, for the Lord says, that on the commandments concerning those two loves hang all the law and the prophets (Matt. 22:40). There is also in the Word the doctrine of faith, yet not of such faith, but of the faith of love.

(137) Verse 22. Behold I will cast her into a bed, and them that commit adultery with her into great affliction, signifies that thus they will be left in their doctrine with the falsifications, and that they will be grievously infested by falsities. That by “bed” is signified doctrine, will be seen presently; that by “committing adultery” falsifications of truth are signified, may be seen above (n. 134, 136); and that by “affliction” is signified infestation from falsities (n. 33, 95, 101); and hence by “great affliction” is signified grievous infestation. That “a bed” signifies doctrine is from correspondence, for as the body rests in its bed, so does the mind rest in its doctrine. But by “bed” is signified the doctrine which everyone acquires to himself either from the Word, or from his own intelligence, for therein the mind

rests and, as it were, sleeps. The beds in which they lie in the spiritual world, are from no other origin; for there everyone's bed is according to the quality of his science and intelligence, magnificent for the wise, mean for the unwise, and filthy for falsifiers. [2] This is signified by "a bed" in Luke: I say unto you, in that night there shall be two in one bed; the one shall be taken and the other left (Luke 17:34). This is concerning the Last Judgment; "two in one bed" means two in one doctrine, but not in similar life. In John: Jesus saith unto the sick man, Rise, take up thy bed, and walk; and he took up his bed, and walked (John 5:8-9); and in Mark: Jesus said unto the palsied, Son, thy sins be forgiven thee; and He said unto the Scribes, Whether is it easier to say, thy sins be forgiven thee, or to say, take up thy bed, and walk? then He said, Arise, take up thy bed, and walk; and he took up the bed, and went forth from them (Mark 2:5, 9, 11-12). That here something is signified by "bed" is evident, because Jesus said, "Whether is it easier to say, thy sins be forgiven thee, or to say, take up thy bed and walk?" By "carrying his bed and walking" is signified to meditate in doctrine; it is so understood in heaven. [3] Doctrine is also signified by "bed" in Amos: As the shepherd rescueth from the mouth of the lion, so shall the sons of Israel be rescued that dwell in Samaria, in the corner of a bed, and in the extremity of a couch (Amos 3:12). "In the corner of a bed" and "in the extremity of a couch" means what is more remote from the truths and goods of doctrine. "Bed" and "couch" and "bed chamber" have a similar signification in other places (as in Isa. 28:20; 57:2, 7-8;

Ezek. 23:41; Amos 6:4; Micah 2:1; Ps. 4:4; Ps. 36:4; Ps. 41:3; Job 7:13; Lev. 15:4-5). Since by "Jacob" in the Propheticals of the Word is signified the church as to doctrine, therefore it is said of him, that: He bowed himself upon the head of the bed (Gen. 47:31). That when Joseph came, he sat upon the bed (Gen. 48:2). That he gathered up his feet upon the bed, and expired (Gen. 49:33). The doctrine of the church is signified by "Jacob" therefore sometimes when I have thought of Jacob, there has appeared to me above, in front, a man lying in a bed.

(138) Except they repent of their works, signifies if they will not desist from separating faith from charity, and from falsifying the Word, as may appear without further explanation.

(139) Verse 23. And I will kill her sons with death, signifies that all the truths of the Word with them will be turned into falsities. By "sons" in the Word, are signified truths, and in the opposite sense, falsities; therefore "to kill sons" signifies to turn truths into falsities, for thus they perish; neither is anything else meant by "the slain and pierced of Jehovah;" by "killing her sons with death" is also signified to condemn their falsities. That "sons" signify truths, and in the opposite sense falsities is because in the spiritual sense of the Word by generations, are meant spiritual generations, and in like manner by consanguinities and affinities; thus by their names, as by father, mother, sons, daughters, brethren, sisters, sons-in-law, daughters-in-law, and the rest; neither does spiritual generation give birth to any other sons and daughters, than truths and goods. See (n. 542, 543), below.

(140) And all the churches shall know that I am He which searcheth the reins and hearts, signifies that the church shall know that the Lord sees the quality of everyone’s truth and the quality of everyone’s good. By “the seven churches” is signified the whole church, as before; and by “searching the reins and hearts,” is signified to see all the things which a man believes and loves, thus the quality of his truth and of his good. That this is the signification of “searching the reins and hearts,” is from correspondence, for the Word in its literal sense consists of mere correspondences. The correspondence is from this, that as the reins purify the blood from the impurities which are called urinous, and the heart purifies the blood from the unclean things which are called foul, so the truth of faith purifies man from falsities, and the good of love from evils. [2] Thence it is that the ancients placed love and its affections in the heart, and intelligence and its perceptions in the reins; as may appear from these passages in the Word: Behold, thou desirest truth in the reins, and in the hidden part thou makest wisdom known to me (Ps. 51:6). Thou possessest my reins, my bone was not hid from thee when I was made in secret (Ps. 139:13, 15). My heart was grieved, and I was pricked in my reins, but I am stupid, I do not know (Ps. 73:21-22). I Jehovah search the heart, and try the reins, even to give everyone according to his ways (Jer. 17:10). Thou art near in their mouth, and far from their reins; Thou, O Jehovah, wilt see me, and try my heart (Jer. 12:2-3). Jehovah is a judge of justice, trying the reins and the heart (Jer. 11:20; 20:12). Confirm the just, for it is the just God who trieth the

hearts and reins (Ps. 7:9). Prove me, O Jehovah, and try me, explore my reins and my heart (Ps. 26:2). By "reins" in these places are signified truths of intelligence and faith, and by "heart," the good of love and charity. That "heart" signifies the love and its affections, may be seen in The Angelic Wisdom concerning the Divine Love and Wisdom (n. 371-393).

(141) And I will give unto everyone according to his works, signifies that He gives unto everyone according to the charity and its faith which are in his works. That "works" are the containers of charity and faith, and that charity and faith without works are only like airy images, which vanish as soon as they have appeared, may be seen above (n. 76).

(142) Verse 24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, signifies both to those with whom the doctrine of faith is separated from charity, and to those with whom the doctrine of faith is joined with charity, is evident from what is said above, without further explanation.

(143) And who have not known the depths of Satan, as they speak, signifies they who do not understand their interiors, which are mere falsities. That by "Satan" is meant the hell of those who are in falsities, and abstractly, falsities, may be seen above (n. 97); therefore by its "depths" are signified the interiors of the doctrine separated from charity, which are mere falsities. The depths and interiors of that doctrine are what are delivered in their books and lectures in the universities, and thence in their preachings, the nature of which is pointed out in what is prefixed to the first chapter,

where their doctrines are quoted; and particularly in what is there adduced concerning Justification by Faith and concerning Good Works; where it may be seen stated that the clergy alone know the arcana of that doctrine, but not the laity, therefore the latter principally are meant by those "who have not known the depths of Satan."

(144) I will put upon you none other burden, signifies, only that they should beware of them. The reason is, because they confirm their falsities by reasonings from the natural man, and by some things from the Word which they falsify, for by these they can seduce. They are like serpents in the grass which bite those that pass by; or like concealed poisons which kill the unwary.

(145) Verse 25. Nevertheless, that which ye have, hold fast till I come, signifies that they should retain the few things which they know from charity and faith, thence from the Word, and live according to them, until the New Heaven and the New Church are formed, which are the Lord's coming. For these and no others receive the things which the doctrine of the New Jerusalem teaches concerning the Lord and charity.

(146) Verse 26. And he that overcometh and keepeth My works unto the end, signifies those who fight against evils and falsities and are reformed, and are actually in charity, and thence faith, and remain in them to the end of life. That "to overcome" is to fight against evils and falsities, may be seen above (n. 88); and that "works" are charity and thence faith in act (n. 76, 141); that "to keep them unto the end," is

to be in them, and remain in them to the end of life, is evident.

(147) To him will I give power over the nations, signifies that they shall overcome evils in themselves which are from hell. That by "nations" in the Word are meant those who are in good, and in the opposite sense, those who are in evil, thus, abstractly, goods and evils, may be seen below (n. 483); therefore here by "giving power over the nations," is signified to give them to overcome the evils from hell in themselves.

(148) Verse 27. And He shall rule them with a rod of iron, signifies by truths from the literal sense of the Word, and at the same time by rational things from natural light. These things are signified by "a rod or staff of iron" because "a rod or staff" in the Word signifies power, and "iron" signifies natural truth, consequently the natural sense of the Word, and at the same time the natural light of man; in these two consists the power of truth. That Divine truth in the natural sense of the Word, which is the sense of its letter is in its power, may be seen in Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 37-49); from this cause the literal sense is the basis, container, and support of its spiritual sense (n. 27-36). And that all power is in the ultimates which are called things natural, may be seen in Angelic Wisdom concerning Divine Love and Wisdom (n. 205-221); consequently in the natural sense of the letter of the Word, and in the natural light of man. These, therefore, are "the rod of iron" by which He shall "rule the nations" that is, overcome the evils which are from

hell. The like is signified by a “rod of iron” in these passages: Thou shalt break the nations in pieces with a rod of iron, thou shalt dash them in pieces like a potter’s vessel (Ps. 2:9). The woman brought forth a male who was to rule all nations with a rod of iron (Rev. 12:5). Out of the mouth of Him that sat upon the white horse went a sharp sword, that with it He should smite the nations; but He shall rule them with a rod of iron (Rev. 19:15). Jehovah shall smite the wicked with the rod of His mouth (Isa. 11:4).

(149) As the vessels of a potter shall they be broken in pieces, signifies, as of little or no account. It is said “the vessels of a potter” because by them are signified the things which are of one’s own intelligence, which are all falsities, and in themselves of no account; so in David: Thou shall break the nations in pieces with a rod of iron, Thou shalt dash them in pieces like a potter’s vessel (Ps. 2:9).

(150) Even as I have received from My Father, signifies that they have this from the Lord, who, when He was in the world procured to Himself all power over the hells, from His Divine which was in Himself. That the Lord, when He was in the world, by admitting temptations into Himself, and finally by the last of them, which was the passion of the cross, subjugated the hells and glorified His Human, may be seen in Doctrine of the New Jerusalem concerning the Lord (n. 29-36); as also above (n. 67); from which it may appear, that “to receive from His Father” is to receive from the Divine which was in Him, for He said that “the Father is in Him and He in the Father”; that “the Father and He are one”; as also “the Father who is in Me”; and more.

(151) Verse 28. And I will give him the morning star, signifies intelligence and wisdom then. That by “stars” are signified the knowledges of good and truth, may be seen above (n. 51); and because by them is intelligence and wisdom, therefore these are signified by “the morning star.” It is called “the morning star” because intelligence and wisdom will be given them by the Lord, when He shall come to establish the New Church, which is the New Jerusalem; for He says: That which ye have, hold fast till I come (Rev. 2:25). By which is signified, that they must retain the few truths which they know concerning charity and its faith from the Word, and live according to them, even until the New Heaven and the New Church are formed, which is the Coming of the Lord (n. 145). [2] It is called “the morning star” because by “morning” is signified the Coming of the Lord, when there is a New Church. That this is meant by “morning” in the Word, appears from the following passages: Until the evening and morning two thousand three hundred; then shall the sanctuary be justified; the vision of the evening and morning is truth (Dan. 8:14, 26). He calleth to me out of Seir, Watchman, watchman, what of the night? The watchman said, The morning cometh, and also the night (Isa. 21:11-12). By “the evening” and “the night” is signified the last time of the old church, and by “the morning” the first time of the New Church. The end is come, the morning is come upon thee, O thou inhabitant of the earth; behold the day it is come, the morning hath gone forth (Ezek. 7:6-7, 10). Jehovah in the morning, in the morning He will give His judgment in light, He faileth not

(Zeph. 3:5). God is in the midst of her, God shall help her when the morning appeareth (Ps. 46:5). I have waited for Jehovah; my soul doth wait for the Lord more than they that watch for the morning, that watch for the morning; for with Him is plenteous redemption, and He shall redeem Israel (Ps. 130:5-8; and in other places). [3] By "morning" in these passages is meant the Lord's Coming, when He came into the world and established a New Church; in like manner now. And because the Lord alone gives those who will be of His New Church intelligence and wisdom; and all things which the Lord gives are Himself because they are of Himself, therefore the Lord says that He Himself is "the morning star": I am the root and offspring of David, the bright and morning star (Rev. 22:16). He is called also "the morning" in 2 Samuel: The God of Israel said, the Rock of Israel spoke to me, He is as the light of the morning, a morning without clouds (2 Sam. 23:3-4).

(152) Verse 29. He that hath an ear, let him hear what the Spirit saith unto the churches, signifies that he who understands these things, ought to obey what the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem, as above (n. 87).

(153) To the above I will add something Memorable, concerning the lot of those after death, who have confirmed themselves in faith alone even to justification, both in doctrine and life. 1. When they are dead and revive as to the spirit, which generally takes place on the third day after the heart has ceased to beat, they appear to themselves in a body like that which they had before in the world, even so

that they know no otherwise than that they are living in the former world; yet they are not in a material body, but in a spiritual body, which appears before their senses, which are also spiritual, as if it was material, although it is not. 2. After some days they see that they are in a world where there are various societies instituted, which world is called the world of spirits, and is intermediate between heaven and hell. All the societies there, which are innumerable, are wonderfully arranged according to natural affections, good and evil. The societies arranged according to good natural affections communicate with heaven, and the societies arranged according to evil affections communicate with hell. 3. The novitiate spirit, or the spiritual man, is conducted and introduced to various societies, both good and evil, and is explored whether he is affected by truths, and how; and whether he is affected by falsities, and how. 4. If he is affected by truths, he is withdrawn from evil societies, and introduced into good societies, and also into various ones, until he comes into a society corresponding with his Own natural affection, and there he enjoys the good which agrees with that affection; and this until he has put off his natural affection and has put on a spiritual affection, and then he is elevated into heaven. But this takes place with those who in the world have lived a life of charity, and thus also a life of faith, which consists in believing in the Lord, and shunning evils as sins. 5. But they who have confirmed themselves in doctrine and life even to justification by faith alone, by reason of their not being affected by truths, but by falsities, and because they have rejected the goods of charity, which are good works, from the means of salvation, are withdrawn from good societies, and introduced into evil societies, and also into various ones, until they come into the society corresponding to the concupiscences of their love; for he who loves falsities cannot but love evils. 6. But because in the world they had feigned good affections in externals, although in their internals there was nothing but evil affections or concupiscences, they are at first kept by turns in externals; and they who in the world presided over companies of men, are here and there set over societies in the world of spirits, in general or in part according to the extent of the offices they had exercised: but because they neither love truth nor justice, nor are capable of being enlightened so as to know what truth and justice are, therefore after some days they are dismissed. I have seen such transferred from one society to another, and some administration given them in each, but after a short time as often are dismissed. 7. After frequent dismissals, some out of weariness will not, and others from the fear of losing reputation dare not, seek for offices anymore, therefore they withdraw, and sit sad, and then they are led away into a desert, where there are cottages, into which they enter, and work of some kind is given them to do, and as they do it, they receive food, and if they do not do it, they are hungry and receive none, wherefore necessity compels. Food there is similar to the food in our world, but it is from a spiritual origin, and is given from heaven by the Lord to all according to the uses they perform; to the idle, nothing is given, because they are useless. 8. After some time they loathe work, and then they go out of the cottages; and if they have been priests, they desire to build; and there appear then immediately heaps of hewn stones, bricks, rafters, and boards, also heaps of reeds and bulrushes, clay, lime, and bitumen, which when they see, the lust of building is kindled, and they begin to construct a house, taking now a stone, and then wood, now a reed, and then clay, and placing them one upon another without order; but in their own sight in order. But what they build by day falls down by night; and the next day they collect from the rubbish, and build again, and this they continue to do, until they are tired of building. This is done, because they have collected together falsities to confirm salvation by faith alone, and such falsities do not build up the church in any other manner. 9. Afterwards from weariness they go away, and sit solitary and idle; and as the idle have no food given them from heaven, as was before observed, they begin to hunger, and they think of nothing else than how they may get food and satisfy their hunger. When they are in this state, there come to them some of whom they ask alms; and they say, Why do ye thus sit idle? come with us to our houses, and we will give you work to do, and we will feed you. And then they rise up gladly, and go with them to their houses, and there each has his work given him, and food for his work. But because all who have confirmed themselves in falsities of faith are unable to do works of good use, but only works of evil use, neither do they do these faithfully, but only so as to appear for the sake of honor or gain; therefore they leave their works, and only love to converse, talk, walk about, and sleep. And then, because they cannot any longer be induced by their masters to work, they are cast out as useless. 10. When they are cast out, their eyes are opened, and they see a way leading to a certain cavern. When they are come thither, the door is opened, and they enter, and inquire whether there is any food there; and when they receive for answer that there is, they ask leave to remain, and are told that they may, and are introduced and the door shut after them. And then the overseer of that cavern comes and says to them, Ye cannot go out hence any more; behold your companions, they all labor, and as they labor food is given them from heaven. I tell you this that ye may know. And their companions also say, Our overseer knows what work each one is fitted for, and assigns it to each one daily; on the day you finish it, food is given you, but if you do not, neither food nor clothing is given; and if anyone does evil to another, he is cast into a corner of the cavern, upon a certain bed of accursed dust, where he is miserably tormented, until such time as the overseer sees signs of repentance in him, and then he is released, and commanded to do his work. He is told also, that everyone after his task is done is permitted to walk about, to converse, and afterwards to sleep. And he is led into an interior part of the cavern, where there are harlots, from among whom each is permitted to take one for his woman, and promiscuous whoredom is forbidden under punishment. Of such caverns, which are nothing but eternal workhouses, the entire hell consists. It has been granted to me to enter into and have a view of some of them, to the end that I might make it known, and they all were seen to be vile, neither did anyone of them know who, or in what office he had been in the world. But the angel who was with me, told me, that this one had been a servant in the world, this a soldier, this a governor, this a priest, this one in dignity, and that in opulence, and yet that none of them knew otherwise than that they had always been servants and had similar companions, for this reason, because they were all interiorly alike, although they had been unlike exteriorly, and interiors consociate all in the spiritual world. Such is the lot of those who have removed the life of charity, and who thence have not lived that life in the world. 11. With respect to the hells in general, they consist merely of such caverns and workhouses, but those inhabited by satans are different from those inhabited by devils. Satans are they who have been in falsities and thence in evils, and devils are they who have been in evils and thence in falsities. Satans appear in the light of heaven like corpses, and some of them black like mummies; and devils appear in the light of heaven of a dark and fiery color, and some of them black like soot; but they are all as to their faces and bodies, monstrous; yet in their own light, which is like the light of a coal fire, they appear not as monsters, but men: this is granted them that they may be consociated.

Revelation 3

1. AND UNTO the angel of the church in Sardis write: these things saith He that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest and art dead. 2. Be watchful and strengthen the remaining things which are about to die: for I have not found thy works full before God. 3. Remember therefore how thou hast received and heard; and observe, and repent. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know in what hour I will come upon thee. 4. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with Me in white; because they are worthy. 5. He that overcometh shall be clothed in white garments; and I will not blot out his name out of the book of life; and I will confess his name before My Father, and before His angels. 6. He that hath an ear, let him hear what the Spirit saith unto the churches. 7. And unto the angel of the church in Philadelphia write: these things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no one shutteth, and shutteth and no one openeth. 8. I know thy works: behold, I have set before thee an open door and no one is able to shut it: because thou hast a little power, and hast kept My Word, and hast not denied My name. 9. Behold, I will give from the synagogue of Satan, those who say they are Jews, and are not, but do lie; behold,

I will make them to come and adore at thy feet, and to know that I have loved thee. 10. Because thou hast kept the word of My endurance, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11. Behold, I come quickly; hold fast that thou hast, that no one take thy crown. 12. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God; and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My God; and My new name. 13. He that hath an ear, let him hear what the Spirit saith unto the churches. 14. And unto the angel of the church of the Laodiceans write: these things saith the Amen, the faithful and true Witness, the beginning of the work of God. 15. I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. 16. Therefore because thou art lukewarm, and neither cold nor hot, I will vomit thee out of My mouth. 17. Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. 18. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white garments that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see. 19. As many as I love, I rebuke and chasten; be zealous, therefore, and repent. 20. Behold, I stand at the door and knock: If anyone hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. 21. To him that overcometh will I give to sit with Me on My throne, as I overcame, and sit with the Father on His throne. 22. He that hath an ear, let him hear what the Spirit saith unto the churches. THE SPIRITUAL SENSE The contents of the whole chapter This chapter treats of those in the Christian world who are in dead worship, which is without charity and faith; who are described by the church in Sardis (n. 154-171). Those who are in truths from good from the Lord; who are described by the church in Philadelphia (n. 172-197). Those who alternately believe from themselves, and from the Word, and thus profane holy things; who are described by the church in Laodicea (n. 198-223). All of these likewise are called to the New Church of the Lord. The contents of each verse Verse 1. "And unto the angel of the church in Sardis write," signifies to those and concerning those, who are in dead worship, or in worship which is without the goods of charity, and without the truths of faith (n. 154). "These things saith He that hath the seven spirits of God, and the seven stars," signifies the Lord, from whom are all truths, and all the knowledges of good and truth (n. 155). "I know thy works," signifies that the Lord sees all their interiors and exteriors at once (n. 156). "That thou hast a name that thou livest, and art dead," signifies that it may be seen and believed by themselves and by others, that they are spiritually alive, when yet they are spiritually dead (n. 157). Verse 2. "Be watchful," signifies to be in truths and in a life according to them (n. 158). "And strengthen the remaining things which are about to die," signifies that the things which pertain to their worship may receive life (n. 159). “For I have not found thy works full before God,” signifies that the interiors of their worship are not conjoined with the Lord (n. 160). Verse 3. “Remember therefore how thou hast received and heard,” signifies that they should consider that all worship in the beginning is natural, and afterwards by truths becomes spiritual, besides many other things (n. 161). “And observe and repent,” signifies that they should attend to these things, and give life to their dead worship (n. 162). “If therefore thou shalt not watch,” signifies here the same as above (n. 163). “I will come upon thee as a thief, and thou shalt not know in what hour I will come upon thee,” signifies that the things which are of worship shall be taken from them, and that they shall not know when and how this is done (n. 164). Verse 4. “Thou hast a few names even in Sardis,” signifies that among them there are also some who have life in their worship (n. 165). “Which have not defiled their garments,” signifies who are in truths, and have not defiled worship by evils of life and falsities thence derived (n. 166). “And they shall walk with Me in white,” signifies that they shall live with the Lord, because they are in truths from Him (n. 167). Verse 5. “He that overcometh shall be clothed in white garments,” signifies that he who is reformed becomes spiritual (n. 168). “And I will not blot out his name out of the book of life,” signifies that he shall be saved (n. 169). “And I will confess his name before My Father, and before His angels,” signifies that they will be received who are in Divine truths from the Lord (n. 170). Verse 6. “He that hath an ear, let him hear what the Spirit saith unto the churches," signifies here, as before (n. 171). Verse 7. "And unto the angel of the church in Philadelphia write," signifies to those and concerning those, who are in truths from good from the Lord (n. 172). "These things saith He that is holy, He that is true," signifies the Lord as to the Divine truth (n. 173). "He that hath the key of David, He that openeth and no one shutteth, and shutteth and no one openeth," signifies who alone has omnipotence to save (n. 174). Verse 8. "I know thy works," signifies here, as above (n. 175). "Behold, I have set before thee an open door," signifies that heaven is open to those who are in truths from good from the Lord (n. 176). "And no one is able to shut it," signifies that hell cannot prevail against them (n. 177). "Because thou hast a little power," signifies because they know that they can do nothing from themselves (n. 178). "And hast kept My Word," signifies because they live according to the Lord's commandments in His Word (n. 179). "And hast not denied My name," signifies that they are in the worship of the Lord (n. 180). Verse 9. "And I will give from the synagogue of Satan," signifies those who are in falsities as to doctrine (n. 181). "Who say they are Jews, and are not, but do lie," signifies who say that the church is with them, and yet it is not (n. 182). "Behold I will make them to come and adore at thy feet," signifies that many who are in falsities as to doctrine, will receive the truths of the New Church (n. 183). "And to know that I have loved thee," signifies that they shall see that they are loved and received into heaven by the Lord (n. 184). Verse 10. "Because thou hast kept the Word of My endurance," signifies because they have fought against evils (n. 185). "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," signifies that they will be protected and preserved in the day of the Last Judgment (n. 186). Verse 11. "Behold I come quickly," signifies the Lord's coming (n. 187). "Hold fast that thou hast," signifies that in the meantime they should remain in their truths and goods (n. 188). "That no one take thy crown," signifies lest wisdom should perish, from which is eternal felicity (n. 189). Verse 12. "Him that overcometh," signifies they who persist in truths from good (n. 190). "Will I make a pillar in the temple of My God," signifies that truths from good from the Lord, with those in whom they abide, sustain the church (n. 191). "And he shall go no more out," signifies that they shall remain there to eternity (n. 192). "And I will write upon him the name of My God," signifies that Divine truth shall be inscribed on their hearts (n. 193). "And the name of the city of My God, the New Jerusalem," signifies that the doctrine of the New Church shall be inscribed on their hearts (n. 194). "Which cometh down out of heaven from My God," signifies which will be from the Divine truth of the Lord such as it is in heaven (n. 195). "And My new name," signifies the worship of the Lord alone, with new things which were not in the former church (n. 196). Verse 13. "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies here, as before (n. 197). Verse 14. "And unto the angel of the church of the Laodiceans write," signifies to those and concerning those, in the church, who alternately believe from themselves, and from the Word, and thus profane things holy (n. 198). "These things saith the Amen, the faithful and true Witness," signifies the Lord as to the Word, which is the Divine truth from Him (n. 199). "The beginning of the work of God," signifies the Word (n. 200). Verse 15. "I know thy works," signifies here, as before (n. 201). "That thou art neither cold nor hot," signifies that they who are such, sometimes deny that the Word is Divine and holy, and at other times acknowledge it (n. 202). "I would thou wert cold or hot," signifies that it is better for them either from the heart to deny the holy things of the Word and of the church, or from the heart to acknowledge them (n. 203). Verse 16. "Therefore because thou art lukewarm, and neither cold nor hot, I will vomit thee out of My mouth," signifies profanation and separation from the Lord (n. 204). Verse 17. "Because thou sayest, I am rich, and increased in goods," signifies that they believe they possess in all abundance the knowledges of good and truth, which are of heaven and the church (n. 206). "And have need of nothing," signifies that they have no need of more wisdom (n. 207). "And knowest not that thou art wretched," signifies that all things which they know concerning them do not at all cohere (n. 208). "And miserable and poor," signifies that they are without the understanding of truth, and without the will of good (n. 209). Verse 18. "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich," signifies an admonition to acquire to themselves the good of love from the Lord by means of the Word, that they may become wise (n. 211). "And white garments that thou mayest be clothed," signifies that they should acquire to themselves the genuine truths of wisdom (n. 212). "And that the shame of thy nakedness may not appear," signifies lest the good of celestial love should be profaned and adulterated (n. 213). "And anoint thine eyes with eye salve, that thou mayest see," signifies that their understanding may be healed (n. 214). Verse 19. "As many as I love, I rebuke and chasten," signifies that because they are now beloved, they cannot but be admitted into temptations (n. 215). "Be zealous, therefore, and repent," signifies that this should be done from the affection of truth (n. 216). Verse 20. "Behold I stand at the door, and knock," signifies that the Lord is present to everyone in the Word, and is there pressing to be received, and He teaches how (n. 217). "If anyone hear My voice, and open the door," signifies he who believes in the Word and lives according to it (n. 218). "I will come in to him, and will sup with him, and he with Me," signifies that the Lord conjoins Himself with them and they with Him (n. 219). Verse 21. "To him that overcometh," signifies such as are in conjunction with the Lord by a life according to His precepts in the Word (n. 220). "Will I give to sit with Me in My throne," signifies that they will have conjunction with the Lord in heaven (n. 221). "As I overcame, and sit with the Father in His throne," signifies as He and the Father are one and are heaven (n. 222). Verse 22. "He that hath an ear, let him hear what the Spirit saith unto the churches," signifies here, as before (n. 223). THE EXPLANATION Verse 1. And unto the angel of the church in Sardis write, signifies to those and concerning those, who are in dead worship, or in worship which is without the goods of charity and without the truths of faith. That they who are in such worship are meant by "the church in Sardis," is evident from what is written to it when understood in the spiritual sense. By dead worship is meant worship alone, which is to frequent temples, to hear preachings, to go to the Holy Supper, to read the Word and books of piety, to talk about God, of heaven and hell, of the life after death, especially of piety, to pray morning and evening, and yet they do not desire to know the truths of faith, nor do they will to do the goods of charity, believing that they have salvation by means of worship alone; when yet worship without truths, and without a life according to them, is only the external sign of charity and faith, within which there may lie concealed all kinds of evils and falsities, if charity and faith are not in them; for of these genuine worship consists; or else the worship is like the skin or surface of any kind of fruit, in which there lies concealed putrid and worm-eaten pulp, which fruit is dead. That such worship reigns in the church at this day, is known.

(155) These things saith He that hath the seven spirits of God, and the seven stars, signifies the Lord, from whom are all truths, and all the knowledges of good and truth. That by "the seven spirits of God" is meant the Divine truth proceeding from the Lord, or the Divine verity, may be seen above (n. 14); and that by "the seven stars" are meant all the knowledges of good and truth from the Word (n. 51), from which is the church in heaven (n. 65). These things are now said by the Lord, because the subject treated of is

concerning dead worship and concerning living worship, and worship lives from truths, and from a life according to them.

(156) I know thy works, signifies that the Lord sees all their interiors and exteriors at once, as above (n. 76).

(157) That thou hast a name that thou livest, and art dead, signifies that it may be seen and believed by themselves and by others, that they are spiritually alive, when yet they are spiritually dead. By "having a name," is signified to seem and to be believed to be such; here that they are alive, when yet they are dead; for spiritual life, which is properly life, does not consist in worship alone, but is inwardly in worship, and inwardly there ought to be Divine truths from the Word, and when man lives according to them, there is life in the worship; the reason is, because the external derives its quality from internals, and the internals of worship are truths of life. These are they who are meant by these words of the Lord: Then shall ye begin to stand without, and to knock at the door, saying, Lord, open unto us; but he shall answer and say, I know you not whence you are. And ye shall begin to say, We have eaten before Thee and drank before Thee and Thou hast taught in our streets; but I will say to you, I know you not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:25-27). [2] I have also been permitted to hear many in the spiritual world say, that they have often gone to the holy communion, and thus have eaten and drunk what is holy, and have as often been absolved from their sins; that every Sabbath day they have hearkened to their teachers; and have devoutly

prayed at home morning and evening, besides other things. But when the interiors of their worship were laid open, they appeared full of iniquities and infernal things, therefore they were rejected. And when they asked the reason of it, they had for answer, that they were not at all solicitous about Divine truths. And yet a life not according to Divine truths, is not life such as they have who are in heaven; and they who are not in the life of heaven, cannot bear the light of heaven, which is the Divine truth proceeding from the Lord as the sun there; still less can they bear the heat of heaven, which is the Divine love. But although they heard and also understood these things, yet when they were let into themselves and their own worship, they said, “What need is there of truths, and what are truths?” But as they were no longer able to receive truths, they were left to their concupiscences, which were within their worship, and these at length rejected from them all their worship of God. For the interiors accommodate the exteriors to themselves, and reject the things which do not agree with themselves; for with all after death the exteriors are rendered analogous to the interiors.

(158) Verse 2. Be watchful, signifies that they should be in truths and in a life according to them. By “watching,” in the Word, nothing else is signified; for he who learns truths and lives according to them, is like one who is awakened out of sleep and becomes watchful. But he who is not in truths, but only in worship, is like one who sleeps and dreams. Natural life, considered in itself, or without spiritual life, is nothing else but sleep; but natural life, in which there is

spiritual life, is watchfulness; and this cannot be acquired otherwise than by truths, which are in their own light and in their own day, when man is in the life according to them. Such is signified by “watching” in the following passages: Watch, for ye know not in what hour the Lord will come (Matt. 24:42). Happy are those servants whom the lord when he cometh shall find watching: Be ye therefore ready, for the Son of man will come at an hour when ye think not (Luke 12:37, 40). Watch ye, for ye know not when the lord of the house shall come; lest coming suddenly, he find you sleeping; what I say unto you, I say unto all, Watch (Mark 13:35-37). While the bridegroom tarried, the virgins slumbered and slept, and the five foolish came and said, Lord, open to us; but the lord shall answer, I know you not; watch therefore, for ye know neither the day nor the hour wherein the Son of man will come (Matt. 25:1-13). Because the Lord’s coming is called “morning” (n. 151), and then truths are opened, and there is light, therefore that time is called “the beginning of the watches” (Lamentations 2:19); and the Lord is called “a Watcher” (Daniel 4:13); and it is written in Isaiah: Thy dead shall live; Awake, ye that dwell in the dust (Isa. 26:19). But that the state of a man who is not in truths is called “slumbering” and “sleeping,” may be seen (Jeremiah 51:39, 57; Psalm 13:3; Psalm 76:6; Luke 8:23; and in other places).

(159) And strengthen the remaining things which are about to die, signifies, that the things which pertain to their worship may receive life, and not be extinguished. How these things are to be understood shall be stated. Dead

worship is altogether similar to living worship in its external form, because they who are in truths do the same things, for they hear preachings, go to the Holy Supper, pray on their knees morning and evening, besides other things which are common and customary in worship; therefore they who are in dead worship, have need of nothing more than to learn truths and live according to them; so that "the remaining things which are ready to die" may be confirmed.

(160) For I have not found thy works full before God, signifies that the interiors of their worship are not conjoined with the Lord. That by "works" are meant the interiors and exteriors, and that by "I know thy works," is signified that the Lord sees all the interiors and exteriors of man at once, may be seen above (n. 76); which are called "full before God," when they are conjoined with the Lord. It must be known, that dead worship or worship which is only external, causes the Lord's presence, but not conjunction; but external worship, in which the interiors live, causes both presence and conjunction. For the conjunction of the Lord is with the things with man which are from the Lord, which are truths from good, and unless these are in worship, the works are not full before God, but are empty. A man is said to be "empty" in the Word, in whom there are nothing but falsities and evils (as in Matthew 12:44, and in other places). Hence a man is said to be "full," in whom there are truths and goods.

(161) Verse 3. Remember therefore how thou hast received and heard, signifies that it should come into the thought that all worship in its beginning is natural, and afterwards

by truths out of the Word, and by a life according to them, becomes spiritual, besides many other things. These are the things that are to be understood by these words; as also, that everyone may know from the Word, from the doctrines of the church from the Word, and from preachings, that truths ought to be learned, and that by truths man has faith, charity, and all things of the church. [2] That this is the case, is abundantly shown in The Arcana Coelestia; published at London; that by truths comes faith (n. 4353, 4977, 7178, 10,367). That by truths comes love towards the neighbor, or charity (n. 4368, 7623, 7624, 8034). That by truths comes love to the Lord (n. 10,143, 10,153, 10,310, 10,578, 10,645). That by truths come intelligence and wisdom (n. 3182, 3190, 3387, 10,064). That by truths regeneration is effected (n. 1555, 1904, 2046, 2189, 9088, 9959, 10,028). That by truths there is power against evils and falsities, and against hell (n. 3091, 4015, 10,488). That by truths there is purification from evils and falsities (n. 2799, 5954, 7044, 7918, 10,229, 10,237). That by truths the church exists (n. 1798, 1799, 3963, 4468, 4672). That by truths heaven exists (n. 6690, 9832, 9931, 10,303). That by truths comes the innocence of wisdom (n. 3183, 3494, 6013). That by truths there is conscience (n. 1077, 2053, 9113). That by truths there is order (n. 3316, 3417, 3470, 4104, 5339, 5343, 6028, 10,303). That by truths is the beauty of angels, and also of men as to the interiors which are of their spirit (n. 553, 3080, 4985, 5199). That by truths man is man (n. 3175, 3387, 8370, 10,298). But all this by truths from good, and not by truths without good, and good is from the Lord (n. 2434, 4070, 4736, 5147). That every good is from the Lord (n. 1614, 2016, 2904, 4151, 5147, 9981). [3] But who thinks this? Is it not at this day a matter of indifference what truths a man knows, provided he is in worship? And because few search the Word for the purpose of learning truths and living according to them, therefore nothing is known concerning worship, whether it be dead or living, and yet according to the quality of worship man himself is either dead or living. Otherwise of what use would the Word be, and doctrine thence, or what would be the use of sabbaths and preachings, as well as of books of instruction, yea to what purpose would the church and religion be? That all worship in its beginning is natural, and afterwards by truths from the Word, and a life according to them, becomes spiritual, is known; for man is born natural, but is educated in order that he may become civil and moral, and afterwards spiritual, for thus he is born again. These things therefore are signified by "Remember how thou hast received and heard."

(162) And observe and repent, signifies that they should attend to these things and vivify their dead worship. That "to observe" is to attend to those things which are meant by "Remember how thou hast received and heard," is evident; and that "to repent" is to vivify dead worship, by truths from the Word, and by a life according to them, follows therefrom.

(163) If therefore thou shalt not watch, signifies, if they are not in truths and in a life according to them, as is evident from the explanation above (n. 158).

(164) I will come upon thee as a thief, and thou shalt not know in what hour I will come upon thee, signifies that the things which are of worship shall be taken away from them, and that they shall not know when and how. It is said that the Lord "will come like a thief," because from the man, who is in dead worship, the external good of worship is taken away. For there is something of good in dead worship, because they think of God and of eternal life; but still good without its truths is not good, but meritorious or hypocritical, and evils and falsities take it away like a thief. This is done successively in the world, and after death fully, and also the man not knowing when and how. It is attributed to the Lord that "He will come like a thief," but, in the spiritual sense, it is meant that hell will take away and steal it. This is similar to its being said in the Word, that God does evil to man, vastates him, avenges, is wrathful, and leads into temptation; when yet hell does them, for it is so said from the appearance before man. That the talent and pound to trade with, is taken away from the man if nothing is gained by it, may be seen in Matt. 25:26-30; Luke 19:24-26. "To trade" and "to gain" signifies to acquire to one's self truths and goods. [2] Since good and truth are taken away from those who are in dead worship, as if it were done by a thief in the dark, therefore in the Word the same is sometimes likened to a thief, as in the following passages: Behold, I come as a thief. Happy is he that watcheth and keepeth his garments, lest he walk naked (Rev. 16:15). Watch therefore, for ye know not what hour your Lord will come. But know this, that if the householder

had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken through (Matt. 24:42-43). If thieves came to thee, if destroyers by night, how wilt thou be cut off, would they not have stolen till they had enough? (Obad. 5). They shall run to and fro in the city, they shall run upon the wall, they shall go up upon the houses, they shall enter in through the windows like a thief (Joel 2:9). They have done a lie, and the thief cometh in, and the troop spreadeth itself without (Hos. 7:1). Lay not up treasures upon earth, but in heaven, where thieves do not come nor steal (Matt. 6:19-20). The reason why man must watch, and not know the hour in which the Lord cometh, is, that man may think and act as from himself, thus in freedom according to his reason, and lest any fear intrude; for everyone, if he knew, would be in fear; and what man does from himself in freedom remains to eternity; but what he does from fear, does not remain.

(165) Verse 4. Thou hast a few names even in Sardis, signifies that among them there are also some who have life in their worship. By “a few names” are signified some who are such, as now follows, for “name” signifies the quality of anyone; the reason is that everyone in the spiritual world is named according to his quality (n. 81). The quality of those who are now treated of, is, that they have life in their worship.

(166) Who have not defiled their garments, signifies, who are in truths, and have not defiled worship by evils of life, and falsities thence derived. By “garments” in the Word are signified truths which clothe good, and in the opposite

sense, falsities which clothe evil; for man is either his own good or his own evil, the truths or falsities thence proceeding are his “garments.” All angels and spirits appear clothed according to the truths of their good, or according to the falsities of their evil; on which subject see the work concerning Heaven and Hell, published at London (n. 177-182); from which it is evident, that by “not defiling their garments,” is signified to be in truths, and not to defile worship by evils of life and falsities thence derived. [2] That in the Word “garments” signify truths, and, in the opposite sense, falsities appears from the following passages: Awake, awake, put on thy strength, O Zion; put on the garments of thy comeliness, O Jerusalem (Isa. 52:1). O Jerusalem, I have clothed thee with needlework, I have shod thee with badger’s skin, I have girded thee with fine linen, and adorned thee with ornaments; thou art arrayed in gold and silver, and thy garments are fine linen, silk, and needlework, whence thou hast become exceedingly beautiful. But thou hast taken off thy garments, and hast made for thyself high places with divers colors, that thou mightest commit whoredom upon them; thou hast also taken thy garments of needlework, and hast made images of a male, with which thou committedst whoredom (Ezek. 16:10-18). The Jewish church is here described, that to it were given truths, because it had the Word; but that they falsified them; “to commit whoredom” is to falsify (n. 134). [3] The king’s daughter is all glorious within, and her clothing is of woven gold; in needlework shall she be brought to the king (Ps. 45:13-14). “The king’s daughter” is the church as to the affection of truth. Daughters of Israel, weep over Saul, who arrayed you in scarlet double-dyed with delights, and put an ornament of gold upon your garment (2 Sam. 1:24). This is said of Saul because by him as king the Divine Truth is signified (n. 20). I will visit upon the princes and upon the king's sons, and upon all that are clothed in the garments of the stranger (Zeph. 1:8). The enemies shall put off thy garments from thee, and shall take away thy adornments (Ezek. 23:26). Joshua was clothed in polluted garments, and stood so before the angel; who said, Remove ye the polluted garments from him, and clothe him with other garments (Zech. 3:3-5). The king came in, and saw them that were reclining; and he saw a man not clothed with a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding garment (Matt. 22:11-12). "The wedding garment" is the Divine truth from the Word. [4] Beware of false prophets, who come unto you in sheep's clothing (Matt. 7:15). No one putteth a piece of a new garment on an old garment; otherwise the new rendeth the old, and the piece from the new agreeth not with the old (Luke 5:36). Because "a garment" signifies truth, the Lord therefore compares the truths of the former church, which were external and representative of spiritual things, to "a piece of an old garment;" and the truths of the new church, which were internal and spiritual, to "a piece of a new garment." Upon the thrones were twenty-four elders sitting, clothed in white garments (Rev. 4:4). They who were standing before the throne and in the sight of the Lamb, were arrayed in white robes; who washed their robes and made their robes white in the blood of the Lamb (Rev. 7:9, 13, 14). There were given to everyone of those who were under the altar white robes (Rev. 6:11). The armies of Him that sat upon the white horse followed Him clothed in fine linen white and clean (Rev. 19:14). [5] Because "angels" signify Divine Truths, therefore: The angels seen in the Lord's sepulcher appeared in garments white and shining (Matt. 28:3; Luke 24:4). Because the Lord is the Divine good and the Divine truth, and truths are meant by "garments," therefore when He was transfigured: His face shone as the sun, and His garments became as the light (Matt. 17:2). And were white, glistening (Luke 9:29). And shining white as snow, such as no fuller upon earth could whiten (Mark 9:3). Concerning the Ancient of Days, who also is the Lord, it is said that: His garment was white as snow (Dan. 7:9). And these things are said of the Lord besides: He hath anointed all thy garments with myrrh, and aloe, and cassia (Ps. 45:8). He washeth His garment in wine, and His covering in the blood of grapes (Gen. 49:11). Who is this that cometh from Edom, sprinkled as to His garments from Bozrah? this that is honorable in His apparel; wherefore art Thou red as to Thy garment? Thy garments are as of one that treadeth in the winepress. Victory is sprinkled upon My garments; and I have polluted all My raiment (Isa. 63:1-3). This is also concerning the Lord. His "garments" here are the truths of the Word. He that sat upon the white horse, was clothed in a garment dipped in blood, and His name is called the Word of God (Rev. 19:13, 16). [6] From the signification of "garments," it may be seen why: The Lord's disciples laid their garments upon the ass and the colt, when the Lord entered into Jerusalem; and why the people then strewed their garments in the way (Matt. 21:7-9; Mark 11:7-8; Luke 19:35-36). And what is signified by: The soldiers divided the Lord's garments into four parts (John 19:23-24). And thus what is signified by these words in David: They divided My garments, and upon my vestment they cast a lot (Ps. 22:18). [7] From the signification of "garments" it is also manifest why they rent their garments, when anyone spoke against the Divine truth of the Word (Isa. 37:1, and elsewhere); also why they washed their garments, that themselves might be purified (Exod. 19:4; Lev. 11:25, 40; 14:8, 9; Num. 19:11 to the end); and why, on account of transgressions against Divine truths, they put off their garments, and put on sackcloth (Isa. 15:3; 22:12; 37:1, 2; Jer. 4:8; 6:26; 48:37; 49:3; Lam. 2:10; Ezek. 27:31; Amos 8:10; Jonah 3:5, 6, 8). He who knows what "garments" signify in general and in particular can know what was signified by the garments of Aaron and his sons, which were the ephod, the robe, the checkered coat, the belt, the breeches, and the miter. Because "light" signifies the Divine truth, and "garment" likewise, therefore it is said in David: Jehovah covereth Himself with light as with a garment (Ps. 104:2).

(167) And they shall walk with me, in white, signifies that they will live with the Lord in His spiritual kingdom, because they are in truths from Him. That this is the meaning of these words is because "to walk," in the Word signifies to live, and "to walk with God" signifies to live from

Him; and because “in white” signifies in truths; for in the Word, “white” is predicated of truths, because it draws its origin from the light of the sun; and “red” is predicated of goods, because it draws its origin from the fire of the sun; and “black” is predicated of falsities, because it draws its origin from the darkness of hell. They who are in truths from the Lord, because they are conjoined with Him are called “worthy,” for all worth in the spiritual world is from conjunction with the Lord. From these things it is evident, that “they shall walk with me in white, for they are worthy” signifies that they shall live with the Lord, because they are in the truths from Him. It is said that they will live with the Lord in the spiritual kingdom, because the whole heaven is divided in two kingdoms, the celestial and the spiritual, and they are in the celestial kingdom who are in the good of love from the Lord, and they are in the spiritual kingdom who are in the truths of wisdom from the Lord; and the latter are said “to walk with the Lord in white;” and they are also clothed in white garments. [2] That “to walk” signifies to live, and “to walk with God” signifies to live with Him because from Him, appears from the following passages: He walked with me in peace and rectitude (Mal. 2:6). Thou hast delivered my feet from stumbling, to walk before God in the light of the living (Ps. 56:13). David hath kept My commandments, and hath walked after Me with the whole heart (1 Kings 14:8). O Jehovah, remember that I have walked before Thee in truth (Isa. 38:3). If ye will walk contrary to Me, and will not obey My voice, I also will walk contrary to you (Lev. 26:23-24, 27-28). They would not walk in the ways of Jehovah (Isa. 42:24; Deut. 11:22; 19:9; 26:17). All peoples walk in the name of their god, and we will walk in the name of Jehovah (Micah 4:5). Yet a little while is the light with you; walk while ye have the light; believe in the light (John 12:35-36; 8:12). The scribes asked, Why walk not the disciples according to the tradition of the elders? (Mark 7:5). "To walk" is also said of Jehovah that "He walks among them," that is, lives in them and with them. I will give my habitation in the midst of them, and will walk in the midst of you, and will be unto you for God (Lev. 26:11-12). From these passages it is manifest what is meant above by: These things saith he that walketh in the midst of the seven golden lamp stands (Rev. 2:1).

(168) Verse 5. He that overcometh, shall be clothed in white garments signifies that he who is reformed becomes spiritual. That "he that overcometh" signifies he who is reformed, may be seen above (n. 88); and that "to be clothed in white garments" signifies to become spiritual by means of truth (n. 166, 167). All those become spiritual who are in truths, and in a life according to them.

(169) And I will not blot out his name out of the book of life, signifies that he shall be saved. What the signification of "name" is, has been shown before, and what "the book of life" is, will be explained below. That "not to blot out his name out of the book of life," is to be saved, is evident to everyone.

(170) And I will confess His name before the Father, and before His angels, signifies that they will be received who are in Divine good and in Divine truths from the Lord, thus

who have the life of heaven in themselves. That “to confess the name” is to acknowledge the quality of anyone, or that he is such, is evident from the signification of “name,” as given above (n. 81, 122). By “Father,” is meant Divine good, and by “angels” are meant Divine truths, both from the Lord. In the Word of the evangelist “the Father” is often mentioned by the Lord, by whom is everywhere meant Jehovah, from Whom and in Whom He was, and Who was in Him, and never any Divine separate from Him: this is abundantly proved indeed in The Doctrine of the New Jerusalem concerning the Lord; and also in The Angelic Wisdom concerning the Divine Providence (n. 262, 263); that the Lord Himself is the Father, may be seen (n. 21, 960). The Lord made mention of the Father, because by “Father” in the spiritual sense is signified good, and by “God the Father” the Divine good of Divine love; the angels never understand anything else by “Father” when it is read in the Word, nor can they understand anything else, because no one in the heavens knows any Father, of whom they are said to be born, and whose sons and heirs they are called, except the Lord; this is meant by the Lord’s words (Matt. 23:9). Hence it is evident that by “confessing His name before the Father,” is signified that they will be received among those who are in Divine good from Him. The reason why by “angels” are meant those who are in Divine truths from the Lord, and, abstractly, Divine truths, is because angels are the recipients of Divine good in the Divine truths which are with them from the Lord.

(171) Verse 6. He that hath an ear, let him hear what the Spirit saith unto the churches, signifies that he who understands these things, should obey what the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem, as above (n. 87).

(172) Verse 7. And unto the angel of the church in Philadelphia write, signifies to those and concerning those who are in truths from good from the Lord. That these are meant by "the church in Philadelphia" is clear from what is written to it, when understood in the spiritual sense.

(173) These things saith He that is holy, He that is true, signifies the Lord as to the Divine truth. That it is the Lord, is evident; the reason why "He that is holy, He that is true," is the Lord as to the Divine truth, is because the Lord is called "holy" from His Divine truth, and "just" from His Divine good; hence it is, that His Divine proceeding, which is the Divine truth, is called "the Holy Spirit," and the Holy Spirit here is "He that is holy, He that is true." [2] "Holy" often occurs in the Word, and everywhere relates to truth, and as all truth, which in itself is truth, is from good, and is from the Lord, it is that truth which is called holy; but good from which the truth is, is called just. Hence it is, that the angels who are in the truths of wisdom, and are called spiritual, are said to be "holy," and the angels who are in the good of love, and are called celestial, are said to be "just;" in like manner men in the church. It is also from this, that the prophets and apostles are called "holy," for by "the prophets" and "apostles," are signified the truths of doctrine of the church. For the same reason also the Word

is called holy, for the Word is the Divine truth; the law in the ark in the tabernacle was also called the Holy of Holies, and also "the Sanctuary." In like manner Jerusalem is called holy, for by "Jerusalem" is signified the church, which is in Divine truths. So likewise the altar, the tabernacle, and the garments of Aaron and his sons were called holy after they were anointed with oil, for oil signifies the good of love, and this sanctifies, and everything sanctified has relation to truth. [3] That the Lord alone is holy, because He is the Divine truth itself, is evident from the following passages: Who shall not glorify Thy name, O Lord, for Thou only art holy (Rev. 15:4). Thy Redeemer is the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). Thus saith Jehovah the Redeemer of Israel, His Holy One (Isa. 49:7). As for our Redeemer, Jehovah of Hosts is His name, the Holy One of Israel (Isa. 47:4). Thus saith Jehovah your Redeemer, the Holy One of Israel (Isa. Isa. 43:14). In that day they shall lean upon Jehovah the Holy One of Israel in truth (Isa. 10:20). Besides other places; Isa. 1:4; 5:19; 12:6; 17:7; 29:19; 30:11, 12; 41:16; 45:11, 15; 48:17; 55:5; 60:9; Jer. 50:29; Dan. 4:13, 23; Ps. 78:41. As the Lord is holiness itself, therefore the angel said unto Mary: The Holy One that shall be born of thee shall be called the Son of God (Luke 1:35). And the Lord said of Himself: Father, sanctify them in the truth, Thy Word is truth; for their sakes I sanctify Myself; that they also might be sanctified in the truth (John 17:17, 19). [4] Hence it appears, that the truth, which is from the Lord, is holiness itself, because He alone is holy; on which subject the Lord says: When He, the Spirit of truth, is come, He will lead you into all truth; for He shall not speak from Himself, for He shall receive of mine and shall announce it unto you (John 16:13-15). The Comforter, the Holy Spirit, He shall teach you all things (John 14:26). That the "Holy Spirit" is the life of the Lord's wisdom, thus the Divine truth, may be seen in The Doctrine of the New Jerusalem concerning the Lord (n. 51). From hence it may appear, that "He that is holy, He that is true," is the Lord as to His Divine truth. That "holy" is said of truth, and "just" of good, is evident from those passages in the Word where both expressions occur; as from the following: He that is just let him be justified still, and he that is holy let him be sanctified still (Rev. 22:11). Just and true are Thy ways, Thou King of saints (Rev. 15:3). To serve Him in holiness and justice (Luke 1:75). Herod feared John, knowing that he was a just man and holy (Mark 6:20). Fine linen is the justice of the saints (Rev. 19:8).

(174) He that hath the key of David, and that openeth and no one shutteth, and shutteth and no one openeth, signifies, who alone is omnipotent to save. By "David" is meant the Lord as to the Divine truth; by "key" is signified the Lord's omnipotence over heaven and hell; and by "opening that no one can shut," and by "shutting that no one can open," is signified to lead forth out of hell and introduce into heaven, thus to save, in like manner as above (n. 62), where it is explained. That by "David" is meant the Lord as to the Divine truth, may be seen in the Doctrine of the New Jerusalem concerning the Lord (n. 43, 44). The same, which is here signified by "the key of David," is also signified by

“the keys of Peter” (Matt. 16:15-19); which may be seen explained below (n. 798), as also by these words to all the disciples: Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven (Matt. 18:18). For the twelve disciples represented all things of the church as to its goods and truths, and Peter represented it as to truth, and truths and goods save man, consequently the Lord alone from whom they are. The same is also signified by the “key of David which was given to Eliakim,” concerning which it is thus written: I will give the government into his hands, and he shall be a father to the inhabitants of Jerusalem and to the house of Judah, and I will give the key of the house of David upon his shoulder, so he shall open and none shall shut, and he shall shut and none shall open (Isa. 22:21-22). He was over the king’s house, and by “the king’s house” is signified the church as to the Divine truth.

(175) Verse 8. I know thy works, signifies that the Lord sees all their interiors and exteriors at once, as above (n. 76).

(176) Behold, I have set before thee an open door, signifies that heaven is open to those who are in truths from good from the Lord. That by “an open door” is signified admission, is evident. The door is said to be open to those who are of the church in Philadelphia, because by that church are meant those who are in truths from good from the Lord, and to them the Lord opens heaven. But on this subject something not before known shall be declared. The Lord alone is the God of heaven and earth (Matt. 28:18); they therefore who do not directly approach Him, cannot

see the way to heaven, nor can they find the door, and if haply they are permitted to approach it, it is shut, and if they knock it is not opened. In the spiritual world there are actually ways which lead to heaven, and there are here and there gates, and they who are led to heaven by the Lord, take the ways which lead thither, and enter through the gates. That there are ways there, may be seen in the work concerning Heaven and Hell (n. 479, 534, 590); and also gates (n. 429-430, 583-584). For all things which are seen in the heavens are correspondences, thus also, ways and gates; for ways correspond to truths, and thence signify them, and gates correspond to admission, and thence signify it. [2] Since the Lord alone leads man to heaven, and opens the door, therefore He calls Himself "the way" and also "the door": "the way" in John: I am the way, the truth, and the life (John 14:6). The door in the same Evangelist: I am the door of the sheep, by Me, if any man enter in, he shall be saved (John 10:9). Since there are both ways and doors in the spiritual world, and angelic spirits actually go in those ways, and enter into heaven by doors, therefore "doors," "gates," and "portals" are frequently mentioned in the Word, by which is signified entrance; as in these places: Lift up your heads, O ye gates, lift them up, ye doors of the world, and the King of Glory shall come in (Ps. 24:7, 9). Open ye the gates, that the just nation, which doeth fidelity, may enter in (Isa. 26:2). The five prudent virgins went in to the wedding, and the door was shut; and the five foolish virgins came and knocked, but it was not opened (Matt. 25:10-12). Jesus said, Strive to enter in at the straight gate, for many will seek to enter in, and shall not be able (Luke 13:24; besides others). Since “a door” signifies entrance, and “the New Jerusalem” signifies the church consisting of those who are in truths from good from the Lord, therefore the New Jerusalem is described also as to “its gates, upon which there were angels,” and it is said, They should not be shut (Rev. 21:12-13, 25).

(177) And no one is able to shut it, signifies that hell cannot prevail against it. For the Lord alone opens and shuts the doors to heaven, and the door, which He opens, is perpetually open to those who are in truths from good from the Lord, and perpetually shut to those who are in falsities from evil; and since the Lord alone opens and shuts, it follows that hell cannot prevail against them: more may be seen on this subject above (n. 174).

(178) Because thou hast a little power, signifies because they know that they can do nothing from themselves. They who are in truths from good from the Lord, know that they have not any power against evils and falsities, thus against hell, from themselves, and they also know that they cannot, out of any power from themselves, do good and introduce themselves into heaven, but that all power is the Lord’s, and thus is in them from the Lord, and in proportion as they are in truths from good, in the same proportion they are in power from the Lord, which yet appears to them as their own. This then is what is meant by “For thou hast a little power.”

(179) And hast kept My Word, signifies because they live according to the Lord’s commandments in His Word, as is

evident without any explanation.

(180) And hast not denied My name, signifies that they are in the worship of the Lord. That "the name of Jehovah," or of the Lord, in the Word, signifies all by which He is worshiped, thus every doctrine of the church, and universally the whole of religion, may be seen above (n. 81); from which it is plain what is here signified by "thou hast not denied My name."

(181) Verse 9. And I will give from the synagogue of Satan, signifies those who are in falsities as to doctrine, as may be seen above (n. 97).

(182) Who say they are Jews, and are not, but do lie, signifies who say that the church is with them, when yet there is no church with them. By "Jews" here are meant they who are of the church, because the church was instituted among them, therefore also by their Jerusalem is still meant the church as to doctrine: but, especially, by "Jews" are meant they who are in the good of love, as above (n. 96), thus also the church, for from the good of love the church exists. That still there is no church with them is signified by "and are not, but do lie."

(183) Behold, I will make them to come and adore at thy feet, signifies that those who are in falsities as to doctrine, provided they are not in falsities from evil, will receive and acknowledge the truths of the New Church. This is said of those who are of "the synagogue of Satan, and say they are Jews, and are not, but do lie," by whom are meant those who are in falsities as to doctrine, yet not in falsities from evil, but in falsities as to doctrine but in good as to life. The

latter, and not the former, receive and acknowledge truths when they hear them. The reason is, that good loves truth, and truth from good rejects what is false. To receive and acknowledge truths is signified by “coming and adoring at thy feet”; not at their feet, but at the feet of the Lord, from whom they have the truths from good; therefore the following passage in David has a like signification: Adore Jehovah our Lord, adore at His footstool (Ps. 99:5).

(184) And to know that I have loved thee, signifies that they shall see that they who are in truths from good, are beloved and received into heaven by the Lord. This follows in a series from the foregoing.

(185) Verse 10. Because thou hast kept the word of My endurance, signifies because they have fought against evils, and then have rejected falsities. That “the word of endurance” signifies spiritual combat, which is called temptation, is plain from what next follows: “I also will keep thee from the hour of temptation which shall be”; for he who is tempted in the world, is not tempted after death. Spiritual combat, which is temptation, is called the word of the Lord’s endurance or patience, because in temptations the Lord fights for man, and He fights by means of truths out of His Word.

(186) I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth, signifies that they will be protected and preserved in the day of the Last Judgment. That their protection and preservation in the day of the Last Judgment is meant by these words, may be seen from what is written

and related concerning The Last Judgment in the work on that subject, and afterwards in The Continuation of the same, from which it is manifest, that they who underwent it were let into temptation, and explored as to their qualities, and that such as were interiorly evil were rejected and such as were interiorly good were saved; and they were interiorly good who were in truths from good from the Lord.

(187) Verse 11. Behold, I come quickly, signifies the Lord's coming, and then the New Church from them. The Lord says here, "Behold, I come quickly," because by the foregoing words is meant the Last Judgment, and the Last Judgment is also called the Lord's coming, as in Matthew: The disciples said unto Jesus, What shall be the sign of Thy coming and of the consummation of the age? (Matt. 24:3). "The consummation of the age" is the last time of the church, when the Last Judgment is at hand. The reason why by these words, "Behold, I come quickly," the New Church is also meant, is, because after the Last Judgment, the church is established by the Lord; that church now is the New Jerusalem, into which those will enter who are in truths from good from the Lord, to whom this is addressed.

(188) Hold fast that thou hast, signifies that in the meantime they should remain in their truths and in their good, as is manifest without explanation.

(189) That no one take thy crown, signifies lest wisdom should perish, from which comes eternal happiness. Wisdom in man is from no other source than good by truths from the Lord. The reason why man has wisdom through

these, is, because the Lord conjoins Himself to man, and man to Himself by them, and the Lord is wisdom itself; therefore wisdom perishes with man when he ceases to do truths, that is, to live according to them, for then he ceases to love wisdom, and thus the Lord. By wisdom is meant wisdom in things spiritual, from which, as from a fountain, is derived wisdom in other things, which is called intelligence, and by intelligence, science, which exists from the affection of knowing truths. "A crown" signifies wisdom, because wisdom holds the supreme place with man, and thus crowns him. Nor does "a king's crown" signify anything else, for "king," in the spiritual sense, is the Divine truth (n. 20), and from the Divine truth is all wisdom. [2] Wisdom is also signified by "crown" in the following places: There will I make the horn of David to bud, but upon himself shall his crown flourish (Ps. 132:17-18). Jehovah gave ear-rings upon thine ears, and a crown of ornament upon thy head (Ezek. 16:12). Speaking of Jerusalem, by which is signified the church as to doctrine, therefore "a crown of ornament" is wisdom from the Divine truth or the Word. In that day shall Jehovah of Hosts be for a crown of ornament and for a miter of beauty unto the residue of His people (Isa. 28:5). These things are concerning the Lord, because it is said "in that day"; "the crown of ornament" which He will be, is wisdom, and "the miter of beauty" is intelligence; "the residue of the people" are they with whom His church will be. [3] The same is signified by "crown" and "miter" in Isa. 62:1, 3; as also by "the plate upon Aaron's miter" (Exod. 28:36, 37), which was also called “the coronet.” Likewise in these places: Say unto the king, and to the queen, Humble yourselves, sit down, for the ornament of your head is come down, the crown of your comeliness (Jer. 13:18). The joy of our heart is ceased, the crown of our head is fallen (Lam. 5:15-16). He hath stripped me of my glory, and taken the crown of my head (Job 19:9). Thou hast condemned the crown of Thine anointed to the earth (Ps. 89:39). In these places, by “crown” is signified wisdom.

(190) Verse 12. Him that overcometh, signifies they who persist in truths from good from the Lord, as appears from the series, and thus without explanation.

(191) Will I make a pillar in the temple of my God, signifies that truths from good from the Lord, with those in whom they abide, sustain the Lord’s church in heaven. By “temple” the church is signified, and by “the temple of my God,” the Lord’s church in heaven; hence it is evident, that by “pillar” is signified that which sustains the church and makes it firm, and this is the Divine truth of the Word. By “temple,” in the supreme sense, the Lord is signified as to the Divine Human, in particular as to the Divine truth; but, in the representative sense, by “temple” is signified the Lord’s church in heaven, and likewise the Lord’s church in the world. That “temple,” in the supreme sense signifies the Lord as to the Divine Human, and in particular as to the Divine truth, is evident from these passages: Jesus said to the Jews, Destroy this temple, and in three days I will raise it up; He spoke of the temple of His body (John 2:19, 21). I saw no temple in the New Jerusalem, for the Lord God

Almighty and the Lamb are the temple of it (Rev. 21:22). Behold, the Lord shall suddenly come to His temple, and the angel of the covenant whom ye seek (Mal. 3:1). I will bow down towards the temple of Thy holiness (Ps. 138:2). Yet I will again look to the temple of Thy holiness and my prayer shall come to Thee, to the temple of Thy holiness (Jonah 2:4, 7; Hab. 2:20). “The temple of holiness of Jehovah,” or the Lord, is His Divine Human, for that is bowed down to, looked to, and prayed to, and not to the temple only, for the temple in itself is not holy. It is called “the temple of holiness,” because holiness is predicated of the Divine truth (n. 173). The temple which sanctifieth the gold (Matt. 23:16, 17) means nothing else than the Lord’s Divine Human. [2] That by “temple” in a representative sense, is signified the Lord’s church in heaven, appears from these passages: The voice of Jehovah from the temple (Isa. 66:6). There came a great voice out of the temple of heaven (Rev. 16:17). The temple of God was opened in heaven, and there was seen in the temple the ark of His covenant (Rev. 11:19). The temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple; and the temple was filled with smoke from the glory of God (Rev. 15:5-6, 8). I called upon Jehovah, and cried unto my God; He heard my voice out of His temple (Ps. 18:6). I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple (Isa. 6:1). [3] That temple signifies the church in the world is manifest from these passages: Our house of holiness has become a conflagration (Isa. 64:11). I will shake all nations, that I may fill this house with glory:

the glory of the latter house shall be greater than of the former (Hag. 2:7, 9). The church to be established by the Lord is described by the “new temples in Ezek. 40 to 48; and is meant by “the temple which the angel measured” (Rev. 11:1); and so in other places; as Isa. 44:28; Jer. 7:2-4, 9-11; Zech. 8:9. The disciples came to Jesus, to show Him the buildings of the temple; and Jesus said unto them, Verily I say unto you, there shall not be left stone upon stone, which shall not be thrown down (Matt. 24:1, 2; Mark 13:1-5; Luke 21:5-7). By “the temple” here is signified the church at this day; and by its dissolution that “there is not one stone upon another,” is signified the end of this church, in that no truth whatever would then be left. For when the disciples spoke to the Lord concerning the temple, the Lord foretold the successive states of this church even to its end, or “the consummation of the age,” and by “the consummation of the age” is meant its last time, which is at this day. This was represented by that temple being destroyed to its foundation. [4] “The temple” signifies these three, namely the Lord, the church in heaven, and the church in the world, because these three make one, and cannot be separated, consequently one of them cannot be meant without the other. Therefore he who separates the church in the world from the church in heaven, and these from the Lord, is not in the truth. The reason why the church in heaven is here meant by “the temple,” is because the church in the world is treated of afterwards (n. 194).

(192) And he shall go no more out, signifies that they will remain there to eternity, as is evident without explanation.

(193) And I will write upon him the name of My God signifies that the Divine truth will be written in their hearts. "To write" upon anyone signifies to inscribe, so that it may be in him as his own; and "the name of My God" signifies the Divine truth. Here something shall be said of this, that "My God" is the Divine truth. In the Word of the Old Testament, in innumerable places, "Jehovah God" occurs, as also separately, sometimes "Jehovah," and sometimes "God," and by "Jehovah" is meant the Lord as to the Divine good, and by "God" is meant the Lord as to the Divine truth; or what is the same, by "Jehovah" is meant the Lord as to the Divine love, and by "God" is meant the Lord as to the Divine wisdom; both terms are used for the sake of the heavenly marriage in all the particulars of the Word, which is the marriage of love and wisdom, or the marriage of good and truth, concerning which marriage see Doctrine of the New Jerusalem concerning Sacred Scripture (n. 80-90). [2] But in the Word of the New Testament it is not said Jehovah God, but "Lord God;" for "Lord," like "Jehovah" signifies the Divine good or the Divine love. From these things it may appear, that by "the name of My God" is signified the Divine truth of the Lord. That "name," when spoken of the Lord, is the all by which He is worshiped, may be seen above (n. 81); and the all by which He is worshiped, has relation to the Divine good and the Divine truth. As it is not known what is meant by the following words of the Lord, it shall be told: Father, glorify Thy name; then came forth a voice from heaven, I have glorified it, and will glorify it again (John 12:28). The Lord, when He was in the world, made His

Human the Divine truth, which also is the Word, and when He went out of the world, He fully united the Divine truth to the Divine good, which was in Him from conception; for the Lord glorified His Human, that is, made it Divine, as He makes man spiritual; for He first introduces into man truths from the Word, and afterwards unites them to good, and by that union man is made spiritual.

(194) And the name of the city of My God, the New Jerusalem signifies that the doctrine of the New Church shall be written in their hearts. By "the New Jerusalem" is signified the New Church, and by the same, when it is called "city," is signified the New Church as to doctrine; therefore by "writing upon him the name of the city of My God, the New Jerusalem," is signified that the doctrine of the New Church will be written in their hearts. That by "Jerusalem" is signified the church, and by it as a city, the church as to doctrine, may be seen below (n. 880, 881). A city signifies doctrine, because "land," and in particular "the land of Canaan," signifies the church in the aggregate, and thence by the inheritances into which the land of Canaan was divided, are signified the various things of the church, and, by the cities in them, doctrinals. It is from this that the angels understand nothing else by cities when they are named in the Word; which has also been testified to me by much experience. Similar is the signification of mountains, hills, valleys, fountains, rivers, all which signify such things as are of the church. [2] That "cities" signify doctrinals, may in some measure appear from the following passages: The land shall be emptied, the land shall be

confounded, the land shall be profaned, the empty city shall be broken, the remnant in the city is a waste, and the gate shall be beaten down even to devastation (Isa. 24:3-4, 10, 12). The lion has come up from the thicket, to reduce the land to a waste; thy cities shall be destroyed; I saw Carmel a wilderness, and her cities desolate: the land shall mourn; the whole city shall flee, being deserted (Jer. 4:7, 26-29). “The land” here is the church, and “the city” is its doctrine. Thus is described the devastation of the church by the falsities of doctrine. The waster shall come upon every city, and no city shall escape, and the valley shall perish, and the plain be destroyed (Jer. 48:8). In like manner: Behold, I have made thee a fortified city against the whole land (Jer. 1:18). This was said to the prophet, because by “a prophet” the doctrine of the church is signified (n. 8). In that day it shall be sung in the land of Judah, We have a strong city; salvation will He put for walls, and bulwarks (Isa. 26:1). The great city was divided into three parts, and the cities of the nations fell (Rev. 16:19). The prophet saw upon a high mountain the structure of a city to the south, and an angel measured the wall, the gates, the chambers, the porch of the gate; and the name of the city was Jehovah there (Ezek. 40:1 seq.). A river, whose streams made glad the city of God (Ps. 46:4). I will confound Egypt with Egypt, that city may fight against city, and kingdom against kingdom (Isa. 19:2). Every kingdom divided against itself is desolated, and every city divided against itself shall not stand (Matt. 12:25). In these places by cities, in the spiritual sense, are meant doctrines; as also in Isa. 6:11; 14:12, 17, 21; 19:18, 19;

25:1-3; 33:8, 9; 54:3; 64:10; Jer. 7:17, 34; 13:18, 19; 32:42, 44; 33:4; Zeph. 3:6; Ps. 48:2; 55:9; 107:4, 7; Matt. 5:14, 15, and elsewhere. [3] From the signification of "city" it may appear what is meant by cities in this parable of the Lord: A nobleman going away to receive for himself a kingdom, gave his servants pounds to trade with: when he returned, he called the servants: the first approached, saying, Thy pound hath gained ten pounds; to whom he said, Good servant, thou shalt have authority over ten cities; and the second came, saying, Thy pound hath gained five pounds; to whom he said, Be thou over five cities (Luke 19:12-19). By "cities" here, also, doctrinals or truths of doctrine are signified, and by "being over them" is meant to be intelligent and wise, thus to give "authority over them" is to give intelligence and wisdom; "ten" signifies much, and "five" something; that by "trading" and "gaining" is meant to acquire intelligence by the exercise of one's faculties, is evident. [4] That "the holy city Jerusalem" signifies the doctrine of the New Church, is plainly manifest from the description of it (Rev. 21); for it is described as to its dimensions, also as to the gates, and as to the wall, and its foundations, which, when Jerusalem signifies the church, cannot signify any other than things belonging to its doctrines. The church is a church from no other source. Since by "the city of Jerusalem" is meant the church as to doctrine, therefore it is called "the city of truth" (Zech. 8:3-4), and in many places "the holy city," and this because holy is predicated of truths from the Lord (n. 173).

(195) Which cometh down out of heaven from My God, signifies which will be from the Divine truth of the Lord, such as it is in heaven. Since by "My God" is signified the Divine truth (n. 193), it follows, that by "coming down out of heaven from God," when it is said of the Lord, and of the doctrine of the New Church, is signified which will be from the Divine truth from the Lord, such as it is in heaven.

(196) And My new name, signifies the worship of the Lord alone, with new things which were not in the former church. That by "the name of the Lord" is signified all that by which He is worshiped, may be seen above (n. 81), therefore here the worship of the Lord alone, with new things which were not in the former church. That in the New Church the Lord alone is worshiped, is evident from chapter 21:9, 10, where that church is called the "Lamb's Wife." That there are new things in that church, appears from chap. 21:5, where it is said, "Behold, I make all things new." Such therefore is the signification of "My new name," which was to be written upon them.

(197) Verse 13. He that hath an ear, let him hear what the Spirit saith unto the churches, signifies that he who understands, ought to obey what the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem, as above (n. 87).

(198) Verse 14. And unto the angel of the church of the Laodiceans write, signifies to those and concerning those in the church who alternately believe from themselves, and from the Word, and thus profane things holy. But concerning these something must be premised. There are

in the church those who believe and do not believe; as that there is a God, that the Word is holy, that there is eternal life, and many other things which are of the church and its doctrine; and still they do not believe. They believe them when in their natural sensual, but they do not believe when they are in their natural rational; thus they believe them when they are in externals, therefore when they are in society and discourse with others; but they do not believe them when they are in internals, consequently when they are not in society with others, but are discoursing with themselves; concerning these it is said that "they are neither cold nor hot," and that "they shall be vomited out."

(199) These things saith the Amen, the faithful and true witness, signifies the Lord as to the Word, which is the Divine truth from Him. That "amen" is Divine confirmation from the truth itself, which is the Lord, thus from the Lord, may be seen above (n. 23); and that "a faithful and true witness," when spoken of the Lord, is the Divine truth which is from Him in the Word (n. 6, 16). Whether you say that the Lord testifies of Himself, or that the Word testifies of Him, it is the same, because "the Son of man," who here speaks to the churches, is the Lord as to the Word (n. 44). These things are premised to this church, because those in the church are here treated of who both believe from themselves and from the Word; and they who believe from the Word, believe from the Lord.

(200) The beginning of the work of God, signifies the Word. That the Word is "the beginning of the work of God," is not yet known in the church, because they have not understood

these words in John: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. He was in the world, and the world was made by Him, but the world knew Him not. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father (John 1:1-14). He who understands these words in their interior sense, and at the same time compares them with what is written in The Doctrine of the New Jerusalem concerning the Sacred Scripture, as also with some things in The Doctrine of the New Jerusalem concerning the Lord, may see that the Divine truth itself in the Word which was formerly in this world (as mentioned in n. 11), which likewise is in the Word which is at this day, is meant by "the Word which was in the beginning with God, and which was God;" but not the Word regarded as to the words and letters of the languages in which it is written, but regarded in its essence and life, which from the inmost is in the senses of its words and letters. From this life the Word vivifies the affections of the will of the man who reads it as holy, and from the light of that life it enlightens the thoughts of his understanding; therefore it is said in John: In the Word was life, and the life was the light of men (John 1:4); this constitutes the Word, because the Word is from the Lord, and concerning the Lord, and thus is the Lord. All thought, speech, and writing, derives its essence and life from him who thinks, speaks, and writes; the man with his quality is therein; but the Lord alone is in the Word. No one however feels and perceives the Divine life in the Word but he who is in the spiritual affection of truth when he reads it, for he is in conjunction with the Lord through the Word. There is something intimately affecting the heart and spirit, which flows with light into the understanding and bears witness. [2] What is said in John has a similar signification to that of these words in the first chapter of Genesis: In the beginning God created the heaven and the earth, and the Spirit of God moved itself upon the face of the waters; and God said, Let there be light, and there was light (Gen. 1:1-3). “The spirit of God” is the Divine truth, and also the Light; the Divine truth is the Word, therefore when the Lord calls Himself the Word, He also calls Himself “the Light” (John 1:4, 8-9). Similar things are also meant by this passage in David: By the Word of Jehovah were the heavens made, and all the host of them by the Spirit of His mouth (Ps. 33:6). In short, without the Divine truth of the Word, which in its essence is the Divine good of the Lord’s Divine love, and the Divine truth of His Divine wisdom, man cannot have life. By the Word there is the conjunction of the Lord with man, and of man with the Lord, and by that conjunction there is life. There must be something from the Lord, which can be received by man, by which there can be conjunction and thence eternal life. [3] From these things it may appear, that by “the beginning of the creation of God” is meant the Word, and if you will believe it, the Word such as it is in its literal sense, for this sense is the complex of its interior sanctities, as is abundantly shown in The Doctrine of the New Jerusalem concerning the Sacred Scripture. And what is wonderful, the Word is so written, that it communicates with the entire heaven, and in particular with every society there, which it has been given me to know by living experience, of which elsewhere. That the Word in its essence is such, is moreover evident from these words of the Lord: The words that I speak to you, they are spirit, and they are life (John 6:63).

(201) Verse 15. I know thy works, signifies that the Lord sees all their interiors and exteriors at once, as above (n. 76).

(202) That thou art neither cold nor hot, signifies that they who are such, sometimes deny that the Word is Divine and holy, and at other times acknowledge it. At one time to deny the holiness of the Word, and at another time to acknowledge it, is "to be neither cold nor hot," for they are against the Word and also for the Word. They are also such concerning God, at one time they deny, and at another time acknowledge Him; in like manner as to all things of the church; for which reason they are sometimes with those who are in hell, and at other times with those who are in heaven. They fly as it were between both, up and down, and wherever they fly, thither they turn the face. They become such who have confirmed with themselves the belief in the existence of God, of heaven and hell, and of life eternal, and afterwards recede from it. When the first confirmation returns, they acknowledge, but when it does not return, they deny. They recede because they afterwards think only of themselves and the world, continually aspiring to

preeminence, and thereby they immerse themselves in their proprium; thus hell swallows them up.

(203) I would thou wert cold or hot, signifies that it is better for them either from the heart to deny the holy things of the Word and of the church, or from the heart to acknowledge them. The reason will be explained in the next article.

(204) Verse 16. Therefore because thou art lukewarm, and neither cold nor hot, I will vomit thee out of My mouth, signifies profanation and consequent separation from the Lord. "To vomit out of My mouth," signifies to be separated from the Lord, and to be so separated from the Lord is to be neither in heaven nor in hell, but in a place apart, deprived of human life, where there are mere phantasies. The reason is, because they have mixed truths with falsities, and goods with evils, thus holy things with profane, even so that they cannot be separated. And since man cannot then be prepared, either to be in heaven or in hell, the whole of his rational life is destroyed, and the ultimates of life alone remain, which, when separated from the interiors of life, are mere phantasies. Concerning their state and lot more may be seen in The Angelic Wisdom concerning the Divine Providence (n. 226-228, 231), which will suffice to give a knowledge of them. It is said of them that "they are vomited out," because the world of spirits, which is in the midst between heaven and hell, and into which every man first comes after death, and is there prepared, corresponds to the stomach, in which all the things put in are prepared either to become blood and flesh, or to become excrement

and urine, the latter having a correspondence with hell, but the former with heaven. But the things that are vomited out of the stomach are those that have not been separated, but remain commixed. By reason of this correspondence, the expression "to vomit" and "vomit" are used in the following passages: Drink and be drunken, and let thy foreskin be uncovered; and the cup of Jehovah shall go around unto thee, and the shameful vomiting shall be upon the glory (Hab. 2:15-16). Make Moab drunken, that he may clap the hands in his vomit (Jer. 48:26). All tables are full of the vomit of emptying; what one shall he teach knowledge? (Isa. 28:8-9). Besides other places (as Jer. 25:27; Lev. 18:24, 25, 28). That warm water excites vomiting, is also from correspondence.

(206) Verse 17. Because thou sayest, I am rich and increased in goods, signifies that they think they possess in all abundance the knowledges of truth and good which are of the church and heaven. "To be rich and increased in goods," here signifies nothing else than to know and understand fully such things as are of the church and heaven which are called spiritual and theological, because these are here treated of; spiritual riches and abundance are nothing else. They who believe from themselves, and not from the Lord through the Word, also believe that they know and understand all things. The reason is, that their spiritual mind is shut, and their natural mind alone open; and this mind, without spiritual light, sees no otherwise. That by "riches" and "wealth" in the Word are signified spiritual riches and wealth, which are the knowledges of

truth and good, is manifest from the following passages: In thy wisdom and in thy understanding thou hast gotten thee wealth, gold and silver in thy treasures; by the multiplication of thy wisdom thou hast multiplied thy wealth (Ezek. 28:4-5). This is spoken of Tyre, by which is signified the church as to the knowledges of truth and good. In like manner: The daughter of Tyre shall bring thee a gift; O daughter of the king, the rich peoples shall entreat thy faces (Ps. 45:12). Jehovah will impoverish Tyre; He will shake off her wealth into the sea (Zech. 9:4). O Tyre, they shall plunder thy wealth (Ezek. 26:12). Assyria said, By the strength of my hand I have done it, and by my wisdom, because I am intelligent; whence I will plunder the treasures of the peoples, my hand shall find the wealth of the peoples (Isa. 10:13-14). By Assyria the rational is signified; here that it perverts the goods and truths of the church, which here are the "treasures and wealth of the peoples," which he will plunder. I will give thee the treasures of darkness, and the hidden wealth of the lurking-places (Isa. 45:3). Happy is the man that feareth Jehovah; wealth and riches are in his house, and his justice standeth forever (Ps. 112:1, 3). God hath filled the hungry with good things, and the rich He hath sent away empty (Luke 1:53). Woe unto you that are rich, for ye have received your joy; woe unto you that are filled, for ye shall hunger (Luke 6:24-25). By the "rich" here are meant those who were in possession of the knowledges of truth and good because they had the Word, who were the Jews: the same is meant by the rich man, who was clothed in purple and fine linen

(Luke 16:19); and in like manner by the “rich” and “riches” in other places (as in Isa. 30:6; Jer. 17:11; Micah 4:13; 6:12; Zech. 14:14; Matt. 12:35; 13:44; Luke 12:21).

(207) And have need of nothing, signifies that they have no need of more knowledge and wisdom, and from any other source, is evident from what has been said above, because it is a consequence.

(208) And knowest not that thou art wretched, signifies that they do not know that all they know and think concerning the truths and goods of the church, do not at all cohere, and are uncemented walls. By “being wretched” is here signified no coherence, thus by “the wretched,” those who think incoherently concerning the things of the church; the reason is, because they of whom this is said, at one time deny God, heaven, eternal life, and the sanctity of the Word, and at another time acknowledge them; therefore what they build with one hand they destroy with the other. Thus they are like those that build a house, and presently pull it down; or that clothe themselves in becoming garments, and presently tear them off. Their houses are therefore rubbish, and their garments rags. Such are all things which they think concerning the church and heaven, but they do not know this. These things are also meant by “wretchedness” in the following passages: Thy wisdom and thy knowledge hath seduced thee, when thou saidst in thine heart, I am, and none besides; therefore shall wretchedness fall upon thee (Isa. 47:10-11). Wretchedness shall come upon wretchedness, the king shall mourn, and the prince shall be clothed with astonishment (Ezek. 7:26-27). “The king who

shall mourn," and "the prince who shall be clothed with astonishment," are they who are in the truths of the church. The right is not in their mouth, wretchedness is in the midst of them (Ps. 5:9). Such also is the signification of "uncemented walls" (in Jer. 49:3; Ezek. 13:10, 11; Hos. 2:6).

(209) And miserable and poor, signifies that they are without truths and goods. By "miserable and poor," in the spiritual sense of the Word, are meant they who are without the knowledges of truth and good, for they are spiritually miserable and poor; the same are meant hereby in the following passages: I am miserable and poor, O Lord; remember me (Ps. 40:17; 70:5). O Jehovah, incline Thine ear, and answer; for I am miserable and poor (Ps. 86:1). The wicked draw the sword, and bend their bow, to cast down the miserable and poor (Ps. 37:14). The wicked persecuteth the miserable and the poor, and to slay the dejected in heart (Ps. 109:16). God will judge the miserable of the people; He will keep the sons of the poor; He will deliver the poor that crieth and the miserable (Ps. 72:4, 12-13). Jehovah rescueth the miserable from him that is stronger than he, and the poor from them that spoil him (Ps. 35:10). The wicked deviseth crimes to destroy the miserable by the words of a lie, even when the poor speaketh judgment (Isa. 32:7). The miserable shall have joy in Jehovah, and the poor among men shall exult in the Holy One of Israel (Isa. 29:19). Happy are the poor in spirit, for theirs is the kingdom of the heavens (Matt. 5:3; besides other places, as Isa. 10:2; Jer. 22:16; Ezek. 16:49; 18:12; 22:29; Amos 8:4; Ps. 9:18; Ps.

69:32-33; Ps. 74:21; Ps. 109:22; Ps. 140:12; Deut. 15:11; 24:14; Luke 14:13, 21, 23). By the “miserable and poor” are chiefly meant those who are not in the knowledges of truth and good and yet desire them, since by the “rich” are meant those who possess the knowledges of truth and good (n. 206).

(210) And blind and naked, signifies that they are without the understanding of truth, and the will of good. By “the blind,” in the Word, are meant those who are without truths, either from a defect thereof in the church and so from ignorance, or from not understanding them; and by “the naked” are meant those who thence are without goods; for all spiritual good is acquired by truths. No others are meant by “the blind” in the following passages: Then in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness (Isa. 29:18). Behold, your God will come; then the eyes of the blind shall be opened (Isa. 35:4-5). I will give thee for a light of the Gentiles, to open the blind eyes (Isa. 42:6-7). I will lead the blind in a way that they knew not, I will make their darkness light (Isa. 42:16). Bring forth the blind people that have eyes, and the deaf that have ears (Isa. 43:8). His watchmen are all blind, and do not know to understand (Isa. 56:10-11). He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart (John 12:40). Jesus said, For judgment am I come into the world, that they which see not might see, and that they which see, might be made blind (John 9:39-41). Blind, foolish, infatuated guides (Matt.

23:16, 17, 19, 24). Blind, leaders of the blind (Matt. 15:14; Luke 6:39). By reason of the signification of “blind” and “blindness,” it was forbidden to offer for sacrifice anything that was blind (Lev. 21:18; Deut. 15:21). That they should not cast a stumbling-block before the blind (Lev. 19:14). That he was cursed who made the blind to wander (Deut. 27:18). Concerning the signification of “naked” and “nakedness,” see below (n. 213).

(211) Verse 18. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, signifies an admonition to acquire to themselves the good of love from the Lord through the Word, that they may become wise. For “to buy” signifies to acquire to oneself; “of Me,” signifies of the Lord through the Word; “gold” signifies good, and “gold tried in the fire,” the good of celestial love; and “to be enriched” thereby, signifies to understand and be wise. “Gold” signifies good, because metals in their order signify such things as are of good and truth, gold celestial and spiritual good, silver the truth of those loves, brass natural good, and iron natural truth. These are signified by the metals of which the statue of Nebuchadnezzar consisted: The head of which was of gold, the breast and arms of silver, the belly and thighs of brass, the legs iron, the feet part iron and part clay (Dan. 2:32-33). By which are represented the successive states of the church as to the good of love and the truth of wisdom. From this succession of the states of the church, the ancients gave similar names to times, calling them ages of gold, silver, brass, and iron; and by the golden age they understood the first time, when the good of

celestial love reigned; celestial love is love to the Lord from the Lord; from this love they at that time had wisdom. That "gold" signifies the good of love may be seen below (n. 913).

(212) And white garments, that thou mayest be clothed, signifies that they should acquire to themselves genuine truths of wisdom. That "garments" signify truths clothing good, may be seen above (n. 166), and that "white" is spoken of truths (n. 167), therefore "white garments" signify the genuine truths of wisdom, and this, because "gold purified in the fire" signifies the good of celestial love, the truths of this love being genuine truths of wisdom.

(213) That the shame of thy nakedness may not appear, signifies lest the good of celestial love should be profaned and adulterated. No one can know what "the shame of nakedness" signifies, unless he knows that the members of generation in both sexes, which are also called the genitals, correspond to celestial love. That there is a correspondence of man and all his members with the heavens, may be seen in the work concerning Heaven and Hell, published in London in the year 1758 (n. 87-102); and that the genital members correspond to celestial love, in The Arcana Coelestia, also published in London (n. 5050-5062). As those members correspond to celestial love, which is the love of the third or inmost heaven, and man is born from his parents in loves which are opposite to that love, it is evident, that if he does not acquire to himself the good of love and the truth of wisdom from the Lord, signified by "gold tried in the fire," and by "white garments," he will appear in the opposite love, which is profane. [2] This is

signified by “uncovering nakedness” and “revealing shame,” in the following passages: Happy is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame (Rev. 16:15) Daughter of Babylon and of Chaldea, sit on the earth; uncover thy locks, uncover the thigh, pass over the stream; let thy nakedness be uncovered, and let thy reproach also be seen (Isa. 47:1-3). Woe to the city of bloods, because of the multitude of her whoredoms: I will uncover the skirts upon thy face, and will show the nations thy nakedness, and the kingdoms thy disgrace (Nahum 3:1, 4-5). Contend with your mother, lest perchance I set her naked (Hos. 2:2-3). When I passed by thee, I covered thy nakedness, and washed thee, and clothed thee; but thou committedst whoredom; not recollecting thy youth, when thou wast naked and stripped bare; therefore thou hast revealed thy nakedness (Ezek. 16:6 seq.). Jerusalem hath grievously sinned; therefore all speak ill of her, because they saw her nakedness (Lam. 1:8). By “Jerusalem,” of which these things are said, the church is meant; and by “committing whoredom” is signified to adulterate and falsify the Word (n. 134). Woe to him that maketh his companion drink, making him drunk, that thou mayest look upon his nakedness: drink also thyself, that thy foreskin may be uncovered (Hab. 2:15-16). [3] He who knows what “nakedness” signifies can understand what is signified by: Noah, when drunken with wine lay naked in the midst of his tent, and Ham saw and laughed at his nakedness, and Shem and Japheth covered his nakedness, turning away their faces lest they should see it (Gen. 9:21-

23). Also why it was ordained that: Aaron and his sons should not go up by steps upon the altar, lest their nakedness should be uncovered (Exod. 20:26). As also that: They should make for them breeches of linen to cover the flesh of nakedness, and that they should be upon them when they approached to the altar, and that otherwise they should carry their iniquity, and should die (Exod. 28:42-43). By "nakedness" in these passages are signified the evils into which a man is born, which, because they are opposite to the good of celestial love, are in themselves profane; which are not removed except by truths, and by a life according to them: "linen" also signifies truth (n. 671). [4] By "nakedness" is also signified innocence, and likewise ignorance of good and truth; innocence in the passage: They were both naked, the man and his wife, and had no cause for shame (Gen. 2:25). Ignorance of good and truth by these: This is the fast which I choose; to break bread to the hungry; and when thou seest the naked, to cover him (Isa. 58:6-7). Let him give his bread to the hungry, and cover the naked with a garment (Ezek. 18:7). I hungered, and ye gave Me to eat; I was naked, and ye clothed Me (Matt. 25:35-36).

(214) And anoint thine eyes with eye salve, that thou mayest see, signifies that their understanding may be healed, lest the genuine truths of wisdom should be profaned and falsified. That by "the eyes" is signified the understanding, and by "the eye-sight" intelligence and wisdom, may be seen (n. 48). And since by "eye-salve" a medicine for the same is signified, it follows that by "anoint thine eyes with eye-salve," is signified to heal the

understanding, that it may see truths and be wise; for unless this is the case, the genuine truths of the Word are profaned and adulterated.

(215) Verse 19. As many as I love, I rebuke and chasten, signifies that those of them who do so are loved by the Lord, and that then they cannot but be admitted to temptations that they may fight against themselves. That this is the sense of these words, is evident, for it is said, “As many as I love,” by whom are meant they who “buy of the Lord gold purified in the fire,” and who “anoint their eyes with eye-salve that they may see.” It is said, “I rebuke and chasten” them, by which is meant temptation as to falsities and as to evils; by “rebuking” temptation as to falsities, and by “chastening” temptation as to evils. Such as are here treated of, could not but be admitted into temptations, because, without them, negations and confirmations against Divine truth could not be extirpated. Temptations are spiritual combats against the falsities and evils in one’s self, thus against one’s self. What temptations are, whence they proceed, and what good they produce, see the work concerning The New Jerusalem and Its Heavenly Doctrine, published at London in the year 1758 (n. 187-201).

(216) Be zealous, therefore, and repent, signifies that this should be done from the affection of truth, and aversion from what is false. It is here said, “Be zealous,” because it was said above (verse 15), “I would thou wert either cold or hot,” here hot, for “zeal” is spiritual heat, and spiritual heat is the affection of love, here the affection of the love of truth, and he who acts from the affection of the love of truth

acts also from aversion to what is false; therefore this is signified by "repent." "Zeal" in the Word, when it treats of the Lord, signifies love, and wrath; love in John 2:17; Psalm 69:9; Isaiah 37:32; 63:15; Ezekiel 39:25; Zechariah 1:14; 8:2. Wrath in Deuteronomy 32:16, 21; Psalm 79:5-6; Ezekiel 8:3, 5; 16:42; 23:25; Zephaniah 1:18; 3:8. But "zeal" in the Lord is not wrath, it only appears so in externals, interiorly it is love. It appears so in externals, because the Lord seems to be angry when He rebukes man, especially when man's own evil punishes him. It is so permitted from love, that his evil may be removed; just like a parent, who, if he loves his children, suffers them to be chastised for the sake of removing their evils. Hence it is evident, why Jehovah calls Himself "zealous" (Deuteronomy 4:24; 5:9, 10; 6:14-15).

(217) Verse 20. Behold, I stand at the door, and knock, signifies that the Lord is present to everyone in the Word, and is there pressing to be received, and teaches how. Something similar to this is said by the Lord in Luke: Be ye like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately (Luke 12:36). That "door" signifies admission and entrance, may be seen above (n. 176).

(218) If anyone hear my voice, and open the door, signifies he who believes in the Word and lives according to it. "To hear His voice," is to believe in the Word, for the Divine truth of the Word is "the voice of Jehovah" (n. 37, 50); and "to open the door" is to live according to it, because the

door is not opened, and the Lord received, by merely hearing the voice, but by living according to it, for the Lord says: He that hath My commandments, and doeth them, I will manifest Myself to him, and I will come unto him and make an abode with him (John 14:21-24). That man ought to open the door as from himself, by shunning evils as sins, and doing goods, is shown in The Doctrine of Life for the New Jerusalem; and that this is the case, is also evident from the Lord's words here, "If anyone open"; as also from His words in Luke 12:36.

(219) I will come in to him, and will sup with him, and he with Me, signifies that the Lord joins Himself with them and them with Himself. "To come in and sup with him," signifies to join Himself to him, and, since there must be a reciprocal that there may be conjunction, it is also said, "and he with Me." That to be conjoined is signified by "coming in and supping," appears from the Holy Supper instituted by the Lord, by means of which the Lord's presence is effected with those who hear His voice, that is, who believe in the Word, but there is conjunction with those who live according to the Word; to live according to the Word is to do the work of repentance, and to believe in the Lord. "To sup," and "the Lord's Supper," are mentioned, because supper takes place in the evening, and by "the evening" is signified the last time of the church; therefore when the Lord departed out of the world, the last time of the church being then arrived, He supped with His disciples, and instituted the Sacrament of the Supper. That "evening"

signifies the last time of the old church and "morning" the first of the New Church may be seen above (n. 151).

(220) Verse 21. To him that overcometh, signifies such as are in conjunction with the Lord by a life according to His precepts in the Word, is evident from what has been said above.

(221) Will I give to sit with Me in My throne, signifies that they will have conjunction with the Lord in heaven. That "the Lord's throne" is heaven, may be seen above (n. 14), therefore "to sit with the Lord in His throne," signifies conjunction with Him in heaven.

(222) As I overcame, and sit with the Father in His throne, signifies as He and the Father are one, and are heaven. That the Father and the Lord are one is fully shown in Doctrine of the New Jerusalem concerning the Lord, and elsewhere. That heaven is not heaven from anything proper to the angels, but from the Divine of the Lord, which is in the angels and with them; therefore by these words, "as I sit with the Father in His throne," is signified as He and the Father are one, and are heaven; "throne" is heaven (n. 14, 221). "As I also overcame" signifies that by temptations admitted into His Human, and by the last of them, which was the passion of the cross, as also by the fulfilling of all things of the Word, He overcame the hells and glorified His Human, that is, he united it to his Divine which was in Him from conception, and is called Jehovah the Father, on which subject see the above-mentioned Doctrine of the New Jerusalem concerning the Lord (n. 8-11, 12-14, 29-36), and also above (n. 67). [2] The reason why the Lord says, "To him

that overcometh will I give to sit with Me in my throne, as I overcame and sit with the Father in His throne," is because the union of the Lord with the Father, that is, with His Divine within Himself, took place, to the end that it might be possible for man to be conjoined to the Divine which is called the Father in the Lord; because it is impossible for man to be conjoined with the Divine of the Father immediately, but mediately through His Divine Human, which is the Divine natural; therefore the Lord says: No one hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath manifested Him (John 1:18). I am the way, the truth, and the life, no one cometh to the Father, but by Me (John 14:6). [3] The Lord's conjunction with man is by His Divine truth, and this in man is of the Lord, thus the Lord, and by no means man's, consequently is not man. Man, indeed, feels it as his own, but still it is not his, for it is not united to him, but adjoined; not so the Divine of the Father, this is not adjoined but united to the Lord's Human, as the soul to its body. He who understands these things may understand the following words of the Lord: He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing (John 15:5). In that day ye shall know that I am in My Father, and you in Me, and I in you (John 14:20). Sanctify them in Thy truth; Thy Word is truth; for their sakes I sanctify Myself, that they also might be sanctified in the truth: that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; I in them and thou in me (John 17:17, 19, 21, 23).

(223) Verse 22. He that hath an ear, let him hear what the Spirit saith unto the churches, signifies that he who understands, ought to obey what the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem, as above (n. 87).

(224) To this I will add this Relation. I saw an assembly of spirits, all upon their knees, praying to God to send angels to them, that they might converse with them face to face, and open to them the thoughts of their hearts. And when they arose, there appeared three angels in fine linen, standing before them, and they said, "The Lord Jesus Christ has heard your prayers, and has therefore sent us to you; open unto us the thoughts of your hearts." [2] And they answered, "We have been told by our priests, that in matters of a theological nature the understanding avails nothing, but only faith, and that in such things intellectual faith is of no service to anyone, because it is derived from man. We are Englishmen, and have heard many things from our sacred ministry, which we believed; but when we have conversed with others, who also called themselves the Reformed, and with others who called themselves the Roman Catholics, and likewise with sectaries, they all appeared to us learned, and yet, in many things, one did not agree with another, and still they all said, `Believe us;' and some of them, `We are God's ministers, and know.' But as we know that the Divine truths, which are called truths of faith, and which appertain to the church, are not derived to anyone from his native soil, nor by inheritance, but out of heaven from God; and as these show the way to heaven,

and enter into the life together with the good of charity, and so lead to eternal life, we became anxious, and prayed to God upon our knees." [3] Then the angels answered, "Read the Word, and believe in the Lord, and you will see the truths which should constitute your faith and life; for all in the Christian world draw their doctrinals from the Word as from the only fountain." But two of the company said, "We have read, but did not understand." [4] And the angels replied, "You did not approach the Lord, and you have also confirmed yourselves in falsities"; and the angels said further, "What is faith without light, and what signifies thinking without understanding? This is not human; even magpies and ravens can learn to speak without understanding. We can affirm to you, that every man whose soul desires it is capable of seeing the truths of the Word in the light; there does not exist an animal that does not know the food proper to its life when it sees it, and man is a rational and spiritual animal, who sees the food of his life, not that of his body, but of his soul, which is the truth of faith, provided indeed he hungers after it, and seeks it from the Lord; whatsoever is not received also in the understanding is not fixed in the memory in reality, but only verbally; therefore, when we have looked down out of heaven into the world, we have not seen anything, but have only heard sounds, that are for the most part dissonant. [5] "But we will enumerate some things which the learned among the clergy have removed from the understanding, not knowing that there are two ways to the understanding, one from the world, and the other from heaven, and that the Lord withdraws the understanding from the world when He enlightens it; but if the understanding be closed by religion, the way into it from heaven is closed, and then man sees no more in the Word than a blind person. We have seen many such fall into pits, out of which they have never risen again. Examples must serve for illustration: are you not able to understand what charity is, and what faith is; that charity consists in doing well by your neighbor, and that faith consists in thinking well of God and of the essentials of the church, and therefore that he who does well and thinks well, that is, who lives well and believes well, is saved?" They replied, that they understood these things. [6] The angels said further, "Do you not understand, that repentance from sins is to be performed, in order that man may be saved, and that, unless a man actually repents, he abides in the sins into which he was born, and that the work of repentance consists in not willing evils because they are against God, and in examining himself once or twice a year, in seeing his evils, in confessing them before the Lord, imploring assistance, desisting from them, and leading a new life, and as far as he does this, and believes in the Lord, so far his sins are remitted?" Then some of the company replied, "This we understand, and thence also what remission of sins is." [7] And then they solicited the angels to give them further information, and especially concerning God, the immortality of the soul, regeneration and baptism. To this the angels replied, "We will not say anything but what you can understand, otherwise our discourse will fall like rain upon sand, and upon seeds therein, which although watered from heaven, still wither and perish.” Concerning God they said, “All who come into heaven have their place allotted them there, and thence eternal joy, according to their idea of God, because this idea reigns universally in every particular of worship. The idea of an invisible God is not determined to anyone, nor does it terminate in any, therefore it ceases and perishes. The idea of God as Spirit, when a spirit is believed to be like ether or wind, is an empty idea; but the idea of God as Man is a just idea, for God is the Divine love and the Divine wisdom, with every quality belonging thereto, and the subject of these is man, and not ether or wind. The idea of God in heaven is the idea of the Lord. He is the God of heaven and earth, as He Himself taught. Let your idea of God be like unto ours, and we shall be consociated together.” On saying these words, their faces became resplendent. [8] Concerning the Immortality of the Soul, they said, “Man lives to eternity, because he can be conjoined with God by love and faith, this indeed is possible with everyone. That this possibility constitutes the immortality of the soul you may understand, if you think of it a little more deeply.” [9] Concerning Regeneration;” “Who does not see that everyone is at liberty to think of God, or not to think of Him, provided he be instructed that there is a God; so that everyone has liberty in spiritual things, equally as in things civil and moral; the Lord gives this liberty to all continually; for which reason he becomes guilty, if he does not think of God. Man is man from this ability; but a beast is a beast from not having this ability; therefore man can reform and regenerate himself as from himself, provided he acknowledges in heart that it is from the Lord. Everyone who does the work of repentance, and believes in the Lord, is reformed and regenerated. Man must do both as from himself, but this ‘as from himself’ is from the Lord. It is true that man cannot contribute anything thereto, no not in the least, nevertheless you were not created statues, but you were created men, that you might do that from the Lord as from yourselves. This is the only reciprocal of love and faith, that it is altogether the Lord’s will that it should be done by man unto Him. In a word, do it from yourselves, and believe that you do it from the Lord, thus do it as from yourselves.” [10] But then the Englishmen inquired, Whether to act as from oneself, is a faculty implanted in man from creation? The angel answered, “It is not implanted, because to act from Himself is the Lord’s alone, but it is communicated continually, that is, adjoined continually, and then so far as man does good and believes what is true, as from himself, so far he is an angel of heaven; but so far as he does evil and thence believes what is false, which is done also as from himself, so far he is an angel of hell. That this also is as from himself surprises you, but still you see that it is so, when you pray that you may be preserved from the devil, lest he should seduce you, and enter into you, as he did into Judas, fill you with all iniquity, and destroy you, soul and body. But everyone incurs guilt who believes that he acts from himself, whether it be good, or whether it be evil; but he does not incur guilt, who believes that he acts as from himself.” [11] Concerning Baptism, they said, “That it is spiritual washing, which is reformation and regeneration; and that an infant is reformed and regenerated, when, on becoming an adult, he does the things which his sponsors promised for him, which are two, repentance and faith in God; for they promise first that he shall renounce the devil and all his works; and second, that he shall believe in God. All infants in heaven are initiated into these two, but to them the devil is hell, and God is the Lord. Moreover baptism is a sign before the angels that a man is of the church. [12] On hearing these things, some of the assembly said, "This we understand." But a voice was heard from one side, exclaiming, "We do not understand;" and another voice, "We will not understand;" and inquiry was made from whence these voices proceeded, and it was found that they came from those who had confirmed themselves in falsities of faith, and who wished to be believed as oracles, and thus to be adored. The angels said, "Be not surprised: there are very many such at this day; they appear to us from heaven like graven images, made with such art as to be able to move the lips, and utter sounds like organs, but without knowing whether the breath, by means of which they utter these sounds, comes from hell or from heaven, because they do not know whether a thing be false or true. They reason and reason; they confirm and confirm, nor do they ever see whether it is so. But know, that human ingenuity can confirm whatsoever one wishes, even until it appears to be so; therefore heretics and impious persons, yea atheists can confirm that there is no God, but nature only." [13] Afterwards the assembly of Englishmen, enkindled with the desire of being wise, said to the angels, “So many various opinions are spoken of the Holy Supper, tell us what is the truth.” The angels replied, “The truth is that the man who looks to the Lord and performs repentance, is conjoined with the Lord by means of that most holy sacrament, and is introduced into heaven.” But some of the company said, “This is a mystery.” To which the angels replied, “It is a mystery, but still such that it can be understood. The bread and wine do not produce this effect, for there is nothing holy in them, but material bread and heavenly bread correspond mutually to each other, and so do material wine and heavenly wine; and heavenly bread is the holy of love, and heavenly wine is the holy of faith, both from the Lord, and both the Lord. Thence there is a conjunction of the Lord with man, and of man with the Lord, not with the bread and wine, but with the love and faith of the man who had done the work of repentance; and conjunction with the Lord is also introduction into heaven.” And after the angels had taught them something concerning correspondence and its effect, some of the company said, “Now for the first time we understand.” And when they said, “We understand,” behold a flame with light descending from heaven, consociated them with the angels, and they loved one another.

(225)

Revelation 4

1. AFTER THESE things I saw, and behold a door opened in heaven. And the first voice, which I heard, as of a trumpet speaking with me, said, Come up hither, and I will show thee the things which must be hereafter. 2. And immediately I was in the spirit. And, behold, a throne was set in heaven, and One sitting on the throne. 3. And He that sat was in appearance like a jasper and a sardius stone; and there was a rainbow round about the throne in appearance like an emerald. 4. And round about the throne were four-and-twenty thrones; and upon the thrones I saw four-and-twenty elders sitting, clothed in white garments; and they had on their heads golden crowns. 5. And out of the throne proceeded lightnings, and thunders, and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. 6. And before the throne there was a sea of glass like unto crystal. And in the midst of the throne and round about the throne, were four animals full of eyes before and behind. 7. And the first animal was like a lion, and the second animal like a calf, and the third animal having a face like a man, and the fourth animal was like a flying eagle. 8. And the four animals each by himself had six wings about him; and they were full of eyes within; and they had no rest day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come. 9. And when the animals gave glory, and honor, and thanks to Him

that sat upon the throne, who liveth for ages of ages, 10. The four-and-twenty elders fell down before Him that sat on the throne, and adored Him that liveth for ages of ages, and cast their crowns before the throne, saying, 11. Thou art worthy, O Lord, to receive glory, and honor and power, for Thou hast created all things, and by Thy will they are and were created. THE SPIRITUAL SENSE The contents of the whole chapter It treats of the arrangement and preparation of all things in heaven for the judgment, to be executed from the Word, and according to it; likewise concerning the acknowledgment that the Lord is the only judge. The contents of each verse Verse 1. “After these things, I saw and behold a door opened in heaven,” signifies a manifestation concerning the arrangement of the heavens preparatory to the Last Judgment from the Lord, about to be performed according to His Divine truths in the Word (n. 225). “And the first voice which I heard, as of a trumpet, speaking with me, said, Come up hither,” signifies Divine influx, and thence an elevation of the mind, followed by manifest perception (n. 226). “And I will show thee the things which must be hereafter,” signifies revelations of things to come before the Last Judgment, and concerning it, and after it (n. 227). Verse 2. “And immediately I was in the spirit,” signifies that he was let into a spiritual state, in which the things which exist in heaven manifestly appear (n. 228). “And, behold, a throne was set in heaven,” signifies the Judgment in a representative form. “And One sitting on the throne,” signifies the Lord (n. 230). Verse 3. “And He that sat was in appearance like a jasper and a sardine stone," signifies the appearance of the Lord's Divine wisdom and Divine love in ultimates (n. 231). "And there was a rainbow round about the throne in appearance like an emerald," signifies the appearance of the same also round about the Lord (n. 232). Verse 4. "And round about the throne were four-and-twenty thrones, and upon the thrones I saw four-and-twenty elders sitting," signifies the arrangement of all things in heaven preparatory to the Judgment (n. 233). "Clothed in white garments," signifies from the Divine truths of the Word (n. 234). "And they had on their heads golden crowns," signifies the things which are of wisdom from love (n. 235). Verse 5. "And out of the throne proceeded lightnings, and thunders, and voices," signifies enlightenment, perception, and instruction from the Lord (n. 236). "And there were seven lamps of fire before the throne, which are the seven spirits of God," signifies the New Heaven from among Christians (n. 237-238). Verse 6. "And in the midst of the throne, and round about the throne, there were four animals," signifies the Word of the Lord from first to ultimates, and its guards (n. 239). "Full of eyes before and behind," signifies the Divine wisdom therein (n. 240). Verse 7. "And the first animal was like a lion," signifies the Divine truth of the Word as to power (n. 241). "And the second animal like a calf," signifies the Divine truth of the Word as to affection (n. 242). "And the third animal having a face like a man," signifies the Divine truth of the Word as to wisdom (n. 243). "And the fourth animal was like a flying eagle," signifies the Divine truth of the Word as to knowledges and thence understanding (n. 244). Verse 8. “And the four animals each by himself had six wings about him,” signifies the Word as to its powers and as to its guards (n. 245). “And they were full of eyes within,” signifies the Divine Wisdom in the Word in its natural sense from its spiritual and celestial sense (n. 246). “And they had no rest day and night, saying, `Holy, holy, holy, Lord God Almighty,’” signifies that the Word continually teaches the Lord, and that He alone is God, and thence that He alone is to be worshiped (n. 247). “Who was, and who is, and who is to come,” signifies the Lord (n. 248). Verse 9. “And when the animals gave glory, and honor, and thanks to Him that sat upon the throne,” signifies that the Word ascribes all truth, and all good, and all worship to the Lord Who is to judge (n. 249). “Who liveth for ages of ages,” signifies that the Lord alone is life, and that life eternal is from Him alone (n. 250). Verse 10. “The four-and-twenty elders fell down before Him that sat on the throne, and adored Him that liveth for ages of ages,” signifies the humiliation of all in heaven before the Lord (it. 251). “And cast their crowns before the throne,” signifies the acknowledgment that their wisdom is from Him alone (n. 252). Verse 11. “ Saying, Thou art worthy, O Lord, to receive glory, and honor, and power,” signifies that the kingdom is the Lord’s by merit and justice, because He is the Divine truth and the Divine good (n. 253). “For Thou hast created all things, and by Thy will they are, and were created,” signifies that all things of heaven and the church were made and formed, and men reformed and regenerated from the Lord’s Divine love by His Divine wisdom, or from His Divine good by His Divine truth, which also is the Word. THE EXPLANATION Verse 1. After these things I saw, and behold a door opened in heaven, signifies the manifestation of the arrangement of the heavens preparatory to the Last Judgment from the Lord, about to be performed according to His Divine truths in the Word. By "an open door," when it relates to heaven, is signified admission, as above (n. 176); here, also, manifestation, because he says, "I saw and behold;" and because then were seen the things which are recorded in this chapter, which refer to the arrangement of the heavens for the Last Judgment by the Lord, to be executed according to His Divine truths in the Word, therefore by "I saw, and behold a door opened in heaven," is signified a manifestation concerning them.

(226) And the first voice which I heard, as of a trumpet speaking with me, said, Come up hither, signifies Divine influx, and thence an elevation of the mind, and then manifest perception. That "a voice," when heard from heaven, is the inflowing Divine truth may be seen above (n. 37, 50), thus Divine influx; and that by "a voice as of a trumpet," is signified manifest perception, may also be seen above (n. 37); and by "Come up hither," is signified elevation of the mind; for in the spiritual world, the higher anyone ascends, so much the more does he come into purer light, by which the understanding is by degrees opened, that is, the mind is elevated. Therefore it also follows, that he was then in the spirit, by which is meant that he was let into a spiritual state, in which the things which are in the

heavens manifestly appear. The voice was heard “as of a trumpet,” because it treats of the arrangement of the heavens for the Last Judgment; and voices as of a trumpet are heard in heaven when convocations and arrangements are made. Therefore also among the sons of Israel with whom all things were representative of heaven and the church, it was also commanded: That they should make trumpets of silver, and that the sons of Aaron should sound them for the calling of assemblies, and for the journeyings, in days of rejoicing, in festivals, in the beginnings of months, over burnt offerings, for a memorial, and for war (Num. 10:1-10). But we shall speak of “trumpets,” and of “sounding” them, in the explanation of chap. 8, where the seven angels are mentioned, to whom were given seven trumpets.

(227) And I will show thee things which must be hereafter, signifies revelations of things to come before the Last Judgment, and concerning it, and after it. These things are signified, because in Revelation nothing else is treated of but the state of the church at its end, thus the things that are to be before the Last Judgment, and concerning it, and after it, as above (n. 2).

(228) Verse 2. And immediately I was in the spirit, signifies that he was let into a spiritual state, in which the things which exist in heaven manifestly appear. That “to be in the spirit” is to be let into a spiritual state from Divine influx, as also what a spiritual state is and its quality, and that a man in that state sees as manifestly the things which are in the spiritual world, as in the natural state of the body he sees

the things which are in this world, may be seen above (n. 36).

(229) And, behold, a throne was set, signifies a representation of the Judgment. That “a throne” signifies heaven may be seen (n. 14); that a throne also signifies judgment, is evident from the following passages: When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory (Matt. 25:31 seq.). The Last Judgment is here treated of: O Jehovah, Thou hast done my judgment, Thou sattest upon the throne a Judge of justice. Jehovah will prepare His throne for judgment (Ps. 9:4-5, 7). I saw when the Ancient of Days did sit; His throne was as a flame of fire; a thousand and thousands ministered unto Him, and a myriad of myriads stood before Him, the judgment was set and the books were opened (Dan. 7:9-10). Jerusalem is built; thither the tribes go up; and there are set thrones for judgment (Ps. 122:3-5). I saw thrones, and they sat upon them, and judgment was given unto them (Rev. 20:4). “The throne” built by Solomon, mentioned (1 Kings 10:18-20) signifies both kingdom and judgment; since kings, when they executed judgment, sat upon thrones. It is said that “the throne” signifies judgment in a representative form, because the things which John saw were visions which represented. They were seen as he has described; but they were forms representative of future things, as may be evident from what follows; as that there were seen animals, a dragon, beasts, a temple, a tabernacle, the ark, and many

other things. Similar were the things which were seen by the prophets, spoken of above (n. 36).

(230) And one sitting on the throne, signifies the Lord, as appears manifestly from what follows, and from passages in the Word where it is said that the Lord will execute judgment (as in Matt. 25:32, 33; and following verses; John 5:22, 27; and elsewhere).

(231) Verse 3. And He that sat was in appearance like a jasper and sardius stone signifies the appearance of the Lord's Divine wisdom and Divine love in ultimates. "A stone," in the Word, signifies truth in ultimates, and "a precious stone," truth transparent from good (n. 915). There are two colors fundamental of the rest in the spiritual world, the color white and the color red, the color white derives its origin from the light of the sun in heaven, thus from spiritual light, which is shining white; and the color red derives its origin from the fire of the sun there, thus from celestial light, which is flaming. The spiritual angels, because they are in truths of wisdom from the Lord, are in that shining white light, therefore they are clothed in white; and the celestial angels, because they are in the good of love from the Lord, are in that flaming light, therefore they are clothed in red; thence those two colors also are in the precious stones in heaven, where they are in great abundance. This is the reason why precious stones, in the Word, signify such things as are of the truth of wisdom, or of the good of love, and that "the jasper," because it is shining white, signifies the things which are of the truth of wisdom; and "the sardius," because it is red, the things

which are of the good of love. These stones signify the appearance of the Divine wisdom and the Divine love in ultimates, because all precious stones in heaven derive their origin from the ultimates of the Word, and their transparency from the spiritual sense of the ultimates. That this is the case, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 44, 45). The ultimates of the Word are the truths and goods of the sense of the letter. That this is the origin of precious stones in heaven can scarcely be believed by anyone in our world, because he does not know that all the things which exist in the spiritual world are correspondences, and that from thence all the things which exist in the natural world derive their spiritual origin. That this is the origin of precious stones in heaven has been granted me to know from speech with angels, and also to see it with my eyes, but the formation of them is from the Lord alone. But black colors, which are also two in number, derive their origin from hell; one in opposition to white, this blackness being with those who have falsified the truths of the Word; the other in opposition to red, this blackness being with those who have adulterated the goods of the Word; the latter blackness is diabolical, but the former satanic. The signification of “the jasper” and “the sardius” may be seen in the explanation of chap. 21:11, 18-20.

(232) And there was a rainbow round about the throne in appearance like an emerald, signifies the appearance of the same also round about the Lord. In the spiritual world there appear rainbows of many kinds, they appear of various

colors as upon the earth, and they appear of one color; here of one color, because it is said “like unto an emerald.” This appearance was round about the Lord, because it is said “round about the throne;” round about Him is also in the angelic heaven. The Divine sphere which surrounds the Lord is from His Divine love, and at the same time from His Divine wisdom, which, when it is represented in the heavens, appears in the celestial kingdom red like a ruby, in the spiritual kingdom blue like the lapis lazuli, in the natural kingdom green like the emerald; everywhere with ineffable splendor and radiance.

(233) Verse 4. And round about the throne were four-and-twenty thrones, and upon the thrones I saw four-and-twenty elders sitting, signifies the arrangement of all things in heaven preparatory to the Last Judgment. He who does not know the spiritual sense of the Word, and at the same time the genuine truths of the church, may believe, that when the Last Judgment shall come, the Lord will sit upon a throne, and that there will be other judges also upon thrones around Him. But he who knows the spiritual sense of the Word, and at the same time the genuine truths of the church, knows that the Lord will not then sit upon a throne, and that neither will there be other judges about Him; and further, that neither will the Lord judge anyone to hell, but that the Word will judge everyone, the Lord moderating that all things may be done according to justice. The Lord says, indeed: The Father judgeth no one, but hath committed all judgment to the Son, and hath given Him authority to execute judgment, because He is the Son of

man (John 5:22, 27). But in another place he says: I came not to judge the world, but to save the world; the Word that I have spoken, the same shall judge him in the last day (John 12:47-48). These two passages agree, when it is known that "the Son of man" is the Lord as to the Word (see above, n. 44); therefore the Word will judge, the Lord moderating. [2] That by the twelve tribes of Israel and their elders are signified all who are of the Lord's church in the heavens and on earth, and, abstractly, all the truths and goods therein, may be seen (n. 251, 349, 369, 808); and the same by the apostles (n. 79, 790, 903); hence it is plain what is signified by these words of the Lord: Jesus said unto the disciples, Ye which have followed Me, when the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28; Luke 22:30). "Twelve" signifies all, and is predicated of the truths and goods of heaven and the church (n. 348); the same is signified by "twenty-four"; therefore "the twelve apostles" and the "twenty-four elders" signify all things of the church; and "twelve," as also "twenty-four thrones," signify the all of judgment. Who cannot understand, that the apostles and elders will not judge; and that they cannot? From these considerations it may appear why "thrones" and "elders" are mentioned when the Judgment is treated of; as also in Isaiah: Jehovah will enter into judgment with the elders of His people (Isa. 3:14). In David: Jerusalem is builded, whither the tribes go up; and there are set thrones for judgment (Ps. 122:3, 5).

And in Revelation: And I saw thrones, and they sat upon them, and judgment was given unto them (Rev. 20:4).

(234) Clothed in white garments, signifies from the Divine truths of the Word. That “white garments” signify genuine truths of the Word, may be seen above (n. 166, 212).

(235) And they had on their heads golden crowns, signifies such things as are of wisdom from love. That “a crown” signifies wisdom, may be seen above (n. 189); and that “gold” signifies the good of love (n. 211, 913); hence “a golden crown” signifies wisdom from love. As from this wisdom are derived all the things of heaven and the church, which are signified by the four-and-twenty elders (n. 233); therefore golden crowns were seen upon their heads. It is to be known, that the spiritual sense is abstracted from persons, as above (n. 78, 79, 96), so also here.

(236) Verse 5. And out of the throne proceeded lightnings, and thunders, and voices, signifies enlightenment, perception, and instruction from the Lord. “Lightnings,” by reason of the flash which strikes the eyes signify enlightenment, and “thunders,” by reason of the noise which strikes the ears signify perception, and when these two signify enlightenment and perception, then “voices” signify instruction. These were seen to proceed “from the throne,” because they proceed from the Son of man, or from the Lord as to the Word, and from the Lord through the Word come all enlightenment, perception, and instruction. “Lightnings, thunders, and voices,” have a similar signification in other parts of the Word, as in these passages: Thou hast with Thine arm redeemed Thy people:

the skies gave forth a voice; the voice of thunder went into the world; the lightnings enlightened the world (Ps. 77:15, 17-18). The lightnings of Jehovah shall enlighten the world (Ps. 97:4). Thou didst call upon Me in straitness, and I rescued thee: I answered thee in the secret place of the thunder (Ps. 81:7). I heard the sound of a great multitude, as the sound of mighty thunders, saying, Hallelujah, because the Lord, our God, the Almighty, hath taken the kingdom (Rev. 19:6). [2] Because enlightenment, perception, and instruction are signified by “lightnings, thunders, and voices,” therefore: When Jehovah descended upon Mount Sinai, and promulgated the Law, there were thunders and voices (Exod. 19:16). And when: A voice was sent down from heaven to the Lord, it was heard as thunder (John 12:28-29). And as James and John represented charity and its works, and all perception of truth and good is from these: They were called by the Lord, Boanerges, that is, sons of thunder (Mark 3:17). From these things it is manifest that similar things are signified by “lightnings, thunders, and voices,” in the following passages in Revelation: I heard a voice from the four animals, as it were a voice of thunder (Rev. 6:1). I heard a voice out of heaven as a voice of great thunder (Rev. 14:2). When the angel cast the censer unto the earth, there were thunders, voices, and lightnings (Rev. 8:5). When the angel cried out, seven thunders uttered their voices (Rev. 10:3-4). When the temple of God was opened in heaven, there were lightnings, and voices, and thunders (Rev. 11:19; in like manner elsewhere).

(237) And there where seven lamps of fire before the throne, which are the seven spirits of God signifies the New Church in heaven and on earth from the Lord through the Divine truth proceeding from Him. Here by "seven lamps" the same is signified as by "the seven lamp stands;" and also by "the seven stars" above. That by "the seven lamp stands" is meant the New Church upon earth, which will be in enlightenment from the Lord, may be seen above (n. 43), and by "the seven stars," the New Church in the heavens (n. 65); and because the church is a church from the Divine which proceeds from the Lord, which is the Divine truth, and is called the Holy Spirit, therefore it is said, "which are the seven spirits of God." That by "the seven spirits of God" is signified that proceeding Divine, may be seen above (n. 14, 155).

(238) Verse 6. And before the throne there was a sea of glass like unto crystal, signifies the New Heaven from Christians who are in general truths from the literal sense of the Word. In the spiritual world there appear atmospheres, and also waters, like as in our world; the atmospheres, in which the angels of the highest heaven dwell, are as it were ethereal; the atmospheres, in which the angels of the middle heaven dwell, are as it were aerial; and the atmospheres, in which the angels of the lowest heaven dwell, are as it were aqueous; and these last appear as seas at the boundaries of heaven, where they dwell who are in general truths from the literal sense of the Word. That "waters" signify truths, may be seen above (n. 50); hence "the sea," in which waters terminate and are

collected, signifies the Divine truth in its boundaries. Since, therefore, by “One sitting on the throne” is meant the Lord (n. 230), and by “the seven lamps,” which are “the seven spirits of God before the throne,” is meant the New Church, which will be in Divine truth from the Lord (n. 237), it is evident that, by “the sea of glass” which was before the throne, is meant the church among those who are at the boundaries. [2] It has also been granted me to see the seas which are at the boundaries of the heavens, and to converse with those who were therein, and thus to know the truth of this matter from experience. They seemed to me to be in the sea, but they said that they are not in the sea, but in an atmosphere; from which it was manifest to me, that the sea is an appearance of the Divine proceeding from the Lord in its boundaries. That there are seas in the spiritual world, is fully evident from their having been seen by John frequently (as also here, in chap. 5:13; 7:1-3; 8:8, 9; 10:2, 8; 12:12; 13:1; 14:7; 15:2; 16:3; 18:17, 19, 21; 20:13). It is called “a sea of glass like unto crystal,” from the pellucidity of the Divine truth proceeding from the Lord. [3] Because Divine truth at its boundaries causes the appearance of a sea in the spiritual world, therefore “sea,” in other parts of the Word, has a similar signification, as in these passages: In that day living waters shall go forth from Jerusalem, part of them toward the eastern sea, and part of them toward the hinder sea (Zech. 14:8). “Living waters from Jerusalem,” are the Divine truths of the church from the Lord, therefore “the sea” is where they terminate: Thy way, O Jehovah, is in the sea, and Thy highway in many waters (Ps. 77:19). Thus saith Jehovah, which maketh a way in the sea, and a highway in many waters (Isa. 43:16). Jehovah hath founded the world upon the seas, and established it upon the floods (Ps. 24:2). Jehovah hath founded the earth upon its bases that it should not be removed to eternity. Thou coveredst it with the deep [or sea] as with a garment (Ps. 104:5, 6). “The earth is founded upon the sea,” is the church, which is meant by “the earth,” is founded upon general truths; for these are its bases and foundations. [4] And I will dry up the sea of Babylon and make her springs dry; He shall make the sea to ascend over Babylon, she shall be covered with the multitude of the waves (Jer. 51:36, 42). “Drying up the sea of Babylon and making her springs dry,” signifies to extinguish every truth of its church from firsts to lasts. They shall walk after Jehovah, then the sons shall approach with honor from the sea (Hos. 11:10). “Sons from the sea” are they who are in general or ultimate truths. Jehovah who buildeth His steps in the heavens, and calleth for the waters of the sea, and poureth them out upon the faces of the earth (Amos 9:6). By the word of Jehovah were the heavens made, He gathereth the waters of the sea together as a heap, giving the abysses in treasuries (Ps. 33:6-7). At My rebuke I dry up the sea, I make the rivers a wilderness (Isa. 50:2: besides in other places). [5] As by “sea” is signified the Divine truth with those who are in the borders of heaven, therefore by “Tyre and Zidon,” from their being near the sea, is signified the church as to the knowledges of good and truth; and also by the “islands of the sea” are signified those who are in more remote Divine worship (n. 34): and therefore “the sea,” in the Hebrew language, is called “the west,” that is, where the light of the sun declines towards its evening, or truth into obscurity. That “sea” also signifies the natural of man separated from the spiritual, thus also hell, will be seen in what follows.

(239) And in the midst of the throne and round about the throne, there were four animals, signifies the Word of the Lord from first to ultimates, and its guards. I know they will wonder that it should be said, “the four animals” signify the Word; that this is their signification, will however be seen in what follows. These “animals” are the same as “the cherubim” in Ezekiel, where they are also called “animals” in chapter 1, but “cherubim” in chapter 10, and were, in like manner as here, a lion, an ox, a man, and an eagle. In the Hebrew language they are there called “chajoth,” a word which indeed signifies animals, but is derived from “chaja,” which is life, whence also the wife of Adam was called “Chaja” (Genesis 3:20). “Animal” in the singular number is also called “chaja” in Ezekiel, therefore those animals may also be called living things. Neither is it anything extraordinary that the Word is described by animals, since the Lord Himself in many parts of the Word is called “a lion,” and often “Lamb,” and they who are in charity from the Lord are called “sheep”; and the understanding also of the Word, in what follows, is called “a horse.” That the Word is signified by these “animals” or “cherubim,” is evident from this, that they were seen “in the midst of the throne and round about the throne,” and in the

midst of the throne was the Lord, and, as the Lord is the Word, they could not be seen anywhere else. That they were round about the throne also, was, because they were in the angelic heaven, where also the Word is. [2] That by "cherubim" is signified the Word, and its guards, is shown in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 97), where are the following words: The sense of the letter of the Word serves as a guard for the genuine truths which lie within; and the guard consists in this, that the literal sense can be turned hither and thither, that is, can be explained according to everyone's apprehension, without its internal being hurt or violated; for no harm ensues from the literal sense being understood differently by different people; but it does harm when the Divine truths which are within are perverted, for it is by this that the Word suffers violence. To prevent this, the literal sense guards, and it guards with those who are in falsities from religion, but yet do not confirm them, for from these the Word suffers no violence. This guard is signified by "cherubim," and is also described by them in the Word. This guard is signified by "the cherubim," which after the expulsion of Adam and his wife from the garden of Eden, were placed at its entrance; concerning which we read: When Jehovah God had driven out the man, He made to dwell from the east to the garden of Eden cherubim, and a flame of a sword, which turned every way, to guard the way of the tree of life (Gen. 3:23-24). By "cherubim" is signified a guard; by "the way of the tree of life" is signified admission to the Lord, which is given to men through the

Word; by “a flame of a sword which turned every way,” is signified the Divine truth in ultimates, which is as the Word in the sense of the letter, that allows of being turned this way and that. [3] The same is meant by: The cherubim made of gold over the two extremities of the mercy-seat, which was above the ark in the Tabernacle (Exod. 25:18-21). Because this was signified by “cherubim,” therefore: Jehovah spoke from between them with Moses (Exod. 25:22; 30:6; Num. 7:89). Nor was anything else understood by: The cherubim over the curtains of the tabernacle and over the veil there (Exod. 26:31). For the curtains and veil of the tabernacle represented the ultimates of heaven, and the church, thus also the ultimates of the Word. Nothing else is signified by the cherubim in the middle of the temple of Jerusalem (1 Kings 6:23-28); and by the cherubim carved upon the walls and doors of the temple (1 Kings 6:29, 32, 35); and also by the cherubim in the new temple (Ezek. 41:18-20). [4] Since by “cherubim” was signified a guard that the Lord, heaven, and the Divine truth such as it is interiorly in the Word, be not approached immediately, but mediately by ultimates, therefore it is said of the king of Tyre: Thou sealest up the measure, full of wisdom and perfect in beauty. Thou hast been in the garden of Eden; every precious stone was thy covering; thou O spreading cherub that covereth; I will destroy thee, O covering cherub, in the midst of the stones of fire (Ezek. 28:12-14, 16). By “Tyre” is signified the church as to the knowledges of truth and good, and thence, by its “king,” the Word where and whence those knowledges are. That the Word in its ultimate, which is the sense of the letter, is here signified by him, and a guard, by "the cherub," is evident, for it is said, "Thou sealest up the measure, every precious stone was thy covering," and, "thou O spreading cherub that covereth;" by "the precious stones" which are also mentioned there, are signified the truths of the sense of the letter of the Word (n. 231). [5] Because by "cherubim" is signified the Divine truth in ultimates as a guard, therefore it is said in David: O Shepherd of Israel, that sitteth upon the cherubim, shine forth (Ps. 80:1). Jehovah sitteth upon the cherubim (Ps. 99:1). Jehovah bowed the heavens and came down, and rode upon the cherubim (Ps. 18:10-11). "To ride upon cherubim," "to sit" and "to be seated upon them," means upon the ultimate sense of the Word. The Divine truth in the Word, and its quality, is described by the cherubim in Ezekiel, in chapters 1, 9, 10, but because no one can know what the particulars by which they are described signify, unless the spiritual sense has been opened to him, therefore, as it has been disclosed to me, I will explain, in a summary way, the signification of those things which are related concerning the four animals or cherubim in the first chapter of Ezekiel, which is as follows: [6] The Divine external sphere of the Word is described (Ezek. 1:4). It is represented as a man (Ezek. 1:5). Its conjunction with things spiritual and celestial (Ezek. 1:6). The natural of the Word, its quality (Ezek. 1:7). The conjunction of the spiritual and celestial senses of the Word with the natural, its quality (Ezek. 1:8-9). The Divine love of celestial, spiritual, and natural good and truth therein, jointly and severally (Ezek. 1:10-11). That they regard one end (Ezek. 1:12). The sphere of the Word from the Lord's Divine good and Divine truth, from which the Word lives (Ezek. 1:13-14). The doctrine of good and truth in the Word and from the Word (Ezek. 1:15-21). The Divine of the Lord above it and in it (Ezek. 1:22-23). And out of it (Ezek. 1:24-25). That the Lord is above the heavens (Ezek. 1:26). That the Divine love and the Divine wisdom are His (Ezek. 1:27-28). These are summaries.

(240) Full of eyes before and behind, signifies the Divine wisdom, therein. By "eyes," when spoken of man, is signified the understanding, and when of the Lord, the Divine wisdom (n. 48, 125); the same when said of the Word, as here, because the Word is from the Lord, and concerning the Lord, and thus is the Lord. The like is said of the cherubim in Ezekiel, that "they were full of eyes" (10:12). "Before and behind," when it relates to the Word from the Lord, signifies the Divine wisdom and Divine love therein.

(241) Verse 7. And the first animal was like a lion, signifies the Divine truth of the Word as to power. That "a lion" signifies truth in its power, here the Divine truth of the Word as to power, may appear from the power of the lion above every animal of the earth, as also from lions in the spiritual world, where they are images representative of the power of Divine truth; and likewise from the Word, where they signify the Divine truth in its power. What the power of the Divine truth in the Word is, may be seen in The Doctrine of the New Jerusalem concerning the Sacred

Scripture, n. 49, and in the work on Heaven and Hell, (n. 228-233). Hence it is that Jehovah, or the Lord is compared to “a lion,” and is also called “a lion”; as in the following passages: The lion roareth, who will not fear? the Lord Jehovah hath spoken, who will not prophesy? (Amos 3:8). I will not return to destroy Ephraim, they shall walk after Jehovah. He roareth as a lion (Hos. 11:9-10). As the lion roareth and the young lion, so shall Jehovah come down to fight upon Mount Zion (Isa. 31:4). Behold the Lion which is of the tribe of Judah, the Root of David hath conquered (Rev. 5:5). Judah is a lion’s whelp, he coucheth, he lay down, as an old lion, who shall rouse him up? (Gen. 49:9). [2] In these passages the power of Divine truth which is from the Lord, is described by “the lion.” “To roar” signifies to speak and act from power against the hells which wish to carry man away, but from which the Lord rescues him as a lion his prey; to “couch himself,” is to put himself in power; “Judah,” in the highest sense, signifies the Lord (n. 96, 266). The angel cried with a great voice as a lion roareth (Rev. 10:3). He couched, he lay down as an old lion, who shall stir him up? (Num. 24:9). Behold, the people shall rise up as an old lion, and lift up himself as a young lion (Num. 23:24) This is concerning Israel, by whom is signified the church, whose power, which is in Divine truths, is thus described. In like manner: The remnant of Jacob shall be in the midst of the people, as a lion among the beasts of the forests, as a young lion among the flocks of sheep (Micah 5:7-8; besides many other places; as Isa. 11:6; 21:6-9; 35:9; Jer. 2:15; 4:7; 5:6; 12:8; 50:17; 51:38; Ezek. 19:3, 5-6; Hos. 13:7-8; Joel 1:6-7;

Nahum 2:12; Ps. 17:12; 22:13; 57:4; 58:6; 91:13; 104:21-22; Deut. 33:20).

(242) And the second animal like a calf signifies the Divine truth of the Word as to affection. By the beasts of the earth are signified the various natural affections, for such indeed they are; and by "a calf," is signified the affection of knowing; in the spiritual world this affection is represented by a calf, therefore it is also signified by "a calf" in the Word, as in Hosea: We will render unto Jehovah the calves of our lips (Hos. 14:2). "Calves of the lips" are confessions from the affection of truth. In Malachi: But unto you that fear My name, shall the sun of justice arise, and healing in his wings, that ye may grow up as fatted calves (Mal. 4:2). They are compared to "fatted calves" because by them are signified those who are filled with the knowledges of truth and good from the affection of knowing them. In David: The voice of Jehovah maketh the cedars of Lebanon to skip like a calf (Ps. 29:6). By "the cedars of Lebanon" are signified the knowledges of truth; hence it is said that "the voice of Jehovah maketh them to skip like a calf." "The voice of Jehovah" is the Divine truth, here affecting. [2] Since the Egyptians loved the sciences, they made to themselves calves as a sign of their affection for them; but afterwards they began to worship the calves as gods, then by them, in the Word, are signified the affections of knowing falsities as in Jeremiah (46:20, 21; Psalm 68:30); and in other places; therefore the same is signified by the calf which the sons of Israel made for themselves in the wilderness (Exodus 32); as also by the calves of Samaria (1 Kings 12:28-32; Hosea

8:5; 10:5). Therefore it is said in Hosea: They make for themselves a molten image of silver, sacrificing a man, they kiss the calves (Hos. 13:2). To "make for themselves a molten image of silver," signifies to falsify truth, "to sacrifice a man" signifies to destroy wisdom, and "to kiss calves" signifies to acknowledge falsities from affection. In Isaiah: There shall the calf feed, and there shall he lie down and consume the branches thereof (Isa. 27:10). The same is signified by calf in Jeremiah 34:18-20. [3] Since all Divine worship is from the affections of truth and good, and thence from the knowledge of them, therefore sacrifices, in which the worship of the church with the sons of Israel chiefly consisted, were made of various beasts, such as lambs, goats, kids, sheep, he-goats, calves, oxen; they were from calves, because they signified the affection of knowing truths and goods, which is the first natural affection. This is what was signified by "sacrifices of calves" (Exodus 29:11, 12; Leviticus 4:3, 13 and following verses; 8:14 and following verses; 9:2; 16:3; 23:18; Numbers 8:8 and following verses; 15:24; 28:19, 20; Judges 6:25-29; 1 Samuel 1:25; 16:2; 1 Kings 18:23-26, 33). The second animal appeared like a calf, because the Divine truth of the Word, which is signified by it, affects minds and thus instructs and imbues.

(243) And the third animal having a face like a man, signifies the Divine truth of the Word as to wisdom. By "a man," in the Word, is signified wisdom, because he is born that he may receive wisdom from the Lord, and become an angel; therefore in proportion as anyone is wise, in the

same proportion he is a man. Wisdom truly human consists in knowing that there is a God, what God is, and what is of God; this the Divine truth of the Word teaches. That by “a man” is signified wisdom, is plain from the following places: I will make a man [vir] more rare than pure gold; even a man [homo] than the gold of Ophir (Isa. 13:12). Man [vir homo] is intelligence, and man [homo] is wisdom: The inhabitants of the earth shall be burned, and rare shall be the man that is left (Isa. 24:6). I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast (Jer. 31:27). And ye, my flock, are man, I am your God (Ezek. 34:31). The devastated cities shall be filled with the flocks of man (Ezek. 36:38). I beheld the earth, and lo, it was vacant and empty; and the heavens, and they had no light; I beheld, and lo, there was no man (Jer. 4:23, 25). They sacrifice a man, they kiss calves (Hos. 13:2). He measured the wall of the holy Jerusalem a hundred and forty-four cubits, the measure of a man, that is of an angel (Rev. 21:17). Besides many other places in which by man is signified one that is wise, and, in the abstract sense, wisdom.

(244) And the fourth animal was like a flying eagle, signifies the Divine truth of the Word as to knowledges, and thence understanding. By “eagles” various things are signified, and by “flying eagles” are signified knowledges from which understanding is derived, because when they fly they both know and see; for they have sharp eyes that they may see clearly, and by “eyes” are signified the understanding (n. 48, 214): by “flying” is signified to receive and instruct, and,

in the highest sense, in which it has relation to the Lord, it signifies to foresee and provide. That “eagles” in the Word have such a signification, appears from these passages: They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles (Isa. 40:31). “To mount up with wings as eagles,” is to be elevated into the knowledges of truth and good, and thence into intelligence: Is it by thy intelligence and according to thy mouth that the eagle lifteth himself and searcheth out his food; his eyes see clearly afar (Job. 39:26-27, 29). The faculty of knowing, understanding, and seeing clearly, is here described by “the eagle,” and that this is not from man’s own intelligence. Jehovah who satisfieth thy mouth with good so that thy youth is renewed like the eagle (Ps. 103:5). “To satisfy the mouth with good,” is to give understanding by knowledges; hence a comparison is made with the eagle. A great eagle, great in wings, long in feathers, came upon Lebanon, and took a twig of a cedar, and placed it in a field of seed, and it grew. And there was also another great eagle, to which the vine applied its roots (Ezek. 17:1-8). Here by “the two eagles” is described the Jewish and Israelitish churches, both as to the knowledges of truth and consequent intelligence. But “eagles” in the opposite sense signify the knowledges of what is false, from which the understanding is perverted (as in Matt. 24:28; Jer. 4:13; Hab. 1:8, 9; and other places).

(245) Verse 8. And the four animals each by himself had six wings about him, signifies the Word as to its powers and as to its guards. That by “the four animals” the Word is

signified, was shown above; that by wings are signified powers, and also guards, will be seen below. By "six" is signified all as to truth and good, for six is composed of "three" and "two" multiplied together, and by "three" is signified all as to truth (n. 505), and by "two" all as to good (n. 762). By "wings" are signified powers, because by them birds lift themselves up, and wings with birds are in the place of arms with men, and by "arms" are signified powers. Since by "wings" are signified powers, and each animal had six wings, it is evident, from what has been said above, what kind of power is signified by the wings of each, namely, that by "the wings of the lion" is signified the power of fighting against evils and falsities from hell; which power is of the Divine truth of the Word from the Lord. That by "the wings of the calf" is signified the power of affecting minds, for the Divine truth of the Word affects those who read it as holy. That by "the six wings of the man" is signified the power of being wise as to what God is, and what is of God, for this is properly man's in reading the Word: and that by "the wings of the eagle" is signified the power of knowing truth and good, and thereby acquiring intelligence for oneself. [2] Concerning the wings of the cherubim we read in Ezekiel that: The wings kissed each other, and that they also covered their bodies, and that under them there was the likeness of hands (Ezek. 1:23-24; 3:13; 10:5, 21). By "kissing each other," is signified to act in conjunction and unanimously; by "covering their bodies," is signified to guard lest the interior truths which belong to the spiritual sense of the Word be violated; and by "the hands under the wings" are signified powers. Concerning "the seraphim," it is also said, that: They had six wings; with two of which they covered the face, and with two the feet, and with two they flew (Isa. 6:2). By "seraphim" in like manner is signified the Word, properly doctrine from the Word, and by "the wings with which they covered the faces and feet," in like manner are signified guards, and by "the wings with which they flew," powers, as above. That by "flying" is signified to perceive and instruct, and in the highest sense to look out for and provide, is also evident from these passages: God rode upon a cherub, He did fly, and was carried upon the wings of the wind (Ps. 18:10; 2 Sam. 22:11). I saw an angel flying through the midst of heaven, having the everlasting gospel (Rev. 14:6). [3] That by wings are signified guards, is plain from the following passages: Jehovah shall cover thee under His wings (Ps. 91:4). To be hid under the shadow of God's wings (Ps. 17:8). To confide in the shadow of His wings (Ps. 36:7; 57:1; 63:7). I stretched out a wing over thee, and covered thy nakedness (Ezek. 16:8). Unto you shall be healing in His wings (Mal. 4:2). As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, beareth them on her wings, so Jehovah leadeth him (Deut. 32:11-12). Jesus said, O Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings (Matt. 23:37; Luke 13:34).

(246) And they were full of eyes within, signifies the Divine wisdom in the Word, in its natural sense from its spiritual and celestial senses. That by "the animals were full of eyes

before and behind" is signified the Divine wisdom in the Word, may be seen above (n. 240); in like manner here, by "their wings were full of eyes." And because the Divine wisdom of the Word in its natural sense is from its spiritual and celestial senses, which are concealed within, it is therefore said, that "within they were full of eyes." Concerning the spiritual and celestial senses, which are contained in every particular of the Word, see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 5-26).

(247) And they had no rest day and night, saying, Holy, holy, holy, Lord God Almighty, signifies that the Word continually teaches of the Lord, and that He alone is God, and thence that He alone is to be worshiped. "The animals had no rest day and night," signifies that the Word continually, and without intermission, teaches; and that it teaches what the animals say, namely, "Holy, holy, holy, Lord God Almighty," that is, that the Lord alone is God, and thence that He alone is to be worshiped. This is what is signified by holy three times repeated, for the triplication involves all holiness in Him alone. That the Divine Trinity is in the Lord, is fully shown in The Doctrine of the New Jerusalem concerning the Lord; as also that the Word treats of the Lord alone, and that thence is its sanctity. That the Lord alone is holy, may be seen above (n. 173).

(248) Who was, and who is, and who is to come, signifies the Lord. That it is the Lord is plain from chap. 1:4, 8, 11, 17, where it treats of the Son of man who is the Lord as to the Word, and there it is expressly said that: He is the Alpha

and the Omega, the Beginning and the End, the First and the Last, who is, and who was, and who is to come, the Almighty (Rev. 1:8). But what is signified by these words, is explained (n. 13, 29-31, 38, 57); here that the Lord is meant by "Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come."

(249) Verse 9. And when these animals gave glory, and honor, and thanks to Him that sat upon the throne, signifies that the Word ascribes all truth, and all good, and all worship to the Lord, who is to judge. "The animals" are the Word, as has been shown; "glory and honor," when ascribed to the Lord, mean, that all truth and all good are His and from Him; "thanks" signify the all of worship; "He that sat on the throne" signifies the Lord as to judgment, as above. Hence it is evident, that by "when the animals gave glory, and honor, and thanks to Him that sat on the throne," is signified that the Word ascribes all truth, and all good, and all worship, to the Lord who is to judge. By "giving the Lord glory and honor," nothing else is meant in the Word than to acknowledge and confess that all truth and all good is from Him, thus that He alone is God, for He has glory from the Divine truth, and honor from the Divine good. [2] This is signified by "glory and honor" in the following passages: Jehovah made the heavens, glory and honor are before Him (Ps. 96:5-6). O Jehovah, O God, Thou art very great, Thou art clothed with glory and honor (Ps. 104:1). The works of Jehovah are great, glory and honor are His work (Ps. 111:2-3). Glory and honor Thou layest upon Him, blessings for ever (Ps. 21:5-6). Concerning the Lord: Gird Thy sword

upon the thigh, O mighty, in glory and honor; in Thy honor mount up, ride upon the Word of truth (Ps. 45:3-4). Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honor (Ps. 8:5). The glory of Lebanon is given unto it, the honor of Carmel and Sharon; they shall see the glory of Jehovah and the honor of our God (Isa. 35:2). These things refer to the Lord (besides other places, as Psalms 145:4-5, 12; Revelation 21:24, 26). Moreover, when the Divine truth is treated of in the Word, it is called "glory" (n. 629); and when the Divine good is treated of it is called "honor."

(250) Who liveth for ages of ages, signifies the Lord that He alone is life, and from Him alone is life eternal, as seen above (n. 58, 60).

(251) Verse 10. The four-and-twenty elders fell down before Him that sat upon the throne and adored Him that liveth for ages of ages, signifies the humiliation of all in heaven before the Lord. That by " the four-and-twenty elders" are meant all who are of the Lord's church, may be seen above (n. 233); here all who are of His church in heaven; "the elders," as heads, represented all. That it is humiliation before the Lord, and from humiliation adoration, is evident without explanation.

(252) And cast their crowns before the throne, signifies the acknowledgment that their wisdom is from Him alone. That "a crown" signifies wisdom, may be seen above (n. 189, 235); therefore by "casting their crowns before the throne," is signified to acknowledge that wisdom is not their own, but the Lord's with them.

(253) Verse 11. Saying, Thou art worthy, O Lord, to receive glory, and honor, and power, signifies the confession that the kingdom is the Lord's from merit and justice, because He is the Divine truth and the Divine good. Confession is signified by "saying." That it is from merit and justice is signified by "thou art worthy, O Lord;" that He is the Divine truth and the Divine good, is signified by "glory and honor," as above (n. 249). That His is the kingdom is signified by "receiving power": these, therefore, collected into one sense, signify the confession that the kingdom is the Lord's from merit and justice, because He is the Divine truth and the Divine good.

(254) For Thou hast created all things, and by Thy will they are, and were created, signifies that all things of heaven and the church were made and formed, and men reformed and regenerated from the Divine love of the Lord through His Divine wisdom, or from the Divine good through the Divine truth, which also is the Word. This is the spiritual sense of these words, because by "creating" is signified to reform and regenerate by the Divine truth, and by "the will of the Lord" is signified the Divine good. Whether you call it the Divine good and the Divine truth, or the Divine love and the Divine wisdom, it is the same, because all good is of love, and all truth is of wisdom. That from the Divine love and the Divine wisdom are all things of heaven and the church, yea and the world itself was created from them is shown in many places in The Angelic Wisdom concerning the Divine Love and Wisdom; also that love and good is of the will, and wisdom and truth of the understanding; hence

it appears, that by “the Lord’s will” is meant His Divine good or Divine love. [2] That “to create,” in the Word, signifies to reform and regenerate, is plain from these passages: Create in me a clean heart, O God, and renew a firm spirit in the midst of me (Ps. 51:10). Thou openest Thine hand, they are filled with good; Thou sendest forth Thy Spirit; they are created (Ps. 104:28, 30). The people which shall be created shall praise Jah (Ps. 102:18). Behold, I create a new heaven and a new earth, rejoice for ever in that which I create; behold I create Jerusalem an exultation (Isa. 65:17-18). Jehovah createth the heavens, He that stretcheth out the earth, He giveth breath unto the people upon it, and spirit to them that walk therein (Isa. 42:5; 45:12, 18). Thus saith Jehovah thy Creator, O Jacob, thy Former, O Israel; I have redeemed thee, I have called thee by My name; everyone that is called by My name, I have created him in My glory (Isa. 43:1, 7). They were prepared in the day that thou wast created; thou was perfect in thy ways in the day that thou was created, until perversity was found in thee (Ezek. 28:13, 15). These things are concerning the king of Tyre, by whom are signified they who are in intelligence by the Divine truth. That they may see, know, consider, and understand that the hand of Jehovah hath done this, and the Holy one of Israel hath created it (Isa. 41:20).

(255) Here I will add this Relation. Lest anyone should enter into the spiritual sense of the Word, and pervert the genuine truth which pertains to that sense, there are placed guards by the Lord, which are meant by cherubim in

the Word, which are the four animals here: that guards are placed, was thus represented to me. [2] It was given to see great purses, which seemed like bags, in which silver in great abundance was stored up; and as they were open, it was perceived as though anyone might take the silver out of them, and even carry it off. But near the purses there sat two angels who were guards. The place where they were deposited appeared like a manger in a stable; in the next apartment were seen some modest virgins with a chaste wife; and near that apartment stood two infants; and it was said, that they were not to be played with in an infantile manner, but wisely; and afterwards there appeared a harlot, and also a dead horse. [3] On seeing which I was instructed, that by these was represented the sense of the letter of the Word, in which is the spiritual sense. The great purses full of silver signified the knowledges of truth and good in great abundance. Their being open, and yet guarded by angels, signified that anyone might take from thence the knowledges of truth, but that care is taken lest anyone should falsify the spiritual sense, in which were nothing but truths. The manger in the stable, in which the purses lay, signified spiritual instruction for the understanding; this is the signification of a manger, and the same is signified by the manger in which the Lord lay when an infant, because a horse, which eats therefrom, signifies the understanding of the Word. [4] The modest virgins, who were seen in the adjoining apartment, signified affections of truth, and the chaste wife, the conjunction of good and truth. The infants signified the innocence of wisdom in the

Word. They were angels from the third heaven, who all appear like infants. The harlot with the dead horse signified the falsification of the Word by many at this day, by which all the understanding of truth perishes; a harlot signifies falsification, and a dead horse no understanding of truth. [5] It has been granted me to speak with many after death, who believed they should shine like stars in heaven, because, as they said, they had held the Word as holy, had read it frequently, and collected many things from it by which they had confirmed the dogmas of their faith, and were therefore celebrated as men of learning in the world, for which reason they thought they would be Michaels or Raphaels. But many of them were explored, as to the love from which they had studied the Word, and it was found, that some had studied it from self-love, that they might appear great in the world, and be reverenced as primates of the church; but others from the love of the world, that they might gain wealth. When they were examined as to what they knew from the Word, it was found, that they knew nothing of genuine truth therefrom, but only such as is called truth falsified, which in itself is falsity, and this, in the spiritual world, is a stench to the nostrils of the angels. And it was said to them that this was the case with them, because they themselves and the world were their ends, or what is the same, their loves, and not the Lord and heaven; and when themselves and the world are ends, then, when they read the Word, their mind cleaves to self and the world, and therefore they think constantly from their own proprium, which is in thick darkness as to all things of heaven. In this state man cannot be withdrawn from his own light, and so elevated into the light of heaven, nor thence receive any influx from the Lord through heaven. [6] I also saw them admitted into heaven, and when they were found to be without truths, they were stripped of their garments and appeared in nakedness. And they who had falsified truths, were, by reason of their stench, expelled, but still their pride remained with them, and the belief in their own merit. It was otherwise with those who had studied the Word from the affection of knowing truth because it is truth, and because it subserves the uses of spiritual life, not only to a man's self, but also to his neighbor. These I saw taken up into heaven, and thus into the light, in which the Divine truth is there, and at the same time they were then exalted into angelic wisdom and its felicity, which is life eternal.

(256)

Revelation 5

1. AND I saw in the right hand of Him that sat on the throne, a book written within and on the back, sealed with seven seals. 2. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? 3. And no one in heaven, nor on earth, neither under the earth, was able to open the book, neither to look thereon. 4. And I wept much because no one was found worthy to open and to read the book, neither to look thereon. 5. And one of the elders saith unto me, Weep not; behold, the Lion which is of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6. And I saw, and, behold, in the midst of the throne and of the four animals, and in the midst of the elders, a Lamb standing as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. 7. And He came and took the book out of the right hand of Him that sat upon the throne. 8. And when He had taken the book, the four animals, and the twenty-four elders, fell down before the Lamb, having everyone of them harps, and golden vials full of incense, which are the prayers of the saints. 9. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; because Thou wast slain, and hast redeemed us to God in Thy blood, out of every tribe, and tongue, and people, and nation. 10. And Thou hast made us

unto our God kings and priests, and we shall reign on the earth. 11. And I saw, and I heard the voice of many angels round about the throne, and the animals, and the elders; and the number of them was myriads of myriads, and thousands of thousands; 12. Saying with a great voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory, and blessing. 13. And every created thing which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ages of ages. 14. And the four animals said, Amen. And the twenty-four elders fell down, and adored Him that liveth for ages of ages. THE SPIRITUAL SENSE The contents of the whole chapter That the Lord in the Divine Human will execute judgment from the Word and according to it, because He Himself is the Word; and that this is acknowledged by all in the three heavens. The contents of the whole chapter Verse 1. "And I saw in the right hand of Him that sat on the throne, a book written within and on the back," signifies the Lord as to His Divine itself from eternity, who is omnipotent and omniscient, and who is the Word (n. 256). "Sealed with seven seals," signifies that it is altogether hidden from angel and man (n. 257). Verse 2. "And I saw a strong angel proclaiming with a great voice," signifies the Divine truth from the Lord inflowing interiorly with angels and men (n. 258). "Who is worthy to open the book, and to loose the seals thereof?" signifies, Who has power to know the states of life of all in the heavens and on the earths, and to judge everyone according thereto? (n. 259). Verse 3. “And no one in heaven, nor on earth neither under the earth, was able,” signifies that no one in the higher heavens or in the lower heavens, was able (n. 260); “to open the book,” signifies to know the states of the life of all, and to judge everyone according to his state (n. 261); “Neither to look thereon,” signifies not in the least (n. 262). Verse 4. “And I wept much because no one was found worthy to open and to read the book, neither to look thereon,” signifies grief of heart, because if no one could do it, all must perish (n. 263). Verse 5. “And one of the elders saith unto me, Weep not,” signifies consolation (n. 264); “Behold, the lion which is of the tribe of Judah, the Root of David hath prevailed,” signifies the Lord, who by His own power subjugated the hells and reduced all things to order when He was in the world by the Divine good united to the Divine truth in His Human (n. 265, 266): “To open the book and to loose the seven seals thereof,” signifies here as before (n. 267). Verse 6. “And I saw, and behold, in the midst of the throne, and of the four animals, and in the midst of the elders,” signifies from the inmost and thence in all things of heaven, the Word, and the church (n. 268). “A Lamb standing as if slain,” signifies the Lord as to His Human, not acknowledged in the church to be Divine (n. 269). “Having seven horns,” signifies His omnipotence (n. 270). “And seven eyes” signifies His omniscience and Divine wisdom (n. 271). “Which are the seven spirits of God sent forth into all the earth,” signifies that from the Divine wisdom is derived the Divine truth throughout the whole world, wheresoever there is any religion (n. 272). Verse 7. “And He came and took the book out of the right hand of Him that sat upon the throne,” signifies that the Lord as to His Divine Human is the Word, and this from His Divine in Himself and that therefore He will execute judgment from His Divine Human (n. 273). Verse 8. “And when He had taken the book,” signifies when the Lord determined to execute the judgment, and thereby to reduce all things in the heavens and upon the earth to order (n. 274). “The four animals and the twenty-four elders fell down before the Lamb,” signifies humiliation and adoration of the Lord from the higher heavens (n. 275). “Having everyone of them harps” signifies confession of the Lord’s Divine Human from spiritual truths (n. 267). “And golden vials full of incense,” signifies confession of the Lord’s Divine Human from spiritual goods (n. 277). “Which are the prayers of the saints,” signifies thoughts which are of faith from affections which are of charity with those who worship the Lord from spiritual goods and truths (n. 278). Verse 9. “And they sang a new song,” signifies the acknowledgment and glorification of the Lord, that He alone is the Judge, Redeemer, and Savior, thus the God of heaven and earth (n. 279). “Saying, Thou art worthy to take the book and to open the seals thereof,” signifies here as before (n. 280). “Because Thou wast slain, and hast redeemed us to God in Thy blood,” signifies deliverance from hell and salvation by conjunction with Him (n. 281). “Out of every tribe, and tongue, and people, and nation,” signifies that they in the church, or in any religion, who are in truths as to doctrine, and in goods as to life are redeemed by the Lord (n. 282). Verse 10. "And hast made us unto our God kings and priests," signifies that from the Lord they are in wisdom from Divine truths and in love from Divine goods (n. 283). "And we shall reign on the earth," signifies, and will be in His kingdom, He in them and they in Him (n. 284,285). Verse 11. "And I saw, and I heard the voice of many angels round about the throne, and the animals, and the elders," signifies confession and glorification of the Lord by the angels of the lower heavens (n. 286). Verse 12. "Saying with a great voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory," signifies confession from the heart, that to the Lord as to His Divine Human is omnipotence, omniscience, Divine good, and Divine truth (n. 288). "And blessing," signifies all these in Him, and from Him in them (n. 289). Verse 13. "And every created thing which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying," signifies confession and glorification of the Lord by the angels of the lowest heavens (n. 290). "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ages of ages," signifies that in the Lord from eternity, and thence in His Divine Human, is the All of heaven and the church, Divine good, and Divine truth, and Divine power, and from Him in them (n. 291). Verse 14. "And the four animals said, Amen," signifies Divine confirmation from the Word (n. 292). "And the twenty-four elders fell down and adored Him that liveth for ages of ages," signifies humiliation before the Lord, and from humiliation, adoration of Him by all in the heavens, from whom and in whom is life eternal (n. 293). THE EXPLANATION Verse 1. And I saw in the right hand of Him that sat on the throne a book, written within and on the back, signifies the Lord as to His Divine Itself from eternity, who has omnipotence and omniscience, and who is the Word; who also knows from Himself the state of the life of all in the heavens and on the earths, in every particular and in general. By "Him that sat on the throne" is meant the Lord as to His Divine, from which is His Human, for it follows that "the Lamb took the book out of the right hand of Him that sat on the throne" (verse 7), and by "the Lamb" is meant the Lord as to the Divine Human. By "the book written within and on the back" is meant the Word in every particular and in every general; by "within," in every particular, and by "on the back" in every general. By "within and on the back" is also meant the interior sense of the Word, which is spiritual, and its exterior sense, which is natural; by "right hand" is meant Himself as to omnipotence and omniscience, because the exploration of all in the heavens and on the earths, upon whom the Last Judgment is to be executed, and their separation, is treated of. The Lord, as the Word, knows the states of life of all in the heavens and on the earths from Himself, because He is the Divine truth itself, and the Divine truth itself knows all things from itself; but this is an arcanum, which is revealed in Angelic Wisdom concerning Divine Love and Wisdom. That the Lord as to His Divine from eternity was the Word, that is, the Divine truth, is evident from these words in John: In the beginning was the Word, and the Word was with God, and God was the Word (John 1:1). And that the Lord as to His Human also was made "the Word," in the same: And the Word became flesh (John 1:14). Hence it may appear what it means that the book was in the right hand of Him that sat on the throne, and that the Lamb took the book thence (Rev. 5:7). [2] Since the Lord is the Word, and the Word is the Divine truth, which in general makes heaven and the church, and in particular each angel, that heaven may be in Him, and man that the church may be in Him; and because the Word is here meant by "the book," from which and according to which all are to be judged, therefore in many places occur the expressions, "to be written in the book," "to be judged from the book," "to be blotted out of the book," where the state of eternal life of anyone is treated of, as in these passages: The Ancient of days did sit in judgment, and the books were opened (Dan. 7:10). Every people shall be delivered that shall be found written in the book (Dan. 12:1). My bone was not hid from Thee, in Thy book all my days were written, not one of them is wanting (Ps. 139:15, 16). Moses said, blot me, I pray thee, out of the book which Thou hast written. And Jehovah said, Whosoever hath sinned against Me will I blot out of the book (Exod. 32:32, 33). Let them be blotted out of the book of life, and not be written with the just (Ps. 69:28). I saw that the books were opened, and another book was opened, which is the book of life, and the dead were judged according to those things which were written in the book according to their works, and whosoever was not found written in the book of life, was cast into the lake of fire (Rev. 20:12, 15). None shall enter into the New Jerusalem, but them that are written in the Lamb's book of life (Rev. 21:27). All shall adore the beast whose names are not written in the Lamb's book of life (Rev. 13:8; 17:8). That by "the book" is meant the Word, in David: In the volume of the book it is written of me (Ps. 40:7). And in Ezekiel: I saw, and behold a hand sent forth unto me, and in it the volume of a book, written before and behind (Ezek. 2:9, 10). The book of the words of Isaiah (Luke 3:4). The book of Psalms (Luke 20:42.)

(257) Sealed with seven seals, signifies that it is altogether hidden from angel and man. That "to be sealed with a seal" signifies to be hidden is evident, hence "to be sealed with seven seals" signifies to be altogether hidden, for "seven" signifies all (n. 10), and therefore altogether; that it was altogether hidden from angel and man, is presently said in these words: And no one in heaven, nor on earth, neither under the earth, was able to open and read the book, neither to look thereon (Rev. 5:3). Such is the Word to all to whom the Lamb, that is, the Lord, does not open it. Here, because the exploration of all before the Last Judgment is treated of, it is the states of life of all in general and in particular, which are altogether hidden.

(258) Verse 2. And I saw a strong angel proclaiming with a great voice, signifies the Divine truth from the Lord flowing in deeply into the thought of angels and men, and investigation. By "an angel" proclaiming, is meant in the

spiritual sense, the Lord, because an angel does not proclaim and teach from himself but from the Lord, but still as from himself. It is said "a strong angel," because with power, and that which is proclaimed with power flows in deeply into the thought. "A great voice" signifies the Divine truth from the Lord in power or virtue. It also signifies investigation, because he asks, "Who is worthy to open the book?" as now follows.

(259) Who is worthy to open the book and to loose the seals thereof? signifies who has power to know the states of life of all in the heavens and on the earth, and to judge everyone according to his state? "Who is worthy?" signifies who is able, or who has the power? "to open the book and to loose the seals thereof," signifies here to know the states of life of all in the heavens and on the earth, and also to judge everyone according to his state; for when "the book is opened," there is an examination into their quality, and then sentence or judgment, comparatively as a judge does with a book of the law and acts from it. That by "opening the book," is signified investigation into the quality of the states of life in all and everyone, is evident from the following chapter, where is described what was seen, when the Lamb opened the seven seals in their order.

(260) Verse 3. And no one in heaven, nor on earth, neither under the earth, was able, signifies that no one in the higher heavens or the lower heavens was able. "In heaven, on earth, and under the earth," mean in the higher and in the lower heavens, in like manner as in the 13th verse, where it is said: And every created thing which is in heaven,

on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying (Rev. 5:13). Since he heard the latter and the former saying, it is evident that they were angels and spirits who spoke; for John was in the spirit, as he himself says in the preceding chapter (4:2), in which state no other earth appeared to him than the earth of the spiritual world; for there are earths there as well as in the natural world, as may appear from the description of that world in the work concerning Heaven and Hell; as also in The Continuation concerning the Spiritual World (n. 32-38). The higher heavens appear there upon mountains and hills, the lower heavens in the earth beneath, and the ultimate heavens as it were under the earth. For the heavens are expanses one above another, and each expanse is like the earth under the feet of those who are there. The highest expanse is like the top of a mountain, the next expanse is under it, but extending itself more widely on all sides round about, and the lowest expanse more widely still; and since this last is under the other, they who are there are "under the earth." The three heavens also appear thus to the angels who are in the higher heavens, because to them there appear two heavens beneath them; therefore in like manner they appeared to John, because he was with them, for he had ascended to them, as is evident from chap. 4:1, where it is said: Come up hither, and I will show thee things which must be hereafter (Rev. 4:1). He who does not know anything of the spiritual world and the earths there, can by no means know what is meant by "under the earth," nor by "the lower parts of the earth," in the Word, as in Isaiah: Sing, O heavens, shout, ye lower parts of the earth, resound with singing, ye mountains, for Jehovah hath redeemed Jacob (Isa. 44:23; and in other places). Who does not see that the earths of the spiritual world are here meant? for no man lives under the earth in the natural world.

(261) To open the book, signifies to know the states of life of all, and to judge everyone according to his state, as appears from the explanation above (n. 259).

(262) Neither to look thereon, signifies not in the least. Since by "opening the book," is signified to know the states of life of all, by "looking on it" is signified to see what the state of life of this or that person is, therefore by "no one being able to open the book nor to look thereon," is signified that they were not able in the least. For the Lord alone sees the state of everyone from inmosts to outmosts, as also what a man has been from infancy to old age, and what he will be to eternity, and likewise what place will be allotted to him either in heaven or in hell; and this the Lord sees in an instant, and from Himself, because He is the Divine truth itself or the Word; but angels and man do not see this in the least, because they are finite, and the finite see only a few things, and those only external, and not these indeed from themselves, but from the Lord.

(263) Verse 4. And I wept much because no one was found to open and to read the book, neither to look thereon, signifies grief of heart, because if no one could do it, all must perish. That "to weep much" is to grieve at heart, is evident; the reason why he grieved at heart, was, because

otherwise all would have perished; for if all things in the heavens and on the earth were not reduced to order by the Last Judgment, it could not be otherwise; for Revelation treats of the last state of the church, when it comes to its end, the nature of which state is described by the Lord in these words: There shall be great affliction, such as was not from the beginning of the world to this time, nor shall be; therefore except those days should be shortened, no flesh would be saved (Matt. 24:21, 22). These are concerning the last time of the church, when judgment takes place. [2] That such is the state of the church at this day, may be known solely from these considerations, that the greatest part of the Christian world is occupied by those who have transferred to themselves the Divine power of the Lord, and wish to be worshiped as gods, and who invoke dead men, and scarce any of them the Lord; and that the rest of the church make God three, and the Lord two, and place salvation, not in amendment of life, but in certain words uttered with a devout tone; thus not in repentance, but in confidence that they are justified and sanctified, provided they do but fold their hands and look upwards, and pray in the customary form.

(264) Verse 5. And one of the elders saith unto me, Weep not; that this signifies consolation, is evident.

(265) Behold, the Lion hath prevailed, signifies the Lord, that from His own power He had subjugated the hells, and reduced all things to order when He was in the world. That “a lion” signifies the Divine truth of the Word as to its power, may be seen above (n. 241); and because the Lord is

the Divine truth itself, or the Word, He is called "a Lion." That the Lord, when He was in the world, subjugated the hells and reduced all things in the heavens to order, and likewise glorified His Human, may be seen above (n. 67); and how He did this, may be seen in The Doctrine of the New Jerusalem concerning the Lord (n. 12-14). Hence it is evident, what is meant by "the Lion hath prevailed."

(266) Which is of the tribe of Judah, the Root of David, signifies by the Divine good united to the Divine truth in His Human. By "Judah," in the Word, is meant the church which is in the good of love to the Lord, and in the highest sense the Lord as to the Divine good of the Divine love; and by "David" is meant the Lord as to the Divine truth of the Divine wisdom. That this is meant by "David," may be seen in The Doctrine of the New Jerusalem concerning the Lord (n. 43, 44); and that the former is meant by " Judah," may be seen (n. 96, 266, 350). Hence it appears that by "Behold the Lion which is of the tribe of Judah, the Root of David hath prevailed," is signified that the Lord overcame the hells and reduced all things to order by the Divine good united to the Divine truth in His Human. That this is the sense of these words, cannot be seen in the sense of the letter, but only that it is He Himself who was born in the world of the tribe of Judah and of the stock of David. Still, however, these words contain in them a spiritual sense, in which by the names of persons are meant things, as has frequently been observed above, thus by "Judah" is not meant Judah, nor by "David," David; but by "Judah," the Lord as to the Divine good, and by "David," the Lord as to

the Divine truth. Hence it is that this sense results therefrom. The reason why this sense is here explained is because Revelation as to its spiritual sense is now opened.

(267) To open the book, and loose the seven seals thereof, signifies to know the states of life of all in the heavens and on the earth, and to judge everyone according to his state, as above (n. 258, 259).

(268) Verse 6. And I saw, and behold, in the midst of the throne, and of the four animals, and in the midst of the elders, signifies from inmosts, and thence in all things of heaven, the Word, and the church. "In the midst" signifies in the inmosts, and thence in all things (n. 44); "a throne" signifies heaven (n. 14); "the four animals" or cherubs signify the Word (n. 239) and the "twenty-four elders" signify the church as to all things belonging thereto (n. 233, 251). From these things it follows, that, "in the midst of the throne, and of the four animals, and in the midst of the elders," signifies from inmosts in all things of heaven, the Word, and the church.

(269) A Lamb standing as if slain, signifies the Lord as to His Human, not acknowledged in the church as Divine. By "Lamb," in Revelation, is meant the Lord as to the Divine Human, and by "a Lamb slain," that His Human is not acknowledged in the church as Divine; in like manner as in chapter 1:18, where it is said: I was made dead, and behold I am alive for ages of ages (Rev. 1:18). By which is meant that the Lord is neglected in the church, and His Human not acknowledged as Divine (n. 59); that this is the case may be seen below (n. 294). Since, therefore, the Lord as to

the Divine Human is meant by “the Lamb,” and it is said of Him, that “He took the book out of the right hand of Him that sat upon the throne,” and afterwards that “He opened it, and loosed the seven seals thereof,” and since no mortal could do this, but God alone, it follows, that by “the Lamb” is meant the Lord as to the Divine Human, and by “slain,” that He is not acknowledged as God as to His Human.

(270) Having seven horns, signifies His omnipotence. “A horn” is frequently mentioned in the Word, and by it is everywhere signified power; therefore when “a horn” is predicated of the Lord, it signifies omnipotence. The reason why “seven horns” are mentioned, is, because “seven” signifies all (n. 10), thus omnipotence. That “a horn” signifies power, and when applied to the Lord, omnipotence, may appear from the following passages: They who rejoice at a thing of naught, who say, have we not taken us horns by our own strength? (Amos 6:13). I said unto the wicked, Lift not up the horn, lift not up your horn on high; All the horns of the wicked I will cut off; but the horns of the just shall be exalted (Ps. 75:4, 5, 10). Jehovah hath exalted the horn of thine enemies (Lam. 2:17). The horn of Moab is cut off, and his arm is broken (Jer. 48:25). Ye thrust with side and shoulder, and strike all the feeble sheep with your horns (Ezek. 34:21). Jehovah hath exalted the horn of his people (Ps. 148:14). Jehovah God of hosts, the glory of our strength, hath exalted our horn (Ps. 89:17). The brightness of Jehovah God shall be as the light, He had horns out of His hand, and there was the hiding of His power (Hab. 3:4). My arm shall strengthen David, and in My

name shall his horn be exalted (Ps. 89:21, 24). Jehovah is my strength, my rock, my horn (Ps. 18:2-3; 2 Sam. 22:3). Arise, O daughter of Zion, for I will make thy horn iron, and thou shalt beat in pieces many people (Micah 4:13). Jehovah hath destroyed in His wrath the stronghold of the daughter of Judah, and hath cut off all the horn of Israel (Lam. 2:2-3). Powers are also signified by: The horns of the dragon (Rev. 12:3). By the horns of the beast which came up out of the sea (Rev. 13:1). By the horns of the scarlet beast upon which the woman sat (Rev. 17:3, 7, 12). By the horns of the ram and the he-goat (Dan. 8:3, 4-5, 7-12, 21, 25). By the horns of the beast which came up out of the sea (Dan. 7:3, 7-8, 20-21, 23-24). By the four horns which scattered Judah and Israel (Zech. 1:18-21). By the horns of the altar of burnt-offerings, and the altar of incense (Exod. 27:2; 30:2-3, 10). By these last was signified the power of Divine truth in the church; and, on the other hand, that power would perish is signified by “the horns of the altars in Bethel,” in Amos: I will visit upon the transgressions of Israel, I will visit upon the altars of Bethel, that the horns of the altar may be cut off, and fall to the earth (Amos 3:14).

(271) And seven eyes, signifies His omniscience and Divine wisdom. That “eyes,” when spoken of the Lord, signify His Divine wisdom, may be seen above (n. 48, 125), thus also omniscience; and that “seven” signifies all, and is predicated of anything holy (n. 10); hence by “the seven eyes of the Lamb,” is signified the Divine wisdom of the Lord, which is also omniscience.

(272) Which are the seven spirits of God sent forth into all the earth, signifies that from the Divine wisdom is derived Divine truth into the whole world, where there is religion. “The seven spirits of God” are the Divine truth proceeding from the Lord as above (n. 14, 155). “To be sent forth into all the earth,” is into the whole world where there is religion, is evident; for where there is religion, it is taught that there is a God, and that there is a devil, and that God is good itself, and that all good is from Him, and that the devil is evil itself, and that all evil is from him; and, as they are opposites, so evil, because it is from the devil, is to be shunned, and good, because it is from God, is to be done; consequently, in proportion as anyone does evil, so far he loves the devil, and acts against God. Such Divine truth is in the whole world where there is any religion; so that it is only necessary to know what evil is, and this also is known by all who have any religion; for the precepts of all religions are similar to those contained in the Decalogue, that one must not kill, nor commit whoredom, nor steal, nor bear false witness. These are in general Divine truths from the Lord “sent forth into all the earth,” see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 101-118). Therefore he who lives according to them because they are Divine truths, or the commandments of God, and thence of religion, is saved. But he who only lives according to them because they are civil and moral truths, is not saved, for he that denies God may also so live, but not he that confesses God.

(273) Verse 7. And He came and took the book out of the right hand of Him that sat upon the throne, signifies that the Lord as to His Divine Human is the Word, and this is from His Divine in Himself and that therefore He will execute judgment from His Divine Human. Here it manifestly appears, that “He that sat upon the throne” and “the Lamb” are one Person, and that by “Him that sat upon the throne” is meant His Divine from which all things are, and by “the Lamb,” His Divine Human; for it is said in the preceding verse, that “he saw a Lamb standing in the midst of the throne,” and in this, that “He took the book from Him that sat upon the throne.” That the Lord will execute judgment from His Divine Human, because He is the Word, is evident from these passages: And then shall appear the sign of the Son of man; and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:30). When the Son of man shall sit on His throne He will judge the twelve tribes of Israel (Matt. 19:28). The Son of man shall come in the glory of His Father, and then shall He render to everyone according to his deeds (Matt. 16:27). Watch always, that ye may be accounted worthy to stand before the Son of man (Luke 21:36). In such an hour as ye think not, the Son of man cometh (Matt. 24:44). For the Father judgeth no one, but hath given all judgment unto the Son, because He is the Son of man (John 5:22, 27). “The Son of man” is the Lord as to the Divine Human, and this is the Word, which was God, and became flesh (John 1:1, 14).

(274) Verse 8. And when He had taken the book, signifies when the Lord decided to execute the judgment, and

thereby to reduce all things in the heavens and in the earths to order. By "taking the book" and opening it, is signified to explore the states of life of all, and to judge everyone according to his state, as above. Therefore here by "His taking the book," is signified His decision to execute the Last Judgment; and as the Last Judgment is executed for the purpose of reducing all things to order in the heavens, and through the heavens, in the earths, this also is signified.

(275) The four animals and the twenty-four elders fell down before the Lamb, signifies humiliation, and from humiliation, adoration of the Lord from the higher heavens. Now follows the glorification of the Lord on the above account, for, as was observed above (n. 263), unless the Lord should now execute the Last Judgment, and thereby reduce all things in the heavens and in the earths to order, all would perish. The glorification of the Lord, which now follows, takes place first in the higher heavens, afterwards in the lower heavens, and lastly in the lowest heavens; the glorification by the higher heavens (verses 8-10); by the lower heavens (verses 11, 12); and by the lowest heavens (verse 13); and lastly confirmation and adoration by the higher heavens (verse 14). Therefore the higher heavens are signified by the "four animals" and "the twenty-four elders;" for by "the cherubim," which are the four animals "in the midst of the throne," is signified the Lord as to the Word; but by "the cherubim," or four animals "round about the throne," is signified heaven as to the Word; for it is said: That in the midst of the throne, and round about the throne,

were seen four animals, full of eyes before and behind (Rev. 4:6). For the heavens are heavens from the reception of the Divine truth through the Word from the Lord. By "the twenty-four elders" are also signified the angels in the higher heavens, because those elders were nearest around the throne (4:4). That "to fall down before the Lamb" is humiliation, and from humiliation, adoration, is evident.

(276) Having everyone of them harps, signifies confession of the Lord's Divine Human from spiritual truths. It is known that confessions of Jehovah were made in the temple at Jerusalem by singing, and at the same time by instruments of music which corresponded; the instruments were principally trumpets and timbrels, and psalteries and harps; the trumpets and timbrels corresponded to celestial goods and truths, and the psalteries and harps to spiritual goods and truths; the correspondences were with their sounds. What celestial good and truth is, and what spiritual good and truth, may be seen in the work concerning Heaven and Hell (n. 13-19, and 20-28). That "harps" signify confessions of the Lord from spiritual truths, may appear from these passages: Confess to Jehovah with the harp, sing unto Him with the psaltery of ten strings (Ps. 33:2). I will confess to Thee on the harp, O God, my God (Ps. 43:4). I will confess to Thee on the instrument of the psaltery, I will sing unto Thee with the harp, O Thou Holy One of Israel (Ps. 71:22). Arouse me psaltery and harp, I will confess Thee among the nations, O Lord (Ps. 57:8, 9; 108:2-4). Answer to Jehovah by confession, play on the harp to our God (Ps. 147:7). It is good to confess to Jehovah upon the psaltery,

and upon higgaion on the harp (Ps. 92:2-4). Make a joyful noise unto Jehovah all the earth, sing unto Jehovah with the harp, with the harp and the voice of singing (Ps. 98:4-6; and in many other places; as Ps. 43:4; 137:2; Job 30:31; Isa. 24:7-9; 30:31, 32; Rev. 14:2; 18:22). Because “the harp” corresponded to confession of the Lord, and evil spirits could not endure it, therefore David by the harp caused the evil spirit to depart from Saul (1 Samuel 16:14-16, 23). That they were not harps, but that confessions of the Lord were heard by John as harps, may be seen below (n. 661).

(277) And golden vials full of incense, signifies confession of the Lord’s Divine Human from spiritual good. The reason why “incense” signifies worship from spiritual goods, but in this instance confession from such goods, is because the principal worship in the Jewish and Israelitish church consisted in sacrifices and incense; wherefore there were two altars, one for sacrifices and the other for incense; the latter altar was within the tabernacle, and was called the golden altar, but the former was without the tabernacle, and was called the altar of burnt-offering; the reason was, because there are two kinds of goods, from which all worship exists, celestial good and spiritual good: celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbor. Worship by sacrifices was worship from celestial good, and worship by incense was worship from spiritual good. Whether you call it worship or confession, it is the same thing, for all worship is confession. What is signified by “incense,” is also signified by “the vials” in which the incense is contained, because the

thing containing and the thing contained, like the instrumental and principal, act as one cause. [2] Worship from spiritual good is signified by "incense" in the following passages: For from the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles, and in every place incense shall be offered unto My name (Mal. 1:11). They shall teach Jacob Thy judgments, they shall put incense in Thy nostril and a burnt-offering upon Thine altar (Deut. 33:10). I will offer unto Thee burnt-offerings of fatlings, with incense (Ps. 66:13, 15). And they shall come from the circuit of Judah, offering a burnt-offering, and a sacrifice, a meal-offering and incense (Jer. 17:26). They shall come from Sheba; they shall bring gold and incense, and they shall declare the praises of Jehovah (Isa. 60:6). By "frankincense" the same is signified as by "incense," because frankincense was the principal aromatic from which incense was made. Likewise in Matthew: The wise men from the east opened their treasures, and offered to the Lord recently born, gold, frankincense, and myrrh (Matt. 2:11). The reason why they offered these three was, because "gold" signified celestial good, "frankincense" spiritual good, and "myrrh" natural good, and from those three goods all worship is made.

(278) Which are the prayers of saints, signifies thoughts which are of faith, from affections which are of charity, with those who worship the Lord from spiritual goods and truths. By "prayers" are meant the things which are of faith, and at the same time things which are of charity, with those who pour forth prayers, because prayers without

them are not prayers, but empty sounds. That “saints” mean those who are in spiritual goods and truths, may be seen above (n. 173). The reason why incense is called “the prayers of saints” is because fragrant odors correspond to the affections of good and truth; hence it is, that “a grateful odor” and “an odor of rest to Jehovah,” so often occur in the Word (as in Exodus 29:18, 25, 41; Leviticus 1:9, 13, 17; 2:2, 9, 12; 3:5; 4:31; 6:15, 21; 8:28; 23:13, 18; 26:31; Numbers 15:3, 7; 28:6, 8, 13; 29:2, 6, 8, 13, 36; Ezekiel 20:41; Hosea 14:7). “Prayers” which are called “incense” have a similar signification in the following passages in Revelation: An angel stood at the altar having a golden vial, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar; And the smoke of the incense with the prayers of the saints, ascended up before God out of the angel’s hand (Rev. 8:3-5). And in David: Give ear unto my voice; my prayers have been accepted before Thee as incense (Ps. 141:1-2).

(279) Verse 9. And they sung a new song, signifies acknowledgment and glorification of the Lord, that He alone is the Judge, Redeemer, and Savior, thus the God of heaven and earth. These things are contained in the song which they sung, and the things which are contained are also signified; as an acknowledgment that the Lord is the Judge, in these things which now follow: Thou art worthy to take the book, and to open the seals thereof (Rev. 5:9). That He is the Redeemer, in this: Because Thou wast slain, and hast redeemed us in Thy blood (Rev. 5:9). That He is the Saviour, in this: Thou hast made us unto our God kings and

priests, and we shall reign upon the earth (Rev. 5:10). That He is the God of heaven and earth, in this: They fell down and adored Him that liveth for ages of ages (Rev. 5:14). Since the acknowledgment that the Lord alone is the God of heaven and earth, and that His Human is Divine, and that in no other way could He be called the Redeemer and Saviour, was not before in the church, it is therefore called a "new song." [2] The reason why "a song" also signifies glorification, which is confession from joy of heart, is because singing exalts, and causes affection to break out from the heart into sound, and show itself intensely in its life. Nor are the Psalms of David any other than songs; for they were played and sung, and therefore were also called songs in many passages (as Ps. 18:1; 33:1; 45:1; 46:1; 48:1; 65:1; 66:1; 67:1; 68:1; 75:1; 76:1; 87:1; 88:1; 92:1; 96:1; 98:1; 108:1; 120:1; 121:1; 122:1; 123:1; 124:1; 125:1; 126:1; 127:1; 128:1; 129:1; 130:1; 132:1; 133:1; 134:1). [3] That songs were for the sake of exalting the life of love, and the joy derived from it, is evident from the following passages: O sing unto Jehovah a new song, make a joyful noise unto Jehovah all the earth, resound, shout (Ps. 98:1, 4-8). Sing unto Jehovah a new song, let Israel rejoice in His Maker, sing psalms to Him (Ps. 149:1-3). Sing unto Jehovah a new song, lift up the voice (Isa. 42:10, 12). Sing, O ye heavens, shout ye lower parts of the earth, resound with singing, ye mountains (Isa. 44:23; 49:13). Shout unto God our strength, cry out to the God of Jacob; lift up a song (Ps. 81:1-3). Gladness and joy shall be found in Zion, confession and the voice of singing (Isa. 51:3; 52:8, 9). Sing unto

Jehovah, cry out and shout, O daughter of Zion, for great is the Holy One of Israel in the midst of thee (Isa. 12:1-6). My heart is fixed, I will sing and sing psalms. Arouse thee, my glory, I will confess Thee, O Lord, among the nations, I will sing psalms unto Thee among the peoples (Ps. 57:7-9; and in many other places).

(280) Saying, Thou art worthy to take the book, and to open the seals thereof, signifies that He alone can know the states of life of all, and judge every man according to his own state, as above (n. 256, 259, 261, 267, 273).

(281) For thou wast slain, and hast redeemed us to God in Thy blood, signifies deliverance from hell, and salvation by conjunction with Him. It is not necessary to explain by the spiritual sense what is specifically signified by all the particulars here mentioned, as what by "being slain," by "redeeming us to God," and what by "His blood," for they are arcana which do not appear in the sense of the letter; suffice it to know that it is redemption which is thus described; and since it is redemption it is deliverance from hell, and salvation by conjunction with the Lord, which are signified. Here it shall only be confirmed from the Word that Jehovah Himself came into the world, was born a Man, and became the Redeemer and Savior of all, who by a life of charity and its faith are conjoined with His Divine Human, and that Jehovah is the Lord from eternity, consequently that the Divine Human of the Lord, with which there must be conjunction, is the Divine Human of Jehovah Himself. [2] Here therefore some passages shall be adduced, which prove that Jehovah and the Lord are one; and since they

are one and not two, that the Lord from eternity, who is Jehovah Himself, by the assumption of the Human, is the Redeemer and Savior: this is evident from the following passages: Thou, O Jehovah, art our Father, our Redeemer; Thy name is from everlasting (Isa. 63:16). Thus saith the king of Israel and his Redeemer, Jehovah of Hosts, I am the First and the Last, and besides Me there is no God (Isa. 44:6). Thus saith Jehovah thy Redeemer, and thy Former; I am Jehovah that maketh all things, alone by Myself (Isa. 44:24). Thus saith Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God (Isa. 48:17). Jehovah my Rock and my Redeemer (Ps. 19:14). Their Redeemer is strong, Jehovah of Hosts is His name (Jer. 50:34). Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). And all flesh shall know that I Jehovah am thy Savior and thy Redeemer, the Mighty One of Jacob (Isa. 49:26; 60:16). As for our Redeemer, Jehovah of Hosts is His name (Isa. 47:4). With everlasting mercy will I have mercy on thee, saith Jehovah thy Redeemer (Isa. 54:8). Thus saith Jehovah your Redeemer, the Holy One of Israel (Isa. 43:14). Thus saith Jehovah the Holy One of Israel, your Redeemer (Isa. 49:7). Thou hast redeemed me, Jehovah of truth (Ps. 31:5). Let Israel hope in Jehovah, for with Him there is plenteous redemption, and He shall redeem Israel from all his iniquities (Ps. 130:7, 8). Arise, O Lord, for our help, and redeem us for Thy mercy’s sake (Ps. 44:26). Thus saith Jehovah God, I will redeem them from the hand of hell, I will redeem them from death (Hos. 13:4, 14). O Jehovah, hear my voice, He shall redeem my soul (Ps. 55:17, 18). Also in Ps. 49:15; 69:18; 71:23; 103:1, 4; 107:2; Jer. 15:20, 21. [3] That the Lord as to His Human is the Redeemer, is not denied in the church, because it is according to Scripture, and the following passages: Who is this that cometh from Edom, going in the multitude of His strength? the year of His redeemed is come. He redeemed them (Isa. 63:1, 4, 9). Say ye to the daughter of Zion, Behold, thy salvation cometh, behold, His reward is with Him, and they shall call them, The people of holiness, the redeemed of Jehovah (Isa. 62:11-12). Blessed be the Lord God of Israel, for He hath visited and hath made redemption for His people (Luke 1:68; besides other places). Many other passages, proving that the Lord from eternity, who is Jehovah Himself, came into the world, and took upon Him the Human, to redeem men, may be seen in The Doctrine of the New Jerusalem concerning the Lord (n. 37-46). Jehovah is also called the Savior in many places, which cannot be adduced by reason of their abundance.

(282) Out of every tribe, and tongue, and people, and nation, signifies that they in the church or in any religion, who are in truths as to doctrine, and in goods as to life, are redeemed by the Lord. By “tribe” is signified the church as to religion; by “tongue” is signified its doctrine, of which we shall speak presently; by “people” are signified they who are in truths of doctrine, and, abstractly, truths of doctrine (n. 483); and by “nation” are signified they who are in the goods of life, and, abstractly, the goods of life (n. 483); from hence it appears that by these words, “Out of every tribe,

and tongue, and people, and nation,” such things are signified as were said above (see also n. 627). [2] It shall now be proved that “tongue,” in the spiritual sense, signifies the doctrine of the church, or of any religion; this is evident from the following passages: My tongue also shall meditate of Thy justice, all the day Thy praise (Ps. 35:28; 71:24). Then shall the lame leap as a stag, and the tongue of the dumb shall sing, for in the wilderness shall waters break out (Isa. 35:6). The tongue of the stammerers shall be swift to speak (Isa. 32:4). It appears as if in these instances, by “tongue” was meant speech, but in the spiritual sense that which is spoken is meant, which is truth of doctrine, which they will have from the Lord. In like manner: I have sworn that unto Me every knee shall bow and every tongue shall swear (Isa. 45:23). The time shall come to gather all nations and tongues, that they may come and see My glory (Isa. 66:18). In those days ten men out of all the tongues of the nations, shall take hold of the skirt of a man that is a Jew, saying, We will go with you, for we have heard that God is with you (Zech. 8:23). This is also concerning the conversion of the Gentiles by the Lord to the truth of doctrine. [3] But by “tongues,” in the opposite sense, are signified false doctrines in the following passages: A man of tongue shall not subsist on the earth (Ps. 140:11). Thou shalt hide them in Thy tabernacle from the strife of tongues (Ps. 31:20). I will bring a nation upon you, whose tongue thou knowest not (Jer. 5:15). To be sent to people of heavy tongue (Ezek. 3:5, 6). To people of barbarous tongue (Isa. 33:19). It is to be known that “tongue,” as an organ, signifies doctrine, but, as speech, it also signifies religion. [4] He who knows that "tongue" signifies doctrine, may understand what is meant by the words of the rich man in hell to Abraham: That he would send Lazarus that he might dip the tip of his finger in water, and cool his tongue, that he should not be tormented in the flame (Luke 16:24). "Water" signifies truth, and "tongue" doctrine; by the falsities of which he was tormented, and not by the flame; for no one in hell is in flames, but flames there are appearances of the love of falsity; and fire is the appearance of the love of evil.

(283) Verse 10. And hast made us unto our God kings and priests, signifies that from the Lord they are in wisdom from Divine truths and in love from Divine goods, and thus images of His Divine wisdom, and of His Divine love; as above (n. 21).

(284) And we shall reign upon the earth, signifies, and will be in His kingdom, He in them and they in Him. By "reigning upon the earth," nothing else is meant, than being in the Lord's kingdom, and there one with Him, according to these words of the Lord: That all who believe in Me, may be one; and may be one as Thou Father art in Me and I in Thee, that they also may be one in us; And the glory which thou gavest Me I have given them, that they may be one even as we are one, I in them and Thou in Me, that where I am, they also may be with Me (John 17:20-24). As, therefore, they are thus one with the Lord, and, together with the Lord, constitute a kingdom, which is called the kingdom of God, it is evident that nothing else is

signified by “reigning.” It is said “to reign” because it was before said, “Thou hast made us kings and priests;” and by “kings” are signified they who are in wisdom from Divine truths from the Lord; and by “priests,” they who are in love from Divine good from Him (n. 20); hence it is that the kingdom of the Lord is also called “the kingdom of the saints” (Dan. 7:18, 27); and it is said of the apostles, that: With the Lord they should judge the twelve tribes of Israel (Matt. 19:28). Nevertheless the Lord alone judges and reigns; for He judges and reigns from Divine good by Divine truth, which is also from Him in them; but he who believes, that what is in them from the Lord is their own, is cast out of the kingdom, that is, out of heaven. The signification of “reigning” is the same in the following passages in Revelation: They shall be priests of God and Christ, and shall reign with Him a thousand years (Rev. 20:4, 6). And concerning those who are to enter into the New Jerusalem: The Lamb shall enlighten them, and they shall reign for ages of ages (Rev. 22:5).

(285) It is said, “They shall reign on the earth,” because by “earth” here and elsewhere is meant the Lord’s church in the heavens and on the earth. The church, wherever it may be, is the Lord’s kingdom. Lest, therefore, anyone should believe that all who are redeemed by the Lord become kings and priests, and that they will reign on the earth, it is important that it be shown from the Word that the earth signifies the church. This may be seen from the following passages: Behold, Jehovah maketh the earth void, and maketh the earth empty, and turneth over the face of it; the

earth shall be made utterly void; the habitable earth shall mourn and be confounded; the earth shall be profaned under its inhabitants; therefore the curse shall devour the earth, and the inhabitants of the earth shall be burnt up, and few men shall be left; there shall be in the midst of the earth as the plucking of an olive tree. The cataracts from on high are opened, and the foundations of the earth are shaken; the earth is utterly broken in pieces; the earth is altogether burst asunder; the earth is thoroughly shaken; the earth staggereth like a drunkard (Isa. 24:1-23). [2] The lion hath come up from the thicket to lay waste thy land; I saw the earth, when, behold, it was void and empty; Jehovah said, The whole earth shall be waste, therefore the earth shall mourn (Jer. 4:7, 23-28). How long shall the earth mourn; the whole earth is desolate, because there is not a man that layeth it to heart (Jer. 12:4, 11-13). The earth mourneth and languisheth, Lebanon is ashamed and is withered away (Isa. 33:9). The earth shall become burning pitch, and be laid waste (Isa. 34:9-10). I have heard a consummation and decree from the Lord upon the whole earth (Isa. 28:2, 22). Behold, the day of Jehovah cometh to lay the earth waste, and the earth shall be shaken out of its place (Isa. 13:9, 13). The earth was shaken and trembled, and the foundations of the mountains quaked (Ps. 18:7). We will not fear when the earth is changed; when He uttereth his voice, the earth shall melt (Ps. 46:2-3, 6, 8). Have ye not understood from the foundations of the earth? (Isa. 40:21, 23). O God, Thou hast deserted us, Thou hast made the earth to tremble; heal its breaches, because it is shaken (Ps.

60:1-2). [3] The earth and all its inhabitants shall melt; I will make firm its pillars (Ps. 75:3). Woe to the land shadowed with wings; go, ye ambassadors, to a nation trodden down, whose land the rivers have spoiled (Isa. 18:1-2). Through the wrath of Jehovah Zebaoth is the earth darkened (Isa. 9:19). Ye shall be a land of good pleasure (Mal. 3:12). I have given thee for a covenant of the people, to restore the earth; sing, O heavens; and exult, O earth (Isa. 49:8, 13). Thou shalt not see Jah in the land of the living (Isa. 38:11). Who gave terror in the land of the living (Ezek. 32:23-27). Unless I believed to see good in the land of life (Ps. 27:13). Blessed are the meek, for they shall receive the earth as an inheritance (Matt. 5:5). I am Jehovah that maketh all things, that spreadeth out the heavens alone, that stretcheth out the earth by Myself (Isa. 44:23, 24; Zech. 12:1; Jer. 10:11-13; 51:15; Ps. 136:6). Let the earth open itself, let it bring forth salvation; thus said Jehovah, that createth the heavens, that formeth the earth (Isa. 45:8, 12, 18, 19). Behold, I create new heavens and a new earth (Isa. 65:17; 66:22). Besides many other places, which, if they were adduced, would fill pages. [4] The reason why the church is signified by "the earth" is because by "earth" the land of Canaan is often meant, in which was the church; "the heavenly Canaan" is no other; as, also, because when "the earth" is named, the angels, who are spiritual, do not think of the earth, but of the human race that is upon it and of its spiritual state, and its spiritual state is the state of the church. "The earth" has also an opposite sense, and in that it signifies damnation, because when there is no church with man, there is damnation; in this sense the earth is mentioned in Isaiah 14:12; 21:9; 26:19, 21; 29:4; 47:1; 63:6; Lamentations 2:10; Ezekiel 26:20; 32:24; Numbers 16:29-33; 26:10; and in other places.

(286) Verse 11. And I saw, and I heard the voice of many angels round about the throne, and the animals and the elders, signifies confession and glorification of the Lord by the angels of the lower heavens. That there was confession and glorification of the Lord by the angels of the three heavens, may be seen above (n. 275); and by the angels of the higher heavens, (from verses 8 to 10); and therefore now by the angels of the lower heavens (verses 11, 12); wherefore by "the voice of the angels round about the throne," is meant the confession and glorification of the Lord by the angels of the lower heavens. That he then saw also the animals and elders together with them, because by "the animals" and "elders" are signified the angels of the higher heavens (n. 275), and the lower heavens never act separately from the higher heavens, but in conjunction with them; for the Lord inflows into all the heavens immediately from Himself; thus also into the lower heavens; and at the same time mediately through the higher heavens into the lower. This is the reason, therefore, why "he saw and heard the animals and elders" first by themselves, and afterwards in conjunction with the others.

(287) And the number of them was myriads of myriads, and thousands of thousands, signifies all in truths and in goods. By "number," in the natural sense, is meant that which has relation to measure or weight, but by "number," in the

spiritual sense, that which has relation to quality; and here their quality is described by their being “myriads of myriads, and thousands of thousands,” for “a myriad” is predicated of truths, and “a thousand” of goods. The reason why “a myriad” is predicated of truths, and “a thousand” of goods, is because a myriad is the greater number, and a thousand a less, and truths are manifold, but goods are simple; also because where truths are treated of in the Word, goods are treated of also, on account of the marriage of good and truth existing in every particular, otherwise it would have been sufficient to have said “myriads of myriads.” Since these two numbers have such a signification, they are mentioned also in other places, as in the following: The chariots of God are two myriads, thousands of angels of peace, the Lord is in them, Sinai in the sanctuary (Ps. 68:17). I saw, when the Ancient of Days did sit, a thousand thousands ministered unto Him, and myriads of myriads stood before Him (Dan. 7:9-10). Moses said of Joseph: His horns are the horns of a unicorn; with them he shall push the people together to the ends of the earth; and they are the myriads of Ephraim, and the thousands of Manasseh (Deut. 33:17). Thou shalt not be afraid for the pestilence that creepeth in thick darkness, nor for the death that wasteth at noonday, a thousand shall fall at thy side, and a myriad at thy right hand (Ps. 91:5-7). Our flocks are thousands, myriads in our streets (Ps. 144:13). Is Jehovah delighted with thousands of rams, or with myriads of rivers of oil? (Micah 6:7). When the ark rested, Moses said: Return, Jehovah, unto the myriads of the thousands of Israel (Num. 10:36). In all these places "myriads" are spoken of truths, and "thousands" of goods.

(288) Verse 12. Saying with a great voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory, signifies confession from the heart, that the Lord as to the Divine Human has omnipotence, omniscience, Divine good, and Divine truth. "To say with a great voice," signifies confession from the heart; "Thou art worthy," signifies that in Him are the things which follow; "The Lamb" signifies the Lord as to the Divine Human; "power" signifies the Divine power, which is omnipotence; "riches and wisdom," signify Divine knowledge and wisdom, which are omniscience; "honor and glory," signify the Divine good and the Divine truth. That "riches" signify the knowledges of good and truth, and thus science, may be seen above (n. 206); therefore, when said of the Lord, they signify omniscience; and that "honor and glory," when spoken of the Lord, signify the Divine good and the Divine truth, see above (n. 249).

(289) And blessing, signifies all these things in Him, and from Him in them. By "blessing" is meant every good which man receives from the Lord, as power and opulence, and all that is implied by them; but especially every spiritual good, as love and wisdom, charity and faith, and the joy and felicity thence, which are of eternal life; and because all these are from the Lord, it follows that they are in Him, for unless they were in Him, they could not be in others from Him. Hence it is, that, in the Word, the Lord is called "Blessed," and also "Blessing," that is, Blessing Itself. That

Jehovah, that is the Lord, is called “Blessed,” is evident from these passages: The high priest asked Jesus, Art thou the Christ, the Son of the Blessed? (Mark 14:61). Jesus said, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord (Matt. 23:39; Luke 13:35). Melchizedek blessed Abram, and said, Blessed be God Most High who hath given thine enemies into thy hand (Gen. 14:18-20). Blessed be Jehovah the God of Shem (Gen. 9:26). Blessed be Jehovah, who hath heard my voice (Ps. 28:6). Blessed be Jehovah, for He hath made marvelous His kindness (Ps. 31:21). Blessed be Jehovah, from everlasting to everlasting (Ps. 41:13). In like manner Ps. 66:20; 68:19, 35; 72:18, 19; 89:52; 119:12; 124:6; 135:21; 144:1; Luke 1:68). This is the reason why “blessing” is here mentioned, as also verse 12, and 7:12; and likewise in David: Glory and honor dost Thou lay upon Him, for Thou makest Him a blessing for ever (Ps. 21:5, 6). [2] These are concerning the Lord. Hence it may be seen what is meant in the Word by “blessing God,” namely, to ascribe to Him all blessing; also to pray that He would bless, and to give thanks for having blessed; as may appear from the following passages: The mouth of Zacharias was opened, and he spoke, blessing God (Luke 1:64, 68). Simeon took up the infant Jesus in his arms, and blessed God (Luke 2:28, 30-31). Bless ye Jehovah, who hath counselled for me (Ps. 16:7). Bless the name of Jehovah, evangelize His salvation from day to day (Ps. 96:1-3). Blessed be the Lord from day to day, bless ye God in the congregations, even the Lord from the fountain of Israel (Ps. 68:19, 26).

(290) Verse 13. And every created thing which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, signifies confession and glorification of the Lord by the angels of the lowest heavens. That this is a confession and glorification of the Lord by the angels of the lowest heavens is evident from the series, because the confessions and glorifications of the Lord which precede were made by the angels of the higher and lower heavens (n. 275, and following numbers, n. 286, and following numbers); for there are three heavens, and innumerable societies in each, and each of them is called a heaven. That by "every created thing which is in heaven, and on the earth, and under the earth, and in the sea," are meant angels, is evident, for it says, "heard I saying," and they said, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb for ages of ages." [2] Their being called "created thing" is according to the style of the Word, in which, by all created things, as well those which belong to the animal kingdom as those which belong to the vegetable kingdom, are signified various things with man, in general such things as belong to his will or affection, and such as pertain to his understanding or thought; for they signify such things, because they correspond to them. And since the Word is written by mere correspondences, similar things are said of the angels of heaven and the men of the church; in proof of which a few passages only shall be adduced, which are as follows: Jesus said to His disciples, Go ye into all the world, and preach the gospel to every creature (Mark 16:15). Ask

now the beasts, and they shall teach thee; and the birds of heaven and they shall tell thee; or the shrub of the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee; who knoweth not from all these, that the hand of Jehovah hath done this? (Job 12:7-9). Let the heaven and earth praise Jehovah, the seas, and all that creepeth therein, for God will save Zion (Ps. 69:34-35). Praise Jehovah from the earth, ye whales and all deeps (Ps. 148:7). I will utterly consume all things from upon the face of the earth, I will consume man and beast, I will consume the birds of the heavens, and the fishes of the sea (Zeph. 1:2-3; likewise in Isa. 50:2-3; Ezek. 38:19-20; Hos. 4:2-3; Rev. 8:7-9). The heavens shall be glad, and the earth shall rejoice; the sea shall be moved, and the fullness thereof; the field shall exult, and all that is therein; then shall all the trees of the wood sing before Jehovah, for He cometh; for He cometh to judge the earth (Ps. 96:11-13; and in many other places). [3] It is said “every created thing,” by which is meant every reformed thing, or all the reformed, for “to create” signifies to reform and regenerate (n. 254). What is meant by “in heaven, upon the earth, and under the earth,” may be seen above (n. 260); and what by the “sea” (n. 238); hence it is evident what is signified by “such things as are in the sea, and all that are in them”; these things are meant in the Word by “the fishes of the sea,” which are the sensual affections, these being the lowest of the natural man, for in the spiritual world such affections appear at a distance like “fishes,” and as if they were “in the sea,” because the atmosphere in which they are, appears watery, and therefore to those who are in the heavens and on the earth there, it seems like “a sea,” as may be seen above (n. 238), and concerning fishes (n. 405).

(291) Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb for ages of ages, signifies that in the Lord from eternity, and thence in His Divine Human, is the all of heaven and the church, the Divine good, and the Divine truth, and the Divine power, and from Him in those who are in heaven and in the church. That the Lord from eternity is Jehovah, who took upon Him the Human in time, that He might redeem and save men, may be seen above (n. 281); therefore by “Him that sitteth upon the throne,” is meant the Lord from eternity, who is called the Father, and by “the Lamb,” the Lord as to the Divine Human, which is the Son; and because the Father is in the Son, and the Son in the Father, and they are one, it is evident that by both, or by “Him that sitteth upon the throne and the Lamb,” the Lord is meant; and because they are one, it is also said that “the Lamb was in the midst of the throne” (verse 6; also 7:17). That “blessing,” when spoken of the Lord, is the all of heaven and of the church in Him and from Him, in those who are in heaven and in the church, may be seen above (n. 289). That “honor and glory,” are the Divine good and the Divine truth, may also be seen above (n. 249); and that “power” when spoken of the Lord, is the Divine power, is evident. That all these are the Lord’s, may appear from what is said in Daniel: Behold, with the clouds of the heavens one like the Son of man came and even to the Ancient of Days; and

there was given Him dominion, and glory, and the kingdom, and all peoples, nations, and languages, shall worship Him; His dominion is the dominion of an age, which shall not pass away, and His kingdom that which shall not perish (Dan. 7:13-14). That "the Ancient of Days" is the Lord from eternity, appears from these words in Micah: But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, out of thee shall come forth unto Me, He who shall be ruler in Israel; and whose goings forth have been from of old, from the days of eternity (Micah 5:2). Also from these in Isaiah: Unto us a Boy is born, unto us a Son is given, and the government shall be upon His shoulder: and His name shall be called Counsellor, God, Hero, Father of Eternity, the Prince of Peace (Isa. 9:6).

(292) Verse 14. And the four animals said, Amen, signifies Divine confirmation from the Word. That "the four animals" or cherubs signify the Word, may be seen above (n. 239); and that "amen" signifies Divine confirmation from truth itself (n. 23, 28, 61), thus from the Word.

(293) And the twenty-four elders fell down and adored Him that liveth forever and ever signifies humiliation before the Lord, and from humiliation, adoration of Him by all in the heavens, in Whom and from Whom is eternal life, as above (n. 251, and n. 58, 60).

(294) To the above I will add this Relation. In the natural world the speech of man is twofold, because his thought is twofold, exterior and interior; for a man can speak from interior thought and at the same time from exterior thought, and he can speak from exterior thought and not

from interior, yea, contrary to interior thought, whence come dissimulations, flatteries, and hypocrisies. But in the spiritual world man’s speech is not twofold, but single. He there speaks as he thinks, otherwise the sound is harsh and offends the ear; but yet he may be silent, and so not publish the thoughts of his mind. Therefore, a hypocrite, when he comes among the wise, either goes away, or retires to a corner of the room and withdraws himself from observation, and sits silent. [2] On one occasion there were many gathered together in the world of spirits, who were discoursing on this subject, and saying, that not to be able to speak except as one thinks, must be a hard thing for those who might be in company with the good, but yet who have not thought justly concerning God and the Lord. In the midst of the assembly were those of the Reformed, and many of the clergy, and next to them were papists and monks; and they all at first said it was not a hard thing. “What need is there to speak otherwise than one thinks, and if one should happen not to think justly, can he not close his lips and keep silence?” And one of the clergy said, “Who does not think justly of God and the Lord?” But some of the company said, “Let us, however, try.” And to those who had confirmed themselves in the idea of a Trinity of Persons in God, especially from these words in the Athanasian doctrine, “There is one Person of the Father, another of the Son, and another of the Holy Spirit, and as the Father is God, so the Son is God, and the Holy Spirit is God,” it was said that they should say, “one God”; but they could not; they distorted and folded their lips in many ways, but could not articulate a sound in any other words than such as were consonant with the ideas of their thought, which were ideas of three Persons, and thence of three gods. [3] They who had confirmed themselves in faith separate from charity, were then asked to name "Jesus"; but they could not; yet they could all say Christ, and also God the Father. This they wondered at, and inquired into the cause, which they found to be this, that they had prayed to God the Father for the Son's sake, and had not prayed to the Savior Himself; for "Jesus" signifies Savior. [4] They were then requested that from thinking of the Lord's Divine Human, they should say, "Divine Human"; but none of the clergy that were present could do so, though some of the laity could, wherefore the matter was taken into serious discussion; and then: 1. The following passages from the Evangelists were read to them: The Father hath given all things into the Son's hand (John 3:35). The Father hath given the Son power over all flesh (John 17:2). All things are delivered unto Me by the Father (Matt. 11:27). All power is given unto Me in heaven and in earth (Matt. 28:18). And they were directed to keep in the thought, that Christ, both as to His Divine and as to His Human, is the God of heaven and earth, and thus to pronounce "Divine Human." But still they could not; and they said that they indeed retained from those passages something of the thought of it from their understanding concerning it, but not acknowledgment, and that on its account they were not able. [5] 2. Afterwards was read to them out of Luke (1:32, 34, 35), that the Lord as to the Human was the Son of Jehovah God, and that everywhere in the Word He is called, as to the Human, “the Son of God,” and also “the Only-begotten,” and they were asked to hold this in the thought; and likewise that the Only-begotten Son of God born in the world cannot but be God, as the Father is God, and to utter the words, “Divine Human.” But they said, “We cannot, by reason that our spiritual thought, which is interior, does not admit into the thought which is next to the speech any other than similar ideas;” and that thence they could perceive, that it is not permitted them to divide their thoughts, as it was in the natural world. [6] 3. Then were read to them these words of the Lord to Philip: Philip said, Lord, show us the Father, and the Lord said, he who seeth Me seeth the Father; believest thou not that I am in the Father, and the Father in Me? (John 14:8-11). And in another place: The Father and He are one (John 10:30, and elsewhere). And it was enjoined them to hold this in the thought and say, “Divine Human.” But as their thought was not rooted in the acknowledgment that the Lord was God as to His Human also, therefore they could not; they twisted and folded their lips even to indignation, and would have forced their mouth to utter and force it out, but they were not able. The reason was, because the ideas of thought, which flow from acknowledgment, make one with words uttered by the tongue, with those who are in the spiritual world; and where such ideas do not exist, there are no words, for the ideas become words in speaking. [7] 4. Moreover there was read to them from the doctrine of the church received throughout the whole world, the following passage, taken from the Athanasian Creed: “That the Divine and Human in the Lord are not two but one, yea, one Person, united altogether like soul and body;" and it was said to them, "From this you may possibly have an idea from the acknowledgment that the Lord's Human is Divine, because His soul is Divine, for it is from the doctrine of your church, acknowledged by you when in the world. Moreover the soul is the essence itself, and the body is its form, and the essence and form make one, like being and existing, and like the efficient cause of the effect, and the effect itself." They retained that idea, and wished to utter "Divine Human"; but they could not; for their interior idea concerning the Lord's Human exterminated and expunged this new supplemental idea, as they called it. [8] 5. Again there was read to them this passage from John: The Word was with God, and God was the Word; and the Word became flesh (John. 1:1, 14). And the following from Paul: In Jesus Christ dwelleth all the fullness of the Divinity bodily (Col. 2:9). And they were told to think firmly that God, who was the Word, was made flesh, and that all the Divine dwells in Him bodily, and perhaps then they might be able to pronounce "Divine Human." But still they could not, saying openly that they could not have the idea of the Divine Human, because God is God, and man is man, and God is spirit, and of a spirit we have never thought any otherwise than as of wind or ether. [9] 6. At length it was said to them: you know that the Lord said: Abide in me, and I in you, he who abideth in Me, and I in him, the same beareth much fruit, for without Me ye can do nothing (John 15:4-5). And as some of the English clergy were present, there was read to them this passage out of one of their exhortations before the holy communion, "For when we spiritually eat the flesh of Christ, and drink the blood, then we dwell in Christ, and Christ in us." "If now you will but think that this cannot take place, except the Lord's Human be Divine, you may pronounce 'Divine Human,' from an acknowledgment in thought." But still they could not; so deeply was the idea impressed upon them that the Lord's Divine was one thing and His Human another, and that His Divine was like the Divine of the Father, and His Human like the human of another man. But it was said to them, "How can you think thus? Is it possible for a rational mind ever to think that God is three, and the Lord two?" [10] 7. Afterwards they turned to the Lutherans, saying that the Augustan confession and Luther taught that the Son of God and the Son of man in Christ are one Person, and that He even as to the Human nature, is the true, omnipotent, and eternal God, and that as to this nature also, being present at the right hand of God Almighty, He governs all things in the heavens and on earth, fills all things, is with us, and dwells and operates in us; and that there is no distinction of adoration, because by the nature which is seen, the Divinity which is not seen is adored, thus that in Christ God is Man and Man is God. On hearing this, they said, "Is it so?" And they looked round, and presently they said, "This is what we did not know before; therefore we are not able." But one and another said, "We have read it and written it, but yet when we thought of it in ourselves from ourselves, they were only words of which we had no interior idea." [11] 8. At length, turning to the papists, they said, “Possibly you can name the ‘Divine Human,’ because you believe that in your Eucharist, in the bread and wine and in every part, there is the whole of Christ, and also you adore Him as God, when you show and carry about the host; and likewise because you call Mary the bringer forth of God, consequently you acknowledge that she brought forth God, that is, the Divine Human.” They then wished to pronounce it from those ideas, of the thought concerning the Lord, but could not, by reason of their entertaining a material idea of His body and blood; and by reason of the assertion that the Human and not the Divine power is transferred by Him to the Pope. Then a certain monk rose up and said that he could think of the Divine Human, concerning the most holy virgin Mary, the God-bearer, and also of the saint of his monastery. And another monk came, and said, “From my idea of thought, I could rather call his holiness, the Pope, the Divine Human, than Christ;” but then some other monks pulled him back, and said, “Shame on you.” [12] After this heaven was seen open, and there were seen tongues, as little flames, descending and flowing in with some; and they then celebrated the Divine Human of the Lord, saying, “Remove the idea of three Gods, and believe that in the Lord dwells all the fullness of Divinity bodily, and that the Father and He are one, as the soul and body are one, and that God is not wind, or ether, but that He is Man, and then you will be conjoined with heaven, and thereby have power from the Lord to pronounce the name of ‘Jesus,’ and say ‘Divine Human.’”

(295)

Revelation 6

1. AND I saw when the lamb had opened the first of the seals, and I heard one of the four animals saying, as with a voice of thunder, Come and look. 2. And I saw, and behold, a white horse, and he that sat upon him had a bow; and a crown was given unto him, and he went forth conquering and to conquer. 3. And when he had opened the second seal, I heard the second animal saying, Come and look. 4. And there went out another horse that was red, and it was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. 5. And when he had opened the third seal, I heard the third animal saying, Come and look. And I saw, and behold, a black horse; and he that sat upon him had a balance in his hand. 6. And I heard a voice in the midst of the four animals, saying, A measure of wheat for a penny, and three measures of barley for a penny; and hurt not the oil and the wine. 7. And when he had opened the fourth seal, I heard the voice of the fourth animal saying, Come and look. 8. And I saw, and behold, a pale horse; and his name that sat upon him was Death, and hell followed with him; and power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and by beasts. 9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which

they held. 10. And they cried with a great voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11. And white robes were given unto each of them; and it was said unto them, that they should rest yet a little while, until their fellow-servants also, and their brethren, that would be killed as they were, should be fulfilled. 12. And I saw when he had opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. 13. And the stars of heaven fell unto the earth, as a fig tree casteth its unripe figs, when shaken by a great wind. 14. And the heaven departed as a book rolled together: and every mountain and island were moved out of their places. 15. And the kings of the earth, and the great ones, and the rich, and the rulers of thousands, and the mighty, and every servant, and every freeman, hid themselves in the caves and in the rocks of the mountains; 16. And said to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb. 17. Because the great day of His anger is come, and who shall be able to stand? THE SPIRITUAL SENSE The contents of the whole chapter It treats of the exploration of those on whom the Last Judgment is to be executed; and exploration is made as to what the quality of their understanding of the Word had been and thence the quality of their state of life. That there were those who were in truths from good (verses 1, 2); those who were without good (verses 3, 4); those who were in contempt of truth (verses 5, 6); and those who were totally vastated both as to good and truth (verses 7, 8). Of the state of those who were guarded by the Lord in the lower earth, on account of the evil, and were to be delivered at the time of the Last Judgment (verses 9-11). Of the state of those who were in evils and thence in falsities, what it is at the day of the Last Judgment (verses 12-17). The contents of each verse Verse 1. “And I saw when the Lamb had opened the first of the seals,” signifies exploration by the Lord of all those upon whom the Last Judgment was about to come as to their understanding of the Word, and thence as to their states of life (n. 295). “And I heard one of the four animals saying, as with a voice of thunder,” signifies, according to the Divine truth of the Word (n. 296). “Come and look,” signifies a manifestation concerning the first in order (n. 297). Verse 2. “And I saw, and behold, a white horse,” signifies the understanding of truth and good from the Word with these (n. 298); “And he that sat upon him had a bow,” signifies that they had the doctrine of truth and good from the Word, from which they fought against the falsities and evils which are from hell (n. 299); “And a crown was given unto him,” signifies their badge of combat (n. 300); “And he went forth conquering, and to conquer,” signifies victory over evils and falsities to eternity (n. 301). Verse 3. “And when He had opened the second seal, I heard the second animal saying, Come and look,” signifies the same here as above (n. 302-304). Verse 4. “And there went out another horse that was red,” signifies the understanding of the Word destroyed as to good, and thence as to life, with these (n. 305). “And it was given to him that sat thereon to take peace from the earth," signifies the taking away of charity, spiritual security, and internal rest (n. 306). "And that they should kill one another," signifies intestine hatreds, infestations from the hells, and internal unrest (n. 307). "And there was given unto him a great sword," signifies the destruction of truth by falsities of evil (n. 308). Verse 5. "And when He had opened the third seal, I heard the third animal saying, Come and look," signifies the same here as above (n. 309-311). "And I saw, and behold, a black horse," signifies the understanding of the Word destroyed with these as to truth, and thus as to doctrine (n. 312). "And he that sat upon him had a balance in his hand," signifies the estimation of good and truth, what it was with these (n. 313). Verse 6. "And I heard a voice in the midst of the four animals saying," signifies the Divine guarding of the Word by the Lord (n. 314). "A measure of wheat for a penny, and three measures of barley for a penny," signifies, because the estimation of good and truth is so small as to be scarcely anything (n. 315). "And hurt not the oil and the wine," signifies that it is provided by the Lord, that the holy goods and truths which lie interiorly concealed in the Word, should not be violated and profaned (n. 316). Verse 7. "And when He had opened the fourth seal, I heard the voice of the fourth animal saying, Come and look," signifies the same here as above (n. 317-319). Verse 8. "And I saw, and behold, a pale horse," signifies the understanding of the Word destroyed both as to good and as to truth (n. 320). "And his name that sat upon him was Death, and hell followed with him," signifies the extinction of spiritual life and thence damnation (n. 321). “And power was given unto them over the fourth part of the earth, to kill,” signifies the destruction of all good in the church (n. 322). “With sword, and with hunger, and with death, and by the beasts of the earth,” signifies by falsities of doctrine, by evils of life, by the love of the proprium, and by lusts (n. 323). Verse 9. “And when He had opened the fifth seal,” signifies exploration by the Lord of the states of life of those who were to be saved at the day of the Last Judgment, and were in the meantime reserved (n. 324). “I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held,” signifies those who were rejected by the evil on account of their life according to the truths of the Word, and their acknowledgment of the Lord’s Divine Human, and who were guarded by the Lord lest they be seduced (n. 325). Verse 10. “And they cried with a great voice,” signifies grief of heart (n. 326), “Saying, How long, O Lord, dost Thou not judge and avenge our blood on them that dwell on the earth?” signifies by reason that the Last Judgment is delayed, and that they who offer violence to the Word and to the Lord’s Divine are not removed (n. 327). Verse 11. “And white robes were given unto each of them,” signifies their communication and conjunction with angels who are in Divine truths (n. 328); “And it was said, that they should rest yet for a little while, until their fellow-servants also, and their brethren, that would be killed as they were, should be fulfilled,” signifies that the Last Judgment would yet be delayed a little, till they should be collected, who were in like manner rejected by the evil (n. 329). Verse 12. “And I saw when He had opened the sixth seal,” signifies exploration by the Lord of their state of life, who were interiorly evil, upon whom the judgment was about to come (n. 330). “And behold, there was a great earthquake,” signifies the state of the church with those totally changed, and terror (n. 331). “And the sun became black as sackcloth of hair, and the moon became as blood,” signifies the adulteration of all the good of love with them, and the falsification of all the truth of faith (n. 332). Verse 13. “And the stars fell unto the earth,” signifies the dispersion of all the knowledges of good and truth (n. 333). “Even as a fig tree casteth its unripe figs, when shaken by a great wind,” signifies by the reasonings of the natural man separated from the spiritual (n. 334). Verse 14. “And the heaven departed as a book rolled together,” signifies separation from heaven and conjunction with hell (n. 335). “And every mountain and island were moved out of their places,” signifies that all the good of love and truth of faith departed (n. 336). Verse 15. “And the kings of the earth, and the great ones, and the rich, and the rulers of thousands, and the mighty, and every servant, and every freeman,” signifies those who, before separation, were in the understanding of truth and good, in the science of the knowledges thereof, in erudition, either from others or from themselves, and yet not in a life according to them (n. 337). “Hid themselves in the caves and in the rocks of the mountains,” signifies that they were now in evils and in falsities of evil (n. 338). Verse 16. “And said to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb," signifies confirmations of evil by falsities from evil, until they did not acknowledge any Divine of the Lord (n. 339). Verse 17. "Because the great day of His anger is come, and who shall be able to stand?" signifies that they had become such of themselves by separation from the good and the faithful on account of the Last Judgment, which otherwise they could not endure (n. 340). THE EXPLANATION Verse 1. And I saw when the Lamb had opened the first of the seals, signifies exploration by the Lord of all those upon whom the Last Judgment was about to come, as to their understanding of the Word, and thence as to their states of life. This is signified, because now follows in order the exploration of all upon whom the Last Judgment was about to come, as to their states of life, and this from the Lord according to the Word. This then is the signification of "the Lamb's opening the seals of the book." That "to open the book," and "loose the seals thereof," signifies to know the states of the life of all, and to judge everyone according to his own, may be seen above (n. 259-265, 267, 273, 274).

(296) And I heard one of the four animals saying as with a voice of thunder, signifies according to the Divine truth of the Word. That by "the four animals," or "cherubim," is meant the Word, may be seen above (n. 239, 275, 286), and by "a voice of thunder," the perception of the Divine truth (n. 236). It is here said "a voice of thunder," because by this animal is meant the lion, by which is signified the Divine truth of the Word as to power (n. 241); hence it is, that this

animal is said to have spoken "as a voice of thunder," for it is said afterwards, that the second animal spoke, then the third, and the fourth.

(297) Come and look, signifies a manifestation concerning the first in order. It was said above, that in this chapter is described the exploration of all upon whom the judgment was about to come, as to their states of life, and this from the Lord according to the Word (n. 295); here therefore is described the exploration of the first in order, as to their understanding of the Word, and thence the states of their life. That the church is from the Word, and that it is such as is its understanding of the Word, may be seen in Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 76-79).

(298) Verse 2. And I saw, and behold, a white horse, signifies the understanding of truth and good from the Word with these. By "horse" is signified the understanding of the Word, and by "a white horse" the understanding of truth from the Word; for white is predicated of truth (n. 167). That "a horse" signifies the understanding of the Word, is shown in a separate small work on The White Horse; but as a few passages only are there quoted, others shall be here quoted by way of further confirmation. This is very manifest from this that "horses" were seen to go out of the book which the Lamb had opened, and from "the animals saying, Come and look"; for by "the animals" is signified the Word (n. 239, 275, 286); so likewise by "the book" (n. 256); and by "the Son of man," who is here "the Lamb," the Lord as to the Word (n. 44). From these things it

is now evident, that nothing is meant here by “horse” but the understanding of the Word. This may appear more manifestly still from the following passages in Revelation: I saw heaven opened, and behold, a white horse, and He that sat upon him is called the Word of God, and He hath on His vesture and on His thigh a name written, King of kings and Lord of lords. And His armies in the heavens followed Him upon white horses (Rev. 19:11, 13-14, 16). [2] That “a horse” signifies the understanding of the Word, may also appear from the following passages: Was thy wrath against the sea, O Jehovah, that Thou didst ride upon Thy horses, and Thy chariots of salvation? Thou didst tread the sea with Thy horses, the mud of the waters (Hab. 3:8, 15). The hoofs of Jehovah’s horses are counted as flints (Isa. 5:28). In that day I will smite every horse with astonishment, and his rider with madness; and will smite every horse of the people with blindness (Zech. 12:4). In that day there shall be upon the bells of the horses holiness unto Jehovah (Zech. 14:20). Because God hath made her forget wisdom, neither hath imparted intelligence. What time she lifteth up herself on high she laugheth at the horse and his rider (Job 39:17-18 seq.). And I will cut off the horse from Jerusalem, and he shall speak peace to the nations (Zech. 9:10). At Thy rebuke, O God of Jacob, both the chariot and the horse are cast into a deep sleep (Ps. 76:6). And I will overthrow the throne of kingdoms, and I will overthrow the chariot and those that ride in them, and the horses and their riders shall come down (Hag. 2:22). By thee I will destroy kingdoms; and by thee I will disperse the horse and his rider (Jer. 51:20-21). Gather yourselves on every side to My sacrifice; thus shall ye be satiated at My table with horse and chariot, thus I will give My glory among the nations (Ezek. 39:17, 20-21). Gather yourselves together unto the great supper of God; and ye shall eat the flesh of horses, and of them that sit on them (Rev. 19:17-18). Dan shall be an asp upon the path, that biteth the heels of the horse, so that his rider shall fall backwards; I wait for thy salvation, O Jehovah (Gen. 49:17-18). Gird on thy sword, O Mighty One, mount, ride upon the Word of truth (Ps. 45:3-4). Sing unto God, extol him that rideth upon the clouds (Ps. 68:4). Behold, Jehovah rideth upon a cloud (Isa. 19:1). Sing psalms unto the Lord that rideth upon the heaven of heavens of old (Ps. 68:32-33). God rode upon a cherub (Ps. 18:10). Then shalt thou delight thyself in Jehovah, and I will cause thee to ride upon the high places of the earth (Isa. 58:14). Jehovah alone did lead him, and made him to ride upon the high places of the earth (Deut. 32:12-13). I will make Ephraim to ride (Hos. 10:11). [3] Ephraim also signifies the understanding of the Word. Because Elijah and Elisha represented the Lord as to the Word, therefore they were called “the chariot of Israel and his horsemen.” Elisha said to Elijah: My father, my father, the chariot of Israel and the horsemen thereof (2 Kings 2:12). And king Joash said to Elisha, O my father, the chariot of Israel and the horsemen thereof (2 Kings 13:14). Jehovah opened the eyes of Elisha’s boy, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha (2 Kings 6:17). A “chariot” signifies doctrine from the Word, and a "horseman," one that is wise by means of it. The same is signified by: The four chariots which came out from between the mountains of brass, and by the four horses harnessed in them, which were red, black, white, and speckled, which are also called the four spirits, and are said to have gone forth from standing before the Lord of all the earth (Zech. 6:1-8, 15). In these places, by "horses" is signified the understanding of the Word, or the understanding of truth from the Word, and in like manner in other places. [4] It may appear still more clearly from the mention that is made of "horses" in the opposite sense, in which they signify the understanding of the Word and of truth falsified by reasonings, and likewise destroyed; as also one's own intelligence; as in the following passages: Woe to them that go down to Egypt for help; and stay on horses, but look not unto the Holy One of Israel; for Egypt is man and not God, and the horses thereof flesh and not spirit (Isa. 31:1, 3). Thou shalt set him king over Israel whom Jehovah shall choose; but only he shall not multiply horses to himself, lest he bring back the people into Egypt to multiply horses (Deut. 17:15-16). These things were said, because by "Egypt" are signified science and reasoning from one's own intelligence, whence comes the falsification of the truth of the Word, which is here "a horse." Asshur shall not save us, we will not ride upon a horse (Hos. 14:3). Some trust in chariots, and some in horses, but we will glory in the name of the Lord our God (Ps. 20:7). A horse is a false thing for safety (Ps. 33:17). Jehovah delighteth not in the strength of the horse (Ps. 147:10). The Holy One of

Israel saith, In confidence shall be your strength; but ye said, No; for we will flee upon a horse; we will ride upon the swift (Isa. 30:15-16). Jehovah will make Judah as a horse of glory; the riders on horses shall be ashamed (Zech. 10:3, 5). Woe to the city of blood, it is all full of a lie, the neighing horses, and the leaping chariots; the horseman lifteth up (Nahum 3:1-4). I will bring against Tyre the king of Babylon, with horse and with chariot, and with horsemen; by reason of the abundance of horses their dust shall cover thee; thy walls shall be shaken at the voice of the horsemen and of the chariots; with the hoofs of his horses shall he tread down all thy streets (Ezek. 26:7-11). By "Tyre" is signified the church as to the knowledges of truth, here such as are falsified in her, which are "the horses of Babylon," besides other places (as Isa. 5:26, 28; Jer. 6:22, 23; 8:16; 46:4, 9; 50:37, 38, 42; Ezek. 17:15; 23:6, 20; Hab. 1:6, 8-10; Ps. 66:12). The understanding of the Word destroyed is also signified by the "red, black, and pale horse," mentioned below. That it is from appearances in the spiritual world that "a horse" signifies the understanding of truth from the Word, see the small tract concerning The White Horse.

(299) And he that sat upon him had a bow, signifies that they had the doctrine of truth and good from the Word, from which they fought against the falsities and evils which are from hell, thus against hell. By "Him that sat upon the white horse," as mentioned in Revelation 19:13, is meant the Lord as to the Word; but by him that sat upon this white horse, is meant a man-angel as to the doctrine of truth and

good from the Word, thus from the Lord; in like manner as by: The Lord's army in heaven, which followed the Lord upon white horses (Rev. 19:14). Of Him that sat on the white horse (Revelation 19), it is said that: Out of His mouth went forth a sharp sword, that with it He should smite the nations (Rev. 19:15). And by "the sword out of His mouth," is signified the Divine truth of the Word fighting against falsities and evils (n. 52, 108, 117); but here it is said that he who sat on this white horse had "a bow," and by "a bow" is signified the doctrine of truth and good from the Word fighting against evils and falsities. To fight against falsities and evils is also to fight against the hells, because evils and falsities are from thence, therefore this also is signified. [2] That "a bow," in the Word, signifies doctrine combating, in both senses, may appear from these passages: The arrows of Jehovah are sharp, and all His bows bent, the hoofs of His horses shall be counted like flints (Isa. 5:28). The Lord bent His bow like an enemy (Lam. 2:4). Thou, O Jehovah, ridest upon Thy horses, Thy bow shall be made naked (Hab. 3:8-9). He gave the nations before Him and made Him rule over kings. He gave them as dust to His sword, and as stubble to His bow (Isa. 41:2). In these places "a bow," because it is applied to Jehovah or the Lord, signifies the Word, from which the Lord fights with man against evils and falsities. I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off; and he shall speak peace to the nations (Zech. 9:10). They bend their tongue, their bow is a lie, and not the truth (Jer. 9:3). Behold the wicked bend their bow, they make ready the arrows upon the string, to shoot in the darkness the upright in heart (Ps. 11:2). They shall sorely grieve Joseph, and shoot, the archers hold him in hatred; but he shall sit in the strength of his bow, from the hands of the Mighty One of Jacob (Gen. 49:23-24). Put yourselves in array against Babylon, all ye that bend the bow, shoot at her, spare not the arrow, for she hath sinned against Jehovah (Jer. 50:14, 29). David lamented over Saul to teach the sons of Judah the bow (2 Sam. 1:17-18). In that lamentation the combat of truth against falsities is treated of. [3] Thus saith Jehovah of Hosts; Behold I break the bow of Elam, the beginning of his might (Jer. 49:35). Jehovah hath made me a polished shaft, in His quiver hath He hidden me (Isa. 49:2). Behold, sons are an heritage of Jehovah, happy is he that hath filled his quiver with them (Ps. 127:3-5). “Sons” here, as in other places, signify truths of doctrine. In Salem shall be the tabernacle of Jehovah, there broke He the string of the bow, the shield, the sword, and war (Ps. 76:2-3). Jehovah will make wars to cease, He will break the bow, He will cut the spear in sunder, He will burn the chariot in the fire (Ps. 46:9; Ezek. 39:8-9; Hos. 2:18). In these passages “a bow” signifies the doctrine of truth combating against falsities, and in the opposite sense, the doctrine of falsity combating against truths; therefore “arrows” and “darts” signify truths or falsities. As “war” in the Word signifies spiritual war, therefore the arms of war, such as the sword, spear, shield, buckler, bow and arrows, signify such things as belong to that war.

(300) And a crown was given unto him, signifies his badge of combat. “A crown” signifies a badge of combat, because in ancient times kings wore crowns in battle, as may appear from history, and partly from 2 Samuel 1:10, where: The man said to David concerning Saul, that when he died in battle, he took the crown that was upon his head, and the bracelets that were upon his arms (2 Sam. 1:10). Then also from what is said of the king of Rabbah and David (2 Samuel 12:29-30). And as temptations are spiritual combats which the martyrs sustained, therefore crowns were given them as badges of victory (n. 103). Hence it appears, that by “a crown” is here signified the badge of their combat; therefore it follows, “And he went forth conquering, and to conquer.”

(301) And he went forth conquering and to conquer, signifies victory over falsities and evils to eternity. It is said “conquering and to conquer,” because he who in spiritual combats, which are temptations, conquers in this world, conquers to eternity, for the hells cannot assault anyone who has conquered them.

(302) Verse 3. And when He had opened the second seal, signifies exploration by the Lord of those upon whom the Last Judgment was to be executed, as to their states of life. The signification here is similar to what was shown before (n. 295), only with the difference mentioned in what follows.

(303) I heard the second animal saying, signifies according to the Divine truth of the Word, as above (n. 296).

(304) Come and look, signifies manifestation concerning the second in order, as may appear from the explanation

above (n. 297); but there concerning the first in order, and here concerning the second.

(305) Verse 4. And there went out another horse that was red, signifies the understanding of the Word destroyed as to good, and thence as to life with these. By "a horse" is signified the understanding of the Word (n. 298); and by "red" [rufus] is signified good destroyed. That the color white is predicated of truths, because it is from the light of the sun of heaven, and the color red [ruber] is predicated of goods because it is from the fire of the sun of heaven may be seen above (n. 167, 231). But the reason why "red" [rufus] is predicated of good destroyed, is, because by red [rufus] an infernal red is meant, which is from infernal fire, which is the love of evil; the red which is an infernal red is hideous and abominable, there being nothing alive therein, but all dead; hence it is, that by "a red horse" is signified the understanding of the Word destroyed as to good. This may also appear from the description of it below; that "it was given him to take peace from the earth, that they should kill one another:" "the second animal" also, which was like a calf, by which is signified the Divine truth of the Word as to affection (n. 242), said, "Come and look," and thus showed that there was no affection of good, and thence no good with them. That red is spoken of love, as well the love of good as of evil, may appear from the following passages: Who washed His clothing in wine, His covering in the blood of grapes; His eyes are redder than wine, and His teeth whiter than milk (Gen. 49:11-12). This is concerning the Lord: Who is this that cometh from Edom,

red as to His garment, and His garment as of him that treadeth in the winepress (Isa. 63:1-2). This is also concerning the Lord: The Nazarites were whiter than snow, brighter than milk; their bones were redder than red-shining gems (Lam. 4:7). In these passages "red" is predicated of the love of good; in the following, of the love of evil: The shield was made red, and the men were empurpled; in the fire of torches were their chariots, their aspect was as of a torch (Nahum 2:3-4). If your sins were as scarlet, they shall be white as snow; If they were red as purple, they shall be as wool (Isa. 1:18). Neither is anything else signified by the "red dragon" (Revelation 12:3); and by the "red horse standing among the myrtle trees" (Zechariah 1:8). Similar things are said of the colors which are derived from red, as of scarlet and purple.

(306) And it was given to him that sat thereon to take peace from the earth, signifies the taking away of charity, spiritual security, and internal rest. By "peace" are signified all things in their aggregate which are from the Lord, and thence all things of heaven and the church, and the happiness of life in them; these are of peace in the highest or inmost sense. It follows therefore that "peace" is charity, spiritual security, and internal rest; for when man is in the Lord, he is in peace with his neighbor, which is charity; in protection against the hells, which is spiritual security; and when he is in peace with his neighbor, and in protection against the hells, he is in internal rest from evils and falsities. Since therefore all these are from the Lord, it may appear what is signified in general and in particular by

“peace” in the following passages: For unto us a Boy is born, unto us a Son is given; and the government shall be upon His shoulder, and His name shall be called God, Hero, The Father of Eternity, The Prince of Peace. Of the increase of His government and peace there shall be no end (Isa. 9:6-7). Jesus said, Peace I leave with you, My peace I give you (John 14:27). Jesus said, These things have I spoken, that in Me ye might have peace (John 16:33). In His days shall the just flourish, and abundance of peace (Ps. 72:3, 7). Then I will make a covenant of peace (Ezek. 34:25, 27; 37:25, 26; Mal. 2:4-5). How delightful upon the mountains are the feet of Him that bringeth good tidings, that maketh to hear peace, that saith unto Zion, Thy King reigneth (Isa. 52:7). Jehovah bless thee, and lift up His countenance upon thee, and give thee peace (Num. 6:24-26). Jehovah will bless His people with peace (Ps. 29:11). Jehovah will redeem my soul in peace (Ps. 55:18). And the work of justice is peace, and the labor of justice is quietness, and security forever. That they may dwell in a tabernacle of peace and in a tent of security, and in quiet tranquil places (Isa. 32:17-18). Jesus said unto the seventy whom He sent out, Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it (Luke 10:5-6; Matt. 10:12-14). The meek shall possess the earth, and shall delight themselves in the multitude of peace: behold the upright, for the end of that man is peace (Ps. 37:11, 37). Zacharias, prophesying, said, The day-spring from on high hath appeared, to direct our feet into the way of peace (Luke 1:78-79). Depart from evil and do good: seek peace and pursue it (Ps. 34:14). Much peace have they that love Thy law (Ps. 119:165-166). O that thou hadst hearkened to My commandments! then had thy peace been as a river. There is no peace, saith Jehovah, to the wicked (Isa. 48:18, 22). Jehovah will speak peace to His people: justice and peace shall kiss each other (Ps. 85:8, 10). There is no peace in my bones because of my sin (Ps. 38:3). He hath filled me with bitterness, my soul is removed from peace; I forgot good (Lam. 3:15, 17). Besides many other passages; from which it may be seen, that the above-mentioned things are meant by "peace;" keep in mind spiritual peace, and you will clearly perceive that this is the case (so likewise in these passages, Isaiah 26:12; 53:5; 54:10, 13; Jeremiah 33:6, 9; Haggai 2:9; Zechariah 8:16, 19; Psalms 4:6-8; 120:6, 7; 122:6-9; 128:5, 6; 147:14). That peace is what inmostly affects all good with blessedness, may be seen in the work concerning Heaven and Hell (n. 284-290).

(307) And that they should kill one another, signifies intestine hatreds, infestations from the hells, and internal restlessness. These things are signified, when by "taking away peace" is signified taking away charity, spiritual security, and internal rest, and when by "the red horse" is signified the understanding of the Word destroyed as to good; for these things exist when there is no longer any good; and there is no longer any good when it is not known what good is. That intestine hatreds exist when there is no charity, likewise infestations by the hells when there is no spiritual security, and internal restlessness when there is no

rest from evils and their lusts, is evident; but this is the case after death, if not in the world. That "to kill" has such a signification, is plain from the signification of "a sword," in what follows.

(308) And there was given unto him a great sword, signifies the destruction of truth by the falsities of evil. That "a sword" [gladius], "saber" [machaera], and "long sword" [romphaea] signify truth combating against falsities and destroying them, and in the opposite sense, falsity combating against truths, and destroying them, may be seen above (n. 52); here "a great sword" signifies the falsities of evil destroying the truths of good. They are called falsities of evil, because there are falsities which are not falsities of evil, and the latter do not destroy truths, but the former do. That such is the signification of "a great sword" is evident from its being said that presently "a black horse" was seen, by which is signified the understanding of the Word destroyed as to truth, and truth is destroyed by nothing but evil.

(309) Verse 5. And when He had opened the third seal, signifies exploration by the Lord of those upon whom the Last Judgment was to be executed, as to the states of their life. The same is here signified by these words as before (n. 295), only with the difference explained below.

(310) And I heard the third animal saying, signifies according to the Divine truth of the Word as above (n. 296).

(311) Come and look, signifies manifestation concerning the third in order, as may appear from the explanation

(above n. 297); only there the first in order are treated of, but here the third.

(312) And I saw, and behold, a black horse, signifies the understanding of the Word destroyed as to truth, thus as to doctrine with these. That "a horse" signifies the understanding of the Word, was shown above; the reason why "black" signifies what is not true, thus falsity, is because black is the opposite of white, and white is predicated of truth (n. 167, 231, 232); white also derives its origin from light, and black from darkness, thus from the absence of light, and light is truth. But in the spiritual world there exists blackness from a twofold origin, one from the absence of flaming light, which light is with those who are in the Lord's celestial kingdom, and the other from the absence of bright light, which is the light with those who are in the Lord's spiritual kingdom; the latter blackness has the same signification as "darkness," but the former as "thick darkness." There is a difference between these two kinds of blackness, the one is abominable, the other not so much so; it is the same with the falsities which they signify. They who appear in the abominable kind of blackness are called devils, such holding truth in abomination as horned owls do the light of the sun. But they appear in that kind of blackness, which is not abominable, who are called satans; these do not abominate truth, but are averse to it; the latter may therefore be compared to owls, and the former to horned owls. That "black," in the Word, is spoken of falsity, may appear from these passages: Her Nazarites were whiter than snow, their form is darkened more than

blackness (Lam. 4:7-8). The day shall grow black over the prophets (Micah 3:6). In the day when thou goest down into hell, I will make Lebanon black over thee (Ezek. 31:15). The sun became black as sackcloth of hair (Rev. 6:12). The sun, the moon, and the stars, became black (Jer. 4:27-28; Ezek. 32:7; Joel 2:10; 3:15; and elsewhere). The reason why “the third animal” showed “a black horse,” was, because it had a face like a man, by which is signified the Divine truth of the Word as to wisdom (n. 243), therefore this animal showed that there was no longer any truth of wisdom with those who were the third in order.

(313) And he that sat upon him had a pair of balances in his hand, signifies the estimation of good and truth, of what kind it was with these. By “the pair of balances in his hand,” is signified the estimation of truth and good; for all measures and weights, in the Word, signify the estimation of the thing treated of. That measures and weights signify such things is manifest from these words in Daniel: There appeared a writing before Belshazzar the king of Babylon, when he was drinking wine from the vessels of gold and silver taken out of the temple of Jerusalem, Mene, Mene, Thekel, Perizin; that is, Numbered, Numbered, Weighed, Divided; the interpretation of which is this: Mene, God hath numbered thy kingdom, and finished it; Thekel, Thou art weighed in the balance, and found wanting; Perez, The kingdom is divided, and given to the Mede and the Persian (Dan. 5:1-2, 25-28). By “drinking from the gold and silver vessels of the temple of Jerusalem,” and at the same time worshiping other gods, signifies the profanation of good

and truth; as also by “Babylon.” By “Mene,” or to number, is signified to know his quality as to truth; by “Thekel,” or to weigh, is signified to know his quality as to good; by “Perez,” or to divide, is signified to disperse. That the quality of truth and good is signified by measures and by balances in the Word, is manifest in Isaiah: Who hath measured the waters in the hollow of His hand, and hath meted out the heavens with the span, and hath embraced the dust of the earth in a measure, and weighed the mountains in scales, and the hills in balances (Isa. 40:12). And in Revelation: The angel measured the wall of the holy Jerusalem a hundred and forty-four cubits, which is the measure of a man, that is, of an angel (Rev. 21:17).

(314) Verse 6. And I heard a voice in the midst of the four animals, saying, signifies the Divine guard of the Word by the Lord. That “the four animals” or cherubs signify the Word from firsts to ultimates, and guards lest its interior truths and goods should be violated, may be seen above (n. 239); and because these guards are from the Lord, the voice was therefore heard in the midst of the four animals. By “in the midst” of them is meant the Word as to its internal spiritual sense, which the Lord guards. That a guard is signified, is manifest from the things that it said: A measure of wheat for a penny, and three measures of barley for a penny; and hurt not the oil and the wine (Rev. 6:6); by which is signified that because the estimation of good and truth is so trifling that it is scarcely anything, it must be provided that the holy goods and truths, which lie hid interiorly in the Word, should not be violated and profaned;

and this is provided by the Lord by this means, that they at length do not know any good, and thence neither any truth, but mere evil and falsity: for they who know goods and truths can violate, yea, they can profane them, but not so they who do not know them. That such is the operation of the Divine providence in guarding the Word, may be seen in The Angelic Wisdom concerning the Divine Providence (n. 221-233, n. 257, the end; n. 258, the beginning).

(315) A measure of wheat for a penny, and three measures of barley for a penny, signifies because the estimation of good and truth is so small as to be scarcely anything. These are signified because by “a measure” [choenix] which was the measure and the quantity measured, is signified quality, as above (n. 314); by “wheat” and “barley” is signified good and truth; and by a penny [denarius] which is a very small coin, that they are held in little or no estimation. It is said “three” measures of barley, because “three” signify all, and are predicated of truths (n. 515). The reason why “wheat” and “barley” signify good and truth, here the good and truth of the church from the Word, is, because all things which belong to the field and the vineyard, signify such things as are of the church, because “a field” signifies the church as to good and truth thence, and “a vineyard,” the church as to truth and good therefrom; therefore where these are mentioned in the Word, the angels, who perceive all things spiritually, understand nothing else; as in Joel: The field is wasted, the land mourneth; for the corn is wasted; the must is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vine dressers, for

the wheat and the barley; because the harvest of the field is perished (Joel 1:10-12). [2] All these things signify such things as are of the church. That “wheat” and “barley” signify the good and truth of the church, may be seen from these passages: John saith concerning Jesus, that He will gather the wheat into the barn, and burn up the chaff with fire (Matt. 3:11-12). Jesus said, Let the tares and the wheat grow together, and in the time of harvest I will say to the reapers, Gather ye together first the tares to burn, but gather the wheat into My barn (Matt. 13:24-30). I have heard the consummation and decision from Jehovah God; he layeth up the measured wheat, and the appointed barley; for his God doth instruct him to judgment, and doth teach him (Isa. 28:22, 25-26). Jehovah shall lead thee to a land of wheat and barley (Deut. 8:7-8). “A land of wheat and barley” here is the land of Canaan, by which the church is signified. They shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for wheat and must (Jer. 31:12). Jehovah shall satiate thee with the fat of wheat (Deut. 32:13-14; Ps. 81:16; 147:14). Jehovah said to the prophet Ezekiel that: He should make himself cakes of barley mixed with dung, and eat them (Ezek. 4:12, 15). And to the prophet Hosea that: He should take a woman an adulteress; whom he bought for a homer of barley, and half a homer of barley (Hos. 3:1-2). Which things were done by those prophets, that they might represent the falsifications of truth in the church, for “barley” signifies truths, and “barley mixed with dung” truths falsified and profaned; “a woman an adulteress” also signifies truth falsified (n. 134).

(316) And hurt not the oil and the wine, signifies that it is provided by the Lord that the holy goods and truths, which lie interiorly concealed in the Word, shall not be violated and profaned. “Oil” signifies the good of love, and “wine” truth from that good, therefore “oil” signifies holy good, and “wine” holy truth; “hurt them not,” signifies that it is provided by the Lord that they shall not be violated and profaned; for this was heard “from the midst of the four animals,” thus from the Lord (n. 314); what is said by the Lord, the same is also provided for by Him; that it is provided, may be seen above (n. 314, 255). That “oil” signifies the good of love, will be seen below (n. 778, 779); but that “wine” signifies truth from that good, is evident from the following passages: Everyone that thirsteth, come ye to the waters, and he that hath no silver, come ye, buy and eat, yea come, buy wine and milk without silver (Isa. 55:1). And it shall come to pass in that day, that the mountains shall drop down must, and the hills shall flow with milk (Joel 3:18; Amos 9:13-14). And joy is taken away from Carmel, and in the vineyards there shall be no singing; wine shall not be trodden in the wine-press, I have made their shouting to cease (Isa. 16:10; Jer. 48:32-33). By “Carmel” is signified the spiritual church, because vineyards were there. [2] Howl, all ye drinkers of wine, because of the must; for it is cut off from your mouth; howl, O ye vine dressers (Joel 1:5, 10-11). Nearly the same words occur in Hosea 9:2-3; Zephaniah 1:13; Lamentations 2:11-

12; Micah 6:15; Amos 5:11; Isaiah 24:6-7, 9, 11. He washeth his garments in wine and his covering in the blood of grapes; his eyes are red from wine (Gen. 49:11-12). These things are concerning the Lord; “wine” signifies Divine truth. This is the reason why the Holy Supper was instituted by the Lord, in which the bread signifies the Lord as to the Divine good, and the wine the Lord as to the Divine truth, and with the recipients the bread signifies holy good, and the wine, holy truth, from the Lord; therefore He said: I say unto you, I will not drink henceforth of this product of the vine, until the day when I shall drink it with you in My Father’s kingdom (Matt. 16:29; Luke 22:18). Because “bread and wine” had this signification, therefore, also: Melchizedek, going to meet Abram, brought forth bread and wine, and he was the priest of the most high God, and he blessed Abram (Gen. 14:18-19). [3] Similar is the signification of the meal-offering and drink-offering, in the sacrifices, concerning which see Exodus 29:40; Leviticus 23:12, 13, 18, 19; Numbers 15:2-15; 28:6, 7, 18, to the end; 29:1-7, and the following verses. The meal offering was of fine flour of wheat, and was therefore instead of bread, and the drink-offering was of wine. From which it may appear what is signified by these words of the Lord: Neither do men put new wine into old bottles, but they put new wine into new bottles, and both are preserved (Matt. 9:17; Luke 5:37). “New wine” is the Divine truth of the New Testament, thus of the new church, and “old wine” is the Divine truth of the Old Testament, thus of the old church. Similar is the signification of these words of the

Lord at the marriage in Cana of Galilee: Every man at first setteth forth good wine, and when men have had enough, the worse; thou hast kept the good wine until now (John 2:1-10). [4] The like is also signified by "wine" in the Lord's parable of the man that was wounded by robbers, that: The Samaritan poured oil and wine into his wounds (Luke 10:33-34). For by him that was "wounded by robbers," are meant they who are spiritually wounded by the Jews by evils and falsities, to whom the Samaritan gave assistance "by pouring in oil and wine" into his wounds, that is, by teaching good and truth, and, so far as he was able, by healing. Holy truth is also signified by "must" and "wine" in other parts of the Word (as in Isaiah 1:21, 22; 25:6; 36:17; Hosea 7:4, 5, 14; 14:6-8; Amos 2:8; Zechariah 9:15, 17; Psalms 104:14, 15). Hence it is that "a vineyard," in the Word, signifies a church that is in truths from the Lord. [5] That "wine" signifies holy truth, may also appear from its opposite sense, in which it signifies truth falsified and profaned; as in these passages: Whoredom, and wine, and must, occupy the heart. Their wine has failed, they have committed whoredom continually (Hos. 4:11, 17-18). "Whoredom" signifies the falsification of truth, as do "wine and must" here. In the hand of Jehovah is a cup, and He hath mixed it with wine; He hath filled it with mixture, and poureth it out, and the dregs of it all the wicked of the earth suck out and drink (Ps. 75:8). Babylon is a cup of gold in the hand of Jehovah that maketh all the earth drunken; the nations have drunken of her wine; therefore they are insane (Jer. 2:7). Babylon hath fallen, because she made all nations drink of the wine of the anger of her whoredom. If anyone adore the beast, he shall drink of the wine of the anger of God, which is prepared unmixed in the cup of the anger of God (Rev. 14:8-10). Babylon hath made all nations drink of the wine of her whoredom (Rev. 18:3). Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fury of the anger of God (Rev. 16:19). The inhabitants of the earth have been made drunk with the wine of her whoredom (Rev. 17:1-2). [6] By the wine which Belshazzar, king of Babylon, and his magnates, and wives, and concubines, drank out of the vessels of the temple of Jerusalem, and at the same time: They praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone (Dan. 5:2-4). Nothing else is meant than the holy truth of the Word and of the church profaned. Wherefore the writing then appeared upon the wall, and the king was slain that night (verses 25, 30). “Wine” signifies truth falsified also in Isaiah 5:11, 12, 21, 22; 28:1, 3, 7; 29:9; 56:11, 12; Jeremiah 13:12; 23:9, 10. The same is signified by the drink-offering which they offered to idols (Isaiah 65:11; 57:6; Jeremiah 7:18; 44:17-19; Ezekiel 20:28; Deuteronomy 32:38). That “wine” signifies holy truth, and, in the opposite sense, truth profaned, is from correspondence; for the angels, who perceive all things spiritually, understand nothing else, when man reads “wine” in the Word; such a correspondence is there between the natural thoughts of men and the spiritual thoughts of angels. It is similar with the wine in the Holy

Supper, and hence it is, that introduction into heaven is effected by the Holy Supper (n. 224, at the end).

(317) Verse 7. And when He had opened the fourth seal, signifies exploration by the Lord of those upon whom the Last Judgment was to be executed, as to their states of life, as above (n. 295, 302), only with the difference explained below.

(318) I heard the voice of the fourth animal saying, signifies according to the Divine truth of the Word, as above (n. 296, 303).

(319) Come and look, signifies manifestation concerning the fourth in order, as is evident from the explanation above (n. 297); but there it is applied to the first in order, here to the fourth.

(320) Verse 8. And I saw, and behold, a pale horse, signifies the understanding of the Word destroyed both as to good and as to truth. "A horse" signifies the understanding of the Word (n. 298), and "pale" signifies no vitality. In the Word, this want of vitality is predicated of those who are not in goods of life from truths of doctrine; for the Word, in the sense of the letter, is not understood without doctrine, and doctrine is not perceived without a life according to it; the reason is, because a life according to doctrine which is from the Word, opens the spiritual mind, when light flows into it from heaven and enlightens and gives to perceive. That this is the case, he does not know who knows truths of doctrine, and yet does not live according to them. The reason why "the fourth animal" showed "a pale horse," was, because that animal was like "a flying eagle," and by it was signified

the Divine truth of the Word as to knowledges and understanding therefrom (n. 244). Therefore he showed that with those who were now seen there were no knowledges of good and truth from the Word, nor any understanding of them, and such in the spiritual world appear pale, like those who are without life.

(321) And his name that sat upon him was Death, and hell followed with him, signifies the extinction of spiritual life, and thence damnation. By "death" is here signified spiritual death, which is the extinction of spiritual life; and by "hell" is signified damnation, which follows that death. Every man, indeed, has from creation, and therefore from birth, spiritual life, but that life is extinguished when he denies God, the holiness of the Word, and eternal life; it is extinguished in the will, but remains in the understanding, or rather in the faculty of understanding. By this man is distinguished from beasts. As "death" signifies the extinction of spiritual life, and "hell" damnation thence, therefore "death and hell" in some passages are named together; as in these: I will redeem them from the hand of hell, I will liberate them from death: O death, I will be thy plagues; O hell, I will be thy destruction (Hos. 13:14). The cords of death encompassed me; the cords of hell encompassed me; the snares of death prevented me (Ps. 18:4-5; 116:3). Like sheep they are laid in hell; death shall feed on them, hell is their habitation, but God will redeem my soul from the hand of hell (Ps. 49:14-15). I have the keys of hell and death (Rev. 1:18).

(322) And power was given them over the fourth part of the earth to kill, signifies the destruction of all the good of the church. Since by "death" is meant the extinction of man's spiritual life, and by "hell" damnation, it follows that "to kill" here means to destroy the life of man's soul; the life of the soul is spiritual life; "a fourth part of the earth" signifies all the good of the church; "the earth" is the church (n. 285). That "a fourth part" is all good, cannot be known by anyone, unless he knows what numbers in the Word signify. The numbers "two" and "four" in the Word, are predicated of goods, and signify them; and the numbers "three" and "six" are predicated of truths, and signify them; thus "a fourth part," or simply "a fourth," signifies all good, and "a third part," or simply "a third," signifies all truth; therefore "to kill a fourth part of the earth," here signifies to destroy all the good of the church. That "power was not given to him that sat upon the pale horse to kill a fourth part of the habitable earth," is evident. [2] Besides, "four" in the Word signifies the conjunction of good and truth. That "four" has these significations, may indeed be confirmed from the Word; as by "the four animals or cherubim" (Ezekiel 1, 3, 10; Revelation 4); by "the four chariots between the two mountains of brass" (Zechariah 6); by "the four horns" (Zechariah 1:18); and by "the four horns of the altar" (Exodus 27:1-8; Revelation 9:13); by "the four angels standing on the four corners of the earth, holding the four winds of the earth" (Revelation 7:1; Matthew 24:31); as also by "visiting the iniquity upon the thirds and fourths" (Numbers 14:18); and in other places by "the third and

fourth generation." By these, and by many other passages in the Word, I say, it can be confirmed that "four" is predicated of goods, and signifies them, and also the conjunction of good and truth; but since this would not appear without a prolix explanation of these passages, it is sufficient to mention, that nothing else is meant in heaven by "four" and by "a fourth part."

(323) With sword and with hunger, and with death, and by the beasts of the earth, signifies by falsities of doctrine, by evils of life, by the love of the proprium, and by lusts. That by "a sword" is signified truth combating against evils and falsities, and destroying them, and in the opposite sense, falsity combating against goods and truths, and destroying them, may be seen above (n. 52, 108, 117). Here, therefore, by "sword," because the destruction of all the goods in the church is treated of, are signified falsities of doctrine. That "hunger" signifies evils of life, will be confirmed below. The reason why "death" signifies the love of man's proprium, is, because "death" signifies the extinction of spiritual life, and thence natural life separated from spiritual life (as above, n. 321), and this life is the life of the love of man's proprium; for from it man loves nothing but himself and the world, and thence also he loves all kinds of evils, which, from the love of that life, are delightful to him. That "beasts of the earth" signify lusts from that love, will be seen below (n. 567). Here something shall be said concerning the signification of "hunger." (1) "Hunger" signifies deprivation and rejection of the knowledges of truth and good arising from evils of life. (2) It also signifies ignorance of the knowledges of truth

and good arising from a deficiency thereof in the church. (3) And it signifies likewise a desire to know and understand them. [2] (1) That “hunger” signifies the deprivation and rejection of the knowledges of truth and good, arising from evils of life, and thence evils of life, may appear from the following passages: They shall be consumed by the sword and by famine, and their carcass shall be food for the birds of the heavens, and for the beasts of the earth (Jer. 16:4). These two things shall come unto thee, devastation and breaking, and the famine and the sword (Isa. 51:19). Behold, I will visit upon them; the young men shall die by the sword, their sons and their daughters shall die by famine (Jer. 11:22). Give his sons to famine, and make them to flow down at the hand of the sword; that the men may be killed by death (Jer. 18:21). I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs that cannot be eaten, they are so evil, and I will pursue them with the sword, famine, and pestilence (Jer. 29:17-18). I will send among them the sword, the famine, and the pestilence, till they be consumed from off the land (Jer. 24:10). I proclaim liberty for you, to the sword, to the famine, and to the pestilence, and I will give you for a commotion to all nations (Jer. 34:17). Because thou hast polluted My sanctuary, a third part of thee shall die with the pestilence, and with famine shall they be consumed, and a third part shall fall by the sword, when I shall send upon them the evil arrows of famine, which shall be for destruction (Ezek. 6:11-12, 16-17). The sword without, and the pestilence and famine within (Ezek. 7:15).

For all the evil abominations they shall fall by the sword, by the famine, and by the pestilence (Ezek. 6:11-12). I will send My four evil judgments upon Jerusalem, the sword, the famine, and the evil beast, and the pestilence, to cut off from it man and beast (Ezek. 14:13, 15, 21; besides other places, as Jer. 14:12-13, 15-16; 42:13-14, 16-18, 22; 44:12-13, 17; Matt. 24:7-8; Mark 13:8; Luke 21:11). The “sword,” “famine,” “pestilence,” and “beast,” in those passages, have a signification similar to that of “the sword,” “hunger,” “death,” and “the beasts of the earth,” here mentioned; for in the Word there is a spiritual sense in every single expression, in which sense “a sword” is the destruction of spiritual life by falsities; “hunger,” the destruction of spiritual life by evils; “beasts of the earth,” the destruction of spiritual life by cupidities of falsity and evil; and “pestilence” and “death” signify plenary consumption, and thus damnation. [3] (2) That “hunger” signifies ignorance of the knowledges of truth and good arising from a deficiency of such knowledges in the church, is also evident from various passages in the Word (as from Isaiah 5:13; 8:19-22; Lamentations 2:19; 5:8-10; Amos 8:11-14; Job 5:17, 20; and other places). (3) That “famine” or hunger signifies the desire of knowing and understanding the truths and goods of the church, is plain from the following: Isaiah 8:21; 32:6; 49:10; 58:6, 7; 1 Samuel 2:4, 5; Psalms 33:18, 19; 34:9, 10; 37:18, 19; 107:8, 9, 35-37; 146:7; Matt. 5:6; 25:35, 37, 44; Luke 1:53; John 6:35; and elsewhere.

(324) Verse 9. And when He had opened the fifth seal, signifies exploration by the Lord of their states of life, who

were to be saved at the day of the Last Judgment, and in the meantime were reserved. That these are here treated of, is evident from what now follows. But it is to be known that these, and the like, are treated of throughout the twentieth chapter, the explanation of which may be seen, n. 840-874, manifesting who they are, and why reserved.

(325) I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held, signifies those who were hated, reproached and rejected by the evil on account of their life according to the truths of the Word, and their acknowledgment of the Lord's Divine Human, and who were guarded by the Lord lest they be seduced. "Under the altar" signifies the lower earth, where they were guarded by the Lord; "an altar" signifies the worship of the Lord from the good of love; by "the souls of the slain," are not here signified the martyrs, but they who are hated, reproached, and rejected by the evil in the world of spirits, and who could be seduced by the dragonists and heretics. "For the Word of God and for the testimony which they held" signifies for living according to the truths of the Word, and acknowledging the Lord's Divine Human. "Testimony" in heaven is not given to any but to those who acknowledge the Lord's Divine Human, for it is the Lord who testifies, and gives the angels to testify (n.16): For the testimony of Jesus is the spirit of prophecy (Rev. 19:10). [2] Since they were "under the altar," it is evident they were guarded by the Lord; for they who have led any life of charity are all guarded by the Lord lest they be injured by the evil; and after the Last Judgment, when

the evil have been removed, they are released from the guards and elevated into heaven. I have frequently seen them, since the Last Judgment, liberated from the lower earth and taken up into heaven. [3] That by "the slain" are meant they who are rejected, reproached and hated by the evil in the world of spirits, and who could be seduced, and also who desire to know truths, but cannot, by reason of falsities in the church, may appear from these passages: Jehovah God saith, Feed the sheep of the slaughter, whose possessors slay them; and I will feed the sheep of slaughter, on account of you, O poor of the flock (Zech. 11:4-5, 7). We are killed all the day long; we are counted as sheep for the slaughter; O Jehovah forsake us not (Ps. 44:22-23). Jacob shall cause them which are to come to take root, or is he slain according to the slaughter of them that were slain by him? (Isa. 27:6-7). For I have heard the voice of the daughter of Zion, woe is me, now; my soul is wearied by the slayers (Jer. 4:31). They shall deliver you into affliction, and shall kill you, and ye shall be hated for My name's sake (Matt. 24:9; John 16:2-3). This the Lord said to the disciples; but by disciples are meant all who worship the Lord and live according to the truths of His Word. [4] The evil in the world of spirits continually desire to kill; but because there they cannot do this as to the body, they continually desire to do it as to the soul; and since they are not able to do this, they burn with such hatred against them, that nothing delights them more than to do evil to them. This is the reason why they are guarded by the Lord, and when the evil are cast into hell, which takes place after the Last Judgment, they are led forth from their guards; but see the explanation of chapter 20, n. 846, which treats of this subject. That "to kill" in the Word signifies to destroy souls, which is to kill spiritually, is evident from many passages there, as also from the following: Isaiah 14:19-21; 26:21; Jeremiah 25:33; Lamentations 2:21; Ezekiel 9:1, 6; Revelation 18:24.

(326) Verse 10. And they cried with a great voice, signifies grief of heart, as is evident from what now follows.

(327) Saying, How long, O Lord, dost Thou not judge and avenge our blood on them that dwell on the earth? signifies, by reason that the Last Judgment is delayed, and they who offer violence to the Word and to the Lord's Divine Human are not removed. "How long, O Lord, dost Thou not judge," signifies, why is the Last Judgment delayed? "and avenge our blood," signifies, why in justice are they not condemned, who have offered them violence for acknowledging the Lord's Divine Human, and for living according to the truths of His Word? By "blood" is signified violence offered to them (n. 379); by "them that dwell on the earth," are meant the evil in the world of spirits, from whom they were guarded that they might not be hurt.

(328) Verse 11. And white robes were given unto each of them, signifies that there was given them a communication and conjunction with the angels who were in Divine truths. "Garments" signify truths (n. 166), and "white garments" genuine truths (n. 212). "Garments" have this signification, because all in the heavens are clothed according to the truths with them; and everyone is clothed according to

conjunction with angelic societies. Therefore when conjunction is granted, they immediately appear clothed in a similar manner; hence it is, that by “white robes were given to each of them,” is signified that communication and conjunction was given them with angels who were in Divine truths. “Robes,” “mantles,” and “cloaks,” signify truths in general, because they are general coverings. He who knows this signification of these things may know the arcana which lie hidden in the following passages: That Elijah, when he found Elisha, cast his mantle upon him. (1 Kings 19:19). That Elijah by his mantle divided the waters of Jordan (2 Kings 2:8). And in like manner Elisha (2 Kings 2:14). That the mantle fell from Elijah when he was taken up, and Elisha took it up (2 Kings 2:12-13). For by Elijah and Elisha the Lord was represented as to the Word, and therefore their “mantle” signified the Divine truth of the Word in general. As also was signified by: The robe of Aaron’s ephod, at the border of which there were pomegranates of blue and purple, and bells of gold (Exod. 28:31-35). That it signifies the Divine truth in general may be seen in The Arcana Coelestia, published at London (n. 9825). “Cloaks” and “mantles” have a similar signification in the following passages: All the princes of the sea shall come down from their thrones and cast away their cloaks (Ezek. 26:16). The scribes and Pharisees make broad the borders of their cloaks, that they may be seen of men (Matt. 23:5). My people have made themselves an enemy on account of a garment, ye pull off the mantle from them that pass by (Micah 2:8; and in other places).

(329) And it was said, that they should rest yet for a little while, until their fellow-servants that should be killed as they were, should be fulfilled, signifies that the Last Judgment should yet be delayed a little, till they should be collected from all quarters, who would, in like manner, be hated, reproached, and rejected by the evil for acknowledging the Lord's Divine Human, and for living according to the truths of His Word. That this is the signification, appears from what has been said above. Similar is the signification of this passage in Isaiah: Thy dead shall live; awake and shout, ye that dwell in the dust; Come, my people, enter into thy chambers, and shut the door after thee; hide thyself as it were for a little moment, until the anger be passed by. For, behold, Jehovah goeth forth out of His place, to visit the iniquity of the inhabitants of the earth upon him; the earth also shall disclose her blood, and shall no more cover her slain (Isa. 26:19-21). But, as was said before, this subject, and others of a similar nature, are treated of in chapter 20 and following, which is explained (n. 840-874).

(330) Verse 12. And I saw when He had opened the sixth seal, signifies exploration by the Lord of their state of life, who were interiorly evil, and on whom the Last Judgment was to be executed. That these are treated of is evident from what now follows; but that they may be understood, two arcana are to be revealed: First, that the Last Judgment was executed only on such as appeared in their external form as Christians, and orally professed the things of the church, but in their internal form, or in heart, they

were against them; and because they were such, they were therefore in conjunction with the ultimate heaven as to their exteriors, but with hell as to their interiors. Secondly, that as long as they were in conjunction with the ultimate heaven, so long the internals of their will and their love were closed, for which reason they did not appear evil before others; but when they were separated from the ultimate heaven, then their interiors were disclosed, and found to be totally in opposition to their exteriors, from which they dissembled and feigned that they were angels of heaven, and that the places they inhabited were heavens. These heavens, so called, were those which passed away at the time of the Last Judgment (Revelation 21:1). But more on this subject may be seen in the small work on The Last Judgment (n. 70, 71); and in The Continuation of the Last Judgment (n. 10).

(331) And, behold, there was a great earthquake, signifies the state of the church with these altogether changed, and terror. "Earthquakes" signify changes of state in the church, because "the earth" signifies the church (n. 285); and because in the spiritual world, when the state of the church is perverted anywhere, and there is a change, there is an earthquake, and as this is a prelude to their destruction, they are in terror. For the earths in the spiritual world are in appearance like the earths in the natural world (n. 260); but as the earths there, like all other things in that world, are from a spiritual origin, therefore changes occur according to the state of the church among the inhabitants, and when the state of the church is

perverted, they quake and tremble, yea, sink down and are moved out of their place. That this was the case, when the Last Judgment was at hand and accomplished, may be seen in the small work on The Last Judgment. Hence it may appear what is meant by “earthquakes,” “shakings,” and “commotions” of the earth, in the following passages: There shall be pestilences, famines, and earthquakes in diverse places (Matt. 24:7; Mark 13:8; Luke 21:11). This is said of the Last Judgment: In the fire of indignation have I spoken; surely in that day there shall be a great earthquake, and every man upon the face of the earth shall tremble, and the mountains shall be overturned (Ezek. 38:19-20). There was a great earthquake, such as was not since men were upon the earth (Rev. 16:18). I will shake heaven, and the earth shall be removed out of her place in the indignation of Jehovah of Hosts (Isa. 13:13). And the foundations of the earth have been shaken, the earth is moved exceedingly, for the transgression thereof is heavy upon it (Isa. 24:18-20). The earth is shaken and moved, and the foundations of the mountains, because He was wroth (Ps. 18:7). The mountains tremble before Jehovah, and the rocks are overturned (Nahum 1:5-6: and so in other places; as Jer. 10:10; 49:21; Joel 2:10; Hag. 2:6-7; Rev. 11:19; and elsewhere). But these things are to be understood as being done in the spiritual world, but not in the natural world; in this respect they signify such things as are explained above.

(332) And the sun became black as sackcloth of hair, and the moon became as blood, signifies the adulteration of all the good of love in them, and the falsification of all the truth

of faith. That “the sun” signifies the Lord as to Divine love, and thence the good of love from Him; and in the opposite sense, the denial of the Lord’s Divinity, and thence the adulteration of the good of love, may be seen above (n. 53). And as “the sun” signifies the good of love, “the moon” therefore signifies the truth of faith; for the sun is red from fire, and the moon is white from the light of the sun; and fire signifies the good of love, and light, the truth from that good. Concerning the moon, see also the passages adduced above (n. 53). It is said, “the sun became black as sackcloth of hair,” because adulterated good in itself is evil, and evil is black; and the reason why it is said “the moon became as blood,” is, because “blood” signifies the Divine truth, and in the opposite sense, the Divine truth falsified, as may be seen below (n. 379, 684). Nearly the same is said of the sun and moon in Joel: The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh (Joel 2:31).

(333) Verse 13. And the stars of heaven fell unto the earth, signifies the dispersion of all the knowledges of good and truth. That “stars” signify the knowledges of good and truth, may be seen above (n. 51); that “to fall from heaven to earth” means to be dispersed is evident; in the spiritual world, also, stars appear to fall from heaven to the earth there, when the knowledges of good and truth perish.

(334) Even as a fig tree casteth her unripe figs, when shaken by a great wind, signifies by reasonings of the natural man separated from the spiritual. It is said to have this signification, when yet it is a comparison, because all

comparisons in the Word are also correspondences, and in the spiritual sense they cohere with the subject treated of, as in the present instance; for "a fig," from correspondence signifies the natural good of man conjoined with his spiritual good, but here, in the opposite sense, the natural good of man separated from his spiritual good, which is not good; and as the natural man, when separated from the spiritual, perverts by reasonings the knowledges of good and truth, which are signified by the stars, it follows that this is signified by "a fig tree shaken by a great wind." That "wind" and "storm" signify reasoning is evident from many passages in the Word, but it is not necessary to adduce them here, because it is a comparison. The reason why "a fig tree" signifies the natural good of man is because every tree signifies something of the church in man, therefore also man with respect thereto. In confirmation are these passages: All the host of heaven shall fall down, as a leaf falleth from the vine, and as it falleth from the fig tree (Isa. 34:4). I will consume them, there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fall (Jer. 8:13). All thy bulwarks shall be like fig trees with the first fruits; if they be shaken, they shall even fall upon the mouth of the eater (Nahum 3:12; besides other places; as Jer. 24:2-3, 5, 8; Isa. 38:21; Jer. 29:17-18; Hos. 2:12; 9:10; Joel 1:7, 12; Zech. 3:10; Matt. 21:18-21; 24:32-33; Mark 11:12-14, 20-24; Luke 6:44; 13:6-9). In which places nothing else is meant by "a fig tree."

(335) Verse 14. And heaven departed as a book rolled together, signifies separation from heaven and conjunction

with hell. It is said that "heaven departed as a book rolled together," because the interior understanding, and hence the thought, of man is as heaven; for his understanding can be elevated into the light of heaven and in such elevation can think with the angels concerning God, concerning love and faith, and concerning eternal life: but if his will is not at the same time elevated into the heat of heaven, the man is not conjoined with the angels of heaven, thus is not like heaven. That this is the case, may be seen in Angelic Wisdom concerning Divine Love and Wisdom, Chapter 5. By virtue of this faculty of the understanding, the evil who are here treated of, could be in consociation with the angels of the ultimate heaven; but when these were separated from the former, their heaven departed as "a book rolled together." By "a book rolled together" is meant parchment, rolled up, because their books were parchments, and the comparison is made with a book, because the book is the Word (n. 256); therefore when it is rolled up like a parchment, nothing that it contains is apparent, and it is as though it were not. On this account the like is said in Isaiah: And all the host of heaven shall waste away, and the heavens shall be rolled together as a book, and shall fall down as the leaf falleth from the fig tree (Isa. 34:4). "Hosts" are the goods and truths of the church from the Word (n. 447). From these things it may appear, that by "heaven departing as a book rolled together," is signified separation from heaven, and conjunction with hell. That separation from heaven is conjunction with hell, is evident.

(336) And every mountain and island were moved out of their places, signifies that all the good of love and truth of faith receded. That this is the signification of these words no one can see without the spiritual sense. They have this signification, however, because by "mountains" are meant those who are in the good of love, because the angels dwell upon mountains; such as are in love to the Lord dwelling on high mountains, and such as are in love towards their neighbor dwelling on lower ones; wherefore by "every mountain" is signified every good of love. By "islands" are meant those who are more remote from the worship of God, see above (n. 34); here those who are in faith, and not so much in the good of love, therefore in the abstract sense "every island" signifies every truth of faith; by "being moved out of their places" is signified to recede. It is because the habitations of the angels are upon mountains and hills, that "mountains" and "hills" in the Word signify heaven and the church, where there exists love to the Lord and love to the neighbor, and in the opposite sense, hell, where there exists self-love and the love of the world. [2] That by "mountains" and "hills" are signified heaven and the church, where there exists love to the Lord and love to the neighbor, and thus where the Lord is, is evident from the following passages: Lift up the eyes to the mountains, from whence cometh help (Ps. 121:1). Behold upon the mountains the feet of him that publisheth peace (Nahum 1:15; Isa. 52:7). Praise Jehovah, mountains and hills (Ps. 148:9). The mountain of God is the mountain of Bashan, a mountain of hills is the mountain of Bashan. Why leap ye, O

mountains, ye hills of the mountain? Jehovah desireth to dwell therein, yea, Jehovah will dwell in it forever (Ps. 68:15-16). The mountains leaped like rams; the hills like the sons of the flock; before the Lord, thou art in travail, O earth (Ps. 114:4-7). And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains, and My elect may possess them, and My servants shall dwell there (Isa. 65:9). In the consummation of the age; then let them which be in Judea flee into the mountains (Matt. 24:16). Thy justice, O Jehovah, is like the mountains of God (Ps. 36:6). Jehovah will go forth and fight, His feet shall stand in that day upon the Mount of Olives, before Jerusalem on the east (Zech. 14:3-4). [3] Because "the Mount of Olives" signifies Divine love, therefore: The Lord in the daytime preached in the temple, but at night He went out and passed the night in the Mount of Olives (Luke 21:37; 22:39; John 8:1). And the Lord discoursed with His disciples on that mountain concerning his coming and the consummation of the age (Matt. 24:3; Mark 13:3, and following verses). And also He went from thence to Jerusalem and suffered (Matt. 21:1; 26:30; Mark 11:1; 14:26; Luke 19:29, 37; 21:37; 22:39). Because a mountain signified heaven and love: Jehovah descended upon the top of Mount Sinai, and promulgated the Law (Exod. 19:20; 24:17). And for the same reason the Lord was transfigured before Peter, James, and John, upon a high mountain (Matthew 17:1). And on this account Zion was upon a mountain, and also Jerusalem, and they are called "the mountain of Jehovah," and "the mountain of holiness," in many parts of the Word. “Mountains” and “hills” have a similar signification in other places (as in Isaiah 7:25; 30:25; 40:9; 44:23; 49:11, 13; 55:12; Jeremiah 16:15, 16; Ezekiel 36:8; Joel 3:17, 18; Amos 4:1, 13; 9:13, 14; Psalms 65:6; 80:8, 10; 104:5-10, 13). [4] That those loves are signified by “mountains” and “hills,” may appear still more evidently from their opposite sense, in which they signify infernal loves, which are self-love and the love of the world, as is manifest from the following passages: The day of Jehovah shall come upon all the high mountains, and upon all the hills that are lifted up (Isa. 2:12, 14). Every valley shall be exalted, and every mountain and hill shall be made low (Isa. 40:3-4). The mountains shall be overthrown and the steep places shall fall (Ezek. 38:20-21). Behold, I am against thee, O mountain, destroying the whole earth, I will make thee a mountain of burning (Jer. 51:25). I saw the mountains, and behold they were shaken, and all the hills were overturned (Jer. 4:23-25). A fire is kindled in mine anger, and it shall set on fire the foundations of the mountains (Deut. 32:22). I will lay waste mountains and hills (Isa. 42:15). Behold, O Jacob, I have made thee like a threshing instrument, that thou mayest thresh and beat in pieces the mountains, and make the hills as chaff, that the wind may carry them away (Isa. 41:15-16). Give glory to Jehovah God, before your feet stumble on the mountains of twilight (Jer. 13:16). Nor is anything else meant by “the seven mountains, upon which the woman sat, which was Babylon” (Revelation 17:9; besides other places; as Isaiah 14:13; Jeremiah 50:6; 9:10; Ezekiel 6:3, 13; 34:6; Micah

6:1, 2; Nahum 1:5, 6; Psalms 46:2, 3). From the above it is evident what is meant by "every mountain and island were moved out of their places." Also in what follows, by: Every island fled away, and the mountains were not found (Rev. 16:20; n. 714).

(337) Verse 15. And the kings of the earth, and the great ones, and the rich, and the rulers of thousands, and the mighty, and every servant, and every freeman, signifies those who before separation were in the understanding of truth and good, in the science of the knowledges thereof, in erudition, either from others or from themselves, and yet not in a life according to them. That this is the signification of the above words in their order, can only be known by those who know what is signified in the spiritual sense by "kings," "great ones," "rich," "rulers of thousands," "the mighty," "servants, and freemen." For by "king," in this sense, are signified they who are in truths; by "great ones," they who are in goods; by "the rich," they who are in the knowledges of truth; by "rulers of thousands," they who are in the knowledges of good; by "the mighty," they who are in erudition; by "servants," they who are in such things from others, thus from the memory; by "freemen," they who are in such things from themselves, thus from judgment. But to prove the signification of all these names from the Word would be too prolix. What is signified by "kings" has been shown before (n. 20); and what by "the rich" (n. 206); what by "great ones," is evident from Jeremiah 5:5; Nahum 3:10; Jonah 3:7; for "great" is predicated of good (n. 896, 898); that "mighty," and "servants, and freemen," are such as are

in erudition, either from others or from themselves, will be seen below. It is said, they who are in these things, and yet not in a life according to them, because the evil, yea, the worst, may be in the science and in the understanding of the knowledges of truth and good, and also in much erudition, but because they are not in a life according to them, they are not in them actually; for what is only in the understanding, and not at the same time in the life, is not in the man, but is out of him, as it were in a court; but that which is at the same time in the life, is in the man, it is within him as in the house; therefore the latter are preserved, and the former rejected.

(338) Hid themselves in the caves and in the rocks of the mountains, signifies that they were now in evils and in the falsities of evil. "To hide themselves in the caves and in the rocks of the mountains," signifies to be in evils and in the falsities of evil, because they who pretended before the world that they were in the good of love, and yet were in evil, after death hide themselves in caves; and they who have pretended that they were in the truths of faith, and yet were in the falsities of evil, hide themselves in the rocks of the mountains. The entrances appear like holes in the earth, and like clefts in the mountains, into which they betake themselves like serpents, and there hide themselves. That such are their abiding places I have frequently seen. Hence it is that by "caves" are signified the evils with such, and by "holes" and "clefts" the falsities of evil, in the following passages: In that day they shall go into the caves of the rocks and into the fissures of the cliffs when Jehovah

ariseth to terrify the earth (Isa. 2:19). In that day they shall go into the clefts of the rocks and into the fissures of the cliffs for dread of Jehovah (Isa. 2:21). To dwell in the fissures of the valleys, in holes of the earth, and in the rocks (Job 30:6). The pride of thine heart hath deceived thee, who dwellest in fissures (Obad. 3). In that day they shall come and shall rest in the rivers of desolation, and in the fissures of the rocks (Isa. 7:19). The palace shall be a desert, the hillside and towers shall be for caves forever (Isa. 32:14). The pride of thine heart hath deceived thee, that dwellest in the holes of the rock (Jer. 49:16). And they shall hunt them from upon every mountain and hill, and out of the holes of the rocks; they shall not be hidden before Me, neither is their iniquity hidden (Jer. 16:16-17). In that day the suckling shall play on the hole of the viper, and the weaned shall put his hand on the cave of the basilisk (Isa. 11:8).

(339) Verse 16. And said to the mountains and rocks, Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb, signifies confirmation of evil by falsity, and of falsity from evil, until they did not acknowledge anything Divine in the Lord. “Mountains” signify the loves of evil, thus evils (n. 336), and “rocks” signify the falsities of faith; by “falling upon them and hiding them,” is signified to be defended against influx from heaven; and as this is done by confirmations of evils by falsity, and of falsity from evil, therefore these are signified; by “hiding themselves from the face of Him that sitteth upon the throne, and from the anger of the Lamb,” is signified until they do not acknowledge anything Divine in

the Lord; by “Him that sitteth on the throne” is meant the Divine of the Lord, from whence are all things; and by “the Lamb” is meant Himself as to the Divine Human; the Lord as to both was upon the throne, as has been shown above. It is said “from His face and from His anger,” because all they who are in caves and rocks, dare not set foot out of them, nor even put forth a finger, by reason of the pain and torment consequent on doing so; this is owing to the hatred which they bear against the Lord, even to their not being able to name Him; and the Divine sphere of the Lord fills all things, which they cannot remove from themselves, except by confirmations of evil by falsity, and of falsity from evil; the delights of evils do this. [2] Similar is the signification of this passage in Hosea: And they shall say to the mountains, Cover us, and to the hills, Fall upon us (Hos. 10:8). And in Luke: Then shall they begin to say to the mountains, Fall upon us; and to the hills, Hide us (Luke 23:30). That this is the spiritual sense of these words, cannot appear in the letter, but it appears in the spiritual sense from this, that when the Last Judgment is executed, they who are in evil, and desire to be in good, suffer hard things in the beginning; whereas they suffer less on such an occasion who confirm themselves in their evil by falsities, for these last cover their evil by falsities, but the former lay bare their evil, and in this case cannot endure the Divine influx, as is seen in what follows. The caves and caverns into which they cast themselves, are correspondences.

(340) Verse 17. Because the great day of His anger is come, and who is able to stand? signifies that they were made

such of themselves by their separation from the good and faithful on account of the Last Judgment, which otherwise they could not endure. “The great day of the anger of the Lamb,” signifies the day of the Last Judgment; “and who is able to stand?” signifies their inability to endure it by reason of their torment; for when the Last Judgment is at hand, the Lord, together with heaven, approaches, and of those who are below in the world of spirits, no others can endure the Lord’s coming, but those who are interiorly good, who shun evils as sins, and look to the Lord. That “the day of the Lord’s anger” signifies the Last Judgment is evident from the following passages: Before the fierce anger of Jehovah come upon you, before the day of Jehovah’s anger come upon you, it may be ye shall be hid in the day of Jehovah’s anger (Zeph. 2:2-3). Behold the day of Jehovah cometh, cruel both with indignation and wrath of anger (Isa. 13:9, 13). The great day of Jehovah is near, a day of wrath, a day of straitness and distress, a day of darkness and thick darkness (Zeph. 1:14-15). Thy anger is come, and the time of the dead to be judged, and to give reward unto Thy servants, and to destroy them that destroy the earth (Rev. 11:18). Kiss the Son, lest He be angry and ye perish in the way, because His anger is kindled quickly; happy are all they that trust in Him (Ps. 2:12).

(341) To the above I will add this Relation. I saw some of the English clergy assembled, to the number of six hundred, who prayed to the Lord that they might be permitted to ascend to a society of the higher heaven; which being granted them, they ascended. And when they

entered, they saw their king, the present king’s grandfather, and they were glad, who went up to two bishops that were among them, whom he had known in the world, and entering into discourse with them, asked them, “How came you here?” They replied, that they had made supplication to the Lord, and it was granted them. He said to them, “Why to the Lord, and not to God the Father?” And they answered, that they were so instructed below. And he said, “Did I not sometimes tell you in the world, that the Lord ought to be approached, and also that charity is primary? What reply did you then make concerning the Lord?” And it was given them to recollect, that they had made answer, “That when the Father is approached, the Son also is approached.” But the angels who were about the king said, “You are mistaken, you did not think so, nor is the Lord approached, when God the Father is approached; but God the Father is approached, when approach is made to the Lord, because they are one, like soul and body. Who approaches a man’s soul, and thus his body? When a man is approached as to his body, which is seen, is not his soul also approached, which is not seen?” To this they were silent. And the king went up to the two bishops, with two gifts in his hand, saying, “These are gifts from heaven.” They were celestial forms of gold which he wished to present to them, when a dusky cloud covered them, and separated them. And they descended by the way that they had come up; and they wrote these things in a book. [2] The rest of the English clergy, who had heard that their companions had been permitted to ascend to the higher heaven, assembled at the foot of the mountain, where they waited for their return. On their return they saluted their brethren, and related what had happened to them in heaven, and that the king had presented the bishops with two celestial forms of gold, most beautiful to behold; but that they fell out of their hands. They then went out of the public place into a grove, which was near, and discoursed among themselves, looking about to see if anyone heard them; but nevertheless they were heard. Their discourse was about unanimity and concord, and then about supremacy and dominion. The bishops spoke, and the rest assented. And on a sudden, to my surprise, they no longer appeared as many, but as one great figure whose face was like the face of a lion, having on his head a turreted miter, on which was a crown: and he spoke in a lofty tone, and walked proudly; and, looking behind, he said, “Who else has a right to supremacy but me?” The king looked down from heaven and saw them, first all as one, and afterwards as several unanimous; but most of them, as he said, in a secular dress.

(342)

Revelation 7

1. AFTER THESE things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2. And I saw another angel ascending from the rising of the sun, having the seal of the living God. And he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea. 3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God upon their foreheads. 4. And I heard the number of them that were sealed; a hundred and forty and four thousand, sealed out of every tribe of Israel. 5. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand. 7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 8. Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. 9. After these things, I saw, and, behold, a great multitude which no one could number, of every nation, and tribes, and peoples, and tongues, standing

before the throne, and before the Lamb, clothed with white robes, and palms in their hands. 10. And crying with a great voice, saying, Salvation to our God that sitteth upon the throne, and unto the Lamb. 11. And all the angels stood around the throne, and the elders, and the four animals, and fell before the throne on their faces, and adored God. 12. Saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ages of ages, Amen. 13. And one of the elders answered, saying unto me, Who are these that are arrayed in white robes? and whence came they? 14. And I said unto him, Lord, thou knowest. And he said unto me, These are they that come out of great affliction, and have washed their robes, and made their robes white in the blood of the Lamb. 15. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. 16. They shall not hunger anymore, neither thirst any more, neither shall the sun fall upon them, nor any heat. 17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away every tear from their eyes. THE SPIRITUAL SENSE The contents of the whole chapter In this chapter it treats of those who are and will be in the Christian heaven; and first of their separation from the evil (verses 1-3); after that, of those who are in love to the Lord and thereby in wisdom, of whom the higher heavens consist (verses 4-8); and of those who are in charity and its faith from the Lord, because they have fought against evils, of whom are the lower heavens (verses 9-17). The contents of each verse Verse 1. “After these things I saw four angels standing on the four corners of the earth,” signifies the entire heaven now in the effort to execute the Last Judgment (n. 342). “Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree,” signifies a withholding and restraining by the Lord, of a nearer and thence more powerful influx into the lower parts, where the good were conjoined with the evil (n. 343). Verse 2. “And I saw another angel ascending from the rising of the sun,” signifies the Lord providing and regulating (n. 344). “Having the seal of the living God,” signifies who alone knows all and each, and can distinguish and separate them one from another (n. 345). “And he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea (verse 3), saying, Hurt not the earth, neither the sea, nor the trees,” signifies the presenting and withholding by the Lord of a nearer and stronger influx into the lower parts (n. 346). “Till we have sealed the servants of our God upon their foreheads,” signifies before they are separated who are in truths from good from the Lord (n. 347). Verse 4. “And I heard the number of them that were sealed, a hundred and forty and four thousand,” signifies all who acknowledge the Lord as the God of heaven and earth, and are in truths of doctrine from the good of love, from Him through the Word (n. 348). “Sealed out of every tribe of Israel” signifies the Lord’s heaven and church composed of them (n. 349). Verse 5. “Of the tribe of Judah were sealed twelve thousand,” signifies celestial love, which is love to the Lord, and this with all who will be in the New Heaven and the New Church (n. 350). “Of the tribe of Reuben were sealed twelve thousand,” signifies wisdom from celestial love, with them who will be there (n. 351). “Of the tribe of Gad were sealed twelve thousand,” signifies uses of life, which are of wisdom from that love, with those who will be there (n. 352). Verse 6. “Of the tribe of Asher were sealed twelve thousand,” signifies mutual love with them (n. 353). “Of the tribe of Naphtali were sealed twelve thousand,” signifies the perception of use, and what use is with them (n. 354). “Of the tribe of Manasseh were sealed twelve thousand” signifies the will of serving, and of action, with them (n. 355). Verse 7. “Of the tribe of Simeon were sealed twelve thousand,” signifies spiritual love, which is love towards the neighbor, with them (n. 356). “Of the tribe of Levi were sealed twelve thousand,” signifies the affection of truth from good, from whence comes intelligence with them (n. 357). “Of the tribe of Issachar were sealed twelve thousand” signifies the good of life with them (n. 358). Verse 8. “Of the tribe of Zebulon were sealed twelve thousand,” signifies the conjugial love of good and truth with them (n. 359). “Of the tribe of Joseph were sealed twelve thousand,” signifies the doctrine of good and truth with them (n. 360). “Of the tribe of Benjamin were sealed twelve thousand,” signifies the life of truth from good according to doctrine with them (n. 361). Verse 9. “After this I saw and behold, a great multitude which no one could number,” signifies all the rest who are not of those enumerated, and yet are in the New Heaven and New

Church of the Lord, and who constitute the ultimate heaven and the external church, whose quality no one knows but the Lord alone (n. 363-364). "Of every nation, and tribes, and peoples, and tongues," signifies all in the Christian world, who are in religion from good, and in truths from doctrine (n. 365). "Standing before the throne and before the Lamb," signifies hearing the Lord and doing the things which He commands (n. 366). "Clothed with white robes, and palms in their hands," signifies communication and conjunction with the higher heavens, and confession from Divine truths (n. 367). Verse 10. "And crying with a great voice, saying, Salvation to our God that sitteth upon the throne, and unto the Lamb," signifies acknowledgment from the heart that the Lord is their Savior (n. 368). Verse 11. "And all the angels stood round about the throne, and the elders, and the four animals," signifies all in the whole heaven (n. 369). Verse 12. "Saying, Amen" signifies Divine verity and confirmation therefrom (n. 371). "Blessing, and glory, and wisdom, and thanksgiving," signifies the Divine spiritual things of the Lord (n. 372). "And honor, and power, and might," signifies the Divine celestial things of the Lord (n. 373). "Be unto our God for ages of ages," signifies these things in the Lord, and from the Lord to eternity (n. 374). "Amen," signifies the consent of all (n. 375). Verse 13. "And one of the elders answered, saying unto me, Who are these that are arrayed in white robes? and whence came they?" Verse 14. "And I said unto him, Lord, thou knowest," signifies the desire of knowing and the will of interrogating, and the answer and information (n. 376). "And he said unto me, These are they that come out of great affliction," signifies that they are those who have been in temptations, and have fought against evils and falsities (n. 377). "And have washed their robes," signifies who have cleansed their religious principles from the evils of falsity (n. 378). "And made their robes white in the blood of the Lamb," signifies, and purified them from the falsities of evil by truths, and thus have been reformed by the Lord (n. 379). Verse 15. "Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them," signifies that they are in the presence of the Lord, and constantly and faithfully live according to the truths which they receive from Him in His church (n. 380). Verse 16. "They shall not hunger any more, neither thirst anymore" signifies that hereafter there shall be no lack of goods and truths with them (n. 381). "Neither shall the sun fall upon them, nor any heat," signifies that hereafter they shall have no lusts to evil nor to falsity of evil (n. 382). Verse 17. "For the Lamb which is in the midst of the throne shall feed them," signifies that the Lord alone will teach them (n. 383). "And shall lead them to living fountains of waters," signifies, and shall lead by truths of the Word to conjunction with Himself (n. 384). "And God shall wipe away every tear from their eyes" signifies that they shall no longer be in combats against evils and their falsities, and thereby in grief, but in goods and truths, and thence in heavenly joys from the Lord. THE EXPLANATION Verse 1. Afterwards I saw four angels standing on the four corners of the earth, signifies the entire heaven now in the effort to execute the Last Judgment on those who were in the world of spirits. Many things now follow concerning the state of the spiritual world just before the Last Judgment, which no one could know but by revelation from the Lord. And since it has been granted me to see in what manner the Last Judgment was executed, and also the changes which preceded it, and the arrangements which followed; I am thereby enabled to relate the signification of all the particulars contained in this and the following chapters. [2] By "the four angels" is here signified the entire heaven; by "the four corners of the earth" is signified the entire world of spirits, which is in the midst between heaven and hell; for the Last Judgment was executed on those who were in the world of spirits, but not on anyone in heaven, nor anyone in hell. The reason why "the angels" signify heaven is because "an angel," in the highest sense, means the Lord as to the Divine Human (n. 344); and as heaven is heaven from the Lord, by "the angels" is also signified heaven. [3] "The four angels" here signify the entire heaven, because they were seen "standing on the four corners of the earth," and by the "four corners" are signified the four quarters. The reason why the above words signify the effort of the entire heaven to execute the Last Judgment is because the Lord, when the judgment was at hand, caused the heavens to draw near over the world of spirits, and by this approach of the heavens, such a change of state in the interiors of the minds of those who were below, was effected, that they saw nothing but terrors before their eyes. [4] That "corners" signify quarters, and thence "the four corners" all quarters, may appear from the following passages: Ye shall measure without the city, the corner towards the east, the corner towards the south, the corner towards the west, and the corner towards the north (Num. 35:5). Thou shalt make the boards for the habitation for the corner of the south, and for the corner of the north (Exod. 26:18, 20, 23). And a court for the corner of the south, for the corner of the north, for the corner of the west, and for the corner of the east (Exod. 27:9, 11-13). The four quarters are also called “the four corners” frequently in Ezekiel, as in chapter 47:8-20; 48. [5] Because “corners” signify quarters, therefore they also signify all things, as all things relating to heaven or hell, or of good or truth, as is plain from these passages: Satan shall go out to deceive the nations which are in the four corners of the earth (Rev. 20:8). I have cut off the nations, and their corners are devastated (Zeph. 3:6). Israel was gathered together as one man, and the corners of all the people stood up (Judg. 20:1-2). A scepter shall rise out of Israel, and shall break in pieces the corners of Moab (Num. 24:17). A day of trumpet and alarm and upon the high corners (Zeph. 1:16). I will cast them out into the farthest corners (Deut. 32:26). [6] That “a corner” signifies the ultimate which sustains things higher, as the foundation does a house, and thus also all things, appears from these passages: He will found in Zion a cornerstone, a precious established foundation (Isa. 28:16). And they shall not take of that stone for a corner (Jer. 51:26). From Judah shall be a cornerstone (Zech. 10:4). The stone which they rejected is become the head of the corner (Ps. 118:22; Matt. 21:42; Mark 12:10; Luke 20:17-18).

(343) Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree, signifies a withholding and restraining by the Lord of a nearer and thence more powerful influx into the lower parts, where the good were conjoined with the evil. It is to be known that the Last Judgment takes place when the evil are multiplied below the heavens in the world of spirits, to such a degree that the angels in the heavens cannot subsist in their state of love and wisdom; for in this case they have no support and no foundation. And as this is caused by the multiplication of the evil below, therefore the Lord, in order to preserve their state, flows in with His Divine more and more strongly, and this continues until they can no longer be preserved by any influx, without a separation of the evil below from the good. This is effected by the letting down and drawing near of the heavens, and thence by a stronger influx, until at length the evil cannot endure it; and then the evil flee away, and cast themselves into hell. This is also what is signified in the foregoing chapter by these words: They said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb; for the great day of His anger is come; and who shall be able to stand (Rev. 6:16-17). [2] But to proceed to the explanation. By "the four winds" is signified the influx of the heavens; by "the earth, the sea, and every tree" are signified all lower things and the things that are there; by "the earth and sea," all lower things; and

by “every tree,” all things there. That “wind” signifies influx, properly the influx of truth into the understanding, may appear from the following passages: Thus saith the Lord Jehovah, Come from the four winds, O spirit, and breathe into these slain, that they may live (Ezek. 37:9-10). There were seen four chariots, to which there were four horses, these are the four winds of the heavens (Zech. 6:1, 5). Ye must be born again. The wind bloweth where it willeth, and thou knowest not whence it cometh, and whither it goeth (John 3:7-8). The Maker of the earth prepareth the world by His wisdom, He bringeth forth the wind out of His treasures (Jer. 10:12-13; 51:15-16; Ps.135:7). Jehovah causeth His wind to blow, and the waters flow. He announceth His word, His statutes and judgments (Ps. 147:17-19). Jehovah praiseth the stormy wind doing His Word (Ps. 148:8). Jehovah maketh His angels winds (Ps. 104:3-4). Jehovah was carried upon the wings of the wind (Ps. 18:10; 104:3). The wings of the wind are Divine truths which flow in; therefore the Lord is called: The breath of the nostrils (Lam. 4:20). And it is written: He breathed into the nostrils of Adam the soul of lives (Gen. 2:7). Also that: He breathed on His disciples, and said, Receive ye the Holy Spirit (John 20:21-22). [3] “The Holy Spirit” is the Divine truth proceeding from the Lord, the influx of which into the disciples was represented, and thus signified by “He breathed upon them.” That “wind” and respiration signify the influx of Divine truth into the understanding, is from the correspondence of the lungs with the understanding, on which subject see The Angelic Wisdom concerning the

Divine Love and Wisdom (n. 371-429). As, therefore, a nearer and stronger Divine influx through the heavens disperses the truths with the evil, therefore “wind” signifies the dispersion of the truth with them; and thence their conjunction with hell, and destruction; as may be seen from these passages: And upon Elam I will bring the four winds from the four ends of the heavens, and will disperse them (Jer. 49:36). Thou shalt disperse them, that the wind may carry them away, and the storm dissipate them (Isa. 41:16). The breath of Jehovah, like a stream of brimstone, doth kindle them (Isa. 30:33). The contrivers of iniquity perish by the blast of God, and by the breath of His nostrils are they consumed (Job 4:8-9). The foundations of the world were revealed by the rebuke of Jehovah, by the blast of the breath of Thy nostrils (Ps. 18:15). I saw in vision, and behold, the four winds of the heavens strove upon the great sea. And four beasts came up (Dan. 7:2-3 seq.). From the storm of Jehovah, anger is gone forth, it shall rush upon the head of the wicked (Jer. 23:19; 30:23). O my God, pursue them by Thy storm, terrify them by Thy tempest (Ps. 83:15). The way of Jehovah is in the storm and tempest (Nahum 1:3; besides other places; as Jer. 25:32; Ezek. 13:13; Hos. 8:7; Amos 1:14; Zech. 9:14; Ps. 11:6; 50:3; 55:8). He saith that the wind of the storm shall blow. God maketh the storm to be calm, that its waves might be still (Ps. 107:25, 29). [4] Hence it may appear what is the signification of these words in their spiritual sense: Jesus in the ship rebuked the wind, and said unto the sea, Be still, and it was quiet (Mark 4:39-40; Luke 8:23-24). By “the sea” is here signified hell, and by "the wind" influx thence. Nor is anything but strong influx signified by "the east wind" (Ezek. 17:10; Jer. 18:17; Ezek. 19:12; Hosea 13:15; Psalm 48:7). Nor by the same "wind which dried up the Red Sea" (Exod. 14:21); concerning which it is thus written by Moses: And with the blast of thy nostrils the waters were heaped up, thou didst blow with thy wind, the sea covered them (Exod. 15:8, 10). From what has been said, it may now be seen, that by "holding the four winds that the wind should not blow on the earth" is signified to withhold and prevent a nearer and stronger influx into the lower parts.

(344) Verse 2. And I saw another angel ascending from the rising of the sun, signifies the Lord providing and regulating. "An angel" here means the Lord as to the Divine love, because He ascended "from the rising of the sun," and "from the rising of the sun" or from the east is from the Divine love, for in the spiritual world the Lord is the sun and the east, and is so called as to that love. That He was providing and moderating is evident from His command to the four angels, "not to hurt the earth and the sea, till the servants of God were sealed on their foreheads." That the Lord's Divine Human is meant by "an angel," in the highest sense is manifest from these passages: The angel of the faces of Jehovah delivered them; on account of His love and His pity, He redeemed them, and He bare them, and carried them all the days of eternity (Isa. 63:9). The angel who redeemed me from all evil bless them (Gen. 48:16). The Lord whom ye seek, shall suddenly come to His temple, and the angel of the covenant, whom ye desire (Mal. 3:1).

Behold, I send an angel before thee to keep thee in the way, beware of his face, for My name is in the midst of him (Exod. 23:20-23). “Angel” and “sent” in the Hebrew language, are expressed by one word; hence it is that the Lord so often calls himself “sent by the Father,” by which is meant the Divine Human. But “an angel,” in a relative sense is everyone who receives the Lord, both in heaven and in the world.

(345) Having the seal of the living God, signifies who alone knows all and each, and can distinguish and separate them one from another. Since they were sealed on their foreheads with a seal, therefore by “having the seal of the living God,” as spoken of the Lord is meant to know all and each, and to be able to distinguish and separate the servants of God from those who are not servants of God.

(346) And he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, (verse 3) saying, Hurt not the earth, neither the sea, nor the trees, signifies the preventing and withholding by the Lord of a nearer and stronger influx into the lower parts. That this is the signification of these words is evident from the explanation above (n. 343). In the sense of the letter it was the four angels that withheld influx, but, in the spiritual sense, it was the Lord. “Not to hurt the earth, the sea, nor the trees,” signifies that they should not operate by a vehement, but by a moderate, influx. For the Lord, by various degrees of influx into the heavens, disposes, regulates, tempers, and moderates all things there and in

the hells, and, through the heavens and the hells, all things in the world.

(347) Till we have sealed the servants of our God in their foreheads, signifies before they are separated who are in truths from good from the Lord, thus who are interiorly good. By "sealing them in their foreheads," is not meant to seal them there, but to distinguish and separate those who are in the good of love from the Lord; for "the forehead" signifies the good of love. That they who are in truths from good from the Lord are meant, because these are signified by "the servants of God" (n. 3). The reason why "the forehead" signifies the good of love, is, because the face is the image of man's affections, and the forehead is the highest part of the face; the cerebrum, from which is the origin of all things of man's life, being immediately under the forehead. As "the forehead" signifies the love, good love in the good, and evil love in the evil, therefore by "sealing them on their foreheads," is signified to distinguish and separate one from another according to the love. Similar is the signification of this passage in Ezekiel: Go through the midst of Jerusalem, and seal a seal upon the foreheads of the men that sigh over the abominations (Ezek. 9:4-6). [2] As "the forehead" signifies love, therefore concerning the plate of gold on the mitre of Aaron, on which was engraven Holiness to Jehovah, it is written: That it should be over against the face of his mitre, that it might be over the forehead of Aaron, and that it should be upon the forehead of Aaron continually, that they may be in good favor before Jehovah (Exod. 28:36-38). And moreover it was

commanded: That these words, Thou shalt love God with all thy heart, and with all thy soul, were to be upon the hand and upon the forehead (Deut. 6:5, 8; 11:18). That they should have the name of the Father written on their foreheads (Rev. 14:1). And the name of God and of the Lamb in their foreheads (Rev. 22:4). It should be known, that the Lord looks at the angels in the forehead, whilst they look at the Lord through the eyes; by reason that the Lord looks at all from the good of love, and wills that they, on their part, should look at Him from the truths of wisdom; in this manner conjunction is effected. [3] "The forehead," in the opposite sense, signifies evil love in these passages: Who have the mark of the beast on their forehead (Rev. 13:16; 14:9; 20:4). And also the name of Babylon upon their foreheads (Rev. 17:5). The forehead of a woman a harlot (Jer. 3:3). Obdurate of forehead, and hard of heart (Ezek. 3:7-8). Thou art hard, and thy forehead is brass (Isa. 48:4).

(348) Verse 4. And I heard the number of them which were sealed, a hundred and forty and four thousand, signifies all who acknowledge the Lord to be the God of heaven and earth, and are in truths of doctrine from the good of love from Him through the Word. That these are signified by "a hundred and forty and four thousand out of the twelve tribes of Israel," is, because "the twelve tribes of Israel" signify the church from those who are in good and truth from the Lord, and acknowledge Him as the God of heaven and earth. By the number "one hundred and forty-four thousand," all these are meant; for by this number the same is signified as by twelve, since it arises by multiplying

“twelve” into “twelve,” and then by multiplying it by “one hundred” and by “one thousand”; and any number whatever multiplied into itself, and then by “ten,” “one hundred,” or “one thousand,” has a like signification as the original number; therefore the number “one hundred and forty-four thousand” signifies the same as “one hundred and forty-four,” and this the same as “twelve,” because “twelve” multiplied by “twelve” make “one hundred and forty-four”; so likewise “the twelve thousand sealed out of each tribe,” being multiplied by “twelve,” make “one hundred and forty-four thousand.” The number “twelve” signifies all, and is predicated of truths from good, because “twelve” is the product of “three” and “four” multiplied by each other, and the number “three” signifies everything as to truth, and the number “four” everything as to good; hence “twelve,” in this instance, signifies everything as to truth from the good of love. [2] That all numbers signify the adjuncts of things, determining their quality or quantity, may appear manifest from numbers in Revelation, which, were they without some specific signification, would yield no sense whatever in many places. From what has been said it may be seen, that by “one hundred and forty-four thousand sealed,” and by “twelve thousand out of each tribe,” is not to be understood that so many were sealed and elected out of the tribes of Israel, but all who are in the truths of doctrine from the good of love from the Lord. This is what is signified in general by “the twelve tribes of Israel,” and also by “the Lord’s twelve apostles”; but, in particular, some truth from good is signified by each tribe, and by each apostle. But the signification of each particular tribe shall be explained presently. Since the twelve tribes signify all the truths of doctrine from the good of love from the Lord, they also signify all things of the church; on which account the twelve tribes of Israel represented the church, as did also the twelve apostles. [3] As "twelve" is predicated of the truths and goods of the church, therefore the New Jerusalem, by which is meant the Lord's New Church, is described by the number twelve in every particular, as that: The length and breath of the city was twelve thousand furlongs; that the wall thereof was one hundred and forty-four cubits (Rev. 21:16). One hundred and forty-four is twelve multiplied by twelve. That there were twelve gates; and the gates were of twelve pearls; that over the gates there were twelve angels; and the names written of the twelve tribes of Israel; that the wall had twelve foundations; and in them the names of the twelve apostles of the Lamb; and they consisted of twelve precious stones; as also that the tree of life was there, bearing twelve fruits according to the twelve months. (Rev.12-13, 21). Concerning all these particulars, see chapters 21 and 22. From such as are here treated of the New Heaven is formed, and the New Church is forming by the Lord; for they are the same who are mentioned in chapter 14, where it is written of them: And I saw, and, behold, the Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand. And they sung a new song before the throne, and no one could learn that song but the hundred and forty-four thousand, which were redeemed from the earth, for they are virgins, and follow the Lamb whithersoever He goeth (Rev. 14:1, 3-4). [4] Because “the twelve tribes” signify the Lord’s church as to all its truths and goods, therefore the number “twelve” became a number of the church, and was used in its holy ceremonies and solemnities, as: In the breastplate of judgment, in which were the Urim and Thummim, there were twelve precious stones (Exod. 28:21). That twelve loaves of faces were put upon the table in the tabernacle (Lev. 24:5-6). That Moses built an altar below Mount Sinai, and erected twelve pillars (Exod. 24:4). That twelve men were sent to explore the land of Canaan (Deut. 1:23). That twelve men brought twelve stones out of the midst of Jordan (Josh. 4:1-9, 20). That twelve princes at the dedication of the altar brought twelve chargers of silver, twelve bowls of silver, twelve censers of gold, twelve oxen, twelve rams, twelve lambs, and twelve he-goats (Num. 7:84, 87). That Elijah took twelve stones, and built an altar (1 Kings 18:31-32). That Elijah found Elisha ploughing with twelve yoke of oxen, and himself among the twelve, and that then he cast his mantle upon him (1 Kings 19:19). That Solomon placed twelve oxen under the brazen sea (1 Kings 7:25, 44). That he made a throne, and twelve lions standing at the steps of it (1 Kings 10:19-20). That on the head of the woman who was clothed with the sun there was a crown of twelve stars (Rev. 12:1). From what has been said it may now be evident, that by “one hundred and forty-four thousand sealed, twelve thousand out of each tribe,” are not meant so many in number of the Jews and Israelites, but all who are of the New Christian Heaven, and the New

Church, who will be in truths of doctrine from the good of love through the word from the Lord.

(349) Sealed out of every tribe of Israel signifies the Lord's heaven and church from them. By a "tribe" is signified religion as to the good of life, and by "every tribe" is signified the church as to every good of love and as to every truth from that good, from which is the good of life; for there are two things which make the church, the good of love and the truth of doctrine; the marriage of these is the church. The twelve tribes of Israel represented, and thence signified the church as to that marriage, and each tribe some universal truth of good or good of truth therein. But what each tribe signifies has not hitherto been revealed to anyone, nor could it be revealed, lest, by an ill-connected explanation, the sanctity which lies concealed in their several conjunctions into one, should be profaned, for their signification is determined by their conjunction. [2] They have one signification in the series in which they are named according to their nativities (Genesis 29; 30; 35:18); where the series of them is as follows: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, Benjamin (Gen.35:23-26). They have another signification in the series in which they are mentioned when they came to Egypt, which is as follows: Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Gad, Asher, Joseph, Benjamin, Dan, Naphtali (Gen. 46:8-24). Another, in the series in which they are blessed by their father Israel, which is this: Reuben, Simeon, Levi, Judah, Zebulon Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin (Gen. 49). Another, in the

series in which they are blessed by Moses, which is: Reuben, Judah, Levi, Benjamin, Joseph, Ephraim, Manasseh, Zebulon, Gad, Dan, Naphtali, Asher (Deut. 33). Here Ephraim and Manasseh are mentioned, and not Simeon and Issachar. [3] Another, in the series in which they encamped and journeyed, which was this: The tribe of Judah, Issachar, and Zebulon to the east; the tribe of Reuben, Simeon, and Gad to the south; the tribe of Ephraim, Manasseh, and Benjamin to the west; the tribe of Dan, Asher, and Naphtali to the north; and the tribe of Levi in the middle (Num. 2:1 to the end). Another, in the series in which they are mentioned in other places; as Genesis 35:23-26; Num. 1:5-16; 7:1 to the end; 13:4-15; 26:5-57; 34:17-28; Deut. 27:2, 13; Josh. 15-19; Ezekiel 48:1 to the end. So, therefore, when “Balaam saw Israel dwelling according to their tribes,” he said: How good are thy tabernacles, O Jacob, and thy habitations, O Israel (Num. 24:1-4 seq.). [4] In the breastplate of judgment, which was the Urim and Thummim, wherein were twelve precious stones, according to the names of the sons of Israel (Exod. 28:15-21), the signification of the tribes in their series was determined by the interrogation, to which they returned an answer. But what they signify in the series in which they are here mentioned in Revelation, this being different also, shall be explained presently. That “tribes” signify religion, and “the twelve tribes” the church as to all things relating to it, is, because “tribe” and “scepter,” in the Hebrew language, are one word, and “the scepter” is the kingdom, and the Lord’s kingdom is heaven and the church.

(350) Verse 5. Of the tribe of Judah were sealed twelve thousand, signifies celestial love, which is love to the Lord, and this with all who will be in the Lord's New Heaven and New Church By "Judah," in the highest sense, is signified the Lord as to celestial love; in the spiritual sense, the Lord's celestial kingdom and the Word; and in the natural sense, the doctrine of the celestial church from the Word. But here by "Judah" is signified celestial love, which is love to the Lord; and because it is mentioned first in the series, it signifies that love with all who will be of the Lord's New Heaven and New Church; for the tribe first named is the all in the rest, it is as their head, and as a universal entering into all things that follow, collecting, qualifying, and affecting them. Such is love to the Lord. That "twelve thousand" signify all who are in that love, may be seen above (n. 348). [2] It is known that the twelve tribes of Israel, after Solomon's time, were divided into two kingdoms, the Jewish and Israelitish. The Jewish kingdom represented the Lord's celestial or priestly kingdom; and the Israelitish kingdom, the Lord's spiritual kingdom or royalty; the latter, however, was destroyed when there was nothing spiritual left among them; but the Jewish kingdom was preserved, on account of the Word, and because the Lord was to be born there. But when they had wholly adulterated the Word, and thus they could not know the Lord, then their kingdom was destroyed. From hence it may appear, that by "the tribe of Judah" is signified celestial love, which is love to the Lord; but because they were such as to the Word, and as to the Lord, therefore by "the tribe

of Judah" is also signified the opposite love, which is the love of self, properly the love of dominion from the love of self, which love is called diabolical love. [3] That by "Judah" and his tribe is signified the celestial kingdom and its love, which is love to the Lord is evident from these passages: Judah, thy brethren shall praise thee, the scepter shall not be removed from Judah until Shiloh come, and unto him is the adherence of the people; he bindeth his foal to the vine, and his ass's colt unto the choice vine; he washeth his garment in wine; his eyes shall be red with wine, and his teeth white with milk (Gen. 49:8-12). David shall be their prince forever; and I will make a covenant of peace with them; it shall be a covenant of eternity with them; and I will set My sanctuary in the midst of them for ever (Ezek. 37:26-27). Shout and be glad, O daughter of Zion; Jehovah will make Judah an inheritance to Himself, His portion upon the land of holiness (Zech. 2:10-12). O Judah, keep thy festivals, perform thy vows, because Belial shall no more pass through thee; everyone shall be cut off (Nah. 1:15). The Lord shall suddenly come to His temple; then shall the offering of Judah and Jerusalem be pleasant unto Jehovah as in the days of old (Matt. 3:1-4). Judah shall sit to eternity, and Jerusalem unto generation and generation (Joel 3:20). Behold, the days shall come, when I will raise up unto David a just offshoot; in His days Judah shall be saved (Jer. 23:5-6). I will bring forth a seed from Jacob, and from Judah an inheritor of my mountains, that the elect may possess it (Isa. 65:9). Judah was His sanctuary, and Israel His dominions (Ps. 114:2). Behold, the days shall come, in which

I will make a new covenant with the house of Judah; this shall be the covenant, I will give My law in the midst of them, and write it upon their heart (Jer. 31:31, 33). In those days shall ten men take hold of the skirt of a man, a Jew, saying, we will go with you, for we have heard that God is with you (Zech. 8:23). As the new heavens and the new earth which I will make shall stand before Me, so shall stand your seed and your name; the kings of the nations shall be thy nursing fathers, their queens thy nursing mothers; they shall bow themselves down to thee with their faces upon the earth, and lick up the dust of thy feet (Isa. 66:22; 49:23). [4] From these and many other passages, too numerous to be adduced, it is very evident that by "Judah" is not meant Judah, but the church; as that the Lord would enter into a new and eternal covenant with that nation, and make them His inheritance and His sanctuary to eternity; and that the "kings of the Gentiles and their princes would bow themselves down to them, licking the dust of their feet," and such like. [5] That by "the tribe of Judah," regarded in itself is meant the diabolical kingdom which is of the love of dominion from the love of self, may appear from these passages: I will hide My face from them, I will see what their latter end will be; it is a generation of perverseness, sons in whom there is no fidelity; a nation void of counsel are they; their vine is of the vine of Sodom, and of the fields of Gomorrah; its grapes are grapes of gall, clusters of bitterness are theirs; their wine is the poison of dragons, and the cruel venom of asps; is this not hidden with me, sealed up in my treasures (Deut. 32:20-34)? Know that not for thy justice and the uprightness of thy heart doth Jehovah give the land of Canaan, for thou art a people of stiff neck (Deut. 9:5-6). According to the number of thy cities were thy gods, O Judah; according to the number of the streets of Jerusalem hast thou set altars for burning incense to Baal (Jer. 2:28; 11:13). Ye are of your father the devil, and the desires of your father ye will do (John 8:44). They are said to be full of hypocrisy, iniquity, and uncleanness (Matt. 23:27-28). An adulterous generation (Matt. 12:39; Mark 8:38). And Jerusalem, their dwelling place, is called "Sodom" (Isa. 3:9; Jer. 23:14; Ezek. 16:46, 48; Rev. 11:8). Besides other places, where it is said that that nation is utterly ruined, and Jerusalem to be destroyed; as in Jer. 5:1; 6:6, 7; 7:17, 18, and following verses; 8:6-8, and following verses; 9:10, 11, 13, and following verses; 13:9, 10, 14; 14:16; Lam. 1:8, 9, 17; Ezek. 4:1 to the end; 5:5 to the end; 12:18, 19; 15:6-8; 16:1-63; 23:1-49.

(351) Of the tribe of Reuben were sealed twelve thousand signifies wisdom from celestial love, with those who will be in the Lord's New Heaven and New Church. By "Reuben," in the highest sense is signified omniscience; in the spiritual sense, wisdom, intelligence, and science, also faith; and, in the natural sense sight; but here by "Reuben" is signified wisdom, because it follows after "Judah," by whom is signified celestial love, and celestial love produces wisdom; for love does not exist without its consort, which is science, intelligence, and wisdom. The consort of natural love is science, that of spiritual love is intelligence, and that of celestial love is wisdom. [2] That these things are signified by

“Reuben,” follows from his being named from “sight,” and spiritual-natural sight is science, spiritual sight is intelligence, and celestial sight is wisdom. Reuben was also the first born of Jacob, and therefore was called by Israel: His might, the beginning of his strength, excellent in eminence, and excellent in valor (Gen. 49:3). Such indeed is wisdom from celestial love. And as Reuben from his primogeniture represented, and thence signified, the wisdom of the men of the church, therefore: He exhorted his brethren not to kill Joseph, and was grieved when Joseph was not found in the pit (Gen. 37:21-22, 29). And on this account: His tribe encamped on the south, and was called the camp of Reuben (Num. 2:10-16). The “south” also signifies wisdom from love; therefore they who are in that wisdom dwell to the south in heaven, as may be seen in the work on Heaven and Hell (n. 148-150). This wisdom is signified by “Reuben” in the prophecy of Deborah and Barak by these words: For the divisions of Reuben were great statutes of heart. Why abodest thou among the sheepfolds to hear the bleatings of the flocks? In the divisions of Reuben there were great searchings of heart (Judg. 5:15-16). “The divisions of Reuben” are the knowledges of every kind which have relation to wisdom. [3] As all the tribes have an opposite signification also, the tribe of Reuben, in this sense, signifies wisdom separated from love, and thence also faith separated from charity; wherefore: He was cursed by his father Israel (Gen. 49:3-4). And therefore he was deprived of his birthright (1 Chron. 5:1). See above (n. 17); and therefore: An inheritance was given him on the other side Jordan, and not in the land of Canaan; and instead of Reuben and Simeon, the sons of Joseph, Ephraim and Manasseh, were acknowledged (Gen. 48:5). Nevertheless he retained the representation and thence the signification of wisdom.

(352) Of the tribe of Gad were sealed twelve thousand, signifies uses of life, which are of wisdom from that love, also with those who will be in the Lord's New Heaven and New Church. By "Gad," in the highest sense, is signified omnipotence; in the spiritual sense, the good of life, which also is use; and, in the natural sense, work; in this instance uses of life, because it follows after Reuben and Judah, and celestial love through wisdom produces uses. There are three things which cohere and cannot be separated: love, wisdom, and use of life; if one is separated, the other two fall to the ground, as may be seen in The Angelic Wisdom Concerning the Divine Love and Wisdom (n. 241, 297, 316). That by "Gad" is signified use of life, which is also called fruit, may appear from his being named from a troop or a heap (Gen. 30:10-11); as also from his father Israel's blessing (Gen. 49:19); and from the blessing of him by Moses (Deut. 33:20-21); and likewise from his inheritance (Num. 32:1-42; 34:14; Deut. 3:16-17; Josh. 13:24-28). Also from the signification of "Gad" in the opposite sense (Isa. 65:11; Jer. 49:1-3). It must be known, that all the tribes of Israel are here divided into four classes, as in the Urim and Thummin, and in the encampments, and that each class contains three tribes, by reason that three cohere as one, as love, wisdom, and use, and as charity, faith, and work;

for, as was said, if one is wanting, the other two are not anything.

(353) Verse 6. Of the tribe of Asher were sealed twelve thousand, signifies mutual love, which is the love of doing good uses to the community or society, with those who will be of the Lord's New Heaven and New Church. By "Asher," in the highest sense, is signified eternity; in the spiritual sense, eternal happiness; and, in the natural sense, the affection of good and truth; but here by "Asher" is signified the love of doing uses, which is with those who are in the Lord's celestial kingdom, and is there called mutual love. This love descends proximately from love to the Lord, because the love of the Lord is to do uses to the community, and to each society in the community, and He does these by means of men who are in love to Him. That Asher has the above signification, may in some measure be seen from the blessing of his father Israel: Of Asher; his bread shall be fat, and he shall give the dainties of a king (Gen. 49:20). And from his blessing by Moses: Blessed above sons is Asher; let him be acceptable to his brethren, and as his day his fame shall be (Deut. 33:24-25). He was named also from blessing; and they who are in the love of doing uses to the community and to society, enjoy happiness above all others in heaven.

(354) Of the tribe of Naphtali were sealed twelve thousand, signifies the perception of use and what use is, with those who will be in the Lord's New Heaven and New Church. By "Naphtali" in the highest sense, is signified the proper power of the Lord's Divine Human; in the spiritual sense, temptation and victory; and, in the natural sense, resistance

by the natural man; for he was named from wrestlings. But "Naphtali" here signifies the perception of use, and what use is, because it follows in the series after Asher, by whom is signified the love of uses; and also because they who have conquered in temptation, have an interior perception of uses; for by temptations the interiors of the mind are opened. The perception which they have is described in Jeremiah 31:33, 34; they feel in themselves what is good, and see in themselves what is true. That "the tribe of Naphtali" signifies angels and men as to that perception, may be confirmed from these things in the Word: Naphtali is upon the heights of the field (Judg. 5:18). The heights of "the field" are the interiors of the church as to perception. Naphtali is satisfied with good pleasure, and full with the blessing of Jehovah; possess thou the west and the south (Deut. 33:23). "To possess the west," is the good of love serving, and "to possess the south," is the light of wisdom, which is that perception. Naphtali is a hind let loose, giving discourses of elegance (Gen. 49:21). Thus is described the state after temptation as to free eloquence from perception. It is also recorded that: One of the tribe of Naphtali was filled with wisdom, intelligence and knowledge and made all Solomon's work about the temple in brass (1 Kings 7:14). The historical parts of the Word, as to names and tribes, are equally as significative as the prophetical.

(355) Of the tribe of Manasseh were sealed twelve thousand, signifies the will of serving and of action, with those also who will be of the Lord's New Heaven and New Church. There are three things which follow in order: love

to the Lord, wisdom, and use, as was said above (n. 352); so also here, mutual love, understanding or perception, and will or action; these likewise make one, so that if one of them is wanting, the other two are not anything; the will of serving with the action, is the effect, thus the ultimate, in which the two former are and co-exist. The reason why “Manasseh” has this signification, is, because Joseph, who was the father of Manasseh and Ephraim, signifies the spiritual of the church; and the spiritual of the church is the good of the will, and at the same time the truth of the understanding; hence it is that “Manasseh” signifies the voluntary of the church, and “Ephraim” its intellectual. “Manasseh” signifies the voluntary of the church, because “Ephraim” signifies its intellectual, as appears manifestly in Hosea, where Ephraim is so frequently mentioned; and as “Manasseh” signifies the voluntary of the church, he also signifies act, for the will is the endeavor of every act, and where there is endeavor, there is action, when it is possible. Mention is made of “Manasseh” in several places, as when he was born (Gen. 41:50-52); when he was accepted of Jacob as if instead of Simeon (Gen. 48:3-5) and blessed by him (Gen. 48:15, 16); and by Moses, (Deut. 33:17) and moreover in Isaiah 9:18-20; Psalms 60:7; 80:2; 108:8. From which it may in some measure be seen, that by “Manasseh” is signified the voluntary of the church.

(356) Verse 7. Of the tribe of Simeon were sealed twelve thousand, signifies spiritual love, which is love towards the neighbor or charity, with those who will be of the Lord’s New Heaven and New Church. By “Simeon,” in the highest

sense, is signified providence; in the spiritual sense, love towards the neighbor or charity; and, in the natural sense, obedience and hearing. In the two foregoing series they are treated of who are in the Lord's celestial kingdom; but in this series they are treated of who are in the Lord's spiritual kingdom; the love of the latter is called spiritual love, which is love towards the neighbor, and charity. The reason why Simeon and his tribe represented this love, and therefore signify it in the Word, is because he was born after Reuben, and immediately before Levi, and by these three, Reuben, Simeon, and Levi, in their order, is signified truth in the understanding, or faith; truth in the will, or charity; and truth in act, or good work; in like manner as by Peter, James, and John. That Simeon and his tribe might therefore represent truth in the will, which is both charity and obedience, he was named from hearing, and to hear signifies both to understand truth and to will or obey it; to understand it when it is said to hear anyone, and to will and obey it, when it is said to listen to anyone, or to hearken. [2] Here something shall be said concerning love towards the neighbor, or charity: love towards the neighbor, is the love of obeying the Lord's commandments, which are chiefly those contained in the second table of the Decalogue, and which are, thou shalt not kill; thou shalt not commit whoredom; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet the things which are thy neighbor's. The man who will not do such things because they are sins, loves the neighbor; for he does not love the neighbor who hates him, and from hatred wishes to kill him;

he does not love the neighbor who desires to commit whoredom with his wife; nor does he love the neighbor who wishes to steal and plunder his goods, and so on. This, also, Paul teaches in the following words: For he that loveth another, hath fulfilled the law. For this, Thou shalt not commit whoredom, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is comprehended in this word, Thou shalt love thy neighbor as thyself; therefore charity is the fulfilling of the law (Rom. 8:8-10).

(357) Of the tribe of Levi were sealed twelve thousand, signifies the affection of truth from good, from whence comes intelligence with those who will be of the Lord's New Heaven and New Church. By "Levi," in the highest sense, is signified love and mercy; in the spiritual sense, charity in act, which is the good of life; and, in the natural sense, consociation and conjunction. He was named the name also from adhering, by which, in the Word, is signified conjunction through love. But by "Levi" is here signified the love or affection of truth, and thence intelligence, because it follows after Simeon, and in this series forms the intermediate. Since Levi represented these things, therefore this tribe was appointed to the priesthood (Num. 3:1 to the end; Deut. 21:5; and in other places). That the tribe of Levi signifies the love of truth, which is the essential love from which the church is a church, and thence intelligence, may appear from these passages: The sons of Levi are chosen by Jehovah to minister unto Him, and to bless in His name (Deut. 21:5). "To bless in the name of

Jehovah" is to teach; which they alone can do, who are in the affection of truth, and thence in intelligence. They guard Thy Word, and kept Thy covenant; they shall teach Jacob Thy judgments, and Israel Thy law (Deut. 33:8-11). The Lord shall suddenly come to His temple, and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver (Mal. 3:1, 3). "To purify the sons of Levi," is to purify those who are in the affection of truth. As that affection flourishes from intelligence, therefore: The rod of Levi, upon which was written the name of Aaron, blossomed with almonds (Num. 17:2-11).

(358) Of the tribe of Issachar were sealed twelve thousand, signifies the good of life with those who will be of the Lord's New Heaven and New Church. By "Issachar" is signified, in the highest sense, the Divine good of truth, and the truth of good; in the spiritual sense, celestial conjugial love, which is the love of good and truth; and, in the natural sense, remuneration; but here the good of life, because in this class it is the third in order, and the third in any class signifies the ultimate, which is produced from the two former, as the effect from its causes; and the effect from spiritual love, which is love towards the neighbor, and is signified by Simeon, through the affection of truth, which is signified by Levi, produces the good of life, which is "Issachar." He was also named from "hire" (Gen. 30:17, 18), thus from remuneration, and the good of life has remuneration in itself. Something of this sort is also signified by Issachar in his blessing by Moses: Be glad

Zebulon in thy going out, and Issachar in thy tents. They shall call the people unto the mountain; there shall they sacrifice the sacrifices of justice, for they shall suck the abundance of the sea, and the hidden things concealed in the sand (Deut. 33:18-19). But by "Issachar," in his blessing by his father Israel (Gen. 49:14, 15) is signified meritorious good of life, as may be seen in The Arcana Coelestia, published at London (n. 6388).

(359) Verse 8. Of the tribe of Zebulon were sealed twelve thousand, signifies the conjugial love of good and truth also with those who will be of the Lord's New Heaven and New Church. By "Zebulon," in the highest sense, is signified the union of the Divine Itself and the Divine Human in the Lord; in the spiritual sense, the marriage of good and truth with those who are in heaven and in the church; and, in the natural sense, conjugial love itself; therefore here, by "Zebulon" is signified the conjugial love of good and truth; he was also named from "cohabitation" (Gen. 30:19, 22); and cohabitation is predicated of married partners whose minds are joined into one, for such conjunction is spiritual cohabitation. The conjugial love of good and truth, which is here signified by "Zebulon," is the conjugial love of the Lord and the church. The Lord is the good of love itself, and gives to the church to be truth from that good; and cohabitation is effected, when the man of the church receives good from the Lord in truths. In this case the marriage of good and truth takes place with man, which is the church itself, and he becomes a heaven. Hence it is that the kingdom of God,

that is, heaven and the church, is so often compared in the Word to a marriage.

(360) Of the tribe of Joseph were sealed twelve thousand, signifies the doctrine of good and truth with those who will be of the Lord's New Heaven and New Church. By "Joseph" is signified the Lord as to the spiritual Divine, in the spiritual sense, the spiritual kingdom; and, in the natural sense, fructification and multiplication; but by "Joseph" is here signified the doctrine of good and truth, which is with those who are in the Lord's spiritual kingdom. Joseph here has this signification, because he is named after the tribe of Zebulon, and before the tribe of Benjamin, thus in the middle; and the tribe which is first named in a series or class, signifies some love which is of the will; and the tribe which is named after it signifies something of wisdom which is of the understanding; and the tribe which is named last signifies some use or effect derived from them. Thus each series is full. As Joseph signifies the Lord's spiritual kingdom, therefore he was made ruler in Egypt (Gen. 41:38-44; Psalm 105:17-22); where each particular signifies such things as are of the Lord's spiritual kingdom. The spiritual kingdom is the Lord's royalty; and the celestial kingdom is His priesthood. [2] "Joseph," here signifies the doctrine of good and truth, because he is here in the place of Ephraim; and by "Ephraim" is signified the intellectual of the church; see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 79); and the intellectual of the church is all from the doctrine of good and truth from the Word. The reason why Joseph is here in

the place of Ephraim, is because Manasseh, who was Joseph's other son, and signified the voluntary of the church, was before reckoned among the tribes (n. 355). The intellectual of the church being derived from the doctrine of good and truth, therefore that intellectual, and also that doctrine, are signified by "Joseph" in the following passages: Joseph is the son of a fruitful one, even a fruitful one near a fountain; in the strength of his bow he shall sit; he shall be blessed with the blessings of heaven from above, and with the blessings of the deep that lieth below (Gen. 49:22-26). "A fountain" signifies the Word, and "a bow" doctrine (n. 299). Blessed of Jehovah is the land of Joseph, for the precious things of heaven, for the dew, and for the deep lying below; and for the precious things of the products of the sun, and for the precious things of the products of the moons, and for the precious things of the earth and its fulness; let it come upon the head of Joseph (Deut. 33:13-17). By "the precious things" are signified the knowledges of good and truth, from which is doctrine: Who drink from bowls of wine, and are not grieved for the breaking of Joseph (Amos 6:6). And I will make the house of Judah powerful, and I will save the house of Joseph; and they shall be like mighty Ephraim, and their heart shall rejoice as through wine (Zech. 10:6-7). Here also "Joseph" signifies doctrine, and "wine," the truth of it from good (n. 316).

(361) Of the tribe of Benjamin were sealed twelve thousand, signifies the life of truth from good according to doctrine, with those who will be in the Lord's New Heaven

and New Church. When by "Zebulon" is signified the conjugial love of good and truth; and by "Joseph," the doctrine of good and truth; then by "Benjamin" because he is third in the series, is signified the life of truth from good. Benjamin has this signification, because he was born last, and was called by his father Jacob, "the son of his right hand" (Gen. 35:18), and by the son of the right hand is signified truth from good; therefore also his tribe dwelt round about Jerusalem, where the tribe of Judah was, and the city of Jerusalem signified the church as to doctrine, and its environs the things which are from doctrine (see Josh. 18:11-28; Jer. 17:26; 32:8, 44; 33:13; and other places).

(362) In the enumeration of the tribes of Israel neither Dan nor Ephraim is named; the reason is, because Dan was the last of the tribes, and his tribe dwelt in the most remote part of the land of Canaan, and thus could not signify anything in the Lord's New Heaven and New Church, where there will be only celestial and spiritual things; wherefore Manasseh is put in the place of Dan, while Joseph is put in the place of Ephraim; see above (n. 360).

(363) Verse 9. After this I saw, and behold, a great multitude, which no one could number, signifies all the rest who are not of those enumerated, and yet are in the Lord's New Heaven and New Church, being those who make the ultimate heaven and the external church, whose quality no one knows but the Lord alone. That by "a great multitude" are signified the rest who are not enumerated above, and yet are in the Lord's Heaven and Church, is plain from

verses 9-10, 13-17, where it is said, that “they stood before the throne and before the Lamb, clothed in white robes, and palms in their hands;” and that “they serve Him in His temple; and He that sitteth on the throne shall dwell among them;” besides many other things. By “numbering,” in the spiritual sense, is signified to know what or of what quality they are; that such is the signification of numbering, will be seen in the next paragraph. But who they are in particular, who are meant by those who are called “a great multitude,” cannot be known without first revealing an arcanum. The arcanum is this: [2] The whole heaven, together with the church on the earth, before the Lord, is as one Man; and because it is as one Man, there are those there who make the head, and thus the face with all its organs of the senses; and there are those who make the body with all its members. Those who are enumerated above make the face with all its organs of the senses; but these now mentioned, are those who make the body with all its members. That this is the case has been revealed to me; as also, that they who make the first class of the tribes (verse 5), are those who correspond to the forehead down to the eyes; that they who are of the second class (verse 6) are those who correspond to the eyes, together with the nose; the third class (verse 7), those who correspond to the ears and cheeks; and the fourth class (verse 8), those who correspond to the mouth and tongue. [3] The Lord’s church is also internal and external; those who are meant by “the twelve tribes of Israel” are those who make the Lord’s internal church, but they who are now mentioned are those who make the external church, and cohere as one with those enumerated above, as lower things with higher, thus as the body does with the head; therefore the twelve tribes of Israel signify the higher heavens and also the internal church, but these signify the lower heavens and the external church. That elsewhere these are also called "a great multitude," see below (n. 803, etc., and 811).

(364) "To number," in the spiritual sense, signifies to know the quality, because a "number" in the Word does not signify a number, but its quality (n. 10); in this passage therefore, by "a great multitude which no one could number," in the natural sense, is meant what the words import, that there was an immense multitude; but in the spiritual sense, is meant that no one but the Lord alone knows their quality. For the Lord's heaven consists of innumerable societies, and these societies are distinguished according to the varieties of affections in general; in like manner all in each society, are distinguished in particular. The Lord alone knows the quality of the affection of each individual, and disposes all in order according thereto. By "numbering," the angels understand, to know this quality. The same is meant, in the Word, in these passages: When Belshazzar drank wine out of the vessels of the temple of Jerusalem, there was written upon the wall, Thou art numbered, thou art numbered (Dan. 5:2, 5, 25). I shall go to the gates of hell, I am numbered (Isa. 38:10). A voice of the tumult of the kingdoms, Jehovah of hosts numbereth the host of war (Isa. 13:4). See, who hath created these things, that bringeth out their host by number (Isa. 40:26). Jehovah

who numbereth the host of the stars (Ps. 147:4). The flocks shall pass again under the hands of him that numbereth (Jer. 33:13). My steps are numbered (Job 14:16). The houses and towers of Zion and of Jerusalem are numbered (Isa. 22:9-10; 33:18-19; Ps. 48:12-14). To "number" is to know the quality. From the signification of "numbers" and of "numbering," it may appear why punishment was denounced against David for numbering the people or the tribes of Israel, and why he said to the prophet Gad: I have sinned greatly in what I have done (2 Sam. 24:1, to the end). And why, when the people were numbered by Moses as to all their tribes, it was commanded that: Everyone should give an expiation of his soul to Jehovah in numbering, that there be no plague among them in numbering them (Exod. 30:12). The reason was, because "to number" signified to know their quality as to their spiritual state, thus as to the state of the church meant by "the twelve tribes of Israel," which the Lord alone knows.

(365) Of every nation, and tribes, and peoples, and tongues, signifies all in the Christian world, who are in religion from good and in truths from doctrine. By "every nation and tribes," are meant those who are in religion from good, who are of the lowest heaven (n. 363); by "nations," those who are in good (n. 920, 921); and by "tribe," religion (n. 349); by "peoples and tongues" are meant those who are in truths from doctrine; by "peoples," those who are in truths (n. 483); and by "tongue," doctrine (n. 282). By "out of every nation, tribes, peoples, and tongues," taken together

in the spiritual sense, are therefore signified all who are in religion from good, and in truths from doctrine.

(366) Standing before the throne, and before the Lamb, signifies hearing the Lord, and doing what He commands. By "standing before God," is signified to hear and do what He commands, as he who stands before a king. The same is also signified by "standing before God," in other parts of the Word; thus: The angel said to Zacharias, I am Gabriel, that standeth before God (Luke 1:19). There shall not be cut off a man standing before Me all the days (Jer. 35:19). These are the two sons of oil standing before the Lord of the whole earth (Zech. 4:14). He hath separated the tribe of Levi to stand before Jehovah (Deut. 10:8; and in other places).

(367) Clothed with white robes, and palms in their hands, signifies communication and conjunction with the higher heavens, and confession from Divine truths. That "to be clothed with white robes," signifies to have communication and conjunction with the heavens, may be seen above (n. 328). "To hold palms in their hands" signifies confession from Divine truth because "palms" signify Divine truths; for every tree signifies something of the church, and "palms" signify the Divine truth in ultimates, which is the Divine truth of the sense of the letter of the Word; for this reason: On all the walls of the temple of Jerusalem, within and without, and also upon the doors, were carved cherubim and palms (1 Kings 6:29, 32). The same in the new temple, mentioned in Ezekiel 41:18-20. By "cherubim" is signified the Word (n. 239), and by "palms" Divine truths therein.

That by “palms” are signified the Divine truths of the Word, and by “palms in their hands” confessions from them, may appear from its being commanded that: At the feast of tabernacles they should take fruits of the tree of honor, and leaves of palms, and should be glad before Jehovah (Lev. 23:39-40). When Jesus went to Jerusalem to the feast, they took branches of palms, and went to meet Him, crying, Blessed is He that cometh in the name of the Lord (John 12:12-13). By which was signified confession from Divine truths concerning the Lord. “The palm” signifies Divine truth also in David: The just shall flourish like the palm, those that be planted in the house of Jehovah shall grow, he shall spring up in the courts of our God (Ps. 92:12-13). In like manner in other places. Because Jericho was a city near Jordan, and by “the river Jordan” was signified that which is first in the church, and this is the Divine truth, such as it is in the sense of the letter of the Word, therefore it was called “the city of palms” (Deut. 34:3; Judg. 1:16; 3:13). For Jordan was the first boundary or entrance into the land of Canaan, and by the land of Canaan is signified the church.

(368) Verse 10. And crying with a great voice, saying, Salvation to our God, that sitteth upon the throne, and unto the Lamb, signifies the acknowledgment from the heart that the Lord is their Savior. To cry with a great voice, signifies acknowledgment from the heart; “Salvation to our God that sitteth upon the throne, and unto the Lamb,” signifies that the Lord is salvation itself, and that the salvation of all is from Him, thus that He is the Savior. By “Him that sitteth upon the throne and the Lamb,” is meant the Lord alone; by

“Him that sitteth upon the throne,” His Divine from which all things are, and by “the Lamb,” His Divine Human; as may also be seen above (n. 273); they are both named, because from His Divine, from which all things are by means of His Divine Human, He was the Saviour; that they are one, is evident from the passages where it is said: The Lamb in the midst of the throne (Rev. 5:6; 7:17). The Lord many times in the Word is called “salvation,” by which is meant that He is the Saviour; as: My salvation shall not tarry, and I will give salvation in Zion (Isa. 46:13). Say ye to the daughter of Zion, Behold, thy salvation cometh (Isa. 62:11). I will give thee that thou mayest be My salvation unto the end of the earth (Isa. 49:6). This is Jehovah whom we have waited for, we will exult and be glad in His salvation (Isa. 25:9). Salvation, in the Hebrew language, is called Joschia, which is Jesus.

(369) Verse 11. And all the angels stood around the throne, and the elders, and the four animals, signifies all in the whole heaven hearing and doing what the Lord commands. By “the animals and elders” are meant the angels of the higher heavens, as above, and also below (n. 808); but by “angels” are here meant the angels of the lower heavens, thus all in the whole heaven. “To stand,” signifies to hear and do what He commands (n. 366).

(370) And fell before the throne on their faces and adored God, signifies the humiliation of their heart, and, from humiliation, adoration of the Lord. That “to fall upon their faces and adore,” is humiliation of heart, and thence adoration, is evident. Humiliation before the Lord and

adoration of Him, is signified by "falling before the throne and adoring God," because by "God" is meant His Divine, which is the Divine from which all things are, and at the same time, His Divine Human (n. 368); for both together are one God, because they are one Person.

(371) Verse 12. Saying, Amen, signifies the Divine truth and confirmation therefrom; as may be seen above (n. 23, 28, 61).

(372) Blessing, and glory, and wisdom, and thanksgiving, signifies the Divine spiritual things of the Lord. All acknowledgment and confession of the Lord in general, comprehends these two, that He is the Divine love itself and the Divine wisdom itself, and consequently that love, and all that is of it, with those who are in heaven and in the church, is from Him; in like manner wisdom, and all that is of it. Whatsoever proceeds from the Lord's Divine love, is called the celestial Divine, and what from His Divine wisdom, is called the spiritual Divine. The Lord's spiritual Divine is meant by "glory, wisdom, and thanksgiving;" and His celestial Divine, by "honor, power, and might," which follow. "The blessing" which precedes, signifies both, as may be seen above (n. 289). That "glory" is predicated of the Divine truth, thus of the spiritual Divine (see n. 249). That "wisdom" has relation to the same, is evident. That "thanksgiving" has also a like reference, is, because it is performed from the Divine truth; for man gives thanks from it and by it.

(373) And honor, and power, and might, signifies the Lord's celestial Divine. In the preceding article it is said that these

three, “honor, power, and might,” in the Word, when applied to the Lord, are predicated of the celestial Divine, or the Divine love, or His Divine good. That “honor” is so predicated, may be seen (n. 249); and “might” (n. 22); and that “power” is so likewise, may be evident from the passages in the Word where it is mentioned. It is to be known, that in all the particulars of the Word there is a marriage of good and truth, and that there are expressions which have relation to good, and expressions which have relation to truth; but these expressions can only be distinguished by those who study the spiritual sense. From that sense it appears what expressions have relation to good or love, and what to truth or wisdom; and from many passages it has been given to know, that “honor, power, and might,” occur when it treats of the Divine good. That “power” also relates to the Divine good may be seen in Matthew 13:54; 24:30; Mark 13:25-26; Luke 1:17, 35; 9:1; 21:27; and elsewhere. That in the particulars of the Word there is a marriage of the Lord and the church, and thence a marriage of good and truth, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 80-90).

(374) Be unto our God for ages of ages, signifies these things in the Lord and from the Lord to eternity. This is evident from what was said above; and also that “for ages of ages,” is to eternity.

(375) Amen, signifies the consent of all. In this verse “Amen” is said at the beginning, and again at the end; when it is said at the beginning it signifies truth, and thence

confirmation (n. 371); but when at the end, it signifies the confirmation and consent of all that it is the truth.

(376) Verse 13. And one of the elders answered, saying unto me, Who are these that are arrayed in white robes, and whence came they? Verse 14. And I said unto him, Lord, thou knowest, signifies the desire of knowing, and the will of interrogating, and the answer and information. The reason why John was questioned concerning these things, is, because it is common in all Divine worship, that man should first will, desire, and pray, and the Lord then answer, inform, and do; otherwise man does not receive anything Divine. Now as John saw "those who were arrayed in white robes," and was desirous to know and to ask who they were, and as this was perceived in heaven, therefore he was first asked and then informed. The same occurred to the prophet Zechariah, when he saw several things represented to him, as may appear from Zech. 1:9, 19, 21; 4:2, 5, 11-12; 5:2. 6, 10; 6:4. Besides, we frequently read in the Word, that the Lord answers when they call and cry; as in Psalms 4:1; 17:6; 20:9; 34:4; 91:15; 120:1; also, that he gives when they ask (Matthew 7:7, 8; 21:22; John 14:13, 14; 15:7; 16:23-27). But yet the Lord gives them to ask, and what to ask; therefore the Lord knows it beforehand; but still the Lord wills that man should ask first, to the end that he may do it as from himself, and thus that it should be appropriated to him; otherwise, if the petition itself were not from the Lord, it would not be said in those places, that "they should receive whatsoever they asked."

(377) And he said, These are they that come out of great affliction, signifies that they are those who have been in temptations, and have fought against evils and falsities. That "affliction" is infestation from evils and falsities, and spiritual combat against them, which is temptation (see n. 33, 95, 100-101).

(378) And have washed their robes, signifies, and who have cleansed their religions principles from the evils of falsity. By "washing," in the Word, is signified to cleanse from evils and falsities; and by "robes" are signified general truths (n. 328). General truths are the knowledges of good and truth from the sense of the letter of the Word, according to which they have lived, and thence they are religious principles; and as every religious principle relates to good and truth, therefore robes are twice mentioned, namely, "they have washed their robes" and "have made their robes white." "Robes," or religious principles, are cleansed only with those who fight against evils, and so reject falsities; thus by temptations, which are signified by "great affliction" (n. 377). That "to be washed" signifies to be cleansed from evils and falsities, and so to be reformed and regenerated, may be seen evidently from the following passages: When the Lord hath washed off the filth of the daughters of Zion, and hath washed away the blood of Jerusalem by the spirit of judgment and by the spirit of purifying (Isa. 4:4). Wash you, make you clean; put away the evil of your doing from Mine eyes; cease to do evil (Isa. 1:16). Wash thy heart from wickedness, O Jerusalem, that thou mayest be saved (Jer. 4:14). Wash me from my iniquity, and I shall be whiter than

snow (Ps. 51:2, 7). If thou shouldst wash thee with nitre, and shouldst take thee much soap, thy iniquity will still retain its spots (Jer. 2:21). If I should wash me in the waters of snow, and should cleanse my hands with soap, still my garments shall abhor me (Job 9:30-31). Who washed his garment in wine, his covering in the blood of grapes (Gen. 49:11). This is said of the celestial church, from which they are who are in love to the Lord, and in the highest sense it is concerning the Lord; "wine" and "the blood of grapes" is the Divine truth spiritual and celestial. I have washed thee with waters, and I have washed away the blood from off thee (Ezek. 16:9). This is said of Jerusalem; "waters" are truths, and "bloods" are the adulterations of truth. [2] It may be evident from these things what was represented and thence signified by the "washings" in the Israelitish church. Aaron should wash himself before he put on the garments of ministry (Lev. 16:24). And before he drew near to the altar to minister (Exod. 30:18-21; 40:30-31). In like manner the Levites (Num. 8:6-7). In like manner others, who were made unclean by sins; even that they washed the vessels (Lev. 11:32; 14:8-9; 15:5-13; 17:15-16; Matt. 23:25-26). They were sanctified by the washings (Exod. 29:4; 40:12; Lev. 8:6). Naaman of Syria washed himself in the Jordan (2 Kings 5:10, 14). Therefore: That they might wash themselves, the brazen sea and many lavers were placed near the temple (1 Kings 7:23-39). And that the Lord washed the feet of the disciples (John 13:5-10). And He said to the blind man that he should wash in the pool of Siloam (John 9:6-7, 11). [3] From these things it may appear that "washing" with the sons of Israel represented spiritual washing, which is cleansing from evils and falsities, and thence reformation and regeneration. From what has been said above, it is also evident what was signified by: The baptism in Jordan by John (Matt. 3:5-7; Mark 1:4-13). And what by these words of John concerning the Lord, that: He would baptize with the Holy Spirit and with fire (Luke 3:16; John 1:33). And of himself, that: He baptized with water (John 1:26). The meaning of which is, that the Lord washes or purifies man by the Divine truth and the Divine good, and that John represented this by his baptism; for the "Holy Spirit" is the Divine truth, "fire" is the Divine good, and "water" is the representative of both; for "water" signifies the truth of the Word, which becomes good by a life according to it (n. 50).

(379) And made their robes white in the blood of the Lamb, signifies, and have purified them from the falsities of evil by truths, and thus are reformed by the Lord. There are evils of falsity and falsities of evil; evils of falsity with those who from religion believe that evils do not condemn, provided they confess with their lips that they are sinners; and falsities of evil with those who confirm evils in themselves. By "robes" are here signified general truths from the Word, which constitute their religious principles as above (n. 378). It is said, "they made white their robes in the blood of the Lamb," because "white" is predicated of truths (n. 167, 231, 232); thus, that they purified falsities by truths. It also signifies that thus they were reformed by the Lord; because all who have fought against evils in the world, and have

believed in the Lord, after their departure out of the world, are taught by the Lord, and are withdrawn from the falsities of their religion by truths, and thus are reformed. The reason is because they who shun evils as sins are in the good of life; and the good of life desires truths, and acknowledges and accepts them; but evil of life never. By “the blood of the Lamb” here, and in other parts of the Word, it is believed that the Lord’s passion of the cross is signified; but the passion of the cross was the last temptation, by which the Lord fully conquered the hells, and fully glorified His Human, by which two He saved man; see Doctrine of the New Jerusalem concerning the Lord (n. 12-14, 15-17;6 also above n. 67). And because the Lord thus fully glorified His Human, that is made it Divine, therefore nothing else can be meant by His “flesh,” and “blood” but the Divine in Him and from Him; by “flesh,” the Divine good of the Divine love; and by “blood,” the Divine truth from that good. [2] “Blood” is mentioned in many places in the Word, and everywhere signifies, in the spiritual sense, the Divine truth of the Lord, which also is the Divine truth of the Word; and, in the opposite sense, the Divine truth of the Word falsified or profaned, as may appear from the following passages: First: that “blood” signifies the Divine truth of the Lord or of the Word is manifest from these considerations: that blood was called “the blood of the covenant,” and “covenant” is conjunction, and this is effected from the Lord by His Divine truth; as in Zechariah: By the blood of thy covenant I will send forth the bound out of the pit (Zech. 9:11). And in Moses: Moses, after he had read the book of the Law in the ears of the people, sprinkled half of the blood upon the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these Words (Exod. 24:3-8). And Jesus took the cup, and gave it to them, saying, Drink ye all of it; for this is My blood, that of the New Covenant (Matt. 26:27-28; Mark 14:24; Luke 22:20). By "the blood of the New Covenant" or Testament, nothing else is signified but the Word, which is called "Covenant" and "Testament," Old and New, thus the Divine truth therein. [3] As this is signified by "blood," therefore the Lord gave them the wine, saying, "This is my blood"; and "wine" signifies the Divine truth (n. 316); it is also on this account called "the blood of grapes" (Gen. 49:11; Deut. 32:14). This is again evident from these words of the Lord: Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. For my flesh is truly food, and my blood is truly drink. He that eateth My flesh and drinketh My blood, abideth in Me, and I in him (John 6:53-56). That by "blood" is here meant the Divine truth, appears manifestly, because it is said that he who drinks has life, and abideth in the Lord, and the Lord in him. That the Divine truth and a life according to it effects this, and that the Holy Supper confirms it, can be known in the church. [4] Since "blood" signifies the Divine truth of the Lord, which is also the Divine truth of the Word, and this is the Old and New Covenant or Testament itself, therefore blood was the most holy representative in the Israelitish church, in which each and all things were correspondences of spiritual things; as that: They should take of the paschal blood, and put it upon the posts and the lintels of the houses, that the plague might not come upon them (Exod. 12:7, 13, 22). The blood of the burnt-offering should be sprinkled upon the altar, on the foundations of the altar, upon Aaron, his sons, and their garments (Exod. 29:12, 16, 20-21; Lev. 1:5; 11, 15; 3:2, 8, 13; 4:25, 30, 34; 5:9; 8:15, 24; 17:6; Num. 18:17; Deut. 12:27). Also upon the veil which was over the ark, upon the mercy-seat, and upon the horns of the altar of incense (Lev. 4:6, 7, 17-18; 16:12-15). [5] The same is signified by "the blood of the Lamb" in the following passage in Revelation: And there was war in heaven; Michael and his angels fought against the dragon, and overcame him by the blood of the Lamb, and by the word of their testimony (Rev. 12:7, 11). For it cannot be thought that Michael and his angels overcame the dragon by anything else than the Divine truth of the Lord in the Word; for, in heaven, the angels cannot think of any blood; nor do they think of the Lord's passion, but of the Divine truth and of His resurrection. Therefore, when man thinks of the Lord's blood, the angels perceive His Divine truth; and when he thinks of the Lord's passion, they perceive His glorification, and then His resurrection only. It has been granted me to know this by much experience. [6] That "blood" signifies the Divine truth is also evident from these words in David: God will preserve the souls of the needy, and precious shall their blood be in His eyes; and they shall live, and He shall give them of the gold of Sheba (Ps. 72:13-15). "Blood precious in the eyes of God" is for the Divine truth with them; "the gold of Sheba" is wisdom from it. In Ezekiel: Gather yourselves together to the great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall drink the blood of the princes of the earth, and ye shall drink blood even to drunkenness, of My sacrifice which I sacrifice for you; thus I will give My glory among the nations (Ezek. 39:17-21). By “blood” here cannot be meant blood, because it is said that “they shall drink the blood of the princes of the earth,” and that “they shall drink blood even to drunkenness.” But the true sense of the Word results, when by “blood” is understood the Divine truth. The Lord’s church also is there treated of, which He was about to establish with the Gentiles. [7] Secondly: that “blood” signifies the Divine truth, may be clearly seen from its opposite sense, in which it signifies the Divine truth of the Word falsified or profaned, as is evident from the following passages: Who stoppeth his ears lest he hear of blood, and shutteth his eyes lest he see evil (Isa. 33:15). Thou shalt destroy them that speak a lie; Jehovah abhorreth the man of blood and deceit (Ps. 5:6). Everyone that is written for life in Jerusalem when the Lord shall have washed away the blood thereof from the midst thereof, by the spirit of judgment, and by the spirit of purifying (Isa. 4:3-4). In the day that thou wast born, I saw thee trampled down in blood; and I said, In thine own blood live; I washed thee, and washed away the blood from off thee (Ezek. 16:5-6, 9, 22, 36, 38). The blind wandered in the streets, they were polluted with blood, and what they cannot do, they touch with their garments (Lam. 4:13-14). The garment is polluted with blood (Isa. 9:5). Also in thy skirts is found the blood of the souls of the innocents (Jer. 2:34). Your hands are full of blood; wash you, purify you; put away the wickedness of your doings (Isa. 1:15-16). Your hands are polluted with blood, and your fingers with iniquity; your lips have spoken a lie, they make haste to shed innocent blood (Isa. 59:3, 7). For Jehovah goeth out to visit the iniquity of the earth; then the earth shall reveal its blood (Isa. 26:21). As many as received Him, to them gave He power to become the sons of God, who were not of blood (John 1:12-13). In Babylon was found the blood of the prophets and saints (Rev. 18:24). The sea became as the blood of one dead, and the fountains of waters became blood (Rev. 16:3-4; Isa. 15:9; Ps. 105:29). The same is signified by the rivers, collections, and lakes of waters in Egypt being turned into blood (Exod. 7:15, 25). The moon shall be turned into blood before the great day of Jehovah cometh (Joel 2:31). The moon became blood (Rev. 6:12). In these places, and many others, “blood” signifies the truth of the Word falsified, and also profaned; which yet may be seen more manifestly still by reading those passages in the Word in their series. Since therefore by “blood,” in the opposite sense, is signified the truth of the Word falsified or profaned, it is evident that by “blood,” in the genuine sense, is signified the truth of the Word not falsified.

(380) Verse 15. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them, signifies that they are in the presence of the Lord, and constantly and faithfully live according to the truths which they receive

from Him in His church, and that the Lord continually gives good in their truths. “Therefore are they before the throne of God,” signifies that they are in the Lord’s presence; “and serve Him day and night,” signifies that they constantly and faithfully live according to the truths, that is, the precepts, which they receive from Him. By “serving the Lord” nothing else is signified; “in His temple” signifies in the church (n. 191). “He that sitteth on the throne shall dwell among them,” signifies that the Lord continually gives good in the truths which they receive from Him. That this is signified by “dwelling among them,” is because in the Word, “to dwell” is predicted of good, and “to serve,” of truth. This arcanum now is to be disclosed, that the marriage of the Lord with the church consists in this: that the Lord flows into angels and men with the good of love, and that angels and men receive Him, or the good of His love, in truths; that hereby the marriage of good and truth is effected, which marriage is the church itself, and becomes heaven with them. Such being the nature of the Lord’s influx and reception of Him, therefore the Lord looks at angels and men in the forehead, and they look at the Lord through the eyes; for the forehead corresponds to the good of love, and the eyes correspond to truths from that good, which thus by conjunction become the truths of good. But the Lord’s influx with truths into angels and men, is not as the influx of good into them, for it is mediate, flowing from good, as light does from fire, being received by them in the understanding, and only so far in the will as they do truths. This then is the marriage of love and wisdom, or of good and truth from the

Lord, with those who receive them in the heavens and on earth. This arcanum was disclosed for the sake of making it known how it is to be understood, that the Lord continually gives good in their truths.

(381) Verse 16. They shall not hunger any more, neither thirst anymore signifies that hereafter there shall be no deficiency of goods and truths with them. By "not hungering" is signified to have no lack of good, and by "not thirsting" is signified to have no lack of truth; for to hunger is predicated of bread and food, and to thirst, of wine and water; and by "bread" and "food" is signified good and by "wine" and "water" is signified truth; see above (n. 323).

(382) Neither shall the sun fall upon them, nor any heat, signifies that hereafter they shall not have lusts to evil, nor to the falsity of evil. "The sun shall not fall upon them," signifies that they shall not have lusts to evil, "neither shall any heat fall upon them," signifies that they shall not have lusts to falsity. That "the sun" signifies the Divine love and thence the affections of good; and, in the opposite sense, diabolical love and thence lusts to evil, may be seen above (n. 53). But the reason why "heat" signifies lusts to the falsities of evil, is, because falsity is produced from evil, as heat is from the sun; for when the will loves evil, the understanding loves falsity, and burns with the lust of confirming it, and evil confirmed in the understanding, is the falsity of evil; consequently the falsity of evil is evil in its form. "Heat" and "to be hot" have a like signification in the following passages: Blessed is the man that trusteth in Jehovah, he shall not see when heat cometh (Jer. 17:7-8).

For thou hast been a refuge to the needy from the inundation, a shade from the heat; He tempered the heat with the shadow of a cloud (Isa. 25:4-5). When they are heated, I will make them drunken, that they may sleep the sleep of an age (Jer. 51:39). They are all hot as an oven, there is none among them that calleth unto Me (Hos. 7:7). He beholdeth not the way of the vineyards. Drought and heat seize the waters of the snow (Job 24:18-19). The fourth angel poured out his vial upon the sun; and it was given unto him to scorch men with great heat, and they blasphemed the name of God (Rev. 16:8-9). To say to the bound, Go forth; they shall not hunger nor thirst, neither shall the heat smite them (Isa. 49:9-10).

(383) Verse 17. For the Lamb which is in the midst of the throne shall feed them, signifies that the Lord alone will teach them. By “the Lamb in the midst of the throne,” is signified the Lord as to His Divine Human in the inmost, and thus in all things of heaven; “in the midst” is in the inmost, and thus in all things (n. 44); “the throne” is heaven (n. 14); and “the Lamb” is the Lord as to His Divine Human (n. 269, 291); and He who is in the inmost, and thus in all things of heaven, alone feeds, that is, teaches all. If it be asked, how He alone can feed all, be it known that it is because He is God, and because in the whole heaven He is as the soul in its body, for heaven is from Him as one man. “To feed” is to teach, because the church, in the Word, is called “a flock” and the men of the church are called “sheep” and “lambs,” hence “to feed” signifies to teach, and “the shepherd” one that teaches; and this in many places, as: In that day they

shall feed the flocks in a wide meadow (Isa. 30:23). He shall feed his flock like a shepherd (Isa. 40:11). They shall feed in the ways and their pastures shall be in all hillsides (Isa. 49:9). Israel shall feed in Carmel and Bashan (Jer. 50:19). I will seek my flock, I will feed them in a good pasture, and in a fat pasture upon the mountains of Israel (Ezek. 34:12-14). Feed thy people, let them feed in Bashan and Gilead (Micah. 7:14). The remnant of Israel shall feed, and they shall rest (Zeph. 3:13). Jehovah is my Shepherd, I shall not want, He maketh me to lie down in the pastures of herb (Ps. 23:1-2). The Lord hath chosen David to feed Jacob and Israel, and he fed them (Ps. 78:70-72). Jesus said to Peter, Feed My lambs, the second and third time He said, Feed My sheep (John 21:15-17).

(384) And shall lead them unto living fountains of waters, signifies, and lead them by the truths of the Word to conjunction with Himself. Since by "a living fountain of waters" is signified the Lord, and also the Word, and by "waters" are signified truths (n. 50), and since by the Divine truths of the Word, when they are made of the life, which is done when one lives according to them, conjunction is effected with the Lord, therefore by "leading them to living fountains of waters," is signified to lead by the truths of the Word to conjunction with the Lord. That by "a fountain" and "fountains" is signified the Lord, and also the Word, is evident from these passages: All my fountains are in Thee, O Jehovah (Ps. 87:7). They have deserted Jehovah, the fountain of living waters (Jer. 17:13). The people deserted Me the fountain of living waters (Jer. 2:13). Thou makest

them drink of the river of pleasures, for with Thee is the fountain of life (Ps. 36:8-9). In that day shall a fountain be opened to the inhabitants of Jerusalem (Zech. 13:1). Israel dwelt securely solitary at the fountain of Jacob (Deut. 33:28). When the Lord sat at the fountain of Jacob, He said to the woman, The water that I shall give shall become a fountain of water springing up into eternal life (John 4:5-20). Joseph is the son of a fruitful one near a fountain (Gen. 49:22). Bless the Lord from the fountain of Israel (Ps. 68:26). Then with joy shall ye draw waters from the fountains of salvation (Isa. 12:3). Unto him that thirsteth I will give of the fountain of the water of life freely (Rev. 21:6). I will lead them to the fountains of waters in a straight way (Jer. 31:9). Similar to these and the above in Revelation, are said also in Isaiah: They shall not hunger nor thirst, neither shall the heat smite them, for He that hath mercy on them shall lead them even to the fountains of waters (Isa. 49:10).

(385) And God shall wipe away every tear from their eyes, signifies that they shall no longer be in combats against evils and their falsities, and thus not in grief, but in goods and truths, and thence in celestial joys from the Lord. That these things are signified by the Lamb “wiping away every tear from their eyes,” is, because above (in verse 14), it is said, that “these are they which come out of great affliction,” by which is signified that they are those who have been in temptations, and have fought against evils (n. 377); and who afterwards are not in combats against evils, the same are in goods and truths, and thence in celestial

joys. The following passage in Isaiah has a similar signification: He will swallow up death forever, and the Lord Jehovah will wipe away the tears from all faces. Then they shall say in that day, Behold this is our God, whom we have waited for that He might deliver us; This is Jehovah, whom we have waited for, we will exult and be glad in His salvation (Isa. 25:8-9).

(386) To the above I will add this Relation. Once when I looked around in the spiritual world, I heard as it were the gnashing of teeth, and also as it were a knocking, and mixed with them a grating sound; and I inquired what they were. And the angels who were with me said, “There are colleges which are called by us diversoria, where disputations are carried on. These disputations are so heard at a distance, but on coming near to them they are only heard as disputations.” I drew near and saw small houses, constructed of reeds plastered with mud. And I desired to look in through a window, but there was none; for it was not allowed to enter through the door, because the light from heaven would flow in and confuse them. But suddenly a window was made on the right side; and then I heard them complain that they were in darkness. Shortly afterwards a window was made on the left side, and that on the right was closed; upon which the darkness gradually dispersed, and they seemed to themselves to be in the light. After this I was permitted to go in through the door and hear. There was a table in the middle, and benches round about; but they all seemed to me to stand upon the benches, and to dispute sharply with one another

concerning Faith and Charity: on one side, that faith was the principal thing of the church; on the other, that charity was. They who made faith the principal, said, "Have we not to do with God by faith, and with man by charity? Is not faith therefore heavenly, and charity earthly? Are we not saved by what is heavenly, and not by what is earthly? Again, cannot God give faith from heaven, because it is heavenly, and must not man procure to himself charity, because it is earthly? And what man procures for himself, is not of the church, and therefore does not save? Can anyone be justified in the sight of God by works, which are called works of charity? Believe us, we are not only justified, but also sanctified by faith alone, provided that faith be not defiled by things meritorious, which are from the works of charity." Besides many more things. [2] But they who made charity the principal thing of the church, sharply refuted these things, saying, "That charity saves, and not faith; are not all dear to God, and does He not will the good of all? How can God effect this, except by men? Does God only give to men to talk with one another about such things as relate to faith? and does He not give to men to do those things which are of charity? Do you not see that it is absurd in you to say that charity is earthly? Charity is heavenly, and because you do not do the good of charity, your faith is earthly. How do you receive faith but as a stock or a stone? You say by the hearing of the Word only. But how can the Word operate by being heard only, and this too upon a stock or a stone? Perhaps you are vivified without knowing it; but what is this vivification except in being enabled to say that faith alone saves? But what faith is, and what saving faith, you do not know." [3] But there then arose one, who, by the angel that was talking with me, was called a Syncretist. He took off a turban from his head, and placed it on the table; but suddenly put it on again, because he was bald. He said, "Attend! you are all in error; it is true that faith is spiritual, and charity, moral; but yet they are joined together; and this by the Word, by the Holy Spirit, and by effect, without man's knowledge, which indeed may be called obedience, but in which man has no part. I have thought of these things with myself for a long time, and have at length discovered, that man may receive faith from God, which is spiritual, but that he cannot be moved by God to charity, which is spiritual, except as a pillar of salt." [4] Having said this, he was applauded by those who were in faith alone, but hooted by those who were in charity; and the latter said, with indignation, "Hear, friend; you do not know that there is a moral life which is spiritual, and that there is a moral life merely natural; a moral life which is spiritual with those who do good from God, and yet as if from themselves; and a moral life merely natural with those who do good from hell, and yet as if from themselves." [5] It was said that the disputation was heard as a gnashing of teeth, and as a knocking, with which a grating sound was mixed. The disputation heard as a gnashing of teeth, was by those who were in faith alone; but the disputation heard as a knocking, was by those who were in charity alone; and the grating sound that was mixed with them was from the Syncretist. The sounds of them were so heard at a distance, because when in the world, they all spent their time in disputations and did not shun any evil, and therefore they did not do any spiritual moral good; and, moreover, they were entirely ignorant that the all of faith is truth, and the all of charity, good, and that truth without good is not truth in spirit, and that good without truth is not good in spirit, and that thus one must make the other. The reason why there was darkness when a window was made on the right side, is because light from heaven flowing in on that side affects the will; and the reason why there was light when the window on the right side was shut, and another was made in the left, is because light flowing in from heaven on the left side affects the understanding, and every man may be in the light of heaven as to his understanding, provided the will be closed as to its evil.

(387)

Revelation 8

1. AND WHEN He had opened the seventh seal, there was silence in heaven as of half an hour. 2. And I saw the seven angels, who stood before God; and there were given to them seven trumpets. 3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. 4. And the smoke of the incense went up with the prayers of the saints out of the hand of the angel before God. 5. And the angel took the censer, and filled it with the fire of the altar, and cast it unto the earth: and there were voices, and thunders, and lightnings, and an earthquake. 6. And the seven angels that had the seven trumpets prepared themselves to sound. 7. And the first angel sounded, and there became hail and fire, mingled with blood; and they were cast upon the earth; and the third part of the trees was burnt up, and all green grass was burnt up. 8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood. 9. And the third part of the creatures which were in the sea that had souls died; and the third part of the ships perished. 10. And the third angel sounded, and there fell from heaven a great star burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. 11. And

the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. 13. And I saw, and I heard an angel flying in the midst of heaven, saying with a great voice, Woe, woe, woe, to them that dwell on the earth, by reason of the other voices of the trumpet of the three angels that are about to sound. THE SPIRITUAL SENSE The contents of the whole chapter The church of the Reformed is here treated of, as to the quality of those therein who are in faith alone: the preparation of the spiritual heaven for communication with them (verses 1-6). The exploration and manifestation of those therein, who are in the interiors of that faith (verse 7). Of those who are in its exteriors (verses 8-9). What they are as to the understanding of the Word (verses 10-11). That they are in falsities and thence in evils (verses 12-13). The contents of each verse Verse 1. “And when He had opened the seventh seal,” signifies exploration by the Lord of the state of the church, and thence of the life of those who are in His spiritual kingdom, being those who are in charity and its faith, in this case who are in faith alone (n. 388). “There was silence in heaven as of half an hour,” signifies that the angels of the Lord’s spiritual kingdom were greatly amazed when they saw those who said they were in the faith in such a state (n. 389). Verse 2. “And I saw the seven angels who stood before God," signifies the entire spiritual heaven in the presence of the Lord, hearing and doing what He commands (n. 390). "And there were given to them seven trumpets," signifies the exploration and disclosure of the state of the church, and thence of the life of those who are in faith alone (n. 391). Verse 3. "And another angel came and stood at the altar, having a golden censer," signifies spiritual worship, which is from the good of charity by the truths of faith (n. 392). "And there was given him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne," signifies propitiation lest the angels of the Lord's spiritual kingdom should be hurt by the spirits of the satanic kingdom that were below (n. 393). Verse 4. "And the smoke of the incense went up with the prayers of the saints out of the hand of the angel before God," signifies the protection of them by the Lord (n. 394). Verse 5. "And the angel took the censer, and filled it with the fire of the altar, and cast it unto the earth," signifies spiritual love, in which is celestial love, and its influx into lower things, where they were who were in faith separated from charity (n. 395). "And there were voices, and thunders, and lightnings, and an earthquake," signifies that after communication was opened with them, there were heard reasonings concerning faith alone, and confirmations in favor of it (n. 396). Verse 6. "And the seven angels that had the seven trumpets prepared themselves to sound," signifies that they were prepared and girded to explore the state of the church and thence the state of life with those whose religion is faith alone (n. 397). Verse 7. “The first angel sounded,” signifies the exploration and manifestation of the quality of the state of the church with those who are interiorly in that faith (n. 398). “And there became hail and fire mingled with blood,” signifies falsity from infernal love destroying good and truth, and falsifying the Word (n. 399). “And they were cast upon the earth, and the third part of the trees was burnt up,” signifies that with them, every affection and perception of truth, which constitute the man of the church, had perished (n. 400). “And all green grass was burnt up,” signifies thus every living thing of faith (n. 401). Verse 8. “And the second angel sounded,” signifies the exploration and manifestation of what the state of the church is with those who are exteriorly in that faith (n. 402). “And as it were a mountain burning with fire was cast into the sea,” signifies the appearance of infernal love with them (n. 403). “And the third part of the sea became blood,” signifies that all general truths with them were falsified (n. 404). Verse 9. “And the third part of the creatures which were in the sea that had souls, died,” signifies that they who have lived and do live this faith cannot be reformed and receive life (n. 405). “And the third part of the ships perished,” signifies that all the knowledges of good and truth from the Word, serving for the use of life, were destroyed with them (n. 406). Verse 10. “And the third angel sounded,” signifies the exploration and manifestation of the state of the church with those whose religion is faith alone, as to the affection and reception of truths from the Word (n. 407). “And there fell from heaven a great star, burning as it were a lamp,” signifies the appearance of their own intelligence from pride arising from infernal love (n. 408). “And it fell upon the third part of the rivers, and upon the fountains of waters,” signifies that thence all the truths of the Word were altogether falsified (n. 409). Verse 11. “And the name of the star is called Wormwood; and the third part of the waters became wormwood,” signifies the infernal falsity from which their own intelligence is derived, by which all the truths of the Word are falsified (n. 410). “And many men died of the waters, because they were made bitter,” signifies the extinction of spiritual life from the falsified truths of the Word (n. 411). Verse 12. “And the fourth angel sounded,” signifies the exploration and manifestation of the state of the church with those whose religion is faith alone, as being in the evils of falsity, and in the falsities of evil (n. 412). “And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, and the third part of them was darkened,” signifies that by reason of evils from falsities and of falsities from evils, they did not know what love is, or what faith is, or any truth (n. 413). “And the day shone not for a third part of it, and the night likewise,” signifies that there is no longer any spiritual truth nor natural truth serviceable for doctrine and life from the Word with them (n. 414). Verse 13. “And I saw, and I heard an angel flying in the midst of heaven,” signifies instruction and prediction from the Lord (n. 415). “Saying with a great voice, Woe, woe, woe, to them that dwell on the earth by reason of the other voices of the trumpet of the three angels which are about to sound,” signifies the deepest lamentation over the damned state of those in the church, who in doctrine and life have confirmed themselves in faith separate from charity (n. 416). THE EXPLANATION There are two kingdoms into which the entire heaven is divided, the celestial kingdom and the spiritual kingdom. The celestial kingdom consists of those who are in love to the Lord and thence in wisdom; and the spiritual kingdom consists of those who are in love towards the neighbor, and thence in intelligence; and as love towards the neighbor is at this day called "charity" and intelligence, "faith," the latter kingdom consists of those who are in charity, and thence in faith. Now, because heaven is distinguished into two kingdoms, hell also is distinguished into two kingdoms that are opposite to them; into the diabolical kingdom and into the satanic kingdom. The diabolical kingdom consists of those who are in the love of dominion from love of self and thence in foolishness; for this love is opposite to celestial love, and its foolishness is opposite to celestial wisdom; but the satanic kingdom consists of those who are in the love of dominion from the pride of their own intelligence, and thence in insanity; for this love is opposite to spiritual love, and its insanity is opposite to spiritual intelligence. By foolishness and insanity are meant foolishness and insanity in things celestial and spiritual. Similar things are to be understood of the church on earth as are said of heaven, for they make one. Concerning these two kingdoms, see the work on Heaven and Hell, published at London (n. 20-28), and see also many other places. [2] Now, as Revelation treats only of the state of the church at its end (as was observed in the preface, and at n. 2), therefore what now follows treats of those who are in the two kingdoms of heaven, and of those who are in the two kingdoms of hell, and of their quality. From this chapter (Rev. 8:8-16), of those who are in the spiritual kingdom, and in the satanic kingdom opposite to it; in chapters 17-18, of those who are in the celestial kingdom, and in the diabolical kingdom opposite to it; and afterwards of the Last Judgment; and at length of the New Church which is the New Jerusalem; this bringing all that goes before to a conclusion, because it is the end on account of which they are. In many parts of the Word "the Devil" and "Satan" are mentioned, and by both is meant hell; it is so named, because all in one hell are called devils, and all in the other are called satans.

(388) Verse 1. And when He had opened the seventh seal, signifies exploration by the Lord of the state of the church, and thence of the state of life of those who are in His spiritual kingdom, being those who are in charity and its faith; in this case, who are in faith alone. That this is the signification of these words, may appear from all the particulars of this chapter when understood in the spiritual sense. For this chapter and the following to chapter 16 treat of those who are in the spiritual kingdom, or those who are in love towards the neighbor and thence in intelligence, as was said above (n. 387). But since, at this day, they say "charity" instead of love towards the neighbor, and "faith" instead of intelligence; and here there is not any exploration of those who are in charity and thence in faith, because these belong to such as are in heaven; therefore

exploration is here made of those who are in faith alone. Faith alone is also faith separated from charity, there being no conjunction (see below, n. 417). That “to open the seal” signifies to explore states of life, or, what is the same thing, the states of the church and thence of life, see above, n. 295, 302, 309, 317, 324.

(389) There was silence in heaven as of half an hour, signifies that the angels of the Lord’s spiritual kingdom were greatly amazed, when they saw those who said they were in faith, in such a state. By “silence in heaven,” nothing else is meant but amazement there in regard to those who say they are in faith, and yet are in such a state; for their state is described in what follows, the quality of which can be seen from the explanation. By “half an hour” is signified greatly, because by “an hour” is signified a full state. That “time” signifies state, will be seen below.

(390) Verse 2. And I saw the seven angels who stood before God, signifies the entire spiritual heaven in the presence of the Lord, hearing and doing what He commands. By “seven angels” is signified the entire heaven, because “seven” signifies all, or all things, thence the whole and entire (n. 10); and by “angels,” in the highest sense, is signified the Lord, and, in a relative sense, heaven (n. 5, 65, 342, 344); here, the spiritual heaven, as may appear from what was said above (n. 387, 388). That “to stand before God” signifies to hear and do what He commands, see above (n. 366).

(391) And there were given to them seven trumpets, signifies the exploration and disclosure of the state of the

church, and thence of the life of those who are in faith alone. Here, by “trumpets” the same thing is signified as by “sounding,” because they sounded with them, and by “sounding with trumpets” is signified to call together upon solemn occasions, which were various; in this case, to explore and discover the quality of those who are in faith alone, thus the quality of those who are at this day of the churches of the Reformed. It should be known, that the church in the Reformed world is at this day divided into three, from the three leaders, Luther, Calvin, and Melancthon, and that these three churches differ in various things; but in this article, that man is justified by faith without the works of the law, they all agree, which is remarkable. That by “sounding with trumpets” is signified to call together, will be seen below (n. 397).

(392) Verse 3. And another angel came and stood at the altar, having a golden censer, signifies spiritual worship, which is from the good of charity by the truths of faith. By “the altar” at which the angel stood, and by “the golden censer” which he had in his hand, is signified the worship of the Lord from spiritual love, which worship is from the good of charity by the truths of faith. With the sons of Israel there were two altars, one without the tent, and the other within it; the altar without the tent was called “the altar of burnt-offering,” because burnt-offerings and sacrifices were offered upon it. The altar within the tent was called “the altar of incense,” as also “the golden altar.” There were two altars, because the worship of the Lord is from celestial love and from spiritual love; from celestial love by those who are

in His celestial kingdom, and from spiritual love by those who are in His spiritual kingdom; concerning these two kingdoms, see above (n. 387). Concerning the two altars, see the following passages in Moses: concerning the altar of burnt offering see Exod. 20:24-26; 27:1-8; 39:38-39; Lev. 7:1-5; 8:11; 16:18, 19, 33-34; concerning the altar of incense see Exod. 30:1-10; 31:8; 37:25-29; 40:5-26; Num. 7:1. That altars, censers, and incense, were seen by John, was not because such things exist in heaven, these were only representative of the worship of the Lord there; the reason is, because such things were instituted among the sons of Israel, and are therefore often mentioned in the Word; and that church was a representative church, for all things of their worship represented and thence they now signify the Divine celestial and spiritual things of the Lord, which are of His church in the heavens and on the earth. [2] The same is therefore signified by the two altars spoken of in the Word, in the following passages: O send out Thy light and Thy truth, let them lead me to Thy habitation, and I will go to the altar of God, unto God (Ps. 43:3-4). I will wash my hands in innocence; and so will I compass Thy altar, O Jehovah; and I will make the voice of thanksgiving to be heard (Ps. 26:6-7). The sin of Judah is written with a pen of iron upon the tablet of their heart, and upon the horns of your altars (Jer. 17:1-2). God is Jehovah, Who enlighteneth us; bind the festal-offering with cords unto the horns of the altar (Ps. 118:27). In that day shall there be an altar in the midst of the land of Egypt (Isa. 19:19). "The altar to Jehovah in the midst of the land of Egypt," signifies the worship of the Lord from love in the natural man. The thistle and the thorn shall come up upon their altars (Hos. 10:8). By this is signified worship from evil and from the falsities of evil. (Besides other places; as Isaiah 27:9; 56:6, 7; 60:7; Lamentations 2:7; Ezekiel 6:4-6, 13; Hosea 8:11; 10:1, 2; Amos 3:14; Psalms 51:19; 84:3; Matthew 5:23, 24; 23:18-20). [3] Since the worship of the Lord was represented and thence signified by "the altar," it is evident that by "altar" here in Revelation nothing else is meant, and also elsewhere; as: I saw under the altar the souls of them that were slain for the Word of God (Rev. 6:9). The angel stood and said, Measure the temple of God and the altar, and them that adore therein (Rev. 11:1). I heard another angel from the altar, saying, True and just are Thy judgments (Rev. 16:7). Since representative worship, which was performed chiefly upon two altars, was abrogated by the Lord when He came into the world, because He Himself opened the interiors of the church; therefore it is said in Isaiah: In that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel, and not to the altars, the work of his hands (Isa. 17:7-8).

(393) And there was given him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne, signifies propitiation lest the angels of the Lord's spiritual kingdom should be hurt by the spirits of the satanic kingdom, that were below. By "the incense" and by "the golden altar" is signified the worship of the Lord from spiritual love (n. 277, 392); by "prayers" are signified those things which relate to

charity and thence to faith in worship (n. 278); and by "saints" are meant those who are of the Lord's spiritual kingdom; and by "the just," those who are of His celestial kingdom (n. 173). From this it may appear, that they who are in the Lord's spiritual kingdom are here treated of. That here "much incense offered with the prayers of all the saints upon the golden altar" signifies propitiation lest they should be hurt by the spirits of the satanic kingdom who were below, because propitiations and expiations were made by incense, especially when dangers threatened; as may appear from the following passages: When the congregation murmured against Moses and Aaron, and were affected with a plague, Aaron took fire from the altar, and put incense into a censer, and ran between the living and the dead to expiate, and the plague was stayed (Num. 16:42-50). The altar of incense was also placed in the tent, before the mercy-seat that was over the ark, and incense was offered on it every morning when the lamps were trimmed (Exod. 30:1-10). And it was commanded, that as often as Aaron entered within the veil, he should offer incense, and the cloud of incense should cover the mercy-seat, lest he should die (Lev. 16:11-13). From these things it may appear, that propitiations in the representative Israelitish church were made by offering incense; in like manner here, that they might not be hurt by the satanic spirits who were below.

(394) Verse 4. And the smoke of the incense went with the prayers of the saints, out of the hand of the angel before God, signifies the protection of them by the Lord. By "the

smoke of the incense went up before God" is signified what is accepted and grateful; wherefore the like is said by David: Let my prayers be accepted before Thee as incense (Ps. 141:2). The reason was, because the smoke of the incense was fragrant from the aromatics of which it was composed, which were stacte, onycha, galbanum, and frankincense (Exodus 30:34); and the fragrance of those aromatics corresponds to such things as are of spiritual love or charity, and thence of faith; for in heaven most fragrant odors are sensibly perceived corresponding to the perceptions of the angels originating from their love. Therefore it is also said in many parts of the Word, that "Jehovah smelled an odor of rest." That protection by the Lord is signified, follows from what was said above (n. 393).

(395) Verse 5. And the angel took the censer, and filled it with the fire of the altar, and cast it unto the earth, signifies spiritual love, in which is celestial love, and its influx into the lower parts, where they were who are in faith separated from charity. That by "a censer," as well as by "incense," is signified worship from spiritual love, is evident from what was shown above; and also from this, that in the Word, the thing containing signifies the same as the thing contained, as a cup and platter signify the same as wine and food (Matthew 23:25, 26; Luke 22:20; and in other places). By "the fire of the altar of burnt-offering," is signified the Divine celestial love, because by that altar was signified worship from that love, as may be seen above (n. 392); and by "fire," in the highest sense, is signified the Divine love (n. 494). Spiritual love, which is charity, derives its essence

from celestial love, which is love to the Lord; without this love there is nothing vital in spiritual love or charity, for spirit and life is from no other source than from the Lord. This was represented in the Israelitish church by their taking fire for the censers when they offered incense, only from the altar of burnt-offering; as may appear in Moses (Leviticus 16:12-13, Numbers 16:46-47); and that: The two sons of Aaron were consumed by fire from heaven, because they offered incense from strange fire (that is, from fire not taken from the altar) (Lev. 10:1-2). Therefore it was also ordained, that: Fire should burn continually on the altar of burnt-offering, and should not be put out (Lev. 6:13). This was because the fire of that altar signified the Divine love of the Lord, and thence love to the Lord. By "casting the censer upon the earth" is signified influx into lower things.

(396) And there were voices, and thunders, and lightnings and an earthquake, signifies that after communication was opened with them, there were heard reasonings concerning faith alone, and confirmations in favor of it, and that the state of the church with them was perceived to be tottering to destruction. That "lightnings, thunders, and voices," signify enlightenments, perceptions, and instructions, by influx from heaven (see above, n. 236); but here, with those who were in faith alone, who have no enlightenment, perception, and instruction by influx from heaven, by voices, thunders, and lightnings, are signified reasonings about faith alone, and arguments and confirmations in favor of it; by "earthquakes" are signified changes of the state of the church (n. 331), in this case, that the state of the church

among them was perceived to be tottering to destruction. For earthquakes take place in the world of spirits, when the state of the church in the societies is perverted and inverted. The reason why the censer was cast unto the earth by the angel, before the seven angels began to sound with the trumpets, was that by influx communication might be opened between those who were in the spiritual heaven, with those below who were in faith alone; from which communication there arose reasonings and confirmations in favor of it, which were also heard and perceived; wherefore it is said that after communication was opened, they were heard and perceived.

(397) Verse 6. And the seven angels that had the seven trumpets prepared themselves to sound, signifies that they were prepared and girded to explore the state of the church, and thence the state of life, with those whose religion is faith alone. What is signified by "trumpets," appears from the statute respecting the use of them with the sons of Israel, concerning which it is thus written in Moses: Jehovah spake unto Moses to make trumpets of silver for the calling of the assembly, and for the journeying of the camps; and that they should sound with them on days of joy, festivals, new moons, over burnt-offerings and sacrifices; also, that when they went to war against enemies that infested them, they should blow an alarm with the trumpets, and that then they should come into remembrance before Jehovah God, and should be preserved from their enemies (Num. 10:1-10). From these words it may be seen what is signified by "sounding with

trumpets." That here by "the seven angels sounding," is signified the exploration and manifestation of what the state of the church is with those whose religion is faith alone, is evident from the particulars of this chapter, and from the particulars of the chapters that follow as far as the sixteenth inclusive, when understood in the spiritual sense. [2] From the use of trumpets with the sons of Israel may also be seen what is signified by "trumpets," and by "sounding with them," in the following passages: Sound ye the trumpet in Zion, and sound in the mountain of holiness, for the day of Jehovah cometh (Joel 2:1-2). Jehovah shall appear upon them, and His arrow shall go forth as the lightning, and the Lord Jehovih shall sound the trumpet (Zech. 9:14). Jehovah shall go forth as a lion and sound (Isa. 42:13). In that day the great trumpet shall be sounded, and they shall come that are perishing in the land of Assyria, and the outcasts in the land of Egypt, and shall bow themselves down to Jehovah in the mountain of holiness (Isa. 27:13). He shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other (Matt. 24:31). Happy is the people who know the sound; they shall walk, O Jehovah, in the light of Thy countenance (Ps. 89:15). When the morning stars sing, and the sons of God sound (Job 38:7). [3] Since "the sounds of trumpets" signify such things, and as, in the Israelitish Church, all things were represented to the life according to correspondences and thence significations, therefore it came to pass: When Jehovah came down upon Mount Sinai, that there were voices, and lightnings, and a heavy cloud, and a vehement voice of a trumpet, and the voice of the trumpet going and strengthening itself greatly, and the people in the camp trembled exceedingly (Exod. 19:16-25). And for the same reason it came to pass: When the three hundred with Gideon sounded with the trumpets against Midian, then the sword of a man was against his companion, and they fled away (Judges 7:16-22). In like manner, that: Twelve thousand of the sons of Israel with vessels of holiness and trumpets in their hands overcame Midian (Num. 31:1-8). As also that: The wall of Jericho fell down, after the seven priests with seven trumpets compassed the city seven times (Josh. 6:1-20). Wherefore it is said in Jeremiah: Sound against Babylon round about, her walls are destroyed (Jer. 50:15). And in Zephaniah: A day of darkness and thick darkness, a day of the trumpet and sounding against the fortified cities (Zeph. 1:15-16).

(398) Verse 7. And the first angel sounded, signifies exploration and manifestation of the quality of the state of the church with those who are interiorly in that faith. By "sounding" is signified to explore and make manifest (n. 397). The reason why by "the sounding of this first angel," is meant the exploration and manifestation of the state of the church with those who are interiorly in that faith, is, because its operation was directed upon "the earth," as appears from what follows; and the operation of the sounding of the second angel was into "the sea," and by "the earth and the sea," throughout Revelation, when named together, is meant the entire church; by "the earth,"

the church consisting of those who are in its internals, and by “the sea,” the church consisting of those who are in its externals: for the church is internal and external; internal with the clergy, and external with the laity; or internal with those who have studied its doctrinals interiorly, and have confirmed them from the Word, and external with those who have not. [2] Both are meant by “the earth and the sea” in the following passages in Revelation: That the wind should not blow upon the earth, nor on the sea (Rev. 7:1). Hurt not the earth, neither the sea (Rev. 7:3). The angel descending out of heaven set his right foot upon the sea, and his left upon the earth (Rev. 10:2, 8; also in Rev. 7:5). I saw a beast coming up out of the sea, and another beast coming up out of the earth (Rev. 13:1, 11). Praise God who made the heaven, the earth, and the sea (Rev. 14:7). The first angel poured out his vial upon the earth, and the second angel his upon the sea (Rev. 16:2-3). “The earth and the sea” signify the church internal and external, thus the entire church, because, in the spiritual world, they who are in the internals of the church appear upon dry land, and they who are in its externals, as in the seas; but the seas are appearances from the general truths in which they are. That “earth” signifies the church, may be seen (n. 285); so also “the world” (n. 551).

(399) And there became hail and fire mingled with blood, signifies falsity from infernal love destroying good and truth, and falsifying the Word. By “hail” is signified falsity destroying good and truth; by “fire” is signified infernal love; and by “blood” is signified the falsification of truth.

That “hail” signifies falsity destroying good and truth, will be seen below; that “fire” is love in both senses, celestial and infernal, may be seen (n. 468); that blood is the Divine truth of the Lord, which is also the Word, and, in the opposite sense, the Word falsified (n. 379). On joining these together into one sense, it is plain, that by “there became hail and fire mingled with blood,” is signified falsity from infernal love destroying good and truth and falsifying the Word. This is signified, because such things appear in the spiritual world when the sphere of the Lord’s Divine love and Divine wisdom descends from heaven into the societies below, where there are falsities from infernal love, and the Word is falsified thereby. [2] “Hail” and “fire” together have a like signification in the following passages: At the brightness before Him the clouds passed by, hailstones and coals of fire; the Most High gave a voice, hailstones and coals of fire; and He sent out His many arrows and scattered them (Ps. 18:12-14). And I will plead with pestilence and blood, and I will make to rain upon them hailstones, fire, and brimstone (Ezek. 38:22). And Jehovah shall cause His voice to be heard, in the flame of a devouring fire and hailstone (Isa. 30:30). He gave them hail for their rains, the fire of flames in their land, and broke the tree of their coasts (Ps. 105:32-33). The hail smote their vine, and their sycamore trees with grievous hail, and their cattle with burning coals; in the wrath of His anger He sent an incursion of evil angels (Ps. 78:47-49). These words are applied to Egypt. Concerning them it is thus written in Moses: Moses stretched forth his rod, and Jehovah gave voices and hail; and there was hail and fire together walking in the midst of the grievous hail; and the hail smote every herb of the field, and broke every tree of the field (Exod. 9:23-35). All the miracles that were wrought in Egypt signified the evils and falsities from infernal love, which were with the Egyptians; each miracle signifying some particular evil and falsity: for with them was a representative church, as in many kingdoms of Asia, but it became idolatrous and magical; by the "Red Sea" is signified hell, in which at last they perished. [3] Something similar is signified by: The hailstones, by which more of the enemy perished than by the sword (Josh. 10:11). The same, also, is meant by "hail" in the following passages: Woe to the crown of pride, the Lord is strong, like an inundation of hail; the hail overturneth the refuge of lies (Isa. 28:1-2, 17). It shall hail, until the forest sinketh itself down (Isa. 32:19). The temple of God was opened in heaven, and there were lightnings, and voices, and thunders, and an earthquake, and great hail (Rev. 11:19). And there came down upon men out of heaven a great hail, about the weight of a talent (Rev. 16:21). Hast thou seen the treasures of hail which I have reserved unto the day of battle and war? (Job 38:22-23). Say unto them which daub with what is unfit, that it shall fall; there shall be an inundating rain, in which you, O hailstones, shall fall (Ezek. 13:11). "To daub with what is unfit" is to confirm falsity that it may appear like truth; they therefore who do so are called "hailstones."

(400) And they were cast upon the earth, and the third part of the trees was burnt up, signifies that with those who are

in the internals of the church and in faith alone, every affection and perception of truth, which make the man of the church, perished. By "the earth," upon which were cast "hail and fire mingled with blood," is signified the church with those who are in its internals, and in faith alone. That these are the clergy, may be seen above (n. 398). By "the third part" is signified all as to truth, as by "the fourth part," all as to good (n. 322). That by "three" is signified all, full, and altogether, will be seen below (n. 505); thence, by "a third," which is "a third part," the same is signified. By "being burnt up" is signified to perish, here by falsity from infernal love, which is meant by "hail and fire mingled with blood," see above (n. 399). By "a tree" is signified man; and as man is man from affection, which is of the will, and from perception, which is of the understanding, therefore these also are signified by "a tree." There is also a correspondence between man and a tree; wherefore in heaven there appear paradises of trees, which correspond to the affections and the perceptions therefrom of the angels; and, likewise, in some places in hell there are forests of trees which bear evil fruits, according to correspondence with the lusts and the thoughts therefrom of those who are there. That "trees" in general signify men as to their affections and perceptions therefrom, may appear from the following passages: All the trees of the field shall know, that I Jehovah have brought down the high tree, I have exalted the low tree, I have dried up the green tree, and I have made the dry tree to shoot forth (Ezek. 17:24). Happy is the man that trusteth in Jehovah, for he shall be like a tree planted by the waters, he shall not cease from bearing fruit (Jer. 17:7-8). Happy is the man whose good pleasure is in the law; he shall be like a tree planted by the brooks of waters, that giveth fruit in its season (Ps. 1:1-3). Praise Jehovah, ye trees of fruit (Ps. 148:9). The trees of Jehovah are full (Ps. 104:16). The axe is laid at the root of the tree, every tree which bringeth not forth good fruit, is hewn down (Matt. 3:10; 7:16-20). Either make the tree good and the fruit good; or make the tree corrupt and the fruit corrupt; for the tree is known from the fruit (Matt. 12:33; Luke 6:43-44). I will kindle a fire which shall devour every green tree, and every dry tree (Ezek. 20:47). Since a tree signifies man, therefore it was ordained that: The fruit of a tree serving for food in the land of Canaan should be circumcised (Lev. 19:23-25). Also: When any city was besieged, they should not put forth an axe against any tree of good fruit (Deut. 20:19-20). As also that: At the feast of tabernacles they should take fruit of the tree of honor, and be glad before Jehovah (Lev. 23:40-41). Besides other passages, which are not here adduced by reason of their abundance.

(401) And all green grass was burnt up, signifies, thus every living thing of faith. By “being burnt up” is signified to perish, as just above (n. 400); by “green grass,” in the Word, is signified that good and truth of the church or of faith, which first springs up in the natural man; the same also is signified by “the herb of the field”; and because faith lives from good and truth, therefore by “all green grass was burnt up,” is signified that every living thing of faith

perished; and every living thing of faith perishes when there is no affection of good and perception of truth, of which just above. That “grass” signifies this is also from correspondence; wherefore they who separate faith from charity, not only in doctrine but also in life, in the spiritual world pass the time in a desert, where there is not even grass. As “a fruit tree” signifies man as to the affections of good and the perceptions of truth, so “green grass” signifies man as to that of the church which is first conceived and also born in him, and “grass not green” signifies the same destroyed. In general all things which are in gardens, woods, fields, and plains, signify man as to something of the church, or what is the same, something of the church with him; the reason is, because they correspond. That “grass” has this signification, may appear from these passages: The voice said, Cry; and he said, What shall I cry? All flesh is grass, the grass withereth, and the flower fadeth, because the wind hath breathed upon it; truly the people is grass. The grass withereth and the flower fadeth, but the Word of our God shall stand for ever (Isa. 40:5-8). The inhabitants were as the herb of the field, and as the green grass, as the grass of the roofs, and a field burned before the corn (Isa. 37:27; 2 Kings 19:26). I will pour out My blessing upon those born of thee, and they shall spring up in the midst of the grass (Isa. 44:3-4; and in other places; as in Isa. 51:12; Ps. 37:2; 103:15; 129:6; Deut. 32:2). That by “green” or “growing green,” is signified what is living or alive, is evident in Jeremiah 11:16; 17:8; Ezekiel 17:24; 20:47; Hosea 14:8; Psalms 37:35; 52:8; 92:10, 14.

The same as what is here described in Revelation came to pass in Egypt, namely: By hail and fire mingled, every tree and every herb of the field was burnt up (Exod. 9:29-35; Ps. 78:47-49; 105:32-33).

(402) Verse 8. And the second angel sounded, signifies the exploration and manifestation of what the state of the church is with those who are exteriorly in that faith. That "to sound with a trumpet" signifies to explore and make manifest the state of the church, and thence of the life with those whose religion is faith alone, may be seen above (n. 397). It is said of those who are exteriorly in that faith, because they are here treated of who are in "the sea," and previously they were treated of who were on "the earth;" and by those who were on "the earth" are meant such as are in the internals of the church, who are the clergy, and by those who are in "the sea" are meant such as are in the externals of the church, who are the laity, as may be seen above (n. 398), who in the spiritual world appear as it were in the sea (n. 238, 290).

(403) And as it were a mountain burning with fire was cast into the sea, signifies the appearance of infernal love with those who are in the externals of the church and in faith alone. By "the sea" is signified the church with those who are in externals, and in faith alone; and they who are in externals are called, in common language, the laity, because they who are in internals are called the clergy (n. 397, 402). "A mountain" signifies love (n. 336), and "a mountain burning with fire" signifies infernal love (n. 494, 599); this is the appearance of this love with those who are here

treated of, and is so seen by the angels; the reason is, because faith alone is faith separated from charity (n. 388); and where there is no charity, that is, love towards the neighbor, which is spiritual love, there is infernal love; an intermediate love does not exist except among the lukewarm (concerning whom see in Revelation 3:15, 16).

(404) And the third part of the sea became blood signifies that all general truths with them were falsified. By "the third part" is signified all (n. 400); by "blood" is signified the falsification of the truth of the Word (n. 379); by "the sea" is signified the church with those who are in its externals, and in faith alone (n. 398, 402). General truths are falsified with such because they are in them alone, for they do not know the particulars of that faith, as the clergy do; it is from the general truths with them that they appear as in a sea in the spiritual world; the reason is, because waters signify truths (n. 50), and the sea is their general receptacle (n. 238).

(405) Verse 9. And the third part of the creatures which were in the sea that had souls died, signifies that they who have lived and do live this faith cannot be reformed and receive life. By "the third part" is signified all of them, as above; by "creatures" are meant those who can be reformed (n. 290); the reason is, because "to create" signifies to reform (n. 254). By "having souls" is signified to be capable of receiving life by reformation; by "they died" is signified that they who live that faith alone cannot receive life; the reason why they cannot is because all are reformed by faith united to charity, thus by the faith of charity, and no

one by faith alone, for charity is the life of faith. [2] Since the affections and thence the perceptions and thoughts of spirits and angels, in the spiritual world, appear at a distance in the forms of animals or creatures upon the earth, which are called beasts, of creatures in the air which are called birds, and of creatures in the sea which are called fishes, therefore in the Word mention is so often made of "beasts," "birds," and "fishes," by which nothing else is meant; as in these passages: Jehovah hath a strife with the inhabitants of the earth, because there is no truth, nor mercy, nor knowledge of God; and everyone that dwelleth therein shall waste away, the beast of the field, and the bird of the heavens; yea, the fishes of the sea shall be collected (Hos. 4:1, 3). I will consume man and beast, the bird of the heavens and the fishes of the sea, and the stumbling blocks with the wicked (Zeph. 1:3). There shall be a great earthquake upon the land of Israel, and the fishes of the sea, and the bird of the heavens, and the beast of the field, shall tremble before Me (Ezek. 38:18-20). Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet, the beasts of the field, the bird of the air, and the fish of the sea, and whatsoever passeth through the way of the seas (Ps. 8:6-8). This is concerning the Lord: But, ask now, the beasts, and they will teach thee; or the birds of heaven, and they shall announce to thee; and the fishes of the sea shall declare unto thee. Who knoweth not from all these that the hand of Jehovah hath done this? (Job 12:7-9). Besides many other places. [3] By "fishes" or "creatures of the sea," are here meant the affections and thence the thoughts of those men who are in general truths, and are thus more attracted by what is natural than what is spiritual; these are meant by “fishes” in the passages above cited, and also in the following: Behold, at My rebuke I dry up the sea, I make the rivers a wilderness: their fish putrefy, and die of thirst (Isa. 50:2). The king of Egypt is a great whale that lieth in the midst of thy rivers; thou hast said, The river is mine, I have made it; therefore I will make the fish of thy rivers to adhere to thy scales, and I will leave thee in the wilderness, thee and all the fish of thy rivers (Ezek. 29:3-5). These things were said to the king of Egypt, because by “Egypt” is signified the natural separated from the spiritual, and therefore by “the fishes of his rivers” are meant those who are in doctrinals, and from them in faith separated, which faith is only science; on account of this separation, one of the miracles that were performed there was as follows: That their waters were turned into blood, and that thereby the fish died (Exod. 7:17-25; Ps. 105:29). [4] Again: Wherefore dost thou make man as the fishes of the sea, everyone draweth out with a hook, and gathereth into the net (Hab. 1:14-16). “Fishes” here are for those who are in general truths, and in faith separated from charity. But “fishes” signify those who are in general truths and in faith conjoined with charity, in Ezekiel: He said unto me, These are the waters that go forth to the eastern boundary; they come to the sea, whence it is that every soul that creepeth liveth: and exceeding much fish; the fishers shall stand upon it to spread forth nets; its fish shall be according to their kinds, exceeding many like the fish of the great sea (Ezek. 47:8-10). In Matthew: Jesus said, The kingdom of the heavens is like unto a net that was cast into the sea, and they collected fishes, the good they put into vessels, but cast the bad away (Matt. 13:47-49). And in Jeremiah: I will bring again the sons of Israel upon their land, and, I will send for many fishers, who shall fish them (Jer. 16:15-16). [5] He that knows therefore, that such persons and things are signified by "fishes," may see why: The Lord chose fishers for His disciples, and said, Come unto Me, and I will make you fishers of men (Matt. 15:18-19; Mark 1:16-17). That the disciples, by the blessing of the Lord, caught an immense multitude of fishes, and the Lord said unto Peter, Fear not, from henceforth thou shalt catch men (Luke 5:2-10). Why the Lord, when they wished to take tribute of Him, said to Peter to go to the sea, and draw up a fish, and give the piece of money found in it for Himself and him (Matt. 17:24-27). Why the Lord, after the resurrection, gave the disciples a fish and bread to eat (John 21:2-13). And said to them, Go ye into all the world, and preach the gospel to every creature (Mark 16:15). For "the nations" which they converted were only in general truths, in natural truth more than in spiritual.

(406) And the third part of the ships perished, signifies that all the knowledges of good and truth from the Word serving for use of life were destroyed with them. "The third part" signifies all, as above (n. 400, 404, 405); "ships" signify the knowledges of good and truth from the Word serving for the use of life. That these are signified by "ships" is because

ships cross the sea, and bring back the necessaries which are for the natural man for every use; and the knowledges of good and truth are the necessaries which are for the spiritual man for every use of it; for from them is the doctrine of the church, and according to this is life. “Ships” signify these knowledges, because they are containers; and in many places in the Word the container is taken for the thing contained, as a cup for wine, a platter for food, the tabernacle and the temple for the holy things in them, the ark for the law, the altars for worship, and so on. [2] “Ships” signify the knowledges of good and truth in the following passages: Zebulon shall dwell at the shore of the seas, and he is for a port of the ships (Gen. 49:13). By “Zebulon” is meant the conjunction of good and truth. O Tyre, the builders have perfected thy beauty; of firs from Senir have they made all thy boards; they have taken the cedar of Lebanon to make a mast; they have made thine oars of the oaks of Bashan; thine oar-bench have they made of ivory, the daughter of steps from the isles of Kittim; the inhabitants of Sidon and Arvad were thy rowers; thy wise men were thy ship-masters; all the ships of the sea and their sailors were in thee to trade; the ships of Tarshish were thy troops in thy tradings; whence thou wast exceedingly filled and honored in the heart of the seas (Ezek. 27:4-9, 25). This is concerning Tyre, because the church as to the knowledges of truth and good is signified by “Tyre” in the Word, as may be evident from the particulars concerning it in this chapter and in the eighteenth following, when understood in the spiritual sense. And as the knowledges of the truth and good of the church are signified by “Tyre,” a ship is therefore described as to the particulars of it, and by each one is signified some quality of those knowledges that conduces to intelligence. What has the Word in common with the ships of Tyre and its commerce? [3] The devastation of that church is afterwards described thus: At the voice of the cry of thy shipmasters the suburbs shall quake, and all that hold an oar shall descend from thy ships, all mariners and shipmasters of the sea shall cry out bitterly upon thee (Ezek. 27:28-30; also Isa. 23:14-15). The devastation of Babylon as to all the knowledges of truth is similarly described in what follows in Revelation: In one hour are so great riches devastated; every pilot and everyone employed upon ships, and the sailors, shall cry out, saying, Alas, alas, that great city Babylon, in which all who have ships in the sea were made rich (Rev. 18:17, 19). [4] See the explanation below. The knowledges of truth and good are also signified by “ships” in the following passages: My days were swift, they fled away, they saw not good, they passed by with the ships of desire (Job 9:25-26). They that go down to the sea in ships, that do work in many waters, these see the works of Jehovah, and His wonders in the deep (Ps. 107:23-24). The isles shall trust in Me, and the ships of Tarshish in the beginning, to bring thy children from afar (Isa. 60:9). The kings gathered themselves together, terror seized them; thou shalt break the ships of Tarshish by the east wind (Ps. 48:4-7). Howl, ye ships of Tarshish (Isa. 23:1, 14; besides other places, as Num. 24:24; Judges 5:17; Ps. 104:26; Isa. 33:21).

(407) Verse 10. And the third angel sounded, signifies the exploration and manifestation of the church with those whose religion is faith alone, of what quality they are as to the affection and reception of truths from the Word. That this is signified may be evident from the things which now follow, when understood in the spiritual sense.

(408) And there fell from heaven a great star burning as it were a lamp, signifies the appearance of their own intelligence from pride arising from infernal love. The appearance of their own intelligence from pride arising from infernal love is signified by “the great star falling from heaven,” because it was seen “to burn as a lamp,” and because its name was “wormwood,” as it follows; and by “a star” and also by “a lamp” intelligence is signified, here one’s own intelligence, because it seemed to burn, and all self-intelligence burns from pride; and the pride of it arises from infernal love, which is signified by “the mountain burning with fire” (n. 403). By “wormwood” infernal falsity is signified, from which that intelligence exists and is enkindled. That “a star” signifies intelligence may be seen (n. 151, 954); so too “a lamp” or “a lantern” (796).

(409) And it fell upon a third part of the rivers, and upon the fountains of waters, signifies that thence all the truths of the Word were altogether falsified. By “rivers” are signified truths in abundance, because truths are signified by “waters” (n. 50); and by “fountains of waters” the Word is signified (n. 384). The truths of the Word were altogether

falsified; because it follows that “the third part of the waters became wormwood,” and by “wormwood” infernal falsity is signified (n. 410). [2] That “rivers” signify truths in abundance may be evident from the following passages: Behold, I do a new thing: I will give waters in the wilderness and rivers in the solitude to give drink to My people, My chosen (Isa. 43:19-20). I will pour water upon the thirsty, and rivers upon the dry ground; I will pour My spirit upon thy seed, and My blessing upon thy children (Isa. 44:3). Then the tongue of the dumb shall sing; for in the wilderness shall waters break out, and rivers in the plain of the wilderness (Isa. 35:6). I will open rivers upon the hillsides, and I will put fountains in the midst of the valleys, I will make the wilderness a pool of waters, and the dry land springs of water (Isa. 41:18). Jehovah hath founded the world upon the seas, He hath established it upon the rivers (Ps. 24:2). I will put His hand in the sea, and His right hand in the rivers (Ps. 89:25). Was Jehovah incensed at the rivers? Was thy anger against the rivers? Was thy wrath against the sea, because thou dost ride upon thy horses? (Hab. 3:8.) A river whose streams shall make glad the city of God (Ps. 46:4). He showed me a pure river of water of life, going forth from the throne of God and of the Lamb (Rev. 22:1). He clave the rock in the wilderness, and gave them drink from the great deeps; He smote the rock and the rivers flowed forth (Ps. 78:15-16, 20; 105:41). Then the waters shall fail in the sea, and the river shall be dried up (Isa. 19:5-7; 42:15; 50:2; Nahum 1:4; Ps. 107:33; Job 14:11). Jesus said, if anyone come unto Me, as the

Scripture hath said, Out of his belly shall flow living water (John 7:37, 38. Besides other places, as Isa. 33:21; Jer. 17:7-8; Ezek. 31:3, 4; 47:1-12; Joel 3:18; Zech. 9:10; Ps. 80:11; 93:3-4; 98:7-8; 110:7; Num. 24:6-7; Deut. 8:7). [3] But that "rivers" in the opposite sense signify falsities in abundance may be evident from these: He shall send ambassadors on the sea to a nation trodden down, whose land the rivers have despoiled (Isa. 18:2). Except Jehovah were for us, the waters would have submerged us, and the river would have gone over our soul (Ps. 124:2-5). When thou passest through the waters, I will be with thee, and through the rivers, they shall not submerge thee (Isa. 43:2). The cords of death encompassed me, and the floods of Belial terrified me (Ps. 18:5). The dragon cast forth water as a river out of his mouth after the woman, that he might cause her to be swallowed up by the flood (Rev. 12:15). Behold, Jehovah bringeth up upon you the waters of a river strong and many, and it shall inundate and go over, and shall reach even to the neck (Isa. 8:7-8). The floods came, and beat upon that house, and it fell not, for it was founded upon a rock (Matt. 7:25, 27; Luke 6:48-49). Here "floods or rivers" also stand for falsities in abundance, because the Lord as to the Divine Truth is signified by "the rock." By "floods" also temptations are signified, because temptations are inundations of falsities.

(410) Verse 11. And the name of the star is called Wormwood; and the third part of the waters became wormwood, signifies the infernal falsity from which their own intelligence is derived, and by which all the truths of

the Word are falsified. By “a star” is signified their own intelligence springing from pride from infernal love (n. 408). By “name” is signified its quality (n. 81, 122, 165); by “wormwood” is signified infernal falsity concerning which something will be said presently; by “waters” are signified truths (n. 50), here the truths of the Word, because the subject relates to faith; by “the third part” is signified all, as above; from these taken together the sense results as delivered above. “Wormwood” signifies infernal falsity, from its intense bitterness, whereby it renders food and drink abominable; such falsity is signified therefore by “wormwood,” in the following passages: Behold, I feed these people with wormwood, and I will give them water of gall to drink (Jer. 9:14-15). Thus saith Jehovah against the prophets: Behold, I feed them with wormwood, and I will make them drink the water of gall; for from the prophets of Jerusalem hypocrisy is gone forth into the whole earth (Jer. 23:15). Ye turn judgment into gall, and the fruit of justice into wormwood (Amos 5:7; 6:12). Lest there should be among you a root that beareth gall and wormwood (Deut. 29:18). Since the Jewish church had falsified all the truths of the Word, like the church here treated of, and since the Lord by all things of His passion represented it, by permitting the Jews to treat Him as they did the Word, because He was the Word, therefore: They gave Him vinegar mingled with gall (which is like wormwood), but, tasting it, He would not drink (Matt. 27:34; Mark 15:23; Ps. 69:21). Because the Jewish church was such, therefore it is thus described: He hath filled me with bitterness, and hath made me drunken with wormwood (Lam. 3:15, 18-19).

(411) And many men died of the waters, because they were made bitter, signifies the extinction of spiritual life with many from the falsified truths of the Word. "Many men died," signifies the extinction of spiritual life; for man from the spiritual life with him is called alive, but from the natural life separated from spiritual life, he is called dead; "of the waters because they were made bitter," signifies by the falsified truths of the Word; that "waters" are the truths of the Word may be seen above (n. 409). The reason why "bitter" signifies what is falsified, is, because the bitter of wormwood is meant, and by "wormwood" is signified infernal falsity (n. 410). [2] A Christian man has spiritual life from no other source than from the truths of the Word, for in them there is life; but when the truths of the Word are falsified, and man understands and views them according to the falsities of his religion, then spiritual life with him is extinguished. The reason is, because the Word communicates with heaven, therefore when it is read by man, the truths therein ascend into heaven, and the falsities to which truths are adjoined or conjoined, tend towards hell, whence there is a rending asunder, whereby the life of the Word is extinguished. But this is the case only with those who confirm falsities by the Word, but not with those who do not confirm them. I have seen such rendings asunder, and have heard the noise like that of wood split by the fire on a hearth. [3] "Bitter" signifies what is falsified also in the following passages: Woe unto them that call evil

good, and good evil, that put bitter for sweet, and sweet for bitter (Isa. 5:20). They shall not drink wine with a song; strong drink shall be bitter to them that drink it (Isa. 24:9). The like is signified by: The little book that was eaten, which was sweet in the mouth, and by which the belly was made bitter (Rev. 10:9-10). And by this: They came to Marah but they could not drink of the waters, on account of the bitterness; but Jehovah showed him wood, which he cast into the waters, and they became sweet (Exod. 15:23-25). "Wood," in the Word, signifies good. The same is also signified by: The wild gourds which were put into the pottage, by reason of which the sons of the prophets cried out, There is death in the pot, which Elisha healed by putting in meal (2 Kings 4:38-41). Meal signifies truth from good.

(412) Verse 12. And the fourth angel sounded, signifies the exploration and manifestation of the state of the church with those whose religion is faith alone, that they are in the evils of falsity, and in the falsities of evil. That this is the signification of these words, is evident from what follows, when understood in the spiritual sense. "To sound" signifies here, as before, to explore and make manifest (n. 398, 402, 407).

(413) And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, signifies that by reason of evils from falsities and of falsities from evils, they did not know what love is, or what faith is, or any truth. By "the third part" is signified all (n. 400); by "the sun" is

signified love (n. 53); by “the moon” is signified intelligence and faith (n. 332); by “stars” are signified the knowledges of truth and good from the Word (n. 51); by “being darkened” is signified not to be seen or known by reason of evils from falsities and falsities from evils. Evils from falsities are with those who assume the falsities of religion, and confirm them till they appear as truths, and when they live according to them they do evils from falsities, or the evils of falsity. But those have falsities from evils, who do not regard evils as sins; and still more those who, by reasonings from the natural man, and more still from the Word, confirm with themselves that evils are not sins. The confirmations themselves are falsities from evils, and are called the falsities of evil. [2] The reason that “darkness” signifies this is because light signifies truth; and when the light is extinguished, there comes darkness. In confirmation the passages will first be adduced, where similar things to those here in Revelation are said of “the sun, the moon, and the stars,” and of “the darkness” arising from the extinction of them: The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh (Joel 2:31). The stars of the heavens and their constellations shall not shine with their light; the sun shall be darkened in his rising; and the moon shall not make her light to shine (Isa. 13:10; see also 24:23). When I shall extinguish thee, I will cover the heavens; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light in the heavens will I make black over thee, and I will set darkness upon thy land (Ezek.

32:7-8). The day of Jehovah is near; the sun and the moon are blackened, and the stars shall withdraw their brightness (Joel 2:10). Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven (Matt. 24:29; Mark 13:24-25). Who, that elevates his mind, cannot see that the sun, the moon, and the stars of the world are not meant in these cases? [3] That falsities of various kinds are signified by "darkness," is evident from these passages: Woe to them that desire the day of Jehovah; it is a day of darkness and not of light: is not the day of Jehovah darkness, and not light, thick darkness, and not brightness? (Amos 5:18, 20). The day of Jehovah is a day of darkness and thick darkness, a day of cloud and of cloudiness (Zeph. 1:15). In that day He shall look down upon the earth, which, behold, is darkness; and the light shall grow dark in its ruins (Isa. 5:30; 8:22). Behold, darkness covereth the earth, and thick darkness the peoples (Isa. 60:2). Give glory to Jehovah, before He cause darkness: we wait for light, but He maketh it thick darkness (Jer. 13:16). We wait for light, but behold darkness, and not brightness; we walk in thick darkness; we stumble at noon as in the twilight, as if dead among the living (Isa. 59:9-10). Woe to them that put darkness for light, and light for darkness (Isa. 5:20). The people walking in darkness see a great light (Isa. 9:2; Matt. 4:16). The dayspring from on high hath appeared to those who sit in darkness and in the shadow of death (Luke 1:78-79). If thou give thy soul to the hungry, then shall thy light rise in the darkness, and thy thick darkness shall be as the noonday (Isa. 58:10). In that day the eyes of the blind, who are in thick darkness and darkness, shall see (Isa. 29:18; 42:16; 49:9). Jesus said, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life (John 8:12). Walk while ye have the light, lest darkness seize upon you: I am come a light into the world, that everyone that believeth in Me should not abide in darkness (John 12:35, 46). When I sit in darkness Jehovah is a light unto me (Micah 7:8). This is the judgment, that light hath come into the world; but men loved the darkness more than the light (John 3:19; 1:4-5). If the light [lumen] that is in thee be darkness, how great is the darkness (Luke 11:34-36). This is your hour, and the power of darkness (Luke 22:53). By "darkness" in these places is signified falsity arising either from ignorance of the truth, or from a false principle of religion, or from a life of evil. Concerning those who are in the falsities of religion and thence in evils of life, the Lord says that they shall be cast into outer darkness (Matt. 8:12; 22:13; 25:30).

(414) That the day shone not for a third part of it, and the night likewise, signifies that there is no longer any spiritual truth nor natural truth serving for doctrine and life from the Word with them. By "the day not shining," is meant that there was no light from the sun; and by "no night likewise," is meant that there was no light from the moon and stars. By "light," in general, is signified the Divine truth, which is truth from the Word; by "the light of the sun," Divine truth spiritual; and by the light of the moon and stars, the Divine truth natural, both from the Word. The Divine truth, in the

spiritual sense of the Word, is like the light of the sun by day; and the Divine truth in the natural sense of the Word, is like the light of the moon and stars by night. The spiritual sense of the Word also flows into its natural sense as the sun does with its light into the moon, which gives forth the light of the sun in a mediate manner. In the same way does the spiritual sense of the Word enlighten men, even those who know nothing at all concerning it, whilst they read the Word in its natural sense; but it enlightens the spiritual man, as the sun's light does the eye; but the natural man, as the light of the moon and stars enlighten his eye. Everyone is enlightened according to the spiritual affection of truth and good, and at the same time according to genuine truths, by which he has opened his rational faculty. [2] The same is meant by "day" and "night," in the following passages: And God said, Let there be luminaries in the expanse of the heavens to distinguish between the day and the night; and God made two great luminaries, the great luminary to rule in the day, and the lesser luminary to rule in the night; and the stars: And God set them in the expanse of the heavens to give light upon the earth, and to rule in the day and in the night, and to distinguish between the light and the darkness (Gen. 1:14-19). Jehovah made great luminaries, the sun to rule in the day, the moon and stars to rule in the night (Ps. 136:7-9). To Thee, O Jehovah, is the day, and to Thee the night; Thou hast prepared the light and the sun (Ps. 74:16). Jehovah that giveth the sun for the light of the day, the statutes of the moon and stars for the light of the night (Jer. 31:35). If ye can make void My covenant of the day and My covenant of the night, that there should not be day and night in their season, My covenant also with David My servant shall be made void; if I have not set My covenant of the day and of the night, the statutes of heaven and earth, I will also reject the seed of Jacob and of David (Jer. 33:20-21, 25-26). These are adduced, that it may be known that the darkening of both kinds of light is meant.

(415) Verse 13. And I saw and I heard an angel flying in the midst of heaven, signifies instruction and prediction from the Lord. By “an angel,” in the highest sense, is meant the Lord, and thence also something from the Lord (n. 344) and by “flying in the midst of heaven and saying,” is signified to perceive and understand, and when concerning the Lord, to foresee and provide (n. 245); but here, to instruct and foretell.

(416) Saying with a great voice, Woe, woe, woe, to them that dwell upon the earth, by reason of the other voices of the trumpet of the three angels which are about to sound, signifies deepest lamentation over the damned state of those in the church, who in doctrine and life have confirmed themselves in faith separated from charity. By “woe” is signified lamentation over the evil with anyone, and thence over his unhappy state; here, over the damned state of those who are treated of in the next chapter, and afterwards. And by “Woe, woe, woe,” is signified the deepest lamentation; for triplication makes the superlative, because “three” signifies all and full (n. 505). By “them that dwell upon the earth” are meant they who are in the church

where the Word is, and by which the Lord is known: that “earth” signifies the church may be seen above (n. 285). By “the voices of the trumpet of the three angels which are about to sound,” is signified the exploration and manifestation of the state of the church and of life with those who by doctrine and life have confirmed in themselves faith separated from charity, over whose state lamentation is made. “Woe” signifies lamentation over the present or future calamity, unhappiness, or damnation of others, in these passages: Woe unto you, Pharisees and hypocrites (Matt. 23:13-16, 23, 25, 27, 29). Woe unto that man by whom the Son of man is betrayed (Luke 22:22). Woe unto him by whom offenses come (Luke 17:1). Woe unto them that join house to house. Woe unto them that rise up early in the morning to follow strong drink. Woe unto them that draw iniquity. Woe unto them that call evil good. Woe unto them that are wise in their own eyes. Woe unto them that are mighty to drink wine (Isa. 5:8, 11, 18, 20-22; and in many other places).

(417) To the above I will add this Relation. I saw in the spiritual world two flocks, one of goats and the other of sheep; I wondered who they were, for I knew that animals, seen in the spiritual world, are not animals, but correspondences of the affections and thence of the thoughts of those who are there. Wherefore I approached nearer, and as I drew near, the likenesses of animals disappeared, and instead of them were seen men. And it was shown, that they who constituted the flock of goats, were those who had confirmed themselves in the doctrine

of justification by faith alone; and they who constituted the flock of sheep, were those who believed that charity and faith are a one, as good and truth are a one. [2] And then I spoke with those who had been seen as goats, and said, “Why are you thus assembled?” They consisted chiefly of clergy, who gloried in their fame for erudition, because they knew the arcana of justification by faith alone. They said that they were assembled to sit in council, because they had heard that what is said by Paul (Romans 3:28), that “man is justified by faith without the works of the Law,” was not rightly understood, because Paul by “the works of the Law” meant the works of the Mosaic law, which was for the Jews; which we also clearly see from his words to Peter; whom he rebuked for judaizing, when yet he knew that “no one is justified by the works of the Law” (Galatians 2:14-16); also, that he distinguishes between the law of faith and the law of works; and between Jews and Gentiles, or circumcision and uncircumcision, meaning by circumcision, Judaism, as everywhere else; and likewise from his summing up with these words: Do we then abrogate the law through faith? Not so, but we establish the Law (Rom. 3:31). He says all these things in one series (Romans 3:27-31); and he also says in the preceding chapter: For not the hearers of the Law are justified by God, but the doers of the Law shall be justified (Rom. 3:13). God will render to every man according to his deeds (Rom. 2:6). We must all appear before the judgment seat of Christ; that each one may receive the things done in the body, whether they be good or evil (2 Cor. 5:10). Besides many other things from him;

from which it is evident that Paul rejects faith without good works, equally with James (2:17-26). [3] That the works of the Mosaic law, which were for the Jews, were meant by Paul, we are additionally confirmed in by this consideration, that all the statutes for the Jews in Moses are called "the Law," thus "the works of the Law," which we perceive from these passages: This is the law of the meal-offering (Lev. 6:9 seq.). This is the law of the sacrifice (Lev. 7:1). This is the law of the sacrifice of the peace-offering (Lev. 7:7, 11 seq.). This is the law of the burnt offering, of the meal-offering, of the sacrifice for sin and guilt, for the consecration (Lev. 7:37). This is the law of the beast and of the bird (Lev. 11:46 seq.). This is the law for her that bringeth forth a son or a daughter (Lev. 12:7). This is the law of leprosy (Lev. 13:59; 14:2, 32, 54, 57). This is the law of him that hath an issue (Lev. 15:32). This is the law of jealousy (Num. 5:29-30). This is the law of the Nazarite (Num. 6:13, 21). This is the law of cleansing (Num. 19:14). This is the law concerning the red heifer (Num. 19:2). The law for the king (Deut. 17:15-19). Yea, the whole book of Moses is called: The book of the law (Deut 31:9, 11-12, 26; also in the evangelists, Luke 2:22; 24:44; John 1:45; 7:22-23; 8:5; and other places). To this they added also what they had seen in Paul, that the law of the Decalogue was to be lived, and that it is fulfilled by charity, which is love towards the neighbor (Romans 13:8-11); thus not by faith alone. They said that this was the reason of their being convened. [4] But that I might not disturb them, I retired; and then they again appeared, at a distance, like goats, and sometimes as lying down, and sometimes as standing; but they turned themselves away from the flock of sheep. They appeared as if they were lying down, when deliberating, and as standing up, when they came to a conclusion. But, keeping my eyes fixed upon their horns, I wondered on seeing that the horns on their foreheads sometimes appeared to extend forward and upward, then to be bent backward, and at last to be thrown back entirely. And then they all suddenly turned round to the flock of sheep, but still appeared as goats. Wherefore I drew near to them again, and inquired, What now? They replied, that they had come to this conclusion, that faith alone produces the goods of charity, which are called good works, as a tree produces fruit. But then thunder was heard, and lightning seen from above; and presently there appeared an angel standing between the two flocks, who cried to the flock of sheep, “Do not hearken to them; they have not receded from their former faith, which is, that God the Father hath compassion for the sake of the Son; which faith is not faith in the Lord; neither is faith a tree, but man is a tree; but do the work of repentance, and look to the Lord, and you will have faith; faith before that, is not a faith in which there is anything living.” Then the goats, whose horns were directed backward, wished to approach the sheep; but the angel standing between them, divided the sheep into two flocks, and said to those on the left, “Join yourselves to the goats; but I say to you, that a wolf will come, which will snatch them away; and you with them.” [5] But after the two flocks of sheep had separated, and they on the left hand had heard the threatening words of the angel, they looked at one another, and said, “Let us confer with our former associates.” And then the left-hand flock spoke to the right, saying, “Why have you receded from your pastors? Are not faith and charity a one, as a tree and its fruit are one? For the tree by its branch is continued into the fruit. Tear away anything from the branch which flows by continuity into the fruit, and will not the fruit perish? Ask our priests if it is not so.” And then they asked, and the priests looked around to the rest, who winked with their eyelids to intimate that they had spoken well. And then they replied that it was so, that faith is preserved by the fruit; but they would not say faith is continued in the fruit. [6] But then one of the priests, who was among the sheep on the right hand, rose up and said, “They have answered you that it is so, but they have told their companions that it is not so; for they think otherwise.” Wherefore they inquired, “How, then, do they think? Do they not think as they teach?” He said, “No; they think that every good of charity, which is called a good work, done by man for the sake of salvation or eternal life, is not good but evil, by reason that man desires to save himself by his own works, by claiming to himself the justice and merit of the only Savior; and that it is so with every good work, in which man feels his own will. Therefore among themselves they call good works from man, not blessed, but cursed; and say that they merit hell rather than heaven.” [7] But the flock on the left hand said, “You speak falsehoods against them; do they not preach manifestly before us charity and its works, which they call the works of faith?” He replied, “You do not understand their preachings; only a clergyman, who is present, attends and understands. They think only of moral charity, and its civil and political goods, which they call the goods of faith, which yet are not at all so. For a man may be an atheist, and perform these works in the same manner, and under the same form. Wherefore they are unanimous in saying that no one is saved by any works, but by faith alone; but this shall be illustrated by comparisons. An apple tree produces apples; but if a man does what is good for the sake of salvation, as the tree produces apples by continuity, then those apples are rotten within, and full of worms. They say, also, that a vine produces grapes; but that if a man were to do spiritual goods as a vine grapes, he would produce wild grapes." [8] But then they asked, "What is the nature of their goods of charity or works, which are the fruits of faith?" He replied, "They are inconspicuous, being inwardly in man from the Holy Spirit, concerning which man knows nothing." But they said, "If a man knows nothing concerning them, there must surely be some conjunction, or how could they be called works of faith? perhaps those insensible goods are then insinuated into the voluntary works of man by some mediating influx, as by some affection, aspiration, inspiration, incitation, and excitation of the will; by a tacit perception in thought and thence exhortation, contrition, and thus by conscience, and thence by impulse and obedience to the Decalogue and the Word, as an infant, or as a wise man, or by something else of a similar nature." But he replied, "No; and if they say it is effected by such means because by faith, still they bury them with words in their discourses in such a manner that the result after all is, that they do not proceed from faith; some, however, do maintain such things, but as the signs of faith, but not as its bonds with charity. Some have nevertheless thought of a conjunction by the Word.” And then they said, “Is there not thus conjunction, when man voluntarily acts according to the Word?” But he replied, “This is not what they think; they ascribe it solely to the hearing the Word, thus not to the understanding of the Word, lest anything should manifestly enter by the understanding into the thought and will of man; since they assert that everything voluntary in man is meritorious, and that in spiritual things, man cannot begin, will, think, understand, believe, operate, and cooperate anything, any more than a stock; but yet it is different with the influx of the Holy Spirit by faith into the speech of the preacher, because these are acts of the mouth, and not acts of the body; likewise because man acts by faith with God, but by charity with men.” [9] But when one of them heard that it was done merely by hearing the Word, and not by understanding the Word, being indignant, said, “Is this through the understanding of the Word, by the Holy Spirit alone, whilst man, throughout the church service, turns himself away, or sits deaf as a post, or while he is sleeping, or only from an exhalation from the volume of the Word? What is more ludicrous?” After this a certain man of the flock of the right hand, who excelled the rest in judgment, requested to be heard, and said, “I heard a certain person say, ‘I have planted a vineyard, now will I drink wine even to intoxication.’ But another asked, ‘Will you drink the wine out of your own cup by your own right hand?’ And he said, ‘No; but out of an inconspicuous cup from an inconspicuous hand.’ And the other replied, ‘Of a certainty then you will not be intoxicated.’” Presently the same man said, “But hear me, I beseech you; I say unto you, drink wine from the Word understood. Do you not know that the Lord is the Word? Is not the Word from the Lord? Is he not therefore in it? If then you do good from the Word, do you not do it from the Lord, from his mouth and will? And if you at the same time look to the Lord, he will also lead you, and will cause you to do it, and this he will do through you, and you as from yourselves. Who can say, when doing anything from a king, from his mouth and will, ‘I do this from myself, from my own mouth or command, and from my own will?’ After this he turned to the clergy, and said, “Ye ministers of God, seduce not the flock.” [10] On hearing these things, the greater part of the flock on the left hand receded, and joined themselves with the flock on the right; some of the clergy also then said, “We have heard what we have not heard before; we are shepherds; we will not leave the sheep.” And they receded along with them, and said, “That man spoke a true word. Who can say, when he does anything from the Word, thus from the Lord, from His mouth and will, I do this from myself? Who that does anything from the mouth and will of a king, says, ‘I do this from myself’”? Now we see Divine providence, why a conjunction of faith and works has not been discovered, which has been acknowledged by the ecclesiastical body. It could not be found, because no such conjunction can be given, for theirs is not a faith in the Lord, who is the Word, and therefore neither is it a faith from the Word. But the other priests went away, flourishing their caps, and crying out, “Faith alone! faith alone, it will live still.”

(419)

Revelation 9

1. AND THE fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the pit of the abyss. 2. And he opened the pit of the abyss; and there went up a smoke out of the pit of the abyss, as the smoke of a great furnace: and the sun and the air were darkened from the smoke of the pit. 3. And out of the smoke there went forth locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. 4. And it was said to them that they should not hurt the grass of the earth, nor any green thing, nor any tree; but only the men who had not the seal of God in their foreheads. 5. And it was given to them that they should not kill them, but that they should torment them five months: and their torment was as the torment of a scorpion when it striketh a man. 6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7. And the likenesses of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like gold, and their faces were as the faces of men. 8. And they had hair as the hair of women, and their teeth were as those of lions. 9. And they had breastplates, as breastplates of iron; and the voice of their wings was as the voice of chariots of many horses running to war. 10. And they had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months. 11. And they

had a king over them, the angel of the abyss, whose name in the Hebrew is Abaddon, and in the Greek he hath the name Apollyon. 12. One woe is past; behold, there come two woes more hereafter. 13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar that is before God. 14. Saying to the sixth angel who had the trumpet, Loose the four angels that are bound at the great river Euphrates. 15. And the four angels were loosed; who were prepared for an hour, and a day, and a month, and a year, to kill a third part of men. 16. And the number of the armies of horsemen was two myriads of myriads: and I heard the number of them. 17. And thus I saw the horses in the vision, and them that sat upon them, having breastplates of fire, and jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. 18. By these three was a third part of men killed, by the fire, and by the smoke, and by the brimstone, that issued out of their mouths. 19. And their power was in their mouth; for their tails were like unto serpents, having heads, and with them they hurt. 20. And the rest of the men who were not killed by these plagues, yet repented not of the works of their hands, that they should not adore demons, and idols of gold, and silver, and brass, and stone, and wood; which neither can see, nor hear, nor walk: 21. Neither repented they of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts. THE SPIRITUAL SENSE The contents of the whole chapter Of the exploration and manifestation of the states of life of those in the church of the Reformed, who are called learned and wise from the confirmation of faith separated from charity, and of justification and salvation by it alone (these are treated of from verses 1-12). Of the exploration and manifestation of those therein, who are not so learned and wise, and are in faith alone, and who live as they please (from verses 13-19). Lastly, of those therein, who know nothing but that faith is the all by which man is saved, and not anything besides (verses 20-21). The contents of each verse Verse 1. "The fifth angel sounded," signifies the exploration and manifestation of the states of life of those in the church of the Reformed, who are called learned and wise from the confirmation of faith separated from charity, and of justification and salvation by it alone (n. 419). "And I saw a star fall from heaven unto the earth," signifies spiritual Divine truth flowing from heaven into the church with them and exploring and manifesting (n. 420). "And to him was given the key of the pit of the abyss," signifies the opening of their hell (n. 421). Verse 2. "And he opened the pit of the abyss, and there went up a smoke out of the pit, as the smoke of a great furnace," signifies the falsities of the concupiscences of the natural man springing forth from their evil loves (n. 422). "And the sun and the air were darkened from the smoke of the pit," signifies that thence the light of truth became thick darkness (n. 423). Verse 3. "And there went forth out of the smoke locusts upon the earth," signifies that from them were falsities to the lowest things, such as are with those who have become sensual, and see and judge of all things from the senses and their fallacies (n. 424). “And unto them was given power, as the scorpions of the earth have power,” signifies the power of persuading that their falsities are truths (n. 425). Verse 4. “And it was said to them that they should not hurt the grass of the earth, nor any green thing, nor any tree; but only the men who had not the seal of God in their foreheads,” signifies the Divine providence of the Lord, that they should not be able to take away any truth and good of faith, nor any affection and perception of them, from any others than such as are not in charity and thence not in faith (n. 426). Verse 5. “And it was given to them that they should not kill them, but that they should torment them five months,” signifies that neither from these should they be able to take away the faculty of understanding and willing truth and good, but that they should only be able to bring on stupor for a short time (n. 427). “And their torment was as the torment of a scorpion when it striketh a man,” signifies that this is from their persuasive power (n. 428). Verse 6. “And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them,” signifies that they wish that in matters of faith the understanding should be shut up and the will closed, by which means spiritual light and life are extinguished, and that yet this cannot be done (n. 429). Verse 7. “And the likenesses of the locusts,” signifies the appearances and images of those who have confirmed in themselves faith separated from charity (n. 430). “Were like unto horses prepared for war,” signifies that because they can reason, they appear to themselves as if they were combating from the understanding of truth from the Word (n. 431). “And upon their heads as it were crowns like gold,” signifies that they appeared to themselves as if they were conquerors (n. 432). “And their faces were as the faces of men,” signifies that they appeared to themselves as if they were wise (n. 433). Verse 8. “And they had hair as the hair of women,” signifies that they appeared to themselves as if they were in the affection of truth (n. 434). “And their teeth were as the teeth of lions,” signifies that sensual things, which are the ultimates of the life of the natural man, appeared with them to have power over all things (n. 435). Verse 9. “And they had breastplates, as it were breastplates of iron,” signifies that arguments from fallacies, by which they fight and prevail, appeared to them so powerful that they could not be refuted (n. 436). “And the voice of their wings was as the voice of chariots of many horses running to war,” signifies their reasonings as if they were from the truths of doctrine from the Word fully understood, for which they must ardently fight (n. 437). Verse 10. “And they had tails like unto scorpions,” signifies the truths of the Word falsified, by which they induce stupor (n. 438). “And there were stings in their tails, and their power was to hurt men five months,” signifies subtle falsifications of the Word, by which for a short time they darken and fascinate the understanding, and thus deceive and captivate (n. 439). Verse 11. “And they had a king over them, the angel of the abyss, whose name in the Hebrew is Abaddon, and in the Greek he hath the name Apollyon,” signifies that they are in the satanic hell who are in falsities from lusts, and by the total falsification of the Word they have destroyed the church (n. 440). Verse 12. “One woe is past; behold, there come two woes more hereafter,” signifies still further lamentations over the state of the church (n. 441). Verse 13. “And the sixth angel sounded,” signifies the exploration and manifestation of their state of life in the church of the Reformed who are not so wise, and yet place the all of religion in faith, and think of it alone, and live as they please (n. 442). “And I heard a voice from the four horns of the golden altar that is before God, saying to the sixth angel who had the trumpet” signifies a command from the Lord out of the spiritual heaven to those who were to explore and make manifest (n. 443). Verse 14. “Loose the four angels that are bound at the great river Euphrates,” signifies that external bonds should be taken away from them, that the interiors of their minds might appear (n. 444). Verse 15. “And the four angels were loosed,” signifies that when external bonds were taken away, the interiors of their minds appeared (n. 445). “Who were prepared for an hour, and a day, and a month, and a year, to kill a third part of men,” signifies that they were perpetually in the effort to take away spiritual light and life from the men of the church (n. 446). Verse 16. “And the number of the armies of horsemen was two myriads of myriads,” signifies reasoning concerning faith alone, with which the interiors of their minds were filled up, from the great abundance of the mere falsities of evil (n. 447). “And I heard the number of them,” signifies that the quality of them was perceived (n. 448). Verse 17. “And thus I saw the horses in the vision, and them that sat on them,” signifies that it was then discovered that the reasonings of the interiors of their minds concerning faith alone were imaginary and visionary, and that they themselves were insane with them (n. 449). “Having breastplates of fire, and jacinth, and brimstone,” signifies their imaginary and visionary arguments from infernal love and their own intelligence, and from the lusts thence (n. 450). “And the heads of the horses were as the heads of lions,” signifies fantasies concerning faith alone as if it were in power (n. 451). “And out of their mouths issued fire, and smoke, and brimstone,” signifies that in their thoughts and discourses, viewed interiorly, there is nothing, and from them there proceeds nothing, but the love of self and of the world, and the pride of their own intelligence, and the lusts of evil and falsity from these two (n. 452). Verse 18. “By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths,” signifies that from these it is that the men of the church perish (n. 453). Verse 19. “And their power was in their mouth,” signifies that they prevail only by their discourse in confirmation of faith (n. 454). “For their tails were like unto serpents, having heads, and with them they do hurt,” signifies the reason, because they are sensual and inverted, speaking truths with their lips, but falsifying them by the principle which constitutes the head of their religion, and thus they deceive (n. 455). Verse 20. “And the rest of the men who were not killed by these plagues,” signifies those in the church of the Reformed who are not so spiritually dead from visionary reasonings, and from the love of self, the pride of their own intelligence, and from lusts, thence as those before mentioned, and yet make faith alone the head of their religion (n. 456). "Yet repented not of the works of their hands," signifies that neither did they shun the things that are of their proprium, which are evils of every kind, as sins (n. 457). "That they should not adore demons," signifies that thus they are in the evils of their concupiscences, and make one with their like in hell (n. 458). "And idols of gold, and silver, and brass, and stone, and wood," signifies that thus they are in worship from mere falsities (n. 459). "Which neither can see, nor hear, nor walk," signifies, in which there is nothing of spiritual and truly rational life (n. 460). Verse 21. "Neither repented they of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts," signifies that the heresy of faith alone induces on their hearts stupidity, tergiversation, and hardness, so that they do not think anything of the precepts of the Decalogue, nor indeed of any sin that it ought to be shunned because it is in favor of the devil and against God. THE EXPLANATION Verse 1. And the fifth angel sounded, signifies the exploration and manifestation of the states of life of those in the church of the Reformed, who are called learned and wise from their confirmation of faith separated from charity, and of justification and salvation by it alone. That these are treated of in what now follows as far as verse 12, is evident from the particulars, understood in the spiritual sense. That by "sounding" is signified to explore and make manifest the state of the church, and thence the state of life with those whose religion is faith alone, may be seen above (n. 397).

(420) And I saw a star fall from heaven unto the earth, signifies spiritual Divine truth flowing from heaven into the church as existing with them, and exploring and manifesting. By “a star” is here signified spiritual Divine truth, because it fell from the spiritual heaven, concerning which, above (n. 387, 388); and by “the earth” is here signified the church with those who are in its internals, as above (n. 398). By spiritual Divine truth is meant intelligence from spiritual love, which is love towards the neighbor; and as that intelligence at this date is called faith, and that love, charity, it is faith from charity, or rather it is the truth of faith from the good of charity, which is here signified by “a star.” The same is signified by “a star” in the singular number (Revelation 2:28; 22:16); for by “stars,” in the plural number, are signified the knowledges of good and truth (n. 51), and by these there is intelligence. That it is the Divine truth exploring and manifesting, is evident from what follows.

(421) And to him was given the key of the abyss, signifies the opening of their hell. By “a key” is signified the power of opening, and also the act of opening (n. 62, 174, 840). And by “the abyss” is signified the hell where they are who have confirmed themselves in justification and salvation by faith alone, who are all from the church of the Reformed; but in the present case, they who in their own eyes, and thence in the eyes of many others, appear as learned and erudite, when yet in the sight of the angels in heaven they appear

destitute of understanding as to those things which pertain to heaven and the church; since they who confirm that faith even to its interiors, close the higher things of their understanding, till at length they are unable to see any spiritual truth in light. The reason is, because the confirmation of falsity is the denial of truth; therefore when they hear any spiritual truth, which is a truth of the Word serviceable to those who are of the church for doctrine and life, they keep their minds fixed in the falsities which they have confirmed, and then they either veil over the truth they have heard with falsities, or reject them as a mere sound, or yawn at it and avert themselves; and this in the degree in which they are in the pride of their own erudition; for pride glues falsities together, so that at last they cohere like the hardened foam of the sea. [2] Therefore the Word is hidden from them as a book sealed with seven seals. What their quality is, and what their hell, shall also be told, because it has been granted me to see it, and to discourse with those who are therein, and also to see "the locusts" that went forth from it. That pit, which is like the aperture of a furnace, appears in the southern quarter, and the abyss beneath is of large extent towards the east; there is light in it, but if light from heaven be admitted into it, it becomes darkness, wherefore the pit is closed above. Huts, arched as it were with brick, appear therein, divided into various little cells, in each of which there is a table, with paper and some books lying upon it. Everyone sits at his own table, who in the world had confirmed justification and salvation by faith alone, making charity a merely natural-moral act, and its works only works of civil life, whereby men may gain rewards in the world; but if they are done for the sake of salvation, they condemn them, and this severely, because human reason and will are in them. All who are in this abyss were learned and erudite in the world; and among them there are some metaphysicians and scholastics, who are esteemed there above the rest. When it was granted me to speak with them, I recognized some of them. [3] But this is their lot: When they are first admitted, they sit in the foremost cells; but as they confirm faith by excluding works of charity; they leave their first habitations, and enter into cells nearer to the east, and so on successively till towards the end, where those are who confirm these dogmas from the Word; and as they then cannot but falsify the Word, their huts disappear, and they see themselves in a desert, whereupon what is described above (n. 153) happens to them. There is also an abyss beneath the one just mentioned, where they are who in like manner have confirmed justification and salvation by faith alone, but who by themselves in their spirit have denied God, and in their hearts have laughed at the holy things of the church. There they do nothing but quarrel, tear their garments, climb upon the tables, kick, and fight with each other with vituperations; and because no one is there permitted to do mischief to the body of another, they menace with their faces and fists. It is unclean and squalid there. But these are not treated of in this place.

(422) Verse 2. And he opened the pit of the abyss, and there went up a smoke out of the pit as the smoke of a great

furnace, signifies the falsities of the lusts of the natural man springing from their evil loves. By “the pit of the abyss” is signified the hell above described (n. 421); by “the smoke” from thence, are signified the falsities from lusts; and because it is said “the smoke as of a great furnace,” the falsities of lusts springing from evil loves are meant, for “fire” signifies love (n. 468); and “the fire of hell,” evil love (n. 494). “A great furnace” has a like signification, because it smokes from fire. Infernal spirits are not in any material fire, but in spiritual fire, which is their love; therefore they do not feel any other fire; on which subject see in the work on Heaven and Hell, published at London in 1758 (n. 134, 566-575). Every love in the spiritual world, when it is excited, appears at a distance as fire, within the hells as a glowing fire, and without, as the smoke of a fire or as the smoke of a furnace. The falsities of the lusts springing from evil loves, are also described by “smoke from a fire” and “from a furnace,” in other parts of the Word, as in these passages: Abraham looked towards Sodom and Gomorrah, and beheld, and lo, the smoke of the earth went up as the smoke of a furnace (Gen. 19:28). The sun set, and there was thick darkness, and behold, a furnace of smoke and a torch of fire, that passed between those pieces (Gen. 15:17). They go on to sin, therefore they shall be as the smoke out of the chimney (Hos. 13:2-3). The wicked shall perish, into smoke shall they consume (Ps. 37:20). And I will show signs in heaven, and on the earth, fire, and pillars of smoke (Joel 2:30). They shall cast the evil into a furnace of fire, there shall be wailing and gnashing of teeth (Matt. 13:41-42, 49-50, and in other places).

(423) And the sun and the air were darkened from the smoke of the pit, signifies that thereby the light of truth became thick darkness. By “the sun” and “the air” is here signified the light of truth, for by “the sun” is signified love, and by “the light” thence the Divine truth; wherefore when it is said that “the sun is darkened,” and at the same time “the air,” it signifies that the Divine truth had become thick darkness; that this was from the falsities of lusts is signified by its being from “the smoke of the pit.”

(424) Verse 3. And out of the smoke there went forth locusts upon the earth, signifies that from them were falsities in the outermost parts, such as prevail with those who have become sensual, and see and judge of all things from the senses and their fallacies. They are called falsities in the outermost parts, which occupy the outermost things of man’s life, and are called sensual, concerning which we shall speak presently; these are signified by “locusts,” in the Word: but it is to be known that they did not appear like the locusts of the field, which leap about and lay waste the meadows and the crops, but like pygmies or dwarfs, which is evident also from their description, in that “they had crowns on their heads, faces like men, hair like women, teeth like lions, breastplates of iron, and a king over them, the angel of the abyss.” That dwarfs were also called “locusts” by the ancients, may be concluded from these passages: The spies of the land of Canaan said, We saw the Nephilim, the sons of the Anakim, and we were in their eyes

as locusts (Num. 13:33). Jehovah who sitteth upon the circle of the earth, and the inhabitants thereof are as locusts (Isa. 40:22). [2] But because falsities in outermost things, such as prevail among them, are signified by "locusts" in the Word, therefore they are called "locusts," as also "crowned" and "commanders," in Nahum: The fire shall devour thee, it shall eat thee up like the canker worm; make thyself many as the canker worm, make thyself many as the locust; thy crowned are as the locust, and thy commanders as the locust of locusts (Nah. 3:15-17). It is in consequence of falsities in the outermost parts consuming the truths and goods of the church, as they spring up in man, that they are signified by "locusts," which consume the grass and the herbs of the fields, as may be evident from these passages: Thou shalt carry much seed out into the field, but the locust shall consume it (Deut. 28:38). That which the palmer worm left hath the locust eaten, and that which the locust left hath the canker worm eaten, and that which the canker worm left hath the caterpillar eaten (Joel 1:4). And I will compensate to you the years that the locust, the cancer worm, the caterpillar, and the palmer worm have consumed (Joel 2:25). [3] The same is signified by "the locusts in Egypt," concerning which it is thus written in Moses: And Moses stretched forth his rod over the land of Egypt, and the east wind brought the locust. And the locust went up over all the land of Egypt; before it there was no such locust, and it did eat every herb of the field, and afterwards Moses stretched forth his rod, and the locust was cast into the Red Sea (Exod. 10:12, and subsequent verses). And in David: He gave their produce to the caterpillar, and their labor to the locust (Ps. 78:46; also 105:34-35). By the miracles in Egypt is described the vastation of the church; and by this miracle, vastation by falsities in outermost things; and the outermost things of man's life, when the interiors on which they depend are closed, are infernal; for this reason "the locusts were cast into the Red Sea," by which is signified hell. [4] As few at this day know what is meant by the sensual, and what the quality of the sensual man is; and as "locusts" signify that, the following extracts are therefore adduced concerning it from our Arcana Coelestia. That the sensual is the ultimate of the life of man's mind, adhering and cohering to his five bodily senses (n. 5077, 5767, 9212, 9216, 9331, 9730). That he is called a sensual man who judges of all things from the bodily senses, and who believes nothing but what he can see with his eyes, and touch with his hands; saying that these are something, and rejecting the rest (n. 5094, 7693). That the interiors of his mind, which see from the light of heaven, are closed, so that he sees nothing of truth there, which is of heaven and the church (n. 6564, 6844-6845). That such a man thinks in outermost things, and not interiorly from any spiritual light (n. 5089, 5094, 6564, 7693). In a word, that they are in a gross natural light [lumen] (n. 6201, 6310, 6564, 6844-6845, 6612, 6614, 6622, 6524). That thence interiorly they are against the things which are of heaven and the church, but that exteriorly they can speak in favor of them, and ardently, according to the dominion they exercise by means of them

(n. 6201, 6316, 6844-6845, 6948-6949). That the learned and erudite, who have confirmed themselves deeply in falsities, and still more they who have confirmed themselves against the truths of the Word, are more sensual than others (n. 6316). That sensual men reason acutely and skillfully, because their thought is so near their speech that it is almost in it, and as it were in their lips, and because they place all intelligence in speech from memory only; also that some of them can dexterously confirm falsities, and that after confirmation they believe them to be truths (n. 195, 196, 5700, 10236). But that they reason and confirm things from the fallacies of the senses, by which the common people are captivated and persuaded (n. 5084, 6948, 6949, 7693). That sensual men are more cunning and malicious than others (n. 7693, 10236). That the avaricious, adulterers, the voluptuous and the deceitful, are especially sensual, although in the eyes of the world they do not appear so (n. 6310). That the interiors of their minds are foul and filthy (n. 6201). That by these they communicate with the hells (n. 6311). That they who are in the hells are sensual, and the more so the deeper they are in it (n. 4623, 6311). That the sphere of infernal spirits conjoins itself with the sensual of man from behind (n. 6312). That they who have reasoned from sensual things only, and thence against the genuine truths of the church, were called by the ancients, serpents of the tree of knowledge (n. 195, 196, 197, 6398, 6399, 10313). Moreover the sensual of man, and the sensual man, are described (n. 10236); and the extension of things sensual in man (n. 9731). That sensual things ought to be in the last place, and not in the first, and that in a wise and intelligent man they are in the last place, and subject to the interiors; but that with an unwise man, they are in the first place, and govern; these are they who are properly called sensual (n. 5077, 5125, 5128, 7645). If sensual things are in the last place, a way is opened by them to the understanding, and truths are elaborated by a mode of extraction (n. 5580). That those sensual things are in close contact with the world, and admit the things which flow from the world, and, as it were, sift them (n. 9726). That man by means of those sensual things, communicates with the world, and, by means of rational things, with heaven (n. 4009). That sensual things supply such as are subservient to the interiors of the mind (n. 5077, 5081). That there are sensual things which minister to the intellectual part; and such as minister to the voluntary part (n. 5077). That unless the thought be elevated above sensual things, man enjoys but little wisdom (n. 5089). That a wise man thinks about sensual things (n. 5089, 5094). That man, when his thought is elevated above sensual things, comes into a clearer light, and, at length, into heavenly light (n. 6183, 6313, 6315, 9407, 9730, 9922). That elevation above sensual things, and abstraction from them, was known to the ancients (n. 6313). That man, by his spirit, might perceive the things which are done in the spiritual world, if he could be withdrawn from sensual things, and be elevated into the light of heaven by the Lord (n. 4622). The reason is, because the body does not think, but the spirit of man in the body; and in proportion as it thinks in the body, in the same proportion it thinks obscurely and in darkness; and in proportion as it does not think in the body, in the same proportion it thinks clearly and in the light; but in spiritual things (4622, 6614, 6622). That the sensual scientific is the ultimate of the understanding, and the sensual delight, the ultimate of the will (n. 9996). What the difference is between the sensual things common to beasts, and the sensual things not common to them (n. 10236). That there are sensual men not evil, by reason that their interiors are not so closed (concerning whose state in another life, see n. 6311).

(425) And unto them was given power, as the scorpions of the earth have power, signifies the power of persuading that their falsities are truths. By "a scorpion" is signified a deadly persuasive power; and, by "a scorpion of the earth," persuasive power in things relating to the church, "the earth" signifying the church (n. 285); for a scorpion, when he stings a man, induces a stupor upon the limbs, and if it is not cured, death; their persuasion produces a corresponding effect upon the understanding. Such is also the signification of "scorpion" in these passages: Fear not thou on account of them and their words, they are thorny; thou dwellest among scorpions, they are hard of face and obstinate in heart (Ezek. 2:4, 6). Jesus said unto the seventy whom he had sent forth, Behold, I give unto you power to tread upon serpents and scorpions, and on all the power of the enemy; and nothing shall by any means hurt you (Luke 10:19).

(426) Verse 4. And it was said to them that they should not hurt the grass of the earth, nor any green thing; nor any tree; but only the men who had not the seal of God in their foreheads, signifies the Divine providence of the Lord, that they should not be able to take away any truth and good of faith, nor affection and perception of them, from any others than such as are not in charity and thence not in faith. By "it was said to them," is signified the Lord's Divine providence, because it was said from heaven; by "not hurting the grass of the earth nor any green thing," is signified not to be able to take away any truth and good of faith; for by "grass" is signified the truth of faith, which is what first springs up in man (n. 401); and, by "green thing," is signified the living principle of faith, which is from good (n. 401); by "not hurting any tree," is signified not to be able to take away the affection and perception of truth and good; for by "a tree" is signified man as to these (n. 400); by "those who had not the seal of God in their foreheads" are signified those who are not in charity, and thence in faith; for "the forehead" signifies love and charity (n. 347); and "to have the seal," signifies to know and distinguish them from others (n. 345). [2] The reason why they who have confirmed faith alone, to the very arcana of justification and salvation by it, cannot take away any truth and good of faith, nor the affection and perception of them, from any but those who are not in the faith of charity, is, because they are scarcely comprehended by anyone but the prelate who teaches and preaches them. The layman hears them, but they enter in at one ear and go out at the other; which the

mystery-teaching priest himself, who utters those arcana, may know of a certainty from this circumstance, that he himself spent the whole force of his genius in acquiring a knowledge of them in his youth, and afterwards in retaining them in the following age, likewise from his considering himself as a man of extraordinary learning on account of them. What then must be the case with a layman, who simply thinks of faith from charity, when he hears these mysteries? From what has been said, it may be seen that faith alone justifying is the faith of the clergy, and not of the laity, except of those who live unconcernedly, who imbibe no more from their arcana than that faith alone saves; that they cannot do good from themselves, nor fulfil the law, that Christ suffered for them; besides some other universals of a similar nature.

(427) Verse 5. And it was given to them that they should not kill them, but that they should be tormented five months, signifies that from the Divine providence of the Lord, they are not able to take away from those who are not in the faith of charity the faculty of understanding and willing what is true and good, but that they should only be able to induce stupor for a short time. By "its being given them," is signified that it is from the Divine providence of the Lord, as above; "not to be able to kill them," signifies not to be able to take away from those who are not in the faith of charity the faculty of understanding and willing what is true and good, for when this faculty is taken away, man is spiritually killed. By "tormenting them five months," is signified to induce stupor for a short time; "five" signifies a little, or a

short time, and "to torment" signifies to induce stupor, because this is what is signified by "a scorpion" (n. 425); and by "the torment like that of a scorpion," as follows (n. 428). That the faculty of understanding truth and of willing it, or rationality and liberty, cannot be taken away from man, is amply shown in the Angelic Wisdom concerning the Divine Providence (n. 73, 74, 82-86, 92-99, 138-149, 322). [2] That "five months" signify a little, and a short time, is because that is signified by "five;" for times, whether they be hours, days, weeks, months, or years, do not signify time but state; and the numbers determine its quality (n. 4, 10, 348, 947). That "five" signifies something, and also a little, may appear from these passages: A thousand shall flee at the rebuke of five (Isa. 30:17). Five shall pursue a hundred (Lev. 26:8). Jesus said, The kingdom of the heavens is like unto ten virgins, of whom five were prudent and five were foolish (Matt. 25:1-2). By "ten virgins" are signified all in the church; by "five" are signified a certain part or some of them. The like is signified by "ten" and "five" in the parable: There were given unto the servants talents that they should trade, and one with his talent gained ten talents, and another five (Luke 19:13-20). "Ten talents" signify much, and "five talents" a little. Besides other places (as in Isaiah 17:6; 19:18-19; Matthew 14:15-22).

(428) And their torment was as the torment of a scorpion when it striketh a man, signifies that this is from their persuasive power. This follows from what was said (n. 427); for by "torment" is signified the stupor, which their persuasive power induces upon the understanding, as the

scorpion does upon the body when he stings it. “The scorpion” signifies that persuasive power (n. 425). In the spiritual world there exists a persuasive power which takes away the understanding of truth, and induces stupor and thus distress upon the mind; but this persuasive power is unknown in the natural world.

(429) Verse 6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them, signifies that it is the desire of those who are in the doctrine of faith separated, that in matters of faith the understanding should be shut up and the will closed, and thus that they should not have any spiritual light and life; but that it is nevertheless provided by the Lord that the understanding should not be shut up, nor the will closed, lest spiritual light and life with man should be extinguished. “In those days,” signifies the last state of the church, when the doctrine of faith alone is universally received. “Men shall seek death,” signifies that they will that, in matters of faith, the understanding should be shut up; “and shall not find it,” signifies that it is provided of the Lord, that this should not be done; “and shall desire to die,” signifies that they also wish to have the will closed in them; “and death shall flee from them,” signifies that it is provided that neither should take place; for thus spiritual light and life would be extinguished, and man would spiritually die. “To seek,” is predicated of the understanding; and “to desire,” of the will; and “death,” of both. That this is the signification of these words, is evident; otherwise, what meaning could there be in that “men should seek death in those days and

not find it, and should desire to die and death should flee from them?" For by "death," no other death is meant but spiritual death, which is induced when the understanding is removed from the things that are to be believed; for in this case man does not know whether he thinks and does what is true, or what is false, thus whether he thinks and acts with the angels of heaven, or with the devils of hell.

(430) Verse 7. And the likenesses of the locusts, signifies the appearances and images of those who have confirmed in themselves faith separated from charity. By "likenesses," is signified their appearances in a representative image; by "locusts," are signified falsities in outermost things (n. 424); and as falsities make one with those who are in falsities, they also are signified by "locusts." That they who have confirmed themselves in faith alone, or their falsities, are meant by "locusts," appeared evident to me from this circumstance, that the presbyters who were in that faith, embraced the locusts that were seen, and kissed them, and were desirous of introducing them into their houses. For the images, which are forms representative of the affections and thoughts of angels and spirits in the spiritual world, appear as if they were alive, in like manner as the animals, birds, and fishes, mentioned above.

(431) Were like unto horses prepared for war, signifies that because they can reason, they appear to themselves as if combating from the understanding of truth from the Word. By "a horse" is signified the understanding of the Word (n. 298); by "war" is signified spiritual war, which consists in

reasonings and arguments (n. 500, 586); by “like,” or similitudes, are signified appearances, as above (n. 430).

(432) And upon their heads as it were crowns like gold, signifies that they appeared to themselves as conquerors. By “crowns on their heads like gold,” are signified tokens of victory, because formerly kings wore crowns of gold in battle (n. 300); for it is said that they were seen “like horses,” that is, on horses prepared for war (n. 431), for they had the faces of men, as follows; and they are in the persuasion that they cannot be conquered.

(433) And their faces were as the faces of men, signifies that they appeared to themselves to be wise. By “man,” in the Word, is signified one wise and intelligent (n. 243); and by his “face,” wisdom and intelligence; hence it is, that by “their faces as the faces of men,” is signified that they appeared to themselves to be wise. They are also called wise, learned, and erudite, although they are among the foolish virgins, who had no oil in their lamps (Matthew 25:1-2). “Oil” signifies love and charity; and among the foolish means among those who hear the Lord, that is, read the Word, and do not do it (Matthew 7:26).

(434) Verse 8. And they had hair as the hair of women, signifies that they appeared to themselves to be in the affection of truth. By “man” in the Word, is signified the understanding of truth; and “woman,” the affection of truth, because the man is born understanding, and the woman affection; on which subject, see in The Angelic Wisdom Concerning Marriage. By “hair” in the Word, is signified the ultimate of man’s life, which is the sensual (see n. 424). This

is what gives them the appearance of being in the affection of truth, when yet they are in the affection of falsity; for this they believe to be truth. That a "woman" signifies the affection of truth, may appear from many passages in the Word; hence it is, that the church is called "a wife," "a woman," "a daughter," and "a virgin," and the church is a church from the love or affection of truth; for from this comes the understanding of truth. [2] The church is called "a woman" in these passages: There were two women of one mother, and they committed whoredom in Egypt, Ohola which is Samaria, and Oholiba which is Jerusalem (Ezek. 23:2-4). Jehovah hath called thee as a woman deserted and afflicted in spirit, and a woman of youth (Isa. 54:6-7). Jehovah will create a new thing in the earth, a woman shall compass a man (Jer. 31:21-22). By "the woman clothed with the sun, whom the dragon persecuted" (Revelation 12:1, 13), is signified the New Church, which is the New Jerusalem. By "women" are signified the affections of truth, from which the church is a church, in many passages, as in the following: The women of My people have ye driven out from the house of her delights (Micah 2:9). The families of houses shall mourn apart, and the women apart (Zech. 12:11-13). Stand up, ye secure women, hear my speech (Isa. 32:9) Wherefore do ye evil to cut off from you man and woman? (Jer. 44:7). I will disperse man and woman (Jer. 51:22). By "man" and "woman," here and elsewhere, is signified, in the spiritual sense, the understanding of truth and the affection of truth.

(435) And their teeth were as those of lions, signifies that sensual things, which are the ultimates of the life of the natural man, appeared with them to have power over all things. “Teeth” signify the ultimates of the life of the natural man, which are called sensual things; concerning which above (n. 424). Sensual things are of two kinds, one which is of the will, and the other of the understanding; the sensual things of the will are signified by “the hair of women,” of which above (n. 434); and the sensual things of the understanding are signified by “teeth;” the latter, or what is the same, sensual men who are in falsities from confirmation, seem to themselves to be in power over all things, so that they cannot be conquered; wherefore the “teeth of the locusts,” by which such sensual things are signified, “were as the teeth of lions,” for by “a lion” is signified power (n. 241). That “teeth” signify the ultimates of man’s life, which are called sensual things, and which, when separated from the interiors of the mind, are in mere falsities, and do violence to truths even to destroying them, may appear from the following passages: My soul, I lie down in the midst of lions, their teeth are spears and darts (Ps. 57:4). O God, destroy their teeth in their mouth, break out the great teeth of the young lions (Ps. 58:6). A nation is come up upon my land, strong, its teeth are the teeth of a lion, and it hath the great teeth of a lion (Joel 1:6). Jehovah, Thou breakest the teeth of the ungodly (Ps. 3:7). There came up out of the sea a beast terrible and dreadful, and exceedingly strong, which had great iron teeth, it devoured and crushed (Dan. 7:7). Blessed be Jehovah, who hath not

given us a prey to their teeth (Ps. 124:6). Since sensual men do not see any truth in its own light, but ratiocinate and dispute about everything, whether it is so; and since these disputes in the hells are heard without as the gnashing of teeth, being in themselves the collisions of falsity and truth, it is evident what is signified by "the gnashing of teeth" (Matthew 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28); and in a measure what by "gnashing with the teeth" (Job 16:9; Ps. 35:15-16; 37:12; 112:10; Micah 3:5; Lam. 2:16).

(436) Verse 9. And they had breastplates, as breastplates of iron, signifies arguments from fallacies, by which they fight and prevail, which appeared to them so powerful that they could not be refuted. By "breastplates" are signified defenses, because they protect the breast; here, defenses of falsities, which are effected by arguments from fallacies, by which a false principle is defended. For from a false principle nothing but falsities can flow. If truths are advanced, they are only viewed outwardly or superficially, thus also sensually, and are consequently falsified, and, with such persons, become fallacies. The reason why "breastplates" have this signification, is because "wars," in the Word, signify spiritual wars, and thence the "arms of war" signify the various things relating to such wars; as in Jeremiah: Harness the horses and mount, ye horsemen, and stand ye in helmets; polish the lances, and put on the cuirass (Jer. 46:4). In Isaiah: For he put on justice as a cuirass, and an helmet of salvation upon His head (Isa. 59:17). In David: Under His wings shalt thou trust, His

truth shall be thy shield and buckler (Ps. 91:4; besides other places; as in Ezek. 23:24; 38:4; 39:9; Nahum 2:3; Ps. 5:12; 35:2-3). "Their breastplates were as of iron," signifies that their arguments seemed to them so strong that they could not be refuted; for "iron" from its hardness, signifies what is strong.

(437) And the voice of their wings was as the voice of chariots of many horses running to war, signifies their reasonings as if they were from truths of doctrine from the Word fully understood, for which they must ardently fight. "The voice of wings" signifies reasonings, because "to fly" signifies to perceive and instruct (n. 245, 415); "chariots" signify doctrinals, as will be seen presently; "horses" signify the understanding of the Word (n. 298); and "many horses," what is plenary; that "running to war" signifies ardor for fighting, is evident. That "a chariot" signifies doctrine, is plain from these passages: The chariots of God are two myriads, thousands of peaceful ones, the Lord is among them (Ps. 68:17). Jehovah maketh the clouds His chariots; He walketh upon the wings of the wind (Ps. 104:2-3). Jehovah, Thou didst ride upon thine horses, Thy chariots are salvation (Hab. 3:8). Behold, Jehovah will come with fire and with His chariots like a whirlwind (Isa. 66:15). Ye shall be satisfied at My table with horse and chariot; and I will set My glory among the nations (Ezek. 39:20-21). I will cut off the chariot from Ephraim, and the horse from Jerusalem (Zech. 9:10). I will overthrow the throne of kingdoms, I will overthrow the chariot, and those that ride in them (Hag. 2:22). Set a watchman who may look, let him announce;

and he saw a chariot with a pair of horsemen, and a camel chariot and the chariot of a man, and he said, Babylon is fallen, is fallen (Isa. 21:6-7, 9). “Elijah” and “Elisha” represented the Lord as to the Word, and thence signify doctrine from the Word, as did all the prophets (n. 8), therefore they were called “the chariot of Israel and the horsemen thereof”; and for the same reason: Elijah was seen taken into heaven in a chariot of fire, and there were seen by Elisha’s boy chariots and horses of fire round about him (2 Kings 2:11-12; 6:17; 13:14; besides other places where “chariots” occur; as in Isa. 31:1; 37:24; 66:20; Jer. 17:25; 22:4; 46:2-3, 8-9; 50:37-38; 51:20-21; Ezek. 26:7-8, 10-11; Dan. 11:40; Nahum 3:1-3; Joel 2:1-5).

(438) Verse 10. And they had tails like unto scorpions, signifies the truths of the Word falsified, by means of which they induce stupor. By “the tail” is signified the ultimate of the head, because the brain is continued through the backbone into the tail, therefore the head and tail make one; as the first and last; when, therefore, by “the head,” faith alone justifying and saving is signified, by “the tail” is signified all the confirmations thereof in a summary, which are from the Word, thus which are the truths of the Word falsified. Everyone, who from his own intelligence assumes a principle of religion, and establishes it as the head, also takes confirmations from the Word, and makes them the tail; thus he induces a stupor upon others, and so hurts them. Therefore it is said, that “they had tails like unto scorpions”; and presently after, “that there were stings in their tails, and that their power was to hurt men”; for by “a

scorpion" is signified the power of persuasion inducing stupor upon the understanding (n. 425). That "the tail" is a continuation of the brain through the backbone to its ultimate, any anatomist will tell you; or merely observe a dog or any other wild beast with a tail, and encourage and coax him, and you will see that the ridge of his back will become smooth, and his tail move correspondingly; but that, on the contrary, he will set his back up if you provoke him. [2] The primary tenet of the understanding which is assumed as a principle, is signified by "the head," and the ultimate thereof by "the tail," in these passages also: He will cut off from Israel head and tail, the old and the honored, he is the head, and the prophet that teacheth lies, he is the tail (Isa. 9:14, 15). Egypt shall not have any work to make head and tail (Isa. 19:15). Nothing else is signified by: The seven heads of the dragon, and by his tail, with which he drew a third part of the stars of heaven, and cast them to the earth (Rev. 12:4); Also by: The tails like serpents, having heads with which they do hurt (Rev. 9:10). Since by "the tail" is signified the ultimate, and the ultimate is the complex of all, therefore Jehovah said to Moses: Take the serpent by the tail; and he took it, and it became a rod (Exod. 4:3-4). And therefore it was commanded that: They should take off the tail entire near the backbone, and sacrifice it together with the fat that was upon the entrails, kidneys, intestines, and liver (Lev. 3:9-11; 8:25; 9:19; Exod. 29:22). That the ultimate is that which contains and comprehends all prior things, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scriptures (n.

38, 65), and in The Angelic Wisdom concerning the Divine Love and the Divine Wisdom (n. 209-222).

(439) And there were stings in their tails, and their power was to hurt men five months, signifies subtle falsifications of the Word, by which, for a short time, they darken and fascinate the understanding, and thus deceive and captivate. By “stings in their tails” are signified subtle falsifications of the Word; by “stings,” subtlety; and by “tails,” the truths of the Word falsified (n. 438). By “the power to hurt,” is signified that by means of these they can induce stupor, that is, they can darken and fascinate the understanding, and thus deceive and captivate; “for their tails were like scorpions,” and by “scorpions” such things are signified (n. 425). By “five months” is signified for a short time, as above (n. 427). This takes place when they quote and apply anything from the Word; for the Word is written according to correspondences, and correspondences are in part appearances of truth, containing within them genuine truths. If these truths are not known in the church, many things may be taken from the Word, which at first appear as if in agreement with heresy; but when genuine truths are known in the church, then the appearances of truth are rendered manifest, and genuine truths come to view. But before this is done, a heretic, by various things drawn from the Word, may obscure and fascinate the understanding, and thus deceive and captivate. That this is done by those who assert that man’s sins are remitted, or, in other words, that he is justified by an act of faith, concerning which no one knows

anything, and this in a moment, and if not before, even at the last hour of death, might be illustrated by examples, but this is not the place to do so. By “stings” are signified falsities from evil, doing hurt, also in Amos: Behold, the days shall come upon you, when they shall take you away with stings (Amos 4:2). And in Moses: That they should extirpate the inhabitants of the land, lest they should be thorns in their eyes, and stings in their sides (Num. 33:55). “Thorns,” “briers,” “brambles,” and “thistles,” also signify falsities of evil, from their stings.

(440) Verse 11. And they had a king over them, the angel of the abyss; whose name in the Hebrew is Abaddon, and in the Greek he hath the name Apollyon, signifies that they are in the satanic hell who are in falsities from lusts, and, by the total falsification of the Word, have destroyed the church. By “the king, the angel of the abyss,” is not signified any angel who is a king there, but the falsity reigning therein; for by “a king,” in the genuine sense, is signified one who is in truths from the affection of good, and, abstractly, that truth itself (n. 20); and thence, in the opposite sense, by “a king” is signified one who is in falsities from the lusts of evil, and, abstractly, that falsity itself. By the “abyss” is signified the satanic hell, where they are (n. 387, 421); by “name” is signified the quality of the state (n. 81, 122, 165); “Abaddon,” in the Hebrew tongue, is he that destroys and a destroyer; so “Apollyon,” in the Greek tongue; and this is falsity in outermost things, which, by the total falsification of the Word, has destroyed the church. By “Abaddon,” in the Hebrew text, is signified destruction, in these places: Thy

truth in destruction (Ps. 88:11). Hell is naked before Him, and destruction hath no covering (Job 26:6). For a fire consumeth even to destruction (Job 31:12). Destruction and Death say (Job 28:22). In other places, hell and the devil are called "destruction" and "destroyer" (Isaiah 54:16; Ezekiel 5:16; 9:1; Exod. 12:13); but by another word.

(441) Verse 12. One woe is past; behold, there come two woes more hereafter, signifies further lamentations over the devastation of the church. That "woe" signifies lamentation over calamity, unhappiness, and damnation, see n. 416; here, then, by "two woes to come," are signified further lamentations over the state of the church.

(442) Verse 13. And the sixth angel sounded, signifies the exploration and manifestation of their state of life in the church of the Reformed who are not so wise, and yet place the all of religion in faith, and think of it alone and of nothing except it, and the customary worship, and so live as they please. That these are treated of to the end of this chapter, will appear from the explanation of what follows. That "to sound" signifies to explore and make manifest the state of the church, and thence of the life of those whose religion consists in faith alone, may be seen above (n. 397). [2] These who are now treated of, are altogether distinct from those referred to thus far in this chapter, the falsities of whose faith were seen in the form of locusts. They are distinct in this: those already described are studious in exploring the arcana of justification by faith, and also in giving the signs of it, and its testimonies, which, with them, are the goods of moral and civil life; insisting that the

precepts of the Word are indeed in themselves Divine, but that with man they become natural, because they proceed from his will, which have no conjunction with the spiritual things of faith; and because they confirm these things by rational considerations, which savor of erudition, they dwell in the southern quarter of the abyss, according to the description above (n. 421). [3] But they who are treated of in what follows to the end of the chapter, do not study those arcana, but only make mere faith the all of religion, and nothing besides it and the customary worship, and so live as they please. I have been permitted to see and converse with these also; they live in the northern quarter, in huts that are scattered about, and constructed of reeds and rushes plastered over with lime, in which the ground is the floor. The more ingenious, who, by means of natural light, know how to establish that faith by reasonings, and confirm that it has nothing in common with life, dwell in front, the more simple behind them, and the more stupid toward the western part of that region; the multitude of them is so great that it is incredible. They are instructed by angelic spirits, but they who do not receive the truths of faith, and live according to them, are let down into the hell which is under them, and imprisoned.

(443) And I heard a voice from the four horns of the golden altar which is before God (verse 14), saying to the sixth angel which had the trumpet, signifies a command from the Lord out of the spiritual heaven to those who were to explore and make manifest. By “a voice” is signified a Divine command; by “the golden altar,” or altar of incense, is

signified the spiritual heaven (n. 277, 392); by “the four horns” of that altar is signified its power (n. 270); here, the power of loosing the four angels bound at the river Euphrates, as follows: by “the sixth angel” who had the trumpet, is signified to those to whom the office of exploring and making manifest these things was enjoined (n. 442).

(444) Loose the four angels that are bound at the great river Euphrates, signifies that external bonds should be removed from them, that the interiors of their minds might appear. That this is the signification of these words, no one can know, and scarcely can suspect, unless he knows what is meant by “the great river Euphrates,” and what by “the four angels bound there.” By “Euphrates,” in the Word, are signified the interiors of man’s mind, which are called things rational, which, with those who are in truths from good, are full of wisdom, but in those who are in falsities from evil, are full of insanity. The reason why these are signified in the Word by “the river Euphrates,” is, because that river divided the land of Canaan from Assyria; and by “the land of Canaan” was signified the church; and by “Assyria,” its rational; and thence by the river which bounded it, are signified the interiors of the mind which are called rational, in both senses. For there are three things which constitute the man of the church, the spiritual, the rational or intellectual, and the natural, which is also the scientific. The spiritual of the church was signified by “the land of Canaan” and its rivers; the rational or intellectual of the church, by “Ashur” or “Assyria” and its “river Euphrates;” and the natural, which is also the scientific of

the church, by “Egypt” and its “river” the Nile; but concerning these more may be seen below (n. 503). By “the four angels bound at the river Euphrates,” are signified those interiors with the men of the church which are said “to be bound,” because they are not openly avowed; for they are infernal spirits, who are meant by these four angels, since it is said of them, in what follows (n. 446), that “they were prepared to kill the third part of men,” and the interiors of men make one with spirits, either infernal or celestial, because they cohabit: by “loosing them” is signified to remove external bonds, that the interiors of their minds may appear. Such is the signification of these words. [2] By “Euphrates” are signified the interiors of man’s mind bordering upon the spiritual things of his church, may appear from those passages in the Word where “Ashur” or “Assyria” is mentioned; but “Euphrates” occurs in the opposite sense, in which it signifies the interiors full of falsities and thence of insanities, in these passages: Behold, God bringeth up over them the waters of the river (Euphrates) strong and many; the King of Assyria, he shall go through Judah; he shall overflow and go over (Isa. 8:7-8). What hast thou to do with the way of Egypt, that thou drinkest the waters of Sihor? and what hast thou to do with the way of Assyria, that thou drinkest the waters of the river? (Jer. 2:18). Jehovah shall curse the tongue of the sea of Egypt, and shall shake His hand over the river Euphrates (Isa. 11:15-16). The sixth angel poured out his vial upon the river Euphrates, whose water was dried up (Rev. 16:12). It was commanded the prophet that he should put a girdle upon his loins, and should afterwards hide it in a hole of a rock by the Euphrates, and when after a short time he took it again, behold, it was rotten, nor was it good for anything (Jer. 13:1-7, 11). And it was also commanded him that after he should finish reading the book, he should throw it into the midst of the Euphrates, and say, Thus shall Babylon sink, and shall not rise again (Jer. 51:63-64). By these things the interiors of the state of the church with the sons of Israel were represented. That the "river of Egypt," the Nile, and "the river of Assyria," the Euphrates, were the boundaries of the land of Canaan, is manifest from this: Jehovah made a covenant with Abraham, Unto thy seed will I give this land, from the river of Egypt even to the great river Euphrates (Gen. 15:18). That the Euphrates was a boundary, see Exodus 23:31; Deuteronomy 1:7, 8; 11:24; Joshua 1:4; Micah 7:12.

(445) Verse 15. And the four angels were loosed, signifies that when the external bonds were taken away, the interiors of their minds appeared. This follows from what is said above.

(446) Prepared for an hour and a day and a month and a year, to kill a third part of men, signifies that they were in the perpetual effort to take away from the men of the church spiritual light and life. By "prepared" is signified that they were in the effort; by "an hour, a day, a month, and a year," is signified continually and perpetually, the same as by "all time;" by "to kill" is signified to take away spiritual light and life from the men of the church (n. 325); and the third part signifies all (n. 400).

(447) Verse 16. And the number of the armies of horsemen was two myriads of myriads, signifies reasonings concerning faith alone, with which the interiors of their minds were filled, from the abundance of mere falsities of evil. By “armies” are signified goods and truths; and, in the opposite sense, evils and falsities; here, the falsities of evil, of which below. By “horsemen” are signified reasonings concerning faith alone; because by “a horse” is signified the understanding of the Word (n. 298); and also the understanding of the Word destroyed (n. 305, 313, 320); therefore by “horsemen” are signified reasonings from the understanding of the Word destroyed; here, concerning faith alone; because they who are principled therein are treated of. By “two myriads of myriads” are not meant so many in number, but a great abundance; “two” are mentioned, because two are predicated of good, and, in the opposite sense, of evil (n. 322); and “myriads” are predicated of truths, and, in the opposite sense, of falsities (n. 287). Hence it may be seen that by “the number of the armies of horsemen, two myriads of myriads,” are signified reasonings concerning faith alone, with which the interiors of their minds were filled, from the abundance of mere falsities of evil. [2] That by “armies,” in the Word, are signified the goods and truths of heaven and the church, and, in the opposite sense, evils and falsities, may appear from those places where the sun, moon, and stars are called “armies” (hosts); and by “the sun” is signified the good of love; by “the moon,” the truth of faith; and by “the stars,” the knowledges of good and truth; and the contrary, in the

opposite sense (n. 51, 53, 332, 413); both the former and the latter are called “armies” (hosts), in these passages: Praise Jehovah all His hosts, praise ye Him sun and moon, praise Him all stars (Ps. 148:2-3). My hands have stretched out the heavens, and all their hosts have I commanded (Isa. 45:12). By the Word of Jehovah were the heavens made, and all the host of them by the breath of His mouth (Ps. 33:6). The heavens and the earth were finished, and all the host of them (Gen. 2:1). The horn of the he-goat grew even to the host of the heavens; and it cast down unto the earth from the host and from the stars; yea, it raised itself up even to the prince of the host: and the host was delivered to it on account of the continual sacrifice for transgression, because he cast down the truth to the earth: the Holy One said, How long is the holy place and the host given to be trodden down? (Dan. 8:10-14). Jehovah uttered His voice before the army (Joel 2:11). Upon the roofs of the houses they have offered incense to all the host of the heavens (Jer. 19:13). Lest thou shouldst bow thyself down and serve the sun, the moon, the stars, and all the hosts of the heavens (Deut. 4:19; 17:3; Jer. 8:2; so too in Isa. 13:4; 34:4; 40:26; Jer. 33:22; Zech. 9:8; Rev. 19:14). [3] Since the goods and truths of heaven and the church are signified by “the hosts (armies) of the heavens,” the Lord is therefore called “Jehovah Zebaoth,” that is, Jehovah of armies (hosts); and on this account the ministry of the Levites was called a military service (Numbers 4:3, 23, 30, 39); and it is said in David: Bless Jehovah, all His hosts, His ministers that do His will (Ps. 103:21). The evils and falsities in the church are signified by: The army of the nations (Isa. 34:2). The army of the king of the north with which he came against the king of the south (Dan. 11:13, 15, 20). “The king of the north” is the falsity of evil in the church, and “the king of the south” is the truth of good therein. It is said by the Lord: When ye shall see Jerusalem encompassed with armies, know that its devastation is near (Luke 21:20). By “Jerusalem” the church is here signified, and by “armies” the evils and falsities which were devastating it. The consummation of the age is there treated of, which is the last time of the church. Evils and falsities are signified by armies in Joel: I will recompense to you the years which the locust hath consumed, the canker worm, the caterpillar, and the palmer worm, the great army, which I have sent among you (Joel 2:25). That by “the locust” and the rest falsity in outermost things is signified, may be seen above (n. 424).

(448) And I heard the number of them, signifies their quality perceived, that it was as follows: By “hearing” is signified to perceive: by “number” the quality and state of a thing is signified (n. 10, 348, 364). It is the quality of their state as now follows, because it is described in the following; on which account it is said, “and thus I saw.”

(449) Verse 17. And thus I saw the horses in the vision, and them that sat upon them, signifies that then it was discovered that the reasonings of the interiors of their minds concerning faith alone were imaginary and visionary, and that they themselves were insane from them. “To see” signifies to discover their quality; by “horses” are signified the reasonings of the interiors of their minds concerning

faith alone; in the present case, imaginary and visionary reasonings, because it is said, that he saw them "in vision." By "those sitting upon horses" are signified such as are intelligent from the Word understood, but here, such as are insane from imaginary and visionary things which are contrary to the Word. [2] Because the interiors of their minds appeared under such forms as signify imaginary and visionary reasonings concerning faith alone, a few of them, which I have heard from their own mouths, shall be made public; as these: "Was not faith alone, after the grievous fall of man, made the only means of salvation? How can we appear before God without that means? Is it not the only means? Are we not born in sins, and is not our nature entirely corrupted by the transgression of Adam? Can there be any other means of healing but faith alone? What can our works contribute towards this? Who can do any good work from himself; who can purify, forgive, justify, and save himself? Does not merit and self-righteousness lurk in every work that man does from himself? And if, perchance, we should do anything that was good, could we do all, and fulfil the law? Besides, if anyone sins against one commandment, he sins against all, because they cohere. Why did the Lord come into the world, and suffer so grievously on the cross, but to take away from us damnation and the curse of the law, to reconcile God the Father, and become merit and righteousness alone, which might be imputed to man through faith? Otherwise, what good could be answered by His coming? Since, then, Christ suffered for us, and fulfilled the law for us, and took away its right of condemnation, can evil then any longer condemn, and can good save us? Therefore we who have faith, are in the full liberty of thinking, willing, speaking, and doing whatever we please, provided we do no injury to our reputation, honor, and interest, nor incur the penalties of the civil law, which would be a disgrace and hurt to us." Some, who wander further north, said, "That good works, which are done for the sake of salvation, are hurtful, pernicious and cursed; among these, also, there were some presbyters. [3] These things are what I heard, but they mumbled and muttered many more, which I did not hear. They spoke, also, shamelessly with all license, and were lascivious, both in words and deeds, without fear for any wicked deed, except out of pretense, for the sake of appearing honest. Such are the interiors of the mind, and thence the exteriors of the body of those who make faith alone the all of religion. But all those things, which were uttered by them, fall to the ground, if the Lord Himself, the Savior, is immediately approached, and believed in, and good is done, each for the sake of salvation, and by man as from himself, with a belief, however, that it is from the Lord. Unless these things are done as by man, neither faith nor charity can be given at all; nor, consequently, can religion nor salvation.

(450) Having breastplates of fire, and jacinth, and brimstone, signifies their imaginary and visionary arguments from infernal love and their own intelligence, and from the lusts thence. By "breastplates" are signified arguments from which they fight for faith alone (n. 436); by "fire" is signified celestial love, and in the opposite sense,

infernal love (n. 452, 468, 494); by "jacinth" is signified intelligence from spiritual love, and, in the opposite sense, intelligence from infernal love, which is one's own intelligence, of which below; and by "brimstone" is signified lusts from that love through one's own intelligence (n. 452). Hence it follows, that by "breastplates of fire, jacinth, and brimstone," such things are signified. [2] The reason why their arguments in favor of faith alone are thus described, is because all they who believe themselves justified, that is, absolved from sins by faith alone, never think of repentance; and an impenitent man is in mere sins, and all sins are derived from, and thence draw their nature from infernal love, one's own intelligence, and from the lusts thence; and they who are in these things, not only act from them, but also speak, yea, think and will, and consequently reason and argue from them; these constitute, indeed, the very man, because they are his very life; but a man devil, and his life which is an infernal life. They who live a moral life, only for the sake of themselves and the world, do not know this; the reason is, because their interiors are infernal whilst their exteriors are similar to the exteriors of those who live a Christian life: let them know, however, that everyone, when he dies, comes into his interiors, because he becomes a spirit, this being the internal man; and then the interiors accommodate the exteriors to themselves, and they become alike; wherefore the morality of their life in the world then becomes as the scales of fishes which are wiped away. The case is quite different with those who hold the precepts of moral life to be Divine, and then also civil, because they are of love towards the neighbor. [3] "A jacinth" signifies intelligence from the affection of spiritual love, because that color partakes of the redness of fire and the whiteness of light; and by "fire" is signified love; and by "light," intelligence: this intelligence is signified by: The hyacinthine blue in the coverings and veils of the tabernacle (Exod. 26:31, 36; 27:16). In Aaron's ephod (Exod. 28:6, 15). By the cloth of hyacinth which was placed over the ark, the table, the candlestick, and the altar, when they journeyed (Num. 4:6-7, 9, 11-12). By the thread of blue on the skirts of their garments (Num. 15:38-39). And by hyacinth (Ezek. 27:7, 24). But intelligence from the affection of infernal love, is signified by "hyacinth" in Ezekiel: Oholah, or Samaria, committed whoredom and delighted in her lovers, the Assyrians, her neighbors, clothed in hyacinth, horsemen riding upon horses (Ezek. 23:4-6). Hereby the church is described, which, by reasonings from their own intelligence, had falsified the truths of the Word. And in Jeremiah: They are infatuated and foolish; the teaching of vanities is wood; silver spread into plates is brought from Tarshish, the work of the workmen and of the hands of the founder; hyacinth and purple is their clothing, they are all the work of the wise (Jer. 10:8-9). "The work of the workmen and of the hands of the founder, and all the work of the wise," signify here, that they are all from their own intelligence.

(451) And the heads of the horses were as the heads of lions, signifies fantasies concerning faith alone, as if it were in power. By "heads" are signified the imaginary and

visionary things with them about faith alone, which are here treated of, and which in one word are called fantasies. By “horses” are signified the reasonings of the interiors of their minds, which are such (n. 449); by “lions” are signified power (n. 241); but it is power from fallacies, because they are sensual, and the sensual reason from fallacies, by which they persuade and captivate (n. 424). [2] That their arguments in favor of faith alone are imaginary and visionary, anyone may see who elevates his mind a little. What are faith in act and faith in state, as conceived by them, but visionary things? Who is there among them that knows anything concerning faith in act; and what avails faith in state, when no good enters from man into faith in act. What is remission of sins and consequent instantaneous salvation, but a result of visionary thought? That it is “a fiery flying serpent” in the church, see The Angelic Wisdom concerning the Divine Providence (n. 340). What is the conceit of immunity, merit, justice, and holiness from imputation, but visionary things? see The Doctrine of the New Jerusalem concerning the Lord (n. 18). [3] What is the Divine operation in internals, without man’s cooperation in externals as from himself? For to separate the internal from the external so that there can be no conjunction of them, is merely visionary (see below, n. 606). Such a visionary thing is faith separated from charity; for charity in works is the containant and foundation of faith; it is its ground and earth, also its essence and life; in a word, faith from charity is the man; but faith, without charity, is a specter, and a creature of the imagination, like a bubble of water floating in the air. But perhaps some may say, If you remove the understanding from faith, you will not see visionary things; but be it known, that he who can remove the understanding from faith, may obtrude a thousand visionary things upon every religious tenet, as has been done for ages past by the Roman Catholics.

(452) And out of their mouths issued fire, and smoke, and brimstone, signifies that in their thoughts and discourses, viewed interiorly, there is nothing, and from them there proceeds nothing but the love of self and of the world, which is the proprium of the will, the pride of one's own intelligence, which is the proprium of the understanding, and the lusts of evil and falsity, which is the general proprium flowing forth from those two. "Out of their mouths" means out of their thoughts and discourses; by "fire" is signified the love of self and of the world, which love is the proprium of man's will (n. 450, 468, 494); by "smoke" is signified the pride of one's own intelligence, which is the proprium of his understanding, going forth from the love of self and of the world, as smoke does from fire (n. 422); and by "brimstone" is signified the lusts of evil and falsity, which is the general proprium flowing from those two. These things, however, do not appear from their discourses before men in the world, but manifestly before the angels in heaven; therefore it is said, that, when viewed interiorly, they are such. "Fire" signifies infernal love, and "brimstone," the lusts flowing from that love through the pride of one's own intelligence, in the following passages: I will make it rain fire and brimstone upon him (Ezek. 38:22).

Jehovah will rain upon the wicked fire and brimstone (Ps. 11:6). The day of the vengeance of Jehovah; the streams shall be turned into pitch, and its dust into brimstone; the smoke of it shall go up forever (Isa. 34:8-10). In the day that Lot went out of Sodom it rained fire and brimstone from heaven: so shall it be in the day when the Son of man shall be revealed (Luke 17:29-30; Gen. 19:24). He that adoreth the beast and his image shall be tormented with fire and brimstone (Rev. 14:9-10). The beast, the false prophet, and the devil were cast into the lake of fire and brimstone (Rev. 19:20; 20:10; 21:8). The breath of Jehovah, like a stream of brimstone, shall kindle the pile (Isa. 30:33). The whole land is brimstone, salt, and burning; it shall not be sown, it shall not spring forth, according to the overthrow of Sodom and Gomorrah (Deut. 29:23). Brimstone shall be scattered upon the habitation of the wicked (Job 18:15).

(453) Verse 18. By these three was a third part of men killed, by the fire, and by the smoke, and by the brimstone, that issued out of their mouths, signifies that it is from these that the men of the church perish. “A third part of men being killed,” signifies that the men of the church perish by the three things just now mentioned (n. 452); for by “being killed” is signified to be killed spiritually, which is to perish as to the soul; and by “a third part” is signified all who are in those falsities, which have been frequently enumerated above; what is signified by “fire,” “smoke,” and “brimstone,” and what by “issuing out of their mouths,” may be seen above (n. 452). It is from these falsities, that in the whole Christian world it is not known that “fire” here spoken of is

the love of self and of the world, and that this love is the Devil; also that "the smoke" from this fire is the pride of one's own intelligence, and that this pride is Satan; as also that "brimstone" kindled by this fire, by means of that pride, is the lusts of evil and falsity; and that these lusts are the crew of the Devil and Satan, of which hell consists; and when these things are not known, it cannot be known what sin is, for sin derives all its delight and pleasantness from them.

(454) Verse 19. For their power was in their mouth, signifies that they only prevail by their discourse in confirmation of faith. By "power in their mouth" is signified power in discourse confirming doctrine; for neatness and elegance of language, pretended zeal, ingenious confirmation of what is false, especially from the appearances of truth in the Word, authority, closure of the understanding, and the like, effect all things, whilst truth and the Word effect nothing; for truth shines only before those who are in charity and thence in faith, nor does the Word teach any others.

(455) For their tails were like unto serpents having heads, and with them they hurt, signifies the reason, because they are sensual and inverted, speaking truths with their lips, but falsifying them by the principle which constitutes the head of the doctrine of their religion, and thus they deceive. The like is here signified as above by the locusts (n. 438-439); but it is there said, that they had "tails like scorpions," whereas here, like "serpents," for they who are described by the locusts, speak and persuade from the Word, the

sciences, and from erudition; but these only from arguments which are appearances of truth and fallacies; and they who use such arguments ingeniously, and as it were wisely, do indeed deceive, but not in so great a degree. [2] By "serpent" in the Word, are signified sensual things, which are the ultimates of man's life, as above (n. 424); the reason is, because all animals signify the affections of man, wherefore also the affections of angels and spirits, in the spiritual world, appear at a distance as animals, and affections merely sensual, as "serpents"; and this because serpents creep on the ground and lick the dust, and sensual things are the lowest of the understanding and will, being in close contact with the world, and nourished by its objects and delights, which only affect the material senses of the body. Noxious serpents, which are of many kinds, signify the sensual things that depend on the evil affections which constitute the interiors of the mind with those who are insane from the falsities of evil; and harmless serpents signify the sensual things that are dependent on the good affections, which constitute the interiors of the mind with those who are wise from the truths of good. [3] Sensual things dependent an evil affections, are signified by serpents in these passages: They lick the dust like a serpent (Micah 7:17). Dust shall be the serpent's bread (Isa. 65:25). He said to the serpent, Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life (Gen. 3:14). The sensual is thus described, which, because it communicates with hell, where all are sensual, turns heavenly wisdom into infernal insanity in spiritual things. Be not glad, Philistia, for out of the serpent's root shall go forth a basilisk, whose fruit is a flying fiery serpent (Isa. 14:29). They lay asp's eggs; he that eateth of its eggs dieth, and when one presses it out, a viper is hatched (Isa. 59:5). Because the sons of Israel desired to return into Egypt, they were bitten by serpents (Num. 21:4-9). "To return into Egypt," signified to become sensual from being spiritual; on which account it is said: The hirelings of Egypt have turned themselves away, the voice thereof shall go like a serpent (Jer. 46:21-22). [4] Because Dan was the farthest of the tribes, and thence signified the ultimate of the church, which is the sensual subject to the interiors, it is therefore said thus of him: Dan is a serpent upon the way biting the horse's heels, and the rider shall fall backwards (Gen. 49:17). By "the horse's heels" the ultimates of the understanding, which are sensual, are signified: by "biting" is signified to adhere to them: by "the rider" is signified the lack of knowledge from them, by which truths are perverted; for which reason it is said, "His rider shall fall backwards." Since sensual men are crafty and cunning like foxes, the Lord therefore says: Be ye prudent as serpents (Matt. 10:16). For the sensual man speaks and reasons from appearances and fallacies; and if he is skilled in the gift of arguing, he knows how to confirm every falsity skillfully, and also the heresy concerning faith alone, and still is so dull in the power of seeing truth that it is scarcely possible to be duller.

(456) Verse 20. And the rest of the men who were not killed by these plagues, signifies those in the church of the

Reformed, who are not so spiritually dead from visionary reasonings and from self-love, the pride of their own intelligence, and from the lusts thence, as the former, and yet have made faith alone the head of their religion. By “the rest of the men” are meant they who are not as the former, but yet make faith alone the head of their religion; by “those who were not killed,” are signified those who are not so spiritually dead; by “these plagues” in which they are, self-love, the pride of their own intelligence, and the lusts of evil and falsity from them are meant; these three being signified by “fire,” “smoke,” and “brimstone,” concerning which above (n. 452, 453). That such is the signification of “plagues,” will be seen below. [2] But something must first be said respecting this class of persons, whom also it has been granted me to see and to converse with. They dwell in the northern quarter towards the west, where some of them have cottages with roofs, and some without roofs. Their beds are of bulrushes, their garments of goat’s hair. In the light flowing in from heaven their faces appear livid and also stupid. The reason is, because they know nothing more about religion than that there is a God, that there are three Persons, that Christ suffered for them on the cross, and that it is faith alone by which they are saved; and likewise by worship in temples, and by prayers at stated times. As to the rest of the things relating to religion and its doctrine, they pay no attention; for the worldly and corporeal things, with which their minds are filled and overcharged, close up their ears against them. There are many of the presbyters among them, whom I asked, “What do you think, when you read in the Word of works, of love and charity, of fruits, of the precepts of life, of repentance, in brief of things to be done?” They replied, that they did indeed read them, and thus saw them; but still they did not see them, because they held their minds in faith alone, and therefore thought that all these were faith, and did not think that they were effects of faith. That such ignorance and stupidity prevails with those who have embraced faith alone, and made it the all of their religion, is scarcely credible; nevertheless it has been granted me to know it by much experience. [3] That by plagues are meant spiritual plagues, by means of which man dies as to his spirit or soul, is evident from these passages: Thy breach is desperate, thy plague grievous; I will restore health unto thee, I will heal thee of thy plagues (Jer. 30:12, 14, 17). Everyone that passeth by Babylon shall hiss at all her plagues (Jer. 50:13). In one day shall the plagues come upon Babylon, death and lamentation (Rev. 18:8). I saw the seven angels that had the seven last plagues, by which the anger of God is to be consummated (Rev. 15:1, 6). Woe to the sinful nation, to the people heavy with iniquity; from the sole of the foot even to the head there is no soundness in it, a wound and a scar and a recent stroke, not pressed, not bound up, not softened with oil (Isa. 1:4, 6). In the day that Jehovah bound up the breach of His people, and healed the wound of their plague (Isa. 30:26. Besides other places, as Deut. 28:59; Jer. 49:17; Zech. 14:12, 15; Luke 7:21; Rev. 11:6; 16:21).

(457) Yet repented not of the work of their hands, signifies that neither did they shun their own things, which are evils

of every kind, as sins. By “the works of a man’s hands” are signified man’s own things, which are evils and falsities thence, because by “hand” are signified those things in the aggregate which proceed from man; for the powers of the mind, and thence of its body, are determined to the hands and there terminate; wherefore by “hands,” in the Word, is signified power: consequently, by “the works of a man’s hands,” his own things are signified, which are evils and falsities of every kind; his own things in the will are evils, and his own things in the understanding are falsities thence. It is said of those who are here treated of, that they repented not; the reason is, because they who make faith alone the all of religion, say in themselves, “What need is there of repentance, when by faith alone sins are remitted, and we are saved? Of what avail are our own works in this matter? I know that I was born in sins, and that I am a sinner; if I confess this, and pray that my faults may not be imputed to me, is not the work of repentance then performed, and what need is there for anything more?” Thus he has no thought at all about sins, even so that at length he does not know that there are sins; wherefore he is continually borne along within them and into them, by the delight and pleasantness which flow from them, in like manner as a ship is carried by the wind and tide toward the rocks, whilst the pilot and mariners are asleep. [2] By “the works of men’s hands,” in the Word, in its natural sense, are meant graven images, molten images, and idols; but in the spiritual sense, by them are signified evils and falsities of every kind, which are man’s own things; as in these passages: Provoke me not to anger by the works of your hands; if ye provoke Me to anger by the works of your hands, to your own evil, I will recompense them according to their works, and according to the deeds of their hands (Jer. 25:6-7, 14). The sons of Israel provoked Me to anger by the works of their hands (Jer. 32:30; 44:8). I will speak judgments with them touching all their wickedness, that they have bowed themselves down to the works of their hands (Jer. 1:16). In that day the eyes shall look to the Holy One of Israel, and not to the altars, the work of their hands, and which their fingers have made (Isa. 17:7-8; 31:7; 37:19; Jer. 10:9). [3] That "the work of a man's hands" is his proprium, and the evil and falsity thence, may be manifestly evident from this, that for that reason it was prohibited to build the altar and the temple of hewn stones, and to lift up a tool of iron upon those stones; for by this "the work of man's hands" was signified. If thou makest an altar of stones unto me, thou shalt not build them hewn; because if thou movest a chisel upon it, thou wilt profane it (Exod. 20:25). Joshua built an altar of stones, upon which he did not move any iron (Josh. 8:30-31). The temple of Jerusalem was built of whole stone, and neither hammer nor axe nor any instruments of iron were heard when it was building (1 Kings 6:7). [4] All things also which are done by the Lord, are called "the works of his hands"; which are his own and in themselves goods and truths; as in these places: The works of the hands of Jehovah are truth and judgment (Ps. 111:7). O Jehovah, Thy mercy is for ever; forsake not the works of Thy hands (Ps. 138:8). Thus said Jehovah, the Holy

One of Israel, and His Former, ask signs of Me concerning My sons, concerning the work of My hands command ye Me (Isa. 45:11). Thy people shall all be just, the branch of my planting, the work of my hands (Isa. 60:21). O Jehovah, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hands (Isa. 64:8).

(458) That they should not adore demons, signifies that thus they are in the evils of their lusts, and make one with their like in hell. By “demons” are signified the lusts of evil springing from the love of the world; the reason is, because in hell they are called demons who are in those lusts; and men also, who are in the same, become demons after death. There is also a conjunction between them and such men; for every man is conjoined with spirits as to his affections, even so that they make a one; from which it is evident, that to “adore” demons, is to sacrifice to those lusts from the love of them. Therefore he who invokes faith alone, as the head of his religion, or as his idol, remains in evil, by reason of his not searching out any evil in himself which he calls a sin, and consequently is not desirous of removing it by repentance; and as every evil is composed of lusts, being nothing but a bundle of lusts, it follows, that he who does not search out any evil in himself, and shun it as a sin against God, which can only be done by repentance, becomes a demon after death. [2] Nothing but such lusts are signified by “demons” in the following passages: They sacrifice to demons, not to God (Deut. 32:17). The sons of Israel shall no longer sacrifice to demons, after which they have committed whoredom (Lev. 17:7; Ps. 106:37). The Ziim

shall meet with the Ijim, and the demon of the woods shall meet with his companion (Isa. 34:14). The Ziim shall lie there, and their houses shall be full of Ochim, and the daughters of the owl shall dwell there, and the demons of the woods shall dance there (Isa. 13:21). By “Ziim,” “Ijim,” “Ochim,” “the daughters of the owl,” are signified various lusts; “wood demons” are such lusts as appertain to priapuses and satyrs: Babylon is become the habitation of demons, and the hold of every unclean spirit (Rev. 18:2). The demons, which the Lord cast out, were such lusts, when they lived in the world (concerning which see Matthew 8:16, 28; 9:32, 33; 10:8; 12:22; 15:22; Mark 1:32, 34; Luke 4:33-37, 41; 8:2, 26-40; 9:1, 37-42, 49; 13:32).

(459) And idols of gold, and silver, and brass, and stone, and wood, signifies that thus they are in worship from mere falsities. By “idols” in the Word, are signified the falsities of worship, and therefore to adore them signifies worship from falsities; and by “adoring idols of gold, silver, brass, stone, and wood,” is signified worship from falsities of all kinds, and, taken collectively, worship from mere falsities. Moreover, the material of which idols were made, their forms, and their garments, among the ancients, represented the falsities of religion, from which was their worship: “idols of gold” signified falsities concerning Divine things; “idols of silver,” falsities concerning spiritual things; “idols of brass,” falsities concerning charity; “idols of stone,” falsities concerning faith; and “idols of wood,” falsities concerning good works. All these falsities exist in those who do not do the work of repentance, that is, shun

evils as sins against God. [2] These things are signified in the spiritual sense by idols which were graven images and molten images, in the following passages: Every man has become foolish by knowledge, every founder is affected with shame by his graven image, because his molten image is a lie, neither is there breath in them; they are vanity, a work of errors; in the time of their visitation they shall perish (Jer. 10:14-15; 51:17-18). The graven images are the work of the hands of the workman; they speak not; they are infatuated and grow foolish together; the wood is a teaching of vanities; they all are the work of the wise (Jer. 10:3-5, 8-10). What profiteth the graven image, that the maker and teacher of lies has graven it; that the maker of a lie has trusted in it? there is no breath in the midst of it (Hab. 2:18-19). In that day a man shall cast away his idols of silver and his idols of gold, which they made for themselves to bow themselves down to, to the moles and to the bats (Isa. 2:18, 20). They have made for themselves a molten image of their silver, idols according to their own intelligence, the whole the work of the artificers (Hos. 13:2). I will sprinkle clean waters upon you, that ye may be cleansed from all your uncleannesses, and from all your idols (Ezek. 36:25). "Clean waters" are truths; "the idols" are the falsities of worship: Ye shall judge unclean the covering of thy graven images of silver, and the clothing of thy molten image of gold; thou shalt scatter it as a menstruous cloth, thou shalt call it dung (Isa. 30:22). [3] Nor is anything but the falsities of religion and thence of worship signified by: The gods of gold, of silver, of brass, of iron, of wood, and of stone, which Belshazzar, king of Babylon, praised (worshiped), when he drank wine with his magnates, wives, and concubines out of the vessels of gold and silver of the temple of Jerusalem; for which the king was driven out from man and became like a beast (Dan. 5:1-5 seq.); besides many other places (as Isaiah 10:10, 11; 21:9; 31:7; 40:19, 20; 41:29; 42:17; 48:5; Jeremiah 8:19; 50:38, 39; Ezekiel 6:4, 5; 14:3-6; Micah 1:7; 5:13; Psalms 115:4, 5; 135:15, 16; Leviticus 26:30). By idols are properly signified the falsities of worship from one's own intelligence. How a man fashions them, and afterwards accommodates them, so as to appear as truths, is fully described in Isaiah (44:9-20).

(460) Which neither can see, nor hear, nor walk, signifies in which there is nothing of spiritual and truly rational life. The reason why this is said, is, because idolaters believe that their idols see and hear, for they make them gods; but still this is not what is meant by these words; but, that in the falsities of worship there is nothing of spiritual nor truly rational life, for by "seeing" and "hearing" is signified to understand and perceive (n. 7, 25, 87); and by "walking" is signified to live (n. 167); therefore by these three things is signified spiritual and truly rational life; this is signified, because by "idols" are signified the falsities of worship, in which there is nothing of spiritual and rational life. That idols do not see, hear, and walk, is a thing too obvious to be here mentioned, were there not some inward signification involved within it. The like is also said of idols in other parts of the Word, as in these passages: They know not nor

understand, and their eyes do not see, nor do their hearts know, they have no knowledge nor intelligence (Isa. 44:9, 18-19). They speak not, neither do they walk (Jer. 10:3-10). They have a mouth but they speak not, eyes have they but they see not (Ps. 115:5; 135:15-16). By these like things are signified, because by "idols" are signified the falsities of worship, and in falsities of worship there is nothing of life which is really life.

(461) Verse 21. Neither repented they of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts, signifies that the heresy of faith alone induces on their hearts stupidity, tergiversation, and hardness, so that they do not think anything concerning the precepts of the Decalogue, nor indeed concerning any sin, that it ought to be shunned because it is with the devil and against God. What murders, whoredoms, and thefts, signify in every sense, may be seen in The Doctrine of Life for the New Jerusalem from the Precepts of the Decalogue, where it is shown; therefore it is unnecessary to repeat the explanation here; but what is signified by enchantments shall be explained in the following article. Faith alone induces stupidity, tergiversation, and hardness in the hearts of those who are in the churches of the Reformed, because the good of life is not the religion where faith alone prevails; and if the good of life is not the religion, then the second table of the Decalogue, which is the table of repentance, is like an erased tablet on which no writing appears. That the second table of the Decalogue is a table of repentance, is evident, because it is not there said that

good works are to be done, but that evil works are not to be done, as, “Thou shalt not kill,” “thou shalt not commit whoredom,” “thou shalt not steal,” “thou shalt not bear false witness,” “thou shalt not covet the things which are thy neighbor’s;” and if these things do not constitute the religion, the result is as here stated: “Neither repented they of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts.” That the good of life is not the religion where faith alone prevails, will be clearly shown in what follows.

(462) Since at this day it is not known what is meant by “enchantments,” it shall briefly be explained. “Enchantments” are mentioned in the above passage, in place of the eighth precept of the Decalogue, “Thou shalt not bear false witness,” for the three other evils, which are “murder,” “whoredom,” and “thefts,” are there named. “To bear false witness” signifies, in the natural sense, to act the part of a false witness, to lie and defame; and in the spiritual sense, to confirm and persuade that falsity is truth, and that evil is good; from which it is evident, that by “to enchant” is signified to persuade to what is false, and thus to destroy truth. [2] Enchantments were in use among the ancients, and were performed in three ways: First, they kept the hearing and thus the mind of another continually intent upon his words and sayings, without relaxing anything from them; and, at the same time, aspiring and inspiring thought conjoined with affection, by means of the breath, into the sound of the speech, whereby the hearer could not think anything from himself; thus the falsifiers

poured in their falsities with violence. Secondly, they infused a persuasion, which was done by detaining the mind from everything contrary, and keeping the attention exclusively to the idea of that which was said by them, hence the spiritual sphere of his mind dispelled the spiritual sphere of the mind of the other, and stifled it. This was the spiritual fascination which the magi of old used, and which was called the binding and tying of the understanding. This kind of enchantment pertained only to the spirit or thought, but the former to the lips or speech also. [3] Thirdly, the hearer kept his mind so fixed in his own opinion, that he almost shut his ears against hearing anything from the speaker, which was done by holding the breath, and sometimes by a tacit muttering, and thus by a continual denial of his adversary’s sentiment. This kind of enchantment was practiced by those who heard others, but the two former by those who spoke to others. These three kinds of enchantment prevailed among the ancients, and prevail still among infernal spirits; but with men in the world there remains only the third kind, and this with those who, from the pride of their own intelligence, have confirmed in themselves the falsities of religion; for these, when they hear things contrary, admit them no further into their thought than to mere contact, and then from the interior recess of their mind they emit as it were fire which consumes them, about which the other knows nothing except by indications from the countenance and the sound of the voice in the reply; provided the enchanter does not, by dissimulation, restrain that fire, or what is the same, the anger of his pride. This kind of enchantment operates at the present day to prevent truths from being accepted, and, with many, to their not being understood. [4] That in ancient times many magical arts prevailed, and among these enchantments, is evident from Moses: When thou shalt come into the land, thou shalt not learn to do according to the abominations of those nations; there shall not be found in thee one that passeth his son or his daughter through the fire; a diviner by divination, a magician and a soothsayer, a sorcerer, and an enchanter of enchantment, and one that interrogateth a python, and an augur, and one that inquireth of the dead; for all these are an abomination to Jehovah (Deut. 18:9-11). The persuasion of falsity, and thus the destruction of truth, are signified by "enchantments" in these passages: Thy wisdom and thy knowledge hath seduced thee; therefore shall evil come upon thee; persist in thine enchantments, and in the multitude of thy divinations (Isa. 47:10-12). All nations were seduced by the enchantment of Babylon (Rev. 18:23). Without shall stand dogs, enchanters, whoremongers, murderers (Rev. 22:15). Jehoram said to Jehu, Is it peace? he said, What peace to the whoredoms of thy mother Jezebel, and her many enchantments (2 Kings 9:22). By her "whoredoms" are signified falsifications (n. 134), and by "her enchantments" the destructions of truth by persuasions of falsity. [5] That "enchantment," on the other hand, signifies the rejection of falsity by truths, which was also done by tacitly thinking and muttering from a zeal for truth against falsity, is manifest from these passages: Jehovah will remove out of Zion the mighty, the man of war, the counselor, the learned in muttering, the skilful in enchantment (Isa. 3:1-3). Their poison is as the poison of the deaf asp; that stoppeth her ear that she may not hear the voice of him who muttereth, of the wise enchanter of enchantments (Ps. 58:4-5). Behold, I send against you basilisk serpents, against which there is no enchantment (Jer. 8:17). In distress they sought thee, they cried out in muttering (Isa. 26:16).

(463) To this I will add this Relation. I looked forth to the seacoast in the spiritual world, and saw there a magnificent dock. I drew near, and looked at it; and, behold, there were vessels there great and small, and merchandise in them of every kind; and upon the decks were boys and girls distributing it to those that wished. And they said, "We are waiting to see our beautiful tortoises, which now and then rise up to us out of the sea." And, behold, I saw tortoises great and small, upon whose shells and scales young tortoises were sitting, which were looking at the islands around. The father tortoises had two heads, the one large, covered over with a shell similar to the shell of their body, whence they had a reddish glow; and the other small, such as tortoises have, which they drew back into the front parts of the body, and also to insert in an unobserved manner in the larger head. But I kept my eyes on the great reddish head; and I saw that this had a face like a man, and spoke with the boys and girls upon the decks, and licked their hands. And the boys and girls then stroked them, and gave them eatables and dainties, and also costly things, as pure silk for garments, thyine wood for tablets, purple for

decorations, and scarlet for paints. [2] Seeing these things, I desired to know what they represented; as I knew that all the things that appear in the world of spirits are correspondences, and represent something spiritual coming down from heaven. And they then spoke with me out of heaven, and said, "You yourself know what the dock represents, also what the ships, and the boys and the girls upon the decks; but you do not know what the tortoises represent." And they said, "The tortoises represent those of the clergy there, who altogether separate faith from charity and its good works, affirming in themselves that there is plainly no conjunction between them; but that the Holy Spirit, through faith in God the Father for the sake of the Son's merit, enters into a man, and purifies his interiors even to his own will, out of which they make as it were an oval plane; and that when the operation of the Holy Spirit approaches this plane, it bends itself around it on the left side, and does not at all touch it: and thus that the interior or higher part of a man's nature is for God, and that the exterior or lower is for man; and that thus nothing that the man does, neither good nor evil, appears before God: not the good, because this is meritorious; and not the evil, because this is evil; since, if these appeared before God, the man would perish from both; and since it is so, that man is permitted to will, think, speak, and do whatever he pleases, provided he is careful before the world." [3] I asked whether they also assert that it is permitted to think of God, that He is not omnipresent and omniscient? They said from heaven, that "this also is permitted them; because God, in him who has once been purified and so justified, does not look at anything of his thought and will; and that he still retains in the interior bosom or higher region of the mind or nature the faith which he had received in its first operation; and that that operation may sometimes return, when the man does not know it. These are the things which the small head represents, which they draw into the fore parts of the body, and conceal, and also insert in the great head, when they speak with the laity: for they do not speak with them from the small head, but from the large one, which appears in front as furnished with a human face. And they speak with them from the Word concerning love, charity, good works, the precepts of the Decalogue, repentance, and they quote from the Word almost all the things that are there on these subjects. But they then insert the small head into the large one, from which they understand inwardly in themselves, that all those things are not to be done for the sake of God, of heaven, and of salvation; but only on account of the public and private good. But because they speak concerning these things from the Word, especially concerning the Gospel, the operation of the Holy Spirit, and salvation, agreeably and elegantly, they therefore appear before their hearers as handsome men, and as wise above all others in the whole world. For which reason also you saw that rich and precious things were given to them by the boys and girls that sat upon the decks of the vessels. [4] "It is these, therefore, whom you saw represented as tortoises. In your world they are little distinguished from others, only by this, that they believe themselves to be wiser than all, and laugh at others, especially at their companions who they say are not wise as themselves, and whom they despise. They carry a kind of small seal with them on their garments, by which they are known to one another." [5] He that spoke with me said, "I shall not tell you what they think concerning other matters of faith; as election, free agency, Baptism, the Holy Supper; which are such things as they do not divulge, but we in heaven know. But because they are such in the world, and after death it is not permitted anyone to speak otherwise than he thinks, therefore because they cannot then do otherwise than speak from the insane things of their thoughts, they are reputed as insane, and are cast out of the societies, and are at length let down into the pit of the abyss, and become corporeal spirits, and appear like mummies: for a callousness is induced over the interiors of their minds, because in the world also they had interposed a barrier. There is an infernal society of them on the confines of the infernal society from the Machiavellists, and they sometimes enter from the one into the other, and call themselves companions; but they go away because there is a diversity, on this account, that there was with them something religious concerning faith in act, but none with the Machiavellists." [6] Afterwards I saw them cast out of the societies, and gathered together to be cast down; there was seen a vessel in the air flying with seven sails, and therein officers and sailors clothed in a purple dress, having magnificent laurels upon their hats, crying, "Lo, we are in heaven; we are the purple-robed doctors, and crowned with laurel above all, because we are the chief of the wise from all the clergy in Europe.” I wondered what this was; and it was said to me that they were images of the pride, and the ideal thoughts which are called fantasies, from those who were before seen as tortoises, and now as the insane ones cast out of the societies, and gathered together into one, and they stood together in one place. And I then desired to speak with them; and I approached the place where they were standing, and saluted them, and said, “Are you they who have separated men’s internals from their externals, and the operation of the Holy Spirit as in faith from its cooperation with man outside of faith, and so have separated God from man? Have you not thus removed not only charity itself and its works, from faith, like many other doctors from the clergy, but also faith itself as to its manifestation before God, from man? But, I pray, do you wish that I should speak with you on this matter from reason, or from the Sacred Scripture?” They said, “Speak first from reason.” [7] And I spoke, saying, “How can the internal and the external with a man be separated? Who does not see, or cannot see, from common perception, that all of a man’s interiors proceed and are continued into his exteriors and even into the outermosts, that they may produce their effects and do their works? Are not the internals for the sake of the externals, that they may terminate in them, and subsist in them, and so exist, scarcely otherwise than as a column does upon its pedestal? You can see that if there were not continuation, and so conjunction, the outermosts would be dissolved, and would disperse like bubbles in the air. Who can deny that the interior operations of God with men are myriads of myriads, of which man knows nothing. And what use is it to know them, provided he knows the outermosts, in which he is together with God in his thought and will. [8] But this shall be illustrated by an example. Does a man know the interior operations of his speech? as how the lungs draw in the air, and fill the vesicles, the bronchia, and the lobes with it? how it emits this air into the trachea, and there turns it into sound? how that sound is modified in the glottis by the help of the larynx? and how the tongue then articulates it, and the lips complete the articulation, so that it becomes speech? All these interior operations, of which the man knows nothing, are they not for the sake of the outermost, that man may be able to speak? Remove or separate one of those internal things from its continuous connection with the outermosts, could the man speak any more than a stock? [9] "Take another example. The two hands are the ultimates of man. Are there not interiors, which are continued thither? They are from the head through the neck, then through the breast, the shoulders, the arms, and the forearms; and there are the innumerable muscular textures, the numberless orders of the moving fibers, the innumerable bundles of the nerves and blood vessels, and the many connections of the bones with their membranes and ligaments. Does man know anything concerning these? and yet his hands are operated from all of them. Suppose that those interiors around the elbow were turned to the left, and did not enter the hand; would not the hand from the elbow pine away, and go to decay like something torn off without life? Indeed, if you are willing to believe it, it would be as with the body, if the man were beheaded. It would be altogether similar with the will and thought of man, if the Divine operation should cease before it reaches them, and not flow into them. These things are according to reason. [10] "Now if you are willing to hear it, these same things are also according to the Sacred Scripture. Does not the Lord say: Abide in me, and I in you; I am the Vine, and ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye cannot do anything (John 15:4-5)? Is not the fruit the good works which the Lord does through the man, and which the man does as of himself? Does not the Lord also say that: He stands at the door and knocks; and that to him who opens He will enter in, and will sup with him, and he with Him (Rev. 3:20)? Does not the Lord: Give the pounds and the talents, that man may trade with them, and get gain; and as he gains, give him eternal life (Matt. 25:14-30; Luke 19:13-26)? Also that: He gives reward to everyone according to his labor in His vineyard (Matt. 20:1-17). These are but a few passages. Pages might be filled from the Word concerning this, that man ought to produce fruit as a tree; he should do the commandments, love God and the neighbor, and other like things. But I know that your own intelligence can hold no such principle, as it really is, in common with the Word, which although you quote, still your ideas pervert it. And you cannot do otherwise, because you remove all the things of God away from man as regards communication and thence conjunction. What then remains,

except also all the things of worship?” [11] They were afterwards seen by me in the light of heaven, which discloses and makes manifest what the quality of each one is; and then they were not seen as before in a vessel in the air as it were in heaven, nor in purple garments, nor with heads crowned with laurel; but in a sandy place, and in garments of rags, and girded with fishing nets as it were around the loins; through which their nakedness appeared; and they were then sent down into the society on the confines next the Machiavellists, spoken of above.
(464)

Revelation 10

1. AND I saw another mighty angel coming down from heaven, encompassed with a cloud; and a rainbow was over his head, and his face was as the sun, and his feet as pillars of fire. 2. And he had in his hand a little book open. And he set his right foot upon the sea, and his left upon the earth. 3. And he cried with a great voice, as a lion roareth. And when he cried, seven thunders uttered their voices. 4. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5. And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven. 6. And sware by Him that liveth for ages of ages, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that time shall be no longer. 7. But in the days of the voice of the seventh angel, when he is about to sound, the mystery of God shall be finished; as He hath declared to His servants the prophets. 8. And the voice which I heard from heaven, spake unto me again, saying, Take the little book, which is open in the hand of the angel who is standing upon the earth. 9. And I went unto the angel, saying unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. 10. And I

took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey; and when I had eaten it up, my belly was made bitter. 11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. THE SPIRITUAL SENSE The contents of the whole chapter The exploration and manifestation of those who are in the churches of the Reformed is still treated of; here what they believe concerning the Lord, as being the God of heaven and earth, as He Himself taught (Matthew 28:18); and that His Human is Divine; and that this is not received there; and that it can be received with difficulty, so long as the dogma of justification by faith alone is seated in their hearts. The contents of each verse Verse 1. “And I saw another mighty angel coming down from heaven,” signifies the Lord in Divine majesty and power (n. 465). “Encompassed with a cloud, and a rainbow was over his head,” signifies His Divine natural and Divine spiritual (n. 466). “And his face was as the sun,” signifies the Divine love, and at the same time the Divine wisdom (n. 467). “And his feet as pillars of fire,” signifies the Lord’s Divine natural as to the Divine love, which sustains all things (n. 468). Verse 2. “And he had in his hand a little book open,” signifies the Word as to this doctrinal point therein, that the Lord is the God of heaven and earth and that His Human is Divine (469). “And he set his right foot upon the sea, and his left upon the earth,” signifies that the Lord has the whole church under His auspices and dominion (n. 470). Verse 3. “And cried with a great voice, as a lion roareth,” signifies grievous lamentation that the church is taken from Him (n. 471). "And when He cried, seven thunders uttered their voices," signifies that the Lord will disclose throughout the whole heaven what is in the little book (n. 472). Verse 4. "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not," signifies that these things indeed are made manifest, but that they are not received till after they who are meant by the dragon, the beast, and the false prophet, are cast out of the world of spirits, because there would be danger were they to be received before (n. 473). Verse 5. "And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven (verse 6), and swore by Him that liveth for ages of ages," signifies the attestation and testification of the Lord by Himself (n. 474). "Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein" signifies, who vivifies all that are in heaven and that are in the church, and each and everything with them (n. 475). "That time shall be no longer," signifies that there cannot be any state of the church, or any church, except one God be acknowledged, and that the Lord is that God (n. 476). Verse 7. "But in the days of the voice of the seventh angel, when he is about to sound" signifies the final exploration and manifestation of the state of the church which must perish, unless a new one be established by the Lord (n. 477). "And the mystery of God shall be finished, as He hath declared to His servants the prophets," signifies that then it will appear, that it is foretold in the Word of both Testaments, but has hitherto been concealed, that after the Last Judgment is executed upon those who have devastated the church, the Lord's kingdom will come (n. 478). Verse 8. "And the voice which I heard from heaven, spake unto me again, saying, Take the little book, which is open in the hand of the angel who is standing upon the sea and upon the earth," signifies a command from heaven, that they should admit that doctrine, but that it should be made manifest by John how it would be received in the church, before those are removed, who are meant by "the dragon," "the beast," and "the false prophet" (n. 479). Verse 9. "And I went unto the angel, saying unto him, Give me the little book," signifies a motion of the mind with many to receive the doctrine (n. 480). "And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey," signifies that reception of the acknowledgment that the Lord is the Savior and Redeemer, is grateful and pleasing, but that the acknowledgment that He alone is the God of heaven and earth, and that his Human is Divine, is disagreeable and difficult by reason of falsifications (n. 481). Verse 10. "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and when I had eaten it up, my belly was made bitter," signifies that so it came to pass, and was thus manifested (n. 482). Verse 11. "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings," signifies that because it is so, the quality of those who are in faith alone must be further shown (n. 483). THE EXPLANATION. In this and the following chapter the Lord is treated of, that He is the God of heaven and earth, and that as to His Human also He is God; consequently that He is Jehovah Himself. That this is the subject treated of in these two chapters, may be seen from the particulars in the spiritual sense, and from their conclusion (chapter 11:15-17).

(465) Verse 1. And I saw another mighty angel coming down from heaven, signifies the Lord in Divine majesty and power. That this "angel" is the Lord, is evident from the description of him, as being "encompassed with a cloud, a rainbow over his head, his face as the sun, his feet like columns of fire," and that he set his feet upon the sea and upon the earth; as also that he cried with a great voice as a lion roareth, and spoke as thunder. He was seen as an angel, because He appears as an angel in the heavens and below the heavens, when He manifests Himself; for He fills some angel with His Divine in accommodation to the reception of those to whom He grants to see Him. His presence itself, such as He is in Himself or in His own essence, cannot be supported by any angel, much less by any man; wherefore He appears above the heavens as a sun, at a distance from the angels, as the sun of this world is from men. There He dwells in His Divine from eternity, and at the same time in His Divine Human, which are a one like soul and body. He is here called "a mighty angel" from His Divine power; and it is said, "another angel," by reason

of another Divine attribute of His, different from the former, being here described.

(466) Encompassed with a cloud; and a rainbow was over His head, signifies His Divine natural and Divine spiritual. By “the cloud” with which He was encompassed, is signified the Divine natural; wherefore the Word in its natural sense, which also is from Him, thus is His and Himself, is signified by “cloud” (n. 24). By “the rainbow” is signified the Divine spiritual, and as this is above the natural, therefore the rainbow appeared over the head. It is to be known, that the Lord is present with men in His Divine natural, but, with the angels of His spiritual kingdom, in His Divine spiritual, and with the angels of His celestial kingdom, in His Divine celestial; still He is not divided, but appears to everyone according to his quality. The Lord’s Divine spiritual is also signified by the rainbow in Ezekiel: And above the expanse of the cherubim was the likeness of a throne, and upon it the appearance of a man; and from the fire of His loins there was as it were the appearance of the rainbow which is in the cloud in the day of rain, this was the appearance of the glory of Jehovah (Ezek. 1:26-28). By “the throne” is signified heaven; by “the man upon it” the Lord; by “the fire of the loins,” celestial love; and by “the rainbow,” Divine truth spiritual, which also is of His Divine wisdom. It is written in Moses: I have set My bow in the cloud, and it shall be for a sign of the covenant between Me and the earth, and when I shall see it in the cloud, I will remember the eternal covenant (Gen. 9:12-17). By “the rainbow” here nothing else is meant but the Divine truth spiritual in the

natural with the man who is regenerated; for man, when he is regenerated, from natural becomes spiritual; and in as much as there is then a conjunction of the Lord with him, therefore it is said, that the bow in the cloud should be for "a sign of the covenant." "Covenant" signifies conjunction. That there is no conjunction of the Lord with man by rainbows in the world, is evident.

(467) And his face was as the sun, signifies the Divine love, and at the same time the Divine wisdom, as is evident from the explanation above (n. 53); where the same is said of the Son of man.

(468) And his feet as pillars of fire, signifies the Lord's Divine natural as to the Divine love, which sustains all things. This also appears from the explanation above (n. 49), where it is said of the Son of man, that "His feet were like fine brass, as if glowing in a furnace." The reason why His feet seemed like "pillars of fire" is, because the Lord's Divine natural, which in itself is the Divine Human which He assumed in the world, sustains His Divine from eternity, as the body does the soul, and in like manner as the natural sense of the Word sustains its spiritual and celestial sense; on which subject see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 27-49). That "the feet" signify the natural, may be seen (n. 49); and that "a pillar" signifies support (n. 191). "Fire" signifies love, because spiritual fire is nothing else; therefore it is customary in worship to pray, that "heavenly fire may kindle the heart"; that is, celestial love. That there is a correspondence between fire and love, may be known from this: that man

grows warm from love, and grows cold from the privation thereof, there being nothing else that produces vital heat, but love in both senses. The origin of correspondences is from two suns, one in the heavens which is pure love, and the other in the world which is pure fire; hence, also, is derived the correspondence between all spiritual and natural things. [2] Since "fire" signifies the Divine love, therefore: Jehovah was seen by Moses upon Mount Horeb in a bush on fire (Exod. 3:1-3). And He came down on Mount Sinai in fire (Deut. 4:36). And therefore: The seven lamps of the lampstand in the tabernacle were kindled every evening, that they might burn before Jehovah (Lev. 24:2-4). Also that the fire burned perpetually upon the altar, and was not extinguished (Lev. 6:13). And that they took fire from the altar in the censers, and offered incense (Lev. 16:12, 13; Num. 16:46, 47). That Jehovah went before the sons of Israel by night in a pillar of fire (Exod. 13:21, 22). That there was fire by night upon the habitation (Exod. 40:38; Ps. 105:39; Isa. 4:5, 6). That fire from heaven consumed the burnt-offerings upon the altar, as a sign of good pleasure (Lev. 9:24; 1 Kings 18:38). That the burnt-offerings were called offerings by fire to Jehovah, and the offerings by fire for an odor of rest to Jehovah (Exod. 29:18; Lev. 1:9, 13, 17; 2:2, 9-11; 3:5, 16; 4:31, 35; 5:12; 6:18; 21:6; Num. 28:2; Deut. 18:1). That the eyes of the Lord were seen as a flame of fire (Rev. 1:14; 2:18; 19:12; Dan. 10:5, 6). That the seven lamps of fire burned before the throne (Rev. 4:5). Hence it is manifest what is signified by: The lamps with oil and without oil (Matt. 25:1-11). By "the oil" is meant fire, and thus love. Besides many other places. That "fire" in the opposite sense signifies infernal love, is manifest from so many places in the Word, that it is needless to adduce them on account of their abundance: see something on this subject in the work on "Heaven and Hell," published at London (n. 566-575).

(469) Verse 2. And he had in his hand a little book open, signifies the Word as to this point of doctrine therein, that the Lord is the God of heaven and earth, and that His Human is Divine. That by "the book" which the Lamb took from Him that sat on the throne, and of which he loosed the seven seals (Revelation 5:1, 7; 6:1) is meant the Word, may be seen above (n. 256, 259, 295, and following). Therefore by "the little book" in the hand of the angel, who also is the Lord (n. 465), nothing else is here meant but the Word as to some essential therein. That this is the doctrinal point in the Word, that the Lord is the God of heaven and earth, and that His Human is Divine is evident from the spiritual sense of all the particulars in this and the following chapter, and also from the natural sense of the next chapter (11:15-17). [2] "The little book" is said "to be open" because that doctrine appears manifestly in the Word, and is evident to everyone who reads it, if he attends. This is the subject now treated of, because it is the very essential of the New Church. The reason is, because on the knowledge and acknowledgment of God depends the salvation of everyone; for, as was observed in the Preface, "The whole heaven, and the whole church on earth, and, in general, all religion, is founded on a just idea of God; because by it there is

conjunction, and by conjunction light, wisdom, and eternal happiness." [3] Since the Lord is the very God of heaven and earth, therefore, no one, who does not acknowledge Him, is admitted into heaven, for heaven is His body; but he stands below, and is bitten by serpents, that is, by infernal spirits, for whose bite there is no cure but that which the sons of Israel experienced by looking up to "the brazen serpent" (Num. 21:1-9); by which is meant the Lord as to the Divine Human, as is plain from this passage in John: As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him, should not perish, but have eternal life (John 3:14-15).

(470) And he set his right foot upon the sea, and his left upon the earth, signifies that the Lord has the whole church, as well those therein who are in its externals, as those who are in its internals, under His auspices and dominion. By "the sea and the earth" is signified the entire church; by "the sea," the external church, that is, they who are in its externals; and by "the earth," the internal church, that is, they who are in its internals (n. 398). By "setting his feet upon them," is signified to hold all in subjection to Himself, consequently, under His Divine auspices and dominion. Since the Lord's church on earth is beneath the heavens, therefore it is called "the footstool of His feet," as in these passages: He hath cast forth out of heaven unto the earth the ornament of Israel, He doth not remember the footstool of His feet (Lam. 2:1). The earth is the footstool of My feet (Isa. 66:1). We will enter into His habitations, we will bow ourselves down at the footstool of His feet (Ps.

132:7). Thou shalt not swear by heaven, because it is the throne of God, neither by the earth, because it is the footstool of His feet (Matt. 5:34-35). I will make the place of My feet honorable (Isa. 60:13). Thou hast made Him to rule over the works of Thy hands, Thou hast put all things under His feet (Ps. 8:6). This is said of the Lord. That "he put his right foot upon the sea and his left upon the earth" is because they who are in the externals of the church have not so confirmed falsities with themselves as those who are in its internals.

(471) Verse 3. And cried with a great voice, as a lion roareth, signifies grievous lamentation that the church has been taken away from Him. That by "crying as a lion roareth" is signified grievous lamentation respecting the church, and that it has been taken away from Him is evident from what is explained in the foregoing chapter, where the states of life of those who are of the church were explored and made manifest, which were lamentable; also from its being said in this chapter, that "the angel swore by him that liveth for ages of ages, that there should be time no longer," by which is signified that there would be no church; and, in the following chapter, that "the beast, which came up out of the abyss, killed his two witnesses"; and especially from his not being acknowledged and approached, although He is the God of heaven and earth. Lamentation concerning these things is signified by "His roaring as a lion," for a lion roars when he sees his enemies and is assaulted by them, and when he sees his whelps and prey taken away; so does the Lord, comparatively, when He

sees His church taken away from Him by devils. [2] That this is what is signified by “roaring as a lion” may appear from these passages: As the lion roareth, and the young lion, over its prey, when plenty of shepherds go forth against him, so Jehovah Zebaoth cometh down to fight for Mount Zion (Isa. 31:4). The anger of Jehovah was kindled against His people, His roaring is like a lion’s, He roareth like the young lions, and He growleth and seizeth the prey; for, behold, darkness, anxiety, and the light is darkened in the ruins thereof (Isa. 5:25-30). Jehovah shall roar from on high, and shall utter His voice from the habitation of His holiness; roaring He shall roar against His habitations (Jer. 25:30). Jehovah shall roar out of Zion, and shall utter His voice out of Jerusalem (Joel 3:16). I will not destroy Ephraim; they shall go after Jehovah; as a lion shall He roar, because He shall roar (Hos. 11:9-10). The lion roareth, who shall not fear? the Lord Jehovah hath spoken, who shall not prophesy (Amos 3:8)? God roareth with His voice, He thundereth with the voice of His majesty (Job 37:4-5). That “roaring” signifies grievous lamentation is evident from these: My bones have become old through my roaring all the day (Ps. 32:3). I am feeble and broken; I have roared because of the roaring of my heart (Ps. 38:8). My sighing is before my bread, and my roarings are poured out like water (Job 3:24).

(472) And when he cried, seven thunders uttered their voices signifies that the Lord throughout the entire heaven disclosed what was in the little book. This signification is evident, because it presently follows, that he wished “to

write what the seven thunders uttered," but was enjoined from heaven "to seal it up and not to write it;" and afterwards "to eat up the little book;" and that "in his mouth it was sweet as honey" but that "it made his belly bitter"; by which is signified that such things were in it as could not yet be received: the reason may be seen in the following article. But I will open what was in the little book. In the little book were those things which are contained in The Doctrine of the New Jerusalem Concerning the Lord, from beginning to end, which are as follows: [2] That the whole Sacred Scripture is concerning the Lord, and that the Lord is the Word (n. 1-7). That by the Lord fulfilled all things of the law is meant that He fulfilled all things of the Word (n. 8-11). That the Lord came into the world to subdue the hells and glorify His Human, and that the passion of the cross was the last combat, by which He fully conquered the hells, and fully glorified His Human (n. 12-14). That the Lord, by the passion of the cross, did not take away sins, but that He bore them (n. 15-17). That the imputation of the Lord's merit is nothing else than the remission of sins after repentance (n. 18). That the Lord, as to His Divine Human, is called the Son of God, and, as to the Word, He is called the Son of man (n. 19-28). That the Lord made His Human Divine from the Divine in Himself, and thus He became one with the Father (n. 29-36). That the Lord is God Himself, from whom and concerning whom the Word is (n. 37-44). That there is one God, and that the Lord is that God (n. 45). That the Holy Spirit is the Divine proceeding from the Lord, and that it is the Lord Himself (n.

46-54). That the doctrine of the Athanasian faith agrees with the truth, if only by a Trinity of Persons is understood a Trinity of Person, which is in the Lord (n. 55-61). [3] The reason why it is said that "the seven thunders uttered their voices," is, because what the Lord speaks, as it descends through the heavens into the lower parts, is heard as thunder; and because He speaks through the whole heaven at once, and thus fully, they are called "seven" thunders, for by "seven" are signified all, all things, and the whole (n. 10, 391); therefore also by "thunder" is signified instruction and the perception of truth (n. 236); here also disclosure and manifestation. That a voice from heaven is heard as thunder, when from the Lord, is evident from these passages: Jesus said, Father, glorify Thy name: and there came forth a voice out of heaven, and said, I have glorified it, and I will glorify it: the multitude heard this as thunder (John 12:28-30). God roareth with His voice, He thundereth with the voice of majesty (Job 37:4, 5). Jehovah thundered out of heaven, and the Most High uttered His voice (2 Sam. 22:14). I heard a voice out of heaven, as the voice of great thunder (Rev. 14:2). Thou calledst unto me, and I answered thee in secret thunder (Ps. 81:7).

(473) Verse 4. And when the seven thunders had uttered their voices, I was about to write, and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not, signifies that these things indeed are made manifest, but that they are not received till after they who are meant by "the dragon," "the beast," and "the false prophet," are cast out of the

world of spirits, because there would be danger were they to be received before. “The voices” which the seven thunders uttered, are the things just mentioned above (n. 472), which are three times mentioned, because they are the very essentials of the New Church. By “writing,” in the natural sense, is signified to commit to paper, and thus for the information of posterity, but, in the spiritual sense, by “writing” is signified to commit to the heart for reception; hence by “sealing them up and not writing them,” is signified that they will not be committed to the heart and received, till after the dragon, the beast, and the false prophet, are cast out of the world of spirits, because there would be danger if they were received before. The reason is, because by “the dragon,” “the beast,” and “the false prophet,” are signified they who are in faith separated from charity, and these constantly and tenaciously adhere to their belief, that God the Father is to be approached, and not the Lord immediately, and that the Lord is not the God of heaven and earth as to His Human; therefore if the above-mentioned doctrine (n. 472), which has been manifested and is still being manifested, which is signified by “the little book was opened,” were to be received by any others than those who are in charity and its faith, who also are those who are signified by “John” (n. 5, 17), before the dragon is cast out, it would be rejected not only by them, but also through them, by the rest; and if not rejected, still it would be falsified, yea, profaned. [2] That this is the case, evidently appears from what now follows in Revelation, when seen in its series, as, that they killed the Lord’s two witnesses (Rev. 11:7); that the dragon stood by the woman who was about to be delivered, that he might devour her offspring; and after he had fought with Michael he persecuted the woman (Rev. 12:1-17); and that the two beasts which came up, one out of the sea, and the other out of the earth, made one with him (Rev. 13:1-18); as also that he gathered together his followers to battle at the place called Armageddon (Rev. 16:16); and, finally, that they assembled the nations, Gog and Magog, to war (Rev. 20:8, 9). But that the dragon, the beast, and the false prophet, were cast into the lake of fire and brimstone (Rev. 20:10); and this being effected, the New Church, which is to be the Lamb's wife, came down out of heaven (Rev. 21-22). Such is the signification of these words: Seal up those things which the seven thunders uttered, and write them not (Rev. 10:5-6). Also of the following in this chapter: In the days of the voice of the seventh angel the mystery of God will be finished, as He hath declared to His servants the prophets (Rev. 10:7). And by these words in the next chapter: And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's (Rev. 11:15). And likewise by many things to the same effect in the chapters which follow. Something may be seen on this subject in The Doctrine of the New Jerusalem concerning the Lord (n. 61).

(474) Verse 5. And the angel whom I saw standing upon the sea and the earth, lifted up his hand to heaven, (verse 6), and swore by Him that liveth for ages of ages, signifies the attestation and testification of the Lord by Himself. By "the

angel standing upon the sea and the earth" is meant the Lord (n. 470); by "lifting his hand up to heaven" is signified this attestation, that "there should be time no longer" (verse 6); by "swearing" is signified this testification, that "in the days of the voice of the seventh angel the mystery of God should be finished (verse 7); by "Him that liveth for ages of ages" is meant the Lord Himself, as above (chapters 1:18; 4:9, 10; 5:14; Daniel 4:34). That the Lord testifies by himself will be seen presently. From what has been said, it is evident, that by these words, "and the angel whom I saw standing upon the sea and the earth, lifted up his hand to heaven, and swore by Him that liveth for ages of ages" is signified the attestation and testification of the Lord by himself. [2] That Jehovah swears, that is, testifies, by Himself is evident from these passages: I have sworn by Myself, the word hath gone out of My mouth which shall not be recalled (Isa. 45:23). I have sworn by Myself, that this house shall be a desolation (Jer. 22:5). Jehovah hath sworn by His soul (Jer. 51:14; Amos 6:8). Jehovah hath sworn by His holiness (Amos 4:2). Jehovah hath sworn by His right hand, and by the arm of His strength (Isa. 62:8). Behold, I have sworn by My great name (Jer. 44:26). Jehovah, that is, the Lord, "swearing by Himself" signifies that the Divine truth testifies, for He is the Divine truth itself, and thus testifies from itself and by itself. Besides which, that "Jehovah swears" may also be seen in Isaiah 14:24; 54:9; Psalms 89:3, 35; 95:11; 110:4; 132:11. It is said that "Jehovah hath sworn" because the church instituted among the sons of Israel was a representative church, and the Lord's conjunction with the church was thence represented by a covenant, such as is made between two who swear to their compact; therefore, because an oath was a part of the covenant, it is said that "Jehovah swore"; by which, nevertheless, it is not meant that He swore, but that the Divine truth testifies it. [3] That an oath was a part of a covenant, appears from these passages: I have sworn unto thee, and entered into a covenant, and thou shouldest be Mine (Ezek. 16:8). To remember the covenant, the oath which he swore (Luke 1:72-73; Ps. 105:9; Jer. 11:5; 32:22; Deut. 1:34; 10:11; 11:9, 21; 26:3, 15; 31:20; 34:4). As a covenant was a representative of the conjunction of the Lord with the church, and, reciprocally, of the church with the Lord; and as the oath was a part of the covenant, and man was to swear from the truth therein, thus also by it, therefore the sons of Israel were permitted to swear by Jehovah, and thus by the Divine truth (Exodus 20:7; Leviticus 19:12; Deuteronomy 6:13; 10:20; Isaiah 48:1; 65:16; Jeremiah 4:2; Zechariah 5:4); but after the representatives of the church were abrogated, the oaths of a covenant were also abrogated by the Lord (Matthew 5:33-37; 23:16-22).

(475) Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, signifies who vivifies all that are in heaven and that are in the church, and each and every thing in them. By "creating" in the natural sense is signified to create; but, in the spiritual sense, by "creating" is signified to reform and regenerate (n. 254, 290), which is

also to vivify. By “heaven” is meant heaven where the angels are; by “the earth and the sea” is signified the church; by “the earth,” they who are in its internals, and by “the sea,” they who are in its externals (n. 398, 470). By “the things that are therein,” are signified each and all the things with them.

(476) That there should be time no longer, signifies that there cannot be any state of the church, nor any church, unless one God be acknowledged, and that the Lord is He. By “time” is signified state; and, because the church is here treated of, the state of the church is signified. Therefore “there shall be time no longer,” signifies that there will not be any state of the church. That it also means that there is not any church, unless one God be acknowledged, and that the Lord is He, follows as a consequence. But what is the case at this day? That there is one God is not denied, but that the Lord is He is denied; and yet there is not one God, in whom is the Trinity at the same time, but the Lord. That the church is from Him, who is the Savior and Redeemer, is not denied; but that He, as the Savior and Redeemer, ought to be approached immediately, is denied. Hence it is evident, that the church is about to expire, unless a new one comes into existence, which acknowledges the Lord alone to be the God of heaven and earth, and, for this reason, immediately approaches Him (see Matthew 28:18). Therefore these words, “there shall be time no longer,” that is, there shall be no church, relate to what follows in this chapter (verse 7); and this again, to what is written in chapter 11 (verse 15); where it is said there will be a

church which will be from the Lord alone. [2] By "time" is signified state, because in the spiritual world time is not measured by days, weeks, months, and years, but by states, which are progressions of the life of those who are there, from which they remember things past; on which subject see the work on Heaven and Hell, published at London in the year 1758 (n. 162-169), where time in heaven is treated of. The reason why the state of the church is here meant by "time," is because day and night, morning and evening, summer and winter, constitute time in this world, and when understood in the spiritual sense, they constitute the states of the church; therefore when these states no longer exist, there is no church; and there is then no church, when there is no longer any good and truth, thus when the light of truth is thick darkness, and the heat of good is cold; this is what is meant by "there is time no longer." Something similar is meant by the following passages in the Word: The fourth beast will think to change the times (Dan. 7:25). But it shall be one day which is known to Jehovah, not day nor night (thus there would be no time) (Zech. 14:7). I will cause the sun to set at noon, and I will darken the earth in the day of light (thus there would be no time) (Amos 8:9). Behold, one evil is come, the end is come, the end is come, the morning is come upon thee, O thou that dwellest in the land, the time is come (Ezek. 7:5-7). "The morning" is the beginning of a new church (n. 151), therefore it is said "the time is come."

(477) Verse 7. But in the days of the voice of the seventh angel when he is about to sound, signifies the final

exploration and manifestation of the state of the church, which must perish, unless the new one be established by the Lord. That by "sounding a trumpet" is signified to explore and manifest the state of life of those who are of the church, consequently the state of the church, may be seen above (n. 397); and seven angels sounded, by "the voice of the seventh angel" is signified the final exploration and manifestation, which is that the church is about to perish, unless the New one be established by the Lord; that it is about to perish, is meant by "there being time no longer" (n. 476), and that the New Church is to be established by the Lord, is meant by what now follows.

(478) The mystery of God shall be finished; as He hath declared to His servants the prophets, signifies that then it will appear that it is foretold in the Word of both Testaments, but has hitherto been hidden, that after the Last Judgment is executed upon those who have devastated the church, the Lord's kingdom will come. By "being finished" is signified to be fulfilled, to have an end, and then to appear. By "the mystery of God declared to the prophets," is signified that which is foretold by the Lord in the Word, and hitherto hidden. By "declaring" (evangelizing) is signified to announce the Lord's advent and His kingdom, for the Gospel is a glad messenger. That this will come to pass, after the Last Judgment is executed upon those who have devastated the church, is also foretold in the Word, therefore this also is signified. From this it may appear, that all these are meant by these words. [2] Something shall first be said of what is foretold in the Word

of both Testaments, concerning the coming of the Lord, and His kingdom. In the Word of the Old Testament, which is called prophetic, in the spiritual sense, and also where this sense shines forth, in the natural sense, the Lord alone is treated of, that is to say, His advent in the fullness of time; which is, when there is no longer any good of charity and truth of faith in the church, which state of the church is called the consummation, devastation, desolation, and decision. It also treats of His combats with the hells and victories over them, which likewise constitute the Last Judgment executed by Him; and afterwards of the creation of a new heaven, and the establishment of a new church, which are the Lord's kingdom that is to come. These things are also treated of in the Word of the New Testament, which is called apostolic, and particularly in Revelation. [3] That it is the Lord's kingdom, that "will be declared in the days of the voice of the seventh angel," appears plainly in the next or eleventh chapter from these things: And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world have become our Lord's and His Christ's, and He shall reign for ages of ages; and the twenty-four elders fell upon their faces, and adored God, saying, We give Thee thanks, O Lord God, who art and who wast and who art to come, that Thou hast taken to Thee Thy great power, and hast entered into the kingdom (Rev. 11:15-17). [4] This mystery is described in Daniel almost in the same manner as here in Revelation, where are these words: I heard the man clothed in linen, that he lifted up his hands to heaven, and swore by Him that liveth forever, that it should be unto the stated time of stated times and a half, when all these things should be finished: but he said, Go, Daniel, because the words are shut up and sealed even to the time of the end (Dan. 12:7, 9). “Even to the time of the end” is even to this time. That then the Son of man will take the kingdom He foretells in these words: I saw in the vision of the night, and behold, there was one like the Son of man coming with the clouds of heaven; and to Him was given dominion, and glory, and a kingdom; and all peoples, nations, and tongues shall worship Him. His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish (Dan. 7:13-14). [5] That “to declare good tidings” [evangelize] signifies the Lord’s coming and His kingdom at that time is manifest from these passages: O Zion, that declarest good tidings, get thee up upon the mountain: O Jerusalem, that declarest good tidings, lift up thy voice with strength; say, Behold your God; behold the Lord Jehovih cometh in strength, and His arm shall rule for Him (Isa. 40:9-10). How delightful upon the mountains are the feet of him that declareth good tidings, that maketh us to hear peace, that declareth good tidings of good, that maketh us to hear salvation, that saith to Zion, thy God shall reign (Isa. 52:7, 8; Nahum 1:15). Sing unto Jehovah, bless His name, declare the good tidings of His salvation from day to day; for Jehovah cometh (Ps. 96:2, 13). The spirit of the Lord Jehovih is upon me, therefore Jehovah hath anointed me to declare good tidings to the poor, to preach liberty to the captives, to proclaim the year of the good pleasure of

Jehovah (Isa. 61:1-2). The angel said to Zechariah, Behold, thy wife shall bring forth a son, who shall go forth before the Lord God in the spirit and power of Elias, and to prepare the people for the Lord. I am Gabriel, and I was sent to declare to thee this good tidings (Luke 1:13, 17, 19). The angel said to the shepherds, Fear not; behold, I declare to you good tidings of great joy; for unto you is born this day in the city of David a Savior who is Christ the Lord (Luke 2:10-11). The Lord declared the glad tidings of the kingdom of God (Matt. 4:23; 9:35; Mark 1:15; Luke 7:22; 8:1; 9:1-2). John the Baptist also (Luke 3:18). Jesus also said to the disciples, Go into all the world, preach the gospel to every creature (Mark 16:15). This also is “the everlasting gospel” which the angel had that was flying in the midst of heaven, “to declare to them that dwell upon the earth” (Revelation 14:6). [6] It is said that “the mystery of God shall be finished”; by which is meant that now will be fulfilled that which has not been fulfilled before, which is that the kingdom will be the Lord’s. For it was not fulfilled by the Jews, because they did not acknowledge the Lord. Nor was it fulfilled by the Christians, for neither did they acknowledge the Lord as the God of heaven and earth even as to His Human; for they make this like the human of another man: wherefore they do not go immediately to Him; when yet He is Jehovah, who came into the world.

(479) Verse 8. And the voice which I heard from heaven spoke unto me again, saying, Take the little book, which is open in the hand of the angel who is standing upon the sea and upon the earth, signifies a command from heaven, that

they should admit that doctrine concerning the Lord, but that it should be made manifest by John, how it would be received in the church, before they who are meant by "the dragon," "the beast," and "the false prophet" are removed. By "the voice which he heard from heaven" now again speaking with him, is meant the voice which said to him to seal up the things which the seven thunders uttered, and not to write them (verse 4), by which is signified that the doctrine concerning the Lord would not be received till after they who are meant by "the dragon," "the beast," and "the false prophet," should be cast out of the world of spirits, because there would be danger were it to be received before, as may be seen above (n. 473). That this is the case, is now made manifest by John, by his "eating up the little book," as presently follows. That by "the little book" is meant the doctrine concerning the Lord, may be seen (n. 469, 472); and that by "the angel standing upon the sea and upon the earth" is meant the Lord (n. 465, 470).

(480) Verse 9. And I went unto the angel, saying unto him, Give me the little book, signifies an inclination of the mind, with many in the church, to receive the doctrine. This is signified, because by John is here manifested how the doctrine concerning the Lord is received by many in the church, as just observed; an inclination of the mind with these to receive this doctrine is meant, because an inclination was apparent in John, in that he went and asked for it. As these things involve such a meaning, therefore John was first told to take the little book; he then went and

asked for it; then the angel said that he would give it him, but that the little book would make his belly bitter; and lastly it is said that it was given him, and that it so came to pass; all these things being significative.

(481) And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey, signifies that reception from acknowledgment that the Lord is the Saviour and Redeemer, is agreeable and pleasant, but that the acknowledgment that He alone is the God of heaven and earth, and that His Human is Divine, is disagreeable and difficult to receive by reason of falsifications. By "taking the little book," is signified to receive the doctrine concerning the Lord; by "eating it up," is signified to acknowledge it; by "making the belly bitter," is signified that it will be disagreeable and difficult from falsifications, for "bitter" signifies truth falsified (n. 411); by "being in the mouth sweet as honey," is signified that the beginning of its reception is agreeable and pleasant. These things that are now applied to that doctrine, which is meant by "the little book open in the hand of the angel" (n. 469, 472), signify that reception from acknowledgment that the Lord is the Saviour and Redeemer, is agreeable and pleasant; but that the acknowledgment that He alone is the God of heaven and earth, and that His Human is Divine, is disagreeable and difficult from falsifications. The falsifications, by which that doctrine is perceived as disagreeable and difficult are especially that the Lord is not acknowledged to be one with the Father, although He Himself so taught; they have not acknowledged the Lord's

Human to be Divine, which, nevertheless, is the Son of God (Luke 1:35); and thus it may be said, that they have made God three, and the Lord two; besides the falsities continued from them: from these falsities flows faith alone, and faith alone afterwards confirms those falsities. That from these falsities, so great a bitterness and internal repugnance exists, that they cannot, after death, even name the Divine Human from acknowledgment in thought, may be seen above (n. 294).

(482) Verse 10. And I took the little book out of the angel's hand and ate it up, and it was in my mouth sweet as honey, and when I had eaten it my belly was made bitter, signifies that so it came to pass, and was thus manifested what reception that doctrine would meet with, before they who are meant by "the dragon," "the beast," and "the false prophet," were removed. As this is a consequence of what was said above, it needs no further explanation. It is written that the prophet Ezekiel was also commanded: To eat the volume of the book, and that in his mouth it was sweet as honey (Ezek. 2:8-10; 3:1-3).

(483) Verse 11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings, signifies, that because it is so, the quality of those who are in faith alone must be further taught. That this is signified, appears from what follows, down to chapter 17, which treats of those who are in faith alone; and afterwards of the Roman Catholic religion, and then of the expulsion of the dragon, the beast, and the false prophet, into hell, and thus concerning the New Church, in which the Lord alone

will be worshiped. To prophesy signifies to teach (n. 8, 133), therefore "to prophesy again" signifies to teach further; by "peoples" are signified those who are in the truths or the falsities of doctrine; and by "nations," those who are in the goods or the evils of life, as will be seen presently; by "tongues" are signified those who are exteriorly in them (n. 282); and by "kings" are signified those who are interiorly in them; for by "kings" are signified those who are in truths from good; and, in the opposite sense, those who are in falsities derived from evil, and, abstractly, truths from good or falsities from evil, as may be seen (n. 20, 664, 704, 720, 830, 921); and since they who are in interior falsities are specifically treated of in what follows, it is said, "and many kings," by whom are signified falsities of evil in abundance. "Peoples," "nations," "tongues," and "kings" are mentioned that all who are such in the church may be meant. John being told that "he must prophesy again" signifies that it is necessary to teach further what is the quality of those who are in faith alone, to the end that their falsities may be disclosed and thus abolished; inasmuch as no falsity is abolished before it is disclosed. [2] That "peoples" signify those who are in truths or falsities of doctrine, and "nations" those who are in goods or in evils of life, may appear from many passages in the Word, where "peoples" and "nations" are mentioned; but in confirmation of this, only those passages shall be here adduced, where "peoples" and "nations" are mentioned together, from which this may be concluded, since in the Word in each and every thing there is a marriage of the Lord and the church, and thence a marriage of good and truth; and “peoples” relate to truth, and “nations” to good. That there is such a marriage in each and every thing of the Word, may be seen in Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 80-90). [3] The passages in the Word are as follows: Woe to the sinful nation, to the people laden with iniquity (Isa. 1:4). I will send him against a hypocritical nation, I will command him against the people of my wrath (Isa. 10:6). Jehovah smiteth the peoples with a plague not curable, He ruled the nations with anger (Isa. 14:6). In that day shall there be brought as a present to Jehovah a people distracted and plundered, and a nation meted out and trodden down (Isa. 18:7). The strong people shall honor thee, the city of the powerful nations shall fear thee (Isa. 25:3). Jehovah shall swallow up the covering over all peoples, and the veil over all the nations (Isa. 25:7). Approach, ye nations, and hearken, ye peoples (Isa. 34:1). I have called thee for a covenant of the peoples, and for a light of the nations (Isa. 42:6). Let all the nations be gathered together, and let the peoples assemble (Isa. 43:9). Behold, I will lift up My hand to the nations, and My ensign to the people (Isa. 49:22). I have given him for a witness to the people, a leader and a lawgiver to the nations (Isa. 55:4). Behold a people coming from the land of the north, and a great nation from the sides of the earth (Jer. 6:22). Many peoples shall come, and numerous nations, to seek Jehovah Zebaoth in Jerusalem (Zech. 8:22). Jehovah rendereth void the counsel of the nations, He overturneth the thoughts of the peoples (Ps. 33:10). Jehovah will subdue the peoples under us, and the nations under our feet: Jehovah reigned over the nations; the willing of the peoples are gathered together (Ps. 47:3, 8-9). The peoples shall confess Thee, the nations shall be glad, for Thou shalt judge the peoples righteously, and lead the nations on the earth (Ps. 67:2-4). Remember me, O Jehovah, with the favor that Thou bearest to Thy people, that I may be glad in the joy of Thy nations (Ps. 106:4, 5). All peoples, nations, and tongues shall worship the Son of man (Dan. 7:14. Besides other places, as Ps. 18:43; Isa. 9:2-3; 11:10; Ezek. 36:15; Joel 2:17; Zeph. 2:9; Rev. 5:9; Luke 2:30-32).

(484) To this I will add three Relations, of things that occurred in the spiritual world. The First Relation is this: I once heard there the sound as of a mill. It was in the northern quarter. I wondered at first what this was; but I recollected that by “a mill” and by “grinding” in the Word is meant to seek from the Word what is serviceable for doctrine (n. 794). On which account I approached the place where that sound was heard; and when I was near, the sound died away; and I then saw a kind of arched roof above the earth, the entrance to which was through a cave. Seeing which, I descended and entered. And behold there was a chamber, in which I saw an old man sitting among books, holding before him the Word, and seeking therefrom what might be serviceable for his doctrine. Scraps of paper lay around, on which he wrote down what served him. There were scribes in an adjoining room, who gathered up the papers, and copied them upon an entire sheet. I asked first about the books around him. He said that they all

treated of justifying faith; “those which were from Sweden and Denmark profoundly, those which were from Germany more profoundly, and those that were from Britain more profoundly still, and most profoundly those from Holland.” And he added that they disagree in various things, but that in the article of justification and salvation by faith alone they all agree. Afterwards he said to me that he was now collecting from the Word this first point of justifying faith, that God the Father fell away from grace towards the human race on account of their iniquities; and that it was therefore a Divine necessity for the saving of men, that satisfaction, reconciliation, propitiation, and mediation should be made by some one, who should take upon himself the condemnation of justice; and this could by no means be done but by His only Son; and that after this was done, access to God the Father was open for His sake. And he said, “I see and have seen, that this is according to all reason. How otherwise could God the Father be approached, except through faith in that merit of the Son? I have now found also, that this is likewise according to Scripture.” [2] I heard this, and was astounded that he should say that it was according to reason and according to Scripture, when yet it is contrary to reason and contrary to Scripture; which I also told him plainly. He then rejoined in the wrath of his zeal, “How can you speak so?” Wherefore I opened my mind, saying, “Is it not contrary to reason to think that God the Father fell away from grace towards the human race, and rejected it? “Is not the Divine Grace an attribute of the Divine Essence? Wherefore, to fall away from grace would be to fall away from His Divine Essence; and to fall away from His Divine Essence, would be to be no longer God. Can God be alienated from Himself? Believe me, that grace on the part of God, as it is infinite, is also eternal. The grace of God may be lost on the part of man, if he does not receive it; but never on the part of God. If grace should recede from God, there would be an end of the entire heaven and with it the entire human race, insomuch that man would no longer be man in any respect; for which reason grace on the part of God endures forever, not only towards angels and men, but also towards the devil himself. Since this is according to reason, why do you say that the only access to God the Father is through faith in the Son's merit, when yet there is perpetual access through grace? [3] "But why do you say, access to God the Father for the sake of the Son? and why not to God the Father through the Son? Is not the Son the Mediator and Saviour? Why do you not go to the Mediator and Saviour Himself? Is He not God and Man? Who on the earth goes immediately to an emperor, king, or prince? Must there not be a deputy or introducer? Do you not know that the Lord came into the world, that He might introduce us to the Father; and that access is not given, except through Him? Search now in the Scriptures, and you will see that this is according to them; and that your way to the Father is contrary to Scripture, as it is contrary to reason. I tell you, too, that it is presumption to climb up to God the Father, and not through Him who is in the bosom of the Father, and alone is with Him. Have you not read John 14:6?" Hearing these things, the old man was so angry, that he leaped from his seat, and cried out to his scribes to cast me out. And when I immediately went out of myself, he threw out of doors after me the book which his hand by chance took hold of, and that book was the Word. [4] The Second Relation. After I went out, I again heard a harsh sound, but like that of two millstones in collision with each other. I went in the direction of the sound, and it died away. And I saw a narrow gate leading obliquely downwards into a kind of roofed building divided into little cells, in each of which two were sitting, who were also collecting from the Word confirmations in favor of faith; one collected, and the other wrote; and this alternately. I went up to one cell, and stood in the door, and asked, "What are you collecting and writing?" They said, "Concerning the act of justification, or, concerning faith in act; which is faith itself justifying, vivifying, and saving, and is the chief doctrine in Christendom." And I then said to him, "Tell me some sign of the act, when that faith is brought into the heart and into the soul of a man." He answered, "The sign of the act is in the moment when the man, moved with distress that he is condemned, thinks of Christ, that He took away the condemnation of the law, and takes hold of this His merit with confidence; and with this in his thought, goes to God the Father, and prays." [5] Then I said, "Thus the act takes place, and this is the moment." And I asked, "How shall I comprehend what is said of this act, that not anything of the man contributes to it, any more than it would if he were a stock or a stone; and that the man, as to that act, cannot begin, will, understand, think, operate, cooperate, apply, and accommodate himself in any respect. Tell me how this agrees with your saying, that the act takes place at the time when the man thinks of the rightful power of the law, of his condemnation as taken away by Christ, of the confidence by which he takes hold of that merit of His; and when in thought concerning this he goes to God the Father, and prays; and all those things are done by the man as of himself." But he said, "They are not done actively by the man, but passively." [6] And I replied, "How can one think, have confidence, and pray, passively? Take away the active or the reactive from the man at that time, do you not take away the receptiveness also, and thus the whole, and with it the act itself? What then becomes of your act, unless it be a mere ideal, which is called a thing of the reason? I know that you do not believe, with some, that such an act is given only with the predestined, who know nothing whatever of the infusion of faith with themselves. These may play at dice, to find out whether it is so. For which reason, my friend, believe that in the things of faith man operates and cooperates as of himself; and that without that cooperation, the act of faith, which you have called the chief of doctrine and of religion, is nothing but the statue of Lot's wife, tinkling as mere salt when scratched by the scribe's pen, or fingernail (Luke 17:32). I have said this, because, as to that act, you make yourselves like statues." When I said this, he rose, and seized the candlestick with the full force of his hand to cast it in my face; but the candle being then suddenly extinguished, in the thick darkness he threw it against the forehead of his companion; and I went away laughing. [7] The Third Relation. In the northern quarter of the spiritual world I heard as it were the roar of waters; therefore I approached thither; and when I was near, the roar ceased, and I heard a sound like that from a congregation. And then a house was seen full of holes, surrounded by a rough wall, from which that sound proceeded. I approached, and there was a doorkeeper there, whom I asked who were there. He said that they were the wisest of the wise, who decide among themselves concerning supernatural things. He spoke thus from his simple belief. And I asked whether it was permitted to enter. He said that it was, "provided you say nothing. I may admit you, because I have leave to admit Gentiles, who stand with me at the door." I therefore entered; and behold, it was a circus, and in the midst of it a pulpit; and an assembly of the wise, and thus of the learned, were discussing the arcana of faith. And the matter or proposition then submitted for discussion was, whether the good which a man does in the state of justification by faith, or in the progression of it after the act, is the good of religion or not. They said unanimously, that by the good of religion was meant the good which contributes to salvation. [8] The discussion was sharp; but those prevailed who said that the goods which a man does in the state or in the progression of faith, are only moral, civil, and political goods, which contribute nothing to salvation; but that faith only can do this. And they confirmed it thus. "How can any work of man be conjoined with free grace? Is not salvation of free grace? How can any good of man be conjoined with

Christ's merit? Is not salvation by that alone? And how can man's operation be conjoined with the operation of the Holy Spirit? Does not this do all, without the man's help? Are not these three things alone saving in the act of faith? And these three things also remain as alone saving in the state or progression of faith. For which reason accessory good from the man can by no means be called the good of religion, which, as was said, contributes to salvation. But if one does this for the sake of salvation, it is rather to be called the evil of religion." [9] Two Gentiles were standing in the entry near the doorkeeper; and they heard these things, and said to each other, "These people have not any religion. Who does not see that to do good to the neighbor for the sake of God, and thus with God, and from God, is what is called religion?" And the other said, "Their faith hath infatuated them." And they then asked the doorkeeper, "Who are these?" The doorkeeper said, "They are wise Christians." And they answered, "Nonsense, you are deceiving us; they are play-actors; they speak like them." And I went away. And when I looked, after a time, to the place where that house was, behold it was a marsh. [10] These things which I saw and heard, I saw and heard in the wakefulness of my body and at the same time of my spirit; for the Lord has so united my spirit to my body, that I may be in both at the same time. It was of the Divine auspices of the Lord, that I came to those houses, and that they then deliberated concerning these things, and that it took place as it is described.

(485)

Revelation 11

1. And there was given me a reed like a staff; and the angel stood near, saying, Rise, and measure the temple of God and the altar, and them that adore therein. 2. And the court which is without the temple cast out, and measure it not; for it is given to the Gentiles; and the holy city shall they trample forty-two months. 3. And I will give to My two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. 4. These are the two olive trees, and the two lamp stands, which are standing before the God of the earth. 5. And if anyone will hurt them, fire shall go forth out of their mouth, and shall devour their enemies; and if anyone will hurt them, thus must he be killed. 6. These have power to shut heaven, that it rain no rain in the days of their prophecy: and they have power over the waters to turn them into blood; and to smite the earth with every plague, as often as they will. 7. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. 8. And their bodies shall be upon the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9. And they of the peoples, and tribes, and tongues, and nations, shall see their bodies three days and a half, and shall not permit their bodies to be put into tombs. 10. And they that dwell upon the earth shall rejoice over them and

shall be glad, and shall send gifts one to another; because those two prophets tormented them that dwell upon the earth. 11. And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them. 12. And they heard a great voice out of heaven, saying unto them, Come up hither. And they went up into heaven in a cloud, and their enemies saw them. 13. And in that hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were killed the names of men seven thousand; and the rest were terrified, and gave glory to the God of heaven. 14. The second woe is past; behold, the third woe cometh quickly. 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of the world are become our Lord’s and His Christ’s, and He shall reign for ages of ages. 16. And the four-and-twenty elders, who sit before God on their thrones, fell upon their faces, and adored God; 17. Saying, We give Thee thanks, O Lord God Almighty, who is, and who was, and who is to come, because Thou hast taken Thy great power, and hast entered into the kingdom. 18. And the nations were angry; and Thy anger is come, and the time of judging the dead, and of giving reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth. 19. And the temple of God was opened in heaven; and there was seen in His temple the ark of His covenant; and there were lightnings, and voices, and thunders, and an earthquake, and great hail. THE

SPIRITUAL SENSE The contents of the whole chapter It still treats of the state of the church among the Reformed, as to the quality of those who are interiorly in faith alone, contrary to the two essentials of the New Church, which are that the Lord alone is the God of heaven and earth, and that His Human is Divine; and that men ought to live according to the precepts of the Decalogue. That these two essentials were declared to them (verses 3-6), but that they were totally rejected (verses 7-10). That they were raised up again by the Lord (verses 11, 12). That they who rejected them, perished (verse 13). That the state of the New Church was manifested from the New Heaven (verses. 15-19). The contents of each verse Verse 1. "And there was given me a reed like a staff," signifies that the faculty and power of knowing and seeing the state of the church in heaven and in the world was given (n. 485). "And the angel stood by, saying, Rise, and measure the temple of God and the altar, and them that adore in it," signifies the Lord's presence and His command, that he should see and know the state of the church in the New Heaven (n. 486). Verse 2. "And the court which is without the temple leave out, and measure it not," signifies that the state of the church on earth, such as it is at present, is to be removed, and not known (n. 487). "For it is given to the Gentiles," signifies, because the state of that church is destroyed and desolated by evils of life (n. 488). "And the holy city shall they trample forty-two months," signifies that it would disperse every truth of the Word, even so that nothing remained (n. 489). Verse 3. "And I will give My two witnesses," signifies those who confess and acknowledge in heart that the Lord is the God of heaven and earth, and that His Human is Divine, and who are conjoined to Him by a life according to the precepts of the Decalogue (n. 490). “And they shall prophesy a thousand two hundred [and sixty] days,” signifies that these two articles, the acknowledgment of the Lord, and a life according to the commandments of the Decalogue, which are the two essentials of the New Church, are to be taught until the end and the beginning (n. 491). “Clothed in sackcloth,” signifies mourning in the meantime on account of the nonreception of truth (n. 492). Verse 4. “These are the two olive trees, and the two lampstands, which are standing before the God of the earth,” signifies love and intelligence, or charity and faith, from the Lord with them (n. 493). Verse 5. “And if anyone will hurt them, fire shall go forth out of their mouth, and shall devour their enemies,” signifies that they who wish to destroy these two essentials of the New Church, will perish from infernal love (n. 494). “And if anyone will hurt them, he must thus be killed,” signifies that he who condemns them shall in like manner be condemned (n. 495). Verse 6. “These have power to shut heaven, that it rain no rain in the days of their prophecy,” signifies that they who turn themselves away from these two essentials cannot receive any truth from heaven (n. 496). “And they have power over the waters to turn them into blood,” signifies that they who turn themselves away from them falsify the truths of the Word (n. 497). “And to smite the earth with every plague, as often as they will,” signifies that they who would destroy them, will cast themselves into all kinds of evils and falsities, as often as and as far as they do so (n. 498). Verse 7. “And when they shall have finished their testimony,” signifies that after the Lord taught those two essentials of the New Church (n. 499). “The beast that ascendeth out of the abyss shall make war with them, and overcome them, and kill them,” signifies that they who are in the internals of the doctrine of faith alone will reject these two (n. 500). Verse 8. “And their bodies shall lie on the street of the great city,” signifies that they are totally rejected (n. 501). “Which spiritually is called Sodom and Egypt,” signifies two infernal loves, which are the love of dominion from the love of self, and the love of rule from the pride of one’s own intelligence, which exist in the church where one God is not acknowledged, and the Lord not worshiped, and where they do not live according to the precepts of the Decalogue (n. 502, 503). “Where also our Lord was crucified,” signifies non-acknowledgment of the Lord’s Divine Human, and, consequently, a state of rejection (n. 504). Verse 9. “And they of the peoples, and tribes, and tongues, and nations, shall see their bodies three days and a half,” signifies when all they, who, until the end of the present church and the beginning of the New Church, have been and will be in falsities of doctrine and evils of life from faith alone, have heard and shall hear of these two essentials (n. 505). “And shall not permit their bodies to be put into tombs,” signifies that they have condemned and will condemn them (n. 506). Verse 10. “And they that dwell upon the earth shall rejoice over them and be glad,” signifies the delight of the affection of the heart and soul in the church among those who were in faith alone (n. 507). “And shall send gifts one to another,” signifies consociation through love and friendship (n. 508). “Because these two prophets tormented them that dwell upon the earth,” signifies that these two essentials of the New Church, by reason of their contrariety in the two essentials in the church of the Reformed, are held in contempt, dislike, and aversion (n. 509). Verse 11. “And after three days and a half the spirit of life from God entered into them, and they stood upon their feet,” signifies that these two essentials, during the commencement and progress of the New Church, with those who receive them, will be vivified by the Lord (n. 510). “And great fear fell upon them that saw them,” signifies commotion of mind and consternation at Divine truths (n. 511). Verse 12. “And they heard a great voice from heaven, saying to them, Come up hither,” signifies that these two essentials of the New Church were taken up by the Lord into heaven, from whence they came, and where they are, and the protection of them (n. 512). “And they went up into heaven in a cloud,” signifies the taking them up into heaven, and conjunction there with the Lord by the Divine truth of the Word in its literal sense (n. 513). “And their enemies saw them,” signifies that they who are in faith separated from charity heard them, but remained in their own falsities (n. 514). Verse 13. “And in that hour there was a great earthquake, and the tenth part of the city fell,” signifies a remarkable change of state which then took place with them, and that they were torn away from heaven, and cast down into hell

(n. 515). “And in the earthquake were killed the names of men seven thousand,” signifies that all those who confessed faith alone, and therefore made no account of the works of charity, perished (n. 516). “And the rest were terrified, and gave glory to the God of heaven,” signifies that they who saw their destruction acknowledged the Lord, and were separated (n. 517). Verse 14. “The second woe is past; behold the third woe cometh quickly,” signifies lamentation over the perverted state of the church, and then the last lamentation, to be treated of presently (n. 518). Verse 15. “And the seventh angel sounded,” signifies the exploration and manifestation of the state of the church after the consummation, at the coming of the Lord and of His kingdom (n. 519). “And there were great voices in heaven, saying, The kingdoms of the world are become our Lord’s and His Christ’s, and He shall reign for ages of ages,” signifies celebrations by the angels, because heaven and the church are become the Lord’s, as they were from the beginning, and because now they belong to His Divine Human, consequently that now, the Lord as to both will reign over heaven and the church to eternity (n. 520). Verse 16. “And the four-and-twenty elders, who sit before God on their thrones, fell upon their faces, and adored God,” signifies the acknowledgment by all the angels of heaven, that the Lord is the God of heaven and earth, and the highest adoration (n. 521). Verse 17. “Saying, We give Thee thanks, O Lord God Almighty, who is, and who was, and who is to come,” signifies confession and glorification by the angels of heaven, that it is the Lord who is, who has life and power from Himself, and who rules all things, because He alone is eternal and infinite (n. 522). "That Thou hast taken Thy great power, and hast entered into the kingdom," signifies the New Heaven and the New Church, where they acknowledge Him to be the only God (n. 523). Verse 18. "And the nations were angry," signifies those who are in faith alone, and thence in evils of life, that they were enraged, and infested those who are against their faith (n. 524). "And Thy anger is come, and the time of judging the dead," signifies their destruction, and the execution of the Last Judgment upon those who have not any spiritual life (n. 525). "And of giving reward to Thy servants the prophets, and to the saints," signifies the felicity of eternal life to those who are in the truths of doctrine from the Word, and in a life according to them (n. 526). "And to them that fear Thy name, small and great," signifies who love the things which relate to the Lord in a lesser and in a greater degree (n. 527). "And to destroy them that destroy the earth," signifies the casting of those into hell who have destroyed the church (n. 528). Verse 19. "And the temple of God was opened in heaven; and there was seen in His temple the ark of His covenant," signifies the New Heaven, in which the Lord in His Divine Human is worshiped; and where they live according to the precepts of His Decalogue, which are the two essentials of the New Church, whereby conjunction is effected (n. 529). "And there were lightnings, and voices, and thunders, and an earthquake, and great hail," signifies the ratiocinations, commotions, and falsifications of good and truth, that ensued in the lower parts. THE

EXPLANATION Verse 1. And there was given me a reed like a staff, signifies that the faculty and power of knowing and seeing the state of the church in heaven and in the world was given to him by the Lord. By "a reed" is signified feeble power, such as man has from himself; and by "staff," is signified great power, such as man has from the Lord; therefore by "a reed was given like a staff," is signified power from the Lord. That it is the faculty and power of knowing and seeing the state of the church in heaven and in the world, is plain from what follows in this chapter to the end. [2] That by "a reed" or cane, is signified feeble power, such as man has from himself, is evident from these passages: Lo, thou trustest in the staff of a broken reed, on Egypt; on which when a man leans it will go into his hand, and pierce it (Isa. 36:6). And all the inhabitants of Egypt shall know, that I am Jehovah, because they have been a staff of reed to the house of Israel; when they held thee by the hand thou didst break, and perforate all their shoulder (Ezek. 29:6-7). By "Egypt" is signified the natural man who trusts in his own strength, therefore he is called "the staff of a bruised reed." By "reed" is signified feeble power, in Isaiah: A bruised reed shall he not break, and the smoking flax shall he not quench (Isa. 42:3). [3] But by a "staff" is signified strong power, which is from the Lord; here of knowing the state of the church, because "the temple and altar were measured" with a staff; and by "measuring" is signified to know, and by "the temple and altar" is signified the church; as will be seen presently. "A staff" signifies power, because wood, of which staffs were made among the ancient people, signifies good; and because it is instead of the right hand, and supports it, and by "the right hand" is signified power; hence it is, that a scepter is a short staff and by "a scepter" is signified the power of a king; and a "scepter" and "staff" are the same word in the Hebrew language. [4] That a staff signifies power, is evident from these passages: Say ye, How is the staff of strength broken, the staff of beauty; descend from glory, and sit in thirst (Jer. 48:17, 18). Jehovah will send the staff of thy strength out of Zion (Ps. 110:2). Thou didst strike through with staffs the head of the unbelieving (Hab. 3:14). Israel the staff of Jehovah's inheritance (Jer. 10:16; 51:19). Thy rod and Thy staff shall comfort me (Ps. 23:4). Jehovah hath broken the staff of the wicked (Isa. 9:4; 14:5; Ps. 125:3). My people inquire of wood; and his staff answers them (Hos. 4:12). Jehovah that removeth from Jerusalem the whole staff of bread and the whole staff of water (Isa. 3:1; Ezek. 4:16; 5:16; 14:13; Ps. 105:16; Lev. 26:26). By "the staff of bread and water" the power of good and truth is signified, and by "Jerusalem" the church: The staff of Levi, upon which Aaron's name was, which blossomed with almonds in the tent (Num. 17:2-10), signifies nothing else in the spiritual sense but the power of truth and good, because by "Levi" and "Aaron" the truth and good of the church were signified. [5] That power is signified by "a staff" is manifest from the power of Moses' staff: That by the stretching out of the staff the waters were turned into blood (Exod. 7:20). That by it frogs came up upon the land of Egypt (Exod. 8:1, etc.). That by it there became lice (Exod. 8:16, etc.). That by it there were thunders and hail (Exod. 9:23, etc.). That by it the locusts went forth (Exod. 10:12, etc.). That by it the Red Sea was divided and turned back (Exod. 14:16, 21, 26). That by it the waters flowed forth from the rock of Horeb (Exod. 17:5, etc.; Num. 20:7-13). That by it Joshua with Moses prevailed over the Amalekites (Exod. 17:9-12). That fire went forth out of the rock by the staff of the angel (Judg. 6:21). From these passages it is manifest that by "a staff" power is signified; and also elsewhere (as Isaiah 10:5, 24, 26; 11:4; 14:5; 30:31-32; Ezekiel 19:10-14; Lamentations 3:1; Micah 7:14; Zechariah 10:11; Numbers 21:18).

(486) And the angel stood by, saying, Rise, and measure the temple of God, and the altar, and them that adore in it, signifies the Lord's presence and His command, that he should see and know the state of the church in the New Heaven. By "angel" is meant the Lord (here as in n. 5, 415, and other places), because an angel never does anything from himself, but only from the Lord; therefore he says, "I will give My two witnesses" (verse 3), and these were the Lord's witnesses. By "standing by" is signified the Lord's presence; and by "saying" is signified His command; by "rise and measure" are signified to see and know; that "to measure" signifies to know and scrutinize the quality of a state, will be seen below. By "the temple, the altar, and them that adore in it," is signified the state of the church in the New Heaven; by "the temple," the church as to the truth of doctrine (n. 191); by "the altar," the church as to the good of love (n. 392); and by "them that adore" is

signified the church as to worship from these two. By “them that adore” is here signified adoration, which is worship, because the spiritual sense is abstracted from the persons (n. 78-79, 96); that this is the case in the present passage, is evident from this, that he was told “to measure” them that adore; for these three things make the church, the truth of doctrine, the good of love, and worship from them. [2] That it is the church in the New Heaven which is meant, is plain from the last verse of this chapter, where it is said, that “the temple of God was opened in heaven, and there was seen in the temple the ark of the covenant” (verse 19). The reason why “the measuring the temple” is spoken of at the beginning of this chapter is in order that the state of the church in heaven, before it was brought into conjunction with the church in the world, might be seen and known. The church in the world is meant by “the court without the temple, which was not to be measured, because it was given to the Gentiles” (verse 2); and then it is described by “the great city, which is called Sodom and Egypt” (verses 7, 8); but afterwards “that great city fell” (verse 13); it follows that the church “was become the Lord’s” (verse 15, and subsequent verses). It is to be known, that there is a church in the heavens as well as on earth; and that they make one, like the internal and external with man; wherefore the church in the heavens is first provided by the Lord, and from it, or by it, the church on earth; thence, it is said, that the New Jerusalem came down from God out of the New Heaven (chapter 21:1, 2). By “the New Heaven” is meant the New Heaven from Christians, which is frequently treated of in the following pages. [3] “To measure” signifies to know and scrutinize the quality; because by “a measure” is signified the quality of a thing, or state; this is signified by all the measures of the New Jerusalem (chapter 21); and also by these words, which occur there: The angel having a golden reed, measured the city and the gates thereof; and he measured the wall, one hundred and forty-four cubits, the measure of a man, that is, of an angel (Rev. 21:15, 17). And as by “the New Jerusalem” is signified the New Church, it is plain by “measuring” it and the things which are of it, is signified to know the quality. The same is signified by “measuring” in Ezekiel, where it is said that: The angel measured the house of God, the temple, the altar, the court, the chambers (Ezek. 40:3-17; 41:1-5, 13-14, 22; 42-43). He measured the waters (Ezek. 47:3-5). And therefore it is said: Show the form to the house of Israel, and let them be ashamed of their iniquities: and they shall measure the form and its exit and its entrance and all the forms of it, that they may guard all the form (Ezek. 43:10, 11). The same is signified by “measuring” in these places: I lifted up my eyes, and behold, a man, in whose hand was a measuring line; and I said, Whither goest thou? and he said, To measure Jerusalem (Zech. 2:1, 2). He stood and measured the earth (Hab. 3:6). The Lord Jehovah measured the waters in the hollow of His hand, and meted out the heavens with the span, and weighed the mountains in scales, and the hills in a balance (Isa. 40:12). Where wast thou when I founded the earth? who set the measures of it? and who stretched out the line upon it (Job 38:4-5)?

(487) Verse 2. But the court which is without the temple cast out, and measure it not, signifies that the state of the church on earth, such as it is at present, is to be removed, and not to be known. By "the court without the temple" is signified the church on earth, this being out of heaven, that is, out of "the temple" (n. 486). By "casting it out" is signified to remove it, in this instance, from heaven, because such is its state; and by "not measuring" is signified not to scrutinize and know its quality (n. 486). The reason follows; "because it is given unto the Gentiles, and the holy city shall they trample forty-two months." That by "the court out of the temple" is here signified the church on earth such as it still is, appears from what follows in this chapter, where it is described by "the great city, which spiritually is called Sodom and Egypt," in which the Lord's two witnesses lay killed, and which afterwards fell in a great earthquake, wherein were killed the names of men seven thousand; besides other circumstances. [2] By "a court" in the Word in other places, is signified the external of the church; for there were two courts, through which it was necessary to pass, in order to go into the temple itself at Jerusalem; and because by "the temple" was signified the church as to its internal, therefore by "the courts" was signified the church as to its external; wherefore the strangers, who were from the Gentiles, were admitted into the courts, but not into the temple itself. And as the external of the church is signified by "a court," therefore also the church on earth is signified thereby, and also heaven in ultimates, because the church on earth is the

entrance to heaven, and likewise heaven in ultimates. [3] That is what is signified by "the court" in these passages: Happy is he whom Thou choosest, he shall dwell in Thy courts: we shall be satisfied with the goodness of Thy house, with the holiness of Thy temple (Ps. 65:4). Praise ye the name of Jehovah, ye who stand in His house, in the courts of the house of our God (Ps. 135:1, 2). How lovely are Thy habitations, O Jehovah; yea, my soul is consumed for the courts of Jehovah (Ps. 84:1, 2). Enter into His gates with confession, into His courts with praise (Ps. 100:4). The just shall flourish like the palm tree; they that be planted in the house of Jehovah shall spring up in the courts of our God (Ps. 92:12, 13). A day in Thy courts is better than a thousand; I have chosen to stand at the door in the house of my God (Ps. 84:10). (Besides other places, as Ps. 96:8; 116:19; Isa. 1:12; 62:9; Zech. 3:7; Ezek. 10:3-5). Concerning the courts of the temple of Jerusalem (1 Kings 6:3, 36). Concerning the courts of the new temple (Ezek. 40:17-44; 42:1-14; 43:4-7). And the court without the tabernacle (Exod. 27:9-18).

(488) For it is given unto the Gentiles, signifies because the state of that church is destroyed and desolated by evils of life, as is evident from the signification of "Gentiles," as being those who are in evils of life, and, abstractly, evils of life (n. 147, 483).

(489) And the holy city shall they trample forty-two months, signifies that it would disperse every truth of the Word, even so that nothing would remain. By "the holy city" is meant the holy Jerusalem; and by "the holy Jerusalem" is

meant the New Church which is in truths of doctrine, for "holy" is predicated of the Divine truth (n. 173); and "a city" signifies doctrine (n. 194); therefore by "trampling" that metropolis or city is signified to disperse the truths of its doctrine; by "forty-two months" is signified until there is an end, when there is nothing left; by truths of doctrine are meant truths from the Word, because the doctrine of the church, and all that relates to it, is thence derived. That they who are, at this day, in the internals of the church, have so dispersed the truths of the Word, and thence the doctrines of the church, and everything of it, is described in this chapter by "the beast coming up out of the abyss," in that "he killed the two witnesses" (verse 7), and may also be seen from the Relations from the spiritual world, annexed to each chapter. [2] By "forty-two months" is signified even to the end, and till no truth and good of the church is left, because the same thing is signified by forty-two and by six weeks, for six times seven is forty-two, and by "six weeks" is signified what is complete even to the end; for "six" has this signification, and "a week" signifies state, and "the seventh week" a holy state, which is a new state of the church, when the Lord begins His reign. This number has a similar signification in the following passage: And there was given unto the beast which came up out of the sea a mouth speaking great things and blasphemies, and power was given unto him to continue forty-two months (Rev. 13:5). (See n. 583.) The reason why "six" signifies what is complete to the end, is, because "three" has that signification (n. 505), and "six" is double that number, and a number doubled has the same signification as the simple number; besides, the same is signified by this number as by three and a half, because “forty-two months” make three years and a half. “Months” are mentioned because by “a month” is signified a full state (as in Isaiah 66:23; Revelation 22:1, 2; Genesis 29:14; Numbers 11:18-20; Deuteronomy 21:11, 13).

(490) Verse 3. And I will give unto My two witnesses, signifies those who confess and acknowledge from the heart that the Lord is the God of heaven and earth, and that His Human is Divine, and who are conjoined to Him by a life according to the precepts of the Decalogue. The reason why these are here meant by “the two witnesses,” is, because these two are the two essentials of the New Church. That the first essential, that the Lord is the God of heaven and earth, and that His Human is Divine, is “a testimony,” and consequently, that they are “witnesses” who confess and acknowledge it in the heart, may be seen (n. 6, 846), and likewise from the following passages: I am the fellow servant of thy brethren that have the testimony of Jesus; for the testimony of Jesus is the spirit of prophecy (Rev. 19:10). The angels of Michael overcame the dragon by the blood of the Lamb and by the Word of His testimony: and the dragon went away to make war with the rest of her seed, who kept the commandments of God, and have the testimony of Jesus Christ (Rev 12:11, 17). The souls of them that were smitten with the axe for the testimony of Jesus and for the Word of God (Rev. 20:4). These are they who acknowledged the Lord. This is called “the testimony of Jesus,” because the

Lord testifies it from His Word, thus from Himself; on which account He is called: The Faithful and True Witness (Rev. 1:5; 3:14). And He says: I testify of Myself, and My testimony is true; because I know whence I come, and whither I go (John 8:14). Also: When the Comforter, the Spirit of truth, is come, He shall testify of Me (John 15:26). That the Comforter, the Spirit of truth, which is also the Holy Spirit, is the proceeding Divine, and that this is the Lord Him-self, may be seen in The Doctrine of the New Jerusalem concerning the Lord (n. Now because the Lord Himself is the Witness, therefore those also are meant by "witnesses" who testify this from the Lord, as John did: Jesus said, Ye sent unto John, and he was a witness to the truth; yet I receive not testimony from man (John 5:33-34). John came for a testimony, that he might testify concerning the light: he was not the Light, but that he might testify of the Light. The Word, which was with God, and which was God, was the true Light (John 1:1-14, 34). [2] That the second essential of the New Church, which is conjunction with the Lord by a life according to the precepts of the Decalogue, is "a Testimony," is manifest from the fact that the Decalogue is called "the Testimony;" as in these passages: Thou shalt put into the ark the Testimony which I will give thee (Exod. 25:16). Moses put the Testimony into the Ark (Exod. 40:20). The mercy-seat which is over the Testimony (Lev. 16:13). Leave the staffs of the tribes before the Testimony (Num. 17:4. Besides other places, as Exod. 25:22; 31:7, 18; 32:15; Ps. 78:5; 132:12). [3] Something shall here be said concerning conjunction with the Lord by a life according to the precepts of the Decalogue. There are two tables upon which those precepts are written, one for the Lord, the other for man. The first table, teaches that many gods are not to be worshiped, but one; the second table, that evils are not to be done; therefore, when one God is worshiped, and man does not do evils, conjunction takes place; for so far as a man desists from evils, that is, does the work of repentance, so far he is accepted by God, and does good from Him. But who now is the one God? A trine or triune God is not one God when this trine and triune is in three Persons; but He, in whom the trine or triune is in one Person, is one God, and that God is the Lord. Entangle the ideas as far as you can, yet you will never be able to extricate the idea that God is one, unless He is also one Person. That this is so, the whole Word teaches, both in the Old Prophetic, and in the New Apostolic, as may be clearly seen from The Doctrine of the New Jerusalem concerning the Lord.

(491) And they shall prophesy a thousand two hundred and sixty days, signifies that these two, the acknowledgment of the Lord, and a life according to the precepts of the Decalogue, which are the two essentials of the New Church, are to be taught until the end and the beginning. That these two, the acknowledgment of the Lord, and a life according to the precepts of the Decalogue, are the two essentials of the New Church, and are meant by "the two witnesses," may be seen above (n. 490); and that "to prophesy" signifies to teach (n. 8, 133). By "one thousand two hundred and sixty days," is signified until the end and the beginning,

that is, until the end of the former church, thus to the beginning of the New. The reason why this is signified by this number, is, because it has the same signification as three and a half, and by three and a half is signified an end and a beginning (n. 505); for the number one thousand two hundred and sixty, when reduced into years, makes three years and a half. The like is signified by the same number in the next chapter: And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and sixty days (Rev. 12:6).

(492) Clothed in sackcloth, signifies mourning in the meantime on account of the non-reception of truth. By “clothed in sackcloth” is signified mourning on account of the devastation of truth in the church; for “garments” signify truths (n. 166, 212, 328, 378, 379); therefore “to be clothed in sackcloth,” which is not a garment, signifies mourning because there is no truth, and where there is no truth there is no church. The sons of Israel represented mourning by various things, which, from correspondences, were significative, as by putting ashes on the head, by rolling themselves in the dust, by sitting a long time silent upon the earth, by shaving themselves, by lamentation and howling, by rending the garments, and also by “putting on sackcloth,” besides other particulars; and each of these signified some evil of the church among them, for which they were punished; and when they were punished, they represented repentance by such things, and on account of the representation of repentance and then at the same time

of humiliation they were heard. [2] That mourning on account of the devastation of truth in the church, was represented by "putting on sackcloth," may be seen from the following passages: The lion is come up from the thicket, he has gone forth from His place to reduce the land to wasteness; for this gird you with sackcloth, lament, howl (Jer. 4:7, 8). O daughter of my people, gird thee with sackcloth, and roll thyself in ashes, for the waster shall suddenly come upon us (Jer. 6:26). Woe unto thee, Chorazin and Bethsaida, for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes (Matt. 11:21; Luke 10:13). The king of Nineveh, after he heard the words of Jonah, put off his robe from him, and covered him with sackcloth, and sat in ashes, and proclaimed a fast, and that man and beast should be covered with sackcloth (Jonah 3:5, 6, 8); besides other places; as in Isa. 3:24; 15:2, 3; 22:12; 37:1, 2; 50:3; Jer. 48:37, 38; 49:3; Lam. 2:10; Ezek. 7:17, 18; 27:31; Dan. 11:3; Joel 1:8, 13; Amos 8:10; Job 16:15, 16; Ps. 30:11; 35:13; 69:10, 11; 2 Sam. 3:31; 1 Kings 21:27; 2 Kings 6:30; 19:1, 2).

(493) Verse 4. These are the two olive trees, and the two lampstands which are standing before the God of the earth, signifies love and intelligence, or charity and faith, both from the Lord with them. By "an olive tree" is signified love and charity, of which presently; and by "lamp stands" is signified enlightenment in truths (n. 43), and thence intelligence and faith, because intelligence is from enlightenment in truths, and faith is from this. By "standing

before God" is signified to hear and do what He commands n. 366), here therefore that these two are with them from the Lord, who is the God of the earth, that is, with those who are in the two essentials of the new church, spoken of above; from which it is plain, that by the two witnesses being "two olive trees and two lampstands" is signified that they were love and intelligence, or charity and faith, for these two make the church; love and charity its life, and intelligence and faith its doctrine. [2] An olive signifies love and charity, because the olive tree signifies the celestial church, and thence "the olive," which is its fruit signifies celestial love, which love is love to the Lord; hence it is that this love is also signified by the oil, by which all the holy things of the church were anointed. The oil, which was called the oil of holiness, was: From olives mixed with aromatics (Exod. 30:23-24). And also: The lamps of the lampstand in the tabernacle were made to burn every evening from olive oil (Exod. 27:20-21; Lev. 24:2). "An olive tree" and "olives" have a like signification in Zechariah: There were two olive trees near the lampstand, one on the right side of the bowl, and the other on its left, and two olive berries: these are the two sons of the olive tree standing before the Lord of the whole earth (Zech. 4:3, 11-12, 14). In David: I am like a green olive tree in the house of God (Ps. 52:8). And in Jeremiah: Jehovah called thy name a green olive tree fair with beautiful fruit (Jer. 11:16-17; besides other places). [3] Since "Jerusalem" signified the church, therefore also many things that were in and about it signified such things as pertain to the church. Near it was also the Mount of Olives, which signified the Divine love, wherefore: Jesus in the day was teaching in the temple, and at night He went out, and passed the night in the Mount of Olives (Luke 21:37; 22:39; John 8:1). And Jesus spoke with His disciples on that mount concerning the consummation of the age, and His coming at that time (Matt. 24:3, and following verses; Mark 13:3, and following verses). And also He went from that mountain to Jerusalem, and suffered (Matt. 21:1; 26:30; Mark 11:1; 14:26; Luke 19:29, 37). And this according to the prediction of Zechariah: His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east (Zech. 14:4). Because "the olive tree" signified the celestial of the church, therefore: The cherubs in the midst of the temple of Jerusalem were made of the wood of the olive tree; in like manner the doors of the oracle, and the posts (1 Kings 6:23-33).

(494) Verse 5. And if anyone will hurt them, fire shall go forth out of their mouth, and shall devour their enemies, signifies that they who would destroy these two essentials of the new church will perish from infernal love. "To will to hurt the two witnesses" signifies to will to destroy these two essentials of the New Church, which are the acknowledgment of the Lord that He is the God of heaven and earth even as to the Human, and a life according to the precepts of the Decalogue; that these are "the witnesses" may be seen above (n. 490). "Fire shall go forth out their mouth" signifies infernal love; "and shall devour their enemies" signifies that they who hurt them will perish from that love; but it is not here to be understood that fire will

proceed “out of the mouth of the witnesses,” but from those who would destroy these two essentials of the New Church, which are meant by “the witnesses” (n. 490). “Fire” is infernal love; for he who does not live according to the precepts of the Decalogue, and who does not approach to God the Savior and Redeemer, cannot be otherwise than in infernal love, and perish. [2] This is similar to what is said elsewhere in the Word, that from Jehovah there is “fire which consumes the wicked”; and that Jehovah acts “from the fire of his wrath,” “anger,” and “fury”; besides other similar expressions, by which it is not meant that this comes from Jehovah, but from the infernal love of the wicked. Such things are said in the Word, because they are appearances; and the Word, in its literal sense, is written by correspondences and appearances. Since it is said that “fire should go forth out of their mouth” and that thereby is meant that it is from those who are in infernal love, some passages shall be adduced in which it is said that “fire is from Jehovah”: The breath of Jehovah, like a stream of brimstone, shall consume it (Isa. 30:33). Smoke goeth up out of His nostrils, and fire out of His mouth, coals burned from it (Ps. 18:8). I will pour out upon them the wrath of Mine anger, for in the fire of My zeal shall the whole earth be consumed (Zeph. 3:8). Behold, Jehovah shall come in fire, for retribution in the wrath of His anger, and His rebuke in flames of fire (Isa. 66:15). Thou shalt be visited by Jehovah in a flame of devouring fire (Isa. 29:6; 30:30; besides many elsewhere).

(495) And if anyone will hurt them, thus must he be killed, signifies that he who condemns them shall in like manner be condemned. By "hurt them" here signifies to condemn, because it follows, "thus must he be killed," and by "being killed," in the Word, is signified to be killed spiritually, which is to be condemned; for the Lord says: With what judgment ye judge, ye shall be judged (Matt. 7:1-2).

(496) Verse 6. These have power to shut heaven, that it rain no rain in the days of their prophecy, signifies that they who turn themselves away from these two essentials of the New Church, cannot receive any truth from heaven. By "heaven" is here meant the angelic heaven; consequently, by "rain," the truth of the church thence is signified; wherefore, by "shutting heaven that it rain no rain" is signified that they are not able to receive any truth of the church from heaven; the truth of the church from heaven is the truth of doctrine from the Word. It is said that the witnesses had this power, but it is meant here as above (n. 494), that they have not the power to shut heaven, but that they shut heaven to themselves who turn themselves away from these two essentials of the New Church, because they remain in their own falsities. That "rain" signifies the Divine truth from heaven, appears from these passages: My doctrine shall flow down as the rain, My word shall drop as the dew (Deut. 32:2). If ye serve other gods, Jehovah will shut heaven, that there be no rain (Deut. 11:11, 14, 16-17). I will lay My vineyard a desolation, and I will command the clouds that they rain no rain upon it (Isa. 5:6). The showers have been withholden, and there hath been no latter rain; but still the

forehead of a harlot woman remained to thee (Jer. 3:3). As the rain cometh down from heaven, so shall My word be that goeth forth out of My mouth (Isa. 55:10-11). Ye sons of Zion rejoice and be glad in Jehovah, for He hath given you the former rain in justice (Joel 2:23). Thou, O God, didst make to drop down a rain of good pleasure (Ps. 68:9). He shall come down like rain upon the herb of the meadow, in His days shall the just flourish (Ps. 72:6, 7). Jehovah shall come unto us as the rain, as the latter rain irrigateth the earth (Hos. 6:3). My word shall drop upon them, and they shall wait for Me as the rain, and he shall open his mouth to the latter rain (Job 29:22-23). Son of man, say, Thou art the land that is not cleansed, on which there is no rain in the day of anger, there is a conspiracy of the prophets in the midst of it (Ezek. 22:24-25); besides other places (as in Isaiah 30:23; Jeremiah 5:24; 10:12-13, 14:3-4; 51:16; Ezekiel 34:26-27; Amos 4:7-8; Zechariah 10:1; Psalms 65:9-10; 135:7; 2 Samuel 23:3-4). “An inundating rain” is for the devastation of truth (Ezekiel 13:11, 13-14; 38:22); and for temptation (Matthew 7:24-27).

(497) And have power over the waters to turn them into blood, signifies that they who turn themselves away from these two essentials falsify the truths of the Word. By “waters” are signified truths (n. 50); and by “blood,” the falsification of the truth of the Word (n. 379); therefore, by “turning the waters into blood” is signified to falsify the truths of the Word. This is to be understood in the same manner as before, namely, that they who turn themselves away from the two essentials of the New Church can see

nothing but the falsities in which they are, which, if they confirm these by the Word, they falsify its truths.

(498) And to smite the earth with every plague as often as they will, signifies that they who would destroy these two essentials of the New Church will cast themselves into all kinds of evils and falsities, as often and so far as they do so. By "the earth" is signified the church (n. 285); and by "a plague" is signified evil and falsity (n. 456); hence by "smiting the earth with every plague," is signified to ruin the church by all kinds of evils and falsities. But this passage is to be understood in the same manner as the former, viz., that they who would smite these two essentials of the New Church with a plague, that is, destroy them, which is done by evil through falsities, will cast themselves into all kinds of evils and falsities; and as the natural sense is thus changed while it becomes spiritual, therefore also this expression, "as often as they will," is changed in like manner into this, as often and so far as they do this. The reason is, because in proportion as anyone destroys these two essentials, he so far destroys the truths of the Word; and so far as he destroys the truths of the Word, so far he casts himself into evils and falsities; for these two essentials are the truths of the Word, as may appear manifestly from The two Doctrines of the New Jerusalem; one concerning The Lord, and the other concerning The Doctrine of Life from the Precepts of the Decalogue. This passage, that "the witnesses had the power of smiting the earth with every plague as often as they will," is similar to many others in the Word, which attribute to Jehovah, that is, to the Lord, that

"He smites men with plagues," and that this is His will, when yet it must be understood that He neither smites them, nor is it His will to do so, as in Zechariah: This shall be the plague with which Jehovah shall smite all the people that have fought against Jerusalem (Zech. 14:12, and following verses). And in Jeremiah: I have smitten thee with the plague of the enemy, with the chastisement of a tyrant, for the multitude of thine iniquity (Jer. 30:14); likewise in many other places. See also above (n. 494).

(499) Verse 7. And when they shall have finished their testimony, signifies that after the Lord has taught that He is the God of heaven and earth, and that there is conjunction with Him by a life according to the precepts of the Decalogue. "When they shall have finished," signifies after the Lord has taught; the two witnesses, indeed, taught, yet not from themselves, but from the Lord. That "testimony" signifies these two, may be seen above (n. 490).

(500) The beast that cometh up out of the abyss shall make war with them, and shall overcome them, and kill them, signifies that they who are in the internals of the doctrine of faith alone will oppose them, and assault these two essentials of the New Church, and will reject them, and, as far as lies in their power, will cause others to reject them. By "the beast that cometh up out of the abyss," are meant they who came up out of the abyss, and appeared like locusts (chap. 9:1-12). That these are they who are in the internals of the doctrine of faith alone, may be seen in the explanation there given; by "making war" is signified to oppose and assault these two essentials of the church, as

will be seen presently; by “overcoming and killing” them is signified to reject and extirpate them in themselves, and, as far as lies in their power, to cause others to do the same. [2] The reason why they who are principled in the internals of the doctrine of faith alone will impugn and reject these two essentials, is, because they have confirmed themselves in two things diametrically opposite to them, First, that it is not the Lord, but God the Father, who is to be approached; and Secondly, that a life according to the precepts of the Decalogue is not a spiritual life, but only a moral and civil life, and this they confirm, lest anyone believe that he can be saved by works, but only by their faith. All they who have had these dogmas impressed deeply on their minds in schools and academies, do not recede from them afterwards. There are three reasons for this which hitherto have not been known: First, because they have entered, as to their spirit, into association with their like in the spiritual world, where there are many satans, who are delighted with nothing but falsities, from which they cannot at all be separated but by rejecting those falsities; nor can this be done but by immediately approaching God the Savior, and beginning a Christian life according to the precepts of the Decalogue. [3] The second reason is because they believe that remission of sins, and thus salvation, is given in a moment in the act of faith, and afterwards in the state or in the progression by the same act continued, preserved, and retained, from the Holy Spirit, separate from the exercises of charity; and they who have once imbibed these doctrines afterwards make no account of sins before God, and so live in their uncleanness. And because they know how to confirm such things subtly before the unlearned by falsifications of the Word, and before the learned by sophistry, it is here said that “the beast which came up from the abyss overcame and killed the two witnesses.” But this takes place only with those who love to follow their own inclinations, being borne along by the delights of their lusts. When these think about salvation, they cherish those lusts in their hearts and embrace their faith with both hands, thinking that they may be saved by uttering certain words with a tone of confidence, and that they need not attend to anything of their life for the sake of God, but only for the sake of the world. [4] The Third reason is that they who, in youth, had imbibed the internals of that faith which are called the mysteries of justification, on being afterwards promoted to an honored ministry, do not think in themselves concerning God and heaven, but concerning themselves and the world, retaining only the mysteries of their faith for the sake of reputation, that they may be honored as wise, and by reason of their wisdom, be thought worthy of being rewarded with wealth. The reason why this is an effect of that faith is because there is nothing of religion in it. That this is so may be seen in the third relation above (n. 484). [5] That by “wars” in the Word, are signified spiritual wars, which are fightings against truth, and are effected by reasonings from falsities, is evident from these passages: Spirits of demons go forth to gather them to war in the great day of God Almighty (Rev. 16:14). The dragon was angry against the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ (Rev. 12:17). It was given to the beast of the dragon to make war with the saints (Rev. 13:7). Consecrate war against the daughter of Zion, and let us go up at noon (Jer. 6:4). Ye have not gone up into the breaches to stand in war in the day of Jehovah (Ezek. 13:5). In Salem is the habitation of God and a dwelling in Zion, where He broke the fiery darts of the bow, and the battle (Ps. 76:2, 3). Jehovah shall go forth as a mighty man, He shall stir up zeal like a man of war (Isa. 42:13; Ps. 24:8). In that day Jehovah shall be for a spirit of judgment to him that sitteth in judgment, who repels war from the gate (Isa. 28:5, 6). Deliver me from the evil man, and preserve me from the man of violence; all the day they gather together for war; they have sharpened their tongue like serpents (Ps. 140:1-3). Many shall come in My name, saying, I am Christ, and shall mislead many, and ye shall hear of wars and rumors of wars, see that ye be not troubled (Matt. 24:5, 6; Mark 13:6, 7; Luke 21:8, 9). The wars of the kings of the north, and of the south, and others, in Daniel (chapters 10, 11, 12) signify no other than spiritual wars; besides "the wars" mentioned in other places (as in Isaiah 2:3-5; 13:4; 21:14, 15; 31:4; Jeremiah 49:25, 26; Hosea 2:18; Zechariah 10:5; 14:3; Psalms 27:3; 46:8, 9). [6] Since by "wars" in the Word, are signified spiritual wars, therefore the ministry of the Levites was called "military service," as appears from these things: It was commanded that the Levites should be numbered, to perform military service, to do work in the tent of the congregation (Num. 4:23, 35, 39, 43, 47). This is the office of the Levites: to perform military service in the ministry of the tent of the congregation; but from a son of fifty years he shall withdraw from the military service of the ministry, nor shall he minister any more (Num. 8:24-25). See also above (n. 447), where it is confirmed from the Word, that "armies" signify the goods and truths of the church, and, in the opposite sense, its evils and falsities.

(501) Verse 8. And their bodies shall be upon the street of the great city, signifies that the two essentials of the New Church are totally rejected by those who are interiorly in the falsities of doctrine concerning justification by faith alone. By "the bodies of the two witnesses" are signified the two essentials of the New Church, which are the acknowledgment of the Lord as the only God of heaven and earth, and that conjunction with Him is by a life according to the precepts of the Decalogue (n. 490, etc.). By "the street of the great city," is signified the falsity of the doctrine concerning justification by faith alone; by "a street" is signified falsity, as will be seen presently; and by "a city" is signified doctrine (n. 194). It is called "a great city," because it is the doctrine which reigns in the whole Reformed Christian world among the clergy, though not in like manner among the laity. "By streets," in the Word, almost the same is signified as by "ways," because streets are ways in a city; but still by "streets" are signified the truths or falsities of doctrine, because "a city" signifies doctrine (n. 194); and by "ways" are signified the truths or falsities of the church, because "the earth" signifies the

church (n. 285). That “streets” signify truths or falsities of doctrine, may be seen from the following passages: And judgment is rejected, and justice hath stood afar off: for truth is stricken in the street, and rectitude cannot come (Isa. 59:14). The chariots shall rage in the streets, they shall run to and fro in the broad ways (Nah. 2:4). In the days of Jael the ways ceased, the broad ways ceased in Israel (Judg. 5:6-7). How is the city of glory left? therefore her young men shall fall in the streets (Jer. 49:25-26; 50:30). They that did feed delicately are devastated in the streets. The form of the Nazarites is darker than blackness; they are not known in the streets. They wandered blind in the streets. They hunted our steps, that we cannot go in the streets (Lam. 4:5, 8, 14, 18). I will cut off the nations, their corners shall be laid waste, I will desolate their streets (Zeph. 3:6). Afterwards in sixty-two weeks the streets of Jerusalem shall be built again, but in troublous times (Dan. 9:25). The street of the city New Jerusalem was pure gold, as clear glass (Rev. 21:21). In the midst of the street of it, on this side and that, the tree bearing twelve fruits (Rev. 22:2; besides other places; as in Isa. 15:3; 24:10-11; 51:20; Jer. 5:1; 6:16; 7:17; 9:21; 11:13; Ezek. 16:24-25, 31; Jer. 44:9, 17; Lam. 2:11, 19; Ezek. 11:6; 26:11-12; Amos 5:16; Zech. 8:3-5; Ps. 144:13; Job 18:17). Since “streets” signify the truths of doctrine of the church, therefore: They taught in the streets (2 Sam. 1:20). And it was said: We have eaten before Thee and drunk before Thee, and Thou hast taught in our streets (Luke 13:26). And therefore: Hypocrites prayed in the corners of the streets (Matt. 6:2-5). And therefore: The householder commanded the servants to go into the streets and broad ways, and bring them in (Luke 14:21). For the same reason, also, what is false and falsified is called: Mire, dirt, and dung of the streets (Isa. 5:25; 10:6; Micah 7:10; Ps. 18:42). The prophets who prophesied what was false, should be cast out into the streets of Jerusalem, and there was none to bury them (Jer. 14:16).

(502) Which spiritually is called Sodom and Egypt signifies the two infernal loves, which are the love of dominating from self-love, and the love of ruling from the pride of one's own intelligence, which are in the church where one God is not acknowledged, and the Lord is not worshiped, and where they do not live according to the precepts of the Decalogue. By "Sodom," in the spiritual sense, is signified the love of dominating from self-love, as will be seen presently; and by "Egypt," in the spiritual sense, is signified the love of ruling from the pride of one's own intelligence, which also will be spoken of presently; and because these two loves are signified, therefore it is spiritually called "Sodom and Egypt." The reason why these loves prevail in the church where one God is not acknowledged, and the Lord is not worshiped, and where they do not live according to the precepts of the Decalogue, is, because man is born into those two loves, and comes into them as he grows up, and those loves cannot be removed but by God the Savior, and by a life according to His precepts; and they cannot be removed by God the Savior, unless He is approached; nor can a life according to His precepts be given, unless man is led by Him. It can indeed be given, but not a life in which

there is anything of heaven and thence of the church. That life is given only by Him who is life. That the Lord is that life, may be seen (John 1:1, 4; 5:26; 6:33-35, and following verses; 11:25, 26; 14:6, 19; and in many other places). [2] That the love of dominating from self-love, and the love of ruling from the pride of one’s own intelligence, are the heads of all the loves of hell, and thus the heads of all the evils and thence of the falsities in the church, is unknown at this day; the delights of those loves, which exceed the delights of all the pleasures of the mind, are the causes of its not being known, when yet, “spiritually, they are Sodom and Egypt.” That “Sodom” is the love of dominating from self-love, may appear from the description of Sodom in Moses, that they wished to do violence to the angels who came into Lot’s house; and that fire and brimstone rained upon them out of heaven (Genesis 19:1, and following verses). By “fire and brimstone,” that love with its lusts is signified. I saw similar things happen when the cities and societies of such were overthrown in the day of the Last Judgment, and they were cast into hell. These loves and their evils are signified by “Sodom and Gomorrah” (in these places: Isaiah 1:10; 3:8-9; 13:19; Jeremiah 23:14; 49:18; 50:37, 40; Lamentations 4:6; Ezekiel 16:46-50; Amos 4:11; Zephaniah 2:9-10; Deuteronomy 29:23; 32:32; Matthew 10:14-15; 11:23; Mark 6:11; Luke 10:10-12; 17:28-29). [3] That this love is signified by “Sodom,” is not known in the world; but keep this in mind and remember it when you come into the world of spirits, as is done after death, and you will be fully convinced. But it is to be known, that there is a love of dominating from self-love, and a love of dominion from the love of uses; the latter love is celestial, but the former infernal. Therefore when one makes the head, the other makes the feet, that is, when the love of dominating from self-love makes the head, then the love of dominion from the love of uses, which is also the love of serving the neighbor from the Lord, at first makes the feet, afterwards the soles of the feet, and, lastly is trodden under foot. But when the love of dominion from the love of uses, which, as was said, is celestial love, makes the head, then the love of dominating from self-love, which, as was observed, is an infernal love, at first makes the feet, afterwards the soles of the feet, and, finally, is trodden under foot. These two loves, however, are with difficulty distinguished by man in the world, because their external forms are similar; yet they may be distinguished by this, that the celestial love is with those who approach the Lord, and live according to the precepts of the Decalogue; and that the infernal love is with those who do not approach the Lord, and who do not live according to the precepts of the Decalogue.

(503) It shall now be said what is signified by "Egypt" in the Word. "Egypt" signifies the natural man in conjunction with the spiritual, and thus the affection of truth and thence science and intelligence; but, in the opposite sense, it signifies the natural man separated from the spiritual, and then the pride of one's own intelligence, and thence insanity in spiritual things. "Egypt" signifies the natural man in conjunction with the spiritual, and then the affection of truth, and thence science and intelligence, in the

following passages: In that day shall five cities in the land of Egypt swear to Jehovah of Hosts. In that day shall there be an altar to Jehovah in the midst of the land of Egypt; then shall Jehovah be known to Egypt, and the Egyptians shall know Jehovah in that day (Isa. 19:18-21). In that day shall there be a highway out of Egypt into Assyria, that Assyria may come into Egypt, and Egypt into Assyria, and the Egyptians may serve with Assyria. In that day shall Israel be the third with Egypt and Assyria, a blessing in the midst of the land; whom Jehovah of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance (Isa. 19:23-25). Egypt there is the natural, Assyria is the rational, and Israel is the spiritual; these three make the man of the church. Hence the king of Egypt was called "the son of the wise," "the son of the kings of antiquity"; and Egypt was called "the cornerstone of the tribes" (Isaiah 19:11, 13); and it is said of Solomon that: His wisdom excelled the wisdom of the Egyptians (1 Kings 4:30). And that he took pharaoh's daughter to wife, and brought her into the city of David (1 Kings 3:1). And that he built Pharaoh's daughter a house near the porch (1 Kings 7:8). [2] For the same reason also: Joseph was carried into Egypt, and was there made the ruler over all the land (Gen. 41:37-57). Since "Egypt" signified the natural man as to the affection of truth and thence science and intelligence, therefore: Joseph, the husband of Mary, being warned of an angel, departed into Egypt with the infant Lord (Matt. 2:14, 15). According to the prediction: When Israel was a boy then I loved him, and called My son out of Egypt (Hos.

11:1). Thou hast caused a vine to come out of Egypt, Thou hast planted it, and didst cause it to take deep root (Ps. 80:8, 9). For man is born natural, becomes rational, and afterwards spiritual, thus the vine out of Egypt is planted and takes root. For the sake of this representation also: Abraham journeyed into Egypt (Gen. 12:10, and following verses). And Jacob was commanded to go with his sons into Egypt, and also abode there (Gen. 46 and following chapters). Thence, also, the land of Canaan, by which the church is signified, is described as to its extent: As far as the river of Egypt (Gen. 15:18; 1 Kings 4:21; Micah 7:12). And Egypt is compared: To the garden of Eden, the garden of God (Ezek. 31:2, 8; Gen. 13:10). And the sciences of the natural man are called: The desirable things of Egypt (Dan. 11:43). And fine linen in needlework from Egypt (Ezek. 27:7; besides other passages, where Egypt is favorably spoken of; as in Isa. 27:12-13; Ezek. 29:13-16; 31:1-18; Hos. 11:11; Zech. 10:10-11; 14:16-18; Ps. 68:31-32; Isa. 19:23-24). [3] But "Egypt" in the opposite sense signifies the natural man separated from the spiritual, and then the pride of his own intelligence, and thence insanity in spiritual things, in these passages: Because the heart of Pharaoh is lifted up in his height, and he hath put his top among the thick boughs, strangers shall cut him off, and cast him down. In the day that thou shalt go down into hell, I will cover the deep over him, and thou shalt lie in the midst of the uncircumcised (Ezek. 31:10, 18). The foundations of Egypt shall be overturned; the pride of his strength shall come down; and his cities shall be devastated in the midst of the desolate cities. I will give fire in Egypt, and I will disperse Egypt among the nations, and scatter them in the lands (Ezek. 30:1 to the end). Woe to them that go down into Egypt for help, and look not to the Holy One of Israel; for Egypt is man, and not God; and its horses are flesh and not spirit (Isa. 31:1, 3). Egypt ascendeth as a river; it saith, I will ascend, I will cover the earth, and I will destroy: come up, ye horses; rage, ye chariots; the sword shall devour you, and shall be made drunk with blood; there is no healing to thee (Jer. 46:2, 8-11). How say ye to Pharaoh, I am the son of the wise, and the son of the kings of antiquity? where now are thy wise men? let them know: the princes of Zoan have become foolish; they have seduced Egypt, the cornerstone of the tribes; there shall be no work for Egypt, that it may make the head and the tail (Isa. 19:1-17). Prophesy against Egypt: O great whale, that liest in the midst of thy rivers; because he hath said, The river is mine, and I have made it myself; therefore I will put hooks in thy jaws, and I will make the fish of thy rivers to stick to thy scales, and I will leave thee in the wilderness: and therefore shall the land of Egypt become a desert and a waste (Ezek. 29:1-12). Besides other places, as Isa. 30:2, 7; Jer. 2:17, 28, 36; 42:13-18; Ezek. 16:26, 28-29; 23:2-33; Hos. 7:11, 13, 16; 9:1, 3, 6; 11:5; 12:1; Joel 3:19; Lam. 5:2, 4, 6, 8; Deut. 17:16; 1 Kings 14:25, 26; 2 Kings 18:21. [4] Because the Egyptians had become such, therefore they were devastated as to all the goods and truths of the church. Their devastations are described by the miracles performed there, which were plagues, and signified so many lusts of the natural man separated from the spiritual, which acts solely from one's own intelligence and the pride thereof. The plagues significative of his lusts were that: The waters in the river were turned into blood, insomuch that the fish died, and the river stank (Exod. 7:17-18). That from the rivers and pools frogs were produced over the land of Egypt; that the dust of the earth was turned into lice; that swarms of noxious flies were sent (Exod. 8:3-4, 17-18). That boils breaking forth with pustules were brought upon man and beast; that it rained hail mingled with fire (Exod. 9:8-10). That locusts were sent; that there was thick darkness in all the land of Egypt (Exod. 10:4-6, 13-15). That all the first-born in the land of Egypt died (Rev. 11:4-6). And, finally, that the Egyptians were drowned in the Red Sea (Exod. 14:28). By these hell is signified. What these things specifically signify, may be seen in The Arcana Coelestia, where they are explained. Hence it is evident, what is meant by "the plagues and diseases of Egypt" (Deut. 7:15; 28:60); what by "being drowned by the river of Egypt" (Amos 8:8; 9:5); and whence it is that Egypt is called "the land of bondage" (Micah 6:4); "the land of Ham" (Ps. 106:22); also "the iron furnace" (Deut. 4:20; 1 Kings 8:51). [5] The reason why "Egypt" signifies not only intelligence but also insanity in spiritual things, is because the Ancient Church, which extended through many kingdoms of Asia, was also in Egypt, at which time the Egyptians excelled all others in cultivating the science of correspondences between spiritual things and natural, as appears from their hieroglyphics. But when that science was turned by them into magic, and became idolatrous, then their intelligence in things spiritual became insanity; for which reason, "Egypt," in the opposite sense, signifies such insanity. From what has been said, it may now be seen, what is meant by "the great city which is spiritually called Sodom and Egypt."

(504) Where also our Lord was crucified, signifies non-acknowledgment of the Lord's Divine Human, and thus a state of rejection. It is said in the church, that they "crucify the Lord" who blaspheme Him; as do those also who, like the Jews, deny Him to be the Son of God. The reason why they who deny the Lord's Human to be Divine are like the Jews is because every man regards the Lord as a Man, and he who regards His Human as like the human of another man cannot then think of His Divine, howsoever he may call this the Son of God, born from eternity, and equal to the Divine of the Father. When it is spoken and read, it is heard indeed, but still it is not at the same time believed; when the Lord is thought of as a material man like any other man, and retaining the like properties of the flesh; and as His Divine is then removed and not regarded, therefore the same state is induced as if it were denied, for he denies that His Human is the Son of God, as did the Jews, for which reason they crucified Him. That the Lord's Human is nevertheless the Son of God, is openly said (in Luke 1:32, 35; Matt. 3:16-17; and in other places). [2] From these things it appears, why the men of the church approach God the Father immediately, and many also the Holy Spirit immediately, but scarcely anyone approaches the Lord immediately. Since the Jews, from the denial that the Lord

was the Messiah, the Son of God, crucified Him, therefore their Jerusalem is also called Sodom (Isa. 3:9; Jer. 23:14; Ezek. 16:46, 48). And the Lord says: On the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed (Luke 17:29-30). What is meant by fire and brimstone may be seen above (n. 452, 494).

(505) Verse 9. And they of the peoples, and tribes, and tongues, and nations, shall see their bodies three days and a half, signifies that when all they who, until the end of the present church and the beginning of the New Church, have been and will be in falsities of doctrine and thence in evils of life from faith alone, have heard and shall hear of these two essentials, which are the acknowledgment of the Lord and of works according to the Decalogue. By "peoples, and tribes, and tongues, and nations," are meant all of the Reformed who have been and will be in falsities of doctrine, and thence in evils of life from faith alone; by "peoples" are signified those who are in falsities of doctrine (n. 483); by "tribes" falsities and evils of the church (n. 349); by "tongues," confession and reception thereof (n. 483); and by "nations" those who are in evils of life (n. 483). Therefore, by these four are signified all and everyone who have been and who will be such, thus all they who have been "in that great city," and they that are like unto them; who will thenceforth come there out of the world. By "their bodies," or those "of the two witnesses," are signified the two essentials of the New Church above mentioned (n.

501); by “they shall see” is signified when they have heard and shall hear of them, because “to see” is said of their bodies, and “to hear,” of these two essentials; by “three days and a half” is signified to the end and the beginning, that is, to the end of the present church and the beginning of the New. Now from these things collected into one sense, it is evident, that by these words, “They of the peoples, and tribes, and tongues, and nations, shall see their bodies three days and a half,” the things above mentioned are signified in the spiritual sense. The reason why “three days and a half” signify to the end and the beginning is because “day” signifies state; the number “three,” what is complete to the end; and “a half,” the beginning; for the same is signified by “three days and a half” as by “a week,” six days of which signify what is complete to the end, and the seventh day signifies what is holy; for the number “3 1/2” is half of the number “7,” which makes a week, and a double number, and the divided number of which it consists, have a similar signification. [2] That “three” signifies what is complete, thus to the end, may be seen from these passages in the Word, that: Isaiah walked naked and barefoot three years (Isa. 20:3). Jehovah called Samuel three times, and Samuel ran three times to Eli, and the third time Eli understood (1 Sam. 3:1-8). Elijah stretched himself three times over the widow’s son (1 Kings 17:21). Elijah commanded them to pour water upon the burnt-offering three times (1 Kings 18:34). Jesus said, The kingdom of the heavens is like unto leaven, which a woman took, and hid in three measures till the whole was leavened (Matt. 13:33).

Jesus said unto Peter, that be would deny Him three times (Matt. 26:34). The Lord asked Peter three times, Lovest thou Me? (John 21:15-17). Jonah was in the belly of the whale three days and three nights (Jonah 1:17). Jesus said the temple would be destroyed, and He would build it up again in three days (Matt. 26:61). Jesus prayed three times in Gethsemane (Matt. 26:39-44). Jesus rose again on the third day (Matt. 28:1). Besides many others; as in Isa. 16:14; Hosea 6:2; Exod. 3:18; 10:22-23; 19:1, 11, 15-16, 18; Lev. 19:23-25; Num. 19:11, to the end; 31:19-25; Deut. 19:2-3; 26:12; Josh. 1:11; 3:2; 1 Sam. 20:5, 12, 19-20, 35-36, 41; 2 Sam. 24:11-13; Dan. 10:1-3; Mark 12:2, 4, 6; Luke 20:12-13:32-33. “Seven” as well as “three” signifies what is full and complete; but “seven” is said of things holy, and “three” of things not holy.

(506) And shall not suffer their bodies to be put into monuments, signifies that they condemned and will condemn them. By “bodies” are here signified the two essentials of the New Church (of which, n. 505 and above); and by “not suffering them to be put into monuments,” is signified to reject them as condemned. This is signified, because by “being put into monuments,” or “buried,” is signified resurrection and continuation of life, for then those things are committed to the earth which are from the earth, thus which are earthly and thence unclean; therefore by “not being put into monuments,” or “not being buried,” is signified to continue in things earthly and unclean, and for that reason to be rejected as condemned. It was on this account that in the church with the sons of Israel, which

was a representative church, it was instituted, that they who were considered as condemned, should be cast forth and not buried, as is evident from these things: Thus saith Jehovah concerning them, they shall die of grievous deaths, they shall not be lamented, neither shall they be buried; they shall be as dung upon the face of the earth; and their carcass shall be for food to the birds of the heavens, and for the beasts of the earth (Jer. 16:3-4). The prophets that prophesy a lie shall be cast out in the streets of Jerusalem, none burying (Jer. 14:16). In that day they shall bring out the bones of the kings of Judah, the bones of his princes, and the bones of the priests, and the bones of the prophets out of their sepulchers; they shall not be collected nor buried; they shall be for dung upon the face of the earth (Jer. 8:1-2). That the dogs devoured Jezebel in the field, none burying (2 Kings 9:10). Thou wast cast out of thy sepulchre like an abominable shoot; as a carcass trodden under feet (Isa. 14:19-20); besides other places; as in Jer. 25:32-33; 22:19; 7:32-33; 19:11-12; 2 Kings 23:16).

(507) Verse 10. And they that dwell upon the earth shall rejoice over them and be glad, signifies the delight of the affection of the heart and the soul in the church on that account among those who were in faith alone, as to doctrine and life. By “them that dwell on the earth” are meant they who are in the church, in the present case, they who are in the church where faith alone prevails; the earth signifies the church in which they are (n. 285); “to rejoice and be glad” signifies to have the delight of the affection of the heart and soul; the delight of the affection of the heart is of

the will, and the delight of the affection of the soul is of the understanding; for, in the Word, by “heart and soul” are meant man’s will and understanding; hence it is, that it is said “to rejoice and be glad,” although joy and gladness seem to be one thing; yet in these two expressions there is the marriage of the will and the understanding, which also is the marriage of good and truth, which exists in the whole and in every particular of the Word, as is shown in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 80-90). This is the reason why both these expressions, “to rejoice and be glad” and “joy and gladness,” frequently occur in other parts of the Word, as in these passages: Behold, joy and gladness, killing an ox (Isa. 22:13; 35:10; 51:11). Joy and gladness are cut off from the house of our God (Joel 1:16). The voice of joy and the voice of gladness shall cease (Jer. 7:34; 15:10). The fast of the tenth shall be for joy and gladness (Zech. 8:19). Rejoice ye in Jerusalem, be ye glad in her (Isa. 66:10). Rejoice and be glad, O daughter of Edom (Lam. 4:21). Let the heavens rejoice, and the earth be glad (Ps. 96:11; 68:3). Make me to hear joy and gladness (Ps. 51:8). Joy and gladness shall be found in Zion (Isa. 51:3). Thou shalt have gladness, many shall rejoice at his birth (Luke 1:14). Then will I cause to cease the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (Jer. 7:34; 16:9; 25:10; 33:10-11). Let all that seek thee rejoice and be glad (Ps. 40:16; 70:4). But let the just be glad and rejoice in gladness (Ps. 68:3). Be glad in Jerusalem, rejoice for joy with her (Isa. 66:10).

(508) And shall send gifts one to another, signifies consociation through love and friendship. “To send gifts” signifies to be consociated by love and friendship, because a gift consociates, for it produces love, and causes friendship; “one to another” signifies mutually.

(509) Because these two prophets tormented them that dwell upon the earth, signifies that these two essentials, one concerning the Lord and concerning the Divine Human; and the other concerning a life according to the commandments of the Decalogue, are contrary to the two essentials received in the church of the Reformed, one of which relates to a Trinity of Persons, and the other to faith alone being saving without the works of the law, and that by reason of this contrariety, those two essentials of the New Church, which is the New Jerusalem, are held in contempt, dislike, and aversion. That this is what is signified, when by “the two prophets” or “witnesses” are meant the two essentials of the New Church, and when by “them that dwell upon the earth” are meant they who are in the two essentials of the church of the Reformed, follows as a necessary consequence; by “tormenting” is signified to be held in contempt, dislike, and aversion.

(510) Verse 11. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, signifies that these two essentials of the New Church, at the end of the former, when the New Church is beginning and progressing, are vivified by the Lord with those who receive them. By “three days and a half” is signified to the end and the beginning (n. 505), thus from

the end of the present church to the beginning of the New, in this case, with those among whom the New Church begins and progresses, because it is now said of "the witnesses," that "the spirit of life entered into them, and they stood upon their feet." By "the spirit of life from God" is signified spiritual life; and by "standing upon their feet" is signified natural life agreeing with spiritual life, and thus vivification from the Lord. The reason why this is signified, is, because by "the spirit of life" is meant the internal of man, which is called the internal man, which, considered in itself, is spiritual, for the spirit of man thinks and wills, and to think and will in itself is spiritual. By "standing upon their feet" is signified the external of man, which is called the external man, which is in itself natural; for the body speaks and acts what its spirit thinks and wills, and to speak and to act is natural; that feet signify things natural, may be seen (n. 49, 468). [2] What is specifically meant by this expression, shall be explained: Every man who is reformed, is first reformed as to the internal man, and afterwards as to the external. The internal man is not reformed by merely knowing and understanding the truths and goods by which man is saved, but by willing and loving them; but the external man, by speaking and doing the things which the internal man wills and loves, and, in proportion as this takes place, in the same proportion man is regenerated. The reason why he is not regenerated before, is, because his internal is not before in the effect, but only in the cause, and, unless the cause be in the effect, it is dissipated. It is like a house built upon ice, which sinks to the bottom when the ice is melted by the sun; in a word, it is like a man without feet to stand and walk upon. It is the same with the internal or spiritual man, if it is not founded on the external or natural man. Such then is the signification of "the two witnesses standing upon their feet after the spirit from God entered into them"; and also of similar expressions in Ezekiel: Jehovah said unto me, Prophesy unto the wind, and when I prophesied, the spirit entered into them, and they stood upon their feet (Ezek. 37:9-10). In the same: A voice speaking unto me, said, Son of man, stand upon thy feet; and the spirit entered into me and stood me upon my feet (Ezek. 2:1-2). And in the same: I fell on my face, then the spirit entered into me, and set me upon my feet (Ezek. 3:23-24). This is what is meant also by the Lord's words to Peter: Peter said, Thou shalt not wash my feet only, but also my hands and my head. Jesus said to him, He that is washed needeth not save to wash his feet, and the whole is clean (John 13:9-10).

(511) And great fear fell upon them that saw them, signifies commotion of mind and consternation at Divine truths. "Fear" has various significations according to the thing which causes it; here "great fear" signifies commotion of mind, and consternation at Divine truths; for Divine truths have these effects with the evil, for they terrify them when at the same time they hear of hell and eternal damnation; but that terror soon vanishes, together with the faith that there is any life after death.

(512) Verse 12. And they heard a great voice out of heaven, saying unto them, Come up hither, signifies that these two

essentials of the New Church were taken up by the Lord into heaven, whence they came, and where they are, and the protection of them. By "a great voice from heaven" is signified from the Lord, for a voice from heaven is from no other source; "come up hither," signifies their being taken up into heaven, whence they came, and where they are, and their protection.

(513) And they went up into heaven in a cloud, signifies the taking them up into heaven, and conjunction there with the Lord by the Divine truth of the Word in its literal sense. By "ascending up to heaven" is signified their being taken up by the Lord into heaven, as above (n. 512); in the present case, also, conjunction with the Lord there, because they ascended "in a cloud," for by "a cloud" is signified the literal sense of the Word (n. 24), and by this there is conjunction with the Lord, and consociation with the angels, see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 62-69).

(514) And their enemies saw them, signifies that they who are in faith separated from charity heard them, but remained in their own falsities. By "seeing the two witnesses" is signified to hear these two essentials of the New Church, and also to see the confirming things from the Word; because they saw them "ascending in a cloud," and by "a cloud" is signified the sense of the letter of the Word (n. 24, 513); that, nevertheless, they did not receive them, but remained in their own falsities, is evident from this, that no more is said than that "they saw," and it follows that "there was a great earthquake," in which they perished. By

"enemies" are meant "they who were in the great city, which is spiritually called Sodom and Egypt," who were those that are in faith separated from charity, as may be seen above (n. 501, 502, and following numbers).

(515) Verse 13. And in that hour there was a great earthquake, and the tenth part of the city fell, signifies a remarkable change of state then took place with them, and they were torn away from heaven and sank down into hell. "In that hour" signifies at the time when they saw "the two witnesses" ascend into heaven, and nevertheless they remained in their falsities as above (n. 514); for "the two witnesses prophesied," that is, taught them (verse 3), and afterwards were killed, and revived; they also saw them ascend up to heaven, and still did not recede from their falsities, then there became a great earthquake. That a similar thing happened with the Two Doctrines of the New Jerusalem, one concerning the Lord, and the other concerning the Life according to the Commandments of the Decalogue, may in some measure be seen from the Relations after each chapter. Those two doctrines are the two witnesses here treated of. By "an earthquake" is signified a change of state (n. 331), here their destruction, because in it "a tenth part of the city fell"; by "a tenth part" is signified all there, for "ten" signifies much and all (n. 101); in like manner, "the tenth part," or "a tenth," as "the fourth part," or "a fourth," signifies the same as "four" (n. 322); and "the third part" or "a third" the same as "three" (n. 400). By "falling" is signified to sink down into hell, which takes place when they are torn away from heaven;

for the cities in the world of spirits which are in evils and falsities, after they that dwell therein are visited, informed, and warned, and still remain in their evils and falsities, are shaken with an earthquake, by which a gulf is opened, into which they sink down, and then their inhabitants appear to themselves to be at the bottom, as it were, in a desert, whence they are severally removed to their places in hell. That it was so done to this city, will be seen below (n. 531).

(516) And in the earthquake were killed the names of men seven thousand, signifies that in that state all they who were in the confession of faith alone, and therefore made no account of works of charity, perished. By "being killed" is signified here, as before, to be killed spiritually, which is to perish as to the soul; by an "earthquake" is signified a change of state among them, and their destruction, as above; by "names of men seven thousand" are signified all who were in the confession of faith alone, and for that reason made no account of the works of charity, and therefore condemned those two holy essentials of the New Church; by "names" are signified they who are such, for "a name" signifies the quality of a man (n. 81, 122, 165); and by "seven thousand" are signified all who were such, for the same is signified by "seven thousand" as by "seven," just as by "twelve thousand" is signified the same as by "twelve" (n. 348). That "seven" signifies all, and all things and is predicated of the holy things of heaven and the church, and, in the opposite sense, of the same when profaned may be seen (n. 10, 391).

(517) And the rest were terrified, and gave glory to the God of heaven, signifies that they who had adjoined some goods of charity to faith, when they saw their destruction, acknowledged the Lord, and were separated. By "the rest" are here meant they who adjoined some goods of charity to faith; by "being terrified" is signified through fear, when they saw the destruction of the others; by "giving glory to the God of heaven" is signified to acknowledge the Lord as the God of heaven and earth; by "giving glory" is signified to acknowledge and worship; and by "the God of heaven and earth" is meant the Lord, because He is the God of heaven and earth (Matt. 28:18). These, because they acknowledged the Lord from fear, were separated, in order that they might be explored as to the origin from which they did good, whether from themselves or from the Lord. All they do good from themselves who do not shun evils as sins, that is, who do not live according to the commandments of the Decalogue; but they do good from the Lord, who so shun and live.

(518) Verse 14. The second woe is past; behold, the third woe cometh quickly, signifies lamentation over the perverted state of the church, and then the last lamentation, to be treated of presently. That "woe" signifies lamentation over the perverted state of the church, may be seen above (n. 416); by "the third woe" is signified the last lamentation, when it is complete and there is an end; for "three" and "a third" have that signification (n. 505). "To come quickly" signifies hereafter, and "hereafter" means

from chapter 12 to 17, and, lastly, chapter 20, where it treats of the Last Judgment upon them.

(519) Verse 15. And the seventh angel sounded, signifies the exploration and manifestation of the state of the church after the consummation, when the coming of the Lord and of His kingdom takes place. By “sounding with a trumpet” is signified to explore and make manifest the state of the church after its consummation, when the coming of the Lord and of His kingdom takes place. The reason is, because this is signified by “the seventh angel sounding”; for by the six angels and their trumpets sounding, were signified explorations and manifestations of the state of the consummated church, as appears from the foregoing chapter, where its consummation only is treated of; but that now its state after consummation, which is the coming of the Lord and of His kingdom, is treated of, appears from what follows in this verse, and afterwards in this verse: And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become our Lord’s and His Christ’s, and He shall reign for ages of ages (Rev. 11:15). The reason why this manifestation is effected by “the sounding of the seventh angel,” is, because “seven” signifies the same as a week, and six days of the week are days of labor, and of what belongs to man, and the seventh is holy and the Lord’s. That by consummation is meant the devastation of the church when there is no longer any truth of doctrine and good of life therein, thus when its end has come, may be seen (n. 658, 750); and because then is the coming of the Lord and of His kingdom, therefore both “the

consummation of the age" and "the coming of the Lord" are spoken of in Matt. 24:3, and they are both also foretold in that chapter.

(520) And there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's and He shall reign for ages of ages, signifies celebrations by the angels, because heaven and the church are become the Lord's, as they were from the beginning; and that now they have also become the kingdom of His Divine Human, thus that the Lord as to both will now reign over heaven and the church to eternity. "There were great voices" signifies celebrations by the angels; saying, "The kingdoms of the world are become our Lord's and His Christ's" signifies that heaven and the church are become the Lord's, as they were from the beginning, and that now they are also the kingdom of His Divine Human; "and He shall reign for ages of ages" signifies that the Lord, both as to His Human and Divine, will reign over them. "Great voices in heaven" signify celebrations of the Lord, because He has now taken His great power, appears from verse 17 where "those great voices" are extant in a summary. By "the Lord" is here meant the Lord from eternity, who is Jehovah; and by "Christ" is meant His Divine Human, which is the Son of God (Luke 1:32, 35). [2] That the Lord as to His Divine Human also will reign, manifestly appears from these words: The Father hath given all things into the hand of the Son (John 3:35). The Father hath given the Son power over all flesh (John 17:2). Father, all Mine are Thine and Thine are Mine (John 17:10). All power is given unto Me in heaven

and in earth (Matt. 28:18). Of His Divine Human he also said that: The Father and He are one. And that He is in the Father and the Father in Him (John 10:30, 38; 14:5-12). To this may be added, that unless the Lord's Human is acknowledged to be Divine the church must perish, for in that case the Lord cannot be in man and man in the Lord, as He Himself teaches (John 14:20; 15:4-6; 17:23); and this conjunction makes the man of the church, and thus the church. [3] The reason why the Lord's Divine Human is meant by "Christ" is because Christ is the Messiah, and the Messiah is the Son of God, who was expected to come into the world. That Christ is the Messiah appears from this: We have found the Messiah, which is, being interpreted, the Christ (John 1:41). The woman said, I know that the Messiah cometh, which is called Christ (John 4:25). For "Messiah," in the Hebrew language, is the Anointed, as Christ is in the Greek language. That the Messiah is the son of God, appears from the following passages: The high priest asked Him, whether He was the Christ (Messiah) the Son of God (Matt. 26:63; Mark 14:61; Luke 22:67; John 20:31). Thou art the Christ the Son of God, which should come into the world (John 11:27). Peter said, We believe and acknowledge that Thou art the Christ the Son of the living God (John 6:69). That the Lord as to the Divine Human is the Son of God: The angel said to Mary, Thou shalt conceive in thy womb, and bring forth a Son; He shall be great, and shall be called the Son of the Highest. The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that Holy One that shall be born of thee, shall be called the Son of God (Luke 1:31-32, 35; and many others). From these things it is plain what is signified by "their becoming the kingdoms of our Lord and of His Christ."

(521) Verse 16. And the four-and-twenty elders, who sit before God on their thrones, fell upon their faces and adored God, signifies the acknowledgment by all the angels of heaven, that the Lord is the God of heaven and earth, and the highest adoration. By "the four-and-twenty elders who sit on thrones" are signified all in heaven, specifically in the spiritual heaven (n. 233, 251); and by "falling upon their faces and adoring God" is signified the highest adoration, and acknowledgment that the Lord is the God of heaven and earth.

(522) Verse 17. Saying, We give Thee thanks, O Lord God Almighty, who is, and who was, and who is to come, signifies the confession and glorification by the angels of heaven, that the Lord is He who is, who lives, and has power from Himself, and who rules all things, because He alone is eternal and infinite. By "giving thanks" is signified the acknowledgment and glorification of the Lord; that the Son of man, who is the Lord as to the Divine Human, is the Almighty, the Alpha and Omega, the Beginning and the End, the First and the Last, also who is, and who was, and who is to come, may be seen above in Revelation (chap. 1:8, 11, 17; 2:8; 4:8); and that thereby is signified that it is He who is, lives, and has power from Himself, who rules all things, and is alone eternal and infinite, and God, may be seen above (n. 13, 29-31, 38, 57, 92).

(523) Because Thou hast taken Thy great power, and hast entered into Thy kingdom, signifies the New Heaven and the New Church, where they acknowledge Him to be the only God, as He is and was. “Because Thou hast taken to Thee Thy great power” signifies the Divine omnipotence, which is His, and was His from eternity. “That Thou hast entered into Thy kingdom” signifies that heaven and the church are now His, as before; by His “kingdom” is here meant the New Heaven and New Church, treated of in Revelation (chaps. 21, 22). Revelation from beginning to end treats only of the state of the former heaven and church, and of their abolition, and afterwards of the New Heaven and New Church, and of their establishment, in which one God will be acknowledged in whom there is a Trinity, and that that God is the Lord. This Revelation teaches from beginning to end; for it teaches that the Son of man, who is the Lord as to the Divine Human, is the Alpha and the Omega, the Beginning and the End, the First and the Last, He that is, was, and is to come, and the Almighty (n. 522); and, lastly, that the New Church, which is the New Jerusalem, will be the church of the Lamb, that is, of His Divine Human, thus at the same time of the Divine, from whence all things are, as is plain from the following passages: Let us rejoice and exult, for the time of the marriage of the Lamb is come, and His wife hath made herself ready (Rev. 19:7). And there came one of the seven angels, and said unto me, Come, I will show thee the bride, the Lamb’s wife; and he showed me the holy city Jerusalem (Rev. 21:9, 10). I Jesus am the Root and the Offspring of

David, the bright and morning star; the Spirit and the Bride say, Come, and let him that heareth say, Come (Rev. 22:16, 17). There was given unto the Son of man, dominion and glory, and a kingdom; His dominion is the dominion of an age, and His kingdom shall not perish (Dan. 7:14).

(524) Verse 18. And the nations were angry, signifies those who were in faith alone, and thence in evils of life, that they were enraged, and infested those who are against their faith. By "the nations" are meant those who are in evils of life, and abstractly, evils of life (n. 147, 483); but here they who are in faith alone, because these are here treated of, and these are in evils of life, because their religion is that the law does not condemn them, provided they have faith that Christ took away its condemnation. "Their being angry" signifies not only that they were enraged, but also that they infested those who are against that faith, as may appear from what follows concerning "the dragon" (chap. 12:17, and afterwards).

(525) And Thy anger is come, and the time of judging the dead, signifies their destruction, and the Last Judgment upon those who have not any spiritual life. By "Thy anger" is signified the Last Judgment (n. 340), thus their destruction; the reason why this is signified by "the Lord's anger," is, because it seems to them as if the Lord cast them down into hell from anger, when nevertheless it is the wicked who cast themselves down. For it is like a malefactor who attributes his punishment to the law, or to the fire that burns, if he thrusts his hand in it, or like ascribing to a drawn sword in the hand of one defending himself, if he is

thrust through, when he has run against its point. Thus it happens with everyone who is against the Lord, and, out of anger, rushes against those whom the Lord protects. By “the dead” who are to be judged, in the universal sense, are meant they who have died out of the world, but, in a proper sense, are meant they who have not any spiritual life; judgment being predicated of these (John 3:18; 5:24, 29). The reason is, because they are called “the living” who have spiritual life. Spiritual life is with those only who approach the Lord, and at the same time shun evils as sins. [2] They who have no spiritual life are meant in these passages: They joined themselves to Baalpeor and ate the sacrifices of the dead (Ps. 106:28). The enemy persecuteth my soul, he hath caused me to sit in darkness as the dead of the world (Ps. 143:3). To hear the groaning of the bound, and to open to the sons of death (Ps. 102:20). I know thy works, that thou hast a name, that thou livest, but art dead; be watchful and strengthen the remaining things which are ready to die (Rev. 3:1-2). The reason these are meant by “the dead,” is because spiritual death is meant; therefore also by “the slain” they are signified who are destroyed by that death (n. 321, 325), and in other places. But they who have died out of the world are meant by the dead in these passages: And the dead were judged from those things which were written in the books (Rev. 20:12). The rest of the dead lived not again (Rev. 20:5). The reason is, because, by “the first death” there is meant natural death, which is from the world; and by “the second death” is meant spiritual death, which is damnation.

(526) And of giving reward to Thy servants the prophets, and to the saints, signifies the happiness of eternal life to those who are in truths of doctrine from the Word, and in a life according to them. By "reward" is signified the happiness of eternal life, as will be seen presently; by "prophets" are signified they who are in truths of doctrine from the Word (n. 8, 133); and by "saints" they who are in a life according to them (n. 173). By "reward" is here meant the happiness of eternal life, arising from the delight and pleasantness of the love and affection of good and truth; for every affection of love has its accompanying delight and pleasantness, and the affection of the love of good and truth has a delight and pleasantness such as the angels of heaven have; and all affection continues with man after death. The reason is, because affection is of the love, and love is the life of man, therefore the life of everyone after death is such as his ruling love had been in the world; and the ruling love of truth and good is with those who have loved the truths of the Word, and have lived according to them. Nothing else but the delight of good and the pleasantness of truth is meant by "reward" in the following passages: Behold the Lord Jehovah will come in strength; behold, His reward is with him (Isa. 40:10; 62:11). Behold, I come quickly, and My reward is with Me (Rev. 22:12). My judgment is with Jehovah, and the reward of my work is with my God (Isa. 49:4). For I Jehovah love judgment, I will give the reward of their work (Isa. 61:8). Do good hoping for nothing again; and your reward shall be great; and ye shall be the sons of the Highest (Luke 6:35). And in other places; as in Jer.

31:15-17; Matt. 2:18; 5:3-12; 10:41-42; Mark 9:41; Luke 6:22-23; 14:12-14; John 4:35-36.

(527) And to them that fear Thy name, the small and the great, signifies who love the things which are of the Lord in a lesser and in a greater degree. By "fearing the name of the Lord" is signified to love the things which are of the Lord; "to fear" signifies to love, and "the name of the Lord" signifies all things by which He is worshiped (n. 81); by "the small and the great" are signified they who fear the Lord in a lesser and a greater degree. The reason why "to fear" here signifies to love is because everyone who loves also fears to do evil to him whom he loves. Genuine love is not given without that fear. Therefore he who loves the Lord fears to do evils, because evils are contrary to Him, being contrary to His Divine laws in the Word, which are from Him and thus are Himself; yea, they are contrary to His Divine essence, which is that He wills to save all, for He is the Savior, and cannot save man unless man lives according to His laws and commandments. And, what is more, he who loves evils also loves to do evil to the Lord, yea to crucify Him. This lies inmostly hid in all evil, even among those who confess Him with their lips in the world. That it is so is unknown to men, but it is well known to the angels. [2] That "to fear God" signifies to love the things which are of God, by doing them, and by not willing to do those which are against Him, appears from these passages: What doth Jehovah God require of thee, but to fear Jehovah thy God, to walk in all His ways, and to love Him (Deut. 10:12, 20). Ye shall walk after Jehovah your God, and fear Him, and keep

His commandments (Deut. 13:4). Thou shalt fear Jehovah thy God, Him shall thou serve, and to Him shalt thou cleave (Deut. 10:20; 6:2, 13, 24; 8:6; 17:19; 28:58; 31:12). Who shall grant that there may be a heart in them, to fear Me, and to keep My commandments (Deut. 5:29). Teach me Thy way, O Jehovah, unite my heart to the fear of Thy name (Ps. 86:11). Happy is he that feareth Jehovah; that walketh in His ways (Ps. 128:1; 112:1; Jer. 44:10). If I am the Father, where is My honor? and if I am the Lord, where is My fear? (Mal. 1:6; 2:5; Isa. 11:2-3.) I will give them one heart and one way to fear Me, and I will put My fear in their heart, that they depart not from Me (Jer. 32:39-40). The fear of Jehovah is the beginning of wisdom (Ps. 111:10). Besides other places; as in Isa. 8:13; 25:3; 29:13; 50:10; Jer. 33:9; Ps. 22:23; 33:8, 18; 34:7, 9; 55:19; 115:11, 13; 147:11; Rev. 14:7; Luke 1:50. But the fear of God with the evil is not love, but the fear of hell.

(528) And to destroy them that destroy the earth, signifies the casting of those into hell who have destroyed the church. The reason why by "destroying them that destroy the earth," is signified the casting of those into hell who have destroyed the church, is, because by "the earth" the church is signified (n. 285), and because it follows after these things, "And the time of the dead is come that they should be judged," by which is signified the Last Judgment upon those who have no spiritual life (n. 525); thus here, by "the time is come of destroying them that destroy the earth," is signified the casting down into hell of those who have destroyed the church. The like is said of Lucifer, by

whom Babylon is meant, in Isaiah: Because thou hast destroyed thy land and hast slain thy people (Isa. 14:20).

(529) Verse 19. And the temple of God was opened in heaven, and there was seen in His temple the ark of His covenant, signifies the New Heaven, in which the Lord in His Divine Human is worshiped, and they live according to the commandments of His Decalogue, which are the two essentials of the New Church, by which is conjunction. By "the temple of God" is signified the Lord's Divine Human, likewise heaven, where angels are, and also the church on earth; that these three are signified by "the temple of God," and that they cannot be separated, may be seen (n. 191); but here, by "the temple of God," is signified the Lord in His Divine Human in heaven where the angels are, because it is called "the temple of God in heaven." By "the ark in the temple" is meant the Decalogue, for in the ark there were only the two tables on which the Decalogue was written. By the temple being "open" is signified that these two, the Divine Human and the Decalogue, which are the two essentials of the New Church, are now seen, and were seen after the evil were cast into hell (n. 528). The reason why it is said "the ark of His covenant was in His temple," is, because a covenant signifies conjunction, as will be seen below. [2] But something shall first be said of the Decalogue. What nation is there in the whole world which does not know that it is evil to kill, to commit adultery, to steal, to testify falsely? If mankind did not know these things, and if laws were not made to guard against these crimes, they must perish; for a society, republic, and kingdom, would fall

without such laws. Who can suppose that the Israelitish nation could have been so much more stupid than all others, as not to know that these things were evils? Therefore anyone may wonder why these laws, universally known throughout the whole world, should have been promulgated by Jehovah Himself from Mount Sinai with so great a miracle, and were written with His own finger. But hear: they were promulgated with so great a miracle by Jehovah Himself, and were written by His finger, to make known to them that those laws were not only civil and moral laws, but also spiritual laws, and that to act contrary to them, was not only to commit evil against a fellow citizen and against society, but that it was also to sin against God. Wherefore these laws, by being promulgated from Mount Sinai by Jehovah, were made laws of religion. For it is evident that whatsoever Jehovah God commands, He commands that it may be a thing of religion, and that it should be done for His sake, and for man's sake, that he may be saved. [3] These laws, because they were the first fruits of the church about to be established by the Lord among the Israelitish nation, and because they were in a short summary the complex of all things of religion, whereby a conjunction of the Lord with man and of man with the Lord was given, therefore they were so holy, that nothing could be more holy. That they were most holy may appear from this that: Jehovah Himself, that is the Lord, descended in fire, and the mountain then smoked and quaked, and there were thunders, and lightnings, and a thick cloud, and the voice of a trumpet (Exod. 19:16, 18;

Deut. 5:22-26). The people before the descent of Jehovah prepared and sanctified themselves three days (Exod. 19:10-11, 15). The mountain was hedged about lest anyone come near to the lowest part, lest he die (Exod. 19:12-13, 20-23; 24:1-2). This law was written upon two tables of stone, and that it was written with the finger of God (Exod. 31:18; 32:15-16; Deut. 9:10). The face of Moses shone, when he brought those tables a second time down from the mount (Exod. 34:29-35). Those tables were deposited in the ark (Exod. 25:16; 40:20; Deut. 10:5; 1 Kings 8:9). The place in the tabernacle, where the ark was, was called the Holy of Holies (Exod. 26:33; and in other places). The ark, from the law in it, was called Jehovah there (Num. 10:35-36; 2 Sam. 6:2; Ps. 132:8). Jehovah spoke with Moses over the ark (Exod. 25:22; Num. 7:89). On account of the holiness of that law, it was not permitted Aaron to enter within the veil, where the ark was, except with sacrifices and incense, lest he die (Lev. 16:2-14 seq.). From the Lord's presence and power in the law which was in the ark, the waters of Jordan were divided, and so long as it rested in the midst, the people passed over on dry ground (Josh. 3:1-17; 4:5-20). By carrying the ark around Jericho, the walls fell down (Josh. 6:1-20). Dagon, the god of the Philistines, fell down to the earth before the ark, and afterwards lay upon the threshold of the temple with his head broken off (1 Sam. 5:3-4). The Ekronites and the Bethshemites were smitten on account of the ark to the number of several thousands (1 Sam. 5; 6). The ark was introduced by David into Zion with sacrifices and rejoicing (2 Sam. 6:1-19). Uzzah, because he then touched it, died (2 Sam. 6:6-7). The ark in the temple of Jerusalem was the inmost part (1 Kings 6:19 seq.; 8:3-9). The tables upon which the law was written, were called the tables of the covenant, and the ark, from them, was called the ark of the covenant, and the law itself the covenant (Num. 10:33; Deut. 4:13, 23; 5:2-3; 9:9; Josh. 3:11; 1 Kings 8:19, 21; and other places). [4] By that law called "a covenant," conjunction is signified; the reason is, because covenants were entered into for the sake of love, of friendship, of consociation, and thus of conjunction. Therefore it is said of the Lord, that: He shall be for a covenant to the people (Isa. 42:6; 49:8). And He is called: The angel of the covenant (Mal. 3:1). And His blood: The blood of the covenant (Matt. 26:28; Zech. 9:11; Exod. 24:4-10). And therefore the Word is called the Old and the New Testament or Covenant.

(530) And there were lightnings, and voices, and thunders, and an earthquake, and great hail, signifies that then below there were reasonings, commotions, and falsifications of good and truth. By "lightnings, voices, and thunders," are signified reasonings (n. 396); by "earthquakes" are signified changes of the state of the church (n. 331), here commotions; by "great hail" are signified falsifications of truth and good (n. 399). These things took place in the parts below, where the evil still abode, before the Last Judgment was executed upon them; for it is said in the preceding verse (18), "And the time is come of judging the dead, and of destroying them which destroy the earth."

Such things exist in the world of spirits, from the presence and influx of heaven which is above them.

(531) To the above I will add this Relation. I was once seized suddenly with a disease almost deadly. My whole head was weighed down. A pestilential smoke ascended from that Jerusalem which is called “Sodom and Egypt.” I was half dead with the severe pain. I expected the end. Thus I lay in my bed three days and a half. My spirit became such, and from it my body. And then I heard voices about me, saying, “Lo, he who preached repentance for the remission of sins, and the Man Christ alone, lies dead in the streets of our city.” And they asked some of the clergy whether he was worthy of burial. They said, “No; let him lie to be looked at.” And they passed to and fro, and mocked. All this befell me, of a truth, when I was explaining this chapter of Revelation. Then were heard harsh speeches of scoffers, especially these, “How can repentance be performed without faith? How can the man Christ be adored as God? Since we are saved of free grace without any merit of our own, what need we then but the faith alone, that God the Father sent the Son to take away the curse of the law, to impute His merit to us, and so to justify us in His sight, and absolve us from our sins by His herald the priest, and then give us the Holy Spirit to operate all good in us? Are not these things according to Scripture, and also according to reason?” These things the crowd standing by applauded. [2] I heard these things, nor could I reply, because I lay almost dead. But after three days and a half my spirit recovered, and, being in the spirit, I left the

street and went into the city, and said again, “Do the work of repentance, and believe in Christ, and your sins will be remitted, and ye will be saved; but otherwise ye will perish. Did not the Lord Himself preach repentance for the remission of sins, and that they should believe in Him? Did not He command the disciples to preach the same? Does not a full security of life follow the dogma of your faith?” But they replied, “What idle talk! Has not the Son made satisfaction? And does not the Father impute it to us, and justify us who have believed in it? Thus are we led by the spirit of grace; what sin can then be with us? What power has death over us? Do you comprehend this Gospel, thou preacher of sin and repentance?” But then a voice came forth out of heaven, saying, “What is the faith of an impenitent man, but a dead faith? The end is come, the end is come upon you that are secure, blameless in your own eyes, justified in your own faith, devils.” And suddenly a deep gulf was opened in the midst of that city, which spread itself far and wide; and the houses fell one upon another, and were swallowed up; and presently water began to bubble up from the wide whirlpool, and overflowed the waste. [3] When they were thus submerged, and they seemed inundated, I desired to know their lot in the deep. And it was said to me from heaven, “Thou shalt see and hear.” And then the waters, in which they seemed to be inundated, disappeared before my eyes; for waters in the spiritual world are correspondences, and hence appear around those who are in falsities. Then they appeared to me in a sandy place, where heaps of stones were piled up;

amongst which they were running, and lamenting that they were cast out of their great city. And they lifted up their voices, and cried, “Why has all this befallen us? Are we not, by our faith, clean, pure, just, and holy?” And others said, “Are we not, by our faith, cleansed, purified, justified, and sanctified?” And others said, “Are we not, by our faith, become such as to appear before God the Father, and to be seen and reputed clean, pure, just, and holy, and declared so before the angels? Are we not reconciled, propitiated, expiated, and thus absolved, washed, and cleansed from sins? And is not the condemnation of the law taken away by Christ? Why then are we cast down here as the condemned? We have heard from an audacious preacher of sin in our great city, ‘Believe in Christ and repent.’ But have we not believed in Christ whilst we believed in His merit? And have we not done the work of repentance while we confessed ourselves sinners? Why then has all this befallen us?” [4] But immediately a voice from one side said to them, “Do you know any sin in which you are? Have you ever examined yourselves? Have you, in consequence, shunned any evil as a sin against God? For he who does not shun sin, remains in it; and is not sin the devil? Ye are therefore of those of whom the Lord said: Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I say to you, I know you not, whence ye are; depart from Me all ye workers of iniquity (Luke 13:26-27); and of whom in Matt. 7:22, 23. Depart ye, therefore, everyone to his own place. You see the openings into those caverns, enter, and there work shall be given each of you to do, and afterwards food in proportion to your work; if not, still hunger will compel you to enter.” [5] After this there came a voice from heaven to some on earth, who were without that great city, and who are described also (verse 13), crying aloud, “Take heed to yourselves, take heed how you associate with such persons; can you not understand that evils, which are called sins and iniquities, render man unclean and impure? How can man be cleansed and purified from them, but by actual repentance, and by faith in Jesus Christ? Actual repentance is to examine one’s self to know and acknowledge his sins, to hold himself guilty, to confess them before the Lord, to implore help and the power to resist them, and thus to desist from them, and lead a new life, doing all these things as of yourselves. Do this once or twice a year, when you approach the Holy Communion, and afterwards when the sins, of which you have found yourselves guilty, recur; then say to yourselves, We will not consent to them because they are sins against God. This is actual repentance. [6] “Who cannot understand that he who does not search out and see his sins, remains in them? For all evil is delightful from birth; for it is delightful to revenge, to commit whoredom, to defraud, to blaspheme, and especially to rule over others from self-love; is it not the delight that causes them not to be seen, and if perchance it is said they are sins, do you not from that delight excuse them? Yea, you persuade yourselves by falsities and confirm that they are not sins, and thus continue in them, and practice them afterwards more than before, even till you no longer know what sin is, or whether there be sin. It is otherwise with everyone who actually repents. His evils which he knows and acknowledges, he calls sins, and on that account begins to shun and turn away from them, and to feel their delight as undelightful. And in proportion as this is the case, he sees and loves goods, and at length feels delight in them, which is the delight of heaven. In a word, so far as anyone rejects the devil, so far he is adopted by the Lord, and by Him is taught, led, withheld from evils, and is held in goods. This and no other is the way from hell to heaven." [7] It is wonderful, that the Reformed have a certain deep-rooted opposition and aversion to actual repentance, which is so great, that they cannot force themselves to examine themselves, neither can they see their sins, and confess them before God. It is as if a horror invades them when they think of it. I have inquired of many in the spiritual world concerning this, and they all said that it was beyond their power. When they heard that the Papists do it, that is, that they examine themselves and confess their sins openly before a monk, they have greatly wondered, more especially as the Reformed cannot do the same in private before God, although it is alike enjoined them before they approach the Holy Supper. Some have inquired into the cause of this, and it was discovered that faith alone induced such a state of impenitence, and such a heart. And then it was given them to see that those of the Papists who adore Christ, and do not invoke saints, nor adore His vicar, so-called, and any key-bearer of His, are saved. [8] After this, there was heard as it were thunder, and a voice speaking from heaven, saying, "We are astonished!

say to the assembly of the Reformed, Believe in Christ, and do the work of repentance, and you will be saved.” And I said further, “Is not Baptism a sacrament of repentance, and thence an introduction into the church? What else do the sponsors promise for the person to be baptized, but that he will renounce the devil and his works? Is not the Holy Supper a sacrament of repentance, and hence an introduction into heaven? Is it not declared to the communicants, that they should by all means do the work of repentance before they approach? Does not the Catechism, which is the universal doctrine of the Christian church, teach repentance? Is it not said in the six commandments of the second table, Thou shalt not do this and that evil, and not, Thou shalt do this and that good? Hence you may know, that as far as anyone shuns evil, so far he loves good, and that before this he does not know what good is, nor even what evil is.”

(532)

Revelation 12

1. And a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. 2. And being with child, she cried, travailing and pained to bring forth. 3. And another sign was seen in heaven; and behold, a great red dragon, having seven heads, and ten horns, and upon his heads seven diadems. 4. And his tail drew the third part of the stars of heaven, and cast them to the earth; and the dragon stood before the woman who was about to bring forth, that after she had brought forth, he might devour her offspring. 5. And she brought forth a son, a male, who was to tend all nations with a rod of iron; and her offspring was caught up unto God and His throne. 6. And the woman fled into the wilderness, where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days. 7. And there was war in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels. 8. And they prevailed not, and their place was not found any more in heaven. 9. And that great dragon was cast out, that old serpent called the Devil and Satan, that seduceth the whole world; he was cast out into the earth, and his angels were cast out with him. 10. And I heard a great voice in heaven saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ; for the accuser of our brethren

is cast down, that accused them before our God day and night. 11. And they overcame him through the blood of the Lamb, and through the word of their testimony; and they loved not their soul even unto death. 12. For this rejoice, ye heavens, and ye that dwell in them. Woe to those that inhabit the earth and the sea, for the Devil is come down unto you, having great anger, knowing that he hath but a short time. 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman that brought forth the son. 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time [and times], and half a time, from the face of the serpent. 15. And the serpent cast out of his mouth water as a river after the woman, that he might cause her to be swallowed up by the river. 16. And the earth helped the woman; and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. 17. And the dragon was angry with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and have the testimony of Jesus Christ. 18. And I stood upon the sand of the sea. THE SPIRITUAL SENSE The contents of the whole chapter It treats here of the New Church and its doctrine: by "the woman" is here meant the New Church, and by "the offspring" which she brought forth, its doctrine: and it also treats of those in the present church, who from doctrine believe in a Trinity of Persons, and in the duality of the Person of Christ, likewise in justification by faith alone; these are meant by "the dragon." Then it treats of the persecution of the New Church by these, on account of its doctrine, and its protection by the Lord, until from a few it increases among many. The contents of each verse Verse 1. "And a great sign was seen in heaven," signifies revelation from the Lord concerning His New Church in the heavens and on earth, and concerning the difficult reception of and resistance to its doctrine (n. 532). "A woman clothed with the sun, and the moon under her feet," signifies the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be upon earth, which is the New Jerusalem (n. 533). "And upon the head a crown of twelve stars," signifies its wisdom and intelligence from the knowledges of Divine good and Divine truth from the Word (n. 534). Verse 2. "And being with child, she cried travailing and pained to bring forth," signifies the doctrine of the New Church about to come forth, and its difficult reception on account of the resistance by those who are meant by the dragon (n. 535). Verse 3. "And another sign was seen in heaven," signifies revelation from the Lord concerning those who are against the New Church and its doctrine (n. 536). "And behold a great red dragon," signifies those in the Church of the Reformed who make God three and the Lord two, and who separate charity from faith, and make faith saving, and not charity at the same time (n. 537). "Having seven heads," signifies insanity from the truths of the Word falsified and profaned (n. 538). "And ten horns," signifies much power (n. 539). "And upon his heads seven diadems," signifies all the truths of the Word falsified and profaned (n. 540). Verse 4. "And his tail drew the third part of the stars of heaven, and cast them to the earth," signifies that by falsifications of the truths of the Word they have alienated all spiritual knowledges of good and truth from the church, and by applications to falsities have entirely destroyed them (n. 541). "And the dragon stood before the woman who was about to bring forth, that after she had brought forth, he might devour her offspring," signifies that they who are meant by "the dragon" will endeavor to extinguish the doctrine of the New Church at its first appearance (n. 542). Verse 5. "And she brought forth a son, a male," signifies the doctrine of the New Church (n. 543). "Who was to tend all nations with a rod of iron," signifies which, by truths from the literal sense of the Word, and, at the same time, by rational things from natural light will convince all who are in dead worship from faith separated from charity, that are willing to be convinced (n. 544). "And her offspring was caught up unto God and His throne," signifies the protection of the doctrine by the Lord, and its being guarded by the angels of heaven (n. 545). Verse 6. "And the woman fled into the wilderness," signifies the church at first among a few (n. 546). "Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days," signifies the state of that church then, that meanwhile provision is making for its increase among many until it arrives at its full growth (n. 547). Verse 7. "And there was war in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels," signifies the falsities of the former church fighting against the truths of the New Church (n. 548). Verse 8.

“And they prevailed not, and their place was not found any more in heaven;” signifies that they were convinced of being in falsities and evils, but still they remained in them, and that therefore they were torn away from conjunction with heaven and cast down (n. 549). Verse 9. “And that great dragon was cast out, that old serpent, called the Devil and Satan,” signifies this turning from the Lord to themselves, and from heaven to the world, and thence coming into the evils of their lusts and into falsities (n. 550). “That seduceth the whole world,” signifies that they pervert all things of the church (n. 551). “He was cast out into the earth, and his angels with him,” signifies into the world of spirits, which is intermediate between heaven and hell, from whence there is immediate conjunction with men upon earth (n. 552). Verse 10. “And I heard a great voice in heaven saying, Now is come the salvation and the power, and the kingdom of our God and the authority of His Christ,” signifies the joy of the angels of heaven, because the Lord alone now reigns in heaven and in the church, and that they are saved who believe in him (n. 553). “For the accuser of our brethren is cast down, that accused them before our God day and night,” signifies that by the Last Judgment they are removed who opposed the doctrine of the New Church (n. 554). Verse 11. “And they overcame him through the blood of the Lamb, and through the word of their testimony,” signifies victory by the Divine truth of the Word, and by the acknowledgment of the Lord (n. 555). “And they loved not their soul even unto death,” signifies who did not love themselves more than the Lord (n. 556).

Verse 12. “For this rejoice, ye heavens, and ye that dwell in them,” signifies a new state of heaven, that they are in the Lord and the Lord in them (n. 557). “Woe to those that inhabit the earth and the sea! for the Devil is come down unto you, having great anger,” signifies lamentation over those in the church who are in the falsities of faith, and thence in evils of life, because they are in conjunction with the dragon (n. 558). “Knowing that he hath but a short time,” signifies, because he knows that the New Heaven is formed, and that thus there is about to be the New Church upon earth, and that then he with his like will be cast into hell (n. 559). Verse 13. “And when the dragon saw that he was cast unto the earth, he persecuted the woman that brought forth the son,” signifies that the dragonists in the world of spirits, immediately upon their being thrust down, began to infest the New Church on account of its doctrine (n. 560). Verse 14. “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place,” signifies the Divine circumspection over that church, and its protection, while as yet confined to a few (n. 561). “Where she is nourished for a time, and times, and half a time, from the face of the serpent,” signifies that by reason of the craftiness of seducers, provision is made with circumspection that its numbers may increase until it comes to its full growth (n. 562). Verse 15. “And the serpent cast out of his mouth water as a river after the woman, that he might cause her to be swallowed up by the river,” signifies reasonings from falsities in abundance to destroy the church (n. 563). Verse 16. “And the earth helped the woman; and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth," signifies that those reasonings in all their abundance fall to nothing before the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, bring forward (n. 564). Verse 17. "And the dragon was angry with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and have the testimony of Jesus Christ," signifies hatred kindled in those who think themselves wise from their confirmations of the mystical union of the Divine and the Human in the Lord, and of justification by faith alone, against those who acknowledge the Lord alone as the God of heaven and earth, and that the Decalogue is the law of life; and their assaults on novitiates with intent to seduce them (n. 565a). Verse 18. [English Bible 13:1]. "And I stood upon the sand of the sea," signifies his state now spiritual-natural (n. 565). THE EXPLANATION. Verse 1. And a great sign was seen in heaven, signifies revelation from the Lord concerning His New Church in the heavens and on earth, and concerning the difficult reception and resistance to its doctrine. By "a sign from heaven" is here meant a revelation concerning things to come; and by "a great sign seen in heaven" is meant a revelation concerning the New Church, for "the woman clothed with the sun," which is the subject treated of in this chapter, signifies that church. "The male" which she brought forth signifies its doctrine; her being pained to bring forth signifies its difficult reception; "the dragon desiring to devour the male" and afterward "he persecuted the woman," signifies the resistance it meets with. These things are meant by "a great sign was seen in heaven." "A sign" is mentioned in the Word of things to come, and then it is revelation; it is also spoken of truth, and then it is testification; and it is also spoken of the quality of any state or thing, and then it is manifestation. "A sign" is spoken of things to come, and then it is revelation, in the following passages: They shall tell you what shall happen, that we may know their end, or make you hear things to come; show signs of the future (Isa. 41:22-23). The disciples said unto Jesus, What shall be the sign of Thy coming, and of the consummation of the age? (Matt. 24:3; Mark 13:4; Luke 21:7). There shall be signs from heaven, and signs in the sun, the moon, and the stars (Luke 21:11, 25). And then shall appear the sign of the Son of man (Matt. 24:30). It was said unto king Hezekiah, This shall be a sign unto thee that Jehovah will do this thing, the shadow on the degrees of Ahaz shall be brought back. Afterwards Hezekiah said, What is the sign that I shall go up into the house of Jehovah? (Isa. 38:7-8, 22; and in other places). That "a sign" is said of truth, and then it is testification, and also it is said of the quality of any state, and then it is manifestation, is evident from other passages in the Word.

(533) A woman clothed with the sun, and the moon under her feet, signifies the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be upon earth, which is the New Jerusalem. That the Lord's New Church is signified by this "woman," is evident from the particulars in this chapter understood in

the spiritual sense; that by “a woman,” in other parts of the Word also, the church is signified, may be seen (n. 434); and the church is signified, because the church is called the Bride and Wife of the Lord. The reason why she was seen “clothed with the sun,” is because the church is in love to the Lord, for it acknowledges Him and does His commandments, and this is to love Him (John 14:21-24). That “the sun” signifies love (see n. 53). The reason why “the moon” was seen under the woman’s feet is because the church on earth, which is not yet conjoined with the church in the heavens, is meant. By “the moon” is signified intelligence in the natural man, and faith (n. 423); and by being seen “under the feet,” is signified that it is about to be upon earth; otherwise by “feet” is signified the church itself when it is conjoined. [2] It is to be known, that there is a church in the heavens as well as on earth, for there also is the Word; there are temples also, and preachings in them, and there are ministerial and priestly offices. For all angels there were men, and their departure out of the world was only a continuation of their life; therefore they are also perfected in love and wisdom, everyone according to the degree of the affection of truth and good which he took with him out of the world. The church among them is here meant by “the woman clothed with the sun,” who had upon her head a crown of twelve stars;” but because the church in the heavens cannot subsist, except there be also a church on earth, which is in concordant love and wisdom, and as this was about to be, therefore “the moon was seen under the feet of the woman,” which here specifically signifies faith, by which, such as it is at this day, there is no conjunction. [3] The reason why the church cannot subsist in the heavens unless there is a church on earth in conjunction with it, is because heaven where angels are, and the church where men are, act as one, like the internal and the external with man; and the internal with man cannot subsist with its state, unless an external be conjoined with it; for an internal without an external is like a house without a foundation, or like seed upon the ground and not in the ground, thus like anything without a root; in a word, like a cause without an effect in which it may exist. From these things, it may be seen how absolutely necessary it is that there should be a church somewhere in the world, where the Word is, and where by it the Lord is known.

(534) And upon her head a crown of twelve stars, signifies its wisdom and intelligence from knowledges of Divine good and Divine truth from the Word. By "the crown upon the head" is signified wisdom and intelligence (n. 189, 235, 252); by "stars" are signified the knowledges of Divine good and Divine truth from the Word (n. 51, 420); and by "twelve" are signified all things of the church, which have relation to its good and truth (n. 348); consequently, by "a crown of twelve stars on the woman's head," is signified the wisdom and intelligence of the New Church from the knowledges of Divine good and Divine truth from the Word.

(535) Verse 2. And being with child, she cried, travailing, and pained to bring forth, signifies the nascent doctrine of the New Church, and its difficult reception on account of the resistance by those who are meant by "the dragon." "To

be with child" signifies the nascent doctrine, because by "the offspring which was in the womb" (whose birth is treated of in verse 5), is signified the doctrine of the New Church; for nothing else is signified by "being with child," "in travail," and "bringing forth," in the spiritual sense of the Word, than to conceive and bring forth those things which are of spiritual life, concerning which presently. By "she cried, travailing, and pained to bring forth," is signified the difficult reception of that doctrine, because of resistance by those who are meant by "the dragon." This is plain from what follows in this chapter, as "that the dragon stood before the woman about to bring forth, that he might devour her offspring," and afterwards he pursued her into the wilderness. [2] That by "being with child," "travailing," and "bringing forth," nothing else is signified in the Word, appears from the following passages: Jesus said, except one be born again, he cannot enter into the kingdom of God; that which is born of the flesh is flesh, but that which is born of the spirit is spirit (John 3:3-6). Sing, O barren, thou that didst not bear, shout, thou that didst not travail, for more are the sons of the desolate than the sons of the married (Isa. 54:1). They have ceased until the barren hath borne seven, and she that hath many children lacketh (1 Sam. 2:5). By "the barren" are signified the Gentiles, who had no genuine truths, because they had not the Word; by "the married" and "she that hath many children" are signified the Jews who had the Word. She that hath borne seven languisheth, she hath breathed out her soul (Jer. 15:9). Speaking also of the Jews: We have conceived, we have travailed, we have as it were brought forth wind, we have not wrought any deliverance in the earth (Isa. 26:18). Before she travailed, she brought forth, before her pain came she was delivered of a male; hath the earth travailed in one day, shall a nation be born at once? shall I break and not bring forth? and cause to be generated and shut (Isa. 66:7-9)? Thou travailest, O earth, before the Lord, before the God of Jacob (Ps. 114:7). Alas, this day, sons have come to the mouth of the matrix, and there is not strength to bring forth (Isa. 37:3). Sin shall travail, and No shall be for a breaking through (Ezek. 30:15-16). I have heard the voice of one sick, as of her that travaileth with her first born, the voice of the daughter of Zion, she sighs, she spreadeth her hands, Woe is me, my soul is wearied because of slayers (Jer. 4:31). Pangs and sorrows take hold, they travail like one bringing forth (Isa. 13:8). The iniquity of Ephraim is bound up, the pains of one in travail shall come upon him; he is a son not wise, for he stayeth not the time in the womb of sons (Hos. 13:12-13). Ephraim, thy glory shall fly away like a bird, from the birth, and from the belly, and from conception; give them, O Jehovah, a miscarrying womb, and dry breasts; even when they have begotten, I will slay the desires of their belly (Hos. 9:11, 14, 16). In these passages also is described the difficulty of receiving the truths of doctrine from the Word, by many things relating to "pain in bringing forth," and in like manner in many other places. Moreover, Jehovah, that is, the Lord, is called "the Former from the womb" (Isa. 44:2, 24; 49:1, 5); and by "Former from the womb" is meant the Reformer.

(536) Verse 3. And another sign was seen in heaven, signifies revelation from the Lord concerning those who are against the New Church and its doctrine. By "a sign" is signified revelation from the Lord, as above (n. 532). It is called "another sign" because it is a revelation concerning those who will be against the New Church.

(537) And behold, a great red dragon, signifies those in the church of the Reformed who make God three, and the Lord two, and separate charity from faith, and who make faith saving but not charity together with it. These are here meant, and in what follows, by "the dragon;" for they are against the two essentials of the New Church, which are, that God is one in Essence and in Person, in whom there is a Trinity, and that the Lord is that God; also that charity and faith are one like an essence and its form; and that no others have charity and faith, but they who live according to the commandments of the Decalogue, which are that evils are not be done; and so far as anyone does not do evils, shunning them as sins against God, in the same proportion he does the goods which are of charity, and believes the truths which are of faith. [2] That they who make God three, and the Lord two, and who separate charity from faith, and make faith saving, and not charity, are against those two essentials of the New Church, may be seen by anyone who considers the matter. It is said, they who make God three, and the Lord two, by whom are meant those who think of three Persons as three Gods, and separate the Lord's Human from His Divine. And who thinks otherwise, or can think otherwise, whilst, according to a formula of faith, he

prays, “That God the Father for the sake of the Son would send the Holy Spirit?” Does he not pray to God the Father as to one God, and for the sake of the Son as another, and concerning the Holy Spirit as a third? From which it is evident that although in thought he makes three Persons one God, still he divides them, that is, divides his idea into three gods when he so prays. The same formula of faith also makes the Lord two, since he thinks only of the Lord’s Human, and not at the same time of His Divine; “for the sake of the Son” means for the sake of His Human which suffered the cross. From what has now been said, it may appear who they are that are meant by the dragon, who would devour the woman’s offspring, and afterwards “pursued the woman into the wilderness on account of her offspring.” [3] The reason why the dragon is called “great,” is because all the churches of the Reformed distinguish God into three Persons, and make faith alone saving, except some here and there, who do not think alike concerning the Trinity, and concerning faith. They who divide God into three Persons, and adhere to these words of the Athanasian doctrine, “There is one Person of the Father, another of the Son, and another of the Holy Spirit”; and also to these, “The Father is God, the Son is God, and the Holy Spirit is God”; these, I say, cannot make one God out of three; they may indeed say that they are one God, but they cannot think so. In like manner they who think concerning the Lord’s Divine from eternity as concerning the second Person of the Divinity, and concerning His Human in time as concerning the human of another man, cannot do otherwise than make the Lord two, although it is said in the Athanasian doctrine that His Divine and Human are one Person, united as the soul and the body. [4] The dragon is called "red" because "red" signifies falsity from the evils of lusts, which is infernal falsity. Now because these two essentials of the doctrine in the churches of Reformed are falsities, and as falsities devastate the church, since they take away its truths and goods, therefore they were represented by "a dragon." The reason is, because by "a dragon," in the Word, is signified the devastation of the church, as may appear from the following passages: I will make Jerusalem heaps, a habitation of dragons, and I will reduce the cities of Judah to a waste (Jer. 9:11). Behold, a great tumult out of the land of the north, to reduce the cities of Judah to a waste, a habitation of dragons (Jer. 10:22). Hazor shall become a habitation of dragons, a desolation forever (Jer. 49:33). That it may be a habitation of dragons, a court for the daughters of the owl (Isa. 34:13). In the habitation of dragons is his couch (Isa. 35:7). I will go despoiled and naked, I will make a wailing like the dragons, and mourning like the daughters of the owl (Micah 1:8). I cried, I am become a brother to dragons, and a companion to the daughters of the screech owl (Job 30:28-29). The ijim shall answer in his palaces, and dragons in temples (Isa. 13:22). Babylon shall become heaps, a habitation of dragons, a hissing and an astonishment (Jer. 51:37). Thou hast broken us in the place of dragons, and covered us with the shadow of death (Ps. 44:19). I have laid the mountains of Esau and his heritage a waste for the dragons of the wilderness (Mal. 1:3, besides other places; as in Isa. 43:20; Jer. 14:6; Ps. 91:13, 14; Deut. 32:33). [5] That by "the dragon" are here meant those who are in faith alone, and reject the works of the law as not saving, has sometimes been testified to me in the spiritual world by living experience. I have seen several thousands of them assembled together, when from a distance they have appeared like a dragon with a long tail, that seemed set with spines like thorns, which signified falsities. Once, also, there was seen a dragon still larger, which raising his back and lifting up his tail towards heaven, endeavored to draw down the stars from thence. Thus it was made manifest before my eyes that no others are meant by "the dragon."

(538) Having seven heads, signifies insanity from the truths of the Word falsified and profaned. By "the head" is signified wisdom and intelligence, and, in the opposite sense, insanity; but by "seven heads" here, because they were the dragon's, is properly signified insanity from the truths of the Word falsified and profaned; for "seven" is predicated of things holy, and, in the opposite sense, of things profane (n. 10); therefore it follows that on his heads were seen "seven diadems," and by "diadems" are signified the truths of the Word, here falsified and profaned. That by "the head" is signified wisdom and intelligence, is plain from these passages: I will give you men wise, and intelligent, and make them your heads (Deut. 1:13). Jehovah hath closed your eyes, the prophets, and your heads, the seers, hath he covered (Isa. 29:10). By the head of Nebuchadnezzar's image of pure gold (Dan. 2:32), nothing else is signified but the wisdom of the first age,

which was with the men of the Most Ancient Church. By "the head" in the opposite sense is signified insanity and folly; in David: God shall wound the head of the enemies, the hairy crown of him who goeth on in his guilt (Ps. 68:21). Nor is anything else signified by "the head of the serpent," which was to be trodden down (Gen. 3:15); and by "smiting the head over many countries" (Ps. 110:6, 7); also by "putting dust on the head;" and by "inducing baldness," and by "putting the hand on the head," when they were ashamed, or grieved at having acted insanely against wisdom (Isa. 7:20; 15:2; Ezek. 7:18; 27:30; Jer. 2:37; 14:3, 4; Lam. 2:10; 2 Sam. 13:19). But by "seven heads" is also signified insanity from truths falsified and profaned in what follows in Revelation (13:1, 3; 17:3, 7, 9).

(539) And ten horns, signifies much power. "A horn" signifies power (n. 270), and "ten" signifies much (n. 101). The reason why it is said that the dragon has much power, is, because the salvation of man by faith alone, without the works of the law, which faith is meant by "the dragon," captivates minds, and then confirmations persuade. It captivates, because man, on hearing that the damnation of the law is taken away, and the Lord's merit is imputed to him through faith alone in this, he can indulge in the pleasures of his mind and body, without any fear of hell; hence comes the power which is signified by "the ten horns of the dragon." That such has been his power, evidently appears from the reception of that faith everywhere throughout the Reformed Christian world.

(540) And upon his heads, seven diadems, signifies all the truths of the Word falsified and profaned. By "diadems" or precious stones, are signified the truths of the Word; specifically, the truths of the sense of the letter of the Word, but here, those truths falsified and profaned, from their being seen "upon the seven heads of the dragon," by which is signified insanity from truths falsified and profaned (n. 538). [2] That by "diadems," or precious stones, are signified the truths of the sense of the letter of the Word, may be seen in The Doctrine of the New Jerusalem Concerning the Sacred Scripture (n.43-45); where it is shown that Divine truths in ultimates, which are the truths of the sense of the letter of the Word, are signified by: The twelve precious stones in the breastplate of Aaron, which was the Urim and Thummim (Exod. 28:6, 15-21, 30). And by the precious stones in the garden of Eden, in which the king of Tyre is said to have been (Ezek. 28:12-13). Also by the twelve precious stones, of which the foundations of the wall of the New Jerusalem consisted (Rev. 21:17-20). The truths of the sense of the letter of the Word are signified by "diadems," or precious stones, because all things of the sense of the letter of the Word are transparent before angels, from its spiritual sense, thus from the light of heaven, in which the spiritual truths of the Word are; for "a stone," in the Word, signifies truth in ultimates; hence, "a precious stone" signifies that truth transparent. [3] The reason why the truths of the Word, when falsified and profaned, are also called "diadems," is because they shine from themselves, whether they be possessed by this person or that; in the

same manner as diadems on earth, in whosesoever hand they are. It has sometimes been given me to see adulterous women, on their first coming from the earth into the world of spirits, decked with diadems; and Jews, likewise, selling diadems, which they had procured to themselves from heaven; from which it was plain, that evils and falsities, with such, do not change the light and splendor of the truths of the Word. Therefore the like is signified by: The ten diadems upon the horns of the beast which came up out of the sea (Rev. 13:1). And by the precious stones on the woman who sat on the scarlet beast (Rev. 17:3-5). That the truths of the Word are what are signified by “diadems,” appears manifestly in Revelation, that: There were seen upon the head of Him who sat upon the white horse, and whose name was the Word of God, many diadems (Rev. 19:12-13).

(541) Verse 4. And his tail drew the third part of the stars of heaven, and cast them to the earth, signifies that by falsifications of the truths of the Word they have alienated all spiritual knowledges of good and truth from the church, and, by applications to falsities, have entirely destroyed them. By “the tail,” when the subject treated of relates to those who have confirmed heretical things from the Word, are signified the truths of the Word falsified (n. 438); by “stars” are signified spiritual knowledges of good and truth (n. 51, 420); by “the third part” is signified all (n. 400, 505); and by “drawing them from heaven, and casting them to the earth,” is signified to alienate them from the church, and to destroy them utterly; for when they are drawn down

from heaven, they are also drawn down from the church, because every truth of the Word is insinuated from the Lord through heaven into the man of the church; nor are truths drawn down by anything else than by falsifications of them in the Word, since there and thence are the truths of heaven and the church. [2] That all the truths of the Word have been destroyed by those who are meant by “the dragon” spoken of above (n. 537), cannot be believed by anyone in the world, and yet they have been so destroyed, so that not one doctrinal truth remains; this was examined into in the spiritual world, with the learned of the clergy, and was found to be so. The reasons I know, but I shall here mention only one of them. They assert, that whatsoever proceeds from man’s will and judgment is not good; and that therefore the goods of charity, or good works, being done by man, contribute nothing to salvation, but faith only; when, nevertheless, that alone, by virtue of which man is man, and by which he is conjoined with the Lord, is that he can do good and believe truth, as from himself, that is, as from his own will according to his own judgment. If this faculty were taken away from him, all power of conjunction of man with the Lord, and of the Lord with man, would also be taken away at the same time; for this is the reciprocal of love, which the Lord gives to everyone who is born a man, and which He also preserves in him to the end of his life, and afterwards to eternity. If this were taken away from man, every truth and good of the Word would also be taken away, insomuch that the Word would be nothing but a dead letter and an empty volume; for the Word teaches nothing but the conjunction of man with the Lord by charity and faith, and both from man as from himself. [3] They who are meant by "the dragon" (spoken of above, n. 537), have broken this only bond of conjunction, by asserting that the goods of charity, or good works, which proceed from man, and his will and judgment, are only moral, civil, and political works, by which man has conjunction with the world, and none at all with God and with heaven; and when that bond is thus broken, there is then no doctrinal truth of the Word remaining; and if the truths of the Word are applied to confirm faith alone as saving without the works of the law, then they are all falsified; and if the falsification proceeds so far as to affirm, that the Lord has not commanded good works in the Word for the sake of man's conjunction with Himself, but only for the sake of his conjunction with the world, then the truths of the Word are profaned; for thus the Word becomes no longer a Holy Book, but a profane book; but see the experience on this subject at the end of the chapter. The like things are signified by these words in Daniel, concerning the he-goat: The he-goat with his horn cast down some of the host of heaven and of the stars to the earth, and trampled upon them; and he cast down truth to the earth (Dan. 8:10, 12).

(542) And the dragon stood before the woman who was about to bring forth, that after she had brought forth, he might devour her offspring, signifies that they who are meant by "the dragon" will endeavor to extinguish the doctrine of the New Church in its first origin. Who they are that are meant by "the dragon" may be seen above (n. 537);

that by "the woman" is signified the New Church (n. 533); that by "bringing forth" is signified to receive the goods and truths of doctrine from the Word (n. 535); that by "the offspring" which she brought forth is signified the doctrine of the New Church, will be seen in the next article. "To devour" signifies to extinguish, because by "the offspring" is signified doctrine; and when "to devour" is said in relation to the offspring, to extinguish is said in relation to doctrine. The reason why this was the case in its first origin, is because it is said, that "the dragon" stood before the woman, to devour her offspring after she had brought forth.

(543) Verse 5. And she brought forth a son, a male, signifies the doctrine of the New Church. By "a son," in the Word, is signified the truth of doctrine, and also the understanding, and thence the thought, of truth and good; but by "a daughter" is signified the good of doctrine, as also the will, and thence the affection of truth and good; and by "a son, a male" is signified truth conceived in the spiritual man, and born in the natural man. The reason is, because by "generations and births," in the Word, are signified spiritual generations and births, all which in general relate to good and truth (n. 535); for nothing else is begotten and born of the Lord as Husband, and of the church as Wife. Now since by "the woman" who brought forth is signified the New Church (n. 533), it is plain that by "the son, a male" is signified the doctrine of that church. The doctrine here meant is The New Jerusalem and Its Heavenly Doctrine, published in London, 1758; as also The Doctrines concerning the Lord, concerning The Sacred Scripture, and

concerning Life according to the Commandments of the Decalogue, published in Amsterdam; for by doctrine all the truths of doctrine are meant, because doctrine is the complex of them. When these doctrines were written, the dragonists stood around me, and endeavored, with all their fury, to devour, that is, to extinguish them. This news it is permitted me to relate, because of a truth it so happened. The dragonists who stood around me were from all parts of the Reformed Christian world. [2] Since there is no other offspring born from the spiritual marriage, a male offspring is truth and good in the understanding and thence in the thought; and a female offspring is truth and good in the will, and thence in the affections; therefore by "a son" in the Word is signified truth. To confirm this some passages shall be adduced, from which this may in some measure be seen: Lo, sons are an heritage of Jehovah, and the fruit of the belly is His reward; as arrows in the hand of a mighty man, so are the sons of youth (Ps. 127:3-5). Make thee bald, and poll thee for the sons of thy delights, for they have gone from thee (Micah 1:16). I saw two olive trees near the lampstand; and he said, These are the two sons of the olive tree that stand near the Lord of the whole earth (Zech. 4:11, 14). My tent is devastated, My sons have gone forth from Me, and they are not (Jer. 10:20). My sons are become devastated, because the enemy hath prevailed (Lam. 1:16). Thy sons, O Jerusalem, have fainted, they lie at the head of all the streets (Isa. 51:20). The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers, and the whole remnant of thee will I scatter to every wind

(Ezek. 5:10). The son shall be divided against the father, and the father against the son (Matt. 10:21; Mark 13:12; Luke 12:53). Thou hast taken the vessels of thy ornament from My gold, and hast made to thyself images of a male, with which thou didst commit whoredom (Ezek. 16:17). Jesus said, The seed are the sons of the kingdom, and the tares are the sons of the evil one (Matt. 13:38). [3] That "the Son of man" is the Divine truth of the Word, thus the Lord, may be seen in The Doctrine of the New Jerusalem concerning the Lord (n. 19-28). In the passages quoted above, by "sons" are meant they who are in truths of doctrine from the Word, and, abstractly, the truths themselves; in like manner in other places; as in Isa. 13:17, 18; 14:21, 22; 43:6; 49:17, 22; 51:17, 18; 60:9; Jer. 3:24, 25; 5:17; Ezek. 14:16-18, 20; 16:20, 36, 45; 20:26, 31; 23:37; Hos. 11:9-11; Zech. 9:13; Ps. 144:11, 12; Deut. 32:8. That by "a daughter" is signified the affection of the truth of the church, thus the church as to that affection, appears from so many passages in the Word, that to adduce them would fill many pages; nothing else is meant by "the daughter of Zion," "the daughter of Jerusalem," "the daughter of Judah," "the daughter of Israel." Some passages respecting "the daughter of Zion" may be seen adduced (n. 612). Who cannot see that not any "daughter of Zion," "Jerusalem," "Judah," and "Israel," so often mentioned in the Word, can be meant?

(544) Who was to tend all nations with a rod of iron, signifies which, by truths from the sense of the letter of the Word, and, at the same time, by rational things from natural

light, will convince all who are in dead worship from faith separated from charity, that are willing to be convinced. This is concerning the doctrine of the New Church, because it is spoken of "the son a male," by whom that doctrine is signified (n. 543); "to tend" signifies to teach and instruct (n. 383); here to convince those who are willing to be convinced; by "nations" are signified they who are in evils of life (n. 483); here, they who are in dead worship from faith separated from charity, because these are here treated of; and these are in evils of life, for when charity is separated, there is not any good of life, and where good is not, there evil is. That "to rule with a rod of iron" signifies by the truths of the literal sense of the Word, and, at the same time, by rational things from natural light, may be seen above (n. 148).

(545) And her offspring was caught up unto God and His throne, signifies the protection of the doctrine by the Lord, because it is for the New Church, and its being guarded by the angels of heaven. By these words is signified the protection of the doctrine by the Lord, because it is said that "the dragon stood before the woman about to bring forth, to devour her offspring after it was brought forth;" and by "offspring" and "a son, a male" is signified the doctrine for the New Church (n. 542, 543). Being guarded by the angels is also signified, because it is said, that "it was caught up unto God and to His throne;" and by "a throne" is signified the angelic heaven (n. 14, 221, 222).

(546) Verse 6. And the woman fled into the wilderness, signifies the church which is the New Jerusalem, at first

among a few. By “the woman” is signified the New Church (n. 533); and by “a wilderness” is signified where there are no longer any truths. That its being at first among a few is signified, because it follows, “where she hath a place prepared by God, that they should nourish her there a thousand two hundred and sixty days,” by which is signified its state at that time, that in the meanwhile it may be provided among many; even until it increases to its appointed state (n. 547). By “a wilderness,” in the Word, is signified: (1) The church devastated, or in which all the truths of the Word are falsified, such as it was among the Jews at the time of the Lord’s advent. (2) The church in which there are no truths, because they have not the Word, such as it was among the upright Gentiles in the Lord’s time. (3) A state of temptation in which man is, as it were, without truths, because he is surrounded by evil spirits who induce temptations, and then as it were they deprive him of truths. [2] (1) That by “a wilderness” is signified the church devastated, or in which all the truths of the Word are falsified, such as it was among the Jews in the Lord’s time, appears from these passages: Is this the man that made the earth to quake, that did shake kingdoms, that made the world a wilderness? (Isa. 14:16-17). This is concerning Babylon: Thorns and briers are come up on the land of My people; the palace shall be a wilderness (Isa. 32:13-14). I saw, and lo, Carmel was a wilderness, the whole land shall be waste (Jer. 4:26-27). “The earth” is the church (n. 285): The pastors have destroyed My vineyard, they have made My desirable places a wilderness of solitude; the wasters are come in the wilderness (Jer. 12:10, 12). A vine is planted in the wilderness, in a dry and thirsty land (Ezek. 19:13). The fire hath consumed the habitations of the wilderness (Joel 1:19, 20). The day of Jehovah cometh, the land is as the garden of Eden before Him, but behind Him a waste wilderness (Joel 2:1, 3). See ye the word of Jehovah; have I been a wilderness to Israel, or a land of darkness? (Jer. 2:31). The voice of him that crieth in the wilderness, prepare ye the way of Jehovah; make straight in the desert a highway for our God (Isa. 40:3; besides other places; as in Isa. 33:9; Jer. 3:2; 23:10; Lam. 5:9; Hos. 2:2-3; 13:15; Joel 3:19; Mal. 1:3; Ps. 107:33-34; Matt. 24:26; Luke 13:35). That such also is the state of the church at this day, may be seen below (n. 566). [3] (2) That by "a wilderness" is signified the church in which there are no truths, because they have not the Word, as with the upright Gentiles in the Lord's time, appears from these passages: The spirit shall be poured upon us from on high, and the wilderness shall be a fruitful field, then judgment shall dwell in the wilderness (Isa. 32:15-16). I will place fountains in the midst of the valleys, and make the wilderness a pool of waters; I will give in the wilderness the cedar, shittim, and the olive tree (Isa. 41:18-19). He shall make the wilderness into a pool of waters and the dry land to springs of water (Ps. 107:35). I will make a way in the wilderness, and rivers in the desert, to give drink to My people, My chosen (Isa. 43:19-20). Jehovah will make her wilderness like Eden, and her desert like the garden of Jehovah; gladness and joy shall be found therein (Isa. 51:3). The habitations of the wilderness drop (Ps. 65:12). Let the wilderness lift up its voice, let the inhabitants of the rock sing (Isa. 42:11). [4] (3) That by "a wilderness" is signified a state of temptation, in which man is as it were without truths, because surrounded by evil spirits, who induce temptation, and then as it were deprive him of truths, appears from Matt. 4:1-3; Mark 1:12-13; Luke 4:1-3; Ezek. 20:34-37; Jer. 2:2, 6-7; Hos. 2:13-16; Ps. 107:4-7; Deut. 1:31, 33; 8:2-4, 15-16; 32:10.

(547) Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days, signifies the state of the church at that time, that in the meantime it may be provided among many, even until it increases to its appointed state. By "place" is signified state (n. 947); and by "to nourish," provision for its increase, for thus is the church nourished; hence by "having a place prepared by God that they may nourish her," is signified the state of the church that in the meantime it may be provided among many; by "a thousand two hundred and sixty days" is signified to the end and the beginning (n. 491), that is, to the end of the former church and the beginning of the New, the same as by a time, and times, and half a time, Verse 14 (n. 562); thus, also, to its appointed state, that is, until it exists as has been provided. It is of the Lord's Divine providence, that the church should at first be among a few, and that it should successively increase among many, because the falsities of the former church must first be removed; for before this, truths cannot be received, since truths, which are received and implanted before falsities are removed, do not remain, and they are also dissipated by

the dragonists; the like happened with the Christian church, which increased successively from a few to many. Another reason is, that the New Heaven is first to be formed, which will act as one with the church that will be on earth; therefore we read that: He saw a New Heaven, and the Holy Jerusalem coming down out of heaven from God (Rev. 21:1-2). It is certain that the New Church, which is the New Jerusalem, will exist, because it is foretold in Revelation (chapters 21-22); and it is also certain that the falsities of the former church are first to be removed, because they are what it treats of in Revelation as far as chapter 20.

(548) Verse 7. And there was war in heaven, Michael and his angels fought with the dragon; and the dragon fought and his angels, signifies the falsities of the former church fighting against the truths of the New Church. By "war" is signified spiritual war, which is of falsity against truth, and truth against falsity (n. 500), for no other war can take place in heaven, where this is said to have existed; neither can it take place in heaven, when once formed of angels; but it was done in "the former heaven which passed away" (spoken of in Rev. 21:1). Concerning which heaven, see the explanation there given; for that heaven passed away by the Last Judgment on the dragon and his angels, which is also signified by "the dragon was cast down, and his place was found no more in heaven," as appears from what follows. What the falsities are, which are meant by "the dragon," and which are about to fight against the truths of the New Church, may be seen above (n. 537). By "Michael"

is not meant any archangel; neither by "Gabriel, and Raphael," but ministries in heaven are meant; the ministry signified by "Michael" is performed by those who confirm from the Word, that the Lord is the God of heaven and earth, and that God the Father and He are one, as the soul and body are one; also that men ought to live according to the commandments of the Decalogue, and that then men have charity and faith. "Michael" is also mentioned in Daniel (10:13, 21; 12:1); and by him a similar ministry is meant, as appears from chapters 9-11, and from the last verses of chapter 12. But by "Gabriel" is meant the ministry of those who teach from the Word, that Jehovah came into the world, and that the Human He there assumed is the Son of God, and Divine; for which reason, the angel who announced the same to Mary is called "Gabriel" (Luke 1:19, 26-35). They also, who are engaged in those ministries, are named "Michaels" and "Gabriels" in heaven. By "an angel," in the highest sense, is meant the Lord; and, in a relative sense, the heaven of angels, as also an angelic society as may be seen above (n. 5, 65, 258, 342, 344, 415, 465); but here, a ministry is signified, because they are mentioned by name; and, in Daniel, Michael is called "a prince"; and by "a prince" in the Word, is signified a principal truth, and by "a king," truth itself (n. 20).

(549) Verse 8. And they prevailed not, and their place was not found any more in heaven, signifies that they were convicted of being in falsities and evils, but still they remained in them, and that therefore they were torn away from conjunction with heaven and cast down. That this may

be understood, something must first be said concerning the state of those who come into the other life after death. All there are first instructed by angels, and led from one society to another, and explored whether they will receive the truths of heaven, and live according to them. But still, all those who have confirmed themselves in falsities in the world do not receive them; therefore they are sent into societies where they are who are in similar falsities, which societies have no conjunction with heaven, but with hell. Therefore after some time in the world of spirits they sink down into hell, and are sent away to their places, everyone according to his evil and falsity thence; this is what is meant by their being convicted of being in falsities and evils, and still they remain in them, and that therefore they are torn away from conjunction with heaven, and cast down. What their lot is there, may be seen above (n. 153, 531).

(550) Verse 9. And that great dragon was cast out, that old serpent, called the Devil, and Satan, signifies that they who are meant by "the dragon" turned from the Lord to themselves, and from heaven to the world, and thence became sensual from the corporeal, who could not but be in the evils of their lusts and thence in falsities, and by separation from the Lord and heaven became devils and satans. Who are meant by "the dragon," may be seen (n. 537); these, inasmuch as they make God three, and the Lord two, and because they place the commandments of the Decalogue among works by which there is not any salvation, are called "the old serpent, the Devil, and Satan;" and by "a serpent" is signified a man sensual from the

corporeal (n. 424), who turns from the Lord to himself, and from heaven to the world; and by "the Devil" are signified they who are in the evils of lusts; and by "Satan," they who are thence in falsities (n. 97, 153 at the end, 856, 857). Such, also, was the serpent which seduced Eve and Adam, as appears from his description and the curse pronounced upon him (Gen. 3:1-5, 14-15). "The dragon" is here called "the Devil and Satan," but he is so called, because all in hell are devils and satans; and thence hell in the aggregate is so called.

(551) That seduceth the whole world, signifies that they pervert all things of the church. By "to seduce" is signified to pervert, and by "the world" is signified the church; the same as by "earth" (n. 285). By "the world" is not signified the world of the earth, but the church therein, in the following passages: The earth shall mourn and be confounded, the world shall languish and be confounded (Isa. 24:4). The earth shall learn Thy judgments, and the inhabitants of the world Thy justice (Isa. 26:9). The Maker of the earth by Thy power, preparing the world by Thy wisdom (Jer. 10:12; 51:15). The foundations of the world were revealed at the blast of Thy breath (Ps. 17:15). The earth is Jehovah's and the fullness thereof, the world and they that dwell therein; He hath founded it upon the seas, and established it upon the rivers (Ps. 24:1-2). The heavens are Thine, the earth, the world and the fullness thereof Thou hast founded (Ps. 89:11). He will make us inherit the throne of glory, for the bases of the earth are Jehovah's, and He hath set the world upon them (1 Sam. 2:8). Thou, O

Babylon, hast made the world a wilderness, thou hast destroyed thy land, and slain thy people (Isa. 14:17, 20). Besides other passages; as in Isa. 18:3; 26:18; 27:6; 34:1; Nahum 1:5; Ps. 9:8; 77:18; 98:9; Lam. 4:12; Job 18:18; Matt. 24:14; Luke 21:26; Rev. 16:14. But it is to be known, that when "the world" and "the earth" are mentioned together, "the world" signifies the church as to good, and "the earth" signifies the church as to truth.

(552) He was cast out into the earth, and his angels were cast out with him, signifies that he was cast down into the world of spirits, which is intermediate between heaven and hell, from whence there is immediate conjunction with the men of the earth [tellus]. The reason why by "the earth," upon which the dragon is said to have been cast out, is meant the world of spirits, is, because that world is immediately beneath the heavens, and when anyone is cast down from heaven, he does not fall immediately into hell, but upon the earth of the world immediately beneath it, for that world is intermediate between heaven and hell, or below the heavens and above the hells. Many things concerning that world may be seen in the work on Heaven and Hell, published at London in the year 1758 (n. 421-535) All who are in that world communicate immediately with men upon earth; consequently, the dragon and his angels communicate with those who are in falsities, and thence in evils, through the received heresy of faith alone; on which account, it is said below, "Therefore rejoice, ye heavens; woe to the inhabitants of the earth and the sea, for the Devil is come down unto you, having great anger, knowing

that he hath but a short time (verse 12 of this chapter). Also that "he pursued the woman into the wilderness, and went to make war with the rest of her seed" (verses 13-17). It is to be known that every man, as to his affections and thoughts thence, is in society with those who are in the world of spirits, and mediately through them, with those who are either in heaven or in hell. The life of every man depends on that conjunction.

(553) Verse 10. And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God and the authority of His Christ, signifies the joy of the angels of heaven, because the Lord alone now reigns in heaven and in the church, and because they are saved who believe in him. By "a great voice in heaven" is signified the joy of the angels of heaven; for which reason it follows, "Therefore rejoice, ye heavens, and ye that dwell in them," verse 12; the voice also is great because it is exalted from joy of heart. "Now is come the salvation and the power" signifies that now they are saved from the Lord's Divine power; "and the kingdom of our God and the authority of His Christ" signifies because the Lord alone reigns in heaven and in the church. That by "God" is meant the Divine Itself from whom are all things, and which is called Jehovah the Father; and by "Christ" is meant His Divine Human which is called the Son of God, may be seen above (n. 520); and because the Divine from whom are all things, and the Lord's Divine Human are one, like the soul and the body, it follows that the Lord alone reigns. This is meant by "the gospel of the kingdom," and by "the kingdom of God."

(Matt. 3:2; 4:17, 23; 7:21; 9:35; 11:11; 12:28; Mark 1:14-15; 9:1; 15:43; Luke 4:43; 8:1; 9:60; 10:8-11; 11:17-18, 20; 16:16; 21:31; 22:18; 23:50-51.) [2] That the Lord has all power in heaven and on earth, appears manifestly in Matt. 28:18; John 3:35; 17:2, 10. That they are saved who are in the Lord and the Lord in them, and that it is the Divine Human in which they are, John 14; 15; 17; and that no others are saved, but they that believe in Him, appears from these passages: As many as received Him, to them He gave power to become the sons of God, to them that believe in His name (John. 1:12). That everyone that believeth in the Son should not perish, but have eternal life (John 3:15). God so loved the world, that He gave His Only-begotten Son, that whosoever believeth in Him may have eternal life (John 3:15). He that believeth in the Son is not judged; but he that believeth not is judged already, because he hath not believed in the name of the Only-begotten Son of God (John 3:36). He that believeth in the Son hath eternal life, but he that believeth not the Son, shall not see life, but the anger of God abideth on him (John 3:36). He that cometh to me shall never hunger, and he that believeth in Me shall never thirst. Verily I say unto you, he that believeth in Me hath eternal life (John 6:33, 35, 47). Unless ye believe that I am, ye shall die in your sins (John 8:24). Jesus said, I am the resurrection and the life, he that believeth in Me, though he were dead, shall live; whosoever liveth and believeth in Me, shall not die to eternity (John 11:25-26; besides other places as in John 6:38-40; 7:37-38; 8:12; 12:36-46.) To believe in the Lord is to approach Him immediately, and to have confidence that He saves; and since no one can have this confidence except he who lives well, therefore this also is meant by "believing in Him" (see above, n. 67).

(554) For the accuser of our brethren is cast down, that accused them before our God day and night, signifies that by the Last Judgment they are removed who opposed the doctrine of the New Jerusalem. By the dragon "being cast down" is signified that they were removed who are meant by "the dragon"; that they were removed by being cast down from heaven into the world of spirits, and then into hell, which is their Last Judgment, was said before. By "brethren" are meant they who are the doctrine of the New Jerusalem, and in a life according to it; by "accusing" is signified to oppose the doctrine, to maintain that it is false, and to cry out against it; and because they do this continually, as it were before God, the dragon is called "the accuser of our brethren, accusing them before God day and night." This also the devil does when he tempts, for he brings forth various things out of man, which he calls falsities, and condemns.

(555) Verse 11. And they overcame him through the blood of the Lamb, and through the word of their testimony, signifies victory by the Divine truth of the Word, and thence by the acknowledgment that the Lord is the God of heaven and earth, and that the precepts of the Decalogue are precepts of life according to which one must live. That "the blood of the Lamb" is the Divine truth proceeding from the Lord, which is the Divine truth of the Word, may be seen above (n. 379); that "the testimony" is the Divine truth,

above (n. 6, 16), and that it specifically consists in these two things, that the Lord is the God of heaven and earth, and that the commandments of the Decalogue are precepts of life (n. 490, 506); for which reason, the Decalogue is also called “the testimony” (Exod. 25:22; 31:7, 18; 32:15; Lev. 16:13; Num. 17:4; Ps. 78:5; 132:12). Those at the present day, that are in faith alone, believe that, by “the blood of the Lamb,” is here meant the Lord’s passion of the cross, and this because they make the Lord’s passion of the cross the principal one of their dogmas, saying, that thereby He transferred to Himself the condemnation of the law, made satisfaction to the Father, and reconciled the human race to Him; besides many other things. That this, however, is not the case, but that the Lord came into the world to subdue the hells and glorify His Human, and that the passion of the cross was the last combat, by which He fully conquered the hells and fully glorified His Human, may be seen in The Doctrine of the New Jerusalem concerning the Lord (n. 12-14). Hence it may be seen, that by “the blood of the Lamb” is not here meant the passion of the cross according to the modern dogma. That by “the blood of the Lamb” is meant the Divine truth proceeding from the Lord, which is the Divine truth of the Word, may appear from this consideration, that the Lord is the Word; and because He is the Word, the Divine truth therein is His blood, and the Divine good therein, His body. This may be made manifest in this manner: Is not every man his own good and his own truth? And, since good is of the will, and truth of the understanding, every man is his own will and his own understanding. What else constitutes a man? Is not man, as to his essence, these two? But the Lord is good itself and truth itself, that is Divine good and Divine truth, which two are also the Word.

(556) And they loved not their soul unto death, signifies who loved not themselves more than the Lord. By "loving their soul" is signified to love themselves and the world, for by the soul is signified man's own life, which everyone has by birth, which is to love himself and the world above all things; therefore by "not loving his soul" is signified not to love himself and the world more than the Lord and the things which are of the Lord; "unto death," signifies to be willing to die rather; consequently it is to love the Lord above all things, and the neighbor as one's self (Matt. 22:35-39); and to be willing to die rather than recede from those two loves. The same is signified by these words of the Lord: Whosoever will find his soul, shall lose it, and whosoever shall lose his soul for the sake of Jesus, shall find it (Matt. 10:39; Luke 17:33). He that loveth his soul shall lose it; but he that hateth his soul in this world, shall keep it unto life eternal (John 12:25). Jesus said, If anyone will come after Me, let him deny himself; for whosoever will save his soul, shall lose it; but whosoever will lose his soul, for My sake, shall find it. What is a man profited, if he shall gain the whole world, but cause the loss of his soul? or what shall a man give as a sufficient price of redemption for his soul? (Matt. 16:24, 26; Mark 8:35-37; Luke 9:24-25). By "loving the Lord" is meant to love to do His commandments (John 14:20-24). The reason is, because He Himself is His

own commandments, for they are from Him, consequently He is in them, thus in the man in whose life they are inscribed; and they are inscribed in man by willing and doing them.

(557) Verse 12. For this rejoice, ye heavens, and ye that dwell in them, signifies a new state of heaven, in that they are in the Lord, and the Lord in them. By “heavens” is meant the heaven of Christians, in which the Lord alone is acknowledged as the God of heaven and earth; by “rejoice” is signified its new state full of joy; by “they that dwell” are signified they who are in good (n. 380); and because all good is from the Lord, it signifies that they are in the Lord, and the Lord in them.

(558) Woe to those that inhabit the earth and the sea, for the Devil is come down unto you, having great anger, signifies lamentation over those who are in the internals and the externals of the doctrine of faith alone, and thence in evils of life, because their like are cast down from heaven into the world of spirits, and are thence in conjunction with men on the earth, whom, out of hatred against the New Church, they excite to persevere in their falsities and evils thence. By “woe to those that inhabit the earth and the sea” is signified lamentation over those in the church who are in the doctrine of faith alone; by “woe” is signified lamentation (n. 416); by “those that inhabit” are signified they who are in the church whose doctrine is faith alone; by “earth” are meant they who are in its internals, and by “sea” they who are in its externals (n. 470); by “great anger” is signified hatred against the New Church, because it is against “the

woman” (n. 525); “to come down unto them” signifies to those who are in the world of spirits, and as these are in conjunction with men upon the earth, it also signifies to such on the earth. That the dragon was cast out of heaven into the world of spirits, and that they who are there are in conjunction with men on the earth, see above (n. 552). [2] The dragon is here called the Devil, because they are meant who from that heresy are in evils of life; and they are in evils of life from that heresy who live according to this tenet of their faith, that they have no sins who pray in confidence to God the Father, and that if they have they are remitted. All such, because they do not examine themselves, do not know any sin in themselves, and at length do not even know what sin is, as may be seen above (n. 531). That by the dragon, as “the Devil,” are meant they who are in the evils of their lusts (n. 550). The reason why every man is in conjunction with those who are in the world of spirits, is because man, as to the affections of his mind and the thoughts thence proceeding, is a spirit; therefore as to such affections and thoughts, he is continually in conjunction with spirits who are in a similar affection, and thence in similar thoughts. There is such a conjunction, that if this bond was broken for a single moment, man would fall down dead. The church has hitherto known nothing of this; nor that man, after death, is his own affection and thought thence, therefore his own charity and faith thence, and that no one can be faith separated from charity.

(559) Knowing that he hath but a short time, signifies, because he knows that the New Heaven has been formed,

and that thus the New Church upon earth is about to be, and that then he, with his like, will be cast into hell. This is signified, because the dragon knows that the New Heaven has been formed, for he was cast down from it (verses 8, 9); he knows also that the New Church upon earth is about to be from what is foretold in Revelation (chapter 21); and he also knows that he and his like are then to be cast into hell, from what is also foretold (Rev. 20:1-2, 10).

(560) Verse 13. And when the dragon saw that he was cast unto the earth, he persecuted the woman that brought forth the son, signifies that the dragonists in the world of spirits, immediately after their being cast down, began to infest the New Church on account of its doctrine. "When the dragon saw that he was cast upon the earth," signifies that when the dragonists saw that they were separated from heaven, and in conjunction with men on the earth (n. 552, 558); "he persecuted the woman," signifies that they immediately began to infest the Lord's church; that "the woman" whom he persecuted is that church, may be seen (n. 533); "who brought forth the son," signifies on account of the doctrine; that "the offspring," or "the male, a son" which the woman brought forth, is the doctrine of the New Church (see n. 535, 542, 543, 545).

(561) Verse 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, signifies the Divine circumspection over that church, and its protection, while as yet among a few. By "the woman" is signified the New Church (n. 533); by "wings" is signified power and protection (n. 245); by "an

eagle" is signified intellectual sight, and thought thence (n. 245); by "flying" is signified seeing and circumspection (n. 245); by "a wilderness" is signified the church desolated, and thus among a few (n. 546); by "place" is signified its state there. From these things it follows, that "there were given to the woman two wings of a great eagle, that she might fly into the wilderness, into her place," is signified the Divine circumspection over the New Church, and its protection, while yet it is among a few.

(562) Where she is nourished for a time, and times, and half a time from the face of the serpent, signifies that by reason of the craftiness of seducers, provision is made with circumspection that it may come among many even until it increases to its appointed state. By "being nourished" when said of the New Church, is signified to provide that it may come among many, as above (n. 547); by "a time, and times, and half a time," is signified to the end and the beginning, thus while from a few to many, until it reaches its appointed state, as above (n. 547). By "the face of the serpent" is signified the subtle arts of seducers; by "the face," subtle artfulness; and by "the serpent," seducers. That by "the serpent" are signified seducers, is plain from the following passage in this chapter: The great dragon was cast out, that old serpent, which seduceth the whole globe of earth (Rev. 12:9). And again: He laid hold on the dragon, that old serpent, and cast him into the abyss, that he should seduce the nations no more (Rev. 20:2-3). The like is here meant as by the serpent which seduced Eve and Adam, of whom it is said: And the serpent was more subtle than any wild beast

of the field; and the woman said to Jehovah, The serpent seduced me (Gen. 3:1, 13). [2] By “face,” in the Word, is signified that which is interior in man, because the face is the type of his mind formed to correspondence; therefore, by “the face of the serpent” is signified anger, hatred, and subtlety. By “a time, and times, and half a time,” is signified the same here, as by “a thousand two hundred and sixty days,” verse 6, where it is said: And the woman fled into the wilderness, where she hath a place prepared of God, that they should nourish her a thousand two hundred and sixty days (Rev. 12:6); which may be seen explained above (n. 547). The same is also signified by “three days and a half” (Rev. 11:9, 10); also by “the three years and six months” of famine (Luke 4:25); and in Daniel, by A stated time of stated times and a half when he shall have finished to scatter the hand of the people of holiness (Dan. 12:7).

(563) Verse 15. And the serpent cast out of his mouth water as a river after the woman, that he might cause her to be swallowed up by the river, signifies reasonings from falsities in abundance, to destroy the church. By “the serpent” is here signified, as above, the dragon which seduces; by “the woman,” the New Church (n. 533); by “water” are signified truths, and, in the opposite sense, falsities (n. 50, 409); by “a river” truths in abundance are signified, and in the opposite sense, falsities in abundance (n. 409); “out of the mouth of the serpent,” signifies reasonings; therefore by “casting out water as a river” are signified reasonings from falsities in abundance. The reasonings of those who are meant by “the dragon,” are all from fallacies and

appearances, which, if confirmed, appear outwardly like truths, but within they conceal falsities in abundance. This I can declare, that those in the church, who hereafter confirm themselves in faith alone, cannot recede from it, except by serious repentance, because they conjoin themselves with the dragonists, who now are in the world of spirits, and are tumultuous, and there out of hatred against the New Church, they infest all whom they meet; and as they are conjoined with men on the earth, as observed above, they will not suffer those who have once been caught by their reasonings to recede from them; for they hold them bound in chains, as it were, and then shut their eyes so that they can no longer see any truth in light.

(564) Verse 16. And the earth helped the woman; and the earth opened her mouth, and swallowed up the river which the dragon cast out of her mouth, signifies that reasonings from falsities in abundance, which the dragonists produce, fall to nothing before the spiritual truths rationally understood, which the Michaels, of whom the New Church consists, bring forward. By “the earth,” which helped the woman, is signified the church as to doctrine (n. 285); and because the reasonings from falsities, which the dragonists produce, are treated of, they are truths from the Word, by which “the earth,” that is, the church, “helps the woman;” by “opening her mouth,” is signified to adduce those truths; by “the river which the dragon cast out of his mouth,” are signified reasonings from falsities in abundance (n. 563); by “swallowing up” is signified to make them fall to nothing; by the Michaels are meant the men of the New Church; by

“Michael,” the wise therein; and by “his angels,” the rest. [2] Since in the New Church this dogma is rejected, that the understanding is to be held captive under obedience to faith, and in the place of it, this is received, that the truth of the church should be seen, in order that it may be believed (n. 224); and since truth cannot be seen otherwise than rationally, therefore, it is said, from truths rationally understood. How can any man be led by the Lord, and conjoined with heaven, who shuts up his understanding in such things as relate to salvation and eternal life? Is it not the understanding which will be enlightened and taught? And what is the understanding closed by religion, but thick darkness, and such thick darkness as rejects from itself the illuminating light? Again, who can acknowledge any truth and retain it, unless he sees it? What is truth not seen but a voice not understood, which, with sensual corporeal men, is usually retained in the memory, but cannot be with the wise? The wise, indeed, cast out empty or unmeaning words from the memory, that is, such as have not entered from the understanding; as that one God consists of three Persons, also that the Lord, born from eternity, is not one and the same with the Lord born in time, that is, that one Lord is God and not the other; and again, that the life of charity, which consists in good works, and likewise in repentance from evil works, effects nothing to salvation; a wise man does not understand such things; therefore from his rationality he says, religion does not effect anything. Is not religion to shun evil and do good? Must not the doctrine of the church teach this, as also what a man should believe, that he may do the good works of religion from God?

(565) Verse 17. And the dragon was angry against the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and have the testimony of Jesus Christ, signifies the burning hatred with those who believe themselves wise from confirmations in favor of the mystic union of the Divine and the Human in the Lord, and in favor of justification by faith alone, against those who acknowledge the Lord alone as the God of heaven and earth, and that the Decalogue is the law of life, approaching novitiates with intent to seduce them. All this is contained in those few words, because it follows in a series from what went before, where it is said, that “the earth helped the woman, and opened her mouth, and swallowed up the river which the dragon cast out of his mouth,” by which is signified that their reasonings from falsities fell to nothing (n. 564); consequently that their endeavors to destroy the New Church were vain. Therefore by “the dragon being angry with the woman,” is signified that he burned with hatred and breathed revenge against the church; by “the dragon’s anger” is signified hatred (n. 558); by “making war” is signified to assault and impugn by reasonings from falsities (n. 500); by “the rest of her seed which keep the commandments of God and have the testimony of Jesus Christ,” are meant novitiates who receive the doctrine concerning the Lord and concerning the Decalogue; what “the testimony of Jesus Christ” is, may be seen above (n. 6, 490). [2] The reason why by “the dragon”

are here meant those who believe themselves wise from confirmations in favor of the mystic union of the Lord’s Divine and Human, is because these are in the pride of their own wisdom, and know how to reason; and from pride proceeds hatred, and from hatred proceed anger and revenge against those who do not believe likewise. By the mystic union, which is also called the hypostatic union, are meant their fictions concerning the influx and operation of the Divine in the Lord’s Human as upon another; not knowing that God and Man, or the Divine and the Human in the Lord, are not two but one Person, united like soul and body, according to the doctrine received throughout the whole Christian world, which has its name from Athanasius; but to adduce their fictitious things respecting this mystic union would be an idle thing, because they are absurd. [3] That by “the seed of the woman” are here meant those who are of the New Church, and are in the truths of its doctrine, may appear from the signification of “seed,” in the following passages: Their seed shall be known among the Gentiles, and their offspring in the midst of the people, all that see shall acknowledge them, that they are the seed which Jehovah hath blessed (Isa. 61:9). They are the seed of the blessed Jehovah (Isa. 65:23). As the new heavens and the new earth which I will make, shall remain before Me, so shall your seed (Isa. 66:22). The seed which shall serve Him, it shall be accounted to the Lord for a generation (Ps. 22:30). I will put enmity between thee and the woman, and between thy seed and the woman’s seed (Gen. 3:15). Does one seek a seed of God? (Mal. 2:15.) Behold the days come, when I will sow the house of Israel and the house of Judah with the seed of man (Jer. 31:27). If thou shalt make his soul a guilt offering, he shall see seed (Isa. 53:10). Fear not, for I am with thee, I will bring thy seed from the east (Isa. 43:5-6). Thou shalt break forth on the right and on the left, and thy seed shall inherit the Gentiles (Isa. 54:3). I had planted thee a noble vine, a seed of truth; how then art thou turned into the branches of a vine strange unto Me? (Jer. 2:21.) Their fruit shalt thou destroy from the earth, and their seed from the sons of man (Ps. 21:10). The seed are the sons of the kingdom (Matt. 13:38). The same is signified by "the seed of Israel," because "Israel" is the church (Isa. 41:8, 9; 44:3; Jer. 23:8; 31:35, 36); and also by "the seed of David," because "David" is the Lord (Jer. 30:10; 33:22, 25, 26; Ps. 89:3, 4, 29); and by "the seed of the field," because "a field" signifies the church in many places. But the opposite is signified by "the seed of the evil" (Isa. 1:4; 14:20; 57:3, 4), and by "the seed of the serpent" (Gen. 3:15). 565b. Verse 18. And I stood upon the sand of the sea, signifies his state spiritual-natural, now such as it is with those who are in the first or lowest heaven. By "the sand of the sea" that state is signified, because "by the sea" is signified the external of the church; the state called spiritual-natural, such as it is with those who are in the first or lowest heaven. He had been above in heaven previously, where he saw the dragon, his combat with Michael, his being cast out, and his persecution of the woman; but now, when the dragon was cast down, and continues to be treated of in what follows, John is let down in spirit, to the end that he may see more of the dragon beneath the heavens, and describe the same; in which state he saw two “beasts” come up, one out of the sea, and the other out of the earth, which he could not see from heaven, because it is not granted to any angel to look down from heaven into the parts below, but if he chooses he may go down. It is to be known, that in the spiritual world place corresponds to state, for no one can be anywhere else than where the state of his life is; and as John now stood upon “the sand of the sea,” it follows that his state now was spiritual-natural.

(566) To these things I will add this Relation. There arose a strife among some spirits, whether anyone can see any doctrinal theological truth in the Word, except from the Lord. They all agreed in this, that no one can, except from God, because: No man can receive anything except it be given him from heaven (John 3:27). For which reason the dispute was, whether it is possible to anyone unless he goes immediately to the Lord. They said on the one hand, that the Lord is to be approached directly, because He is the Word; and on the other, that doctrinal truth may also be seen when God the Father is immediately approached. On which account the dispute centered upon this point, Whether it is lawful for any Christian to go immediately to God the Father, and so to climb above the Lord; and whether this is not insolence and audacity both indecent and rash; because the Lord says that: No one cometh to the Father but through Him (John 14:6). But they left this, and said that a man can see a doctrinal truth in the Word from his own natural light [lumen]; but this was rejected.

Wherefore they insisted that it might be seen by those who pray to God the Father. Therefore something was read to them from the Word; and then they prayed upon their knees, that God the Father would enlighten them; and as to the words which were read before them from the Word, they said that this and that was the truth therein; but it was false; and this repeatedly even to tediousness. At length they confessed that it was not possible. But on the other side, they who went immediately to the Lord, saw truths, and informed the others. [2] After this dispute was thus finished, there came up some out of the abyss, who appeared at first like locusts, but afterwards as men. They were those who in the world prayed to the Father, and confirmed themselves in justification by faith alone; and they said that they saw the tenet that man is justified by faith alone without the works of the law, in clear light, and also from the Word. They were asked, “By what faith?” They answered, “In God the Father.” But after they were examined, it was said to them from heaven, that they did not know even one doctrinal truth from the Word. But they replied that still they saw this in the light. It was then said to them that they saw it in fatuous light. They asked, “What is fatuous light?” They were informed that fatuous light is the light of the confirmation of falsity; and that this light corresponds to the light in which owls and bats are, to which darkness is light, and light is darkness. This was confirmed by the fact, that when they looked upwards to heaven, where light itself is, they saw darkness; but when they looked downwards to the abyss whence they were, they saw light. [3] Being indignant at this confirmation, they said that "thus light and darkness are not anything, but only a state of the eye, from which light is called light, and darkness, darkness." But it was shown that their light was fatuous light, which is the light of the confirmation of falsity; and that it was only the activity of their minds arising from the fire of lusts, not unlike the light of cats, whose eyes, owing to their burning appetite for mice in cellars in the nighttime, appear like candles. On hearing these things, being angry, they said that they were not cats, nor like cats; because they could see, if they would. But because they feared being asked why they would not, they retired, and let themselves down into their abyss and into their light. They who are there, and those who are like them, are also called owls and bats. [4] When they came to their companions in the abyss, and related that "the angels said that we do not know any doctrinal truths, not even one;" and that "they therefore called us bats and owls," there was a great tumult. And they said, "Let us pray to the Lord for permission to ascend, and we will show clearly that we have many doctrinal truths, which the archangels themselves will acknowledge." And because they prayed to the Lord, leave was given, and they ascended to the number of three hundred. And when they appeared above the earth, they said, "We were celebrated and famed in the world, because we knew and taught the arcana of justification by faith alone; and from confirmations we not only saw the light, but also as it were a flashing radiance; as we still do in our cells. And yet we have heard from our companions who were with you, that this light is not light, but darkness; for the reason that we have not, as you said, any doctrinal truth from the Word. We know that every truth of the Word shines; and we believe that our radiance is thence, when we profoundly meditate upon our arcana. We will, therefore, demonstrate that we have truths from the Word in great abundance." And they said, "Have we not this truth, that there is a Trinity, God the Father, God the Son, and God the Holy Spirit; and that the Trinity must be believed in? Have we not this truth, that Christ is our Redeemer and Savior? Have we not this truth, that Christ alone is justice, and that He alone has merit? and that he is unjust and impious, who wishes to ascribe to himself anything of His justice and merit? Have we not this truth, that no mortal can do any spiritual good of himself, but that all good which is good in itself is from God? Have we not this truth, that there is given meritorious and also hypocritical good, and that these goods are evil? Have we not this truth, that man of his own powers can contribute nothing to his salvation? Have we not this truth, that the works of charity are still to be done? Have we not this truth, that there is faith, and that one must believe, and that everyone has life according to his belief? Besides many other things from the Word? Who of you can deny anyone of these? And yet you said that we have not any truth in our schools, not even one. Have you not asserted such things against us through prejudice?" [5] But they then received the answer, "All the things which you have advanced are in themselves truths; but you have falsified them, by applying them to confirm a false principle;

and hence with you and in you they are falsified truths, which are false by being derived from a false principle. That it is so, we will demonstrate even to the sight. Not far from here is a place into which light flows immediately from heaven. In the midst of it there is a table. When any paper on which a truth from the Word is written is placed upon it, that paper, from the truth written on it, shines like a star. Write your truths, therefore, on a paper, and let it be put upon that table; and you will see." They did so, and gave it to the keeper, who put it upon the table; who then said to them, "Withdraw a little and look at the table." And they withdrew and looked; and behold, the paper shone like a star. And then the keeper said, "You see that the things which you have written upon the paper are truths. But come nearer, and look intently at the paper!" And they did so; and then the light suddenly disappeared, and the paper became black, as if covered with the soot of a furnace. And the keeper said further, "Touch the paper with your hands, but be careful not to touch the writing." And when they did so, a flame burst forth, and consumed it. Seeing this, they fled away; and it was said to them, "If you had touched the writing, you would have heard an explosion, and would have burned your fingers." And it was then said by them that stood behind, "You have now seen that the truths which you have abused to confirm the arcana of your justification, are truths in themselves; but that in you they are truths falsified." They then looked up, and heaven appeared to them as blood, and afterwards as thick darkness; and they seemed before the eyes of angelic spirits, some like bats, some like owls, some like moles, and some like horned owls; and they fled away into their darkness, which to their eyes shone fatuously. [6] The angelic spirits who were present wondered that they had not before known anything of that place, and of the table there. And a voice then came to them from the southern quarter, saying, “Come hither, and you will see something still more wonderful.” And they came, and entered into a chamber, the walls of which shone as if from gold; and they saw there also a table, upon which lay the Word, set around with precious stones in heavenly forms. And the angel keeper said, “When the Word is opened, a light beams forth thence of ineffable brightness; and at the same time there appears from the precious stones a rainbow above and around the Word. When any angel from the third heaven comes thither, and looks at the open Word, there appears above and around the Word a rainbow of various colors on a red ground. When an angel comes thither from the second heaven, and looks, there appears a rainbow on a blue ground. When an angel from the lowest heaven comes and looks, there appears a rainbow on a white ground. When any good spirit comes and looks, there appears a variegation of light, as of marble.” That it was so, was also shown them visibly. The angel keeper further said, “If anyone approaches, who has falsified the Word, the splendor is then first dissipated; and if he approaches, and fixes his eyes on the Word, there is an appearance of blood around; and he is then admonished to depart, because there is danger.” [7] But a certain one, who in the world had been a prominent author on the doctrine of faith alone, boldly approached, and said, "When I was in the world, I did not falsify the Word; I also exalted charity together with faith; and I taught that man in the state of faith, in which he does charity and its works, is renewed, regenerated, and sanctified; and also that faith is then not solitary, that is, without good works; as a tree is not without fruit, the sun without light, and fire without heat; and I also blamed those who said that good works were not necessary, and moreover I magnified the precepts of the Decalogue, and also repentance; and I thus applied all things of the Word in a wonderful manner to the article of faith, which I set forth and demonstrated to be still alone saving." In the confidence of his assertion that he had not falsified the Word, he came up to the table, and, contrary to the warning of the angel, touched the Word. But then suddenly fire with smoke issued from the Word, and an explosion took place with a great crash, by which he was thrown to a corner of the chamber, and lay there as dead for half an hour. This the angelic spirits wondered at; but it was said to them, that that prelate had exalted the goods of charity as proceeding from faith more than others; but that still he meant no other than political works, which are also called moral and civil, and which are to be done for the sake of the world and of prosperity therein; but not any works which are to be done for the sake of God and salvation: and also that he included the unseen works of the Holy Spirit, of which the man knows nothing; which are implanted in the act of faith during its state. [8] The angelic spirits then conversed among themselves concerning the falsification of the Word: and they agreed upon this, that to falsify the Word is to take truths from it, and apply them to confirm falsities; which is to drag them forth from the Word outside of it, and slay them. As for example: he who takes therefrom this truth, that the neighbor is to be loved, and that good is to be done to him from love for the sake of God and eternal life; if anyone then confirms this, that it is to be done, but not for the sake of salvation, because all good from man is not good, he drags that truth from the Word outside of the Word, and destroys it; since the Lord in His Word enjoins it upon every man who wishes to be saved, to do good to his neighbor as of himself, and yet to believe that it is of the Lord.

(567)

Revelation 13

1. And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads the name of blasphemy. 2. And the beast which I saw was like unto a leopard, and his feet like a bear's, and his mouth as the mouth of a lion; and the dragon gave him his power, and his throne, and great authority. 3. And I saw one of his heads as if wounded to death; and the stroke of his death was healed; and the whole earth wondered after the beast. 4. And they adored the dragon, which gave authority to the beast; and they adored the beast, saying, Who is like unto the beast? Who is able to fight with him? 5. And there was given unto him a mouth speaking great things and blasphemies; and there was given unto him authority to work forty-two months. 6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. 7. And it was given unto him to make war with the saints, and to overcome them; and there was given him authority over every tribe and tongue and nation. 8. And all that dwell on the earth shall adore Him whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9. If anyone hath an ear let him hear. 10. If anyone shall lead into captivity he shall go into captivity, if anyone shall kill with the sword, he must be killed with the sword. Here is the patience and the faith

of the saints. 11. And I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spoke as a dragon. 12. And he exerciseth all the authority of the first beast before him, and he causeth the earth and them that dwell therein to adore the first beast, whose stroke of his death was healed. 13. And he doeth great signs, so that he also maketh fire to come down from heaven unto the earth before men. 14. And he seduceth them that dwell upon the earth, on account of the signs which were given for him to do before the beast; saying to them that dwell upon the earth, that they should make an image to the beast which hath the stroke of the sword and did live. 15. And it was given unto him to give breath to the image of the beast, that the image of the beast may both speak, and cause that as many as do not adore the image of the beast should be killed. 16. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that he should give them a mark upon their right hand, and upon their foreheads. 17. And that no one could buy or sell, if he hath not the mark, or the name of the beast, or the number of his name. 18. Here is wisdom. He that hath intelligence let him count the number of the beast; for it is the number of a man; and his number is six hundred sixty-six. THE SPIRITUAL SENSE The contents of the whole chapter In this chapter the dragon continues to be treated of, and the doctrine and faith which is meant by it is described; what its quality is with the laity, and afterwards what its quality is with the clergy: by "the beast coming up out of the sea," that doctrine and faith with the laity is described (verses 1-10); and by “the beast out of the earth,” the same with the clergy (verses 11-17): lastly, concerning the falsification of the truth of the Word by the latter (verse 18). The contents of each verse Verse 1. “And I saw a beast coming up out of the sea” signifies the laity in the churches of the Reformed, who are principled in the doctrine and faith of the dragon concerning God and salvation: “Having seven heads” signifies insanity arising from mere falsities: “And ten horns” signifies much power: “And upon his horns ten diadems” signifies the power of falsifying many truths of the Word: “And upon his heads the name of blasphemy” signifies denial of the Lord’s Divine Human, and doctrine of the church not drawn from the Word, but from self-derived intelligence. Verse 2. “And the beast which I saw was like unto a leopard” signifies a heresy destructive of the church because derived from truths of the Word falsified: “And his feet like a bear’s” signifies full of fallacies from the literal sense of the Word read but not understood: “And his mouth as the mouth of a lion” signifies reasonings from falsities as if from truths: “And the dragon gave him his power, and his throne, and great authority” signifies that this heresy prevails and reigns in consequence of its reception by the laity. Verse 3. “And I saw one of his heads as if wounded to death” signifies that the doctrine of faith alone does not accord with the Word, in which works are so often enjoined: “And the stroke of his death was healed” signifies the remedy applied on this account: “And the whole earth wondered after the beast” signifies that then this doctrine and faith was gladly received. Verse 4. “And they adored the dragon which gave authority to the beast" signifies the acknowledgment that it is such as is laid down by the leaders and teachers, who have established its authority on the reception they have procured for it among the community at large: "And they adored the beast" signifies the acknowledgment on the part of the community that it is holy truth: "Saying, who is like unto the beast? Who is able to fight with him?" signifies the excellence of that doctrine, because it cannot be contradicted by anyone. Verse 5. "And there was given unto him a mouth speaking great things and blasphemies" signifies that it teaches what is evil and false: "And there was given unto him authority to work forty-two months" signifies the liberty of teaching and doing the evils and falsities of that doctrine, even to the end of that church and the beginning of the new. Verse 6. "And he opened his mouth in blasphemy against God, to blaspheme His name" signifies their sayings, which are scandals against the essential Divinity and Divine Human of the Lord, and at the same time against everything relating to the church derived from the Word, whereby the Lord is worshiped: "And his tabernacle, and them that dwell in heaven" signifies scandals against the Lord's celestial kingdom and against heaven. Verse 7. "And it was given unto him to make war with the saints and to overcome them," signifies that they have impugned the Divine truths of the Word, and cast them down to the ground: "And there was given him authority over every tribe and tongue and nation" signifies consequent dominion over all things of the church, both as to its doctrine and as to its life. Verse 8.

"And all that dwell on the earth shall adore him, whose names are not written in the book of life of the Lamb" signifies that all acknowledged that heretical doctrine as holy in the church, except those who believed in the Lord: "Slain from the foundation of the world" signifies the Lord's Divine Human not acknowledged from the first establishment of the church. Verse 9. "If anyone hath an ear let him hear" signifies that they should attend to this who desire to attain wisdom. Verse 10. "If anyone shall lead into captivity he shall go into captivity" signifies that he who by means of this heretical doctrine misleads others from believing well and living well, will himself be drawn into hell by his own evils and falsities: "If anyone shall kill with the sword he must be killed with the sword" signifies that he who by means of falsities destroys the soul of another, is himself destroyed by falsities, and perishes: "Here is the patience and the faith of the saints" signifies that the man of the Lord's New Church, by temptations from such things, is explored as to the quality of his life and faith. Verse 11. "And I saw another beast coming up out of the earth" signifies the clergy who are principled in the doctrine and faith of the dragon concerning God and salvation: "And he had two horns like a lamb, and he spoke as a dragon" signifies that what they say, teach, and write is from the Word, as though it were the Lord's Divine truth, and yet it is truth falsified. Verse 12. "And he exerciseth all the authority of the first beast before him" signifies that they confirmed these tenets, which thence derive their authority: "And he causeth the earth and them that dwell therein to adore the first beast whose stroke of his death was healed" signifies that from their being received by the community at large, it is established and confirmed that they ought to be acknowledged and held sacred in the church. Verse 13. "And he doeth great signs" signifies testifications that the things they teach are true, although they are false: "So that he also maketh fire to come down from heaven unto the earth before men" signifies attestations that their falsities are truths. Verse 14. "And he seduceth them that dwell upon the earth, on account of the signs, which were given him to do before the beast" signifies that by their testifications and attestations they lead the men of the church into errors: "Saying to them that dwell upon the earth, that they should make an image to the beast, which hath the stroke of a sword and did live" signifies that they induce the men of the church to receive for doctrine, that faith is the only medium of salvation, for the reasons already mentioned. Verse 15. "And it was given unto him to give breath to the image of the beast, that the image of the beast may both speak" signifies that it was permitted them to confirm that doctrine by means of the Word, whereby it does as it were receive life when it is taught: "And cause that as many as do not adore the image of the beast should be killed" signifies that they denounce damnation against those who do not acknowledge their doctrine of faith to be the holy doctrine of the church. Verse 16. "And he causeth all, both the small and the great, and the rich and the poor, and the free and the bond" signifies all in that church, whatsoever may be their condition, learning, and intelligence: “That he should give them a mark in their right hand or in their foreheads” signifies that no one is acknowledged to be a Reformed Christian unless he receives that doctrine in faith and love. Verse 17. “And that no one could buy or sell, if he hath not the mark or the name of the beast, or the number of his name” signifies that it is not lawful for anyone to teach from the Word, unless he acknowledges it, and swears to the belief and love thereof, or to something which amounts to the same. Verse 18. “Here is wisdom” signifies that it is the part of a wise man, from what had been said and explained in this chapter, to see and understand the nature of the doctrine and faith of the clergy respecting God and salvation: “He that hath intelligence let him count the number of the beast” signifies that he who is in illumination from the Lord, may know the nature and quality of the proofs they produce from the Word in confirmation of that doctrine and faith: “For it is the number of a man” signifies the quality of the Word and thence of the church: “And his number is six hundred sixty-six” signifies this quality, that all the truth of the Word is falsified by them. THE EXPLANATION Verse 1. And I saw a beast coming up out of the sea, signifies the laity in the churches of the Reformed who are in the doctrine and faith of the dragon concerning God and salvation. What the faith of the dragon is, and its quality, may be seen (n. 537). The same faith continues to be treated of in this chapter; and by this “beast” which “was seen to come up out of the sea,” is meant that faith with the laity; but by “the beast out of the earth” (mentioned at verse 11), is meant that faith with the clergy. That the dragon continues to be treated of here is evident from these things in this chapter; that “the dragon gave the beast coming up out of the sea his power, and throne, and great authority” (verse 2); and that “they adored the dragon which gave authority to the beast” (verse 4); and of “the beast from the earth, that he spoke like the dragon” (verse 11); and that he exerciseth all the authority of the former beast before the dragon (verse 12). The reason why the laity are meant by “the beast out of the sea,” and the clergy by “the beast out of the earth,” is because by “the sea” is signified the external of the church, and by “the earth” its internal (n. 398, and in other places); and the laity are in the externals of the doctrine of the church, and the clergy are in its internals; on this account “the beast out of the earth” is also called, in what follows, “the false prophet.” That they who are in the churches of the Reformed are meant, is because the Reformed are treated of as far as chapter 16 inclusive, and the Roman Catholics in chapters 17 and 18, and afterwards the last judgment, and finally the new church. [2] They were seen as “beasts,” because a dragon is a beast, and because “a beast” in the Word signifies man as to his affections; harmless and useful beasts signify man as to good affections, and noxious and useless beasts signify man as to his evil affections; on which account the men of the church in general are called “sheep,” and a congregation of them, “a flock,” and their teacher is called “a pastor.” Hence also it is that the Word as to its power, affection, understanding, and wisdom, is described above, by “four animals,” which were “a lion, a calf, an eagle, and a man” (chapter 4); and that the understanding of the Word is described by “horses” (chapter 6). The reason is because the affections of a man, in the spiritual world, appear at a distance as beasts, as has been stated before; and beasts, considered in themselves, are nothing but forms of natural affections, but men are not only forms of natural, but of spiritual affections at the same time. [3] That men, as to their affections, are meant by “beasts,” may appear from these passages: Thou didst cause a bountiful rain to drop, thou didst confirm thy inheritance, when it was laboring; the beast of thy assembly shall dwell in it (Ps. 68:9-10). Every wild beast of the forest is mine, the beasts upon a thousand mountains. I know every bird of the mountains, the beasts of the fields are mine (Ps. 50:10). Assyria is a cedar in Lebanon, he has become of high stature, in his branches all the birds of the heavens made their nests, and under his branches all the beasts of the field have brought forth, and under his shadow have dwelt all great nations (Ezek. 31:3-6, 10, 13; Dan. 4:7-13). In that day I will make a covenant for them with the beast of the field, and with the bird of the heavens, and I will betroth thee unto me forever (Hos. 2:18-19). Rejoice and be glad, be not afraid, ye beasts of my fields, for the habitations of the wilderness have become herbaceous (Joel 2:21-22). In that day there shall be a great tumult, Judah shall fight against Jerusalem, and there shall be a plague of the horse, of the mule, of the camel, and of every beast; then shall everyone that is left go up to Jerusalem (Zech. 14:13-16). The birds shall abominate it, and every beast of the earth shall condemn it (Isa. 18:6). Thou, son of man, say to the bird of every wing, and to every beast of the field, Assemble yourselves to my sacrifice upon the mountains of Israel; so will I give my glory among the nations (Ezek. 39:17-21). Jehovah gathered the outcasts of Israel; all ye beasts of my fields, come ye (Isa. 56:8-9). Jehovah will destroy Assyria, every wild beast of the nation shall rest in the midst of her; both the spoonbill and the bittern in her pomegranates (Zeph. 2:13-14). The sheep are scattered without a shepherd, and are food for every wild beast of the field (Ezek. 34:5, 8). I will cast thee forth upon the faces of the field, and will make every bird of the heavens to dwell upon thee, and I will satisfy every wild beast of the earth from thee (Ezek. 32:4; also 5:17; 29:5; 33:27; 39:4; Jer. 15:3; 16:4; 19:7; 27:5-6). The enemy reproacheth Jehovah; O give not to the beast the soul of the turtledove (Ps. 74:18-19). I saw in vision four beasts coming up out of the sea, the first was like a lion, and had eagle's wings, the second was like a bear, the third like a leopard, and the fourth was terrible (Dan. 7:2-7). The spirit impelling Jesus made Him go into the wilderness, and He was with the beasts, and the angels ministered unto him (Mark. 1:12-13). [4] He was not with beasts, but with devils, who are here meant by "beasts"; besides other passages where "beasts" and "wild beasts" are named (as in Isa. 35:9; 43:20; Jer. 12:4, 8-10; Ezek. 8:10; 34:23, 25, 28; 38:18-20; Hos. 4:2, 3; 13:8; Joel 1:16, 18, 20; Hab. 2:17; Dan. 2:37, 38; Ps. 8:6-8; 80:13; 104:10, 11, 14, 20, 25; 148:7, 10; Exod. 23:28-30; Lev. 26:6; Deut. 7:22; 32:24). In all these places by "beasts" are signified men as to their affections. [5] By "man and beast" together is signified man as to spiritual and natural affection (as in the following passages: Jer. 7:20; 21:6; 27:5; 31:27; 32:43; 33:10-12; 36:29; 50:3; Ezek. 14:13, 17, 19; 25:13; 32:13; 36:11; Zeph. 1:2-3; Zech. 2:4; 8:9-10; Jonah 3:7-8; Ps. 36:6; Num. 18:15). By all the beasts that were sacrificed were signified good affections; and likewise by the beasts which were eaten; but the contrary by the beasts which were not to be eaten (Lev. 20:25-26).

(568) Having seven heads, signifies insanity from mere falsities, in like manner as by "the seven heads of the dragon" (n. 538).

(569) And ten horns, signifies much power, in like manner as the horns of the dragon, which also were ten (n. 539).

(570) And upon his horns ten diadems, signifies the power of falsifying many truths of the Word. By "a horn" is signified power (n. 539); by "ten" is signified much (n. 101); and by "diadems" are signified the truths of the Word falsified (n. 540); therefore by "upon his horns ten diadems," is signified to have it in his power to falsify many truths of the Word. Of the dragon it is said that he had "seven diadems" on his heads, but of this beast that he had "ten diadems" on his horns; the reason is, because here it signifies the power of falsifying many truths of the Word, but there the falsification of all; for the laity are able, but do not; for they who are in falsities and in the belief of them, are opposed to truths, consequently, when they see truths in the Word, they falsify them.

(571) And upon his heads the name of blasphemy, signifies the denial of the Lord's Divine Human and the doctrine of the church derived not from the Word, but from one's own intelligence. By "seven heads" is signified insanity from mere falsities, as above (n. 568); and this insanity speaks blasphemy, when it denies the Lord's Divine in His Human; and also when it does not draw the doctrine of the church from the Word, but hatches it from its own intelligence. As to the first, that it is blasphemy to deny the Lord's Divine in His Human, the reason is that he who denies it is opposed to the faith received throughout the whole Christian world, named from Athanasius, where it is expressly said, that in Jesus Christ, God and Man, that is, the Divine and the Human, are not two but one, and that they are one Person, united like soul and body. Therefore they who deny the Divine in His Human, are not far from the Socinians and Arians, especially when they think of the Lord's Human alone as of that of another man, and nothing at all of His Divine from eternity. [2] As to the second, that it is blasphemy not to draw the doctrine of the church from the Word, but to hatch it out of one's own intelligence, the reason is, because the church is from the Word, and its quality is according to the understanding of the Word, as may be seen in the Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 76-79). And the doctrine that faith alone, that is, faith without the works of the law, justifies and saves, is not from the Word, but from a single expression of Paul falsely understood (Rom. 3:28, see n. 417); and every falsity of doctrine is derived from no

other source than from one’s own intelligence. For what is more universally taught in the Word, than to shun evil and do good? And what is more evident than that God and the neighbor ought to be loved? And who does not see, that no one can love the neighbor, unless he lives according to the works of the law, and he who does not love his neighbor does not love God? For in the love of the neighbor the Lord conjoins himself with man, and man conjoins himself with the Lord, that is, the Lord and man are together in that love. And what is it to love the neighbor but not to do him evil, according to the commandments of the Decalogue (Rom. 13:8-11)? And as far as man does not will to do evil to the neighbor, so far he is willing to do him good; hence it is evident that it is blasphemy to exclude the works of this law from salvation, as they do, who make faith alone saving, which is faith separated from good works. By “blasphemy” (Matt. 12:31-32; Rev. 17:3; Isa. 37:6-7, 23-24) is meant to deny the Lord’s Divine, as the Socinians do, and to deny the Word; for they who thus deny the Lord’s Divine cannot enter heaven, for the Lord’s Divine is the all in all in heaven, and he who denies the Word denies all things of religion.

(572) Verse 2. And the beast which I saw was like unto a leopard, signifies a heresy destructive of the church, because it is from the truths of the Word falsified. By “beasts” in general are signified men as to affections (n. 567); and by “a leopard” is signified the affection or lust of falsifying the truths of the Word; and because it is a ferocious beast, and kills harmless animals, it signifies also a heresy destructive of the church. That “a leopard”

signifies the truths of the Word falsified, is owing to its black and white spots, for by the black spots are signified falsities, and by the white among them is signified truth. Therefore because it is a fierce and savage beast, it signifies the truths of the Word falsified and thus destroyed. Similar is the signification of a "leopard" in the following passages: Can the Ethiopian change his skin, and the leopard his spots? Then may ye also do good that have been taught to do evil (Jer. 13:23). The lion out of the forest hath smitten the magnates, and a wolf of the fields shall devastate them, a leopard shall watch over their cities, everyone that goeth out shall be torn in pieces, because their backslidings are strong (Jer. 5:6). "The leopard watching against their cities," means watching against the truths of doctrine. "A city" means doctrine (n. 194). As they have forgotten Me, therefore I have become unto them as a lion, as a leopard by the way will I observe them (Hos. 13:6-7). "A way" also signifies truth (n. 176). The wolf also shall dwell with the lamb, and the leopard with the kid (Isa. 11:6). Here the Lord's kingdom which is to come is treated of; "a kid" signifies the genuine truths of the church, and "a leopard" the same falsified. The third beast which came up out of the sea was like a leopard which had upon the back of it four wings (Dan. 7:6). Concerning the four beasts seen by Daniel, see below (n. 574).

(573) And his feet like a bear's, signifies full of fallacies from the sense of the letter of the Word read but not understood. By "feet" is signified the natural, which is the ultimate, upon which that heresy, meant by "the leopard,"

subsists, and as it were walks, and this is the sense of the letter of the Word, and by "a bear" are signified those who read the Word and do not understand it, whence they have fallacies. That these are signified by "bears" was clear to me from the bears seen in the spiritual world, and from some there who were clothed in bear skins, who had all read the Word, but had not seen any doctrinal truth therein; also who had confirmed the appearances of truth therein, whence they had fallacies. In that world there appear bears that are hurtful, and bears that are harmless, and some that are white; but they are distinguished by their heads; those which are harmless have heads like calves or sheep. "Bears" have such a signification in the following passages: He hath overturned my highways, as a bear lying in wait for me, as a lion in secret places, he hath turned aside my ways, he hath made me desolate (Lam. 3:9-11). I will meet them as a bear that is bereaved, and there will I devour them like an immense lion, the wild beast of the field shall tear them (Hos. 13:7-8). The calf and the young lion shall lie down together, and the cow and the bear shall feed (Isa. 11:6-7). The second beast coming up out of the sea was like a bear, and it had three ribs in its mouth between its teeth (Dan. 7:5). The lion and the bear, which David took by the beard and smote (1 Sam. 17:34-37) has a like signification and likewise 2 Sam. 17:8. [2] "The lion and the bear" are mentioned in those places, because by "a lion" is signified falsity destroying the truths of the Word, and by "a bear" are signified fallacies, which also destroy, but not in so great a degree; therefore it is said in Amos: The day of

Jehovah is a day of darkness and not of light, as if one fleeth from a lion, and he falls upon a bear (Amos 5:18-19). We read in the second book of Kings, that: Elisha was mocked by boys, and they called him bald-head; and therefore forty-two boys were torn by the two bears out of the forest (2 Kings 2:23-24). This took place because Elisha represented the Lord as to the Word (n. 298); and because "baldness" signifies the Word without the sense of the letter, thus not anything (n. 47); and the number forty-two, blasphemy (n. 583); and "bears" signify the sense of the letter of the Word, read indeed, but not understood.

(574) And his mouth as the mouth of a lion, signifies reasonings from falsities as if from truths. By "mouth" is signified doctrine, preaching and discourse (n. 452), here reasoning from falsities of doctrine, because by "the head," in which is the mouth, is signified insanity from mere falsities (n. 568); by "a lion" is signified Divine Truth in power (n. 241, 471), but here falsity in power appearing like truth by reasonings (n. 573); hence by "his mouth being as the mouth of a lion," are signified reasonings from falsities as if from truths. That "a leopard," "a bear," and "a lion," signify such things, may appear from similar beasts that were seen by Daniel, of which it is thus written: Four great beasts came up out of the sea; the first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and erected upon its feet like a man, and a man's heart was given to it. The second beast was like a bear, and it raised up itself on one side; and it had three ribs in its mouth, between its

teeth; and it was said, Arise, devour much flesh. The third beast was like a leopard, which had upon its back four wings as of birds; the beast had also four heads, and dominion was given to it. The fourth beast was terrible and dreadful, and exceedingly strong, and it had great iron teeth; it devoured and broke in pieces, and trampled the residue with its feet (Dan. 7:3-7). [2] By these four "beasts" are described the successive states of the church, from its first to its last, even to its utter devastation as to every good and truth of the Word; after which is the Lord's advent. By "the lion" is signified the Divine Truth of the Word in its first state, and the establishment of the church thereby, which is meant by "being lifted up from the earth, and erected upon the feet like man, and a man's heart being given to it." By "the bear" is described the second state of the church, when the Word is read indeed, but not understood; by "the three ribs between the teeth" are signified appearances and fallacies, and by "much flesh" is signified the sense of the letter of the Word as a whole. The third state of the church is described by "the leopard," by which is signified the Word falsified as to its truths; by "the four wings, as of birds, on his back," are signified confirmations of what is false. The fourth or last state of the church is described by "the beast terrible and dreadful," by which is signified the destruction of all truth and good, for which reason it is said that "it crushed in pieces and devoured, and trampled the residue with its feet;" lastly, the Lord's advent is described, and then the destruction of that church, and the establishment of a new one (from Verse 9 to the end). [3]

These four beasts were seen by Daniel to come up out of the sea successively, but by John the first three beasts were seen united in one body, and also coming out of the sea; the reason is, because in Daniel the successive states of the church are described by them, but here in Revelation its last state is described, in which all the former states exist together; but as to the body this beast appeared like a leopard, and as to its feet like a bear, and as to its mouth like a lion; "the leopard" and "the bear" have everywhere a like signification; but by "a mouth like that of a lion" are signified reasonings from falsities, because it follows that "The beast out of its mouth spoke blasphemies" (verses 5-6), and by "his heads" insanity from mere falsities is signified.

(575) And the dragon gave him his power, and his throne, and great authority, signifies that this heresy prevails and reigns in consequence of its reception by the laity. By "the dragon" is signified that heretical doctrine (concerning which see n. 537); by "this beast" the laity are signified (n. 567), who do not speak from themselves, but from their teachers; and as they are the people themselves, it is manifest that from reception by them that heresy prevails and reigns. This therefore it is, which is signified by "the power, throne, and great authority," which the dragon gave to this beast, and by these words following, "And they adored the dragon who gave authority to the beast" (verse 4). The dragon prevails and reigns through them, especially through this dogma of their religion: That the understanding is to be kept under obedience to faith; and

that it is a faith which is not understood; and that, in spiritual things, faith in a thing which is understood is intellectual faith, which is not justifying. When these prevail with the laity, the clergy have authority, veneration, and a species of adoration, on account of the divine things which they believe they know, and which are to be received from their mouths. By "power" is signified prevalence; by "throne," government; and by "great authority," dominion.

(576) Verse 3. And I saw one of his heads as it were wounded unto death, signifies that this point of doctrine, which is the head of the rest, that man is justified and saved by faith alone without the works of the law, does not agree with the Word, where works are so often commanded. By "one of the heads" is signified the chief and fundamental article of the whole doctrine of the church of the Reformed. For the beast had seven heads, by which is signified insanity from mere falsities (n. 568); thus also all falsities in the aggregate: for by "seven" in the Word is signified all (n. 10, 391). And as all the falsities of their doctrine concerning salvation depend on this one, that man is justified and saved by faith alone without the works of the law, it is this which is signified by "one of the heads of the beast." By its being "as it were wounded unto death," is signified that it does not agree with the Word, where works are so often commanded. For everything of the doctrine of the church, which does not agree with the Word, is not sound, but is sick with a deadly disease; for the doctrine of the church must be from the Word, and from no other source.

(577) And the stroke of his death was healed, signifies the healing of that head of the doctrine by this reasoning, that no one can do a good work of himself, and fulfil the law, and that there is on that account provided another means of salvation instead, which is faith in the justice and merit of Christ, who suffered for man, and thereby took away the condemnation of the law. That this is the healing for "the wounded head," and is also applied, is known, when by the wounded head is meant that which precedes (n. 576); and therefore there is no need to explain it further.

(578) And the whole earth wondered after the beast, signifies that then that faith was received with joy, and became the doctrine of the whole church, because they thus would not be servants under the law, but free under faith. And "it wondered," signifies astonishment that the stroke of death was healed, and thence reception with joy. By "the whole earth" is signified the whole church of the Reformed, for the earth is the church (n. 285); therefore by "the whole earth wondered after the beast" is signified that this faith was received with joy, and became the doctrine of the whole church. It is received with joy because they thus are not bondmen under the law, but free under faith; not knowing that the very reverse is true, namely, that they who believe themselves to be free under faith, or from that faith, or through that faith, are slaves under sin, that is, under the devil, for sin and the devil are one and the same; for thus they believe that the law does not condemn, and therefore that to sin without the condemnation of the law is freedom, provided they have faith; when nevertheless this

is slavery itself; but man when he shuns sin, that is, the devil, from being a slave becomes free. [2] Here I will add this Relation: I spoke in the world of spirits with some doctors of the church, about what they meant by “works of the law,” and what by “the law” under whose yoke, servitude, and condemnation, they say they are not. They said they meant the works of the law of the Decalogue. And I then said, “What are the things decreed in the Decalogue? Are they not these: `Thou shalt not kill;’ `thou shalt not commit whoredom;’ `thou shalt not steal;’ `thou shalt not bear false witness’? Are these the works of the law, which you separate from faith, saying, that `faith alone, without the works of the law, justifies and saves,’ and are these what Christ made satisfaction for?” And they replied, “They are.” And then there was heard a voice from heaven, saying, “Who can be so insane?” And immediately their faces were turned towards some diabolical spirits, among whom was Machiavelli, and several from the order of Jesuits, who permit all these things provided they guard themselves from the laws of the world; and they would have associated themselves with these, had not a society interposed which separated them. It is said that “all the earth wondered after the beast;” that “after” the beast means to follow and obey it, appears from these passages: David hath kept My commandments, and hath walked after Me with the whole heart (1 Kings 14:8). The sons of Jesse went after Saul to the war (1 Sam. 17:13). Thou shalt not go after many to do evil. Thou shalt not answer in a cause after many, to pervert (Exod. 23:2). Go not after other gods, whom ye know not

(Jer. 7:9). They went after other gods to serve them (Jer. 11:10; Deut. 8:19). The men that went after Baalpeor Jehovah will destroy (Deut. 4:3).

(579) Verse 4. And they adored the dragon, which gave authority to the beast, signifies the acknowledgment of the doctrine of justification by faith, without the works of the law, by the leaders and teachers, who have caused it to prevail through reception by the common people. By "adoring" is signified to acknowledge it as holy in the church; by "the dragon" is signified the doctrine of justification and salvation by faith alone, without the works of the law (n. 537); by this "beast" is signified the common people because it is the laity (n. 567); by "giving power" is signified to cause it to prevail by its reception among the laity (n. 575).

(580) And they adored the beast, signifies the acknowledgment by the common people that it is holy truth, that no one can do good works from himself, nor fulfill the law. "To adore" signifies to acknowledge it as holy in the church, as above (n. 579), here, to acknowledge it as holy truth, that no one can do good works of himself, and fulfil the law; and these two being regarded as holy truths, it follows, that the works of the law are to be removed from faith, as not saving. But that these truths, and many others, are falsified, may be seen above (n. 566). By "the beast" is here signified the same as by "the dragon," on account of the reception and acknowledgment; therefore it is said that they "adored the dragon," and "adored the beast."

(581) Saying, Who is like unto the beast? Who is able to fight with him? signifies the excellence of that doctrine above all others, because it cannot be contradicted by anyone. “Who is like unto the beast,” signifies the opinion of the excellence of that church above all others on account of its doctrine; by “the beast” is signified the common people, thus the church, and abstractly its doctrine. “Who is able to fight with him,” signifies, who can contradict that man is not able to do any spiritual good from himself, besides other things, as above (n. 566); and as this cannot be contradicted, “are we not therefore saved by faith without the works of the law?” But that this conclusion is absurd, yea, insanity itself, may be seen by everyone who knows anything and is wise from the Word. “Who is able to fight with him,” also signifies that this doctrine has been so ingeniously and subtly confirmed, and so fortified by its leaders, and the teachers after them, that it cannot be impugned.

(582) Verse 5. And there was given unto him a mouth speaking great things and blasphemies, signifies that it teaches evils and falsities. By “a mouth speaking” is signified doctrine, preaching, and discourse (n. 452); by “speaking great things and blasphemies,” is signified to teach evils and falsities; for “great” is predicated of good, and in the opposite sense of evil (n. 656, 663, 896, 898), and by “blasphemies” are signified the truths of the Word falsified thus falsities; what is here signified by “blasphemies” in particular, may be seen above (n. 571). The reason why it teaches evils is because it removes the

works of the law, thus the things which ought to be done, from salvation, and he who does this, is in spiritual evils, which are sins.

(583) And there was given unto him authority to work forty-two months, signifies the ability of teaching and doing the evils and falsities of that doctrine, even to the end of that church, and the beginning of the New. By "authority was given him of working" is signified the authority of speaking great things and blasphemies, that is, of teaching and doing the evils and falsities mentioned above (n. 582); "forty-two months" signify even to the end of the former church and beginning of the New, as above (n. 489); the same as is signified by "three days and a half" (n. 505); and by "a time and times and half a time" (n. 562); and also by "a thousand two hundred and sixty" (n. 491), because forty-two months make three years and a half.

(584) Verse 6. And he opened his mouth in blasphemy against God, and His name, signifies their sayings, which are scandals, against the Divine Itself and the Divine Human of the Lord, and at the same time against everything of the church from the Word, by which the Lord is worshiped. "He opened his mouth in blasphemy," signifies the things uttered, which are false; by "a mouth" is signified doctrine, preaching, and discourse (n. 452), thus by "opening the mouth," is signified to utter them; and "blasphemies" signify falsifications of the Word, and other things, as above (n. 571, 582), and in the present case, scandals, because it follows, against God and His name; by "God" is signified the Lord's Divine, as also in many other

parts of Revelation; and by “his name” is signified everything by which the Lord is worshiped, likewise the Word, because worship is according to it (n. 81). That by “the name” of Jehovah, or of God, is signified the Lord’s Divine Human, and at the same time the Word, likewise everything by which He is worshiped, may further appear from the following passages: Jesus said, Father, glorify Thy name; then came a voice from heaven, saying, I have both glorified it, and will glorify it again (John 12:28). Jesus said, I have manifested Thy name to men, and I have made known to them Thy name (John 17:6, 26). Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son; if ye shall ask anything in My name, I will do it (John 14:13-14). In the beginning was the Word, and the Word was with God, and God was the Word. But as many as received, to them gave He power to become the sons of God, even to them that believe on His name; and the Word was made flesh (John 1:1, 12, 14). Jesus said, He that believeth not in Him is condemned already, because He hath not believed in the name of the only-begotten Son of God (John 3:18). By “the name of Jehovah God,” which is not to be profaned, in the second commandment of the Decalogue; and by “the name of the Father,” which is to be hallowed, in the Lord’s prayer, nothing else is meant.

(585) And His tabernacle, and them that dwell in heaven, signifies scandals against the Lord’s celestial church and against heaven. By “a tabernacle” nearly the same is signified as by “a temple,” namely, in the supreme sense, the Lord’s Divine Human, and, in a relative sense, heaven

and the church (n. 191, 529). But by "a tabernacle," in this latter sense, is signified the celestial church, which is in the good of love from the Lord to the Lord; and by "a temple," the spiritual church, which is in the truths of wisdom from the Lord; by "them that dwell in heaven" is signified heaven. "The tabernacle" signifies the celestial church, because the Most Ancient Church, which was celestial, because in love to the Lord, held holy worship in tabernacles; and the Ancient Church, which was a spiritual church, held holy worship in temples. Tabernacles were of wood, and temples of stone, and "wood" signifies good, and "stone" truth. [2] That by "a tabernacle" is signified the Lord's Divine Human as to the Divine Love, likewise heaven and the church, which are in love to the Lord, may appear from the following passages: Jehovah, who shall abide in Thy tabernacle; who shall dwell in the mountain of Thy holiness? He that walketh uprightly and doeth justice, and speaketh the truth (Ps. 15:1-2). Jehovah shall hide me in His tent, in the secret of His tabernacle shall He hide me, He shall exalt me (Ps. 27:5). I will abide in Thy tabernacle forever (Ps. 61:4). Look upon Zion; thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be dissipated (Isa. 33:20). Jehovah that spreadeth out the heavens as a tabernacle to dwell in (Isa. 40:22). Thou hast made Jehovah the Most High thy habitation, neither shall any plague come nigh thy tabernacle (Ps. 91:9-10). Jehovah hath set His tabernacle in their midst, and will walk in their midst (Lev. 26:11-12). Jehovah forsook the tent of Shiloh, the tabernacle in which He dwelt among men (Ps. 78:60). I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them (Rev. 21:3). My tabernacle is devastated (Jer. 4:20; 10:20). He shall pluck thee out of the tabernacle, and root thee out of the land of the living (Ps. 52:5; besides other places, as Isa. 16:5; 54:2; Jer. 30:18; Lam. 2:4; Hos. 9:6; 12:9; Zech. 12:7). [3] Since the Most Ancient Church, which was a celestial church, because in love to the Lord, and thence in conjunction with Him, held holy worship in tabernacles, therefore: The Lord commanded Moses to erect a tabernacle, in which all things of heaven and the church were represented; which was so holy, that it was not lawful for anyone to go into it, except Moses, Aaron, and his sons; and if anyone of the people entered he would die (Num. 17:12-13; 18:1, 22-23; 19:14-19). In the inmost part of it was the ark, in which were the two tables of the Decalogue, over which was the mercy-seat and the cherubim; and outside the veil was the table on which was the bread of faces, the altar of incense, and the lampstand with seven lamps; all which were representatives of heaven and the church. It is described (Exod. 26:7-16; 36:8-37); and we read that: The pattern thereof was shown to Moses on Mount Sinai (Exod. 25:9; 26:30). And whatsoever is given to be seen from heaven, the same is representative of heaven, and thence of the church. In memory of the holy worship of the Lord in tabernacles by the most ancient people, and of their conjunction with Him by love, “the feast of tabernacles” was instituted, as mentioned in Lev. 23:39-44; Deut. 16:13, 14; Zech. 14:16, 18, 19.

(586) Verse 7. And it was given unto him to make war with the saints, and to overcome them, signifies that they have assailed the Divine truths of the Word, and have overthrown them. By “war” is signified spiritual war, which is that of falsity against truth, and of truth against falsity (n. 500); hence “to make war” is to assail; by “saints” are meant they who are in Divine truths from the Lord through the Word, and thence, abstractly from persons, Divine truths (n. 173); therefore, by “overcoming them” is signified to cause that truths should not prevail, thus to overthrow them. The like is signified by these words in Daniel: The fourth beast that came up out of the sea, which had a mouth speaking great things, made war with the saints and prevailed (Dan. 7:20-21). Also by these: The he-goat ran at the ram, and cast him to the earth, and stamped upon him; and lifted himself up against the prince of the host, and the habitation of his sanctuary was cast down; and he cast down the truth to the earth (Dan. 8:5-7, 11-12). That by the “he-goat” is meant faith separated from charity, may be seen in The Doctrine of the New Jerusalem concerning Faith (n. 61-68). In like manner by these words: A king shall arise hard of faces, understanding subtle things; he shall destroy the mighty, and the holy people, and he shall rise up against the Prince of princes; and fraud shall succeed and shall prosper in his hand (Dan. 8:23-25). That this “king” is the “he-goat,” is said there (verse 21). The like is also signified by: The beast that came up out of the abyss, and made war with the two witnesses, and overcame and killed them (Rev. 11:7). (See n. 500.) They overcame, because the laity do not discern

their subtleties, which they call mysteries, for they conceal them under appearances and fallacies; therefore they said, "Who is like unto the beast? Who is able to fight with him?" (verse 4), (n. 579, 581). [2] That by "saints" are meant those who are in truths from the Lord through the Word, may appear from the passages adduced above (n. 173), and also from the following: Jesus said, Father, sanctify them in Thy truth, Thy Word is truth. I sanctify Myself, that they may be sanctified in the truth; I in them, and Thou in Me (John 17:17, 19, 23). Jehovah came from Sinai, He came from the myriads of holiness, from His right hand went the fire of the law to them, all His saints are in Thy hand; he shall receive of thy words (Deut. 33:2-3). From this it is plain, that they are called "saints" who are in Divine truths from the Lord through the Word: also, that they who live according to the commandments, that is, according to the truths of the Word, were the "saints of Jehovah" (Lev. 19:2; Deut. 26:18-19). And if they would keep the covenant, they would be a "holy nation" (Exod. 19:5-6). The Decalogue is the covenant which they were to do (n. 529). Thence the place in the tabernacle, where the ark was, in which was the Decalogue, was called the holy of holies (Exod. 26:33-34). [3] They are called "saints" who live according to the truths of the Word; not that they are holy, but the truths in them are holy, and they are holy when they are in them from the Lord; and the Lord is in them when the truths of His Word are in them (John 15:7). By virtue of truths from the Lord the angels are called "holy" (Matt. 25:31; Luke 9:26); and in like manner the prophets (Luke 1:70; Rev. 18:20; 22:6); and the apostles (Rev. 18:20). It is for this reason that the temple is called “the temple of holiness” (Ps. 5:7; 65:4) and Zion, “the mountain of holiness” (Isa. 65:11; Jer. 31:23; Ezek. 20:40; Ps. 2:6; 3:4; 15:1). And Jerusalem is called “the holy city” (Isa. 48:2; 64:10; Rev. 21:2, 10; Matt 27:53). And the church is called “the people of saints” (Isa. 62:12; 63:18; Ps. 149:1); and also the “kingdom of saints” (Dan. 7:18, 22, 27). The reason why they were called holy, is because “angels,” in an abstract sense, signify Divine truths from the Lord; “prophets,” truths of doctrine; “apostles,” truths of the church; “the temple,” heaven and the church as to Divine truth; and, in like manner, “Zion,” “Jerusalem,” “the people” and “the kingdom of God.” That no one is holy from himself, not even the angels, may be seen in Job 15:14, 15, but from the Lord, because “the Lord alone is holy” (Rev. 15:4). (See n. 173.)

(587) And there was given to him authority over every tribe and tongue and nation, signifies thus dominion over all things of the church, both as to its doctrine and as to its life. By “authority” is signified dominion as above (n. 575); by “tribe” is signified the church as to its truths and goods, and, in an opposite sense, as to its falsities and evils (n. 27, 349); by “tongue” is signified its doctrine (n. 282, 483) and by “nation” is signified a life according to it (n. 483).

(588) Verse 8. And all that dwell on the earth shall adore him, whose names are not written in the Lamb’s book of life, signifies that all of the church of the Reformed acknowledged that heretical doctrine, which is meant by the “dragon” and the “beast,” as holy in the church, except

those who believed in the Lord. "To adore" signifies to acknowledge as a holy thing of the church, as above (n. 579-580); by "all that dwell on the earth," are signified all of the church of the Reformed (as in n. 558); by "names not written in the Lamb's book of life," is signified, except those who believe in the Lord; by "names," they are signified as to their quality (n. 81, 122, 165); by "the book of life" is signified the Word of the Lord, and all doctrine respecting Him (n. 256, 257, 259, 469); and as all the doctrine of the church from the Word refers to this point, that they should believe in the Lord, therefore this is here meant by "name written in the Lamb's book of life." Concerning faith in the Lord, see above (n. 67 and 533).

(589) Slain from the foundation of the world, signifies the Lord's Divine Human not acknowledged from the establishment of the church. By "the Lamb slain" is signified that the Lord's Divine Human is not acknowledged, may be seen above (n. 59, 269), where these words are explained: I am the First and the Last, and am He that liveth, and was dead, and behold I am alive for ages of ages (Rev. 1:17-18). And the following: And I saw, and behold, in the midst of the throne, a Lamb standing as it were slain; and they sang a new song, saying, Thou art worthy to take the book, for Thou wast slain, and hast redeemed us to God (Rev. 5:6, 9). "From the foundation of the world," signifies from the establishment of the church, both the Jewish and the Christian. That the Jews did not acknowledge the Lord's Divine Human, is known. That the Roman Catholics do not, is also known. And that the Reformed do not, may be seen

above (n. 294). By “the foundation of the world” is not here meant the creation of the world, but the establishment of the church; for by “the world,” in the most extensive sense, is meant the whole world, and the good as well as the evil therein, and sometimes the evil only; but in a less extensive sense, by “the world” is meant the same as by “the globe” and “the earth,” thus the church. That by “the globe” is signified the church, may be seen (n. 551), and the same by “the earth” (n. 285). That by “laying the foundation of the globe and the earth” is signified to establish the church, and that by “the founding” and “foundation” thereof, its establishment is signified, may appear from Isa. 24:18; 40:21; 48:12-13; 51:16-17; 58:12; Jer. 31:37; Micah 6:1-2; Zech. 12:1; Ps. 18:7, 15; 24:2; 82:5; 89:11. That “the world” also signifies the church, may be seen in Matt. 13:37-39; Joel 1:9-10; and that the Lord from faith in Him is called “the Savior of the world” (John 3:16-19; 4:42; 6:33, 51; 8:12; 9:4-5; 12:46-47). That “the world” also means the people of the church (John 12:19; 18:20). From this it may be seen what is signified by “the foundation of the world” (also in Matt. 25:34; Luke 11:50; John 17:24; Rev. 17:8).

(590) Verse 9. If anyone hath an ear, let him hear, signifies that they should attend to this, who desire to attain wisdom. That by “having an ear to hear” is signified to perceive and obey, and also to attend, may be seen above (n. 87); that it also means those who desire to be wise, follows. Here it is said, “If anyone hath an ear let him hear,” in order that they may attend to what goes before, and that otherwise they are not wise.

(591) Verse 10. If anyone shall lead into captivity he shall go into captivity, signifies that he who by means of this heretical doctrine leads others away from believing well and living well, will himself be led away into hell by his own falsities and evils. By “leading into captivity” is signified to persuade and draw over to his own party, that they may consent and adhere to that heresy, which is meant by “the dragon” and “the beast,” and so to lead away from believing well and from living well. By “going into captivity” is signified to be led away into hell by his own falsities and evils. By “captivity” is here meant spiritual captivity, which is to be seduced, and thus led away from truths and goods, and led into falsities and evils. That by “captivity” in the Word is meant this spiritual captivity, may appear from the following passages: Hear all ye people, and see my sorrow; my virgins and my young men have gone into captivity (Lam. 1:18). God forsook His habitation and tent where He dwelt among men, and gave his strength into captivity (Ps. 78:60-61). The wind shall feed all thy pastors, and thy lovers shall go away into captivity; then shalt thou be ashamed for all thy wickedness (Jer. 22:22). I will make Mine arrows drunk with the blood of the pierced and of the captivity (Deut. 32:42). They bend down and bow down, and their soul will go into captivity (Isa. 46:1-2). Jehovah hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, to the bound, to the blind (Isa. 61:1; Luke 4:18-19). I have raised him up in justice; and he shall let go my captivity, not for price nor reward (Isa. 45:13). Thou hast ascended on high, Thou hast led captivity captive (Ps.

68:18). Shall the just captive be delivered? Even the captivity of the mighty shall be taken away, and the prey of the violent shall be delivered (Isa. 49:24-25). Shake thyself from the dust, sit down, O Jerusalem, open the bands of thy neck, O captive daughter of Zion (Isa. 52:2); besides other passages (Jer. 48:46, 47; 50:33, 34; Ezek. 6:1-10; 12:1-12; Obad. 1:11; Ps. 14:7; Jer. 50:33-34; Ps. 53:6). By the captivities of the sons of Israel by their enemies, spoken of in the book of Judges, and 2 Kings 25, and in the prophets, were represented, and thence signified, spiritual captivities, of which elsewhere; similar things are signified by "the bound," as by "captives," in the following passages: By the blood of thy covenant I have sent forth the bound out of the pit (Zech. 9:11). Let the sighing of the bound come to thee (Ps. 79:11). The bound shall be gathered in the pit, and shall be shut up in the prison (Isa. 24:22). That made the world as a wilderness, he opened not the house to his bound (Isa. 14:17). The King said, I was in prison, and ye came not unto me (Matt. 25:36, 43). Jesus said, Ought not this daughter of Abraham, whom Satan hath bound, be loosed from this bond on the Sabbath day? (Luke 13:16.)

(592) If anyone shall kill with the sword, he must be killed with the sword, signifies that he who by falsities destroys the soul of another, is himself destroyed by falsities, and perishes. By "a sword," "a sabre," and "a long sword," is signified truths, and in the opposite sense, falsity, both combating (n. 52, 836); therefore by "killing" and "being killed" is signified to destroy and be destroyed, or to destroy and perish, which is effected by falsities.

(593) Here is the patience and the faith of the saints, signifies that the man of the Lord’s New Church, by temptations from them, is explored as to the quality of his life and faith. By “patience” is here signified patience in temptations, and then exploration of man’s quality as to life according to the Lord’s commandments, and as to faith in the Lord; therefore it is said, “here is the patience and the faith;” by “saints” are signified they who are of the Lord’s New Church, specifically they who are in Divine truths therein (n. 586). Patience is predicated of temptations, whereby man is explored as to what he really is; also elsewhere in Revelation (as in chapters 1:9; 2:3, 19; 3:10). That it is as to life according to the Lord’s commandments, and as to faith in Him, is evident from these words: They have no rest day nor night who adore the beast and his image, here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus (Rev. 14:11-12).

(594) Verse 11. And I saw another beast coming up out of the earth, signifies the clergy in the churches of the Reformed who are in the doctrine and faith of the dragon concerning God and salvation. What the faith of the dragon is and its quality, may be seen above (n. 537). That it is the laity that are meant by “the beast which came up out of the sea,” and the clergy by “the beast which came up out of the earth,” because by “the sea” is signified the external of the church, and by “the earth” its internal (n. 398, 567); and the laity are in the externals of the doctrine of the church, and the clergy are in its internals. That the clergy are now

described, appears from all the particulars which follow, when understood in the spiritual sense; and manifestly from this, that this beast is also called “the false prophet” (Rev. 16:13; 19:20; 20:10); and especially from the following passage: And the beast was taken, and with him the false prophet that did signs before him, by which he seduced them that had received the mark of the beast, and them that adored his image (Rev. 19:20). That this beast did signs before the other, by which he seduced them, is said in this chapter in these words: And he doeth great signs, and he seduceth them that dwell on the earth, on account of the signs which it was given him to do before the beast, saying to them to make an image to the beast, and adore it (Rev. 13:13-15).

(595) And he had two horns like a lamb, and he spoke like the dragon, signifies that they speak, teach, and write from the Word, as if it were from the Lord’s Divine truth, and yet it is truth falsified. By “horns” is signified power (n. 270, 443), here the power of speaking, teaching, and writing, thus of reasoning and arguing. That the horns were seen “like a lamb,” signifies that they propagate these their notions as though they were the Lord’s Divine truths, because they are from the Word; for by “a lamb” is meant the Lord as to the Divine Human, and also as to the Word, which is the Divine truth from the Divine good; hence it is that upon this beast, which is also the false prophet (n. 594), there appeared two horns like a lamb; but that they were Divine truths falsified, is signified by “he spoke like a dragon.” That all the truths of the Word are falsified by

those who are in the faith of the dragon concerning God and salvation, may be seen above (n. 566). [2] That these two things are signified by "this beast had two horns like a lamb and he spoke like a dragon," appears evidently from these words of the Lord in Matthew: If anyone shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and false prophets, and shall give great signs and wonders, insomuch that if it were possible, they shall lead into error the elect; behold I have told you before (Matt. 24:23-25). By "Christ" is signified the same as here by "lamb"; namely the Lord as to the Divine truth of the Word; therefore their saying, "Lo, here is Christ," signifies that they would say that this is the Divine truth of the Word; but that it is that falsified is signified by these words: "If anyone shall say unto you, here is Christ, or there, believe it not, for there shall arise false Christs and false prophets." That these are they concerning whom the Lord prophesied, is plain from this, that it is said they would give great signs and wonders, and would if possible lead into error the elect; the same as is said of the beast, which is the false prophet (in verses 13, 14, of this chapter). The things which the Lord foretold in that chapter of Matthew relate to the last time or state of the church, which is there meant by "the consummation of the age."

(596) Verse 12. And he exerciseth all the authority of the first beast before him, signifies that they have confirmed the dogmas which are signified by "the dragon," and are received by the laity, and that through it they prevail. That this is signified, may be seen from the explanation above

concerning the authority given by the dragon to the beast coming up out of the sea (n. 575, 579); and because this beast, which is the false prophet, exercised that authority before the dragon, nothing else is signified than that they caused them to prevail by confirmations.

(597) And He causeth the earth and them that dwell therein to adore the first beast the stroke of whose death was healed, signifies that thus by confirmations they have established this, that it is to be acknowledged as a holy thing of the church, that because no one can do a good work from himself and fulfill the law, the only means of salvation is faith in the justice and merit of Christ, who suffered for man, and thereby took away the condemnation of the law. It is unnecessary to explain this any further, because it follows from the explanations given above (n. 566, 577-582). By "the earth and them that dwell therein," are signified the churches of the Reformed as above; "to adore" signifies to acknowledge as a holy thing of the church, as appears also above; here this is meant by "the beast coming up out of the sea, after the stroke of his death was healed;" and this has been explained already.

(598) Verse 13. And he doeth great signs, signifies testifications that the things they teach are true, although they are false. By "signs" are signified testifications that things are true, because formerly signs were wrought to bear testimony to the truth. But after signs and miracles ceased, their signification still remains, which is a testification of the truth. But here by "signs" are signified testifications from the beast or false prophet, that his

falsities were truths, by reason that after they are confirmed they do not appear otherwise. That the testifications that it is the truth are signified by signs, may appear from the following passages: In the consummation of the age there shall arise false Christs and false prophets, and shall give great signs and portents, and, if it were possible, they shall lead into error the very elect (Matt. 24:24; Mark 13:22). There shall also be dreadful signs from heaven; and there shall be signs in the sun, the moon, and the stars, the sea and the waves roaring (Luke 21:11, 25). Jehovah maketh void the signs of the liars. He maketh the diviners mad, rejecting the wise men backward and maketh their science foolish (Isa. 44:25). Learn not the way of the nations, and be not dismayed by the signs of the heavens (Jer. 10:2). They are the spirits of demons working signs to gather them to the battle of that great day (Rev. 16:14). The beast was taken, and with him the false prophet that did signs before him, and seduced (Rev. 19:20). [2] That "signs" were testifications that it was truth, appears further from the following passages: The disciples said to Jesus, What sign doest Thou, that we may believe Thee? What dost Thou work? (John 6:30-33.) The Jews, Scribes, and Pharisees sought a sign of the Lord, that they might know that He was the Christ (Matt. 12:38-40; 16:1-4; Mark 8:11, 12; Luke 11:16, 29-30; John 2:16, 18-19). The disciples said to Jesus, What is the sign of Thy coming and of the consummation of the age? (Matt. 24:3; Mark 13:4.) If they will not believe thee, nor hear the voice of the first sign, yet they will believe the voice of the latter sign (Exod. 4:8). "The voice of a sign" is testification. They showed among them the words of His signs (Ps. 105:27). He said unto Ahaz, Ask thee a sign from Jehovah (Isa. 7:11, 14). This shall be a sign from Jehovah unto thee, behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz (Isa. 38:7-8). Hezekiah had said, What is the sign that I shall go up to the house of Jehovah? (Isa. 38:22.) This shall be a sign unto you, that I will visit upon you in this place, that ye may know that my words shall stand (Jer. 44:29-30). O Jehovah, make me a sign for good, that they which hate me may see and be ashamed (Ps. 86:17). Let them announce to you what shall happen, that we may set our heart; show a sign of what is to come, that we may know that ye are gods (Isa. 41:22-23). Thine enemies roar in the midst of thy festival, they have set up their signs for signs (Ps. 74:3-4, 9; besides other places; as Isa. 45:11, 13; Jer. 32:20-21; Ezek. 4:3; Ps. 65:6-8; 78:42-43; Exod. 7:3; Num. 14:11, 22; Deut. 4:34; 13:1-3; Judges 6:17, 21; 1 Sam. 2:34; 14:10; Mark 16:17-18, 20; Luke 2:11-12, 16). The like is signified by "the sign of the covenant" (Gen. 9:13; 17:11; Ezek. 20:12, 20). [3] Hence it may clearly be seen, that by "the great signs," which this beast of the dragon works, are not meant signs, but the testifications by them that what they teach are truths; for every heretic who has confirmed himself in falsities, after confirmation strives to prove that his falsities are truths; for then he no longer sees truths, inasmuch as the confirmation of falsity is the denial of truth, and a truth denied loses its light; and so far as falsities shine from the light of confirmation, which is a fatuous light, so far the light of truth becomes darkness, as may be seen above (n. 566).

(599) So that he also maketh fire to come down from heaven upon earth before men, signifies attestations that their falsities are truths of heaven, and that they who receive them are saved, and that they who do not receive them perish. The reason why this is signified by these words, is, because the greatest signs were made by fire from heaven; whence it was a common expression among the ancients in confirmation of anything, when the attestation of truth was spoken of, that "they could bring down fire from heaven and testify it;" by which was signified that they could testify even to that extent. That the truth was also attested by "fire from heaven," appears from the following passages: That the burnt-offering which was offered by Aaron was consumed by fire from heaven (Lev. 9:24). In like manner the burnt-offering offered by Elijah (1 Kings 18:38). [2] "Fire from heaven," in the opposite sense, was a sign testifying that they were in evils and thence in falsities and that they would perish; but this fire was a consuming fire; as: The fire from heaven that consumed the two sons of Aaron (Lev. 10:1-6). That which consumed two hundred and fifty men (Num. 26:10). That which consumed the uttermost parts of the camp (Num. 11:1-4). That which twice consumed fifty men sent by the king to Elijah (2 Kings 1:10, 12). The fire and brimstone from heaven upon Sodom (Gen. 19:24-25). The fire from heaven which consumed those who compassed the camp of the saints and the beloved city (concerning which see Rev. 20:9). The disciples

being angry with the impenitent, said to Jesus, Lord, wilt Thou that we call fire to come down from heaven and consume them? (Luke 9:54.) These passages are adduced to show that "fire from heaven" signifies a testification, yea, an attestation, that truth is truth, and, in the opposite sense, that falsity is truth, as here. "Fire" also signifies celestial love, and thus zeal for the truth, and in the opposite sense, infernal love, and thence zeal for falsity (n. 468, 494).

(600) Verse 14. And he seduceth them that dwell on the earth, on account of the signs which were given him to do before the beast, signifies that by their testifications and attestations they lead the men of the church into errors. "To seduce" signifies to lead into errors; by "them that dwell on the earth" are signified the men of the churches of the Reformed, as above (n. 578-588, 597); by "the signs" which it was given him to do before the beast, are signified testifications, and attestations (n. 598-599); by "the beast out of the sea," before which the signs were done, is signified the faith of the dragon among the laity (n. 567); and by "the beast coming up out of the earth," which did signs, and which in other places is called the false prophet, is signified the faith of the dragon among the clergy (n. 594). The like is said by the Lord in Matthew (24:24-26).

(601) Saying to them that dwell upon the earth, that they should make an image to the beast, which hath a stroke of a sword and liveth, signifies that they induce the men of the church to receive for doctrine, that faith is the only means of salvation, because no one can do good from himself but

what is meritorious, and because no one can fulfil the law, and so be saved. By “them that dwell on the earth,” are meant the men of the churches of the Reformed, as above (n. 600); by “an image” is signified the doctrine of that church, of which below; and by “the image of the beast, which had the stroke of a sword and lived,” is signified this point of doctrine, that “Faith is the only means of salvation, because no one can do good from himself, but what is meritorious, and because no one can fulfil the law, and so be saved,” as above (n. 576-577, etc.). [2] Every church appears before the Lord as a man; if it is in truths from the Word, it appears as a beautiful man, but if it is in truths falsified, it appears as a man-monster. The church so appears from its doctrine and from a life according to it; from which it follows, that the doctrine of a church is its image. This may also be seen from this: Every man is his own good and truth, or his own evil and falsity, from this and from no other source man is a man. Consequently it is doctrine and life according to it which makes “the image” of the man of the church, the image being that of a beautiful man, if the doctrine and the life according to it is from the genuine truths of the Word; but it is the image of a man-monster, if from falsified truths of the Word. [3] Man, also, in the spiritual world, appears like some animal; but it is his affection which thus appears at a distance. They who are in truths and goods from the Lord, appear as lambs and doves; but they who are in falsified truths and adulterated goods, appear as owls and bats. They who are in faith separated from charity, appear as dragons and goats; they who are in falsities from evil, as basilisks and crocodiles. And they who are such, and yet have confirmed the doctrinals of the church, appear like fiery flying serpents. From these things it may be seen, that the doctrine of the church and life according to it are meant by “the image of the beast” which they made for “them that dwell upon the earth.” [4] But what became of those who “adored the image of the beast,” may be seen (Rev. 14:9-11; 19:20; 20:4). In the spiritual sense, “images” have a similar signification (Exod. 20:4, 5; Lev. 26:1; Deut. 4:16-18; Isa. 2:16; Ezek. 7:20; 16:17; 23:14-16). The idols and graven images with the ancients were images of their religious principle, on which account falsities and evils of doctrine are signified by them (n. 459).

(602) Verse 15. And it was granted to him to give breath unto the image of the beast, that the image of the beast should also speak, signifies that it was permitted them to confirm that doctrine by the Word, from which it is as it were vivified when it is taught. By “granted” is signified that it was permitted; for all falsities of doctrine, as well as evils of life, are done from permission, concerning which see Angelic Wisdom concerning Divine Providence (n. 234-284, 296). By “the image of the beast,” that doctrine is signified (n. 601); by “giving breath to the image of the beast” is signified to confirm it from the Word, for there is no spirit and life to any doctrine of the church from any other source. That “the image of the beast might speak,” signifies that thus it is as it were vivified when it is taught. That this is meant by “giving breath to the image of the

beast, that it might speak," is, because in every particular of the Word there is spirit and life, for the Lord spoke the Word, therefore He Himself is in it, and He so spoke the Word as that everything therein should have communication with heaven, and through heaven with Himself. There is a spiritual sense there by which communication is effected; wherefore the Lord says: The words that I speak unto you, they are spirit and life (John 6:63).

(603) And cause that as many as do not adore the image of the beast should be killed, signifies that they pronounce damnation upon those who do not acknowledge their doctrine of faith to be the holy doctrine of the church. "To adore the image of the beast" signifies to acknowledge their doctrine of faith as the holy doctrine of the church, for by "adoring" is signified to acknowledge as a holy thing of the church (n. 579, 580, 588, 597); and by "the image of the beast" is signified that doctrine (n. 601); by "being killed" is signified to be killed spiritually, which is to be condemned (n. 325, and elsewhere); and as "being killed" signifies to be condemned, it also signifies to be declared as heretical and excluded from the communion of the church, for such a one, in their eyes, is considered as condemned. This the learned among the clergy do who have imbibed the mysteries of justification in schools and academies, especially they who are in the pride of erudition on account of such things. These condemn all who do not think as they do, and so far as they dare, they fulminate against them. [2] This I can relate, that they who have imbibed these mysteries, and

thence were in the pride of erudition in the spiritual world, are so enraged against those who adore the Lord alone, and do not acknowledge faith alone as the only means of salvation, that they burn with wrath, anger and fury when they see them, and also when they feel at a distance the Divine sphere of the Lord and a sphere of charity encompassing them. Since they are such, the dragon is therefore described as a most bitter enemy against them; as that: He stood before the woman about to bring forth that he might devour her offspring after it was born. And the serpent cast out of its mouth water as a river after the woman, that he might cause her to be swallowed up by the rivers. And the dragon was angry against the woman, and went to make war with the remnant of her seed (Rev. 12:4, 15, 17). That out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, there came forth three unclean spirits like frogs, to gather them to the battle of the great day of God Almighty (Rev. 16:13-16; likewise 19:19-20, and 20:8-10). Also that the beast that came up out of the abyss slew the two witnesses, and cast out their bodies upon the street of the great city, which spiritually is called Sodom and Egypt, and did not permit them to be put into graves (Rev. 11:7-9). By "not permitting them to be put into graves" is signified to reject them as condemned (n. 506).

(604) Verse 16. And he causeth all, the small and the great, and the rich, and the poor, the free and the bond, signifies all in that church, whatsoever may be their condition, learning and intelligence. By "the small and the great" are

here meant they who are in a greater or lesser degree of dignity, thus of whatever condition; by “the rich and the poor” are meant they who are more or less in knowledges and sciences (n. 206), thus of whatever degree of learning; by “the free and the bond” are meant they who are wise from themselves, and they who are wise from others (n. 337), thus of whatever degree of intelligence. Therefore by “all, the small and the great, the rich and the poor, the free and the bond,” are meant all in that church whatever may be their condition, learning and intelligence. These are the things that are meant in the spiritual sense.

(605) That he should give them a mark upon their right hand and upon their foreheads, signifies that no one is acknowledged as a Reformed Christian unless he receives that doctrine in faith and love. By “giving a mark” is signified to acknowledge as a Reformed Christian, or of the confession which that doctrine teaches; “a mark” is such acknowledgment and confession; by “the right hand” is signified the all of man as to intellectual power, thus as to faith, for “the right hand” signifies the power of man (n. 457); by “the forehead” is signified the all of man as to voluntary power, thus as to love, for “the forehead” signifies the love (n. 347).

(606) Verse 17. And that no one could buy or sell if he hath not the mark, or the name of the beast, or the number of his name, signifies that it is not lawful for anyone to teach from the Word, nor consequently to be inaugurated into the priesthood, honored with the laurel of a mastership, invested with the doctor’s cap, and called orthodox, unless

he acknowledges that doctrine, and swears to the belief and the love of it, or to that which is in agreement, or to that which does not disagree with it. By buying and selling is signified to procure knowledges for one's self, here such as belong to that doctrine, and to teach them, as will appear presently. By "a mark" is signified the acknowledgment as a Reformed Christian, and confession that he is so (n. 605); by "the name of the beast" is signified the quality of the doctrine, by "name" the quality (n. 81, 122, 165, 584), and by "the beast" is signified the doctrine received by the laity, thus by the general body (n. 567); and as it is said, "or the name of the beast," that which is in agreement with it and its quality is signified; by "number" is signified the quality of a thing (n. 448); and because it is said, "or the number of his name," that which does not disagree with it and its quality is signified. It is so said, because the doctrine which is signified by the dragon and his beast, varies in the different kingdoms in which the Reformed are; but it is the same as to this chief or head of doctrine, THAT FAITH WITHOUT THE WORKS OF THE LAW JUSTIFIES AND SAVES.[2] That "to buy and sell" signifies to procure knowledges, and teach them, in like manner "to merchandise," "trade," and "gain" appears from the following passages: Everyone that thirsteth, come ye to the waters, and he that hath no silver, come ye, buy and eat; yea come, buy wine and milk without silver and without price (Isa. 55:1). Ye have sold yourselves for nought, therefore ye shall not be redeemed by silver (Isa. 52:3). With thy wisdom and with thy intelligence thou hast made for thyself wealth; and by the multitude of wisdom and by thy traffic thou hast multiplied for thyself wealth (Ezek. 28:4-5). Since by "Tyre" is signified the church as to the knowledges of good and truth, therefore it is said of Tyre: All the ships of the sea were for trading thy merchandise; Tarshish was thy merchant in silver; Javan, Tubal, and Meshech, they were thy merchants, they gave thy merchandise with the soul of man. Syria was thy merchant in chrysophasus; thy wealth, thy traffic, thy merchandise, they that carry on thy merchandise, shall fall into the heart of the seas in the day of thy fall (Ezek. 27:1 to the end). Howl, ye ships of Tarshish, for Tyre is laid waste, whose merchants are princes, and whose traffickers are the honored of the earth (Isa. 23:1-8). The same is meant by trading, in the Lord's parable: Of the man who travelled abroad, and gave his servants talents, that they might trade with them and gain (Matt. 25:14-30). And of the other, who gave his servant ten pounds to trade with (Luke 19:12-26). And of the treasure hid in a field; which when a man found, he hid, and sold all that he had and bought the field (Matt. 13:44). And of him that sought beautiful pearls, who, when he had found one precious one, sold all and bought it (Matt. 13:45-46). Such have thy merchants been from thy youth; they wandered everyone from his quarter, none shall save thee (Isa. 47:15; besides many other passages).

(607) Verse 18. Here is wisdom, signifies that it is the part of a wise man, from what has been said and explained in this chapter, to see and understand the quality of the doctrine and faith of the clergy concerning God and

salvation. It is said “here,” because those things are meant which are declared and explained in this chapter, specifically concerning “the beast out of the earth,” by which is signified the doctrine and thence the faith of the clergy concerning God and salvation (n. 594), for the things contained in this verse are said of that beast; and as it is the part of a wise man, or of wisdom, to see and understand what that doctrine and thence the faith is, it is said, “Here is wisdom.”

(608) He that hath intelligence let him count the number of the beast, signifies that he who is in enlightenment from the Lord, may know the quality of the confirmations of that doctrine and faith from the Word that is, with them. “To have intelligence” signifies to be in enlightenment from the Lord; “to count the number” signifies to know the quality, “number” signifying quality (n. 348, 364, 448), and “to count” signifies to know; and because the quality which is signified by “number” is its quality as to truth, and all the truth of doctrine and faith in the church is from the Word, therefore it means the quality of their confirmations from the Word; this also is the quality which is signified by the number “six hundred sixty-six,” as will be seen presently.

(609) For it is the number of a man, signifies the quality of the Word and thence of the church. By “man” is signified wisdom and intelligence (n. 243), here wisdom and intelligence from the Word; thus also the Word as to the wisdom and intelligence in the man of the church. The church itself likewise appears before the Lord as a man; hence a man of the church, as to his spirit, appears in

heaven as a man according to the quality of the church from the Word in him. This therefore it is which is signified here by “the number of a man,” because it follows after these words, “Let him that hath intelligence count the number of the beast,” by which is signified that he who is in enlightenment from the Lord may know what the quality of the confirmations of the doctrine and faith concerning God and salvation among the clergy really is. The quality of the church from the Word is also signified by “man” (n. 920, and also in other places).

(610) And his number is six hundred sixty-six, signifies this quality, that all the truth of the Word is falsified by them. By “the number of the beast” is signified the quality of the confirmations of doctrine and faith from the Word with them (n. 608, 609); by “six hundred sixty-six” is signified every truth of good, and as this is said of the Word, it signifies every truth of good in the Word, here the same falsified, because it is “the number of the beast.” The reason of this signification is, because “six” signifies the same as “three” multiplied by “two”; and “three” signifies what is full and all, and is predicated of truths (n. 505), and “two” signifies the marriage of truth and good; and as “six” is composed of those two numbers multiplied by each other, it therefore signifies every truth of good in the Word, here the same falsified; that it is also falsified by them may be seen above (n. 566). The number “six hundred sixty-six” is used, because in that number six is tripled, and triplication completes; the multiplying by one hundred, whence comes “six hundred,” and by ten, whence comes “sixty,” changes

nothing (see n. 348). [2] That "six" signifies what is full and all, and is used where the truths of good are treated of, may appear from those passages in the Word where that number occurs; but the signification of this number does not clearly appear except to those who see the things concerning which it treats in the spiritual sense, as when the Lord said: That the seed which fell on good ground, brought forth fruit, some thirty, some sixty, some an hundred (Mark 4:8, 20; Matt. 13:8, 23). That the householder went out and brought laborers into his vineyard at the third hour and at the sixth hour (Matt. 20:3, 5). That upon the table in the tabernacle the cakes of bread were arranged in two rows, six in each (Lev. 24:6). That there were set six water pots, after the manner of the purifying of the Jews (John 2:6). That there were six cities of refuge or asylums (Num. 35:6, 7; Deut. 19:1-9). That the measuring reed with which the angel measured all parts of the new temple and the new city, was six cubits (Ezek. 40:5). That the prophets should drink water by measure, the sixth part of a hin (Ezek. 4:11). That they should take for an offering the sixth part of an ephah of a homer of wheat (Ezek. 45:13). Because "six" signifies what is full, the word "to take a sixth part," came into use, by which, in the spiritual sense, is signified what is complete and entire; as that: They should offer the sixth part of an ephah out of a homer of wheat (Ezek. 45:13). And it is said of Gog: I will turn thee back, and leave the sixth part of thee (Ezek. 39:2). By this is signified that with him every truth of good in the Word was utterly destroyed; who are meant by "Gog," may be seen (n. 859).

(611) To these I will add this Relation. All who are prepared for heaven, which is effected in the world of spirits, which is in the midst between heaven and hell, after a certain time, desire heaven with a certain longing, and presently their eyes are opened, and they see a way which leads to some society in heaven. They enter this way and ascend, and in the ascent there is a gate, and a keeper there. The keeper opens the gate, and thus they go in. Then an examiner meets them, who tells them from the governor, that they may enter in still further, and inquire whether there are any houses which they can recognize as their own, for there is a new house for every novitiate angel; and if they find any, they give notice of it and remain there. But if they do not find any, they come back and say they have not seen any. And then they are examined by a certain wise one there, to discover whether the light that is in them agrees with the light of that society, and especially whether the heat does; for the light of heaven in its essence is Divine truth, and the heat of heaven in its essence is Divine good, both proceeding from the Lord as the sun there. If any other light and any other heat than the light and heat of that society is in them, they are not received; that is, if any other truth and any other good is in them. Therefore, they depart thence, and go in the ways which are opened among the societies in heaven, and this till they find a society which agrees in every respect with their affections, and here they take up their abode to eternity. For they are here among

their like, as among relations and friends whom, because they are in a similar affection, they love from the heart and there they are in the enjoyment of their life, and in a fullness of bosom delight derived from peace of soul; for there is in the heat and light of heaven an ineffable delight, which is communicated. Such is the case with those who become angels. [2] But they who are in evils and falsities may, by leave given to them, ascend into heaven; but when they enter, they begin to draw their breath or to respire with difficulty, and presently their sight is obscured, their understanding is darkened, and thought ceases, and death seems present before their eyes, and thus they stand like a stock. And then they begin to have a beating at the heart, and a straitness over the breast, the mind is seized with anguish, and they become more and more tormented, and in that state writhe themselves about like a serpent laid before the fire; therefore, they roll themselves away, and cast themselves headlong down a precipice which then appears to them; nor do they rest till they are in hell among their like, where they can respire, and their heart can vibrate freely. Afterwards they hate heaven, and reject truth, and in heart blaspheme the Lord, believing that their tortures and torments in heaven proceeded from him. [3] From these few things it may be seen what their lot is who make no account of truths, which yet make the light in which the angels of heaven dwell, and who make no account of goods, which yet make the heat in which the angels of heaven are. From these things it may appear how much they are in error, who believe that everyone may enjoy heavenly beatitude by mere admission into heaven. For the faith at this day is, that heaven is received from mercy alone; and that reception into heaven is like being admitted, in this world, into a house where there is a marriage, and then at the same time into the joy and gladness. But let them know, that there is a communication of affections in the spiritual world, man being then a spirit, and the life of a spirit is affection, from which, and according to which, is thought; and that homogeneous affection conjoins and heterogeneous affection disjoins, and that heterogeneity would torment a devil in heaven, and an angel in hell. For which reason they are separated exactly according to the diversities, varieties, and differences of the affections which are of love. [4] It was granted me to see upwards of three hundred of the clergy of the Reformed world, all men of learning, who knew how to confirm the doctrine of faith alone even to justification, and some of them still further. And because there prevailed a belief among them also, that heaven consists only in admission by favor, leave was given them to ascend to a society in heaven, though not one of the higher ones. And as they ascended together, they appeared at a distance like calves. And when they entered into heaven they were received with civility by the angels, but when they discoursed with them, they were seized with trembling, afterwards with horror, and lastly with the agonies as it were of death, and then they cast themselves down headlong, and in their descent they appeared like dead horses. The reason of their appearing like calves as they ascended, was, because from correspondence the natural affection of seeing and knowing appears gamboling like a calf; and the reason why they appeared like dead horses as they fell, was, because from correspondence the understanding of truth from the Word appears like a horse, and the non-understanding of truth in the Word, like a dead horse. [5] There were boys below, who saw them falling, to whom in their descent they seemed like dead horses. And then they turned away their faces, and said to their master, who was with them, "What is this portent? We beheld men and now instead of them there are dead horses, the sight of which we could not bear, and we therefore turned away our faces. Master, let us not stay in this place, but let us go away:" and they departed. The master then instructed them in the way what "a dead horse" is, saying, "'A horse' signifies the understanding of the Word; all the horses which you saw, signified that; for when a man goes meditating from the Word, then his meditation, at a distance, appears as a horse, noble and lively, as he meditates spiritually on the Word, and, on the contrary, poor and dead, as he meditates materially." [6] The boys then asked, "What is it to meditate on the Word spiritually and materially?" And the master replied, "I will illustrate it by examples. Who, when he reads the Word, does not think of God, his neighbor, and heaven? Everyone who thinks of God only from Person, and not from Essence, thinks materially; also he who thinks of the neighbor only from form, and not from quality, thinks materially; and he who thinks of heaven only from place, and not from the love and wisdom which heaven is, he also thinks materially." But the boys said, “We have thought of God from Person, of the neighbor from form, that he is a man, and of heaven from place; did we therefore, when we were reading the Word, appear to anyone as dead horses?” [7] The master said, “No, you are yet boys, and could not think otherwise; but I have perceived in you an affection of knowing and understanding, which, because it is spiritual, shows that you have also thought spiritually. But I will return to what I said at first, that he who thinks materially, when he reads the Word or is meditating from it, appears at a distance like a dead horse; but he who reads it spiritually, like a living horse; and that he thinks materially concerning God and the Trinity, who thinks of God only from Person, and not from essence. For there are many attributes of the Divine essence, such as omnipotence, omniscience, omnipresence, mercy, grace, eternity, and others; and there are attributes proceeding from the Divine essence, which are creation and preservation, salvation and redemption, enlightenment and instruction. Everyone who thinks of God only from person, makes three Gods, saying that one God is the Creator and Preserver, another the Saviour and Redeemer, and the third the Enlightener and Instructor. But everyone who thinks of God from essence, makes one God, saying, God created and preserves us, redeems and saves us, enlightens and instructs us. “This is the reason why they who think of the Trinity in God from Person, and thus materially, cannot, from the ideas of their thought, which are material, do otherwise than out of one God make three; but yet, contrary to their thought, they are held to saying, that in each there is a communion of all the attributes, and this solely because they have also thought of God obscurely from essence. Therefore, my pupils, think of God from His essence, and from that of His Person, and not from His Person, and from this of His essence, for to think of His essence from Person, is to think materially of His essence also; but to think of His Person from essence, is to think spiritually even of His Person. The ancient Gentiles, because as they thought materially of God, and also of the attributes of God, not only imagined three gods, but many even to the number of a hundred. Know then that the material does not flow into the spiritual, but the spiritual into the material. It is similar with the thought of the neighbor from form, and not from his quality, and with the thought of heaven from place, and not from the love and wisdom which heaven is. It is similar with each and everything in the Word. Therefore, he who cherishes a material idea of God, and likewise of the neighbor and of heaven, cannot understand anything there. The Word is to him a dead letter, and he himself, when he reads it or meditates on it, appears at a distance as a dead horse. [8] "They whom you saw falling from heaven, and who appeared in your sight like dead horses, were such as had closed the rational sight in themselves and others by this peculiar dogma, that the understanding is to be kept in subjection to their faith; not considering that the understanding, when closed by religion, is as blind as a mole, and there is mere thick darkness in it, and such thick darkness as rejects from itself all spiritual light, opposes its influx from the Lord and from heaven, and sets up a barrier against it in the sensual corporeal part, far below the rational in matters of faith, that is, places it near the nose, and fixes it in its cartilage, on which account they cannot afterwards so much as scent spiritual things; whence some have become such that when they sensate the odor from spiritual things they fall into a swoon; by odor I mean perception. These are they who make God three. They say indeed from essence that God is one; but yet when they pray from their faith, which is that “God the Father would have mercy for the sake of the Son and send the Holy Spirit,” they evidently make three Gods. They cannot do otherwise, for they pray to one to have mercy for the sake of another, and send a third.” And then their master taught them concerning the Lord, that He is the one God, in whom is the Divine Trinity.

(612)

Revelation 14

1. AND I saw, and behold a Lamb standing on the Mount Zion, and with Him a hundred forty-four thousand, having His Father’s name written upon their foreheads. 2. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and I heard the voice of harpers harping with their harps. 3. And they sung as it were a new song before the throne, and before the four animals, and the elders; and no one was able to learn the song but the hundred forty-four thousand bought from the earth. 4. These are they who were not defiled with women, for they are virgins; these are they who follow the Lamb whithersoever He goeth: these were bought from among men, the firstfruits to God and the Lamb. 5. And in their mouth was found no deceit, for they are spotless before the throne of God. 6. And I saw another angel flying in the midst of heaven, having the eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; 7. Saying with a great voice, Fear God, and give glory to Him, for the hour of His judgment is come; and adore Him that made the heaven and the earth and the sea, and the fountains of waters. 8. And another angel followed, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the anger of her whoredom. 9. And a third angel followed them, saying with a great voice, if anyone hath

adored the beast, and his image, and hath received his mark upon his forehead or upon his hand, 10. He also shall drink of the wine of the anger of God mixed with unmixed wine in the cup of His wrath, and he shall be tormented with fire and brimstone before the holy angels and before the Lamb. 11. And the smoke of their torment shall go up for ages of ages; and they shall have no rest day and night that adore the beast and his image, and if anyone shall have received the mark of his name. 12. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus Christ. 13. And I heard a voice from heaven saying to me, Write, Happy are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them. 14. And I saw, and behold a white cloud, and upon the cloud One sitting like unto the Son of man, having upon His head a golden crown, and in His hand a sharp sickle. 15. And another angel went out from the temple, crying with a great voice to Him that sat on the cloud, Send Thy sickle, and reap; for the hour for Thee to reap is come, for the harvest of the earth is dried up. 16. And He that sat upon the cloud sent His sickle upon the earth, and the earth was reaped. 17. And another angel went out from the temple which is in heaven, he also having a sharp sickle. 18. And another angel went out from the altar, having authority over fire; and he cried with a great cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the vintage, the clusters of the vineyard of the earth; for her grapes are ripened. 19. And the angel sent his sickle into the earth, and gathered the vineyard of the earth, and he cast it into the great winepress of the anger of God. 20. And the winepress was trodden without the city; and there went out blood from the winepress even unto the bridles of the horses, for a thousand six hundred stadia. THE SPIRITUAL SENSE The contents of the whole chapter Concerning the New Christian Heaven: it is described (verses 1-5). The proclamation of the Lord's coming, and then the New Church (verses 6, 7, 13). An exhortation to recede from faith separated from charity, in which is the church at the present day (verses 9-12). The exploration of these, and the manifestation that their works are evil (verses 14-20). The contents of each verse Verse 1. "And I saw, and behold a Lamb standing on the Mount Zion, and with Him a hundred forty-four thousand," signifies the Lord now in the New Heaven from Christians, who acknowledged Him as the God of heaven and earth, and were in truths of doctrine from Him through the Word (n. 612). "Having His Father's name in their foreheads," signifies acknowledgment of the Lord's Divine and the Divine Human with them (n. 613). Verse 2. "And I heard a voice from heaven, as the voice of many waters," signifies the Lord speaking through the New Heaven from Divine truths (n. 614). "And as the voice of great thunder," signifies and from the Divine love (n. 615). "And I heard the voice of harpers harping with their harps," signifies confession of the Lord from gladness of heart by the spiritual angels in the lower heavens (n. 616). Verse 3. "And they sung as it were a new song before the throne and before the four animals and before the elders," signifies celebration and glorification of the Lord before Him and before the angels of the higher heavens (n. 617). “And no one was able to learn the song but the hundred forty-four thousand,” signifies that no others from among Christians could understand, and thus from love and faith acknowledge, that the Lord alone is the God of heaven and earth, but they who were received by the Lord into this New Heaven (n. 618). “Bought from the earth,” signifies that they are those who could be regenerated by the Lord and thus be redeemed in the world (n. 619). Verse 4. “These are they who were not defiled with women, for they are virgins,” signifies that they did not adulterate the truths of the church, and defile them with falsities of faith, but that they loved truths because they are truths (n. 620). “These are they who follow the Lamb whithersoever He goeth,” signifies that they are conjoined with the Lord by love and faith in Him, because they have lived according to His commandments (n. 621). “And were bought from among men,” signifies here as before (n. 622). “Firstfruits unto God and the Lamb,” signifies the first beginning of the Christian heaven, that acknowledges one God in whom is the Trinity, and that the Lord is He (n. 623). Verse 5. “And in their mouth was found no deceit,” signifies that they do not from cunning and design speak and persuade to falsity and evil (n. 624). “For they are spotless before the throne of God,” signifies because they are in truths from good from the Lord (n. 625). Verse 6. “And I saw another angel flying in the midst of heaven having the eternal gospel to proclaim unto them that dwell on the earth,” signifies the annunciation of the Lord’s coming, and of the New Church that is to come down out of heaven from Him (n. 626). “And to every nation and tribe and tongue and people,” signifies to all who are in goods from religion, and in truths from doctrine (n. 627). Verse 7. “Saying with a great voice, Fear God,” signifies admonition not to do evils, because this is against the Lord (n. 628). “And give glory to Him, for the hour of His judgment is come,” signifies the acknowledgment and confession that all the truth of the Word is from the Lord, according to which every man will be judged (n. 629). “And adore Him who made the heaven and the earth and the sea and the fountains of waters,” signifies that the Lord alone is to be worshiped, because He alone is the Creator, Saviour, and Redeemer, and from Him alone are the angelic heaven and the church and all things of them (n. 630). Verse 8. “And another angel followed, saying, Babylon is fallen, is fallen, that great city,” signifies that the Roman Catholic religion, as to its dogmas and doctrinals, is now dispersed (n. 631). “Because she made all nations drink of the wine of the anger of her whoredom,” signifies because by profanations of the Word and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion (n. 632). Verse 9. “And a third angel followed them, saying with a great voice,” signifies further revelation from the Lord concerning those who are in faith separated from charity (n. 633). “If anyone hath adored the beast and his image, and hath received his mark upon his forehead and upon his hand,” signifies whoever acknowledges and receives the doctrine concerning justification and salvation by faith alone, confirms it, and lives according to it (n. 634). Verse 10. “He also shall drink of the wine of the anger of God mixed with unmixed wine in the cup of His wrath,” signifies that they falsify the goods and truths of the Word, and imbue their life from those falsified things (n. 635). “And he shall be tormented with fire and brimstone before the holy angels and the Lamb (Verse 11), and the smoke of their torment shall go up for ages of ages,” signifies the love of self and the world and the lusts therefrom, and from these the pride of their own intelligence, and thence torment in hell (n. 636). “And they shall have no rest day and night that adore the beast and his image, and if anyone shall have received the mark of his name,” signifies a perpetual state in undelightful things with those who acknowledge and receive that faith, confirm it, and live according to it (n. 637). Verse 12. “Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus,” signifies that the man of the Lord’s church is explored by temptations from them, as to the quality of his life according to the commandments of the Word and of his faith in the Lord (n. 638). Verse 13. “And I heard a voice from heaven, saying to me, Write, Blessed are the dead that die in the Lord from henceforth,” signifies a prediction from the Lord concerning the state of those after death who will be of His New Church, that they will have eternal life and happiness (n. 639). “Yea, saith the Spirit, that they may rest from their labors,” signifies that the Divine truth of the Word teaches that they who afflict their soul and crucify their flesh for the sake of those things, will have peace in the Lord (n. 640). “For their works follow with them,” signifies according as they have loved and believed, and thence have done and spoken (n. 641). Verse 14. “And I saw, and behold, a white cloud, and upon the cloud One sitting like unto the Son of man,” signifies the Lord as to the Word (n. 642). “Having upon His head a golden crown, and in His hand a sharp sickle,” signifies the Divine wisdom from His Divine love, and the Divine truth of the Word (n. 643). Verse 15. “And another angel went out from the temple,” signifies the angelic heaven (n. 644). “Crying with a great voice to Him that sat on the cloud, Send Thy sickle, and reap, for the hour for Thee to reap is come, for the harvest of the earth is dried up,” signifies the supplication of the angels of heaven to the Lord, that He would make an end and execute judgment, because now is the last state of the church (n. 645). Verse 16. “And He that sat upon the cloud sent His sickle, and the earth was reaped,” signifies the end of the church, because there is no longer any Divine truth there (n. 646). Verse 17. “And another angel went out from the temple which is in heaven, he also having a sharp sickle,” signifies the heavens of the Lord’s spiritual kingdom, and the Divine truth of the Word with them (n. 647). Verse 18. “And another angel went out from the altar, having authority over fire,” signifies the heavens of the Lord’s celestial kingdom, which are in the good of love from the Lord (n. 648). “And he cried with a great cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the vintage, the clusters of the vineyard of the earth,” signifies the Lord’s operation from the good of His love by the Divine truth of His Word into the works of charity and faith, with the men of the Christian church (n. 649). “For her grapes are ripened,” signifies because it is the last state of the Christian church (n. 649b). Verse 19. “And the angel sent his sickle into the earth, and gathered the vineyard of the earth,” signifies the end of the present Christian church (n. 650). “And he cast it into the great winepress of the anger of God,” signifies exploration of the quality of their works, that they were evil (n. 651). Verse 20. “And the winepress was trodden without the city,” signifies that exploration was made from the Divine truths of the Word as to the quality of the works which flow forth from the doctrine of faith of the church (n. 652). “And there went out blood from the winepress even unto the bridles of the horses,” signifies violence done to the Word by dreadful falsifications of the truth, and the understanding so closed up thereby, that man can scarcely be taught any longer, and thus be led of the Lord by Divine truths (n. 653). “For a thousand six hundred stadia,” signifies mere falsities of evil (n. 654). THE EXPLANATION Verse 1. And I saw, and behold a Lamb standing on the Mount Zion, and with Him a hundred forty-four thousand, signifies the Lord now in the New Heaven collected out of those in the Christian churches who have acknowledged the Lord alone to be the God of heaven and earth, and have been in the truths of doctrine from the good of love from Him by the Word. By “I saw,” are signified the things which follow in this chapter; by “a Lamb” is meant the Lord as to the Divine Human (n.

269, 271); by “mount Zion” is signified heaven, where they are who are in love to the Lord, as will be seen presently; by “a hundred forty-four thousand” are signified all who acknowledge the Lord alone to be the God of heaven and earth, and who are in the truths of doctrine from the good of love from Him through the Word (n. 348 seq.). These were treated of in chapter 7; but there, that “they were sealed on their foreheads,” and thus were distinguished and separated from the rest; now however that they were collected together into one, and that a heaven was from them. [2] The heaven here treated of, is the heaven collected from Christians, from the time the Lord was in the world, and from such of them as approached the Lord alone, and lived according to His precepts in the Word, by shunning evils as sins against God. This heaven is the New Heaven, from which the Holy Jerusalem, that is, the New Church upon earth, will descend (Rev. 21:1-2). But the heavens which were formed before the Lord’s coming are above this heaven, and are called the ancient heavens; in which likewise all acknowledge the Lord alone to be the God of heaven and earth. These heavens communicate with this New Heaven by influx. [3] It is known, that by “the land of Canaan” is signified the church, because the Word was there, and by it the Lord was known; also because in the midst of it was the city Zion, and under it the city Jerusalem, both upon a mountain. Hence by “Zion” and “Jerusalem” are signified the inmost things of the church; and as the church in the heavens makes one with the church on earth, therefore by “Zion” and “Jerusalem” is meant the church everywhere, but by “Zion” the church as to love, and by “Jerusalem” the church as to doctrine from love. It is called “Mount Zion” because by “a mountain” is signified love (n. 336). [4] That by “Mount Zion” is signified heaven and the church where the Lord alone is worshiped, may appear from the following passages: I have anointed My King upon Zion; I will announce concerning the statute, Thou art My Son, this day have I begotten Thee; I will give the nations for Thy inheritance; Kiss the Son, lest He be angry, and ye perish; happy are all that trust in Him (Ps. 2:6-8, 12). O Zion, that bringest good tidings, get thee up into the high mountain; say, Behold the Lord Jehovah will come in strength (Isa. 40:9-10). Exult greatly, O daughter of Zion; behold thy King cometh unto thee Just and a Savior (Zech. 9:9; Matt. 21:2, 4-5; John 12:14-15). Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee (Isa. 12:6). The redeemed of Jehovah shall return to Zion with a song (Isa. 35:10). Shout and be glad, O daughter of Zion, behold I come that I may dwell in the midst of thee (Zech. 2:10-11). Who will give the salvation of Israel in Zion (Ps. 14:7; 53:6). The Lord Jehovih will found in Zion a tried stone, and then shall your covenant with death be abolished (Isa. 28:16-18). My salvation shall not tarry, I will give salvation in Zion (Isa. 46:13). Then the Redeemer shall come to Zion (Isa. 59:20). Jehovah of Hosts shall reign in Mount Zion (Isa. 24:23). Jehovah loveth the gates of Zion more than all the dwellings of Jacob; glorious things are to be proclaimed in thee, O city of God; this one was born there; all my fountains are in thee (Ps. 87:2-3, 6-7). Jehovah hath chosen Zion, He hath desired it for His seat; this is my rest forever, there will I dwell (Ps. 132:13-14). Let the sons of Zion exult in their King (Ps. 149:2). O Jehovah arise, and have mercy on Zion, the set time is come; the name of Jehovah shall be declared in Zion, when the peoples are gathered together, and the kingdoms to serve Jehovah (Ps. 102:13-16, 21-22). Out of Zion God shall shine; our God cometh, and shall call to the heaven above, and to the earth, Gather My saints together unto Me (Ps. 50:2-5). Besides other places, as Isa. 1:27; 4:2, 5; 31:4, 9; 33:5, 20; 37:22; 52:1; 64:10; Jer. 6:2; Lam. 4:2; Amos 1:2; Micah 3:10, 12; 4:1-3, 7-8; Zeph. 3:14, 16; Joel 3:16-17, 21; Zech. 8:3; Ps. 20:2; 48:2-3, 11-14; 76:2; 78:68; 110:1-2; 125:1; 126:1; 128:5-6; 134:3; 135:21; 146:10; 149:2, 4. In many places it is said "the virgin and the daughter of Zion;" by whom is not meant any virgin or daughter there, but the church as to the affection of good and truth; the same as by "the Bride of the Lamb" (Rev. 21:2, 9; 22:17). "The virgin and the daughter of Zion" signifies the Lord's Church in these passages: Isa. 1:8; 3:16-26; 4:4; 10:32; 16:1; 37:22; 52:2; 62:11; Jer. 4:31; 6:2, 23; Lam. 1:6; 2:1, 4, 8, 10, 13, 18; 4:22; Micah 1:13; 4:8, 10, 13; Zeph. 3:14; Zech. 2:10; 9:9; Ps. 9:14; and others.

(613) Having His father's name written on their foreheads, signifies their acknowledgment of the Lord's Divine and Divine Human from love and faith with them. By "the name of the Father" is meant the Lord as to the Divine from whom all things are, which is called the Father, and at the same time, as to the Divine Human, which is called the Son,

because they are One and one Person, united like soul and body; for which reason, in heaven, by "God the Father" no other is meant than the Lord, and the Lord is also called Father in the New Heaven. The reason why it is here said, "the name of His Father on their foreheads," is also because by "Father" is meant the Divine good of the Lord's Divine love, which in the Word of the Evangelists is everywhere meant by "the Father," when named by the Lord, and the Divine truth of the Divine wisdom by "the Son"; which two were united as soul to body and body to soul, when the Lord glorified His Human (see n. 21, 170); and since they are one, it is therefore said in another place: The name of God and of the Lamb on their forehead (Rev. 22:4). Concerning these, therefore, who are here treated of, it is said, that "they had the Father's name written on their foreheads," because by "the one hundred and forty-four thousand sealed out of the twelve tribes of Israel," are meant the angels of the higher heavens, who are all in the good of celestial love, and by the Father, as was said, that good is meant. That the angels here treated of are angels of the higher heavens, may be seen in the explanation of chapter 7, particularly at n. 362. By "written on their foreheads" is signified acknowledgment from love and faith in them; by "written" or "inscribed" is signified acknowledgment in them, and by "the forehead" is signified love and thence intelligence or faith (n. 347, 605). [2] That the Divine, which is called the Father, and the Divine Human, which is called the Son, are One, like soul and body, and consequently that the Lord is to be approached as to the Divine Human, and that thus and not otherwise the Divine, which is called the Father, is approached, appears from so many passages in the Word, that they would fill many pages, if they were to be adduced; a large collection of them may be found in The Doctrine of the New Jerusalem concerning the Lord (n. 29-36, 38-45, and following); from which a few only shall here be quoted by way of confirmation, which are these: The angel said to Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest. But Mary said, How shall this be, since I know not a man. The angel answered, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, therefore also, that Holy One which shall be born of thee shall be called the Son of God (Luke 1:30-35). The angel of the Lord appeared to Joseph in a dream, saying, Fear not to take Mary thy bride, for that which is born in her is from the Holy Spirit; and Joseph knew her not, until she brought forth her firstborn Son (Matt. 1:20, 25). In the beginning was the Word, and the Word was with God, and God was the Word, and the Word was made flesh, and we saw His glory, the glory as of the Only-begotten of the Father (John 1:1-2, 14). The Jews sought to kill Jesus, because He had said that God was His own Father, making Himself equal to God. Jesus answered, Whatsoever the Father doeth, these also doeth the Son likewise; as the Father raiseth up the dead and vivifieth them, even so the Son vivifieth whom He will; Verily I say unto you, that the hour shall come, when the dead shall hear the voice of the

Son of God, and they that hear shall live (John 5:18-26). As the Father hath life in Himself, so hath He given to the Son to have life in Himself (John 5:26). I am the way, the truth, and the life; no one cometh to the Father but by Me; if ye have known Me, ye have known my Father also; and from henceforth ye have known Him and have seen Him. Philip saith unto Him, Show us the Father; Jesus saith unto Him, Have I been so long time with you, and thou hast not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe me, that I am in the Father and the Father in Me (John 14:6-11). I give unto my sheep eternal life; I and the Father are one. And the Jews were indignant that He made Himself God; and He said, I do the works of the Father; believe the works; that ye may know and believe that the Father is in Me and I in the Father (John 10:28-38). He that seeth Me, seeth Him who sent Me (John 12:45). All things whatsoever the Father hath are Mine (John 16:15). That the Father had given all things into His hands (John 13:3). Father, Thou hast given Me power over all flesh; this is life eternal, that they should know Thee the only God, and Jesus Christ whom Thou hast sent. All Mine are Thine, and Thine are Mine (John 17:2-3, 10). All power is given unto Me in heaven and on earth (Matt. 28:18). Whatsoever ye shall ask in My name, this I will do; and I will do it (John 14:13-14). The Spirit of Truth shall not speak from Himself, but He shall receive of Mine and declare it unto you (John 16:13-14). He that abideth in Me, and I in Him, the same bringeth forth much fruit; for without Me ye can do nothing (John 15:5; besides other places). [3] There are still more in the Old Testament, from which also a few shall be adduced: Unto us a Boy is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, God, Hero, Father of eternity, Prince of peace (Isa. 9:6). A virgin shall conceive a Son, and His name shall be called God with us (Isa. 7:14). Behold, the days shall come, that I will raise up unto David a just branch, who shall reign a King; and this is His name, which they shall call Him, Jehovah our justice (Jer. 23:5, 6; 33:15-16). Then it shall be said in that day, Lo, this is our God whom we have waited for, that He may free us; this is Jehovah whom we have waited for; let us exult and be glad in His salvation (Isa. 25:9). Only in thee is God, and there is no God beside; verily Thou art a God that hidest Thyself, O God of Israel, the Savior (Isa. 45:14-15). Am not I Jehovah, and there is no God else beside Me, a just God and a Savior, there is none beside Me (Isa. 45:21-22). I am Jehovah, and beside Me there is no Savior (Isa. 43:11). I Jehovah am thy God, and thou shalt not acknowledge a God beside Me, and there is no Savior beside Me (Hos. 13:4). Thou, O Jehovah, art our Father, our Redeemer, Thy name is from everlasting (Isa. 63:16). Thus said the king of Israel, and his Redeemer, Jehovah of Hosts, I am the First and the Last, and beside Me there is no God (Isa. 44:6). Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone by Myself (Isa. 44:24). Thus said Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God (Isa. 48:17).

Jehovah, my Rock, and my Redeemer (Ps. 19:14). Their Redeemer is strong; Jehovah of Hosts is His Name (Jer. 50:34). Jehovah of Hosts is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). That all flesh may know that I Jehovah am thy Savior and thy Redeemer, the Mighty one of Jacob (Isa. 49:26; 60:16). As for our Redeemer, Jehovah of Hosts is His name (Isa. 47:4). Thus said thy Redeemer Jehovah (Isa 43:14; 49:7. And elsewhere, as Luke 1:68; Isa. 62:11-12; 63:1, 4, 9; Jer. 15:20-21; Hos. 13:4, 14; Ps. 31:5; 44:26; 49:15; 55:17-18; 69:18; 71:23; 103:4; 107:2; 130:7-8). And in Zechariah: In that day Jehovah shall be King over all the earth; in that day Jehovah shall be one, and His name one (Zech. 14:9). But these are few.

(614) Verse 2. And I heard a voice from heaven, as the voice of many waters, signifies the Lord speaking through the New Heaven from Divine truths. By “a voice from heaven” is signified a voice or speech from the Lord through heaven; for when a voice is heard from heaven, it is from the Lord; here, through the New Heaven of Christians, which is meant by “Mount Zion,” upon which “the Lamb was seen standing, and with him a hundred forty-four thousand” (n. 612, 613); by “many waters” are signified Divine truths (n. 50). The like is said of the Lord speaking through heaven from Divine truths, in the following passages: The voice of the Son of man was heard as the voice of many waters (Rev. 1:15). And a voice from the throne, as the voice of many waters (Rev. 19:6). And the voice of the God of Israel as the voice of many waters (Ezek.

43:2). The voice of Jehovah is upon the waters, Jehovah is upon many waters (Ps. 29:3). The sound of the wings of the cherubim was like the sound of great waters (Ezek. 1:24). By "the cherubim" is signified the Word (n. 239), thus Divine truth, from which the Lord speaks.

(615) And as the voice of great thunder, signifies the Lord speaking through the New Heaven from the Divine love. That "lightnings, thunders, and voices," signify enlightenment, perception, and instruction, may be seen above (n. 236); and that "the seven thunders speaking," signify the Lord speaking through the entire heaven (n. 472). The Lord, when He speaks through heaven, speaks from the third heaven through the second heaven, thus from Divine love through Divine wisdom, for the third heaven is in His Divine love, and the second heaven in His Divine wisdom. The Lord never speaks otherwise when He speaks from the higher heavens; and this is what is meant by "a voice as of many waters," and by "a voice of great thunder;" "many waters" are the Divine truths of the Divine wisdom, and "great thunder" is the Divine good of the Divine love.

(616) And I heard the voice of harpers harping with their harps, signifies confession of the Lord from joy of heart by the spiritual angels in the lower heavens. To harp upon the harp signifies to confess the Lord from spiritual truths, see above (n. 276); that this is from joy of heart follows; hence by "harpers" are signified spiritual angels. The reason why they are angels of the lower heavens, is because the voice of the Lord through the higher heavens was heard as "the

voice of many waters," and as "the voice of great thunder" (n. 614, 615). There was heard "a voice of harpers harping upon harps," because sound or speech descending from the lower heavens is sometimes heard like the sound of harps; not that they are harping upon harps, but because the voice of confession of the Lord from joy of heart is so heard below.

(617) Verse 3. And they sung as it were a new song before the throne, and before the four animals and the elders, signifies the celebration and glorification of the Lord before Him and before the angels of the higher heavens. By "they sung a new song" is signified the acknowledgment and glorification of the Lord, that He alone is Judge, Redeemer, and Savior, thus the God of heaven and earth, see above (n. 279). "Before the throne" is before the Lord, because He alone sits upon the throne; that "before the four animals and the elders" is before the angels of the higher heavens (n. 369); by "as it were a new song," is signified the celebration and glorification of the Lord in the New Christian Heaven, here in particular that He is acknowledged as the God of heaven and earth, in like manner as in the ancient heavens. This is implied in the expression "as it were," for "as it were a new song," signifies as though it were new, when nevertheless it is not new. That the New Heaven mentioned in Revelation (chap. 21:1) is a New Heaven from Christians, and that the former heavens are from the ancient and most ancient people, also that the Lord is acknowledged in these heavens as the God of heaven and earth, has been said before.

(618) And no one was able to learn the song but the hundred forty-four thousand, signifies that no others from Christians could understand, and thus from love and faith acknowledge, that the Lord alone is the God of heaven and earth, but those who were received by the Lord into this New Heaven. By this "song" is signified the acknowledgment and glorification of the Lord, that He is the God of heaven and earth (n. 279, 617); by "learning" is signified to perceive interiorly in oneself that it is so, which is to understand, and so to receive and acknowledge; he who learns otherwise, learns and does not learn, because he does not retain. By the hundred forty-four thousand are meant they who acknowledge the Lord alone as the God of heaven and earth (n. 612). The reason why no others from Christians could learn this song, that is, acknowledge that the Lord alone is the God of heaven and earth is because they have imbibed from infancy the idea that there are three Persons of the Divinity distinct from each other; for it is said in the doctrine of the Trinity, "There is one Person of the Father, another of the Son, and another of the Holy Spirit"; likewise, "the Father is God, the Son is God, and the Holy Spirit is God"; and although it is there added, that these three are one, yet in their thought they have divided the Divine essence into three, which nevertheless cannot be divided; and for that reason they approach the Father, because He is first in order. And besides, the leaders in the church have taught, that they should pray to the Father to send the Holy Spirit for the sake of the Son; by this their idea of three has been confirmed, so that they cannot think

of the Son as God, equal with the Father, and one with the Father, but of the Son as equal with any other man, although He alone as to His Human is justice, and is called "Jehovah our justice" (Jer. 23:5, 6; 33:15, 16). [2] From this idea of their thought it has come to pass, that they are not able to comprehend how the Lord, as born in the world, can be the God of heaven and earth, and still less, that He is God alone notwithstanding they have heard and read all the passages cited above (n. 613), and also these: All things that the Father hath are Mine (John 16:15; see also 12:45). The Father hath given all things into the hand of the Son (John 13:3). Father, thou hast given Me power over all flesh; all Mine are Thine and Thine are Mine (John 17:2-3, 10). All power is given unto Me in heaven and on earth (Matt. 28:18). Also that He was conceived of Jehovah the Father, and hence that His soul was from Him (Luke 1:34, 38); and consequently, the Divine essence itself was His; besides many other like things in other places. That they were said of the Lord who was born in the world, anyone may see; as also that: He and the Father are one; and that He is in the Father and the Father in Him; and that he who seeth Him seeth the Father (John 10:28, 38; 14:6-11). Although they may have heard and read these things, yet they cannot give up the idea which was conceived in boyhood and confirmed in them afterwards by their teachers, and which has so closed up their rational faculty that they are incapable of seeing, that is, of understanding these words of the Lord: I am the way, the truth, and the life, no one cometh unto the Father but by Me (John 14:6). He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; I am the door, by Me if anyone enter in, he shall be saved (John 10:1, 9). [3] Also that the Lord glorified His Human, that is, united it to the Divine of the Father, that is, to the Divine which was in Him from conception, for the sake of rendering it possible for the human race to be united to God the Father in Him and through Him. That this was the reason of the Lord’s coming into the world, and of the glorification of His Human, He fully teaches in John; for He says: In that day ye shall know, that I am in my Father, and ye in Me, and I in you (John 14:20). He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing; if anyone abide not in Me, he is cast forth as a branch, and is dried up in the fire (John 15:5-6). And for their sakes I sanctify Myself, that they also might be sanctified in the truth, that all may be one, as Thou Father art in Me, and I in Thee, I in them and Thou in Me (John 17:19, 21, 23, 26; also, 6:56; and in other places). From which it clearly appears, that the Lord’s coming into the world, and the glorification of His Human, had for its end the conjunction of men with God the Father in Him and through Him, thus that He is to be approached. This is also confirmed by the Lord’s so often saying, that they must believe in Him, that they might have eternal life (see above, n. 553). [4] Who cannot see that all this is said by the Lord concerning Himself in His Human and that He never would have said, nor could say, that He was in men and men in Him, and that it was necessary to believe in Him, that they might have eternal life, if His Human was not Divine? "To ask the Father in His name," does not mean to approach God the Father immediately, nor to ask for His sake, but to approach the Lord, and the Father through Him, because the Father is in the Son, and they are one, as He Himself teaches. This is what is signified by asking "in His name"; as may appear also from these passages: He that believeth not in the Son is judged already, because he hath not believed in the name of the Only-begotten Son of God (John 3:18). These things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life in His name (John 20:31). Jesus said, Whosoever receiveth this Boy in My name receiveth Me, and whosoever receiveth Me, receiveth Him that sent Me (Luke 9:48). Whatsoever ye shall ask in My name, that will I do (John 14:13-14). Besides other places, in which the expression "in the name of the Lord" occurs (Matt. 7:22; 18:5, 20; 19:29; 23:39; Mark 9:37; 16:17; Luke 13:35; 19:38; 24:47; John 1:12; 2:23; 5:43; 12:13; 15:16; 16:23-24, 26-27; 17:6). What is meant by "the name of God," and that "the name of the Father" is the Lord as to the Divine Human, may be seen above (n. 81, 165, 584).

(619) Bought from the earth, signifies that they are such as can be regenerated by the Lord and thus redeemed in the world. By "bought from the earth," is signified redeemed in the world; that redemption is deliverance from hell, and salvation by conjunction with the Lord, may be seen (n. 281); and since this is effected by regeneration, therefore by "those bought" are signified they who are regenerated

and thus redeemed by the Lord; and since all may be regenerated and thus redeemed, if they will, and few are willing, therefore by “those bought from the earth” is signified that they are those who could be regenerated by the Lord, and thus redeemed; who these are, is now described (verses 4 and 5).

(620) Verse 4. These are they who were not defiled with women, for they are virgins, signifies that they had not adulterated the truths of the church, and defiled them with the falsities of faith, but that they had loved truths because they are truths. That “a woman” signifies the church from the affection of truth, and thence, in the opposite sense, the church from the affection of falsity, may be seen above (n. 434, 533), here the church from the affection of truth, because it is said “not defiled with women”; by “to be defiled with women,” the same is signified as by to commit adultery and whoredom. That “to commit adultery and whoredom” signifies to adulterate and falsify the Word, may also be seen above (n. 134). “For they are virgins,” signifies because they have loved truths because they are truths, thus from spiritual affection; the reason why these are meant by “virgins,” is because “a virgin” signifies the church as a bride, who desires to be conjoined with the Lord, and to become a wife; and the church which desires to be conjoined with the Lord, loves truths because they are truths, for by truths, when one lives according to them, conjunction is effected. Hence it is that Israel, Zion, and Jerusalem, in the Word, are called “virgins” and “daughters”; for by “Israel,” “Zion,” and “Jerusalem,” is

signified the church. [2] That all they who are such in the Lord’s church, whether they be virgins or young men, wives or husbands, boys or old men, girls or old women, are meant by “virgins,” may appear from the Word, where virgins are mentioned, as “the virgin Israel” (Jer. 18:13; 31:4, 21; Amos 5:2; Joel 1:8). “The virgin daughter of Judah” (Lam. 1:15). “The virgin daughter of Zion” (2 Kings 19:21; Isa. 37:22; Lam. 1:4; 2:13). “The virgins of Jerusalem” (Lam. 2:10). “The virgin of My people” (Jer. 14:17). Therefore the Lord likened the church to “ten virgins” (Matt. 25:1, and following verses). And it is said in Jeremiah: I will build thee, and thou shalt be built, O virgin Israel, and shalt go forth in the dances of them that play (Jer. 31:4, 13). And in David: They have seen Thy goings, O God, even the goings of my God, my King, in the sanctuary; among them were the virgins playing with timbrels (Ps. 68:24-25). Kings’ daughters were among Thy precious ones, at Thy right hand did stand the queen in gold of Ophir; hear, O daughter, and see; so shall the King greatly desire thy beauty; and the daughter of Tyre shall bring a gift, the rich among the people shall entreat thy favor; the king’s daughter is all precious within; her clothing is of woven gold, she shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall enter into the king’s palace (Ps. 45:9-15). By “the king” in this passage is meant the Lord, by “the queen,” the church as a wife, by “daughters” and “virgins,” the affections of good and truth. [3] Similar affections are signified by “virgins” in other parts of the Word, where mention is made at the same time of “young men,” because “young men” signify truths, and “virgins” the affections thereof; as in the following passages: Behold, the days come, in which I will send a famine in the land, not a famine for bread, nor a thirst for water, but for hearing the words of Jehovah; in that day shall the beautiful virgins and the young men faint for thirst (Amos 8:11, 13). Be thou ashamed, O Zidon; for the sea hath said, I travail not, nor bring forth, neither do I nourish young men, nor bring up virgins (Isa. 23:4). The Lord hath trodden the virgin, the daughter of Judah, as a wine-press; behold my sorrow, the virgins and the young men have gone into captivity (Lam. 1:4, 15, 18). How great is His goodness and how great is His beauty; corn shall make the young men grow up, and new wine, the virgins (Zech. 9:17). And the streets of the city shall be full of boys and girls playing in the streets thereof (Zech. 8:5). The virgins of Jerusalem sit on the earth; to what shall I liken thee, O virgin daughter of Zion? My virgins and young men lie in the streets (Lam. 2:10, 13, 21; besides other passages, as Jer. 51:20-23; Lam. 5:10-12; Ezek. 9:4, 6; Ps. 78:62-64; Deut. 32:25).

(621) These are they that follow the Lamb whithersoever He goeth, signifies that they are conjoined with the Lord through love and faith in Him, because they have lived according to His commandments. That this is what is signified is evident from these words of the Lord: He that doeth My commandments, he loveth Me, and I will love him, and will come to him, and make My abode with him (John 14:20-23). The shepherd of the sheep, when he putteth

forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice; My sheep hear My voice, and I know them, and they follow Me (John 10:4-5, 27).

(622) These were bought from among men, signifies that they are such as were capable of being regenerated by the Lord, and thus redeemed in the world, as above (n. 619), where similar things are said.

(623) The firstfruits unto God and the Lamb, signifies the beginning of the Christian heaven, which acknowledges one God in whom there is the Trinity, and that the Lord is that God. By "firstfruits" is meant that which is born first, also what is first gathered, thus the beginning, in this case, the beginning of the New Heaven from Christians; by "God and the Lamb" is here meant, as above, the Lord as to the Divine itself from which are all things, and as to the Divine Human, and also as to the proceeding Divine, thus the one God in whom is the Trinity. Here something shall be said concerning the firstfruits. In the Israelitish church it was commanded that: The first of thy ripe fruits, of all corn, oil, and must, of the fruits of trees, as also of the fleece, should be given to Jehovah as holy, and they were given by Jehovah to Aaron, and after him to the high priest (Exod. 22:29; 23:10; Num. 13:20; 15:17-22; 18:8-20; Deut. 18:4; 26:1 seq.). And likewise, that: They should celebrate the feast of the firstfruits of harvest and of bread (Exod. 23:14-16, 19, 26; Lev. 23:9-15, 20-25; Num. 28:26 to the end). The reason was, because "the firstfruits" signified that which is born first, and afterwards grows, as an infant grows up to a man,

or as a young plant grows up to a tree, and hence they signified all the subsequent stages even to the completion of the thing, for all that is to follow exists in the first, as the man in the infant, and the tree in the tender shoot; and as this first exists before its successions, in like manner in heaven and in the church, therefore "the firstfruits" were holy unto the Lord, and "the feast of the firstfruits" was celebrated. (The like is signified by "firstfruits" in Jer. 24:1, 2; Ezek. 20:40; Micah 7:1; Deut. 33:15, 21).

(624) Verse 5. And in their mouth was found no deceit, signifies that they do not, from cunning and design, speak and persuade to falsity and evil. By "the mouth" is signified speech, preaching, and doctrine (n. 452), and by "deceit" is signified persuasion to evil by falsity, properly from cunning and design; for he who persuades to anything from cunning or deceit also persuades from design; for cunning or deceit proposes something to itself, conceals its purpose, and does it when opportunity offers. By a "lie," in the Word, is signified falsity and false speaking; by "deceit" is signified both from design; as in the following passages: Jesus said of Nathanael, Behold, an Israelite indeed, in whom is no deceit (John 1:47). The remnant of Israel shall not speak a lie, neither shall a deceitful tongue be found in their mouth (Zeph. 3:13). He did no violence, neither was deceit in His mouth (Isa. 53:9). For the rich men are filled with violence, and the inhabitants speak a lie, and their tongue is deceitful in their mouth (Micah 6:12). Thou shalt destroy them that speak a lie, Jehovah will abhor a man of blood and deceit (Ps. 5:6). Deliver my soul, O Jehovah, from lying lips and a

tongue of deceit (Ps. 120:2-3). They have taught their tongue to speak a lie, thine habitation is in the midst of deceit; through deceit they refuse to know Me (Jer. 9:5). Ephraim hath encompassed Me with a lie, and the house of Israel with deceit (Hos. 11:12). If anyone had a design to kill his companion with deceit, thou shalt take him from Mine altar and he shall die (Exod. 21:14). Cursed be he that doeth the work of Jehovah with deceit (Jer. 48:10). Besides other passages as (Jer. 5:26-27; 8:5; 14:14; 23:26; Hos. 7:16; Zeph. 1:9; Ps. 17:1; 24:4; 35:20, 21; 36:3; 50:19; 52:2, 4; 72:14; 109:2; 119:118; Job 13:7; 27:4). The deceitful are signified in the Word by poisonous “serpents,” and by “crocodiles” and “vipers,” and deceit is signified by their “poison.”

(625) For they are spotless before the throne of God, signifies because they are in truths from good from the Lord. By “spotless” are signified those who are not in falsities, consequently who are in truths; for “spots” signify falsities, properly falsities from evil; by “the throne of God” is signified the Lord and heaven (n. 14, 233); and as all who are in good from the Lord, appear as if they were in truths, therefore by “they are spotless before the throne of God” is signified that they are in truths from good from the Lord. For all who are led by the Lord are kept by Him in good, and from that good there proceeds nothing but truth; and if a falsity does proceed from it, it is an apparent falsity, which is regarded by the Lord as like truth, only by the modification of the light of heaven it is in another color; for the good that is within it, so qualifies it; for there is given

falsity from evil, and also falsity from good; both may appear alike in the external form, but still they are altogether dissimilar, because that which is within makes the essence, and produces its quality. Since “spots” signify falsities, therefore: It was forbidden that anyone of the seed of Aaron in whom there was a spot, should approach the altar, and enter within the veil (Lev. 21:17, 23). By this was signified that they should be spotless. And also it was forbidden that any sacrifice should be offered of oxen, calves, sheep, goats or lambs, on which there was a spot (Lev. 22:19-25). The spots are also enumerated.

(626) Verse 6. And I saw another angel flying in the midst of heaven, having the eternal gospel to proclaim unto them that dwell on the earth, signifies the annunciation of the Lord’s advent, and of the New Church about to come down out of heaven from Him. By “an angel,” in the highest sense, is meant the Lord, and thence also heaven (n. 5, 344, 465). By “another angel” is signified something new from the Lord; by “flying in the midst of heaven” is signified to look down on, to observe, and to provide for (n. 415), here something new out of heaven from the Lord in the church. By the “eternal gospel” is signified the annunciation of the coming of the Lord and of His kingdom (n. 478, 553). By “them that dwell on the earth,” are signified the men of the church to whom the annunciation will be made. The reason why it also means to announce that the New Church is now about to descend out of heaven from Him, is, because the Lord’s coming involves two things, the Last Judgment, and after it the New Church. The Last Judgment is treated of in

chapters 19, 20, and the New Church, which is the New Jerusalem, in chapters 21-22. That by "the gospel" and "proclaiming" is signified the annunciation of the coming of the Lord and of His kingdom, appears evidently from the passages cited in n. 478, which may there be seen.

(627) And unto every nation, and tribe, and tongue, and people, signifies to all who from religion are in goods and from doctrine in truths. By "nation" are signified they who are in goods, and abstractly goods (n. 483); by "tribe" is signified the church as to religion (n. 349); by "tongue" is signified doctrine (n. 282); and by "people" are signified they who are in truths, and abstractly truths (n. 483). Therefore by "proclaiming unto every nation, and tribe, and tongue, and people" is signified to announce it to all who are in goods from religion, and in truths from doctrine; for these and no others receive the gospel. Such is the signification of these words in the spiritual sense.

(628) Verse 7. Saying with a great voice, Fear God, signifies an admonition not to do evils, because this is against the Lord. By "a great voice" is signified admonition; and by "fearing God," is signified not to do evils, because this is against the Lord. That "to fear God" is to love Him, by fearing to do evil because it is against Him, and that all love has within it this fear, may be seen above (n. 527). These things are now said to those who will be of the New Church upon earth, because the first step of reformation is to live according to the commandments of the Decalogue, where those evils are recounted which are not to be done. For he who does them, fears not God; but he, who does them not,

by shunning them, because they are against the Lord, the same fears and also loves the Lord, as He Himself teaches in John (chap. 14:20-24).

(629) And give glory to Him, for the hour of His judgment is come, signifies acknowledgment and confession that every truth of the Word, from which the church is a church, is from the Lord, according to which every man will be judged. That "to give glory to Him" signifies to acknowledge and confess that all truth is from the Lord, may be seen above (n. 249). And as every truth, from which the church is a church, is from the Word, therefore the truth of the Word is meant. "For the hour of His judgment is come," signifies, because every man will be judged according to the truth of the Word. This is signified, because by "giving glory to Him" is signified to acknowledge and confess that every truth of the Word is from the Lord, and it is now said, "For the hour of the judgment is come," and "for" involves this as the cause. That the truth of the Word will judge everyone, may be seen above (n. 233, 273); and that the church is from the Word, and its quality is according to its understanding of the Word, may be seen in the Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 76- 79). From these things it is evident that such is the spiritual sense of these words. The reason why it is such is because the angels of heaven by "glory" perceive nothing else than the Divine truth, and because all Divine truth is from the Lord, by "giving glory to Him," they perceive to acknowledge and confess that all truth is from Him. For all glory in the heavens is from no other source, and so far as a

society of heaven is in the Divine truth, so far all things there are resplendent, and so far the angels are in the splendor of glory. [2] That by "glory" is meant the Divine truth, may appear from the following passages: The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah; the glory of Jehovah shall be revealed, and all flesh shall see (Isa. 40:3, 5). Shine; for thy light is come, and the glory of Jehovah is risen upon thee. Jehovah shall arise upon thee, and His glory shall be seen upon thee (Isa. 60:1 to the end). I will give thee for a covenant of the people, for a light of the Gentiles, and My glory I will not give to another (Isa. 42:6, 8). For Mine own sake, even for Mine own sake I will do it, and I will not give My glory to another (Isa. 48:11). They shall fear His glory from the rising of the sun, and the Redeemer shall come to Zion (Isa. 59:19-20). Thy light shall break forth as the dawn, the glory of Jehovah shall gather thee (Isa. 58:8). I will come to gather all nations and tongues, that they may see My glory (Isa. 66:18). And Jehovah said, As I live, all the earth shall be filled with the glory of Jehovah (Num. 14:21). The fullness of all the earth is His glory (Isa. 6:3). In the beginning was the Word, and God was the Word. In Him was life, and the life was the light of men; that was the true light; and the Word was made flesh, and we saw His glory, the glory as of the Only-begotten of the Father (John 1:1, 4, 9, 14). These things said Isaiah, when he saw His glory (John 12:41). And they shall see the Son of man coming in the clouds of heaven with glory (Matt. 24:3, 30). The heavens declare the glory of God (Ps. 19:1). And the nations shall fear the name of

Jehovah, and the kings of the earth Thy glory. For He hath built up Zion, and hath appeared in His glory (Ps. 102:15-16). The glory of God shall enlighten the holy Jerusalem, and her lamp is the Lamb, and the nations which are saved shall walk in the light of it (Rev. 21:23-24). The Son of man shall come in His glory. He shall sit upon the throne of His glory (Matt. 25:31; Mark 8:38). That the glory of Jehovah filled and covered the tabernacle (Exod. 40:34, 35; Lev. 9:23, 24; Num. 14:10-12; 16:19, 42). That it filled the house of Jehovah, 1 Kings 8:10-11: and other places, as Isa. 24:23; Ezek. 1:28; 8:4; 9:3; 10:4, 18-19; 11:22-23; Luke 2:32; 9:26; John 2:11; 7:18; 17:24).

(630) And adore Him that made the heaven and the earth, and the sea, and the fountains of waters, signifies that the Lord alone is to be worshiped, because He alone is the Creator, Savior, and Redeemer, and from Him alone are the angelic heaven and the church, and all things of them. “To adore” signifies to acknowledge as holy, see above (n. 579, 580, 588, 603); therefore “to adore,” when spoken of the Lord, signifies to acknowledge Him as the God of heaven and earth and to worship. “To make the heaven and the earth, and the sea, and the fountains of waters,” in the natural sense, means to create them, but in the spiritual sense it signifies to make the angelic heaven and the church, and all things of them. For by “heaven,” in the spiritual sense, is signified the angelic heaven; by “the earth and the sea,” in that sense, is signified the church internal and external (n. 403, 404, 420, 470), and by “fountains of waters” are signified all the truths of the Word

serving the church for doctrine and life (n. 409). [2] That Jehovah the Creator is the Lord from eternity, and that the Lord the Savior and Redeemer is the Lord born in time, thus as to His Divine Human, may appear from the Doctrine of the New Jerusalem concerning the Lord, from beginning to end. Who cannot understand that one God is the Creator of the universe, and that there are not three Creators? as also that creation had for its end a heaven and church from the human race? on which subject see the Angelic Wisdom concerning the Divine Providence (n. 27-45). Hence it is that by "making heaven and earth" is signified in the spiritual sense, to make the angelic heaven and the church. These things are said for the reason mentioned above (n. 613), where it is explained what is signified by "their having the Father's name written on their foreheads"; and because that was said, therefore it is here said, "adore Him who made heaven, earth, the sea, and the fountains of waters."

(631) Verse 8. And another angel followed, saying, Babylon is fallen, is fallen, that great city, signifies that now the Roman Catholic religion as to its dogmas and doctrinals is dispersed. By "another angel" is signified now a new thing from the Lord, as above (n. 626). By "Babylon the great city," is signified the Roman Catholic religion as to its dogmas and doctrinals. By "falling" is signified to be dispersed, for "to fall" is said of a city, but "to be dispersed" of a religion and its doctrine, as signified by "the city Babylon." That "a city" signifies doctrine, see above (n. 194). The reason why this is now said of "Babylon," is, because after the New Christian Heaven was made by the

Lord, a new one was made at the same time of those who were of the Roman Catholic religion. The reason is, because the Christian heaven collected out of the Reformed, constitutes the center, and the Papists are round about it; therefore, when the center is made new, something new is at the same time produced in the circumference. For the Divine light, which is the Divine truth, diffuses itself around, from the middle as from a center, to the circumference, and reduces the things which are there also to order. On this account some mention is here made of Babylon, but it is treated of more particularly in chapters 17, 18. That the Reformed Christians constitute the center, and that the Papists form a large circumference around it, and that spiritual light, which is the Divine truth proceeding from the Lord, diffuses itself as from its center to all the circumferences even to the last; may be seen in the Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 104-113), and in the small work on the Last Judgment (n. 48). From these things it may be seen, that this mention of Babylon follows in order, after treating of the New Christian Heaven and of evangelization; this is also what is signified by the expression, "followed."

(632) Because she made all nations drink of the wine of the anger of her whoredom, signifies, because by profanations of the Word, and adulterations of the good and truth of the church, she has seduced all whom she could subject to her dominion. By "Babylon" is signified the Roman Catholic religion as above. "Wine" signifies truth from good, and, in the opposite sense, falsity from evil (n. 316); and

"whoredom" signifies the falsification of truth, and the "anger of whoredom" signifies adulteration and profanation (n. 134). By "making all nations drink" is signified to seduce all whom they could subject to their dominion. By "making them drink" of that wine is signified to seduce, and by "nations" are signified those who are under their dominion.

(633) Verse 9. And a third angel followed them, saying with a great voice, signifies something further from the Lord concerning those who are in faith separated from charity. By "a third angel following them," is signified something further from the Lord which follows in order, for by "an angel," in the highest sense, is meant the Lord (n. 626). The reason is, because an angel, when he speaks the Word, as here, does not speak from himself, but from the Lord. By "saying with a great voice," is signified what follows, which relates to the damnation of those who in life and doctrine confirm themselves in faith separated from charity. This chapter, from verse 1 to 5, treats of the New Christian Heaven; and in verses 6 and 7, of the preaching of the gospel, that is, of the Lord's advent to establish the New Church; and because they who are in faith separated from charity oppose this, there now follows a threatening and denunciation of damnation against those who still persist in that faith.

(634) If anyone hath adored the beast, and his image, and hath received his mark upon his forehead, or upon his hand, signifies he who acknowledges and receives the doctrine of justification and salvation by faith alone, confirms himself in it, and lives according to it. "To adore

the beast" signifies to acknowledge that faith (n. 580). "To adore his image" signifies to acknowledge and receive that doctrine (n. 603). "To receive his mark upon the forehead and upon the hand," signifies to receive it in love and faith, and to confirm himself in it (n. 605-606); and since they who confirm themselves in that love and faith, also live according to it, this likewise is meant. [2] There are three degrees of the reception of that doctrine, which are described by these words. The first degree is to acknowledge that doctrine; the second degree is to confirm it in oneself; and the third degree is to live according to it; to acknowledge it is effected in the thought, to confirm it in oneself is effected in the understanding, and to live according to it is effected in the will. There are those who are in the first degree, and yet are not in the second and third; and there are those who are in the first and second, and yet are not in the third; but they who are in the third degree, which is that of living according to it, are those concerning whom the following verses (10, 11), are spoken. To live according to it, is to make nothing of evil, by thinking that evil does not condemn, because the works of the law do not save, but faith only. Also to make nothing of good, by thinking within oneself that no one can do good from himself, except it be meritorious. Thus they are such as only shun evils on account of the civil and moral laws, and not on account of the Divine laws; these are they who do goods only for the sake of themselves and the world, consequently from self-love, and not for the Lord's sake, consequently not from love towards the neighbor. [3] The reason why what now follows (in verses 10, 11), is said of these, is because all that which enters only into the thought and into the understanding does not condemn, but that which enters into the will condemns; for this enters into the life, and remains. For nothing can enter into the will but what is also of the love, and the love is the life of man. These also are they who do not examine themselves, know their sins, and do the work of repentance, and therefore they are condemned; for they say in their hearts, "What need is there of examination, or of a knowledge and acknowledgment of sins, and of repentance, when all these are included in faith alone?" I have seen many such in the spiritual world, who have shunned evils and have done goods on account of civil and moral laws only, and not at the same time on account of spiritual laws, and they were cast into hell.

(635) Verse 10. He also shall drink of the wine of the anger of God mixed with unmixed wine in the cup of His wrath, signifies that they falsify the goods and truths of the Word, and imbue the life with such falsifications. This is the signification of these words, because by "the wine of the anger of God mixed with unmixed wine" is signified the truth of the Word falsified. And by "the cup of His wrath," is signified truth by which is good, in like manner falsified. And by "drinking" is signified to appropriate them, or to imbue the life with them. That by "wine" is signified the truth of the Word, may be seen (n. 316); by "the wine of the anger of God," the truth of the Word adulterated and falsified (n. 632); by "mixed with unmixed wine" is evidently

signified its being falsified; by “a cup” also, the like is signified as by “wine,” because a cup is that which contains it. The reason why “to drink” signifies to imbue the life with them, is because this is said to those who live according to the doctrine of justification by faith alone; see above (n. 634). By “mixing wine” and by “mixture” is signified the falsification of truth, in David: In the hand of Jehovah there is a cup, and the wine is mixed, it is full of mixture, and He poureth it out, and all the wicked of the earth drink (Ps. 75:8). [2] In many parts of the Word “anger” and “wrath” are mentioned together, and in such cases “anger” is predicated of evil, and “wrath” of falsity, because they who are in evil are angry, and they who are in falsity are in wrath; and both in the Word, are attributed to Jehovah, that is, to the Lord, but it is meant that they take place in man against the Lord; see above (n. 525). That, in the Word, “anger” and “wrath,” are mentioned together, appears from these passages: Jehovah cometh in wrath and anger; the earth shall remove out of her place, in the day of the wrath of His anger (Isa. 13:5, 9, 13). Assyria, the rod of My anger, I will command him against the people of My wrath (Isa. 10:5-6). I will fight against you in anger and in wrath (Jer. 21:5). The anger of Jehovah is against all nations, and His wrath against all their armies (Isa. 34:2). Jehovah will recompense His wrath with anger (Isa. 66:15). I will tread down the people in My anger, and make them drunk in My wrath (Isa. 63:6). My anger and My wrath shall be poured out upon this place (Jer. 7:20; besides other passages, as in Jer. 33:5; Ezek. 5:13; Deut. 29:27; and wrath of anger: Isa.

13:13; Ps. 78:49, 50; Deut. 6:14-15). And in Isaiah: Only in Jehovah is there justice and strength, and all that are incensed against Him shall be ashamed (Isa. 45:24).

(636) And he shall be tormented with fire and brimstone before the holy angels and before the Lamb. Verse 11. And the smoke of their torment shall go up for ages of ages, signifies self-love and the love of the world and their derivative lusts, and the pride of their own intelligence from these, and torment in hell from them. By “fire” is signified the love of self and of the world (n. 494); by “brimstone” are signified lusts derived from those two loves (n. 452); and since all torment in hell results from these three, therefore it is said, “shall be tormented with fire and brimstone, and the smoke of their torment shall go up for ages of ages.” It is said, “before the angels and the Lamb,” because these loves are contrary to Divine truths and contrary to the Lord, who is the Word; for by “angels” Divine truths are signified, because they are recipients (n. 170), and by “the Lamb” is signified the Lord as to the Divine Human and also as to the Word (n. 595). That torments in hell proceed from the above-mentioned loves, and that they are in those loves who are in faith separated from charity, may be seen above (n. 421, 502, 591).

(637) And they shall have no rest day and night, who adore the beast and his image, and if anyone shall have received the mark of his name, signifies a perpetual state of things undelightful with those who acknowledge that faith and receive its doctrine, confirm it and live according to it. By “having no rest day and night,” is signified their perpetual

state in things undelightful after death, because just before it speaks of their torment. By “day and night” is signified all time; and, in the spiritual sense, in every state, thus perpetually, for “day and night” in that sense signify states of life (n. 101, 476). That by “adoring the beast and his image, and receiving the mark of his name,” is signified to acknowledge that faith, receive its doctrine, confirm it in oneself, and live according to it, may be seen above (n. 634), where similar things are said.

(638) Verse 12. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus, signifies that the man of the Lord’s church, by temptations from them, is explored with regard to his quality as to a life according to the commandments of the Word, and as to faith in the Lord. That this is the signification of these words, see above (n. 593). “To keep the commandments” signifies to live according to the precepts which are contained in a summary in the Decalogue; and by “the faith of Jesus” is signified faith in Him, for these have faith from the Lord, which is the faith of Jesus.

(639) Verse 13. And I heard a voice from heaven saying unto me, Write, Happy are the dead who die in the Lord from henceforth, signifies a prediction from the Lord concerning the state of those after death who will be of His New Church, which is, that they who suffer temptations on account of faith in the Lord and life according to His precepts, will have eternal life and happiness. “To hear a voice from heaven saying,” signifies a prediction from the

Lord. The reason why it relates to their state after death who will be of His New Church, is, because that state is treated of in this verse; by “them that die henceforth,” is signified their state after death; “write,” signifies that it may be for a remembrance to posterity (n. 39, 63). By “happy” are signified they who have eternal life and happiness, because they are happy. By “the dead” are signified they who afflicted their soul, crucified their flesh, and suffered temptations; that these are here meant by “the dead,” will be seen below. [2] That they have eternal life and happiness who have suffered temptations on account of their faith in the Lord and their life according to His commandments, appears from what goes before, where it is said, “Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus:” by which is signified that the man of the New Church is explored by temptations in regard to his quality as to a life according to the commandments, and as to faith in the Lord (see above, n. 638); and from the following, “and that they may rest from their labors,” by which is signified that they who are tempted will have peace in the Lord (as will be seen below, n. 640). By “temptations” are here meant spiritual temptations, which exist with those who have faith in the Lord and live according to His commandments, when they drive away the evil spirits that are with them, who act as one with their lusts. These temptations are signified by “the cross” in the following passages: And he that taketh not his cross and followeth after Me, is not worthy of Me (Matt. 10:38). Jesus said, If anyone will come after Me, let him deny himself, and take up his cross and follow Me (Matt. 16:24; Luke 9:23-25; 14:26-27). Also by "crucifying the flesh" in Paul: They that are Christ's crucify the flesh with the passions and lusts (Gal. 5:24). [3] The reason why they are signified by "the dead" who have afflicted their soul, crucified their flesh, and suffered temptations, is, because thereby they have mortified their former life, and therefore are become as it were dead before the world; for the Lord says: Except a grain of wheat falling on the earth die, it abideth alone, but if it die, it bringeth forth much fruit (John 12:24). Nor are any others meant by "the dead" in John: Jesus said, As the Father raiseth up the dead, and vivifieth them, even so the Son vivifieth whom He will (John 5:21). In the same: Jesus said, The hour cometh, when the dead shall hear the voice of the Son of God and live (John 5:25). And also by "the resurrection of the dead" (Luke 14:14; Rev. 20:5, 12-13); and in other places; see above (n. 106), and in David: Precious in the eyes of Jehovah is the death of His saints (Ps. 116:15). Jesus also said, He that loseth his soul for My sake, shall find it (Matt. 10:39; 16:25; Luke 9:24, 25; 17:33; John 12:25).

(640) Yea, saith the Spirit, that they may rest from their labors, signifies that the Divine truth of the Word teaches, that they who afflict their soul and crucify the flesh on account of it, shall have peace in the Lord. "Yea, saith the spirit," signifies that the Divine truth of the Word teaches (n. 87, 104). "That they may rest," signifies that they will have peace in the Lord; by "peace" is meant rest of the soul when no longer infested as before by evils and falsities, thus

by hell. By “labors” are meant labors of the soul, which consist in afflicting and crucifying the flesh, and in being tempted; therefore by “they shall rest from their labors,” is signified that they who afflict the soul and crucify the flesh in this world for the sake of the Lord and of life eternal will have peace in the Lord; for the Lord says: In Me ye shall have peace; in the world ye shall have affliction (John 16:33). Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you (John 14:27). Such affliction is meant by “labor” in these passages: By the labor of His soul He shall see and be satisfied, and He shall justify many (Isa. 53:11). Jehovah seeth our affliction, and our labor, and our oppression (Deut. 26:7). They shall not labor in vain, nor bring forth in terror (Isa. 65:23). I know thy labor, and thy patience, but hast borne, and hast patience, and for My name’s sake thou hast labored (Rev. 2:2-3).

(641) For their works follow with them, signifies as they have loved and believed, and thence have done and spoken. By “the works which follow with them” are signified all things which remain with man after death. It is known, that the externals, which appear before men, derive their essence, soul, and life from the internals, which do not appear before men, but which appear before the Lord and the angels; the latter and the former, or the externals and the internals taken together, are works; good works, if the internals are in love and faith, and the externals act and speak from them; but evil works, if the internals are not in love and faith, and the externals act and speak from them.

If the externals act and speak as if from love and faith, those works are either hypocritical or meritorious. Ten persons may do works which are similar in externals, but still they are dissimilar, because the internals from which the externals proceed are dissimilar. [2] Who does not see that there is an internal and an external, and that these two make one? For who does not see that the understanding and will are the internal of man, and speech and action his external? For who can speak and act without the understanding and the will? And since everyone sees this, he may also see that works are external and internal at the same time; and because the external derives its essence, soul, and life from its internal, as was said above, it follows that the external is such as is its internal; consequently, that "the works which follow with them" are according as they have loved and believed, and thence have done and spoken. That good works are charity and faith, may be seen above (n. 73, 76, 94, 141); and that the internal of man or the internal man does not consist in understanding without willing, but in willing and thence understanding, consequently that it does not consist in believing without loving, but in loving and thence believing; and that the doing these things is the external of man, or the external man, may also be seen above (n. 510). From these things it is evident, that by "the works that follow with them" is signified according as they have loved and believed, and thence have done and spoken. The same is signified by "works" in the following passages: In the day of judgment God will render to every man according to his works (Rom.

2:6). We must all appear before the tribunal of Christ, that each one may give account of the things which he hath done by the body, whether good or evil (2 Cor. 5:10). The Son of man will come in the glory of His Father, and then shall He render to everyone according to his works (Matt. 16:27). They that have done good shall come forth unto the resurrection of life, but they that have done evil unto the resurrection of judgment (John 5:29). They were judged according to those things which were written in the books, all according to their works (Rev. 20:12-13). Behold, I come quickly; and My reward is with Me, to give to everyone according to his works (Rev. 22:12). I will give to everyone of you according to his works (Rev. 2:23). I know thy works (Rev. 2:1-2, 4, 9, 13, 19, 26; 3:1-3, 7-8, 14-15, 19). I will recompense them according to their work, and according to the deed of their hands (Jer. 25:14). Jehovah doeth with us according to our ways and according to our works (Zech. 1:6; and in many other places).

(642) Verse 14. And I saw, and, behold, a white cloud, and upon the cloud One sitting like unto the Son of man, signifies the Lord as to the Word. By "a cloud" is signified the Word in the sense of the letter, and by "a white cloud" the Word in the sense of the letter such as it is interiorly; and by "the Son of man" is meant the Lord as to the Word; therefore it is said, "on the cloud One sitting like the Son of man." That by "a cloud" the Word is signified as to the sense of the letter, see above (n. 24, 513). The reason why "white cloud" signifies the sense of the letter of the Word such as it is interiorly, is because "white" is predicated of truths in the

light (n. 167, 367), and interiorly in the sense of the letter there are spiritual truths, which are in the light of heaven. That by “the Son of man” is meant the Lord as to the Word, see above (n. 44). The same is also abundantly proved in the Doctrine of the New Jerusalem concerning the Lord (n. 19-28). [2] The Lord frequently said: That they should see the Son of man coming in the clouds of heaven (as in Matt. 16:27; 24:30; 26:64; Mark 14:61-62; Luke 21:27; 22:69). And no one knows that it has any other signification than that when He comes to judgment, He will appear in the clouds of heaven; but this is not meant, for the meaning is that when He comes to judgment, He will appear in the sense of the letter of the Word. And because He has come now, He has therefore appeared in the Word by revealing that there is a spiritual sense in every particular of the literal sense of the Word; that in it He alone is treated of; and that He alone is the God of heaven and earth. These are the things that are meant by His coming in the clouds of heaven. That there is a spiritual sense in every particular of the sense of the letter of the Word, and that in it the Lord alone is treated of, and that He alone is the God of heaven and earth, is shown in the two Doctrines of the New Jerusalem, one concerning the Lord, and the other concerning the Sacred Scripture. [3] Since by “the coming of the Lord in the clouds of heaven” is meant His coming in His Word, and this at the time when He is to execute judgment, and this being what Revelation treats of, therefore it is said: Behold, He cometh with clouds (Rev. 1:7). And here: I saw, and, behold, a white cloud, and upon the cloud One sitting like the Son of man (Rev. 14:14). And in the Acts of the Apostles: While they beheld, Jesus was taken up into heaven, and a cloud received Him from their eyes; and two men in white raiment said, This Jesus, who is taken up into heaven, shall so come in like manner as ye have seen Him going into heaven (Acts 1:9, 11). By "a cloud" is signified the sense of the letter of the Word, because that sense is natural, and Divine truth in natural light appears as a cloud before the eyes of angels who are in spiritual light; as a white cloud with those who are in genuine truths from the sense of the letter of the Word, as a dark cloud with those who are not in genuine truths, as a black cloud with those who are in falsities, and as a black cloud mingled with fire with those who are in faith separated from charity, because in evils of life. I have seen it.

(643) Having upon His head a golden crown, and in His hand a sharp sickle, signifies the Divine wisdom from His Divine love, and the Divine truth of the Word. That by "a crown upon the head" is signified wisdom, see above (n. 189, 252); and by "a golden crown," wisdom from love (n. 235); and because it was seen upon the head of the Son of man, or the Lord, by "a golden crown" is signified the Divine wisdom from His Divine love. The reason why "a sickle" signifies the Divine truth of the Word, is, because by "a harvest" is signified the state of the church as to the Divine truth, here its last state; and therefore by "reaping," which is done with a sickle, is here signified to put an end to the state of the church, and to execute judgment; and

because these things are done by the Divine truth of the Word, therefore this is signified by “a sickle”; and by “a sharp sickle,” the doing it exactly and exquisitely. By “a sickle” the like is signified as by “a sword,” “a saber,” and “a long sword”; but “a sickle” is named where a harvest is treated of, and “a sword,” when war is treated of. That by “a sword,” “a saber,” and “a long sword” is signified the Divine truth fighting against falsities, and vice versa, see above (n. 52, 108, 117).

(644) Verse 15. And another angel went out from the temple, signifies the angelic heaven. What is signified by “an angel” and “angels,” may be seen above (n. 5, 65, 170, 258, 342, 343, 344, 415, 465); here the angelic heaven, because it is said that he went out “from the temple,” and by “the temple” is signified heaven as to the church (n. 191, 529, 585); for there is a church in the heavens equally as on earth.

(645) Crying with a great voice to Him that sat on the cloud, send Thy sickle and reap; for the hour has come for Thee to reap, for the harvest of the earth is dried up, signifies the supplication of the angels of heaven to the Lord, that He would make an end, and execute judgment, because now is the last state of the church. By “crying with a great voice to Him that sat on the cloud,” is signified the supplication of the angels of heaven to the Lord, because there was not anything corresponding on the earth; for the church on earth is to the angelic heaven, as a foundation is to a house which rests upon it, or as the feet upon which a man stands, and by which he walks; wherefore, when the

church on earth is destroyed, the angels lament, and make supplication to the Lord. They supplicate that He would make an end of the church, and raise up a new one. Hence it is, that by “the angel cried with a great voice to Him that sat on the cloud,” is signified the supplication of the angels of heaven to the Lord. That by “Him that sat on the cloud” is signified the Lord as to the Word, see above (n. 642); that “to send His sickle and reap” signifies to make an end and execute judgment, see above (n. 642, 643). By “for the hour is come to reap” is signified that it is the end of the church. “For the harvest is dried up” signifies that it is the last state of the church; by “harvest” is signified the state of the church as to the Divine truth; the reason is, because from the harvest grain is procured, from which bread is made, and by “grain” and “bread” is signified the good of the church, this being procured by truths. [2] That this is the signification of this passage, may be seen more clearly from those places in the Word where “harvest,” “reaping” and “sickle” are mentioned, as in the following: I will sit to judge all the nations; put ye in the sickle, for the harvest is ripe; for their wickedness is great (Joel 3:12-13). Cut ye off the sower, and him that taketh the sickle in the time of harvest (Jer. 50:16). The daughter of Babylon is like a threshing-floor; yet a little while, and the time of harvest will come (Jer. 51:33). It shall come to pass when the standing corn of the harvest is gathered, and his arm reapeth the ears; in the morning thy seed flourisheth, the harvest shall be a heap in the day of possession, and desperate sorrow (Isa. 17:5, 11). The husbandmen were ashamed, because the harvest of the field perished (Joel 1:11). Jesus said to the disciples, There are yet four months, and then cometh harvest, lift up your eyes, and look on the fields, that they are white already to harvest. I sent you to reap (John 4:35-38). Jesus said to the disciples, The harvest is plenteous, but the laborers are few; pray ye the Lord of the harvest, that He will send forth laborers into His harvest (Matt. 9:37, 38; Luke 10:2). In these passages, and also in Isa. 16:9; Jer. 5:17; 8:20, the church as to the Divine truth is signified by “harvest.” [3] But all the things which are contained in these verses in this chapter, and also in the two chapters which follow, were foretold by the Lord in the parable concerning the sower and the gathering of the harvest; which, because it teaches and illustrates what they signify, shall be adduced: Jesus said, The kingdom of the heavens is like unto a man that sowed good seed in his field, but an enemy came and sowed tares; when the blade was sprung up, then appeared the tares also. The servants said, Wilt thou that we gather them up? but He said, Nay, lest while ye gather up the tares, ye root up the wheat with them; let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn; but gather the wheat into My barn. And the disciples came to Jesus, saying, Explain unto us the parable. Jesus said, He that soweth the good seed is the Son of man (or the Lord); the field is the world (the church); the seed are the sons of the kingdom (the truths of the church); the tares are the sons of the wicked one (falsities from hell); the enemy that sowed them is the devil;

the harvest is the consummation of the age (the end of the church); the reapers are the angels (the Divine truths): as therefore the tares are gathered and burned in the fire, so shall it be in the consummation of the age (at the end of the church) (Matt. 13:24-30, 36-43).

(646) Verse 16. And He that sat on the cloud sent His sickle, and the earth was reaped, signifies the end of the church, because there was no longer any Divine truth therein. This is signified, because by “Him that sat on the cloud” is signified the Lord as to the Word (n. 642). By “sending the sickle and reaping” is signified to make an end and execute judgment (n. 643). By “harvest” is signified the state of the church, here its last state (n. 643, 645); and by “the earth” is signified the church (n. 285). From these connected into one sense, it appears, that by “Him who sat on the cloud sending His sickle, and the earth being reaped” is signified the end of the church, because there is no longer any Divine truth therein.

(647) And another angel went out of the temple which is in heaven, he also having a sharp sickle, signifies the heavens of the Lord’s spiritual kingdom, and the Divine truth of the Word with them. By “an angel” is signified, in the highest sense, the Lord, also the angelic heaven, and likewise the Divine truth proceeding from the Lord (see above, n. 5, 65, 170, 258, 342, 343, 344, 415, 465); but here by “an angel” the heavens of the spiritual kingdom are signified, and thence the Divine truths there, because it follows that “another angel went out from the altar,” by whom the heavens of the Lord’s celestial kingdom are signified, thus

the Divine goods there, which will be treated of in the next article. There are two kingdoms into which all the heavens are distinguished, the spiritual kingdom and the celestial kingdom. The spiritual kingdom is the kingdom of the Lord's wisdom, because the angels there are in wisdom from Divine truths from the Lord; and the celestial kingdom is the kingdom of the Lord's love, because the angels there are in love from the Lord, and thence in all good. That there are two kingdoms, into which all the heavens are distinguished, may be seen in the work concerning Heaven and Hell, published at London, 1758 (n. 20-28), and in the Angelic Wisdom concerning the Divine Love and Wisdom, published at Amsterdam, 1763 (n. 101, 381). By "the temple" is signified the whole heaven, as above (n. 644); but as it is here said, "the temple which is in heaven," and afterwards "the altar," by "the temple" is signified the heaven of the Lord's spiritual kingdom, as was observed above; and by "a sharp sickle" is signified the Divine truth of the Word, as above (n. 643, 645). [2] The reason why it is said above, that "He that sat on the cloud sent his sickle and the earth was reaped," and now that "an angel went out of the temple from heaven, he also having a sickle, and he sent it into the earth and gathered the vineyard of the earth," is, because by "the earth," which was reaped by Him who sat on the cloud, or by the Lord, is signified the church in the whole earth, but by "the vineyard of the earth" is signified the church in the Christian world. These words involve things similar to what the Lord foretold in the parable of the sower and the gathering in of harvest, Matt. 13, as above cited (n. 645, at the end), where it is said that “the harvest is the consummation of the age,” that is, the end of the church, and that “the reapers are the angels,” by whom are signified Divine truths. For the angels are not sent to reap, that is, to do those things, but the Lord does them by the Divine truths of His Word; for the Lord says: The Word that I have spoken, it will judge in the last day (John 12:48). See above (n. 233, 273).

(648) Verse 18. And another angel went out from the altar, having authority over fire, signifies the heavens of the Lord’s celestial kingdom, which are in the good of love from the Lord. By “another angel” the heavens of the Lord’s celestial kingdom are here signified, because he was seen to go out from the altar, for by “an altar” is signified the worship of the Lord from love, see above (n. 392), and by “fire” is signified love (n. 468), and by “fire upon the altar” is signified the Divine love (n. 395). It is said that “he had power over fire,” because the angels watch over that love in themselves.

(649) And he cried with a great cry to Him that had the sharp sickle, saying, Send thy sharp sickle, and gather the vintage, the clusters of the vineyard of the earth, signifies the Lord’s operation from the good of His love through the Divine truth of His Word into the works of charity and faith which are with the men of the Christian church. This is the spiritual sense of these words, because by those two “angels” are signified the heavens of the Lord’s spiritual kingdom and of His celestial kingdom (n. 647, 648); and the heavens do nothing from themselves, but from the Lord, for

the angels in the heavens are only recipients, therefore nothing else is signified in the spiritual sense but the operation of the Lord, here into the church in the Christian world, and into the works of charity and faith with the men there. For by “vineyard” that church is signified, which will be further treated of in article (n. 651); and by “clusters” and “grapes” are signified works of charity. The reason why these are signified by “clusters” and “grapes,” is, because they are the fruits of the vine in the vineyard, and by “fruits” in the Word are signified good works. [2] The reason why “the angel who went out from the altar, said to the angel who went out from the temple, that he should send his sickle and gather the vintage,” is because by “the angel who went out from the altar” the heavens of the celestial kingdom, or the heavens which are in the goods of love, are signified; and by “the angel who went out from the temple” the heavens of the spiritual kingdom, or the heavens which are in the truths of wisdom, are signified, as was said above, and the good of love does not operate anything from itself, but by the truth of wisdom, nor does the truth of wisdom operate anything from itself, but from the good of love. That this is the case, is shown in many places in the Angelic Wisdom concerning the Divine Love and Wisdom. This is the reason why “the angel who went out from the altar” said to “the angel who went out from the temple,” “to send his sickle and gather the vintage, the clusters of the vineyard of the earth.” Hence then it is, that by these words the Lord’s operation from the good of His love by the Divine truth of His Word is signified. [3] That “grapes” and “clusters” signify the goods and works of charity, may appear from the following passages: Woe unto me, I have become as the gatherings of the summer, as the grape-gleanings of the vintage; there is no cluster to eat; my soul desires the firstfruits; the holy one has perished from the earth, and the upright among men (Micah 7:1-2). Their grapes are grapes of gall, their clusters are bitter (Deut. 32:32). My beloved had a vineyard; he looked that it should bring forth grapes, but it brought forth wild grapes (Isa. 5:1-2, 4). These look to strange gods, and love flagons of grapes (Hos. 3:1). Every tree is known by its own fruit; for of thorns men do not gather a fig, nor of a bramble-bush gather they a grape (Luke 6:44). There shall be in the midst of the land as it were grape-gleanings, when the vintage is finished (Isa. 24:13). If grape gatherers come to thee, would they not leave grape-gleanings (Jer. 49:9; Obad. 4, 5)? The waster is fallen upon thy vintage (Jer. 48:32-33). Ye shall be moved, ye confident ones, for the vintage shall be consumed, the gathering shall not come (Isa. 32:9-10). Besides other passages in which “the fruit of the vineyard,” and “from the vine” are mentioned. There are goods of celestial love, and there are goods of spiritual love; the goods of celestial love are of love to the Lord, and the goods of spiritual love are of love towards the neighbor; the latter goods are called the goods of charity, and are meant by “the fruit of the vineyard,” which consists of grapes and clusters; but the goods of love to the Lord are meant in the Word by “the fruits of trees,” especially by “olives.” 649b. For her grapes are ripened, signifies because it is the last state of the

Christian church. The same is signified by “the grapes of the vineyard are ripened” as above by “the harvest was dried up,” but “a harvest” is said of the church in general and “a vineyard” of the church in particular; that “the harvest was dried up” signifies the last state of the church, see above (n. 645); therefore the like is meant by “the grapes of the vineyard are ripened.” “A vineyard” signifies the church where the Divine truth of the Word is, and where the Lord is known thereby; because “wine” signifies interior truth, which is from the Lord through the Word, therefore “a vineyard” here signifies the Christian church. That “wine” signifies truth from the good of love, thus from the Lord, see above (n. 316).

(650) Verse 19. And the angel sent his sickle into the earth, and gathered the vineyard of the earth, signifies the end of the present Christian church. By “sending his sickle and gathering,” the like is signified as by “sending his sickle and reaping,” but the latter is said of a harvest and the former of a vineyard. That “to gather” is to take down the vine and gather the grapes, and that “to reap” signifies to cut down the harvest and gather the corn, is evident. That “a vineyard” signifies the church where the Word is, by which the Lord is known, thus here the Christian church, may appear from the following passages: Jesus said, I am the vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If anyone abide not in Me, he is cast forth, and is as a dried branch in the fire (John 15:5-6). Jesus likened the kingdom of the heavens to a householder, who

brought laborers into his vineyard (Matt. 20:1, 8). Of the sons who were to labor in the vineyard (Matt. 21:28). Of the fig tree planted in the vineyard which bore no fruit (Luke 13:6-9). Jesus spoke a parable; a man planted a vineyard, and encompassed it with a hedge, and let it out to husbandmen, that he might receive the fruits of it, but they slew the servants sent to them, and at last the son (Matt. 21:33-39; Mark 12:1-9; Luke 20:9-16). I will sing a song of my beloved concerning his vineyard. My well-beloved hath a vineyard which he fenced about, and planted with a noble vine (Isa. 5:1-2 seq.). In that day answer ye unto her, a vineyard of unmixed wine; I, Jehovah, do keep it; I will water it every moment (Isa. 27:2-3). Many shepherds have destroyed My vineyard; they have placed it in a solitude (Jer. 12:10-11). Jehovah cometh into judgment with the elders, for you have kindled the vineyard (Isa. 3:14). In all vineyards there is wailing (Amos 5:17). In the vineyards there is no singing, neither is there shouting (Isa. 16:10).

(651) And he cast it into the great winepress of the anger of God, signifies exploration of the quality of their works, that they were evil. By "casting the clusters of the vineyard into the winepress," is signified to explore their works, for these are signified by "clusters," as may be seen above (n. 649). But as it is called "the great winepress of the anger of God," it signifies exploration of their works as being evil, for the "anger of God" is said of evil (n. 635). "A winepress" signifies exploration, because, in presses, must is pressed out from clusters, and oil from olives, and from the must and oil which are pressed out is perceived the quality of the

grapes and olives. And as by “a vineyard” is signified the Christian church, and by its “clusters” are signified works, therefore the exploring of these with the men of the Christian church is signified by “casting them into the winepress.” But because they have separated faith from charity, and have made faith without the works of the law saving; and since from faith separated from charity none but evil works proceed, therefore it is called “the great winepress of the anger of God.” The exploration of works is also signified by a winepress in the following passages: My beloved hath a vineyard in the horn of a son of oil; he planted it with a noble vine, he also hewed out a winepress therein, and he looked that it should bring forth grapes, but it brought forth wild grapes (Isa. 5:1-2). Send ye in the sickle, for the harvest is ripe; come, get you down; for the winepress is full, the vats overflow, for their wickedness is great (Joel 3:13). The threshing-floor and the winepress shall not feed them, and the must shall fail in her (Hos. 9:2). The waster is fallen upon thy vintage, I have caused wine to fail from the winepresses, none shall tread with shouting, the shouting shall be no shouting (Jer. 48:32-33). A householder planted a vineyard, and digged a winepress in it, and let it out to husbandmen, but they slew the servants sent unto them, and last of all the son (Matt. 21:33-39). A winepress is also spoken of the goods of charity, from which truths of faith proceed, in Joel: Rejoice O daughters of Zion, and the threshing-floors are full of grain, and the winepresses shall overflow with must and oil (Joel 2:23-24).

(652) Verse 20. And the winepress was trodden without the city, signifies that exploration was made from the Divine truths of the Word, into the quality of the works flowing forth from the doctrine of faith of the church. By "the winepress was trodden" is signified that the quality of their works was explored. "To tread the winepress" signifies to explore, and "the clusters" which are trodden signify works, as above (n. 649), here works flowing forth from the doctrine of faith of the church, which are evil works; by "the city" is here meant the great city, of which above (chap. 11:8), which is called "the great city, spiritually Sodom and Egypt;" that it means the doctrine of faith separated from charity, which is the doctrine of the church of the Reformed, see above (n. 501, 502). And as all exploration of the doctrine of the church is made by the Divine truth of the Word, and this is not in that doctrine, but out of it, that also is signified by the winepress being trodden "without the city." From these things it may appear, that by "the winepress was trodden without the city," is signified that exploration was made, from the Divine truths of the Word, into the quality of the works flowing forth from the doctrine of faith of the church. "To tread the winepress" not only signifies to explore evil works, but likewise to bear with them in others, also to remove and cast them into hell, in the following places: I speak in justice, great to save. Wherefore art Thou red as to Thy garment, and Thy garments like Him that treadeth in the winepress? I have trodden the winepress alone (Isa. 63:1-3). The Lord hath thrown down all my mighty men, the Lord hath trodden the

winepress of the daughter of Judah (Lam. 1:15). He that sitteth on the white horse shall tend the nations with a rod of iron, and He treadeth the winepress of the wine of the fury and the anger of God (Rev. 19:15).

(653) And blood went out of the winepress even unto the bridles of the horses, signifies violence done to the Word by direful falsifications of truth, and thence the understanding so closed that man is scarcely capable any longer of being taught, and thus led by Divine truths from the Lord. By "blood" is signified violence done to the Word (n. 327), and the Divine truth of the Word falsified and profaned (n. 379); for by "the blood out of the winepress" is meant the must and wine from the clusters that were trodden, and the must and wine have a similar signification (n. 316). By "the bridles of the horses" are signified the truths of the Word, by which the understanding is led; for "a horse" signifies the understanding of the Word (n. 298); hence "a bridle" signifies truth by which the understanding is led. "Even unto the bridles of the horses" means even into the mouth, into which the bridle is inserted, and by the mouth the horse drinks and feeds; therefore it also signifies that such violence is done to the Word by dire falsifications, that man is scarcely capable of being taught any longer, and thus of being led by Divine truths from the Lord. By "a bridle" is also signified that by which the understanding is led (Isa. 30:27, 28; 37:29). And by "the blood of the grapes" is signified the Divine truth of the Word (Gen. 49:11; Deut. 32:14); but here in the opposite sense.

(654) For a thousand six hundred stadia, signifies mere falsities of evil. By “stadia” the like is signified as by “ways,” because stadia are measured ways, and by “ways” are signified leading truths (n. 176), and, in the opposite sense, leading falsities; and by “a thousand six hundred” are signified evils in the whole complex, for by “a thousand six hundred” the like is signified as by sixteen, and by sixteen the like as by four, because sixteen is the product of four multiplied by itself, and four is said of good and of the conjunction of good and truth (n. 322), hence, in the opposite sense, of evil and the conjunction of evil and falsity, as here; and as the multiplying of any number by a hundred does not take away its signification, but exalts it, therefore, “for a thousand six hundred stadia” signifies mere falsities of evil. That all numbers in the Word signify things, may be seen above (n. 348), and that a number signifies the quality of a thing (n. 448, 608-610).

(655) Here I will add this Relation. I spoke with some of those who are meant by “the dragon” in Revelation; and one of them said to me, “Come with me, and I will show you the delights of our eyes and hearts.” And he led me through a gloomy forest to the top of a hill, from which I could have a view of the delights of the dragons. And I saw an amphitheater erected in the form of a circus, with rows of benches one above another, on which the spectators were seated. They who sat on the lowest benches appeared to me, at a distance, like satyrs and priapi, some with a slight covering and some naked without it. On the benches above them sat whoremongers and harlots; they appeared such to

me, from their gestures. And then the dragon said to me, "Now thou shalt see our sport." And I saw, as it were, bullocks, rams, sheep, kids, and lambs, driven into the area of the circus, and when they were in, a gate was opened, and there rushed in, as it were, young lions, panthers, leopards, and wolves, which attacked the flock with fury, and tore them in pieces and slaughtered them. But the satyrs, when the bloody slaughter was over, strewed sand over the place of the slaughter. [2] Then the dragon said to me, "These are our sports which delight our minds." And I replied, "Get thee hence, demon, in a short time thou wilt see this amphitheater converted into a lake of fire and sulphur." At this he laughed and went away. And afterwards I was thinking within myself, why such things are permitted by the Lord, and I received an answer in my heart, that they are permitted so long as they are in the world of spirits, but when the time of their stay in that world is at an end, those theatrical scenes are changed into such as are direful and infernal. [3] All the things which were seen were induced by the dragonists by phantasies; therefore they were not bullocks, rams, sheep, kids, and lambs, but the genuine goods and truths of the church, which they hold in hatred, they made to so appear. The young lions, panthers, leopards, and wolves were appearances of the lusts with those who seemed like satyrs and priapi. They who were without any covering, were such as believed that evils do not appear before God; and they who had a covering, were such as believed that they do appear, but yet do not condemn, provided they are in faith; the whoremongers and harlots were falsifiers of the truth of the Word, for whoredom signifies the falsification of truth. In the spiritual world all things appear, at a distance, according to correspondences, the forms of such appearances being called representations of spiritual things in objects similar to those that are natural. [4] After this I saw them going out of the forest, the dragon being in the midst of the satyrs and priapi, and after them, their servants and scullions, for such were the whoremongers and harlots. Their company increased in the way, and then it was given to hear what they were talking about among themselves. They were saying that they perceived a flock of sheep with lambs in a meadow, which was a sign that one of the cities of Jerusalem, where charity is primary, was near. And they said, "Let us go and take that city, and cast out its inhabitants, and plunder their goods." They drew near; but there was a wall around it, and angel guards upon the wall. Then they said, "Let us take it by deceit; let us send one who is skilled in the art of mussitation, who can make black white, and white black, and can give to any object whatever color he pleases." And there was found one who was expert in the art of metaphysics, who could change the ideas of things into the ideas of terms, and conceal the things themselves under formulas, and thus fly away, like a hawk, with his prey under his wings. He was instructed how to speak with the citizens, that they were in fellowship in religion, and that they should be admitted. Coming to the gate he knocked, and when it was opened, he said that he wished to speak with the wisest person in the city. Then he entered and was conducted to one, whom he thus addressed, saying, “There are some of my brethren, without the city, who request to be received. They are consociates in religion. You and we, make faith and charity the two essentials of religion; the only difference is, that you say charity is primary and faith is thence, whereas we say that faith is primary and charity is thence. But what matters it whether one or the other is called the primary when both are believed in?” [5] The wise man of the city replied, “We will not talk this matter over alone, but in the presence of several, who may act as arbiters and judges, or else there would be no decision.” And then they were summoned, to whom the draconic spirit spoke the same words as before. And then the wise man of the city replied, “Thou hast said, that it is the same thing whether charity or faith be assumed as the primary of the church, provided it be agreed that each constitutes the church and its religion. And yet the difference between them is the same as between prior and posterior, between cause and effect, between the principal and the instrumental, and between the essential and the formal. I speak in this manner, because I have observed that thou art expert in the art of metaphysics, which art we call mussitation, and some call it incantation. But let us leave these terms. The difference is the same as between what is above and what is below; yea! if you will believe it, the difference is as between heaven and hell; for that which is primary constitutes the head and the breast, and that which is thence derived, the feet and the soles of the feet. But let us first agree what charity is and what faith is. Charity is the affection of the love of doing good to the neighbor for the sake of God, salvation, and eternal life, and faith is thought from confidence concerning God, salvation, and eternal life." [6] But the emissary said, "I concede that this is faith, and I also concede that charity is that affection for the sake of God, because for the sake of His command; but not for the sake of salvation and eternal life." And the wise man of the city said, "Let it be this, provided it is for the sake of God." After this agreement the wise man of the city said, "Is not affection the primary? And is not thought from it?" But he that was sent by the dragon said, "This I deny." But he received for answer, "You cannot deny it. Does not a man think from affection? Take away affection, and can you think anything? It is altogether as if you should take away sound from speech. If you take away sound, can you speak anything? Sound also is of the affection, and speech is of the thought; for the affection sounds, and the thought speaks. And it is also like flame and light. If you take away the flame, does not the light perish? It is the same with charity, because this is affection; and with faith, because this is thought. Can you not thus comprehend that the primary is the all in the secondary, altogether as the sound is in speech? From which you may see, that if you do not make that to be the primary which is the primary, you are not in the other. Wherefore, if you take faith, which is in the second place, and put it in the first, you will not appear otherwise in heaven than as a man inverted, whose feet stand upwards, and his head downwards; or like a mountebank, who, with his body upside down, walks upon the palms of his hands. When ye appear such in heaven, what then are your good works, which are charity, but such as that mountebank would do with his feet, because he cannot with his hands? Hence it is that your charity, as you also have seen, is natural, and not spiritual, because it is inverted." [7] The emissary understood this; for every devil can understand truth, when he hears it; but he cannot retain it, because when the affection of evil returns, it casts out the thought of truth. And afterwards the wise man of the city described by many things what the quality of faith is when it is received as the primary, that it is merely natural; and that it is mere science, without any spiritual life; consequently, that it is not faith. "For your charity is nothing but natural affection; and from natural affection no other than natural thought proceeds, which is your faith. And I may almost say, that in merely natural faith there is scarce any more that is spiritual, than in a knowledge of the kingdom of the Mogul, of the diamond mine there, and of the treasure and court of the emperor." Hearing this, the dragonist went away in a rage, and reported to his friends without the city. And when they heard that it was said that charity is the affection of the love of doing good to the neighbor for the sake of God, of salvation, and of eternal life, they all cried out, "This is a lie:" and the dragon himself exclaimed, "O the wickedness, are not all the good works which are charity, when done for the sake of salvation, meritorious?" [8] Then they said among themselves, "Let us call together still more of our friends, and we will besiege this city: let us make ladders, scale the wall, and rush in by night, and cast out these charities.” But when they attempted this, lo, there appeared as it were fire out of heaven, which consumed them. But the fire from heaven was an appearance of their anger from hatred against the others, because they rejected faith from the first place into the second. The reason that they appeared to be consumed as if by fire, was because hell was opened under their feet, and swallowed them up. Things similar to this happened in many places at the time of the Last Judgment, and this is what is meant by these words in Revelation: The dragon shall go out to seduce the nations which are in the four corners of the earth, to gather them together to war: and they went up on the plain of the earth, and encompassed the camp of the saints, and the beloved city; but fire came down from God out of heaven, and consumed them (Rev. 20:8-9).

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Revelation 15

1. AND I saw another sign in heaven great and marvelous, seven angels having the seven last plagues; for in them is consummated the anger of God. 2. And I saw as it were a sea of glass mingled with fire, and them that had the victory over the beast, and over his image, and over his mark, and over the number of his name, standing by the sea of glass, having the harps of God. 3. And they were singing the song of Moses the servant of God, and the song of the Lamb; saying, Great and marvelous are Thy works, O Lord God Almighty; just and true are Thy ways, O King of saints. 4. Who shall not fear Thee, O Lord; and glorify Thy name, for Thou alone art Holy: therefore all the nations shall come, and shall adore before Thee; because Thy judgments are made manifest. 5. And after these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened. 6. And the seven angels that had the seven plagues went out of the temple, clothed in linen clean and bright, and girded about the breasts with golden girdles. 7. And one of the four animals gave unto the seven angels seven golden vials, full of the anger of God who liveth for ages of ages. 8. And the temple was filled with smoke from the glory of God, and from His power: and no one could enter into the temple, until the seven plagues of the seven angels were consummated. THE SPIRITUAL SENSE The contents of the whole chapter The preparation for disclosing the last

state of the church, and for laying open the evils and falsities in which they are (verses 1, 5-8); from whom those are separated who have confessed the Lord, and have lived according to His precepts (verses 2-4). The contents of each verse Verse 1. "And I saw another sign in heaven, great and marvelous," signifies revelation by the Lord concerning the state of the church on earth, what it is as to love and faith (n. 656). "Seven angels having the seven last plagues," signifies the evils and falsities in the church, such as they are in its last state, disclosed universally by the Lord (n. 657). "For in them is consummated the anger of God," signifies the devastation of the church, and then its end (n. 658). Verse 2. "And I saw as it were a sea of glass mingled with fire," signifies the farthest boundary of the spiritual world, where those were gathered together who had religion, and worship from it, but not the good of life (n. 659). "And them that had the victory over the beast, and over his image, and over his mark, and over the number of his name," signifies those who have rejected faith alone and the doctrine of it, and so have not acknowledged and imbued its falsities, nor falsified the Word (n. 660). "Standing by the sea of glass, having the harps of God," signifies the Christian heaven in the boundaries, and the faith of charity with those who were there (n. 661). Verse 3. "And they were singing the song of Moses the servant of God, and the song of the Lamb," signifies confession from charity, and thus from a life according to the precepts of the law, which is the Decalogue, and from faith in the Divinity of the Lord's Human (n. 662). "Saying, Great and marvelous are Thy works, O Lord God Almighty," signifies that all things of the world, of heaven, and of the church were created and made by the Lord from Divine love by Divine wisdom (n. 663). "For just and true are Thy ways, O King of saints," signifies that all things which proceed from Him are just and true, because He is Divine good itself and Divine truth itself in heaven and in the church (n. 664). Verse 4. "Who shall not fear Thee, O Lord, and glorify Thy name," signifies that He alone is to be loved and worshiped (n. 665). "For Thou alone art Holy," signifies that He is the Word, the Truth, and Enlightenment (n. 666)." Wherefore all nations shall come and adore before Thee," signifies that all who are in the good of love and charity acknowledge the Lord alone as God (n. 667). "Because Thy judgments are made manifest," signifies that the truths of the Word openly testify this (n. 668). Verse 5. "After these things, I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened," signifies that the inmost of heaven was seen, where the Lord is in His holiness in the Word, and in the Law, which is the Decalogue (n. 669). Verse 6. "And the seven angels that had the seven plagues went out of the temple," signifies preparation by the Lord for influx from the inmost of heaven into the church, that its evils and falsities might be disclosed, and thus the evil be separated from the good (n. 670). "Clothed in linen clean and bright, and girded about the breasts with golden girdles," signifies that this was from the pure and genuine truths and goods of the Word (n. 671). Verse 7. "And one of the four animals gave unto the seven angels seven golden vials," signifies those truths and goods, by which the evils and falsities of the church are disclosed, taken from the sense of the letter of the Word (n. 672). “Full of the anger of God that liveth for ages of ages,” signifies the evils and falsities that would appear and would be exposed by the pure and genuine truths and goods of the Word (n. 673). Verse 8. “And the temple was filled with smoke from the glory of God and from His power,” signifies the inmost of heaven full of the Lord’s spiritual and celestial Divine Truth (n. 674a). “And no one could enter into the temple, until the seven plagues of the seven angels were consummated,” signifies to such a degree there, that more could not be endured, and this until after devastation the end of that church was seen (n. 674b). THE EXPLANATION Verse 1. And I saw another sign in heaven, great and marvelous, signifies revelation from the Lord concerning the state of the church upon earth, what it is as to love and faith. These are what this chapter and the following treat of; therefore they are signified by “a sign in heaven, great and marvelous.” That “a sign in heaven” signifies revelation from the Lord concerning heaven and the church and of their state, see above (n. 532, 536); it is concerning love and faith, because it is called “great and marvelous”; and “great,” in the Word, is said of such things as are of affection and love, and “marvelous,” of such things as are of thought and of faith.

(657) Seven angels having the seven last plagues, signifies the evils and falsities in the church, such as are in its last state, universally disclosed by the Lord. By “seven angels” the entire heaven is signified; but as heaven is not heaven

from anything proper to the angels, but from the Lord, therefore by "seven angels" the Lord is signified, nor can any other disclose the evils and falsities which are in the church. That by "angels" is signified heaven, and, in the highest sense, the Lord, may be seen above (n. 5, 258, 344, 465, 644, 647, 648). By "plagues" are signified evils and falsities, evils of love and falsities of faith. For they are those which are described in the next chapter, and are signified by "evil and noxious sores," by "the blood as it were of one dead, whereby every living soul died," and by "the blood into which the waters of the rivers and fountains were turned," by "the scorching of fire which afflicted men," by "the unclean spirits like frogs, which were demons," and by "great hail"; the evils and falsities which are signified by all these things, are here meant by "plagues"; by "the last plagues" are signified the same in the last state of the church; by "seven" are signified all (n. 10, 390); but because these evils, which are signified by "the plagues" in the next chapter, are not all in particular, but are all in general, by "seven" are here signified all universally, for the universal embraces all the particulars. From these things it appears, that by "I saw seven angels having the seven last plagues," is signified that the evils and falsities in the church, such as they are in its last state, were disclosed universally by the Lord. [2] That "plagues" signify spiritual plagues, which affect men as to their souls, and destroy them, which are evils and falsities, may appear from the following passages: From the sole of the foot even to the head there is no soundness, a fresh plague not pressed out, nor bound up, nor mollified (Isa. 1:6). Jehovah smiteth the people in anger with an incurable plague (Isa. 14:6). O Jehovah, remove Thy plague from me, I am consumed by the blow of Thy hand (Ps. 39:10). Thy breaking is without hope, with the plague of an enemy have I smitten thee for the multitude of thine iniquity, thy sins have become very many; but I will heal thee of thy plagues (Jer. 30:12, 14, 17). If thou wilt not observe to do all the words of the law, Jehovah will make thy plagues wonderful, plagues great and lasting, and every plague which is not written in the book of this law, even until thou art destroyed (Deut. 28:58, 59, 61). There shall no evil befall thee, and neither shall any plague come nigh thy tent (Ps. 91:10). Edom shall be a desolation, everyone that passeth by shall hiss at all her plagues (Jer. 49:17). It shall be a devastation; everyone that passeth by Babylon shall be astonished, and shall hiss at all her plagues (Jer. 50:13). In one day shall plagues come upon Babylon (Rev. 18:8). The two witnesses shall smite the earth with every plague (Rev. 11:6). By "the plagues of Egypt," which were in part similar to the plagues described in the following chapter, nothing else was signified but evils and falsities; which plagues you may see enumerated above (n. 503) they are also called "plagues" (Exod. 9:14; 11:1). From this it is manifest, that by "plagues" nothing else is signified but spiritual plagues, which affect men as to their souls, and destroy them; as also Isa. 30:26; Zech. 14:12, 15; Ps. 38:5, 11; Rev. 9:20; 16:21; Exod. 12:13; 30:12; Num. 11:33; Luke 7:21; and elsewhere.

(658) For in them is consummated the anger of God, signifies the devastation of the church and then its end. By “consummation” is signified the devastation of the church and then its end, as will be seen presently; by “the anger of God” is signified evil with men, which, because it is against God, is called the anger of God; not that God is angry with man, but because man, from his evil, is angry with God, and because it appears to man, when he is punished and tormented for it, as is the case after death in hell, as if it were from God, therefore, in the Word, anger and wrath, yea evil, is attributed to God. But this in the sense of the letter only, because this sense is written according to appearances and correspondences, but not in the spiritual sense, for in this latter there is no appearance and correspondence, but truth in its light; concerning that wrath, see above (n. 525, 635). It is said that in those plagues “the anger of God is consummated,” and that thereby is signified the devastation of the church and then its end; the reason shall be explained. Every church, in process of time, decreases, by receding from the good of love and the truths of faith, until there is nothing of them left; and this takes place by the successive increase of evil and falsity; and when there is no longer any good of love and faith, then there is nothing but evil and falsity; and when this is the case, there is an end of the church. In this end, man knows no other than that evil is good and falsity truth, for he loves them from the delight he feels in them, and therefore confirms them. [2] This is the end which is signified by “consummation,” and is called “devastation,” in

the following passages: I have heard a consummation and decision from Jehovah upon the whole earth (Isa. 28:22). The consummation being decreed, justice has overflowed, for the Lord Jehovih of Hosts maketh a consummation and decision in the whole earth (Isa. 10:22-23). In the fire of the zeal of Jehovah shall the whole earth be eaten up, for He shall make a speedy consummation with all the inhabitants of the earth (Zeph. 1:18). At length upon the bird of abominations there shall be desolation, and even to a consummation and decision shall it drop upon the devastation (Dan. 9:27). The whole earth shall be a waste, yet will I not make a consummation (Jer. 4:27). Jehovah said, I will go down, and will see whether they have made a consummation according to the cry which is to come unto me (Gen. 18:21). This is concerning Sodom. The iniquity of the Amorites is not yet consummated (Gen. 15:16). The end of the church is also meant by “the consummation of the age” spoken of by the Lord in these passages: The disciples asked Jesus, What shall be the sign of Thy coming and of the consummation of the age? (Matt. 24:3). At the time of the harvest I will say to the reapers, Gather ye together first the tares to burn; gather the wheat into the barn; so shall it be in the consummation of the age (Matt. 13:30, 40). In the consummation of the age, the angels shall go forth, and shall separate the evil from among the just (Matt. 13:49). Jesus said to the disciples, Behold, I am with you until the consummation of the age (Matt. 28:20). “Until the consummation of the age” is until the end of the church, when there is the New Church, with which the Lord will then be.

(659) Verse 2. And I saw as it were a sea of glass mingled with fire, signifies the ultimate boundary of the spiritual world, where are collected those who had religion and thence worship, but not the good of life. By “a sea of glass” (chap. 4:6) is signified the New Heaven from Christians, who were in general truths from the sense of the letter of the Word (n. 238). They who are in general truths, are also in the borders of heaven, therefore, at a distance, they appear to be in the sea (n. 398, 403, 405). But here by “the sea of glass” is signified the ultimate boundary of the spiritual world, where those were collected who have religion and thence worship, but not the good of life. Because a collection of these is signified, therefore it is said, “as it were a sea of glass,” and further, it appeared “mingled with fire,” and by “fire” there is signified the love of evil, and thence the evil of life (n. 452, 468, 494, 766, 767, 787); thus not the good of life, for where good is not, there evil is. That a collection of these is here meant by “as it were a sea of glass mingled with fire,” appears also from what next follows, as that “they who had gotten the victory over the beast and over his image stood beside this sea,” by whom are signified those who, in consequence of the rejection of faith separated from charity, were in the good of life and thence in heaven (n. 660). This sea is also meant in chap. 21:1 by “the sea which was no more” (n. 878). What the nature and quality of this sea is and of those who were in it, has also been granted me to see. They were

those who had religion, frequented churches, listened to preachings, received the Holy Supper, but never thought any further about God, salvation, and eternal life, not knowing what sin is. Therefore they were men as to the face; and many of them as to civil and moral life, but not at all as to spiritual life, by virtue of which nevertheless man is man.

(660) And them that had the victory over the beast, and over his image, and over his mark, and over the number of his name, signifies those who have rejected faith alone and its doctrine, and thus have not acknowledged and imbued its falsities, nor falsified the Word. By "the beast" is signified the faith of the dragon with the laity (treated of in chap. 13:1-10). Because its image was made (verse 14); by "its image" is signified doctrine (n. 602, 634, 637). By "mark" is signified the acknowledgment of that faith (n. 605, 606, 634, 637, 679). By "the number of his name" is signified the falsification of the Word (n. 610). Hence it appears, that by these words they are signified who have rejected faith alone and its doctrine, and thus have not acknowledged and imbued its falsities, nor falsified the Word.

(661) Standing by the sea of glass, having the harps of God, signifies the Christian heaven in its boundaries, and the faith of charity with those who are there. Since "by the sea of glass" is signified a collection of those who have indeed some religion and worship, but not the good of life (n. 659). Therefore, by those who were seen "standing by that sea," is signified the Christian heaven in its boundaries, with whom there were religion, worship, and the good of life,

because “they had the victory over the beast and over his image.” The higher Christian heaven is treated of in the foregoing chapter; they who composed that heaven are meant by “the hundred forty-four thousand,” who were seen standing with the Lamb on mount Zion (n. 612-625). By “harps” is signified the confession of the Lord from spiritual truths (n. 276, 616). [2] Spiritual truths are of faith from charity. Their being seen to have harps, and heard to sing the song afterwards mentioned, was a representative of confession springing from the faith of charity. The affections of the thoughts and thence the sound of the discourse of the angels of heaven, are variously heard below in the spiritual world, either as the sound of waters, or of thunder, as above, chap. 14:2, or as the sound of trumpets, as above, chap. 4:1, or, as here, like the sound of harps, as also above, chap. 5:8; 14:2; but yet they are not waters which make the sound, nor thunders which thunder, nor trumpets and harps which sound, nor, indeed, are they songs; but the discourses of the angels and their confessions according to their affections and thence their thoughts, are thus heard below, from which the quality of their love and wisdom is perceived. That such things are heard is from the correspondence of affection with sound, and of thought with speech.

(662) Verse 3. And they were singing the song of Moses, the servant of God, and the song of the Lamb, signifies confession from charity, thus from the life according to the commandments of the Law, which is the Decalogue, and from faith in the Divinity of the Lord’s Human. That “to sing

a new song" is to confess, from joy of heart and from affection, that the Lord alone is the Savior, the Redeemer, and the God of heaven and earth, may be seen above (n. 279, 617). Here, however, it is not called "a new song," but "the song of Moses, the servant of God, and the song of the Lamb," and by "the song of Moses" is signified confession from life according to the commandments of the Law, which is the Decalogue, thus from charity, and by "the song of the Lamb," confession from faith concerning the Divinity of the Lord's Human; for by "the Lamb" is meant the Lord as to the Divine Human (269, 291, 595), and by "Moses" is meant, in a wide sense, all the Law written in his five books, and in a restricted sense, the Law which is called the Decalogue. And because this serves man for life, it is called "the song of Moses, the servant of God," for by "a servant," in the Word, is meant one who serves and that which serves (n. 380), here for life. [2] The reason why by "Moses," in a wide sense, is meant the Law, is because his five books are called "the Law." That all the commandments, judgments, and statutes given by him in his five books are called "the Law," may be seen above (n. 417). That everything written in those books is called "the Law of Moses," and also "Moses," may appear from the following passages: Philip said, We have found Jesus, of whom Moses in the Law, and the Prophets, did write (John 1:45). In the Law Moses commanded that such should be stoned (John 8:5). The days of their purification, according to the Law of Moses, were fulfilled (Luke 2:22). All things must be fulfilled which are written in the Law of Moses and in the Prophets concerning Me (Luke 24:27, 44). Did not Moses give you the Law? Moses gave circumcision; that the Law of Moses should not be broken (John 7:19, 22-23). Abraham said to the rich man in hell, They have Moses and the Prophets, let them hear them; if they hear not Moses and the Prophets, neither will they be persuaded if one rose from the dead (Luke 16:29, 31). The curse is poured upon us and the oath that is written in the Law of Moses the servant of God; as it is written in the Law of Moses, all this evil hath come upon us (Dan. 9:11, 13). Remember the Law of Moses the servant of God, which I commanded him (Mal. 4:4). Jehovah said unto Moses, Behold, I will come unto thee in the mist of a cloud, that the people may hear when I shall speak unto thee, and may also believe in thee forever (Exod. 19:9). [3] It may be evident from these passages, that by "Moses" in the wide sense is meant the Word that was written by him, which is called the Law. It follows from this, that the Law which is the Decalogue is meant by "Moses"; and the more so, because Moses hewed out the tables after he had broken the former ones (Exod. 34:1, 4); and when he carried them down, his face was radiant (Exod. 34:29-35); on which account Moses is represented in pictures holding these tables in his hand. It is also said in Mark: Moses said, Honor thy father and thy mother (Mark 7:10). And Joshua wrote a copy of the Law of Moses upon the stones of the altar (Josh. 8:32). That Law was the Decalogue. From these things it may be seen, that nothing else is here meant by "the song of Moses the servant of God," but confession from charity, and thus from life according to the commandments of the Law, which are the Decalogue.

(663) Saying, Great and marvelous are Thy works, O Lord God Almighty, signifies that all things of the world, of heaven, and of the church, were created and made by the Lord from His Divine love by His Divine wisdom. By "the works of the Lord" are signified all thing which were created and made by Him, these being in general all things of the world, all things of heaven, and all things of the church, which it is not possible to enumerate particularly. They are called "great and marvelous," because "great" is said of love, and "marvelous" of wisdom, as above (n. 656). The Lord is also in the Word called "Lord" from the Divine good of the Divine love, and "God" from the Divine truth of the Divine wisdom. That the Lord is called "Almighty" because He is, lives, and does all things from Himself, and also rules all things from Himself, may be seen above (n. 31). Hence it is, that by "great and marvelous are Thy works, O Lord God Almighty," in the universal sense, is signified that all things of the world, of heaven, and of the church, were created and made by the Lord from His Divine love by His Divine wisdom.

(664) Because just and true are Thy ways, O King of saints, signifies that all things which proceed from Him are just and true, because He is the Divine good and the Divine truth itself in heaven and in the church. By "ways" are signified truths leading to good (n. 176), and by "King," when speaking of the Lord, is signified the Divine truth, and by "King of saints," the Divine truth in heaven and in the

church from Him; for by "saints" are signified they who are in Divine truths from the Lord (n. 173, 586). Hence by "just and true are Thy ways, O King of saints," is signified that all things which proceed from the Lord are just and true, because He is the Divine truth itself in heaven and in the church. The Lord is called "King" in His Divine Human, because this is the Messiah, the Anointed the Christ, the Son of God; that "Messiah" in the Hebrew language is "Christ" in the Greek, and that "the Messiah" or "Christ" is the Son of God, may be seen above (n. 520); that "Messiah" signifies both King and Anointed in the Hebrew language, is known. The reason why the Lord, as King, is the Divine truth, is because this is signified by "a king" (n. 20, 483). Hence it is that by "kings" are signified they who are in Divine truths from the Lord (Rev. 1:6; 5:10). It is on this account that heaven and the church are called His "kingdom." Then His coming into the world is called the gospel of the kingdom. Heaven and the church are called "His kingdom" (Dan. 2:44; 7:13, 14, 27; Matt. 12:28; 16:28; Mark 1:14, 15; 9:1; 15:43; Luke 1:33; 4:43; 8:1, 10; 9:2, 11, 27; 10:11; 16:16; 19:11; 21:31; 22:18; 23:51). And His coming is called "the gospel of the kingdom" (Matt. 4:23; 9:35; 24:14). But more may be seen on this subject in Doctrine of the Lord. [2] That the Lord is called King is evident from the following passages: They shall make war with the Lamb, but the Lamb shall overcome them, because He is Lord of lords and King of kings (Rev. 17:14). He that sitteth upon the white horse is called the Word, and His name is Lord of lords and King of kings (Rev. 19:13, 16;

Dan. 2:47). Nathanael said, Thou art the Son of God, Thou art the King of Israel (John 1:49). When the Son of man shall come in His glory, He shall sit upon the throne of His glory, and the King shall say to them that are on His right hand and on His left (Matt. 25:31, 34, 41). They cried, Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel (John 12:13). Pilate asked Jesus whether He was a king. Jesus answered, I am a king; for this I was born, and for this I came into the world (John 18:37). Thine eyes shall see the King in His beauty; Jehovah is our King, He will save us (Isa. 33:17, 22). I Jehovah am your Holy One, the Creator of Israel, your King (Isa. 43:15). Thus said Jehovah the King of Israel, and His Redeemer Jehovah of Hosts, I am the First and the Last, and besides Me there is no God (Isa. 44:6). Jehovah shall be King over the whole earth (Zech. 14:9; Ps. 47:2, 6-8). Lift up your heads, O ye gates, that the King of glory may come in; Jehovah of Hosts, He is the King of glory (Ps. 24:7-10). I will raise up unto David a just branch, who shall reign King, and shall do judgment and justice in the earth (Jer. 23:5; 33:15; besides other places, as Isa. 6:5; 52:7; Jer. 10:7, 10; 46:18; Ezek. 37:22, 24; Zeph. 3:15; Ps. 20:9; 45:11, 13, 15; 68:24; 74:12).

(665) Verse 4. Who shall not fear Thee, O Lord, and glorify Thy name? signifies that He alone is to be loved and worshiped. “To fear God” signifies to love Him; and “to glorify His name” signifies to worship Him. That He alone is to be loved and worshiped is meant by “who shall not,” and by “because Thou alone art holy.” That to fear God is to love

Him, by fearing to do what is contrary to Him, and that such fear is in all love, see above (n. 527, 628). That “to glorify His name” is to worship Him is because by “the name” of Jehovah is signified everything by which He is worshiped (n. 81), and “to glorify” signifies to acknowledge and confess.

(666) For thou alone art holy, signifies that He is the Word, the truth, and enlightenment. That the Lord alone is holy, see above (n. 173); and that it is the Divine truth which is called holy (n. 173, 580); and as the Word is the Divine truth, and the Lord is that, and as the Divine truth spiritually enlightens, for it is light in heaven, but from the Lord, therefore by, “because He alone is holy,” is signified that the Lord is the Word, the truth, and enlightenment. Since the Word is the Divine truth, and the Divine truth spiritually enlightens, therefore it is said that the Word was dictated by Jehovah through the Holy Spirit, and that the Holy Spirit enlightens and teaches man; but who does not know that God is omnipresent, and that what is holy proceeds from Him, and that where He is received He enlightens? Who may not thence conclude, that the Holy Spirit is not a God by itself, distinct from Jehovah, or the Lord, as one Person from another, but that it is Jehovah, or the Lord Himself? He who acknowledges the Divine omnipresence, will also acknowledge this. That by “the Holy Spirit,” in the Word, is meant the Divine life of the Lord, thus Himself, and in particular the life of His wisdom, which is called the Divine truth, may be seen in the Doctrine of the New Jerusalem concerning the Lord (n. 50-53), where it is shown from the Word. That the Lord is the Word, may be

seen (John 1:1, 14). That He is the truth (John 14:6): that He is the Light, and consequently enlightenment (John 12:34-36).

(667) Therefore all the nations shall come and adore before Thee, signifies that all who are in the good of love and charity, will acknowledge the Lord alone as God. By "all nations" are signified they who are in the good of love and charity; that these are meant by "nations," in a good sense, may be seen above (n. 483). "To come and adore before Him," signifies to acknowledge the Lord as God, and as there is one God in whom there is the Trinity, and that the Lord is He, it signifies to acknowledge Him alone as God.

(668) Because Thy judgments are made manifest, signifies that the truths of the Word, when opened, testify it. By "judgments" are signified Divine truths, according to which man should live, from which his quality is known, and according to which he will be judged; and because those Divine truths are in the Word, and the Word is now opened, and this testifies that the Lord alone is the God of heaven and earth, therefore by "because Thy judgments are made manifest" is signified because the truths of the Word testify it. That the Word is now opened, and that it testifies that the Lord alone is the God of heaven and earth, and that one ought to live according to His commandments, and that the faith of the present day should be removed, may appear from the four doctrines just published, Doctrine of the Lord, Doctrine of the Sacred Scripture, Doctrine of Life, and Doctrine of Faith; these are meant by "because Thy judgments are made manifest." [2] Since the Lord is the

Divine good and the Divine truth, and since by "judgment" is signified the Divine truth, and by "justice" the Divine good, therefore, in many passages where the Lord is spoken of, "justice and judgment" are mentioned, as in the following: Zion shall be redeemed in justice, and her restored one in judgment (Isa. 1:27). He shall sit upon the throne of David and upon His kingdom to establish it in judgment and justice (Isa. 9:7). Jehovah shall be exalted, for He dwelleth on high, and hath filled the earth with judgment and justice (Isa. 33:5). Let him that glorieth glory in this, that Jehovah doeth judgment and justice in the earth (Jer. 9:24). I will raise up unto David a just branch, who shall reign King and do judgment and justice in the earth (Jer. 23:5; 33:15). I will betroth me to Thee in justice and in judgment (Hos. 2:19). Judgment shall flow as water, and justice as a mighty torrent (Amos 5:24). O Jehovah, Thy justice is like the mountains of God, Thy judgments a great abyss (Ps. 36:6). Jehovah shall bring forth Thy justice as the light, and Thy judgment as the noonday (Ps. 37:6). Jehovah will judge thy people in justice, and thy poor in judgment (Ps. 72:2). Justice and judgment are the support of His throne (Ps. 89:14). When I shall have learned the judgments of Thy justice; seven times in a day do I praise Thee, because of the judgments of Thy justice (Ps. 119:7, 164). And in other places, that men ought to do justice and judgment, as Isa. 1:21; 5:16; 56:1; 58:2; Jer. 4:2; 22:3, 13, 15; Ezek. 18:5; 33:14, 16, 19; Amos 6:12; Micah 7:9; Deut. 33:21; John 16:8, 10. There "justice" is said of the good of truth, and "judgment" of the truth of good. [3] Since judgment is said of truth, and justice of good, therefore we read in some places of “truth and justice” (Isa. 11:5; Ps. 85:11); and in David: The judgments of Jehovah are truth, they are just altogether; more to be desired than gold, and sweeter than honey (Ps. 19:9-10). That the Lord’s government in the celestial kingdom is called justice, and in the spiritual kingdom judgment, may be seen in the work on Heaven and Hell published at London (n. 214-216).

(669) Verse 5. After these things I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened, signifies that the inmost of heaven was seen, where the Lord is in His holiness in the Word, and in the Law, which is the Decalogue. By “the temple” is signified, in the highest sense, the Lord as to His Divine Human, and heaven and the church thence (n. 191, 529), here the Christian heaven. By “the tabernacle of the testimony” is signified the inmost of that heaven, where the Lord is, in His holiness in the Word, and in the Law, which is the Decalogue, because “the tabernacle” likewise signifies heaven (n. 585), and the inmost of the tabernacle was where the ark was, in which were the two tables, upon which the ten words were written with the finger of God, which are the ten commandments of the Decalogue, which are meant by “the testimony,” and also are called “the testimony”; from which it is evident, that by “I saw, and, behold, the temple of the tabernacle of the testimony in heaven was opened,” is signified that the inmost of heaven was seen, where the Lord is in His holiness in the Law which is the Decalogue. “The tabernacle of the testimony” also signifies where the

Word is, because “the testimony” is mentioned not only in relation to the Law, which is the Decalogue, but also to the Word, and to the Lord as the Word, because the Word testifies of Him (n. 490, 555). [2] That the Word is in heaven, and is deposited in the inmost part thereof, which is called the sacred repository, and that the light there is flaming and bright, exceeding every degree of light that shines without in the other parts of heaven, may be seen in the Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 70-75), and concerning that sacred repository (n. 73 of the same work). Respecting the holiness of the Law, which is the Decalogue, see the Doctrine of Life for the New Jerusalem from the Commandments of the Decalogue (n. 53-60). That the ark, in which were contained the two tables of the Decalogue, constituted the sanctuary or inmost part of the temple in Jerusalem, and consequently of the tabernacle there, see 1 Kings 6:19-28; 8:3-9. That the law which is the Decalogue was called the testimony, is evident from these passages: Moses came down, and the two tables of the testimony were in his hand; the tables were the work of God; the writing was the writing of God, graven upon the tables (Exod. 32:15-16). The two tables of the testimony, tables of stone, written by the finger of God (Exod. 31:18). Jehovah said, Thou shalt put into the ark the testimony which I will give thee (Exod. 25:16, 21-22). And Moses took and put the testimony into the ark (Exod. 40:20). That the cloud of incense may cover the mercy-seat which is upon the testimony (Lev. 16:13). Jehovah said unto Moses, Leave the rods before the testimony, and afterwards

Aaron’s rod before the testimony (Num. 17:4, 10). And Moses left the rods before Jehovah (Num. 17:7). The ark is called the ark of the testimony (Exod. 31:7). And the tabernacle is called the habitation of the testimony (Exod. 38:21).

(670) Verse 6. And the seven angels that had the seven plagues came out of the temple, signifies the preparation by the Lord for influx from the inmost of heaven into the church, that its evils and falsities may be universally disclosed, and thus the evil be separated from the good. That by “the seven angels” the Lord is meant, see above (n. 657); that by “the seven plagues” are signified all evils and falsities understood universally, see also above (n. 657). By “the temple” is meant the inmost of heaven, where the Word and the Decalogue are, as above (n. 669). That by “their going out from the temple” is signified preparation for influx is because they went out that afterward they might receive the vials, and cast the plagues in the vials into the earth, the sea, the rivers, and fountains, the sun, upon the throne of the beast, and into the air; by which is signified influx into the church, that its evils and falsities might be disclosed. That this was done for the sake of separating them from the good, will be seen in the next chapter.

(671) Clothed in linen, clean and bright, and girded about the breasts with golden girdles, signifies this from the pure and genuine truths and goods of the Word. By “linen clean and bright” is signified truth pure and genuine, as will be seen presently. By “the golden girdle about the breast” is

signified the proceeding and at the same time conjoining Divine, which is the Divine good, as above (n. 46). By "being clothed and girded" is signified to appear and be presented in them; for garments signify truths clothing good (n. 166); and zones or girdles signify containing truths and goods in their order and connection (n. 46). From these things it is evident, that by "angels clothed in linen, clean and bright, and having their breasts girded about with golden girdles," are signified truths and goods pure and genuine, which because they are from no other source than the Word, signify the truths and goods of the Word. [2] That "linen" signifies Divine truth, may appear from the following passages, as that: Aaron had breeches of linen, when he entered into the tent, and drew near to the altar (Exod. 28:42-43). When Aaron entered into the holy-place, he put on the linen coat of holiness, breeches of linen were upon his flesh; with a linen belt he girdled himself, and put upon himself the linen miter; these were the garments of holiness, and he put on the same garments, when he made atonement for the people (Lev. 16:4, 32). In like manner that: The priests, the Levites, when they entered at the gates of the inner court, put on linen garments, linen miters upon their head, and linen beeches upon their loins (Ezek. 44:17-18). The priests wore linen ephods (1 Sam. 2:18). Samuel, when he ministered while a boy before Jehovah, was clothed with a linen ephod (1 Sam. 2:18). David, when the ark was transferred into his city, was girded with a linen ephod (2 Sam. 6:14). From these things it may be evident why: The Lord, when He washed the disciples' feet, girded

Himself with a linen cloth, and wiped their feet with the linen cloth (John 13:4-5). That angels appeared clothed with linen (Dan. 10:5; Ezek. 9:2-4, 11; 10:2-7). Also the angels seen in the Lord's sepulcher appeared clothed with bright and shining white (Matt. 28:3). The angel that measured the new temple had a linen line in his hand (Ezek. 40:3). Jeremiah, that he might represent the state of the church as to truth: Was commanded to buy a linen girdle, and hide it in a hole of a rock by the Euphrates, and afterwards found it spoiled (Jer. 13:1-7). It is also said in Isaiah: A bruised reed shall He not break, and the smoking flax shall He not quench, He shall bring forth judgment unto truth (Isa. 42:3). By linen in these places nothing else is meant than truth.

(672) Verse 7. And one of the four animals gave to the seven angels seven golden vials, signifies those truths and goods by which the evils and falsities of the church are disclosed, taken from the sense of the letter of the Word. That "the four animals," which are cherubim, signify the Word in ultimates, and guards lest its genuine truths and goods should be violated, may be seen above (n. 239); and because the interior truths and goods of the Word are guarded by the sense of its letter, that sense of the Word is therefore signified by "one of the four animals." The same is signified by "the seven vials" as by "the seven plagues," for they are that which contains; and that which contains in the Word signifies the same as the things which are contained; as by "a cup" the same as by "wine," and by "a platter" the same as by "food." That by "cups," "goblets," "vials," and

"plates," similar things are signified as by their contents, will be seen in what now follows. What is signified by "the seven angels" has been said above. That "vials were given to them," is because the subject treated of is the influx of truth and good into the church, that evils and falsities may be disclosed; and naked goods and truths cannot flow in, for these are not received; but truths clothed, such as are in the sense of the letter of the Word. And besides, the Lord always operates from inmosts through ultimates, or in fullness. This is the reason that "vials were given to the angels," by which is signified, containing truths and goods such as those are of the sense of the letter of the Word, by which falsities and evils are detected. That the sense of the letter of the Word is a container may be seen in Doctrine of the Sacred Scripture (n. 27-36, 37-49). [2] That by "vials," "plates," "cups," and "goblets," and by "bottles" those things are signified which are contained in them; may be evident from the following passages: Jehovah said, Take the cup of anger from My hand, and make all the nations to drink; when they refuse to take the cup, thou shalt say, Ye shall certainly drink (Jer. 25:15-16, 28). Babylon is a golden cup in the hand of Jehovah, that maketh the whole earth drunken (Jer. 51:7). I will give the cup of thy sister into thy hand; thou shalt be filled with drunkenness and sadness, with the cup of devastation, with the cup of thy sister Samaria (Ezek. 23:31-34). The cup of Jehovah shall go around to thee, that there may be vomit upon thy glory (Hab. 2:16). Even unto thee, O daughter of Edom, shall the cup pass over; thou shalt be made drunken and shalt make thyself bare (Lam. 4:21). Jehovah shall rain upon the wicked winds of storms; the portion of their cup (Ps. 11:6). In the hand of Jehovah there is a cup, and He hath mixed the wine, He hath filled it with the mixture and hath poured out; all the wicked of the earth shall drink (Ps. 75:8). They who adore the beast shall drink of the wine of the anger of God, mixed with unmixed wine in the cup of His wrath (Rev. 14:10). Awake, rise up, O Jerusalem, who hast drunk from the hand of Jehovah the cup of His anger; thou hast drunk the dregs of the cup of trembling (Isa. 51:17). The woman having a golden cup in her hand full of abominations and the uncleanness of whoredom (Rev. 17:4). Double unto her double; in the cup which she hath mingled, mingle to her double (Rev. 18:6). I make Jerusalem a cup of trembling unto all people (Zech. 12:2). Thou blind Pharisee, cleanse first the inside5 of the cup, that the outside may be clean also (Matt. 23:25-26; Luke 11:39). Jesus said to the sons of Zebedee, Can ye drink of the cup that I shall drink of? (Matt. 20:22-23; Mark 10:38-39.) Jesus said to Peter, The cup which My Father hath given Me, shall I not drink it? (John 18:11.) Jesus said in Gethsemane, If possible, let this cup pass from Me (Matt. 26:39, 42, 44). Jesus taking the cup said, Drink all ye of it; this is My blood, of the New Testament (Matt. 26:27-28; Mark 14:23-24; Luke 22:17). Jehovah is my cup, thou maintainest my lot (Ps. 16:5). Thou preparest a table before me, my cup shall abound (Ps. 23:5). What shall I render unto Jehovah? I will take the cup of salvation (Ps. 116:12-13). To drink of the cup of consolation (Jer. 16:7). The same as by “a goblet” and “a cup" is also signified by a "vial," likewise by "a bottle" (Matt. 9:17; Luke 5:37, 38; Jer. 13:12; 48:12; Hab. 2:15). By "vials," "censers," and "incense-boxes," containing incense, the same is signified as by "incense": in general, by vessels of every kind the same is signified as by the things in them.

(673) Full of the anger of God that liveth for ages of ages, signifies the evils and falsities that are to appear and are to be exposed by the pure and genuine truths and goods of the Word. It is said that the vials were "full of the anger of God," because they were full of the plagues; by which are signified the evils and falsities of the church (n. 657); but still they were not full of these, but full of pure and genuine truths and goods from the Word, by which the evils and falsities of the church would be disclosed; but still they were not vials, with truths and goods in them; but by them the influx from heaven into the church was signified. It is according to the style of the Word in the sense of its letter, that they are said to be "full of the anger of the living God"; as may be evident from the passages adduced above, in which "anger" and "wrath" are ascribed to Jehovah; when yet Jehovah has no anger and wrath, but man has it against Him. The reason that it is so said in the sense of the letter, may be seen above (n. 525, 635, 658). From this it is manifest that by "the vials full of the anger of God that liveth for ages of ages," are signified the direful evils and falsities of the church that are to appear and be exposed by the goods and truths of the Word. Evils and falsities are exposed in no other way than by truths and goods; for these are in the light of heaven, but falsities and evils are in the

darkness of hell; and in darkness nothing is exposed, because nothing but evil and falsity appears there. But by light from heaven all things are exposed, because in that all things appear; for the light of heaven is the Divine truth of the Lord's Divine wisdom.

(674) Verse 8. And the temple was filled with smoke from the glory of God and from His power, signifies the inmost of heaven full of spiritual and celestial Divine truth from the Lord. By "the temple," the inmost of heaven is signified, as shown above (n. 669). By "smoke" is signified the Divine in the ultimates, as will be seen presently. By "glory" is signified spiritual Divine truth (n. 249, 629); and by "power" celestial Divine truth is signified (n. 373). Hence by "the temple being filled with the smoke from the glory of God and from His power," is signified the inmost heaven full of Divine truth spiritual and celestial. "Smoke" signifies the Divine truth in ultimates, because "fire," from which is smoke, signifies love; "the fire of the altar of burnt-offering," celestial love (n. 395, 494); and "the fire of the altar of incense," spiritual love (n. 277, 392, 394). That "smoke" signifies these things may be evident from these passages: Jehovah will create upon every habitation of mount Zion a cloud by day, and smoke and the brightness of fire by night; for upon all the glory shall be a covering (Isa. 4:5). The posts of the threshold were moved at the voice of the seraphim that cried, and the house was filled with smoke (Isa. 6:4). The smoke of the incense went up with the prayers of the angels out of the hand of the angel before God (Rev. 8:4). The smoking flax shall He not quench, He

shall bring forth judgment into truth (Isa. 42:3). That "smoke" in the opposite sense signifies the falsities of lusts, may be seen above (n. 422); and falsities originating from the pride of one's own intelligence (n. 452). Also "smoke" in many places signifies the same as "a cloud."

674b.

And no one could enter into the temple until the seven plagues of the seven angels were consummated, signifies to such a degree there that more could not be endured, and this until, after devastation, the end of that church was seen. By "no one could enter into the temple," is signified that the inmost of heaven was full of spiritual and celestial Divine truth to such a degree that more could not be endured. By "the temple," here as above, the inmost of heaven is signified. By "until the seven plagues of the seven angels were consummated," is signified that this would continue until the end of the church after devastation (n. 658). And by "the seven plagues of the seven angels," the evils and falsities which devastate the church and make an end of it are signified (n. 657).

(675) To this I will add this Relation. There was seen a certain paper sent down from the Lord through heaven to a society of the English, but that society was one of the smallest of them, where also there were two bishops. The paper contained an exhortation that they should acknowledge the Lord as the God of heaven and earth, as He taught (Matt. 28:18); and that they should recede from the doctrine of justifying faith without the works of the law,

because it is erroneous. This paper was read and copied by many; and respecting the things that were in it they thought and spoke soundly from interior judgment, and were enlightened by the Lord; and the enlightenment was received in the light, which is implanted with the English more than with others. Yet after they had received those things, they said among themselves, “Let us hear the bishops.” And they were heard; but they contradicted and disapproved. For those bishops who were there, were of those who had become in the world hard of heart as to the spiritual things of faith and charity, from the love of dominion over the holy things of the church, and of super-eminence by means of them even in political affairs. Wherefore, after a short consultation among themselves, they sent the paper back to heaven, whence it came. This being done, after some murmuring, most of the laity receded from their former assent; and then their light in spiritual things, which before shone brightly, was suddenly extinguished; and they were afterwards admonished again, but in vain. I saw that society sinking down, but how deeply I did not see, thus it was withdrawn from the sight of the angels, who worship the Lord alone, and are averse to faith alone. [2] But after some days, I saw as many as a hundred of them ascending from the lower earth, whither that small society sank down; who approached me, and a wise man from among them spoke and said, “Hear a wonder: when we sank down, the place at first appeared to us like a lake, but soon like dry land; and afterwards like a small city, in which everyone had his house, but a poor one. After a day we consulted among ourselves what was to be done. Many said that we must go to the two bishops, and mildly argue with them, because they sent back the paper into heaven, whence it was let down; on account of which this had happened to us. They chose some, who went to the bishops," and he that was speaking with me said that he was one of them. "And then a certain one among us who excelled in wisdom, addressed the bishops thus. 'Hear, ye fathers; we believed that with us above others was the church which deserved to be called the first in the Christian world, and a religion which deserves to be called the greatest. But there has been given to us enlightenment from heaven, and in the enlightenment a perception that at this day there is no longer any church in the Christian world, nor any religion.' [3] The bishops said 'What are you saying? Is not the church where the Word is, where Christ the Savior is known, and where are the sacraments?' To this our spokesman replied, 'Those things are the church, and they make the church; but they do not make it outside of man, but within man.' And he said further, 'As to the church: can the church be where three gods are worshiped? Can the church be where the whole of its doctrine is founded upon a single saying of Paul falsely understood, and hence not upon the Word? Can the church be where the Savior of the world is not approached, and where He is divided into two? As to religion: who can deny that religion is to shun evil and to do good? Is there any religion where it is taught that faith alone saves, and not charity? Is there religion where it is taught that charity proceeding from a man is nothing but moral and civil charity? Who does not see that in that charity there is not anything of religion? Is there in faith alone anything of deed or of work? And yet religion consists in doing. Is there given in the entire world a nation with any religion, which excludes everything saving from the goods of charity, which are good works, when yet the all of religion consists in good, and the all of the church in doctrine, which must teach truths, and good by truth? See, fathers, what glory we should have, if the church, which is not, and religion, which is not, should begin and arise with us.' [4] Then those bishops replied, 'You speak too loftily. Is not faith in act, which is faith fully justifying and saving, the church? And is not faith in state, which is faith proceeding and perfecting religion? Apprehend this, O sons.' But the wise Englishman then said, 'Hear, O fathers; does not a man conceive faith in act like a stock? Is the church, according to your idea, in a stock that is then vivified? Is not faith in state the continuation and progression of faith in act? And since according to your idea everything saving is in faith, and not anything in the good of charity from man, where then is religion?' The bishops then said, 'Friend, you speak thus, because you do not know the mysteries of justification by faith alone; and he who does not know them, does not know the way of salvation from within. Your way is an external and plebeian way. Go that way if you will; but know only that all good is from God, and nothing from man; and that thus in spiritual things a man can do nothing at all of himself. How then can a man do good, which is spiritual good, from himself?' [5] The Englishman that was speaking with them, being indignant at this, said, ‘I know your mysteries of justification better than you do yourselves; and I tell you plainly, that in these interior mysteries of yours I have seen nothing but specters. Is not religion to acknowledge and love God, and to shun and hate the devil? Is not God good itself, and the devil evil itself? Who in the whole world, who has any religion, does not know this? Is not acknowledging and loving God the doing of good because this is of God and from God? And is not shunning and hating the devil, to do no evil, because it is of the devil and from the devil? Your faith in act, which you called faith fully justifying and saving, or, what is the same, your act of justification by faith alone, does it teach the doing of any good which is of God and from God? And does it teach the shunning of any evil which is of the devil and from the devil? Nothing at all, because you have decided that there is nothing of salvation in either. What is your faith in state, which you have called faith proceeding and perfecting, but the same with faith in act? How can this be perfected, when you exclude all good done by man as of himself? saying: “How can a man be saved by any good from himself, when salvation is gratuitous?” Also, “What good is from man but meritorious good? And yet Christ’s merit is all; and therefore to do good for the sake of salvation would be to attribute to oneself what is Christ’s alone; and thus it would be also to will to justify and save oneself.” Also, “How can anyone operate good, when the Holy Spirit operates all things without any help from man? What need is there then of any accessory good from man, when all the good from man is in itself not good?” and more besides. [6] ‘Are not these your mysteries? But in my eyes they are mere subtleties and artifices contrived for the end that you may remove good works, which are the goods of charity, to establish your faith alone. And because you do this, you regard man as to these things, and in general as to all spiritual things which are of the church and religion, as a stock, or as a lifeless image, and not as a man created in the image of God, to whom was given, and is continually given, the faculty of understanding and willing, of believing and loving, and of speaking and doing, altogether as of himself; especially in spiritual things, because man is man from them. If man did not think and operate as of himself in spiritual things, what then would faith be? and charity? and worship? Yea, what then would the church and religion be? You know that charity is to do good to the neighbor from love. Yet you do not know what charity is; when yet charity is the soul, the life, and the essence of faith. And because charity is all that, what then is faith when charity is removed, but dead faith? And dead faith is nothing but a specter. I call it a specter, because the apostle James calls faith without good works not only dead, but also diabolical.’ [7] Then one of those two bishops, when he heard his faith called dead, diabolical, and a specter, became so enraged, that he snatched the miter from his head, and threw it upon a table, saying, ‘I will not resume it until I have been avenged on the enemies of the faith of our church.’ And he shook his head, murmuring and saying, ‘That James, that James!’ Upon the miter was a plate, on which was engraved

‘Faith Alone.’ And then there suddenly appeared a monster rising out of the earth with seven heads, whose feet were like a bear’s, and his mouth like a lion’s, altogether like the beast which is described (Rev. 13:1-2); whose image was made and adored (Rev. 13:14-15). This specter took the miter from the table, and stretched it out beneath, and put it upon his seven heads; after which, the earth opened under his feet, and he sank down into hell. Seeing this, that bishop cried out, ‘Violence, violence!’ We then departed from them; and behold, there were steps before our eyes, by which we ascended, and returned upon the earth, and into the sight of heaven, where we were before.” These things the wise Englishman related to me.

(676)

Revelation 16

1. AND I heard a great voice out of the temple saying to the seven angels, Go and pour out the vials of the anger of God into the earth. 2. And the first went forth and poured out his vial upon the earth; and there came an evil and noxious sore on the men that had the mark of the beast, and that adored his image. 3. And the second angel poured out his vial into the sea; and it became blood as of one dead, and every living soul in the sea died. 4. And the third angel poured out his vial into the rivers and into the fountains of waters; and they became blood. 5. And I heard the angel of the waters saying, Thou art just, O Lord, who art, and who wast, and art holy, because Thou hast judged these things. 6. Because they have poured out the blood of saints and prophets, and Thou hast given them blood to drink, for they are worthy. 7. And I heard another out of the altar saying, Yea, O Lord God Almighty, true and just art Thy judgments. 8. And the fourth angel poured out his vial upon the sun; and it was given him to scorch men with fire. 9. And men were scorched with great heat, and blasphemed the name of God who hath authority over these plagues, and they repented not to give Him glory. 10. And the fifth angel poured out his vial upon the throne of the beast; and his kingdom became dark, and they gnawed their tongues for distress. 11. And they blasphemed the God of heaven for their distresses and for their sores, and repented not of

their works. 12. And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared. 13. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs. 14. For they are spirits of demons, doing signs, to go away unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty. 15. Behold, I come as a thief; happy is he that is awake and keepeth his garments, that he may not walk naked, and they see his shame. 16. And he gathered them together into a place called in Hebrew Armageddon. 17. And the seventh angel poured out his vial into the air; and there went forth a great voice out of the temple of heaven from the throne, saying, It is done. 18. And there were voices, and lightnings, and thunders; and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great. 19. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the wrath of His anger. 20. And every island fled away, and the mountains were not found. 21. And great hail as of the weight of a talent cometh down from heaven upon men; and men blasphemed God because of the plague of hail: for the plague thereof was exceeding great. THE SPIRITUAL SENSE The contents of the whole chapter In this chapter the evils and falsities in the church of the Reformed are disclosed by influx out of heaven (verse 1): Into the clergy (verse 2): Into the laity (verse 3): Into their understanding of the Word (verses 4-7): Into their love (verses 8-9): Into their faith (verses 10-11): Into their interior reasonings (verses 12-15): Into all things of them together (verses 17-21). The contents of each verse Verse 1. "And I heard a great voice out of the temple, saying to the seven angels, Go, and pour out the vials of the anger of God into the earth," signifies influx from the Lord from the inmost of heaven into the church of the Reformed, where they are who are in faith separated from charity as to doctrine and as to life (n. 676). Verse 2. "And the first went forth, and poured out his vial on the earth," signifies into those who are in the interiors of the church of the Reformed, and study the doctrine of justification by faith alone, and are called the clergy (n. 677). "And there came an evil and noxious sore," signifies interior evils and falsities destructive of all good and truth in the church (n. 678). "Upon the men that had the mark of the beast, and that adore his image," signifies in those who live faith alone and receive the doctrine of it (n. 679). Verse 3. "And the second angel poured out his vial upon the sea" signifies influx among those there who are in its externals, and in that faith, and are called the laity (n. 680). "And it became blood as of one dead, and every living soul died in the sea," signifies infernal falsity with them, by which every truth of the Word and thence of the church and of faith was extinguished (n. 681). Verse 4. "And the third angel poured out his vial into the rivers and the fountains of waters," signifies influx into the understanding of the Word with them (n. 683). “And they became blood,” signifies the truths of the Word falsified (n. 684). Verse 5. “And I heard the angel of the waters saying,” signifies the Divine truth of the Word (n. 685). “Thou art just, O Lord, who art, and who wast, and art holy, because Thou hast judged these things,” signifies that this is from the Divine Providence of the Lord, who is and who was the Word, which otherwise would be profaned (n. 686). Verse 6. “Because they have poured out the blood of saints and prophets,” signifies that this is for the reason, that this alone, that faith alone without the works of the law saves, being received, perverts all doctrinal truths from the Word (n. 687). “And Thou hast given them blood to drink, for they are worthy,” signifies that it was permitted those who have confirmed themselves in faith alone in doctrine and in life, to falsify the truths of the Word, and to imbue their life from falsified things (n. 688). Verse 7. “And I heard another out of the altar, saying, Yea, O Lord God Almighty, true and just are Thy judgments,” signifies the Divine good of the Word confirming that Divine truth (n. 689). Verse 8. “And the fourth angel poured out his vial into the sun,” signifies influx into their love (n. 690). “And it was given him to scorch men with fire,” signifies that love to the Lord tortured them, because they were in the lusts of evils from the delight of their love (n. 691). Verse 9. “And men were scorched with great heat, and they blasphemed the name of God who hath authority over these plagues,” signifies that on account of the delight of the love of self arising from vehement lusts of evils they did not acknowledge the Divinity of the Lord’s Human, from which nevertheless flows all good of love and truth of faith (n. 692). “And they repented not to give Him glory,” signifies that on that account they cannot receive with any faith that the Lord is the God of heaven and earth as to His Human also, although the Word teaches it (n. 693). Verse 10. “And the fifth angel poured out his vial upon the throne of the beast,” signifies influx into their faith (n. 694). “And his kingdom became dark,” signifies that nothing but falsities appeared (n. 695). Verse 11. “And they gnawed their tongues for distress,” signifies that they could not endure truths (n. 696). “And they blasphemed the God of heaven for their distresses and for their sores,” signifies that they could not acknowledge the Lord alone to be the God of heaven and earth on account of resistance from interior falsities and evils (n. 697). “And repented not of their works,” signifies that though instructed from the Word, they still do not recede from falsities of faith and the evils of life thence (n. 698). Verse 12. “And the sixth angel poured out his vial upon the great river Euphrates,” signifies influx into their interior reasonings, by which they confirm justification by faith alone (n. 699). “And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared,” signifies that the falsities of their reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the New Church (n. 700). Verse 13. “And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," signifies the perception that from a theology founded upon the doctrine of the Trinity of Persons in the Divinity, and upon the doctrine of justification by faith alone without the works of the law (n. 701). "Three unclean spirits like frogs," signifies that there arose mere reasonings and lusts of falsifying truths (n. 702). Verse 14. "For they are spirits of demons," signifies that they were the lusts of falsifying truths and of reasoning from falsities (n. 703). "Doing signs, to go away unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty," signifies attestations that their falsities are truths, and the stirring up of all in the whole of that church who are in the same falsities, to attack the truths of the New Church (n. 704). Verse 15. "Behold, I come as a thief; happy is he that is awake and keepeth his garments," signifies the Lord's coming, and heaven then for those who look to Him, and remain steadfast in a life according to His precepts, which are the truths of the Word (n. 705). "That he may not walk naked, and they see his shame," signifies lest they should be with those who are in no truths, and their infernal loves should appear (n. 706). Verse 16. "And he gathered them together into a place called in Hebrew Armageddon," signifies the state of combat from falsities against truths, and the disposition of destroying the New Church, arising from the love of dominion and supereminence (n. 707). Verse 17. "And the seventh angel poured out his vial into the air," signifies influx into all things together with them (n. 708). "And there went forth a great voice out of the temple of heaven from the throne, saying, It is done," signifies that it was thus made manifest by the Lord, that all the things of the church were devastated, and that now the Last Judgment is at hand (n. 709). Verse 18. "And there were voices, and lightnings and thunders," signifies reasonings, falsifications of truth, and arguments from the falsities of evil (n. 710). "And there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great," signifies as it were shakings, convulsions, overturnings, and the drawing down from heaven of all the things of the church (n. 711). Verse 19. "And the great city was divided into three parts, and the cities of the nations fell," signifies that the church as to doctrine was altogether destroyed by them, and so too all the heresies which have emanated from it (n. 712). "And great Babylon came into remembrance before God, to give unto her the cup of the wine of the wrath of His anger," signifies the destruction also at that time of the dogmas of the Roman Catholic religion (n. 713). Verse 20. "And every island fled away, and the mountains were not found," signifies that there was no longer any truth of faith, nor any good of love (n. 714a). Verse 21. "And great hail as of the weight of a talent cometh down from heaven upon men," signifies direful and atrocious falsities, by which every truth of the Word and thence of the church was destroyed (n. 714b). "And they blasphemed God because of the plague of hail, for the plague thereof was exceeding great," signifies that because they confirmed such falsities with themselves, they denied truths to such a degree that they could not know them, on account of repugnances arising from their interior falsities and evils (n. 715). THE EXPLANATION Verse 1. And I heard a great voice out of the temple saying to the seven angels, Go and pour out the vials of the anger of God into the earth, signifies influx from the Lord out of the inmost heaven into the church of the Reformed, where they are who are in faith separated from charity as to doctrine and as to life, to deprive them of truths and goods, and lay open the falsities and evils in which they are, and thus to separate them from those who believe in the Lord, and are in charity and its faith from him. This is a summary of what is contained in this chapter. By "the temple" is signified the temple of the tabernacle of the testimony, mentioned in the foregoing chapter (Rev. 15:5), whereby is signified the inmost of heaven, where the Lord is in His holiness in the Word, and in the Law which is the Decalogue (n. 669). By "a great voice" thence, is signified a divine mandate to go and pour out the vials. By "the seven angels" the Lord is meant, as above (n. 657). By "pouring out the vials upon the earth," which contained the plagues, is signified influx into the church of the Reformed; by "pouring out the vials" is signified the influx, and by "the earth" is signified the church (n. 285). [2] The church with the Reformed is still treated of; but in the next chapter the subject is concerning the Roman Catholic church, and afterwards concerning the Last Judgment, and finally concerning the New Church, which is the New Jerusalem (see the preface and n. 2). Chapters 8 and 9 treat of "the seven angels who had the seven trumpets," which they sounded, and since many similar things occur there, it shall here be said what is signified by those seven angels, and what by these. By “the seven trumpets,” which the seven angels sounded, is signified the exploration and manifestation of the falsities and evils, in which they are who are in faith separated from charity; but by “the seven vials full of the seven last plagues,” is signified their devastation and consummation, for the Last Judgment is not executed upon them until they are devastated. [3] Devastation and consummation in the spiritual world take place in this manner: From those who are in falsities as to doctrine, and thence in evils as to life, are taken away all the goods and truths which they possessed only in the natural man, and from which they simulated Christian men; on being deprived of which, they are separated from heaven, and conjoined with hell. And then they are arranged into societies in the world of spirits according to the varieties of lusts, and afterwards these societies sink down. [4] They are deprived of goods and truths by an influx from heaven. The influx is effected from genuine truths and goods, by which they are tortured and tormented; scarcely otherwise than as a serpent when put near a fire, or thrown upon an ant hill. Therefore they reject from themselves the goods and truths of heaven, which are also the goods and truths of the church, and at last they condemn them because they feel as if infernal torment proceeded from them. When this has come to pass, they enter into their own evils and falsities, and are separated from the good. These are the things which are described and signified in this chapter by "the pouring out of the vials, wherein were the seven last plagues." The vials did not contain the evils and falsities signified by "the plagues," but they were genuine truths and goods, the effect of which was such as has been described. For the angels went out of "the temple of the tabernacle of testimony," by which is meant the inmost of heaven, where there are nothing but truths and goods in Divine holiness (Rev. 15:6). [5] Of this devastation and consummation the Lord speaks in these words: Unto everyone that hath, to him shall be given, that he may have more abundantly; but from him that hath not shall be taken away even that which he hath (Matt. 13:12; Mark 4:25). Take the talent from him, and give it unto him which hath ten talents; for unto everyone that hath shall be given, that he may abound, but from him that hath not shall be taken away even that he hath (Matt. 25:28-29; Luke 19:24-26).

(677) Verse 2. And the first went and poured out his vial upon the earth, signifies influx into those who are in the interiors of the church of the Reformed and study the doctrine of justification by faith alone, who are called the clergy. By "pouring out his vial" is signified influx, as above (n. 676). By "the earth" is signified the church (n. 285), here those therein who are in its interiors who are such as study the doctrine of justification by faith alone. These also say that they know its interior things; but these interior things are only confirmations of this single position, that faith alone justifies without the works of the Law. Other interior things they do not know; and as these are chiefly priests, professors of theology, and lecturers in colleges, in

short doctors and pastors, therefore this first influx was into them, who are called the clergy. The reason why they are meant, is because it is said that the first angel poured out his vial into "the earth" and the second angel into "the sea," and then by "the earth," is meant the church with those who are in its internals, and by "the sea" is meant the church with those who are in its externals, as above (n. 398, 403, 420, 470); that these are meant, is also evident from its being said that there came "a sore" upon them.

(678) And there came an evil and noxious sore, signifies interior evils and falsities destructive of all good and truth in the church. By "a sore," here nothing else is signified but evil originating in a life according to this head of doctrine, that faith alone without the works of the Law justifies and saves; because it came "upon the men who had the mark of the beast, and adored his image," by which that faith, and a life according to it, are signified; wherefore by "an evil and noxious sore" are signified interior evils and falsities, destructive of all good and truth in the church. By "noxious" is signified what is destructive, for evil cannot but destroy good, and falsity truth. "A sore" has this signification because the sores of the body originate from a corrupt state of the blood, or from some other interior malignity. It is the same with sores meant in the spiritual sense, these originate from lusts and their delights, which are interior causes. The evil itself which is signified by "a sore" and which appears in externals as delightful, conceals within it the lusts whence it originates, and of which it is composed. [2] It should be clearly known, that the interiors of the

human mind exist in successive order and in simultaneous order with everyone. They are in successive order from its higher or prior things to its lower or posterior things. They are in simultaneous order in the ultimates or postremes, but in these latter they exist from interior things to exterior, as from a center to its circumference. This is shown in many places in The Angelic Wisdom concerning the Divine Love and Wisdom (n. 173-281), where degrees are treated of; from which it is evident that the ultimate is the complex of all the prior things. Hence it follows, that all the lusts of evil exist in simultaneous order inwardly in the very evil which the man perceives in himself, every evil which a man perceives in himself being in ultimates; for which reason when a man rejects evil from himself, he at the same time rejects its lusts; but still not from himself, but from the Lord. A man can indeed of himself reject evil, but not its lusts; wherefore, when he wills to reject evil, by fighting against it, he will look up to the Lord; for the Lord operates from inmosts to ultimates, for He enters through the soul of man, and purifies him. These things are said that it may be known that "a sore" signifies the evil appearing in ultimates or extremes, and originating from internal malignity. This takes place with all who persuade themselves that faith alone saves, and therefore they do not reflect upon any evil in themselves, nor do they look to the Lord. [3] "Ulcers" and "wounds" signify evils in the extremes, springing from interior evils, which are lusts, also in the following passages: From the sole of the foot even to the head there is no soundness; wound and scar, and a fresh stroke; they have not been pressed out nor bound up, nor softened with oil (Isa. 1:6). My iniquities have gone over my head; my wounds have putrefied, they have wasted away, because of my foolishness (Ps. 38:4-5). In the day that Jehovah shall bind up the breach of His people, and shall heal the wound of their stroke (Isa. 30:26). If thou wilt not obey the voice of Jehovah, observing to do His commandments, Jehovah will smite thee with the sore of Egypt, with emerods and with the scab, and with the itch, and with an evil sore upon the knees and thighs, of which thou canst not be healed, from the sole of the foot even to thy crown (Deut. 28:15, 27, 35). The sore with blains breaking out on man and on beast in Egypt (Exod. 9:8-11) signifies nothing else; for the miracles done there signify the evils and falsities in which they were. And because the Jewish nation was in the profanation of the Word, and this is signified by leprosy, therefore they had leprosy not only in their flesh, but also in their garments, houses, and vessels; and the kinds of profanation are signified by the various evils of leprosy, which were: Tumors, ulcerous tumors, white and red pimples, abscesses, burnings, tetters, scurfs, etc. (Lev. 13:1 to the end). For the church with that nation was a representative church, in which internal things were represented by external things which corresponded.

(679) Upon the men that had the mark of the beast, and that adored his image, signified with those who live faith alone, and receive its doctrine. By “having the mark of the beast” is signified to acknowledge faith alone, to confirm it in oneself, and to live according to it; and by “adoring his

image" is signified to receive its doctrine, see above (n. 602, also 634, 637). By living faith alone, and receiving its doctrine, is meant to make no account of life for the sake of salvation, nor of any truth, believing that if they only pray to God the Father, to have mercy for the Son's sake, they will be saved. This is especially the case with those who know and acknowledge the interiors of that doctrine; such being here treated of, see above (n. 677).

(680) Verse 3. And the second angel poured out his vial upon the sea, signifies an influx of truth and good from the Lord with those in the church of the Reformed who are in its externals, and are in that faith, and are called the laity. By "pouring out his vial" is signified the influx of truth and good from the Lord, as above (n. 676, 677); by "the sea" is signified the external of the church, thus those who are in its externals, when "the earth" signifies the internal of the church, thus those who are in its internals (n. 398, 403, 404, 420, 470, 677); these are they who are called the laity, and are in that faith.

(681) And it became blood as of one dead, and every living soul died in the sea, signifies infernal falsity with them, by which every truth of the Word, and thence of the church, and of faith, is extinguished. By "blood as of one dead," or by gore and matter, is signified infernal falsity; for by "blood" is signified the Divine truth, and, in the opposite sense, the same falsified (n. 379); but by "blood as of one dead," is signified infernal falsity, for by "death" is signified the extinction of spiritual life, and thence by "dead" is signified what is infernal (n. 321, 525). By "every living soul

died," is signified that every truth of the Word, of the church, and of faith was extinguished, for by "living soul" is signified the truth of faith, and by "the living soul died," is signified the extinction of the truth of faith. By "soul" in the Word, when spoken of man, is signified his spiritual life, which also is the life of his understanding, and as the understanding is the understanding from truths, and truths are of faith, therefore by "soul" is signified the truth of faith. That this is the signification of "soul" may appear from many passages in the Word, and also from those where soul and heart are spoken of. That by "soul and heart" is meant the life of man, is evident, but his life is from the will and the understanding, or spiritually speaking, from love and wisdom, then from charity and faith; and the life of the will from the good of love, or of charity, is meant by "the heart," and the life of the understanding from the truths of wisdom or of faith, is meant by "the soul." This is what is meant by "soul and heart" in Matt. 22:37; Mark 12:30, 33; Luke 10:27; Deut. 6:5; 10:12; 11:13; 26:16; Jer. 32:41, and in other places. It is the same in those passages where "the heart" is mentioned by itself, and "the soul" by itself. That the reason of their being named is from the correspondence of the heart with the will and love, and of the respiration of the lungs with the understanding and wisdom, may be seen in The Angelic Wisdom concerning the Divine Love and Wisdom, chapter 5, where that correspondence is treated of.

(683) Verse 4. And the third angel poured out his vial upon the rivers and fountains of waters, signifies influx into

their understanding of the Word. By “the third angel pouring out his vial,” in like manner as by the former, is signified influx from the Lord from truths and goods, here into the understanding of the Word with them; for by “rivers” are signified truths in abundance, serving the rational man, thus the understanding, for doctrine and life (n. 409); and by “a fountain of waters” is signified the Lord as to the Word, thus the Word of the Lord, and therefore by “fountains of waters” are signified Divine truths thence (n. 384, 409).

(684) And they became blood, signifies the truths of the Word falsified. That by “blood,” in the good sense, is signified the Divine truth, and in the opposite sense, the Divine truth falsified, see above (n. 379). The reason why Divine truth falsified and profaned is signified by “blood,” is because the Jews shed the Lord’s blood, who was the Divine truth itself, or the Word, and this they did because they had falsified and profaned all the truths of the Word. That the Lord suffered as the Word, or that the Jewish nation did the same violence to the Lord as they had done to the Word, may be seen in The Doctrine of the New Jerusalem concerning the Lord (n. 15-17). The reason why they who are in faith alone falsify all the truths of the Word, is because the whole Word treats of life according to the commandments therein, and of the Lord that He is Jehovah and the only God, and they who are in faith alone, do not think of life according to the commandments in the Word, nor do they approach the Lord.

(685) Verse 5. And I heard the angel of the waters saying signifies the Divine truth of the Word. By "the angel of the waters" nothing else is signified but the Divine truth of the Word, because "waters" signify truths (n. 50), and "an angel" signifies what is Divine from the Lord (n. 415, 631, 633), and also truth from Him (n. 170).

(686) Thou art just, O Lord, Who art, and Who wast, and art holy, because Thou hast judged these things, signifies that this is of the Divine Providence of the Lord, Who is and Who was the Word, and the Divine truth itself, which otherwise would be profaned. "Thou art just, O Lord, because thou hast judged these things," signifies that this is of the Lord's Divine Providence, as will be seen presently. "Who art, and Who wast," signifies the Lord as to the Word, that He is and was the Word, according to John 1:1-2, 14. The reason why the Lord is here meant by the Word, is, because it now treats of the understanding of the Word with those who are of the church. What is further signified by "Is and Was," "the Beginning and the End," "the First and the Last," "the Alpha and the Omega," when applied to the Lord, may be seen above (n. 13, 29-31, 38, 57). By "holy" is signified that He is the Divine truth itself (n. 173, 586, 666). From these things it is evident that by "Thou art just, O Lord, Who art, and Who wast, and art holy, because Thou hast judged these things," is signified that this is of the Divine Providence of the Lord, Who is and was the Word and Divine truth itself. [2] The reason why it is of the Lord's Divine Providence that they who are in faith alone should falsify the truths of the Word, is because if they knew them,

so as to think of them interiorly, they would profane them; for they are in evils, because they do not shun evils as sins, nor approach the Lord immediately. Wherefore if they were to receive the genuine truths of the Word, they would mix them with the evils of their life; and the result of this would be the profanation of what is holy. It is therefore one of the laws of permission, which are also laws of the Divine Providence, that they should from themselves falsify truths, and this in proportion as they are in evils of life. That it is of the Divine Providence, that they who are in evils of life should never be otherwise than in falsities of doctrine, lest the Divine truths of the Word should be profaned, may be seen in The Angelic Wisdom concerning the Divine Providence (n. 221-233, and 257 at the end).

(687) Verse 6. Because they have poured out the blood of saints and prophets, signifies, this by reason that the single tenet, that faith alone saves without the works of the law, when received, perverts all true doctrinals from the Word. By "pouring out blood" is signified here, as above (n. 684), to falsify the truths of the Word, thus to pervert them. By "saints" are signified they who are in truths in the church, thus also abstractly, the truths of the church (n. 586). By "prophets" are signified they who are in doctrinals from the Word, thus also abstractly doctrinals from the Word (n. 133).

(688) And thou hast given them blood to drink, for they are worthy, signifies that they who have confirmed themselves in faith alone both in doctrine and in life, have been permitted from the Divine Providence of the Lord to falsify

the truths of the Word, and to imbue their lives with such falsifications. By "drinking blood" is signified not only to falsify the truths of the Word, but also to imbue their life with such falsifications; for he who drinks appropriates to himself and imbues. It is said, "because they are worthy," by reason that they who receive faith alone, and live according to it, are in evils as to life, and evil operates that in them; and of those who are in evils, it is here said, that "they are worthy," as it is said in the world of those who are punished for evil doing. Concerning the Divine Providence in relation to this subject, see above (n. 686).

(689) Verse 7. And I heard another out of the altar saying, Lord God Almighty; true and just are Thy judgments, signifies the Divine good of the Word confirming that Divine truth. By "another" (namely an angel), is signified the Divine good of the Word; by "an angel" is signified the Divine from the Lord (n. 415, 631, 633); and by an angel out of the altar is signified the Divine good of love (n. 648); here, the Divine good of the Word, because the Word still continues to be treated of, and because by "the angel of the waters" is signified the Divine truth of the Word (n. 685). Now, since the Divine good of the Word and the Divine truth of the Word make one, therefore the signification of what was spoken by the angel of the waters is similar to that which was spoken by the angel out of the altar; for the angel of the waters said, "Thou art just, O Lord, Who art, and Who wast, and art holy, because Thou hast judged these things;" but the angel out of the altar said, "Yea, Lord God Almighty; true and just are Thy judgments." Both these

expressions have a similar signification, but with this difference, that one spoke from truth, and the other from good, and one confirmed what the other spoke, but by different words; one by words which belong to the class of truth, and the other by words which belong to the class of good; for there is a marriage of truth and good in every particular of the Word (n. 97), and there are words which relate to good, and words which relate to truth, which seem different, but nevertheless involve things which are similar.

(690) Verse 8. And the fourth angel poured out his vial upon the sun, signifies influx into their love. By "pouring out his vial" is signified here, as before, influx from goods and truths, here into their love; for by "the sun" is signified the Divine love of the Lord, and, in the opposite sense, self-love (n. 53, 382, 414), here self-love, because it follows, that men were scorched with fire, and burned with great heat, by which are signified the concupiscences of that love.

(691) And it was given unto him to scorch men with fire, signifies that love to the Lord tormented them, because they were in the lusts of evils from the delight of the loves of them. Since by "pouring out his vial" is signified influx from the Lord from goods and truths, therefore by "pouring his vial upon the sun" is signified influx from the Lord from the Divine love, in order to disclose the quality of the love with the men of that church. Hence, by "it was given to the angel to scorch men with fire," is signified that the Divine love of the Lord tormented them, and because the Divine love of the Lord does not torment any but those who are in the lusts of evils from the delight of self-love, it thence follows,

that by “it was given unto him to scorch men with fire,” is signified that love to the Lord tormented them, because they were in the lusts of evils from the delight of self-love. That “heat” signifies lusts for evils and thence for falsities may be seen above (n. 382); and that “fire” signifies the Divine love, and, in the opposite sense, infernal love (n. 494). That self-love is infernal love, and that its delight is infernal delight, and that the delight of that love exists from and consists of innumerable lusts of evils, is shown in many places in The Angelic Wisdom concerning the Divine Providence, and also in The Angelic Wisdom concerning the Divine Love and Wisdom. That this is the case is not known in the Christian world, because it is not known what love to the Lord is, and this love will teach the nature of self-love.

(692) Verse 9. And men were scorched with great heat and they blasphemed the name of God, who hath authority over these plagues, signifies that by reason of the delight of self-love originating in grievous lusts of evils, they did not acknowledge the Divinity of the Lord’s Human, from which nevertheless flows all the good of love and the truth of faith. By “heat” the lust of evils are signified, which are contained in self-love and its delight (n. 382, 691), therefore by “burning with great heat,” is signified to be in grievous lust, and so in the delight of love. By “blaspheming the name of God,” is signified to deny or not to acknowledge the Divinity of the Lord’s Human, nor the sanctity of the Word (n. 517, 582). “To blaspheme” is to deny or not to acknowledge, and “the name of God” is the Lord’s Divine Human, and at the same time the Word (n. 584). By “having authority over the

plagues," is signified that from Him flows every good of love and truth of faith, by which evils and falsities are removed (n. 673, 680, 690), and because the seven angels having the seven plagues went out from the tabernacle of the testimony (Rev. 15:5, 6), and by "the temple of the tabernacle of the testimony" is signified the inmost of heaven, where the Lord is in His holiness in the Word and in the Law, which is the Decalogue (n. 669), and thence was the influx, which is signified by "pouring out the plagues" (n. 676), it is evident, that by "God having authority over the plagues" is meant the Lord from whom the influx is. [2] The nature of self-love shall be explained in a few words; the delight of it exceeds every delight in the world, for it is composed of mere lusts of evils, and each lust breathes out its delight. Every man is born into this delight, and as it compels the mind of man to think constantly of himself, it withholds it from thinking of God and of the neighbor, except from himself and concerning himself. Wherefore if God does not favor his lusts, he is angry with God, just as he is angry with the neighbor who does not favor them. This delight, when it increases, renders man unable to think above self, but under self, for it immerses his mind in the proprium of his body; thence the man becomes successively sensual, and a sensual man speaks in a high and lofty tone about worldly and civil affairs, but of God and Divine things he can only speak from the memory. If he is a person engaged in civil affairs, he acknowledges nature as the creator, and his own prudence as the governor, and he denies a God. If he is a priest, he speaks of God and of

Divine things from the memory, yet in a high and lofty tone, but in his heart he has little belief in them.

(693) And they repented not to give Him glory, signifies that therefore they cannot receive with any faith, that the Lord is the God of heaven and earth even as to the Human, although the Word teaches it. "Not to repent," signifies not to depart from evils, but to abide in them; and "not giving Him glory," signifies not to receive in faith that the Lord is the God of heaven and earth, for this is to give Him the glory. That the Lord is the God of heaven and earth He Himself teaches openly in Matt. 28:18; John 16:3; 17:2, 3; as also that the Father and He are one, John 10:30; 12:45; 14:6-11; 16:15, and in other places; and moreover, the doctrine of the church teaches, that the Divine and the Human are one Person, united like soul and body.

(694) Verse 10. And the fifth angel poured out his vial upon the throne of the beast, signifies influx from the Lord into their faith. By "the angel poured out his vial" is signified here, as before, influx; and by "the throne of the beast" is signified where faith alone reigns; by "a throne" is signified a kingdom, and by "the beast" faith alone (n. 567, 576, 577, 594, 601, 660). That "a throne" is also mentioned in relation to the government of evil and falsity, appears from the following passages: The dragon gave the beast his power and his throne, and great authority (Rev. 13:2). I know thy works, and where thou dwellest, where Satan's throne is (Rev. 2:13). I beheld till the thrones were cast down, and the Ancient of Days did sit (Dan. 7:9). And I will overthrow the throne of kingdoms, and the strength of the

kingdoms of the nations (Hag. 2:22). Lucifer hath said, I will exalt my throne above the stars (Isa. 14:13, and in other places).

(695) And His kingdom became dark, signifies that nothing but falsities appeared. By “darkness” falsities are signified, because “light” signifies truth; that “darkness” signifies falsities, by which are evils, and “thick darkness,” falsities from evils, see above (n. 413). Therefore by “the kingdom of the beast became dark” is signified that nothing but falsities appeared. That they who have confirmed faith separated from charity, falsify the whole Word, may be seen above (n. 136, 610). That they are not in any truths (n. 489, 501, 653), but in mere falsities (n. 563, 597, 602). But the falsities of their faith do not indeed appear before themselves as darkness, that is, as falsities, but they appear to them as if they were lucid, that is, as truths, after they have confirmed them; but nevertheless while they are viewed from the light of heaven, which discloses all things, they appear as darkness. For which reason, when the light of heaven flows into their dens in hell, the darkness is such that they cannot see one another; on which account every hell is closed so as not to leave a crevice open, and then they are in their own light [lumen]. The reason why they do not appear to themselves to be in darkness but in light, although they are in falsities, is because their falsities, after confirmation, appear to them as truths, hence comes their light; but it is the light of infatuation, such as is the light of the confirmation of what is false. This light corresponds to that to which owls and bats owe their sight, to which

darkness is light and light darkness, yea, to which the sun itself is thick darkness. Such eyes do they have after death, who in the world confirmed themselves in falsities to such a degree as to see falsity as truth and truth as falsity.

(696) And they gnawed their tongues for distress, signifies that they could not endure truths. By distress is not meant distress from falsities, for these do not give them any distress, but distress from truths is meant, thus that they could not endure them. By "gnawing their tongues" is signified that they would not hear truths, "the tongue" signifying the confession of truth, because the tongue serves the thought for speech, and spiritually for confession; "to gnaw the tongue" signifies to detain the thought from hearing truths. That this is the signification of "gnawing the tongue" cannot be confirmed from the Word, by reason that the expression does not occur anywhere else, but it has been granted me to know this from experience in the spiritual world, where, if anyone speaks the truths of faith, those spirits who cannot bear to hear truths keep their tongues between their teeth, and also bite their lips, and induce others likewise to press their tongues and lips with their teeth, and this to such a degree as to produce distress. From these considerations it is evident, that by "gnawing their tongues for distress," is signified that they could not endure truths. That the tongue, as the organ of speech, signifies thought and confession, and also the doctrine of truth, see above (n. 282).

(697) Verse 11. And they blasphemed the God of heaven, because of their distresses and their sores, signifies that

they could not acknowledge the Lord alone to be the God of heaven and earth by reason of repugnances arising from the interior falsities and evils, that spring from the acknowledgment and reception of the dogma concerning faith alone. "To blaspheme the God of heaven," signifies to deny or not to acknowledge the Lord alone to be the God of heaven and earth (n. 571, 582); by "distresses" is signified the distresses of acknowledging it, as above (n. 696), thus repugnances arising from interior falsities, for what is repugnant is a distress. Distress is predicated of falsities; by "sores" are signified interior evils, as above (n. 678); and as interior evils and falsities spring from the acknowledgment and reception of the dogma concerning faith alone, therefore this also is signified.

(698) And they repented not of their works, signifies that although instructed from the Word, still they would not recede from the falsities of faith and the evils of life thence. "Not to repent" signifies not to recede from, as above (n. 693), and by "works" are here signified the falsities of faith, and evils of life thence, as above (n. 641). According to the sense of the letter, neither distresses, nor sores could compel them to repent of their falsities and evils, but it is according to the spiritual sense, that instruction from the Word could not drive them from their falsities and evils, because these are infernal. Hence it appears, that by "They repented not of their works," is signified, that although instructed from the Word, yet they would not recede from their falsities of faith and the evils of life thence. It is said that "works" here signify the falsities of faith and evils of life

thence; and it is so said because falsity of faith precedes, and the evil of life follows. For it is a falsity of faith, that evil does not condemn him who is in faith, thence man lives securely not thinking about any evil, and thus never repents, or does the work of repentance. In like manner, if he persuades himself that works contribute nothing to salvation, but faith alone without them.

(699) Verse 12. And the sixth angel poured out his vial upon the great river Euphrates, signifies influx from the Lord into their interior reasonings, whereby they confirm themselves in justification by faith alone. By "the sixth angel pouring out his vial," is here signified, as before, influx. By "the great river Euphrates" interior reasonings are signified, as above (n. 444, 445); here the interior reasonings of that church, whereby they confirm justification by faith alone, these reasonings being treated of in what now follows.

(700) And the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared, signifies that the falsities of those reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the New Church. By "the water was dried up," is signified that the falsities of their interior reasonings were removed; by "being dried up" is signified that they were removed, and by "water" is signified truths, and, in the opposite sense, falsities (n. 50, 614); here the falsities of interior reasonings, because it was the water of the river Euphrates, by which river such reasonings are signified (n. 699). By "the kings" for whom a way was to be prepared, are signified they who are in truths derived from

good from the Lord (n. 20, 483). By "the rising of the sun" is signified the beginning of the New Church from the Lord, the same as by "morning" (n. 151). By "preparing the way" is signified to prepare for introduction. From these things it is evident, that by "the water was dried up, that the way of the kings from the rising of the sun might be prepared," is signified that the falsities of their interior reasonings were removed with those who are in truths from good from the Lord, and are to be introduced into the New Church. [2] This is the series of the subjects under consideration: It treats here of the consummation or end of the present church, and of the establishment or beginning of the New Church, and of contentions. They of the present church who are in faith alone, are meant by "the dragon," "the beast" and "the false prophet," of which mention is made below. And his contentions with those who will be of the New Church, are meant by "the gathering together of the kings of the earth to battle"; but they who will be of the New Church, with whom they will contend, are meant by those for whom "the water of the river Euphrates was dried up, that the way might be prepared for the kings from the rising of the sun." This involves something similar to the introduction of the sons of Israel into the land of Canaan, with this difference, that for the former the river Jordan was dried up, but for the latter the river Euphrates. The reason why the river Euphrates was dried up for the latter, is, because, here they contend by interior reasonings, which are to be dried up, that is, removed, before introduction can be effected; which also is the cause why their interior reasonings are disclosed in this work; and unless they were disclosed a man unacquainted with them, though intelligent, might easily be seduced.

(701) Verse 13. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, signifies the perception that from the theology founded on the doctrine of a Trinity of Persons in the Divinity, and on the doctrine of justification by faith alone without the works of the law. By “the mouth” is signified doctrine, and thence preaching and discourse (n. 453, 574). By “the dragon” is signified the acknowledgment of three Gods, and of justification by faith alone, and thence the devastation of the church (n. 537). By “the beast out of the sea,” which is here meant, the men of the external church are signified, who are in that acknowledgment and faith (n. 567, 576, 577, 601). By “the false prophet” are signified the men of the internal church, who teach theology from those doctrines; the false prophet is not mentioned before, but “the beast out of the earth” which is now so called, see above (n. 594). Now as all these things are signified by “the dragon,” “the beast out of the sea,” and “the false prophet,” which here is “the beast out of the earth,” it follows that by “I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,” is signified a perception that is from the theology founded on the doctrine of the Trinity of Persons in the Divinity, and on the doctrine of justification by faith alone without the works of the law.

(702) Three unclean spirits like frogs, signifies there arise mere reasonings and cupidities of falsifying truths. By "spirits" the same is here signified as by demons, because it is presently said that they were "spirits of demons," and by "demons," are signified the lusts of falsifying truths (n. 458). By "three" are signified all (n. 400, 505), here therefore mere; by "frogs" are signified reasonings from lusts, because they croak, and have itching desires; hence it is plain, that by "the three unclean spirits like frogs," are signified mere reasonings and lusts of falsifying truths. "Frogs" here have a like signification with "the frogs of Egypt," because the devastation of the church with the Egyptians is in like manner described by the miracles performed, concerning which it is thus written in Moses: Aaron stretched out his hand over the waters of Egypt, and the frogs came up, and covered the land, and afterwards the frogs were removed, and remained in the river only (Exod. 8:5-14; Ps. 78:45; 105:30). The reason why frogs were produced from the waters of Egypt, and remained in the river, was, because the waters in Egypt, and especially the waters of its rivers, signified the falsities of doctrine from which they reasoned.

(703) Verse 14. For they are the spirits of demons, signifies that they were cupidities of falsifying truths, and of reasoning from falsities. That by "demons" are signified the cupidities of falsifying truths, see above (n. 458), and as they were "like frogs," they were also the cupidities of reasoning from falsities, as above (n. 702).

(704) Doing signs to go away unto the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God Almighty, signifies attestations that their falsities are truths, and the stirring up of all in the whole of that church who are in the same falsities, to impugn the truths of the New Church. That "to do signs" is to testify and also to make attestation that a thing is true, see above (n. 598, 599), here that their falsities are truths. By "the kings of the earth and of the whole world," are signified they who are principally in falsities from evil, here all who are in the same falsities in the whole church; for by "kings" are signified they who are in truths from good, and, in the opposite sense, they who are in falsities from evil (n. 483). By "the earth" is signified the church (n. 285); in like manner, by "the world" (n. 551). By "going away to gather them together to battle," is signified to incite them to combat or to attack; for by "war" is signified spiritual war, which is of falsity against truth, and of truth against falsity (n. 500, 586). The reason why it means to attack the truths of the New Church is because it is called "the great day of God Almighty," and by that day the coming of the Lord is signified, and then the New Church; that this is the signification of "the great day" will be seen presently. It is said that "the spirits of demons" would do this, because they signify the cupidities of falsifying truths, and of reasonings from falsities, as above (n. 703). From these things it is evident, that by "spirits of demons doing signs to go away unto the kings of the earth and of the whole world, to gather them together to the

battle of that great day of God Almighty," are signified attestations by those who are meant by "the dragon," "the beast," and "the false prophet," as above (n 701, 702), that their falsities are truths, and the stirring up of all those in the whole church, who are in the same falsities, to attack the truths of the New Church.[2] That "the great day of God Almighty" signifies the coming of the Lord, and then the New Church, is evident from many passages in the Word, as from these: In that day Jehovah alone shall be exalted (Isa. 2:11). In that day Israel shall stay upon Jehovah, the Holy One of Israel, in truth (Isa. 10:20). In that day shall the nations seek the Root of Jesse, and His rest shall be glory (Isa. 11:10). In that day shall the eyes have respect unto the Holy One of Israel (Isa. 17:7, 9). In that day shall they say, Lo, this is our God; we have waited for Him; that He should save us (Isa. 25:9). My people shall know My name, and in that day they shall know that I am He that doth speak, behold, it is I (Isa. 52:6). Alas, the great day of Jehovah, and there shall not be like it (Jer. 30:7). Behold, the days come in which I will make a new covenant, and in which the city of Jehovah shall be built (Jer. 31:27, 31, 38). In those days I will make a just Branch to grow up unto David (Jer. 33:15). They shall not stand in the battle of the day of Jehovah (Ezek. 13:5). In that day shall Michael the great prince rise up, who standeth for the sons of his people. In that day shall everyone who is found written in the book be delivered (Dan. 12:1). In that day thou shalt call me, My husband. In that day I will make a covenant with them. In that day I will hear (Hos. 2:16, 18, 21). Behold, I send Elijah before the great day of Jehovah cometh (Mal. 4:5). In that day Jehovah shall save his people as a flock (Zech. 9:16). In that day shall Jehovah protect the inhabitants of Jerusalem (Zech. 12:8). Behold, the day of Jehovah cometh. One day which shall be known to Jehovah. In that day there shall be one Jehovah, and His name one. In that day shall there be a great tumult. In that day there shall be upon the bells of the horses, Holiness to Jehovah (Zech. 14:1, 4, 6-9, 13, 20-21). Besides these places there are many more, in which the Lord’s coming and the New Church from Him at that time are meant by “the day of Jehovah”; as in these: Isa. 4:2; 19:16, 18, 21, 24; 20:6; 22:20; 25:9; 28:5; 29:18; 30:25-26; 31:7; Jer. 3:16-18; 23:5-7, 12, 20; 50:4, 20, 27; Ezek. 24:26, 27; 29:21; 34:11-12; 36:33; Hos. 3:5; 6:1, 2; Joel 2:29; 3:1, 14, 18; Obad. 15; Amos 9:11, 13; Micah. 4:6; Hab. 3:2; Zeph. 3:11, 16, 19, 20; Zech. 2:11; Ps. 72:7, 8. And that day is called “the day of Jehovah” (Joel 1:15; 2:1-2, 11; Amos 5:13, 18, 20; Zeph. 1:7, 14; 2:2-3; Zech. 14:1 and elsewhere). Since the consummation of the age, that is, the end of the old church, takes place when the coming of the Lord, and the commencement of the New Church exists, therefore by “the day of Jehovah,” in many passages, is also signified the end of the former church, and it is said that then there will be rumors, tumults, and wars, which passages are adduced in the Doctrine of the New Jerusalem concerning the Lord (n. 4, 5).

(705) Verse 15. Behold, I come as a thief; happy is he that is awake and keepeth his garments, signifies the Lord’s coming, and then heaven to those who look to Him, and

remain in a life according to His commandments, which are truths of the Word. That "to come as a thief," when said of the Lord, signifies His advent, and then those will have heaven who have lived well, and those who have lived wickedly will have hell, see above, (n. 164). That he is called "happy" who receives eternal life (n. 639). "To watch" signifies to live spiritually, that is, to be in truths and in a life according to them, and to look to the Lord (n. 158); and "to keep his garments" signifies to remain therein even to the end of life; for "garments" signify investing truths (n. 166, 212, 328), thus the Lord's commandments in the Word, for these are truths. Now these things follow in their order from what precedes; for what precedes relates to the Lord's advent, and to the New Church; as also to the opposition it will meet with from those who are of the Old Church; and inasmuch as combat is at hand, they who are in truths from the Word are admonished to remain in them, lest they succumb in battle, spoken of in the next verse.

(706) Lest he walk naked and they see his shame, signifies, lest they should be with those who are in no truths, and their infernal loves should appear. "To walk naked," signifies to live without truths. "The shame of nakedness," or the secret parts, signifies unclean loves, which are infernal loves; and inasmuch as it is said, "lest they see his shame," it signifies lest they should appear. That by "nakedness" is signified ignorance of truth, and by "shame of nakedness" infernal love, see above (n. 213). These things are said for those who will be of the Lord's New Church, that they may learn truths and remain in them, for

without truths their connate evils, which are infernal loves, cannot be removed. A man may, indeed, live like a Christian without truths, but this only before men, but not before angels. The truths which they should learn relate to the Lord, and to the commandments according to which they should live.

(707) Verse 16. And he gathered them together into the place called in Hebrew Armageddon, signifies a state of combat of falsities against truths, and a desire to destroy the New Church, springing from the love of dominion and preeminence. "To gather together into a place," here to battle, signifies to excite to combat from falsities against truths. It is the state of combat, because "place" signifies the state of a thing. That it is from the purpose of destroying the New Church, is because combat between the Old Church and the New is meant, and the purpose of the combat is to destroy. What is signified by "Armageddon" will be told below. It has been said before, that: The dragon went away to make war with the rest of the seed of the woman, that keep the commandments of God, and have the testimony of Jesus Christ (Rev. 12:17); Also that: It was given to the beast out of the sea to make war with the saints (Rev. 13:7). And in this chapter that: The spirits of demons that went out of the mouth of the dragon, of the beast, and of the false prophet, went away to the kings of the earth, to gather them together to the war of that great day of God Almighty (Rev. 16:13-14). Here the battle itself is now treated of, the success of which is not described, but only its state, which is signified by "Armageddon." [2] By

“Armageddon” is signified in heaven the love of honor, of dominion, and of supereminence; and also in the Hebrew language by Aram or Arom loftiness is signified, and love from loftiness is by “Megiddo” in the ancient Hebrew language, as is manifest from its signification in the Arabic language. The same is signified by “Hadadrimmon in the valley of Megiddo” in Zechariah 12:11. In that chapter the coming of the Lord is also treated of, and the end of the Jewish Church at that time, and the beginning of a New Church to be established by the Lord, and also the collision between those churches; on which account the expression “in that day” so often occurs in that chapter; and by “that day” is signified the Coming of the Lord, as above (n. 704). That it may be seen, I will adduce the passages: In that day I will make Jerusalem a stone of burden unto all peoples. In that day I will smite every horse with astonishment and his rider with madness. In that day I will make the leaders of Judah like a furnace of fire in wood. In that day Jehovah will protect the inhabitants of Jerusalem, that those driven out may be among them. In that day I will seek to destroy all the nations that come against Jerusalem (Zech. 12:3-4, 6, 8-9). And lastly: In that day there shall be a wailing in Jerusalem like the wailing in Hadradrimmon in the valley of Megiddo (Zech 12:11). And in the following chapter: In that day a fountain shall be opened to the house of David and to the inhabitants of Jerusalem. In that day the prophets shall be ashamed, and shall put on a garment of hair, that they may deceive (Zech. 13:1, 4). [3] By “that day” is signified the coming of the Lord and then the end of the Old Church and the beginning of a New Church, as was said above. But what is signified there by “the valley of Megiddo” cannot be seen, unless the series of things in that chapter and the two following in that prophet be disclosed by means of the spiritual sense; which, as it has been disclosed to me, shall be explained, but in a brief summary. In the twelfth chapter of Zechariah it is described in the spiritual sense: That the Lord is about to form a New Church (Zech. 12:1). That there will then be nothing of doctrine in the Old Church, and that therefore they will flee from it (Zech. 12:2-3). That there will no longer be any understanding of truth, only with those who are in the Word, and who are of the New Church (Zech. 12:4). That these will learn the good of doctrine from the Lord (Zech. 12:5). That the Lord will then destroy all falsities by the truths of the Word, lest the doctrine of the New Church should teach anything else but the truth (Zech. 12:6-7). That the church will then be in doctrine concerning the Lord (Zech. 12:8). That He will destroy all and all things that are contrary to that doctrine (Zech. 12:9); And that then there will be a New Church from the Lord (Zech. 12:10). And that then each and everything of the church will be in mourning (Zech. 12:10-14). These are the contents of chapter 12 in the spiritual sense. [4] The contents of chapter 13 are these: That the Word will be for the New Church, and will be opened to them (Zech. 13:1). That falsities of doctrine and worship will be altogether destroyed (Zech. 13:2-3). That the old prophetic or doctrinal teaching is to cease, and that there will no longer be falsities of doctrine (Zech. 13:4-5). That the Lord will be slain by those who are in the Old church, from their intention to disperse them that believe in Him (Zech. 13:6-7). That they who are of the vastated church will perish, and that those who are of the New Church are to be purified and taught by the Lord (Zech. 13:8-9). These are the contents of chapter 13 in the spiritual sense. [5] The contents of chapter 14 are these: The Lord's combats against the evil, and their dispersion (Zech. 14:1-5). That then there will be no truth, but there will be Divine truth from the Lord (Zech. 14:6-7). That the Divine truth will proceed from the Lord (Zech. 14:8-9). That truth will be multiplied in the New Church, nor will there be any falsity of evil there (Zech. 14:10-11). That he who combats against those truths, will give himself up to falsities of every kind (Zech. 14:12). That then will be the destruction of all things of the church (Zech. 14:13-15). That they will then approach to the worship of the Lord, even from the Gentiles who are external natural (Zech. 14:16-19). And that then there will be intelligence from the good of charity, from which will be their worship (Zech. 14:20-21). These are the contents of the three chapters, 12-14 of Zechariah, in the spiritual sense, disclosed because in them also the last state of the Old Church and the first state of the New Church are treated of. And as it is said that "they are to be gathered together into a place called in Hebrew Armageddon," it is evident that the same things were said in this prophet concerning the last state of the church of this day and the first state of the New Church. By "Armageddon" is signified, as was said, the love of honor, of dominion, and of supereminence; for from that is the combat, and from that and on account of it is lamentation which is described there (Zech. 12:11-14). The like is also signified by "Megiddo" (2 Kings 23:29-30; 2 Chron. 35:20-24); but in the spiritual sense.

(708) Verse 17. And the seventh angel poured out his vial into the air, signifies influx from the Lord into all things collectively with the men of the church of the Reformed. By "the seventh angel pouring out his vial" is here signified influx as before. By "the air" is signified all the things of perception and thought, thus of their faith; thence also the general quality of all those there, who are in faith separate from charity: for by "the air" their respiration is signified; and respiration corresponds to the understanding, and thus to perception and thought, and also to faith; because faith is of thought according to the perception of the understanding. That there is this correspondence, and that everyone in the spiritual world breathes according to his faith, as been fully shown in The Angelic Wisdom concerning the Divine Love and Wisdom, in chapter 5.

(709) And there went forth a great voice out of the temple of heaven from the throne, saying, It is done, signifies that it was thus made manifest by the Lord, that all the things of the church were devastated, and that the Last Judgment was now at hand. By "a great voice going forth out of the temple of heaven" is signified a manifestation from the Lord out of the inmost of heaven; by "a great voice" is signified manifestation; and by "the temple of heaven" the inmost of heaven is signified, from which the influx is (n. 669). It is

said “out of the throne,” because heaven is signified by “the throne,” and likewise judgment; that it signifies heaven, see n. 221, 222; and judgment, n. 229: and this because it is now made manifest that all things of the church were devastated, and thus that its end has come; and at the end of a church a judgment is executed: wherefore this is said when the last angel “poured out his vial from the temple of heaven from the throne.” By “It is done” is signified that it is consummated; that is, that all things of the church are devastated; see above (n. 676).

(710) Verse 18. And there were voices and lightnings and thunders, signifies reasonings, falsifications of truth, and arguments from the falsities of evil in the church among those who are in faith alone, and refuse to reflect upon the evils in themselves, since they do not wish to recede from them if they know them. That by “voices,” “lightings,” and “thunders” are signified reasonings, falsifications of truths, and arguments from falsities, may be evident from what is said above (n. 396, 530), and from similar things there. That they who are in faith separate from the works of the Law, and thence in evils of life, refuse to reflect upon the evils in themselves, because they do not wish to recede from them if they know them, is manifest without explanation. Experience teaches this; for evils are delights because they are loves and no one wishes to recede from delights unless he looks to the life after death, and first to hell to see what it is, and afterwards to heaven, what that is, and thinks of them aside from any evil act. If he then looks to the Lord also, and thinks, “What is the temporal in

comparison with the eternal? Is it not as nothing?" He can then reflect upon his evils, and wish to know them, and to recede from them. But if he had confirmed himself in faith alone, he will then say in his heart, Our theological faith, that God the Father has mercy for the sake of the Son who suffered for our sins, if I supplicate this with some confidence, it effects all things; he then does not reflect upon any evil in himself; he also says with himself from that faith, that evil does not condemn, and that salvation is pure mercy, besides other similar things: he thus remains in his evils, and delights himself in them even to the end of life. Such are the reasonings, the falsifications of truth, and the arguments from the falsities of evil, which are here signified by "the voices, the lightnings, and the thunders."

(711) And there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great, signifies as it were shakings, convulsions, overturnings, and the drawing down from heaven, of all the things of the church. That by "an earthquake" changes in the state of the church are signified, may be seen above (n. 331): and as earthquakes are lighter and more severe, here the most severe, because it is said that such an earthquake had not occurred since men were made, it is manifest that by "the earthquake" here are signified the shakings, convulsions, and overturnings of all things in the church, and the drawing of them down from heaven. It is also said of the dragon, who is called the old serpent, the Devil, and Satan, that: His tail drew down from heaven the third part of the stars, and cast them unto the earth (Rev. 12:4). In

like manner of the he-goat (Dan. 8:10-12). The Lord also says of the end of this church: There shall then be great affliction, such as was not from the beginning of the world to this time, nor ever shall be (Matt. 24:21). The end of the church is also described in the prophets by the shakings, overthrowings, and castings down, of the earth, and by other things which relate to earthquakes.

(712) Verse 19. And the great city was divided into three parts, and the cities of the nations fell, signifies that that Church as to doctrine was altogether destroyed by them, and likewise all the heresies which have emanated from it. That the doctrine of the church is signified by “a city,” or what is the same, the church as to doctrine, may be seen above (n. 194, 501, 502): hence by “the cities of the nations” are signified the heretical doctrines or heresies which have emanated from it, which are many. By “being divided into three parts” is signified to be altogether destroyed; for by “being divided” in the Word is signified to be dissipated, because in that case they do not cohere, and by “three” is signified all and the whole (n. 400, 505); hence by “being divided into three parts” is signified to be altogether destroyed. By “falling,” which is said of the cities of the nations, is also signified to be destroyed. It is said that “the city was divided into three parts,” and that “the cities of the nations fell,” because an earthquake was mentioned just before, in which such effects have place. By “the great city” is meant the great city spoken of above (chap. 11:8), which is there called “Sodom and Egypt,” as may be seen above (n. 501-504). The reason why “a city”

signifies doctrine, and thence “cities” signify doctrinals, is, because by “land,” and particularly by “the land of Canaan,” is signified the church; and since the church is a church from doctrine and according to it, therefore by “cities” are signified doctrinals. These were also taught in cities, because in them were synagogues, and in Jerusalem was the temple; hence it is that by Jerusalem is signified the church as to doctrine in a universal sense.

(713) And great Babylon came in remembrance before God, to give unto her the cup of the wine of the wrath of His anger, signifies then the destruction also of the dogmas of the Roman Catholic religion. By “Babylon” as a city, as here, is signified that religious persuasion as to its dogmas and doctrinals (n. 631). By “giving her the cup of wine of the wrath of the anger of God,” is signified to devastate until there is nothing but evil and falsity; that this is meant by “the cup of the wine of the wrath of the anger of God,” see above (n. 631, 632).

(714) Verse 20. And every island fled away, and the mountains were not found, signifies that there was no longer any truth of faith nor any good of love.] 714b. Verse 21. And great hail as of the weight of a talent cometh down from heaven upon men, signifies direful and atrocious falsities, by which every truth of the Word, and thence of the church, is destroyed. That “hail” signifies falsity destroying truth and good, may be seen above (n. 399); and because it is said “great hail as of the weight of a talent,” is signified direful and atrocious falsities, by which every truth and good of the Word and thence of the church is

destroyed. The reason why it is said "of the weight of a talent" is because a talent was the largest weight of silver and also of gold; and by "silver" is signified truth, and by "gold" good, and in the opposite sense falsity and evil (n. 211). Its being said that "the hail cometh down from heaven upon men," is according to the appearances from which and from correspondences is the literal sense of the Word. This is similar to what was said before of "the plagues," that "they were poured out from heaven upon men by angels" when yet they are truths and goods sent down by the Lord, which among those who are below, are turned into falsities and evils (n. 673). In the spiritual world also, among those who are engaged in reasonings from falsities against the truths of the Word, hail sometimes appears to come down, and upon others sulphur and fire, and because these appear in the atmosphere above them, and come as it were from heaven, therefore from that appearance it is said that such hail came down from heaven.

(715) And men blasphemed God because of the plague of hail; for the plague thereof was exceeding great signifies that because they had confirmed themselves in such falsities, they have denied truths to that degree as not to be able to acknowledge them, by reason of the repugnances arising from their interior falsities and evils. "To blaspheme" God signifies to deny and not to acknowledge the Lord alone to be the God of heaven and earth (n. 571, 582, 697) and in like manner the truth of the Word; "for the plague thereof was exceeding great," signifies by reason of those direful and atrocious falsities from the confirmed

dogma of justification by faith alone (n. 714). The reason why they cannot acknowledge truths on account of those falsities, is, because the confirmation of falsity is the denial of truth. It appears as if it was meant that “the plague of hail” was so great, that from torment or pain they blasphemed God when it fell upon them; but this is not meant, but that they could not acknowledge truths on account of falsities; in like manner as before in this chapter, where it is said that they blasphemed the name of God “on account of the heat” (verse 9); and that “they blasphemed the God of heaven because of their distresses and sores” (verse 11); the explanation of which may be seen (n. 692, 697).

(716) To the above I will add this Relation. In the spiritual world I spoke with some English bishops concerning the small works published there at London in the year 1758, which were Concerning Heaven and Hell, Concerning the New Jerusalem and Its Heavenly Doctrine, Concerning the Last Judgment, Concerning the White Horse and Concerning the Earths in the Universe; which small works were sent as a gift to all the bishops, and to many of the nobles or lords. They said that they received them, and saw them, but did not think them worthy, although skillfully written; and likewise that they persuaded as many as they could not to read them. I asked, “Why so, when yet there are there arcana concerning heaven and hell, and concerning the life after death, and more things most worthy of attention, which have been revealed by the Lord for those who will be of His New Church, which is the New

Jerusalem?" But they said, "What is this to us?" and they poured out vituperations against them as formerly in the world. I heard them. And then these things were read before them from Revelation: And the sixth angel poured out his vial upon the great river Euphrates, and the water of it was dried up, that the way of the kings from the rising of the sun might be prepared; and I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet three unclean spirits like frogs; for they are spirits of demons doing signs to go away unto the kings of the earth and of the whole world, to gather them together unto the battle of that great day of God Almighty; and He gathered them together unto the place called in Hebrew Armageddon (Rev. 16:12-16). This was explained before them; and it was said that they, and similar persons elsewhere, were meant by these things. [2] The king, grandfather to the king now reigning, heard from heaven these things which were said to the bishops; and being somewhat indignant said, "What is this?" And then a certain one of them, who had not made one with them in the world, turned to the king, and said, "These, whom you now see with your eyes, thought in the world, and hence also think now, of the Lord's Divine Human as of the human of a common man, and attribute all salvation and redemption to God the Father, and not to the Lord, except as a cause for the sake of which they are. For they believe in God the Father, and not in His Son, although they know from the Lord, that it is the will of the Father, that they should believe in the Son; and that they who believe in the

Son should have eternal life; and that they who do not believe in the Son, will not see life. Besides this, they cast out charity, which is done by the Lord through man as by him, from the smallest part in salvation." [3] Speaking further with the king, he exposed the hierarchy which many of them continually affect and also exercise, which they strengthen by conjunction and combination with all of their order, by means of emissaries, internuncios, letters, and conversations, upheld by ecclesiastical and at the same time political authority; from which they almost all hold together like one bundle. And it is also effected by that hierarchy, that the above-named works for the New Jerusalem, though published at London, and sent to them as a gift, have been so shamefully rejected, that they have not even been held worthy to be named among the books of their catalogue. On hearing this the king was astonished, especially at their thinking so of the Lord, who yet is the God of heaven and earth, and of charity, which yet is religion itself. And then the interiors of their mind and faith were laid open by light let in from heaven; and the king saw, and then said, "Depart; alas, who can grow so callous against hearing anything concerning heaven and eternal life?" [4] The king then inquired, whence so universal an obedience was paid to them by the clergy; and it was said that it was from the authority conceded to every bishop in his diocese, of nominating to the king only one candidate to the churches, and not three, as in other kingdoms. Also that from that power they had the influence to advance their dependents to higher honors and larger incomes, each one according to the obedience which he manifests. It was also disclosed how far that hierarchy might go, and that it might advance so far that dominion would be the essential, and religion formal. The ardor of these for dominion was also laid open, and viewed by the angels; and it was seen to exceed the ardor for dominion of those who are in secular authority.

(717)

Revelation 17

1. AND THERE came one of the seven angels that had the seven vials and spoke with me, saying unto me, Come; I will show thee the judgment of the great harlot, that sitteth upon many waters; 2. With whom the kings of the earth have committed whoredom, and the inhabitants of the earth have been made drunk with the wine of her whoredom. 3. And he carried me away in the spirit into the wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. 4. And the woman was arrayed in purple and scarlet, and inwrought with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and uncleanness of her whoredom. 5. And upon her forehead was a name written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth. 6. And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus; and when I saw her, I wondered with great wonder. 7. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. 8. The beast that thou sawest, was, and is not; and is about to come up out of the abyss, and to go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world,

seeing the beast that was and is not, and yet is. 9. This is the mind that hath wisdom. The seven heads are seven mountains, where the woman sitteth upon them. 10. And they are seven kings; five have fallen, and one is, and the other is not yet come; and when he is come, he must remain a short time. 11. And the beast that was, and is not, is himself the eighth, and is of the seven; and he goeth into perdition. 12. And the ten horns which thou sawest are ten kings, who have not yet received a kingdom; but they receive authority as kings one hour with the beast. 13. These have one mind, and they shall give over their power and authority unto the beast. 14. These shall fight with the Lamb; but the Lamb shall overcome them; for He is the Lord of lords and King of kings; and they who are with Him are called, chosen, and faithful. 15. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues. 16. And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her up with fire. 17. For God gave into their hearts to do His mind, and to do one mind, and to give their kingdom unto the beast, until the words of God shall be consummated. 18. And the woman whom thou sawest is the great city that hath a kingdom over the kings of the earth. THE SPIRITUAL SENSE The contents of the whole chapter Concerning the Roman Catholic religion: It is described in what manner it had falsified the Word, and thence had perverted all the truths of the church (verses 1-7); how it had falsified and perverted them with those who were subject to its dominion (verses 8-11); that it was less with those who had not thus subjected themselves to its dominion (verses 12-15). Concerning the Reformed: That they had withdrawn themselves from the yoke of its domination (verses 16-17); concerning its domination still (verse 18). The contents of each verse Verse 1. "And there came one of the seven angels that had the seven vials, and spoke with me" signifies influx and revelation now from the Lord out of the inmost of heaven, concerning the Roman Catholic religion (n. 718). "Saying unto me, I will show thee the judgment of the great harlot that sitteth upon many waters," signifies revelation concerning that religion as to its profanations and adulterations of the truths of the Word (n. 719). Verse 2. "With whom the kings of the earth committed whoredom," signifies that it has adulterated the truths and goods of the church which are from the Word (n. 720). "And the inhabitants of the earth have been made drunk with the wine of her whoredom," signifies insanity in spiritual things from the adulteration of the Word with those who are in that religion (n. 721). Verse 3. "And he carried me away in the spirit into the wilderness," signifies that he was carried in a spiritual state to those with whom all things of the church were devastated (n. 722). "And I saw a woman sitting upon a scarlet beast, full of names of blasphemy," signifies that religion founded upon the Word profaned by them (n. 723). "Having seven heads and ten horns," signifies intelligence from the Word, holy at the beginning, afterwards none, and at length insanity, and much power from the Word continually (n. 724). Verse 4.

"And the woman was arrayed in purple and scarlet," signifies the celestial Divine good and Divine truth, which are of the Word, among them (n. 725). "And inwrought with gold and precious stones," signifies spiritual Divine good and Divine truth, which are of the Word, with them (n. 726). "And pearls," signifies the knowledges of good and truth, which are of the Word, with them (n. 727). "Having a golden cup in her hand, full of abominations and uncleanness of her whoredom," signifies that religion from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities (n. 728). Verse 5. "Upon her forehead written, Mystery, Babylon the great, the mother of whoredoms and abominations of the earth," signifies the Roman Catholic religion, as to its interior quality, which is concealed, that from its origin, from the love of dominating, from the love of self over the holy things of the church and over heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things which are of the Word and thence of the church (n. 729). Verse 6. "And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus," signifies that religion insane from adulterated and profaned Divine truths and goods of the Lord, of the Word, and thence of the church (n. 730). "And when I saw her I wondered with great wonder," signifies astonishment that that religion is such interiorly, when yet it appears otherwise exteriorly (n. 731). Verse 7. "And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns," signifies the disclosure of what the things which precede and were seen signify (n. 732). Verse 8. "The beast which thou sawest was, and is not," signifies the Word acknowledged as holy with them, and yet really not acknowledged (n. 733). "And is about to come up out of the abyss, and to go into perdition," signifies deliberation at different times in the Papal Consistory respecting the reception and reading of the Word by the laity and the common people, but rejected (n. 734). "And they that dwell on the earth shall wonder, whose names were not written in the Lamb's book of life from the foundation of the world, seeing the beast which was, and is not, and yet is," signifies the amazement of those who are of that religion, all who from its establishment have aimed at dominion over heaven and earth, that the Word, although thus rejected, still is (n. 735). Verse 9. "This is the mind that hath wisdom," signifies that this is the interpretation in the natural sense, but for those who are in the spiritual sense from the Lord (n. 736). "The seven heads are seven mountains, where the woman sitteth upon them (verse 10): and they are seven kings," signifies the Divine goods and Divine truths of the Word, upon which that religion is founded, destroyed in time, and at length profaned (n. 737). "Five have fallen, and one is, and the other is not yet come; and when he is come, he must remain a short time," signifies that all the Divine truths of the Word have been destroyed except this one, that all the power in heaven and in earth was given to the Lord; and except another, which has not yet come into question, but will not remain, which is, that the Lord's Human is Divine (n. 738). Verse 11. "And the beast, that was, and is not, is himself the eighth, and is of the seven, and he goeth into perdition," signifies that the Word, as explained above, is the Divine good itself, and that it is the Divine truth; and that it is taken away from the laity and the common people, lest the profanations and adulterations made in it by their leaders should appear, and they should on that account recede (n. 739). Verse 12. "And the ten horns are ten kings, who have not yet received a kingdom," signifies the Word as to power from Divine truths with those who are in the kingdom of France, and are not so much under the yoke of the Papal dominion; with whom however there has not yet been formed a church fully separated from the Roman Catholic religion (n. 740). "But they receive authority as kings one hour with the beast," signifies that the Word has power with them, and they by the Word are as if they were in its Divine truths (n. 741). Verse 13. "These have one mind, and they shall give their power and authority to the beast," signifies that they acknowledge unanimously that government and dominion over the church are solely through the Word (n. 742). Verse 14. "These shall fight with the Lamb, but the Lamb shall overcome them; for He is the Lord of lords and King of kings," signifies the Lord's combat with them concerning the acknowledgment of His Divine Human, because in it the Lord is the God of heaven and earth, and is also the Word (n. 743). "And they who are with Him are called, chosen, and faithful," signifies that they who approach and worship the Lord alone are they that come into heaven, as well they who are in the externals of the church as they that are in its internals and inmosts (n. 744). Verse 15. “And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues,” signifies that they are under the Papal dominion, but in the truths of the Word variously adulterated and profaned by that religion, who are of its varieties of doctrine and discipline, and its varieties of religion and confession (n. 745). Verse 16. “And the ten horns which thou sawest upon the beast, these shall hate the harlot,” signifies the Word as to power from Divine truths with the Protestants, who have altogether cast off from themselves the yoke of the Papal dominion (n. 746). “And shall make her desolate and naked,” signifies that they will put off from themselves its falsities and evils (n. 747). “And shall eat her flesh, and burn her up with fire,” signifies that from hatred they will condemn and destroy from among themselves the evils and falsities which are proper to that religion, and will hold that religion itself accursed, and will blot it out from among them (n. 748). Verse 17. “For God gave into their hearts to do His mind, and to do one mind, and to give their kingdom unto the beast,” signifies judgment with them from the Lord, that they should altogether repudiate and hold accursed the Roman Catholic religion, and should destroy and root it out from among themselves; and the unanimous judgment, that they should acknowledge the Word, and should found the church upon it (n. 749). “Until the words of God should be consummated,” signifies until all the things which have been foretold concerning them shall be fulfilled (n. 750). Verse 18. “And the woman whom thou sawest is the great city that hath a kingdom over the kings of the earth,” signifies that the Roman Catholic religion reigns as to doctrine in the Christian world, and also still in some measure among the Reformed, although they are not under the Papal dominion. THE EXPLANATION Verse 1. What goes before, from chapter 7 to chapter 16, inclusive, treats of the Reformed; this chapter and the next treat of the Papists, among whom they who have claimed to themselves the power of opening and shutting heaven are meant by “Babylon.” Here therefore it shall first be said what is specifically meant by “Babylon.” By “Babylon” or “Babel” is meant the love of dominion over the holy things of the church from self-love, and because that love ascends in proportion as the reins are relaxed to it, and as the holy things of the church are also the holy things of heaven, therefore by “Babylon” or “Babel” is also signified dominion over heaven. And because this love thus acts the part of the devil, because it aspires to the same things, it cannot do otherwise than profane things holy, by adulterating the goods and truths of the Word, therefore by “Babylon” or “Babel” is also signified the profanation of what is holy, and the adulteration of the good and truth of the Word. Such is the signification of “Babylon” here in Revelation, and of “Babel” in the prophetic and historical Word, in these passages: Concerning Babel: Behold the day of Jehovah cometh cruel; the stars of the heavens and the constellations thereof shall not shine with their light; the sun is darkened in his rising, and the moon shall not cause her light [lumen] to shine. I will cause the exaltation of the proud to cease, and I will humble the pride of the violent. Babel, the ornament of kingdoms, shall be as God's overthrow of Sodom and Gomorrah; the tziim shall lie there, their houses shall be filled with the ochim, and the daughters of the owl shall dwell there, and the satyrs shall dance there; the ijim shall answer in her palaces, and the dragons in the palaces of her delights (Isa. 13:1, 9-11, 19, 21-22). Besides many other things in the whole of the chapter. Thou shalt declare this parable concerning the king of Babel: Thy magnificence is brought down into hell; thou hast fallen from heaven, O Lucifer, thou hast said in thy heart, I will ascend the heavens, above the stars of God I will exalt my throne, I will ascend above the heights of the cloud, I will become like the Most High; but yet thou shalt be brought down to hell; I will rise against thee, and will cut off from Babel the name and residue (Isa. 14:4, 11-15, 22). Besides more things in the whole chapter. Jehovah hath spoken against Babel: Your mother was exceedingly ashamed, she that brought you forth was suffused with shame; behold, the last end shall be a wilderness, a dry land, and a desert. Set yourselves in array against Babel round about, shoot against her, spare no arrows; how is Babel become a desolation among the nations! She acted insolently against Jehovah, against the Holy One of Israel. A drought is upon her waters, that they may dry up, because it is a land of graven images, and it glories in horrible things; therefore the ziim shall dwell there with the ijim, and the owls shall dwell therein, as God's overthrow of

Sodom and Gomorrah (Jer. 50:1, 12, 14, 23, 29, 31, 38-40). Besides many other things concerning “Babel” in that whole chapter. Babel is a cup of gold in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore they are mad; forsake her, for her judgment hath reached to the heavens, and hath lifted itself up even to the clouds; behold, I am against thee, O destroying mountain, that destroyest the whole earth. I will roll thee down from the rocks, and will make thee a mountain of burning. I will visit upon Bel in Babel; I will bring forth his morsel out of his mouth, that the nations may no longer flow together unto him; yea the wall of Babel shall fall. Behold the days are coming, in which I will visit upon the graven images of Babel, that her whole land may be ashamed. Though Babel should ascend into the heavens, and though she should fortify the high places of her strength, from Me shall wasters come. Yea, I will make drunk her princes and her wise ones, and her leaders, and her primates, that they may sleep the sleep of an age, and not awake (Jer. 51:1, 7, 9, 25, 44, 47, 53, 57). Besides many other things concerning “Babel” in that whole chapter. Come down and sit in the dust, O virgin daughter of Babel, sit on the earth; there is no throne; take the millstones and grind meal; uncover the thigh, pass over the streams, thy nakedness shall be uncovered, thy disgrace shall be seen. Thou hast said, I shall be mistress to eternity; thou didst not remember the end; thou hast trusted in thy wickedness; thou hast said, No one seeth me; thy wisdom and thy knowledge hath seduced thee, when thou saidst in thy heart, I, and there is none else like me; devastation shall come suddenly, thou shalt not know; persist in thy enchantments, in the multitude of thy sorceries, in which thou hast labored from thy youth, peradventure they will be able to profit, peradventure thou shalt become terrible (Isa. 47:1-3, 7, 10-12). Besides other things concerning “Babel” in that chapter. Similar things are signified by: The city and tower whose head was in heaven, which they that came from the east attempted to build in the valley of Shinar, whose speech Jehovah descending from heaven confounded; whence the name of the place was called “Babel” [confusion] (Gen. 11:1-9). Similar things are signified by the following passages in Daniel: By the statue seen by Nebuchadnezzar king of Babel, the feet of which were partly iron and partly clay, which the stone cut out not by a hand smote and ground to pieces, and all the parts of the statue became as the chaff in the threshing floors; and the stone became a great rock (Dan. 2:31-47). By the great image which Nebuchadnezzar king of Babel made, and commanded that they should fall down and adore before it; and that they who would not should be cast into the furnace of fire (Dan. 3:1-7 seq.). By the tree that grew until its height reached unto heaven, and the sight of it unto the end of the earth, which a watcher and a holy one, coming down from heaven, commanded to hew down, to cut off, to strip off, and to scatter; and because the king of Babel was represented by it, it came to pass that he was driven away from man, dwelt with the beasts, and ate the herbage like an ox (Dan. 4:1 to the end). By Belshazzar king of Babel drinking wine with his nobles, wives, and concubines, out of the vessels of gold and silver of the temple of Jerusalem, and praising the gods of gold, silver, brass, iron, and stone; on account of which there was a writing on the wall, and the king himself was slain the same day (Dan. 5:1 to the end). By the decree of Darius the Mede, king of Babel; that no one for thirty days should seek anything from God or man, but from the king alone; if otherwise, he should be cast into the den of lions (Dan. 6:8 to the end). And by the four beasts seen by Daniel to come up out of the sea, of which the fourth, terrible, strong, having great teeth of iron, it devoured and crushed in pieces, and trampled the residue with his feet; and that then the judgment was set, and the books were opened, and the beast was slain, and given into the burning of fire; and that then there was seen coming with the clouds of heaven one like the Son of man, to whom was given dominion and glory and the kingdom, and all peoples, and nations and tongues shall worship Him; His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish (Dan. 7:1-14 seq.).

(718) And there came one of the seven angels that had the seven vials, and spoke with me, signifies influx now and revelation from the Lord, from the inmost of heaven, concerning the Roman Catholic religion. Thus far the state of the church of the Reformed at the end has been treated of; but now the state of the Roman Catholic religious persuasion at its end is treated of; and this follows in the order mentioned in the introduction. It is not called the

Roman Catholic church, but the Roman Catholic religious persuasion, because they do not approach the Lord, nor read the Word, and because they invoke the dead; and a church is a church from the Lord, and from the Word, and its perfection is according to its acknowledgment of the Lord, and according to its understanding of the Word. The reason why one of the seven angels having the seven vials came and spoke with John, is because by "the seven angels who had the seven vials," is signified influx from the Lord out of the inmost of the Christian heaven into the church, to disclose the evils and falsities therein, see above (n. 672, 676-677, 683, 690-691, 699-700); here therefore by those "seven angels" is signified the Lord speaking from the inmost of heaven, and revealing the state of the Roman Catholic religious persuasion at its end. Hence also it is, that one of those seven angels took John upon a high mountain, and showed him the Lamb's wife, which is the New Jerusalem (Rev. 21:9-10).

(719) Saying unto me, I will show unto thee the judgment of the great harlot, that sitteth upon many waters, signifies a revelation concerning that religious persuasion, as to its profanations and adulterations of the truths of the Word. "To say" and "to show" signifies revelation. By "judgment" is signified its state at its end. By "the great harlot" is signified the profanation of the holy things of the Word and church, and the adulteration of good and truth. By "many waters" are signified the truths of the Word adulterated. By "sitting upon them" is signified to be and to live in them. That by "committing whoredom" [meretricari], harlotry

[moechari], scortation [scortari], and adultery [adulterari], is signified to falsify and adulterate the Word, see above (n. 134, 620, 632); and that by "waters" are signified its truths (n. 50, 563, 614, 685); here, those truths adulterated and profaned, because it says "the harlot" sat upon them. From these things it is evident, that by "saying unto me, I will show unto thee the judgment of the great harlot that sitteth upon many waters," is signified revelation concerning that religious persuasion, as to its profanations and adulterations of the truths of the Word. [2] The like is said of "Babel" in Jeremiah: Jehovah hath done that which He spoke against the inhabitants of Babel; O thou that dwellest upon many waters, great in treasures, thy end is come, and the measure of thy gain (Jer. 51:12-13). The reason why they are said to have adulterated and profaned the truths of the Word, is, because they have applied the truths of the Word to obtaining dominion over the holy things of the church and heaven, and to claiming to themselves the Divine authority of the Lord; and to apply the truths of the Word to obtaining dominion over the holy things of the church and heaven, is to adulterate them; and to apply them to the purpose of claiming to themselves the Divine authority of the Lord, is to profane them. That they have confirmed their dogmas from the Word, is known. But read them with attention, and you will see that they applied all those things taken from the Word to obtaining dominion over the souls of men, and to acquiring to themselves Divine power, authority, and majesty. It is on this account that

Babylon is called “the mother of whoredoms and the abominations of the earth” (verse 5).

(720) Verse 2. With whom the kings of the earth have committed whoredom, signifies that it has adulterated the truths and goods of the church which are from the Word. “To commit whoredom” signifies to falsify and adulterate truths, as above (n. 719); by “the kings of the earth” are signified the truths of the church which are from the Word, by “kings,” truths from good, and by “earth,” the church. That by “kings” are signified those who are in truths from good from the Lord, and thence abstractly the truths from good, may be seen above (n. 20, 664); here those truths adulterated and profaned. It is said that “the kings of the earth” committed whoredom with the great harlot, as though the truths of the church which are from the Word, which are signified by “the kings of the earth,” had so done; but this is according to the style of the Word in the sense of the letter, in which are ascribed to God and to the Divine things which are from Him, such as are the truths of the Word, the things which come nevertheless from man and his evils, as has been frequently observed above. Therefore the genuine sense, which is the spiritual sense, is that that religious persuasion adulterated, yea, profaned the truths of the church which are from the Word. He who does not know the spiritual sense of the Word may easily be misled by believing that by “the kings of the earth” are meant kings of the earth, when yet kings are not meant, but truths from good, and in the opposite sense, falsities from evil. [2] To render it more fully evident that by “the kings of the

earth" nothing else but the truths or falsities of the church are meant, and by "their whoredoms," the truths of the church, which are from the Word, falsified, adulterated, and profaned, some passages shall be adduced from Revelation and from Daniel, from which anyone capable of reflection may see that kings are not meant, which are: Jesus Christ hath made us kings and priests (Rev. 1:6). And hast made us unto our God kings and priests; and we shall reign over the earth (Rev. 5:10). That ye may eat the flesh of kings, the flesh of captains, the flesh of horses and of them that sit on them (Rev. 19:18). The seven heads of the scarlet beast are seven mountains. And they are seven kings; five have fallen, and one is; and the beast is the eighth king, and is of the seven (Rev. 17:9-11). The ten horns are ten kings, who have not yet received a kingdom (Rev. 17:12). It is also said as here, that: The kings of the earth committed whoredom, and lived luxuriously with the harlot (Rev. 18:3, 9). [3] Who that is able to reflect at all, may not see that "kings" here do not mean kings? In like manner that by "the rough goat" is meant the king of Grecia, in Daniel: And the great horn that is between his eyes is the first king; and when transgressors are come to the full, a king, hard of face and understanding subtle things, shall rise up (Dan. 8:21, 23). That the four beasts coming out of the sea were four kings who shall arise from the earth and that the ten horns of the fourth beast were ten kings, and that another should rise after them who should humble the three kings (Dan. 7:17, 24). In like manner, that the king of the south and the king of the north should fight with each other; and that the king of the south should send his daughter to the king of the north; and that this king should exalt himself against God, and acknowledge a strange god; and that he should honor with gold and silver, and with precious stones, and desirable things, those who acknowledged that god, and should cause them to have dominion over many, and divide the land for a price; and that he should plant the tent of his tabernacle between the seas, around the mountain of the ornament of holiness; but that he should come to his end; with much more to the same purpose (Dan. 11:1 to the end). [4] By “the king of the south” is signified the kingdom or church of those who are in truths, and by “the king of the north” is signified the kingdom and church of those who are in falsities; for it is a prophecy concerning the churches to come, showing their quality in the beginning, and afterwards. The reason why they who are in truths from good from the Lord are called “kings,” is because they are called “the sons” of the Lord; and because they are regenerated by him, they are called “born from him,” and also “heirs”; and because the Lord is himself a king, and heaven and the church are his kingdom.

(721) And the inhabitants of the earth have been made drunk with the wine of her whoredom, signifies the insanity in spiritual things from the adulteration of the Word with those who are in that religious persuasion. By “being made drunk with the wine of whoredom” is signified to be insane in spiritual things from the falsification of the truths of the Word, here from their adulteration; by “wine” the Divine truth of the Word is signified (n. 316), and by “whoredom”

is signified its falsification and adulteration (n. 134, 620, 632, 635). Therefore by “being made drunk with that wine” is signified to be insane in spiritual things; by “the inhabitants of the earth” are signified they who are in the church, as above (chap. 11:10; 12:12; 13:13-14; 14:6); but here, they who are in that religious persuasion since the church is not there, because they do not approach the Lord, nor read the Word, and because they invoke the dead, see above (n. 718). “To be made drunk with that wine” signifies to be insane in spiritual things, may indeed be seen without confirmation from other passages in the Word; but as many are not able to see this, on account of their not thinking spiritually but sensually, that is, materially, concerning the particulars of the Word, when they read it, I will adduce some passages from the Word, to confirm that there “to be made drunk” signifies insanity in spiritual, that is, in theological things; thus: They are drunken, but not with wine; they stagger, but not with strong drink (Isa. 29:9). Hear, thou afflicted, drunken, but not with wine (Isa. 51:21). A cup of gold is Babel in the hand of Jehovah, making the whole earth drunken; the nations have drunk of her wine, therefore the nations are mad (Jer. 51:7). Babel shall be a hissing; when they have become warm I will make their banquets, and I will make them drunken, that they may exult, and may sleep the sleep of an age, and not awake (Jer. 51:37, 39). Babylon is fallen, is fallen, because she hath made all the nations drink of the wine of her whoredom (Rev. 14:8; 18:3). Every bottle shall be filled with wine; behold, I will fill all the inhabitants of this land, kings, priests, and prophets, with drunkenness (Jer. 13:12-13). Thou shalt be filled with drunkenness and sadness, with the cup of devastation and desolation (Ezek. 23:32-33). Daughter of Edom, even to thee shall the cup pass; thou shalt be drunken and shalt be uncovered (Lam. 4:21). Thou also shalt be drunken (Nahum 3:11). Drink and be drunken, and vomit, and fall so as not to rise again (Jer. 25:27). Woe unto them that are wise in their own eyes, and intelligent before their own faces; woe to them that are heroes to drink wine, and men of strength to mingle strong drink (Isa. 5:21, 22). Besides other places (as Isa. 19:11-12, 14; 24:20; 28:1, 3, 7-8; 56:12; Jer. 23:9-10; Lam. 3:15; Hos. 4:11-12, 17-18; Joel 1:5-7; Hab. 2:15; Ps. 75:8; 107:27).

(722) Verse 3. And he carried me away in the spirit into the wilderness, signifies that he was carried in a spiritual state to those with whom all things of the church were devastated. By "a wilderness" is signified a church in which there is no longer any truth, and thus where all the things of it are devastated (n. 546); and by being "in the spirit" is signified to be in a spiritual state from the Divine influx, as shown above (n. 36); hence by "he carried me away in the spirit into the wilderness," is signified to be carried in a spiritual state to those with whom all things of the church were devastated.

(723) And I saw a woman sitting upon a scarlet beast, full of names of blasphemy, signifies that religious persuasion founded upon the Word profaned by them. By "the woman" is signified the Roman Catholic or Babylonian religious persuasion, for it follows, "Upon her forehead was a name

written, Mystery, Babylon the great, mother of harlots and abominations of the earth.” That by “a woman” is signified the church from the affection of truth (see n. 434), here the Roman Catholic religious persuasion, which is in an opposite affection. By “the scarlet beast” is signified the Word, as will be seen presently; and by “full of names of blasphemy,” is signified that it was totally profaned; for by “blasphemy” is signified the denial of the Lord’s Divine in His Human, and the adulteration of the Word (n. 571, 582, 692, 715), thus profanation. For he who does not acknowledge the Lord’s Divine in His Human, and falsifies the Word, though not intentionally, indeed profanes, but lightly; they who ascribe to themselves all the power of the Lord’s Divine Human, and therefore deny it, and they who apply all things of the Word to acquiring to themselves dominion over the holy things of the church and heaven, and for that reason adulterate the Word, these profane grievously. From these things it may appear, that by “I saw a woman sitting upon a scarlet beast, full of names of blasphemy,” is signified that religious persuasion founded upon the Word profaned by them. By “scarlet” is signified the truth of the Word from a celestial origin. [2] That by “the scarlet beast” is signified the Word as to celestial Divine truth, appears at first thought remote and strange, yea, absurd, because it is called “a beast”; but that by “a beast,” in the spiritual sense, is signified natural affection, and that the expression is thus applied to the Word, to the church, and to man, may be seen above (n. 239, 405, 567). That “the four animals,” one of which was a lion, another a calf, and the fourth an eagle, signify the Word, and are also called "beasts" in Ezekiel (n. 239, 275, 286, 672). That "a horse," which is also a beast, signifies the understanding of the Word (n. 298). That "a lamb" signifies the Lord, "a sheep" the man of the church, and "a flock" the church itself, is known. These are quoted, lest anyone should wonder that "the scarlet beast" signifies the Word. And because the Roman Catholic religious persuasion rests its strength and dignity upon the Word, therefore that woman appeared "sitting upon a scarlet beast," as she had before appeared "upon many waters" (verse 1), by which are signified the truths of the Word adulterated and profaned, as above (n. 719). That by that "beast" is signified the Word, appears manifestly from the things said of it in the following passages of this chapter, as: The beast that thou sawest, was, and is not; and they that dwell on the earth shall wonder on seeing the beast that was, and is not, and yet is (Rev. 17:8). The beast that was, and is not, even he is the eighth king, and is of the seven, and goeth into perdition (Rev. 17:11). The ten horns are ten kings, who shall give their power and authority to the beast (Rev.17:12-13). God hath given it in their hearts to give their kingdom to the beast (Rev. 17:17). Such things can only be said of the Word.

(724) Having seven heads and ten horns, signifies intelligence from the Word, at first holy, afterwards none, and at length insanity, and much power continually from the Word. That "the head" signifies intelligence and wisdom when spoken of the Lord and of the Word, and in the

opposite sense insanity and folly, may be seen above (n. 538, 568). That “seven” does not signify seven, but all, and is applied to holy things (n. 10, 391). That “a horn” signifies power (n. 270), and that “ten horns” signify much power (n. 539); that by “seven heads” is signified intelligence at first holy, and afterwards none, and at length insanity, appears from verses 9 and 10 of this chapter where the angel mentions the signification of “seven heads,” as will be seen below. Hence it is plain that by “the beast having seven heads and ten horns,” is signified intelligence from the Word, at first holy, afterwards none, and at length insanity, and much power from the Word continually.

(725) Verse 4. And the woman was arrayed in purple and scarlet, signifies celestial Divine good and Divine truth, which are of the Word with them. By “purple” is signified celestial Divine good, and by “scarlet” is signified celestial Divine truth, as will be seen presently; by “being clothed” with them is signified to have them about them, consequently with them. The reason why these principles are with them from the Word, is because by “the scarlet beast” upon which the woman sat is signified the Word (n. 723). That the Divine good and truth of the Word is about them as a garment, thus with them, is known, for they adore the Word from without and not from within; they acknowledge it, because it treats of the Lord, and of His power over heaven and the church, which they have transferred to themselves; and it treats of the keys given to Peter, whose successors they say they are. And since upon these two they found their majesty, dignity, and authority,

they of necessity acknowledge the holiness of the Word. But yet the Word to them is only like the garment of "purple and scarlet and of gold, precious stones and pearls," upon a harlot holding in her hand a golden cup, full of abominations and uncleanness of whoredom. [2] Since "purple and scarlet" are mentioned, and then "gold, precious stones, and pearls," and by "purple and scarlet" is signified celestial Divine good and truth, and by "gold and precious stones" spiritual Divine good and truth, both from the Word, therefore something shall be said concerning the celestial Divine and the spiritual Divine. There are two kingdoms into which the whole heaven of the Lord is distinguished, the celestial kingdom and the spiritual kingdom; the celestial kingdom consists of angels who are in love from the Lord, and the spiritual kingdom of angels who are in wisdom from the Lord. In both kingdoms there is good and truth; the good and truth with the angels of the celestial kingdom is signified by "purple and scarlet," and the good and truth with the angels of the spiritual kingdom is signified by "gold and precious stones." Both these goods and truths the angels have from the Lord through the Word; wherefore there are two interior senses of the Word, the celestial and the spiritual. This then is the reason why "the woman sitting upon the scarlet beast appeared arrayed in purple and scarlet, and inwrought with gold and precious stones, and pearls." [3] The same which is signified by this woman is also signified by: The rich man, who was clothed in purple and fine linen, and indulged in delicacies every day splendidly at whose gateway Lazarus was cast, desiring to be filled with the crumbs that fell from his table (Luke 16:19-21). By “the rich man clothed in purple and fine linen” the Jews are meant, who had the Word; and by “Lazarus” are meant the Gentiles, who had it not. Similar things are signified in the following passages: They that have eaten delicacies are devastated in the streets; they that were brought up in scarlet have embraced the dunghill (Lam. 4:5). Therefore, thou wasted one, what wilt thou do? Though thou clothest thyself in scarlet, though thou adornest thyself with an ornament of gold, in vain shalt thou make thyself beautiful (Jer. 4:30). Daughters of Israel, weep over Saul, who clothed you in scarlet with delightful things, and who put an ornament of gold upon your apparel (2 Sam. 1:24). Fine linen of needlework was that which thou spreadest forth, hyacinth and purple were thy covering (Ezek. 27:7). This is said of Tyre, by which the knowledges of truth and good from the Word are signified. [4] Since celestial good and truth are signified by “purple and scarlet,” therefore the garments of Aaron, as also the veils and curtains of the tabernacle, were woven of hyacinth, purple, scarlet and fine linen (Exod. 26:4, 31, 36; 27:16; 28:6, 15); the curtains also (Exod. 26:1); and the veil before the ark (Exod. 26:31); the covering for the door of the tent (Exod. 26:36); and the covering of the gate of the court (Exod. 27:16); the ephod (Exod. 28:6); the belt (Exod. 28:8); the breastplate of judgment (Exod. 28:15); the skirts of the cloak of the ephod (Exod. 28:33); the cloth of scarlet over the bread of faces (Num. 4:8). It is manifest from these passages what is signified by “the purple and scarlet” with which the woman that sat upon the scarlet beast appeared arrayed. In like manner in the following passages, where it is said: Alas, the great city, which was clothed in fine linen and purple and scarlet, inwrought with gold and precious stone and pearls; for in one hour so great riches are devastated (Rev. 18:16-17). Also that purple and scarlet, gold, precious stone, and pearls, were among the merchandise of Babylon, see Rev. 18:12.

(726) And inwrought with gold and precious stone, signifies spiritual Divine good and Divine truth, which are of the Word, with them. By "gold" is signified good (n. 211); by "precious stone" is signified truth (n. 231, 540, 570); both from the Word. That spiritual good and truth are signified is because celestial good and truth are signified by "purple and scarlet;" and both are conjoined in the Word on account of the marriage of good and truth therein (n. 373); and celestial good and truth, because they are of love, are in their essence good; and spiritual good and truth, because they are of wisdom, are in their essence truth. That celestial good and truth are of love, and that spiritual good and truth are of wisdom, may be seen above (n. 725). What is meant besides by this woman's being thus arrayed and adorned may be seen in the preceding article.

(727) And pearls, signifies the knowledges of good and truth which are of the Word with them. By "pearls," in the spiritual sense, are signified the knowledges of good and truth both celestial and spiritual which are from the Word, particularly from the sense of its letter; and because "pearls" signify those knowledges, they are therefore

named after “purple and scarlet,” and after “gold and precious stones.” The same knowledges are signified by pearls in the following passages: The kingdom of the heavens is like unto a merchant seeking beautiful pearls; who, when he had found one precious pearl, went and sold all that he had, and bought it (Matt. 13:45-46). By this is signified knowledge concerning the Lord. The twelve gates of the wall of the New Jerusalem were twelve pearls, everyone of the gates was one pearl (Rev. 21:21). “The gates of The New Jerusalem” signify introduction into the New Church, and introduction is effected by the knowledges of good and truth from the Word. Neither cast ye your pearls before swine, lest they trample them under their feet, and rend you (Matt. 7:6). By “swine” are signified they who only love worldly riches, and not spiritual riches, which are the knowledges of good and truth from the Word. Because by “Babylon” is signified that religious persuasion by which all the knowledges of good and truth derived from the Word were rejected, it is said of her: And the merchants of the earth shall weep and mourn over Babylon, for no one buyeth their merchandise; the merchandise of gold and silver, of precious stone and of pearls (Rev. 18:11-12).

(728) Having a golden cup in her hand, full of abominations and uncleanness of her whoredom, signifies that religious persuasion from the holy things of the Word profaned, and its goods and truths defiled by direful falsities. That by “a cup” or “chalice” the same thing is signified as by “wine,” because it is what contains, may be seen above (n. 672), and by “the wine of Babylon” is signified that religious

persuasion as to its direful falsities (n. 632, 635). By "abominations" are signified the profanations of what is holy; and by the "uncleanness of whoredom" are signified the defilements of the good and truth of the Word. Therefore by "having a golden cup in her hand full of abominations and uncleanness of her whoredom," is signified that religious persuasion consisting of the holy things of the church profaned and defiled, and of the goods and truths of the Word profaned, by direful falsities. These things are similar to what the Lord said to the Scribes and Pharisees: Woe unto you hypocrites, for ye make yourselves like unto whited sepulchers, which indeed appear beautiful on the outside, but within are full of the bones of the dead, and of all uncleanness (Matt. 23:27).

(729) Verse 5. And upon her forehead was a name written, Mystery, Babylon the great, mother of whoredoms and abominations of the earth, signifies the Roman Catholic religious persuasion as to the quality of its interiors, which were hidden, that from its origin from the love of dominating from self-love, over the holy things of the church and over heaven, thus over all things relating to the Lord and His Word, it defiled and profaned the things which relate to the Word, and thence to the church. By "written upon her forehead" is signified to be implanted in the love, for "the forehead" signifies the love (n. 347, 605). By "mystery" is signified what is concealed interiorly. By "Babylon the great" is signified the Roman Catholic religious persuasion and all its quality, as above (n. 717). By "whoredoms" are signified the adulterations of the good

and truth of the Word (n. 719-721); and also their defilements, as above (n. 728). By “abominations” are signified the profanations of the holy things of the church, as also just above (n. 728). By “the earth” is signified the church (n. 285). Thence by “mother of whoredoms and abominations of the earth” is signified their origin. Now because these words were written on her forehead, and by “written on the forehead” is signified to be implanted in the love, and their love is the love of dominating from the love of self, over all things of the church and over heaven, thus over all things of the Lord and His Word, therefore this is signified. [2] From these things it may be seen, that by “written upon her forehead, Mystery, Babylon the great, mother of whoredoms and abominations of the earth,” is signified the Roman Catholic religious persuasion as to its interior hidden quality, that from its origin from the love of dominating from self-love over the holy things of the church, and over heaven, and thus over all things of the Lord and His Word, it has defiled and profaned those things which are of the Word, and thence of the church. That it is the love of dominating over all things of the church, is known from the authority claimed over the souls of men and over all things relating to their worship. That it is over heaven is known from the authority they assume of loosing and binding, and thus of opening and shutting. That it is over all things of the Lord is known from the vicarship, by which they attribute to themselves all that is His. That it is over all things of the Word is also known from their reserving to themselves alone the right of interpretation. It is called the love of dominating from the love of self, because there is also a love of dominion from the love of uses, which two loves are diametrically opposite to one another, for the love of dominating from the love of self is diabolical, for it regards itself only, and the world for the sake of self; but the love of dominion from the love of uses is celestial, for it regards the Lord, from whom all things which proceed are uses, and uses to him consist in doing good to the church for the sake of the salvation of souls; wherefore this love abominates the love of dominating from the love of self.

(730) Verse 6. And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus, signifies that religious persuasion insane from the adulterated and profaned Divine truths and goods of the Lord, of the Word, and thence of the church. By "the woman" is signified that religious persuasion, as above (n. 723, 725); by "being drunken" is signified to be insane in spiritual things (n. 721). By "blood" is signified the falsification, adulteration, and profanation of the Word (n. 327, 379, 681, 684). By "saints" are signified they who, by the Word, are in Divine truths from the Lord, and abstractly, the Divine truths of the Lord, of the Word, and thence of the church (n. 173, 586, 666). By "the witnesses of Jesus" are signified abstractly the truths and goods from the Lord through the Word in the church (n. 6, 16, 490, 506, 668), here the same profaned, because it says "the blood of the martyrs" or "witnesses of Jesus," and is spoken of Babylon, by which is also signified the profanation of the good and

truth of the Word and of the church (n. 717, 718). From these things it is evident, that by "I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus," is signified that religious persuasion insane from the adulterated and profaned Divine truths and goods of the Lord, of the Word, and thence of the church.

(731) And when I saw her I wondered with great wonder, signifies astonishment that that religious persuasion is such interiorly, when, nevertheless, it appears otherwise exteriorly. "To wonder with great wonder" is to be greatly astonished; "seeing her" signifies that the woman, that is, the religious persuasion, is such interiorly, when nevertheless it appears otherwise exteriorly; for he was astonished to see the woman sitting upon a scarlet beast, arrayed in purple and scarlet, inwrought with gold, precious stones, and pearls, and having a golden cup in her hand, which things were her outward appearance, and yet the cup was full of abominations and uncleanness of whoredom. And he saw written in her forehead, "Mother of whoredoms and abominations of the earth," which are her internals. These things were said by John, because everyone even at this day cannot but be astonished at seeing that religious persuasion so holy and splendid in externals, not knowing that it is so profane and abominable in internals.

(732) Verse 7. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns, signifies the disclosure of the

signification of the things which precede and were seen. This has no need of further explanation.

(733) Verse 8. The beast that thou sawest, was and is not, signifies the Word with them acknowledged as holy, and yet in reality not acknowledged. That by “the beast” is signified the Word, may be seen above (n. 723). By “was, and is not,” is signified that it was acknowledged to be holy, and yet in reality was not acknowledged. That the Word was with them, and also is, and yet is not, is known. It is acknowledged indeed to be holy, because it treats of the Lord, and of His authority over the church, and over heaven, and of Peter and his keys; but yet it is not acknowledged, for it is not read by the people, because they are withheld from reading it, and it is taken away from them, yea, even prohibited under various pretenses of the monks, being kept only in libraries and monasteries, where few read it, much less attend to anything true that is in it; but only to the dictates of the Pope, which they say are in like manner holy. Yea when they speak from their hearts, they vituperate and blaspheme the Word. From these things it may appear, that by “the beast which was, and is not,” is signified the Word acknowledged with them as holy, and yet in reality not acknowledged.

(734) And is about to come up out of the abyss, and to go into perdition, signifies deliberation at different times in the Papal Consistory concerning the reception and reading of the Word by the laity and common people, but rejected. By “the beast which was about to come up” the Word is signified, as above (n. 723, 733); by “the abyss” out of

which he was about to come up nothing else can be signified but that religious persuasion, and especially where its throne is, thus the Papal Consistory. It is "an abyss," because that which is decreed there regards domination over the holy things of the church and over heaven, and thus over all things of the Lord and His Word (n. 729). These they have for their end as the essentials, but the good of the church and the salvation of souls as formal things necessary as means to the end. By "going away into perdition" is signified to be rejected. It is known from ecclesiastical history that the reception and reading of the Word by the laity and the common people has been several times deliberated there, but rejected. It was also proposed by a Pontiff who is now among the Reformed and the blessed, who is spoken of in the Continuation concerning the spiritual world (n. 59), but it was not accepted; and this is especially known from the Bull Unigenitus, and besides from the Councils.

(735) And they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, seeing the beast which was and is not, but yet is, signifies the amazement of those who are of that religion, all who from its establishment have aspired to domination over heaven and earth, that the Word, although thus rejected, still is. By "wondering" is signified to be amazed; by "them that dwell upon the earth" are signified those who are of the church, here those who are of that religious persuasion, as above (n. 721); "whose names were not written in the book of life from the foundation of the

world,” signifies those who do not believe in the Lord, and are not in doctrine from the Word; all since the establishment of the church, here since the establishment of this religious persuasion (n. 588, 589); and these are no others than they who aspire to domination over heaven and over the earth. By “the beast which was and is not, but yet is,” is signified that the Word, so rejected, still is. It is manifest from this, that by “they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, seeing the beast which was and is not, but yet is,” is signified the amazement of those who are of that religious persuasion all who since its establishment have aspired at domination over heaven and earth, that the Word, though it has been thus rejected, still is. For all who aspire at domination over the holy things of the church and over heaven, hate the Word, because they hate the Lord; if not in the mouth, still in the heart. That it is so, few know in the world, because they are then in the body; but it is made manifest after death, when everyone is in his spirit. Hence it is that they wonder that the Word still is, though it has been so rejected; as was said above (n. 734). The reason that the Word still is, is because it is Divine, and the Lord is in it.

(736) Verse 9. Here is the mind that hath wisdom, signifies that this is the interpretation in the natural sense, but for those who are in the spiritual sense from the Lord. “Here is the mind” signifies that this is the understanding and interpretation of those things that were seen: “that hath wisdom” signifies for those that are interiorly wise. That the

interpretation is in the natural sense for those who are in the spiritual sense, is because the interpretation was made by the angel in the natural sense, and not in the spiritual; for he said that the seven heads of the beast were "seven mountains," and likewise that "they were seven kings;" and that "one of them is, and another is not yet come;" also that the beast "is the eighth, and is of the seven;" besides more things which follow even to the end of the chapter; and these things cannot be understood except by those who are in the spiritual sense from the Lord; this is therefore signified by "having wisdom." The reason that the interpretation was made by the angel in the natural sense, and not in the spiritual, is because the natural sense is the basis, the containant and the support of its spiritual and celestial sense; see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 27-49). Therefore also elsewhere in the Word interpretations are given in the natural sense; and still they cannot be understood interiorly except by the spiritual sense: as may be seen in the prophets, and also in the evangelists, in many places.

(737) The seven heads are seven mountains where the woman sitteth upon them (verse 10), and they are seven kings, signifies the Divine goods and Divine truths of the Word, upon which the Roman Catholic religious persuasion is founded, destroyed in time, and at length profaned. Since the Word is signified by "the scarlet beast," and therefore the goods of love and the truths of wisdom therein are signified by his "heads," on this account the quality of the Word as to these two with those that are meant by

"Babylon," is here described, the Divine good of love there by "mountains," and the Divine truth there by "kings." That the goods of love are signified by "mountains," may be seen (n. 336, 339, 714); and that the truths of wisdom are signified by "kings" (n. 20, 664, 704), and that by "the head," when the Lord is spoken of, the Divine love of His Divine wisdom and the Divine wisdom of His Divine love are signified (n. 47, 538, 568); and that by "seven" is signified all and complete; and that it is said of holy things (n. 10, 391, 657); and that by "the woman" is signified the Roman Catholic religious persuasion (n. 723). Hence now by "the seven heads are seven mountains where the woman sitteth upon them," are signified the Divine goods and the Divine truths of the Word, upon which the Roman Catholic religious persuasion is founded. The reason is, that the whole Word is profaned and adulterated by that religious persuasion, see above (n. 717, 719-721, 723, 728-730). [2] It is said to have been profaned in time, since in the beginning the Word was holy to them; but as they saw that they could dominate by the holy things of the church, they receded from the Word, and acknowledged their own edicts, precepts, and statutes as of equal, but really of superior holiness; and at length they transferred all the Lord's authority to themselves, not leaving anything. It is from their first state, when they held the Word holy, that Lucifer, by whom is meant Babel (n. 717), was called "Son of the morning;" but it is on account of their later state, that "he was let down into hell" (Isa. 14:5). But more may be seen on this subject in the Angelic Wisdom concerning the Divine

Providence (n. 257). It may seem as if by “the seven mountains where the woman sitteth” is meant Rome; because that is built upon seven mountains, from which also it is named. But although Rome is meant, since the throne and tribunal of that religious persuasion is there, nevertheless by “the seven mountains” the Divine goods of the Word, and thence of the church, profaned, are here signified; for the number seven adds nothing else but what is holy, here what is profaned, as the same number does elsewhere; as where are mentioned: Seven spirits before the throne of God (Rev. 1:4). Seven candlesticks, in the midst of which was the Son of man (Rev. 1:13; 2:1). Seven stars (Rev. 2:1; 3:1). Seven lamps of fire before the throne (Rev. 4:5). Seven seals, with which the book was sealed (Rev. 5:1). Seven horns and seven eyes of the Lamb (Rev. 6:6). Seven angels with seven trumpets (Rev. 8:2). Seven thunders (Rev. 10:3-4). Seven angels having seven plagues in vials (Rev. 15:1, 6-7). In like manner here that the scarlet beast had “seven heads”; and that “the seven heads were seven mountains,” and likewise were “seven kings.”

(738) Five have fallen, and one is, and the other is not yet come; and when he is come, he must remain a short time, signifies that all the Divine truths of the Word have been destroyed, except this one, that all authority in heaven and in earth was given to the Lord; and except another, which has not yet come into question; and when it does, it will not remain; which is, that the Lord’s Human is Divine. By “five” is not signified five, but all the rest; here all the rest of the Divine truths of the Word, which are signified by “kings.”

For numbers in Revelation, and in the Word generally, signify the quality of the things with which they are connected. They are like certain adjectives united with substantives, or like certain predicates adjoined to subjects; as may be seen from the numbers two, three, four, six, seven, ten, twelve, a hundred and forty-four, explained above. Here therefore “five” signifies all the rest, because “seven” signifies all the holy things of the Word; and it follows that “one is,” and that “the other is to come”; and thus that there are two out of them all which remained. From which it is manifest, that by “five have fallen” is signified that all the rest have been destroyed. They are said “to fall,” because kings are spoken of, who fall by the sword. By “one is” nothing else is signified but this Divine truth, that all power in heaven and on earth was given to the Lord according to the words of the Lord Himself (Matt. 28:18; John 13:3; 17:2-3, 10), as may be seen above (n. 618). That this one has not been destroyed is because otherwise they could not claim to themselves dominion over all things of the church and the Word and over heaven. [2] By “the other who is not yet come, and when he cometh must remain but a short time,” is signified the Divine truth which has not yet come in question, and when it does, will not remain with them, which is, that the Lord’s Human is Divine. It is said that “it must remain but a short time,” because this is according to the Divine Providence, spoken of above (n. 686). That it is a Divine truth that the Lord’s Human is Divine, may be seen in The Doctrine of the New Jerusalem concerning the Lord, from beginning to end. But the reason that it has not yet come in question, is, because, after they had transferred to themselves all the Lord's power, they could not acknowledge the Lord's Human as Divine, because it would then be said by the laity and the common people that they had transferred Divine power to themselves, and thus that the Pontiff himself was God, and his ministers were gods. But that this will yet come in question, may be evident from the fact that it is here foretold in Revelation. [3] That they have seen this other truth, which is that the Lord's Human is Divine, though as with closed eyes, is manifest from these things with them, that they say in the Eucharist there is not only the body and blood of the Lord, but also His soul and Divinity; thus that there is omnipresence as well of His Human as of His Divine; and the Human cannot be omnipresent unless it is Divine: also that they say, that Christ as to His body and blood, and at the same time as to His soul and Divinity is in them, and they are in Him by the Eucharist; and this is said of His Human; which cannot be said, because it is not possible, unless His Human is Divine. Besides these things they also say that the saints will reign with Christ, and that Christ is to be adored, and that the saints are to be invoked and venerated; also that Christ is the true Light, and that in Him they live and have merit, and other similar things, which involve the Divinity of His Human. These things are from the Council of Trent and from its bull. Thus, as was said, they may see that truth, but as if with closed eyes.

(739) Verse 11. And the beast which was and is not is himself the eighth, and is of the seven, and he goeth into

perdition, signifies that the Word, as explained above, is the Divine good itself, and that it is the Divine truth, and that it is taken away from the laity and the common people, lest the profanations and adulterations made in it by their leaders should appear, and they should on that account recede. By “the beast which was and is not” is signified the Word, as before (verse 8); by “his being himself the eighth,” here the eighth mountain, is signified that it is the Divine good itself; for by “the seven mountains” the Divine goods of the Word are signified (n. 737); hence by “the beast himself is the eighth” mountain is signified that it is the Divine good itself. Good is also signified by “the eighth;” and as all the goods of the Word among them were profaned, he himself is not said to be of the seven mountains, as he is just said to be of the seven kings, by whom the Divine truths of the Word are signified, not all of which were adulterated (n. 737, 738). From these few things the arcanum may be seen which lies hidden in these words. By “his going into perdition” is signified that it is rejected, as above (n. 734); but because the Word is not so rejected but that it is acknowledged as holy, but is taken away from the laity and the common people lest the profanations of good and the adulterations of truth made in it by their leaders should appear, and the laity should on that account withdraw, therefore this, because it is the cause itself, is signified by “going into perdition.” That the Word is the Divine good itself and the Divine truth is because there is in each and every thing of it the marriage of the Lord and the church, and thence the marriage of good and truth; also because there is in every thing of it a celestial sense and a spiritual sense; and in the celestial sense it is the Divine good, and in the spiritual sense it is the Divine truth; and these are in the Word, because the Lord is the Word; which things are all demonstrated in The Doctrine of the New Jerusalem concerning the Sacred Scripture, published at Amsterdam.

(740) Verse 12. And the ten horns are ten kings who have not yet received a kingdom, signifies the Word as to power from the Divine truths with those who are in the kingdom of France, and are not so much under the yoke of the Papal dominion, with whom however there has not yet been formed a church thus separated from the Roman Catholic religious persuasion. That these things are said of those who are in the kingdom of France may be evident from the series of things in the spiritual sense; for it now treats of the reception of the Word by those who are in the Christian world: the reception of the Word, and the state of the church thence, with the Roman Catholics (verses 9-11); the reception of the Word, and the state of the church thence, with those who are attached to that religious persuasion only as to externals, who are especially in the kingdom of France (verses 12-14). The rest, who indeed profess that religion, but still dissent in various things, are treated of in Verse 15, and the Protestants, or Reformed, who have openly receded from that religion (verses 16-17). [2] But it can by no means be known that all these are here treated of, unless it is known that the Word is meant by “the scarlet beast,” and that the church is according to the reception of the Word. That by the “scarlet beast” is meant the Word,

may be seen above (n. 723); and that the church is a church from the Word and according to its understanding, see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 76-79). By "horns," here the horns of the beast, the power of the Word is signified; and by "ten horns" much power, here Divine power, because it is that of the Lord through the Word. That "horns" signify power, and "ten horns" much power, may be seen above (n. 270, 539, 724). That by "kings" are signified those who are in Divine truths from the Word, and abstractly the Divine truths therein (n. 90, 664, 704); and that by "ten" is not meant ten but many and many things (n. 101). By "a kingdom" is signified the church from the Word, because by "kings" are signified those who are in Divine truths from the Word, and abstractly the Divine truths therein. Hence by "they had not yet received a kingdom" is signified with whom there is not yet formed a church, thus separated from the Roman Catholic religious persuasion. [3] It may be seen from this, that by "the ten horns are ten kings who have not yet received a kingdom," is signified the Word as to power from Divine truths with those who are in the kingdom of France, and in some other places; also those who are called Jansenists, and are not much under the yoke of the Papal dominion; with whom, however, there is not yet formed a church thus separated from the Roman Catholic religious persuasion. The church with those in the kingdom of France is said not yet to be separated from the Roman Catholic religious persuasion, because it coheres with it in externals, but not so much in internals. The externals are formalities and the internals are essentials. That they still adhere to it, is because there are so many monasteries there, and because the priesthood there is under the authority of the Pontiff; and these in all formalities are governed according to the Papal edicts and statutes; and hence are still very much in the essentials of that religious persuasion. On which account the church there is not yet separated. This is what is signified by “they have not yet received a kingdom.”

(741) But they receive authority as kings one hour with the beast, signifies that the Word has power with them, and they by the Word, as if they were in its Divine truths. By “receiving authority with the beast” is signified to have power together with the Word, and thus that the Word has power with them, and they by means of the Word. By “receiving authority” is signified to be strong, and by “the beast,” the Word is signified (n. 723); by “as kings” is signified as if they were in Divine truths from the Word. That by “kings” are signified those who are in Divine truths from the Word, and abstractly the Divine truths therein (n. 20, 664, 704, 740); by “one hour” is signified for some time, and also in some degree. From these things it is manifest that by “their receiving power as kings one hour with the beast,” is signified that the Word has power with them, and they through the Word, as if they were in its Divine truths. These things are said, because they acknowledge that the Word is divinely inspired, and hence that the church is a church from the Word. But still they do not as yet draw Divine truths from it, except these general ones: that God alone is to be worshiped, and not any man like God; and

that the authority given to Peter is not in itself Divine, and yet that it is Divine to open and shut heaven, which is not in any man's own power. These things they confirm in themselves from the Word; but before others, who do not hear the Word, they do it from rationality, which is given by continual influx out of heaven to everyone who wishes to be in truths. That they do not progress further, and draw the doctrinals of faith and life from the Word, is of the Lord's Divine Providence, because they still adhere in externals, or in formalities, to the Roman Catholic religious persuasion; lest truth and falsity should be mixed together, and thence an interior strife should arise, which is like fermentation that produces disturbance.

(742) Verse 13. These have one mind, and shall give over their power and authority to the beast, signifies that they acknowledge unanimously that government and dominion over the church are solely through the Word. By "having one mind" is signified to acknowledge unanimously; by "giving power and authority to the beast" is signified to ascribe government and dominion over the church to the Word. The reason that government and dominion over the church are meant, is because the Word, and therefore the church, is treated of. From these things it is manifest, that by "these have one mind, and give their power and authority to the beast," is signified that they unanimously acknowledge that government and dominion over the church are solely through the Word. They indeed acknowledge the Pontiff as the head of the church; but they say that his government and dominion over the church is

not like that of the head over the body, but is like one supreme over the body that does not rule and govern from itself, but from God through the Word; and that it is then to be obeyed. Consequently that the interpretation of the Word does not belong to his arbitrary determination alone, as has come to pass; because thus the Divine authority of the Word is perverted and perishes.

(743) Verse 14. These shall fight with the Lamb, but the Lamb shall overcome them; for He is the Lord of lords and King of kings, signifies the Lord's combat with them concerning the acknowledgment of His Divine Human, because in it the Lord is the God of heaven and earth, and also the Word. By their "combat" with the Lord and the Lord's with them is not meant a combat such as that from the evil and with the evil, but as from those and with those who are not yet in truths concerning the Lord. By "the Lamb" is meant the Lord as to the Divine Human and also as to the Word (n. 269, 291, 595); and by "overcoming them" is signified to convince through the Word. "For He is Lord of lords and King of kings" signifies because He is God of heaven and earth. From His dominion over all the goods of heaven and the church He is called "Lord of lords," and from His kingdom over all the truths of heaven and the church He is called King of kings (n. 664). It is manifest from this, that by "these shall fight with the Lamb and the Lamb shall overcome them because He is Lord of lords and King of kings," is signified the Lord's combat with them concerning the acknowledgment of the Lord's Divine Human, because the Lord in His Divine Human is the God of

heaven and earth. [2] That the Lord is the God of heaven and earth, He teaches in plain words; for He says: All things whatsoever the Father hath are Mine (John 16:15). The Father hath given all things into the hand of the Son (John 3:35-36; 13:3). Father, Thou hast given Me power over all flesh; all Mine are Thine and Thine are Mine (John 17:2, 3, 10). All authority is given unto Me in heaven and in earth (Matt. 28:18). I am the way, the truth, and the life; no one cometh to the Father but by Me; He that knoweth and seeth Me, knoweth and seeth the Father; because I am in the Father, and the Father in Me (John 14:6-11). The Father and I are one (John 10:30). That everyone that believeth in the Lord, should have eternal life and he that believeth not in Him, shall not see life (John 3:15, 17-18, 36; 6:47; 11:26; and elsewhere). Who does not know that the Lord was conceived from God the Father (Luke 1:34, 35); and who may not know from this, that God the Father, who is Jehovah, assumed the Human in the world? and hence that the Human is the Human of God the Father? and thus that God the Father and He are one, as the soul and the body are one? Can anyone, indeed, approach the soul of man and descend thence to his body? Is not his human to be approached, and then his soul approached? [3] By these and many other things which are in the Word, the Lamb will overcome them. Therefore because they have ceased to worship the Pope, let them worship Him from whom the Pope says that he has all authority over the church and heaven. The Pope is a man, and the Lord is God; and God alone is to be approached, invoked, and adored, that is, worshiped. The Lord alone is the Holy One who is to be invoked (Rev. 15:4). I know that they will think, “How can Jehovah the Father, who is the Creator of the universe, descend and assume the Human?” But let them think also, How can the Son from eternity, who is equal to the Father, and is also the Creator of the universe, do it? Is it not the same thing? It is said, The Father and the Son from eternity but there is not any Son from eternity. There is the Divine Human, which is called “the Son sent into the world” (Luke 1:34-35; John 3:17). But on this subject see below (n. 961).

(744) And they who are with Him, are called, chosen, and faithful, signifies that those who approach and worship the Lord alone, are they that come into heaven, as well they who are in the externals of the church, as they that are in its internals and inmosts. “They who are with Him” signifies those who approach the Lord, for these are with Him. By “the called, the chosen, and the faithful,” are signified those who are in the externals, the internals, and the inmosts of the church; who, because they are in the Lord, come into heaven. By “the called” indeed all are meant, because all are called; but by “the called who are with the Lord” are meant they who are in heaven with the Lord, as all are called who are at the nuptials with the Bridegroom. By “the chosen” is not meant that some are elected from predestination, but they who are with the Lord are so called. By “the faithful” are meant those who have faith in the Lord. [2] These are they who are in the externals, the internals, and the inmosts of the church, because the Lord’s church is distinguished, like heaven, into three degrees. In

the lowest degree are they who are in its externals, in the second degree are they who are in its internals, and in the third degree are they who are in its inmosts. They who are with the Lord in the externals of the church are said to be "called," they that are in its internals are "chosen," and they that are in its inmosts "faithful:" for they are so called in the Word; where Jacob is said to be "called," and Israel "chosen;" since by "Jacob" those are there meant who are in the externals of the church, and by "Israel" those who are in its internals. The reason that it is here said, "They that are with Him are called, chosen, and faithful," is because it is said before that "they will fight with the Lamb, and the Lamb will overcome them;" so that they may know that they whom the Lord overcomes, that is, convinces by the Word, are with Him in heaven; some in the lowest heaven, some in the second, and some in the third, each one according to reception.

(745) Verse 15. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues, signifies that they are under the Papal dominion, but in the truths of the Word variously adulterated and profaned by that religious persuasion, who are of its varieties of doctrine and discipline, and of its varieties of religion and confession. "The waters" which he saw, "where the harlot sits" are the waters which are mentioned in verse 1 of this chapter; where it is said, "I will show thee the judgment of the harlot that sitteth upon many waters." That the truths of the Word adulterated and profaned are there signified by "the

waters" may be seen above (n. 719). It is said that these waters "are peoples, multitudes, nations, and tongues," because by these are signified all those who are under the Papal dominion, of its varieties of doctrine and discipline and religion and confession; for by "peoples" are signified they who are in doctrine (n. 483); by "multitudes" those who are in discipline, by "nations" those that are in religion (n. 483); and by "tongues" those who are in confession (n. 282, 483). These things are now said, because what precedes is concerning the reception and understanding of the Word by those who are in the Roman Catholic religious persuasion itself (from verses 8-11); and afterwards concerning the reception and understanding of the Word by the noble French nation (from verses 12-14); here therefore concerning the reception and understanding of the Word with the rest who are under the Papal domination. After this it follows concerning the Protestants (verses 16-17); thus all things are foretold in a right order. It is known that there are those who under the papal domination are in various doctrine, discipline, religion, and confession; for that religious persuasion is not observed in the same manner in the various kingdoms.

(746) Verse 16. And the ten horns which thou sawest upon the beast, these shall hate the harlot, signifies the Word as to power from the Divine truths with the Protestants, who have altogether rejected from themselves the yoke of the papal domination. It is said here, as above (verse 12), "the ten horns which thou sawest;" but there they are "ten kings;" but here, "these:" because there, as here, those who

have receded from the Roman Catholic religious persuasion are treated of; yet there those who have receded in part; but here, altogether. That it here treats of the Protestants or Reformed, is manifest from these things that follow: that they shall make the harlot desolate and naked, shall eat her flesh and shall burn her up with fire, and they shall give their kingdom to the beast. That the Word as to power from Divine truths is signified by the "ten horns which thou sawest upon the beast," may be seen above (n. 740). "To hate the harlot" is, not to endure the Roman Catholic religious persuasion, and therefore to cast off from themselves the yoke of the papal dominion.

(747) And shall make her desolate and naked, signifies that they will put off from themselves her falsities and evils. By "making her desolate" is signified to put off from themselves her falsities; and by "making her naked" is signified to put off from themselves her evils; for they make her desolate and naked with themselves. Desolation in the Word is predicated of truths and falsities, and nakedness of goods and evils; as may be evident from the passages that were adduced above concerning nakedness (n. 213, 706). From these things it may be evident that by "their making her desolate and naked" is signified that they will put off from themselves all the falsities and evils of that religious persuasion. That the Protestants or the Reformed have done so, is known.

(748) And shall eat her flesh and burn her up with fire, signifies that from hatred they will condemn and destroy with themselves the evils and falsities which are proper to

that religious persuasion, and they will hold the religious persuasion itself accursed, and will blot it out with themselves. This is concerning the Protestants, who will do thus with the harlot, that is, with the Roman Catholic religious persuasion. By “eating her flesh” is signified to condemn from hatred and to destroy among themselves the things proper to that religion, which are evils and falsities, as treated of in what follows; and by “burning her up with fire” is signified to hold that religious persuasion as accursed and profane, and to blot it out with themselves. That “to burn up with fire” has this meaning, is because the punishment of the profanation of what is holy was burning; wherefore it was of the Divine law that: They who profaned the name of Jehovah by worshiping other gods, should themselves and all that they had be burned up with fire (Deut. 13:12-18). Therefore the golden calf, which the sons of Israel profanely worshiped, Moses burned up with fire (Exod. 32:20; Deut. 9:21). And the two sons of Aaron were consumed by fire from heaven, because they profaned holy things (Lev. 10:1-6). Nor is anything else signified by “the fire and pile in Tophet,” but the fire of hell, which is for those who profane holy things (Isa. 30:33; Jer. 7:11, 31-32; 19:5-6; 2 Kings 23:10); for there they worshiped Moloch by a heinous sacrifice. [2] Since by “the fourth beast” in Daniel 7 the religious persuasion which profanes the Word and thence the holy things of the church is signified (n. 717), it is therefore said, that “it was burnt up with fire” (Dan. 7:11). Now as it is profane worship to worship a man in place of the Lord, it is therefore said here, that “they should burn up the harlot herself with fire," by which is signified that they should hold as accursed the religious persuasion itself, and destroy it with themselves. The reason that "by eating her flesh" is signified to condemn from hatred and to destroy with themselves the evils and falsities which are proper to that religious persuasion, is because that is signified by "eating flesh:" for by "flesh" are signified the things proper to anyone, which have relation to goods and truths, and in the opposite sense to evils and falsities; and by "eating" is signified to consume, and thus to destroy. That by "flesh" is signified what is proper to anyone, which in itself is evil, is evident from these passages: It is the Spirit that quickeneth, the flesh profiteth nothing (John 6:63). That which is born of the flesh is flesh, and that which is generated of the spirit is spirit (John 3:6). As many as received Him, to them gave He power to become the sons of God, who were born not of blood, nor of the will of the flesh (John 1:12-13). God remembered that they were flesh, a breath that passeth away and returneth not (Ps. 78:39). Egypt is man, and not God; and its horses are flesh, and not spirit (Isa. 31:3). Jerusalem hath committed whoredom with the sons of Egypt great in flesh (Ezek. 16:26). Jesus said to Peter, Flesh and blood hath not revealed these things to thee (Matt. 16:17). Cursed is he that trusteth in man and maketh flesh his arm (Jer. 17:5). [3] Because "flesh" signifies man's proprium, and they who hate another assail the things that are his own with the purpose of destroying them, this therefore is signified by "eating flesh," as also in these passages: He that dieth let him die, and he that is cut off let him be cut off, let the rest eat each one the flesh of another (Zech. 11:9). They shall eat up Israel with every mouth; they shall eat every man the flesh of his arm, Manasseh Ephraim, and Ephraim Manasseh (Isa. 9:12, 20-21). I will feed thy oppressors with their own flesh (Isa. 49:26). They shall eat everyone the flesh of his companion (Jer. 19:9). Eating the flesh of sons and daughters (Jer. 19:9; Lev. 26:29; Deut. 28:53), signified to destroy truths and goods with themselves; for by "sons" are signified truths, and by "daughters" goods, see above (n. 139, 543, 546, 612). Besides, in the Word "all flesh" is spoken of; and by it is signified every man (Gen. 6:12, 13, 17, 19; Isa. 40:5, 6; 49:26; 66:16, 23, 24; Jer. 25:31; 32:27; 45:5; Ezek. 20:48, 49).

(749) Verse 17. For God hath given into their hearts to do His mind, and to do one mind, and to give their kingdom unto the beast, signifies judgment with them from the Lord, that they should altogether repudiate and hold accursed the Roman Catholic religious persuasion, and should destroy and root it out with themselves; and the unanimous judgment, that they should acknowledge the Word, and found the church upon it. Since the Roman Catholic religious persuasion is signified by "the harlot," and the Protestants are signified by "the ten horns that shall hate the harlot," as above (n. 746-748); it is manifest that by "doing His mind" is signified that they have judged and concluded that they should altogether repudiate that religious persuasion and hold it accursed, and should destroy and root it out with themselves, as above (n. 748).

And it is also manifest, that by “doing one mind and giving the kingdom to the beast,” is signified to judge and conclude unanimously, that they should acknowledge the Word, and found the church upon it. By “the beast” is signified the Word, as everywhere above (see n. 723); and by “kingdom” the church is signified, and the government over it, as is shown just below. By “God gave into their hearts” is signified that they are from the Lord. [2] That “kingdom” signifies the church may be evident from these passages: The sons of the kingdom shall be cast out into outer darkness (Matt. 8:12). The seed is the sons of the kingdom (Matt. 13:38). He that heareth the Word of the kingdom, and attendeth not (Matt. 13:19). The kingdom shall be taken from you, and given to a nation bearing fruits (Matt. 21:43). Everyone that putteth his hand to the plough, and looking back, is not fit for the kingdom of God (Luke 9:62). Thy kingdom come, and Thy will be done, as in heaven so on the earth (Matt. 6:10). Jesus, John, and the disciples preached that: The kingdom of God was at hand (Matt. 3:2; 4:17; 10:7; Luke 10:11; 16:16). Also the Gospel of the kingdom (Matt. 4:23; 9:35; 24:14; Luke 8:1). If I by the finger of God cast out demons, no doubt the kingdom of God is come unto you (Luke 11:20). Besides many other places where the kingdom of God is spoken of. In like manner in these: If ye shall hear My voice and keep My covenant, ye shall be unto Me a kingdom of priests (Exod. 19:5-6). Thou, O tower of the flock, O hill of the daughter of Zion, to thee shall the former kingdom return, the kingdom of the daughter of Jerusalem (Micah. 4:8). Afterwards the saints shall receive the kingdom, and shall strengthen the kingdom even for ages of ages (Dan. 7:18, 22). The kingdom and dominion and the majesty of the kingdoms under the whole heaven shall be given to the people of the saints; whose kingdom is an eternal kingdom, and all dominions shall worship and obey Him (Dan. 7:27). Unto the Son of man was given a kingdom which shall not perish; and all peoples, nations, and tongues shall worship Him (Dan. 7:14). Besides other places. The church is signified by "a kingdom," because the Lord's kingdom is in heaven and on earth; and His kingdom on the earth is the church; hence also the Lord is called "King of kings."

(750) Until the words of God shall be consummated, signifies until all the things which have been foretold concerning them shall be fulfilled. By "being consummated" is signified to be fulfilled; and by "the words of God" are signified the things which are foretold in the Word; and because it is said "to be consummated" it signifies until they all are fulfilled. This is said of the Protestants, and of "their giving the kingdom to the beast"; that is, that they will acknowledge the Word, and found the church upon it, as just above (n. 749). But they do indeed acknowledge the Word, and say that the church is founded upon it; and still they found the doctrine of their church upon a single saying of Paul, that "man is justified by faith alone without the works of the law" (Rom. 3:28), altogether falsely understood (n. 417). Because it is here said, "until the words of God are consummated," it shall also be told what is signified by the Lord's last words to the disciples, which

are these: Go ye and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all the days, even until the consummation of the age. Amen (Matt. 28:19-20). “Until the consummation of the age” is until the end of the church (n. 658); and then, if they do not go to the Lord Himself, and live according to His commandments, they are left by the Lord; and being left by the Lord they become like pagans, who have no religion; and then the Lord is with those only, who will be of His New Church. These things are signified by “until the words of God are consummated,” and by “even until the consummation of the age.”

(751) Verse 18. And the woman whom thou sawest is the great city, that hath a kingdom over the kings of the earth, signifies that the Roman Catholic religious persuasion as to doctrine reigns in the Christian world, and still also in some respects with the Reformed, although they are not under the papal dominion. That all these things are signified by these words, is because they make the conclusion; and thence they involve not only the things which are said concerning the Roman Catholics, but also those concerning the French nation, and those concerning the Protestants, thus that “the woman,” who is “the great city,” has a kingdom also over these. But how, shall be told. She does not have a kingdom over the Protestants, as she has over those who are attached to her religious persuasion; but only so far as they have in some part received her doctrinals. The doctrinals which they have received are these: That they approach God the Father, and not the

Lord; that they do not acknowledge the Lord’s Human as Divine: that His passion of the cross is expiation, propitiation, and satisfaction to God the Father; concerning the imputation of the Lord’s merit; some things concerning Baptism, concerning original sin, and concerning free will; and with the Lutherans, that they accede nearly to transubstantiation. These doctrinals, the residue from papal Catholicism, and agreeing with it in part, are the things from which it is said, that “the woman,” who is “the great city,” “hath a kingdom over the kings of the earth.” By “the woman” the Roman Catholic religious persuasion is signified, as above; by “the city” is signified doctrine (n. 194, 501, 502, 712); by “kingdom” the church is signified (n. 749); hence by “having a kingdom” is signified government; by “the kings of the earth” are signified the truths or falsities of the church (n. 20, 483, 664, 704, 720, 737, 704); hence also doctrinals; by “the earth” is signified the church (n. 285). From these things it is evident that by these words, “the woman whom thou sawest is the great city which hath a kingdom over the kings of the earth,” is signified that the Roman Catholic religious persuasion reigns as to doctrine in the Christian world, and as to some part even with the Reformed, although they are not under the papal dominion.

(752) To this I will add this Relation. It was granted me to speak with Pope Sextus Quintus. He came out of a certain society in the west to the left. He said to me that he was appointed as chief governor of a society collected from Catholics who excel the rest in judgment and industry; and

that he was made their chief governor for the reason that he had believed for half a year before his death that the vicarship was an invention for the sake of dominion; and that the Lord the Savior, because He is God, is He who is alone to be adored and worshiped; also that the Sacred Scripture is Divine, and thus more holy than the edicts of popes. He said that he remained firm in the belief of these two heads of religion until the end of his life. He also said that their saints are not anything. He wondered when I related that it was decreed in a synod, and confirmed by a bull, that they should be invoked. He said that he led an active life as he had done in the world; and that he proposed to himself every morning nine or ten things, which he wished should be accomplished before evening. I asked whence he obtained in so few years so great a treasure as he had laid up in the castle of Angelo. He replied that he wrote with his own hand to the rulers of the rich monasteries, to send him at their discretion from their resources as much as they were willing, as it was for a holy use; and that they sent abundantly, because they feared him. And when I said that that treasure was still remaining, he said, “For what use is it now?” [2] While speaking with him, I related that since his time the treasure in Loretto had been immensely increased and enriched, and in like manner the treasures in certain monasteries, especially in Spain; but not to so great a degree at this day as in former ages. And I added, that they keep them without any end of use, other than to enjoy themselves from their possession. And when I related this, I said also that they are thus like the infernal gods, which the ancients called Plutos. When I mentioned Plutos, he replied, “Be silent, I know.” He said again, that no others are admitted into the society over which he presided, but those who excel in judgment, and can receive the belief that the Lord alone is the God of heaven and earth, and that the Word is the Holy Divine; and that under the Lord’s auspices he is every day perfecting that society. And he said that he has spoken with the saints so called; but that they become foolish, when they hear and believe that they are saints. He also called the pontiffs and cardinals stupid, those who wish to be adored like Christ, though not in person, and who do not acknowledge the Word as the Holy Divine itself, according to which alone one should live. [3] He wishes me to say to those who are now living, that Christ is the God of heaven and earth, and that the Word is the Holy Divine; and that the Holy Spirit does not speak through the mouth of anyone, but Satan, who wishes to be adored as God; and that they who do not attend to these things, as stupid, go away to their own, and after a time are cast down into hell, to those who labor in the fantasy that they are gods; who have no other life than the life of a wild beast. To this I said, “Perhaps these things are too hard for me to write.” But he answered, “Write, and I will endorse it, because they are true.” And then he went away from me into his society, and endorsed one copy, and transmitted it as a Bull to the other societies devoted to the same religion.

(753)

Revelation 18

1. And after these things I saw an angel coming down out of heaven, having great authority, and the earth was lightened by his glory. 2. And he cried out mightily with a great voice, saying, Babylon the great is fallen, is fallen, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. 3. For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her, and the merchants of the earth have become rich from the abundance of her luxuries. 4. And I heard another voice from heaven, saying, Come out of her, my people, that ye become not partakers of her sins, and that ye receive not of her plagues. 5. For her sins have reached even unto heaven, and God hath remembered her injustices. 6. Render unto her even as she hath rendered unto you; and double unto her double according to her works; in the cup which she hath mingled, mingle to her double. 7. As much as she hath glorified herself and lived luxuriously, so much torment and mourning give her, for she saith in her heart, I sit a queen, and am not a widow, and shall not see mourning. 8. For this shall her plagues come in one day, death and mourning and famine; and she shall be burned up in fire, for strong is the Lord God who judgeth her. 9. And the kings of the earth shall weep for her, and wail over her, who have committed whoredom and lived

luxuriously with her, when they shall see the smoke of her burning; 10. Standing afar off for the fear of her torment, saying, Woe, woe, that great city Babylon, that mighty city; for in one hour is thy judgment come. 11. And the merchants of the earth shall weep and mourn over her, because no one buyeth their merchandise any more; 12. Merchandise of gold and silver, and precious stone and pearls, and fine linen and purple, and silk and scarlet, and all thyine wood, and every vessel of ivory, and every vessel of precious wood, and of brass, and iron, and marble, 13. And cinnamon and incense, and ointment and frankincense, and wine, and oil, and fine flour and wheat, and beasts of burden and sheep, and horses, and carriages, and bodies and souls of men. 14. And the fruits of the desire of thy soul have departed from thee, and all fat and splendid things have departed from thee, and thou shalt find them no more at all. 15. The merchants of these things, who became rich by her, shall stand afar off for fear of her torment, weeping and mourning, 16. And saying, Woe, woe, that great city, arrayed in fine linen and purple and scarlet, and inwrought with gold, and precious stone, and pearls; for in one hour so great riches were devastated. 17. And every pilot and everyone employed upon ships, and sailors, and as many as work at sea, stood afar off, 18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city? 19. And they cast dust upon their heads, and cried, weeping and mourning, saying, Woe, woe, that great city, in which all that had ships in the sea were made rich by her costliness; for in one hour they were devastated. 20.

Exult over her, O heaven, and ye holy apostles and prophets; for God hath judged your judgment upon her. 21. And one strong angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be cast down, and shall not be found anymore. 22. And the voice of harpers, and musicians, and pipers, and trumpeters shall not be heard in thee anymore; and no craftsman of any craft shall be found in thee anymore; and the voice of a millstone shall not be heard in thee anymore; 23. And the light of a lamp shall not shine in thee anymore, and the voice of bridegroom and bride shall not be heard in thee anymore; because thy merchants were the great ones of the earth; because by thy sorcery have all nations been seduced. 24. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth. THE SPIRITUAL SENSE The contents of the whole chapter Continuation concerning the Roman Catholic religious persuasion. That on account of adulterations and profanations of the truths of the Word, and thence of the church, it will perish (verses 1-8). Concerning the highest in the ecclesiastical order there, what their quality is, and concerning their mourning (verses 9-10). Concerning the lower ones in that order (verses 11-16). Concerning the laity and the common people, who are under obedience to them (verses 17-19). The joy of the angels on account of its removal (verse 20). Concerning its destruction in the spiritual world on account of its having no acknowledgment of, inquiry after, enlightenment in, and reception of truth, and hence no conjunction of truth and good, which makes the church (verses 21-24). The contents of each verse Verse 1. “After these things I saw,” signifies a continuation respecting the Roman Catholic religious persuasion (n. 753). “I saw an angel coming down out of heaven, having great authority, and the earth was lightened by his glory,” signifies a strong influx of the Lord out of heaven by the Divine truth, from which His church was in celestial light (n. 754). Verse 2. “And he cried out mightily with a great voice, saying, Babylon the great is fallen, is fallen,” signifies that he made it known, that by the Lord’s Divine power all who have been in that religion and at the same time in the love of domineering from it, were destroyed in the spiritual world, and cast into many hells (n. 755). “And is become a habitation of demons,” signifies that their hells are the hells of the lusts of domineering from the fire of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love (n. 756). “And a hold of every unclean spirit, and a hold of every unclean and hateful bird,” signifies that the evils of will and thence of the deed, and the falsities of thought and thence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves (n. 757). Verse 3. “For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her,” signifies that they have put forth wicked dogmas, which are adulterations and profanations of the good and truth of the Word, and have imbued with them all that have been born and brought up in the kingdoms under their domination (n. 758). “And the merchants of the earth have become rich from the abundance of her luxuries,” signifies the greater and less in rank in that hierarchy, who through dominion over holy things strive for Divine majesty and super-regal glory, and continually aim to establish it by the multiplication of monasteries and of possessions under them, and by the treasures which without end they gather together and heap up from the world, and thus procure to themselves corporeal and natural delights from the celestial and spiritual dominion attributed to them (n. 759). Verse 4. “And I heard another voice from heaven, saying, Come out of her, my people, that ye become not partakers of her sins, and that ye receive not of her plagues,” signifies exhortation from the Lord to all, as well those who are in that religion as those who are not in it, to beware of conjunction with it by acknowledgment and affection, lest as to their souls they should be conjoined to its abominations, and should perish (n. 760). Verse 5. “For her sins have reached even unto heaven, and God hath remembered her injustices,” signifies that its evils and falsities infest the heavens, and that the Lord will protect these from violence thence (n. 761). Verse 6. “Render unto her even as she hath rendered unto you; double unto her double according to her works; in the cup which she hath mingled, mingle to her double,” signifies just retribution and punishment after death, that then the evils and falsities by which they have seduced and destroyed others, will return upon them, according to their quantity and quality (n. 762). Verse 7. As much “as she hath glorified herself and lived luxuriously, so much torment and mourning give her," signifies that in the degree of their elation of heart from dominion and according to their exultation of mind and body from riches, they have after death internal pain from being cast down and derided, and from want and misery (n. 763). "For she saith in her heart, I sit a queen, and am not a widow, and shall not see mourning," signifies that they have these things, because from elation of heart over their dominion and from exultation of mind over their riches, they are in trust and confidence that they will have dominion forever, and shall protect themselves, and that they can never be deprived of them (n. 764). Verse 8. "For this in one hour shall her plague come, death and mourning and famine," signifies that on this account, at the time of the Last Judgment, the punishments of the evils which they have done will return upon them, which are death, which is infernal life, and internal grief from being cast down from dominion; mourning which is internal grief from want and wretchedness in place of opulence; and hunger, which is the deprivation of the understanding of all truth (n. 765). "And she shall be burned up in fire, for strong is the Lord God who judgeth her," signifies that they will be hatreds against the Lord and against His heaven and church, because they then see that the Lord alone had dominion and reigns over all things in the heavens and on earth, and not at all any man from himself (n. 766). Verse 9. "And the kings of the earth shall weep for her and wail over her, who have committed whoredom and lived luxuriously with her, when they shall see the smoke of her burning,” signifies the more interior pains of those who have been in higher dominion and its delights, by means of the falsified and adulterated truths of the Word which they made the holy things of the church, when they see them turned into profane things (n. 767). Verse 10. “And standing afar off for the fear of her torment, saying, Woe, woe, that great city Babylon, that mighty city; for in one hour is thy judgment come,” signifies their fear of punishments, and their grievous lamentation that that religious persuasion, so fortified, could be so suddenly and completely overturned, and that they could perish (n. 769). Verse 11. “And the merchants of the earth shall weep and mourn over her, because no one buyeth their merchandise anymore,” signifies the lesser in the order, who minister and make gain by holy things, here their griefs that after the destruction of Babylon they cannot make profits by them as before (n. 771). Verse 12. “Merchandise of gold and silver and precious stone and pearls,” signifies that they no longer have these things, because they have no spiritual goods and truths, to which such things correspond (n. 772). “And fine linen and purple and silk and scarlet,” signifies that they no longer have these things, because they have not the celestial goods and truths to which such things correspond (n. 773). “And all thyine wood and every vessel of ivory,” signifies that they no longer have these, because they have not the natural goods and truths to which such things correspond (n. 774). “And every vessel of precious wood and of brass and iron and marble” signifies that they no longer have these, because they have not the scientific goods and truths in things of the church to which such things correspond (n. 775). Verse 13. “And cinnamon and incense and ointment and frankincense,” signifies that they no longer have worship from spiritual goods and truths, because they have nothing within their worship, which corresponds to the things here named (n. 777). “And wine and oil and fine flour and wheat,” signifies that they no longer have worship from celestial truths and goods, because they have not within their worship the things which correspond to those here named (n. 778). “And beasts of burden and sheep,” signifies that they no longer have worship from the external or natural goods and truths of the church, because they have not anything within their worship which corresponds to the above mentioned things (n. 780). “And horses and carriages and bodies and souls of men,” signifies all those things according to the understanding of the Word and doctrine thence, and according to the goods and truths of the sense of its letter, which they have not, because they have falsified and adulterated them (n. 781). Verse 14. “And the fruits of the desire of thy soul have departed from thee, and all fat and splendid things have departed from thee, and thou shalt find them no more,” signifies that all the blessedness and happiness of heaven, even the external, such as are desired by them, will altogether flee away, and will no longer appear, because they have no celestial and spiritual affections of good and truth (n. 782). Verse 15. “And the merchants of these things, who became rich by her, shall stand afar off, for fear of her torment, weeping and mourning," signifies the state before damnation, and then their fear and lamentation who have made gain by various dispensations and promises of heavenly joys, (n. 783). Verse 16. "And saying, Woe, woe, that great city, arrayed in fine linen and purple and scarlet, and inwrought with gold and precious stone and pearls, for in one hour so great riches were devastated," signifies grievous lamentation that their magnificence and their gains are so suddenly and so fully destroyed (n. 785). Verse 17. "And every pilot, and everyone employed upon ships, and sailors, and as many as work at sea," signifies those who are called the laity, as well they who are placed in greater dignity as those that are in less, even to the common people, who are attached to that religious persuasion, and love and kiss it, or acknowledge and venerate it in heart (n. 786). "Stood afar off (Verse 18) and cried when they saw the smoke of her burning, saying, What city is like unto this city?" signifies their mourning in a remote state over the condemnation of that religious persuasion, which they believed to be supereminent above every religion in the world (n. 787). Verse 19. "And they cast dust upon their heads, and cried weeping and mourning, saying, Woe, woe, that great city," signifies their interior and exterior grief and mourning which is lamentation that so eminent a religious persuasion should be altogether destroyed and condemned (n. 788). "In which all that had ships in the sea were made rich by her costliness, for in one hour they were devastated," signifies on this account, that by the holy things of that religious persuasion all, as many as were willing to buy, were absolved, and for worldly and temporal riches received heavenly and eternal riches (n. 789). Verse 20. "Exult over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her," signifies that the angels of heaven and the men of the church who are in the goods and truths from the Word should now rejoice in heart that those who are in the evils and falsities of that religious persuasion are removed and rejected (n. 790). Verse 21. "And one strong angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be cast down, and shall not be found anymore," signifies that by a strong influx of the Lord out of heaven, that religious persuasion with all its adulterated truths of the Word, will be cast headlong into hell, and will not appear to the angels anymore (n. 791). Verse 22. "And the voice of harpers and musicians and pipers and trumpeters shall not be heard in thee anymore," signifies that there will not be with them any affection of spiritual truth and good nor any affection of celestial good and truth (n. 792). "And no craftsman of any craft shall be found anymore in thee," signifies that they who are in that religious persuasion from doctrine and from a life according to it, have no understanding of spiritual truth, and thence no thought of spiritual truth, so far as it is from themselves (n. 793). "And the voice of a millstone shall not be heard in thee anymore," signifies that with those who are in that religious persuasion from its doctrine and from a life according to it, there is no searching for, investigation of and confirmation of spiritual truth, because the falsity received and confirmed, and thus implanted, stands in the way (n. 794). Verse 23. "And the light of a lamp shall not shine in thee anymore" signifies that they who are in that religious persuasion from doctrine and from a life according to it, have no enlightenment from the Lord, and hence no perception of spiritual truth (n. 796). "And the voice of the bridegroom and of the bride shall not be heard in thee anymore," signifies that they who are in that religious persuasion from doctrine and from a life according to it, have no conjunction of good and truth, which makes the church (n. 797). "For thy great ones were the merchants of the earth" signifies that the higher ones in their ecclesiastical hierarchy are such; because by the various and arbitrary rights left to them in the statutes of the order, they make gain and profit (n. 799). "For by thy sorcery all the nations were seduced," signifies their wicked arts and devices, by which they have led away the minds [animus] of all from the holy worship of the Lord to the profane worship of living and dead men and idols (n. 800). Verse 24. "And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth," signifies that from the religious persuasion which is meant by "the city Babylon" is the adulteration and profanation of every truth of the Word and thence of the church, and that falsity has emanated therefrom into the whole Christian world. THE EXPLANATION Verse 1. And after these things I saw, signifies the manifestation concerning the destruction and condemnation of those who were in the Roman Catholic religious persuasion, and exercised authority over the holy things of the church and heaven, with the purpose of having dominion over all, and of possessing all the goods of others. These things are here signified by “after these things I saw,” because they are treated of in this chapter. The dogmas of that religious persuasion are prefixed to this work, that they who are in enlightenment from the Lord may see that they regard nothing else than dominion over the souls of men, to the end that they may be worshiped as gods, and may alone possess the goods of the whole world. And because that was their end, and not at all the salvation of souls, they could not take their dogmas from any other source than from hell; for they could not from heaven, that is, from the Lord, but from themselves, because they transferred all things of the Lord to themselves. What is more detestable than to divide the body and blood of the Lord, or the bread and wine in the Holy Supper, manifestly against its institution, and this by fictions, and solely for the sake of the daily and nightly sacrifices of the Mass, by which they make worldly gains? What is more detestable than to worship dead men with Divine invocation, and to fall down on the knees to their images, and to kiss them in a holy manner, yea, the bones and remains of their dead bodies, and thus to lead away the people from Divine worship and to lead them into profane worship; and this also for the sake of gains? What is more detestable than to make Divine worship on the Lord’s day and on festivals to consist in masses not understood, and thus in externals which are of the body and its affections without internals which are of the soul and its affections, and to ascribe to the former all sanctity, and thus to hold all in ignorance and blind faith, that they may have dominion and make gain? What is more detestable than to transfer all things of the Lord’s Divine authority to themselves? which is nothing else than to draw down the Lord from His throne, and to put themselves upon it. What is more detestable than to take away the Word, which is the Divine truth itself, from the laity and the common people, and to issue edicts and dogmas in its place, in which there is scarcely one genuine truth of the Word? These are the things which are treated of in this chapter of Revelation.

(754) I saw an angel coming down from heaven, having great authority, and the earth was lightened by his glory, signifies a strong influx of the Lord out of heaven by the Divine truth, from which His church was in heavenly light. By “an angel” the Lord is signified; by “an angel coming down out of heaven” is signified the Lord’s influx out of heaven; by “having great authority,” is signified strong influx; by “the earth was lightened by his glory” is signified the church in heavenly light from the Lord by Divine truth. That by “an angel” and by “angels” in the Word the Lord is meant, may be seen (n. 258, 344, 465, 649, 657, 718). By “coming down” is signified to flow in, because it is said of the Lord. That the church is signified by “the earth” (n. 285, 721). That glory is said of the Divine truth, and signifies it (n. 249, 629). It is said, Divine truth in heavenly light, because the Divine truth proceeding from the Lord is the light of heaven, which enlightens the angels, and makes their wisdom. The influx of the Lord by Divine truth is now

spoken of, and the enlightenment of the church by it, because by that influx those that are in falsities are separated from those who are in truths; and likewise, falsities from the light of truth appear as they really are.

(755) Verse 2. And he cried out mightily with a great voice, saying, Babylon the great is fallen, is fallen, signifies that he made it known that by the Lord’s Divine power all who have been in that religious persuasion, and at the same time in the love of dominion from it, are destroyed in the spiritual world, and are cast into many hells. That this is signified by these words may be evident from the small work on The Last Judgment and the Destruction of Babylon, published at London in the year 1758; where its destruction is described (n. 53-64); from which it may be seen that those of that religious persuasion who from the heat of the love of self have exercised dominion over the holy Divine things of the Lord, which are those of heaven and the church, and who have been mere idolaters, were destroyed and cast into hell. But that those of the same religious persuasion, who had lived according to the precepts of the Decalogue, shunning evils as sins, and at the same time looked to the Lord, were saved, may be seen in The Continuation Concerning the Last Judgment and Concerning the Spiritual World (n. 58); to which there is no need to add more. The like is said of Babel in Isaiah: A lion cried upon the watch-towers, and said, Babel is fallen, is fallen, and all the graven images of her gods hath he broken on the earth (Isa. 21:8-9). Similar ones are collected from that religious

persuasion since the Last Judgment, and from time to time are sent to their like.

(756) And is become the habitation of demons, signifies that their hells are the hells of the lusts of dominion from the heat of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. By "demons" the lusts of evils are signified (n. 458), and also the lusts of falsifying truths. But demons, like lusts, are of many kinds; but the worst are those who are lusts of having dominion over the holy things of the church and over heaven from the heat of the love of self. And because this domineering disposition is seated in their hearts, they are also lusts of profaning the truths of heaven from the spurious zeal of that love. And as these, when they become demons, which takes place after death, know that the Lord alone rules over heaven and earth, they become hatreds against Him, till at length, as after the lapse of an age, they cannot endure to hear Him named. It is manifest from this, that by "Babylon has become a habitation of demons," is signified that their hells are the hells of the lusts of having dominion from the heat of the love of self, and the lusts of profaning the truths of heaven from the spurious zeal of that love. [2] It is not known in the world, that all after death become affections of the ruling love in themselves. Those become good affections, who have looked to the Lord and to heaven, and at the same time have shunned evils as sins; but those become evil affections, which are lusts, who have looked only to themselves and the world, and have shunned evils not as sins, but only as hurtful to one's reputation and

honor. Those affections appear to the life and are perceived in the spiritual world, but in the natural world, only the thoughts from the affections. Hence it is, that man does not know that hell is in the affections of the love of evil, and heaven in the affections of the love of good. That man does not know and that he does not perceive it, is because the lusts of the love of evil derive from heredity that they are delightful in the will, and thence are pleasant in the understanding; and a man does not reflect upon that which is delightful and pleasant, because it leads his mind [animus] along, as the current of a swift river carries a vessel. Wherefore they who have immersed themselves in those delights and pleasures cannot come to the delights and pleasures of the affections of the love of good and truth any otherwise than as those who urge the oars against the current of the swift river with the strong power of the arms. But it is otherwise with those who have not immersed themselves deeply.

(757) And the hold of every unclean spirit, and the hold of every unclean and hateful bird, signifies that the evils of the will and thence of the deed, and the falsities of thought and thence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves. By “a hold” is signified hell, because there they are imprisoned; by “spirit” is signified everything that is of the affection or the will and thence of the deed; and by “bird” is signified everything that is of the thought or the understanding and thence of the design. Therefore by “unclean spirit” and “unclean bird” are signified all the evils

which are of the will and thence of the deed, and all the falsities which are of the thought and thence of the design. And because these are with them in the hells, it is therefore signified that they are diabolical; and because they are turned away from the Lord to themselves, it is also called, “a hateful bird.” Babel is described by similar things in the prophets; thus in Isaiah: Babel shall be as God’s overthrow of Sodom and Gomorrah; it shall not be inhabited to eternity, so that the Arab shall not tarry there; the ziim shall lie down there, and their houses shall be filled with ochim, and the daughters of the owl shall dwell there, and satyrs shall dance there; the ziim also shall answer in her palaces, and the dragons in her palaces of luxuries (Isa. 13:19-22). In the same: I will cut off from Babel the name and remnant; I will make her an inheritance for the bittern (Isa. 14:22-23). And in Jeremiah: In Babel shall dwell the ziim and ijim and daughters of the owl, according to God’s overthrow of Sodom and Gomorrah and its villages; no son of man shall dwell there (Jer. 50:39-40). It is manifest from these passages, that by “the hold of every unclean spirit, and of every unclean and hateful bird,” is signified that the evils of the will and thence of the deed, and the falsities of the thought and thence of the design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves. [2] It is manifest from the Word, that “birds” signify such things as are of the understanding and thought and thence of design, in each sense, both evil and good. In the evil sense they are mentioned in these passages: In the midst of the week I will make the sacrifice to cease, at length upon the bird of abominations shall be desolation, unto the consummation it shall drop upon the devastation (Dan. 9:27). The cormorant and the bittern shall possess the land, the screech owl and the raven shall dwell in it (Isa. 34:11). Nothing else but infernal falsities are signified by "the ochim," "the ziim," "the daughters of the owl," and "the dragons," in the passages adduced above; also by: The birds which came down upon the carcasses, which Abram drove away (Gen. 15:11). By the birds to which their carcasses should be given for food (Jer. 7:33; 15:3; 16:4; 19:7; 34:20; Ezek. 29:5; Ps. 79:1-2); Also by the birds which devour that which was sowed (Matt. 13:3, 4). [3] In the good sense, in these passages: Let the creeping thing and the bird praise the name of Jehovah (Ps. 148:10). I will make a covenant for them in that day with the bird of the heavens and the creeping thing of the earth (Hos. 2:18). Ask the beasts and they shall teach thee, and the birds of heaven and they shall declare unto thee; who from all these hath not known that the hand of Jehovah doeth it? (Job 12:7-9) I saw, when, behold, there was no man, every bird of the heavens flew away (Jer. 4:25). From the bird of the heavens even to the beast they are fled, because I will make Jerusalem heaps, the habitation of dragons (Jer. 9:10-11; 12:9). There is no truth, no mercy, no knowledge of God; therefore the land shall mourn as to the beast of the field and as to the bird of the heavens (Hos. 4:1, 3). I am God, that calls the bird from the east, the man of My counsel out of a land afar off (Isa. 46:9, 11). Assyria was a cedar in Lebanon; all the birds of the heavens nested in its branches, and in its shadow dwelt all great nations (Ezek. 31:3, 6). [4] Things similar to this are said of Ashur as a cedar elsewhere, as Ezek. 17:23; Dan. 4:10-14, 20, 21; Matt. 13:31-32; Mark 4:32; Luke 13:19: Say to the bird of every wing, and to every beast of the field, come to the great sacrifice upon the mountains of Israel; so will I give My glory among the nations (Ezek. 39:17, 21; Rev. 19:17; besides other places, as Isa. 18:1, 6; Ezek. 38:20; Hos. 9:11; 11:9, 11; Zeph. 1:3; Ps. 8:6-8; 50:11; 104:10, 12). That "birds" signify the things which are of the understanding and thence of thought and design is clearly manifest from the birds in the spiritual world, where there appear also birds of every genus and every species; in heaven most beautiful ones, birds of paradise, turtledoves, and doves, in hell dragons, screech owls, horned owls, and other similar ones; all of which are representations to the life, of thoughts from good affections in heaven, and of thoughts from evil affections in hell.

(758) Verse 3. For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth committed whoredom with her, signifies that they have put forth wicked dogmas, which are adulterations and profanations of the good and truth of the Word, and have imbued with them all that have been born and educated in the kingdoms under their domination. That this is signified by these words may be evident from the explanations above (n. 631, 632, and 720, 721); where are like things, to which there is no need of adding more; only that similar things are said of Babel in Jeremiah: A cup of gold is Babel in the hand

of Jehovah making the whole earth drunken, the nations have drunk of her wine, therefore they are insane (Jer. 51:7). Also: Let Babel be a hissing, when they have grown warm, I will make their banquets, and I will make them drunken, that they may exult, and may sleep the sleep of an age, and not awake (Jer. 51:37, 39). By “the wine” which they drink, and by which they are made drunk, their dogmas are signified; and how wicked these are, may be seen above (n. 754). Among them also is this wicked one, that the works which they do according to their doctrinals make merits, by transcribing into them, and thus into themselves, the Lord’s merit and justice; when yet all of charity and all of faith, or all good and truth, are from the Lord; and what is from the Lord remains the Lord’s with the recipients. For what is from the Lord is Divine, which can never become man’s own. The Divine can be with a man, but not in his proprium, for man’s proprium is nothing but evil; wherefore he who attributes to himself what is Divine as his own, not only defiles it, but also profanes it. The Divine from the Lord is exquisitely separated from man’s proprium and is elevated above it, and is never immersed in it. But because they have transferred to themselves all the Divine of the Lord and thus have appropriated it to themselves, it flows like bituminous water, when it rains, from a spring which is bitumen. It is similar with that dogma, that justification is real sanctification; and that their saints are holy in themselves, when yet the Lord alone is holy (Rev. 15:4). More may be seen concerning merit in the work concerning The New Jerusalem and Its Heavenly

Doctrine, published at London in the year 1758 (n. 150-158).

(759) And the merchants of the earth have become rich from the abundance of her luxuries, signifies the greater and the less in rank in that hierarchy, who through dominion over holy things strive for Divine majesty and super-regal glory, and continually aim to establish them firmly by the multiplication of monasteries and of possessions under them, and by the treasures which without end they gather together and accumulate from the world, and thus procure for themselves corporeal and natural delights and pleasures from the celestial and spiritual dominion attributed to themselves. No others can be meant by "the merchants of Babylon" than the greater and the lesser in rank in their ecclesiastical hierarchy, because in verse 23 of this chapter it is said that they are "the great ones of the earth;" and by "the abundance of her luxuries by which they have become rich," nothing else can be meant than the dogmas, by which, as means, they procure for themselves dominion over the souls of men, and thus also over their possessions and wealth. That they gather these together without end, and distend their treasures with them, is known. Then also that they make traffic of the holy things of the church, as that by offerings and gifts made to the monasteries and their saints and images, and by various masses, indulgences, and dispensations, they sell salvation, that is, heaven. [2] Who cannot see that if the papal dominion had not been broken at the time of the Reformation, they would have scraped

together the possessions and wealth of all the kingdoms in the whole of Europe? and then that they would have become the sole lords, and all the rest slaves? Have they not extraordinary opulence from former ages, when they had authority over emperors and kings, whom, if they were not obedient, they could excommunicate and dethrone? And have they not still annual incomes which are immense, and great treasuries full of gold, silver, and precious stones? A like barbarous dominion is seated still in the minds [animus] of very many of them; and it is restrained solely through the fear of its loss, if it is extended beyond bounds. But of what use are such great revenues, treasures, and possessions, except that they may delight and take pride in them, and confirm their domination to eternity? From this it is evident, what is here signified by "the merchants of the earth," who have become rich from the abundance of the luxuries of Babylon. They are called "merchants" also in Isaiah: The inhabitants of Babel have become as stubble, the fire hath burned them up; they shall not deliver their soul from the hand of the flame; such are thy merchants from thy youth (Isa. 47:14-15). [3] By trafficking and trading is signified in the Word to procure for themselves spiritual riches, which are the knowledges of truth and good, and in the opposite sense the knowledges of falsity and evil; and to gain the world by the latter, and to gain heaven by the former. Wherefore the Lord compared: The kingdom of the heavens to a merchantman seeking beautiful pearls (Matt. 13:45-46); And the men of the church to servants, to whom the talents were given, with which they should trade and make gain (Matt. 25:14-20); And to whom ten pounds were given, with which they should in like manner trade and make gain (Luke 19:12-26). And because the church as to the knowledges of truth and good is signified by "Tyre," therefore it treats of her traffic and gain in the whole of chapter 27 of Ezekiel; and it is said of her: In thy wisdom and in thy intelligence thou hast made for thyself gold and silver in thy treasures, and by the multitude of wisdom in thy traffic hast thou multiplied for thyself wealth (Ezek. 28:4-5). And elsewhere: Tyre is devastated, whose merchants were princes, and her traders the honorable of the earth (Isa. 23:1-8). And the church perverted with the Jews in the land of Canaan is called: The land of trading (Ezek. 16:3, 29; 21:30; 29:14; also 17:4; 28:18).

(760) Verse 4. And I heard another voice from heaven, saying, Come out of her, my people, that ye may become not partakers of her sins, and that ye receive not of her plagues, signifies exhortation from the Lord to all, as well those who are in that religious persuasion as those who are not in it, to guard themselves from conjunction with it by acknowledgment and affection, lest as to their souls they should be conjoined with its abominations, and should perish. By "another voice from heaven saying," is signified exhortation from the Lord to all, as well those who are in that religious persuasion as those who are not in it; because it follows, "Come out of her, my people," that is, all who approach the Lord. This exhortation is from the Lord, because the voice was "from heaven." By "that ye become not partakers of her sins," is signified that they should

beware lest as to their souls they should be conjoined with its abominations; and as conjunction is effected by acknowledgment and affection, this also is signified. Their sins are abominations, because they are so called in the preceding chapter (Rev. 17:4). By “that ye receive not of her plagues,” is signified lest they perish; for by “plagues” evils and falsities are signified, and at the same time destruction by them. These are signified by “the plagues” above (n. 657, 673, 676, and elsewhere). Similar things are said of Babel in the Word in these passages: Go ye out of the midst of Babel, O my people, deliver everyone his soul from the wrath of the anger of Jehovah, lest your heart become soft, and ye fear for the report (Jer. 51:45-46). Flee from the midst of Babel, and deliver everyone his soul, lest ye be cut off for her iniquity (Jer. 51:6). Forsake Babel, and let us go everyone into his own land, for her judgment hath reached to the heavens, and hath lifted itself up even to the clouds (Jer. 51:9). Go ye out of Babel, flee from the Chaldeans with the voice of singing; declare this and make it to be heard; utter it even to the extremity of the earth; say ye, Jehovah redeems (Isa. 48:20-21; Jer. 50:8).

(761) Verse 5. For her sins have reached even unto heaven, and God hath remembered her injustices, signifies that their evils and falsities infest the heavens, and that the Lord will protect these from violence thence. By “her sins have reached to the heavens” is signified that their evils and falsities infest the angels of heaven. By “God hath remembered her injustices,” is signified that the Lord will protect the heavens from violence thence. This is signified

by these words, because all things in the heavens are goods and truths, and all things in the hells are evils and falsities; and thence the heavens and the hells are altogether separated, and in an inverted position like the antipodes; wherefore evils and falsities cannot reach to the heavens. But yet, when evils and falsities are multiplied beyond the degrees of opposition, and thus beyond a just measure, the heavens are infested; and unless the Lord then protects the heavens, which is effected by a more powerful influx from Himself, violence is offered to the heavens; and when this has come to its height, He then executes the Last Judgment, and thus they are liberated. Hence it is, that it follows in this chapter: Exult over her, O heaven, because God hath judged your judgment upon her (Rev. 18:20). And in the following chapter (Rev. 19:1-9); and in Jeremiah: Then shall the heavens and the earth and all that is in them sing over Babel, when the wasters shall come upon her (Jer. 51:48).

(762) Verse 6. Render unto her even as she hath rendered unto you, double unto her double according to her works, in the cup which she hath mingled, mingle to her double, signifies the just retribution and punishment of them after death, that then the evils and falsities by which they have seduced and destroyed others will return upon them according to their quantity and quality, which is called the law of retaliation. “Render unto her even as she hath rendered unto you,” signifies the just retribution and punishment of them after death. “Double unto her double according to her works,” signifies that the evils by which they have seduced and destroyed others will return upon

them according to their quantity and quality. “In the cup which she hath mingled, mingle to her double,” signifies that the falsities will return in like manner; for by “a cup” or wine falsities are signified (n. 316, 635, 649, 672). Nearly the same things are said of Babel in the prophets: Recompense unto Babel according to her work, according to all that she hath done, do unto her, for she hath acted insolently against Jehovah, against the Holy One of Israel (Jer. 50:29). This is the vengeance of Jehovah; take ye vengeance on Babel; as she hath done, do unto her (Jer. 50:15). The daughter of Babel is devastated; happy is he that rendereth to thee thy retribution which thou hast rendered unto us (Ps. 137:8). [2] It is according to the sense of the letter, that those whom they have seduced and destroyed will bring retribution on them; but it is according to the spiritual sense, that they will not do this to them, but these do it to themselves; because every evil brings its own punishment with itself. This is similar to what is said frequently in the Word, that God will bring retribution and vengeance for injustices and injuries done to Himself, and from anger and wrath will destroy them; when yet the evils themselves which they have committed against God do this; thus they do it to themselves; for this is the law of retaliation, which draws its very origin from this Divine law: All things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets (Matt. 7:12; Luke 6:31). This law in heaven is the law of mutual love or charity, from which it becomes the opposite in hell, which is, that to everyone it is done as he had done to another; not that they who are in heaven do this, but that they do it to themselves; for the retribution of retaliation is from opposition to that law of life in heaven, as if inscribed on their evils. [3] By "double" is signified much according to quantity and quality in this passage also: Let my persecutors be ashamed, bring upon them the day of evil, and break them with a double breaking (Jer. 17:18). Also much according to the quantity and quality of their turning away from evils, in these: Comfort ye My people, because her warfare is fulfilled, and her iniquity is expiated; for she hath received from the hand of Jehovah double (Isa. 40:1-2). Return to the stronghold, ye prisoners of hope; this day I announce, I will recompense unto thee double (Zech. 9:12). For your shame ye shall have double, and in their land they shall possess the double, everlasting joy shall be unto them (Isa. 61:7).

(763) Verse 7. As much as she hath glorified herself, and lived luxuriously, so much torment and mourning give her signifies that in the degree of their elation of heart from dominion, and according to their exultation of mind and body from riches, they have after death internal grief from being cast down and derided, and from want and misery. By "as much as she hath glorified herself" is signified in the degree according to their elation of heart from dominion; for they glorify themselves from this. By "as much as she hath lived luxuriously," is signified in the degree of their exultation of mind and body on account of riches, and the delights and pleasures therefrom, as above (n. 759). By "giving her torment," is signified internal grief at being cast

down from dominion, and then derision; their torment after death is from no other source; and by "giving her mourning" is signified internal grief from want and misery; their mourning after death is from these. [2] The delight of the love of having dominion from the love of self over all that belongs to the Lord, which are all the things of heaven and the church, is turned after death into such torment; and the pleasantness of the love of filling the mind and body with delights derived from opulence, with those who are in the aforesaid love of having dominion, is turned into such mourning. For the delights and pleasantnesses proceeding from the loves make the life of everyone; wherefore when these are turned into the opposites, there arise torment and mourning. These are the retributions and punishments which are meant in the Word by the torments in hell; and thence hatred against the Lord and against all things of heaven and the church, is meant by "the fire" there. Similar things are said of Babel in the prophets, as: I will render unto Babel all the evil which they have done in Zion before your eyes (Jer. 51:24). The waster shall come upon Babel, for the God of retributions, Jehovah, recompensing will recompense (Jer. 51:55-56). Thy magnificence is brought down into hell; the worm is spread under thee (torment which is internal grief); thou hast said in thy heart, I will ascend the heavens, I will exalt my throne above the stars of God, I will become like the Most High; nevertheless thou shalt be brought down to hell; they that see thee shall say, Is this the man that shook the earth? that made the kingdoms tremble? etc. (Isa. 14:11, 13-16). This is said of

Lucifer, who there is Babel, as is manifest from Isa. 14:4, 22.

(764) For she saith in her heart, I sit a queen, and am not a widow, and shall not see mourning, signifies that they have these things, because from elation of heart on account of dominion and exultation of mind on account of riches, they are in the trust and confidence, that they will have dominion perpetually, and will protect themselves; and that they can never be deprived of these things. “To say in their heart” signifies to be in assurance from elation of heart over dominion, also to be in confidence from exultation of mind over riches. “I sit a queen” signifies that they will have dominion, here perpetually, because “I shall not see mourning” follows. “I am not a widow,” signifies that they will protect themselves. By “a widow” is signified one who is without protection, because without a man. It is said, “a queen” and “a widow,” and not “king” and “man,” because Babylon as a church is meant. “And I shall not see mourning” signifies that they can never be deprived of those two things. That they have mourning therefrom after death, may be seen just above (n. 763). [2] Very similar things are said of Babel in Isaiah: Thou shalt no more call thyself the mistress of kingdoms; thou hast said in thy heart, I shall be mistress forever, saying in thy heart, I am, and there is none else like me; I shall not sit a widow, nor shall I know bereavement; but these two things shall come unto thee in one day, bereavement and widowhood. They shall come upon thee for the multitude of thy sorceries, and the greatness of thy many enchantments. Thou hast trusted

in wickedness; thou hast said, None seeth me; thy wisdom hath seduced thee, when thou hast said in thine heart, I am, and there is none else like me; therefore devastation shall come upon thee suddenly (Isa. 47:5, 7, 8-11). By "a widow" in the Word is meant one who is without protection, for by "a widow" in the spiritual sense is signified one who is in good and not in truth. For by "a man" is signified truth, and by "his wife," good; hence by "a widow," good without truth is signified, and good without truth is without protection; for truth protects good. This is signified by widow when mentioned in the Word (as Isa. 9:14-15, 17; 10:1-2; Jer. 22:3; 49:10-11; Lam. 5:2-3; Ezek. 22:6-7; Mal. 3:5; Ps. 68:5; 146:7-9; Exod. 22:21-24; Deut. 10:18; 27:19; Matt. 23:14; Luke 4:24; 20:47).

(765) Verse 8. For this in one day shall her plagues come, death and mourning and famine, signifies that on this account at the time of the Last Judgment the punishments of the evils which they have done will return upon them, which are death, which is infernal life and inward grief from being cast down from dominion; mourning, which is internal grief from want and misery in place of opulence; and famine, which is the deprivation of the understanding of all truth. By "for this" is meant because she said in her heart, "I sit a queen, and am not a widow, and shall not see mourning," concerning which just above (n. 764). By "in one day" the time of the Last Judgment is signified, which is also called the Day of Judgment. By "plagues" are signified the punishments of the evils which they did in the world, which will then return upon them. By "death" is signified

infernal life and inward grief from being cast down from dominion, which is called torment above (n. 763); concerning which death something will be said presently. By “mourning” is signified internal grief from want and misery in place of opulence, as also above (n. 764). By “famine” the deprivation of the understanding of all truth is signified. Into these three plagues or punishments those of that religious persuasion come, who have had dominion from the love of self, and with no love of uses except for the sake of self. These are also atheists in heart, since they attribute all things to their own prudence and to nature. The rest from that nation, who are such, but do not think interiorly in themselves, are idolaters. It may be seen above (n. 323), that the deprivation of the understanding of all truth is meant by the plague or punishment which is called “famine.” Every man indeed, as long as he lives in the world, has rationality, that is, the faculty of understanding truth. This faculty remains with every man after death. Still they who have imbued falsities of religion in the world from the love of self and the pride of their own intelligence, after death are not willing to understand truth; and not to be willing is as it were not to be able. This inability from unwillingness is with all such, and is increased from this, that from the delight of the lust of falsity for the sake of dominion they continually imbue new confirming falsities, and thus become as to the understanding mere falsities, and remain so to eternity. Similar things are meant by these words concerning Babel in Jeremiah: Your mother is greatly ashamed, she that bare you is suffused with shame; behold, the end shall be a wilderness, dryness, and a desert; from the anger of Jehovah it shall not be inhabited, but shall be a total devastation; everyone that passeth by Babylon shall be astonished, and shall hiss over all her plagues (Jer. 50:12, 13).

(766) And she shall be burnt up in fire, for strong is the Lord God who judgeth her signifies that they will be hatreds against the Lord and against His heaven and church, because they then see that the Lord alone has dominion and reigns over all things in the heavens and on earth, and not at all any man from himself. By "fire" with which she will be burnt up is signified hatred against the Lord and against His heaven and church, of which see below. By "for strong is the Lord that judgeth her," is signified that they see then, that is, in the spiritual world into which they come after death, that the Lord alone has dominion and reigns over all things in the heavens and on earth, and not at all any man from himself. This is signified by "strong is the Lord God that judgeth her," because the Lord does not judge anyone to hell, but they themselves; for when they feel the angelic sphere concerning the Lord flowing down out of heaven, they flee away and cast themselves into hell, as may be evident from the things that were shown above (n. 233, 325, 339-340, 387, 502). [2] That by "fire" is signified love in both senses, celestial love which is love to the Lord, and infernal love which is the love of self, may be seen above (n. 468, 494). That infernal fire is hatred, is because the love of self hates; for all who are in that love burn with anger according to the degree of it, and are inflamed with hatred

and revenge against those who oppose; and they who are of Babylon, against those that deny that they are to be worshiped and adored as sanctities. When, therefore, they hear that the Lord alone is worshiped and adored in heaven, and that to worship any man in place of the Lord is profane, adoration of the Lord becomes in them hatred against Him, and the adulteration of the Word to the end that they may be worshiped becomes profane. This, therefore, is what is signified by "Babylon shall be burned up with fire." It may be seen above (n. 748), that "being burned up with fire" is the punishment of the profanation of what is holy. The like is meant by these words in Jeremiah: I am against thee, O Babel, the destroying mountain, that destroyest the whole earth; I will roll thee down from the rocks, and will give thee for a mountain of burning. The walls of Babel are utterly overturned, and her high gates are burned up with fire (Jer. 51:25, 58).

(767) Verse 9. And the kings of the earth shall weep for her and wail over her, who have committed whoredom and lived luxuriously with her, when they see the smoke of her burning, signifies the more interior griefs of those who have been in higher dominion and its delights by means of the falsified and adulterated truths of the Word, which they made the holy things of the church, when they see them turned into profane things. In this and the following verse the mourning "of the kings of the earth" is treated of, by whom the highest in the order are meant, who are called magnates and primates; from verses 11-16, the mourning of "the merchants of the earth" is treated of, by whom are

meant the lower ones in the order, who are called monks; and from verses 17-19, the mourning of “the shipmasters and sailors” is treated of, by whom those are meant that contribute, who are called the laity. Here “the kings of the earth” are now treated of, by whom the highest in the order are signified. That by “kings” are not meant kings, but those who are in truths from good, and in the opposite sense, in falsities from evil, may be seen above (n. 483, 704, 720, 737, 740). Here, therefore, by “the kings of the earth” who committed whoredom and lived luxuriously with the harlot, are signified those who are in dominion and its delights through the truths of the Word falsified and adulterated, especially through that truth falsified and adulterated by them, which the Lord said to Peter; respecting which something follows. That “to commit whoredom” signifies to falsify and adulterate the truths of the Word, may be seen (n. 134, 632, 635); and that to live luxuriously signifies to enjoy the delights of dominion and at the same time of opulence (n. 759). By their “weeping and wailing,” their interior griefs are signified. It is said “to weep and wail over” because to weep over is from grief at being cast down from dominion, and to wail over is from grief at the deprivation of opulence. And because the griefs of these are more interior than those of the “merchants of the earth,” it is therefore said of “the kings of the earth,” by whom are meant the higher ones in the order, that “they weep and wail over,” and of “the merchants of the earth,” by whom the lower ones of the order are meant, it is said that “they wept and mourned.” By “seeing the smoke of her burning” is signified when they see the falsities of their religious persuasion, which are the falsified and adulterated truths of the Word, turned into profane things. By “smoke” those falsities are signified (n. 422, 452); and by “burning” is signified what is profane (n. 766). From these things, and from those which are explained above (n. 766), it is manifest that by “the kings of the earth, who have committed whoredom and lived luxuriously with her, shall weep and wail over her when they see the smoke of her burning,” are signified the more interior griefs of those who were in higher dominion and its delights through the truths of the Word falsified and adulterated, when they see them turned into what is profane.

(768) Something shall here be said concerning that truth which the Lord said to Peter respecting the keys of the kingdom of the heavens, and respecting the authority to bind and loose (Matt. 16:15-20). They say that that authority was given to Peter, and that it has been transferred to them as his successors; and that the Lord thus left to Peter, and after him to them, all His authority; and that he should act as His vicar on earth. But still it is plainly manifest from the Lord’s words themselves, that he did not give the least of authority to Peter; for the Lord says, “Upon this rock I will build My church.” By a “rock” the Lord is signified as to His Divine truth; and the Divine truth which is the rock, is there what Peter confessed, before the Lord said those words; which is this: Jesus said to the disciples, But who say ye that I am? Simon Peter answering said, Thou art the Christ, the Son of the living

God (Matt. 16:15-16). This is the truth upon which the Lord builds His church, and Peter then represented that truth. From which it is manifest, that the confession of the Lord, that He is the Son of the living God, who has power over heaven and earth (Matt. 28:18), is that upon which the Lord builds His church; and thus upon Himself, and not upon Peter. It is known in the church that the Lord is meant by a rock. [2] I once spoke with the Babylonian nation, in the spiritual world, concerning the keys given to Peter, whether they believe that authority over heaven and hell was transferred by the Lord to him. Which, as it was the head of their religion, they vehemently insisted upon; saying that there was no doubt of it, because it is manifestly said. But to the inquiry, whether they knew that in everything in the Word there is a spiritual sense, which is the sense of the Word in heaven, they said at first that they did not know it; but afterwards they said they would inquire. And when they inquired, they were instructed that there is a spiritual sense in each thing of the Word, which differs from the sense of the letter as spiritual from natural; and they were further instructed that no person named in the Word is named in heaven, but that instead something spiritual is there understood. They were informed at length, that for "Peter" in the Word the truth of the church from good is meant, and the same by the rock, which is mentioned together with Peter; and that it may thereby be known, that not any authority was given to Peter, but to truth from good; for all authority in the heavens belongs to truth from good, or is of good by truth. And as all good and all truth are from the

Lord, and nothing from man, that all authority belongs to the Lord. On hearing this, being indignant, they said that they wished to know whether there is that spiritual sense in those words. Whereupon the Word which is in heaven was given to them, in which Word there is not the natural sense, but the spiritual; because it is for the angels, who are spiritual. And when they read it, they saw manifestly that Peter was not mentioned there, but instead of him "Truth from good which is from the Lord." On seeing this, they rejected it from anger, and would almost have torn it in pieces with their teeth, unless at that moment it had been taken away from them. They were thence convinced, although they were not willing to be convinced, that to the Lord alone that authority belongs, and not in the least to any man, because it is a Divine authority.

(769) Verse 10. And standing afar off for the fear of her torment, saying, Woe, woe, that great city Babylon, that mighty city, for in one hour is thy judgment come, signifies their fear of punishments, and then grievous lamentation, that this religious persuasion, so fortified, could be so suddenly and completely overturned, and that they could perish. "To stand afar off for the fear of torment" signifies a state as yet remote from the state of those who are in condemnation, because they are in fear of torment, as will be explained in what follows. "Woe, woe," signifies grievous lamentation. That "woe" signifies lamentation over calamity, unhappiness, and condemnation, may be seen above (n. 416); hence "woe, woe" signifies grievous lamentation. By "the great city Babylon" that religious persuasion is

signified; here as above (n. 751), Babylon as a woman or harlot, because “her torment” is spoken of. By “mighty city” is signified the religious persuasion so fortified. By “in one hour is thy judgment come” is signified that it could be so suddenly overturned, and that they could perish. “In one hour” signifies so suddenly; and by “judgment” is signified its overthrow and the destruction of those who committed whoredom and lived luxuriously with the harlot, who are here treated of. That they perished by the Last Judgment may be seen in the small work on The Last Judgment and Babylon Destroyed, published at London, 1758. These things are said respecting that destruction. [2] The reason that “they stood afar off for fear of her torment” signifies a state as yet remote from the state of those who are in condemnation, because in fear of the torment, is because by “afar off” is not meant remoteness of space, but remoteness of state, when one is in fear of punishments; for as long as a man is in a state of fear, he sees, weighs, and laments. Remoteness of state, which is remoteness in the spiritual sense, is also signified by “afar off” elsewhere in the Word, as in these passages: Hear, ye that are afar off, what I will do; and ye that are near, know my might (Isa. 33:13). Am I God that is near, and not a God afar off? (Jer. 23:23). He found grace in the wilderness, Israel said, Jehovah hath appeared unto me from afar (Jer. 31:2-3). Bring My sons from afar (Isa. 43:6). Hear, ye people, from afar (Isa. 49:1, 2). Peoples and nations that come from a land afar off (Isa. 5:26). Besides elsewhere (as Jer. 4:16; 6:15; Zech. 6:15); where by “nations and peoples from afar” are meant those more remote from the truths and goods of the church. In common speech also relatives are said to be near, and those more remote in relationship are said to be distant.

(770) That religious persuasion is called “a mighty city,” because it had fortified itself strongly; for it had fortified itself not only by the multitude of the nations and peoples who acknowledge it, but by many other things also; as by a great number of monasteries, and by the armies of monks there (this is said, because they call the ministry their military service); by possessions of wealth without any measure or satiety; also by the tribunal of the inquisition; besides by threats and terrors, especially of purgatory, into which everyone is said to come; by the extinction of the light of the Gospel, and thence blindness in spiritual things, which is effected by prohibitions and inhibitions of the reading of the Word; by masses spoken in a language unknown to the common people; by various external sanctities; by impressing the worship of the dead and of images upon the common people, who are kept in ignorance concerning God; and by various splendid things in externals; that by these things they may be in a corporeal faith concerning the sanctity of all the things in that religious persuasion. [2] Hence it is that it is altogether unknown what lies hidden within that religious persuasion, when yet it is altogether as described above in these words: The woman was arrayed in purple and scarlet, and inwrought with gold and precious stone and pearl, having a golden cup in her hand full of abominations and uncleanness of her whoredom (Rev. 17:4). But howsoever

much Babylon had so fortified herself, and in like manner in the spiritual world, see below (n. 772), still she was altogether destroyed at the day of the Last Judgment. Of her devastation it is thus prophesied in Jeremiah: If Babel should ascend to heaven, and if she should fortify the height of her strength, from Me shall the wasters come (Jer. 51:53). The mighty men of Babel sit in their fortifications; her power is given to oblivion; they have set her fortifications on fire, her bars are broken; the city is taken from its extremity. The wall also of Babel is fallen (Jer. 51:30-31, 44). Suddenly hath Babel fallen and is broken down; howl over her, take balm for her grief, peradventure she may be healed (Jer. 51:8).

(771) Verse 11. And the merchants of the earth shall weep and mourn over her, because no one buyeth their merchandise anymore, signifies the lower ones in the order, who minister, and make gain by holy things; here their grief that after the destruction of Babylon their religious things are not acknowledged as holy, but as the goods and truths of the Word and thence of the church adulterated and profaned; and thus that they can no longer make profit by them as before. By “the merchants” are meant the lesser in the order of their ecclesiastical hierarchy, because by “the kings of the earth,” spoken of before, are meant the higher ones in that order, see above (n. 767); thus by “the merchants of the earth” are meant those that minister, and make gain by holy things. By “their weeping and mourning” are signified their griefs, as also above (n. 767). By “their merchandise” are signified the holy or religious things by

which they make gain or profit. By “not buying them anymore” is signified not to wish to have them, because they are not holy, but are the goods and truths of the Word and thence of the church adulterated and profaned. That “to buy” is to procure for oneself (n. 606). Concerning this it is written in Jeremiah: O Babel, that dwellest upon many waters, great in treasures, thy end is come, the measure of thy gain (Jer. 51:13).

(772) Verse 12. The merchandise of gold and silver and precious stone and pearls, signifies that they no longer have these, because they have no spiritual goods and truths, to which such things correspond. By “their merchandise” nothing else is signified than the things there named; for it is known that they have gold, silver, and precious stone and pearls in abundance, and that they have gained them by their religious things, which they made holy and Divine. Those who were of Babylon had such things before the Last Judgment; for it was then conceded to them to form to themselves as it were heavens, and to procure such things to themselves from heaven by various arts, yea, to fill cellars with them as in the world. But after the Last Judgment, when their fictitious heavens were destroyed, then all those things were reduced to dust and ashes, and carried away by an east wind, and strewn as a profane dust over their hells. But of these things read the things described from things seen, in the little work on The Last Judgment and Babylon Destroyed, published at London, 1758. [2] After that overthrow and their casting down into hell, they are in such a miserable state, that they do not

know what gold, silver, a precious stone, and a pearl are. The reason is, that "gold," "silver," and "a precious stone" correspond to spiritual goods and truths, and "pearls" to the knowledges of them, and as they have not any truths and goods, nor the knowledges of them, but in their stead evils and falsities and the knowledges of these, they cannot have those precious things, but such as correspond to their state, which are vile materials and of ugly color; except some sea shells on which they set their hearts, as they did before on the precious things named above. [3] It is to be known, that there are in the spiritual world all things which are in the natural world, with the difference only that all the things in the spiritual world are correspondences; for they correspond to their interiors. They have splendid and magnificent things who are in wisdom from Divine truths and goods from the Lord through the Word; and they who are in insanity from falsities and evils have the opposite. There is such correspondence, from creation, when what is spiritual in the mind is brought down into the sensual of the body; on which account everyone there knows the quality of another, as soon as he comes into his own chamber. [4] From these things it may be evident, that by "the merchandise of gold and silver and precious stone and pearls" is signified that they have these no longer; because they have not spiritual goods and truths, nor the knowledges of good and truth, to which such things correspond. That "gold" from correspondence signifies good, and "silver" truth, may be seen above (n. 211, 726). That "a precious stone" signifies spiritual truth (n. 231, 540, 726). That "pearls" signify the knowledges of truth and good (n. 727).

(773) And fine linen and purple and silk and scarlet, signifies that they no longer have these things, because they have not the celestial goods and truths to which such things correspond. By the above named, which were "gold," "silver," "precious stone" and "pearls," are signified in general spiritual goods and truths, as was said above (n. 772); but by these, which are "fine linen, purple, silk and scarlet," are signified in general celestial goods and truths; for with those who are in heaven and in the church, there are spiritual goods and truths, and there are celestial goods and truths. Spiritual goods and truths are of wisdom, and celestial goods and truths are of love; and because they have not these goods and truths, but the evils and falsities opposite to them, these are therefore mentioned, for they follow in order. Now as the case with these is the same as with the former, there is no need of further explanation than that in the preceding article. What "fine linen" in particular signifies, will be told in the following chapter, in explaining these words, "the fine linen is the just deeds of the saints" (Rev. 19:8, n. 814-815). That "purple" signifies celestial good, and "scarlet" celestial truth may be seen above (n. 725). By "silk" is signified mediating celestial good and truth; good from its softness, and truth from its brightness. It is mentioned only in Ezek. 16:10, 13.

(774) And all thyine wood, and every vessel of ivory, signifies that they no longer have these, because they have not the natural goods and truths, to which such things

correspond. These things are similar to those which were explained above (n. 772, 773); with the difference only that by those named first spiritual goods and truths are meant, which are treated of above (n. 772); and that by those mentioned in the second place celestial goods and truths are meant, as explained just above (n. 773); and that by these now mentioned, which are "thyine wood and vessels of ivory," natural goods and truths are meant. [2] For there are three degrees of wisdom and love, and thence three degrees of truth and good. The first degree is called celestial, the second spiritual, and the third natural. These three degrees are in every man from birth, and also in general they are in heaven and in the church; which is the cause of there being three heavens, the highest, the middle, and the lowest, altogether distinct from each other according to those degrees; in like manner the Lord's church on earth. But what its quality is with those who are in the celestial degree, and what in those who are in the spiritual degree, and what in those who are in the natural degree, does not belong to this place to explain, but see concerning them in The Angelic Wisdom concerning the Divine Love and Wisdom, chapter 3, where degrees are treated of; here only that with those who are of Babylon there are not spiritual goods and truths, nor celestial goods and truths, and not even natural goods and truths. That spiritual things are mentioned in the first place, is because many among them can be spiritual, provided they hold the Word holy in heart, as they say with their mouth; but they cannot become celestial, because they do not approach the

Lord, but approach living and dead men, and worship them. This is the reason why the celestial things are named in the second place. [3] By “thyine wood” is signified natural good, because “wood” in the Word signifies good, and “stone” truth; and “thyine wood” takes its name from two, and “two” also signifies good. That it is natural good, is because wood is not a costly material, like gold, silver, precious stone, pearl, fine linen, purple, silk and scarlet, stone likewise. It is the same with ivory, by which natural truth is signified. “Ivory” signifies natural truth, because it is white, and can be polished, and because it protrudes from the mouth of an elephant, and likewise makes his strength. That “ivory” may be the natural truth of that good which is signified by “thyine wood,” it is said “a vessel of ivory;” for by “a vessel” that which contains is signified; here truth the containant of good. [4] That “wood” signifies good may be in some degree evident from these passages: That the bitter waters in Marah were made sweet by wood cast in (Exod. 15:25). That the tables of stone, on which the Law was written, were laid up in an ark made of shittim wood (Exod. 25:10-16). That the temple at Jerusalem was covered and sheathed within with wood (1 Kings 6:10, 15). That the altar in the wilderness was made of wood (Exod. 27:1, 6). Besides from these: The stone crieth out from the wall, and the beam of wood answereth (Hab. 2:11). They shall seize thy wealth, and make a prey of thy merchandise, and thy stones and thy woods shall they put into the midst of the sea (Ezek. 26:12). It was said to the prophet, that he should take one piece of wood, and write upon it the name of Judah and of the sons of Israel; and also the name of Joseph and Ephraim; and should make them into one piece (Ezek. 37:16, 19). We drink our waters for silver, and our wood cometh for a price (Lam. 5:4). If anyone goeth into a forest with a companion, and his axe falleth from the wood upon his companion, that he die, he shall flee into a city of refuge (Deut. 19:5). This was because “wood” signifies good, and thus that he had not put his companion to death from evil, or with evil intention, but from an error, because he was in good; besides other places. [5] But by “wood” in the opposite sense is signified what is evil and cursed; as that they made graven images of wood, and adored them (Deut. 4:23-28; Isa. 37:19; 40:20; Jer. 10:3, 8; Ezek. 20:32); also that hanging upon wood was a curse (Deut. 21:22-23). That “ivory” signifies natural truth may be evident from the passages where ivory is mentioned; as Ezek. 27:6, 15; Amos 3:15; 6:4; Ps. 45:8.

(775) And every vessel of precious wood, and of brass and iron and marble, signifies that they no longer have these, because they have not the scientific goods and truths in matters of the church, to which such things correspond. These are similar to the things explained above (n. 772-774); with the difference, that by these the scientifics which are the ultimates of man’s natural mind are meant, which, as they differ in quality from the essence that is in them, are called vessels of precious wood, of brass, of iron and of marble. For by “vessels” are signified scientifics here in matters of the church; because scientifics are the containants of good and truth, as vessels are the

containants of oil and wine. Scientifics are also in great variety, and their receptacle is the memory. That they are of great variety is because man's interiors are in them; they are also introduced into the memory either from intellectual thought, or from hearing, or from reading, and then according to the various perception from the rational. All these are within scientifics; which appears when they are reproduced, which happens when the man speaks or thinks. [2] But what is signified by "vessels of precious wood, of brass, of iron, and of marble," shall be briefly told. By "a vessel of precious wood" is signified a scientific from rational good and truth; by "a vessel of brass" a scientific from natural good is signified; by "a vessel of iron," a scientific from natural truth is signified; and by "a vessel of marble" is signified a scientific from the appearance of good and truth. That "wood" signifies good may be seen just above (n. 774). That good and at the same time rational truth are here signified by "precious wood," is because "wood" signifies good, and "precious" is predicated of truth; for one kind of good is signified by the wood of the olive tree, another by that of the cedar, the fig, the fir, the poplar, and the oak. That "a vessel of brass and of iron" signifies what is scientific from natural good and truth, is because all the metals, as gold, silver, brass, iron, tin, lead, in the Word, signify goods and truths. They signify because they correspond; and because they correspond, they are also in heaven; for all things there are correspondences. [3] But what each of the metals signifies from correspondence, this is not the place to confirm from the Word; only to show by a few passages that “brass” signifies natural good, and hence “iron” natural truth; as may be seen from these: That the feet of the Son of man appeared like unto brass, as if glowing in a furnace (Rev. 1:15). That there appeared to Daniel a man whose feet were as the brightness of polished brass (Dan. 10:5-6). That the feet of the cherubim also appeared glittering as the brightness of polished brass (Ezek. 1:7). That the feet signify the natural, may be seen (n. 49, 468, 470, 510). That an angel was seen like the appearance of brass (Ezek. 40:3). That the statue seen by Nebuchadnezzar was as to its head gold, as to the breast and arms silver, as to the belly and side brass, as to the legs iron (Dan. 2:32-33). By which statue the successive states of the church were represented, which were called by the ancients the ages of gold, silver, brass, and iron. Since “brass” signified the natural, and the Israelitish people were merely natural, therefore the Lord’s natural was represented by: The Brazen Serpent, which they that were bitten by the serpents should look upon, and be healed (Num. 21:6, 8-9; John 3:14-15). That “brass” signifies natural good may also be seen in Isa. 60:17; Jer. 15:20-21; Ezek. 27:13; Deut. 8:7, 9; 33:24-25).

(776) He who does not know what is signified by “gold,” “silver,” “precious stone,” “pearl,” “fine linen,” “purple,” “silk,” “scarlet,” “thyine wood,” “an ivory vessel,” “precious wood,” “brass,” “iron,” “marble,” and “a vessel,” may wonder that such things are enumerated, and may think that they are only words multiplied for the exaltation of the subject. But it may be evident from the explanations, that

not a single word is unmeaning, and that by them it is fully described, that they who have confirmed themselves in the dogmas of that religious persuasion have not a single truth; and if not a single truth, they have not a single good which is a good of the church. [2] I have spoken with those who have confirmed themselves in that religious persuasion, also with some who were delegates in the Councils of Nice, of the Lateran, and of Trent, who in the beginning believed that what they had decreed were pure and holy truths, but after instruction and enlightenment then given from heaven, confessed that they did not see one truth; but because they had then confirmed themselves in them more than others, after the enlightenment, which they themselves extinguished, they returned to their former faith. They especially believed that what they had sanctioned concerning Baptism and Justification were truths. But still, when they were in enlightenment, they saw, and from enlightened sight confessed, that no one has original sin from Adam, but from his own parents successively; and that this is not taken away by the imputation and application of the Lord's merit in baptism; then that the imputation and application of the Lord's merit is a human fiction, because impossible; and that faith is never infused into any suckling, because faith is of one who thinks. [3] Still they saw that baptism is holy and a sacrament, because it is a sign and a memorial that man can be regenerated by the Lord through truths from the Word, a sign for heaven, and a memorial for man. Also that by it a man is introduced into the church, as the sons of

Israel by the crossing of the Jordan were introduced into the land of Canaan, and as the inhabitants of Jerusalem were prepared for the reception of the Lord by the baptism of John, for without that sign in heaven before the angels, the Jews could not have subsisted and lived at the coming of Jehovah, that is, the Lord, in the flesh. Similar to these were the things which they sanctioned concerning justification. That the imputation of the Lord's merit neither is, nor is given, may be seen in The Doctrine of the New Jerusalem concerning the Lord (n. 18). And that hereditary evil, which is called original sin, is not from Adam, but from parents successively, see in The Angelic Wisdom concerning the Divine Providence (n. 277). What "Adam" means in the Word, see n. 241 there.

(777) Verse 13. And cinnamon and incense and ointment and frankincense, signifies that they no longer have worship from spiritual goods and truths, because they have nothing within their worship which corresponds to the things here named. In the foregoing verse it treats of all the things that are of the doctrine of the church, but in this verse it treats of all the things which are of the worship of the church. The things which are of doctrine are premised, and those that are of worship follow, because the quality of the worship is from the goods and truths of doctrine; for worship is nothing but an external act, in which there should be the internals, which are of doctrine. Without these the worship is without its essence, life and soul. Now because all the things which are of doctrine have relation to the goods which are of love and charity, and to the truths

which are of wisdom and faith, and these goods and truths, according to the degrees of their order, are celestial, spiritual, and natural, so also are all the things of worship. And because in the preceding verse the spiritual things of doctrine are mentioned first, so likewise here the spiritual things of worship, which are "cinnamon, incense, ointment and frankincense;" and the celestial things of worship are named in the second place, which are "wine, oil, fine flour and wheat;" and the natural things of worship are named in the third place, which are "beasts of burden and sheep." That all these goods and truths of worship should be from the Word, is signified by their being "of horses, of chariots, of the bodies and of the souls of men." This is the series of the things in the spiritual sense in this verse. But by all those things which are enumerated in this verse, the like is meant as by those that are enumerated in the preceding verse; that is, that these goods and truths are not with them, because they have not with themselves such things as correspond to them. This is evident from what precedes, where are these words, that "the city of Babylon should be burnt up with fire, and no one should buy her merchandise anymore" (verses 8-11); and from those which follow, where are these words, that "all things fat and splendid had departed from her, and were not found anymore" (verse 14); and that they were devastated (verses 16, 19). [2] But something shall now be said of the things that have been mentioned, which are cinnamon, incense, ointment, and frankincense. These are mentioned, because they are such things as incense was made of. That the worship of the Lord from spiritual goods and truths is signified by “incense,” may be seen above (n. 277, 392); and that incense was pleasing, because it was from fragrant things which correspond (n. 394). All the fragrant things by which it was prepared are meant by the cinnamon, incense, and ointment and their essential by the frankincense. This is manifest from the enumeration of the spices of which it was compounded, in Moses: Jehovah said unto Moses, Take to thee spices - stacte, onycha, and galbanum - and pure frankincense; and thou shalt make of them incense, an ointment, the work of a perfumer, salted, pure, holy (Exod. 30:34-37). Of these the incense was made, by which, as was said, worship from spiritual goods and truths was signified. Cinnamon is mentioned here in place of all the spices there. But what each of those spices signifies in the spiritual sense, may be seen in Arcana Coelestia, upon Exodus, where they are severally explained.

(778) And wine and oil and fine flour and wheat, signifies that they no longer have worship from celestial truths and goods, because they have not within in the worship the things which correspond to the things above mentioned. These things are similar to those which have been said just above and before, with the difference only that celestial goods and truths are here signified. What goods and truths are called celestial, and what spiritual, may be seen above (n. 773); and that as they have not these, neither are they in their worship. For, as was said above, the goods and truths of doctrine are in worship as the soul is in the body; wherefore worship without them is inanimate worship.

Such is worship which is holy in externals, in which there is not any holy internal. That “wine” signifies truth from the good of love, may be seen above (n. 316). That “oil” signifies the good of love will be seen in the following paragraph. By “fine flour” is signified celestial truth, and by “wheat” is signified celestial good. [2] That the truths and goods of worship are signified by “wine,” “oil,” “fine flour” and “wheat,” is because the drink-offerings and meal-offerings consisted of them, which were offered upon the altar together with the sacrifices; and by the sacrifices and by the offerings offered upon the altar worship is signified, for the chief part of worship consisted in them. That the drink-offerings, which were wine, were offered upon the altar together with the sacrifices, may be seen (Exod. 29:40; Lev. 23:12, 13, 18-19; Num. 15:2-15; 28:11-15, 18 to end; 29:1-7 seq.; and also in Isa. 57:6; 65:11; Jer. 7:18; 44:17-19; Ezek. 20:28; Joel 1:9; Ps. 16:4; Deut. 32:38). That oil was also offered upon the altar together with the sacrifices (Exod. 29:40; Num. 15:2-15; 28:1 to the end). That the meal-offerings, which were of fine flour of wheat, were offered upon the altar together with the sacrifices (Exod. 29:40; Lev. 2:1-13; 5:11-13; 6:14-21; 7:9-13; 23:12-13, 17; Num. 6:14-21; 15:2-15; 18:8-20; 28:1-15; 29:1-7; and besides in Jer. 33:18; Ezek. 16:13-19; Joel 1:9; Mal. 1:10-11; Ps. 141:2). The bread of faces or the showbread upon the table in the tabernacle was also made of fine flour of wheat (Lev. 23:17; 24:5-9). It may be seen from this, that these four things, wine, oil, fine flour and wheat, were holy and celestial things of worship.

(779) Since “oil” is here mentioned among the holy things of worship, and signifies celestial good, something shall be said here of “the oil of anointing,” which was in use among the ancients, and was afterwards commanded to the sons of Israel. That in ancient times they anointed stones set up as statues, is manifest from Gen. 28:18-19, 22. That they also anointed warlike arms, shields, and bucklers (2 Sam. 1:21; Isa. 21:5). That it was commanded that they should prepare oil of holiness, with which they should anoint all the holy things of the church; that with it they anointed the altar and all its vessels, also the tabernacle and all things of it (Exod. 30:22-33; 40:9-11; Lev. 8:10-12; Num. 7:1). That they anointed with it those who should perform the function of the priesthood and their garments (Exod. 29:7, 29; 30:30; 40:13-15; Lev. 8:12; Ps. 133:1-3). That with it they anointed the prophets (1 Kings 19:15, 16). That they anointed the kings with it, and therefore the kings were called “the anointed of Jehovah” (1 Sam. 10:1; 15:1; 16:3, 6, 12-13; 24:6, 10; 26:9, 11, 16, 23; 2 Sam. 1:16; 2:4, 7; 5:17; 19:21; 1 Kings 1:34-35; 19:15, 16; 2 Kings 9:3; 11:12; 23:30; Lam. 4:20; Hab. 3:13; Ps. 2:2, 6; 20:6; 28:8; 45:7; 84:9; 89:20, 38, 51; 132:17). [2] Anointing with the oil of holiness was commanded because “oil” signified the good of love, and represented the Lord, who as to His Human is the very and the only Anointed of Jehovah, anointed not with oil, but with the Divine good itself of the Divine love; wherefore also He was called “the Messiah” in the Old Testament and “the Christ” in the New (John 1:41; 4:25); and “messiah” and “Christ” signify anointed. Hence it is that the priests, the

kings, and all the things of the church were anointed, and when anointed were called holy; not that they were holy in themselves, but because they thereby represented the Lord as to the Divine Human. Hence it was sacrilege to harm a king, because he was "the anointed of Jehovah" (1 Sam. 24:6, 10; 26:9; 2 Sam. 1:16; 19:21). [3] Moreover, it was a received custom to anoint themselves and others to testify gladness and benevolence of mind; but with common oil or some other noble oil, but not with the oil of holiness (Matt. 6:17; Mark 6:13; Luke 7:46; Isa. 61:3; Amos 6:6; Micah 6:15; Ps. 92:10; 104:15; Dan. 10:3; Deut. 28:40). That it was not permitted to anoint themselves or others with the oil of holiness (Exod. 30:32-33).

(780) And beasts of burden, and sheep, signifies that they no longer have worship from the external or natural goods and truths of the church, because they have not anything within their worship which corresponds to the above mentioned things. This is similar to the things explained above (n. 777, 778); with the difference that there are signified spiritual goods and truths, and celestial goods and truths, but here natural goods and truths; for the distinction between which, see above (n. 773). By "beasts of burden and sheep" are signified the sacrifices which were made with oxen, bullocks, he-goats, sheep, kids, rams, she-goats, lambs. Oxen and bullocks are meant by "beasts of burden," and kids, rams, she-goats, and lambs, by "sheep," and sacrifices were the externals of worship, which are also called the natural things of worship.

(781) And of horses and carriages and the bodies and souls of men, signifies all those things according to the understanding of the Word and doctrine thence, and according to the goods and truths of the sense of its letter, which they have not, because they falsify and adulterate the Word, by applying the things which are therein to dominion over heaven and the world, contrary to its genuine sense. These things are named in the possessive case, because they qualify those which precede. That the understanding of the Word is signified by "horses," may be seen (n. 298). That by "chariots" doctrine from the Word is signified (n. 437); hence the like by "carriages." That the goods and truths of the sense of the letter of the Word are signified by "the bodies and souls of men," is because similar things are signified by them as by the body and blood in the Holy Supper. By "the body" in the Holy Supper is signified the Lord's Divine good, and by "the blood" the Lord's Divine truth; and because they signify these, they also signify the Divine good and the Divine truth of the Word, because the Lord is the Word. But here it is said "the soul" instead of "blood." The reason is, that truth is likewise signified by the soul, see above (n. 681); and because the blood is called "the soul" in the Word (Gen. 9:4, 5; Lev. 17:12-14; Deut. 12:23-25). The like is signified by the "soul of man" (Ezek. 27:13); also by the "seed of man" (Dan. 2:43). [2] Similar things are signified by "horses" and "carriages" in Isaiah: Then shall they bring all your brethren upon horses and upon chariots and upon carriages, and upon mules and upon coursers, unto the mountain of My holiness, Jerusalem

(Isa. 66:20). This is said of the Lord’s New Church, which is Jerusalem, concerning those therein who are in the understanding of the Word and in doctrine thence, which are “horses,” “chariots,” and “carriages.” Now because they who are of the Roman Catholic religious persuasion falsify and adulterate the Word, by the application to dominion over heaven and the world, it is signified that they have no goods and truths from the Word, and therefore neither in their doctrine. Concerning this Jeremiah says: The king of Babel hath devoured me, he hath disturbed me, he hath made me an empty vessel, he hath swallowed me up as a whale, he hath filled his belly with my delicacies (Jer. 51:34). A sword is against the horses of Babel, and against his chariots, and against his treasures, that they may be pillaged; drought is upon her waters, that they may be dried up; because it is a land of graven images, and they glory in their terrible things (Jer. 50:37-38).

(782) Verse 14. And the fruits of the desire of thy soul have departed from thee, and all fat and splendid things have departed from thee, and thou shalt not find them anymore, signifies that all the beatitudes and felicities of heaven, even the external such as are desired by them, will altogether flee away, and will no longer appear, because they have no celestial and spiritual affections of good and truth. By “the fruits of the desire of the soul” nothing else is signified but the beatitudes and felicities of heaven, because these are the fruits of all the things of doctrine and worship, which are treated of, and because they are the desires of men when they die, and also their desires when they first come

into the spiritual world. By things “fat and splendid” are signified celestial and spiritual affections of good and truth; by “fat things” the affections of good, as will be seen presently; and by “splendid things” the affections of truth, which are called “splendid,” because they exist from the light of heaven and its splendor in minds; whence are the intelligence of good and truth and wisdom. By “departing and not finding them anymore” is signified that they will flee away and will not appear anymore, because they are not in any celestial and spiritual good and truth. This is said even of the external things, such as are desired by them; because no other beatitudes and felicities and affections are desired by them, but corporeal and worldly; and hence they cannot know what and of what quality those are which are called celestial and spiritual. [2] But these things will be illustrated by a manifestation of their lot after death. All of that religious persuasion who have been in the love of dominion from the love of self, and thence in the love of the world, when they come into the spiritual world, which takes place immediately after death, aspire after nothing but dominion and the pleasures of the mind from it, and the pleasures of the body from opulence; for the ruling love, with its affections or lusts and desires, remains with everyone after death. But because the love of dominating from the love of self over the holy things of the church and of heaven, all of which are Divine things of the Lord, is diabolical, therefore, after a certain time, they are separated from their companions, and cast down into the hells. But still, because they have from their religious persuasion been in external Divine worship, they are first instructed as to what and of what quality heaven is, and what and of what quality the felicity of eternal life is, that they are mere beatitudes flowing in from the Lord with everyone in heaven according to the quality of the heavenly affection of good and truth with them. But because they have not approached the Lord, and hence are not conjoined with Him, and likewise have not been in any such affection of good and truth, they are averse to them, and turn themselves away, and then desire the pleasures of the love of self and the world, which are merely natural and corporeal. But because it is inherent in those pleasures to do evil, especially to those who worship the Lord, and thus to the angels of heaven, they are therefore deprived of these pleasures also, and are then rejected among companions who are in contempt and misery in infernal workhouses. But these things are done to them according to the degree of their love of dominion over the Divine things of the Lord, according to which degree is their rejection of the Lord. [3] It may now be evident from these things, that by "the fruits of the desire of thy soul have departed, and all fat and splendid things have departed from thee, and thou shalt not find them anymore," is signified that all the beatitudes and felicities of heaven, even the external, such as are desired by them, will altogether flee away, and not appear anymore, because there are no affections of good and truth with them. That "fat things" signify celestial goods and their affections and the enjoyments of their affections, may be evident from the following passages: Attend unto Me, eat ye that which is good, that your soul may be delighted with fatness (Isa. 55:2). I will fill the soul of the priests with fatness, and My people shall be satisfied with good (Jer. 31:14). My soul shall be satisfied with fatness and fat, and my mouth shall praise Thee with lips of singing (Ps. 63:5). They shall be filled with the fatness of Thy house, and Thou shalt make them drink of the river of Thy delights (Ps. 36:8). And in this mountain will Jehovah make to all peoples a feast of fat things, of fat things of marrow (Isa. 25:6). They shall still have produce in old age, they shall be fat and green to show that Jehovah is upright (Ps. 92:14-15). In the feast which Jehovah will make, they shall eat fatness to satiety, and shall drink blood to drunkenness (Ezek. 39:19). Jehovah will make fat thy burnt-offering (Ps. 20:3). As fatness signifies celestial good, it was therefore a statute that: All the fat of the sacrifices should be burned upon the altar (Exod. 29:13, 22; Lev. 1:8; 3:3-16; 4:8-35; 7:3-4, 30-31; 17:6; Num. 18:17-18). By "fatness" in the opposite sense they are signified who are nauseated at good, and because it is very abundant, despise and reject it (Deut. 32:15; Jer. 5:28; 50:11; Ps. 17:10; 20:3; 78:31; 119:70; and elsewhere).

(783) Verse 15. The merchants of these things, who became rich by her, shall stand afar off for fear of her torment, weeping and mourning, signifies the state before damnation, and then their fear and lamentation, who have made gain by various dispensations and promises of heavenly joys. By "the merchants of these things," namely, of the fruits of the soul's desire, and of fat and splendid

things, treated of in the verse next preceding, those are signified who by various dispensations, and promises of heavenly joys, became rich, that is, who made gain. By these “merchants” all are meant, as well the higher and the lower in their ecclesiastical order, who made gain by such things. That the higher are included, is manifest from Verse 23 of this chapter, where it is said, “For thy merchants were the great ones of the earth;” that the lower ones also are included, from Verse 11; see above (n. 771). By “standing afar off for fear of her torment, weeping and mourning,” is signified while they are still in a state remote from damnation, and still at that time in fear of punishments, and in lamentation as above (n. 769), where similar things are said.

(784) As regards the dispensations by which they make gain, they are various. There are dispensations in regard to contracting matrimony within the degrees prohibited by the laws; relating to divorces; relating to evils, even enormous ones, and then liberation from temporal punishments; then also by indulgences; dispensations relating to administrations without any power or authority of the secular rulers; among which also are confirmations of dukedoms and principalities; likewise by promises of heavenly joys made to those who enrich monasteries, and augment their treasuries, calling their gifts good works, in themselves holy, as also merits; to which they are led by the belief impressed concerning the power and help of their saints, and in the miracles performed by them. Especially do they plot against the rich when they are sick, and

likewise infuse at that time a terror of hell, and so extort from them; promising the sacrifice of the mass for their souls according to the value of their legacy, and a gradual delivery thereby from the place of torment, which they call purgatory, and thus admission into heaven. [2] As regards purgatory, I can aver that it is purely a Babylonish fiction for the sake of gains, and that it neither does nor can exist. Every man after death first comes into the world of spirits, which is midway between heaven and hell, and is there prepared either for heaven or for hell, everyone according to his life in the world; and in that world no one has torment; but the evil first come into torment, when after preparation they come into hell. There are innumerable societies in that world, and joys in them similar to those on earth, for the reason that they who are there are conjoined with men on the earth, who are also in the midst between heaven and hell. Their externals are there successively put off, and thus their internals are opened; and this until the ruling love, which is indeed the life's love, and the inmost, and the one that governs their externals, is revealed; and when this is revealed, the man's real quality appears; and according to the quality of that love, he is sent forth from the world of spirits to his place, if good into heaven, and if evil, into hell. That it is so has been given to me to know of a certainty, because it has been granted to me by the Lord to be together with those who are in that world, and to see all things, and thus to relate it from experience itself; and this now for twenty years. Therefore I can assert that purgatory is a fiction, which may be called diabolical; because it is for the sake of gains, and for the sake of power over souls, even of the deceased, after death.

(785) Verse 16. And saying, Woe, woe, that great city, arrayed in fine linen and purple and scarlet, and inwrought with gold, precious stone and pearls, because in one hour so great riches are devastated, signifies grievous lamentation that their magnificence and gains are so suddenly and totally destroyed. By "woe, woe," grievous lamentation is signified, as above (n. 769). By "that great city," is signified the Roman Catholic religious persuasion, as it is said to be "arrayed in fine linen and purple, and inwrought with gold;" which cannot be said of a city, but of a religious persuasion. By "arrayed in fine linen, purple and scarlet, and inwrought with gold, precious stone, and pearls" are signified similar things as above (n. 725-727), where are the same words, in general, magnificent things in external form. "Because in one hour so great riches are devastated" signifies that their gains are so suddenly and totally destroyed. By "one hour" is signified suddenly and totally, as above (n. 769); because by time and all the things of time states are signified (n. 476). It is manifest from this, that the things which were adduced above are signified by these words. Very similar things are said of the devastation of Babel in Jeremiah: The land of Babel is full of guilt against the Holy one of Israel; the thoughts of Jehovah stand against her, to make her a desolation; they shall not take of thee a stone for a corner nor a stone for foundations, for thou shalt be a waste for an age. Babel shall become heaps, a habitation for dragons, an

astonishment and a hissing. Babel is reduced to desolation, the sea goeth up over her, she is covered with the multitude of the waves, her cities are reduced to desolation, a land of drought and of solitude (Jer. 51:5, 26, 29, 37, 41-43).

(786) Verse 17. And every pilot, and everyone employed upon ships, and sailors, and as many as work at sea, signifies those who are called the laity, as well they who are appointed in greater dignity as those that are in less, down to the common people, who are attached to that religious persuasion, and love and kiss it, or acknowledge and venerate it in heart. From the ninth to the sixteenth verse the clergy are treated of, who have been in dominion from that religious persuasion, and have exercised the Lord's Divine authority, and by it have made gain of the world. Those are now treated of, who are not in any order of the ministry, but still love and kiss that religious persuasion, and acknowledge and venerate it in heart, who are called the laity. By "every pilot" are meant the highest of them, who are emperors, kings, dukes, and princes. By "everyone employed upon ships" those are meant who are in various functions in a higher or a lower degree. By "sailors" are meant the lowest, who are called the common people. By "as many as work at sea," are meant all in general who are attached to that religious persuasion, and love and kiss it, or acknowledge and venerate it in heart. [2] That all these are here meant, is manifest from the series of things in the spiritual sense; and from the signification of "being upon ships," and of "being employed upon ships," and of "sailors;" and from the signification of "them that work at

sea." By the "pilots of ships," and "those employed upon them," and "sailors," no others can be meant but those who contribute the things which are above called merchandise, which are those things which they collect into their treasuries, as also possessions, and who receive benedictions and beatification in return, as merits, and other similar things which they desire for their souls. And when these are meant, it is manifest that by "every pilot" the highest of them are meant; by "everyone employed upon ships," all in offices subordinate to them; and by "sailors," the lowest. That by "ships" spiritual merchandise is meant, which are the knowledges of truth and good, may be seen above (n. 406); here natural merchandise; and they take back spiritual, as they think. The reason that by "as many as work at sea" are meant all, whoever they be, who love and kiss that religious persuasion, or acknowledge and venerate it in heart, is because that religious persuasion is signified by "the sea;" for by "the sea" the external of the church is signified, see above (n. 238, 290, 403-405, 470, 565b, 659, 661); and this religious persuasion is merely external. Similar things are signified by this in Isaiah: Thus said Jehovah your Redeemer, the Holy One of Israel, for your sake have I sent to Babel, and will cast down all her bars, whose cry is in the ships; thus said Jehovah, I who have given a way in the sea and a highway in the mighty waters (Isa. 43:14, 16). "A cry in the ships" is spoken of, as here also, that "they stood afar off, and cried from the ships." And likewise in Ezekiel: At the voice of the cry of thy captains shall the suburbs tremble, and all that hold the oar shall come down out of thy ships, all the sailors and captains of the sea, and shall cry bitterly over thee (Ezek. 27:28-30). But this is concerning the devastation of Tyre, by which the church as to the knowledges of truth and good is signified. [3] But it is to be known, that no others are here meant but those who love and kiss that religious persuasion, and in heart acknowledge and venerate it. But they who are of the same religious persuasion, and acknowledge it indeed because they were born and brought up in it, and do not know anything of their devices and snares for arrogating to themselves Divine worship, and for possessing all the property of all in the world, and still do goods from a sincere heart, and likewise turn their eyes to the Lord, these come among the happy after death; for, being instructed there they receive truths, and reject the adoration of the pope, and the invocation of the saints, and acknowledge the Lord as the God of heaven and earth, and are taken up into heaven, and become angels. On which account also there are many heavenly societies of them in the spiritual world, over which are set the honorable, who have lived in the same manner. It has been given to see that some also were set over those societies, who were emperors, kings, dukes, and princes; who indeed acknowledged the pontiff as the highest official of the church, but not as the vicar of the Lord; and who acknowledged likewise some things from the papal bulls, but yet held the Word holy, and acted justly in their administration. Concerning these some things may be seen in the Continuation concerning the Last Judgment and concerning the Spiritual World (n. 58 and 60), related from experience.

(787) Verse 18. Stood afar off, and cried when they saw the smoke of her burning, saying, What is like unto this city, signifies their mourning in a remote state over the condemnation of that religious persuasion, which they believed to be supereminent above every religion in the world. By "their standing afar off" is signified while they are yet in a state remote from damnation, and still in fear of punishments (n. 769, 783). By their "crying," their mourning is signified. By "the smoke of burning" is signified condemnation on account of the adulteration and profanation of the Word (n. 766, 767). By their saying, "What is like unto this city," is signified that they believed that that religious persuasion was supereminent above every religion in the world. By "that great city" that religious persuasion is signified, as often above. That they believe that religious persuasion to be supereminent above every religion, and that it is the mother, the queen, and the mistress, is known, also that it is continually instilled by the canons and monks, that they should believe so; and it is also known to those who give attention, that they do this from the fire of having dominion and gain. Yet still, on account of the authority of their domination, they cannot recede from all its externals; but still they can recede from its internals, since all liberty has been left and is left to man's will and understanding, and thence to his affection and thought.

(788) Verse 19. And they cast dust upon their heads, and cried weeping and mourning, saying, Woe, woe, that great

city, signifies their interior and exterior grief and mourning, which is lamentation, that so eminent a religious persuasion should be altogether destroyed and condemned. By "casting dust upon the heads" interior grief and mourning are signified on account of the destruction and condemnation spoken of in what follows. By "crying out, weeping and mourning," is signified exterior grief and mourning; by "weeping" is signified mourning of soul, and by "mourning" grief of heart. By "Woe, woe, that city," is signified grievous lamentation over her destruction and condemnation. That "woe" signifies lamentation over calamity, infelicity, and condemnation, and hence "woe, woe," a grievous lamentation, may be seen (n. 416, 769, 785); and that "city" signifies that religious persuasion (n. 785; and elsewhere). That interior pain and mourning on account of the destruction and condemnation is signified by "casting dust upon the head," may be evident from the following passages: They shall cry bitterly, and shall cast dust upon their heads, and shall roll themselves in ashes (Ezek. 27:30). The daughters of Zion sit upon the earth, they have cast dust upon their heads (Lam. 2:10). The friends of Job rent their mantles, and sprinkled dust upon their heads (Job 2:12). Come down and sit in the dust, O daughter of Babel, sit on the earth, there is no throne for thee (Isa. 47:1; besides other places). The reason of their casting dust upon their heads, when they grieved inmostly, was because "dust" signifies what is condemned, as is manifest from Gen. 3:14; Matt. 10:14; Mark 6:11; Luke 10:10-12; and "dust upon the head" represented the acknowledgment that of themselves they were condemned, and thus repentance (as in Matt. 11:21; Luke 10:13). That “dust” signifies what is condemned, is because the earth over the hells in the spiritual world consists of mere dust without grass and herbage.

(789) In which all that had ships in the sea were made rich from her costliness, for in one hour they were devastated, signifies on this account, that by the holy things of that religious persuasion, all, as many as were willing to buy, were absolved, and for worldly and temporal riches received spiritual and eternal riches, and that now not any. By “being made rich from her costliness” is signified to appease God by the holy things of that religious persuasion, or to believe that for temporal and temporary merchandise or riches they would receive spiritual and eternal merchandise or riches; that is, that for gold, silver, precious stone, pearls, purple, and the other things which are enumerated (verses 12, 13), they would receive blessings and felicities after death. These things are meant by the costliness, with which they say that they were made rich by that city. That they also speak thus is known. By “they were devastated in one hour” is signified that on account of the destruction of that religious persuasion, no one can hereafter buy their holy things. From these things it is manifest, that by these words are signified the things which were quoted above. That the holy things of the church are signified by things costly, is manifest from these passages: Blessed of Jehovah is the land of Joseph, for the precious things of heaven, for the precious things of the products of

the sun, and for the precious things of the produce of the months, and for the precious things of the hills of eternity, and for the precious things of the earth (Deut. 33:13-16). Is Ephraim My precious son? a child of delights? (Jer. 31:20) By "Ephraim" the understanding of the Word is meant. The sons of Zion were esteemed more precious than pure gold (Lam. 4:2). "The sons of Zion" are the truths of the church. Besides elsewhere, as Isa. 13:12; 43:4; Ps. 36:7; 45:9; 49:8; 72:14. Hence now it is that it is said that from that city all that had ships in the sea were made rich by her costliness.

(790) Verse 20. Exult over her, O heaven, and ye holy apostles and prophets; for God hath judged your judgment upon her, signifies that the angels of heaven and the men of the church, who are in goods and truths from the Word, should rejoice in heart that those who are in the evils and falsities of that religious persuasion are removed and rejected. "Exult over her, O heaven," signifies that the angels of heaven should now rejoice in heart, for exultation is joy of the heart. "And ye holy apostles and prophets" signifies, and together with them the men of the church who are in the goods and truths from the Word. By "the apostles" those are signified who are in the goods and thence in the truths of the church from the Word, and abstractly the goods and thence the truths of the church from the Word (n. 79); and by "prophets" are signified truths from good from the Word (n. 8, 133), who are called holy, because "the apostles and prophets," as was said, signify abstractly the goods and truths of the Word, which in themselves are holy, because the Lord's (n. 586, 666).

“For God hath judged your judgment upon her,” signifies because they who are in the evils and falsities of that religious persuasion are removed and rejected. That no others are rejected, may be seen above (n. 786). The joy of the angels of heaven over the removal and rejection of those who are in the evils and falsities of that religious persuasion, is treated of in the following chapter from verses 1-9; here only that they should rejoice. But the angelic joy is not from their condemnation, but from the New Heaven and the New Church, and the salvation of the faithful; which things cannot be given before they are removed, which is done and has been done by the Last Judgment; on which subject something will be seen in the explanation of verses 7-9 of the following chapter. From this it may be evident that “Exult over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her,” signifies that the angels of heaven and the men of the church, who are in goods and truths from the Word, should rejoice in heart, that they who are the evils and falsities of that religious persuasion are removed and rejected. Who cannot see that the apostles and prophets spoken of in the Word are not here meant? They were few, and not more excellent than others; but by them are meant all in the Lord’s church who are in goods and truths from the Word; as also by the twelve tribes of Israel, spoken of above (n. 349). By “the apostle Peter” the truth or faith of the church is meant; by “the apostle James,” the charity of the church; and by “the apostle John,” the works of charity of the men of the church.

(791) Verse 21. And one strong angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall not be found anymore signifies that by a strong influx of the Lord out of heaven that religious persuasion with all its adulterated truths of the Word will be cast headlong into hell, and will not at all appear to the angels anymore. By "one strong angel took up," a powerful influx of the Lord out of heaven is signified; for by "an angel" is signified the Lord, and His operation, which is effected through heaven (n. 258, 415, 465, 649); here, because he is called a "strong angel," and "he took up a stone like a great millstone," powerful operation is signified, which is a powerful influx. By "a stone like a great millstone" the adulterated and profaned truths of the Word are signified; for by "a stone" truth is signified, and by "mill" is signified the searching for, investigation, and confirmation of truth from the Word (see n. 794); but here the adulteration and profanation of the truth of the Word, as it is said of Babylon. By "casting into the sea" is signified into hell. By "thus with violence shall that great city, Babylon, be thrown down," is signified that thus that religious persuasion was to be cast into hell. By "it was not found anymore" is signified that it will no longer appear to the angels. [2] This is signified because all from that religious persuasion who are in its evils and falsities come indeed after death into the world of spirits; for that world is like a forum in which all are at first gathered together; and it is like the stomach into which all foods are first collected. The stomach also corresponds to that world.

But at this day, because it is after the Last Judgment, which was accomplished in the year 1757, it is not allowed them, as before, to tarry in that world, and to form to themselves as it were heavens; but as soon as they arrive there, they are sent to societies which are in conjunction with the hells, into which also they are cast from time to time; and thus care is taken by the Lord, that they shall no longer appear to the angels. It is this, therefore, which is signified by that city, that is, that religious persuasion "being found no more." [3] Since the truth of the Word adulterated is signified by "the millstone," and by "the sea," hell, the Lord therefore says: He that shall offend one of the little ones that believe in Me, it were better for him that an ass millstone were hanged about his neck, and he were immersed into the depth of the sea (Matt. 18:6). It is called "a millstone" in Mark 9:42; Luke 17:2. Of Babel nearly the same is said in Jeremiah: When thou hast made an end of reading this book, thou shalt bind a stone upon it, and shalt cast it into the midst of the Euphrates, and shalt say, Thus shall Babel be submerged, and shall not rise again (Jer. 51:63-64). By "the midst of the Euphrates" is meant the same as by "the sea," because the river Euphrates bounded and separated Assyria, where Babel was, from the land of Canaan.

(792) Verse 22. And the voice of harpers and musicians, and pipers and trumpeters, shall not be heard in thee anymore signifies that there will not be with them any affection of spiritual truth and good, nor any affection of celestial truth and good. By "voice" is meant sound, and

every sound corresponds to any affection which is of love, since it arises therefrom. From this it is that the sounds of the harp, of music, and of the pipe, from correspondence, signify affections. But the affections are of two kinds, spiritual and celestial; spiritual affections are affections of wisdom, and celestial affections are affections of love. They differ from each other as the heavens, which are distinguished into two kingdoms, the celestial and the spiritual, as has several times been said above. There are therefore musical instruments whose sounds have relation to spiritual affections, and there are those which have relation to celestial affections. The voice or sound of "harpers and musicians" has relation to spiritual affections, and the voice or sound of "pipers and trumpeters" to celestial affections. For the instruments whose sounds are discrete, as stringed instruments, pertain to the class of spiritual affections; and the instruments whose sounds are continuous, as wind instruments, pertain to the class of celestial affections. Hence it is, that the voice or sound of "harpers and musicians" signifies the affection of spiritual good and truth, and the voice or sound of "pipers and trumpeters" signifies affection of celestial good and truth. That the sound of the harp from correspondence signifies confession from the affection of spiritual truth, may be seen (n. 276, 661). [2] It is here meant that they who are in the evils and falsities of the Roman Catholic religious persuasion have no affections of spiritual truth and good, nor any affections of celestial truth and good, because it is said that "the voice of harpers and of musicians and of pipers and trumpeters shall not be heard in thee anymore." The reason that they do not have them is because they cannot be given with them, for they have not any truth from the Word; and because they have no truth, neither have they any good. The latter is given to those only who desire truths; but no others desire truths from spiritual affection, but they who go to the Lord; these, according to this their desire, are instructed by the angels after death, and receive truths. The external affections in which they are while they are hearing masses, and in other devotions, which are without truths from the Lord through the Word, are merely natural, sensual, and corporeal; and as they are such, and are without internals from the Lord, it is not to be wondered at that in this thick darkness and blindness they are carried away to the worship of living and dead men, and to sacrifices to demons, who are called plutos, to make expiation for their souls.

(793) And no artificer of any art shall be found in thee anymore signifies that they who are in that religious persuasion from doctrine and from a life according to it, have no understanding of spiritual truth, and hence no thought of spiritual truth, so far as it is from themselves. By "an artificer" in the spiritual sense of the Word is signified one that is intelligent, and thinks from the understanding; in the good sense, one that from the understanding thinks truths, which are heavenly; and in the evil sense, one that from the understanding thinks falsities, which are infernal; and as the latter and the former are of many kinds, and each kind of many species, and each species again of many

kinds and species, which, however, are called particulars and singulars, it is therefore said, “no artificer of any art.” By artificers also, from their handicrafts and arts, such things are signified from correspondence as are of wisdom, intelligence, and knowledge. It is said, from correspondence, because all human work corresponds, and likewise every operation provided it be of any use, to such things as are of angelic intelligence. But the works of artificers in gold, silver, and precious stones correspond to one kind of matters or subjects of angelic intelligence; those of artificers in brass, iron, wood and stone to other kinds; and to others, those of artificers in other desirable uses, as cloths, linens, garments and clothings of various kinds. All these correspond, as has been said, because they are works. From these things it may appear, that by “an artificer of any art” shall not be found in Babylon, is not meant that there shall not be any artificers there, but that there will not be any understanding of spiritual truth, and thence no thought of spiritual truth; but this is only with those who are in that religious persuasion from its doctrine, and from a life according to it, and also as far as it is from themselves. [2] That “an artificer” signifies those who are in the understanding of truth, and thence in the thought of truth, may appear from these passages: Bezaleel and Aholiab the artificers shall make the tabernacle, for they are filled with wisdom, intelligence, and science (Exod. 31:3; 36:1-2). And everyone wise in heart among them doing the work, they made the habitation, the work of the artificer (Exod. 36:8). Thou shalt make the habitation of fine twined linen, and blue and purple, and scarlet double-dyed, and cherubim, with the work of the artificer shalt thou make them (Exod. 26:1). Thou shalt make the veil in like manner with the work of the artificer (Exod. 26:31; 35:35). In like manner the ephod with the work of the artificer; as also the breastplate (Exod. 28:6; 39:8). Artificer is there expressed by a word which also signifies a designer: Thou shalt engrave two stones, which thou shalt put upon the shoulders of the ephod, with the work of an artificer in gems (Exod. 28:11). [3] In the opposite sense, by "the work of an artificer" is signified that work which is done from one's own intelligence, from which nothing else can be produced but falsity. This is meant by "the work of the artificer" in these passages: They shall make a molten image of their silver in their own intelligence, the whole the work of artificers (Hos. 13:2). The artificer casteth the graven image, and the founder spreadeth it over with gold, and maketh silver chains; he seeketh a wise artificer (Isa. 40:19-20). He cutteth wood out of the forest, the work of the hands of the workman; silver is brought from Tarshish, and gold from Uphaz, the work of the artificer; blue and purple are their garments, the whole the work of the wise (Jer. 10:3, 9; also Deut. 27:15). That "idols" signify falsities of worship and religion from one's own intelligence, may be seen above (n. 459, 460).

(794) And the voice of a millstone shall not be heard anymore in thee, signifies that they who are in that religious persuasion from doctrine, and from a life according to it, make no inquiry after, examination of, and

confirmation of spiritual truth, because falsity received and confirmed, and thus implanted, stands in the way. By “the voice of the mill,” nothing else is signified but the inquiry after, examination, and confirmation of spiritual truth, especially from the Word. The reason why this is signified by the voice of the mill or by grinding is because wheat and barley which are ground signify celestial and spiritual good, and therefore meal and fine flour signify truth from that good; for all truth is from good, and all truth which is not from spiritual good, is not spiritual. It is said “the voice of the mill,” because things spiritual throughout the Word are denoted by things instrumental, which are the ultimates of nature; as for example, spiritual truths and goods are denoted by cups, vials, bottles, platters, and many other vessels, as may be seen above (n. 672). By “wheat” is signified the good of the church from the Word (n. 315); and by “fine flour of wheat” is signified the truth from that good (n. 778). [2] That “a mill” signifies inquiry after, examination, and confirmation of spiritual truth, see the following passage: Jesus said, In the consummation of the age, two shall be in the field; the one shall be taken, and the other shall be left; two shall be grinding at the mill; the one shall be taken, and the other shall be left (Matt. 24:40-41). By “the consummation of the age” is meant the end of the church, when the Last Judgment is executed; by “the field” the church is signified, because the harvest is there; by “them that grind at the mill” are signified those in the church who search after truths; by “those that are taken” they who find and receive them are signified; and by “them that are left," those who do not search after nor receive them, because they are in falsities: I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and of the bride, the voice of the mills, and the light of a lamp (Jer. 25:10). By "the voice of the mills" in this passage the like is signified as here in Revelation: [3] Thou shalt not take the mill nor the millstone to pledge, for he taketh the soul to pledge (Deut. 24:6). The mill is here called the soul, because by "the soul" is signified the truth of wisdom and faith (n. 681). In the opposite sense, the investigation and confirmation of falsity is signified by a mill, as is evident in these passages: They led away the young men to grind at the mill, and the boys fell down under the wood (Lam. 5:13). Sit in the dust, O daughter of Babel; take the mill and grind meal; uncover thy locks, uncover thy thighs, pass over the streams, let thy nakedness be uncovered, and let thy shame be seen (Isa. 47:1-3). "Take the mill and grind meal" signifies to search after and investigate falsities, for the sake of confirming them.

(795) But this shall be illustrated by an example. Who cannot see that they who are in Babylon, have searched after and investigated how they could confirm this enormous falsity, that the bread and wine in the Eucharist should be divided, that the bread should be given to the laity and the wine to the clergy. This may be seen from merely reading the confirmation decreed in the Council of Trent, and established by a bull, which reads thus: That immediately after consecration the true body and the true

blood of Jesus Christ, together with His soul and Divinity, are truly, really, and substantially contained in the bread and wine, His body under the appearance of bread, and His blood under the appearance of wine, from the force of the words; but the body itself under the appearance of wine, and the blood under the appearance of bread, and the soul under both by the force of the natural connection and concomitance, whereby the parts of the Lord Christ are united to each other, and His Divinity by reason of that admirable hypostatic union with the body and soul; and that just as much is contained under each kind as under both; and that the whole and entire Christ exists under the appearance of bread, and under every part of that appearance, and the whole also under the appearance of wine, and the parts thereof. Also that water is to be mixed with the wine. These are their very words, and that these words are contrary to the force of the Lord's words they themselves confess. Who that is of sound judgment does not here see truths themselves inverted, and changed into falsities by reasonings which the upright in heart cannot but abominate? But to what end is all this? Is it not solely for the sake of masses, which they call propitiatory sacrifices, most holy, pure, and in them nothing but what is holy, through which they infuse sanctity into the bodily senses of men, and at the same time night into all things of faith and spiritual life, and this to the end that in the midst of thick darkness, they may have dominion and gain? And also to cherish the idea concerning the ministers that they are full of the Lord, and that the Lord is in them. And that lest they should be fatigued the wine is for them, and to prevent inebriation, that water must be in the wine?

(796) Verse 23. And the light of a lamp shall not shine in thee anymore signifies that they who are in that religious persuasion from doctrine and from a life according to it, have no enlightenment from the Lord, and thence no perception of spiritual truth. By “the light of a lamp” is signified enlightenment from the Lord and thence the perception of spiritual truth; for by “light” is meant the light of heaven, in which the angels are, and men also as to the understanding; which light in its essence is the Divine wisdom; for it proceeds from the Lord as the sun of the spiritual world, which in its substance is the Divine love of the Divine wisdom; from which no other light can proceed than that which is of the Divine wisdom, nor any other heat than that which is of the Divine love. That it is so, is demonstrated in The Angelic Wisdom concerning the Divine Love and Wisdom (n. 83-172). Since that light is from the Lord, and the Lord is omnipresent by it and in it, therefore all enlightenment is effected by it, and thence the perception of spiritual truth, which those have who love Divine truths spiritually, that is, who love truths because they are truths, thus because they are Divine. That this is to love the Lord, is manifest; for the Lord is omnipresent in that light, because the Divine love and the Divine wisdom are not in place, but are where they are received, and according to the reception. [2] That they who are in the Roman Catholic religious persuasion have not any enlightenment, and perception of spiritual truth thence,

may be evident from this, that they do not love any spiritual light; for the origin of spiritual light is from the Lord, as was said; and no others can accept that light, nor receive it, but they who are conjoined with the Lord; and conjunction with the Lord is effected solely by the acknowledgment and worship of Him, and at the same time by a life according to His commandments from the Word. The acknowledgment and worship of the Lord, and the reading of the Word, cause the presence of the Lord; but these two together with a life according to His commandments effect conjunction with Him. In Babylon it is the contrary; there the Lord is acknowledged, but without dominion; and the Word is acknowledged, but without the reading of it. Instead of the Lord the pope is there worshiped, and instead of the Word the papal bulls are acknowledged, according to which they live, and not according to the commandments of the Word. And those bulls have for their end the dominion of the pope and his ministers over heaven and the world, and the commandments of the Word have for their end the Lord's dominion over heaven and the world; and these are diametrically opposite to each other, like hell and heaven. These things are said, that it may be known, that they have altogether no light of a lamp, that is, enlightenment, and thence the perception of spiritual truth, who are in the Babylonish religious persuasion from doctrine and from a life according to it. [3] That the Lord is the Light, from which is all the enlightenment and perception of spiritual truth, is manifest from these passages: He was the true Light, which enlighteneth every man that cometh into the world (John

1:4-12). This is concerning the Lord: This is the judgment, that the Light is come into the world; he that doeth the truth cometh to the Light (John 3:19, 21). Jesus said, Yet a little while is the Light with you; walk while ye have the Light, lest darkness seize upon you; while ye have the Light, believe in the Light, that ye may be sons of the Light (John 12:35, 36). Jesus said, I am come a Light into the world, that everyone who believeth in Me, may not abide in darkness (John 12:46). Jesus said, I am the Light of the world (John 9:5). Simeon said, Mine eyes have seen Thy salvation, a Light for the revelation of the nations (Luke 2:30-32). The people sitting in darkness have seen a great Light; and to them that sit in the region and shadow of death, Light has arisen (Matt. 4:16; Isa. 9:2). I have given thee for a Light of the nations, that thou mayest be My salvation even unto the extremity of the earth (Isa. 49:6). The city New Jerusalem hath no need of the sun and moon to shine in it, for the glory of God enlighteneth it, and the lamp of it is the Lamb (Rev. 21:23; 22:5). It is manifest from these passages, that the Lord is the Light, from which are all enlightenment and thence perception of truth; and because the Lord is the Light, the devil is thick darkness; and the devil is the love of ruling over all the holy Divine things of the Lord, and thus over Himself; and as far as dominion is given to it, so far it darkens, extinguishes, sets on fire, and burns up, the holy Divine things of the Lord.

(797) And the voice of bridegroom and of bride shall not be heard in thee anymore, signifies that they who are in that religious persuasion from doctrine and from life according

to it, have no conjunction of good and truth, which makes the church. By “voice” is here signified joy, because it is that of a bridegroom and bride. By “a bridegroom,” in the highest sense, is meant the Lord as to the Divine good; and by “a bride” the church is meant as to the Divine truth from the Lord. For the church is a church from the reception of the Lord’s Divine good in the Divine truths which are from Him. That the Lord is called the and likewise the Husband; and that the church is called the Bride and also the Wife, is manifest from the Word. It is from this that the heavenly marriage, which is the conjunction of good and truth, is therefrom, will be seen in the small work on Conjugial Love [Marriage]. Now because this heavenly marriage is effected by the reception of the Divine good from the Lord in the Divine truths from the Word by the men of the church, it is manifest that there is no conjunction of good and truth with those who are in that religious persuasion from doctrine and life thence, because they have no conjunction with the Lord; but they have conjunction with men living and dead. And this conjunction, with those who are in the love of dominating from the love of self over the holy Divine things of the Lord, and over the Lord, is like conjunction with the devil, who, as was said in the preceding article, is that love; and to approach the devil that through him one may come to God, is detestable. [2] That the Lord is called the Bridegroom, and the church the Bride, is manifest from these passages: He that hath the Bride is the Bridegroom; but the friend of the Bridegroom, who stands and hears Him, rejoiceth with joy because of the Bridegroom’s voice

(John 3:29). John the Baptist says this of the Lord. Jesus said, As long as the Bridegroom is with them, the sons of the marriage cannot fast; the days will come when the Bridegroom will be taken away from them, then shall they fast (Matt. 9:15; Mark 2:19-20; Luke 5:34-35). I saw the holy city New Jerusalem prepared as a Bride adorned for her Husband (Rev. 21:2). The angel said, Come, and I will show thee the Bride, the Lamb's Wife (Rev. 21:9-10). The time of the marriage of the Lamb is come, and His Wife hath made herself ready. Happy are they that are called to the marriage supper of the Lamb (Rev. 19:7, 9). By the Bridegroom, whom the ten virgins went out to meet (Matt. 25:1-2 seq.), the Lord is also meant. [3] It is manifest from this what is signified by the voice and the joy of the bridegroom and the bride in the following passages: As the joy of the bridegroom over the bride, thy God shall rejoice over thee (Isa. 62:5). My soul shalt exult over God, as a bridegroom putteth on a miter, and as a bride adorneth herself with her jewels (Isa. 61:10). There shall still be heard in this place the voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, saying, Let us confess unto Jehovah of hosts (Jer. 33:10-11). Let the bridegroom go forth out of his chamber, and the bride out of her bride-chamber (Joel 2:16). I will cause to cease from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (Jer. 7:34; 16:9). I will deprive them of the voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, the voice of the mills, and the light of a lamp, and the whole land shall be for a desolation by the king of Babel (Jer. 25:10-11). [4] From what has now been said the series of the things in these two verses may now be seen, which is, that they who are in that religious persuasion have not any affection of spiritual truth and good (n. 792); that they have not any understanding of spiritual truth, and hence not any thought of it (n. 793); for thought is from affection and according to it; that neither have they any searching after, investigation of, and confirmation of spiritual truth (n. 794); that neither do they have any enlightenment from the Lord, and hence no perception of spiritual truth (n. 796); and finally, that they do not have any conjunction of good and truth, which makes the church (n. 797). These things also thus follow each other in order.

(798) Since it is said that they have not any conjunction of good and truth, because with them there is not the marriage of the Lord and the church, something shall here be said of the authority of opening and shutting heaven, which acts as one with the authority of remitting and retaining sins, which they claim for themselves as the successors of Peter and the apostles. The Lord said to Peter: Upon this same rock will I build My church, and the gates of hell shall not prevail over it; I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens (Matt. 16:18-19). The Divine truth which is meant by “the rock” upon which the Lord will build His church is

what Peter then confessed; which was: Thou art the Christ, the Son of the living God (Matt. 16:16). By “the keys of the kingdom of the heavens,” which are that whatsoever that rock, which is the Lord, “shall bind on earth shall be bound in the heavens, and whatsoever it shall loose on earth shall be loosed in the heavens,” is meant that the Lord has power over heaven and earth, as He also says (Matt. 28:18); thus the power of saving the men who from faith of heart are in that confession of Peter. [2] The Lord’s Divine operation to save men is from firsts by ultimates; and this is what is meant by “whatsoever he shall bind or loose on earth shall be bound or loosed in heaven.” The ultimates by which the Lord operates are on earth, and indeed with men. On account of this, that the Lord Himself might be in the ultimates as He is in the firsts, He came into the world, and put on the Human. That all the Lord’s Divine operation is from firsts by ultimates, thus from Himself in the firsts and from Himself in the ultimates, may be seen in Divine Love and Wisdom (n. 217-219, 221); and that it is thence that the Lord is called “The First and the Last, the Alpha and the Omega, the Beginning and the End, the almighty,” may be seen above (n. 29-31, 38, 57). [3] Who cannot see, if he will, that the salvation of man is the continuous operation of the Lord with man from the first of his infancy even to the last of his life, and that this is a work purely Divine, and can never be given to any man? It is so Divine that it is at once the work of omnipresence, omniscience, and omnipotence; and that man’s reformation and regeneration, thus his salvation, are all of the Lord’s Divine Providence, may be seen in The Angelic Wisdom concerning the Divine Providence, from beginning to end. [4] The very coming of the Lord into the world was solely on account of man's salvation. For the sake of this He assumed the Human, removed the hells, and glorified Himself, and put on omnipotence even in the ultimates, which is meant by "sitting at the right hand of God." What, therefore, is more abominable, than to found a religious persuasion, by which it is sanctioned that the Divine authority and power belong to man and no longer to the Lord; and that heaven will be opened and shut, if only a priest says, "I absolve," or "I excommunicate;" and that sin, even if enormous, is remitted, provided he says, "I remit"? There are many devils in the world, who, in order to escape temporal punishments, seek and obtain absolution from a diabolical crime by arts and gifts. Who can be so insane as to believe that the authority is given of admitting devils into heaven? [5] It was said above (n. 790, at the end), that "Peter" represented the truth of faith of the church, "James" the good of charity of the church, and "John" the good works of the men of the church; and that the twelve apostles together represented the church as to all things of it. It is clearly manifest that they represented them, from the Lord's words to them in Matthew: When the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28; Luke 22:30). By these words nothing else can be signified than that the Lord will judge all according to the goods and truths of the church. If this was not meant by these words, but the apostles themselves, all in the great city Babylon, who say they are the successors of the apostles, might claim to themselves that they will sit upon thrones as many in number as themselves, from the pontiff even to a monk, and that they will judge all in the whole world.

(799) For thy great men were the merchants of the earth signifies that the higher ones in the ecclesiastical hierarchy are such, because by various arbitrary rights, left to them in the statutes of the order, they traffic and make profit. By "the great men" are meant the higher ones in their ecclesiastical hierarchy, who are called cardinals, bishops, and primates; who are called "merchants" because they make gain by the holy things of the church, as by merchandise (n. 771, 783); here, who by various and even arbitrary rights, left to them in the statutes of the order, traffic and make profit. Why this is said is manifest from what precedes, for this is a consequence of them. In what precedes, it is said that "there shall not be heard anymore in Babylon the voice of harpers, of musicians, of pipers and of trumpeters"; that "there shall not be there an artificer of any art"; "the voice of the mill shall not be heard there"; "the light of a lamp shall not be there"; neither "the voice of bridegroom and of bride"; by which is signified that in Babylon there is not any affection of spiritual truth, nor any understanding of it and thought thence; nor any search after and investigation of it, nor enlightenment and perception of it, and thence there is no conjunction of good and truth, which makes the church; see above (n. 792-794,

796, 797). The reason that they have not these, is because the higher ones in the order also traffic and make gain, and thus set an example to the lower ones. This therefore is why it is said, "For thy great men were the merchants of the earth." [2] But someone perhaps may say, "What are those arbitrary rights, which can be called tradings?" They are not their annual revenues and stipends, but they are dispensations from the authority of the keys; which are, that they remit sins, even enormous ones, and thereby release from temporal punishment; that by intercessions with the pope, they get power for contracting matrimonies within the prohibited degrees, and for separating them within degrees not prohibited; and do it themselves without intercession by toleration; by granting the privileges which are within their jurisdiction; by ordinations of ministers, and confirmations; by general and particular gratuities from the monasteries; by the appropriation of revenues from other sources which belong by right to others; and by many other means. These, and not their annual revenues, if they were content with them, cause that they have no affection of thought, investigation, and perception of spiritual truth, and no conjunction of truth and good, because they are the gains of the unjust mammon; and the unjust perpetually lust for natural wealth, and are averse to spiritual riches which are Divine truths from the Word. [3] From this it may now be evident, that by "because thy great men were the merchants of the earth," is signified that the higher ones in their ecclesiastical hierarchy are such, because by various and even arbitrary rights, left to them in the statutes of the order, they traffic and make profit. Something further shall be said here concerning dispensation by the authority of the keys, over crimes, even enormous ones, by which they not only liberate the guilty from eternal punishments, but even from temporal punishments; and if they do not liberate them, they still protect by asylums. Who does not see that this does not belong to ecclesiastical jurisdiction, but to civil jurisdiction; and that it is to extend their dominion over everything secular, and to destroy the public security; also that by this authority still reserved to them, they are in the power of bringing back their former despotic domination over all tribunals established by kings, and thus over the judges, even the highest; which also they would do, if they did not fear withdrawal? This is meant in Daniel by: The fourth beast coming up out of the sea will think to change times and right (Dan. 7:25).

(800) Because by thy sorcery all the nations have been seduced, signifies their wicked arts and devices, by which they have led away the minds of all from the holy worship of the Lord to the profane worship of living and dead men and idols. By "the sorcery by which all the nations have been seduced," are signified the wicked arts and devices by which they have been deluded and persuaded, so that they might be worshiped and adored instead of the Lord, and thus like the Lord; and because the Lord is the God of heaven and earth, as He Himself teaches (Matt. 28:18), thus like gods. It may be seen above (n. 798), that they transferred the Lord's Divine authority to themselves. And

because this is signified by those words, they also signify that by wicked arts and devices they have led away the minds of all from the holy worship of the Lord to the profane worship of men living and dead, and of idols. That nevertheless these things will come to an end, and are already at an end in the spiritual world, has been said and shown before. This is thus described in Isaiah: Persist in thy enchantments, O Babel, and in the multitude of thy sorceries, in which thou hast labored from thy youth; if so be they could profit, if so be thou mayest become terrible; thou art wearied in the multitude of thy counsels; let now the observers of the heavens, the stargazers, the diviners by the months, stand up, and save thee. Behold, they are become as stubble, the fire hath burned them up; they shall not deliver their soul from the hand of the flame. Such have thy merchants become from thy youth; everyone hath wandered to his own quarter, there is none to save thee (Isa. 47:12-15).

(801) Verse 24. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth, signifies that from the religious persuasion, which is meant by "the city Babylon," is the adulteration and profanation of every truth of the Word and thence of the church, and that falsity has emanated therefrom into the whole Christian world. By "blood" is signified the falsification, adulteration and profanation of the Word (n. 327, 379, 684). By "prophets" are signified all those who are in Divine truths from the Word, and abstractly truths of doctrine from the Word (n. 8, 133). That by "saints" are signified those who

are of the Lord’s church and abstractly the holy truths of the church (n. 173, 586, 666). That by “the slain” are signified those who are spiritually slain, and they are called spiritually slain who perish by falsities (n. 325, and in many other places). And because by “earth” is signified the church, by “all that are slain on the earth” are signified all in the Christian church who have perished by falsities; because the falsity with them emanated from that religious persuasion. It is also said of Babel in Jeremiah, that: There are the slain of all the earth (Jer. 51:49, 52). And in Isaiah, that: Lucifer (which there is Babel) hath destroyed her land, and hath slain her people (Isa. 14:20). That many falsities have emanated from the Babylonish religious persuasion into the churches of the Reformed, may be seen above (n. 751); where this passage was explained, that: The woman whom thou sawest is the great city which hath a kingdom over the kings of the earth (Rev. 17:18).

(802) It is said that from the religious persuasion which is meant by “the city Babylon” is the adulteration and profanation of every truth of the Word and thence of every holy thing of the church; and it has been said many times in what precedes, that that religious persuasion has not only adulterated the goods and truths of the Word, but has also profaned them; and that “Babel” therefore in the Word signifies the profanation of what is holy. It shall now be said how that profanation has been and is effected. It was said above, that the love of having dominion from the love of self over the holy things of the church and over heaven, and thus over all the Divine things of the Lord, is the devil. Now

because that dominion as an end resides in the minds of those who founded that religious persuasion, they could not do otherwise than profane the holy things of the Word and the church. Suppose that that love, which is the devil, should reside in the mind of anyone interiorly, as every ruling love does; then place some Divine truth exteriorly before its eyes; will it not tear it to pieces, cast it to the earth, and trample it down, and in place of it summon a falsity that agrees with itself? [2] The love of possessing all the things of the world is satan, and the devil and satan act as one, as if joined in a covenant, with such as from the one love are in the other. It may be concluded from this, whence it is that profanation is signified in the Word by “Babylon.” For example: place before that love which is the devil this Divine truth, that God alone is to be worshiped and adored, and not any man; and thus that the vicarship is an invention and a fiction, which is to be rejected. In like manner this truth, that to invoke dead men, to fall down to their images, to kiss them and their bones, is simply and foully idolatrous, which is also to be rejected. Would not that love which is the devil reject these two truths in the vehemence of its anger, fulminate against them, and tear them in pieces? [3] But if anyone should say to that love which is the devil, that to open and shut heaven, or to loose and to bind, and thus to remit sins, which is the same as to reform and regenerate, and so to redeem and save man, is purely Divine, and that a man cannot ascribe to himself anything Divine without profanation; and that Peter did not ascribe it to himself, and therefore did not exercise any such authority; moreover, that the succession is a thing invented by that love; as also the transferring of the Holy Spirit from man to man; on hearing these things, would not that love which is the devil, belabor the speaker with anathemas, and in the fire of its fury command him to be delivered to the inquisitor, and to be cast among the damned? If anyone were to say further, How can the Lord's Divine authority be transferred to you? How can the Lord's Divinity be separated from His soul and body? Is it not according to your faith that it cannot? How can God the Father introduce His Divine power into the Son, except into His Divinity, which is the receptacle? How can this be transcribed into a man that it may be his? Besides other similar things. On hearing these, would not that love which is the devil be silent, kindle into wrath within, gnash the teeth, and cry out, "Lead him forth, crucify him, crucify him; go, go all of you, see the great heretic, and delight yourselves with him"?

(803)

Revelation 19

1. AFTER THESE things I heard as it were a voice of a great multitude in heaven, saying, Alleluia, salvation and glory and honor and power unto the Lord our God; 2. For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom, and He hath avenged the blood of His servants at her hand. 3. And a second time they said, Alleluia; and her smoke shall go up unto the ages of the ages. 4. And the twenty-four elders and the four animals fell down, and adored God who sitteth upon the throne, saying, Amen. Alleluia. 5. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both the small and the great. 6. And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunders, saying, Alleluia, for the Lord God the Almighty reigneth. 7. Let us rejoice and exult, and let us give the glory to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. 8. And it was given to her that she should be clothed in fine linen clean and bright; for the fine linen is the just deeds of the saints. 9. And He said unto me, Write, Happy are they that have been called unto the marriage supper of the Lamb. And He said, These are the true words of God. 10. And I fell down before his feet to adore him; and he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren

that have the testimony of Jesus; adore God; for the testimony of Jesus is the spirit of prophecy. 11. And I saw heaven opened; and behold a white horse; and He that sitteth upon him is called faithful and true; and in justice He doth judge and make war. 12. And His eyes were as a flame of fire, and upon His head were many diadems; having a name written, which no one knew but Himself: 13. And He was clothed with a garment dipped in blood; and His name is called, The Word of God. 14. And the armies which are in heaven followed Him upon white horses, clothed in fine linen white and clean. 15. And out of His mouth went forth a sharp sword, that with it He should smite the nations; and He shall tend them with a rod of iron: and He treadeth the wine-press of the wine of the fury and anger of God Almighty. 16. And He hath upon His garment and upon His thigh a name written, King of kings and Lord of lords. 17. And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; 18. That ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of the mighty, and the flesh of horses, and of them to sit upon them, and the flesh of all, free and bond, both small and great. 19. And I saw the beast, and the kings of the earth and their armies gathered together to make war with Him that sat upon the horse, and with His army. 20. And the beast was taken, and with him the false prophet, that did signs before him, with which he seduced them that received the mark of the beast, and that adored his image; these two were cast alive into the lake of fire burning with brimstone. 21. And the rest were slain by the sword of Him that sat upon the horse, that proceeded out of His mouth; and all the birds were satiated with their flesh. THE SPIRITUAL SENSE The contents of the whole chapter The glorification of the Lord by the angels of heaven, because the Roman Catholic religious persuasion is removed in the spiritual world, whereby they have come into the light and into their happiness (verses 1-5). Annunciation concerning the Lord's coming, and concerning the New Church from Him (verses 6-10). The opening of the Word as to the spiritual sense for that church (verses 11-16). The calling of all to it (verses 17-18). Resistance by those who are in faith separated from charity (verse 19). Their removal and damnation (verses 20-21). The contents of each verse Verse 1. "After these things I heard as it were a voice as of a great multitude in heaven, saying, Alleluia," signifies thanksgiving, confession and celebration of the Lord by the angels of the lower heavens, on account of the removal of the Babylonians (n. 803). "Salvation and glory and honor and power unto the Lord our God," signifies that now there is salvation from the Lord, because now there is reception of Divine truth and Divine good from His Divine power (n. 804). Verse 2. "For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom," signifies because in justice the profane Babylonish religious persuasion is condemned, which has destroyed the Lord's church by filthy adulterations of the Word (n. 805). "And He hath avenged the blood of His servants at her hand," signifies retribution for the injuries and violence offered to the souls of the worshipers of the Lord (n. 806). Verse 3. “And a second time they said, Alleluia; and her smoke goeth up unto the ages of the ages,” signifies thanksgiving and celebration of the Lord from joy that that profane religious persuasion is condemned to eternity (n. 807). Verse 4. “And the twenty-four elders and the four animals fell down, and adored God who sitteth upon the throne, saying, Amen. Alleluia,” signifies adoration of the Lord as the God of heaven and earth, and as the Judge of the universe, by the angels of the higher heavens, and confirmation of the thanksgiving, confession, and celebration of the Lord by the angels of the lower heavens (n. 808). Verse 5. “And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him,” signifies influx from the Lord into heaven, and thus unanimity of the angels, that all who are in the truths of faith and in the goods of love should worship the Lord as the only God of heaven (n. 809). “Both small and great,” signifies those who worship the Lord from the truths of faith and the goods of love in a less or a greater degree (n. 810). Verse 6. “And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunders, saying, Alleluia, for the Lord God the Almighty reigneth,” signifies the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven, that the Lord alone reigns in the church which is now to come (n. 811). Verse 7. “Let us rejoice and exult and let us give the glory to Him; for the marriage of the Lamb is come," signifies joy of soul and heart, and thence the glorification of the Lord, that henceforth there may be the full marriage of Him with the church (n. 812). "And His wife hath made herself ready," signifies that they who will be of this church, which is the New Jerusalem, are collected together, inaugurated and instructed (n. 813). Verse 8. "And it was given to her that she should be clothed in fine linen clean and bright," signifies that they are instructed by the Lord in genuine and pure truths through the Word (n. 814). "For the fine linen is the just deeds of the saints," signifies that through truths from the Word those who are of the Lord's church have the goods of life (n. 815). Verse 9. "And he said unto me, Write, Happy are they that have been called to the marriage supper of the Lamb," signifies an angel sent from heaven to John, and speaking with him concerning the Lord's New Church, and saying that it was given to know on earth, that those have eternal life who receive the things which are of that church (n. 816). "And he said, These are the true words of God," signifies that this is to be believed because it is from the Lord (n. 817). Verse 10. "And I fell down before his feet to adore him; and he said, See thou do it not; I am thy fellow-servant and of thy brethren that have the testimony of Jesus; adore God," signifies that the angels of heaven are not to be adored and invoked, because there is nothing Divine in them; but that they are associated with men, as brethren with brethren, with those who worship the Lord, and thus that in consociation with them the Lord alone is to be adored (n. 818). "For the testimony of Jesus is the spirit of prophecy," signifies that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to His precepts, in the universal sense the all of the Word and of doctrine therefrom (n. 819). Verse 11. "And I saw heaven opened, and behold a white horse," signifies the spiritual sense of the Word revealed by the Lord, and the interior understanding of the Word disclosed thereby, which is the coming of the Lord (n. 820). "And He that sitteth upon him is called faithful and true; and in justice He doth judge and make war," signifies the Lord as to the Word, that it is the Divine good itself and the Divine truth itself, from both of which He executes judgment (n. 821). Verse 12. "And His eyes were as a flame of fire," signifies the Divine wisdom of the Lord's Divine love (n. 822). "And upon His head were many diadems," signifies the Divine truths of the Word from Him (n. 823). "Having a name written which no one knew but Himself," signifies that what the quality of the Word is in its spiritual and celestial senses no one sees but the Lord, and he to whom He reveals it (n. 824). Verse 13. "And He was clothed with a garment dipped in blood; and His name is called The Word of God," signifies the Divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered (n. 825). Verse 14. "And the armies which are in heaven followed Him upon white horses, clothed in fine linen white and clean," signifies the angels in the New Christian heaven, who were conjoined to the Lord in the interior understanding of the Word, and thus who are in pure and genuine truths (n. 826). Verse 15. "And out of His mouth went forth a sharp sword," signifies the dispersion of falsities by the Lord by doctrine therefrom (n. 827). "That with it He should smite the nations; and He shall tend them with a rod of iron," signifies that He will convince all who are in dead faith, by the truths of the sense of the letter of the Word, and by rational things (n. 828). "And He treadeth the winepress of the fury and anger of God Almighty," signifies that the Lord endured alone all the evils of the church, and all the violence offered to the Word, and thus to Himself (n. 829). Ver. 16. "And He hath upon His garment and upon His thigh a name written, King of kings, and Lord of lords," signifies that the Lord teaches in the Word what He is, that He is the Divine truth of the Divine wisdom and the Divine good of the Divine love, thus that He is the God of the universe (n. 830). Verse 17. "And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God," signifies the Lord from the Divine love, and thence from Divine zeal, calling and assembling all who are in the spiritual affection of truth and think of heaven, to the New Church, and to conjunction with Himself, and thus to eternal life (n. 831). Verse 18. "That ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of the mighty, and the flesh of horses and of them that sit upon them, and the flesh of all, free and bond, and small and great," signifies the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind (n. 832). Verse 19. "And I saw the beast and the kings of the earth and their armies gathered together to make war with Him that sat upon the horse, and with His army," signifies that all the interiorly evil, who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine truths in His Word, and will infest those who will be of the Lord's New Church (n. 833). Verse 20. "And the beast was taken, and with him the false prophet that did signs before him, with which he seduced them that received the mark of the beast, and adored His image," signifies all those who professed faith alone, and were interiorly evil, both the laity and the common people, as also the clergy and the learned, who by reasonings and attestations that faith alone is the only means of salvation, have led others to receive that faith, and to live according to it (n. 834). "These two were cast alive into the lake of fire burning with brimstone," signifies that all those, as they were, were cast into hell, where are loves of falsity and at the same time lusts of evil (n. 835). Verse 21. "And the rest were slain by the sword of Him that sat upon the horse, that proceeded out of His mouth," signifies that all from the various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word, which they knew, being judged from the Word, perish (n. 836). "And all the birds were satiated with their flesh," signifies that from their lusts of evil, which are their proprium, the infernal genii are as it were nourished. THE EXPLANATION Verse 1. After these things I heard as it were a voice of a great multitude in heaven, saying, Alleluia, signifies thanksgiving, confession, and celebration of the Lord by the angels of the lower heavens, on account of the removal of the Babylonians. By “a great multitude in heaven,” are signified the angels of the lower heavens; by “their voice saying, Alleluia,” is signified thanksgiving, confession, and celebration of the Lord by them; by “Alleluia,” in the Hebrew language, is signified, Praise ye God, therefore it was an expression of thanksgiving, confession, and celebration of the Lord from joy of heart, as appears from these passages: Bless Jehovah, O my soul. Alleluia (Ps. 104:35). Blessed be Jehovah the God of Israel from everlasting to everlasting; and let all the people say, Amen. Alleluia (Ps. 106:48). We will bless Jah from now even to eternity. Alleluia (Ps. 115:18). Let every soul praise Jah. Alleluia (Ps. 150:6; besides other places, as Ps. 105:45; 106:1; 111:1; 112:1; 113:1, 9; 116:19; 117:2; 135:3; 148:1, 14; 149:1, 9; 150:1). That it is on account of the rejection of the Babylonians, is evident from the preceding chapter, which treats of the Babylonians, for which reason it is said, “After these things,” and also from what follows (verses 2, 3) in this chapter. That the angels of the lower heavens are meant by “a great multitude in heaven,” is plain from verse 4 of this chapter, where it is said that “the twenty-four elders and the four animals adored Him that sat upon the throne, saying Amen. Alleluia,” by whom the angels of the higher heavens are meant.

(804) Salvation, and glory, and honor, and power, unto the Lord our God, signifies that now there is salvation from the Lord, because now there is a reception of Divine truth and

Divine good from His Divine power. By salvation to the Lord our God, is signified the acknowledgment and confession that there is salvation from the Lord; by "glory and honor to the Lord our God," is signified acknowledgment and confession, that there is Divine truth and Divine good from the Lord, thus the reception thereof (n. 249, 629, 693). By "power unto the Lord our God," is signified the acknowledgment and confession, that the Lord has power. To say that salvation, glory, honor, and power belong unto the Lord, is according to the sense of the letter; as also in other places, that to the Lord belongeth blessing, but this, when considered in the spiritual sense, means that these things, being in the Lord, are also from the Lord, here, that now they are communicated by Him to angels and men in consequence of the Babylonians being removed and rejected, who intercepted, weakened, and prevented the influx of those things from the Lord; in like manner as black clouds in the world, when they come between the sun and men; for as the light of the sun of this world is intercepted, weakened, and obstructed by the interposition of black clouds, so is the light of the sun of heaven, which is the Lord, by the black falsities interposed by the Babylonians. The thing is altogether similar, only that one is natural, and the other spiritual. Falsities also in the spiritual world appear like clouds, dark and black according to their quality. This is likewise the cause, that not until after the Last Judgment was the spiritual sense of the Word revealed, and that the Lord alone is the God of heaven and earth. For by the Last Judgment the Babylonians were removed, and also the Reformed who confessed faith alone; whose falsities were like dusky clouds interposed between the Lord and men on earth; and were likewise like cold, that takes away spiritual heat, which is the love of good, and truth.

(805) Verse 2. For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom, signifies because in justice the profane Babylonish religious persuasion is condemned, which has destroyed the Lord's church by foul adulterations of the Word. By "true and just are Thy judgments," the Divine truths and goods of the Word are signified, according to which judgment is executed by the Lord (n. 668, 689); which together are called "justice:" for by justice, in speaking of the Lord, nothing else is signified; as below (verse 11; also Isa. 63:1; Jer. 23:5, 6; 33:15, 16). By "for he hath judged the great harlot" is signified because the profane Babylonish religious persuasion is condemned, which was treated of in the foregoing chapter. It is called "the great harlot," from the adulteration and profanation of the Word. By "who corrupted the earth with her whoredom" is signified, which has destroyed the Lord's church by foul adulterations of the Word. By "her whoredom" the adulteration of the Word is signified (n. 134), and by "earth" the church (n. 285, 721).

(806) And He hath avenged the blood of His servants at her hand, signifies retribution on account of the injuries and violence offered to the souls of the worshipers of the Lord. That by "He hath avenged the blood of His servants at her

hand," is signified retribution on account of the injuries and violence offered to the souls of the worshipers of the Lord, because by "He avenged" is signified retribution. By "shedding blood" is signified to offer violence to the Lord's Divinity and to the Word (n. 327, 684); here to the worshipers of the Lord, who are meant by "His servants." They offered injuries and violence to the souls of these by transferring to themselves the Divine worship of the Lord, and by prohibiting the reading of the Word. It is said of the Lord, that He avenged or revenged the blood of His servants, as if He did this from vengeance or revenge; but still it is not from vengeance or revenge, as it is not from anger and wrath, which however are attributed to the Lord in many places in the Word, see above (n. 525, 635, 658, 673). Anger and vengeance are said of the Lord, when the evil separated from the good are cast into hell, which is done at the day of the Last Judgment; on which account that day is called "a day of anger," and likewise "anger;" also "a day of vengeance;" not that the Lord is angry and avenges, but that they are angry with the Lord, and breathe vengeance against Him. It is as when a malefactor, after sentence is passed, is angry at the law, and breathes vengeance against the judge; for the law is not angry, nor is the judge revengeful. [2] "Vengeance" is meant in this sense in the following passages: The day of vengeance is in My heart, and the year of My redeemed is come (Isa. 63:4). Here it treats of the Lord and the last judgment: The day of Jehovah's vengeance, the year of retributions for the controversy of Zion (Isa. 34:8). Behold, your God will come with vengeance, with the retribution of God will He come, and He will save you (Isa. 35:4). These are the days of vengeance, that all things that are written may be fulfilled (Luke 21:22). Here it treats of the consummation of the age, when the Last Judgment comes: The spirit of the Lord Jehovih is upon Me, to proclaim the day of the good pleasure of Jehovah, and the day of vengeance of our God, to comfort all that mourn (Isa. 61:1-2). Shall not My soul take vengeance for this (Jer. 5:9, 29)? I will take vengeance on Babel, nor will I make a man to intercede (Isa. 47:3). The thought is against Babel to destroy it, because this is the vengeance of Jehovah, the vengeance of His temple (Jer. 51:11, 36). Sing, ye nations, His people; for He hath avenged the blood of His servants, and He will render vengeance to His enemies, and will expiate His land, His people (Deut. 32:43).

(807) Verse 3. And a second time they said, Alleluia, and her smoke went up for ages of ages, signifies thanksgiving and celebration of the Lord from joy, that that profane religious persuasion is condemned to eternity. “That they said a second time” is from their varying affection of joy, that they were liberated from infestation from those who were in that religious persuasion, also from fear lest they should rise again and infest again. That thanksgiving and celebration of the Lord is signified by “Alleluia” may be seen above (n. 803). By “her smoke” is signified that religious persuasion as to its direful falsities, since falsities from evil appear like the smokes from fire (n. 422); the fire here is the love of self (n. 468, 494, 766). That by “the smoke of a

burning," when treating of Babylon, profanation is signified (n. 766, 767). By "its going up for ages of ages" is signified her damnation to eternity.

(808) Verse 4. And the twenty-four elders and the four animals fell down and adored God who sitteth upon the throne, saying, Amen. Alleluia signifies adoration of the Lord as the God of heaven and earth and as the Judge of the universe by the angels of the higher heavens, and the confirmation of the thanksgiving, confession, and celebration of Him made by the angels of the lower heavens. By "falling down and adoring" is signified humiliation, and from the humiliation adoration, as above (n. 370). By "the twenty-four elders and the four animals" the higher heavens are signified (n. 369). By "Him that sitteth upon the throne" is meant the Lord as the God of heaven, and as the Judge of the universe; since by "the throne" is signified heaven and the kingdom there (n. 14, 221, 222), and likewise judgment; here judgment, because it is concerning the judgment upon Babel, which precedes. That "He that sitteth upon the throne" is the Lord, may be seen below. By "Amen. Alleluia," is signified the confirmation of the thanksgiving, confession, and celebration made by the angels of the lower heavens. By "Amen" is signified confirmation and consent from the truth (n. 23, 28, 61, 371, 375); and by "Alleluia" is signified thanksgiving, confession, and celebration of the Lord (n. 803). That it is those which were made by the angels of the lower heavens, is because they first spoke, and celebrated the Lord as the God of heaven, the Judge, and the Avenger;

and said “Alleluia”; as is manifest from verses 1 and 2, and from the explanation above (n. 803, 804). The confirmation of these things by the angels of the higher heavens is signified by “Amen. Alleluia.” [2] That “He that sitteth upon the throne” is the Lord, is manifest from Revelation (chap. 1:4; 2:8; 3:21; 4:2-6, 9; 5:13; 6:16; 7:9-11; 22:1, 3); in which places it is said, “God” and “Lamb” “upon the throne.” By “God” there the Divine Itself of the Lord is meant, which is called the Father; and by “the Lamb” the Divine Human, which is called the Son (n. 269, 291), thus the Lord alone. This is also manifest from chapter 7 where it is said: The Lamb Who is in the midst of the throne shall feed them (Rev. 7:17), And in Matthew: When the Son of man shall sit upon the throne of His glory, He shall judge (Matt. 19:28). When the Son of man shall come in His glory, and all the angels with Him, then shall He sit upon the throne of His glory (Matt. 25:31).

(809) Verse 5. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, signifies influx from the Lord into heaven, and thus the unanimity of the angels, that all who are in the truths of faith and in the goods of love should worship the Lord as the only God of heaven. By “the voice which came out of the throne” is signified influx from the Lord into heaven. That it is from the Lord is because “He that sitteth upon the throne” was the Lord, as was shown just above (n. 808). Therefore by “the voice” that came out therefrom is meant influx; for the Lord, because He is above the heavens, and appears before the angels as a sun, does not speak from it

to the angels, but flows in; and that which flows in, is received in heaven, and is uttered. Wherefore that voice, although from the throne, yet was heard by John out of heaven, and thus from the angels there; and whatever the angels speak out of heaven is from the Lord. By “Praise our God” is signified that they should worship the Lord as the only God of heaven. That “to praise God” is to worship Him will be seen below. By “all His servants” are signified all who are in the truths of faith (n. 3, 380); by “all that fear Him” are signified they who are in the goods of love (n. 527, 628). [2] That “to praise God” signifies to worship Him, and hence that the praise of Him is the worship of Him, is evident from many passages in the Word, a few only of which are adduced: Suddenly there was with the angel a multitude of them that praise God (Luke 2:13, 20). The whole multitude of the disciples began to praise God with a great voice (Luke 19:37). They were in the temple praising and blessing God (Luke 24:53). Cause to be heard, praise ye, and say, O Jehovah, save Thy people (Jer. 31:7). Praise ye Jehovah in the heavens; praise Him in the heights; praise ye Him, His angels; praise ye Him, His hosts; praise ye Him, sun and moon; praise Him, all ye stars of light; praise Him, ye heavens of heavens; praise ye the name of Jehovah; praise Jehovah from the earth; He hath exalted praise from all peoples (Ps. 148:1-5, 7, 13, 14). Out of the mouths of infants and sucklings Thou hast perfected praise (Matt. 21:16). All the people gave praise unto God (Luke 18:43; besides other places, as Isa. 42:8; 60:18; Joel 2:26; Ps. 113:1, 3; 117:1). These things which are said in this verse do not have reference to those which precede concerning Babylon, but to the things that follow concerning the New Church to be established by the Lord; which is here treated of in what follows.

(810) Both small and great, signifies those who worship the Lord from the truths of faith and the goods of love in a lesser and in a greater degree. By "the small and the great" in the natural sense they are meant who are in a lesser and in a greater degree of dignity, but in the spiritual sense those who are in a lesser and in a greater degree of worship of the Lord, and thus who worship the Lord less and more holily and fully from the truths of faith and the goods of love. This is signified because it follows after "Praise God, all ye His servants, and ye that fear Him;" by which such things are signified (n. 809; see also, n. 527, 604).

(811) Verse 6. And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunders, saying, Alleluia, for the Lord God the Almighty reigneth, signifies the joy of the angels of the lowest heaven, of the angels of the middle heaven, and of the angels of the highest heaven, that the Lord alone reigns in the church which is now to come. By "the voice" is signified the joy of worship, confession, and celebration of the Lord; because it follows that they said, "Alleluia," and then "Let us rejoice and exult, and give glory to Him." By "the voice of a great multitude" the joy of the angels of the lowest heaven is signified, as above (n. 803). By "the voice of many waters" is signified the joy of the

angels of the middle heaven, as above (n. 614). The joy of these was thus heard because “many waters” signify truths in abundance (n. 50, 614, 685); and the angels of the middle heaven are in truths, because in intelligence. By “the voice of mighty thunders” the joy of the angels of the highest heaven is signified. That their voice or discourse is heard as thunder, may be seen above (n. 615). By “saying Alleluia” is signified the joy of worship, confession, and celebration of the Lord, as above (n. 803). By “for the Lord God the Almighty reigneth,” is signified because the Lord alone reigns; for the Lord is called the Almighty (Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:15; 21:22; where the explanations may be seen). That these things are said of the New Church to be established by the Lord, is evident from the three verses following, in which it is said, “For the marriage of the Lamb is come, and His Wife hath made herself ready.” Also, “Happy are they that are called unto the marriage supper of the Lamb.” On account of this is the joy of all the heavens, which is described in this and the following verse.

(812) Verse 7. Let us rejoice and exult, and give the glory to Him; for the marriage of the Lamb is come, signifies joy of soul and heart, and thence the glorification of the Lord, that henceforth there may be a full marriage of Him with the church. By “rejoice and exult” is signified joy of soul and heart. Joy of soul is joy of the understanding, or from the truth of faith; and joy of heart is joy of the will, or from the goods of love. The two are mentioned on account of the marriage of truth and good in each thing of the Word,

spoken of above (n. 373, 689). By “giving glory to Him” is signified to acknowledge and confess that all truth is from the Lord (n. 629); also to acknowledge that the Lord is the God of heaven and earth (n. 693); here therefore is signified to glorify, because this involves both. By “for the marriage of the Lamb is come,” is signified because henceforth there is the full marriage of the Lord and the church. That this may be signified, it is therefore said “the Lamb;” and by “the Lamb” is meant the Lord as to the Divine Human (n. 269, 291). [2] It may be evident almost without explanation, that when the Lord’s Human is acknowledged to be Divine, there is effected a full marriage of the Lord and the church; for it is known in the Reformed Christian world, that the church is a church from the marriage of the Lord with her; for the Lord is called the Lord of the vineyard, and the church is the vineyard; and the Lord is also called the Bridegroom and Husband, and the church is called the Bride and Wife. That the Lord is called the Bridegroom, and the church the Bride, may be seen (n. 797). That there is then the full marriage of the Lord and the church, when His Human is acknowledged to be Divine, is manifest; for then God the Father and He are acknowledged to be one, as the soul and the body. When this is acknowledged, the Father is not approached for the sake of the Son; but then the Lord Himself is approached, and God the Father through Him; because the Father is in Him, as the soul is in the body, as was said. Before the Lord’s Human is acknowledged to be Divine, there is indeed a marriage of the Lord with the church; but only with those who approach the Lord, and think of His Divine, and not at all whether His Human is Divine or not. The simple in faith and in heart do this; but rarely the learned and erudite. Moreover also there cannot be given three husbands to one wife, nor three souls to one body; and therefore, unless one God is acknowledged, in whom is the Trinity, and that that God is the Lord, there is no marriage. [3] That from this time that marriage may take place, because it could not fully take place until after the Babylonians were separated in the spiritual world by the Last Judgment; as also the Philistines, who are they that profess faith alone; and because their separation is treated of in what goes before, it is said "from henceforth." That there is a marriage of the church with the Lord may be evident from these passages: Jesus said, The children of the marriage cannot mourn, as long as the Bridegroom is with them (Matt. 9:15; Mark 2:19). The kingdom of the heavens is like unto a man a king, who made a marriage for his son, and sent out his servants, and invited to the marriage (Matt. 22:1-14). The kingdom of the heavens is like unto ten virgins, who went forth to meet the bridegroom; of whom five, being ready, went in with the bridegroom to the marriage (Matt. 25:1-12). That here the Lord meant Himself is manifest from verse 13 following, where He said: Watch, for ye know neither the day nor the hour in which the Son of man will come (Matt. 25:13). And in another place: Let your loins be girded and your candles shining, and ye like to them that wait for their Lord, when He is about to return from the marriage (Luke 12:35-36).

(813) And His Wife hath made herself ready, signifies that they who will be of this church, which is the New Jerusalem, are collected together, inaugurated, and instructed. By "the Wife" the Lord's New Church is signified, which is the New Jerusalem; which is clearly manifest from chap. 21, following, where are these words: I saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her Husband (Rev. 21:2). An angel came unto me, saying, Come, I will show thee the Bride, the Lamb's Wife; and he showed me the great city, the holy Jerusalem coming down out of heaven from God (Rev. 21:9-10). By "His Wife hath made herself ready" is signified that they who will be of that New Church of the Lord are collected together, inaugurated, and instructed; and because these things are signified by "she hath made herself ready," it therefore follows that the Wife "was arrayed in fine linen clean and bright;" by which is signified inauguration by instruction; and therefore there also follows the account of "the white horse," by which is signified the understanding of the Word from the Lord for them.

(814) Verse 8. And it was given to her that she should be clothed in fine linen clean and bright, signifies that they who will be of the Lord's New Church are instructed by the Lord in genuine and pure truths through the Word. By "it was given to her" is meant to Wife, by whom is signified the Lord's New Church, which is the New Jerusalem, as just above (n. 812). By "being clothed" is signified to be instructed in truths, because truths are signified by

“garments” (n. 166); and by “white garments” genuine truths (n. 212). By “fine linen clean and bright” is signified shining from good and pure truths; and because pure truth is not given from any other source than from the Lord through the Word, therefore this also is signified. It is called “clean and bright,” because “clean” signifies that which is free from evil, thus that which shines from good; and “bright” signifies what is free from falsity, thus what is pure from truth. By “fine linen” or “linen cloth” genuine truth is signified in the following places also: O Jerusalem, I have clothed thee with needlework, I have girded thee with fine linen, and I have covered thee with silk; thus wast thou adorned with gold and silver, and thy raiment was fine linen and silk (Ezek. 16:10, 13). Fine linen in needlework from Egypt was thy spreading forth (Ezek. 27:7). This is concerning Tyre, by which the church as to the knowledges of truth and good is signified. The armies in heaven followed Him upon white horses, clothed in fine linen white and clean (Rev. 14). Joseph was clothed in garments of fine linen by Pharaoh (Gen. 41:42). This signifies the same. Truth from the Word with them, though not in them, is signified by: The fine linen of Babylon (Rev. 18:12, 16). And upon the rich man (Luke 16:19). Fine linen is also called cotton [xylinum], wherefore genuine truth is also signified by the latter in these passages in Moses: Thou shalt make a checkerwork a tunic of cotton for Aaron; and thou shalt make a miter of cotton (Exod. 28:39). They made tunics of cotton for Aaron and for his sons (Exod. 39:27). Thou shalt make the habitation of cotton interwoven, and hyacinth, and purple, and scarlet double-dyed (Exod. 26:1; 36:8). Thou shalt make hangings for the court of cotton interwoven (Exod. 27:9, 18; 38:9). Also the veil of the court with cotton interwoven (Exod. 38:18).

(815) For the fine linen is the just deeds of the saints, signifies that through truths from the Word those who are of the Lord's church have the goods of life. By "fine linen" are signified genuine truths, which are truths from the Lord through the Word, as just above (n. 814). By "just deeds" are signified the goods of life with those who are in truths (n. 668). By "the saints" are signified those who are of the Lord's church (n. 173, 586). That "just deeds" are the goods of life with those who are in truths, is because no one can be called just, unless he lives according to truths; for in the natural sense everyone is called just who lives well according to the civil and moral laws; but in the spiritual sense he is called "just" who lives well according to the Divine laws, and the Divine laws are truths from the Word. He who believes himself to be just, consequently in the good of life, without the truths according to which he should live, is much deceived; for a man cannot be reformed and regenerated, consequently become good, except by truths, and by life according to them. Hence it is manifest, that by "the fine linen is the just deeds of the saints," is signified that those who are of the Lord's church have the goods of life through truths from the Word. This is plainly manifest from the angels of heaven; the more they are in truths and in life according to them they appear clothed in the

brighter garments; the reason is, that they are in brighter light.

(816) Verse 9. And He said unto me, Write, Happy are they that are called to the marriage supper of the Lamb, signifies an angel sent from heaven to John, and speaking with him concerning the Lord’s New Church, and saying that it was given to know on earth, that those have eternal life who receive the things which are of that church. That it was an angel sent from heaven to John that spoke these things to him, may be evident from the following verse, that John fell down at his feet to adore him; and that the angel answered, that he was his fellow-servant; therefore that not he, but God, was to be adored. That the former things which John heard were from heaven itself, and by many angels speaking together from the Lord, is plainly manifest from the preceding verses 5-7; where it is said that “a voice came out of the throne,” and that thus was heard “as it were a voice of a great multitude, and as of many waters, and as of mighty thunders,” and of them that said, “Let us rejoice and exult.” These were in the plural; but now it is in the singular, and thus by a single angel sent to him. [2] But I will relate how it is, when angels speak with man. They never speak with him from heaven; but the voice which is heard thence is from the Lord through heaven. But when it is given to the angels to speak with a man, they send one from their society, who is near the man; and they speak with the man through him. He who is sent is the subject of many, and it was such a subject who now spoke with John. This was done, that it might be announced on earth, that the

whole heaven acknowledges the Lord alone as the God of heaven, and that He alone is to be adored; also that the New Church is to be established by the Lord on the earth, as it has been established in the heavens; for a church is first established in the heavens by the Lord, and then through the heavens on the earth. This is the arcanum in these words. [3] Now to the explanation. “Write” signifies that he should commit this to posterity for remembrance (n. 39, 63, 639); here, that he should make these things known; this is meant by “write.” “Happy are they that are called to the marriage supper of the Lamb,” signifies that those have eternal life who receive those things which are of the New Church. They are called “happy,” who have eternal life (n. 639). By “the marriage of the Lamb” the New Church is signified, which is in conjunction with the Lord, as above (n. 812). By “the called” are meant all who receive (n. 744). All are called, indeed; but they who do not receive, reject the call. [4] It is called “the marriage supper of the Lamb,” because this is done in the last state of the church, which is called evening; and in the evening suppers take place; but the first state of the New Church is called morning. In the evening man is called to the church; and when the called are present, the morning comes. That the last state of the church is called evening and night, and its first state the dawn and morning, may be seen above (n. 151). And because it was the last state of the Jewish church, and thus evening, when the Lord went from Jerusalem to suffer, the Lord therefore then supped with the disciples, and instituted the Eucharist; whence it is called the holy supper; by which also is effected the conjunction of the Lord with the man of the church, or a marriage, if the man, after repentance, goes directly to Him; but if otherwise, presence is effected, and not conjunction. From this it may be evident what is signified by “supper” and “to sup” elsewhere in the Word.

(817) And he said, These are the true words of God, signifies that this is to be believed, because from the Lord; namely, that “they are happy who are called to the marriage supper of the Lamb,” that is, that they on earth who receive the things which are of the Lord’s New Church, have eternal life.

(818) Verse 10. And I fell down before his feet to adore him; and he said to me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; adore God, signifies that the angels of heaven are not to be adored and invoked, because there is nothing Divine in them; but that they are associated with men as brethren with brethren, with those who worship the Lord, and thus that, in consociation with them, the Lord alone is to be adored. “I fell down before His feet to adore Him, and He said unto me, See thou do it not, adore God,” signifies that no angel of heaven is to be adored and invoked, but the Lord alone. “I am thy fellow-servant, and of thy brethren,” signifies that the Divine does not belong to an angel, but that He is associated with man as brother with brother. By “having the testimony of Jesus” is signified that he is in like manner in conjunction with the Lord, through the acknowledgment of the Divine in His Human, and through a

life according to His commandments. That this is signified by "having the testimony of Jesus" will be seen in the following paragraph. That the angels of heaven are not superior to men, but that they are their equals, and that they are therefore equally the Lord's servants, as men are, is because all the angels have been men, born in the world, and not any of them were created immediately; as may be evident from the things which are written and shown in the work on Heaven and Hell, published at London, 1758. They indeed excel men in wisdom; but this is for the reason that they are in a spiritual state, and thence in the light of heaven, and not in a natural state, and so in the light of the world, as men are upon earth. But as far as any angel excels in wisdom, so far he acknowledges that he is not above men, but like them; on which account there is not any conjunction of men with the angels, but there is consociation with them. Conjunction is given with the Lord alone. But how conjunction with the Lord, and consociation with the angels, by the Word, are effected, see the Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 62-69).

(819) For the testimony of Jesus is the spirit of prophecy, signifies that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to His commandments, is in the universal sense the all of the Word and of doctrine therefrom. By "the testimony of Jesus" is signified the Lord's attestation in heaven, that man is His, and thus that he is in heaven one among the angels there; and because that attestation cannot be given to any

others but to those who are in conjunction with the Lord, who acknowledge Him as the God of heaven and earth, as he teaches in Matt. 28:18, and at the same time live according to His commandments, especially according to the commandments of the Decalogue, these two things are therefore signified by “the testimony of Jesus,” see above (n. 6, 490). By that testimony is “the spirit of prophecy,” is signified that it is the all of the Word and of doctrine therefrom; for the Word in the universal sense treats only of the Lord, and of life according to His commandments. Hence it is, that the Lord is the Word; for He is the Word, because the Word is from Him, and treats of Him alone, and teaches solely how He is to be acknowledged and worshiped; and these are the commandments of the Word, which are called Divine truths, according to which one must live, that he may be able to come into conjunction with the Lord. That the Word treats of the Lord alone, and that it is thence that the Lord is called the Word, may be seen in Doctrine of the Lord (n. 1-7, 8-11, 19-28, 37-44); and in Doctrine of the Sacred Scripture (n. 80-90, 98-100). This is also what the Lord says, that: The Spirit of Truth, which is the Holy Spirit, will testify concerning the Lord; and that he will not speak from himself, but that he will receive of the things which are of the Lord’s, and announce them (John 15:26; 16:13, 15).

(820) Verse 11. And I saw heaven opened, and behold a white horse, signifies the spiritual sense of the Word revealed by the Lord, and the interior understanding of the Word disclosed thereby; which is the coming of the Lord. By

"heaven was seen open" is signified a revelation from the Lord, and the manifestation, concerning which below. By "a horse" is signified the understanding of the Word, and by "a white horse" the interior understanding of the Word (n. 298); and as this is signified by "a white horse," and as the spiritual sense is the interior understanding of the Word, therefore that sense is signified here by "the white horse." The reason that this is the coming of the Lord, is because it manifestly appears by that sense that the Lord is the Word, and that the Word treats of Him alone, and that He is the God of heaven and earth, and that from Him alone the New Church exists. The Lord said that: They should see the Son of man coming in the clouds of heaven with glory and power (Matt. 17:5; 24:30; 26:64; Mark 14:61, 62; Luke 9:34-35; 21:27; Rev. 1:7; Acts 1:9, 11). And the Lord said this also where He spoke with the disciples concerning the consummation of the age, which is the last time of the church, when the judgment takes place. Everyone who does not think beyond the sense of the letter, believes that when the Last Judgment shall come, the Lord will appear in the clouds of heaven with the angels and sounds of trumpets. But that this is not meant, but that He will appear in the Word, may be evident from the explanation above (n. 24, 642). And the Lord appears manifestly in the spiritual sense of the Word. It appears not only that He is the Word, that is, the Divine truth itself, and that He is the inmost of the Word, and thence the all of it; but also that He Himself is the one God, in whom is the Trinity, and thus the only God of heaven and earth; and moreover that He came into the world, that He might glorify His Human, that is, make it Divine. The Human which He glorified, that is, made Divine, was the natural human, which He could not glorify or make Divine but by taking on the human in a virgin in the natural world; to which He then united His Divine, which He had from eternity. That unition was effected by temptations admitted into the human that He had taken, the last of which was the passion of the cross, and at the same time by the fulfilling of all things of the Word; not only by the fulfilling of all things of the Word in its natural sense, but also by the fulfilling of all things of the Word in its spiritual sense and in its celestial sense; in which, as was said above, He alone is treated of. But on these things, see what are manifested in The Doctrine of the New Jerusalem concerning the Lord, and in The Doctrine of the New Jerusalem concerning the Sacred Scripture. Now, because the Lord is the Word, and the Word became flesh (John 1:1-2, 14), and the Word became flesh that He might fulfill it, it is manifest that the Lord's coming in the Word is meant by His appearing "in the clouds of heaven." That "the clouds of heaven" signify the Word in the sense of the letter, may be seen above (n. 24, 642). It is manifest that the Lord's appearing in the Word is meant, because the interior understanding of the Word is signified by "the white horse," and it is said that the name of Him that sat upon the horse is "The Word of God," and that His name is "King of kings and Lord of lords" (verses 13, 16). It is now manifest from this, that by "I saw heaven opened, and behold, a white horse," is signified the spiritual sense of the Word revealed by the Lord, and thereby the interior understanding of it disclosed; which also is the coming of the Lord. That the spiritual sense of the Word is at this day revealed, concerning which no one in the Christian world has before known anything, may be seen in the Arcana Coelestia, where the two books of Moses, Genesis and Exodus are explained according to that sense; also in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 5-26); in a little work Concerning the White Horse from beginning to end, and in the things collected there from the Arcana Coelestia concerning the Sacred Scripture; and besides in these explanations upon Revelation, where not a single verse can be understood without the spiritual sense.

(821) And He that sitteth upon him is called faithful and true, and in justice He doth judge and make war, signifies the Lord as to the Word, that it is the Divine good itself and the Divine truth itself, from both of which He executes judgment, and separates the good from the evil. By "He that sitteth upon him," that is, upon the white horse, the Lord is meant as to the Word. That it is the Lord as to the Word, is manifest from verse 13, seq., where it is said that "He was clothed with a vesture dipped in blood, and His name is called the Word of God." By "faithful and true" are signified the Divine good and the Divine truth; by "faithful," the Divine good, because this is faithful. That "faithful," when speaking of men, means one who is in the inmost or third heaven, and thus who is in celestial good, may be seen above (n. 744). That by "true," when speaking of the Lord, the Divine truth is signified, is manifest. That by "justice"

both are signified, as well good as truth, and, where it is speaking of the Lord, the Divine good and Divine truth, may be seen above (n. 805). Hence it follows, that by "judging from justice" is signified to execute judgment from the Divine good and the Divine truth. That all judgment is executed by the Lord through the Word, and thus that the Word itself judges everyone, may be seen above (n. 233). That "to make war from justice" signifies to separate the good from the evil, is because the Lord does not make war against anyone, but separates the good from the evil; and when the good are separated from the evil, the evil then cast themselves into hell.

(822) Verse 12. And His eyes were as a flame of fire, signifies the Divine wisdom of the Lord's Divine love, may be seen above (n. 48), where are similar things; and they are said of the Son of man, by whom the Lord as to the Word is meant (n. 44).

(823) And upon His head were many diadems signifies the Divine truths of the Word from Him. "Upon the head" signifies from the Lord; for by the head wisdom from love is signified; and man is ruled from the head by wisdom from love. "Diadems upon the head" were seen because the Divine truths of the Word, which are signified by "diadems," are from Him. That "diadems" signify the Divine truths of the Word, may be seen (n. 231, 540). That "the head" when speaking of the Lord, signifies the Divine wisdom of the Divine love (n. 47); what more is signified by the head (n. 538, 565). In the spiritual world the Divine truths of the Word correspond to diadems, and they appear there from

correspondence, and in heaven upon the head of those who hold the Word as holy. Hence it is that "diadems" signify the Divine truths of the Word in the sense of its letter. The reason is, because the sense of the letter is translucent from its spiritual and celestial sense, as a diadem is from light.

(824) Having a name written which no one knew but Himself, signifies that no one sees of what quality the Word is in its spiritual and celestial senses but the Lord, and he to whom He reveals it. By "a name" is signified the quality of anyone (n. 165, and elsewhere); here the quality of the Word, or what the Word is within, that is, in its spiritual and celestial senses. It is said, "a name written," because the Word is both with men on earth and with the angels in the heavens; see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 70-75). By "no one knew but Himself," is signified that no one sees but the Lord Himself, and he to whom He reveals it, that is, what the quality of the Word is in the spiritual sense. That no one sees the spiritual sense of the Word but the Lord alone, and hence that no one sees that sense except from the Lord, and no one from the Lord unless he is in Divine truths from Him, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 26).

(825) Verse 13. And He was clothed with a garment dipped in blood, and His name is called the Word of God, signifies the Divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered. By a garment is signified truth clothing good (n. 166, 212, 328); and when

concerning the Word, it signifies the Word in the sense of the letter; for this is like a garment, in which its spiritual and celestial senses are clothed. By “the blood” is signified violence offered to the Lord’s Divine and to the Word (n. 327, 684). The reason that this is signified is that the Lord’s Divine truth in the Word is signified by blood (n. 379, 653); wherefore by “shedding blood” is signified to offer violence to the Lord’s Divine and to the Word. By “the Word of God” is signified here the Word in the sense of the letter; for violence has been offered to this, but not to the Word in the spiritual sense, because this sense has not been known; and if it had been known, violence would have been offered to it also. Wherefore that sense was not revealed until after the Last Judgment was accomplished, and the New Church was to be instituted by the Lord. Nor is it revealed to anyone at this day, except to him who is in Divine truths from the Lord; see The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 26). [2] That violence has been offered to the Lord’s Divine and to the Word, is plainly manifest from the Roman Catholic religious persuasion, and from the religious persuasion of the Reformed concerning faith alone. The Roman Catholic religious persuasion gives forth that the Lord’s Human is not Divine, wherefore they have transferred all things of the Lord to themselves; also that the Word is to be interpreted only by them; yet the interpretation by them is everywhere contrary to the Divine truth of the Word, as was shown in the explanation of the preceding chapter 18. It is manifest from this, that violence is offered to the Word by that religious persuasion. In like manner by the religious persuasion of the Reformed concerning faith alone. Neither does this make the Lord’s Human Divine, and it founds theology upon a single saying of Paul falsely understood; and it therefore makes nothing of all the things which the Lord taught concerning love and charity and concerning good works; which are yet so prominent that everyone, if he only has eyes, can see. The like was done with the Word by the Jews. [3] Their religious persuasion was, that the Word was written for no others but themselves, and thus that no others are meant therein; and that the Messiah who was to come would exalt them above all in the whole world; by which and many other things they falsified and adulterated all things of the Word. This is meant by these words in Isaiah: Who is this that cometh from Edom, having sprinkled garments from Bozrah? wherefore art Thou red as to Thy garment, and Thy garments as of him that treadeth in the wine-press? whence victory is sprinkled upon My garments, and I have polluted all My vesture (Isa. 63:1-3). By “garments” here also the Divine truths of the Word are signified: by “Edom” is signified red, here red from blood. Hence it is manifest that by “clothed with a garment dipped in blood, and His name is called the Word of God,” is signified the Divine truth in the ultimate sense, or the Word in the letter, to which violence has been offered.

(826) Verse 14. And the armies in heaven followed Him upon white horses, clothed in fine linen white and clean, signifies the angels in the New Christian heaven, who were conjoined with the Lord in the interior understanding of the

Word, and thus in pure and genuine truths. By “the armies in heaven” are meant the angels who are in Divine truths and goods (n. 447). By “heaven” is here meant the New Christian Heaven, spoken of above (n. 612, 613, 626, 659, 661). The reason that this heaven is meant, is because this is the New Heaven which is treated of in Revelation. By “following the Lord” is signified to be conjoined to Him (n. 621). By “the white horses” upon which they appeared, is signified the interior understanding of the Word, as above (n. 820). By “the fine linen white and clean,” is signified pure and genuine truth from the Lord through the Word (n. 814). It is also said of the New Church, that it should be clothed in “fine linen clean and bright” (verse 8 of this chapter); and so here of the New Christian Heaven, through which, from the Lord, that church will exist.

(827) Verse 15. And out of His mouth went forth a sharp sword. That it signifies the dispersion of falsities, by doctrine from the Lord is manifest from the things explained above (n. 52), where similar things are said of the Lord, who is there called the Son of man; and by the Son of man is meant the Lord as to the Word (n. 44); here in like manner by “Him that sitteth upon the white horse”: for the dispersion of falsities is effected by the Lord through the Word.

(828) That with it He should smite the nations; and He shall tend them with a rod of iron, signifies that He will convince all who are in dead faith, by the truths of the sense of the letter of the Word, and by rational things. It is evident that these things are signified, from similar things above (n.

544). It may there be seen, that by “the rod of iron” with which the nations should be smitten, are signified truths from the sense of the letter of the Word confirmed by rational things from the natural man; and likewise in n. 148, 485. That faith alone without works is dead, is clearly manifest in James 2:17, 20; who also says: Be ye doers of the Word, not hearers only; how ye deceive yourselves (James 1:22 seq.). Paul says in like manner: Not the hearers of the law will be justified by God, but the doers of the law will be justified (Rom. 2:13).

(829) And He treadeth the wine-press of the wine of the fury and anger of God Almighty, signifies that the Lord endured alone all the evils of the church, and all the violence offered to the Word, thus to Himself. By “the wine of the fury and anger of God” are signified the goods and truths of the church, which are from the Word, profaned and adulterated, thus the evils and falsities of the church (n. 316, 632, 635, 758). By “treading the wine-press” of that wine is signified to endure them, to fight against them, and to condemn them, and thus to liberate the angels in the heavens and the men on earth from infestation by them. For the Lord came into the world to subjugate the hells, which had then increased so that they began to infest the angels; and He subjugated them by combats against them, and thus by temptations; for spiritual temptations are nothing else than combats against the hells. And because every man is in consort with spirits as to his affections and thence thoughts, an evil man with spirits from hell and a good man with angels from heaven, therefore when the Lord subjugated

the hells, He not only liberated the angels of heaven from infestation, but also the men of the earth. [2] This therefore is what is signified by these words in Isaiah: He hath borne our diseases, and He hath carried our pains; also He was wounded for our transgressions, He was bruised for our iniquities; and by His wound healing is given to us; Jehovah hath laid upon Him the iniquity of us all; He sustained exaction; He was cut off out of the land of the living, for the transgression of My people was He stricken; and He hath laid guilt upon His soul (Isa. 53:4-10). These things are concerning the Lord, and concerning His temptations by the hells, and at length by the Jews, by whom He was crucified. The Lord's combats are also described in Isa. 63:1-10; where are these words also: Thy garments are as of him that treadeth in the wine-press; I have trodden the wine-press alone (Isa. 63:2-3). By this is signified that He alone endured the evils and falsities of the church, and all the violence offered to the Word, thus to Himself. It is said, the violence offered to the Word, and thus to Himself, because the Lord is the Word; and violence is offered to the Word and to the Lord Himself by the Roman Catholic religious persuasion, also by the religious persuasion with the Reformed concerning faith alone. The Lord endured the evils and falsities of both, when He executed the Last Judgment, by which He again subjugated the hells; and unless they had been subjugated again, no flesh could have been saved; as He says in Matt. 24:21, 22.

(830) Verse 16. And He hath upon His garment and upon his thigh a name written, King of kings and Lord of lords,

signifies that the Lord teaches in the Word what He is, that He is the Divine truth of the Divine wisdom and the Divine good of the Divine love, thus that He is the God of the universe. By the Lord's "garment" the Word as to the Divine truth is signified, as above (n. 825). By the Lord's "thigh" is signified the Word as to Divine good. The "thighs" and "loins" signify conjugial love; and as that love is the fundamental of all loves, therefore "the thighs" and "the loins" signify the good of love. That this is from correspondence may be seen above (n. 213). Therefore when "the thigh" is spoken of in relation to the Lord, it signifies Himself as to the good of love; here also the Word as to the same. By "the name written" the Lord's quality is signified as above (n. 824). By "King of kings" is meant the Lord as to the Divine truth of the Divine wisdom, and by "Lord of lords" is meant the Lord as to the Divine good of the Divine love. The like is signified by the Lord's kingdom and dominion, where both are mentioned, see above (n. 664). [2] As it is said, "King of kings and Lord of lords," and by them the Lord as to the Divine truth and the Divine good is meant, it is therefore said also, "a name written upon His garment and upon His thigh"; and by "the name written upon His garment" is signified the Word as to the Divine truth, and by "the name written upon His thigh," the Word as to the Divine good. Both are in the Word. The Divine truth of the Word is in its spiritual sense, which is for the angels of the middle or second heaven, who are in intelligence from Divine truths; and the Divine good of the Word in its celestial sense, which is for the angels of the highest or third heaven, who are in wisdom from Divine goods. But the latter sense is deeply hidden, perceptible to those only who are in love to the Lord from the Lord. That it is the Lord, is openly said above in Revelation: They shall fight with the Lamb; the Lamb shall overcome them, for He is Lord of lords and King of kings (Rev. 17:14). [3] That "the thigh" signifies the good of love, and when speaking of the Lord, the Divine good of the Divine love, is evident from these passages in the Word: Justice shall be the girdle of His loins, and truth the girdle of His thighs (Isa. 11:5). Over the head of the cherubim was the appearance of a Man upon a throne; from the appearance of His loins and upward, and from the appearance of His loins downward, was the appearance of fire and brightness round about (Ezek. 1:26-28). By the "Man upon the throne" is meant the Lord; by "the appearance of fire from the loins upward and downward" His Divine love is signified; and by "the brightness round about" is signified the Divine wisdom therefrom. The Man seen by Daniel, whose loins were girded with gold of Uphaz (Dan. 10:6) was an angel in whom was the Lord; by "the gold of Uphaz" the good of love is signified. The like is signified by "the thigh" (Isa. 5:27; Ps. 45:3; and elsewhere). Concerning the correspondence of the thighs or loins with conjugial love, which is the fundamental of all loves, see the Arcana Coelestia (n. 5050-5062).

(831) Verse 17. And I saw an angel standing in the sun, and He cried with a great voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together

to the supper of the great God, signifies the Lord from the Divine love and thence from Divine zeal calling and calling together all who are in the spiritual affection of truth, and who think of heaven, to the New Church, and to conjunction with Himself, and thus to eternal life. By "the angel standing in the sun" is meant the Lord in the Divine love; by "the angel" the Lord is meant, and by "the sun" His Divine love. By "crying with a great voice" is signified from Divine zeal; for a voice or influx from the Lord from the Divine love is from Divine zeal; for zeal is of love. By "the birds that fly in the midst of heaven" are signified all who are in the spiritual affection of truth, and thence think of heaven. By "coming and being gathered together to the supper of the great God," is signified a calling and a calling together to the New Church and to conjunction with the Lord; and because eternal life is from conjunction with the Lord, therefore that is also signified. By crying "come" the calling is signified, and by "gather yourselves together" is signified the calling together. [2] That the Lord is meant in the Word by "an angel," may be seen above (n. 5, 170, 258, 344, 465, 649, 657, 718); the more so here, as He was seen to stand in the sun; and no angel appears in the sun, for the Lord is the sun of the spiritual world; wherefore the Lord alone is there. That by "the sun," when speaking of the Lord, the Divine love is signified, may be seen (n. 53, 414). That by "crying with a great voice," when said of the Lord in the Divine love, is signified to speak or flow in from Divine zeal, is manifest; because the Divine zeal is of the Divine love, here for the salvation of men. That such things as are of the understanding and thence of the thought are signified by "birds," see above (n. 757); here they who are in the spiritual affection of truth, and think concerning heaven, since it is said, "the birds that fly in the midst of heaven:" and by "flying in the midst of heaven" is signified to observe, attend, and think (n. 245, 415). That the New Church, and thus conjunction with the Lord, are signified by "the supper of the great God," see (n. 816); where their supper is called "the marriage supper of the Lamb."

(832) Verse 18. That ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of the mighty, and the flesh of horses and of them that sit upon them, and the flesh of all, free and bond, and small and great, signifies the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind. Just above (n. 831), conjunction with the Lord by the Word is treated of; here it is concerning appropriation of goods from Him through the truths of the Word. By "eating" is signified appropriation (n. 89); by "the flesh" which they should eat are signified the goods of the Word and thence of the church; and by "kings, commanders of thousands, the mighty, horses, them that sit upon them, free and bond, small and great," are signified truths in every sense, degree, and kind. By "kings" are signified those who are in the truths of the church from the Word, and abstractly the truths of the church from the Word (n. 20, 483). By "commanders of thousands" are signified those who are in the knowledges of good and truth, and abstractly those knowledges (n. 337). By "the

mighty" are signified they who are in erudition from doctrine from the Word, and abstractly erudition thence (n. 337). By "horses" the understanding of the Word is signified; and by "them that sit upon horses" are signified they who are in wisdom from the understanding of the Word, and abstractly wisdom thence (n. 298, 820). By "the free and bond" are signified they who know from themselves and they who know from others (n. 337, 604). By "small and great" those are signified who are in a lesser and in a greater degree (n. 527, 810). It is manifest from these things, that by "they may eat their flesh" is signified the appropriation of goods from the Lord through the truths of the Word and of doctrine thence in every sense, degree, and kind. [2] It is to be known that no man has any spiritual good from the Lord, except through truths from the Word; for the truths of the Word are in the light of heaven, and its goods are in the heat of that light; wherefore, unless the understanding is in the light of heaven through the Word, the will cannot come into the heat of heaven. Love and charity cannot be formed except through truths from the Word; a man cannot be reformed except through truths therefrom. The church itself with man is formed by them; but not by those truths in the understanding alone, but by a life according to them; the truths thus enter into the will, and become goods. Thus the face of truth is turned into the face of good; for that which is of the will and thus of the love is called good, and everything which is of the will or love is also of man's life. From this it may be seen that the appropriation of good through truths in every sense, degree, and kind from the Lord through the Word is here meant by “eating the flesh” of those that are named. Who cannot see that flesh is not here meant by “flesh”? Who can be so insane as to believe that the Lord calls and calls together all to a great supper, that He may give them to eat of the flesh of kings, commanders of thousands, the mighty, horses, them that sit on them, the free and bond, the small and great? Who cannot see that there is a spiritual sense in those things, and that without that sense no one knows what they signify? Who persists in denying that the Word is spiritual in its bosom? Would it not be more than material, if those things should be understood according to the sense of the letter, and not according to the spiritual sense? [3] Similar to these things are the following from Ezekiel: Thus said the Lord Jehovah, Say to the bird of every wing, and to every beast of the field, gather yourselves together and come; gather yourselves together from round about unto my great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, ye shall eat fat to satiety, and drink blood even to drunkenness, of my sacrifice which I sacrifice for you; ye shall be satiated at My table with horse and chariot and every man of war; thus will I give My glory among the nations (Ezek. 39:17-21). Here in like manner by “flesh” is signified the good of the church from the Lord through the Word, and the truth of the church by “blood.” Who does not see that blood would not be given to drink even to drunkenness, and that they would not be satiated at the table of the Lord Jehovah with horse, chariot, the mighty, and with every man of war? Since therefore by "flesh" is signified the good of the church, and by "blood" the truth of the church, it is plainly manifest that by the "flesh and blood" of the Lord in the Holy Supper the Divine good and the Divine truth from the Lord are signified, the same as by "the bread and wine" spoken of (John 6:51-58). "Flesh" also signifies good in many other passages in the Word, as in these: I will remove the heart of stone from their flesh, and will give them a heart of flesh (Ezek. 11:19; 36:26). My flesh desireth thee in a land of drought (Ps. 63:1). My heart and My flesh shout aloud for the living God (Ps. 84:2). My flesh shall dwell confidently (Ps. 16:9). When thou seest the naked and thou shalt cover him, and thou shalt not hide thyself from thy flesh (Isa. 58:7).

(833) Verse 19. And I saw the beast and the kings of the earth and their armies gathered together to make war with him that sat upon the horse, and with his army, signifies that all the interiorly evil, who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine truths in His Word, and will infest those who will be of the Lord's New Church. That by "the beast" are signified those who are in the religious persuasion of faith alone, may be seen above (n. 567, 576, 577, 594, 598, 601). That it is only they who are interiorly evil, and have professed that religious persuasion, will be seen below. By "the kings of the earth" are signified those who are in the falsities of that religious persuasion more than the rest,

thus the leaders; for by “the kings of the earth” are signified those who are in the truths of the church from the Word, and in the opposite sense those who are in falsities (n. 20, 483, 704, 720, 737, 740); here those who are in falsities. By “their armies” all those among them are signified who in like manner are in falsities (n. 447). By “making war” is signified to contend against, since by “war” in the Word spiritual war is signified, which is that of falsity against truth, and of truth against falsity (n. 500, 586, 707). By “Him that sat upon the horse” is meant the Lord as to the Word (n. 820, 821); and because they cannot fight against the Lord Himself, but against His Divine truths which are in the Word, and thus they fight also against the Lord, because the Lord is the Word, this therefore is meant by “making war with Him that sat upon the horse.” That by “an army” those are signified who are in Divine truths, thus abstractly Divine truths, consequently those who are of the Lord’s New Heaven and New Church, because Divine truths are with them, may be seen above (n. 826).

(834) Verse 20. And the beast was taken, and with him the false prophet, that did signs before him, with which he seduced them that receive the mark of the beast and that adore his image, signifies all those who professed faith alone, and were interiorly evil, as well the laity and common people as the clergy and the learned, who by reasonings and attestations that faith alone is the only means of salvation, have induced others to receive that faith, and to live according to it. By “the beast” here is meant “the beast out of the sea,” spoken of (Rev. 13:1-10); and by “the false

prophet" is meant "the beast out of the earth," spoken of in the same chapter (verses 11-18). That by "the beast out of the sea" are meant the laity and the common people who are in the religious persuasion concerning faith alone, and that by "the beast out of the earth" are meant the clergy and the learned who are in that religious persuasion, may be seen from the explanations of that chapter. That "the false prophet" here is "the beast out of the earth," which is treated of in that chapter (verses 11-18) is plainly manifest; because it is here said of "the false prophet," that it is "he that did signs before the other beast, with which he seduced them that receive the mark of the beast, and that adore his image:" for similar things are said of the beast out of the earth (chap. 13); namely, that: He did great signs before the beast out of the sea, and seduced them that dwell upon the earth, that they should adore his image, and receive his mark upon the right hand and upon the forehead (Rev. 13:12-17): from which it is manifest, that the clergy and the learned are here signified by "the false prophet," who have confirmed themselves in the religious persuasion concerning faith alone, and have seduced the laity and the common people. They are called the false prophet, because by "a prophet" those are signified who teach and preach falsities by perverting the truths of the Word (n. 8, 701). That by "the signs" of that beast are signified reasonings and attestations that faith alone is the only means of salvation, may be seen above (n. 598, 599, 704). By "receiving the mark of the beast and adoring his image" is signified to acknowledge and receive that faith (n. 634, 637, 679).

(835) These two were cast alive into the lake of fire burning with brimstone, signifies that all those, as they were, were cast into the hell where are the loves of falsity, and at the same time the lusts of evil. By "alive" is signified as they were. By "these two," namely, "the beast and the false prophet," are signified all those who professed faith alone, and were interiorly evil, both the laity and the clergy; as just above (n. 834). By "the lake of fire burning with brimstone" is signified the hell where they are who are in the loves of that falsity, and at the same time in the lusts of evil. By "a lake" is signified falsities in abundance, treated of in what follows. By "fire" is signified love, here their love of falsity. That "fire" signifies love both in the good and the evil sense, may be seen (n. 468, 494, 599); here the love of falsity, because it is said "a lake of fire." By "brimstone" is signified the lust of evil and thence of falsity (n. 452). The like is said of "the dragon" and of these two in the following chapter, in these words: The devil (that is, the dragon), who seduced them, was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ages of ages (Rev. 20:10). [2] It is to be known that the hell where such are, appears at a distance like a fiery lake with a green flame as of brimstone. But they who are in it do not see this; they are shut up there in their workhouses, where they wrangle among themselves vehemently; and sometimes there appear knives in their hands, with which they threaten, if they do not

yield. It is their love of falsity, together with the lusts of evil, that makes the appearance of such a lake. That appearance is from correspondence. [3] That by "a lake" is signified where there is truth in abundance, and thence in the opposite sense where there is falsity in abundance, may be evident from the Word; where there is truth in abundance, from these passages: From the wilderness shall waters break forth and rivers in the plain of the wilderness, and the dry place shall become a lake (Isa. 35:6-7). I will make the wilderness a lake of waters, and the dry land springs of waters (Isa. 41:18; Ps. 107:33, 35). I will make the rivers islands, and I will dry up the lakes (Isa. 42:15). The God of Jacob who turneth the rock into a lake of waters, and the flint into a fountain of waters (Ps. 114:7-8). All that make hire from the lakes of the soul (Isa. 19:10). In the opposite sense from these: I will cut off from Babel the name and the residue, and I will make her an inheritance of the bittern, and lakes of waters (Isa. 14:22-23). Death and hell were cast into the lake of fire (Rev. 20:14). Whoever was not found written in the book of life was cast into the lake of fire (Rev. 20:15). Their part in the lake of fire burning with brimstone, which is the second death (Rev. 21:8).

(836) Verse 21. And the rest were slain by the sword of Him that sat upon the horse, that proceeded out of His mouth, signifies that all from the various heresies among the Reformed, who have not lived according to the Lord's commandments in the Word which they knew, being judged from the Word, perish. By "the rest" are meant all from the various heresies among the Reformed, who have not lived

according to the Lord’s commandments in the Word which they knew, which are the commandments of the Decalogue, who thus do not shun evils as sins; for they who do not thus shun them are in evils of every kind; for the evils remain fixed in them from birth, and thence from infancy even to the end of life; and they increase daily, if they are not removed by actual repentance. Of these it is said that “they were slain with the sword of Him that sat upon the horse.” By “being slain” is signified here, as often before, to be slain spiritually, which is to perish as to the soul. By “the sword of Him that sat upon the horse, that proceeded out of His mouth,” the truths of the Word fighting against the falsities of evil are signified. For by “sword,” “long sword,” and “saber” is signified truth fighting against falsity and falsity fighting against truth (n. 52). But the “sword” [gladius] is upon the thigh, hence it is combat from love; “saber” [machoera] is in the hand, hence it is combat with power; and the “long sword” [romphoea] is of the mouth, hence it is combat from doctrine; for which reason “the long sword proceeding out of the mouth of the Lord,” is combat from the Word against falsities (n. 108, 117, 827); for the Word proceeded out of the mouth of the Lord. The reason that the combat with the Reformed, and not with the Babylonians, is here treated of, is because the Reformed read the Word, and acknowledge the truths therein as Divine truths. It is otherwise with the Babylonians; these indeed acknowledge the Word, but still they do not read it; and everyone regards the decrees of the pope as in the first place, and far above it; wherefore with them there cannot be combat from the Word. They also put themselves above it, and not under it. But still these are judged from the Word, and from the decrees of the pope so far as these agree with the Word.

(837) And all the birds were satiated with their flesh, signifies that from their lusts of evil, which are their proprium, the infernal genii are as it were nourished. By "the birds" are signified the falsities which are from hell; and because the infernal genii are in those falsities, who are together with men in the falsities which are of their love, therefore they are here signified by "the birds." A man also who is in those falsities, becomes one of such genii after death. That by useless and injurious "birds," especially the unclean and rapacious, which feed on carrion, are signified falsities which are of love, may be seen above (n. 757). By "flesh" are here signified the evils of the lusts which are of man's proprium (n. 748). By "being satiated with them" is signified to be as it were nourished by them, and to draw them in with delight; for the infernal genii, who are in similar lusts of evil, eagerly draw in and fill their nostrils, and thence their life, from the lusts exhaled from the thoughts and respiration of such; wherefore they also live and dwell together.

(838) Let everyone therefore beware of that heresy, that man is justified by faith without the works of the law; for he who is in it, and does not fully recede from it before the end of life draws near, is consociated after death with infernal genii; for they are the goats of whom the Lord says: Depart from Me, ye cursed, into everlasting fire prepared for the

devil and his angels (Matt. 25:41-42). For the Lord does not say of “the goats” that they had done evils, but that they had not done goods. The reason that they did not do goods is because they say in themselves, “I cannot do good of myself; the law does not condemn me; the blood of Christ cleanses me, and liberates me; the passion of the cross has taken away the guilt of sin; the merit of Christ is imputed to me by faith; I am reconciled to the Father, I am in grace, I am regarded as a son; and He considers our sins as infirmities, which He immediately remits for His Son’s sake; thus He justifies through faith alone; and unless this was the only means of salvation, no mortal could be saved. For what other end should the Son of God suffer the cross, and fulfill the law, but that He might take away the condemnation of our transgressions?” These and many similar things they say within themselves, and thus do not do goods which are goods; for from their faith alone, which is nothing but a faith of knowledge, in itself a historical faith, thus only science, there do not proceed any goods; for it is a dead faith, into which no life or soul comes, unless the man approaches the Lord immediately, and shuns evils as sins of himself; then the goods which he does as of himself are from the Lord, and thus goods in themselves; concerning which it thus speaks in Isaiah: Woe the sinful nation, laden with iniquity, a seed of the evil, sons that are corrupt; when ye spread forth your hands, I hide mine eyes from you; yea, though ye multiply prayers, I do not hear; wash you, make you clean, put away the wickedness of your works from before Mine eyes, cease to do evil, learn to do good; then though your sins have been as scarlet, they shall be white as snow; though they have been red as purple, they shall be as wool (Isa. 1:4, 15-18). And in Jeremiah: Stand in the gate of the house of Jehovah, and proclaim there this word: Trust ye not in the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these (the church of God, the church of God, the church of God is where our faith is); will ye, stealing, killing, committing adultery, and swearing by a lie, then come and stand before Me in this house, upon which My name is called, and say, We are delivered, while ye do these abominations? Is this house become a den of robbers? Behold, even I have seen, saith Jehovah (Jer. 7:2-4, 9-11).

(839) I looked forth into the world of spirits, and saw an army upon red and black horses. They that sat upon them appeared like apes, with their faces and breasts turned towards the loins and tails of the horses, and with the backs of their heads and their backs towards the necks and heads of the horses; and the reins hung around the necks of the riders. And they cried out, “Let us fight against them that ride upon the white horses.” And they pulled the reins with both hands, and thus pulled back the horses from the fight; and this continually. Then two angels descended from heaven, and drew near to me, and said, “What do you see?” And I related that I saw this ludicrous company of horsemen, and asked what it was, and who they were. [2] And the angels answered, “They are from the place which is called Armageddon (Rev. 16:16), where they have been gathered together to the number of some thousands, to

fight against those who are of the Lord’s New Church, which is called the New Jerusalem. They spoke in that place concerning the church and religion; and yet there was not anything of the church with them, because there was not any spiritual truth; nor anything of religion, because there was not any spiritual good. They spoke there on both subjects with the mouth and with the lips, but for the reason that by means of them they might have dominion. They learned in their youth to confirm faith alone, the Trinity of God, and the duality of Christ; and when they were promoted to more eminent offices in the church, they retained those things for some time; but as they then began to think no more about God and heaven, but about themselves and the world, and thus not about eternal happiness and felicity, but about temporal eminence and opulence, they rejected the doctrinals acquired in their youth from the interiors of the rational mind, which communicate with heaven, and hence are in the light of heaven, into the exteriors of the rational mind, which communicate with the world, and hence are only in the light of the world; and at length they thrust them down into the sensual natural; whence the doctrinals of the church have become with them things of the mouth only, and are no longer of the thought from reason, and still less of the affection from love; and because they have made themselves such, they do not admit any genuine truth which is of the church, nor any genuine good which is of religion. The interiors of their minds have become comparatively like bottles filled with iron filings mixed with powdered sulphur, into which if water be poured, there first arises a heat, and afterwards a flame, by which the bottles are burst. In like manner, when they hear anything about living water, which is the genuine truth of the Word, and this enters through the ears, they are violently heated and inflamed, and reject it as a thing that would burst their heads. [3] "These are they who appeared to you like apes riding, with the body turned round, upon red and black horses, with the reins around their necks; since they who do not love the truth and the good of the church from the Word, will not look at the forward parts of any horse, but at his hinder parts; for 'a horse' signifies the understanding of the Word; 'a red horse' the understanding of the Word destroyed as to good, and 'a black horse' the understanding of the Word destroyed as to truth. The reason why they cried out to fight against those riding upon the white horses is that 'a white horse' signifies the understanding of the Word as to truth and good. They were seen to pull back the horses by their necks, because they feared the combat, lest the truth of the Word should come to many, and so into the light. This is the interpretation." [4] The angels said further, "We are from the society in heaven which is called Michael, and were commanded by the Lord to descend into the place called Armageddon, whence the company of horsemen was seen by you to burst forth. By 'Armageddon,' with us in heaven, is signified the state and purpose of fighting from falsified truths, arising from the love of command and supereminence; and because we perceive with you the desire of knowing about the combat there, we will tell about it. After our descent from heaven, we approached the place called Armageddon, and saw there some thousands gathered together. Nevertheless we did not enter into that assembly; but there were two houses on the southern side of that place, where there were boys with their masters. We went in thither, and they received us kindly. We were delighted with their company. Their faces were all handsome, from the life in their eyes, and from the zeal in their discourse. The life in their eyes was from the perception of truth, and the zeal in their discourse from the affection of truth; on which account also caps had been given them from heaven, the borders of which were ornamented with bands of golden threads interwoven with pearls; and garments were also given, variegated with white and blue colors. We asked them whether they looked into the neighboring place, which is called Armageddon. They said that they did so through a window under the roof of the house, and that they saw there a congregation, but under various figures, now as tall men, and now not as men, but as statues and carved idols, and an assembly around them bending the knees. They also appeared to us under various forms; now as men, now as leopards, now as goats; the latter with horns bent downwards, with which they dug up the ground. We interpreted those metamorphoses, whom they represented and what they signified. [5] "But to the point: They that were gathered together, when they heard that we had entered into those houses, said among themselves, 'What are they doing with those boys? Let us send some from our assembly to cast them out.' And they sent, and when they came, they said to us, ‘Why have you entered into those houses? Whence are you? We command you by authority to depart.’ “But we answered, ‘You cannot command that by authority. You are, indeed, in your own eyes, like Anakim, and they who are here like dwarfs. But still you have no power and right here, unless perchance by cunning from your three places of diversion here, which, however, will not avail. Wherefore take back word to your companions, that we were sent hither from heaven, to ascertain whether there is any religion with you, or not; and if not, that you should be cast out of this place. Wherefore propose to them this, in which is the very essential of the church, and thence of religion, how they understand these words in the Lord’s Prayer: “Our Father who art in the heavens, hallowed be Thy name; Thy kingdom come; Thy will be done as in heaven so also upon the earth.”’ On hearing this, they said at first, ‘What is this?’ and then that they would propose it. And they went away, and told these things to their companions, who answered, ‘What is this proposition and its nature?’ Yet they understood the arcanum, that they wished to know, whether those things confirm the way to God the Father according to our faith; wherefore they said, ‘The words are clear, that one must pray to God the Father; and because Christ is our Savior, that we must pray to God the Father for the Son’s sake.’ And they soon concluded in indignation, that they would go to us, and declare it orally; saying also, that they would pull our ears. They also went out of that place, and entered a grove near the two houses in which these boys were with their masters; where was a level place elevated like a gymnasium. And they took hold of each other's hands, and entered into the gymnasium, where we were, and were waiting for them. "There were there sods cut from the ground like hillocks; upon them then they reclined; for they said among themselves, 'Let us not stand before them, but sit.' And then one of them, who could make himself appear like an angel of light, on whom it had been enjoined by the rest to speak with us, said, 'You have proposed to us to open our mind concerning the first words in the Lord's Prayer, how we understand them. I say to you, therefore, that we understand them thus; that we must pray to God the Father; and because Christ is our Savior, and we are saved by His merit, that we must pray to God the Father from faith in His merit.' [6] "But we then said to them, 'We are from the society of heaven which is called Michael, and we were sent to visit and inquire, whether you that are gathered together in this place have any religion or not; and we cannot know this otherwise than by questioning concerning God; for the idea of God enters into the whole of religion, and by it conjunction is effected, and by conjunction salvation. We in heaven read that prayer daily, like men on earth; and we do not then think of God the Father, because He is invisible; but we think of Him in His Divine Human, because in this He is visible; and in this He is called by you Christ, but by us the Lord; and thus to us the Lord is the Father in heaven. The Lord also taught that He and the Father are one; that the Father is in Him and He in the Father; and that he who seeth Him seeth the Father;

also that no one cometh to the Father but by Him; and likewise that it is the will of the Father, that they should believe in the Son; and that he that believeth not in the Son, cannot see life; yea, that the anger of God abideth upon him. From which it is manifest, that the Father is approached through Him and in Him. And because it is so, He also taught that all authority is given unto Him in heaven and in earth. It is said in that prayer, “hallowed be Thy name, and Thy kingdom come”; and we have demonstrated from the Word that His Divine Human is the Father’s name; and that the Father’s kingdom is then come, when the Lord is immediately approached; and not at all when God the Father is approached immediately; wherefore also the Lord said to the disciples, that they should preach the kingdom of God; and this is the kingdom of God.’ [7] “Moreover we instructed them from the Word, that the Lord came into the world, that He might glorify His Human, for the end that the angels of heaven and the men of the church might be united to God the Father through Him and in Him; for He taught that they who believe in Him are in Him, and He in them; which is as the church teaches, that they are in the body of Christ. Finally we informed them, that at this day a New Church is being established by the Lord, which is meant by ‘the New Jerusalem’ in Revelation; in which will be the worship of the Lord alone, as it is in heaven; and that thus everything which is contained in the Lord’s Prayer from beginning to end will be fulfilled. All the things which we have said above we confirmed from the Word in the Evangelists, and from the

Word in the Prophets, in such abundance that they were tired of hearing. [8] "First. We confirmed that 'our Father in the heavens' is the Lord Jesus Christ, from these passages: Unto us a Boy is born, unto us a Son is given; and His name shall be called Wonderful, Counselor, God, Father of eternity, Prince of peace (Isa. 9:6). Thou, O Jehovah, art our Father, the Redeemer from everlasting is Thy name (Isa. 63:16). Jesus said, He that seeth Me, seeth Him that sent Me (John 12:45). If ye have known Me, ye have known the Father also; and henceforth ye have known Him, and have seen Him (John 14:7). Philip said, Lord, show us the Father; Jesus said unto him, He that seeth Me, seeth the Father; how sayest thou then, show us the Father (John 14:8, 9)? Jesus said, the Father and I are one (John 10:30). All things whatsoever the Father hath are Mine (John 16:15; 17:10). The Father is in Me, and I in the Father (John 10:38; 14:10, 11, 20). That no one hath seen the Father, except the only Son who is in the bosom of the Father (John 1:18; 5:37; 6:46). Wherefore He also says that: No one cometh to the Father, but by Him (John 14:6). And that to come to the Father is by Him, from Him, and in Him (John 6:56; 14:20; 15:4-6; 17:19, 23). But concerning the unity of God, Father, Son, and Holy Spirit, more may be seen in the relation (n. 962). [9] "Second. That 'hallowed be Thy name,' is to approach the Lord and worship Him, we confirmed by these passages: Who shall not glorify Thy name, for Thou alone art holy (Rev. 15:4). This is concerning the Lord: Jesus said, Father, glorify Thy Name; and there came forth a voice from heaven, I have both glorified it and will glorify it (John

12:28). The name of the Father which was glorified is the Divine Human. Jesus said, I am come in My Father's name (John 5:43). Jesus said, He that receiveth this boy in My name, receiveth Me; and he that receiveth Me, receiveth Him that sent Me (Luke 9:48). These things were written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name (John 20:31). As many as received Him, to them gave He power to become the sons of God, to them that believe in His name (John 1:12). Whatsoever ye shall ask in My name, this I will do, that the Father may be glorified in the Son (John 14:13-14). He that believeth not is judged already, because he hath not believed in the name of the Only-begotten Son of God (John 3:15-16, 18). Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:19-20). Jesus said to the disciples that they should preach in His name (Luke 24:47). Besides other places, where 'the name of the Lord' is mentioned, by which is meant Himself as to His Human (as Matt. 7:22; 10:22; 18:5; 19:29; 24:9, 10; Mark 11:10; 13:13; 16:17; Luke 10:17; 19:38; 21:12, 17; John 2:23); from which it is manifest that the Father is hallowed in the Son, and by angels and men through the Son; and that this is meant by 'hallowed be Thy name'; as is further evident in John 17:19, 21-23, 26. [10]

"Third. That 'Thy kingdom come' means that the Lord reigns, we confirmed by these passages: The Law and the Prophets were until John; since that time the kingdom of God is evangelized (Luke 16:16). John preaching the gospel of the kingdom, said, The time is fulfilled, the kingdom of

God has approached (Mark 1:14-15; Matt. 3:2). Jesus Himself preached the gospel of the kingdom, and that the kingdom of God has approached (Matt. 4:17, 23; 9:35). Jesus commanded the disciples to preach and evangelize the kingdom of God (Mark 16:15; Luke 8:1; 9:60). In like manner to the seventy whom He sent forth (Luke 10:9, 11; besides other places, as Matt 11:5; 16:27-28; Mark 8:35; 9:1, 47; 10:29-30; 11:10; Luke 1:19; 2:10, 11; 4:43; 7:22; 17:20-21; 21:30-31; 22:18). 'The kingdom of God which was evangelized,' was the kingdom of the Lord, and thus the kingdom of the Father. That it is so is manifest from these passages: The Father hath given all things into the hand of the Son (John 3:35). The Father hath given to the Son power over all flesh (John 17:2). All things are delivered unto Me by the Father (Matt. 11:27). All power is given unto Me in heaven and on earth (Matt 28:18). Further also from these: Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). I saw, and behold, one like the Son of man, to whom was given dominion, and glory, and the kingdom; and all peoples and nations shall worship Him; His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish (Dan. 7:13-14). When the seventh angel sounded, there were voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ages of ages (Rev. 11:15; 12:10). Which kingdom of the Lord is treated of in Revelation from beginning to end; into which all will come who will be of the New Church, which is the New Jerusalem. [11] "Fourth. 'Thy will be done as in heaven so also upon the earth,' we confirmed by these passages: Jesus said, This is the will of the Father, that everyone that seeth the Son, and believeth on Him, may have everlasting life (John 6:40). God so loved the world, that He gave His Only begotten Son, that everyone who believeth in Him may not perish, but have eternal life (John 3:15-16). He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life; but the anger of God abideth upon him (John 3:36; besides other places). To believe in Him is to go to Him, and to have confidence that He saves, because He is the Savior of the world. Besides, it is known in the church, that the Lord Jesus Christ reigns in heaven. He says also that His kingdom is there. When, therefore, the Lord reigns in like manner in the church, 'then the Father's will is done as in heaven so also upon the earth.' [12] "To these things we finally added the following: It is said in the whole Christian world, that they who are of the church make the body of Christ, and are in His body. How then can the man of the church approach God the Father, except through Him in whose body he is? If otherwise, he must go entirely out of the body, and approach. "On hearing these and still more things from the Word, the Armageddons wished now and then to interrupt our discourse, and to adduce such things as the Lord spoke with the Father in His state of exinanition. But their tongues then adhered to their palates, as it was not permitted them to contradict the Word. But the bridles of their tongues being at length loosened, they cried out, ‘You have spoken against the doctrine of our church, which is that God the Father is to be approached immediately, and that we must believe in Him. You have thus made yourselves guilty of a violation of our faith: therefore go out from here; and if not, you shall be cast out.’ And their minds being inflamed from threats, they endeavored to do it. But, by power then given us, we smote them with blindness; owing to which, not seeing us, they rushed forth into the plain, which was a wilderness; and those who appeared to you like apes upon horses, were the same as were seen by the boys out of the window like statues and idols, before whom the rest knelt.”

(840)

Revelation 20

1. AND I saw an angel coming down from heaven, having the key of the abyss, and a great chain in his hand. 2. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him a thousand years; 3. And cast him into the abyss, and shut him up, and set a seal upon him, that he should not seduce the nations any more, until the thousand years were finished; and after this he must be loosed a little time. 4. And I saw thrones, and they sat upon them, and judgment was given unto them, and the souls of them that were beheaded for the testimony of Jesus, and for the Word of God, and who had not adored the beast, nor his image, nor had received his mark upon their forehead, and upon their hand; and they lived and reigned with Christ a thousand years. 5. And the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. 6. Happy and holy is he that hath part in the first resurrection; upon these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. 7. And when the thousand years are finished, Satan shall be loosed out of his prison, 8. And shall go forth to seduce the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war; the number of whom is as the sand of the sea. 9. And they went up upon the breadth of the earth, and encompassed the camp of the saints and

the beloved city; and fire came down from God out of heaven and consumed them. 10. And the Devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and shall be tormented day and night for ages of ages. 11. And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and no place was found for them. 12. And I saw the dead, small and great, standing before God; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. 13. And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them; and they were judged everyone according to their works. 14. And death and hell were cast into the lake of fire. This is the second death. 15. And if anyone was not found written in the book of life, he was cast into the lake of fire. The Spiritual Sense The Contents of the Whole Chapter Concerning the removal of those who are meant by "the dragon,"' (verses 1-3), and then concerning the ascent of those from the lower earth, who worshiped the Lord and shunned evils as sins (verses 4-6). The judgment upon those in whose worship there was nothing of religion (verses 7-9). The damnation of the dragon (verse 10). The universal judgment upon the rest (verses 11-15). The Contents of Each Verse Verse 1. "And I saw an angel coming down from heaven having the key of the abyss, and a great chain in his hand," signifies the Lord's Divine operation into lower things, from His Divine power of shutting and opening, and of binding and loosing (n. 840). Verse 2. "And he laid hold on the dragon, the old serpent, which is the Devil and Satan," signifies that they were withheld who are meant by the dragon, who, because they think sensually and not spiritually of matters of faith, are called "the old serpent," and because they are in evils as to life, are called the Devil, and because they are in falsities as to doctrine, are called Satan (n. 841). "And bound him a thousand years," signifies that they who are here meant by the dragon, were withdrawn and torn away from the rest in the world of spirits, that for a short time there might be no communication with them (n. 842). Verse 3. "And cast him into the abyss, and shut him up, and set a seal upon him, that he should not seduce the nations any more," signifies that the Lord entirely removed those who were in faith alone, and took away all communication between them and the rest, lest they should inspire into those who were to be taken up into heaven anything of their heresy (n. 843). "Until the thousand years were finished; and after this he must be loosed a little time," signifies, this only a little while, or for a short time, until they are taken up by the Lord into heaven who were in truths from good; after which they who are meant by "the dragon," were to be loosed for a short time, and a communication opened between them and the rest (n. 844). Verse 4. "And I saw thrones, and they sat upon them, and judgment was given unto them," signifies that the truths of the Word, according to which all are judged, were opened, and that then they were taken up from the lower earth, who had been concealed by the Lord, that they might not be seduced by the dragon and his beasts (n. 845). “And the souls of them that were beheaded for the testimony of Jesus, and for the Word of God,” signifies that they were rejected by those who were in falsities from their own intelligence, because they worshiped the Lord, and lived according to the truths of His Word (n. 846, 847). “And who had not adored the beast, nor his image, nor had received his mark upon their forehead, and upon their hand,” signifies who did not acknowledge and receive the doctrine of faith alone (n. 848). “And they lived and reigned with Christ a thousand years,” signifies who have been already for some time in conjunction with the Lord and in His kingdom (n. 849). Verse 5. “And the rest of the dead lived not again, until the thousand years were finished,” signifies that besides these, now spoken of, none were taken up into heaven, till after the dragon was loosed, and that they were then proved and explored as to their quality (n. 850). “This is the first resurrection,” signifies that salvation and life eternal primarily consist in worshiping the Lord and living according to His commandments in the Word, because by them conjunction is effected with the Lord and consociation with the angels of heaven (n. 851). Verse 6. “Happy and holy is he that hath part in the first resurrection,” signifies that they who come into heaven have the felicity of life eternal, and enlightenment, by conjunction with the Lord (n. 852). “Upon these the second death hath no power,” signifies that they have not damnation (n. 853): “But they shall be priests of God and of Christ,” signifies, because they are kept by the Lord in the good of love and thence in the truths of wisdom (n. 854). “And shall reign with Him a thousand years,” signifies that they were already in heaven, when the rest who had not revived, that is, as yet received heavenly life, were in the world of spirits (n. 855). Verse 7. “And when the thousand years are finished, Satan shall be loosed out of his prison,” signifies that after they who had before been concealed and guarded in the lower earth, were taken up by the Lord into heaven, and the New Heaven increased by them, all those who had confirmed themselves in falsities of faith, were to be let loose (n. 856). Ver. 8. “And shall go forth to seduce the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to war,” signifies that they who are here meant by the dragon, would draw to their party all those who were from the earths in the whole world of spirits, and lived there only in external natural worship and in no internal spiritual worship, and would stir them up against those who worshiped the Lord, and lived according to His commandments in the Word (n. 858, 859). “The number of whom is as the sand of the sea,” signifies the multitude of such (n. 860). Verse 9. “And they went up upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city,” signifies that being stirred up by the dragonists, they spurned every truth of the church, and endeavored to destroy all things of the New Church, and even its doctrine concerning the Lord and concerning life (n. 861, 862). “And fire came down from God out of heaven and consumed them,” signifies that they were destroyed by the lusts of infernal love (n. 863). Verse 10. "And the Devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ages of ages," signifies that they who were in evils as to life, and in falsities as to doctrine, were cast into hell (n. 864). Verse 11. "And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away," signifies the universal judgment executed by the Lord upon all the former heavens that were occupied by such as were in civil and moral good, but in no spiritual good, thus who simulated Christians in externals, but in internals were devils, which heavens, with their earth, were totally dissipated, so that nothing of them appeared any more (n. 865). Verse 12. "And I saw the dead, small and great, standing before God, signifies all who had died from the earth, and were now among those who were in the world of spirits, of whatever condition and quality, gathered together by the Lord for judgment (n. 866). "And the books were opened; and another book was opened, which is the book of life," signifies that the interiors of the minds of them all were laid open, and by the influx of light and heat from heaven, their quality was seen and perceived as to the affections which are of the love or the will, and thence as to the thoughts which are of faith or the understanding, as well the evil as the good (n. 867). "And the dead were judged out of those things which were written in the books, according to their works," signifies that all were judged according to their internal life in externals (n. 868). Verse

13. “And the sea gave up the dead which were in it,” signifies the external and natural men of the church called to judgment (n. 869). “And death and hell gave up the dead which were in them,” signifies the men of the church who were wicked in heart, who in themselves were devils and satans, called to judgment (n. 870). “And they were judged everyone according to their works,” signifies here as before (n. 871). Verse 14. “And death and hell were cast into the lake of fire,” signifies that the wicked in heart, who in themselves were devils and satans, and yet in externals like men of the church, were cast into hell among those who were in the love of evil and thence in the love of falsity agreeing with evil (n. 872). “This is the second death,” signifies that with these there is damnation itself (n. 873). Verse 15. “And if anyone was not found written in the book of life, he was cast into the lake of fire,” signifies that they who had not lived according to the Lord’s commandments in the Word, and had not believed in the Lord, were condemned (n. 874). THE EXPLANATION. Verse 1. And I saw an angel coming down from heaven, having the key of the abyss, and a great chain in his hand, signifies the Lord’s operation into lower things, from His Divine power of shutting and opening, and of binding and loosing. By “an angel coming down from heaven,” is meant the Lord (see n. 5, 170, 344, 465, 657, 718); also the Lord’s operation (n. 415, 631, 633, 649); here into lower things, because it is said “coming down”; by having “the key of the abyss” is signified the Divine power of opening and shutting hell (see n. 62, 174); and “by having a great chain in his hand,” is

signified the endeavor and thence the act of binding and loosing. Hence it follows that there was not any key nor a chain in the Lord's hand; but it was so seen by John that it might be a representative of the Lord's Divine power; the opening and shutting of hell is also treated of two or three times in this chapter.

(841) Verse 2. And he laid hold on the dragon, the old serpent, which is the Devil, and Satan, signifies that they were withheld who were meant by "the dragon," who, because they think sensually and not spiritually on things of faith, are called "the old serpent," and because they are in evils as to life, are called "the Devil," and because they are in falsities as to doctrine, are called "Satan." Who they are who are meant by "the dragon," maybe seen above (n. 537). The reason why both here and there he is called "the old serpent, the Devil, and Satan," is because "a serpent" signifies those who think sensually and not spiritually (n. 455, 550); "the Devil" signifies those who are in evils as to life; and "Satan" those who are in falsities as to doctrine (n. 97, 550). For all those who do not approach the Lord immediately, think sensually of things relating to the church, and cannot think spiritually, for the Lord is the light itself (n. 796, 799). Wherefore they who do not immediately approach the Lord, cannot think from spiritual light, which is the light of heaven, but from natural light separated from spiritual light, which is to think sensually; hence it is that they are called "the old serpent." They who do not immediately approach the Lord, nor shun evils as sins, remain in sins, thence it is that the dragon is called "the

Devil;” and since the same are in falsities as to doctrine, therefore the dragon is called “Satan.”

(842) And bound him a thousand years, signifies that they who are here meant by “the dragon,” were withdrawn and torn away from the rest in the world of spirits, that for some time there might be no communication with them. That by “binding” is here signified to withdraw and tear them away from the rest in the world of spirits, in order to prevent communication with them, will be seen in the next article. The reason why by “a thousand years” are not meant a thousand years, but for a while or for some time, is because “a thousand” without other numbers added to it in the spiritual world, has that signification; he who believes that “a thousand years” signify a thousand years, does not know that all numbers in the Word signify things, and thus may be misled, especially in the Apocalypse, with respect to the sense of the things, where numbers are read, as where the numbers, 5, 7, 10, 12, 144, 666, 1200, 1600, 12,000, 144,000, and many others occur; in which latter numbers “a thousand” only signifies a certain adjunct, and when a thousand is used to designate times, it signifies somewhat more; but when it is used by itself, as here, it signifies for a while or for some time; that this is so has been told me from heaven, where in the Word which is there, no number is read, but instead of a number the thing, and instead of a “thousand” for a while; they are surprised there, that, when the men of the church have seen in the Apocalypse so many numbers, which cannot but signify things, they should still adhere to the conjectures of the chiliasts and millennialists,

by which their minds are impressed with vain things concerning the last state of the church.

(843) Verse 3. And cast him into the abyss, and shut him up, and set a seal upon him, that he should not seduce the nations any more, signifies that the Lord entirely removed those who were in faith alone, and took away all communication between them and the rest, lest they should inspire into those who were to be taken up into heaven, anything of their heresy. By “the dragon” are here meant those who are in falsities of faith, as above (n. 842). It is said of the dragon that “he was taken,” “bound,” “cast into the abyss,” “shut up,” and “a seal set upon him,” whereby is signified that he was entirely removed, and that all communication was taken away between him and the rest; by “his being taken,” is signified that they who are meant by him were collected and retained; by “his being bound” is signified that they were withdrawn and torn away from the rest; by “his being cast into the abyss” is signified that they were let down towards hell; by “his being shut up” is signified that they were entirely removed; by “a seal being set upon him” is signified that communication with the rest was entirely taken away. [2] The reason why the dragon was entirely removed for a time, was that they might be taken up from the lower earth, who had been concealed by the Lord, and who are treated of (vers. 4-6), lest when they were taken up, they should be seduced by the dragonists; therefore it is also said, “that he should not seduce the nations any more,” by which is signified that he might not inspire into them anything of his heresy. The reason why

this was done in the world of spirits, which is midway between heaven and hell, is because there the evil have communication with the good, and the good are prepared in that world for heaven, and the evil for hell, and there the good are proved by having some consociation with the evil, and they are explored and tried as to their quality and constancy. By "the nations" which he should not seduce, are meant the good; that by "nations" are meant they who are good as to life, and, in the opposite sense, the evil, may be seen above (n. 483). From these things it may appear, that by "he cast them into the abyss, and shut him up, and set a seal upon him" is signified that the Lord entirely removed those who were in the falsities of faith, and took away all communication between them and the rest, lest they should inspire anything of their heresy into those who were to be elevated into heaven.

(844) Until a thousand years were finished, and after that he must be loosed a little time, signifies that this is for a while or for some time, until they are taken up by the Lord into heaven who were in truths from good; after which they who are meant by "the dragon" were to be loosed for a short time, and a communication opened between them and the rest. The reason why "until a thousand years were finished" signifies for awhile or for some time, is because by "a thousand years" are not signified a thousand years, but a little while or some time, as above (n.842). "He must be loosed a little, "signifies that after that they who are here meant by "the dragon," as above, are to be released from their confinement, and that then a communication is to be

opened between them and the rest; that this is what is signified, is evident from what has been said above, thus from the series of things, and from their connection with what follows, in the spiritual sense. What now follows (from vers. 4-6) treats of those who were taken up by the Lord into heaven, on whose account the dragon was removed and shut up.

(845) Verse 4. And I saw thrones, and they sat upon them, and judgment was given unto them, signifies that the truths of the Word, according to which all are judged, were opened, and that then they were taken up from the lower earth, who had been concealed by the Lord, lest they should be seduced by the dragon and his beasts. The reason why this is the signification of these words, is because by "the thrones" upon which they sat, are not signified thrones, but judgment according to the truths of the Word; that by "the thrones" seen in heaven is represented judgment, may be seen above (n. 229). That nothing else is signified by "the thrones," upon which the twenty-four elders sat, and upon which the twelve apostles are to sit, and that all are judged according to the truths of the Word, may also be seen above (n. 233); from which it is plain, that by "judgment was given unto them," is signified that judgment was given to the truths of the Word. [2] The reason why they are meant who were taken up by the Lord from the lower earth into heaven, and who in the meanwhile had been concealed there lest they should be seduced by the dragon and his beasts, is because this is said of "the souls which had been beheaded," and of "the

dead," afterwards mentioned, not that they were dead to themselves, but to others. The place where they were concealed is called the lower earth, which is next above hell, under the world or spirits, and there by communication with heaven and by conjunction with the Lord, they are in safety. There are many such places, and there they live cheerfully with one another, and worship the Lord, nor do they know anything about hell. They who are there are at times elevated by the Lord into heaven after the Last Judgment, and when they are elevated those who are meant by the dragon are removed. It has been frequently granted me to see them taken up and consociated with the angels in heaven. This is what is meant in the Word by "the graves were opened," and "the dead were raised up."

(846) And the souls of them that were beheaded for the testimony of Jesus and for the Word of God, signifies that they were rejected by those who are in falsities from their own intelligence, because they worshiped the Lord, and lived according to the truths of His Word. By "the souls of them that were beheaded (smitten with the axe), for the testimony of Jesus and for the Word of God" are meant men after death, who are then called spirits, or men clothed with a spiritual body, who were concealed by the Lord in the lower earth, until the evil were removed by the Last Judgment. They are said "to be beheaded," because they were rejected by those who were in falsities from their own intelligence, all of whom are in evils and thence in falsities, or in falsities and by them in evils, and yet in externals are

in Divine worship. That this kind of falsity is signified by an axe, will be seen in the next article. By "the testimony of Jesus and the Word of God," is signified the acknowledgment of the Lord's Divine in His Human, like as by these passages above: John testified of the Word of God and of the testimony of Jesus Christ (Rev. 1:2). Michael and his angels overcame the dragon by the blood of the Lamb and by the Word of their testimony (Rev. 12:11). The dragon went to make war with the remnant of her seed, which keep the commandments, of God, and have the testimony of Jesus Christ (Rev. 12:17). I am thy fellow-servant, and of thy brethren that have the testimony of Jesus Christ; for the testimony of Jesus is the spirit of prophecy (Rev. 19:10). That by these passages is signified the acknowledgment of the Divine of the Lord in His Human, and a life according to the truths of His Word, and in particular according to the commandments of the Decalogue, may be seen in the explanations given above. These souls are the same as are spoken of above in these words: I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a great voice, saying, How long, O Lord, who art holy and true, dost Thou not judge and avenge our blood on them that dwell upon the earth? And white robes were given unto everyone of them, and it was said unto them, that they should rest yet for a little time, until their fellow-servants and their brethren, who should be killed as they were, should be fulfilled (Rev. 6:9-11); which may be seen explained (n. 325-329).

(847) In many parts in the Word it is said that some “were slain,” “thrust through,” and “dead,” and yet it is not meant that they were slain, thrust through, and dead, but that they were rejected by those who were in evils and falsities (see n. 59, 325, 589). The like is signified by “the dead” in the following verse, where it is said, that “the rest of the dead lived not again, until the thousand years were finished,” from which it is plain, that by those who are said “to have been beheaded,” are signified that they were rejected by those who were in falsities from their own intelligence. That by “an axe” is signified falsity from their own intelligence, appears from the following passages: The statutes of the nations are vanity, if one cutteth wood out of the forest, the work of the hands of the workman, with the axe (Jer. 10:3). The voice of Egypt shall go like a serpent; they shall come with axes like hewers of wood (Jer. 46:22). He is known as one lifting up axes in the thicket of trees. And now they break down the carved work thereof with axe and hammers; they have profaned the habitation of Thy name to the earth (Ps. 74:5-7). When thou shalt besiege a city, thou shalt not destroy the tree thereof by forcing an axe against it (Deut. 20:19). By “an axe” in these passages is signified falsity from their own intelligence; the reason is because “iron” signifies truth in ultimates, which is called sensual truth, which when separated from rational and spiritual truth, is turned into falsity; the reason why it means falsity from their own intelligence, is because the sensual is in the proprium (see n. 424). On account of this signification of “iron” and of “an axe,” it was commanded

that: If an altar was built of stone, it should be built of whole stones, and that iron should not be moved upon the stones, lest it be profaned (Exod. 20:25; Deut. 27:5). Therefore of the temple of Jerusalem it is said: The house itself was built of whole stone; neither hammers nor axe, nor any instrument of iron, were heard in the house while it was building (1 Kings 6:7); and, on the contrary, when graven images are treated of, by which is signified falsity from their own intelligence, these things are said: That he maketh it with iron, with tongs, or with the axe and hammers (Isa. 44:12). That falsity from their own intelligence is signified by "a graven image" and "an idol," may be seen above (n. 459).

(848) And who had not adored the beast, nor his image, nor had received his mark upon their forehead, and upon their hand, signifies who did not acknowledge and receive the doctrine of faith alone, as is evident from the explanation above (n. 634), where are similar words.

(849) And they lived and reigned with Christ a thousand years, signifies who have been already for some time in conjunction with the Lord and in His kingdom. "Who lived with Christ," signifies who were in conjunction with the Lord, because these live. "Who reigned with Christ," signifies who were in His kingdom, of which presently; that by "a thousand years" is signified some time, may be seen above (n. 842). This is said of those who doing their life in the world worshiped the Lord, and lived according to His commandments in the Word, and after death were guarded lest they should be seduced by the dragonists, thus who had

been already for some time conjoined with the Lord and consociated as to their interiors with the angels of heaven. That "to reign with the Lord" does not mean to reign with Him, but to be in His kingdom by conjunction with Him may be seen above (n. 284). For the Lord alone reigns, and everyone in heaven, who is in any function, performs his office in his society, as in the world, but under the auspices of the Lord; they act indeed as of themselves, but because they regard uses in the first place, they act from the Lord, from whom is all use.

(850) Verse 5. And the rest of the dead lived not again until the thousand years were finished, signifies that besides these now spoken of, none were taken up into heaven, till after the dragon was loosed, when their quality was proved and explored. By "the rest of the dead" are signified they who are also rejected by those who are in faith alone, because they worshiped the Lord, and lived according to His commandments, but whose quality was not yet proved and explored. That here by "the dead" these are signified, may be seen above (n. 847). For all after their departure out of the world, come first into the world of spirits, which is midway between heaven and hell, and are there proved and explored, and thus prepared, the evil for hell, and the good for heaven. It is said of these that they lived not again, that is, they were not yet so conjoined with the Lord, and consociated with the angels of heaven, as the former. That afterwards also many were saved, appears from verses 12 and 15 of this chapter, where it is said that "the book of life

also was opened, and if anyone was not found written in the book of life, he was cast into the lake of fire."

(851) This is the first resurrection, signifies that salvation and life eternal is primarily to worship the Lord, and live according to His commandments in the Word, because thereby conjunction is effected with the Lord and consociation with the angels in heaven. The reason why all these things are signified by "This is the first resurrection," is because it follows as a conclusion from what goes before, and therefore involves them; the preceding things which these words involve, are contained in verse 4, and partly also in verse 5. In verse 4 are these things: "I saw the souls of them that were beheaded for the testimony of Jesus and for the Word of God, and who had not adored the beast nor his image, nor had received his mark upon their forehead and upon their hand; and they lived and reigned with Christ." That by "the souls of them that were beheaded for the testimony of Jesus and for the Word of God," are signified such as were rejected by those who are in falsities from their own intelligence because they worshiped the Lord, and lived according to His commandments in the Word, may be seen above (n. 846, 847). That by "they adored not the beast nor his image, neither received his mark upon their forehead and upon their hand," is signified that they rejected the heresy of faith alone, may be seen above (n. 848); and that by "they lived and reigned with Christ a thousand years," is signified that they have conjunction with the Lord and consociation with the angels of heaven, may be seen above (n. 849). These things

therefore are what are involved in these words, “This is the first resurrection.” By “resurrection” is signified salvation and life eternal, and by “the first” is not meant the first resurrection, but the very and primary of resurrection, thus salvation and life eternal; for there is only one resurrection to life, a second is not given; therefore a second resurrection is nowhere mentioned; for they who are once conjoined with the Lord, are conjoined with Him for ever; and this in heaven, for the Lord says: I am the resurrection and the life; he that believeth in Me, though he were dead, shall live; whosoever liveth and believeth in Me shall not die to eternity (John 11:25, 26). That this is what is meant by “the first resurrection” appears also from the following verse.

(852) Verse 6. Happy and holy is he that hath part in the first resurrection, signifies that they who come into heaven, have the felicity of life eternal, and enlightenment by conjunction with the Lord. He is called “happy” who has the felicity of life eternal (n. 639); and he is called “holy” who has enlightenment in Divine truths by conjunction with the Lord, for the Lord alone is holy; and the Divine proceeding from Him, from which there is enlightenment, is what is called the Holy Spirit (n. 173, 586, 666). By “the first resurrection” is signified elevation into heaven by the Lord, and thus salvation, as above (n. 851). Hence it is evident, that by “Happy and holy is he that hath part in the first resurrection” is signified that they who come into heaven have the felicity of life eternal, and enlightenment by conjunction with the Lord.

(853) Upon these the second death hath no power, signifies that they are not condemned. By "the second death" nothing else is signified but spiritual death, which is damnation; for the first death is natural death, which is the death of the body; but the second death is spiritual death, which is the death of the soul, and that this is damnation is known. And since the second death is damnation, and the first death is the decease, and this latter death is not spiritual, therefore the first death is nowhere mentioned in the Apocalypse, but the second death spoken of again in this chapter, verse 14; also in the following (21:8), and likewise before (2:11). He who does not observe this, may readily believe that there are two spiritual deaths, because it is said "the second death," when nevertheless there is only one spiritual death, which is here meant by "the second death"; and in like manner that there are two resurrections, because it is said "the first resurrection," when yet there is only one resurrection, wherefore neither is there any second resurrection mentioned, see above (n. 851). Hence it is evident that by "On these the second death hath no power," is signified that they are not condemned.

(854) But they shall be priests of God and of Christ, signifies because they are kept by the Lord in the good of love and thence in the truths of wisdom. By "priests" in the Word are meant they who are in the good of love, and by "kings" they who are in the truths of wisdom; wherefore it is said above: Jesus Christ hath made us kings and priests (Rev. 1:6); and likewise: The Lamb hath made us kings and priests, that we may reign over the earth (Rev. 5:10). And it

may be clearly seen that the Lord will not make men kings and priests, but that He will make them angels who are in the truths of wisdom, and in the good of love from Him. That by "kings" are meant they who are in the truths of wisdom from the Lord, and that the Lord is called "king" from the Divine truth, may be seen above (n. 20, 483, 664, 830). The reason why by "priests" are meant those who are in the good of love from the Lord, is because the Lord is the Divine love and the Divine wisdom, or what is the same, the Divine good and the Divine truth; and the Lord from the Divine love or the Divine good, is called "priest," and from the Divine wisdom or the Divine truth, is called "king." Hence it is, that there are two kingdoms, into which the heavens are distinguished, the celestial and the spiritual; and the celestial kingdom is called the Lord's priestly kingdom, for the angels there are recipients of the Divine love or the Divine good from the Lord, and the spiritual kingdom is called the Lord's royal kingdom, for the angels there are the recipients of the Divine wisdom or the Divine truth from the Lord; but more may be seen concerning these two kingdoms above (n. 647, 725). [2] It is said that they are recipients of the Divine good and the Divine truth from the Lord; but it is to be known that they are perpetually receiving them, for the Divine good and the Divine truth cannot be appropriated by any angel or man, so as to be his own, but only that they may appear to be his, because they are Divine; wherefore no angel or man can produce from himself anything good or true, which in itself is good and true; from which it is evident that they are kept in good and truth by the Lord, and this continually; for which reason, if anyone comes into heaven, and thinks that good and truth are appropriated to him as his own, he is immediately let down from heaven and instructed. From these things it may now appear, that by "they shall be priests of God and of Christ," is signified because they were kept by the Lord in the good of love, and thereby in the truths of wisdom. [3] That by priests in the Word are meant such as are in the good of love from the Lord, may appear from many passages therein, but as they are adduced in the Arcana Coelestia published at London, I will only quote therefrom the following: "That priests represented the Lord as to the Divine good (n. 2015, 6148). That the priesthood was a representative of the Lord as to the work of salvation, because this was from the Divine good of His Divine love (n. 9809) That the priesthood of Aaron, of his sons, and of the Levites, was a representative of the Lord's work of salvation in successive order (n. 10,017). That therefore by "priests" and by "the priesthood" is signified the good of love from the Lord (n. 9806, 9809). That by the two names, "Jesus" and "Christ," is signified as well the priesthood as the royalty of the Lord (n. 3004, 3005, 3009). That priests administer ecclesiastical affairs, and kings civil affairs (n. 10,793). That priests are to teach truths, and by these lead to good, and thus to the Lord (n. 10,794). That they are not to claim power to themselves over the souls of men (n. 10,795). That priests ought to have dignity on account of holy things, but that they ought not to attribute the dignity to themselves, but to the Lord, from whom alone are holy things, because the priesthood is not in the person, but is adjoined to the person (n. 10,796, 10,797). That priests who do not acknowledge the Lord have in the Word a contrary signification (n. 3670).

(855) And shall reign with Him a thousand years, signifies that they were already in heaven, when the rest, who did not yet live again, that is, receive heavenly life, were in the world of spirits. “To reign with Christ” does not signify to reign with Him, but to be in His kingdom, or in heaven, see above (n. 284, 289). By “a thousand years” is not meant a thousand years, but it signifies some time, as above (n. 842); that “a thousand years” signifies nothing else but that space of time which intervened between the shutting up of the dragon in the abyss and his release, is evident because it is said that he was cast into the abyss, shut up, and a seal set upon him for a thousand years, and then that he was loosed (verses 3, 7). This same space of time is also here signified; therefore, “they shall reign with Christ a thousand years,” signifies that they were already in heaven, while the rest of the dead who did not yet live again were in the world of spirits (of whom verse 5). But these things cannot be comprehended by those who do not know that by numbers, in Revelation, are not meant numbers, but things. I can assert that the angels do not understand any number naturally, as men do, but spiritually; yea, that they do not know what a thousand years are, except that it is some interval of time, small or great, which cannot be otherwise expressed than by some time.

(856) Verse 7. And when the thousand years are finished, Satan shall be loosed out of his prison, signifies that after they who had before been concealed and guarded in the lower earth, were taken up by the Lord into heaven, and the New Christian Heaven increased by them, all who had confirmed themselves in the falsities of faith were let loose. “When the thousand years are finished,” signifies after they were taken up by the Lord into heaven who had hitherto been concealed and guarded in the lower earth. The reason why “when the thousand years are finished” has this signification, is because the salvation of those who worshiped the Lord, and who lived according to His commandments, is alone treated of in verses 4-6, which precede, and this interval of time is meant by “a thousand years.” It is not said, indeed, that they were taken up from the lower earth, but yet it is evident from chapter 6:9-11, where they were seen “under the altar,” and “under the altar” means in the lower earth; wherefore also they are here called “priests of God and of Christ” (verse 6, see above n. 854). Neither is it here said that the New Christian Heaven was increased by them, though this appears evidently from chapter 14, which treats of the New Christian Heaven, as may be seen from the explanations there given (especially in n. 612, 613, 626, 631, 647, 659, 661). The reason why by “Satan was loosed out of his prison,” is signified that they who had confirmed themselves in faith alone, as to doctrine, were to be let loose, is because “the dragon” is here called “Satan” and not at the same time “Devil,” as above (verse 2); and by

"the dragon" as "the Devil" are meant those who were in evils of life, and by "the dragon" as "Satan" are meant those who were in the falsities of faith (see above n. 841); but the quality of the one and of the other will be seen in the next article.

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(858) Verse 8. And shall go forth to seduce the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war, signifies that they who are here meant by the dragon, would draw to their party all those who were from the earths, in the whole world of spirits, and lived there in external natural worship alone, and in no internal spiritual worship, and would arouse them against those who worshiped the Lord, and lived according to His commandments in the Word. By "going out to seduce the nations which are in the four corners of the earth," is signified that they who are meant by "the dragon," of whom above (n. 856, 857), would draw to their party all who were in the whole world of spirits; by "seducing" is here signified to draw to their party; by "nations" are signified both the good and the evil (n. 483); by "the four corners of the earth" is signified the whole spiritual world (n. 342), here those who were in the whole world of spirits, which is midway between heaven and hell, and where all after their departure from the earth first assemble (concerning which n. 784, 791); for those who were in hell could not come into the sight of the dragon, nor they who were in the heavens. By "Gog and Magog" are signified they who are in external natural worship separate from internal spiritual worship, as will be shown in the next article; by "gathering them

together to war" is signified to arouse those who are meant by "the nations" against those who worship the Lord and live according to His commandments in the Word, because all who do not worship the Lord and do not live according to His commandments, are evil, and the evil act together with the dragon or the dragonists; that by "war" is meant spiritual war, which is that of falsity against truth and of truth against falsity, may be seen above (n. 500, 586).

(859) That by "Gog and Magog" are signified they who are in external worship and not in any internal worship, may appear in Ezekiel from chap. xxxviii., where it treats of Gog from beginning to end; and from chap. xxxix. there (vers. 1-16); but that these are signified by "Gog and Magog" does not clearly appear there, except from the spiritual sense; which because it has been disclosed to me, shall be opened; first what those signify which are contained in those two chapters. In the thirty-eighth chapter of Ezekiel are these things: "It treats of those who are in the sense of the letter of the Word alone, and thence in external worship without internal, which Is "Gog" (verses 1, 2); that each and all things of that worship will perish (verses 3-7); that that worship will take possession of the church, vastate it, and thus it will be in externals without internals (verses 8-16); that the state of the church will thereby be changed (verses 17-19); that thence the truths and goods of religion will perish, and falsities succeed (verses 20-23)." [2] In the thirty-ninth chapter of the same prophet are these things: "Of those who are in the sense of the letter of the Word alone and in external worship, that they will come into the

church, which is “Gog,” but that they will perish (verses 1-6); that this will come to pass when the Lord comes and establishes the church (verses 7, 8); that this church will then disperse all their evils and falsities (verses 9, 10); that it will altogether destroy them (verses 11-16); that the New Church to be established by the Lord will be informed in truths and goods of every kind, and be imbued with goods of every kind (verses 17-21); and that the former church will be destroyed on account of evils and falsities (verses 23, 24); that then the church will be collected by the Lord from all nations (verses 25-29).” [3] But something shall be said of those who are in external worship without internal spiritual worship. These are they who frequent temples on sabbaths and festivals, and then sing psalms and pray, hearken to preachings, and then attend to the eloquence, and little or nothing to the substance, and are somewhat moved by prayers uttered with affection, as that they are sinners, but never reflect upon themselves and their life; who also go to the Sacrament of the Supper yearly; pour out prayers morning and evening, and also pray at dinners and suppers and sometimes discourse about God, heaven, and eternal life, and then also they know how to repeat some passages from the Word, and simulate Christians, although they are not; for after they have done these things, they make nothing of adulteries, and obscenities, revenges and hatreds, clandestine thefts and depredations, lies and blasphemies, and lusts and intentions of evils of every kind. They who are such do not believe in any God, much less in the Lord; if they are asked what the good and truth of religion is, they know nothing, and think it of no importance to know; in a word, they live to themselves and the world, thus to their inclinations and bodies, and not to God and the neighbor, thus not to the spirit and soul; from which it is plain that their worship is external without internal worship; these also readily receive the heresy of faith alone, especially when they hear that man cannot do good of himself, and that they are not under the yoke of the law; this is the reason why it is said "the dragon will go forth to seduce the nations, Gog and Magog." By "Gog and Magog" also, in the Hebrew language, is signified a roof and a floor, thus what is external.

(860) The number of whom, is as the sand of the sea, signifies the multitude of such. The multitude of them is compared to "the sand of the sea," because by "the sea" is signified the external of the church (n. 402, 403, 404, 470), and by "sand" that which is of no use in the sea but to make the bottom. Because the number of them is so great, therefore it is called: The valley of their burial, the multitude of Gog, and the name of the city where they are, multitude (Ezek. 39:15, 16).

(861) Verse 9. And they went up upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city, signifies that being aroused by the dragonists, they spurned every truth of the church, and endeavored to destroy all things of the New Church, and its very doctrine concerning the Lord and concerning life. "To go up upon the breadth of the earth," signifies to spurn every truth of the church, for by "going up" is signified to climb over and

pass by, thus to spurn; and by “the breadth of the earth” is signified the truth of the church, as will be seen presently: “to encompass the camp of the saints,” signifies to besiege and to wish to destroy all things of the New Church, as will be shown in the next article; and by “the beloved city” is signified the doctrine of the New Church; that by “a city” is signified the doctrine of the church, may be seen above (n. 194, 501, 502, 712), which is called “beloved,” because it treats of the Lord and of life, for it is the doctrine of the New Jerusalem which is here meant. That this is the signification of these words, no one can perceive except by the spiritual sense of the Word, for it could never enter into anyone’s thought, that by “the breadth of the earth” is signified the truth of the church, and that by “the camp of the saints” are signified all things of the New Church, both its truths and goods, and that by “the city” is signified its doctrine. Wherefore, lest the mind should remain in doubt, it is necessary to demonstrate what “the breadth” and what “the camp of the saints” signify in the spiritual sense, from which it may afterwards be seen that such is the sense of these words. [2] The reason why the “breadth of the earth” signifies the truth of the church, is because in the spiritual world there are four quarters, east, west, south, and north, and the east and west constitute its length, and the south and north its breadth; and because they dwell in the east and west who are in the good of love, and thence by “east” and “west” is signified good, therefore the same is meant by “length;” and because they dwell in the south and north who are in the truths of wisdom, and thence by “south” and

“ north” is signified truth, therefore the same is meant by “breadth;” but on this more may be seen in the work on Heaven and Hell, published at London in 1758 (n. 141-153). That by “breadth” is signified truth, may appear from these passages in the Word: O Jehovah, Thou hast not shut me up into the hand of the enemy: thou hast made my feet to stand in a broad place (Ps. 31:8). I called upon Jah in straitness, He answered me in a broad place (Ps. 118:5) Jehovah led me forth also into a broad place, He delivered me (Ps. 18:19). I raise up the Chaldeans, a nation bitter and swift, that walketh in the breadths of the earth (Hab. 1:6). Ashur shall pass through Judah, he shall overflow and go over, and the stretching out of his wings is the fullness of the breadth (Isa. 8:8). Jehovah shall feed them as a sheep in a broad place (Hos. 4:16). Besides other passages, as Ps. 4:1; 66:12; Deut. 33:20. [3] Nor is anything else meant by: The breadth of the city New Jerusalem (Re. 21:16). For when by “the New Jerusalem” is meant the New Church, by “the breadth and length of it” breadth and length cannot be signified, but its truth and good; for these are the things of the church, as also in Zechariah: I said to the angel, Whither goest thou? He said, To measure Jerusalem, to see what is the breadth thereof and what is the length thereof (Zech. 2:2). The same by: The breadth and length of the new temple, and of the new earth (Ezek. 40-47). Also by “the length and breadth of the altar of burnt-offering, of the tabernacle, of the table upon which was bread, of the altar of incense, and of the ark therein;” and also by “the length and breadth" of the temple at Jerusalem, and of many other things, which are described by measures.

(862) It was said that by "they encompassed the camp of the saints and the beloved city," is signified that they would endeavor to destroy all things of the New Church, both its truths and its goods, and the doctrine itself concerning the Lord and concerning life, as is said in the preceding article. The reason why these are signified, is, because by "the camp of the saints" are signified all the truths and goods of the church which is the New Jerusalem. That "a camp" in the spiritual sense signifies all things of the church which have relation to its truths and goods may appear from the following passages: The sun and moon were blackened, and the stars withdrew their shining; Jehovah uttered His voice before His army; for His camp is very great, for numberless are they that do His Word (Joel 2:10, 11). I will encamp about my house because of the army (Zech. 9:8). God hath scattered the bones of him that encampeth against thee, because God hath rejected them (Ps. 53:5). The angel of Jehovah encampeth about them that fear Him, and delivereth them (Ps. 34:7). The angels of God met Jacob, and Jacob said, This is God's camp, therefore he called the name of that place Mahanaim (the two camps) (Gen. 32:2). Besides other places, as Isa. 29:3; Ezek. 1:24; Ps. 27:3. That by "an army" in the Word are signified the truths and goods of the church, also its falsities and evils, may be seen (n. 447, 826, 833); the same is also signified by "camps." [2] Since by the sons of Israel, and their twelve tribes, is signified the church as to all its truths and goods (n. 349,

350), they were therefore called “the army of Jehovah” (Exod. 7:4; 12:41, 51); and when they halted and were assembled, they were called “the camp” (as in Lev. 4:12; 8:17; 13:46; 14:8; 16:26, 28; 24:14, 23; Num. 1, 2, 3, 4:5,seq.; 5:2-4; 9:17 to the end; 10:2-8; 11:31, 32; 12:14, 15; 21:10-25; 33:1-49; Deut. 23:9-14; Amos 4:10). From these things it is plain, that by “they encompassed the camp of the saints and the beloved city,” is signified that they would endeavor to destroy all the truths and goods of the New Church which is the New Jerusalem, and also its doctrine concerning the Lord and concerning life. The like is signified by this passage in Luke: When ye shall see Jerusalem encompassed by armies, then know that the devastation is near; at length Jerusalem shall be trodden down by the nations until the times of the nations shall be fulfilled (Luke 21:20, 24). This is concerning the consummation of the age, which is the last time of the church; by “Jerusalem” is here also signified the church. That “Gog and Magog,” that is, they who are in external worship separated from internal worship, will then invade the church, and endeavor to destroy it, is also said in Ezekiel 38:8, 9, 11, 12, 15, 16; 39:2; and that then there will be a New Church from the Lord (39:17, to the end).

(863) And fire came down from God out of heaven, and consumed them, signifies that they perished by the lusts of infernal love. By “fire coming down out of heaven which consumed them,” are signified the lusts of evils, or of infernal love (as above, n. 494, 748), because they who are in external worship separated from internal worship, are in

all kinds of evils and lusts, because with them evils are not removed by any actual repentance (n. 859). It is said that “fire came down from God out of heaven;” this was done in ancient times, when all things of the church were represented before their eyes, consequently when churches were representative; but at this day, when representatives have ceased, the like is said, and the signification is the same as formerly when the thing was represented. That fire came down out of heaven upon those who profaned things holy, may be seen above (n. 494, 748). The same is said of “Gog and Magog” in Ezekiel: I will cause it to rain upon Gog, and upon his wings, and upon many people that are with him, fire and brimstone (Ezek. 38:22). I will send fire upon Magog (Ezek. 39:6).

(864) Verse 10.And the Devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ages of ages, signifies that they who were in evils as to life and in falsities as to doctrine, were cast into hell, where they will be interiorly infested by the love of their falsity, and by the lusts of their evil continually forever. By “the Devil that seduced them” is meant the dragon, as is evident from what goes before, and by “the dragon” are meant in general those who are in evils as to life, and in falsities as to doctrine (n. 841). He is called “the Devil that seduced them,” that it might be known that it was the dragon, because he seduced (as appears from verses 2, 3, 7, 8, of this chapter). By “the lake of fire” into which he was cast, is signified hell, where are the loves of falsities and the lusts of

evil (n. 835). By “the beast and the false prophet” are signified they who are in faith alone, both as to life and doctrine, both the unlearned and the learned; by “the beast” the unlearned, and by “the false prophet” the learned (n. 834). By “being tormented day and night” is signified to be interiorly infested continually, and by “for ages and ages” is signified to eternity. And because it is said that “they were cast into the lake of fire and brimstone,” by which is signified where the loves of falsity and the lusts of evil are (n. 835), these are what they will be infested by interiorly; for everyone in hell is tormented by his own love and its lusts, for these make the life of everyone there, and it is the life which is tormented; wherefore there are degrees of torment there according to the degrees of the love of evil and thence of falsity.

(865) Verse 11. And I saw a great white throne, and Him that sat upon it, from whose face the earth and heaven fled away, and no place was found for them, signifies the universal judgment executed by the Lord upon all the former heavens in which were those who were in civil and moral good, but in no spiritual good, thus who simulated Christians in externals, but in internals were devils; which heavens, with their earth, were totally dissipated, so that nothing of them appeared any more. Before these things are explained in their order according to the letter, something must be premised concerning the universal judgment here treated of. From the time when the Lord was in the world, when He executed the Last Judgment in Person, it was permitted that they who were in civil and

moral good, although in no spiritual good, whence in externals they appeared like Christians, but in internals were devils, should continue longer than the rest in the world of spirits, which is midway between heaven and hell; and at length they were allowed to make there for themselves fixed habitations, and also by the abuse of correspondences, and by phantasies, to form to themselves as it were heavens, which also they did form in great abundance. But when these were multiplied to such a degree as to intercept the spiritual light and spiritual heat in their descent from the higher heavens to men on earth, then the Lord executed the Last Judgment, and dissipated those imaginary heavens; which was effected in such a manner, that the externals, by which they simulated Christians, were taken away, and the internals, in which they were devils, were opened; and then they were seen such as they were in themselves, and they who were seen to be devils, were cast into hell, everyone according to the evils of his life; this was done in the year 1757. But more concerning this universal judgment may be seen in the little work on The Last Judgment, published at London in the year 1758, and in The Continuation of the same, published at Amsterdam in the year 1763. [2] Now to the explanation: By “the great white throne, and Him who sat upon it,” is signified the universal judgment executed by the Lord; by “the throne” is signified heaven, and likewise judgment (n. 229); by “Him who sat upon the throne” is meant the Lord (n. 808 at the end). The reason why the throne appeared “white,” is because judgment was executed from Divine truths, for "white" is predicated of truths (n. 167, 379). The reason why the throne appeared "great," is because judgment was likewise executed from Divine good, for "great" is predicated of good (n. 656, 663). "From whose face the earth and the heaven fled away," signifies that those heavens, which they had made for themselves, as described above, together with their earths, were dissipated; for there are earths in the spiritual world as well as in the natural world, as may be seen (n. 260, 331); but the earths, like all other things there, are from a spiritual origin. And "there was not found a place for them," signifies that those heavens with their earths were so totally dissipated, that nothing of them appeared any more. Hence it is evident, that by "I saw a great white throne, and Him who sat on it, from whose face the earth and the heaven fled away; and there was not found a place for them," is signified the universal judgment executed by the Lord upon all the former heavens that were inhabited by such as were in civil and moral good, but in no spiritual good, thus who simulated Christians in externals, but in internals were devils; which heavens, together with their earth, were totally dissipated, so that nothing of them appeared any more.

(866) Verse 12.And I saw the dead small and great standing before God, signifies all who had died from the earth, and were now among those who were in the world of spirits, of whatever condition and quality, gathered together by the Lord for judgment. By "the dead" are signified all who had departed from the earth, or who were dead as to the body,

concerning whom more will be said below; by “small and great” are signified of every condition and quality (as at n. 604); by “standing before God,” that is, before Him who sat upon the throne, is signified to be present and gathered together to judgment. By “the dead” in the Word the same thing is signified as by deaths, and “deaths” signify various things; for “death” not only signifies the extinction of natural life or decease, but also the extinction of spiritual life, which is damnation; by “death” is also signified the extinction of the loves of the body or the lusts of the flesh, after which there is a renewal of life; in like manner by “death” is signified resurrection, because man rises again immediately after death; by “death” is also signified neglect, non-acknowledgment, and rejection by the world, but in the most general sense by “death” the same is signified as by “the Devil,” wherefore also the Devil is called “death,” and by “the Devil” is meant hell where they are who are called devils, hence also by “death” the evil of the will is meant which causes man to be a devil. “Death” is used in this last sense in the next verse, where it is said that “death and hell gave up their dead,” and that “they were cast into the lake of fire.” From these things it may appear who are meant by “the dead” in the variety of senses; here are signified all those who had departed out of the world, or who had died from the earth, and were then in the world of spirits. [2] It is said in the world of spirits, because all come into that world immediately after their decease, and are there prepared, the good for heaven, and the evil for hell; and some stay there only a month or a year, and others from ten to thirty years; and they to whom it was granted to make as it were heavens to themselves, several centuries; but at this day not longer than twenty years. There is there a vast multitude, and societies there as in the heavens and in the hells, concerning this world see above (n. 784, 791). Upon those who were in that world, the Last Judgment was executed, and not upon those who were in heaven, nor upon those who were in hell; for they who were in heaven were saved before, and they who were in hell were condemned before. From these considerations it may be seen, how much they are deceived who believe that the Last Judgment is to take place upon earth, and that then men are to rise again as to their bodies, for all who have lived from the first creation of the world are together in the spiritual world; and all are clothed with a spiritual body, which before the eyes of those who are spiritual appear as men in a similar form, just as they who are in the natural world appear before the eyes of those who are natural.

(867) And the books were opened; and another book was opened, which is the book of life, signifies that the interiors of the minds of them all were laid open, and by the influx of light and heat from heaven their quality was seen and perceived, as to the affections which are of the love or will, and thence as to the thoughts which are of faith or of the understanding, as well the evil as the good. By “books” are not meant books, but the interiors of the minds of those who are judged, by “the books,” the interiors of the minds of those who are evil, and are judged to death, and by “the book of life” such as are good, and are judged to life. They

are called "books," because in the interiors of the mind of everyone are inscribed all the things that he thought, intended, spoke, and did in the world from the will or the love, and thence from the understanding or faith; all these things are inscribed on the life of everyone, with so much exactness that not one of them is wanting. The quality of all these things appears to the life, when spiritual light, which is wisdom from the Lord, and spiritual heat, which is love from the Lord, flow in through heaven. Spiritual light discloses the thoughts which are of the understanding and faith, and spiritual heat discloses the affections which are of the will and love; and spiritual light together with spiritual heat disclose the intentions and endeavors. That this is the case, I do not say that the rational man can see from the light of his own understanding; but he can if he will, provided he be willing to understand that there is given spiritual light which enlightens the understanding, and spiritual heat which enkindles the will.

(868) And the dead were judged out of those things which were written in the books, according to their works, signifies that all were judged according to their internal life in externals. By "the dead" are signified all who died from the earth, and were then in the world of spirits, as above (n. 866). "Out of those things which were written in the books," signifies out of the interiors of everyone's mind then laid open, as above (n. 867); "according to their works," signifies, according to the internal life of everyone in externals. That this is signified by "works" in the Word, may be seen above (n. 72, 76, 94, 141, 641); to which I will

further add, that there are works of the mind and works of the body, both of them at once internal and external. The works of the mind are intentions and endeavors, and the works of the body are words and actions; each of these proceed from the internal life of man, which is of his will or love. Whatsoever does not close in works, either internal which relate to the mind, or external which relate to the body, are not in the life of man, for they inflow from the world of spirits but are not received, therefore they are like images that strike the eyes, or as odors that affect the nostrils, from which a man turns away his face. But more may be seen on this subject in the places cited above, where also some passages are adduced from the Word to prove that man is judged according to his works; to which may be added the following from Paul: In the day of anger and revelation of the just judgment of God; who will render to everyone according to his deeds (Rom. 2:5, 6). For we must all be manifested before the judgment-seat of Christ, that everyone may receive the things done in the body, according to that he hath done, whether it be good or evil (2 Cor. 5:10).

(869) Verse 13. And the sea gave up the dead which were in it, signifies the external and natural men of the church called together to judgment. By "the sea" is signified the external of the church, which is natural, therefore by those whom "the sea gave up" are signified the external and natural men of the church. That "the sea" signifies the external of the church, which is natural, may be seen above (n. 238, 239 at the end, 402-405, 470, 565b, 567, 659,

661). By “the dead” are meant they who had died out of the earth, as above (n. 866, 868). The reason why by “the dead whom the sea gave up” are meant the external men of the church, is because no others were judged but those who were in some worship, for all who have spurned the holy things of the church, and have denied God, the Word, and the life after death, were judged immediately after death, and conjoined with those who were in hell, whither they were afterwards cast down. But they who had been external and natural men, and professed with the mouths that there is a God, that there are a heaven and a hell, and in a certain way had acknowledged the Word, these are they who were called together to judgment. Out of these who were from “the sea,” many were saved, for we do not read that all these “were cast into the lake of fire,” as “death and hell” were, but that “if anyone of them was not found written in the book of life, he was cast therein” (verse 16). Such of these as were saved, are also meant by “the rest of the dead which lived not again until the thousand years were finished” (verse 5). From what has been said it may now appear, that by “the sea gave up the dead that were in it,” are signified the external and natural men of the church called together to judgment.

(870) And death and hell gave up the dead which were in them, signifies the men of the church who were wicked at heart, and who in themselves were devils and satans, called together to judgment. By “death and hell” no others are meant than they who interiorly in themselves were devils and satans, by “death” they who were inwardly in

themselves devils, and by “hell” they who inwardly in themselves were satans, consequently all the wicked at heart, who nevertheless in externals appeared like men of the church; for no others were called together to this universal judgment; for they who in externals are like men of the church, whether they be of the laity or clergy, and in internals are devils and satans, are judged, because in them externals are to be separated from internals, and such likewise can be judged, because they have known and professed the things which are of the church. That by “death” are meant the wicked at heart who in themselves were devils, and by “hell” they who in themselves were satans, may appear from its being said, that “death and hell were cast into the lake of fire” (verse 14); for neither death nor hell can be cast into hell, but they can who as to their interiors are death and hell, that is, who are in themselves devils and satans. Who are meant by the Devil and Satan, may be seen above (n. 97, 841, 857); and that they are death who in themselves are devils, above (n. 866). In other places also mention is made of “death and hell,” as in the following: The Son of man said, I have the keys of death and hell (Re. 1:18). The name of him who sat on the pale horse was Death, and hell followed him (Rev. 6:8). In like manner Hos. 13:14; Ps. 18:4, 5; 49:14, 15; 116:3.

(871) And they were judged everyone according to their works, signifies that they were all judged according to their internal life in externals, as appears from the explanation above (n. 868), where are similar words. To which I will add this, that everyone is judged according to the quality of his

soul; and the soul of man is his life, for it is the love of his will, and the love of everyone's will is entirely according to his reception of the Divine truth proceeding from the Lord; and this reception is taught by the doctrine of the church which is from the Word.

(872) Verse 14. And death and hell were cast into the lake of fire, signifies that the wicked at heart, who in themselves were devils and satans, and yet in externals like men of the church, were cast into hell among those who were in the love of evil, and thence in the love of falsity agreeing with evil. By "death and hell" are signified the wicked at heart, who interiorly in themselves were devils and satans, and yet in externals like men of the church, as above (n. 870). By "the lake of fire" is signified hell, where they are who are in the love of evil, and thus in the love of the falsity agreeing with evil, thus who love evil, and confirm it by reasonings from the natural man, and still more they who confirm it by the sense of the letter of the Word. These cannot interiorly in themselves do otherwise than deny God, for such denial lies concealed in evil of life confirmed by falsities. "A lake" signifies where falsity abounds, and "fire" signifies the love of evil, as above (n. 835, 864). Its being said that "death and hell were cast into the lake of fire," is according to angelic speech, in which the person is not named, but that which is in the person, and makes him; here that in the person which makes his death and hell; that this is the case, may be seen from this that hell cannot be cast into hell.

(873) This is the second death, signifies that with these there is damnation itself. That by "the second death" is

signified spiritual death, which is damnation, may be seen above (n. 853). This is said, because they who are wicked at heart, and in themselves devils and satans, and yet appear like men of the church are condemned beyond all others.

(874) Verse 15.And if anyone was not found written in the book of life, he was cast into the lake of fire, signifies that they who did not live according to the Lord's commandments in the Word, and did not believe in the Lord, were condemned. That by "the book of life" is signified the Word, and by "being judged out of that book," is signified to be judged according to the truths of the Word, may be seen above (n. 256, 259, 295, 303, 309, 317, 324, 330); and no other is found written in the book of life but he who has lived according to the Lord's commandments in the Word, and has believed in the Lord; this therefore is meant. That he who does not live according to the Lord's commandments in the Word, is condemned, the Lord teaches in John: And if anyone hear My words and believe not, I judge him not: he hath one that judgeth him, the Word that I have spoken, that shall judge him in the last day (John 12:47, 48). And that he who does not believe in the Lord, is condemned, also in John: He that believeth on the Son hath eternal life, and he that believeth not the Son, shall not see life, but the anger of God abideth on him (John 3:36).

(875) To the above I will add these Relations. Awaking one morning from sleep, I saw two angels descending out of heaven, one from the southern quarter of heaven and the other from the eastern quarter of heaven, both in chariots

to which white horses were harnessed. The chariot in which the angel from the southern quarter of heaven was conveyed, shone like silver, and the chariot in which the angel from the eastern quarter of heaven was conveyed, shone like gold; and the reins which they held in their hands were refulgent as from the flamy light of the dawn. Thus these two angels were seen by me at a distance; but when they came nearer, they did not appear in a chariot, but in their angelic form which is human. He who came from the eastern quarter of heaven, was clad in a bright purple garment, and he who came from the southern quarter of heaven in a garment of hyacinthine blue. When they were below under the heavens, they ran to meet each other, as if they strove which should be first, and mutually embraced and kissed each other. I heard that these two angels, when they lived on earth, had been conjoined in interior friendship; but now one was in the eastern heaven and the other in the southern heaven. In the eastern heaven are they who are in love from the Lord; but in the southern heaven are they who are in wisdom from the Lord. [2] When they had spoken some time about the magnificence of their heavens, this came up in their discourse, whether heaven in its essence is love, or whether it is wisdom. They immediately agreed that one is of the other, but discussed which was the original. The angel who was from the heaven of wisdom asked the other, what love is; to which he replied, “That love, originating from the Lord as a sun, is the vital heat of angels and men, thus their life: that the derivations of love are called affections; and that by these are produced perceptions and thus thoughts, whence it follows that wisdom in its origin is love; consequently that thought in its origin is the affection of that love; and it is evident from the derivations viewed in their order, that thought is nothing else but the form of affection; and that this is not known, because the thoughts are in the light, but the affections in heat, and that therefore one reflects upon the thoughts, but not on the affections, in the same manner as takes place with sound and with speech. That thought is nothing else but the form of affection, may also be illustrated by speech, which is nothing else but the form of sound; it is also similar, because sound corresponds to affection, and speech to thought, wherefore affection sounds, and thought speaks. This may also be made clear by this, that if you take away sound from speech, nothing of speech remains, and, in like manner, if you take away affection from thought, nothing of thought remains. Hence then it is plain, that love is the all of wisdom, consequently the essence of the heavens is love, and their existence is wisdom, or what is the same thing, the heavens are from the Divine love, and they exist from the Divine love by the Divine wisdom, wherefore, as was said above, the one is of the other." [3] There was with me at that time a novitiate spirit, who on hearing this, asked, whether it is the same with charity and faith, since charity is of affection, and faith is of thought. The angel replied, "It is altogether the same; for faith is nothing else but the form of charity, just as speech is the form of sound; faith is also formed by charity as speech is formed by sound; the mode of its formation we also know in heaven, but there is no leisure to explain it here." "By faith, however," he added, "I mean spiritual faith, the spirit and life of which is derived solely from charity, for charity is spiritual, and by charity, faith; wherefore faith without charity is a merely natural faith, which is dead, which also conjoins itself with merely natural affection, which is nothing else but lust." The angels spake of these things spiritually, and spiritual speech embraces thousands of things which natural speech cannot express, and what is wonderful, which cannot even fall within the ideas of natural thought. Remember this, I pray, and when you come out of natural light into spiritual light, which is done after death, inquire what faith is and what charity is, and you will clearly see that faith is charity in form, and therefore that charity is the all of faith, consequently that it is the soul, life, and essence of faith, just as the affection is of thought, and as the sound is of speech; and if you desire it, you will see the formation of faith from charity like the formation of speech from sound, because they correspond. After discoursing together for some time on these and such like subjects, the angels departed, and as they retired each to his own heaven, their heads appeared encompassed with stars: and when they were some distance from me, they again seemed to be borne in chariots as before. [4] After these two angels were gone out of my sight, I saw a certain garden on my right hand, in which were olive trees, vines, fig trees, laurels, and palm trees, planted in order, according to correspondence. I looked into the garden, and saw angels and spirits walking and conversing together among the trees; and then a certain angelic spirit observed me. They are called angelic spirits, who in the world of spirits are prepared for heaven, and afterwards become angels. That spirit came out of the garden towards me, and said, “Will you come with me into our paradise, and you shall hear and see wonderful things.” And I went with him, and then he said to me, “Those whom you see (for there were many) are all in the affection of truth, and thence in the light of wisdom. Here also is a building which we call the TEMPLE OF WISDOM; but no one sees it who believes himself very wise, much less he who believes himself wise enough, and still less he who believes himself wise from himself; the reason is, because such persons are not in the reception of the light of heaven from the affection of genuine wisdom. Genuine wisdom consists in a man’s seeing from the light of heaven, that the things which he knows, understands, and is wise in, are so little respectively to what he does not know, understand, and is wise in, as a drop to the ocean, consequently scarcely anything. Everyone who is in this paradisal garden, and acknowledges in himself from perception and sight that his own wisdom is so little comparatively, sees that temple of wisdom, for interior light enables him to see it, but not exterior light without it.” [5] And because I had often thought this, both from science, and then from perception, and lastly from seeing it from interior light, and had acknowledged that man had so little wisdom, behold, it was given me to see that temple. As to form it was wonderful. It was elevated above the ground, quadrangular, with walls of crystal, its roof of translucent jasper elegantly arched; the foundation consisted of precious stones of various kinds. The steps leading up to it were of polished alabaster. At the sides of the steps appeared figures of lions with their whelps. And I then asked whether it was allowed to enter; and it was said that it was allowed; therefore I ascended, and when I entered, I saw, as it were, cherubs flying beneath the roof, and presently vanishing out of sight; the floor upon which we walked was of cedar, and the whole temple, from the pellucidity of its roof and walls, seemed in the form of light. [6] The angelic spirit entered with me, to whom I related what I heard from the two angels concerning love and wisdom, as also concerning charity and faith. And he then said, "Did they not speak of a third also?" I said, "What third?" He replied, "It is Use: love and wisdom without use are not anything: they are only ideal entities; nor do they become real before they are in use: for love, wisdom, and use, are three things which cannot be separated. If they are separated, neither is anything. Love is not anything without wisdom, but in wisdom it is formed for something. This something for which it is formed, is use. Therefore, when love through wisdom is in use, it is then something; yea, it then first exists. They are altogether as the end, the cause, and the effect. The end is not anything, unless through the cause it is in the effect. If one of the three is loosed, the whole is loosed, and becomes as nothing. It is similar with charity, faith, and works. [7] Charity without faith is not anything; nor faith without charity; nor charity and faith without works; but in works they become something, of a quality according to the use of the works. It is similar with affection, thought, and operation; and it is similar with will, understanding, and action. That it is so may be seen clearly in this temple, because the light in which we are here is light that enlightens the interiors of the mind. That there is not given a complete and perfect thing unless it is a trine, geometry also teaches; for a line is not anything, unless it becomes an area; and an area is not anything, unless it becomes a solid; therefore the one must be produced into the other, that they may exist; and they co-exist in the third. As it is in this, so it is in each and every created thing; they are terminated in their third. Hence now it is, that three in the Word, spiritually understood, signifies complete and altogether. Since it is so, I could not but wonder, that some profess faith alone, some charity alone, some works alone; when yet the first without the second, and the first and second without the third, are not anything." [8] But I then asked, "Cannot a man have charity and faith, and still not works? Cannot a man be in affection and thought about anything, and yet not in the performance of it?" The angelic spirit said to me, "He cannot, except only ideally, but not really. He must still be in the endeavor or the will to operate; and the will or the endeavor is in itself the act, because it is in the continual effort to act; which becomes an outward act when determination is present. On which account the endeavor and will, as an interior act, is accepted by every wise man, because it is by God, altogether as an exterior act, provided it does not fail when opportunity is given." [9] After this I descended by the steps from the temple of wisdom, and walked in the garden, and saw some sitting under a certain laurel eating figs. I turned aside to them, and asked them for some figs; which they gave me: and, behold, the figs became grapes in my hand. When I wondered at this, the angelic spirit, who was still with me, said to me, “The figs have become grapes in your hand, because figs, from correspondence, signify the goods of charity and thence of faith in the natural or external man, but grapes the goods of charity and faith in the spiritual or internal man; and because you love spiritual things, therefore it so happened to you: for in our world all things come to pass and exist, and also are changed, according to correspondences.” And then there came over me the desire of knowing how man can do good from God, and yet as of himself; therefore I asked them that were eating the figs how they comprehended it. They said that they “could not comprehend it otherwise than that God operates it within in man and through man, when he does not know it; since if man were conscious of it, and thus should do it as of himself, which is also to do it of himself, he would not do good, but evil. For all that proceeds from man, as from himself, proceeds from his proprium; and the proprium of man is evil from birth. How then can good from God and evil from man be conjoined, and so proceed conjointly into act? The proprium of man also, in the things of salvation, continually breathes forth merit; and as far as it does this, it takes away from the Lord His merit; which is the highest injustice and impiety. In a word, if the good which God operates in a man by the Holy Spirit should flow in into man's willing and thence his doing, that good would be altogether defiled and also profaned; which, however, God never permits. A man can indeed think that the good which he does is from God, and call it God's good through himself, and as if from himself; but still we do not comprehend this." [10] But I then opened my mind, and said, "You do not comprehend, because you think from the appearance, and the thought from confirmed appearance is a fallacy. You are in the appearance and the fallacy from it, because you believe that all the things which a man wills and thinks, and thence does and speaks, are in him, and consequently from him; when yet nothing of them is in him except the state of receiving what flows in. Man is not life in himself, but is an organ receiving life. The Lord alone is life in Himself, as He also says in John: As the Father hath life in Himself, so hath He given to the Son to have life in Himself (John 5:26). Besides other places (as John 11:25; 14:6, 19). [11] There are two things which make life, love and wisdom; or what is the same, the good of love and the truth of wisdom. These flow in from God, and are received by man, and are felt in the man as in him; and because they are felt by him as in him, they also proceed as from him. It is given by the Lord, that they should be thus felt by the man, in order that what flows in may affect him, and so be received and remain. But because all evil also flows in, not from God, but from hell, and this is received with enjoyment, because man was born such an organ, therefore no more of good is received from God, than there is of evil removed by the man as of himself;

which is done by repentance, and at the same time by faith in the Lord. [12] That love and wisdom, charity and faith, or speaking more generally, the good of love and charity and the truth of wisdom and faith, flow in; and that the things which flow in appear in the man as in himself, and thence as from him, may be manifestly seen from the sight, the hearing, the smell, the taste, and the touch. All the things which are felt in the organs of those senses flow in from without, and are felt in them: in like manner in the organs of the internal senses, with the difference only that into the latter spiritual things flow in, which do not appear; but into the former natural things, which do appear. In a word, man is an organ recipient of life from God; consequently he is a recipient of good so far as he desists from evil. The Lord gives to every man to be able to desist from evil, because He gives him to will and understand as of himself: and whatever the man does from the will, as his own according to the understanding, as his own, or, what is the same, whatever he does from freedom which is of the will according to reason which is of the understanding, this remains. By this the Lord brings man into a state of conjunction with Himself, and in this reforms, regenerates, and saves him. [13] The life which flows in is the life proceeding from the Lord, which is also called the Spirit of God, and in the Word the Holy Spirit; of which it is also said, that it enlightens and vivifies; yea, that it operates in man: but this life is varied and modified according to the organization induced upon the man by his love and attitude to it. You may also know that all the good of love and charity and all the truth of wisdom and faith flow in, and are not in the man, from the fact that he who thinks such a thing is in man from creation, cannot think otherwise, than that God infused Himself into a man, and thus that men would in part be Gods; and yet they who think this from faith become devils, and stink like carcasses. [14] Besides, what is human action but the action of the mind? for that which the mind wills and thinks, it acts through its organ the body: and therefore when the mind is led by the Lord, the action is also led; and the mind and the action from it are led by the Lord, when it believes in Him. Unless it were so, say, if you can, why the Lord has commanded in the Word, in a thousand and a thousand places, that a man must love his neighbor, must work out the good of charity, and bear fruit like a tree, and do His precepts, and all this that he may be saved; also why He has said that man will be judged according to his deeds or works, he who has done goods to heaven and life, and he who has done evils to hell and death. How could the Lord speak such things, if all that proceeds from man were meritorious, and thence evil? You may know, therefore, that if the mind is charity, the action is also charity; but if the mind is faith alone, which is also faith separated from spiritual charity, the action is also that faith; and this faith is meritorious, because its charity is natural, and not spiritual. It is otherwise with the faith of charity, because charity does not wish to merit, and thence neither does its faith." [15] On hearing this, they that sat under the laurel said, "We comprehend that you have spoken justly; but still we do not comprehend." To which I replied, "That I have spoken justly, you comprehend from the common perception which man has from the influx of light from heaven when he hears any truth; but you do not comprehend from your own perception, which man has from the influx of light from the world. These two perceptions, namely, the internal and the external, or the spiritual and the natural, make one with the wise. You also can make them one, if you look to the Lord and remove evils." Because they understood these things also, I took some shoots from the laurel under which we sat, and held them out, and said, "Do you believe that this is from me, or from the Lord?" And they said, that they believed it to be through me as from me; and, behold, the shoots blossomed in their hands. But when I departed, I saw a cedar table, upon which was a book, under a green olive-tree, the trunk of which was entwined with a vine. I looked, and behold, it was a book written by me, called The Angelic Wisdom concerning the Divine Love and the Divine Wisdom, and also concerning The Divine Providence; and I said that it was fully shown in that book, that man is an organ recipient of life, and not life. [16] After this I went home exhilarated from that garden, and the angelic spirit with me; who said to me on the way, "If you wish to see clearly what faith and charity are, and thus what faith separate from charity is, and faith conjoined to charity, I will also show it to the eye." I answered, "Show it." And he said, "Think of light and heat instead of faith and charity, and you will see clearly; for faith in its essence is truth, which is of wisdom, and charity in its essence is affection, which is of love; and the truth of wisdom in heaven is light, and the affection of love in heaven is heat; the light and heat in which the angels are is nothing else. From this you can see clearly, what faith separate from charity is, and what faith conjoined to charity. Faith separated from charity is like the light in winter, and faith conjoined to charity is like the light in the spring. Wintry light, which is light separated from heat, because it is conjoined to cold, strips the trees entirely of their leaves, hardens the earth and kills the grass, and likewise congeals the waters: but the light of spring, which is light conjoined to heat, quickens the trees, first into leaves, then into blossoms, and at length into fruits; it opens and softens the earth, that it may produce grass, herbs, flowers, and shrubs, and likewise dissolves the ice, that the waters may flow from the springs. [17] It is altogether similar with faith and charity. Faith separate from charity deadens all things; and faith conjoined to charity vivifies all things. This vivifying and that deadening can be seen to the life in our spiritual world; because here faith is light, and charity is heat. For where there is faith conjoined to charity, there are paradisal gardens, flower beds, and grass plots in their pleasantness, according to the conjunction; but where there is faith separate from charity, there is not even grass there; and where it is green, it is from briers, thorns, and nettles. This the heat and light proceeding from the Lord as the sun effect in the angels and spirits, and thence outside of them." There were then not far from us some of the clergy, whom the angelic spirit called justifiers and sanctifiers of men by faith alone, and likewise arcanists. We said these same things to them, and demonstrated them so that they saw that it was so; and when we asked, “Is it not so?” They turned themselves away, and said, “We did not hear.” But we cried out to them, saying, “Hear now, therefore.” They then put both hands over their ears, and shouted, “We will not hear.”

Revelation 21

(876) 1. AND I saw a New Heaven and a New Earth, for the former heaven and the former earth were passed away; and the sea was no more. 2. And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her Husband. 3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and He Himself shall be with them their God. 4. And God shall wipe away every tear from their eyes; and death shall be no more, neither mourning nor crying, neither shall there be labor [trouble] anymore, for the former things have passed away. 5. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write; for these words are true and faithful. 6. And He said unto me, It is done. I am the Alpha and the Omega, the Beginning and the End. I will give unto him that thirsteth of the fountain of the water of life freely. 7. He that overcometh shall possess as an inheritance all things; and I will be his God, and he shall be My son. 8. But the fearful, and the unfaithful, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake burning with fire and brimstone; which is the second death. 9. And there came unto me one of the seven angels having the seven vials full of the seven last plagues, and he spoke with me, saying,

Come, I will show thee the Bride, the Lamb’s Wife. 10. And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem, coming down out of heaven from God, 11. Having the glory of God, and her light was like unto a stone most precious, as it were a jasper stone, shining like crystal. 12. Having a wall great and high, having twelve gates, and over the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel. 13. On the east three gates, on the north three gates, on the south three gates, and on the west three gates. 14. And the wall of the city having twelve foundations, and in them the names of the twelve apostles of the Lamb. 15. And he that was speaking with me had a golden reed, to measure the city and the gates thereof and the wall thereof. 16. And the city lieth foursquare, and the length thereof is as large as the breadth; and he measured the city with the reed, twelve thousand stadia; the length and the breadth and the height of it were equal. 17. And he measured the wall thereof, a hundred forty-four cubits, the measure of a man which is of an angel. 18. And the structure of the wall thereof was jasper, and the city was pure gold like pure glass. 19. And the foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, 20. The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst. 21. And the twelve gates were twelve pearls; each one of the gates was of one pearl; and the street of the city was pure gold as it were transparent glass. 22. And I saw no temple therein; for the Lord God Almighty is the temple of it and the Lamb. 23. And the city hath no need of the sun and of the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb. 24. And the nations which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it. 25. And the gates of it shall not be shut by day; for there shall be no night there; and they shall bring the glory and honor of the nations into it. 26. And there shall not enter into it any unclean thing and that doeth abomination and a lie, but they that are written in the Lamb’s book of life. THE SPIRITUAL SENSE The contents of the whole chapter In this chapter it treats of the state of heaven and the church after the Last Judgment; that after this, through the New Heaven, the New Church will exist on the earth, which will worship the Lord alone (verses 1-8). Its conjunction with the Lord (verses 9, 10). The description of it as to intelligence from the Word (verse 11); as to doctrine thence (verses 12-21); and as to all its quality (verses 22-26). The contents of each verse Verse 1. “And I saw a New Heaven and a New Earth” signifies that a New Heaven was formed from Christians by the Lord, which at this day is called the Christian Heaven, where they are who had worshiped the Lord, and had lived according to His commandments in the Word, who thence have charity and faith; in which are also all the infants of Christians (n. 876). “For the former heaven and the former earth were passed away” signifies the heavens which were formed not by the Lord, but by those who came out of the Christian world into the spiritual world, who were all dispersed at the day of the Last Judgment (n. 877). “And the sea was no more” signifies that the external of the heavens collected from Christians since the first establishment of the church was in like manner dispersed, after they who were written in the Lord’s book of life were taken thence and saved (n. 878). Verse 2. “And I John saw the holy city New Jerusalem coming down from God out of heaven” signifies the New Church to be established by the Lord at the end of the former church, which will be consociated with the New Heaven in Divine truths as to doctrine and as to life (n. 879-880). “Prepared as a bride adorned for her husband” signifies that church conjoined with the Lord through the Word (n. 881). Verse 3. “And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men” signifies the Lord from love speaking and declaring the glad tidings, that He Himself will now be present with men in His Divine Human (n. 882). “And He will dwell with them, and they shall be His people, and He Himself shall be with them their God” signifies the conjunction of the Lord, which is of such a nature, that they are in Him, and He in them (n. 883). Verse 4. “And God shall wipe away every tear from their eyes, and death shall be no more, neither mourning nor crying, neither shall there be labor anymore, for the former things have passed away” signifies that the Lord will take from them all grief of mind, fear of damnation, of evils and falsities from hell, and of temptations from them, and they shall not remember them because the dragon, which had caused them, is cast out (n. 844-845). Verse 5. “And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful” signifies the Lord confirming all concerning the New Heaven and the New Church after the Last Judgment has been executed (n. 886). Verse 6. “And He said unto me, It is done” signifies that it is the Divine truth (n. 887). “I am the Alpha and the Omega, the Beginning and the End” signifies that the Lord is the God of heaven and earth, and that all things in the heavens and on earth were made by Him, and are ruled by His Divine Providence, and are done according to it (n. 888). “I will give unto him that thirsteth of the fountain of the water of life freely” signifies that to those who desire truths from any spiritual use, the Lord will give from Himself through the Word all things that conduce to that use (n. 889). Verse 7. “He that overcometh shall possess as an inheritance all things; and I will be his God, and he shall be My son” signifies that they who overcome evils in themselves, that is, the devil, and do not succumb when they are tempted by the Babylonians and the dragonists, will come into heaven, and there live in the Lord and the Lord in them (n. 890). Verse 8. “But the fearful, and the unfaithful, and the abominable” signifies those who are in no faith, and in no charity, and thence in all kinds of evils (n. 891). “And murderers, and whoremongers, and sorcerers, and idolaters, and liars” signifies all those who make no account of the commandments of the Decalogue, and do not shun any evils there named as sins, and therefore live in them (n. 892). “Shall have their part in the lake burning with fire and brimstone” signifies they have hell where are the loves of falsity and the lusts of evil (n. 893). “Which is the second death” signifies damnation (n. 894). Verse 9. “And there came unto me one of the seven angels having the seven vials full of the seven last plagues, and he spoke with me, saying, Come, I will show thee the Bride, the Lamb’s Wife” signifies influx and manifestation from the Lord out of the inmost of heaven, concerning the New Church, which will be conjoined to the Lord through the Word (n. 895). Verse 10. “And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God” signifies that John was taken up into the third heaven, and his sight there opened, before whom was made manifest the Lord’s New Church as to doctrine, in the form of a city (n. 896). Verse 11. “Having the glory of God, and her light was like unto a stone most precious, as it were a jasper stone, shining like crystal” signifies that in that church the Word will be understood, because translucent from its spiritual sense (n. 897). Verse 12. “Having a wall great and high” signifies the Word in the sense of the letter from which is the doctrine of the New Church (n. 898). “Having twelve gates” signifies all the knowledges of truth and good therein by which man is introduced into the church (n. 899). “And over the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel” signifies the Divine truths and goods of heaven, which are also the Divine truths and goods of the church in those knowledges, and guards lest anyone enter unless he is in them from the Lord (n. 900). Verse 13. “On the east three gates, on the north three gates, on the south three gates, and on the west three gates” signifies that the knowledges of truth and good, in which is spiritual life from heaven from the Lord, and by which introduction into the New Church is effected, are for those who are more or less in the love or the affection of good, and for those who are more or less in wisdom or the affection of truth (n. 901). Verse 14. “And the wall of the city having twelve foundations” signifies that the Word in the sense of the letter contains all things of the doctrine of the New Church (n. 902). “And in them the names of the twelve apostles of the Lamb” signifies all things of doctrine from the Word concerning the Lord, and concerning life according to His commandments (n. 903). Verse 15. “And he that spoke with me had a golden reed, to measure the city, and the gates thereof, and the wall thereof” signifies that there is given by the Lord, to those who are in the good of love, the faculty of understanding and knowing what the quality of the Lord’s New Church is as to doctrine and its introductory truths, and as to the Word from which they are (n. 904). Verse 16. “And the city lieth foursquare” signifies justice in it (n. 905). “The length thereof is as large as the breadth” signifies that good and truth in that church make one, like essence and form (n. 906). “And he measured the city with the reed twelve thousand stadia, the length and the breadth and the height of it were equal” signifies the quality of that church from doctrine shown, that all things of it were from the good of love (n. 907, 908). Verse 17. "And he measured the wall thereof a hundred forty-four cubits" signifies that it was shown what the quality of the Word is in that church, that from it are all its truths and goods (n. 909). "The measure of a man, that is, of an angel" signifies the quality of that church that it makes one with heaven (n. 910). Verse 18. "And the structure of the wall thereof was jasper" signifies that all the Divine truth in the sense of the letter of the Word, with the men of that church, is translucent from the Divine truth in the spiritual sense (n. 911). "And the city was pure gold, like unto pure glass" signifies that thence the all of that church is the good of love flowing in together with light out of heaven from the Lord (n. 912). Verse 19. "And the foundations of the wall of the city were adorned with every precious stone" signifies that all things of the doctrine of the New Jerusalem taken from the sense of the letter of the Word, with those who are in it, will appear in the light according to reception (n. 914). "The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald (verse 20), the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst" signifies all things of that doctrine in their order from the sense of the letter of the Word, with those who immediately approach the Lord, and live according to the commandments of the Decalogue by shunning evils as sins, for these and no others are in the doctrine of love to God and love toward the neighbor, which two are the fundamentals of religion (n. 915). Verse 21.

“And the twelve gates were twelve pearls, everyone of the gates was of one pearl” signifies that the acknowledgment and knowledge of the Lord conjoins into one all the knowledges of truth and good, which are from the Word, and introduces into the church (n. 916). “And the street of the city was pure gold as it were transparent glass” signifies that every truth of that church and of its doctrine is in form the good of love flowing in together with light out of heaven from the Lord (n. 917). Verse 22. “And I saw no temple therein; for the Lord God Almighty is the temple of it and the Lamb” signifies that in this church there will not be any external separated from the internal, because the Lord Himself in His Divine Human, from whom is the all of the church, is alone approached, worshiped, and adored (n. 918). Verse 23. “And the city hath no need of the sun and the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb” signifies that the men of that church will not be in self-love and in their own intelligence, and thence in natural light alone, but in spiritual light from the Divine truth of the Word from the Lord alone (n. 919). Verse 24. “And the nations which are saved shall walk in the light of it” signifies that all who are in the good of life, and believe in the Lord, will there live according to Divine truths, and will see them inwardly in themselves, as the eye sees objects (n. 920). “And the kings of the earth shall bring their glory and honor into it” signifies that all who are in the truths of wisdom from spiritual good, will there confess the Lord, and ascribe to Him every truth and every good that is with them (n. 921).

Verse 25. “And the gates of it shall not be shut by day; for there shall be no night there” signifies that they will be continually received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is not any falsity of faith there (n. 922). “And they shall bring the glory and honor of the nations into it” signifies that they who enter will bring with them the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from Him (n. 923). Verse 26. “And there shall not enter into it any unclean thing and that doeth abomination and a lie” signifies that no one is received into the Lord’s New Church who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation and thus also falsities (n. 924). “But they that are written in the Lamb’s book of life” signifies that no others will be received into the New Church, which is the New Jerusalem, but they who believe in the Lord, and live according to His commandments in the Word (n. 925). THE EXPLANATION Verse 1. And I saw a New Heaven and a New Earth, signifies that a New Heaven was formed from Christians by the Lord, which at this day is called the Christian Heaven, where they are who had worshiped the Lord and had lived according to His commandments in the Word, in whom therefore there is charity and faith; in which heaven also are all the infants of Christians. By “a New Heaven and a New Earth” is not meant the natural heaven visible to the eyes, nor the natural earth inhabited by men, but the spiritual heaven is meant, and the earth belonging to that heaven, where the angels are. That this heaven and the earth of this heaven is meant, everyone may see and acknowledge, if he can in some measure be withdrawn from a purely natural and material idea, when he reads the Word. That the angelic heaven is meant is evident, because it is said in the next verse, that “he saw the holy city Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her Husband,” by which is not meant any Jerusalem coming down, but the church, and the church on earth comes down from the Lord out of the angelic heaven, because the angels of heaven and the men on earth in all things of the church make one (n. 626). From these things it may be seen, how naturally and materially they have thought and do think, who, from these words and those which follow in the same verse, have fabricated for themselves the dogma about the destruction of the world, and of the new creation of all things. [2] This New Heaven is occasionally treated of above in Revelation (especially in chapters 14 and 15). It is called the Christian Heaven, because it is distinct from the ancient heavens, which existed from the men of the church before the Lord’s coming. These ancient heavens are above the Christian Heaven; for the heavens are like expanses, one above another; it is the same with each particular heaven; for each heaven by itself is distinguished into three heavens, an inmost or third, a middle or second, and a lowest or first, and so it is with this New Heaven; I have seen them and have spoken with them. In this New Christian Heaven are all those who, from the first establishment of the Christian

Church, worshiped the Lord, and lived according to His commandments in the Word, and who, therefore, were in charity, and at the same time in faith from the Lord through the Word, thus who were not in a dead but in a living faith. Various things respecting this heaven may be seen above (n. 612, 613, 626, 631, 659, 661, 845, 846, 856). In that heaven likewise are all the infants of Christians, because they are educated by the angels in those two essentials of the church, which are the acknowledgment of the Lord as the God of heaven and earth, and a life according to the commandments of the Decalogue.

(877) For the former heaven and the former earth were passed away, signifies the heavens which were formed, not by the Lord, but by those who came out of the Christian world into the spiritual world, who were all dispersed at the day of the Last Judgment. That these heavens and no others are meant by "the former heaven and the former earth which passed away" may be seen above (n. 865), where these words are explained: I saw a great white throne, and One sitting upon it, from whose face the heaven and the earth fled away (Rev. 20:11), where it is shown that by those words is signified the universal judgment executed by the Lord upon all the former heavens, in which were such as were in civil and moral good, but in no spiritual good, thus who in externals simulated Christians, but in internals were devils; which heavens with their earth were entirely dispersed. For other particulars relating to this subject see Last Judgment, published at London, 1758, and Continuation of the Last Judgment, published in

Amsterdam; to which it is unnecessary here to add anything further.

(878) And the sea was no more, signifies that the external of the heaven collected from among Christians, since the first establishment of the church, was in like manner dispersed, after they who were written in the Lord's book of life were taken thence and saved. By "the sea" is signified the external of heaven and of the church, in which are the simple, who have thought naturally and but little spiritually of things relating to the church; the heaven in which these are is called external (see n. 238, 239, 403, 404, 420, 466, 470, 659, 661); by "the sea" here is meant the external of heaven collected from among Christians from the first establishment of the church. But the internal heaven of Christians was not fully formed by the Lord, till a little before the Last Judgment, and also after it, as may appear from chapters 14 and 15, where it is treated of, and from chapter 20:4-5; see the explanations of which. The reason why this was not done before was because the dragon and his two beasts had dominion in the world of spirits and burned with the lust of seducing everyone they could, wherefore it was hazardous to collect them sooner into a heaven. [2] The separation of the good from the dragonists, and the condemnation of the latter, and finally the casting of them into hell, are treated of in many places, and lastly in chapter 19:20, and in chapter 20:10; and after this it is said, that "the sea gave up the dead which were in it" (verse 13), by which are meant the external and natural men of the church called to judgment (see above, n. 869),

and then the separating and saving of those who were written in the Lord’s book of life, concerning which see the same article; this is “the sea” which is here meant. It is also said in another place, where the New Heaven of Christians is treated of, that it extended itself to “the sea of glass mingled with fire” (chapter 15:2); by which “sea” is also signified the external of the heaven of Christians (see the explanation, n. 659, 661). From these things it may appear that by “the sea was no more” is signified that the external of heaven collected from among Christians from the first establishment of the church, after they were taken thence and saved who were written in the Lord’s book of life, was in like manner dispersed. Concerning the external of heaven collected from among Christians from the first establishment of the church, it has been granted me to know many particulars which it would be tedious to adduce in this place; save only that the former heavens, which passed away at the day of the Last Judgment, were permitted for the sake of those who were in that external heaven or sea, because they were conjoined by externals but not by internals, on which subject something may be seen above (n. 398). The reason why the heaven, where the men of the external church are, is called “the sea” is because their habitation in the spiritual world appears at a distance as if it were in the sea; for the celestial angels, who are angels of the highest heaven, dwell as it were in an ethereal atmosphere; the spiritual angels, who are angels of the middle heaven, dwell as it were in an aerial atmosphere; and the spiritual natural angels, who are angels of the lowest heaven, dwell as it were in a watery atmosphere, which, as was said, appears at a distance like the sea. Hence it is that the external of heaven is meant by "the sea" in many other places also in the Word.

(879) Verse 2. And I John saw the holy city New Jerusalem coming down from God out of heaven, signifies the New Church to be established by the Lord at the end of the former church, which will be consociated with the New Heaven in Divine truths as to doctrine and as to life. The reason why John here names himself, saying, "I John" is because by him as an apostle is signified the good of love to the Lord, and thence the good of life, therefore he was loved more than the other apostles, and at supper lay on the Lord's breast (John 13:23; 21:20); and in like manner this church which is now treated of. That by "Jerusalem" is signified the church will be seen in the next article; which is called "a city" and described as a city from doctrine and from a life according to it, for "a city" in the spiritual sense signifies doctrine (n. 194, 712). It is called "holy" from the Lord, who alone is holy, and from the Divine truths which are in it derived from the Word from the Lord, which are called holy (n. 173, 586, 666, 852); and it is called "new" because he who sat upon the throne said, "Behold, I make all things new" (verse 5); and it is said, "to come down from God out of heaven," because it descends from the Lord through the New Christian Heaven, treated of in verse 1 of this chapter (n. 876), for the church on earth is formed through heaven by the Lord, that they may act as one and be consociated.

(880) The reason why by “Jerusalem” in the Word is meant the church is because there, in the land of Canaan, and in no other place, was the temple and the altar, and sacrifices were offered, thus Divine worship itself, wherefore also three feasts were celebrated there yearly, and every male throughout the whole land was commanded to come to them. Hence it is that “Jerusalem” signifies the church as to worship, and therefore also the church as to doctrine, for worship is prescribed in doctrine, and performed according to it; likewise because the Lord was in Jerusalem, and taught in His temple, and afterwards glorified His Human there. That by “Jerusalem” is meant the church as to doctrine and thence worship, appears from many passages in the Word; as from the following in Isaiah: For Zion’s sake will I not be silent, and for Jerusalem’s sake I will not rest, until the justice thereof go forth as brightness, and the salvation thereof as a lamp burneth. Then the Gentiles shall see thy justice, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name; thou shalt also be a crown of glory in the hand of thy God; for Jehovah is well pleased in thee, and thy land shall be married. Behold, thy salvation cometh; Behold, His reward is with Him. And they shall call them, The people of holiness, the redeemed of Jehovah; and thou shalt be called, Sought out, A city not deserted (Isa. 62:1-4, 11-12). [2] The whole of this chapter treats of the Lord’s advent, and of the New Church to be established by Him. This New Church is meant by “Jerusalem” which shall be called by a new name which the mouth of Jehovah shall utter, and which shall be a

crown of glory in the hands of Jehovah, and a royal tiara in the hand of God, in which Jehovah shall be well pleased, and which shall be called a city sought out and not deserted. These words cannot apply to that Jerusalem which, when the Lord came into the world, was inhabited by the Jews, for it was directly opposite in every respect, and was rather to be called Sodom, as it is also called (in the Rev. 11:8; Isa. 3:9; Jer. 23:14; Ezek. 16:46, 48). [3] So in another part of Isaiah: For, behold, I create a New Heaven and a New Earth; the former shall not be remembered; be glad and exult to eternity in that which I create; behold I create Jerusalem an exultation, and her people a joy. And I will exult over Jerusalem, and rejoice over My people. Then the wolf and the lamb shall feed together; they shall not do evil in all the mountain of My holiness (Isa. 65:17-19, 25). This chapter also treats of the Lord's advent, and of the church to be established by Him, which was not established with those who were in Jerusalem, but with those who were out of it; wherefore this church is meant by "Jerusalem" which shall be unto the Lord "an exultation" and whose people shall be unto Him "a joy"; also where "the wolf and the lamb shall feed together" and where "they shall not do evil." It is likewise said in this place, as in Revelation, that the Lord "will create a New Heaven and a New Earth" and also that "He will create Jerusalem" which things have a like signification. [4] So in another part of Isaiah: Awake, awake, put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem. My people shall know My name in that day, for I am He that doth speak; behold it is I, Jehovah hath comforted His people; He hath redeemed Jerusalem (Isa. 52:1-2, 6, 9). This chapter also treats of the Lord's advent, and of the church to be established by Him, therefore by "Jerusalem" into which "the uncircumcised and the unclean shall no more come" and which "the Lord will redeem" is meant the church, and by "Jerusalem the city of holiness;" the church as to doctrine from the Lord and concerning the Lord. [5] In Zephaniah: Shout, O daughter of Zion, be glad with all the heart, O daughter of Jerusalem; the king of Israel is in the midst of thee; fear not evil anymore; He will rejoice over thee with joy, He will rest in thy love, He will exult over thee with shouting; I will give you for a name and a praise to all the people of the earth (Zeph. 3:14-15, 17, 20). Here in like manner the Lord and the church from Him are treated of, over which "the king of Israel" who is the Lord, "will rejoice with joy, will exult with shouting" and in whose love "He will rest" and who will give them "for a name and a praise to all the people of the earth." [6] In Isaiah: Thus saith Jehovah, thy Redeemer and thy Former, saying to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built (Isa. 44:24, 26). And in Daniel: Know and perceive that from the going forth of the Word even to restore and to build Jerusalem, even unto Messiah the prince shall be seven weeks (Dan. 9:25). That the church is here also meant by "Jerusalem" is manifest, since this was restored and built by the Lord, but not

Jerusalem the seat of the Jews. [7] By "Jerusalem" is also meant the church from the Lord in the following passage in Zechariah: Thus saith Jehovah, I will return to Zion, and will dwell in the midst of Jerusalem; whence Jerusalem shall be called, the city of truth, and the mountain of Jehovah of hosts, the mountain of holiness (Zech. 8:3, 20-23). In Joel: Then shall ye know that I am Jehovah your God, that dwelleth in Zion, the mountain of holiness; and Jerusalem shall be holiness; and it shall come to pass in that day, that the mountains shall drop must, and the hills shall flow with milk, and Jerusalem shall sit to generation and generation (Joel 3:17-18, 20). In Isaiah: In that day the offshoot of Jehovah shall be beautiful and glorious; and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy; everyone written for life in Jerusalem (Isa. 4:2-3). In Micah: In the last days shall the mountain of the house of Jehovah be established on the head of the mountains; for out of Zion shall go forth doctrine, and the Word of Jehovah from Jerusalem; to thee shall the former kingdom come, the kingdom of the daughter of Jerusalem (Micah 4:1-2, 8). In Jeremiah: In that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together at Jerusalem to the name of Jehovah; neither shall they walk anymore after the confirmation of their evil heart (Jer. 3:17). In Isaiah: Look upon Zion, the city of our set feasts; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be dissipated; the stakes thereof shall not be removed forever, neither shall any of the cords thereof be torn away (Isa.

33:20). Besides other places also, as Isa. 24:23; 37:32; 66:10-14; Zech. 12:3, 6, 8-10; 14:8, 11-12, 21; Mal. 3:2, 4; Ps. 122:1-7; 137:5-7. [8] That the church is meant by "Jerusalem" in these places, which was to be established by the Lord, and not the Jerusalem inhabited by the Jews in the land of Canaan, may also be evident from the places in the Word where it is said of the latter, that it is altogether destroyed, and that it is to be destroyed; as Jer. 5:1; 6:6, 7; 7:17, 18 seq.; 8:6-8 seq.; 9:10, 11, 13 seq.; 13:9, 10, 14; 14:16; Lam. 1:8, 9, 17; Ezek. 4:1 to the end; 5:9 to the end; 12:18, 19; 15:6-8; 16:1-63; 23:1-49; Matt. 23:37, 38; Luke 19:41-44; 21:20-22; 23:28-30; and in many other places.

(881) Prepared as a Bride adorned for her Husband, signifies that church conjoined with the Lord through the Word. It is said that John "saw the holy city New Jerusalem coming down from God out of heaven;" here that he saw that city "prepared as a Bride adorned for her Husband" from which it is also evident that by "Jerusalem" is meant the church, and that he saw it first as a city, and afterwards as a virgin bride; as a city representatively, and as a virgin bride spiritually, thus in a twofold idea, one within or above the other; just as the angels do, who, when they see or hear or read in the Word of "a city" in the idea of the lower thought perceive a city, but in the idea of the higher thought perceive the church as to doctrine; and the latter, if they desire it and pray to the Lord, they see as a virgin in beauty and clothing according to the quality of the church. Thus also it has been granted me to see the church. [2] By "prepared" is signified clothed for her betrothal, and the

church is no otherwise attired for her betrothal, and afterwards for conjunction or marriage, than by the Word; for this is the only means of conjunction or marriage, because the Word is from the Lord and concerning the Lord, and thus the Lord; for which reason it is also called "a covenant," and "a covenant" signifies spiritual conjunction; the Word also was given for this end. That by "Husband" is meant the Lord is plain from verses 9 and 10 of this chapter, where Jerusalem is called "the Bride the Lamb's wife." That the Lord is called "the Bridegroom" and "Husband," the church "the Bride" and "Wife," and that this marriage is like the marriage of good and truth, and is effected through the Word, may be seen above (n. 797). From these things it may appear, that by "Jerusalem prepared as a Bride for her Husband" is signified that church conjoined with the Lord through the Word.

(882) Verse 3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men signifies the Lord from love speaking and declaring the glad tidings, that he himself will now be present with men in His Divine Human. This is the celestial sense of these words. The celestial angels, who are the angels of the third heaven, understand them no otherwise, for by "hearing a great voice from heaven saying" they understand the Lord from love speaking and declaring glad tidings, because no one else speaks from heaven but the Lord; for heaven is not heaven from anything proper to the angels, but from the Divine of the Lord, of which they are recipients; by "a great voice" is meant speech from love, for "great" is predicated

of love (n. 656, 663). “Behold, the tabernacle of God is with men” means that now the Lord is present in His Divine Human. By “the tabernacle of God” is meant the celestial church, and, in the universal sense, the Lord’s celestial kingdom, and, in the highest sense, His Divine Human, see above (n. 585). The reason why the tabernacle, in the highest sense, means the Lord’s Divine Human is because this is signified by “the temple,” as may appear from John 2:19, 21; Mal. 3:1; Rev. 21:22; and elsewhere; the same is meant by “the tabernacle” with this difference, that by “the temple” is meant the Lord’s Divine Human as to the Divine truth or the Divine wisdom, and by “the tabernacle” is meant the Lord’s Divine Human as to the Divine good or the Divine love. Hence it follows, that by “behold the tabernacle of God is with men” is meant that the Lord will now be present with men in His Divine Human.

(883) And He will dwell with them, and they shall be His people, and He Himself shall be with them their God, signifies the conjunction of the Lord, which is such that they are in Him, and He in them. “He will dwell with them” signifies the conjunction of the Lord with them, as will be seen presently; “they shall be His people, and He Himself shall be with them their God” signifies that they are the Lord’s, and the Lord theirs; and because by “dwelling with them” is signified conjunction, it signifies that they will be in the Lord and the Lord in them, otherwise no conjunction is effected; that this is the nature of conjunction appears clearly from the Lord’s words in John: Abide in Me, and I in you. I am the vine, ye are the branches; he that abideth in

Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing (John 15:4-5). In that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:20). He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him (John 6:56). [2] That the assumption of the Human, and the uniting it with the Divine which was in Him by birth, and is called the Father, had for its end conjunction with men, appears also in John: For I sanctify Myself, that they also may be sanctified in the truth; that they may be one; as We are one, I in them and Thou in Me (John 17:19, 21-22, 26). From which it is plain, that there is a conjunction with the Lord's Divine Human, and that it is reciprocal, and that thus and not otherwise there is a conjunction with the Divine which is called the Father. [3] The Lord also teaches that conjunction is effected by the truths of the Word, and a life according to them (John 14:20-24; 15:7). This therefore is what is meant by "He will dwell with them, and they shall be His people, and He Himself will be with them their God." In like manner in other places where the same words occur, as Jer. 7:23; 11:4; Ezek. 14:11; Jer. 24:7; 30:22; Ezek. 11:20; 36:28; 37:23, 27; Zech. 8:8; Exod. 29:45. [4] The reason why "to dwell with them" signifies conjunction with them is because "to dwell" signifies conjunction from love, as may appear from many passages in the Word; also from the habitations of the angels in heaven. Heaven is distinguished into innumerable societies, one from another according to the differences of the affections which are of love in general and in particular, each society constituting one species of affection, and they dwell there distinctly according to the degrees of relationship and affinities of that species of affection, and they who are in the closest relationship dwell in the same house; hence "cohabitation" when spoken of married partners signifies, in the spiritual sense, conjunction by love. It is known that conjunction with the Lord is one thing, and His presence another; conjunction with the Lord is not given except to those who approach Him immediately, and His presence to the rest.

(884) Verse 4. And God shall wipe away every tear from their eyes, and death shall be no more, neither mourning nor crying, neither shall labor be anymore, for the former things have passed away, signifies that the Lord will take from them all grief of mind, fear of damnation on account of evils and falsities from hell, and of temptations from them, and they shall not remember them, because the dragon, which had occasioned them, is cast out. "God shall wipe away every tear from their eyes" signifies that the Lord will take away from them all grief of mind, for shedding tears is from grief of mind; by "death" which shall not be anymore is signified damnation (as n. 325, 765, 853, 873), here the fear of it; by "mourning" which shall not be anymore is signified the fear of evils from hell, for "mourning" has various significations, having relation in all cases to the subject treated of, here the fear of evils from hell; because the fear of damnation is mentioned just before, and the fear of falsities from hell, and of temptations from them follows; by "crying" is signified the fear of falsities from hell, as will be seen in the next article; by the "labor" which shall be no

more, are signified temptations (n. 640); by "it shall not be anymore because the former things are passed away" is signified that they shall not remember them because the dragon, who had occasioned them, is cast out, for these constitute the former things which had passed away. [2] But these things shall be illustrated. Every man after death first comes into the world of spirits, which is midway between heaven and hell, and is there prepared, the good for heaven and the evil for hell, concerning which world see above (n. 784, 791, 843, 850, 866, 869). And because there are consociations there as in the natural world, it could not be otherwise before the Last Judgment, than that they who in externals were civil and moral, but in internals were evil, should be together, and should hold converse with those who likewise in externals were civil and moral, but in internals were good. And since there is inherent in the evil the continual lust of seducing, therefore the good, who were in consort with them, were infested in various ways. But they who were in grief by their infestations, and came into the fear of damnation, and of evils and falsities from hell, and of grievous temptation, were removed by the Lord from consort with them, and sent to a certain earth below that, where also there were societies, and were guarded there, and this until such time as all the evil were separated from the good, which was effected by the Last Judgment; and then they who had been guarded in the lower earth, were taken up by the Lord into heaven. [3] These infestations were induced for the most part by those who are meant by "the dragon" and his "beasts." Therefore when the dragon and his two beasts were cast into the lake of fire and brimstone, then, because all infestation and thence grief and fear on account of damnation and of hell ceased, it is said to those who had been infested, that “God will wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying, nor labor, shall be anymore, for the former things are passed away” by which is signified that the Lord will take from them all grief of mind, fear of damnation, and of evils and falsities from hell, and of grievous temptation from them, nor would they remember them, because the dragon who had induced them was cast out. That the dragon and his two beasts were ejected, and cast into the lake of fire and brimstone, may be seen above (Rev. 19:20; 20:10); and that the dragon infested, appears from many places; for he fought with Michael, and wished to devour the offspring which the woman brought forth, and persecuted the woman, and went to make war with the remnant of her seed (Rev. 12:4-5, 7-9, 13-17; 13:1, also 16:13, 16), and in other places. That many who were interiorly good, were thus guarded by the Lord lest they should be infested by the dragon and his beasts, appears from Rev. 6:9-11; and that they were infested, Rev. 7:13-17, and that they were afterwards taken up into heaven, Rev. 20:4, 5, and elsewhere. The same are also meant by “the captives” and by “them that are bound in the pit” and delivered by the Lord (Isa. 24:22; 61:1; Luke 4:18, 19; Zech. 9:11; Ps. 79:11). This is also signified in the Word, where it is said that the graves were opened; also where the souls are spoken of that expect the last judgment, and then the resurrection.

(885) That “crying” in the Word is said of grief and fear of falsities from hell, and thence of devastation by them, appears from the following passages: The former troubles are forgotten, and they shall be hidden from Mine eyes; then the voice of weeping shall not be heard in her, nor the voice of crying (Isa. 65:16, 19); speaking of Jerusalem in like manner as here in Revelation: They are blackened in the land, and the cry of Jerusalem is gone up (Jer. 14:2 seq.). Lamentation over the falsities which devastate the church is treated of: Jehovah looked for judgment, but behold a scab; for justice, but behold a cry (Isa. 5:7). The voice of the cry of the shepherds, for Jehovah layeth waste their pasture (Jer. 25:36). The voice of a cry from the fish gate, because their wealth is become a booty, and their houses a desolation (Zeph. 1:10, 13). Besides other places (as Isa. 14:31; 15:4-6, 8; 24:11; 30:19; Jer. 46:12, 14). But it is to be known that “a cry” in the Word is said in reference to every affection that breaks forth from the heart, wherefore it is a voice of lamentation, of imploring, of supplication from grief, of entreaty, of indignation, of confession, yea of exultation.

(886) Verse 5. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful, signifies the Lord speaking concerning the Last Judgment to those who are about to come into the world of spirits, or who would die, from the time of His being in the world until now, and

saying these things, that the former heaven with the former earth, and the former church, with all and everything in them, would perish, and that He would create a New Heaven with a New Earth, and a New Church, which is to be called the New Jerusalem, and that they may know this of a certainty, and bear it in remembrance, because the Lord himself has testified and said it. The contents of this verse and of those which follow, as far as the eighth inclusive, were said to those who would come out of the Christian world into the world of spirits, which happens immediately after death, to the end that they might not suffer themselves to be seduced by the Babylonians and dragonists; for, as was said above, all after death are gathered together in the world of spirits, and cherish social interaction with one another there as in the natural world, where they are together with the Babylonians and dragonists, who continually burn with the lust of seducing, and who were also allowed, by imaginary and delusive arts, to form to themselves heavens, as it were, by which also they could seduce; to prevent this, these things were said by the Lord, that they might know of a certainty that those heavens with their earths would perish, and that the Lord would create a New Heaven and a New Earth, when they would be saved who did not suffer themselves to be seduced. But it is to be known, that this was said to those who lived from the Lord's time even to the Last Judgment, which was executed in the year 1757, because these could have been seduced; but after this event, this was no longer possible, because the Babylonians and dragonists were separated and cast out. [2] We will now proceed to the explanation. By “Him who sat on the throne,” is meant the Lord (n. 808, at the end). The reason why the Lord here spoke “upon a throne” is because He said, “Behold, I make all things new,” by which is signified that he was about to execute the Last Judgment, and then to create a New Heaven and a New Earth, and a New Church, with all and everything in them; that “a throne” means judgment in a representative form, may be seen (n. 229, 845, 865); and that the former heaven and former church perished on the day of the Last Judgment (n. 865, 877). “He said unto me, Write, for these words are true and faithful” signifies that they might know this for certain, and remember it, because the Lord Himself testified and said it; the Lord’s making use of the word “said” a second time signifies that they might know it for certain; by “write” is signified for remembrance or that they might remember (n. 639); and by “these words are true and faithful” is signified that they ought to be believed, because the Lord Himself testified and said it.

(887) Verse 6. And He said unto me, It is done, signifies that it is the Divine truth. The reason why by “He said unto me” is signified that it is the Divine truth is because the Lord said a third time, “He said unto me”; also because He said “it is done” in the present tense; and what the Lord says a third time is what ought to be believed, because it is the Divine truth, as also what He said in the present tense; for “three signifies what is complete to the end” (n. 505); in like manner when being about to do a thing, He said, “It is done.”

(888) I am the Alpha and the Omega, the Beginning and the End, signifies that they may know that the Lord is the God of heaven and earth, and that all things in the heavens and earths were made by Him, and are governed by His Divine Providence, and are done according to it. That the Lord is "the Alpha and Omega, the Beginning and the End" and that thereby is meant that by Him all things were made, and are governed and done, and more may be seen above (n. 13, 29-31, 38, 57, 92). That the Lord is the God of heaven and earth is evident from His words in John: Power is given to Me over all flesh (John 17:2). And in Matthew: All power is given unto Me in heaven and in earth (Matt. 28:18); And that all things were made by Him, that were made (John 1:3, 14). That all things which were made or created by Him, are governed by His Divine Providence is evident.

(889) I will give unto him that thirsteth of the fountain of the water of life freely, signifies that to those who desire truths from any spiritual use, the Lord will give from Himself through the Word all things that are conducive to that use. By "him that thirsteth" is signified he who desires truth from any spiritual use will be seen presently; by "the fountain of the water of life" is signified the Lord and the Word (n. 384); by "giving freely" is signified from the Lord, and not from man's own intelligence. The reason why by "thirsting" is signified to desire for the sake of some spiritual use is because there is given a thirst or desire for the knowledges of truth from the Word, from natural use, and also from spiritual use, from natural use with those who

have learning for their end, and by learning, fame, honor, and gain, thus self and the world; but from spiritual use with those whose end is to serve the neighbor from love to him, to consult the good of their souls, and that of their own, thus on account of the Lord, the neighbor, and salvation; truth is given to these so far as it conduces to that use, "from the fountain of the water of life," that is, from the Lord through the Word; to the rest truth is not given from thence; they read the Word, and every doctrinal truth therein they either do not see, or if they do see it they turn it into falsity, not so much in speech when it is uttered from the Word, but in the idea of their thought concerning it. That "to hunger" signifies to desire good, and "to thirst" to desire truth, may be seen (n. 323, 381).

(890) Verse 7. He that overcometh shall possess as an inheritance all things, and I will be his God, and he shall be My son, signifies that they who overcome evils in themselves, that is, the devil, and do not succumb when they are tempted by the Babylonians and dragonists, will come into heaven, and there live in the Lord and the Lord in them. By "overcoming" is here meant to overcome evils in themselves, thus the devil, and not to succumb when they are tempted by the Babylonians and dragonists. The reason why to overcome evils in oneself is also to overcome the devil, is because by the "devil" is meant all evil; by "to possess as an inheritance all things," is signified to come into heaven, and then to enjoy the possession of the goods which are there from the Lord, consequently to enter into the goods which are from the Lord and of the Lord, as a son

and heir, whence heaven is called an inheritance (Matt 19:29; 25:34). "I will be his God and he shall be My son," signifies that in heaven they will be in the Lord and the Lord in them, as above (n. 882, 883), where the like words occur, only that it is there said, that "they shall be His people, and He will be their God." The reason why they who immediately approach the Lord, are called His sons, is because they are born anew from Him, that is, regenerated, wherefore He called His disciples "sons" (John 12:36; 13:33; 21:5).

(891) Verse 8. But the fearful, and the unfaithful, and the abominable, signifies those who are in no faith, and in no charity, and thence in evils of every kind. By "the fearful" are signified they who are in no faith, as will be seen presently; by "the unfaithful" are signified they who are in no charity towards the neighbor, for these are insincere and fraudulent, consequently unfaithful; by "the abominable" are signified they who are in all kinds of evils, for "abominations" in the Word signify in general the evils which are named in the six last commandments of the Decalogue, as may be seen in Jeremiah: Trust ye not upon the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these; will ye steal, kill, and commit adultery, and swear by a lie, and come and stand before Me in this house, when ye do these abominations? (Jer. 7:2-4, 9-11); and so in all other places. That by "the fearful" are signified they who are in no faith, is evident from the following passages: Jesus said to the disciples, Why are ye fearful, O men of little faith? (Matt.

8:26; Mark 4:39, 40; Luke 8:25) Jesus said unto the ruler of the synagogue, Fear not; believe only, then thy daughter shall be saved (Luke 8:49, 50; Mark 5:36). Fear not, little flock; for it is your Father's good pleasure to give you the kingdom (Luke 12:32). The same is meant by "fear not" (Matt. 17:6, 7; 28:3-5, 10; Luke 1:12-13, 30; 2:9-10; 5:8-10, and elsewhere). From all these things it may appear, that by "the fearful, and the unfaithful, and the abominable," are signified they who are in no faith, and in no charity, and thence are in all kinds of evils.

(892) And murderers, and whoremongers, and sorcerers, and idolaters, and all liars, signifies all those who make no account of the commandments of the Decalogue, and do not shun any evils therein mentioned as sins, and therefore live in them. What is signified by these four commandments of the Decalogue, "Thou shalt not kill," "thou shalt not commit adultery," "thou shalt not steal," and "thou shalt not testify falsely," in their threefold sense, natural, spiritual, and celestial, may be seen in The Doctrine of Life for the New Jerusalem (n. 62-91); therefore it is unnecessary to explain them here; but instead of the seventh commandment, which is, "Thou shalt not steal," are here mentioned "sorcerers and idolaters;" and by "sorcerers" are signified they who inquire after truths, which they falsify in order to confirm falsities and evils, as they do who take up this truth, that no one can do good from himself, and by it confirm faith alone, for this is a species of spiritual theft. What "sorcery" further signifies may be seen above (n. 462). By "idolaters" are signified they who establish worship, or are in worship, not

from the Word, thus not from the Lord, but from their own intelligence (n. 459); as also they have done who, from a single saying of Paul, falsely understood, and not from any word of the Lord, have fabricated the universal doctrine of the church, which likewise is a species of spiritual theft; by "liars" are signified they who are in falsities from evil (n. 924).

(893) Shall have their part in the lake burning with fire and brimstone, signifies their portion in hell, where are the loves of falsity and the lusts of evil, as appears from the explanation above (n. 835, 872), where like words occur.

(894) Which is the second death, signifies damnation, as also appears from what is explained above (n. 853, 873).

(895) Verse 9. And there came unto me one of the seven angels, having the seven vials full of the seven last plagues, and spoke with me, saying, Come, I will show thee the Bride, the Lamb's Wife, signifies influx and manifestation from the Lord from the inmost of heaven, concerning the New Church, which will be conjoined with the Lord through the Word. By "one of the seven angels having the seven vials full of the seven last plagues, and he spoke with me" is meant the Lord inflowing from the inmost of heaven and speaking through the inmost heaven, here manifesting the things which follow; that by this angel is meant the Lord, appears from the explanation of chapter 15, where it is written: And after that I saw, and behold the temple of the tabernacle in heaven was opened; and the seven angels came out having the seven plagues (Rev. 15:5-6); by which is signified that the inmost of heaven was seen, where the

Lord is in His holiness, and in the Law which is the Decalogue, see above (n. 669-670); also from the explanation of chapter 17, where it is said: And there came one of the seven angels having the seven vials, and he spoke with me, saying, Come, I will show thee the judgment of the great harlot (Rev. 17:1). That by these words is signified influx and revelation from the Lord from the inmost of heaven concerning the Roman Catholic religious persuasion, may be seen above (n. 718, 719); hence it is evident that by "there came to me one of the seven angels who had the seven vials full of the seven last plagues, and spoke with me, saying," is meant the Lord inflowing from the inmost of heaven, and that by "Come, I will show thee," is signified manifestation, and that by "the Bride the Lamb's Wife" is signified the New Church, which will be conjoined with the Lord through the Word (as in n. 881). That church is called "the Bride," when it is being established, and "Wife" when it is established; here "the Bride, the Wife," because it is certain to be established.

(896) Verse 10. And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem coming down out of heaven from God, signifies that John was carried away into the third heaven, and his sight there opened, before whom was made manifest the Lord's New Church as to doctrine in the form of a city. "He carried me away in the spirit upon a great and high mountain," signifies that John was carried away into the third heaven, where they are who are in love to the Lord, and in the genuine doctrine of truth from Him; great

also is predicated of the good of love, and high of truths. The reason why being taken up "into a mountain" signifies to be taken up into the third heaven, is, because it is said "in the spirit," and he who is in the spirit as to his mind and its sight, is in the spiritual world, and there the angels of the third heaven dwell upon mountains, the angels of the second heaven upon hills, and the angels of the lowest heaven in valleys between the hills and mountains. Therefore when anyone in the spirit is taken up into a mountain, it signifies that he is taken up into the third heaven; this elevation is effected in a moment, because it is done by a change in the state of the mind; by "he showed me," is signified his sight then opened, and manifestation. By "the great city, the holy Jerusalem, coming down out of heaven from God is signified the Lord's New Church as above (n. 878, 880); where also it is explained, for this reason it is called "holy," and is said "to descend out of heaven from God;" its being seen in the form of a city, is because "a city" signifies doctrine (n. 194, 712), and the church is a church from doctrine, and from a life according to it. It was also seen as a city, that it might be described as to all its quality, and this is described by its wall, gates, foundations, and various measures. The church is described in a similar manner in Ezekiel, where it is also said that the prophet: In the visions of God was brought upon a very high mountain, and he saw a city on the south, which the angel also measured as to its wall and gates, and as to its breadth and height (Ezek. 40:2 seq.). The like is meant by this passage in Zechariah: I said to the angel, Whither goest thou? he said, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof (Zech. 2:2).

(897) Verse 11. Having the glory of God; and her light was like unto a stone most precious, as it were a jasper stone, shining like crystal, signifies that in that church the Word will be understood, because translucent from its spiritual sense. By "the glory of God" is signified the Word in its Divine light, as will be seen presently; by "its light" is signified the Divine truth therein, for this is meant by light in the Word (n. 796, 799); like a stone most precious, like a jasper stone, "shining like crystal," signifies the same shining and translucent from its spiritual sense, of which also in what follows. By these words is described the understanding of the Word with those who are in the doctrine of the New Jerusalem, and in a life according to it. With these the Word shines as it were when it is read; it shines from the Lord by means of the spiritual sense, because the Lord is the Word, and the spiritual sense is in the light of heaven which proceeds from the Lord as a sun, and the light which proceeds from the Lord as a sun, is in its essence the Divine truth of His Divine wisdom. That in every particular of the Word there is a spiritual sense, in which the angels are, and from which their wisdom is derived, and that the Word is translucent from the light of that sense to those who are in genuine truths from the Lord, is shown in The Doctrine of the New Jerusalem concerning the Sacred Scripture. [2] That by "the glory of God" is meant the Word in its Divine light, may appear from the following passages: The Word was made flesh, and we

saw His glory, the glory as of the Only-begotten of the Father (John 1:14). That by "glory" is meant the glory of the Word or the Divine truth in Him, is evident, because it is said "the Word was made flesh"; the same is meant by "glory" in what follows, where it is said: The glory of God did lighten it, and its lamp is the Lamb (John 1:23). The same is meant by: The glory in which they will see the Son of man when He shall come in the clouds of heaven (Matt. 24:30; Mark 13:26). See above (n. 22, 642, 820); nor is anything else meant by: The throne of glory upon which the Lord will sit when He shall come to the Last Judgment (Mat. 25:31); because He will judge everyone according to the truths of the Word; wherefore it is also said that "He will come in His glory." When the Lord was transfigured, it is also said that: Moses and Elias appeared in glory (Luke 9:30-31). By "Moses and Elias" is there signified the Word; the Lord also then caused Himself to be seen by the disciples as the Word in its glory. That "glory" signifies the Divine truth, may be seen from many passages of the Word above (n. 629). [3] The reason why the Word is compared to "a stone most precious, like a jasper stone, shining like crystal," is because "a precious stone" signifies the Divine truth of the Word (n. 231, 540, 726, 823), and "a jasper stone" signifies the Divine truth of the Word in the sense of the letter, translucent from the Divine truth in the spiritual sense; this is the signification of "a jasper stone" (in Exod. 28:20; Ezek. 28:13), and afterwards in this chapter, where it is said that "the structure of the wall" of the Holy Jerusalem was "jasper" (verse 18); and since the Word in the sense of the letter is translucent from its spiritual sense, it is said, "a jasper shining like crystal," all enlightenment, which they have who are in Divine truths from the Lord, is thence.

(898) Verse 12. Having a wall great and high, signifies the Word in the sense of the letter from which is the doctrine of the New Church. When the Lord's New Church as to doctrine is meant by "the holy city Jerusalem," nothing else is meant by its "wall" but the Word in the sense of the letter, from which the doctrine is; for that sense protects the spiritual sense, which lies hidden within, as the wall does a city and its inhabitants. That the sense of the letter is the basis, the containant, and the support of its spiritual sense, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 27-36) And that this sense is the guard, lest the interior Divine truths, which are those of the spiritual sense, should be injured (n. 97). Also that the doctrine of the church is to be drawn from the sense of the letter of the Word, and to be confirmed by it (n. 50-61). It is called "a wall great and high," because the Word is meant as to the Divine good and the Divine truth; for "great" is predicated of good, and "high" of truth, as above (n. 896). [2] By "a wall" is signified that which protects; and, in speaking of the church, the Word in the sense of the letter is signified in the following passages: I have set watchmen upon thy walls, O Jerusalem; they shall not be silent day and night, that make mention of Jehovah (Isa. 62:6). They shall call thee the city of Jehovah, the Zion of the Holy One of Israel; and thou shalt call thy walls

salvation, and thy gates praise (Isa. 60:14, 18). Jehovah will be a wall of fire round about, and a glory in the midst of her (Zech. 2:5). The sons of Arvad were upon thy walls, and the Gammadians hung their shields upon thy walls round about; they have made thy beauty perfect (Ezek. 27:11). This is concerning Tyre, by which is signified the church as to knowledges of truth from the Word. Run to and fro through the streets of Jerusalem, and see if there is any that seeketh truth; go up on her walls, and cast down (Jer. 5:1, 10). Jehovah hath thought to destroy the wall of the daughter of Zion, He made the rampart and the wall to mourn, they languish together, the law and the prophets are no more (Lam. 2:8, 9). They shall run to and fro in the city, they shall run on the wall, they shall go up into the houses, they shall enter in through the windows (Joel 2:9). These are concerning the falsifications of truth: Day and night the wicked go about in the city, upon its walls, destructions are in the midst of them (Ps. 55:10). Besides other places, as Isa. 22:5; 56:5; Jer. 1:15; Ezek. 27:11; Lam. 2:7. That the Word in the sense of the letter is signified by “a wall,” is clearly manifest from what follows in this chapter, where the wall, its gates, foundations, and measures are much treated of. The reason is, because the doctrine of the New Church, which is signified by “the city,” is solely from the sense of the letter of the Word.

(899) Having twelve gates, signifies all the knowledges of truth and good there, by which a man is introduced into the church. By “the gates” are signified the knowledges of truth and good from the Word, because by them a man is

introduced into the church; for “the wall,” in which the gates were, signifies the Word; as explained just above (n. 898); and it is said in what follows, that “the twelve gates were twelve pearls, each one of the gates was one pearl” (verse 21); and by “pearls” the knowledges of truth and good are signified (n. 727). That a man is introduced into the church by them, as through the gates into a city, is manifest. That “twelve” signifies all, may be seen above (n. 348). Knowledges of truth and good are also signified by “gates” in these passages: I will lay thy foundations with sapphires, and I will make thy suns of ruby, and thy gates in stones of carbuncle (Isa. 54:11-12). Jehovah loveth the gates of Zion more than all the habitations of Jacob, glorious things are to be declared in thee, O city of God (Ps. 87:2-3). Enter through His gates with confession, confess unto Him, bless His name (Ps. 100:4). Our feet shall stand within thy gates, O Jerusalem; Jerusalem is built as a city that coheres together (Ps. 122:2-3). Praise Jehovah, O Jerusalem, for He makes firm the bars of thy gates, He blesseth thy sons in the midst of thee (Ps. 147:12-13). That I may enumerate all thy praises in the gates of the daughter of Zion (Ps. 9:14). Open ye the gates, that the just nation that keepeth faithfulness may enter in (Isa. 26:2). Lift up the voice, that they may come into the gates of the princes (Isa. 13:2). Happy are they that do His commandments, and enter in through the gates into the city (Rev. 22:14). Lift up your heads, O ye gates, that the King of glory may come in (Ps. 24:7, 9). The ways of Zion do mourn, all her gates are devastated, her priests groan (Lam. 1:4). Judah mourneth, and the gates thereof languish (Jer. 14:2). Jehovah hath thought to destroy the wall of the daughter of Zion, her gates have subsided into the earth (Lam. 2:8-9). Who make a man to sin in a word, and lay a snare for him that reproveth in the gate (Isa. 29:21). He chose new gods, then he began to assault the gates (Judges 5:8). Besides other places (as Isa. 3:25-26; 14:31; 22:7; 24:12; 28:6; 62:10; Jer. 1:15; 15:7; 31:38, 40; Micah 2:13; Nahum 3:13; Judges 5:11). Since "gates" signify introductory truths, which are knowledges from the Word, therefore the elders of a city sat in the gates, and judged; as is manifest from Deut. 21:18-21; 22:15; Lam. 5:14; Amos 5:12, 15; Zech. 8:16.

(900) And over the gates twelve angels, and names written thereon, which are those of the twelve tribes of the sons of Israel, signifies the Divine truths and goods of heaven, which are also the Divine truths and goods of the church, in those knowledges, and also guards to prevent anyone from entering except he be in them from the Lord. By "twelve angels" are signified here all the, truths and goods of heaven, because by "angels," in the highest sense, is signified the Lord, in a general sense the heaven of angels, and in a particular sense the truths and goods of heaven from the Lord (see n. 5, 170, 258, 344, 415, 465, 647, 648, 657, 718); here the truths and goods of heaven, because it follows, "and names written thereon, which are the names of the twelve tribes of the sons of Israel," by which are signified all the truths and goods of the church (n. 349). By "over the gates" is signified in those knowledges, because "over" in the Word signifies within; the reason is because

that which is highest in successive order becomes the inmost in simultaneous order; therefore the third heaven is called both the highest and the inmost heaven; hence it is, that "over the gates" signifies in the knowledges of truth; by "names written thereon," is signified every quality of them, thus also in them, for all quality is from internals in externals. The reason why by the same words are signified guards lest anyone enter into the church, unless he be in those knowledges from the Lord, is evident, because the angels were seen standing over the gates, and also the names of the tribes of Israel were written over them. It is said that the truths and goods of heaven and the church are in the knowledges which are from the Word, by which introduction into the church is effected, because the knowledges of truth and good from the Word, when there is in them the spiritual from heaven from the Lord, are not called knowledges, but truths; but if there is not in them the spiritual from heaven from the Lord, they are nothing but scientifics.

(901) Verse 13. On the east three gates, on the north three gates, on the south three gates, and on the west three gates, signifies that the knowledges of truth and good in which there is spiritual life from heaven from the Lord, and by which introduction into the New Church is effected, are for those who are more or less in the love or in the affection of good, and for those who are more or less in wisdom or in the affection of truth. By "gates" are now signified the knowledges of truth and good, in which there is spiritual life from heaven from the Lord, because over the gates there

were twelve angels, and the names written of the twelve tribes of the sons of Israel, by which that life in those knowledges is signified, as is evident from what was explained above (n. 900); that "gates" signify the knowledges of truth and good, by which introduction into the New Church is effected, may be seen above (n. 899). The reason why there were three gates on the east, three on the north, three on the south, and three on the west, is because by "the east" is signified love and the affection of good in a higher degree, thus more; and by "the west" is signified love and the affection of good in a lower degree, thus less; by "the south" is signified wisdom and the affection of truth in a higher degree, thus more; and by "the north" is signified wisdom and the affection of truth in a lower degree, thus less. The reason of this signification of "east," "west," "north," and "south," is because the Lord is the sun of the spiritual world, and from His face are the east and west, and at the sides are the south and north, on the right side the south, and on the left side the north, wherefore they who are in love to the Lord, and thence more in affection, dwell in the east; they who are less so, in the west; and they who are more in wisdom from the affection of truth, dwell in the south; and they who are less so in the north. That the habitations of the angels of heaven are arranged in this order may be seen in the work concerning Heaven and Hell, published at London, 1758 (n. 141-153). The reason why there were three gates toward each quarter is because "three" signify all (n. 400, 505).

(902) Verse 14. And the wall of the city had twelve foundations, signifies that the Word, in the sense of the letter contains all things of the doctrine of the New Church. By "the wall of the city" is signified the Word in the sense of the letter (n. 898); and by "twelve foundations" are signified all things of the doctrine of the church; by "foundations" are signified doctrinals, and by "twelve" all. The church also is founded upon doctrine, for doctrine teaches how we are to believe, and how we are to live, and doctrine is to be drawn from no other source than the Word; that it is from the sense of the letter of the Word, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 50-61). Since all things of doctrine are signified by "the twelve foundations of the wall of the city New Jerusalem," and as the church is a church from doctrine, therefore its foundations are particularly treated of below (verses 19-20). In the Word "foundations of the earth" are sometimes named, and by them are not meant the foundations of the earth, but the foundations of the church, for "the earth" signifies the church (n. 285), and the foundations of the church are no other than what are from the Word, and are called doctrinals; for it is the Word itself which founds the church. [2] Doctrinals from the Word are also signified by "foundations" in the following passages: Do ye not understand the foundations of the earth? (Isa. 40:21) I will put my words into thy mouth, to plant the heavens and to found the earth (Isa. 51:16). They do not acknowledge, they do not understand, they walk in darkness, all the

foundations of the earth totter (Ps. 82:5). The Word of Jehovah stretcheth forth the heavens and foundeth the earth, and formeth the spirit of man in the midst of him (Zech. 12:1). Jehovah hath kindled a fire in Zion, which hath devoured the foundations thereof (Lam. 4:11). The wicked shoot in darkness at the upright in heart, because the foundations are undermined (Ps. 11:2, 3). Hear ye, O mountains, the controversy of Jehovah, the strength, the foundations of the earth, for Jehovah hath a controversy with His people (Micah 6:2). The cataracts from on high were opened, and the foundations of the earth were shaken, the earth is broken in pieces, the earth is rent, the earth is moved (Isa. 24:18-20). Besides other places (as Isa. 14:32; 48:13; 51:13; Ps. 24:2; 102:25; 104:5, 6; 2 Sam. 22:8, 16). He who does not think that “the earth” signifies the church, can think no otherwise here than merely naturally, yea materially, when he reads of “the foundations of the earth;” the same as it would be, if he did not think that the city Jerusalem here signifies the church, while he reads of its wall, gates, foundations, streets, measures, and other particulars, which are described in this chapter as relating to a city; when yet they relate to the church, and thus are not to be understood materially, but spiritually.

(903) And in them the names of the twelve apostles of the Lamb, signifies all things of doctrine from the Word concerning the Lord and concerning a life according to His commandments. The reason why in the foundations were written “the names of the twelve apostles of the Lamb” is because by “the twelve apostles” is signified the Lord’s

church as to all things of it (n. 79, 233, 790), here as to all things of its doctrine, because their names were written over "the twelve foundations" by which are signified all things of the doctrine of the New Jerusalem (n. 902); by "twelve names" are signified all its quality, and all its quality has relation to two things in doctrine, and thence in that church, concerning the Lord and concerning life according to His commandments, therefore these are signified. The reason why all things of the doctrine of the New Jerusalem have relation to these two things is because they are its universals, on which all the particulars depend, and they are the essentials from which all its formal things proceed; they are therefore as the soul and life of all things of its doctrine. They are indeed two, but one cannot be separated from the other, for to separate them would be like separating the Lord from man, and man from the Lord, in which case there is no church. These two things are conjoined like the two tables of the Law, one of which contains what relates to the Lord and the other what relates to man, wherefore they are called a covenant, and a covenant signifies conjunction. Think what would become of those tables of the Law, if the first only was to remain, and the second to be torn away, or if the second was to remain, and the first to be torn away. Would it not be as if God did not see man, or as if man did not see God, and as if the one receded from the other? These things are said, that it may be known that all things of the doctrine of the New Jerusalem relate to love to the Lord and to love toward the neighbor. Love to the Lord is to have faith in the Lord and to do His commandments, and to do His commandments is love toward the neighbor, because to do His commandments is to do uses to the neighbor. That they love the Lord who do His commandments, the Lord Himself teaches in John (14:21-24); and that love to God and love toward the neighbor are the two commandments upon which hang all the Law and the Prophets (Matt. 22:35-38); by "the Law and the Prophets" is meant the Word in its whole complex.

(904) Verse 15. And he that spoke with me had a golden reed to measure the city and the gates thereof and the wall thereof, signifies that there is given by the Lord to those who are in the good of love the faculty of understanding and knowing what the quality of Lord's New Church is, as to doctrine and its introductory truths, and as to the Word from which they are. And "he that spake with me," signifies the Lord speaking out of heaven, because he was one of the seven angels which had the seven vials, mentioned above (verse 9), by whom is meant the Lord speaking out of heaven (n. 895); by "a reed" is signified power or faculty from the good of love, by "a reed" power or faculty (n. 485), and by "gold" the good of love (n. 211, 726); by "measuring" is signified to know the quality of a thing, consequently to understand and know (n. 486). By "the city," which was the holy Jerusalem, is signified the church as to doctrine (n. 879-880); by "gates" are signified the knowledges of truth and good from the sense of the letter of the Word, which from the spiritual life in them are truths and goods (n. 899); and by "a wall" is signified the Word, in

the sense of the letter, from which they are (n. 898). Hence it is evident that by "he that spoke with me had a golden reed to measure the city, and the gates thereof, and the wall thereof," is signified that there is given by the Lord to those who are in the good of love, the faculty of understanding and knowing what is the quality of the Lord's New Church, as to doctrine and its introductory truths, and as to the Word from which they are. [2] That these things are signified cannot be seen at all in the sense of the letter, for in this it only appears that an angel who was speaking with John had a golden reed to measure the city, its gates, and wall; but, nevertheless, that another sense, which is spiritual, is contained in these words, is plain from this, that by "the city Jerusalem" is not meant any city, but the church, wherefore all things which are said of Jerusalem as a city signify such things as relate to the church, and all things relating to the church are in themselves spiritual. Such a spiritual sense is also contained in what is said above, where these words occur: And there was given unto me a reed, like unto a staff, and the angel stood, saying, Arise, and measure the temple of God, and the altar, and them that adore therein (Rev. 11:1). There is also a like spiritual sense in all the things which the angel "measured with a reed" (in Ezekiel, chapter 40-48). And likewise in these words in Zechariah: I lifted up mine eyes and saw, and behold, a man, with a measuring line in his hand. And I said, Whither goest thou? who said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof (Zech. 2:1-2). Yea such a spiritual sense is in all things of the tabernacle, and in all things of the temple in Jerusalem, the measures of which we read, and also in the measures themselves; and yet nothing of them can be seen in the sense of the letter.

(905) Verse 16. And the city lieth foursquare, signifies justice in it. The reason why the city was seen "foursquare" is because "a quadrangle" or "a square" signifies what is just, for "a triangle" signifies what is right, all these in the ultimate degree, or the natural. "A quadrangle" or "a square" signifies what is just because it has four sides, and the four sides look towards the four quarters, and to look equally towards the four quarters, is to respect all things from justice; for which reason three gates opened into the city from each quarter, and it is said in Isaiah: Open ye the gates, that a just nation which keepeth faithfulness may enter in (Isa. 26:2). "The city lieth foursquare" that the length and breadth thereof might be equal, and by "length" is signified the good of that church, and by "breadth" its truth, and when good and truth are equal, then there is what is just. It is owing to this signification of "a square," that in common discourse a man is said to be "square," who is a man that does not from injustice incline either to this or that party. Because "foursquare" signifies what is just, therefore, the altar of burnt-offering, by which was signified worship from good and thence from celestial truth, was "foursquare" (Exod. 27:1); also the altar of incense, by which was signified worship from good and thence from spiritual truth, was likewise "foursquare" (Exod. 30:1, 2). And also, the breastplate of judgment, in which was the

Urim and Thummim, was “foursquare” doubled (Exod. 28:15, 16; 39:9); besides other passages.

(906) The length thereof is as large as the breadth, signifies that good and truth in that church make one, like essence and form. By “the length” of the city Jerusalem is signified the good of the church, and by its “breadth” is signified the truth of the church; that by “breadth” is signified truth, is shown from the Word, above (n. 861). The signification of “length,” as being good, here the good of the church, is from the same cause that “breadth” signifies truth; the cause is this: the extension of heaven from east to west is meant by “length,” and the extension of heaven from south to north is meant by “breadth,” and the angels who dwell in the east and west of heaven are in the good of love, and the angels who dwell in the south and north of heaven are in the truths of wisdom; see above (n. 901). [2] It is the same with the church on earth, for every man who is in the goods and truths of the church from the Word, is consociated with the angels of heaven, and as to the interiors of his mind, dwells together with them; they who are in the good of love in the east and west of heaven, and they who are in the truths of wisdom in the south and north of heaven. Man does not know this indeed, but yet everyone after death comes into his place. Hence then it is that by “length” when speaking of the church, is signified its good, and by “breadth” its truth; that long and broad cannot be predicated of the church, but that they can of a city, by which the church is signified, is evident. The reason why it signifies that good and truth in that church make one like

essence and form, is because it is said, that “its length is as large as the breadth,” and by “length” is signified the good of the church, and by “breadth” its truth, as was said; the reason why they make one like essence and form, is because truth is the form of good, and good is the essence of truth, and essence and form make one.

(907) And he measured the city with a reed, twelve thousand stadia. The length, and the breadth, and the height of it were equal signifies the quality of that church from doctrine shown, that all things of it were from the good of love. “To measure with a reed,” signifies to know the quality of a thing (n. 904); and because the angel measured it before John, it signifies to show him in order that he might know it; by “city,” here Jerusalem, is signified the Lord’s New Church as to doctrine (n. 879, 880); by “twelve thousand stadia” are signified all the goods and truths of that church; that “twelve thousand” signify the same as twelve, and that “twelve” signify all goods and truths, and that it is spoken of the church, may be seen above (n. 348). By “stadia” are signified the same as by measures, and by “measures” are signified quality (n. 313, 486). The reason why it is said that “the length, breadth, and height of it are equal” is that all things of that church were from the good of love, for by “length” is signified the good of love, and by “breadth” the truth from that good (n. 906); and by “height” is signified good and truth together in every degree, for height is from the highest to the lowest, and the highest descends to the lowest by degrees, which are called degrees of altitude, in which the heavens are,

from the highest or third heaven to the lowest or first; concerning these degrees see the treatise on The Angelic Wisdom concerning the Divine Love and Wisdom, chapter 3. The reason why “the length, and breadth, and height of it are equal,” signifies that all things are from the good of love, is because “length,” which signifies the good of love, precedes, and “the breadth” is equal to it; thus as is “the length,” so also is “the height”; otherwise to what purpose could it be said that the height of the city was twelve thousand stadia, thus it would rise immensely above the clouds, yea, above the atmosphere of air, the height of which does not exceed thirty stadia? It would even reach up an immense way into the ether towards the zenith. That by these three being equal, is signified that all things of that church are from the good of love, appears also from what follows, for it is said that “the city was pure gold like unto pure glass” (verse 18); and also that “the street of the city was pure gold like pellucid glass” (verse 21), and by “gold” is signified the good of love. That all things of heaven and the church are from the good of love, and the good of love is from the Lord, will be seen in the next article.

(908) That all things of heaven and of the church are from the good of love, and the good of love is from the Lord, cannot be seen, and therefore it cannot be known, unless it be demonstrated. The reason why it is not known in consequence of its not being seen, is, because good does not enter into the thought of man like truth, for truth is seen in the thought, because as it is from the light of heaven, but good is only felt, because it is from the heat of

heaven, and it rarely happens that anyone, while reflecting upon what he thinks, attends to what he feels, but only to what he sees. This is the reason why the learned have attributed all things to thought and not to the affection; and why the church has attributed all things to faith, and not to love, when, nevertheless, the truth, which at this day in the church is said to be of faith, or is called faith, is only the form of good which is of love, see above (n. 875). Now because man does not see good in his thought, for good, as was said, is only felt, and is felt under various species of delight, and because man does not attend to the things which he feels in thought, but to those which he sees there, therefore he calls all that good which he feels delightful, and he feels evil as delightful, because this is ingenerate from birth, and proceeds from the love of self and the world. This is the reason why it is not known that the good of love is the all of heaven and of the church, and that this in man is only from the Lord, and that it does not flow from the Lord into any but such as shun evils with their delights as sins. [2] That is what is meant by the Lord's words, that the Law and the Prophets hang upon these two commandments: Thou shalt love God above all things, and the neighbor as thyself (Matt. 22:35-40). And I can assert, that there does not exist a grain of truth, which in itself is truth in man, except so far as it is from the good of love from the Lord; and therefore neither is there a grain of faith, which in itself is faith, that is, a living, saving, and spiritual faith, except so far as it is from charity which is from the Lord. Since the good of love is the all of heaven and the church, therefore the whole heaven and the whole church are arranged by the Lord according to the affections of love, and not according to anything of thought separated from them; for thought is affection in form; as speech is sound in form.

(909) Verse 17. And he measured the wall thereof a hundred forty-four cubits, signifies that it was shown what the quality of the Word is in that church, and that from it they have all their truths and goods. By "he measured," is signified that its quality was shown, as above (n. 907); by "the wall" is signified the Word in its literal sense (n. 898); by "a hundred and forty-four" are signified all the truths and goods of the church from the Word (n. 348); by "cubits" is signified quality, the same as by "measure;" for by "one hundred and forty-four" is signified the same as by "twelve," because from twelve multiplied by twelve arises the number one hundred and forty-four, and multiplying it does not take away its signification.

(910) The measure of a man, which is of an angel, signifies the quality of that church that it makes one with heaven. By "measure" is signified the quality of a thing (n. 313, 486); by "man" here is signified the church from men, and by "angel" is signified heaven from angels; therefore by "the measure of a man, that is, of an angel," is signified the quality of the church that it makes one with heaven. By "man" in the Word is signified intelligence and wisdom from the Word (n. 243), and intelligence and wisdom from the Word in man, are the church with him; hence by "man" in the concrete or in general, that is, when a society or

assembly is called a man, in the spiritual sense is meant the church. Hence it is, that the prophets were called "sons of man," and that the Lord Himself called Himself "the Son of man," and "the Son of man" is the truth of the church from the Word, and when said of the Lord is the Word itself from which the church exists. By "an angel" three things are signified, in the highest sense the Lord, in a general sense heaven or a heavenly society, and in a particular sense the Divine truth; that these three things are signified by "an angel" may be seen (n. 5, 65, 170, 258, 342, 344, 415, 465, 644, 647, 648, 657, 718); here it signifies heaven, with which the Lord's New Church will make one. That the church which is from the Word, and thus from the Lord, is in consociation with heaven, and in conjunction with the Lord, may be seen above (n. 818); but it is otherwise with a church which is not from the Word of the Lord.

(911) Verse 18. And the structure of the wall thereof was of jasper, signifies that every Divine truth in the sense of the letter of the Word with the men of that church is translucent from the Divine truth in the spiritual sense. By "a wall" is signified the Word in the sense of the letter (n. 898); by its "structure" is signified the all of it, because the all of it is in the structure. By "jasper" the same is signified as by "precious stone" in general, and by "precious stone," in reference to the Word, is signified Divine truth in the sense of the letter of the Word translucent from the Divine truth in the spiritual sense (n. 231, 540, 726, 823); that the same is signified by "jasper," may be seen above (n. 897). The reason why it is translucent, is, because the Divine

truth, in the sense of the letter is in natural light, and the Divine truth, in the spiritual sense is in spiritual light, wherefore when spiritual light flows into natural light with a man who is reading the Word, he is enlightened, and sees truths there, for the objects of spiritual light are truths. The Word also in the sense of the letter is of such a nature that the more a man is enlightened by the influx of the light of heaven, so much the more does he see truths in their connection and thence in their form; and the more he so sees them, so much the more interiorly is his rational mind opened, for the rational is the very receptacle of the light of heaven.

(912) And the city was pure gold like unto pure glass, signifies that thence everything of that church is the good of love flowing in together with light out of heaven from the Lord. By "the city," or Jerusalem, is meant the Lord's New Church as to everything of it interiorly regarded, or within the wall. By "gold" is signified the good of love from the Lord, as will be seen presently; and "like unto pure glass" signifies pellucid from the Divine wisdom, and since the latter appears in heaven as light, and flows in from the Lord as a sun, by "like unto pure glass" is signified flowing in together with light from heaven and the Lord. It is shown above (n. 908), that all things of heaven and the church are from the good of love, and that the good of love is from the Lord; here it is now said, that the city was seen as "pure gold," by which is signified that the all of the New Church, which is the New Jerusalem, is the good of love from the Lord; but since the good of love is not given solitary or

abstracted from the truths of wisdom, but that it may be the good of love, it must be formed, and it is formed by the truths of wisdom, therefore it is here said “pure gold like unto pure glass”; for the good of love without the truths of wisdom has not any quality, because it has not any form, and its form is according to its truths flowing in in their order and connection together with the good of love from the Lord, thus it is in man according to reception. It is said in man, but it is to be understood not as being of the man, but as of the Lord in him. From these things, then, it is plain, that by “the city was pure gold like unto pure glass,” is signified that thence the all of that church is the good of love flowing in with light from heaven from the Lord.

(913) The reason why “gold” signifies the good of love is because metals, as well as each and every thing which appears in the natural world, corresponds; gold to the good of love, silver to the truths of wisdom, copper or brass to the good of charity, and iron to the truths of faith. Thence it is that these metals exist also in the spiritual world, by reason that all things that appear there are correspondences, for they correspond to the affections and thence to the thoughts of the angels, which in themselves are spiritual. That “gold” from correspondence signifies the good of love, may appear from the following passages: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich (Rev. 3:18). How is the gold become dim, and the best refined gold changed; the stones of holiness are poured out at the head of all the streets; the sons of Zion were esteemed equal to pure gold (Lam. 4:1-2). He

shall save the souls of the poor, and shall give them of the gold of Sheba (Ps. 72:13, 15). For brass I will bring gold, and for iron silver, and for wood brass, and for stones iron; and I will make thine officers peace, and thine exacters justice (Isa. 60:17). Behold, thou art wise, no secret lies hid from thee; in thy wisdom and in thy intelligence thou hast gotten thee gold and silver in thy treasuries; thou hast been in Eden, every precious stone was thy covering, and gold (Ezek. 28:3-4, 13). The multitude of camels shall cover thee, all they from Sheba shall come, they shall bring gold and frankincense, and shall announce the praises of Jehovah (Isa. 60:6, 9; Matt. 2:11). I will fill this house with glory. The silver is Mine, and the gold is Mine; the glory of this latter house shall be greater than of the former (Hag. 2:8-9). Kings' daughters were among thy precious ones; upon thy right hand did stand the queen in the best gold of Ophir, her clothing was of woven gold (Ps. 45:9, 13; Ezek. 16:13). Thou hast taken the vessels of thy ornament of My gold and of My silver, which I had given thee, and madest to thyself images of a male (Ezek. 16:17). Ye have taken My silver and My gold, and have carried into your temples My desirable goods (Joel 3:5). [2] Because "gold" signifies the good of love, therefore when: Belshazzaar with his magnates drank wine out of the vessels of gold brought from the temple of Jerusalem, and at the same time praised the gods of gold, silver, brass, and iron, there was a writing on the wall, and that night he was slain (Dan. 5:2 seq.). Besides many other places. Since "gold" signifies the good of love, therefore: The ark in which was the Law, was overlaid with gold within and without (Exod. 25:11). And therefore the mercy-seat and the cherubim over the ark were of pure gold (Exod. 25:17-18). The altar of incense was of pure gold (Exod. 30:3). So also the lampstand with the lamps (Exod. 25:31, 38). And the table upon which was the showbread was overlaid with gold (Exod. 25:23-24). [3] Because "gold" signifies the good of love, "silver" the truth of wisdom, "brass" the good of natural love which love, is called charity, and "iron" the truth of faith, therefore the ancients called the successive periods, from the most ancient down to the last, the golden, silver, brazen, and iron ages. Similar things are signified by the statue seen by Nebuchadnezzar in a dream: Whose head was good gold, the breast and arms silver, the belly and thighs brass, the legs iron, and the feet part of iron and part of clay (Dan. 2:32-33). By these things the successive states of the church in this world are signified, from the most ancient times even to this day. The state of the church of this day is described thus: Thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cohere the one with the other, as iron is not mixed with clay (Dan. 2:43). By "iron" is signified the truth of faith, as was said; but when there is no truth of faith, but faith without truth, then "the iron is mixed with miry clay," which do not cohere. By "the seed of man," with which they would mingle themselves, the truth of the Word is signified. This is the state of the church at this day. What it is to be hereafter is described there in a few words (Dan. 2:45, but more fully, Dan. 7:13-18, 27).

(914) Verse 19. And the foundations of the wall of the city were adorned with every precious stone, signifies that all things of the doctrine of the New Jerusalem taken from the sense of the letter of the Word, with those who are therein, will appear in light according to reception. By "the twelve foundations" are signified all things of doctrine (n. 902). By "the wall" is signified the Word in the sense of the letter (n. 898). By "the holy city Jerusalem" is signified the Lord's New Church (n. 879, 880). By "precious stone" is signified the Word in the sense of the letter, pellucid from its spiritual sense (n. 231, 540, 726, 911). And because this is according to reception, therefore it signifies that all things of doctrine from the Word with them, will appear in light according to reception. All who do not think sanely, cannot believe that all things of the New Church can appear in light, but let them know that they can, for every man has exterior and interior thought. Interior thought is in the light of heaven, and is called perception, and exterior thought is in the light of the world; and the understanding of every man is such that it can be elevated even into the light of heaven, and also is elevated, if from any delight he wishes to see truth. That this is so, has been given me to know by much experience, concerning which, wonderful things may be seen in the Angelic Wisdom concerning the Divine Providence; and still more in the Angelic Wisdom concerning the Divine Love and Wisdom. For the delight of love and wisdom elevates the thought, enabling one to see as in the light that a thing is so, although he had never heard it before. This light, which enlightens the mind, flows

in from no other source than out of heaven from the Lord; and as they who will be of the New Jerusalem, will directly approach the Lord, that light will flow in, by the way of order, which is through the love of the will into the perception of the understanding. [2] But they who have confirmed themselves in that dogma, that the understanding in theological things is to see nothing, but that what the church teaches must be believed blindly, cannot see any truth in the light, for they have obstructed the way of the light into themselves. This dogma the Reformed Church has retained from the Roman Catholic religious persuasion, which declares that no one but the church itself, by which they mean the pope and papal consistory, ought to interpret the Word, and that he who does not in faith embrace all the doctrine delivered by the church, is to be considered as a heretic, and is accursed. That this is the case, is evident from a clause of the Council of Trent, in which all the dogmas of that religion are established, and where these words are at the end: “Then the president, Moronus, said, ‘Go in peace.’ There followed acclamations, and among others this declaration of the cardinal of Lorraine and the fathers: ‘We also believe, we are all of this very opinion, we all consenting and embracing, subscribe to it; this is the faith of the blessed Peter and of the apostles, this is the faith of the fathers, this is the faith of the orthodox. So be it, Amen, Amen, Anathema to all heretics, Anathema, Anathema.’” The decrees of that Council are quoted in a summary at the beginning of this work, in which, indeed, there is scarcely a single truth. [3] These particulars are quoted to show that the Reformed have retained from that religious persuasion a blind faith, that is, a faith separated from the understanding; and they who do retain it henceforth cannot be enlightened in Divine truths from the Lord. So long as the understanding is held captive under obedience to faith, or so long as the understanding is removed from seeing the truths of the church, theology is only a thing of the memory, and a thing of the memory only is dissipated, like everything disunited from the judgment, and perishes from its obscurity. Hence it is, that they are: Blind leaders of the blind. And when the blind lead the blind, both fall into the ditch (Matt. 15:14). And they are blind, because they do not enter in through the door, but some other way; for Jesus said: I am the door: by Me if anyone enter in, he shall be saved, and shall go in and out, and find pasture (John 10:9). "To find pasture" is to be taught, enlightened, and nourished in Divine truths; for all who do not enter in through the door, that is, through the Lord, are called "thieves and robbers"; but they who enter in through the door, that is, through the Lord, are called "shepherds of the sheep" in the same chapter (10:1-2). Do thou, therefore, my friend, go to the Lord, and shun evils as sins, and reject faith alone, and then your understanding will be opened, and you will see wonderful things, and be affected by them.

(915) The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald (verse 20), the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the

eleventh jacinth, the twelfth amethyst, signifies all things of that doctrine in their order, from the sense of the letter of the Word, with those who immediately approach the Lord, and live according to the commandments of the Decalogue by shunning evils as sins; for these and no others are in the doctrine of love to God, and of love towards the neighbor, which two loves are the fundamentals of religion. That by “the twelve foundations of the wall” are signified all things of the doctrine of the New Jerusalem from the sense of the letter of the Word, may be seen above (n. 902, 914). That by “precious stones” in general are signified all the truths of doctrine from the Word translucent through the spiritual sense (above n. 231, 540, 726, 911, 914); here by each stone is signified some truth in particular thus translucent. That the Word in the sense of the letter as to its doctrinal corresponds to precious stones of every kind, may be seen in The Doctrine of the New Jerusalem concerning the Sacred Scripture (n. 43-45). [2] There are two colors in general, which shine forth in precious stones, the color red and the color bright white; the other colors, as green, yellow, blue, and many others, are composed of them, by means of black; and by the color red is signified the good of love, and by the color bright white is signified the truth of wisdom. The reason why red signifies the good of love is because it derives its origin from the fire of the sun, and the fire of the sun of the spiritual world is in its essence the Divine love of the Lord, this the good of love; and the reason why the color bright white signifies the truth of wisdom, is because it derives its origin from the light which proceeds from the fire of that sun, and that proceeding light is in its essence the Divine wisdom, thus the truth of wisdom. [3] And black derives its origin from their shade, which is ignorance. But to explain what particular of good or of truth is signified by each stone, would be too prolix; but yet that it may be known what particular good and truth each stone in this order signifies, see what is explained above (chapter 7 verses 5-8, n. 349-361), where the twelve tribes of Israel are treated of; for the like is here signified by each stone, as by each tribe there named, because by the twelve tribes there described are signified in like manner all the goods and truths of the church and of its doctrine in their order; therefore it is also said in this chapter (verse 14), that in these twelve foundations were written the “names of the twelve apostles of the Lamb,” and by “the twelve apostles” are signified all things of doctrine concerning the Lord, and concerning a life according to His commandments (n. 903). The same is also signified by these twelve stones, as by the twelve precious stones in the breastplate of Aaron, which was called Urim and Thummim (see Exod. 28:15-21, the explanation of which is given in The Arcana Coelestia, n. 9856-9882), with this difference, that upon the latter were the names of the twelve tribes of Israel, but upon the former the names of the twelve apostles of the Lamb. [4] That the foundations are of precious stones is also said in Isaiah: Oh, thou afflicted, behold, I will lay thy stones with stibium, and lay thy foundations with sapphires, and thy gates of stones of carbuncles; all thy sons shall be taught of Jehovah (Isa. 54:11-13). By “the afflicted” is meant the church to be established by the Lord with the Gentiles. In the same: Thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation; judgment also I will make a rule, and justice a plummet (Isa. 28:16-17). [5] Since all the truth of doctrine from the Word must be founded upon the acknowledgment of the Lord, therefore the Lord is called: The stone of Israel (Gen. 49:24). Also the cornerstone which the builders rejected (Matt. 21:42; Mark 12:10-11; Luke 20:17-18). That the cornerstone is the foundation stone, appears from Jeremiah 51:26. The Lord also in the Word in many places is called a "Rock," wherefore by the "Rock" He meant Himself, when He said: Upon this rock I will build My church (Matt. 16:18, 19); And also when He said: Whosoever heareth My words and doeth them, is compared to a prudent man who buildeth a house and layeth the foundation upon a rock (Luke 6:47-48; Matt. 7:24-25). By "a rock" is signified the Lord as to the Divine truth of the Word. That all things of the church and of its doctrine relate to these two: that the Lord is to be approached immediately and that man must live a life according to the commandments of the Decalogue by shunning evils as sins; and that thus all things of doctrine relate to love to God, and to love towards the neighbor, will be seen in the Doctrine of the New Jerusalem concerning Charity, where these things will be set forth in their order.

(916) Verse 21. And the twelve gates were twelve pearls; each one of the gates was of one pearl, signifies that the acknowledgment and knowledge of the Lord, conjoins into

one all the knowledges of truth and good, which are from the Word, and introduce into the church. By “the twelve gates” are signified the knowledges of truth and good in a summary, by which man is introduced into the church (n. 899, 900). By “twelve pearls” is also signified the knowledges of truth and good in a summary (n. 727), hence it was that “the gates” were “pearls;” the reason why “each of the gates was of one pearl” is because all the knowledges of truth and good, which are signified by “gates” and by “pearls,” have relation to one knowledge; which is their containant, which one knowledge is the knowledge of the Lord. It is called one knowledge, although there are many which constitute that one knowledge; for the knowledge of the Lord is the universal of all things of doctrine and thence of all things of the church; from it all worship derives its life and soul, for the Lord is the all in all of heaven and the church, and thence in all things of worship. [2] The reason why the acknowledgment and knowledge of the Lord conjoins into one all the knowledges of truth and good from the Word, is because there is a connection of all spiritual truths, and if you will believe it, their connection is like the connection of all the members, viscera, and organs of the body; wherefore as the soul contains all these in their order and connection, so that they are felt no otherwise than as one, so, in like manner, the Lord holds together all spiritual truths with man. That the Lord is the very gate, by which men are to enter into the church and thence into heaven, He Himself teaches in John: I am the door; by Me if anyone enter in, he shall be saved (John 10:9). And that the acknowledgment and knowledge of Him is the pearl itself, is meant by these words of the Lord in Matthew: The kingdom of the heavens is like unto a merchant seeking beautiful pearls, who when he had found one precious pearl, went and sold all that he had, and bought it (Matt. 13:45-46). "One precious pearl" is the acknowledgment and knowledge of the Lord.

(917) And the street of the city was pure gold, as it were pellucid glass, signifies that every truth of that church and of its doctrine is in form the good of love flowing in together with light out of heaven from the Lord. This is similar to what was said above (verse 18), of the city itself, that it was pure gold like unto pure glass; and that this signifies that the all of that church is the good of love flowing in together with light of heaven from the Lord, may be seen (n. 912, 913), with this difference, that here it is said that the street of the city is such, and by "the street of, the city" is signified the truth of the doctrine of the church (n. 501). That all the truth of the doctrine of the church from the Word is in form the good of love, may be seen above (n. 906, 908).

(918) Verse 22. And I saw no temple therein; for the Lord God Almighty is the temple of it, and the Lamb, signifies that in this church there will not be any external separated from the internal, because the Lord Himself in His Divine Human, from whom is the all of the church is alone approached, worshiped, and adored. By "I saw no temple therein" is not meant that in the New Church, which is the New Jerusalem, there will not be temples, but in it there will not be an external separated from the internal; the

reason is because by “a temple” is signified the church as to worship, and, in the highest sense, the Lord Himself as to the Divine Human, who is to be worshiped; see above (n. 191, 529, 585); and since the all of the church is from the Lord, therefore it is said, “for the Lord God Almighty is the temple of it, and the Lamb” by which is signified the Lord in His Divine Human; by “the Lord God Almighty” is meant the Lord from eternity who is Jehovah Himself, and by “the Lamb” is signified His Divine Human, as has been frequently stated above.

(919) Verse 23. And the city hath no need of the sun, and the moon to shine in it, for the glory of God did lighten it, and its lamp is the Lamb, signifies that the men of that church will not be in self-love and in their own intelligence, and thence in natural light alone, but in spiritual light from the Divine truth of the Word from the Lord alone. By “the sun” is here signified natural love separated from spiritual love, which is self-love; and by “the moon” is signified intelligence, also natural faith, separated from intelligence and spiritual faith, which is their own intelligence and faith from self; this love, and this intelligence and faith, are here signified by “the sun and moon,” the shining of which will not be needed by those who will be in the Lord’s New Church. By “the glory of God” which lightens it is signified the Divine truth of the Word (n. 629). And because that enlightenment is from the Lord, it is said “and the lamp thereof is the Lamb.” Similar to this is the signification of the following passage in Isaiah: Thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more

thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee for a light of eternity, and thy God thy adornment; thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be to thee for a light of eternity; thy people also shall be all just (Isa. 60:18-21). By “the sun and moon” which shall no more shine is meant self-love and their own intelligence; and by “the sun and moon” which shall no more set, are meant love from the Lord to the Lord, and intelligence and faith from Him; and by “Jehovah shall be for a light of eternity” is signified the same as here, “that the glory of God did lighten it, and the Lamb is the lamp thereof.” That “the sun” signifies love to the Lord, and in the opposite sense self-love, may be seen above (n. 53, 414); and that “the moon” signifies intelligence from the Lord and faith from Him (n. 332, 413-414), therefore “the moon” in the opposite sense signifies their own intelligence and faith from themselves. Since by “the sun” in the opposite sense is signified self-love, and by “the moon” one’s own intelligence and faith from himself, therefore it was an abomination to adore the sun, moon, and stars, as may appear (in Jer. 8:1-2; in Ezek. 8:15-16; in Zeph. 1:5); and that such were stoned (Deut. 17:2-3, 5).

(920) Verse 24. And the nations which are saved shall walk in the light of it, signifies that all who are in the good of life, and believe in the Lord, will there live according to Divine truths, and will see them inwardly in themselves, as the eye sees objects. By “the nations” are signified they who are in the good of life, and also they who are in evil of life (n. 483);

here they who are in the good of life and believe in the Lord, because it is said, “the nations which are saved;” “to walk in the light,” signifies to live according to Divine truths, and to see them inwardly in themselves, as the eye sees objects, for the objects of spiritual sight, which is of the interior understanding, are spiritual truths, which are seen by those who are in that understanding, in like manner as natural objects are seen before the eyes; by “light” is here signified the perception of Divine truth from interior enlightenment from the Lord with them (n. 796), and by “to walk” is signified to live (n. 167). Hence it is evident, that by “to walk in the light of the New Jerusalem,” is signified to perceive and see Divine truths from interior enlightenment, and to live according to them. [2] But this must be illustrated, because it is not known who are here meant by “the nations,” and who by “the kings,” mentioned afterwards in this verse; by “the nations” are signified they who are in the good of love from the Lord, which good is called celestial good, and by “kings” are signified they who are in the truths of wisdom from spiritual good from the Lord, as will be seen in the next article. All they who are in celestial good from the Lord, have Divine truths inscribed on their life, wherefore “they walk,” that is, live justly according to them and likewise see them inwardly in themselves, as the eye sees objects, on which subject see what is related above (n. 120-123). All the heavens are distinguished into two kingdoms, the celestial and the spiritual; the good of the celestial kingdom is called celestial good, which is the good of love to the Lord, and the good of the spiritual kingdom is called spiritual good, and is the good of wisdom, which in its essence is truth; concerning these two kingdoms see above (n. 647, 725, 854). [3] It is the same with the church; and there the men are celestial, who live justly according to the commandments because they are Divine laws, as in like manner a civil man lives according to the commandments of justice because they are civil laws; but the difference between them is, that the former, by a life according to the commandments or laws, is a citizen of heaven as far as in himself he makes the civil laws, which are laws of justice, Divine laws also. They who are here signified by "nations," on whom, as before said, Divine truths are inscribed, are they who are meant in Jeremiah: I will put My Law in the midst of them, and write it upon their heart; neither shall they teach anymore everyone his companion, and everyone his brother, saying, Know ye Jehovah; for they shall all know Me from the least of them unto the greatest (Jer. 31:33, 34).

(921) And the kings of the earth shall bring their glory and honor into it, signifies that all who are in the truths of wisdom from spiritual good, will there confess the Lord, and ascribe to Him every truth and every good that is with them. By "the kings of the earth" are signified they who are in truths from good from the Lord (n. 20, 854); here, therefore, they who are in the truths of wisdom from the good of spiritual love, because "the nations" are mentioned before, by which are signified they who are in the good of celestial love, of whom in the foregoing article; by "bringing glory and honor into it," or into the New Jerusalem, is

signified to confess the Lord, and ascribe to Him all the truth and good which are with them; that this is what is signified by bringing and giving "glory and honor" may be seen (n. 249, 629, 693), for "glory" is predicated of the Divine truth, and "honor" of the Divine good of the Lord (n. 249). By "nations and kings" the same is signified as by "nations and peoples" mentioned above (n. 483), by "nations" they who are in the good of love, and by "peoples" they who are in the truths of wisdom, and also in the opposite sense. Therefore in many parts of the Word "nations and kings" are mentioned, as well as "nations and peoples," as in the following passages: All kings shall bow down to Him, and all nations shall serve Him (Ps. 72:11). Thou shalt suck the milk of the nations, and thou shalt suck the breast of kings (Isa. 60:16). For many nations and great kings shall make them serve (Jer. 25:14). The Lord at thy right hand shall smite kings in the day of His anger, He shall judge among the nations (Ps. 110:5, 6), besides other places.

(922) Verse 25. And the gates of it shall not be shut by day; for there shall be no night there, signifies that they will be continually received into the New Jerusalem who are in truths from the good of love from the Lord, because there is not any falsity of faith there. By "its gates shall not be shut by day" is signified that they are continually admitted who desire to enter in. By "day" is signified continually, because there is always light there (as above, verses 11, 23), and "no night" as is said afterwards. The reason why they are continually received who are in truths from the good of love

from the Lord is because the light of the New Jerusalem is truth from the good of love, and the good of love is from the Lord, as has been frequently shown above; and into that light no others can enter but they who are in truths from good from the Lord. If aliens enter, they are not received, because they do not agree, and they either depart of their own accord, because they cannot bear that light, or they are sent out. By “there is no night there” is signified that there is no falsity of faith; for by “night” is signified the opposite to light, and by “light” is signified truth from the good of love from the Lord, as was said; hence by “night” is signified that which is not from the good of love from the Lord, and this is the falsity of faith; the falsity of faith is also meant by “night” in John: Jesus said, I must work the works of Him that sent Me while it is day; the night cometh when no one can work (John 9:4). And in Luke: In that night there shall be two in one bed; the one shall be taken and the other left (Luke 17:34). It there treats of the last time of the church, when there will be nothing but falsity of faith; by “bed” is signified doctrine (n. 137).

(923) And they shall bring the glory and honor of the nations into it, signifies that they who enter will bring with them the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from Him. That by “bringing glory and honor into it” is signified to confess the Lord, and to ascribe to Him all the good that is with them, may be seen above (n. 921); here the same is signified, with the difference, that they who are there meant by “the kings

of the earth” are to bring it with them, but here that they who are meant by “the nations;” for it is said, “they shall bring the glory and honor of the nations into it” and by “nations” are signified they who are in the good of life, and believe in the Lord (n. 920), and also the reception of those who are in truths from the good of love from the Lord is treated of, see above (n. 922). Hence it follows that by “they shall bring the glory and honor of the nations into it” is signified that they who enter in will bring with them the confession, acknowledgment, and faith that the Lord is the God of heaven and earth, and that all the truth of the church, and all the good of religion is with him. Nearly the same is signified by these things in Isaiah: I will extend peace over Jerusalem, the glory of the nations like a torrent (Isa. 66:12). It is said the truth of the church and the good of religion, because the church is one thing and religion is another. The church is called a church from doctrine, and religion is called religion from a life according to doctrine. All doctrine is called truth, and also its good is truth because it only teaches it; but the all of life according to the things which doctrine teaches, is called good, likewise to do the truths of doctrine is good. This is the distinction between the church and religion. But yet where there is doctrine and not life, there it cannot be said that there is either the church or religion, because doctrine regards life as one with itself, just like truth and good, faith and charity, wisdom and love, understanding and will; wherefore where there is doctrine and not life, there is no church.

(924) Verse 26. And there shall not enter into it any unclean thing and that doeth abomination, and a lie, signifies that no one will be received into the Lord's New Church, which is the New Jerusalem, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation and thus also falsifies. "Not to enter in," signifies not to be received, as above; by "unclean" is signified spiritual whoredom, which is adulteration of the good and falsification of the truth of the Word (n. 702, 728); for this is uncleanness and impurity itself, because the Word is cleanness and purity itself, and this is defiled by evils and falsities when it is perverted; that adultery and whoredom correspond to the adulteration of the good and the falsification of the truth of the Word, may be seen (n. 134, 632). By "doing abomination and a lie," is signified to do evils, and thus also falsities; by "abominations" are signified evils of all kinds, especially those which are named in the Decalogue (n. 891); and by "a lie" are signified falsities of all kinds, here falsities of evil, which in themselves are evils, therefore falsities confirming evil, which are the same with evils confirmed. [2] The reason why "a lie" signifies the falsity of doctrine, is, because a spiritual lie is nothing else; hence by "doing a lie" is signified to live according to falsities of doctrine. That "a lie" in the Word signifies falsity of doctrine, may be evident from the following passages: We have made a covenant with death, and with hell have we made a vision; we have made a lie our trust, and in falsity have we hid ourselves (Isa. 28:15). They mock every man at his companion, and do not speak the truth, and have taught

their tongue to speak a lie (Jer. 9:5) They are a rebellious people, lying sons, they will not hear the law of Jehovah (Isa. 30:9). Behold, I am against them that prophesy lying dreams; they tell them that they may seduce My people by their lies (Jer. 23:32). The diviners see a lie, and speak dreams of vanity (Zech. 10:2). They have seen vanity and the divination of a lie; because ye speak vanity and see a lie, therefore behold I am against you, that My hand may be against the prophets that speak a lie (Ezek. 13:6-9; 21:29). Woe to the city of bloods, it is all full of lies and robberies (Nahum 3:1). In the prophets of Jerusalem I have seen a horrible obduracy, committing adultery and walking in a lie (Jer. 23:14). From the prophet even to the priest, everyone doeth a lie (Jer. 8:10) In Israel they have committed a lie (Hos. 7:1) Ye are of your father the devil; he was a murderer from the beginning, because the truth is not in him; when he speaketh a lie, he speaketh of his own; for he speaketh a lie, and is the father of it (John 8:44). Here also falsity is meant by a lie.

(925) But they that are written in the Lamb's book of life, signifies that no others are received into the New Church, which is the New Jerusalem, but those who believe in the Lord, and live according to His commandments in the Word. That this is signified by "being written in the book of life," may be seen above (n. 874); to which there is no need to add anything further here.

(926) To this I will add this Relation. When I was explaining the twentieth chapter, and was meditating about "the dragon," "the beast," and "the false prophet," a certain one

appeared to me, and asked, “What are you meditating upon?” I said that it was upon the false prophet. He then said to me, “I will lead you to the place where they are who are meant by the false prophet.” He said that they were the same as are meant (chapter 13) by “the beast out of the earth, which had two horns like a lamb, and spoke as a dragon.” I followed him, and behold, I saw a multitude, in the midst of which were leaders, who taught that nothing else saves man but faith; and that works are good, but not for salvation; and that still they are to be taught from the Word, that the laity, especially the simple, may be held the more strictly in the bonds of obedience to the magistrates, and as from religion, and thus interiorly, may be compelled to exercise moral charity. [2] And then one of them, seeing me, said, “Do you wish to see our shrine, in which there is an image representative of our faith?” I drew near, and saw; and behold, it was magnificent, and in the midst of it an image of a woman, clothed in a scarlet garment, and holding a golden coin in the right hand; and in the left a chain of pearls. But both the shrine and the image were induced by fantasies; for infernal spirits can by fantasies represent magnificent things, by closing up the interiors of the mind, and opening only its exteriors. But when I noticed that they were such sorceries, I prayed to the Lord, and suddenly the interiors of my mind were opened; and I then saw in place of the magnificent shrine a house full of chinks, from the roof to the bottom, in which nothing cohered; and instead of a woman I saw hanging in that house an image, the head of which was like a dragon’s, the body like a leopard’s, and the feet like a bear’s, thus like the description of the beast out of the sea (Rev. 13); and instead of the ground was a swamp, in which was a multitude of frogs; and it was said to me that under that swamp was a great hewn stone, beneath which lay the Word well concealed. [3] On seeing these things, I said to the sorcerer, “Is this your shrine?” and he said that it was. But suddenly his interior sight was then opened, and he saw the same things that I did; on seeing which he cried out with a great cry, “What is this? and whence is this?” And I said that it is from the light of heaven, which discloses the quality of every form, and here the quality of your faith separated from spiritual charity. And immediately there came an east wind, and carried away everything that was there, and also dried up the swamp, and thus laid bare the stone, under which lay the Word. And after this there breathed as it were a vernal heat from heaven; and behold, there then appeared in the same place a tabernacle, simple in its external form. And the angels who were with me said, “Behold, the tabernacle of Abraham, such as it was when the three angels came to him, and announced that Isaac was to be born. This appears before the eyes as simple, but it becomes more and more magnificent according to the influx of light from heaven.” And it was given them to open the heaven in which were the spiritual angels, who are in wisdom; and then, from the light flowing in thence, that tabernacle appeared like a temple similar to that at Jerusalem. When I looked into it, I saw the foundation stone, under which the Word had been deposited, set around with precious stones; from which as it were lightning flashed upon the walls, upon which were the forms of cherubim, and beautifully variegated them with colors. [4] These things I wondered at. The angels said, “You shall see something still more wonderful.” And it was given them to open the third heaven, in which were the celestial angels, who are in love; and then, from the light flowing in thence, the whole of that temple vanished; and in place of it was seen the Lord alone, standing upon the foundation stone, which was the Word, in appearance similar to that in which He was seen by John (Rev. 1). But because a holiness then filled the interiors of the minds of the angels, by which there was an impulse to fall down upon their faces, suddenly the way of the light from the third heaven was closed by the Lord, and the way was opened for the light from the second heaven; in consequence of which the former appearance of the temple returned, and likewise of the tabernacle, but in the temple. By this was illustrated the meaning of these words in this chapter: Behold, the tabernacle of God is with men, and He will dwell with them (Rev. 21:3, n. 882); and by these: I saw no temple in the New Jerusalem; for the Lord God Almighty is the temple of it, and the Lamb (Rev. 21:22, n. 918).

(932) Revelation 22 1. And he showed me a pure river of water of life, bright as crystal, going forth from the throne of God and of the Lamb. 2. In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. 3. And

no accursed thing shall be there; and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him. 4. And they shall see His face, and His name shall be in their foreheads. 5. And there shall be no night there; and they have no need of a lamp and the light of the sun; for the Lord God giveth them light; and they shall reign for ages of ages. 6. And He said unto me, These words are faithful and true. And the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done. 7. And I come quickly; happy is he that keepeth the words of the prophecy of this book. 8. And I John saw these things and heard; and when I heard and saw, I fell down to adore before the feet of the angel who showed me these things. 9. And he saith unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book; adore God. 10. And he saith unto me, Seal not the words of the prophecy of this book, for the time is at hand. 11. He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy, let him be holy still. 12. And behold, I come quickly; and My reward is with Me, to render to everyone according as his work shall be. 13. I am the Alpha and the Omega, the beginning and the End, the First and the Last. 14. Happy are they that do His commandments, that their power may be in the tree of life, and they may enter in through the gates into the city. 15. But without are dogs and sorcerers, and whoremongers and murderers and idolaters, and whosoever loveth and doeth a lie. 16. I Jesus have sent My angel to testify unto you these things in the churches; I am the Root, and the Offspring of David, the bright and morning Star. 17. And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely. 18. For I testify unto everyone that heareth the words of the prophecy of this book, if anyone shall add unto these things, God shall add unto him the plagues that are written in this book. 19. And if anyone shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book. 20. He who testifieth these things saith, Surely I come quickly. Amen. Yea come, Lord Jesus. 21. The grace of our Lord Jesus Christ be with you all. Amen. THE SPIRITUAL SENSE The contents of the whole chapter That church is still described as to intelligence from Divine truths from the Lord (verses 1-5). That Revelation was manifested by the Lord, and that it is to be revealed in its own time (verses 6-10). Concerning the coming of the Lord, and His conjunction with those who believe in Him, and live according to His commandments (verses 11-17). That the things which are revealed are by all means to be kept (verses 18-19). The Betrothal (verses 17, 20-21). The contents of each verse Verse 1. “And he showed me a pure river of water of life, bright as crystal, going forth from the throne of God and of the Lamb,” signifies Revelation now opened and explained as to its spiritual sense, where Divine truths in abundance are revealed by the Lord, for those who will be in His New

Church, which is the New Jerusalem (n. 932). Verse 2. “In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits,” signifies that in the inmosts of the truths of doctrine and thence of life in the New Church is the Lord in His Divine love, from Whom all the goods, which man there does apparently as of himself, flow forth (n. 933, 934). “Yielding its fruit every month,” signifies that the Lord produces goods with man according to every state of truth with him (n. 935). “And the leaves of the tree were for the healing of the nations,” signifies rational truths therefrom, by which they who are in evils and thence in falsities are led to think soundly and to live becomingly (n. 936). Verse 3. “And no accursed thing shall be there; and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him,” signifies that in the church which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there, and they who are in truths from Him through the Word, and do His commandments, will be with Him, because conjoined with Him (n. 937). Verse 4. “And they shall see His face, and His name shall be in their foreheads,” signifies that they will turn themselves to the Lord, and the Lord will turn Himself to them, because they are conjoined by love (n. 938, 939). Verse 5. “And there shall be no night there, and they have no need of a lamp and the light of the sun, for the Lord giveth them light,” signifies that there will not be any falsity of faith in the New Jerusalem, and that men there will not be in knowledges concerning God there from natural light which is their own intelligence, and from glory arising from pride, but will be in spiritual light from the Word from the Lord alone (n. 940). "And they shall reign for ages of ages," signifies that they will be in the Lord's kingdom and in conjunction with Him to eternity (n. 941). Verse 6. "And He said unto me, These words are faithful and true," signifies that they may know this for certain, because the Lord Himself has testified and said it (n. 942). "And the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done," signifies that the Lord, from Whom is the Word of both Covenants, has revealed through heaven to those who are in truths from Him, the things which are certainly to be (n. 943). Verse 7. "Behold, I come quickly; happy is he that keepeth the words of this prophecy," signifies that the Lord will certainly come, and will give eternal life to those who keep and do the truths or precepts of doctrine of this book now opened by the Lord (n. 944). Verse 8. "And I John saw these things and heard; and when I heard and saw, I fell down to adore before the feet of the angel who showed me these things," signifies that John thought that the angel who was sent to him by the Lord, that he might be kept in a state of the spirit, was God Who revealed those things; when yet it was not so, for the angel only showed what the Lord manifested (n. 945). Verse 9. "And he said unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book, adore God," signifies that the angels of heaven are not to be adored and invoked, because nothing Divine belongs to them; but that they are associated with men as brethren with brethren, with those who are in the doctrine of the New Jerusalem, and do its commandments; and that the Lord alone is to be adored in consociation with them (n. 946). Verse 10. “And he said unto me, Seal not the words of this prophecy, for the time is at hand,” signifies that Revelation must not be closed up, but is to be opened; and that this is necessary in the end of the church, that any may be saved (n. 947). Verse 11. “He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy, let him be holy still,” signifies the state of all in particular after death, and before his judgment, and in general before the Last Judgment, that goods will be taken away from those who are in evils, and truths from those who are in falsities; and on the other hand, that evils will be taken away from those who are in goods, and falsities from those who are in truths (n. 948). Verse 12. “And behold, I come quickly, and My reward is with Me, to render to everyone according as his work shall be,” signifies that the Lord will certainly come, and that He is heaven and the happiness of eternal life to everyone according to his faith in Him, and his life according to His commandments (n. 949). Verse 13. “I am the Alpha and the Omega, the Beginning and the End, the First and the Last,” signifies because the Lord is the God of heaven and earth, and by Him all things in the heavens and on earth were made, and are ruled by His Divine providence, and are done according to it (n. 950). Verse 14. “Happy are they that do His commandments, that their power may be in the tree of life, and they may enter through the gates into the city," signifies that they have eternal happiness who live according to the Lord's commandments, for the end that they may be in the Lord and the Lord in them by love, and in His New Church by knowledges concerning Him (n. 951). Verse 15. "But without are dogs, and sorcerers and whoremongers, and murderers and idolaters, and whosoever loveth and doeth a lie," signifies that no one is received into the New Jerusalem, who makes the precepts of the Decalogue of no account, and does not shun any evils there named as sins, and therefore lives in them (n. 952). Verse 16. "I Jesus have sent My angel to testify unto you these things in the churches," signifies a testification by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are described in this book, as also those which are now opened (n. 953). "I am the Root and the Offspring of David, the bright and morning Star," signifies that He is the Lord Himself who was born in the world, and was then the Light, and who will come with new light, which will arise before His New Church, which is the holy Jerusalem (n. 954). Verse 17. "And the Spirit and the Bride say, Come," signifies that heaven and the church desire the coming of the Lord (n. 955). "And let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely," signifies that he who knows anything of the Lord's coming, and of the New Heaven and the New Church, and thus of the Lord's kingdom, should pray that it may come; and that he who desires truths should pray that the Lord may come with light; and that he who loves truths will then receive them from the Lord without labor of his own (n. 956). Verse 18. "For I testify unto everyone that heareth the words of the prophecy of this book, if anyone shall add unto these things, God shall add unto him the plagues that are written in this book," signifies that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by adding anything by which they may destroy these two, cannot do otherwise than perish from the falsities and evils which are signified by the plagues described in this book (n. 957). Verse 19. "And if anyone shall take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city, and the things which are written in this book," signifies that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by taking away anything by which they may destroy these two, cannot be wise in and appropriate to themselves anything from the Word, nor be received into the New Jerusalem, nor have their lot with those who are in the Lord's kingdom (n. 958, 959). Verse 20. "He who testifieth these things saith, Surely I come quickly; yea, come, Lord Jesus," signifies the Lord, who revealed Revelation, and has now opened it, testifying this Gospel, that in His Divine Human, which He assumed in the world and glorified, He comes as the Bridegroom and Husband; and that the church desires Him as a Bride and

Wife (n. 960). THE EXPLANATION. Verse 1. And he showed me a pure river of water of life bright as crystal, going forth from the throne of God and of the Lamb, signifies Revelation now opened and explained as to its spiritual sense, where Divine truths in abundance are revealed by the Lord for those who will be in His New Church, which is the New Jerusalem. By "the pure river of water of life bright as crystal" is signified the Divine truth of the Word in abundance translucent from its spiritual sense, which is in the light of heaven. That the Divine truth in abundance is signified by "a river" (n. 409) because truths are signified by "the waters" of which a river consists (n. 50, 685, 719); and by "the waters of life" those truths from the Lord through the Word, as follows. And by "bright as crystal" are signified these truths translucent from the spiritual sense, which is in the light of heaven (n. 897). That the river was seen "to go forth out of the throne of God and the Lamb," signifies that it is out of heaven from the Lord; for by "the throne" the Lord is signified as to judgment and as to government and as to heaven; as to judgment (n. 229, 845, 865); as to government (n. 694, 808 at the end); and as to heaven (n. 14, 221, 222); here therefore out of heaven from the Lord. By "God and the Lamb" here as often above, the Lord is signified as to the Divine Itself from which all things are, and as to the Divine Human. [2] That by "the river of water of life," in particular, are meant Divine truths in abundance, here now revealed by the Lord in Revelation, is manifest from verses 6, 7, 9, 10, 14, 16-19 of this chapter, where the book of this prophecy is treated of, and it is said the things which are there written are to be kept, which could not be kept before the things which are contained therein were revealed by means of the spiritual sense, because they were not before understood; and Revelation is also the Word, like the prophetic Word of the Old Testament; and the evils and falsities of the church which are to be shunned and held in aversion, and the goods and truths of the church which are to be done, are now disclosed in the Revelation, especially those concerning the Lord and concerning eternal, life from Him; which are indeed taught in the prophets, but not so manifestly as in the Evangelists and in the Apocalypse; and the Divine truths concerning the Lord, that He is the God of heaven and earth, which then proceed from Him, and are received by those who will be in the New Jerusalem, which are treated of in Revelation, are those which are meant in particular by "the pure river of water of life bright as crystal, going forth from the throne of God and of the Lamb," as may also be evident from these passages: Jesus said, He that believeth in Me, as the Scripture hath said, Out of his belly shall flow streams of living water (John 7:38). Jesus said, Whosoever drinketh of the water that I shall give him, shall not thirst to eternity, but the water that I shall give him shall become in him a fountain of water springing up into life eternal (John 4:14). I will give unto him that is athirst of the water of life freely (Rev. 21:6; 22:17). And the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters (Rev. 7:17). In that day shall living waters go out from Jerusalem; Jehovah shall be one King over all the earth; in that day shall Jehovah be one, and His name one (Zech. 14:8-9). By “living waters,” or “waters of life,” Divine truths from the Lord are there signified.

(933) Verse 2. In the midst of the street of it and of the river, on this side and on that, was the tree of life bearing twelve fruits, signifies that in the inmosts of the truths of doctrine and thence of life in the church is the Lord in His Divine love, from Whom all the goods which man does apparently as of himself, flow forth. By “in the midst” is signified in the inmost, and thence in all things around (n. 44, 383). By “street” is signified the truth of doctrine of the church (n. 501, 917). By “the river” is signified Divine truth in abundance (n. 409, 932). “On this side and on that” signifies on the right and on the left; and truth on the right is what is in clearness, and on the left what is in obscurity; for the south in heaven, by which truth in clearness is signified, is to the right; and the north, by which is signified truth in obscurity, is to the left (n. 901). By “the tree of life” is signified the Lord as to the Divine love (n. 89). By “fruits” are signified the goods of love and charity, which are called good works; which are treated of in the following article. By “twelve” are signified all, and it is said of the goods and truths of the church (n. 348). From these things collected into one sense, it follows that by “in the midst of the street and of the river, on this side and on that, was the tree of life bearing twelve fruits,” is signified that in the inmosts of the truths of doctrine and of life in the New Church is the Lord in His Divine love, from Whom all the goods which a man

does apparently as of himself flow forth. [2] This takes place with those who go to the Lord immediately, and shun evils because they are sins; thus who will be in the Lord's New Church, which is the New Jerusalem. For they who do not go immediately to the Lord cannot be conjoined to Him, and thus neither to the Father, and hence cannot be in the love which is from the Divine; for the looking to Him conjoins, not a mere intellectual looking, but an intellectual looking from the affection of the will; and affection of the will is not given, unless man keeps His commandments; wherefore the Lord says: He that doeth My commandments, he it is that loveth me; and I will come unto him, and make an abode with him (John 14:21-24). [3] It is said, in the inmosts of the truths of doctrine and thence of life in the New Church, because in spiritual things all things are and all things proceed from the inmost, as from fire and light in the center to the circumferences; or as from the sun, which is also in the center, heat and light flow into the universe; it takes place thus in the least things as in the greatest. Because the inmost of all truth is signified, it is therefore said, "in the midst of the street and of the river," and not on both sides of the river, although this is meant. That from the Lord, when He is in the inmost, all the goods of love and charity are and proceed, is manifest from the words of the Lord Himself in John: Jesus said, As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me. I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye cannot do anything (John 15:4-6).

(934) That "fruits" signify the goods which man does from love or charity, is known indeed without confirmation from the Word; for the reader understands nothing else by "fruits" in the Word. The reason why the goods of love or charity are meant by "fruits" is because man is compared to a tree, and is also called a tree (n. 89, 400). That "fruits" signify the goods of love or charity, which are called in common speech good works, may be evident from these passages: The axe is laid unto the root of the tree; every tree that bringeth not forth good fruit, shall be hewn down, and cast into the fire (Matt. 3:10; 7:16-20). Either make the tree good and the fruit good, or else make the tree corrupt and the fruit corrupt; the tree is known from the fruit (Matt. 12:33; Luke 6:43-44). Every branch that beareth not fruit shall be taken away, but everyone that beareth fruit shall be pruned, that it may bring forth more fruit; he that abideth in Me, and I in him, the same bringeth forth much fruit (John 15:2-8). Make fruits worthy of repentance (Matt. 3:8). That which was sowed in the good ground is he that heareth the Word, and attendeth, and beareth fruit (Matt. 13:23). Jesus said to the disciples, I have chosen you, that ye should bear fruit, and that your fruit should remain (John 15:16). A certain man had a fig tree planted in his vineyard. He came seeking fruit on it, and found none; he saith to the vinedresser, Cut it down, why maketh it the earth unfruitful? (Luke 13:6-9) A man, a householder, let out his vineyard to husbandmen, to receive the fruits of it; but they

killed the servants sent to them, and at length his son; he therefore will let out the vineyard to others, who will render him the fruits in their seasons. So the kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits of it (Matt. 21:33-35, 38-39, 41, 43), besides many other places.

(935) Yielding its fruit every month, signifies that the Lord produces good with man according to every state of truth with him. By "a month" is signified the state of man's life as to truth, as will be shown presently. By "yielding fruit" is signified to produce goods; that "fruits" are the goods of love and charity was shown just above (n. 934); and because the Lord produces them with man essentially, though the man does them as of himself, and thus apparently, as was said above (n. 934), it is evident that it is signified that the Lord produces them from the inmost, when He is there. But it shall be told how it is to be understood, that the Lord produces the goods of charity with a man according to the state of truth with Him. He who believes that a man does good that is acceptable to the Lord, which is called spiritual good, unless there are truths from the Word in Him, is much deceived. Goods without truths are not goods, and truths without goods are not truths with man, although in themselves they may be truths; for good without truth is like the voluntary of man without the understanding, which voluntary is not human, but is like a beast's, or like that of a carved image which an artificer causes to operate. But the voluntary together with the intellectual becomes human according to the state of

the understanding by which it exists. For the state of life of every man is such that his will cannot do anything except through the understanding, nor can the understanding think anything except from the will. It is similar with good and truth, since good is of the will, and truth is of the understanding. [2] It is manifest from this, that the good which the Lord produces with man is according to the state of the truth with him from which is his understanding. That this is signified by "the tree of life yielding its fruit every month," is because the state of truth with man is signified by month. That states of life are signified by all times, which are hours, days, weeks, months, years, ages, may be seen (n. 476, 562). That states of life as to truths, are signified by "months," is because the times determined by the moon are meant by "months," and truth of the understanding and of faith is signified by "the moon" (n. 332, 413, 414, 919). Similar things are meant by months in these passages: Blessed of Jehovah is the land of Joseph for the precious things of the produce of the sun, and for the precious things of the produce of the months (Deut. 33:13-14). It shall come to pass that from month to month, and from sabbath to sabbath, all flesh shall come to bow themselves down before Jehovah (Isa. 66:23). On account of the signification of "month," which is that of the moon: They made sacrifices at the beginning of every month or of the new moon (Num. 29:1-6; Isa. 1:14). And then also they sounded with the trumpets (Num. 10:10; Ps. 81:3). And it was commanded that they should observe the month Abib, in which they celebrated the Passover (Exod. 12:2; Deut. 16:1). States of truth are signified by "months," and in the opposite sense states of falsity with man, in Revelation above (also chap. 9:5, 10, 15; 11:2; 13:5). The same is signified by month (Ezek. 47:12).

(936) And the leaves of the tree were for the medicine of the nations, signifies rational truths therefrom, by which they who are in evils and thence in falsities are led to think soundly, and to live becomingly. By "the leaves of the tree" are signified rational truths, of which below. By "the nations" are signified those who are in goods and thence in truths, and in the opposite sense those who are in evils and thence in falsities (n. 483); here they who are in evils and thence in falsities, because it is said, "for their medicine," and they who are in evils and thence in falsities cannot be healed by the Word, because they do not read it; but if they have sound judgment, they can be healed by rational truths. Things similar to those in this verse are signified by these words in Ezekiel: Behold, waters went forth from under the threshold from which was a river, upon whose bank on this side and on that were very many trees for food, whose leaf falleth not, nor is consumed; it is renewed every month, whence its fruit is for food, and its leaf for medicine (Ezek. 47:1, 7, 12). There also the New Church is treated of. That rational truths are signified by "leaves," is because by "a tree" is signified man (n. 83, 400); and then by all the parts of a tree are signified corresponding things in man; as by the branches, leaves, flowers, fruits, and seeds. By "the branches" man's sensual and natural truths are signified; by "the leaves" his rational truths; by "the flowers" the first

spiritual truths in the rational; by “the fruits” the goods of love and charity; and by “the seeds” are signified the last and the first things of man. [2] That rational truths are signified by “the leaves,” is clearly manifest from the things seen in the spiritual world; for trees appear there also, with leaves and fruits; there are gardens and paradises from them. With those who are in the goods of love and at the same time in the truths of wisdom there appear fruit-bearing trees, luxuriant with beautiful leaves, but with those who are in the truths of some wisdom, and speak from reason, and are not in the goods of love, there appear trees full of leaves, but without fruits; but with those with whom there are neither goods nor the truths of wisdom, there do not appear trees, unless stripped of their leaves, as in the time of winter in the world. A man not rational is nothing else but such a tree. [3] Rational truths are those which proximately receive spiritual truths, for the rational of man is the first receptacle of spiritual truths; for the perception of truth in some form is in man’s rational, which the man himself does not see in thought, as he does the things which are beneath the rational in the lower thought, which conjoins itself with the external sight. Rational truths are also signified by “leaves” (Gen. 3:7; 8:11; Isa. 34:4; Jer. 8:13; 17:8; Ezek. 47:12; Dan. 4:12, 14; Ps. 1:3; Lev. 26:36; Matt. 21:19; 24:32; Mark 13:28). But their signification is according to the species of the trees. The leaves of the olive and the vine signify rational truths from celestial and spiritual light; the leaves of the fig rational truths from natural light; and the leaves of the fir, the poplar, the oak, the pine, rational truths from sensual light. The leaves of these strike terror in the spiritual world, when they are shaken by a strong wind; these are meant in Lev. 26:36; Job 13:55. But it is not so with the leaves of the former.

(937) Verse 3. And no accursed thing shall be there, and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him, signifies that in the church which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there; and they who are in truths from Him through the Word, and do His commandments, will be with Him, because conjoined with Him. By “no accursed thing shall be there,” is signified that not any evil or falsity from evil, which separates from the Lord, will be in the New Jerusalem; and as evil and falsity are not given, except in a recipient, which is man, it is signified that not any who are separated from the Lord will be there. By “accursed thing” in the Word is meant all that evil and falsity which separates man and turns him away from the Lord; for then the man becomes a devil and a satan. By “the throne of God and of the Lamb shall be in it,” is signified that the Lord Himself will reign in that Church; for by “a throne” is here signified a kingdom; and the Lord’s kingdom is where He alone is worshiped. By “His servants shall minister unto Him,” is signified that they who are in truths from the Lord through the Word will be with Him, and will do His commandments because conjoined with Him. That by “the Lord’s servants” are signified they who are in truths from him, may be seen above (n. 3, 380); and by “ministers” those who are in good

from Him (n. 128); hence by “the servants who will minister unto Him,” are signified those who are in truths from good from the Lord through the Word, and do His commandments. [2] Because the church at this day does not know that conjunction with the Lord makes heaven, and that conjunction is effected by the acknowledgement that He is the God of heaven and earth, and at the same time by a life according to His commandments, therefore something shall be said respecting these things. He who knows nothing about them may say, What is conjunction? How can acknowledgment and life make conjunction? What need is there of these? Cannot everyone be saved from mercy alone? What need is there of any other means of salvation than faith alone? Is not God merciful and omnipotent? But let him know that in the spiritual world knowledge and acknowledgment produce all presence, and that affection which is of love effects all conjunction. For spaces there are nothing else but appearances according to similarity of minds, that is, of affections and thence of thoughts. Wherefore when anyone knows another either by reputation, or from interaction with him, or from conversation, or from relationship, while he thinks of him from the idea of that knowledge, he becomes present with him, although he might be to appearance a thousand stadia off. And if one also loves another whom he knows, he dwells with him in one society; and if he loves him inmostly, in one house. This is the state of all in the whole spiritual world; and this state of all derives its origin from this, that the Lord is present with everyone according to faith, and is conjoined according to love. Faith, and thence the Lord’s presence are given through the knowledges of truths from the Word; especially concerning the Lord Himself there; but love and thence conjunction are given through a life according to His commandments, for the Lord says: He that hath My commandments, and doeth them, he it is that loveth Me; and I will love him; and will make an abode with him (John 14:21-24). [3] But how this is done shall also be told. The Lord loves everyone, and wills to be conjoined to him, but He cannot be conjoined as long as the man is in the delight of evil, as in the delight of hating and revenging, in the delight of committing adultery and whoredom, in the delight of robbing or stealing under any form, in the delight of blaspheming and lying, and in the lusts of the love of self and the world; for everyone who is in these is in companionship with the devils who are in hell. The Lord indeed loves them even there; but He cannot be conjoined with them, unless the delights of those evils are removed; and these cannot be removed by the Lord, unless the man examines himself that he may know his evils, acknowledges and confesses them before the Lord, and wills to desist from them, and thus perform repentance. This the man must do as of himself, because he does not feel that he does anything from the Lord; and this is given to man, because conjunction, that it may be conjunction, must be reciprocal, of man with the Lord, and of the Lord with man. As far therefore as evils with their delights are thus removed, so far the Lord’s love enters, which, as was said, is universal towards all; and man is then led away from hell, and is led into heaven. This a man must do in the world; for such as man is in the world as to his spirit, such he remains to eternity, with the difference only, that his state becomes more perfect, if he has lived well; because he is not then clothed with a material body, but the spiritual lives in a spiritual body.

(938) Verse 4. And they shall see His face, and His name shall be in their foreheads, signifies that they will turn themselves to the Lord, and the Lord will turn Himself to them, because they are conjoined through love. By "seeing the face of God and of the Lamb," or the Lord, is not meant to see His face, because no one can see His face, as He is in His Divine love and in His Divine wisdom, and live; for He is the sun of heaven and of the whole spiritual world. For to see His face, such as He is in Himself, would be as if one should enter into the sun, by the fire of which he would be consumed in a moment. But the Lord sometimes presents Himself to be seen out of His sun; but He then veils Himself and presents Himself to their sight, which is done through an angel; as He also did in the world before Abraham, Hagar, Lot, Gideon, Joshua, and others; wherefore those angels were called angels, and also Jehovah; for the presence of Jehovah was in them from afar. [2] But by "they shall see His face" is not here meant to thus see His face, but to see the truths which are in the Word from Him, and through them to know and acknowledge Him. For the Divine truths of the Word make the light which proceeds from the Lord as a sun, in which the angels are; and as they make the light, they are like mirrors in which the Lord's

face is seen. That by "seeing the Lord's face" is signified to turn oneself to Him, will be told below. By "the Lord's name in their foreheads," is signified that the Lord loves them, and turns them to Himself. By "the Lord's name" the Lord Himself is signified, because all His quality by which He is known and according to which He is worshiped is signified (n. 81, 584); and by "the forehead" is signified love (n. 347, 605); and by "written in the forehead" is signified the love of the Lord in them (n. 729); from this it may be evident what is properly signified by those words. [3] But that it signifies that they turn themselves to the Lord, and that the Lord turns Himself to them, is because the Lord looks at all who are conjoined to Him by love, in the forehead, and thus turns them to Himself. Therefore the angels in heaven turn their faces in no other direction than to the Lord as the sun; and, what is wonderful, this is done in every turning of their body. Hence it is in common speech, that "they have God continually before their eyes." A similar thing takes place with the spirit of a man who is living in the world, and is conjoined to the Lord through love. But concerning this turning of the face to the Lord, more things worthy of mention may be seen in The Angelic Wisdom concerning the Divine Love and Wisdom (n. 129-144); and in the work on Heaven and Hell, published at London, 1758 (n. 17, 123, 143-144, 151, 153, 255, 272).

(939) That by "seeing the face of the Lord" is not meant to see His face, but to know and acknowledge Him as He is as to His Divine attributes, which are many; and that they who are conjoined with Him by love know Him, and thus see His

face, may be evident from the following passages: What to Me is the multitude of sacrifices, when ye come to see the face of Jehovah (Isa. 1:11-12). My heart said, Seek ye My face; Thy face, O Jehovah, do I seek (Ps. 27:8). Let us shout to the Rock of our salvation, let us come before His face in confession (Ps. 95:1-2). My soul thirsteth for the living God, when shall I come to see the face of God? I will yet confess Him, His face is salvation (Ps. 42:2, 5). My face shall not be seen by the empty (Exod. 23:15). To come to supplicate the face of Jehovah (Zech. 8:21-22; Mal. 1:9). Make Thy face to shine upon Thy servant (Ps. 31:16). Who will show us any good? Lift up upon us the light of Thy face, O Jehovah (Ps. 4:6). They shall walk in the light of Thy face, O Jehovah (Ps. 89:15). Cause Thy face to shine upon us, that we may be saved (Ps. 80:3, 7, 19). God be merciful to us, and bless us, and cause His face to shine upon us (Ps. 67:1). Jehovah bless thee, and keep thee, Jehovah make His face to shine upon thee and be gracious unto thee, Jehovah lift up His face upon thee, and give thee peace (Num. 6:24-26). Thou shalt hide them in the secret of Thy face (Ps. 31:21). Thou hast set our hidden things in the light of Thy face (Ps. 90:8). Jehovah spoke to Moses, My face shall go; Moses said, If Thy face go not, make us not go down from hence (Exod. 33:14-15). The bread upon the table in the tabernacle was called the bread of faces (Exod. 25:30; Num. 4:7). [2] It is also frequently said, that “Jehovah hid and turned away His face”; as in these passages: On account of their wickedness I hid My face from them (Jer. 33:5; Ezek. 7:22). Your sins have hid God’s face from you (Isa. 59:2). The face of

Jehovah shall no more regard them (Lam. 4:16). Jehovah will hide His face from them, as they have made their works evil (Micah 3:4). Thou didst hide Thy face (Ps. 30:7; 44:24; 104:29). I will forsake them, and hide My face from them; I will surely hide My face for all the evil which they have done (Deut. 31:17, 18). Besides other places (as Isa. 8:17; Ezek. 39:23, 28-29; Ps. 13:1; 22:24; 27:8-9; 69:17; 88:14; 102:2; 143:7; Deut. 32:20). [3] In the opposite sense by the face of Jehovah is signified anger and aversion, for the reason that the evil man turns himself away from the Lord; and when he turns himself away, it appears to him as if the Lord turned Himself away and was angry; as is evident from these passages: I have set My face against this city for evil (Jer. 21:10; 44:11). I will set My face against that man and will devastate him (Ezek. 14:7-8). I will set My face against them, and fire shall devour them, when I shall set My face against them (Ezek. 15:7). Whosoever eateth any blood, I will set My face against that soul (Lev. 17:10). They shall perish at the rebuke of Thy face (Ps. 80:16). The face of Jehovah is against them that do evil (Ps. 34:16). I send mine angel before thee; beware of his face, for he will not bear your transgression (Exod. 23:20-21). Let Thy enemies be scattered, and let them that hate thee flee from before Thy face (Num. 10:35). I saw Him that sat upon the throne, from whose face the heaven and the earth fled away (Rev. 20:11). That no one can see the Lord, as He is in Himself, as was said above, is manifest from this: Jehovah said to Moses, Thou canst not see My face, for no man shall see Me, and live (Exod. 33:18-23). Yet that He has been seen, and they have lived, because it was through an angel, is manifest (from Gen. 32:30; Judges 13:22, 23; and elsewhere).

(940) Verse 5. And there shall be no night there, and they have no need of a lamp and the light of the sun, for the Lord giveth them light, signifies that there will not be any falsity of faith in the New Jerusalem, and that men there will not be in knowledges concerning God from natural light which is from their own intelligence, and from glory arising from pride, but will be in spiritual light from the Word from the Lord alone. By "there shall be no night there," the like is signified as above (chap. 21), where are these words: The gates of it shall not be shut by day, for there shall be no night there (Rev. 21:25). By which is signified that those are continually received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is no falsity of faith there (n. 922). By "they have no need of a lamp and of the light of the sun, because the Lord God giveth them light" the same is signified as above (chap. 21), where are these things: The city had no need of the sun and of the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb (Rev. 21:23); by which is signified that the men of that church will not be in the love of self and in their own intelligence, and thence in natural light alone, but in spiritual light from the Divine truth of the Word from the Lord alone (n. 919). But instead of "the moon" it is here said "a lamp;" and instead of "the sun" there, "the light of the sun" is here spoken of; and by "the moon," as by "a lamp," natural light from one's own

intelligence is signified; and by “the light of the sun” is signified natural light from the glory arising from pride. [2] But it shall be explained in few words what natural light from the glory arising from pride is. There is given natural light from glory arising from pride, and also not from pride. Those have light from the glory arising from pride, who are in the love of self, and thence in evils of every kind; and if they do not do them from fear of the loss of reputation, and if they likewise condemn them because they are against morality and against the public good, they still do not repute them as sins. These are in natural light from the glory arising from pride, for the love of self in the will becomes pride in the understanding; and this pride from that love can elevate the understanding even into the light of heaven. This is given to man, that he may be a man, and that he may be capable of being reformed. I have seen and heard many who were in the highest degree devils, who understood as the angels themselves do, the arcana of angelic wisdom, when they heard and read them; but instantly when they returned to their love, and thence to their pride, they not only understood nothing about them, but also saw the opposites, from the light of the confirmation of falsity, in them. But natural light from glory that is not from pride is with those who are in the delight of uses from genuine love towards the neighbor. The natural light of these is also rational light, within which there is spiritual light from the Lord; the glory with them is from the brightness of the inflowing light from heaven where all things are splendid and harmonious, for all uses in heaven are resplendent. From these uses the pleasantness in the ideas of the thought with such is perceived as glory. It enters through the will and its goods, into the understanding and its truths, and in the latter becomes manifest.

(941) And they shall reign for ages of ages, signifies that they will be in the Lord’s kingdom, and in conjunction with Him to eternity, as appears from n. 284, 849, 855, where the like expressions are explained.

(942) Verse 6. And he said unto me, These words are faithful and true, signifies that this they may know for certain, because the Lord Himself testified and said it, as appears also from the explanation in n. 886, where the same words occur.

(943) And the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must be done quickly, signifies that the Lord, from whom is the Word of both covenants, has revealed through heaven unto those who are in truths from Him, the things which will certainly come to pass. “The Lord God of the holy prophets,” signifies the Lord, from whom is the Word of both covenants, for by “the prophets” are signified they who teach truths from the Word, and, in the abstract sense, the doctrine of the truth of the church (n. 8, 173); and in a wide sense, the Word itself; and because the Word is signified by “the holy prophets,” therefore by them is signified the Word of both covenants. “He hath sent His angel to show unto His servants the things which must be done quickly,” signifies that the Lord has revealed to those who are in truths from Him, the

things which will certainly come to pass; by “an angel” is here signified heaven, as above (n. 5, 65, 644, 647, 648, 910); by “servants” are signified they who are in truths from the Lord (n. 3, 380, 937); by “quickly” is signified certainly (n. 4); therefore, by “the things which must be done quickly” is signified which will certainly come to pass. [2] The reason why by “an angel” is here signified heaven, is, because the Lord spoke with John through heaven, and through heaven He also spoke with the prophets, and through heaven He speaks with everyone with whom He speaks. The reason is that the angelic heaven in general is as one man, whose soul and life is the Lord; wherefore all that the Lord speaks He speaks through heaven, just as the soul and mind of man speak through his body. That the whole angelic heaven in one complex relates to one man, and that this is from the Lord, may be seen above (n. 5), and in the work on Heaven and Hell, published at London, 1758 (n. 59-86), and in The Angelic Wisdom concerning the Divine Providence (n. 64-69, 162-164, 201-204), and in Divine Love and Wisdom (n. 11, 19, 133, 288). [3] But I will explain this mystery; the Lord speaks through heaven, but still the angels there do not speak, nor do they indeed know what the Lord speaks, unless some of them are with the man through whom the Lord speaks openly from heaven, as with John and some of the prophets; for there is an influx of the Lord through heaven, just as there is an influx of the soul through the body. The body indeed speaks and acts, and also feels something from influx, but still the body does nothing from itself as from itself, but is acted upon. That such is the speech, yea, all the influx of the Lord through heaven with men, has been given me to know from much experience. The angels of heaven, and also the spirits under the heavens, know nothing concerning man, as man knows nothing concerning them; because the state of spirits and angels is spiritual, and the state of men is natural, which two states are consociated solely by correspondences, and consociation by correspondences does indeed cause them to be together in affections, but not in thoughts; wherefore one does not know anything of the other, that is, man does not know anything of the spirits with whom he is consociated as to affections, nor do spirits know anything of man, for that which is not in the thought, but only in the affection, is not known, because it does not appear nor is it seen. The Lord alone knows the thoughts of men.

(944) Verse 7. Behold, I come quickly; happy is he that keepeth the words of the prophecy of this book signifies that the Lord will certainly come, and give eternal life to those who keep and do the truths or precepts of doctrine of this book now opened by the Lord. "Behold, I come quickly," signifies that the Lord will certainly come; by "quickly" is signified certainly (n. 4, 943); and by "coming" is signified that He will come, not in Person but in the Word, in which He will appear to all who will be of His New Church; that this is His coming in the clouds of heaven, may be seen above (n. 24, 642, 820). "Happy is he that keepeth the words of this book," signifies that He will give life eternal to those who keep and do the truths or precepts of doctrine of this book now opened by the Lord; by "happy" is signified

he who receives life eternal (n. 639, 852); to "keep" signifies to observe and do the truths or precepts; "words" are truths and precepts; by "the prophecy of this book" is signified the doctrine of this book now opened by the Lord; prophecy is doctrine (n. 8, 133, 943). [2] He who considers may see that to keep the words of the prophecy of this book is not what is meant, but that what is signified, is to keep, that is, to observe and do the truths or precepts of doctrine, which are now opened and explained in this book. For in Revelation, when not explained, there are but few things that can be kept, for they are prophecies heretofore not understood. For example take the following: the things cannot be kept which are recorded in chapter 6 concerning the horses going forth from the book; in chapter 7 concerning the twelve tribes; in chapter 8 and 9 concerning the seven angels that sounded their trumpets; in chapter 10 concerning the little book that was eaten up by John; in chapter 11 concerning the two witnesses which were slain and revived; in chapter 12 concerning the woman and the dragon; in chapter 13 and 14 concerning the two beasts; in chapter 15 and 16 concerning the seven angels that had the seven plagues; in chapter 17 and 18 concerning the woman that sat upon the scarlet beast, and concerning Babylon; in chapter 19 concerning the white horse and the great supper; in chapter 20 concerning the last Judgment; and in chapter 21 concerning the New Jerusalem as a city. From these things it is evident that it is not meant that they are happy who keep those words of the prophecy, for they are closed, but that they are happy who keep, that is, observe and do the truths or precepts of doctrine, which are contained in them, and are now opened, which, that they are from the Lord, may be seen in the preface.

(945) Verse 8. And I John saw these things and heard them. And when I heard and saw, I fell down to adore before the feet of the angel who showed me these things, signifies that John thought that the angel who was sent to him by the Lord, to keep him in a state of the spirit, was God who revealed these things, when nevertheless it was not so; for the angel only showed what the Lord made manifest. That John thought that the angel who was sent to him, was God Himself, is evident; for it is said, that he fell down to adore him at his feet; but that this was not the case, appears from the next verse, where the angel says that he was his fellow-servant, “adore God;” that the angel was sent to him by the Lord, appears from verse 16, where are these words, “I, Jesus, have sent Mine angel to testify unto you these things in the churches.” But the arcanum that lies hid in these words is this: an angel was sent by the Lord to John, that he might be kept in a state of the spirit, and in that state he might show him the things which he saw. For what John saw, he did not see with the eyes of his body, but with the eyes of his spirit, as may appear from the passages where he says he was “in the spirit” and “in vision” (chapter 1:10; 9:17; 17:3; 21:10); thus everywhere when he says “he saw”; and no one can come into that state, and be kept in it, but by angels, who are closely adjoined to man, and who induce their spiritual state on the interiors of his mind, for thus man is elevated into the light of heaven, and in that

light he sees the things which are in heaven, and not those which are in the world. [2] In a similar state at times were Ezekiel, Zechariah, Daniel, and others of the prophets; but not when they spoke the Word; for then they were not in the spirit but in the body, and heard the words which they wrote from Jehovah Himself, that is, from the Lord. These two states of the prophets ought carefully to be distinguished. The prophets themselves carefully distinguished them; for they say everywhere when they wrote the Word from Jehovah, that Jehovah spoke with them and to them, and very often Jehovah said, “the saying of Jehovah”; but when they were in the other state, they say that “they were in the spirit” or “in vision,” as may appear from the following passages. It is said in Ezekiel: The spirit lifted me up, and brought me in a vision of God, into Chaldea to the captivity; so the vision that I saw went up upon me (Ezek. 11:1, 24). He says that: The spirit lifted him up, and he heard behind him an earthquake, and other things (Ezek. 3:12, 14). Also that: The spirit lifted him up between heaven and earth, and brought him in the visions of God to Jerusalem, and he saw abominations (Ezek. 8:3 seq.). Wherefore in like manner in a vision of God or in the spirit: He saw four animals which were cherubs (Ezek. 1, 10). Also a new temple and a new earth, and an angel measuring them (Ezek. chapter 40-48). That he was then in “the visions of God,” he says in chapter 40:2; and that the spirit lifted him up (chapter 43). [3] It was the same with Zechariah: With whom there was an angel, when he saw a man riding among the myrtle trees (Zech. 1:8 seq.). When he saw the four horns, and then a man in whose hand was a measuring line (Zech. 1:18; 2:1). When he saw Joshua the high priest (Zech. 3:1 seq.). When he saw the lampstand and the two olive trees (Zech. 4:1 seq.). When he saw the flying roll and ephah (Zech. 5:1, 6). And when he saw the four chariots going out from between two mountains, and horses (Zech. 6:1 seq.) In a similar state was Daniel: When he saw four beasts going up out of the sea (Dan. 7:1 seq.). And when he saw the battle of the ram and the he-goat (Dan. 8:1 seq.). That he saw these things "in visions," we read in chapter 7:1-2, 7, 13; 8:2; 10:1, 7-8); and that: The angel Gabriel was seen by him in a vision, and spoke with him (Dan. 9:21). It was the same with John when he saw the things which he has described, as when he saw the Son of man in the midst of the seven lampstands; the tabernacle, the temple, ark, and altar in heaven; the dragon and his combat with Michael, the beasts, the woman sitting on the scarlet beast; the New Heaven and the New Earth, and the holy Jerusalem with its wall, gates, and foundations, and more. These things were revealed by the Lord, but were shown by the angel.

(946) Verse 9. And he saith unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book; adore God, signifies that the angels of heaven are not to be adored and invoked, because nothing Divine belongs to them, but that they are associated with men as brethren with brethren, with those who are in the doctrine of the New Jerusalem, and do its precepts, and that the Lord alone is to be adored

in consociation with them. By what the angel here speaks with John, nearly the same is signified as by what he spoke to him above (chapter 19), where are these things: “And I fell down before the angel’s feet to adore him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; adore God” (verse 10). That the like is signified by these words may be seen above (n. 818), with this difference, that it is now said, “the fellow-servant of thy brethren the prophets, and of them which keep the words of this book”; and by “brethren the prophets” are signified they who are in the doctrine of the New Jerusalem, and by “them which keep the words of this book,” are signified they who observe and do the precepts of that doctrine, which are now manifested by the Lord, see above (n. 944).

(947) Verse 10. And he saith unto me, Seal not the words of the prophecy of this book, for the time is at hand signifies that Revelation must not be shut, but opened, and that this is necessary at the end of the church that any may be saved. By “seal not the words of this prophecy” is signified that Revelation must not be shut, but that it is to be opened, of which presently; “for the time is at hand” signifies that this is necessary that any may be saved; by “time” is signified state (n. 476, 562), here the state of the church, which is such that this is necessary; by “at hand” is signified necessary, because by “at hand” is not meant near or nearness of time, but nearness of state, and nearness of state is necessity; that nearness of time is not meant is evident, because Revelation was written in the beginning of

the first century; and the Lord’s coming, when the Last Judgment takes place, and there is the New Church, which things are here meant by “the time is at hand,” and also by “the things which must be shortly done” (verse 6), and by “I come quickly” (verses 7, 20), has now but recently appeared and come to pass after seventeen centuries. The same is also said in chapter 1, that these things “must shortly come to pass,” verse 1, and that “the time is at hand,” verse 3; concerning which see above (n. 4, 9), where the like things are meant. [2] That near or nearness of time is not meant, but nearness of state, shall be illustrated. The Word in the purely spiritual sense does not derive anything from the idea of time nor from the idea of space, because times and spaces in heaven do indeed appear like times and spaces in the world, but still they are not there; wherefore the angels cannot measure times and spaces, which there are appearances, otherwise than by states, according to their progressions and changes; from which it may appear that in the purely spiritual sense by “quickly” and “at hand” is not meant quickly and near as to time, but quickly and near as to state; this may indeed appear as if it were not so, the reason is because with men, in every idea of their lower thought, which is merely natural, there is something from time and space; but it is otherwise in the ideas of the higher thought, in which men are when they revolve natural, civil, moral, and spiritual things in interior rational light, for then spiritual light, which is abstracted from time and space, flows in and enlightens. You may experience this and thus be confirmed, if you will, by only attending to your thoughts; when you will also be convinced that thought is higher and lower, inasmuch as simple thought cannot survey itself, except from some higher thought; and if man did not have a higher and a lower thought, he would not be a man but a brute. [3] The reason why by "seal not the words of this prophecy" is signified that Revelation must not be shut, but opened, is because by "sealing" is signified to shut, and therefore by "not sealing" is signified to open, and by "the time is at hand" is signified that it is necessary; for Revelation is a sealed or closed book, so long as it is not explained; and as is shown above (n. 944), by "the words of this prophecy" are meant the truths and precepts of doctrine of this book opened by the Lord. That this is necessary at the end of the church that any may be saved, may be seen above (n. 9). From these things it may appear, that by "seal not the words of this prophecy, for the time is at hand," is signified that Revelation must not be closed, but that it is to be opened, and that there is a necessity for this at the end of the church, that any may be saved.

(948) Verse 11. He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy, let him be holy still, signifies the state of all in particular after death, and before his judgment, and in general before the Last Judgment, that from those who are in evils goods will be taken away; and from those who are in falsities, truths will be taken away; and, on the other hand, that from those who are in goods, evils will be taken away, and from those who are in truths, falsities will be taken away. By "unjust" is signified he who is

in evils, and by “just” he who is in goods (n. 668); by “filthy” or unclean is signified he who is in falsities (n. 702, 708, 924), and by “holy” is signified he who is in truths (n. 173, 586, 666, 852); hence it follows that by “he that is unjust, let him be unjust still” is signified that he who is in evils will be still more in evils, and that by “he that is filthy, let him be filthy still” is signified that he who is in falsities will be still more in falsities; and, on the other hand, that by “he that is just, let him be just still” is signified that he who is in goods will be still more in goods, and by “he that is holy, let him be holy still” is signified that he who is in truths will be still more in truths. But the reason why it signifies that from those who are in evils goods will be taken away, and from those who are in falsities truths will be taken away, and that, on the contrary, from those who are in goods evils will be taken away, and from those who are in truths falsities will be taken away, is because as far as goods are taken away from anyone who is in evils, so much the more is he in evils, and as far as truths are taken away from anyone who is in falsities, so much the more he is in falsities, and, on the other hand, as far as evils are taken away from anyone who is in goods, so much the more is he in goods, and as far as falsities are taken away from anyone who is in truths, so much the more is he in truths; either the one or the other happens to everyone after death, for thus the evil are prepared for hell and the good for heaven; for the evil cannot carry with them goods and truths into hell, neither can the good carry evils and falsities into heaven, for this would be to confuse both heaven and hell together. [2] But it should be clearly known that they are meant who are interiorly evil and interiorly good; for they who are interiorly evil may be exteriorly good, for they can act and speak like the good, as hypocrites do; and they who are interiorly good may sometimes be exteriorly evil, for they may exteriorly do evils, and speak falsities, but yet they may repent, and desire to be informed of truths; this is the same as what the Lord said: For whosoever hath, to him shall be given, and he shall abound; but whosoever hath not, from him shall be taken away even that he hath (Matt. 13:12; 25:29; Mark 4:25; Luke 8:18; 19:26). Thus it happens with all after death before the judgment upon them; it also came to pass in general with those, who either perished or were saved at the day of the Last Judgment, for before this happened, the Last Judgment could not be executed, by reason that so long as the evil retained goods and truths, they were conjoined with the angels of the lowest heaven as to externals, and nevertheless they were to be separated; and this is what was foretold by the Lord (Matt. 13:24-30, 38-40), which may be seen explained above (n. 324, 329, 343, 346, 398). From these considerations it may be seen what is signified in the spiritual sense by “he that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy, let him be holy still.” The following passage in Daniel has a like signification: Go, Daniel; for the words are closed up and sealed to the time of the end. Many shall be purified and cleansed; they shall do wickedly; and none of the wicked shall understand; but the wise shall understand (Dan. 12:9-10).

(949) Verse 12. And, behold, I come quickly; and My reward is with Me, to render to everyone according as his work shall be, signifies that the Lord will certainly come, and that He Himself is heaven and the felicity of eternal life to everyone according to faith in Him, and life according to His commandments. “Behold, I come quickly,” signifies that He will certainly come, that is, to execute judgment, and to found a New Heaven and a New Church. That “quickly” means certainly, may be seen (n. 4, 943, 944, 947). “My reward is with Me,” signifies that the Lord Himself is heaven and the felicity of eternal life. That “reward” is heaven and eternal felicity, may be seen (n. 526). That it is the Lord Himself, will be seen below. “Rendering unto everyone according to His work,” signifies according to his conjunction with the Lord by faith in Him and by life according to His commandments. The reason why this is signified, is because by good works are signified charity and faith in internals, and, at the same time, their effects in externals; and because charity and faith are from the Lord, and according to conjunction with Him, it is evident that these are signified; thus also this coheres with what went before. That good works are charity and faith in internals, and at the same time their effects in externals, may be seen above (n. 641, 868, 871). [2] That charity and faith are not from man, but from the Lord, is known; and because they are from the Lord they are according to conjunction with Him, and conjunction with Him is effected by faith in him

and by a life according to His commandments. By faith in Him is meant confidence that He will save, and they have this confidence who immediately approach Him, and shun evils as sins; with others it is not given. It was said that "My reward is with Me" signifies that He Himself is heaven and the felicity of eternal life, for "reward" is intrinsic beatitude, which is called peace, and thence external joy. These are solely from the Lord, and the things which are from the Lord, not only are from Him, but also are Himself, for the Lord cannot send forth anything from Himself except it be Himself, for he is omnipresent with every man according to conjunction, and conjunction is according to reception, and reception is according to love and wisdom, or if you will, according to charity and faith, and charity and faith are according to life, and life is according to the aversion to evil and falsity, and aversion to evil and falsity is according to the knowledge of what is evil and false, and then according to repentance, and at the same time looking to the Lord. [3] That "reward" not only is from the Lord but also is the Lord Himself appears from those passages in the Word where it is said that they who are conjoined with Him are in Him and He in them, as may be seen in John (14:20-24; 15:4-5 seq.; 17:19, 21-22, 26, and in other places), see above (n. 883) and also where it is said that the Holy Spirit is in them; and the Holy Spirit is the Lord, for it is His Divine presence; and also when he prays that God will dwell in them to teach and lead them, the tongue to preach and the body to do that which is good; besides other things of a like nature. For the Lord is love itself and wisdom itself; these two are not in place but are where they are received and according to the quality of the reception. But this arcanum cannot be understood except by those who are in wisdom from the reception of light from heaven from the Lord; for the use of these are the things which are written in the two works Divine Providence and Divine Love and Wisdom, in which it is shown that the Lord Himself is in men according to reception and not from anything Divine separated from Him. The angels are in this idea when they are in the idea of Divine omnipresence, and I do not doubt that that some Christians are in a similar idea also.

(950) Verse 13. I am the Alpha and the Omega, the Beginning and the End, the First and the Last, signifies because the Lord is the God of heaven and earth, and by Him all things in the heavens and on the earth were made, and are ruled by His Divine Providence, and come to pass according to it. That this and more is signified by these words, may be seen above (n. 888).

(951) Verse 14. Happy are they that do His commandments, that their power may be in the tree of life, and they may enter in through the gates into the city, signifies that they have eternal felicity who live according to the Lord’s commandments, to the end that they may be in the Lord and the Lord in them by love, and in His New Church by knowledges concerning Him. By “happy” are signified they who have the felicity of eternal life (n. 639, 852, 944). By “doing His commandments,” is signified to live according to the Lord’s precepts; “that their power may be in the tree of life,” signifies to the end that they may be in the Lord and

the Lord in them by love, that is, for the Lord’s sake, as will be shown presently; by “entering through the gates into the city” is signified that they may be in the Lord’s New Church through knowledges concerning Him. By “the gates” of the wall of the New Jerusalem are signified the knowledges of good and truth from the Word (n. 899, 900, 922). And because “each gate was one pearl,” principally by “gates” are signified knowledges concerning the Lord (n. 916), and by “the city,” or Jerusalem, is signified the New Church with its doctrine (n. 879-880). [2] That by “their power is in the tree of life,” is signified to the end that they may be in the Lord and the Lord in them, or for the Lord’s sake, is because by “the tree of life” is signified the Lord as to the Divine love (n. 89, 933); and by “power in that tree” is signified power from the Lord, because they are in the Lord and the Lord in them; the same is signified here as by “reigning with the Lord” (n. 284, 849). That they who are in the Lord and the Lord in them are in all power, insomuch that whatsoever they will, they can do, the Lord Himself says in John: He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing; if ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:5, 7). In like manner concerning power (Matt. 7:7; Mark 11:24; Luke 11:9-10); yea, in Matthew: Jesus said, If ye have faith, ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask believing, ye shall receive (Matt. 21:21-22). By these words is described the power of those who are in the Lord; these do not will anything, and so do not ask anything, but from the Lord, and whatsoever they will and ask from the Lord, the same is done, for the Lord says, “Without Me ye can do nothing, abide in Me and I in you”; such power have the angels in heaven, that if they only will a thing, they obtain it; but yet they do not will anything but what is of use, and this they will as if from themselves, but still from the Lord.

(952) Verse 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and doeth a lie, signifies that no one is received into the New Jerusalem, who makes no account of the commandments of the Decalogue, and does not shun any evils there enumerated as sins, and therefore lives in them. This is, in general, what is signified by all the particulars in the above passage, because the commandments of the Decalogue are what are there meant, as may be seen above from the explanation (n. 892), where similar words occur, except that here “dogs” are also named, by which are signified they who are in lusts, which are also treated of in the ninth and tenth commandments of the Decalogue. [2] By “dogs” in general are signified they who are in all kinds of lusts, and indulge them, particularly they who are in pleasures merely corporeal, especially in the pleasure of eating and drinking, in which alone they take delight; for which reason dogs, in the spiritual world, appear from those who have indulged their appetite and palate, and are there called corporeal appetites; such, because they are gross in mind, make no account of the

things which are of the church; therefore it is said that they shall stand without, that is, shall not be received into the Lord's New Church. [3] "Dogs" have a similar signification in the following passages in the Word: His watchmen are blind; they are all dumb dogs; gazing, lying down, loving to slumber, dogs hardened in soul, they know not satiety (Isa. 56:10-11). They make a noise like dogs, and go round about the city. They wander for food, and if they be not satisfied, they thus pass the night (Ps. 59:6, 14-15). By "dogs" are meant the vilest men (Job 30:1; 1 Sam. 24:14; 2 Sam 9:8; 2 Kings 8:13), and also the unclean; therefore it is said in Moses: Thou shalt not bring the hire of a harlot and the price of a dog, into the house of Jehovah for any vow; because both are an abomination unto Jehovah thy God (Deut. 23:18).

(953) Verse 16. I Jesus have sent My angel to testify unto you these things in the churches, signifies a testification from the Lord before the whole Christian world, that it is true that the Lord alone made manifest the things which are described in this book, as also the things which are now laid open. The reason why the Lord here names Himself "Jesus," is, that all in the Christian world may know that the Lord Himself, who was in the world, manifested the things which are described in this book, as also the things which are now laid open. By "sending an angel to testify," is signified testification from the Lord that it is true; an angel, indeed, did testify this, yet not from himself, but from the Lord, which appears clearly (in verse 20), from these words, "He who testifieth these things saith, Surely, I come

quickly;" the reason why it means a testification that it is true, is because "to testify" is said of the truth, since truth testifies of itself, and the Lord is the truth (n. 6, 16, 490). "To testify" not only signifies testification that it is true, that the Lord manifested to John the things which are described in this book, but also that He has now manifested what each and all the things therein signify; this is especially meant by "testifying," for it is said that "He testifies these things in the churches," that is, that the things are true which are contained in what was seen and described by John, for "to testify" is said of the truth, as before observed. By "unto you these things in the churches," is signified before the whole Christian world, for there the churches are, which are here meant.

(954) I am the Root and Offspring of David, the bright and morning Star, signifies that it is the Lord Himself who was born in the world, and was then the Light, and who will come with new light, which will arise before His New Church, which is the holy Jerusalem. "I am the Root and Offspring of David," signifies that He is the very Lord Himself who was born in the world, thus the Lord in His Divine Human; from this He is called "the Root and Offspring of David," and also "the Branch of David" (Jer. 23:5, 33:15), also "the Rod out of the stem of Jesse, and the Branch from his roots" (Isa. 11:1, 2). "The bright and morning Star," signifies that then there was light, and that He will come with new light, which will arise before His New Church, which is the holy Jerusalem. He is called "the bright Star" from the light with which He came into the

world, wherefore He is likewise called “Star,” and also “Light;” “a Star” (Num. 24:17), and “Light” (John 1:4-12; 3:19, 21; 9:5; 12:35-36, 46; Matt. 4:16; Luke 2:30-32; Isa. 9:2; 49:6). And He is called “the morning Star” from the light which will rise before the New Church, which is the New Jerusalem, from Him; for by “Star” is signified light from Him, which in its essence is wisdom and intelligence, and by “morning” is signified His coming, and then the New Church, as may be seen above (n. 151).

(955) Verse 17. And the Spirit and the Bride say, Come, signifies that heaven and the church desire the Lord’s coming. By “the Spirit” is signified heaven, by “the Bride” the church, and by “saying, Come” is signified to desire the Lord’s coming. That the New Church, which is the holy Jerusalem, is meant by “the Bride,” is evident (from chapter 21:2, 9-10) (see n. 881, 895); and that by “the Spirit” is meant heaven, is, because the angelic spirits are meant, of whom the New Heaven is to be formed, concerning whom above (chapter 14:1-7; 19:1-9; 20:4-5). By the church, which is here called “the Bride,” is not meant the church consisting of those who are in falsities of faith, but the church consisting of those who are in truths of faith, for these desire light, consequently the Lord’s coming, as above (n. 954).

(956) And let him that heareth say, Come; and let him that thirsteth come, and let him that willeth take the water of life freely, signifies that he who knows anything of the Lord’s coming, and of the New Heaven and New Church, thus of the Lord’s kingdom, should pray that it may come,

and that he who desires truths, should pray that the Lord may come with light, and that he who loves truths, will then receive them from the Lord without his own work. By "let him that heareth say, Come," is signified he who hears and thence knows anything of the Lord's coming, and of the New Heaven and the New Church, thus of the Lord's kingdom, let him pray that it may come; by "him that thirsteth, let him say, Come" is signified he who desires the Lord's kingdom, and, at the same time, truths, let him pray that the Lord may come with light; by "him that willeth let him take of the water of life freely," is signified that he who from love is willing to learn truths and appropriate them to himself, will receive them from the Lord without any work of his own; by "willing" is signified to love, because that which a man wills from his heart he loves, and that which he loves the same he wills from the heart; by "the water of life" is signified Divine truths through the Word from the Lord (n. 932); and by "freely" is signified without his own work. The things in this verse have the same signification as these in the Lord's Prayer: Thy kingdom come, Thy will be done as in heaven so also upon the earth (Matt. 6:10; n. 839). The Lord's "kingdom" is the church which makes one with heaven; wherefore it is now said, "let him that heareth, say, Come, and let him that thirsteth come." [2] That "to thirst" signifies to desire truths, appears from the following passages: I will pour water upon him that thirsteth, I will pour My spirit upon thy seed (Isa. 44:3). Everyone that thirsteth, come ye to the waters, buy wine and milk without silver (Isa. 55:1). Jesus cried, saying, If anyone thirst, let him come unto Me and drink; whosoever believeth in Me, out of his belly shall flow streams of living water (John 7:37-38). My soul thirsteth for the living God (Ps. 42:2). O God, thou art my God; my soul thirsteth for Thee, it is weary without water (Ps. 63:1). Happy are they who thirst after justice (Matt. 5:6). Unto him that thirsteth I will give of the fountain of the water of life freely (Rev. 21:6). By which is signified that to those who desire truths for any spiritual use, the Lord will give from Himself through the Word all which conduce to that use. [3] That by "thirst" and "thirsting" is also signified to perish from lack of truth, is evident from these: My people are exiled because they have no acknowledgment, the multitude is dried up with thirst (Isa. 5:13). The fool speaketh foolishness, and his heart doeth iniquity, and he maketh the drink of the thirsty to fail (Isa. 32:6). The poor and needy seek water, but there is none; their tongue faileth for thirst; I Jehovah will hear them (Isa. 41:17). Plead with your mother, lest I strip her naked, and slay her with thirst (Hos. 2:2-3). "Mother" here is the church. Behold, the days come, in which I will send a famine in the land; not a famine for bread, nor a thirst for water, but for hearing the words of Jehovah; in that day shall the beautiful virgins and the young men faint for thirst (Amos 8:11, 13). But by "not thirsting" is signified not to have a lack of truth, in these passages: Jesus said, Whosoever drinketh of the water that I shall give him, shall not thirst to eternity (John 4:13-15). Jesus said, he that believeth on Me shall never thirst (John 6:35). Jehovah hath redeemed Jacob; then shall they not thirst; He shall make waters to flow out of the rock for them (Isa. 48:20, 21).

(957) Verse 18. For I testify unto everyone that heareth the words of the prophecy of this book, if anyone shall add unto these things, God shall add unto him the plagues that are written in this book, signifies that they who read and know the truths of doctrine of this book, now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than in Him, by adding anything whereby they may destroy these two things, cannot do otherwise than perish from the falsities and evils, which are signified by the plagues described in this book. "To hear the words of the prophecy of this book" signifies to read and know the truths of doctrine of this book, now opened by the Lord, see above (n. 944); by "adding to them" is signified to add anything whereby they may destroy those truths, as will be seen presently; by "the plagues written in this book," are signified the falsities and evils which are signified by "the plagues written in this book" (of which chapters 15-16). That "plagues" signify the falsities and evils which those have who adore the beast of the dragon, and the false prophet, may be seen (n. 456, 657, 673, 676-677, 683, 690-691, 699, 708, 718); the beast of the dragon, and the false prophet are they who make faith alone without good works saving. [2] There are two things in this prophetic book, to which all its contents refer; the first is, that no other God is to be acknowledged but the Lord, and the other, that no other faith is to be acknowledged but faith in the Lord; he who knows these, and yet adds anything with intent to

destroy them, cannot be otherwise than in falsities and evils, and must perish from them, because from no other God but the Lord, and by no other faith but faith in the Lord, is given the good which is of love, and the truth which is of faith, and thence the felicity of eternal life, as the Lord Himself teaches in many places in the Evangelists, see above (n. 553). [3] That this is signified, and not that God will add the plagues described in chapters 15 and 16 upon him who adds anything to the words of the prophecy of this book, anyone may see from his own judgment. For an innocent person might do this, and many might likewise do it with a good end, and also from ignorance of what is signified; for Revelation has been hitherto like a closed or mystic book, wherefore anyone may see, that the meaning is, that nothing is to be added or taken away, which destroys the truths of doctrine in this book now opened by the Lord, which truths refer to those two; for which reason also, these words follow in a series after "Jesus sent His angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the bright and morning Star. And the Spirit and the Bride say, Come, and let him that heareth say, Come. And let him that thirsteth come; and whosoever will let him take the water of life freely" (verses 16-17). By which is signified, that the Lord will come in His Divine Human, and give eternal life to those who acknowledge Him; wherefore these words follow likewise in a series: "He which testifieth these things, saith, Surely, I come quickly. Amen. Even so come, Lord Jesus" (verse 20); from which it is plain that nothing else is meant.

"To add" is also a prophetic word signifying to destroy (as in Ps. 120:2, and in other places). From these things the signification of this and the following verse may be seen.

(958) Verse 19. And if anyone shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book, signifies that they who read and know the truths of doctrine in this book, now opened by the Lord, and yet acknowledge any other God than the Lord, and any other faith than a faith in Him, by taking away anything whereby they may destroy these two things, cannot acquire any wisdom, nor appropriate to themselves anything from the Word, nor be received into the New Jerusalem, nor have their lot with those who are in the Lord's kingdom. These words signify the same as the foregoing, only that here it is said of those who take away, and there of those who add, consequently of those who either by adding or taking away, destroy those two truths. "To take away their part out of the book of life," signifies that they cannot acquire any wisdom from the Word, nor appropriate anything out of it to themselves. "The book of life" is the Word, and also the Lord as to the Word (n. 256, 469, 874, 925). The reason is, because the Lord is the Word, for the Word treats of Him alone, as is fully shown in the Two Doctrines of the New Jerusalem, one concerning, Doctrine of the Lord, and the other concerning Doctrine of the Sacred Scripture; wherefore they who do not immediately approach the Lord cannot see any truth from the Word. "To take away their part out of the holy city,"

signifies out of the New Church, which is the holy Jerusalem; for no one is received into it who does not approach the Lord alone. “To take away their part out of the things which are written in this book,” signifies not to have their lot with those who are in the Lord’s kingdom, for all the things which are written in this book regard the New Heaven and the New Church, which make the Lord’s kingdom as the end, and the end is that to which all the things which are written in the book have reference.

(959) That it may be known that by these words is not meant he who “takes away from the words of this book” as it is written in the literal sense, but he who takes away from the truths of doctrine which are in its spiritual sense, I will explain whence this is: The Word, which was dictated by the Lord, passed through the heavens of His celestial kingdom, and the heavens of His spiritual kingdom, and thus came to the man through whom it was written; wherefore the Word in its first origin is purely Divine. This Word, as it passed through the heavens of the Lord’s celestial kingdom, was Divine celestial, and as it passed through the heavens of the Lord’s spiritual kingdom, was Divine spiritual, and when it came to man, it became Divine natural. Hence it is that the natural sense of the Word contains in itself the spiritual sense, and this the celestial sense, and both a sense purely Divine, which does not appear to any man nor indeed to any angel. These things are adduced that it may be seen, that by “not adding nor taking away” anything from what is written in Revelation is meant in heaven, that not anything is to be added or taken away from the truths of doctrine

concerning the Lord and concerning faith in Him. For it is this sense, and truth concerning life according to His commandments, from which is the sense of the letter, as has been said.

(960) Verse 20. He who testifieth these things saith, Surely, I come quickly. Amen. Yea, come, Lord Jesus, signifies the Lord, who revealed Revelation, and has now opened it, testifying this gospel, that He comes in His Divine Human, which He took upon Him in the world and glorified, as the Bridegroom and Husband, and that the church desires Him, as the Bride and Wife. The Lord said above, “I, Jesus, have sent My angel to testify unto you these things in the churches” (verse 16 of this chapter); it may be seen above (n. 953) that this signifies a testification by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are written in this book, and which are now laid open. Thence it is plain, that by “He who testifieth these things,” is meant the Lord, who revealed Revelation and has now laid it open, testifying. The reason why it means testifying this gospel, is, because He here declares His coming, His kingdom, and His spiritual marriage with the church; for He says, “Surely, I come quickly. Amen. Yea, come, Lord Jesus”; and by “the gospel,” is signified the Lord’s coming to His kingdom (n. 478, 553, 626, 664). The reason why He here comes to a spiritual marriage with the church, is, because this New Church is called the Bride and Wife, and the Lord its Lord its Bridegroom and Husband, above (chapters 19:7-9; 20:2, 9, 10; 21:17); and here at the end of the book, the Lord

speaks and the church speaks, as the Bridegroom and the Bride; the Lord speaks these words, “Surely, I come quickly. Amen”; and the church speaks these, “Yea, come, Lord Jesus,” which are words of betrothing to the spiritual marriage. That the Lord will come in His Divine Human which He assumed and glorified in the world, is plain from this, that He names Himself “Jesus,” and says that He is “the Root and the Offspring of David” (verse 16), and that the church here says, “Come, Lord Jesus,” see above (n. 953, 954).

(961) To this I will add two Relations. The first is this. Once on waking from sleep, I fell into a profound meditation concerning God; and when I looked up, I saw above me in heaven a very bright light in an oval form; and when I fixed my attention on that light, it receded to the sides, and entered into the circumference. And then behold, heaven was opened to me, and I saw some magnificent things, and angels standing in the form of a circle on the southern side of the opening, speaking with one another. And because I was enkindled with the desire of hearing what they were saying, it was therefore given me first to hear the sound, which was full of heavenly love, and afterwards their speech, which was full of wisdom from that love. They were talking with one another of the One God, of Conjunction with Him, and of Salvation thence. They spoke ineffable things, the most of which cannot be expressed by any natural language. But as I had many times been in consociation with angels in heaven itself, and then in similar speech with them, because in a similar state, I could therefore now understand them, and gather some things from their discourse, which can be expressed rationally in the words of natural language. [2] They said that the Divine Esse is One, the Same, the Itself, and Indivisible; thus also the Divine Essence, because the Divine Esse is the Divine Essence; and thus also God, because the Divine Essence, which is also the Divine Esse, is God. They illustrated this by spiritual ideas, saying that the Divine Esse cannot fall into many, everyone of which has the Divine Esse, and yet be One, the Same, Itself, and Indivisible; for each would think

from his Esse from himself and by himself; if he should at the same time also think from the others and by the others unanimously, there would be many unanimous gods, and not one God. For unanimity, as it is the consent of many, and at the same time of each one from himself, and by himself, does not agree with the unity of God, but with a plurality, they did not say of gods, because they could not; for the light of heaven, from which was their thought, and in which their discourse proceeded, resisted. They also said, that when they want to speak of "Gods," and each one of them as a Person by Himself, the effort of utterance spontaneously falls into "One," indeed, into "the Only God." [3] To this they added that the Divine Esse is the Divine Esse in Itself, not from Itself; because from Itself supposes an Esse in Itself, from which it is, and thus supposes a God from God, which is not given. That which is from God is not called God, but is called the Divine; for what is a God from God; and thus what is a God from God born from eternity; and what is a God from God proceeding through a God born from eternity, but words in which there is not the least light from heaven? It is otherwise in the Lord Jesus Christ; in Him is the Divine Esse Itself from which all things are, to which the soul in man corresponds, the Divine Human, to which the body in man corresponds, and the Divine proceeding, to which activity in man corresponds. This Trine is a one, because from the Divine from which all things are is the Divine Human, and thence from the Divine from which all things are, through the Divine Human is the Divine proceeding. Therefore also, in every angel and in every man, because they are images, there is a soul, a body, and activity, which make one; since from the soul is the body, and from the soul through the body is the activity. [4] They said further, that the Divine Esse, which in Itself is God, is the Same; not the Same simply, but Infinite; that is, the same from eternity to eternity; it is the Same everywhere, and the Same with everyone and in everyone; but that all the variety and variableness is in the recipient; the state of the recipient does this. That the Divine Esse, which is God in Himself, is the Itself they illustrated thus. God is the Itself, because He is Love Itself, Wisdom Itself, Good Itself, Truth Itself, Life Itself; which unless they were the Itself in God, would not be anything in heaven and in the world; because there would not be anything of them having relation to the Itself. Every quality derives its quality from this, that there is an Itself from which it is, and to which it has relation, that it may be such. This Itself, which is the Divine Esse, is not in place, but is with those and in those who are in place, according to reception; since of love and wisdom, and of good and truth, which are the itself in God, yea, are God Himself, place cannot be predicated, or progression from place to place, but without place, whence is omnipresence. Wherefore the Lord says, that "He is in the midst of them"; also "He in them, and they in Him." [5] But because He cannot be received by anyone as He is in Himself, He appears as He is in Himself as the sun above the angelic heavens, the proceeding from which as light is Himself as to wisdom, and as heat is Himself as to love. He Himself is not the sun; but the Divine love and Divine wisdom going forth from Himself proximately, round about Himself, appear before the angels as the sun. He Himself in the sun is a Man, He is our Lord Jesus Christ both as to the Divine from which, and as to the Divine Human; since the Itself, which is Love Itself and Wisdom Itself, was His soul from the Father, and thus the Divine Life, which is Life in itself. It is otherwise in every man; in him the soul is not life, but a recipient of life. The Lord also teaches this, saying: I am the Way, the Truth, and the Life (John 14:6); As the Father hath life in Himself, so hath He given to the Son to have life in Himself (John 5:26). Life in Himself is God. They added to this, that he who is in any spiritual light, can perceive that the Divine Esse, which is also the Divine Essence, because it is One, the Same, the Itself, and thence Indivisible, cannot be given in many; and that if it were said to be given, manifest contradictions would follow. [6] After hearing these things, the angels perceived in my thought the common ideas of the Christian church concerning a Trinity of Persons in Unity and their Unity in Trinity, respecting God, as also concerning the birth of a Son of God from eternity; and they then said, “What are you thinking of? Are you not thinking those things from natural light, with which our spiritual light does not agree? Wherefore, unless you remove the ideas of that thought, we close heaven to you, and go away.” But I then said to them, “Enter, I pray, more deeply into my thought and perhaps you will see agreement.” And they did so, and saw that by three Persons I understand three proceeding Divine attributes, which are creation, salvation, and reformation;

and that these attributes are of the one God; and that by the birth of a Son of God from eternity I understood His birth foreseen from eternity and provided in time. And I then related that my natural thought concerning a Trinity and Unity of Persons, and concerning the birth of a Son of God from eternity, I received from the doctrine of faith of the church, which has its name from Athanasius; and that that doctrine is just and right, provided that instead of a Trinity of Persons there be there understood a Trinity of Person, which is given only in the Lord Jesus Christ; and instead of the birth of a Son of God there be understood His birth foreseen from eternity and provided in time; because as to the Human, which He took to Himself in time, He is called openly the Son of God. [7] The angels then said, “Well;” and they requested that I would say from their mouth, that if anyone does not go to the God of heaven and earth Himself, he cannot come into heaven; because heaven is heaven from that only God; and that that God is the Lord Jesus Christ, who is Jehovah the Lord, Creator from eternity, Savior in time, and Reformer to eternity; thus who is at the same time the Father, the Son, and the Holy Spirit. After this the heavenly light before seen above the opening returned, and gradually descended, and filled the interiors of my mind, and enlightened my natural ideas of the Unity and Trinity of God; and then the ideas received about them in the beginning, which were merely natural, I saw separated, as the chaff is separated from the wheat by the motion of a fan, and carried away as by a wind into the north of heaven, and dispersed.

(962) The Second Relation. Since it has been given me by the Lord to see the wonderful things which are in the heavens and below the heavens, I must, from command, relate what has been seen. There appeared a magnificent palace, and in its inmost a temple. In the midst of the latter was a table of gold, upon which was the Word, beside which two angels were standing. Around it were seats in three rows; the seats of the first row were covered with silken cloth of a purple color; the seats of the second row, with silken cloth, of a blue color; and the seats of the third row, with white cloth. Under the roof, high above the table, there appeared a widespread canopy, shining with precious stones, from whose splendor shone forth as it were a rainbow, as when heaven clears up after a shower. There then suddenly appeared a number of the clergy, occupying all the seats, clothed in the garments of their priestly office. At one side was a wardrobe, where an angel keeper stood; and within there lay splendid garments in beautiful order. [2] It was a Council convoked by the Lord; and I heard a voice from heaven, saying, “Deliberate.” But they said, “Upon what?” It was said, “Concerning the Lord and concerning the Holy Spirit.” But when they thought upon these subjects, they were not in enlightenment; wherefore they supplicated, and then light descended from heaven, which first illumined the back part of their heads, and afterwards their temples, and at length their faces; and then they began; and, as it was commanded, first concerning the Lord. The first question proposed and discussed was, “Who assumed the Human in the Virgin Mary?” And an angel

standing at the table upon which was the Word, read before them these words in Luke: The angel said to Mary, Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call His name Jesus; He shall be great, and shall be called the Son of the Most High. And Mary said to the angel, How shall this be, since I know not a man? And the angel answering said, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; whence the Holy One that is born of thee shall be called the Son of God (Luke 1:31-32, 34-35). As also what is in Matthew 1:20-25; and what is in verse 25 there he read emphatically. Besides these, he read many things from the Evangelists, where the Lord as to His Human is called "the Son of God," and where He from His Human calls Jehovah His "Father," as also from the Prophets, where it is foretold that Jehovah Himself would come into the world; among which also these two, in Isaiah: It shall be said in that day, Lo, This is our God, whom we have waited for, that He may free us; This is Jehovah, whom we have waited for; let us exult and rejoice in His salvation (Isa. 25:9). The voice of him that crieth in the wilderness, Prepare ye the way for Jehovah, make straight in the desert a highway for our God; for the glory of Jehovah shall be revealed, and all flesh shall see it together; Behold, the lord Jehovah cometh in strength; He shall feed His flock as a shepherd (Isa. 40:3, 5, 10-11). [3] And the angel said, "Since Jehovah Himself came into the world, and assumed the Human, and thereby saved and redeemed men, He is therefore called 'the Savior' and 'the Redeemer' in the Prophets." And then he read before them these passages following: Surely God is in thee, and there is no God besides; verily thou art a hidden God, O God of Israel, the Savior (Isa. 45:14-15). Am not I Jehovah? And there is no God else besides Me; a just God and a Savior, there is none besides Me (Isa. 45:21-22). I am Jehovah, and besides Me there is no Savior (Isa. 43:11). I Jehovah am thy God, and thou shalt acknowledge no God besides Me, and there is no Savior besides Me (Hos. 13:4). That all flesh may know that I Jehovah am thy Savior and thy Redeemer (Isa. 49:26; 60:16). As for our Redeemer, Jehovah of Hosts is His name (Isa. 47:4). Their Redeemer is strong, Jehovah of Hosts is His name (Jer. 50:34). O Jehovah, my Rock and my Redeemer (Ps. 19:14). Thus said Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God (Isa. 43:14; 48:17; 49:7; 54:8). Thou O Jehovah art our Father, our Redeemer, Thy name is from an age (Isa. 63:16). Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone by Myself (Isa. 14:24). Thus said Jehovah King of Israel, and His Redeemer Jehovah of Hosts, I am the First and the Last, and besides Me there is no God (Isa. 44:6). Jehovah of Hosts is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). Behold, the days come, that I will raise up unto David a just Branch who shall reign King, and this is His name, Jehovah our Justice (Jer. 23:5-6; 33:15-16). In that day shall Jehovah be king over all the earth; in that day shall Jehovah be one; and His name one (Zech. 14:9). [4] Being confirmed from all these passages, those that sat upon the seats said unanimously that Jehovah Himself assumed the Human to save and redeem men. But there was then heard a voice from the Roman Catholics, who had hid themselves in a corner of the temple, saying, “How can Jehovah the Father become Man? Is He not the Creator of the universe?” And one of them that sat upon the seats of the second row turned himself, and said, “Who then?” And he from the corner answered, “The Son from eternity.” But he received for answer, “Is not the Son from eternity, according to your confession, the Creator of the universe also? And what is a Son or a God born from eternity? And how can the Divine Essence, which is one and indivisible, be separated, and some of it descend and take on the Human, and not the whole?” [5] The second discussion concerning the Lord was, whether God the Father and He thus are one, as the soul and the body are one? They said that this is a consequence, because the soul is from the Father. And then one of those who sat upon the seats in the third row read from the creed which is called Athanasian these words: “Although our Lord Jesus Christ, the Son of God, is God and Man, still they are not two, but one Christ; yea, He is altogether one, He is one Person; since as the soul and the body make one man, so God and Man are one Christ.” The reader said that this faith is received in the whole Christian world, even by the Roman Catholics. And they then said, “What need is there of more? God the Father and He are one, as the soul and the body are one.” And they said, “As it is so, we see that the Lord’s Human is Divine, because it is the Human of Jehovah; then that the Lord as to the Divine Human is to be approached; and that thus and not otherwise can the Divine which is called the Father be approached." [6] This conclusion of theirs the angel confirmed by many more passages from the Word, among which were these in Isaiah: Unto us a Boy is born, unto us a Son is given, whose name is Wonderful, Counselor, God, Hero, the Father of eternity, the Prince of peace (Isa. 9:6). Thou art our Father, Abraham hath not known us, and Israel doth not acknowledge us; Thou, O Jehovah; art our Father, our Redeemer from everlasting is Thy name (Isa. 63:16). And in John: Jesus said, He that believeth in Me, believeth in Him that sent Me, and he that seeth Me seeth Him who sent Me (John 12:44-45). Philip said unto Jesus, Show us the Father; Jesus saith unto him, He that seeth Me seeth the Father; how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father and the Father in Me (John 14:8-11). Jesus said, I am the Way, the Truth, and the Life; no one cometh to the Father but by Me (John 14:6). On hearing these, they all said with one voice and heart, that the Lord's Human is Divine, and that this is to be approached that the Father may be approached; since Jehovah God, who is the Lord from eternity, through it sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. Likewise He made Himself visible and thus accessible in the Human form to the ancients, but then through an angel. [7] After this followed the deliberation concerning the Holy Spirit. And first was disclosed the idea of many respecting God the Father, the Son, and the Holy Spirit, which was as if God the Father was sitting on high, and the Son at His right hand, and they were sending forth the Holy Spirit from them, to enlighten and teach men. But a voice was then heard from heaven, saying, “We cannot endure that idea of thought. Who does not know that Jehovah God is omnipresent? He who knows and acknowledges this, will also acknowledge that He Himself enlightens and teaches; and that there is not an intermediate God, distinct from Him, and still less from two, as one person from another. Therefore let the former idea, which is vain, be removed; and let this, which is just, be received, and you will see this clearly.” [8] But a voice was then heard again from the Roman Catholics, who had hid themselves in the corner of the temple, saying, “What then is the Holy Spirit, who is named in the Word in the Evangelists and in Paul, by whom so many of the learned men from the clergy, especially from ours, say that they are led? Who in the Christian world at this day denies the Holy Spirit and its operation?” At this one of those who were sitting upon the second row of seats, turned himself and said, “The Holy Spirit is the Divine proceeding from Jehovah the Lord. You say that the Holy Spirit is a Person by Himself and a God by Himself. But what is a Person going forth and proceeding from a Person, but operation going forth and proceeding? One person cannot go forth and proceed from another through a third, but operation can. Or what is a God going forth and proceeding from a God, but the Divine going forth and proceeding? One God cannot go forth and proceed from another through a third, but the Divine can. Is not the Divine Essence one and indivisible? And as the

Divine Essence or the Divine Esse is God, is not God one and indivisible?” [9] On hearing these things, they who sat upon the seats concluded unanimously that the Holy Spirit is not a Person by itself, nor a God by itself; but that it is the Holy Divine going forth and proceeding from the Only Omnipresent God, who is the Lord. At this the angels that stood by the golden table upon which was the Word, said, “It is well. We do not anywhere read in the Old Testament, that the prophets spoke the Word from the Holy Spirit, but from Jehovah the Lord; and where ‘the Holy Spirit’ is mentioned in the New Testament, the proceeding Divine is meant, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating.” [10] After this there followed another discussion concerning the Holy Spirit, which was, From whom does the Divine which is called the Holy Spirit proceed? Is it from the Divine which is called the Father, or from the Divine Human which is called the Son? And when they were discussing this, the light shone on them from heaven, from which they saw that the Holy Divine, which is meant by the Holy Spirit, proceeds from the Divine in the Lord through His glorified Human, which is the Divine Human, comparatively as all activity proceeds from the soul through the body with man. This the angel standing at the table confirmed from the Word by these passages: He whom the Father hath sent, speaketh the words of God; He hath not given the Spirit by measure unto Him; the Father loveth the Son, and hath given all things into His hand (John 3:34-35). There shall come forth a Rod out of the stem of Jesse, the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and intelligence, the Spirit of counsel and might (Isa. 11:1-2). That the Spirit of Jehovah was given upon Him, and that it was in Him (Isa. 42:1; 59:19-20; 61:1; Luke 4:18). When the Holy Spirit shall come, which I will send unto you from the Father (John 15:26). He shall glorify Me, for He shall receive of Mine, and announce it unto you; all things that the Father hath are Mine; therefore I said that He shall receive of Mine, and announce it unto you (John 16:14-15). If I go away, I will send the Comforter unto you (John 16:7). The Comforter is the Holy Spirit (John 14:26). The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39). After the glorification, Jesus breathed on them, and said to the disciples, Receive ye the Holy Spirit (John 20:22). [11] Since the Lord's Divine operation from his Divine omnipresence is meant by the Holy Spirit, therefore when He spoke to the disciples concerning the Holy Spirit which He would send from God the Father, He also said: I will not leave you orphans; I go away, and come unto you; and in that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:18, 20, 28). And just before His departure out of the world, He said: Lo, I am with you all the days until the consummation of the age (Matt. 28:20). Having read these words before them, the angel said, "From these and many other passages in the Word, it is manifest that the Divine which is called the Holy Spirit proceeds from the Divine in the Lord through His Divine Human." To this they that sat upon the seats said, "This is the Divine truth." [12] At length this decision was made, "That from the deliberations in this council we have clearly seen, and thence acknowledge as the holy truth, that in our Lord Jesus Christ there is a Divine Trinity, which is, the Divine from which, that is called the Father; the Divine Human, which is the Son; and the proceeding Divine, which is the Holy Spirit. Thus there is one God in the church.” After these things were concluded in that magnificent Council, they rose up; and the angel keeper of the wardrobe came and brought to each of those who sat upon the seats splendid garments interwoven here and there with threads of gold, and said, “Receive these wedding garments.” And they were conducted in glory into the New Christian Heaven, with which the Lord’s church on earth, which is the New Jerusalem, will be conjoined. Rev. 22:21: The grace of our Lord Jesus Christ be with you all. Amen.

The Delights of Wisdom Pertaining to Conjugal Love (1768)

TO WHICH IS ADDED THE PLEASURES OF INSANITY PERTAINING TO SCORTATORY LOVE

Anonymous translation, 1856

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THE DELIGHTS OF WISDOM.

PRELIMINARY RELATIONS RESPECTING THE JOYS OF HEAVEN AND NUPTIALS THERE.

1. “I AM aware that many who read the following pages and the Memorable Relations annexed to the chapters, will believe that they are fictions of the imagination; but I solemnly declare they are not fictions, but were truly done and seen; and that I saw them, not in any state of the mind asleep, but in a state of perfect wakefulness: for it has pleased the Lord to manifest himself to me, and to send me to teach the things relating to the New Church, which is meant by the New Jerusalem in the Revelation: for which purpose he has opened the interiors of my mind and spirit; by virtue of which privilege it has been granted me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now (1768) for twenty-five years.”

2. On a certain time there appeared to me an angel flying beneath the eastern heaven, with a trumpet in his hand, which he held to his mouth, and sounded towards the north, the west, and the south. He was clothed in a robe, which waved behind him as he flew along, and was girt about the waist with a band that shone like fire and glittered with carbuncles, and sapphires: he flew with his face downwards, and alighted gently on the ground, near where I was standing. As soon as he touched the ground with his

feet, he stood erect, and walked to and fro: and on seeing me he directed his steps towards me. I was in the spirit, and was standing in that state on a little eminence in the southern quarter of the spiritual world. When he came near, I addressed him and asked him his errand, telling him that I had heard the sound of his trumpet, and had observed his descent through the air. He replied, "My commission is to call together such of the inhabitants of this part of the spiritual world, as have come hither from the various kingdoms of Christendom, and have been most distinguished for their learning, their ingenuity, and their wisdom, to assemble on this little eminence where you are now standing, and to declare their real sentiments, as to what they had thought, understood, and inwardly perceived, while in the natural world, respecting Heavenly Joy and Eternal Happiness. The occasion of my commission is this: several who have lately come from the natural world, and have been admitted into our heavenly society, which is in the east, have informed us, that there is not a single person throughout the whole Christian world that is acquainted with the true nature of heavenly joy and eternal happiness; consequently that not a single person is acquainted with the nature of heaven. This information greatly surprised my brethren and companions; and they said to me, 'Go down, call together and assemble those who are most eminent for wisdom in the world of spirits, (where all men are first collected after their departure out of the natural world,) so that we may know of a certainty, from the testimony of many, whether it be true that such thick darkness, or dense ignorance, respecting a future life, prevails among Christians.'" The angel then said to me, "Wait awhile, and you will see several companies of the wise ones flocking together to this place, and the Lord will prepare them a house of assembly." I waited, and lo! in the space of half an hour, I saw two companies from the north, two from the west, and two from the south; and as they came near, they were introduced by the angel that blew the trumpet into the house of assembly prepared for them, where they took their places in the order of the quarters from which they came. There were six groups or companies, and a seventh from the east, which, from its superior light, was not visible to the rest. When they were all assembled, the angel explained to them the reason of their meeting, and desired that each company in order would declare their sentiments respecting Heavenly Joy and Eternal Happiness. Then each company formed themselves into a ring, with their faces turned one towards another, that they might recall the ideas they had entertained upon the subject in the natural world, and after examination and deliberation might declare their sentiments.

3. After some deliberation, the First Company, which was from the north, declared their opinion, that heavenly joy and eternal happiness constitute the very life of heaven; so much so that whoever enters heaven, enters, in regard to his life, into its festivities, just as a person admitted to a marriage enters into all the festivities of a marriage. "Is not heaven," they argued, "before our eyes in a particular place above us? and is there not there and nowhere else a

constant succession of satisfactions and pleasures? When a man therefore is admitted into heaven, he is also admitted into the full enjoyment of all these satisfactions and pleasures, both as to mental perception and bodily sensation. Of course heavenly happiness, which is also eternal happiness, consists solely in admission into heaven, and that depends purely on the divine mercy and favor." They having concluded, the Second Company from the north, according to the measure of the wisdom with which they were endowed, next declared their sentiments as follows: "Heavenly joy and eternal happiness consist solely in the enjoyment of the company of angels, and in holding sweet communications with them, so that the countenance is kept continually expanded with joy; while the smiles of mirth and pleasure, arising from cheerful and entertaining conversation, continually enliven the faces of the company. What else can constitute heavenly joys, but the variations of such pleasures to eternity?" The Third Company, which was the first of the wise ones from the western quarter, next declared their sentiments according to the ideas which flowed from their affections: "In what else," said they, "do heavenly joy and eternal happiness consist but in feasting with Abraham, Isaac, and Jacob; at whose tables there will be an abundance of rich and delicate food, with the finest and most generous wines, which will be succeeded by sports and dances of virgins and young men, to the tunes of various musical instruments, enlivened by the most melodious singing of sweet songs; the evening to conclude with dramatic exhibitions, and this again to be followed by feasting, and so on to eternity?” When they had ended, the Fourth Company, which was the second from the western quarter, declared their sentiments to the following purpose: “We have entertained,” said they, “many ideas respecting heavenly joy and eternal happiness; and we have examined a variety of joys, and compared them one with another, and have at length come to the conclusion, that heavenly joys are paradisiacal joys: for what is heaven but a paradise extended from the east to the west, and from the south to the north, wherein are trees laden with fruit, and all kinds of beautiful flowers, and in the midst the magnificent tree of life, around which the blessed will take their seats, and feed on fruits most delicious to the taste, being adorned with garlands of the sweetest smelling flowers? In this paradise there will be a perpetual spring; so that the fruits and flowers will be renewed every day with an infinite variety, and by their continual growth and freshness, added to the vernal temperature of the atmosphere, the souls of the blessed will be daily fitted to receive and taste new joys, till they shall be restored to the flower of their age, and finally to their primitive state, in which Adam and his wife were created, and thus recover their paradise, which has been transplanted from earth to heaven.” The Fifth Company, which was the first of the ingenious spirits from the southern quarter, next delivered their opinion: “Heavenly joys and eternal happiness,” said they, “consist solely in exalted power and dignity, and in abundance of wealth, joined with more than princely magnificence and splendor. That the joys of heaven, and their continual fruition, which is eternal happiness, consist in these things, is plain to us from the examples of such persons as enjoyed them in the former world; and also from this circumstance, that the blessed in heaven are to reign with the Lord, and to become kings and princes; for they are the sons of him who is King of kings and Lord of lords, and they are to sit on thrones and be ministered to by angels. Moreover, the magnificence of heaven is plainly made known to us by the description given of the New Jerusalem, wherein is represented the glory of heaven; that it is to have gates, each of which shall consist of a single pearl, and streets of pure gold, and a wall with foundations of precious stones; consequently, every one that is received into heaven will have a palace of his own, glittering with gold and other costly materials, and will enjoy dignity and dominion, each according to his quality and station: and since we find by experience, that the joys and happiness arising from such things are natural, and as it were, innate in us, and since the promises of God cannot fail, we therefore conclude that the most happy state of heavenly life can be derived from no other source than this." After this, the Sixth Company, which was the second from the southern quarter, with a loud voice spoke as follows: "The joy of heaven and its eternal happiness consist solely in the perpetual glorification of God, in a never-ceasing festival of praise and thanksgiving, and in the blessedness of divine worship, heightened with singing and melody, whereby the heart is kept in a constant state of elevation towards God, under a full persuasion that he accepts such prayers and praises, on account of the divine bounty in imparting blessedness.” Some of the company added further, that this glorification would be attended with magnificent illuminations, with most fragrant incense, and with stately processions, preceded by the chief priest with a grand trumpet, who would be followed by primates and officers of various orders, by men carrying palms, and by women with golden images in their hand.

4. The Seventh Company, which, from its superior light, was invisible to the rest, came from the east of heaven, and consisted of angels of the same society as the angel that had sounded the trumpet. When these heard in their heaven, that not a single person throughout the Christian world was acquainted with the true nature of heavenly joy and eternal happiness, they said one to another, “Surely this cannot be true; it is impossible that such thick darkness and stupidity should prevail amongst Christians: let us even go down and hear whether it be true; for if it be so, it is indeed wonderful.” Then those angels said to the one that had the trumpet, “You know that every one that has desired heaven, and has formed any definite conception in his mind respecting its joys, is introduced after death into those particular joys which he had imagined; and after he experiences that such joys are only the offspring of the vain delusions of his own fancy, he is led out of his error, and instructed in the truth. This is the case with most of those in the world of spirits, who in their former life have thought about heaven, and from their notions of its joys have desired to possess them.” On hearing this, the angel that had the trumpet said to the six companies of the assembled

wise ones, “Follow me; and I will introduce you into your respective joys, and thereby into heaven.”

5. When the angel had thus spoken, he went before them; and he was first attended by the company who were of opinion that the joys of heaven consisted solely in pleasant associations and entertaining conversation. These the angel introduced to an assembly of spirits in the northern quarter, who, during their abode in the former world, had entertained the same ideas of the joys of heaven. There was in the place a large and spacious house, wherein all these spirits were assembled. In the house there were more than fifty different apartments, allotted to different kinds and subjects of conversation: in some of these apartments they conversed about such matters as they had seen or heard in the public places of resort and the streets of the city; in others the conversation turned upon the various charms of the fair sex, with a mixture of wit and humor, producing cheerful smiles on the countenances of all present; in others they talked about the news relating to courts, to public ministers, and state policy, and to various matters which had transpired from privy councils, interspersing many conjectures and reasonings of their own respecting the issues of such councils; in others again they conversed about trade and merchandise; in others upon subjects of literature; in others upon points of civil prudence and morals; and in others about affairs relating to the Church, its sects, &c. Permission was granted me to enter and look about the house; and I saw people running from one apartment to another, seeking such company as was most

suited to their own tempers and inclinations; and in the different parties I could distinguish three kinds of persons; some as it were panting to converse, some eager to ask questions, and others greedily devouring what was said. The house had four doors, one towards each quarter; and I observed several leaving their respective companies with a great desire to get out of the house. I followed some of them to the east door, where I saw several sitting with great marks of dejection on their faces; and on my inquiring into the cause of their trouble, they replied, “The doors of this house are kept shut against all persons who wish to go out; and this is the third day since we entered, to be entertained according to our desire with company and conversation; and now we are grown so weary with continual discoursing, that we can scarcely bear to hear the sound of a human voice; wherefore, from mere irksomeness, we have betaken ourselves to this door; but on our knocking to have it opened, we were told, that the doors of this house are never opened to let any persons out, but only to let them in, and that we must stay here and enjoy the delights of heaven; from which information we conclude, that we are to remain here to eternity; and this is the cause of our sorrow and lowness of spirits; now too we begin to feel an oppression in the breast, and to be overwhelmed with anxiety.” The angel then addressing them said: “These things in which you imagined the true joys of heaven to consist, prove, you find, the destruction of all happiness; since they do not of themselves constitute true heavenly joys, but only contribute thereto.” “In what then," said they to the angel, "does heavenly joy consist?" The angel replied briefly, "In the delight of doing something that is useful to ourselves and others; which delight derives its essence from love and its existence from wisdom. The delight of being useful, originating in love, and operating by wisdom, is the very soul and life of all heavenly joys. In the heavens there are frequent occasions of cheerful intercourse and conversation, whereby the minds (*mentes*) of the angels are exhilarated, their minds (*animi*) entertained, their bosoms delighted, and their bodies refreshed; but such occasions do not occur, till they have fulfilled their appointed uses in the discharge of their respective business and duties. It is this fulfilling of uses that gives soul and life to all their delights and entertainments; and if this soul and life be taken away, the contributory joys gradually cease, first exciting indifference, then disgust, and lastly sorrow and anxiety." As the angel ended, the door was thrown open, and those who were sitting near it burst out in haste, and went home to their respective labors and employments, and so found relief and refreshment to their spirits.

6. After this the angel addressed those who fancied the joys of heaven and eternal happiness consisted of partaking of feasts with Abraham, Isaac, and Jacob, succeeded by sports and public exhibitions, and these by other feasts, and so on to eternity. He said, "Follow me; and I will introduce you into the possession of your enjoyments:" and immediately he led them through a grove into a plain floored with planks, on which were set tables, fifteen on one

side and fifteen on the other. They then asked, “What is the meaning of so many tables?” and the angel replied, “The first table is for Abraham, the second for Isaac, the third for Jacob, and the rest in order for the twelve apostles: on the other side are the same number of tables for their wives; the first three are for Sarah, Abraham’s wife, for Rebecca, the wife of Isaac, and for Leah and Rachel, the wives of Jacob; and the other twelve are for the wives of the twelve apostles.” They had not waited long before the tables were covered with dishes; between which, at stated distances, were ornaments of small pyramids holding sweetmeats. The guests stood around the tables waiting to see their respective presidents: these soon entered according to their order of precedency, beginning with Abraham, and ending with the last of the apostles; and then each president, taking his place at the head of his own table, reclined on a couch, and invited the bystanders to take their places, each on his couch: accordingly the men reclined with the patriarchs and apostles, and the women with their wives: and they ate and drank with much festivity, but with due decorum. When the repast was ended, the patriarchs and apostles retired; and then were introduced various sports and dances of virgins and young men; and these were succeeded by exhibitions. At the conclusion of these entertainments, they were again invited to feasting; but with this particular restriction, that on the first day they should eat with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the rest in order till the fifteenth day, when their festivity should be renewed again in like order, only changing their seats, and so on to eternity. After this the angel called together the company that had attended him, and said to them, “All those whom you have observed at the several tables, had entertained the same imaginary ideas as yourselves, respecting the joys of heaven and eternal happiness; and it is with the intent that they may see the vanity of such ideas, and be withdrawn from them, that those festive representations were appointed and permitted by the Lord. Those who with so much dignity presided at the tables, were merely old people and feigned characters, many of them husbandmen and peasants, who, wearing long beards, and from their wealth being exceedingly proud and arrogant, were easily induced to imagine that they were those patriarchs and apostles. But follow me to the ways that lead from this place of festivity.” They accordingly followed, and observed groups of fifty or more, here and there, surfeited with the load of meat which lay on their stomachs, and wishing above all things to return to their domestic employments, their professions, trades, and handicraft works; but many of them were detained by the keepers of the grove, who questioned them concerning the days they had feasted, and whether they had as yet taken their turns with Peter and Paul; representing to them the shame and indecency of departing till they had paid equal respect to the apostles. But the general reply was, “We are surfeited with our entertainment; our food has become insipid to us, we have lost all relish for it, and the very sight of it is loathsome to us; we have spent many days and nights in such repasts of luxury, and can endure it no longer: we therefore earnestly request leave to depart." Then the keepers dismissed them, and they made all possible haste to their respective homes.

After this the angel called the company that attended him, and as they went along he gave them the following information respecting heaven:— "There are in heaven," says he, "as in the world, both meats and drinks, both feasts and repasts; and at the tables of the great there is a variety of the most exquisite food, and all kinds of rich dainties and delicacies, wherewith their minds are exhilarated and refreshed. There are likewise sports and exhibitions, concerts of music, vocal and instrumental, and all these things in the highest perfection. Such things are a source of joy to them, but not of happiness; for happiness ought to be within external joys, and to flow from them. This inward happiness abiding in external joys, is necessary to give them their proper relish, and make them joys; it enriches them, and prevents their becoming loathsome and disgusting; and this happiness is derived to every angel from the use he performs in his duty or employment. There is a certain vein latent in the affection of the will of every angel, which attracts his mind to the execution of some purpose or other, wherein his mind finds itself in tranquillity, and is satisfied. This tranquillity and satisfaction form a state of mind capable of receiving from the Lord the love of uses; and from the reception of this love springs heavenly happiness, which is the life of the above-mentioned joys. Heavenly food in its essence is nothing but love, wisdom, and use united together; that is, use effected by wisdom and derived from love; wherefore food for the body is given to every one in heaven according to the use which he performs; sumptuous food to those who perform eminent uses; moderate, but of an exquisite relish, to those who perform less eminent uses; and ordinary to such as live in the performance of ordinary uses; but none at all to the slothful."

7. After this the angel called to him the company of the so-called wise ones, who supposed heavenly joys, and the eternal happiness thence derived, to consist in exalted power and dominion, with the possession of abundant treasures, attended with more than princely splendor and magnificence, and who had been betrayed into this supposition by what is written in the Word, — that they should be kings and princes, and should reign for ever with Christ, and should be ministered unto by angels; with many other similar expressions. "Follow me," said the angel to them, "and I will introduce you to your joys." So he led them into a portico constructed of pillars and pyramids: in the front there was a low porch, through which lay the entrance to the portico; through this porch he introduced them, and lo! there appeared to be about twenty people assembled. After waiting some time, they were accosted by a certain person, having the garb and appearance of an angel, and who said to them, "The way to heaven is through this portico; wait awhile and prepare yourselves; for the elder among you are to be kings, and the younger princes."

As he said this, they saw near each pillar a throne, and on each throne a silken robe, and on each robe a sceptre and crown; and near each pyramid a seat raised three feet from the ground, and on each seat a massive gold chain, and the ensigns of an order of knighthood, fastened at each end with diamond clasps. After this they heard a voice, saying, “Go now and put on your robes; be seated, and wait awhile:” and instantly the elder ones ran to the thrones, and the younger to the seats; and they put on their robes and seated themselves. When lo! there arose a mist from below, which, communicating its influence to those on the thrones and the seats, caused them instantly to assume airs of authority, and to swell with their new greatness, and to be persuaded in good earnest that they were kings and princes. That mist was an *aura* of phantasy or imagination with which their minds were possessed. Then on a sudden, several young pages presented themselves, as if they came on wings from heaven; and two of them stood in waiting behind every throne, and one behind every seat. Afterwards at intervals a herald proclaimed:— “Ye kings and princes, wait a little longer; your palaces in heaven are making ready for you; your courtiers and guards will soon attend to introduce you.” Then they waited and waited in anxious expectation, till their spirits were exhausted, and they grew weary with desire.

After about three hours, the heavens above them were seen to open, and the angels looked down in pity upon them, and said, “Why sit ye in this state of infatuation, assuming characters which do not belong to you? They have made a mockery of you, and have changed you from men into mere images, because of the imagination which has possessed you, that you should reign with Christ as kings and princes, and that angels should minister unto you. Have you forgotten the Lord’s words, that whosoever would be the greatest in the kingdom of heaven must be the least of all, and the servant of all? Learn then what is meant by kings and princes, and by reigning with Christ; that it is to be wise and perform uses. The kingdom of Christ, which is heaven, is a kingdom of uses; for the Lord loves every one, and is desirous to do good to every one; and good is the same thing as use: and as the Lord promotes good or use by the mediation of angels in heaven, and of men on earth, therefore to such as faithfully perform uses, he communicates the love thereof, and its reward, which is internal blessedness; and this is true eternal happiness. There are in the heavens, as on earth, distinctions of dignity and eminence, with abundance of the richest treasures; for there are governments and forms of government, and consequently a variety of ranks and orders of power and authority. Those of the highest rank have courts and palaces to live in, which for splendor and magnificence exceed every thing that the kings and princes of the earth can boast of; and they derive honor and glory from the number and magnificence of their courtiers, ministers, and attendants; but then these persons of high rank are chosen from those whose heartfelt delight consists in promoting the public good, and who are only externally pleased with the distinctions of dignity for the sake of order and obedience; and as the public good requires that every individual, being a member of the common body, should be an instrument of use in the society to which he belongs, which use is from the Lord and is effected by angels and men as of themselves, it is plain that this is meant by reigning with the Lord.” As soon as the angels had concluded, the kings and princes descended from their thrones and seats, and cast away their sceptres, crowns, and robes; and the mist which contained the *aura* of phantasy was dispersed, and a bright cloud, containing the *aura* of wisdom encompassed them, and thus they were presently restored to their sober senses.

8. After this the angel returned to the house of assembly, and called to him those who had conceived the joys of heaven and eternal happiness to consist in paradisiacal delights; to whom he said, “Follow me, and I will introduce you into your paradisiacal heaven, that you may enter upon the beatitudes of your eternal happiness.” Immediately he introduced them through a lofty portal, formed of the boughs and shoots of the finest trees interwoven with each other. After their admission, he led them through a variety of winding paths in different directions. The place was a real paradise, on the confines of heaven, intended for the reception of such as, during their abode on earth, had fancied the whole heaven to be a single paradise, because it is so called, and had been led to conceive that after death there would be a perfect rest from all kinds of labor; which rest would consist in a continual feast of pleasures, such as walking among roses, being exhilarated with the most

exquisite wines, and participating in continual mirth and festivity; and that this kind of life could only be enjoyed in a heavenly paradise. As they followed the angel, they saw a great number of old and young, of both sexes, sitting by threes and tens in a company on banks of roses; some of whom were wreathing garlands to adorn the heads of the seniors, the arms of the young, and the bosoms of the children; others were pressing the juice out of grapes, cherries, and mulberries, which they collected in cups, and then drank with much festivity; some were delighting themselves with the fragrant smells that exhaled far and wide from the flowers, fruits, and odoriferous leaves of a variety of plants; others were singing most melodious songs, to the great entertainment of the hearers; some were sitting by the sides of fountains, and directing the bubbling streams into various forms and channels; others were walking, and amusing one another with cheerful and pleasant conversation; others were retiring into shady arbors to repose on couches; besides a variety of other paradisiacal entertainment. After observing these things, the angel led his companions through various winding paths, till he brought them at length to a most beautiful grove of roses, surrounded by olive, orange, and citron trees. Here they found many persons sitting in a disconsolate posture, with their heads reclined on their hands, and exhibiting all the signs of sorrow and discontent. The companions of the angel accosted them, and inquired into the cause of their grief. They replied, “This is the seventh day since we came into this paradise: on our first admission we seemed to ourselves to be elevated into heaven, and introduced into a participation of its inmost joys; but after three days our pleasures began to pall on the appetite, and our relish was lost, till at length we became insensible to their taste, and found that they had lost the power of pleasing. Our imaginary joys being thus annihilated we were afraid of losing with them all the satisfaction of life, and we began to doubt whether any such thing as eternal happiness exists. We then wandered through a variety of paths and passages, in search of the gate at which we were admitted; but our wandering was in vain: for on inquiring the way of some persons we met, they informed us, that it was impossible to find the gate, as this paradisiacal garden is a spacious labyrinth of such a nature, that whoever wishes to go out, enters further and further into it; 'wherefore,' said they, 'you must of necessity remain here to eternity; you are now in the middle of the garden, where all delights are centred.'" They further said to the angel's companions, "We have now been in this place for a day and a half, and as we despair of ever finding our way out, we have sat down to repose on this bank of roses, where we view around us olive-trees, vines, orange and citron-trees, in great abundance; but the longer we look at them, the more our eyes are wearied with seeing, our noses with smelling, and our palates with tasting: and this is the cause of the sadness, sorrow, and weeping, in which you now behold us." On hearing this relation, the attendant angel said to them, "This paradisiacal labyrinth is truly an entrance into heaven; I know the way that leads out of it;

and if you will follow me, I will shew it you." No sooner had he uttered those words than they arose from the ground, and, embracing the angel, attended him with his companions. The angel as they went along, instructed them in the true nature of heavenly joy and eternal happiness thence derived. "They do not," said he, "consist in external paradisiacal delights, unless they are also attended with internal. External paradisiacal delights reach only the senses of the body; but internal paradisiacal delights reach the affections of the soul; and the former without the latter are devoid of all heavenly life, because they are devoid of soul; and every delight without its corresponding soul, continually grows more and more languid and dull, and fatigues the mind more than labor. There are in every part of heaven paradisiacal gardens, in which the angels find much joy; and so far as it is attended with a delight of the soul, the joy is real and true." Hereupon they all asked, "What is the delight of the soul, and whence is it derived?" The angel replied, "The delight of the soul is derived from love and wisdom proceeding from the Lord; and as love is operative, and that by means of wisdom, therefore they are both fixed together in the effect of such operation; which effect is use. This delight enters into the soul by influx from the Lord, and descends through the superior and inferior regions of the mind into all the senses of the body, and in them is full and complete; becoming hereby a true joy, and partaking of an eternal nature from the eternal fountain whence it proceeds. You have just now seen a paradisiacal garden; and I can assure you that there is not a single thing therein, even the smallest leaf, which does not exist from the marriage of love and wisdom in use: wherefore if a man be in this marriage, he is in a celestial paradise, and therefore in heaven."

9. After this, the conducting angel returned to the house of assembly, and addressed those who had persuaded themselves that heavenly joy and eternal happiness consist in a perpetual glorification of God, and a continued festival of prayer and praise to eternity; in consequence of a belief they had entertained in the world that they should then see God, and because the life of heaven, originating in the worship of God, is called a perpetual sabbath. "Follow me," said the angel to them, "and I will introduce you to your joy." So he led them into a little city, in the middle of which was a temple, and where all the houses were said to be consecrated chapels. In that city they observed a great concourse of people flocking together from all parts of the neighboring country; and among them a number of priests, who received and saluted them on their arrival, and led them by the hand to the gates of the temple, and from thence into some of the chapels around it, where they initiated them into the perpetual worship of God; telling them that the city was one of the courts leading to heaven, and that the temple was an entrance to a most spacious and magnificent temple in heaven, where the angels glorify God by prayers and praises to eternity. "It is ordained," said they, "both here and in heaven, that you are first to enter into the temple, and remain there for three days and three nights and after this initiation you are to enter the houses of

the city, which are so many chapels consecrated by us to divine worship, and in every house join the congregation in a communion of prayers, praises, and repetitions of holy things; you are to take heed also that nothing but pious, holy, and religious subjects enter into your thoughts, or make a part of your conversation.” After this the angel introduced his companions into the temple, which they found filled and crowded with many persons, who on earth had lived in exalted stations, and also with many of an inferior class: guards were stationed at the doors to prevent any one from departing until he had completed his stay of three days. Then said the angel, “This is the second day since the present congregation entered the temple: examine them, and you will see their manner of glorifying God.” On their examining them, they observed that most of them were fast asleep, and that those who were awake were listless and yawning; many of them, in consequence of the continual elevation of their thoughts to God, without any attention to the inferior concerns of the body, seemed to themselves, and thence also to others, as if their faces were unconnected with their bodies; several again had a wild and raving look with their eyes, because of their long abstraction from visible objects; in short, every one, being quite tired out, seemed to feel an oppression at the chest, and great weariness of spirits, which showed itself in a violent aversion to what they heard from the pulpit, so that they cried out to the preacher to put an end to his discourse, for their ears were stunned, they could not understand a single word he said, and the very sound of his voice was become painful to them. They then all left their seats, and, crowding in a body to the doors, broke them open, and by mere violence made their way through the guards. The priests hereupon followed, and walked close beside them, teaching, praying, sighing, and encouraging them to celebrate the solemn festival, and to glorify God, and sanctify themselves; "and then," said they, "we will initiate you into the eternal glorification of God in that most magnificent and spacious temple which is in heaven, and so will introduce you to the enjoyment of eternal happiness." These words, however, made but little impression upon them, on account of the listlessness of their minds, arising from the long elevation of their thoughts above their ordinary labors and employments. But when they attempted to disengage themselves from them, the priests caught hold of their hands and garments, in order to force them back again into the temple to a repetition of their prayers and praises; but in vain: they insisted on being left to themselves to recruit their spirits; "we shall else die," they said, "through mere faintness and weariness." At that instant, lo! there appeared four men in white garments, with mitres on their heads; one of them while on earth had been an archbishop, and the other three bishops, all of whom had now become angels. As they approached, they addressed themselves to the priests, and said, "We have observed from heaven how you feed these sheep. Your instruction tends to their infatuation. Do you not know that to glorify God means to bring forth the fruits of love; that is, to discharge all the duties of our callings with faithfulness, sincerity, and diligence? for this is the nature of love towards God and our neighbor; and this is the bond and blessing of society. Hereby God is glorified, as well as by acts of worship at stated times after these duties. Have you never read these words of the Lord, *Herein is my Father glorified, that ye bring forth much fruit; so shall ye be my disciples*, John xv. 8. Ye priests indeed may glorify God by your attendance on his worship, since this is your office, and from the discharge of it you derive honor, glory, and recompense; but it would be as impossible for you as for others thus to glorify God, unless honor, glory, and recompense were annexed to your office." Having said this, the bishops ordered the doorkeepers to give free ingress and egress to all, there being so great a number of people, who, from their ignorance of the state and nature of heaven, can form no other idea of heavenly joy than that it consists in the perpetual worship of God.

10. After this the angel returned with his companions to the place of assembly, where the several companions of the wise ones were still waiting; and next he addressed those who fancied that heavenly joy and eternal happiness depend only on admittance into heaven, which is obtained merely by divine grace and favor; and that in such case the persons introduced would enter into the enjoyments of heaven, just as those introduced to a court-festival or a marriage, enter into the enjoyment of such scenes. "Wait here awhile," said the angel, "until I sound my trumpet, and call together those who have been most distinguished for their wisdom in regard to the spiritual things of the

Church.” After some hours, there appeared nine men, each having a wreath of laurel on his head as a mark of distinction: these the angel introduced into the house of assembly, where all the companies before collected were still waiting; and then in their presence he addressed the nine strangers, and said, “I am informed, that in compliance with your desire, you have been permitted to ascend into heaven, according to your ideas thereof, and that you have returned to this inferior or sub-celestial earth, perfectly well informed as to the nature and state of heaven: tell us therefore what you have seen, and how heaven appeared to you.” Then they replied in order; and the First thus began: “My idea of heaven from my earliest infancy to the end of my life on earth was, that it was a place abounding with all sorts of blessings, satisfactions, enjoyments, gratifications, and delights; and that if I were introduced there, I should be encompassed as by an atmosphere of such felicities, and should receive it with the highest relish, like a bridegroom at the celebration of his nuptials, and when he enters the chamber with his bride. Full of this idea, I ascended into heaven, and passed the first guard and also the second; but when I came to the third, the captain of the guard accosted me and said, ‘Who are you, friend?’ I replied, ‘Is not this heaven? My longing desire to ascend into heaven has brought me hither; I pray you therefore permit me to enter.’ Then he permitted me; and I saw angels in white garments, who came about me and examined me, and whispered to each other, ‘What new guest is this, who is not clothed in heavenly raiment?’ I heard what they said, and thought within myself, This is a similar case to that which the Lord describes, of the person who came to the wedding, and had not on a wedding garment: and I said, ‘Give me such garments;’ at which they smiled: and instantly one came from the judgment-hall with this command: ‘Strip him naked, cast him out, and throw his clothes after him;’ and so I was cast out.” The Second in order then began as follows: “I also supposed that if I were but admitted into heaven, which was over my head, I should there be encompassed with joys, which I should partake of to eternity. I likewise wished to be there, and my wish was granted; but the angels on seeing me fled away, and said one to another, ‘What prodigy is this! how came this bird of night here?’ On hearing which, I really felt as if I had undergone some change, and was no longer a man: this however was merely imaginary, and arose from my breathing the heavenly atmosphere. Presently, however, there came one running from the judgment-hall, with an order that two servants should lead me out, and conduct me back by the way I had ascended, till I had reached my own home; and when I arrived there, I again appeared to others and also to myself as a man.” The Third said, “I always conceived heaven to be some place of blessedness independent of the state of the affections; wherefore as soon as I came into this world, I felt a most ardent desire to go to heaven. Accordingly I followed some whom I saw ascending thither, and was admitted along with them; but I did not proceed far; for when I was desirous to delight my mind (*animus*) according to my idea of heavenly blessedness, a sudden stupor, occasioned by the light of heaven, which is as white as snow, and whose essence is said to be wisdom, seized my mind (*mens*) and darkness my eyes, and I was reduced to a state of insanity: and presently, from the heat of heaven, which corresponds with the brightness of its light, and whose essence is said to be love, there arose in my heart a violent palpitation, a general uneasiness seized my whole frame, and I was inwardly excruciated to such a degree that I threw myself flat on the ground. While I was in this situation, one of the attendants came from the judgment-hall with an order to carry me gently to my own light and heat; and when I came there my spirit and my heart presently returned to me.” The Fourth said that he also had conceived heaven to be some place of blessedness independent of the state of the affections. “As soon therefore,” said he, “as I came into the spiritual world, I inquired of certain wise ones whether I might be permitted to ascend into heaven, and was informed that this liberty was granted to all, but that there was need of caution how they used it, lest they should be cast down again. I made light of this caution, and ascended in full confidence that all were alike qualified for the reception of heavenly bliss in all its fulness: but alas! I was no sooner within the confines of heaven, than my life seemed to be departing from me, and from the violent pains and anguish which seized my head and body, I threw myself prostrate on the ground, where I writhed about like a snake when it is brought near the fire. In this state I crawled to the brink of a precipice, from which I threw myself down, and being taken up by some people who were standing near the place where I fell, by proper care I was soon brought to myself again.” The other Five then gave a wonderful relation of what befell them in their ascents into heaven, and compared the changes they experienced as to their states of life, with the state of fish when raised out of water into air, and with that of birds when raised out of air into ether; and they declared that, after having suffered so much pain, they had no longer any desire to ascend into heaven, and only wished to live a life agreeable to the state of their own affections, among their like in any place whatever. “We are well informed,” they added, “that in the world of spirits, where we now are, all persons undergo a previous preparation, the good for heaven, and the wicked for hell; and that after such preparation they discover ways open for them to societies of their like, with whom they are to live eternally; and that they enter such ways with the utmost delight, because they are suitable to their love.” When those of the first assembly had heard these relations, they all likewise acknowledged, that they had never entertained any other notion of heaven than as of a place where they should enter upon the fruition of never-ceasing delights. Then the angel who had the trumpet thus addressed them: “You see now that the joys of heaven and eternal happiness arise not from the place, but from the state of the man’s life; and a state of heavenly life is derived from love and wisdom; and since it is use which contains love and wisdom, and in which they are fixed and subsist, therefore a state of heavenly life is derived from the conjunction of love and wisdom in use. It amounts to the same if we call them charity, faith, and good works; for charity is love, faith is truth whence wisdom is derived, and good works are uses. Moreover in our spiritual world there are places as in the natural world; otherwise there could be no habitations and distinct abodes; nevertheless place with us is not place, but an appearance of place according to the state of love and wisdom, or of charity and faith. Every one who becomes an angel, carries his own heaven within himself, because he carries in himself the love of his own heaven; for a man from creation is the smallest effigy, image, and type of the great heaven, and the human form is nothing else; wherefore every one after death comes into that society of heaven of whose general form he is an individual effigy; consequently, when he enters into that society he enters into a form corresponding to his own; thus he passes as it were from himself into that form as into another self, and again from that other self into the same form in himself, and enjoys his own life in that of the society, and that of the society in his own; for every society in heaven may be considered as one common body, and the constituent angels as the similar parts thereof, from which the common body exists. Hence it follows, that those who are in evils, and thence in falses, have formed in themselves an effigy of hell, which suffers torment in heaven from the influx and violent activity of one opposite upon another; for infernal love is opposite to heavenly love, and consequently the delights of those two loves are in a state of discord and enmity, and whenever they meet they endeavor to destroy each other."

11. After this a voice was heard from heaven, saying to the angel that had the trumpet, “Select ten out of the whole assembly, and introduce them to us. We have heard from the Lord that He will prepare them so as to prevent the heat and light, or the love and wisdom, of our heaven, from doing them any injury during the space of three days.” Ten were then selected and followed the angel. They ascended by a steep path up a certain hill, and from thence up a mountain, on the summit of which was situated the heaven of those angels, which had before appeared to them at a distance like an expanse in the clouds. The gates were opened for them; and after they had passed the third gate, the introducing angel hastened to the prince of the society, or of that heaven, and announced their arrival. The prince said, “Take some of my attendants, and carry them word that their arrival is agreeable to me, and introduce them into my reception-room, and provide for each a separate apartment with a chamber, and appoint some of my attendants and servants to wait upon them and attend to their wishes:” all which was done. On being introduced by the angel, they asked whether they might go and see the prince; and the angel replied, “It is now morning, and it is not allowable before noon; till that time every one is engaged in his particular duty and employment: but you are invited to dinner, and then you will sit at table with our prince; in the meantime I will introduce you into his palace, and show you its splendid and magnificent contents.”

12. When they were come to the palace, they first viewed it from without. It was large and spacious, built of porphyry,

with a foundation of jasper; and before the gates were six lofty columns of lapis lazuli; the roof was of plates of gold, the lofty windows, of the most transparent crystal, had frames also of gold. After viewing the outside they were introduced within, and were conducted from one apartment to another; in each of which they saw ornaments of inexpressible elegance and beauty; and beneath the roof were sculptured decorations of inimitable workmanship. Near the walls were set silver tables overlaid with gold, on which were placed various implements made of precious stones, and of entire gems in heavenly forms, with several other things, such as no eye had ever seen on earth, and consequently such as could never be supposed to exist in heaven. While they were struck with astonishment at these magnificent sights, the angel said, “Be not surprised; the things which you now behold are not the production and workmanship of any angelic hand, but are framed by the Builder of the universe, and presented as a gift to our prince; wherefore the architectonic art is here in its essential perfection, and hence are derived all the rules of that art which are known and practised in the world.” The angel further said, “You may possibly conceive that such objects charm our eyes, and infatuate us by their grandeur, so that we consider them as constituting the joys of our heaven: this however is not the case; for our affections not being set on such things, they are only contributory to the joys of our hearts; and therefore, so far as we contemplate them as such, and as the workmanship of God, so far we contemplate in them the divine omnipotence and mercy.”

13. After this the angel said to them, “It is not yet noon: come with me into our prince’s garden, which is near the palace.” So they went with him; and as they were entering, he said, “Behold here the most magnificent of all the gardens in our heavenly society!” But they replied, “How! there is no garden here. We see only one tree, and on its branches and at its top as it were golden fruit and silver leaves, with their edges adorned with emeralds, and beneath the tree little children with their nurses.” Hereupon the angel, with an inspired voice said, “This tree is in the midst of the garden; some of us call it the tree of our heaven, and some, the tree of life. But advance nearer, and your eyes will be opened, and you will see the garden.” They did so, and their eyes were opened, and they saw numerous trees bearing an abundance of fine flavored fruit, entwined about with young vines, whose tops with their fruit inclined towards the tree of life in the midst. These trees were planted in a continuous series, which, proceeding from a point, and being continued into endless circles, or gyrations, as of a perpetual spiral, formed a perfect spiral of trees, wherein one species continually succeeded another, according to the worth and excellence of their fruit. The circumgyration began at a considerable distance from the tree in the midst, and the intervening space was radiant with a beam of light, which caused the trees in the circle to shine with a graduated splendor that was continued from the first to the last. The first trees were the most excellent of all, abounding with the choicest fruits, and were called paradisiacal trees, being such as are never

seen in any country of the natural world, because none such ever grew or could grow there. These were succeeded by olive-trees, the olives by vines, these by sweet-scented shrubs, and these again by timber trees, whose wood was useful for building. At stated intervals in this spiral or gyre of trees, were interspersed seats, formed of the young shoots of the trees behind, brought forward and entwined in each other, while the fruit of the trees hanging over at the same time enriched and adorned them. At this perpetually winding circle of trees, there were passages which opened into flower-gardens, and from them into shrubberies, laid out into areas and beds. At the sight of all these things the companions of the angels exclaimed, "Behold heaven in form! wherever we turn our eyes we feel an influx of somewhat celestially-paradisiacal, which is not to be expressed." At this the angel rejoicing said, "All the gardens of our heaven are representative forms or types of heavenly beatitudes in their origins; and because the influx of these beatitudes elevated your minds, therefore you exclaimed, 'Behold heaven in form!' but those who do not receive that influx, regard these paradisiacal gardens only as common woods or forests. All those who are under the influence of the love of use receive the influx; but those who are under the influence of the love of glory not originating in use, do not receive it." Afterwards he explained to them what every particular thing in the garden represented and signified.

14. While they were thus employed, there came a messenger from the prince, with an invitation to them to

dine with him; and at the same time two attendants brought garments of fine linen, and said, “Put on these; for no one is admitted to the prince’s table unless he be clothed in the garments of heaven.” So they put them on, and accompanied their angel, and were shewn into a drawing-room belonging to the palace, where they waited for the prince; and there the angel introduced them to the company and conversation of the grandees and nobles, who were also waiting for the prince’s appearing. And lo! in about an hour the doors were opened, and through one larger than the rest, on the western side, he was seen to enter in stately procession. His inferior counsellors went before him, after them his privy-counsellors, and next the chief officers belonging to the court; in the middle of these was the prince; after him followed courtiers of various ranks, and lastly the guards; in all they amounted to a hundred and twenty. Then the angel, advancing before the ten strangers, who by their dress now appeared like inmates of the place, approached with them towards the prince, and reverently introduced them to his notice; and the prince, without stopping the procession, said to them, “Come and dine with me.” So they followed him into the dining-hall, where they saw a table magnificently set out, having in the middle a tall golden pyramid with a hundred branches in three rows, each branch having a small dish, or basket, containing a variety of sweetmeats and preserves, with other delicacies made of bread and wine; and through the middle of the pyramid there issued as it were a bubbling fountain of nectareous wine, the stream of which, falling from the summit of the pyramid separated into different channels and filled the cups. At the sides of this pyramid were various heavenly golden forms, on which were dishes and plates covered with all kinds of food. The heavenly forms supporting the dishes and plates were forms of art, derived from wisdom, such as cannot be devised by any human art, or expressed by any human words: the dishes and plates were of silver, on which were engraved forms similar to those that supported them; the cups were transparent gems. Such was the splendid furniture of the table.

15. As regards the dress of the prince and his ministers, the prince wore a long purple robe, set with silver stars wrought in needle-work; under this robe he had a tunic of bright silk of a blue or hyacinthine color; this was open about the breast, where there appeared the forepart of a kind of zone or ribbon, with the ensign of his society; the badge was an eagle sitting on her young at the top of a tree; this was wrought in polished gold set with diamonds. The counsellors were dressed nearly after the same manner, but without the badge; instead of which they wore sapphires curiously cut, hanging from their necks by a golden chain. The courtiers wore brownish cloaks, wrought with flowers encompassing young eagles; their tunics were of an opal-colored silk, so were also their lower garments; thus were they dressed.

16. The privy-counsellors, with those of inferior order, and the grandees stood around the table, and by command of the prince folded their hands, and at the same time in a

low voice said a prayer of thanksgiving to the Lord; and after this, at a sign from the prince, they reclined on couches at the table. The prince then said to the ten strangers, “Do ye also recline with me; behold, there are your couches:” so they reclined; and the attendants, who were before sent by the prince to wait upon them, stood behind them. Then said the prince to them, “Take each of you a plate from its supporting form, and afterwards a dish from the pyramid;” and they did so; and lo! instantly new plates and dishes appeared in the place of those that were taken away; and their cups were filled with wine that streamed from the fountain out of the tall pyramid: and they ate and drank. When dinner was about half ended, the prince addressed the ten new guests, and said, “I have been informed that you were convened in the country which is immediately under this heaven, in order to declare your thoughts respecting the joys of heaven and eternal happiness thence derived, and that you professed different opinions each according to his peculiar ideas of delight originating in the bodily senses. But what are the delights of the bodily senses without those of the soul? The former are animated by the latter. The delights of the soul in themselves are imperceptible beatitudes; but, as they descend into the thoughts of the mind, and thence into the sensations of the body, they become more and more perceptible: in the thoughts of the mind they are perceived as satisfactions, in the sensations of the body as delights, and in the body itself as pleasures. Eternal happiness is derived from the latter and the former taken together; but from the latter alone there results a happiness not eternal but temporary, which quickly comes to an end and passes away, and in some cases becomes unhappiness. You have now seen that all your joys are also joys of heaven, and that these are far more excellent than you could have conceived; yet such joys do not inwardly affect our minds. There are three things which enter by influx from the Lord as a one into our souls; these three as a one, or this trine, are love, wisdom, and use. Love and wisdom of themselves exist only ideally, being confined to the affections and thoughts of the mind; but in use they exist really, because they are together in act and bodily employment; and where they exist really, there they also subsist. And as love and wisdom exist and subsist in use, it is by use we are affected; and use consists in a faithful, sincere, and diligent discharge of the duties of our calling. The love of use, and a consequent application to it, preserve the powers of the mind, and prevent their dispersion; so that the mind is guarded against wandering and dissipation, and the imbibing of false lusts, which with their enchanting delusions flow in from the body and the world through the senses, whereby the truths of religion and morality, with all that is good in either, become the sport of every wind; but the application of the mind to use binds and unites those truths, and disposes the mind to become a form receptible of the wisdom thence derived; and in this case it extirpates the idle sports and pastimes of falsity and vanity, banishing them from its centre towards the circumference. But you will hear more on this subject from the wise ones of our society, when I will send to you in the afternoon.” So saying, the prince arose, and the new guests along with him, and bidding them farewell, he charged the conducting angel to lead them back to their private apartments, and there to show them every token of civility and respect, and also to invite some courteous and agreeable company to entertain them with conversation respecting the various joys of this society.

17. The angel executed the prince’s charge; and when they were turned to their private apartments, the company, invited from the city to inform them respecting the various joys of the society, arrived, and after the usual compliments entered into conversation with them as they walked along in a strain at once entertaining and elegant. But the conducting angel said, “These ten men were invited into this heaven to see its joys, and to receive thereby a new idea concerning eternal happiness. Acquaint us therefore with some of its joys which affect the bodily senses; and afterwards, some wise ones will arrive, who will acquaint us with what renders those joys satisfactory and happy.” Then the company who were invited from the city related the following particulars:—”1. There are here days of festivity appointed by the prince, that the mind, by due relaxation, may recover from the weariness which an emulative desire may occasion in particular cases. On such days we have concerts of music and singing in the public places, and out of the city are exhibited games and shows: in the public places at such times are raised orchestras surrounded with balusters formed of vines wreathed together, from which hang bunches of ripe grapes; within these balusters in

three rows, one above another, sit the musicians, with their wind and stringed instruments of various tones, both high and low, loud and soft; and near them are singers of both sexes who entertain the citizens with the sweetest music and singing, both in concert and solo, varied at times as to its particular kind: these concerts continue on those days of festivity from morning till noon, and afterwards till evening. 2. Moreover, every morning from the houses around the public places we hear the sweetest songs of virgins and young girls, which resound though the whole city. It is an affection of spiritual love, which is sung every morning; that is, it is rendered sonorous by modifications of the voice in singing, or by modulations. The affection in the song is perceived as the real affection, flowing into the minds of the hearers, and exciting them to a correspondence with it: such is the nature of heavenly singing. The virgin-singers say, that the sound of their song is as it were self-inspired and self-animated from within, and exalted with delight according to the reception it meets with from the hearers. When this is ended, the windows of the houses around the public places, and likewise of those in the streets, are shut, and so also are the doors; and then the whole city is silent, and no noise heard in any part of it, nor is any person seen loitering in the streets, but all are intent on their work and the duties of their calling. 3. At noon, however, the doors are opened, and in the afternoon also the windows in some houses, and boys and girls are seen playing in the streets, while their masters and mistresses sit in the porches of their houses, watching over them, and keeping them in order. 4. At the extreme parts of the city there are various sports of boys and young men, as running, hand-ball, tennis, &c.; there are besides trials of skill among the boys, in order to discover the readiness of their wit in speaking, acting, and perceiving; and such as excel receive some leaves of laurel as a reward; not to mention other things of a like nature, designed to call forth and exercise the latent talents of the young people. 5. Moreover out of the city are exhibited stage-entertainments, in which the actors represent the various graces and virtues of moral life, among whom are inferior characters for the sake of relatives." And one of the ten asked, "How for the sake of relatives?" And they replied, "No virtue with its graces and beauties, can be suitably represented except by means of relatives, in which are comprised and represented all its graces and beauties, from the greatest to the least; and the inferior characters represent the least, even till they become extinct; but it is provided by law, that nothing of the opposite, which is indecorous and dishonorable, should be exhibited, except figuratively, and as it were remotely. The reason of which provision is, because nothing that is honorable and good in any virtue can by successive progressions pass over to what is dishonorable and evil: it only proceeds to its least, when it perishes; and when that is the case, the opposite commences; wherefore heaven, where all things are honorable and good, has nothing in common with hell, where all things are dishonorable and evil."

18. During this conversation, a servant came in and brought word, that the eight wise ones, invited by the prince's order, were arrived, and wished to be admitted; whereupon the angel went out to receive and introduce them: and presently the wise ones, after the customary ceremonies of introduction, began to converse with them on the beginnings and increments of wisdom, with which they intermixed various remarks respecting its progression, shewing, that with the angels it never ceases or comes to a period, but advances and increases to eternity. Hereupon the attendant angel said to them, "Our prince at table while talking with these strangers respecting the seat or abode of wisdom, showed that it consists in use: if agreeable to you, be pleased to acquaint them further on the same subject." They therefore said, "Man, at his first creation, was endued with wisdom and its love, not for the sake of himself, but that he might communicate it to others from himself. Hence it is a maxim inscribed on the wisdom of the wise, that no one is wise for himself alone, or lives for himself, but for others at the same time: this is the origin of society, which otherwise could not exist. To live for others is to perform uses. Uses are the bonds of society, which are as many in number as there are good uses; and the number of uses is infinite. There are spiritual uses, such as regard love to God and love towards our neighbour; there are moral and civil uses, such as regard the love of the society and state to which a man belongs, and of his fellow-citizens among whom he lives; there are natural uses, which regard the love of the world and its necessities; and there are

corporeal uses, such as regard the love of self-preservation with a view to superior uses. All these uses are inscribed on man, and follow in order one after another; and when they are together, one is in the other. Those who are in the first uses, which are spiritual, are in all the succeeding ones, and such persons are wise; but those who are not in the first, and yet are in the second, and thereby in the succeeding ones, are not so highly principled in wisdom, but only appear to be so by virtue of an external morality and civility; those who are neither in the first nor second, but only in the third and fourth, have not the least pretensions to wisdom; for they are satans, loving only the world and themselves for the sake of the world; but those who are only in the fourth, are least wise of all; for they are devils, because they live to themselves alone, and only to others for the sake of themselves. Moreover, every love has its particular delight; for it is by delight that love is kept alive; and the delight of the love of uses is a heavenly delight, which enters into succeeding delights in their order, and according to the order of succession, exalts them and makes them eternal." After this they enumerated the heavenly delights proceeding from the love of uses, and said, that they are a thousand times ten thousand; and that all who enter heaven enter into those delights. With further wise conversation on the love of use, they passed the day with them until evening.

19. Towards evening there came a messenger clothed in linen to the ten strangers who attended the angel, and invited them to a marriage-ceremony which was to be

celebrated the next day, and the strangers were much rejoiced to think that they were also to be present at a marriage-ceremony in heaven. After this they were conducted to the house of one of the counsellors, and supped with him; and after supper they returned to the palace, and each retired to his own chamber, where they slept till morning. When they awoke, they heard the singing of the virgins and young girls from the houses around the public places of resort, which we mentioned above. They sung that morning the affection of conjugial love; the sweetness of which so affected and moved the hearers, that they perceived sensibly a blessed serenity instilled into their joys, which at the some time exalted and renewed them. At the hour appointed the angel said, “Make yourselves ready, and put on the heavenly garments which our prince sent you;” and they did so, and lo! the garments were resplendent as with a flaming light; and on their asking the angel, “Whence is this?” he replied, “Because you are going to a marriage-ceremony; and when that is the case, our garments always assume a shining appearance, and become marriage garments.”

20. After this the angel conducted them to the house where the nuptials were to be celebrated, and the porter opened the door; and presently being admitted within the house, they were received and welcomed by an angel sent from the bridegroom, and were introduced and shewn to the seats intended for them: and soon after they were invited into an ante-chamber, in the middle of which they saw a table, and on it a magnificent candlestick with seven

branches and sconces of gold: against the walls there were hung silver lamps, which being lighted made the atmosphere appear of a golden hue: and they observed on each side of the candlestick two tables, on which were set loaves in three rows; there were tables also at the four corners of the room, on which were placed crystal cups. While they were viewing these things, lo! a door opened from a closet near the marriage-chamber, and six virgins came out, and after them the bridegroom and the bride, holding each other by the hand, and advancing towards a seat placed opposite to the candlestick, on which they seated themselves, the bridegroom on the left hand, and the bride on the right, while the six virgins stood by the seat near the bride. The bridegroom was dressed in a robe of bright purple, and a tunic of fine shining linen, with an ephod, on which was a golden plate set round with diamonds, and on the plate was engraved a young eagle, the marriage-ensign of that heavenly society; on his head he wore a mitre: the bride was dressed in a scarlet mantle, under which was a gown, ornamented with fine needle-work, that reached from her neck to her feet, and beneath her bosom she wore a golden girdle, and on her head a golden crown set with rubies. When they were thus seated, the bridegroom turning himself towards the bride, put a golden ring on her finger; he then took bracelets and a pearl necklace, and clasped the bracelets about her wrists, and the necklace about her neck, and said, "*Accept these pledges*;" and as she accepted them he kissed her, and said, "Now thou art mine;" and he called her his wife. On this all the company cried out, “May the divine blessing be upon you!” These words were first pronounced by each separately, and afterwards by all together. They were pronounced also in turn by a certain person sent from the prince as his representative; and at that instant the antechamber was filled with an aromatic smoke, which was a token of blessing from heaven. Then the servants in waiting took loaves from the two tables near the candlestick, and cups, now filled with wine, from the tables at the corners of the room, and gave to each of the guests his own loaf and his own cup, and they ate and drank. After this the husband and his wife arose, and the six virgins attended them with the silver lamps, now lighted, in their hands to the threshold; and the married pair entered their chamber; and the door was shut.

21. Afterwards the conducting angel talked with the guests about his ten companions, acquainting them how he was commissioned to introduce them, and shew them the magnificent things contained in the prince’s palace, and other wonderful sights; and how they had dined at table with him, and afterwards had conversed with the wise ones of the society; and he said, “May I be permitted to introduce them also to you, in order that they may enjoy the pleasure of your conversation?” So he introduced them, and they entered into discourse together. Then a certain wise personage, one of the marriage-guests, said, “Do you understand the meaning of what you have seen?” They replied, “But little;” and then they asked him, “Why was the bridegroom, who is now a husband, dressed in that

particular manner?” He answered, “Because the bridegroom, now a husband, represented the Lord, and the bride, who is now a wife, represented the church; for marriages in heaven represent the marriage of the Lord with the church. This is the reason why he wore a mitre on his head, and was dressed in a robe, a tunic, and an ephod, like Aaron; and why the bride had a crown on her head, and wore a mantle like a queen; but to-morrow they will be dressed differently, because this representation lasts no longer than to-day.” They further asked, “Since he represented the Lord, and she the church, why did she sit at his right hand?” The wise one replied, “Because there are two things which constitute the marriage of the Lord with the church — love and wisdom; the Lord is love, and the church is wisdom; and wisdom is at the right hand of love; for every member of the church is wise as of himself, and in proportion as he is wise he receives love from the Lord. The right hand also signifies power; and love has power by means of wisdom; but, as we have just observed, after the marriage-ceremony the representation is changed; for then the husband represents wisdom, and the wife the love of his wisdom. This love however is not primary, but secondary love; being derived from the Lord to the wife through the wisdom of the husband: the love of the Lord, which is the primary love, is the husband’s love of being wise; therefore after marriage, both together, the husband and his wife, represent the church.” They asked again, “Why did not you men stand by the bridegroom, now the husband, as the six virgins stood by the bride, now the wife?” The wise one answered, “Because we to-day are numbered among the virgins; and the number six signifies all and what is complete.” But they said, “Explain your meaning.” He replied, “Virgins signify the church; and the church consists of both sexes: therefore also we, with respect to the church, are virgins. That this is the case, is evident from these words in the Revelation: ‘*These are those who were not defiled with women; for they are Virgins: and they follow the Lamb whithersoever he goeth,*’ chap. xiv. 4. And as virgins signify the church, therefore the Lord likened it to ten Virgins invited to a marriage, Mat. xxv. And as Israel, Zion, and Jerusalem, signify the church, therefore mention is so often made in the Word, of the Virgin and Daughter of Israel, of Zion, and of Jerusalem. The Lord also describes his marriage with the church in these words: ‘*upon thy right hand did stand the Queen in gold of Ophir: her clothing is of wrought gold: she shall be brought unto the king in raiment of needlework: the Virgins her companions that follow her shall enter into the king’s palace*.’ Psalm xlv. 9-16.” Lastly they asked, “Is it not expedient that a priest be present and minister at the marriage ceremony?” The wise one answered, “This is expedient on the earth, but not in the heavens, by reason of the representation of the Lord himself and the church. On the earth they are not aware of this; but even with us a priest ministers in whatever relates to betrothings, or marriage contracts, and hears, receives, confirms, and consecrates the consent of the parties. Consent is the essential of marriage; all succeeding ceremonies are its formalities."

22. After this the conducting angel went to the six virgins, and gave them an account of his companions, and requested that they would vouchsafe to join company with them. Accordingly they came; but when they drew near, they suddenly retired, and went into the ladies' apartment to the virgins their companions. On seeing this, the conducting angel followed them, and asked why they retired so suddenly without entering into conversation? They replied. "We cannot approach:" and he said, "Why not?" They answered, "We do not know; but we perceived something which repelled us and drove us back again. We hope they will excuse us." The angel then returned to his companions, and told them what the virgins had said, and added, "I conjecture that your love of the sex is not chaste. In heaven we love virgins for their beauty and the elegance of their manners; and we love them intensely, but chastely." Hereupon his companions smiled and said, "You conjecture right: who can behold such beauties near and not feel some excitement?"

23. After much entertaining conversation the marriage-guests departed, and also the ten strangers with their attendant angel; and the evening being far advanced, they retired to rest. In the morning they heard a proclamation, TO-DAY IS THE SABBATH. They then arose and asked the angel what it meant: he replied, "It is for the worship of God, which returns at stated periods, and is proclaimed by the priests. The worship is performed in our temples and

lasts about two hours; wherefore if it please you, come along with me, and I will introduce you." So they made themselves ready, and attended the angel, and entered the temple. It was a large building capable of containing about three thousand persons, of a semicircular form, with benches or seats carried round in a continued sweep according to the figure of the temple; the hinder ones being more elevated than those in front. The pulpit in front of the seats was drawn a little from the centre; the door was behind the pulpit on the left hand. The ten strangers entered with their conducting angel, who pointed out to them the places where they were to sit; telling them, "Every one that enters the temple knows his own place by a kind of innate perception; nor can he sit in any place but his own: in case he takes another place, he neither hears nor perceives anything, and he also disturbs the order; the consequence of which is, that the priest is not inspired."

24. When the congregation had assembled, the priest ascended the pulpit, and preached a sermon full of the spirit of wisdom. The discourse was concerning the sanctity of the Holy Scriptures, and the conjunction of the Lord with both worlds, the spiritual and the natural, by means thereof. In the illustration in which he then was, he fully proved, that that holy book was dictated by Jehovah the Lord, and that consequently He is in it, so as to be the wisdom it contains; but that the wisdom which is Himself therein, lies concealed under the sense of the letter, and is opened only to those who are in the truths of doctrine, and at the same time in goodness of life, and thus who are in the

Lord, and the Lord in them. To his discourse he added a votive prayer and descended. As the audience were going out, the angel requested the priest to speak a few words of peace with his ten companions; so he came to them, and they conversed together for about half an hour. He discoursed concerning the divine trinity — that it is in Jesus Christ, in whom all the fulness of the Godhead dwells bodily, according to the declaration of the apostle Paul; and afterwards concerning the union of charity and faith; but he said, "the union of charity and truth;" because faith is truth.

25. After expressing their thanks they returned home; and then the angel said to them, "This is the third day since you came into the society of this heaven, and you were prepared by the Lord to stay here three days; it is time therefore that we separate; put off therefore the garments sent you by the prince, and put on your own." When they had done so, they were inspired with a desire to be gone; so they departed and descended, the angel attending them to the place of assembly; and there they gave thanks to the Lord for vouchsafing to bless them with knowledge, and thereby with intelligence, concerning heavenly joys and eternal happiness.

26. "I again solemnly declare, that these things were done and said as they are related; the former in the world of spirits, which is intermediate between heaven and hell, and the latter in the society of heaven to which the angel with the trumpet and the conductor belonged. Who in the Christian world would have known anything concerning heaven, and the joys and happiness there experienced, the

knowledge of which is the knowledge of salvation, unless it had pleased the Lord to open to some person the sight of his spirit, in order to shew and teach them? That similar things exist in the spiritual world is very manifest from what were seen and heard by the apostle John, as described in the Revelation; as that he saw the Son of Man in the midst of seven candlesticks; also a tabernacle, temple, ark, and altar in heaven; a book sealed with seven seals; the book opened, and horses going forth thence; four animals around the throne; twelve thousand chosen out of every tribe; locusts ascending out of the bottomless pit; a dragon, and his combat with Michael; a woman bringing forth a male child, and flying into a wilderness on account of the dragon; two beasts, one ascending out of the sea, the other out of the earth; a woman sitting upon a scarlet beast; the dragon cast out into a lake of fire and brimstone; a white horse and a great supper; a new heaven and a new earth, and the holy Jerusalem descending described as to its gates, wall, and foundation; also a river of the water of life, and trees of life bearing fruits every month; besides several other particulars; all which things were seen by John, while as to his spirit he was in the spiritual world and in heaven: not to mention the things seen by the apostles after the Lord's resurrection; and what were afterwards seen and heard by Peter, Acts xi.; also by Paul; moreover by the prophets; as by Ezekiel, who saw four animals which were cherubs, chap i. and chap x.; a new temple and a new earth, and an angel measuring them, chap. xl.-xlviii.; and was led away to Jerusalem, and saw there abominations: and also into

Chaldea into captivity, chap. viii. and chap. xi. The case was similar with Zechariah, who saw a man riding among myrtles; also four horns, chap. i. 8, and following verses; and afterwards a man with a measuring-line in his hand, chap. ii. 1, and following verses; likewise a candlestick and two olive trees, chap. iv. 2, and following verses; also a flying roll and an ephah, chap. v. 1, 6; also four chariots going forth between two mountains, and horses, chap. vi. 1, and following verses. So likewise with Daniel, who saw four beasts coming up out of the sea, chap. vii. 1, and following verses; also combats of a ram and he-goat, chap. viii. 1, and following verses; who also saw the angel Gabriel, and had much discourse with him, chap. ix.: the youth of Elisha saw chariots and horses of fire round about Elisha, and saw them when his eyes were opened, 2 Kings vi. 15, and following verses. From these and several other instances in the Word, it is evident, that the things which exist in the spiritual world, appeared to many both before and after the Lord's coming: is it any wonder then, that the same things should now also appear when the church is commencing, or when the New Jerusalem is coming down from the Lord out of heaven?"

ON MARRIAGES IN HEAVEN.

27. That there are marriages in heaven cannot be admitted as an article of faith by those who imagine that a man after death is a soul or spirit, and who conceive of a soul or spirit as of a rarefied ether or vapor; who imagine also, that a man will not live as a man till after the day of the last judgment; and in general who know nothing respecting

the spiritual world, in which angels and spirits dwell, consequently in which there are heavens and hells: and as that world has been heretofore unknown, and mankind have been in total ignorance that the angels of heaven are men, in a perfect form, and in like manner infernal spirits, but in an imperfect form, therefore it was impossible for anything to be revealed concerning marriages in that world; for if it had it would have been objected, “How can a soul be joined with a soul, or a vapor with a vapor, as one married partner with another here on earth?” not to mention other similar objections, which, the instant they were made, would take away and dissipate all faith respecting marriages in another life. But now, since several particulars have been revealed concerning that world, and a description has also been given of its nature and quality, in the treatise on HEAVEN AND HELL, and also in the APOCALYPSE REVEALED, the assertion, that marriages take place in that world, may be so far confirmed as even to convince the reason by the following propositions: I. *A man (homo) lives a man after death.* II. *In this case a male is a male, and a female a female.* III. *Every one’s peculiar love remains with him after death.* IV. *The love of the sex especially remains; and with those who go to heaven, which is the case with all who become spiritual here on earth, conjugial love remains.* V. *These things fully confirmed by ocular demonstration.* VI. *Consequently that there are marriages in the heavens.* VII. *Spiritual nuptials are to be understood by the Lord’s words, where he says, that after* *the resurrection they are not given in marriage.* We will now give an explanation of these propositions in their order.

28. I. A MAN LIVES A MAN AFTER DEATH. That a man lives a man after death has been heretofore unknown in the world, for the reasons just now mentioned; and, what is surprising, it has been unknown even in the Christian world, where they have the Word, and illustration thence concerning eternal life, and where the Lord himself teaches, *That all the dead rise again; and that God is not the God of the dead but of the living*, Matt. xxii. 31, 32. Luke xx. 37, 38. Moreover, a man, as to the affections and thoughts of his mind, is in the midst of angels and spirits, and is so consociated with them that were he to be separated from them he would instantly die. It is still more surprising that this is unknown, when yet every man that has departed this life since the beginning of creation, after his decease has come and does still come to his own, or, as it is said in the Word, has been gathered and is gathered to his own: besides every one has a common perception, which is the same thing as the influx of heaven into the interiors of his mind, by virtue of which he inwardly perceives truths, and as it were sees them, and especially this truth, that he lives a man after death; a happy man if he has lived well, and an unhappy one if he has lived ill. For who does not think thus, while he elevates his mind in any degree above the body, and above the thought which is nearest to the senses; as is the case when he is interiorly engaged in divine worship, and when he lies on his death-bed expecting his dissolution; also when he hears of those who are

deceased, and their lot? I have related a thousand particulars respecting departed spirits, informing certain persons that are now alive concerning the state of their deceased brethren, their married partners, and their friends. I have written also concerning the state of the English, the Dutch, the Papists, the Jews, the Gentiles, and likewise concerning the state of Luther, Calvin, and Melancthon; and hitherto I never heard any one object, "How can such be their lot, when they are not yet risen from their tombs, the last judgement not being yet accomplished? Are they not in the meantime mere vaporous and unsubstantial souls residing, in some place of confinement (*in quodam pu seu ubi*)?" Such objections I have never yet heard from any quarter; whence I have been led to conclude, that every one perceives in himself that he lives a man after death. Who that has loved his married partner and his children when they are dying or are dead, will not say within himself (if his thought be elevated above the sensual principles of the body) that they are in the hand of God, and that he shall see them again after his own death, and again be joined with them in a life of love and joy?

29. Who, that is willing, cannot see from reason, that a man after death is not a mere vapor, of which no idea can be formed but as of a breath of wind, or of air and ether, and that such vapor constitutes or contains in it the human soul, which desires and expects conjunction with its body, in order that it may enjoy the bodily senses and their delights, as previously in the world? We cannot see, that if this were

the case with a man after death, his state would be more deplorable than that of fishes, birds, and terrestrial animals, whose souls are not alive, and consequently are not in such anxiety of desire and expectation? Supposing a man after death to be such a vapor, and thus a breath of wind, he would either fly about in the universe, or according to certain traditions, would be reserved in a place of confinement, or in the *limbo* of the ancient fathers, until the last judgement. Who cannot hence from reason conclude, that those who have lived since the beginning of creation, which is computed to be about six thousand years ago, must be still in a similar anxious state, and progressively more anxious, because all expectation arising from desire produces anxiety, and being continued from time to time increases it; consequently, that they must still be either floating about in the universe, or be kept shut up in confinement, and thereby in extreme misery; and that must be the case with Adam and his wife, with Abraham, Isaac, and Jacob, and with all who have lived since that time? All this being supposed true, it must needs follow, that nothing would be more deplorable than to be born a man. But the reverse of this is provided by the Lord, who is Jehovah from eternity and the Creator of the universe; for the state of the man that conjoins himself with him by a life according to his precepts, becomes more blessed and happy after death than before it in the world; and it is more blessed and happy from this circumstance, that the man then is spiritual, and a spiritual man is sensible of and perceives spiritual delight, which is a thousand times superior to natural delight.

30. That angels and spirits are men, may plainly appear from those seen by Abraham, Gideon, Daniel, and the prophets, and especially by John when he wrote the Revelation, and also by the women in the Lord's sepulchre, yea, from the Lord himself as seen by the disciples after his resurrection. The reason of their being seen was, because the eyes of the spirits of those who saw them were opened; and when the eyes of the spirit are opened, angels appear in their proper form, which is the human; but when the eyes of the spirit are closed, that is, when they are veiled by the vision of the bodily eyes, which derive all their impressions from the material world, then they do not appear.

31. It is however to be observed, that a man after death is not a natural, but a spiritual man; nevertheless he still appears in all respects like himself; and so much so, that he knows not but, that he is still in the natural world: for he has a similar body, countenance, speech, and senses; for he has a similar affection and thought, or will and understanding. He is indeed actually not similar, because he is a spiritual, and consequently an interior man; but the difference does not appear to him, because he cannot compare his spiritual state with his former natural state, having put off the latter, and being in the former; therefore I have often heard such persons say, that they know not but that they are in the former world, with this difference, however, that they no longer see those whom they had left

in that world; but that they see those who had departed out of it, or were deceased. The reason why they now see the latter and not the former, is, because they are no longer natural men, but spiritual or substantial; and a spiritual or substantial man sees a spiritual or substantial man, as a natural or material man sees a natural or material man, but not *vice versa*, on account of the difference between what is substantial and what is material, which is like the difference between what is prior and what is posterior; and what is prior, being in itself purer, cannot appear to what is posterior, which in itself is grosser; nor can what is posterior, being grosser, appear to what is prior, which in itself is purer; consequently an angel cannot appear to a man of this world, nor a man of this world to an angel. The reason why a man after death is a spiritual or substantial man, is, because this spiritual or substantial man lay inwardly concealed in the natural or material man; which natural or material man was to it as a covering, or as a skin about to be cast off; and when the covering or skin is cast off, the spiritual or substantial man comes forth, a purer, interior, and more perfect man. That the spiritual man is still a perfect man, notwithstanding his being invisible to the natural man, is evident from the Lord's being seen by the apostles after his resurrection, when he appeared, and presently he did not appear; and yet he was a man like to himself both when seen and when not seen: it is also said, that when they saw him, their eyes were opened.

32. II. IN THIS CASE A MALE IS A MALE, AND A FEMALE A FEMALE. Since a man (*homo*) lives a man after

death, and man is male and female, and there is such a distinction between the male principle and the female principle, that the one cannot be changed into the other, it follows, that after death the male lives a male, and the female a female, each being a spiritual man. It is said that the male principle cannot be changed into the female principle, nor the female into the male, and that therefore after death the male is a male, and the female a female; but as it is not known in what the masculine principle essentially consists, and in what the feminine, it may be expedient briefly to explain it. The essential distinction between the two is this: in the masculine principle, love is inmost, and its covering is wisdom; or, what is the same, the masculine principle is love covered (or veiled) by wisdom; whereas in the feminine principle, the wisdom of the male is inmost, and its covering is love thence derived; but this latter love is feminine, and is given by the Lord to the wife through the wisdom of the husband; whereas the former love is masculine, which is the love of growing wise, and is given by the Lord to the husband according to the reception of wisdom. It is from this circumstance, that the male is the wisdom of love, and the female is the love of that wisdom; therefore from creation there is implanted in each a love of conjunction so as to become a one; but on this subject more will be said in the following pages. That the female principle is derived from the male, or that the woman was taken out of the man, is evident from these words in Genesis: *Jehovah God took out one of the man's ribs, and closed up the flesh in the place thereof; and he* *builded the rib, which he had taken out of the man, into a woman; and he brought her to the man; and the man said, This is bone of my bones, and flesh of my flesh; hence she shall be called Eve, because she was taken out of man*, chap. ii. 21-23: the signification of a rib and of flesh will be shewn elsewhere.

33. From this primitive formation it follows, that by birth the character of the male is intellectual, and that the female character partakes more of the will principle; or, what amounts to the same, that the male is born into the affection of knowing, understanding, and growing wise, and the female into the love of conjoining herself with that affection in the male. And as the interiors form the exteriors to their own likeness, and the masculine form is the form of intellect, and the feminine is the form of the love of that intellect, therefore the male and the female differ as to the features of the face, the tone of the voice, and the form of the body; the male having harder features, a harsher tone of voice, a stronger body, and also a bearded chin, and in general a form less beautiful than that of the female; they differ also in their gestures and manners; in a word, they are not exactly similar in a single respect; but still, in every particular of each, there is a tendency to conjunction; yea, the male principle in the male, is male in every part of his body, even the most minute, and also in every idea of his thought, and every spark of his affection; the same is true of the female principle in the female; and since of consequence the one cannot be changed into the other, it

follows, that after death a male is a male, and a female a female.

34. III. EVERY ONE’S PECULIAR LOVE REMAINS WITH HIM AFTER DEATH. Man knows that there is such a thing as love; but he does not know what love is. He knows that there is such a thing from common discourse; as when it is said, that such a one loves me, that a king loves his subjects, and subjects love their king; that a husband loves his wife, and a mother her children, and *vice versa*; also when it is said, that any one loves his country, his fellow citizens, and his neighbour; in like manner of things abstracted from persons; as when it is said that a man loves this or that. But although the term love is thus universally applied in conversation, still there is scarcely any one that knows what love is: even while meditating on the subject, as he is not then able to form any distinct idea concerning it, and thus not to fix it as present in the light of the understanding, because of its having relation not to light but to heat, he either denies its reality, or he calls it merely an influent effect arising from the sight, the hearing, and the conversation, and thus accounts for the motions to which it gives birth; not being at all aware, that love is his very life, not only the common life of his whole body and of all his thoughts, but also the life of all their particulars. A wise man may perceive this from the consideration, that if the affection of love be removed, he is incapable both of thinking and acting; for in proportion as that affection grows cold, do not thought, speech, and action grow cold also? and in proportion as that affection grows warm, do

not they also grow warm in the same degree? Love therefore is the heat of the life of man (*hominis*), or his vital heat. The heat of the blood, and also its redness, are from this source alone. The fire of the angelic sun, which is pure love, produces this effect.

35. That every one has his own peculiar love, or a love distinct from that of another; that is, that no two men have exactly the same love, may appear from the infinite variety of human countenances, the countenance being a type of the love; for it is well known that the countenance is changed and varied according to the affection of love; a man's desires also, which are of love, and likewise his joys and sorrows, are manifested in the countenance. From this consideration it is evident, that every man is his own peculiar love; yea, that he is the form of his love. It is however to be observed, that the interior man, which is the same with his spirit which lives after death, is the form of his love, and not so the exterior man which lives in this world, because the latter has learnt from infancy to conceal the desires of his love; yea, to make a pretence and show of desires which are different from his own.

36. The reason why every one's peculiar love remains with him after death, is, because, as was said just above, n. 34, love is a man's (*hominis*) life; and hence it is the man himself. A man also is his own peculiar thought, thus his own peculiar intelligence and wisdom; but these make a one with his love; for a man thinks from this love and according to it; yea, if he be in freedom, he speaks and acts in like manner; from which it may appear, that love is the

esse or essence of a man’s life, and that thought is the *existere* or existence of his life thence derived; therefore speech and action, which are said to flow from the thought, do not flow from the thought, but from the love through the thought. From much experience I have learned that a man after death is not his own peculiar thought, but that he is his own peculiar affection and derivative thought; or that he is his own peculiar love and derivative intelligence; also that a man after death puts off everything which does not agree with his love; yea, that he successively puts on the countenance, the tone of voice, the speech, the gestures, and the manners of the love proper to his life: hence it is, that the whole heaven is arranged in order according to all the varieties of the affections of the love of good, and the whole hell according to all the affections of the love of evil.

37. IV. THE LOVE OF THE SEX ESPECIALLY REMAINS; AND WITH THOSE WHO GO TO HEAVEN, WHICH IS THE CASE WITH ALL WHO BECOME SPIRITUAL HERE ON EARTH, CONJUGIAL LOVE REMAINS. The reason why the love of the sex remains with man (*homo*) after death, is, because after death a male is a male and a female a female; and the male principle in the male is male (or masculine) in the whole and in every part thereof; and so is the female principle in the female; and there is a tendency to conjunction in all their parts, even the most singular; and as this conjunctive tendency was implanted from creation, and thence perpetually influences, it follows, that the one desires and seeks conjunction with the other. Love, considered itself, is a desire and consequent tendency to

conjunction; and conjugial love to conjunction into a one; for the male-man and the female-man were so created, that from two they may become as it were one man, or one flesh; and when they become a one, then, taken together they are a man (*homo*) in his fulness; but without such conjunction, they are two, and each is a divided or half-man. Now as the above conjunctive tendency lies concealed in the inmost of every part of the male, and of every part of the female, and the same is true of the faculty and desire to be conjoined together into a one, it follows, that the mutual and reciprocal love of the sex remains with men (*homines*) after death.

38. We speak distinctively of the love of the sex and of conjugial love, because the one differs from the other. The love of the sex exists with the natural man; conjugial love with the spiritual man. The natural man loves and desires only external conjunctions, and the bodily pleasures thence derived; whereas the spiritual man loves and desires internal conjunctions and the spiritual satisfactions thence derived; and these satisfactions he perceives are granted with one wife, with whom he can perpetually be more and more joined together into a one: and the more he enters into such conjunction the more he perceives his satisfactions ascending in a similar degree, and enduring to eternity; but respecting anything like this the natural man has no idea. This then is the reason why it is said, that after death conjugial love remains with those who go to heaven, which is the case with all those who become spiritual here on earth.

39. V. THESE THINGS FULLY CONFIRMED BY OCULAR DEMONSTRATION. That a man (*homo*) lives as a man after death, and that in this case a male is a male, and a female a female; and that every one's peculiar love remains with him after death, especially the love of the sex and conjugial love, are positions which I have wished hitherto to confirm by such arguments as respect the understanding, and are called rational; but since man (*homo*) from his infancy, in consequence of what has been taught him by his parents and masters, and afterwards by the learned and the clergy, has been induced to believe, that he shall not live a man after death until the day of the last judgement, which has now been expected for six thousand years; and several have regarded this article of faith as one which ought to be believed, but not intellectually conceived, it was therefore necessary that the above positions should be confirmed also by ocular proofs; otherwise a man who believes only the evidence of his senses, in consequence of the faith previously implanted, would object thus: "If men lived men after death, I should certainly see and hear them: who has ever descended from heaven, or ascended from hell, and given such information?" In reply to such objections it is to be observed, that it never was possible, nor can it ever be, that any angel of heaven should descend, or any spirit of hell ascend, and speak with any man, except with those who have the interiors of the mind or spirit opened by the Lord; and this opening of the interiors cannot be fully effected except with those who have been prepared by the Lord to receive the things which are of spiritual wisdom: on which

accounts it has pleased the Lord thus to prepare me, that the state of heaven and hell, and of the life of men after death, might not remain unknown, and be laid asleep in ignorance, and at length buried in denial. Nevertheless, ocular proofs on the subjects above mentioned, by reason of their copiousness, cannot here be adduced; but they have been already adduced in the treatise on HEAVEN and HELL, and in the CONTINUATION RESPECTING THE SPIRITUAL WORLD, and afterwards in the APOCALYPSE REVEALED; but especially, in regard to the present subject of marriages, in the MEMORABLE RELATIONS which are annexed to the several paragraphs or chapters of this work.

40. VI. CONSEQUENTLY THERE ARE MARRIAGES IN HEAVEN. This position having been confirmed by reason, and at the same time by experience, needs no further demonstration.

41. VII. SPIRITUAL NUPTIALS ARE TO BE UNDERSTOOD BY THE LORD'S WORDS, "AFTER THE RESURRECTION THEY ARE NOT GIVEN IN MARRIAGE." In the Evangelists are these words, *Certain of the Sadducees, who say that there is no resurrection, asked Jesus, saying, Master, Moses wrote, If a man die, having no children, his brother shall take his wife, and raise up seed unto his brother. Now there were with us seven brethren and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother; likewise the second also, and the third unto the seventh; last of all the woman died also; therefore in the resurrection whose wife shall she be of the seven? But Jesus answering, said unto*

them, The sons of this generation marry, and are given in marriage; but those who shall be accounted worthy to attain to another generation, and the resurrection from the dead, shall neither marry nor be given in marriage, neither can they die any more; for they are like unto the angels, and are the sons of God, being sons of the resurrection. But that the dead rise again, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not the God of the dead, but of the living; for all live unto him, Luke xx. 27-38, Matt. xxii. 22-32; Mark xii. 18-27. By these words the Lord taught two things; first, that a man (*homo*) rises again after death; and secondly, that in heaven they are not given in marriage. That a man rises again after death, he taught by these words, *God is not the God of the dead, but of the living*, and when he said that Abraham, Isaac, and Jacob, are alive: he taught the same also in the parable concerning the rich man in hell, and Lazarus in heaven, Luke xvi. 22-31. Secondly, that in heaven they are not given in marriage, he taught by these words, "*Those who shall be accounted worthy to attain to another generation, neither marry nor are given in marriage*." That none other than spiritual nuptials are here meant, is very evident from the words which immediately follow— "*neither can they die any more; because they are like unto the angels, and are the sons of God, being sons of the resurrection*." Spiritual nuptials mean conjunction with the Lord, which is effected on earth; and when it is effected on earth, it is also effected in the heavens; therefore in the heavens there is no repetition of nuptials, nor are they again given in marriage: this is also meant by these words, "*The sons of this generation marry and are given in marriage; but those who are accounted worthy to attain to another generation, neither marry nor are given in marriage*". The latter are also called by the Lord "*sons of nuptials*" Matt, ix. 15; Mark ii. 19; and in this place, *angels, sons of God, and sons of the resurrection*. That to celebrate nuptials, signifies to be joined with the Lord, and that to enter into nuptials is to be received into heaven by the Lord, is manifest from the following passages: *The kingdom of heaven is like unto a man, a king, who made a marriage (nuptials) his son, and sent out servants and invited to the marriage*. Matt. xxii. 2-14. *The kingdom of heaven is like unto ten virgins, who went forth to meet the bridegroom: of whom five being prepared entered into the marriage (nuptials)*, Matt. xxv. 1, and the following verses. That the Lord here meant himself, is evident from verse 13, where it is said, *Watch ye; because ye know not the day and hour in which the Son of Man will come*: also from the Revelation, *The time of the marriage of the Lamb is come, and his wife hath made herself ready; blessed are those who are called to the marriage supper of the Lamb*, xix. 7, 9. That there is a spiritual meaning in everything which the Lord spake, has been fully shewn in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, published at Amsterdam in the year 1763.

42. To the above I shall add two MEMORABLE RELATIONS RESPECTING THE SPIRITUAL WORLD. The first is as follows: One morning I was looking upwards into heaven and saw over me three expanses one above another; I saw that the first expanse, which was nearest, opened, and presently the second which was above it, and lastly the third which was highest; and by virtue of illustration thence, I perceived, that above the first expanse were the angels who compose the first or lowest heaven; above the second expanse were the angels who compose the second or middle heaven; and above the third expanse were the angels who compose the third or highest heaven. I wondered at first what all this meant: and presently I heard from heaven a voice as of a trumpet, saying, “We have perceived, and now see, that you are meditating on CONJUGIAL LOVE; and we are aware that no one on earth as yet knows what true conjugial love is in its origin and in its essence; and yet it is of importance that it should be known: therefore it has pleased the Lord to open the heavens to you in order that illustrating light and consequent perception may flow into the interiors of your mind. With us in the heavens, especially in the third heaven, our heavenly delights are principally derived from conjugial love; therefore, in consequence of leave granted us, we will send down to you a conjugial pair for your inspection and observation;” and lo! instantly there appeared a chariot descending from the highest or third heaven, in which I saw one angel; but as it approached I saw therein two. The chariot at a distance glittered before my eyes like a

diamond, and to it were harnessed young horses white as snow; and those who sat in the chariot held in their hands two turtle-doves, and called to me, saying, "Do you wish us to come nearer to you? but in this case take heed, lest the radiance, which is from the heaven whence we have descended, and is of a flaming quality, penetrate too interiorly; by its influence the superior ideas of your understanding, which are in themselves heavenly, may indeed be illustrated; but these ideas are ineffable in the world in which you dwell: therefore what you are about to hear, receive rationally, that you may explain it so that it may be understood." I replied, "I will observe your caution; come nearer:" so they came nearer; and lo! it was a husband and his wife; who said, "We are a conjugial pair: we have lived happy in heaven from the earliest period, which you call the golden age, and have continued during that time in the same bloom of youth in which you now see us." I viewed each of them attentively, because I perceived they represented conjugial love in its life and in its decoration; in its life in their faces, and in its decoration in their raiment; for all the angels are affections of love in a human form. The ruling affection itself shines forth from their faces; and from the affection, and according to it, the kind and quality of their raiment is derived and determined: therefore it is said in heaven, that every one is clothed by his own affection. The husband appeared of a middle age, between manhood and youth: from his eyes darted forth sparkling light derived from the wisdom of love; by virtue of which light his face was radiant from its inmost ground; and in consequence of such radiance the surface of his skin had a kind of refulgence, whereby his whole face was one resplendent comeliness. He was dressed in an upper robe which reached down to his feet and underneath it was a vesture of hyacinthine blue, girded about with a golden band, upon which were three precious stones, two sapphires on the sides, and a carbuncle in the middle; his stockings were of bright shining linen, with threads of silver interwoven, and his shoes were of velvet: such was the representative form of conjugial love with the husband. With the wife it was this; I saw her face, and I did not see it; I saw it as essential beauty, and I did not see it because this beauty was inexpressible; for in her face there was a splendor of flaming light, such as the angels in the third heaven enjoy, and this light made my sight dim; so that I was lost in astonishment: she observing this addressed me, saying, “What do you see?” I replied, “I see nothing but conjugial love and the form thereof; but I see, and I do not see.” Hereupon she turned herself sideways from her husband; and then I was enabled to view her more attentively. Her eyes were bright and sparkling from the light of her own heaven, which light, as was said, is of a flaming quality, which it derives from the love of wisdom; for in that heaven wives love their husbands from their wisdom, and in it, and husbands love their wives from that love of wisdom and in it, as directed towards themselves; and thus they are united. This was the origin of her beauty; which was such that it would be impossible for any painter to imitate and exhibit it in its form, for he has no colors bright and vivid enough to express its lustre; nor is it in the power of his art to depict such beauty: her hair was arranged in becoming order so as to correspond with her beauty; and in it were inserted diadems of flowers; she had a necklace of carbuncles, from which hung a rosary of chrysolites; and she wore pearl bracelets: her upper robe was scarlet, and underneath it she had a purple stomacher, fastened in front with clasps of rubies; but what surprised me was, that the colors varied according to her aspect in regard to her husband, being sometimes more glittering, sometimes less; if she were looking towards him, more, if sideways, less. When I had made these observations, they again talked with me; and when the husband was speaking, he spoke at the same time as from his wife; and when the wife was speaking, she spoke at the same time as from her husband; such was the union of their minds from whence speech flows; and on this occasion I also heard the tone of voice of conjugial love; inwardly it was simultaneous, and it proceeded from the delights of a state of peace and innocence. At length they said, “We are recalled; we must depart;” and instantly they again appeared to be conveyed in a chariot as before. They went by a paved way through flowering shrubberies, from the beds of which arose olive and orange-trees laden with fruit: and when they approached their own heaven, they were met by several virgins, who welcomed and introduced them.

43. After this I saw an angel from that heaven holding in his hand a roll of parchment, which he unfolded, saying, “I see that you are meditating on conjugial love; in this

parchment are contained arcana of wisdom respecting that love, which have never yet been disclosed in the world. They are now to be disclosed, because it is of importance that they should be: those arcana abound more in our heaven than in the rest, because we are in the marriage of love and wisdom; but I prophesy that none will appropriate to themselves that love, but those who are received by the Lord into the New Church, which is the New Jerusalem." Having said this, the angel let down the unfolded parchment, which a certain angelic spirit received from him, and laid on a table in a certain closet, which he instantly locked, and holding out the key to me, said, "Write."

44. THE SECOND MEMORABLE RELATION. I once saw three spirits recently deceased, who were wandering about in the world of spirits, examining whatever came in their way, and inquiring concerning it. They were all amazement to find that men lived altogether as before, and that the objects they saw were similar to those they had seen before: for they knew that they were departed out of the former or natural world, and that in that world they believed that they should not live as men until after the day of the last judgement, when they should be again clothed with the flesh and bones that had been laid in the tomb; therefore, in order to remove all doubt of their being really and truly men, they by turns viewed and touched themselves and others, and felt the surrounding objects and by a thousand proofs convinced themselves that they now were men as in the former world; besides which they saw

each other in a brighter light, and the surrounding objects in superior splendor, and thus their vision was more perfect. At that instant two angelic spirits happening to meet them, accosted them, saying, “Whence are you?” They replied, “We have departed out of a world, and again we live in a world; thus we have removed from one world to another; and this surprises us.” Hereupon the three novitiate spirits questioned the two angelic spirits concerning heaven; and as two of the three novitiates were youths, and there darted from their eyes as it were a sparkling fire of lust for the sex, the angelic spirit said, “Possibly you have seen some females;” and they replied in the affirmative; and as they made inquiry respecting heaven, the angelic spirits gave them the following information: “In heaven there is every variety of magnificent and splendid objects, and such things as the eye had never seen; there are also virgins and young men; virgins of such beauty that they may be called personifications of beauty, and young men of such morality that they may be called personifications of morality; moreover the beauty of the virgins and the morality of the young men correspond to each other, as forms mutually suited to each other.” Hereupon the two novitiates asked, “Are there in heaven human forms altogether similar to those in the natural world?” And it was replied, “They are altogether similar; nothing is wanting in the male, and nothing in the female; in a word, the male is a male, and the female a female, in all the perfection of form in which they were created: retire, if you please, and examine if you are deficient in anything, and whether you are not a complete man as before.” Again, the novitiates said, “We have been told in the world we have left, that in heaven they are not given in marriage, because they are angels: — is there then the love of the sex there?” And the angelic spirits replied, “In heaven *your* love of the sex does not exist; but we have the angelic love of the sex, which is chaste, and devoid all libidinous allurement.” Hereupon the novitiates observed, “If there be a love of the sex devoid of all allurement, what in such cases is the love of the sex?” And while they were thinking about this love they sighed, and said, “Oh, how dry and insipid is the joy of heaven! What young man, if this be the case, can possibly wish for heaven? Is not such love barren and devoid of life?” To this the angelic spirits replied, with a smile, “The angelic love of the sex, such as exists in heaven, is nevertheless full of the inmost delights: it is the most agreeable expansion of all the principles of the mind, and thence of all the parts of the breast, existing inwardly in the breast, and sporting therein as the heart sports with the lungs, giving birth thereby to respiration, tone of voice, and speech; so that the intercourse between the sexes, or between youths and virgins, is an intercourse of essential celestial sweets, which are pure. All novitiates, on ascending into heaven, are examined as to the quality of their chastity, being let into the company of virgins, the beauties of heaven, who from their tone of voice, their speech, their face, their eyes, their gesture, and their exhaling sphere, perceive what is their quality in regard to the love of the sex; and if their love be unchaste, they instantly quit them, and tell their fellow angels that they have seen satyrs or priapuses. The new comers also undergo a change, and in the eyes of the angels appear rough and hairy, and with feet like calves' or leopards', and presently they are cast down again, lest by their lust they should defile the heavenly atmosphere." On receiving this information, the two novitiates again said, "According to this, there is no love of the sex in heaven; for what is a chaste love of the sex, but a love deprived of the essence of its life? And must not all the intercourse of youths and virgins, in such case, consist of dry insipid joys? We are not stocks and stones, but perceptions and affections of life." To this the angelic spirits indignantly replied, "You are altogether ignorant what a chaste love of the sex is; because as yet you are not chaste. This love is the very essential delight of the mind, and thence of the heart; and not at the same time of the flesh beneath the heart. Angelic chastity, which is common to each sex, prevents the passage of that love beyond the enclosure of the heart; but within that and above it, the morality of a youth is delighted with the beauty of a virgin in the delights of the chaste love of the sex: which delights are of too interior a nature, and too abundantly pleasant, to admit of any description in words. The angels have this love of the sex, because they have conjugial love only; which love cannot exist together with the unchaste love of the sex. Love truly conjugial is chaste, and has nothing in common with unchaste love, being confined to one of the sex, and separate from all others; for it is a love of the spirit and thence of the body, and not a love of the body and thence of the spirit; that is, it is not a love infesting the spirit.” On hearing this, the two young novitiates rejoiced, and said, “There still exists in heaven a love of the sex; what else is conjugial love?” But the angelic spirits replied, “Think more profoundly, weigh the matter well in your minds, and you will perceive, that your love of the sex is a love extra-conjugial, and quite different from conjugial love; the latter being as distinct from the former, as wheat is from chaff, or rather as the human principle is from the bestial. If you should ask the females in heaven, ‘What is love extra-conjugial?’ I take upon me to say, their reply will be, ‘What do you mean? What do you say? How can you utter a question which so wounds our ears? How can a love that is not created be implanted in any one?’ If you should then ask them, ‘What is love truly conjugial?’ I know they will reply, ‘It is not the love of the sex, but the love of one of the sex; and it has no other ground of existence than this, that when a youth sees a virgin provided by the Lord, and a virgin sees a youth, they are each made sensible of a conjugial principle kindling in their hearts, and perceive that each is the other’s, he hers, and she his; for love meets love and causes them to know each other, and instantly conjoins their souls, and afterwards their minds, and thence enters their bosoms, and after the nuptials penetrates further, and thus becomes love in its fulness, which grows every day into conjunction, till they are no longer two, but as it were one.’ I know also that they will be ready to affirm in the most solemn manner, that they are not acquainted with any other love of the sex; for they say, ‘How can there be a love of the sex, unless it be tending mutually to meet, and reciprocal, so as to seek an eternal union, which consists in two becoming one flesh?’” To this the angelic spirits added, “In heaven they are in total ignorance what whoredom is; nor do they know that it exists, or that its existence is even possible. The angels feel a chill all over the body at the idea of unchaste or extra-conjugial love; and on the other hand, they feel a genial warmth throughout the body arising from chaste or conjugial love. With the males, all the nerves lose their proper tension at the sight of a harlot, and recover it again at the sight of a wife.” The three novitiates, on hearing this, asked, “Does a similar love exist between married partners in the heavens as in the earths?” The two angelic spirits replied, that it was altogether similar; and as they perceived in the novitiates an inclination to know, whether in heaven there were similar ultimate delights, they said, that they were exactly similar, but much more blessed, because angelic perception and sensation is much more exquisite than human: “and what,” added they, “is the life of that love unless derived from a flow of vigor? When this vigor fails, must not the love itself also fail and grow cold? Is not this vigor the very measure, degree, and basis of that love? Is it not its beginning, its support, and its fulfilment? It is a universal law, that things primary exist, subsist, and persist from things ultimate: this is true also of that love; therefore unless there were ultimate delights, there would be no delights of conjugial love.” The novitiates then asked, whether from the ultimate delights of that love in heaven any offspring were produced; and if not, to what use did those delights serve? The angelic spirit answered, that natural offspring were not produced, but spiritual offspring: and the novitiates said, “What are spiritual offspring?” They replied, “Two conjugial partners by ultimate delights are more and more united in the marriage of good and truth, which is the marriage of love and wisdom; and love and wisdom are the offspring produced therefrom: in heaven the husband is wisdom, and the wife is the love thereof, and both are spiritual; therefore, no other than spiritual offspring can be there conceived and born: hence it is that the angels, after such delights, do not experience sadness, as some do on earth, but are cheerful; and this in consequence of a continual influx of fresh powers succeeding the former, which serve for their renovation, and at the same time illustration: for all who come into heaven, return into their vernal youth, and into the vigor of that age, and thus continue to eternity.” The three novitiates, on hearing this, said, “Is it not written in the Word, that in heaven they are not given in marriage, because they are angels?” To which the angelic spirits replied, “Look up into heaven and you will receive an answer:” and they asked, “Why are we to look up into heaven?” They said, “Because thence we receive all interpretations of the Word. The Word is altogether spiritual and the angels being spiritual, will teach the spiritual understanding of it.” They did not wait long before heaven was opened over their heads, and two angels appeared in view, and said, “There are nuptials in the heavens, as on earth; but only with those in the heavens who are in the marriage of good and truth; nor are any other angels: therefore it is spiritual nuptials, which relate to the marriage of good and truth, that are there understood. These (viz. spiritual nuptials) take place on earth, but not after departure thence, thus not in the heavens; as it is said of the live foolish virgins, who were also invited to the nuptials, that they could not enter, because they were not in the marriage of good and truth; for they had no oil, but only lamps. Oil signifies good, and lamps truth; and to be given in marriage denotes to enter heaven, where the marriage of good and truth takes place." The three novitiates were made glad by this intelligence; and being filled with a desire of heaven, and with the hope of heavenly nuptials, they said, "We will apply ourselves with all diligence to the practice of morality and a becoming conduct of life, that we may enjoy our wishes."

ON THE STATE OF MARRIED PARTNERS AFTER DEATH.

45. That there are marriages in the heavens, has been shewn just above; it remains now to be considered, whether the marriage-covenant ratified in the world will remain and be in force after death, or not. As this is a question not of judgement but of experience, and as experience herein has been granted me by consociation with angels and spirits, I will here adduce it; but yet so that reason may assent thereto. To have this question determined, is also an object of the wishes and desires of all married persons; for husbands who have loved their wives, in case they die, are

desirous to know whether it be well with them, and whether they shall ever meet again; and the same is true of wives in regard to their husbands. Many married pairs also wish to know beforehand whether they are to be separated after death, or to live together: those who have disagreed in their tempers, wish to know whether they are to be separated; and those who have agreed, whether they are to live together. Information on this subject then being much wished for, we will now proceed to give it in the following order: I. *The love of the sex remains with every man (homo) after death, according to its interior quality; that is, such as it had been in his interior will and thought in the world.* II. *The same is true of conjugial love.* III. *Married partners most commonly meet after death, know each other, again associate and for a time live together: this is the case in the first state, thus while they are in externals as in the world.* IV. *But successively, as they put off their externals, and enter into their internals, they perceive what had been the quality of their love and inclination for each other, and consequently whether they can live together or not.* V. *If they can live together, they remain married partners; but if they cannot they separate; sometimes the husband from the wife, sometimes the wife from the husband, and sometimes each from the other.* VI. *In this case there is given to the man a suitable wife, and to the woman a suitable husband.* VII. *Married partners enjoy similar communications with each other as in the world, but more delightful and blessed, yet without prolification; in the place of which they experience spiritual prolification, which* *is that of love and wisdom.* VIII. *This is the case with those who go to heaven; but it is otherwise with those who go to hell.* We now proceed to an explanation of these propositions, by which they may be illustrated and confirmed.

46. I. THE LOVE OF THE SEX REMAINS WITH EVERY MAN AFTER DEATH, ACCORDING TO ITS INTERIOR QUALITY; THAT IS, SUCH AS IT HAD BEEN IN HIS INTERIOR WILL AND THEREBY IN THE WOMAN. Every love follows a man after death, because it is the *esse* of his life; and the ruling love, which is the head of the rest, remains with him to eternity, and together with it the subordinate loves. The reason why they remain, is, because love properly appertains to the spirit of man, and to the body by derivation from the spirit; and a man after death becomes a spirit and thereby carries his love along with him; as love is the *esse* of a man's life, it is evident, that such as a man's life has been in the world, such is his lot after death. The love of the sex is the most universal of all loves, being implanted from creation in the very soul of man, from which the essence of the whole man is derived, and this for the sake of the propagation of the human race. The reason why this love chiefly remains is, because after death a male is a male, and a female a female, and because there is nothing in the soul, the mind, and the body, which is not male (or masculine) in the male, and female (or feminine) in the female; and these two (the male and female) are so created, that they have a continual tendency to conjunction, yea, to such a conjunction as to become a

one. This tendency is the love of the sex, which precedes conjugial love. Now, since a conjunctive inclination is inscribed on every part and principle of the male and of the female, it follows, that this inclination cannot be destroyed and die with the body.

47. The reason why the love of the sex remains such as it was interiorly in the world, is, because every man has an internal and an external, which are also called the internal and external man; and hence there is an internal and an external will and thought. A man when he dies, quits his external, and retains his internal; for externals properly belong to his body, and internals to his spirit. Now since every man is his own love, and love resides in the spirit, it follows, that the love of the sex remains with him after death, such as it was interiorly with him; as for example, if the love interiorly had been conjugial and chaste, it remains such after death; but if it had been interiorly adulterous (anti-conjugial), it remains such also after death. It is however to be observed that the love of the sex is not the same with one person as with another; its differences are infinite: nevertheless, such as it is in any one's spirit, such it remains.

48. II. CONJUGIAL LOVE IN LIKE MANNER REMAINS SUCH AS IT HAD BEEN INTERIORLY; THAT IS, SUCH AS IT HAD BEEN IN THE MAN'S INTERIOR WILL AND THOUGHT IN THE WORLD. As the love of the sex is one thing, and conjugial love another, therefore mention is made of each; and it is said, that the latter also remains after death such as it has been internally with a man,

during his abode in the world: but as few know the distinction between the love of the sex and conjugial love, therefore, before we proceed further in the subject of this treatise, it may be expedient briefly to point it out. The love of the sex is directed to several, and contracted with several of the sex; but conjugial love is directed to only one, and contracted with one of the sex; moreover, love directed to and contracted with several is a natural love; for it is common to man with beasts and birds, which are natural: but conjugial love is a spiritual love, and peculiar and proper to men; because men were created, and are therefore born to become spiritual; therefore, so far as a man becomes spiritual, so far he puts off the love of the sex, and puts on conjugial love. In the beginning of marriage the love of the sex appears as if conjoined with conjugial love; but in the progress of marriage they are separated; and in this case, with such as are spiritual, the love of the sex is removed, and conjugial love is imparted; but with such as are natural, the contrary happens. From these observations it is evident, that the love of the sex, being directed to and contracted with several and being in itself natural, yea, animal, is impure and unchaste, and being vague and indeterminate in its object, is adulterous; but the case is altogether different with conjugial love. That conjugial love is spiritual, and truly human, will manifestly appear from what follows.

[Transcriber’s Note: The out-of-order section numbers which follow are in the original text, as are the asterisks which do not seem to indicate footnotes. There are several cases of this in the text, apparently indicating insertions by the author.]

47.* III. MARRIED PARTNERS MOST COMMONLY MEET AFTER DEATH, KNOW EACH OTHER, AGAIN ASSOCIATE, AND FOR A TIME LIVE TOGETHER: THIS IS THE CASE IN THE FIRST STATE, THUS WHILE THEY ARE IN EXTERNALS AS IN THE WORLD. There are two states in which a man (*homo*) enters after death, an external and an internal state. He comes first into his external state, and afterwards into his internal; and during the external state, married partners meet each other, (supposing they are both deceased,) know each other, and if they have lived together in the world, associate again, and for some time live together; and while they are in this state they do not know the inclination of each to the other, this being concealed in the internals of each; but afterwards, when they come into their internal state, the inclination manifests itself; and if it be in mutual agreement and sympathy, they continue to live together a conjugial life; but if it be in disagreement and antipathy, their marriage is dissolved. In case a man had had several wives, he successively joins himself with them, while he is in his external state; but when he enters into his internal state, in which lie perceives the inclinations of his love, and of what quality they are, he then either adopts one or leaves them all; for in the spiritual world, as well as in the natural, it is not allowable for any Christian to have more than one wife, as it infests and profanes religion. The case is the same with a woman that had had several husbands: nevertheless the women in this case do not join themselves to their husbands; they only present themselves, and the husbands join them to themselves. It is to be observed that husbands rarely know their wives, but that wives well know their husbands, women having an interior perception of love, and men only an exterior.

48.* IV. BUT SUCCESSIVELY, AS THEY PUT OFF THEIR EXTERNALS AND ENTER INTO THEIR INTERNALS, THEY PERCEIVE WHAT HAD BEEN THE QUALITY OF THEIR LOVE AND INCLINATION FOR EACH OTHER, AND CONSEQUENTLY WHETHER THEY CAN LIVE TOGETHER OR NOT. There is no occasion to explain this further, as it follows from what is shewn in the previous section; suffice it here to shew how a man (*homo*) after death puts off his externals and puts on his internals. Every one after death is first introduced into the world which is called the world of spirits, and which is intermediate between heaven and hell; and in that world he is prepared, for heaven if he is good, and for hell if he is evil. The end or design of this preparation is, that the internal and external may agree together and make a one, and not disagree and make two: in the natural world they frequently make two, and only make a one with those who are sincere in heart. That they make two is evident from the deceitful and the cunning; especially from hypocrites, flatterers, dissemblers, and liars: but in the spiritual world it is not allowable thus to have a divided mind; for whoever has been internally wicked must also be externally wicked; in like manner, whoever has been good, must be good in each principle: for every man after death becomes of such a quality as he had been interiorly, and not such as he had been exteriorly. For this end, after his decease, he is let alternately into his external and his internal; and every one, while he is in his external, is wise, that is, he wishes to appear wise, even though he be wicked; but a wicked person internally is insane. By those changes he is enabled to see his follies, and to repent of them: but if he had not repented in the world, he cannot afterwards; for he loves his follies, and wishes to remain in them: therefore he forces his external also to be equally insane: thus his internal and his external become a one; and when this is effected, he is prepared for hell. But it is otherwise with a good spirit: such a one, as in the world he had looked unto God and had repented, was more wise in his internal than in his external: in his external also, through the allurements and vanities of the world, he was sometimes led astray; therefore his external is likewise reduced to agreement with his internal, which, as was said, is wise; and when this is effected he is prepared for heaven. From these considerations it may plainly appear, how the case is in regard to putting off the external and putting on the internal after death.

49. V. IF THEY CAN LIVE TOGETHER, THEY REMAIN MARRIED PARTNERS; BUT IF THEY CANNOT, THEY SEPARATE; SOMETIMES THE HUSBAND FROM THE WIFE, SOMETIMES THE WIFE FROM THE HUSBAND, AND SOMETIMES EACH FROM THE OTHER. The reason why separations take place after death is, because the conjunctions which are made on earth are seldom made

from any internal perception of love, but from an external perception, which hides the internal. The external perception of love originates in such things as regard the love of the world and of the body. Wealth and large possessions are peculiarly the objects of worldly love, while dignities and honors are those of the love of the body: besides these objects, there are also various enticing allurements, such as beauty and an external polish of manners, and sometimes even an unchasteness of character. Moreover, matrimonial engagements are frequently contracted within the particular district, city, or village, in which the parties were born, and where they live; in which case the choice is confined and limited to families that are known, and to such as are in similar circumstances in life: hence matrimonial connections made in the world are for the most part external, and not at the same time internal; when yet it is the internal conjunction, or the conjunction of souls, which constitutes a real marriage; and this conjunction is not perceivable until the man puts off the external and puts on the internal; as is the case after death. This then is the reason why separations take place, and afterwards new conjunctions are formed with such as are of a similar nature and disposition; unless these conjunctions have been provided on earth, as happens with those who from an early age have loved, have desired, and have asked of the Lord an honorable and lovely connection with one of the sex, shunning and abominating the impulses of a loose and wandering lust.

50. VI. IN THIS CASE THERE IS GIVEN TO THE MAN A SUITABLE WIFE, AND TO THE WOMAN A SUITABLE HUSBAND. The reason of this is, because no married partners can be received into heaven, so as to remain there, but such as have been interiorly united, or as are capable of being so united; for in heaven two married partners are not called two, but one angel; this is understood by the Lord's words "*They are no longer two, but one flesh*." The reason why no other married partners are there received is, because in heaven no others can live together in one house, and in one chamber and bed; for all in the heavens are associated according to the affinities and relationships of love, and have their habitations accordingly. In the spiritual world there are not spaces, but the appearance of spaces; and these appearances are according to the states of life of the inhabitants, which are according to their states of love; therefore in that world no one can dwell but in his own house, which is provided for him and assigned to him according to the quality of his love: if he dwells in any other, he is straitened and pained in his breast and breathing; and it is impossible for two to dwell together in the same house unless they are likenesses; neither can married partners so dwell together, unless they are mutual inclinations; if they are external inclinations, and not at the same time internal, the very house or place itself separates, and rejects and expels them. This is the reason why for those who after preparation are introduced into heaven, there is provided a marriage with a consort whose soul inclines to mutual union with the soul of

another, so that they no longer wish to be two lives, but one. This is the reason why after separation there is given to the man a suitable wife and to the woman in like manner a suitable husband.

51. VII. MARRIED PAIRS ENJOY SIMILAR COMMUNICATIONS WITH EACH OTHER AS IN THE WORLD, BUT MORE DELIGHTFUL AND BLESSED, YET WITHOUT PROLIFICATION; IN THE PLACE OF WHICH THEY EXPERIENCE SPIRITUAL PROLIFICATION, WHICH IS THAT OF LOVE AND WISDOM. The reason why married pairs enjoy similar communications as in the world, is, because after death a male is a male, and a female a female, and there is implanted in each at creation an inclination to conjunction; and this inclination with man is the inclination of his spirit and thence of his body; therefore after death, when a man becomes a spirit, the same mutual inclination remains, and this cannot exist without similar communications; for after death a man is a man as before; neither is there any thing wanting either in the male or in the female: as to form they are like themselves, and also as to affections and thoughts; and what must be the necessary consequence, but that they must enjoy like communications? And as conjugial love is chaste, pure, and holy, therefore their communications are ample and complete; but on this subject see what was said in the MEMORABLE RELATION, n. 44. The reason why such communications are more delightful and blessed than in the world, is, because conjugial love, as it is the love of the spirit, becomes interior and purer, and thereby more

perceivable; and every delight increases according to perception, and to such a degree that its blessedness is discernible in its delight.

52. The reason why marriages in the heavens are without prolification, and that in place thereof there is experienced spiritual prolification, which is that of love and wisdom, is, because with the inhabitants of the spiritual world, the third principle — the natural, is wanting; and it is this which contains the spiritual principles; and these without that which contains them have no consistence, like the productions of the natural world: moreover spiritual principles, considered in themselves, have relation to love and wisdom; therefore love and wisdom are the births produced from marriages in the heavens. These are called births, because conjugial love perfects an angel, uniting him with his consort, in consequence whereof he becomes more and more a man (*homo*) for, as was said above, two married partners in heaven are not two but one angel; wherefore by conjugial unition they fill themselves with the human principle, which consists in desiring to grow wise, and in loving whatever relates to wisdom.

53. VIII. THIS IS THE CASE WITH THOSE WHO GO TO HEAVEN; BUT IT IS OTHERWISE WITH THOSE WHO GO TO HELL. That after death a suitable wife is given to a husband, and a suitable husband to a wife, and that they enjoy delightful and blessed communications, but without prolification, except of a spiritual kind, is to be understood of those who are received into heaven and become angels; because such are spiritual, and marriages in themselves are

spiritual and thence holy: but with respect to those who go to hell, they are all natural; and marriages merely natural are not marriages, but conjunctions which originate in unchaste lust. The nature and quality of such conjunctions will be shewn in the following pages, when we come to treat of the chaste and the unchaste principles, and further when we come to treat of adulterous love.

54. To what has been above related concerning the state of married partners after death, it may be expedient to add the following circumstances. I. That all those married partners who are merely natural, are separated after death; because with them the love of marriage grows cold, and the love of adultery grows warm: nevertheless after separation, they sometimes associate as married partners with others; but after a short time they withdraw from each other: and this in many cases is done repeatedly; till at length the man is made over to some harlot, and the woman to some adulterer; which is effected in an infernal prison: concerning which prison, see the APOCALYPSE REVEALED, n. 153, § x., where promiscuous whoredom is forbidden each party under certain pains and penalties. II. Married partners, of whom one is spiritual and the other natural, are also separated after death; and to the spiritual is given a suitable married partner: whereas the natural one is sent to the resorts of the lascivious among his like. III. But those, who in the world have lived a single life, and have altogether alienated their minds from marriage, in case they be spiritual, remain single; but if natural, they become whoremongers. It is otherwise with those, who in their

single state have desired marriage, and especially if they have solicited it without success; for such, if they are spiritual, blessed marriages are provided, but not until they come into heaven. IV. Those who in the world have been shut up in monasteries, both men and women, at the conclusion of the monastic life, which continues some time after death, are let loose and discharged, and enjoy the free indulgence of their desires, whether they are disposed to live in a married state or not: if they are disposed to live in a married state, this is granted them; but if otherwise, they are conveyed to those who live in celibacy on the side of heaven; such, however, as have indulged the fires of prohibited lust, are cast down. V. The reason why those who live in celibacy are on the side of heaven, is, because the sphere of perpetual celibacy infests the sphere of conjugial love, which is the very essential sphere of heaven; and the reason why the sphere of conjugial love is the very essential sphere of heaven, is, because it descends from the heavenly marriage of the Lord and the church.

55. To the above, I shall add two MEMORABLE RELATIONS: the FIRST is this. On a certain time I heard from heaven the sweetest melody, arising from a song that was sung by wives and virgins in heaven. The sweetness of their singing was like the affection of some kind of love flowing forth harmoniously. Heavenly songs are in reality sonorous affections, or affections expressed and modified by sounds; for as the thoughts are expressed by speech, so the affections are expressed by songs; and from the

measure and flow of the modulation, the angels perceive the object of the affection. On this occasion there were many spirits about me; and some of them informed me that they heard this delightful melody, and that it was the melody of some lovely affection, the object of which they did not know: they therefore made various conjectures about it, but in vain. Some conjectured that the singing expressed the affection of a bridegroom and bride when they sign the marriage-articles; some that it expressed the affection of a bridegroom and a bride at the solemnizing of the nuptials; and some that it expressed the primitive love of a husband and a wife. But at that instant there appeared in the midst of them an angel from heaven, who said, that they were singing the chaste love of the sex. Hereupon some of the bystanders asked, "What is the chaste love of the sex?" And the angel answered, "It is the love which a man bears towards a beautiful and elegant virgin or wife, free from every lascivious idea, and the same love experienced by a virgin or a wife towards a man." As he said this, he disappeared. The singing continued; and as the bystanders then knew the subject of the affection which it expressed, they heard it very variously, every one according to the state of his love. Those who looked upon women chastely, heard it as a song of symphony and sweetness; those who looked upon them unchastely, heard it as a discordant and mournful song; and those who looked upon them disdainfully, heard it as a song that was harsh and grating. At that instant the place on which they stood was suddenly changed into a theatre, and a voice was heard, saying, “INVESTIGATE THIS LOVE:” and immediately spirits from various societies presented themselves, and in the midst of them some angels in white. The latter then said, “We in this spiritual world have inquired into every species of love, not only into the love which a man has for a man, and a woman for a woman; and into the reciprocal love of a husband and a wife; but also into the love which a man has for woman, and which a woman has for men; and we have been permitted to pass through societies and examine them, and we have never yet found the common love of the sex chaste, except with those who from true conjugial love are in continual potency, and these are in the highest heavens. We have also been permitted to perceive the influx of this love into the affections of our hearts, and have been made sensible that it surpasses in sweetness every other love, except the love of two conjugial partners whose hearts are as one: but we have besought you to investigate this love, because it is new and unknown to you; and since it is essential pleasantness, we in heaven call it heavenly sweetness.” They then began the investigation; and those spoke first who were unable to think chastely of marriages. They said, “What man when he beholds a beautiful and lovely virgin or wife, can so correct or purify the ideas of his thought from concupiscence, as to love the beauty and yet have no inclination to taste it, if it be allowable? Who can convert concupiscence, which is innate in every man, into such chastity, thus into somewhat not itself, and yet love? Can the love of the sex, when it enters by the eyes into the thoughts, stop at the face of a woman? Does it not descend instantly into the breast, and beyond it? The angels talk idly in saying that this love is chaste, and yet is the sweetest of all loves, and that it can only exist with husbands who are in true conjugial love, and thence in an extreme degree of potency with their wives. Do such husbands possess any peculiar power more than other men, when they see a beautiful woman, of keeping the ideas of their thought in a state of elevation, and as it were of suspending them, so that they cannot descend and proceed to what constitutes that love?" The argument was next taken up by those who were in cold and in heat; in cold towards their wives, and in heat towards the sex; and they said, "What is the chaste love of the sex? Is it not a contradiction in terms to talk of such a love? If chastity be predicated of the love of the sex, is not this destroying the very thing of which it is predicated? How can the chaste love of the sex be the sweetest of all loves, when chastity deprives it of its sweetness? You all know where the sweetness of that love resides; when therefore the idea connected therewith is banished from the mind, where and whence is the sweetness?" At that instant certain spirits interrupted them, and said, "We have been in company with the most beautiful females and have had no lust; therefore we know what the chaste love of the sex is." But their companions, who were acquainted with their lasciviousness, replied, "You were at those times in a state of loathing towards the sex, arising from impotence; and this is not the chaste love of the sex, but the ultimate of unchaste love." On hearing what had been said, the angels were indignant and requested those who stood on the right, or to the south, to deliver their sentiments. They said, “There is a love of one man to another, and also of one woman to another; and there is a love of a man to a woman, and of a woman to a man; and these three pairs of loves totally differ from each other. The love of one man to another is as the love of understanding and understanding; for the man was created and consequently born to become understanding; the love of one woman to another is as the love of affection and affection of the understanding of men; for the woman was created and born to become a love of the understanding of a man. These loves, viz., of one man to another, and of one woman to another, do not enter deeply into the bosom, but remain without, and only touch each other; thus they do not interiorly conjoin the two parties: wherefore also two men, by their mutual reasonings, sometimes engage in combat together like two wrestlers; and two women, by their mutual concupiscences, are at war with each other like two prize-fighters. But the love of a man and a woman is the love of the understanding and of its affection; and this love enters deeply and effects conjunction, which is that love; but the conjunction of minds, and not at the same time of bodies, or the endeavour towards that conjunction alone, is spiritual love, and consequently chaste love; and this love exists only with those who are in true conjugial love, and thence in an eminent degree of potency; because such, from their chastity, do not admit an influx of love from the body of any other woman than of their own wives; and as they are in an extreme degree of potency, they cannot do otherwise than love the sex, and at the same time hold in aversion whatever is unchaste. Hence they are principled in a chaste love of the sex, which, considered in itself, is interior spiritual friendship, deriving its sweetness from an eminent degree of potency, but still being chaste. This eminent degree of potency they possess in consequence of a total renunciation of whoredom; and as each loves his own wife alone, the potency is chaste. Now, since this love with such partakes not of the flesh, but only of the spirit, therefore it is chaste; and as the beauty of the woman, from innate inclination, enters at the same time into the mind, therefore the love is sweet." On hearing this, many of the bystanders put their hands to their ears, saying, "What has been said offends our ears; and what you have spoken is of no account with us." These spirits were unchaste. Then again was heard the singing from heaven, and sweeter now than before; but to the unchaste it was so grating and discordant that they hurried out of the theatre and fled, leaving behind them only the few who from wisdom loved conjugial chastity.

56. THE SECOND MEMORABLE RELATION. As I was conversing with angels some time ago in the spiritual world, I was inspired with a desire, attended with a pleasing satisfaction, to see the TEMPLE OF WISDOM, which I had seen once before; and accordingly I asked them the way to it. They said, "Follow the light and you will find it." I said, "What do you mean by following the light?" They replied, "Our light grows brighter and brighter as we approach that temple; wherefore, follow the light according to the

increase of its brightness; for our light proceeds from the Lord as a sun, and thence considered in itself is wisdom." I immediately directed my course, in company with two angels, according to the increase of the brightness of the light, and ascending by a steep path to the summit of a hill in the southern quarter. There we found a magnificent gate, which the keeper, on seeing the angels with me, opened; and lo! we saw an avenue of palm-trees and laurels, according to which we directed our course. It was a winding avenue, and terminated in a garden, in the middle of which was the TEMPLE OF WISDOM. On arriving there, and looking about me, I saw several small sacred buildings, resembling the temple, inhabited by the WISE. We went towards one of them, and coming to the door accosted the person who dwelt there, and told him the occasion and manner of our coming. He said, "You are welcome; enter and be seated, and we will improve our acquaintance by discourses respecting wisdom." I viewed the building within, and observed that it was divided into two, and still was but one; it was divided into two by a transparent wall; but it appeared as one from its translucence, which was like that of the purest crystal. I inquired the reason of this? He said, "I am not alone; my wife is with me, and we are two; yet still we are not two, but one flesh." But I replied, "I know that you are a wise one; and what has a wise one or a wisdom to do with a woman?" Hereupon our host, becoming somewhat indignant, changed countenance, and beckoned his hand, and lo! instantly other wise ones presented themselves from the neighboring buildings, to whom he said humorously, “Our stranger here asks, ‘What has a wise one or a wisdom to do with a woman?’” At this they smiled and said, “What is a wise one or a wisdom without a woman, or without love, a wife being the love of a wise man’s wisdom?” Our host then said, “Let us now endeavor to improve our acquaintance by some discourse respecting wisdom; and let it be concerning causes, and at present concerning the cause of beauty in the female sex.” Then they spoke in order; and the first assigned as a cause, that women were created by the Lord’s affections of the wisdom of men, and the affection of wisdom is essential beauty. A second said, that the woman was created by the Lord through the wisdom of the man, because from the man; and that hence she is a form of wisdom inspired with love-affection; and since love-affection is essential life, a female is the life of wisdom, whereas a male is wisdom; and the life of wisdom is essential beauty. A third said, that women have a perception of the delights of conjugial love; and as their whole body is an organ of that perception, it must needs be that the habitation of the delights of conjugial love, with its perception, be beauty. A fourth assigned this cause; that the Lord took away from the man beauty and elegance of life, and transferred it to the woman; and that hence the man, unless he be re-united with his beauty and elegance in the woman, is stern, austere, joyless, and unlovely; so one man is wise only for himself, and another is foolish; whereas, when a man is united with his beauty and elegance of life in a wife, he becomes engaging, pleasant, active, and lovely, and thereby wise. A fifth said, that women were created beauties, not for the sake of themselves, but for the sake of the men; that men, who of themselves are hard, might be made soft; that their minds, of themselves grave and severe, might become gentle and cheerful; and that their hearts, of themselves cold, might be made warm; which effects take place when they become one flesh with their wives. A sixth assigned as a cause, that the universe was created by the Lord a most perfect work; but that nothing was created in it more perfect than a beautiful and elegant woman, in order that man may give thanks to the Lord for his bounty herein, and may repay it by the reception of wisdom from him. These and many other similar observations having been made, the wife of our host appeared beyond the crystal wall, and said to her husband, “Speak if you please;” and then when he spoke, the life of wisdom from the wife was perceived in his discourse; for in the tone of his speech was her love: thus experience testified to the truth. After this we took a view of the temple of wisdom, and also of the paradisiacal scenes which encompassed it, and being thereby filled with joy, we departed, and passed through the avenue to the gate, and descended by the way we had ascended.

ON LOVE TRULY CONJUGIAL.

57. There are infinite varieties of conjugial love, it being in no two persons exactly similar. It appears indeed as if it were similar with many; but this appearance arises from corporeal judgement, which, being gross and dull, is little qualified to discern aright respecting it. By corporeal

judgement we mean the judgement of the mind from the evidence of the external senses; but to those whose eyes are opened to see from the judgment of the spirit, the differences are manifest; and more distinctly to those who are enabled to elevate the sight arising from such judgement to a higher degree, which is effected by withdrawing it from the senses, and exalting it into a superior light; these can at length confirm themselves in their understanding, and thereby see that conjugial love is never exactly similar in any two persons. Nevertheless no one can see the infinite varieties of this love in any light of the understanding however elevated, unless he first know what is the nature and quality of that love in its very essence and integrity, thus what was its nature and quality when, together with life, it was implanted in man from God. Unless this its state, which was most perfect, be known, it is in vain to attempt the discovery of its differences by any investigation; for there is no other fixed point, from which as a first principle those differences may be deduced, and to which as the focus of their direction they may be referred, and thus may appear truly and without fallacy. This is the reason why we here undertake to describe that love in its essence; and as it was in this essence when, together with life from God, it was infused into man, we undertake to describe it such as it was in its primeval state; and as in this state it was truly conjugial, therefore we have entitled this section, ON LOVE TRULY CONJUGIAL. The description of it shall be given in the following order: I. *There exists a love truly conjugial, which at this day is so* *rare that it is not known what is its quality, and scarcely that it exists.* II. *This love originates in the marriage of good and truth.* III. *There is a correspondence of this love with the marriage of the Lord and the church.* IV. *This love from its origin and correspondence, is celestial, spiritual, holy, pure, and clean, above every other love imparted by the Lord to the angels of heaven and the men of the church.* V. *It is also the foundation love of all celestial and spiritual loves, and thence of all natural loves.* VI. *Into this love are collected all joys and delights from first to last.* VII. *None however come into this love, and can be in it, but those who approach the Lord, and love the truths of the church and practise its goods.* VIII. *This love was the love of loves with the ancients, who lived in the golden, silver, and copper ages; but afterwards it successively departed.* We now proceed to the explanation of each article.

58. I. THERE EXISTS A LOVE TRULY CONJUGIAL, WHICH AT THIS DAY IS SO RARE THAT IS NOT KNOWN WHAT IS ITS QUALITY, AND SCARCELY THAT IT EXISTS. That there exists such conjugial love as is described in the following pages, may indeed be acknowledged from the first state of that love, when it insinuates itself, and enters into the hearts of a youth and a virgin; thus from its influence on those who begin to love one alone of the sex, and to desire to be joined therewith in marriage; and still more at the time of courtship and the interval which precedes the marriage-ceremony; and lastly during the marriage-ceremony and some days after it. At such times who does not acknowledge and consent to the following positions;

that this love is the foundation of all loves, and also that into it are collected all joys and delights from first to last? And who does not know that, after this season of pleasure, the satisfactions thereof successively pass away and depart, till at length they are scarcely sensible? In the latter case, if it be said as before, that this love is the foundation of all loves, and that into it are collected all joys and delights, the positions are neither agreed to nor acknowledged, and possibly it is asserted that they are nonsense or incomprehensible mysteries. From these considerations it is evident, that primitive marriage love bears a resemblance to love truly conjugial, and presents it to view in a certain image. The reason of which is, because then the love of the sex, which is unchaste, is put away, and in its place the love of one of the sex, which is truly conjugial and chaste, remains implanted: in this case, who does not regard other women with indifference, and the one to whom he is united with love and affection?

59. The reason why love truly conjugial is notwithstanding so rare, that its quality is not known, and scarcely its existence, is, because the state of pleasurable gratifications before and at the time of marriage, is afterwards changed into a state of indifference arising from an insensibility to such gratifications. The causes of this change of state are too numerous to be here adduced; but they shall be adduced in a future part of this work, when we come to explain in their order the causes of coldnesses, separations, and divorces; from which it will be seen, that with the generality at this day this image of conjugial love is

so far abolished, and with the image the knowledge thereof, that its quality and even its existence are scarcely known. It is well known, that every man by birth is merely corporeal, and that from corporeal he becomes natural more and more interiorly, and thus rational, and at length spiritual. The reason why this is effected progressively is, because the corporeal principle is like ground, wherein things natural, rational, and spiritual are implanted in their order; thus a man becomes more and more a man. The case is nearly similar when he enters into marriage; on this occasion a man becomes a more complete man, because he is joined with a consort, with whom he acts as one man: but this, in the first state spoken of above, is effected only in a sort of image: in like manner he then commences from what is corporeal, and proceeds to what is natural as to conjugial life, and thereby to a conjunction into a one. Those who, in this case, love corporeal natural things, and rational things only as grounded therein, cannot be conjoined to a consort as into a one, except as to those externals: and when those externals fail, cold takes possession of the internals; in consequence whereof the delights of that love are dispersed and driven away, as from the mind so from the body, and afterwards as from the body so from the mind; and this until there is nothing left of the remembrance of the primeval state of their marriage, consequently no knowledge respecting it. Now since this is the case with the generality of persons at this day, it is evident that love truly conjugial is not known as to its quality, and scarcely as to its existence. It is otherwise with those who are spiritual. With them the first state is an initiation into lasting satisfactions, which advance in degree, in proportion as the spiritual rational principle of the mind, and thence the natural sensual principle of the body, in each party, conjoin and unite themselves with the same principles in the other party; but such instances are rare.

60. II. THIS LOVE ORIGINATES IN THE MARRIAGE OF GOOD AND TRUTH. That all things in the universe have relation to good and truth, is acknowledged by every intelligent man, because it is a universal truth; that likewise in every thing in the universe good is conjoined with truth, and truth with good, cannot but be acknowledged, because this also is a universal truth, which agrees with the former. The reason why all things in the universe have relation to good and truth, and why good is conjoined with truth, and truth with good, is, because each proceeds from the Lord, and they proceed from him as a one. The two things which proceed from the Lord, are love and wisdom, because these are himself, thus from himself; and all things relating to love are called good, or goods, and all things relating to wisdom are called true, or truths; and as these two proceed from him as the creator, it follows that they are in the things created. This may be illustrated by heat and light which proceed from the sun: from them all things appertaining to the earth are derived, which germinate according to their presence and conjunction; and natural heat corresponds to spiritual heat, which is love, as natural light corresponds to spiritual light, which is wisdom.

61. That conjugial love proceeds from the marriage of good and truth, will be shewn in the following section or paragraph: It is mentioned here only with a view of shewing that this love is celestial, spiritual, and holy, because it is from a celestial, spiritual, and holy origin. In order to see that the origin of conjugial love is from the marriage of good and truth, it may be expedient in this place briefly to premise somewhat on the subject. It was said just above, that in every created thing there exists a conjunction of good and truth; and there is no conjunction unless it be reciprocal; for conjunction on one part, and not on the other in its turn, is dissolved of itself. Now as there is a conjunction of good and truth, and this is reciprocal, it follows that there is a truth of good, or truth grounded in good, and that there is a good of truth, or good grounded in truth; that the truth of good, or truth grounded in good, is in the male, and that it is the very essential male (or masculine) principle, and that the good of truth, or good grounded in truth, is in the female, and that it is the very essential female (or feminine) principle; also that there is a conjugial union between those two, will be seen in the following section: it is here only mentioned in order to give some preliminary idea on the subject.

62. III. THERE IS A CORRESPONDENCE OF THIS LOVE WITH THE MARRIAGE OF THE LORD AND THE CHURCH; that is, that as the Lord loves the church, and is desirous that the church should love him, so a husband and a wife mutually love each other. That there is a correspondence herein, is well known in the Christian world: but the nature

of that correspondence as yet is not known; therefore we will explain it presently in a particular paragraph. It is here mentioned in order to shew that conjugial love is celestial, spiritual, and holy, because it corresponds to the celestial, spiritual, and holy marriage of the Lord and the church. This correspondence also follows as a consequence of conjugial love's originating in the marriage of good and truth, spoken of in the preceding article; because the marriage of good and truth constitutes the church with man: for the marriage of good and truth is the same as the marriage of charity and faith; since good relates to charity, and truth to faith. That this marriage constitutes the church must at once be acknowledged, because it is a universal truth; and every universal truth is acknowledged as soon as it is heard, in consequence of the Lord's influx and at the same time of the confirmation of heaven. Now since the church is the Lord's, because it is from him, and since conjugial love corresponds to the marriage of the Lord and the church, it follows that this love is from the Lord.

63. But in what manner the church from the Lord is formed with two married partners, and how conjugial love is formed thereby, shall be illustrated in the paragraph spoken of above: we will at present only observe, that the church from the Lord is formed in the husband, and through the husband in the wife; and that when it is formed in each, it is a full church; for in this case is effected a full conjunction of good and truth; and the conjunction of good and truth constitutes the church. That the uniting inclination, which is conjugial love, is in a similar degree

with the conjunction of good and truth, which is the church, will be proved by convincing arguments in what follows in the series.

64. IV. THIS LOVE, FROM ITS ORIGIN AND CORRESPONDENCE, IS CELESTIAL, SPIRITUAL, HOLY, PURE, AND CLEAN, ABOVE EVERY OTHER LOVE IMPARTED BY THE LORD TO THE ANGELS OF HEAVEN AND THE MEN OF THE CHURCH. That such is the nature and quality of conjugial love from its origin, which is the marriage of good and truth, was briefly shewn above; but the subject was then barely touched upon: in like manner that such is the nature and quality of that love, from its correspondence with the marriage of the Lord and the church. These two marriages, from which conjugial love, as a slip or shoot, descends, are essentially holy, therefore if it be received from its author, the Lord, holiness from him follows of consequence, which continually cleanses and purifies it: in this case, if there be in the man’s will a desire and tendency to it, this love becomes daily and continually cleaner and purer. Conjugial love is called celestial and spiritual because it is with the angels of heaven; celestial, as with the angels of the highest heaven, these being called celestial angels; and spiritual, as with the angels beneath that heaven, these being called spiritual angels. Those angels are so called, because the celestial are loves, and thence wisdoms, and the spiritual are wisdoms and thence loves; similar thereto is their conjugial principle. Now as conjugial love is with the angels of both the superior and the inferior heavens, as was also shewn in the first

paragraph concerning marriages in heaven, it is manifest that it is holy and pure. The reason why this love in its essence, considered in regard to its origin, is holy and pure above every other love with angels and men, is, because it is as it were the head of the other loves: concerning its excellence something shall be said in the following article.

65. V. IT IS ALSO THE FOUNDATION LOVE OF ALL CELESTIAL AND SPIRITUAL LOVES, AND THENCE OF ALL NATURAL LOVES. The reason why conjugial love considered in its essence is the foundation love of all the loves of heaven and the church, is, because it originates in the marriage of good and truth, and from this marriage proceed all the loves which constitute heaven and the church with man: the good of this marriage constitutes love, and its truth constitutes wisdom; and when love draws near to wisdom, or joins itself therewith, then love becomes love; and when wisdom in its turn draws near to love, and joins itself therewith, then wisdom becomes wisdom. Love truly conjugial is the conjunction of love and wisdom. Two married partners, between or in whom this love subsists, are an image and form of it: all likewise in the heavens, where faces are the genuine types of the affections of every one’s love, are likenesses of it; for, as was shewn above, it pervades them in the whole and in every part. Now as two married partners are an image and form of this love, it follows that every love which proceeds from the form of essential love itself, is a resemblance thereof; therefore if conjugial love be celestial and spiritual, the loves proceeding from it are also celestial and spiritual. Conjugial

love therefore is as a parent, and all other loves are as the offspring. Hence it is, that from the marriages of the angels in the heavens are produced spiritual offspring, which are those of love and wisdom, or of good and truth; concerning which production, see above, n. 51, 52.

66. The same is evident from man's having been created for this love, and from his formation afterwards by means of it. The male was created to become wisdom grounded in the love of growing wise, and the female was created to become the love of the male grounded in his wisdom, and consequently was formed according thereto; from which consideration it is manifest, that two married partners are the very forms and images of the marriage of love and wisdom, or of good and truth. It is well to be observed, that there is not any good or truth which is not in a substance as in its subject: there are no abstract goods and truths; for, having no abode or habitation, they no where exist, neither can they appear as airy unfixed principles; therefore in such case they are mere entities, concerning which reason seems to itself to think abstractedly; but still it cannot conceive of them except as annexed to subjects: for every human idea, however elevated, is substantial, that is, affixed to substances. It is moreover to be observed, that there is no substance without a form; an unformed substance not being any thing, because nothing can be predicated of it; and a subject without predicates is also an entity which has no existence in reason. These philosophical considerations are adduced in order to shew still more clearly, that two married partners who are principled in love truly conjugial,

are actually forms of the marriage of good and truth, or of love and wisdom.

67. Since natural loves flow from spiritual, and spiritual from celestial, therefore it is said that conjugial love is the foundation love of all celestial and spiritual loves, and thence of all natural loves. Natural loves relate to the loves of self and of the world; spiritual loves to love towards the neighbour; and celestial loves to love to the Lord; and such as are the relations of the loves, it is evident in what order they follow and are present with man. When they are in this order, then the natural loves live from the spiritual, and the spiritual from the celestial, and all in this order from the Lord, in whom they originate.

68. VI. INTO THIS LOVE ARE COLLECTED ALL JOYS AND DELIGHTS FROM FIRST TO LAST. All delights whatever, of which a man (*homo*) has any perception, are delights of his love; the love manifesting itself, yea, existing and living thereby. It is well known that the delights are exalted in proportion as the love is exalted, and also in proportion as the incident affections touch the ruling love more nearly. Now as conjugial love is the foundation love of all good loves, and as it is inscribed on all the parts and principles of man, even the most particular, as was shewn above, it follows that its delights exceed the delights of all other loves, and also that it gives delight to the other loves, according to its presence and conjunction with them; for it expands the inmost principles of the mind, and at the same time the inmost principles of the body, as the delicious current of its fountain flows through and opens them. The

reason why all delights from first to last are collected into this love, is on account of the superior excellence of its use, which is the propagation of the human race, and thence of the angelic heaven; and as this use was the chief end of creation, it follows that all the beatitudes, satisfactions, delights, pleasantnesses, and pleasures, which the Lord the Creator could possibly confer upon man, are collected into this his love. That delights follow use, and are also communicated to man according to the love thereof, is manifest from the delights of the five senses, seeing, hearing, smelling, taste, and touch: each of these has its delights with variations according to the specific uses of each; what then must be the delight annexed to the sense of conjugial love, the use of which comprehends all other uses?

69. I am aware that few will acknowledge that all joys and delights from first to last are collected into conjugial love; because love truly conjugial, into which they are collected, is at this day so rare that its quality is not known, and scarcely its existence, agreeably to what was explained and confirmed above, n. 58, 59; for such joys and delights exist only in genuine conjugial love; and as this is so rare on earth, it is impossible to describe its super-eminent felicities any otherwise than from the mouth of angels, because they are principled in it. They have declared, that the inmost delights of this love, which are delights of the soul, into which the conjugial principle of love and wisdom, or of good and truth from the Lord, first flows, are imperceptible and thence ineffable, because they are the delights of peace and

innocence conjointly; but that in their descent they become more and more perceptible; in the superior principles of the mind as beatitudes, in the inferior as satisfactions, in the breast as delights thence derived; and that from the breast they diffuse themselves into every part of the body, and at length unite themselves in ultimates and become the delight of delights. Moreover the angels have related wonderful things respecting these delights; adding further, that their varieties in the souls of conjugial pairs, and from their souls in their minds, and from their minds in their breasts, are infinite and also eternal; that they are exalted according to the prevalence of wisdom with the husband; and this, because they live to eternity in the bloom of their age, and because they know no greater blessedness than to grow wiser and wiser. But a fuller account of these delights, as given by the angels, may be seen in the MEMORABLE RELATIONS, especially in those added to some of the following chapters.

70. VII. NONE HOWEVER COME INTO THIS LOVE, AND CAN REMAIN IN IT, BUT THOSE WHO APPROACH THE LORD, AND LOVE THE TRUTHS OF THE CHURCH AND PRACTISE ITS GOODS. The reason why none come into that love but those who approach the Lord, is, because monogamical marriages, which are of one husband with one wife, correspond to the marriage of the Lord and the church, and because such marriages originate in the marriage of good and truth; on which subject, see above, n. 60 and 62. That from this origin and correspondence it follows, that love truly conjugial is from the Lord, and exists

only with those who come directly to him, cannot be fully confirmed unless these two arcana be specifically treated of, as shall be done in the chapters which immediately follow; one of which will treat on the origin of conjugial love as derived from the marriage of good and truth, and the other on the marriage of the Lord and the church, and on its correspondence. That it hence follows, that, conjugial love with man (*homo*) is according to the state of the church with him, will also be seen in those chapters.

71. The reason why none can be principled in love truly conjugial but those who receive it from the Lord, that is, who come directly to him, and by derivation from him live the life of the church, is, because this love, considered in its origin and correspondence, is celestial, spiritual, holy, pure, and clean, above every love implanted in the angels of heaven and the men of the church; as was shewn above, n. 64; and these its distinguishing characters and qualities cannot possibly exist, except with those who are conjoined to the Lord, and by him are consociated with the angels of heaven; for these shun extra-conjugial loves, which are conjunctions with others than their own conjugial partner, as they would shun the loss of the soul and the lakes of hell; and in proportion as married partners shun such conjunctions, even as to the libidinous desires of the will and the intentions thence derived, so far love truly conjugial is purified with them, and becomes successively spiritual, first during their abode on earth, and afterwards in heaven. It is not however possible that any love should become perfectly pure either with men or with angels; consequently

neither can this love: nevertheless, since the intention of the will is what the Lord principally regards, therefore so far as any one is in this intention, and perseveres in it, so far he is initiated into its purity and sanctity, and successively advances therein. The reason why none can be principled in spiritual conjugial love, but those who are of the above description by virtue of conjunction with the Lord, is, because heaven is in this love; and the natural man, whose conjugial love derives its pleasure only from the flesh, cannot approach to heaven nor to any angel, no, nor to any man principled in this love, it being the foundation of all celestial and spiritual loves; which may be seen above, n. 65-67. That this is the case, has been confirmed to me by experience. I have seen genii in the spiritual world, who were in a state of preparation for hell, approaching to an angel while he was being entertained by his consort; and at a distance, as they approached, they became like furies, and sought out caverns and ditches as asylums, into which they cast themselves. That wicked spirits love what is similar to their affection, however unclean it is, and hold in aversion the spirits of heaven, as what is dissimilar, because it is pure, may be concluded from what was said in the PRELIMINARY MEMORABLE RELATION, n. 10.

72. The reason why those who love the truths of the church and practise its goods, come into this love and are capable of remaining in it, is, because no others are received by the Lord; for these are in conjunction with him, and thereby are capable of being kept in that love by influence from him. The two constituents of the church and

heaven in man (*homo*) are the truth of faith and the good of life; the truth of faith constitutes the Lord's presence, and the good of life according to the truths of faith constitutes conjunction with him, and thereby the church and heaven. The reason why the truth of faith constitutes the Lord's presence, is, because it relates to light, spiritual light being nothing else; and the reason why the good of life constitutes conjunction, is, because it relates to heat; and spiritual heat is nothing but the good of life, for it is love; and the good of life originates in love; and it is well known, that all light, even that of winter, causes presence, and that heat united to light causes conjunction; for gardens and shrubberies appear in all degrees of light, but they do not bear flowers and fruits unless when heat joins itself to light. From these considerations the conclusion is obvious, that those are not gifted by the Lord with love truly conjugial, who merely know the truths of the church, but those who know them and practise their good.

73. VIII. THIS LOVE WAS THE LOVE OF LOVES WITH THE ANCIENTS, WHO LIVED IN THE GOLDEN, SILVER, AND COPPER AGES. That conjugial love was the love of loves with the most ancient and the ancient people, who lived in the ages thus named, cannot be known from historical records, because their writings are not extant; and there is no account given of them except by writers in succeeding ages, who mention them, and describe the purity and integrity of their lives, and also the successive decrease of such purity and integrity, resembling the debasement of gold to iron: but an account of the last or

iron age, which commenced from the time of those writers, may in some measure be gathered from the historical records of the lives of some of their kings, judges, and wise men, who were called *sophi* in Greece and other countries. That this age however should not endure, as iron endures in itself, but that it should be like iron mixed with clay, which do not cohere, is foretold by Daniel, chap. ii. 43. Now as the golden, silver, and copper ages passed away before the time when writing came into use, and thus it is impossible on earth to acquire any knowledge concerning their marriages, it has pleased the Lord to unfold to me such knowledge by a spiritual way, by conducting me to the heavens inhabited by those most ancient people, that I might learn from their own mouths the nature and quality of their marriages during their abode here on earth in their several ages: for all, who from the beginning of creation have departed by death out of the natural world, are in the spiritual world, and as to their loves resemble what they were when alive in the natural world, and continue such to eternity. As the particulars of this knowledge are worthy to be known and related, and tend to confirm the sanctity of marriages, I am desirous to make them public as they were shown me in the spirit when awake, and were afterwards recalled to my remembrance by an angel, and thus described. And as they are from the spiritual world, like the other accounts annexed to each chapter, I am desirous to arrange them so as to form six MEMORABLE RELATIONS according to the progressions of the several periods of time.

74. THESE SIX MEMORABLE RELATIONS from the spiritual world, concerning conjugial love, discover the nature and quality of that love in the earliest times and afterwards, and also at the present day; whence it appears that that love has successively fallen away from its sanctity and purity, until it became adulterous; but that nevertheless there is a hope of its being brought back again to its primeval or ancient sanctity.

75. THE FIRST MEMORABLE RELATION. On a time, while I was meditating on conjugial love, my mind was seized with a desire of knowing what had been the nature and quality of that love among those who lived in the GOLDEN AGE, and afterwards among those who lived in the following ages, which have their names from silver, copper, and iron: and as I knew that all who lived well in those ages are in the heavens, I prayed to the Lord that I might be allowed to converse with them and be informed: and lo! an angel presented himself and said, "I am sent by the Lord to be your guide and companion: I will first lead and attend you to those who lived in the first age or period of time, which is called golden:" and he said, "The way to them is difficult; it lies through a shady forest, which none can pass unless he receive a guide from the Lord." I was in the spirit, and prepared myself for the journey; and we turned our faces towards the east; and as we advanced I saw a mountain, whose height extended beyond the region of the clouds. We passed a great wilderness, and came to the forest planted with various kinds of trees and rendered shady by their thickness, of which the angel had advertised

me. The forest was divided by several narrow paths; and the angel said, that according to the number of those paths are the windings and intricacies of error: and that unless his eyes were opened by the Lord, so as to see olives entwined with vine tendrils, and his steps were directed from olive to olive, the traveller would miss his way, and fall into the abodes of Tartarus, which are round about at the sides. This forest is of such a nature, to the end that the passage may be guarded; for none but a primeval nation dwells upon that mountain. After we had entered the forest, our eyes were opened, and we saw here and there olives entwined with vines, from which hung bunches of grapes of a blue or azure color, and the olives were ranged in continual wreaths; we therefore made various circuits as they presented themselves to our view; and at length we saw a grove of tall cedars and some eagles perched on their branches; on seeing which the angel said, “We are now on the mountain not far from its summit:” so we went forward, and lo! behind the grove was a circular plain, where there were feeding he and she-lambs, which were representative forms of the state of innocence and peace of the inhabitants of the mountain. We passed over this plain, and lo! we saw tabernacles, to the number of several thousands in front on each side in every direction as far as the eye could reach. And the angel said, “We are now in the camp, where are the armies of the Lord Jehovah; for so they call themselves and their habitations. These most ancient people, while they were in the world, dwelt in tabernacles; therefore now also they dwell in the same. But let us bend our way to the south, where the wiser of them live, that we may meet some one to converse with.” In going along I saw at a distance three boys and three girls sitting at a door of a certain tent; but as we approached, the boys and girls appeared like men and women of a middle stature. The angel then said, “All the inhabitants of this mountain appear at a distance like infants, because they are in a state of innocence; and infancy is the appearance of innocence.” The men on seeing us hastened towards us and said, “Whence are you; and how came you here? Your faces are not like those of our mountain.” But the angel in reply told them how, by permission, we had had access through the forest, and what was the cause of our coming. On hearing this, one of the three men invited and introduced us into his tabernacle. The man was dressed in a blue robe and a tunic of white wool: and his wife had on a purple gown, with a stomacher under it of fine linen wrought in needle-work. And as my thought was influenced by a desire of knowing the state of marriages among the most ancient people, I looked by turns on the husband and the wife, and observed as it were a unity of their souls in their faces; and I said, “You are one:” and the man answered, “We are one; her life is in me, and mine in her; we are two bodies, but one soul: the union between us is like that of the two viscera in the breast, which are called the heart and the lungs; she is my heart and I am her lungs; but as by the heart we here mean love, and by the lungs wisdom, she is the love of my wisdom, and I am the wisdom of her love; therefore her love from without veils my wisdom, and my wisdom from within enters into her love: hence, as you said, there is an appearance of the unity of our souls in our faces.” I then asked, “If such a union exists, is it possible for you to look at any other woman than your own?” He replied, “It is possible but as my wife is united to my soul, we both look together, and in this case nothing of lust can enter; for while I behold the wives of others, I behold them by my own wife, whom alone I love: and as my own wife has a perception of all my inclinations, she, as an intermediate, directs my thoughts and removes every thing discordant, and therewith impresses cold and horror at every thing unchaste; therefore it is as impossible for us to look unchastely at the wife of any other of our society, as it is to look from the shades of Tartarus to the light of our heaven therefore neither have we any idea of thought, and still less any expression of speech, to denote the allurements of libidinous love.” He could not pronounce the word whoredom, because the chastity of their heaven forbade it. Hereupon my conducting angel said to me, “You hear now that the speech of the angels of this heaven is the speech of wisdom, because they speak from causes.” After this, as I looked around, I saw their tabernacle as it were overlaid with gold; and I asked, “Whence is this?” He replied, “It is in consequence of a flaming light, which, like gold, glitters, irradiates, and glances on the curtains of our tabernacle while we are conversing about conjugial love; for the heat from our sun, which in its essence is love, on such occasions bares itself, and tinges the light, which in its essence is wisdom, with its golden color; and this happens because conjugial love in its origin is the sport of wisdom and love; for the man was born to be wisdom, and the woman to be the love of the man's wisdom: hence spring the delights of that sport, in and derived from conjugial love between us and our wives. We have seen clearly for thousands of years in our heaven, that those delights, as to quantity, degree, and intensity, are excellent and eminent according to our worship of the Lord Jehovah, from whom flows that heavenly union or marriage, which is the union and marriage of love and wisdom." As he said this, I saw a great light upon the hill in the middle of the tabernacles; and I inquired, "Whence is that light?" And he said, "It is from the sanctuary of the tabernacle of our worship." I asked whether I might approach it; to which he assented. I approached therefore, and saw the tabernacle without and within, answering exactly to the description of the tabernacle which was built for the sons of Israel in the wilderness; the form of which was shewed to Moses on Mount Sinai, Exod. xxv. 40; chap. xxvi. 30. I then asked, "What is within in that sanctuary, from which so great a light proceeds?" He replied, "It is a tablet with this inscription, THE COVENANT BETWEEN JEHOVAH AND THE HEAVENS:" he said no more. And as by this time we were ready to depart, I asked, "Did any of you, during your abode in the natural world, live with more than one wife?" He replied, "I know not one; for we could not think of more. We have been told by those who had thought of more, that instantly the heavenly blessedness of their souls withdrew from their inmost principles to the extreme parts of their bodies, even to the nails, and together therewith the honorable badges of manhood; when this was perceived they were banished the land." On saying this, the man ran to his tabernacle, and returned with a pomegranate, in which there was abundance of seeds of gold: and he gave it me, and I brought it away with me, as a sign that we had been with those who had lived in the golden age. And then, after a salutation of peace, we took our leave, and returned home.

76. THE SECOND MEMORABLE RELATION. The next day the same angel came to me, and said, "Do you wish me to lead and attend you to the people who lived in the SILVER AGE OR PERIOD, that we may hear from them concerning the marriages of their time?" And he added, "Access to these also can only be obtained by the Lord's favor and protection." I was in the spirit as before, and accompanied my conductor. We first came to a hill on the confines between the east and the south; and while we were ascending it, he shewed me a great extent of country: we saw at a distance an eminence like a mountain, between which and the hill on which we stood was a valley, and behind the valley a plain, and from the plain a rising ground of easy ascent. We descended the hill intending to pass through the valley, and we saw here and there on each side pieces of wood and stone, carved into the figures of men, and of various beasts, birds, and fishes; and I asked the angel what they meant, and whether they were idols? He replied, "By no means: they are representative forms of various moral virtues and spiritual truths. The people of

that age were acquainted with the science of correspondences; and as every man, beast, bird, and fish, corresponds to some quality, therefore each particular carved figure represents partially some virtue or truth, and several together represent virtue itself, or truth, in a common extended form. These are what in Egypt were called hieroglyphics.” We proceeded through the valley, and as we entered the plain, lo! we saw horses and chariots; horses variously harnessed and caparisoned, and chariots of different forms; some carved in the shape of eagles, some like whales, and some like stags with horns, and like unicorns; and likewise beyond them some carts, and stables round about at the sides; and as we approached, both horses and chariots disappeared, and instead thereof we saw men (*homines*), in pairs, walking, talking, and reasoning. And the angel said to me, “The different species of horses, chariots, and stables, seen at a distance, are appearances of the rational intelligence of the men of that period; for a horse, by correspondence, signifies the understanding of truth, a chariot, its doctrine, and stables, instructions: you know that in this world all things appear according to correspondences.” But we passed by these things, and ascended by a long acclivity, and at length saw a city, which we entered; and in walking through the streets and places of public resort, we viewed the houses: they were so many palaces built of marble, having steps of alabaster in front, and at the sides of the steps pillars of jasper: we saw also temples of precious stone of a sapphire and lazure color. And the angel said to me, “Their houses are of stone, because stones signify natural truths, and precious stones spiritual truths; and all those who lived in the silver age had intelligence grounded in spiritual truths, and thence in natural truths: silver also has a similar signification.” In taking a view of the city, we saw here and there consorts in pairs: and as they were husbands and wives, we expected that some of them would invite us to their houses; and while we were in this expectation, as we were passing by, we were invited by two into their house, and we ascended the steps and entered; and the angel, taking upon him the part of speaker, explained to them the occasion of our coming to this heaven; informing them that it was for the sake of instruction concerning marriages among the ancients, “of whom,” says he, “you in this heaven are a part.” They said, “We were from a people in Asia; and the chief pursuit of our age was the truths whereby we had intelligence. This was the occupation of our souls and minds; but our bodily senses were engaged in representations of truths in form; and the science of correspondences conjoined the sensual things of our bodies with the perceptions of our minds, and procured us intelligence.” On hearing this, the angel asked them to give some account of their marriages: and the husband said, “There is a correspondence between spiritual marriage, which is that of truth with good, and natural marriage, which is that of a man with one wife; and as we have studied correspondences, we have seen that the church, with its truths and goods, cannot at all exist but with those who live in love truly conjugial with one wife: for the marriage of good and truth constitutes the church with man: therefore all we in this heaven say, that the husband is truth, and the wife the good thereof; and that good cannot love any truth but its own, neither can truth in return love any good but its own: if any other were loved, internal marriage, which constitutes the church, would perish, and there would remain only external marriage, to which idolatry, and not the church, corresponds; therefore marriage with one wife we call sacrimony; but if it should have place with more than one among us, we should call it sacrilege." As he said this, we were introduced into an antechamber, where there were several devices on the walls, and little images as it were of molten silver; and I inquired, "What are these?" They said, "They are pictures and forms representative of several qualities, characters, and delights, relating to conjugial love. These represent unity of souls, these conjunction of minds, these harmony of bosoms, these the delights thence arising." While we were viewing these things, we saw as it were a rainbow on the wall, consisting of three colors, purple (or red), blue and white; and we observed how the purple passed the blue, and tinged the white with an azure color, and that the latter color flowed back through the blue into the purple, and elevated the purple into a kind of flaming lustre: and the husband said to me, "Do you understand all this?" I replied, "Instruct me:" and he said, "The purple color, from its correspondence, signifies the conjugial love of the wife, the white the intelligence of the husband, the blue the beginning of conjugial love in the husband's perception from the wife, and the azure, with which the white was tinged, signifies conjugial love in this case in the husband; and this latter color flowing back through the blue into the purple, and elevating the purple into a kind of flaming lustre, signifies the conjugial love of the husband flowing back to the wife. Such things are represented on these walls, while from meditating on conjugial love, its mutual, successive, and simultaneous union, we view with eager attention the rainbows which are there painted." Hereupon I observed, "These things are more than mystical at this day; for they are appearances representative of the arcana of the conjugial love of one man with one wife." He replied, "They are so; yet to us in our heaven they are not arcana, and consequently neither are they mystical." As he said this, there appeared at a distance a chariot drawn by small white horses; on seeing which the angel said, "That chariot is a sign for us to take our leave;" and then, as we were descending the steps, our host gave us a bunch of white grapes hanging to the vine leaves: and lo! the leaves became silver; and we brought them down with us for a sign that we had conversed with the people of the silver age.

77. THE THIRD MEMORABLE RELATION. The next day, my conducting and attendant angel came to me and said, "Make ready, and let us go to the heavenly inhabitants in the west, who are from the men that lived in the third period, or in the copper age. Their dwellings are from the south by the west towards the north; but they do not reach into the north." Having made myself ready, I attended him,

and we entered their heaven on the southern quarter. There was a magnificent grove of palm trees and laurels. We passed through this, and immediately on the confines of the west we saw giants, double the size of ordinary men. They asked us, “Who let you in through the grove?” The angel said, “The God of heaven.” They replied, “We are guards to the ancient western heaven; but pass on.” We passed on, and from a rising ground we saw a mountain rising to the clouds, and between us and the mountain a number of villages, with gardens, groves, and plains intermixed. We passed through the villages and came to the mountain, which we ascended; and lo! its summit was not a point but a plain, on which was a spacious and extensive city. All the houses of the city were built of the wood of the pine-tree, and their roofs consisted of joists or rafters; and I asked, “Why are the houses here built of wood?” The angel replied, “Because wood signifies natural good; and the men of the third age of the earth were principled in this good; and as copper also signifies natural good, therefore the age in which they lived the ancients named from copper. Here are also sacred buildings constructed of the wood of the olive, and in the middle of them is the sanctuary, where is deposited in an ark the Word that was given to the inhabitants of Asia before the Israelitish Word; the historical books of which are called the WARS OF JEHOVAH, and the prophetic books, ENUNCIATIONS; both mentioned by Moses, Numb. xxi. verses 14, 15, and 27-30. This Word at this day is lost in the kingdoms of Asia, and is only preserved in Great Tartary.” Then the angel led me to one of the sacred buildings, which we looked into, and saw in the middle of it the sanctuary, the whole in the brightest light; and the angel said, “This light is from that ancient Asiatic Word: for all divine truth in the heavens gives forth light.” As we were leaving the sacred building, we were informed that it had been reported in the city that two strangers had arrived there; and that they were to be examined as to whence they came, and what was their business; and immediately one of the public officers came running towards us, and took us for examination before the judges: and on being asked whence we came, and what was our business, we replied, “We have passed the grove of palm-trees, and also the abodes of the giants, the guards of your heaven, and afterwards the region of villages; from which circumstances you may conclude, that we have not come here of ourselves, but by direction of the God of heaven. The business on which we are come is, to be instructed concerning your marriages, whether they are monogamical or polygamical.” and they said, “What are polygamical marriages? Are not they adulterous?” And immediately the bench of judges deputed an intelligent person to instruct us in his own house on this point: and when we were come to his house, he set his wife by his side, and spoke as follows: “We are in possession of precepts concerning marriages, which have been handed down to us from the primeval or most ancient people, who were principled in love truly conjugial, and thereby excelled all others in the virtue and potency of that love while they were in the world, and who are now in a most blessed state in their heaven, which is in the east. We are their posterity, and they, as fathers, have given us, their sons, rules of life, among which is the following concerning marriages: ‘Sons, if you are desirous to love God and your neighbour, and to become wise and happy to eternity, we counsel you to live married to one wife; if you depart from this precept, all heavenly love will depart from you, and therewith internal wisdom; and you will be banished.’ This precept of our Fathers we have obeyed as sons, and have perceived its truth, which is, that so far as any one loves his conjugial partner alone, so far he becomes celestial and internal, and that so far as any one does not love his married partner alone, so far he becomes natural and external; and in this case he loves only himself and the images of his own mind, and is doating and foolish. From these considerations, all of us in this heaven live married to one wife; and this being the case, all the borders of our heaven are guarded against polygamists, adulterers, and whoremongers; if polygamists invade us, they are cast out into the darkness of the north; if adulterers, they are cast out into fires of the west; and if whoremongers, they are cast out into the delusive lights of the south.” On hearing this, I asked, “What he meant by the darkness of the north, the fires of the west, and the delusive lights of the south?” He answered, “The darkness of the north is dulness of mind and ignorance of truths; the fires of the west are the loves of evil; and the delusive lights of the south are the falsifications of truth, which are spiritual whoredoms.” After this, he said, “Follow me to our repository of curiosities:” so we followed him, and he shewed us the writings of the most ancient people, which were on the tables of wood and stone, and afterwards on smooth blocks of wood; the writings of the second age were on sheets of parchment; of these he brought me a sheet, on which were copied the rules of the people of the first age from their tables of stone, among which also was the precept concerning marriages. Having seen these and other ancient curiosities, the angel said, “It is now time for us to take our leave;” and immediately our host went into the garden, and plucked some twigs off a tree, and bound them into a little bunch, and gave them to us, saying, “These twigs are from a tree, which is native of or peculiar to our heaven, and whose juice has a balsamic fragrance.” We brought the bunch down with us, and descended by the eastern way, which was not guarded; and lo! the twigs were changed into shining brass, and the upper ends of them into gold, as a sign that we had been with the people of the third age, which is named from copper or brass.

78. THE FOURTH MEMORABLE RELATIONS. After two days the angel again addressed me, saying, “Let us complete the period of the ages; the last still remains, which is named from IRON. The people of this age dwell in the north on the side of the west, in the inner parts or breadth-ways: they are all from the old inhabitants of Asia, who were in possession of the ancient Word, and thence derived their worship; consequently they were before the time of our Lord’s coming into the world. This is evident from the writings of the ancients, in which those times are so named. These same periods are meant by the statue seen by Nebuchadnezzar, whose head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet of iron and of clay, Dan. ii. 32, 33.” These particulars the angel related to me in the way, which was contracted and anticipated by changes of state induced in our minds according to the genius or disposition of the inhabitants whom we passed; for spaces and consequent distances in the spiritual world are appearances according to the state of their minds. When we raised our eyes, lo! we were in a forest consisting of beeches, chestnut-trees and oaks: and on looking around us, there appeared bears to the left, and leopards to the right: and when I wondered at this, the angel said, “They are neither bears nor leopards, but men, who guard these inhabitants of the north; by their nostrils they have a scent of the sphere of life of those who pass by, and they rush violently on all who are spiritual, because the inhabitants are natural. Those who only read the Word, and imbibe thence nothing of doctrine, appear at

a distance like bears; and those who confirm false principles thence derived, appear like leopards.” On seeing us, they turned away, and we proceeded. Beyond the forest there appeared thickets, and afterwards fields of grass divided into areas, bordered with box: this was succeeded by a declivity which led to a valley, wherein were several cities. We passed some of them, and entered into one of a considerable size: its streets were irregular, and so were the houses, which were built of brick, with beams between, and plastered. In the places of public resort were consecrated buildings of hewn lime-stone; the under-structure of which was below the ground, and the super-structure above. We went down into one of them by three steps, and saw on the walls idols of various forms, and a crowd on their knees paying adoration to them: in the middle of the building was a company, above whom might be seen the head of the tutelary god of that city. As we went out, the angel said to me, “Those idols, with the ancients who lived in the silver age, as above described, were images representative of spiritual truths and moral virtues; and when the science of correspondence was forgotten and extinct, they first became objects of worship, and afterwards were adored as deities: hence came idolatry.” When we were come out of the consecrated building, we made our observations on the men and their dress. Their faces were like steel, of a grayish color, and they were dressed like comedians, with napkins about their loins hanging from a tunic buttoned close at the breast; and on their heads they wore curled caps like sailors. But the angel said, “Enough of this; let us seek some instruction concerning the marriages of the people of this age.” We then entered into the house of one of the grandees, who wore on his head a high cap. He received us kindly, and said, “Come in and let us converse together.” We entered into the vestibule, and there seated ourselves; and I asked him about the marriages of his city and country. He said, “We do not here live with one wife, but some with two or three, and some with more, because we are delighted with variety, obedience, and honor, as marks of dignity; and these we receive from our wives according to their number. With one wife there would be no delight arising from variety; but disgust from sameness: neither would there be any flattering courteousness arising from obedience, but a troublesome disquietude from equality; neither would there be any satisfaction arising from dominion and the honor thence derived, but vexation from wrangling about superiority. And what is a woman? Is she not born subject to man’s will; to serve, and not to domineer? Wherefore in this place every husband in his own house enjoys as it were royal dignity; and as this is suited to our love, it constitutes also the blessedness of our life.” But I asked, “In such case, what becomes of conjugial love, which from two souls makes one, and joins minds together, and renders a man (*homo*) blessed? This love cannot be divided; for if it be it becomes a heat which effervesces and passes away.” To this he replied, “I do not understand what you say; what else renders a man (*homo*) blessed, but the emulation of wives contending for the honor of the first place in the husband’s favor?” As he said this, a man entered into the women’s apartment and opened the two doors; whence there issued a libidinous effluvium, which had a stench like mire; this arose from polygamical love, which is connubial, and at the same time adulterous; so I rose and shut the doors. Afterwards I said, “How can you subsist upon this earth, when you are void of any love truly conjugial, and also when you worship idols?” He replied, “As to connubial love, we are so jealous of our wives, that we do not suffer any one to enter further within our houses than the vestibule; and where there is jealousy, there must also be love. In respect to idols, we do not worship them; but we are not able to think of the God of the universe, except by means of such forms presented to our eyes; for we cannot elevate our thoughts above the sensual things of the body, nor think of God above the objects of bodily vision.” I then asked him again, “Are not your idols of different forms? How then can they excite the idea of one God?” He replied, “This is a mystery to us; somewhat of the worship of God lies concealed in each form.” I then said, “You are merely sensual corporeal spirits; you have neither the love of God nor the love of a married partner grounded in any spiritual principle; and these loves together form a man (*homo*) and from sensual make him celestial.” As I said this, there appeared through the gate as it were lightning: and on my asking what it meant, he said, “Such lightning is a sign to us that there will come the ancient one from the east, who teaches us concerning God, that He is one, the alone omnipotent, who is the first and the last; he also admonishes us not to worship idols, but only to look at them as images representative of the virtues proceeding from the one God, which also together form his worship. This ancient one is our angel, whom we revere and obey. He comes to us, and raises us, when we are falling into obscure worship of God from mere fancies respecting images." On hearing this, we left the house and went out of the city; and in the way, from what we had seen in the heavens, we drew some conclusions respecting the circuit and the progression of conjugial love; of the circuit that it had passed from the east to the south, from the south to the west, and from the west to the north; and of the progression, that it had decreased according to its circulation, namely, that in the east it was celestial, in the south spiritual, in the west natural, and in the north sensual; and also that it had decreased in a similar degree with the love and the worship of God: from which considerations we further concluded, that this love in the first age was like gold, in the second like silver, in the third like brass, and in the fourth like iron, and that at length it ceased. On this occasion the angel, my guide and companion, said, "Nevertheless I entertain a hope that this love will be revived by the God of heaven, who is the Lord, because it is capable of being so revived."

79. THE FIFTH MEMORABLE RELATION, The angel that had been my guide and companion to the ancients who had lived in the four ages, the golden, the silver, the copper, and the iron, again presented himself to me, and said, "Are you desirous of seeing the age which succeeded those ancient ones, and to know what its quality formerly was, and still is?

Follow me, and you shall see. They are those concerning whom Daniel thus prophesied: ‘*A kingdom shall arise after those four in which iron shall be mixed with miry clay: they shall mingle themselves together by the seed of man: but they shall not cohere one with the other, as iron is not mixed with clay,* Dan. ii. 41-43:’” and he said, “By the seed of man, whereby iron shall be mixed with clay, and still they shall not cohere, is meant the truth of the Word falsified.” After he had said this, I followed him, and in the way, he related to me these particulars. “They dwell in the borders between the south and the west, but at a great distance beyond those who lived in the four former ages, and also at a greater depth.” We then proceeded through the south to the region bordering on the west, and passed though a formidable forest; for in it there were lakes, out of which crocodiles raised their heads, and opened at us their wide jaws beset with teeth; and between the lakes were terrible dogs, some of which were three-headed like Cerberus, some two-headed, all looking at us as we passed with a horrible hungry snarl and fierce eyes. We entered the western tract of this region, and saw dragons and leopards, such as are described in the Revelation, chap. xii. 3; chap. xiii. 2. Then the angel said to me, “All these wild beasts which you have seen, are not wild beasts but correspondences, and thereby representative forms of the lusts of the inhabitants whom we shall visit. The lusts themselves are represented by those horrible dogs; their deceit and cunning by crocodiles; their falsities and depraved inclinations to the things which relate to worship, by dragons and leopards: nevertheless the inhabitants represented do not live close behind the forest, but behind a great wilderness which lies intermediate, that they may be fully withheld and separated from the inhabitants of the foregoing ages, being of an entirely different genius and quality from them: they have indeed heads above their breasts, and breasts above their loins, and loins above their feet, like the primeval men; but in their heads there is not any thing of gold, nor in their breasts any thing of silver, nor in their loins any thing of brass, no, nor in their feet any thing of pure iron; but in their heads is iron mixed with clay, in their breasts is each mixed with brass, in their loins is also each mixed with silver, and in their feet is each mixed with gold: by this inversion they are changed from men (*homines*) into graven images of men, in which inwardly nothing coheres; for what was highest, is made lowest, thus what was the head is become the heel, and *vice versa*. They appear to us from heaven like stage-players, who lie upon their elbows with the body inverted, and put themselves in a walking motion; or like beasts, which lie on their backs, and lift the feet upwards, and from the head, which they plunge in the earth, look towards heaven." We passed through the forest, and entered the wilderness, which was not less terrible: it consisted of heaps of stones, and ditches between them, out of which crept hydras and vipers, and there flew forth venomous flying serpents. This whole wilderness was on a continual declivity: we descended by a long steep descent, and at length came into the valley inhabited by the people of that region and age. There were here and there cottages, which appeared at length to meet, and to be joined together in the form of a city: this we entered, and lo! the houses were built of the scorched branches of trees, cemented together with mud and covered with black slates. The streets were irregular; all of them at the entrance narrow, but wider as they extended, and at the end spacious, where there were places of public resort: here there were as many places of public resort as there were streets. As we entered the city, it became dark, because the sky did not appear; we therefore looked up and light was given us, and we saw: and then I asked those we met, "Are you able to see because the sky does not appear above you?" They replied "What a question is this! we see clearly; we walk in full light." On hearing this, the angel said to me, "Darkness to them is light, and light darkness, as is the case with birds of night; as they look downwards and not upwards." We entered into some of the cottages, and saw in each a man with his woman, and we asked them, "Do all live here in their respective houses with one wife only?" And they replied with a hissing, "What do you mean by one wife only? Why do not you ask, whether we live with one harlot? What is a wife but a harlot? By our laws it is not allowable to commit fornication with more than one woman; but still we do not hold it dishonorable or unbecoming to do so with more; yet out of our own houses we glory in the one among another: thus we rejoice in the license we take, and the pleasure attending it, more than polygamists. Why is a plurality of wives denied us, when yet it has been granted, and at this day is granted in the whole world about us?

What is life with one woman only, but captivity and imprisonment? We however in this place have broken the bolt of this prison, and have rescued ourselves from slavery, and made ourselves free, and who is angry with a prisoner for asserting his freedom when it is in his power?" to this we replied, "You speak, friend, as if without any sense of religion. What rational person does not know that adulteries are profane and infernal, and that marriages are holy and heavenly. Do not adulteries take place with devils in hell, and marriages with angels in heaven? Did you never read the sixth commandment [Footnote: According to the division of the commandments adopted by the Church of England, it is the *seventh* that is here referred to.] of the decalogue? and in Paul, that adulterers can by no means enter heaven?" Hereupon our host laughed heartily, and regarded me as a simpleton, and almost as out of my senses. But just then there came running a messenger from the chief of the city, and said, "Bring the two strangers into the town-hall; and if they refuse to come, drag them there: we have seen them in a shade of light; they have entered privately; they are spies." Hereupon the angel said to me, "The reason why we were seen in a shade, is, because the light of heaven in which we have been, is to them a shade, and the shade of hell is to them light; and this is because they regard nothing as sin, not even adultery: hence they see what is false altogether as what is true; and what is false is lucid in hell before satans, and what is true darkens their eyes like the shade of night." We said to the messenger, "We will not be pressed, still less will we be dragged into the town-hall; but we will go with you of our own accord." So we went: and lo! there was a great crowd assembled, out of which came some lawyers, and whispered to us, saying, "Take heed to yourselves how you speak any thing against religion, the form of our government, and good manners:" and we replied, "We will not speak against them, but for them and from them." Then we asked, "What are your religious notions respecting marriages?" At this the crowd murmured, and said, "What have you to do here with marriages? Marriages are marriages." Again we asked, "What are your religious notions respecting whoredoms?" At this also they murmured, saying, "What have you to do here with whoredoms? Whoredoms are whoredoms: let him that is guiltless cast the first stone." And we asked thirdly, "Does your religion teach that marriages are holy and heavenly, and that adulteries are profane and infernal?" Hereupon several in the crowd laughed aloud, jested, and bantered, saying, "Inquire of our priests, and not of us, as to what concerns religion. We acquiesce entirely in what they declare; because no point of religion is an object of decision in the understanding. Have you never heard that the understanding is without any sense or discernment in mysteries, which constitute the whole of religion? And what have actions to do with religion? Is not the soul made blessed by the muttering of words from a devout heart concerning expiation, satisfaction, and imputation, and not by works?" But at this instant there came some of the wise ones of the city, so called, and said, "Retire hence; the crowd grows angry; a storm is gathering: let us talk in private on this subject; there is a retired walk behind the town-hall; come with us there." We followed them; and they asked us whence we came, and what was our business there? And we said, "to be instructed concerning marriages, whether they are holy with you, as they were with the ancients who lived in the golden, silver, and copper ages; or whether they are not holy." And they replied, "What do you mean by holiness? Are not marriages works of the flesh and of the night?" And we answered, "Are they not also works of the spirit? and what the flesh does from the spirit, is not that spiritual? and all that the spirit does, it does from the marriage of good and truth. Is not this marriage spiritual, which enters the natural marriage of husband and wife?" To this the wise ones, so called, made answer, "There is too much subtlety and sublimity in what you say on this subject; you ascend far above rational principles to spiritual: and who, beginning at such an elevation, can descend thence, and thus form any decision?" To this they added with a smile of ridicule, "Perhaps you have the wings of an eagle, and can fly in the highest region of heaven, and make these discoveries: this we cannot do." We then asked them to tell us, from the altitude or region in which the winged ideas of their minds fly, whether they knew, or were able to know, that the love of one man with one wife is conjugial love, into which are collected all the beatitudes, satisfactions, delights, pleasantnesses, and pleasures of heaven; and that this love is from the Lord according to the reception of good and truth from him; thus according to the state of the church? On hearing this, they turned away, and said, “These men are out of their senses; they enter the ether with their judgement, and scatter about vain conjectures like nuts and almonds.” After this they turned to us, saying, “We will give a direct answer to your windy conjectures and dreams;” and they said, “What has conjugial love in common with religion and inspiration from God? Is not this love with every one according to the state of his potency? Is it not the same with those who are out of the church as with those who are in it, with Gentiles as with Christians, yea, with the impious as with the pious? Has not every one the strength of this love either hereditarily, or from bodily health, or from temperance of life, or from warmth of climate? By medicines also it may be strengthened and stimulated. Is not the case similar with the brute creation, especially with birds which unite in pairs? Moreover, is not this love carnal? and what has a carnal principle in common with the spiritual state of the church? Does this love, as to its ultimate effect with a wife, differ at all from love as to its effect with a harlot? Is not the lust similar, and the delight similar? Wherefore it is injurious to deduce the origin of conjugial love from the holy things of the church.” On hearing this, we said to them, “You reason from the stimulus of lasciviousness, and not from conjugial love; you are altogether ignorant what conjugial love is, because it is cold with you; from what you have said we are convinced that you are of the age which has its name from and consists of iron and clay, which do not cohere, according to the prophecy in Daniel, chap. ii. 43; for you make conjugial love and adulterous love the same thing; and do these two cohere any more than iron and clay? You are believed and called wise, and yet you have not the smallest pretensions to that character." On hearing this, they were inflamed with rage and made a loud cry, and called the crowd together to cast us out; but at that instant, by virtue of power given us by the Lord, we stretched out our hands, and lo! the flying serpents, vipers, and hydras, and also the dragons from the wilderness, presented themselves, and entered and filled the city; at which the inhabitants being terrified fled away. The angel then said to me, "Into this region new comers from the earth daily enter, and the former inhabitants are by turns separated and cast down into the gulphs of the west, which appear at a distance like lakes of fire and brimstone. All in those gulphs are spiritual and natural adulterers."

80. THE SIXTH MEMORABLE RELATION. As the angel said this, I looked to the western boundary, and lo! there appeared as it were lakes of fire and brimstone; and I asked him, why the hells in that quarter had such an appearance? He replied, "They appear as lakes in consequence of the falsifications of truth; because water in the spiritual sense signifies truth; and there is an appearance as it were of fire round about them, and in them, in consequence of the love of evil, and as it were of brimstone in consequence of the love of what is false. Those three things, the lake, the fire, and the brimstone, are appearances, because they are correspondences of the evil loves of the inhabitants. All in that quarter are shut up in eternal work-houses, where they

labor for food, for clothing, and for a bed to lie on; and when they do evil, they are grievously and miserably punished.” I further asked the angel, why he said that in that quarter are spiritual and natural adulterers, and why he had not rather said, that they were evil doers and impious? He replied, “Because all those who make light of adulteries, that is, who commit them from a confirmed persuasion that they are not sins, and thus are in the purpose of committing them from a belief of their being harmless, are in their hearts evil doers and impious; for the conjugial human principle ever goes hand in hand with religion; and every step and movement made under the influence of religion, and leading to it, is also a step and movement made under the influence of the conjugial principle, and leading to it, which is peculiar and proper to the Christian.” On asking what that conjugial principle was, he said, “It is the desire of living with one wife; and every Christian has this desire according to his religion.” I was afterwards grieved in spirit to think that marriages, which in the most ancient times had been most holy, were so wretchedly changed into adulteries. The angel said, “The case is the same at this day with religion; for the Lord says ‘*In the consummation of the age there will be the abomination of desolation foretold by Daniel. And there will be great affliction, such as there has not been from the beginning of the world,*’ Matt. xxiv. 15, 21. The abomination of desolation signifies the falsification and deprivation of all truth; affliction signifies the state of the church infested by evils and falses; and the consummation of the age, concerning which those things are spoken, signifies the last time or end of the church. The end is now, because there does not remain a truth which is not falsified; and the falsification of truth is spiritual whoredom, which acts in unity with natural whoredom, because they cohere."

81. As we were conversing and lamenting together on this occasion, there suddenly appeared a beam of light, which, darting powerfully upon my eyes, caused me to look up: and lo! the whole heaven above us appeared luminous; and from the east to the west in an extended series we heard a GLORIFICATION: and the angel said to me, "That is a glorification of the Lord on account of his coming, and is made by the angels of the eastern and western heavens." From the northern and southern heavens nothing was heard but a soft and pleasing murmur. As the angel understood everything, he told me first, that glorifications and celebrations of the Lord are made from the Word, because then they are made from the Lord; for the Lord is the Word, that is, the essential divine truth therein; and he said, "Now in particular they glorify and celebrate the Lord by these words, which were spoken by Daniel the prophet, '*Thou sawest iron mixed with miry clay; they shall mingle themselves together by the seed of man; but they shall not cohere. Nevertheless in those days the God of the heavens shall cause a kingdom to arise, which shall not perish for ages. It shall bruise and consume those kingdoms; but itself shall stand for ages*.' Dan. ii. 43, 44." After this, I heard as it were the voice of singing, and further in the east I saw a glittering of light more resplendent than the former; and I

asked the angel what was the subject of their glorification? He said, "These words in Daniel; '*I saw in the visions of the night, and lo! with the clouds of heaven there came as it were the SON OF MAN: and to him was given dominion and a kingdom; and all people and nations shall worship him. His dominion is the dominion of an age, which shall not pass away; and his kingdom that which shall not perish*,' Dan. vii. 13, 14. They are further celebrating the Lord from these words in the Revelation: '*To JESUS CHRIST be glory and strength: behold he cometh with clouds. He is alpha and omega, the beginning and the end, the first and the last; who is, who was, and who is to come, the almighty. I, John, heard this from the SON OF MAN, out of the midst of the seven candlesticks*,' Rev. i. 5-7, 10-13; chap. xxii. 13; Matt. xxiv. 30, 31." I looked again into the eastern heaven: it was enlightened on the right side, and the light entered the southern expanse. I heard a sweet sound; and I asked the angel, what was the subject of their glorification in that quarter respecting the Lord? He said, "These words in the Revelation: '*I saw a new heaven and a new earth; and I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a BRIDE for her HUSBAND: and the angel spake with me, and said, Come, I will shew thee the BRIDE, THE LAMB'S WIFE: and he carried me away in the spirit to a great and high mountain, and shewed me the holy city, Jerusalem*,' Rev. xxi. 1, 2, 9, 10: also these words, 'I JESUS *am the bright and morning star; and the spirit and the bride say, COME; AND HE SAID, EVEN I COME QUICKLY; Amen: even COME, LORD*

JESUS,' Rev. xxii. 16, 17, 20." After these and several other subjects of glorification, there was heard a common glorification from the east to the west of heaven, and also from the south to the north; and I asked the angel, "What now is the subject?" He said, "These words from the prophets; '*Let all flesh know that I, JEHOVAH, AM THY SAVIOUR AND THY REDEEMER*,' Isaiah xlix. 26. '*Thus saith JEHOVAH, the King of Israel, and HIS REDEEMER, JEHOVAH ZEBAOTH, I am the first and the last, and BESIDE ME THERE IS NO GOD*,' Isaiah xliv. 6. '*It shall be said in that day, LO! THIS IS OUR GOD, whom we have expected to deliver us; THIS is JEHOVAH WHOM WE HAVE EXPECTED*.' Isaiah xxv. 9. '*The voice of him that crieth in the wilderness, Prepare a way for JEHOVAH. Behold the LORD JEHOVAH cometh in strength. He shall feed his flock like a SHEPHERD*,' Isaiah xl. 3, 10, 11. '*Unto us a child is born; unto us a son is given; whose name is Wonderful Counsellor, GOD, Hero, FATHER OF ETERNITY, Prince of Peace*,' Isaiah ix. 6. '*Behold the days will come, and I will raise up to David a righteous branch, who shall reign a King: and this is his name, JEHOVAH OUR RIGHTEOUSNESS*,' Jeremiah xxiii. 5, 6; chap, xxxiii. 15, 16. '*JEHOVAH ZEBAOTH is his name, and THY REDEEMER the holy one of Israel: THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED*,' Isaiah liv. 5. 'IN THAT DAY THERE SHALL BE ONE JEHOVAH, AND HIS NAME ONE,' Zech. xiv. 9." On hearing and understanding these words, my heart exulted, and I went home with joy; and there I returned out of a state of the spirit into a state of the body;

in which latter state I committed to writing what I had seen and heard: to which I now add the following particular. That conjugial love, such as it was with the ancients, will be revived again by the Lord after his coming; because this love is from the Lord alone, and is the portion of those who from him, by means of the Word, are made spiritual.

82. After this, a man from the northern quarter came running in great haste, and looked at me with a threatening countenance, and addressing me in a passionate tone of voice, said, “Are you the man that wishes to seduce the world, under the notion of re-establishing a new church, which you understand by the New Jerusalem coming down out of heaven from God; and teaching, that the Lord will endow with love truly conjugial those who embrace the doctrines of that church; the delights and felicity of which love you exalt to the very heaven? Is not this a mere fiction? and do you not hold it forth as a bait and enticement to accede to your new opinions? But tell me briefly, what are the doctrinals of the New Church, and I will see whether they agree or disagree.” I replied, “The doctrines of the church, which is meant by the New Jerusalem, are as follow: I. That there is one God, in whom there is a divine trinity; and that he is the LORD JESUS CHRIST. II. That a saving faith is to believe on him. III. That evils are to be shunned, because they are of the devil and from the devil. IV. That goods are to be done, because they are of God and from God. V. That these are to be done by a man as from himself; but that it ought to be believed, that they are done from the Lord with him and by him.” On hearing these

doctrines, his fury for some moments abated; but after some deliberation he again looked at me sternly, and said, "Are these five precepts the doctrines of faith and charity of the New Church?" I replied, "They are." He then asked sharply, "How can you demonstrate the FIRST, 'that there is one God in whom there is a divine trinity; and that he is the Lord Jesus Christ?" I said, "I demonstrate it thus: Is not God one and individual? Is not there a trinity? If God be one and individual, is not he one person? If he be one person, is not the trinity in that person? That this God is the LORD JESUS CHRIST, is evident from these considerations, that he was conceived from God the Father, Luke i. 34, 35; and thus that as to his soul he is God; and hence, as he himself saith, that the Father and himself are one, John x. 30; that he is in the Father, and the Father in him, John xix. 10, 11; that he that seeth him and knoweth him, seeth and knoweth the Father, John xiv. 7, 9; that no one seeth and knoweth the Father, except he that is in the bosom of the Father, John i. 18; that all things of the Father are his, John iii. 35; chap. xvi. 15; that he is the Way, the Truth, and the Life; and that no one cometh to the Father but by him, John xiv. 6; thus of or from him, because the Father is in him; and, according to Paul, that all the fulness of the Godhead dwelleth bodily in him, Coloss. ii. 9; and moreover, that he hath power over all flesh, John xvii. 2; and that he hath all power in heaven and in earth, Matt, xxviii. 18: from which declarations it follows, that he is God of heaven and earth." He afterwards asked how I proved the SECOND, "that a saving faith is to believe on him?" I said, "By these words of the Lord, 'This is the will of the Father, that every one that BELIEVETH ON THE SON should have eternal life, John vi. 40.' 'God so loved the world, that he gave his only-begotten Son, that every one that BELIEVETH ON HIM should not perish, but should have eternal life,' John iii. 15, 16. 'HE THAT BELIEVETH ON THE SON, hath eternal life; but he that believeth not the Son will not see life; but the wrath of God abideth on him,' John iii. 36." He afterwards said, "Demonstrate also the THIRD, and the next two doctrines:" I replied, "What need is there to demonstrate 'that evils ought to be shunned, because they are of the devil and from the devil; and that goods ought to be done, because they are of God and from God;' also 'that the latter are to be done by a man as from himself; but that he ought to believe that they are from the Lord with him and by him?' That these three doctrines are true, is confirmed by the whole Sacred Scripture from beginning to end; for what else is therein principally insisted on, but to shun evils and do goods, and believe on the Lord God? Moreover, without these three doctrines there can be no religion: for does not religion relate to life? and what is life but to shun evils and do goods? and how can a man do the latter and shun the former but as from himself? Therefore if you remove these doctrines from the church, you remove from it the Sacred Scripture, and also religion; and these being removed, the church is no longer a church." The man on hearing this retired, and mused on what he had heard; but still he departed in indignation.

ON THE ORIGIN OF CONJUGIAL LOVE AS GROUNDED IN THE MARRIAGE OF GOOD AND TRUTH.

83. There are both internal and external origins of conjugial love, and several of each; nevertheless there is but one inmost or universal origin of all. That this origin is the marriage of good and truth, shall be demonstrated in what now follows. The reason why no one heretofore has deduced the origin of that love from this ground, is, because it has never yet been discovered that there is any union between good and truth; and the reason why this discovery has not been made, is, because good does not appear in the light of the understanding, as truth does, and hence the knowledge of it conceals itself and evades every inquiry: and as from this circumstance good is as it were unknown, it was impossible for any one to conjecture that any marriage subsisted between it and truth: yea, before the rational natural sight, good appears so different from truth, that no conjunction between them can be supposed. That this is the case, may be seen from common discourse whenever they are mentioned; as when it is said, "This is good," truth is not at all thought of; and when it is said, "This is true," neither is good at all thought of; therefore at this day it is believed by many, that truth is one thing and good another; and by many also, that a man is intelligent and wise, and thereby a man (*homo*), according to the truths which he thinks, speaks, writes, and believes, and not at the same time according to goods. That nevertheless there is no good without truth, nor any truth without good, consequently that there is an eternal marriage between

them; also that this marriage is the origin of conjugial love, shall now be shewn and explained in the following order: I. *Good and truth are the universals of creation, and thence are in all created things; but they are in created subjects according to the form of each.* II. *There is neither solitary good nor solitary truth, but in all cases they are conjoined.* III. *There is the truth of good, and from this the good of truth; or truth grounded in good, and good grounded in that truth: and in those two principles is implanted from creation an inclination to join themselves together into a one.* IV. *In the subjects of the animal kingdom, the truth of good, or truth grounded in good, is male (or masculine); and the good of that truth, or good grounded in that truth, is female (or feminine).* V. *From the influx of the marriage of good and truth from the Lord, the love of the sex and conjugial love are derived.* VI. *The love of the sex belongs to the external or natural man, and hence it is common to every animal.* VII. *But conjugial love belongs to the internal or spiritual man; and hence this love is peculiar to man.* VIII. *With man conjugial love is in the love of the sex as a gem in its matrix.* IX. *The love of the sex with man is not the origin of conjugial love, but its first rudiment; thus it is like an external natural principle, in which an internal spiritual principle is implanted.* X. *During the implantation of conjugial love, the love of the sex inverts itself and becomes the chaste love of the sex.* XI. *The male and the female were created to be the essential form of the marriage of good and truth.* XII. *They are that form in their inmost principles, and thence in what is derived from those* *principles, in proportion as the interiors of their minds are opened.* We will now proceed to the explanation.

84. I. GOOD AND TRUTH ARE THE UNIVERSALS OF CREATION, AND THENCE ARE IN ALL CREATED THINGS; BUT THEY ARE IN CREATED SUBJECTS ACCORDING TO THE FORM OF EACH. The reason why good and truth are the universals of creation, is, because these two are in the Lord God the Creator; yea, they are himself; for he is essential divine good and essential divine truth. But this enters more clearly into the perception of the understanding, and thereby into the ideas of thought, if instead of good we say love, and instead of truth we say wisdom: consequently that in the Lord God the Creator there are divine love and divine wisdom, and that they are himself; that is, that he is essential love and essential wisdom; for those two are the same as good and truth. The reason of this is, because good has relation to love, and truth to wisdom; for love consists of goods, and wisdom truths. As the two latter and the two former are one and the same, in the following pages we shall sometimes speak of the latter and sometimes of the former, while by both the same is understood. This preliminary observation is here made, lest different meanings should be attached to the expressions when they occur in the following pages.

85. Since therefore the Lord God the Creator is essential love and essential wisdom, and from him was created the universe, which thence is as a work proceeding from him, it must needs be, that in all created things there is somewhat of good and of truth from him; for whatever is done and

proceeds from any one, derives from him a certain similarity to him. That this is the case, reason also may see from the order in which all things in the universe were created; which order is, that one exists for the sake of another, and that thence one depends upon another, like the links of a chain: for all things are for the sake of the human race, that from it the angelic heaven may exist, through which creation returns to the Creator himself, in whom it originated: hence there is a conjunction of the created universe with its Creator, and by conjunction everlasting conservation. Hence it is that good and truth are called the universals of creation. That this is the case, is manifested to every one who takes a rational view of the subject: he sees in every created thing something which relates to good, and something which relates to truth.

86. The reason why good and truth in created subjects are according to the form of each, is, because every subject receives influx according to its form. The conservation of the whole consists in the perpetual influx of divine good and divine truth into forms created from those principles; for thereby subsistence or conservation is perpetual existence or creation. That every subject receives influx according to its form, may be illustrated variously; as by the influx of heat and light from the sun into vegetables of every kind; each of which receives influx according to its form; thus every tree and shrub according to its form, every herb and every blade of grass according to its form: the influx is alike into all; but the reception, which is according to the form, causes every species to continue a peculiar species. The

same thing may also be illustrated by the influx into animals of every kind according to the form of each. That the influx is according to the form of every particular thing, may also be seen by the most unlettered person, if he attends to the various instruments of sound, as pipes, flutes, trumpets, horns, and organs which give forth a sound from being blown alike, or from a like influx of air, according to their respective forms.

87. II. THERE IS NEITHER SOLITARY GOOD NOR SOLITARY TRUTH. BUT IN ALL CASES THEY ARE CONJOINED. Whoever is desirous from any of the senses to acquire an idea respecting good, cannot possibly find it without the addition of something which exhibits and manifests it: good without this is a nameless entity; and this something, by which it is exhibited and manifested, has relation to truth. Pronounce the term *good* only, and say nothing at the same time of this or that thing with which it is conjoined; or define it abstractedly, or without the addition of anything connected with it; and you will see that it is a mere nothing, and that it becomes something with its addition; and if you examine the subject with discernment, you will perceive that good, without some addition, is a term of no predication, and thence of no relation, of no affection, and of no state; in a word, of no quality. The case is similar in regard to truth, if it be pronounced and heard without what it is joined with: that what it is joined with relates to good, may be seen by refined reason. But since goods are innumerable, and each ascends to its greatest, and descends to its least, as by the steps of a ladder, and

also, according to its progression and quality, varies its name, it is difficult for any but the wise to see the relation of good and truth to their objects, and their conjunction in them. That nevertheless there is not any good without truth, nor any truth without good, is manifest from common perception, provided it be first acknowledged that every thing in the universe has relation to good and truth; as was shewn in the foregoing article, n. 84, 85. That there is neither solitary good nor solitary truth, may be illustrated and at the same time confirmed by various considerations; as by the following: that there is no essence without a form, nor any form without an essence; for good is an essence or *esse*; and truth is that by which the essence is formed and the *esse* exists. Again in a man (*homo*) there are the will and the understanding. Good is of the will, and truth is of the understanding; and the will alone does nothing but by the understanding; nor does the understanding alone do anything but from the will. Again, in a man there are two fountains of bodily life, the heart and the lungs. The heart cannot produce any sensitive and moving life without the respiring lungs; neither can the lungs without the heart. The heart has relation to good, and the respiration of the lungs to truth: there is also a correspondence between them. The case is similar in all the things of the mind and of the body belonging to him; but we have not leisure to produce further confirmations in this place; therefore the reader is referred to the ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE, n. 3-16, where this subject is more fully confirmed and explained in the following order: I. That the universe with all its created subjects, is from the divine love by the divine wisdom; or, what is the same thing, from the divine good by the divine truth. II. That the divine good and the divine truth proceed as a one from the Lord. III. That this one, in a certain image, is in every created thing. V. That good is not good, only so far as it is united with truth; and that truth is not truth, only so far as it is united with good. VII. That the Lord doesn't suffer that any thing should be divided; wherefore a man must either be in good and at the same time in truth, or in evil and at the same time in falsehood: not to mention several other considerations.

88. III. THERE IS THE TRUTH OF GOOD, AND FROM THIS THE GOOD OF TRUTH; OR TRUTH GROUNDED IN GOOD, AND GOOD GROUNDED IN THAT TRUTH; AND IN THOSE TWO PRINCIPLES IS IMPLANTED FROM CREATION AN INCLINATION TO JOIN THEMSELVES TOGETHER INTO A ONE. It is necessary that some distinct idea be acquired concerning these principles; because on such idea depends all knowledge respecting the essential origin of conjugial love: for, as will be seen presently, the truth of good, or truth grounded on good, is male (or masculine), and the good of truth, or good grounded in that truth, is female (or feminine): but this may be comprehended more distinctly, if instead of good we speak of love, and instead of truth we speak of wisdom; which are one and the same, as may be seen above, n. 84. Wisdom cannot exist with a man but by means of the love of growing wise; if this love be taken away, it is altogether impossible

for him to become wise. Wisdom derived from this love is meant by the truth of good, or by truth grounded in good: but when a man has procured to himself wisdom from that love, and loves it in himself, or himself for its sake, he then forms a love which is the love of wisdom, and is meant by the good of truth, or by good grounded in that truth. There are therefore two loves belonging to a man, whereof one, which is prior, is the love of growing wise; and the other, which is posterior, is the love of wisdom: but this latter love if it remains with man, is an evil love, and is called self-conceit, or the love of his own intelligence. That it was provided from creation, that this love should be taken out of the man, lest it should destroy him, and should be transferred to the woman, for the effecting of conjugial love, which restores man to integrity, will be confirmed in the following pages. Something respecting those two loves, and the transfer of the latter to the woman, may be seen above, n. 32, 33, and in the preliminary MEMORABLE RELATION, n. 20. If therefore instead of love is understood good, and instead of wisdom truth, it is evident, from what has been already said, that there exists the truth of good, or truth grounded in good, and from this the good of truth, or good grounded in that truth.

89. The reason why in these two principles there is implanted from creation an inclination to join themselves together into a one, is because the one was formed from the other; wisdom being formed from the love of growing wise, or truth being formed from good; and the love of wisdom being formed from that wisdom, or the good of truth from

that truth; from which formation it may be seen, that there is a mutual inclination to re-unite themselves, and to join themselves together into a one. This effect takes place with men who are in genuine wisdom, and with women who are in the love of that wisdom in the husband; thus with those who are in love truly conjugial. But concerning the wisdom which ought to exist with the man, and which should be loved by the wife, more will be said in what follows.

90. IV. IN THE SUBJECT OF THE ANIMAL KINGDOM THE TRUTH OF GOOD, OR TRUTH GROUNDED IN GOOD, IS MALE (OR MASCULINE); AND THE GOOD OF THAT TRUTH, OR GOOD GROUNDED IN THAT TRUTH, IS FEMALE (OR FEMININE). That from the Lord, the Creator and Supporter of the universe, there flows a perpetual union of love and wisdom, or a marriage of good and truth, and that created subjects receive the influx, each according to its form, was shewn above, n. 84-86: but that the male from this marriage, or from that union, receives the truth of wisdom, and that the good of love from the Lord is conjoined thereto according to reception, and that this reception takes place in the intellect, and that hence the male is born to become intellectual, reason, by its own light, may discover from various particulars respecting him, especially from his affection, application, manners, and form. It is discoverable from his AFFECTION, which is the affection of knowing, of understanding, and of growing wise; the affection of knowing takes place in childhood, the affection of understanding in youth and in the entrance upon manhood, and the affection of growing wise takes

place from the entrance upon manhood even to old age; from which it is evident, that his nature or peculiar temper is inclinable to form the intellect; consequently that he is born to become intellectual: but as this cannot be effected except by means of love, therefore the Lord adjoins love to him according to his reception; that is, according to his intention in desiring to grow wise. The same is discoverable from his APPLICATION, which is to such things as respect the intellect, or in which the intellect is predominant; several of which relate to public offices and regard the public good. The same is discoverable too from his MANNERS, which are all grounded in the intellect as a ruling principle; in consequence whereof the actions of his life, which are meant by manners, are rational; and if not, still he is desirous they should appear so; masculine rationality is also discernible in every one of his virtues. Lastly, the same is discoverable from his FORM, which is different and totally distinct from the female form; on which subject see also what was said above, n. 33. Add to this, that the principle of prolification is in him, which is derived from the intellect alone; for it is from truth grounded in good in the intellect: that the principle of prolification is from this source may be seen in the following pages.

91. But that the female is born to be a subject of the will (*ut sit voluntaria*), yet a subject of the will as grounded in the intellectual principle of the man, or what is the same, to be the love of the man's wisdom, because she was formed through his wisdom, (on which subject see above, n. 88, 89,) may also appear from the female's affection,

application, manners, and form. From her AFFECTION, which is the affection of loving knowledge, intelligence, and wisdom; nevertheless not in herself but in the man; and thus of loving the man: for the man (*vir*) cannot be loved merely on account of his form, in that he appears as a man (*homo*), but on account of the talent with which he is gifted, which causes him to be a man. From her APPLICATION; in that it is to such manual works as knitting, needlework, and the like, serving for ornament, both to decorate herself and to exalt her beauty: and moreover from her application to various domestic duties, which connect themselves with the duties of men, which, as was said, relate to public offices. They are led to these duties from an inclination to marriage, that they may become wives, and thereby one with their husbands. That the same is also discoverable from their MANNERS and FORM, needs no explanation.

92. V. FROM THE INFLUX OF THE MARRIAGE OF GOOD AND TRUTH FROM THE LORD, THE LOVE OF THE SEX AND CONJUGIAL LOVE ARE DERIVED. That good and truth are the universals of creation, and thence are in all created subjects; and that they are in created subjects according to the form of each; and that good and truth proceed from the Lord not as two but as one, was shewn above, n. 84-87: from these considerations it follows, that the UNIVERSAL CONJUGIAL SPHERE proceeds from the Lord, and pervades the universe from its primaries to its ultimates; thus from angels even to worms. The reason why such a sphere of the marriage of good and truth proceeds from the Lord, is, because it is also the sphere of

propagation, that is, of prolification and fructification; and this sphere is the same with the divine providence relating to the preservation of the universe by successive generations. Now since this universal sphere, which is that of the marriage of good and truth, flows into its subjects according to the form of each, see n. 86, it follows that the male receives it according to his form, thus in the intellect, because he is in an intellectual form; and that the female receives it according to her form, thus in the will, because she is a form of the will grounded in the intellect of the man; and since that sphere is also the sphere of prolification, it follows that hence is the love of the sex.

93. The reason why conjugial love also is from this same source, is, because that sphere flows into the form of wisdom with men, and also with angels; for a man may increase in wisdom to the end of his life in the world, and afterwards to eternity in heaven; and in proportion as he increases in wisdom, his form is perfected; and this form receives not the love of the sex, but the love of one of the sex; for with one of the sex it may be united to the inmost principles in which heaven with its felicities consists, and this union is conjugial love.

94. VI. THE LOVE OF THE SEX BELONGS TO THE EXTERNAL OR NATURAL MAN, AND HENCE IT IS COMMON TO EVERY ANIMAL. Every man is born corporeal, and becomes more and more interiorly natural, and in proportion as he loves intelligence he becomes rational, and afterwards, if he loves wisdom, he becomes spiritual. What the wisdom is by which a man becomes

spiritual, will be shewn in the following pages, n. 130. Now as a man advances from knowledge into intelligence, and from intelligence into wisdom, so also his mind changes its form; for it is opened more and more, and conjoins itself more nearly with heaven, and by heaven with the Lord; hence it becomes more enamored of truth, and more desirous of the good of life. If therefore he halts at the threshold in the progression to wisdom, the form of his natural mind remains; and this receives the influx of the universal sphere, which is that of the marriage of good and truth, in the same manner as it is received by the inferior subjects of the animal kingdom — beasts and birds; and as these are merely natural, the man in such case becomes like them, and thereby loves the sex just as they do. This is what is meant by the assertion, — the love of the sex belongs to the external or natural man, and hence it is common to every animal.

95. VII. BUT CONJUGIAL LOVE BELONGS TO THE INTERNAL OR SPIRITUAL MAN; AND HENCE THIS LOVE IS PECULIAR TO MAN. The reason why conjugial love belongs to the internal or spiritual man is, because in proportion as a man becomes more intelligent and wise, in the same proportion he becomes more internal and spiritual, and in the same proportion the form of his mind is more perfected; and this form receives conjugial love: for therein it perceives and is sensible of a spiritual delight, which is inwardly blessed, and a natural delight thence arising, which derives its soul, life, and essence from the spiritual delight.

96. The reason why conjugial love is peculiar to man, is because he only can become spiritual, he being capable of elevating his intellect above his natural loves, and from that state of elevation of seeing them beneath him, and of judging of their quality, and also of amending, correcting, and removing them. No other animal can do this; for the loves of other animals are altogether united with their inborn knowledge; on which account this knowledge cannot be elevated into intelligence, and still less into wisdom; in consequence of which every other animal is led by the love implanted in his knowledge, as a blind person is led through the streets by a dog. This is the reason which conjugial love is peculiar to man; it may also be called native and near akin to him; because man has the faculty of growing wise, with which faculty this love is united.

97. VIII. WITH MAN CONJUGIAL LOVE IS IN THE LOVE OF THE SEX AS A GEM IN ITS MATRIX. As this however is merely a comparison, we will explain it in the article which immediately follows: this comparison also illustrates what was shown just above, n. 94, 95, — that the love of the sex belongs to the external or natural man, and conjugial love to the internal or spiritual man.

98. IX. THE LOVE OF THE SEX WITH MAN IS NOT THE ORIGIN OF CONJUGIAL LOVE, BUT ITS FIRST RUDIMENT; THUS IT IS LIKE AN EXTERNAL NATURAL PRINCIPLE, IN WHICH AN INTERNAL SPIRITUAL PRINCIPLE IS IMPLANTED. The subject here treated of is love truly conjugial, and not ordinary love, which also is called conjugial, and which with some is merely the limited

love of the sex. Love truly conjugial exists only with those who desire wisdom, and who consequently advance more and more into wisdom. These the Lord foresees, and provides for them conjugial love; which love indeed commences with them from the love of the sex, or rather by it; but still it does not originate in it; for it originates in proportion to the advancement in wisdom and the dawning of the light thereof in man; for wisdom and that love are inseparable companions. The reason why conjugial love commences by the love of the sex is, because before a suitable consort is found, the sex in general is loved and regarded with a fond eye, and is treated with civility from a moral ground: for a young man has to make his choice; and while this is determining, from an innate inclination to marriage with one, which lies concealed in the interiors of his mind, his external receives a gentle warmth. A further reason is, because determinations to marriage are delayed from various causes even to riper years, and in the mean time the beginning of that love is as lust; which with some actually goes astray into the love of the sex; yet with them it is indulged no further than may be conducive to health. This, however, is to be understood as spoken of the male sex, because it has enticements which actually inflame it; but not of the female sex. From these considerations it is evident that the love of the sex is not the origin of love truly conjugial; but that it is its first rudiment in respect to time, yet not in respect to end; for what is first in respect to end, is first in the mind and its intention, because it is regarded as primary; but to this first there is no approaching unless successively through mediums, and these are not first in themselves, but only conducive to what is first in itself.

99. X. DURING THE IMPLANTATION OF CONJUGIAL LOVE, THE LOVE OF THE SEX INVERTS ITSELF AND BECOMES THE CHASTE LOVE OF THE SEX. It is said that in this case the love of the sex inverts itself; because while conjugial love is coming to its origin, which is in the interiors of the mind, it sees the love of the sex not before itself but behind, or not above itself but beneath, and thus as somewhat which it passes by and leaves. The case herein is similar to that of a person climbing from one office to another through a great variety, till he reaches one which exceeds the rest in dignity; when he looks back upon the offices through which he had passed, as behind or beneath him; or as when a person intends a journey to the palace of some king, after his arrival at his journey's end, he inverts his view in regard to the objects which he had seen in the way. That in this case the love of the sex remains and becomes chaste, and yet, to those who are principled in love truly conjugial, is sweeter than it was before, may be seen from the description given of it by those in the spiritual world, in the two MEMORABLE RELATIONS, n. 44 and 55.

100. XI. THE MALE AND THE FEMALE WERE CREATED TO BE THE ESSENTIAL FORM OF THE MARRIAGE OF GOOD AND TRUTH. The reason for this is, because the male was created to be the understanding of truth, thus truth in form; and the female was created to be the will of good, thus good in form; and there is implanted in each, from their inmost principles, an inclination to conjunction

into a one, as may be seen above, n. 88; thus the two make one form, which emulates the conjugial form of good and truth. It is said to emulate it, because it is not the same, but is like it; for the good which joins itself with the truth belonging to the man, is from the Lord immediately; whereas the good of the wife, which joins itself with the truth belonging to the man, is from the Lord mediately through the wife; therefore there are two goods, the one internal, the other external, which join themselves with the truth belonging to the husband, and cause him to be constantly in the understanding of truth, and thence in wisdom, by love truly conjugial: but on this subject more will be said in the following pages.

101. XII. MARRIED PARTNERS ARE THAT FORM IN THEIR INMOST PRINCIPLES, AND THENCE IN WHAT IS DERIVED FROM THOSE PRINCIPLES, IN PROPORTION AS THE INTERIORS OF THEIR MINDS ARE OPENED. There are three things of which every man consists, and which follow in an orderly connection, — the soul, the mind, and the body: his inmost is the soul, his middle is the mind, and his ultimate is the body. Every thing which flows from the Lord into a man, flows into his inmost principle, which is the soul, and descends thence into his middle principle, which is the mind, and through this into his ultimate principle, which is the body. Such is the nature of the influx of the marriage of good and truth from the Lord with man: it flows immediately into his soul, and thence proceeds to the principles next succeeding, and through these to the extreme or outermost: and thus conjointly all the principles

constitute conjugial love. From an idea of this influx it is manifest, that two married partners are the form of conjugial love in their inmost principles, and thence in those derived from the inmost.

102. But the reason why married partners become that form in proportion as the interiors of their minds are opened, is, because the mind is successively opened from infancy even to extreme old age: for a man is born corporeal: and in proportion as the mind is opened proximately above the body, he becomes rational; and in proportion as his rational principle is purified, and as it were drained of the fallacies which flow in from the bodily senses, and of the concupiscences which flow in from the allurements of the flesh, in the same proportion it is opened; and this is affected solely by wisdom: and when the interiors of the rational mind are open, the man becomes a form of wisdom; and this form is the receptacle of love truly conjugial. "The wisdom which constitutes this form, and receives this love, is rational, and at the same time moral, wisdom: rational wisdom regards the truths and goods which appear inwardly in man, not as its own, but as flowing in from the Lord; and moral wisdom shuns evils and falses as leprosies, especially the evils of lasciviousness, which contaminate its conjugial love."

103. To the above I shall add two MEMORABLE RELATIONS: the FIRST is this. One morning before sun-rise I was looking towards the east in the spiritual world, and I saw four horsemen as it were issuing from a cloud refulgent

with the flame of the dawning day. On their heads they had crested helmets, on their arms as it were wings, and around their bodies light orange-colored tunics; thus clad as for expedition, they rose in their seats, and gave their horses the reins, which thus ran as if they had had wings to their feet. I kept my eye fixed on their course or flight, desiring to know where they were going; and lo! three of the horsemen took their direction towards three different quarters, the south, the west, and the north; and the fourth in a short space of time halted in the east. Wondering at all this, I looked up into heaven, and inquired where those horsemen were going? I received for answer, "To the wise men in the kingdoms of Europe, who with clear reasoning and acute discernment discuss the subjects of their investigation, and are distinguished above the rest for their genius, that they may assemble together and explain the secret RESPECTING THE ORIGIN OF CONJUGIAL LOVE, AND RESPECTING ITS VIRTUE OR POTENCY."

It was then said from heaven, "Wait awhile, and you will see twenty-seven chariots; three, in which are Spaniards; three, in which are Frenchmen; three, in which are Italians; three, in which are Germans; three, in which are Dutchmen or Hollanders; three, in which are Englishmen; three, in which are Swedes; three, in which are Danes; and three, in which are Poles." In about two hours I saw the chariots, drawn by horses of a pale-red color, with remarkable trappings: they passed rapidly along towards a spacious house in the confines of the east and south, around which all alighted from their several chariots, and entered in with much confidence. Then it was said to me, “Go, and do you also enter, and you will hear.” I went and entered: and on examining the house within, I saw that it was square, the sides looking to the four quarters: in each side there were three high windows of crystalline glass, the frames of which were of olive-wood; on each side of the frames were projections from the walls, like chambers vaulted above, in which there were tables. The walls of these chambers were of cedar, the roof of the noble almug wood, and the floor of poplar boards. Near the eastern wall, where no windows were seen, there was set a table overlaid with gold, on which was placed a TURBAN set with precious stones, which was to be given as a prize or reward to him who should by investigation discover the secret about to be proposed. While my attention was directed to the chamber projections like closets near the windows, I saw five men in each from every kingdom of Europe, who were prepared and waiting to know the object for the exercise of their judgements. An angel then presented himself in the middle of the palace, and said, “The object for the exercise of your judgements shall be RESPECTING THE ORIGIN OF CONJUGIAL LOVE, AND RESPECTING ITS VIRTUE OR POTENCY. Investigate this and decide upon it; and write your decision on a piece of paper, and put it into the silver urn which you see placed near the golden table, and subscribe the initial letter of the kingdom from which you come; as F for French, B for Batavians or Hollanders, I for Italians, E for English, P for Poles, G for German, H for Spaniards (*Hispani*), D for Danes, S for Swedes.” As he said this, the angel departed, saying, “I will return.” Then the five men, natives of the same country, in each closet near the windows, took into consideration the proposed subject, examined it attentively, and came to a decision according to their respective talents and powers of judgement, which they wrote on a piece of paper, and placed it in the silver urn, having first subscribed the initial letter of their kingdom. This business being accomplished in about three hours, the angel returned and drew the papers in order from the urn, and read them before the assembly.

104. From the FIRST PAPER which he happened to lay hold of, he read as follows; “We five, natives of the same country, in one closet have decreed that the origin of conjugial love is from the most ancient people in the golden age, and that it was derived to them from the creation of Adam and his wife; hence is the origin of marriages, and with marriages the origin of conjugial love. The virtue or potency of conjugial love we derive from no other source than climate or situation in regard to the sun, and the consequent heat of the country; and we are confirmed in this sentiment, not by vain conjectures of reason, but by evident proofs of experience, as by the case of the people who live under the line, or the equinoctial, where the heat of the day is intense, and by the case of those who live nearer to the line, or more distant from it; and also from the co-operation of the sun’s heat with the vital heat in the living creatures of the earth and the fowls of heaven, in the time of spring during prolification. Moreover, what is conjugial love but heat, which becomes virtue or potency, if

the heat supplied from the sun be added to it?” To this decision was subscribed the letter H, the initial of the kingdom from which they were.

105. After this he put his hand into the urn a SECOND TIME, and took out a paper from which he read as follows: “We, natives of the same country, in our lodge have agreed that the origin of conjugial love is the same with the origin of marriages, which were sanctioned by laws in order to restrain man’s innate concupiscences prompting him to adultery, which ruins the soul, defiles the reason, pollutes the morals, and infects the body with disease: for adultery is not human but bestial, not rational but brutish, and thus not in any respect Christian but barbarous: with a view to the condemnation of such adultery, marriages originated, and at the same time conjugial love. The case is the same with the virtue or potency of this love; for it depends on chastity, which consists in abstaining from the rovings of whoredom: the reason is, because virtue or potency, with him who loves his married partner alone, is confined to one, and is thus collected and as it were concentrated; and then it becomes refined like a quintessence from which all defilement is separated, which would otherwise be dispersed and cast away in every direction. One of us five, who is a priest, has also added predestination as a cause of that virtue or potency, saying, ‘Are not marriages predestinated? and this being the case, are not the progeny thence issuing and the means conducive thereto, predestinated also?’ He insisted on adding this cause because he had sworn to it.” To this decision was

subscribed the letter B. On hearing it, a certain spirit observed with a smile, “How fair an apology is predestination for weakness or impotence!”

106. Presently he drew from the urn a THIRD PAPER, from which he read as follows: “We, natives of the same country, in our department have deliberated concerning the causes of the origin of conjugial love, and have seen this to be the principal, that it is the same with the origin of marriage, because conjugial love had no existence before marriage; and the ground of its existence is, that when any one is desperately in love with a virgin, he desires in heart and soul to possess her as being lovely above all things; and as soon as she betroths herself to him he regards her as another self. That this is the origin of conjugial love, is clearly manifest from the fury of every man against his rivals, and from the jealousy which takes place in case of violation. We afterwards considered the origin of the virtue or potency of this love; and the sentiments of three prevailed against the other two, viz., that virtue or potency with a married partner arises from some degree of licentiousness with the sex. They affirmed that they knew from experience that the potency of the love of the sex is greater than the potency of conjugial love.” To this decision was subscribed the letter I. On hearing it, there was a cry from the table, “Remove this paper and take another out of the urn.”

107. And instantly he drew out a FOURTH, from which he read as follows: “We, natives of the same country, under our window have come to this conclusion, that the origin of

conjugial love and of the love of the sex is the same, the former being derived from the latter; only that the love of the sex is unlimited, indeterminate, loose, promiscuous, and roving; whereas conjugial love is limited, determinate, fixed, regular, and constant; and that this love therefore has been sanctioned and established by the prudence of human wisdom as necessary to the existence of every empire, kingdom, commonwealth, and even society; for without it men would wander like droves of cattle in fields and forests, with harlots and ravished females, and would fly from one habitation to another to avoid the bloody murders, violations, and depredations, whereby the whole human race would be in danger of being extirpated. This is our opinion concerning the origin of conjugial love. But the virtue or potency of conjugial love we deduce from an uninterrupted state of bodily health continuing from infancy to old age; for the man who always retains a sound constitution and enjoys a continual freedom from sickness, feels his vigor unabated, while his fibres, nerves, muscles, and sinews, are neither torpid, relaxed, nor feeble, but retain the full strength of their powers: farewell." To this decision was subscribed the letter E.

108. FIFTHLY, he drew a paper out of the urn, from which he read as follows: "We, natives of the same country, at our table, from the rationality of our minds, have examined into the origin of conjugial love and of its virtue or potency; and from all the considerations which have presented themselves, we have seen and concluded upon no other origin of conjugial love than this: that every man,

from incentives and consequent incitements which are concealed in the interiors of his mind and body, after indulging in various desires of his eyes, at length fixes his mind and inclination on one of the female sex, until his passion is determined entirely to her: from this moment his warmth is enkindled more and more, until at length it becomes a flame; in this state the inordinate love of the sex is banished, and conjugial love takes its place. A youthful bridegroom under the influence of this flame, knows no other than that the virtue or potency of this love will never cease; for he wants experience and therefore knowledge respecting a state of the failure of his powers, and of the coldness of love which then succeeds to delights: conjugial love therefore has its origin in this first ardor before the nuptial ceremony, and from the same source it derives its virtue or potency; but this virtue or potency changes its aspect after the nuptial ceremony, and decreases and increases; yet still it continues with regular changes, or with decrease and increase, even to old age, by means of prudent moderation, and by restraining the libidinous desires which burst forth from the lurking places of the mind not yet thoroughly purified: for libidinous desire precedes wisdom. This is our judgement concerning the origin and continuance of conjugial virtue or potency." To this decision was subscribed the letter P.

109. SIXTHLY, he drew out a paper, from which he read as follows: "We, natives of the same country, from the fellowship subsisting among us, have attentively considered the causes of the origin of conjugial love, and have agreed

in assigning two; one of which is the right education of children, and the other the distinct possession of inheritances. We have assigned these two, because they aim at and regard the same end, which is the public good: and this end is obtained, because infants conceived and born from conjugial love become proper and true children; and these in consequence of the natural love of the parents, exalted by the consideration of their offspring being legitimate, are educated to be heirs of all their parents' possessions both spiritual and natural. That the public good is founded on a right education of children and on a distinct possession of inheritances, is obvious to reason. Of the love of the sex and conjugial love, the latter appears as if it were one with the former, but it is distinctly different; neither is the one love near to the other, but within it; and what is within is more excellent than what is without: and we have seen that conjugial love from creation is within, and lies hid in the love of the sex, just as an almond does in its shell; therefore when conjugial love comes out of its shell, which is the love of the sex, it glitters before the angels like a gem, a beryl, and astroites. The reason of this is, because on conjugial love is inscribed the safety of the whole human race, which we conceive to be understood by the public good. This is our judgement respecting the origin of this love. With respect to the origin of its virtue or potency, from a consideration of its causes, we have concluded it to be the development and separation of conjugial love from the love of the sex, which is effected by wisdom on the man's part, and by the love of the man's wisdom on the part of the wife:

for the love of the sex is common to man and beast; whereas conjugial love is peculiar to men: therefore so far as conjugial love is developed and separated from the love of the sex, so far a man is a man and not a beast; and a man acquires virtue or potency from his love, as a beast does from his." To this decision was subscribed the letter G.

110. SEVENTHLY, he drew out a paper from which he read as follows: "We, natives of the same country, in the chamber under the light of our window, have found our thoughts and thence our judgements exhilarated by meditating on conjugial love; for who is not exhilarated by this love, which, while it prevails in the mind, prevails also through the whole body? We judge of the origin of this love from its delights; for who in any case knows or has known the trace of any love except from its delight and pleasurableness? The delights of conjugial love in their origins are felt as beatitudes, satisfactions, and happinesses, in their derivations as pleasantnesses and pleasures, and in their ultimates as superlative delights. The love of the sex therefore originates when the interiors of the mind, and thence the interiors of the body, are opened for the influx of those delights; but conjugial love originated at the time when, from entering into marriage engagements, the primitive sphere of that love ideally promoted those delights. The virtue or potency of this love arises from its passing, with its inmost principles, from the mind into the body; for the mind, by derivation from the head, is in the body, while it feels and acts, especially when it is delighted from this love: hence we judge of the degrees

of its potency and the regularity of its alterations. Moreover we also deduce the virtue of potency from the stock whence a man is descended: if this be noble on the father's side, it becomes also by transmission noble with his offspring. That such nobility is generated, inherited and descends by transmission, is agreeable to the dictates of reason supported by experience." To this decision was subscribed the letter F.

111. From the paper which came forth the EIGHTH in order, he read as follows: "We, natives of the same country, in our place of assembly have not discovered the real origin of conjugial love, because it lies deeply concealed in the sacred repositories of the mind. The most consummate vision cannot, by any intellectual effort, reach that love in its origin. We have made many conjectures; but after the vain exertion of subtle inquiry, we have been in doubt whether our conjectures might not be called rather trifling than judicious; therefore whoever is desirous to extract the origin of that love from the sacred repositories of his mind, and to exhibit it clearly before his eyes, let him go to *Delphos*. We have contemplated that love beneath its origin, and have seen that in the mind it is spiritual, and as a fountain from which a sweet stream flows, whence it descends into the breast, where it becomes delightful, and is called bosom love, which in itself is full of friendship and confidence, from a full inclination to reciprocality; and that when it has passed the breast, it becomes genial love. These and similar considerations, which a young man revolves in his mind while he is determining his choice to one of the

sex, kindle in his heart the fire of conjugial love; which fire, as it is the primitive of that love is its origin. In respect to the origin of its virtue or potency, we acknowledge no other than that love itself, they being inseparable companions, yet still they are such that sometimes the one precedes and sometimes the other. When the love precedes and the virtue or potency follows it, each is noble because in this case potency is the virtue of conjugial love; but if the potency precedes and the love follows, each is then ignoble; because in this case the love is subordinate to carnal potency; we therefore judge of the quality of each from the order in which the love descends or ascends, and thus proceeds from its origin to its proposed end." To this decision was subscribed the letter D.

112. Lastly, or NINTHLY, he took up a paper, from which he read as follows: "We, natives of the same country, in our council-chamber have exercised our judgement on the two points proposed, viz., the origin of conjugial love, and the origin of its virtue or potency. In the subtleties of inquiry respecting the origin of conjugial love, in order to avoid obscurity in our reasonings, we have distinguished between the love of the sex as being spiritual, natural, and carnal; and by the spiritual love of the sex we have understood love truly conjugial, because this is spiritual; and by the natural love of the sex we have understood polygamical love, because this is natural; and by the merely carnal love of the sex we have understood adulterous love because this is merely carnal. In exercising our judgements to examine into love truly conjugial, we have clearly seen that this love

exists only between one male and one female, and that from creation it is celestial and inmost, the soul and father of all good loves, being inspired into the first parents, and capable of being inspired into Christians; it is also of such a conjunctive nature that by it two minds may become one mind, and two men (*homines*) as it were one man (*homo*); which is meant by becoming one flesh. That this love was inspired at creation, is plain from these words in the book of creation, ‘*And a man shall leave father and mother, and shall cleave to his wife; and they shall be one flesh*,’ Gen. ii. 24. That it can be inspired into Christians, is evident from these words, ‘*Jesus said, Have ye not read, that he who made them from the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they two shall be one flesh? Wherefore they are no longer two but one flesh*,’ Matt. xix. 4-6. So far in regard to the origin of conjugial love: but as to the origin of the virtue or potency of love truly conjugial, we conceive it to proceed from a similitude of minds and unanimity; for when two minds are conjugially united, their thoughts spiritually kiss each other, and these inspire into the body their virtue or potency.” To this decision was subscribed the letter S.

113. There were standing behind an oblong stage in the palace, erected before the doors, some strangers from Africa, who cried out to the natives of Europe, “Permit one of us to deliver his sentiments respecting the origin of conjugial love, and respecting its virtue or potency.” And immediately all the tables gave signs of assent with their

hands. Then one of them entered and stood at the table on which the turban was placed, and said, “You Christians deduce the origin of conjugial love from love itself; but we Africans deduce it from the God of heaven and earth. Is not conjugial love a chaste, pure, and holy love? Are not the angels of heaven principled therein? Is not the whole human race, and thence the whole angelic heaven, the seed of that love? And can such super-eminent principle derive its existence from any other source than from God himself, the Creator and Preserver of the universe? You Christians deduce conjugial virtue or potency from various causes rational and natural; but we Africans deduce it from the state of man’s conjunction with the God of the universe. This state we call a state of religion; but you call it a state of the church: for when the love is derived from that state, and is fixed and permanent, it must needs produce its own virtue, which resembles it, and thus also is fixed and permanent. Love truly conjugial is known only to those few who live near to God; consequently the potency of that love is known to none else. This potency is described by the angels in the heavens as the delight of a perpetual spring.”

114. As he said these word, the whole assembly arose, and lo! behind the golden table on which lay the turban, there appeared a window that had not before been seen; and through it was heard a voice, saying, “THE AFRICAN IS TO HAVE THE TURBAN.” The angel then gave it into his hand, but did not place it upon his head; and he went home with it. The inhabitants of the kingdoms of Europe then left

the assembly and entered their chariots, in which they returned to their respective societies.

115. THE SECOND MEMORABLE RELATION. Awaking from sleep at midnight, I saw at some elevation towards the east an angel holding in his right hand a paper, which appeared extremely bright, being illuminated by the light flowing from the sun. In the middle of the paper there was written in golden letters, THE MARRIAGE OF GOOD AND TRUTH. From the writing there darted forth a splendor which formed a wide circle about the paper. This circle or encompassing splendor appeared like the early dawn in spring. After this I saw the angel descending with the paper in his hand; and as he descended the paper became less and less lucid, and the writing, which was THE MARRIAGE OF GOOD AND TRUTH, changed from a golden into a silver color, afterwards into a copper color, next into an iron color, and at length into the color of iron and copper rust: finally, I saw the angel enter an obscure mist, and through the mist descend upon the ground; and here I did not see the paper, although he still held it in his hand. This happened in the world of spirits, in which all men first assemble after their decease. The angel then said to me, "Ask those who come hither whether they see me, or anything in my hand." There came a great number; one company from the east, another from the south, another from the west, and another from the north; and I asked those who came from the east and from the south, who in the world had applied themselves to literary pursuits, "Do you see any one here with me, and anything in his hand?" They all said, "No." I then put the

same question to those who came from the west and from the north, who in the world had believed in the words of the learned; and these gave the same answer: nevertheless the last of them, who in the world had been principled in simple faith grounded in charity, or in some degree of truth grounded in good, when the rest were gone away, said, that they saw a man with a paper, the man in a graceful dress, and the paper with letters written upon it: and when they applied their eyes nearer to it, they said that they could read these words, *The marriage of good and truth*; and they addressed the angel, intreating him to explain to them the meaning of the writing. He said, "All things in the whole heaven and in the whole world, are a marriage of good and truth; for all things whatever, both those which live and communicate life and those which do not live and do not communicate life, were created from and into the marriage of good and truth. There does not exist anything which was created into truth alone, or any thing which was created into good alone: solitary good or solitary truth is not any thing; but by marriage they exist and become something which derives its nature and quality from that of the marriage. In the Lord the Creator are divine good and divine truth in their very substance: the *esse* of his substance is divine good, and its *existere* is divine truth: in him also they are in their very essential union; for in him they infinitely make a one: and since these two in the Creator himself are a one, therefore also they are a one in all things created from him; hereby also the Creator is conjoined in an eternal covenant as of marriage with all things created from himself.” The angel further said, that the Sacred Scripture, which proceeded immediately from the Lord, is in general and in particular a marriage of good and truth; and since the church, which is formed by the truth of doctrine, and religion, which is formed by the good of life agreeable to the truth of doctrine, are with Christians derived solely from the Sacred Scripture, therefore it may manifestly appear, that the church in general and in particular is a marriage of good and truth; (that this is the case, may be seen in the APOCALYPSE REVEALED, n. 373, 483.) What has just been said concerning the marriage of good and truth, is applicable also to the MARRIAGE OF CHARITY AND FAITH; for good relates to charity, and truth to faith. Some of the spirits above-mentioned who did not see the angel and the writing, being still near, and hearing these things, said in an under tone, “*Yes, we also comprehend what has been spoken*;” but the angel then said to them, “Turn aside a little from me and speak in like manner.” They turned aside, and then said aloud, “*It is not so*.” After this the angel spoke concerning the MARRIAGE OF GOOD AND TRUTH with married pairs, saying, that if their minds were in that marriage, the husband being truth, and the wife the good thereof, they would both be in the delights of the blessedness and innocence, and thence in the happiness which the angels of heaven enjoy; and in this state the prolific principle of the husband would be in a continual spring, and thereby in the endeavour and vigor of propagating its truth, and the wife would be in a continual reception thereof from a principle of love. The wisdom which husbands derive from the Lord, is sensible of no greater delight than to propagate its truths; and the love of wisdom which wives have from the Lord is sensible of no higher gratification than to receive those truths as it were in the womb, and thus to conceive them, to carry them in the womb, and to bring them forth. Spiritual prolifications with the angels of heaven are of this sort; and if you are disposed to believe it, natural prolifications are also from the same origin. The angel, after a salutation of peace, raised himself from the ground, and passing through the mist ascended into heaven; and then the paper shone as before according to the degrees of ascent; and behold! the circle, which before appeared as the dawn of day, descended and dispelled the mist which caused darkness on the ground, and a bright sunshine succeeded.

ON THE MARRIAGE OF THE LORD AND THE CHURCH, AND ITS CORRESPONDENCE.

116. The reason why the marriage of the Lord and the church, together with its correspondence, is here also treated of, is, because without knowledge and intelligence on this subject, scarcely any one can know, that conjugial love in its origin is holy, spiritual, and celestial, and that it is from the Lord. It is said indeed by some in the church, that marriages have relation to the marriage of the Lord with the church; but the nature and quality of this relationship is unknown, in order therefore that this relationship may be exhibited to the understanding so as to be seen in some degree of light, it is necessary to treat particularly of that

holy marriage which has place with and in those who are the Lord’s church. These also, and no others, are principled in love truly conjugial. But for the better elucidation of this arcanum, it may be expedient to consider the subject distinctly, as arranged under the following articles: I. *The Lord in the Word is called the Bridegroom and Husband, and the church the bride and wife; and the conjunction of the Lord with the church, and the reciprocal conjunction of the church with the Lord, is called a marriage.* II. *The Lord is also called a Father, and the church, a mother.* III. *The offspring derived from the Lord as a husband and father, and from the church as a wife and mother, are all spiritual; and in the spiritual sense of the Word are understood by sons and daughters, brothers and sisters, sons-in-law and daughters-in-law, and by other names of relations.* IV. *The spiritual offspring, which are born from the Lord’s marriage with the church are truths and goods; truths, from which are derived understanding, perception, and all thought; and goods, from which are derived love, charity, and all affection.* V. *From the marriage of good and truth, which proceeds from the Lord in the way of influx, man (homo) receives truth, and the Lord conjoins good thereto; and thus the church is formed by the Lord with man.* VI. *The husband does not represent the Lord and the wife the church; because both together, the husband and the wife, constitute the church.* VII. *Therefore there is not a correspondence of the husband with the Lord and of the wife with the church, in the marriages of the angels in the heavens and of men on earth.* VIII. *But there is a* *correspondence with conjugial love, semination, prolification, the love of infants, and similar things which exist in marriages, and are derived from them.* IX. *The Word is the medium of conjunction, because it is from the Lord, and therefore is the Lord.* X. *The church is from the Lord, and exists with those who come to him, and live according to his precepts.* XI. *Conjugial love is according to the state of the church, because it is according to the state of wisdom with man (homo).* XII. *And as the church is from the Lord, conjugial love is also from him.* We proceed to the explanation of each article.

117. I. THE LORD IN THE WORD IS CALLED THE BRIDEGROOM AND HUSBAND, AND THE CHURCH THE BRIDE AND WIFE; AND THE CONJUNCTION OF THE LORD WITH THE CHURCH, AND THE RECIPROCAL CONJUNCTION OF THE CHURCH WITH THE LORD, IS CALLED A MARRIAGE. That the Lord in the Word is called the Bridegroom and Husband, and the church the bride and wife, may appear from the following passages: "*He that hath the BRIDE is the BRIDEGROOM; but the friend of the BRIDEGROOM, who standeth and heareth him, rejoiceth with joy because of the BRIDEGROOM'S voice,*" John iii. 29: this was spoken by John the Baptist concerning the Lord. "*Jesus said, so long as the BRIDEGROOM is with them, the SONS OF THE NUPTIALS cannot fast: the days will come when the BRIDEGROOM will be taken away from them, and then will they fast,*" Matt ix. 15; Mark ii. 19, 20; Luke v. 34, 35. "*I saw the holy city, New Jerusalem, prepared as a BRIDE adorned for HER HUSBAND,*" Rev. xxi. 2. The New

Jerusalem signifies the New Church of the Lord, as may be seen in the APOCALYPSE REVEALED, n. 880, 881. "*The angel said to John, Come, and I will shew thee the BRIDE, THE LAMB'S WIFE: and he shewed him the holy city, New Jerusalem,*" Rev. xxi. 9, 10. "*The time of the MARRIAGE OF THE LAMB is come, and HIS WIFE hath made herself ready. Blessed are those who are called to the supper of the MARRIAGE OF THE LAMB,*" Rev. xix. 7, 9. The BRIDEGROOM, whom the five prepared virgins went forth to meet, and with WHOM they entered in to the MARRIAGE, Matt. xxv. 1-10, denotes the Lord; as is evident from verse 13, where it is said, "Watch, therefore; because ye know neither the day nor the hour in which the SON OF MAN will come:" not to mention many passages in the prophets.

118. II. THE LORD IS ALSO CALLED A FATHER, AND THE CHURCH, A MOTHER. The Lord is called a Father, as appears from the following passages: "*Unto us a child is born; unto us a son is given; and his name shall be called, Wonderful, Counsellor, GOD, THE FATHER OF ETERNITY, the Prince of Peace,*" Isaiah ix. 6. "*Thou, JEHOVAH, art OUR FATHER, our REDEEMER; thy name is from an age,*" Isaiah lxiii. 16. Again, "*Jesus said, He that seeth ME, seeth the FATHER that sent ME,*" John xii. 45. "*If ye have known ME, ye have known my FATHER also; and henceforth ye have known him, and have seen him,*" John xiv. 7. "*Philip said, Shew us the FATHER: Jesus said unto him, He that seeth me, seeth the FATHER; how sayest them then, Shew us the FATHER?*" John xiv. 8, 9. "*Jesus said, The FATHER*

and I are one," John x. 30. "*All things that the FATHER hath are MINE,"* John xvi. 15; chap. xvii. 10. "*The FATHER is in ME, and I IN THE FATHER,"* John x. 38; chap, xiv 10, 11, 20. That the Lord and his Father are one, as the soul and the body are one, and that God the Father descended from heaven, and assumed the human (nature or principle), to redeem and save men, and that his human nature is what is called the Son, and is said to be sent into the world, has been fully shewn in the APOCALYPSE REVEALED.

119. The church is called a mother, as appears from the following passages: "*Jehovah said, Contend with YOUR MOTHER: she is not MY WIFE, and I am not her HUSBAND.*" Hosea ii. 2, 5. "*Thou art thy MOTHER'S daughter, that loatheth her HUSBAND,"* Ezek. xvi. 45. "*Where is the hill of thy MOTHER'S divorcement, whom I have put away?*" Isaiah l. 1. "*Thy MOTHER was like a vine planted by the waters, bearing fruit,"* Ezek. xix. 10; speaking of the Jewish church. "*Jesus stretching out his hand to the disciples, said, MY MOTHER and my brethren are those who hear the Word of God, and do it,"* Luke viii. 21; Matt. xii. 49, 50; Mark iii. 33-35: the Lord's disciples means the church. "*There was standing at the cross of Jesus his mother: and Jesus seeing his mother and the disciple whom he loved, standing by, he saith unto his mother, Woman, behold thy son; and he saith to the disciple, Behold thy mother: wherefore from that hour the disciple took her unto his own,"* John xix. 25-27. This implies, that the Lord did not acknowledge Mary as a mother, but the church; therefore he calls her Woman, and

the disciple's mother. The reason why the Lord called her the mother of this disciple, or of John, was, because John represented the church as to the goods of charity, which are the church in real effect; therefore it is said, He took her unto his own. Peter represented truth and faith, James charity, and John the works of charity, as may be seen in the APOCALYPSE REVEALED, n. 5, 6, 790, 798, 879; and the twelve disciples together represented the church as to all its constituent principles, as may be seen, Ibid, n. 233, 790, 903, 915.

120. III. THE OFFSPRING DERIVED FROM THE LORD AS A HUSBAND AND FATHER, AND FROM THE CHURCH AS A WIFE AND MOTHER, ARE ALL SPIRITUAL; AND IN THE SPIRITUAL SENSE OF THE WORD ARE UNDERSTOOD BY SONS AND DAUGHTERS, BROTHERS AND SISTERS, SONS-IN-LAW, AND DAUGHTERS-IN-LAW, AND BY OTHER NAMES OF RELATIONS. That no other than spiritual offspring are born of the Lord by the church, is a proposition which wants no demonstration, because reason sees it to be self-evident; for it is the Lord from whom every good and truth proceeds, and it is the church which receives them and brings them into effect; and all the spiritual things of heaven and the church relate to good and truth. Hence it is that sons and daughters in the Word, in its spiritual sense, signify truths and goods: sons, truths conceived in the spiritual man, and born in, the natural; and daughters, goods in like manner: therefore those who are regenerated by the Lord, are called in the Word sons of God, sons of the kingdom, born of him; and the Lord called

the disciples sons: the male child, that the woman brought forth, and that was caught up to God, Rev. xii. 5, has a similar signification; see APOCALYPSE REVEALED, n. 543. Since daughters signify goods of the church, therefore in the Word mention is so frequently made of the daughter of Zion, the daughter of Jerusalem, the daughter of Israel, and the daughter of Judah; by whom is signified not any daughter, but the affection of good, which is an affection of the church; see also APOCALYPSE REVEALED, n. 612. The Lord also calls those who are of his church, brethren and sisters; see Matt. xii. 49, 50; chap. xxv. 40; chap, xxviii. 10; Mark iii. 35; Luke viii. 21.

121. IV. THE SPIRITUAL OFFSPRING, WHICH ARE BORN FROM THE LORD'S MARRIAGE WITH THE CHURCH, ARE TRUTHS AND GOODS; TRUTHS, FROM WHICH ARE DERIVED UNDERSTANDING, PERCEPTION, AND ALL THOUGHT; AND GOODS, FROM WHICH ARE DERIVED LOVE, CHARITY, AND ALL AFFECTION. The reason why truths and goods are the spiritual offspring, which are born of the Lord by the church, is, because the Lord is essential good and essential truth, and these in him are not two but one; also, because nothing can proceed from the Lord but what is in him, and what he is. That the marriage of truth and good proceeds from the Lord, and flows in with men, and is received according to the state of the mind and life of those who are of the church, was shewn in the foregoing section on the MARRIAGE OF GOOD AND TRUTH. The reason why by means of truths a man has understanding, perception, and all thought, and by means

of goods has love, charity, and all affection, is, because all things of man relate to truth and good; and there are two constituents of man — the will and the understanding; the will being the receptacle of good, and the understanding of truth. That love, charity and affection, belong to the will, and that perception and thought belong to the understanding, may appear without the aid of light arising from demonstration; for there is a light derived from the understanding itself by which these propositions are seen to be self-evident.

122. V. FROM THE MARRIAGE OF GOOD AND TRUTH, WHICH PROCEEDS FROM THE LORD IN THE WAY OF INFLUX, MAN (*homo*) RECEIVES TRUTH, AND THE LORD CONJOINS GOOD THERETO; AND THUS THE CHURCH IS FORMED BY THE LORD WITH MAN. The reason why a man receives truth by virtue of the good and truth which proceed as a one from the Lord, is, because he receives this as his own, and appropriates it to himself as his own; for he thinks what is true as from himself, and in like manner speaks from what is true; and this takes place because truth is in the light of the understanding, and hence he sees it: and whatever he sees in himself, or in his mind, he knows not whence it is; for he does not see the influx, as he sees those objects which strike upon the bodily vision; hence he supposes that it is himself. That it should appear thus, is granted by the Lord to him, in order that he may be a man (*homo*), and that he may have a reciprocal principle of conjunction: add to this, that every man is born a faculty of knowing, understanding, and growing wise; and this faculty

receives truths, whereby it has knowledges, intelligence, and wisdom. And since the female was created through the truth of the male, and is formed into the love thereof more and more after marriage, it follows, that she also receives the husband’s truth in herself, and conjoins it with her own good.

123. The Lord adjoins and conjoins good to the truths which a man receives, because he cannot take good as of himself, it being no object of his sight, as it does not relate to light, but to heat, which is felt and not seen; therefore when a man sees truth in his thought, he seldom reflects upon the good which flows into it from the love of the will, and which gives it life: neither does a wife reflect upon the good belonging to her, but upon the husband’s inclination towards her, which is according to the assent of his understanding to wisdom: the good which belongs to her from the Lord, she applies, without the husband’s knowing any thing respecting such application. From these considerations then it plainly appears, that a man receives truth from the Lord, and that the Lord adjoins good to that truth, according to the application of truth to use; consequently as the man is desirous to think, and thence to live, wisely.

124. The church is thus formed with a man by the Lord, because in such case he is in conjunction with the Lord, in good from Him, and in truth as from himself; thus he is in the Lord, and the Lord in him, according to the Lord’s words in John xv. 4:, 5. The case is the same, if instead of

good we say charity, and instead of truth faith; because good is of charity, and truth is of faith.

125. VI. THE HUSBAND DOES NOT REPRESENT THE LORD, AND THE WIFE THE CHURCH; BECAUSE BOTH TOGETHER, THE HUSBAND AND THE WIFE, CONSTITUTE THE CHURCH. It is a Common saying in the church, that as the Lord is the Head of the church, so the husband is the head of the wife; whence it should follow, that the husband represents the Lord, and the wife the church: but the Lord is the Head of the church; and man (*homo*), the man (*vir*) and the woman, are the church; and still more the husband and wife together. With these the church is first implanted in the man, and through him in the wife; because the man with his understanding receives the truth of the church, and the wife from the man; but if it be *vice versa*, it is not according to order: sometimes, however, this is the case; but then it is with men, who either are not lovers of wisdom, and consequently are not of the church, or who are in a servile dependence on the will of their wives. Something on this subject may be seen in the preliminary RELATIONS, n. 21.

126. VII. THEREFORE THERE IS NOT A CORRESPONDENCE OF THE HUSBAND WITH THE LORD AND OF THE WIFE WITH THE CHURCH, IN THE MARRIAGES OF THE ANGELS IN THE HEAVENS AND OF MEN ON EARTH. This follows as a consequence from what has just been said; to which, nevertheless, it may be expedient to add, that it appears as if truth was the primary constituent of the church, because it is first in respect to

time: from this appearance, the prelates of the church have exalted faith, which is of truth, above charity, which is of good; in like manner the learned have exalted thought, which is of the understanding, above affection, which is of the will; therefore the knowledge of what the good of charity and the affection of the will are, lies deeply buried as in a tomb, while some even cast earth upon them, as upon the dead, to prevent their rising again. That the good of charity, notwithstanding, is the primary constituent of the church, may be plainly seen by those who have not closed the way from heaven to their understandings, by confirmations in favor of faith, as the sole constituent of the church, and in favor of thought, as the sole constituent of man. Now as the good of charity is from the Lord, and the truth of faith is with a man as from himself, and these two principles cause conjunction of the Lord with man, and of man with the Lord, such as is understood by the Lord's words, that He is in them, and they in Him, John xv. 4, 5, it is evident that this conjunction constitutes the church.

127. VIII. BUT THERE IS A CORRESPONDENCE WITH CONJUGIAL LOVE, SEMINATION, PROLIFICATION, THE LOVE OF INFANTS, AND SIMILAR THINGS WHICH EXIST IN MARRIAGES AND ARE DERIVED FROM THEM. These, however, are arcana of too deep a nature to enter the understanding with any degree of light, unless preceded by knowledge concerning correspondence; nor is it possible, if this knowledge be wanting, so to explain them as to make them comprehensible. But what correspondence is, and that it exists between natural things and spiritual, is

abundantly shown in the APOCALYPSE REVEALED, also in the ARCANA COELESTIA, and specifically in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, and particularly in a MEMORABLE RELATION respecting it in the following pages. Before some knowledge on this subject is acquired, we will only present to the intellectual view, as in a shade, these few particulars: conjugial love corresponds to the affection of genuine truth, its chastity, purity, and sanctity; semination corresponds to the potency of truth; prolification corresponds to the propagation of truth; and the love of infants corresponds to the defence of truth and good. Now as truth with a man (*homo*) appears as his own, and good is adjoined thereto from the Lord, it is evident that these correspondences are those of the natural or external man with the spiritual or internal man: but some degree of light will be reflected on this subject from the MEMORABLE RELATIONS which follow.

128. IX. THE WORD IS THE MEDIUM OF CONJUNCTION, BECAUSE IT IS FROM THE LORD, AND THEREFORE IS THE LORD. The Word is the medium of conjunction of the Lord with man (*homo*), and of man with the Lord, because in its essence it is divine truth united to divine good, and divine good united to divine truth: that this union exists in every part of the Word in its celestial and spiritual sense, may be seen in the APOCALYPSE REVEALED, n. 373, 483, 689, 881; whence it follows, that the Word is the perfect marriage of good and truth; and as it is from the Lord, and what is from him is also himself, it

follows, that while a man reads the Word, and collects truths out of it, the Lord adjoins good. For a man does not see the goods which affect him in reading; because he reads the Word from the understanding, and the understanding acquires thence only such things as are of its own nature, that is, truths. That good is adjoined thereto from the Lord, is made sensible to the understanding from the delight which flows in during a state of illustration; but this takes place interiorly with those only who read the Word to the end that they may become wise; and such persons are desirous of learning the genuine truths contained in the Word, and thereby of forming the church in themselves; whereas those who read the Word only with a view to gain the reputation of learning, and those also who read it from an opinion that the mere reading or hearing it inspires faith and conduces to salvation, do not receive any good from the Lord; for the end proposed by the latter is to save themselves by the mere expressions contained in the Word, in which there is nothing of truth; and the end proposed by the former is to be distinguished for their learning; which end has no conjunction with any spiritual good, but only with the natural delight arising from worldly glory. As the Word is the medium of conjunction, it is therefore called the old and the new Covenant: a covenant signifies conjunction.

129. X. THE CHURCH IS FROM THE LORD, AND EXISTS WITH THOSE WHO COME TO HIM AND LIVE ACCORDING TO HIS PRECEPTS. It is not denied at this day that the church is the Lord's, and consequently that it is from the

Lord. The reason why it exists with those who come to him, is, because his church in that part of the globe which is called Christian, is derived from the Word; and the Word is from him, and in such a manner from him, that it is himself, the divine truth being therein united to the divine good, and this also is the Lord. This is meant by the Word, "*which was with God, and which was God, from which men have life and light, and which was made flesh*," John i. 1-14. Moreover, the reason why the church exists with those who come to him, is, because it exists with those who believe in him; and to believe that he is God the Saviour and Redeemer, that he is Jehovah our justice, that he is the door by which we are to enter into the sheepfold, that is, into the church, that he is the way, the truth, and the life, and that no one comes to the Father but by him, that the Father and he are one, besides many other particulars which he himself teaches; to believe these things, I say, is impossible for any one, except by influence from him; and the reason why this is impossible unless he be approached, is, because he is the God of heaven and earth, as he also teaches. Who else is to be approached, and who else can be? The reason why the church exists with those who live according to his precepts, is, because there is conjunction with none else; for he says, "*He that hath my precepts, and doeth them, he it is that loveth me; and I will love him, and will make my abode with him: but he that doth not love me, doth not keep my precepts*," John XIV. 21-24. Love is conjunction; and conjunction with the Lord is the church.

130. XI. CONJUGIAL LOVE IS ACCORDING TO THE STATE OF THE CHURCH, BECAUSE IT IS ACCORDING TO THE STATE OF WISDOM WITH MAN (*homo*). That conjugial love is according to the state of wisdom with man, has been often said above, and will be often repeated in the following pages: at present therefore we will show what wisdom is, and that it makes one with the church. "There are belonging to man knowledge, intelligence, and wisdom. Knowledge relates to information; intelligence, to reason; and wisdom to life. Wisdom considered in its fulness relates at the same time to information, to reason, and to life: information precedes, reason is formed by it, and wisdom by both; as is the case when a man lives rationally according to the truths which he knows. Wisdom therefore relates to both reason and life at once; and it becomes (or is making) wisdom while it is a principle of reason and thence of life; but it is wisdom when it is made a principle of life and thence of reason. The most ancient people in this world acknowledged no other wisdom than the wisdom of life; which was the wisdom of those who were formerly called SOPHI: but the ancient people, who succeeded the most ancient, acknowledged the wisdom of reason as wisdom; and these were called PHILOSOPHERS. At this day, however, many call even knowledge, wisdom; for the learned, the erudite, and the mere sciolists, are called wise; thus wisdom has declined from its mountain-top to its valley. But it may be expedient briefly to shew what wisdom is in its rise, in its progress, and thence in its full state. The things relating to the church, which are called spiritual,

reside in the inmost principles with man; those relating to the public weal, which are called things of a civil nature, hold a place below these; and those relating to science, to experience, and to art, which are called natural things, constitute their seat or basis. The reason why the things relating to the church, which are called spiritual, reside in the inmost principles with man, is, because they conjoin themselves with heaven, and by heaven with the Lord; for no other things enter from the Lord through heaven with man. The reason why the things relating to the public weal, which are called things of a civil nature, hold a place beneath spiritual things, is, because they have relation to the world, and conjoin themselves with it; for statutes, laws, and rules, are what bind men, so that a civil society and state may be composed of them in a well-connected order. The reason why the things relating to science, to experience, and to art, which are called natural, constitute their seat or basis, is, because they conjoin themselves closely with the five bodily senses; and these senses are the ultimates on which the interior principles of the mind and the inmost principles of the soul, as it were sit or rest. Now as the things relating to the church, which are called spiritual, reside in the inmost principles, and as the things residing in the inmost principles constitute the head, and the succeeding things beneath them, which are called things of a civil nature, constitute the body, and the ultimate things, which are called natural, constitute the feet; it is evident, that while these three kinds of things follow in their order, a man is a perfect man; for in such case there is an influx like that of the things of the head into those of the body, and through the body into the feet; thus spiritual things flow into things of a civil nature, and through them into natural things. Now as spiritual things are in the light of heaven, it is evident that by their light they illustrate the things which succeed in order, and by their heat, which is love, animate them; and when this is the case the man has wisdom. As wisdom is a principle of life, and thence of reason, as was said above, it may be asked, What is wisdom as a principle of life? In a summary view, it is to shun evils, because they are hurtful to the soul, to the public weal, and to the body; and it is to do goods, because they are profitable to the soul, to the public weal, and to the body. This is the wisdom which is meant by the wisdom to which conjugial love binds itself; for it binds itself thereto by shunning the evil of adultery as the pest of the soul, of the public weal, and of the body: and as this wisdom originates in spiritual things relating to the church, it follows, that conjugial love is according to the state of the church; because it is according to the state of wisdom with men. Hereby also is understood what has been frequently said above, that so far as a man becomes spiritual, so far he is principled in love truly conjugial; for a man becomes spiritual by means of the spiritual things of the church." More observations respecting the wisdom with which conjugial love conjoins itself, may be seen below, n. 163-165.

131. XII. AND AS THE CHURCH IS FROM THE LORD, CONJUGIAL LOVE IS ALSO FROM HIM. As this follows as a

consequence from what has been said above, it is needless to dwell upon the confirmation of it. Moreover, that love truly conjugial is from the Lord, all the angels of heaven testify; and also that this love is according to their state of wisdom, and that their state of wisdom is according to the state of the church with them. That the angels of heaven thus testify, is evident from the MEMORABLE RELATIONS annexed to the chapters, containing an account of what was seen and heard in the spiritual world.

132. To the above I shall add TWO MEMORABLE RELATIONS. FIRST. I was conversing on a time with two angels, one from the eastern heaven and the other from the southern; who perceiving me engaged in meditation on the arcana of wisdom relating to conjugial love, said, “Are you at all acquainted with the SCHOOLS OF WISDOM in our world?” I replied, “Not as yet.” And they said, “There are several; and those who love truths from spiritual affection, or because they are truths, and because they are the means of attaining wisdom, meet together on a given signal, and investigate and decide upon such questions as require deeper consideration than common.” They then took me by the hand, saying, “Follow us; and you shall see and hear: to-day the signal for meeting is given.” I was led across a plain to a hill; and lo! at the foot of the hill was an avenue of palms continued even to its summit, which we entered and ascended: on the summit or top of the hill was a grove, the trees of which, on an elevated plot of ground, formed as it were a theatre, within which was a court paved with

various colored stones: around it in a square form were placed seats, on which the lovers of wisdom were seated; and in the middle of the theatre was a table, on which was laid a sealed paper. Those who sat on the seats invited us to sit down where there was room: and I replied, “I was led here by two angels to see and hear, and not to sit down.” Then those two angels went into the middle of the court to the table, and broke the seal of the paper, and read in the presence of those who were seated the arcana of wisdom written on the paper, which were now to be investigated and explained. They were written by angels of the third heaven, and let down upon the table. There were three arcana, FIRST, What is the image of God, and what the likeness of God, into which man (*homo*) was created? SECOND, Why is not a man born into the knowledge of any love, when yet beasts and birds, from the highest to the lowest, are born into the knowledge of all their loves? THIRD, What is signified by the tree of life, and what by the tree of the knowledge of good and evil, and what by eating thereof? Underneath was written, Collect your opinions on these three questions into one decision, and write it on a new piece of paper, and lay it on this table, and we shall see it: if the decision, on examination, appear just and reasonable, each of you shall receive a prize of wisdom. Having read the contents of the paper, the two angels withdrew, and were carried up into their respective heavens.

Then those who sat on the seats began to investigate and explain the arcana proposed to them, and delivered their sentiments in order; first those who sat on the north, next those on the west, afterwards those on the south, and lastly those on the east. They began with the first subject of inquiry, WHAT IS THE IMAGE OF GOD, AND WHAT THE LIKENESS OF GOD, INTO WHICH MAN WAS CREATED? But before they proceeded, these words were read in the presence of them all out of the book of creation, "*God said, Let us make man into OUR IMAGE, according to OUR LIKENESS: and God created man into HIS IMAGE; into the IMAGE OF GOD created he him*," Gen. i. 26, 27. "*In the day that God created man, into the LIKENESS OF GOD made he him*," Gen. v. 1. Those who sat on the north spoke first, saying, "The image of God and the likeness of God are the two lives breathed into man by God, which are the life of the understanding; for it is written, '*Jehovah God breathed into Adam's nostril the soul of LIVES; and man became a living soul*,' Gen. ii. 7; into the nostrils denotes into the perception, that the will of good and the understanding of truth, and thereby the soul of lives, was in him; and since life from God was breathed into him, the image and likeness of God signify integrity derived from wisdom and love, and from justice and judgment in him." These sentiments were favored by those who sat to the west; only they added, that the state of integrity then breathed in from God is continually breathed into every man since; but that it is a man as in a receptacle; and a man, as he is a receptacle, is an image and likeness of God. After this, the third in order, who were those who were seated on the south, delivered their sentiments as follows: "An image of God and a likeness of God are two distinct things; but in man they are united from creation; and we see, as from an interior light, that the image of God maybe destroyed by man, but not the likeness of God. This appears as clear as the day from this consideration, that Adam retained the likeness of God after that he had lost the image of God; for it is written after the curse, '*Behold the man is as one of us, knowing good and evil*,' Gen. iii. 22; and afterwards he is called a likeness of God, and not an image of God, Gen. v. 1. But we will leave to our associates who sit on the east, and are thence in superior light, to say what is properly meant by an image of God, and what by a likeness of God." And then, after silence was obtained, those who sat on the east arose from their seats, and looked up to the Lord, and afterwards sat down again, and thus began: "An image of God is a receptacle of God; and since God is love itself and wisdom itself, an image of God is a receptacle of love and wisdom from God in it; but a likeness of God is a perfect likeness and full appearance, as if love and wisdom are in a man, and thence altogether as his; for a man has no other sensation than that he loves and is wise from himself, or that he wills good and understands truth from himself; when nevertheless nothing of all this is from himself, but from God. God alone loves from himself and is wise from himself; because God is love itself and wisdom itself. The likeness or appearance that love and wisdom, or good and truth, are in a man as his, causes a man to be a man, and makes him capable of being conjoined to God, and thereby of living to eternity: from which consideration it follows, that a man is a man from this circumstance, that he can will good and understand truth altogether as from himself, and yet know and believe that it is from God; for as he knows and believes this, God places his image in him, which could not be if he believed it was from himself and not from God." As they said this, being overpowered with zeal derived from the love of truth, they thus continued: "How can a man receive any thing of love and wisdom, and retain it, and reproduce it, unless he feel it as his own? And how can there be conjunction with God by love and wisdom, unless a man have some reciprocity of conjunction? For without such a reciprocity conjunction is impossible; and the reciprocity of conjunction is, that a man should love God, and enjoy the things which are of God, as from himself, and yet believe that it is from God. Also, how can a man live eternally, unless he be conjoined to an eternal God? Consequently how can a man be a man without such a likeness of God in him?" These words met with the approbation of the whole assembly; and they said, Let this conclusive decision be made from them, "A man is a recipient of God, and a recipient of God is an image of God; and since God is love itself and wisdom itself, a man is a recipient of those principles; and a recipient becomes an image of God in proportion to reception; and a man is a likeness of God from this circumstance, that he feels in himself that the things which are of God are in him as his own; but still from that likeness he is only so far an image of God, as he acknowledges that love and wisdom, or good and truth, are not his own in him, and consequently are not from him, but are only in God, and consequently from God."

133. After this, they entered upon the next subject of discussion, WHY IS NOT A MAN BORN INTO THE KNOWLEDGE OF ANY LOVE, WHEN YET BEASTS AND BIRDS, FROM THE HIGHEST TO THE LOWEST, ARE BORN INTO THE KNOWLEDGE OF ALL THEIR LOVES? They first confirmed the truth of the proposition by various considerations; as in regard to a man, that he is born into no knowledge, not even into the knowledge of conjugial love; and they inquired, and were informed by attentive examiners, that an infant from connate knowledge cannot even move itself to the mother's breast, but must be moved thereto by the mother or nurse; and that it knows only how to suck, and this in consequence of habit acquired by continual suction in the womb; and that afterwards it does not know how to walk, or to articulate any human expression; no, nor even to express by its tone of voice the affection of its love, as the beasts do: and further, that it does not know what is salutary for it in the way of food, as all the beasts do, but catches at whatever falls in its way, whether it be clean or unclean, and puts it into its mouth. The examiners further declared, that a man without instruction is an utter stranger to every thing relating to the sexes and their connection; and that neither virgins nor young men have any knowledge thereof without instruction from others, notwithstanding their being educated in various sciences: in a word, a man is born corporeal as a worm; and he remains such, unless he learns to know, to

understand, and to be wise, from others. After this, they gave abundant proofs that beasts, from the highest to the lowest, as the animals of the earth, the fowls of the air, reptiles, fishes, the small creatures called insects, are born into all the knowledges of the loves of their life, as into the knowledge of all things relating to nourishment, to habitation, to the love of the sex and prolification, and to the rearing of their young. This they continued by many wonderful things which they recollected to have seen, heard, and read, in the natural world, (so they called our world, in which they had formerly lived), in which not representative but real beasts exist. When the truth of the proposition was thus fully proved they applied all the powers of their minds to search out and discover the ends and causes which might serve to unfold and explain this arcanum; and they all said, that the divine wisdom must needs have ordained these things, to the end that a man, may be a man, and a beast a beast; and thus, that the imperfection of a man at his birth becomes his perfection, and the perfection of a beast at his birth is his imperfection.

134. Those on the NORTH then began to declare their sentiments, and said, “A man is born without knowledges, to the end that he may receive them all; whereas supposing him to be born into knowledges, he could not receive any but those into which he was born, and in this case neither could he appropriate any to himself; which they illustrated by this comparison: a man at his first birth is like ground in which no seeds are implanted, but which nevertheless is capable of receiving all seeds, and of bringing them forth

and fructifying them; whereas a beast is like ground already sown, and tilled with grasses and herbs, which receives no other seeds than what are sown in it, or if it received any it would choke them. Hence it is, that a man requires many years to bring him to maturity of growth; during which time he is capable of being cultivated like ground, and of bringing forth as it were grain, flowers, and trees of every kind; whereas a beast arrives at maturity in a few years, during which no cultivation can produce any thing in him but what is born with him." Afterwards, those on the WEST delivered their sentiments, and said, "A man is not born knowledge, as a beast is; but he is born faculty and inclination; faculty to know, and inclination to love; and he is born faculty not only to know but also to understand and be wise; he is likewise born the most perfect inclination to love not only the things relating to self and the world, but also those relating to God and heaven; consequently a man, by birth from his parents, is an organ which lives merely by the external senses, and at first by no internal senses, to the end that he may successively become a man, first natural, afterwards rational, and lastly spiritual; which could not be the case if he was born into knowledges and loves, as the beasts are: for connate knowledges and affections set bounds to that progression; whereas connate faculty and inclination set no such bounds; therefore a man is capable of being perfected, in knowledge, intelligence, and wisdom to eternity." Those on the SOUTH next took up the debate, and expressed their sentiments as follows: "It is impossible for a man to take any knowledge from himself, since he has no connate knowledge; but he may take it from others; and as he cannot take any knowledge from himself, so neither can he take any love; for where there is no knowledge there is no love; knowledge and love being undivided companions, and no more capable of separation than will and understanding, or affection and thought; yea, no more than essence and form: therefore in proportion as a man takes knowledge from others, so love joins itself thereto as its companion. The universal love which joins itself is the love of knowing, of understanding, and of growing wise; this love is peculiar to man alone, and not to any beast, and flows in from God. We agree with our companions from the west, that a man is not born into any love, and consequently not into any knowledge; but that he is only born into an inclination to love, and thence into a faculty to receive knowledges, not from himself but from others, that is, by others: we say, by others, because neither have these received any thing of knowledge from themselves, but from God. We agree also with our companions to the north, that a man is first born as ground, in which no seeds are sown, but which is capable of receiving all seeds, both useful and hurtful. To these considerations we add, that beasts are born into natural loves, and thereby into knowledges corresponding to them; and that still they do not know, think, understand, and enjoy any knowledges, but are led through them by their loves, almost as blind persons are led through the streets by dogs, for as to understanding they are blind; or rather like people walking in their sleep, who act from the impulse of blind knowledge, the understanding being asleep.” Lastly, those on the EAST declared their sentiments, and said, “We agree with our brethren in the opinions they have delivered, that a man knows nothing from himself, but from and by others, to the end that he may know and acknowledge that all knowledge, understanding, and wisdom, is from God; and that a man cannot otherwise be conceived, born, and generated of the Lord, and become an image and likeness of him; for he becomes an image of the Lord by acknowledging and believing, that he has received and does receive from the Lord all the good of love and charity, and all the truth of wisdom and faith, and not the least portion thereof from himself; and he becomes a likeness of the Lord by his being sensible of those principles in himself, as if they were from himself. This he is sensible of, because he is not born into knowledges, but receives them; and what he receives, appears to him as if it was from himself. This sensation is given him by the Lord, to the end that he may be a man and not a beast; since by willing, thinking, loving, knowing, understanding, and growing wise, as from himself, he receives knowledges, and exalts them into intelligence, and by the use thereof into wisdom; thus the Lord conjoins man to himself, and man conjoins himself to the Lord. This could not have been the case, unless it had been provided by the Lord, that man should be born in total ignorance.” When they had finished speaking, it was the desire of all present, that a conclusion should be formed from the sentiments which had been expressed; and they agreed upon the following: “That a man is born into no knowledge, to the end that he may come into all knowledge, and may advance into intelligence, and thereby into wisdom, and that he is born into no love, to the intent that he may come into all love, by application of the knowledges from intelligence, and into love to the Lord by love towards his neighbour, and may thereby be conjoined to the Lord, and by such conjunction be made a man, and live for ever."

135. After this they took the paper, and read the third subject of investigation, which was, WHAT IS DIGNIFIED BY THE TREE OF LIFE, WHAT BY THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, AND WHAT BY EATING THEREOF? and all the others intreated as a favor, that those who were from the east would unfold this arcanum, because it required a more than ordinary depth of understanding, and because those who were from the east are in flaming light, that is, in the wisdom of love, this wisdom being understood by the garden of Eden, in which those two trees were placed. They said, "We will declare our sentiments; but as man does not take any thing from himself, but from the Lord, therefore we will speak from him; but yet from ourselves as of ourselves:" and then they continued, "A tree signifies a man, and the fruit thereof the good of life; hence the tree of life signifies a man living from God, or God living in man; and since love and wisdom, and charity and faith, or good and truth, constitute the life of God in man, therefore these are signified by the tree of life, and hence man has eternal life: the like is signified by the tree of life, of which it will be given to eat, Rev. ii. 7; chap xxii. 2, 14. The tree of the knowledge of good and evil

signifies a man believing that he lives from himself and not from God; thus that in man love and wisdom, charity and faith, that is, good and truth, are his and not God's; believing this, because he thinks and wills, and speaks and acts to all appearance, as from himself: and as a man from this faith persuades himself, that God has implanted himself, or infused his divine into him, therefore the serpent said, '*God doth know, in the day that ye eat of the fruit of that tree, your eyes will be opened, and ye will be as God, knowing good and evil,*' Gen. iii. 5. Eating of those trees signifies reception and appropriation; eating of the tree of life, the reception of life eternal, and eating of the tree of the knowledge of good and evil, the reception of damnation; therefore also both Adam and his wife, together with the serpent, were cursed: the serpent means the devil as to self-love and the conceit of his own intelligence. This love is the possessor of that tree; and the men who are in conceit, grounded in that love, are those trees. Those persons, therefore, are grievously mistaken who believe that Adam was wise and did good from himself, and that this was his state of integrity; when yet Adam himself was cursed by reason of that belief; for this is signified by eating of the tree of the knowledge of good and evil; therefore he then fell from the state of integrity in which he had been, in consequence of believing that he was wise and did good from God and not at all from himself; for this is meant by eating of the tree of life. The Lord alone, when he was in the world, was wise and did good from himself; because the essential divine from birth was in him and was his;

therefore also from his own ability he was made the Redeemer and Saviour.” From all these considerations they came to this conclusion, “That by the tree of life, and the tree of the knowledge of good and evil, and eating thereof, is signified that life for man is God in him, and that in this case he has heaven and eternal life; but that death for man is the persuasion and belief, that life for him is not God but self; whence he has hell and eternal death, which is condemnation.”

136. After this they looked into the paper left by the angels upon the table, and saw written underneath, COLLECT YOUR OPINIONS ON THESE THREE QUESTIONS INTO ONE DECISION. Then they collected them, and saw that they cohered in one series, and that the series or decision was this, “That man is created to receive love and wisdom from God, and yet to all appearance as from himself; and this for the sake of reception and conjunction: and that therefore a man is not born into any love, or into any knowledge, and also not into any ability of loving and growing wise from himself; therefore if he ascribes all the good of love and truth of wisdom to God, he becomes a living man; but if he ascribes them to himself, he becomes a dead man.” These words they wrote on a new piece of paper, and placed it on the table: and lo! on a sudden the angels appeared in bright light, and carried the paper away into heaven; and after it was read there, those who sat on the seats heard these words from thence, “Well, well;” and instantly there appeared a single angel as it were flying from heaven, with two wings about his feet, and two

about his temples, having in his hand prizes, consisting of robes, caps, and wreaths of laurel; and he alighted on the ground, and gave those who sat on the north robes of an opaline color; those who sat on the west robes of scarlet color; those who sat on the south caps whose borders were ornamented with bindings of gold and pearls, and which on the left side upwards were set with diamonds cut in the form of flowers; but to those who sat to the east he gave wreaths of laurel, intermixed with rubies and sapphires. Then all of them, adorned with their respective prizes, went home from the school of wisdom; and when they shewed themselves to their wives, their wives came to meet them, being distinguished also with ornaments presented to them from heaven; at which the husbands wondered.

137. THE SECOND MEMORABLE RELATION. On a time when I was meditating on conjugial love, lo! there appeared at a distance two naked infants with baskets in their hands, and turtledoves flying around them; and on a nearer view, they seemed as if they were naked, handsomely ornamented with garlands; chaplets of flowers decorated their heads, and wreaths of lilies and roses of a hyacinthine blue, hanging obliquely from the shoulders to the loins, adorned their bosoms; and round about both of them there was as it were a common band woven of small leaves interspersed with olives. But when they came nearer, they did not appear as infants, or naked, but as two persons in the prime of their age, wearing cloaks and tunics of shining silk, embroidered with the most beautiful flowers: and when they were near me, there breathed forth from heaven

through them a vernal warmth, attended with an odoriferous fragrance, like what arises from gardens and fields in the time of spring. They were two married partners from heaven, and they accosted me; and because I was musing on what I had just seen, they inquired, “What did you see?” And when I told them that at first they appeared to me as naked infants, afterwards as infants decorated with garlands, and lastly as grown up persons in embroidered garments, and that instantly I experienced a vernal warmth with its delights, they smiled pleasantly, and said, “In the way we did not seem to ourselves as infants, or naked, or adorned with garlands, but constantly in the same appearance which we now have: thus at a distance was represented our conjugial love; its state of innocence by our seeming like naked infants, its delights by garlands, and the same delights now by our cloaks and tunics being embroidered with flowers; and as you said that, as we approached, a vernal warmth breathed on you, attended with its pleasant fragrance as from a garden, we will explain to you the reason of all this.” They said, “We have now been married partners for ages, and constantly in the prime of our age in which you now see us: our first state was like the first state of a virgin and a youth, when they enter into consociation by marriage; and we then believed, that this state was the very essential blessedness of our life; but we were informed by others in our heaven, and have since perceived ourselves, that this was a state of heat not tempered by light; and that it is successively tempered, in proportion as the husband is perfected in wisdom, and the wife loves that wisdom in the husband; and that this is effected by and according to the uses which each, by mutual aid, affords to society; also that delights succeed according to the temperature of heat and light; or of wisdom and its love. The reason why on our approach there breathed on you as it were a vernal warmth, is, because conjugial love and that warmth in our heaven act in unity; for warmth with us is love; and the light, wherewith warmth is united, is wisdom; and use is as it were the atmosphere which contains each in its bosom. What are heat and light without that which contains them? In like manner, what are love and wisdom without their use? In such case there is nothing conjugial in them, because the subject is wanting in which they should exist to produce it. In heaven where there is vernal warmth, there is love truly conjugial; because the vernal principle exists only where warmth is equally united to light, or where warmth and light are in equal proportions; and it is our opinion, that as warmth is delighted with light, and *vice versa*, so love is delighted with wisdom, and wisdom in its turn with love." He further added, "With us in heaven there is perpetual light, and on no occasion do the shades of evening prevail, still less is there darkness; because our sun does not set and rise like yours, but remains constantly in a middle altitude between the zenith and the horizon, which, as you express it, is at an elevation of 45 degrees. Hence, the heat and light proceeding from our sun cause perpetual spring, and a perpetual vernal warmth inspires those with whom love is united with wisdom in just proportion; and our Lord, by the eternal union of heat and light, breathes nothing but uses: hence also come the germinations of your earth, and the connubial associations of your birds and animals in the spring; for the vernal warmth opens their interiors even to the inmost, which are called their souls, and affects them, and communicates to them its conjugial principle, and causes their principle of prolification to come into its delights, in consequence of a continual tendency to produce fruits of use, which use is the propagation of their kind. But with men (*homines*) there is a perpetual influx of vernal warmth from the Lord; wherefore they are capable of enjoying marriage delights at all times, even in the midst of winter; for the males of the human race were created to be recipients of light, that is, of wisdom from the Lord, and the females to be recipients of heat, that is, of the love of the wisdom of the male from the Lord. Hence then it is, that, as we approached, there breathed on you a vernal warmth attended with an odoriferous fragrance, like what arises from gardens and fields in the spring." As he said this, he gave me his right hand, and conducted me to houses inhabited by married partners in a like prime of their age with himself and his partner; and said, "These wives, who now seem like young virgins, were in the world infirm old women; and their husbands, who now seem in the spring of youth, were in the world decrepit old men; and all of them were restored by the Lord to this prime of their age, because they mutually loved each other, and from religious motives shunned adulteries as enormous sins:" and he added, "No one knows the blessed delights of conjugial love, unless he rejects the horrid delights of adultery; and no one can reject these delights, unless he is under the influence of wisdom from the Lord; and no one is under the influence of wisdom from the Lord, unless he performs uses from the love of uses." I also saw on this occasion their house utensils, which were all in celestial forms, and glittered with gold, which had a flaming appearance from the rubies with which it was studded.

ON THE CHASTE PRINCIPLE AND THE NON-CHASTE.

138. As we are yet only at the entrance of our subject respecting conjugial love specifically considered, and as conjugial love cannot be known specifically, except in a very indistinct and obscure manner, unless its opposite, which is the unchaste principle, also in some measure appear; and as this unchaste principle appears in some measure, or in a shade, when the chaste principle is described together with the non-chaste, non-chastity being only a removal of what is unchaste from what is chaste; therefore we will now proceed to treat of the chaste principle and the non-chaste. But the unchaste principle, which is altogether opposite to the chaste, is treated of in the latter part of this work, entitled ADULTEROUS LOVE AND ITS SINFUL PLEASURES, where it is fully described with all its varieties. But what the unchaste principle is, and what the non-chaste, and with what persons each of them prevails, shall be illustrated in the following order: I. *The chaste principle and the non-chaste are predicated only of marriages and of such things as relate to marriages.* II. *The*

chaste principle is predicated only of monogamical marriages, or of the marriage of one man with one wife. III. *The Christian conjugial principle alone is chaste.* IV. *Love truly conjugial is essential chastity.* V. *All the delights of love truly conjugial, even the ultimate, are chaste.* VI. *With those who are made spiritual by the Lord, conjugial love is more and more purified and rendered chaste.* VII. *The chastity of marriage exists by a total renunciation of whoredoms from a principle of religion.* VIII. *Chastity cannot he predicated of infants, or of boys and girls, or of young men and virgins before they feel in themselves the love of the sex.* IX. *Chastity cannot be predicated of eunuchs so born, or of eunuchs so made.* X. *Chastity cannot be predicated of those who do not believe adulteries to be evils in regard to religion; and still less of those who do not believe them to be hurtful to society.* XI. *Chastity cannot be predicated of those who abstain from adulteries only for various external reasons.* XII. *Chastity cannot be predicated of those who believe marriages to be unchaste.* XIII. *Chastity cannot be predicated of those who have renounced marriage by vows of perpetual celibacy, unless there be and remain in them the love of a life truly conjugial.* XIV. *A state of marriage is to be preferred to a state of celibacy.* We will now proceed to an explanation of each article.

139. I. THE CHASTE PRINCIPLE AND THE NON-CHASTE ARE PREDICATED ONLY OF MARRIAGES AND OF SUCH THINGS AS RELATE TO MARRIAGES. The reason of this is, because, as will be shewn presently, love truly conjugial is essential chastity; and the love opposite to it,

which is called adulterous, is essential unchastity; so far therefore as any one is purified from the latter love, so far he is chaste; for so far the opposite, which is destructive of chastity, is taken away; whence it is evident that the purity of conjugial love is what is called chastity. Nevertheless there is a conjugial love which is not chaste, and yet it is not unchastity; as is the case with married partners, who, for various external reasons, abstain from the effects of lasciviousness so as not to think about them; howbeit, if that love is not purified in their spirits, it is still not chaste; its form is chaste, but it has not in it a chaste essence.

140. The reason why the chaste principle and the non-chaste are predicated of such things as relate to marriages, is, because the conjugial principle is inscribed on both sexes from inmost principles to ultimates; and a man’s quality as to his thoughts and affections, and consequently as to his bodily actions and behaviour, is according thereto. That this is the case, appears more evidently from such as are unchaste. The unchaste principle abiding in their minds is heard from the tone of their voice in conversation, and from their applying whatever is said, even though it be chaste, to wanton and loose ends; (the tone of the voice in conversation is grounded in the will-affection, and the conversation itself is grounded in the thought of the understanding;) which is a proof that the will and the understanding, with everything belonging to them, consequently the whole mind, and thence everything belonging to the body, from inmost principles to ultimates, abound with what is unchaste. I have been informed by the

angels, that, with the greatest hypocrites, the unchaste principle is perceivable from hearing their conversation, however chastely they may talk, and also is made sensible from the sphere that issues from them; which is a further proof that unchastity resides in the inmost principles of their minds, and thence in the inmost principles of their bodies, and that the latter principles are exteriorly covered like a shell painted with figures of various colors. That a sphere of lasciviousness issues forth from the unchaste, is manifest from the statutes prescribed to the sons of Israel, ordaining that everything should be unclean that was touched even by the hand of those who were defiled by such unchaste persons. From these considerations it may be concluded that the case is similar in regard to the chaste, viz., that with them everything is chaste from inmost principles to ultimates, and that this is an effect of the chastity of conjugial love. Hence it is, that in the world it is said, "To the pure all things are pure, and to the defiled all things are defiled."

141. II. THE CHASTE PRINCIPLE IS PREDICATED ONLY OF MONOGAMICAL MARRIAGES, OR OF THE MARRIAGE OF ONE MAN WITH ONE WIFE. The reason of this is, because with them conjugial love does not reside in the natural man, but enters into the spiritual man, and successively opens to itself a way to the essential spiritual marriage, or the marriage of good and truth, which is its origin, and conjoins itself therewith; for that love enters according to the increase of wisdom, which is according to the implantation of the church from the Lord, as has been

abundantly shewn above. This cannot be effected with polygamists; for they divide conjugial love; and this love when divided, is not unlike the love of the sex, which in itself is natural; but on this subject something worthy of attention may be seen in the section on POLYGAMY.

142. III. THE CHRISTIAN CONJUGIAL PRINCIPLE ALONE IS CHASTE. This is, because love truly conjugial keeps pace with the state of the church in man (*homo*), and because the state of the church is from the Lord, as has been shewn in the foregoing section, n. 130, 131, and elsewhere; also because the church in its genuine truths is in the Word, and the Lord is there present in those truths. From these considerations it follows, that the chaste conjugial principle exists nowhere but in the Christian world, and still that there is a possibility of its existing elsewhere. By the Christian conjugial principle we mean the marriage of one man with one wife. That this conjugial principle is capable of being ingrafted into Christians, and of being transplanted hereditarily into the offspring from parents who are principled in love truly conjugial, and that hence both the faculty and the inclination to grow wise in the things of the church and of heaven may become connate, will be seen in its proper place. Christians, if they marry more wives than one, commit not only natural but also spiritual adultery: this will be shewn in the section on POLYGAMY.

143. IV. LOVE TRULY CONJUGIAL IS ESSENTIAL CHASTITY. The reasons for this are, 1. Because it is from the Lord, and corresponds to the marriage of the Lord and

the church. 2. Because it descends from the marriage of good and truth. 3. Because it is spiritual, in proportion as the church exists with man (*homo*). 4. Because it is the foundation and head of all celestial and spiritual loves. 5. Because it is the orderly seminary of the human race, and thereby of the angelic heaven. 6. Because on this account it also exists with the angels of heaven, and gives birth with them to spiritual offspring, which are love and wisdom. 7. And because its uses are thus more excellent than the other uses of creation. From these considerations it follows, that love truly conjugial, viewed from its origin and in its essence, is pure and holy, so that it may be called purity and holiness, consequently essential chastity: but that nevertheless it is not altogether pure, either with men or angels, may be seen below in article VI, n. 146.

144. V. ALL THE DELIGHTS OF LOVE TRULY CONJUGIAL, EVEN THE ULTIMATE, ARE CHASTE. This follows from what has been above explained, that love truly conjugial is essential chastity, and from the considerations that delights constitute its life. That the delights of this love ascend and enter heaven, and in the way pass through the delights of the heavenly loves, in which the angels of heaven are principled; also, that they conjoin themselves with the delights of the conjugial love of the angels, has been mentioned above. Moreover, I have heard it declared by the angels, that they perceive those delights with themselves to be exalted and filled, while they ascend from chaste marriages on the earths: and when some by-standers, who were unchaste, inquired concerning the ultimate delights

whether they were chaste, they assented and said, "How should it be otherwise? Are not these the delights of true conjugial love in their fulness?" The origin, nature, and quality of the delights of this love, may be seen above, n. 69: and also in the MEMORABLE RELATIONS, especially those which follow.

145. VI. WITH THOSE WHO ARE MADE SPIRITUAL BY THE LORD, CONJUGIAL LOVE IS MORE AND MORE PURIFIED AND RENDERED CHASTE. The reasons for this are, 1. Because the first love, by which is meant the love previous to the nuptials and immediately after them, partakes somewhat of the love of the sex, and thus of the ardor belonging to the body not as yet moderated by the love of the spirit. 2. Because a man (*homo*) from natural is successively made spiritual; for he becomes spiritual in proportion as his rational principle, which is the medium between heaven and the world, begins to drive a soul from influx out of heaven, which is the case so far as it is affected and delighted with wisdom; concerning which wisdom see above, n. 130; and in proportion as this is effected, in the same proportion his mind is elevated into a superior *aura*, which is the continent of celestial light and heat, or, what is the same, of the wisdom and love in which the angels are principled; for heavenly light acts in unity with wisdom, and heavenly heat with love; and in proportion as wisdom and the love thereof increase, with married pairs, in the same proportion conjugial love is purified with them; and as this is effected successively, it follows that conjugial love is rendered more and more chaste. This spiritual purification

may be compared with the purification of natural spirits, which is effected by the chemists, and is called defecation, rectification, castigation, acution, decantation, and sublimation; and wisdom purified may be compared with alcohol, which is a highly rectified spirit. 3. Now as spiritual wisdom in itself is of such a nature that it becomes more and more warmed with the love of growing wise, and by virtue of this love increases to eternity; and as this is effected in proportion as it is perfected by a kind of defecation, castigation, rectification, acution, decantation, and sublimation, and this by elevating and abstracting the intellect from the fallacies of the senses, and the will from the allurements of the body; it is evident that conjugial love, whose parent is wisdom, is in like manner rendered successively more and more pure, and thereby chaste. That the first state of love between married partners is a state of heat not yet tempered by light; but that it is successively tempered in proportion as the husband is perfected in wisdom, and the wife loves it in her husband, may be seen in the MEMORABLE RELATION, n. 137.

146. It is however to be observed, that there is no conjugial love altogether chaste or pure either with men (*homines*) or with angels; there is still somewhat not chaste or not pure which adjoins or subjoins itself thereto; but this has a different origin from that which gives birth to what is unchaste: for with the angels the chaste principle is above and the non-chaste beneath, and there is as it were a door with a hinge interposed by the Lord, which is opened by determination, and is carefully prevented from standing

open, lest the one principle should pass into the other, and they should mix together: for the natural principle of man from his birth is defiled and fraught with evils; whereas his spiritual principle is not so, because its birth is from the Lord, for it is regeneration; and regeneration is a successive separation from the evils to which a man is naturally inclined. That no love with either men or angels is altogether pure, or can be pure; but that the end, purpose, or intention of the will, is principally regarded by the Lord: and that therefore so far as a man is principled in a good end, purpose, or intention, and perseveres therein, so far he is initiated into purity, and so far he advances and approaches towards purity, may be seen above, n. 71.

147. VII. THE CHASTITY OF MARRIAGE EXISTS BY A TOTAL RENUNCIATION OF WHOREDOMS FROM A PRINCIPLE OF RELIGION. The reason of this is, because chastity is the removal of unchastity; it being a universal law, that so far as any one removes evil, so far a capacity is given for good to succeed in its place; and further, so far as evil is hated, so far good is loved; and also *vice versa*; consequently, so far as whoredom is renounced, so far the chastity of marriage enters. That conjugial love is purified and rectified according to the renunciation of whoredoms, every one sees from common perception as soon as it is mentioned and heard; thus before confirmation; but as all have not common perception, it is of importance that the subject should also be illustrated in the way of proof by such considerations as may tend to confirm it. These considerations are, that conjugial love grows cold as soon

as it is divided, and this coldness causes it to perish; for the heat of unchaste love extinguishes it, as two opposite heats cannot exist together, but one must needs reject the other and deprive it of its potency. Whenever therefore the heat of conjugial love begins to acquire a pleasant warmth, and from a sensation of its delights to bud and flourish, like an orchard and garden in spring; the latter from the vernal temperament of light and heat from the sun of the natural world, but the former from the vernal temperament of light and heat from the sun of the spiritual world.

148. There is implanted in every man (*homo*) from creation, and consequently from his birth, an internal and an external conjugial principle; the internal is spiritual, and the external natural: a man comes first into the latter, and as he becomes spiritual, he comes into the former. If therefore he remains in the external or natural conjugial principle, the internal or spiritual conjugial principle is veiled or covered, until he knows nothing respecting it; yea, until he calls it an ideal shadow without a substance: but if a man becomes spiritual, he then begins to know something respecting it, and afterwards to perceive something of its quality, and successively to be made sensible of its pleasantness, agreeableness, and delights; and in proportion as this is the case, the veil or covering between the external and internal, spoken of above, begins to be attenuated, and afterwards as it were to melt, and lastly to be dissolved and dissipated. When this effect takes place, the external conjugial principle remains indeed; but it is continually purged and purified from its dregs by the

internal; and this, until the external becomes as it were the face of the internal, and derives its delight from the blessedness which is in the internal, and at the same time its life, and the delights of its potency. Such is the renunciation of whoredoms, by which the chastity of marriage exists. It may be imagined, that the external conjugial principle, which remains after the internal has separated itself from it, or it from itself, resembles the external principle not separated: but I have heard from the angels that they are altogether unlike; for that the external principle in conjunction with the internal, which they called the external of the internal, was void of all lasciviousness, because the internal cannot be lascivious, but only be delighted chastely; and that it imparts the same disposition to its external, wherein it is made sensible of its own delights: the case is altogether otherwise with the external separated from the internal; this they said, was lascivious in the whole and in every part. They compared the external conjugial principle derived from the internal to excellent fruit, whose pleasant taste and flavor insinuate themselves into its outward rind, and form this into correspondence with themselves; they compared it also to a granary, whose store is never diminished, but is continually recruited according to its consumption; whereas they compared the external principle, separate from the internal, to wheat in a winnowing machine, when it is put in motion about its axis; in which case the chaff only remains, which is dispersed by the wind; so it is with the conjugial principle, unless the adulterous principle be renounced.

149. The reason why the chastity of marriage does not exist by the renunciation of whoredoms, unless it be made from a principle of religion, is, because a man (*homo*) without religion is not spiritual, but remains natural; and if the natural man renounces whoredoms, still his spirit does not renounce them; and thus, although it seems to himself that he is chaste by such renunciation, yet nevertheless unchastity lies inwardly concealed like corrupt matter in a wound only outwardly healed. That conjugial love is according to the state of the church with man, may be seen above n. 130. More on this subject may be seen in the exposition of article XI.

150. VIII. CHASTITY CANNOT BE PREDICATED OF INFANTS, OR OF BOYS AND GIRLS, OR OF YOUNG MEN AND VIRGINS BEFORE THEY FEEL IN THEMSELVES THE LOVE OF THE SEX. This is because the chaste principle and the unchaste are predicated only of marriages, and of such things as relate to marriages, as may be seen above, n. 139; and of those who know nothing of the things relating to marriage, chastity is not predicable; for it is as it were nothing relating to them; and nothing cannot be an object either of affection or thought: but after this nothing there arises something, when the first motion towards marriage is felt, which is the love of the sex. That virgins and young men, before they feel in themselves the love of the sex, are commonly called chaste, is owing to ignorance of what chastity is.

151. XI. CHASTITY CANNOT BE PREDICATED OF EUNUCHS SO BORN, OR OF EUNUCHS SO MADE.

Eunuchs so born are those more especially with whom the ultimate of love is wanting from birth: and as in such case the first and middle principles are without a foundation on which to stand, they have therefore no existence; and if they exist, the persons in whom they exist have no concern to distinguish between the chaste principle and the unchaste, each being indifferent to them; but of these persons there are several distinctions. The case is nearly the same with eunuchs so made as with some eunuchs so born; but eunuchs so made, as they are both men and women, cannot possibly regard conjugial love any otherwise than as a phantasy, and the delights thereof as idle stories. If they have any inclination, it is rendered mute, which is neither chaste nor unchaste: and what is neither chaste nor unchaste, derives no quality from either the one or the other.

152. X. CHASTITY CANNOT BE PREDICATED OF THOSE WHO DO NOT BELIEVE ADULTERIES TO BE EVILS IN REGARD TO RELIGION; AND STILL LESS OF THOSE WHO DO NOT BELIEVE THEM TO BE HURTFUL TO SOCIETY. The reason why chastity cannot be predicated of such is, because they neither know what chastity is nor even that it exists; for chastity relates to marriage, as was shewn in the first article of this section. Those who do not believe adulteries be evil in regard to religion, regard even marriages as unchaste; whereas religion with married pairs constitutes their chastity; thus such persons have nothing chaste in them, and therefore it is in vain to talk to them of chastity; these are confirmed adulterers: but those who do

not believe adulteries to be hurtful to society, know still less than the others, either what chastity is or even that it exists; for they are adulterers from a determined purpose: if they say that marriages are less unchaste than adulteries, they say so merely with the mouth, but not with the heart, because marriages with them are cold, and those who speak from such cold concerning chaste heat, cannot have an idea of chaste heat in regard to conjugial love. The nature and quality of such persons, and of the ideas of their thought, and hence of the interior principles of their conversation, will be seen in the second part of this work, — ADULTEROUS LOVE AND ITS SINFUL PLEASURES.

153. XI. CHASTITY CANNOT BE PREDICATED OF THOSE WHO ABSTAIN FROM ADULTERIES ONLY FOR VARIOUS EXTERNAL REASONS. Many believe that the mere abstaining from adulteries in the body is chastity; yet this is not chastity, unless at the same time there is an abstaining in spirit. The spirit of man (*homo*), by which is here meant his mind as to affections and thoughts, constitutes the chaste principle and the unchaste, for hence it flows into the body, the body being in all cases such as the mind or spirit is. Hence it follows, that those who abstain from adulteries in the body, without being influenced from the spirit are not chaste; neither are those chaste who abstain from them in spirit as influenced from the body. There are many assignable causes which make a man desist from adulteries in the body, and also in the spirit as influenced from the body; but still, he that does not desist from them in the body as influenced from the spirit, is

unchaste; for the Lord says, "*That whosoever looketh upon another's woman, so as to lust after her, hath already committed adultery with her in his heart,*" Matt. v. 28. It is impossible to enumerate all the causes of abstinence from adulteries in the body only, they being various according to states of marriage, and also according to states of the body; for there are some persons who abstain from them from fear of the civil law and its penalties; some from fear of the loss of reputation and thereby of honor; some from fear of diseases which may be thereby contracted; some from fear of domestic quarrels on the part of the wife, whereby the quiet of their lives may be disturbed; some from fear of revenge on the part of the husband or relations; some from fear of chastisement from the servants of the family; some also abstain from motives of poverty, avarice, or imbecility, arising either from disease, from abuse, from age, or from impotence. Of these there are some also, who, because they cannot or dare not commit adultery in the body, condemn adulteries in the spirit; and thus they speak morally against adulteries, and in favor of marriages; but such person, unless in spirit they call adulteries accursed, and this from a religious principle in the spirit, are still adulterers; for although they do not commit them in the body, yet they do in the spirit; wherefore after death, when they become spirits, they speak openly in favor of them. From these considerations it is manifest, that even a wicked person may shun adulteries as hurtful; but that none but a Christian can shun them as sins. Hence then the truth of the proposition is evident, that chastity cannot be predicated of those who abstain from adulteries merely for various external reasons.

154. XII. CHASTITY CANNOT BE PREDICATED OF THOSE WHO BELIEVE MARRIAGES TO BE UNCHASTE. These, like the persons spoken of just above, n. 152, do not know either what chastity is, or even that it exists; and in this respect they are like those who make chastity to consist merely in celibacy, of whom we shall speak presently.

155. XIII. CHASTITY CANNOT BE PREDICATED OF THOSE WHO HAVE RENOUNCED MARRIAGE BY VOWS OF PERPETUAL CELIBACY, UNLESS THERE BE AND REMAIN IN THEM THE LOVE OF A LIFE TRULY CONJUGIAL. The reason why chastity cannot be predicated of these, is, because after a vow of perpetual celibacy, conjugial love is renounced; and yet it is of this love alone that chastity can be predicated: nevertheless there still remains an inclination to the sex implanted from creation, and consequently innate by birth; and when this inclination is restrained and subdued, it must needs pass away into heat, and in some cases into a violent burning, which, in rising from the body into the spirit, infests it, and with some persons defiles it; and there may be instances where the spirit thus defiled may defile also the principles of religion, casting them down from their internal abode, where they are in holiness, into things external, where they become mere matters of talk and gesture; therefore it was provided by the Lord, that celibacy should have place only with those who are in external worship, as is the case with all who do not address themselves to the Lord, or read the Word. With

such, eternal life is not so much endangered by vows of celibacy attended with engagements to chastity, as it is with those who are principled in internal worship: moreover, in many instances that state of life is not entered upon from any freedom of the will, many being engaged therein before they attain to freedom grounded in reason, and some in consequence of alluring worldly motives. Of those who adopt that state with a view to have their minds disengaged from the world, that they may be more at leisure to apply themselves to divine things, those only are chaste with whom the love of a life truly conjugial either preceded that state or followed it, and with whom it remains; for the love of a life truly conjugial is that alone of which chastity is predicated. Wherefore also, after death, all who have lived in monasteries are at length freed from their vows and set at liberty, that, according to the interior vows and desires of their love, they may be led to choose a life either conjugial or extra-conjugial: if in such case they enter into conjugial life, those who have loved also the spiritual things of divine worship are given in marriage in heaven; but those who enter into extra-conjugial life are sent to their like, who dwell on the confines of heaven. I have inquired of the angels, whether those who have devoted themselves to works of piety, and given themselves up entirely to divine worship, and who thus have withdrawn themselves from the snares of the world and the concupiscences of the flesh, and with this view have vowed perpetual virginity, are received into heaven, and there admitted among the blessed to enjoy an especial portion of happiness according to their faith. To this the angels replied, that such are indeed received into heaven; but when they are made sensible of the sphere of conjugial love there, they become sad and fretful, and then, some of their own accord, some by asking leave, and some from being commanded, depart and are dismissed, and when they are out of that heaven, a way is opened for them to their consociates, who had been in a similar state of life in the world; and then from being fretful they become cheerful, and rejoice together.

156. XIV. A STATE OF MARRIAGE IS TO BE PREFERRED TO A STATE OF CELIBACY. This is evident from what has been said above respecting marriage and celibacy. A state of marriage is to be preferred because it is a state ordained from creation; because it originates in the marriage of good and truth; because it corresponds with the marriage of the Lord and the church; because the church and conjugial love are constant companions; because its use is more excellent than all the other uses of the things of creation, for thence according to order is derived the increase of the human race, and also of the angelic heaven, which is formed from the human race: moreover, marriage constitutes the completeness of a man (*homo*); for by it he becomes a complete man, as will be shewn in the following chapter. All these things are wanting in celibacy. But if the proposition be taken for granted, that a state of celibacy is preferable to a state of marriage, and if this proposition be left to the mind's examination, to be assented to and established by confirming proofs, then the conclusion must be, that marriages are not holy, neither can they be chaste; yea, that

chastity in the female sex belongs only to those, who abstain from marriage and vow perpetual virginity: and moreover, that those who have vowed perpetual celibacy are understood by the eunuchs *who make themselves eunuchs for the kingdom of heaven's sake*, Matt. xix. 12; not to mention other conclusions of a like nature; which, being grounded in a proposition that is not true, are also not true. The eunuchs who make themselves eunuchs for the kingdom of heaven's sake, are spiritual eunuchs, who are such as in marriages abstain from the evils of whoredoms: that Italian eunuchs are not meant, is evident.

[Transcriber's Note: The out-of-order section numbers which follow are in the original text, as are the asterisks which do not seem to indicate footnotes.]

151.* To the above I shall add TWO MEMORABLE RELATIONS. FIRST. As I was going home from the school of wisdom (concerning which, see above, n. 132), I saw in the way an angel dressed in blue. He joined me and walked by my side, and said, "I see that you are come from the school of wisdom, and are made glad by what you heard there; and as I perceive that you are not a full inhabitant of this world, because you are at the same time in the natural world, and therefore know nothing of our Olympic gymnasia, where the ancient *sophi* meet together, and by the information they collect from every new comer, learn what changes and successions wisdom has undergone and is still undergoing in your world; if you are willing I will conduct you to the place where several of those ancient *sophi* and their sons, that is, their disciples, dwell.” So he led me to the confines between the north and east; and while I was looking that way from a rising ground, lo! I saw a city, and on one side of it two small hills; that which was nearer to the city being lower than the other. “That city,” said he, “is called Athens, the lower hill Parnassus, and the higher Helicon. They are so called, because in the city and around it dwell the wise men who formerly lived in Greece, as Pythagoras, Socrates, Aristippus, Xenophon, with their disciples and scholars.” On my asking him concerning Plato and Aristotle, he said, “They and their followers dwell in another region, because they taught principles of rationality which relate to the understanding; whereas the former taught morality which relates to the life.” He further informed me, that it was customary at times to depute from the city of Athens some of the students to learn from the literati of the Christians, what sentiments they entertain at this day respecting God, the creation of the universe, the immortality of the soul, the relative state of men and beasts, and other subjects of interior wisdom: and he added, that a herald had that day announced an assembly, which was a token that the emissaries had met with some strangers newly arrived from the earth, who had communicated some curious information. We then saw several persons going from the city and its suburbs, some having their heads decked with wreaths of laurel, some holding palms in their hands, some with books under their arms, and some with pens under the hair of the left temple. We mixed with the company, and ascended the hill with them; and lo! on the top was an octagonal palace, which they called the Palladium, into which we entered; within there were eight hexangular recesses, in each of which was a book-case and a table: at these recesses were seated the laureled *sophi*, and in the Palladium itself there were seats cut out of the rock, on which the rest were seated. A door on the left was then opened, through which the two strangers newly arrived from the earth were introduced; and after the compliments of salutation were paid, one of the laureled *sophi* asked them, “WHAT NEWS FROM THE EARTH?” They replied, “This is news, that in forests there have been found men like beasts, or beasts like men: from their face and body they were known to have been born men, and to have been lost or left in the forests when they were two or three years old; they were not able to give utterance to any thought, nor could they learn to articulate the voice into any distinct expression; neither did they know the food suitable for them as the beasts do, but put greedily into their mouths whatever they found in the forest, whether it was clean or unclean; besides many other particulars of a like nature: from which some of the learned among us have formed several conjectures and conclusions concerning the relative state of men and beasts.” On hearing this account, some of the ancient *sophi* asked, “What were the conjectures and conclusions formed from the circumstances you have related?” The two strangers replied, “There were several: but they may all be comprised under the following: 1. That a man by nature, and also by birth, is more stupid and consequently viler than any beast; and that he remains so, unless he is instructed. 2. That he is capable of being instructed, because he has learnt to frame articulate sounds, and thence to speak, and thereby has begun to express his thoughts, and this successively more and more perfectly until he has been able to express the laws of civil society; several of which are nevertheless impressed on beasts from their birth. 3. That beasts have rationality like men. 4. Therefore, that if beasts could speak, they would reason on any subject as acutely as men; a proof of which is, that they think from reason and prudence just as men do. 5. That the understanding is only a modification of light from the sun; the heat co-operating by means of ether, so that it is only an activity of interior nature; and that this activity may be so exalted as to appear like wisdom. 6. That therefore it is ridiculous to believe that a man lives after death any more than a beast; unless perchance, for some days after his decease, in consequence of an exhalation of the life of the body, he may appear as a mist under the form of a spectre, before he is dissipated into nature; just as a shrub raised up from its ashes, appears in the likeness of its own form. 7. Consequently that religion, which teaches a life after death, is a mere device, in order to keep the simple inwardly in bonds by its laws, as they are kept outwardly in bonds by the laws of the state." To this they added, that "people of mere ingenuity reason in this manner, but not so the intelligent:" and they were asked, "How do the intelligent reason?" They said they had not been informed; but they supposed that they must reason differently.

152.* On hearing this relation, all those who were sitting at the tables exclaimed, “Alas! what times are come on the earth! What changes has wisdom undergone? How is she transformed into a false and infatuated ingenuity! The sun is set, and in his station beneath the earth is in direct opposition to his meridian altitude. From the case here adduced respecting such as have been left and found in forests, who cannot see that an uninstructed man is such as here represented? For is not the nature of his life determined by the nature of the instruction he receives? Is he not born in a state of greater ignorance than the beasts? Must he not learn to walk and to speak? Supposing he never learnt to walk, would he ever stand upright? And if he never learnt to speak, would he ever be able to express his thoughts? Is not every man such as instruction makes him, — insane from false principles, or wise from truths? and is not he that is insane from false principles, entirely possessed with an imagination that he is wiser than he that is wise from truths? Are there not instances of men who are so wild and foolish, that they are no more like men than those who have been found in forests? Is not this the case with such as have been deprived of memory? From all these considerations we conclude, that a man without instruction is neither a man nor a beast; but that he is a form, which is capable of receiving in itself that which constitutes a man; and thus that he is not born a man, but that he is made a man; and that a man is born such a form as to be an organ receptive of life from God, to the end that he may be a subject into which God may introduce all good, and, by union with himself, may make him eternally blessed. We have perceived from your conversation, that wisdom at this day is so far extinguished or infatuated, that nothing at all is known concerning the relative state of the life of men and of beasts; and hence it is that the state of the life of man after death is not known: but those who are capable of knowing this, and yet are not willing, and in consequence deny it, as many Christians do, may fitly be compared to such as are found in forests: not that they are rendered so stupid from a want of instruction, but that they have rendered themselves so by the fallacies of the senses, which are the darkness of truths."

153.* At that instant a certain person standing in the middle of the Palladium, and holding in his hand a palm, said, "Explain, I pray, this arcanum, How a man, created a form of God, could be changed into a form of the devil. I know that the angels of heaven are forms of God and that the angels of hell are forms of the devil, and that the two forms are opposite to each other, the latter being insanities, the former wisdoms. Tell me, therefore, how a man, created a form of God, could pass from day into such night, as to be capable of denying God and life eternal." To this the several teachers replied in order; first the Pythagoreans, next the Socratics, and afterwards the rest: but among them there was a certain Platonist, who spoke last; and his opinion prevailed, which was to this effect; That the men of the saturnine or golden age knew and acknowledged that they were forms receptive of life from God; and that on this account wisdom was inscribed on their souls and hearts, and hence they saw truth from the light of truth, and by truths perceived good from the delight of the love thereof: but as mankind in the following ages receded from the acknowledgement that all the truth of wisdom and the consequent good of love belonging to them, continually flowed in from God, they ceased to be habitations of God; and then also discourse with God, and consociation with angels ceased: for the interiors of their minds were bent from their direction, which had been elevated upwards to God from God, into a direction more and more oblique, outwardly into the world, and thereby to God from God through the world, and at length inverted into an opposite direction, which is downwards to self; and as God cannot be looked at by a man interiorly inverted, and thereby averted, men separated themselves from God, and were made forms of hell or devils. From these considerations it follows, that in the first ages they acknowledged in heart and soul, that all the good of love and the consequent true wisdom, were derived to them from God, and also that they were God's in them: and thus that they were mere recipients of life from God, and hence were called images of God, sons of God, and born of God: but that in succeeding ages they did not acknowledge this in heart and soul, but by a certain persuasive faith, next by an historical faith, and lastly only with the mouth; and this last kind of acknowledgement is no acknowledgement at all; yea, it is in fact a denial at heart. From these considerations it may be seen what is the quality of the wisdom which prevails at this day on the earth among Christians, while they do not know the distinction between a man and a beast, notwithstanding their being in possession of a written revelation, whereby they may be inspired by God: and hence many believe, that in case a man lives after death, a beast must live also; or because a beast is not to live after death, neither will a man. Is not our spiritual light, which enlightens the sight of the mind, become thick darkness with them? and is not their natural light, which only enlightens the bodily sight, become brightness to them?

154.* After this they all turned towards the two strangers, and thanked them for their visit, and for the relation they had given, and entreated them to go and communicate to their brethren what they had heard. The strangers replied that they would endeavor to confirm their brethren in this truth, that so far as they ascribe all the good of charity and the truth of faith to the Lord, and not to themselves, so far they are men, and so far they become angels of heaven.

155.* THE SECOND MEMORABLE RELATION. One morning I was awoke by some delightful singing which I heard at a height above me, and in consequence, during the first watch, which is internal, pacific, and sweet, more than the succeeding part of the day, I was in a capacity of being kept for some time in the spirit as it were out of the body, and of attending carefully to the affection which was sung. The singing of heaven is an affection of the mind, sent forth through the mouth as a tune: for the tone of the voice in speaking, separate from the discourse of the speaking, and grounded in the affection of love, is what gives life to the speech. In that state I perceived that it was the affection of the delights of conjugial love, which was made musical by wives in heaven: that this was the case, I observed from the sound of the song, in which those delights were varied in a wonderful manner. After this I arose, and looked into the spiritual world; and lo! in the east, beneath the sun, there appeared as it were a GOLDEN SHOWER. It was the morning dew descending in great abundance, which, catching the sun's rays, exhibited to my eyes the appearance of a golden shower. In consequence of this I became fully awake, and went forth in the spirit, and asked an angel who then happened to meet me, whether he saw a golden shower descending from the sun? He replied, that he saw one whenever he was meditating on conjugial love; and at the same time turning his eyes towards the sun, he added, "That shower falls over a hall, in which are three husbands with their wives, who dwell in the midst of an eastern paradise. Such a shower is seen falling from the sun over that hall, because with those husbands and wives there resides wisdom respecting conjugial love and its delights; with the husbands respecting conjugial love, and with the wives respecting its delights. But I perceive that you are engaged in meditating on the delights of conjugial love: I will therefore conduct you there, and introduce you to them." He led me through paradisiacal scenery to houses built of olive wood, having two cedar columns before the gate, and introduced me to the husbands, and asked their permission for me to converse with them in the presence of the wives. They consented, and called their wives. These looked into my eyes most shrewdly; upon which I asked them, “Why do you do so?” They said, “We can thereby discover exquisitely what is your inclination and consequent affection, and your thought grounded in affection, respecting the love of the sex; and we see that you are meditating intensely, but still chastely, concerning it.” And they added, “What do you wish us to tell you on the subject?” I replied, “Tell me, I pray, something respecting the delights of conjugial love.” The husbands assented, saying, “If you are so disposed, give them some information in regard to those delights: their ears are chaste.” They asked me, “Who taught you to question us respecting the delights of that love? Why did you not question our husbands?” I replied, “This angel, who accompanies me, informed me, that wives are the recipients and sensories of those delights, because they are born loves; and all delights are of love.” To this they replied with a smile, “Be prudent, and declare nothing of this sort except ambiguously; because it is a wisdom deeply seated in the hearts of our sex, and is not discovered to any husband, unless he be principled in love truly conjugial. There are several reasons for this, which we keep entirely to ourselves.” Then the husbands said, “Our wives know all the states of our minds, none of which are hid from them: they see, perceive, and are sensible of whatever proceeds from our will. We, on the other hand, know nothing of what passes with our wives. This faculty is given to wives, because they are most tender loves, and as it were burning zeals for the preservation of friendship and conjugial confidence, and thereby of all the happiness of life, which they carefully attend to, both in regard to their husbands and themselves, by virtue of a wisdom implanted in their love, which is so full of prudence, that they are unwilling to say, and consequently cannot say, that they love, but that they are loved." I asked the wives, "Why are you unwilling, and consequently cannot say so?" They replied, "If the least hint of the kind were to escape from the mouth of a wife, the husband would be seized with coolness, which would entirely separate him from all communication with his wife, so that he could not even bear to look upon her; but this is the case only with those husbands who do not hold marriages to be holy, and therefore do not love their wives from spiritual love: it is otherwise with those who do. In the minds of the latter this love is spiritual, and by derivation thence in the body is natural. We in this hall are principled in the latter love by derivation from the former; therefore we trust our husbands with our secrets respecting our delights of conjugial love." Then I courteously asked them to disclose to me some of those secrets: they then looked towards a window on the southern quarter, and lo! there appeared a white dove, whose wings shone as if they were of silver, and its head was crested with a crown as of gold: it stood upon a bough, from which there went forth an olive; and while it was in the attempt to spread out its wings, the wives said, "We will communicate something: the appearing of that dove is a token that we may. Every man (*vir*)" they continued, "has five senses, seeing, hearing, smelling, taste, and touch; but we have likewise a sixth, which is the sense of all the delights of the conjugial love of the husband; and this sense we have in the palms of our hands, while we touch the breasts, arms, hands, or cheeks, of our husbands, especially their breasts; and also while we are touched by them. All the gladness and pleasantness of the thoughts of their minds (*mentium*), all the joys and delights of their minds (*animarum*) and all the festive and cheerful principles of their bosoms, pass from them to us, and become perceptible, sensible, and tangible: we discern them as exquisitely and distinctly as the ear does the tune of a song, and the tongue the taste of dainties; in a word, the spiritual delights of our husbands put on with us a kind of natural embodiment; therefore they call us the sensory organs of chaste conjugial love, and thence its delights. But this sixth sense of ours exists, subsists, persists, and is exalted in the degree in which our husbands love us from wisdom and judgement, and in which we in our turn love them from the same principles in them. This sense in our sex is called in the heavens the sport of wisdom with its love, and of love with its wisdom." From this information I became desirous of asking further questions concerning the variety of their delights. They said, "It is infinite; but we are unwilling and therefore unable to say more; for the dove at our window, with the olive branch under his feet, is flown away." I waited for its return, but in vain. In the meantime I asked the husbands, "Have you a like sense of conjugial love?" They replied, "We have a like sense in general, but not in particular. We enjoy a general blessedness, delight, and pleasantness, arising from the particulars of our wives;

and this general principle, which we derive from them, is serenely peaceful.” As they said this, lo! through the window there appeared a swan standing on a branch of a fig-tree, which spread out his wings and flew away. On seeing this, the husbands said, “This is a sign for us to be silent respecting conjugial love: come again some other time, and perhaps you may hear more.” They then withdrew, and we took our leave.

ON THE CONJUNCTION OF SOULS AND MINDS BY MARRIAGE, WHICH IS MEANT BY THE LORD’S WORDS, — THEY ARE NO LONGER TWO, BUT ONE FLESH.

156.* That at creation there was implanted in the man and the woman an inclination and also a faculty of conjunction as into a one, and that this inclination and this faculty are still in man and woman, is evident from the book of creation, and at the same time from the Lord’s words. In the book of creation, called GENESIS, it is written, “*Jehovah God builded the rib, which he had taken from the man, into a woman, and brought her to the man. And the man said, This now is bone of my bones, and flesh of my flesh. She shall be called Woman, because she was taken out of man; for this cause shall a man leave his father and his mother, and shall cleave to his wife: and they shall be one flesh*,” chap. ii. 22-24. The Lord also says in Matthew, “*Have ye not read, that he that made them from the beginning, made them a male and a female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they TWO SHALL BECOME ONE*

FLESH? WHEREFORE THEY ARE NO LONGER TWO, BUT ONE FLESH," chap. xix. 4-6. From this it is evident, that the woman was created out of the man (*vir*), and that each has an inclination and faculty to reunite themselves into a one. That such reunion means into one man (*homo*), is also evident from the book of creation, where both together are called man (*homo*); for it is written, "*In the day that God created man (homo), he created them a male and a female, and called their name Man (homo),*" chap. v. 2. It is there written, he called their name Adam; but Adam and man are one expression in the Hebrew tongue: moreover, both together are called man in the same book, chap. i. 27; chap. iii. 22-24. One flesh also signifies one man; as is evident from the passages in the Word where mention is made of all flesh, which signifies every man, as Gen. chap. vi. 12, 13, 17, 19; Isaiah xl. 5, 6; chap. xlix. 26; chap. lxvi. 16, 23, 24; Jer. xxv. 31; chap, xxxii. 27; chap. xlv. 5; Ezek. xx. 48; chap. xxi. 4, 5; and other passages. But what is meant by the man's rib, which was builded into a woman; what by the flesh, which was closed up in the place thereof, and thus what by bone of my bones, and flesh of my flesh; and what by a father and a mother, whom a man (*vir*) shall leave after marriage; and what by cleaving to a wife, has been shewn in the ARCANA COELESTIA; in which work the two books, Genesis and Exodus, are explained as to the spiritual sense. It is there proved that a rib does not mean a rib, — nor flesh, flesh, — nor a bone, a bone, — nor cleaving to, cleaving to; but that they signify spiritual things, which correspond thereto, and consequently are signified thereby.

That spiritual things are understood, which from two make one man (*homo*), is evident from this consideration, that conjugial love conjoins them, and this love is spiritual. That the love of the man’s wisdom is transferred into the wife, has been occasionally observed above, and will be more fully proved in the following sections: at this time it is not allowable to digress from the subject proposed, which is concerning the conjunction of two married partners into one flesh by a union of souls and minds. This union we will elucidate by treating of it in the following order. I. *From creation there is implanted in each sex a faculty and inclination, whereby they are able and willing to be conjoined together as it were into a one.* II. *Conjugial love conjoins two souls, and thence two minds into a one.* III. *The will of the wife conjoins itself with the understanding of the man, and thence the understanding of the man conjoins itself with the will of the wife.* IV. *The inclination to unite the man to herself is constant and perpetual with the wife; but is inconstant and alternate with the man.* V. *Conjunction is inspired into the man from the wife according to her love, and is received by the man according to his wisdom.* VI. *This conjunction is effected successively from the first days of marriage; and with those who are principled in love truly conjugial, is effected more and more thoroughly to eternity.* VII. *The conjunction of the wife with the rational wisdom of the husband is effected from within, but with this moral wisdom from without.* VIII. *For the sake of this conjunction as an end, the wife has a perception of the affections of the husband, and also the utmost* *prudence in moderating them.* IX. *Wives conceal this perception with themselves, and hide it from their husbands, for reasons of necessity, in order that conjugial love, friendship, and confidence, and thereby the blessedness of dwelling together, and the happiness of life may he secured.* X. *This perception is the wisdom of the wife, and is not communicable to the man; neither is the rational wisdom of the man communicable to the wife.* XI. *The wife, from a principle of love, is continually thinking about the man's inclination to her, with the purpose of joining him to herself: it is otherwise with the man.* XII. *The wife conjoins herself to the man, by applications to the desires of his will.* XIII. *The wife is conjoined to her husband by the sphere of her life flowing from the love of him.* XIV. *The wife is conjoined to the husband by the appropriation of the powers of his virtue; which however is effected according to their mutual spiritual love.* XV. *Thus the wife receives in herself the image of her husband, and thence perceives, sees, and is sensible of, his affections.* XVI. *There are duties proper to the husband, and others proper to the wife; and the wife cannot enter into the duties proper to the husband, nor the husband into the duties proper to the wife, so as to perform them aright.* XVII. *These duties, also, according to mutual aid, conjoin the two into a one, and at the same time constitute one house.* XVIII. *Married partners, according to these conjunctions, become one man (homo) more and more.* XIX. *Those who are principled in love truly conjugial, are sensible of their being a united man, and as it were one* *flesh.* XX. *Love truly conjugial, considered in itself, is a union of souls, a conjunction of minds, and an endeavor towards conjunction in the bosoms and thence in the body.* XXI. *The states of this love are innocence, peace, tranquillity, inmost friendship, full confidence, and a mutual desire of mind and heart to do very good to each other; and the states derived from these are blessedness, satisfaction, delight, and pleasure; and from the eternal enjoyment of these is derived heavenly felicity.* XXII. *These things can only exist in the marriage of one man with one wife.* We proceed now to the explanation of these articles.

157. I. FROM CREATION THERE IS IMPLANTED IN EACH SEX A FACULTY AND INCLINATION, WHEREBY THEY ARE ABLE AND WILLING TO BE JOINED TOGETHER, AS IT WERE INTO A ONE. That the woman was taken out of the man, was shewn just above from the book of creation; hence it follows, that there is in each sex a faculty and inclination to join themselves together into a one; for that which is taken out of anything, derives and retains its constituent principle, from the principle proper to the thing whence it was taken; and as this derived principle is of a similar nature with that from which it was derived, it seeks after a reunion; and when it is reunited, it is as in itself when it is in that from whence it came, and *vice versa*. That there is a faculty of conjunction of the one sex with the other, or that they are capable of being united, is universally allowed; and also that there is an inclination to join themselves the one with the other; for experience supplies sufficient confirmation in both cases.

158. II. CONJUGIAL LOVE CONJOINS TWO SOULS, AND THENCE TWO MINDS, INTO A ONE. Every man consists of a soul, a mind, and a body. The soul is his inmost, the mind his middle, and the body his ultimate constituent. As the soul is a man's inmost principle, it is, from its origin, celestial; as the mind is his middle principle, it is, from its origin, spiritual; and as the body is his ultimate principle, it is, from its origin, natural. Those things, which, from their origin, are celestial and spiritual, are not in space, but in the appearance of space. This also is well known in the word; therefore it is said, that neither extension nor place can be predicated of spiritual things. Since therefore spaces are appearances, distances also and presences are appearances. That the appearances of distances and presences in the spiritual world are according to proximities, relationships, and affinities of love, has been frequently pointed out and confirmed in small treatises respecting that world. These observations are made, in order that it may be known that the souls and minds of men are not in space like their bodies; because the former, as was said above, from their origin, are celestial and spiritual; and as they are not in space, they may be joined together as into a one, although their bodies at the same time are not so joined. This is the case especially with married partners, who love each other intimately: but as the woman is from the man, and this conjunction is a species of reunion, it may be seen from reason, that it is not a conjunction into a one, but an adjunction, close and near according to the love, and approaching to contact with those who are principled in

love truly conjugial. This adjunction may be called spiritual dwelling together; which takes place with married partners who love each other tenderly, however distant their bodies may be from each other. Many experimental proofs exist, even in the natural world, in confirmation of these observations. Hence it is evident, that conjugial love conjoins two souls and minds into a one.

159. III. THE WILL OF THE WIFE CONJOINS ITSELF WITH THE UNDERSTANDING OF THE MAN, AND THENCE THE UNDERSTANDING OF THE MAN WITH THE WILL OF THE WIFE. The reason of this is, because the male is born to become understanding, and the female to become will, loving the understanding of the male; from which consideration it follows, that conjugial conjunction is that of the will of the wife with the understanding of the man, and the reciprocal conjunction of the understanding of the man with the will of the wife. Every one sees that the conjunction of the understanding and the will is of the most intimate kind; and that it is such, that the one faculty can enter into the other, and be delighted from and in the conjunction.

160. IV. THE INCLINATION TO UNITE THE MAN TO HERSELF IS CONSTANT AND PERPETUAL WITH THE WIFE, BUT INCONSTANT AND ALTERNATE WITH THE MAN. The reason of this is, because love cannot do otherwise than love and unite itself, in order that it may be loved in return, this being its very essence and life; and women are born loves; whereas men, with whom they unite themselves in order that they may be loved in return, are receptions. Moreover love is continually efficient; being like

heat, flame, and fire, which perish if their efficiency is checked. Hence the inclination to unite the man to herself is constant and perpetual with the wife: but a similar inclination does not operate with the man towards the wife, because the man is not love, but only a recipient of love; and as a state of reception is absent or present according to intruding cares, and to the varying presence or absence of heat in the mind, as derived from various causes, and also according to the increase and decrease of the bodily powers, which do not return regularly and at stated periods, it follows, that the inclination to conjunction is inconstant and alternate with men.

161. V. CONJUNCTION IS INSPIRED INTO THE MAN FROM THE WIFE ACCORDING TO HER LOVE, AND IS RECEIVED BY THE MAN ACCORDING TO HIS WISDOM. That love and consequent conjunction is inspired into the man by the wife, is at this day concealed from the men; yea, it is universally denied by them; because wives insinuate that the men alone love, and that they themselves receive; or that the men are loves, and themselves obediences: they rejoice also in heart when the men believe it to be so. There are several reasons why they endeavour to persuade the men of this, which are all grounded in their prudence and circumspection; respecting which, something shall be said in a future part of this work, particularly in the chapter ON THE CAUSES OF COLDNESS, SEPARATIONS, AND DIVORCES BETWEEN MARRIED PARTNERS. The reason why men receive from their wives the inspiration or insinuation of love, is, because nothing of conjugial love, or

even of the love of the sex, is with the men, but only with wives and females. That this is the case, has been clearly shewn me in the spiritual world. I was once engaged in conversation there on this subject; and the men, in consequence of a persuasion infused from their wives, insisted that they loved and not the wives; but that the wives received love from them. In order to settle the dispute respecting this arcanum, all the females, married and unmarried, were withdrawn from the men, and at the same time the sphere of the love of the sex was removed with them. On the removal of this sphere, the men were reduced to a very unusual state, such as they had never before perceived, at which they greatly complained. Then, while they were in this state, the females were brought to them, and the wives to the husbands; and both the wives and the other females addressed them in the tenderest and most engaging manner; but they were cold to their tenderness, and turned away, and said one to another, "What is all this? what is a female?" And when some of the women said that they were their wives, they replied, "What is a wife? we do not know you." But when the wives began to be grieved at this absolutely cold indifference of the men, and some of them to shed tears, the sphere of the love of the female sex, and the conjugial sphere, which had for a time been withdrawn from the men, was restored; and then the men instantly returned into their former state, the lovers of marriage into their state, and the lovers of the sex into theirs. Thus the men were convinced, that nothing of conjugial love, or even of the love of the sex, resides with them, but only with the wives and females. Nevertheless, the wives afterwards from their prudence induced the men to believe, that love resides with the men, and that some small spark of it may pass from them into the wives. This experimental evidence is here adduced, in order that it may be known, that wives are loves and men recipients. That men are recipients according to their wisdom, especially according to this wisdom grounded in religion, that the wife only is to be loved, is evident from this consideration, that so long as the wife only is loved, the love is concentrated; and because it is also ennobled, it remains in its strength, and is fixed and permanent; and that in any other case it would be as when wheat from the granary is cast to the dogs, whereby there is scarcity at home.

162. VI. THIS CONJUNCTION IS EFFECTED SUCCESSIVELY FROM THE FIRST DAYS OF MARRIAGE; AND WITH THOSE WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, IT IS EFFECTED MORE AND MORE THOROUGHLY TO ETERNITY. The first heat of marriage does not conjoin; for it partakes of the love of the sex, which is the love of the body and thence of the spirit; and what is in the spirit, as derived from the body, does not long continue; but the love which is in the body, and is derived from the spirit, does continue. The love of the spirit, and of the body from the spirit, is insinuated into the souls and minds of married partners, together with friendship and confidence. When these two (friendship and confidence) conjoin themselves with the first love of marriage, there is effected conjugial love, which opens the bosoms, and

inspires the sweets of that love; and this more and more thoroughly, in proportion as those two principles adjoin themselves to the primitive love, and that love enters into them, and *vice versa*.

163. VII. THE CONJUNCTION OF THE WIFE WITH THE RATIONAL WISDOM OF THE HUSBAND IS EFFECTED FROM WITHIN, BUT WITH HIS MORAL WISDOM FROM WITHOUT. That wisdom with men is two-fold, rational and moral, and that their rational wisdom is of the understanding alone, and their moral wisdom is of the understanding and the life together, may be concluded and seen from mere intuition and examination. But in order that it may be known what we mean by the rational wisdom of men, and what by their moral wisdom, we will enumerate some of the specific distinctions. The principles constituent of their rational wisdom are called by various names; in general they are called knowledge, intelligence, and wisdom; but in particular they are called rationality, judgement, capacity, erudition, and sagacity; but as every one has knowledge peculiar to his office, therefore they are multifarious; for the clergy, magistrates, public officers, judges, physicians and chemists, soldiers and sailors, artificers and laborers, husbandmen, &c., have each their peculiar knowledge. To rational wisdom also appertain all the knowledge into which young men are initiated in the schools, and by which they are afterwards initiated into intelligence, which also are called by various names, as philosophy, physics, geometry, mechanics, chemistry, astronomy, jurisprudence, politics, ethics, history, and

several others, by which, as by doors, an entrance is made into things rational, which are the ground of rational wisdom.

164. But the constituents of moral wisdom with men are all the moral virtues, which have respect to life, and enter into it, and also all the spiritual virtues, which flow from love to God and love towards our neighbour, and centre in those loves. The virtues which appertain to the moral wisdom of men are also of various kinds, and are called temperance, sobriety, probity, benevolence, friendship, modesty, sincerity, courtesy, civility, also carefulness, industry, quickness of wit, alacrity, munificence, liberality, generosity, activity, intrepidity, prudence and many others. Spiritual virtues with men are the love of religion, charity, truth, conscience, innocence, and many more. The latter virtues and also the former, may in general be referred to love and zeal for religion, for the public good, for a man's country, for his fellow-citizens, for his parents, for his married partner, and for his children. In all these, justice and judgement have dominion; justice having relation to moral, and judgement to rational wisdom.

165. The reason why the conjunction of the wife with the man's rational wisdom is from within, is, because this wisdom belongs to the man's understanding, and ascends into the light in which women are not and this is the reason why women do not speak from that wisdom; but, when the conversation of the men turns on subjects proper thereto, they remain silent and listen. That nevertheless such subjects have place with the wives from within, is evident

from their listening thereto, and from their inwardly recollecting what had been said, and favoring those things which they had heard from their husbands. But the reason why the conjunction of the wife with the moral wisdom of the man is from without, is, because the virtues of that wisdom for the most part are akin to similar virtues with the women, and partake of the man's intellectual will, with which the will of the wife unites and constitutes a marriage; and since the wife knows those virtues appertaining to the man more than the man himself does, it is said that the conjunction of the wife with those virtues is from without.

166. VIII. FOR THE SAKE OF THIS CONJUNCTION AS AN END, THE WIFE HAS A PERCEPTION OF THE AFFECTIONS OF THE HUSBAND, AND ALSO THE UTMOST PRUDENCE IN MODERATING THEM. That wives know the affections of their husbands, and prudently moderate them, is among the arcana of conjugial love which lie concealed with wives. They know those affections by three senses, the sight, the hearing, and the touch, and moderate them while their husbands are not at all aware of it. Now as the reasons of this are among the arcana of wives, it does not become me to disclose them circumstantially; but as it is becoming for the wives themselves to do so, therefore four MEMORABLE RELATIONS are added to this chapter, in which those reasons are disclosed by the wives: two of the RELATIONS are taken from the three wives that dwelt in the hall, over which was seen falling as it were a golden shower; and two from the seven wives that were sitting in the garden of

roses. A perusal of these RELATIONS will unfold this arcanum.

167. IX. WIVES CONCEAL THIS PERCEPTION WITH THEMSELVES AND HIDE IT FROM THEIR HUSBANDS, FOR REASONS OF NECESSITY, IN ORDER THAT CONJUGIAL LOVE, FRIENDSHIP, AND CONFIDENCE, AND THEREBY THE BLESSEDNESS OF DWELLING TOGETHER AND THE HAPPINESS OF LIFE MAY BE SECURED. The concealing and hiding of the perception of the affections of the husband by the wives, are said to be of necessity; because if they should reveal them, they would cause a complete alienation of their husbands, both in mind and body. The reason of this is, because there resides deep in the minds of many men a conjugial coldness, originating in several causes, which will be enumerated in the chapter ON THE CAUSES OF COLDNESSES, SEPARATION, AND DIVORCES BETWEEN MARRIED PARTNERS. This Coldness, in case the wives should discover the affections and inclinations of their husbands, would burst forth from its hiding places, and communicate its cold, first to the interiors of the mind, afterwards to the breast, and thence to the ultimates of love which are appropriated to generation; and these being affected with cold, conjugial love would be banished to such a degree, that there would not remain any hope of friendship, of confidence, of the blessedness of dwelling together, and thence of the happiness of life; when nevertheless wives are continually feeding on this hope. To make this open declaration, that they know their husbands' affections and inclinations of

love, carries with it a declaration and publication of their own love: and it is well known, that so far as wives make such a declaration, so far the men grow cold and desire a separation. From these considerations the truth of this proposition is manifest, that the reasons why wives conceal their perception with themselves, and hide it from their husbands, are reasons of necessity.

168. X. THIS PERCEPTION IS THE WISDOM OF THE WIFE, AND IS NOT COMMUNICABLE TO THE MAN; NEITHER IS THE RATIONAL WISDOM OF THE MAN COMMUNICABLE TO THE WIFE. This follows from the distinction subsisting between the male principle and the female. The male principle consists in perceiving from the understanding, and the female in perceiving from love: and the understanding perceives also those things which are above the body and are out of the world; for the rational and spiritual sight reaches to such objects; whereas love reaches no further than to what it feels; when it reaches further, it is in consequence of conjunction with the understanding of the man established from creation: for the understanding has relation to light, and love to heat; and those things which have relation to light, are seen, and those which have relation to heat, are felt. From these considerations it is evident, that from the universal distinction subsisting between the male principle and the female, the wisdom of the wife is not communicable to the man, neither is the wisdom of the man communicable to the wife: nor, further, is the moral wisdom of the man

communicable to women, so far as it partakes of his rational wisdom.

169. XI. THE WIFE FROM A PRINCIPLE OF LOVE IN CONTINUALLY THINKING ABOUT THE MAN'S INCLINATION TO HER, WITH THE PURPOSE OF JOINING HIM TO HERSELF: IT IS OTHERWISE WITH THE MAN. This agrees with what was explained above; namely, that the inclination to unite the man to herself is constant and perpetual with the wife, but inconstant and alternate with the man; see n. 160: hence it follows, that the wife's thoughts are continually employed about her husband's inclination to her, with the purpose of joining him to herself. Her thoughts concerning her husband are interrupted indeed by domestic concerns; but still they remain in the affection of her love; and this affection does not separate itself from the thoughts with women, as it does with men: these things, however, I relate from hearsay; see the two MEMORABLE RELATIONS from the seven wives sitting in the rose-garden, which are annexed to some of the following chapters.

170. XII. THE WIFE CONJOINS HERSELF TO THE MAN BY APPLICATIONS TO THE DESIRES OF HIS WILL. This being generally known and admitted, it is needless to explain it.

171. XIII. THE WIFE IS CONJOINED TO HER HUSBAND BY THE SPHERE OF HER LIFE FLOWING FROM THE LOVE OF HIM. There flows, yea there overflows, from every man (*homo*) a spiritual sphere, derived from the affections of his love, which encompasses him, and infuses itself into

the natural sphere derived from the body, so that the two spheres are conjoined. That a natural sphere is continually flowing, not only from men, but also from beasts, yea from trees, fruits, flowers, and also from metals, is generally known. The case is the same in the spiritual world; but the spheres flowing from subjects in that world are spiritual, and those which emanate from spirits and angels are altogether spiritual; because there appertain thereto affections of love, and thence interior perceptions and thoughts. This is the origin of all sympathy and antipathy, and likewise of all conjunction and disjunction, and, according thereto, of presence and absence in the spiritual world: for what is of a similar nature or concordant causes conjunction and presence, and what is of a dissimilar nature and discordant causes disjunction and absence; therefore those spheres cause distances in that world. What effects those spiritual spheres produce in the natural world, is also known to some. The inclinations of married partners towards each other are from no other origin. They are united by unanimous and concordant spheres, and disunited by adverse and discordant spheres; for concordant spheres are delightful and grateful, whereas discordant spheres are undelightful and ungrateful. I have been informed by the angels, who are in a clear perception of those spheres, that every part of a man, both interior and exterior, renews itself; which is effected by solutions and reparations; and that hence arises the sphere which continually issues forth. I have also been informed that this sphere encompasses a man on the back and on the breast, lightly on the back, but more densely on the breast, and that the sphere issuing from the breast conjoins itself with the respiration; and that this is the reason why two married partners, who are of different minds and discordant affections, lie in bed back to back, and, on the other hand, why those who agree in minds and affections, mutually turn towards each other. I have been further informed by the angels, that these spheres, because they flow from every part of a man (*homo*), and are abundantly continued around him, conjoin and disjoin two married partners not only externally, but also internally; and that hence come all the differences and varieties of conjugial love. Lastly, I have been informed, that the sphere of love, flowing from a wife who is tenderly loved, is perceived in heaven as sweetly fragrant, by far more pleasant than it is perceived in the world by a newly married man during the first days after marriage. From these considerations is manifested the truth of the assertion, that a wife is conjoined to a man by the sphere of her life flowing from the love of him.

172. XIV. THE WIFE IS CONJOINED TO THE HUSBAND BY THE APPROPRIATION OF THE POWERS OF HIS VIRTUE; WHICH HOWEVER IS EFFECTED ACCORDING TO THEIR MUTUAL SPIRITUAL LOVE. That this is the case, I have also gathered from the mouth of angels. They have declared that the prolific principles imparted from the husbands are received universally by the wives and add themselves to their life; and that thus the wives lead a life unanimous, and successively more unanimous with their husbands; and that hence is effectively produced a union of souls and a conjunction of minds. They declared the reason of this was, because in the prolific principle of the husband is his soul, and also his mind as to its interiors, which are conjoined to the soul. They added, that this was provided from creation, in order that the wisdom of the man, which constitutes his soul, may be appropriated to the wife, and that thus they may become, according to the Lord’s words, one flesh: and further, that this was provided, lest the husband (*homovir*) from some caprice should leave the wife after conception. But they added further, that applications and appropriations of the life of the husband with the wife are effected according to conjugial love, because love which is spiritual union, conjoins; and that this also is provided for several reasons.

173. XV. THUS THE WIFE RECEIVES IN HERSELF THE IMAGE OF HER HUSBAND, AND THENCE PERCEIVES, SEES, AND IS SENSIBLE OF, HIS AFFECTIONS. From the reasons above adduced it follows as an established fact, that wives receive in themselves those things which

appertain to the wisdom of their husbands, thus which are proper to the souls and minds of their husbands, and thereby from virgins make themselves wives. The reasons from which this follows, are, 1. That the woman was created out of the man. 2. That hence she has an inclination to unite, and as it were to reunite herself with the man. 3. That by virtue of this union with her partner, and for the sake of it, the woman is born the love of the man, and becomes more and more the love of him by marriage; because in this case the love is continually employing its thoughts to conjoin the man to itself. 4. That the woman is conjoined to her only one (*unico suo*) by application to the desires of his life. 5. That they are conjoined by the spheres which encompass them, and which unite themselves universally and particularly according to the quality of the conjugial love with the wives, and at the same time according to the quality of the wisdom recipient thereof with the husbands. 6. That they are also conjoined by appropriations of the powers of the husbands by the wives. 7. From which reasons it is evident, that there is continually somewhat of the husband being transferred to the wife, and inscribed on her as her own. From all these considerations it follows, that the image of the husband is formed in the wife; by virtue of which image the wife perceives, sees, and is sensible of, the things which are in her husband, in herself, and thence as it were herself in him. She perceives from communication, she sees from aspect, and she is made sensible from the touch. That she is made sensible of the reception of her love by the husband from the touch in the palms of the hands, on the cheeks, the shoulders, the hands, and the breasts, I learnt from the three wives in the hall, and the seven wives in the rose garden, spoken of in the MEMORABLE RELATIONS which follow.

174. XVI. THERE ARE DUTIES PROPER TO THE HUSBAND AND OTHERS PROPER TO THE WIFE; AND THE WIFE CANNOT ENTER INTO THE DUTIES PROPER TO THE HUSBAND, NOR THE HUSBAND INTO THE DUTIES PROPER TO THE WIFE, SO AS TO PERFORM THEM ARIGHT. That there are duties proper to the husband, and others proper to the wife, needs not to be illustrated by an enumeration of them; for they are many and various: and every one that chooses to do so can arrange them numerically according to their genera and species. The duties by which wives principally conjoin themselves with their husbands, are those which relate to the education of the children of each sex, and of the girls till they are marriageable.

175. The wife cannot enter into the duties proper to the husband, nor on the other hand the husband into the duties proper to the wife, because they differ like wisdom and the love thereof, or like thought and the affection thereof, or like understanding and the will thereof. In the duties proper to husbands, the primary agent is understanding, thought, and wisdom; whereas in the duties proper to wives, the primary agent is will, affection, and love; and the wife from the latter performs her duties, and the husband from the former performs his; wherefore their duties are naturally different, but still conjunctive in a successive series. Many

believe that women can perform the duties of men, if they are initiated therein at an early age, as boys are. They may indeed be initiated into the practice of such duties, but not into the judgement on which the propriety of duties interiorly depends; wherefore such women as have been initiated into the duties of men, are bound in matters of judgement to consult men, and then, if they are left to their own disposal, they select from the counsels of men that which suits their own inclination. Some also suppose that women are equally capable with men of elevating their intellectual vision, and into the same sphere of light, and of viewing things with the same depth; and they have been led into this opinion by the writings of certain learned authoresses: but these writings, when examined in the spiritual world in the presence of the authoresses, were found to be the productions, not of judgement and wisdom, but of ingenuity and wit; and what proceeds from these on account of the elegance and neatness of the style in which it is written, has the appearance of sublimity and erudition; yet only in the eyes of those who dignify all ingenuity by the name of wisdom. In like manner men cannot enter into the duties proper to women, and perform them aright, because they are not in the affections of women, which are altogether distinct from the affections of men. As the affections and perceptions of the male (and of the female) sex are thus distinct by creation and consequently by nature, therefore among the statutes given to the sons of Israel this also was ordained, “*A woman shall not put on the garment of a man, neither shall a man put on the garment* *of a woman; because this is an abomination*." Deut. xxii. 5. This was, because, all in the spiritual world are clothed according to their affections; and the two affections, of the woman and of the man, cannot be united except (as subsisting) between two, and in no case (as subsisting) in one.

176. XVII. THESE DUTIES ALSO, ACCORDING TO MUTUAL AID, CONJOIN THE TWO INTO A ONE, AND AT THE SAME TIME CONSTITUTE ONE HOUSE. It is well known in the world that the duties of the husband in some way conjoin themselves with the duties of the wife, and that the duties of the wife adjoin themselves to the duties of the husband, and that these conjunctions and adjunctions are a mutual aid, and according thereto: but the primary duties, which confederate, consociate, and gather into one the souls and lives of two married partners, relate to the common care of educating their children; in relation to which care, the duties of the husband and of the wife are distinct, and yet join themselves together. They are distinct; for the care of suckling and nursing the infants of each sex, and also the care of instructing the girls till they become marriageable, is properly the duty of the wife; whereas the care of instructing the boys, from childhood to youth, and from youth till they become capable of governing themselves, is properly the duty of the husband: nevertheless the duties, of both the husband and the wife, are blended by means of counsel and support, and several other mutual aids. That these duties, both conjoined and distinct, or both common and peculiar, combine the minds

of conjugial partners into one; and that this is effected by the love called *storge*, is well known. It is also well known, that these duties, regarded in their distinction and conjunction, constitute one house.

177. XVIII. MARRIED PARTNERS, ACCORDING TO THESE CONJUNCTIONS, BECOME ONE MAN (homo) MORE AND MORE. This coincides with what is contained in article VI.; where it was observed, that conjunction is effected successively from the first days of marriage and that with those who are principled in love truly conjugial, it is effected more and more thoroughly to eternity; see above. They become one man in proportion as conjugial love increases; and as this love in the heavens is genuine by virtue of the celestial and spiritual life of the angels, therefore two married partners are there called two, when they are regarded as husband and wife, but one, when they are regarded as angels.

178. XIX. THOSE WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, ARE SENSIBLE OF THEIR BEING A UNITED MAN, AND AS IT WERE ONE FLESH. That this is the case, must be confirmed not from the testimony of any inhabitant of the earth, but from the testimony of the inhabitants of heaven; for there is no love truly conjugial at this day with men on earth; and moreover, men on earth are encompassed with a gross body, which deadens and absorbs the sensation that two married partners are a united man, and as it were one flesh; and besides, those in the world who love their married partners only exteriorly, and not interiorly, do not wish to hear of such a thing: they

think also on the subject lasciviously under the influence of the flesh. It is otherwise with the angels of heaven, who are principled in spiritual and celestial conjugial love, and are not encompassed with so gross a body as men on earth. From those among them who have lived for ages with their conjugial partners in heaven, I have heard it testified, that they are sensible of their being so united, the husband with the wife, and the wife with the husband, and each in the other mutually and interchangeably, as also in the flesh, although they are separate. The reason why this phenomenon is so rare on earth, they have declared to be this; because the union of the souls and minds of married partners on earth is made sensible in their flesh; for the soul constitutes the inmost principles not only of the head, but also of the body: in like manner the mind, which is intermediate between the soul and the body, and which, although it appears to be in the head, is yet also actually in the whole body: and they have declared, that this is the reason why the acts, which the soul and mind intend, flow forth instantly from the body; and that hence also it is, that they themselves, after the rejection of the body in the former world, are perfect men. Now, since the soul and the mind join themselves closely to the flesh of the body, in order that they may operate and produce their effects, it follows that the union of soul and mind with a married partner is made sensible also in the body as one flesh. As the angels made these declarations, I heard it asserted by the spirits who were present, that such subjects belong to angelic wisdom, being above ordinary apprehension; but these spirits were rational-natural, and not rational-spiritual.

179. XX. LOVE TRULY CONJUGIAL, CONSIDERED IN ITSELF, IS A UNION OF SOULS, A CONJUNCTION OF MINDS, AND AN ENDEAVOUR TOWARDS CONJUNCTION IN THE BOSOMS AND THENCE IN THE BODY. That it is a union of souls and a conjunction of minds, may be seen above, n. 158. The reason why it is an endeavour towards conjunction in the bosoms is, because the bosom (or breast) is as it were a place of public assembly, and a royal council-chamber, while the body is as a populous city around it. The reason why the bosom is as it were a place of public assembly, is, because all things, which by derivation from the soul and mind have their determination in the body, first flow into the bosom; and the reason why it is as it were a royal council chamber, is, because in the bosom there is dominion over all things of the body; for in the bosom are contained the heart and lungs; and the heart rules by the blood, and the lungs by the respiration, in every part. That the body is as a populous city around it, is evident. When therefore the souls and minds of married partners are united, and love truly conjugial unites them, it follows that this lovely union flows into their bosoms, and through their bosoms into their bodies, and causes an endeavour towards conjunction; and so much the more, because conjugial love determines the endeavour to its ultimates, in order to complete its satisfactions; and as the bosom is intermediate between the body and the mind, it is evident on what

account conjugial love has fixed therein the seat of its delicate sensation.

180. XXI. THE STATES OF THIS LOVE ARE INNOCENCE, PEACE, TRANQUILLITY, INMOST FRIENDSHIP, FULL CONFIDENCE, AND A MUTUAL DESIRE OF MIND AND HEART TO DO EVERY GOOD TO EACH OTHER; AND THE STATES DERIVED FROM THESE ARE BLESSEDNESS, SATISFACTION, DELIGHT AND PLEASURE; AND FROM THE ETERNAL ENJOYMENT OF THESE IS DERIVED HEAVENLY FELICITY. All these things are in conjugial love, and thence are derived from it, because its origin is from the marriage of good and truth, and this marriage is from the Lord; and because love is of such a nature, that it desires to communicate with another, whom it loves from the heart, yea, confer joys upon him, and thence to derive its own joys. This therefore is the case in an infinitely high degree with the divine love, which is in the Lord, in regard to man, whom he created a receptacle of both love and wisdom proceeding from himself; and as he created man (*homo*) for the reception of those principles, the man (*vir*) for the reception of wisdom, and the woman for the reception of the love of the man's wisdom, therefore from inmost principles he infused into men (*homines*) conjugial love into which love he might insinuate all things blessed, satisfactory, delightful, and pleasant, which proceed solely from his divine love through his divine wisdom, together with life, and flow into their recipients; consequently, which flow into those who are principled in love truly conjugial; for these alone are recipients. Mention

is made of innocence, peace, tranquillity, inmost friendship, full confidence, and the mutual desire of doing every good to each other; for innocence and peace relate to the soul, tranquillity to the mind, inmost friendship to the breast, full confidence to the heart, and the mutual desire of doing every good to each other, to the body as derived from the former principles.

181. XXII. THESE THINGS CAN ONLY EXIST IN THE MARRIAGE OF ONE MAN WITH ONE WIFE. This is a conclusion from all that has been said above, and also from all that remains to be said; therefore there is no need of any particular comment for its confirmation.

182. To the above I will add TWO MEMORABLE RELATIONS. FIRST. After some weeks, I heard a voice from heaven, saying, “Lo! there is again an assembly on Parnassus: come hither, and we will shew you the way.” I accordingly came; and as I drew near, I saw a certain person on Helicon with a trumpet, with which he announced and proclaimed the assembly. And I saw the inhabitants of Athens and its suburbs ascending as before; and in the midst of them three novitiates from the world. They were of a Christian community; one a priest, another a politician, and the third a philosopher. These they entertained on the way with conversation on various subjects, especially concerning the wise ancients, whom they named. They inquired whether they should see them, and were answered in the affirmative, and were told, that if they were desirous, they might pay their respects to them,

as they were courteous and affable. The novitiates then inquired after Demosthenes, Diogenes, and Epicurus; and were answered, “Demosthenes is not here, but with Plato; Diogenes, with his scholars, resides under Helicon, because of his little attention to worldly things, and his being engaged in heavenly contemplations; Epicurus dwells in a border to the west, and has no intercourse with us; because we distinguish between good and evil affections, and say, that good affections are one with wisdom, and evil affections are contrary to it.” When they had ascended the hill Parnassus, some guards there brought water in crystal cups from a fountain in the mount, and said, “This is water from the fountain which, according to ancient fable, was broken open by the hoof of the horse Pegasus, and was afterwards consecrated to nine virgins: but by the winged horse Pegasus they meant the understanding of truth, by which comes wisdom; by the hoofs of his feet they understood experiences whereby comes natural intelligence; and by the nine virgins they understood knowledges and sciences of every kind. These things are now called fables; but they were correspondences, agreeable to the primeval method of speaking.” Then those who attended the three strangers said, “Be not surprised; the guards are told thus to speak; but we know that to drink water from the fountain, means to be instructed concerning truths, and by truths concerning goods, and thereby to grow wise.” After this, they entered the Palladium, and with them the three novitiates, the priest, the politician, and the philosopher; and immediately the laureled sophi who were seated at the tables, asked, “WHAT NEWS FROM THE EARTH?” They replied, “This is news; that a certain person declares that he converses with angels, and has his sight opened into the spiritual world, equally as into the natural world; and he brings thence much new information, and, among other particulars, asserts, that a man lives a man after death, as he lived before in the world; that he sees, hears, speaks, as before in the world; that he is clothed and decked with ornaments, as before in the world; that he hungers and thirsts, eats and drinks, as before in the world; that he enjoys conjugial delights, as before in the world; that he sleeps and wakes, as before in the world; that in the spiritual world there are land and water, mountains and hills, plains and valleys, fountains and rivers, paradises and groves; also that there are palaces and houses, cities and villages, as in the natural world; and further, that there are writings and books, employments and trades; also precious stones, gold and silver; in a word, that there are all such things there as there are on earth, and that those things in the heavens are infinitely more perfect; with this difference only, that all things in the spiritual world are from a spiritual origin, and therefore are spiritual, because they are from the sun of that world, which is pure love; whereas all things in the natural world are from a natural origin, and therefore are natural and material, because they are from the sun of that world, which is pure fire; in short, that a man after death is perfectly a man, yea more perfectly than before in the world; for before in the world he was in a material body, but in the spiritual world he is in a spiritual body.” Hereupon the ancient sages asked, “What do the people on the earth think of such information?” The three strangers replied, “We know that it is true, because we are here, and have viewed and examined everything; wherefore we will tell you what has been said and reasoned about it on earth.” Then the PRIEST said, “Those of our order, when they first heard such relations, called them visions, then fictions; afterwards they insisted that the man had seen spectres, and lastly they hesitated, and said, ‘Believe them who will; we have hitherto taught that a man will not be in a body after death until the day of the last judgement.’” Then the sages asked, “Are there no intelligent persons among those of your order, who can prove and evince the truth, that a man lives a man after death?” The priest said, “There are indeed some who prove it, but not to the conviction of others. Those who prove it say, that it is contrary to sound reason to believe, that a man does not live a man till the day of the last judgement, and that in the mean while he is a soul without a body. What is the soul, or where is it in the interim? Is it a vapor, or some wind floating in the atmosphere, or some thing hidden in the bowels of the earth? Have the souls of Adam and Eve, and of all their posterity, now for six thousand years, or sixty ages, been flying about in the universe, or been shut up in the bowels of the earth, waiting for the last judgement? What can be more anxious and miserable than such an expectation? May not their lot in such a case be compared with that of prisoners bound hand and foot, and lying in a dungeon? If such be a man’s lot after death, would it not be better to be born an ass than a man? Is it not also contrary to reason to believe, that the soul can be re-clothed with its body? Is not the body eaten up by worms, mice, and fish? And can a bony skeleton that has been parched in the sun, or mouldered into dust, be introduced into a new body? And how could the cadaverous and putrid materials be collected, and reunited to the souls? When such questions as these are urged, those of our order do not offer any answers grounded in reason, but adhere to their creed, saying, 'We keep reason under obedience to faith.' With respect to collecting all the parts of the human body from the grave at the last day, they say, 'This is a work of omnipotence;' and when they name omnipotence and faith, reason is banished; and I am free to assert, that in such case sound reason is not appreciated, and by some is regarded as a spectre; yea, they can say to sound reason, 'Thou art unsound.'" On hearing these things, the Grecian sages said, "Surely such paradoxes vanish and disperse of themselves, as being full of contradiction; and yet in the world at this day they cannot be dispersed by sound reason. What can be believed more paradoxical than what is told respecting the last judgement; that the universe will then be destroyed, and that the stars of heaven will then fall down upon the earth, which is less than the stars; and that then the bodies of men, whether they be mouldering carcases, or mummies eaten by men, or reduced to mere dust, will meet and be united again with their souls? We, during our abode in the world, from the inductions of reason, believed the immortality of the souls of men; and we also assigned regions for the blessed, which we call the elysian fields; and we believed that the soul was a human image or appearance, but of a fine and delicate nature, because spiritual." After this, the assembly turned to the other stranger, who in the world had been a POLITICIAN. He confessed that he did not believe in a life after death, and that respecting the new information which he had heard about it, he thought it all fable and fiction. "In my meditations on the subject," said he, "I used to say to myself, 'How can souls be bodies? — does not the whole man lie dead in the grave? — is not the eye there; how can he see? — is not the ear there, how can he hear? — whence must he have a mouth wherewith to speak? Supposing anything of a man to live after death, must it not resemble a spectre? and how can a spectre eat and drink, or how can it enjoy conjugial delights? whence can it have clothes, houses, meats, &c.? Besides, spectres, which are mere aerial images, appear as if they really existed; and yet they do not. These and similar sentiments I used to entertain in the world concerning the life of men after death; but now, since I have seen all things, and touched them with my hands, I am convinced by my very senses that I am a man as I was in the world; so that I know no other than that I live now as I lived formerly; with only this difference, that my reason now is sounder. At times I have been ashamed of my former thoughts." The PHILOSOPHER gave much the same account of himself as the politician had done; only differing in this respect, that he considered the new relations which he had heard concerning a life after death, as having reference to opinions and hypotheses which he had collected from the ancients and moderns. When the three strangers had done speaking, the sophi were all in amazement; and those who were of the Socratic school, said, that from the news they had heard from the earth, it was quite evident, that the interiors of human minds had been successively closed; and that in the world at this time a belief in what is false shines as truth, and an infatuated ingenuity as wisdom; and that the light of wisdom, since their times, has descended from the interiors of the brain into the mouth beneath the nose, where it appears to the eyes as a shining of the lip, while the speech of the mouth thence proceeding appears as wisdom. Hereupon one of the young scholars said, "How stupid are the minds of the inhabitants of the earth at this day! I wish we had here the disciples of Heraclitus, who weep at every thing, and of Democritus, who laugh at every thing; for then we should hear much lamentation and much laughter." When the assembly broke up, they gave the three novitiates the insignia of their authority, which were copper plates, on which were engraved some hieroglyphic characters; with which they took their leave and departed.

183. THE SECOND MEMORABLE RELATION. I saw in the eastern quarter a grove of palm-trees and laurels, set in winding rows, which I approached and entered; and walking in the winding paths I saw at the end a garden, which formed the centre of the grove. There was a little bridge dividing the grove from the garden, and at the bridge two gates, one on the side next the grove, and the

other on the side next the garden. And as I drew near, the keeper opened the gates, and I asked him the name of the garden. He said, "ADRAMANDONI; which is the delight of conjugial love." I entered, and lo! there were olive-trees; and among them ran pendulous vines, and underneath and among them were shrubs in flower. In the midst of the garden was a grassy circus, on which were seated husbands and wives, and youths and maidens, in pairs; and in the midst of the circus, on an elevated piece of ground, there was a little fountain, which, from the strength of its spring, threw its water to a considerable height. On approaching the circus I saw two angels clad in purple and scarlet, in conversation with those who were seated on the grass. They were conversing respecting the origin of conjugial love, and respecting its delights; and this being the object of their discourse, the attention was eager, and the reception full; and hence there was an exaltation in the speech of the angels as from the fire of love. I collected the following summary of what was said. They began with the difficulty of investigating and perceiving the origin of conjugial love; because its origin is divinely celestial, it being divine love, divine wisdom, and divine use, which three proceed as a one from the Lord, and hence flow as a one into the souls of men, and through their souls into their minds, and there into the interior affections and thoughts, and through these into the desires next to the body, and from these through the breast into the genital region, where all principles derived from their first origin exist together, and, in union with successive principles, constitute conjugial love. After this the angels said, “Let us communicate together by questions and answers; since the perception of a thing, imbibed by hearing only, flows in indeed, but does not remain unless the bearer also thinks of it from himself, and asks questions concerning it.” Then some of that conjugial assembly said to the angels, “We have heard that the origin of conjugial love is divinely celestial; because it is by virtue of influx from the Lord into the souls of men; and, as it is from the Lord, that it is love, wisdom, and use, which are three essentials, together constituting one divine essence, and that nothing but what is of the divine essence can proceed from him, and flow into the inmost principle of man (*homo*), which is called his soul; and that these three essentials are changed into analogous and corresponding principles in their descent into the body. We ask therefore now in the first place, What is meant by the third proceeding divine essential, which is called use?” The angels replied, “Love and wisdom, without use, are only abstract ideas of thought; which also after some continuance in the mind pass away like the winds; but in use they are collected together, and therein become one principle, which is called real. Love cannot rest unless it is as work; for love is the essential active principle of life; neither can wisdom exist and subsist unless when it is at work from and with love; and to work is use; therefore we define use to be the doing good from love by wisdom; use being essential good. As these three essentials, love, wisdom, and use, flow into the souls of men, it may appear from what ground it is said, that all good is from God; for every thing done from love by wisdom, is called good; and use also is something done. What is love without wisdom but a mere infatuation? and what is love with wisdom without use, but a puff of the mind? Whereas love and wisdom with use not only constitute man (*homo*), but also are man; yea, what possibly you will be surprised at, they propagate man; for in the seed of a man (*vir*) is his soul in a perfect human form, covered with substances from the purest principles of nature; whereof a body is formed in the womb of the mother. This is the supreme and ultimate use of the divine love by the divine wisdom.” Finally the angels said, “We will hence come to this conclusion, that all fructification, propagation, and prolification, is originally derived from the influx of love, wisdom, and use from the Lord, from an immediate influx into the souls of men, from a mediate influx into the souls of animals, and from an influx still more mediate into the inmost principles of vegetables; and all these effects are wrought in ultimates from first principles. That fructifications, propagations, and prolifications, are continuations of creation, is evident; for creation cannot be from any other source, than from divine love by divine wisdom in divine use; wherefore all things in the universe are procreated and formed from use, in use, and for use.” Afterwards those who were seated on the grassy couches, asked the angels “Whence are the innumerable and ineffable delights of conjugial love?” The angels replied, “They are from the uses of love and wisdom, as may be plain from this consideration, that so far as any one loves to grow wise, for the sake of genuine use, so far he is in the vein and potency of conjugial love; and so far as he is in these two, so far he is in the delights thereof. Use effects this; because love and wisdom are delighted with each other, and as it were sport together like little children; and as they grow up, they enter into genial conjunction, which is effected by a kind of betrothing, nuptial solemnity, marriage, and propagation, and this with continual variety to eternity. These operations take place between love and wisdom inwardly in use. Those delights in their first principles are imperceptible; but they become more and more perceptible as they descend thence by degrees and enter the body. They enter by degrees from the soul into the interiors of a man's mind, from these into its exteriors, from these into the bosom, and from the bosom into the genital region. Those celestial nuptial sports in the soul are not at all perceived by man; but they thence insinuate themselves into the interiors of the mind under a species of peace and innocence, and into the exteriors of the mind under a species of blessedness, satisfaction, and delight; in the bosom under a species of the delights of inmost friendship; and in the genital region, from continual influx even from the soul with the essential sense of conjugial love, as the delight of delights. These nuptial sports of love and wisdom in use in the soul, in proceeding towards the bosom, become permanent, and present themselves sensible therein under an infinite variety of delights; and from the wonderful communication of the bosom with the genital region, the delights therein become the delights of conjugial love, which are superior to all other delights in heaven and in the world; because the use of conjugial love is the most excellent of all uses, the procreation of the human race being thence derived, and from the human race the angelic heaven." To this the angels added, that those who are not principled in the love of wisdom for the sake of use from the Lord, do not know anything concerning the variety of the innumerable delights of love truly conjugial; for with those who do not love to grow wise from genuine truths, but love to be insane from false principles, and by this insanity perform evil uses from some particular love, the way to the soul is closed: hence the heavenly nuptial sports of love and wisdom in the soul, being more and more intercepted, cease, and together with them conjugial love ceases with its vein, its potency, and its delights. On hearing these statements the audience said, "We now perceive that conjugial love is according to the love of growing wise for the sake of uses from the Lord." The angels replied that it was so. And instantly upon the heads of some of the audience there appeared wreaths of flowers; and on their asking, "Why is this?" the angels said, "Because they have understood more profoundly:" and immediately they departed from the garden, and the latter in the midst of them.

ON THE CHANGE OF THE STATE OF LIFE WHICH TAKES PLACE WITH MEN AND WOMEN BY MARRIAGE.

184. What is meant by states of life, and their changes, is very well known to the learned and the wise, but unknown to the unlearned and the simple; wherefore it may be

expedient to premise somewhat on the subject. The state of a man’s life is its quality; and as there are in every man two faculties which constitute his life, and which are called the understanding and the will, the state of a man’s life is its quality as to the understanding and the will. Hence it is evident, that changes of the state of life mean changes of quality as to the things appertaining to the understanding and the will. That every man is continually changing as to those two principles, but with a distinction of variations before marriage and after it, is the point proposed to be proved in this section; which shall be done in the following propositions: — I. *The state of a man’s (homo) life from infancy even to the end of his life, and afterwards to eternity, is continually changing.* II. *In like manner a man’s internal form which is that of his spirit, is continually changing.* III. *These changes differ in the case of men and of women; since men from creation are forms of knowledge, intelligence, and wisdom, and women are forms of the love of those principles as existing with men.* IV. *With men there is an elevation of the mind into superior light, and with women an elevation of the mind into superior heat: and that the woman is made sensible of the delights of her heat in the man’s light.* V. *With both men and women, the states of life before marriage are different from what they are afterwards.* VI. *With married partners the states of life after marriage are changed and succeed each other according to the conjunctions of their minds by conjugial love.* VII. *Marriage also induces other forms in the souls and minds of married partners.* VIII. *The woman is actually* *formed into a wife according to the description in the book of creation.* IX. *This formation is effected on the part of the wife by secret means; and this is meant by the woman's being created while the man slept.* X. *This formation on the part of the wife is affected by the conjunction of her own will with the internal will of the man.* XI. *The end herein is, that the will of both became one, and that thus both may become one man (homo).* XII. *This formation on the part of the wife is affected by an appropriation of the affections of the husband.* XIII. *This formation on the part of the wife is effected by a reception of the propagations of the soul of the husband, with the delight arising from her desire to be the love of her husband's wisdom.* XIV. *Thus a maiden is formed into a wife, and a youth into a husband.* XV. *In the marriage of one man with one wife, between whom there exists love truly conjugial, the wife becomes more and more a wife and the husband more and more a husband.* XVI. *Thus also their forms are successively perfected and ennobled from within.* XVII. *Children born of parents who are principled in love truly conjugial, derive from them the conjugial principle of good and truth; whence they have an inclination and faculty, if sons, to perceive the things relating to wisdom, and if daughters, to love those things which wisdom teaches.* XVIII. *The reason of this is because the soul of the offspring is from the father and its clothing from the mother.* We proceed to the explanation of each article.

185. I. THE STATE OF A MAN'S (*homo*) LIFE, FROM INFANCY EVEN TO THE END OF HIS LIFE, AND

AFTERWARDS TO ETERNITY, IS CONTINUALLY CHANGING. The common states of a man’s life are called infancy, childhood, youth, manhood, and old age. That every man, whose life is continued in the world, successively passes from one state into another, thus from the first to the last, is well known. The transitions into those ages only become evident by the intervening spaces of time: that nevertheless they are progressive from one moment to another, thus continual, is obvious to reason; for the case is similar with a man as with a tree, which grows and increases every instant of time, even the most minute, from the casting of the seed into the earth. These momentaneous progressions are also changes of state; for the subsequent adds something to the antecedent, which perfects the state. The changes which take place in a man’s internals, are more perfectly continuous than those which take place in his externals; because a man’s internals, by which we mean the things appertaining to his mind or spirit, are elevated into a superior degree above his externals; and in those principles which are in a superior degree, a thousand effects take place in the same instant in which one effect is wrought in externals. The changes which take place in internals, are changes of the state of the will as to affections, and of the state of the understanding as to thoughts. The successive changes of state of the latter and of the former are specifically meant in the proposition. The changes of these two lives or faculties are perpetual with every man from infancy even to the end of his life, and afterwards to eternity; because there is no end to knowledge, still less to intelligence, and least of all to wisdom; for there is infinity and eternity in the extent of these principles, by virtue of the Infinite and Eternal One, from whom they are derived. Hence comes the philosophical tenet of the ancients, that everything is divisible *in infinitum*; to which may be added, that it is multiplicable in like manner. The angels assert, that by wisdom from the Lord they are being perfected to eternity; which also means to infinity; because eternity is the infinity of time.

186. II. IN LIKE MANNER A MAN'S (*homo*) INTERNAL FORM WHICH IS THAT OF HIS SPIRIT, IS CONTINUALLY CHANGING. The reason why this form is continually changing as the state of the man's life is changed, is, because there is nothing that exists but in a form, and state induces that form; wherefore it is the same whether we say that the state of a man's life is changed, or that its form is changed. All a man's affections and thoughts are in forms, and thence from forms; for forms are their subjects. If affections and thoughts were not in subjects, which are formed, they might exist also in skulls without a brain; which would be the same thing as to suppose sight without an eye, hearing without an ear, and taste without a tongue. It is well known that there are subjects of these senses, and that these subjects are forms. The state of life, and thence the form, with a man, is continually changing; because it is a truth which the wise have taught and still teach, that there does not exist a sameness, or absolute identity of two things, still less of several; as there are not two human

faces the same, and still less several: the case is similar in things successive, in that no subsequent state of life is the same as a preceding one; whence it follows, that there is a perpetual change of the state of life with every man, consequently also a perpetual change of form, especially of his internals. But as these considerations do not teach anything respecting marriages, but only prepare the way for knowledges concerning them, and since also they are mere philosophical inquiries of the understanding, which, with some persons, are difficult of apprehension, we will pass them without further discussion.

187. III. THESE CHANGES DIFFER IN THE CASE OF MEN AND OF WOMEN; SINCE MEN FROM CREATION ARE FORMS OF KNOWLEDGE, INTELLIGENCE, AND WISDOM; AND WOMEN ARE FORMS OF THE LOVE OF THOSE PRINCIPLES AS EXISTING WITH MEN. That men were created forms of the understanding, and that women were created forms of the love of the understanding of men, may be explained above, n. 90. That the changes of state, which succeed both with men and women from infancy to mature age, are for the perfecting of forms, the intellectual form with men, and the voluntary with women, follows as a consequence: hence it is clear, that the changes with men differ from those with women; nevertheless with both, the external form which is of the body is perfected according to the perfecting of the internal form which is of the mind; for the mind acts upon the body, and not *vice versa*. This is the reason why infants in heaven become men of stature and comeliness according as they increase in intelligence; it is

otherwise with infants on earth, because they are encompassed with a material body like the animals; nevertheless they agree in this, that they first grow in inclination to such things as allure their bodily senses, and afterwards by little and little to such things as affect the internal thinking sense, and by degrees to such things as tincture the will with affection; and when they arrive at an age which is midway between mature and immature, the conjugial inclination begins, which is that of a maiden to a youth, and of a youth to a maiden; and as maidens in the heavens, like those on earth from an innate prudence conceal their inclination to marriage, the youths there know no other than that they affect the maidens with love; and this also appears to them in consequence of their masculine eagerness; which they also derive from an influx of love from the fair sex; concerning which influx we shall speak particularly elsewhere. From these considerations the truth of the proposition is evident, that the changes of state with men differ from those with women; since men from creation are forms of knowledge, intelligence and wisdom, and women are forms of the love of those principles as existing with men.

188. IV. WITH MEN THERE IS AN ELEVATION OF THE MIND INTO SUPERIOR LIGHT, AND WITH WOMEN AN ELEVATION OF THE MIND INTO SUPERIOR HEAT; AND THE WOMAN IS MADE SENSIBLE OF THE DELIGHTS OF HER HEAT IN THE MAN’S LIGHT. By the light into which men are elevated, we mean intelligence and wisdom; because spiritual light, which proceeds from the sun of the

spiritual world, which sun in its essence is love, acts in equality or unity with those two principles; and by the heat into which women are elevated, we mean conjugial love because spiritual heat, which proceeds from the sun of that world, in its essence is love, and with women it is love conjoining itself with intelligence and wisdom in men; which love in its complex is called conjugial love, and by determination becomes that love. It is called elevation into superior light and heat, because it is elevation into the light and heat which the angels of the superior heavens enjoy: it is also an actual elevation, as from a thick mist into pure air, and from an inferior region of the air into a superior, and from thence into ether; therefore elevation into superior light with men is elevation into superior intelligence, and thence into wisdom; in which also there are ascending degrees of elevation; but elevation into superior heat with women is an elevation into chaster and purer conjugial love, and continually towards the conjugial principle, which from creation lies concealed in their inmost principles. These elevations, considered in themselves, are openings of the mind; for the human mind is distinguished into regions, as the world is distinguished into regions as to the atmosphere; the lowest of which is the watery, the next above is the aerial, and still higher is the ethereal, above which there is also the highest: into similar regions the mind of man is elevated as it is opened, with men by wisdom, and with women by love truly conjugial.

189. We have said, that the woman is made sensible of the delights of her heat in the man's light; by which we

mean that the woman is made sensible of the delights of her love in the man’s wisdom, because wisdom is the receptacle; and wherever love finds such a receptacle corresponding to itself, it is in the enjoyment of its delights: but we do not mean, that heat with its light is delighted out of forms, but within them; and spiritual heat is delighted with spiritual light in their forms to a greater degree, because those forms by virtue of wisdom and love are vital, and thereby susceptible. This may be illustrated by what are called the sports of heat with light in the vegetable kingdom: out of the vegetable there is only a simple conjunction of heat and light, but within it there is a kind of sport of the one with the other; because there they are in forms or receptacles; for they pass through astonishing meandering ducts, and in the inmost principles therein they tend to use in bearing fruit, and also breathe forth their satisfactions far and wide into the atmosphere, which they fill with fragrance. The delight of spiritual heat with spiritual light is more vividly perceivable in human forms, in which spiritual heat is conjugial love, and spiritual light is wisdom.

190. V. WITH BOTH MEN AND WOMEN, THE STATES OF LIFE BEFORE MARRIAGE ARE DIFFERENT FROM WHAT THEY ARE AFTERWARDS. Before marriage, each sex passes through two states, one previous and the other subsequent to the inclination for marriage. The changes of both these states, and the consequent formations of minds, proceed in successive order according to their continual increase; but we have not leisure now to describe these

changes, which are various and different in their several subjects. The inclination to marriage, previous to marriage, are only imaginary in the mind, and become more and more sensible in the body; but the states thereof after marriage are states of conjunction and also of prolification, which, it is evident, differ from the forgoing states as effects differ from intentions.

191. VI. WITH MARRIED PARTNERS THE STATES OF LIFE AFTER MARRIAGE ARE CHANGED AND SUCCEED EACH OTHER ACCORDING TO THE CONJUNCTIONS OF THEIR MINDS BY CONJUGIAL LOVE. The reason why changes of the state and the successions thereof after marriage, with both the man and the wife, are according to conjugial love with each, and thus are either conjunctive or disjunctive of their minds, is, because conjugial love is not only various but also different with conjugial pairs: various, with those who love each other interiorly; for with such it has its intermissions, notwithstanding its being inwardly in its heat regular and permanent; but it is different with those who love each other only exteriorly; for with such its intermissions do not proceed from similar causes, but from alternate cold and heat. The true ground of these differences is, that with the latter the body is the principal agent, the ardour of which spreads itself around, and forcibly draws into communion with it the inferior principles of the mind; whereas, with the former, who love each other interiorly, the mind is the principal agent, and brings the body into communion with it. It appears as if love ascended from the body into the soul; because as soon as the body

catches the allurement, it enters through the eyes, as through doors, into the mind, and thus through the sight, as through an outer court, into the thoughts, and instantly into the love: nevertheless it descends from the mind, and acts upon the inferior principles according to their orderly arrangement; therefore the lascivious mind acts lasciviously, and the chaste mind chastely; and the latter arranges the body, whereas the former is arranged by the body.

192. VII. MARRIAGE ALSO INDUCES OTHER FORMS IN THE SOULS AND MINDS OF MARRIED PARTNERS. That marriage has this effect cannot be observed in the natural world; because in this world souls and minds are encompassed with a material body, through which the mind rarely shines: the men (*homines*) also of modern times, more than the ancients, are taught from their infancy to assume feigned countenances, whereby they deeply conceal the affections of their minds; and this is the reason why the forms of minds are not known and distinguished according to their different quality, as existing before marriage and after it: nevertheless that the forms of souls and minds differ after marriage from what they were before, is very manifest from their appearance in the spiritual world; for they are then spirits and angels, who are minds and souls in a human form, stripped of their outward coverings, which had been composed of watery and earthy elements, and of aerial vapors thence arising; and when these are cast off, the forms of the minds are plainly seen, such as they had been inwardly in their bodies; and then it is clearly

perceived, that there is a difference in regard to those forms with those who live in marriage, and with those who do not. In general, married partners have an interior beauty of countenance, the man deriving from the wife the ruddy bloom of her love, and the wife from the man the fair splendor of his wisdom; for two married partners in the spiritual world are united as to their souls; and moreover there appears in each a human fulness. This is the case in heaven, because there are no marriages (*conjugia*) in any other place; beneath heaven there are only nuptial connections (*connubia*), which are alternately tied and loosed.

193. VIII. THE WOMAN IS ACTUALLY FORMED INTO A WIFE, ACCORDING TO THE DESCRIPTION IN THE BOOK OF CREATION. In this book it is said, that the woman was created out of the man's rib, and that the man said, when she was brought to him, "This is bone of my bones, and flesh of my flesh; and she shall be called Eve (*Ischah*), because she was taken out of man (*Isch*):" Gen. chap. ii. 21-23. A rib of the breast, in the Word, signifies, in the spiritual sense, natural truth. This is signified by the ribs which the bear carried between his teeth, Dan. vii. 5; for bears signify those who read the Word in the natural sense, and see truths therein without understanding: the man's breast signifies that essential and peculiar principle, which is distinguished from the breast of the woman: that this is wisdom, may be seen above, n. 187; for truth supports wisdom as the ribs do the breast. These things are signified, because the breast is that part of a man in which all his

principles are as in their centre. From these considerations, it is evident, that the woman was created out of the man by a transfer of his peculiar wisdom, which is the same thing as to be created out of natural truth; and that the love thereof was transferred from the man into the woman, to the end that conjugial love might exist; and that this was done in order that the love of the wife and not self-love might be in the man: for the wife, in consequence of her innate disposition, cannot do otherwise than convert self-love, as existing with the man, into his love to herself; and I have been informed, that this is effected by virtue of the wife's love itself, neither the man nor the wife being conscious of it: hence, no man can possibly love his wife with true conjugial love, who from a principle of self-love is vain and conceited of his own intelligence. When this arcanum relating to the creation of the woman from the man, is understood, it may then be seen, that the woman in like manner is as it were created or formed from the man in marriage; and that this is effected by the wife, or rather through her by the Lord, who imparts inclinations to women whereby they produce such an effect: for the wife receives into herself the image of a man, and thereby appropriates to herself his affections, as may be seen above, n. 183; and conjoins the man's internal will with her own, of which we shall treat presently; and also claims to herself the propagated forms (*propagines*) of his soul, of which also we shall speak elsewhere. From these considerations it is evident, that, according to the description in the book of Genesis, interiorly understood, a woman is formed into a wife by such things as she takes out of the husband and his breast, and implants in herself.

194. IX. THIS FORMATION IS EFFECTED ON THE PART OF THE WIFE BY SECRET MEANS; AND THIS IS MEANT BY THE WOMAN'S BEING CREATED WHILE THE MAN SLEPT. It is written in the book of Genesis, that Jehovah God caused a deep sleep to fall upon Adam, so that he slept; and that then he took one of his ribs, and builded it into a woman: chap. ii. 21, 22. That by the man's sleep and sleeping is signified his entire ignorance that the wife is formed and as it were created from him, appears from what was shewn in the preceding chapter, and also from the innate prudence and circumspection of wives, not to divulge anything concerning their love, or their assumption of the affections of the man's life, and thereby of the transfer of his wisdom into themselves. That this is effected on the part of the wife without the husband's knowledge, and while he is as it were sleeping, thus by secret means, is evident from what was explained above, n. 166-168; where also it is clearly shewn, that the prudence with which women are influenced herein, was implanted in them from creation, and consequently from their birth, for reasons of necessity, so that conjugial love, friendship, and confidence, and thereby the blessedness of dwelling together and a happy life, may be secured: wherefore for the right accomplishing of this, the man is enjoined to *leave his father and mother and to cleave to his wife*, Gen. ii. 24; Matt. xix. 4, 5. The father and mother, whom the man is to leave, in a spiritual sense signify his *proprium* of will and *proprium* of

understanding; and the *proprium* of a man's (*homo*) will is to love himself, and the *proprium* of his understanding is to love his own wisdom; and to cleave to his wife signifies to devote himself to the love of his wife. Those two *propriums* are deadly evils to man, if they remain with him, and the love of those two *propriums* is changed into conjugial love, so far as a man cleaves to his wife, that is, so far as he receives her love; see above, n. 193, and elsewhere. To sleep signifies to be in ignorance and unconcern; a father and a mother signify the two *propriums* of a man (*homo*), the one of the will and the other of the understanding; and to cleave to, signifies to devote one's self to the love of any one, as might be abundantly confirmed from passages in other parts of the Word; but this would be foreign to our present subject.

195. X. THIS FORMATION ON THE PART OF THE WIFE IS EFFECTED BY THE CONJUNCTION OF HER OWN WILL WITH THE INTERNAL WILL OF THE MAN. That the man possesses rational and moral wisdom, and that the wife conjoins herself with those things which relate to his moral wisdom, may be seen above, n. 163-165. The things which relate to rational wisdom constitute the man's understanding, and those which relate to moral wisdom constitute his will. The wife conjoins herself with those things which constitute the man's will. It is the same, whether we say that the wife conjoins herself, or that she conjoins her will to the man's will; because she is born under the influence of the will, and consequently in all her actions acts from the will. The reason why it is said *with the*

man’s internal will, is, because the man’s will resides in his understanding, and the man’s intellectual principle is the inmost principle of the woman, according to what was observed above concerning the formation of the woman from the man, n. 32, and in other places. The man has also an external will; but this frequently takes its tincture from simulation and dissimulation. This will the wife notices; but she does not conjoin herself with it, except pretendedly or in the way of sport.

196. XI. THE END HEREIN IS, THAT THE WILL OF BOTH MAY BECOME ONE, AND THAT THUS BOTH MAY BECOME ONE MAN (*homo*): for whoever conjoins to himself the will of another, also conjoins to himself his understanding; for the understanding regarded in itself is merely the minister and servant of the will. That this is the case, appears evidently from the affection of love, which moves the understanding to think as it directs. Every affection of love belongs to the will; for what a man loves that he also wills. From these considerations it follows, that whoever conjoins to himself the will of a man conjoins to himself the whole man: hence it is implanted as a principle in the wife’s love to unite the will of her husband to her own will; for hereby the wife becomes the husband’s, and the husband the wife’s; thus both become one man (*homo*).

197. XII. THIS FORMATION (ON THE PART OF THE WIFE) IS EFFECTED BY AN APPROPRIATION OF THE AFFECTIONS OF THE HUSBAND. This article agrees with the two preceding, because affections are of the will; for affections which are merely derivations of the love, form the

will, and make and compose it; but these affections with men are in the understanding, whereas with women they are in the will.

198. XIII. THIS FORMATION (ON THE PART OF THE WIFE) IS EFFECTED BY A RECEPTION OF THE PROPAGATIONS OF THE SOUL OF THE HUSBAND, WITH THE DELIGHT ARISING FROM HER DESIRE TO BE THE LOVE OF HER HUSBAND'S WISDOM. This coincides with what was explained above, n. 172, 173, therefore any further explanation is needless. Conjugial delights with wives arise solely from their desire to be one with their husbands, as good is one with truth in the spiritual marriage. That conjugial love descends from this spiritual marriage, has been proved above in the chapter which treats particularly on that subject; hence it may be seen, as in an image, that the wife conjoins the man to herself, as good conjoins truth to itself; and that the man reciprocally conjoins himself to the wife, according to the reception of her love in himself, as truth reciprocally conjoins itself to good, according to the reception of good in itself; and that thus the love of the wife forms itself by the wisdom of the husband, as good forms itself by truth; for truth is the form of good. From these considerations it is also evident, that conjugial delights with the wife originate principally in her desiring to be one with the husband, consequently to be the love of her husband's wisdom; for in such case she is made sensible of the delights of her own heat in the man's light, according to what was explained in Article IV., n. 188.

199. XIV. THUS A MAIDEN IS FORMED INTO A WIFE, AND A YOUTH INTO A HUSBAND. This flows as a consequence, from what has been said above in this and the foregoing chapter respecting the conjunction of married partners into one flesh. A maiden becomes or is made a wife, because in a wife there are principles taken out of the husband, and therefore supplemental, which were not previously in her as a maiden: a youth also becomes or is made a husband, because in a husband there are principles taken out of the wife, which exalt his receptibility of love and wisdom, and which were not previously in him as a youth: this is the case with those who are principled in love truly conjugial. That it is these who feel themselves a united man (*homo*), and as it were one flesh, may be seen in the preceding chapter, n. 178. From these considerations it is evident, that with females the maiden principle is changed into that of a wife, and with men the youthful principle is changed into that of a husband. That this is the case, was experimentally confirmed to me in the spiritual world, as follows: Some men asserted, that conjunction with a female before marriage is like conjunction with a wife after marriage. — On hearing this, the wives were very indignant, and said: “There is no likeness at all in the two cases. The difference between them is like that between what is fancied and what is real.” Hereupon the men rejoined, “Are you not females as before?” To this the wives replied more sharply, “We are not females, but wives; you are in fancied and not in real love; you therefore talk fancifully.” Then the men said, “If you are not females

(*feminae*) still you are women (*mulieres*):" and they replied, "In the first states of marriage we were women (*mulieres*); but now we are wives."

200. XV. IN THE MARRIAGE OF ONE MAN WITH ONE WIFE, BETWEEN WHOM THERE EXISTS LOVE TRULY CONJUGIAL, THE WIFE BECOMES MORE AND MORE A WIFE, AND THE HUSBAND MORE AND MORE A HUSBAND. That love truly conjugial more and more conjoins two into one man (*homo*), may be seen above n. 178, 179; and as a wife becomes a wife from and according to conjunction with the husband, and in like manner the husband with the wife; and as love truly conjugial endures to eternity, it follows, that the wife becomes more and more a wife, and the husband more and more a husband. The true reason of this is, because in the marriage of love truly conjugial, each married partner becomes continually a more interior man; for that love opens the interiors of their minds; and as these are opened, a man becomes more and more a man (*homo*): and to become more a man (*homo*) in the case of the wife is to become more a wife, and in the case of the husband to become more a husband. I have heard from the angels, that the wife becomes more and more a wife as the husband becomes more and more a husband, but not *vice versa*; because it rarely, if ever, happens, that a chaste wife is wanting in love to her husband, but that the husband is wanting in a return of love to his wife; and that this return of love is wanting because he has no elevation of wisdom, which alone receives the love of the wife: respecting this wisdom see above n. 130,

163-165. These things however they said in regard to marriages on earth.

201. XVI. THUS ALSO THEIR FORMS ARE SUCCESSIVELY PERFECTED AND ENNOBLED FROM WITHIN. The most perfect and noble human form results from the conjunction of two forms by marriage so as to become one form; thus from two fleshes becoming one flesh, according to creation. That in such case the man's mind is elevated into superior light, and the wife's into superior heat, and that then they germinate, and bear flowers and fruits, like trees in the spring, may be seen above, n. 188, 189. That from the nobleness of this form are produced noble fruits, which in the heavens are spiritual, and on earth natural, will be seen in the following article.

202. XVII. CHILDREN BORN OF PARENTS WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, DERIVE FROM THEM THE CONJUGIAL PRINCIPLE OF GOOD AND TRUTH, WHENCE THEY HAVE AN INCLINATION AND FACULTY, IF SONS, TO PERCEIVE THE THINGS RELATING TO WISDOM, AND IF DAUGHTERS, TO LOVE THOSE THINGS WHICH WISDOM TEACHES. That children derive from their parents inclination to such things as had been objects of the love and life of the parents, is a truth most perfectly agreeable to the testimony of history in general, and of experience in particular; but that they do not derive or inherit from their parents the affections themselves, and thence the lives of those affections, but only inclinations and faculties thereto, has been shewn me by the wise in the spiritual world; concerning whom, see

the two MEMORABLE RELATIONS above adduced. That children to the latest posterity, from innate inclinations, if they are not modified, are led into affections, thoughts, speech, and life, similar to those of their parents, is clearly manifest from the Jews, who at this day are like their fathers in Egypt, in the wilderness, in the land of Canaan, and in the Lord's time; and this likeness is not confined to their minds only, but extends to their countenances; for who does not know a Jew by his look? The case is the same with the descendants of others: from which considerations it may infallibly be concluded, that children are born with inclinations to such things as their parents were inclined to. But it is of the divine providence, lest thought and act should follow inclination, that perverse inclinations may be corrected; and also that a faculty has been implanted for this purpose, by virtue whereof parents and masters have the power of amending the morals of children, and children may afterwards, when they come to years of discretion, amend their own morals.

203. We have said that children derive from their parents the conjugial principle of good and truth, because this is implanted from creation in the soul of every one; for it is that which flows into every man from the Lord, and constitutes his human life. But this conjugial principle passes into derivatives from the soul even to the ultimates of the body. In its passage through these ultimates and those derivatives, it is changed by the man himself in various ways, and sometimes into the opposite, which is called the conjugial or connubial principle of what is evil

and false. When this is the case, the mind is closed from beneath, and is sometimes twisted as a spire into the contrary; but with some that principle is not closed, but remains half-open above, and with some open. The latter and the former conjugial principle is the source of those inclinations which children inherit from their parents, a son after one manner, and a daughter after another. The reason why such inclinations are derived from the conjugial principle, is, because, as was proved above, n. 65, conjugial love is the foundation of all loves.

204. The reason why children born of parents who are principled in love truly conjugial, derive inclinations and faculties, if a son, to perceive the things relating to wisdom, and if a daughter, to love the things which wisdom teaches, is, because the conjugial principle of good and truth is implanted from creation in every soul, and also in the principles derived from the soul; for it was shewn above, that this conjugial principle fills the universe from first principles to last, and from a man even to a worm; and also that the faculty to open the inferior principles of the mind even to conjunction with its superior principles, which are in the light and heat of heaven, is also implanted in every man from creation: hence it is evident, that a superior suitableness and facility to conjoin good to truth, and truth to good, and thus to grow wise, is inherited by those who are born from such a marriage; consequently they have a superior suitableness and facility also to embrace the things relating to the church and heaven; for that conjugial love is conjoined with these things, has been frequently shewn

above. From these considerations, reason may clearly discover the end for which the Lord the Creator has provided, and still provides, marriages of love truly conjugial.

205. I have been informed by the angels, that those who lived in the most ancient times, live at this day in the heavens, in separate houses, families, and nations, as they had lived on earth, and that scarce any one of a house is wanting; and this because they were principled in love truly conjugial; and that hence their children inherited inclinations to the conjugial principle of good and truth, and were easily initiated into it more and more interiorly by education received from their parents, and afterwards as from themselves, when they become capable of judging for themselves, were introduced into it by the Lord.

206. XVIII. THE REASON OF THIS IS BECAUSE THE SOUL OF THE OFFSPRING IS FROM THE FATHER AND ITS CLOTHING FROM THE MOTHER. No wise man entertains a doubt that the soul is from the father; it is also manifestly conspicuous from minds, and likewise from faces which are the types of minds, in descendants from fathers of families in a regular series; for the father returns as in an image, if not in his sons, yet in his grandsons and great grandsons; and this because the soul constitutes a man's (*homo*) inmost principle, which may be covered and concealed by the offspring nearest in descent, but nevertheless it comes forth and manifests itself in the more remote issue. That the soul is from the father, and its clothing from the mother, may be illustrated by analogies in

the vegetable kingdom. In this kingdom the earth or ground is the common mother, which in itself, as in a womb, receives and clothes seeds; yea, as it were conceives, bears, brings forth, and educates them, as a mother her offspring from the father.

207. To the above I will add TWO MEMORABLE RELATIONS. FIRST. After some time I was looking towards the city Athens, of which mention was made in a former memorable relation, and I heard thence an unusual clamor. There was in it something of laughter, and in the laughter something of indignation, and in the indignation something of sadness: still however the clamor was not thereby dissonant, but consonant: because one tone was not together with the other, but one was within another. In the spiritual world a variety and commixture of affections is distinctly perceived in sound. I inquired from afar what was the matter. They said, "A messenger is arrived from the place where the new comers from the Christian world first appear, bringing information of what he has heard there from three persons, that in the world whence they came they had believed with the generality, that the blessed and happy after death enjoy absolute rest from labor; and since administrations, offices, and employments, are labor, they enjoy rest from these: and as those three persons are now conducted hither by our emissary, and are at the gate waiting for admission, a clamor was made, and it was deliberately resolved they should not be introduced into the Palladium on Parnassus, as the former were, but into the great auditory, to communicate the news they brought from

the Christian world: accordingly some deputies have been sent to introduce them in form." Being at that time myself in the spirit, and distances with spirits being according to the states of their affections, and having at that time a desire to see and hear them, I seemed to myself to be present there, and saw them introduced, and heard what they said. The seniors or wiser part of the audience sat at the sides of the auditory, and the rest in the midst; and before these was an elevated piece of ground. Hither the three strangers, with the messenger, were formally conducted by attendants, through the middle of the auditory. When silence was obtained, they were addressed by a kind of president of the assembly, and asked, "WHAT NEWS FROM THE EARTH?" They replied, "There is a variety of news: but pray tell us what information you want." The president answered, "WHAT NEWS IS THERE FROM THE EARTH CONCERNING OUR WORLD AND HEAVEN?" They replied, "When we first came into this world, we were informed, that here and in heaven there are administrations, offices, employments, trades, studies, relating to all sciences and professions, together with wonderful mechanical arts; and yet we believed that after our removal or translation from the natural world into the spiritual, we should enter upon an eternal rest from labor; and what are employments but labor?" To this the president replied, "By eternal rest from labor did you understand eternal inactivity, in which you should be continually sitting and laying down, with your bosoms and mouths open, attracting and inhaling delights and joys?" "We conceived something of this sort," said the three strangers smiling courteously. Then they were asked, "What connection have joys and delights and the happiness thence resulting, with a state of inactivity? By inactivity the mind is enfeebled and contracted, instead of being strengthened and expanded; or in other words, the man is reduced to a state of death, instead of being quickened into life. Suppose a person to sit still in the most complete inactivity, with his hands hanging down, his eyes fixed on the ground, and withdrawn from all other objects, and suppose him at the same time to be encompassed by an atmosphere of gladness, would not a lethargy seize both his head and body, and the vital expansion of his countenance would be contracted, and at length with relaxed fibres he would nod and totter, till he fell to the earth? What is it that keeps the whole bodily system in its due expansion and tension, but the tension of the mind? and whence comes the tension of the mind but from administrations and employments, while the discharge of them is attended with delight? I will therefore tell you some news from heaven: in that world there are administrations, offices, judicial proceedings both in greater and lesser cases, also mechanical arts and employments." The strangers on hearing of judicial proceedings in heaven, said, "To what purpose are such proceedings? are not all in heaven inspired and led by God, and in consequence thereof taught what is just and right? what need then is there of judges?" The president replied, "In this world we are instructed and learn what is good and true, also what is just and equitable, as in the natural world;

and these things we learn, not immediately from God, but mediately through others; and every angel, like every man, thinks what is true, and does what is good, as from himself; and this, according to the state of the angel, is mixed and not pure: and moreover, there are among the angels some of a simple and some of a wise character; and it is the part of the wise to judge, when the simple, from their simplicity and ignorance, are doubtful about what is just, or through mistake wander from it. But as you are as yet strangers in this world, if it be agreeable to you to accompany me into our city, we will shew you all that is contained therein." Then they quitted the auditory, and some of the elders also accompanied them. They were introduced into a large library, which was divided into classes arranged according to the sciences. The three strangers, on seeing so many books, were astonished, and said, "There are books also in this world! whence do you procure parchment and paper, pens and ink?" The elders replied, "We perceive that in the former world you believed that this world is empty and void, because it is spiritual; and you believed so because you had conceived an idea of what is spiritual abstracted from what is material; and that which is so abstracted appeared to you as nothingness, thus as empty and void; when nevertheless in this world there is a fulness of all things. Here all things are SUBSTANTIAL and not material: and material things derive their origin from things substantial. We who live here are spiritual men, because we are substantial and not material; hence in this world we have all things that are in the natural world, in their perfection, even books and writings, and many other things which are not in the natural world.” The three strangers, when they heard talk of things SUBSTANTIAL, conceived that it must be so, as well because they saw written books, as because they heard it asserted that material things originate in substantial. For their further confirmation in these particulars, they were conducted to the houses of the scribes, who were copying the writings of the wise ones of the city; and they inspected the writings, and wondered to see them so beautiful and elegant. After this they were conducted to the museums, schools, and colleges, and to the places where they had their literary sports. Some of these were called the sports of the Heliconides, some of the Parnassides, some of the Athæides, and some the sports of the maidens of the fountain. They were told that the latter were so called, because maidens signify affections of the sciences, and every one has intelligence according to his affection for the sciences: the sports so called were spiritual exercises and trials of skill. Afterwards they were led about the city to see the rulers, administrators, and their officers, by whom they were conducted to see several wonderful works executed in a spiritual manner by the artificers. When they had taken a view of all these things, the president again conversed with them about the eternal rest from labor, into which the blessed and happy enter after death, and said, “Eternal rest is not inactivity; for inactivity occasions a thorough languor, dulness, stupor, and drowsiness of the mind and thence of the body; and these things are death and not life, still less eternal life which the angels of heaven enjoy; therefore eternal rest is that which dispels such mischiefs, and causes a man to live; and it is this which elevates the mind; consequently it is by some employment and work that the mind is excited, vivified, and delighted; which is affected according to the use, from which, in which, and to which the mind is actuated. Hence the universal heaven is regarded by the Lord as containing uses; and every angel is an angel according to use; the delight of use carries him along, as a prosperous gale a ship, and causes him to be in eternal peace, and the rest of peace. This is the meaning of eternal rest from labor. That an angel is alive according as his mind is directed to use, is evident from the consideration, that every one has conjugial love with its energy, ability and delights, according as he devotes himself to the genuine use in which he is." When the three strangers were convinced that eternal rest is not inactivity, but the delight of some useful employment, there came some maidens with pieces of embroidery and net-work, wrought with their own hands, which they presented to them. When the novitiate spirits were gone, the maidens sang an ode, wherein they expressed with angelic melody the affection of useful works with the pleasures attending it.

208. THE SECOND MEMORABLE RELATION. While I was meditating on the arcana of conjugial love stored up with wives, there again appeared the GOLDEN SHOWER described above; and I recollected that it fell over a hall in the east where there lived three conjugial loves, that is, three married pairs, who loved each other tenderly. On seeing it, and as if invited by the sweetness of meditating on

that love, I hastened towards it, and as I approached, the shower from golden became purple, afterwards scarlet, and when I came near, it was sparkling like dew. I knocked at the door, and when it was opened, I said to the attendant, “Tell the husbands that the person who before came with an angel, is come again, and begs the favor of being admitted into their company.” Presently the attendant returned with a message of assent from the husbands, and I entered. The three husbands with their wives were together in an open gallery, and as I paid my respects to them, they returned the compliment. I then asked the wives, Whether the white dove in the window afterwards appeared? They said, “Yes; and to-day also; and it likewise expanded its wings; from which we concluded that you were near at hand, and were desirous of information respecting one other arcanum concerning conjugial love.” I inquired, “Why do you say *one* arcanum; when I came here to learn several?” They replied, “They are arcana, and some of them transcend your wisdom to such a degree, that the understanding of your thought cannot comprehend them. You glory over us on account of your wisdom; but we do not glory over you on account of ours; and yet ours is eminently distinguished above yours, because it enters your inclinations and affections, and sees, perceives, and is sensible of them. You know nothing at all of the inclinations and affections of your own love; and yet these are the principles from and according to which your understanding thinks, consequently from and according to which you are wise; and yet wives are so well acquainted with those principles in their husbands, that they see them in their faces, and hear them from the tone of their voices in conversation, yea, they feel them on their breasts, arms, and cheeks: but we, from the zeal of our love for your happiness, and at the same time for our own, pretend not to know them; and yet we govern them so prudently, that wherever the fancy, good pleasure, and will of our husbands lead, we follow by permitting and suffering it; only bending its direction when it is possible, but in no case forcing it." I asked, "Whence have you this wisdom?" They replied, "It is implanted in us from creation and consequently from birth. Our husbands compare it to instinct; but we say that it is of the divine providence, in order that the men may be rendered happy by their wives. We have heard from our husbands, that the Lord wills that the husband (*homo masculus*) should act freely according to reason; and that on this account the Lord himself from within governs his freedom, so far as respects the inclinations and affections, and governs it from without by means of his wife; and that thus he forms a man with his wife into an angel of heaven; and moreover love changes its essence, and does not become conjugial love, if it be compelled. But we will be more explicit on this subject: we are moved thereto, that is, to prudence in governing the inclinations and affections of our husbands, so that they may seem to themselves to act freely according to their reason, from this motive, because we are delighted with their love; and we love nothing more than that they should be delighted with our delights, which, in case of their being lightly esteemed by our husbands, become insipid also to us." Having said this, one of the wives entered her chamber, and on her return said, “My dove still flutters its wings, which is a sign that we may make further disclosures.” They then said, “We have observed various changes of the inclinations and affections of the men; as that they grow cold towards their wives, while the husbands entertain vain thoughts against the Lord and the church; that they grow cold while they are conceited of their own intelligence; that they grow cold while they regard with desire the wives of others; that they grow cold while their love is adverted to by their wives; not to mention other occasions; and that there are various degrees of their coldness: this we discover from a withdrawal of the sense from their eyes, ears, and bodies, on the presence of our senses. From these few observations you may see, that we know better than the men whether it be well or ill with them; if they are cold towards their wives, it is ill with them, but if they are warm towards them, it is well; therefore wives are continually devising means whereby the men may become warm and not cold towards them; and these means they devise with a sagacity inscrutable to the men.” As they said this, the dove was heard to make a sort of moaning; and immediately the wives said, “This is a token to us that we have a wish to communicate greater arcana, but that it is not allowable: probably you will reveal to the men what you have heard.” I replied, “I intend to do so: what harm can come from it?” Hereupon the wives talked together on the subject, and then said, “Reveal it, if you like. We are well aware of the power of persuasion which wives possess. They will say to their husbands, ‘The man is not in earnest; he tells idle tales: he is but joking from appearances, and from strange fancies usual with men. Do not believe him, but believe us: we know that you are loves, and we obediences.’ Therefore you may reveal it if you like; but still the husbands will place no dependence on what comes from your lips, but on that which comes from the lips of their wives which they kiss.”

UNIVERSALS RESPECTING MARRIAGES.

209. There are so many things relating to marriages that, if particularly treated of, they would swell this little work into a large volume: for we might treat particularly of the similitude and dissimilitude subsisting among married partners; of the elevation of natural conjugial love into spiritual, and of their conjunction; of the increase of the one and the decrease of the other; of the varieties and diversities of each; of the intelligence of wives; of the universal conjugial sphere proceeding from heaven, and of its opposite from hell, and of their influx and reception; with many other particulars, which, if individually enlarged upon, would render this work so bulky as to tire the reader. For this reason, and to avoid useless prolixity, we will condense these particulars into UNIVERSAL RESPECTING MARRIAGES. But these, like the foregoing subjects, must be considered distinctly as arranged under the following articles: I. *The sense proper to conjugial love is the sense of touch.* II. *With those who are in love truly conjugial, the faculty of growing wise gradually increases; but with those who are not it decreases.* III. *With those who are in love*

truly conjugial the happiness of dwelling together increases; but with those who are not it decreases. IV. *With those who are in love truly conjugial, conjunction of minds increases, and therewith friendship; but with those who are not they both decrease.* V. *Those who are in love truly conjugial continually desire to be one man (homo); but those who are not desire to be two.* VI. *Those who are in love truly conjugial, in marriage have respect to what is eternal; but with those who are not the case is reversed.* VII. *Conjugial love resides with chaste wives; but still their love depends on the husbands.* VIII. *Wives love the bonds of marriage if the men do.* IX. *The intelligence of women is in itself modest, elegant, pacific, yielding, soft, tender; but the intelligence of men is in itself grave, harsh, hard, daring, fond of licentiousness.* X. *Wives are in no excitation as men are; but they have a state of preparation for reception.* XI. *Men have abundant store according to the love of propagating the truths of their wisdom, and to the love of doing uses.* XII. *Determination is in the good pleasure of the husband.* XIII. *The conjugial sphere flows from the Lord through heaven into everything in the universe, even to its ultimates.* XIV. *This sphere is received by the female sex, and through that is transferred into the male sex; and not* vice versa. XV. *Where there is love truly conjugial, this sphere is received by the wife, and only through her by the husband.* XVI. *Where there is love not conjugial, this sphere is received indeed by the wife, but not by the husband through her.* XVII. *Love truly conjugial may exist with one of the married partners and not at the same time with the* *other.* XVIII. *There are various similitudes and dissimilitudes, both internal and external, with married partners.* XIX. *Various similitudes can be conjoined, but not with dissimilitudes.* XX. *The Lord provides similitudes for those who desire love truly conjugial; and if not on earth, he yet provides them in heaven.* XXI. *A man (homo) according to the deficiency and loss of conjugial love, approaches to the nature of a beast.* We proceed to the explanation of each article.

210. I. THE SENSE PROPER TO CONJUGIAL LOVE IS THE SENSE OF TOUCH. Every love has its own proper sense. The love of seeing, grounded in the love of understanding, has the sense of seeing; and the gratifications proper to it are the various kinds of symmetry and beauty. The love of hearing grounded in the love of hearkening to and obeying, has the sense of hearing; and the gratifications proper to it are the various kinds of harmony. The love of knowing these things which float about in the air, grounded in the love of perceiving, is the sense of smelling; and the gratifications proper to it are the various kinds of fragrance. The love of self-nourishment, grounded in the love of imbibing goods, is the sense of tasting; and the delights proper to it are the various kinds of delicate foods. The love of knowing objects, grounded in the love of circumspection and self-preservation, is the sense of touching, and the gratifications proper to it are the various kinds of titillation. The reason why the love of conjunction with a partner, grounded in the love of uniting good and truth, has the sense of touch proper to it, is,

because this sense is common to all the senses, and hence borrows from them somewhat of support and nourishment. That this love brings all the above-mentioned senses into communion with it, and appropriates their gratification, is well known. That the sense of touch is devoted to conjugial love, and is proper to it, is evident from all its sports, and from the exaltation of its subtleties to the highest degree of what is exquisite. But the further consideration of this subject we leave to lovers.

211. II. WITH THOSE WHO ARE IN LOVE TRULY CONJUGIAL, THE FACULTY OF GROWING WISE INCREASES; BUT WITH THOSE WHO ARE NOT IT DECREASES. The faculty of growing wise increases with those who are in love truly conjugial, because this love appertains to married partners on account of wisdom, and according to it, as has been fully proved in the preceding sections; also, because the sense of that love is the touch, which is common to all the senses, and also is full of delights; in consequence of which it opens the interiors of the mind, as it opens the interiors of the senses, and therewith the organical principles of the whole body. Hence it follows, that those who are principled in that love, prefer nothing to growing wise; for a man grows wise in proportion as the interiors of his mind are opened; because by such opening, the thoughts of the understanding are elevated into superior light, and the affections of the will into superior heat; and superior light is wisdom, and superior heat is the love thereof. Spiritual delights conjoined to natural delights, which are the portion of those

who are in love truly conjugial, constitute loveliness, and thence the faculty of growing wise. Hence it is that the angels have conjugial love according to wisdom; and the increase of that love and at the same time of its delights is according to the increase of wisdom; and spiritual offspring, which are produced from their marriages, are such things as are of wisdom from the father, and of love from the mother, which they love from a spiritual *storge*; which love unites with their conjugial love, and continually elevates it, and joins them together.

212. The contrary happens with those who are not in any conjugial love, from not having any love of wisdom. These enter the marriage state with no other end in view than lasciviousness, in which is also the love of growing insane; for every end considered in itself is a love, and lasciviousness in its spiritual origin is insanity. By insanity we mean a delirium in the mind occasioned by false principles; and an eminent degree of delirium is occasioned by truths which are falsified until they are believed to be wisdom. That such persons are opposed to conjugial love, is confirmed or evinced by manifest proof in the spiritual world; where, on perceiving the first scent of conjugial love, they fly into caverns, and shut the doors; and if these are opened, they rave like madmen in the world.

213. III. WITH THOSE WHO ARE IN LOVE TRULY CONJUGIAL, THE HAPPINESS OF DWELLING TOGETHER INCREASES; BUT WITH THOSE WHO ARE NOT IT DECREASES. The happiness of dwelling together increases with those who are in love truly conjugial, because they

mutually love each other with every sense. The wife sees nothing more lovely than the husband, and the husband nothing more lovely than the wife; neither do they hear, smell, or touch any thing more lovely; hence the happiness they enjoy of living together in the same house, chamber, and bed. That this is the case, you that are husbands can assure yourselves from the first delights of marriage, which are in their fulness; because at that time the wife is the only one of the sex that is loved. That the reverse is the case with those who are not in conjugial love, is well known.

214. IV. WITH THOSE WHO ARE IN LOVE TRULY CONJUGIAL CONJUNCTION OF MINDS INCREASES, AND THEREWITH FRIENDSHIP; BUT WITH THOSE WHO ARE NOT, THEY BOTH DECREASE. That conjunction of minds increases with those who are in love truly conjugial, was proved in the chapter ON THE CONJUNCTION OF SOULS AND MINDS BY MARRIAGE, WHICH IS MEANT BY THE LORD'S WORDS, THAT THEY ARE NO LONGER TWO BUT ONE FLESH, see n. 156* 191. But that conjunction increases as friendship unites with love; because friendship is as it were the face and also the raiment of that love; for it not only joins itself to love as raiment, but also conjoins itself thereto as a face. Love preceding friendship is like the love of the sex, which, after the marriage vow, takes its leave and departs; whereas love conjoined to friendship after the marriage vow, remains and is strengthened; it likewise outers more interiorly into the breast, friendship introducing it, and making it truly conjugial. In this case the love makes its friendship also conjugial, which differs

greatly from the friendship of every other love; for it is full. That the case is reversed with those who are not principled in conjugial love, is well known. With these, the first friendship, which was insinuated during the time of courtship, and afterwards during the period immediately succeeding marriage, recedes more and more from the interiors of the mind, and thence successively at length retires to the cuticles; and with those who think of separation it entirely departs; but with those who do not think of separation, love remains in the externals, yet it is cold in the internals.

215. V. THOSE WHO ARE IN LOVE TRULY CONJUGIAL, CONTINUALLY DESIRE TO BE ONE MAN, BUT THOSE WHO ARE NOT IN CONJUGIAL LOVE, DESIRE TO BE TWO. Conjugial love essentially consists in the desire of two to become one; that is, in their desire that two lives may become one life. This desire is the perpetual *conatus* of that love, from which flow all its effects. That *conatus* is the very essence of motion, and that desire is the living *conatus* appertaining to man, is confirmed by the researches of philosophers, and is also evident to such as take a view of the subject from refined reason. Hence it follows, that those who are in love truly conjugial, continually endeavour, that is, desire to be one man. That the contrary is the case with those who are not in conjugial love, they themselves very well know; for as they continually think themselves two from the disunion of their souls and minds, so they do not comprehend what is meant by the Lord's words, "*They are no longer two, but one flesh*;" Matt. xix. 6.

216. VI. THOSE WHO ARE IN LOVE TRULY CONJUGIAL, IN MARRIAGE HAVE RESPECT TO WHAT IS ETERNAL; BUT WITH THOSE WHO ARE NOT THE CASE IS REVERSED. Those who are in love truly conjugial have respect to what is eternal, because in that love there is eternity; and its eternity is grounded in this, that love with the wife, and wisdom with the husband, increases to eternity; and in the increase or progression the married partners enter more and more interiorly into the blessedness of heaven, which their wisdom and its love have stored up together in themselves: if therefore the idea of what is eternal were to be plucked away, or by any casualty to escape from their minds, it would be as if they were cast down from heaven. What is the state of conjugial partners in heaven, when the idea of what is eternal falls out of their minds, and the idea of what is temporal takes its place, was made evident to me from the following case. On a certain time, permission having been granted for the purpose, two married partners were present with me from heaven: and at that instant the idea of what is eternal respecting marriage was taken away from them by an idle disorderly spirit who was talking with craft and subtlety. Hereupon they began to bewail themselves, saying, that they could not live any longer, and that they felt such misery as they had never felt before. When this was perceived by their co-angels in heaven, the disorderly spirit was removed and cast down; whereupon the idea of what is eternal instantly returned to them, and they were gladdened in heart, and most tenderly embraced each other. Besides this, I have

heard two married partners, who at one instant entertained an idea of what is eternal respecting their marriage, and the next an idea of what is temporal. This arose from their being internally dissimilar. When they were in the idea of what is eternal, they were mutually glad; but when in the idea of what is temporal, they said, “There is no longer any marriage between us;” and the wife, “I am no longer a wife, but a concubine;” and the husband, “I am no longer a husband, but an adulterer;” wherefore while their internal dissimilitude was open to them, the man left the woman, and the woman the man: afterwards, however, as each had an idea of what is eternal respecting marriage, they were consociated with suitable partners. From these instances it may be clearly seen, that those who are in love truly conjugial have respect to what is eternal; and if this idea escapes from their inmost thoughts, they are disunited as to conjugial love, though not at the same time as to friendship; for friendship dwells in externals, but conjugial love in internals. The case is similar with marriages on earth, where married partners who tenderly love each other, think of what is eternal respecting the marriage-covenant, and not at all of its termination by death; and if this should enter their thoughts, they are grieved; nevertheless they are cherished again by hope from the thought of its continuance after their decease.

[Transcriber’s Note: The out-of-order section number which follows is in the original text, as is the asterisk which does not seem to indicate a footnote.]

216.* VII. CONJUGIAL LOVE RESIDES WITH CHASTE WIVES; BUT STILL THEIR LOVE DEPENDS ON THE HUSBANDS. The reason of this is, because wives are born loves; and hence it is innate to them to desire to be one with their husbands and from this thought of their will they continually feed their love; wherefore to recede from the *conatus* of uniting themselves to their husbands, would be to recede from themselves: it is otherwise with the husbands, who are not born loves, but recipients of that love from their wives; and on this account, so far as they receive it, so far the wives enter with their love; but so far as they do not receive it, so far the wives stand aloof with their love, and wait in expectation. This is the case with chaste wives; but it is otherwise with the unchaste. From these considerations it is evident, that conjugial love resides with the wives, but that their love depends on the husbands.

217. VIII. WIVES LOVE THE BONDS OF MARRIAGE IF THE MEN DO. This follows from what was said in the foregoing article: moreover, wives naturally desire to be, and to be called wives; this being to them a name of respect and honor; they therefore love the bonds of marriage. And as chaste wives desire, not in name only, but in reality, to be wives, and this is effected by a closer and closer binding with their husbands, therefore they love the bonds of marriage as establishing the marriage-covenant, and this so much the more as they are loved again by their husbands, or what is tantamount, as the men love those bonds.

218. IX. THE INTELLIGENCE OF WOMEN IS IN ITSELF MODEST, ELEGANT, PACIFIC, YIELDING, SOFT, TENDER; BUT THE INTELLIGENCE OF MEN IN ITSELF IS GRAVE, HARSH, HARD, DARING, FOND OF LICENTIOUSNESS. That such is the characteristic distinction of the woman and the man, is very evident from the body, the face, the tone of voice, the conversation, the gesture, and the manners of each: from the BODY, in that there is more hardness in the skin and flesh of men, and more softness in that of women; from the FACE, in that it is harder, more fixed, harsher, of darker complexion, also bearded, thus less beautiful in men; whereas in women it is softer, more yielding, more tender, of fairer complexion, and thence more beautiful; from the TONE OF VOICE, in that it is deeper with men, and sweeter with women; from the CONVERSATION in that with men it is given to licentiousness and daring, but with women it is modest and pacific; from the GESTURE, in that with men it is stronger and firmer, whereas with women it is more weak and feeble; from the MANNERS, in that with men they are more unrestrained, but with women more elegant. How far from the very cradle the genius of men differs from that of women, was discovered to me clearly from seeing a number of boys and girls met together. I saw them at times through a window in the street of a great city, where more than twenty assembled every day. The boys, agreeably to the disposition born with them, in their pastimes were tumultuous, vociferous, apt to fight, to strike, and to throw stones at each other; whereas the girls sat peaceably at the doors of the houses, some playing with

little children, some dressing dolls or working on bits of linen, some kissing each other; and to my surprise, they still looked with satisfaction at the boys whose pastimes were so different from their own. Hence I could see plainly, that a man by birth is understanding, and a woman, love; and also the quality of understanding and of love in their principles; and thereby what would be the quality of a man's understanding without conjunction with female love, and afterwards with conjugial love.

219. X. WIVES ARE IN NO EXCITATION AS MEN ARE; BUT THEY HAVE A STATE OF PREPARATION FOR RECEPTION. That men have semination and consequent excitation, and that women have not the latter because they have not the former, is evident, but that women have a state of preparation for reception, and thus for conception, I relate from what has been told me; but what the nature and quality of this state with the women is, I am not allowed to describe; besides, it is known to them alone: but whether their love, while they are in that state, is in the enjoyment of its delight, or in what is undelightful, as some say, they have not made known. This only is generally known, that it is not allowed the husband to say to the wife, that he is able and not willing: for thereby the state of reception is greatly hurt, which is prepared according to the state of the husband's ability.

220. XI. MEN HAVE ABUNDANT STORE ACCORDING TO THE LOVE OF PROPAGATING THE TRUTHS OF WISDOM, AND TO THE LOVE OF DOING USES. This position is one of the arcana which were known to the ancients, and which

are now lost. The ancients knew that everything which was done in the body is from a spiritual origin: as that from the will, which in itself is spiritual, actions flow; that from the thought, which also is spiritual, speech flows; also that natural sight is grounded in spiritual sight, which is that of the understanding; natural hearing in spiritual hearing, which is attention of the understanding and at the same time accommodation of the will; and natural smelling in spiritual smelling, which is perception; and so forth: in like manner they saw that semination with men is from a spiritual origin. That it is from the truths of which the understanding consists, they concluded from several deductions both of reason and of experience; and they asserted, that nothing is received by males from the spiritual marriage, which is that of good and truth, and which flows into everything in the universe, but truth, and whatever has relation to truth; and that this in its progress into the body is formed into seed; and that hence it is, that seeds spiritually understood are truths. As to formation, they asserted, that the masculine soul, as being intellectual, is thus truth; for the intellectual principle is nothing else; wherefore while the soul descends, truth also descends: that this is effected by this circumstance, that the soul, which is the inmost principle of every man (*homo*) and every animal, and which in its essence is spiritual, from an implanted tendency to self-propagation, follows in the descent, and is desirous to procreate itself; and that when this is the case, the entire soul forms itself, and clothes itself, and becomes seed: and that this may be done thousands of times, because the soul is a spiritual substance, which is not a subject of extension but of impletion, and from which no part can be taken away, but the whole may be produced, without any loss thereof: hence it is, that it is as fully present in the smallest receptacles, which are seeds, as in its greatest receptacle, the body. Since therefore the principle of truth in the soul is the origin of seed, it follows, that men have abundant store according to their love of propagating the truths of their wisdom: it is also according to their love of doing uses; because uses are the goods which truths produce. In the world also it is well known to some, that the industrious have abundant store, but not the idle. I inquired, “How is a feminine principle produced from a male soul?” and I received for answer, that it was from intellectual good; because this in its essence is truth: for the intellect can think that this is good, thus that it is true that it is good. It is otherwise with the will: this does not think what is good and true, but loves and does it. Therefore in the Word sons signify truths, and daughters goods, as may be seen above, n. 120; and seed signifies truth, as may be seen in the APOCALYPSE REVEALED, n. 565.

221. XII. DETERMINATION IS IN THE GOOD PLEASURE OF THE HUSBAND. This is, because with men there is the abundant store above mentioned; and this varies with them according to the states of their minds and bodies: for the understanding is not so constant in its thoughts as the will is in its affections; since it is sometimes carried upwards, sometimes downwards; at one time it is in a serene and

clear state in another in a turbulent and obscure one; sometimes it is employed on agreeable objects, sometimes on disagreeable; and as the mind, while it acts, is also in the body, it follows, that the body has similar states: hence the husband at times recedes from conjugial love, and at times accedes to it, and the abundant store is removed in the one state, and restored in the other. These are the reasons why determination at all times is to be left to the good pleasure of the husband: hence also it is that wives, from a wisdom implanted in them, never offer any admonition on such subjects.

222. XIII. THE CONJUGIAL SPHERE FLOWS FROM THE LORD THROUGH HEAVEN INTO EVERYTHING IN THE UNIVERSE, EVEN TO ITS ULTIMATES. That love and wisdom, or, what is the same, good and truth, proceed from the Lord, was shewn above in a chapter on the subject. Those two principles in a marriage proceed continually from the Lord, because they are himself, and from him are all things; and the things which proceed from him fill the universe, for unless this were the case, nothing which exists would subsist. There are several spheres which proceed from him; the sphere of the conservation of the created universe; the sphere of the defence of good and truth against evil and false, the sphere of reformation and regeneration, the sphere of innocence and peace, the sphere of mercy and grace, with several others; but the universal of all is the conjugial sphere, because this also is the sphere of propagation, and thus the supereminent sphere of the conservation of the created universe by

successive generations. That this conjugial sphere fills the universe, and pervades all things from first to last, is evident from what has been shewn above, that there are marriages in the heavens, and the most perfect in the third or supreme heaven: and that besides taking place with men it takes place also with all the subjects of the animal kingdom in the earth, even down to worms; and moreover with all the subjects of the vegetable kingdom, from olives and palms even to the smallest grasses. That this sphere is more universal than the sphere of heat and light, which proceeds from the sun of our world, may appear reasonable from this consideration, that it operates also in the absence of the sun's heat, as in winter, and in the absence of its light, as in the night, especially with men (*homines*). The reason why it so operates is, because it was from the sun of the angelic heaven, and thence there is a constant equation of heat and light, that is, a conjunction of good and truth; for it is in a continual spring. The changes of good and truth, or of its heat and light, are not variations thereof, like the variations on earth arising from changes of the heat and light proceeding from the natural sun; but they arise from the recipient subjects.

223. XIV. THIS SPHERE IS RECEIVED BY THE FEMALE SEX, AND THROUGH THAT IS TRANSFERRED TO THE MALE SEX. There is not any conjugial love appertaining to the male sex, but it appertains solely to the female sex, and from this sex is transferred to the male: this I have seen evidenced by experience; concerning which see above, n. 161. A further proof of it is supplied from this consideration,

that the male form is the intellectual form, and the female the voluntary; and the intellectual form cannot grow warm with conjugial heat from itself, but from the conjunctive heat of some one, in whom it was implanted from creation; consequently it cannot receive that love except by the voluntary form of the woman adjoined to itself; because this also is a form of love. This same position might be further confirmed by the marriage of good and truth; and, to the natural man, by the marriage of the heart and lungs; for the heart corresponds to love, and the lungs to understanding; but as the generality of mankind are deficient in the knowledge of these subjects, confirmation thereby would tend rather to obscure than to illustrate. It is in consequence of the transference of this sphere from the female sex into the male, that the mind is also inflamed solely from thinking about the sex; that hence also comes propagative formation and thereby excitation, follows of course; for unless heat is united to light on earth, nothing flourishes and is excited to cause fructification there.

224. XV. WHERE THERE IS LOVE TRULY CONJUGIAL, THIS SPHERE IS RECEIVED BY THE WIFE, AND ONLY THROUGH HER BY THE HUSBAND. That this sphere, with those who are in love truly conjugial, is received by the husband only through the wife, is at this day an arcanum; and yet in itself it is not an arcanum, because the bridegroom and new-married husband may know this; is he not affected conjugially by whatever proceeds from the bride and new-married wife, but not at that time by what proceeds from others of the sex? The case is the same with

those who live together in love truly conjugial. And since everyone, both man and woman, is encompassed by his own sphere of life, densely on the breast, and less densely on the back, it is manifest whence it is that husbands who are very fond of their wives, turn themselves to them, and in the day-time regard them with complacency; and on the other hand, why those who do not love their wives, turn themselves away from them, and in the day-time regard them with aversion. By the reception of the conjugial sphere by the husband only through the wife, love truly conjugial is known and distinguished from that which is spurious, false, and cold.

225. XVI. WHERE THERE IS LOVE NOT CONJUGIAL, THIS SPHERE IS RECEIVED INDEED BY THE WIFE, BUT NOT BY THE HUSBAND THROUGH HER. This conjugial sphere flowing into the universe is in its origin divine; in its progress in heaven with the angels it is celestial and spiritual; with men it is natural, with beasts and birds animal, with worms merely corporeal, with vegetables it is void of life; and moreover in all its subjects it is varied according to their forms. Now as this sphere is received immediately by the female sex, and mediately by the male, and as it is received according to forms, it follows, that this sphere, which in its origin is holy, may in the subjects be turned into what is not holy, yea may be even inverted into what is opposite. The sphere opposite to it is called meretricious with such women, and adulterous with such men; and as such men and women are in hell, this sphere is from thence: but of this sphere there is also much variety,

and hence there are several species of it; and such a species is attracted and appropriated by a man (*vir*) as is agreeable to him, and as is conformable and correspondent with his peculiar temper and disposition. From these considerations it may appear, that the man who does not love his wife, receives that sphere from some other source than from his wife; nevertheless it is a fact, that it is also inspired by the wife, but without the husband's knowing it, and while he grows warm.

226. XVII. LOVE TRULY CONJUGIAL MAY EXIST WITH ONE OF THE MARRIED PARTNERS, AND NOT AT THE SAME TIME WITH THE OTHER. For one may from the heart devote himself to chaste marriage, while the other knows not what chaste marriage is; one may love the things which are of the church, but the other those which are of the world alone: as to their minds, one may be in heaven, the other in hell; hence there may be conjugial love with the one, and not with the other. The minds of such, since they are turned in a contrary direction, are inwardly in collision with each other; and if not outwardly, still, he that is not in conjugial love, regards his lawful consort as a tiresome old woman; and so in other cases.

227. XVIII. THERE ARE VARIOUS SIMILITUDES AND DISSIMILITUDES, BOTH INTERNAL AND EXTERNAL, WITH MARRIED PARTNERS. It is well known, that between married partners there are similitudes and dissimilitudes, and that the external appear, but not the internal, except after some time of living together, to the married partners themselves, and by indications to others; but it would be

useless to mention each so that they might be known, since several pages might be filled with an account and description of their varieties. Similitudes may in part be deduced and concluded from the dissimilitudes on account of which conjugial love is changed into cold; of which we shall speak in the following chapter. Similitudes and dissimilitudes in general originate from connate inclinations, varied by education, connections, and persuasions that have been imbibed.

228. XIX. VARIOUS SIMILITUDES CAN BE CONJOINED, BUT NOT WITH DISSIMILITUDES. The varieties of similitudes are very numerous, and differ more or less from each other; but still those which differ may in time be conjoined by various things, especially by accommodations to desires, by mutual offices and civilities, by abstaining from what is unchaste, by the common love of infants and the care of children, but particularly by conformity in things relating to the church; for things relating to the church effect a conjunction of similitudes differing interiorly, other things only exteriorly. But with dissimilitudes no conjunction can be effected, because they are antipathetical.

229. XX. THE LORD PROVIDES SIMILITUDES FOR THOSE WHO DESIRE LOVE TRULY CONJUGIAL, AND IF NOT ON EARTH, HE YET PROVIDES THEM IN HEAVEN. The reason of this is, because all marriages of love truly conjugial are provided by the Lord. That they are from him, may be seen above, n. 130, 131; but in what manner they are provided in heaven, I have heard thus described by the angels: The divine providence of the Lord extends to

everything, even to the minutest particulars, concerning marriages and in marriages, because all the delights of heaven spring from the delights of conjugial love, as sweet waters from the fountain-head; and on this account it is provided that conjugial pairs be born; and that they be continually educated to their several marriages under the Lord's auspices, neither the boy nor the girl knowing anything of the matter; and after a stated time, when they both become marriageable, they meet in some place as by chance, and see each other, and in this case they instantly know, as by a kind of instinct, that they are a pair, and by a kind of inward dictate think within themselves, the youth, that she is mine, and the maiden, that he is mine; and when this thought has existed some time in the mind of each, they accost each other from a deliberate purpose, and betroth themselves. It is said, as by chance, by instinct, and by dictate; and the meaning is, by divine providence; since, while the divine providence is unknown, it has such an appearance; for the Lord opens internal similitudes, so that they may see themselves.

230. XXI. A MAN (*homo*) ACCORDING TO THE DEFICIENCY AND LOSS OF CONJUGIAL LOVE, APPROACHES TO THE NATURE OF A BEAST. The reason of this is, because so far as a man (*homo*) is in conjugial love, so far he is spiritual, and so far as he is spiritual, so far he is a man (*homo*); for a man is born to a life after death, and attains the possession thereof in consequence of having in him a spiritual soul, and is capable of being elevated thereto by the faculty of his understanding; if in this case

his will, from the faculty also granted to it, is elevated at the same time, he lives after death the life of heaven. The contrary comes to pass, if he is in a love opposite to conjugial love; for so far as he is in this opposite love, so far he is natural; and a merely natural man is like a beast as to lusts and appetites, and to their delights; with this difference only, that he has the faculty of elevating his understanding into the light of wisdom, and also of elevating his will into the heat of celestial love. These faculties are never taken away from airy man (*homo*); therefore the merely natural man, although as to concupiscences and appetites and their delights, he is like a beast, still lives after death, but in a state corresponding to his past life. From these considerations it may appear that a man, according to the deficiency of conjugial love, approaches to the nature of a beast. This position may seem to be contradicted by the consideration, that there are a deficiency and loss of conjugial love with some who yet are men (*homines*); but the position is meant to be confined to those who make light of conjugial love from a principle of adulterous love, and who therefore are in such deficiency and loss.

231. To the above I shall add THREE MEMORABLE RELATIONS. FIRST. I once heard loud exclamations, which issued from the hells, with a noise as if they bubbled up through water: one to the left hand, in these words, "O HOW JUST!" another to the right, "O HOW LEARNED!" and a third from behind, "O HOW WISE!" and as I was in doubt

whether there are also in hell persons of justice, learning, and wisdom, I was impressed with a strong desire of seeing what was the real case; and a voice from heaven said to me, "You shall see and hear." I therefore in spirit went out of the house, and saw before me an opening, which I approached; and looked down; and lo! there was a ladder, by which I descended: and when I was down, I observed a level country set thick with shrubs, intermixed with thorns and nettles; and on my asking, whether this was hell, I was told it was the lower earth next above hell. I then continued my course in a direction according to the exclamations in order; first to those who exclaimed, "O HOW JUST!" where I saw a company consisting of such as in the world had been judges influenced by friendship and gifts; then to the second exclamation, "O HOW LEARNED!" where I saw a company of such as in the world had been reasoners; and lastly to the third exclamation, "O HOW WISE!" where I saw a company such as in the world had been confirmators. From these I returned to the first, where there were judges influenced by friendship and gifts, and who were proclaimed "Just." On one side I saw as it were an amphitheatre built of brick, and covered with black slates; and I was told that they called it a tribunal. There were three entrances to it on the north, and three on the west, but none on the south and east; a proof that their decisions were not those of justice, but were arbitrary determinations. In the middle of the amphitheatre there was a fire, into which the servants who attended threw torches of sulphur and pitch; the light whereof, by its vibrations on the plastered walls, presented pictured images of birds of the evening and night; but both the fire and the vibrations of light thence issuing, together with the forms of the images thereby produced, were representations that in their decisions they could adorn the matter of any debate with colored dyes, and give it a form according to their own interest. In about half an hour I saw some old men and youths in robes and cloaks, enter the amphitheatre, who, laying aside their caps, took their seats at the tables, in order to sit in judgement. I heard and perceived with what cunning and ingenuity, under the impulse of prejudice in favor of their friends, they warped and inverted judgement so as to give it an appearance of justice, and this to such a degree, that they themselves saw what was unjust as just, and on the other hand what was just as unjust. Such persuasions respecting the points to be decided upon, appeared from their countenances, and were heard from their manner of speaking. I then received illustration from heaven, from which I perceived how far each point was grounded in right or not; and I saw how industriously they concealed what was unjust, and gave it a semblance of what was just; and how they selected some particular statute which favored their own side of the question, and by cunning reasonings warped the rest to the same side. After judgement was given, the decrees were conveyed to their clients, friends and favorers, who, to recompense them for their services, continued to shout, “O HOW JUST, O HOW JUST!” After this I conversed respecting them with the angels of heaven, and related to them some of the things I had seen and heard. The angels said to me, “Such judges appear to others to be endowed with a most extraordinary acuteness of intellect; when yet they do not at all see what is just and equitable. If you remove the prejudices of friendship in favor of particular persons, they sit mute in judgement like so many statues, and only say, ‘I acquiesce, and am entirely of your opinion on this point.’ This happens because all their judgements are prejudices; and prejudice with partiality influences the case in question from beginning to end. Hence they see nothing but what is connected with their friend’s interest; and whatever is contrary thereto, they set aside; or if they pay any attention to it, they involve it in intricate reasonings, as a spider wraps up its prey in a web, and make an end of it; hence, unless they follow the web of their prejudice, they see nothing of what is right. They were examined whether they were able to see it, and it was discovered that they were not. That this is the case, will seem wonderful to the inhabitants of your world; but tell them it is a truth that has been investigated by the angels of heaven. As they see nothing of what is just, we in heaven regard them not as men but as monsters, whose heads are constituted of things relating to friendship, their breasts of those relating to injustice, their feet of those which relate to confirmation, and the soles of the feet of those things which relate to justice, which they supplant and trample under foot, in case they are unfavorable to the interests of their friend. But of what quality they appear to us from heaven, you shall presently see; for their end is at hand.” And lo! at that instant the ground was cleft asunder, and the tables fell one upon another, and they were swallowed up, together with the whole amphitheatre, and were cast into caverns, and imprisoned. It was then said to me, “Do you wish to see them where they now are?” And lo! their faces appeared as of polished steel, their bodies from the neck to the loins as graven images of stone clothed with leopards’ skins, and their feet like snakes: the law books too, which they had arranged in order on the tables, were changed into packs of cards: and now, instead of sitting in judgement, the office appointed to them is to prepare vermilion and mix it up into a paint, to bedaub the faces of harlots and thereby turn them into beauties.

After seeing these things, I was desirous to visit the two other assemblies, one of which consisted of mere reasoners, and the other of mere confirmators; and it was said to me, “Stop awhile, and you shall have attendant angels from the society next above them; by these you will receive light from the Lord and will see what will surprise you.”

232. THE SECOND MEMORABLE RELATION. After some time I heard again from the lower earth voices exclaiming as before, “O HOW LEARNED! O HOW WISE!” I looked round to see what angels were present; and lo! they were from the heaven immediately above those who cried out, “O HOW LEARNED!” and I conversed with them respecting the cry, and they said, “Those learned ones are such as only reason *whether a thing be so or not*, and seldom think *that it is so*; therefore, they are like winds which blow and pass away, like the bark about trees which are without sap, or

like shells about almonds without a kernel, or like the outward rind about fruit without pulp; for their minds are void of interior judgement, and are united only with the bodily senses; therefore unless the senses themselves decide, they can conclude nothing; in a word, they are merely sensual, and we call them REASONERS. We give them this name, because they never conclude anything, and make whatever they hear a matter of argument, and dispute whether it be so, with perpetual contradiction. They love nothing better than to attack essential truths, and so to pull them in pieces as to make them a subject of dispute. These are those who believe themselves learned above the rest of the world." On hearing this account, I entreated the angels to conduct me to them: so they led me to a cave, from which there was a flight of steps leading to the earth below. We descended and followed the shout, "O HOW LEARNED!" and lo! there were some hundreds standing in one place, beating the ground with their feet. Being at first surprised at this sight, I inquired the reason of their standing in that manner and beating the ground with the soles of their feet, and said, "They may thus by their feet make holes in the floor." At this the angel smiled and said, "They appear to stand in this manner, because they never think on any subject that it is so, but only whether it is so, and dispute about it; and when the thinking principle proceeds no further than this, they appear only to tread and trample on a single clod, and not to advance." Upon this I approached the assembly, and lo! they appeared to me to be good-looking men and well dressed; but the angels said, “This is their appearance when viewed in their own light; but if light from heaven flows in, their faces are changed, and so is their dress;” and so it came to pass: they then appeared with dark faces, and dressed in black sackcloth; but when this light was withdrawn, they appeared as before. I presently entered into conversation with some of them, and said, “I heard the shout of a crowd about you, ‘*O how learned!*’ may I be allowed therefore to have a little conversation with you on subjects of the highest learning?” they replied, “Mention any subject, and we will give you satisfaction.” I then asked, “What must be the nature of that religion by which a man is saved?” They said, “We will divide this subject into several parts; and we cannot answer it until we have concluded on its subdivisions. The first inquiry shall be, Whether religion be anything? the second, Whether there be such a thing as salvation or not? the third, Whether one religion be more efficacious than another? the fourth, Whether there be a heaven and a hell? the fifth, Whether there be eternal life after death?” besides many more inquiries. Then I desired to know their opinion concerning the first article of inquiry, Whether religion be anything? They began to discuss the subject with abundance of arguments, whether there be any such thing as religion, and whether what is called religion be anything? I requested them to refer it to the assembly, and they did so; and the general answer was, that the proposition required so much investigation that it could not be finished within the evening. I then asked. “Can you finish it within the year?” and one of them said, “Not within a hundred years:” so I observed, “In the mean while you are without religion;” and he replied, “Shall it not be first demonstrated whether there be such a thing as religion, and whether what is called religion be anything? if there be such a thing, it must be also for the wise; if there be no such thing, it must he only for the vulgar. It is well known that religion is called a bond; but it is asked, for whom? if it be only for the vulgar, it is not anything in itself; if it be likewise for the wise, it is something.” On hearing these arguments, I said to them, “There is no character you deserve less than that of being learned; because all your thoughts are confined to the single inquiry, whether a thing be, and to canvass each side of the question. Who can become learned, unless he know something for certain, and progressively advance into it, as a man in walking progressively advances from step to step, and thereby successively arrives at wisdom! If you follow any other rule, you make no approach to truths, but remove them more and more out of sight. To reason only whether a thing be, is it not like reasoning about a cap or a shoe, whether they fit or not, before they are put on? and what must be the consequence of such reasoning, but that you will not know whether anything exist, yea, whether there be any such thing as salvation, or eternal life after death; whether one religion be more efficacious than another, and whether there be a heaven and a hell? On these subjects you cannot possibly think at all, so long as you halt at the first step, and beat the sand at setting out, instead of setting one foot before another and going forward. Take heed to yourselves, lest your minds, standing thus without in a state of indetermination, should inwardly harden and become statues of salt, and yourselves friends of Lot’s wife.” With these words I took my leave, and they being indignant threw stones after me; and then they appeared to me like graven images of stone, without any human reason in them. On my asking the angels concerning their lot, they said, “Their lot is, that they are cast down into the deep, into a wilderness, where they are forced to carry burdens; and in this case, as they are no longer capable of rational conversation, they give themselves up to idle prattle and talk, and appear at a distance like asses that are heavily laden.”

233. THE THIRD MEMORABLE RELATION. After this one of the angels said, “Follow me to the place where they exclaim, ‘O HOW WISE!’ and you shall see prodigies of men; you shall see faces and bodies, which are the faces and bodies of a man, and yet they are not men.” I said, “Are they beasts then?” he replied, “They are not beasts, but beast-men; for they are such as cannot at all see whether truth be truth or not, and yet they can make whatever they will to be truth. Such persons with us are called CONFIRMATORS.” We followed the vociferation, and came to the place; and lo! there was a company of men, and around them a crowd, and in the crowd some of noble blood, who, on hearing that they confirmed whatever they said, and favored themselves with such manifest consent, turned, and said, “O HOW WISE!” But the angel said to me, “Let us not go to them, but call one out of the company.” We

called him and went aside with him, and conversed on various subjects; and he confirmed every one of them, so that they appeared altogether as true; and we asked him, whether he could also confirm the contrary? he said, “As well as the former.” Then he spoke openly and from the heart, and said, “What is truth? Is there anything true in the nature of things, but what a man makes true? Advance any proposition you please, and I will make it to be true.” Hereupon I said, “Make this true; That faith is the all of the church.” This he did so dexterously and cunningly, that the learned who were standing by admired and applauded him. I afterwards requested him to make it true, That charity is the all of the church; and he did so: and afterwards, That charity is nothing of the church: and he dressed up each side of the question, and adorned it so with appearances, that the bystanders looked at each other, and said, “Is not this a wise man?” But I said, “Do not you know that to live well is charity, and that to believe well is faith? does not he that lives well also believe well? and consequently, is not faith of charity, and charity of faith? do you not see that this is true?” He replied, “I will make it true, and will then see.” He did so, and said, “Now I see it;” but presently he made the contrary to be true, and then said, “I also see that this is true.” At this we smiled and said, “Are they not contraries? how can two contraries appear true?” To this he replied with indignation, “You are mistaken; each is true; since truth is nothing but what a man makes true.” There was a certain person standing near, who in the world had been a legate of the first rank. He was surprised at this assertion, and said, “I acknowledge that in the world something like this method of reasoning prevails; but still you are out of your senses. Try if you can make it to be true, that light is darkness, and darkness light.” He replied, “I will easily do this. What are light and darkness but a state of the eye? Is not light changed into shade when the eye comes out of sunshine, and also when it is kept intensely fixed on the sun? Who does not know, that the state of the eye in such a case is changed, and that in consequence light appears as shade; and on the other hand, when the state of the eye is restored, that shade appears as light? Does not an owl see the darkness of night as the light of day, and the light of day as the darkness of night, and also the sun itself as an opaque and dusky globe? If any man had the eyes of an owl, which would he call light and which darkness? What then is light but the state of the eye? and if it be a state of the eye, is not light darkness, and darkness light? therefore each of the propositions is true.” Afterwards the legate asked him to make this true, That a raven is white and not black; and he replied, “I will do this also with ease;” and he said, “Take a needle or razor, and lay open the feathers or quills of a raven; are they not white within? Also remove the feathers and quills, and look at its skin; is it not white? What is the blackness then which envelops it but a shade, which ought not to determine the raven’s color? That blackness is merely a shade. I appeal to the skilful in the science of optics, who will tell you, that if you pound a black stone or glass into fine powder, you will see that the powder is white.” But the legate replied, “Does not the raven appear black to the sight?" The confirmator answered, "Will you, who are a man, think in any case from appearance? you may indeed say from appearance, that a crow is black, but you cannot think so; as for example, you may speak from the appearance and say that the sun rises, advances to its meridian altitude, and sets; but, as you are a man, you cannot think so; because the sun stands unmoved and the earth only changes its position. The case is the same with the raven; appearance is appearance; and say what you will, a raven is altogether and entirely white; it grows white also as it grows old; and this I have seen." We next requested him to tell us from his heart, whether he was in joke, or whether he really believed that nothing is true but what a man makes true? and he replied, "I swear that I believe it." Afterwards the legate asked him, whether he could make it true that he was out of his senses; and he said, "I can; but I do not choose: who is not out of his senses?" When the conversation was thus ended, this universal confirmator was sent to the angels, to be examined as to his true quality; and the report they afterwards made was, that he did not possess even a single grain of understanding; because all that is above the rational principle was closed in him, and that alone which is below was open. Above the rational principle is heavenly light, and below it is natural light; and this light is such that it can confirm whatever it pleases; but if heavenly light does not flow into natural light, a man does not see whether any thing true is true, and consequently neither does he see that any thing false is false. To see in either case is by virtue of heavenly light in natural light; and heavenly light is from the God of heaven, who is the Lord; therefore this universal confirmator is not a man or a beast, but a beast-man. I questioned the angel concerning the lot of such persons, and whether they can be together with those who are alive, since every one has life from heavenly light, and from this light has understanding. He said, that such persons when they are alone, can neither think nor express their thoughts, but stand mute like machines, and as in a deep sleep; but that they awake as soon as any sound strikes their ears: and he added, that those become such, who are inmostly wicked; into these no heavenly light can flow from above, but only somewhat spiritual through the world, whence they derive the faculty of confirming. As he said this, I heard a voice from the angels who had examined the confirmation, saying to me, "From what you have now heard form a general conclusion." I accordingly formed the following: "That intelligence does not consist in being able to confirm whatever a man pleases, but in being able to see that what is true is true, and what is false is false." After this I looked towards the company where the confirmators stood, and where the crowd about them shouted, "*O how wise!*" and lo! a dusky cloud covered them, and in the cloud were owls and bats on the wing; and it was said to me, "The owls and bats flying in the dusky cloud, are correspondences and consequent appearances of their thoughts; because confirmations of falsities so as to make them appear like truths, are represented in this world under the forms of birds of night, whose eyes are inwardly illuminated by a false light, from which they see objects in the dark as if in the light. By such a false spiritual light are those influenced who confirm falses until they seem as truths, and afterwards are said and believed to be truths: all such see backwards, and not forwards."

ON THE CAUSES OF COLDNESS, SEPARATION, AND DIVORCE IN MARRIAGES.

234. In treating here on the causes of coldness in marriages, we shall treat also at the same time on the causes of separation, and likewise of divorce, because they are connected; for separations come from no other source than from coldnesses, which are successively inborn after marriage, or from causes discovered after marriage, from which also coldness springs; but divorces come from adulteries; for these are altogether opposite to marriages; and opposites induce coldness, if not in both parties, at least in one. This is the reason why the causes of coldness, separations, and divorces, are brought together into one chapter. But the coherence of the causes will be more clearly discerned from viewing them in the following series: — I. *There are spiritual heat and spiritual cold; and spiritual heat is love, and spiritual cold the privation thereof.* II. *Spiritual cold in marriages is a disunion of souls and a disjunction of minds, whence come indifference, discord, contempt, disdain, and aversion; from which, in several cases, at length comes separation as to bed, chamber, and house.* III. *There are several successive causes of cold, some internal, some external, and some*

accidental. IV. *Internal causes of cold are from religion.* V. *The first of these causes is the rejection of religion by each of the parties.* VI. *The second is, that one has religion and not the other.* VII. *The third is, that one is of one religion and the other of another.* VIII. *The fourth is the falsity of the religion imbibed.* IX. *With many, these are causes of internal cold, but not at the same time of external.* X. *There are also several external causes of cold; the first of which is dissimilitude of minds and manners.* XI. *The second is, that conjugial love is believed to be the same as adulterous love, only that the latter is not allowed by law, but the former is.* XII. *The third is, a striving for pre-eminence between married partners.* XIII. *The fourth is, a want of determination to any employment or business, whence comes wandering passion.* XIV. *The fifth is, inequality of external rank and condition.* XV. *There are also causes of separation.* XVI. *The first of them is a vitiated state of mind.* XVII. *The second is a vitiated state of body.* XVIII. *The third is impotence before marriage.* XIX. *Adultery is the cause of divorce.* XX. *There are also several accidental causes of cold; the first of which is, that enjoyment is common (or cheap), because continually allowed.* XXI. *The second is that living with a married partner, from a covenant and compact, seems to be forced and not free.* XXII. *The third is, affirmation on the part of the wife, and her talking incessantly about love.* XXIII. *The fourth is, the man's continually thinking that his wife is willing; and on the other hand, the wife's thinking that the man is not willing.* XXIV. *As cold is in the mind it is also in the body; and* *according to the increase of that cold, the externals also of the body are closed.* We proceed to an explanation of each article.

235. I. THERE ARE SPIRITUAL HEAT AND SPIRITUAL COLD; AND SPIRITUAL HEAT IS LOVE, AND SPIRITUAL COLD IS THE PRIVATION THEREOF. Spiritual heat is from no other source than the sun of the spiritual world; for there is in that world a sun proceeding from the Lord, who is in the midst of it; and as it is from the Lord, it is in its essence pure love. This sun appears fiery before the angels, just as the sun of our world appears before men. The reason of its appearing fiery is, because love is spiritual fire. From that sun proceed both heat and light; but as that sun is pure love, the heat thence derived in its essence is love, and the light thence derived in its essence is wisdom; hence it is manifest what is the source of spiritual heat, and that spiritual heat is love. But we will also briefly explain the source of spiritual cold. It is from the sun of the natural world, and its heat and light. The sun of the natural world was created that its heat and light might receive in them spiritual heat and light, and by means of the atmospheres might convey spiritual heat and light even to ultimates in the earth, in order to produce effects of ends, which are of the Lord in his sun, and also to clothe spiritual principles with suitable garments, that is, with materials, to operate ultimate ends in nature. These effects are produced when spiritual heat is joined to natural heat; but the contrary comes to pass when natural heat is separated from spiritual heat, as is the case with those who love natural things, and

reject spiritual: with such, spiritual heat becomes cold. The reason why these two loves, which from creation are in agreement, become thus opposite, is, because in such case the dominant heat becomes the servant, and *vice versa*; and to prevent this effect, spiritual heat, which from its lineage is lord, then recedes; and in those subjects, spiritual heat grows cold, because it becomes opposite. From these considerations it is manifest that spiritual cold is the privation of spiritual heat. In what is here said, by heat is meant love; because that heat living in subjects is felt as love. I have heard in the spiritual world, that spirits merely natural grow intensely cold while they apply themselves to the side of some angel who is in a state of love; and that the case is similar in regard to the infernal spirits, while heat flows into them out of heaven; and that nevertheless among themselves, when the heat of heaven is removed from them, they are inflamed with great heat.

236. II. Spiritual cold in marriages is a disunion of souls and a disjunction of minds, whence come indifference, discord, contempt, disdain, and aversion; from which, in several cases, at length comes separation as to bed, chamber, and house. That these effects take place with married partners, while their primitive love is on the decline, and becomes cold, is too well known to need any comment. The reason is, because conjugial cold above all others resides in human minds; for the essential conjugial principle is inscribed on the soul, to the end that a soul may be propagated from a soul, and the soul of the father into the offspring. Hence it is that this cold originates there, and

successively goes downward into the principles thence derived, and infects them; and thus changes the joys and delights of the primitive love into what is sad and undelightful.

237. III. THERE ARE SEVERAL SUCCESSIVE CAUSES OF COLD, SOME INTERNAL, SOME EXTERNAL, AND SOME ACCIDENTAL. That there are several causes of cold in marriages, is known in the world; also that they arise from many external causes; but it is not known that the origins of the causes lie concealed in the inmost principles, and that from these they descend into the principles thence derived, until they appear in externals; in order therefore that it may be known that external causes are not causes in themselves, but derived from causes in themselves, which, as was said, are in inmost principles, we will first distribute the causes generally into internal and external, and afterwards will particularly examine them.

238. IV. INTERNAL CAUSES OF COLD ARE FROM RELIGION. That the very origin of conjugial love resides in the inmost principles of man, that is, in his soul, is demonstrable to every one from the following considerations alone; that the soul of the offspring is from the father, which is known from the similitude of inclinations and affections, and also from the general character of the countenance derived from the father and remaining with very remote posterity; also from the propagative faculty implanted in souls from creation; and moreover by what is analogous thereto in the subjects of the vegetable kingdom, in that there lies hid in the inmost

principles of germination the propagation of the seed itself, and thence of the whole, whether it be a tree, a shrub, or a plant. This propagative or plastic force in seeds in the latter kingdom, and in souls in the other, is from no other source than the conjugial sphere, which is that of good and truth, and which perpetually emanates and flows in from the Lord the Creator and Supporter of the universe; concerning which sphere, see above, n. 222-225; and from the endeavour of those two principles, good and truth, therein, to unite into a one. This conjugial endeavour remains implanted in souls, and conjugial love exists by derivation from it as its origin. That this same marriage, from which the above universal sphere is derived, constitutes the church with man, has been abundantly shewn above in the chapter ON THE MARRIAGE OF GOOD AND TRUTH, and frequently elsewhere. Hence there is all the evidence of rational demonstration, that the origin of the church and of conjugial love are in one place of abode, and in a continual embrace; but on this subject see further particulars above, n. 130, where it was proved, that conjugial love is according to the state of the church with man; thus that it is grounded in religion, because religion constitutes this state. Man also was created with a capacity of becoming more and more interior, and thereby of being introduced or elevated nearer and nearer to that marriage, and thus into love truly conjugial, and this even so far as to perceive a state of its blessedness. That religion is the only means of introduction and elevation, appears clearly from what was said above, namely, that the origin of the church and of conjugial love are in the same place of abode, and in mutual embrace there, and that hence they must needs be conjoined.

239. From what has been said above it follows, that where there is no religion, there is no conjugial love; and that where there is no conjugial love, there is cold. That conjugial cold is the privation of that love, maybe seen above, n. 235; consequently that conjugial cold is also a privation of a state of the church, or of religion. Sufficient evidence of the truth of this may be deduced from the general ignorance that now prevails concerning love truly conjugial. In these times, who knows, and who is willing to acknowledge, and who will not be surprised to hear, that the origin of conjugial love is deduced hence? But the only cause and source of this ignorance is, that, notwithstanding there is religion, still there are not the truths of religion; and what is religion without truths? That there is a want of the truths of religion, is fully shown in the APOCALYPSE REVEALED; see also the MEMORABLE RELATION, n. 566 of that work.

240. V. OF INTERNAL CAUSES OF COLD THE FIRST IS THE REJECTION OF RELIGION BY EACH OF THE PARTIES. Those who reject the holy things of the church from the face to the hinder part of the head, or from the breast to the back, have not any good love; if any proceeds apparently from the body, still there is not any in the spirit. With such persons goods place themselves on the outside of evils, and cover them, as raiment glittering with gold covers a putrid body. The evils which reside within, and are covered, are in general hatreds, and thence intestine

combats against everything spiritual; for all things of the church which they reject, are in themselves spiritual; and as love truly conjugial is the fundamental love of all spiritual loves, as was shewn above, it is evident that interior hatred is contrary to it, and that the interior or real love with such is in favor or the opposite, which is the love of adultery; therefore such persons, more than others, will be disposed to ridicule this truth, that every one has conjugial love according to the state of the church; yea, they will possibly laugh at the very mention of love truly conjugial; but be it so; nevertheless they are to be pardoned, because it is as impossible for them to distinguish in thought between the marriage embrace and the adulterous, as it is for a camel to go through the eye of a needle. Such persons, as to conjugial love, are starved with cold more than others. If they keep to their married partners, it is only on account of some of the external causes mentioned above, n. 153, which withhold and bind them. Their interiors of the soul and thence of the mind are more and more closed, and in the body are stopped up; and in this case even the love of the sex is thought little of, or becomes insanely lascivious in the interiors of the body, and thence in the lowest principles of their thought. It is these who are meant in the MEMORABLE RELATION, n. 79, which they may read if they please.

241. VI. OF INTERNAL CAUSES OF COLD THE SECOND IS, THAT ONE OF THE PARTIES HAS RELIGION AND NOT THE OTHER. The reason of this is, because the souls must of course disagree; for the soul of one is open to the

reception of conjugial love, while the soul of the other is closed to it. It is closed with the party that has not religion, and it is open with the one that has; hence such persons cannot live together harmoniously; and when once conjugial love is banished, there ensues cold; but this is with the party that has no religion. This cold cannot be dissipated except by the reception of a religion agreeing with that of the other party, if it be true; otherwise, with the party that has no religion, there ensues cold, which descends from the soul into the body, even to the cuticles; in consequence of which he can no longer look his married partner directly in the face, or accost her in a communion of respirations, or speak to her except in a subdued tone of voice, or touch her with the hand, and scarcely with the back; not to mention the insanities which, proceeding from that cold, make their way into the thoughts, which they do not make known; and this is the reason why such marriages dissolve of themselves. Moreover, it is well known, that an impious man thinks meanly of a married partner; and all who are without religion are impious.

242. VII. OF INTERNAL CAUSES OF COLD THE THIRD IS, THAT ONE OF THE PARTIES IS OF ONE RELIGION AND THE OTHER OF ANOTHER. The reason of this is, because with such persons good cannot be conjoined with its corresponding truth; for as was shewn above, the wife is the good of the husband’s truth, and he is the truth of the wife’s good. Hence of two souls there cannot be made one soul; and hence the stream of that love is closed: and consequently a conjugial principle is entered upon, which

has a lower place of abode, and which is that of good with another truth, or of truth with another good than its own, between which there cannot be any harmonious love: hence with the married partner that is in a false religion, there commences a cold, which grows more intense in proportion as he differs from the other party. On a certain time, as I was wandering through the streets of a great city inquiring for a lodging, I entered a house inhabited by married partners of a different religion; being ignorant of this circumstance, the angels instantly accosted me, and said, "We cannot remain with you in that house; for the married partners who dwell there differ in religion." This they perceived from the internal disunion of their souls.

243. VIII. OF INTERNAL CAUSES OF COLD THE FOURTH IS, THE FALSITY OF THE RELIGION. This is, because falsity in spiritual things either takes away religion or defiles it. It takes it from those with whom genuine truths are falsified; it defiles it, where there are indeed falsities, but not genuine truths, which therefore could not be falsified. In the latter case there may be imputed goods with which those falses may be conjoined by applications from the Lord; for these falses are like various discordant tones, which by artful arrangements and combinations are brought into harmony, and communicate to harmony its agreeableness: in this case some conjugial love is communicable; but with those who have falsified with themselves the genuine truths of the church, it is not communicable. The prevailing ignorance concerning love truly conjugial, or a negative doubting respecting the

possibility of the existence of such love, is from persons of the latter description; and from the same source also comes the wild imagination, in the minds of the generality, that adulteries are not evils in a religious point of view.

244. IX. WITH MANY, THE ABOVE-MENTIONED ARE CAUSES OF INTERNAL COLD, BUT NOT AT THE SAME TIME OF EXTERNAL. If the causes above pointed out and confirmed, which are the causes of internal cold, produced similar external cold, as many separations would ensue as there are cases of internal cold, which are as many as there are marriages of those who are in a false or a different religion, or in no religion; respecting whom we have already treated; and yet it is well-known, that many such live together as if they mutually loved and were friendly to each other: but whence this originates, with those who are in internal cold, will be shewn in the following chapter CONCERNING THE CAUSES OF APPARENT LOVE, FRIENDSHIP, AND FAVOR IN MARRIAGES. There are several causes which conjoin minds (*animos*) but still do not conjoin souls; among these are some of those mentioned above, n. 183; but still cold lies interiorly concealed, and makes itself continually observed and felt. With such married partners the affections depart from each other; but the thoughts, while they come forth into speech and behaviour, for the sake of apparent friendship and favor, are present; therefore such persons know nothing of the pleasantness and delight, and still less of the satisfaction and blessedness of love truly conjugial, accounting them to be little else than fables. These are of the number of those

who deduce the origin of conjugial love from the same causes with the nine companies of wise ones assembled from the several kingdoms of Europe; concerning whom see the MEMORABLE RELATION above, n. 103-114.

245. It may be urged as an objection to what has been proved above, that still the soul is propagated from the father although it is not conjoined to the soul of the mother, yea, although cold residing therein causes separation; but the reason why souls or offspring are nevertheless propagated is, because the understanding of the man is not closed, but is capable of being elevated into the light into which the soul is; but the love of his will is not elevated into the heat corresponding to the light there, except by the life, which makes him from natural become spiritual; hence it is, that the soul is still procreated, but, in the descent, while it becomes seed, it is veiled over by such things as belong to his natural love; from this springs hereditary evil. To these considerations I will add an arcanum from heaven, namely, that between the disjoined souls of two persons, especially of married partners, there is effected conjunction in a middle love; otherwise there would be no conception with men (*homines*). Besides what is here said of conjugial cold, and its place of abode in the supreme region of the mind, see the LAST MEMORABLE RELATION of this chapter, n. 270.

246. X. THERE ARE ALSO SEVERAL EXTERNAL CAUSES OF COLD, THE FIRST OF WHICH IS DISSIMILITUDE OF MINDS AND MANNERS. There are both internal and external similitudes and dissimilitudes.

The internal arise from no other source than religion; for religion is implanted in souls, and by them is transmitted from parents to their offspring as the supreme inclination; for the soul of every man derives life from the marriage of good and truth, and from this marriage is the church; and as the church is various and different in the several parts of the world, therefore also the souls of all men are various and different; wherefore internal similitudes and dissimilitudes are from this source, and according to them the conjugial conjunctions of which we have been treating; but external similitudes and dissimilitudes are not of the souls but of minds; by minds (*animos*) we mean the affections and thence the external inclinations, which are principally insinuated after birth by education, social intercourse, and consequent habits of life; for it is usual to say, I have a mind to do this or that; which indicates an affection and inclination to it. Persuasions conceived respecting this or that kind of life also form those minds; hence come inclinations to enter into marriage even with such as are unsuitable, and likewise to refuse consent to marriage with such as are suitable; but still these marriages, after a certain time of living together, vary according to the similitudes and dissimilitudes contracted hereditarily and also by education; and dissimilitudes induce cold. So likewise dissimilitudes of manners; as for example, an ill-mannered man or woman, joined with a well-bred one; a neat man or woman, joined with a slovenly one; a litigious man or woman, joined with one that is peaceably disposed; in a word, an immoral man or woman, joined with a moral one. Marriages of such dissimilitudes are not unlike the conjunctions of different species of animals with each other, as of sheep and goats, of stags and mules, of turkeys and geese, of sparrows and the nobler kind of birds, yea, as of dogs and cats, which from their dissimilitudes do not consociate with each other, but in the human kind these dissimilitudes are indicated not by faces, but by habits of life; wherefore external colds are from this source.

247. XI. OF EXTERNAL CAUSES OF COLD THE SECOND IS, THAT CONJUGIAL LOVE IS BELIEVED TO BE THE SAME AS ADULTEROUS LOVE, ONLY THAT THE LATTER IS NOT ALLOWED BY LAW, BUT THE FORMER IS. That this is a source of cold, is obvious to reason, while it is considered that adulterous love is diametrically opposite to conjugial love; wherefore when it is believed that conjugial love is the same as adulterous, they both become alike in idea; and in such case a wife is regarded as a harlot, and marriage as uncleanness; the man himself also is an adulterer, if not in body, still in spirit. That hence ensue contempt, disdain, and aversion, between the man and his woman, and thereby intense cold, is an unavoidable consequence; for nothing stores up in itself conjugial cold more than adulterous love; and as adulterous love also passes into such cold, it may not undeservedly be called essential conjugial cold.

248. XII. OF EXTERNAL CAUSES OF COLD THE THIRD IS, A STRIVING FOR PRE-EMINENCE BETWEEN MARRIED PARTNERS. This is, because conjugial love principally respects the union of wills, and the freedom of

decision thence arising; both which are ejected from the married state by a striving for pre-eminence or superiority; for this divides and tears wills into pieces, and changes the freedom of decision into servitude. During the influence of such striving, the spirit of one of the parties meditates violence against the other; if in such case their minds were laid open and viewed by spiritual sight, they would appear like two boxers engaged in combat, and regarding each other with hatred and favor alternately; with hatred while in the vehemence of striving, and with favor while in the hope of dominion, and while under the influence of lust. After one has obtained the victory over the other, this contention is withdrawn from the externals, and betakes itself into the internals of the mind, and there abides with its restlessness stored up and concealed. Hence cold ensues both to the subdued party or servant, and to the victor or dominant party. The reason why the latter also suffers cold is, because conjugial love no longer exists with them, and the privation of this love is cold; see n. 235. In the place of conjugial love succeeds heat derived from pre-eminence; but this heat is utterly discordant with conjugial heat, yet it can exteriorly resemble it by means of lust. After a tacit agreement between the parties, it appears as if conjugial love was made friendship; but the difference between conjugial and servile friendship in marriages, is like that between light and shade, between a living fire and an *ignis fatuus*, yea, like that between a well-conditioned man and one consisting only of bone and skin.

249. XIII. OF EXTERNAL CAUSES OF COLD THE FOURTH IS, A WANT OF DETERMINATION TO ANY EMPLOYMENT OR BUSINESS, WHENCE COMES WANDERING PASSION. Man (*homo*) was created for use, because use is the continent of good and truth, from the marriage of which proceeds creation, and also conjugial love, as was shewn above. By employment and business we mean every application to uses; while therefore a man is in any employment and business, or in any use, in such case his mind is limited and circumscribed as in a circle, within which it is successively arranged into a form truly human, from which as from a house he sees various concupiscences out of himself, and by sound reason within exterminates them; consequently also he exterminates the wild insanities of adulterous lust; hence it is that conjugial heat remains better and longer with such than with others. The reverse happens with those who give themselves up to sloth and ease; in such case the mind is unlimited and undetermined, and hence the man (*homo*) admits into the whole of it everything vain and ludicrous which flows in from the world and the body, and leads to the love thereof; that in this case conjugial love also is driven into banishment, is evident; for in consequence of sloth and ease the mind grows stupid and the body torpid, and the whole man becomes insensible to every vital love, especially to conjugial love, from which as from a fountain issue the activities and alacrities of life. Conjugial cold with such is different from what it is with others; it is indeed the privation of conjugial love, but arising from defect.

250. XIV. OF EXTERNAL CAUSES OF COLD THE FIFTH IS, INEQUALITY OF EXTERNAL RANK AND CONDITION. There are several inequalities of rank and condition, which while parties are living together put an end to the conjugial love which commenced before marriage; but they may all be referred to inequalities as to age, station, and wealth. That unequal ages induce cold in marriage, as in the case of a lad with an old woman, and of a young girl with a decrepit old man, needs no proof. That inequality of station has a similar effect, as in the marriage of a prince with a servant maid, or of an illustrious matron with a servant man, is also acknowledged without further proof. That the case is the same in regard to wealth, unless a similitude of minds and manners, and an application of one party to the inclinations and native desires of the other, consociate them, is evident. But in all such cases, the compliance of one party on account of the pre-eminence of station and condition of the other, effects only a servile and frigid conjunction; for the conjugial principle is not of the spirit and heart, but only nominal and of the countenance; in consequence of which the inferior party is given to boasting, and the superior blushes with shame. But in the heavens there is no inequality of age, station, or wealth; in regard to age, all there are in the flower of their youth, and continue so into eternity; in regard to station, they all respect others according to the uses which they perform. The more eminent in condition respect inferiors as brethren, neither do they prefer station to the excellence of use, but the excellence of use to station; also when maidens are given in

marriage, they do not know from what ancestors they are descended; for no one in heaven knows his earthly father, but the Lord is the Father of all. The case is the same in regard to wealth, which in heaven is the faculty of growing wise, according to which a sufficiency of wealth is given. How marriages are there entered into, may be seen above, n. 229.

251. XV. THERE ARE ALSO CAUSES OF SEPARATION. There are separations from the bed and also from the house. There are several causes of such separations; but we are here treating of legitimate causes. As the causes of separation coincide with the causes of concubinage, which are treated of in the latter part of this work in their own chapter, the reader is referred thereto that he may see the causes in their order. The legitimate causes of separation are the following.

252. XVI. THE FIRST CAUSE OF LEGITIMATE SEPARATION IS A VITIATED STATE OF MIND. The reason of this is, because conjugial love is a conjunction of minds; if therefore the mind of one of the parties takes a direction different from that of the other, such conjunction is dissolved, and with the conjunction the love vanishes. The states of vitiation of the mind which cause separation, may appear from an enumeration of them; they are for the most part, the following: madness, frenzy, furious wildness, actual foolishness and idiocy, loss of memory, violent hysterics, extreme silliness so as to admit of no perception of good and truth, excessive stubbornness in refusing to obey what is just and equitable; excessive pleasure in

talkativeness and conversing only on insignificant and trifling subjects; an unbridled desire to publish family secrets, also to quarrel, to strike, to take revenge, to do evil, to steal, to tell lies, to deceive, to blaspheme; carelessness about the children, intemperance, luxury, excessive prodigality, drunkenness, uncleanness, immodesty, application to magic and witchcraft, impiety, with several other causes. By legitimate causes we do not here mean judicial causes, but such as are legitimate in regard to the other married partner; separation from the house also is seldom ordained in a court of justice.

253. XVII. THE SECOND CAUSE OF LEGITIMATE SEPARATION IS A VITIATED STATE OF BODY. By vitiated states of body we do not mean accidental diseases, which happen to either of the married partners during their marriage, and from which they recover; but we mean inherent diseases, which are permanent. The science of pathology teaches what these are. They are manifold, such as diseases whereby the whole body is so far infected that the contagion may prove fatal; of this nature are malignant and pestilential fevers, leprosies, the venereal disease, gangrenes, cancers, and the like; also diseases whereby the whole body is so far weighed down, as to admit of no consociability, and from which exhale dangerous effluvia and noxious vapors, whether from the surface of the body, or from its inward parts, in particular from the stomach and lungs; from the surface of the body proceed malignant pocks, warts, pustules, scorbutic phthisic, virulent scab, especially if the face be defiled thereby: from the stomach

proceed foul, stinking, rank and crude eructations: from the lungs, filthy and putrid exhalations, arising from imposthumes, ulcers, abcesses, or from vitiated blood or lymph therein. Besides these there are also various other diseases, as lipothamia, which is a total faintness of body and defect of strength; paralysis, which is a loosing and relaxation of the membranes and ligaments which serve for motion; certain chronic diseases, arising from a loss of the sensibility and elasticity of the nerves, or from too great a thickness; tenacity, and acrimony of the humors; epilepsy; fixed weakness arising from apoplexy; certain phthisical complaints, whereby the body is wasted; the cholic, cæliac affection, rupture, and other like diseases.

254. XVIII. THE THIRD CAUSE OF LEGITIMATE SEPARATION IS IMPOTENCE BEFORE MARRIAGE. The reason why this is a cause of separation is, because the end of marriage is the procreation of children, which cannot take place where this cause of separation operates; and as this is foreknown by the parties, they are deliberately deprived of the hope of it, which hope nevertheless nourishes and strengthens their conjugial love.

255. XIX. ADULTERY IS THE CAUSE OF DIVORCE. There are several reasons for this, which are discernible in rational light, and yet at this day they are concealed. From rational light it may be seen that marriages are holy and adulteries profane; and thus that marriages and adulteries are diametrically opposite to each other; and that when opposites act upon each other, one destroys the other even to the last spark of its life. This is the case with conjugial

love, when a married person commits adultery from a confirmed principle, and thus from a deliberate purpose. With those who know anything of heaven and hell, these things are more clearly discernible by the light of reason: for they know that marriages are in and from heaven, and that adulteries are in and from hell, and that these two cannot be conjoined, as heaven cannot be conjoined with hell, and that instantly, if they are conjoined with man (*homo*), heaven recedes, and hell enters. Hence then it is, that adultery is the cause of divorce; wherefore the Lord saith, that "*whosoever shall put away his wife, except for whoredom, and shall marry another, committeth adultery*," Matt. xix. 9. He saith, if, except for whoredom, he shall put away his wife, and marry another, he committeth adultery; because putting away for this cause is a plenary separation of minds, which is called divorce; whereas other kinds of putting away, grounded in their particular causes are separations, of which we have just treated; after these, if another wife is married, adultery is committed; but not so after a divorce.

256. XX. THERE ARE ALSO SEVERAL ACCIDENTAL CAUSES OF COLD; THE FIRST OF WHICH IS, THAT ENJOYMENT IS COMMON (OR CHEAP), BECAUSE CONTINUALLY ALLOWED. The reason why this consideration is an accidental cause of cold is, because it exists with those who think lasciviously respecting marriage and a wife, but not with those who think holily respecting marriage, and securely respecting a wife. That from being common (or cheap) in consequence of being continually

allowed, even joys become indifferent, and also tiresome, is evident from the case of pastimes and public shows, musical entertainments, dancing, feasting, and the like, which in themselves are agreeable, because vivifying. The case is the same with the intimacy and connection between married partners, especially between those who have not removed the unchaste love of the sex from the love which they bear to each other; and when they think of enjoyment's being common (or cheap) in consequence of being continually allowed, they think vainly in the absence of the faculty of enjoyment. That this consideration is to such persons a cause of cold is self-evident. It is called accidental, because it joins inward cold as a cause, and ranks on its side as a reason. To remove the cold arising from this circumstance, it is usual with wives, from the prudence implanted in them, to offer resistance to what is allowable. But the case is altogether otherwise with those who think chastely respecting wives; wherefore with the angels the consideration of enjoyment's being common in consequence of being continually allowed, is the very delight of their souls, and contains their conjugial love; for they are continually in the delight of that love, and in its ultimates according to the presence of their minds uninterrupted by cares, thus from the decisions of the judgement of the husbands.

257. XXI. OF ACCIDENTAL CAUSES OF COLD THE SECOND IS, THAT LIVING WITH A MARRIED PARTNER, FROM A COVENANT AND CONTRACT, SEEMS FORCED AND NOT FREE. This cause operates only with those with

whom conjugial love in the inmost principles is cold; and since it unites with internal cold, it becomes an additional or accidental cause. With such persons, extra-conjugial love, arising from consent and the favor thereof, is interiorly in heat; for the cold of the one is the heat of the other; which, if it is not sensibly felt, is still within, yea, in the midst of cold; and unless it was thus also within, there would be no reparation. This heat is what constitutes the force or compulsion, which is increased in proportion as, by one of the parties, the covenant grounded in agreement and the contract grounded in what is just, are regarded as bonds not to be violated; it is otherwise if those bonds are loosed by each of the parties. The case is reversed with those who have rejected extra-conjugial love as detestable, and think of conjugial love as of what is heavenly and heaven; and the more so if they perceive it to be so: with such that covenant with its articles of agreement, and that contract with its sanctions, are inscribed on their hearts, and are continually being inscribed thereon more and more. In this case the bond of that love is neither secured by a covenant agreed upon, nor by a law enacted; but both covenant and law are from creation implanted in the love itself, which influences the parties; from the latter (namely, the covenant and the law implanted from creation in the love itself) are derived the former (namely, the covenant and law) in the world, but not *vice versa*. Hence, whatever relates to that love is felt as free; neither is there any freedom but what is of love: and I have heard from the angels, that love truly conjugial is most free, because it is the love of loves.

258. XXII. OF ACCIDENTAL CAUSES OF COLD THE THIRD IS, AFFIRMATION ON THE PART OF THE WIFE, AND HER TALKING INCESSANTLY ABOUT LOVE. With the angels in heaven there is no refusal and repugnance on the part of the wives, as there is with some wives on earth: with the angels in heaven also the wives converse about love, and are not silent as some wives on earth; but the causes of these differences I am not allowed to declare, because it would be unbecoming; nevertheless they are declared in four MEMORABLE RELATIONS at the close of the chapters, by the angels' wives, who freely speak of them to their husbands, by the three in the hall over which there was a golden shower, and by the seven who were sitting in a rosary. These memorable relations are adduced, to the end that every thing may be explained that relates to conjugial love, which is the subject here treated of both in general and in particular.

259. XXIII. OF ACCIDENTAL CAUSES OF COLD THE FOURTH IS, THE MAN'S CONTINUALLY THINKING THAT HIS WIFE IS WILLING; AND ON THE OTHER HAND THE WIFE'S THINKING THAT THE MAN IS NOT WILLING. That the latter circumstance is a cause of love's ceasing with wives, and the former a cause of cold with men, is too obvious to need any comment. For that the man who thinks that his wife, when in his sight by day, and when lying at his side by night, is desirous or willing, should grow cold to the extremities, and on the other hand that the wife, who thinks that the man is able and not willing, should lose her love, are circumstances among many others well known to

husbands who have considered the arcana relating to conjugial love. These circumstances are adduced also, to the end that this work may be perfected, and THE CONJUGIAL LOVE AND ITS CHASTE DELIGHTS may be completed.

260. XXIV. AS COLD IS IN THE MIND IT IS ALSO IN THE BODY; AND ACCORDING TO THE INCREASE OF THAT COLD, THE EXTERNALS ALSO OF THE BODY ARE CLOSED. It is believed at the present day that the mind of man (*homo*) is in the head, and nothing of it in the body, when yet the soul and the mind are both in the head and in the body; for the soul and the mind are the man (*homo*), since both constitute the spirit which lives after death; and that this spirit is in a perfect human form, has been fully shewn in the treatises we have published. Hence, as soon as a man thinks anything, he can in an instant utter it by means of his bodily mouth, and at the same time represent it by gesture; and as soon as he wills anything, he can in an instant bring it into act and effect by his bodily members: which could not be the case unless the soul and the mind were together in the body, and constituted his spiritual man. From these considerations it may be seen, that while conjugial love is in the mind, it is similar to itself in the body; and since love is heat, that it opens the externals of the body from the interiors; but on the other hand, that the privation thereof, which is cold, closes the externals of the body from the interiors: hence it is manifest what is the cause of the faculty (of conjugial love) with the angels

enduring for ever, and what is the cause of its failing with men who are cold.

261. To the above I shall add THREE MEMORABLE RELATIONS. FIRST. In the superior northern quarter near the east in the spiritual world, there are places of instruction for boys, for youths, for men, and also for old men: into these places all who die infants are sent and are educated in heaven; so also all who arrive fresh from the world, and desire information about heaven and hell, are sent to the same places. This tract is near the east, that all may be instructed by influx from the Lord; for the Lord is the east, because he is in the sun there, which from him is pure love; hence the heat from that sun in its essence is love, and the light from it in its essence is wisdom. These are inspired into them from the Lord out of that sun; and they are inspired according to reception, and reception is according to the love of growing wise. After periods of instruction, those who are made intelligent are sent forth thence, and are called disciples of the Lord. They are sent forth first into the west, and those who do not remain there, into the south, and some through the south into the east, and are introduced into the societies where they are to reside. On a time, while I was meditating respecting heaven and hell, I began to desire a universal knowledge of the state of each, being aware, that whoever knows universals, may afterwards comprehend particulars, because the latter are contained in the former, as parts in a whole. In this desire I looked to the above tract in the northern quarter

near the east, where were the places of instruction, and went there by a way then open to me. I entered one of the colleges, where there were some young men, and addressed the chief teachers there who gave instruction, and asked them whether they were acquainted with the universals respecting heaven and hell. They replied, that they knew some little; "but if we look," said they, "towards the east to the Lord, we shall receive illustration and knowledge." They did so, and said, "There are three universals of hell, which are diametrically opposite to the universals of heaven. The universals of hell are these three loves; the love of dominion grounded in self-love, the love of possessing the goods of others grounded in the love of the world, and adulterous love. The universals of heaven opposite to these are the three following loves; the love of dominion grounded in the love of use, the love of possessing worldly goods grounded in the love of performing uses therewith, and love truly conjugial." Hereupon, after expressing my good wishes towards them, I took my leave, and returned home. When I was come home, it was said to me from heaven, "Examine those three universals above and beneath, and afterwards we shall see them in your hand." It was said *in the hand*, because whatever a man examines intellectually, appears to the angels as if inscribed on his hands.

262. After this I examined the first universal love of hell, which is the love of dominion grounded in self-love, and afterwards the universal love of heaven corresponding to it, which is the love of dominion grounded in the love of uses;

for I was not allowed to examine one love without the other, because, being opposites, the understanding does not perceive the one without the other; wherefore that each may be perceived, they must be set in opposition to each other; for a beautiful and handsome face is rendered conspicuous by contrasting it with an ugly and deformed one. While I was considering the love of dominion grounded in self-love, I perceived that this love was in the highest degree infernal, and consequently prevailed with those who are in the deepest hell; and that the love of dominion grounded in the love of uses was in the highest degree heavenly, and consequently prevailed with those who are in the highest heaven. The love of dominion grounded in self-love is in the highest degree infernal, because to exercise dominion from self-love, is to exercise it from *proprium*, and a man's *proprium* from his birth is essential evil, which is diametrically opposite to the Lord; wherefore the more persons who are under the influence of such evil, advance therein, the more they deny God and the holy things of the church, and worship themselves and nature. Let such persons, I entreat them, examine that evil in themselves, and they will see this to be the case. This love also is of such a nature, that in proportion as it is left unrestrained, which is the case so long as it is not checked by impossibilities, in the same proportion it rushes impetuously from step to step, even to the highest, and there also finds no bounds, but is sad and sorrowful because there is no higher step for it to ascend. This love with statesmen is so intense that they wish to be kings and emperors, and if it were possible, to have dominion over all things of the world, and to be called kings of kings and emperors of emperors; while the same love with the clergy is so intense that they wish to be gods and, as far as is possible, to have dominion over all things of heaven, and to be called gods of gods. That neither of these acknowledge any God, will be seen in what follows. On the other hand, those who desire to exercise dominion from the love of uses, do not desire it from themselves, but from the Lord; since the love of uses is from the Lord, and is the Lord himself: these regard dignities only as means to the performance of uses, setting uses far above dignities; whereas the former set dignities far above uses.

263. While I was meditating on these things, an angel from the Lord said to me, “You shall presently see, and be convinced by ocular demonstration, what is the nature and quality of that infernal love.” Then suddenly the earth opened on the left, and I saw a devil ascending from hell, with a square cap on his head let down over his forehead even to his eyes: his face was full of pimples as of a burning fever, his eyes fierce and firy, his breast swelling immensely; from his mouth he belched smoke like a furnace, his loins seemed all in a blaze, instead of feet he had bony ankles without flesh, and from his body exhaled a stinking and filthy heat. On seeing him I was alarmed, and cried out, “Approach no nearer; tell me, whence are you?” He replied in a hoarse tone of voice, “I am from below, where I am with two hundred in the most supereminent of all societies. We are all emperors of emperors, king of kings, dukes of dukes, and princes of princes; no one in our society is barely an

emperor, a king, a duke, or a prince. We sit there on thrones of thrones, and despatch thence mandates through the whole world and beyond it.” I then said to him, “Do you not see that you are insane from the phantasy of super-eminence?” and he replied, “How can you say so, when we absolutely seem to ourselves, and are also acknowledged by each other, to have such distinction?” On hearing this, I was unwilling to repeat my charge of insanity, as he was insane from phantasy; and I was informed that this devil, during his abode in the world, had been only a house-steward, and at that time he was so lifted up in spirit, that he despised all mankind in comparison with himself, and indulged in the phantasy that he was more worthy than a king, and even than an emperor; in consequence of which proud conceit, he had denied God, and had regarded all the holy things of the church as of no concern to himself, but of some to the stupid multitude. At length I asked him, “How long do you two hundred thus glory among yourselves?” He replied “to eternity; but such of us as torture others for denying our super-eminence, sink under ground; for we are allowed to glory, but not to do mischief to any one.” I asked him again, “Do you know what befalls those who sink under ground?” He said, “They sink down into a certain prison, where they are called viler than the vile, or the vilest, and are set to work.” I then said to him. “Take heed therefore, lest you also should sink down.”

264. After this the earth again opened, but now on the right; and I saw another devil rising thence, who had on his head a kind of turban, wrapped about with spires as of a

snake, the head of which stood out from the crown; his face was leprous from the forehead to the chin, and so were his hands; his loins were naked and as black as soot, through which was discernible in dusky transparence the fire as of a furnace; and the ankles of his feet were like two vipers. The former devil, on seeing him, fell on his knees, and adored him. On my asking why he did so, he said, “He is the God of heaven and earth, and is omnipotent.” I then asked the other, “What do you say to this?” he replied, “What shall I say? I have all power over heaven and hell; the lot of all souls is in my hand.” Again I enquired, “How can he, who is emperor of emperors, so submit himself, and how can you receive adoration?” he answered, “He is still my servant; what is an emperor before God? the thunder of excommunication is in my right hand.” I then said to him, “How can you be so insane? In the world you were only a canon; and because you were infected with the phantasy that you also had the keys of heaven, and thence the power of binding and loosing, you have inflamed your spirit to such a degree of madness, that you now believe yourself to be very God.” Upon this he swore with indignation that it was so, and said, “The Lord has not any power in heaven, because he has transferred it all to us. We have only to give the word of command, and heaven and hell reverently obey us. If we send any one to hell, the devils immediately receive him; and so do the angels receive those whom we send to heaven.” I asked further, “How many are there in your society?” he said, “Three hundred; and we are all gods there; but I am god of gods.” After this the earth opened beneath the feet of each, and they sank down into their respective hells; and I saw that beneath their hells were workhouses, into which those who injure others would fall; for every one in hell is left to his phantasy, and is also permitted to glory in it; but he is not allowed to injure another. The reason why such are there, is, because a man is then in his spirit; and the spirit, after it is separated from the body, comes into the full liberty of acting according to its affections and consequent thoughts. I was afterwards permitted to look into their hells: that which contained the emperors of emperors and kings of kings, was full of all uncleanness; and the inhabitants appeared like various kinds of wild beasts, with fierce eyes; and so it was in the other, which contained the gods and the god of gods: in it there appeared the direful birds of night, which are called *ochim* and *ijim*, flying about them. The images of their phantasies were presented to me under this appearance. From these circumstances it was manifest, what is the nature and quality of political and ecclesiastical self-love; that the latter would make its votaries desirous of being gods, while the former would make them desirous of being emperors; and that under the influence of such loves men wish and strive to attain the objects of their desires, so far as they are left without restraint.

265. Afterwards a hell was opened, where I saw two men, one sitting on a bench, holding his feet in a basket full of serpents which seemed to be creeping upwards by his breast even to his neck; and the other sitting on a blazing ass, at whose sides red serpents were creeping, raising

their heads and necks, and pursuing the rider. I was told that they had been popes who had compelled emperors to resign their dominions, and had ill-treated them both in word and deed at Rome, whither they went to supplicate and adore them; and that the basket in which were the serpents, and the blazing ass with snakes at his sides, were representations of their love of dominion grounded on self-love, and that such appearances are seen only by those who look at them from a distance. There were some canons present, whom I asked whether those had really been popes? They said, that they were acquainted with them, and knew that they had been such.

266. After beholding these sad and hideous spectacles, I looked around, and saw two angels in conversation standing near me. One wore a woollen robe that shone bright with flaming purple, and under it a vest of fine bright linen; the other had on similar garments of scarlet, together with a turban studded on the right side with carbuncles. I approached them, and, greeting them with a salutation of peace, respectfully asked them, “For what purpose are you here below?” They replied, “We have let ourselves down from heaven by the Lord’s command, to speak with you respecting the blessed lot of those who are desirous to have dominion from the love of uses. We are worshipers of the Lord. I am prince of a society; my companion is chief priest of the same.” The prince moreover said, “I am the servant of my society, because I serve it by doing uses:” the other said, “I am minister of the church there, because in serving them I minister holy things to the uses of their souls. We

both are in perpetual joys grounded in the eternal happiness which is in them from the Lord. All things in our society are splendid and magnificent; they are splendid from gold and precious stones, and magnificent from palaces and paradises. The reason of this is, because our love of dominion is not grounded in self-love, but in the love of uses: and as the love of uses is from the Lord, therefore all good uses in the heavens are splendid and refulgent; and as all in our society are in this love, therefore the atmosphere appears golden from the light which partakes of the sun's flame-principle, and the sun's flame-principle corresponds to that love." As they said this, they appeared to me to be encompassed with such a sphere, from which an aromatic odor issued that was perceivable by the senses. I mentioned this circumstance to them, and intreated them to continue their discourse respecting the love of uses; and they proceeded thus: "The dignities which we enjoy, we indeed sought after and solicited for no other end than that we might be enabled more fully to perform uses, and to extend them more widely. We are also encompassed with honor, and we accept it, not for ourselves, but for the good of the society; for the brethren and consociates, who form the commonalty of the society, scarcely know but that the honors of our dignities are in ourselves, and consequently that the uses which we perform are from ourselves; but we feel otherwise, being sensible that the honors of the dignities are out of ourselves, and that they are as the garments with which we are clothed; but that the uses which we perform, from the love of them, are within us from the Lord: and this love receives its blessedness from communication by uses with others; and we know from experience, that so far as we do uses from the love thereof, so far that love increases, and with it wisdom, whereby communication is effected; but so far as we retain uses in ourselves, and do not communicate them, so far blessedness perishes: and in such case use becomes like food stored up in the stomach, which, not being dispersed, affords no nourishment to the body and its parts, but remains undigested, and thereby causes loathing: in a word, the whole heaven is nothing but a continent of use, from first principles to last. What is use but the actual love of our neighbor? and what holds the heavens together with this love?" On hearing this I asked, "How can any one know whether he performs uses from self-love, or from the love of uses? every man, both good and bad, performs uses, and that from some love. Suppose that in the world there be a society composed of mere devils, and another composed of mere angels; I am of opinion that the devils in their society, from the fire of self-love, and the splendor of their own glory, would do as many uses as the angels in their society; who then can know from what love, and from what origin uses flow?" To this the two angels replied, "Devils do uses for the sake of themselves and of reputation, that they may be raised to honors or may gain wealth; but angels do not do uses from such motives, but for the sake of uses from the love thereof. A man cannot discern the true quality of those uses; but the Lord discerns it. Every one who believes in the Lord, and shuns evils as sins, performs uses from the Lord;

but every one who neither believes in the Lord, nor shuns evils as sins, does uses from self and for the sake of self. This is the difference between the uses done by devils and those done by angels.” Having said this, the two angels departed; and I saw them from afar carried in a firy chariot like Elias, and conveyed into their respective heavens.

267. THE SECOND MEMORABLE RELATION. Not long after this interview with the angels, I entered a certain grove, and while I was walking there, I meditated on those who are in the concupiscence and consequent phantasy of possessing the things of the world; and then at some distance from me I saw two angels in conversation, and by turns looking at me; I therefore went nearer to them, and as I approached they thus accosted me: “We have perceived in ourselves that you are meditating on what we are conversing about, or that we are conversing on what you are meditating about, which is a consequence of the reciprocal communication of affections.” I asked therefore what they were conversing about? they replied, “About phantasy, concupiscence, and intelligence; and just now about those who delight themselves in the vision and imagination of possessing whatever the world contains.” I then entreated them to favor me with their sentiments on those three subjects, — concupiscence, phantasy, and intelligence. They began by saying, “Every one is by birth interiorly in concupiscence, but by education exteriorly in intelligence; and no one is in intelligence, still less in wisdom, interiorly, thus as to his spirit, but from the Lord: for every one is withheld from the concupiscence of evil,

and held in intelligence, according as he looks to the Lord, and is at the same time in conjunction with him; without this, a man is mere concupiscence; yet still in externals, or as to the body, he is in intelligence arising from education; for a man lusts after honors and wealth, or eminence and opulence, and in order to attain them, it is necessary that he appear moral and spiritual, thus intelligent and wise; and he learns so to appear from infancy. This the reason why, as soon as he comes among men, or into company, he inverts his spirit, and removes it from concupiscence, and speaks and acts from the fair and honorable maxims which he has learnt from infancy, and retains in the bodily memory: and he is particularly cautious, lest anything of the wild concupiscence prevalent in his spirit should discover itself. Hence every man who is not interiorly led by the Lord, is a pretender, a sycophant, a hypocrite, and thereby an apparent man, and yet not a man; of whom it may be said, that his shell or body is wise, and his kernel or spirit insane; also that his external is human, and his internal bestial. Such persons, with the hinder part of the head look upwards, and with the fore part downwards; thus they walk as if oppressed with heaviness, with the head hanging down and the countenance prone to the earth; and when they put off the body, and become spirits, and are thereby set at liberty from external restraints, they become the madnesses of their respective concupiscences. Those who are in self-love desire to domineer over the universe, yea, to extend its limits in order to enlarge their dominion, of which they see no end: those who are in the love of the world desire to possess whatever the world contains, and are full of grief and envy in case any of its treasures are hid and concealed from them by others: therefore to prevent such persons from becoming mere concupiscences, and thereby no longer men, they are permitted in the spiritual world to think from a fear of the loss of reputation, and thereby of honor and gain, and also from a fear of the law and its penalties, and also to give their mind to some study or work whereby they are kept in externals and thus in a state of intelligence, however wild and insane they may be interiorly." After this I asked them, whether all who are in any concupiscence, are also in the phantasy thereof; they replied, that those are in the phantasy of their respective concupiscences, who think interiorly in themselves, and too much indulge their imagination by talking with themselves; for these almost separate their spirit from connection with the body, and by vision overflow the understanding, and take a foolish delight as if they were possessed of the universe and all that it contains: into this delirium every man comes after death, who has abstracted his spirit from the body, and has not wished to recede from the delight of the delirium by thinking at all religiously respecting evils and falses, and least of all respecting the inordinate love of self as being destructive of love to the Lord, and respecting the inordinate love of the world, as being destructive of neighborly love.

268. After this the two angels and also myself were seized with a desire of seeing those who from worldly love are in the visionary concupiscence or phantasy of possessing all

wealth; and we perceived that we were inspired with this desire to the end that such visionaries might be known. Their dwellings were under the earth of our feet, but above hell: we therefore looked at each other and said, “Let us go.” There was an opening, and in it a ladder by which we descended; and we were told that we must approach them from the east, lest we should enter into the mist of their phantasy, whereby our understanding and at the same time our sight would be obscured; and lo! there appeared a house built of reeds, and consequently full of chinks, standing in a mist, which continually issued like smoke through the chinks of three of the walls. We entered, and saw perhaps fifty here and fifty there sitting on benches, with their faces turned from the east and south, and looking towards the west and north. Before each person there was a table, on which were large purses, and by the purses a great quantity of gold coin: so we asked them, “Is that the wealth of all the persons in the world?” they replied, “Not of all in the world, but of all in the kingdom.” The sound of their voice was hissing; and they had round faces, which glistened like the shell of a snail, and the pupils of their eyes in a green plane as it were shot forth lightning, which was an effect of the light of phantasy. We stood in the midst of them, and said, “You believe that you possess all the wealth of the kingdom;” they replied, “We do possess it.” We then asked, “Which of you?” they said, “Every one;” and we asked, “How every one? there are many of you:” they said, “Every one of us knows that all which another has is his own. No one is allowed to think, and still less to say, ‘Mine are not thine;' but every one may think and say, 'Thine are mine.'" The coin on the tables appeared, even to us, to be pure gold; but when we let in light from the east, we saw that they were little grains of gold, which they had magnified to such a degree by a union of their common phantasy. They said, that every one that enters ought to bring with him some gold, which they cut into small pieces, and these again into little grains, and by the unanimous force of their phantasy they increase them into larger coin. We then said, "Were you not born men of reason; whence then have you this visionary infatuation?" they said, "We know that it is an imaginary vanity; but as it delights the interiors of our minds, we enter here and are delighted as with the possession of all things: we continue in this place, however, only a few hours, at the end of which we depart; and as often as we do so we again become of sound mind; yet still our visionary delight alternately succeeds and occasions our alternate entrance into and departure from these habitations: thus we are alternately wise and foolish; we also know that a hard lot awaits those who by cunning rob others of their goods." We inquired, "What lot?" they said, "They are swallowed up and are thrust naked into some infernal prison, where they are kept to hard labor for clothes and food, and afterwards for some pieces of coin of trifling value, which they collect, and in which they place the joy of their hearts; but if they do any harm to their companions, they are fined a part of their coin."

269. Afterwards we ascended from these hells to the south, where we had been before, and the angels related

there several interesting particulars respecting concupiscence not visionary or phantastic, in which all men are born; namely, that while they are in it, they are like persons infatuated, and yet seem to themselves to be most eminently wise; and that from this infatuation they are alternately let into the rational principle which is in their externals; in which state they see, acknowledge, and confess their insanity; but still they are very desirous to quit their rational and enter their insane state; and also do let themselves into it, as into a free and delightful state succeeding a forced and undelightful one; thus it is concupiscence and not intelligence that interiorly pleases them. There are three universal loves which form the constituent principles of every man by creation: neighbourly love, which also is the love of doing uses; the love of the world, which also is the love of possessing wealth; and the love of self, which also is the love of bearing rule over others. Neighbourly love, or the love of doing uses, is a spiritual love; but the love of the world, or the love of possessing wealth, is a material love; whereas the love of self, or the love of bearing rule over others, is a corporeal love. A man is a man while neighbourly love, or the love of doing uses, constitutes the head, the love of the world the body, and the love of self the feet; whereas if the love of the world constitutes the head, the man is as it were hunched-backed; but when the love of self constitutes the head, he is like a man standing not on his feet, but on the palms of his hands with his head downwards and his haunches upwards. When neighbourly love constitutes the head, and the two other loves in order constitute the body and feet, the man appears from heaven of an angelic countenance, with a beautiful rainbow about his head; whereas if the love of the world constitutes the head, he appears from heaven of a pale countenance like a corpse, with a yellow circle about his head; but if the love of self constitutes the head, he appears from heaven of a dusky countenance, with a white circle about his head. Hereupon I asked, “What do the circles about the head represent?” they replied, “They represent intelligence; the white circle about the head of the dusky countenance represents, that his intelligence is in externals, or about him, but insanity is in his internals, or in him. A man also who is of such a quality and character, is wise while in the body, but insane while in the spirit; and no man is wise in spirit but from the Lord, as is the case when he is regenerated and created again or anew by him.” As they said this, the earth opened to the left, and through the opening I saw a devil rising with a white lucid circle around his head, and I asked him, Who he was? He said, “I am Lucifer, the son of the morning: and because I made myself like the Most High, I was cast down.” Nevertheless he was not Lucifer, but believed himself to be so. I then said, “Since you were cast down, how can you rise again out of hell?” he replied, “There I am a devil, but here I am an angel of light: do you not see that my head is surrounded by a lucid sphere? you shall also see, if you wish, that I am super-moral among the moral, super-rational among the rational, yea, super-spiritual among the spiritual: I can also preach; yea, I have preached.” I asked him, “What have you preached?” he said, “Against fraudulent dealers and adulterers, and against all infernal loves; on this occasion too I, Lucifer, called myself a devil, and denounced vengeance against myself as a devil; and therefore I was extolled to the skies with praises. Hence it is that I am called the son of the morning; and, what I myself was surprised at, while I was in the pulpit, I thought no other than that I was speaking rightly and properly; but I discovered that this arose from my being in externals, which at that time were separated from my internals: but although I discovered this, still I could not change myself, because through my haughtiness I did not look to God.” I next asked him, “How could you so speak, when you are yourself a fraudulent dealer, an adulterer, and a devil?” He answered, “I am one character when I am in externals or in the body, and another when in internals or in the spirit; in the body I am an angel, but in the spirit a devil; for in the body I am in the understanding, but in the spirit I am in the will; and the understanding carries me upwards, whereas the will carries me downwards. When I am in the understanding my head is surrounded by a white belt, but when the understanding submits itself entirely to the will, and becomes subservient to it, which is our last lot, the belt grows black and disappears; and when this is the case, we cannot again ascend into this light.” Afterwards he spoke of his twofold state, the external and the internal, more rationally than any other person; but on a sudden when he saw the angels attendant on me, his face and voice were inflamed, and he became black, even as to the belt round his head, and he sunk down into hell through the opening from which he arose. The bystanders, from what they had seen, came to this conclusion, that a man is such as his love, and not such as his understanding is; since the love easily draws over the understanding to its side, and enslaves it. I then asked the angels, “Whence have devils such rationality?” They said, “It is from the glory of self-love; for self-love is surrounded by glory, and glory elevates the understanding even into the light of heaven; for with every man the understanding is capable of being elevated according to knowledges, but the will only by a life according to the truths of the church and of reason: hence even atheists, who are in the glory of reputation arising from self-love, and thence in a high conceit of their own intelligence, enjoy a more sublime rationality than many others; this, however, is only when they are in the thought of the understanding, and not when they are in the affection of the will. The affection of the will possesses a man’s internal, whereas the thought of the understanding possesses his external.” The angel further declared the reason why every man is constituted of the three loves above mentioned; namely, the love of use, the love of the world, and the love of self; which is, that he may think from God, although as from himself. He also said, that the supreme principles in a man are turned upwards to God, the middle outwards to the world, and the lowest downwards to self; and since the latter are turned downwards, a man thinks as from himself, when yet it is from God.

270. THE THIRD MEMORABLE RELATION. One morning on awaking from sleep my thoughts were deeply engaged on some arcana of conjugial love, and at length on this, "*In what region of the human mind does love truly conjugial reside, and thence in what region does conjugial cold reside*?" I knew that there are three regions of the human mind, one above the other, and that in the lowest region dwells natural love; in the superior, spiritual love; and in the supreme, celestial love; and that in each region there is a marriage of good and truth; and good is of love, and truth is of wisdom; that in each region there is a marriage of love and wisdom; and that this marriage is the same as the marriage of the will and the understanding, since the will is the receptacle of love, and the understanding the receptacle of wisdom. While I was thus deeply engaged in thought, lo! I saw two swans flying towards the north, and presently two birds of paradise flying towards the south, and also two turtle doves flying in the east: as I was watching their flight, I saw that the two swans bent their course from the north to the east, and the two birds of paradise from the south, also that they united with the two doves in the east, and flew together to a certain lofty palace there, about which there were olives, palms, and beeches. The palace had three rows of windows, one above the other; and while I was making my observations, I saw the swans fly into the palace through open windows in the lowest row, the birds of paradise through others in the middle row, and the doves through others in the highest. When I had observed this, an angel presented himself, and

said, “Do you understand what you have seen?” I replied, “In a small degree.” He said, “That palace represents the habitations of conjugial love, such as are in human minds. Its highest part, into which the doves flew, represents the highest region of the mind, where conjugial love dwells in the love of good with its wisdom; the middle part, into which the birds of paradise flew, represents the middle region, where conjugial love dwells in the love of truth with its intelligence: and the lowest part, into which the swans flew, represents the lowest region of the mind, where conjugial love dwells in the love of what is just and right with its knowledge. The three pairs of birds also signify these things; the pair of turtle doves signifies conjugial love of the highest region, the pair of birds of paradise conjugial love of the middle region, and the pair of swans conjugial love of the lowest region. Similar things are signified by the three kinds of trees about the palace, the olives, palms, and beeches. We in heaven call the highest region of the mind celestial, the middle spiritual, and the lowest natural; and we perceive them as stories in a house, one above another, and an ascent from one to the other by steps as by stairs; and in each part as it were two apartments, one for love, the other for wisdom, and in front as it were a chamber, where love with its wisdom, or good with its truth, or, what is the same, the will with its understanding, consociate in bed. In that palace are presented as in an image all the arcana of conjugial love.” On hearing this, being inflamed with a desire of seeing it, I asked whether anyone was permitted to enter and see it, as it was a representative palace? He replied, "None but those who are in the third heaven, because to them every representative of love and wisdom becomes real: from them I have heard what I have related to you, and also this particular, that love truly conjugial dwells in the highest region in the midst of mutual love, in the marriage-chamber or apartment of the will, and also in the midst of the perceptions of wisdom in the marriage-chamber or apartment of the understanding, and that they consociate in bed in the chamber which is in front, in the east." I also asked, "Why are there two marriage-chambers?" He said, "The husband is in the marriage-chamber of the understanding, and the wife in that of the will." I then asked, "Since conjugial love dwells there, where then does conjugial cold dwell?" He replied, "It dwells also in the supreme region, but only in the marriage-chamber of the understanding, that of the will being closed there: for the understanding with its truths, as often as it pleases, can ascend by a winding staircase into the highest region into its marriage-chamber; but if the will with the good of its love does not ascend at the same time into the consociate marriage-chamber, the latter is closed, and cold ensues in the other: this is *conjugial cold*. The understanding, while such cold prevails towards the wife, looks downwards to the lowest region, and also, if not prevented by fear, descends to warm itself there at an illicit fire." Having thus spoken, he was about to recount further particulars respecting conjugial love from its images in that palace; but he said, "Enough at this time; inquire first whether what has been already said is above the level of ordinary understandings; if it is, what need of saying more? but if not, more will be discovered."

ON THE CAUSES OF APPARENT LOVE, FRIENDSHIP, AND FAVOR IN MARRIAGES.

271. Having treated of the causes of cold and separation, it follows from order that the causes of apparent love, friendship, and favor in marriages, should also be treated of; for it is well known, that although cold separates the minds (*animos*) of married partners at the present day, still they live together, and have children; which would not be the case, unless there were also apparent loves, alternately similar to or emulous of the warmth of genuine love. That these appearances are necessary and useful, and that without them there would be no houses, and consequently no societies, will be seen in what follows. Moreover, some conscientious persons may be distressed with the idea, that the disagreement of mind subsisting between them and their married partners, and the internal alienation thence arising, may be their own fault, and may be imputed to them as such, and on this account they are grieved at the heart; but as it is out of their power to prevent internal disagreements, it is enough for them, by apparent love and favor, from conscientious motives to subdue the inconveniences which might arise: hence also friendship may possibly return, in which conjugial love lies concealed on the part of such, although not on the part of the other. But this subject, like the foregoing, from the great variety of its matter, shall be treated of in the following distinct

articles: I. *In the natural world almost all are capable of being joined together as to external, but not as to internal affections, if these disagree and are apparent.* II. *In the spiritual world all are joined together according to internal, but not according to external affections, unless these act in unity with the internal.* III. *It is the external affections, according to which matrimony is generally contracted in the world.* IV. *But in case they are not influenced by internal affections, which conjoin minds, the bonds of matrimony are loosed in the house.* V. *Nevertheless those bonds must continue in the world till the decease of one of the parties.* VI. *In cases of matrimony, in which the internal affections do not conjoin, there are external affections, which assume a semblance of the internal and tend to consociate.* VII. *Hence come apparent love, friendship, and favor between married partners.* VIII. *These appearances are assumed conjugial semblances, and they are commendable, because useful and necessary.* IX. *These assumed conjugial semblances, in the case of a spiritual man (homo) conjoined to a natural, are founded in justice and judgement.* X. *For various reasons these assumed conjugial semblances with natural men are founded in prudence.* XI. *They are for the sake of amendment and accommodation.* XII. *They are for the sake of preserving order in domestic affairs, and for the sake of mutual aid.* XIII. *They are for the sake of unanimity in the care of infants and the education of children.* XIV. *They are for the sake of peace in the house.* XV. *They are for the sake of reputation out of the house.* XVI. *They are for the sake of* *various favors expected from the married partner, or from his or her relations; and thus from the fear of losing such favors.* XVII. *They are for the sake of having blemishes excused, and thereby of avoiding disgrace.* XVIII. *They are for the sake of reconciliation.* XIX. *In case favor does not cease with the wife, when faculty ceases with the man, there may exist a friendship resembling conjugial friendship, when the parties grow old.* XX. *There are various kinds of apparent love and friendship between married partners, one of whom is brought under the yoke, and therefore is subject to the other.* XXI. *In the world there are infernal marriages between persons who interiorly are the most inveterate enemies, and exteriorly are as the closest friends.* We proceed to an explanation of each article.

272. I. IN THE NATURAL WORLD ALMOST ALL ARE CAPABLE OF BEING JOINED TOGETHER AS TO EXTERNAL, BUT NOT AS TO INTERNAL AFFECTIONS, IF THESE DISAGREE AND ARE APPARENT. The reason of this is, because in the world every one is clothed with a material body, and this is overcharged with lusts, which are in it as dregs that fall to the bottom, when the must of the wine is clarified. Such are the constituent substances of which the bodies of men in the world are composed. Hence it is that the internal affections, which are of the mind, do not appear; and in many cases, scarce a grain of them transpires; for the body either absorbs them, and involves them in its dregs, or by simulation which has been learned from infancy conceals them deeply from the sight of others; and by these means the man puts himself into the state of every affection which he observes in another, and allures his affection to himself, and thus they unite. The reason why they unite is, because every affection has its delight, and delights tie minds together. But it would be otherwise if the internal affections, like the external, appeared visibly in the face and gesture, and were made manifest to the hearing by the tone of the speech; or if their delights were sensible to the nostrils or smell, as they are in the spiritual world: in such case, if they disagreed so as to be discordant, they would separate minds from each other, and according to the perception of antipathy, the minds would remove to a distance. From these considerations it is evident, that in the natural world almost all are capable of being joined

together as to external, but not as to internal affections, if these disagree and are apparent.

273. II. IN THE SPIRITUAL WORLD ALL ARE CONJOINED ACCORDING TO INTERNAL, BUT NOT ACCORDING TO EXTERNAL AFFECTIONS, UNLESS THESE ACT IN UNITY WITH THE INTERNAL. This is, because in the spiritual world the material body is rejected, which could receive and bring forth the forms of all affections, as we have said just above; and a man (*homo*) when stripped of that body is in his internal affections, which his body had before concealed: hence it is, that in the spiritual world similarities and dissimilarities, or sympathies and antipathies, are not only felt, but also appear in the face, the speech, and the gesture; wherefore in that world similitudes are conjoined, and dissimilitudes separated. This is the reason why the universal heaven is arranged by the Lord according to all the varieties of the affections of the love of good and truth, and, on the contrary, hell according to all the varieties of the love of what is evil and false. As angels and spirits, like men in the world, have internal and external affections, and as, in the spiritual world, the internal affections cannot be concealed by the external, they therefore transpire and manifest themselves: hence with angels and spirits both the internal and external affections are reduced to similitude and correspondence; after which their internal affections are, by the external, imaged in their faces, and perceived in the tone of their speech; they also appear in their behaviour and manners. Angels and spirits have internal and external affections,

because they have minds and bodies; and affections with the thoughts thence derived belong to the mind, and sensations with the pleasures thence derived to the body. It frequently happens in the world of spirits, that friends meet after death, and recollect their friendships in the former world, and on such occasions believe that they shall live on terms of friendship as formerly; but when their consociation, which is only of the external affections, is perceived in heaven, a separation ensues according to their internal; and in this case some are removed from the place of their meeting into the north, some into the west, and each to such a distance from the other, that they can no longer see or know each other; for in the places appointed for them to remain at, their faces are changed so as to become the image of their internal affections. From these considerations it is manifest, that in the spiritual world all are conjoined according to internal affections, and not according to external, unless these act in unity with the internal.

274. III. IT IS THE EXTERNAL AFFECTIONS ACCORDING TO WHICH MATRIMONY IS GENERALLY CONTRACTED IN THE WORLD. The reason of this is, because the internal affections are seldom consulted; and even if they are, still their similitude is not seen in the woman; for she, by a peculiar property with which she is gifted from her birth, withdraws the internal affections into the inner recesses of her mind. There are various external affections which induce men to engage in matrimony. The first affection of this age is an increase of property by

wealth, as well with a view to becoming rich as for a plentiful supply of the comforts of life; the second is a thirst after honors, with a view either of being held in high estimation or of an increase of fortune: besides these, there are various allurements and concupiscences which do not afford an opportunity of ascertaining the agreement of the internal affections. From these few considerations it is manifest, that matrimony is generally contracted in the world according to external affections.

275. IV. BUT IN CASE THEY ARE NOT INFLUENCED BY INTERNAL AFFECTIONS, WHICH CONJOIN MINDS, THE BONDS OF MATRIMONY ARE LOOSED IN THE HOUSE. It is said *in the house*, because it is done privately between the parties; as is the case when the first warmth, excited during courtship and breaking out into a flame as the nuptials approach, successively abates from the discordance of the internal affections, and at length passes off into cold. It is well known that in this case the external affections, which had induced and allured the parties to matrimony, disappear, so that they no longer effect conjunction. That cold arises from various causes, internal, external, and accidental, all which originate in a dissimilitude of internal inclinations, was proved in the foregoing chapter. From these considerations the truth of what was asserted is manifest, that unless the external affections are influenced by internal, which conjoin minds, the bonds of matrimony are loosed in the house.

276. V. NEVERTHELESS THOSE BONDS MUST CONTINUE IN THE WORLD TILL THE DECEASE OF ONE

OF THE PARTIES. This proposition is adduced to the intent that to the eye of reason it may more evidently appear how necessary, useful, and true it is, that where there is not genuine conjugial love, it ought still to be assumed, that it may appear as if there were. The case would be otherwise if the marriage contract was not to continue to the end of life, but might be dissolved at pleasure as was the case with the Israelitish nation, who claimed to themselves the liberty of putting away their wives for every cause. This is evident from the following passage in Matthew: "*The pharisees came, and said unto Jesus, Is it lawful for a man to put away his wife for every cause? And when Jesus answered, that it is not lawful to put away a wife and to marry another, except on account of whoredom, they replied that nevertheless Moses commanded to give a bill of divorce and to put her away; and the disciples said, If the case of a man with his wife be so it is not expedient to marry,*" xix. 3-10. Since therefore the covenant of marriage is for life, it follows that the appearances of love and friendship between married partners are necessary. That matrimony, when contracted, must continue till the decease of one of the parties, is grounded in the divine law, consequently also in rational law, and thence in civil law: in the divine law, because, as said above, it is not lawful to put away a wife and marry another, except for whoredom; in rational law, because it is founded upon spiritual, for divine law and rational are one law; from both these together, or by the latter from the former, it may be abundantly seen what enormities and destructions of societies would result from the dissolving of marriage, or the putting away of wives, at the good pleasure of the husbands, before death. Those enormities and destructions of societies may in some measure be seen in the MEMORABLE RELATION respecting the origin of conjugial love, discussed by the spirits assembled from the nine kingdoms, n. 103-115; to which there is no need of adding further reasons. But these causes do not operate to prevent the permission of separations grounded in their proper causes, respecting which see above, n. 252-254; and also of concubinage, respecting which see the second part of this work.

277. VI. IN CASE OF MATRIMONY IN WHICH THE INTERNAL AFFECTIONS DO NOT CONJOIN, THERE ARE EXTERNAL AFFECTIONS WHICH ASSUME A SEMBLANCE OF THE INTERNAL AND TEND TO CONSOLIDATE. By internal affections we mean the mutual inclinations which influence the mind of each of the parties from heaven; whereas by external affections we mean the inclinations which influence the mind of each of the parties from the world. The latter affections or inclinations indeed equally belong to the mind, but they occupy its inferior regions, whereas the former occupy the superior: but since both have their allotted seat in the mind, it may possibly be believed that they are alike and agree; yet although they are not alike, still they can appear so: in some cases they exist as agreements, and in some as insinuating semblances. There is a certain communion implanted in each of the parties from the earliest time of the marriage-covenant, which, notwithstanding their disagreement in

minds (*animis*) still remains implanted; as a communion of possessions, and in many cases a communion of uses, and of the various necessities of the house, and thence also a communion of thoughts and of certain secrets; there is also a communion of bed, and of the love of children: not to mention several others, which, as they are inscribed on the conjugial covenant, are also inscribed on their minds. Hence originate especially those external affections which resemble the internal; whereas those which only counterfeit them are partly from the same origin and partly from another; but on the subject of each more will be said in what follows.

278. VII. HENCE COME APPARENT LOVE, FRIENDSHIP, AND FAVOR BETWEEN MARRIED PARTNERS. Apparent loves, friendships, and favors between married partners, are a consequence of the conjugial covenant being ratified for the term of life, and of the conjugial communion thence inscribed on those who ratify it; whence spring external affections resembling the internal, as was just now indicated: they are moreover a consequence of their causes, which are usefulness and necessity: from which in part exist conjunctive external affections, or their counterfeit, whereby external love and friendship appear as internal.

279. VIII. THESE APPEARANCES ARE ASSUMED CONJUGIAL SEMBLANCES; AND THEY ARE COMMENDABLE, BECAUSE USEFUL AND NECESSARY. They are called assumed semblances, because they exist with those who disagree in mind, and who from such

disagreement are interiorly in cold: in this case, when they still appear to live united, as duty and decency require, their kind offices to each other may be called assumed conjugial semblances; which, as being commendable for the sake of uses, are altogether to be distinguished from hypocritical semblances; for hereby all those good things are provided for, which are commemorated in order below, from article XI-XX. They are commendable for the sake of necessity, because otherwise those good things would be unattained; and yet the parties are enjoined by a covenant and compact to live together, and hence it behoves each of them to consider it a duty to do so.

280. IX. THESE ASSUMED CONJUGIAL SEMBLANCES, IN THE CASE OF A SPIRITUAL MAN (*homo*) CONJOINED TO A NATURAL, ARE FOUNDED IN JUSTICE AND JUDGEMENT. The reason of this is, because the spiritual man, in all he does, acts from justice and judgement; wherefore he does not regard these assumed semblances as alienated from their internal affections, but as connected with them; for he is in earnest, and respects amendment as an end; and if he does not obtain this, he respects accommodation for the sake of domestic order, mutual aid, the care of children, and peace and tranquillity. To these things he is led from a principle of justice; and from a principle of judgement he gives them effect. The reason why a spiritual man so lives with a natural one is, because a spiritual man acts spiritually, even with a natural man.

281. X. FOR VARIOUS REASONS, THESE ASSUMED CONJUGIAL SEMBLANCES WITH NATURAL MEN ARE

FOUNDED IN PRUDENCE. In the case of two married partners of whom one is spiritual and the other natural, (by the spiritual we mean the one that loves spiritual things, and thereby is wise from the Lord, and by the natural, the one that loves only natural things, and thereby is wise from himself,) when they are united in marriage, conjugial love with the spiritual partner is heat, and with the natural is cold. It is evident that heat and cold cannot remain together, also that heat cannot inflame him that is in cold, unless the cold be first dispersed, and that cold cannot flow into him that is in heat, unless the heat be first removed: hence it is that inward love cannot exist between married partners, one of whom is spiritual and the other natural; but that a love resembling inward love may exist on the part of the spiritual partner, as was said in the foregoing article; whereas between two natural married partners no inward love can exist, since each is cold; and if they have any heat, it is from something unchaste; nevertheless such persons may live together in the same house, with separate minds (*animis*), and also assume looks of love and friendship towards each other, notwithstanding the disagreement of their minds (*mentes*): in such case, the external affections, which for the most part relate to wealth and possessions, or to honor and dignities, may as it were be kindled into a flame; and as such enkindling induces fear for their loss, therefore assumed conjugial semblances are in such cases necessities, which are principally those adduced below in articles XV.-XVII. The rest of the causes adduced with these may have somewhat in common with those relating to the spiritual man; concerning which see above, n. 280; but only in case the prudence with the natural man is founded in intelligence.

282. XI. THEY ARE FOR THE SAKE OF AMENDMENT AND ACCOMMODATION. The reason why assumed conjugial semblances, which are appearances of love and friendship subsisting between married partners who disagree in mind, are for the sake of amendment, is because a spiritual man (*homo*) connected with a natural one by the matrimonial covenant, intends nothing else but amendment of life; which he effects by judicious and elegant conversation, and by favors which soothe and flatter the temper of the other; but in case these things prove ineffectual, he intends accommodation, for the preservation of order in domestic affairs, for mutual aid, and for the sake of the infants and children, and other similar things; for, as was shown above, n. 280, whatever is said and done by a spiritual man (*homo*) is founded in justice and judgement. But with married partners, neither of whom is spiritual, but both natural, similar conduct may exist, but for other ends; if for the sake of amendment and accommodation, the end is, either that the other party may be reduced to a similitude of manners, and be made subordinate to his desires, or that some service may be made subservient to his own, or for the sake of peace within the house, of reputation out of it, or of favors hoped for by the married partner or his relations; not to mention other ends: but with some these ends are grounded in the prudence of their reason, with some in natural civility, with

some in the delights of certain cupidities which have been familiar from the cradle, the loss of which is dreaded; besides several ends, which render the assumed kindnesses as of conjugial love more or less counterfeit. There may also be kindnesses as of conjugial love out of the house, and none within; those however respect as an end the reputation of both parties; and if they do not respect this, they are merely deceptive.

283. XII. THEY ARE FOR THE SAKE OF PRESERVING ORDER IN DOMESTIC AFFAIRS, AND FOR THE SAKE OF MUTUAL AID. Every house in which there are children, their instructors, and other domestics, is a small society resembling a large one. The latter also consists of the former, as a whole consists of its parts, and thereby it exists; and further, as the security of a large society depends on order, so does the security of this small society; wherefore as it behoves public magistrates to see and provide that order may exist and be preserved in a compound society, so it concerns married partners in their single society. But there cannot be this order if the husband and wife disagree in their minds (*animis*); for thereby mutual counsels and aids are drawn different ways, and are divided like their minds, and thus the form of the small society is rent asunder; wherefore to preserve order, and thereby to take care of themselves and at the same time of the house, or of the house and at the same time of themselves, lest they should come to hurt and fall to ruin, necessity requires that the master and mistress agree, and act in unity; and if, from the difference of their minds

(*mentium*) this cannot be done so well as it might, both duty and propriety require that it be done by representative conjugial friendship. That hereby concord is established in houses for the sake of necessity and consequent utility, is well known.

284. XIII. THEY ARE FOR THE SAKE OF UNANIMITY IN THE CARE OF INFANTS AND THE EDUCATION OF CHILDREN. It is very well known that assumed conjugial semblances, which are appearances of love and friendship resembling such as are truly conjugial, exist with married partners for the sake of infants and children. The common love of the latter causes each married partner to regard the other with kindness and favor. The love of infants and children with the mother and the father unite as the heart and lungs in the breast. The love of them with the mother is as the heart, and the love towards them with the father is as the lungs. The reason of this comparison is, because the heart corresponds to love, and the lungs to the understanding; and love grounded in the will belongs to the mother, and love grounded in the understanding to the father. With spiritual men (*homines*) there is conjugial conjunction by means of that love grounded in justice and judgement; in justice, because the mother had carried them in her womb, had brought them forth with pain, and afterwards with unwearied care suckles, nourishes, washes, dresses, and educates them, (and in judgement, because the father provides for their instruction in knowledge, intelligence, and wisdom).

285. XIV. THEY ARE FOR THE SAKE OF PEACE IN THE HOUSE. Assumed conjugial semblances, or external friendships for the sake of domestic peace and tranquillity, relate principally to the men, who, from their natural characteristic, act from the understanding in whatever they do; and the understanding, being exercised in thought, is engaged in a variety of objects which disquiet, disturb, and distract the mind; wherefore if there were not tranquillity at home, it would come to pass that the vital spirits of the parties would grow faint, and their interior life would as it were expire, and thereby the health of both mind and body would be destroyed. The dreadful apprehension of these and several other dangers would possess the minds of the men, unless they had an asylum with their wives at home for appeasing the disturbances arising in their understandings. Moreover peace and tranquillity give serenity to their minds, and dispose them to receive agreeably the kind attentions of their wives, who spare no pains to disperse the mental clouds which they are very quick-sighted to observe in their husbands: moreover, the same peace and tranquillity make the presence of their wives agreeable. Hence it is evident, that an assumed semblance of love, as if it was truly conjugial, for the sake of peace and tranquillity at home, is both necessary and useful. It is further to be observed, that with the wives such semblances are not assumed as with the men; but if they appear to resemble them, they are the effect of real love, because wives are born loves of the understanding of the men; wherefore they accept kindly the favors of their

husbands, and if they do not confess it with their lips, still they acknowledge it in heart.

286. XV. THEY ARE FOR THE SAKE OF REPUTATION OUT OF THE HOUSE. The fortunes of men in general depend on their reputation for justice, sincerity, and uprightness; and this reputation also depends on the wife, who is acquainted with the most familiar circumstances of her husband's life; therefore if the disagreements of their minds should break out into open enmity, quarrels, and threats of hatred, and these should be noised abroad by the wife and her friends, and by the domestics, they would easily be turned into tales of scandal, which would bring disgrace and infamy upon the husband's name. To avoid such mischiefs, he has no other alternative than either to counterfeit affection for his wife, or that they be separated as to house.

287. XVI. THEY ARE FOR THE SAKE OF VARIOUS FAVORS EXPECTED FROM THE MARRIED PARTNER, OR FROM HIS OR HER RELATIONS, AND THUS FROM THE FEAR OF LOSING SUCH FAVORS. This is the case more especially in marriages where the rank and condition of the parties are dissimilar, concerning which, see above, n. 250; as when a man marries a wealthy wife who stores up her money in purses, or her treasures in coffers; and the more so if she boldly insists that the husband is bound to support the house out of his own estate and income: that hence come forced likenesses of conjugial love, is generally known. The case is similar where a man marries a wife, whose parents, relations, and friends, are in offices of

dignity, in lucrative business, and in employments with large salaries, who have it in their power to better her condition: that this also is a ground of counterfeit love, as if it were conjugial, is generally known. It is evident that in both cases it is the fear of the loss of the above favors that is operative.

288. XVII. THEY ARE FOR THE SAKE OF HAVING BLEMISHES EXCUSED, AND THEREBY OF AVOIDING DISGRACE. There are several blemishes for which conjugial partners fear disgrace, some criminal, some not. There are blemishes of the mind and of the body slighter than those mentioned in the foregoing chapter n. 252 and 253, which are causes of separation; wherefore those blemishes are here meant, which, to avoid disgrace, are buried in silence by the other married partner. Besides these, in some cases there are contingent crimes, which, if made public, are subject to heavy penalties; not to mention a deficiency of that ability which the men usually boast of. That excuses of such blemishes, in order to avoid disgrace, are the causes of counterfeit love and friendship with a married partner, is too evident to need farther confirmation.

289. XVIII. THEY ARE FOR THE SAKE OF RECONCILIATION. That between married partners who have mental disagreements from various causes, there subsist alternate distrust and confidence, alienation and conjunction, yea, dispute and compromise, thus reconciliation; and also that apparent friendships promote reconciliation, is well known in the world. There are also

reconciliations which take place after partings, which are not so alternate and transitory.

290. XIX. IN CASE FAVOR DOES NOT CEASE WITH THE WIFE, WHEN FACULTY CEASES WITH THE MAN, THERE MAY EXIST A FRIENDSHIP RESEMBLING CONJUGIAL FRIENDSHIP WHEN THE PARTIES GROW OLD. The primary cause of the separation of minds (*animorum*) between married partners is a falling off of favor on the wife's part in consequence of the cessation of ability on the husband's part, and thence a falling off of love; for just as heats communicate with each other, so also do colds. That from a falling off of love on the part of each, there ensues a cessation of friendship, and also of favor, if not prevented by the fear of domestic ruin, is evident both from reason and experience. In case therefore the man tacitly imputes the causes to himself, and still the wife perseveres in chaste favor towards him, there may thence result a friendship, which, since it subsists between married partners, appears to resemble conjugial love. That a friendship resembling the friendship of that love, may subsist between married partners, when old, experience testifies from the tranquillity, security, loveliness, and abundant courtesy with which they live, communicate, and associate together.

291. XX. THERE ARE VARIOUS KINDS OF APPARENT LOVE AND FRIENDSHIP BETWEEN MARRIED PARTNERS, ONE OF WHOM IS BROUGHT UNDER THE YOKE, AND THEREFORE IS SUBJECT TO THE OTHER. It is no secret in the world at this day, that as the first fervor of marriage begins to abate, there arises a rivalship between the parties

respecting right and power; respecting right, in that according to the statutes of the covenant entered into, there is an equality, and each has dignity in the offices of his or her function; and respecting power, in that it is insisted on by the men, that in all things relating to the house, superiority belongs to them, because they are men, and inferiority to the women because they are women. Such rivalships, at this day familiar, arise from no other source than a want of conscience respecting love truly conjugial, and of sensible perception respecting the blessedness of that love; in consequence of which want, lust takes the place of that love, and counterfeits it; and, on the removal of genuine love, there flows from this lust a grasping for power, in which some are influenced by the delight of the love of domineering, which in some is implanted by artful women before marriage, and which to some is unknown. Where such grasping prevails with the men, and the various turns of rivalship terminate in the establishment of their sway, they reduce their wives either to become their rightful property, or to comply with their arbitrary will, or into a state of slavery, every one according to the degree and qualified state of that grasping implanted and concealed in himself; but where such grasping prevails with the wives, and the various turns of rivalship terminate in establishing their sway, they reduce their husbands either into a state of equality of right with themselves, or of compliance with their arbitrary will, or into a state of slavery: but as when the wives have obtained the sceptre of sway, there remains with them a desire which is a counterfeit of conjugial love, and is restrained both by law and by the fear of legitimate separation, in case they extend their power beyond the rule of right into what is contrary thereto, therefore they lead a life in consociation with their husbands. But what is the nature and quality of the love and friendship between a ruling wife and a serving husband, and also between a ruling husband and a serving wife, cannot be briefly described; indeed, if their differences were to be specifically pointed out and enumerated, it would occupy several pages; for they are various and diverse — various according to the nature of the grasping for power prevalent with the men, and in like manner with the wives; and diverse in regard to the differences subsisting in the men and the women; for such men have no friendship of love but what is infatuated, and such wives are in the friendship of spurious love grounded in lust. But by what arts wives procure to themselves power over the men, will be shewn in the following article.

292. XXI. IN THE WORLD THERE ARE INFERNAL MARRIAGES BETWEEN PERSONS WHO INTERIORLY ARE THE MOST INVETERATE ENEMIES, AND EXTERIORLY ARE AS THE CLOSEST FRIENDS. I am indeed forbidden by the wives of this sort, in the spiritual world, to present such marriages to public view; for they are afraid lest their art of obtaining power over the men should at the same time be divulged, which yet they are exceedingly desirous to have concealed: but as I am urged by the men in that world to expose the causes of the intestine hatred and as it were fury excited in their hearts against their wives, in

consequence of their clandestine arts, I shall be content with adducing the following particulars. The men said, that unwittingly they contracted a terrible dread of their wives, in consequence of which they were constrained to obey their decisions in the most abject manner, and be at their beck more than the vilest servants, so that they lost all life and spirit; and that this was the case not only with those who were in inferior stations of life, but also with those who were advanced in high dignities, yea with brave and famous generals: they also said, that after they had contracted this dread, they could not help on every occasion expressing themselves to their wives in a friendly manner, and doing what was agreeable to their humors, although they cherished in their hearts a deadly hatred against them; and further, that their wives still behaved courteously to them both in word and deed, and complaisantly attended to some of their requests. Now as the men themselves greatly wondered, whence such an antipathy could arise in their internals, and such an apparent sympathy in their externals, they examined into the causes thereof from some women who were acquainted with the above secret art. From this source of information they learned, that women (*mulieres*) are skilled in a knowledge which they conceal deeply in their own minds, whereby, if they be so disposed, they can subject the men to the yoke of their authority; and that this is effected in the case of ignorant wives, sometimes by alternate quarrel and kindness, sometimes by harsh and unpleasant looks, and sometimes by other means; but in the case of polite wives, by urgent and persevering petitions, and by obstinate resistance to their husbands in case they suffer hardships from them, insisting on their right of equality by law, in consequence of which they are firm and resolute in their purpose; yea, insisting that if they should be turned out of the house, they would return at their pleasure, and would be urgent as before; for they know that the men by their nature cannot resist the positive tempers of their wives but that after compliance they submit themselves to their disposal; and that in this case the wives make a show of all kinds of civility and tenderness to their husbands subjected to their sway. The genuine cause of the dominion which the wives obtain by this cunning is, that the man acts from the understanding and the woman from the will, and that the will can persist, but not so the understanding. I have been told, that the worst of this sort of women, who are altogether a prey to the desire of dominion, can remain firm in their positive humors even to the last struggle for life. I have also heard the excuses pleaded by such women (*mulieres*) for entering upon the exercise of this art; in which they urged that they would not have done so unless they had foreseen supreme contempt and future rejection, and consequent ruin on their part, if they should be subdued by their husbands: and that thus they had taken up these their arms from necessity. To this excuse they add this admonition for the men; to leave their wives their own rights, and while they are in alternations of cold, not to consider them as beneath their maid-servants: they said also that several of their sex, from their natural timidity, are not in a state of exercising the above art; but I added, from their natural modesty. From the above considerations it may now be known what is meant by infernal marriages in the world between persons who interiorly are the most inveterate enemies, and exteriorly are like the most attached friends.

293. To the above I will add TWO MEMORABLE RELATIONS. FIRST. Some time ago as I was looking through a window to the east, I saw seven women sitting in a garden of roses at a certain fountain, and drinking the water. I strained my eye-sight greatly to see what they were doing, and this effort of mine affected them; wherefore one of them beckoned me, and I immediately quitted the house and came to them. When I joined them, I courteously inquired whence they were. They said, “We are wives, and are here conversing respecting the delights of conjugial love, and from much consideration we conclude, that they are also the delights of wisdom.” This answer so delighted my mind (*animum*), that I seemed to be in the spirit, and thence in perception more interior and more enlightened than on any former occasion; wherefore I said to them, “Give me leave to propose a few questions respecting those satisfactions.” On their consenting, I asked, “How do you wives know that the delights of conjugial love are the same as the delights of wisdom?” They replied, “We know it from the correspondence of our husbands’ wisdom with our own delights of conjugial love; for the delights of this love with ourselves are exalted and diminished and altogether qualified, according to the wisdom of our husbands.” On

hearing this, I said, “I know that you are affected by the agreeable conversation of your husbands and their cheerfulness of mind, and that you derive thence a bosom delight; but I am surprised to hear you say, that their wisdom produces this effect; but tell me what is wisdom, and what wisdom (produces this effect)?” To this the wives indignantly replied, “Do you suppose that we do not know what wisdom is, and what wisdom (produces that effect), when yet we are continually reflecting upon it as in our husbands, and learn it daily from their mouths? For we wives think of the state of our husbands from morning to evening; there is scarcely an hour in the day, in which our intuitive thought is altogether withdrawn from them, or is absent; on the other hand, our husbands think very little in the day respecting our state; hence we know what wisdom of theirs it is that gives us delight. Our husbands call that wisdom spiritual rational, and spiritual moral. Spiritual rational wisdom, they say, is of the understanding and knowledges, and spiritual moral wisdom of the will and life; but these they join together and make a one, and insist that the satisfactions of this wisdom are transferred from their minds into the delights in our bosoms, and from our bosoms into theirs, and thus return to wisdom their origin.” I then asked, “Do you know anything more respecting the wisdom of your husbands which gives you delight?” They said, “We do. There is spiritual wisdom, and thence rational and moral wisdom. Spiritual wisdom is to acknowledge the Lord the Saviour as the God of heaven and earth, and from Him to procure the truths of the church, which is effected by means of the Word and of preachings derived therefrom, whence comes spiritual rationality; and from Him to live according to those truths, whence comes spiritual morality. These two our husbands call the wisdom which in general operates to produce love truly conjugial. We have heard from them also that the reason of this is, because, by means of that wisdom, the interiors of their minds and thence of their bodies are opened, whence there exists a free passage from first principles even to last for the stream of love; on the flow, sufficiency, and virtue of which conjugial love depends and lives. The spiritual rational and moral wisdom of our husbands, specifically in regard to marriage, has for its end and object to love the wife alone, and to put away all concupiscence for other women; and so far as this is effected, so far that love is exalted as to degree, and perfected as to quality; and also so far we feel more distinctly and exquisitely the delights in ourselves corresponding to the delights of the affections and the satisfactions of the thoughts of our husbands." I inquired afterwards, whether they knew how communication is effected. They said, "In all conjunction by love there must be action, reception, and reaction. The delicious state of our love is acting or action, the state of the wisdom of our husbands is recipient or reception, and also is reacting or reaction according to perception; and this reaction we perceive with delights in the breast according to the state continually expanded and prepared to receive those things which in any manner agree with the virtue belonging to our husbands, thus also with the extreme state of love belonging to ourselves, and which thence proceed." They said further, "Take heed lest by the delights which we have mentioned, you understand the ultimated delights of that love: of these we never speak, but of our bosom delights, which always correspond with the state of the wisdom of our husbands." After this there appeared at a distance as it were a dove flying with the leaf of a tree in its mouth: but as it approached, instead of a dove I saw it was a little boy with a paper in his hand: on coming to us he held it out to me, and said, "Read it before these Maidens of the fountain." I then read as follows, "Tell the inhabitants of your earth, that there is a love truly conjugial having myriads of delights, scarce any of which are as yet known to the world; but they will be known, when the church betroths herself to her Lord, and is married." I then asked, "Why did the little boy call you Maidens of the fountain?" They replied, "We are called maidens when we sit at this fountain; because we are affections of the truths of the wisdom of our husbands, and the affection of truth is called a maiden; a fountain also signifies the true of wisdom, and the bed of roses, on which we sir, the delights thereof." Then one of the seven wove a garland of roses, and sprinkled it with water of the fountain, and placed it on the boy's cap round his little head, and said, "Receive the delights of intelligence; know that a cap signifies intelligence; and a garland from this rose-bed delights." The boy thus decorated then departed, and again appeared a distance like a flying dove, but now with a coronet on his head.

294. THE SECOND MEMORABLE RELATION. After some days I again saw the seven wives in a garden of roses, but not in the same as before. Its magnificence was such as I had never before seen: it was round, and the roses in it formed as it were a rainbow. The roses or flowers of a purple color formed its outermost circle, others of a yellow golden color formed the next interior circle, within this were others of a bright blue, and the inmost of a shining green; and within this rainbow rose-bed was a small lake of limpid water. These seven wives, who were called the Maidens of the fountain, as they were sitting there seeing me again at the window, called me to them; and when I was come they said, “Did you ever see anything more beautiful upon the earth?” I replied, “Never.” They then said, “Such scenery is created instantaneously by the Lord, and represents something new on the earth; for every thing created by the Lord is representative: but what is this? tell, if you can: we say it is the delights of conjugial love.” On hearing this, I said, “What! the delights of conjugial love, respecting which you before conversed with so much wisdom and eloquence! After I had left you, I related your conversation to some wives in our country, and said, ‘I now know from instruction that you have bosom delights arising from your conjugial love, which you can communicate to your husbands according to their wisdom, and that on this account you look at your husbands with the eyes of your spirit from morning to evening, and study to bend and draw their minds (*animos*) to become wise, to the end that you may secure those delights.’ I mentioned also that by wisdom

you understand spiritual rational and moral wisdom, and in regard to marriage, the wisdom to love the wife alone, and to put away all concupiscence for other women: but to these things the wives of our country answered with laughter, saying, ‘What is all this but mere idle talk? We do not know what conjugial love is. If our husbands possess any portion of it, still we do not; whence then come its delights to us? yea, in regard to what you call ultimate delights, we at times refuse them with violence, for they are unpleasant to us, almost like violations: and you will see, if you attend to it, no sign of such love in our faces: wherefore you are trifling or jesting, if you also assert, with those seven wives, that we think of our husbands from morning to evening, and continually attend to their will and pleasure in order to catch from them such delights.’ I have retained thus much of what they said, that I might relate it to you; since it is repugnant, and also in manifest contradiction, to what I heard from you near the fountain, and which I so greedily imbibed and believed.” To this the wives sitting in the rose garden replied, “Friend, you know not the wisdom and prudence of wives; for they totally hide it from the men, and for no other end than that they may be loved: for every man who is not spiritually but only naturally rational and moral, is cold towards his wife; and the cold lies concealed in his inmost principles. This is exquisitely and acutely observed by a wise and prudent wife; who so far conceals her conjugial love, and withdraws it into her bosom, and there hides it so deeply that it does not at all appear in her face, in the tone of her voice, or in her behaviour. The reason of this is, because so far as it appears, so far the conjugial cold of the man diffuses itself from the inmost principles of his mind, where it resides, into its ultimates, and occasions in the body a total coldness, and a consequent endeavour to separate from bed and chamber." I then asked, "Whence arises that which you call conjugial cold?" They replied, "From the insanity of the men in regard to spiritual things; and every one who is insane in regard to spiritual things; in his inmost principles is cold towards his wife, and warm towards harlots; and since conjugial love and adulterous love are opposite to each other, it follows that conjugial love becomes cold when illicit love is warm; and when cold prevails with the man, he cannot endure any sense of love, and thus not any allusion thereto, from his wife; therefore the wife so wisely and prudently conceals that love; and so far as she conceals it by denying and refusing it, so far the man is cherished and recruited by the influent meretricious sphere. Hence it is, that the wife of such a man has no bosom delights such as we have, but only pleasures, which, on the part of the man, ought to be called the pleasures of insanity, because they are the pleasures of illicit love. Every chaste wife loves her husband, even if he be unchaste; but since wisdom is alone recipient of that love, therefore she exerts all her endeavours to turn his insanity into wisdom, that is, to prevent his lusting after other women besides herself. This she does by a thousand methods, being particularly cautious lest any of them should be discovered by the man; for she is well aware that love cannot be forced, but that it is insinuated in freedom; wherefore it is given to women to know from the sight, the hearing, and the touch, every state of the mind of their husbands; but on the other hand it is not given to the men to know any state of the mind of their wives. A chaste wife can look at her husband with an austere countenance, accost him with a harsh voice, and also be angry and quarrel, and yet in her heart cherish a soft and tender love towards him; but such anger and dissimulation have for their end wisdom, and thereby the reception of love with the husband: as is manifest from the consideration, that she can be reconciled in an instant. Besides, wives use such means of concealing the love implanted in their inmost heart, with a view to prevent conjugial cold bursting forth with the man, and extinguishing the fire of his adulterous heat, and thus converting him from green wood into a dry stick." When the seven wives had expressed these and many more similar sentiments, their husbands came with clusters of grapes in their hands, some of which were of a delicate, and some of a disagreeable flavor; upon which the wives said, "Why have you also brought bad or wild grapes?" The husbands replied, "Because we perceived in our souls, with which yours are united, that you were conversing with that man respecting love truly conjugial, that its delights are the delights of wisdom, and also respecting adulterous love, that its delights are the pleasures of insanity. The latter are the disagreeable or wild grapes; the former are those of delicate flavor." They confirmed what their wives had said, and added that, "in externals, the pleasures of insanity appear like the delights of wisdom, but not so in internals; just like the good and bad grapes which we have brought; for both the chaste and the unchaste have similar wisdom in externals, but altogether dissimilar in internals.” After this the little boy came again with a piece of paper in his hand, and held it out to me, saying, “Read this;” and I read as follows: “Know that the delights of conjugial love ascend to the highest heaven, and both in the way thither and also there, unite with the delights of all heavenly loves, and thereby enter into their happiness, which endures for ever; because the delights of that love are also the delights of wisdom: and know also, that the pleasures of illicit love descend even to the lowest hell, and, both in the way thither and also there, unite with the pleasures of all infernal loves, and thereby enter into their unhappiness, which consists in the wretchedness of all heart-delights; because the pleasures of that love are the pleasures of insanity.” After this the husbands departed with their wives, and accompanied the little boy as far as to the way of his ascent into heaven; and they knew that the society from which he was sent was a society of the new heaven, with which the new church in the world will be conjoined.

ON BETROTHINGS AND NUPTIALS.

295. The subject of betrothings and nuptials, and also of the rites and ceremonies attending them, is here treated of principally from the reason of the understanding; for the object of this book is that the reader may see truths rationally, and thereby give his consent, for thus his spirit is

convinced; and those things in which the spirit is convinced, obtain a place above those which, without consulting reason, enter from authority and the faith of authority; for the latter enter the head no further than into the memory, and there mix themselves with fallacies and falses; thus they are beneath the rational things of the understanding. From these any one may seem to converse rationally, but he will converse preposterously; for in such case he thinks as a crab walks, the sight following the tail: it is otherwise if he thinks from the understanding; for then the rational sight selects from the memory whatever is suitable, whereby it confirms truth viewed in itself. This is the reason why in this chapter several particulars are adduced which are established customs, as that the right of choice belongs to the men, that parents ought to be consulted, that pledges are to be given, that the conjugial covenant is to be settled previous to the nuptials, that it ought to be performed by a priest, also that the nuptials ought to be celebrated; besides several other particulars, which are here mentioned in order that every one may rationally see that such things are assigned to conjugial love, as requisite to promote and complete it. The articles into which this section is divided are the following; I. *The right of choice belongs to the man, and not to the woman.* II. *The man ought to court and intreat the woman respecting marriage with him, and not the woman the man.* III. *The woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself, before she consents.* IV. *After a declaration of consent, pledges are to be given.* V. *Consent* *is to be secure and established by solemn betrothing.* VI. *By betrothing, each party is prepared for conjugial love.* VII. *By betrothing, the mind of the one is united to the mind of the other, so as to effect a marriage of the spirit previous to a marriage of the body.* VIII. *This is the case with those who think chastely of marriages: but it is otherwise with those who think unchastely of them.* IX. *Within the time of betrothing, it is not allowable to be connected corporeally.* X. *When the time of betrothing is completed, the nuptials ought to take place.* XI. *Previous to the celebration of the nuptials, the conjugial covenant is to be ratified in the presence of witnesses.* XII. *The marriage is to be consecrated by a priest.* XIII. *The nuptials are to be celebrated with festivity.* XIV. *After the nuptials, the marriage of the spirit is made also the marriage of the body, and thereby a full marriage.* XV. *Such is the order of conjugial love with its modes from its first heat to its first torch.* XVI. *Conjugial love precipitated without order and the modes thereof, burns up the marrows and is consumed.* XVII. *The states of the minds of each of the parties proceeding in successive order, flow into the state of marriage; nevertheless in one manner with the spiritual and in another with the natural.* XVIII. *There are successive and simultaneous orders, and the latter is from the former and according to it.* We proceed to an explanation of each article.

296. I. THE RIGHT OF CHOICE BELONGS TO THE MAN, AND NOT TO THE WOMAN. This is because the man is born to be understanding, but the woman to be love; also

because with the men there generally prevails a love of the sex, but with the women a love of one of the sex; and likewise because it is not unbecoming for men to speak openly about love, as it is for women; nevertheless women have the right of selecting one of their suitors. In regard to the first reason, that the right of choice belongs to the men, because they are born to understanding, it is grounded in the consideration that the understanding can examine agreements and disagreements, and distinguish them, and from judgement choose that which is suitable: it is otherwise with the women, because they are born to love, and therefore have no such discrimination; and consequently their determinations to marriage would proceed only from the inclinations of their love; if they have the skill of distinguishing between men and men, still their love is influenced by appearances. In regard to the other reason, that the right of choice belongs to the men, and not to the women, because with men there generally prevails a love of the sex, and with women a love of one of the sex, it is grounded in the consideration, that those in whom a love of the sex prevails, can freely look around and also determine: it is otherwise with women, in whom is implanted a love for one of the sex. If you wish for a proof of this, ask, if you please, the men you meet, what their sentiments are respecting monogamical and polygamical unions; and you will seldom meet one who will not reply in favor of the polygamical; and this also is a love of the sex: but ask the women their sentiments on the subject, and almost all, except the vilest of the sex, will reject polygamical unions;

from which consideration it follows, that with the women there prevails a love of one of the sex, thus conjugial love. In regard to the third reason, that it is not unbecoming for men to speak openly about love, whereas it is for women, it is self-evident; hence also it follows, that declaration belongs to the men, and therefore so does choice. That women have the right of selecting in regard to their suitors, is well known; but this species of selection is confined and limited, whereas that of the men is extended and unlimited.

297. II. THE MAN OUGHT TO COURT AND INTREAT THE WOMAN RESPECTING MARRIAGE WITH HIM, AND NOT THE WOMAN THE MAN. This naturally follows the right of choice; and besides, to court and intreat women respecting marriage is in itself honorable and becoming for men, but not for women. If women were to court and entreat the men, they would not only be blamed, but, after intreaty, they would be reputed as vile, or after marriage as libidinous, with whom there would be no association but what was cold and fastidious; wherefore marriages would thereby be converted into tragic scenes. Wives also take it as a compliment to have it said of them, that being conquered as it were, they yielded to the pressing intreaties of the men. Who does not foresee, that if the women courted the men, they would seldom be accepted? They would either be indignantly rejected, or be enticed to lasciviousness, and also would dishonor their modesty. Moreover, as was shewn above, the men have not any innate love of the sex; and without love there is no interior pleasantness of life: wherefore to exalt their life by that

love, it is incumbent on the men to compliment the women; courting and intreating them with civility, courtesy, and humility, respecting this sweet addition to their life. The superior comeliness of the female countenance, person, and manners, above that of the men, adds itself as a proper object of desire.

298. III. THE WOMAN OUGHT TO CONSULT HER PARENTS, OR THOSE WHO ARE IN THE PLACE OF PARENTS, AND THEN DELIBERATE WITH HERSELF, BEFORE SHE CONSENTS. The reason why parents are to be consulted is, because they deliberate from judgement, knowledge, and love; from *judgement*, because they are in an advanced age, which excels in judgement, and discerns what is suitable and unsuitable: from *knowledge*, in respect to both the suitor and their daughter; in respect to the suitor they procure information, and in respect to their daughter they already know; wherefore they conclude respecting both with united discernment: from *love*, because to consult the good of their daughter, and to provide for her establishment, is also to consult and provide for their own and for themselves.

299. The case would be altogether different, if the daughter consents of herself to her urgent suitor, without consulting her parents, or those who are in their place; for she cannot from judgement, knowledge, and love, make a right estimate of the matter which so deeply concerns her future welfare: she cannot from *judgement*, because she is as yet in ignorance as to conjugial life, and not in a state of comparing reasons, and discovering the morals of men from

their particular tempers; nor from *knowledge*, because she knows few things beyond the domestic concerns of her parents and of some of her companions; and is unqualified to examine into such things as relate to the family and property of her suitor: nor from *love*, because with daughters in their first marriageable age, and also afterwards, this is led by the concupiscences originating in the senses, and not as yet by the desires originating in a refined mind. The daughter ought nevertheless to deliberate on the matter with herself, before she consents, lest she should be led against her will to form a connection with a man whom she does not love; for by so doing, consent on her part would be wanting; and yet it is consent that constitutes marriage, and initiates the spirit into conjugial love; and consent against the will, or extorted, does not initiate the spirit, although it may the body; and thus it converts chastity, which resides in the spirit, into lust; whereby conjugial love in its first warmth is vitiated.

300. IV. AFTER A DECLARATION OF CONSENT, PLEDGES ARE TO BE GIVEN. By pledges we mean presents, which, after consent, are confirmations, testifications, first favors, and gladnesses. Those presents are *confirmations*, because they are certificates of consent on each side; wherefore, when two parties consent to anything, it is customary to say, “Give me a token;” and of two, who have entered into a marriage engagement, and have secured it by presents, that they are pledged, thus confirmed. They are *testifications*, because those pledges are continual visible witnesses of mutual love; hence also

they are memorials thereof; especially if they be rings, perfume-bottles or boxes, and ribbons, which are worn in sight. In such things there is a sort of representative image of the minds (*animorum*) of the bridegroom and the bride. Those pledges are *first favors*, because conjugial love engages for itself everlasting favor; whereof those gifts are the first fruits. That they are the *gladnesses* of love, is well known, for the mind is exhilarated at the sight of them; and because love is in them, those favors are dearer and more precious than any other gifts, it being as if their hearts were in them. As those pledges are securities of conjugial love, therefore presents after consent were in use with the ancients; and after accepting such presents the parties were declared to be bridegroom and bride. But it is to be observed that it is at the pleasure of the parties to bestow those presents either before or after the act of betrothing; if before, they are confirmations and testifications of consent to betrothing; if after it, they are also confirmations and testifications of consent to the nuptial tie.

301. V. CONSENT IS TO BE SECURED AND ESTABLISHED BY SOLEMN BETROTHING. The reasons for betrothings are these: 1. That after betrothing the souls of the two parties may mutually incline towards each other. 2. That the universal love for the sex may be determined to one of the sex. 3. That the interior affections may be mutually known, and by applications in the internal cheerfulness of love, may be conjoined. 4. That the spirits of both parties may enter into marriage, and be more and more consociated. 5. That thereby conjugial love may

advance regularly from its first warmth even to the nuptial flame. Consequently: 6. That conjugial love may advance and grow up in just order from its spiritual origin. The state of betrothing may be compared to the state of spring before summer; and the internal pleasantness of that state to the flowering of trees before fructification. As the beginning and progressions of conjugial love proceed in order for the sake of their influx into the effective love, which commences at the nuptials, therefore, there are also betrothings in the heavens.

302. VI. BY BETROTHING EACH PARTY IS PREPARED FOR CONJUGIAL LOVE. That the mind or spirit of one of the parties is by betrothing prepared for union with the mind or spirit of the other, or what is the same, that the love of the one is prepared for union with the love of the other, appears from the arguments just adduced. Besides which it is to be noted, that on love truly conjugial is inscribed this order, that it ascends and descends; it ascends from its first heat progressively upwards towards the souls of the parties, with an endeavour to effect their conjunction, and this by continual interior openings of their minds; and there is no love which strives more intensely to effect such openings, or which is more powerful and expert in opening the interiors of minds, than conjugial love; for the soul of each of the parties intends this: but at the same moments in which that love ascends towards the soul, it descends also towards the body, and thereby clothes itself. It is however to be observed, that conjugial love is such in its descent as it is in the height to which it ascends: if it ascends high, it

descends chaste; but if not, it descends unchaste: the reason of this is, because the lower principles of the mind are unchaste, but its higher are chaste; for the lower principles of the mind adhere to the body, but the higher separate themselves from them: but on this subject see further particulars below, n. 305. From these few considerations it may appear, that, by betrothing, the mind of each of the parties is prepared for conjugial love, although in a different manner according to the affections.

303. VII. BY BETROTHING THE MIND OF ONE IS UNITED TO THE MIND OF THE OTHER, SO AS TO EFFECT A MARRIAGE OF THE SPIRIT, PREVIOUS TO A MARRIAGE OF THE BODY. As this follows of consequence from what was said above, n. 301, 302, we shall pass it by, without adducing any further confirmations from reason.

304. VIII. THIS IS THE CASE WITH THOSE WHO THINK CHASTELY OF MARRIAGES; BUT IT IS OTHERWISE WITH THOSE WHO THINK UNCHASTELY OF THEM. With the chaste, that is, with those who think religiously of marriages, the marriage of the spirit precedes, and that of the body is subsequent; and these are those with whom love ascends towards the soul, and from its height thence descends; concerning whom see above, n. 302. The souls of such separate themselves from the unlimited love for the sex, and devote themselves to one, with whom they look for an everlasting and eternal union and its increasing blessednesses, as the cherishers of the hope which continually recreates their mind; but it is quite otherwise with the unchaste, that is, with those who do not think

religiously of marriages and their holiness. With these there is a marriage of the body, but not of the spirit: if, during the state of betrothment, there be any appearance of a marriage of the spirit, still, if it ascends by an elevation of the thoughts concerning it, it nevertheless falls back again to the concupiscences which arise from the flesh in the will; and thus from the unchaste principles therein it precipitates itself into the body, and defiles the ultimates of its love with an alluring ardor; and as, in consequence of this ardor, it was in the beginning all on fire, so its fire suddenly goes out, and passes off into the cold of winter; whence the failing (of power) is accelerated. The state of betrothing with such scarcely answers any other purpose, than that they may fill their concupiscences with lasciviousness, and thereby contaminate the conjugial principle of love.

305. IX. WITHIN THE TIME OF BETROTHING IT IS NOT ALLOWABLE TO BE CONNECTED CORPOREALLY. For thus the order which is inscribed on conjugial love, perishes. For in human minds there are three regions, of which the highest is called the celestial, the middle the spiritual, and the lowest the natural. In this lowest man is born; but he ascends into the next above it, the spiritual, by a life according to the truths of religion, and into the highest by the marriage of love and wisdom. In the lowest or natural region, reside all the concupiscences of evil and lasciviousness; but in the superior or spiritual region, there are no concupiscences of evil and lasciviousness; for man is introduced into this region by the Lord, when he is re-born;

but in the supreme or celestial region, there is conjugial chastity in its love: into this region a man is elevated by the love of uses; and as the most excellent uses are from marriages, he is elevated into it by love truly conjugial. From these few considerations, it may be seen that conjugial love, from the first beginnings of its warmth, is to be elevated out of the lowest region into a superior region, that it may become chaste, and that thereby from a chaste principle it may be let down through the middle and lowest regions into the body; and when this is the case, this lowest region is purified from all that is unchaste by this descending chaste principle: hence the ultimate of that love becomes also chaste. Now if the successive order of this love is precipitated by connections of the body before their time, it follows, that the man acts from the lowest region, which is by birth unchaste; and it is well known, that hence commences and arises cold in regard to marriage, and disdainful neglect in regard to a married partner. Nevertheless events of various kinds take place in consequence of hasty connections; also in consequence of too long a delay, and too quick a hastening, of the time of betrothing; but these, from their number and variety, can hardly be adduced.

306. X. WHEN THE TIME OF BETROTHING IS COMPLETED, THE NUPTIALS OUGHT TO TAKE PLACE. There are some customary rites which are merely formal, and others which at the same time are also essential: among the latter are nuptials; and that they are to be reckoned among essentials, which are to be manifested in

the customary way, and to be formally celebrated, is confirmed by the following reasons: 1. That nuptials constitute the end of the foregoing state, into which the parties were introduced by betrothing, which principally was a state of the spirit, and the beginning of the following state, into which they are to be introduced by marriage, which is a state of the spirit and body together; for the spirit then enters into the body, and there becomes active: wherefore on that day the parties put off the state and also the name of bridegroom and bride, and put on the state and name of married partners and consorts. 2. That nuptials are an introduction and entrance into a new state, which is that a maiden becomes a wife, and a young man a husband, and both one flesh; and this is effected while love by ultimates unites them. That marriage actually changes a maiden into a wife, and a young man into a husband, was proved in the former part of this work; also that marriage unites two into one human form, so that they are no longer two but one flesh. 3. That nuptials are the commencement of an entire separation of the love of the sex from conjugial love, which is effected while, by a full liberty of connection, the knot is tied by which the love of the one is devoted to the love of the other. 4. It appears as if nuptials were merely an interval between those two states, and thus that they are mere formalities which may be omitted: but still there is also in them this essential, that the new state above-mentioned is then to be entered upon from covenant, and that the consent of the parties is to be declared in the presence of witnesses, and also to be consecrated by a priest; besides other particulars which establish it. As nuptials contain in them essentials, and as marriage is not legitimate till after their celebration, therefore also nuptials are celebrated in the heavens; see above, n. 21, and also, n. 27-41.

307. XI. PREVIOUS TO THE CELEBRATION OF THE NUPTIALS, THE CONJUGIAL COVENANT IS TO BE RATIFIED IN THE PRESENCE OF WITNESSES. It is expedient that the conjugial covenant be ratified before the nuptials are celebrated, in order that the statutes and laws of love truly conjugial may be known, and that they may be remembered after the nuptials; also that the minds of the parties may be bound to just marriage: for after some introductory circumstances of marriage, the state which preceded betrothing returns at times, in which state remembrance fails and forgetfulness of the ratified covenant ensues; yea, it may be altogether effaced by the allurements of the unchaste to criminality; and if it is then recalled into the memory, it is reviled: but to prevent these transgressions, society has taken upon itself the protection of that covenant, and has denounced penalties on the breakers of it. In a word, the ante-nuptial covenant manifests and establishes the sacred decrees of love truly conjugial, and binds libertines to the observance of them. Moreover, by this covenant, the right of propagating children, and also the right of the children to inherit the goods of their parents, become legitimate.

308. XII. MARRIAGE IS TO BE CONSECRATED BY A PRIEST. The reason of this is, because marriages,

considered in themselves, are spiritual, and thence holy; for they descend from the heavenly marriage of good and truth, and things conjugial correspond to the divine marriage of the Lord and the church; and hence they are from the Lord himself, and according to the state of the church with the contracting parties. Now, as the ecclesiastical order on the earth administer the things which relate to the Lord's priestly character, that is, to his love, and thus also those which relate to blessing, it is expedient that marriages be consecrated by his ministers; and as they are then the chief witnesses, it is expedient that the consent of the parties to the covenant be also heard, accepted, confirmed, and thereby established by them.

309. XIII. THE NUPTIALS ARE TO BE CELBRATED WITH FESTIVITY. The reasons are, because ante-nuptial love, which was that of the bridegroom and the bride, on this occasion descends into their hearts, and spreading itself thence in every direction into all parts of the body, the delights of marriage are made sensible, whereby the minds of the parties are led to festive thoughts and also let loose to festivities so far as is allowable and becoming; to favor which, it is expedient that the festivities of their minds be indulged in company, and they themselves be thereby introduced into the joys of conjugial love.

310. XIV. AFTER THE NUPTIALS, THE MARRIAGE OF THE SPIRIT IS MADE ALSO THE MARRIAGE OF THE BODY, AND THEREBY A FULL MARRIAGE. All things which a man does in the body, flow in from his spirit; for it is well known that the mouth does not speak of itself, but that it is

the thinking principle of the mind which speaks by it; also that the hands do not act and the feet walk of themselves, but that it is the will of the mind which performs those operations by them; consequently, that the mind speaks and acts by its organs in the body: hence it is evident, that such as the mind is, such are the speech of the mouth and the actions of the body. From these premises it follows as a conclusion that the mind, by a continual influx, arranges the body so that it may act similarly and simultaneously with itself; wherefore the bodies of men viewed interiorly are merely forms of their minds exteriorly organized to effect the purposes of the soul. These things are premised, in order that it may be perceived why the minds or spirits are first to be united as by marriage, before they are also further united in the body; namely, that while the marriages become of the body, they may also be marriages of the spirit; consequently, that married partners may mutually love each other from the spirit, and thence from the body. From this ground let us now take a view of marriage. When conjugial love unites the minds of two persons, and forms them into a marriage, in such case it also unites and forms their bodies into a marriage; for, as we have said, the form of the mind is also interiorly the form of the body; only with this difference, that the latter form is outwardly organized to effect that to which the interior form of the body is determined by the mind. But the mind formed from conjugial love is not only interiorly in the whole body, round about in every part, but moreover is interiorly in the organs appropriated to generation, which in their region are situated beneath the other regions of the body, and in which are terminated the forms of the mind with those who are united in conjugial love: consequently the affections and thoughts of their minds are determined thither; and the activities of such minds differ in this respect from the activities of minds arising from other loves, that the latter loves do not reach thither. The conclusion resulting from these considerations is, that such as conjugial love is in the minds or spirits of two persons, such is it interiorly in those its organs. But it is self-evident that a marriage of the spirit after the nuptials becomes also a marriage of the body, thus a full marriage, consequently, if a marriage in the spirit is chaste, and partakes of the sanctity of marriage, it is chaste also, and partakes of its sanctity, when it is in its fulness in the body; and the case is reversed if a marriage in the spirit is unchaste.

311. XV. SUCH IS THE ORDER OF CONJUGIAL LOVE WITH ITS MODES FROM ITS FIRST HEAT TO ITS FIRST TORCH. It is said from its first heat to its first torch, because vital heat is love, and conjugial heat or love successively increases, and at length as it were into a flame or torch. We have said “to its first torch,” because we mean the first state after the nuptials, when that love burns; but what its quality becomes after this torch, in the marriage itself, has been described in the preceding chapters; but in this part we are explaining its order from the beginning of its career to this its first goal. That all order proceeds from first principles to last, and that the last become the first of some following order, also that all things of the middle

order are the last of a prior and the first of a following order, and that thus ends proceed continually through causes into effects, may be sufficiently confirmed and illustrated to the eye of reason from what is known and visible in the world; but as at present we are treating only of the order in which love proceeds from its first starting-place to its goal, we shall pass by such confirmation and illustration, and only observe on this subject, that such as the order of this love is from its first heat to its first torch, such it is in general, and such is its influence in its progression afterwards; for in this progression it unfolds itself, according to the quality of its first heat: if this heat was chaste, its chasteness is strengthened as it proceeds; but if it was unchaste, its unchasteness increases as it advances, until it is deprived of all that chasteness which, from the time of betrothing, belonged to it from without, but not from within.

312. XVI. CONJUGIAL LOVE PRECIPITATED WITHOUT ORDER AND THE MODES THEREOF, BURNS UP THE MARROWS AND IS CONSUMED. So it is said by some in the heavens; and by the marrows they mean the interiors of the mind and body. The reason why these are burnt up, that is, consumed, by precipitated conjugial love is, because that love in such case begins from a flame which eats up and corrupts those interiors, in which as in its principles conjugial love should reside, and from which it should commence. This comes to pass if the man and woman without regard to order precipitate marriage, and do not look to the Lord, and consult their reason, but reject

betrothing and comply merely with the flesh: from the ardor of which, if that love commences, it becomes external and not internal, thus not conjugial; and such love may be said to partake of the shell, not of the kernel; or may be called fleshly, lean, and dry, because emptied of its genuine essence. See more on this subject above n. 305.

313. XVII. THE STATES OF THE MINDS OF EACH OF THE PARTIES PROCEEDING IN SUCCESSIVE ORDER, FLOW INTO THE STATE OF MARRIAGE; NEVERTHELESS IN ONE MANNER WITH THE SPIRITUAL AND IN ANOTHER WITH THE NATURAL. That the last state is such as that of the successive order from which it is formed and exists, is a rule, which from its truth must be acknowledged by the learned; for thereby we discover what influx is, and what it effects. By influx we mean all that which precedes, and constitutes what follows, and by things following in order constitutes what is last; as all that which precedes with a man, and constitutes his wisdom; or all that which precedes with a statesman, and constitutes his political skill; or all that which precedes with a theologian, and constitutes his erudition; in like manner all that which proceeds from infancy, and constitutes a man; also what proceeds in order from a seed and a twig, and makes a tree, and afterwards what proceeds from a blossom, and makes its fruit; in like manner all that which precedes and proceeds with a bridegroom and bride, and constitutes their marriage: this is the meaning of influx. That all those things which precede in minds form series, which collect together, one next to another, and one after another, and

that these together compose a last or ultimate, is as yet unknown in the world; but as it is a truth from heaven, it is here adduced for it explains what influx effects, and what is the quality of the last or ultimate, in which the above-mentioned series successively formed co-exist. From these considerations it may be seen that the states of the minds of each of the parties proceeding in successive order flow into the state of marriage. But married partners after marriage are altogether ignorant of the successive things which are insinuated into, and exist in their minds (*animis*) from things antecedent; nevertheless it is those things which give form to conjugial love, and constitute the state of their minds; from which state they act the one with the other. The reason why one state is formed from one order with such as are spiritual, and from another with such as are natural, is, because the spiritual proceed in a just order, and the natural in an unjust order; for the spiritual look to the Lord, and the Lord provides and leads the order; whereas the natural look to themselves, and thence proceed in an inverted order; wherefore with the latter the state of marriage is inwardly full of unchasteness; and as that unchasteness abounds, so does cold; and as cold abounds so do the obstructions of the inmost life, whereby its vein is closed and its fountain dried.

314. XVIII. THERE ARE SUCCESSIVE AND SIMULTANEOUS ORDER, AND THE LATTER IS FROM THE FORMER AND ACCORDING TO IT. This is adduced as a reason tending to confirm what goes before. It is well known that there exist what is successive and what is

simultaneous; but it is unknown that simultaneous order is grounded in successive, and is according to it; yet how things successive enter into things simultaneous, and what order they form therein, it is very difficult to present to the perception, since the learned are not in possession of any ideas that can elucidate the subject; and as the first idea respecting this arcanum cannot be suggested in few words, and to treat this subject at large would withdraw the mind from a more comprehensive view of the subject of conjugial love, it may suffice for illustration to quote what we have adduced in a compendium respecting those two orders, the successive and the simultaneous, and respecting the influx of the former into the latter, in THE DOCTRINE OF THE NEW JERUSALEM RESPECTING THE SACRED SCRIPTURE, where are these words: “There are in heaven and in the world successive order and simultaneous order. In successive order one thing follows after another from the highest to the lowest; but in simultaneous order one thing is next to another from the inmost to the outermost. Successive order is like a column with steps from the highest to the lowest; but simultaneous order is like a work cohering from the centre to the surface. Successive order becomes in the ultimate simultaneous in this manner; the highest things of successive order become the inmost of simultaneous, and the lowest things of successive order become the outermost of simultaneous; comparatively as when a column of steps subsides, it becomes a body cohering in a plane. Thus what is simultaneous is formed from what is successive; and this in all things both of the spiritual and of the natural world.” See n. 38, 65, of that work; and several further observations on this subject in the ANGELIC WISDOM RESPECTING THE DIVINE LOVE AND DIVINE WISDOM, n. 205-229. The case is similar with successive order leading to marriage, and with simultaneous order in marriage; namely, that the latter is from the former, and according to it. He that is acquainted with the influx of successive order into simultaneous, may comprehend the reason why the angels can see in a man’s hand all the thoughts and intentions of his mind, and also why wives, from their husbands’ hands on their bosoms, are made sensible of their affections; which circumstance has been occasionally mentioned in the MEMORABLE RELATIONS. The reason of this is, because the hands are the ultimates of man, wherein the deliberations and conclusions of his mind terminate, and there constitute what is simultaneous: therefore also in the Word, mention is made of a thing’s being inscribed on the hands.

315. To the above I shall add TWO MEMORABLE RELATIONS. FIRST. On a certain time I saw not far from me a meteor — a cloud divided into smaller clouds, some of which were of an azure color, some opaque, and as it were in collision together. They were streaked with translucent irradiations of light, which at one time appeared sharp like the points of swords, at another, blunt like broken swords. The streaks sometimes darted out forwards, at others they drew themselves in again, exactly like combatants; thus those different colored lesser clouds appeared to be at war

together; but it was only their manner of sporting with each other. And as this meteor appeared at no great distance from me, I raised my eyes, and looking attentively, I saw boys, youths, and old men, entering a house which was built of marble, on a foundation of porphyry; and it was over this house that the phenomenon appeared. Then addressing myself to one that was entering, I asked, “What house is this?” He answered, “It is a gymnasium, where young persons are initiated into various things relating to wisdom.” On hearing this, I went in with them, being then in the spirit, that is, in a similar state with men of the spiritual world, who are called spirits and angels; and lo! in the gymnasium there were in front a desk, in the middle, benches, at the sides round about, chairs, and over the entrance, an orchestra. The desk was for the young men that were to give answers to the problem at that time to be proposed, the benches were for the audience, the chairs at the sides were for those who on former occasions had given wise answers, and the orchestra was for the seniors, who were arbitrators and judges: in the middle of the orchestra was a pulpit, where there sat a wise man, whom they called the head master, who proposed the problems to which the young men gave their answers from the desk. When all were assembled, this man arose from the pulpit and said, “Give an answer now to this problem, and solve it if you can, WHAT IS THE SOUL, AND WHAT IS ITS QUALITY?” On hearing this problem all were amazed, and made a muttering noise; and some of the company on the benches exclaimed, “What mortal man, from the age of Saturn to the present time, has been able by any rational thought to see and ascertain what the soul is, still less what is its quality? Is not this subject above the sphere of all human understanding?” But it was replied from the orchestra, “It is not above the understanding, but within it and in its view; only let the problem be answered.” Then the young men, who were chosen on that day to ascend the desk, and give an answer to the problem, arose. They were five in number, who had been examined by the seniors, and found to excel in sagacity, and were then sitting on couches at the sides of the desk. They afterwards ascended in the order in which they were seated; and every one, when he ascended, put on a silken tunic of an opaline color, and over it a robe of soft wool interwoven with flowers, and on his head a cap, on the crown of which was a bunch of roses encircled with small sapphires. The first youth thus clad ascended the desk, and thus began: “What the soul is, and what is its quality, has never been revealed to any one since the day of creation, being an arcanum in the treasuries of God alone; but this has been discovered, that the soul resides in a man as a queen; yet where her palace is, has been a matter of conjecture among the learned. Some have supposed it to be in a small tubercle between the cerebrum and the cerebellum, which is called the pineal gland: in this they have fixed the soul’s habitation, because the whole man is ruled from those two brains, and they are regulated by that tubercle; therefore whatever regulates the brains, regulates also the whole man from the head to the heel.” He also added, “Hence this conjecture appeared as true or probable to many in the world; but in the succeeding age it was rejected as groundless.” When he had thus spoken, he put off the robe, the tunic, and the cap, which the second of the selected speakers put on, and ascended the desk. His sentiments concerning the soul are as follows: “In the whole heaven and the whole world it is unknown what the soul is, and what is its quality; it is however known that there is a soul, and that it is in man; but in what part of him is a matter of conjecture. This is certain, that it is in the head, since the head is the seat where the understanding thinks, and the will intends; and in front in the face of the head are man’s five sensories, receiving life from the soul alone which resides in the head; but in what particular part of the head the soul has its more immediate residence, I dare not take upon me to say; yet I agree with those who fix its abode in the three ventricles of the brain, sometimes inclining to the opinion of those who fix it in the *corpora striata* therein, sometimes to theirs who fix it in the medullary substance of each brain, sometimes to theirs who fix it in the cortical substance, and sometimes to theirs who fix it in the *dura mater*; for arguments, and those too of weight, have not been wanting in the support of each of these opinions. The arguments in favor of the three ventricles of the brain have been, that those ventricles are the recipients of the animal spirits and of all the lymphs of the brain: the arguments in favor of the *corpora striata* have been, that these bodies constitute the marrow, through which the nerves are emitted, and by which each brain is continued into the spine; and from the spine and the marrow there is an emanation of fibres serving for the contexture of the whole body: the arguments in favor of the medullary substance of each brain have been, that this substance is a collection and congeries of all the fibres, which are the rudiments or beginnings of the whole man: the arguments in favor of the cortical substance have been, that in that substance are contained the prime and ultimate ends, and consequently the principles of all the fibres, and thereby of all the senses and motions: the arguments in favor of the *dura mater* have been, that it is the common covering of each brain, and hence by some kind of continuous principle extends itself over the heart and the viscera of the body. As to myself, I am undetermined which of these opinions is the most probable, and therefore I leave the matter to your determination and decision.” Having thus concluded he descended from the desk, and delivered the tunic, the robe, and the cap, to the third, who mounting into the desk began as follows: “How little qualified is a youth like myself for the investigation of so sublime a theorem! I appeal to the learned who are here seated at the sides of the gymnasium; I appeal to you wise ones in the orchestra; yea, I appeal to the angels of the highest heaven, whether any person, from his own rational light, is able to form any idea concerning the soul; nevertheless I, like others, can guess about the place of its abode in man; and my conjecture is, that it is in the heart and thence in the blood; and I ground my conjecture on this circumstance, that the heart by its blood rules both the body and the head; for it sends forth a large vessel called the *aorta* into the whole body, and vessels called the carotids into the whole head; hence it is universally agreed, that the soul from the heart by means of the blood supports, nourishes, and vivifies the universal organical system both of the body and the head. As a further proof of this position it may be urged, that in the Sacred Scripture frequent mention is made of the soul and the heart; as where it is said, Thou shalt love God from the whole soul and the whole heart; and that God creates in man a new soul and a new heart, Deut. vi. 5; chap. x. 12; chap. xi. 13; chap. xxvi. 16; Jerem. xxxii. 41; Matt, xxii. 37; Mark xii. 30, 33; Luke x. 27; and in other places: it is also expressly said, that the blood is the soul of the flesh, Levit. xvii. 11, 14." At these words, the cry of "Learned! learned!" was heard in the assembly, and was found to proceed from some of the canons. After this a fourth, clad in the garments of the former speaker, ascended the desk, and thus began: "I also am inclined to suspect that not a single person can be found of so subtle and refined a genius as to be able to discover what the soul is, and what is its quality; therefore I am of opinion, that in attempting to make the discovery, subtlety will be spent in fruitless labor; nevertheless from my childhood I have continued firm in the opinion of the ancients, that the soul of man is in the whole of him, and in every part of the whole, and thus that it is in the head and in all its parts, as well as in the body and in all its parts; and that it is an idle conceit of the moderns to fix its habitation in any particular part, and not in the body throughout; besides, the soul is a spiritual substance, of which there cannot be predicated either extension or place, but habitation and impletion; moreover, when mention is made of the soul, who does not conceive life to be meant? and is not life in the whole and in every part?” These sentiments were favorably received by a great part of the audience. After him the fifth rose, and, being adorned with the same insignia, thus delivered himself from the desk: “I will not waste your time and my own in determining the place of the soul’s residence, whether it be in some particular part of the body, or in the whole; but from my mind’s storehouse I will communicate to you my sentiments on the subject, What is the soul, and what is its quality? No one conceives of the soul but as of a pure somewhat, which may be likened to ether, or air, or wind, containing a vital principle, from the rationality which man enjoys above the beasts. This opinion I conceive to be founded on the circumstance, that when a man expires, he is said to breathe forth or emit his soul or spirit; hence also the soul which lives after death is believed to be such a breath or vapor animated by some principle of thinking life, which is called the soul; and what else can the soul be? But as I heard it declared from the orchestra, that this problem concerning the soul, its nature and quality, is not above the understanding, but is within it and in its view, I intreat and beseech you, who have made this declaration, to unfold this eternal arcanum yourselves.” Then the elders in the orchestra turned their eyes towards the head master, who had proposed the problem, and who understood by their signs that they wished him to descend and teach the audience: so he instantly quitted the pulpit, passed through the auditory, and entered the desk, and there, stretching out his hand, he thus began: “Let me bespeak your attention: who does not believe the soul to be the inmost and most subtle essence of man? and what is an essence without a form, but an imaginary entity? wherefore the soul is a form, and a form whose qualities and properties I will now describe. It is a form of all things relating to love, and of all things relating to wisdom. All things relating to love are called affections, and those relating to wisdom are called perceptions. The latter derived from the former and thereby united with them constitute one form, in which are contained innumerable things in such an order, series, and coherence, that they may be called a one; and they may be called a one also for this reason, because nothing can be taken away from it, or added to it, but the quality of the form is changed. What is the human soul but such a form? are not all things relating to love and all things relating to wisdom essentials of that form? and are not these things appertaining to a man in his soul, and by derivation from the soul in his head and body? You are called spirits and angels; and in the world you believed that spirits and angels are like mere wind or ether, and thus mere mind and animation; and now you see clearly that you are truly, really, and actually men, who, during your abode in the world, lived and thought in a material body, and knew that a material body does not live and think, but a spiritual substance in that body; and this substance you called the soul, whose form you then were ignorant of, but now have seen and continue to see. You all are souls, of whose immortality you have heard, thought, said, and written so much; and because you are forms of love and wisdom from God, you can never die. The soul therefore is a human form, from which the smallest thing cannot be taken away, and to which the smallest thing cannot be added; and it is the inmost of all the forms of the whole body: and since the forms which are without receive from the inmost both essence and form, therefore you are souls, as you appear to yourselves and to us: in a word, the soul is the very man himself, because it is the inmost man; therefore its form is fully and perfectly the human form: nevertheless it is not life, but the proximate receptacle of life from God, and thereby the habitation of God." When he had thus spoken, many expressed their approbation; but some said, "We will weigh the matter." I immediately went home, and lo! over the gymnasium, instead of the foregoing meteor, there appeared a bright cloud, without streaks or rays that seemed to combat with each other, and which, penetrating through the roof, entered, and illuminated the walls; and I was informed, that they saw some pieces of writing, and among others this, "*Jehovah God breathed into the man's nostrils the SOUL OF LIVES, and the man became a LIVING SOUL*," Gen. ii. 7.

316. THE SECOND MEMORABLE RELATION. Some time ago, as I was walking with my mind (*animus*) at rest, and in a state of delightful mental peace, I saw at a distance a grove, in the midst of which was an avenue leading to a small palace, into which maidens and youths, husbands and wives were entering. I also went thither in spirit, and asked

the keeper who was standing at the entrance, whether I also might enter? He looked at me; upon which I said, “Why do you look at me?” He replied, “I look at you that I may see whether the delight of peace, which appears in your face, partakes at all of the delight of conjugial love. Beyond this avenue there is a little garden, and in the midst of it a house, where there are two novitiate conjugial partners, who to-day are visited by their friends of both sexes, coming to pay their congratulations. I do not know those whom I admit; but I was told that I should know them by their faces: those in whom I saw the delights of conjugial love, I was to admit, and none else.” All the angels can see from the faces of others the delights of their hearts; and he saw the delight of that love in my face, because I was then meditating on conjugial love. This meditation beamed forth from my eyes, and thence entered into the interiors of my face: he therefore told me that I might enter. The avenue through which I entered was formed of fruit trees connected together by their branches, which made on each side a continued espalier. Through the avenue I entered the little garden, which breathed a pleasant fragrance from its shrubs and flowers. The shrubs and flowers were in pairs; and I was informed that such little gardens appear about the houses where there are and have been nuptials, and hence they are called nuptial gardens. I afterwards entered the house, where I saw the two conjugial partners holding each other by the hands, and conversing together from love truly conjugial; and as I looked, it was given me to see from their faces the image of conjugial love, and from their conversation the vital principle thereof. After I, with the rest of the company, had paid them my respects, and wished them all happiness, I went into the nuptial garden, and saw on the right side of it a company of youths, to whom all who came out of the house resorted. The reason of their resorting to them was, because they were conversing respecting conjugial love, and conversation on this subject attracts to it the minds (*animos*) of all by a certain occult power. I then listened to a wise one who was speaking on the subject; and the sum of what I heard is as follows: That the divine providence of the Lord is most particular and thence most universal in respect to marriages in the heavens: because all the felicities of heaven issue from the delights of conjugial love, like sweet waters from the sweet source of a fountain; and that on this account it is provided by the Lord that conjugial pairs be born, and that these pairs be continually educated for marriage, neither the maiden nor the youth knowing anything of the matter; and after a stated time, when they both become marriageable, they meet as by chance, and see each other; and that in this case they instantly know, as by a kind of instinct, that they are pairs, and by a kind of inward dictate think within themselves, the youth, that she is mine, and the maiden, that he is mine; and when this thought has existed for some time in the mind of each, they deliberately accost each other, and betroth themselves. It is said, "as by chance," and "as by instinct," and the meaning is, by the divine providence; since, while the divine providence is unknown, it has such an appearance. That conjugial pairs are born and educated to marriage, while each party is ignorant of it, he proved by the conjugial likeness visible in the faces of each; also by the intimate and eternal union of minds (*animorum*) and minds (*mentium*), which could not possibly exist, as it does in heaven, without being foreseen and provided by the Lord. When the wise one had proceeded thus far with his discourse, and had received the applauses of the company, he further added, that in the minutest things with man, both male and female, there is a conjugial principle; but still the conjugial principle with the male is different from what it is with the female; also that in the male conjugial principle there is what is conjunctive with the female conjugial principle, and *vice versa*, even in the minutest things. This he confirmed by the marriage of the will and the understanding in every individual, which two principles act together upon the minutest things of the mind and of the body; from which considerations it may be seen, that in every substance, even the smallest, there is a conjugial principle; and that this is evident from the compound substances which are made up of simple substances; as that there are two eyes, two ears, two nostrils, two cheeks, two lips, two arms with hands, two loins, two feet, and within in man two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs, two kidneys, two testicles; and where there are not two, still they are divided into two. The reason why there are two is, because the one is of the will and the other of the understanding, which act wonderfully in each other to present a one; wherefore the two eyes make one sight, the two ears one hearing, the two nostrils one smell, the two lips one speech, the two hands one labor, the two feet one pace, the two hemispheres of the brain one habitation of the mind, the two chambers of the heart one life of the body by the blood, the two lobes of the lungs one respiration, and so forth; but the male and female principles, united by love truly conjugial, constitute one life fully human. While he was saying these things, there appeared red lightning on the right, and white lightning on the left; each was mild, and they entered through the eyes into the mind, and also enlightened it. After the lightning it also thundered; which was a gentle murmur from the angelic heaven flowing down and increasing. On hearing and seeing these things, the wise one said, “These are to remind me to add the following observations: that of the above pairs, the right one signifies their good, and the left their truth; and that this is from the marriage of good and truth, which is inscribed on man in general and in every one of his principles; and good has reference to the will, and truth to the understanding, and both together to a one. Hence, in heaven the right eye is the good of vision, and the left the truth thereof; also the right ear is the good of hearing, and the left the truth thereof; and likewise the right hand is the good of a man’s ability, and the left the truth thereof; and in like manner in the rest of the above pairs; and since the right and left have such significations, therefore the Lord said, ‘If thy right eye scandalize thee, pluck it out; and if thy right hand scandalize thee, cut it off;’ whereby he meant, if good becomes evil, the evil must be cast out. This is the reason also why he said to his disciples that they should cast the net on the right side of the ship; and that when they did so, they took a great multitude of fishes; whereby he meant that they should teach the good of charity, and that thus they would collect men." When he had said these things, the two lightnings again appeared, but milder than before; and then it was seen, that the lightning on the left derived its whiteness from the red-shining fire of the lightning on the right; on seeing which he said, "This is a sign from heaven tending to confirm what I have said; because what is firy in heaven is good, and what is white in heaven is truth; and its being seen that the lightning on the left derived its whiteness from the red-shining fire of the lightning on the right, is a demonstrative sign that the whiteness of light, or light, is merely the splendor of fire." On hearing this all went home, inflamed with the good and truth of gladness, in consequence of the above lightnings, and of the conversation respecting them.

ON REPEATED MARRIAGES.

317. It may come to be a matter of question, whether conjugial love, which is that of one man with one wife, after the death of one of the parties, can be separated, or transferred, or superinduced; also whether repeated marriages have any thing in common with polygamy, and thereby whether they may be called successive polygamies; with several other inquiries which often add scruples to scruples with men of a reasoning spirit. In order therefore that those who are curious in such researches, and who

only grope in the shade respecting these marriages, may see some light, I have conceived it would be worth while to present for their consideration the following articles on the subject: I. *After the death of a married partner, again to contract wedlock, depends on the preceding conjugial love.* II. *It depends also on the state of marriage, in which the parties had lived.* III. *With those who have not been in love truly conjugial there is no obstacle or hindrance to their again contracting wedlock.* IV. *Those who had lived together in love truly conjugial are unwilling to marry again, except for reasons separate from conjugial love.* V. *The state of the marriage of a youth with a maiden differs from that of a youth with a widow.* VI. *The state of the marriage of a widower with a maiden differs also from that of a widower with a widow.* VII. *The varieties and diversities of these marriages as to love and its attributes are innumerable.* VIII. *The state of a widow is more grievous than that of a widower.* We proceed to the explanation of each article.

318. I. AFTER THE DEATH OF A MARRIED PARTNER, AGAIN TO CONTRACT WEDLOCK, DEPENDS ON THE PRECEDING CONJUGIAL LOVE. Love truly conjugial is like a balance, in which the inclinations for repeated marriages are weighed: so far as the preceding conjugial love had been genuine, so far the inclination for another marriage is weak; but so far as the preceding love had not been genuine, so far the inclination to another marriage is usually strong. The reason of this is obvious; because conjugial love is in a similar degree a conjunction of minds,

which remains in the life of the body of the one party after the decease of the other; and this holds the inclination as a scale in a balance, and causes a preponderance according to the appropriation of true love. But since the approach to this love is seldom made at this day except for a few paces, therefore the scale of the preponderance of the inclination generally rises to a state of equilibrium, and from thence inclines and tends to the other side, that is, to marriage. The contrary is the case with those, whose preceding-love in the former marriage has not been truly conjugial, because in proportion as that love is not genuine, there is in a like degree a disjunction of minds, which also remains in the life of the body of the one party after the decease of the other; and this enters the will disjoined from that of the other, and causes an inclination for a new connection; in favor of which the thought arising from the inclination of the will induces the hope of a more united, and thereby a more delightful connection. That inclinations to repeated marriages arise from the state of the preceding love, is well known, and is also obvious to reason: for love truly conjugial is influenced by a fear of loss, and loss is followed by grief; and this grief and fear reside in the very inmost principles of the mind. Hence, so far as that love prevails, so far the soul inclines both in will and in thought, that is, in intention, to be in the subject with and in which it was: from these considerations it follows, that the mind is kept balancing towards another marriage according to the degree of love in which it was in the former marriage. Hence it is that after death the same parties are re-united, and mutually love each other as they did in the world: but as we said above, such love at this day is rare, and there are few who make the slightest approach to it; and those who do not approach it, and still more those who keep at a distance from it, as they were desirous of separation in the matrimonial life heretofore passed, so after death they are desirous of being united to another. But respecting both these sorts of persons more will be said in what follows.

319. II. AFTER THE DEATH OF A MARRIED PARTNER, AGAIN TO CONTRACT WEDLOOK, DEPENDS ALSO ON THE STATE OF MARRIAGE IN WHICH THE PARTIES HAD LIVED. By the State of marriage here we do not mean the state of love treated of in the foregoing article, because the latter causes an internal inclination to marriage or from it; but we mean the state of marriage which causes an external inclination to it or from it; and this state with its inclinations is manifold: as, 1. If there are children in the house, and a new mother is to be provided for them. 2. If there is a wish for a further increase of children. 3. If the house is large and full of servants of both sexes. 4. If the calls of business abroad divert the mind from domestic concerns, and without a new mistress there is reason to fear misery and misfortune. 5. If mutual aids and offices require that married partners be engaged in various occupations and employments. 6. Moreover it depends on the temper and disposition of the separated partner, whether after the first marriage the other partner can or cannot live alone, or without a consort. 7. The preceding marriage also disposes the mind either to be afraid of

married life, or in favor of it. 8. I have been informed that polygamical love and the love of the sex, also the lust of deflowering and the lust of variety, have induced the minds (*animos*) of some to desire repeated marriages; and that the minds of some have also been induced thereto by a fear of the law and of the loss of reputation, in case they commit whoredom: besides several other circumstances which promote external inclinations to matrimony.

320. III. WITH THOSE WHO HAVE NOT BEEN IN LOVE TRULY CONJUGIAL, THERE IS NO OBSTACLE OR HINDRANCE TO THEIR AGAIN CONTRACTING WEDLOCK. With those who have not been principled in conjugial love, there is no spiritual or internal, but only a natural or external bond; and if an internal bond does not keep the external in its order and tenor, the latter is but like a bundle when the bandage is removed, which flows every way according as it is tossed or driven by the wind. The reason of this is, because what is natural derives its origin from what is spiritual, and in its existence is merely a mass collected from spiritual principles; wherefore if the natural be separated from the spiritual, which produced and as it were begot it, it is no longer kept together interiorly, but only exteriorly by the spiritual, which encompasses and binds it in general, and does not tie it and keep it tied together in particular. Hence it is, that the natural principle separated from the spiritual, in the case of two married partners, does not cause any conjunction of minds, and consequently of wills, but only a conjunction of some external affections, which are connected with the bodily

senses. The reason why nothing opposes and hinders such persons from again contracting wedlock, is, because they have not been the essentials of marriage; and hence those essentials do not at all influence them after separation by death: therefore they are then absolutely at their own disposal, whether they be widowers or widows, to bind their sensual affections with whomsoever they please, provided there be no legal impediment. Neither do they themselves think of marriages in any other than a natural view, and from a regard to convenience in supplying various necessities and external advantages, which after the death of one of the parties may again be supplied by another; and possibly, if their interior thoughts were viewed, as in the spiritual world, there would not be found in them any distinction between conjugial unions and extra-conjugial connections. The reason why it is allowable for these to contract repeated marriages, is, as above-mentioned, because merely natural connections are after death of themselves dissolved and fall asunder; for by death the external affections follow the body, and are entombed with it; those only remaining which are connected with internal principles. But it is to be observed, that marriages interiorly conjunctive can scarcely be entered into in the world, because elections of internal likenesses cannot there be provided by the Lord as in the heavens; for they are limited in many ways, as to equals in rank and condition, within the country, city, and village where they live; and in the world for the most part married partners are held together merely by externals, and thus not by internals, which internals do not shew themselves till some time after marriage, and are only known when they influence the externals.

321. IV. THOSE WHO HAD LIVED TOGETHER IN LOVE TRULY CONJUGIAL ARE UNWILLING TO MARRY AGAIN, EXCEPT FOR REASONS SEPARATE FROM CONJUGIAL LOVE. The reasons why those who had lived in love truly conjugial, after the death of their married partners are unwilling to marry again, are as follow. 1. Because they were united as to their souls, and thence as to their minds; and this union, being spiritual, is an actual junction of the soul and mind of one of the parties to those of the other, which cannot possibly be dissolved; that such is the nature of spiritual conjunction, has been constantly shewn above. 2. Because they were also united as to their bodies by the receptions of the propagation of the soul of the husband by the wife, and thus by the insertion of his life into hers, whereby a maiden becomes a wife; and on the other hand by the reception of the conjugial love of the wife by the husband, which disposes the interiors of his mind, and at the same time the interiors and exteriors of his body, into a state receptible of love and perceptible of wisdom, which makes him from a youth become a husband; see above, n. 198. 3. Because a sphere of love from the wife, and a sphere of understanding from the man, is continually flowing forth, and because it perfects conjunctions, and encompasses them with its pleasant influence, and unites them; see also above, n. 223. 4. Because married partners thus united think of, and desire what is eternal, and

because on this idea their eternal happiness is founded; see n. 216. 5. From these several considerations it is, that they are no longer two, but one man, that is, one flesh. 6. That such a union cannot be destroyed by the death of one of the parties, is manifest to the sight of a spirit. 7. To the above considerations shall be added this new information, that two such conjugial partners, after the death of one, are still not separated; since the spirit of the deceased dwells continually with that of the survivor, and this even to the death of the latter, when they again meet and are reunited, and love each other more tenderly than before, because they are then in the spiritual world. Hence flows this undeniable consequence, that those who had lived in love truly conjugial, are unwilling to marry again. But if they afterwards contract something like marriage, it is for reasons separate from conjugial love, which are all external; as in case there are young children in the house, and the care of them requires attention; if the house is large and full of servants of both sexes; if the calls of business abroad divert the mind from domestic concerns; if mutual aids and offices are necessary; with other cases of a like nature.

322. V. THE STATE OF THE MARRIAGE OF A YOUTH WITH A MAIDEN DIFFERS FROM THAT OF A YOUTH WITH A WIDOW. By states of marriage we mean the states of the life of each party, the husband and the wife, after the nuptials, thus in the marriage, as to the quality of the intercourse at that time, whether it be internal, that is of souls and minds, which is intercourse in the principle idea,

or whether it be only external, that is of minds (*animorum*), of the senses, and of the body. The state of marriage of a youth with a maiden is essentially itself initiatory to genuine marriage; for between these conjugial love can proceed in its just order, which is from its first heat to its first torch, and afterwards from its first seed with the youth-husband, and from its first flower with the maiden-wife, and thus generate, grow, and fructify, and introduce itself into those successive states with both parties mutually; but if otherwise, the youth or the maiden was not really such, but only in external form. But between a youth and a widow there is not such an initiation to marriage from first principles, nor a like progression in marriage, since a widow is more at her own disposal, and under her own jurisdiction, than a maiden; wherefore a youth addresses himself differently to his wife if she were a widow, from what he does if she were a maiden. But herein there is much variety and diversity; therefore the subject is here mentioned only in a general way.

323. VI. THE STATE OF THE MARRIAGE OF A WIDOWER WITH A MAIDEN DIFFERS ALSO FROM THAT OF A WIDOWER WITH A WIDOW. For a widower has already been initiated into married life which a maiden has to be; and yet conjugial love perceives and is sensible of its pleasantness and delight in mutual initiation; a youth-husband and a maiden-wife perceive and are sensible of things ever new in whatever occurs, whereby they are in a kind of continual initiation and consequent amiable progression. The case is otherwise in the state of the

marriage of a widower with a maiden: the maiden-wife has an internal inclination, whereas with the man that inclination has passed away; but herein there is much variety and diversity: the case is similar in a marriage between a widower and a widow; however, except this general notion, it is not allowable to add anything specifically.

324. VII. THE VARIETIES AND DIVERSITIES OF THESE MARRIAGES AS TO LOVE AND ITS ATTRIBUTES ARE INNUMERABLE. There is an infinite variety of all things, and also an infinite diversity. By varieties we here mean the varieties between those things which are of one genus or species, also between the genera and species; but by diversities we here mean the diversities between those things which are opposite. Our idea of the distinction of varieties and diversities may be illustrated as follows: The angelic heaven, which is connected as a one, in an infinite variety, no one there being absolutely like another, either as to souls and minds, or as to affections, perceptions, and consequent thoughts, or as to inclinations and consequent intentions, or as to tone of voice, face, body, gesture, and gait, and several other particulars, and yet, notwithstanding there are myriads of myriads, they have been and are arranged by the Lord into one form, in which there is full unanimity and concord; and this could not possibly be, unless they were all, with their innumerable varieties, universally and individually under the guidance of one: these are what we here mean by varieties. But by diversities we mean the opposites of those varieties, which

exist in hell; for the inhabitants there are diametrically opposite to those in heaven; and hell, which consists of such, is kept together as a one by varieties in themselves altogether contrary to the varieties in heaven, thus by perpetual diversities. From these considerations it is evident what is perceived by infinite variety and infinite diversity. The case is the same in marriages, namely, that there are infinite varieties with those who are in conjugial love, and infinite varieties with those who are in adulterous love; and hence, that there are infinite diversities between the latter and the former. From these premises it follows, that the varieties and diversities in marriages of every genus and species, whether of a youth with a maiden, or of a youth with a widow, or of a widower with a maiden, or of a widower with a widow exceed all number: who can divide infinity into numbers?

325. VIII. THE STATE OF A WIDOW IS MORE GRIEVOUS THAN THAT OF A WIDOWER. The reasons for this are both external and internal; the external are such as all can comprehend; as: 1. That a widow cannot provide for herself and her family the necessaries of life, nor dispose of them when acquired, as a man can and as she previously did by and with her husband. 2. That neither can she defend herself and her family as is expedient; for, while she was a wife, her husband was her defence, and as it were her arm; and while she herself was her own (defence and arm), she still trusted to her husband. 3. That of herself she is deficient of counsel in such things as relate to interior wisdom and the prudence thence derived. 4. That a widow

is without the reception of love, in which as a woman she is principled; thus she is in a state contrary to that which was innate and induced by marriage. These external reasons, which are natural, have their origin from internal reasons also, which are spiritual, like all other things in the world and in the body; respecting which see above, n. 220. Those external natural reasons are perceived from the internal spiritual reasons which proceed from the marriage of good and truth, and principally from the following: that good cannot provide or arrange anything but by truth; that neither can good defend itself but by truth; consequently that truth is the defence and as it were the arm of good; that good without truth is deficient of counsel, because it has counsel, wisdom, and prudence by means of truth. Now since by creation the husband is truth, and the wife the good thereof; or, what is the same thing, since by creation the husband is understanding, and the wife the love thereof, it is evident that the external or natural reasons, which aggravate the widowhood of a woman, have their origin from internal or spiritual reasons. These spiritual reasons, together with natural, are meant by what is said of widows in several passages in the Word; as may be seen in the APOCALYPSE REVEALED, n. 764.

326. To the above I shall add TWO MEMORABLE RELATIONS. FIRST. After the problem concerning the soul had been discussed and solved in the gymnasium, I saw them coming out in order: first came the chief teacher, then the elders, in the midst of whom were the five youths who

had given the answers, and after these the rest. When they were come out they went apart to the environs of the house, where there were piazzas surrounded by shrubs; and being assembled, they divided themselves into small companies, which were so many groups of youths conversing together on subjects of wisdom, in each of which was one of the wise persons from the orchestra. As I saw these from my apartment, I became in the spirit, and in that state I went out to them, and approached the chief teacher, who had lately proposed the problem concerning the soul. On seeing me, he said. “Who are you? I was surprised as I saw you approaching in the way, that at one instant you came into my sight, and the next instant went out of it; or that at one time I saw you, and suddenly I did not see you: assuredly you are not in the same state of life that we are.” To this I replied, smiling, “I am neither a player nor a *vertumnus*; but I am alternate, at one time in your light, and at another in your shade; thus both a foreigner and a native.” Hereupon the chief teacher looked at me, and said, “You speak things strange and wonderful: tell me who you are.” I said, “I am in the world in which you have been, and from which you have departed, and which is called the natural world; and I am also in the world into which you have come, and in which you are, which is called the spiritual world. Hence I am in a natural state, and at the same time in a spiritual state; in a natural state with men of the earth and in a spiritual state with you; and when I am in the natural state, you do not see me, but when I am in the spiritual state, you do; that such should be my condition, has been granted me by the Lord. It is known to you, illustrious sir, that a man of the natural world does not see a man of the spiritual world, nor *vice versa*; therefore when I let my spirit into the body, you did not see me; but when I let it out of the body, you did see me. You have been teaching in the gymnasium, that you are souls, and that souls see souls, because they are human forms; and you know, that when you were in the natural world, you did not see yourself or your souls in your bodies; and this is a consequence of the difference between what is spiritual and what is natural." When he heard of the difference between what is spiritual and what is natural, he said, "What do you mean by that difference? is it not like the difference between what is more or less pure? for what is spiritual but that which is natural in a higher state of purity?" I replied, "The difference is of another kind; it is like that between prior and posterior, which bear no determinate proportion to each other: for the prior is in the posterior as the cause is in the effect; and the posterior is derived from the prior as the effect from its cause: hence, the one does not appear to the other." To this the chief teacher replied, "I have meditated and ruminated upon this difference, but heretofore in vain; I wish I could perceive it." I said, "You shall not only perceive the difference between what is spiritual and what is natural, but shall also see it." I then proceeded as follows: "You yourself are in a spiritual state with your associate spirits, but in a natural state with me; for you converse with your associates in the spiritual language, which is common to every spirit and angel, but with me in my mother tongue; for every spirit and angel, when conversing with a man, speaks his peculiar language; thus French with a Frenchman, English with an Englishman, Greek with a Greek, Arabic with an Arabian, and so forth. That you may know therefore the difference between what is spiritual and what is natural in respect to languages, make this experiment; withdraw to your associates, and say something there: then retain the expressions, and return with them in your memory, and utter them before me." He did so, and returned to me with those expressions in his mouth, and uttered them; and they were altogether strange and foreign, such as do not occur in any language of the natural world. By this experiment several times repeated, it was made very evident that all the spiritual world have the spiritual language, which has in it nothing that is common to any natural language, and that every man comes of himself into the use of that language after his decease. At the same time also he experienced, that the sound of the spiritual language differs so far from the sound of natural language, that a spiritual sound, though loud, could not at all be heard by a natural man, nor a natural sound by a spirit. Afterwards I requested the chief teacher and the bystanders to withdraw to their associates, and write some sentence or other on a piece of paper, and then return with it to me, and read it. They did so, and returned with the paper in their hand; but when they read it, they could not understand any part of it, as the writing consisted only of some letters of the alphabet, with turns over them, each of which was significative of some particular sense and meaning: because each letter of the alphabet is thus significative, it is evident why the Lord is called Alpha and Omega. On their repeatedly withdrawing, and writing in the same manner, and returning to me, they found that their writing involved and comprehended innumerable things which no natural writing could possibly express; and they were given to understand, that this was in consequence of the spiritual man's thoughts being incomprehensible and ineffable to the natural man, and such as cannot flow and be brought into any other writing or language. Then as some present were unwilling to comprehend that spiritual thought so far exceeds natural thought, as to be respectively ineffable, I said to them, "Make the experiment; withdraw into your spiritual society, and think on some subject, and retain your thoughts, and return, and express them before me." They did so; but when they wanted to express the subject thought of, they were unable; for they did not find any idea of natural thought adequate to any idea of spiritual thought, consequently no words expressive of it; for ideas of thought are constituent of the words of language. This experiment they repeated again and again; whereby they were convinced that spiritual ideas are supernatural, inexpressible, ineffable, and incomprehensible to the natural man; and on account of this their super-eminence, they said, that spiritual ideas, or thoughts, as compared with natural, were ideas of ideas, and thoughts of thoughts; and that therefore they were expressive of qualities of qualities, and affections of affections; consequently that spiritual thoughts were the beginnings and origins of natural thoughts: hence also it was made evident that spiritual wisdom was the wisdom of wisdom, consequently that it was imperceptible to any wise man in the natural world. It was then told them from the third heaven, that there is a wisdom still interior and superior, which is called celestial, bearing a proportion to spiritual wisdom like that which spiritual wisdom bears to natural, and that these descend by an orderly influx according to the heavens from the divine wisdom of the Lord, which is infinite.

327. After this I said to the by-standers, "You have seen from these three experimental proofs what is the difference between spiritual and natural, and also the reason why the natural man does not appear to the spiritual, nor the spiritual to the natural, although they are consociated as to affections and thoughts, and thence as to presence. Hence it is that, as I approached, at one time you, Sir, (addressing the chief teacher), saw me, and at another you did not." After this, a voice was heard from the superior heaven to the chief teacher, saying, "Come up hither;" and he went up: and on his return, he said, that the angels, as well as himself, did not before know the differences between spiritual and natural, because there had never before been an opportunity of comparing them together, by any person's existing at the same time in both worlds; and without such comparison and reference those differences were not ascertainable.

328. After this we retired, and conversing again on this subject, I said, "Those differences originate solely in this

circumstance of your existence in the spiritual world, that you are in substantials and not in materials: and substantials are the beginning of materials. You are in principles and thereby in singulars; but we are in principiates and composites; you are in particulars, but we are in generals; and as generals cannot enter into particulars, so neither can natural things, which are material, enter into spiritual things which are substantial, any more than a ship's cable can enter into, or be drawn though, the eye of a fine needle; or than a nerve can enter or be let into one of the fibres of which it is composed, or a fibre into one of the fibrils of which it is composed: this also is known in the world: therefore herein the learned are agreed, that there is no such thing as an influx of what is natural into what is spiritual, but of what is spiritual into what is natural. This now is the reason why the natural man cannot conceive that which the spiritual man conceives, nor consequently express such conceptions; wherefore Paul calls what he heard from the third heaven ineffable. Moreover, to think spiritually is to think abstractedly from space and time, and to think naturally is to think in conjunction with space and time; for in every idea of natural thought there is something derived from space and time, which is not the case with any spiritual idea; because the spiritual world is not in space and time, like the natural world, but in the appearances of space and time. In this respect also spiritual thoughts and perceptions differ from natural; therefore you can think of the essence and omnipresence of God from eternity, that is, of God before the creation of the world, since you think of the essence of God from eternity abstracted from time, and of his omnipresence abstracted from space, and thus comprehend such things as transcend the ideas of the natural man.” I then related to them, how I once thought of the essence and omnipresence of God from eternity, that is of God before the creation of the world; and that because I could not yet remove spaces and times from the ideas of my thought, I was brought into anxiety; for the idea of nature entered instead of God: but it was said to me, “Remove the ideas of space and time, and you will see.” I did so and then I saw; and from that time I was enabled to think of God from eternity, and not of nature from eternity; because God is in all time without time, and in all space without space, whereas nature in all time is in time, and in all space in space; and nature with her time and space, must of necessity have a beginning and a birth, but not God who is without time, and space; therefore nature is from God, not from eternity, but in time, that is, together with her time and space.

329. After the chief teacher and the rest of the assembly had left me, some boys who were also engaged in the gymnasian exercise, followed me home, and stood near me for a little while as I was writing: and lo! at that instant they saw a moth running upon my paper, and asked in surprise what was the name of that nimble little creature? I said, “It is called a moth; and I will tell you some wonderful things respecting it. This little animal contains in itself as many members and viscera as there are in a camel, such as

brains, hearts, pulmonary pipes, organs of sense, motion, and generation, a stomach, intestines, and several others; and each of these organs consists of fibres, nerves, blood-vessels, muscles, tendons, membranes; and each of these of still purer parts, which escape the observation of the keenest eye." They then said that this little animal appeared to them just like a simple substance; upon which I said, "There are nevertheless innumerable things within it. I mention these things that you may know, that the case is similar in regard to every object which appears before you as one, simple and least, as well in your actions as in your affections and thoughts. I can assure you that every grain of thought, that every drop of your affection, is divisible *ad infinitum*: and that in proportion as your ideas are divisible, so you are wise. Know then, that every thing divided is more and more multiple, and not more and more simple; because what is continually divided approaches nearer and nearer to the infinite, in which all things are infinitely. What I am now observing to you is new and heretofore unheard of." When I concluded, the boys took their leave of me, and went to the chief teacher, and intreated him to take an opportunity to propose in the gymnasium somewhat new and unheard of as a problem. He inquired, "What?" they said, "That every thing divided is more and more multiple, and not more and more simple; because it approaches nearer and nearer to the infinite, in which all things are infinitely:" and he pledged himself to propose it, and said, "I see this, because I have perceived that one natural idea contains innumerable spiritual ideas; yea, that one spiritual idea contains innumerable celestial ideas. Herein is grounded the difference between the celestial wisdom of the angels of the third heaven, and the spiritual wisdom of the angels of the second heaven, and also the natural wisdom of the angels of the last heaven and likewise of men."

330. THE SECOND MEMORABLE RELATION. I once heard a pleasant discussion between some men respecting the female sex, whether it be possible for a woman to love her husband, who constantly loves her own beauty, that is, who loves herself from her form. They agreed among themselves first, that women have two-fold beauty; one natural, which is that of the face and body, and the other spiritual which is that of the love and manners; they agreed also, that these two kinds of beauty are often divided in the natural world, and are always united in the spiritual world; for in the latter world beauty is the form of the love and manners; therefore after death it frequently happens that deformed women become beauties, and beautiful women become deformities. While the men were discussing this point, there came some wives, and said, "Admit of our presence; because what you are discussing, you have learned by science, but we are taught it by experience; and you likewise know so little of the love of wives, that it scarcely amounts to any knowledge. Do you know that the prudence of the wives' wisdom consists in hiding their love from their husbands in the inmost recess of their bosoms, or in the midst of their hearts?" The discussion then proceeded; and the FIRST CONCLUSION made by the men

was, That every woman is willing to appear beautiful as to face and manners, because she is born an affection of love, and the form of this affection is beauty; therefore a woman that is not desirous to be beautiful, is not desirous to love and to be loved, and consequently is not truly a woman. Hereupon the wives observed, “The beauty of a woman resides in soft tenderness, and consequently in exquisite sensibility; hence comes the woman’s love for the man, and the man’s for the woman. This possibly you do not understand.” The SECOND CONCLUSION of the men was, That a woman before marriage is desirous to be beautiful for the men, but after marriage, if she be chaste, for one man only, and not for the men. Hereupon the wives observed. “When the husband has sipped the natural beauty of the wife, he sees it no longer, but sees her spiritual beauty; and from this he re-loves, and recalls the natural beauty, but under another aspect.” The THIRD CONCLUSION of their discussion was, That if a woman after marriage is desirous to appear beautiful in like manner as before marriage, she loves the men, and not a man: because a woman loving herself from her beauty is continually desirous that her beauty should be sipped; and as this no longer appears to her husband, as you observed, she is desirous that it may be sipped by the men to whom it appears. It is evident that such a one has a love of the sex, and not a love of one of the sex. Hereupon the wives were silent; yet they murmured, “What woman is so void of vanity, as not to desire to seem beautiful to the men also, at the same time that she seems beautiful to one man only?”

These things were heard by some wives from heaven, who were beautiful, because they were heavenly affections. They confirmed the conclusions of the men; but they added, “Let them only love their beauty and its ornaments for the sake of their husbands, and from them.”

331. Those three wives being indignant that the three conclusions of the men were confirmed by the wives from heaven, said to the men, “You have inquired whether a woman that loves herself from her beauty, loves her husband; we in our turn will therefore inquire whether a man who loves himself from his intelligence, can love his wife. Be present and hear.” This was their FIRST CONCLUSION; No wife loves her husband on account of his face, but on account of his intelligence in his business and manners: know therefore, that a wife unites herself with a man’s intelligence and thereby with the man: therefore if a man loves himself on account of his intelligence, he withdraws it from the wife into himself, whence comes disunion and not union: moreover to love his own intelligence is to be wise from himself, and this is to be insane; therefore it is to love his own insanity. Hereupon the men observed, “Possibly the wife unites herself with the man’s strength or ability.” At this the wives smiled, saying, “There is no deficiency of ability while the man loves the wife from intelligence; but there is if he loves her from insanity. Intelligence consists in loving the wife only: and in this love there is no deficiency of ability; but insanity consists in not loving the wife but the sex, and in this love there is a deficiency of ability. You comprehend this.” The

SECOND CONCLUSION was; We women are born into the love of the men's intelligence; therefore if the men love their own intelligence, it cannot be united with its genuine love, which belongs to the wife; and if the man's intelligence is not united with its genuine love, which belongs to the wife, it becomes insanity grounded in haughtiness, and conjugial love becomes cold. What woman in such case can unite her love to what is cold; and what man can unite the insanity of his haughtiness to the love of intelligence? But the men said, "Whence has a man honor from his wife but by her magnifying his intelligence?" The wives replied, "From love, because love honors; and honor cannot be separated from love, but love maybe from honor." Afterwards they came to this THIRD CONCLUSION; You seemed as if you loved your wives; and you do not see that you are loved by them, and thus that you re-love; and that your intelligence is a receptacle: if therefore you love your intelligence in yourselves, it becomes the receptacle of your love; and the love of *proprium* (or self-hood), since it cannot endure an equal, never becomes conjugial love; but so long as it prevails, so long it remains adulterous. Hereupon the men were silent; nevertheless they murmured, "What is conjugial love?" Some husbands in heaven heard what passed, and confirmed thence the three conclusions of the wives.

ON POLYGAMY.

332. The reason why polygamical marriages are absolutely condemned by the Christian world cannot be

clearly seen by any one, whatever powers of acute and ingenious investigation he may possess, unless he be previously instructed, THAT THERE EXISTS A LOVE TRULY CONJUGIAL; THAT THIS LOVE CAN ONLY EXIST BETWEEN TWO; NOR BETWEEN TWO, EXCEPT FROM THE LORD ALONE; AND THAT INTO THIS LOVE IS INSERTED HEAVEN WITH ALL ITS FELICITIES. Unless these knowledges precede, and as it were lay the first stone, it is in vain for the mind to desire to draw from the understanding any reasons for the condemnation of polygamy by the Christian world, which should be satisfactory, and on which it may firmly stand, as a house upon its stone or foundation. It is well known, that the institution of monogamical marriage is founded on the Word of the Lord, "*That whosoever putteth away his wife, except on account of whoredom, and marrieth another, committeth adultery; and that from the beginning, or from the first establishment of marriages, it was (ordained), that two should become one flesh; and that man should not separate what God hath joined together,*" Matt. xix. 3-12. But although the Lord spake these words from the divine law inscribed on marriages, still if the understanding cannot support that law by some reason of its own, it may so warp it by the turnings and windings to which it is accustomed, and by sinister interpretations, as to render its principle obscure and ambiguous, and at length affirmative negative; — affirmative, because it is also grounded in the civil law; and negative, because it is not grounded in a rational view of those words. Into this principle the human mind will fall, unless it be previously instructed respecting the above-mentioned knowledges, which may be serviceable to the understanding as introductory to its reasons: these knowledges are, that there exists a love truly conjugial; that this love can only possibly exist between two; nor between two, except from the Lord alone; and that into this love is inserted heaven with all its felicities. But these, and several other particulars respecting the condemnation of polygamy by the Christian world, we will demonstrate in the following order: I. *Love truly conjugial can only exist with one wife, consequently neither can friendship, confidence, ability truly conjugial, and such conjunction of minds that two may be one flesh.* II. *Thus celestial blessednesses, spiritual satisfactions, and natural delights, which from the beginning were provided for those who are in love truly conjugial, can only exist with one wife.* III. *All those things can only exist from the Lord alone; and they do not exist with any but those who come to him alone, and at the same time live according to his commandments.* IV. *Consequently, love truly conjugial, with its felicities, can only exist with those who are of the Christian church.* V. *Therefore a Christian is not allowed to marry more than one wife.* VI. *If a Christian marries several wives, he commits not only natural but also spiritual adultery.* VII. *The Israelitish nation was permitted to marry several wives, because they had not the Christian church, and consequently love truly conjugial could not exist with them.* VIII. *At this day the Mahometans are permitted to marry several wives, because they do not acknowledge the Lord Jesus Christ to be one* *with Jehovah the Father, and thereby to be the God of heaven and earth; and hence they cannot receive love truly conjugial.* IX. *The Mahometan heaven is out of the Christian heaven and is divided into two heavens, the inferior and the superior; and only those are elevated into their superior heaven who renounce concubines and live with one wife, and acknowledge our Lord as equal to God the Father, to whom is given dominion over heaven and earth.* X. *Polygamy is lasciviousness.* XI. *Conjugial chastity, purity, and sanctity, cannot exist with polygamists.* XII. *Polygamists, so long as they remain such, cannot become spiritual.* XIII. *Polygamy is not sin with those who live in it from a religious notion.* XIV. *That polygamy is not sin with those who are in ignorance respecting the Lord.* XV. *That of these, although polygamists, such are saved as acknowledge God, and from a religious notion live according to the civil laws of justice.* XVI. *But none either of the latter or of the former can be associated with the angels in the Christian heavens.* We proceed to an explanation of each article.

333. I. LOVE TRULY CONJUGIAL CAN ONLY EXIST WITH ONE WIFE, CONSISTENTLY NEITHER CAN FRIENDSHIP, CONFIDENCE, ABILITY TRULY CONJUGIAL, AND SUCH A CONJUNCTION OF MINDS THAT TWO MAY BE ONE FLESH. That love truly conjugial is at this day so rare as to be generally unknown, is a subject which has been occasionally inquired into above; that nevertheless such love actually exists, was demonstrated in its proper chapter, and occasionally in following chapters. But apart

from such demonstration, who does not know that there is such a love, which, for excellency and satisfaction, is paramount to all other loves, so that all other loves in respect to it are of little account? That it exceeds self-love, the love of the world, and even the love of life, experience testifies in a variety of cases. Have there not been, and are there not still, instances of men, who for a woman, the dear and desired object of their wishes, prostrate themselves on their knees, adore her as a goddess, and submit themselves as the vilest slaves to her will and pleasure? a plain proof that this love exceeds the love of self. Have there not been, and are there not still instances of men, who for such a woman, make light of wealth, yea of treasures presented in prospect, and are also prodigal of those which they possess? a plain proof that this love exceeds the love of the world. Have there not been, and are there not still, instances of men who for such a woman, account life itself as worthless, and desire to die rather than be disappointed in their wishes, as is evidenced by the many fatal combats between rival lovers on such occasions? a plain proof that this love exceeds the love of life. Lastly, have there not been, and are there not still, instances of men, who for such a woman, have gone raving mad in consequence of being denied a place in her favor? From such a commencement of this love in several cases, who cannot rationally conclude, that, from its essence, it holds supreme dominion over every other love; and that the man’s soul in such case is in it, and promises itself eternal blessedness with the dear and desired object of its wishes? And who can discover, let him make what inquiry he pleases, any other cause of this than that he has devoted his soul and heart to one woman? for if the lover, while he is in that state, had the offer made him of choosing out of the whole sex the worthiest, the richest, and the most beautiful, would he not despise the offer, and adhere to her whom he had already chosen, his heart being riveted to her alone? These observations are made in order that you may acknowledge, that conjugial love of such super-eminence exists, while one of the sex alone is loved. What understanding which with quick discernment attends to a chain of connected reasonings, cannot hence conclude, that if a lover from his inmost soul constantly persisted in love to that one, he would attain those eternal blessednesses which he promised himself before consent, and promises in consent? That he also does attain them if he comes to the Lord, and from him lives a life of true religion, was shewn above. Who but the Lord enters the life of man from a superior principle, and implants therein internal celestial joys, and transfers them to the derivative principles which follow in order; and the more so, while at the same time he also bestows an enduring strength or ability? It is no proof that such love does not exist, or cannot exist, to urge that it is not experienced in one's self, and in this or that person.

334. Since love truly conjugial unites the souls and hearts of two persons, therefore also it is united with friendship, and by friendship with confidence, and makes each conjugial, and so exalts them above other friendships and confidences, that as that love is the chief love, so also that

friendship and that confidence are the chief: that this is the case also with ability, is plain from several reasons, some of which are discovered in the SECOND MEMORABLE RELATION that follows this chapter; and from this ability follows the endurance of that love. That by love truly conjugial two consorts become one flesh, was shewn in a separate chapter, from n. 156-183.

335. II. THUS CELESTIAL BLESSEDNESS, SPIRITUAL SATISFACTIONS, AND NATURAL DELIGHTS, WHICH FROM THE BEGINNING WERE PROVIDED FOR THOSE WHO ARE IN LOVE TRULY CONJUGIAL, CAN ONLY EXIST WITH ONE WIFE. They are called celestial blessednesses, spiritual satisfactions, and natural delights, because the human mind is distinguished into three regions, of which the highest is called celestial, the second spiritual, and the third natural; and those three regions, with such as are principled in love truly conjugial, are open, and influx follows in order according to the openings. And as the pleasantnesses of that love are most eminent in the highest regions, they are perceived as blessednesses, and as in the middle region they are less eminent, they are perceived as satisfactions, and lastly, in the lowest region, as delights: that there are such blessednesses, satisfactions, and delights, and that they are perceived and felt, appears from the MEMORABLE RELATIONS in which they are described. The reason why all those happinesses were from the beginning provided for those who are principled in love truly conjugial, is, because there is an infinity of all blessednesses in the Lord, and he is divine love; and it is the

essence of love to desire to communicate all its goods to another whom it loves; therefore together with man he created that love, and inserted in it the faculty of receiving and perceiving those blessednesses. Who is of so dull and doting an apprehension as not to be able to see, that there is some particular love into which the Lord has collected all possible blessings, satisfactions, and delights?

336. III. ALL THOSE THINGS CAN ONLY EXIST FROM THE LORD ALONE; AND THEY DO NOT EXIST WITH ANY BUT THOSE WHO COME TO HIM ALONE, AND LIVE ACCORDING TO HIS COMMANDMENTS. This has been proved above in many places; to which proofs it may be expedient to add, that all those blessings, satisfactions, and delights can only be given by the Lord, and therefore no other is to be approached. What other can be approached, when by him all things were made which are made, John i. 3; when he is the God of heaven and earth, Matt, xxviii. 18: when no appearance of God the father was ever seen, or his voice heard, except through him, John i. 18; chap. v. 37; chap. xiv. 6-11? From these and very many other passages in the Word, it is evident that the marriage of love and wisdom, or of good and truth, from which alone all marriages derive their origin, proceeds from him alone. Hence it follows, that the above love with its felicities exists with none but those who come to him; and the reason why it exists with those who live according to his commandments, is, because he is conjoined with them by love, John xiv. 21-24.

337. IV. CONSEQUENTLY, LOVE TRULY CONJUGIAL WITH ITS FELICITIES CAN ONLY EXIST WITH THOSE WHO ARE OF THE CHRISTIAN CHURCH. The reason why conjugial love, such as was described in its proper chapter, n. 57-73, and in the following chapters, thus such as it is in its essence, exists only with those who are of the Christian church, is, because that love is from the Lord alone, and the Lord is not so known elsewhere as that he can be approached as God; also because that love is according to the state of the church with every one, n. 130, and the genuine state of the church is from no other source than from the Lord, and thus is with none but those who receive it from him. That these two principles are the beginnings, introductions, and establishments of that love, has been already confirmed by such abundance of evident and conclusive reasons, that it is altogether needless to say any thing more on the subject. The reason why conjugial love is nevertheless rare in the Christian world, n. 58-59, is, because few in that world approach the Lord, and among those there are some who indeed believe the church, but do not live accordingly; besides other circumstances which are unfolded in the APOCALYPSE REVEALED, where the present state of the Christian church is fully described. But nevertheless it is an established truth, that love truly conjugial can only exist with those who are of the Christian church; therefore also from this ground polygamy is in that church altogether rejected and condemned: that this also is of the divine providence of the Lord, appears very manifest to those who think justly concerning providence.

338. V. THEREFORE A CHRISTIAN IS NOT ALLOWED TO MARRY MORE THAN ONE WIFE. This follows as a conclusion from the confirmation of the preceding articles; to which this is to be added, that the genuine conjugial principle is more deeply inserted into the minds of Christians, than of the Gentiles who have embraced polygamy; and that hence the minds of Christians are more susceptible of that love than the minds of polygamists; for that conjugial principle is inserted in the interiors of the minds of Christians, because they acknowledge the Lord and his divine principle, and in the exteriors of their minds by civil laws.

339. VI. IF A CHRISTIAN MARRIES SEVERAL WIVES, HE COMMITS NOT ONLY NATURAL BUT ALSO SPIRITUAL ADULTERY. That a Christian who marries several wives, commits natural adultery, is agreeable to the Lord's words, "*That it is not lawful to put away a wife, because from the beginning they were created to be one flesh; and that he who putteth away a wife without just cause, and marrieth another, committeth adultery*." Matt. xix. 3-12; thus still more does he commit adultery who does not put away his wife, but, while retaining her, connects himself with another. This law enacted by the Lord respecting marriages, has its internal ground in spiritual marriage; for whatever the Lord spoke was in itself spiritual; which is meant by this declaration, "*The words that I speak unto you are spirit and are life*," John vi. 63. The spiritual (sense) contained therein is this, that by polygamical marriage in the Christian world, the marriage of the Lord and the

Church is profaned; in like manner the marriage of good and truth; and still more the Word, and with the Word the church; and the profanation of those things is spiritual adultery. That the profanation of the good and truth of the church derived from the Word corresponds to adultery, and hence is spiritual adultery; and that the falsification of good and truth has alike correspondence, but in a less degree, may be seen confirmed in the APOCALYPSE REVEALED, n. 134. The reason why by polygamical marriages among Christians the marriage of the Lord and the church is profaned, is, because there is a correspondence between that divine marriage and the marriages of Christians; concerning which, see above, n. 83-102; which correspondence entirely perishes, if one wife is joined to another; and when it perishes, the married man is no longer a Christian. The reason why by polygamical marriages among Christians the marriage of good and truth is profaned, is because from this spiritual marriage are derived marriages in the world; and the marriages of Christians differ from those of other nations in this respect, that as good loves truth, and truth good, and are a one, so it is with a wife and a husband; therefore if a Christian should join one wife to another, he would rend asunder in himself that spiritual marriage; consequently he would profane the origin of his marriage, and would thereby commit spiritual adultery. That marriages in the world are derived from the marriage of good and truth, may be seen above, n. 116-131. The reason why a Christian by polygamical marriage would profane the Word and the church, is, because the Word considered in itself is the marriage of good and truth, and the church in like manner, so far as this is derived from the Word; see above, n. 128-131. Now since a Christian is acquainted with the Lord, possesses the Word, and has also the church from the Lord by the Word, it is evident that he, much more than one who is not a Christian, has the faculty of being capable of being regenerated, and thereby of becoming spiritual, and also of attaining to love truly conjugial; for these things are connected together. Since those Christians who marry several wives, commit not only natural but also at the same time spiritual adultery, it follows that the condemnation of Christian polygamists after death is more grievous than that of those who commit only natural adultery. Upon inquiring into their state after death, I received for answer, that heaven is altogether closed in respect to them; that they appear in hell as lying in warm water in the recess of a bath, and that they thus appear at a distance, although they are standing on their feet, and walking, which is in consequence of their intestine frenzy; and that some of them are thrown into whirlpools in the borders of the worlds.

340. VII. THE ISRAELITISH NATION WAS PERMITTED TO MARRY SEVERAL WIVES, BECAUSE THEY HAD NOT THE CHRISTIAN CHURCH, AND CONSEQUENTLY LOVE TRULY CONJUGIAL COULD NOT EXIST WITH THEM. There are some at this day who are in doubt respecting the institution relative to monogamical marriages, or those of one man with one wife, and who are distracted by opposite reasonings on the subject; being led to suppose that

because polygamical marriages were openly permitted in the case of the Israelitish nation and its kings, and in the case of David and Solomon, they are also in themselves permissible to Christians; but such persons have no distinct knowledge respecting the Israelitish nation and the Christian, or respecting the externals and internals of the church, or respecting the change of the church from external to internal by the Lord; consequently they know nothing from interior judgment respecting marriages. In general it is to be observed, that a man is born natural in order that he may be made spiritual; and that so long as he remains natural, he is in the night, and as it were asleep as to spiritual things; and that in this case he does not even know the difference between the external natural man and the internal spiritual. That the Christian church was not with the Israelitish nation, is known from the Word; for they expected the Messiah, as they still expect him, who was to exalt them above all other nations and people in the world: if therefore they had been told, and were still to be told, that the Messiah's kingdom is over the heavens, and thence over all nations, they would have accounted it an idle tale; hence they not only did not acknowledge Christ or the Messiah, our Lord, when he came into the world, but also barbarously took him away out of the world. From these considerations it is evident, that the Christian church was not, with that nation, as neither is it at this day; and those with whom the Christian church is not, are natural men both externally and internally: to such persons polygamy is not hurtful, since it is inherent in the natural man; for, in regard to love in marriages, the natural man perceives nothing but what has relation to lust. This is meant by these words of the Lord, "*That Moses, because of the HARDNESS OF THEIR HEARTS, suffered them to put away their wives: but that from the beginning it was not so,*" Matt. xix. 8. He says that Moses permitted it, in order that it may be known that it was not the Lord (who permitted it). But that the Lord taught the internal spiritual man, is known from his precepts, and from the abrogation of the rituals which served only for the use of the natural man; from his precepts respecting washing, as denoting the purification of the internal man, Matt. xv. 1, 17-20; chap. xxiii. 25, 26; Mark vii. 14-23; respecting adultery, as denoting cupidity of the will, Matt. v. 28; respecting the putting away of wives, as being unlawful, and respecting polygamy, as not being agreeable to the divine law, Matt. xix. 3-9. These and several other things relating to the internal principle and the spiritual man, the Lord taught, because he alone opens the internals of human minds, and makes them spiritual, and implants these spiritual principles in the natural, that these also may partake of a spiritual essence: and this effect takes place if he is approached, and the life is formed according to his command merits, which in a summary are, to believe on him, and to shun evils because they are of and from the devil; also to do good works, because they are of the Lord and from the Lord; and in each case for the man to act as from himself, and at the same time to believe that all is done by the Lord through him. The essential reason why the Lord opens the internal spiritual man, and implants this in the external natural man, is, because every man thinks and acts naturally, and therefore could not perceive any thing spiritual, and receives it in his natural principle, unless the Lord had assumed the human natural, and had made this also divine. From these considerations now it appears a truth that the Israelitish nation was permitted to marry several wives, because the Christian church was not with them.

341. VIII. AT THIS DAY THE MAHOMETANS ARE PERMITTED TO MARRY SEVERAL WIVES, BECAUSE THEY DO NOT ACKNOWLEDGE THE LORD JESUS CHRIST TO BE ONE WITH JEHOVAH THE FATHER, AND THEREBY TO BE THE GOD OF HEAVEN AND EARTH, AND HENCE CANNOT RECEIVE LOVE TRULY CONJUGIAL. The Mahometans, in conformity to the religion which Mahomet gave them, acknowledge Jesus Christ to be the Son of God and a grand prophet, and that he was sent into the world by God the Father to teach mankind; but not that God the Father and he are one, and that his divine and human (principle) are one person, united as soul and body, agreeably to the faith of all Christians as grounded in the Athanasian Creed; therefore the followers of Mahomet could not acknowledge our Lord to be any God from eternity, but only to be a perfect natural man; and this being the opinion entertained by Mahomet, and thence by his disciples, and they knowing that God is one, and that that God is he who created the universe, therefore they could do no other than pass by our Lord in their worship; and the more so, because they declare Mahomet also to be

a grand prophet; neither do they know what the Lord taught. It is owing to this cause, that the interiors of their minds, which in themselves are spiritual, could not be opened: that the interiors of the mind are opened by the Lord alone, may be seen just above, n. 340. The genuine cause why they are opened by the Lord, when he is acknowledged to be the God of heaven and earth, and is approached, and with those who live according to his commandments, is, because otherwise there is no conjunction, and without conjunction there is no reception. Man is receptible of the Lord's presence and of conjunction with him. To come to him causes presence, and to live according to his commandments causes conjunction; his presence alone is without reception, but presence and conjunction together are with reception. On this subject I will impart the following new information from the spiritual world. Every one in that world, when he is thought of, is brought into view as present; but no one is conjoined to another except from the affection of love; and this is insinuated by doing what he requires, and what is pleasing to him. This circumstance, which is common in the spiritual world, derives its origin from the Lord, who, in this same manner, is present and is conjoined. The above observations are made in order to shew, that the Mahometans are permitted to marry several wives, because love truly conjugial, which subsists only between one man and one wife, was not communicable to them; since from their religious tenets they did not acknowledge the Lord to be equal to God the Father, and so to be the God of heaven and earth. That conjugial love with every one is according to the state of the church, may be seen above, at n. 130, and in several other places.

342. IX. THE MAHOMETAN HEAVEN IS OUT OF THE CHRISTIAN HEAVEN AND IS DIVIDED INTO TWO HEAVENS, THE INFERIOR AND THE SUPERIOR; AND ONLY THOSE ARE ELEVATED INTO THEIR SUPERIOR HEAVEN WHO RENOUNCE CONCUBINES AND LIVE WITH ONE WIFE, AND ACKNOWLEDGE OUR LORD AS EQUAL TO GOD THE FATHER, TO WHOM IS GIVEN DOMINION OVER HEAVEN AND EARTH. Before we speak particularly to each of these points, it may be expedient to premise somewhat concerning the divine providence of the Lord in regard to the rise of Mahometanism. That this religion is received by more kingdoms than the Christian religion, may possibly be a stumbling-block to those who, while thinking of the divine providence, at the same time believe that no one can be saved that is not born a Christian; whereas the Mahometan religion is no stumbling-block to those who believe that all things are of the divine providence. These inquire in what respect the divine providence is manifested in the Mahometan religion; and they so discover in it this, that the Mahometan religion acknowledges our Lord to be the Son of God, the wisest of men, and a grand prophet, who came into the world to instruct mankind; but since the Mahometans have made the Koran the book of their religion, and consequently think much of Mahomet who wrote it, and pay him a degree of worship, therefore they think little respecting our Lord. In

order to shew more fully that the Mahometan religion was raised up by the Lord’s divine providence to destroy the idolatries of several nations, we will give a detail of the subject, beginning with the origin of idolatries. Previous to the Mahometan religion idolatrous worship prevailed throughout the whole world; because the churches before the Lord’s coming were all representative; such also was the Israelitish church, in which the tabernacle, the garments of Aaron, the sacrifices, all things belonging to the temple at Jerusalem, and also the statutes, were representative. The ancients likewise had the science of correspondences, which is also the science of representations, the very essential science of the wise, which was principally cultivated by the Egyptians, whence their hieroglyphics were derived. From that science they knew what was signified by animals and trees of every kind, likewise by mountains, hills, rivers, fountains, and also by the sun, the moon, and the stars: by means of this science also they had a knowledge of spiritual things; since things represented, which were such as relate to the spiritual wisdom of the angels, were the origins (of those which represent). Now since all their worship was representative, consisting of mere correspondences, therefore they celebrated it on mountains and hills, and also in groves and gardens; and on this account they sanctified fountains, and in their adorations turned their faces to the rising sun: moreover they made graven horses, oxen, calves, and lambs; yea, birds, fishes, and serpents; and these they set in their houses and other places, in order, according to the spiritual things of the church to which they corresponded, or which they represented. They also set similar images in their temples, as a means of recalling to their remembrance the holy things of worship which they signified. In process of time, when the science of correspondences was forgotten, their posterity began to worship the very graven images as holy in themselves, not knowing that the ancients, their fathers, did not see anything holy in them, but only that according to correspondences they represented and thence signified holy things. Hence arose the idolatries which overspread the whole globe, as well Asia with its islands, as Africa and Europe. To the intent that all those idolatries might be eradicated, it came to pass of the Lord's divine providence, that a new religion, accommodated to the genius of the orientals, took its rise; in which something from each testament of the Word was retained, and which taught that the Lord had come into the world, and that he was a grand prophet, the wisest of all, and the Son of God. This was effected by means of Mahomet, from whom that religion took its name. From these considerations it is manifest, that this religion was raised up of the Lord's divine providence, and accommodated, as we have observed, to the genius of the orientals, to the end that it might destroy the idolatries of so many nations, and might give its professors some knowledge of the Lord, before they came into the spiritual world, as is the case with every one after death. This religion would not have been received by so many nations, neither could it have eradicated their idolatries, unless it had been made agreeable to their ideas; especially unless polygamy had been permitted; since without such permission, the orientals would have burned with the fire of filthy adultery more than the Europeans, and would have perished.

343. The Mahometans also have their heaven; for all in the universe, who acknowledge a God, and from a religious notion shuns evils as sins against him, are saved. That the Mahometan heaven is distinguished into two, the inferior and the superior, I have heard from themselves: and that in the inferior heaven they live with several wives and concubines as in the world; but that those who renounce concubines and live with one wife, are elevated into the superior heaven. I have heard also that it is impossible for them to think of our Lord as one with the Father; but that it is possible for them to think of him as his equal, and that he has dominion over heaven and earth, because he is his Son; therefore such of them as are elevated by the Lord into their superior heaven, hold this belief.

344. On a certain time I was led to perceive the quality of the heat of conjugial love with polygamists. I was conversing with one who personated Mahomet. Mahomet himself is never present, but some one is substituted in his place, to the end that those who are lately deceased may as it were see him. This substitute, after I had been talking with him at a distance, sent me an ebony spoon and other things, which were proofs that they came from him; at the same time a communication was opened for the heat of their conjugial love in that place, which seemed to me like

the warm stench of a bath; whereupon I turned myself away, and the communication was closed.

345. X. POLYGAMY IS LASCIVIOUSNESS. The reason of this is, because its love is divided among several, and is the love of the sex, and the love of the external or natural man, and thus is not conjugial love, which alone is chaste. It is well known that polygamical love is divided among several, and divided love is not conjugial love, which cannot be divided from one of the sex; hence the former love is lascivious, and polygamy is lasciviousness. Polygamical love is the love of the sex, differing from it only in this respect, that it is limited to a number, which the polygamist may determine, and that it is bound to the observance of certain laws enacted for the public good; also that it is allowed to take concubines at the same time as wives; and thus, as it is the love of the sex, it is the love of lasciviousness. The reason why polygamical love is the love of the external or natural man is, because it is inherent in that man; and whatever the natural man does from himself is evil, from which he cannot be released except by elevation into the internal spiritual man, which is effected solely by the Lord; and evil respecting the sex, by which the natural man is influenced, is whoredom; but since whoredom is destructive of society, instead thereof was induced its likeness, which is called polygamy. Every evil into which a man is born from his parents, is implanted in his natural man, but not any in his spiritual man; because into this he is born from the Lord. From what has now been adduced, and also from

several other reasons, it may evidently be seen, that polygamy is lasciviousness.

346. XI. CONJUGIAL CHASTITY, PURITY, AND SANCTITY CANNOT EXIST WITH POLYGAMISTS. This follows from what has been just now proved, and evidently from what was demonstrated in the chapter ON THE CHASTE PRINCIPLE AND THE NON-CHASTE; especially from these articles of that chapter, namely, that a chaste, pure, and holy principle is predicated only of monogamical marriages, or of the marriage of one man with one wife, n. 141; also, that love truly conjugial is essential chastity, and that hence all the delights of that love, even the ultimate, are chaste, n. 143, 144; and moreover from what was adduced in the chapter ON LOVE TRULY CONJUGIAL, namely, that love truly conjugial, which is that of one man with one wife, from its origin and correspondence, is celestial, spiritual, holy, and clean above every other love, n. 64. Now since chastity, purity, and sanctity exist only in love truly conjugial, it follows, that it neither does nor can exist in polygamical love.

347. XII. A POLYGAMIST, SO LONG AS HE REMAINS SUCH, CANNOT BECOME SPIRITUAL. To become spiritual is to be elevated out of the natural, that is, out of the light and heat of the world, into the light and heat of heaven. Respecting this elevation no one knows anything but he that is elevated; nevertheless the natural man, although not elevated, perceives no other than that he is; because he can elevate his understanding into the light of heaven, and think and talk spiritually, like the spiritual man; but if the

will does not at the same time follow the understanding to its altitude, he is still not elevated; for he does not remain in that elevation, but in a short time lets himself down to his will, and there fixes his station. It is said the will, but it is the love that is meant at the same time; because the will is the receptacle of the love; for what a man loves, that he wills. From these few considerations it may appear, that a polygamist, so long as he remains such, or what is the same, a natural man, so long as he remains such, cannot be made spiritual.

348. XIII. POLYGAMY IS NOT SIN WITH THOSE WHO LIVE IN IT FROM A RELIGIOUS NOTION. All that which is contrary to religion is believed to be sin, because it is contrary to God; and on the other hand, all that which agrees with religion, is believed not to be sin, because it agrees with God; and as polygamy existed with the sons of Israel from a principle of religion, and exists at this day with the Mahometans, it could not, and cannot, be imputed to them as sin. Moreover, to prevent its being sin to them, they remain natural, and do not become spiritual; and the natural man cannot see that there is any sin in such things as belong to the received religion: this is seen only by the spiritual man. It is on this account, that although the Mahometans are taught by the Koran to acknowledge our Lord as the Son of God, still they do not come to him, but to Mahomet; and so long they remain natural, and consequently do not know that there is in polygamy any evil, or indeed any lasciviousness. The Lord also saith, "*If ye were blind ye would not have sin; but now ye say, We see,*

therefore your sin remaineth," John ix. 41. Since polygamy cannot convict them of sin, therefore after death they have their heavens, n. 342, 343; and their joys there according to life.

349. XIV. POLYGAMY IS NOT SIN WITH THOSE WHO ARE IN IGNORANCE RESPECTING THE LORD. This is, because love truly conjugial is from the Lord alone, and cannot be imparted by the Lord to any but those who know him, acknowledge him, believe on him, and live the life which is from him; and those to whom that love cannot be imparted know no other than that the love of the sex and conjugial love are the same thing; consequently also polygamy. Moreover, polygamists, who know nothing of the Lord, remain natural: for a man (*homo*) is made spiritual only from the Lord; and that is not imputed to the natural man as sin, which is according to the laws of religion and at the same time of society: he also acts according to his reason; and the reason of the natural man is in mere darkness respecting love truly conjugial; and this love in excellence is spiritual. Nevertheless the reason of polygamists is taught from experience, that both public and private peace require that promiscuous lust in general should be restrained, and be left to every one within his own house: hence comes polygamy.

350. It is well known, that a man (*homo*) by birth is viler than the beasts. All the beasts are born into the knowledges corresponding to the love of their life; for as soon as they are born, or are hatched from the egg, they see, hear, walk, know their food, their dam, their friends and foes; and soon

after this they show attention to the sex, and to the affairs of love, and also to the rearing of their offspring. Man alone, at his birth, knows nothing of this sort; for no knowledge is connate to him; he has only the faculty and inclination of receiving those things which relate to knowledge and love; and if he does not receive these from others, he remains viler than a beast. That man is born in this condition, to the end that he may attribute nothing to himself, but to others, and at length every thing of wisdom and of the love thereof to God alone, and may hence become an image of God, see the MEMORABLE RELATION, n. 132-136. From these considerations it follows, that a man who does not learn from others that the Lord has come into the world, and that he is God, and has only acquired some knowledge respecting religion and the laws of his country, is not in fault if he thinks no more of conjugial love than of the love of the sex, and if he believes polygamical love to be the only conjugial love. The Lord leads such persons in their ignorance; and by his divine auspices providently withdraws from the imputation of guilt those who, from a religious notion, shun evils as sins, to the end that they may be saved; for every man is born for heaven, and no one for hell; and every one comes into heaven (by influence) from the Lord, and into hell (by influence) from himself.

351. XV. OF THESE, ALTHOUGH POLYGAMISTS, SUCH ARE SAVED AS ACKNOWLEDGE A GOD, AND FROM A RELIGIOUS NOTION LIVE ACCORDING TO THE CIVIL LAWS OF JUSTICE. All throughout the world who acknowledge a God and live according to the civil laws of

justice from a religious notion, are saved. By the civil laws of justice we mean such precepts as are contained in the Decalogue, which forbid murder, theft, adultery, and false witness. These precepts are the civil laws of justice in all the kingdoms of the earth; for without them no kingdom could subsist. But some are influenced in the practice of them by fear of the penalties of the law, some by civil obedience, and some also by religion; these last are saved, because in such case God is in them; and every one, in whom God is, is saved. Who does not see, that among the laws given to the sons of Israel, after they had left Egypt, were those which forbid murder, adultery, theft, and false witness, since without those laws their communion or society could not subsist? and yet these laws were promulgated by Jehovah God upon Mount Sinai with a stupendous miracle: but the cause of their being so promulgated was, that they might be also laws of religion, and thus that the people might practise them not only for the sake of the good of society, but also for the sake of God, and that when they practised them from a religious notion for the sake of God, they might be saved. From these considerations it may appear, that the pagans, who acknowledge a God, and live according to the civil laws of justice, are saved; since it is not their fault that they know nothing of the Lord, consequently nothing of the chastity of the marriage with one wife. For it is contrary to the divine justice to condemn those who acknowledge a God, and from their religion practise the laws of justice, which consist in shunning evils because they are contrary to

God, and in doing what is good because it is agreeable to God.

352. XVI. BUT NONE EITHER OF THE LATTER OR OF THE FORMER CAN BE ASSOCIATED WITH THE ANGELS IN THE CHRISTIAN HEAVENS. The reason of this is, because in the Christian heavens there are celestial light, which is divine truth, and celestial heat, which is divine love; and these two discover the quality of goods and truths, and also of evils and falses; hence, there is no communication between the Christian and the Mahometan heavens, and in like manner between the heavens of the Gentiles. If there were a communication, none could have been saved but those who were in celestial light and at the same time in celestial heat from the Lord; yea neither would these be saved if there was a conjunction of the heavens: for in consequence of conjunction all the heavens would so far fall to decay that the angels would not be able to subsist; for an unchaste and lascivious principle would flow from the Mahometans into the Christian heaven, which in that heaven could not be endured; and a chaste and pure principle would flow from the Christians into the Mahometan heaven, which again could not be there endured. In such case, in consequence of communication and thence of conjunction, the Christian angels would become natural and thereby adulterers; or if they remained spiritual, they would be continually sensible of a lascivious principle about them, which would intercept all the blessedness of their life. The case would be somewhat similar with the Mahometan heaven: for the spiritual

principles of the Christian heaven would continually encompass and torment them, and would take away all the delight of their life, and would moreover insinuate that polygamy is sin, whereby they would be continually eluded. This is the reason why all the heavens are altogether distinct from each other, so that there is no connection between them, except by an influx of light and heat from the Lord out of the sun, in the midst of which he is: and this influx enlightens and vivifies everyone according to his reception; and reception is according to religion. This communication is granted, but not a communication of the heavens with each other.

353. To the above I shall add TWO MEMORABLE RELATIONS. FIRST. I was once in the midst of the angels and heard their conversation. It was respecting intelligence and wisdom; that a man perceives no other than that each is in himself, and thus that whatever he thinks from his understanding and intends from his will, is from himself; when nevertheless not the least portion thereof is from the man, but only the faculty of receiving the things of the understanding and the will from God: and as every man (*homo*) is by birth inclined to love himself, it was provided from creation, to prevent man’s perishing by self-love and the conceit of his own intelligence, that that love of the man (*vir*) should be transferred into the wife, and that in her should be implanted from her birth a love for the intelligence and wisdom of her husband, and thereby a love for him; therefore the wife continually attracts to herself

her husband's conceit of his own intelligence, and extinguishes it in him, and vivifies it in herself, and thus changes it into conjugial love, and fills it with unbounded pleasantnesses. This is provided by the Lord, lest the conceit of his own intelligence should so far infatuate the man, as to lead him to believe that he has understanding and wisdom from himself and not from the Lord, and thereby make him willing to eat of the tree of the knowledge of good and evil, and thence to believe himself like unto God, and also a god, as the serpent, which was the love of his own intelligence, said and persuaded him: wherefore the man (*homo*) after eating was cast out of paradise, and the way to the tree of life was guarded by a cherub. Paradise, spiritually understood, denotes intelligence; to eat of the tree of life, in a spiritual sense, is to be intelligent and wise from the Lord; and to eat of the tree of the knowledge of good and evil, in a spiritual sense, is to be intelligent and wise from self.

354. The angels having finished this conversation departed; and there came two priests, together with a man who in the world had been an ambassador of a kingdom, and to them I related what I had heard from the angels. On hearing this they began to dispute with each other about intelligence and wisdom, and the prudence thence derived, whether they are from God or from man. The dispute grew warm. All three in heart believed that they are from man because they are in man, and that the perception and sensation of its being so confirm it; but the priests, who on this occasion were influenced by theological zeal, said that

there is nothing of intelligence and wisdom, and thus nothing of prudence from man; and when the ambassador retorted, that in such case there is nothing of thought from man, they assented to it. But as it was perceived in heaven, that all the three were in a similar belief, it was said to the ambassador, “Put on the garments of a priest, and believe that you are one, and then speak.” He did so; and instantly he declared aloud that nothing of intelligence and wisdom, and consequently nothing of prudence, can possibly exist but from God; and he proved it with his usual eloquence full of rational arguments. It is a peculiar circumstance in the spiritual world, that a spirit thinks himself to be such as is denoted by the garment he wears; because in that world the understanding clothes every one. Afterwards, a voice from heaven said to the two priests, “Put off your own garments, and put on those of political ministers, and believe yourselves to be such.” They did so; and in this case they at the same time thought from their interior self, and spoke from arguments which they had inwardly cherished in favor of man’s own intelligence. At that instant there appeared a tree near the path; and it was said to them, “It is the tree of the knowledge of good and evil; take heed to yourselves lest ye eat of it.” Nevertheless all the three, infatuated by their own intelligence, burned with a desire to eat of it, and said to each other, “Why should not we? Is not the fruit good?” And they went to it and eat of it. Immediately all the three, as they were in a like faith, became bosom friends; and they entered together into the way of self-intelligence, which led into hell: nevertheless I saw them return thence, because they were not yet prepared.

355. THE SECOND MEMORABLE RELATION. On a time as I was looking into the spiritual world, I saw in a certain green field some men, whose garments were like those worn by men of this world; from which circumstance I knew that they were lately deceased. I approached them and stood near them, that I might hear what they were conversing about. Their conversation was about heaven; and one of them who knew something respecting it, said, “In heaven there are wonderful things, such as no one can believe unless he has seen them: there are paradisiacal gardens, magnificent palaces constructed according to the rules of architecture, because the work of the art itself, resplendent with gold; in the front of which are columns of silver; and on the columns heavenly forms made of precious stones; also houses of jasper and sapphire, in the front of which are stately porticos, through which the angels enter; and within the houses handsome furniture, which no art or words can describe. The angels themselves are of both sexes: there are youths and husbands, also maidens and wives: maids so beautiful, that nothing in the world bears any resemblance to their beauty; and wives still more beautiful, who are genuine images of celestial love, and their husbands images of celestial wisdom; and all these are ever approaching the full bloom of youth; and what is more, they know no other love of the sex than conjugial love; and, what you will be surprised to hear, the husbands there have a perpetual faculty of enjoyment.” When the novitiate

spirits heard that no other love of the sex prevailed in heaven than conjugial love, and that they had a perpetual faculty of enjoyment, they smiled at each other, and said, "What you tell us is incredible; there cannot be such a faculty: possibly you are amusing us with idle tales." But at that instant a certain angel from heaven unexpectedly stood in the midst of them, and said, "Hear me, I beseech you; I am an angel of heaven, and have lived now a thousand years with my wife, and during that time have been in the same flower of my age in which you here see me. This is in consequence of the conjugial love in which I have lived with my wife; and I can affirm, that the above faculty has been and is perpetual with me; and because I perceive that you believe this to be impossible, I will talk with you on the subject from a ground of rational argument according to the light of your understanding. You do not know anything of the primeval state of man, which you call a state of integrity. In that state all the interiors of the mind were open even to the Lord; and hence they were in the marriage of love and wisdom, or of good and truth; and as the good of love and the truth of wisdom perpetually love each other, they also perpetually desire to be united; and when the interiors of the mind are open, the conjugial spiritual love flows down freely with its perpetual endeavour, and presents the above faculty. The very soul of a man (*homo*), being in the marriage of good and truth, is not only in the perpetual endeavour of that union, but also in the perpetual endeavour of the fructification and production of its own likeness; and since the interiors of a man even from the soul are open by virtue of that marriage, and the interiors continually regard as an end the effect in ultimates that they may exist, therefore that perpetual endeavor for fructifying and producing its like, which is the property of the soul, becomes also of the body: and since the ultimate of the operation of the soul in the body with two conjugial partners is into the ultimates of love therein, and these depend on the state of the soul, it is evident whence they derive this perpetuality. Fructification also is perpetual, because the universal sphere of generating and propagating the celestial things which are of love, and the spiritual things which are of wisdom, and thence the natural things which are of offspring, proceeds from the Lord, and fills all heaven and all the world; and that celestial sphere fills the souls of all men, and descends through their minds into the body even to its ultimates, and gives the power of generating. But this cannot be the case with any but those with whom a passage is open from the soul through the superior and inferior principles of the mind into the body to its ultimates, as is the case with those who suffer themselves to be led back by the Lord into the primeval state of creation. I can confirm that now for a thousand years I have never wanted faculty, strength, or vigor, and that I am altogether a stranger to any diminution of powers, which are continually renewed by the influx of the above-mentioned sphere, and in such case also cheer the mind (*animum*), and do not make it sad, as is the case with those who suffer the loss of those powers. Moreover love truly conjugial is just like the vernal heat, from the influx of which all things tend to germination and fructification; nor is there any other heat in our heaven: wherefore with conjugial partners in that heaven there is spring in its perpetual *conatus*, and it is this perpetual *conatus* from which the above virtue is derived. But fructifications with us in heaven are different from those with men on earth. With us fructifications are spiritual, which are the fructifications of love and wisdom, or of good and truth: the wife from the husband's wisdom receives into herself the love thereof; and the husband from the love thereof in the wife receives into himself wisdom; yea the wife is actually formed into the love of the husband's wisdom, which is effected by her receiving the propagations of his soul with the delight arising therefrom, in that she desires to be the love of her husband's wisdom: thus from a maiden she becomes a wife and a likeness. Hence also love with its inmost friendship with the wife, and wisdom with its happiness with the husband, are continually increasing, and this to eternity. This is the state of the angels of heaven." When the angel had thus spoken, he looked at those who had lately come from the world, and said to them, "You know that, while you were in the vigor of love, you loved your married partners; but when your appetite was gratified, you regarded them with aversion; but you do not know that we in heaven do not love our married partners in consequence of that vigor, but that we have vigor in consequence of love and derived from it; and that as we perpetually love our married partners, we have perpetual vigor: if therefore you can invert the state, you may be able to comprehend this. Does not he who perpetually loves a married partner, love her with the whole mind and with the whole body? for love turns every thing of the mind and of the body to that which it loves; and as this is done reciprocally, it conjoins the objects so that they become a one." He further said, "I will not speak to you of the conjugial love implanted from the creation in males and females, and of their inclination to legitimate conjunction, or of the faculty of prolification in the males, which makes one with the faculty of multiplying wisdom from the love of truth; and that so far as a man loves wisdom from the love thereof, or truth from good, so far he is in love truly conjugial and in its attendant vigor."

356. When he had spoken these words, the angel was silent; and from the spirit of his discourse the novitiates comprehended that a perpetual faculty of enjoyment is communicable; and as this consideration rejoiced their minds, they exclaimed, "O how happy is the state of angels! We perceive that you in the heavens remain for ever in a state of youth, and thence in the vigor of that age; but tell us how we also may enjoy that vigor." The angel replied, "Shun adulteries as internal, and approach the Lord, and you will possess it." They said, "We will do so." But the angel replied, "You cannot shun adulteries as infernal evils, unless you in like manner shun all other evils, because adulteries are the complex of all; and unless you shun them, you cannot approach the Lord; for the Lord receives no others." After this the angel took his leave, and the novitiate spirits departed sorrowful.

ON JEALOUSY.

357. The subject of jealousy is here treated of, because it also has relation to conjugial love. There is a just jealousy and an unjust; — a just jealousy with married partners who mutually love each other, with whom it is a just and prudent zeal lest their conjugial love should be violated, and thence a just grief if it is violated; and an unjust jealousy with those who are naturally suspicious, and whose minds are sickly in consequence of viscous and bilious blood. Moreover, all jealousy is by some accounted a vice; which is particularly the case with whoremongers, who censure even a just jealousy. The term JEALOUSY (*zelotypia*) is derived from ZELI TYPUS (the type of zeal), and there is a type or image of just and also of unjust zeal; but we will explain these distinctions in the following series of articles: I. *Zeal, considered in itself, is like the ardent fire, of love.* II. *The burning or flame of that love, which is zeal, is a spiritual burning or flame, arising from an infestation and assault of the love.* III. *The quality of a man's (homo) zeal is according to the quality of his love; thus it differs according as the love is good or evil.* IV. *The zeal of a good love and the zeal of an evil love are alike in externals, but altogether unlike in internals.* V. *The zeal of a good love in its internals contains a hidden store of love and friendship; but the zeal of an evil love in its internals contains a hidden store of hatred and revenge.* VI. *The zeal of conjugial love is called jealousy.* VII. *Jealousy is like an ardent fire against those who infest love exercised towards a married partner, and*

like a terrible fear for the loss of that love. VIII. *There is spiritual jealousy with monogamists, and natural with polygamists.* IX. *Jealousy with those married partners who tenderly love each other, is a just grief grounded in sound reason lest conjugial love should be divided, and should thereby perish.* X. *Jealousy with married partners who do not love each other, is grounded in several causes: arising in some instances from various mental weaknesses.* XI. *In some instances there is not any jealousy; and this also from various causes.* XII. *There is a jealousy also in regard to concubines, but not such as in regard to wives.* XIII. *Jealousy likewise exists among beasts and birds.* XIV. *The jealousy of men and husbands is different from that of women and wives.* We proceed to an explanation of the above articles.

358. I. ZEAL, CONSIDERED IN ITSELF, IS LIKE THE ARDENT FIRE OF LOVE, What jealousy is cannot be known, unless it be known what zeal is; for jealousy is the zeal of conjugial love. The reason why zeal is like the ardent fire of love is, because zeal is of love, which is spiritual heat, and this in its origin is like fire. In regard to the first position, it is well known that zeal is of love: nothing else is meant by being zealous, and acting from zeal, than acting from the force of love: but since when it exists, it appears not as love, but as unfriendly and hostile, offended at and fighting against him who hurts the love, therefore it may also be called the defender and protector of love; for all love is of such a nature that it bursts into indignation and anger, yea into fury, whenever it is disturbed in its delights: therefore

if a love, especially the ruling love, be touched, there ensues an emotion of the mind; and if it be hurt, there ensues wrath. From these considerations it may be seen, that zeal is not the highest degree of the love, but that it is ardent love. The love of one, and the correspondent love of another, are like two confederates; but when the love of one rises up against the love of another, they become like enemies; because love is the *esse* of a man's life; therefore he that assaults the love, assaults the life itself; and in such case there ensues a state of wrath against the assailant, like the state of every man whose life is attempted by another. Such wrath is attendant on every love, even that which is most pacific, as is very manifest in the case of hens, geese, and birds of every kind; which, without any fear, rise against and fly at those who injure their young, or rob them of their meat. That some beasts are seized with anger, and wild beasts with fury, if their young are attacked, or their prey taken from them, is well known. The reason why love is said to burn like fire is, because love is spiritual heat, originating in the fire of the angelic sun, which is pure love. That love is heat as it were from fire, evidently appears from the heat of living bodies, which is from no other source than from their love; also from the circumstance that men grow warm and are inflamed according to the exaltation of their love. From these considerations it is manifest, that zeal is like the ardent fire of love.

359. II. THE BURNING OR FLAME OF THAT LOVE, WHICH IS ZEAL, IS A SPIRITUAL BURNING OR FLAME, ARISING FROM AN INFESTATION AND ASSAULT OF THE

LOVE. That zeal is a spiritual burning or flame, is evident from what has been said above. As love in the spiritual world is heat arising from the sun of that world, therefore also love at a distance appears there as flame: it is thus that celestial love appears with the angels of heaven; and thus also infernal love appears with the spirits of hell: but it is to be observed, that that flame does not burn like the flame of the natural world. The reason why zeal arises from an assault of the love is, because love is the heat of every one’s life; wherefore when the life’s love is assaulted, the life’s heat kindles itself, resists, and bursts forth against the assailant, and acts as an enemy by virtue of its own strength and ability, which is like flame bursting from a fire upon him who stirs it: that it is like fire, appears from the sparkling of the eyes from the face being inflamed, also from the tone of the voice and the gestures. This is the effect of love, as being the heat of life, to prevent its extinction, and with it the extinction of all cheerfulness, vivacity, and perceptibility of delight, grounded in its own love.

360. It may be expedient here to show how the love by being assaulted is inflamed and kindled into zeal, like fire into flame. Love resides in a man’s will; nevertheless it is not inflamed in the will itself, but in the understanding; for in the will it is like fire, and in the understanding like flame. Love in the will knows nothing about itself, because there it is not sensible of anything relating to itself, neither does it there act from itself; but this is done in the understanding and its thought: when therefore the will is assaulted, it provokes itself to anger in the understanding, which is

effected by various reasonings. These reasonings are like pieces of wood, which the fire inflames, and which thence burn: they are therefore like so much fuel, or so many combustible matters which give occasion to that spiritual flame, which is very variable.

361. We will here unfold the true reason why a man becomes inflamed in consequence of an assault of his love. The human form in its inmost principles is from creation a form of love and wisdom. In man there are all the affections of love, and thence all the perceptions of wisdom, compounded in the most perfect order, so as to make together what is unanimous, and thereby a one. Those affections and perceptions are rendered substantial; for substances are their subjects. Since therefore the human form is compounded of these, it is evident that, if the love is assaulted, this universal form also, with everything therein, is assaulted at the same instant, or together with it. And as the desire to continue in its form is implanted from creation in all living things, therefore this principle operates in every general compound by derivation from the singulars of which it is compounded, and in the singulars by derivation from the general compound: hence when the love is assaulted, it defends itself by its understanding, and the understanding (defends itself) by rational and imaginative principles, whereby it represents to itself the event; especially by such as act in unity with the love which is assaulted: and unless this was the case the above form would wholly fall to pieces, in consequence of the privation of that love. Hence then it is that love, in order to resist

assaults, hardens the substance of its form, and sets them erect, as it were in crests, like so many sharp prickles, that is, crisps itself; such is the provoking of love which is called zeal: wherefore if there is no opportunity of resistance, there arise anxiety and grief, because it foresees the extinction of interior life with its delights. But on the other hand, if the love is favored and cherished, the above form unbends, softens, and dilates itself; and the substances of the form become gentle, mild, meek, and alluring.

362. III. THE QUALITY OF A MAN'S ZEAL IS ACCORDING TO THE QUALITY OF HIS LOVE; THUS IT DIFFERS ACCORDING AS THE LOVE IS GOOD OR EVIL. Since zeal is of love, it follows that its quality is such as the quality of the love is; and as there are in general two loves, the love of what is good and thence of what is true, and the love of what is evil and thence of what is false, hence in general there is a zeal in favor of what is good and thence of what is true, and in favor of what is evil and thence of what is false. But it is to be noted, that of each love there is an infinite variety. This is very manifest from the angels of heaven and the spirits of hell; both of whom in the spiritual world are the forms of their respective love; and yet there is not one angel of heaven absolutely like another as to face, speech, gait, gesture, and manner; nor any spirit of hell; yea neither can there be to eternity, howsoever they be multiplied into myriads of myriads. Hence it is evident, that there is an infinite variety of loves, because there is of their forms. The case is the same with zeal, as being of the love; the zeal of one cannot be absolutely like or the same with

the zeal of another. In general there are the zeal of a good and the zeal of an evil love.

363. IV. THE ZEAL OF A GOOD LOVE AND THE ZEAL OF AN EVIL LOVE ARE ALIKE IN EXTERNALS, BUT ALTOGETHER DIFFERENT IN INTERNALS. Zeal in externals, with every one, appears like anger and wrath; for it is love enkindled and inflamed to defend itself against a violator, and to remove him. The reason why the zeal of a good love and the zeal of an evil love appear alike in externals is, because in both cases love while it is in zeal, burns; but with a good man only in externals, whereas with an evil man it burns in both externals and internals; and when internals are not regarded, the zeals appear alike in externals; but that they are altogether different in internals will be seen in the next article. That zeal appears in externals like anger and wrath, may be seen and heard from all those who speak and act from zeal; as for example, from a priest while he is preaching from zeal, the tone of whose voice is high, vehement, sharp, and harsh; his face is heated and perspires; he exerts himself, beats the pulpit, and calls forth fire from hell against those who do evil: and so in many other cases.

364. In order that a distinct idea may be formed of zeal as influencing the good, and of zeal as influencing the wicked, and of their dissimilitude, it is necessary that some idea be previously formed of men’s internals and externals. For this purpose, let us take a common idea on the subject, as being adapted to general apprehension, and let it be exhibited by the case of a nut or an almond, and their

kernels. With the good, the internals are like the kernels within as to their soundness and goodness, encompassed with their usual and natural husk; with the wicked, the case is altogether different, their internals are like kernels which are either not eatable from their bitterness, or rotten, or worm-eaten; whereas their externals are like the shells or husks of those kernels, either like the natural shells or husks, or shining bright like shell-fish, or speckled like the stones called irises, Such is the appearance of their externals, within which the above-mentioned internals lie concealed. The case is the same with their zeal.

365. V. THE ZEAL OF A GOOD LOVE IN ITS INTERNALS CONTAINS A HIDDEN STORE OF LOVE AND FRIENDSHIP; BUT THIS ZEAL OF AN EVIL LOVE IN ITS INTERNALS CONTAINS A HIDDEN STORE OF HATRED AND REVENGE. It was said just above, that zeal in externals appears like anger and wrath, as well with those who are in a good love, as with those who are in an evil love: but whereas the internals are different, the anger and wrath in each case differs from that of the other, and the difference is as follows: 1. The zeal of a good love is like a heavenly flame, which in one case bursts out upon another, but only defends itself, and that against a wicked person, as when he rushes into the fire and is burnt: but the zeal of an evil love is like an infernal flame, which of itself bursts forth and rushes on, and is desirous to consume another. 2. The zeal of a good love instantly burns away and is allayed when the assailant ceases to assault; but the zeal of an evil love continues and is not extinguished. 3. This is because the

internal of him who is in the love of good is in itself mild, soft, friendly, and benevolent; wherefore when his external, with a view of defending itself, is fierce, harsh, and haughty, and thereby acts with rigor, still it is tempered by the good in which he is internally: it is otherwise with the wicked; with such the internal is unfriendly, without pity, harsh, breathing hatred and revenge, and feeding itself with their delights; and although it is reconciled, still those evils lie concealed as fires in wood underneath the embers; and these fires burst forth after death, if not in this world.

366. Since zeal in externals appears alike both in the good and the wicked, and since the ultimate sense of the Word consists of correspondence and appearances, therefore in the Word, it is very often said of Jehovah that he is angry and wrathful, that he revenges, punishes, casts into hell, with many other things which are appearances of zeal in externals; hence also it is that he is called zealous: whereas there is not the least of anger, wrath, and revenge in him; for he is essential mercy, grace and clemency, thus essential good, in whom it is impossible such evil passions can exist. But on this subject see more particulars in the treatise on HEAVEN AND HELL, n. 545-550; and in the APOCALYPSE REVEALED, n. 494, 498, 525, 714, 806.

367. VI. THE ZEAL OF CONJUGIAL LOVE IS CALLED JEALOUSY. Zeal in favor of truly conjugial love is the chief of zeals; because that love is the chief of loves, and its delights, in favor of which also zeal operates, are the chief delights; for, as was shewn above, that love is the head of all loves. The reason of this is, because that love induces in a

wife the form of love, and in a husband the form of wisdom; and from these forms united into one, nothing can proceed but what savors of wisdom and at the same time of love. As the zeal of conjugial love is the chief of zeals, therefore it is called by a new name, JEALOUSY, which is the very type of zeal.

368. VII. JEALOUSY IS LIKE AN ARDENT FIRE AGAINST THOSE WHO INFEST LOVE EXERCISED TOWARDS A MARRIED PARTNER, AND LIKE A TERRIBLE FEAR FOR THE LOSS OF THAT LOVE. The subject here treated of is jealousy of those who are in spiritual love with a married partner; in the following article we shall treat of the jealousy of those who are in natural love; and afterwards of the jealousy of those who are in love truly conjugial. With those who are in spiritual love the jealousy is various, because their love is various; for one love, whether spiritual or natural, is never altogether alike with two persons, still less with several. The reason why spiritual jealousy, or jealousy with the spiritual, is like an ardent fire raging against those who infest their conjugial love, is, because with them the first principle of love is in the internals of each party, and their love from its first principle follows its principiates, even to its ultimates, by virtue of which ultimates and at the same time of first principles, the intermediates which are of the mind and body, are kept in lovely connection. These, being spiritual, in their marriage regard union as an end, and in union spiritual rest and the pleasantness thereof: now, as they have rejected disunion from their minds, therefore their jealousy is like a fire

stirred up and darting forth against those who infest them. The reason why it is also like a terrible fear is, because their spiritual love intends that they be one; if therefore there exists a chance, or happens an appearance of separation, a fear ensues as terrible as when two united parts are torn asunder. This description of jealousy was given me from heaven by those who are in spiritual conjugial love; for there are a natural, a spiritual, and a celestial conjugial love; concerning the natural and the celestial conjugial love, and their jealousy, we shall take occasion to speak in the two following articles.

369. VIII. THERE IS SPIRITUAL JEALOUSY WITH MONOGAMISTS, AND NATURAL WITH POLYGAMISTS. The reason why spiritual jealousy exists with monogamists is, because they alone can receive spiritual conjugial love, as has been abundantly shewn above. It is said that it exists; but the meaning is that it is capable of existing. That it exists only with a very few in the Christian world, where there are monogamical marriages, but that still it is capable of existing there, has also been confirmed above. That with polygamists conjugial love is natural, may be seen in the chapter on Polygamy, n. 345, 347; in like manner jealousy is natural in the same case, because this follows love. What the quality of jealousy is among polygamists, we are taught from the relations of those who have been eyewitnesses of its effects among the orientals: these effects are, that wives and concubines are guarded as prisoners in work-houses, and are withheld from and prohibited all communication with men; that into the women’s apartments, or the closets

of their confinement, no man is allowed to enter unless attended by a eunuch; and that the strictest watch it set to observe whether any of the women look with a lascivious eye or countenance at a man as he passes; and that if this be observed, the woman is sentenced to the whip; and in case she indulges her lasciviousness with any man, whether introduced secretly into her apartment, or from home, she is punished with death.

370. From these considerations it is plainly seen what is the quality of the fire of jealousy into which polygamical conjugial love enkindles itself, — that it is into anger and revenge; into anger with the meek, and into revenge with the fierce. The reason of this effect is, because their love is natural, and does not partake of anything spiritual. This is a consequence of what is demonstrated in the chapter on Polygamy, — that polygamy is lasciviousness, n. 345; and that a polygamist, so long as he remains such, is natural, and cannot become spiritual, n. 347. But the fire of jealousy is different with natural monogamists, whose love is inflamed not so much against the women as against those who do violence, becoming anger against the latter, and cold against the former: it is otherwise with polygamists, whose fire of jealousy burns also with the rage of revenge: this likewise is one of the reasons why, after the death of polygamists, their concubines and wives are for the most part set free, and are sent to seraglios not guarded, to employ themselves in the various elegant arts proper to women.

371. IX. JEALOUSY WITH THOSE MARRIED PARTNERS WHO TENDERLY LOVE EACH OTHER, IS A JUST GRIEF GROUNDED IN SOUND REASON LEST CONJUGIAL LOVE SHOULD BE DIVIDED, AND SHOULD THEREBY PERISH. All love is attended with fear and grief; fear lest it should perish, and grief in case it perishes: it is the same with conjugial love; but the fear and grief attending this love is called zeal or jealousy. The reason why this zeal, with married partners who tenderly love each other, is just and grounded in sound reason, is, because it is at the same time a fear for the loss of eternal happiness, not only of its own but also of its married partner's, and because also it is a defence against adultery. In respect to the first consideration, — that it is a just fear for the loss of its own eternal happiness and of that of its married partner, it follows from every thing which has been heretofore adduced concerning love truly conjugial; and also from this consideration, that married partners derive from that love the blessedness of their souls, the satisfaction of their minds, the delight of their bosoms, and the pleasure of their bodies; and since these remain with them to eternity, each party has a fear for eternal happiness. That the above zeal is a just defence against adulteries, is evident: hence it is like a fire raging against violation, and defending itself against it. From these considerations it is evident, that whoever loves a married partner tenderly, is also jealous, but is just and discreet according to the man's wisdom.

372. It was said, that in conjugial love there is implanted a fear lest it should be divided, and a grief lest it should

perish, and that its zeal is like a fire raging against violation. Some time ago, when meditating on this subject, I asked the zealous angels concerning the seat of jealousy? They said, that it is in the understanding of the man who receives the love of a married partner and returns it; and that its quality there is according to his wisdom: they said further, that jealousy has in it somewhat in common with honor, which also resides in conjugial love; for he that loves his wife, also honors her. In regard to zeal's residing with a man in his understanding, they assigned this reason; because conjugial love defends itself by the understanding, as good does by truth; so the wife defends those things which are common with the man, by her husband; and that on this account zeal is implanted in the men, and by them, and for their sake, in the women. To the question as to the region of the mind in which jealousy resides with the men, they replied, in their souls, because it is also a defence against adulteries; and because adulteries principally destroy conjugial love, that when there is danger of the violation of that love, the man's understanding grows hard, and becomes like a horn, with which he strikes the adulterer.

373. X. JEALOUSY WITH MARRIED PARTNERS WHO DO NOT LOVE EACH OTHER, IS GROUNDED IN SEVERAL CAUSES; ARISING IN SOME INSTANCES FROM VARIOUS MENTAL WEAKNESSES. The causes why married partners who do not mutually love each other, are yet jealous, are principally the honor resulting from power, the fear of defamation with respect both to the man himself and also to

his wife, and the dread lest domestic affairs should fall into confusion. It is well known that the men have honor resulting from power, that is, that they are desirous of being respected in consequence thereof; for so long as they have this honor, they are as it were of an elevated mind, and not dejected when in the company of men and women: to this honor also is attached the name of bravery; wherefore military officers have it more than others. That the fear of defamation, with respect both to the man himself and also to his wife, is a cause of jealousy that agrees with the foregoing: to which may be added, that living with a harlot, and debauched practices in a house, are accounted infamous. The reason why some are jealous through a dread lest their domestic affairs should fall into confusion, is because, so far as this is the case, the husband is made light of, and mutual services and aids are withdrawn; but with some in process of time this jealousy ceases and is annihilated, and with some it is changed into the mere semblance of love.

374. That jealousy in certain cases arises from various mental weaknesses, is not unknown in the world; for there are jealous persons, who are continually thinking that their wives are unfaithful, and believe them to be harlots, merely because they hear or see them talk in a friendly manner with or about men. There are several vitiated affections of the mind which induce this weakness; the principal of which is a suspicious fancy, which if it be long cherished, introduces the mind into societies of similar spirits, from whence it cannot without difficulty be rescued; it also

confirms itself in the body, by rendering the serum, and consequently the blood, viscous, tenacious, thick, slow, and acrid, a defect of strength also increases it; for the consequence of such defect is, that the mind cannot be elevated from its suspicious fancies; for the presence of strength elevates, and its absence depresses, the latter causing the mind to sink, give way, and become feeble; in which case it immerses itself more and more in the above fancy, till it grows delirious, and thence takes delight in quarrelling, and, so far as is allowable, in abuse.

375. There are also several countries, which more than others labor under this weakness of jealousy: in these the wives are imprisoned, are tyrannically shut out from conversation with men, are prevented from even looking at them through the windows, by blinds drawn down, and are terrified by threats of death if the cherished suspicion shall appear well grounded; not to mention other hardships which the wives in those countries suffer from their jealous husbands. There are two causes of this jealousy; one is, an imprisonment and suffocation of the thoughts in the spiritual things of the church; the other is, an inward desire of revenge. As to the first cause, — the imprisonment and suffocation of the thoughts in the spiritual things of the church, its operation and effect may be concluded from what has been proved above, — that everyone has conjugial love according to the state of the church with him, and as the church is from the Lord, that that love is solely from the Lord, n. 130, 131; when therefore, instead of the Lord, living and deceased men are approached and invoked, it follows, that the state of the church is such that conjugial love cannot act in unity with it; and the less so while the mind is terrified into that worship by the threats of a dreadful prison: hence it comes to pass, that the thoughts, together with the expressions of them in conversation, are violently seized and suffocated; and when they are suffocated, there is an influx of such things as are either contrary to the church, or imaginary in favor of it; the consequence of which is, heat in favor of harlots and cold towards a married partner; from which two principles

prevailing together in one subject, such an unconquerable fire of jealousy flows forth. As to the second cause, — the inward desire of revenge, this altogether checks the influx of conjugial love, and swallows it up, and changes the delight thereof, which is celestial, into the delight of revenge, which is infernal; and the proximate determination of this latter is to the wife. There is also an appearance, that the unhealthiness of the atmosphere, which in those regions is impregnated with the poisonous exhalations of the surrounding country, is an additional cause.

376. XI. IN SOME INSTANCES THERE IS NOT ANY JEALOUSY; AND THIS ALSO FROM VARIOUS CAUSES. There are several causes of there being no jealousy, and of its ceasing. The absence of jealousy is principally with those who make no more account of conjugial than of adulterous love, and at the same time are so void of honorable feeling as to slight the reputation of a name: they are not unlike married pimps. There is no jealousy likewise with those who have rejected it from a confirmed persuasion that it infests the mind, and that it is useless to watch a wife, and that to do so serves only to incite her, and that therefore it is better to shut the eyes, and not even to look through the key-hole, lest any thing should be discovered. Some have rejected jealousy on account of the reproach attached to the name, and under the idea that any one who is a real man, is afraid of nothing: some have been driven to reject it lest their domestic affairs should suffer, and also lest they should incur public censure in case the wife was convicted of the

disorderly passion of which she is accused. Moreover jealousy passes off into no jealousy with those who grant license to their wives, either from a want of ability, or with a view to the procreation of children for the sake of inheritance, also in some cases with a view to gain, and so forth. There are also disorderly marriages, in which, by mutual consent, the licence of unlimited amour is allowed to each party, and yet they are civil and complaisant to each other when they meet.

377. XII. THERE IS A JEALOUSY ALSO IN REGARD TO CONCUBINES, BUT NOT SUCH AS IN REGARD TO WIVES. Jealousy in regard to wives originates in a man’s inmost principles; but jealousy in regard to concubines originates in external principles; they therefore differ in kind. The reason why jealousy in regard to wives originates in inmost principles is, because conjugial love resides in them: the reason why it resides there is, because marriage from the eternity of its compact established by covenant, and also from an equality of right, the right of each party being transferred to the other, unites souls, and lays a superior obligation on minds: this obligation and that union, once impressed, remain inseparable, whatever be the quality of the love afterwards, whether it be warm or cold. Hence it is that an invitation to love coming from a wife chills the whole man from the inmost principles to the outermost; whereas an invitation to love coining from a concubine has not the same effect upon the object of her love. To jealousy in regard to a wife is added the earnest desire of reputation with a view to honor; and there is no such addition to

jealousy in regard to a concubine. Nevertheless both kinds of jealousy vary according to the seat of the love received by the wife and by the concubine; and at the same time according to the state of the judgment of the man receiving it.

378. XIII. JEALOUSY LIKEWISE EXISTS AMONG BEASTS AND BIRDS. That it exists among wild beasts, as lions, tigers, bears, and several others, while they have whelps, is well known; and also among bulls, although they have not calves: it is most conspicuous among dung-hill cocks, who in favor of their hens fight with their rivals even to death: the reason why the latter have such jealousy is, because they are vain-glorious lovers, and the glory of that love cannot endure an equal; that they are vain-glorious lovers, above every genus and species of birds, is manifest from their gestures, nods, gait, and tone of voice. That the glory of honor with men, whether lovers or not, excites, increases, and sharpens jealousy, has been confirmed above.

379. XIV. THE JEALOUSY OF MEN AND HUSBANDS IS DIFFERENT FROM THAT OF WOMEN AND WIVES. The differences cannot however be distinctly pointed out, since the jealousy of married partners who love each other spiritually, differs from that of married partners who love each other merely naturally, and differs again with those who disagree in minds, and also with those who have subjected their consorts to the yoke of obedience. The jealousies of men and of women considered in themselves are different, because from different origins: the origin of

the jealousies of men is in the understanding, whereas of women it is in the will applied to the understanding of the husband: the jealousy of a man therefore, is like a flame of wrath and anger; whereas that of a woman is like a fire variously restrained, by fear, by regard to the husband, by respect to her own love, and by her prudence in not revealing this love to her husband by jealousy: they differ also because wives are loves, and men recipients thereof; and wives are unwilling to squander their love upon the men, but the case is not so with the recipients towards the wives. With the spiritual, however, it is otherwise; with these the jealousy of the man is transferred into the wife, as the love of the wife is transferred into the husband; therefore with each party it appears like itself against the attempts of a violator; but the jealousy of the wife is inspired into the husband against the attempts of the violating harlot, which is like grief weeping, and moving the conscience.

380. To the above I shall add two MEMORABLE RELATIONS. I was once in much amazement at the great multitude of men who ascribe creation, and consequently whatever is under the sun and above it, to nature; expressing the real sentiments of their hearts as to the visible things of the world, by this question, “What are these but the works of nature?” And when they are asked why they ascribe them to nature and not to God, when nevertheless they occasionally join in the general confession, that God has created nature, and therefore they

might as well ascribe creation to God as to nature, they return for answer, with an internal tone of voice, which is scarcely audible, “What is God but nature?” From this persuasion concerning nature as the creator of the universe, and from this folly which has to them the semblance of wisdom, all such persons appear so full of their own importance, that they regard all those who acknowledge the creation of the universe to be from God, as so many ants which creep along the ground and tread in a beaten path, and in some cases as butterflies which fly in the air; ridiculing their opinions as dreams because they see what they do not see, and deciding all by the question, “Who has seen God, and who has not seen nature?” While I was thus amazed at the great multitude of such persons, there stood near me an angel, who asked me, “What is the subject of your meditation?” I replied, “It is concerning the great multitude of such as believe that nature created the universe.” The angel then said to me, “All hell consists of such persons, who are there called satans and devils; satans, if they have confirmed themselves in favor of nature to the denial of God, and devils, if they have lived wickedly, and thereby rejected all acknowledgement of God from their hearts; but I will lead you to the *gymnasia*, which are in the south-west, where such persons dwell, having not yet departed to their infernal abodes.” He took me by the hand and led me there. I saw some small houses, in which were apartments for the studious, and in the midst of them one which served as a principal hall to the rest. It was constructed of a pitchy kind of stone, covered with a sort of glazed plates, that seemed to sparkle with gold and silver, like the stones called *Glades Mariæ*; and here and there were interspersed shells which glittered in like manner. We approached and knocked at the door, which was presently opened by one who bade us welcome. He then went to the table, and fetched four books, and said, “These books are the wisdom which is at this day the admiration of many kingdoms: this book or wisdom is the admiration of many in France, this of many in Germany, this of some in Holland, and this of some in England:” He further said, “If you wish to see it, I will cause these four books to shine brightly before your eyes:” he then poured forth and spread around them the glory of his own reputation, and the books presently shone as with light; but this light instantly vanished from our sight. We then asked him what he was now writing? He replied, that he was now about to bring forth from his treasures, and publish to the world, things of inmost wisdom, which would be comprised under these general heads: I. Whether nature be derived from life, or life from nature. II. Whether the centre be derived from the expanse, or the expanse from the centre. III. On the centre and the expanse of nature and of life. Having said this, he reclined on a couch at the table; but we walked about in his spacious study. He had a candle on the table, because the light of the sun never shone in that room, but only the nocturnal light of the moon; and what surprised me, the candle seemed to be carried all round the room, and to illuminate it; but, for want of being snuffed, it gave but little light. While he was writing, we saw images in various forms flying from the table towards the walls, which in that nocturnal moon-light appeared like beautiful Indian birds; but on opening the door, lo! in the light of the sun they appeared like birds of the evening, with wings like network; for they were semblances of truth made fallacies by being confirmed, which he had ingeniously connected together into series. After attending some time to this sight, we approached the table, and asked him what he was then writing? He replied, “On the first general head, WHETHER NATURE BE DERIVED FROM LIFE, OR LIFE FROM NATURE;” and on this question he said, that he could confirm either side, and cause it to be true; but as something lay concealed within which excited his fears, therefore he durst only confirm this side, that nature is of life, that is, from life, but not that life is of nature, that is, from it. We then civilly requested him to tell us, what lay concealed within, which excited his fears? He replied, he was afraid lest he should be called a naturalist, and so an atheist, by the clergy, and a man of unsound reason by the laity; as they both either believe from a blind credulity, or see from the sight of those who confirm that credulity. But just then, being impelled by a kind of indignant zeal for the truth, we addressed him in saying, “Friend, you are much deceived; your wisdom, which is only an ingenious talent for writing, has seduced you, and the glory of reputation has led you to confirm what you do not believe. Do you know that the human mind is capable of being elevated above sensual things, which are derived into the thoughts from the bodily senses, and that when it is so elevated, it sees the things that are of life above, and those that are of nature beneath? What is life but love and wisdom? and what is nature but their recipient, whereby they may produce their effects or uses? Can these possibly be one in any other sense than as principal and instrumental are one? Can light be one with the eye, or sound with the ear? Whence are the senses of these organs but from life, and their forms but from nature? What is the human body but an organ of life? Are not all things therein organically formed to produce the things which the love wills and the understanding thinks? Are not the organs of the body from nature, and love and thought from life? And are not those things entirely distinct from each other? Raise the penetration of your ingenuity a little, and you will see that it is the property of life to be affected and to think, and that to be affected is from love, and to think is from wisdom, and each is from life; for, as we have said, love and wisdom are life: if you elevate your faculty of understanding a little higher, you will see that no love and wisdom exists, unless its origin be somewhere or other, and that its origin is wisdom itself, and thence life itself, and these are God from whom is nature." Afterwards we conversed with him about his second question, WHETHER THE CENTRE BE OF THE EXPANSE, OR THE EXPANSE OF THE CENTRE; and asked him why he discussed this question? He replied, "With a view to conclude concerning the centre and the expanse of nature and of life, thus concerning the origin of each." And when we asked him what were his sentiments on the subject, he answered, as in the former case, that he could confirm either side, but for fear of suffering in his reputation, he would confirm that the expanse is of the centre, that is, from the centre; although I know, said he, that something existed before the sun, and this in the universe throughout, and that these things flowed together of themselves into order, thus into centres. But here again we addressed him from the overflowing of an indignant zeal, and said, "Friend, you are insane." On hearing these words, he drew his couch aside from the table, and looked timidly at us, and then listened to our conversation, but with a smile upon his countenance, while we thus proceeded: "What is a surer proof of insanity, than to say that the centre is from the expanse? By your centre we understand the sun, and by your expanse the universe; and thus, according to you, the universe existed without the sun: but does not the sun make nature, and all its properties, which depend solely on the heat and light proceeding from the sun by the atmospheres? Where were those things previous to the sun's existence? But whence they originated we will shew presently. Are not the atmospheres and all things which exist on the earth, as surfaces, and the sun their centre? What are they all without the sun; or how could they subsist a single moment in the sun's absence? Consequently what were they all before the sun, or how could they subsist? Is not subsistence perpetual existence? Since therefore all the parts of nature derive their subsistence from the sun, they must of consequence derive also their existence from the same origin: every one sees and is convinced of this truth by the testimony of his own eyes. Does not that which is posterior subsist from what is prior, as it exists from what is prior? Supposing the surface to be the prior and the centre the posterior, would not the prior in such case subsist from the posterior, which yet is contrary to the laws of order? How can posterior things produce prior, or exterior things produce interior, or grosser things produce purer? consequently, how can surfaces, which constitute the expanse, produce centres? Who does not see that this is contrary to the laws of nature? We have adduced these arguments from a rational analysis, to prove that the expanse exists from the centre, and not the centre from the expanse; nevertheless every one who sees aright, sees it to be so without the help of such arguments. You have asserted, that the expanse flowed together of itself into a centre; did it thus flow by chance into so wonderful and stupendous an order, where one thing exists for the sake of another, and everything for the sake of man, and with a view to his eternal life? Is it possible that nature from any principle of love, by any principle of wisdom, should provide such things? And can nature make angels of men, and heaven of angels? Ponder and consider these things: and your idea of nature existing from nature will fall to the ground." Afterwards we questioned him as to his former and present sentiments concerning his third inquiry, relating to the CENTRE AND EXPANSE OF NATURE AND OF LIKE; whether he was of opinion that the centre and expanse of life are the same with the centre and expanse of nature? He replied, that he was in doubt about it, and that he formerly thought that the interior activity of nature is life; and that love and wisdom, which essentially constitute the life of man, are thence derived; and that the sun's fire, by the instrumentality of heat and light, through the mediums of the atmospheres, produce those principles; but that now, from what he had heard concerning the eternal life of men, he began to waver in his sentiments, and that in consequence of such wavering, his mind was sometimes carried upwards, sometimes downwards; and that when it was carried upwards, he acknowledged a centre of which he had before no idea; but when downwards, he saw a centre which he believed to be the only one that existed; and that life is from the centre which before was unknown to him; and nature is from the centre which he before believed to be the only one existing; and that each centre has an expanse around it. To this we said, Well, if he would only respect the centre and expanse of nature from the centre and expanse of life, and not contrariwise; and we informed him, that above the angelic heaven there is a sun which is pure love, in appearance very like the sun of the world; and that from the heat which proceeds from that sun, angels and men derive will and love, and from its light they derive understanding and wisdom; and that the things which are of life, are called spiritual and that those which proceed from the sun of the world, are what contain life, and are called natural; also that the expanse of the centre of life is called the SPIRITUAL WORLD, which subsists from its sun, and that the expanse of nature is called the NATURAL WORLD, which subsists from its sun. Now, since of love and wisdom there cannot be predicated spaces and times, but instead thereof states, it follows, that the expanse around the sun of the angelic heaven is not extended, but still is in the extense of the natural sun, and present with all living subjects therein according to their receptions, which are according to forms. But he then asked, “Whence comes the fire of the sun of the world, or of nature?” We replied, that it is derived from the sun of the angelic heaven, which is not fire, but divine love proximately proceeding from God, who is love itself. As he was surprised at this, we thus proved it: “Love in its essence is spiritual fire; hence fire in the Word, in its spiritual sense, signifies love: it is on this account that priests, when officiating in the temple, pray that heavenly fire may fill their hearts, by which they mean heavenly love: the fire of the altar and of the candlestick in the tabernacle amongst the Israelites, represented divine love: the heat of the blood, or the vital heat of men and animals in general is from no other source than love, which constitutes their life: hence it is that a man is enkindled, grows warm, and becomes on fire, while his love is exalted into zeal, anger, and wrath; wherefore from the circumstance, that spiritual heat, which is love, produces natural heat with men, even to the kindling and inflaming of their faces and limbs, it may appear, that the fire of the natural sun has existed from no other source than the fire of the spiritual sun, which is divine love. Now, since the expanse originates from the centre, and not the centre from the expanse, as we said above, and the centre of life, which is the sun of the angelic heaven, is divine love proximately proceeding from God, who is in the midst of that sun; and since the expanse of that centre, which is called the spiritual world, is hence derived; and since from that sun existed the sun of the world, and from the latter its expanse, which is called the natural world; it is evident, that the universe was created by one God.” With these words we took our leave, and he attended us out of the court of his study, and conversed with us respecting heaven and hell, and the divine government, from a new acuteness of genius.

381. THE SECOND MEMORABLE RELATION. On a time as I was looking around into the world of spirits, I saw at a distance a palace surrounded and as it were besieged by a crowd; I also saw many running towards it. Wondering what this could mean, I speedily left the house, and asked one of those who were running, what was the matter at the palace? He replied, that three new comers from the world had been taken up into heaven, and had there seen magnificent things, also maidens and wives of astonishing beauty; and that being let down from heaven they had entered into that palace, and were relating what they had seen; especially that they had beheld such beauties as their eyes had never before seen, or can see, unless illustrated by the light of heavenly *aura*. Respecting themselves they said, that in the world they had been orators, from the kingdom of France, and had applied themselves to the study of eloquence, and that now they were seized with a desire of making an oration on the origin of beauty. When this was made known in the neighbourhood, the multitude flocked together to hear them. Upon receiving this information, I hastened also myself, and entered the palace, and saw the

three men standing in the midst, dressed in long robes of a sapphire color, which, having threads of gold in their texture at every change of posture shone as if they had been golden. They stood ready to speak behind a kind of stage; and presently one of them rose on a step behind the stage, and delivered his sentiments concerning the origin of the beauty of the female sex, in the following words.

382. "What is the origin of beauty but love, which, when it flows into the eyes of youths, and sets them on becomes beauty? therefore love and beauty are the same thing; for love, from an inmost principle, tinges the face of a marriageable maiden with a kind of flame, from the transparence of which is derived the dawn and bloom of her life. Who does not know that the flame emits rays into her eyes, and spreads from these as centres into the countenance, and also descends into the breast, and sets the heart on fire, and thereby affects (a youth), just as a fire with its heat and light affects a person standing near it? That heat is love, and that light is the beauty of love. The whole world is agreed, and firm in the opinion, that every one is lovely and beautiful according to his love: nevertheless the love of the male sex differs from that of the female. Male love is the love of growing wise, and female love is that of loving the love of growing wise in the male; so far therefore as a youth is the love of growing wise, so far he is lovely and beautiful to a maiden; and so far as a maiden is the love of a youth's wisdom, so far she is lovely and beautiful to a youth; wherefore as love meets and kisses the love of another, so also do beauties. I conclude

therefore, that love forms beauty into a resemblance of itself.”

383. After him arose a second, with a view of discovering, in a neat and elegant speech, the origin of beauty. He expressed himself thus: “I have heard that love is the origin of beauty; but I cannot agree with this opinion. What human being knows what love is? Who has ever contemplated it with any idea of thought? Who has ever seen it with the eye? Let such a one tell me where it is to be found. But I assert that wisdom is the origin of beauty; in women a wisdom which lies concealed and stored up in the inmost principles of the mind, in men a wisdom which manifests itself, and is apparent. Whence is a man (*homo*) a man but from wisdom? Were it not so, a man would be a statue or a picture. What does a maiden attend to in a youth, but the quality of his wisdom; and what does a youth attend to in a maiden, but the quality of her affection of his wisdom? By wisdom I mean genuine morality; because this is the wisdom of life. Hence it is, that when wisdom which lies concealed, approaches and embraces wisdom which is manifest, as is the case interiorly in the spirit of each, they mutually kiss and unite, and this is called love; and in such case each of the parties appears beautiful to the other. In a word, wisdom is like the light or brightness of fire, which impresses itself on the eyes, and thereby forms beauty.”

384. After him the third arose, and spoke to this effect: “It is neither love alone nor wisdom alone, which is the origin of beauty; but it is the union of love and wisdom; the union of love with wisdom in a youth, and the union of

wisdom with its love in a maiden: for a maiden does not love wisdom in herself but in a youth, and hence sees him as beauty, and when a youth sees this in a maiden, he then sees her as beauty; therefore love by wisdom forms beauty, and wisdom grounded in love receives it. That this is the case, appears manifestly in Heaven. I have there seen maidens and wives, and have attentively considered their beauties, and have observed, that beauty in maidens differs from beauty in wives; in maidens being only the brightness, but in wives the splendor of beauty. The difference appeared like that of a diamond sparkling from light, and of a ruby shining from fire together with light. What is beauty but the delight of the sight? and in what does this delight originate but in the sport of love and wisdom? This sport gives brilliancy to the sight, and this brilliancy vibrates from eye to eye, and presents an exhibition of beauty. What constitutes beauty of countenance, but red and white, and the lovely mixture thereof with each other? and is not the red derived from love, and the white from wisdom? love being red from its fire, and wisdom, white from its light. Both these I have clearly seen in the faces of two married partners in heaven; the redness of white in the wife, and the whiteness of red in the husband; and I observed that they shone in consequence of mutually looking at each other." When the third had thus concluded, the assembly applauded and cried out, "He has gained the victory." Then on a sudden, a flaming light, which is the light of conjugial love, filled the house with its splendor, and the hearts of the company with satisfaction.

ON THE CONJUNCTION OF CONJUGIAL LOVE WITH THE LOVE OF INFANTS.

385. There are evident signs that conjugial love and the love of infants, which is called *storge*, are connected; and there are also signs which may induce a belief that they are not connected; for there is the love of infants with married partners who tenderly love each other, and also with married partners who disagree entirely, and likewise with those who are separated from each other, and in some cases it is more tender and stronger with the latter than the former; but that still the love of infants is always connected with conjugial love, may appear from the origin from which it flows in; for although this origin varies with the recipients, still those loves remain inseparable, just as the first end in the last, which is the effect. The first end of conjugial love is the procreation of offspring, and the last, or the effect, is the offspring procreated. That the first end enters into the effect, and is therein as in its origin, and does not withdraw from it, may be seen from a rational view of the orderly progression of ends and causes to effects. But as the reasonings of the generality commence merely from effects, and from them proceed to some consequences thence resulting, and do not commence from causes, and from them proceed analytically to effects, and so forth; therefore the rational principles of light must needs become the obscure principles of cloud; whence come derivations from truth, arising from appearances and fallacies. But that it may be seen that conjugial love and the love of infants are

interiorly connected, although exteriorly disjointed, we will proceed to demonstrate it in the following order. I. *Two universal spheres proceed from the Lord to preserve the universe in its created State; of which the one is the sphere of procreating, and the other the sphere of protecting the things procreated.* II. *These two universal spheres make a one with the sphere of conjugial love and the sphere of the love of infants.* III. *These two spheres universally and singularly flow into all things of heaven, and all things of the world from first to last.* IV. *The sphere of the love of infants is a sphere of protection and support of those who cannot protect and support themselves.* V. *This sphere affects both the evil and the good, and disposes every one to love, protect, and support his offspring from his own love.* VI. *This sphere principally affects the female sex, thus mothers, and the male sex, or fathers, by derivation from them.* VII. *This sphere is also a sphere of innocence and peace from the Lord.* VIII. *The sphere of innocence flows into infants, and through them into the parents, and affects them.* IX, *It also flows into the souls of the parents, and unites with the same sphere (as operative) with the infants; and it is principally insinuated by means of the touch.* X. *In the degree in which innocence retires from infants, affection and conjunction also abate, and this successively even to separation.* XI. *A state of rational innocence and peace with parents towards infants is grounded on the circumstance, that they know nothing and can do nothing from themselves, but from others, especially from the father and mother; and that this state also successively* *retires, in proportion as they know and have ability from themselves, and not from others.* XII. *The above sphere advances in order from the end through causes into effects and makes periods; whereby creation is preserved in the state foreseen and provided for.* XIII. *The love of infants descends and does not ascend.* XIV. *Wives have one state of love before conception and another after, even to the birth.* XV. *With parents conjugial love is conjoined with the love of infants by spiritual causes, and thence by natural.* XVI. *The love of infants and children is different with spiritual married partners from what it is with natural.* XVII. *With spiritual married partners that love is from what is interior or prior, but with natural from what is exterior or posterior.* XVIII. *In consequence hereof that love prevails with married partners who mutually love each other, and also with those who do not at all love each other.* XIX. *The love of infants remains after death, especially with women.* XX. *Infants are educated under the Lord's auspices by such women, and grow in stature and intelligence as in the world.* XXI. *It is there provided by the Lord, that with those infants the innocence of infancy becomes the innocence of wisdom, and thus the infants become angels.* We now proceed to an explanation of each article.

386. I. TWO UNIVERSAL SPHERES PROCEED FROM THE LORD TO PRESERVE THE UNIVERSE IN ITS CREATED STATE; OF WHICH THE ONE IS THE SPHERE OF PROCREATING AND THE OTHER THE SPHERE OF PROTECTING THE THINGS PROCREATED. The divine which proceeds from the Lord is called a sphere, because it

goes forth from him, surrounds him, fills both the spiritual and the natural world, and produces the effects of the ends which the Lord predestinated in creation, and provides since creation. All that which flows from a subject, and surrounds and environs it, is named a sphere; as in the case of the sphere of light from the sun around it, of the sphere of life from man around him, of the sphere of odor from a plant around it, of the sphere of attraction from the magnet around it, and so forth: but the universal spheres of which we are here treating, are from the Lord around him; and they proceed from the sun of the spiritual world, in the midst of which he is. From the Lord by means of that sun, proceeds a sphere of heat and light, or what is the same, a sphere of love and wisdom, to produce ends, which are uses; but that sphere according to uses, is distinguished by various names: the divine sphere which looks to the preservation of the universe in its created state by successive generations, is called the sphere of procreating; and the divine sphere which looks to the preservation of generations in their beginnings, and afterwards in their progressions, is called the sphere of protecting the things procreated: besides these two, there are several other divine spheres which are named according to their uses, consequently variously, as may be seen above, n. 222. The operations of uses by these spheres are the divine providence.

387. II. THESE TWO UNIVERSAL SPHERES MAKE A ONE WITH THE SPHERE OF CONJUGIAL LOVE AND THE SPHERE OF THE LOVE OF INFANTS. That the sphere of

conjugial love makes a one with the sphere of procreating, is evident; for procreation is the end, and conjugial love the mediate cause by which (the end is promoted), and the end and the cause in what is to be effected and in effects, act in unity, because they act together. That the sphere of the love of infants makes a one with the sphere of protecting the things procreated, is also evident, because it is the end proceeding from the foregoing end, which was procreation, and the love of infants is its mediate cause by which it is promoted: for ends advance in a series, one after another, and in their progress the last end becomes the first, and thereby advances further, even to the boundary, in which they subsist or cease. But on this subject more will be seen in the explanation of article XII.

388. III. THESE TWO SPHERES UNIVERSALLY AND SINGULARLY FLOW INTO ALL THINGS OF HEAVEN AND ALL THINGS OF THE WORLD, FROM FIRST TO LAST. It is said universally and singularly, because when mention is made of a universal, the singulars of which it is composed are meant at the same time; for a universal exists from and consists of singulars; thus it takes its name from them, as a whole exists from, consists of, and takes its name from its parts; therefore, if you take away singulars, a universal is only a name, and is like a mere surface which contains nothing: consequently to attribute to God universal government, and to take away singulars, is vain talk and empty preaching: nor is it to the purpose, in this case, to urge a comparison with the universal government of the

kings of the earth. From this ground then it is said, that those two spheres flow in universally and singularly.

389. The reason why the spheres of procreating and of protecting the things procreated, or the spheres of conjugial love and the love of infants, flow into all thing of heaven and all things of the world, from first (principles) to last, is because all things which proceed from the Lord, or from the sun which is from him and in which he is, pervade the created universe even to the last of all its principles: the reason of this is, because divine things, which in progression are called celestial and spiritual, have no relation to space and time. That extension cannot be predicated of things spiritual, in consequence of their not having any relation to space and time, is well known: hence whatever proceeds from the Lord, is in an instant from first (principles) in last. That the sphere of conjugial love is thus universal may be seen above, n. 222-225. That in like manner the sphere of the love of infants is universal, is evident from that love's prevailing in heaven, where there are infants from the earths; and from that love's prevailing in the world with men, beasts and birds, serpents and insects. Something resembling this love prevails also in the vegetable and mineral kingdoms; in the vegetable, in that seeds are guarded by shells or husks as by swaddling clothes, and moreover are in the fruit as in a house, and are nourished with juice as with milk; that there is something similar in minerals, is plain from the matrixes and external covering, in which noble gems and metals are concealed and guarded.

390. The reason why the sphere of procreating, and the sphere of protecting the things procreated, make a one in a continual series, is, because the love of procreating is continued into the love of what is procreated. The quality of the love of procreating is known from its delight, which is supereminent and transcendent. This love influences the state of procreating with men, and in a remarkable manner the state of reception with women; and this very exalted delight with its love continues even to the birth, and there attains its fulness.

391. IV. THE SPHERE OF THE LOVE OF INFANTS IS A SPHERE OF PROTECTION AND SUPPORT OF THOSE WHO CANNOT PROTECT AND SUPPORT THEMSELVES. That the operations of uses from the Lord by spheres proceeding from him, are the divine providence, was said above, n. 386; this divine providence therefore is meant by the sphere of protection and support of those who cannot protect and support themselves: for it is a law of creation that the things created are to be preserved, guarded, protected, and supported; otherwise the universe would fall to decay: but as this cannot be done immediately from the Lord with living creatures, who are left to their own choice, it is done mediately by his love implanted in fathers, mothers, and nurses. That their love is from the Lord influencing them, is not known to themselves, because they do not perceive the influx, and still less the Lord's omnipresence: but who does not see, that this principle is not of nature, but of the divine providence operating in and by nature; and that such a universal principle cannot exist except from God, by a

certain spiritual sun, which is in the centre of the universe, and whose operation, being without space and time, is instant and present from first principles in last? But in what manner that divine operation, which is the Lord's divine providence, is received by animate subjects, will be shewn in what follows. That mothers and fathers protect and support infants, because they cannot protect and support themselves, is not the cause of that love, but is a rational cause derived from that love's falling into the understanding; for a man, from this cause alone, without love inspired and inspiring it, or without law and punishment compelling him, would no more than a statue provide for infants.

392. V. THIS SPHERE AFFECTS BOTH THE EVIL AND THE GOOD, AND DISPOSES EVERY ONE TO LOVE, PROTECT, AND SUPPORT HIS OFFSPRING FROM HIS OWN LOVE. Experience testifies that the love of infants prevails equally with the evil and the good, and in like manner with tame and wild beasts; yea, that in some cases it is stronger and more ardent in its influence on evil men, and also on wild beasts. The reason of this is, because all love proceeding from the Lord and flowing into subjects, is changed in the subject into the love of its life; for every animate subject has no other sensation than that its love originates in itself, as it does not perceive the influx; and while also it actually loves itself, it makes the love of infants proper to itself; for it sees as it were itself in them, and them in itself, and itself thus united with them. Hence also this love is fiercer with wild beasts, as with lions and

lionesses, he and she bears, leopards and leopardesses, he and she wolves, and others of a like nature, than with horses, deer, goats, and sheep; because those wild beasts have dominion over the tame, and hence self-love is predominant, and this loves itself in its offspring; therefore as we said, the influent love is turned into self-love. Such an inversion of the influent love into self-love, and the consequent protection and support of the young offspring by evil parents, is of the Lord's divine providence; for otherwise there would remain but few of the human race, and none of the savage beasts, which, nevertheless, are of use. From these considerations it is evident, that every one is disposed to love, protect, and support his offspring, from his own love.

393. VI. THIS SPHERE PRINCIPALLY AFFECTS THE FEMALE SEX, THUS MOTHERS AND THE MALE SEX, OR FATHERS, BY DERIVATION FROM THEM. This follows from what was said above, in regard to the origin of conjugial love, — that the sphere of conjugial love is received by the women, and through them is transferred to the men: because women are born loves of the understanding of the men, and the understanding is a recipient. The case is the same with the love of infants, because this originates in conjugial love. It is well known that mothers are influenced by a most tender love of infants, and fathers by a love less tender. That the love of infants is inherent in conjugial love, into which women are born, is evident from the amiable and endearing love of girls towards infants, and towards their dolls, which they carry, dress, kiss, and press to their

bosoms: boys are not influenced by any such affection. It appears as if mothers derived the love of infants from nourishing them in the womb out of their own blood, and from the consequent appropriation of their life, and thus from sympathetic union: but still this is not the origin of that love; for if another infant, without the mother's knowledge, were to be put after the birth in the place of the genuine infant, the mother would love it with equal tenderness as if it were her own: moreover infants are sometimes loved by their nurses more than by their mothers. From these considerations it follows, that this love is from no other source than from the conjugial love implanted in every woman, to which is joined the love of conceiving; from the delight of which the wife is prepared for reception. This is the first of the above love, which with its delight after the birth passes fully to the offspring.

394. VII. THIS SPHERE IS ALSO A SPHERE OF INNOCENCE AND PEACE (FROM THE LORD). Innocence and peace are the two inmost principles of heaven; they are called inmost principles, because they proceed immediately from the Lord: for the Lord is innocence itself and peace itself. From innocence the Lord is called a Lamb, and from peace he saith, "*Peace I leave you; my peace I give you*," John xiv. 27; and he is also meant by the peace with which the disciples were to salute a city or house which they entered; and of which it is said, that if it was worthy, peace would come upon it, and if not worthy, peace would return, Matt. x. 11-15. Hence also the Lord is called the Prince of peace, Isaiah ix. 5, 6. A further reason why innocence and

peace are the inmost principles of heaven, is, because innocence is the *esse* of every good, and peace is the blessed principle of every delight which is of good. See the work on HEAVEN AND HELL, as to the state of innocence of the angels of heaven, n. 276-283; and as to peace in heaven, n. 284-290.

395. VIII. THE SPHERE OF INNOCENCE FLOWS INTO INFANTS, AND THROUGH THEM INTO THE PARENTS, AND AFFECTS THEM. It is well known that infants are innocences; but it is not known that their innocence flows in from the Lord. It flows in from the Lord, because, as was said just above, he is innocence itself; neither can any thing flow in, since it cannot exist except from its first principle, which is IT itself. But we will briefly describe the nature and quality of the innocence of infants, which affects parents: it shines forth from their face, from some of their gestures, and from their first speech, and affects them. They have innocence, because they do not think from any interior principle; for they do not as yet know what is good and evil, and what is true and false, as the ground of their thoughts; in consequence of which they have not a prudence originating in selfhood, nor any deliberate purpose; of course they do not regard any evil as an end. They are free from selfhood acquired from self-love and the love of the world; they do not attribute any thing to themselves; they refer to their parents whatever they receive; content with the trifles which are given them as presents, they have no care about food and raiment, or about the future; they do not look to the world, and immerse themselves thereby in

the desire of many things; they love their parents, their nurses, and their infant companions, with whom they play in innocence; they suffer themselves to be guided, they harken and obey. This is the innocence of infancy, which is the cause of the love called *storge*.

396. IX. IT ALSO FLOWS IN TO THE SOULS OF THE PARENTS, AND UNITES WITH THE SAME SPHERE (AS OPERATIVE) WITH THE INFANTS, AND IT IS PRINCIPALLY INSINUATED BY MEANS OF THE TOUCH. The Lord's innocence flows into the angels of the third heaven, where all are in the innocence of wisdom, and passes through the inferior heavens, but only through the innocences of the angels therein, and thus immediately and mediately flows into infants. These differ but little from graven forms; but still they are receptible of life from the Lord through the heavens. Yet, unless the parents also received that influx in their souls, and in the inmost principles of their minds, they would in vain be affected by the innocence of the infants. There must be something adequate and similar in another, whereby communication may be effected, and which may cause reception, affection, and thence conjunction; otherwise it would be like soft seed falling upon a stone, or a lamb exposed to a wolf. From this ground then it is, that innocence flowing into the souls of the parents, unites with the innocence of the infants. Experience may shew that, with the parents, this conjunction is effected by the mediation of the bodily senses, but especially by the touch: as that the sight is intimately delighted by seeing them, the hearing by their speech, the smelling by their odor. That the

communication and therefore the conjunction of innocence is principally effected by the touch, is evident from the satisfaction of carrying them in the arms, from fondling and kissing them, especially in the case of mothers, who are delighted in laying their mouth and face upon their bosoms, and at the same time in touching the same with the palms of their hands, in general, in giving them milk by suckling them at the breasts, moreover, in stroking their naked body, and the unwearied pains they take in washing and dressing them on their laps. That the communications of love and its delights between married partners are effected by the sense of the touch has been occasionally proved above. The reason why communications of the mind are also effected by the same sense is, because the hands are a man's ultimates, and his first principles are together in the ultimates, whereby also all things of the body and of the mind are kept together in an inseparable connection. Hence it is, that Jesus touched infants, Matt, xviii. 2-6; Mark x. 13-16; and that he healed the sick by the touch: and that those who touched him were healed: hence also it is, that inaugurations into the priesthood are at this day effected by the laying on of hands. From these considerations it is evident, that the innocence of parents and the innocence of infants meet each other by the touch, especially of the hands, and thereby join themselves together as by kisses.

397. That innocence produces similar effects with beasts and birds as with men, and that by contact, is well known: the reason of this is, because all that proceeds from the Lord, in an instant pervades the universe, as may be seen

above, n. 388-390; and as it proceeds by degrees, and by continual mediations, therefore it passes not only to animals, but also to vegetables and minerals; see n. 389; it also passes into the earth itself, which is the mother of all vegetables and minerals; for the earth, in the spring, is in a prepared state for the reception of seeds, as it were in the womb; and when it receives them, it, as it were, conceives, cherishes them, bears, excludes, suckles, nourishes, clothes, educates, guards, and, as it were, loves the offspring derived from them, and so forth. Since the sphere of procreation proceeds thus far, how much more must it proceed to animals of every kind, even to worms! That as the earth is the common mother of vegetables, so there is also a common mother of bees in every hive, is a well known tact, confirmed by observation.

398. X. IN THE DEGREE IN WHICH INNOCENCE RETIRES FROM INFANTS, AFFECTION AND CONJUNCTION ALSO ABATE, AND THIS SUCCESSIVELY EVEN TO SEPARATION. It is well known that the love of infants, or *storge*, retires from parents according as innocence retires from them; and that, in the case of men, it retires even to the separation of children from home, and in the case of beasts and birds, to a rejection from their presence, and a total forgetfulness of relationship. From this circumstance, as an established fact, it may further appear, that innocence flowing in on each side produces the love called *storge*.

399. XI. A STATE OF RATIONAL INNOCENCE AND PEACE WITH PARENTS TOWARDS INFANTS, IS

GROUNDED IN THE CIRCUMSTANCE, THAT THEY KNOW NOTHING AND CAN DO NOTHING FROM THEMSELVES, BUT FROM OTHERS, ESPECIALLY FROM THE FATHER AND MOTHER; AND THIS STATE SUCCESSIVELY RETIRES, IN PROPORTION AS THEY KNOW AND HAVE ABILITY FROM THEMSELVES, AND NOT FROM OTHERS. That the sphere of the love of infants is a sphere of protection and support of those who cannot protect and support themselves, was shewn above in its proper article, n. 391: that this is only a rational cause with men, but not the very essential cause of that love prevailing with them, was also mentioned in the same article. The real original cause of that love is innocence from the Lord, which flows in while the man is ignorant of it, and produces the above rational cause; therefore as the first cause produces a retiring from that love, so also does the second cause at the same time; or what is the same, as the communication of innocence retires, so also the persuading reason accompanies it; but this is the case only with man to the intent that he may do what he does from freedom according to reason, and from this, as from a rational and at the same time a moral law, may support his adult offspring according to the requirements of necessity and usefulness. This second cause does not influence animals who are without reason, they being affected only by the prior cause, which to them is instinct.

400. XII. THE SPHERE OF THE LOVE OF PROCREATING ADVANCES IN ORDER FROM THE END THROUGH CAUSES INTO EFFECTS, AND MAKES PERIODS;

WHEREBY CREATION IS PRESERVED IN THE STATE FORESEEN AND PROVIDED FOR. All operations in the universe have a progression from ends through causes into effects. These three are in themselves indivisible, although in idea they appear divided; but still the end, unless the intended effect is seen together with it, is not any thing; nor does either become any thing, unless the cause supports, contrives, and conjoins it. Such a progression is inherent in every man in general, and in every particular, altogether as will, understanding, and action: every end in regard to man relates to the will, every cause to the understanding, and every effect to the action; in like manner, every end relates to love, every efficient cause to wisdom, and every effect thence derived to use. The reason of this is, because the receptacle of love is the will, the receptacle of wisdom is the understanding, and the receptacle of use is action: since therefore operations in general and in particular with man advance from the will through the understanding into act, so also do they advance from love through wisdom into use. By wisdom here we mean all that which belongs to judgement and thought. That these three are a one in the effect, is evident. That they also make a one in ideas before the effect, is perceived from the consideration, that determination only intervenes; for in the mind an end goes forth from the will and produces for itself a cause in the understanding, and presents to itself an intention; and intention is as an act before determination; hence it is, that by a wise man, and also by the Lord, intention is accepted as an act. What rational person cannot see, or, when he hears, acknowledge, that those three principles flow from some first cause, and that that cause is, that from the Lord, the Creator and Conservator of the universe, there continually proceed love, wisdom, and use, and these three are one? Tell, if you can, in what other source they originate.

401. A similar progression from end through cause into effect belongs also to the sphere of procreating and of protecting the things procreated. The end in this case is the will or love of procreating; the middle cause, by which the end is effected and into which it infuses itself, is conjugial love; the progressive series of efficient causes is the loving, conception, gestation of the embryo or offspring to be procreated; and the effect is the offspring itself procreated. But although end, cause, and effect successively advance as three things, still in the love of procreating, and inwardly in all the causes, and in the effect itself, they make a one. They are the efficient causes only, which advance through times, because in nature; while the end or will, or love, remains continually the same: for ends advance in nature through times without time; but they cannot come forth and manifest themselves, until the effect or use exists and becomes a subject; before this, the love could love only the advance, but could not secure and fix itself. That there are periods of such progressions, and that creation is thereby preserved in the state foreseen and provided for, is well known. But the series of the love of infants from its greatest to its least, thus to the boundary in which it subsists or ceases, is retrograde; since it is according to the decrease

of innocence in the subject, and also on account of the periods.

402. XIII. THE LOVE OF INFANTS DESCENDS, AND DOES NOT ASCEND. That it descends from generation to generation, or from sons and daughters to grandsons and granddaughters, and does not ascend from these to fathers and mothers of families, is well known. The cause of its increase in descent is the love of fructifying, or of producing uses, and in respect to the human race, it is the love of multiplying it; but this derives its origin solely from the Lord, who, in the multiplication of the human race, regards the conservation of creation, and as the ultimate end thereof, the angelic heaven, which is solely from the human race; and since the angelic heaven is the end of ends, and thence the love of loves with the Lord, therefore there is implanted in the souls of men, not only the love of procreating, but also of loving the things procreated in successions: hence also this love exists only with man and not with any beast or bird. That this love with man descends increasing, is in consequence of the glory of honor, which in like manner increases with him according to amplifications. That the love of honor and glory receives into itself the love of infants flowing from the Lord, and makes it as it were its own, will be seen in article XVI.

403. XIV. WIVES HAVE ONE STATE OF LOVE BEFORE CONCEPTION AND ANOTHER AFTER, EVEN TO THE BIRTH. This is adduced to the end that it may be known, that the love of procreating, and the consequent love of what is procreated, is implanted in conjugial love with

women, and that with them those two loves are divided, while the end, which is the love of procreating, begins its progression. That the love called *storge* is then transferred from the wife to the husband; and also that the love of procreating, which, as we said, with a woman makes one with her conjugial love, is then not alike, is evident from several indications.

404. XV. WITH PARENTS CONJUGIAL LOVE IS CONJOINED WITH THE LOVE OF INFANTS BY SPIRITUAL CAUSES, AND THENCE BY NATURAL. The spiritual causes are, that the human race may be multiplied, and from this the angelic heaven enlarged, and that thereby such may be born as will become angels, serving the Lord to promote uses in heaven, and by consociation with men also in the earths: for every man has angels associated with him from the Lord; and such is his conjunction with them, that if they were taken away, he would instantly die. The natural causes of the conjunction of those two loves are, to effect the birth of those who may promote uses in human societies, and may be incorporated therein as members. That the latter are the natural and the former the spiritual causes of the love of infants and of conjugial love, even married partners themselves think and sometimes declare, saying they have enriched heaven with as many angels as they have had descendants, and have furnished society with as many servants as they have had children.

405. XVI. THE LOVE OF CHILDREN AND INFANTS IS DIFFERENT WITH SPIRITUAL MARRIED PARTNERS FROM WHAT IT IS WITH NATURAL. With spiritual married

partners the love of infants as to appearance, is like the love of infants with natural married partners; but it is more inward, and thence more tender, because that love exists from innocence, and from a nearer reception of innocence, and thereby a more present preception of it in man’s self: for the spiritual are such so far as they partake of innocence. But spiritual fathers and mothers, after they have sipped the sweet of innocence with their infants, love their children very differently from what natural fathers and mothers do. The spiritual love their children from their spiritual intelligence and moral life; thus they love them from the fear of God and actual piety, or the piety of life, and at the same time from affection and application to uses serviceable to society, consequently from the virtues and good morals which they possessed. From the love of these things they are principally led to provide for, and minister to, the necessities of their children; therefore if they do not observe such things in them, they alienate their minds from them and do nothing for them but so far as they think themselves bound in duty. With natural fathers and mothers the love of infants is indeed grounded also in innocence; but when the innocence is received by them, it is entwined around their own love, and consequently the love of their infants from the latter, and at the same time from the former, kissing, embracing, and dangling them, hugging them to their bosoms, and fawning upon and flattering them beyond all bounds, regarding them as one heart and soul with themselves; and afterwards, when they have passed the state of infancy even to boyhood and beyond it, in which state innocence is no longer operative, they love them not from any fear of God and actual piety, or the piety of life, nor from any rational and moral intelligence they may have; neither do they regard, or only very slightly, if at all, their internal affections, and thence their virtues and good morals, but only their externals, which they favor and indulge. To these externals their love is directed and determined: hence also they close their eyes to their vices, excusing, and favoring them. The reason of this is, because with such parents the love of their offspring is also the love of themselves; and this love adheres to the subject outwardly, without entering into it, as self does not enter into itself.

406. The quality of the love of infants and of the love of children with the spiritual and with the natural, is evidently discerned from them after death; for most fathers, when they come into another life, recollect their children who have died before them; they are also presented to and mutually acknowledge each other. Spiritual fathers only look at them, and inquire as to their present state, and rejoice if it is well with them, and grieve if it is ill; and after some conversation, instruction, and admonition respecting moral celestial life, they separate from them, telling them, that they are no longer to be remembered as fathers because the Lord is the only Father to all in heaven, according to his words, Matt. xxiii. 9: and that they do not at all remember them as children. But natural fathers, when they first become conscious that they are living after death, and recall to mind their children who have died

before them, and also when, agreeably to their wishes, they are presented to each other, they instantly embrace, and become united like bundles of rods; and in this case the father is continually delighted with beholding and conversing with them. If the father is told that some of his children are satans, and that they have done injuries to the good, he nevertheless keeps them in a group around him, if he himself sees that they are the occasion of hurt and do mischief, he still pays no attention to it, nor does he separate any of them from association with himself; in order, therefore, to prevent the continuance of such a mischievous company, they are of necessity committed forthwith to hell; and there the father, before the children, is shut up in confinement, and the children are separated, and each is removed to the place of his life.

407. To the above I will add this wonderful relation: — in the spiritual world I have seen fathers who, from hatred, and as it were rage, had looked at infants presented before their eyes, with a mind so savage, that, if they could, they would have murdered them; but on its being hinted to them, though without truth, that they were their own infants, their rage and savageness instantly subsided, and they loved them to excess. This love and hatred prevail together with those who in the world had been inwardly deceitful, and had set their minds in enmity against the Lord.

408. XVII. WITH THE SPIRITUAL THAT LOVE IS FROM WHAT IS INTERIOR OR PRIOR, BUT WITH THE NATURAL FROM WHAT IS EXTERIOR OR POSTERIOR. To think and

conclude from what is interior or prior, is to think and conclude from ends and causes to effects; but to think and conclude from what is exterior or posterior, is to think and conclude from effects to causes and ends. The latter progression is contrary to order, but the former according to it; for to think and conclude from ends and causes, is to think and conclude from goods and truths, viewed in a superior region of the mind, to effects in an inferior region. Real human rationality from creation is of this quality. But to think and conclude from effects, is to think and conclude from an inferior region of the mind, where the sensual things of the body reside with their appearances and fallacies, to guess at causes and effects, which in itself is merely to confirm falsities and concupiscences, and afterwards to see and believe them to be truths of wisdom and goodnesses of the love of wisdom. The case is similar in regard to the love of infants and children with the spiritual and the natural; the spiritual love them from what is prior, thus according to order: but the natural love them from what is posterior, thus contrary to order. These observations are adduced only for the confirmation of the preceding article.

409. XVIII. IN CONSEQUENCE HEREOF THAT LOVE PREVAILS WITH MARRIED PARTNERS WHO MUTUALLY LOVE EACH OTHER, AND ALSO WITH THOSE WHO DO NOT AT ALL LOVE EACH OTHER; consequently it prevails with the natural as well as with the spiritual; but the latter are influenced by conjugial love, whereas the former are influenced by no such love but what is apparent and

pretended. The reason why the love of infants and conjugial love still act in unity, is, because, as we have said, conjugial love is implanted in every woman from creation, and together with it the love of procreating, which is determined to and flows into the procreated offspring, and from the women is communicated to the men. Hence in houses, in which there is no conjugial love between the man and his wife, it nevertheless is with the wife, and thereby some external conjunction is effected with the man. From this same ground it is, that even harlots love their offspring; for that which from creation is implanted in souls, and respects propagation, is indelible, and cannot be extirpated.

410. XIX. THE LOVE OF INFANTS REMAINS AFTER DEATH, ESPECIALLY WITH WOMEN. Infants, as soon as they are raised up, which happens immediately after their decease, are elevated into heaven, and delivered to angels of the female sex, who in the life of the body in the world loved infants, and at the same time feared God. These, having loved all infants with maternal tenderness, receive them as their own; and the infants in this case, as from an innate feeling, love them as their mothers: as many infants are consigned to them, as they desire from a spiritual *storge*. The heaven in which infants are appears in front in the region of the forehead, in the line in which the angels look directly at the Lord. That heaven is so situated, because all infants are educated under the immediate auspices of the Lord. There is an influx also into this heaven from the heaven of innocence, which is the third heaven.

When they have passed through this first period, they are transferred to another heaven, where they are instructed.

411. XX. INFANTS ARE EDUCATED UNDER THE LORD'S AUSPICES BY SUCH WOMEN, AND GROW IN STATURE AND INTELLIGENCE AS IN THE WORLD. Infants in heaven are educated in the following manner; they learn to speak from the female angel who has the charge of their education; their first speech is merely the sound of affection, in which however there is some beginning of thought, whereby what is human in the sound is distinguished from the sound of an animal; this speech gradually becomes more distinct, as ideas derived from affection enter the thought: all their affections, which also increase, proceed from innocence. At first, such things are insinuated into them as appear before their eyes, and are delightful; and as these are from a spiritual origin, heavenly things flow into them at the same time, whereby the interiors of their minds are opened. Afterwards, as the infants are perfected in intelligence, so they grow in stature, and viewed in this respect, they appear also more adult, because intelligence and wisdom are essential spiritual nourishment; therefore those things which nourish their minds, also nourish their bodies. Infants in heaven, however, do not grow up beyond their first age, where they stop, and remain in it to eternity. And when they are in that age, they are given in marriage, which is provided by the Lord, and is celebrated in the heaven of the youth, who presently follows the wife into her heaven, or into her house, if they are of the same society. That I might know of

a certainty, that infants grow in stature, and arrive at maturity as they grow in intelligence, I was permitted to speak with some while they were infants, and afterwards when they were grown up; and they appeared as full-grown youths, in a stature, like that of young men full grown in the world.

412. Infants are instructed especially by representatives adequate and suitable to their genius; the great beauty and interior wisdom of which can scarcely be credited in the world. I am permitted to adduce here two representations, from which a judgement may be formed in regard to the rest. On a certain time they represented the Lord ascending from the sepulchre, and at the same time the unition of his human with the divine. At first they presented the idea of a sepulchre, but not at the same time the idea of the Lord, except so remotely, that it was scarcely, and as it were at a distance, perceived that it was the Lord; because in the idea of a sepulchre there is somewhat funereal, which they hereby removed. Afterwards they cautiously admitted into the sepulchre a sort of atmosphere, appearing nevertheless as a thin vapor, by which they signified, and this with a suitable degree of remoteness, spiritual life in baptism. They afterwards represented the Lord's descent to those who were bound, and his ascent with them into heaven; and in order to accommodate the representation to their infant minds, they let down small cords that were scarcely discernible, exceedingly soft and yielding, to aid the Lord in the ascent, being always influenced by a holy fear lest any thing in the

representation should affect something that was not under heavenly influence: not to mention other representations, whereby infants are introduced into the knowledges of truth and the affections of good, as by games adapted to their capacities. To these and similar things infants are led by the Lord by means of innocence passing through the third heaven; and thus spiritual things are insinuated into their affections, and thence into their tender thoughts, so that they know no other than that they do and think such things from themselves, by which their understanding commences.

413. XXI. IT IS THERE PROVIDED BY THE LORD, THAT WITH THOSE INFANTS THE INNOCENCE OF INFANCY BECOMES THE INNOCENCE OF WISDOM (AND THUS THEY BECOME ANGELS). Many may conjecture that infants remain infants, and become angels immediately after death: but it is intelligence and wisdom that make an angel: therefore so long as infants are without intelligence and wisdom, they are indeed associated with angels, yet are not angels: but they then first become so when they are made intelligent and wise. Infants therefore are led from the innocence of infancy to the innocence of wisdom, that is, from external innocence to internal: the latter innocence is the end of all their instruction and progression: therefore when they attain to the innocence of wisdom, the innocence of infancy is adjoined to them, which in the mean time had served them as a plane. I saw a representation of the quality of the innocence of infancy; it was of wood almost without life, and was vivified in proportion as the

knowledges of truth and the affections of good were imbibed: and afterwards there was represented the quality of the innocence of wisdom, by a living infant. The angels of the third heaven, who are in a state of innocence from the Lord above other angels, appear like naked infants before the eyes of spirits who are beneath the heavens; and as they are wiser than all others, so are they also more truly alive: the reason of this is, because innocence corresponds to infancy, and also to nakedness, therefore it is said of Adam and his wife, when they were in a state of innocence, that they were naked and were not ashamed, but that when they had lost their state of innocence, they were ashamed of their nakedness, and hid themselves, Gen. ii. 25; chap. iii. 7, 10, 11. In a word, the wiser the angels are the more innocent they are. The quality of the innocence of wisdom may in some measure be seen from the innocence of infancy above described, n. 395, if only instead of parents, the Lord be assumed as the Father by whom they are led, and to whom they ascribe what they have received.

414. On the subject of innocence I have often conversed with the angels who have told me that innocence is the *esse* of every good, and that good is only so far good as it has innocence in it: and, since wisdom is of life and thence of good, that wisdom is only so far wisdom as it partakes of innocence: the like is true of love, charity, and faith; and hence it is that no one can enter heaven unless he has innocence; which is meant by these words of the Lord, "*Suffer infants to come to me, and forbid them not; for of such is the kingdom of the heavens; verily I say unto you,*

Whosoever shall not receive the kingdom of the heavens as an infant, he will not enter therein," Mark x. 14, 15; Luke xviii. 16, 17. In this passage, as well as in other parts of the Word, infants denote those who are in innocence. The reason why good is good, so far as it has innocence in it, is, because all good is from the Lord, and innocence consists in being led by the Lord.

415. To the above I shall add this MEMORABLE RELATION. One morning, as I awoke out of sleep, the light beginning to dawn and it being very serene, while I was meditating and not yet quite awake, I saw through the window as it were a flash of lightning, and presently I heard as it were a clap of thunder; and while I was wondering whence this could be, I heard from heaven words to this effect, "There are some not far from you, who are reasoning sharply about God and nature. The vibration of light like lightning, and the clapping of the air like thunder, are correspondences and consequent appearances of the conflict and collision of arguments, on one side in favor of God, and on the other in favor of nature." The cause of this spiritual combat was as follows: there were some satans in hell who expressed a wish to be allowed to converse with the angels of heaven; "for," said they, "we will clearly and fully demonstrate, that what they call God, the Creator of all things, is nothing but nature; and thus that God is a mere unmeaning expression, unless nature be meant by it." And as those satans believed this with all their heart and soul, and also were desirous to converse with the angels of

heaven, they were permitted to ascend out of the mire and darkness of hell, and to converse with two angels at that time descending from heaven. They were in the world of spirits, which is intermediate between heaven and hell. The satans on seeing the angels there, hastily ran to them, and cried out with a furious voice, “Are you the angels of heaven with whom we are allowed to engage in debate, respecting God and nature? You are called wise because you acknowledge a God; but, alas! how simple you are! Who sees God? who understands what God is? who conceives that God governs, and can govern the universe, with everything belonging thereto? and who but the vulgar and common herd of mankind acknowledges what he does not see and understand? What is more obvious than that nature is all in all? Is it not nature alone that we see with our eyes, hear with our ears, smell with our nostrils, taste with our tongues, and touch and feel with our hands and bodies? And are not our bodily senses the only evidences of truth? Who would not swear from them that it is so? Are not your heads in nature, and is there any influx into the thoughts of your heads but from nature? Take away nature, and can you think at all? Not to mention several other considerations of a like kind.” On hearing these words the angels replied, “You speak in this manner because you are merely sensual. All in the hells have the ideas of their thoughts immersed in the bodily senses, neither are they able to elevate their minds above them; therefore we excuse you. The life of evil and the consequent belief of what is false have closed the interiors of your minds, so that you are incapable of any elevation above the things of sense, except in a state removed from evils of life, and from false principles of faith: for a satan, as well as an angel, can understand truth when he hears it; but he does not retain it, because evil obliterates truth and induces what is false: but we perceive that you are now in a state of removal from evil, and thus that you can understand the truth which we speak; attend therefore to what we shall say:” and they proceeded thus: “You have been in the natural world, and have departed thence, and are now in the spiritual world. Have you known anything till now concerning a life after death? Have you not till now denied such a life, and degraded yourselves to the beasts? Have you known any thing heretofore about heaven and hell, or the light and heat of this world? or of this circumstance, that you are no longer within the sphere of nature, but above it; since this world and all things belonging to it are spiritual, and spiritual things are above natural, so that not the least of nature can flow into this world? But, in consequence of believing nature to be a God or a goddess, you believe also the light and heat of this world to be the light and heat of the natural world, when yet it is not at all so; for natural light here is darkness, and natural heat is cold. Have you known anything about the sun of this world from which our light and heat proceed? Have you known that this sun is pure love, and the sun of the natural world pure fire; and the sun of the world, which is pure fire, is that from which nature exists and subsists; and that the sun of heaven, which is pure love, is that from which life itself, which is love with wisdom exists and subsists; and thus that nature, which you make a god or a goddess, is absolutely dead? You can, under the care of a proper guard, ascend with us into heaven; and we also, under similar protection, can descend with you into hell; and in heaven you will see magnificent and splendid objects, but in hell such as are filthy and unclean. The ground of the difference is, because all in the heavens worship God, and all in the hells worship nature; and the magnificent and splendid objects in the heavens are correspondences of the affections of good and truth, and the filthy and unclean objects in the hells are correspondences of the lusts of what is evil and false. Judge now, from these circumstances, whether God or nature be all in all." To this the satans replied, "In the state wherein we now are, we can conclude, from what we have heard, that there is a God; but when the delight of evil seizes our minds, we see nothing but nature." These two angels and two satans were standing to the right, at no great distance from me; therefore I saw and heard them; and lo! I saw near them many spirits who had been celebrated in the natural world for their erudition; and I was surprised to observe that those great scholars at one time stood near the angels and at another near the satans, and that they favored the sentiments of those near whom they stood; and I was led to understand that the changes of their situation were changes of the state of their minds, which sometimes favored one side and sometimes the other; for they were *vertumni*. Moreover, the angels said, "We will tell you a mystery; on our looking down upon the earth, and examining those who were celebrated for erudition, and who have thought about God and nature from their own judgement, we have found six hundred out of a thousand favorers of nature, and the rest favorers of God; and that these were in favor of God, in consequence of having frequently maintained in their conversation, not from any convictions of their understandings, but only from hear-say, that nature is from God; for frequent conversation from the memory and recollection, and not at the same time from thought and intelligence, induces a species of faith." After this, the satans were entrusted to a guard and ascended with the two angels into heaven, and saw the magnificent and splendid objects contained therein; and being then an illustration from the light of heaven, they acknowledged the being of a God, and that nature was created to be subservient to the life which is in God and from God; and that nature in itself is dead, and consequently does nothing of itself, but is acted upon by life. Having seen and perceived these things, they descended: and as they descended the love of evil returned and closed their understanding above and opened it beneath; and then there appeared above it as it were a veil sending forth lightning from infernal fire; and as soon as they touched the earth with their feet, the ground cleaved asunder beneath them, and they returned to their associates.

416. After these things those two angels seeing me near, said to the by-standers respecting me, "We know that this man has written about God and nature; let us hear what he has written." They therefore came to me, and intreated that

what I had written about God and nature might be read to them: I therefore read as follows. “Those who believe in a Divine operation in everything of nature, may confirm themselves in favor of the Divine, from many things which they see in nature, equally, yea more than those who confirm themselves in favor of nature: for those who confirm themselves in favor of the Divine, attend to the wonderful things, which are conspicuous in the productions of both vegetables and animals: — in the PRODUCTION OF VEGETABLES, that from a small seed sown in the earth there is sent forth a root, by means of the root a stem, and successively buds, leaves, flowers, fruits, even to new seeds; altogether as if the seed was acquainted with the order of succession, or the process by which it was to renew itself. What rational person can conceive, that the sun which is pure fire, is acquainted with this, or that it can endue its heat and light with a power to effect such things; and further, that it can form wonderful things therein, and intend use? When a man of elevated reason sees and considers such things, he cannot think otherwise than that they are from him who has infinite wisdom, consequently from God. Those who acknowledge the Divine, also see and think so; but those who do not acknowledge it, do not see and think so, because they are unwilling; and thereby they let down their rational principle into the sensual, which derives all its ideas from the luminous principle in which the bodily senses are, and confirms their fallacies urging, ‘Do not you see the sun effecting these things by its heat and light? What is that which you do not see?’ Is it anything?

Those who confirm themselves in favor of the Divine, attend to the wonderful things which are conspicuous in the PRODUCTIONS OF ANIMALS; to mention only what is conspicuous in eggs, that there lies concealed in them a chick in its seed, or first principles of existence, with everything requisite even to the hatching, and likewise to every part of its progress after hatching, until it becomes a bird, or winged animal, in the form of its parent stock. A farther attention to the nature and quality of the form cannot fail to cause astonishment in the contemplative mind; to observe in the least as well as in the largest kinds, yea, in the invisible as in the visible, that is, in small insects, as in fowls or great beasts, how they are all endowed with organs of sense, such as seeing, smelling, tasting, touching; and also with organs of motion, such as muscles, for they fly and walk; and likewise with viscera, around the heart and lungs, which are actuated by the brains: that the commonest insects enjoy all these parts of organization is known from their anatomy, as described by some writers, especially SWAMMERDAM in his Books of Nature. Those who ascribe all things to nature do indeed see such things; but they think only that they are so, and say that nature produces them: and this they say in consequence of having averted their minds from thinking about the Divine; and those who have so averted their minds, when they see the wonderful things in nature, cannot think rationally, and still less spiritually; but they think sensually and materially, and in this case they think in and from nature, and not above it, in like manner as those do who are in hell; differing from beasts only in this respect, that they have rational powers, that is, they are capable of understanding, and thereby of thinking otherwise, if only they are willing. Those who have averted themselves from thinking about the Divine, when they see the wonderful things in nature, and thereby become sensual, do not consider that the sight of the eye is so gross that it sees several small insects as one confused mass; when yet each of them is organized to feel and to move itself, consequently is endowed with fibres and vessels, also with a little heart, pulmonary pipes, small viscera, and brains; and that the contexture of these parts consists of the purest principles in nature, and corresponds to some life, by virtue of which their minutest parts are distinctly acted upon. Since the sight of the eye is so gross that several of such insects, with the innumerable things in each, appear to it as a small confused mass, and yet those who are sensual, think and judge from that sight, it is evident how gross their minds are, and consequently in what thick darkness they are respecting spiritual things.

417. "Every one that is willing to do so, may confirm himself in favor of the Divine from the visible things in nature; and he also who thinks of God from the principle of life, does so confirm himself; while, for instance, he observes the fowls of heaven, how each species of them knows its proper food and where it is to be found; how they can distinguish those of their own kind by the sounds they utter and by their external appearance; how also, among other kinds, they can tell which are their friends and which their foes; how they pair together, build their nests with

great art, lay therein their eggs, hatch them, know the time of hatching, and at its accomplishment help their young out of the shell, love them most tenderly, cherish them under their wings, feed and nourish them, until they are able to provide for themselves and do the like, and to procreate a family in order to perpetuate their kind. Every one that is willing to think of a divine influx through the spiritual world into the natural, may discern it in these instances, and may also, if he will, say in his heart, ‘Such knowledges cannot flow into those animals from the sun by the rays of its light:’ for the sun, from which nature derives its birth and its essence, its pure fire, and consequently the rays of its light are altogether dead; and thus they may conclude, that such effects are derived from an influx of divine wisdom into the ultimates of nature.

418. “Every one may confirm himself in favor of the Divine from what is visible in nature, while he observes worms, which from the delight of a certain desire, wish and long after a change of their earthly state into a state analogous to a heavenly one; for this purpose they creep into holes, and cast themselves as it were into a womb that they may be born again, and there become chrysalises, aurelias, nymphs, and at length butterflies; and when they have undergone this change, and according to their species are decked with beautiful wings, they fly into the air as into their heaven, and there indulge in all festive sports, pair together, lay their eggs, and provide for themselves a posterity; and then they are nourished with a sweet and pleasant food, which they extract from flowers. Who that

confirms himself in favor of the Divine from what is visible in nature, does not see some image of the earthly state of man in these animals while they are worms, and of his heavenly state in the same when they become butterflies? whereas those who confirm themselves in favor of nature, see indeed such things; but as they have rejected from their minds all thought of man’s heavenly state, they call them mere instincts of nature.

419. “Again, everyone may confirm himself in favor of the Divine from what is visible in nature, while he attends to the discoveries made respecting bees, — how they have the art to gather wax and suck honey from herbs and flowers, and build cells like small houses, and arrange them into the form of a city with streets, through which they come in and go out; and how they can smell flowers and herbs at a distance, from which they may collect wax for their home and honey for their food; and how, when laden with these treasures, they can trace their way back in a right direction to their hive; thus they provide for themselves food and habitation against the approaching winter, as if they were acquainted with and foresaw its coming. They also set over themselves a mistress as a queen, to be the parent of a future race, and for her they build as it were a palace in an elevated situation, and appoint guards about her; and when the time comes for her to become a mother, she goes from cell to cell and lays her eggs, which her attendants cover with a sort of ointment to prevent their receiving injury from the air; hence arises a new generation, which, when old enough to provide in like manner for itself, is driven out

from home; and when driven out, it flies forth to seek a new habitation, not however till it has first collected itself into a swarm to prevent dissociation. About autumn also the useless drones are brought forth and deprived of their wings, lest they should return and consume the provision which they had taken no pains to collect; not to mention many other circumstances; from which it may appear evident, that on account of the use which they afford to mankind, they have by influx from the spiritual world a form of government, such as prevails among men in the world, yea, among angels in the heavens. What man of uncorrupted reason does not see that such instincts are not communicated to bees from the natural world? What has the sun, in which nature originates, in common with a form of government which vies with and is similar to a heavenly one? From these and similar circumstances respecting brute animals, the confessor and worshiper of nature confirms himself in favor of nature, while the confessor and worshiper of God, from the same circumstances, confirms himself in favor of the Divine: for the spiritual man sees spiritual things therein, and the natural man natural; thus every one according to his quality. In regard to myself, such circumstances have been to me testimonies of an influx of what is spiritual into what is natural, or of an influx of the spiritual world into the natural world; thus of an influx from the divine wisdom of the Lord. Consider also, whether you can think analytically of any form of government, any civil law, any moral virtue, or any spiritual truth, unless the Divine flows in from his wisdom through the spiritual world:

for my own part, I never did, and still feel it to be impossible; for I have perceptibly and sensibly observed such influx now (1768) for twenty-five years continually: I therefore speak this from experience.

420. “Can nature, let me ask, regard use as an end, and dispose uses into orders and forms? This is in the power of none but a wise being; and none but God, who is infinitely wise, can so order and form the universe. Who else can foresee and provide for mankind all the things necessary for their food and clothing, producing them from the fruits of the earth and from animals? It is surely a wonderful consideration among many others, that those common insects, called silk-worms, should supply with splendid clothing all ranks of persons, from kings and queens even to the lowest servants; and that those common insects the bees, should supply wax to enlighten both our temples and palaces. These, with several other similar considerations, are standing proofs, that the Lord by an operation from himself through the spiritual world, effects whatever is done in nature.

421. “It may be expedient here to add, that I have seen in the spiritual world those who had confirmed themselves in favor of nature by what is visible in this world, so as to become atheists, and that their understanding in spiritual light appeared open beneath but closed above, because with their thinking faculty they had looked downwards to the earth and not upwards to heaven. The super-sensual principle, which is the lowest principle of the understanding, appeared as a veil, in some cases sparkling

from infernal fire, in some black as soot, and in some pale and livid as a corpse. Let every one therefore beware of confirmation in favor of nature, and let him confirm himself in favor of the Divine; for which confirmation there is no want of materials.

422. “Some indeed are to be excused for ascribing certain visible effects to nature, because they have had no knowledge respecting the sun of the spiritual world, where the Lord is, and of influx thence; neither have they known any thing about that world and its state, nor yet of its presence with man; and consequently they could think no other than that the spiritual principle was a purer natural principle; and thus that angels were either in the ether or in the stars; also that the devil was either man’s evil, or, if he actually existed, that he was either in the air or in the deep; also that the souls of men after death were either in the inmost part of the earth, or in some place of confinement till the day of judgement; not to mention other like conceits, which sprung from ignorance of the spiritual world and its sun. This is the reason why those are to be excused, who have believed that the visible productions of nature are the effect of some principle implanted in her from creation: nevertheless those who have made themselves atheists by confirmations in favor of nature, are not to be excused, because they might have confirmed themselves in favor of the Divine. Ignorance indeed excuses, but does not take away the false principle which is confirmed; for this false principle agrees with evil, and evil with hell.”

ADULTEROUS LOVE AND ITS SINFUL PLEASURES.

ON THE OPPOSITION OF ADULTEROUS LOVE AND CONJUGIAL LOVE.

423. At the entrance upon our subject, it may be expedient to declare what we mean in this chapter by adulterous love. By adulterous love we do not mean fornicatory love, which precedes marriage, or which follows it after the death of a married partner; neither do we mean concubinage, which is engaged in from causes legitimate, just, and excusatory; nor do we mean either the mild or the grievous kinds of adultery, whereof a man actually repents; for the latter become not opposite, and the former are not opposite, to conjugial love, as will be seen in the following pages, where each is treated of. But by adulterous love, opposite to conjugial love, we here mean the love of adultery, so long as it is such as not to be regarded as sin, or as evil, and dishonorable, and contrary to reason, but as allowable with reason. This adulterous love not only makes conjugial love the same with itself, but also overthrows, destroys, and at length nauseates it. The opposition of this love to conjugial love is the subject treated of in this chapter. That no other love is treated of (as being in such opposition), may be evident from what follows concerning fornication, concubinage, and the various kinds of adultery. But in order that this opposition may be made manifest to

the rational sight, it may be expedient to demonstrate it in the following series: I. *It is not known what adulterous love is, unless it be known what conjugial love is.* II. *Adulterous love is opposed to conjugial love.* III. *Adulterous love is opposed to conjugial love, as the natural man viewed in himself is opposed to the spiritual man.* IV. *Adulterous love is opposed to conjugial love, as the connubial connection of what is evil and false is opposed to the marriage of good and truth.* V. *Hence adulterous love in opposed to conjugial love, as hell is opposed to heaven.* VI. *The impurity of hell is from adulterous love, and the purity of heaven from conjugial love.* VII. *The impurity and the purity in the church are similarly circumstanced.* VIII. *Adulterous love more and more makes a man not a man (homo), and not a man (vir), and conjugial love makes a man more and more a man (homo), and a man (vir).* IX. *There are a sphere of adulterous love and a sphere of conjugial love.* X. *The sphere of adulterous love ascends from hell, and the sphere of conjugial love descends from heaven.* XI. *Those two spheres mutually meet each other in each world; but they do not unite.* XII. *Between those two spheres there is an equilibrium, and man is in it.* XIII. *A man is able to turn himself to whichever he pleases; but so far as he turns himself to the one, so far he turns himself from the other.* XIV. *Each sphere brings with it delights.* XV. *The delights of adulterous love commence from the flesh and are of the flesh even in the spirit; but the delights of conjugial love commence in the spirit, and are of the spirit even in the flesh.* XVI. *The delights of adulterous love are the pleasures* *of insanity; but the delights of conjugial love are the delights of wisdom.* We proceed to an explanation of each article.

424. I. IT IS NOT KNOWN WHAT ADULTEROUS LOVE IS, UNLESS IT BE KNOWN WHAT CONJUGIAL LOVE IS. By adulterous love we mean the love of adultery, which destroys conjugial love, as above, n. 423. That it is not known what adulterous love is, unless it be known what conjugial love is, needs no demonstration, but only illustration by similitudes: as for example, who can know what is evil and false, unless he know what is good and true? and who knows what is unchaste, dishonorable, unbecoming, and ugly, unless he knows what is chaste, honorable, becoming, and beautiful? and who can discern the various kinds of insanity, but he that is wise, or that knows what wisdom is? also, who can rightly perceive discordant and grating sounds, but he that is well versed in the doctrine and study of harmonious numbers? in like manner, who can clearly discern what is the quality of adultery, unless he has first clearly discerned what is the quality of marriage? and who can make a just estimate of the filthiness of the pleasures of adulterous love, but he that has first made a just estimate of the purity of conjugial love? As I have now completed the treatise ON CONJUGIAL LOVE AND ITS CHASTE DELIGHTS, I am enabled, from the intelligence I thence acquired, to describe the pleasures respecting adulterous love.

425. II. ADULTEROUS LOVE IS OPPOSED TO CONJUGIAL LOVE. Every thing in the universe has its

opposite; and opposites, in regard to each other, are not relatives, but contraries. Relatives are what exist between the greatest and the least of the same thing; whereas contraries arise from an opposite in contrariety thereto; and the latter are relatives in regard to each other, as the former are in their regard one to another; wherefore also the relations themselves are opposites. That all things have their opposites, is evident from light, heat, the times of the world, affections, perceptions, sensations, and several other things. The opposite of light is darkness; the opposite of heat is cold; of the times of the world the opposites are day and night, summer and winter; of affections the opposites are joys and mourning, also gladnesses and sadnesses; of perceptions the opposites are goods and evils, also truths and falses; and of sensations the opposites are things delightful and things undelightful. Hence it may be evidently concluded, that conjugial love has its opposite; this opposite is adultery, as every one may see, if he be so disposed, from all the dictates of sound reason. Tell, if you can, what else is its opposite. It is an additional evidence in favor of this position, that as sound reason was enabled to see the truth of it by her own light, therefore she has enacted laws, which are called laws of civil justice, in favor of marriages and against adulteries. That the truth of this position may appear yet more manifest, I may relate what I have very often seen in the spiritual world. When those who in the natural world have been confirmed adulterers, perceive a sphere of conjugial love flowing down from heaven, they instantly either flee away into caverns and hide themselves, or, if they persist obstinately in contrariety to it, they grow fierce with rage, and become like furies. The reason why they are so affected is, because all things of the affections, whether delightful or undelightful, are perceived in that world, and on some occasions as clearly as an odor is perceived by the sense of smelling; for the inhabitants of that world have not a material body, which absorbs such things. The reason why the opposition of adulterous love and conjugial love is unknown to many in the world, is owing to the delights of the flesh, which, in the extremes, seem to imitate the delights of conjugial love; and those who are in delights only, do not know anything respecting that opposition; and I can venture to say, that should you assert, that everything has its opposite, and should conclude that conjugial love also has its opposite, adulterers will reply, that that love has not an opposite, because adulterous love cannot be distinguished from it; from which circumstance it is further manifest, that he that does not know what conjugial love is, does not know what adulterous love is; and moreover, that from adulterous love it is not known what conjugial love is, but from conjugial love it is known what adulterous love is. No one knows good from evil, but evil from good; for evil is in darkness, whereas good is in light.

426. III. ADULTEROUS LOVE IS OPPOSED TO CONJUGIAL LOVE, AS THE NATURAL MAN VIEWED IN HIMSELF IS OPPOSED TO THE SPIRITUAL MAN. That the natural man and the spiritual are opposed to each other, so that the one does not will what the other wills, yea, that

they are at strife together, is well known in the church; but still it has not heretofore been explained. We will therefore shew what is the ground of discrimination between the spiritual man and the natural, and what excites the latter against the former. The natural man is that into which every one is first introduced as he grows up, which is effected by sciences and knowledges, and by rational principles of the understanding; but the spiritual man is that into which he is introduced by the love of doing uses, which love is also called charity: wherefore so far as any one is in charity, so far he is spiritual; but so far as he is not in charity, so far he is natural, even supposing him to be ever so quick-sighted in genius, and wise in judgement. That the latter, the natural man, separate from the spiritual, notwithstanding all his elevation into the light of reason, still gives himself without restraint to the government of his lusts, and is devoted to them, is manifest from his genius alone, in that he is void of charity; and whoever is void of charity, gives loose to all the lasciviousness of adulterous love: wherefore, when he is told, that this wanton love is opposed to chaste conjugial love, and is asked to consult his rational *lumen*, he still does not consult it, except in conjunction with the delight of evil implanted from birth in the natural man; in consequence whereof he concludes, that his reason does not see anything contrary to the pleasing sensual allurements of the body; and when he has confirmed himself in those allurements, his reason is in amazement at all those pleasures which are proclaimed respecting conjugial love; yea, as was said above, he fights against them, and conquers, and, like a conqueror after the enemy's overthrow, he utterly destroys the camp of conjugial love in himself. These things are done by the natural man from the impulse of his adulterous love. We mention these circumstances, in order that it may be known, what is the true ground of the opposition of those two loves; for, as has been abundantly shewn above, conjugial love viewed in itself is spiritual love, and adulterous love viewed in itself is natural love.

427. IV. ADULTEROUS LOVE IS OPPOSED TO CONJUGIAL LOVE, AS THE CONNUBIAL CONNECTION OF WHAT IS EVIL AND FALSE IS OPPOSED TO THE MARRIAGE OF GOOD AND TRUTH. That the origin of conjugial love is from the marriage of good and truth, was demonstrated above in its proper chapter, from n. 83-102; hence it follows, that the origin of adulterous love is from the connubial connection of what is evil and false, and that hence they are opposite loves, as evil is opposed to good, and the false of evil to the truth of good. It is the delights of each love which are thus opposed; for love without its delight is not anything. That these delights are thus opposed to each other, does not at all appear: the reason why it does not appear is, because the delight of the love of evil in externals assumes a semblance of the delight of the love of good; but in internals the delight of the love of evil consists of mere concupiscences of evil, evil itself being the conglobated mass (or glome) of those concupiscences: whereas the delight of the love of good consists of innumerable affections of good, good itself being the co-

united bundle of those affections. This bundle and that glome are felt by man only as one delight; and as the delight of evil in externals assumes a semblance of the delight of good, as we have said, therefore also the delight of adultery assumes a semblance of the delight of marriage; but after death, when everyone lays aside externals, and the internals are laid bare, then it manifestly appears, that the evil of adultery is a glome of the concupiscences of evil, and the good of marriage is a bundle of the affections of good: thus that they are entirely opposed to each other.

428. In reference to the connubial connection of what is evil and false, it is to be observed, that evil loves the false, and desires that it may be a one with itself, and they also unite; in like manner as good loves truth, and desires that it may be a one with itself, and they also unite: from which consideration it is evident, that as the spiritual origin of marriage is the marriage of good and truth, so the spiritual origin of adultery is the connubial connection of what is evil and false. Hence, this connubial connection is meant by adulteries, whoredoms, and fornications, in the spiritual sense of the Word; see the APOCALYPSE REVEALED, n. 134. It is from this principle, that he that is in evil, and connects himself connubially with what is false, and he that is in what is false, and draws evil into a partnership of his chamber, from the joint covenant confirms adultery, and commits it so far as he dares and has the opportunity; he confirms it from evil by what is false, and he commits it from what is false by evil: and also on the other hand, that he that is in good, and marries truth, or he that is in truth, and

brings good into partnership of the chamber with himself, confirms himself against adultery, and in favor of marriage, and attains to a happy conjugial life.

429. V. HENCE ADULTEROUS LOVE IS OPPOSED TO CONJUGIAL LOVE AS HELL IS OPPOSED TO HEAVEN. All who are in hell are in the connubial connection of what is evil and false, and all who are in heaven are in the marriage of good and truth; and as the connubial connection of what is evil and false is also adultery, as was shewn just above, n. 427, 428, hell is also that connubial connection. Hence all who are in hell are in the lust, lasciviousness, and immodesty of adulterous love, and shun and dread the chastity and modesty of conjugial love; see above, n. 428. From these considerations it may be seen, that those two loves, adulterous and conjugial, are opposed to each other, as hell is to heaven, and heaven to hell.

430. VI. THE IMPURITY OF HELL IS FROM ADULTEROUS LOVE, AND THE PURITY OF HEAVEN FROM CONJUGIAL LOVE. All hell abounds with impurities, all of which originate in immodest and obscene adulterous love, the delights of that love being changed into such impurities. Who can believe, that in the spiritual world, every delight of love is presented to the sight under various appearances, to the sense under various odors, and to the view under various forms of beasts and birds? The appearances under which in hell the lascivious delights of adulterous love are presented to the sight, are dunghills and mire; the odors by which they are presented to the sense, are stinks and stenches; and the forms of beasts and

birds under which they are presented to the view, are hogs, serpents, and the birds called ochim and tziim. The case is reversed in regard to the chaste delights of conjugial love in heaven. The appearances under which those delights are presented to the sight, are gardens and flowery fields; the odors whereby they are presented to the sense, are the perfumes arising from fruits and the fragrancies from flowers; and the forms of animals under which they are presented to the view are lambs, kids, turtle-doves, and birds of paradise. The reason why the delights of love are changed into such and similar things is, because all things which exist in the spiritual world are correspondences: into these correspondences the internals of the minds of the inhabitants are changed, while they pass away and become external before the senses. But it is to be observed, that there are innumerable varieties of impurities, into which the lasciviousnesses of whoredoms are changed, while they pass off into their correspondences: these varieties are according to the genera and species of those lasciviousnesses, as may be seen in the following pages, where adulteries and their degrees are treated of: such impurities however do not proceed from the delights of the love of those who have repented; because they have been washed from them during their abode in the world.

431. VII. THE IMPURITY AND THE PURITY IN THE CHURCH ARE SIMILARLY CIRCUMSTANCED. The reason of this is, because the church is the Lord’s kingdom in the world, corresponding to his kingdom in the heavens; and also the Lord conjoins them together, that they may make a

one; for he distinguishes those who are in the world, as he distinguishes heaven and hell, according to their loves. Those who are in the immodest and obscene delights of adulterous love, associate to themselves similar spirits from hell: whereas those who are in the modest and chaste delights of conjugial love, are associated by the Lord to similar angels from heaven. While these their angels, in their attendance on man, are stationed near to confirmed and determined adulterers, they are made sensible of the direful stenches mentioned above, n. 430, and recede a little. On account of the correspondence of filthy loves with dunghills and bogs, it was commanded the sons of Israel, "That they should carry with them a paddle with which to cover their excrement, lest Jehovah God walking in the midst of their camp should see the nakedness of the thing, and should return," Deut, xxiii. 13, 14. This was commanded, because the camp of the sons of Israel represented the church, and those unclean things corresponded to the lascivious principles of whoredoms, and by Jehovah God's walking in the midst of their camp was signified his presence with the angels. The reason why they were to cover it was, because all those places in hell, where troops of such spirits have their abode, were covered and closed up, on which account also it is said, "lest he see the nakedness of the thing." It has been granted me to see that all those places in hell are closed up, and also that when they were opened, as was the case when a new demon entered, such a horrid stench issued from them, that it infested my belly with its noisomeness; and what is wonderful, those stenches are to the inhabitants as delightful as dunghills are to swine. From these considerations it is evident, how it is to be understood, that the impurity in the church is from adulterous love, and its purity from conjugial love.

432. VIII. ADULTEROUS LOVE MORE AND MORE MAKES A MAN (homo) NOT A MAN (homo), AND A MAN (vir) NOT A MAN (vir), AND CONJUGIAL LOVE MAKES A MAN (homo) MORE AND MORE A MAN (homo), AND A MAN (vir). That conjugial love makes a man (*homo*) is illustrated and confirmed by all the considerations which were clearly and rationally demonstrated in the first part of this work, concerning love and the delights of its wisdom; as 1. That he that is principled in love truly conjugial, becomes more and more spiritual; and in proportion as any one is more spiritual, in the same proportion he is more a man (*homo*). 2. That he becomes more and more wise; and the wiser any one is, so much the more is he a man (*homo*). 3. That with such a one the interiors of the mind are more and more opened, insomuch that he sees or intuitively acknowledges the Lord; and the more any one is in the sight or acknowledgement, the more he is a man. 4. That he becomes more and more moral and civil, inasmuch as a spiritual soul is in his morality and civility; and the more any one is morally civil, the more he is a man. 5. That also after death he becomes an angel of heaven; and an angel is in essence and form a man; and also the genuine human principle in his face shines forth from his conversation and manners: from these considerations it is manifest, that

conjugial love makes a man (*homo*) more and more a man (*homo*). That the contrary is the case with adulterers, follows as a consequence from the opposition of adultery and marriage, which is the subject treated of in this chapter; as, 1. That they are not spiritual but in the highest degree natural; and the natural man separate from the spiritual man, is a man only as to the understanding, but not as to the will: this he immerses in the body and the concupiscences of the flesh, and at those times the understanding also accompanies it. That such a one is but half a man (*homo*), he himself may see from the reason of his understanding, in ease he elevates it. 2. That adulterers are not wise, except in their conversation and behaviour, when they are in the company of such as are in high station, or as are distinguished for their learning or their morals; but that when alone with themselves they are insane, setting at nought the divine and holy things of the church, and defiling the morals of life with immodest and unchaste principles, will be shewn in the chapter concerning adulteries. Who does not see that such gesticulators are men only as to external figure, and not as to internal form? 3. That adulterers become more and more not men, has been abundantly confirmed to me by what I have myself been eye-witness to respecting them in hell: for there they are demons, and when seen in the light of heaven, appear to have their faces full of pimples, their bodies bunched out, their voice rough, and their gestures antic. But it is to be observed, that such are determined and confirmed adulterers, but not non-deliberate adulterers: for in the chapter concerning adulteries and their degrees, four kinds are treated of. Determined adulterers are those who are so from the lust of the will; confirmed adulterers are those who are so from the persuasion of the understanding; deliberate adulterers are those who are so from the allurements of the senses; and non deliberate adulterers are those who have not the faculty or the liberty of consulting the understanding. The two former kinds of adulterers are those who become more and more not men; whereas the two latter kinds become men as they recede from those errors, and afterwards become wise.

433. That conjugial love makes a man (*homo*) more a man (*vir*), is also illustrated by what was adduced in the preceding part concerning conjugial love and its delights; as, 1. That the virile faculty and power accompanies wisdom, as this is animated from the spiritual things of the church, and that hence it resides in conjugial love; and that the wisdom of this love opens a vein from its fountain in the soul, and thereby invigorates, and also blesses with permanence, to the intellectual life, which is the very essential masculine life. 2. That hence it is, that the angels of heaven are in this permanence to eternity, according to their own declarations in the MEMORABLE RELATION, n. 355, 356. That the most ancient men in the golden and silver ages, were in permanent efficacy, because they loved the caresses of their wives, and abhorred the caresses of harlots, I have heard from their own mouths; see the MEMORABLE RELATIONS, n. 75, 76. That that spiritual sufficiency is also in the natural principle, and will not be

wanting to those at this day, who come to the Lord, and abominate adulteries as infernal, has been told me from heaven. But the contrary befalls determined and confirmed adulterers who are treated of above, n. 432. That the virile faculty and power with such is weakened even till it ceases; and that after this there commences cold towards the sex; and that cold is succeeded by a kind of fastidiousness approaching to loathing, is well known, although but little talked of. That this is the case with such adulterers in hell, I have heard at a distance, from the sirens, who are obsolete venereal lusts, and also from the harlots there. From these considerations it follows, that adulterous love makes a man (*homo*) more and more not a man (*homo*) and not a man (*vir*) and that conjugial love makes a man more and more a man (*homo*) and a man (*vir*).

434. IX. THERE ARE A SPHERE OF ADULTEROUS LOVE AND A SPHERE OF CONJUGIAL LOVE. What is meant by spheres, and that they are various, and that those which are of love and wisdom proceed from the Lord, and through the angelic heavens descend into the world, and pervade it even to its ultimates, was shewn above, n. 222-225; and n. 386-397. That every thing in the universe has its opposites, may be seen above, n. 425: hence it follows, that whereas there is a sphere of conjugial love, there is also a sphere opposite to it, which is called a sphere of adulterous love; for those spheres are opposed to each other, as the love of adultery is opposed the love of marriage. This opposition has been treated of in the preceding parts of this chapter.

435. X. THE SPHERE OF ADULTEROUS LOVE ASCENDS FROM HELL, AND THE SPHERE OF CONJUGIAL LOVE DESCENDS FROM HEAVEN. That the sphere of conjugial love descends from heaven, was shewn in the places cited just above, n. 434; but the reason why the sphere of adulterous love ascends from hell, is, because this love is from thence, see n. 429. That sphere ascends thence from the impurities into which the delights of adultery are changed with those who are of each sex there; concerning which delight see above, n. 430, 431.

436. XI. THOSE TWO SPHERES MEET EACH OTHER IN EACH WORLD; BUT THEY DO NOT UNITE. By each world is meant the spiritual world and the natural world. In the spiritual world those spheres meet each other in the world of spirits, because this is the medium between heaven and hell; but in the natural world they meet each other in the rational plane appertaining to man, which also is the medium between heaven and hell: for the marriage of good and truth flows into it from above, and the marriage of evil and the false flows into it from beneath. The latter marriage flows in through the world, but the former through heaven. Hence it is, that the human rational principle can turn itself to either side as it pleases, and receive influx. If it turns to good, it receives it from above; and in this case the man’s rational principle is formed more and more to the reception of heaven; but if it turns itself to evil, it receives that influx from beneath; and in this case the man’s rational principle is formed more and more to the reception of hell. The reason why those two spheres do not unite, is, because they

are opposites; and an opposite acts upon an opposite like enemies, one of whom, burning with deadly hatred, furiously assaults the other, while the other is in no hatred, but only endeavours to defend himself. From these considerations it is evident, that those two spheres only meet each other, but do not unite. The middle interstice, which they make, is on the one part from the evil not of the false, and from the false not of the evil, and on the other part from good not of truth, and from truth not of good: which two may indeed touch each other, but still they do not unite.

437. XII. BETWEEN THOSE TWO SPHERES THERE IS AN EQUILIBRIUM, AND MAN IS IN IT. The equilibrium between them is a spiritual equilibrium, because it is between good and evil; from this equilibrium a man has free will, in and by which he thinks and wills, and hence speaks and acts as from himself. His rational principle consists in his having the option to receive either good or evil; consequently, whether he will freely and rationally dispose himself to conjugial love, or to adulterous love; if to the latter, he turns the hinder part of the head, and the back to the Lord; if to the former, he turns the fore part of the head and the breast to the Lord; if to the Lord, his rationality and liberty are led by himself; but if backwards from the Lord, his rationality and liberty are led by hell.

438. XIII. A MAN CAN TURN HIMSELF TO WHICHEVER SPHERE HE PLEASES; BUT SO FAR AS HE TURNS HIMSELF TO THE ONE, SO FAR HE TURNS HIMSELF FROM THE OTHER. Man was created so that he may do

whatever he does freely, according to reason, and altogether as from himself: without these two faculties he would not be a man but a beast; for he would not receive any thing flowing from heaven, and appropriate it to himself as his own, and consequently it would not be possible for anything of eternal life to be inscribed on him; for this must be inscribed on him as his, in order that it may be his own; and whereas there is no freedom on the one part, unless there be also a like freedom on the other, as it would be impossible to weigh a thing, unless the scales from an equilibrium could incline to either side: so, unless a man had liberty from reason to draw near also to evil, thus to turn from the right to the left, and from the left to the right, in like manner to the infernal sphere, which is that of adultery, as to the celestial sphere, which is that of marriage, (it would be impossible for him to receive any thing flowing from heaven, and to appropriate it to himself.)

439. XIV. EACH SPHERE BRINGS WITH IT DELIGHTS; that is, both the sphere of adulterous love which ascends from hell, and the sphere of conjugial love which descends from heaven, affects the recipient man (*homo*) with delights; because the ultimate plane in which the delights of each love terminate, and where they fill and complete themselves, and which exhibits them in their own proper sensory, is the same. Hence, in the extremes, adulterous caresses and conjugial caresses are perceived as similar, although in internals they are altogether dissimilar; that hence they are also dissimilar in the extremes, is a point not decided from any sense of discrimination; for dissimilitudes

are not made sensible from their discriminations in the extremes, to any others than those who are principled in love truly conjugial; for evil is known from good, but not good from evil; so neither is a sweet scent perceived by the nose when a disagreeable one is present in it. I have heard from the angels, that they distinguish in the extremes what is lascivious from what is not, as any one distinguishes the fire of a dunghill or of burnt horn by its bad smell, from the fire of spices or of burnt cinnamon by its sweet smell; and that this arises from their distinction of the internal delights which enter into the external and compose them.

440. XV. THE DELIGHTS OF ADULTEROUS LOVE COMMENCE FROM THE FLESH AND ARE OF THE FLESH EVEN IN THE SPIRIT; BUT THE DELIGHTS OF CONJUGIAL LOVE COMMENCE IN THE SPIRIT AND ARE OF THE SPIRIT EVEN IN THE FLESH. The reason why the delights of adulterous love commence from the flesh is, because the stimulant heats of the flesh are their beginnings. The reason why they infect the spirit and are of the flesh even in the spirit, is, because the spirit, and not the flesh, is sensible of those things which happen in the flesh. The case is the same with this sense as with the rest: as that the eye does not see and discern various particulars in objects, but they are seen and discerned by the spirit; neither does the ear hear and discern the harmonies of tunes in singing, and the concordances of the articulation of sounds in speech, but they are heard and discerned by the spirit; moreover, the spirit is sensible of every thing according to its elevation in wisdom. The spirit that is not

elevated above the sensual things of the body, and thereby adheres to them, is not sensible of any other delights than those which flow in from the flesh and the world through the senses of the body: these delights it seizes upon, is delighted with, and makes its own. Now, since the beginnings of adulterous love are only the stimulant fires and itchings of the flesh, it is evident, that these things in the spirit are filthy allurements, which, as they ascend and descend, and reciprocate, so they excite and inflame. In general the cupidities of the flesh are nothing but the accumulated concupiscences of what is evil and false: hence comes this truth in the church, that the flesh lusts against the spirit, that is, against the spiritual man; wherefore it follows, that the delights of the flesh, as to the delights of adulterous love, are nothing but the effervescences of lusts, which in the spirit become the ebullitions of immodesty.

441. But the delights of conjugial love have nothing in common with the filthy delights of adulterous love: the latter indeed are in the spirit of every man; but they are separated and removed, as the man's spirit is elevated above the sensual things of the body, and from its elevation sees their appearances and fallacies beneath: in this case it perceives fleshly delights, first as apparent and fallacious, afterwards as libidinous and lascivious, which ought to be shunned, and successively as damnable and hurtful to the soul, and at length it has a sense of them as being undelightful, disagreeable, and nauseous; and in the degree that it thus perceives and is sensible of these delights, in the same degree also it perceives the delights of conjugial

love as innocent and chaste, and at length as delicious and blessed. The reason why the delights of conjugial love become also delights of the spirit in the flesh, is, because after the delights of adulterous love are removed, as was just said above, the spirit being loosed from them enters chaste into the body, and fills the breasts with the delights of its blessedness, and from the breasts fills also the ultimates of that love in the body; in consequence whereof, the spirit with these ultimates, and these ultimates with the spirits, afterwards act in full communion.

442. XVI. THE DELIGHTS OF ADULTEROUS LOVE ARE THE PLEASURES OF INSANITY; BUT THE DELIGHTS OF CONJUGIAL LOVE ARE THE DELIGHTS OF WISDOM. The reason why the delights of adulterous love are the pleasures of insanity is, because none but natural men are in that love, and the natural man is insane in spiritual things, for he is contrary to them, and therefore he embraces only natural, sensual, and corporeal delights. It is said that he embraces natural, sensual, and corporeal delights, because the natural principle is distinguished into three degrees: in the supreme degree are those natural men who from rational sight see insanities, and are still carried away by the delights thereof, as boats by the stream of a river; in a lower degree are the natural men who only see and judge from the senses of the body, despising and rejecting, as of no account, the rational principles which are contrary to appearances and fallacies; in the lowest degree are the natural men who without judgement are carried away by the alluring stimulant heats of the body. These last

are called natural-corporeal, the former are called natural-sensual, but the first natural. With these men, adulterous love and its insanities and pleasures are of similar degrees.

443. The reason why the delights of conjugial love are the delights of wisdom is, because none but spiritual men are in that love, and the spiritual man is in wisdom; and hence he embraces no delights but such as agree with spiritual wisdom. The respective qualities of the delights of adulterous and of conjugial love, may be elucidated by a comparison with houses: the delights of adulterous love by comparison with a house whose walls glitter outwardly like sea shells, or like transparent stones, called selenites, of a gold color; whereas in the apartments within the walls, are all kinds of filth and nastiness: but the delights of conjugial love may be compared to a house, the walls of which are refulgent as with sterling gold, and the apartments within are resplendent as with cabinets full of various precious stones.

444. To the above I shall add the following MEMORABLE RELATION. After I had concluded the meditations on conjugial love, and had begun those on adulterous love, on a sudden two angels presented themselves, and said, “We have perceived and understood what you have heretofore meditated upon; but the things upon which you are now meditating pass away, and we do not perceive them. Say nothing about them, for they are of no value.” But I replied, “This love, on which I am now meditating, is not of no value; because it exists.” But they said, “How can there be any

love, which is not from creation? Is not conjugial love from creation; and does not this love exist between two who are capable of becoming one? How can there be a love which divides and separates? What youth can love any other maiden than the one who loves him in return? Must not the love of the one know and acknowledge the love of the other, so that when they meet they may unite of themselves? Who can love what is not love? Is not conjugial love alone mutual and reciprocal? If it be not reciprocal, does it not rebound and become nothing?" On hearing this, I asked the two angels from what society of heaven they were? They said, "We are from the heaven of innocence; we came infants into this heavenly world, and were educated under the Lord's auspices; and when I became a young man, and my wife, who is here with me, marriageable, we were betrothed and entered into a contract, and were joined under the first favorable impressions; and as we were unacquainted with any other love than what is truly nuptial and conjugial, therefore, when we were made acquainted with the ideas of your thought concerning a strange love directly opposed to our love, we could not at all comprehend it; and we have descended in order to ask you, why you meditate on things that cannot be understood? Tell us, therefore, how a love, which not only is not from creation, but is also contrary to creation, could possibly exist? We regard things opposite to creation as objects of no value." As they said this, I rejoiced in heart that I was permitted to converse with angels of such innocence, as to be entirely ignorant of the nature and meaning of adultery: wherefore I was free to converse with them, and I instructed them as follows: “Do you not know, that there exist both good and evil, and that good is from creation, but not evil; and still that evil viewed in itself is not nothing, although it is nothing of good? From creation there exists good, and also good in the greatest degree and in the least; and when this least becomes nothing, there rises up on the other side evil: wherefore there is no relation or progression of good to evil, but a relation and progression of good to a greater and less good, and of evil to a greater and less evil; for in all things there are opposites. And since good and evil are opposites, there is an intermediate, and in it an equilibrium, in which evil acts against good; but as it does not prevail, it stops in a *conatus*. Every man is educated in this equilibrium, which, because it is between good and evil, or, what is the same, between heaven and hell, is a spiritual equilibrium, which, with those who are in it, produces a state of freedom. From this equilibrium, the Lord draws all to himself; and if a man freely follows, he leads him out of evil into good, and thereby into heaven. The case is the same with love, especially with conjugial love and adultery: the latter love is evil, but the former good. Every man that hears the voice of the Lord, and freely follows, is introduced by the Lord into conjugial love and all its delights and satisfactions; but he that does not hear and follow, introduces himself into adulterous love, first into its delights, afterwards into what is undelightful, and lastly into what is unsatisfactory.” When I had thus spoken, the two angels asked me, “How could evil exist, when nothing but good had existed from creation? The existence of anything implies that it must have an origin. Good could not be the origin of evil, because evil is nothing of good, being privative and destructive of good; nevertheless, since it exists and is sensibly felt, it is not nothing, but something; tell us therefore whence this something existed after nothing." To this I replied, "This arcanum cannot be explained, unless it be known that no one is good but God alone, and that there is not anything good, which in itself is good, but from God; wherefore he that looks to God, and wishes to be led by God, is in good; but he that turns himself from God, and wishes to be led by himself, is not in good; for the good which he does, is for the sake either of himself or of the world; thus it is either meritorious, or pretended, or hypocritical: from which considerations it is evident, that man himself is the origin of evil; not that that origin was implanted in him by creation; but that he, by turning from God to himself, implanted it in himself. That origin of evil was not in Adam and his wife; but when the serpent said, 'In the day that ye shall eat of the tree of the knowledge of good and evil, ye shall be as God' (Gen. iii. 5), they then made in themselves the origin of evil, because they turned themselves from God, and turned to themselves, as to God. *To eat of that tree, signifies to believe that they knew good and evil, and were wise, from themselves, and not from God.*" But the two angels then asked, "How could man turn himself from God, and turn to himself, when yet he cannot will, think, and thence do anything but from God? Why did God permit this?" I replied, "Man was so created, that whatever he wills, thinks, and does, appears to him as in himself, and thereby from himself: without this appearance a man would not be a man; for he would be incapable of receiving, retaining, and as it were appropriating to himself anything of good and truth, or of love and wisdom: whence it follows, that without such appearance, as a living appearance, a man would not have conjunction with God, and consequently neither would he have eternal life. But if from this appearance he induces in himself a belief that he wills, thinks, and thence does good from himself, and not from the Lord, although in all appearance as from himself, he turns good into evil with himself, and thereby makes in himself the origin of evil. This was the sin of Adam. But I will explain this matter somewhat more clearly. The Lord looks at every man in the forepart of his head, and this inspection passes into the hinder part of his head. Beneath the forepart is the *cerebrum*, and beneath the hinder part is the *cerebellum*; the latter was designed for love and the goods thereof, and the former for wisdom and the truths thereof; wherefore he that looks with the face to the Lord receives from him wisdom, and by wisdom love; but he that looks backward from the Lord receives love and not wisdom; and love without wisdom, is love from man and not from the Lord; and this love, since it conjoins itself with falses, does not acknowledge God, but acknowledges itself for God, and confirms this tacitly by the faculty of understanding and growing wise implanted in it from creation as from itself; wherefore this love is the origin of evil. That this is the case, will admit of ocular demonstration. I will call hither some wicked spirit who turns himself from God, and will speak to him from behind, or into the hinder part of the head, and you will see that the things which are said are turned into their contraries." I called such a spirit and he presented himself, and I spoke to him from behind and said, "Do you know anything about hell, damnation, and torment in hell?" And presently, when he was turned to me, I asked him what he heard? He said, "I heard, 'Do you know anything concerning heaven, salvation, and happiness in heaven?'" and afterwards when the latter words were said to him from behind, he said that he heard the former. It was next said to him from behind, "Do you know that those who are in hell are insane from falses?" and when I asked him concerning these words what he heard, he said, "I heard, 'Do you know that those who are in heaven are wise from truths?'" and when the latter words were spoken to him from behind, he said that he heard, "Do you know that those who are in hell, are insane from falses?" and so in other instances: from which it evidently appears, that when the mind turns itself from the Lord, it turns to itself, and then it perceives things contrary. "This, as you know, is the reason why, in this spiritual world, no one is allowed to stand behind another, and to speak to him; for thereby there is inspired into him a love, which his own intelligence favors and obeys for the sake of its delight; but since it is from man, and not from God, it is a love of evil, or a love of the false. In addition to the above, I will relate to you another similar circumstance. On certain occasions I have heard goods and truths let down from heaven into hell; and in hell they were progressively turned into their opposites, good into evil, and truth into the false; the cause of this, the same as above, because all in hell turn themselves from the Lord." On hearing these two things the two angels thanked me, and said, "As you are now meditating and writing concerning a love opposite to our conjugial love, and the opposite to that love makes our minds sad, we will depart;" and when they said, "Peace be unto you," I besought them not to mention that love to their brethren and sisters in heaven, because it would hurt their innocence. I can positively assert that those who die infants, grow up in heaven, and when they attain the stature which is common to young men of eighteen years old in the world, and to maidens of fifteen years, they remain of that stature; and further, that both before marriage and after it, they are entirely ignorant what adultery is, and that such a thing can exist.

ON FORNICATION.

[Transcriber's Note: The out-of-order section number which follows is in the original text, as is the asterisk which does not seem to indicate a footnote.]

444.* FORNICATION means the lust of a grown up man or youth with a woman, a harlot, before marriage; but lust with a woman, not a harlot, that is, with a maiden or with another's wife, is not fornication; with a maiden it is the act of deflowering, and with another's wife it is adultery. In what manner these two differ from fornication, cannot be seen by any rational being unless he takes a clear view of the love of the sex in its degrees and diversities, and of its chaste principles on the one part, and of its unchaste principles on the other, arranging each part into genera and species, and thereby distinguishing them. Without such a view and arrangement, it is impossible there should exist in any one’s idea a discrimination between the chaste principle as to more and less, and between the unchaste principle as to more and less; and without these distinctions all relation perishes, and therewith all perspicacity in matters of judgement, and the understanding is involved in such a shade, that it does not know how to distinguish fornication from adultery, and still less the milder kinds of fornication from the more grievous, and in like manner of adultery; thus it mixes evils, and of different evils makes one pottage, and of different goods one paste. In order therefore that the love of the sex may be distinctly known as to that part by which it inclines and makes advances to adulterous love altogether opposite to conjugial love, it is expedient to examine its beginning, which is fornication; and this we will do in the following series: I. *Fornication is of the love of the sex.* II. *This love commences when a youth begins to think and act from his own understanding and his voice to be masculine.* III. *Fornication is of the natural man.* IV. *Fornication is lust, but not the lust of adultery.* V. *With some men the love of the sex cannot without hurt be totally checked from going forth into fornication.* VI. *Therefore in populous cities public stews are tolerated.* VII. *The lust of fornication is light, so far as it looks to conjugial love, and gives this love the preference.* VIII. *The lust of fornication* *is grievous, so far as it looks to adultery.* IX. *The lust of fornication is more grievous, as it verges to the desire of varieties and of defloration.* X. *The sphere of the lust of fornication, such as it is in the beginning, is a middle sphere between the sphere of adulterous love and the sphere of conjugial love, and makes an equilibrium.* XI. *Care is to be taken, lest, by inordinate and immoderate fornications, conjugial love be destroyed.* XII. *Inasmuch as the conjugial principle of one man with one wife is the jewel of human life and the reservoir of the Christian religion.* XIII. *With those who, from various reasons, cannot as yet enter into marriage, and from their passion for the sex, cannot restrain their lusts, this conjugial principle may be preserved, if the vague love of the sex be confined to one mistress.* XIV. *Keeping a mistress is preferable to vague amours, if only one is kept, and she be neither a maiden nor a married woman, and the love of the mistress be kept separate from conjugial love.* We proceed to an explanation of each article.

445. I. FORNICATION IS OF THE LOVE OF THE SEX. We say that fornication is of the love of the sex, because it is not the love of the sex but is derived from it. The love of the sex is like a fountain, from which both conjugial and adulterous love may be derived; they may also be derived by means of fornication, and also without it: for the love of the sex is in every man (*homo*), and either does or does not put itself forth: if it puts itself forth before marriage with a harlot, it is called fornication; if not until with a wife, it is called marriage; if after marriage with another woman, it is called

adultery: wherefore, as we have said, the love of the sex is like a fountain, from which may flow both chaste and unchaste love: but with what caution and prudence chaste conjugial love can proceed by fornication, yet from what imprudence unchaste or adulterous love can proceed thereby, we will explain in what follows. Who can draw the conclusion, that he that has committed fornication cannot be more chaste in marriage?

446. II. THE LOVE OF THE SEX, FROM WHICH FORNICATION IS DERIVED, COMMENCES WHEN A YOUTH BEGINS TO THINK AND ACT FROM HIS OWN UNDERSTANDING, AND HIS VOICE TO BE MASCULINE. This article is adduced to the intent, that the birth of the love of the sex, and thence of fornication, may be known, as taking place when the understanding begins of itself to become rational, or from its own reason to discern and provide such things as are of emolument and use, whereto in such case what has been implanted in the memory from parents and masters, serves as a plane. At that time a change takes place in the mind; it before thought only from things introduced into the memory, by meditating upon and obeying them; it afterwards thinks from reason exercised upon them, and then, under the guidance of the love, it arranges into a new order the things seated in the memory, and in agreement with that order it disposes its own life, and successively thinks more and more according to its own reason, and wills from its own freedom. It is well known that the love of the sex follows the commencement of a man’s own understanding, and advances according to its vigor;

and this is a proof that that love ascends and descends as the understanding ascends and descends: by ascending we mean into wisdom, and by descending, into insanity; and wisdom consists in restraining the love of the sex, and insanity in allowing it a wide range: if it be allowed to run into fornication, which is the beginning of its activity, it ought to be moderated from principles of honor and morality implanted in the memory and thence in the reason, and afterwards to be implanted in the reason and in the memory. The reason why the voice also begins to be masculine, together with the commencement of a man's own understanding, is, because the understanding thinks, and by thought speaks; which is a proof that the understanding constitutes the man (*vir*), and also his male principle; consequently, that as his understanding is elevated, so he becomes a man-man (*homo vir*), and also a male man (*masculus vir*); see above, n. 432, 433.

447. III. FORNICATION IS OF THE NATURAL MAN, in like manner as the love of the sex, which, if it becomes active before marriage, is called fornication. Every man (*homo*) is born corporeal, becomes sensual, afterwards natural, and successively rational; and, if in this case he does not stop in his progress, he becomes spiritual. The reason why he thus advances step by step, is, in order that planes may be formed, on which superior principles may rest and find support, as a palace on its foundations: the ultimate plane, with those that are formed upon it, may also be compared to ground, in which, when prepared, noble seeds are sown. As to what specifically regards the love of

the sex, it also is first corporeal, for it commences from the flesh: next it becomes sensual, for the five senses receive delight from its common principle; afterwards it becomes natural like the same love with other animals, because it is a vague love of the sex; but as a man was born to become spiritual, it becomes afterwards natural-rational, and from natural-rational spiritual, and lastly spiritual-natural; and in this case, that love made spiritual flows into and acts upon rational love, and through this flows into and acts upon sensual love, and lastly through this flows into and acts upon that love in the body and the flesh; and as this is its ultimate plane, it acts upon it spiritually, and at the same time rationally and sensually; and it flows in and acts thus successively while the man is meditating upon it, but simultaneously while he is in its ultimate. The reason why fornication is of the natural man, is, because it proceeds proximately from the natural love of the sex; and it may become natural-rational, but not spiritual, because the love of the sex cannot become spiritual, until it becomes conjugial; and the love of the sex from natural becomes spiritual, when a man recedes from vague lust, and devotes himself to one of the sex, to whose soul he unites his own.

448. IV. FORNICATION IS LUST, BUT NOT THE LUST OF ADULTERY. The reasons why fornication is lust are, 1. Because it proceeds from the natural man, and in everything which proceeds from the natural man, there is concupiscence and lust; for the natural man is nothing but an abode and receptacle of concupiscences and lust, since all the criminal propensities inherited from the parents

reside therein. 2. Because the fornicator has a vague and promiscuous regard to the sex, and does not as yet confine his attention to one of the sex; and so long as he is in this state, he is prompted by lust to do what he does; but in proportion as he confines his attention to one of the sex, and loves to conjoin his life with hers, concupiscence becomes a chaste affection, and lust becomes human love.

449. That the lust of fornication is not the lust of adultery, every one sees clearly from common perception. What law and what judge imputes a like criminality to the fornicator as to the adulterer? The reason why this is seen from common perception is, because fornication is not opposed to conjugial love as adultery is. In fornication conjugial love may lie stored up within, as what is spiritual may lie stored up in what is natural; yea, what is spiritual is also actually disengaged from what is natural; and when the spiritual is disengaged, then the natural encompasses it, as bark does its wood, and a scabbard its sword, and also serves the spiritual as a defence against violence. From these considerations it is evident, that natural love, which is love to the sex, precedes spiritual love which is love to one of the sex; but if fornication comes into effect from the natural love of the sex, it may also be wiped away, provided conjugial love be regarded, desired, and sought, as the chief good. It is altogether otherwise with the libidinous and obscene love of adultery, which we have shewn to be opposite to conjugial love, and destructive thereof, in the foregoing chapter concerning the opposition of adulterous and conjugial love: wherefore if a confirmed and

determined adulterer for various reasons enters into a conjugial engagement, the above case is inverted, since a natural principle lies concealed within its lascivious and obscene things, and a spiritual appearance covers it externally. From these considerations reason may see, that the lust of limited fornication is, in respect to the lust of adultery, as the first warmth is to the cold of mid-winter in northern countries.

450. V. WITH SOME MEN THE LOVE OF THE SEX CANNOT WITHOUT HURT BE TOTALLY CHECKED FROM GOING FORTH INTO FORNICATION. It is needless to recount the mischiefs which may be caused and produced by too great a check of the love of the sex, with such persons as labor under a superabundant venereal heat; from this source are to be traced the origins of certain diseases of the body and distempers of the mind, not to mention unknown evils, which are not to be named; it is otherwise with those whose love of the sex is so scanty that they can resist the sallies of its lust; also with those who are at liberty to introduce themselves into a legitimate partnership of the bed while they are young, without doing injury to their worldly fortunes, thus under the first favorable impressions. As this is the case in heaven with infants, when they have grown up to conjugial age, therefore it is unknown there what fornication is: but the case is different in the world where matrimonial engagements cannot be contracted till the season of youth is past, and where, during that season, the generality live within forms of government, where a length of time is

required to perform duties, and to acquire the property necessary to support a house and family, and then first a suitable wife is to be courted.

[Footnote: This, like some other of the author's remarks, is not so applicable to English laws and customs as to those of several of the continental states, especially Germany, where men are not allowed to marry till they have attained a certain age, or can show that they possess the means of supporting a wife and family.]

451. VI. THEREFORE IN POPULOUS CITIES PUBLIC STEWS ARE TOLERATED. This is adduced as a confirmation of the preceding article. It is well known that they are tolerated by kings, magistrates, and thence by judges, inquisitors, and the people, at London, Amsterdam, Paris, Vienna, Venice, Naples, and even at Rome, besides many other places: among the reasons of this toleration are those also above mentioned.

452. VII. FORNICATION IS (COMPARATIVELY) LIGHT SO FAR AS IT LOOKS TO CONJUGIAL LOVE AND GIVES THIS LOVE THE PREFERENCE. There are degrees of the qualities of evil, as there are degrees of the qualities of good; wherefore every evil is lighter and more grievous, as every good is better and more excellent. The case is the same with fornication; which, as being a lust, and a lust of the natural man not yet purified, is an evil; but as every man (*homo*) is capable of being purified, therefore so far as it approaches a purified state, so far that evil becomes lighter, for so far it is wiped away; thus so far as fornication approaches conjugial love, which is a purified state of the

love of the sex, (so far it becomes a lighter evil): that the evil of fornication is more grievous, so far as it approaches the love of adultery, will be seen in the following article. The reason why fornication is light so far as it looks to conjugial love, is, because it then looks from the unchaste state wherein it is, to a chaste state; and so far as it gives a preference to the latter, so far also it is in it as to the understanding; and so far as it not only prefers it, but also pre-loves it, so far also it is in it as to the will, thus as to the internal man; and in this case fornication, if the man nevertheless persists in it, is to him a necessity, the causes whereof he well examines in himself. There are two reasons which render fornication light with those who prefer and pre-love the conjugial state; the first is, that conjugial life is their purpose, intention, or end, the other is, that they separate good from evil with themselves. In regard to the FIRST, — that conjugial life is their purpose, intention, or end, it has the above effect, inasmuch as every man is such as he is in his purpose, intention, or end, and is also such before the Lord and the angels; yea, he is likewise regarded as such by the wise in the world; for intention is the soul of all actions, and causes innocence and guilt in the world, and after death imputation. In regard to the OTHER reason, — that those who prefer conjugial love to the lust of fornication, separate evil from good, thus what is unchaste from what is chaste, it has the above effect, inasmuch as those who separate those two principles by perception and intention, before they are in good or the chaste principle, are also separated and purified from the evil of that lust, when they come into the conjugial state. That this is not the case with those who in fornication look to adultery, will be seen in the next article.

453. VIII. THE LUST OF FORNICATION IS GRIEVOUS, SO FAR AS IT LOOKS TO ADULTERY. In the lust of fornication all those look to adultery who do not believe adulteries to be sins, and who think similarly of marriage and of adulteries, only with the distinction of what is allowed and what is not; these also make one evil out of all evils, and mix them together, like dirt with eatable food in one dish, and like things vile and refuse with wine in one cup, and thus eat and drink: in this manner they act with the love of the sex, fornication and keeping a mistress, with adultery of a milder sort, of a grievous sort, and of a more grievous sort, yea with ravishing or defloration: moreover, they not only mingle all those things, but also mix them in marriages, and defile the latter with a like notion; but where it is the case, that the latter are not distinguished from the former, such persons, after their vague commerce with the sex, are overtaken by colds, loathings, and nauseousness, at first in regard to a married partner, next in regard to women in other characters, and lastly in regard to the sex. It is self-evident that with such persons there is no purpose, intention, or end, of what is good or chaste, that they may be exculpated, and no separation of evil from good, or of what is unchaste from what is chaste, that they may be purified, as in the case of those who from fornication look to conjugial love, and give the latter the preference, (concerning whom, see the foregoing article, n.

452). The above observations I am allowed to confirm by this new information from heaven: I have met with several, who in the world had lived outwardly like others, wearing rich apparel, feasting daintily, trading like others with money, borrowed upon interest, frequenting stage exhibitions, conversing jocosely on love affairs as from wantonness, besides other similar things: and yet the angels charged those things upon some as evils of sin, and upon others as not evils, and declared the latter guiltless, but the former guilty; and on being questioned why they did so, when the deeds were alike, they replied, that they regard all from purpose, intention, or end, and distinguish accordingly; and that on this account they excuse and condemn those whom the end excuses and condemns, since all in heaven are influenced by a good end, and all in hell by an evil end; and that this, and nothing else, is meant by the Lord's words, *Judge not, that ye be not judged*, Matt. vii. I.

454. IX. THE LUST OF FORNICATION IS MORE GRIEVOUS AS IT VERGES TO THE DESIRE OF VARIETIES AND OF DEFLORATION. The reason of this is, because these two desires are accessories of adulteries, and thus aggravations of it: for there are mild adulteries, grievous adulteries, and most grievous; and each kind is estimated according to its opposition to, and consequent destruction of, conjugial love. That the desire of varieties and the desire of defloration, strengthened by being brought into act, destroy conjugial love, and drown it as it were in the bottom of the sea, will be seen presently, when those subjects come to be treated of.

455. X. THE SPHERE OF THE LUST OF FORNICATION, SUCH AS IT IS IN THE BEGINNING, IS A MIDDLE SPHERE BETWEEN THE SPHERE OF ADULTEROUS LOVE AND THE SPHERE OF CONJUGIAL LOVE, AND MAKES AN EQUILIBRIUM. The two spheres, of adulterous love and conjugial love, were treated of in the foregoing chapter, where it was shewn that the sphere of adulterous love ascends from hell, and the sphere of conjugial love descends from heaven, n. 435; that those two spheres meet each other in each world, but do not unite, n. 436; that between those two spheres there is an equilibrium, and that man is in it, n. 437; that a man can turn himself to whichever sphere he pleases; but that so far as he turns himself to the one, so far he turns himself from the other, n. 438: for the meaning of spheres, see n. 434, and the passages there cited. The reason why the sphere of the lust of fornication is a middle sphere between those two spheres, and makes an equilibrium, is, because while any one is in it, he can turn himself to the sphere of conjugial love, that is, to this love, and also to the sphere of the love of adultery, that is, to the love of adultery; but if he turns himself to conjugial love, he turns himself to heaven; if to the love of adultery, he turns himself to hell: each is in the man's free determination, good pleasure, and will, to the intent that he may act freely according to reason, and not from instinct: consequently that he may be a man, and appropriate to himself influx, and not a beast, which appropriates nothing thereof to itself. It is said the lust of fornication such as it is in the beginning, because at that

time it is in a middle state. Who does not know that whatever a man does in the beginning, is from concupiscence, because from the natural man? And who does not know that that concupiscence is not imputed, while from natural he is becoming spiritual? The case is similar in regard to the lust of fornication, while a man's love is becoming conjugial.

456. XI. CARE IS TO BE TAKEN LEST, BY IMMODERATE AND INORDINATE FORNICATIONS, CONJUGIAL LOVE BE DESTROYED. By immoderate and inordinate fornications, whereby conjugial love is destroyed, we mean fornications by which not only the strength is enervated, but also all the delicacies of conjugial love are taken away; for from unbridled indulgence in such fornications, not only weakness and consequent wants, but also impurities and immodesties are occasioned, by reason of which conjugial love cannot be perceived and felt in its purity and chastity, and thus neither in its sweetness and the delights of its prime; not to mention the mischiefs occasioned to both the body and the mind, and also the disavowed allurements, which not only deprive conjugial love of its blessed delights, but also take it away, and change it into cold, and thereby into loathing. Such fornications are the violent excesses whereby conjugial sports are changed into tragic scenes: for immoderate and inordinate fornications are like burning flames which, arising out of ultimates, consume the body, parch the fibres, defile the blood, and vitiate the rational principles of the mind; for they burst forth like a fire from the foundation into the house, which consumes the whole.

To prevent these mischiefs is the duty of parents; for a grown up youth, inflamed with lust, cannot as yet from reason impose restraint upon himself.

457. XII. INASMUCH AS THE CONJUGIAL PRINCIPLE OF ONE MAN WITH ONE WIFE IS THE JEWEL OF HUMAN LIFE AND THE RESERVOIR OF THE CHRISTIAN RELIGION. These two points have been demonstrated universally and singularly in the whole preceding part of CONJUGIAL LOVE AND ITS CHASTE DELIGHTS. The reason why it is the jewel of human life is, because the quality of a man's life is according to the quality of that love with him; since that love constitutes the inmost of his life; for it is the life of wisdom dwelling with its love, and of love dwelling with its wisdom, and hence it is the life of the delights of each; in a word, a man is a soul living by means of that love: hence, the conjugial tie of one man with one wife is called the jewel of human life. This is confirmed from the following articles adduced above: only with one wife there exists truly conjugial friendship, confidence, and potency, because there is a union of minds, n. 333, 334: in and from a union with one wife there exist celestial blessednesses, spiritual satisfactions, and thence natural delights, which from the beginning have been provided for those who are in love truly conjugial, n. 335. That it is the fundamental love of all celestial, spiritual, and derivative natural loves, and that into that love are collected all joys and delights from first to last, n. 65-69: and that viewed in its origin, it is the sport of wisdom and love, has been fully

demonstrated in the CONJUGIAL LOVE AND ITS CHASTE DELIGHTS, which constitutes the first part of this work.

458. The reason why that love is the reservoir of the Christian religion is, because this religion unites and dwells with that love; for it was shewn, that none come into that love, and can be in it, but those who approach the Lord, and do the truths of his church and its goods; n. 70, 71: that that love is from the only Lord, and that hence it exists with those who are of the Christian religion; n. 131, 335, 336: that that love is according to the state of the church, because it is according to the state of wisdom with man; n. 130. That these things are so, was fully confirmed in the chapter on the correspondence of that love with the marriage of the Lord and the church; n. 116, 131; and in the chapter on the origin of that love from the marriage of good and truth; n. 83-102.

459. XIII. WITH THOSE WHO, FROM VARIOUS REASONS, CANNOT AS YET ENTER INTO MARRIAGE, AND FROM THEIR PASSION FOR THE SEX, CANNOT MODERATE THEIR LUSTS, THIS CONJUGIAL PRINCIPLE MAY BE PRESERVED, IF THE VAGUE LOVE OF THE SEX BE CONFINED TO ONE MISTRESS. That immoderate and inordinate lust cannot be entirely checked by those who have a strong passion for the sex, is what reason sees and experience proves: with a view therefore that such lust may be restrained, in the case of one whose passions are thus violent, and who for several reasons cannot precipitately enter into marriage, and that it may be rendered somewhat moderate and ordinate, there seems to be no other refuge,

and as it were asylum, than the keeping of a woman, who in French is called *maitresse*. It is well known that in kingdoms, where certain forms and orders are to be observed, matrimonial engagements cannot be contracted by many till the season of youth is past; for duties are first to be performed, and property to be acquired for the support of a house and family, and then first a suitable wife is to be courted; and yet in the previous season of youth few are able to keep the springing fountain of manliness closed, and reserved for a wife: it is better indeed that it should be reserved; but if this cannot be done on account of the unbridled power of lust, a question occurs, whether there may not be an intermediate means, by which conjugial love may be prevented from perishing in the mean time. That keeping a mistress is such a means appears reasonable from the following considerations: I. That by this means promiscuous inordinate fornications are restrained and limited, and thus a less disorderly state is induced, which more resembles conjugial life. II. That the ardor of venereal propensities, which in the beginning is boiling hot, and as it were burning, is appeased and mitigated; and thereby the lascivious passion for the sex, which is filthy, is tempered by somewhat analogous to marriage. III. By this means too the strength is not cast away, neither are weaknesses contracted, as by vague and unlimited amours. IV. By this means also disease of the body and insanity of mind are avoided. V. In like manner by this means adulteries, which are whoredoms with wives, and debaucheries, which are violations of maidens, are guarded against; to say nothing of such criminal acts as are not to be named; for a stripling does not think that adulteries and debaucheries are different from fornications; thus he conceives that the one is the same with the other; nor is he able from reason to resist the enticements of some of the sex, who are proficients in meretricious arts: but in keeping a mistress, which is a more ordinate and safer fornication, he can learn and see the above distinctions. VI. By keeping a mistress, also no entrance is afforded to the four kinds of lusts, which are in the highest degree destructive of conjugial love, — the lust of defloration, the lust of varieties, the lust of violation, and the lust of seducing innocences, which are treated of in the following pages. These observations, however, are not intended for those who can check the tide of lust; nor for those who can enter into marriage during the season of youth, and offer and impart to their wives the first fruits of their manliness.

460. XIV. KEEPING A MISTRESS IS PREFERABLE TO VAGUE AMOURS, PROVIDED ONLY ONE IS KEPT AND SHE BE NEITHER A MAIDEN NOR A MARRIED WOMAN, AND THE LOVE OF THE MISTRESS BE KEPT SEPARATE FROM CONJUGIAL LOVE. At what time and with what persons keeping a mistress is preferable to vague amours, has been pointed out just above. I. The reason why only one mistress is to be kept, is, because if more than one be kept, a polygamical principle gains influence, which induces in a man a merely natural state, and thrusts him down into a sensual state, so much so that he cannot be elevated into a spiritual state, in which conjugial love must be; see n. 338,

339. II. The reason why this mistress must not be a maiden, is because conjugial love with women acts in unity with their virginity, and hence constitutes the chastity, purity, and sanctity of that love; wherefore when a woman makes an engagement and allotment of her virginity to any man, it is the same thing as giving him a certificate that she will love him to eternity: on this account a maiden cannot, from any rational consent, barter away her virginity, unless when entering into the conjugial covenant: it is also the crown of her honor: wherefore to seize it without a covenant of marriage, and afterwards to discard her, is to make a courtezan of a maiden, who might have been a bride or a chaste wife, or to defraud some man; and each of these is hurtful. Therefore whoever takes a maiden and unites her to himself as a mistress, may indeed dwell with her, and thereby initiate her into the friendship of love, but still with a constant intention, if he does not play the whoremaster, that she shall be or become his wife. III. That the kept mistress must not be a married woman, because this is adultery, is evident. IV. The reason why the love of a mistress is to be kept separate from conjugial love, is because those loves are distinct, and therefore ought not to be mixed together: for the love of a mistress is an unchaste, natural, and external love; whereas the love of marriage is chaste, spiritual, and internal. The love of a mistress keeps the souls of two persons distinct, and unites only the sensual principles of the body; but the love of marriage unites souls, and from their union conjoins also the sensual principles of the body, until from two they become as one,

which is one flesh. V. The love of a mistress enters only into the understanding and the things which depend on it; but the love of marriage enters also into the will and the things which depend on it, consequently into every thing appertaining to man (*homo*); wherefore if the love of a mistress becomes the love of marriage, a man cannot retract from any principle of right, and without violating the conjugial union; and if he retracts and marries another woman, conjugial love perishes in consequence of the breach thereof. It is to be observed, that the love of a mistress is kept separate from conjugial love by this condition, that no engagement of marriage be made with the mistress, and that she be not induced to form any such expectation. Nevertheless it is far better that the torch of the love of the sex be first lighted with a wife.

461. To the above I shall add the following MEMORABLE RELATION. I was once conversing with a novitiate spirit who, during his abode in the world, had meditated much about heaven and hell. (Novitiate spirits are men newly deceased, who are called spirits, because they are then spiritual men.) As soon as he entered into the spiritual world he began to meditate in like manner about heaven and hell, and seemed to himself, when meditating about heaven, to be in joy, and when about hell, in sorrow. When he observed that he was in the spiritual world, he immediately asked where heaven and hell were, and also their nature and quality? And he was answered, “Heaven is above your head, and hell beneath your feet; for you are

now in the world of spirits, which is immediate between heaven and hell; but what are their nature and quality we cannot describe in a few words." At that instant, as he was very desirous of knowing, he fell upon his knees, and prayed devoutly to God that he might be instructed; and lo! an angel appeared at his right hand, and having raised him, said, "You have prayed to be instructed concerning heaven and hell; INQUIRE AND LEARN WHAT DELIGHT IS, AND YOU WILL KNOW;" and having said this, the angel was taken up. Then the novitiate spirit said within himself, "*What does this mean, Inquire and learn what delight is, and you will know the nature and quality of heaven and hell?*" And leaving that place, he wandered about, and accosting those he met, said, "Tell me, if you please, what delight is?" Some said, "What a strange question! Who does not know what delight is? Is it not joy and gladness? Wherefore delight is delight; one delight is like another; we know no distinction." Others said, that delight was the laughter of the mind; for when the mind laughs, the countenance is cheerful, the discourse is jocular, the behaviour sportive, and the whole man is in delight. But some said, "Delight consists in nothing but feasting, and delicate eating and drinking, and in getting intoxicated with generous wine, and then in conversing on various subjects, especially on the sports of Venus and Cupid." On hearing these relations, the novitiate spirit being indignant, said to himself; "These are the answers of clowns, and not of well-bred men: these delights are neither heaven nor hell; I wish I could meet with the wise." He then took his leave of them, and inquired where he might find the wise? At that instant he was seen by a certain angelic spirit, who said, “I perceive that you have a strong desire to know what is the universal of heaven and of hell; and since this is DELIGHT, I will conduct you up a hill, where there is every day an assembly of those who scrutinize effects, of those who investigate causes, and of those who explore ends. There are three companies; those who scrutinize effects are called spirits of knowledges, and abstractedly knowledges; those who investigate causes are called spirits of intelligence, and abstractedly intelligences; and those who explore ends are called spirits of wisdom, and abstractedly wisdoms. Directly above them in heaven are angels, who from ends see causes, and from causes effects; from these angels those three companies are enlightened.” The angelic spirit then taking the novitiate spirit by the hand, led him up the hill to the company which consisted of those who explore ends, and are called wisdoms. To these the novitiate spirit said, “Pardon me for having ascended to you: the reason is, because from my childhood I have meditated about heaven and hell, and lately came into this world, where I was told by some who accompanied me, that here heaven was above my head, and hell beneath my feet; but they did not tell me the nature and quality of either; wherefore, becoming anxious from my thoughts being constantly employed on the subject, I prayed to God; and instantly an angel presented itself, and said, ‘*Inquire and learn what delight is, and you will know.*’ I have inquired, but hitherto in vain: I request therefore that you will teach me, if you please, what delight is.” To this the wisdoms replied, “Delight is the all of life to all in heaven and all in hell: those in delight have the delight of good and truth, but those in hell have the delight of what is evil and false; for all delight is of love, and love is the *esse* of a man’s life; therefore as a man is a man according to the quality of his love, so also is he according to the quality of his delight. The activity of love makes the sense of delight; its activity in heaven is with wisdom, and in hell with insanity; each in its objects presents delight: but the heavens and the hells are in opposite delights, because in opposite loves; the heavens in the love and thence in the delight of doing good, but the hells in the love and thence in the delight of doing evil; if therefore you know what delight is, you will know the nature and quality of heaven and hell. But inquire and learn further what delight is from those who investigate causes, and are called intelligences: they are to the right from hence.” He departed, and came to them, and told them the reason of his coming, and requested that they would teach him what delight is? And they, rejoicing at the question, said, “It is true that he that knows what delight is, knows the nature and quality of heaven and hell. The will-principle, by virtue whereof a man is a man, cannot be moved at all but by delight; for the will-principle, considered in itself, is nothing but an affect and effect of some love, thus of some delight; for it is somewhat pleasing, engaging, and pleasurable, which constitutes the principle of willing; and since the will moves the understanding to think, there does not exist the least idea of thought but from the influent delight of the will. The reason of this is, because the Lord by influx from himself actuates all things of the soul and the mind with angels, spirits, and men; which he does by an influx of love and wisdom; and this influx is the essential activity from which comes all delight, which in its origin is called blessed, satisfactory, and happy, and in its derivation is called delightful, pleasant, and pleasurable, and in a universal sense, GOOD. But the spirits of hell invert all things with themselves; thus they turn good into evil, and the true into the false, their delights continually remaining: for without the continuance of delight, they would have neither will nor sensation, thus no life. From these considerations may be seen the nature and origin of the delight of hell, and also the nature and origin of the delight of heaven.” Having heard this, he was conducted to the third company, consisting of those who scrutinize effects, and are called knowledges. These said, “Descend to the inferior earth, and ascend to the superior earth: in the latter you will perceive and be made sensible of the delights of the angels of heaven, and in the former of the delights of the spirits of hell.” But lo! at that instant, at a distance from them, the ground cleft asunder, and through the cleft there ascended three devils, who appeared on fire from the delight of their love; and as those who accompanied the novitiate spirit perceived that the three ascended out of hell by *proviso*, they said to them, “Do not come nearer; but from the place where you are, give some account of your delights.” Whereupon they said, “Know, then, that every one, whether he be good or evil, is in his own delight; the good in the delight of his good, and the evil in the delight of his evil." They were then asked, "What is your delight?" They said. "The delight of whoring, stealing, defrauding, and blaspheming." Again they were asked, "What is the quality of those delights?" They said, "To the senses of others they are like the stinks arising from dunghills, the stenches from dead bodies, and the scents from stale urine." And it was asked them, "Are those things delightful to you?" They said, "Most delightful." And reply was made, "Then you are like unclean beasts which wallow in such things." To which they answered, "If we are, we are: but such things are the delights of our nostrils." And on being asked, "What further account can you give?" they said, "Every one is allowed to be in his delight, even the most unclean, as it is called, provided he does not infest good spirits and angels; but since, from our delight, we cannot do otherwise than infest them, therefore we are cast together into workhouses, where we suffer direfully. The witholding and keeping back our delights in those houses is what is called hell-torments: it is also interior pain." It was then asked them, "Why have you infested the good?" They replied, that they could not do otherwise: "It is," said they, "as if we were seized with rage when we see any angel, and are made sensible of the divine sphere about him." It was then said to them, "Herein also you are like wild beasts." And presently, when they saw the novitiate spirit with the angel, they were overpowered with rage, which appeared like the fire of hatred; wherefore, in order to prevent their doing mischief, they were sent back to hell. After these things, appeared the angels who from ends see causes, and by causes effects, who were in the heaven above those three companies. They were seen in a bright cloud, which rolling itself downwards by spiral flexures, brought with it a circular garland of flowers, and placed it on the head of the novitiate spirit; and instantly a voice said to him from thence, “This wreath is given you because from your childhood you have meditated on heaven and hell.”

ON CONCUBINAGE.

462. In the preceding chapter, in treating on fornication, we treated also on keeping a mistress; by which was understood the connection of an unmarried man with a woman under stipulated conditions: but by concubinage we here mean the connection of a married man with a woman in like manner under stipulated conditions. Those who do not distinguish genera, use the two terms promiscuously, as if they had one meaning, and thence one signification: but as they are two genera, and the term keeping a mistress is suitable to the former, because a kept mistress is a courtezan, and the term concubinage to the latter, because a concubine is a substituted partner of the bed, therefore for the sake of distinction, ante-nuptial stipulation with a woman is signified by keeping a mistress, and post-nuptial by concubinage. Concubinage is here treated of for the sake of order; for from order it is discovered what is the quality of marriage on the one part, and of adultery on the other. That marriage and adultery are opposites has already been shewn in the chapter concerning their

opposition; and the quantity and quality of their opposition cannot be learnt but from their intermediates, of which concubinage is one; but as there are two kinds of concubinage, which are to be carefully distinguished, therefore this section, like the foregoing, shall be arranged into its distinct parts as follows; I. *There are two kinds of concubinage, which differ exceedingly from each other, the one conjointly with a wife, the other apart from a wife.* II. *Concubinage conjointly with a wife, is altogether unlawful for Christians, and detestable.* III. *That it is polygamy which has been condemned, and is to be condemned, by the Christian world.* IV. *It is an adultery whereby the conjugial principle, which is the most precious jewel of the Christian life, is destroyed.* V. *Concubinage apart from a wife, when it is engaged in from causes legitimate, just, and truly excusatory, is not unlawful.* VI. *The legitimate causes of this concubinage are the legitimate causes of divorce, while the wife is nevertheless retained at home.* VII. *The just causes of this concubinage are the just causes of reparation from the bed.* VIII. *Of the excusatory causes of this concubinage some are real and some not.* IX. *The really excusatory causes are such as are grounded in what is just.* X. *The excusatory causes which are not real are such as are not grounded in what is just, although in the appearance of what is just.* XI. *Those who from causes legitimate, just, and really excusatory, are engaged in this concubinage, may at the same time be principled in conjugial love.* XII. *While this concubinage continues,* *actual connection with a wife is not allowable.* We proceed to an explanation of each article.

463. I. THERE ARE TWO KINDS OF CONCUBINAGE, WHICH DIFFER EXCEEDINGLY FROM EACH OTHER, THE ONE CONJOINTLY WITH A WIFE, THE OTHER APART FROM A WIFE. That there are two kinds of concubinage, which differ exceedingly from each other, and that the one kind consists in taking a substituted partner to the bed and living conjointly and at the same time with her and with a wife; and that the other kind is when, after a legitimate and just separation from a wife, a man engages a woman in her stead as a bed-fellow; also that these two kinds of concubinage differ as much from each other as dirty linen from clean, may be seen by those who take a clear and distinct view of things, but not by those whose view of things is confused and indistinct: yea, it may be seen by those who are in conjugial love, but not by those who are in the love of adultery. The latter are in obscurity respecting all the derivations of the love of the sex, whereas the former are enlightened respecting them: nevertheless, those who are in adultery, can see those derivations and their distinctions, not indeed in and from themselves, but from others when they hear them: for an adulterer has a similar faculty with a chaste husband of elevating his understanding; but an adulterer, after he has acknowledged the distinctions which he has heard from others, nevertheless forgets them, when he immerses his understanding in his filthy pleasure; for the chaste and the unchaste principles, and the sane and the insane, cannot

dwell together; but, when separated, they may be distinguished by the understanding. I once inquired of those in the spiritual world who did not regard adulteries as sins, whether they knew a single distinction between fornication, keeping a mistress, the two kinds of concubinage, and the several degrees of adultery? They said they were all alike. I then asked them whether marriage was distinguishable? Upon this they looked around to see whether any of the clergy were present, and as there were not, they said, that in itself it is like the rest. The case was otherwise with those who in the ideas of their thought regarded adulteries as sins: these said, that in their interior ideas, which are of the perception, they saw distinctions, but had not yet studied to discern and know them asunder. This I can assert as a fact, that those distinctions are perceived by the angels in heaven as to their minutiae. In order therefore that it may be seen, that there are two kinds of concubinage opposite to each other, one whereby conjugial love is destroyed, the other whereby it is not, we will first describe the kind which is condemnatory, and afterwards that which is not.

464. II. CONCUBINAGE CONJOINTLY WITH A WIFE IS ALTOGETHER UNLAWFUL FOR CHRISTIANS, AND DETESTABLE. It is unlawful, because it is contrary to the conjugial covenant; and it is detestable, because it is contrary to religion; and what is contrary to religion, and at the same time to the conjugial covenant, is contrary to the Lord: wherefore, as soon as any one, without a really conscientious cause, adjoins a concubine to a wife, heaven

is closed to him; and by the angels he is no longer numbered among Christians. From that time also he despises the things of the church and of religion, and afterwards does not lift his face above nature, but turns himself to her as a deity, who favors his lust, from whose influx his spirit thenceforward receives animation. The interior cause of this apostasy will be explained in what follows. That this concubinage is detestable is not seen by the man himself who is guilty of it; because after the closing of heaven he becomes a spiritual insanity: but a chaste wife has a clear view of it, because she is a conjugial love, and this love nauseates such concubinage; wherefore also many such wives refuse actual connection with their husbands afterwards, as that which would defile their chastity by the contagion of lust adhering to the men from their courtezans.

465. III. IT IS POLYGAMY WHICH HAS BEEN CONDEMNED, AND IS TO BE CONDEMNED, BY THE CHRISTIAN WORLD. That simultaneous concubinage, or concubinage conjoined with a wife, is polygamy, although not acknowledged to be such, because it is not so declared, and thus not so called by any law, must be evident to every person of common discernment; for a woman taken into keeping, and made partaker of the conjugial bed is like a wife. That polygamy has been condemned, and is to be condemned by the Christian world, has been shewn in the chapter on polygamy, especially from these articles therein: A Christian is not allowed to marry more than one wife; n. 338: If a Christian marries several wives, he commits not

only natural, but also spiritual adultery; n. 339: The Israelitish nation was permitted to marry several wives, because the Christian church was not with them; n. 349. From these considerations it is evident, that to adjoin a concubine to a wife, and to make each a partner of the bed, is filthy polygamy.

466. IV. IT IS AN ADULTERY WHEREBY THE CONJUGIAL PRINCIPLE, WHICH IS THE MOST PRECIOUS JEWEL OF THE CHRISTIAN LIFE IS DESTROYED. That it is more opposed to conjugial love than simple adultery; and that it is a deprivation of every faculty and inclination to conjugial life, which is implanted in Christians from birth, may be evinced by arguments which will have great weight with the reason of a wise man. In regard to the FIRST POSITION, — that simultaneous concubinage, or concubinage conjoined with a wife, is more opposed to conjugial love than simple adultery, it may be seen from these considerations: that in simple adultery there is not a love analogous to conjugial love; for it is only a heat of the flesh, which presently cools, and sometimes does not leave any trace of love behind it towards its object; wherefore this effervescing lasciviousness, if it is not from a purposed or confirmed principle, and if the person guilty of it repents, detracts but little from conjugial love. It is otherwise in the case of polygamical adultery: herein there is a love analogous to conjugial love; for it does not cool and disperse, or pass off into nothing after being excited, like the foregoing; but it remains, renews and strengthens itself, and so far takes away from love to the wife, and in the place thereof induces

cold towards her; for in such case it regards the concubine courtezan as lovely from a freedom of the will, in that it can retract if it pleases; which freedom is begotten in the natural man: and because this freedom is thence grateful, it supports that love; and moreover, with a concubine the unition with allurements is nearer than with a wife; but on the other hand it does not regard a wife as lovely, by reason of the duty of living with her enjoined by the covenant of life, which it then perceives as far more constrained in consequence of the freedom enjoyed with another woman. It is plain that love for a wife grows cold, and she herself grows vile, in the same degree that love for a courtezan grows warm, and she is held in estimation. In regard to the SECOND POSITION — that simultaneous concubinage, or concubinage conjoined with a wife, deprives a man of all faculty and inclination to conjugial life, which is implanted in Christians from birth, it may be seen from the following considerations: that so far as love to a wife is changed into love to a concubine, so far the former love is rent, exhausted, and emptied, as has been shewn just above: that this is effected by a closing of the interiors of the natural mind, and an opening of its inferior principles, may appear from the seat of the inclination with Christians to love one of the sex, as being in the inmost principles, and that this seat may be closed, but cannot be destroyed. The reason why an inclination to love one of the sex, and also a faculty to receive that love, is implanted in Christians from birth, is, because that love is from the Lord alone, and is esteemed religious, and in Christendom the Lord's divine is acknowledged and worshipped, and religion is from his Word; hence there is a grafting, and also a transplanting thereof, from generation to generation. We have said, that the above Christian conjugial principle perishes by polygamical adultery: we thereby mean, that with the Christian polygamist it is closed and intercepted; but still it is capable of being revived in his posterity, as is the case with the likeness of a grandfather or a great-grandfather returning in a grandson or a great-grandson. Hence, that conjugial principle is called the most precious jewel of the Christian life, and (see above, n. 457, 458,) the storehouse of human life, and the reservoir of the Christian religion. That that conjugial principle is destroyed with the Christian who practises polygamical adultery, is manifest from this consideration; that he cannot like a Mahometan polygamist, love a concubine and a wife equally; but so far as he loves a concubine, or is warm towards her, so far he does not love his wife, but is cold towards her; and, what is yet more detestable, so far he also in heart acknowledges the Lord only as a natural man, and the son of Mary, and not at the same time as the Son of God, and likewise so far he makes light of religion. It is, however, well to be noted, that this is the case with those who add a concubine to a wife, and connect themselves actually with each; but it is not at all the case with those, who from legitimate, just, and truly excusatory causes, separate themselves, and keep apart from a wife as to actual love, and have a woman in keeping. We now proceed to treat of this kind of concubinage.

467. V. CONCUBINAGE APART FROM A WIFE, WHEN IT IS ENGAGED IN FROM CAUSES LEGITIMATE, JUST, AND TRULY EXCUSATORY, IS NOT UNLAWFUL. What causes we mean by legitimate, what by just, and what by truly excusatory, shall be shewn in their order: the bare mention of the causes is here premised, that this concubinage, which we are about to treat of, may be distinguished from that which we have previously described. (See note to n. 450, and the Preliminary note.)

468. VI. THE LEGITIMATE CAUSES OF THIS CONCUBINAGE ARE THE LEGITIMATE CAUSES OF DIVORCE, WHILE THE WIFE IS NEVERTHELESS RETAINED AT HOME. By divorce is meant the annulling of the conjugial covenant, and thence an entire separation, and after this a full liberty to marry another wife. The one only cause of this total separation or divorce, is adultery, according to the Lord's precept, Matt. xix. 9. To the same cause are to be referred manifest obscenities, which bid defiance to the restraints of modesty, and fill and infest the house with flagitious practices of lewdness, giving birth to adulterous immodesty, and rendering the whole mind abandoned. To these things may be added malicious desertion, which involves adultery, and causes a wife to commit whoredom, and thereby to be divorced, Matt. v. 32. These three causes, being legitimate causes of divorce, — the first and third before a public judge, and the middle one before the man himself, as judge, are also legitimate causes of concubinage, when the adulterous wife is retained at home. The reason why adultery is the one only cause of

divorce is, because it is diametrically opposite to the life of conjugial love, and totally destroys and annihilates it; see above, n. 255.

469. The reasons why, by the generality of men, the adulterous wife is still retained at home, are, 1. Because the man is afraid to produce witnesses in a court of justice against his wife, to accuse her of adultery, and thereby to make the crime public; for unless eye-witnesses, or evidences to the same amount, were produced to convict her, he would be secretly reproached in companies of men, and openly in companies of women. 2. He is afraid also lest his adulteress should have the cunning to clear her conduct, and likewise lest the judges should show favor to her, and thus his name suffer in the public esteem. 3. Moreover, there may be domestic reasons, which may make separation from the house unadvisable: as in case there are children, towards whom also the adulteress has natural love; in case they are bound together by mutual services which cannot be put an end to; in case the wife is connected with and dependent upon her relatives, whether on the father's or mother's side, and there is a hope of receiving an increase of fortune from them; in case he lived with her in the beginning in habits of agreeable intimacy; and in case she, after she became meretricious, has the skill to soothe the man with engaging pleasantry and pretended civility, to prevent blame being imputed to herself; not to mention other cases, which, as in themselves they are legitimate causes of divorce, are also legitimate causes of concubinage; for the causes of retaining the wife at home

do not take away the cause of divorce, supposing her guilty of adultery. Who, but a person of vile character, can fulfil the duties of the conjugial bed, and at the same time have commerce with a strumpet? If instances of this sort are occasionally to be met with, no favorable conclusions are to be drawn from them.

470. VII. THE JUST CAUSES OF THIS CONCUBINAGE ARE THE JUST CAUSES OF SEPARATION FROM THE BED. There are legitimate causes of separation, and there are just causes: legitimate causes are enforced by the decisions of judges, and just causes by the decisions come to by the man alone. The causes both legitimate and just of separation from the bed, and also from the house, were briefly enumerated above, n. 252, 253; among which are VITIATED STATES OF THE BODY, including diseases whereby the whole body is so far infected, that the contagion may prove fatal: of this nature are malignant and pestilential fevers, leprosies, the venereal disease, cancers; also diseases whereby the whole body is so far weighed down, as to admit of no sociability, and from which exhale dangerous effluvia and noxious vapors, whether from the surface of the body, or from its inward parts, in particular from the stomach and the lungs: from the surface of the body proceed malignant pocks, warts, pustules, scorbutic pthisis, virulent scab, especially if the face is disfigured by it; from the stomach proceed foul, stinking, and rank eructations; from the lungs, filthy and putrid exhalations arising from imposthumes, ulcers or abscesses, or from vitiated blood or serum. Besides these there are also other

various diseases; as *lipothamia*, which is a total faintness of body, and defect of strength; *paralysis*, which is a loosening and relaxation of the membranes and ligaments which serve for motion; epilepsy; permanent infirmity arising from apoplexy; certain chronical diseases; the iliac passion; rupture; besides other diseases, which the science of pathology teaches. VITIATED STATES OF THE MIND, which are just causes of separation from the bed and the house, are madness, frenzy, furious wildness, actual foolishness and idiocy, loss of memory, and the like. That these are just causes of concubinage, since they are just causes of separation, reason sees without the help of a judge.

471. VIII. OF THE EXCUSATORY CAUSES OF THIS CONCUBINAGE SOME ARE REAL AND SOME ARE NOT. Since besides the just causes which are just causes of separation, and thence become just causes of concubinage, there are also excusatory causes, which depend on judgement and justice with the man, therefore these also are to be mentioned: but as the judgements of justice may be perverted and be converted by confirmations into the appearances of what is just, therefore these excusatory causes are distinguished into real and not real, and are separately described.

472. IX. THE REALLY EXCUSATORY CAUSES ARE SUCH AS ARE GROUNDED IN WHAT IS JUST. To know these causes, it may be sufficient to mention some of them; such as having no natural affection towards the children, and a consequent rejection of them, intemperance, drunkenness, uncleanliness, immodesty, a desire of divulging family

secrets, of disputing, of striking, of taking revenge, of doing evil, of stealing, of deceiving; internal dissimilitude, whence comes antipathy; a froward requirement of the conjugial debt, whence the man becomes as cold as a stone; being addicted to magic and witchcraft; an extreme degree of impiety; and other similar evils.

473. There are also milder causes, which are really excusatory and which separate from the bed, and yet not from the house; as a cessation of prolification on the part of the wife, in consequence of advanced age, and thence a reluctance and opposition to actual love, while the ardor thereof still continues with the man; besides similar cases in which rational judgement sees what is just, and which do not hurt the conscience.

474. X. THE EXCUSATORY CAUSES WHICH ARE NOT REAL ARE SUCH AS ARE NOT GROUNDED IN WHAT IS JUST, ALTHOUGH IN THE APPEARANCE OF WHAT IS JUST. These are known from the really excusatory causes above mentioned, and, if not rightly examined, may appear to be just, and yet are unjust; as that times of abstinence are required after the bringing forth of children, the transitory sicknesses of wives, from these and other causes a check to prolification, polygamy permitted to the Israelites, and other like causes of no weight as grounded in justice. These are fabricated by the men after they have become cold, when unchaste lusts have deprived them of conjugial love, and have infatuated them with the idea of its likeness to adulterous love. When such men engage in concubinage, they, in order to prevent defamation, assign

such spurious and fallacious causes as real and genuine, — and very frequently also falsely charge them against their wives, their companions often favorably assenting and applauding them.

475. XI. THOSE WHO FROM CAUSES LEGITIMATE, JUST, AND REALLY EXCUSATORY, ARE ENGAGED IN THIS CONCUBINAGE, MAY AT THE SAME TIME BE PRINCIPLED IN CONJUGIAL LOVE. We say that such may at the same time be principled in conjugial love; and we thereby mean, that they may keep this love stored up in themselves; for this love, in the subject in which it is, does not perish, but is quiescent. The reasons why conjugial love is preserved with those who prefer marriage to concubinage, and enter into the latter from the causes above mentioned, are these; that this concubinage is not repugnant to conjugial love; that it is not a separation from it; that it is only a clothing encompassing it; that this clothing is taken away from them after death. 1. That this concubinage is not repugnant to conjugial love, follows from what was proved above; that such concubinage, when engaged in from causes legitimate, just, and really excusatory, is not unlawful, n. 467-473. 2. That this concubinage is not a separation from conjugial love; for when causes legitimate, or just, or really excusatory, arise, and persuade and compel a man, then, conjugial love with marriage is not separated, but only interrupted; and love interrupted, and not separated, remains in the subject. The case in this respect is like that of a person, who, being engaged in a business which he likes, is detained from it by

company, by public sights, or by a journey; still he does not cease to like his business: it is also like that of a person who is fond of generous wine, and who, when he drinks wine of an inferior quality, does not lose his taste and appetite for that which is generous. 3. The reason why the above concubinage is only a clothing of conjugial love encompassing it, is, because the love of concubinage is natural, and the love of marriage spiritual; and natural love is a veil or covering to spiritual, when the latter is interrupted: that this is the case, is unknown to the lover; because spiritual love is not made sensible of itself, but by natural love, and it is made sensible as delight, in which there is blessedness from heaven: but natural love by itself is made sensible only as delight. 4. The reason why this veil is taken away after death, is, because then a man from natural becomes spiritual, and instead of a material body enjoys a substantial one, wherein natural delight grounded in spiritual is made sensible in its perfection. That this is the case, I have heard from communication with some in the spiritual world, even from kings there, who in the natural world had engaged in concubinage from really excusatory causes.

476. XII. WHILE THIS CONCUBINAGE CONTINUES, ACTUAL CONNECTION WITH A WIFE IS NOT ALLOWABLE. The reason of this is, because in such case conjugial love, which in itself is spiritual, chaste, pure, and holy, becomes natural, is defiled and disregarded, and thereby perishes; wherefore in order that this love may be preserved, it is expedient that concubinage grounded in

really excusatory causes, n. 472, 473, be engaged in with one only, and not with two at the same time.

477. To the above I will add the following MEMORABLE RELATION. I heard a certain spirit, a youth, recently deceased, boasting of his libertinism, and eager to establish his reputation as a man of superior masculine powers; and in the insolence of his boasting he thus expressed himself; "What is more dismal than for a man to imprison his love, and to confine himself to one woman? and what is more delightful than to set the love at liberty? Who does not grow tired of one? and who is not revived by several? What is sweeter than promiscuous liberty, variety, deflorations, schemes to deceive husbands, and plans of adulterous hypocrisy? Do not those things which are obtained by cunning, deceit, and theft, delight the inmost principles of the mind!" On hearing these things, the bystanders said, "Speak not in such terms; you know not where and with whom you are; you are but lately come hither. Hell is beneath your feet, and heaven over your head; you are now in the world which is between those two, and is called the world of spirits. All who depart out of the world, come here, and being assembled are examined as to their quality; and here they are prepared, the wicked for hell, and the good for heaven. Possibly you still retain what you have heard from priests in the world, that whoremongers and adulterers are cast down into hell, and that chaste married partners are raised to heaven." At this the novitiate laughed, saying, "What are heaven and hell? Is it not

heaven where any one is free; and is not he free who is allowed to love as many as he pleases? and is not it hell where any one is a servant: and is not he a servant who is obliged to keep to one?" But a certain angel, looking down from heaven, heard what he said, and broke off the conversation, lest it should proceed further and profane marriages; and he said to him, "Come up here, and I will clearly shew you what heaven and hell are, and what the quality of the latter is to continued adulterers." He then shewed him the way, and he ascended: after he was admitted he was led first into the paradisiacal garden, where were fruit-trees and flowers, which from their beauty, pleasantness and fragrance, tilled the mind with the delights of life. When he saw these things, he admired them exceedingly; but he was then in external vision, such as he had enjoyed in the world when he saw similar objects, and in this vision he was rational; but in the internal vision, in which adultery was the principal agent, and occupied every point of thought, he was not rational; wherefore the external vision was closed, and the internal opened; and when the latter was opened, he said, "What do I see now? is it not straw and dry wood? and what do I smell now? is it not a stench? What is become of those paradisiacal objects?" The angel said, "They are near at hand and are present; but they do not appear before your internal sight, which is adulterous, for it turns celestial things into infernal, and sees only opposites. Every man has an internal and an external mind, thus an internal and an external sight: with the wicked the internal mind is insane, and the external wise; but with the good the internal mind is wise, and from this also the external; and such as the mind is, so a man in the spiritual world sees objects.” After this the angel, from the power which was given him, closed his internal sight, and opened the external, and led him away through gates towards the middle point of the habitations: there he saw magnificent palaces of alabaster, marble, and various precious stones, and near them porticos, and round about pillars overlaid and encompassed with wonderful ornaments and decorations. When he saw these things, he was amazed, and said, “What do I see? I see magnificent objects in their own real magnificence, and architectonic objects in their own real art.” At that instant the angel again closed his external sight, and opened the internal, which was evil because filthily adulterous: hereupon he exclaimed, “What do I now see? Where am I? What is become of those palaces and magnificent objects? I see only confused heaps, rubbish, and places full of caverns.” But presently he was brought back again to his external sight, and introduced into one of the palaces; and he saw the decorations of the gates, the windows, the walls, and the ceilings, and especially of the utensils, over and round about which were celestial forms of gold and precious stones, which cannot be described by any language, or delineated by any art; for they surpassed the ideas of language and the notions of art. On seeing these things he again exclaimed, “These are the very essence of whatever is wonderful, such as no eye had ever seen.” But instantly, as before, his internal sight was opened, the external being closed, and he was asked what he then saw? He replied, “Nothing but decayed piles of bulrushes in this place, of straw in that, and of fire brands in a third.” Once again he was brought into an external state of mind, and some maidens were introduced, who were extremely beautiful, being images of celestial affection; and they, with the sweet voice of their affection, addressed him; and instantly, on seeing and hearing them, his countenance changed, and he returned of himself into his internals, which were adulterous; and since such internals cannot endure any thing of celestial love, and neither on the other hand can they be endured by celestial love, therefore both parties vanished, — the maidens out of sight of the man, and the man out of sight of the maidens. After this, the angel informed him concerning the ground and origin of the changes of the state of his sights; saying, “I perceive that in the world, from which you are come, you have been two-fold, in internals having been quite a different man from what you were in externals; in externals you have been a civil, moral, and rational man; whereas in internals, you have been neither civil, moral, nor rational, because a libertine and an adulterer: and such men, when they are allowed to ascend into heaven, and are there kept in their externals, can see the heavenly things contained therein; but when their internals are opened, instead of heavenly things they see infernal. Know, however, that with every one in this world, externals are successively closed, and internals are opened, and thereby they are prepared for heaven or hell; and as the evil of adultery defiles the internals of the mind above every other evil, you must needs be conveyed down to the defiled principles of your love, and these are in the hells, where the caverns are full of stench arising from dunghills. Who cannot know from reason, that an unchaste and lascivious principle in the world of spirits, is impure and unclean, and thus that nothing more pollutes and defiles a man, and induces in him an infernal principle? Wherefore take heed how you boast any longer of your whoredoms, as possessing masculine powers therein above other men. I advertise you before hand, that you will become feeble, so that you will scarce know where your masculine power is. Such is the lot which awaits those who boast of their adulterous ability." On hearing these words he descended, and returned into the world of spirits, to his former companions, and converse with them modestly and chastely, but not for any considerable length of time.

ON ADULTERIES AND THEIR GENERA AND DEGREES.

478. None can know that there is any evil in adultery, who judge of it only from its externals; for in these it resembles marriage. Such external judges, when they hear of internals, and are told that externals thence derive their good or their evil, say with themselves, "What are internals? Who sees them? Is not this climbing above the sphere of every one's intelligence?" Such persons are like those who accept all pretended good as genuine voluntary good, and who decide upon a man's wisdom from the elegance of his conversation; or who respect the man

himself from the richness of his dress and the magnificence of his equipage, and not from his internal habit, which is that of judgement grounded in the affection of good. This also is like judging of the fruit of a tree, and of any other eatable thing, from the sight and touch only, and not of its goodness from a knowledge of its flavor: such is the conduct of all those who are unwilling to perceive any thing respecting man’s internal. Hence comes the wild infatuation of many at this day, who see no evil in adulteries, yea, who unite marriages with them in the same chamber, that is, who make them altogether alike; and this only on account of their apparent resemblance in externals. That this is the case, was shewn me by this experimental proof: on a certain time, the angels assembled from Europe some hundreds of those who were distinguished for their genius, their erudition, and their wisdom, and questioned them concerning the distinction between marriage and adultery, and in treated them to consult the rational powers of their understandings: and after consultation, all, except ten, replied, that the judicial law constitutes the only distinction, for the sake of some advantage; which distinction may indeed be known, but still be accommodated by civil prudence. They were next asked, Whether they saw any good in marriage, and any evil in adultery? They returned for answer, that they did not see any rational evil and good. Being questioned whether they saw any sin in it? they said, “Where is the sin? Is not the act alike?” At these answers the angels were amazed, and exclaimed, Oh, the gross stupidity of the age! Who can measure its quality and quantity? On hearing this exclamation, the hundreds of the wise ones turned themselves, and said one among another with loud laughter, “Is this gross stupidity? Is there any wisdom that can bring conviction that to love another person’s wife merits eternal damnation?” But that adultery is spiritual evil, and thence moral and civil evil, and diametrically contrary to the wisdom of reason; also that the love of adultery is from hell and returns to hell, and the love of marriage is from heaven and returns to heaven, has been demonstrated in the first chapter of this part, concerning the opposition of adulterous and conjugial love. But since all evils, like all goods, partake of latitude and altitude, and according to latitude have their genera, and according to altitude their degrees, therefore, in order that adulteries may be known as to each dimension, they shall first be arranged into their genera, and afterwards into their degrees; and this shall be done in the following series: I. *There are three genera of adulteries, — simple, duplicate, and triplicate.* II. *Simple adultery is that of an unmarried man with another’s wife, or of an unmarried woman with another’s husband.* III. *Duplicate adultery is that of a husband with another’s wife, or of a wife with another’s husband.* IV. *Triplicate adultery is with relations by blood.* V. *There are four degrees of adulteries, according to which they have their predications, their charges of blame, and after death their imputations.* VI. *Adulteries of the first degree are adulteries of ignorance, which are committed by those who cannot as yet, or cannot at all, consult the understanding, and thence check them.* VII. *In such cases* *adulteries are mild.* VIII. *Adulteries of the second degree are adulteries of lust, which are committed by those who indeed are able to consult the understanding, but from accidental causes at the moment are not able.* IX. *Adulteries committed by such persons are imputatory, according as the understanding afterwards favors them or not.* X. *Adulteries of the third degree are adulteries of the reason, which are committed by those who with the understanding confirm themselves in the persuasion that they are not evils of sin.* XI. *The adulteries committed by such persons are grievous, and are imputed to them according to confirmations.* XII. *Adulteries of the fourth degree are adulteries of the will, which are committed by those who make them lawful and pleasing, and who do not think them of importance enough, to consult the understanding respecting them.* XIII. *The adulteries committed by these persons are exceedingly grievous, and are imputed to them as evils of purpose, and remain with them as guilt.* XIV. *Adulteries of the third and fourth degrees are evils of sin, according to the quantity and quality of understanding and will in them, whether they are actually committed or not.* XV. *.Adulteries grounded in purpose of the will, and adulteries grounded in confirmation of the understanding render men natural, sensual, and corporeal.* XVI. *And this to such a degree, that at length they reject from themselves all things of the church and of religion.* XVII. *Nevertheless they have the powers of human rationality like other men.* XVIII. *But they use that rationality while they are in externals, but abuse it* *while in their internals.* We proceed to an explanation of each article.

479. I. THERE ARE THREE GENERA OF ADULTERIES, — SIMPLE, DUPLICATE, AND TRIPLICATE. The Creator of the universe has distinguished all the things which he has created into genera, and each genus into species, and has distinguished each species, and each distinction in like manner, and so forth, to the end that an image of what is infinite may exist in a perpetual variety of qualities. Thus the Creator of the universe has distinguished goods and their truths, and in like manner evils and their falses, after they arose. That he has distinguished all things in the spiritual world into genera, species, and differences, and has collected together into heaven all goods and truths, and into hell all evils and falses, and has arranged the latter in an order diametrically opposite to the former, may appear from what is explained in a work concerning HEAVEN AND HELL, published in London in the year 1758. That in the natural world he has also thus distinguished and does distinguish goods and truths, and likewise evils and falses, appertaining to men, and thereby men themselves, may be known from their lot after death, in that the good enter into heaven, and the evil into hell. Now, since all things relating to good, and all things relating to evil, are distinguished into genera, species, and so forth, therefore marriages are distinguished into the same, and so are their opposites, which are adulteries.

480. II. SIMPLE ADULTERY IS THAT OF AN UNMARRIED MAN WITH ANOTHER'S WIFE, OR AN

UNMARRIED WOMAN WITH ANOTHER'S HUSBAND. By adultery here and in the following pages we mean the adultery which is opposite to marriage; it is opposite because it violates the covenant of life contracted between married partners: it rends asunder their love, and defiles it, and closes the union which was begun at the time of betrothing, and strengthened in the beginning of marriage: for the conjugial love of one man with one wife, after engagement and covenant, unites their souls. Adultery does not dissolve this union, because it cannot be dissolved; but it closes it, as he that stops up a fountain at its source, and thence obstructs its stream, and fills the cistern with filthy and stinking waters: in like manner conjugial love, the origin of which is a union of souls, is daubed with mud and covered by adultery; and when it is so daubed with mud there arises from beneath the love of adultery; and as this love increases, it becomes fleshly, and rises in insurrection against conjugial love, and destroys it. Hence comes the opposition of adultery and marriage.

481. That it may be further known how gross is the stupidity of this age, in that those who have the reputation of wisdom do not see any sin in adultery, as was discovered by the angels (see just above, n. 478), I will here add the following MEMORABLE RELATION. There were certain spirits who, from a habit they had acquired in the life of the body, infested me with peculiar cunning, and this they did by a sottish and as it were waving influx, such as is usual with well-disposed spirits; but I perceived that they employed craftiness and similar means, to the intent that

they might engage attention and deceive. At length I entered into conversation with one of them who, it was told me, had while he lived in the world been the general of an army: and as I perceived that in the ideas of his thought there was a lascivious principle, I conversed with him by representatives in the spiritual language which fully expresses what is intended to be said, and even several things in a moment. He said that, in the life of the body in the former world, he had made no account of adulteries: but it was granted me to tell him, that adulteries are wicked, although from the delight attending them, and from the persuasion thence resulting, they appear to the adulterer as not wicked but allowable; which also he might know from this consideration, that marriages are the seminaries of the human race, and thence also the seminaries of the heavenly kingdom, and therefore that they ought not to be violated, but to be accounted holy; also from this consideration, that he ought know, as being in the spiritual world, and in a state of perception, that conjugial love descends from the Lord through heaven, and that from that love, as a parent, is derived mutual love, which is the main support of heaven; and further from this consideration, that adulterers, whenever they only approach the heavenly societies, are made sensible of their own stench, and throw themselves headlong thence towards hell: at least he might know, that to violate marriages is contrary to the divine laws, to the civil laws of all kingdoms, also to the genuine light of reason, and thereby to the right of nations, because contrary to order both divine and human; not to mention other considerations. But he replied, that he entertained no such thoughts in the former life: he wished to reason whether the case was so or not; but he was told that truth does not admit of reasonings, since they favor the delights of the flesh against those of the spirit, the quality of which latter delights he was ignorant of; and that he ought first to think about the things which I had told him, because they are true; or to think from the well-known maxim, that no one should do to another what he is unwilling another should do to him; and thus, if any one had in such a manner violated his wife, whom he had loved, as is the case in the beginning of every marriage, and he had then been in a state of wrath, and had spoken from that state, whether he himself also would not then have detested adulteries, and being a man of strong parts, would not have confirmed himself against them more than other men, even to condemning them to hell; and being the general of an army, and having brave companions, whether he would not, in order to prevent disgrace, either have put the adulterer to death, or have driven the adulteress from his house.

482. III. DUPLICATE ADULTERY IS THAT OF A HUSBAND WITH ANOTHER'S WIFE, OR OF A WIFE WITH ANOTHER'S HUSBAND. This adultery is called duplicate, because it is committed by two, and on each side the marriage-covenant is violated; wherefore also it is twofold more grievous than the former. It was said above, n. 480, that the conjugial love of one man with one wife, after engagement and covenant, unites their souls, and that such

union is that very love in its origin; and that this origin is closed and stopped up by adultery, as the source and stream of a fountain. That the souls of two unite themselves together, when love to the sex is confined to one of the sex, which is the case when a maiden engages herself wholly to a youth, and on the other hand a youth engages himself wholly to a maiden, is clearly manifest from this consideration, that the lives of both unite themselves, consequently their souls, because souls are the first principles of life. This union of souls can only take place in monogamical marriages, or those of one man with one wife, but not in polygamical marriages, or those of one man with several wives; because in the latter case the love is divided, in the former it is united. The reason why conjugial love in its supreme abode is spiritual, holy, and pure, is because the soul of every man from its origin is celestial; wherefore it receives influx immediately from the Lord, for it receives from him the marriage of love and wisdom, or of good and truth; and this influx makes him a man, and distinguishes him from the beasts. From this union of souls, conjugial love, which is there in its spiritual sanctity and purity, flows down into the life of the whole body, and fills with blessed delights, so long as its channel remains open; which is the case with those who are made spiritual by the Lord. That nothing but adultery closes and stops up this abode of conjugial love, thus its origin or fountain and its channel, is evident from the Lord's words, that it is not lawful to put away a wife and marry another, except on account of adultery: Matt. xix. 3-9; and also from what is said in the same passage, that he that marries her that is put away commits adultery, verse 9. When therefore, as was said above, that pure and holy fountain is stopped up, it is clogged about with filthiness of sundry kinds, as a jewel with ordure, or bread with vomit; which things are altogether opposite to the purity and sanctity of that fountain, or of conjugial love: from which opposition comes conjugial cold, and according to this cold is the lascivious voluptuousness of adulterous love, which consumes itself of its own accord. The reason why this is an evil of sin is because the holy principle is covered and thereby its channel into the body is obstructed, and in the place thereof a profane principle succeeds, and its channel into the body is opened, whence a man from celestial becomes infernal.

483. To the above I will add some particulars from the spiritual world, which are worthy to be recorded. I have been informed in that world, that some married men are inflamed with the lust of committing whoredom with maidens or virgins; some with those who are not maidens but harlots; some with married women or wives; some with women of the above description who are of noble descent; and some with such as are not of noble descent: that this is the case, was confirmed to me by several instances from the various kingdoms in that world. While I was meditating concerning the variety of such lusts, I asked whether there are any who find all their delight with the wives of others, and none with unmarried women? Wherefore to convince me that there are some such spirits, several were brought

to me from a certain kingdom, who were obliged to speak according to their libidinous principles. These declared that it was, and still is their sole pleasure and delight to commit whoredom with the wives of others; and that they look out for such as are beautiful, and hire them for themselves at a great price according to their wealth, and in general bargain about the price with the wife alone. I asked, why they do not hire for themselves unmarried women? They said, that they consider this would be cheap and worthless, and therefore undelightful to them. I asked also, whether those wives afterwards return to their husbands and live with them? They replied, that they either do not return, or they return cold, having become courtezans. Afterwards I asked them seriously, whether they ever thought, or now think, that this is twofold adultery, because they commit this at the time they have wives of their own, and that such adultery deprives a man of all spiritual good? But at this several who were present laughed, saying, "What is spiritual good?" Nevertheless I was still urgent, and said, "What is more detestable than for a man to mix his soul with the soul of a husband in his wife? Do you not know, that the soul of a man is in his seed?" Hereupon they turned themselves away and muttered, "What harm can this do her?" At length I said, "Although you do not fear divine laws, do you not fear civil laws?" They replied, "No, we only fear certain of the ecclesiastical order; but we conceal this in their presence; and if we cannot conceal it, we keep upon good terms with them." I afterwards saw the former divided into companies, and some of the latter cast into hell.

484. IV. TRIPLICATE ADULTERY IS WITH RELATIONS BY BLOOD. This adultery is called triplicate, because it is threefold more grievous than the two former. The relations, or remains of the flesh, which are not to be approached, are mentioned in Levit. xviii. 6-18. There are internal and external reasons why these adulteries are threefold more grievous than the two above-mentioned: the internal reasons are grounded in the correspondence of those adulteries with the violation of spiritual marriage, which is that of the Lord and the church, and thence of good and truth; and the external reasons are for the sake of guards, to prevent a man's becoming a beast. We have no leisure, however, to proceed to the further disclosure of these reasons.

485. V. THERE ARE FOUR DEGREES OF ADULTERIES, ACCORDING TO WHICH THEY HAVE THEIR PREDICATIONS, THEIR CHARGES OF BLAME, AND AFTER DEATH THEIR IMPUTATIONS. These degrees are not genera, but enter into each genus, and cause its distinctions between more and less evil or good; in the present case, deciding whether adultery of every genus from the nature of the circumstances and contingencies, is to be considered milder or more grievous. That circumstances and contingencies vary every thing is well known. Nevertheless things are considered in one way by a man from his rational light, in another by a judge from the law, and in another by the Lord from the state of a man's mind: wherefore we mention predications, charges of blame, and after death imputations; for predications are

made by a man according to his rational light, charges of blame are made by a judge according to the law, and imputations are made by the Lord according to the state of the man's mind. That these three differ exceedingly from each other, may be seen without explanation: for a man, from rational conviction according to circumstances and contingencies, may acquit a person, whom a judge, when he sits in judgement, cannot acquit from the law: and also a judge may acquit a person, who after death is condemned. The reason of this is, because a judge gives sentence according to the actions done, whereas after death every one is judged according to the intentions of the will and thence of the understanding, and according to the confirmations of the understanding and thence of the will. These intentions and confirmations a judge does not see; nevertheless each judgement is just; the one for the sake of the good of civil society, the other for the sake of the good of heavenly society.

486. VI. ADULTERIES OF THE FIRST DEGREE ARE ADULTERIES OF IGNORANCE, WHICH ARE COMMITTED BY THOSE WHO CANNOT AS YET, OR CANNOT AT ALL, CONSULT THE UNDERSTANDING, AND THENCE CHECK THEM. All evils, and thus also all adulteries, viewed in themselves, are at once of the internal and the external man; the internal intends them, and the external does them; such therefore as the internal man is in the deeds done by the external, such are the deeds viewed in themselves: but since the internal man with his intention, does not appear before man, every one must be judged in a

human court from deeds and words according to the law in force and its provisions: the interior sense of the law is also to be regarded by the judge. But to illustrate the case by example: if adultery be committed by a youth, who does not as yet know that adultery is a greater evil than fornication; if the like be committed by a very simple man; if it be committed by a person who is deprived by disease of the full powers of judgement; or by a person, as is sometimes the case, who is delirious by fits, and is at the time in a state of actual delirium; yet further, if it be committed in a fit of insane drunkenness, and so forth, it is evident, that in such cases, the internal man, or mind, is not present in the external, scarcely any otherwise than in an irrational person. Adulteries in these instances are predicated by a rational man according to the above circumstances; nevertheless the perpetrator is charged with blame by the same rational man as a judge, and is punished by the law; but after death those adulteries are imputed according to the presence, quality, and faculty of understanding in the will of the perpetrators.

487. VII. IN SUCH CASES ADULTERIES ARE MILD. This is manifest from what was said just above, n. 486, without further confirmation; for it is well known that the quality of every deed and in general the quality of every thing, depends upon circumstances, and which mitigate or aggravate it; but adulteries of this degree are mild at the first times of their commission; and also remain mild so far as the offending party of either sex, in the future course of life, abstains from them for these reasons; — because they

are evils against God, or against the neighbour, or against the goods of the state, and because, in consequence of their being such evils, they are evils against reason; but on the other hand, if they are not abstained from for one of the abovementioned reasons, they are reckoned amongst grievous adulteries; thus it is according to the divine law, Ezek. xviii, 21, 22, 24, and in other places: but they cannot, from the above circumstances, be pronounced either blameless or culpable, or be predicated and judged as mild or grievous, because they do not appear before man, neither are they within the province of his judgement; wherefore it is meant, that after death they are so accounted or imputed.

488. VIII. ADULTERIES OF THE SECOND DEGREE ARE ADULTERIES OF LUST, WHICH ARE COMMITTED BY THOSE WHO INDEED ARE ABLE TO CONSULT THE UNDERSTANDING, BUT FROM ACCIDENTAL CAUSES AT THE MOMENT ARE NOT ABLE. There are two things which, in the beginning, with every man who from natural is made spiritual, are at strife together, which are commonly called the spirit and the flesh; and since the love of marriage is of the spirit, and the love of adultery is of the flesh, in such case there is also a combat between those loves. If the love of marriage conquers, it gains dominion over and subjugates the love of adultery, which is effected by its removal; but if it happens that the lust of the flesh is excited to a heat greater than what the spirit can control from reason, it follows that the state is inverted, and the heat of lust infuses allurements into the spirit, to such a

degree, that it is no longer master of its reason, and thence of itself: this is meant by adulteries of the second degree, which are committed by those who indeed are able to consult the understanding, but by reason of accidental causes at the moment are not able. But the matter may be illustrated by particular cases; as in case a meretricious wife by her craftiness captivates a man's mind (*animum*), enticing him into her chamber, and inflaming his passions to such a degree as to leave him no longer master of his judgement; and especially if, at the same time, she also threatens to expose him if he does not consent: in like manner, in case any meretricious wife is skilled in deceitful allurements, or by powerful stimulants inflames the man to such a degree, that the raging lust of the flesh deprives the understanding of the free use of reason: in like manner, in case a man, by powerful enticements, so far works upon another's wife, as to leave her no longer mistress of herself, by reason of the fire kindled in her will; besides other like cases. That these and similar accidental circumstances lessen the grievousness of adultery, and give a milder turn to the predications of the blame thereof in favor of the party seduced, is agreeable to the dictates and conclusions of reason. The imputation of this degree of adultery comes next to be treated of.

489. IX. ADULTERIES COMMITTED BY SUCH PERSONS ARE IMPUTATORY, ACCORDING AS THE UNDERSTANDING AFTERWARDS FAVORS THEM OR NOT. So far as the understanding favors evils, so far a man appropriates them to himself and makes them his own.

Favor implies consent; and consent induces in the mind a state of the love of them: the case is the same with adulteries, which in the beginning were committed without the consent of the understanding, and are favored: the contrary comes to pass if they are not favored. The reason of this is, because evils or adulteries, which are committed in the blindness of the understanding, are committed from the concupiscence of the body; and such evils or adulteries have a near resemblance to the instincts of beasts: with man (*homo*) indeed the understanding is present, while they are committing, but in a passive or dead potency and not in active and living potency. From these considerations it follows of course, that such things are not imputed, except so far as they are afterwards favored or not. By imputation we here mean accusation after death, and hence judication, which takes place according to the state of a man's spirit: but we do not mean inculpation by a man before a judge; for this does not take place according to the state of a man's spirit, but of his body in the deed; and unless there was a difference herein, those would be acquitted after death who are acquitted in the world, and those would be condemned who are condemned in the world; and thus the latter would be without any hope of salvation.

490. X. ADULTERIES OF THE THIRD DEGREE ARE ADULTERIES OF THE REASON, WHICH ARE COMMITTED BY THOSE WHO WITH THE UNDERSTANDING CONFIRM THEMSELVES IN THE PERSUASION THAT THEY ARE NOT EVILS OF SIN. Every man knows that there exist such

principles as the will and the understanding; for in his common speaking he says, “This I will, and this I understand;” but still he does not distinguish them, but makes the one the same as the other; because he only reflects upon the things which belong to the thought grounded in the understanding, and not upon those which belong to the love grounded in the will; for the latter do not appear in light as the former. Nevertheless, he that does not distinguish between the will and the understanding, cannot distinguish between evils and goods, and consequently he must remain in entire ignorance concerning the blame of sin. But who does not know that good and truth are two distinct principles, like love and wisdom? and who cannot hence conclude, while he is in rational illumination, that there are two faculties in man, which distinctly receive and appropriate to themselves those principles, and that the one is the will and the other the understanding, by reason that what the will receives and reproduces is called good, and what the understanding receives is called truth; for what the will loves and does, is called truth, and what the understanding perceives and thinks, is called truth? Now as the marriage of good and truth was treated of in the first part of this work, and in the same place several considerations were adduced concerning the will and the understanding, and the various attributes and predicates of each, which, as I imagine, are also perceived by those who had not thought at all distinctly concerning the understanding and the will, (for human reason is such, that it understands truths from the light thereof, although it has not heretofore distinguished them); therefore, in order that the distinctions of the understanding and the will may be more clearly perceived, I will here mention some particulars on the subject, that it may be known what is the quality of adulteries of the reason and the understanding, and afterwards what is the quality of adulteries of the will. The following points may serve to illustrate the subject: 1. That the will of itself does nothing; but whatever it does, it does by the understanding. 2. On the other hand also, that the understanding alone of itself does nothing; but whatever it does, it does from the will. 3. That the will flows into the understanding but not the understanding into the will; yet that the understanding teaches what is good and evil, and consults with the will, that out of those two principles it may choose and do what is pleasing to it. 4. That after this there is effected a twofold conjunction; one, in which the will acts from within, and the understanding from without; the other in which the understanding acts from within, and the will from without: thus are distinguished the adulteries of the reason, which are here treated of, from the adulteries of the will, which are next to be treated of. They are distinguished, because one is more grievous than the other; for the adultery of the reason is less grievous than that of the will; because in adultery of the reason, the understanding acts from within, and the will from without; whereas in adultery of the will, the will acts from within, and the understanding from without; and the will is the man himself, and the understanding is the man as grounded in the will; and that which acts within has dominion over that which acts without.

491. XI. THE ADULTERIES COMMITTED BY SUCH PERSONS ARE GRIEVOUS, AND ARE IMPUTED TO THEM ACCORDING TO CONFIRMATIONS. It is the understanding alone that confirms, and when it confirms, it engages the will to its party, and sets it about itself, and thus compels it to compliance. Confirmations are affected by reasonings, which the mind seizes for its use, deriving them either from its superior region or from its inferior; if from the superior region, which communicates with heaven, it confirms marriages and condemns adulteries; but if from the inferior region, which communicates with the world, it confirms adulteries and makes light of marriages. Every one can confirm evil just as well as good; in like manner what is false and what is true; and the confirmation of evil is perceived with more delight than the confirmation of good, and the confirmation of what is false appears with greater lucidity than the confirmation of what is true. The reason of this is, because the confirmation of what is evil and false derives its reasonings from the delights, the pleasures, the appearances, and the fallacies of the bodily senses; whereas the confirmation of what is good and true derives its reasons from the region above the sensual principles of the body. Now, since evils and falses can be confirmed just as well as goods and truths, and since the confirming understanding draws the will to its party, and the will together with the understanding forms the mind, it follows that the form of the human mind is according to

confirmations, being turned to heaven if its confirmations are in favor of marriage, but to hell if they are in favor of adulteries; and such as the form of a man's mind is such is his spirit; consequently such is the man. From these considerations then it is evident, that adulteries of this degree after death are imputed according to confirmations.

492. XII. THE ADULTERIES OF THE FOURTH DEGREE ARE ADULTERIES OF THE WILL WHICH ARE COMMITTED BY THOSE WHO MAKE THEM LAWFUL AND PLEASING, AND WHO DO NOT THINK THEM OF IMPORTANCE ENOUGH TO CONSULT THE UNDERSTANDING RESPECTING THEM. These adulteries are distinguished from the foregoing from their origins. The origin of these adulteries is from the depraved will connate to man, or from hereditary evil, which a man blindly obeys after he is capable of exercising his own judgement, not at all considering whether they are evils or not; wherefore it is said, that he does not think them of importance enough to consult the understanding respecting them: but the origin of the adulteries which are called adulteries of reason, is from a perverse understanding; and these adulteries are committed by those who confirm themselves in the persuasion that they are not evils of sin. With the latter adulterers, the understanding is the principal agent; with the former the will. The distinctions in these two cases do not appear to any man in the natural world; but they appear plainly to the angels in the spiritual world. In the latter world all are in general distinguished according to the evils which originate in the will and in the

understanding, and which are accepted and appropriated; they are also separated in hell according to those evils: those who are in evil from the understanding, dwell there in front, and are called satans; but those who are in evil from the will, dwell at the back, and are called devils. It is on account of this universal distinction that mention is made in the Word of satan and the devil. With those wicked ones, and also those adulterers, who are called satans, the understanding is the principal agent; but with those who are called devils, the will is the principal agent. It is not however possible to explain these distinctions, so as to render them visible to the understanding, unless the distinctions of the will and the understanding be first known; and also unless a description be given of the formation of the mind from the will by the understanding, and of its formation from the understanding by the will. The knowledge of these subjects is necessary, before the distinctions above-mentioned can be seen by reason; but to express this knowledge on paper would require a volume.

493. XIII. THE ADULTERIES COMMITTED BY THESE PERSONS ARE EXCEEDINGLY GRIEVOUS, AND ARE IMPUTED TO THEM AS EVILS OF PURPOSE, AND REMAIN IN THEM AS GUILT. The reason why they are exceedingly grievous, and more grievous than the foregoing, is, because in them the will is the principal agent, whereas in the foregoing the understanding is the principal agent, and a man’s life essentially is his will, and formally is his understanding: the reason of this is, because the will acts in unity with the love, and love is the essence of

a man's life, and forms itself in the understanding by such things as are in agreement with it: wherefore the understanding viewed in itself is nothing but a form of the will; and since love is of the will, and wisdom of the understanding, therefore wisdom is nothing but a form of love; in like manner truth is nothing but a form of good. That which flows from the very essence of a man's life, thus which flows from his will or his love, is principally called purpose; but that which flows from the form of his life, thus from the understanding and its thought is called intention. Guilt also is principally predicated of the will: hence comes the common observation, that everyone has the guilt of evil from inheritance, but that the evil is from the man. Hence these adulteries of the fourth degree are imputed as evils of purpose, and remain in as guilt.

494. XIV. ADULTERIES OF THE THIRD AND FOURTH DEGREES ARE EVILS OF SIN, ACCORDING TO THE QUANTITY AND QUALITY OF UNDERSTANDING AND WILL IN THEM, WHETHER THEY ARE ACTUALLY COMMITTED OR NOT. That adulteries of the reason or the understanding, which are of the third degree, and adulteries of the will, which are of the fourth, are grievous, consequently evils of sin, according to the quality of the understanding and of the will in them, may be seen from the comment above concerning them, n. 490-493. The reason of this is, because a man (*homo*) is a man by virtue of the will and the understanding; for from these two principles exist not only all the things which are done in the mind, but also all those which are done in the body. Who

does not know, that the body does not act of itself, but the will by the body? also that the mouth does not speak of itself, but the thought by the mouth? Wherefore if the will were to be taken away, action would instantly be at a stand, and if thought were to be taken away, the speech of the mouth would instantly cease. Hence it is clearly manifest, that adulteries which are actually committed, are grievous according to the quantity and quality of the understanding of the will in them. That they are in like manner grievous, if the same are not actually committed, appears from the Lord's words: *It was said by them of old time, Thou shalt not commit adultery; but I say unto you, that if any one hath looked at another's woman, to lust after her, he hath already committed adultery with her in heart*; Matt. v. 27, 28: to commit adultery in the heart is to commit it in the will. There are many reasons which operate to prevent an adulterer's being an adulterer in act, while he is still so in will and understanding: for there are some who abstain from adulteries as to act through fear of the civil law and its penalties; through fear of the loss of reputation and thence of honor; through fear of disease thence arising; through fear of quarrels at home on the part of a wife, and the consequent loss of tranquillity; through fear of revenge on the part of the husband and the next of kin; thus also through fear of being beaten by the servants; through poverty or avarice; through imbecility arising from disease, from abuse, from age, or from impotence, and consequent shame: if any one restrains himself from actual adulteries, under the influence of these and like reasons, and yet favors them in his will and understanding, he is still an adulterer: for he believes nevertheless that they are not sins, and he does not make them unlawful before God in his spirit; and thus he commits them in spirit, although not in body before the world; wherefore after death, when he becomes a spirit, he speaks openly in favor of them.

495. XV. ADULTERIES GROUNDED IN PURPOSE OF THE WILL, AND ADULTERIES GROUNDED IN CONFIRMATION OF THE UNDERSTANDING, RENDER MEN NATURAL, SENSUAL, AND CORPOREAL. A man (*homo*) is a man, and is distinguished from the beasts, by this circumstance, that his mind is distinguished into three regions, as many as the heavens are distinguished into: and that he is capable of being elevated out of the lowest region into the next above it, and also from this into the highest, and thus of becoming an angel of one heaven, and even of the third: for this end, there has been given to man a faculty of elevating the understanding thitherto; but if the love of his will is not elevated at the same time, he does not become spiritual, but remains natural: nevertheless he retains the faculty of elevating the understanding. The reason why he retains this faculty is, that he may be reformed; for he is reformed by the understanding: and this is effected by the knowledges of good and truth, and by a rational intuition grounded therein, if he views those knowledges rationally, and lives according to them, then the love of the will is elevated at the same time, and in that degree the human principle is perfected, and the man becomes more and more a man. It is otherwise if he does

not live according to the knowledges of good and truth: in this case the love of his will remains natural, and his understanding by turns becomes spiritual: for it raises itself upwards alternately, like an eagle, and looks down upon what is of its love beneath; and when it sees this, it flies down to it, and conjoins itself with it: if therefore it loves the concupiscences of the flesh, it lets itself down to these from its height, and in conjunction with them, derives delight to itself from their delights; and again in quest of reputation, that it may be believed wise, it lifts itself on high, and thus rises and sinks by turns, as was just now observed. The reason why adulterers of the third and fourth degree, who are such as from purpose of the will and continuation of the understanding have made themselves adulterers, are absolutely natural, and progressively become sensual and corporeal, is, because they have immersed the love of their will, and together with it their understanding, in the impurities of adulterous love, and are delighted therewith, as unclean birds and beasts are with stinking and dunghill filth as with dainties and delicacies: for the effluvia arising from their flesh fill the recesses of the mind with their dregs, and cause that the will, perceives nothing more dainty and desirable. It is these who after death become corporeal spirits, and from whom flow the unclean things of hell and the church, spoken of above n. 430, 431.

496. There are three degrees of the natural man; in the first degree are those who love only the world, placing their heart on wealth; these are properly meant by the natural: in the second degree are those who love only the delights of

the senses, placing their heart on every kind of luxury and pleasure; these are properly meant by the sensual: in the third degree are those who love only themselves, placing their heart on the quest of honor; these are properly meant by the corporeal, because they immerse all things of the will, and consequently of the understanding, in the body, and look backward at themselves from others, and love only what belongs to themselves: but the sensual immerse all things of the will and consequently of the understanding in the allurements and fallacies of the senses, indulging in these alone; whereas the natural pour forth into the world all things of the will and understanding, covetously and fraudulently acquiring wealth, and regarding no other use therein and thence but that of possession. The above-mentioned adulteries change men in these degenerate degrees, one into this, another into that, each according to his favorite taste for what is pleasurable, in which taste his peculiar genius is grounded.

497. XVI. AND THIS TO SUCH A DEGREE THAT AT LENGTH THEY REJECT FROM THEMSELVES ALL THINGS OF THE CHURCH AND OF RELIGION. The reason why determined and continued adulterers reject from themselves all things of the church and religion is, because the love of marriage and the love of adultery are opposite, n. 425, and the love of marriage acts in unity with the church and religion; see n. 130, and throughout the former part; hence the love of adultery, as being opposite, acts in unity with those things which are contrary to the church. A further reason why those adulterers reject from themselves

all things of the church and of religion, is, because the love of marriage and the love of adultery are opposite, as the marriage of good and truth is opposite to the connection of evil and the false: see n. 427, 428; and the marriage of good and truth constitutes the church, whereas the connection of evil and the false constitutes the anti-church. A further reason why those adulterers reject from themselves all things of the church and of religion, is because the love of marriage and the love of adultery are as opposite as heaven and hell, n. 429; and in heaven there is the love of all things of the church, whereas in hell there is hatred against them. A further reason why those adulterers reject from themselves all things of the church and of religion, is, because, their delights commence from the flesh, and are of the flesh also in the spirit, n. 440, 441; and the flesh is contrary to the spirit, that is, contrary to the spiritual things of the church: hence also the delights of adulterous love are called the pleasures of insanity. If you desire demonstration in this case, go, I pray, to those whom you know to be such adulterers, and ask them privately, what they think concerning God, the church, and eternal life, and you will hear. The genuine reason is, because as conjugial love opens the interiors of the mind; and thereby elevates them above the sensual principles of the body, even into the light and heat of heaven, so, on the other hand, the love of adultery closes the interiors of the mind, and thrusts down the mind itself, as to its will, into the body, even into all things which its flesh lusts after; and the deeper it is so thrust down, the further it is removed and set at a distance from heaven.

498. XVII. NEVERTHELESS THEY HAVE THE POWERS OF HUMAN RATIONALITY LIKE OTHER MEN. That the natural man, the sensual, and the corporeal, is equally rational, in regard to understanding, as the spiritual man, has been proved to me from satans and devils arising by leave out of hell, and conversing with angelic spirits in the world of spirits; concerning whom, see the MEMORABLE RELATIONS throughout; but as the love of the will makes the man, and this love draws the understanding into consent, therefore such are not rational except in a state removed from the love of the will; when they return again into this love, they are more dreadfully insane than wild beasts. But a man, without the faculty of elevating the understanding above the love of the will, would not be a man but a beast; for a beast does not enjoy that faculty; consequently neither would he be able to choose any thing, and from choice to do what is good and expedient, and thus he would not be in a capacity to be reformed, and to be led to heaven, and to live for ever. Hence it is, that determined and confirmed adulterers, although they are merely natural, sensual, and corporeal, still enjoy, like other men, the powers of understanding or rationality: but when they are in the lust of adultery, and think and speak from that lust concerning it, they do not enjoy that rationality; because then the flesh acts on the spirit, and not the spirit on the flesh. It is however to be observed, that these at length after death become stupid; not that the faculty of

growing wise is taken away from them, but that they are unwilling to grow wise, because wisdom is undelightful to them.

499. XVIII. BUT THEY USE THAT RATIONALITY WHILE THEY ARE IN EXTERNALS, BUT ABUSE IT WHILE THEY ARE IN INTERNALS. They are in externals when they converse abroad and in company, but in their internals when at home or with themselves. If you wish, make the experiment; bring some person of this character, as, for example, one of the order called Jesuits, and cause him to speak in company, or to teach in a temple, concerning God, the holy things of the church, and heaven and hell, and you will hear him a more rational zealot than any other; perhaps also he will force you to sighs and tears for your salvation; but take him into your house, praise him excessively, call him the father of wisdom, and make yourself his friend, until he opens his heart, and you will hear what he will then preach concerning God, the holy things of the church, and heaven and hell, — that they are mere fancies and delusions, and thus bonds invented for souls, whereby great and small, rich and poor, may be caught and bound, and kept under the yoke of their dominion. Let these observations suffice for illustration of what is meant by natural men, even to corporeal, enjoying the powers of human rationality like others, and using it when they are in externals, but abusing it when in their internals. The conclusion to be hence deduced is, that no one is to be judged of from the wisdom of his conversation, but of his life in union therewith.

500. To the above I will add the following MEMORABLE RELATION. On a certain time in the spiritual world I heard a great tumult: there were some thousands of people gathered together, who cried out, LET THEM BE PUNISHED, LET THEM BE PUNISHED: I went nearer, and asked what the cry meant? A person that was separate from the crowd, said to me, “They are enraged against three priests, who go about and preach every where against adulterers, saying, that adulterers have no acknowledgement of God, and that heaven is closed to them and hell open; and that in hell they are filthy devils, because they appear there at a distance like swine wallowing in mire, and that the angels of heaven abominate them.” I inquired, “Where are the priests? and why is there such a vociferation on that account?” He replied, “The three priests are in the midst of them, guarded by attendants; and those who are gathered together are of those who believe adulteries not to be sins, and who say, that adulterers have an acknowledgement of God equally with those who keep to their wives. They are all of them from the Christian world; and the angels have been to see how many there were there who believe adulteries to be sins; and out of a thousand they did not find a hundred.” He then told me that the nine hundred say concerning adulteries, “Who does not know that the delight of adultery is superior to the delight of marriage; that adulterers are in continual heat, and thence in alacrity, industry, and active life, superior to those who live with only one woman; and that on the other

hand, love with a married partner grows cold, and sometimes to such a degree, that at length scarce a single expression or act of fellowship with her is alive; that it is otherwise with harlots; that the mortification of life with a wife, arising from defect of ability, is recruited and vivified by adulteries; and is not that which recruits and vivifies of more consequence than that which mortifies? What is marriage but allowed adultery? Who knows any distinction between them? Can love be forced? and yet love with a wife is forced by a covenant and laws. Is not love with a married partner the love of the sex, which is so universal that it exists even among birds and beasts? What is conjugial love but the love of the sex? and the love of the sex is free with every woman. The reason why civil laws are against adulteries is, because lawgivers have believed that to prohibit adultery was connected with the public good; and yet lawgivers and judges sometimes commit adultery, and say among themselves, ‘Let him that is without sin cast the first stone.’ Who does not know that the simple and religious alone believe adulteries to be sins, and that the intelligent think otherwise, who like us view them by the light of nature? Are not adulteries as prolific as marriages? Are not illegitimate children as alert and qualified for the discharge of offices and employments as the legitimate? Moreover families, otherwise barren, are provided with offspring; and is not this an advantage and not a loss? What harm can come to a wife from admitting several rivals? And what harm can come to a man? To say that it brings disgrace upon a man, is a frivolous idea grounded in mere fancy. The reason why adultery is against the laws and statutes of the church, is owing to the ecclesiastic order for the sake of power; but what have theological and spiritual things to do with a delight merely corporeal and carnal? Are not there instances of adulterous presbyters and monks? and are they incapable on that account of acknowledging and worshipping God? Why therefore do those three priests preach that adulterers have no acknowledgement of God? We cannot endure such blasphemies; wherefore let them be judged and punished." Afterwards I saw that they called judges, whom they requested to pass sentence of punishment upon them: but the judges said, "This is no part of our jurisdiction; for the point in question is concerning the acknowledgement of God, and concerning sin, and thus concerning salvation and damnation; and sentence in these cases must come from heaven: but we will suggest a method to you, whereby you may know whether these three priests have preached truths. There are three places which we judges know, where such points are examined and revealed in a singular manner: One place is, where a way into heaven is open to all; but when they come into heaven, they themselves perceive their own quality as to the acknowledgement of God: the second is, where also a way is open into heaven; but no one can enter into that way unless he has heaven in himself: and the third is where there is a way to hell; and those who love infernal things enter that way of their own accord, because from delight. We judges charge all to go to those places who require judgement from us concerning heaven and hell." On hearing this, those who were gathered together, said, "Let us go to those places;" and while they were going to the first, where a way into heaven is open to all, it suddenly became dark; wherefore some of them lighted torches and carried them before. The judges who were with them said, "This happens to all who go to the first place; as they approach, the fire of the torches becomes more dim, and is extinguished in that place by the light of heaven flowing in, which is a sign that they are there; the reason of this is, because at first heaven is closed to them, and afterwards is opened." They then came to that place, and when the torches were extinguished of themselves, they saw a way tending obliquely upwards into heaven: this those entered who were enraged against the priests; among the first, these who were determined adulterers, after them those who were confirmed adulterers; and as they ascended, the first cried out, "Follow;" and those who followed cried out, "Make haste;" and they pressed forward. After near an hour, when they were all within in the heavenly society, there appeared a gulph between them and the angels; and the light of heaven above the gulph flowing into their eyes, opened the interiors of their minds, whereby they were bound to speak as they interiorly thought; and then they were asked by the angels, whether they acknowledged that God is? The first, who were determined adulterers, replied, "What is God?" And they looked at each other, and said, "Which of you has seen him?" The second, who were confirmed adulterers, said, "Are not all things of nature? What is there above nature but the sun?" And instantly the angels said to them, "Depart from us; now you yourselves perceive that you have no acknowledgement of God: when you descend, the interiors of your mind will be closed and its exteriors opened, and then you can speak against the interiors, and say that God is. Be assured that as soon as a man actually becomes an adulterer, heaven is closed to him; and when heaven is closed, God is not acknowledged. Hear the reason; every filthy principle of hell is from adulterers, and it stinks in heaven like putrid mire of the streets." On hearing these things they turned themselves and descended by three ways; and when they were below, the first and second groups conversing together said, "The priests have conquered there; but we know that we can speak of God equally with them: and when we say that he is, do we not acknowledge him? The interiors and exteriors of the mind, of which the angels told us, are devised fictions. But let us go to the second place pointed out by the judges, where a way is open into heaven to those who have heaven in themselves, thus to those who are about to come into heaven." When they were come thither, a voice proceeded from that heaven, saying, "Shut the gates; there are adulterers at hand." Then suddenly the gates were shut, and the keepers with sticks in their hands drove them away; and they delivered the three priests, against whom they had been tumultuous, from the hands of their keepers, and introduced them into heaven: and instantly, when the gates were open for the priests, there issued from heaven upon the rebels the delightful principle of marriage, which, from its being chaste and pure, almost deprived them of animation; wherefore, for fear of fainting away through suffocation, they hastened to the third place, concerning which the judges said, that thence there was a way to hell; and instantly there issued from thence the delight of adultery, whereby those who were either determined or confirmed adulterers, were so vivified, that they descended as it were dancing, and there like swine immersed themselves in filth.

ON THE LUST OF DEFLORATION.

501. The lusts treated of in the four following chapters, are not only lusts of adultery, but are more grievous than those since they exist only from adulteries, being taken to after adulteries are become loathsome; as the lust of defloration, which is first treated of, and which cannot previously exist with any one; in like manner the lust of varieties, the lust of violation, and the lust of seducing innocencies, which are afterwards treated of. They are called lusts, because according to the quantity and quality of the lust for those things, such and so great is their appropriation. In reference specifically to the lust of defloration, its infamous villany shall be made manifest from the following considerations: I. *The state of a maiden or undeflowered woman before and after marriage.* II. *Virginity is the crown of chastity, and the certificate of conjugial love.* III. *Defloration, without a view to marriage as an end, is the villany of a robber.* IV. *The lot of those who have confirmed themselves in the persuasion that the lust*

of defloration is not an evil of sin, after death is grievous. We proceed to explain them.

502. I. THE STATE OF A MAIDEN OR UNDEFLOWERED WOMAN BEFORE AND AFTER MARRIAGE. What is the quality of the state of a maiden, before she has been instructed concerning the various particulars of the conjugial torch, has been made known to me by wives in the spiritual world, who have departed out of the natural world in their infancy, and have been educated in heaven. They said, that when they arrived at a marriageable state, from seeing conjugial partners they began to love the conjugial life, but only for the end that they might be called wives, and might maintain friendly and confidential society with one man; and also, that being removed from the house of obedience, they might become their own mistresses: they also said, that they thought of marriage only from the blessedness of mutual friendship and confidence with a husband, and not at all from the delight of any flame; but that their maiden state after marriage was changed into a new one, of which they previously had not the least knowledge: and they declared, that this was a state of the expansion of all things of the life of their body from first principles to last, to receive the gifts of their husband, and to unite these gifts to their own life, that thus they might become his love and his wife; and that this state commenced from the moment of defloration, and that after this the flame of love burned to the husband alone, and that they were sensible of the heavenly delights of that expansion; and further, that as each wife was introduced

into this state by her own husband, and as it is from him, and thereby his in herself, it is altogether impossible for her to love any other than him alone. From this account it was made manifest what is the quality of the state of maidens before and after marriage in heaven. That the state of maidens and wives on earth, whose first attachments prove successful, is similar to this of the maidens in heaven, is no secret. What maiden can know that new state before she is in it? Inquire, and you will hear. The case is different with those who before marriage catch allurement from being taught.

503. II. VIRGINITY IS THE CROWN OF CHASTITY AND THE CERTIFICATE OF CONJUGIAL LOVE. Virginity is called the crown of chastity, because it crowns the chastity of marriage: it is also the badge of chastity; wherefore the bride at the nuptials wears a crown on her head: it is also a badge of the sanctity of marriage; for the bride, after the maiden flower, gives and devotes herself wholly to the bridegroom, at that time the husband, and the husband in his turn gives and devotes himself wholly to the bride, at that time the wife. Virginity is also called the certificate of conjugial love, because a certificate has relation to a covenant; and the covenant is, that love may unite them into one man, or into one flesh. The men themselves also before marriage regard the virginity of the bride as a crown of her chastity, and as a certificate of conjugial love, and as the very dainty from which the delights of that love are about to commence and to be perpetuated. From these and the foregoing considerations, it is manifest, that after the

zone is taken away, and the virginity is sipped, a maiden becomes a wife, and if not a wife, she becomes a harlot; for the new state into which she is then introduced, is a state of love for her husband, and if not for her husband, it is a state of lust.

504. III. DEFLORATION, WITHOUT A VIEW TO MARRIAGE AS AN END, IS THE VILLANY OF A ROBBER. Some adulterers are impelled by the cupidity of deflowering maidens, and thence also of deflowering young girls in their state of innocence: the enticements offered are either persuasions suggested by pimps, or presents made by the men, or promises of marriage; and those men after defloration leave them, and continually seek for others: moreover, they are not delighted with the objects they have left, but with a continual supply of new ones; and this lust increases even till it becomes the chief of the delights of their flesh. They add also to the above this abominable deed, that by various cunning artifices they entice maidens about to be married or immediately after marriage, to offer them the first-fruits of marriage, which also they thus filthily defile. I have heard also, that when that heat with its potency has failed, they glory in the number of virginities, as in so many golden fleeces of Jason. This villany, which is that of committing a rape, since it was begun in an age of strength, and afterwards confirmed by boastings, remains rooted in, and thereby infixed after death. What the quality of this villany is, appears from what was said above, that virginity is the crown of chastity, the certificate of future conjugial love, and that a maiden devotes her soul and life

to him to whom she devotes it; conjugial friendship and the confidence thereof are also founded upon it. A woman likewise, deflowered by a man of the above description, after this door of conjugial love is broken through, loses all shame, and becomes a harlot, which is likewise to be imputed to the robber as the cause. Such robbers, if, after having run through a course of lewdness and profanation of chastity, they apply their minds (*animus*) to marriage, have no other object in their mind (*mens*) than the virginity of her who is to be their married partner; and when they have attained this object, they loathe both bed and chamber, yea also the whole female sex, except young girls: and whereas such are violators of marriage, and despisers of the female sex, and thereby spiritual robbers, it is evident that the divine Nemesis pursues them.

505. IV. THE LOT OF THOSE WHO HAVE CONFIRMED THEMSELVES IN THE PERSUASION THAT THE LUST OF DEFLORATION IS NOT AN EVIL OF SIN, AFTER DEATH IS GRIEVOUS. Their lot is this: after they have passed the first time of their stay in the spiritual world, which is a time of modesty and morality, because spent in company with angelic spirits, they are next, from their externals, led into their internals, and in this case into the concupiscences with which they had been ensnared in the world, and the angelic spirits into theirs, to the intent that it may appear in what degree they had been ensnared; and if a lesser degree, that after they have been let into them, they may be let out again, and may be covered with shame. But those who had been principled in this malignant lust to such a

degree as to be made sensible of its eminent delight, and to make a boast of those thefts as of the choicest spoils, do not suffer themselves to be drawn away from it; wherefore they are let into their freedom, and then they instantly wander about, and inquire after brothels, and also enter them when they are pointed out; (these brothels are on the sides of hell:) but when they meet with none but prostitutes there, they go away, and inquire where there are maidens; and then they are carried to harlots, who by phantasy can assume supereminent beauty, and a florid girlish complexion, and boast themselves of being maidens; and on seeing these they burn with desire towards them as they did in the world: wherefore they bargain with them; but when they are about to enjoy the bargain, the phantasy induced from heaven is taken away, and then those pretended maidens appear in their own deformity, monstrous and dark, to whom nevertheless they are compelled to cleave for a time: those harlots are called sirens. But if by such fascinations they do not suffer themselves to be draw away from that wild lust, they are cast down into the hell lying to the south and west, beneath the hell of the crafty courtezans, and there they are associated with their companions. I have also been permitted to see them in that hell, and have been told that many of noble descent, and the more opulent, are therein; but as they had been such in the world, all remembrance of their descent and of the dignity derived from their opulence is taken from them, and a persuasion is induced on them that they have been vile slaves, and thence were unworthy of all honor. Among themselves indeed they appear as men: but when seen by others, who are allowed to look in thither, they appear as apes, with a stern look instead of a courteous one, and a horrid countenance instead of one of pleasantry. They walk with their loins contracted, and thereby bent, the upper part of the body hanging forward in front, as if they were ready to fall, and they emit a disagreeable smell. They loathe the sex, and turn away from those they see; for they have no desire towards them. Such they appear when seen near at hand; but when viewed from afar, they appear like dogs of indulgences, or whelps of delight; and there is also heard somewhat like barking in the tone of their speech.

ON THE LUST OF VARIETIES.

506. The lust of varieties here treated of, does not mean the lust of fornication, which was treated of above in its proper chapter: the latter lust, notwithstanding its being usually promiscuous and vague, still does not occasion the lust of varieties, unless when it is immoderate, and the fornicator looks to number, and boasts thereof from a principle of cupidity. This idea causes a beginning of this lust; but what its quality is as it advances, cannot be distinctly perceived, unless in some such series as the following: I. *By the lust of varieties is meant the entirely dissolute lust of adultery.* II. *That lust is love and at the same time loathing in regard to the sex.* III. *That lust altogether annihilates conjugial love appertaining to itself.* IV. *The lot of those (who have been addicted to that lust),*

after death, is miserable, since they have not the inmost principle of life. We proceed to an explanation of each article.

507. I. BY THE LUST OF VARIETIES IS MEANT THE ENTIRELY DISSOLUTE LUST OF ADULTERY. This lust insinuates itself with those who in youth have relaxed the bonds of modesty, and have had opportunities of association with many loose women, especially if they have not wanted the means of satisfying their pecuniary demands. They implant and root this lust in themselves by immoderate and unlimited adulteries, and by shameless thoughts concerning the love of the female sex, and by confirming themselves in the idea that adulteries are not evils, and not at all sins. This lust increases with them as it advances, so much so that they desire all the women in the world, and wish for whole troops, and a fresh one every day. Whereas this love separates itself from the common love of the sex implanted in every man, and altogether from the love of one of the sex, which is conjugial love, and inserts itself into the exteriors of the heart as a delight of love separate from those loves, and yet derived from them; therefore it is so thoroughly rooted in the cuticles, that it remains in the touch when the powers are decayed. Persons addicted to this lust make light of adulteries; wherefore they think of the whole female sex as of a common harlot, and of marriage as of a common harlotry, and thereby mix immodesty in modesty, and from the mixture grow insane. From these considerations it is evident what is here meant by the lust of varieties, that it is the lust of entirely dissolute adultery.

508. II. THAT LUST IS LOVE AND AT THE SAME TIME LOATHING IN REGARD TO THE SEX. Persons addicted to that lust have a love for the sex, because they derive variety from the sex; and they have a loathing for the sex, because after enjoying a woman they reject her and lust after others. This obscene lust burns towards a fresh woman, and after burning, it grows cold towards her; and cold is loathing. That this lust is love and at the same time loathing in regard to the sex, may be illustrated as follows: set on the left side a company of the women whom they have enjoyed, and on the right side a company of those whom they have not; would not they look at the latter company from love, but at the former from loathing? and yet each company is the sex.

509. III. THAT LUST ALTOGETHER ANNIHILATES CONJUGIAL LOVE APPERTAINING TO ITSELF. The reason of this is, because that lust is altogether opposite to conjugial love, and so opposite, that it not only rends it asunder, but as it were grinds it to powder, and thereby annihilates it: for conjugial love is confined to one of the sex; whereas that lust does not stop at one, but within an hour or a day is as intensely cold as it was before hot towards her; and since cold is loathing, the latter by forced cohabitation and dwelling together is so accumulated as to become nauseous, and thus conjugial love is consumed to such a degree that nothing of it is left. From these considerations it may be seen, that this lust is fatal to conjugial love; and as conjugial love constitutes the inmost principle of life with man, that it is fatal to his life; and that

that lust, by successive interceptions and closings of the interiors of the mind, at length becomes cuticular, and thus merely alluring; while the faculty of understanding or rationality still remains.

510. IV. THE LOT OF THOSE (WHO HAVE BEEN ADDICTED TO THAT LUST) AFTER DEATH IS MISERABLE, SINCE THEY HAVE NOT THE INMOST PRINCIPLE OF LIFE. Every one has excellence of life according to his conjugial love; for that excellence conjoins itself with the life of the wife, and by conjunction exalts itself; but as with those of whom we are speaking there does not remain the least principle of conjugial love, and consequently not anything of the inmost principle of life, therefore their lot after death is miserable. After passing a certain period of time in their externals, in which they converse rationally and act civilly, they are let into their internals, and in this case into a similar lust and its delights, in the same degree as in the world: for every one after death is let into the same state of life which he had appropriated to himself, to the intent that he may be withdrawn from it; for no one can be withdrawn from this evil, unless he has first been led into it; if he were not to be led into it, the evil would conceal itself, and defile the interiors of the mind, and spread itself as a plague, and would next burst through all barriers and destroy the external principles of the body. For this end there are opened to them brothels, which are on the side of hell, where there are harlots with whom they have an opportunity of varying their lusts; but this is granted with the restriction to one harlot in a day, and under a penalty in

case of communication with more than one on the same day. Afterwards, when from examination it appears that that lust is so inbred that they cannot be withdrawn from it, they are conveyed to a certain place which is next above the hell assigned for them, and then they appear to themselves as if they fall into a swoon, and to others as if they fall down with the face upward; and also the ground beneath their backs is actually opened, and they are absorbed, and sink down into hell among their like; thus they are gathered to their own. I have been permitted to see them there, and likewise to converse with them. Among themselves they appear as men, which is granted them lest they should be a terror to their companions; but at a certain distance they seem to have white faces consisting only of skin, and this because they have no spiritual life in them, which every one has according to the conjugial principle sown in him. Their speech is dry, parched, and sorrowful: when they are hungry, they lament; and their lamentations are heard as a peculiar clashing noise. Their garments are tattered, and their lower garments are drawn above the belly round about the breast; because they have no loins, but their ankles commence from the region of the bottom of the belly: the reason of this is, because the loins with men (*homines*) correspond to conjugial love, and they are void of this love. They said that they loathe the sex on account of their having no potency. Nevertheless, among themselves they can reason as from rationality; but since they are cutaneous, they reason from the fallacies of the senses. This hell is in the western quarter towards the north. These same persons, when seen from afar, appear not as men or as monsters, but as frozen substances. It is however to be observed, that those become of this description who have indulged in the above lust to such a degree as to rend and annihilate in themselves the conjugial human principle.

ON THE LUST OF VIOLATION.

511. The lust of violation does not mean the lust of defloration, which is the violation of virginities, but not of maidens when it is effected from consent; whereas the lust of violation, which is here treated of, retreats in consequence of consent, and is sharpened in consequence of refusal; and it is the passion of violating all women whatever, who altogether refuse, and violently resist, whether they be maidens, or widows, or wives. Persons addicted to this lust are like robbers and pirates, who are delighted with spoil and plunder, and not with what is given and justly acquired; and they are like malefactors, who covet what is disallowed and forbidden, and despise what is allowed and granted. These violators are altogether averse to consent, and are set on fire by resistance, which if they observe to be not internal, the ardor of their lust is instantly extinguished, as fire is by water thrown upon it. It is well known, that wives do not spontaneously submit themselves to the disposal of their husbands as to the ultimate effects of love, and that from prudence they resist as they would resist violation, to the end that they may take away from their husbands the cold arising from the consideration of enjoyments being cheap in consequence of being

continually allowed, and also in consequence of an idea of lasciviousness on their part. These repugnancies, although they enkindle, still are not the causes, but only the beginnings of this lust: its cause is, that after conjugial love and also adulterous love have grown insipid by practice, they are willing, in order that those loves may be repaired, to be set on fire by absolute repugnances. This lust thus begun, afterwards increases, and as it increases it despises and breaks through all bounds of the love of the sex, and exterminates itself, and from a lascivious, corporeal, and fleshly love, becomes cartilaginous and bony; and then, from the periosteurns, which have an acute feeling, it becomes acute. Nevertheless this lust is rare, because it exists only with those who had entered into the married state, and then had lived in the practice of adulteries until they became insipid. Besides this natural cause of this lust, there is also a spiritual cause, of which something will be said in what follows.

512. The lot of persons of this character after death is as follows: these violators then separate themselves from those who are in the limited love of the sex, and altogether from those who are in conjugial love, thus from heaven: afterwards they are sent to the most cunning harlots, who not only by persuasion, but also by imitation perfectly like that of a stage-player, can feign and represent as if they were chastity itself. These harlots clearly discern those who are principled in the above lust: in their presence they speak of chastity and its value; and when the violator comes near and touches them, they are full of wrath, and fly away

as through terror into a closet, where there is a couch and a bed, and slightly close the door after them, and recline themselves; and hence by their art they inspire the violator with an ungovernable desire of breaking down the door, of rushing in, and attacking them; and when this is effected, the harlot raising herself erect with the violator begins to fight with her hands and nails, tearing his face, rending his clothes, and with a furious voice crying to the harlots her companions, as to her female servants, for assistance, and opening the window with a loud outcry of thief, robber, and murderer; and when the violator is at hand she bemoans herself and weeps: and after violation she prostrates herself, howls, and calls out that she is undone, and at the same time threatens in a serious tone, that unless he expiates the violation by paying a considerable sum, she will attempt his destruction. While they are engaged in these venereal scenes, they appear at a distance like cats, which nearly in like manner before their conjunctions combat together, run forward, and make an outcry. After some such brothel-contests, they are taken away, and conveyed into a cavern, where they are forced to some work: but as their smell is offensive, in consequence of having rent asunder the conjugial principle, which is the chief jewel of human life, they are sent to the borders of the western quarters, where at a certain distance they appear lean, as if consisting of bones covered over with skin only; but when seen at a distance they appear like panthers. When I was permitted to see them nearer, I was surprised that some of them held books in their hands, and were reading; and I was told that this is the case, because in the world they said various things concerning the spiritual things of the church, and yet defiled them by adulteries, even to their extremities, and that such was the correspondence of this lust with the violation of spiritual marriage. But it is to be observed, that the instances of those who are principled in this lust are rare: certain it is, that women, because it is unbecoming for them to prostitute love, are repugnant thereto, and that repugnance enervates; nevertheless this is not from any lust of violation.

THE LUST OF SEDUCING INNOCENCIES.

513. The lust of seducing innocencies is neither the lust of defloration, nor the lust of violation, but is peculiar and singular by itself; it prevails more especially with the deceitful. The women, who appear to them as innocencies, are such as regard the evil of adultery as an enormous sin, and who therefore highly prize chastity, and at the same time piety: these women are the objects which set them on fire. In Roman Catholic countries there are maidens devoted to the monastic life; and because they believe these maidens to be pious innocencies above the rest of their sex, they view them as the dainties and delicacies of their lust. With a view of seducing either the latter or the former because they are deceitful, they first devise arts, and next, when they have well digested them, without receiving any check from shame, they practise them as from nature. These arts are principally pretences of innocence, love, chastity, and piety; by these and other cunning stratagems,

they enter into the interior friendship of such women, and thence into their love, which they change from spiritual into natural by various persuasions and at the same time by insinuations, and afterwards into corporeal-carnal by irritations, and then they take possession of them at pleasure; and when they have attained this end, they rejoice in heart, and make a mock of those whom they have violated.

514. The lot of these seducers after death is sad, since such seduction is not only impiety, but also malignity. After they have passed through their first period in the spiritual world, which is in externals, wherein they excel many others in the elegance of their manners and the courteousness of their speech, they are reduced to another period of their life, which is in internals, wherein their lust is set at liberty, and commences its sport; and then they are first conveyed to women who had made vows of chastity, and with these they are examined as to the quality of their malignant concupiscence, to the intent that they may not be judged except on conviction: when they are made sensible of the chastity of those women, their deceit begins to act, and to attempt its crafty arts; but as this is to no purpose, they depart from them. They are afterwards introduced to women of genuine innocence; and when they attempt to deceive these in like manner, by virtue of a power given to those women, they are heavily fined; for they occasion in their hands and feet a grievous numbness; likewise in their necks, and at length make them feel as it were a swoon; and when they have inflicted this punishment, they run

away and escape from the sufferers. After this there is a way opened to them to a certain company of courtezans, who have been versed in the art of cunningly feigning innocence: and these first expose them to laughter among themselves, and at length after various engagements suffer themselves to be violated. After some such scenes, a third period takes place, which is that of judgement; and in this case, being convicted, they sink down, and are gathered to their like in the hell which is in the northern quarter, and there they appear at a distance like weasels; but if they have allured by deceit, they are conveyed down from this hell to that of the deceitful, which is in the western quarter at a depth to the back; in this hell they appear at a distance like serpents of various kinds; and the most deceitful like vipers: but in the hell into which I was permitted to look, they appeared to me as if they were ghastly pale, with faces of chalk: and as they are mere concupiscences, they do not like to speak: and if they do speak, they only mutter and stammer various things, which are understood by none but their companions who are near them; but presently, as they sit or stand, they make themselves unseen, and fly about in the cavern like phantoms; for on this occasion they are in phantasy, and phantasy appears to fly: after flying they rest themselves, and then, what is wonderful, one does not know another; the cause of this is, because they are principled in deceit, and deceit does not believe another, and thereby withdraws itself. When they are made sensible of any thing proceeding from conjugial love, they fly away into hiding places and conceal themselves. They are also void of all love of the sex, and are real impotencies, and are called infernal genii.

ON THE CORRESPONDENCE OF ADULTERIES WITH THE VIOLATION OF SPIRITUAL MARRIAGE.

515. I should here say something, in the way of preface, concerning correspondence; but the subject does not properly belong to the present work. The nature and meaning of correspondence may be seen in a brief summary above, n. 76, and n. 342; and fully in the APOCALYPSE REVEALED, from beginning to end, that it is between the natural sense of the Word and the spiritual sense. That in the Word there is a natural and a spiritual sense, and a correspondence between them, has been demonstrated in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, and especially, n. 5-26.

516. The spiritual marriage means the marriage of the Lord and the church, spoken of above, n. 116-131; and hence also the marriage of good and truth, likewise spoken of above, n. 83-102; and as this marriage of the Lord and the church, and the consequent marriage of good and truth, is in everything of the Word, it is the violation of this which is here meant by the violation of the spiritual marriage; for the church is from the Word, and the Word is the Lord: the Lord is the Word, because he is divine good and divine truth therein. That the Word is that marriage, may be seen fully confirmed in the DOCTRINE OF THE

NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 80-90.

517. Since therefore the violation of the spiritual marriage is the violation of the Word, it is evident that this violation is the adulteration of good and the falsification of truth, for the spiritual marriage is the marriage of good and truth; whence it follows, that when the good of the Word is adulterated, and its truth falsified, the above marriage is violated. How this violation is effected, and by whom, is in some measure evident from what follows.

518. Above, in treating of the marriage of the Lord and the church, n. 116, and the following numbers, and in treating of the marriage of good and truth, n. 83, and the following numbers, it was shewn, that that marriage corresponds to marriages in the world: hence it follows, that the violation of that marriage corresponds to whoredoms and adulteries. That this is the case, is very manifest from the Word itself, in that whoredoms and adulteries there signify the falsifications of truth and the adulterations of good, as may be plainly seen from numerous passages adduced out of the Word in the APOCALYPSE REVEALED, n. 134.

519. The Word is violated by those in the Christian church who adulterate its goods and truths; and those do this who separate truth from good and good from truth; also, who assume and confirm appearances of truth and fallacies for genuine truths; and likewise, who know truths of doctrine derived from the Word, and live evil lives, not to mention other like cases. These violations of the Word and

the church correspond to the prohibited degrees, mentioned in Levit, chap. xviii.

520. As the natural principle and the spiritual appertaining to every man (*homo*), cohere as soul and body, (for a man without the spiritual principle which flows into and vivifies his natural principle, is not a man), it hence follows, that whoever is in spiritual marriage is also in happy natural marriage; and on the contrary, that whoever is in spiritual adultery is also in natural adultery, and whoever is in natural adultery is also in spiritual adultery. Now since all who are in hell are in the nuptial connection of evil and the false, and this is essential spiritual adultery; and all who are in heaven are in the marriage of good and truth, and this is essential marriage; therefore hell in the total is called adultery, and heaven in the total is called marriage.

521. To the above shall be added this MEMORABLE RELATION. My sight being opened, I saw a shady forest, and therein a crowd of satyrs: the satyrs as to their breasts were rough and hairy, and as to their feet some were like calves, some like panthers, and some like wolves, and they had beasts' claws instead of toes. These were running to and fro like wild beasts, crying out, "Where are the women?" and instantly I saw some harlots who were expecting them, and who in various ways were monstrous. The satyrs ran towards them, and laid hold of them, dragging them into a cavern, which was in the midst of the forest deep beneath the earth; and upon the ground round

about the cavern lay a great serpent in spiral foldings, breathing poison into the cavern: in the branches of the forest above the serpent dismal birds of night croaked and screeched. But the satyrs and harlots did not see these things, because they were the correspondences of their lasciviousnesses, and therefore their usual appearances at a distance. Afterwards they came out of the cavern, and entered a certain low cottage, which was a brothel; and then being separated from the harlots they talked together, and I listened; for conversation in the spiritual world may be heard by a distant person as if he was present, the extent of space in that world being only an appearance. They talked about marriages, nature, and religion. Those who as to the feet appeared like calves, spoke concerning MARRIAGES, and said, "What are marriages but licit adulteries? and what is sweeter than adulterous hypocrisies, and the making fools of husbands?" At this the rest clapped their hands with a loud laugh. The satyrs who as to the feet appeared as panthers, spoke concerning NATURE, and said, "What is there but nature? What distinction is there between a man and a beast, except that a man can speak articulately and a beast sonorously? Does not each derive life from heat, and understanding from light, by the operation of nature?" Hereupon the rest exclaimed, "Admirable! you speak from judgement." Those who as to the feet appeared like wolves, spoke concerning RELIGION, saying, "What is God or a divine principle, but the inmost principles of nature in action? What is religion but a device to catch and bind the vulgar?" Hereupon the rest vociferated, “Bravo!” After a few minutes they rushed forth, and in so doing they saw me at a distance looking attentively at them. Being provoked at this, they ran out from the forest, and with a threatening countenance directed their course hastily towards me, and said, “What are you doing here, listening to our whispers?” I replied, “Why should I not? what is to hinder me? you were only talking together:” and I related what I had heard from them. Hereupon their minds (*animi*) were appeased, which was through fear lest their sentiments should be divulged; and then they began to speak modestly and to act bashfully; from which circumstance I knew that they were not of mean descent but of honorable birth; and then I told them, how I saw them in the forest as satyrs, twenty as calf-satyrs, six as panther-satyrs, and four as wolf-satyrs; they were thirty in number. They were surprised at this, because they saw themselves there as men, and nothing else, in like manner as they saw themselves here with me. I then taught them, that the reason of their so appearing was from their adulterous lust, and that this satyr-like form was a form of dissolute adultery, and not a form of a person. This happened, I said, because every evil concupiscence presents a likeness of itself in some form, which is not perceived by those who are in the concupiscence, but by those who are at a distance: I also said, “To convince you of it, send some from among you into that forest, and do you remain here, and look at them.” They did so, and sent away two; and viewing them from near the above brothel-cottage, they saw them altogether as satyrs; and when they returned, they saluted those satyrs, and said, “Oh what ridiculous figures!” While they were laughing, I jested a good deal with them, and told them that I had also seen adulterers as hogs; and then I recollected the fable of Ulysses and the Circe, how she sprinkled the companions and servants of Ulysses with poisonous herbs, and touched them with a magic wand, and turned them into hogs, — perhaps into adulterers, because she could not by any art turn any one into a hog. After they had made themselves exceedingly merry on this and other like subjects, I asked them whether they then knew to what kingdoms in the world they had belonged? They said, they had belonged to various kingdoms, and they named Italy, Poland, Germany, England, Sweden; and I enquired, whether they had seen any one from Holland of their party? And they said, Not one. After this I gave the conversation a serious turn, and asked them, whether they had ever thought that adultery is sin? They replied, “What is sin? we do not know what it means.” I then inquired, whether they ever remembered that adultery was contrary to the sixth commandment of the Decalogue. [Footnote: According to the division of the commandments adopted by the Church of England, it is the *seventh* that is here referred to.] They replied, “What is the Decalogue? Is not it the catechism? What have we men to do with that childish pamphlet?” I asked them, whether they had ever thought at all about hell. They replied, “Who ever came up thence to give us information?” I asked, whether they had ever thought at all in the world about a life after death. They said, “Just as much as about the future life of beasts, and at times as about phantoms, which exhale from dead bodies and float about." I further asked them, whether they had heard any thing from the priests on any of these subjects. They replied, that they had attended only to the sound of their voices, and not to the matter; and what is it? Being astonished at these answers, I said to them, "Turn your faces, and direct your eyes to the midst of the forest, where the cavern is in which you have been;" and they turned themselves, and saw that great serpent around the cavern in spiral foldings, breathing poison, and also the doleful birds in the branches over the serpents. I then asked them, "What do you see?" But being much terrified, they did not answer; and I said, "Do you see the dreadful sight? Know then that this is a representative of adultery in the baseness of its lust." Suddenly at that instant an angel presented himself, who was a priest, and opened the hell in the western quarter into which such spirits are at length collected; and he said, "Look thither:" and they saw that firy lake, and knew there some of their friends in the world, who invited them to themselves. Having seen and heard these things, they turned themselves away, and rushed out of my sight, and retired from the forest; but I observed their steps, that they only pretended to retire, and that by winding ways they returned into the forest.

522. After this I returned home, and the next day, from a recollection of these sad scenes, I looked to the same forest, and saw that it had disappeared, and in its place there was a sandy plain, and in the midst thereof a lake, in which were some red serpents. But some weeks after when I was

looking thither again, I saw on its right side some fallow land, and upon it some husbandmen; and again, after some weeks I saw springing out of that fallow land some tilled land surrounded with shrubs; and I then heard a voice from heaven, “Enter into your chamber, and shut the door, and apply to the work begun on the Apocalypse, and finish it within two years.”

ON THE IMPUTATION OF EACH LOVE, ADULTEROUS AND CONJUGIAL.

523. THE LORD SAITH, JUDGE NOT, THAT YE BE NOT CONDEMNED, Matt. vii. 1; which cannot in any wise mean judgement respecting any one’s moral and civil life in the world, but respecting his spiritual and celestial life. Who does not see, that unless a man was allowed to judge respecting the moral life of those who live with him in the world, society would perish? What would society be if there were no public judicature, and if every one did not exercise his judgement respecting another? But to judge what is the quality of the interior mind, or soul, thus what is the quality of any one’s spiritual state, and thence what his lot is after death, is not allowed; for that is known only to the Lord: neither does the Lord reveal this till after the person’s decease, to the intent that every one may act freely in whatever he does, and thereby that good or evil may be from him, and thus be in him, and that thence he may live to himself and live his own to eternity. The reason why the interiors of the mind, which are kept hid in the world, are revealed after death is, because this is of importance and

advantage to the societies into which the man then comes; for in them all are spiritual. That those interiors are then revealed, is plain from these words of the Lord: *There is nothing concealed, which shall not be revealed, or hidden, which shall not be known: therefore whatsoever things ye have said in darkness, shall be heard in light: and that which ye have spoken into the ear in closets shall be preached on the house-tops*, Luke xii. 2, 3. A common judgement, as this for instance,— "If you are such in internals as you appear to be in externals, you will be saved or condemned," is allowed; but a particular judgement, as this, for instance,— "You are such in internals, therefore you will be saved or condemned," is not allowed. Judgement concerning the spiritual life of a man, or the internal life of the soul, is meant by the imputation which is here treated of. Can any human being know and decide who is in heart an adulterer, and who a conjugial partner? And yet the thoughts of the heart, which are the purposes of the will, judge every one. But we will explain this subject in the following order: I. *The evil in which every one is principled is imputed to him after death; and so also the good.* II. *The transference of the good of one person into another is impossible.* III. *Imputation, if by it is meant such transference, is a frivolous term.* IV. *Evil is imputed to every one according to the quality of his will and his understanding; in like manner good.* V. *Thus adulterous love is imputed to every one.* VI. *In like manner conjugial love.* We proceed to the explanation of each article.

524. I. THE EVIL IN WHICH EVERY ONE IS PRINCIPLED, IS IMPUTED TO HIM AFTER DEATH; AND SO ALSO THE GOOD. To make this proposition in some degree evident, it shall be considered according to the following arrangement: 1. That every one has a life peculiar to himself. 2. That every one's life remains with him after death. 3. That to an evil person is then imputed the evil of his life, and to a good person the good of his life. As to the first point, — that everyone has a life peculiar to himself, thus distinct from that of another, it is well known; for there is a perpetual variety, and there is not any thing the same as another, consequently everyone has his own peculiar principle. This is evident from men's faces, the faces of no two persons being absolutely alike, nor can there be two alike to eternity: the reason of this is, because there are no two minds (*animi*) alike, and faces are derived from minds; for the face, as it is said, is a type of the mind, and the mind derives its origin and form from the life. Unless a man (*homo*) had a life peculiar to himself, as he has a mind and a face peculiar to himself, he would not have any life after death, separate from that of another; yea, neither would there be a heaven, for heaven consists of perpetual varieties; its form is derived solely from the varieties of souls and minds arranged into such an order as to make a one; and they make a one from the One, whose life is in every thing therein as the soul is in a man: unless this was the case, heaven would be dispersed, because form would be dissolved. The One from whom all things have life, and from whom form coheres, is the Lord. In general every form

consists of various things, and is such as is their harmonic co-ordination and arrangement to a one: such is the human form; and hence it is that a man, consisting of so many members, viscera, and organs, is not sensible of any thing in himself and from himself but as of a one. As to the SECOND point, — that every one's life remains with him after death, it is known in the church from these passages of the Word: *The Son of Man will come and will then render to every one according to his deeds*, Matt. xvi. 27. *I saw the books open; and all were judged according to their works*, Rev. xx. 12. *In the day of judgement God will render to every one according to his works*, Rom. ii. 6; 2 Cor. v. 10. The works, according to which it will be rendered to every one, are the life, because the life does the works, and they are according to the life. As I have been permitted for several years to be associated with angels, and to converse with the deceased, I can testify for certain, that every one is then examined as to the quality of the life which he has led, and that the life which he has contracted in the world abides with him to eternity. I have conversed with those who lived ages ago, whose life I have been acquainted with from history, and I have known it to be like the description given of it; and I have heard from the angels, that no one's life after death can be changed, because it is organized according to his love and consequent works; and that if it were changed the organization would be rent asunder, which cannot be done in any case; also that a change of organization can only be effected in the material body, and is utterly impossible in the spiritual body, after the former has been laid aside. In regard to the THIRD point — that to an evil person is then imputed the evil of his life, and to a good person the good of his life, it is to be observed, that the imputation of evil is not accusation, inculpation, and judication, as in the world, but evil itself produces this effect; for the evil freely separate themselves from the good, since they cannot remain together. The delights of the love of evil are different from those of the love of good; and delights exhale from every one, as odors do from every vegetable in the world; for they are not absorbed and concealed by the material body as heretofore, but flow freely from their loves into the spiritual *aura*; and as evil is there made sensible as in its odor, it is in this which accuses, fixes blame, and judges, — not before any judge, but before every one who is principled in good; and this is what is meant by imputation. Moreover, an evil person chooses companions with whom he may live in his delights; and because he is averse from the delight of good, he spontaneously betakes himself to his own in hell. The imputation of good is effected in like manner, and takes place with those who in the world have acknowledged that all good in them is from the Lord, and nothing from themselves. These, after they have been prepared, are let into the interior delights of good, and then there is opened to them a way into heaven, to the society where its homogeneous delights are: this is effected by the Lord.

525. II. THE TRANSFERENCE OF THE GOOD OF ONE PERSON TO ANOTHER IS IMPOSSIBLE. The evidence of this proposition may also be seen from the following points: 1. That every man is born in evil. 2. That he is led into good by regeneration from the Lord. 3. That this is effected by a life according to his precepts. 4. Wherefore good, when it is thus implanted, cannot be transferred. The FIRST point, — that every man is born in evil, is well known in the church. It is generally said that this evil is derived hereditarily from Adam; but it is from a man's parents. Every one derives from his parents his peculiar temper, which is his inclination. That this is the case, is evinced both by reason and experience; for the likenesses of parents as to face, genius, and manners, appear extant in their immediate offspring and in their posterity; hence families are known by many, and a judgement is also formed concerning their minds (*animi*); wherefore the evils which parents themselves have contracted, and which they have transmitted to their offspring, are the evils in which men are born. The reason why it is believed that the guilt of Adam is inscribed on all the human race, is, because few reflect upon any evil with themselves, and thence know it; wherefore they suppose that it is so deeply hid as to appear only in the sight of God. In regard to the SECOND point, — that a man is led into good by regeneration from the Lord, it is to be observed that there is such a thing as regeneration, and that unless a person be regenerated, he cannot enter into heaven, as appears clearly from the Lord's words in John iii. 3, 5. The regeneration consists in

purification from evils, and thereby renovation of life, cannot be unknown in the Christian world; for reason also sees this when it acknowledges that every one is born in evil, and that evil cannot be washed and wiped away like filth by soap and water, but by repentance. As to the THIRD point, — that a man is led into good by the Lord, by a life according to his precepts, it is plain from this consideration, that there are live precepts of regeneration; see above, n. 82; among which are these, — that evils are to be shunned, because they are of and from the devil, and that goods are to be done, because they are of and from God; and that men ought to go to the Lord, in order that he may lead them to do the latter. Let any one consult himself and consider, whether a man derives good from any other source; and if he has not good, he has not salvation. In regard to the FOURTH point, — that good, when it is thus implanted, cannot be transferred, (that is, the good of one person into another,) it is evident from what has been already said; for from that it follows, that a man by regeneration is made altogether new as to his spirit, which is effected by a life according to the Lord's precepts. Who does not see that this renewing can only be effected from time to time, in nearly the same manner as a tree successively takes root and grows from a seed, and is perfected? Those who have other perceptions of regeneration, do not know any thing about the state of man, or about evil and good, which two are altogether opposite, and that good can only be implanted so far as evil is removed; nor do they know, that so long as any one is in evil, he is averse from the good which in itself is good; wherefore if the good of one should be transferred into any one who is in evil, it would be as if a lamb should be cast before a wolf, or as if a pearl should be tied to a swine's snout: from which considerations it is evident, that any such transfer is impossible.

526. III. IMPUTATION, IF BY IT IS MEANT SUCH TRANSFERENCE, IS A FRIVOLOUS TERM. That the evil in which every one is principled, is imputed to him after death, and so also the good, was proved above, n. 524; hence it is evident what is meant by imputation: but if by imputation is meant the tranference of good into any one that is in evil, it is a frivolous term, because any such transference is impossible, as was also proved above, n. 525. In the world, merits may as it were be transferred by men; that is, good may be done to children for the sake of their parents, or to the friends of any client out of favor; but the good of merit cannot be inscribed on their souls, but only be externally adjoined. The like is not possible with men as to their spiritual life: this, as was shewn above, must be implanted; and if it is not implanted by a life according to the Lord's precepts, as above-mentioned, a man remains in the evil in which he was born. Before such implantation, it is impossible for any good to reach him, or if it reaches him, it is instantly struck back and rebounds like an elastic ball falling upon a rock, or it is absorbed like a diamond thrown into a bog. A man not reformed as to the Spirit, is like a panther or an owl, and may be compared to a bramble and a nettle; but a man regenerated is like a sheep or a dove, and may be compared to an olive and a vine. Consider, I

pray, if you are so disposed, how can a man-panther be changed into a man-sheep, or an owl into a dove, or a bramble into an olive, or a nettle into a vine, by any imputation, if by it is meant transference? In order that such a change may be effected is it not necessary that the ferine principle of the panther and the owl, or the noxious principle of the bramble and the nettle, be first taken away, and thereby the truly human and innocent principle be implanted? How this is effected, the Lord also teaches in John, chap. xv. 1-7.

527. IV. EVIL OR GOOD IS IMPUTED TO EVERY ONE ACCORDING TO THE QUALITY OF HIS WILL AND HIS UNDERSTANDING. It is well known that there are two principles which make a man’s life, the will and the understanding; and that all things which a man does, are done from his will and his understanding; and that without these acting principles he would have neither action nor speech other than as a machine; hence it is evident, that such as are a man’s will and understanding, such is the man; and further, that a man’s action in itself is such as is the affection of his will which produces it, and that a man’s conversation in itself is such as is the thought of his understanding which produces it: wherefore several men may act and speak alike, and yet they act and speak differently: one from a depraved will and thought, the other from an upright will and thought. From these considerations it is evident that by the deeds or works according to which every one will be judged, are meant the will and the understanding; consequently that evil works

means the works of an evil will, whatever has been their appearance in externals, and that good works mean the works of a good will, although in externals they have appeared like the works done by an evil man. All things which are done from a man’s interior will, are done from purpose, since that will proposes to itself what it acts by its intention; and all things which are done from the understanding, are done from confirmation, since the understanding confirms. From these considerations it may appear, that evil or good is imputed to every one according to the quality of his will therein, and of his understanding concerning them. These observations I am allowed to confirm by the following relation: In the spiritual world I have met several who in the natural world had lived like others, being sumptuous in their dress, giving costly entertainments, frequenting the exhibitions of the stage, jesting loosely on love topics, with other similar practices; and yet the angels accounted those things as evils of sin to some, and not to others, declaring the latter guiltless, and the former guilty. Being questioned why they did so, when all had done alike, they replied that they regard all from their purpose, intention, or end, and distinguish accordingly; and that therefore they excuse or condemn those whom the end either excuses or condemns, since an end of good influences all in heaven, and an end of evil all in hell.

528. To the above I will add the following observation: it is said in the church that no one can fulfil the law, and the less so, because he that offends against one precept of the

decalogue, offends against all: but this form of speaking is not such as it sounds; for it is to be understood thus, that he who, from purpose or confirmation, acts against one precept, acts against the rest; since to act so from purpose or confirmation is to deny that it is a sin; and he who denies that it is a sin, makes nothing of acting against the rest of the precepts. Who does not know, that he that is an adulterer is not on that account a murderer, a thief, and a false witness, or wishes to be so? But he that is a determined and confirmed adulterer makes no account of anything respecting religion, thus neither does he make any account of murder, theft, and false witness; and he abstains from these evils, not because they are sins, but because he is afraid of the law and of the loss of reputation. That determined and confirmed adulterers make no account of the holy things of the church and religion, may be seen above, n. 490-493, and in the two MEMORABLE RELATIONS, n. 500, 521, 522: it is a similar case, if any one, from purpose or confirmation, acts against any other precept of the decalogue; he also acts against the rest because he does not regard anything as sin.

529. The case is similar with those who are principled in good from the Lord: if these from will and understanding, or from purpose and confirmation, abstain from any one evil because it is a sin, they abstain from all evil, and the more so still if they abstain from several; for as soon as any one, from purpose or confirmation, abstains from any evil because it is a sin, he is kept by the Lord in the purpose of abstaining from the rest: wherefore, if unwittingly, or from

any prevailing bodily concupiscence, he does evil, still this is not imputed to him, because he did not purpose it to himself, and does not confirm it with himself. A man comes into this purpose, if once or twice in a year he examines himself, and repents of the evils which he discovers in himself: it is otherwise with him who never examines himself. From these considerations it evidently appears to whom sin is not imputed, and to whom it is.

530. V. THUS ADULTEROUS LOVE IS IMPUTED TO EVERY ONE; — not according to his deeds, such as they appear externally before men, nor either such as they appear before a judge, but such as they appear internally before the Lord, and from him before the angels, which is according to the quality of a man’s will and of his understanding therein. Various circumstances exist in the world which mitigate and excuse crimes, also which aggravate and charge them upon the perpetrator: nevertheless, imputations after death take place, not according to the external circumstances of the deed, but according to the internal circumstances of the mind; and these are viewed according to the state of the church with every one: as for example, a man impious in will and understanding, that is, who has no fear of God or love of his neighbour, and consequently no reverence for any sanctity of the church, — he, after death, becomes guilty of all the crimes which he did in the body; nor is there any remembrance of his good actions, since his heart, from whence as from a fountain those things flowed, was averse from heaven, and turned to hell; and deeds flow from the

place of the habitation of every one's heart. In order that this may be understood, I will mention an arcanum: Heaven is distinguished into innumerable societies, and so is hell, from an opposite principle; and the mind of every man, according to his will and consequent understanding, actually dwells in one society, and intends and thinks like those who compose the society. If the mind be in any society of heaven, it then intends and thinks like those who compose that society; if it be in any society of hell, it intends and thinks like those who are in the same society; but so long as a man lives in the world, so long he wanders from one society to another, according to the changes of the affections of his will and of the consequent thoughts of his mind: but after death his wanderings are collected into one, and a place is accordingly allotted him, in hell if he is evil, in heaven if he is good. Now since all in hell are influenced by a will of evil, all there are viewed from that will; and since all in heaven are influenced by will of good, all there are viewed from that will; wherefore imputations after death take place according to the quality of every one's will and understanding. The case is similar with adulteries, whether they be fornications, whoredoms, concubinages, or adulteries; for those things are imputed to every one, not according to the deeds themselves, but according to the state of the mind in the deeds; for deeds follow the body into the tomb, whereas the mind rises again.

531. VI. THUS CONJUGIAL LOVE IS IMPUTED TO EVERY ONE. There are marriages in which conjugial love does not appear, and yet is: and there are marriages in

which conjugial love appears and yet is not: there are several causes in both cases, which may be known in part from what was related concerning love truly conjugial, n. 57-73; concerning the cause of colds and separations, n. 234-260; and concerning the causes of apparent love and friendship in marriages, n. 271-292: but external appearances decide nothing concerning imputation; the only thing which decides is the conjugial principle, which abides in every one’s will, and is guarded, in whatever state of marriage a man is. The conjugial principle is like a scale, in which that love is weighed; for the conjugial principle of one man with one wife is the storehouse of human life, and the reservoir of the Christian religion, as was shewn above, n. 457, 458; and this being the case, it is possible that that love may exist with one married partner, and not at the same time with the other; and that it may lie deeper hid than that the man (*homo*) himself can observe any thing concerning it; and also it may be inscribed in a successive progress of the life. The reason of this is, because that love in its progress accompanies religion, and religion, as it is the marriage of the Lord and the church, is the beginning and inoculation of that love; wherefore conjugial love is imputed to every one after death according to his spiritual rational life; and for him to whom that love is imputed, a marriage in heaven is provided after his decease, whatever has been his marriage in the world. From these considerations then results this short concluding observation, that no inference is to be drawn concerning any one, from appearances of marriages or of adulteries, whereby to decide that he has conjugial love, or not; wherefore *Judge not, lest ye be condemned*. Matt. vii. 1.

532. To the above I will add the following MEMORABLE RELATION. I was once raised, as to my spirit, into one of the societies of the angelic heaven; and instantly some of the wise men of the society came to me, and said, “What news from the earth?” I replied, “This is new; the Lord has revealed arcana which in point of excellence surpass all the arcana heretofore revealed since the beginning of the church.” They asked, “What are they?” I said, “The following: 1. That in every part of the Word there is a spiritual sense corresponding to the natural sense; and that by means of the former sense the men of the church have conjunction with the Lord and consociation with angels; and that the sanctity of the Word resides therein. 2. That the correspondences are discovered of which the spiritual sense of the Word consists.” The angels asked, “Have the inhabitants of the earth had no previous knowledge respecting correspondences?” I said, “None at all;” and that the doctrine of correspondences had been concealed for some thousands of years, ever since the time of Job; and that with those who lived at that time, and before it, the science of correspondences was their chief science, whence they derived wisdom, because they derived knowledge respecting the spiritual things of heaven and the church; but that this science, on account of its being made idolatrous, was so extirpated and destroyed by the divine providence of the Lord that no visible traces of it were left

remaining; that nevertheless at this time it has been again discovered by the Lord, in order that the men of the church may have conjunction with him, and consociation with the angels; which purposes are effected by the Word, in which all things are correspondences. The angels rejoiced exceedingly to hear that it has pleased the Lord to reveal this great arcanum, which had lain so deeply hid for some thousands of years; and they said it was done in order that the Christian church, which is founded on the Word, and is now at its end, may again revive and draw breath through heaven from the Lord. They inquired whether by that science it is at this day discovered what are signified by baptism and the holy supper, which have heretofore given birth to so many various conjectures about their true meaning. I replied, that it is. 3. I said further, that a revelation has been made at this day by the Lord concerning the life of man after death? The angels said, "What concerning the life after death? Who does not know that a man lives after death?" I replied, "They know it, and they do not know it: they say that it is not the man that lives after death, but his soul, and that this lives a spirit; and the idea they have of a spirit is as of wind or ether, and that it does not live a man till after the day of the last judgement, at which time the corporeal parts, which had been left in the world, will be recollected and again fitted together into a body, notwithstanding their having been eaten by worms, mice, and fish; and that thus men will rise again." The angels said, "What a notion is this! Who does not know that a man lives a man after death, with this difference alone, that he then lives a spiritual man, and that a spiritual man sees a spiritual man, as a material man sees a material man, and that they know no distinction, except that they are in a more perfect state?” 4. The angels inquired, “What do they know concerning our world, and concerning heaven and hell?” I said, “Nothing at all; but at this day it has been revealed by the Lord, what is the nature and quality of the world in which angels and spirits live, thus what is the quality of heaven and of hell; and further, that angels and spirits are in conjunction with men; besides many wonderful things respecting them.” The angels were glad to hear that it has pleased the Lord to reveal such things, that men may no longer be in doubt through ignorance respecting their immortality. 5. I further said, that at this day it has been revealed from the Lord, that in your world there is a sun, different from that of our world, and that the sun of your world is pure love, and the sun of our world is pure fire; and that on this account, whatever proceeds from your sun, since it is pure love, partakes of life, and whatever proceeds from our sun, since it is pure fire, does not partake of life; and that hence is the difference between spiritual and natural, which difference, heretofore unknown, has been also revealed: hereby also is made known the source of the light which enlightens the human understanding with wisdom, and the source of the heat which kindles the human will with heat. 6. It has been further discovered, that there are three degrees of life, and that hence there are three heavens; and that the human mind is distinguished into those degrees, and that hence man (*homo*) corresponds to the three heavens. The angels said, “Did not they know this heretofore?” I answered, “They were acquainted with a distinction of degrees in relation to greater and less, but not in relation to prior and posterior.” 7. The angels inquired whether any other things have been revealed? I replied “Several; namely, concerning the last judgement: concerning the Lord, that he is God of heaven and earth; that God is one both in person and essence, in whom there is a divine trinity; and that he is the Lord: also concerning the new church to be established by him, and concerning the doctrine of that church; concerning the sanctity of the sacred scripture; that the Apocalypse also has been revealed, which could not be revealed even as to a single verse except by the Lord; moreover concerning the inhabitants of the planets, and the earths in the universe; besides several memorable and wonderful relations from the spiritual world, whereby several things relating to wisdom have been revealed from heaven.”

533. The angels were exceedingly rejoiced at this information; but they perceived that I was sorrowful, and asked the cause of my sorrow. I said, because the above arcana, at this day revealed by the Lord, although in excellence and worth exceeding all the knowledges heretofore published, are yet considered on earth as of no value. The angels wondered at this, and besought the Lord that they might be allowed to look down into the world: they did so, and lo! mere darkness was therein: and they were told, that those arcana should be written on a paper,

which should be let down to the earth, and they would see a prodigy: and it was done so; and lo! the paper on which those arcana were written, was let down from heaven, and in its progress, while it was in the world of spirits, it shone as a bright star; but when it descended into the natural world, the light disappeared, and it was darkened in the degree to which it fell: and while it was let down by the angels in companies consisting of men of learning and erudition, both clergy and laity, there was heard a murmur from many, in which were these expressions, “What have we here? Is it any thing or nothing? What matters it whether we know these things or not? Are they not mere creatures of the brain?” And it appeared as if some of them took the paper and folded it, rolling and unrolling it with their fingers, that they might deface the writing; and it appeared as if some tore it in pieces, and some were desirous to trample it under their feet: but they were prevented by the Lord from proceeding to such enormity, and charge was given to the angels to draw it back and secure it: and as the angels were affected with sadness, and thought with themselves how long this was to be the case, it was said, *For a time, and times, and half a time*, Rev. xii. 14.

534. After this I conversed with the angels, informing them that somewhat further is revealed in the world by the Lord. They asked, “What?” I said, “Concerning love truly conjugial and its heavenly delights.” The angels said, “Who does not know that the delights of conjugial love exceed those of all other loves? and who cannot see, that into some love are collected all the blessednesses, satisfactions, and

delights, which can possibly be conferred by the Lord, and that the receptacle thereof is love truly conjugial, which is capable of receiving and perceiving them fully and sensibly?” I replied, “They do not know this, because they have not come to the Lord, and lived according to his precepts, by shunning evils as sins and doing goods; and love truly conjugial with its delights is solely from the Lord, and is given to those who live according to his precepts; thus it is given to those who are received into the Lord’s new church, which is meant in the Apocalypse by the New Jerusalem.” To this I added, “I am in doubt whether in the world at this day they are willing to believe that this love in itself is a spiritual love, and hence grounded in religion, because they entertain only a corporeal idea respecting it.” Then they said to me, “Write respecting it, and follow revelation; and afterwards the book written respecting it shall be sent down from us out of heaven, and we shall see whether the things contained in it are received; and at the same time whether they are willing to acknowledge, that that love is according to the state of religion with man, spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.”

535. After this I heard an outrageous murmur from below, and at the same time these words, “Do miracles; and we will believe you.” And I asked, “Are not the things above-mentioned miracles?” Answer was made, “They are not.” I again asked, “What miracles then do you mean?” And it was said, “Disclose and reveal things to come; and we will have faith.” But I replied, “Such disclosures and revelation are

not granted from heaven; since in proportion as a man knows things to come, in the same proportion his reason and understanding, together with his wisdom and prudence, fall into an indolence of inexertion, grow torpid, and decay.” Again I asked, “What other miracles shall I do?” And a cry was made, “Do such miracles as Moses did in Egypt.” To this I answered, “Possibly you may harden your hearts against them as Pharaoh and the Egyptians did.” And reply was made, “We will not.” But again I said, “Assure me of a certainty, that you will not dance about a golden calf and adore it, as the posterity of Jacob did within a month after they had seen the whole Mount Sinai on fire, and heard Jehovah himself speaking out of the fire, thus after the greatest of all miracles;” (a golden calf in the spiritual sense denotes the pleasure of the flesh;) and reply was made from below, “We will not be like the posterity of Jacob.” But at that instant I heard it said to them from heaven, “If ye believe not Moses and the prophets, — that is, the Word of the Lord, ye will not believe from miracles, any more than the sons of Jacob did in the wilderness, nor any more than they believed when they saw with their own eyes the miracles done by the Lord himself, while he was in the world.”

God the Saviour (1768)

Translation by John Whitehead, 1914

(1) The theology of the whole Christian world is founded on the worship of three Gods.

(2) God is one in essence and Person.

(3) In Him is a Trinity, and this must not be distinguished into Persons.

(4) The Divine attributes constitute His essence.

(5) These are many, and also succeeding.

(6) The succeeding Divine attributes are creation and preservation, redemption and salvation, reformation and regeneration.

(7) These are Divine, but that they are not as God is in Himself.

(8) The one God willed to become a natural Man, and thus a full Man, for many reasons, the primary of which was the redemption of angels and men.

(9) Passages from Scripture showing that there is one God.

(10) He is the Redeemer and Savior.

(11) He came into the world.

(12) As to His Human, He called Himself Jesus Christ.

(13) Jehovah Himself came into the world and became the Savior and Redeemer.

(14) The one God is not only the Creator, but also the Redeemer and Regenerator.

(15) As to the Divine truth, He descended and took upon Himself the Human, is confirmed in John, Chap. 1. Also, that He was from eternity, also from His nativity, Luke 1.

(16) Passages from the sacred Scripture showing that He is the truth and the light; also, that He is the Word and that He fulfilled the whole of it.

(17) All things were made by him.

(18) In the spiritual sense, Divine truth is called the Son of God.

(19) Divine truth is meant by Messiah, Christ, King, the Anointed, and David.

(20) Divine truth is meant by angel and by one sent.

(21) Divine truth is meant by glory.

(22) In no other way could all things in the heavens and in the hells have been reduced into order.

(23) In no other way could He destroy the old church and institute a new church.

(24) In no other way could He admit temptations into Himself, and suffer.

(25) In no other way could He be in the state of exinanition and pray to God the Father as though absent.

(26) In no other way could He become Redemption and Justice from His own power.

(27) Thus, in no other way could He unite the Human to the Divine and the reverse, and thus add the Human in time to the Divine from eternity.

(28) In no other way could He be and become one with the Father.

(29) All things which are in the Divine are together in the Human.

(30) The Lord glorified His Human in the order in which He makes man spiritual, or an angel. Concerning the two states of man's regeneration.

(31) Thus He made His Human Divine.

(32) Thus He became the First and the Last, thus the all in all.

(33) The Divine operation is from firsts through lasts, and because, in the church, lasts had failed, therefore, He made Himself the Last.

(34) Man cannot be conjoined with God except by means of a visible and accessible Human.

(35) Every male is born, as to his spiritual origin, from truth as a seed.

(36) The reason why men have not hitherto perceived this, and why consequently there have been so many opinions about the human nature of Christ, is because men have had no distinct understanding concerning the nature of good and truth and of their marriage, nor concerning the nature of the will and the understanding, nor of the soul and the body.

(37) The virgin also, of whom He was born, signifies the church as to the affection of truth.

(38) It was necessary for Him to be born of a virgin in legitimate marriage with Joseph.

(39) Christ alone is man from eternity and natural man in time.

(40) In Him everything is Divine from the Divine in itself.

(41) He alone is to be approached, that there may be salvation.

(42) He must be approached immediately, and if He is approached mediately, communication is intercepted.

(43) Here may be adduced those passages, which treat of the “great affliction,” and the things which follow.

(44) To worship three Gods is to worship none.

(45) No one comes to God or is conjoined to Him, unless the Human be approached; otherwise God is not accessible.

(46) Because God the Father is the Redeemer as to the Human.

(47) In order that there may be conjunction, there must be a visible God, thus one accessible and fixed; this is not so apparent to Christians, but it is to all others.

(48) The Divine truth suffered.

Canons (1769)

Translation by John Whitehead, 1914

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PROLOGUE.

(1) AT THIS day nothing else than the self-evidencing reason of love will reestablish [the church], because they have fallen. The church of this day errs concerning God; it errs concerning faith; it errs concerning charity; and it knows nothing of eternal life; thus it is in thick darkness. The whole of religion is founded upon the idea of God; and that the former follows according to the latter. This church is that to which all churches, from the first in order, have aimed; and concerning which Daniel prophesied. The New Church could not be established before the Last Judgment was accomplished, is for the reason that holy things should not be profaned. Then it was promised that the spiritual sense of the Word would be revealed, also that the Lord alone is the Word, whose Coming then takes place. The reason that few at this day have religion is: (1) It is not known concerning the Lord that He is the Only God, in Person and Essence, in whom is the Trinity; when nevertheless all religion is founded upon the knowledge of God and adoration and worship of Him: (2) It is not known that faith is nothing else than truth, and it is not known whether that which they call faith is truth or not: (3) It is not known what charity is nor what evil and good are: (4) It is not known what eternal life is. In the degree in which the truths of life become of life, in that degree the truths of

faith become of faith and not the least more or less. Some things are of knowledge and not of faith.

(2) IN THIS WORK IS CONTAINED THE WHOLE THEOLOGY OF THE NEW CHURCH WHICH IS MEANT BY THE “NEW JERUSALEM” IN THE APOCALYPSE.

I. GOD.

SUMMARY

(3). [I. There Is One God. II. This One God Is the Esse Itself, Which Is Jehovah. III. This God Himself Is from Eternity; and therefore Is Eternity itself. IV. God, Because He Is Esse Itself, and Is from Eternity, Is the Creator of the Universe. V. This Only God Is Love Itself, and Wisdom Itself; thus Life Itself. VI. He Created the Universe from the Divine Love through the Divine Wisdom, or Which Is the Same, from the Divine Good through the Divine Truth. VII. The Creation of the Universe with Him Had for an End an Angelic Heaven from the Human Race: VIII. Consequently the Communication and Conjunction of His Love and His Wisdom with Men and Angels, and from It Their Blessedness and Felicity to Eternity. IX. This End Was in God the Creator from Eternity and Is to Eternity, and thence the Preservation of the Created Universe Is from Him. X. God through His Divine Proceeding Is Omnipotence, Omnipresence, and Omniscience.-(Apoc. Rev., n. 31.)]

CHAPTER I.

THE UNITY OF GOD; OR, THERE IS ONE GOD.

(4) 1. THE highest and inmost of all the doctrinals of the church, and hence the universal of them all, is the knowledge and acknowledgment that God is one. 2. Unless there were one God, the universe could not have been created and preserved. 3. In the man who does not acknowledge God there is no church, and thus no heaven. 4. In the man who does not acknowledge one God, but several, nothing of the church coheres together. 5. There is a universal influx from God, and out of the angelic heaven, into the soul of man, that there is a God, and that He is one. 6. Human reason, if it will, can perceive from many things in the world that there is a God, and also that He is one. 7. Hence it is, that in the whole world, there is no nation, which has religion and sound reason, that does not acknowledge and confess one God. 8. The Sacred Scripture, and hence the doctrines of the churches in the Christian world, teach that there is one God. 9. But as to the quality of that one God, peoples and nations have differed, and still differ. 10. They have differed, and still differ, concerning God and His unity, arises from many causes.

CHAPTER II.

THAT ONE GOD IS ESSE ITSELF, WHICH IS JEHOVAH; OR, OF THE ESSENCE AND EXISTENCE OF GOD IN HIMSELF.

(5) 1. THAT one God is called "Jehovah" from Esse, thus from this circumstance, that it is He "Who is, was, and is to come;" or, what is the same thing, that He is "the First and the Last, the Beginning and the Ending, the Alpha and the Omega" (Rev. i. 8, 11; xxii. 13; Isa. xliv. 6). 2. Consequently, the one and only God is Essence, Substance, and Form; and men and angels are spiritual essences, substances, and forms, or images and likenesses, as far as they derive [this] from that only Divine. 3. This Divine Esse is Esse in itself. 4. The Divine Esse in itself is, at the same time, the Divine Existere in itself. 5. The Divine Esse and Existere in itself, cannot produce another Divine which is Esse and Existere in itself. 6. Consequently, another God of the same Essence with the one God is not possible. 7. A plurality of gods in ancient times, and partly also in modern times, has derived its origin from no other source than that of not understanding the Divine Essence.

CHAPTER III.

THE INFINITY OF GOD.

(6) 1. God, since He was before the world, and thus before there were spaces and times, is infinite. 2. God, since He is and exists in Himself, and all things in the world are and

exist from Him, is infinite. 3. Since God, after the world was made, is in space without space, and in time without time, is infinite. 4. Since God is the all in all things of the world, and, in particular, the all in all things of heaven and the church, is infinite. 5. The infinity of God, by way of correspondence with spaces, is called Immensity; and that His infinity, by way of correspondence with times, is called Eternity. 6. Although the Immensity of God is by way of correspondence with spaces, and His Eternity by way of correspondence with times, still there is nothing of space in His Immensity, and nothing of time in His Eternity. 7. By the Immensity of God is meant His Divinity as to Esse; and by the Eternity of God His Divinity as to Existere; both in itself, or in Himself. 8. Every created thing is finite; and the infinite is in finite things as in its receptacles. 9. Angels and men, because they are created and hence finite, cannot comprehend the Infinity of God, neither His Immensity and Eternity, such as they are in themselves. 10. Nevertheless, when enlightened by God, they can see, as through lattice-work, that God is Infinite. 11. An image of the infinite is also impressed on varieties and propagations in the world; on varieties, in that there is not one thing precisely like another; and on propagations, both animate and inanimate, in that the multiplication of one seed is to infinity, and prolification to eternity; besides many other things. (3) There are certain forms-as the squaring of the circle, the hyperbola, series of numbers which tend to the infinite; the diversities of the human countenance, also of minds; also the angelic heaven of light can be infinitely increased; from the starry heaven, etc. 12. In the degree, and according to the manner, in which man and angel acknowledge the Unity and Infinity of God; in the same degree, and in the same manner, if he lives well, he becomes a receptacle and image of God. 13. It is vain to think what was before the world, also what is outside the world; since before the world there was no time, and outside the world there is no space. 14. A man from thought concerning these things may fall into delirium, unless he is to a certain extent withdrawn by God from the idea of space and time, which inheres in each and all things of human thought, and adheres to angelic thought.

CHAPTER IV.

THE CREATION OF THE UNIVERSE BY THE ONE AND INFINITE GOD.

(7) 1. NO one can conceive in idea, and perceive that God created the universe, unless he knows first something concerning the spiritual world and its sun, and also concerning the correspondence, and thence the conjunction, of spiritual things with natural. 2. There are two worlds; a spiritual world where spirits and angels are; and a natural world where men are. 3. There is a sun in the spiritual world, and another in the natural world; and the spiritual world has existed and subsists from its sun, and the natural world from its sun. 4. The sun of the spiritual world is pure love, from Jehovah God, who is in the midst of it, and the sun of the natural world is pure fire. 5. All that proceeds from the sun of the spiritual world is alive; and all that proceeds from the sun of the natural world is dead. 6. Hence everything which proceeds from the sun of the spiritual world is spiritual; and everything which proceeds from the sun of the natural world is natural. 7. Jehovah God, through the sun, in the midst of which He is, created the spiritual world; and mediately through this, He created the natural world. 8. Spiritual things are substantial, and natural things are material; and the latter have existed and subsist from the former, like posterior from prior, or exterior from interior. 9. Hence all things which are in the

spiritual world are also in the natural world, and vice versa, with a difference of perfection. 10. The natural, since it originates from the spiritual, as the material from the substantial is everywhere together [with the spiritual]; and thus the spiritual exercises its activities and performs its functions through the natural. 11. In the spiritual world an idea of creation perpetually exists; since all things which there exist and are made are created in a moment by Jehovah God. 12. Around every angel in heaven there is an idea of creation. 13. There is a correspondence between those things which are of the spiritual world and those which are of the natural world, and by correspondence conjunction of both. 14. From these things it is evident, that the creation of the universe by the one and infinite God can in no wise be conceived without a previous knowledge of the spiritual world and its sun, and of correspondence; and therefore hypotheses have been put forth concerning the creation of the universe, founded upon naturalism, which are foolish.

CHAPTER V.

THE DIVINE LOVE AND THE DIVINE WISDOM IN GOD.

1. Love and Wisdom are the two essentials and universals of life; Love, the Esse of life, and Wisdom, the Existere of life from that Esse. 2. God is Love itself and Wisdom itself because He is Esse itself and Existere itself in Himself. 3. Unless God were Love itself and Wisdom itself, there would be nothing of love and nothing of wisdom with the angels in heaven, and with men in the world. 4. So far as angels and men are united to God by love and wisdom, so far they are in true love and true wisdom. 5. Two things, namely, heat and light, proceed from Jehovah God through the sun in the midst of which He is; and the heat thence proceeding is love, and the light wisdom. 6. The light thence proceeding is the splendor of love, which in the Word is meant by "glory." 7. That light is life itself. 8. Angels and men are so far alive as they are in wisdom from love from God. 9. It is the same whether it be said, that God is Good itself and Truth itself, or Love itself and Wisdom itself; since all good is of love and all truth is of wisdom. 10. Love and wisdom are inseparable and indivisible; likewise good and truth; wherefore such as the love is with angels and men, such is the wisdom with them; or, what is the same, such as the good is, such is the truth, but not contrariwise.

CHAPTER VI.

THE CREATION OF THE UNIVERSE BY THE ONE AND INFINITE GOD, FROM THE DIVINE LOVE THROUGH THE DIVINE WISDOM.

1. ENLIGHTENED REASON may see, that the first origin of all things of the world is Love, and that the world is created out of it through Wisdom. Hence it is, and from no other cause, that the world, from its firsts to its ultimates, is a work cohering to eternity. 2. The world is created out of Love through Wisdom, thus through the sun, which is pure Love, in the midst of which is Jehovah God, can be seen from the correspondence of love with heat, and of wisdom with light. By these two, namely, heat and light, the world subsists, and every year all things are created upon its surface; and if these two were withdrawn, the world would fall into chaos, and thus into nothing. 3. There are three things which follow in order, and which proceed in inseparable consort, namely, love, wisdom, and use. 4. Love through wisdom exists and subsists in use. 5. These three are in God, and these three proceed from God. 6. The created universe consists of infinite receptacles of these three. 7. Because love and wisdom exist and subsist in use; the created universe is a receptacle of uses, which, from their origin, are infinite. 8. Since all good is from God, and good and use are one, and since the created universe is the fulness of uses in forms, it follows that the created universe

is the fulness of God. 9. Creation was effected from the Divine Love through the Divine Wisdom, is meant by these words in John:- In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him-and the world was made by Him (i. 1, 3, 10). By “God” is there meant the Divine Good of Love; and by the Word, which also was God, the Divine Truth of Wisdom. 10. Evils, or evil uses, did not exist until after creation.

CHAPTER VII.

THE END ITSELF OF CREATION; IT IS AN ANGELIC HEAVEN FROM THE HUMAN RACE.

1. IN THE created world there are perpetual progressions of ends; from first ends, through mediate ends, to ultimate ends. 2. The first ends are of love, or relations to love; mediate ends are of wisdom, or relations to wisdom; ultimate ends are of use, or relations to use. These things are so, because all things which are infinite in God and from God are of love, wisdom, and use. 3. These progressions of ends proceed from firsts to ultimates, and return from ultimates to firsts, and they proceed and return by periods which are called the circles of things. 4. These progressions of ends are more or less universal, and they are the aggregate of particular ends. 5. The most universal end, which is the end of ends, is in God; and it proceeds from God, from the firsts of the spiritual world to the ultimates of the natural world; and from these ultimates it returns to those firsts, and thus to God. 6. This most universal end, or that end of ends from God, is an angelic heaven from the human race. 7. That most universal end is the complex of all ends, and of their progressions in both worlds, the spiritual and the natural. 8. That most universal end is the inmost, and, as it were, the life and soul, the force and endeavor, in all and each created thing. 9. Thence there is a continued connection of all things in the created universe, from firsts

to ultimates, and from ultimates to firsts. 10. From this end implanted in created things, in general and in particular, is the preservation of the universe.

(11) On the Other Hand. 1. Love is spiritual conjunction. 2. True love cannot be quiescent in itself, and be restrained within its own limits, but it wills to go forth and embrace others with love. 3. True love wills to be conjoined to others, and to communicate with them, and to give of its own. 4. True love wills to dwell in others, and in itself from others. 5. The Divine Love, which is Love itself, and God Himself, wills that it may be in a subject which is His image and likeness; consequently He wills to be in man, and man to be in Him. 6. In order that this may be effected, it follows from the very essence of Love, which is in God, and hence from an urgent cause, that the universe must needs be created by God, in which are earths, and upon them men, and in the men minds and souls, with which the Divine Love can be conjoined. 7. Therefore all things which are created regard man as the end. 8. Since the angelic heaven is formed from men, from their spirits and souls, all things which are created regard the angelic heaven as the end. 9. The angelic heaven is the habitation itself of God with men, and of men with God. 10. Eternal beatitudes, felicities, and delights together, are the ends of creation, because they are of love. 11. This end is the inmost; thus as it were, the life and soul, and as force and endeavor in each and all created things. 12. That end is God in them. 13. This end implanted in created things, in general and in particular, causes the universe to be preserved in the created state, in

so far as the ends of an opposite love do not obstruct and destroy. 14. God from His Divine Omnipotence, Omnipresence, and Omniscience, continually provides lest opposite ends from opposite loves should prevail, and the work of creation be ruined even to destruction. 15. Preservation is perpetual creation, as subsistence is perpetual existence.

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CHAPTER VIII.

THE OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD.

1. THE OMNIPOTENCE, Omniscience, and Omnipresence of God do not fall within the human understanding; because the Omnipotence of God is Infinite Power, the Omniscience of God is Infinite Wisdom, and the Omnipresence of God is Infinite Presence, in all things which have proceeded, and which do proceed, from Him; and the Divine Infinite does not fall within the finite understanding. 2. That God is Omnipotent, Omniscient, and Omnipresent, is acknowledged without a rational investigation; since this flows in from God into the higher region of the human mind and thence into an acknowledgment with all who have religion and sound reason. That it also flows in with those who have no religion; but with them there is no reception, and hence no acknowledgment. 3. That God is Omnipotent, Omniscient, and Omnipresent, man can confirm from innumerable things which are of reason, and at the same time of religion, as from the following:- 4. First.-God alone is and exists in Himself; and every other being and every other thing exists from Him. 5. Second.-God alone loves, is wise, and lives and acts from Himself; and every other being and every other thing does so from Him. 6. Third.-God alone has power from Himself; and every other being and every other thing has power from Him. 7.

Consequently, God is the Soul of the whole; from whom all beings and all things are, live, and move. 8. Unless each and all things in the world and in heaven, relate to the One who is, lives, and has power from Himself, the universe would be dissipated in a moment. 9. Hence the universe created by God is the fulness of God; wherefore He Himself said that:- He Is the First and the Last, the Beginning and the End, the Alpha and the Omega, who was, is, and will be, the Omnipotent (Apoc. 1. 8, 11). 10. The preservation of the universe, which is perpetual creation, is a full testimony that God is Omnipotent, Omniscient, and Omnipresent. 11. Opposites, which are evils, are not removed because God is Omnipotent, Omniscient, and Omnipresent; since evils are outside of subjects, and outside created things, and do not penetrate to the Divine things which are within. 12. Evils, by the Divine Providence, which also is universal in the most particular things, are more and more removed from the interiors, and are cast out to the exteriors, and thus alienated and separated, lest they should inflict any injury on things internal, which are from the Divine.

II. GOD THE REDEEMER JESUS CHRIST, AND REDEMPTION.

(13) [GOD THE REDEEMER JESUS CHRIST.] SUMMARY. [I. In God There Is Love and Wisdom, or Divine Good and Divine Truth. II. He Descended as to the Divine Truth. III. That Truth Is the Word. IV. What Is the Holy Spirit and the Power of the Most High. V. The Human of the Lord Is the Son of God. VI. The State of the Lord's Exinanition while in the World. VII. The Unition of the Divine Truth and Good in the Human. VIII. After the Unition, He Returned to the Father. IX. He Successively Glorified Himself X. The Unition Is Like that of the Soul and the Body.]

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CHAPTER I.

IN JEHOVAH GOD THERE ARE TWO THINGS OF THE SAME ESSENCE, DIVINE LOVE, AND DIVINE WISDOM; OR, DIVINE GOOD, AND DIVINE TRUTH.

1. UNIVERSALLY AND singly, all things in both worlds, the spiritual and the natural, relate to love and wisdom, or to good and truth; since God, the Creator and the Establisher of the universe, is Love itself, and Wisdom itself, or Good itself, and Truth itself:- 2. Altogether as, universally and singly, all things in man relate to the will and the understanding; since the will is the receptacle of good or love, and the understanding the receptacle of wisdom and truth. 3. And altogether as all things of the universe, as to existence and subsistence, have relation to heat and light; and heat in the spiritual world, in its essence, is love, and light there, in its essence, is wisdom; and heat and light in the natural world correspond to love and wisdom in the spiritual world. 4. Hence it is that all things in the church relate to charity and faith; since charity is good, and faith is truth. 5. Therefore, in the prophetic Word there are two expressions; of which one relates to good, and the other to truth; and thus to Jehovah God, who is Good itself, and Truth itself. 6. In the Word of the Old Testament "Jehovah" signifies the Divine Esse, which is the Divine Good, and "God" the Divine Existere, which is the Divine Truth; and "Jehovah God" signifies both; likewise "Jesus Christ." 7.

Good is good, and truth is truth, according to the quantity and quality of their conjunction. 8. Good exists through truth; consequently truth is the form of good, and hence the quality of good.

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CHAPTER II.

JEHOVAH GOD DESCENDED AS TO THE DIVINE WISDOM, OR THE DIVINE TRUTH, AND ASSUMED THE HUMAN IN THE VIRGIN MARY.

1. JEHOVAH GOD assumed the Human that in the fulness of time He might become the Redeemer and Saviour. 2. He became the Redeemer and Saviour by the Justice, which, as to the Human, He then put on. 3. He could not have become Justice, and thus the Redeemer and Saviour, as to the Human, except by Divine Truth: since by the Divine Truth, from the beginning, all things were made which were made. 4. The Divine Truth could combat against the hells, and could be tempted, blasphemed, reproached, and suffer. 5. But not the Divine Good, neither God, except in the Human, conceived and born according to Divine Order. 6. Jehovah God therefore descended as to the Divine Truth, and assumed the Human. 7. This is according to the Sacred Scripture, and according to reason enlightened there and from it.

CHAPTER III.

THIS DIVINE TRUTH IS MEANT BY "THE WORD WHICH WAS MADE FLESH"

(John i.). 1. The Word, in the Sacred Scripture, signifies various things; as that it signifies a thing which really exists; also the thought of the mind, and thence speech. 2. In the first place it signifies everything which exists and proceeds from the mouth of God; thus the Divine Truth; and hence the Sacred Scripture, since the Divine Truth is there in its essence and its form. It is on this account that the Sacred Scripture is called in one term "The Word." 3. "The Ten Words" of the Decalogue signify all Divine truths in a summary. 4. Hence the "Word" signifies the Lord the Redeemer and Saviour, since all things there are from Him: thus Himself. 5. From these things it can be seen, that by the "Word," which was "in the beginning with God, and which was God," and which "was with God before the world," is meant the Divine Truth, which was before creation in Jehovah, and after creation from Jehovah; and lastly the Divine Human, which Jehovah assumed in time; for it is said that "the Word was made flesh," that is, Man. 6. The hypostatic Word is nothing else than Divine Truth.

CHAPTER IV.

THE “HOLY SPIRIT,” WHICH CAME UPON MARY, SIGNIFIES THE DIVINE TRUTH; AND THE “POWER OF THE MOST HIGH,” WHICH OVERSHADOWED HER, SIGNIFIES THE DIVINE GOOD FROM WHICH THAT EXISTS.

1. THE HOLY Spirit is the Divine proceeding, thus the Divine Truth, teaching, reforming, regenerating, and vivifying. 2. This is the Divine Truth which Jehovah God spoke by the prophets, and which the Lord Himself spoke from His own mouth, while He was in the world. 3. This Divine Truth, which also is the Word, was in the Lord by nativity from conception; and afterwards it was beyond all measure, that is, it was infinitely increased; which is meant by the Spirit of Jehovah resting upon Him. 4. The Spirit of Jehovah is called the “Holy Spirit;” since “holy” in the Word is predicated of Divine Truth. Hence it is that the Human of the Lord born of Mary is called “Holy” (Luke i. [35]); and the Lord Himself is called “Alone Holy” (Apoc. xv. 4); and others are called “holy,” not from themselves, but from Him. 5. “The Most High,” in the Word, is predicated of the Divine good; wherefore the “power of the Most High” signifies power proceeding from the Divine good. 6. Therefore these two things, “the Holy Spirit coming upon her,” and “the power of the Most High overshadowing her,” signify both, namely, Divine Truth and Divine Good,- this forming the

soul, and that the body,-and communication. 7. Consequently, that these two in the Lord recently born were distinct, as are soul and body, but were afterwards united. 8. In like manner as is done in man, who is born and afterwards is regenerated.

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CHAPTER V.

THE HUMAN OF THE LORD JEHOVAH IS "THE SON OF GOD SENT INTO THE WORLD."

1. JEHOVAH GOD sent Himself into the world whereby He assumed the Human. 2. This Human, conceived from Jehovah God, is called "the Son of God, which was sent into the world." 3. This Human is called "the Son of God," and "the Son of Man"; "the Son of God," from the Divine Truth and the Divine Good in Him, which is the Word; and "the Son of Man," from the Divine Truth and the Divine Good from Him, which is the doctrine of the church from the Word. 4. No other Son of God is meant in the Word, but He who was born in the world. 5. "A Son of God born from eternity," who is a God by Himself, is not from the Sacred Scripture; and it is also contrary to reason enlightened by God. 6. This was invented and made up by the Nicene Council, as an asylum to which those could betake themselves who wished to avoid the scandals disseminated by Arius and his followers, concerning the Human of the Lord. 7. The Primitive Church, which was called the Apostolic Church, knew nothing concerning the birth of any Son of God from eternity.

CHAPTER VI.

THE LORD, SO FAR AS HE WAS IN DIVINE TRUTH, AS TO HIS HUMAN, SEPARATELY, SO FAR HE WAS IN A STATE OF EXINANITION; AND SO FAR AS HE WAS CONJOINED WITH DIVINE GOOD, SO FAR HE WAS IN A STATE OF GLORIFICATION.

1. THE LORD had two states; one which was called a state of exinanition, the other of glorification. 2. The state of exinanition was also a state of humiliation before the Father; and the state of glorification was a state of unition with the Father. 3. The Lord, when He was in a state of exinanition, or of humiliation, prayed to the Father as though absent or remote; and when He was in a state of glorification, or unition, He spoke with Himself, when with the Father; altogether as with man there are states of the soul and body, before and after regeneration. 4. The Lord, when He was in Divine Truth separately, was in a state of exinanition, since that could be attacked by the hells, or by the devils there, and be reproached by men; wherefore the Lord, when He was in that separately, could be tempted and suffer. 5. But on the other hand, the Lord, when He was in Divine Good conjointly, could not be tempted and suffer by devils in hell, nor by men in the world, since that could not be approached, still less invaded. 6. The Lord, when in the world, was alternately in these two states. 7. The Lord could not otherwise have become Justice and Redemption. 8. The

same takes place with the man who is regenerated by the Lord. 9. This [is to be proved] from experience, reason, and the Sacred Scripture.

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CHAPTER VII.

THE LORD UNITED DIVINE TRUTH WITH DIVINE GOOD, AND DIVINE GOOD WITH DIVINE TRUTH, THUS THE HUMAN WITH THE DIVINE OF THE FATHER, AND THE DIVINE OF THE FATHER WITH THE HUMAN, THROUGH TEMPTATIONS, AND FULLY BY THE PASSION OF THE CROSS.

1. The Lord in the world, admitted into Himself and underwent grievous and dreadful temptations from the hells, and at length the last of them, which was the passion of the cross. 2. The Lord in temptations combated with the hells and overcame and subjugated them. 3. By this means He reduced the hells to order, and then at the same time the heavens where the angels are, and the church where men are; since the state of one continually depends upon the state of the other. 4. The Lord also by temptations and rejections, and lastly by the passion of the cross, represented the state of the church, such as it then was, as to Divine truth, thus as to the Word. 5. The Lord by fulfilling the Word, and by temptations, and fully by the last of them, which was the passion of the cross, glorified the Human. 6. Thus He took away the universal damnation which threatened not only the Christian world, but also the whole universe, and likewise the angelic heaven. 7. This is meant by “His bearing and taking away the sins of the world.” 8. He underwent temptations and rejections while He was in

the state of truth separately, which was the state of His exinanition. 9. The conjunction of the spiritual man with the natural, and of the natural man with the spiritual, is effected by temptations.

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CHAPTER VIII.

AFTER THE UNITION WAS ACCOMPLISHED HE RETURNED INTO THE DIVINE IN WHICH HE WAS FROM ETERNITY, TOGETHER WITH AND IN THE GLORIFIED HUMAN.

1. Jehovah God from eternity had a Human such as the angels in the heavens have, but of infinite essence, thus Divine; and He had not a human such as men have on the earths. 2. Jehovah God assumed a Human such as men have on the earths, according to His own Divine order, which is, that it should be conceived, born, grow up, and successively be imbued with Divine Wisdom and Divine Love. 3. Thus He united this Human with His Divine from eternity; and thus He went forth from the Father, and returned to the Father. 4. Jehovah God in this Human, and by it, exercised justice, and made Himself the Redeemer and Saviour. 5. And by its unition with His Divine, He made Himself the Redeemer and the Saviour to eternity. 6. Jehovah God, by the union of this Human with the Divine, exalted His Omnipotence; which is meant by "sitting on the right hand of God." 7. Jehovah God in this Human is above the heavens, illuminating the universe with the light of wisdom, and inspiring into the universe the virtue of love. 8. They who approach Him as Man, and who live according to His precepts, receive these two principles freely from Him. 9. Jehovah God alone is a full Man with the angels.

CHAPTER IX.

JEHOVAH GOD SUCCESSIVELY PUT OFF THE HUMAN FROM THE MOTHER, AND PUT ON THE HUMAN FROM THE FATHER; AND THUS HE MADE THAT HUMAN DIVINE

1. THE SOUL of the offspring is from the father, and in the womb it clothes itself with the body from the substance of the mother; analogically as seed in the earth, and from the substance of the earth. 2. Hence the image of the father is implanted in the body, first obscurely, then more and more evidently, as the son applies himself to the studies and offices of the father. 3. The body of Christ, so far as it was from the substance of the mother, was not life in itself, but a recipient of life from the Divine in Him, which was Life in itself. 4. Christ, as He successively exalted the Divine Wisdom and the Divine Love in Himself, took upon Himself, the Divine Life which is Life in itself. 5. Christ, in the degree that He took upon Him life in Himself, from the Divine in Himself, in that degree He put off the human from the mother, and put on the Human from the Father. 6. Christ, by this means, made His Human Divine, and from the Son of Mary He made Himself the Son of God. 7. Jesus Christ could thus and not otherwise be in angels and men, and angels and men in Him. 8. But because Mary, His mother, afterwards represented the church, that in this respect she is to be called His mother. 9. Christ, when He was in the

human of the mother, was in the state of exinanition, and could be tempted, reproached, and suffer. 10. In this state He prayed to the Father, because He was then as though absent from Him.

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CHAPTER X.

THE DIVINE FROM ETERNITY AND THE HUMAN IN TIME, UNITED AS SOUL AND BODY, ARE ONE PERSON, WHO IS JEHOVAH.

1. In Jesus Christ, the Divine from eternity, and the Human in time, are united as soul and body in man. 2. Unition was and is reciprocal, and thus full. 3. Consequently God and Man, that is, the Divine and the Human, are one Person. 4. All the Divine things of the Father are at the same time in the Human of the Lord. 5. Thus the Lord is the one and only God, who had all power in the heavens and on the earths from eternity, and will have to eternity. 6. He is “the First and the Last,” “the Beginning and the End,” “who was, who is, and who is to come,” “the Alpha and the Omega,” “the Almighty.” 7. He is “the Father of eternity,” “Jehovah our Justice,” “Jehovah the Saviour and Redeemer,” “Jehovah Zebaoth.” 8. They who go to Him, as Jehovah and as the Father, and are united to Him, become His sons, and are called “the sons of God.” 9. These are receptacles of His Divine Human.

III. REDEMPTION.

(24) SUMMARY. [I. The Church Declines Successively from Good to Evil. II. The End of the Church Is when the Power of Evil and of Hell Is Over Good and of Heaven. III. In Like Manner the Church Wanders from the Internal to the External. IV. A Description of the End and Progression, in the Word. V. Then a Total Damnation Threatens. VI. The Lord Redeemed Men and Angels. VII. The Temptations of the Lord the Christ. VIII. Redemption Is Not Possible except by God Incarnate.]

CHAPTER I.

IN PROCESS OF TIME THE CHURCH DEPARTS FROM THE GOOD OF CHARITY, AND THEN TO FALSITIES OF FAITH, AND DIES.

1. THERE IS a church in the heavens, and a church on the earths, and they constitute a one, like the internal and external with man. 2. The church in both worlds is together before the Lord, and appears before the angels as one man. 3. Hence the church can be compared to a man; who is at first an infant, next a youth, afterwards a man, and lastly an old man. 4. While the church is an infant, it is in the good of charity; while a youth and man it is in the truths of faith from that good; and when an old man it is in the marriage of charity and faith. 5. The church, while it is and remains such, endures to eternity; but otherwise, if it recedes from the good of charity of its infancy. 6. If the church recedes from the good of charity of its infancy, it becomes involved in thick darkness as to truths, and falls into falsities, like a blind man into a pit. 7. The four essentials of the church are,-the knowledge of God, the knowledge of the goods of charity, the knowledge of the truths of faith, and life according to them. 8. When the church recedes from charity, it also recedes from these four; and then falsities flow in concerning God, concerning charity, concerning faith, and concerning worship. 9. These flow into the primates of the church, and from them into the people, as

from the head into the body. 10. There are two causes why falsities flow into the primates of the church, and flow forth from them: one is the love of ruling from the love of self; the other is intelligence from the proprium, and not from the Sacred Scripture. 11. Then from one falsity there flow forth falsities in a continuous series, and this until nothing of truth remains. 12. The Sacred Scripture, while it is applied to confirm those things, is then wholly falsified, and thus the church perishes.

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CHAPTER II.

THEN THE END OF THE CHURCH IS AT HAND, WHEN THE POWER OF EVIL BY FALSITIES BEGINS TO PREVAIL OVER THE POWER OF GOOD BY TRUTHS, IN THE NATURAL WORLD, AND THEN AT THE SAME TIME THE POWER OF HELL OVER THE POWER OF HEAVEN.

1. EVERY MAN after death comes into his own good, and thence truth, in which he was in the world; in like manner into his own evil, and thence falsity. 2. They who are in good and thence in truth enter into heaven; and they who are in evil and thence in falsity enter into hell. 3. They who are in good on the earths are interiorly in truths; and if in falsities, they can receive truths conformable to their good even after death. But the contrary is the case with those who are in evils. The reason is, because good and evil are of the will; and the will is the esse of man, and the understanding thence exists. 4. From the state of heaven and hell, in the spiritual world, it is known how much good prevails over evil, or evil over good, on the earths; since every man after death is gathered to his own, that is, comes into his own evil or good, and heaven and hell are from the human race. 5. This could by no means be known upon the earths, for many reasons. 6. Between heaven and hell there is an interspace, into which evil exhaling from hell ascends, and good descends from heaven; and there they meet. 7. In the midst

of this interspace there is an equilibrium between good and evil. 8. From this equilibrium, it is known how much good prevails over evil, or evil over good. 9. The Lord there weighs it as in a balance. 10. This equilibrium is elevated towards heaven as evil prevails over good, and is depressed towards hell as good prevails over evil; since good from heaven depresses it, and evil from hell elevates it. 11. This equilibrium is as a footstool to the angels of heaven, in which their good terminates, and upon which it rests. 12. According to the degree in which this equilibrium is elevated, the happiness of the angels of heaven, from their goods and thence truths, is diminished. 13. When evil prevails over good on the earths, at the same time hell prevails over heaven. 14. From these things it is evident that the end of the church is at hand, when the power of evil prevails over the power of good. 15. It is called the power of good by truths, and the power of evil by falsities, because good has power by truths, and evil has power by falsities.

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CHAPTER III.

AS THE CHURCH WANDERS FROM GOOD TO EVIL, THUS ALSO IT WANDERS FROM INTERNAL WORSHIP TO EXTERNAL.

1. In the degree that evil increases in the church, in the same degree the man of the church becomes external. 2. In the degree that the man of the church becomes external, in the same degree he becomes double-minded; that is, evil in internals, and apparently good in externals. 3. Every man after death at length becomes such as he was in internals, but not such as he was in externals. 4. Hence also it is that the world, because it judges from externals does not know what is the state of the church; thus also, neither how the church decreases and verges to its end. 5. Every man has an internal and an external, which is called the internal and external man. 6. In the internal man the will governs, thus love, the principle of life; but in the external man the understanding governs, which either manifestly, prudently, or cunningly favors the internal. 7. If the internal man is evil and the external man good, in this he is a dissembler and a hypocrite. 8. No man is good, as to his internal man, except from the Lord.

CHAPTER IV.

THE PROGRESSION OF THE CHURCH TO ITS END, AND THE END ITSELF, ARE DESCRIBED IN VERY MANY PLACES IN THE WORD.

1. THE SUCCESSIVE decrease of good and truth, and increase of evil and falsity in the church, are called in the Word "vastation" and "desolation." 2. The last state, when nothing of good and truth remains, is there called "consummation" and "cutting off." 3. The end itself of the church is the fulness (of time). 4. Similar things are likewise meant in the Word by "evening" and "night;" 5. And also by these words in the Prophets and Evangelists:- Then shall the sun be darkened, the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken [Matt. xxiv. 29; Isa. xlii. 10; Ezek. xxxii. 7; Joel ii. 10; ii. 31; iii. 15; Amos v. 20; viii. 9; Mark xiii. 24; Luke xxi. 25)]. 6. Then there is no longer a church, except as to name; but still this residue is there, namely, that man may know and understand truths, and do goods, if he will.

CHAPTER V.

IN THE END OF THE CHURCH A TOTAL DAMNATION THREATENS MEN ON THE EARTHS AND ANGELS IN THE HEAVENS.

1. EVERY MAN is in the equilibrium which is between heaven and hell, and thence in the freedom of looking and turning himself either to heaven or to hell. 2. Every man after death comes first into this equilibrium, and thus into a similar state of life to that in which he was in the world. 3. They who in the world looked and turned themselves to heaven or to hell, in like manner look and turn themselves after death. 4. In the end of the church, when the power of evil prevails over the power of good, this equilibrium is distended and filled by the evil who depart from the world. 5. Hence this equilibrium is elevated more and more towards heaven, and according to its approach infests the angels there. 6. All they who are in this elevated equilibrium, are interiorly infernal and exteriorly moral. 7. These, because they are such, perpetually endeavor to destroy heaven, which is above them; which also they do by cunning devices from hell, with which, as to their interiors, they make a one. 8. Hence it is that in the end of the church, destruction, and hence damnation, threaten even the angels of heaven. 9. Unless judgment were then executed, no man upon the earths could be saved, nor could any angel in the heavens remain in his state of safety.

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CHAPTER VI.

JEHOVAH GOD, BY HIS ADVENT INTO THE WORLD, TOOK AWAY THAT TOTAL DAMNATION; AND BY THAT REDEEMED MEN ON THE EARTHS AND ANGELS IN THE HEAVENS.

1. JEHOVAH GOD Himself came into the world, to deliver men and angels from the assault and violence of hell, and thus from damnation. 2. He effected this by combats against hell, and by victories over it; and He subjugated it, reduced it to order, and subjected it to obedience to Himself. 3. After this judgment He also created, that is, formed, a new heaven, and through this a new church. 4. By these Jehovah God put Himself in the power of saving all who believe in Him, and do His precepts. 5. Thus He redeemed all in the whole world, and all in the whole heaven. 6. This is the Gospel, which He commanded should be preached throughout the whole world. 7. This is the Gospel to those who repent, but not to those who purposely transgress His precepts.

CHAPTER VII.

THE LORD, IN THE WORLD ENDURED THE MOST GRIEVOUS TEMPTATIONS FROM THE HELLS, AND ALSO FROM THE JEWISH CHURCH; AND BY VICTORIES OVER THEM, HE REDUCED ALL THINGS TO ORDER, AND AT THE SAME TIME GLORIFIED HIS HUMAN; AND THUS HE REDEEMED ANGELS AND MEN, AND REDEEMS THEM TO ETERNITY.

1. All spiritual temptations are combats against evils and falsities, therefore against the hells; and these temptations are more grievous in the degree in which they invade the spirit of man, and at the same time his body, and torment both. 2. The Lord sustained the most grievous temptations of all, because He fought against all the hells, and also against the evils and falsities of the Jewish Church. 3. His temptations are little described in the Evangelists, only by combats with beasts, that is with satans in hell, forty days in the wilderness, and afterwards by infestations from the devil, and lastly by His sufferings in Gethsemane, and by the dreadful passion upon the cross. [(Mark i. 12, 13; Matt. iv. 1-11; Luke iv. 1-13; Matt. xxvi. 36-46; Mark xiv. 32-42; Luke xxii. 40-46; John xviii. 1; Matt. xxvii. 26-50; Mark xv. 15-37; Luke xxiii. 25-46; John xix. 1-30.)] But that His temptations or combats with the hells, which, because they were invisible, could not be manifested, were more particularly and more fully described in the Prophets and in

David (Isa. lxiii.). 4. The Lord underwent these temptations, in order that He might subjugate the hells which infested heaven and at the same time the church; and that He might deliver angels and men from that infestation, and thus save them. 5. The end of all spiritual temptation is the thorough subjugation of evil and falsity, thus also of hell; and at the same time, the entire subjugation of the external man, for into him evils and falsities from hell flow. For in temptations there is a contest for the dominion of evil over good, and of the external man over the internal; wherefore, on whichever side victory remains, on that side also dominion remains. When therefore victory is on the side of good, good holds dominion over evil, and also the internal man over the external. 6. The Lord suffered these temptations from His boyhood even to the last age of His life, and thus He successively subjugated the hells, and successively glorified His Human; and in the last temptation upon the cross, which was the most grievous of all, He fully conquered the hells, and made His Human Divine. 7. The Lord fought with the hells and also against the falsities and evils of the Jewish Church, as the Divine Truth itself, or the Word, which He was; and He suffered Himself to be reproached, to be assailed with insults, and to be slain, just as the church then did with the Word. Almost the same was done with the prophets, because they represented the Lord as to the Word, therefore with the Lord, who was the Prophet Himself, because the Word itself. That it was so done was according to Divine order. 8. An image of the victories of the Lord over the hells, and of the glorification of His Human, by temptations, is presented in the regeneration of man; for as the Lord subjugated the hells and made His Human Divine, so with man He subjugates them and makes him spiritual, and thus regenerates him. 9. It is known that the Lord snatches man from the jaws of the devil, that is, of hell, and raises him to Himself in heaven; and that He does this with man by withdrawing him from evils, which is effected through contrition and repentance. These two are the temptations which are the means of regeneration.

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CHAPTER VIII.

REDEMPTION COULD NOT HAVE BEEN EFFECTED, AND HENCE NEITHER COULD SALVATION HAVE BEEN GIVEN, EXCEPT BY GOD INCARNATE.

1. THE WORD of the Old and of the New Testament teaches that God became incarnate. 2. All the worship of the church before God became incarnate, foreshadowed and regarded Him after He was incarnate; and hence and from no other source was that worship Divine. 3. God Incarnate is “Jehovah our Justice,” “Jehovah our Redemption,” “Jehovah our Salvation,” and “Jehovah our Truth;” and all these are meant by the two names, Jesus Christ. 4. God not incarnate could not have fought against the hells, and could not have conquered them. 5. God not incarnate could not have been tempted, still less could He have suffered the cross. 6. God not incarnate could not have been seen and known; thus He could not have been approached, and so could not have been conjoined to men and angels, unless through Himself incarnate. 7. Faith in God not incarnate is impossible, but only in Him incarnate. 8. Hence it is that it was said by the ancients, that no one can see God and live, and by the Lord, that no one hath seen the shape of the Father nor heard His voice. 9. Also, that by means of angels God manifested Himself to the sight of the ancients in the human form, which form was representative of God incarnate. 10. Every operation of God is effected from firsts by ultimates, thus

from His Divine through His Human. Hence God is the "First and the Last, who was, who is, and who is come." 11. In the ultimates of God are all things Divine together; thus, in our Lord Jesus Christ are all things of His Father. 12. From these things it follows, that redemption could by no means have been effected except by God incarnate. 13. And there could have been no salvation except by God incarnate, thus by the Lord, the Redeemer and Saviour; which salvation is perpetual redemption. 14. Hence it is, that they who believe in the Lord Jesus Christ have eternal life; and they who do not believe in Him have not that life.

IV. THE HOLY SPIRIT.

(32) UNIVERSALS. I. The Holy Spirit is the Divine, which proceeds from the One, Infinite, Omnipotent, Omniscient, and Omnipresent God. II. The Holy Spirit, in its essence, is that God Himself; but in subjects in which it is received, it is the Divine Proceeding. III. The Divine, which is called the Holy Spirit, proceeds from that God Himself through His Human; comparatively as that which proceeds from man, that is, as what he teaches and operates proceeds from his soul through his body. IV. The Divine, which is called the Holy Spirit, proceeding from God through His Human, passes through the angelic heaven, and through this into the world, thus through angels into men. V. Thence [it passes] through men to men, and in the church chiefly through the clergy to the laity, what is Holy is continually given, and it recedes if the Lord is not approached. VI. The Divine Proceeding, which is called the Holy Spirit, in its proper sense is the Holy Word, and the Divine Truth therein; VII. And its operation is instruction, reformation, and regeneration, and hence vivification and salvation. VIII. In the degree that any one knows and acknowledges the Divine Truth which proceeds from the Lord, in that degree he knows and acknowledges God; and in the degree that any one does this Divine Truth, in that degree he is in the Lord, and the Lord in him. IX. The Spirit,

in respect to man, is his intelligence, and whatever thence proceeds
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CHAPTER I.

THE HOLY SPIRIT IS THE DIVINE, WHICH PROCEEDS FROM THE ONE, INFINITE, OMNIPOTENT, OMNISCIENT, AND OMNIPRESENT GOD, THROUGH HIS HUMAN ASSUMED IN THE WORLD.

1. THE HOLY Spirit is not God by itself, or singly; neither does it proceed from God through the Son as a Person from Persons, according to the doctrine of the church at the present day. 2. This is utterly inconsistent; because a person is defined as being not a part and quality in another, but as subsisting separately. 3. And [it is said] that although the property and quality of the one are separate from that of the other, yet they are from an essence one and indivisible. 4. Thence inevitably results not only the idea, but also the confession of three Gods, which however from the Christian faith, according to the Athanasian Creed, are not to be called three but one. 5. The truth is, that from eternity, or before creation, there were not three Persons, each of which was God; thus there were not three infinite, three uncreate, three immense, eternal, omnipotent ones, but One. 6. But after creation there arose a Divine Trinity, since then from the Father was born a Son, and from the Father through the Son proceeds the Holy, which is called the Holy Spirit. 7. Hence, because the Father is the soul and life of the Son, and the Son is the Human body of the Father, and

the Holy Spirit is the Divine proceeding, it follows that they are con-substantial, and hence that they subsist not singly, but conjointly. 8. And because the property of the one, according to order, is derived and passes over into the other, and from this to the third, they are one Person, thus one God. 9. Comparatively as in every angel, and in every man, from the soul by the body proceeds every operation. 10. Reason enlightened by the Sacred Scripture may perceive this, namely, that there is a Trinity of Person, which is a Trinity of God, but not a trinity of Persons, because this is a trinity of gods.

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CHAPTER II.

THE HOLY SPIRIT, WHICH PROCEEDS FROM THE ONE GOD THROUGH HIS HUMAN IN ITS ESSENCE IS THE SAME GOD, BUT THAT APPARENTLY TO SUBJECTS, WHICH ARE IN SPACES, IT IS THE DIVINE PROCEEDING.

1. WHAT GOD was before creation, such He is after it; thus such as He was from eternity, such He is to eternity. 2. Before creation God was not in extended space, so neither is He after creation, to eternity; 3. Consequently, God is in space without space, and in time without time. 4. Thus the Holy Spirit, which proceeds from the one God through His Human is the same God. 5. Concerning God, since He is everywhere the same, it cannot be said that He proceeds, except apparently, in respect to spaces, because these proceed, thus apparently to subjects which are in spaces. 6. And since these are in the created world, it follows that the Holy Spirit there is the Divine proceeding. 7. The Omnipresence of God fully proves that the Holy Spirit is the Divine proceeding from the one and indivisible God, and not a God as a Person by Himself.

CHAPTER III.

THE DIVINE WHICH IS CALLED THE HOLY SPIRIT, PROCEEDING FROM GOD THROUGH HIS HUMAN, PASSES THROUGH THE ANGELIC HEAVEN INTO THE WORLD, THUS THROUGH ANGELS INTO MEN.

1. THE ONE God in His Human is above the angelic heaven, appearing there as a sun, from which proceed love as heat, and wisdom as light. 2. Thus the Holiness of God, which is called the Holy Spirit, flows in order into the heavens; immediately into the supreme heaven, which is called the third heaven; immediately and also mediately into the middle heaven, which is called the second heaven; similarly into the ultimate heaven, which is called the first heaven. 3. It flows through these heavens into the world, and through this into men there. 4. Nevertheless the angels of heaven are not the Holy Spirit. 5. All the heavens together with the churches on the earths, in the sight of the Lord are as one Man. 6. The Lord alone is the soul and life of that Man, and all who are animated and live from Him are His body. Hence it is said, that the faithful constitute the body of the Lord, and they are in Him, and He in them. 7. The Lord flows into the angels of heaven, and into the men of the church, in a certain likeness to the manner in which the soul flows into the body with man.

CHAPTER IV.

THENCE IT PASSES THROUGH MEN TO MEN, AND IN THE CHURCH CHIEFLY THROUGH THE CLERGY TO THE LAITY.

1. No one can receive the Holy Spirit except from the Lord Jesus Christ, because it proceeds from God the Father through Him. And by the Holy Spirit is meant the Divine proceeding. 2. No one can receive the Holy Spirit, that is, the Divine Truth and the Divine Good, unless he goes to the Lord immediately, and at the same time is in the love [of Him]. 3. The Holy Spirit, that is, the Divine proceeding, never becomes man's; but it is constantly the Lord's with him. 4. Therefore the Holy, which is meant by the Holy Spirit, does not inhere; neither does it remain, except so long as the man who receives it believes in the Lord, and at the same time is in the doctrine of truth from the Word, and in a life according to it. 5. The Holy, which is meant by the Holy Spirit, is not transferred from man to man, but from the Lord through man to man. 6. God the Father does not send the Holy Spirit, that is, His Divine, through the Lord into man; but the Lord sends it from God the Father. 7. The clergyman, because he is to teach doctrine from the Word concerning the Lord, and concerning redemption and salvation from Him, is to be inaugurated by the promise, [sponsionem] of the Holy Spirit, and by the representation of its transfer; but it is received by the clergyman according

to the faith of his life. 8. The Divine, which is meant by the Holy Spirit, proceeds from the Lord through the Clergy to the laity by preaching, according to the reception of the doctrine of truth thence. 9. And by the sacrament of the Holy Supper, according to repentance before it.

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CHAPTER V.

THE DIVINE PROCEEDING, WHICH IS CALLED THE HOLY SPIRIT, IN ITS PROPER SENSE IS THE WORD, WHEREIN IS THE HOLINESS OF GOD.

1. THE WORD is Holiness itself in the Christian Church, from the Divine of the Lord which is therein, and which is therefrom; wherefore the Divine proceeding which is called the Holy Spirit, in its proper sense, is the Word and the Holiness of God. 2. The Lord is the Word because it is from the Lord, and concerning the Lord, and thus in its essence is the Lord Himself. 3. The Lord, because He is the Word, is alone Holy; and He is the "Holy One of Israel," who is so often mentioned in the Prophets, concerning whom it is also there said that He alone is God. 4. Hence it is that the place where the ark was in the tabernacle,-because in it was the law, the beginning of the Word, over which was the propitiatory, and over this the cherubim, all which signified the Lord as the Word,-was called the "Sanctuary," and the "Holy of Holies." 5. Hence it is also that the New Jerusalem, which is the church that approaches the Lord alone, and derives truths from His Word, is called "holy," and also the "city of holiness"; and the men in whom that church is are called a "people of holiness"; also this church is the "kingdom of saints," in Daniel, which will endure forever. 6. The Prophets and Apostles are called "holy" because the Word was written through them. 7. The Holy Spirit since it

is taught by the Lord from the Holy Word is called the "Spirit of Truth," of whom the Lord says that He shall not speak from Himself but from the Lord, and that it is He Himself. 8. To him "who speaks a word against the Holy Spirit it is not remitted," because he denies the Divinity of the Lord and the holiness of the Word; for he has no religion. 9. To him who speaks a word against the "Son of man" it is remitted, because he denies this and that to be Divine Truth from the Word in the church, but believes that in the Word and from the Word are Divine truths. The "Son of man" is the Divine Truth from the Word in the church, and this cannot be seen by all. [AN ANNOTATION FROM THE MARGIN WHICH PERHAPS BELONGS TO THIS PLACE.] The Holy Spirit proceeds from the Lord through the Word.

CHAPTER VI.

[Chapters VI., VII., and VIIL of this Treatise could not be found, when this tractate was copied from the autograph.] THE DIVINE VIRTUE AND OPERATION WHICH ARE MEANT BY THE HOLY SPIRIT ARE INSTRUCTION, REFORMATION, REGENERATION AND ACCORDING TO THESE VIVIFICATION, SANCTIFICATION, AND JUSTIFICATION; AND ACCORDING TO THESE PURIFICATION FROM EVILS, REMISSION OF SINS, AND SALVATION. CHAPTER VII.

IN THE DEGREE THAT ANY ONE KNOWS AND ACKNOWLEDGES THE DIVINE TRUTH WHICH PROCEEDS FROM THE LORD, IN THE SAME DEGREE HE KNOWS AND ACKNOWLEDGES GOD; AND IN THE DEGREE THAT ANY ONE DOES THIS DIVINE TRUTH, IN THE SAME DEGREE IS HE IN THE LORD AND THE LORD IN HIM. See UNIVERSALS VIII., number

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CHAPTER VIII.

THE SPIRIT IN RESPECT TO MAN IS HIS INTELLIGENCE AND WHATEVER THENCE PROCEEDS, AS HIS OPERATION AND VIRTUE. See UNIVERSALS IX., number

32. [ANNOTATION FROM THE MARGIN, WHICH PERHAPS IS TO BE READ HERE.] By the spirit of man is meant his intelligence, and thus also whatever proceeds from it as his operation and virtue.

V. THE DIVINE TRINITY.

(38) SUMMARY. [I. There Is a Divine Trinity. II. The Father, Son, and Holy Spirit Are Three Essentials of One God. III. There Was Not a Trinity Before the World Was Created. IV. The Trinity Came Into Existence in Jesus Christ After the World Was Created. V. This Trinity Appears from the Word, as also from the Apostles' Creed, but Not from the Nicene. VI. Absurd Ideas Derived from the Nicene Trinity. VII. This Trinity Has Perverted the Church. VIII. It Has also Falsified the Word. IX. Thence There Is that "Affliction" and "Desolation" Foretold by the Lord. X. There Is No Salvation Unless a New Church Is Established by the Lord. XI. The Trinity Is in the Lord the Saviour; hence He alone Is To Be Approached, as He Is Salvation or Life Eternal.] [TO BE NOTED.] 1. The idea of the common people of the Divine Trinity, is, that God the Father sits on high, and His Son at His right hand, and that they send the Holy Spirit to men. 2. The idea of the clergy in respect to the Trinity is, that there are three Persons, each of whom is God and Lord, and that to the three there is one and the same essence. 3. The idea of the wise among the clergy is, that there are three communicable properties and qualities; but by three Persons are meant what are incommunicable. 4. There is a Divine Trinity; from the Sacred Scripture and from reason. 5. From a trinity of Persons there inevitably follows a trinity of Gods. 6. If God is

one the Trinity of God is necessary, and thus a Trinity of a Person. 7. The Trinity of God, which is also a Trinity of a Person, is in God incarnate, or in Jesus Christ. 8. This is confirmed from the Sacred Scripture; 9. And also from reason, since there is a trinity in every man. 10. The Apostolic Church never thought of a trinity of Persons, as is evident from their Creed. 11. A trinity of Persons was first invented by the Nicene Council. 12. It was derived therefrom into the churches after that time, even to the present time. 13. That doctrine could not be corrected before this day. 14. The trinity of Persons has inverted the whole church, and has falsified each and all things thereof. 15. All say that it is beyond comprehension, and that the understanding is to be held under obedience to faith. What is “a Son born from eternity”? 16. In the Lord there is a Trinity, and in the Trinity is Unity.

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CHAPTER I.

THERE IS A DIVINE TRINITY; NAMELY, THE FATHER, THE SON, AND THE HOLY SPIRIT.

1. THE UNITY of God is acknowledged and received throughout the whole world, wherever there is religion and sound reason. 2. Therefore the Trinity of God could not be known; for if it had been known, yea, if only declared, concerning the Trinity of God, man would have thought of a plurality of Gods, which both religion and also sound reason abhor. 3. Therefore the Trinity of God could not be known except from revelation, thus not otherwise than from the Word; neither could it be received unless the Trinity of God were also the Unity of God, for otherwise there would be a contradiction which begets a nonentity. 4. The Trinity of God did not actually exist before the Son of God the Saviour of the world was born; and before that there was not Unity in Trinity and Trinity in Unity. 5. The salvation of the human race depends upon the Trinity of God, which at the same time is Unity. 6. By the Trinity of God which at the same time is Unity, is meant the Divine Trinity in one Person. 7. The Lord the Saviour of the world taught that there is a Divine Trinity, namely, the Father, the Son, and the Spirit; For He commanded His disciples to baptize in the name of the Father, of the Son, and of the Holy Spirit; He also said that He would send to them the Holy Spirit from the Father; He moreover oftentimes mentioned by name the Father,

and called Himself His Son, and He breathed upon His disciples, saying, “Receive ye the Holy Spirit.” Furthermore, when Jesus was baptized in Jordan there came forth a voice from the Father, saying, “This is my beloved Son,” and the Spirit appeared over Him in the form of a dove. The angel Gabriel also said to Mary, “The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, and the Holy One that shall be born of thee shall be called the Son of God.” “The Most High” is God the Father. The Apostles likewise in their epistles often name the Father, the Son, and the Holy Spirit; and John in his First Epistle Says, “There are three that bear witness in heaven, the Father, the Word, and the Holy Spirit,” etc.

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CHAPTER II.

THESE THREE, FATHER, SON, AND HOLY SPIRIT, ARE THREE ESSENTIALS OF ONE GOD, SINCE THEY ARE ONE, AS SOUL, BODY, AND OPERATION WITH MAN ARE ONE.

1. THE DIVINE Trinity, which at the same time is Unity, can by no means be comprehended by any one, except as the soul, body, and proceeding operation with man; consequently unless the Divine itself which is called the Father is the Soul, the Human which is called the Son is the Body of the Soul, and the Holy Spirit is the proceeding operation. 2. Therefore in the Christian Church everywhere it is acknowledged that in Christ God and Man, that is, the Divine and the Human, are one Person, as the soul and the body in man. This is there acknowledged from the Athanasian Creed. 3. Wherefore he who comprehends the union of the soul and body and the resulting operation, comprehends the Trinity and at the same time the Unity of God, in a kind of shadow. 4. The rational man knows, or may know, that the soul of the son is from the father, and that the soul clothes itself with a body in the womb of the mother, and that afterwards all operation proceeds from both. 5. He who knows the union of the soul and body, knows also or may know that the life of the soul is in the body, and that thus the life of the body is the life of the soul. 6. Consequently that the soul lives, and therefore feels and

operates, in the body and from the body; and that the body lives, feels, and operates from itself while from the soul. 7. This is because all things of the soul are of the body, and all things of the body are of the soul; hence and from no other origin is their union. 8. It is only an appearance that the soul operates separately, from itself through the body, when yet it operates in the body and from the body. 9. From these things the rational man, who knows the intercourse of the soul and the body, can comprehend these words of the Lord; that:- The Father and He are one; All things of the Father are His, and all His are the Father’s; All things of the Father come to Him; The Father hath given all things into the Son’s hand; As the Father works, so the Son also works; He that sees and knows the Son, sees and knows the Father also; They who are one in the Son are one in the Father; No one hath seen the Father except the Son, who is in the bosom of the Father, who hath manifested Him; The Father is in the Son and the Son in the Father; No one cometh to the Father except through the Son; As the Father hath life in Himself, so hath He given to the Son to have life in Himself; In Jesus Christ all the fulness of the Divinity dwells bodily; and many other things besides. There by the “Son” is meant the Human of the Father. 10. From these things it follows, that the Divinity and the soul of the Son of God, our Saviour, are not distinctly two, but one and the same. The Son of God is the Human of God the Father, is fully shown above; for what else did Mary, the mother, bring forth than the Human in which was the Divine from the Father? Hence from nativity He was called the “Son of God;” for the angel

Gabriel said to Mary:- The Holy One that shall be born of thee shall be called the Son of God, and the Holy which was born from Mary was the Human in which was the Divine from the Father.
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CHAPTER III.

BEFORE THE WORLD WAS CREATED THE TRINITY OF GOD WAS NOT.

1. THE SACRED Scripture teaches that God is one, and reason enlightened by the Lord sees it there and thence. But that God was triune before the world was created, the Sacred Scripture does not teach, and reason enlightened therefrom does not see. What is said in David concerning the Son, "This day have I begotten thee," is not from eternity, but in the fulness of time; for the future in God is present, thus to-day; in like manner as in Isaiah:- Unto us A Boy is born, unto us a Son is given, whose name is God, Hero, the Father of eternity. 2. What rational mind, when it hears that before the creation of the world there were three Divine Persons, called the Father, the Son, and the Holy Spirit, does not say within itself while thinking of them, "What is meant by a Son born from God the Father from eternity? How could He be born? And what is the Holy Spirit proceeding from God the Father through the Son from eternity? And how could He proceed and become God by Himself? Or how could a person beget a person from eternity? and both produce a person? Is not a person a person? How can three Persons, of which each is God, be conjoined into one God, otherwise than into one person? And yet this is contrary to theology, and this to that. How can the Divinity be divided into three Persons, and yet not

into three Gods, when yet each Person is God? How can the Divine essence, which is one, the same, and indivisible, fall into number, hence be either divided or multiplied? And how can three Divine Persons be together and take counsel together in a non-extense of space, such as was before the world was created? How, from Jehovah God, who is One, and thence Sole, Infinite, Immense, Eternal, and Omnipotent, could there be produced three equals to Himself? How can a Trinity of Persons be conceived of in the Unity of God, and the Unity of God in a Trinity of Persons? Besides the idea of plurality destroys the idea of unity, and vice versa. Perhaps it would have been possible for the Greeks and Romans also to unite all their gods into one, which were many, by identity only of essence." 3. The rational mind, in revolving and reflecting upon a Trinity of Persons in the Divinity from eternity, might also consider of what use was it that a Son was born, and that the Holy Spirit went forth from the Father through the Son before the world was created? Was there a use for three to consult how the universe should be created? And thus that three should create it? When yet the universe was created by the one God? Neither was there occasion that the Son should redeem, when yet redemption was effected after the world was created, in the fulness of time; nor that the Holy Spirit should sanctify, because as yet there was no man to be sanctified. Therefore if there were those uses in God's idea, still they were not [realized] before the creation of the world, but after it actually existed; from which it follows, that the Trinity from eternity was not a real Trinity, but ideal, and still more so is a Trinity of Persons. 4. Who in the church, while reading the Athanasian Creed, is able to understand this? That it is of the Christian verity, that each Person by Himself is God, and yet that it is not lawful by the Catholic religion to account them three Gods? Is not religion thus to him something other than truth? and that in truth three Persons are three Gods, but that from religion they are one God? 5. A trinity of Persons in the Divinity before the world was created, did not come into the mind of any one from the time of Adam down to the advent of the Lord, as is clear from the Word of the Old Testament, and from histories concerning the religion of the ancients. Neither did it come into the mind of the Apostles, as is evident from their writings in the Word. Neither did it come into the mind of any one in the Apostolic Church, which was before the Council of Nice, as appears from the Apostles' Creed, in which no Son from eternity is mentioned, but a Son born from the Virgin Mary. A Trinity of Persons from eternity is not only above reason, but opposed to it. It is against reason that three Persons created the universe; that there were three Persons, and each one God, and not three Gods but one, and then three Persons and not one Person. Will not the New Church about to come call this age of the old church benighted or barbarous, when they worshiped three Gods? Similarly irrational are those things which are derived from that Trinity. 6. A Trinity of Persons in the Divinity from eternity was first taught by the Nicene Council, as appears from the two Creeds, the Nicene and the Athanasian. And afterwards it was received by the churches as the principal dogma, and as the head of the doctrines, after that time even to the present day. There were two reasons why that Trinity was given forth by the Council of Nice; the first was, that they knew not how otherwise to dissipate the scandals of Arius, who denied the Divinity of the Lord; the other, because they did not understand what is written by the evangelist John (Chap. i. 1, 2, 10, 14; xvi. 28; xvii. 5). How these things are to be understood may be seen above. 7. The Divinity before the world was created as believed according to the Nicene Council and the churches after that, to consist of three Persons each of which was God, and that from the first Person was born a second, and from these two went forth a third, is not only above the understanding, but contrary to it, and the faith of a paradox, which is opposed to the rational understanding. It is a faith in which there is not anything of the church, but a persuasion of the false, such as obtains with those who are insane in religious matters. But still it is not here said of those who do not see [these things to be] contradictory and contrary to the Sacred Scripture and yet believe them, that they are insane in religious matters; thus it is not said of the Council of Nice, nor of the churches derived from it after that time, because they did not see.

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CHAPTER IV.

THE TRINITY OF GOD CAME INTO EXISTENCE AFTER THE WORLD WAS CREATED, AND ACTUALLY IN THE FULNESS OF TIME, AND THEN IN GOD INCARNATE, WHO IS THE LORD THE SAVIOUR JESUS CHRIST.

1. THE TRINITY of God did not and could not exist before the world was created; also that there are three essentials of one Person in God Man, of which the Trinity of God is predicated, has been shown above. 2. God as the Word came into the world and assumed the Human in the Virgin Mary, and the Holy One thence born was called the "Son of the Most High," the "Son of God," the "Only Begotten," is known from the Old Word where it is predicted, and from the New where it is described. 3. Since therefore God the Most High, who is the Father, by His Divine proceeding which is the Holy Spirit, conceived the Human in the Virgin Mary, it follows that the Human born of that conception is the Son, and the conceiving Divine is the Father, and that both together is the Lord, God, the Saviour, Jesus Christ, God and Man. 4. It follows also that the Divine Truth, which is the Word, and in which is the Divine Good, was the seed from the Father from which the Human was conceived. The soul is from the seed, and by the soul is the body. 5. In confirmation this arcanum shall be mentioned: The spiritual origin of all human seed is truth from good, but not Divine

Truth from Divine Good in its own essence, infinite and uncreate as in the Lord, but in its own form finite and created. See the Delights of Wisdom Concerning Conjugial Love (n. 220, 245). 6. It is known that the soul adjoins to itself a body, which may serve it for performing uses, and afterwards it conjoins itself to the body as it serves, and this even until the soul becomes of the body, and the body of the soul. This is what the Lord says, that He is in the Father, and the Father in Him. 7. From these things it follows that the Trinity of God came into existence after the world was created, and then in God Incarnate, who is the Lord, the Saviour, Jesus Christ.

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CHAPTER V.

THE TRINITY OF PERSONS IN THE DIVINITY IS FROM THE COUNCIL OF NICE, AND WAS DERIVED THENCE INTO THE CATHOLIC CHURCH AND [THE CHURCHES] AFTER IT, AND IS THEREFORE TO BE CALLED THE NICENE TRINITY. BUT THE TRINITY OF GOD IN ONE PERSON, THE LORD GOD THE SAVIOUR, IS FROM CHRIST HIMSELF, AND WAS THENCE IN THE APOSTOLIC CHURCH, AND THEREFORE IS TO BE CALLED THE CHRISTIAN TRINITY; AND THIS TRINITY OF GOD IS THE TRINITY OF THE NEW CHURCH.

1. THERE ARE three summaries of doctrine of the Christian Church concerning the Divine Trinity and at the same time Unity, which are called the Apostolic, the Nicene, and the Athanasian Creeds. The Apostles' Creed was written by men who are called the Apostolic Fathers; the Nicene Creed, by an assembly of bishops and priests who were called together by the emperor Constantine in the city of Nice, with a view to dissipate the scandals of Arius concerning his denial of the Divinity of the Son of God; and the Athanasian Creed, by a certain person or persons after that council. These three Creeds were acknowledged and received by the Christian Church as ecumenical and catholic, that is, as the universals of doctrine respecting the Father, the Son, and the Holy Spirit. 2. The Apostolic Creed teaches thus:- "I

believe In God the Father Almighty, the God of heaven and earth; and in Jesus Christ His Son, our Lord, who was conceived by the Holy Spirit and born from the Virgin Mary. I believe in the Holy Spirit," etc. The Nicene Creed teaches thus:- "I believe in one God, the Father Almighty, Maker of heaven and earth; and in one Lord Jesus Christ, the only begotten Son of God, born from the Father before the ages; begotten not made, consubstantial with the Father, by whom all things were made; who came down from heaven and was incarnate by the Holy Spirit from the Virgin Mary, and became Man. And [I believe] in the Holy Spirit, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son, together is adored and glorified; who spake through the prophets." The Athanasian Creed teaches thus:- "The Catholic Faith is this: We venerate one God in Trinity and Trinity in Unity. . . . There is one Person of the Father, another of the Son, and another of the Holy Spirit. . . . The Father is uncreate, immense, eternal, omnipotent, God and Lord; in like manner the Son, and in like manner the Holy Spirit; and yet there are not three uncreate, immense, eternal, omnipotent Gods and Lords, but One. . . . The Son is of the Father alone, not made, nor created, but begotten. The Holy Spirit is from the Father and the Son, neither made, nor created, nor begotten, but proceeding. In this Trinity none is before or after, and none is greater or less, but all the three Persons are co-eternal and co-equal. But as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so we are forbidden by the Catholic religion to say there be three Gods and Lords." Furthermore, it thus teaches concerning the Lord Jesus Christ:- "Although He be God and Man, yet there are not two, but one Christ." 3. From these things declared in the three creeds it may be gathered how in the understanding of each there is a Trinity of God in Unity, and a Unity in Trinity. For the Apostolic Creed teaches concerning God the Father, that He is the Creator of the Universe; concerning His Son, that He was conceived by the Holy Spirit and born of the Virgin Mary; and concerning the Holy Spirit, that He is. Moreover, the Nicene Creed teaches concerning God the Father, that He is the Creator of the Universe; concerning the Son, that He was begotten before all ages, and that He descended and became incarnate; and concerning the Holy Spirit, that He proceeds from both. But the Athanasian Creed teaches concerning the Father, Son, and Holy Spirit, that they are three Persons co-eternal and co-equal, and that each of them is God, and yet that there are not three Gods, but one; and that although from the Christian verity each Person by Himself is God, yet from the Catholic religion it is not allowable to say there are three Gods. 4. From these three Creeds it appears that two Trinities are taught, one which existed before the world was created, another, which was after it; the Trinity before the world was created, in the Nicene and Athanasian Creeds, but the Trinity after it, in the Apostolic Creed; consequently the Apostolic Church knew nothing of a Son from eternity, but only of a Son born in the world, and thus that it invoked the latter and not the former; and, on the other hand, the church after the Nicene Creed, as if established anew, acknowledged a Son from eternity as God, but the Son born in the world not so. 5. These two Trinities differ as much from each other as evening and morning, yea, as night and day, and thus that both together can by no means be confirmed in one man of the church; because religion would perish with him, and with religion sound reason. The reason is, that from the Nicene and Athanasian Trinity God cannot be thought of as one, but in the Apostolic Trinity He can be; and He is so thought of in this, because it is given in the Lord Jesus Christ, the Son of God born in the world. 6. The Divine Trinity is in the Lord God the Saviour Jesus Christ, He Himself teaches, for He says that:- He and the Father are one (John x. 80). He is in the Father, and the Father in Him (John xiv. 10, 11). All things of the Father are His (John iii. 35 ; xvi. 15). He that seeth Him seeth the Father, and He that believeth in Him believeth in the Father ([John xii. 44]). And according to Paul:- In Him dwelleth all the fulness of the Divinity bodily (Col. ii. 9). According to John:- He is the true God and eternal life (1 Epis. v. 20). And according to Isaiah:- He is the Father of eternity (ix. 5). And in other places in the same prophet, where it treats of Him, it is said: “He is Jehovah the Redeemer,” “the only God,” and that from redemption “He is Jehovah our Justice,” and that He is “God the Father” where He is spoken of; that “He will not give His glory to another;” and that the “Holy Spirit is from Him.” Now because God is one, and because there is a Divine Trinity, the Father, Son, and Holy Spirit, according to the Lord’s words (Matt. xxviii.), it follows that the Trinity is in one Person, and in the Person of Him who was conceived of God the Father and born of the Virgin Mary, and thence was called the “Son of the Highest,” the “Son of God,” the “Only Begotten Son” (Luke i. 31-35; John i. 18; xx. 34; Matt. iii. 17; xvi 16; xvii. 5). In all these and in the above cited passages, no Son from eternity is meant, is evident to both the internal and external sight. Since therefore this Divine Trinity (which is also the fulness of the Divinity dwelling in Him bodily, according to Paul) is in the Lord God, the Saviour Jesus Christ, it follows that He alone is to be approached, invoked, and worshiped, and that when this is done, at the same time the Father is approached, and [thus the man] receives the Holy Spirit; for He teaches that He is the way, the truth, and the life, and that no one cometh to the Father but by Him, and that he that entereth not by Him as the door into the sheepfold (that is, into the church), is not a shepherd, but a thief and a robber; and also that they who believe in Him have eternal life, and that they who believe not shall not see life (John iii. 15, 16, 36; vi. 40; xl. 25, 26; 1 John v. 20). 7. Since the Divine Trinity and at the same time the Divine Unity is in the Lord Jesus Christ, the Redeemer and Saviour of the world, this is the Trinity of the New Church. [When the two copies were transcribed, two leaves containing Chapters VI. and VII. were already wanting at this part of the autograph. But of Chapter VII., articles n. 6, 7, 8 were still there. These may be seen just below.] [

CHAPTER VI.] [DISCORDANT IDEAS DERIVED FROM THE NICENE TRINITY.] [CHAPTER VII.] [THIS

TRINITY HAS PERVERTED THE CHURCH.]

(44) 6. The nature or quality of this is described by the statue seen by Nebuchadnezzar, as to its feet, and by the last beast that went up out of the sea, in Daniel, and by the dragon and his two beasts in the Apocalypse. 7. It may also be seen from this arcanum revealed to me, that every one is allotted a place in heaven, that is, in its societies, according to his idea of God; and every one in the hells according to his denial of God; moreover, that the denial of one God inheres in the ideas of those who have confirmed themselves in the Athanasian Trinity. 8. A true soul and life is in that man of the church who acknowledges the Lord the Son of God as the God of heaven and earth. That He is the God of heaven and earth, He Himself teaches in Matthew, and that He is the true God and eternal life, in John, and that in Him dwells all the fulness of the Divinity, according to Paul, and that He is Jehovah our Redeemer, the only God, yea, the Father of eternity, according to Isaiah.

(45)

CHAPTER VIII.

THE CONFIRMATION OF A TRINITY OF PERSONS FROM ETERNITY, OF WHICH EACH IS GOD, ACCORDING TO THE NICENE AND ATHANASIAN CREEDS, HAS FALSIFIED THE WHOLE WORD.

1. Every heretic can confirm and does confirm his heresy by the Word, since this is written by appearances and correspondences, wherefore the Word is called by some the book of all heresies. 2. After confirmation a man sees no otherwise than that his dogmas are true, although they are false. 3. A plurality of Gods may be confirmed by many things from the Word; also the imputative faith of Christ's merit, in which three Gods severally have their part; as likewise that the works of charity contribute nothing to faith, and thus to salvation. 4. A plurality of Gods may be confirmed from these things: A Trinity is mentioned by the Lord; there appeared to be a Trinity when the Lord was baptized. There are "three who bear witness in heaven, the Father, the Word, and the Holy Spirit." Jehovah God said, "Let us make man in our image and likeness." Three angels appeared to Abraham who are called Jehovah. In the New Word, the Father, Son, and Holy Spirit are often named by the Lord in the Evangelists, and by the Apostles in the Epistles, and yet it is not there said that they are one. Likewise [there is a] faith imputative of Christ's merit, and this faith alone is saving; and that the works of charity do

not conduce to salvation; to which may be added, that a mind prone to ratiocination may add to them creeds of its own and establish them. 5. Each and all these cannot be seen to be false, and thus cannot be dissipated, unless reason enlightened by the Lord shall confirm by means of the Word that God is one, and that there is a conjunction of charity and faith. 6. When this is done, it may appear clearly that a theology founded upon a Trinity of Persons, of which each one is God, and upon a faith directed to each separately, and also upon charity as of no avail to salvation, has falsified the entire Word; mainly because these three, God, charity, and faith, are together the universals of religion, to which all and each thing of the Word, and thence of heaven and the Church, relate. 7. Hence results this enormity, that the confirmer, wherever he reads of the Father, Son, or Holy Spirit, yea, wherever he reads Jehovah and God, thinks of three Gods, because of one from three; also wherever he reads faith, he thinks of no other faith than what is imputative of Christ's merit; and wherever he reads charity, he thinks of it as not contributing anything to salvation, or thinks of that faith instead of it. Confirmation once fixed brings this with it.

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CHAPTER IX.

HENCE THERE IS THAT AFFLICTION AND THAT DESOLATION IN THE CHRISTIAN CHURCH, WHICH WERE PREDICTED BY THE LORD IN THE Evangelists, AND IN Daniel.

1. THE LORD, when He spoke with the disciples concerning the consummation of the age, and concerning His own advent, that is, concerning the end of the church of this day and the beginning of the New Church, predicted these things:- There will then be great affliction such as was not from the beginning of the world till now, nor ever shall be (Matt. xxiv. 21). Also that there would be:- The abomination of desolation foretold by the prophet Daniel; for after the affliction of those days the sun will be darkened, and the moon will not give her light, and the powers of the heavens shall be shaken (Matt. xxiv. 15, 29). 2. That there is such an affliction and desolation in the church is utterly unknown and unseen in the world, because it is everywhere said therein that they are in the light itself of the Gospel, to such a degree that if an angel were to descend from heaven and teach anything else, he would not be believed. That thus the Roman Catholic and the Greek Churches teach, and thus each of the three Reformed Churches distinguished by the name of their leaders, Luther, Melancthon, and Calvin, and in like manner each heretical sect, which sects are manifold. 3. But this predicted affliction and desolation

appears in clear light in the spiritual world since all men after death come into that world, and remain in the religion in which they were in the natural world; for the light there is spiritual light, which discloses all things. 4. When the clergy are there interrogated concerning God, concerning faith, and concerning charity, which are the three essentials of the church and thence of salvation, they answer scarcely otherwise than as blind men in pits. Concerning God they answer that He is one, and that there are three who are unanimous; and when they say that the three are one they are commanded to speak as they think, then, because thought and speech with those who are in the spiritual world, act as one they utter, with a clear voice, three Gods. As to faith, they reply that it is a faith in God the Father, God the Son, and God the Holy Spirit; and that God the Father gives it, the Son mediates it, and the Holy Spirit operates it, thus in three Gods in order. When further interrogated respecting that faith, whether they know its sign when it enters, and the sign that it is within, they reply, "What is it to know a sign? Is not this faith from the good pleasure, from the election of that one God only, and nothing from the man mixed up with it?" When asked whether that faith, since it is directed to three, and thus to three Gods, and man is in plenary ignorance concerning it, is anything, they reply that it is not only something, but the all of the church and the all of salvation. If asked whether that is possible, at this they laugh. As to charity, they say this is where that faith is, and that it is separate from it and not separate, and that it contributes to salvation and does not contribute. 5.

When the laity are questioned concerning God, faith, and charity, they know almost nothing, except that a few have acquired some enigmas from the clergy which they call articles of faith, and which are in general that God the Father has mercy on account of the passion of His Son, and that He remits sins and justifies. 6. When these two classes are explored as to whether they have anything of God, of faith, and of charity in themselves, it is perceived that they have nothing, consequently nothing of heaven, of the church and of salvation, only with those who have done goods from religion, since these, in the spiritual world, are receptive of faith in the Lord God the Saviour. 7. From the few things above adduced, it appears whence there is that "great affliction such as was not from the beginning of the world nor shall be," and whence that "abomination of desolation" which the Lord foretold would be at the end of the church, which is at this day. 8. Such an affliction has not been from the beginning of the world, nor shall be, is because the Gentiles and the Jews themselves were ignorant of the Lord God the Saviour, as the fountain of salvation, and ignorance excuses; but the case is otherwise with Christians after His Advent, to whom this [truth] is laid open in the Word of both Testaments.

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CHAPTER X.

UNLESS A NEW CHURCH EXIST, WHICH SHALL ABOLISH THE FAITH OF THE OLD CHURCH, WHICH IS IN THREE GODS, AND INTRODUCE A NEW ONE WHICH IS A FAITH IN ONE GOD, THUS IN THE LORD GOD THE SAVIOUR, JESUS CHRIST, NOT ANY FLESH CAN BE SAVED, ACCORDING TO THE LORD'S WORDS.

1. THE LORD, when He spake with the disciples concerning the consummation of the age and His coming, that is, concerning the end of the church of the present day and then the beginning of the New Church, after describing the desolation and affliction, said:- Unless those days were shortened no flesh could be saved (Matt. xxiv. 21, 22). That is, would altogether perish in eternal death. 2. No flesh could be saved unless that affliction and the abomination of desolation were removed, is because through the faith of the church of the present day there is no conjunction with God, and thence no salvation; for this depends solely upon conjunction with God, yea, that conjunction is salvation. 3. Through the faith of the church of the present day there is no conjunction with God, because that faith is a faith in three Gods, and a faith unless it is in one God, does not conjoin; also because that faith is in God the Father, who is inaccessible; and also in the Son born from eternity, who is likewise inaccessible, since He is of the same essence with

the Father, and likewise in the Holy Spirit; and because, there was no Son nor Holy Spirit from eternity, the faith in these two is [a faith] in no God. Add to this, that the faith of the present day cannot be united with charity, and faith not united with charity, thus alone, does not conjoin. Hence it follows that unless the New Church be established by the Lord, which shall abolish that faith and teach a new one, namely, a faith which is in one God, and which is at the same time united with charity, not any flesh could be preserved, that is, not any man could be saved. 4. The faith of the present day has destroyed the entire church and has falsified the whole Word has been shown above. Wherefore unless the New Church be established by the Lord, which shall restore both the church and the Word to its integrity, not any flesh can be preserved. 5. Those who are in the faith of the church of the present day are meant by the "dragon" and the "false prophet," and that faith itself by the "pit of the abyss" from which the locusts issued, as also by the "great city which is spiritually called Sodom and Egypt," where the two witnesses were slain, is shown in the Apocalypse Revealed; likewise that by the "New Jerusalem" the New Church is meant. [See Apoc., Cap. ix., xi., xii., xx., xxi.] Since it is there said that after the dragon and the false prophet were cast into hell, the New Jerusalem descended from God out of heaven, it is evident that after the faith of the church of the present day is condemned, the New Church from the New Heaven will descend from the Lord and be established. 6. From these things it is evident that unless the New Church exist which shall abolish the faith in three Gods, and receive a faith in one God, thus in the Lord Jesus Christ, and which at the same time, conjoins this faith with charity into one form, not any flesh could be saved. 7. It may also be seen above (Chap. viii.) that redemption could not be effected, nor salvation thence be given, except by God incarnate, thus by no other than God, the Redeemer, Jesus Christ; for salvation is perpetual redemption. It was shown moreover that God, faith, and charity are three essentials of the church, and that upon them universal theology, and thus the church, depends. Wherefore when falsities are taught and imbibed in respect to these three essentials, man has no salvation. 7. Minor clause. No one can hereafter come into heaven unless he be in the doctrine of the New Church as to faith and life. The reason is, that the New Heaven which is now being established by the Lord, is in faith and life according to that doctrine.

Brief Exposition (1769)

Anonymous translation, 1839

(1) Several works and tracts having been published by me, during some years past, concerning the New Jerusalem, by which is meant the New Church about to be established by the Lord; and the book of Revelation having been revealed, I have come to a determination to bring to light the entire doctrine of that church in its fullness. But, as this is a work of some years, I have thought it advisable to draw up some sketch thereof, in order that a general idea may first be formed of that church and its doctrine; because when general principles precede, each and every thing will afterwards appear extant in its breadth in light, for these enter into generals, as things homogenous into their receptacles. This compendium, however, is not designed for critical examination, but is only offered to the world by way of information, as its contents will be fully demonstrated in the work itself. But the doctrinals at present maintained concerning justification shall be prefixed, that the following contrast between the doctrines of the present church, and those of the New Church, may be clearly understood.

THE DOCTRINALS OF THE ROMAN CATHOLICS CONCERNING JUSTIFICATION, FROM THE COUNCIL OF TRENT.

(2) In the bull of Pope Pius IV., dated 13th November, 1564, are the following words: "I embrace and receive each and everything which the most holy council of Trent hath determined and declared concerning Original Sin and Justification."

(3) From the Council of Trent, concerning Original Sin. (a) That Adam, by the offense of his transgression, experienced an entire change and depravation of nature, both in body and soul; and that the ill effects of Adam's transgression were not confined to himself, but also extended to his posterity; and that it not only transmitted death and corporal sufferings upon all mankind, but likewise sin, which is the death of the soul (Sess. v. 1, 2). (b) That this sin of Adam, which originally was a single transgression, and has been transmitted by propagation, and not by imitation, is so implanted in the proprium of every man, and cannot be taken away by any other means than by the merit of the only Saviour our Lord Jesus Christ, who has reconciled us to God by His blood, being made unto us justice, sanctification, and redemption (Sess. v. 3). (c) That by the transgression of Adam, all men lost their innocence, and became unclean, and by nature the sons of wrath (Sess. vi. chap. 1).

(4) Concerning Justification. (a) That our heavenly Father, the Father of mercies, sent Christ Jesus His Son to men, in the blessed fulness of time, as well to the Jews who were under the law, as to the Gentiles who followed not justice, that they might all lay hold of justice, and all receive the adoption of sons. Him God offered to be a propitiation through faith in His blood, not only for our sins, but likewise

for the sins of the whole world (Sess. vi. chap. 3). (b) Nevertheless all do not receive the benefit of His death, but only they to whom the merit of His passion is communicated; so that unless they are born again in Christ, they can never be justified (Sess. vi. chap. 3). (c) That the beginning of justification is to be derived from the preventing grace of God through Christ Jesus, that is, from His call (Sess. vi. chap. 5). (c) That men are disposed to justice, when being stirred up by Divine grace, and conceiving faith from hearing, they are freely moved towards God, believing those things to be true which are Divinely revealed and promised; and especially this, that the ungodly are justified by God through His grace, through redemption, which is by Christ Jesus; and when, being convinced of sin from the fear of Divine justice, by which they are profitably disquieted, they are encouraged in hope, trusting that God, for Christ's sake, will be propitious to them (Sess. vi. chap. 6). (d) That the consequence of this disposition and preparation is actual justification, which is not only a remission of sins, but likewise a sanctification and renovation of the interior man by the reception of Divine grace and gifts, whereby man from being unjust, becomes just, and from being an enemy becomes a friend, so as to be an heir according to the hope of eternal life (Sess. vi. chap. 7). (e) The final cause of justification is the glory of God and of Christ, and life eternal. The efficient cause is God, who freely cleanses and sanctifies. The meritorious cause is the Dearly-Beloved and Only-Begotten of God, our Lord Jesus Christ, who when we were enemies, through the great charity wherewith He loved us, by His most holy passion upon the wood of the cross, merited for us justification, and made satisfaction for us to God the Father. The instrumental cause is the sacrament of baptism which is a sacrament of faith, without which no one can ever reach justification. The formal cause is the sole justice of God; not that whereby He is just Himself, but that whereby He makes us just, with which being gifted by Him, we are renewed in the spirit of our mind; and are not only reputed just, but are truly called and are just, each according to his own measure, which the Holy Spirit imparts to everyone as it pleases Him (Sess. vi. chap. 7, 2). (f) That justification is a translation from that state, wherein man is born a son of the first Adam, into a state of grace and adoption of the sons of God by the second Adam, our Saviour Jesus christ (Sess. vi. chap. 4).

(5) Concerning Faith, Charity, Good Works and Merits. (a) When the apostle says, that man is justified by faith and freely, these words are to be understood in the sense wherein the Catholic church has uniformly held and expressed them; namely, that we are said to be justified by faith, because faith is the commencement of man’s salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to the fellowship of His sons. But we are said to be justified freely, because none of those things which precede justification, whether faith or works, merit the actual grace of justification; for if it be grace, it is not from works, otherwise grace would not be grace (Sess. vi. chap. 8). (b) Although no one can be just, but they to whom the merits of

the passion of our Lord Jesus Christ are communicated, nevertheless that is effected in justification, when by the merit of the same most holy passion, the charity of God is infused by the Holy Spirit into the hearts of those who are justified, and abides in them. Hence in the act of justification, man receives, together with the remission of his sins, all these things infused into him at once by Jesus Christ, in whom he is ingrafted by faith, hope, and charity. For faith, unless charity be added to it, neither unites perfectly with Christ, nor constitutes a living member of His body (Sess. vi. chap. 7, 3). (c) That Christ is not only the Redeemer in whom they have faith, but also a Lawgiver, whom they obey (Sess. vi. chap. 16, Can. 21). (d) That faith without works is dead and vain, because in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh through charity. For faith without hope and charity cannot avail unto eternal life; wherefore also they hearken to the word of Christ, "If thou wilt enter into life, keep the commandments." Thus they who are born again, receiving true Christian justice, are commanded to keep it white and unspotted, as their first robe, given them by Jesus Christ, instead of that which Adam lost both for himself and us by his disobedience, that they may present it before the tribunal of our Lord Jesus Christ, and obtain eternal life (Sess. vi. chap. 7). (e) That there is a continual influx of power from Jesus Christ Himself into those who are justified, as from a head into the members, and from a vine into the branches; which power always precedes, accompanies, and follows their good works, and without which they could not by any means be acceptable and meritorious in the sight of God; wherefore we are to believe, that nothing more is wanting to those who are justified, but they may be fully assured, that by those works which have been wrought in God, they have merited eternal life, which will be bestowed upon them in due time (Sess. vi. chap. 16). (f) We do not mean our own justice, as though it were our own from ourselves; for that which is termed our justice, is the justice of God, because it is infused into us by God through the merit of Christ. Far be it, therefore, from any Christian man either to trust or glory in himself, and not in the Lord, whose goodness towards us men is so great, that He vouchsafes to regard those things as our merits, which are His own gifts (Sess. vi. chap. 16). (g) For of ourselves, as of ourselves, we can do nothing; but by His cooperation, who strengthens us, we can do all things. Thus man has not whereof to glory, but all our glory is in Christ, in whom we live, in whom we merit, in whom we make satisfaction, bringing forth fruits worthy of repentance, which have their efficacy from Him, are offered unto the Father by Him, and are accepted by the Father through Him (Sess. xiv. chap. 8). (h) Whosoever shall say that man may be justified in the sight of God, by his own works, which are done either through the powers of human nature, or through the teaching of the law, without Divine grace through Christ Jesus, let him be accursed (Sess. vi. can. 1). (i) Whosoever shall say that man may believe, hope, and love (that is, have faith, hope, and charity), as is necessary in order that the grace of justification may be conferred upon him, without the preventing inspiration of the Holy Spirit, and its assistance, let him be accursed (Sess. vi. Can. 2). (k) Whosoever shall say that man is justified without the justice of christ, whereby He has merited for us, let him be accursed (Sess. vi. Can. 10). Not to mention many more passages, principally relating to the conjunction of faith with charity or good works, and the condemnation of their separation.

(6) Concerning Free-will. (a) That free-will is by no means destroyed by Adam’s sin, although it is debilitated and warped thereby (Sess. vi. chap. 1). (b) Whosoever shall say that the free-will of man, when moved and stirred up by God, cannot at all cooperate by concurring with God, who stirs it up and calls it, whereby man may dispose and prepare himself to receive the grace of justification; or that he cannot dissent if he will, but that, like a thing inanimate, he can do nothing at all, and is merely passive, let him be accursed (Sess. vi. Can. 4).

(7) The Doctrinals of the Roman Catholics concerning Justification, collected from the Decrees of the Council of Trent may be summed up and arranged in a series thus. That the sin of Adam was transfused into the whole human race, whereby his state, and likewise the state of all men, became perverted, and alienated from God, and thus they were made enemies and sons of wrath; that therefore God the Father graciously sent His Son to reconcile, expiate, atone, satisfy, and thus redeem, and this by His being made justice. That Christ accomplished and fulfilled all this, by offering up Himself a sacrifice to God the Father upon the

wood of the cross, thus by His passion and blood. That Christ alone has merited, and that this His merit is graciously imputed, attributed, applied, and transferred to the man who is recipient thereof, by God the Father through the Holy Spirit; and that thus the sin of Adam is removed from man; lust, however, still remaining in him as an incentive to sin. That justification is the remission of sins, and that from thence a renovation of the interior man takes place, whereby man from an enemy becomes a friend, and from being a son of wrath, a son of grace; and that thus union with Christ is effected, and being reborn he becomes a living member in His body.

(8) That faith comes by hearing, when a man believes those things to be true which are Divinely revealed, and believes in the promises of God. That faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and enter into the fellowship of His children. That justification is effected by faith, hope, and charity; and that unless faith be accompanied by hope and charity, it is not living but dead, which cannot unite with Christ. That man ought to cooperate; that he has the power to approach and recede, otherwise nothing could be given unto him, for he would be like an inanimate body. That inasmuch as the reception of justification renews man, and as this is effected by the application of the merit of Christ, during man's cooperation, it follows that works are meritorious; but inasmuch as they are done from grace, and by the Holy Spirit, and as Christ alone has merited, therefore God

considers His own gifts in man as meritorious; whence it follows, that no one ought to attribute anything of merit to himself.

(9) THE DOCTRINALS OF THE PROTESTANTS CONCERNING JUSTIFICATION, FROM THE FORMULA CONCORDIAE. The book from which the following extracts are collected, is called the Formula Concordiae, and was composed by men attached to the Augsburg Confession; and as the pages will be cited where the quotations are to be met with, it is proper to observe, that I have made use of the edition printed at Leipzig in the year 1756.

(10) From the Formula Concordiae, concerning original sin. (a) That since the fall of Adam, all men naturally descended from him are born with sin, which condemns, and brings eternal death upon those who are not born again, and that the merit of Christ is the only means whereby they are regenerated, consequently the only remedy whereby they are healed (pp. 9, 10, 52, 53, 55, 317, 641, 644, and Appendix, pp. 138, 139). (b) That original sin is such a total corruption of nature, that there is no spiritual soundness in the powers of man either as to his soul or body (p. 574). (c) That it is the source of all actual sins (pp. 317, 577, 639, 640, 942; Appendix, p. 139). (d) That it is a total absence or privation of the image of God (p. 640). (e) That we ought to distinguish between our nature, such as God created it, and original sin which dwells in our nature (p. 645). (f) Moreover, original sin is there called the work of the devil, spiritual poison, the root of all evils, an accident and a quality; whereas our nature is there called the work

and creature of God, the personality of man, a substance, and an essence; and that the difference between them is the same as the difference between a man infected with a disease and the disease itself.

(11) Concerning justification by faith. The general principles are these. (a) That by the Word and the sacraments the Holy Spirit is given, who effects faith when and where He pleases, in those who hear the Gospel. (b) That contrition, justification by faith, renovation, and good works, follow in order; that they are to be properly distinguished; and that contrition and good works contribute nothing to salvation, but faith alone. (c) That justification by faith alone, is remission of sins, deliverance from damnation, reconciliation with the Father, adoption as sons, and is effected by the imputation of the merit or justice of Christ. (d) That hence faith is that justice itself, whereby we are accounted just before God, and that it is a trust and confidence in grace. (e) That renovation, which follows, is vivification, regeneration, and sanctification. (f) That good works, which are the fruits of faith, being in themselves works of the Spirit, follow that renovation. (g) That this faith may be lost by grievous evils. The general principles concerning the Law and the Gospel are these. (h) That we must carefully distinguish between the Law and the Gospel, and between the works of the Law and the works of the Spirit, which are the truths of faith. (i) That the Law is doctrine which shows that man is in sins, and therefore in condemnation and the wrath of God, thus exciting terror; but that the Gospel is doctrine which

teaches atonement for sins, and the deliverance from damnation by Christ, and thus of consolation. (k) That there are three uses of the Law, namely, to keep the wicked within bounds, to bring men to acknowledgment of their sins, and to teach the regenerate a rule of life. (l) That the regenerate are in the Law, but not under the Law, for they are under grace. (m) That it is the duty of the regenerate to exercise themselves in the Law, because, during their life in the world, they are prompted to sin by the flesh; but that they become pure and perfect after death. (n) That the regenerate are also reproved by the Holy Spirit, and endure various afflictions, but that nevertheless they do the Law spontaneously, and thus being the sons of God, they live in the Law. (o) That with those who are not regenerated, the veil of Moses still remains before their eyes, and the old Adam bears rule; but that with the regenerate the veil of Moses is taken away, and the old Adam is put to death.

(12) Particulars from the Formula Concordiae, concerning justification by faith without the works of the Law. (a) That faith is imputed for justice without works, on account of the merit of Christ which is laid hold of by faith (pp. 78, 79, 80, 584, 689). (b) That charity follows justifying faith, but that faith does not justify as being formed by charity, as the Papists say (pp. 81, 89, 94, 117, 688, 691; Appendix, p. 169). (c) That neither the contrition which precedes faith, nor the renovation and sanctification which follow after it, nor the good works then performed, have anything to do with justification by faith (pp. 688, 689). (d) That it is folly to

dream that the works of the second table of the Decalogue justify before God, for with that table we act with men, and not properly with God; and in justification we act with God and appease His wrath (p. 102). (e) If any one, therefore, believes he can obtain the remission of his sins, because he has charity, he brings a reproach on Christ; because he has an impious and vain confidence in his own justice (pp. 87, 89). (f) That good works are utterly to be excluded, in treating of justification and eternal life (p. 589). (g) That good works are not necessary as a meritorious cause of salvation, and that they do not enter into the act of justification (pp. 589, 590, 702, 704; Appendix, p. 173). (h) That the position, that good works are necessary to salvation, is to be rejected, because it takes away the consolation of the gospel, gives occasion to doubt of the grace of God, instills an opinion of one’s own justice, and because they are accepted by the Papists to support a bad cause (p. 704). (i) The expression that good works are necessary to salvation, is rejected and condemned (p. 591). (k) That expressions implying that works are necessary unto salvation, ought not to be taught and defended, but rather exploded and rejected by the churches as false (p. 705). (I) That works which do not proceed from a true faith, are regarded as sins before God, that is, they are defiled with sin, because an evil tree cannot bring forth good fruit (p. 700). (m) That faith and salvation are neither preserved nor retained by good works, because these are only evidences that the Holy Spirit is present, and dwells in us (pp. 590, 705; Appendix, p. 174). (n) That the decree of the

Council of Trent is deservedly to be rejected, which affirms that good works preserve salvation, or that justification by faith, or even faith itself, is maintained and preserved, either in the whole, or in the least part, by our works (p. 707).

(13) Particulars from Formula Concordiae, Concerning the fruits of faith. (a) That a difference is to be observed between the works of the Law, and the works of the Spirit, and that the works which a regenerate person performs with a free and willing mind are not works of the Law, but works of the Spirit, which are the fruits of faith; because they who are born again are not under the Law, but under grace (pp. 589, 590, 721, 722). (b) That good works are the fruits of repentance (p. 12). (c) That the regenerate receive by faith a new life, new affections, and new works, and that these are from faith in repentance (p. 134). (d) That man after conversion and justification begins to be renewed in his mind, and at length in his understanding, and that then his will is not inactive in performing daily exercises of repentance (pp. 582, 673, 700). (e) That we ought to repent as well on account of original sin, as on account of actual sins (p. 321; Appendix, p. 159). (f) That repentance with Christians continues until death, because they have to wrestle with the remains of sin in the flesh throughout life (p. 327). (g) That we must enter upon, and advance more and more in the practice of the Law of the Decalogue (pp. 85, 86). (h) That the regenerate, although delivered from the curse of the Law, ought nevertheless still to exercise themselves in the Divine Law (p. 718). (i) That the

regenerate are not without the Law, though not under the Law, for they live according to the Law of the Lord (p. 722). (k) That the Law ought to be considered by the regenerate as a rule of religion (pp. 596, 717; Appendix, p. 156). (l) That the regenerate do good works; not by compulsion, but spontaneously and freely, as though they had received no command, had heard of no threats, and expected no reward (pp. 596, 701). (m) That with them faith is always occupied in some good work, and he who does not thus perform good works, is destitute of true faith, for where there is faith, there are good works (p. 701). (n) That charity and good fruits follow faith and regeneration (pp. 121, 122, 171, 188, 692). (o) Faith and works agree well together, and are inseparably connected; but faith alone lays hold of the blessing without works, and yet it is not alone; hence it is that faith without works is dead (pp. 692, 693). (p) That after man is justified by faith, his faith being then true and alive is operative by charity, for good works always follow justifying faith, and are most certainly discovered with it; thus faith is never alone, but is always accompanied by hope and charity (p. 586). (y) We confess that where good works do not follow faith, in such case it is a false and not a true faith (p. 336). (r) That it is as impossible to separate good works from faith, as heat and light from fire (p. 701). (s) That as the old Adam is always inherent in our very nature, the regenerate have continual need of admonition, doctrine, threatenings, and even of chastisements of the Law, for they are reproved and corrected by the Holy Spirit through the Law (pp. 719, 720, 721). (t) That the regenerate must wrestle with the old Adam, and that the flesh must be kept under by exhortations, threatenings, and stripes, because renovation of life by faith is only begun in the present life (pp. 595, 596, 724). (u) That there remains a perpetual wrestling between the flesh and the spirit, in the elect and truly regenerate (pp. 675, 679). (z) That the reason why Christ promises remission of sins to good works, is, because they follow reconciliation, and also because good fruits must necessarily follow, and because they are the signs of the promise(pp. 116, 117). (y) That saving faith is not in those who have not charity, for charity is the fruit which certainly and necessarily follows true faith (p. 688). (z) That good works are necessary on many accounts, but not as a meritorious cause (pp. 11, 17, 64, 95, 133, 589, 590, 702; Appendix, p. 172). (aa) That a regenerate person ought to cooperate with the Holy Spirit, by the new powers and gifts which he has received, but in a certain way (pp. 582, 583, 674, 675; Appendix, p. 144). (bb) In the Confession of the Churches in the Low Countries, which was received in the Synod of Dort, we read as follows: "Holy faith cannot be inactive in man, for it is a faith working by charity; and works, which proceed from a good root of faith, are good and acceptable before God, like fruits of a good tree; for we are bound by God to good works, but not God to us, inasmuch as it is God that doeth them in us."

(14) Concerning merits, from the Formula Concordiae. (a) That it is false that our works merit remission of sins; false, that men are accounted just by the justice of reason; and false, that reason of its own strength can love God above all

things, and do the law of God (p. 64). (b) That faith does not justify because it is in itself so good a work, and so excellent a virtue, but because it lays hold of the merit of Christ in the promise of the gospel (pp. 76, 684). (c) That the promise of remission of sins, and justification for Christ’s sake, does not involve any condition of merit, because it is freely offered (p. 67). (d) That a sinner is justified before God, or absolved from his sins, and from the most just sentence of damnation, and adopted into the number of the sons of God, without any merit of his own, and without any works of his own, whether past, present, or future, of mere grace, and only on account of the sole merit of Christ, which is imputed to him for justice (p. 684). (e) That good works follow faith, remission of sins, and regeneration; and whatever of pollution or imperfection is in them, is not accounted sinful or defective, and that for Christ’s sake; and thus that the whole man, both as to his person and his works, is rendered and pronounced just and holy, out of mere grace and mercy in Christ, shed abroad, displayed, and magnified towards us; wherefore we cannot glory on account of merit (pp. 74, 92, 93, 336). (f) He who trusts in works, thinking he can merit anything thereby, despises the merit and grace of Christ, and seeks a way to heaven without Christ, by human strength (pp. 16, 17, 18, 19). (g) Whosoever desires to ascribe something to good works in the article of justification, and to merit the grace of God thereby, to such a man works are not only useless, but even pernicious (p. 708). (h) The works of the Decalogue are enumerated, and other necessary works, which God vouchsafes to reward (pp. 176, 198). (i) We teach that good works are meritorious, not indeed of remission of sins, grace, and justification, but of other temporal rewards, and even spiritual rewards in this life, and after this life, because Paul says, “Every one shall receive a reward according to his labor”; and Christ says, “Great will be your reward in the heavens”; and it is often said, that “it shall be rendered unto every one according to his works”; wherefore we acknowledge eternal life to be a reward, because it is our due according to promise, and because God crowns His own gifts, but not on account of our merits (pp. 96, 133, 134, 135, 136, 137, 138). (k) That the good works of believers, when they are performed on account of true causes, and directed to right ends, such as God requires from the regenerate, are signs of eternal salvation; and that God the Father accounts them acceptable and pleasing for Christ’s sake, and promises to them excellent rewards of the present life, and of that which is to come (p. 708). (That although good works merit rewards, yet neither from their worthiness nor fitness do they merit the remission of sins, or the glory of eternal life (pp. 96, 135, 139, seq.; Appendix, p. 174). (m) That Christ at the Last Judgment will pass sentence on good and evil works, as the proper effects and evidences of men’s faith (p. 134; Appendix, p. 187). (n) That God rewards good works, but that it is of grace that He crowns His own gifts, is asserted in the Confession of the Churches in the Low Countries.

(15) Concerning free-will, from the Formula Concordiae. (a) That man has plenary impotence in spiritual things (pp.

15, 18, 219, 318, 579, 656, seq.; Appendix, p. 141). (b) That man by the fall of his first parents is become so totally corrupt, that he is by nature blind with respect to spiritual things which relate to conversion and salvation, and judges the Word of God to be a foolish thing; and that he is and continues to be an enemy to God, until by the power of the Holy Spirit, through preaching and hearing of the Word, he is of mere grace, without any the least cooperation on his part, converted, gifted with faith, regenerated and renewed (pp. 656, 657). (e) That man is altogether corrupt and dead to what is good, so that in the nature of man, since the fall, and before regeneration, there is not so much as a spark of spiritual strength subsisting or remaining, whereby he can prepare himself for the grace of God, or apprehend it when offered, or of and by himself be capable of receiving it, or understand, believe, embrace, think, will, begin, perfect, act, operate, cooperate in spiritual things, or apply or accommodate himself to grace, or contribute anything towards his conversion, either in the whole, the half, or the least part (pp. 656, 658). (d) That man in spiritual and Divine things, which regard salvation, is like the statue of salt into which Lot’s wife was turned, and like a stock or a stone without life, which have neither the use of eyes, mouth, nor any of the senses (pp. 661, 662). (c) That still man has a locomotive power, by virtue whereof he can govern his outward members, attend public assemblies, and hear the Word and the Gospel; but that in his private thoughts he despises it as a foolish thing; and in this respect is worse than a stock, unless the Holy Spirit is efficacious in him (pp. 662, 671, 672, 673). (f) That still it is not with man in his conversion, as in the forming of a stone into a statue, or the stamping of an impression upon wax, which have neither knowledge, sense, nor will (pp. 662, 681). (g) That man in his conversion is a merely passive subject, and not an active one (pp. 662, 681). (h) That man in his conversion does not at all cooperate with the Holy Spirit (pp. 219, 579, 583, 672, 676; Appendix, pp. 143, 144). (i) That man since the fall retains and possesses the faculty of knowing natural things, as also free-will in some measure to choose natural and civil good (pp. 14, 218, 641, 664; Appendix, p. 142). (j) That the assertions of certain fathers, and modern doctors, that God draws man, but draws him in a manner consistent with his will, are not consonant with Holy Scripture (pp. 582-583). (k) That man, when he is born again by the power of the Holy Spirit, cooperates, though in much weakness, from the new powers and gifts, which the Holy Spirit has begun to operate in him at his conversion, not indeed forcibly, but spontaneously (pp. 582, seq., 673-675); Appendix, p. 144). (l) That in the regenerate, not only the gifts of God, but likewise Christ Himself dwells by faith, as in His temples (pp. 695, 697, 698; Appendix, p. 130). (m) There is an immense difference between baptized and not baptized men; for it is the doctrine of Paul, that all who have been baptized, have put on Christ, and are truly regenerate, having thereby acquired a freedom of will, that is to say, being again made free, as Christ testifies, whence they not only hear the Word of God, but are likewise enabled, though in much weakness, to assent to it and embrace it by faith (p. 675). It is proper to observe, that the foregoing extracts are taken from a book called Formula Concordiae, which was composed by men attached to the Augsburg Confession; but that nevertheless the like doctrines concerning justification by faith alone are maintained and taught by the Reformed in England and Holland; wherefore the following treatise is intended for all; see below (n. 17, 18).

(16) A SKETCH OF THE DOCTRINALS OF THE NEW CHURCH. There now follows a brief Exposition of the Doctrine of the New Church, which is meant by the New Jerusalem in Revelation (chaps. 21 and 22). This doctrine, which is not only a doctrine of faith, but also of life, will be divided in the work itself into three parts. THE FIRST PART will treat: I. Of the Lord God the Saviour, and of the Divine Trinity in Him. II. Of the Sacred Scripture, and its Two Senses, the Natural and the Spiritual, and of its Holiness thence derived. III. Of Love to God, and Love towards our Neighbor, and of their Agreement. IV. Of Faith, and its Conjunction with those Two Loves. V. The Doctrine of Life from the Commandments of the Decalogue. VI. Of Reformation and Regeneration. VII. Of Free-Will, and Man's Co-operation with the Lord thereby. VIII. Of Baptism. IX. Of the Holy Supper. X. Of Heaven and Hell. XI. Of Man's Conjunction therewith, and of the State of Man's Life after Death according to that Conjunction. XII. Of Eternal Life. THE SECOND PART will treat: I. Of the Consummation of the Age, or End of the present Church. II. Of the Coming of the Lord. III. Of the Last Judgment. IV. Of the New Church,

which is the New Jerusalem. THE THIRD PART will point out the Disagreements between the dogmas of the present church, and those of the New Church. But we will dwell a little upon these now, because it is believed both by the clergy and laity, that the present church is in the light itself of the Gospel and in its truths, which cannot possibly be disproved, overturned, or controverted, not even by an angel if one should descend from heaven: neither does the present church see any otherwise, because it has withdrawn the understanding from faith, and yet has confirmed its dogmas by a kind of sight beneath the understanding, for falsities may there be confirmed even so as to appear like truths; and falsities there confirmed acquire a fallacious light, before which the light of truth appears as thick darkness. For this reason we shall here dwell a little upon this subject, mentioning the disagreements, and illustrating them by brief remarks, that such as have not their understanding closed by a blind faith, may see them as at first in twilight, and afterwards as in morning light, and at length, in the work itself, as in the light of day. The disagreements in general are as follows.

(17) I. The churches which by the Reformation separated themselves from the Roman Catholic Church, differ in various things; but they all agree in the articles concerning a Trinity of Persons in the Divinity, original sin from Adam, imputation of the merit of Christ, and justification by faith alone.

(18) BRIEF ANALYSIS. The churches which by the Reformation separated themselves from the Roman

Catholic Church, are from those who call themselves Evangelical and Reformed, likewise Protestants, or from the names of their leaders, Lutherans and Calvinists, among which the church of England holds the middle place. We shall say nothing here of the Greek church, which long ago separated from the Roman Catholic church. That the Protestant churches differ in various things, particularly concerning the Holy Supper, Baptism, election, and the Person of Christ, is known to many; but that they all agree in the articles of a Trinity of Persons in the Divinity, original sin, imputation of the merit of Christ, and justification by faith alone, is not universally known. The reason of this is, because few study into the differences of dogmas among the churches, and consequently the agreements. It is only the clergy that study the dogmas of their church, while the laity rarely enter deeply into them, and consequently into their differences. That nevertheless they agree in the four articles above mentioned, both in their general principles, and in most of the particulars, will appear evident to anyone if he will consult their books, or attend to their sermons. This, however, is premised and brought to the attention, on account of what follows.

(19) II. The Roman Catholics, before the Reformation, taught exactly the same things as the Reformed did after it, concerning the four articles above mentioned, namely, a Trinity of Persons in the Divinity, original sin, the imputation of the merit of Christ, and justification by faith therein, only with this difference, that they conjoined that faith with charity or good works.

(20) BRIEF ANALYSIS. That there is such a conformity between the Roman Catholics and the Protestants in these four articles, so that there is scarcely any important difference, except that the former conjoin faith and charity, while the latter divide between them, is scarcely known to anyone, and indeed is so unknown, that the learned themselves will wonder at the assertion. The reason of this ignorance is, because the Roman Catholics rarely approach God our Saviour, but instead of Him, the Pope as His vicar, and likewise the saints; hence they have deeply buried in oblivion their dogmas concerning the imputation of the merit of Christ, and justification by faith. Nevertheless that these dogmas are received and acknowledged by them, evidently appears from the decrees of the Council of Trent, quoted above (n. 3-8) and confirmed by Pope Pius IV. (n. 2). If these be compared with the dogmas extracted from the Augsburg Confession, and from the Formula Concordiae thence derived (n. 9-12), the difference between them will be found to be more verbal than real. The doctors of the church, by reading and comparing the above passages together, may indeed see some conformity between them, but still rather obscurely; that these, therefore, as well as those who are less learned, and also the laity, may see this, the subject shall be more clearly illustrated in what follows.

(21) III. The leading reformers, Luther, Melancthon, and Calvin, retained all the dogmas concerning a Trinity of Persons in the Divinity, original sin, imputation of the merit of Christ, and justification by faith, just as they were and had been with the Roman Catholics; but they separated

charity or good works from that faith, and declared that they were not at the same time saving, with a view to be totally severed from the Roman Catholics as to the very essentials of the church, which are faith and charity.

(22) BRIEF ANALYSIS. That the four articles above mentioned, as at present taught in the churches of the Reformed were not new, and first broached by those three leaders, but were handed down from the time of the Council of Nice, and taught by the writers after that period, and thus preserved in the Roman Catholic church, is evident from the books of ecclesiastical history. The reason why the Roman Catholics and the Reformed agree in the article of a Trinity of Persons in the Divinity, is, because they both acknowledge the three creeds, the Apostles', the Nicene, and the Athanasian, in which a Trinity is taught That they agree in the article of the imputation of the merit of Christ, is evident from the extracts from the Council of Trent (n. 3-8) compared with those from The Formula Concordiae (n. 10-15). Their agreement in the article of justification shall now be the subject of discussion.

(23) The Council of Trent delivers this concerning justifying faith: "It has always been the consensus of the Catholic church, that faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to the fellowship of His sons," see above (n. 5). (a) Also, "That faith comes by hearing the Word of God" (n. 4). (c) Moreover that Roman Catholic council joined faith and charity, or faith and good works, may clearly be seen from the quotations above (n. 4,

5, 7, 8). But that the Reformed churches, from their leaders, have separated them, declaring salvation to consist in faith, and not at the same time in charity or works, to the intent that they might be totally severed from the Roman Catholics, as to the very essentials of the church, which are faith and charity, I have frequently heard from the above mentioned leaders themselves. As also, that they established such separation by the following considerations, namely, "that no one can do good which confers salvation of himself, nor can he fulfil the law"; and moreover, lest thereby any merit in man should enter into faith. That from these principles, and with this view, they excluded the goods of charity from faith, and thereby also from salvation, is plain from the quotations from The Formula Concordiae above (n. 12); among which are these: "That faith does not justify, as being formed by charity, as the Papists allege (n. 12). (b) That the position, that good works are necessary to salvation, ought to be rejected for many reasons, and among others, because they are accepted by the Papists to support an evil cause (n. 12). (h) That the decree of the Council of Trent that good works preserve and retain salvation and faith, is deservedly to be rejected" [n. 12 (n)]; besides many other things there. That still, however, the Reformed conjoin faith and charity into one at the same time saving, and only differ from the Roman Catholics respecting the quality of the works, will be shown in the following article.

(24) IV. Nevertheless the leading reformers adjoined good works, and also conjoined them, to their faith, but in man as

a passive subject: whereas the Roman Catholics conjoin them in man as an active subject; and that notwithstanding this, there is actually a conformity between the one and the other as to faith, works, and merits.

(25) BRIEF ANALYSIS. That the leading reformers, although they separated faith and charity, still adjoined and even conjoined them, but would not admit of their being united into one, so as to be both together saving, is evident from their books, sermons, and declarations; for after they have separated them, they conjoin them, and even express this conjunction in clear terms, and not in such as admit of two senses; as for instance in the following. That faith after justification is never alone, but is accompanied by charity or good works, and if not, that faith is not living but dead, see above [n. 13 (o) (p) (q) (r) (y) (bb)]. Yea that good works necessarily follow faith [n. 13 (x) (y) (z)]. Then that the regenerate person, by new powers and gifts, cooperates with the Holy Spirit [n. 13 (aa)]. That the Roman Catholics teach exactly the same is plain from the passages collected from the Council of Trent (n. 4-8).

(26) That the reformers profess nearly the same things with the Roman Catholics concerning the merits of works, is evident from the following quotations from The Formula Concordiae That good works are rewarded by virtue of the promise and by grace, and that from thence they merit rewards both temporal and spiritual [n. 14 (i) (k) (l) (n)]. And that God crowns His own gifts with a reward [n. 14 (n)]. The like is asserted in the Council of Trent, namely, That God of His grace makes His own gifts to be merits [n. 5

(f)]. And moreover, that salvation is not of works, but of promise and grace, because God operates them by the Holy Spirit [n. 5 (e) (f) (g) (h) (i) (k)].

(27) From comparing the one and the other, it appears at the first view, as though there was an entire conformity between them; but lest this should be the case, the reformers distinguished between the works of the law proceeding from man's purpose and will, and works of the spirit proceeding from faith as from a free and spontaneous source, which latter they called the fruits of faith, as may be seen above [n. 11. (h) (I)], and [n. 13 (a) (i) (I)], and [n. 15 (k)]. Hence, on an accurate examination and comparison, there does not appear to be any difference in the works themselves, but only in the quality of them, namely, that the latter sort proceed from man as from a passive subject, but the former as from an active subject; consequently they are spontaneous when they proceed from man's understanding, and not at the same time from his will. This is said, because man, while he does good works, cannot but be conscious that he is doing them, and consciousness is from the understanding. Nevertheless, as the Reformed likewise preach the exercise of repentance, and wrestlings with the flesh [n. 13 (d) (p) (f) (g) (h) (k)], and these cannot be done by man but from his purpose and will, and thus by him as from himself, it follows, that there is still an actual conformity.

(28) As regards free-will in conversion, or in the act of justification, it appears as if their dogmas were entirely opposite to each other; but that they still agree, may be

seen if we duly consider and compare the passages transcribed from the Council of Trent [n. 6 (a) (b)], with those from The Formula Concordiae [n. 15 (m)]; for in Christian countries all are baptized, and from thence are in a state of free-will, so as to be enabled not only to hear the Word of God, but likewise to assent to the same, and embrace it by faith; consequently no one in the Christian world is like a stock.

(29) Hence then appears the truth of what is asserted (n. 19 and n. 21), namely, that the reformers derived their opinions concerning a Trinity of Persons in the Divinity, original sin, the imputation of the merit of Christ, and justification by faith, from the Roman Catholics. These things have been advanced, in order to point out the origin of their dogmas, especially the origin of the separation of faith from good works, or the doctrine of faith alone, and to show that it was with no other view than to be severed from the Roman Catholics, and that, after all, their disagreement is more in words than in reality. From the passages above adduced, it evidently appears upon what foundation the faith of the Reformed churches has been erected and from what inspiration it took its rise.

(30) V. The whole system of Theology in the Christian world, at this day, is founded on an idea of Three Gods, arising from the doctrine of a Trinity of Persons.

(31) BRIEF ANALYSIS. We will first say something concerning the origin or source from whence the idea of a Trinity of Persons in the Divinity, and thereby of three Gods, proceeded. There are three Creeds, which are called the

Apostles', the Nicene, and the Athanasian, which specifically teach a Trinity: the Apostles' and the Nicene assert simply a Trinity, but the Athanasian a Trinity of Persons. These three Creeds are to be met with in many Psalters, the Apostles' Creed next the Psalm which is sung, the Nicene after the Decalogue, and the Athanasian apart by itself. The Apostles' Creed was written after the times of the Apostles; the Nicene Creed at the Council of Nice, a city of Bithynia, to which all the bishops in Asia, Africa, and Europe, were summoned by the Emperor Constantine, in the year 325 ; but the Athanasian Creed was composed since that council by one or more persons, with an intent utterly to overthrow the Arians and was afterwards received by the churches as oecumenical. In the two former creeds the confession of a Trinity was evident, but from the third or Athanasian Creed the profession of a Trinity of Persons was spread abroad: that hence arose the idea of three Gods, shall now be shown.

(32) That there is a Divine Trinity, is manifest from the Lord's words in Matthew: Jesus said, go make disciples of all nations, baptizing them in the name of the Father, of the Son, and of the Holy Spirit (chap. 28:19). And from these words in the same: When Jesus was baptized, lo, the heavens were opened unto Him, and He saw the Holy Spirit descending like a dove, and coming upon Him, and lo, a voice from heaven, this is My beloved Son, in whom I am well pleased (chap. 3:16, 17). The reason why the Lord sent His disciples to baptize in the name of the Father, Son and Holy Spirit, was, because in Him then glorified there was

the Divine Trinity; for in the preceding verse 18, He says: All power is given unto Me in heaven and in earth. And in the 20th verse following: Lo, I am with you all the days, even unto the consummation of the age. Thus He spoke of Himself alone, and not of three. And in John: The Holy Spirit was not yet, because Jesus was not yet glorified (chap. 7:39). The former words He uttered after His glorification, and His glorification was His complete unition with His Father, Who was the Divine itself in Him from conception; and the Holy Spirit was the Divine proceeding from Him glorified (John 20:22).

(33) The reason why the idea of three Gods has principally arisen from the Athanasian Creed, where a Trinity of Persons is taught, is, because the word Person begets such an idea, which is further implanted in the mind by the following words in the same Creed: “There is one Person of the Father, another of the Son, and another of the Holy Spirit”; and afterwards: The Father is God and Lord, the Son is God and Lord, and the Holy Spirit is God and Lord”; but more especially by these: “For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three Gods or three Lords”; the result of which words is this, that by the Christian verity we are bound to confess and acknowledge three Gods and three Lords, but by the Catholic religion we are not allowed to say, or to name three Gods and Lords; consequently we may have an idea of three Gods and Lords, but not an oral confession of them. Nevertheless, that the

doctrine of the Trinity in the Athanasian Creed is agreeable to the truth, if only instead of a Trinity of Persons there be substituted a Trinity of Person, which Trinity is in God the Saviour Jesus Christ, may be seen in The Doctrine of the New Jerusalem concerning the Lord, published at Amsterdam, in the year 1763 (n. 55-61.)

(34) It is to be observed, that in the Apostles' Creed it is said, "I believe in God the Father, in Jesus Christ, and in the Holy Spirit"; in the Nicene Creed, "I believe in one God, the Father, in one Lord Jesus Christ, and in the Holy Spirit," thus only in one God; but in the Athanasian Creed it is, "In God the Father, God the Son, and God the Holy Spirit," thus in three Gods. But whereas the authors and favorers of this creed clearly saw that an idea of three Gods would unavoidably result from the expressions therein used, therefore, in order to remedy this, they asserted that one substance or essence belongs to the three; but still there arises from thence no other idea, than that there are three Gods unanimous and agreeing together: for when it is said of the three that their substance or essence is one and indivisible, it does not remove the idea of three, but confounds it, because the expression is a metaphysical one, and the science of metaphysics, with all its ingenuity, cannot of three Persons, each whereof is God, make one; it may indeed make of them one in the mouth, but never in the idea.

(35) That the whole Christian theology at this day is founded on an idea of three Gods, is evident from the doctrine of justification, which is the head of the doctrines

of the church with Christians, both among Roman Catholics and Protestants. That doctrine sets forth that God the Father sent His Son to redeem and save men, and give the Holy Spirit to operate the same; every man who hears, reads, or repeats this, cannot but in his thought, that is, in his idea, divide God into three, and perceive that one God sent another, and operates by a third. That the same thought of a Divine Trinity distinguished into three Persons, each whereof is God, is continued throughout the rest of the doctrinals of the present church, as from a head into its body, will be demonstrated in its proper place. In the meantime consult what has been premised concerning justification, consult theology in general and in particular, and at the same time, consult yourself, while listening to preachings in temples, or while praying at home, whether you have any other perception and thought thence resulting than of three Gods; and especially while you are praying or singing first to one, and then to the other two separately, as is often done. Hence is established the truth of the proposition, that the whole theology in the Christian world at this day, is founded on an idea of three Gods.

(36) That a trinity of Gods is contrary to the Sacred Scripture, is known, for we read: Am not I Jehovah, and there is no God else beside Me, a just God and a Saviour, there is none beside Me (Isa. 45:21, 22). I Jehovah am thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour beside Me (Hos. 13:4). Thus said Jehovah the King of Israel and his Redeemer, Jehovah of Hosts, I am the First and the Last, and beside Me there is

no God (Isa. 46:6). Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). In that day Jehovah shall be King over the whole earth; in that day there shall be one Jehovah, and His name One (Zech. 14:9). Beside many more passages elsewhere.

(37) That a trinity of Gods is contrary to enlightened reason, may appear from many considerations. What man of sound reason can bear to hear that three Gods created the world; or that creation and preservation, redemption and salvation, together with reformation and regeneration, are the work of three Gods, and not of one God? And on the other hand, what man of sound reason is not willing to hear that the same God who created us, redeemed us, and regenerates and saves us? As the latter sentiment, and not the former, enters into the reason, there is therefore no nation upon the face of the whole earth, possessed of religion and sound reason, but what acknowledges one God. That the Mohammedans, and certain nations in Asia and Africa, abhor Christianity, because they believe that it worships three Gods, is known; and the only answer of the Christians is, that the three have one essence, and thus are one God. I can affirm, that from the reason which has been given me, I can clearly see, that neither the world, nor the angelic heaven, nor the church, nor anything therein, could have existed, nor can subsist, but from one God.

(38) Here I will add something from the Confession of the Dutch Churches received at the Synod of Dort, which is this: “I believe in one God, who is one essence, in which are

three Persons, truly and really distinct, incommunicable properties from eternity, namely, the Father, the Son, and the Holy Spirit; the Father is of all things, both visible and invisible, the cause, origin, and beginning; the Son is the Word, wisdom, and image of the Father; the Holy Spirit is the eternal virtue and power proceeding from the Father and the Son. However, it must be confessed, that this doctrine far exceeds the comprehension of the human mind; we must therefore wait till we come to heaven for a perfect knowledge thereof."

(39) VI. The dogmas of that theology appear to be erroneous, after the idea of a Trinity of Persons, and thence of three Gods, has been rejected, and the idea of One God, in whom is the Divine Trinity, is received in its stead.

(40) BRIEF ANALYSIS. The reason why the dogmas of the present church, which are founded upon the idea of three Gods, derived from the doctrine of a Trinity of Persons literally understood, appear erroneous, after the idea of one God, in whom is the Divine Trinity, has been received in its stead, is, because, till this truth is received, we cannot see what is erroneous. The case herein is like a person, who in the night time, by the light of some stars only, sees various objects, especially images, and believes them to be living men; or like one, who in the twilight before sunrise, as he lies in his bed, fancies he sees specters in the air, and believes them to be angels; or like a person, who sees many things in the delusive light of fantasy, and believes them to be real; such things, it is known, do not appear according to their true qualities, until the person comes into the light of

the day, that is, until he comes into the light of the understanding awake. The case is the same with the spiritual things of the church, which have been erroneously and falsely perceived, and also confirmed, when genuine truths also present themselves to be seen in their own light, which is the light of heaven. Who is there that cannot understand, that all dogmas founded on the idea of three Gods, must be interiorly erroneous and false? I say interiorly, because the idea of God enters into all things of the church, religion, and worship; and theological matters have their residence above all others in the human mind, and the idea of God is in the supreme place there; wherefore if this be false, all beneath it, in consequence of the principle from whence they flow, must likewise be false or falsified; for that which is supreme, being also the inmost, constitutes the very essence of all that is derived from it; and the essence, like a soul, forms them into a body, after its own image; and when in its descent it lights upon truths, it even infects them with its own blemish and error. The idea of three Gods in theology may be compared to a disease seated in the heart or lungs, in which the patient fancies himself to be in health, because his physician, not knowing his disease, persuades him that he is so; but if the physician knows it, and still persuades, he may justly be charged with deep malignity.

(41) VII. Then truly saving faith, which is faith in one God, united, with good works, is acknowledged and received.

(42) BRIEF ANALYSIS. The reason why this faith, which is a faith in one God, is acknowledged and received as truly

saving, when the former faith, which is a faith in three gods, is rejected, is because till this is the case it cannot be seen in its own form; for the faith of the present day is set forth as the only saving faith, because it is a faith in one God, and a faith in the Savior; but still there are two faces of that faith, the one internal and the other external; its internal face is formed from the perception of three Gods, for who perceives or thinks otherwise? let every one consult himself; but its external face is formed from the confession of one God, for who confesses or speaks otherwise? let every one consult himself. These two faces are altogether discordant with each other; so that the external is not acknowledged by the internal, nor is the internal known by the external. From this disagreement, and the vanishing of the one out of sight of the other, a confused idea of things pertaining to salvation has been conceived and brought forth in the church. It is otherwise when the internal and external faces agree together, and mutually regard and acknowledge each other as one unanimous thing; that this is the case, when one God, in whom is the Divine Trinity, is not only perceived by the mind, but is likewise acknowledged by the mouth, is self-evident. That the dogma of the Father's being alienated from mankind, is then abolished, and thence also that of His reconciliation; and that an altogether different doctrine goes forth concerning imputation, remission of sins, regeneration, and salvation thence derived, will clearly be seen in the work itself, in the light of reason illustrated by Divine truths from the Sacred Scripture. This faith is called a faith united with good works, because faith in one God without union with good works is not given.

(43) VIII. And this faith is in God the Savior Jesus Christ which in its simple form is as follows: I. That there is One God in Whom is the Divine Trinity, and He is the Lord Jesus Christ. II. Saving Faith is to believe in Him. III. Evils ought to be shunned, because they are of the devil, and from the devil. IV. Goods ought to be done, because they are of God, and from God. V. And they ought to be done by man as of himself, but it is to be believed that they are from the Lord, with him and through him.

(44) BRIEF ANALYSIS. This is the faith of the New Church in its simple form, which will appear more fully in the Appendix, and in its full form in the work itself, in its First Part; where we shall treat of the Lord God the Saviour, and of the Trinity in Him; of love to God, and love towards the neighbor; of faith and its conjunction with those two loves; and also in the other parts, which will follow in order there. But it is necessary that this preliminary concerning that faith should here be briefly illustrated. Its first, namely, That there is one God, in whom there is the Divine Trinity, and He is the Lord Jesus Christ, is summarily illustrated in the following manner. It is a certain and established truth, that God is one, and His essence is indivisible, and that there is a Trinity; since, therefore, God is One, and His essence is indivisible, it follows, that God is one Person, and when He is one Person, that the Trinity is in that Person. That this is the Lord Jesus Christ, appears from this, that He was conceived from God the Father (Luke 1:34, 35); and thus as

to His soul and life itself He is God; and therefore, as He Himself said, that: The Father and He are One (John 10:30). He is in the Father, and the Father in Him (John 14:10, 11). He who seeth Him and knoweth Him, seeth and knoweth the Father (John 14:7, 9). No one seeth and knoweth the Father, but He who is in the bosom of the Father (John 1:18). All things of the Father are His (John 3:35; 16:15). He is the Way, the Truth, and the Life, and no one cometh unto the Father but by Him (John 14:6); thus from Him, because He is in Him, and thus is He Himself; and according to Paul that: All the fulness of the Divinity dwells in Him bodily (Col. 2:9). And according to Isaiah: Unto us a Boy is born, unto us a Son is given, whose name is God, Father of Eternity (9:5). And again, that: He hath power over all flesh (John 17:2). And: He hath all power in heaven and on earth (Matt. 28:18). Thence it follows that He is the God of heaven and earth. Second, That saving faith is to believe in Him, is illustrated by these: Jesus said, he that believeth in Me, shall not die to eternity, but shall live (John 11:25, 26). This is the will of the Father, that everyone who believeth in the Son may have eternal life (John 6:40). God so loved the world, that He gave His Only-begotten Son, that whosoever believeth in Him, should not perish, but have eternal life (John 3:15, 16). He that believeth in the Son, hath eternal life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him (John 3:36). The three remaining propositions, namely, That evils ought to be shunned, because they are of the devil and from the devil; and that goods ought to be done, because they are of God and from God; but that it is to be believed that they are from the Lord, with him and through him. There is no need to illustrate and demonstrate these; for the whole Sacred Scripture, from beginning to end, proves them, and, in short, teaches nothing else but to shun evils, and do goods, and to believe in the Lord God. Besides, without these three there is not any religion, for religion is of the life; and life is to shun evils and do goods, and man cannot do goods and shun evils except as of himself. Wherefore if these three are removed from the church, the Sacred Scripture, together with religion, is likewise removed at the same time: which being removed the church is not a church. For a further account of the faith of the New Church, in its universal and particular form, see below (n. 116, 117); all which will be demonstrated in the work itself.

(45) IX. The faith of the present day has separated religion from the church, since religion consists in the acknowledgment of One God, and in the worship of Him from the faith of charity.

(46) BRIEF ANALYSIS. What nation is there in the whole world, which has religion and sound reason, that does not know and believe, that there is one God, and that to do evils is contrary to Him, and that to do goods is with Him, and that man must do this from his soul, from his heart, and from his strength, although they inflow from God, and that herein religion consists? Who therefore does not see, that to confess three Persons in the Divinity, and to declare that in good works there is nothing of salvation, is to separate religion from the church? For it is declared that in good

works there is not salvation, in these words: That faith justifies without good works [n. 12 (a) (b)]; that works are not necessary to salvation, nor to faith, because salvation and faith are neither preserved nor retained by good works [n. 12 (g) (h) (m) (n)]; consequently, that there is no bond of conjunction between faith and good works. It is indeed said afterwards, that good works nevertheless spontaneously follow faith, as fruit is produced from a tree [n. 13 (i) (n)]. But then who does them, yea, who thinks of them, or who is spontaneously led to perform them, while he knows and believes that they contribute nothing to salvation, and also, that no one can do any good thing towards salvation of himself, and so on? If it is said, that still they have conjoined faith with good works; we reply, this conjunction when closely inspected, is not conjunction, but it is mere adjunction, and this only like a superfluous appendage, that neither coheres nor adheres in any other manner than as a dark background to a picture, from which the picture appears more living. And because religion is of the life, and this consists in good works according to the truths of faith, it is evident that religion is the picture itself, and not the mere appendage; yea, with many it is like the tail of a horse, which because it avails nothing, may be cut off at pleasure. Who can rationally conclude otherwise, while he perceives such expressions as these according to their obvious meaning: That it is a folly to dream that the works of the second table of the Decalogue justify before God [n. 12 (d)]; and these: That if any one believes he shall therefore obtain salvation, because he hath charity, he brings reproach upon

Christ [n. 12 (e)]; as also these: That good works are utterly to be excluded, in treating of justification and eternal life [n. 12 (f)]; with more to the same purpose? Who, therefore, when he reads afterwards, that good works necessarily follow faith, and that if they do not follow, the faith is a false and not a true faith [n. 13 (p) (q) (y)], with more to the same purpose, attends to it? or if he attends to it, understands whether such good works are attended with any perception? Yet good flowing forth from man without perception is inanimate as if from a statue. But if we inquire more deeply into the rise of this doctrine, it will appear as though the leading reformers first laid down faith alone as their rule, in order that they might be severed from the Roman Catholics, as mentioned above (n. 21, 22, 23); and that afterwards they adjoined thereto the works of charity, that it might not appear to contradict the Sacred Scripture, but have the semblance of religion, and thus be healed.

(47) X. The faith of the present church cannot be conjoined with charity, and produce any fruits, which are good works.

(48) BRIEF ANALYSIS. Before this is demonstrated, we shall first explain the origin and nature of charity, and the origin and nature of faith, and thus the origin and nature of good works, which are called fruits. Faith is truth, wherefore the doctrine of faith is the doctrine of truth; and the doctrine of truth is of the understanding, and thence of the thought, and from this of the speech; wherefore it teaches what we are to will and do, thud that evils and what evils are to be shunned, and that goods and what goods are to be done. When man does goods then goods thence

conjoin themselves with truths, because the will is conjoined with the understanding, for good is of the will, and truth is of the understanding; from this conjunction the affection of good exists, which in its essence is charity, and the affection of truth, which in its essence is faith, and these two united together constitute a marriage. From this marriage good works are produced, as fruits from a tree; and hence they are the fruits of good, and the fruits of truth; the latter are signified in the Word by grapes, but the former by olives.

(49) From this generation of good works, it is evident, that faith alone cannot possibly produce or beget any works, that are called fruits, any more than a woman alone without a man can produce any offspring; wherefore the fruits of faith is an empty expression and word. Besides, in the whole world nothing ever was or can be produced, but from a marriage, one of which has relation to good, and the other to truth, or in the opposite sense, one to evil, and the other to falsity; consequently no works can be conceived, much less be born but from such marriage, good works from the marriage of good and truth, and evil works from the marriage of evil and falsity.

(50) The reason why charity cannot be conjoined with the faith of the present church, and consequently why good works cannot be born from any marriage, is because imputation supplies everything, remits guilt, justifies, regenerates, sanctifies, imparts the life of heaven and thus salvation, and all this freely, without any works of man; what then is charity, which ought to be united with faith, but

something superfluous and vain, and a mere addition and supplement to imputation and justification, to which nevertheless it is of no avail? Besides, a faith founded on the idea of three Gods is erroneous, as has been shown above (n. 39, 40); and with an erroneous faith, charity, that in itself is charity, cannot be conjoined. There are two reasons given for believing that there is no bond of union between that faith and charity; the one is, because they make their faith spiritual, but charity natural moral, thinking that there is not given any conjunction of the spiritual with the natural; the other reason is, lest anything of man, and so anything of merit, should inflow into their faith alone, as saving. Furthermore, between charity and that faith there is no bond, but there is with the new faith, which may be seen below (n. 116, 117).

(51) XI. From the faith of the present church there results a worship of the mouth and not of the life, whereas the worship of the mouth is accepted by the Lord according to the worship of the life.

(52) BRIEF ANALYSIS. This is testified by experience. How many are there at this day, who live according to the commandments of the Decalogue, and other precepts of the Lord, from religion? And how many are there at this day, who desire to look their own evils in the face, and to perform actual repentance, and thus enter upon the worship of the life? And who among those that cultivate piety, perform any other repentance than oral and oratorical, confessing themselves to be sinners, and praying, according to the doctrine of the church, that God

the Father, for the sake of His Son, who suffered upon the cross for their sins, took away their damnation, and atoned for them with His blood, would mercifully forgive their transgressions, that so they might be presented without spot or blemish before the throne of His judgment? Who does not see, that this worship is of the lungs only, and not of the heart, consequently that it is external worship, and not internal? for he prays for the remission of sins, when yet he does not know one sin with himself; and if he did know of any, he would cover it over with favor and indulgence, or with a faith that is to purify and absolve him, without any works of his. But this is comparatively like a servant going to his master with his face and clothes defiled with soot and filth, and saying, Sir, wash me. Would not his master say to him, Thou foolish servant, what is it thou sayest? See! there is water, soap, and a towel, hast thou not hands, and ability to use them? wash thyself. Thus also the Lord God will say, The means of purification are from Me, and from Me also thou hast will and power, wherefore use these My gifts and talents, as thy own, and thou shalt be purified. Take another example by way of illustration. Suppose you should pray a thousand times at home and in temples, that God the Father, for the sake of His Son, would preserve you from the devil, and should not at the same time, from the freedom in which you are perpetually held by the Lord, keep yourself from evil, and so from the devil; you could not in this case be preserved even by legions of angels sent from the Lord; for the Lord cannot act contrary to His own Divine order, and His order is that man should examine himself, see his evils, resist them, and this as of himself, yet from the Lord. This does not indeed at this day appear to be the Gospel, nevertheless it is the Gospel, for the Gospel is salvation by the Lord. The reason why the worship of the mouth is accepted by the Lord according to the worship of the life, is because the speech of man before God, and before angels, has its sound from the affection of his love and faith, and these two are in man according to his life; wherefore, if the love of God and faith in Him are in your life, the sound of your voice will be like that of a dove; but if self-love and self-confidence are in your life, the sound of your voice will be like that of an owl, howsoever you may bend your voice to imitate the voice of a turtle-dove. The spiritual, which is within the sound, effects this.

(53) XII. The doctrine of the present church is interwoven with many paradoxes, which are to be embraced by faith; and therefore its dogmas gain admission into the memory only, and not into any part of the understanding above the memory, but merely into confirmations below it.

(54) BRIEF ANALYSIS. The rulers of the church insist, that the understanding is to be kept under obedience to faith, yea that faith, properly speaking, is a faith in what is unknown, which is blind, or a faith of the night. This is the first paradox; for faith is of truth, and truth is of faith; and truth, before it can become an object of faith, should be in its own light and be seen; otherwise what is false may be believed. The paradoxes flowing from such a faith are many; as that God the Father begat a Son from eternity, and that the Holy Spirit proceeds from both: and that each

is a Person by Himself, and God; that the Lord both as to His soul and body, is from the mother; that those three Persons, consequently three Gods, created the universe; and that one of them descended, and assumed the Human, to reconcile the Father, and thus to save men; and that they who by grace obtain faith, and believe these paradoxes, are saved by the imputation, application, and translation of His justice to themselves; and that man, at his first reception of that faith, is like a statue, a stock, or a stone, and that faith inflows by the mere hearing of the Word; and that faith alone without the works of the law, and not formed from charity, is saving; and that it produces the remission of sins without any previous repentance; and that, merely by virtue of such remission of sins, the impenitent are justified, regenerated, and sanctified; and that afterwards charity, good works, and repentance, spontaneously follow. Besides many similar things, which, like offspring from an illegitimate bed, have all issued from the doctrine founded on the idea of three Gods.

(55) What wise man does not see, that such things enter only into the memory, and not into the understanding above the memory, although they may be confirmed by reasonings from appearances and fallacies below it? for to the human understanding there are two kinds of light, one from heaven, and the other from the world. The light from heaven, which is spiritual, flows into the human mind above the memory, but the light from the world, which is natural, below it. That man, from this latter light, can confirm whatever he pleases, and falsities equally as well as truths,

and that after confirmation he sees falsities altogether as truths, has been shown in a Relation inserted in the work lately published concerning Conjugial Love (n. 233).

(56) To these things shall be added this arcanum from heaven. All these paradoxes, according to their confirmations, abide in the minds of men, bound together as into one bundle, or wound up together as into one ball, and they enter at the same time into every individual proposition that is stated from the doctrine of the church; so that when either faith, charity, or repentance, and still more when imputation or justification is mentioned, they all enter and are included in each particular. Man himself does not perceive that congeries or aggregation of the paradoxes in every individual proposition; but the angels that are with man perceive it, and they call it malua, that is, confusion and darkness.

(57) I foresee that very many at this day, tinctured with the paradoxes of this faith, will say, how can theological things be perceived by the understanding? are they not spiritual which transcend it? Explain, therefore, if you can, the mystery of redemption and justification, that reason may see it and acquiesce. This mystery then shall be opened in the following manner. Who does not know that God is one, and that besides Him there is no other, and that God is love itself, and wisdom itself, or that He is good itself, and truth itself; and that the very God Himself as to Divine truth, which is the Word, descended and assumed the Human to remove the hells, and consequently damnation from man, which he effected by combats with, and victories over the

devil, that is, over all the hells, which at that time infested and spiritually slew every man coming into the world; and that afterwards He glorified His Human, by uniting in it the Divine truth with Divine good, and thus He returned to the Father from whom He came forth? When these things are perceived, then the following passages in John may be understood: The Word was with God, and God was the Word, and the Word became flesh (John 1:1, 14). And also the following in the same: I went forth from the Father, and came into the world; again I leave the world and go to the Father (John 16:28, 29). Hence also it is evident, that without the coming of the Lord into the world, no mortal could have been saved, and they are saved who believe in Him, and live well. This face of faith presents itself as clear as the day to those who are enlightened by the Word, and it is the face of the faith of the New Church. See the FAITH OF THE NEW HEAVEN AND OF THE NEW CHURCH IN ITS UNIVERSAL AND IN ITS PARTICULAR FORM, below (n. 116, 117).

(58) XIII. The dogmas of the present church cannot be learned and retained without great difficulty, nor can they be preached or taught without using great care and caution to conceal their nakedness, because true reason neither perceives nor receives them.

(59) BRIEF ANALYSIS That the understanding is to be kept under obedience to faith, is set as a motto before the dogmas of the present church, to denote that their interiors are mysteries, or arcana, which, because they transcend, cannot flow into the superior region of the understanding,

and be there perceived, see above (n. 54). Those ministers of the church who are ambitious to be eminent for their reputation of wisdom, and wish to be looked upon as oracles in spiritual things, imbibe and swallow down in the schools, such things especially as surpass the comprehension of others, which they do with avidity, but nevertheless with difficulty. And because they are thence accounted wise, and they who have distinguished and enriched themselves from such hidden stores are honored with doctors' caps and episcopal robes, they revolve in their thoughts, and teach from their pulpits, scarce anything else but mysteries concerning justification by faith alone, and good works as her humble attendants. And from their erudition concerning both faith and good works, they in a wonderful manner sometimes separate them, and sometimes conjoin them; comparatively as if they held faith by itself in one hand, and the works of charity in the other, and at one time extend their arms and so separate them, and at another time bring their hands together and so conjoin them. But this shall be illustrated by examples. They teach, that good works are not necessary to salvation, because if done by man they are meritorious; at the same time they also teach, that good works necessarily follow faith, and that both together make one in the article of salvation. They teach that faith without good works, as being alive, justifies; and at the same time, that faith without good works, as being dead, does not justify. They teach, that faith is neither preserved nor retained by good works; and at the same time, that good works proceed from faith, as fruit from a tree, light from the sun, and heat from fire. They teach, that good works being adjoined to faith make it perfect; and at the same time, that being conjoined as in a marriage, or in one form, they deprive faith of its saving essence. They teach, that a Christian is not under the law; and at the same time, that he must be in the daily practice of the law. They teach, that if good works are intermixed in the business of salvation by faith, as in the remission of sins, justification, regeneration, vivification, and salvation, they are hurtful; but if not intermixed, that they are profitable. They teach, that God crowns His own gifts, which are good works, with rewards also spiritual, but not with salvation and eternal life, because faith without works, they say, is entitled to the crown of eternal life. They teach, that faith alone is like a queen, who walks in a stately manner with good works as her train of attendants behind her; but if these join themselves to her in front, and kiss her, she is cast from her throne and called an adulteress. But particularly, when they teach faith and good works at the same time, they view merit on the one hand, and no merit on the other, making choice of expressions which they use in two different senses; one for the laity, and the other for the clergy; for the laity, that its nakedness may not appear, and for the clergy, that it may. Consider now, whether anyone hearing such things can draw from them any doctrine leading to salvation, or whether he will not rather, from the apparent contradictions therein, become blind, and afterwards grope for the objects of salvation, like one walking in the dark. Who in this case can tell from the evidence of works, whether he has any faith or not; and whether it is better to omit good works on account of the danger of merit, or to do them for fear of the loss of faith? But do you, my friend, tear yourself away from such contradictions, and shun evils as sins, and do goods, and believe in the Lord, and saving justification will be given you.

(60) XIV. The doctrine of the faith of the present church ascribes to God human properties; as, that He regards man from anger, that He wished to be reconciled, that He is reconciled through the love He bore toward the Son, and by His intercession; and that He wished to be appeased by the sight of His Son’s sufferings, and thus to be brought back to mercy; and that He imputes the justice of His Son to an unjust man who supplicates it from faith alone; and that thus from an enemy He makes him a friend, and from a child of wrath, a child of grace.

(61) BRIEF ANALYSIS. Who does not know that God is mercy and clemency itself, because He is love itself, and good itself, and that these are His esse or essence? And who does not thence see, that it is a contradiction to say, that mercy itself, or good itself, can look at man from anger, become his enemy, turn Himself away from him, and determine on his damnation, and still continue to be the same Divine esse or God? Such things can scarcely be attributed to an upright man, but only to a wicked man, nor to an angel of heaven, but only to an angel of hell; wherefore it is heinous to ascribe them to God. That they have been ascribed to Him, appears evident from the

declarations of many fathers, councils, and churches, from the first ages to the present day; and also from the inferences which have necessarily followed from first principles into their derivatives, or from causes into their effects, as from a head into the members; such as, that He wishes to be reconciled; that He is reconciled through love to the Son, and through His intercession and mediation; that He wishes to be appeased by the view of the extreme sufferings of His Son, and so to be brought back and as it were compelled to mercy, and thus from an enemy to be made a friend, and to adopt those who were the sons of wrath as the sons of grace. That to impute the justice and merits of His Son to an unjust man, who supplicates it from faith alone, is also merely human, will be seen in the last analysis of this little work.

(62) They who have seen that merely human properties are unworthy of God, and yet are attributed to Him, in order to defend the system of justification once conceived, and to veil that appearance, have said that anger, revenge, damnation, and the like, are predicated of His justice, and are therefore mentioned in many parts of the Word, and as it were appropriated to God. But by the anger of God in the Word, is signified evil in man, which, because it is against God, is called the anger of God; not that God is angry with man, but that man from his evil is angry with God; and because there is in evil its own punishment, as in good its own reward, therefore while evil punishes the evil-doer, it appears as if God did it. For this is like a criminal, who attributes his punishment to the law, or like one who blames

the fire for burning him when he puts his hand into it, or a drawn sword for wounding him when he rushes upon the point of it, while in the hand of one defending himself. Such is the justice of God. But of this more may be seen in The Apocalypse Revealed, where it treats of justice and judgment in God and from God (n. 668). That anger is ascribed to Him, may be seen (n. 635); as likewise revenge (n. 658); but this is in the sense of the letter, because that sense is written by appearances and correspondences, yet not in the spiritual sense, wherein truth is in its own light. This I can affirm, that whenever the angels hear anyone say, that God from anger determined on the damnation of the human race, and as an enemy was reconciled by His Son, as by another God begotten from Himself, they are affected in a manner similar to those, who from an uneasiness in their bowels and stomach are excited to vomiting; saying, What can be more insane than to affirm such things of God?

(63) The reason why they have ascribed human properties to God, is, because all spiritual perception and illustration is from the Lord alone; for the Lord is the Word or the Divine truth, and: He is the true light which enlighteneth every man (John 1:9). He also says: I am come a light into the world, that whosoever believeth in Me, may not abide in darkness (John 12:46). And this light, and the perception thence derived, inflows with those who acknowledge Him as the God of heaven and earth and approach Him alone, and not with those who cherish an idea of three Gods, which has been the case from the time the Christian church began to be established. This idea of three Gods, being a merely

natural idea, receives no other light than natural, and cannot be opened to the afflux and reception of spiritual light; hence it is, that they have seen no other properties in God, than natural. Furthermore, had they seen how incongruous these human properties are to the Divine essence, and had they removed them from the article of justification, they must then have entirely departed from the religion, which from the beginning was founded on the worship of three Gods, before the time appointed for the New Church, when the fullness and restoration will take place.

(64) XV. From the faith of the present church have been produced, and still may be produced, monstrous births; such as instantaneous salvation from immediate mercy; predestination; the notion that God pays no attention to the actions of man, but to faith alone; that there is no connection between charity and faith; that man in conversion is like a stock, with many more heresies of the same kind; likewise concerning the Sacraments of Baptism and the Holy Supper, as to the advantages reasonably to be expected from them, when considered according to the doctrine of justification by faith alone; as also with regard to the Person of Christ. The heresies from the first ages to the present day, have sprung up from no other source than from the doctrine founded on the idea of three Gods.

(65) BRIEF ANALYSIS. That no other salvation is believed at this day, than instantaneous salvation from immediate mercy, is evident from this, that an oral faith alone, at the same time a confidence of the lungs, and not with charity at

the same time, whereby oral faith becomes real, and the confidence of the lungs becomes that of the heart, is believed to complete all the work of salvation; for if the cooperation is taken away, which is effected through the exercises of charity by man as of himself, the spontaneous cooperation which is said to follow faith of itself, becomes passive action, which is a frivolous expression. For what need would there then be of anything more than this instantaneous and immediate prayer, “Save me, O God, for the sake of the sufferings of Thy Son, who hath washed me from my sins in His own blood, and presents me pure, just, and holy, before Thy throne”? And this ejaculation of the mouth might avail even at the hour of death, if not sooner, as a seed of justification. That nevertheless instantaneous salvation, from immediate mercy, is at this day a fiery flying serpent in the church, and that by it religion is abolished, security induced, and damnation imputed to the Lord, may be seen in the work concerning The Divine Providence, published at Amsterdam in the year 1764 (n. 340).

(66) Predestination is also an offspring of the faith of the present church, because it is born from a belief in instantaneous salvation from immediate mercy, and from a belief in absolute impotence and no free-will in spiritual things, concerning which, see below (n. 68, 69). That this follows from them, as one fiery flying serpent from another, or one spider from another, may be seen above. Predestination also follows from the supposition, that man is as it were inanimate in the act of conversion, that he is like a stock, and that afterwards he is unconscious whether he

is a stock made alive by grace, or not; for it is said, that God, by the hearing of the Word, gives faith, when and where He wills [n. 11 (a)], consequently of His good pleasure; and likewise that election is of the mere grace of God, independently of any action on man's part, whether such activity proceed from the powers of nature or of grace: Formula Concordiae (p. 821; Appendix, p. 182). The works which follow faith as evidences thereof, appear to the mind while it reflects on them like the works of the flesh, while the spirit which operates them does not make manifest from what origin they are, but makes them, like faith, to be the effects of grace, and thus of the good pleasure of God. Hence it is plain, that the dogma of predestination has sprung from the faith of the present church, as a sucker from its root; and I can say, that it has followed as the almost unavoidable consequence of that faith. This was first broached by the Predestinarians, and afterwards by Godoschalcus, then by Calvin and his followers, and lastly established and confirmed by the Synod of Dort, whence it was conveyed into the church, by the Supra and Infra Lapsarians, as the palladium of religion, or rather as the head of Gorgon or Medusa engraved on the shield of Pallas. But what more hurtful, or more cruel notion could have been hatched out and believed concerning God, than that any part of the human race are predestined to damnation? For it would be a cruel belief, that the Lord, who is love itself and mercy itself, willed that a multitude of men should be born for hell, or that myriads of myriads should be born devoted to destruction, or in other words, born to be devils and satans; and that, out of His Divine wisdom, which is infinite, He would not and did not provide for those who live well, and acknowledge God, that they should not be cast into everlasting fire and torment; whereas the Lord is the Creator and Saviour of all, and He alone leads all, and wills not the death of any. What then can be believed and thought more monstrous, than that multitudes of nations and peoples, should under His auspices, and in His sight, from a predestined decree, be delivered up to the devil as his prey, to satiate his maw? Yet this is an offspring of the faith of the present church; but the faith of the New Church abhors it as a monster.

(67) That God has no respect unto the actions of men, but unto faith alone, is a new heresy, the offspring of the two former, concerning which we have already spoken above (n. 64, 65); and what is wonderful, it is derived from faith alone deeply examined and attentively considered, which has been done by the most sagacious of this age, and is a third offspring, begotten by that faith, and brought forth by predestination, that she-wolf, as a mother; but whereas it is insane, impious, and machiavelian, it has hitherto been kept included as it were in the uterine coats, or secundines, that came from the mother, lest its hideous form should appear; but the insanity and impiety of it may be seen described and exploded in The Apocalypse Revealed (n. 463).

(68) That there is not any connection between charity and faith, follows from these passages in their doctrine of justification, namely: That faith is imputed for justice

without works [n. 12 (a)]. That faith does not justify as being formed from charity [n. 12 (b)]. That good works are to be altogether excluded in treating of justification and eternal life [n. 12 (f)]. That good works are not necessary to salvation, and the assertion of their necessity ought to be totally rejected by the church [n. 12 (g) (h) (i) (k)]. That salvation and faith are neither preserved nor retained by charity and the works thereof [n. 12 (m) (n)]. That good works when mixed with the business of justification, are pernicious [n. 14 (g)]. That the works of the spirit, or of grace, which follow faith as its fruits, contribute nothing to man's salvation [n. 14 (d)], and elsewhere; from all which it inevitably follows, that this faith has no connection with charity, and if it had, it would become injurious to salvation, because injurious to faith, which thus would no longer be the only means of salvation. That no connection between charity and that faith can actually exist, has been shown above (n. 47, 48, 49, 50); wherefore it may be said, that it was providentially ordered, that the reformers should be so zealous to reject charity and good works from their faith; for had they conjoined them, it would have been like conjoining a leopard with a sheep, a wolf with a lamb, or a hawk with a dove. That this faith is also described in the Apocalypse by a leopard, may be seen (chap. 13:2); and also in the explanation thereof, in The Apocalypse Revealed (n. 572). But what is a church without faith, and what is faith without charity, consequently what is a church without the marriage of faith and charity (n. 48)? This marriage is the church itself, and is the New Church which is now being established by the Lord.

(69) That man in his conversion is like a stock, the faith of the present church acknowledges as its natural offspring in these express words. That man is altogether impotent in spiritual things [n. 15 (a) (b) (c)]. That in conversion he is like a stock, a stone, and a statue; and that he cannot so much as accommodate and apply himself to receive grace, but is like something that has not the use of any of the senses [n. 15 (c) (d)]. That man has only a locomotive power, whereby he is capable of going to assemblies to hear the Word and the Gospel, [n. 15 (e)]. But that a person who is regenerate by virtue of the Holy Spirit, from the new powers and gifts which he has received, does in a certain manner cooperate, [n. 15 (k)], besides many other passages. This description of man in his conversion, and during his repentance from evil works, is also an offspring produced from the same egg or womb, that is, from justification by faith alone, to the intent that man's works may be totally abolished, and not suffered to have the least conjunction with faith, not even to touch it. But because such ideas are repugnant to the common perception of all men concerning man's conversion and repentance, they have added the following words: "There is an immense difference between men baptized, and unbaptized, for it is according to the doctrine of Paul, that all who are baptized have put on Christ, and are truly regenerated; they are then endowed with a freedom of will, whereby they not only can hear the Word of God, but can also assent to the same,

and embrace it by faith" [n. 15 (m)], and in the Formula Concordiae (p. 675). I appeal to the wise, to consider, whether this latter quotation be any way consistent with the preceding ones, and whether it be not a contradiction to say that a Christian in a state of conversion is like a stock or a stone, so that he is not able so much as to accommodate himself to the receiving of grace, when yet every Christian is baptized, and from baptism became possessed, not only of a power to hear the Word of God, but also to assent to it, and embrace it by faith; wherefore the comparing of a Christian man to a stock or a stone is a simile that ought to be banished from all churches in the Christian world, and to be done away with, like a meteor that vanishes from before the eyes of a man waking out of sleep; for what can be more repugnant to reason? But in order to elucidate the doctrine of the New Church concerning man's conversion, I will transcribe the following passage from a certain Relation in The Apocalypse Revealed. "Who cannot see, that every man has freedom to think about God, or not to think about Him, consequently that every man has the same freedom in spiritual things, as he has in civil and moral things. The Lord gives this freedom continually to all: wherefore man becomes guilty or not guilty as he thinks. Man is man by virtue of this power, whereas a beast is a beast in consequence of its not possessing such a power; so that man is capable of reforming and regenerating himself as of himself, provided he only acknowledge in his heart that his ability is from the Lord. Every man who does the work of repentance, is reformed and regenerated. Both must be done by man as of himself, but this as of himself is also from the Lord, because the Lord gives both the power to will and perform, and never takes it away from anyone. It is true that man cannot contribute anything thereunto, nevertheless he is not created a statue, but a man, to do the work of repentance from the Lord as from himself. In this alone consists the reciprocality of love and faith, and of conjunction thereby, which the Lord altogether wills to be done by man from Him. In a word, act of yourselves, and believe that it is from the Lord, for thus you will act as of yourselves. “But the power so to act is not implanted in man by creation, because to act of himself is the Lord’s alone, but it is given continually; and in this case in proportion as man does good and learns truth as of himself, he is an angel of heaven; but in proportion as he does evil, and thence confirms falsity, which also is done as of himself, in the same proportion he is a spirit of hell. That in this latter case also man acts as of himself, is evident from his prayers, as when he prays that he may be preserved from the devil, lest he should seduce him, and bring his own evils upon him. Everyone, however, contracts guilt, who believes that he does of himself either good or evil; but not he who believes that he acts as of himself. For whatsoever a man believes that he does of himself, that he appropriates to himself; if he believes that he does good of himself, he appropriates to himself that good, and makes it his own, when nevertheless it is of God and from God; and if he believes that he does evil of himself, he also appropriates that evil to himself, and makes it his own, when yet it is of the devil and from the devil.” That many other false dogmas, even concerning the sacraments of Baptism and the Holy Supper, as to the benefits reasonably to be expected from them, when considered according to the doctrine of justification by faith alone; as likewise concerning the Person of Christ; together with all the heresies from the first ages down to the present day; have flowed from no other source, than from a doctrine founded on the idea of three Gods. This we have not room to demonstrate within the limits of this epitome; but it will be shown and proved at large in the work itself.

(70) XVI. The last state of the present church, when it is at its end, is meant by the consummation of the age, and then the coming of the Lord (Matt. 24:3).

(71) BRIEF ANALYSIS. We read in Matthew: The disciples came to Jesus, and showed Him the buildings of the temple; and Jesus said unto them, Verily, I say unto you, there shall not be left here one stone upon another, which shall not be thrown down. And the disciples said unto Him, tell us when these things shall be, especially what shall be the sign of Thy coming, and of the consummation of the age (Matt. 24:1-3). At this day the learned clergy and laity understand by the destruction of the temple, its destruction by Vespasian, and by the coming of the Lord, and the consummation of the age, they understand the end and destruction of the world. But by the destruction of the temple is not only meant the destruction thereof by the Romans, but likewise the destruction of the present church; and by the consummation of the age, and the coming of the Lord at that time, is meant the end of the present church

and the establishment of a New Church by the Lord. That these things are there meant, is evident from the whole of that chapter from beginning to end, which treats solely of the successive decline and corruption of the Christian church, even to its destruction, when it is at an end. That by "the temple," in a limited sense is meant the temple at Jerusalem; in a wide sense the church of the Lord; in a wider sense the angelic heaven; and, in the widest sense, the Lord as to His Human may be seen in The Apocalypse Revealed (n. 529). That by "the consummation of the age" is meant the end of the church, which comes to pass when there does not remain any truth of doctrine from the Word that is not falsified, and thus consummated (n. 658, 676, 750, of the same work). That by "the coming of the Lord" is meant His coming in the Word, and at the same time the establishment of a New Church instead of the former consummated one, evidently appears from His own words in the same chapter, from verse 30 to 34; as likewise from the last two chapters, 21 and 22, of Revelation, where also are these words: I, Jesus, am the Root and the Offspring of David, the bright and morning Star. And the Spirit and the Bride say, Come; and let him that heareth say, Come; and him that thirsteth let him come. Yea, I come quickly: Amen, even so come, Lord Jesus (Rev. 22:16-17, 20).

(72) That the church is then at an end, when there are no longer any truths of faith, and thence neither any goods of charity, is self-evident. That falsities of faith extinguish the truths of doctrine, and evils of life burn up the goods of charity, and that where there are falsities of faith, there

likewise are evils of life, and that where there are evils of life, there likewise are falsities of faith, will be demonstrated in detail in its own chapter. The reason why it has been hitherto unknown that by "the consummation of the age" is meant the end of the church, is because when falsities are taught, and when the doctrine resulting from them is believed and honored as orthodox, then it cannot possibly be known that the church is to be brought to a consummation, for falsities are regarded as truths, and truths as falsities, and then the falsity explodes the truth and blackens it, like ink poured into clear water, or soot thrown upon white paper. For it is believed, and the most learned of the present age proclaim it, that they are in the clearest light of the Gospel, although as to the whole face they are in thick darkness; thus the white speck has covered over the pupils of their eyes.

(73) That in Matt. 24, Mark 13, and Luke 21, where similar passages occur, the destruction of the temple and Jerusalem is not described, but the successive changes of the state of the Christian church are foretold, in regular order, even to its last state, when its end is, will be shown in the work itself, where those chapters will be explained; and in the meantime, it may appear from these words in those evangelists: Then shall appear the sign of the Son of man, and then shall all the tribes of the earth wail; and they shall see the Son of man coming in the clouds of heaven with power and glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from one end of the heavens to the other end thereof (Matt.

24:30, 31; Mark 13:26, 27; Luke 21:27). It is known that these things were neither seen nor heard at the destruction of Jerusalem, and that it is believed at this day, that they will come to pass at the time of the Last Judgment. We likewise read of similar things in Revelation, which from beginning to end treats solely of the last state of the church, where are these words: Behold, Jesus Christ cometh in the clouds, and all the tribes of the earth shall wail because of Him (1:5, 7). The particular explanation of these words may be seen in The Apocalypse Revealed (n. 24-28); also what is signified by “the tribes of the earth,” and their “wailing” (n. 27, 348, 349).

(74) XVII. The infestation from falsities, and thence the consummation of every truth, or the desolation, which at this day prevails in the Christian churches, is meant by “the great affliction, such as was not from the beginning of the world, nor ever shall be” (Matt. 24:21).

(75) Brief Analysis That the successive decline and corruption of the Christian church is foretold and described by the Lord in Matt. 24 may be seen above (n. 73). After having spoken of false prophets that should arise, and of the abomination of desolation wrought by them (verses 11, 15), He says: Then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be (verse 21). Whence it is evident, that by “great affliction,” in this as well as in other places throughout the Word, is meant the infestation of truth by falsities, until there remains no genuine truth derived from the Word which is not falsified, and thus consummated. This has come to pass,

because the churches have not acknowledged the Unity of God in the Trinity, and His Trinity in Unity, in one Person, but in three, and hence have founded a church in the mind upon the idea of three Gods, and in the mouth upon the confession of one God; for by this means they have separated themselves from the Lord, and at length to such a degree, that they have no idea left of the Divinity in His Human nature (see The Apocalypse Revealed n. 294), when nevertheless the Lord as to His Human is the Divine truth itself, and the Divine light itself, as He fully teaches in the Word; hence is the great affliction at the present day. That this has been principally brought on by the doctrine of justification and imputation through the means of faith alone, will be shown in the following pages.

(76) This affliction, or infestation of truth by falsities, is treated of in seven chapters of Revelation, and is what is meant by: The black horse and the pale horse going forth from the book, the seals whereof the Lamb had opened (6:5-8). Then: By the beast ascending out of the abyss, which made war against the two witnesses, and slew them (11:7 seq.). As also by: The dragon which stood before the woman who was ready to be delivered, in order to devour her offspring, and pursued her into the desert, and there cast out of his mouth water as a flood, that he might swallow her up (12). And likewise by: The beast out of the sea, the body of which was like that of a leopard, his feet like those of a bear, and his mouth like that of a lion (13:2). Also by: The three unclean spirits like frogs, which came out of the mouth of the dragon, out of the mouth of the beast,

and out of the mouth of the false prophet (16:13). And moreover by these particulars, that: After the seven angels had poured out the vials of the wrath of God, wherein were the seven last plagues, upon the earth, upon the sea, upon the rivers and fountains, upon the sun, upon the throne of the beast, upon Euphrates, and at length upon the air, there was a great earthquake, such as had not been since men were created upon the earth (16). “The earthquake” here signifies an inversion of the church, which is effected by falsities and falsifications of truth. The like things are meant by these: The angel sent in his sickle, and gathered the vineyard of the earth, and cast it into the great winepress of the wrath of God; and the winepress was trodden, and blood came out even unto the horses’ bridles, for a thousand and six hundred stadia (14:19, 20). There “blood” signifies truth falsified: besides many other things in those seven chapters. But see, if you will, the explanations, and the Relations at the end of the chapters.

(77) XVIII. There would be neither love, nor faith, nor the knowledges of good and truth, in the last time of the Christian Church, when it draws to an end, is meant by these words: “After the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (Matt. 24:29).

(78) BRIEF ANALYSIS. In the prophetic Word, the like things are said of the “sun,” “moon,” and “stars,” as here (Matt. 24:29). Thus in Isaiah: Behold, the cruel day of Jehovah cometh; the stars of the heavens and the

constellations thereof shall not shine with their light, the sun shall be darkened at his rising, and the moon shall not cause her light to shine (13:9, 10). In Ezekiel: When I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not cause her light to shine, and I will give darkness upon thy land (32:7, 8). In Joel: The day of Jehovah cometh, a day of darkness, the sun and moon shall not cause their light to shine, and the stars shall withdraw their shining (2:1, 2, 10). In the same: The sun shall be turned into darkness, and the moon into blood, before the great day of Jehovah cometh (3:4). The day of Jehovah is near in the valley of decision; the sun and moon are darkened (4:14, 15). In Revelation: The fourth angel sounded, and the third part of the sun was smitten, and the third part of the stars, and the day shone not for a third part of it (7:12). And in another place:- The sun became black as sackcloth of hair, and the moon became as blood (6:12). In all these passages it treats of the last time of the Jewish Church, which was when the Lord came into the world; in like manner here in Matthew and in Revelation, only in reference to the last time of the Christian Church, when the Lord is to come again, but in the Word, which is Himself, and in which He is; wherefore, immediately after those words (Matt. 24:29), it follows: And then shall appear the sign of the Son of man coming in the clouds of the heavens (verse 30). By “the sun” in the above passages is meant love; by “the moon” faith; and by “the stars” the knowledges of good and truth; and by “the powers of the heavens” those three as the supports and firmaments of the heavens where the angels are, and of the churches where men are; by the above, therefore, collected into one sense, is meant, that there would be no love, nor faith, nor knowledges of good and truth, remaining in the Christian Church, in the last time thereof, when it draws to its end. That “the sun” signifies love, has been shown in The Apocalypse Revealed (n. 53, 54, 413, 796, 831, 961). That “the moon” signifies faith (n. 53, 332, 413, 423, 533). That “the stars” signify the knowledges of good and truth (n. 51, 74, 333, 408, 419, 954).

(79) That, according to the above prediction, there is at this day such thick darkness throughout the Christian churches, that the sun gives no light by day, nor the moon and stars any light by night, is occasioned solely by the doctrine of justification by faith alone; for it teaches faith as the only means of salvation; of the influx, progress, indwelling, operation, and efficacy of which no one has hitherto seen any sign; and into which neither the Law of the Decalogue, nor charity, nor good works, nor repentance, nor striving after a new life, have any entrance, or are in the smallest degree connected with it; for it is asserted, that they spontaneously follow, without being of any use either to contain faith or to procure salvation. The above doctrine likewise teaches, that faith alone imparts to the regenerate, or those who are possessed of it, full liberty, so as to be no longer under the law; moreover that Christ covers over their sins before God the Father, who forgives them as though they were not seen, and crowns them with

renovation, sanctity, and eternal life. These and many other things of a like nature are the interiors of that doctrine; the exteriors, which do not gain admission, are valuable sayings concerning charity, good works, acts of repentance, and exercises of the law; yet these are accounted by them merely as slaves and drudges, which follow their mistress, faith, without contiguity. But because they know that the laity account these things as equally necessary to salvation with faith, they carefully subjoin them in their sermons and discourses, and pretend to conjoin them with and insert them into justification. This, however, they do merely to tickle the ears of the common people, and to defend their oracles, that they may not appear mere riddles, or like the vain responses of soothsayers.

(80) In order to confirm the above assertions, I will adduce the following passages from the Formula Concordiae (concerning which see n. 9), lest anyone should think that these things have been unjustly laid to their charge. That the works of the second table of the Decalogue are civil duties, and belong to external worship, which man is able to do of himself; and that it is a folly to dream that they justify (pp. 84, 85, 102). That good works are to be utterly excluded from the business of justification by faith (pp. 589-591, 704-708). That good works do not in any wise enter into justification (pp. 589, 702; Appendix, 62, 173). That good works do not preserve salvation nor faith (pp. 590, 705; Appendix, p. 174). That neither does repentance enter into justification by faith (pp. 165, 320; Appendix, p. 158). That repentance is nothing more than invoking God,

confessing the gospel, giving of thanks, being obedient to the magistracy, and following one’s calling (pp. 12, 198; Appendix, 158, 159, 172, 266). That renovation of life has likewise nothing to do with justification (pp. 585, 685, 688, 689; Appendix, p. 170). That striving after new obedience neither enters into faith, nor justifies (pp. 90, 91, 690; Appendix, p. 167). That the regenerate are not under the law, but are delivered from the bondage thereof, and are only in the law, and under grace (p. 722, and elsewhere). That the sins of the regenerate are covered over by the merit of Christ (pp. 641, 686, 687, 719, 720); besides many other passages to the same purport. It is to be known, that all Protestants, both the Evangelical and the Reformed, teach in like manner justification by faith alone, see above (n. 17, 18).

(81) It is wonderful, that the doctrine of justification by faith alone prevails at this day over every other doctrine throughout the whole Reformed Christian world, and is esteemed in the sacred order almost as the only important point of theology. This is what all young students among the clergy greedily learn and imbibe at the universities, and what they afterwards teach in temples, and publish in books, as if they were inspired with heavenly wisdom, and whereby they endeavor to acquire to themselves a name, and the reputation of superior learning, as well as diplomas, licenses, and other honorary rewards. And these things are done, notwithstanding it is owing to this doctrine alone, that the sun is at this day darkened, the moon deprived of her light, and the stars of the heavens have fallen, that is, have

perished. It has been testified to me, that the doctrine of faith in imputed justice has blinded the minds of men at this day to such a degree, that they will not, and therefore as it were cannot, see any Divine truth by the light of the sun, nor by the light of the moon, but only by the light of a fireplace by night; on which account I will venture to assert, that supposing Divine truths concerning the conjunction of charity and faith, concerning heaven, the Lord, and eternal happiness, to be sent down from heaven engraven in silver characters, they would not be thought worthy to be read by the sticklers for justification; but the case would be quite otherwise supposing a paper concerning justification by faith alone to be brought up from hell. It is also said in the Formula Concordiae, that the article of justification by faith alone, or the justice of faith, is the chief article in the whole Christian doctrine; and that the works of the law are utterly to be excluded from this article (pp. 17, 61, 62, 72, 89, 683; Appendix, p. 164).

(82) XIX. They who are in the present justifying faith, are meant by “the he-goats” in Daniel and in Matthew.

(83) BRIEF ANALYSIS. It is written in Daniel: I saw in a vision a ram, which had two horns that were high, but the higher came up last; and the born pushed westward, and northward, and southward, and made itself great. Then I saw a he-goat coming from the west, over the face of the whole earth, which had a horn between its eyes; and he ran to the ram in the fury of his strength, and broke his two horns, and cast him down to the earth, and trampled him: but the great born of the he-goat was broken, and instead

of it there came up four horns; and out of one of them came forth a little born which waxed exceeding great towards the south, towards the east, and towards honorableness, and even to the host of heaven; and it cast down of the host and of the stars to the earth, and trampled them: yea, he extolled himself to the prince of the host, and took from him the daily sacrifice, and cast away the place of his sanctuary, for he cast down truth to the earth. And I heard one saint saying, how long shall this vision be, the daily sacrifice, and the wasting transgression, that both the holy place and the host should be given to be trodden under foot? And he said, even to the evening the morning, then shall the holy place be justified (8:2-14). That this vision is a prediction of the future states of the church is very evident, for it declares, that “the daily sacrifice was taken away from the prince of the host, the habitation of his sanctuary cast down, and the he-goat cast down truth to the earth”; moreover, that “a saint said, How long shall this vision be, that both the holy place and the host should be given to be trodden under foot?” and that this should be “even to the evening the morning, when the holy place shall be justified.” By “the evening the morning” is meant the end of the old church, when a New Church commences.

(84) We read these words in Matthew: Then shall the Son of man say to the he-goats on His left hand, depart from Me, for I was hungry, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; I was naked, and ye clothed Me not, I was sick and in prison, and ye visited Me not; and these shall go away into

eternal punishment. That the same are here meant by "he-goats" and "sheep" as by the "he-goat" and "ram" in Daniel, is very evident. That by "he-goats" are meant those who are in the present justifying faith, appears from this, that to the sheep are enumerated works of charity, and it is said that they did them; and that to the he-goats the same works of charity are enumerated, but it is said that they did them not, and that they are therefore condemned. For they who are in the present justifying faith, neglect works, because they deny them to have anything of salvation or of the church in them. When charity is thus removed, good works, which are of charity, slip away from the mind, and are obliterated; so that they are never remembered, nor is the least effort made to recall them to mind from the Law of the Decalogue. It is a general rule of religion, that as far as anyone does not will goods, and hence does not do them, so far he wills evils, and hence does them; and on the contrary, that as far as anyone does not will evils, and hence does not do them, so far he wills goods, and hence does them. These latter are the "sheep," but the former are the "he-goats." If all the evil had been there meant by the "he-goats," instead of the works of charity which they had not done, the evils which they had done would have been enumerated.

(85) That no other than the above described are meant by the "he-goats," has been manifested to me by experience in the spiritual world. In that world there appear all things that are in the natural world, such as houses and palaces, paradises and gardens, with trees of every kind; likewise fields and fallow lands, as also plains and green pastures,

and also herds and flocks; all resembling those upon our earth; nor is there any other difference, than that in the natural world they are from a natural origin, but in the spiritual world from a spiritual origin. There I have often seen sheep and he-goats, also combats between them, like that described in Daniel (chap. 8) I have seen he-goats with horns bent forwards and backwards. and rushing with fury upon the sheep; I have seen some he-goats with two, and others with four horns, with which they vehemently struck at the sheep; and when I looked to discover what this meant, I saw some persons disputing together about faith conjoined with charity, and faith separated from charity; from whence it plainly appeared, that the present justifying faith, which considered in itself is a faith disjoined from charity, is “the he-goat,” and that faith conjoined with charity is “the sheep.”

(86) The like are meant by “he-goats” in Zechariah: Mine anger was kindled against the shepherd, and I will visit the he-goats (10:3). And in Ezekiel: Behold I judge between cattle and cattle, between the rams and the he-goats; seemeth it a small thing unto you, to have eaten up the good pasture, but ye must trample down with your feet also the residue of the pastures? Ye thrust all the infirm sheep with your horns, until ye have dispersed them; therefore will I save My flock, that it will be no more a prey (34:17, 18, 22 seq.).

(87) XX. They who have confirmed themselves in the present justifying faith are meant in Revelation by “the dragon and his two beasts,” and by “the locusts”; and this

same faith, when confirmed, is there meant by “the great city which is spiritually called Sodom and Egypt, where the two witnesses were slain,” as also by “the pit of the abyss, from which the locusts went forth.”

(88) BRIEF ANALYSIS. That in seven chapters of Revelation it treats of the perverted state of the church with the Reformed, and in two chapters of the perverted state of the church with the Roman Catholics, and that the states of both churches, as existing at the present day, are condemned, has been shown in the explanation thereof, in the work entitled, The Apocalypse Revealed, and that not by vain conjectures, but by full proofs. That by “the dragon” treated of in chapter 12 are meant those in the church of the Reformed who make God three, and the Lord two, and who separate charity from faith, by making their faith spiritual and saving, and not charity, see there (n. 532-565), and the Relation adjoined (n. 566). That they are further described by “the two beasts,” one rising out of the sea, and the other out of the earth (as related in chap. 13), see n. 567-610, and the Relation (n. 611). That they are also described by “the locusts,” which came forth out of the pit of the abyss (as mentioned in chap. 9), see n. 419-42. That this same faith, when confirmed, is meant, by “the great city, which is spiritually called Sodom and Egypt,” where the two faithful witnesses were slain (as related in chap. 11), see n. 485-530, particularly n. 500-503, and the Relation (n. 531). That they are also meant by “the pit of the abyss,” out of which issued smoke as out of a great furnace,

and the sun and the air were darkened, and then locusts came forth (chap. 9), see n. 421-424.

(89) That I might be confirmed and fully convinced, that by "the pit of the abyss" nothing else is meant than that draconic faith, which is a faith conceived from the idea of three Gods, and from having no idea of the Divinity of the Human nature of Christ, and which is called faith alone justifying, regenerating, quickening, sanctifying, and saving; it was given me to look into that abyss, then to speak with those who are there, and likewise to see the locusts which came out thence; from which ocular demonstration, that pit together with the abyss is described by me in The Apocalypse Revealed; and because a description from ocular demonstration testifies what is certain, it shall be transcribed from that work, where it is described as follows. "That pit, which is like the mouth of a furnace, appears in the southern quarter; and the abyss beneath it is of great extent towards the east; they have light even there, but if light from heaven be let in, there is immediate darkness; wherefore the pit is closed up at the top. There appear in the abyss huts constructed as of brick, which are divided into distinct cells, in each of which is a table, whereon lie papers, with some books. Everyone there sits at his own table, who in this world had confirmed justification and salvation by faith alone, making charity a merely natural and moral act, and the works thereof only works of civil life, whereby men may reap rewards in the world; but if done for the sake of salvation, they condemn them, and some even rigorously, because human reason

and will are in them. All who are in this abyss, have been scholars and learned men in the world; and among them are some metaphysicians and scholastics, who are there esteemed above the rest. But their lot is as follows: when first they come thither, they take their seats in the first cells, but as they confirm faith by excluding the works of charity, they leave the first seats, and enter into cells nearer the east, and thus successively till they come towards the end, where they are who confirm those dogmatic things from the Word; and because they then cannot but falsify the Word, their huts vanish, and they find themselves in a desert. There is also an abyss beneath that abyss, where those are who in like manner have confirmed justification and salvation by faith alone, but who in their spirits have denied God, and in their hearts have made a jest of the holy things of the church; there they do nothing but quarrel, tear their garments, get up on the tables, stamp with their feet, and assail each other with reproaches; and because it is not permitted them to do evil to anyone, they threaten with the mouth and fists.

(90) That I might also be confirmed and convinced, that they who have confirmed themselves in the present justifying faith, are meant by the dragon, it was given me to see many thousands of them assembled together, and they then appeared at a distance like a dragon with a long tail, which seemed full of spikes like thorns, which signified falsities. Once also there appeared a still greater dragon, which, raising up his back, lifted his tail towards heaven,

and endeavored to draw down the stars from thence; “stars” there signify truths.

(91) XXI. Unless the New Church be established by the Lord, no one can be saved; and this is meant by these words, “Unless those days should be shortened, there should no flesh be saved” (Matt. 24:22).

(92) BRIEF ANALYSIS. By “shortening those days,” is meant the putting an end to the present church, and establishing the New Church; for, as has been said above, in Matt. 24, it treats of the successive decline and the perversions of the Christian church, even to the consummation and end thereof, and then of the coming of the Lord. The reason why no flesh could be saved, unless those days should be shortened, is because the faith of the present church is founded on the idea of three Gods, and with this idea no one can enter heaven; consequently no one can enter heaven with the faith of the present church, because the idea of three Gods is in all and every part thereof; and besides, in that faith there is no life from the works of charity. That the faith of the present church cannot be conjoined with charity, and produce any fruits which are good works, was shown above (n. 47-50). There are two things which form heaven in man, namely, the truths of faith and the goods of charity; the truths of faith effect the presence of the Lord, and show the way to heaven, and the goods of charity effect conjunction with the Lord, and introduce into heaven. And everyone is there introduced into light according to his affection of truth, and into heat according to his affection of good. That the affection of

truth is faith in its essence, and the affection of good charity in its essence, and that the marriage of them both constitutes the church, may be seen above (n. 48). The church and heaven make one. That these three are not in the churches of the present day, which are built upon faith alone, has been fully shown in the preceding pages.

(93) I have sometimes in the spiritual world spoken with the justifiers of men by faith alone, and I said that their doctrine is erroneous, and likewise absurd, that it brings on security, blindness, sleep, and night in spiritual things, thereby death to the soul, thus exhorting them to desist from it. But I have received for answer, Why should we desist? Does not the preeminence of the clergy above the laity, in point of erudition, depend upon this doctrine? To which I replied, that thus they do not regard the salvation of souls, but their own preeminence; and that because they had applied the truths of the Word to their own false principles, and thereby had adulterated them, they were angels of the abyss, called “Abaddons” and “Apollyons” (Rev. 9:11); by whom are signified the destroyers of the church by a total falsification of the Word. See the explanation thereof (n. 440), and the Relation (n. 566), in The Apocalypse Revealed. But they answered, What is this? Are we not, by our knowledge of the mysteries of that doctrine, oracles? And do we not from that doctrine give answers as from the sanctuary? wherefore we are not Apollyons, but Apollos. Being indignant at this I said, If ye are Apollos, ye are also Leviathans, the first class of you are crooked Leviathans, and the second class of you are oblong

Leviathans, whom God will visit with His hard and great sword (Isa. 27:1). But they laughed at these things. What is meant by "being visited and perishing by the sword," may be seen in The Apocalypse Revealed (n. 52).

(94) The great arcanum, why, unless the New Church be established by the Lord, no flesh can be saved, is this: that as long as the dragon with his crew remains in the world of spirits, into which he was cast from heaven, so long no Divine truth, united with Divine good, can pass from the Lord to men on earth, but it is either annihilated or perverted, whence there is no salvation. This is what is meant by this in Revelation: And the dragon was cast out into the earth, and his angels were cast out with him; woe to the inhabitants of the earth and the sea, for the devil is come down unto them, having great wrath; and he persecuted the woman, who brought forth a son (Rev. 12:9, 12, 13). But after the dragon was cast into hell (20:10), then it was that John saw the new heaven and the new earth, and saw the new holy Jerusalem coming down from God out of heaven (Rev. 21:1, 2 seq.). What is meant by "the dragon," and who the dragons are, may be seen above (n. 87).

(95) XXII. The opening and rejection of the dogmas of faith of the present church, and the revelation and reception of the tenets of the faith of the New Church, is meant by these words in Revelation: "He that sat upon the throne said, Behold I make all things new; and He said unto me, Write, for these words are true and faithful" (chap. 21:5).

(96) BRIEF ANALYSIS. “He that sat upon the throne,” that is, the Lord, said these things to John, when he saw “the New Jerusalem coming down from God out of heaven.” That by “the New Jerusalem” is meant the New Church, will be shown in the following chapter. The reason why the falsities of the dogmas of the faith of the present church must first be opened and rejected, before the truths of the dogmas of the New Church can be revealed and received, is, because they do not agree together, no not in one single point or particular; for the dogmas of the present church are founded upon a faith, in which it is unknown whether there be any essential of the church, or not. The essentials of the church, which conjoin themselves with a faith in one God, are charity, good works, repentance, and a life according to the Divine laws; and because these together with faith affect and move the will and thought of man, they conjoin man with the Lord, and the Lord with man. Since, therefore, none of these essentials enter into the faith of the present church at its first approach, which is called the act of justification, it cannot possibly be known whether this faith be in man, or not, consequently whether it be anything, or whether it be only an idea; for it is said, that man in that act is like a stock or a stone, and that he can neither will, think, cooperate, no, nor even apply or accommodate himself to the reception thereof in the smallest degree, see above [n. 15 (c) (d)]. Since, therefore, the case is such, that no one can guess, much less know, whether that faith be in him, and thus whether it be in him like a painted flower, or like a flower of the field in him; or

whether it be like a bird flying by him, or like a bird that has built her nest in him; I ask by what tokens or signs is this to be known? If it be answered, that it is to be known from charity, good works, repentance, and exercises of the law, which follow after this faith, and yet have no connection with it; I leave it to men of sagacity to determine, whether things that have no connection with faith, can possibly be signs testifying thereof. For this faith of theirs, they say, is neither preserved nor retained by the things above mentioned, see above [n. 12 (m) (n)]. From what has been said we may draw the following conclusion, that in the faith of the present day there is nothing of the church, and thus that it is not anything, but only an idea of something. Since then this faith is of such a nature, it is deservedly to be rejected, yea, it rejects itself, as that of which nothing of the church can be predicated.

(97) But widely different is the case with the dogmas or doctrinals of the New Church; these are all essentials, in each of which there is heaven and the church; and they regard this as their end, that man may be in the Lord, and the Lord in man, according to His own words in John (14:20; 15:4-6). It is this conjunction alone which constitutes the Christian Church. From these few observations it may clearly appear what is meant by these words of the Lord: He that sat upon the throne said, Behold, I make all things new; and He said, Write, for these words are true and faithful (Rev. 21:5).

(98) The sole reason why the Christian world has fallen into a faith, which has put away from itself all the truths and

goods of heaven and the church, even to the separation thereof, is because they have divided God into three, and have not believed the Lord God the Savior to be one with God the Father, and thus have not approached Him immediately; when nevertheless He alone as to His Human is the Divine truth itself: Which is the Word, that was God with God, and is the true Light which enlighteneth every man; and became flesh (John 1:1, 2, 9, 14). That He is the truth itself, and thus the light itself, is also testified in other places; for He says: I am the Light of the world (John 8:22; 9:5). And in another place: While ye have the Light, believe in the Light, that ye may be sons of the Light. I am come a Light into the world, that whosoever believeth in Me, may not abide in darkness (John 12:36, 46). In Revelation: I am the Alpha and the Omega, the Beginning and the End, the First and the Last, the bright and morning Star (Rev. 22:13, 16). And in Matthew: When Jesus was transformed, His face shone as the sun and His raiment became as the light (Matt. 17:1, 2). Hence it appears why and whence this imaginary faith came into the world, namely, because they have not approached the Lord. And I can, from all experience, and thence testimony from heaven, declare with certainty, that it is impossible to derive a single genuine theological truth from any other source than from the Lord alone; nay, that to derive it from any other source is as impossible, as it is to sail from England or Holland to the Pleiades, or to ride on horseback from Germany to Orion in the sky.

(99) XXIII. The New Church about to be established by the Lord is the New Jerusalem, treated of in Revelation (chap.

21 and 22), which is there called “the Bride and the Wife of the Lamb.”

(100) BRIEF ANALYSIS. The reason why the New Church is meant by “the New Jerusalem coming down from God out of heaven” (Rev. 21), is that Jerusalem was the metropolis of the land of Canaan, and there was the temple, the altar, there the sacrifices were offered, thus Divine worship, to which every male throughout the land was commanded to come three times a year. Then, because the Lord was in Jerusalem, and taught in its temple, and afterwards glorified His Human there; hence it is that by “Jerusalem” is signified the church. That by “Jerusalem” is meant the church, is very clear from the prophecies in the Old Testament concerning a New Church to be established by the Lord, wherein it is called “Jerusalem.” The following passages only shall be quoted, from which anyone of interior reason may clearly see, that by “Jerusalem” is meant the church: Behold I create a new heaven and a new earth, and the former shall not be remembered; behold I will create Jerusalem, an exultation, and her people a gladness, that I may exult over Jerusalem, and be glad over My people. Then the wolf and the lamb shall feed together: they shall not do evil in all the mountain of My holiness (Isa. 65:17, 18, 19, 25). For Zion’s sake I will not be silent, and for Jerusalem’s sake I will not rest, until her justice go forth as splendor, and her salvation as a lamp that burneth. Then the Gentiles shall see thy justice, and all kings thy glory; and thou shalt be called by a new name; which the mouth of Jehovah shall utter; and thou shalt be a crown of beauty,

and a tiara of a kingdom, in the hand of thy God. Jehovah shall be well pleased in thee, and thy land shall be married. Behold thy salvation shall come, behold His reward is with him: and they shall call them the people of holiness, the redeemed of Jehovah; and thou shalt be called a city sought out, not deserted (Isa. 62:1-4, 11-12). Awake, awake, put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise, sit down, O Jerusalem. The people shall know My name in that day; for I am He that doth speak, behold it is I. Jehovah hath comforted His people, He hath redeemed Jerusalem (Isa. 52:1, 2, 6, 9). Shout O daughter of Zion, be glad with all the heart, O daughter of Jerusalem; the king of Israel is in the midst of thee: fear not evil any more; he will be glad over thee with joy, he will rest in thy love, he will eat over thee with shouting; I will give you for a name and a praise among all the people of the earth (Zeph. 3:14-17, 20). Thus saith Jehovah, thy Redeemer, saying to Jerusalem, thou shalt be inhabited (Isa. 44:24, 26). Thus saith Jehovah, I will return to Zion, and dwell in the midst of Jerusalem, whence Jerusalem shall be called the city of truth, and the mountain of Jehovah of Hosts the mountain of holiness (Zech. 8:3, 20-23). Then shall ye know that I am Jehovah your God, dwelling in Zion, the mountain of holiness, and Jerusalem shall be holiness. And it shall come to pass in that day, that the mountains shall drop must, and the hills shall flow with milk, and Jerusalem shall sit from generation to generation

(Joel 4:17-21). In that day shall the branch of Jehovah be for ornament and glory; and it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written for life in Jerusalem (Isa. 4:2, 3). In the last days the mountain of the house of Jehovah shall be established on the head of the mountains, for out of Zion shall go forth doctrine, and the Word of Jehovah from Jerusalem (Micah 4:1, 2, 8). At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered to Jerusalem for the name of Jehovah, neither shall they go any more after the confirmation of their own evil heart (Jer. 3:17). Look upon Zion, the city of our stated feasts, thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be destroyed; the pins thereof shall not be removed forever, and the cords thereof shall not be torn out (Isa. 33:20); besides other passages, as (Isa. 24:23; 37:32; 66:10-14; Zech. 12:3, 6-10; 14:8, 11, 12, 21; Mal. 3:2, 4; Ps. 122:1-7; Ps. 130:4-6). That by "Jerusalem" in the above passages is meant a church to be established by the Lord, and not the Jerusalem inhabited by the Jews, is plain from every particular of the description in the passages quoted; as that "Jehovah God was about to create a new heaven and a new earth," and also "Jerusalem" at the same time; and that "this would be a crown of beauty, and a tiara of a kingdom"; that it is to be called "holiness," and "the city of truth, the throne of Jehovah," "a quiet habitation," " a tabernacle that shall not be taken down"; that "the Wolf and the lamb shall feed together therein," and that "the mountains shall drop down with new wine, and the hills flow with milk," and that "it should remain from generation to generation"; besides other circumstances, as respecting the people therein, that they should be "holy, all written for life," and should be called "the redeemed of Jehovah." Moreover, all those passages treat of the coming of the Lord, and particularly of His second coming, when Jerusalem shall be such as is there described; for heretofore she has not been married, that is, has not been "the Bride and the Wife of the Lamb," as "the New Jerusalem" is said to be in the Apocalypse. The former or present church is meant by "Jerusalem," and its beginning is there described in these words in Daniel: Know and perceive, that from the going forth of the Word, unto the restoring and building of Jerusalem, even unto Messiah the Prince, shall be seven weeks; afterwards in sixty and two weeks it shall be restored, and the street and the ditch shall be built, but in distress of times (9:25). But its end is described by these words: At length upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation (ver.27). This last passage is meant by the following words of the Lord in Matthew: When ye shall see the abomination of desolation foretold by Daniel the prophet, standing in the holy place, let him that readeth note it well (chap. 24:15). That "Jerusalem" in the places above adduced, does not mean the Jerusalem inhabited by the Jews, may appear from those places in the Word, where it is said of that city that it was entirely destroyed, and that it was to be destroyed, as in (Jer. 5:1; 6:6, 7; 7:17, 18, seq.;

8:6, 7, 8, seq.; 9:10, 11, 13, seq, 13:9, 10, 14; 14:16; Lam. 1:8, 9, 17; Ezek. 4:1 to the end; 5:9 to the end; 12:18, 19; 15:6-8; 16:1-63; 23:1-40; Matt. 23:37, 38; Luke 19:41-44; 21:20-22; 23:28-30); besides many other passages; and also where it is called “Sodom” (Isa. 3:9; Jer. 23:14; Ezek. 16:46, 48); and in other places.

(101) That the church is the Lord’s, and that from the spiritual marriage, which is that of good and truth, the Lord is called “the bridegroom” and “the Husband,” and the church “the Bride” and “the Wife,” is known to Christians from the Word, particularly from the following passages: John said of the Lord: He that hath the Bride is the Bridegroom, but the friend of the Bridegroom is he who standeth and heareth Him, and rejoiceth because of the Bridegroom’s voice (John 3:29). Jesus said, while the Bridegroom is with them, the sons of the marriage cannot fast (Matt. 9:15; Mark 2:19, 20; Luke 5:34, 35). I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her Husband (Apoc. 21:2). The angel said unto John, Come, and I will show thee the Bride, the Lamb’s Wife; and from a mountain he showed him the holy city Jerusalem (Apoc. 21:9). The time of the marriage of the Lamb is come, and His Wife hath made herself ready; happy are they who are called unto the marriage supper of the Lamb (Apoc. 19:7, 9). I am the Root and Offspring of David, the bright and morning Star. The Spirit and the Bride say, Come; and let him who beareth say, Come; and him that thirsteth let him come: and

whosoever will, let him take the water of life freely (Apoc. 22:16, 17).

(102) XXIV. The faith of the New Church cannot by any means be together with the faith of the former church, and if they are together, such a collision and conflict will take place that everything of the Church with man will perish.

(103) BRIEF ANALYSIS. The reason why the faith of the New Church cannot by any means be together with the faith of the former or present church, is, because they do not agree together in one third, no, nor even in one tenth part. The faith of the former church is described in Revelation (chap. 12) by “the dragon,” but the faith of the New Church by “the woman encompassed with the sun, having upon her head a crown of twelve stars, whom the dragon pursued, and at whom he cast water as a flood, that he might swallow her up,” see above (n. 87-90). These two cannot be together in one city, much less in one house, consequently they cannot be together in one mind; and if they should be together, the unavoidable consequence must be, that the woman would be continually exposed to the anger and insanity of the dragon, and in fear lest he should devour her son; for it is said in Revelation, that: The dragon stood before the woman who was ready to be delivered, in order to devour her offspring, and the woman, after she had brought forth, fled into the wilderness (Rev. 12:1, 4, 6, 14-17). The faith of the former church is a faith of the night, for human reason has no perception of it; wherefore it is also said, that the understanding must be kept in obedience thereto; yea, it is not known whether it be within man or

without him, because nothing of man’s will and reason enters into it, no, nor charity, good works, repentance, the Law of the Decalogue, with many other things which really exist in the mind of man. That this is the case, may be seen above (n. 79, 80, 96-98). But the faith of the New Church enters into a conjugial covenant with all these, and conjoins itself to them; and because it is thus in the heat of heaven, it is also in the light thereof, and is a faith of light. Now a faith of night and a faith of light cannot be together any more than an owl and a dove in one nest. For in such case the owl would lay her eggs, and the dove hers, and after sitting, the young of both would be hatched, and then the owl would tear in pieces the young of the dove, and would give them to her own young for food; for the owl is a bird of prey. There is a further reason why the faith of the former church and the faith of the New Church cannot possibly be together, and that is, because they are heterogeneous; for the faith of the former church springs from an idea of three gods, see n. 30-38, but the faith of the New Church from the idea of one God; and as there hence arises a heterogeneity between them, there must inevitably, if they are together, be such a collision and conflict, that everything of the church would perish; that is, man would either fall into a delirium or into a swoon, as to spiritual things, until at length he would scarcely know what the church is, or whether there be any church. From what has been said, it follows, that they who have confirmed themselves in the faith of the old church, cannot, without endangering their spiritual life, embrace the faith of the

New Church, until they first have disproved its particulars, and thus have extirpated the former faith, together with its offspring or eggs, that is, its dogmas; the nature of which has been already shown in the foregoing pages, particularly at n. 64-69.

(104) The like would happen if anyone should embrace the faith of the New Church, and retain the faith of the old church concerning the imputation of the justice or merit of the Lord; for from this, as from their root, all its dogmas, like so many offshoots, have sprung forth. If this should be the case, it would comparatively be like anyone extricating himself from three heads of the dragon, and becoming entangled in his four remaining ones; or like one who fled from a leopard, and met a lion; or like one escaping out of a pit where there is no water, and falling into a pit full of water, and being drowned. That this is the case, will be seen after the exposition of the following proposition, where something will be advanced concerning imputation.

(105) XXV. The Roman Catholics at this day know nothing of the imputation of the merit of Christ, and of justification by faith therein, into which their church was formerly initiated, because it is entirely concealed under their externals of worship, which are many; for which reason, therefore, if they recede but in part from their externals of worship, and immediately approach God the Savior Jesus Christ, and administer the Holy Eucharist in both kinds, they may be brought into the New Jerusalem, that is, into the New Church of the Lord, more easily than the Reformed.

(106) BRIEF ANALYSIS. That the primates and leaders of the Romish church, at their inauguration into the ministry, swear to observe the decrees of the Council of Trent, appears from the bull of the Roman pontiff Pius IV, where, in the form of the oath of their profession of faith, dated the 18th of November, 1564, we find these words: “I firmly believe and profess all and every thing contained in the creed used by the holy church of Rome; and I receive, without any doubt, all such things as are maintained and declared in her holy canons, and general councils, and especially by the most holy Council of Trent; so help me God.” That they also bind themselves by an oath to believe and profess what the Council of Trent has established, concerning the imputation of the merit of Christ, and justification by faith therein, is evident from these words in the same bull: “I embrace and receive each and all things, which have been determined and declared in the most holy Council of Trent, concerning original sin and justification.” What these are, may be seen from the extracts taken from that council, see above (n. 3-8). From these principles established in that council, the following consequences have been drawn, namely, “That the Roman Catholics, before the Reformation, held precisely the same doctrines as the Reformed have done after it, with respect to the imputation of the merit of Christ, and justification by faith therein, only with this difference, that they conjoined the same faith with charity and good works,” see above (n. 19-20). Also, “That the leading reformers, Luther, Melancthon, and Calvin, retained all the dogmas concerning the imputation of the

merit of Christ, and justification by faith, just as they then were and had been with the Roman Catholics; but that they separated charity and good works from that faith, and declared them to have no saving efficacy, to the intent that they might be severed from the Roman Catholics, as to the very essentials of the church, which are faith and charity," see above (n. 21-23). Moreover, "That nevertheless the aforesaid reformers adjoined good works, and even conjoined them, to their faith, but in man as a passive subject; but the Roman Catholics conjoin them in him as an active subject; and that nevertheless there actually is a conformity of sentiment between both the one and the other, as to faith, works, and merits," see above (n. 24-29). From what has been shown, then, it is evident, that this faith is a faith which the Roman Catholics swear to observe, equally as well as the Reformed.

(107) Nevertheless this faith is so far obliterated with the Roman Catholics at this day, that they scarcely know a jot about it; not that it has been reprobated by any papal decree, but because it has been concealed by the externals of worship, which are in general the adoration of Christ's vicar, the invocation of saints, the veneration of images; and moreover by such things as, from being accounted holy, affect the senses, as masses in an unknown tongue, garments, lights, incense, the pomp of processions; also mysteries respecting the Eucharist. By these things, and others of a like nature, faith justifying by the imputation of the merit of Christ, although a primitive tenet of the Roman church, has been so removed out of sight, and withdrawn

from the memory, that it is like something buried in the earth, and covered over with a stone, which the monks have set a watch over, to prevent its being dug up and recalled; for were it recalled, the belief of their possessing a supernatural power of forgiving sins, and thus of justifying, sanctifying, and saving, would cease, and therewith all their sanctity, pre-eminence, and prodigious gains.

(108) The first reason why the Roman Catholics may be brought into the New Jerusalem, or the New Church, more easily than the Reformed, is because the faith of justification by the imputation of the merit of Christ, which is an erroneous faith, and cannot be together with the faith of the New Church (n. 102-104), is with them obliterated, yea, is to be altogether obliterated; but it is as it were engraven upon the Reformed, inasmuch as it is the principal tenet of their church. The second reason is, because the Roman Catholics entertain an idea of Divine majesty in the Human of the Lord, more than there is with the Reformed, as is evident from their most devout veneration of the host. The third reason is, because they hold charity, good works, repentance, and attention to amendment of life, to be essentials of salvation, and these are also the essentials of the New Church; but the case is otherwise with the Reformed, who are confirmed in faith alone; with these the above are neither regarded as essentials nor formalities belonging to faith, and consequently they contribute nothing to salvation. These are three reasons, why the Roman Catholics, if they approach God the Savior Himself, not mediately but

immediately, and likewise administer the Holy Eucharist in both kinds, may more easily than the Reformed receive a living faith in the place of a dead faith, and be conducted by angels from the Lord to the gates of the New Jerusalem or the New Church, and be introduced therein with joy and shouting.

(109) The imputation of the justice or merits of Christ, enters at this day like a soul into the whole system of theology throughout the Reformed Christian world. It is from imputation that faith, which is therein accounted the only means of salvation, is affirmed to be justice before God, see above [n. 11 (d)]; and it is from imputation that man, by means of that faith, is said to be clothed with the gifts of justice, as a king when elected is invested with the insignia of royalty. But nevertheless imputation, from the mere assertion that a man is just, effects nothing, for it passes only into the ears, and does not operate in man, unless the imputation of justice be also the application of justice by its being communicated and so induced. This follows from its effects, which are said to be the remission of sins, regeneration, renovation, sanctification, and thus salvation. It is asserted further, that by means of that faith Christ dwells in man, and the Holy Spirit operates in him, and that hence the regenerate are not only called just, but they also are just. That not only the gifts of God, but likewise Christ Himself, yea, all the Holy Trinity, dwells by faith in the regenerate, as in their temples, see above [n. 15 (l)]; and that man both as to person and works, is just, and is called so, see above [n. 14 (e)]. From which it clearly follows, that

by the imputation of the justice of Christ is meant its application, and thereby its being induced, from which man is made partaker thereof. Now, because imputation is the root, the beginning, and the foundation of faith, and all its operations towards salvation, and hence is as it were the sanctuary or sacred recess in the Christian temples at this day, it is necessary to subjoin here something concerning Imputation by way of corollary; but this shall be distinctly arranged in articles in the following order: I. That to everyone after death is imputed the evil in which he is, and in like manner the good. II. That the induction of the good of one into another, is impossible. III. That a faith of the imputation or application of the justice or merits of Christ, because it is impossible, is an imaginary faith.

(110) I. That to every one, after death, is imputed the evil in which he is, and in like manner the good. In order to illustrate this with some degree of evidence, it shall be considered under the following distinctions. 1. That every one has his own life. 2. That his own life remains with everyone after death. 3. That to the evil is then imputed the evil of his life, and that to the good is imputed his good. 1. That everyone has his own life, thus a life distinct from that of another, is known. For there is a perpetual variety, and no two things are alike; hence it is that everyone has his own. This manifestly appears from the faces of men, there is not given one face exactly like that of another, nor ever can be to eternity, because there do not exist two minds alike, and the face is from the mind, for it is, as is said, the type of the mind, and the mind derives its origin and form from the

life. Unless a man had his own life as he has a mind and face of his own, he would not have any life after death distinct from that of another; nay, heaven could not exist, for this consists of perpetual varieties; the form of this is solely from the varieties of souls and minds disposed into such an order, as to make one; and they constitute one from that One whose life is in the whole and every particular there, as the soul is in man. Unless this were the case, heaven would be dispersed, because its form would be dissolved. The One from whom the life of all and everyone proceeds, and from whom that form coheres together, is the Lord. 2. That the life of everyone remains with him after death, is known in the church from the Word, and particularly from the following passages: The Son of man shall come, and then He shall render unto everyone according to his deeds (Matt. 16:27). I saw the books opened, and all were judged according to their works (Rev. 20:12, 13). In the day of judgment God will render unto everyone according to his works (Rom. 2:6; 2 Cor. 5:10). The works, according to which it shall be rendered unto everyone, are the life, for the life effects them, and they are according to the life. Forasmuch as it has been granted me for many years to be with angels, and to speak with newcomers from the world, I can testify as a matter of certainty, that everyone is there explored as to the quality of his past life, and that the life which he had contracted in the world, abides with him to eternity. I have spoken with those who lived many ages ago, whose life was known to me from history, and I found them similar to the description. I have also heard from the angels, that no one’s life can be changed after death, because it is organized according to his love and faith, and hence according to his works; and that if the life were changed, the organization would be destroyed, which never can be done. They further added, that a change of organization can only take place in the material body, and by no means in the spiritual body, after the former is rejected. 3. That to the evil is then imputed the evil of his life, and that to the good is imputed his good. The imputation of evil after death, does not consist in accusation, blame, censure, or in passing judgment, as in the world; but the evil itself effects this. For the evil of their own accord separate themselves from the good, because they cannot be together; the delights of the love of evil are averse to the delights of the love of good, and delights exhale from everyone, as odors from every vegetable on earth; for they are no longer absorbed and concealed by the material body as before, but freely flow forth into the spiritual atmosphere from their loves; and inasmuch as evil is there perceived as it were in its odor, it is this which accuses, blames, inculpates, and judges; not before any judge, but before everyone who is in good; and this is what is meant by imputation. The imputation of good is effected in the same manner; this takes place with those who in the world had acknowledged that every good in them was and is from the Lord, and nothing thereof from themselves. These, after they have been prepared, are let into the interior delights of their own good, and then a way is opened for them towards a society in heaven, whose delights are homogeneous. This is done by the Lord.

(111) II. That the induction of the good of one person into another, is impossible. The proof hereof may also appear from the following observations in their order: l. That every man is born in evil. 2. That man is led into good through regeneration by the Lord. 3. That this is effected by faith in the Lord, and by a life according to His commandments. 4. Wherefore the good of one cannot by application be transferred to another, and so imputed. 1. That every man is born in evil, is known in the church. This evil is said to be hereditary from Adam; but it is from parents, from whom everyone derives his disposition or inclination. That it is so experience and reason proves; for the likenesses of parents may be traced in the faces, characters, and manners of their children, and their posterity. Hence families are distinguished by many, and their propensities are also judged of: wherefore, the evils which parents have contracted, are transmitted by propagation to their posterity, under a species of inclination towards them; hence are derived the evils into which men are born. 2. That man is led into good through regeneration by the Lord. That there is regeneration, and that unless one is regenerated, he cannot enter into heaven, is very evident from the Lord’s words in John 3:3, 5. That regeneration is purification from evils, and thus renovation of life, cannot lie hidden in the Christian world, for reason also sees this, whilst it acknowledges that everyone is born in evil, and that evil cannot be washed and wiped away, like filth by

soap and water, but by repentance. 3. That this is effected by faith in the Lord, and by a life according to His commandments. The precepts of regeneration are five, as may be seen above (n. 43, 44); among which are these. That evils ought to be shunned, because they are of the devil and from the devil; that goods ought to be done, because they are of God and from God; and that the Lord is to be approached, that He may lead us so to do. Let everyone consider and weigh with himself, whether good can be derived to man from any other source; and if he has not good he cannot be saved. 4. Wherefore the good of one cannot by application be transferred to another, and so imputed. From what has been said above, it follows, that man by regeneration is renewed as to his spirit, and that this is effected by faith in the Lord, and at the same time by a life according to His commandments. Who does not see, that this renewal can only be effected from time to time, nearly in like manner as a tree takes root, and grows successively from a seed, and is perfected? They who have a different notion of regeneration and renovation, know nothing of the state of man, nor anything about evil and good, as that they are diametrically opposite to each other, and that good cannot be implanted but in proportion as evil is removed; neither do they know, that so long as anyone is in evil, he is averse to good which in itself is really good; wherefore if the good of one were to be applied and so induced into another who is in evil, it would be like casting a lamb to a wolf, or fastening a pearl to a hog’s snout. From what has been said it is evident, that the induction of the good of one into another is impossible.

(112) III. That the faith of imputation, or application of the justice or merit of Christ, inasmuch as such imputation or application is impossible, is an imaginary faith. That to everyone is imputed the evil in which he is, and in like manner the good, was demonstrated above (n. 110). Hence it is evident, that if by imputation is meant the application and thence the induction of the good of one into another, it is an imaginary thought. In the world, merits may be as it were transcribed by men, that is, benefits may be conferred on children for the sake of their parents, or on the friends of any adherent from favoritism; yet the good of merit cannot be inscribed on their souls, but only externally adjoined. The like cannot take place with men in respect to their spiritual life. This, as was shown above, must be implanted, and if not implanted by a life according to the above-mentioned precepts of the Lord, man remains in the evil in which he was born. Until this is done, no good can approach him, or if it does, it is instantly repelled, and rebounds like an elastic ball falling on a rock, or is absorbed like a diamond thrown into a swamp. An unreformed man is, as to his spirit, like a panther or an owl, and may be compared to a thorn or a nettle; but a regenerate man is like a sheep or a dove, and may be compared to an olive tree or a vine. Consider then, I pray, if thou art disposed, how can a man a panther be converted into a man a sheep, or an owl into a dove, or a thorn into an olive tree, or a nettle into a vine, by any imputation, if thereby is meant

transcription? In order that conversion may take place, must not the ferocious nature of the panther and the owl, and the noxious properties of the thorn and the nettle, be first removed, and thus the truly human and inoffensive properties be implanted? How this is effected, the Lord also teaches in John (15:1-7).

(113) To the above shall be added the following observations. It is said in the church, that no one can fulfill the law, especially since whosoever offends against one commandment of the Decalogue, offends against all. This form of speaking, however, is not such as it sounds; for this is to be understood in this manner, that whosoever from purpose or from confirmation acts against one commandment, acts against all the rest, since to act thus from purpose or from confirmation is to deny altogether that it is a sin, and he who denies it to be sin, makes light of acting against all the rest of the commandments. Who does not know, that he who is a fornicator is not therefore a murderer, a thief, or a false witness, nor even willing to be such? But he who is an adulterer from purpose and confirmation, makes light of all things relating to religion, and consequently pays no regard to murders, thefts, and false witness, not abstaining from them because they are sins, but for fear of the law or loss of reputation. The case is similar, if anyone from purpose or confirmation acts against any other commandment of the Decalogue; he then also offends against the rest, because he does not account anything a sin. It is very similar with those who are in good from the Lord. These, if from the will and understanding, or

from purpose and confirmation, they abstain from one evil because it is a sin, abstain from all, and still more if they abstain from many; for whenever anyone abstains, from purpose and confirmation, from any evil, because it is a sin, he is kept by the Lord in the purpose of abstaining from the rest; wherefore if through ignorance, or any predominant lust of the body, he does an evil, it nevertheless is not imputed to him, because he did not purpose it to himself, nor confirm it with himself. A man comes into this kind of purpose, if he examines himself once or twice a year, and repents of the evil he discovers in himself. It is otherwise with him who never examines himself. It is permitted to confirm this by the following. I have met with many in the spiritual world, who have lived like other people in the natural world, feasting sumptuously, being splendidly clothed, making interest by trade like others, frequenting play houses, joking on amatory affairs as if from lust, with other things of a similar nature, and yet the angels charged such things as evils of sin in some, and did not impute them as evils in others, declaring the latter innocent, and the former guilty. On being asked the reason of such distinction, when both had indulged in like practices, they replied, that they consider all according to their purpose, intention, and end, and distinguish them accordingly; and therefore that they excuse and condemn those whom the end excuses or condemns, inasmuch as good is the end that influences all who are in heaven, and evil is the end that influences all who are in hell. From what has been said it now plainly appears, to whom sin is imputed, and to whom it is not imputed.

(114) To the above shall be added two Relations taken from The Apocalypse Revealed. The First is this: I was seized suddenly with a disease almost deadly. My whole head was oppressed with pain; a pestilential smoke was let in from the great city which is spiritually called Sodom and Egypt (Rev. 11:8). I was half dead with severe anguish, I expected the end. Thus I lay in bed through three days and a half; my spirit became such, and from it my body. Then I heard about me voices saying, "Lo! he lieth dead in the street of our city, who preached repentance for the remission of sins, and Christ the man as the only God." And they asked some of the clergy, whether he was worthy of burial, as was said concerning the two witnesses slain in that city (Rev. 11:8-10). And they answered, "No, let him lie, let him be looked at"; and they passed to and fro, and mocked. All this befell me of a truth, when that chapter of Revelation was being explained. Then there were heard severe speeches from them, such as the following: "How can repentance be performed without faith? And how can Christ, the man, be adored as God? Whilst we are saved freely without any merit of our own, what need is there of anything besides faith alone, that God the Father sent the Son to take away the damnation of the law, to impute His merit to us, and so to justify us in His sight, and absolve us from our sins, and then to give the Holy Spirit to operate all good in us? Are not these things agreeable to Scripture, and to reason also?" The crowd standing by applauded these things. I

heard all this without any power to reply, being almost dead. But after three days and a half my spirit recovered, and as to the spirit I went forth from the street into the city, and again said, “Repent, and believe in Christ, and your sins will be remitted, and you will be saved, but otherwise you will perish. Did not the Lord Himself preach repentance for the remission of sins, and that men should believe in Him? Did He not command His disciples to preach the same? Does not a full security of life follow the dogma of your faith?” But they said, “What idle talk! Has not the Son made satisfaction? And does not the Father impute it to us, and justify us who have believed this? Thus we are led by the spirit of grace, then what sin is in us, what death is with us? Dost thou comprehend this gospel, thou preacher of sin and repentance?” But then a voice went forth from heaven, saying, “What is the faith of an impenitent man, but a dead faith? The end is come, the end is come upon you that are secure, unblamable in your own eyes, justified in your own faith, devils.” And suddenly a deep gulf was then opened in the midst of that city, which spread itself far and wide, and the houses fell one upon another, and were swallowed up; and presently water began to bubble up from a large whirlpool, and overflowed the waste. When they were thus submerged, and seemed inundated, I desired to know their lot in the deep; and it was said to me from heaven, “Thou shalt see and hear.” And immediately the waters wherein they seemed to be inundated disappeared, for waters in the spiritual world are correspondences, and consequently appear around those who are in falsities; and then they appeared to me in a sandy bottom, where were large heaps of stones, among which they ran, and lamented that they were cast out of their great city: and they shouted and cried, “Why has all this befallen us? Are we not, through our faith, clean, pure, just, and holy?” Others exclaimed, “Are we not, through our faith, cleansed, purified, justified, and sanctified?” And others cried, “Are we not, through our faith, rendered worthy to be reputed and esteemed clean, pure, just, and holy, before God the Father, and before the whole Trinity, and to be declared such before the angels? Are not we reconciled, atoned for, expiated, and thereby absolved, washed and cleansed from sins? And is not the curse of the law taken away by Christ? Why then are we cast down hither like the condemned? We have heard from an audacious preacher of sin in our great city, Believe in Christ, and do the work of repentance. Have we not believed in Christ, whilst we believed in His merit? And have we not done the work of repentance, whilst we confessed ourselves sinners? Why then has all this befallen us?” But then a voice from one side said to them, “Do you know any one sin in which you are? Have you ever examined yourselves? Have you in consequence thereof shunned any evil as sin against God? And whosoever does not shun it, remains in it. Is not sin the devil? Wherefore you are they of whom the Lord says: Then shall ye begin to say, we have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall answer, I say unto you, I know you not, whence ye are; depart from Me all ye workers of iniquity (Luke 13:26, 27; Matt. 7:22, 23). Depart therefore every one to his place; you see the openings into those caverns, enter therein, and work shall be given each of you to do, and afterwards food in proportion to your work; but if not, still presently you will be compelled by hunger to enter. Afterwards there came a voice from heaven to some on that land, who were without the great city, and who are also described in the Apocalypse (11:13), crying aloud, “Take heed to yourselves, take heed how you associate yourselves with such persons. Cannot you understand, that evils, which are called sins and iniquities, render man unclean and impure? How can man be cleansed and purified from them, but by actual repentance, and faith in the Lord God the Savior? Actual repentance consists in a man’s examining himself, in knowing and acknowledging his sins, in making himself guilty, in confessing them before the Lord, in imploring help and power to resist them, and thus in desisting from them, and leading a new life, and doing all these things as of himself. Do this once or twice in a year, when you come to the Holy Communion; and afterwards when the sins, whereof you made yourselves guilty, recur, then say to yourselves, we will not consent to them, because they are sins against God; this is actual repentance. Who cannot understand, that he who does not examine himself and see his sins, remains in them? For all evil is delightful to a man from his birth; it is a delight to revenge, to commit whoredom, to defraud and to blaspheme; does not the delight cause them not to be seen? And, if perchance it is said that they are sins, do you not on account of that delight excuse them? “Yea, do you not by falsities confirm them, and persuade yourselves that they are not sins, and so remain in them, and afterwards do them more than before; even till you do not know what sin is, or whether there be any sin? But the case is otherwise with everyone who performs actual repentance; the evils which he has known and acknowledged he calls sins, and therefore he begins to shun and be averse to them, and to feel their delight as undelightful; and in proportion as this is the case, so far he sees and loves goods, and at length feels the delights of these, which are the delights of heaven. In a word, so far as anyone rejects the devil to the back, so far he is adopted by the Lord, and by Him is taught, led, withheld from evils, and held in goods. This is the way, and there is no other from hell to heaven." This is wonderful, that there is in the Reformed a certain deep-rooted opposition and aversion to actual repentance, which is so great, that they cannot force themselves to self-examination, and to see their sins, and to confess them before God; they are seized as it were with horror when they intend it. I have inquired of many in the spiritual world concerning this, and they all said, that it is above their power. When they heard that the papists practice such duties, namely, that they examine themselves, and confess their sins openly before a monk, they greatly wondered, and likewise that the Reformed cannot do the same in private before God, although it is alike enjoined them previous to their approaching the Holy Supper. Some have examined into the cause of this, and found, that faith alone induces such an impenitent state and such a heart; and then it was given them to see, that such of the papists as approach and adore Christ, and do not adore, but only honor, the primates and leaders of their church are saved. After the above admonition, was heard as it were thunder, and a voice speaking from heaven, saying, “We are amazed; say unto the assembly of the Reformed, believe in Christ, and do the work of repentance, and you shall be saved.” And I told them; and added further, “Is not baptism a sacrament of repentance, and thereby an introduction into the church? What else do the sponsors promise for the person to be baptized, but that he will renounce the devil and his works? Is not the Sacred Supper a sacrament of repentance, and thereby an introduction into heaven? Is it not declared to the communicants, that they must altogether do the work of repentance before they approach? Is not the Decalogue, which teaches repentance, the doctrine of the whole Christian Church? Is it not there said, in the six commandments of the second table, thou shalt not do this and that evil, and not said, thou shalt do this and that good? Hence you may know, that in proportion as anyone shuns evil, in the same proportion he loves good, and that before this, he does not know either what good is, nor what evil is.”

(115) The Second Relation is this. An angel once said to me, “You wish to see clearly what faith and charity are, and thereby what faith is when separate from charity, and what it is when conjoined with charity; I will also demonstrate it to the eye.” I replied, “Show it to me.” And he said, “Instead of faith and charity, think of light and heat, and you will see clearly. For faith in its essence is the truth of wisdom, and

charity in its essence is the affection of love, and the truth of wisdom in heaven is light, and the affection of love in heaven is heat; the light and heat which the angels have, are nothing else. Hence you can see clearly what faith is when separate from charity, and what it is when conjoined with charity. "Faith separate from charity is like the light in winter, and faith conjoined with charity is like the light in spring; the light in winter, which is light separate from heat, and in consequence thereof conjoined with cold, strips the trees of all their leaves, kills the grass, hardens the earth and freezes the water; but the light in spring, which is light conjoined with heat, causes the trees to vegetate, first into leaves, then into blossoms, and lastly into fruits; it opens and softens the earth whereby it yields grass, herbs, flowers, and fruits; and it also dissolves the ice, so that the waters flow from their fountains. Exactly similar is the case with faith and charity; faith separate from charity deadens all things, and faith conjoined with charity vivifies all things. "The nature of such deadening and vivifying may be seen to the life in our spiritual world, because here faith is light, and charity, heat; for where faith is conjoined with charity, there are paradisal gardens, flower beds, and lawns, in their pleasantness according to conjunction. But where faith is separate from charity, there does not grow even grass, nor any green thing, except it be on thorns and briers." There were then not far from us some of the clergy, whom the angel called justifiers and sanctifiers of men by faith alone, and also arcanists; we said to them the same things and likewise demonstrated them even so that they saw it to be so. But when we asked them whether it was so, they turned themselves away, and said, “We did not hear;” whereupon we cried aloud to them saying, “Hear us now, then;” but immediately they stopped their ears with both hands, and exclaimed, “We do not wish to hear.” CONCLUSION. From Jeremiah (7:2-4, 9-11). Stand in the gate of the house of Jehovah, and proclaim there this word: Thus saith Jehovah of Hosts, the God of Israel: Render good your ways and your words; trust ye not upon the words of a lie, saying, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah is here [that is, the church]. Will ye steal, kill, commit adultery, and swear falsely, and after that come and stand before Me in this house, whereon My name is called, and say, we are delivered, whilst ye do all these abominations? Is not this house become a den of robbers? Even I behold, I have seen, saith Jehovah.

(116) APPENDIX. THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH IN ITS UNIVERSAL FORM, is this: That the Lord from eternity who is Jehovah, came into the world that He might subdue the hells, and glorify His Human; and that without this no mortal could have been saved; and that they are saved who believe in Him. It is said in the universal form, because this is the universal of faith, and the universal of faith is what must enter into each and all things. It is a universal of faith, that God is one in essence and Person, in whom is the Trinity, and that the Lord God the Savior Jesus Christ is He. It is a universal of faith, that no mortal could have been saved, unless the Lord had come into the world. It is a universal of faith, that He

came into the world to remove hell from man, and He removed it by combats against it, and by victories over it; thus He subdued it, and reduced it to order, and under obedience to Himself. It is a universal of faith, that He came into the world to glorify the Human which He assumed in the world, that is, to unite it with the Divine from which it was; thus, having subdued hell, He keeps it in order and under obedience to Himself to eternity. Inasmuch as both these could only be effected by means of temptations admitted into His Human, even to the last, which was the passion of the cross, therefore He endured that. These are the universals of faith concerning the Lord. The universal of Christian faith on man's part is, that he should believe in the Lord, for by believing in Him conjunction with Him is effected, and by conjunction salvation. To believe in Him, is to have confidence that He will save; and because none can have such confidence but he who lives well, therefore this is also meant by believing in Him.

(117) THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH, IN ITS PARTICULAR FORM, is this: That Jehovah God is love itself and wisdom itself, or that He is good itself and truth itself; and that as to the Divine truth itself, which is the Word, and which was God with God, He came down and assumed the Human, for the purpose of restoring to order all things which were in heaven, and all things which were in hell, and all things which were in the church; inasmuch as at that time, the power of the devil, that is, of hell, prevailed over the power of heaven, and on earth the power of evil over the power of good; and thence a total

damnation stood before the door and threatened. This impending damnation Jehovah God removed by His Human, which was the Divine truth, and thus He redeemed both angels and men; and afterwards He united in His Human the Divine truth to the Divine good, and thus He returned into His Divine, in which He was from eternity, together with His glorified Human. This is signified by these words in John: The Word was with God, and God was the Word; and the Word became flesh (John 1:1, 14). And by this in the same: I went forth from the Father, and am come into the world; again I leave the world, and go to the Father (John 16:28). Hence it appears, that without the coming of the Lord into the world, no one could have been saved. The case is similar at this day; wherefore, unless the Lord come again into the world in Divine truth, which is the Word, no one can be saved. The particulars of faith on the part of man are these:-I. That God is one, in whom is the Divine Trinity, and that He is the Lord God the Savior Jesus Christ. II. That saving faith is to believe in Him. III. That evils ought to be shunned, because they are of the devil and from the devil. IV. That goods ought to be done, because they are of God and from God. V. And that they should be done by man as of himself, but that he must believe that they are from the Lord with him and through him. The first two have relation to faith; the next two to charity; and the fifth respects the conjunction of charity and faith, and thereby of the Lord and man: see also what has been said above on these subjects (n. 44).

(118) THE THREE FOLLOWING RELATIONS ARE TAKEN FROM THE APOCALYPSE REVEALED. The First Relation. When I was engaged in the explanation of chapter 20 of Revelation, and was meditating about the dragon, the beast, and the false prophet, an angelic spirit appeared to me, and asked, “What do you meditate about?” I answered, “About the false prophet.” Then he said, “I will lead you to the place where they are who are meant by the false prophet; and who are the same that are meant in chapter 13 by the beast out of the earth, which had two horns like a lamb, and spoke like a dragon.” I followed him, and lo, I saw a multitude, in the midst of which there were leaders of the church, who taught that nothing saves man but faith in the merit of Christ, and that works are good, but not for salvation, and that still they are to be taught from the Word, in order that the laity, especially the simple, may be kept more strictly within the bond of obedience to the magistracy, and forced, as if from religion, therefore interiorly, to exercise moral charity. Then one of them observing me, said, “Do you wish to see our shrine, wherein is an image representative of our faith?” I approached and saw it, and lo, it was magnificent. In the midst of it there was the image of a woman clothed in a scarlet robe, and holding in her right hand a gold coin and in her left a string of pearls. But both the image and the shrine were induced by fantasy; for infernal spirits can by fantasies represent magnificent objects, by closing the interiors of the mind, and opening only its exteriors. When I perceived, however, that they were such sorceries, I prayed to the Lord, and

suddenly the interiors of my mind were opened, and then, instead of a magnificent shrine, I saw a house full of clefts from the roof to the bottom, in which nothing cohered together; and instead of the woman I saw hanging up in that house an image, the head of which was like a dragon's, the body like a leopard's, and the feet like a bear's, and a mouth like a lion's; thus altogether like the beast out of the sea which is described (Rev. 13:2); and instead of a floor there was a swamp containing a multitude of frogs; and I was informed, that beneath the swamp was a large hewn stone, under which the Word lay deeply hidden. On seeing this, I said to the juggler, "Is this your shrine?" and he said, "It is"; but then suddenly his interior sight was opened also, and he saw the same things that I did; whereupon he cried with a great cry, and said, "What and whence is this?" And I said, "This is from light from heaven, which discloses the quality of every form, and thus the quality of your faith separate from spiritual charity." Then immediately an east wind blew, and carried away that shrine with the image, and also dried up the swamp, and thereby exposed the stone under which lay the Word; and afterwards there breathed as it were a vernal warmth from heaven, and lo, then in the same place, there appeared a tabernacle, as to its outward form simple. And the angels who were with me said, "Behold, the tabernacle of Abraham, such as it was when the three angels came to him and announced the future birth of Isaac. It appears indeed simple to the eye, but nevertheless according to the influx of light from heaven it becomes more and more magnificent." And they were permitted to open the heaven, in which were the spiritual angels who excel in wisdom, and then from the influx of light from heaven thence, the Tabernacle appeared as a temple resembling that of Jerusalem; and on looking into it, I saw that the stone in the floor, under which the Word was deposited, was set with precious stones, from which there issued forth bright rays as of lightning that shone upon the walls, and caused beautiful variegations of color on certain cherubic forms that were sculptured on them. As I was admiring these things, the angels said, “Thou shalt yet see something still more wonderful.” And it was permitted them to open the third heaven, in which were the celestial angels who are in love, and then from the light thence inflowing that whole temple disappeared, and in its stead was seen the Lord alone, standing on the foundation stone, which was the Word, in the same form that He appeared to John (Rev. 1). But because holiness then filled the interiors of the minds of the angels, occasioning in them an inclination to fall on their faces, suddenly the way of light from the third heaven was closed by the Lord, and the way from the second heaven opened; in consequence of which the former appearance of the temple returned, and also of the tabernacle, but this was in the temple. Hereby was illustrated the meaning of these words in Chap. 21 of Revelation: Behold, the tabernacle of God is with men, and He will dwell with them (Rev. 21:3). And by these: And I saw no temple in the New Jerusalem, for the Lord God Omnipotent and the Lamb are the temple of it (Rev. 21:22).

(119) The Second Relation from The Apocalypse Revealed. Once on waking from sleep, I fell into a profound meditation concerning God; and when I looked up, I saw above me in heaven a very bright light in an oval form; and when I fixed my attention on that light, it receded to the sides, and entered into the circumference. And then behold, heaven was opened to me, and I saw some magnificent things, and angels standing in the form of a circle on the southern side of the opening, speaking with one another. And because I was enkindled with the desire of hearing what they were saying, it was therefore given me first to hear the sound, which was full of heavenly love, and afterwards their speech, which was full of wisdom from that love. They were talking with one another of the One God, of Conjunction with Him, and of Salvation thence. They spoke ineffable things, the most of which cannot be expressed by any natural language. But as I had many times been in consociation with angels in heaven itself, and then in similar speech with them, because in a similar state, I could therefore now understand them, and gather some things from their discourse, which can be expressed rationally in the words of natural language. They said that the Divine Esse is One, the Same, the Itself, and Indivisible; thus also the Divine Essence, because the Divine Esse is the Divine Essence; and thus also God, because the Divine Essence, which is also the Divine Esse, is God. They illustrated this by spiritual ideas, saying that the Divine Esse cannot fall into many, every one of which has the Divine Esse, and yet be One, the Same, Itself, and Indivisible; for each would think

from his Esse from himself and by himself; if he should at the same time also think from the others and by the others unanimously, there would be many unanimous gods, and not one God. For unanimity, as it is the consent of many, and at the same time of each one from himself, and by himself, does not agree with the unity of God, but with a plurality; they did not say of Gods, because they could not; for the light of heaven, from which was their thought, and in which their discourse proceeded, resisted. They also said, that when they wished to pronounce the word Gods, and each as a Person by himself, the effort of utterance immediately fell of itself into One, yea, into the Only God. To this they added that the Divine Esse is the Divine Esse in Itself, not from Itself; because from Itself supposes an Esse in Itself from another, and thus supposes a God from God, which is not given. That which is from God is not called God, but is called the Divine; for what is a God from God; and thus what is a God from God born from eternity; and what is a God from God proceeding through a God born from eternity, but words in which there is not the least light from heaven? They said further, that the Divine Esse, which in itself is God, is the Same: not the Same simply, but Infinite; that is, the Same from eternity to eternity: it is the Same everywhere, and the Same with every one and in everyone; but that all the variety and variableness is in the recipient; the state of the recipient does this. That the Divine Esse, which is God in Himself, is the Itself, they illustrated thus. God is the Itself, because He is Love Itself, Wisdom Itself, or what is the same, He is Good Itself, and Truth Itself, and thence Life Itself; which unless they were the Itself in God, would not be anything in heaven and in the world; because there would not be anything of them having relation to the Itself. Every quality derives its quality from this, that there is an Itself from which it is, and to which it has relation, that it may be such. This Itself, which is the Divine Esse, is not in place, but is with those and in those who are in place, according to reception; since of love and wisdom, and of good and truth, and thence of life, which are the Itself in God, yea, are God Himself, place cannot be predicated, or progression from place to place, but without place, whence is omnipresence. Wherefore the Lord says, that "He is in the midst of them"; also "He in them, and they in Him." But because He cannot be received by anyone as He is in Himself, He appears as He is in Himself as the sun above the angelic heavens, the proceeding from which as light is Himself as to wisdom, and as heat is Himself as to love. He Himself is not the sun; but the Divine love and Divine wisdom, going forth from Himself proximately, round about Himself, appear before the angels as the sun. He Himself in the sun is a Man, He is our Lord Jesus Christ both as to the Divine from which, and as to the Divine Human: since the Itself, which is Love Itself and Wisdom Itself, was His soul from the Father, and thus the Divine Life, which is Life in itself. It is otherwise in every man: in him the soul is not life, but a recipient of life. The Lord also teaches this, saying: I am the Way, the Truth, and the Life; and again: As the Father hath life in Himself, so hath He given to the Son to have life in Himself. Life in Himself is God. They added to this, that he who is in any spiritual light, can perceive that the Divine Esse, which is also the Divine Essence, because it is One, the Same, the Itself, and thence Indivisible, cannot be given in many; and that if it were said to be given, manifest contradictions would follow. After hearing these things, the angels perceived in my thought the common ideas of the Christian Church concerning a Trinity of Persons in Unity and their Unity in Trinity, respecting God, as also concerning the birth of a Son of God from eternity: and they then said, “What are you thinking of? Are you not thinking those things from natural light, with which our spiritual light does not agree? Wherefore, unless you remove the ideas of that thought, we close heaven to you, and go away.” But I then said to them, “Enter, I pray, more deeply into my thought and perhaps you will see agreement.” And they did so, and saw that by three Persons I understand three proceeding Divine Attributes, which are Creation, Salvation, and Reformation; and that these Attributes are of the one God: and that by the birth of a Son of God from eternity I understand His birth foreseen from eternity and provided in time. And I then related that my natural thought concerning a Trinity and Unity of Persons, and concerning the birth of a Son of God from eternity, I received from the doctrine of faith of the church, which has its name from Athanasias; and that that doctrine is just and right, provided that instead of a Trinity of Persons there be there understood a Trinity of Person, which is given only in the Lord Jesus Christ; and instead of the birth of a Son of God there be understood His birth foreseen from eternity and provided in time; because as to the Human, which He took to Himself in time, He is called openly the Son of God. The angels then said, “Well, well,” and they requested that I would say from their mouth, that if any one does not go to the God of heaven and earth Himself, he cannot come into heaven; because heaven is heaven from that Only God; and that this God is Jesus Christ, who is Jehovah the Lord, Creator from eternity, Redeemer in time, and to eternity Regenerator; thus who is at the same time the Father, the Son, and the Holy Spirit; and that this is the Gospel which is to be preached. After this the heavenly light before seen above the opening returned and gradually descended, and filled the interiors of my mind, and enlightened my natural ideas of the Unity and Trinity of God: and then the ideas received about them in the beginning, which were merely natural, I saw separated, as the chaff is separated from the wheat by the motion of a fan, and carried away as by a wind into the north of heaven, and dispersed.

(120) The Third Relation from The Apocalypse Revealed. Since it has been given me by the Lord to see the wonderful things which are in the heavens and below the heavens, I must, from command, relate what has been seen. There appeared a magnificent palace, and in its inmost a temple. In the midst of the latter was a table of gold, upon which was the Word, beside which two angels were standing. Around it were seats in three rows: the seats of the first row were covered with silken cloth of a purple color; the seats of the second row, with silken cloth, of a blue color; and the seats of the third row, with white cloth. Under the

roof, high above the table, there appeared a widespread canopy, shining with precious stones, from the splendor of which there shone forth as it were a rainbow, as when heaven clears up after a shower. There then suddenly appeared a number of the clergy, occupying all the seats, clothed in the garments of their priestly office. At one side was a wardrobe, where an angel keeper stood; and within there lay splendid garments in beautiful order. It was a Council convoked by the Lord; and I heard a voice from heaven, saying, “Deliberate.” But they said, “Upon what?” It was said, “Concerning the Lord the Savior and concerning the Holy Spirit.” But when they thought upon these subjects, they were not in enlightenment; wherefore they supplicated, and then light descended from heaven, which first illumined the back part of their heads, and afterwards their temples, and at length their faces: and then they began; and, as it was commanded, first, concerning the Lord the Savior. The first question proposed and discussed was, “Who assumed the Human in the Virgin Mary,” And an angel standing at the table upon which was the Word, read before them these words in Luke: The angel said to Mary, Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call His name Jesus; He shall be great, and shall be called the Son of the Most High. And Mary said to the angel, How shall this be, since I know not a man? And the angel answering said, The Holy Spirit shall come upon thee; and the power of the Most High shall overshadow thee; whence the Holy One that is born of thee shall be called the Son of God (Luke 1:31, 32, 34, 35). As also what is in Matt. 1:20-25; and what is in verse 25 there he read emphatically. Besides these, he read many things from the Evangelists, as Matt. 3:17; and Matt. 17:5, John 20:31; and elsewhere, where the Lord as to His Human is called "the Son of God," and the Lord as to His Human is called "the Son of God," and where He from His Human calls Jehovah His "Father," as also from the Prophets, where it is foretold that Jehovah Himself would come into the world; among which also are these two in Isaiah: It shall be said in that day, Lo, this is our God, whom we have waited for, that He may free us; this is Jehovah, whom we have waited for; let us exult and rejoice in His salvation (25:9). The voice of him that crieth in the wilderness, prepare ye the way for Jehovah, make straight in the desert a highway for our God: for the glory of Jehovah shall be revealed, and all flesh shall see it together: Behold the Lord Jehovih cometh in strength; He shall feed His flock as a shepherd (Isa. 40:3, 5, 10, 11). And the angel said, "Since Jehovah Himself came into the world, and assumed the Human, and thereby saved and redeemed men, He is therefore called `the Saviour' and `the Redeemer' in the prophets." And then he read before them these passages following: Surely God is in thee, and there is no God besides; verily Thou art a hidden God, O God of Israel the Saviour (Isa. 45:14, 15). Am not I Jehovah? and there is no God else besides Me, a just God and a Saviour, there is none besides Me (Isa. 45:21, 22). I am Jehovah, and besides Me there is no Saviour (Isa. 43:11). I Jehovah am thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour besides Me (Hos. 13:4). That all flesh may know that I Jehovah am thy Saviour, and thy Redeemer (Isa. 49:26; 60:16). As for our Redeemer, Jehovah of Hosts in His name (Isa. 47:4). Their Redeemer is strong, Jehovah of Hosts is His name (Jer. 50:34). O Jehovah my Rock and my Redeemer (Ps. 19:14). Thus said Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God (Isa. 48:17; 43:14; 49:7; 54:8). Thou O Jehovah art our Father, our Redeemer, Thy name is from an age (Isa. 63:16). Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone by Myself (Isa. 44:24). This said Jehovah King of Israel, and His Redeemer Jehovah of Hosts, I am the First and the Last, and besides Me there is no God (Isa. 44:6). Jehovah of Hosts is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). Behold, the days come, that I will raise up unto David a just Branch who shall reign King, and this is His name, Jehovah our Justice (Jer. 23:5, 6; 33:15, 16). In that day shall Jehovah he King over all the earth; in that day shall Jehovah be one; and His name One (Zech. 14:9). Being confirmed from all these passages, those that sat upon the seats said unanimously that Jehovah Himself assumed the Human to redeem and save men. But there was then heard a voice from the Roman Catholics, who had hid themselves behind the altar, saying, “How can Jehovah the Father become Man? is He not the Creator of the universe?” And one of them that sat upon the seats of the second row turned himself, and said, “Who then?” And he behind the altar answered, “The Son from eternity.” But he received for answer, “Is not the Son from eternity, according to your confession, the Creator of the universe also? And what is a Son or a God born from eternity? And how can the Divine essence, which is one and indivisible, be separated, and some of it descend and take on the Human, and not at the same time the whole?” The second discussion concerning the Lord was, whether God the Father and He thus are one, as the soul and the body are one? They said that this is a consequence, because the soul is from the Father. And then one of those who sat upon the seats in the thud row, read from the Creed which is called Athanasian these words: “Although our Lord Jesus Christ, the Son of God, is God and Man, still they are not two, but one Christ; yea, He is altogether one, He is one Person; since as the soul and the body make one man, so God and Man are one Christ.” The reader said that this faith is received in the whole Christian world, even by the Roman Catholics. And they then said, “What need is there of more? God the Father and He are one, as the soul and the body are one.” And they said, “As it is so, we see that the Lord’s Human is Divine, because it is the Human of Jehovah; then that the Lord as to the Divine Human is to be approached; and that thus and not otherwise can the Divine which is called the Father be approached.” This conclusion of theirs the angel confirmed by many more passages from the Word, among which were these in Isaiah: Unto us a Boy is born, unto us a Son is given, whose name is Wonderful, Counsellor, God, Hero, the Father of eternity, the Prince of peace (9:6). In the same: Abraham hath not known us, and Israel doth not acknowledge us; Thou, O Jehovah, art our Father, our Redeemer, from everlasting is Thy name (63:16). And in John: Jesus said, He that believeth in Me, believeth in Him that sent Me, and He that seeth Me seeth Him who sent Me (12:44, 45). Philip said unto Jesus, Show us the Father; Jesus saith unto him, He that seeth Me seeth the Father; how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father and the Father in Me (John 14:8-11). Jesus said, I and the Father are one (John 10:30). Then: All things which the Father hath are Mine, and all Mine are the Father's (John 16:15; 17:10). And lastly this: Jesus said, I am the Way, the Truth, and the Life; no one cometh to the Father but by Me (John 14:6). On hearing these, they all said with one voice and heart, that the Lord's Human is Divine, and that this is to be approached that the Father may be approached; since Jehovah God, who is the Lord from eternity, through it sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. Likewise He made Himself visible to the eyes of men, and thus accessible in the human form to the ancients, but then through an angel. After this followed the deliberation concerning the Holy Spirit. And first was disclosed the idea of many respecting God the Father, the Son, and the Holy Spirit, which was as if God the Father was sitting on high, and the Son at His right hand, and they were sending forth the Holy Spirit from them, to enlighten and teach men. But a voice was then heard from heaven, saying, "We cannot endure that idea of thought. Who does not know that Jehovah God is omnipresent? He who knows and acknowledges this, will also acknowledge that He Himself enlightens and teaches; and that there is not an intermediate God, distinct from Him, and still less from two, as one person from another. Therefore let the former idea, which is vain, be removed; and let this which is just be received; and you will see this clearly.” But a voice was then heard again from the Roman Catholics, who had hid themselves behind the altar of the temple, saying, “What then is the Holy Spirit, who is named in the Word in the Evangelists and in Paul, by whom so many of the learned men from the clergy, especially from ours, say that they are led? Who in the Christian world at this day denies the Holy Spirit and its operation?” At this one of those who were sitting upon the second row of seats, turned himself and said, “You say that the Holy Spirit is a Person by Himself and a God by Himself. But what is a person going forth and proceeding from a person, but operation going forth and proceeding? One person cannot go forth and proceed from another through a third, but operation can. Or what is a God going forth and proceeding from a God, but the Divine going forth and proceeding? One God cannot go forth and proceed from another through a third, but the Divine can. Is not the Divine Essence one and indivisible? And as the Divine Essence or the Divine Esse is God, is not God one and indivisible?” On hearing these things, they who sat upon the seats concluded unanimously that the Holy Spirit is not a Person by itself, nor a God by itself; but that it is the Holy Divine going forth and proceeding from the Only

Omnipresent God, who is the Lord. At this the angels that stood by the golden table upon which was the Word, said, “It is well. We do not anywhere read in the Old Testament, that the prophets spoke the Word from the Holy Spirit, but from Jehovah the Lord; and where `the Holy Spirit’ is mentioned in the New Testament, the proceeding Divine is meant, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating.” After this there followed another discussion concerning the Holy Spirit, which was, From whom does the Divine which is called the Holy Spirit proceed? is it from the Divine which is called the Father, or from the Divine Human which is called the Son? And when they were discussing this, the light shone on them from heaven, from which they saw that the Holy Divine, which is meant by the Holy Spirit, proceeds from the Divine in the Lord through His glorified Human, which is the Divine Human, comparatively as all activity proceeds from the soul through the body with man. This the angel standing at the table confirmed from the Word by these passages: He whom the Father hath sent, speaketh the words of God; He hath not given the Spirit by measure unto Him; the Father loveth the Son, and hath given all things into His hand (John 3:34, 35). There shall come forth a Rod out of the stem of Jesse, the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and Intelligence, the Spirit of counsel and might (Isa. 11:1, 2). That the Spirit of Jehovah was given upon Him, and that it was in Him (Isa. 42:1; 59:19, 20; 61:1; Luke 4:18). When the Holy Spirit shall come, which I will send unto you from the Father (John 15:26). He shall glorify

Me, for He shall receive of mine, and announce it unto you: all things that the Father hath are mine; therefore I said that He shall receive of mine, and announce it unto you (John 16:14, 15). If I go away, I will send the Comforter unto you (John 16:7). The Comforter is the Holy Spirit (John 14:26). The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39). After the glorification, Jesus breathed on them, and said to the disciples, Receive ye the Holy Spirit (John 20:22). And in the Apocalypse: Who shall not glorify Thy name, O Lord? for Thou alone art holy (15:4). Since the Lord's Divine operation from His Divine omnipresence is meant by the Holy Spirit, therefore when He spoke to the disciples concerning the Holy Spirit which He would send from God the Father, He also said: I will not leave you orphans; I go away, and come unto you: and in that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:18, 20, 28). And just before His departure out of the world, He said: Lo, I am with you all the days until the consummation of the age (Matt. 28:20). Having read these words before them, the angel said, "From these and many other passages in the Word, it is manifest that the Divine which is called the Holy Spirit proceeds from the Divine in the Lord through His Divine Human." To this they that sat upon the seats said, "This is the Divine truth." At length this decision was made, "That from the deliberations in this Council we have clearly seen, and thence acknowledge as the holy truth, that in the Lord God the Saviour Jesus Christ there is a Divine Trinity, which is the Divine from which, that is called the Father; the

Divine Human, which is the Son; and the proceeding Divine, which is the Holy Spirit, crying out, That in Jesus Christ dwelleth all the fullness of the Divinity bodily (Col. 2:9). Thus there is one God in the church." After these things were concluded in that magnificent Council, they rose up: and the angel keeper of the wardrobe came and brought to each of those who sat upon the seats, splendid garments interwoven here and there with threads of gold, and said, "Receive these wedding garments." And they were conducted in glory into the New Christian Heaven, with which the Lord's church on earth, which is the New Jerusalem, will be conjoined. There shall be one day which is known to Jehovah, not day nor night, but about the time of evening it shall be light. It shall come to pass in that day that living waters shall go forth from Jerusalem. And Jehovah shall be King over all the earth; in that day Jehovah shall be one, and His name one (Zech. 14:7-9).

Interaction of the Soul and the Body (1769)

Translated by John Whitehead, 1892

(1) Concerning the interaction between the soul and the body, or the operation of one into the other, and of one with the other, there are three opinions and traditions, which are hypotheses. The first is called Physical Influx, the second Spiritual Influx, and the third Pre-established Harmony. The first, which is called Physical Influx, is from the appearances of the senses and the fallacies therefrom, since it appears as if the objects of sight, which affect the eyes, flow into thought and produce it; in like manner that speech, which moves the ears, flows into the mind and introduces ideas there; and similarly with the senses of smell, taste, and touch. Since the organs of these senses first receive the impressions from contact with the world, and according as they are affected the mind appears to think and also to will; for this reason the ancient philosophers and scholastics believed that influx was derived from these organs into the soul, and thus they adopted the hypothesis of physical or natural influx. [2] The second hypothesis, which is called Spiritual Influx, by some occasional influx, is from order and its laws; since the soul is a spiritual substance, and therefore purer, prior, and interior, but the body is material, and therefore grosser, posterior, and exterior; and it is according to order that

purer should flow into grosser, prior into posterior, and interior into exterior, thus spiritual into material, and not the reverse. Consequently it is of order that the thinking mind should flow into the sight according to the state induced on the eyes from objects, which state the mind also disposes at will; and likewise the perceptive mind into the hearing according to the state induced on the ears from speech. [3] The third hypothesis, which is called Pre-established Harmony, is from the appearances and fallacies of reason, since the mind in its operation acts together and at the same time with the body. But yet every operation is first successive and afterward simultaneous. Successive operation is influx, and simultaneous operation is harmony; as when the mind thinks and afterward speaks, or when it wills and afterward acts. It is therefore a fallacy of reason to establish simultaneous operation and to exclude successive. Besides these three opinions concerning the interaction of the soul and the body, no fourth is possible, for either the soul must operate on the body, or the body on the soul, or both continually together.

(2) Since spiritual influx is from order and its laws, as was said, therefore this influx has been acknowledged and received by the wise in the learned world in preference to the other two hypotheses. All that which is from order is truth, and truth manifests itself by the light implanted in it, even in the shade of reason, in which hypotheses are. But there are three things that involve this hypothesis in shade; ignorance of what the soul is, ignorance of what the spiritual is, and ignorance of what influx is; therefore these

three must first be unfolded before reason sees the truth itself. For hypothetical truth is not truth itself, but only a conjecture of truth. It is as a picture on the wall seen at night by the light of the stars, on which the mind induces various forms according to its fancy. It is otherwise when the light of the sun after the dawn shines upon it, and disposes and brings to view not only its generals, but also its particulars. So out of the shade of truth in which this hypothesis is, truth is opened when it is known what the spiritual is and what is its quality in comparison with the natural, also what the human soul is and its quality, as well as the nature of the influx that flows into the soul and through it into the perceptive and thinking mind, and from this into the body. [2] But these things cannot be explained except by one to whom it has been granted by the Lord to associate with angels in the spiritual world and at the same time with men in the natural world. And because this has been granted to me, I have been able to describe both the spiritual and the natural, and their nature; which has been done in the work on Conjugal Love, the spiritual is described there in the Relation (n. 326-399); the human soul (n. 315); influx (n. 380); and more fully (n. 415-422). Who does not know, or may not know, that the good of love and the truth of faith flow from God into man, and that they flow into his soul, and are felt in his mind, and flow out from his thought into his speech, and from his will into his actions? [3] That spiritual influx, and its origin and derivation, are from this, will be manifested in the following order: I. There are two worlds, the spiritual world, where spirits and angels are, and the natural world, where men are. II. The spiritual world existed and subsists from its own sun, and the natural world from its sun. III. The sun of the spiritual world is pure love from Jehovah God, who is in the midst of it. IV. From that sun proceed heat and light, and the heat proceeding from it is in its essence love, and the light thence is in its essence wisdom. V. Both that heat and that light flow into man, the heat into his will, where it produces the good of love, and the light into his understanding, where it produces the truth of wisdom. VI. These two, heat and light, or love and wisdom, flow conjointly from God into the soul of man, and through this into his mind, its affections and thoughts, and from these into the senses, speech, and actions of the body. VII. The sun of the natural world is pure fire, and by means of this sun the world of nature existed and subsists. VIII. Therefore everything which proceeds from this sun, regarded in itself, is dead. IX. The spiritual clothes itself with the natural, as a man clothes himself with a garment. X. Spiritual things thus clothed in a man enable him to live as a rational and moral man, thus a spiritually natural man. XI. The reception of that influx is according to the state of love and wisdom with man. XII. The understanding in man can be elevated into the light, that is, into the wisdom in which the angels of heaven are, according to the cultivation of his reason; and his will can be elevated in like manner into heat, that is, into love, according to the deeds of his life; but the love of the will is not elevated, except so far as man wills and does those things which the wisdom of the understanding teaches. XIII. It is altogether otherwise with beasts. XIV. There are three degrees in the spiritual world, and three degrees in the natural world, according to which all influx takes place. XV. Ends are in the first degree, causes in the second, and effects in the third. XVI. From these things it is evident what is the quality of spiritual influx from its origin to its effects. Each of these propositions shall now be briefly illustrated.

(3) I. There are two worlds, the spiritual world, where spirits and angels are, and the natural world, where men are. That there is a spiritual world, in which spirits and angels are, distinct from the natural world in which men are, has hitherto been deeply hidden even in the Christian world. The reason is, because no angel has descended and taught it by word of mouth, and no man has ascended and seen it. Lest therefore from ignorance of that world, and the uncertain faith concerning heaven and hell resulting from it, man should be infatuated to such a degree as to become an atheistic naturalist, it has pleased the Lord to open the sight of my spirit, and to elevate it into heaven, and also to let it down into hell, and to present to view the quality of both. [2] Thence it has thus been manifested to me that there are two worlds, which are distinct from each other; one in which all things are spiritual, which is therefore called the spiritual world, and the other in which all things are natural, and thence is called the natural world; and that spirits and angels live in their own world, and men in theirs; and also that every man passes by death from his own world into the other, and in this he lives to

eternity. A knowledge of both of these worlds must be given first, in order that influx, which is here treated of, may be disclosed from its beginning; for the spiritual world flows into the natural world, and actuates it in all its parts, both with men and with beasts, and also constitutes the vegetative activity in trees and herbs.

(4) II. The spiritual world existed and subsists from its own sun, and the natural world from its own sun. That there is one sun of the spiritual world and another of the natural world, is because those worlds are altogether distinct; and a world derives its origin from its sun; for a world in which all things are spiritual cannot arise from a sun all things from which are natural, for thus there would be physical influx, which however is contrary to order. That the world existed from the sun, and not the reverse, is manifest from the effect of the cause, namely, that the world, in each and every part subsists by means of the sun; and subsistence demonstrates existence, wherefore it is said that subsistence is perpetual existence; from which it is evident, that if the sun were removed, its world would fall into chaos, and this chaos into nothing. [2] That in the spiritual world there is a sun other than that in the natural world, I can testify, for I have seen it. It appears fiery like our sun, of a nearly similar magnitude, it is distant from the angels as our sun is from men; but it does not rise nor set, but stands immovable at a middle altitude between the zenith and the horizon, whence the angels have perpetual light and perpetual spring. [3] The man of reason, who knows nothing concerning the sun of the spiritual world, easily goes astray

in his idea of the creation of the universe, which, when he deeply considers it, he perceives no otherwise than as being from nature; and as the origin of nature is the sun, no otherwise than as being from its sun as a creator. Moreover no one can apprehend spiritual influx, unless he also knows its origin; for all influx is from a sun, spiritual influx from its sun, and natural influx from its sun. The internal sight of man, which is that of his mind, receives influx from the spiritual sun, but his external sight, which is that of his body, receives influx from the natural sun; and both conjoin themselves together in operation, in like manner as the soul conjoins itself with the body. [4] From these things it is evident into what blindness, thick darkness, and foolishness they may fall who know nothing about the spiritual world and its sun: into blindness, because the mind that depends on the sight of the eye alone becomes in its reasonings like a bat, which flies by night here and there to a suspended cloth; into thick darkness, because the sight of the mind, when the sight of the eye flows into it from within, is deprived of all spiritual light, and becomes like an owl; into foolishness, because the man still thinks, but from natural things concerning spiritual things, and not the reverse; thus insanely, stupidly, and foolishly.

(5) III. The sun of the spiritual world is pure love, from Jehovah God, who is in the midst of it. Spiritual things cannot proceed from any other source than from love, and love cannot proceed from any other source than from Jehovah God, Who is love itself. Wherefore the sun of the spiritual world, from which all spiritual things flow forth as

from their fountain, is pure love from Jehovah God, Who is in the midst of it. That sun itself is not God, but is from God, and is the nearest sphere around Him from Him. By means of this sun the universe was created by Jehovah God; by which universe are meant all worlds in the aggregate which are as many as the stars in the expanse of our heaven. [2] That creation was effected by means of that sun, which is pure love, thus by Jehovah God, is because love is the very esse of life, and wisdom is the existere of life therefrom, and all things were created from love by wisdom. This is meant by these words in John: The Word was with God, and God was the Word, all things were made by Him, and without Him nothing was made which was made; and the world was made by Him (1:1, 3, 10). "The Word" there is the Divine truth; thus also the Divine wisdom; wherefore also the Word is there called the light which enlightens every man (verse 9), in like manner as does the Divine wisdom by Divine truth. [3] Those who derive the origin of worlds from any other source than from the Divine love through the Divine wisdom, are deluded like persons of disordered brain, who see specters as men, phantoms as lights, and imaginary beings as real figures. For the created universe is a connected work, from love by wisdom. You will see this if you are able to investigate the connections of things in their order from firsts to lasts. [4] As God is one, so also the spiritual sun is one; for the extension of space cannot be predicated of spiritual things, which are the derivations of that sun; and essence and existence without space is everywhere in spaces without space; thus the Divine love is from the beginning of the universe to all its boundaries. That the Divine fills all things, and by filling preserves all things in the state in which they were created, reason sees remotely, and closely so far as it knows the quality of love as it is in itself, with its conjunction with wisdom for the perception of ends, its influx into wisdom for the exhibition of causes; and its operation through wisdom for the production of effects.

(6) IV. From that sun proceed heat and light, and the heat proceeding from it is in its essence love, and the light thence is in its essence wisdom. It is known that in the Word, and thence in the common language of preachers, the Divine love is expressed by fire, as that heavenly fire fills the heart and kindles holy desires to worship God. The reason is because fire corresponds to love, and therefore signifies it. From this it is that Jehovah God was seen as fire in the bush before Moses, and in like manner on Mount Sinai before the sons of Israel; and that it was commanded that fire should be perpetually kept upon the altar, and that the lights of the lamp stand in the tabernacle should be lighted every evening. This was because fire signified love. [2] That there is heat from that fire is clearly evident from the effects of love; for a man is kindled, grows warm, and is inflamed, as his love is exalted into zeal, or into the wrath of anger. The heat of the blood, or the vital heat of men, and of animals in general, is from no other source than from the love, which constitutes their life. Nor is infernal fire anything else than love opposite to heavenly love. This then is the reason that the Divine love appears to the angels as

the sun in their world, fiery like our sun, as was said above, and that the angels are in heat according to their reception of love from Jehovah God through that sun. [3] It follows from this that the light there is in its essence wisdom; for love and wisdom are indivisible, like esse and existere, for love exists through wisdom and according to it. This is very much as it is in our world, in that, in the time of spring, heat unites itself with light, and produces germinations and at length fructifications. Furthermore, everyone knows that spiritual heat is love, and spiritual light is wisdom, for a man grows warm according as he loves, and his understanding is in light according as he is wise. [4] I have often seen that spiritual light. It immensely exceeds natural light in brightness and also in splendor, for it is as brightness and splendor themselves, and appears like bright and dazzling snow, as the garments of the Lord appeared when He was transfigured (Mark 9:3; Luke 9:29). Since light is wisdom, therefore the Lord calls Himself: The Light which enlightens every man (John 1:9). And says in other places that: He is the Light itself (John 3:19; 8:12; 12:35, 36, 46). That is, that He is the Divine truth itself, which is the Word, thus wisdom itself. [5] It is believed that natural light which is also rational light, is from the light of our world; but it is from the light of the sun of the spiritual world; for the sight of the mind flows into the sight of the eye, thus also the lights, and not the reverse. If the reverse took place, there would be physical influx and not spiritual influx.

(7) V. Both that heat and that light flow into man, the heat into his will, where it produces the good of love, and the

light into his understanding, where it produces the truth of wisdom. It is known that all things universally have relation to good and truth, and that there is not given a single entity in which there is not what has relation to those two. From this it is that in man there are two receptacles of life, one which is the receptacle of good, which is called the will, and another which is the receptacle of truth, which is called the understanding; and as good is of love, and truth is of wisdom, the will is the receptacle of love, and the understanding is the receptacle of wisdom. That good is of love, is because what a man loves, this he wills, and when he does it he calls it good; and that truth is of wisdom, is because all wisdom is from truths; yea, the good which a wise man thinks, is truth, and this becomes good when he wills it and does it. [2] He who does not rightly distinguish between these two receptacles of life, which are the will and the understanding, and does not form a clear notion concerning them, vainly endeavors to know spiritual influx; for there is influx into the will, and there is influx into the understanding; there is an influx of the good of love into man's will, and there is an influx of the truth of wisdom into his understanding, both of them from Jehovah God immediately through the sun in the midst of which He is, and mediately through the angelic heaven. These two receptacles, the will and the understanding, are as distinct as heat and light; for the will receives the heat of heaven, which in its essence is love, and the understanding receives the light of heaven, which in its essence is wisdom, as was said above. [3] There is an influx from the human mind into the speech, and there is an influx into the actions; the influx into the speech is from the will through the understanding, but the influx into the actions is from the understanding through the will. They who know only of the influx into the understanding, and not at the same time into the will, and who reason and conclude from this, are like one-eyed persons, who see the objects on one side only, and not at the same time on the other; and like maimed persons, who do their work awkwardly with one hand only; and like the lame who hobble on one foot with a crutch. From these few things it is made plain, that spiritual heat flows into man's will, and produces the good of love, and that spiritual light flows into his understanding, and produces the truth of wisdom.

(8) VI. Those two, namely heat and light, or love and wisdom, flow conjointly from God into the soul of man, and through this into his mind, its affections and thoughts, and from these into the senses, speech, and actions of the body. The spiritual influx hitherto treated of by men of learning, is the influx from the soul into the body, and not any influx into the soul, and through that into the body; although it is known that all the good of love, and all the truth of faith, flow from God into man, and that nothing of them is from man; and those things which flow in from God, flow directly into his soul and through the soul into the rational mind, and through this into those things which constitute the body. If anyone investigates spiritual influx in any other manner, he is like one who stops up the source of a fountain, and still seeks there for unfailing waters; or like

one who deduces the origin of a tree from the root and not from the seed; or like one who examines derivatives without the beginning. [2] For the soul is not life in itself, but is a recipient of life from God, Who is life in itself; and all influx is of life, thus from God. This is meant by this passage: Jehovah God breathed into the nostrils of the man the soul of lives, and the man became a living soul (Gen. 2:7). "To breathe into the nostrils the soul of lives," signifies to implant the perception of good and truth. And the Lord also says of Himself: As the Father hath life in Himself, so hath He given also to the Son to have life in Himself (John 5:26). "Life in Himself" is God; and the life of the soul is life that flows in from God. [3] Now because all influx is of life, and life operates through its receptacles, and the inmost or first of the receptacles in man is his soul, therefore, that influx may be rightly perceived, it is necessary to begin from God, and not from an intermediate station. If the beginning were from an intermediate station, the doctrine of influx would be like a chariot without wheels, or like a ship without sails. Since it is so, therefore in the preceding articles the sun of the spiritual world has been treated of, in the midst of which is Jehovah God (n. 5); and the influx thence of love and wisdom, thus of life (n. 6, 7). [4] The reason that life from God flows into man through the soul, and through this into his mind, that is, into its affections and thoughts, and from these into the senses, speech, and actions of the body, is because these are of life in successive order; for the mind is subordinate to the soul, and the body is subordinate to the mind. And the mind has two lives, one of the will and another of the understanding. The life of the will is the good of love, the derivations of which are called affections, and the life of the understanding is the truth of wisdom, the derivations of which are called thoughts. By these together the mind lives. But the senses, speech, and actions are the life of the body; that these are from the soul through the mind, follows from the order in which they are; and from this they manifest themselves before a wise man without investigation. [5] The human soul, because it is a superior spiritual substance, receives influx immediately from God; but the human mind, because it is an inferior spiritual substance, receives influx from God mediately through the spiritual world; and the body, because it is from the substances of nature, which are called material, receives influx from God mediately through the natural world. That the good of love and the truth of wisdom flow from God into the soul of man conjointly, that is, united into one, but that they are divided by man in their progression, and are conjoined only with those who suffer themselves to be led by God, will be seen in the following articles.

(9) VII. The sun of the natural world is pure fire, and by means of this sun the world of nature existed and subsisted. That nature and its world, by which are meant the atmospheres, and the earths which are called planets, among which is the terraqueous globe on which we dwell, and also each and all of the things which yearly adorn its surface, subsist solely from the sun, which constitutes their center, and which by the rays of its light and the temperings of its heat is everywhere present, everyone knows with

certainty from experience, from the testimony of the senses, and from the writings which treat of the way in which the world has become inhabited. And as the perpetual subsistence of these things is from the sun, reason may with certainty conclude that their existence also is thence; for perpetually to subsist is perpetually to exist as they first existed. From this it follows that the natural world was created by Jehovah God secondarily through this sun. [2] That there are spiritual things and that there are natural things, which are entirely distinct from each other, and that the origin and maintenance of spiritual things is from a sun which is pure love, in the midst of which is the Creator and founder of the universe, Jehovah God, has been heretofore shown; but that the origin and maintenance of natural things is from a sun which is pure fire, and that the latter is from the former, and both from God, follows of itself, as the posterior follows from the prior, and the prior from the first. [3] That the sun of nature and its worlds is pure fire, all its effects clearly show; as the concentration of its rays into a focus by optical instruments, from which proceeds fire burning with vehemence and also flame; the nature of its heat, which is similar to heat from elementary fire; the graduation of that heat according to its angle of incidence, whence are the varieties of climate, and also the four seasons of the year; besides many things, from which reason, by the senses of its body, may confirm the truth that the sun of the natural world is mere fire, and also that it is fire in its purity itself. [4] Those who know nothing concerning the origin of spiritual things from their own sun, but only concerning the origin of natural things from theirs, can scarcely avoid confounding spiritual things and natural things, and concluding, through the fallacies of the senses and thence of the reason, that spiritual things are nothing but pure natural things, and that from the activity of the latter, excited by light and heat, wisdom and love arise. Those, because they see nothing else with their eyes, and smell nothing else with their nostrils, and breathe nothing else with their breast than nature, therefore ascribe all rational things to it also, and thus absorb naturalism, as a sponge does waters. But these may be compared to charioteers who yoke the horses behind the chariot and not before it. [5] It is otherwise with those who distinguish between spiritual things and natural things, and deduce the latter from the former; these also perceive that the influx of the soul into the body is spiritual, and that natural things, which are of the body, serve the soul for vehicles and means, that it may produce its effects in the natural world. If you conclude otherwise, you may be likened to a crab, which in walking assists its progress with its tail, and draws its eyes backward at every step; and your rational sight may be compared to the sight of the eyes of Argus in the back of his head, when those in his forehead were asleep. These persons also believe themselves to be Arguses when they reason; for they say, Who does not see that the origin of the universe is from nature? and what then is God but the inmost extension of nature? and the like irrational things; of which they boast more than the wise do of rational things.

(10) VIII. Therefore everything which proceeds from this sun, regarded in itself, is dead. Who does not see from the reason of his understanding, if this is a little elevated above the sensual things of the body, that love regarded in itself is alive, and that the appearance of its fire is life, and, on the contrary, that elementary fire regarded in itself is respectively dead; consequently, that the sun of the spiritual world, because it is pure love, is alive: and that the sun of the natural world, because it is pure fire, is dead; and similarly all things which proceed and exist from them? [2] There are two things which produce all the effects in the universe, Life and Nature, and they produce them according to order when life from within actuates nature. It is otherwise when nature from within brings life to act, which takes place with those who place nature, which in itself is dead, above and within life, and thence who strive solely after the pleasures of the senses and the lusts of the flesh, and care nothing for the spiritual things of the soul and the truly rational things of the mind. Such persons, on account of that inversion, are they who are called “the dead”; such are all atheistic naturalists in the world, and all satans in hell. [3] They are also called “the dead” in the Word, as in David: They joined themselves to Baal-peor, and ate the sacrifices of the dead (Ps. 106:28). The enemy persecuteth my soul, he maketh me to sit in darkness like the dead of the world (Ps. 143:3). To hear the groaning of the bound, and to open to the sons of death (Ps. 102:20). And in Revelation: I know thy works, that thou hast a name that thou livest, but thou art dead; be watchful and

establish the things which remain that are ready to die (3:1, 2). [4] They are called “the dead,” because spiritual death is damnation, and damnation is the lot of those who believe that life is from nature, and thus that the light of nature is the light of life, and thereby hide, suffocate, and extinguish every idea of God, of heaven, and of eternal life. Such persons are like owls, which see light in darkness and darkness in light, that is, falsities as truths and evils as goods; and because the delights of evil are the delights of their hearts, they are not unlike those birds and beasts which devour the bodies of the dead as dainties, and perceive the fetid odors from sepulchers as balsams. Such persons also do not see any other influx than physical or natural; if notwithstanding they affirm influx to be spiritual, this is not done from any idea of it but from the mouth of a teacher.

(11) IX. The spiritual clothes itself with the natural, as a man clothes himself with a garment. It is known that in every operation there is an active and a passive; and that from the active alone nothing exists, and nothing from the passive alone. It is the same with the spiritual and the natural; the spiritual, because it is a living force, is active, and the natural, because it is a dead force, is passive. Hence it follows that whatever has existed in this solar world from the beginning, and afterwards exists every moment, is from the spiritual through the natural, and this not only in the subjects of the animal kingdom, but also in the subjects of the vegetable kingdom. [2] Another similar thing is also known, namely, that in everything which is

effected there is a principal and an instrumental, and that these two, when anything is done, appear as one, although they are distinctly two; wherefore this also is one of the canons of wisdom, that the principal cause and the instrumental cause make together one cause; so also do the spiritual and the natural. That these two in producing effects appear as one, is because the spiritual is within the natural as the fibre is within the muscle, and as the blood is within the arteries; or as the thought is within the speech, and the affection in sounds; and it makes itself felt by means of the natural. From these things, but still as if through a lattice, it is evident that the spiritual clothes itself with the natural, as a man clothes himself with a garment. [3] The organic body with which the soul clothes itself is here likened to a garment, because it clothes the soul, and the soul also puts off the body, and casts it away as exuviae when by death it emigrates from the natural world into its own spiritual world. For the body grows old like a garment; but not the soul, because this is a spiritual substance, which has nothing in common with the changes of nature, which progress from their beginnings to their ends, and are periodically terminated. [4] They who do not consider the body as the vesture or covering of the soul, and as being in itself dead, and only adapted to receive the living forces flowing in through the soul from God, cannot help concluding, from fallacies, that the soul lives by itself, and the body by itself, and that there is a preestablished harmony between the lives of the two; or even that the life of the soul flows into the life of the body, or the life of the body into the life of the soul, and thus they conceive influx as either spiritual or natural; when yet it is a truth which is proved by everything that is created, that what is posterior does not act from itself, but from what is prior, from which it proceeded; thus that neither does this act from itself, but from something still prior; and thus that nothing acts except from the First which acts from itself, thus from God. Besides, there is only one life, and this is not capable of being created, but is eminently capable of flowing into forms organically adapted to its reception. Such forms are each and all of the things in the created universe. [5] It is believed by many that the soul is life, and thus, that a man, because he lives from the soul, lives from his own life, thus from himself, and therefore not by an influx of life from God; but these cannot help tying a sort of Gordian knot of fallacies, and entangling in it all the judgments of their mind, whence are mere insanities in spiritual things; or constructing a labyrinth, from which the mind can never, by any thread of reason, retrace its way and extricate itself; they also actually let themselves down as it were in caverns under the earth, where they dwell in eternal darkness. [6] For from such a belief proceed innumerable fallacies, each of which is horrible; as that God transfused and transcribed Himself into men, and that thus every man is a sort of Deity, which lives from itself, and thus that he does good and is wise from himself; likewise that he possesses faith and charity in himself, and thus derives them from himself, and not from God; besides many monstrous beliefs such as prevail with those in hell, who, when they were in the world, believed that nature lived, or produced life by its own activity. When these look towards heaven they see its light as mere thick darkness. I once heard the voice of one saying from heaven, that if a spark of life in man were his own, and not of God in him, there would be no heaven, nor anything therein, and hence that there would not be any church on earth, and consequently no life eternal. More upon this subject may be consulted in the Relation inserted in the work on Conjugal Love (n. 132-136).

(12) X. Spiritual things, thus clothed in a man, enable him to live as a rational and moral man, thus a spiritually natural man. From the principle established above, that the soul clothes itself with a body as a man clothes himself with a garment, this follows as a conclusion. For the soul flows into the human mind, and through this into the body, and carries life with it, which it continually receives from the Lord, and thus transfers it mediately into the body, where by the closest union it makes the body as it were to live. Thence from a thousand testimonies of experience, it is evident that the spiritual united to the material, as a living force with a dead force, causes man to speak rationally and to act morally. [2] It appears as if the tongue and lips speak from a certain life in themselves, and that the arms and hands act in a like manner; but it is the thought, which in itself is spiritual, that speaks, and the will, which likewise is spiritual, that acts, and each through its own organs, which in themselves are material, because taken from the natural world. That it is so appears in the day, provided this is attended to: remove thought from speech, is not the mouth

dumb in a moment? also remove will from action, do not the hands rest in a moment? [3] The union of spiritual things with natural, and the appearance of life therefrom in material things, may be compared to generous wine in a clean sponge, and to the sweet must in a grape, and to the savory liquor in an apple, and also to the aromatic odor in cinnamon. The fibers containing all these things are matters which neither taste nor are fragrant from themselves, but from the fluids in and between them; wherefore if you squeeze out those juices, they are dead filaments. So are the organs proper to the body, if life is taken away. [4] That man is rational from the union of spiritual things with natural, is evident from the analytical processes of his thought; and that he is moral from the honorableness of his conduct and the graces of his bearing. These he has from the faculty of receiving influx from the Lord through the angelic heaven, where is the very abode of wisdom and love, thus of rationality and morality. From these things it is perceived, that what is spiritual and what is natural, being united in man, cause him to live a spiritually natural man. The reason that he lives in a similar and yet dissimilar manner after death, is because his soul is then clothed with a substantial body, as in the natural world it was clothed with a material body. [5] It is believed by many that the perceptions and thoughts of the mind, because they are spiritual, flow in naked, and not through organized forms. But those dream thus who have not seen the interiors of the head, where perceptions and thoughts are in their beginnings; and that the brains are there, interwoven and composed of the cineritious and medullary substances, and that there are glands, cavities, septa, and the meninges and matres, which surround them all; and that a man thinks and wills sanely or insanely according to the sound or perverted state of all those things; thence that he is rational and moral according to the organic formation of his mind. For nothing could be predicated of the rational sight of man, which is the understanding, without forms organized for the reception of spiritual light, just as nothing could be predicated of the natural sight without the eyes; and so in other instances.

(13) XI. The reception of that influx is according to the state of love and wisdom with a man. That a man is not life, but an organ recipient of life from God, and that love together with wisdom is life, also that God is love itself and wisdom itself, and thus life itself, has been demonstrated above. Thence it follows that so far as a man loves wisdom, or so far as wisdom in the bosom of love is with him, so far he is an image of God, that is, a receptacle of life from God; and, on the contrary, so far as he is in opposite love, and thence in insanity, so far he does not receive life from God, but from hell, which life is called death. [2] Love itself and wisdom itself are not life, but are the esse of life, but the delights of love and the pleasantnesses of wisdom, which are affections, constitute life, for the esse of life exists by these. The influx of life from God carries with it those delights and pleasantnesses just as does the influx of light and heat in springtime, into human minds, and also into birds and beasts of every kind, yea into plants, which then

germinate and become prolific; for the delights of love and the pleasantnesses of wisdom expand minds and adapt them to reception, as joys and gladness expand the face and adapt it to the influx of the cheerfulness of the soul. [3] The man who is affected with the love of wisdom, is like the garden in Eden, in which are two trees, the one of life and the other of the knowledge of good and evil. The tree of life is the reception of love and wisdom from God, and the tree of the knowledge of good and evil is the reception of them from himself. But the latter is insane, and still believes that it is wise like God, while the former is truly wise, and believes that no one is wise but God alone, and that man is wise so far as he believes this, and more wise so far as he feels that he wills it. But more on this subject may be seen in the Relation inserted in the work on Conjugial Love (n. 132-136). [4] I will here add an arcanum confirming these things from heaven. All the angels of heaven turn their forehead to the Lord as a sun, and all the angels of hell turn the back of the head to Him; and the latter receive influx into the affections of their will, which in themselves are lusts, and make the understanding favor them; but the former receive influx into the affections of their understanding, and make the will favor them. Hence these are in wisdom, but the others are in insanity; for the human understanding dwells in the cerebrum, which is under the forehead, and the will in the cerebellum, which is in the back of the head. [5] Who does not know that a man who is insane from falsities, favors the cupidities of his own evil, and confirms them by reasons from the understanding; and that a wise man sees from truths the quality of the cupidities of his will, and curbs them? A wise man does this because he turns his face to God, that is, he believes in God, and not in himself; but an insane man does the other thing because he turns his face from God, that is, he believes in himself, and not in God. To believe in himself is to believe that he loves and is wise from himself, and not from God, and this is signified by eating of the tree of the knowledge of good and evil; but to believe in God is to believe that he loves and is wise from God, and not from himself, and this is to eat of the tree of life (Rev. 2:7). [6] From these things, but still only as in the light of the moon by night, it may be perceived that the reception of the influx of life from God is according to the state of love and wisdom with a man. This influx may further be illustrated by the influx of light and heat into plants, which blossom and bear fruit according to the structure of the fibers which form them, thus according to reception. It may also be illustrated by the influx of the rays of light into precious stones, which modify them into colors according to the situation of the parts composing them, thus also according to reception; and likewise by optical glasses and by drops of rain, which exhibit rainbows according to the incidences, refractions, and thus the receptions of light. The case is similar with human minds as to spiritual light, which proceeds from the Lord as a sun, and perpetually flows in, but is variously received.

(14) XII. The understanding in a man can be elevated into the light, that is, into the wisdom in which the angels of heaven are, according to the cultivation of his reason; and

in like manner his will can be elevated into the heat of heaven, that is, into love, according to the deeds of his life; but the love of the will is not elevated except so far as the man wills and does those things which the wisdom of the understanding teaches. By the human mind are meant its two faculties, which are called the understanding and the will. The understanding is the receptacle of the light of heaven, which in its essence is wisdom, and the will is the receptacle of the heat of heaven, which in its essence is love, as was shown above. These two, wisdom and love, proceed from the Lord, as a sun, and flow into heaven universally and particularly, whence the angels have wisdom and love; and they also flow into this world universally and particularly, whence men have wisdom and love. [2] But these two united proceed from the Lord, and likewise united flow into the souls of angels and men, but they are not received united in their minds. Light which makes the understanding is first received there, and love which constitutes the will is received gradually. This also is of providence, because every man is to be created anew, that is, reformed, and this is effected through the understanding; for from infancy he must acquire the knowledges of truth and good, which will teach him to live well, that is, to will and act rightly. Thus the will is formed through the understanding. [3] For the sake of this end, there is given to man the faculty of elevating his understanding almost into the light in which the angels of heaven are, that he may see what he ought to will and thence to do, in order that he may be prosperous in the world for a time, and be happy after death to eternity. He becomes prosperous and happy if he procures for himself wisdom, and keeps his will under obedience to it; but unprosperous and unhappy if he subjects his understanding under obedience to his will. The reason is, because the will from birth inclines to evils, even to enormous ones; wherefore unless it were curbed by the understanding, a man would rush into heinous things, yea, from his inborn savage nature, he would depopulate and slaughter for the sake of himself all those who do not favor and indulge him. [4] Furthermore, unless the understanding could be separately perfected, and the will by means of it, a man would not be a man, but a beast. For without that separation, and without the ascent of the understanding above the will, he would not be able to think, and from thought to speak, but only to express his affection by sounds; neither would he be able to act from reason, but only from instinct; still less would he be able to know the things which are of God, and God by means of them, and thus to be conjoined to Him, and to live to eternity. For a man thinks and wills as from himself, and this as from himself is the reciprocal of conjunction; for there cannot be conjunction without a reciprocal, just as there cannot be conjunction of the active with the passive without reaction. God alone acts, and man suffers himself to be acted on, and he reacts in all appearance as from himself, though interiorly it is from God. [5] From these things rightly perceived it may be seen what is the quality of the love of a man’s will if it is elevated by means of the understanding, and what is its quality if it is not elevated; consequently, what is the quality of the man. But this quality of a man if the love of his will is not elevated by means of the understanding shall be illustrated by comparisons. He is like an eagle which flies on high, and as soon as it sees the food below which is the object of its desire, as chickens, young swans, yea, young lambs, swoops down in a moment and devours them. He is also like an adulterer, who conceals a harlot in a cellar below, and by turns goes up to the highest part of the house, and talks wisely with those who dwell there about chastity, and by turns hastens away from his companions, and indulges his lasciviousness below with his harlot. [6] He is also like a thief on a tower, who there pretends to keep watch, but who, as soon as he sees an object of plunder below, hastens down and seizes it. He may also be compared to marsh-flies, which fly in a column over the head of a running horse, but which fall down when the horse stops, and immerse themselves in their marsh. Such is the man whose will or love is not elevated by means of the understanding, for he then stands still below at the foot, immersed in the unclean things of nature and the lusts of the senses. It is altogether otherwise with those who subdue the allurements of the cupidities of the will by means of the wisdom of the understanding. With these the understanding afterwards enters into a conjugial covenant with the will, thence wisdom with love, and they dwell together above with delights.

(15) XIII. It is altogether otherwise with beasts. Those who judge from the mere appearance to the senses of the body,

conclude that beasts have will and understanding as well as men, and hence that the only distinction is that man can speak, and thus describe what he thinks and desires, while beasts can only express this by sounds. Yet beasts have not will and understanding, but only an image of each, which the learned call an analog. [2] That a man is a man, is because his understanding can be elevated above the desires of his will, and thus can know and see them from above, and also moderate them; but a beast is a beast because its desires impel it to do whatever it does. Wherefore a man is a man in that his will is under obedience to his understanding; but a beast is a beast in that its understanding is under obedience to its will. From these things this conclusion follows, that the understanding of man, because it receives the light that flows in from heaven, and apprehends and perceives this as its own, and from it thinks analytically with all variety, altogether as from itself, is alive, and thence a true understanding; and that the will of man, because it receives the inflowing love of heaven, and from it acts as from itself, is alive, and is thence truly will; but the contrary is the case with beasts. [3] Wherefore those who think from the lusts of the will are likened to beasts, and also in the spiritual world they appear at a distance as beasts; they also act like beasts, with this difference only, that they can act otherwise if they will. But those who restrain the lusts of their will by means of the understanding, and therefore act rationally and wisely, appear in the spiritual world as men, and are angels of heaven. [4] In a word, the will and the understanding in beasts always cohere; and because the will in itself is blind, for it is of heat and not of light, it makes the understanding blind also. Hence a beast does not know and understand its own actions; and yet it acts, for it acts from an influx from the spiritual world; and such action is instinct. [5] It is believed that a beast thinks from the understanding what it does, but this is not so; it is impelled to act only from natural love, which is in it from creation, with the assistance of the senses of its body. That a man thinks and speaks is solely because his understanding can be separated from his will, and can be elevated even into the light of heaven; for the understanding thinks, and thought speaks. [6] That beasts act according to the laws of order inscribed on their nature, and some beasts as it were morally and rationally, differently from many men, is because their understanding is blind obedience to the desires of their will, and therefore they are not able to pervert these by depraved reasonings, as men do. It is to be observed, that by the will and the understanding of beasts in the foregoing statements, is meant an image and analog of them. Analogs are so named from appearance. [7] The life of a beast may be compared with a somnambulist who walks and acts from the will while the understanding is in a deep sleep; and also with a blind man who walks through the streets with a dog leading him; and also with a foolish person, who from custom and the habit thence acquired does his work according to rules; likewise with a person void of memory, and therefore deprived of understanding, who still knows or learns how to clothe himself, to eat dainties, to love the sex, to walk the streets from house to house, and to do such things as soothe the senses and gratify the flesh, by the allurements and pleasures of which he is carried along, though he does not think, and therefore cannot speak. [8] From these things it is plain how much they are deceived who believe that beasts enjoy rationality, and are only distinguished from men by the external figure, and by their not being able to give utterance to the rational things which they hide within. From which fallacies many even conclude that if man lives after death beasts also will live after death, and, on the contrary, that if beasts do not live after death neither will man; besides many dreams arising from ignorance about the will and the understanding, and also about degrees, by means of which, as by a ladder, the mind of man mounts up to heaven.

(16) XIV. There are three degrees in the spiritual world, and three degrees in the natural world, hitherto unknown, according to which all influx takes place. It is discovered, by the investigation of causes from effects, that there are degrees of two kinds, one in which are things prior and posterior, and another in which are things greater and less. The degrees which distinguish things prior and posterior are to be called degrees of altitude, and also discrete degrees; but the degrees by which things greater and less are distinguished from each other are to be called, degrees of latitude, and also continuous degrees. [2] Degrees of altitude, or discrete degrees, are like the generations and compositions of one thing from another; as, for example, of any nerve from its fibers, and of any fiber from its fibrils; or

of any piece of wood, stone, or metal from its parts, and of any part from its particles. But degrees of latitude or continuous degrees are like the increments and decrements of the same degree of altitude as to breadth, length, height, and depth; as of greater and smaller volumes of water, or air, or ether; and as of large and small masses of wood, stone, or metal. [3] All and each of the things in both worlds, the spiritual and the natural, are, from creation, in degrees of both these kinds. The whole animal kingdom in this world is in those degrees both in general and in particular; and the whole vegetable kingdom and the whole mineral kingdom likewise; as also is the expanse of atmospheres from the sun even to the earth. [4] There are therefore three atmospheres discretely distinct according to the degrees of altitude, both in the spiritual world and in the natural world, because each world has its sun; but the atmospheres of the spiritual world, by virtue of their origin, are substantial, and the atmospheres of the natural world, by virtue of their origin, are material. And because the atmospheres descend from their origins according to those degrees, and are the containants, and, as it were, the carriers of light and heat, it follows that there are three degrees of light and heat. And because light in the spiritual world in its essence is wisdom, and heat there in its essence is love, as was shown above in its own article, it follows also that there are three degrees of wisdom and three degrees of love, hence three degrees of life; for they are graded by those things through which they pass. [5] Hence it is that there are three angelic heavens: a highest, which is also called the third heaven, where are the angels of the highest degree; a middle, which is also called the second heaven, where are the angels of the middle degree; and a lowest, which is also called the first heaven, where are the angels of the lowest degree. Those heavens are also distinguished according to the degrees of wisdom and love. Those who are in the lowest heaven are in the love of knowing truths and goods; those who are in the middle heaven are in the love of understanding them; and those who are in the highest heaven are in the love of being wise, that is, of living according to those things which they know and understand. [6] Since the angelic heavens are distinguished into three degrees, therefore the human mind is also distinguished into three degrees, because the human mind is an image of heaven, that is, it is a heaven in the least form. Hence it is that man can become an angel of one of those three heavens, and this is effected according to his reception of wisdom and love from the Lord: an angel of the lowest heaven if he receives only the love of knowing truths and goods; an angel of the middle heaven if he receives the love of understanding them; and an angel of the highest heaven if he receives the love of being wise, that is, of living according to them. That the human mind is distinguished into three regions, according to the three heavens, may be seen in the Relation inserted in the work on Conjugial Love (n. 270). From these things it is evident that all spiritual influx to man and into man descends from the Lord through these three degrees, and that it is received by man according to the degree of wisdom and love in which he is.

[7] The knowledge of these degrees is of the greatest use at the present day; since many, because they do not know them, subsist and inhere in the lowest degree, in which are the senses of their body, and from ignorance, which is intellectual thick darkness, cannot be elevated into spiritual light, which is above them. Hence naturalism invades them, as it were spontaneously, as soon as they enter on any investigation and inquiry concerning the human soul and mind, and its rationality, and still more if they inquire concerning heaven and the life after death. Thus they become comparatively like those who stand in the marketplaces with telescopes in their hands, looking at the sky, and utter vain predictions; and also like those who chatter and also reason concerning every object they see, and everything they hear, without there being in it anything rational from the understanding. But such persons are like butchers, who believe themselves to be skilled in anatomy, because they have examined the viscera of oxen and sheep outwardly but not inwardly. [8] But it is a truth, that to think from the influx of natural light, not enlightened by the influx of spiritual light, is nothing else than dreaming, and to speak from such thought is to talk nonsense. But more concerning these degrees may be seen in the work on The Divine Love and The Divine Wisdom (n. 173-281).

(17) XV. Ends are in the first degree, causes in the second, and effects in the third. Who does not see that the end is not the cause, but that it produces the cause, and that the cause is not the effect, but that it produces the effect; consequently that they are three distinct things which

follow in order? The end with man is the love of his will, for what a man loves, this he proposes to himself and intends; the cause with him is the reason of his understanding, for by means of it the end seeks for mediate or efficient causes; and the effect is the operation of the body from them and according to them. Thus there are three things in man, which follow each other in order, in like manner as the degrees of altitude follow each other. When these three things appear in act, then the end is inwardly in the cause, and the end through the cause is in the effect, wherefore the three coexist in the effect. On this account it is said in the Word, that everyone shall be judged according to his works; for the end, or the love of his will, and the cause, or the reason of his understanding, are together in the effects, which are the works of his body; thus the quality of the whole man is in them. [2] They who do not know these things, and do not thus distinguish the objects of reason, cannot avoid terminating the ideas of their thought in the atoms of Epicurus, the monads of Leibniz, or in the simple substances of Wolff, and thus they close up their understandings as with a bolt, so that they cannot even think from reason concerning spiritual influx, because they cannot think concerning any progression; for the author says concerning his simple substance, that if it is divided it falls into nothing. Thus the understanding stands still in its first light, which is merely from the senses of the body, and does not advance a step further. Hence it is not known but that the spiritual is a subtle natural, and that beasts have a rational as well as men, and that the soul is a breath of wind such as is breathed forth from the breast when a person dies; besides many things which are not of light but of thick darkness. [3] Since all things in the spiritual world and all things in the natural world proceed according to these degrees, as was shown in the preceding article, it is evident that intelligence properly consists in knowing and distinguishing them, and seeing them in their order. By means of these degrees, also, every man is known as to his quality, when his love is known; for, as was said above, the end which is of the will, and the causes which are of the understanding, and the effects which are of the body, follow from his love, as a tree from its seed, and as fruit from the tree. [4] There are three kinds of loves, the love of heaven, the love of the world, and the love of self; the love of heaven is spiritual, the love of the world is material, and the love of self is corporeal. When the love is spiritual, all the things which follow from it, as forms from their essence, derive their spiritual nature; similarly if the principal love is the love of the world or of wealth, and thus is material, all the things which follow from it, as derivatives from their principle derive their material nature; likewise if the principal love is the love of self, or of eminence above all others, and thus is corporeal, all the things which follow from it derive their corporeal nature. The reason is, because the man who is in this love regards himself alone, and thus immerses the thoughts of his mind in his body. Wherefore, as was just now said, he who knows the ruling love of anyone, and at the same time the progression of ends to causes and of causes to effects, which three things follow in order according to the degrees of altitude, knows the whole man. Thus the angels of heaven know everyone with whom they speak; they perceive his love from the tone of his speech; and they see his image from his face, and his character from the gestures of his body.

(18) XVI. From these things it is evident what is the quality of spiritual influx from its origin to its effects. Spiritual influx has hitherto been deduced from the soul into the body, but not from God into the soul and thus into the body. This has been done, because no one knew anything concerning the spiritual world, and concerning the sun there, from which all spiritual things flow as from their fountain, and thus nothing concerning the influx of spiritual things into natural things. [2] Now because it has been granted me to be in the spiritual world and in the natural world at the same time, and thus to see each world and each sun, I am obliged by my conscience to manifest these things; for what is the use of knowing, unless what is known to one be also known to others? Without this, what is knowing but collecting and storing up riches in a casket, and only looking at them occasionally and counting them over, without any thought of use from them? Spiritual avarice is nothing else. [3] But that it may be fully known what and of what quality spiritual influx is, it is necessary to know what the spiritual is in its essence, and what the natural is, and also what the human soul is. Lest therefore this short treatise should be defective through ignorance of these things, it is important to consult some Relations inserted in the work on Conjugial Love; concerning the

spiritual, in the Relation there (n. 326-329); concerning the human soul (n. 315); and concerning the influx of spiritual things into natural things (n. 380); and more fully (n. 415-422).

(19) To these things I will add this Relation. After these things were written, I prayed to the Lord that I might be permitted to converse with disciples of Aristotle, and at the same time with disciples of Descartes, and with disciples of Leibnitz, in order that I might draw forth the opinions of their minds concerning the interaction between the soul and the body. After my prayer, there were present nine men, three Aristotelians, three Cartesians, and three Leibnitzians; and they stood around me, the admirers of Aristotle on the left side, the followers of Descartes on the right, and the supporters of Leibnitz behind. Quite a distance away, and at intervals from each other, were seen three persons as it were crowned with laurel, and I knew from an inflowing perception that they were those three great leaders or teachers themselves. Behind Leibnitz stood one holding in his hand the skirt of his garment, and I was told that it was Wolff. Those nine men, when they beheld one another, at first saluted and spoke to one another in a courteous tone. [2] But presently there arose from below a spirit with a torch in his right hand, which he shook before their faces, whereupon they became enemies, three against three, and looked at one another with a fierce countenance; for they were seized with the lust of disputing and discussing. Then the Aristotelians, who were also scholastics, began to speak, saying, Who does not see that

objects flow in through the senses into the soul, as one enters through the doors into a chamber, and that the soul thinks according to such influx? When a lover sees a beautiful virgin or his bride, does not his eye sparkle and carry the love of her into the soul? When a miser sees bags of money, does he not burn for them with every sense, and thence convey this order into the soul, and excite the cupidity of possessing them? When a proud man hears his praises from another, does he not prick up his ears, and do not these transmit those praises to the soul? Are not the senses of the body like outer courts, through which alone there is entrance to the soul? From these things and innumerable others like them, who can conclude otherwise than that influx is from nature, or is physical? [3] To these statements the followers of Descartes, who had held their fingers on their foreheads, and now withdrew them, replied, saying, Alas, you speak from appearances. Do you not know that the eye does not love a virgin or a bride from itself, but from the soul? Likewise that the senses of the body do not covet the bags of money from themselves, but from the soul? and similarly that the ears do not seize on the praises of flatterers in any other manner? Is it not perception that causes sensation? and perception is of the soul, and not of the organs. Tell, if you can, what else makes the tongue and lips to speak but the thought? and what else makes the hands to work but the will? and thought and will are of the soul, and not of the body. Thus what makes the eye to see, and the ears to hear, and the other organs to feel, but the soul? From these things, and innumerable others like them, everyone whose wisdom is above the sensual things of the body, concludes, that there is no influx of the body into the soul, but of the soul into the body, which we call occasional, and also spiritual influx. [4] When these had been heard, the three men who stood behind the former triads, who were the supporters of Leibnitz, lifted up their voices, saying, We have heard the arguments on both sides, and have compared them, and we have perceived that in many particulars the latter are stronger than the former, and that in many others the former are stronger than the latter; wherefore if it is permitted, we will settle the dispute. And on being asked how, they said, There is not any influx of the soul into the body, nor of the body into the soul, but there is a unanimous and instantaneous operation of both together, which a celebrated author has distinguished by a beautiful name, calling it preestablished harmony. [5] Hereupon there appeared again the spirit with the torch in his hand, but now in his left, and he shook it at the back of their heads, whence their ideas of everything became confused and they cried out together, Neither our soul nor body knows what part to take, wherefore let us decide this dispute by lot, and we will favor the lot which comes out first. And they took three pieces of paper, and wrote on one of them, physical influx, on another spiritual influx, and on the third, preestablished harmony; and they put these three pieces into a hat. Then they chose one of their number to draw, and he, putting in his hand, took hold of that on which was written spiritual influx; and when this was seen and read, they all said, yet some with a clear and flowing, some with a faint and smothered voice, Let us favor this because it came out first. [6] But then an angel suddenly stood by, and said, Do not believe that the paper in favor of spiritual influx came out by chance, but from providence; for you do not see its truth because you are in confused ideas, but the truth itself presented itself to the hand of him that drew the lots, that you might favor it.

(20) I was once asked how from a philosopher I became a theologian; and I answered, In the same manner that fishermen were made disciples and apostles by the Lord; and that I also from early youth had been a spiritual fisherman. On hearing this the inquirer asked, What is a spiritual fisherman? I replied that a fisherman in the spiritual sense of the Word, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths rationally. [2] To the question, How is this demonstrated? I said, From these passages in the Word: Then the waters shall fail from the sea, and the river shall be dried up and become dry, therefore the fishers shall mourn, and all that cast a hook into the sea shall be sad (Isa. 19:5, 8). In another place: Upon the river whose waters were healed, the fishers stood from Engedi; they were there in the spreading forth of nets; according, to its kind was their fish, as the fish of the great sea, exceeding many (Ezek. 47:9-10). And in another place: The saying of Jehovah, Behold, I will send to many fishers, who shall fish the sons of Israel (Jer. 16:16). Thence it is evident, why the Lord chose fishermen for disciples, and said: Come ye after Me, and I will make you fishers of men (Matt. 4:18-19; Mark 1:16-17).

And to Peter after he had caught a multitude of fishes: From henceforth thou shalt catch men (Luke 5:9-10). [3] Afterwards I demonstrated the origin of this signification of fishermen from The Apocalypse Revealed; namely, because “water” signifies natural truths (n. 50, 932); likewise “a river” (n. 409, 932); “fish,” those who are in natural truths (n. 405); and thence “fishermen” signify those who investigate and teach truths. [4] On hearing this my interrogator raised his voice and said, Now I can understand why the Lord called and chose fishermen to be His disciples, and therefore I do not wonder that He has also called and chosen you, since, as you have said, you were from early youth a fisherman in a spiritual sense, that is, an investigator of natural truths; that you are now an investigator of spiritual truths, is because these are founded on the former. To this he added, because he was a man of reason, that the Lord alone knows who is adapted to receive and to teach those things which are of His New Church, whether someone among the primates, or someone among their servants. Moreover, what theologian among Christians does not first study philosophy at college, before he is inaugurated as a theologian; and from what other source has he intelligence? [5] At last he said, Since you are become a theologian, explain what is your theology. I replied, These are the two principles of it, That God is one, and that there is a conjunction of charity and faith. To which he replied, Who denies these? I answered, The theology of the present day, when interiorly examined.

Coronis (1771)

Translated by John Whitehead, 1914

THE CORONIS, OR APPENDIX TO THE TRUE CHRISTIAN RELIGION

(1) These three things, - the Consummation of the Age, the Coming of the Lord, and the New Church-have, it is true, been treated of in the last chapter of the work entitled The True Christian Religion. The reason why a Continuation follows concerning them, is because no one has hitherto known what the Consummation of the Age is, why the Second Coming of the Lord must take place, or that the New Church is about to come; and yet these three subjects are treated of in both the Prophetic and the Apostolic Word, and fully in the Apocalypse. That these three subjects are treated of in the Prophetic Word of the Old Testament, was made evident to me while it was granted me to lay it open by means of the spiritual sense; and in like manner that they are treated of in the Prophetic [part] of the New Testament, which is called the Apocalypse: that they are also in the Evangelic and Apostolic Word, will be plain from the following pages. Hence it follows, that, without a knowledge of the Consummation of the Age, the Second Coming of the Lord, and the New Church, the Word is as it were shut up; nor can anything but knowledges open it: these are like keys which open the door and introduce.

When this takes place with the Word, then the treasures, which lay concealed therein as at the bottom of the sea, come into view; for, at the bottom, there are in the Word nothing else but precious things. In this Appendix or Continuation, I shall proceed, in like manner as in the work itself, by prefixed Summaries, which will be confirmed from Scripture and illustrated from reason.

(2) PROPOSITION THE FIRST. I. There have been four churches on this earth from the day of its creation: the First, which is to be called the Adamic; the Second, the Noachian; the Third, the Israelitish; and the Fourth, the Christian. That four churches have existed on this earth since the creation of the world, manifestly appears in Daniel; first, from the statue seen by Nebuchadnezzar in a dream, and, afterwards, from the four beasts rising up out of the sea. Concerning the statue of Nebuchadnezzar we read as follows: Daniel said, Thou, O king, sawest, and behold a great statue. And the appearance thereof was excellent, standing before thee, and the aspect thereof was terrible. The head of this statue was of good gold; its breast and arms, of silver; its belly and its thighs, of brass; its legs, of iron; its feet, partly of iron and partly of clay. Thou sawest until a stone was cut out, which was not by hands, and smote the statue upon its feet that were of iron and clay, and brake them in pieces. Then were the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; so that the wind carried them away, and no place was found for them: but the stone, which smote the statue, became a

great rock, and filled the whole earth. In these days shall the God of the heavens raise up a kingdom, which shall not be destroyed to the ages; and His kingdom shall not be entrusted to another people: it shall break in pieces and consume all those kingdoms, but it shall stand to the ages (Dan. 2:31-35, 44). This dream did not signify four political kingdoms on this earth, but four churches, which should follow one after another, may be evident from the following considerations: (1) That such kingdoms, one after another, have not existed on this earth. (2) That the Divine Word, in its bosom, does not treat of the kingdoms of the world, but of churches, which constitute the kingdom of God on the earth. (3) Also, because it is said that the God of the heavens shall raise up a kingdom which shall not be destroyed to the ages, and that a stone, cut out, not by hands, became a great rock, which filled the whole earth. (4) And, because the Lord our Saviour Jesus Christ, in the Word of both Testaments, is called the "Stone" and "Rock," it is manifest that His kingdom is meant by the last words in this passage. (5) Moreover, the state of the church is described, in innumerable passages of the Word, by "gold," "silver," "brass," and "iron;" its spiritual state as to the good of love by "gold," its spiritual state as to the truth of wisdom by "silver," its natural state as to the good of charity by "brass," and its natural state as to the truth of faith by "iron," as may be seen confirmed from the Word in the Apocalypse Revealed (n. 913), and elsewhere. [2] For this reason, the wise in the first ages, who knew the significations of metals, compared the ages, which were to follow one another from the first to the last, to those four metals, and called the first age “golden,” the second age “silver,” the third age “copper,” and the fourth age “iron;” and they described them thus according to goods and truths; and because genuine goods and truths are from no other origin than from the God of heaven, they described them according to the states of the church with those who lived in those ages; for from these, and according to these, all the civil states of kingdoms as to justice and judgment exist, flourish and live. [3] That the Lord the Saviour Jesus Christ is called the “Stone” and “Rock” in the Word of both Testaments, is plain from the following passages. That He is called a “Stone” from these: Thus said the Lord Jehovih, Behold I will found in Zion a Stone of probation, a precious corner of well-established foundation; he who hath believed will not make haste; then I will set judgment for the rule, and justice for the plummet (Isa. 28:16, 17). Jehovah will visit His flock. From Him is the cornerstone (Zech. 10:3, 4). The stone which the architects rejected is become the head of the corner (Ps. 118:22). Have ye not read in the Scripture that the Stone which the builders rejected is become the head of the corner? (Matt. 21:42; Mark 12:10, 11; Luke 20:17, 18; Isa. 8:14, 15). Ye have come to the Lord, the living Stone, rejected indeed of men, but chosen of God; ye yourselves also, as living stones, are built up into a spiritual house;...therefore, it is said in the Scripture, I lay in Zion a corner-stone, elect, precious, and he who believeth on Him shall not be ashamed (1 Peter 2:4-6). Ye are built upon the foundations of the apostles and prophets, whose corner-stone is Jesus Christ, by whom the whole building, well cemented together, groweth into a holy temple in the Lord; by whom ye are built together into a habitation of God in the spirit (Eph. 2:20, 21, 22). Jesus Christ is the Stone, rejected by the builders, which is become the head of the corner; and there is no salvation in any other (Acts 4:11, 12). The Lord is called the "Rock," is evident from these passages in the Word: When Jeshurun became fat, he kicked...and he forsook God who made him, and despised the Rock of his salvation (Deut. 32:15, 18, 30). The God of Israel said, The Rock of Israel spake to me (2 Sam. 23:3). Let the words of my mouth be well-pleasing, O Jehovah, my Rock and my Redeemer (Ps. 19:14). And they remembered that God was their Rock, and the High God their Redeemer (Ps. 78:35). They all drank spiritual drink; for they drank from the spiritual Rock; the Rock was Christ (1 Cor. 10:4; Exod. 17:6). From these passages, it is now manifestly evident, that by the "Stone" which smote the statue, and became a great rock and filled the whole earth, and whose kingdom shall stand to ages of ages, is meant our Lord Jesus Christ.

(3) The same four churches on this earth are described by four "beasts" rising up out of the sea, in Daniel, of which it is there written: The first was seen like a lion, but it had eagle's wings. I beheld until the wings thereof were plucked out, and it was lifted up from the earth, and it was erect like a man upon feet, and a man's heart was given to it. Afterwards, behold another beast, a second, like a bear, and it raised up itself on one side; three ribs were in its mouth

between the teeth: moreover, they were saying thus unto it, Arise, devour much flesh. After these things, I beheld, and, lo, another, like a leopard, which had upon the back of it four wings, like birds' wings; the beast had also four heads; and dominion was given to it. After this, I saw in the night visions, and behold a fourth beast, terrible and dreadful, and strong exceedingly, which had great iron teeth; it devoured and brake in pieces, and trampled the residue with its feet; but it was diverse from all the beasts that were before it, and it had ten horns. I beheld till the thrones were cast down and the Ancient of days did sit; and the judgment was set, and the books were opened; and behold, one like the Son of man was coming with the clouds of the heavens. And there was given Him dominion, and glory, and a kingdom, that all peoples, nations and tongues should worship Him: His dominion is a dominion of an age, which shall not pass away, and His kingdom that which shall not perish (chap. 7:3-7, 9, 10, 13, 14, seq.). By these beasts, in like manner, are meant and described those four churches, is manifest from all the particulars there, which shall be unfolded shall their order in the following pages: more especially from the last expressions there, that after those four beasts the Son of man will come, to whom shall be given dominion, and a kingdom which shall not pass away and perish; who, also, is meant by "the Stone made into a great Rock, which shall fill the whole earth," as may be seen above (n. 2, at the end). [2] That the states of the church are likewise described in the Word by beasts, as well as by metals, is evident from numberless passages, some only of which I will adduce here; which are as follows: Thou causest the rain of benevolences to drop; thou wilt confirm thy laboring inheritance; the beast of thy assembly shall dwell therein (Ps. 68:9, 10). Every wild beast of the forest is Mine, the beasts in the mountains of thousands; I know every bird of the mountains, the beasts of My fields are with Me (Ps. 50:10, 11). Assyria was a cedar in Lebanon, his height was exalted; all the birds of the heavens made their nests in his boughs, and under his branches did all the beasts of the field bring forth, and in his shadow dwelt all great nations (Ezek. 31:3, 5, 6, 13; Dan. 4:7-13). In that day will I make a covenant for them with the beast of the field, and with the bird of the heavens, and I will betroth Myself unto thee to eternity (Hos. 2:18, 19). Rejoice and be glad, fear not, ye beasts of My fields, for the habitations of the desert are become herbaceous (Joel 2:21, 22). Thou, son of man, say to the bird of every wing, and to every beast of the field, Gather yourselves together to My sacrifice upon the mountains of Israel: thus I will give My glory among the nations (Ezek. 39:17, 20, 21). The enemy hath reproached Jehovah; give not the soul of the turtledove unto the beast (Ps. 74:18, 19). Jehovah gathereth the outcasts of Israel; every beast of My fields, come ye (Isa. 56:8, 9). The spirit driving Jesus, caused Him to go forth into the wilderness; and He was with the beasts, and the angels ministered unto Him (Mark 1:12, 13). He was not with beasts, but with devils, with whom He fought and whom He subdued; besides a thousand other passages, which are in part adduced in the Apocalypse Revealed (n. 567). Moreover, it is known that the Lord Himself, in the Word, is called a "Lamb" and also a "Lion;" likewise, that the Holy Spirit was represented as a "dove;" that the "cherubim," also, by which the Word in the literal sense is signified, appeared like "four beasts," in Ezekiel and in the Apocalypse; and that the man of the church who acknowledges the Lord as his God and Shepherd, is called a "sheep;" and, on the other hand, he who does not acknowledge Him, , is called a "he-goat" and also a "dragon;" and that an assembly of the latter is described, in like manner as in Daniel, by: The beast out of the sea like a leopard, the feet of which were as it were a bear's, and his mouth as it were a lion's (Apoc. 13:1, 2). These comparisons originate from the spiritual world, where all the affections and the thoughts therefrom, of angels and spirits, are presented at a distance from them as beasts which also appear in a form in all respects similar to that of the beasts in the natural world; the affections of the love of good as gentle beasts and good uses, but the affections of the love of evil as savage beasts and evil uses. Hence it is that "beasts" are so often named in the Word; and by them in the spiritual sense are signified affections, inclinations, perceptions and thoughts. From these things it is manifest what is meant by "creatures" in the following passages: Jesus commanded the disciples to go into all the world, and preach the Gospel to every creature (Mark 16:15). If anyone be in Christ, he is a new creature; old things have passed away, and all things are become new (2 Cor. 5:17). These things saith the Amen, the faithful and true witness, the beginning of the creature of God (Apoc.

3:14). By "creatures," here, are meant those who can be created anew, that is, regenerated, and thus become of the Lord's church.

(4) That there have been four churches on this earth, one before the flood, which is to be called the Adamic; the second, after the flood, which is to be called the Noachic; and the third, after this, which was the Israelitish; also the fourth, which exists at this day, and is called the Christian, will be demonstrated in the following pages, in the exposition of each of them separately.

(5) II. There have been four successive states, or periods, of each church, which in the Word are meant by "morning," "day," "evening," and "night." That there have been four successive states, or periods, of every one of these churches above mentioned, will be illustrated in the following pages, wherein each will be dealt with in its order. They are described by those alternations of time, because every man who is born in the church, or in whom the church has commenced, first comes into its light, such as that is in the dawn and morning; afterwards, he advances into its day, and, he who loves its truths, even to its mid-day; if he then stops in the way, and does not advance into the heat of spring and summer, his day declines towards evening, and at length, like light at night-time, it grows dark; and then his intelligence in the spiritual things of the church becomes a cold light, like the light of the days in winter, when he indeed sees the trees standing near his house, or in his gardens, but stript of leaves and deprived of fruits, thus like bare logs. For, the man of the church advances

from morning to day, to the end that he may be reformed and regenerated by means of the light of reason, which is effected only by a life according to the precepts of the Lord in the Word. If this does not take place, his light becomes darkness, and the darkness, thick darkness; that is, the truths of light with him are turned into falsities, and the falsities into unseen evils. It is otherwise with the man who suffers himself to be regenerated: night does not overtake him, for he walks in God, and hence is continually in the day; into which, also, he fully enters after death, when he is associated with angels in heaven. This is meant by these things in the Apocalypse, concerning the New Jerusalem, which is the New Church, truly Christian: That city shall have no need of the sun and moon to shine in it; for the glory of God shall lighten it, and the Lamb is the lamp thereof; and the nations which are saved shall walk in the light of it and there shall be no night there (21:23-25; Ezek. 32:8; Amos. 5:20; 8:9). That the successive states of the church are meant by “morning,” “day,” “evening,” and “night,” in the Word, is evident from the following passages therein: Watch; for ye know not when the Lord of the house will come, at even, or at midnight, or at cock-crowing, or in the morning (Mark 13:35; Matt. 25:13). The subject there treated of is the Consummation of the Age, and the Coming of the Lord at that time: The God of Israel said, The Rock of Israel spake to me; he is as the light of the morning, a morning without clouds (2 Sam. 23:3, 4). I am the Root and the Offspring of David, the bright and morning Star (Apoc. 22:16). God shall help her, when He shall look to the morning (Ps. 46:5). He is calling to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night (Isa. 21:11, 12). The end is come upon thee, O inhabitant of the land; the time is come, the day is near. Behold the day, behold, it is come; the morning hath gone forth (Ezek. 7:5-7, 10). There shall be a day which shall be known to Jehovah; not day nor night; for about the time of evening there shall be light (Zech. 14:7). About the time of evening, behold, terror; before the morning, he is not (Isa. 17:14). In the evening, weeping will tarry all night, but there will be singing in the morning (Ps. 30:5). Even to the evening and the morning, two thousand three hundred; then shall the holy place be justified: the vision of the evening and morning is truth (Dan. 8:14, 26). Jehovah in the morning will give His judgement in the light; He will not fail (Zeph. 3:5). Thus said Jehovah, If ye have made void My covenant of the day and My covenant of the night, so that there be not day and night in their season, My covenant also shall be made void with David My servant (Jer. 33:20, 21, 25). Jesus said, I must work the works of God while it is day; the night cometh when no one can work (John 9:4). In this night there shall be two on one bed; one shall be taken, but the other shall be left (Luke 17:34). In these passages, it treats of the consummation of the age and the Coming of the Lord. Hence it may be evident what is meant by “There shall be time no longer” (Apoc. 10:6); namely, that there would not be morning, day, or evening in the church, but night; likewise what is meant by “time, times, and half a time" (Apoc. 12:14; Dan. 12:7); as also what is meant by the "fulness of time" (Eph. 1:10; Gal. 4:4).

(6) III. In each church there have been four successive changes of state; the first of which was the appearing of the Lord Jehovih and redemption, and then its morning, or rise: the second was its instruction, and then its day, or progression: the third was its decline; and then its evening or vastation: the fourth was its end; and then its night or consummation. That there have been four successive states of each church, which in the Word are meant by "morning," "day," "evening," and "night," has been shown in the preceding article. That every one of the four churches mentioned above underwent those states, will be fully established in the following pages, where each will be dealt with in its order; and then that the appearing of the Lord Jehovih and redemption was its "morning;" that instruction was its "day" or progression into light; also, that decline was its "evening" or vastation; and that its end was its "night" or consummation. In the Word, both in its historical and its prophetical parts, those four changes of state are everywhere treated of.

(7) The order into which every man was created by God, is, that after infancy he may become a man. For when he is born, he is only an external image or form of a man, and at that time less a man than a new-born beast is a beast; but, so far as he is inwardly perfected in this form, as to his mind, or his spirit, in wisdom and love, he becomes a man. A man is like a tree, which first grows up from a seed into a shoot, and when it increases in height puts forth branches

and from these stems, and clothes itself continually with leaves; and when it comes to maturity, which takes place in its middle age, puts forth flowers, and produces fruits; in each one it places seeds, which being cast into the earth, as into a womb, grow up into similar trees and thus into a garden. And if you are willing to believe it, that same garden remains with the man after death; he dwells in it, and is delighted daily with the sight of it, and with the use of its fruits. It is such a man who is described in David by these words: He shall be like a tree planted beside the rivers of waters, which shall bring forth its fruit in its season, and its leaf shall not fall off (Ps. 1:3 and likewise Rev. 22:1-2). [2] But the case is different with the man born in the church, who, when he has passed through his morning, and advanced into the first light of day, whereby he has become rational, then stops, and does not produce fruit: such a one is, or may be, like a tree luxuriant with leaves, but not bearing fruit, which is uprooted from the garden, its branches cut off, and the trunk cleft in pieces with axe, or saw, and the whole then cast little by little into the fire. The light of his rational becomes like the light of the days of winter, in which the leaves of the trees first grow yellow, then drop off, and lastly rot. His rational, also, may be compared with a tree whose leaves are consumed by worms in early spring; likewise with a crop that is choked by thorns; and also with vegetation which is laid waste by locusts. The reason is, that his rational is merely natural, because it takes its ideas solely from the world through the senses, and not from heaven through the affections and the perceptions therefrom. And since, on this account, there is nothing spiritual inwardly in his rational, if he then speaks of any spiritual thing of the church, his voice is heard by the angels no otherwise than as the voice of a parrot or a goose; for his voice is merely animal, because merely natural, and not human because not spiritual within; for it flows forth from the respiration of the body only, and not from any respiration of the spirit. Such is the man who does not, from natural, become spiritual; and no one becomes spiritual, unless, after he has become rational, he brings forth fruits, that is, imbues charity by life.

(8) The four changes of state, which are called "morning," "day," "evening," and "night," are in the Word predicated of the church, because the church consists of men, and a man is a church in particular, and the assembly of these men is what is called the church. Those in this assembly or the church, who live according to the order described above (n. 7), are trees of life, which also are trees of good use; but those who do not live according to that order are trees of the knowledge of good and evil, which also are trees of evil use. The latter are those of whom "evening" and "night," or, what is the same, vastation and consummation, are predicated; but not the former. These things, however, will be made evident to the reason in the following pages; but it is proper, that, at the beginning of this volume, some preliminary observations should be made, because knowledges must precede before any one can know that by "morning" is meant the rise of the church, and that this is preceded by redemption; by "day," the progression of the

new church into light, and its intelligence; by “evening,” the decline of that church from good and truth, which is called vastation; and by “night,” its end and destruction, which is called consummation; and so on.

(9) The end of the church, or the consummation of the age, is when there is not any genuine truth and hence not any genuine good, or when there is not any good and hence not any truth remaining, but, in their place falsity and evil therefrom, or evil and falsity therefrom, rule; and then there is the “fullness [of time]” in the church, the members of which are like persons walking in the night, who, because they do not see anything that appears in the light of the sun, are in doubt about all things relating to the church, and in general about God, heaven and hell, and the life after death; and both those who confirm themselves in the denial of these things, and those who remain alternately in doubt and in affirmation, become shunners of the light, and, if they are priests, they procure to themselves a false light on those subjects, such as night-owls, cats, and mice have in the darkness of night. This light is excited with them, as with these wild beasts, through the activities of their lusts.

(10) IV. After its consummation, or end, the Lord Jehovih appears, and executes a judgment on the men of the former church, and separates the good from the evil, and elevates the good to Himself into heaven, and removes the evil from Himself into hell. That about the end of every church the Lord Jehovih appears to execute a judgment on those who have lived from its first establishment to its consummation, will be confirmed in the following pages, where each church

will be separately treated of. Every man indeed is judged after death; but at the end of a church all are collected together, and a general judgment is executed on them; and this for the reason that they may be conjoined in heavenly order, which is effected by the arrangement of the faithful into a new heaven, and of the unfaithful into a new hell beneath it; of which arrangement we shall speak more at large in the following article.

(11) Judgment, which is the last of every church, is not effected in the natural world, but in the spiritual world, into which all are gathered after death; and they are collected into heavens distinctly according to religion, thus according to faith and love. Judgment is effected in the spiritual world, for the reason that every man after death is a man; not a material man, as before, but a substantial man. Every man's mind or spirit is such a man: the body which he carried about in the world is only a covering, and as it were the exuviae, which he has laid aside, and from which his spirit has disengaged itself. Now, since it was man's mind or spirit that thought in the material body, and then either from religion or not from religion, and in favor of God or against God, from truths of faith or from falsities of faith, loved his neighbor or held him in hatred; and since the material body was only obedience; it follows that the mind, which is the substantial man and is called the spirit, is what undergoes judgment, and, according to the thoughts and acts of its life, is rewarded or punished. From these things it may be plainly manifest, that judgment, which is the last of every

church, is effected in the spiritual world, but not in the natural world.

(12) The judgment which is executed upon all of a past church, takes place, both generally and individually, to the end that the good may be separated from the evil, and that the good may be raised up into heaven and the evil cast down into hell. Unless this were done when a church is consummated, that is, when it is no longer in truths and goods, not anyone therein could be saved. That he could not be saved is because he could not be regenerated; and everyone is regenerated by the truths of faith and the goods of love. To this reason the following is added, that from the time of the vastation of a church even to its consummation, hell increases to so great an extent as to stretch under the whole angelic heaven, through which the regenerating truths and goods descend from the Lord to the men of the earth. When this is covered over, no truth of thought from faith nor good of will from charity can penetrate, except as it were through chinks; yea, what does penetrate is perverted either in the way before it reaches man, or else by the man himself when it is in him; that is, the truth is either rejected or falsified, and the good is either clogged up or adulterated. In a word, a church at its end is as it were obsessed by satans. Those are called satans who take pleasure in falsities and are delighted with evils. In order, therefore, that the total damnation which is then over everyone’s head, and menaces him, may be taken away, it is necessary that hell, which has raised itself on high, and, as was said, increased even to heaven, should be

removed, not merely depressed, but also dispersed and subjugated, and then the good separated from the evil, that is, the living from the dead. This separation, and then the elevation of the good into heaven, or into the land of the living, and the casting down of the evil into hell, or into the land of the dead, is what is called the judgment. That such a judgment was actually executed in the year 1757 on the men of the present Christian Church, has been published and described, in a special little work published in London in the year 1758.

(13) Who does not see the necessity that the evil should be separated from the good, lest the latter should be infected with the contagion of deadly evil, and perish? For evil, inasmuch as it is implanted in human nature by birth, and is more and more ingenerated in children from parents when the church is advancing towards consummation, is like the malignant disease which is called cancer, which spreads round about, and gradually mortifies the healthy and living parts. What husbandman, or gardener, when he sees briars, nettles, thorns, and thistles growing, does not extirpate them before he sows and harrows in his corn and food crops? What farmer, when he sees his herbage and grass consumed by worms, or locusts, does not dig a ditch, and separate the green field from the wasted one, and thus take treasures for the preservation of his crops and green fields? What shepherd, when he sees wild beasts multiplying about the pastures of his sheep, does not call together the neighboring shepherds and the servants, and with weapons, or traps, kill those wild beasts, or drive them

away? [2] What king, when he sees both the towns of his kingdom round about his metropolis taken by enemies, and the property of his subjects taken possession of by them, does not assemble the troops and cast out the enemy, and restore the stolen goods to their owners, and, moreover, add thereto the spoils of the enemies wealth, and so comfort them?

(14) V. After these things the Lord Jehovih founds a new heaven from the good elevated to Himself, and from the evil removed from Himself a new hell; and in both He establishes order, so that they may stand under His auspices, and under obedience to Him, to eternity. It is written in Isaiah: Jehovah said, Behold I create new heavens and a new earth (55:17); and elsewhere in the same prophet: As the new heavens and the new earth, which I am about to make, shall stand before Me (56:22); in the Apocalypse: I saw a new heaven and a new earth; the former heaven and the former earth have passed away (21:1); and in Peter: According to promise, we look for new heavens and a new earth, wherein justice shall dwell (2 Epist. 3:13). It has not hitherto entered into the mind of anyone to suppose otherwise, than that by "heaven," in these places, is meant the visible heaven, that is, the whole firmament, together with the sun, moon and stars; and that by "earth," there, is meant the habitable earth, or the globe, and that these will perish at the day of the Last Judgment; when nevertheless by "heaven" there the angelic heaven is meant, and by "earth" the church. That by "earth" everywhere in the prophetic Word is meant the

church, has been fully shown in the Apocalypse Revealed (n. 285). The reason why by “new heavens” and a “new earth” have been hitherto understood the visible heaven and the habitable earth, is because men have not known anything of the spiritual world, consequently not anything of the angelic heaven, nor anything of the prophetic sense, which carries and stores up nothing but spiritual things; and the spiritual meaning of “earth” is the church. When, indeed, the angels, inasmuch as they are spiritual, look down into the earth, they see nothing at all of it, but only the church with men.

(15) When the Lord Jehovih founds a new heaven and a new church, He introduces order, so that they may stand under His auspices and under obedience to Him to eternity. This is because the angelic heaven and the church on the earth together constitute one body, whose soul and life is the Lord Jehovih, who is the Lord our Saviour. The whole angelic heaven together with the church also appears before the Lord as one man; and a man stands under the auspices of, and under obedience to his soul: thus the entire heaven together with the church, is under the auspices of, and under obedience to, the Lord; for the Lord is in them and they are in the Lord (John 14:20; 15:4, 5; 17:23, 26); thus, He is the all in all there. But the order which the Lord induces on hell is such that all who are there may he diametrically opposite to all who are in heaven: whence it is evident that since the Lord rules heaven He also rules hell, and that He rules the latter by means of the former.

(16) Moreover, the arrangement of all in the heavens and of all in the hells is most perfect. For every heaven that is

founded by the Lord after the consummation of each church is made threefold: it is made highest, middle, and lowest. Into the highest are elevated those who are in love to the Lord and in wisdom thence; into the middle those who are in spiritual love towards the neighbor and in intelligence thence; into the lowest those who are in spiritual-natural love towards the neighbor, which is called charity, and thence in the faith of the truths concerning God, and in a life according to the precepts of the Decalogue. These three heavens constitute three expanses, one above another, and they communicate with each other by the Divine influx from the Lord out of the sun of the spiritual world. In the deep below there are also three expanses, into which the hells are distinguished, between which in like manner there is provided a communication by means of an influx through the heavens from the Lord. By means of these communications there is effected a close and indissoluble conjunction of all things in the heavens, and of all things in the hells; but in the latter it is a conjunction of all the lusts of the love of evil, while in the heavens it is a conjunction of all the affections of the love of good. By virtue of that conjunction, heaven is like one Lord sitting upon a throne girt about with wreaths formed of precious stones of every kind; but hell is like one devil sitting upon a seat entwined with vipers, serpents and poisonous worms. From this orderly arrangement, induced on both, it follows that both stand under the auspices and under obedience to the Lord to eternity.

(17) It is known, that, in order that anything may be perfect, there must be a trine in just order, one under another, and a communication between, and that this trine must constitute a one; no otherwise than as a pillar is a one, at the top of which is the capital, under this the smooth shaft, and under this again the pedestal. Such a trine is man: his highest part is the head, his middle part is the body, and his lowest the feet and soles. In this, every kingdom is like a man; there must be a king in it as the head, also administrators and officers as the body, and yeomanry with servants as feet and soles: in like manner in the church, there must be a filleted primate, parish priests, and curates under them. Nor does the world itself subsist without three things following in order, namely, morning, noon, and evening; as also the yearly spring, summer, and autumn; spring for the sowing of seeds, summer for their germination, and autumn for bringing forth fruit: but night and winter do not contribute to the stability of the world. [2] Now since every perfect thing must be a trine and cohere well together, in order to be a one, therefore each world, both spiritual and natural, consists and subsists from three atmospheres or elements; the first of which immediately encompasses the sun and is called aura; the second is under this and is called ether; and the third is under them both and is called air. In the natural world these three atmospheres are natural, and in themselves passive, because they proceed from a sun which is pure fire; but the three corresponding to them in the spiritual world are spiritual, and in themselves active, because they proceed

from a sun which is pure love. [3] The angels of the heavens dwell in the regions of these three atmospheres; the angels of the highest heaven in the celestial aura, which immediately encompasses the sun where the Lord is; the angels of the middle heaven in the spiritual ether under the former; and the angels of the lowest heaven in the spiritual-natural air under those two. Thus are all the heavens co-established, from the first to this last which is being organized by the Lord at the present day. From these things it may be apprehended whence it is that by "three" in the Word is signified what is complete (see Apocalypse Revealed, n. 505, 875).

(18) VI. From this new heaven the Lord Jehovih derives and produces a new church on earth, which is effected by a revelation of truths from His mouth, or from His Word, and by inspiration. It is written: John saw the holy city, New Jerusalem, descending from God out of heaven, prepared as a Bride adorned for her Husband (Apoc. 21:2). By "the holy city, New Jerusalem," is meant the doctrine of the New Church, thus the church as to doctrine; and, by "Jerusalem descending from God, out of the new heaven," is meant that the true doctrine of the church is from no other source. That the doctrine descended, is because a church is a church from doctrine and according to it; without it, a church is no more a church than a man is a man without members, viscera and organs, or from the cutaneous covering alone, which only defines his external shape; nor any more than a house is a house without bed-chambers, dining rooms, and furniture within, thus from the walls and

arched roof alone. It is similar with the church without doctrine. That “Jerusalem” signifies the church as to doctrine, may be seen proved from the Word in the work itself, The True Christian Religion (n. 782). From these things, it is manifest that the church on the earth is derived and produced by the Lord through the angelic heaven.

(19) I will mention some strange things, which yet are not strange in heaven; they are as follow: (1) That the natural world could not exist except from the spiritual world; consequently, it could not subsist, inasmuch as subsistence is perpetual existence. (2) That the church cannot exist in man, unless its internal be spiritual and its external natural. A church purely spiritual does not exist, nor a church merely natural. (3) Consequently, that there cannot be raised up any church, nor anything of the church with man, without an angelic heaven, through which everything spiritual is derived and descends from the Lord. (4) Since therefore the spiritual and the natural thus make one, it follows that the one cannot exist and subsist without the other; the angelic heaven not without the church with man, nor the church with him without the angelic heaven; for, unless the spiritual flow into and terminate in the natural, and rest therein, it is like a prior without a posterior, thus like an efficient cause without an effect, and like an active without a passive, which would be like a bird perpetually flying in the air without any resting place on the earth. It is also like the mind of a man perpetually thinking and willing, without any organ of sense and motion in the body, to which it may descend and produce the ideas of its thought and

bring into operation the efforts of its will. (5) These things are adduced, to the end that it may be perceived or known, that as the natural world cannot exist without the spiritual world, nor conversely the spiritual world without the natural world, so neither can there be a church on the earth unless there be an angelic heaven through which it may exist and subsist, nor conversely an angelic heaven unless there be a church on the earth. (6) The angels know this; on which account, they bitterly lament when the church on earth is desolated by falsities and consummated by evils; and then they compare the state of their life with drowsiness; for then heaven is to them as a seat withdrawn, and like a body deprived of feet; but when the church on the earth has been restored by the Lord, they compare the state of their life to wakefulness.

(20) That the Lord derives and produces the New Church on earth through the New Heaven by means of a revelation of truths from His mouth, or from His Word, and by inspiration, will be shown in the section on the four churches in their order, especially on the Israelitish Church, and on the present Christian Church. It should be known that when hell has increased, and has passed over the great interstice or gulf fixed between itself and heaven (Luke 16:26), and has raised up its back even to the confines of the heavens where the angels are, which came to pass during the interval of the vastation and consummation of the church, not any doctrine of the church could be conveyed by the Lord through heaven to the men of the earth. The reason is that man is then in the midst of satans;

and satans envelop his head with their falsities, and inspire the delights of evil and the consequent pleasures of falsity, whereby all the light out of heaven is darkened, and all the agreeableness and pleasantness of truth is intercepted. [2] As long as this state continues, not any doctrine of truth and good out of heaven can be infused into man, because it is falsified; but after this tangled veil of falsities, or covering of the head by satans, has been taken away by the Lord, which is effected by the Last Judgment (of which above, in Article IV), then man is led in a freer and more spontaneous spirit to discard falsities and to receive truths. With those who adapt themselves, and suffer themselves to be led by the Lord, the doctrine of the New Heaven, which is the doctrine of truth and good, is afterwards conveyed down and introduced, like the morning dew falling from heaven to the earth, which opens the pores of plants, and sweetens their vegetable juices: and it is like the manna which fell in the mornings, and was in appearance: Like coriander seed, white, and in taste like a cake kneaded with honey (Exod. 16:31). It is also like seasonable rain, which refreshes the newly-ploughed fields and causes germination; and it is like the fragrance exhaling from fields, gardens, and flowery plains, which the breast gladly and readily draws in with the air. But, still, the Lord does not compel, nor does He urge anyone against his will, as one does with whips a beast of burden; but He draws and afterwards continually leads him who is willing, in all appearance as though the willing man did goods and believed truths of himself, when yet it is from the Lord, who operates every genuine good of life and every genuine truth of faith in him.

(21) VII. This Divine work taken together is called redemption, without which no man can be saved, because not regenerated. That the redemption accomplished by the Lord when He was in the world, was the subjugation of the hells, the arrangement of the heavens in order, and by these a preparation for a new spiritual church, may be seen in the work, The True Christian Religion (n. 115-117; and likewise from n. 118-133). But inasmuch as this is new, and has lain hidden for ages, like the wreck of a ship with its valuable wares at the bottom of the sea, and nevertheless the doctrine of redemption is as it were the treasury of all the spiritual riches, or the dogmas of the New Church, therefore, in the last section of this volume, the mystery of redemption shall be treated of, where the following propositions will be unfolded and presented in the light: I. Deliverance from enemies is what in the Word is called redemption. II. Consequently, it is a deliverance from evils and falsities; which, since they are from hell, are spiritual enemies; for they kill souls, as natural enemies do bodies III. Hence it becomes evident that the first of the redemption accomplished by the Lord was the separation of the evil from the good, and the elevation of the good to Himself into heaven, and the removal of the evil from Himself into hell, for thus the good are freed from the evil. This first of redemption is the Last Judgment (which has been treated of above, n. 10-13). IV. The second of redemption was the coordination of all things in the

heavens, and the subordination of all things in hell, by which the good were still more distinctly separated and freed from the evil; and this is the new heaven and the new hell (which has been treated of above, n. 14-17). V. The third of redemption was a revelation of truths out of the new heaven, and thereby the raising up and establishment of a new church on earth; by which means the good were still further separated and freed from the evil, and are separated and freed for the future (this third has also been treated of above, n. 18-20). VI. The final cause of redemption was the possibility that the Lord, from His Divine omnipotence, might regenerate and thereby save man; for, unless a man be regenerated, he cannot be saved (John 3:3). VII. The regeneration of a man, inasmuch as it is a separation and deliverance from evils and falsities, is a particular redemption by the Lord, existing from His general redemption. VIII. With those who are being regenerated, evils are first of all separated from goods, and this is similar to the judgment: afterwards, goods are collected together into one, and arranged in a heavenly form, and this is similar to the new heaven; and, lastly, a new church is implanted and produced thereby, the internal of which is heaven; and the external from the internal, consequently both together, with man, are called the church. IX. All are redeemed, since all who reject the falsities of the former church, and receive the truths of the New Church, can be regenerated; but still the regenerated are properly the redeemed. X. The goal of redemption, and the prize of the redeemed, a spiritual peace. XI. A redemption has also been accomplished by the Lord at this day, because at this day is His Second Coming according to prophecy; by which, having been an eye-witness thereof I have been made certain of the truth of the foregoing arcana. But these are only summaries, which must be unfolded one by one, and set forth in both spiritual and natural light, at the end of this volume, where the mystery of redemption is to be treated of.

(22) Moreover, it will be proved in its own section in the following pages, that the Lord's passion of the cross was not redemption, but the means of the inmost union with the Divine of the Father, from which He came forth, and into which He returned. In the work, The True Christian Religion (n. 132, 133), to which this volume is an Appendix, I undertook to demonstrate that the belief that the passion of the cross is redemption itself, is a fundamental error of the present Christian Church; and that this error, together with the error concerning three Divine Persons from eternity, has perverted the whole church to such an extent, that there is not a vestige of what is spiritual remaining in it. This will also be further shown in the following pages; also, that those two falsities and impostures have been comparatively like impregnated butterflies flying about in the garden, which lay worm-producing eggs that being hatched out, entirely consume the leaves of the trees there; and further, that they have been like the quails from the sea let down upon the camp of the Israelites, owing to which, while they were eating, a great plague was brought upon the people; and this for the reason that they loathed and

spurned the manna from heaven, by which, in the highest sense, is meant the Lord (Num. 11:5, 6, 32-35; and John 6:31, 32, 49-51, 58). And further, those two errors were like two fragments of soot, or shoemaker’s blacking, dropped into generous wine, and shaken about in the glass, in consequence of which all the brightness, delightful fragrance, and fine flavor of the wine are changed into a black appearance, a disagreeable smell, and a nauseous taste.

(23) PROPOSITION THE SECOND. The Adamic, or Most Ancient Church of this Earth. The world has hitherto believed that by “the creation of heaven and earth,” in the first chapter of Genesis, is meant the creation of the universe, according to the letter; and by “Adam,” the first man of this earth. The world could not believe otherwise, since the spiritual or internal sense of the Word has not been disclosed, nor, consequently, that by “creating heaven and earth” is meant to collect and found an angelic heaven from those who have departed the life in the world, and by this means to derive and produce a church on earth (as above, n. 18-20); and that by the names of persons, nations, territories, and cities, are meant such things as relate to heaven, and at the same time to the church: in like manner, therefore, by “Adam.” That by “Adam,” and by all those things which are related of him and his posterity in the first chapters of Genesis, are described the successive states of the Most Ancient Church, which are its rise or morning, its progression into light or day, its decline or evening, its end or night, and after this the Last Judgment upon it, and

thereafter a new angelic heaven from the faithful, and a new hell from the unfaithful, according to the series of the progressions laid down in the preceding proposition, has been minutely explained, unfolded and demonstrated in the Arcana Coelestia on Genesis and Exodus, the labor of eight years, published in London; which word being already in the world, nothing further is necessary than to re-capitulate therefrom the universals respecting this Most Ancient Church, which will be cited in the present volume. [2] At the outset, however, some passages shall be adduced from the Word, by which it is proved, that by "creating" is there signified to produce and form anew, and properly to regenerate; which is the reason that regeneration is called a new creation, by which the whole heaven of angels and the whole church of men, exist, consist and subsist. That "creating" signifies this, is plainly manifest from these passages in the Word: Create in me a clean heart, O God; and renew a firm spirit in the midst of me (Ps. 51:10). Thou openest the hand, they are filled with good; Thou sendeth forth the Spirit, they are created (Ps. 104:28, 30). The people that shall be created shall praise Jah (Ps. 102:18). Thus said Jehovah, thy Creator, O Jacob; thy Former, O Israel: Every one that is called by My Name, him have I created for My glory (Isa. 43:1, 7). That they may see, know, attend and understand, that the hard of Jehovah hath done this, and the Holy One of Israel hath created it (Isa. 41:20). In the day that thou wast created, they were prepared; thou wast perfect in thy ways from the day that thou wast created, until perversity was found in thee (Ezek. 28:13, 15). These things are concerning the king of Tyre. Jehovah that createth the heavens, that spreadeth abroad the earth, that giveth a soul unto the people upon it (Isa. 42:5; 45:12, 18). Behold I create a new heaven and a new earth; be ye glad to eternity in that which I create: behold I am about to create Jerusalem an exultation (Isa. 65:17, 18). As the new heavens and the new earth, which I am about to make, shall stand before Me (Isa. 66:22). I saw a new heaven and a new earth: the former heaven and the former earth are passed away (Apoc. 21:1). According to promise, we look for new heavens and a new earth, in which justice shall dwell (2 Peter 3:13). From these passages it is now manifested what is spiritually meant in the first chapter of Genesis, by the verses: In the beginning God created the heaven and the earth; and the earth was "waste and empty" [1, 2]. The earth called "waste and empty," signifies that there was no longer any good of life nor any truth of doctrine with its inhabitants. That "wasteness" and "emptiness" signify the deprivation of these two essentials of the church, will be established in proposition IV of this volume, respecting the Israelitish Church, by a thousand passages from the Word: at present let the following in Jeremiah serve for some illustration: I saw the land, when, behold, it was vacant and empty; and I looked towards the heavens, when their light was not. Thus said Jehovah, The whole land shall be wasteness; for this shall the land mourn, and the heavens above shall be made black (4:23, 27, 28).

(24) This church, like the rest, shall be treated of in the following order:- I. Its rise, or morning, which is its first

state. II.Its progression into light, or day, which is its second state. III. Its decline, or evening, which is its third state, and is called vastation. IV. Its end, or night, which is its fourth state, and is called consummation. V. The separation of the evil from the good, which is the Last Judgment upon all who were of that church. VI. The elevation of the good to God, of whom a new heaven is formed; and the removal of the evil from God, of whom is formed a new hell. That the four churches of this earth, of which we have treated above, have undergone these changes of state, will be shown in what follows; and lastly, that the church truly Christian, which succeeds those four at the present day, will never undergo consummation.

(25) I. The first state of this Most Ancient Church, or its rise and morning, is described in the first chapter of Genesis by these words: God said, Let us make man in our image, after our likeness; and God created man in His own image; in the image of God created He him; male and female created He them (vers. 26, 27); and also by these in the second chapter: Jehovah God formed man dust of the earth, and breathed into his nostrils the soul of lives; and man became a living soul (ver. 7). That its rise, or morning, is described by his being made, or created, “in the image of God,” is because every man, when he is first born and is an infant, interiorly is an “image of God;” for the faculty of receiving and of applying to himself those things which proceed from God, is implanted in him; and since exteriorly he is also formed “dust of the earth,” and there is thence in him an inclination to lick that dust, like the serpent (Gen.

3:14), therefore if he remains an external or natural man, and does not become at the same time internal or spiritual, he shatters the image of God, and puts on the image of the serpent which seduced Adam. But, on the other hand, the man who strives and labors to become an "image of God," subdues the external man in himself, and interiorly in the natural becomes spiritual, thus spiritual-natural; and this is effected by a new creation, that is, regeneration by the Lord. Such a man is an "image of God," because he wills and believes that he lives from God, and not from himself: on the contrary, man is an image of the serpent, while he wills and believes that he lives from himself, and not from God. What is man but an "image of God," when he wills and believes that he is in the Lord and the Lord in him (John 6:56, 14:20, 15:4, 5, 7, 17:26), and that he can do nothing of himself (John 3:27, 15:5)? What is a man, but an "image of God," when, by new generation, he becomes a "son of God" (John 1:12, 13)? Who does not know that the image of the father is in the son? The rise, or morning, of this church is described by Jehovah God's "breathing into his nostrils the soul of lives," and by his thus "becoming a living soul," because by "lives," in the plural, are meant love and wisdom, and these two are essentially God; for, as far as a man receives and applies to himself those two essentials of life, which proceed continually from God, and flow continually into the souls of men, so far he becomes "a living soul;" for "lives" are the same as love and wisdom. Hence it is evident, that the rise and morning of the life of the men of the Most Ancient Church, who taken together are represented by “Adam,” is described by those two shrines of life.

(26) The “likeness of God,” according to which man was made, is his being able to live, that is, to will, to love, and to intend, as also to think, to reflect, and to choose, in all appearance as from himself; consequently, in his being able to receive from God those things which are of love and those things which are of wisdom, and to reproduce them in a likeness from himself as God does; for God says: Behold the man was as one of us, in knowing good and evil (Gen. 3:22); for, without the faculty of receiving and reproducing those things which proceed into him from God, in all appearance as from himself, man would be no more a “living soul” than an oyster in its shell at the bottom of a stream, which is not in the least able to move itself out of its place. Nor would he be any more an “image of God” than a jointed statue of a man capable of motion by means of a handle, and of giving forth sound by being blown into; yea, the very mind of man, which is the same as his spirit, would actually be wind, air, or ether, according to the idea of the church at this day respecting spirit. For without the faculty of receiving and reproducing the things flowing in from God, altogether as from himself, he would not have anything of his own, or a proprium, except an imperceptible one, which is like the proprium of a lifeless piece of sculpture. But more about the image and likeness of God with man, may be seen, in a Relation in the preceding work, of which this is the Appendix (n. 48).

(27) II. The second state of this Most Ancient Church, or its progression into light and day, is described in the second chapter of Genesis, by these words: God planted a garden in Eden at the east, and there He put the man whom He had formed, to till and keep it. And Jehovah made to spring forth every tree desirable to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went forth out of Eden to water the garden, which became into four heads, in the first of which was gold and the schoham stone. And Jehovah God commanded the man, saying, Of every tree of the garden, eat; but of the tree of the knowledge of good and evil, eat not (Gen. 2:8-17). The progression of this church into light, or day, is described by Adam's being placed in the garden of Eden, because by a "garden" is signified the church as to its truths and goods. That "there went forth out of Eden a river, which became into four heads, in the first of which was gold and the schoham stone," signifies that in that church there was the doctrine of good and truth; for a "river" signifies doctrine, "gold" its good, and "schoham stone" its truth. That two trees were placed in that garden, the one of life, and the other of the knowledge of good and evil," was because the "tree of life" signifies the Lord, in whom and from whom is the life of heavenly love and wisdom, which in itself is eternal life; and the "tree of the knowledge of good and evil" signifies man, in whom is the life of infernal love, and thence insanity in the things of the church, which life regarded in itself is eternal death. That it was allowed "to eat of every tree of

the garden," except of the "tree of the knowledge of good and evil," signifies free will in spiritual things; for all things in the garden signified spiritual things, for without free will in those a man can in no wise progress into light, that is, into the truths and goods of the church, and procure for himself life; for if he does not aim at and strive after this, he procures to himself death. [2] That a "garden" signifies the church as to its truths and goods, is from the correspondence of a tree with a man for a tree in like manner as a man is conceived from seed, is put forth from the womb of the earth in like manner as a man from the womb of his mother; it grows in height in like manner, and propagates itself in branches as he in members clothes itself with leaves and adorns itself with blossoms in like manner as a man does with natural and spiritual truths; and also produces fruits in like manner as a man does goods of use. Hence it is that in the Word a man is so often compared to a "tree," and the church to a "garden;" as in the following passages: Jehovah will set her desert like Eden, and her solitude like the garden of Jehovah (Isa. 51:3); speaking of Zion, which signifies the church wherein God is worshiped according to the Word: Thou shalt be like a watered garden, and like a spring of waters, whose waters shall not lie (Isa. 58:11; Jer. 31:12). Here also it treats of the church: Thou art full of wisdom, and perfect in beauty; thou wast in Eden the garden of God; every precious stone was thy covering (Ezek. 28:12, 13). This is respecting Tyre, by which is signified the church, as to the knowledges of truth and good: How good are thy habitations, O Israel; as valleys they are planted, and as gardens beside the river (Num. 24:5, 6); by “Israel” is signified the spiritual church; but by “Jacob” the natural church in which is the spiritual. Nor was any tree in the garden of God equal to him in beauty; so that all the trees of Eden, in the garden of God, envied him (Ezek. 31:8, 9). It is here speaking of Egypt and Assyria, by which, where mentioned in a good sense, the church is signified as to knowledges and perceptions. To him that overcometh will I give to eat of the tree of life, which is the midst of the paradise of God (Apoc. 2:7). [3] From the correspondence of a garden with the church, it comes to pass that everywhere in the heavens gardens appear producing leaves, flowers and fruits, according to the states of the church with the angels; and it has been told me that in some of the gardens there, trees of life are seen in the middle parts, and trees of the knowledge of good and evil in the boundaries, as a sign that they are in free-will in spiritual things. The church is oftentimes described in the Word by a “garden,” a “field,” and a “sheepfold;” by a “garden,” from the trees, as mentioned above; by a “field,” from its crops, wherewith man is nourished; by a “sheepfold,” from the sheep, by which are meant the faithful and useful.

(28) In the work itself named The True Christian Religion, it has been shown that the two trees, the one of “life,” and the other of the “knowledge of good and evil,” being placed in the garden of Eden, signified that free-will in spiritual things was given to man (n. 466-469); to which must be added that without such free-will man would not be man,

but only a figure and effigy; for his thought would be without reflection, consequently without judgment, and thus in the Divine things which are of the church, he would have no more power of turning himself, than a door without a hinge, or, with a hinge, fastened with a steel bolt; and his will would be without decision, consequently no more active with respect to justice or injustice, than the stone upon a tomb under which lies a dead body. That man's life after death, together with the immortality of his soul, is owing to the gift of that free-will, and that this is the "likeness of God," has been proved in the work itself, as also above. [2] Yea, man, that is, his mind, without that would be like a sponge which imbibes water in great abundance but is not able to discharge it, in consequence of which both would decompose, the water into corruption, and the sponge into slime. In the same manner the church with him would not be a church, and thus a temple wherein the worship of God is performed: it would be like the den of some wild beast under the root of a lofty tree which rocks itself to and from over its head, except only that it would be able to take something therefrom, and apply itself to some other use besides lying in tranquillity under it. Moreover without free will in spiritual things, man would be more blind in all and each of the things of the church, than a bird of night in the light of day, but more sharp-sighted [in respect to falsities] than that bird in the darkness of night: for he would shut his eyelids, and contract their sight against the truths of faith; but he would raise his eyelids, open his eyes, and dilate their sight like the eagle, to the falsities of faith. Free-will in spiritual things, is from this, that man walks and lives his life in the midst between heaven and hell; and that heaven operates in him from above, but hell from beneath; and that the option is given to a man of turning himself either to higher things or to lower things, thus, either to the Lord or to the Devil.

(29) III. The third state of the church, which is its decline and evening, and is called vastation, is described in the third chapter of Genesis by these words: The serpent became more subtle than any wild animal of the field, which Jehovah God had made. He said to the woman, Yea, wherefore hath God said, Ye shall not eat of every tree of the garden? And when the woman said unto the serpent, Of the fruit of the tree we may eat; only of the fruit of the tree which is in the midst, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die the serpent said, Ye shall not die for God doth know that in the day wherein ye shall eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil. The woman therefore saw that the tree was good for food, and that it was pleasant to the eyes, and to be desired to give understanding; therefore she took of the fruit thereof, and did eat and she gave to her husband with her, and he did eat (vers. 1-6). The decline from light to the shade of evening, that is, the falling away from wisdom and integrity, consequently, the state of vastation of this church, is described by these words, because man was made a “likeness of God” (by which is signified, in the entire appearance that he thinks those things which are of wisdom, and wills those things

that are of love, from himself, as God does, see above, n. 26), he believed the serpent's words, that if he should eat of that tree he would become as God, and thus also be God in knowing good and evil. By this "tree" is signified the natural man separated from the spiritual, which, when left to itself, does not believe otherwise. [2] Every man has a natural mind and a spiritual mind, distinct from each other like two stories of one house connected by stairs; in the upper story of which dwell the master and mistress with their children, but in the lower the men-servants and maid-servants, with other helpers. The spiritual mind in man from birth even to early childhood is closed, but after that first age it is opened step by step; for there is given to every man from birth the faculty, and afterwards the power, of procuring for himself steps by which he may ascend and speak with the master and mistress, and afterwards descend and execute their commands. This power is given him through the endowment of free will in spiritual things. Nevertheless no one can ascend to the upper story, by which is meant the spiritual mind, unless he eat of the trees of life in the garden of God. For by eating of these a man is enlightened and made whole, and conceives faith; and through the nourishment of their fruits he acquires the conviction that all good is from the Lord, who is the tree of life, and not the smallest portion from man; and yet by abiding together and operating together, hence by the Lord's being in him and he in the Lord, he must do good of himself, but still be in the belief and confidence that it is not from himself but from the Lord. [3] If a man believe otherwise, he does what appears like good, in which there is evil inwardly, because there is merit; and this is eating of the trees of the knowledge of good and evil, among which dwells the serpent, in the dreadful persuasion that he is as God, or else that there is no God, but that Nature is what is called God, and that he is composed of the elements thereof. Furthermore, those eat of the trees of the knowledge of good and evil who love themselves and the world above all things; but those eat of the trees of life who love God above all things and the neighbor as themselves. Those also eat of the trees of the knowledge of good and evil who hatch out canons for the church from their own intelligence, and afterwards confirm them by the Word; but on the other hand those who procure for themselves canons for the church by means of the Word, and afterwards confirm them by intelligence, eat of the trees of life. Those also who teach truths from the Word and live wickedly eat of the trees of the knowledge of good and evil; but those eat of the trees of life who live well and teach from the Word. Universally speaking, all eat of the trees of the knowledge of good and evil who deny the Divinity of the Lord and the holiness of the Word, inasmuch as the Lord is the Tree of Life and the Word, from whom the church is a "garden in Eden at the east."

(30) The spiritual man is an erect man, who with his head looks to heaven above him and about him, and treads the earth with the soles of his feet. But the natural man separated from the spiritual is either like a man bent downwards, who nods with his head, and continually looks at the earth, and then at the steps of his own feet; or, he is

like an inverted man, who walks on the palms of his hands, and lifts up his feet towards heaven, and by shakings and clappings of these performs worship. The spiritual man is like a rich man, who has a palace in which are dining rooms, bed chambers, and banquet halls, the walls of which are continuous windows of crystalline glass, through which he sees the gardens, fields, flocks, and herds which also belong to him, and with the sight and use of which he is daily delighted. But the natural man, separated from the spiritual is also like a rich man, who has a palace containing chambers, the walls of which are continuous planks of rotten wood, which sheds around a fatuous light, wherein appear images of pride from the love of self and the world, like molten images of gold, in the middle, and of silver at the sides, before which he bends the knee like an idolater. Again, the spiritual man, in himself, is actually like a dove as to gentleness, like an eagle as to the sight of his mind, like a flying bird of paradise as to progression in spiritual things, and like a peacock as to adornment from spiritual things. But on the contrary the natural man separated from the spiritual is like a hawk pursuing a dove, like a dragon devouring the eyes of an eagle, like a fiery flying serpent at the side of a bird of paradise, and like a horned owl beside a peacock. These comparisons are made that they may be as optical glasses whereby the reader may more closely contemplate what the spiritual man is in itself, and the natural man in itself. But the case is altogether different, when the spiritual man by its spiritual light and spiritual heat is inwardly in the natural; then both constitute one, just like effort in motion, and will (which is living effort) in action, and like appetite in taste, and like the sight of the mind in the sight of the eye, and still more evidently like the perception of a thing in cognition, and the thought of it in speech.

(31) IV. The fourth state of this church, which was its end or night and is called consummation, is also described by these words, in the third chapter of Genesis: Jehovah God called unto the man, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, therefore I was afraid. Then Jehovah said, Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat of it? And the man said, The woman whom thou hast given with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, Wherefore hast thou done this? And the woman said, The serpent deceived me, and I did eat. Then Jehovah God cursed the serpent, and afterwards the woman, and after her the man. After which, Jehovah God sent the man forth from the garden of Eden to till the earth from whence he was taken (Gen. 3:9-23). From the literal or historical sense of the description of Adam's life, it is manifest that he was cursed because he believed the serpent that he should be as God; and he who believes this, at length does not acknowledge God. And as the natural man separated from the spiritual is in such a belief in heart, however differently he may talk with his mouth, therefore after he from spiritual became natural, this latter was cursed and it was cursed as to its sensual, its voluntary, and its intellectual; for its sensual is signified by the "serpent,"

its voluntary by the “woman,” and its intellectual by the “man”; these three were cursed, because the one follows the other. (In Arcana Coelestia, every single expression, and every meaning of the expressions, are laid open by the spiritual sense, which has been revealed to me by the Lord; which explanation, being published, may be consulted.)

(32) After this curse, the fourth state of this church, which was its state of night in spiritual things, and is called consummation, is described by the expulsion of the man from the garden “to till the ground from whence he was taken,” by which is meant that the innocence, integrity, and wisdom in which he was while he was spiritual were lost; consequently that he was cast down from heaven, that is, dissociated from the angels, just as we read of the “dragon”: The great dragon was cast down, the old serpent, which is called the Devil and Satan, was cast down out of heaven, where he fought with Michael and his angels, to the earth; and his angels were cast down with him (Rev. 12:9).

(33) What person of sound mind is there who cannot see, that, by those things which are related of Adam are not meant any states of the first formed man, but states of the church? As, for example, that God placed two trees in the midst of the garden, from the eating of one of which man had eternal life, and from the other of which he had eternal death; and that He made the latter “good for food, pleasant to the eyes, and to be desired for giving understanding” (Gen. 3:6), thus as if it were to fascinate their souls; also, that He admitted the serpent, and permitted it to speak deceitful words to the woman in the presence of her

husband who was the image and likeness of God, and suffered them to be ensnared by its flatteries and craft; as also why He did not provide, because He foresaw that they, and the whole human race from them, should not fall into the damnation of his curse; for we read in the orthodox books of Christians: That, in consequence of this original sin, "in place of the lost image of God, there is in man a most inward, most wicked, most profound, inscrutable, ineffable corruption of his whole nature, and of all his powers," and that it is the root of all actual evils (Formula Concordiae, p. 640); and that God the Father averted that universal damnation from His face, and sent His Son into the world, who might take it on Himself, and thus appease Him; besides many other things which are inconsistent with God in the sight of everyone. [2] Who, from the particulars above-mentioned, understood in their historical sense, would not with reason conclude, to use comparisons, that it would be like a person who gives his dependent a most fruitful field, and in it digs a pit, which he covers over with boards that fall inwards at the touch of a hand or foot; and, in the midst, places upon a stand a harlot clothed in purple and scarlet, holding in her hand a golden cup (like her in Revelation, 17:4), who, by her blandishments allures the man to herself, and so brings it to pass that he falls into the pit and is drowned? Would it not, indeed, be like one who gives a present to his friend of a luxuriant field of grain, and in the midst thereof conceals snares, and sends out a siren who, with the allurement of song and of a sweet voice, entices him to that place, and causes him to be entangled in the snare, from which he is unable to extricate his foot? Yea, to use a further comparison, it would be like a person who should introduce a noble guest into his house in which there are two dining rooms, and tables in each of them, at one of which are seated angels, and at the other evil spirits, on which latter table are cups of sweet but poisoned wine, and dishes on which are preparations of food containing aconite; and who should permit the evil spirits there to represent the revels of Bacchus, and the antics of buffoons, and entice them to those goblets and banquets. [3] But, my friend, the things related of Adam, of the garden of God, and of the two trees therein, appear under quite a different aspect when spiritually comprehended, that is, unfolded by the spiritual sense; then it is clearly seen that, by “Adam,” as a type, is meant the most ancient church; and the successive states of that church are described by the vicissitudes of his life. For a church in the beginning is like a man created anew, who has a natural and a spiritual mind, and by degrees from spiritual becomes natural, and at length sensual, who believes nothing but what the senses of the body dictate. And such a man appears in heaven like a person sitting on a beast which turns its head back, and with its teeth bites, tears, and mangles the man sitting upon it. But the truly spiritual man appears in heaven also like a person sitting on a beast, but on a gentle one, which he governs with a gentle rein and also with a nod.

(34) V. The fifth state of this church was the separation of the good from the evil, which was the Last Judgment on all who were of that church. This state is described by the

"flood," in which all the wicked who remained perished; and by "Noah and his sons," "Noah and his sons," by whom are meant all the good that were saved. The end of the Most Ancient Church, represented by "Adam," is described in the sixth chapter of Genesis by these words: When Jehovah saw that the wickedness of man was multiplied in the world, and moreover every imagination of his heart only evil every day, it repented Jehovah that He had made man on the earth. Therefore Jehovah said, I will blot out man whom I have created from upon the faces of the earth; only Noah found grace in the eyes of Jehovah (Gen. 6:5-8). But the Last Judgment upon them is described by "the flood." It is described by a "flood" for the reason that "waters" in the Word signify truths, and in the opposite sense falsities. Truths are signified by the waters of a fountain, the waters of a river, the waters of rain, and by the waters of the washings in time past, and the waters of baptism at this day. That correspondence arises from the circumstance that truths purify man's soul from uncleanness as waters do his body; hence they are called "living waters." But in the opposite sense, by "waters" are signified falsities; but by impure waters, such as those of marshes, malodorous cisterns, urine, and sewage, in general by all hurtful and death-producing waters, therefore also by waters from an inundation of which man dies, consequently by the Noahian flood. [2] That falsities in a mass are described by "inundations," may he evident from the following passages: Jehovah is causing to come up upon them the waters of the river (Euphrates) strong and many it shall pass through

Judah, it shall inundate, it shall pass through, it shall reach even to the neck (Isa. 8:7, 8). By the "waters of the river Euphrates," are signified reasonings from falsities, because by Assyria, whose river it was, reasoning is signified. The spirit of Jehovah, like an inundating stream, shall divide in two even to the neck, to sift the nations with the sieve of vanity (Isa. 30:28, 30). By "an inundating river" here in like manner is signified reasoning from falsities. Behold waters are rising up out of the north, which are like an inundating stream, and shall inundate the land and the fullness thereof (Jer. 47:2). Here the Philistines are treated of, by whom are meant those who are not in charity, and hence not in truths; the falsities of these are signified by "the waters coming up from the north," and the devastation of the church in consequence thereof, by "an inundating stream that shall inundate the land and the fullness thereof;" "the land" is the church, and its " fullness" all things of it. Say unto those who daub what is unfit, There shall be an inundating rain, in which hail-stones shall fall upon you (Ezek. 13:11, 13). The "daubing of what is unfit" is the confirmation of falsity, and "hail-stones" are falsities. In an overrunning inundation He shall make a consummation of the place thereof, and thick darkness shall pursue His enemies (Nah. 1:8). By "the inundation" which shall consummate, is signified the falsification of truth, and by "thick darkness," truths themselves in the night. Ye have said, We have made a covenant with death, and with hell have we made a vision when the scourge of inundation shall pass through, it shall not come unto us we have made a lie our trust, and in falsity we will hide (Isa. 28:15). Here "inundation" manifestly stands for destruction by falsities; for it is said that they placed confidence in "a lie," and that they would hide in "falsity." After sixty-two weeks shall Messiah be cut off, but not for Himself; then the people of the Prince that shall come shall destroy the city and the sanctuary, so that the end thereof shall be with an inundation even to desolations (Dan. 9:26). [3] These things are concerning the Christian Church that was to come, in which the worship of the Lord would perish; which is meant by "Messiah shall be cut off, but not for Himself": that it would perish by falsifications, is meant by "the end thereof shall be with an inundation even to desolations;" "desolation" is that falsification. Hence it is that after the Lord spoke of "the abomination of desolation foretold by Daniel the prophet," and of the "consummation of the age" thereby, He said, that: His coming would be as in the days when the flood came, and took them all away (Matt. 24:15, 39). The drowning of Pharaoh and the Egyptians in the sea Suph (Exod. 14), means in the spiritual sense destruction by falsities, has been demonstrated in the Arcana Coelestia, in the explanation of that chapter.

(35) Since the churches in the Christian world, both the Roman Catholic Church and those separated from it, which are named after their leaders, Luther, Melancthon, and Calvin, derive all sin from Adam and his transgression, it is permissible to subjoin here something about the sources whence sins are inherited; for these sources are as many as there are fathers and mothers in the world. That inclinations, aptitudes, and propensities to evils are derived

from these, is manifest in light from the testimonies of experience, and also from the assent of reason. Who does not know, from the collective suffrages of experience, that there is a general likeness of minds, and hence of manners and countenances, from parents in the children and children's children, even to a certain posterity? Who cannot thence infer that original sins are from them? The notion suggested to everyone, when he looks at the countenances and manners of brothers and relatives in families, causes him to know and acknowledge this. [2] What reason, then, is there for deducing the origin of all evils from Adam and his seed? Is there not equal reason for deducing it from parents? Does not the seed of these similarly propagate itself? To deduce from Adam's seed alone the allurements from which and according to which the spiritual forms of the minds of all men in the universe exist, would be like deriving birds of every wing from one egg, also beasts of every nature from one seed, and trees of every kind of fruit from one root. Is there not an infinite variety of men? one like a sheep, another like a wolf? one like a kid, another like a panther? one like a tamed carriage horse before a carriage, another like an untamable wild ass before it? one like a playful calf, another like a voracious tiger? and so on. Whence has each his peculiar disposition but from his father and his mother? Why then from Adam? by whom nevertheless is described in a representative type the first church of this earth, as has been already shown? Would not this be like deriving from one stock deeply hidden in the earth a plantation of trees of every kind and use, and from a single plant shrubs of every degree of value? Would that not also be like deriving light from the darkness of the ages and of histories, and like unravelling the thread of a knot that cannot he untied? Why not rather from Noah, “who walked with God” (Gen. 6:9), and “whom God blessed” (Gen. 9:1), and from whom alone, surviving with his three children, “the whole earth was overspread”? (Gen. 9:19.) Would not the hereditary qualities of the generations from Adam be extirpated, as if drowned by a flood? [3] But, my friend, I will open the true source of sins. Every evil is conceived of the Devil as a father, and is born of atheistical faith as a mother; and on the other hand, every good is conceived of the Lord as a father, and is born of saving faith in Him as a mother. The generations of all goods in their infinite varieties among men are from no other origin than from the marriage of the Lord and the church; and, on the contrary, the generations of all evils among them in their varieties, are from no other origin than from the interaction of the Devil with a profane congregation. Who does not know, or may not know, that a man must be regenerated by the Lord, that is, created anew, and that so far as this is effected so far he is in goods? Hence this follows: that so far as a man is unwilling to be generated anew or created anew, so far he takes up and retains the evils implanted in him from his parents. This is what lies concealed in the first precept of the Decalogue: I am a zealous God, visiting the iniquity of the fathers upon the sons, upon the third and upon the fourth generation of them that hold Me in hatred, and doing mercy unto thousands who love Me and do My commandments (Exod. 20:5, 6; Deut. 5:9, 10).

(36) VI. The sixth state of the men of this church, which was the elevation of the faithful to God after the Last Judgment, from whom a new heaven was formed, and the removal of the unfaithful from God from whom a new hell was formed. In the preceding propositions (from n. 10-13 and from n. 14-17), it was explained that after consummation, a Last Judgment was executed upon all who were of the four churches above named, and after this a new heaven and a new hell formed from them, and thus that there have been in this earth four judgments upon its inhabitants, and four heavens and hells formed from them; and it has been granted me to know, that both those heavens and those hells are so entirely separated from each other, that one can by no means pass out of his own into that of another. All these heavens have been described in the work on Conjugial Love; and, as the spiritual origin of love truly conjugial is from no other source than the marriage of the Lord and the church, thus from love of the Lord towards the church and of the church to the Lord (as was shown in that work from n. 116-131); and, as the most ancient people were in both these loves so long as they retained in themselves the image of God, therefore, I will transcribe from that work the following things respecting that heaven, to which I was at the time then granted admission; which are as follow:

(37) “Once when I was meditating on conjugial love, the desire seized my mind of knowing what that love had been

with those who lived in the Golden Age, and what it was afterwards in the succeeding ones called Silver, Copper and Iron. And, as I knew that all who lived well in those ages are in the heavens, I prayed to the Lord that it might be permitted me to converse with them and be instructed. “And, lo! an angel stood by me, and said, `I am sent by the Lord to be your guide and companion; and first I will lead and accompany you to those who lived in the first era or Age, which is called the Golden.’ (The Golden Age is the same as the age of the Most Ancient Church, which is meant by `the head of good gold,’ on the statue seen by Nebuchadnezzar in a dream (Dan. 2:32), of which we have spoken before.) The angel said, `The way to them is difficult; it lies through a dense forest, which no one can traverse unless a guide be given him by the Lord.’ [2] “I was in the spirit, and girded myself for the way; and we turned our faces to the east; and in going along, I saw a mountain, whose summit towered beyond the region of the clouds. We crossed a great desert, and reached a forest crowded with various kinds of trees, and dark by reason of the density of them, of which the angel informed me beforehand. But that forest was intersected by many narrow paths. The angel said that these were so many windings of error, and that unless the eyes were opened by the Lord, and the olive trees girt about with vine tendrils seen, and the steps directed from olive tree to olive tree, the traveler would stray into Tartarus. This forest is of such a nature, to the end that the approach may be guarded; for no other nation but a primeval one dwells on that mountain. [3] “After we

entered the forest, our eyes were opened, and we saw here and there olive trees entwined with vines, from which hung bunches of grapes of a dark blue color, and the olive trees were arranged in perpetual circles; wherefore, we circled around and around according as they came into view; and at length we saw a grove of lofty cedars, and some eagles on their branches. When he saw these, the angel said, `Now we are on the mountain, not far from its summit.' "And we went on, and lo! Behind the grove was a circular plain, where male and female lambs were feeding, which were forms representative of the state of innocence and peace of those on the mountain. "We passed through this grove, and lo! There were seen many thousands of tabernacles to the front and on each side, in every direction, as far as the eye could reach. And the angel said, `Now we are in the camp where dwell the armies of the Lord Jehovih, for so they call themselves and their habitations. These most ancient people, while they were in the world, dwelt in tabernacles; for which reason they also dwell in them now.' But I said, `Let us bend our way to the south, where the wiser of them dwell, that we may meet someone with whom we may enter into conversation.' [4]
"On the way, I saw at a distance three boys and three girls sitting at the door of their tabernacle; but as we drew near, they were seen as men and women of a medium height. And the angel said, `All the inhabitants of this mountain appear at a distance like infants, because they are in the state of innocence, and infancy is the appearance of innocence.' "On seeing us, these men ran towards us, and said, `Whence

are you, and how have you come hither? Your faces are not of the faces of those belonging to this mountain.' "But the angel replied, and told the means by which we obtained access through the wood, and the reason of our coming. "On hearing this, one of the three men invited and introduced us into his tabernacle. The man was clothed in a mantle of a hyacinthine color, and a tunic of white wool; and his wife was dressed in a crimson robe, and under it, had a tunic about the breast of fine embroidered linen. [5] "But, since there was in my thought the desire of knowing about the marriages of the most ancient people, I looked at the husband and the wife by turns, and observed as it were a unity of their souls in their faces; and I said, `You two are one.' "And the man answered, `We are one; her life is in me, and mine in her. We are two bodies, but one soul. There is between us a union like that of the two tents in the breast, which are called the heart and the lungs; she is the substance of my heart, and I am her lungs; but because by heart we here mean love, and by lungs wisdom (we understand the latter by the former on account of their correspondence) she is the love of my wisdom, and I am the wisdom of her love. Hence, as you said, there is the appearance of the unity of souls in our faces. Hence, it is as impossible to us here to look upon the wife of a companion in lust, as it is to look at the light of our heaven from the shade of Tartarus.' "And the angel said to me, `You hear now the speech of these angels, that it is the speech of wisdom, because they speak from causes.' this conversation, I saw a great light on a hill among the tabernacles, and I asked, ‘Whence is that light?’ “He said, ‘From the sanctuary of our tabernacle of worship.’ “And I enquired whether it was allowed to approach; and he said that it was allowed. Then I drew near, and saw the tabernacle without and within, exactly according to the description like the Tabernacle which was built for the sons of Israel in the desert, the form of which was shown to Moses on Mount Sinai (Exod. 25:40; 26:30). I also asked, `What is there within its sanctuary, whence there is so great a light?’ “And he answered, `There is a tablet, on which is written, The covenant between the Lord Jehovih and Heaven.’” He said no more. “Then I also questioned them about the Lord Jehovih, whom they worship; and I said, `Is He not God the Father, the Creator of the universe?’ “And they replied, `He is; but we by the Lord Jehovih, understand Jehovah in His Human; for we are not able to look upon Jehovah in His inmost Divinity, except through His Human.’ And then they explained what they meant, and also what at this day they mean, by: The seed of the woman trampling the serpent’s head (Gen. 3:15); namely, that the Lord Jehovih would come into the world, and redeem and save all who believed in Him, and who hereafter should believe. “When we had finished this conversation, the man ran to his tabernacle, and returned with a pomegranate, in which was an abundance of golden seeds, which he presented to me, and I brought it away: this was a sign that we had been with those who lived in the Golden Age.” [See the work on Conjugial Love, n. 75.] For an account of the heavens of the remaining churches, which succeeded the Most Ancient in their order, see in the same work on Conjugial Love (n. 76-82).

(38) The hell of those who were from the Most Ancient Church, is more atrocious than all other hells. It consists of those who in the world believed themselves to be as God, according to the deceitful utterance of the serpent (Gen. 3:5); and those are deeper in that hell who, from the fantasy that God had transfused His Divinity into men, persuaded themselves that they altogether were gods, and so that there was no longer a God in the universe. In consequence of that direful persuasion, a stinking smoke is exhaled from that hell, which infects the adjacent places with so baleful a contagion, that when anyone approaches, he is at first seized with such a mad delirium, that presently, after some convulsive struggles, he seems to himself to be in the agonies of death. I saw a certain one, in the vicinity of that place, lying as it were dead; but, on being removed thence, he revived. That hell lies in the middle region at the south, surrounded with ramparts, and on which stand some who shout out in a loud stentorian voice, “Approach no nearer.” I have heard from the angels who are in the heaven above that hell, that the evil demons there appear like serpents twisted into inextricable folds, which is a consequence of their vain devices and incantations, by which they deluded the simple into admitting that they are gods, and that there is no God beside them. The ancients, who wove all things into fables, meant these by the “giants,” who besieged the camp of the gods, and whom Jupiter cast down by his thunderbolts and thrust under the fiery

mountain Etna, and who were called “Cyclopses.” They also called the hells of these, “Tartarus,” and the “pools of Acheron;” and the deeps there, “Styx,” and those who dwelt there, “Lernaean Hydras,” and so forth.

(39) PROPOSITION THE THIRD. The Noachian, or Ancient Church of the earth. Since every church is three-fold, inmost or celestial, middle or spiritual, and external or natural, therefore Noah had three sons; and by “Shem” is signified the inmost or celestial church, by “Japheth” the middle or spiritual church, and by “Ham” the external or natural church. But there is not room to describe here in whom the first church is, and in whom the second and third, as also what their quality is in themselves, or in relation to one another: for there are highest, middle, and lowest heavens, to which those three degrees of the church correspond. Moreover, this Noachian, or Ancient Church, was diffused throughout Asia, especially into Syria, Mesopotamia, Assyria, Chaldea, the land of Canaan and the parts adjacent, Philistia, Egypt, Tyre, Sidon, Nineveh, and also into Arabia and Ethiopia, and in course of time into Great Tartary, and thence downward as far as to the Black Sea, and thence again into all the countries of Africa. That the nations in every part of the earth have been in worship from some religion is known; and religion cannot exist except by some revelation, and by the propagation thereof from nation to nation; as may be seen in the preceding work, The True Christian Religion (n. 273-276); where, also, it was shown, that, prior to the Israelitish Word, there was a Word, which in process of time was lost, but from the Divine

Providence of the Lord is still preserved in Great Tartary, from which is their Divine worship, even to the present day (see also n. 264-266, and n. 279, of the said work).

(40) Who can deny that the universe was created for the sake of the human race, in order that from it an angelic heaven might be formed, wherein God might dwell in the dominion of His glory? To promote and accomplish this end, what mediate cause is there but religion? And what else is religion than walking with God? Religion also is like a seed producing just and true desires, and judgments and acts therefrom, in spiritual things, and by means of these in moral things, and by means of both the latter and the former in civil things. In order, therefore, that it may be known what is the quality of the man who has religion, and what of him who has not religion, it shall be stated. The man who has religion, in spiritual things, is like a pelican nourishing its young with its own blood; but the man who has not religion, in those things is like a vulture in a state of starvation devouring its own offspring. The man who has religion, in moral things, is like a turtledove in the nest with its mate, sitting on its eggs or young; but the man who has not religion, in these things is like a rapacious hawk in the coop of a dove-cot. The man who has religion, in political things, is like a swan flying with a bunch of grapes in its mouth; but he who has not religion, in these matters is like a basilisk with a poisonous herb in its mouth. The man who has religion, in judiciary matters is like a tribune riding on a spirited horse; but the man who has not religion, in those things is like a serpent in the desert of Arabia biting its tail

in its mouth, and hurling itself, in that hoop, upon a horse to coil itself about the rider. The man who has religion, in all other civil affairs, is like a prince, the son of a king, who exhibits the marks of charity and the graces of truth; but the man who has not religion, is like the three-headed dog Cerberus at the entrance of the court of Pluto, foaming forth aconite from its triple mouth.

(41) The successive states of this church, which are its rise or morning, progression into light or day, vastation or evening, and consummation or night, it is not permitted to follow up with a description in the same manner as we before described the states of the Most Ancient Church, because the states of that church cannot be so collected from our Word; for the posterity of Noah, through his three sons, is recorded only in a summary, in one or two pages; and moreover that church was spread through many kingdoms, and in each kingdom it varied, and hence that church underwent and ran through the states named in a different manner. [2] The first and second state thereof in the regions round about the Jordan and about Egypt, was like the "garden of Jehovah," is evident from these passages: The plain of Jordan was like the garden of Jehovah, like the land of Egypt, where thou comest unto Zoar (Gen. 13:10). And likewise Tyre from these: Thou prince of Tyre, full of wisdom, and perfect in beauty. Thou hast been in the garden of God; every precious stone was thy covering. Thou wast perfect in thy ways, from the day that thou wast created, until perversity was found in thee (Ezek. 28:12-15). That Assyria was like a "cedar in

Lebanon," from these: Behold, Assyria is a cedar in Lebanon, beautiful in branch, exalted in height; all the birds of the heavens built their nests in his branches, and under his branches did every beast of the field bring forth its young, and in his shadow dwelt all great nations; no tree in the garden of God was equal to him in beauty, and all the trees of Eden, that were in the garden of God, envied him (Ezek. 31:3-9). That wisdom flourished in Arabia, appears from the queen of Sheba's journey to Solomon (1 Kings 10:1-13); also from the three wise men who came to the newborn Jesus, a star going before them (Matt. 2:1-12). [3] The third and fourth states of that church, which were its vastation and consummation, are described here and there in the Word, both in its historic and prophetic parts. The consummation of the nations round about the Jordan, or round about the land of Canaan, is described by the destruction of Sodom, Gomorrah, Admah, and Zeboim (Gen. 14 and 19); the consummation of the church of the nations within the Jordan, or in the land of Canaan, is described in Joshua and in the book of Judges by the expulsion of some and the extermination of others. The consummation of that church in Egypt is described by the drowning of Pharaoh and the Egyptians in the sea Suph (Exod. 14). And so on.

(42) It is certain that this Ancient Church was a representative church, which in visible and natural types and signs, figured forth the invisible and spiritual things of the church which was yet to come, when Jehovah Himself would manifest Himself in a natural human form, and by this means procure for Himself entrance to men, and for

men access to Himself, and thus should divest Himself of types, and institute a church with precepts which should lead all who believe in Him as Man, and keep His commandments, by a short way to heaven, the dwelling place of his Divinity. But, because this Ancient Church, typical of that which was to come, turned the representative correspondences into magic and idolatry, and thus into things infernal, Jehovah raised up the Israelitish church, in which He restored the primitive types, which were heavenly; such types were all the tabernacles, feasts, sacrifices, priesthoods, the garments of Aaron and his sons, the anointings, and, moreover, the statutes in a long series which were promulgated through Moses.

(43) I will in a few words touch upon the manner in which the representative church with them was turned into an idolatrous one. All the spiritual things which are of heaven and the church were presented before them in visible and tangible forms, as was mentioned just above. Those forms were taken from the subjects of the three kingdoms of nature, animal, vegetable, and mineral, by which were represented such things as are of the heavenly kingdom. They placed these typical forms in their sanctuaries, in the inner chambers of their houses, and in the marketplaces and streets, arranging them according to their significations. But a later age, after the science of correspondences was lost, and consequently the knowledge of the signification of those things had perished, began to look upon and acknowledge those objects as so many deities and holy things; and then they bowed the knee to

some, some they kissed, and some they adorned and decorated with wax tapers, boxes of perfumes and ribbons, just as infants do their dolls, and as papists do their images; yea, of some they made household gods, of some guardian demigods, and of some pythons; some, moreover, they carried in miniature form in their hands, some they hugged in their bosoms, stroked, and whispered petitions in their ears; and so on. Thus were heavenly types turned into infernal types, and the Divine things of heaven and the church into idols. On account of this transformation and disfigurement of heavenly things, a new representative church was raised up with the sons of Israel, in which real representations, as was stated above, were instituted; and they were prohibited from celebrating Divine worship by any others, as is evident from these words in the first Commandment of the Decalogue: Thou shalt not make unto thee a graven image, nor any figure that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself unto them, nor worship them (Exod. 20:4, 5; Deut. 5:8, 9).

(44) It has been said, that from the people of every Church, at its end, is formed a new heaven and a new hell; and, since I have adduced a relation in the preceding article respecting the heaven and hell formed from those who were of the Most Ancient Church, it seems well also to do so respecting these; for access has been granted me to them, inasmuch as I have been allowed to go about and examine the spiritual world, to the end that the New Church truly Christian may not be in thick darkness concerning heaven

and hell, and concerning their lot after death according to the actions of their life. These things are likewise in the work on Conjugial Love (n. 76). Concerning the heaven from these: [2] "An angel came to me and said, `Do you desire me to accompany you to the peoples who lived in the Silver Era, or Age, that we may hear from them respecting the manners and life of their times?' He also added that they may not be approached, except under the auspices of the Lord. "I was in the spirit and accompanied my leader, and came first to a hill on the confines of the east with the south; and when we were on its slope, he showed me a great stretch of country, and we saw at a distance an eminence like a mountain, between which and the hill on which we stood was a valley, and beyond this a plain, and from this plain a gently-rising acclivity. "We descended the hill to cross the valley, and saw here and there at the sides pieces of wood and stone carved into figures of men, and of various beasts, birds and fishes. And I asked the angel, `What are these? Are they not idols?' "And he replied, `Not at all: they are representative forms of various moral virtues and spiritual truths. The people of that age had the science of correspondences and as a beast, bird and fish correspond to some quality, therefore, each carved figure represents and signifies some particular of virtue, or truth, and many together represent the virtue or truth itself in a certain general extended form these are what in Egypt were called hieroglyphics.' [3] "We proceeded through the valley, and when we entered the plain, lo! we saw horses and chariots the horses were variously caparisoned and harnessed, and the chariots of different forms; some carved out like eagles, some like unicorns, and some like whales: we also saw some carts at the extremity, and stables round about at the sides. But, when we approached, both horses and chariots disappeared, and instead of them we saw men in pairs, walking, conversing and reasoning. And the angel said to me, `The semblances of horses, chariots, and stables, seen at a distance, are appearances of the rational intelligence of the men of that age; for a horse from correspondence signifies the understanding of truth; a chariot its doctrine; and stables places of instruction. You are aware that all things in this world appear according to correspondences.' [4] "But we passed these things, and ascended by the acclivity. At length we saw a city, which we entered; and in walking through it, we noticed its houses, from the streets and public places. In the midst of it were palaces built of marble, having steps of alabaster in front, and at the sides of the steps pillars of jasper. We saw also temples, made of precious stone of a sapphire and azure color. And the angel said to me, `Their houses are of stones because stones signify natural verities, and precious stones spiritual verities; and all those who lived in the silver age, had intelligence from spiritual verities, and thence from natural; for silver has a like signification.' [5] "While exploring the city we saw here and there consorts, both husbands and wives. We expected that we should be invited somewhere; and, while this was in our mind [animus], we were called back by two into their house, which we entered; and the angel, speaking with them for me, explained the reason of our coming into this heaven, that it was `for the sake of instruction concerning the manners of the ancients, of whom you are.' "They replied, `We were from the peoples in Asia, and the study of our age was the study of truths, through which we had intelligence. This study was the study of our soul and mind. But the study of the senses of our bodies was the representations of truths in natural forms; and the science of correspondences conjoined the sensuals of our bodies with the perceptions of our minds, thus natural and corporeal things with spiritual and celestial, and procured for us communication with the angels of heaven.' [6] "On hearing this, the angel asked them to give some account of marriages with them. And the husband said, `There is a correspondence between spiritual marriage, which is that of good and truth, and natural marriage, which is that of a man with his wife; and as we have studied correspondences, we have seen that the church, with its truths and goods, can by no means exist with any others than those who live in truly conjugial love; for the marriage of good and truth is the church with man. Therefore all we who are in this heaven, say that the husband is truth, and the wife the good of his truth; and that good cannot love any other truth than that which is its own, nor truth love in return any other good than that which is its own. If any other were loved, internal or spiritual marriage, which constitutes the Church would perish, and marriage would become only external or natural, to which idolatry and not the church corresponds.' [7] "When he had said these things we were introduced into an ante-chamber, where there were several designs on the walls, and little images as it were molten of silver; and I asked, what these were. They said, `They are pictures and forms representative of the many qualities, properties, and delights of spiritual things;' as were also the cherubim and palm-trees on the walls of the temple at Jerusalem. [8] "After this, there appeared at a distance a chariot drawn by white ponies; on seeing which the angel said,' That chariot is a sign for us to depart.' Then, as we were going down the steps, our host gave us a bunch of white grapes adhering to the vine leaves; and lo! the leaves in our hands became silver, and we brought them away for a sign that we had spoken with the people of the Silver Age."

(45) CONCERNING THE HELL FROM THOSE PEOPLES. The hells of the men of the Noachian, or Ancient Church, consist for the most part of magicians, who have huts and places of entertainment scattered up and down in the desert. They wander about there with rods in their hands, which are of various forms, and some of them stained with magical juices. By these, as in former times, they practise their arts, which are effected by the abuse of correspondences, by fantasies, by persuasive assurances by which there was produced a miraculous faith, and miracles were formerly performed; also by exorcisms, fascinations, enchantments, and sorceries, and several other magical spells, by which they present illusory appearances as real. The greatest delight of their heart is to utter prophecies and prognostications, and to act as pythons. From these

especially have arisen the various fanaticisms in the Christian world.

(46) PROPOSITION THE FOURTH. The Israelitish and Jewish Church. In order that the states of this church may be thoroughly laid open and distinctly exhibited, it is of importance that we survey them in the following order: I. The first state of this church was the appearing of the Lord Jehovih, and the calling and covenanting, and then its rise and morning. II. The second state of this church was instruction, and at length introduction into the land of Canaan, and then its progression into light and day. III. The third state of this church was the turning aside from true representative into idolatrous worship and then its vastation or evening. IV. The fourth state of this church was the profanation of sanctities, and then its consummation or night. V. Before this state and after it, a promise was made of the coming of the Lord Jehovih into the world, and respecting a new church in which justice and judgment should reign. VI. The fifth state of this church was the separation of the good from the evil, and then the judgment upon those who were from it; but this was in the spiritual world. VII. Something respecting the heaven and the hell from that nation.

(47) I. The first state of this church was the appearance of the Lord Jehovih, and the calling and covenanting, and then was its rise or morning. We are taught from the Word, that the Lord Jehovih has appeared at the beginning of each of the four churches of this earth. This is because God is the All in all of the church and its religion; and the

acknowledgment of God in it, is like the soul in the body, which vivifies both its interiors and its exteriors; and it is like the prolific element in seed, which, abiding inmostly in all the sap drawn from the earth by the root, accompanies it from the first germination even to the fruit, in which it also is, and it disposes the vegetative process so that it proceeds in its own order. For this reason, the man of the church, without the acknowledgment of God, is in the eyes of the angels a brute like the wild beasts of the forest, or like a bird of night, or like a monster of the sea; yea, without the acknowledgment of God, he is like a tree the branches of which are cut off, and the trunk cut in pieces, and the whole piled up together in a heap reserved for the fire; for the Lord says: Without Me ye can do nothing; if anyone abide not in Me, he is cast forth as a branch, and is withered; and they gather him, and cast him into the fire, and he is burned (John 15:5-6). Without the acknowledgment of God, man, inwardly, as to his rational things, is like the ruins of a burned city; he is also like food when its nutritiveness is boiled out it becomes refuse. And so forth.

(48) But it would be impossible for a man to acknowledge God and anything belonging to Him, unless God had manifested Himself in a personal human form; for nature, which belongs to the world, surrounds him, and he does not see, feel, or breathe anything but what is from it and is in contact with the organs of his body. From this his mind conceives and adopts a rational which lies in the midst of the bosom of nature, like an embryo in the womb; nor does it see anything, until it is brought forth, and receives sight.

Therefore, how can a man in this state by any method look through nature, and acknowledge anything that is above her, as everything Divine, celestial, and spiritual is, and hence everything religious, which in themselves are above natural things? Wherefore, it is an absolute necessity that God should manifest Himself, and thereby cause Himself to be acknowledged, and after acknowledgment should inspire man with His Divine influence, and by this, received in the heart, lead him at length even to Himself in heaven; all which cannot possibly be effected except by instruction. Must not also an emperor, and a king, first cause himself to be acknowledged and crowned, before he enters on his government? And before he is crowned, is he not provided with the insignia of dominion, robed, and anointed? and must he not covenant the people to himself by sworn compacts, agreed to by both sides, whereby the people become the king's, and the king the people's? Must not a bridegroom first cause himself to be seen, before he proposes betrothal, and afterwards marriage? Must not a father present himself before his infant, and embrace and kiss him, before the infant can say, "Abba, father"? and so in other cases. Still more must the Lord Jehovih, who is "King of kings and Lord of lords" (Apoc. 17:14), the Bridegroom and Husband of the church (Apoc. 21:9), and consequently the Father of all her offspring. By the "Lord Jehovih" is meant the Lord our Saviour and Redeemer: He is called the "Lord Jehovih" in Daniel, and everywhere in the Prophets.

(49) It was stated above, that the first state with the sons of Israel, was the appearing of the Lord Jehovih, calling and

covenanting; and we learn from the Word, that these three things took place, first with Abraham, secondly with Moses, and thirdly with the entire people. The appearing of the Lord Jehovih before Abraham is thus described in Genesis: Jehovah appeared unto Abraham in the plains of Mamre; he was sitting at the door of his tent, and when he lifted up his eyes and saw, behold, three men stood by him, and as soon as he saw them, he ran to meet them from the door of the tent, and bowed himself to the earth, and said, O Lord, if I have found grace in Thine eyes, pass not away, I pray, from Thy servant (18:1-3, seq.). It was the Lord our Savior who appeared in His Divine Trinity, which the three angels represented; for the Lord said: Abraham exulted that he should see My day, and he saw and rejoiced. Verily, verily I say unto you, Before Abraham was, I am (John 8:56, 58). There is in the Lord the Divine Trinity; and the Divine Unity was represented in the Divine Trinity by the "three men," who were also called "angels" (Gen. 18:2; 19:1). But in His Divine Unity He was called "Lord" (18:3; 19:18); and also "Jehovah," very frequently (18:13, 14, 17, 19, 20, 22, 26, 33). The appearing of the Lord Jehovih before Moses is thus described in Exodus: The Angel of Jehovah appeared to Moses at the mountain of Horeb, in a flame of fire out of the midst of a bramble. Therefore Moses said, I will turn aside and see this great vision, why the bramble is not burnt. And Jehovah saw that he went aside, therefore God called unto him out of the midst of the bramble, and said, Moses, Moses. And moreover Moses said to God, What is thy name? God said, I AM WHO I AM. Thus shalt thou say unto the sons of Israel, I AM hath sent me unto you (Exod. 3:1, 2-4, 14 seq.). The appearing of the Lord Jehovih before the whole people is thus also described in Exodus: Jehovah said to Moses, Say unto the sons of Israel, that they be ready against the third day; for on the third day Jehovih will come down in the eyes of all the people upon Mount Sinai. And it came to pass on the third day, that there were voices, and lightning, and thick clouds upon the mount, and the voice of a trumpet exceeding loud, so that all the people who were in the camp trembled. All Mount Sinai smoked, because He descended upon it in fire, and promulgated the law before the people (Exod. 19:9-24 and 20:1-18). The Lord also appeared to Joshua as "Prince of the army of Jehovah," before whom Joshua fell on his face upon the earth, and called him his "Lord" (Josh. 5:13, 14). The calling of the sons of Israel to the land of Canaan, thus to the church, was also done three times; once to Abram, that he should go forth thence out of his fatherland, and afterwards the promise that his seed should inherit that land (Gen. 12:1-7). The call was also made through Moses (Exod. 3:16, 17); and again through Joshua (Josh. 1:3, seq., and 11).

(50) A covenant also was entered into several times; first with Abram (respecting which, Gen. 17:1-14); then with the people (Exod. 24:7, 8); and once again (Josh. 24:24, 25). From these things it is now evident, that the first state of this church was the appearing of the Lord Jehovih and the calling and covenanting, and then its rise or morning. That by the "Lord Jehovih," everywhere in the Word, is meant

Jehovah in His Human, who is the Lord our Redeemer and Saviour, will be seen in what follows.

(51) II. That the second state of this church was instruction, and at length introduction into the land of Canaan, and then its progression into light and day. It has been pointed out above, that this Israelitish Church, as well as the Ancient, or Noachian Church, was, as to the whole of its worship, a representative church. This was of the Divine providence, because Jehovah had not yet put on the Natural Human (which He took up by incarnation in the womb of Mary, thus according to the order established from creation); and prior to this, He could not be conjoined to man as to the interiors of his spirit, and thus manifest there to man's perception His Divine things, which are celestial and spiritual, and thus far above the discernment of the senses of the body. This also was as impossible as it is to make a bird fly in ether, or a fish to step in air. For if Jehovah were to enter with man except by means of His Human, it would be like putting the branch of a tree into the very focus of a burning glass, or quicksilver to a blazing log in a furnace, which would be suddenly dissipated. For from the zeal of His Divine love Jehovah is like a consuming fire; and were He to enter into man in this without His Human, He would dissipate him, as has just been said: for which reason He said to Moses, when he desired to behold His glory with his own eyes, that no man could see Him and live. It was otherwise, however, after He assumed the Natural Human, and united this, when glorified, to His Divine, and thus conjoined into one in Himself the Divine

celestial, the Divine spiritual, and the Divine natural. He was then able, by means of this, to conjoin Himself to man in his natural, yea, in his sensual, and at the same time to his spirit or mind in his rational, and thus to enlighten man's natural light, with heavenly light. That such conjunction was effected after the Coming of Jehovah into the world, is plainly manifest from the words of the Lord Himself: In that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:20). [2] Now, before the incarnation of Jehovah was accomplished, conjunction with Him could not take place except through an angel, thus by means of a representative human; on which account, also, all things of the church of the men of that period, were made representative, and consequently men worshiped Jehovah by types affecting the senses of the body, and at the same time corresponding to spiritual things. Hence it was that the men of the Ancient Church, and still more the men of the Israelitish Church, were external and natural men, nor could they become internal and spiritual, as men can since the Lord's coming. But, still, those who acknowledged Jehovah, and, at the same time the Lord with him, that is, the Lord who was to come, who in the Word is named the "Lord Jehovih," the "God of Israel," and "His Holy One," "Messiah" or the "Anointed of Jehovah," "King," "Rock," and in some places "Son," and who worshiped them together, received holiness in their spirits, and hence in the types of their religion. The rest, however, did not receive it; whence the religion of these was not a religion but a superstition, and their worship was not representative but idolatrous and although this was similar in the external form, yet it was dissimilar in the internal. [3] But in order that this matter may acquire some light, it shall be illustrated by comparisons. Idolatrous worship is like a man who reveres a king, a prince, a nobleman, or any man of exalted dignity, solely on account of the pomp of his retinue, the magnificence of his carriages and horsemen, or of his forerunners, and the splendor and gorgeousness of his clothing; but genuine representative worship is like one who regards a king, prince, nobleman, of any man of exalted dignity, from his religion and his wisdom, and from his justice and judgment, and from these regards the above-mentioned marks of his honor. Idolatrous worship, moreover, is like a man who regards the primate of the church solely on account of his tiara and the jewels in it, or any other prelate, or bishop, on account of his fillet or mitre; but genuine representative worship is like one who regards them from the zeal of their love for the souls of the men of the church, and for their eternal salvation, and the marks of distinction on their heads from these grounds. Again, idolatrous worship is like a field filled with stalks without ears, or with ears without grain in them, or even with these without any kernel in them, and so on; but genuine representative worship is like a field filled with the harvest, whose grains are bursting with kernels, which afford flour and bread in abundance. Idolatrous worship is also like an egg in which there is no spermatic germ; but genuine representative worship is like an egg in which there is the prolific element from which is the chicken. To still further follow those two kinds of worship by comparison, idolatrous worship is like one who has lost the sense of smell and the sense of taste by a catarrh; when such a one applies any grape to his nostrils, or pours wine on his tongue, he is sensible of nothing but their touch; but genuine representative worship is like one who is keenly sensible at the same time of the fragrance of the grape and the flavor of the wine, and thus enjoys the use of both with pleasure.

(52) That the second state of this church was instruction, follows from order; for when anyone is called to the church, he must be instructed in the precepts of the religion according to which he is going to live. That this took place with the sons of Israel after their calling, is evident from the promulgation of the law on Mount Sinai, in which are contained all the commandments of love and faith towards God, and all those of love and fidelity towards the neighbor. After instruction in the general precepts of life and faith, there followed the publication of various laws, which were called "judgments" and "statutes," respecting the sanctification of the Sabbath, stated feasts, sacrifices, the priesthood, the tabernacle, the holy worship in it and upon the altar outside it; also respecting the eating of the holy things, the ministry of Aaron and his sons, likewise their garments and the consecration thereof, and the sanctification of all things belonging to the tabernacle by the oil of anointing; and further, concerning the Levitical order, marriages and divorces, cleansings, foods, places of refuge, besides many other things, which were all natural

representations corresponding to spiritual things. In a word, the last four books of Moses are nothing else but books of instruction for that church. After these instructions, the sons of Israel were introduced into the land of Canaan, thus into the church itself, for the "land of Canaan" represented and therefore signified the church. That land also was situated in the middle portion of our entire globe: for on the front it looked towards Europe, on the left towards Africa, and on the hinder and right-hand side towards Asia. But after they came into that land, the precepts given by Moses were enriched by prophets, then by their King David, and at length by Solomon after the building of the temple; as appears from the books of Judges, Samuel, and Kings. This, therefore, was the second state of this church, which was its progression into light, or day.

(53) The following passages in the Word can be applied to these two states of this church: Jehovah, after two days, will vivify us: on the third day He will raise us up, that we may live before Him. Jehovah, His going forth is prepared as the dawn; and He shall come unto us as the rain, as the latter rain He shall water the earth (Hos. 6:2, 3). The God of Israel said, the Rock of Israel spake to me. He is as the light of the morning, a morning without clouds (2 Sam. 23:3, 4). And in Moses: My doctrine shall flow down as the rain; My word shall distil as the dew, as the drops upon the grass, and as the small drops upon the herb: I will proclaim the name of Jehovah; ascribe ye greatness to our God. The Rock, whose work is perfect, all His ways are judgment, a God of faithfulness without perversity, just and right is He.

(Deut. 32:2-4). From these passages also it may be confirmed that these two states of this church were from our Lord, who is the “God of Israel” and the “Rock.” That He is the “Rock,” is clear from these words in Paul: The Rock was Christ (1 Cor. 10:4).

(54) III. That the third state of this church was a decline from true representative into idolatrous worship, and then was its vastation, or evening. Some observations were adduced above respecting the difference between representative worship and idolatrous worship, from which it may be plainly seen that so long as the types, figures, and signs, which were laid hold of by the senses of the body as objects of religion by the men of the Noachian and Israelitish Churches, were not at the same time regarded from a higher of interior idea, nearly approaching to a spiritual one, worship truly representative easily declined with them into idolatry. As for example: If they so thought of the tabernacle, as not to think at the same time of heaven and the church, and of God’s dwelling-place in them; of the bread of faces therein, so as not to think at the same time of the heavenly bread for the nourishment of the soul; of the incense and the burning of it upon the golden altar there, in such a way as not to think at the same time about worship from faith and charity, as ascending to Jehovah as a grateful odor; about the lights in the lamps of the golden lampstand, when lighted, in such wise as not to think at the same time of the illumination of the understanding in the objects of their religion; and about the eating of the holy things, so that they did not at the same time think about the

appropriation of heavenly foods, and also about the holy refreshment of their spirits by the performance of the sacrifices: and with the other things in like manner. It is hence evident, that, if the man of the representative church did not at the same time look upon the things belonging to that worship with a rational spirit enlightened by heavenly light from the Lord, but only with a rational spirit informed by the natural light (lumen) of the world from self, he could very easily be carried away from genuine representative worship into idolatrous worship, and so be vastated. For vastation is nothing else but a deviation, decline, and falling away from representative worship into idolatrous; which two kinds of worship are alike as to the external face, but not as to the internal face. [2] On account of this proneness to fall away from one worship which in itself was heavenly, into another which in itself was infernal, the interior things of the church and of religion could not be revealed before the Lord's Coming, and then it was by means of light from Him, namely, concerning heaven and hell, the resurrection, and the life of their spirits after death, and also the immortality of their souls, regeneration, and in brief the interior things respecting faith and charity; inasmuch as they would have looked upon them scarcely otherwise than as anyone looks at birds over the head, or meteors in the air. And moreover they would have involved them so deeply in the mere fallacies of the senses, that still not a single vestige of revealed spiritual things would have been visible, except as much as the tip of the nose in respect to the face, or a finger-nail in respect to the hands. They would also have so deformed them, that in the sight of the angels they would have appeared no otherwise than like a sea-monster clothed in a cloak, having a mitre on the head, and with a face, after being shaved and painted, like that of an ape which has a bald face. And they would also have appeared in the sight of the angels like a sculpture, furnished with movable joints and hollowed out; inside of which some man, a Levite, being admitted, it would walk about, act, and speak, and at length cry out to the superstitious multitude, "Prostrate yourselves; invoke me; behold me, your household tutelar God, to whom belongs holiness and divine power." [3] Could the ideas of the thought of these concerning the spiritual things of the church be superior to the ideas of thought of Nicodemus, who was a learned man, on regeneration, which was that the whole man would be re-born in the mother's womb; for he said: How can a man be born anew? can he enter the second time into his mother's womb? To whom the Lord answered: Art thou a master in Israel, and knowest not this? If I have told you earthly things and ye believe not, how will ye believe if I shall tell you super-celestial things? (John 3:3, 4, 9, 10, 12). They would have been equally delirious if interior things, which in their essence are spiritual, had been disclosed to them concerning faith and charity, and also the life after death, and respecting the state of heaven and hell. Wherefore, to open the internal sight of their mind or spirit, as to its higher region, which alone heavenly light illuminates, before the coming of the Lord, who came into the world as "the Light," as He Himself says (John 1:1-4;

8:12; 12:35, 36, 46), was as impossible as it is to make a horse fly and turn it into Pegasus, or a stag run in the air, or a calf upon the waters; yea, as it would be to turn an agate into a ruby, or a crystal into a diamond, or to impart a vein of silver to a common stone, or to make a laurel produce grapes, a cedar olives, a poplar and an oak pears and apples; therefore, also, as impossible as to infuse the intelligence of the learned Oedipus into the listening Davus.

(55) But what vastation is, and whence it was with the people of the Israelitish Church, may be gathered from the passages in the Prophets where it is mentioned, which shall therefore he adduced in abundance. It must be premised, that, in the following and the subsequent passages from the Word, by "land" is there signified the church, because the land of Canaan is meant, in which the church was; by "Zion," the church as to the Word; by "Jerusalem," the church as to doctrine from the Word; by the "cities" therein, doctrinals; by the "mountains," "hills," "valleys," and "rivers," the formalities of the church; and by the tracts of land there, the general things of the church, and these according to the representation of the tribe by which they were possessed.

(56) The passages from the Prophetic Word, treating of the Israelitish Church, "vastation," "desolation," and "breaking up," and in which these and also "desert" are mentioned, are the following: O inhabitant of Jerusalem, and man of Judah, what should I do to My vineyard that I had not done? I looked that it should bring forth grapes, but it brought forth wild grapes. I will make it into a desolation, it shall not

be pruned nor hoed, that the briar may come up, and the houses shall be to a devastation; for they regard not the work of Jehovah, neither see the operation of His hands (Isa. 5:3-12). Many shepherds have destroyed My vineyard, they have trampled My field, they have reduced the field of My desire to a desert of solitude; he hath made it into a solitude. O desolate, desolate is the whole land, because no one putteth it upon his heart. The wasters came upon all hills in the desert. They have sown wheat, but have reaped thorns (Jer. 12:10-13). A nation hath come up upon My land, and hath reduced My vine to a waste (Joel 1:6, 7). The field is devastated, the land mourneth, the corn is devastated; the must is dried up, the oil languisheth (Joel 1:10). By “vineyard” and “field” in these, as in other passages of the Word, is signified the church. In all your habitations the cities shall be devastated, and the high places desolated, that your altars may be devastated and desolated, and your idols may cease, and your statues may be cut down, and your works blotted out (Ezek. 6:6; see also 6:14). My people have forgotten Me, they have burned incense to vanity; to make the land into a waste (Jer. 18:15, 16). “Land,” here is for the church. The high places of Isaac shall be vastated, and the sanctuaries of Israel shall be desolated (Amos 7:9). Go and tell this people, Hearing hear ye, but understand not; and seeing see ye, but know not; make the heart of this people fat, and besmear his eyes. (Isa. 6:9-10) Then said the prophet: Lord, how long? and He said, Until the cities be devastated, and the land is reduced to a solitude: Jehovah will multiply deserts in the midst of the land (Isa. 6:11-12).

Behold, Jehovah maketh the land empty, and maketh it void; the land emptying shall be emptied; because they have transgressed the laws, passed by the statute, and made void the covenant of eternity. Therefore in the city there shall be a waste, and the gate shall be crushed even to devastation (Isa. 24:1, 3, 5, 12). The highways are devastated, the wayfaring man hath ceased, he hath made void the covenant. Conceive ye chaff, bring forth stubble (Isa. 33:8, 11). I have been silent from eternity, I will desolate and swallow up together. I will lay waste mountains and hills (Isa. 42:14, 15). Thy destroyers and devastators shall go forth out of thee. For as for thy vastations and desolations, and the land of thy devastation, the devourers shall be far away (Isa. 49:17, 19). Your iniquities have been dividers between you and your God, and your sins have hid His face from you. They set an asp's eggs, and wove the spider's webs. Vastation and breaking up are in their paths. We look for light, but behold darkness; we feel the wall like the blind, we stumble at noonday as in the twilight (Isa. 59:2, 5, 7, 9, 10). The cities of holiness are become a desert, Zion is become a desert, and Jerusalem a waste. Our house of holiness is become a kindling of fire, and all our desirable things are become a waste (Isa. 64:10, 11). The young lions roar against Israel, they reduce his land to a waste (Jer. 2:15). Woe unto us, for we are devastated. O Jerusalem, wash thine heart from wickedness. How long shall thoughts of iniquity tarry in the midst of thee? (Jer. 4:13, 14). As a fountain causeth her waters to gush forth, so Jerusalem causeth her wickedness to gush forth. Violence and vastation is heard in her. Admit chastisement lest I reduce thee to a waste. O daughter of My people, gird thee with sackcloth, and roll thee in ashes; for the vastator shall suddenly come upon us (Jer. 6:7, 8, 26). A voice of lamentation is heard in Zion, How are we devastated! Because I have deserted the land (Jer. 9:19). “Land” is for the church. My tent is devastated, all its ropes are plucked out; for the pastors have become foolish, and have not inquired of Jehovah (Jer. 10:20, 21). “Tent” means worship. The voice roars; behold it cometh, and a great commotion from the land of the north, to reduce the cities of Judah to a waste, a habitation of dragons (Jer. 10:22). The whole land shall be a desolation, a devastation (Jer. 25:11). “Land” means the church. The voice of a cry from Horonaim, devastation and great breaking up; the vastator shall come upon every city (Jer. 48:3, 5, 8, 9, 15, 18). These things are concerning Moab, by which is meant confidence in his own works and in one’s own intelligence (as is manifest from verse 29 of that chapter). That they may want bread and water, and be desolated, a man and his brother, and pine away for their iniquity (Ezek. 4:17). “Bread” and “water” mean good and truth. Thou shalt be filled with drunkenness and sorrow, with the cup of devastation and desolation (Ezek. 23:33). Woe unto them! for they have wandered away; devastation be unto them (Hos. 7:13). The land shall be a desolation, because of them that dwell therein, for the fruit of their doings (Micah 7:13). (Besides many other passages, as Isa. 7:18, 19; 17:4-6, 9-14; 22:4-9; 29:10-12; 51:19; Jer. 19:8; 25:9-11, 18; 44:2, 6, 22; Ezek. 9:1 to end; 12:19, 20; 33:24, 28, 29; Hos. 10:14; 12:2; Joel 2:20; Amos 5:9; Micah 6:13, 16; Hab. 1:3; Hag. 1:4, 9; Zech. 7:14; 11:2-3.) From all these passages it may be seen what "vastation" and "desolation" are; and that it is not a vastation and desolation of the peoples of a land, and of cities, but of the goods and truths of the church, whence there is nothing but evils and falsities.

(57) IV. The fourth state of this church was the profanation of holy things, and then its consummation or night. Vastation and consummation differ from each other, as the shade of evening and the thick darkness of night differ from each other; for vastation is a receding from the church, but consummation a full separation from it. Vastation, therefore, is as when anyone descends from heaven but not as far as to hell, and tarries in the middle, standing beside both of them; but consummation exists when anyone, standing thus, turns his face and breast to hell, and his back and the hinder part of his head to heaven; in like manner as happened with the dragon and his angels when they were cast down out of heaven (concerning whom see Rev. 12); while they were fighting with Michael, they were in the middle; but when they were vanquished, they were in hell. Vastation takes place when a man looks upon the holy things of the church from falsities and falsified truths; but consummation, when he lives in evils, or in adulterated goods. [2] But, that the difference and distinction between the state of vastation and the state of consummation may be still more clearly comprehended, it shall be illustrated by comparisons. The state of vastation may be compared with

a garden or grove around a temple, which by reason of the Divine worship in the temple, is regarded as holy; in which are places for drinking, feasting, dancing, and play acting and buffoonery, with the spectators in the courts and windows of the temple; but the state of consummation may be compared to the same garden or grove, in which are satyrs and priapi, along with harlots and fortune tellers, who all together enter the temple dancing, and there celebrate their profane revels, as the pythons did on their holidays. [3] The state of vastation may also be compared with a hostile army, when it enters the suburbs of a besieged city and rules in them; but the state of consummation may be compared with the same army, when it has demolished the wall, and breaks through into the city and gives the inhabitants over to destruction. The state of vastation may further be compared with a ship upon sand banks, or a sandy shore, when it is violently tossed there, and raised and depressed, so that the pilot, captain, and sailors lament on account of their danger; but the state of consummation is when the ship's keel is fretted away by the gravel beneath, and the ship, being broken up and full of holes, sinks, and the navigators and merchandise perish in the waves. [4] The state of vastation may be compared with every disease which invades the members, viscera and organs of the body, by reason of which the patient forebodes death, consults a physician, takes medicines, and all the while lies in bed in the hope of being healed; but the state of consummation may be compared to the same disease when it invades the breast, where the heart and lungs reside as in their tabernacle, into which, when the disease penetrates, it makes an end of the life of the body.

(58) The state of the consummation of the Israelitish Church is described in both the historical and the prophetical parts of the Word: in the prophecies, by the atrocious deeds of the kings, first of those of the Israelites, and afterwards of those of the Jews, by whom and under whom the land is said to have been profaned. But it is needless to recount them, because they are well known; only those passages shall be adduced from the prophecies, in which the consummation and devastation of that church are treated of. In these passages by "land," " Zion," "Jerusalem," "cities," "mountains," "hills," "valleys," and "rivers," similar things are signified as above (n. 55). [2] The following are from the prophecies of the Word: I saw the land, and behold it was void and empty; and towards the heavens, and their light was not. Behold I saw when Carmel was a desert, and all the cities were desolated at the presence of Jehovah. For thus Jehovah hath said, the whole land shall be a waste, yet will I not make a consummation. For this the land shall mourn, and the heavens above shall be blackened. Thou, therefore, that art laid waste, what wilt thou do? (Jer. 4:23-31; 5:10, 18). The lion hath come up from his briar thicket, and the destroyer of nations hath gone forth from his place to reduce the land to a waste. In that day the heart of the king and the heart of the princes shall perish; and the priests shall be astonished (Jer. 4:7, 9). In that day every place where there were a thousand vines shall be for briars and thorns, because all the land shall be

briars and thorns (Isa. 7:23, 24). A voice of the cry of the shepherds and, of the powerful ones of the flock, for Jehovah is laying waste their pastures: whence the sheepfolds of peace were devastated. Jehovah hath forsaken His tabernacle, for their land was reduced to a desolation (Jer. 25:36-38). This house shall be like Shiloh, and Jerusalem shall be a devastation (Jer. 26: 9; 27:17). Jerusalem and all the cities of Judah shall be a desolation and a devastation in this day, because of the wickedness of your works; your land is become a desolation, an astonishment, and a curse (Jer. 44:2, 6, 22). I will give the land to devastation, because they have committed a trespass (Ezek. 15:8). They shall be devastated in the midst of the devastated lands, and her cities in the midst of the desolated cities. Then I will make the rivers dry. I will give the land into the hand of the evil, and I will lay waste the land and the fullness thereof (Ezek. 30:7, 12). When I shall extinguish thee, I will cover the heavens, and will make the stars thereof black. I will cover the sun with a cloud, and the moon shall not cause her light to shine; and I will give darkness upon the land, when I shall bring on thy breaking up (Ezek. 32:7-9). [3] In like manner as the Lord foretold concerning the consummation of the present Christian Church (Matt. 24:29). I will make Mount Seir a waste and a devastation. I will make thee the wastes of eternity (Ezek. 35:3, 4, 7, 9, 12, 14, 15). In that day they shall bring up a proverb upon you, and shall say, In wasting we are laid waste (Mic. 2:4). Fear and the pit have come upon us, devastation and breaking up (Lam. 3:47). The mountain of

Zion is laid waste (Lam. 5:18). Thine iniquity is consummated, O daughter of Zion (Lam. 4:22). Woe to the sinful nation, heavy with iniquity; they have provoked the Holy of Israel. From the sole of the foot even to the head, there is no soundness. Your land is a solitude. The daughter of Zion is left as a tent in a vineyard, as a besieged city (Isa. 1:4-9 seq.). What will ye do in the day of visitation and devastation? Consummation is finished, justice is inundated; for the Lord Jehovih is making a consummation and decision in the whole land (Isa. 10:3 seq., 22-23). The Lord Jehovih is making a consummation and decision in the whole land (Isa. 28:22). The prophet fell upon his face, and said, Lord Jehovih, Thou art making a consummation with the remnants of Israel (Ezek. 11:13). My sanctuary was profaned, and the land of Israel was devastated (Ezek. 25:3). Were even Noah, Daniel, and Job in the midst thereof, they only shall be delivered, but the land shall become a desolation (Ezek. 14:14, 16). [4] The final consummation of the Israelitish and Jewish church was accomplished, when the Lord our Saviour, after receiving the sponge of vinegar, cried out upon the cross: It is consummated (John 19:29, 30); for it is said in David: They gave gall for My food, and in My thirst they gave Me vinegar to drink; let their habitation be devastated (Ps. 69:21, 25). And in another place: Without cause have they hid for Me the pit of the net; without cause have they digged for My soul. Let devastation come upon him before he is aware; let him fall into devastation. Lead back My soul from their devastators, and My only one from the lions’ whelps (Ps. 35:7, 8, 17); that is, the church. I will make Jerusalem into heaps, a habitation of dragons; I will reduce the cities of Judah to a waste. Behold, I am feeding them, even this people, with wormwood, and I will give them waters of gall to drink (Jer. 9:10-16). [5] Full consummation, after this, is described thus in Hosea: The sons of Israel shall sit many days: no king, no prince, no sacrifice, no statue, no ephod, and no teraphim (Hos. 3:4). Such is their state at this day. We have not time to adduce more passages. The passages in which the vastation, desolation, and consummation of this church, are further mentioned, shall be only named: as, for example (Isa. 9:13-21; 22:4-14; Jer. 7:31-34; 25:33; 47:4; Ezek. 13:14, 15; 14:8, 15; 19:7; 25:12, 13; 26: 2; 29:9, 10, 12; 32:12, 15; Joel 1:15-20; 2:3; 3:19; Nah. 1:8, 9; Zeph. 1:15; 2:9; Lam. 1:16; Ps. 73:17-19; 74:3). The devastated are also called the "thrust through" (Ezek. 11:6, 7; 21:30, 34; 26:6; 28:8, 23; 31:17, 18; 32:20-24, 28-32; 35:8; Zeph. 2:12; Lam. 4:9; Ps. 69:26; and in other places). They are said to be "thrust through," because a "sword," by which this is done, signifies falsity destroying truth.

(59) V. Before this state, and after it, promise was made of the Coming of the Lord Jehovih into the world, and of a New Church at that time, wherein justice and judgment should reign. It is known, from the reading of the prophetic Word of the Old Testament, that in many places there the Coming of our Lord was foretold, and also that the Lord is there designated by various names; as that He is called "Jehovah Zebaoth," "Jehovah our Justice," "Jehovah our Saviour and

Redeemer," "Lord Jebovih," "Lord" (Adonai), "Immanuel" or "God with us," "God of Israel," "Holy One of Israel," "Rock of Israel," "Messiah," or "Anointed of Jehovah," "King," "David," "Strong One of Jacob," "Shepherd of Israel," "High Priest," "Priest after the manner of Melchizedech," "Son of God," "Son of Man," "Angel of Jehovah," "Angel of the Covenant," the "Greatest Prophet," "Shiloh;" also, in Isaiah, "Counsellor," "Prince of Peace," "Father of Eternity;" and in the New Covenant, "Jesus Christ," and "Son of God." That our Lord's Coming was foretold in very many places in the Prophets, will be seen from the citation of the predictions in the following pages. But it may be asked, Why was such frequent prediction of His Coming made? There were several reasons: some regarding the Israelitish and Jewish people, and some regarding the Christian people after them. [2] But we will recount the reasons which especially regarded the Israelitish and Jewish people. The first was, that by His being named and recalled to mind, they might be kept in the interior worship of Jehovah, since without that there was no entrance of Jehovah to any one of them, nor access of any one of them to Jehovah. The case was then as it is at this day: That no one hath seen God the Father; the Only Begotten Son, who is in the bosom of the Father; He hath set Him forth (John 1:18; 5:37). And again: No one cometh to the Father, but by Me (John 14:6). The second reason regarding that people was that the representative types of their church, which all looked to our Lord and to the church to be established by Him after His Coming, might serve them as so many indicators and symbols of their worship, consequently, that they might acknowledge Him when He came, and suffer themselves to be introduced into the internals of the worship of Him, and, together with the nations that surrounded them, become Christian. The third reason was, that by the recollection of His Coming, some notion of idea of the resurrection and eternal life might enter into their thoughts. For who of them could not have thought interiorly in himself or in his heart, “What is the Messiah to us after we are dead, unless we return then, see His glory, and reign with him?” From this source was derived that religious notion of theirs, that at that time they were to be raised again, everyone out of his grave, and return into the land of Canaan. The fourth reason was, that they might be lifted up and healed in their state of vastation and oppression, when they were in temptations and afflictions, as their fathers and brethren had been in the desert (Num. 21:1-9; John 3:14, 15); for without such uplifting and healing, they would have cast aspersions against Jehovah, and departed in crowds from the representative worship of Him to idolatry. [3] For temptations and afflictions in the state of vastation and oppression, are nothing else but combats of the Lord with the Devil respecting man, that is, respecting his soul, which shall possess it. And of that state it may be said that the God of Israel, or the Lord the Messiah, stands on one side, and Beelzebub and the serpent the Devil on the other, and that the latter casts forth blasphemies against the Lord out of his mouth like a river, but that the Lord turns them aside and removes them, and thus delivers man from spiritual captivity and servitude. This combat is felt in the man as if from himself. That temptation is such a combat, and there is such a perception by man, and hence cooperation, I can testify upon oath, for, having often experienced it, I know it. That it is carried on outside the man, and is felt in him as from himself, and that man is standing in the middle and cooperates, is for the end that reward may be imputed to him when he conquers; but that man alone conquers who looks to the Lord, and trusts in Him alone for help. [4] That everyone conquers who calls upon the Lord in temptations, but that otherwise he succumbs, shall be illustrated by comparisons. He is like a ship hurled by storms near rocks: unless the captain knows how to turn it aside from its danger, and to direct it to an exit and thus to port, it must perish. He is like a city besieged by enemies: unless there be escape or aid somewhere, the commander and his troops become hopeless and disheartened, and deliver themselves up prisoners, and surrender their lives to the pleasure of the enemy. He is like a person on a journey entering unawares into a cottage where there are robbers: unless when he is shut in, a friend comes and knocks at the door, or shows himself at the window, and thereby terrifies those villains, and saves him from the outrage. He is like a person falling into a cave where there is a bear with its cubs, or into a pit containing a wolf and a leopard, where he must perish unless his father or his brother, on seeing this, immediately lets down to him a ladder or a rope, and draws him up thence. He is like a person who stands or walks in the day-time in a thick fog, who consequently does not know which way to turn, unless he lights a lamp, and thereby shows himself the place where he may stand, or the way in which he may walk. He is like one who is in the depth of winter, and in want of provisions, if he is not supported by the hope of a harvest to come on the return of the sun. In like manner he is as one who wanders about at midnight in a forest, unless he comfort himself with the hope of light, and in that hope lies down and sleeps quietly until the morning. He is also like one who for the sake of salvation desires to be instructed in those things which are of the Christian Religion, and who meets with mitred doctors and laurelled teachers, who expound them by terms borrowed from the metaphysical art, and involves them in mystical things, unless there be some other person to dissect those terms, and thereby unravel the perplexities, and to bring forth from the Word, thus from the Lord, the holy things of the church into clear light. Would he not in such case be bewildered by the falsities respecting faith and other dogmas, which depend on the faith laid down, just as the links of a chain hang connectedly from a hook fixed to the wall? [5] The case would be similar in temptations and the infestations at that time from satans, unless man looked with confidence to the Lord, and fully assured himself that the whole work and ability of deliverance came from Him alone. It is for these reasons that the Coming of the Lord is so frequently foretold in the Old Prophetic Word, and for the same reasons also the Lord is proclaimed in the New Evangelic and Apostolic Word, and His Second Coming foretold; concerning which in the following passages.

(60) Now follow some passages concerning the Coming of the Lord, collected from the prophecies of the Old Word; which are these: Jehovah God said, Lo, I come; in the roll of the Book it is written of Me (Ps. 40:7). Jehovah God said to the serpent, Be thou cursed. I will put enmity between thee and the woman, and between thy seed and her Seed; and He shall trample thy head, but thou shalt injure the heel (Gen. 3:14, 15). The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: to Him shall the cleaving of the peoples be (Gen. 49:10). These words are part of the prophecy of the father Israel concerning his sons: A Star shall rise out of Jacob, and a Sceptre shall rise up out of Israel (Num. 24:17). Jehovah thy God will raise up unto thee a Prophet out of the midst of thy brethren, like unto Me; Him ye shall obey. And I will put My words in His mouth. Whence it shall come to pass, that the man who will not obey His words, I will require it of him (Deut. 18:15-19). The Lord Himself giveth you a sign, Behold a virgin shall conceive and bring forth a Son, and shall call His name, God with us (Isa. 7:14). Unto us a Boy is born, unto us a Son is given, on whose shoulder shall be the government; His name shall be called Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace: of the increase of His government there shall be no end (Isa. 9:6, 7). There shall come forth a Shoot out of the stem of Jesse, and a branch out of his root shall bear fruit. Upon Him shall rest the spirit of wisdom and intelligence, the spirit of counsel and might (Isa. 11:1, 2). In that day the nations shall seek the Root of Jesse, which standeth for an

ensign of the peoples, and His rest shall be glory (Isa. 11:10). Send ye the lamb of the Ruler of the land, from the rock towards the wilderness. His throne has been made firm by mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening justice (Isa. 16:1, 5). It shall be said in that day, Lo, this is our God, for whom we have waited that He may deliver us; this is Jehovah, for whom we have waited: we will exult and be glad in His salvation (Isa. 25:9; 26:8, 9). The voice of one crying in the desert, Prepare ye the way of Jehovah, make plain in the solitude a highway for our God. The glory of Jehovah shall be revealed, and all flesh shall see it together (Isa. 40:3, 5). O Zion, thou evangelizer, get thee up upon the high mountain; O Jerusalem, thou evangelizer, lift up thy voice with might; say to the cities of Judah, Behold your God. Behold, the Lord Jehovih cometh in strength, and His arm shall rule for Him; behold His reward is with Him. He shall feed His flock like a shepherd; He shall gather the lambs into His arm, and carry them in His bosom; He shall gently lead the sucklings (Isa. 40:9-11). My people shall know My name in that day; for I am He that doth speak; Behold Me. How delightful upon the mountains are the feet of Him that evangelizeth, that causeth to hear peace, that evangelizeth good, that causes them to hear salvation, that saith unto Zion, Thy King reigneth. They shall lift up the voice and sing, when they shall see eye to eye that Jehovah is returned to Zion. He hath consoled His people, He hath redeemed Jerusalem. All the ends of the earth shall see the salvation of our God (Isa. 52:6-10). Say ye to the daughter of Zion, Behold, thy salvation cometh; His reward is with Him, and the price of His work before Him (Isa. 62:11). Shout for joy and be glad, O daughter of Zion; behold I come that I may dwell in the midst of thee. Then many nations shall cleave to Jehovah (Zech. 2:10, 11). Exult greatly, O daughter of Zion; resound, O daughter of Jerusalem; behold, thy King cometh to thee, just (Zech. 9:9). Behold, the days come when I will raise up to David a just Branch, who shall reign King and prosper, and He shall do judgment and justice in the land; and this is His name, Jehovah our Justice (Jer. 23:5, 6; 33:15, 16). Behold, I send My angel, who shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, and the Angel of the covenant whom ye desire, behold He shall come (Mal. 3:1). Thou Bethlehem Ephratah, it is little that thou art among the thousands of Judah; out of thee shall One go forth unto Me, who will be the Ruler in Israel, and whose goings forth are from of old, from the days of eternity. He shall stand and feed in the strength of Jehovah, and shall increase even to the ends of the earth (Micah. 5:2, 4). I anoint My king upon Zion. I will proclaim concerning the statute, Jehovah saith unto Me, Thou art My Son, this day have I begotten Thee; ask of Me, and I will give the nations for Thine inheritance, and the ends of the earth for Thy possession. Kiss the Son, lest He be angry, and ye perish in the way; Blessed are all they that put their trust in Him (Ps. 2:6-12). Behold the God of my salvation; I will trust and not be afraid. Cry out and shout for joy, O inhabitress of Zion; for great is the Holy One of Israel in the midst of thee

(Isa. 12:2, 6). In that day a man shall look to his Maker, and his eyes shall regard the Holy One of Israel (Isa. 17:7). My Beloved had a vineyard in the horn of [a son of] oil (Isa. 5:1). Jehovah Zebaoth, Him shall ye sanctify. He shall be for a sanctuary, although for a stone of stumbling, and for a rock of offence, and for a gin and for a snare to the inhabitant of Jerusalem (Isa. 8:13, 14; Matt. 21:42-44; Luke 20:17, 18). The people walking in darkness shall see a great light; the dwellers in the land of the shadow of death, upon them shall the light shine (Isa. 9:2). Out of Zion God shall shine forth; our God shall come, and shall not keep silence (Ps. 50:2, 3). The vision is yet for the appointed time, and speaketh out to the end; yet it shall not lie: though He tarry, wait for Him; because coming He will come, He will not be delayed (Hab. 2:3). O Jehovah, I have heard Thy fame; I have revered, O Jehovah, Thy works; make it present in the midst of the years; God shall come from Teman, and the Holy One from Mount Paran. His honor covered the heavens, and the earth was full of His praise. His brightness shall be as the light; rays from His Hand; and there is the hiding of His strength (Hab. 3:2-4). Thus said the Lord Jehovih, Behold, I will lay in Zion for a foundation a stone, a tried stone, a precious corner of well established foundation; then I will set judgment for the rule, and justice for the plummet (Isa. 28:16, 17). The Lord, as to the Word, is described by the appearance, over the expanse of the cherubim, and is called “Lord Jehovih” (Ezek. 1:26-28; 2:4; 3:11, 27; 4:14; 5:7, 11; 6:3, 11; 7:2, 5; 8:1). In Isaiah 53, throughout, the Lord is treated of, and the state of His life in the world is described by these expressions: He had no form nor honor [vers. 1, 2]. He was despised and not esteemed [ver. 3]. He was thrust through on account of our trespasses, He was bruised for our iniquities [vers. 4, 5]. Jehovah caused the iniquities of us all to meet in Him [ver. 6]. He was led as a lamb to the slaughter [ver. 7]. He was cut off out of the land of the living [vers. 8. 9]. Because he placed their guilt on His soul, His days shall be prolonged [ver. 10]. And for them He poured out His soul even to death [vers. 11, 12]. He was numbered with the trespassers, and interceded for the trespassers [ver. 12]. I have roused Him up in justice. He shall build My city; and He shall release My captivity, not for price, nor reward, Verily Thou art a God that hidest Thyself, O God of Israel the Saviour (Isa. 45:13, 15). I have caused My justice to draw near, and My salvation shall not tarry (Isa. 46:13). As for our Redeemer, Jehovah Zebaoth is His Name, and the Holy One of Israel (Isa. 47:4). O Jehovah our Lord, how magnificent is Thy Name in all the earth, giving to it honor above the heavens. Thou hast caused Him to be a little less than the angels, but Thou hast crowned Him with glory and honor; Thou hast made Him to have dominion over the works of Thy hands, Thou hast put all things under His feet (Ps. 8:1, 5, 6, 9). God shall come down like rain upon the herb. He shall have dominion also from sea even to sea, and from the river even to the ends of the earth. The barbarians shall bow themselves down before Him, and His enemies shall lick the dust; the kings of Tarshish and of the isles shall bring their present; the kings of Sheba and Seba shall offer their gift. All kings shall bow themselves down to Him, all nations shall serve Him; for He shall deliver the miserable, who hath no helper. He shall redeem their soul from deceit and violence. His Name shall be to eternity He shall have the name of a Son before the sun, and they shall be blessed in Him. Blessed be God, the God of Israel; blessed be the Name of His glory; the whole earth shall be filled with His glory. Amen and Amen (Ps. 72:1-19). I have made a covenant with My Chosen. Thy seed will I establish even to eternity, and I will build up Thy throne to generation and generation; and the heavens shall confess Thy wonders (Ps. 89:3-5).

Invitation to the New Church (1771)

Translated by John Whitehead, 1914

(1) That in Christ Jesus Man is God, and God Man, appears evidently from the Lord’s words to His Father: All Thine are Mine, and all Mine are Thine (John 17:10). From the expression “all Mine are Thine,” it is evident that the Man is God; and from the expression, “all Thine are Mine,” that God is Man.

(2) During man’s regeneration, the light of heaven is instilled into natural light, and at the same time the heat of heaven; these two constitute, as it were, the new soul, through which man is formed by the Lord. This light and heat are instilled through the higher mind, which is called the spiritual mind. By virtue of this instilling, or insertion, man becomes a new creature, and becomes more enlightened and more intelligent in matters of the church, and consequently in the reading of the Word. This also is the new understanding and the new will. Afterwards the man is led by the Lord through the above light and through the above heat, and from natural becomes spiritual.

(3) There is a still higher or more interior light and heat, which is called celestial. This is inserted and instilled into the former spiritual. The angels of the third heaven who are called celestial, are in this light and heat.

(4) This insertion may be explained by a comparison; namely, by the grafting and inoculation of trees; where the

grafted slips receive [the sap] interiorly in themselves, according to their form, etc.

(5) It is to be clearly shown that without the Lord's Advent, no man could have been regenerated, and hence saved; and that this is meant by "the Lamb taking away the sins of the world." This may be evident from the state of the spiritual world before the Lord's Coming; which was such that not a single truth of faith, nor any good of charity, could pass from the Lord to man. (This is to be illustrated by the influx of truth and good into evil spirits, into the back part of their heads, etc.)

(6) Miracles close the internal man, and deprive man of all that free will, through which and in which man is regenerated. Free will really belongs to the internal man; and when this is closed up, the man becomes external and natural; and such a man does not see any spiritual truth. Miracles also are like veils and bars lest anything might enter. This bar, or this obstruction, however, is gradually broken, and [then] all truths become dispersed.

(7) It is said by the church at this day, following Paul, that faith enters through the hearing of the Word; and some add to this, through a certain meditation from the Word. This, however, is to be understood thus, that truths ought to be drawn from the Word, and that man ought to live according to them. In this case, the man approaches the Lord, who is the Word, and the Truth, and receives faith; for each and all truths are from the Word, which is spiritual light. Thus faith is acquired; because faith belongs to truth, and truth

belongs to faith; and nothing ought to be believed except the truth.

(8) That there are numberless evils interiorly in man; yea, that there are numberless evils in every lust. Every lust of which man becomes conscious, is a mass and a heap of many things. These things the man does not see, but only the one mass. When, therefore, the man by repentance removes this, the Lord, who sees the interior and inmost things of man, removes them. Unless, therefore, a man approaches the Lord, he labors in vain to render himself free from sin. The case herein is as with those things which were written in a Relation concerning turtles [see True Christian Religion 462].

(9) That a man who has altogether confirmed himself in the faith and doctrine of the present church, makes no account of repentance, of the law of the Decalogue, and of works and charity. For he can say, "I cannot do goods from myself; they are contained in faith, whence they come forth of their own accord; I can only know them," and so forth. This is the source of the naturalism which prevails at the present time.

(10) By the "fulness of time" is signified consummation and desolation; because "time" signifies the state of the church (see Rev. 10:6, and Ezek. 30:3). The same also is signified by "Time, times, and half a time" (see Rev. 12:14; Dan. 7:25; 12:7). The times in the world are spring, summer, autumn; the fullness of these times is winter. The times as to light are morning, noon, evening; and their fullness is the night, etc., etc. This is meant by the Lord's coming in "the fullness

of the time," or of "times"; that is, when there is no longer any truth of faith, and good of charity left. (Concerning "the fullness of the time," see Rom. 11:12, 25; Gal. 4:4; and especially, Eph. 1:9, 10; Gen. 15:16.)

(11) That the Lord's love is present with those who are in faith in Him. This may be clearly seen from this circumstance, that place cannot be predicated of love, nor of faith; for both are spiritual. That the Lord Himself is present appears from this consideration, that spiritual love also is not confined to place. It was not in my own case, whenever I was in the spiritual idea. In a word, presence in the spiritual world is according to love. Wherefore, [the Lord] is omnipresent; He does not move about; He is in place, but not through place; He is thus in space and in what is extended, but not through space, and through what is extended.

(12) The desolation of the truth of the church may be compared with consummations on the earth; heat, namely, and all the above [times or seasons] are consummated by winter, and then spring [comes]; and light on earth is consummated by the night, when the morning comes. Wherefore, the Lord in Revelation said to those under the altar (Rev. 6:9-11). [See quotation.] A number of passages are to be quoted from Revelation, showing that the church has been laid waste, even to its ultimate.

(13) That at the present day nothing is known concerning the union of soul and body, is proved by the hypotheses of the learned concerning the soul; especially by that of Descartes and others, [who maintain] that the soul is a

substance separated from the body, in some place or other; when yet the soul is the inmost man; consequently, is the man from the head to the foot. Thence it is, according to the ancients, that the soul is in the whole, and in every part thereof; and that in whatever part the soul does not dwell inmostly, there man has no life. From this union it is, that all things of the soul belong to the body, and all things of the body belong to the soul; as the Lord said concerning His Father, that all His things are the Father's, and that all things of the Father are His (John 17:10). Thence it is that the Lord is God, even as to the flesh (Rom. 9:5; Col. 2:9); and that [He said], "the Father is in Me," and "I am in the Father" [John 14:10, 11]. Thus they are one.

(14) The human mind is of three degrees, which are the celestial, spiritual, and natural. In the first degree is the soul, in the second, is the spirit or the mind, and in the third, is the body. It is the same thing, whether we say that a man's mind is of three degrees, or whether we say that the man himself is. For that of the body which is in principles thus where its first is, is called mind. The remaining parts are derived thence, and are continuations. What is the mind, if it is only to the head, except something that is separated or divorced, in which the mind does not exist through continuation? Let autopsy settle this: The origins of the fibers are the glands of the so-called cortical substance; thence proceed the fibers; and after they are bundled together into nerves, they descend and pass through the whole body, weaving it together and constructing it. The celestial degree, in which is the soul,

that is, the inmost man, is a semblance of love; the spiritual degree, in which is the mind, that is, the spirit, which is the mediate man, is a semblance of wisdom from love; and the third degree, in which is the body, which is the ultimate man, is the containant of both; without this third degree, the two higher degrees would not subsist. These things can be further demonstrated from the three heavens, the celestial, spiritual, and natural-where such men are. Wherefore the angels of the higher heavens are invisible to the angels of the lower heavens, if the latter approach the former from their own heavens.

(15) Thence it may be seen in light that as a tree exists from its seed, so also the body exists through the soul. Hence also it is that the tree derives its quality from the seed. From this, however, it follows that inasmuch as the soul of Christ was from the Divine essence, His body also must be derived thence.

(16) All theologians, when preaching, know nothing of the falsities of their religion. For they preach that God is one; that the Saviour ought to be adored; that man, therefore, ought to believe in the Word and in preachings; that he ought to exercise charity, and practise repentance, so as to desist from evils. While preaching thus, they remember nothing concerning three Gods, concerning their mystical faith, concerning impotence in spiritual matters, and concerning all the remaining dogmas. But let them know, that the falsities which they have imbibed in the schools, are clinging to them interiorly; and other things are merely in the mouth; and that after death they come into the

interior things of the spirit; wherefore, these falsities ought by all means to be rooted out. Then also the things that are merely in the mouth, are as the beard on the chin, which afterwards, as is usually the case, is cut off, and he becomes beardless.

(17) When orthodoxy enters and explains all those things which priests preach from the Word concerning faith that we ought to believe in God, concerning charity towards the neighbor, conversion, repentance, and the life of piety and spiritual life, they fall as it were into a bucket; then they are overthrown, as when one destroys a dwelling or a house, even so that nothing but ruins remain. The preachers say that these things are not true, unless you believe thus. What does charity, repentance, etc., effect? The very Word then falls, and so forth. It is as if someone undermines a wall, by digging ditches under it. All things are overthrown.

(18) Bring an example, where someone preaches devoutly on the above subjects from the Word; and when orthodoxy is brought to bear upon his preaching, you will see that what I saw and declared, is true. (The example will illustrate this. . . .) Thus they affirm, and then deny, if orthodoxy is in the internal man, and the subjects that are preached are in the external man. In this case that which then remains in the external man is regarded as of no account and becomes like froth. It is swept away, like an earthquake, or like a ship broken below by water.

(19) An example, also, may be brought from genuine orthodoxy on the subject of faith, charity, and free will.

From this example will appear plainly the absurdity of [false orthodoxy].

(20) That the spiritual things of heaven flow into the whole man, and that [natural things] flow in through the world, is confirmed in light thus: that spiritual and natural things flow in conjointly, but that the evil man inverts the two. That which is within he places outwardly in his mind; and that which is outmost he places within; so that the world is above heaven, that is, heaven below the world. But the devout and good man receives both in the order in which they flow in; the spiritual things which flow in through heaven, he places in the mind above, and the natural things which flow in through the world, he places below. This man stands on his feet erect; but the former is, as it were, inverted.

(21) The whole of theology at the present day is nothing but the Divine omnipotence. It is said: (1) That God gives faith where and to whom He pleases. (2) That He remits sins. (3) That He regenerates. (4) That He sanctifies. (5) That He imputes and saves. (6) That He will raise the dead bodies from the graves; that He will cause the skeletons to be alive, and will put into them their former souls. (7) That He will destroy the world, with the sun, the stars, the planets, the earths, and will create it anew. (8) Since omnipotence is everything, and since it constitutes the order which is God, and which is from God, in the whole world, it follows that the man of the church can imagine whatever he pleases; that he can raise himself beyond the ethers, that is, above reason; and that, wherever he

pleases, he can go counter to reason, and say that "reason is to be held under obedience to our faith. For is not God omnipotent? And who can, and who dares to reason in opposition to His omnipotence?" Such are all things of faith at this day.

(22) That man cannot discover a single Divine truth, except by approaching the Lord immediately, is due to this, that the Lord alone is the Word, and that He is the Light and the Truth itself; and man does not become spiritual except from the Lord alone, but remains natural; and the natural man, in spiritual things, sees everything in inverted order; that this is so, is known from Paul. This is the reason why not a single truth has remained in the church, so that now is the consummation, the desolation, the decision, and the fullness [of time]. But still because the Lord is not dead, therefore, according to Daniel, there still remains "a root in the earth"; while, according to Revelation, "man indeed is willing to die, but yet he cannot." That which "remains" is the faculty of being able to understand the truth, and of being able to will good. This is "the root that remains."

(23) The students of modern orthodoxy object, that faith, charity, good works, repentance, remission of sins, etc., cannot be given with a man, before he has received the Holy Spirit. But, as has been shown, the Holy Spirit is the Divine which proceeds from the Lord; and the Lord is perpetually present with every man, the evil as well as the good. Without His presence, no one can live; and the Lord constantly acts, urges, and strives to be received; wherefore, the presence of the Holy Spirit is perpetual. For

the sake of confirmation, this was proved in the spiritual world, in the case of a certain devil, by the removal from him of the Lord’s presence. And the devil lay dead, exactly like a corpse. Thousands from among the spirits and the clergy saw this, and were thunderstruck. From the Lord’s perpetual presence, man has the faculty of thinking, understanding, and willing. These faculties are solely from the influx of life from the Lord. Both Melancthon and Luther were present, and they could not open their lips.

(24) The only cause why the Reformation was effected, was that the Word which lay buried, might be restored to the world. For many centuries it had been in the world, but at last it was entombed by the Roman Catholics, and not a single truth of the church could then be laid open from it. The Lord thus could not become known, but the Pope was worshipped as God, in the Lord’s place. But after the Word had been drawn forth out of its tomb, the Lord could be made known, truth could be derived from it, and conjunction with heaven could be given. For this purpose the Lord raised up simultaneously so many men who contended. He raised up Sweden, Denmark, Holland, England that they might receive; and lest [the Word] should be blotted out in Germany through the Pope, He raised up Gustavus Adolphus, who stood for the Reformation, and rose up against [the Pope].

(25) Unless the present little work is added to the preceding work, the church cannot be healed. For it would be a mere palliative cure; a wound in which the corrupt matter remains, and which vitiates the neighboring parts.

Orthodoxy is this corrupt matter itself, and the doctrine of the New Church indeed brings a healing, but only exteriorly.

(26) The origins of all errors in the church have been this: that they have believed that man lives from himself, or from his own life, and that life has been created in him; when yet man is only an organ of life, and is kept in the middle between heaven and hell, and thus in equilibrium or free will.

(27) No one is able to see the desolation of truth in the church, before truths from the Word come into light. What heretic, indeed, knows otherwise than that all that he has are truths? Everyone can swear to his own. He is in deceptive light arising from confirmations. In such a light is the natural man, when the spiritual man illumines it. Yea the naturalistic atheist can swear that there is no God; and that the existence of God is a mere vain imagination of the common people; wherefore, at heart he scoffs at the doctors of the church.

(28) It is known in the church, that the church is the Body of Christ; but how this is has not been known hitherto. Hence it is that the whole heaven is as one man before the Lord; and this man is distinguished into societies, each of which has reference to one member, or organ and viscus in man. In this man or body, the Lord is the soul or life. For the Lord inspires men; and when He is present, He is present through the heavens, as the soul is present through its body. The same is the case with the church on earth; for this

is the external man. Wherefore, everyone through death is gathered to his own in that body, etc.

(29) The things which are stated in the sequel are not miracles, but they are testimonies that I have been introduced by the Lord into the spiritual world for the sake of the ends which . . . The causes why no miracles are done at the present time . . . (Further, from the Lord's words in Matt. 24.) Concerning the miracles of Anthony of Padua, and of most of those who are worshipped as saints; of whose miracles the monasteries are full. Of the miracles of Paris, concerning which there are two volumes in quarto.

(30) That the Lord would come in the fullness of time and judge, is meant by His words in Matthew: When the Son of man shall come in His glory, and all the holy angels with Him, He shall sit on the throne of His glory; and there shall be gathered before Him all nations; and He shall separate them one from another, as the shepherd separateth the sheep from the he-goats (Matt. 25:31-32). This coming of the Lord is meant by the following words concerning Jesus Christ, in the Apostles' Creed: He ascended into the heavens, He sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. And also by these words concerning the Lord Jesus Christ in the Nicene Creed: He ascended into the heavens, and sitteth on the right hand of the Father; and He shall come again in glory to judge the living and the dead; of whose kingdom there shall be no end.

(31) And also in the Athanasian Creed: He ascended into the heavens; He sitteth at the right hand of God the Father

Almighty; from whence He shall come to judge the living and the dead. . . . And they shall give account for their own deeds. And they that have done good shall enter into eternal life; and they that have done evil into eternal fire. (Formula Concordiae [Leipsic, 1756], p, 2, 4.) Besides, the articles of Schmalkalden teach the same thing as the Apostles’, the Nicene, and the Athanasian creeds, namely: Jesus Christ ascended into the heavens, He sitteth on the right hand of God, He shall come to judge the living and the dead. Luther in his Lesser Catechism () teaches the same thing (Augsburg Confession, p, 14); and our Catechism [the one used in Sweden] teaches the same (). From the Augsburg Confession we quote in like manner: He ascended into the heavens, that He might sit on the right hand of the Father, and reign forever, and rule over all creatures. The same Christ will openly come again to judge the living and the dead, according to the Apostles’ Creed (Augsburg Confession,).

(32) That the Lord will not come to judgment, to destroy heaven and earth, appears from many passages in the Word, where His coming is treated of; as for instance where it is said in Luke: When the Son of man cometh, shall He find faith on the earth? (Luke 18:8). Besides many more passages which are quoted in True Christian Religion (n. 765); further, that He will not come to destroy the visible heaven and the habitable earth (ibid., n. 768 seq.); but to separate the evil from the good (ibid., n. 772 seq.); and many more passages besides. The same also is declared in the Credal Faith which is inserted in every Book of Psalms

in the whole Christian world, where the Apostles' Creed only is set forth. The same is introduced thence into the Psalms. By the "living," in the above places, are meant those who are in charity and faith, and who by the Lord are called "sheep"; but by the "dead" are meant those who are not in charity and faith, and who by the Lord are called "he-goats." (Add here Rev. 11:18; and 20:12.)

(33) Title:- THE CONSUMMATION OF THE AGE, AND THE ABOMINATION OF THE DESOLATION THEN. There is to be adduced what the Lord says, (1) Concerning the "abomination of the desolation"; (2) What He says [of vastation]; (3) What the Lord says concerning the "affliction"; (4) That "no flesh can be saved"; (5) Concerning the "darkening of the sun and moon"; (6) The things which are declared in Revelation: Behold, I am He that liveth, and was dead; and behold I am He that liveth unto the ages of the ages (Rev. 1:18; also 2:8; and 5:6). And again, what the Lord said in John: The night cometh when no man can work (John 9:4). In that night there shall be two men in one bed (Luke 17:34). Further, what the Lord said in John (21:18), concerning Peter; also, what Paul said concerning the last times (1 Tim. 4:1-3; 2 Tim. 3:1-7; 4:3, 4). There shall be explained what the Lord says (Matt. 24:27), that this took place on the day of the Last Judgment; also, what He says (Matt. 24:30-31). That this actually has taken place, see True Christian Religion, n. 7(91) (34) The Lord's Coming is according to order in this respect, that the spring does not come until after the winter; nor the morning, until after the night; that the travailing woman

has comfort and joy, only after pain; that states of comfort are after temptations; and that there is genuine life after undergoing death; even as the Lord says, “Unless the grain . . . die,” etc. (John 12:24). The Lord exhibited the type of this order, when He suffered Himself to be crucified and to die, and when afterwards He rose again; this type signifies the state of the church. . . . The above also is involved in the image which appeared to Nebuchadnezzar, where the Stone at last became a great Rock; it is further involved in the four beasts that came out of the sea; and in what is related there concerning that fearful nation (which is to be explained). It is likewise involved in the four ages known to the ancients, the golden, silver, brazen, and iron ages; further, in the ages through which every man passes, from infancy to old age; then is the end of the life of the body, and then comes the life of the spirit, which is the life of all those who have lived well. The same also is involved in the heaven which has first to pass away (Rev. 21:1, 2). The case with the church is the same.

(35) The keys of the kingdom of the heavens were given to Peter, because he represented the Lord as to the Divine Truth; and this is what is meant by “a rock,” throughout the whole of the Sacred Scripture. On this account [it is said], “On this rock,” that is, on this Divine Truth, “I will build My church,” namely, on this that the Lord is “THE SON OF THE LIVING GOD.” It shall be shown from the Word, that such is the signification of a “rock.” (The “rock” is spoken of in the Word [in the following passages]: Exod. 17:6; 33:21, 22; Num. 20:8-11; Deut. 8:15; 32:4-37; 1 Sam. 2:2; 2 Sam.

22:2, 3, 32, 47; 23:3; Ps. 18:2, 31, 46; 28:1; 31:2, 3; 40:2; 42:9; 62:2, 7; 78:16, 20, 35; 89:26; 92:15; 94:22; 95:1; 105:41; Isa. 2:10; 22:16; 42:11; 51:1; 1 Cor. 10:4.) The "fissures of the rock" mean falsified truths (Rev. 6:15, 16; Isa. 21:19; Jer. 16:16; Song of Sol. 2:14; Isa. 48:21; Jer. 23:29; 49:16; Obad. verse 3; besides in the Evangelists). In this wise also some of the Fathers explained this passage (see Formula Concordiae,).

(36) When the Son alone became Man, and not the whole Trinity, was not then the Divine Essence which is a one and an indivisible trine, separated, that is, disunited or divided?

(37) That the whole of the Lord's Prayer, from beginning to end, has respect to this time; that is, to the time when God, the Father will be worshipped in the Human Form. This appears when this prayer is rightly explained.

(38) That the churches after the times of the Apostles fell away into so many heresies, and that at the present day there are none other than false churches, is because they have not approached the Lord, when yet the Lord is the Word, and the very Light which enlighteneth the whole world. And yet for them it is as impossible to see one single genuine truth from the Word, except what is encompassed with and steeped in falsities, and coheres with falsities, as it is to sail to the Pleiades, or to dig out the gold which is in the center of the earth. Wherefore, in order that true Christian religion might be manifested, it was absolutely necessary that someone should be introduced into the spiritual world, and derive from the mouth of the Lord genuine truths out of the Word. The Lord cannot enlighten

anyone with His light, unless He is approached immediately, and acknowledged as the God of heaven.

(39) That miracles are not done at this day, is on account of the reasons which are stated in True Christian Religion (n. 501); wherefore, the Lord said that they would seduce (Matt. 24:24). Again, what is more common with the Roman Catholics than filling the tombs of the saints, and the walls of monasteries with miracles? How many plates of gold and silver are there not in the tomb of Anthony of Padua? How many are there not where the three wise men are said to be buried? And how many are there not at Prague? And in other places? What else than illusions can be derived thence? The fact that I converse in the spiritual world with angels and spirits, that I have described the states of heaven and hell, and the life after death; and further, the fact that there has been disclosed to me the spiritual sense of the Word - besides many other things - is worth more than all these miracles. Such communication, as far as I know, has not been granted by the Lord to anyone before. These are evidences that this has been granted for the sake of the New Church, which is the crown of all the churches, and which will endure forever. Being in the spiritual world, seeing the wonderful things of heaven, and the miserable things of hell; and being there in the very light of the Lord in which are the angels, surpasses all miracles. Evidences that I am there, may be seen in abundance in my books.

(40) The sole cause why the church has immersed itself into so many falsities, that not a single truth has remained in it, and why it is like a ship that has suffered shipwreck, of

which the top of the mast only protrudes, is this: that hitherto they have not approached the Lord immediately; and so long as the Lord is not approached immediately, not a single truth can appear in its own light. The reason of this is, that the Lord is the Word, that is, the all of Divine truth in the Word, and that He alone is the Light which enlighteneth all, as He Himself teaches; and further, that every truth of the Word shines from no other source, than from the Lord alone. This light is what is meant by the spiritual; when, therefore, this light is not present, there is nothing spiritual in man's understanding, but what is merely natural; and all things which contain the spiritual, the natural man sees only invertedly; he sees falsity instead of the truth. On reading the Word, therefore, he bends all things towards his own falsities, and thus falsifies truths; and he takes delight in them. For the natural human mind is in such things as belong to the world and to self; it is delighted solely by such things; wherefore, unless in the above things there is spiritual light, the natural man transfers them to those things which belong to the world and to self, and he puts these in the first place. He thus not only shuns spiritual things, and hides them away, but he also scoffs at them. Faith is spiritual from no other source, that is, it cannot be called spiritual, except from the truths which it contains, and thus by virtue of light from the Lord. Unless faith is from this source, it is natural faith which does not conjoin, and which is not saving.

(41) That in the spiritual world no one knows another from his name only, but from the idea of his quality. This idea

causes that the other becomes present and is known. Thus, and not otherwise, parents are known by their children; children by their parents; and relations, connections by marriage, and friends, by their relations, connections, and friends. In like manner the learned are known from their writings, and from the reputation of their learning; great men and rulers by the fame of their deeds; in like manner kings, emperors, and popes. All are known by these things alone. It was granted to me to converse with such; but with others it is not possible. A spirit himself also is nothing else than his own quality; on this account everyone in that world drops his baptismal name, and the name of his family, and is named according to his quality. Hence it is that “name” in the Word does not signify name, but quality. As the Lord says in Revelation: Thou hast a few names in Sardis (Rev. 3:4); and again: I know thee by name (Exod. 33:7). Besides, a thousand other places, where “name” is mentioned. From all this, then, it appears, that no one has the Lord present with himself, unless he knows His quality. This quality the truths of the Word make manifest; for, as many truths as there are in the Word, there are just so many mirrors and ideas of the Lord; for He is the Word itself and He is the Truth itself, as He Himself says. Qualities are of two kinds: one kind belongs to the knowledge concerning the Lord Himself, that He is the God of heaven and earth, the Son of God the Father, One with the Father, that all things of the Father are in Him, in a word, that He is the Human of God the Father. The other kind belongs to the knowledges of those things that proceed from Him; and the things that proceed from Him, are Himself; as, for instance, those things which He teaches concerning charity, freedom, will, repentance, regeneration, the sacraments, and very many other things. These things also make up the idea of the Lord, because they are from Him.

(42) It is an arcanum from the spiritual world, that he who does not approach the Lord directly and immediately with the idea concerning Him, presence is not effected, and still less can he become a recipient of any communication. It is as if someone stands at the side, and appears in the dark. In like manner, no one can converse with another, unless he looks directly at him; communication is then granted when each reciprocally looks at the other. Thus, and not otherwise, do ideas enter into another; and if at the same time there is love, conjunction is effected. If anyone, therefore, approaches the Father immediately, He stands as it were at the side; and hence is unable to grant and to impart redemption; that is, He is unable to regenerate, and afterwards to save him.

(43) The manifestation of the Lord in Person, and the introduction by the Lord into the spiritual world, both as to sight and as to hearing and speech, surpasses all miracles; for we do not read anywhere in history that such interaction with angels and spirits has been granted from the creation of the world. For I am daily with angels there, even as I am in the world with men; and now for twenty-seven years. Evidences of this interaction are the books which I have published concerning Heaven and Hell, and also the Relations in my last work entitled True Christian

Religion; further, what has been stated there concerning Luther, Melancthon, Calvin, and concerning the inhabitants of many kingdoms; besides, the various evidences which are known in the world, and many other evidences besides which are not known. Say, who has ever before known anything concerning heaven and hell? Who has known anything concerning man's state after death? Who has known anything concerning spirits and angels, etc., etc.?

(44) In addition to these most manifest evidences, there is the fact that the spiritual sense of the Word has been disclosed by the Lord through me; which has never before been revealed since the Word was written with the sons of Israel; and this sense is the very sanctuary of the Word; the Lord Himself is in this sense with His Divine, and in the natural sense with His Human. Not a single iota in this sense can be opened except by the Lord alone. This surpasses all the revelations that have hitherto been made since the creation of the world. Through this revelation a communication has been opened between men and the angels of heaven, and the conjunction of the two worlds has been effected; because when man is in the natural sense the angels are in the spiritual sense. See what has been written concerning this sense in the chapter on the Sacred Scripture [in True Christian Religion].

(45) The correspondences by which the Word as to each and all of its parts has been written, possess such power and strength, that it may be called the power and strength of the Divine Omnipotence; for through these correspondences the natural acts conjointly with the

spiritual, and the spiritual with the natural; thus the all of heaven with the all of the world. Thence it is that the two sacraments are correspondences of spiritual with natural things; thence is their strength and power.

(46) What are miracles over against these things? Miracles are not done at this day, because they seduce men, and make them natural. They close the interiors of their minds, wherein faith ought to be rooted; wherefore mere falsities proceed thence (see Matt. 24:24). What did the miracles effect which were done in Egypt with the sons of Israel? What did those miracles effect which were done before them in the desert? What those miracles when they entered into the land of Canaan? What the miracles which were wrought by Elijah and Elisha? What those which the Lord Himself wrought? Was anyone ever made spiritual by their means? What has been the use of miracles among the Roman Catholics? and of those of Anthony at Padua? and of the three wise men at Cologne? And what has been the use of the countless miracles in the monasteries, whose walls are fitted with pictures, plates, and gifts? Has anyone ever been made spiritual thereby? Have they not become natural thereby, so that there is scarcely any truth of the Word among them, but only the external things of worship, which have their origin from men and traditions?

(47) That in Christ God is Man, and Man God, is confirmed three times in the Formula Concordiae; and also in the Athanasian Creed, where it treats of the “assumption of the Human into God;” from the Word (Rom. 14:11; Coloss. 2:9; 1 John 5:20, 21), as well as by the declaration of the Lord

Himself, that “the Father and Himself are one;” that “the Father is in Him, and He in the Father;” that “all things of the Father are His;” that “He has Life in Himself;” that “He is the God of heaven and earth”; etc.

(48) The soul is the inmost man, and thence according to the ancients it is in the whole and in every part of the body, because the beginning of life resides in the soul; that part of the body in which the soul does not inmostly reside, does not live. Wherefore there is a reciprocal union; and hence the body acts from the soul, but not the soul through the body. Whatever proceeds from God partakes of the human form, because God is Himself the Man; this is especially the case with the soul, which is the first of man.

(49) Nothing is more common in the whole heaven and in the whole world, than for one thing to be within another; thus there is an inmost, a middle, and an outmost; and these three intercommunicate, and the power of the middle and outmost are derived from the inmost. That there are three things, one within the other, appears from each and all things in the human body. Around the brain there are three tunics, which are called the dura mater, the pia mater, and the arachnoid; and over these is the skull. Around the whole body there are tunics, one within the other, which taken all together are called the skin. Around each artery and vein there are three tunics; likewise around each muscle and fiber; in like manner around all the rest which are there. In the vegetable kingdom the case is the same. How these parts intercommunicate, and how the inmost enters the middle, and the middle the ultimate, is shown by

anatomy, etc. Thence it follows that the same is the case with light; that spiritual light which in its essence is truth, is interiorly in natural light; likewise that spiritual heat which in its essence is love, is in natural heat. By natural heat is meant natural love, because that love becomes warm; and this is clothed with the heat of the blood.

(50) All things which people speak concerning the Holy Spirit fall to the ground, as soon as it is believed that man is not life, but only an organ of life; and thus that God is constantly in man, and that He strives, acts, and urges that those things which belong to religion, and consequently those which belong to the church, to heaven and salvation, shall be received. Therefore it is wrong to say that the Holy Spirit is given, or that it is lost. For the Holy Spirit is nothing else than the Divine which proceeds out of the Lord from the Father, and this Divine causes a man's life, and also his understanding and his love; and the presence of this Divine is perpetual. Without the presence of the Lord or the Holy Spirit, man would be nothing but a kind of beast; yea he would not have any more life, than salt, a stone, or a stock. The reason of this is, that man is not born with instinct, like a beast; wherefore a pullet one day old knows the order of its life better than an infant.

Invitation to the New Church

(51) That it is allowable to confirm the truths of the church by reason or by the understanding, as much as it pleases, and also by various things in nature; and in proportion as truths are so confirmed, they become rooted and shine. It is

also allowable to confirm truths by the Word, wherever it pleases, and also to apply for this purpose many things from the Word; and then the Word is not falsified thereby. Those expressions of Scripture through which truths are confirmed, ascend into heaven; they are like the fumes of frankincense; but on the other hand if falsities are confirmed from the Word, they do not ascend into heaven, but are rejected; and they are dispersed on the way with a loud report. This I have heard thousands of times.

(52) The manifestation of the Lord, and intromission into the spiritual world, surpass all miracles. This has not been granted to anyone since the creation, as it has been to me. The men of the golden age, indeed, conversed with the angels; but it was not granted to them to be in any other than natural light; but to me it is granted to be in both spiritual and natural light at the same time. By this means it has been granted to me to see the wonderful things of heaven, to be together with the angels like one of them, and at the same time to draw forth truths in light, and thus to perceive and teach them; consequently to be led by the Lord. But as concerns miracles, they would have been nothing else than snares for seducing men; as the Lord says (Matt. 24:24); and as is related of the magician Simon, that: He bewitched the nations in Samaria, who believed that these things were done from the great power of God (Acts 8:9 seq.). What else are the miracles among the Papists, than snares and deceptions? What else do they teach, than that they themselves should be worshipped as deities, and that they should recede from the worship of the Lord? Have

wonder-working images any other effect? Have the idols or corpses of saints throughout the papal dominion any other purpose? Those of Anthony of Padua, of the three wise men at Cologne, and of all the rest, whose miracles fill the monasteries? What have these miracles taught concerning Christ? What concerning heaven and life eternal? Not a syllable.

(53) That it is impossible for any church, and for any system of religion to exist, unless it is believed that God is one. When, therefore, the Divine Trinity is believed to be divided into three Persons, how can the metaphysical term essence make one out of three? So long as the properties of each person are diverse, yea, so diverse that they are said not to be communicable? And so long as the equal and particular persons subsist by themselves, and one person has no part and no quality in the other person, or of the other person? But when it is believed that the one God is not only the Creator, but also the Redeemer and Operator, then we have one God; and then for the first time the church exists and subsists, and religion lives. And thus union of three cannot be given otherwise, than it is in every man, as soul, body, and proceeding. These three make one man: why not God, who is Himself the Man from firsts to ultimates? These things concerning God Man have been explained in Divine Love and Wisdom, and may be consulted. It is also shown that [the soul] is neither ether, nor air, nor wind; that the soul of every man is the man himself, follows thence. As we have now one God in the

church, who is God Man and Man God, this church is called the crown of all the churches.

(54) That in Christ man is God is to be shown from three places in the Formula Concordiae (from Paul, Rom. 14:11; Col. 2:9; from John's first Epistle 5:20-21), and from the Lord's words that: 1. God was the Word, and the Word was made flesh. 2. All things of the Father are His. 3. All of the Father come to Him. 4. As the Father hath life in Himself, so has the Son (Life in Himself is God). 5. The Father and He are one. 6. He is in the Father, and the Father in Him. 7. He who seeth Him, seeth the Father. 8. He is the God of heaven and earth. 9. He governs the universe. (From the Creed.) 10. He is called "Jehovah, the Redeemer." 11. He is called "Jehovah, our Righteousness." 12. It is said that "Jehovah would come into the world." 13. In the Apocalypse (Cha) it is said, that He is "the first and the Last." 14. In a word, He is God the Father who is invisible, in the Human which is visible before minds. Because there is thus One God in the church, the church is the church, etc., etc. From the Athanasian Creed it is said: As the soul and body is one man: so God and Man in Christ is one Person; then that the Human Nature was taken into God.

(55) CONCERNING MIRACLES. (From the sons of Israel.) (From the Lord's words concerning Dives and Lazarus.) (From the Lord's words, Matt. 24:24.) The Papal miracles (which are to be enumerated). That they only seduce, and do not teach anything; their sole purpose is that they may be invoked as deities; and indeed to this end that gold and silver may be brought to the monasteries; that is, that they

may scrape together the treasures of the whole world. The miracles of many of them, as of Anthony at Padua; those by the three wise men at Cologne; those of the wonder-working images, at which treasures are collected, everywhere in the monasteries, where the walls are covered with pictures of the miracles wrought by their saints, and their idols; the books concerning the miracles of Paris and others. What other purpose have they, than that they may be invoked, to the end that gifts may be scraped together? But who among them has thus far taught the way to heaven, and the truths of the church out of the Word? For this reason it has pleased the Lord to prepare me from my earliest youth to perceive the Word, and He has introduced me into the spiritual world, and has enlightened me with the light of His Word more proximately. From this it is manifest that this surpasses all miracles. Beelzebub did more miracles than other Gentile gods, as is evident from the Old Testament; and also the magician Simon.

(56) That the Lord made the Natural Man in Himself Divine, in order that He might be the First and the Last; and that He might thus enter with men even into their natural man, and might teach and lead it from the Word. For He rose with His whole natural or external man, and did not leave anything of it in the sepulcher; on which account He said that He had bones and flesh, which spirits have not; and [hence it is] that He ate and drank with His disciples of natural food, and in their sight. That He was Divine, He showed by passing through doors, and by becoming invisible, which never could have been done,

unless His Natural Man itself also had been made Divine with Him.

(57) That all those things which the orthodox at the present day say concerning the sending of the Holy Spirit fall to the ground, as soon as it is known that the Lord is constantly present with every man, and causes the man to live; and that He resides with man in order that he may go and meet the Lord; and that even if he does not go and meet the Lord, he still has rationality, which would be impossible without the Lord's presence. If the Lord were absent from man, the man would not be a beast, but like some corpse which would be dissipated. This is meant in Genesis by: God breathed into him a living soul (Gen. 2:7).

(58) It shall here be shown from the Word, that the Lord is the "Kingdom of God"; thus, that He is heaven and the church.

(59) It shall be shown that the greatest power is in correspondences; because in them heaven and the world, or the spiritual and the natural, are together. That for this reason the Word was written by mere correspondences; wherefore, through it there is the conjunction of man with heaven, and thus with the Lord. The Lord also by this means is in firsts and at the same time in ultimates. On this account the sacraments have been instituted through correspondences, and therefore there is the Divine power in them.

True Christian Religion (1771)

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NEW CHURCH.

THE FAITH OF THE NEW HEAVEN AND OF THE NEW CHURCH

(1) This faith is first set forth in a universal and in a particular form, that it may serve as a preface set before the work that follows, also as a gate giving entrance to a temple, and as a summary, containing in their own mode the particulars that succeed. It is called the faith of the New Heaven and of the New Church because heaven which is the abode of angels, and the church which is made up of men, act as a one, like the internal and the external man; consequently the man of the church who is in the good of love from the truths of faith and in the truths of faith from the good of love, is, in respect to the interiors of his mind, an angel of heaven; and being such he after death enters heaven and there enjoys happiness in proportion to the state of conjunction of his love and faith. Let it be known that in the New Heaven, which the Lord is now establishing, this faith is its preface, gate, and summary.

(2) THE FAITH OF THE NEW HEAVEN AND OF THE NEW CHURCH IN ITS UNIVERSAL FORM is as follows: The Lord from eternity, who is Jehovah, came into the world to subjugate the hells and to glorify His Human; and without this no mortal could have been saved; and those are saved who believe in Him. [2] This is called the faith in its universal form, because this is the universal principle of faith; and the universal principle of faith must be in each thing and in all things of it. It is a universal principle of faith that God is one

in essence and in person, in whom is a Divine trinity, and that He is the Lord God the Savior Jesus Christ. It is a universal principle of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal principle of faith that He came into the world to remove hell from man, and that He did remove it by means of contests with it and victories over it, and thereby He subdued it and reduced it to order and made it obedient to Himself. It is a universal principle of faith that He came into the world to glorify His Human which He took on in the world, that is, to unite it with the Divine from which [are all things], and thereby He eternally holds hell in order and under obedience to Himself. As this could be accomplished only by means of temptations admitted into His Human, even to the last of them, which was the passion of the cross, He endured even that. These are the universal principles of faith relating to the Lord. [3] The universal principle of faith on man's part is that he should believe in the Lord; for by believing in Him there is conjunction with Him and thereby salvation. To believe in the Lord is to have confidence that He saves; and as only those who live rightly can have this confidence, this, too, is meant by believing in Him And this the Lord teaches in John: This is the Father's will, that everyone that believeth in the Son may have eternal life (John 6:40); and again: He that believeth in the Son hath eternal life; but he that believeth not in the Son shall not see life, but the wrath of God abideth on him (John 3:36).

(3) THE FAITH OF THE NEW HEAVEN AND OF THE NEW CHURCH IN A PARTICULAR FORM is as follows: Jehovah

God is love itself and wisdom itself, or is good itself and truth itself; and in respect to Divine truth, which is the Word, and which was God with God, He came down and took on the Human for the purpose of reducing to order all things that were in heaven, and all things in hell, and all things in the church; because at that time the power of hell prevailed over the power of heaven, and upon the earth the power of evil over the power of good, and in consequence a total damnation stood threatening at the door. This impending damnation Jehovah God removed by means of His Human, which was Divine truth, and thus He redeemed angels and men, and thereupon He united, in His Human, Divine truth with Divine good or Divine wisdom with Divine love; and so, with and in His glorified Human, He returned into His Divine in which He was from eternity. All this is meant by these words in John: The Word was with God, and God was the Word. And the Word became flesh (1:1, 14); and in the same: I came out from the Father and am come into the world; again I leave the world and go unto the Father (16:28); and also by these words: We know that the Son of God is come, and has given us understanding that we may know the True; and we are in the True, in His Son Jesus Christ. He is the true God and life eternal (1 John 5:20). From these words it is clear that without the Lord's coming into the world no one could have been saved. It is the same today; and therefore without the Lord's coming again into the world in Divine truth, which is the Word, no one can be saved. [2] THE PARTICULARS OF FAITH ON MAN'S PART are: (1) God is one, in whom is a Divine trinity, and the Lord God the Savior Jesus Christ is that one. (2) Saving faith is to believe in Him. (3) Evils should not be done, because they are of the devil and from the devil. (4) Goods should be done, because they are of God and from God. (5) These should be done by man as if by himself; but it should be believed that they are done by the Lord in man and through man. The first two are matters of faith, the next two of charity, and the fifth of the conjunction of charity and faith, thus of the conjunction of the Lord and man.

CHAPTER 1. GOD THE CREATOR.

(4) SINCE THE Lord’s time the Christian Church has passed through the several stages from infancy to extreme old age. Its infancy was in the lifetime of the apostles, when they preached throughout the world repentance and faith in the Lord God the Savior. That this is what they preached is evident from these words in the Acts of the Apostles: Paul testified, both to the Jews and to the Greeks, repentance toward God and faith in our Lord Jesus Christ (Acts 20:21). It is a noteworthy fact that some months ago the Lord called together His twelve disciples, now angels, and sent them forth throughout the spiritual world, with the command to preach the gospel there anew, since the church that was established by the Lord through them has at this day become so far consummated that scarcely a remnant of it survives; and this has come to pass, because the Divine trinity has been divided into three persons, each one of whom is God and Lord. [2] Because of this a sort of frenzy has invaded not only all theology, but also the church that from the Lord’s name is called- Christian. It is called a frenzy because men’s minds have been made so demented by it as not to know whether there is one God or three. On the lips there is one God; but in the thought of the mind there are three; consequently the mind and lips, that is, the thought and speech, are at variance; and the result of this variance is that there is no God at all. The naturalism that

prevails at this day is from no other source. Consider, if you will, with the lips speaking of one and the mind thinking of three, whether one of these statements does not, when they meet within, cancel the other. Consequently when a man thinks about God, if he thinks at all it is nothing more than thought from the mere name God, unaccompanied by any sense of the meaning of the name that involves any knowledge of God. [3] The idea of God, with all conception of Him, having been thus rent asunder, it is my purpose to treat, in their order, of God the Creator, of the Lord the Redeemer, and of the Holy Spirit the Operator, and lastly of the Divine trinity, to the end that what has been rent asunder may be again made whole; which is done when the reason of man is convinced by the Word and by light therefrom that there is a Divine trinity, and that the trinity is in the Lord God the Savior Jesus Christ, like the soul, the body, and what goes forth from these, in man; and that thus this article in the Athanasian Creed is true: In Christ God and man, or the Divine and the Human, are not two, but are in one person; and as the rational soul and the flesh are one man, so God and man are one Christ.

(5) THE UNITY OF GOD. As the acknowledgment of God from a knowledge of God is the very essence and soul of the entire contents of theology, it is necessary that the unity of God should be the first thing treated of. This shall be set forth in order in the following sections: (1) The entire Holy Scripture, and the doctrines therefrom of the churches in the Christian world, teach that God is one. (2) There is a universal influx [from God] into the souls of men of the truth

that there is a God, and that He is one. (3) For this reason there is in all the world no nation possessing religion and sound reason that does not acknowledge a God, and that God is one. (4) Respecting what the one God is, nations and peoples have differed and still differ, from many causes. (5) Human reason can, if it will, perceive and be convinced, from many things in the world, that there is a God, and that He is one. (6) If God were not one, the universe could not have been created and preserved. (7) Whoever does not acknowledge a God is excommunicated from the church and condemned. (8) With the man who acknowledges several Gods instead of one, there is no coherence in the things relating to the church. These propositions shall be unfolded one by one.

(6) (1) The entire Holy Scripture, and all the doctrines therefrom of the churches in the Christian world, teach that there is a God and that He is one. The entire Holy Scripture teaches that there is a God, because in its inmosts it is nothing but God, that is, it is nothing but the Divine that goes forth from God; for it was dictated by God; and from God nothing can go forth except what is God and is called Divine. This the Holy Scripture is in its inmosts. But in its derivatives, which are below and from these inmosts, the Holy Scripture is adapted to the perception of angels and men. The Divine is likewise in these derivatives, but in another form, in which it is called the celestial, spiritual, and natural Divine. These are simply the draperies of God; for God Himself, such as He is in the inmosts of the Word, cannot be seen by any creature. For He said to Moses,

when Moses prayed that he might see the glory of Jehovah, that no one can see God and live. This is equally true of the inmosts of the Word, where God is in His very Being and Essence. [2] Nevertheless, the Divine, which forms the inmost and is draped by things adapted to the perceptions of angels and men, beams forth like light through crystalline forms, although variously in accordance with the state of mind that man has formed for himself; either from God or from himself. Before everyone who has formed the state of his mind from God the Holy Scripture stands like a mirror wherein he sees God; but everyone in his own way. This mirror is made up of those truths that man learns from the Word, and that he appropriates by living in accordance with them. From all this it is evident, in the first place, that the Holy Scripture is the fullness of God. [3] That the Holy Scripture teaches not only that there is a God, but also that God is one, can be seen from the truths which, as before stated, compose that mirror, in that they form a coherent whole and make it impossible for man to think of God except as one. In consequence of this, every person whose reason is imbued with any sanctity from the Word knows, as if from himself, that God is one, and feels it to be a sort of insanity to say that there are more. The angels are unable to open their lips to utter the word “gods,” for the heavenly aura in which they live resists it. That God is one the Holy Scripture teaches, not only thus universally, as has been said, but also in many particular passages, as in the following: Hear, O Israel, Jehovah our God is one Jehovah (Deut. 6:4; also Mark 12:29). Surely God is in thee, and beside Me there is no god (Isa. 45:14). Am not I Jehovah? and there is no god besides me? (Isa. 45:21). I am Jehovah thy God and thou shalt acknowledge no god beside Me (Hosea 13:4). Thus saith Jehovah, the king of Israel, I am the First and the Last, and beside Me there is no god (Isa. 44:6). In that day Jehovah shall be king over all the earth; in that day Jehovah shall be one and His name one (Zech. 14:9).

(7) It is known that the doctrines of the churches in the Christian world teach that God is one. This they teach because all their doctrines are from the Word, and so far as one God is acknowledged both with the lips and the heart these doctrines are consistent. To those who confess one God with the lips only, but in heart accept three, as is true of many at this day in Christendom, God is nothing but a word on the lips; and all their theology is a mere idol of gold enclosed in a shrine, the key to which the priests alone hold; and when such read the Word they perceive no light in it or from it, not even that God is one. To such the Word appears blurred with blots, and in regard to the unity of God entirely covered with them. It is these who are described by the Lord in Matthew: In hearing ye shall hear and shall not understand; and seeing ye shall see and not discern. Their eyes they have closed, lest haply they should see with their eyes and hear with their ears and understand with their heart, and should turn themselves and I should heal them (Matt. 13:14, 15). All these are like men shunning the light, and entering chambers without windows, and groping about the walls, searching for food or

money, and at length acquiring a vision like that of birds of the night, seeing in darkness. They are like a woman having several husbands, who is not a wife but a lascivious courtesan; or they are like a virgin who accepts rings from several suitors, and after the nuptials bestows her favors not upon one only, but also upon the others.

(8) (2) There is a universal influx from God into the souls of men of the truth that there is a God, and that He is one. That there is an influx from God into man is evident from the universal confession that all good that is in itself good, and that exists in man and is done by him, is from God; in like manner every thing of charity and every thing of faith; for we read: A man can take nothing except it be given him from heaven (John 3:27); and Jesus said: Without Me ye are unable to do anything (John 15:5); that is, anything that pertains to charity and faith. This influx is into the souls of men because the soul is the inmost and highest part of man, and the influx from God enters into that, and descends therefrom into the things that are below, and vivifies them in accordance with reception. The truths that are to constitute belief flow in, it is true, through the hearing, and are thus implanted in the mind, that is, below the soul. But by means of such truths man is simply made ready to receive the influx from God through the soul; and such as this preparation is, such is the reception, and such the transformation of natural faith into spiritual faith. [2] There is such an influx from God into the souls of men of the truth that God is one, because everything Divine, regarded most generally as well as most particularly, is God. And as the

entire Divine coheres as one, it cannot fail to inspire in man the idea of one God; and this idea is strengthened daily as man is elevated by God into the light of heaven. For the angels in their light cannot force themselves to utter the word “gods.” Even their speech closes at the end of every sentence in a oneness of cadence; and there is no other cause of this than the influx into their souls of the truth that God is one. [3] In spite of this influx into the souls of men of the truth that God is one, there are many who think that the Divinity of God is divided into several possessing the same essence; and the reason of this is that when the influx descends it falls into forms not correspondent, and influx is varied by the form that receives it, as takes place in all the subjects of the three kingdoms of nature. It is the same God who vivifies man and who vivifies every beast; but the recipient form is what causes the beast to be a beast and man to be a man. The same is true of man when he induces on his mind the form of a beast. There is the same influx from the sun into every kind of tree, but the influx differs in accordance with the form of each; that which flows into the vine is the same as that which flows into the thorn; but if a thorn were to be engrafted upon a vine the influx would be inverted and go forth in accordance with the form of the thorn. [4] The same is true of the subjects of the mineral kingdom; the same light flows into limestone and into the diamond; but in the diamond it is transmitted, while in the limestone it is quenched. In human minds these differences are in accordance with the forms of the mind, which become inwardly spiritual in accordance with faith in God, together with life from God, such forms being made translucent and angelic by a faith in one God, and on the contrary, made dark and bestial by a faith in more than one God, which differs but little from a faith in no God.

(9) (3) For this reason, there is in all the world no nation possessing religion and sound reason that does not acknowledge a God, and that God is one. As a consequence of the Divine influx into the souls of men, treated of just above, there is in every man an internal dictate that there is a God and that He is one. And yet there are some who deny God, and some who acknowledge nature as god, and some who acknowledge more gods than one, and some who worship images as gods; which is possible because such have blocked up the interiors of their reason or understanding with worldly and corporeal things. thereby obliterating their first or childhood idea respecting God, and at the same time rejecting religion from their breasts and casting it behind their backs. Christians acknowledge one God; but in what manner is evident from their established creed, which is as follows: The Catholic faith is this: That we worship one God in trinity, and trinity in unity. There are three Divine persons, Father, Son, and Holy Spirit, and yet there are not three Gods, but there is one God. There is one person of the Father, another of the Son, and another of the Holy Spirit, and their divinity is one, their glory equal, and their majesty coeternal. Thus the Father is God, the Son is God, and the Holy Spirit is God. But like as we are compelled by Christian verity to confess each person singly to be God and Lord, so we are forbidden

by the Catholic religion to say there be three Gods or three Lords. Such is the Christian faith respecting the unity of God. But that the trinity of God and the unity of God in that creed are inconsistent with each other will be shown in the chapter on the Divine trinity. [2] The other nations in the world possessing a religion and sound reason agree in acknowledging that God is one; all the Mohammedans in their empires; the Africans in many kingdoms of that continent; the Asiatics in their many kingdoms; and finally the Jews to this day. Of the most ancient people in the golden age, such as had any religion worshiped one God, whom they called Jehovah. The same is true of the ancient people in the succeeding age, until monarchical governments were established, when worldly and afterwards corporeal loves began to close up the higher regions of the understanding, which previously had been open, and had been like temples and sacred recesses for the worship of one God. In order to reopen these and thus restore the worship of one God, the Lord God instituted a church among the posterity of Jacob, and made this the first of all the commandments of their religion: Thou shalt have no other gods before Me (Exod. 20:3). [3] Moreover, the name Jehovah, which He at this time restored, signifies the supreme and only Being, the Source of everything that is or exists in the universe. Jove, a name derived possibly from Jehovah, was worshiped as a supreme god by the ancient heathen; and many other gods who composed his court they also clothed with divinity; while in the following age wise men, like Plato and Aristotle, confessed that these were not gods, but were so many properties, qualities, and attributes of the one God, being called gods because there was something Divine in each of them.

(10) All sound reason, even when it is not religious, sees that every composite thing would of itself fall to pieces unless it depended upon some one thing; as in the case of man, composed of so many members, viscera, and organs of sensation and motion, unless they all depended on one soul; or the body itself, unless it depended on one heart. The same is true of a kingdom unless it depends on one king; a household, unless on one master; and every office, of which there are many kinds in every kingdom, unless on one officer. What would an army avail against the enemy unless it had a leader having supreme power, and officers subordinate to him, each of them having his proper command over the soldiers? So would it be with the church if it did not acknowledge one God, or with the angelic heaven, which is like a head to the church on earth, in both of which the Lord is the very soul. This is why heaven and the church are called His body; and when these do not acknowledge one God they are like a dead body, which being useless is carried away and buried.

(11) (4) Respecting what the one God is, nations and peoples have differed and still differ, from many causes. The first cause is that knowledge and consequent acknowledgment of God are not possible without revelation; nor are a knowledge of the Lord, and a consequent acknowledgment that “in Him dwelleth all the fullness of the Godhead bodily” possible except from the Word, which

is the crown of revelations; for it is by the revelation given to man that he is able to approach God and to receive influx, and thereby from being natural to become spiritual. The primeval revelation extended throughout the world; but it was perverted by the natural man in many ways, which was the origin of religious disputes, dissensions, heresies, and schisms. The second cause is that the natural man is not capable of any perception of God, but only of the world and adapting this to himself. Consequently it is among the canons of the Christian Church that the natural man is opposed to the spiritual, and that they contend against each other. This explains why those who have learned from the Word or other revelation that there is a God have differed and still differ respecting the nature and the unity of God. [2] For this reason those whose mental sight depended on the bodily senses, but who nevertheless had a desire to see God, formed for themselves images of gold, silver, stone, and wood, under which as visible objects they might worship God; while others who discarded idols from their religion found for themselves representations of God in the sun and moon, in the stars, and in various objects on the earth. But those who thought themselves wiser than the common people, and yet remained natural, from the immensity and omnipresence of God in creating the world acknowledged nature as God, some of them nature in its inmosts, some in its outmosts; while others, that they might separate God from nature, conceived an idea of something most universal, which they called the Being of the universe [Ens universi]; and because such have no further knowledge of God this Being becomes to them mere rational abstraction [ens rationis] which has no meaning. [3] Everyone can see that a man's knowledge of God is his mirror of God, and that those who know nothing about God do not see God in a mirror with its face toward them, but in a mirror with its back toward them; and as this is covered with quicksilver, or some dark paste, it does not reflect the image but extinguishes it. Faith in God enters into man through a prior way, which is from the soul into the higher parts of the understanding; while knowledges about God enter through a posterior way, because they are drawn from the revealed Word by the understanding, through the bodily senses; and these inflowings meet midway in the understanding; and there natural faith, which is merely persuasion, becomes spiritual, which is real acknowledgment. Thus the human understanding is like a refining vessel, in which this transmutation is effected.

(12) (5) Human reason can, if it will, perceive and be convinced, from many things in the world, that there is a God, and that He is one. This truth may be confirmed by innumerable things in the visible world; for the universe is like a stage, upon which evidences that there is a God and that He is one are continually exhibited. To illustrate this I will cite this Memorable Relation from the spiritual world: Once while I was talking with angels, certain spirits that had recently arrived from the natural world were present. Seeing them, I bade them welcome, and told them many things they had not known before about the spiritual world. After this I asked them what knowledge about God and

about nature they had brought with them from the world. “This,” they said, “that nature is the operative power in all things that are done in the created universe; and that God, after creation, endowed nature with and impressed upon it that capability and power; and that God merely sustains and preserves that power lest it perish; consequently, all things that spring forth or are produced and reproduced upon the earth are now ascribed to nature.” But I replied that in nothing is nature of itself the operative power, but God through nature. And when they asked for proof I said, “Those who believe the Divine operation to be in every least thing of nature find in very many things they see in the world much more evidence in favor of a God than in favor of nature. [2] For those who find evidences in favor of the Divine operation in every least thing of nature observe attentively the wonderful things that are seen in the production of plants and of animals. In the Production of Plants, they observe that from a little seed sown in the ground there goes forth a root, and from the root a stem, and successively branches, buds, leaves, flowers, and fruits, even to new seeds, just as if the seed knew the order of succession or development by which to renew itself. What rational person can imagine that the sun, which is pure fire, knows this, or that it can impart to its heat and light the power to produce such effects and to have such uses in view? Any man whose reason looks upward, when he sees these things and properly considers them, must needs conclude that they are from one whose wisdom is infinite, that is, from God. In this conclusion those who recognize a

Divine operation in all the particulars of nature confirm themselves when they observe these things. On the other hand, those who do not recognize such an operation in nature behold these things with the eyes of their reason in the back of the head, and not in the front. These are such as derive all the ideas of their thought from the bodily senses, and confirm the fallacies of the senses, saying, ‘Do you not see the sun accomplishing all these things by means of its heat and light? Is that which you do not see of any account?’ [3] Those who confirm themselves in favor of the Divine carefully observe the wonderful things they see in the Production of Animals; as in regard to eggs (speaking first of these), the chick in its seminal state lies concealed in them With every thing requisite for its formation, and also for its entire development after it is hatched until it becomes a bird in the form of the parent. Moreover, to any mind that thinks deeply, things which excite wonder are presented whenever winged creatures in general are observed; as that both the smallest and largest of them, both the invisible and the visible, that is, both minute insects and great birds and beasts, possess organs of sense, namely, sight, smell, taste, and touch; also organs of motion, which are muscles, for they fly and walk; also viscera connected with the heart and lungs which are moved by the brains. All these things are seen also by those who ascribe everything to nature; but such merely notice their existence, and claim that they are products of nature. This they claim because they have turned away their minds from all thoughts of the Divine; and those who have done this, when they behold the wonderful things in nature, are unable to think about them rationally, still less spiritually; but they think sensually and materially; thus they think in nature from nature, and not above nature; and such differ from beasts only in being endowed with rationality, that is, only in an ability to understand if they wish to. [4] Those who have turned themselves away from all thought of a Divine, and have thereby become corporeal-sensual, never consider that the sight of the eye is so gross and material that it sees many small insects as a single obscure object; and yet each one of these is organized for sensation and motion, and is consequently endowed with fibers and vessels, with a minute heart and pulmonic tubes, with minute viscera and with brains; and these are composed of nature's purest elements, these textures corresponding to life in its lowest degree whereby their least parts are severally actuated. Considering the grossness of our bodily vision, to which many such insects, with the innumerable parts in each, appear as a single minute indistinct object, while yet it is from this vision that sensual men think and draw conclusions, it is evident how gross their minds must be, and in what darkness they must be respecting spiritual things. [5] "Any man is able, if he will, to find evidences in favor of a Divine in the visible things of nature; and this he does whenever he thinks of God and of His omnipotence in the creation of the universe, and of His omnipresence in the preservation of it; as, for instance, when he sees that among the birds of heaven each species knows its own food and where to find it, recognizes its companions by sight and sound, and among other species knows which are friends and which enemies; that they know how to mate, to form marriages, construct their nests skillfully, place their eggs in them and hatch them, also the period of incubation; and when the young have been hatched they love them most tenderly, shelter them beneath their wings, feed and nourish them, and this until they are able to provide for themselves and to perform like offices. If anyone is willing to think about a Divine influx through the spiritual world into the natural he can see it in these creatures; and can also, if he will, say from his heart that the sun through its heat and light cannot be the source of such knowledge, for the sun from which nature has its rise and essence is pure fire, and consequently its effluent heat and light must be utterly dead; and thus he may reach the conclusion that these knowledges are from a Divine influx through the spiritual world into the outmosts of nature. [6] "Anyone can find evidences in favor of a Divine in the visible things of nature when he observes those worms which are moved by the joy of a peculiar love to aspire after a change of their earthly state into one somewhat analogous to a heavenly state. For this purpose they crawl into suitable places, enclose themselves in a covering, and thus place themselves in a womb from which to be born again; and there they become chrysalids, aureliae, nymphs, and finally butterflies; and having undergone this transformation and been decked with beautiful wings according to their species, they fly forth into the air as into their heaven, and there disport themselves merrily, marrying, laying eggs, and providing for themselves a posterity, meanwhile nourishing themselves with sweet and pleasant food from flowers. Who that sees evidences in favor of a Divine in the visible things of nature can help seeing in these as worms an image of man's earthly state, and in these as butterflies an image of his heavenly state? Those who have confirmed themselves in favor of nature behold the same things, but having rejected man's heavenly state from their thought they call them mere operations of nature. [7] "Anyone can find evidences in favor of a Divine in the visible things in nature when he gives thought to what is known of bees, their knowing how to collect wax from roses and blossoms, to suck out honey, to build cells like little houses, to arrange them like a city, with streets for going in and out; their smelling from a distance the flowers and herbs from which they collect wax for their houses and honey for food, being loaded with which they fly back straight to their hive. Thus they provide themselves with food for the coming winter as if they foresaw it. They also appoint a mistress over themselves as queen, and through her they propagate a posterity; and for her they build a sort of palace above themselves, and place guards around it. When the time for propagation arrives, accompanied by her guards, which are called drones, she goes from cell to cell, and lays her eggs, which her retinue seal up lest they be injured by the air. Thus a new generation is born; and when this generation has reached the proper age to be able to repeat the process it is expelled from the hive, and the new swarm, after gathering into a body to prevent separation, flies forth to find itself a home. About the time of autumn, as the drones have added nothing to the supply of wax or honey, they are led out and deprived of their wings to prevent their returning and consuming the food on which they had spent no labor. From this and other facts it can be seen that on account of the use they perform for the human race these insects receive by influx from the spiritual world a form of government similar to that which is formed among men on the earth, and even among the angels in the heavens. [8] What man of sound reason does not see that the natural world cannot be the source of all this? What has the sun, from which nature springs, in common with a government which so vies with and closely resembles heavenly government? From these and like facts exhibited among animals, one who acknowledges and worships nature confirms himself in favor of nature; while he who acknowledges and worships God confirms himself from the same facts in favor of God; for the spiritual man sees in them spiritual things, and the natural man sees in them natural things, thus each in accord with his character. For my own part, such things have been to me evidences that from God there is an influx of the spiritual world into the natural. Consider, moreover, whether you are able to think analytically of any form of government, of any civil law, or any moral virtue, or any spiritual truth, except on the supposition that there is an inflow of the Divine from its own wisdom through the spiritual world. As to myself, I am not able to do so, and never have been. I have now for twenty-six years continually observed that influx perceptibly and sensibly; I therefore speak from what I know. [9] "Can nature pursue use as an end, and arrange uses in order and in forms? Only a wise being is able to do this; and God alone, whose wisdom is infinite, is able so to order and form the universe. Who else can foresee and provide food and clothing for man-food from the products of the field, from the fruits of the earth, and from animals; and clothing from the same sources? It is among these marvelous facts that those petty worms called silkworms clothe with silk and magnificently adorn both women and men, from queens and kings even to maidservants and menservants; and that a petty insect like the bee supplies the wax for the tapers that make temples and palaces brilliant. All these and more are conclusive proofs that God from Himself through the spiritual world operates all things that take place in nature. [10] "To all this let me add the fact that I have seen in the spiritual world those who from things visible in the natural world had confirmed themselves in favor of nature until they had become atheists; and that in spiritual light the understanding of such appeared to be open below, but closed above, for the reason that in their thought they had looked down toward the earth, and not up toward heaven. Above their sensual faculties, which form the lowest part of the understanding, a kind of covering flashing with infernal fire was seen, in some cases like soot, and in others livid like a corpse. Let everyone therefore beware of these confirmations in favor of nature; and let him confirm himself in favor of God; there is no lack of means."

(13) (6) If God were not one, the universe could not have been created and preserved. The unity of God may be inferred from the creation of the universe, because the universe is a work coherent as a unit from things first to things last, and dependent upon one God as a body upon its soul. The universe was so created that God might be omnipresent, and hold each and all of its parts under His direction, and keep its parts together as one body perpetually, which is to preserve it. Moreover, because of this Jehovah God declares: That He is the First and the Last, the Beginning and the End, the Alpha and Omega (Isa. 44:6; Rev. 1:8, 17). And elsewhere: That He maketh all things, spreadeth forth the heavens above, and stretcheth forth the earth by Himself (Isa. 44:24). This vast system which is called the universe is a work coherent as a unit from things first to things last, because in creating it God had a single end in view, which was an angelic heaven from the human race; and all things of which the world consists are means to that end; since he who seeks an end seeks also the means. [2] Consequently, whoever regards the world as a work containing means to that end is able to look upon the created universe as a work coherent as a unit, and to see that the world is a complex of uses, existing in a successive order, looking to the human race (from which is the angelic heaven) as its end. The Divine love can be intent upon no other end than the eternal blessedness of men, having its source in the Divine; and its Divine wisdom can bring forth nothing but uses that are means to that end. Surveying the world from this most general idea, every wise

man can comprehend that the Creator of the universe is a One, and that His essence is love and wisdom; consequently there can not be in it the smallest particular in which there does not lie hidden some use, more or less remote, for man-food from the fruits of the earth and from animals, and clothing from the same sources. [3] How wonderful it is that the insignificant silkworm should clothe with silk and magnificently adorn both women and men, from queens and kings to maidservants and menservants; and that a petty insect like the bee should supply wax for the tapers which make temples and palaces brilliant. Those who study in minute detail a few things in the world, and not all things in their most general relations, including ends, mediate cases, and effects, and who, furthermore, do not deduce creation from Divine love through the Divine wisdom, are unable to see that the universe is the workmanship of one God, and that He dwells in every particular use because He dwells in the end. For in every case one who is in an end must be in the means also, since the end is inmostly in all the means, actuating and directing them. [4] Those who do not regard the universe as the workmanship of God and the dwelling-place of His love and wisdom, but as the workmanship of nature and the dwelling-place of the sun’s heat and light, close the higher regions of their mind against God, and open its lower regions for the devil, and consequently put off their human nature and put on a bestial nature, and not only think themselves to be like the beasts but actually become so. For they become foxes in cunning, wolves in fierceness, panthers in treachery, tigers in cruelty, and crocodiles, serpents, owls, and other birds of night, in the several characteristics of these. Moreover, in the spiritual world those who are such do at a distance actually appear like these wild beasts. Thus does their love of evil portray itself.

(14) (7) Whoever does not acknowledge a God is excommunicated from the church and condemned. Whoever does not acknowledge a God is excommunicated from the church, because God is the all of the church; and Divine things which are called theological are what constitute the church; consequently a denial of God is a denial of all things pertaining to the church; and this denial is what excommunicates the man; thus he is excommunicated not by God, but by himself. And he stands condemned because he who is excommunicated from the church is also excommunicated from heaven; since the church on earth and the angelic heaven make one, like the internal and the external or the spiritual and the natural in man; and man was so created by God that in respect to his internal he might be in the spiritual world and in respect to his external in the natural world; consequently he was created a native of both worlds, in order that the spiritual which belongs to heaven might be implanted in the natural, which belongs to the world, just as seed is planted in the ground; and that man might thus become fixed and endure to eternity. [2] The man who has excommunicated himself from the church and thus from heaven by a denial of God has closed up in himself his internal man in respect to his will and its genial love; for man's will is the receptacle of his

love, and becomes its dwelling-place. But he cannot close up his internal man in respect to its understanding, for if he could and did he would be man no longer. Nevertheless, his will's love infatuates with falsities the higher faculties of the understanding; and in consequence the understanding becomes closed to the truths pertaining to faith and the goods pertaining to charity; thus more and more against God, and also against the spiritual things of the church. Thus man is shut out from communion with the angels of heaven, and when so shut out he enters into communion with the satans of hell, and thinks as they think; and all satans deny God, and think foolishly about God and the spiritual things of the church; and in the same way does the man think who is conjoined with them. [3] When such a man is in his spirit, as he is when left privately to himself, he suffers his thoughts to be led by the delights of evil and falsity which he has conceived and brought forth in himself; and he then thinks that God has no existence, but is merely a word uttered from the pulpit to hold the common people in obedience to the laws of justice, which are, the laws of society. He also thinks the Word, from which ministers proclaim a God, to be a mass of missionary tales, which have been made holy by authority, and the Decalogue or catechism to be merely a little book to be thrown aside when it has been well worn by the hands of little boys, since it teaches that parents ought to be honored, forbids murder, adultery, theft, and false witness; and who does not learn the same things from civil law? He thinks of the church as an assembly of simple, credulous, and weak-minded people, who see what they see not. He thinks of man, and of himself as a man, as being like a beast, and of life after death as of the life of a beast after death. [4] Thus does his internal man think, however differently his external man may speak. For, as just said, every man has an internal and an external; and it is the internal that makes the man, that is, the spirit, which is what lives after death; while the external, in which by a semblance of morality he plays the hypocrite, is laid in the grave; and on account of his denial of God the man then stands condemned. In respect to his spirit every man is associated in the spiritual world with his like, and becomes as one of them. It has frequently been granted me to see there in societies the spirits of men still living, some in angelic and some in infernal societies, and also to converse with them for days; and I have wondered how the man himself while still living in the body could be wholly ignorant of this. Thus was it made clear that he who denies God is even now among the damned, and that after death he is gathered to his own.

(15) (8) With men who acknowledge several Gods instead of one there is no coherence in the things relating to the church. He who in his belief acknowledges and in his heart worships one God is both in the communion of the saints on earth and in the communion of the angels in heaven. These are called "communions," and are communions, because such are in the one God and the one God is in them. Moreover, they are in conjunction with the entire angelic heaven, and, I might venture to say, with all and each of its inhabitants, for they are all like the children and

descendants of one father, whose dispositions, manners, and features are similar, whereby they recognize each other. The angelic heaven is harmoniously arranged in societies in accordance with all the varieties of the love of good, and these varieties center in one universal love, which is love to God; from which love all are born who in belief acknowledge and in heart worship the one God, who is both the Creator of the universe and the Redeemer and Regenerator. [2] But it is a wholly different matter with those who approach and worship several gods instead of one, and with those who talk of one and think of three, as do those in the church at this day who divide God into three persons, and declare that each person by himself is God, and attribute to each one special qualities or properties that do not belong to the others. From this arises a disintegration not only of the unity of God but of theology itself, and still further of human thought, to which theology belongs. And what can follow from this but perplexity and incoherency in things of the church? That such is the state of the church at this day will be shown in the Appendix to this work. The truth is that the division of God, or of the Divine essence, into three persons, each one of whom by Himself or singly is God, induces a denial of God. It is as if a man should enter a temple to worship, and see painted on a tablet over the altar one God as the Ancient of days, another as the great High Priest, and the third as a flying Aeolus, with the inscription: “These three are one God;” or like seeing there the unity and trinity depicted as a man with three heads on one body, of three bodies under one head, which would be monstrosities. If anyone should enter heaven with such an idea he would certainly be cast out headlong, even if he should declare that the head or heads mean the essence, and the body or bodies its different properties.

(16) To this I will add the following Memorable Relation: I saw some who had recently come from the natural world into the spiritual world talking together about three Divine persons from eternity. They were dignitaries of the church, and one of them was a bishop. They came up to me; and after some talk about the spiritual world, respecting which they had before known nothing, I said, “I heard you speaking of three Divine persons from eternity; I beseech you to disclose to me this great mystery according to the conception you had formed of it in the natural world from which you have lately come.” Then the bishop, looking at me, said, “I see that you are a layman, therefore I will set forth my ideas on this great mystery, and will instruct you. My conception of the matter was, and still is, that God the Father, God the Son, and God the Holy Spirit sit in the center of heaven upon magnificent and lofty seats or thrones-God the Father on a throne of pure gold, with a scepter in His hand; God the Son at His right hand on a throne of the purest silver, with a crown on His head; and God the Holy Spirit near them, on a throne of dazzling crystal, holding a dove in His hand; and that round about them in triple order are hanging lamps glittering with precious stones; while at a distance from this circle stand innumerable angels, all worshiping and singing praises; and furthermore, that God the Father is continually talking with

His Son about those who are to be justified, and they together judge and determine who on earth are worthy to be received by them among the angels, and crowned with eternal life; while God the Holy Spirit, on hearing the names of such, hastens to them throughout the earth, carrying with Him gifts of righteousness as so many tokens of salvation for the justified; and the instant He approaches and breathes upon them He disperses their sins, as a ventilator drives the smoke from a furnace and makes it white. He also takes away the stony hardness of their hearts, and imparts the tenderness of flesh, and at the same time renews their spirits or minds, and regenerates them, giving them infantile faces; and finally He seals them in the forehead with the sign of the cross, and calls them 'the elect' and 'sons of God. '" Having finished this speech the bishop said, "Thus did I in the world elucidate this great mystery; and as most of our order there applauded my utterances, I am persuaded that you also, who are a layman, will assent to them. " [2] When the bishop had ceased speaking I looked at him, and also at the dignitaries with him, and I noticed that they all gave full assent to what he had said. I therefore began to reply, and said, "I have given close attention to the statement of your belief, and from it I gather that you have conceived and cherish an idea of the triune God that is wholly natural, sensual, and even material, and that there inevitably follows from it the idea of three Gods. Is it not thinking sensually of God the Father to conceive of Him as seated on a throne with a scepter in His hand; and of the Son on His throne with a crown on His head; and of the Holy Spirit on His with a dove in His hand, and as hastening over the world in accordance with what He hears? And as such an idea results from your statements, I cannot assent to them; for from my childhood I have not been able to admit into my mind any other idea than that of one God; and since I have accepted and hold no other idea, all that you have said has no weight with me. I also saw that 'the throne' on which Jehovah is said in Scripture to sit means His kingdom, the 'scepter' and 'crown,' government and dominion; the 'sitting at the right hand,' God's omnipotence through His Humanity; also that by what is attributed to the Holy Spirit the operations of the Divine omnipresence are meant. Assume, sir, if you please, the idea of one God, and rightly dwell upon that in your reasonings, and you will at length clearly apprehend that this is so. [3] Furthermore, you admit that God is one, in that you make the essence of these three persons one and indivisible; while yet you do not allow anyone to say that this one God is one person, but he must say that there are three persons and this you do lest the idea of three Gods, such as you entertain, should be lost; also you ascribe to each person a property different from those of the others. In all this do you not divide your Divine essence? And this being so, how can you say and also think that God is one? I could excuse you if you had said that the Divine is one. How can anyone on hearing that 'The Father is God, the Son is God, and the Holy Spirit is God, and singly each person is God, ' possibly think of God as one? Is it not a contradiction, to which assent is utterly impossible? That they cannot be said to be one God, but only to have a like Divinity, may be thus illustrated. A number of men forming one senate, assembly, or council, cannot be called one man; although when each and all have the same opinion they may be said to be one in thought. Neither can three diamonds of the same substance be called one diamond; although they may be called one in substance. Moreover, each diamond would differ from the others in value according to its weight, which would not be true if they were one instead of three. [4] But I perceive the reason why three persons, each one of whom is by Himself singly God, are called by you one God, and why you enjoin upon everyone in the church so to speak, namely, because all sound and enlightened reason in the world acknowledges God to be one, and in consequence you would be covered with shame if you too did not speak in like manner. And yet when you utter the words 'one God' while in your thoughts there are three, that shame does not prevent your giving utterance to both of these ideas." After this conversation the bishop with his clerical companions withdrew, and as he departed he turned and tried to say, "There is one God;" but he could not say it, because this thought restrained his tongue, and with open mouth he gasped out, "Three Gods!" At this strange sight the bystanders laughed derisively and departed.

(17) Afterwards I asked where I could find those of the learned with the keenest minds who stood for a Divine trinity divided into three persons. Three of these presented themselves; and I said to them, "How can you divide the Divine trinity into three persons, and assert that each

person, by Himself or singly, is God and Lord? Is not a confession of the mouth that God is one thus made as remote from the thought as the south from the north?” To this they replied, “It is not at all remote, since the three persons possess one essence, and the Divine essence is God. In the world we were guardians of a trinity of persons, and the ward under our charge was our faith; in that faith each Divine person had his office - God the Father to impute and bestow, God the Son to intercede and mediate, and God the Holy Spirit to carry out the work of imputation and mediation.” [2] But I asked, “What do you mean by the ‘Divine essence?’” They said, “We mean omnipotence, omniscience, omnipresence, immensity, eternity, and equality of majesty.” I replied, “If that essence makes one God of several you might add more yet, for example: a fourth, mentioned by Moses, Ezekiel, and Job, under the name of ‘God Schaddai.’ Something of this kind was done in Greece and Italy by the ancients, who ascribed equal attributes and a like essence to their gods, for example, to Saturn, Jove, Neptune, Pluto, Apollo, Juno, Diana, Minerva, and even Mercury and Venus; although they could not say that all these were one God. Moreover, yourselves, who are three persons, and as I apprehend alike in learning and therefore in that respect of a similar essence, are not able to combine yourselves into one learned man.” They laughed at this, and said, “You are joking. With the Divine essence it is different: it is not tripartite, but one; not divisible, but indivisible; partition and division do not apply to it. “ [3] Hearing this I said, “Let us come down to this ground and discuss the matter.” And I asked, “What do you mean by a ‘person?’ and what does the term signify?” They said, “The term ‘person’ signifies that which has no part or quality in another, but subsists by itself. Thus do all the heads of the church define it, and we agree with them.” I said, “Is this the definition of ‘person’?” They replied, “It is.” To this I answered, “There is then no part of the Father in the Son, or of either in the Holy Spirit. From this it follows that each is at His own disposal, and possesses His own rights and powers, and therefore there is nothing that joins them together except the will, which is proper to each, and thus communicable at pleasure. Does not this make the three persons three distinct Gods? Listen again: You have also defined ‘person’ as that which subsists by itself; consequently there are three substances into which you divide the Divine essence; and yet you say that this is incapable of division, since it is one and indivisible. Furthermore, to each substance, that is, to each person, you attribute properties that do not exist in the others, and even cannot be communicated to the others, namely, imputation, mediation, and operation. What can follow from this except that the three ‘persons’ are three Gods?” At these remarks they withdrew, saying, “We will canvass these statements and then answer you.” [4] There was present a wise man who, hearing the arguments, said, “I do not care to view this lofty subject through such fine network; but apart from these subtleties I see clearly that in your thought you have the idea of three Gods; but as you would incur disrepute by publishing this idea openly to all the world (for if you did so you would be called madmen and fools), it is expedient for you, in order to avoid that ignominy, to confess with your lips one God." But the three, tenacious of their opinions, paid no attention to this; and as they went away they muttered some terms culled from metaphysical lore: from which I saw that metaphysics was their tripod from which they wished to give responses.

(18) THE DIVINE ESSE, WHICH IS JEHOVAH. Let us first consider the Divine Esse, and afterwards the Divine essence. In appearance the two are one and the same; but esse is more universal than essence; for essence implies esse, and is derived from esse. The Esse of God (or the Divine Esse) it is impossible to define, because it transcends every idea of human thought, since this can take in only what is created and finite, and not what is uncreate and infinite, and therefore not the Divine Esse. The Divine Esse is Esse itself, from which all things are, and which must be in all things in order that they may have being. A fuller conception of the Divine Esse may be gained by the following propositions: (1) The one God is called Jehovah from Esse, that is because He alone Is, Was, and Is To Be, and because He is the First and the Last, the Beginning and the End, the Alpha and the Omega. (2) The one God is substance itself and Form itself, and angels and men are substances and forms from Him, and so far as they are in Him and He is in them are images and likenesses of Him. (3) The Divine Esse is at once Esse [Being] in itself and Existere [Manifestation] in itself. (4) It is impossible for the Divine Esse and Existere in itself to produce another Divine

which is Esse and Existere in itself; therefore another God of the same Essence is impossible. (5) The doctrine of a plurality of gods, both in past ages and at the present day, sprang solely from a failure to understand the Divine Esse. But these propositions must be elucidated one by one.

(19) (1) The one God is called Jehovah from Esse, that is, because He alone Is, Was, and Is To Be, and because He is the First and the Last, the Beginning and the End, the Alpha and the Omega. It is known that “Jehovah” signifies I Am and To Be [Esse]; and that God has been so called from the most ancient times is clear from the Book of Creation, or Genesis, where in the first chapter He is called “God,” and in the second and subsequent chapters “Jehovah God,” and afterwards, when the children of Abraham through Jacob, during their long sojourn in Egypt, forgot the name of God, it was recalled to their remembrance; of which as follows: Moses said unto God, What is Thy name? God said unto Moses, I am who I Am, thus shalt thou say unto the children of Israel, I Am hath sent Me unto you; and thou shalt say, Jehovah God of your fathers hath sent Me unto you: this is My name to eternity, and this is My memorial from generation to generation (Exod. 3:13-15). Since God alone is the I Am and Esse, or Jehovah, nothing can exist in the created universe that does not derive its esse from Him; but how will be seen below. The words: I am the First and the Last, the Beginning and the End, the Alpha and the Omega (Isa. 44:6: Rev. 1:8, 11; 22:13), have the same meaning, signifying, Who is the Itself and the Only from things first to things last, the source of all things. [2] God is

called “the Alpha and the Omega, the Beginning and the End,” because Alpha is the first letter in the Greek alphabet and Omega the last; and therefore the two signify all things in the complex. This is because each letter in the alphabet in the spiritual world signifies a thing. And as the vowels furnish the tone, they signify something belonging to affection or love. This is the origin both of spiritual or angelic speech and of writing there. But it is an arcanum hitherto unknown; for there is a universal language which is the language of all angels and spirits, and which has nothing in common with any language of men in the world; into this language everyone comes after death, for it is inherent in every man from his creation; consequently in the spiritual world everyone can understand every other. I have frequently been permitted to hear that language; and I have compared it with languages in the world, and have found that in no respect whatever does it agree with any natural language on earth. It differs from them in its initial element, which is that each letter in each word has its special meaning. It is for this reason that God is called Alpha and Omega, which means that He is the Itself and the Only from things first to things last, the source of all things. But regarding this speech and form of writing, which flows from the spiritual thought of the angels, see the work on Conjugial Love (n. 326-329) also in the following pages.

(20) (2) This One God is Substance itself and Form itself and angels and men are substances and forms from Him, and so far as they are in Him and He in them are images and likenesses of Him. As God is Esse He is also Substance;

for unless Esse is substance it is a figment of the reason; for substance has subsistent being. Moreover, one who is a substance is also a form; for unless a substance is a form it is a figment of the reason. Wherefore both substance and form may be predicated of God, but in the sense that He is the only, the very, and the primal Substance and Form. That this Form is the verily Human Form, that is, that God is verily Man, infinite in every respect, has been shown in Angelic Wisdom concerning the Divine Love and Divine Wisdom, published at Amsterdam in 1763; where it is also shown that angels and men are substances and forms created and organized for receiving what is Divine flowing into them through heaven. For this reason they are called in the Book of Creation "images and likenesses of God" (Gen. 1:26, 27); and elsewhere "His sons," and "born of Him." In the course of this work it will be fully shown that so far as man lives under Divine direction, that is, suffers himself to be led by God, so far he becomes an image of God more and more interiorly. Unless an idea is formed of God as the primal Substance and Form, and of His Form as the verily Human Form, the human mind may easily involve itself in spectral fancies about God Himself, the origin of man, and the creation of the world. It would then have no other conception of God than as the nature of the universe in its first principles, that is, as its expanse, or else as emptiness or nothingness; nor any other conception of man's origin than as a flowing together of elements into that form by mere chance; nor of the creation of the world than that its substances and forms originated in points, and afterwards in geometrical lines, which are essentially nothing, because nothing can be predicated of them. In such minds everything belonging to the church is like the Styx or like Tartarean darkness.

(21) (3) The Divine Esse is at once Esse [Being] in itself and Existere [Manifestation] in itself. Jehovah God is Esse in itself, because He is the I Am, the Only, and the First, from eternity to eternity, the source of everything that is, without whom it could not be. In this way and not otherwise He is the Beginning and the End, the First and the Last, the Alpha and Omega. It cannot be said that His Esse is from Itself, because the expression from itself implies something prior, and therefore time; and time is not applicable to the Infinite, which is called infinite from eternity; it also implies another God who is God in Himself, thus it implies God from God, or that God formed Himself; in which case He would neither be uncreate nor infinite, for He would thus have made Himself finite, either from Himself or from another. From the fact that God is Esse in itself it follows that He is Love in itself, Wisdom in itself, and Life in itself, and that He is the Itself, the source of all things, to which each thing must have relation in order to be anything. That God is God because He is Life in itself is evident from the Lord’s words in John (5:26) and in Isaiah: I am Jehovah that maketh all things; that spreadeth forth the heavens alone that stretcheth forth the earth by Myself (44:21) and that He alone is God, and beside Him there is no God (Isa. 45:14, 15, 21, 22; Hos. 13:4). God is not only Esse [Being] in itself, but also Existere [Manifestation] in itself, because Esse

without Existere is nothing, equally so Existere unless it is from Esse; therefore where the one is the other must needs be. The same is true of substance and form. Unless a substance is also a form nothing can be predicated of it, and for the reason that having no quality it is in itself nothing. The terms esse and existere are here used, and not essence and existence, because a distinction must be made between esse and essence, and between existere and existence, like that between the prior and the posterior, the prior being more universal than the posterior. To the Divine Esse infinity and eternity are applicable; while to the Divine Essence and Existence, Divine love and wisdom are applicable, and through these two omnipotence and omnipresence, which will be considered in their order.

(22) That God is the Itself, the Only, and the First, which is called Esse and Existere in Itself, the source of all that has being and existence, the natural man is wholly unable to discover by his own reason; for by his own reason the natural man can apprehend only what belongs to nature, since that agrees with the essential nature of his reason, because from his infancy and childhood nothing else had entered into his reason. But because man was so created as to be spiritual as well as natural, since he is to continue to live after death, and then to live among those who are spiritual in their world, God has provided the Word-in which He has revealed not only Himself but also that there is a heaven and a hell, and that in one or the other of these every man is to live to eternity, in accordance both with his life and his faith. Moreover, God has revealed in the Word

that He is the I Am or Esse and the Itself and Only, which in itself Is, and thus the First or Beginning, the source of all things. [2] By this revelation the natural man is enabled to raise himself above nature, thus above himself, and to see such things as pertain to God, yet only as if at a distance, although God is nigh to every man, for in His essence He is in man; and being in man He is very nigh to those who love Him; and those love Him who live according to His commandments and believe in Him; these as it were see Him. What is faith but to see spiritually that God is? And what is a life according to His commandments but an acknowledgment in act that from Him are salvation and eternal life? But those whose faith is not spiritual but natural, which is mere knowledge, and whose life is therefore natural, do indeed see God, but from afar off, and this only when they speak of Him. The difference between these two classes is like the difference between those who stand in a clear light and see men near by and touch them, and those who stand in a thick mist in which they are unable to distinguish between men and trees or stones. [3] Or it is like the difference between men on a high mountain on which there is a city, who are going about there having interaction with their fellow townsmen, and men looking down from the top of that mountain who are unable to tell whether the objects they see below are people, beasts, or statues. Or it is like the difference between men standing upon some planet and seeing those about them, and men on another planet looking at these through telescopes, and saying that they see people there, when in fact they see nothing but a most general outline of the land as lunar brightness, and the watery parts as spots. Such is the difference in seeing God and the Divine things in the mind that go forth from Him, between those who are both in faith and in a life of charity, and those who merely know about faith and charity; and such consequently is the difference between natural and spiritual men. But those who deny the Divine holiness of the Word, and yet carry their religion about as in a sack upon the back, do not see God at all, but only utter the word “God,” almost like parrots.

(23) (4) It is impossible for the Divine Esse and Existere in itself to produce another Divine which is Esse and Existere in itself; therefore another God of the same Essence is impossible. It has been shown already that the one God who is the Creator of the universe, is Esse and Existere in itself, that is, God in Himself; and from this it follows that God from God is impossible, because in such a being the verily essential Divine, which is Esse and Existere in itself, is impossible. It is the same whether you say “begotten of God” or “proceeding from God;” it means, in either case, produced by God, and this differs but little from being created. Therefore, to introduce into the church a belief in three Divine persons each of whom singly is God, and of the same essence, one of them born from eternity, and a third proceeding from eternity, is to destroy utterly the idea of God’s unity, and with it every idea of Divinity, and so cause all the spirituality of reason to be driven into exile. Then man is man no longer; but is so wholly natural as to differ from a beast only in the power of speech, and is opposed to

all the spiritual things of the church, for these the natural man calls foolishness. This is the source and only source from which have sprung the monstrous heresies concerning God; and thus the division of the Divine trinity into persons has introduced into the church not night alone but death as well. [2] That the identity of three Divine Essences is an offense to reason was made evident to me by angels, who said that they could not even utter the words “three equal divinities” and that if anyone should come into their presence wishing to utter these words he could not but turn himself away; and after uttering them he would become like the trunk of a man, and would be hurled downward; and would afterwards betake himself to those in hell who do not acknowledge any God. The truth is that to implant in the mind of a child or youth the idea of three Divine persons, to which inevitably the idea of three Gods clings, is to deprive it of all spiritual milk, and then of all spiritual food, and finally of all ability to reason spiritually, and to bring spiritual death upon those who confirm themselves in that idea. The difference between those who in faith and heart worship one God as the Creator of the universe, and those who worship Him as both the Redeemer and the Regenerator, is like the difference between the city of Zion in the time of David and the city of Jerusalem in the time of Solomon after the temple had been built; while a church that believes in three persons and in each as a distinct God, is like the city of Zion and Jerusalem after it had been overthrown by Vespasian and the temple burned. Furthermore, the man who worships one God in whom is a

Divine trinity, and who is thus one Person, becomes more and more a living and angelic man; while he who confirms himself in a belief in a plurality of Gods from believing in a plurality of persons, gradually becomes like a statue with movable joints, within which Satan stands and speaks through its artificial mouth.

(24) (5) The doctrine of a plurality of gods, both in past ages and at the present day, has sprung solely from a failure to understand the Divine Esse. It has been shown above (n. 8) that the unity of God is inmostly inscribed on the mind of every man, since it lies at the center of all that flows from God into the soul of man; and yet it has not descended therefrom into the human understanding, for the reason that the knowledges by which man must ascend to meet God have been lacking. For everyone must prepare the way for God, that is, must prepare himself for reception; and this is done by means of knowledges. The knowledges that have been lacking, and that enable the understanding to penetrate far enough to see that God is one, and that not more than one Divine Esse is possible, and that from Him is every thing in nature, are as follows:(1) Heretofore no one has known anything about the spiritual world, the abode of spirits and angels, which every man enters after death. (2) It is equally unknown that there is in that world a sun, which is pure love from Jehovah God, who is in the midst of it. (3) That from this sun a heat goes forth, which in its essence is love, and a light which in its essence is wisdom. (4) That in consequence all things in that world are spiritual, and affect the internal man, and constitute his will

and understanding. (5) That Jehovah God from His sun has produced not only the spiritual world and all the spiritual things in it, which are innumerable and substantial, but also the natural world and all the natural things in it, which also are innumerable but are material. (6) Hitherto no one has known what the distinction is between the spiritual and the natural, nor even what the spiritual is in its essence. (7) Nor has anyone known that there are three degrees of love and wisdom, in accordance with which the angelic heavens are arranged. (8) Nor that the human mind is divided into that number of degrees, to the end that it may be raised after death into one of the three heavens, which takes place in accordance both with its life and its faith. (9) Finally, that not the least particle of any of these things could have had existence except from a Divine Esse which in itself is the Itself, and thus the First and the Beginning, the source of all things. Hitherto these knowledges have been lacking; and yet these are the means through which a man may rise to a knowledge of the Divine Esse. [2] It is said that the man rises; but the meaning is that he is raised up by God. For in acquiring knowledges for himself man exercises his freedom of choice; but as he acquires for himself knowledges from the Word by means of his understanding he prepares the way by which God comes down and raises him up. The knowledges by means of which the human understanding rises, God holding it in His hand and leading it, may be likened to the steps of the ladder seen by Jacob, which was set upon the earth with the top of it reaching to heaven, by which the angels ascended while Jehovah stood above it (Gen. 28:12, 13). It is wholly different when these knowledges are lacking, or when man despises them. In that case the elevation of the understanding might be likened to a ladder reaching from the ground to the windows in the first story of a magnificent palace which is a dwelling-place of men, and not to the windows of the second story which is a dwelling-place of spirits, and still less to the windows of the third story which is a dwelling-place of angels. The result of this is that man remains in the atmospheres and material things of nature only, and confines his eyes and ears and nostrils to these, and from these he derives no other ideas of heaven and of the Esse and Essence of God than such as pertain to the atmospheres and to matter. Thinking from such ideas man can form no conclusions about God, as to whether He is or is not, or whether He is one or many; still less what He is in respect to His Esse and Essence. This is the origin of the belief in the plurality of gods, both in past ages and at the present day.

(25) To this I will add the following Memorable Relation: On one occasion, awaking from sleep I fell into a profound meditation about God; and looking up I saw above me in heaven an exceedingly bright light of oval form; and as I fixed my gaze upon it the light withdrew to the sides and formed a circle; and then, behold, heaven opened to me, and I saw magnificent scenes, and angels standing in a circle on the southern side of the opening talking together. As I greatly wished to hear what they were saying, I was permitted first to hear the sound of their voices, which was

full of heavenly love, and afterwards what they said, which was full of wisdom from that love. They were talking together about the One God, and conjunction with Him, and salvation thereby. They uttered things ineffable, most of which could not possibly be expressed in any natural language. But at different times I had been in company with the angels in heaven itself, and at such times had been in a state like theirs and in a similar language, and consequently I was now able to understand them, and select from what they said some things that can be rationally expressed in the words of natural language. [2] They said that the Divine Esse is One, the Same, the Itself, and Indivisible. This they illustrated by spiritual ideas, saying that the Divine Esse could not separate itself into several, each of them possessing the Divine Esse, and still itself be One, the Same, and Indivisible; since each one from His own Esse would then think from Himself and by Himself separately and even if the Divine Esse could so separate itself, and all should think unanimously, each from the others, there would still be several unanimous Gods, and not one God. For unanimity, which means the agreement of several, each for himself and by himself, is not consistent with the unity, but only with the plurality of God. The angels did not say "of Gods," because they could not; for such an expression would be strenuously resisted by the light of heaven, which is the source of their thought, and by the aura in which their words are conveyed. They said furthermore, that when they wished to utter the word "Gods," meaning each one a person by himself, the effort to utter it fell at once into the expression “one God,” and even “one only God.” To this they added that the Divine Esse is Divine Esse in itself, not from itself; because the expression “from itself” implies esse in itself from another and prior Esse; and this implies a God from God, which is impossible. That which is from God is not called God, but is called Divine; for what is a God from God? Thus what is a God born from God from eternity? And is a God going forth from God through a God born from eternity anything else than words in which there is no light from heaven? [3] They said still further, that the Divine Esse, which is in itself God, is the Same; not the Same simply, but infinitely, that is, the Same from eternity to eternity; the Same every where and the Same with everyone and in everyone; and that all variableness and change are in the recipient, caused by the state of the recipient. That the Divine Esse which is God in Himself is the Itself, they illustrated thus: God is the Itself because He is love itself and wisdom itself, that is, He is good itself and truth itself, and therefore life itself. Unless these in God were love and wisdom itself and were good and truth itself and therefore life itself, they would not be anything in heaven and in the world, because there would be nothing in them related to the Itself. Every quality is what it is from the fact that there is an Itself in which it originates, and to which it must be related in order to be what it is. This Itself, which is the Divine Esse, is not in place; but it is present with and in those who are in place in accordance with their reception of it, since place, or progress from place to place, cannot be predicated of love and wisdom nor of good and truth, nor of life therefrom, which are Itself in God, and are even God Himself. On this rests His omnipotence. So the Lord says that He is in the midst of them, and that He is in them and they in Him. [4] But as He can be received by no one as He is in Himself, what He is in His essence is made manifest as a sun above the angelic heavens, and what goes forth from that sun as light is Himself in respect to wisdom, and what goes forth as heat is Himself in respect to love. That sun is not God Himself; but the Divine love and Divine wisdom as they most nearly proceed from Him, all about Him are seen by the angels as a sun. He Himself within the sun is a Man. He is our Lord Jesus Christ, in regard both to the Divine from which [He is] and to the Divine Human, because the Itself which is love itself and wisdom itself was His soul from the Father, that is, the Divine life, or life in itself. It is not thus in any man. In man the soul is not life, but is a recipient of life. This the Lord teaches, saying: I am the Way, the Truth, and the Life (John 14:6). And again: As the Father hath life in Himself, so hath He given to the Son to have life in Himself (John 5:26) “life in Himself” meaning God. To this they added, that those who are in any spiritual light are able to perceive from these statements that the Divine Esse, because it is One, the Same, the Itself, and Indivisible, cannot exist in several; and if the opposite is asserted manifest contradictions must result.

(26) When I had heard this the angels perceived in my thought those ideas of God that prevail in the Christian Church respecting a trinity of persons in unity and a unity of persons in a trinity; also respecting a birth of the Son of

God from eternity; and they said, “What is your thought? Are you not thinking from natural light, which is not in accord with our spiritual light? Unless, therefore, you dismiss these ideas we must shut up heaven against you and depart.” But I said, “Enter, I pray you, more deeply into my thought, and you will see, perhaps, that there is an agreement between us.” This they did; and they saw that by three persons I understood three Divine attributes going forth, Creation, Redemption, and Regeneration, and that these are attributes of one God; also that by the birth of the Son of God from eternity I understood His birth foreseen from eternity and provided in time; (also that to think of the Son born of God from eternity would, to me, be not above nature and reason but contrary to nature and reason; while to think of the Son born of God in time through the virgin Mary as the only Son of God, and the only-begotten, is very different; and to believe otherwise than this would be a monstrous error. I then told them that the source of my natural thought about a trinity and unity of persons, and the birth of a Son of God from eternity, was the doctrine of faith in the church which has its name from Athanasius. Then the angels said, “Very well,” and asked me to say from them that only those who approach the very God of heaven and earth can enter heaven, because heaven is heaven from that only God, and that this God is Jesus Christ, who is the Lord Jehovah, from eternity the Creator, in time the Redeemer, and to eternity the Regenerator, thus who is at once Father, Son, and Holy Spirit; and this, they said, is the gospel to be preached. After this the heavenly light which had been seen before over the opening returned, and gradually descended and filled the interiors of my mind, and enlightened my ideas on the trinity and unity of God; and the ideas which I had first formed on these subjects, and which had been merely natural, I then saw separated as chaff is separated from wheat by winnowing, and carried away as by a wind to the north of heaven, and scattered

(27) THE INFINITE OF GOD OR HIS IMMENSITY AND ETERNITY There are two properties of the natural world which cause all things of it to be finite; one is space, and the other time. And as the natural world was created by God, and space and time were created together with it and render it finite, it is necessary to treat of the two origins of these properties, namely, Immensity and Eternity; for the immensity of God relates to spaces and His eternity to times; while both immensity and eternity are included in Infinity. But because the infinite transcends the finite, and because a knowledge of the infinite transcends the finite mind, to render it in some measure conceivable it shall be carefully considered in the following order: (1) God is Infinite because He is Being and Existence in Himself, and because all things in the universe have their being and existence from Him. (2) God is Infinite because He was before the world was, thus before spaces and times arose. (3) Since the creation of the world God is in space without space, and in time without time. (4) In relation to spaces Gods Infinity is called Immensity, while in relation to times it is called Eternity; but although they are so related there is nothing of space in His Immensity and nothing of time in

His Eternity. (5) The Infinity of God can be seen by enlightened reason in very many things in the world. (6) Every created thing is finite, and the Infinite is in finite things as in its receptacles, and is in men as in its images. These propositions shall be explained one by one.

(28) (1) God is Infinite because He is Being and Existence in Himself, and because all things in the universe have their being and existence from Him. It has been already shown that God is One, that He is the Itself, that He is the primal Esse of all things, and that all things in the universe that have being, existence, and subsistence, are from Him, and consequently that He is infinite. That human reason is able from very many things in the created universe to recognize this will be made clear hereafter. But although the human mind is able from all this to acknowledge that the primal Being or primal Esse is infinite, it is nevertheless unable to comprehend what that Being is, and therefore can only define it as the infinite All and the Self-subsistent, and hence as the very and the only substance; and since nothing can be predicated of substance unless it has form, it is the very and only Form. But what does this mean? It does not make clear what the infinite is; for the human mind itself, even when in the highest degree analytical and exalted, is finite; and its finiteness is inseparable from it; and for this reason the human mind is wholly incapable of seeing the infinity of God as it is in Itself thus of seeing God; although it can from behind see God obscurely, as was said to Moses when he prayed to see God: That he should be placed in a cleft of the rock, and should see His back parts (Exod.

33:20-23); “the back parts of God” meaning what is visible in the world, and especially what is perceptible in the Word. All this shows how vain it is to wish to comprehend what God is in His Esse, or in His substance; and that it is sufficient to acknowledge Him from finite things, that is, from things created, in which He is infinitely. The man who is not content with this may be likened to a fish out of water, or to a bird under an air pump, which, as the air is withdrawn, gasps and finally dies. Or he may be likened to a vessel which, overcome by a storm and failing to obey its helm, is carried upon rocks and quicksands. So it is with those who wish to comprehend from within the infinity of God, and are not content with being able to acknowledge it in its manifest indications from without. It is related of a certain philosopher among the ancients that not being able to see or comprehend the eternity of the world in the light of his own mind he threw himself into the sea. What if he had wished to see or comprehend the infinity of God!

(29) (2) God is Infinite because He was before the world was, thus before spaces and times arose. In the natural world there are spaces and times; but in the spiritual world these exist only apparently, and not actually. Time and space were introduced into these worlds for the purpose of distinguishing one thing from another, the great from the small, the many from the few, thus quantity from quantity, and so quality from quality; also to enable the bodily senses to distinguish between their objects, and the mental senses between theirs, and thereby to be affected, and to think and choose. In the natural world times were established by the

rotation of the earth on its axis, and by the progression of these rotations from point to point along the zodiac, these movements being made apparently by the sun, from which the whole terraqueous globe derives its heat and light. From this come the divisions of the day, morning, noon, evening, and night; and the seasons of the year, spring, summer, autumn, and winter-the divisions of the day according to light and darkness, and the seasons of the year according to heat and cold. In the natural world spaces were established by earth's being formed into a globe, and filled with various kinds of matter; with its parts distinguished one from another, and also extended. But in the spiritual world there are no material spaces with corresponding times; but there are appearances of time and space; and these appearances vary according to differences of state in the minds of the spirits and angels there; thus times and spaces there conform to the affections of their wills, and the consequent thoughts of their understandings. But these appearances are real in that they are constant according to these states. [2] The common opinion about the state of souls after death, and therefore also about angels and spirits, is that they do not occupy any extension, and consequently are not in space and time. Owing to this idea souls after death are said to be in an indefinite somewhere, and spirits and angels are said to be mere puffs of air, which can be thought of only as ether, air, breath, or wind is thought of; when in fact they are substantial men, and like men in the natural world live together in spaces and in times, which, as just said, are determined in accordance with the states of their minds. If it were otherwise, that is, if they were without space and time, that universe into which souls are flowing, and in which angels and spirits dwell, might be passed through the eye of a needle, or be concentrated upon the end of a single hair. This would be possible if there were no substantial extension there; but as there is, angels dwell together as separately and distinctly as men who dwell in material extension, and even more distinctly. Nevertheless, times there are not divided into days, weeks, months, and years, since there the spiritual sun does not appear to rise and set, nor to move from east to west, but remains stationary in the east at a point midway between the zenith and the horizon. There are spaces there, because all things in that world are substantial which in the natural world are material. But this point will be further considered in the section of this chapter where Creation is treated of. [3] From all this it can be comprehended how spaces and times render each thing and all things in both worlds finite; and therefore men are finite not only in body but also in soul, and likewise angels and spirits. The conclusion to be drawn from all this is that God is infinite, that is, not finite; since He Himself, as the Creator, Former, and Maker of the universe, gave finiteness to all things; and this He did by means of His sun, in the midst of which He is, and which is constituted of the Divine essence that goes forth from Him as a sphere. There, and from that, is the first of the finiting process, and its progress reaches even to the outmost things of the world's nature; consequently in Himself God is infinite because He is uncreated. To man, nevertheless, because he is finite, and thinks from things finite, the infinite seems to be nothing; and therefore he feels that if the finite which adheres to his thought should be taken away, what would be left would amount to nothing. And yet the truth is that God is infinitely all; and man of himself in comparison is nothing.

(30) (3) Since the creation of the world God is in space without space and in time without time. That God, with the Divine that goes forth directly from Him, is not in space, although He is omnipresent, and is present with every man in the world, and with every angel in heaven and every spirit under heaven, is beyond the comprehension of merely natural thought, but may in some measure be comprehended by spiritual thought. It cannot be comprehended by merely natural thought because natural thought has space in it, being formed out of such things as are in this world, in each and all things of which that the eye rests upon, space is involved. Here everything that is great and small, every thing that has length, breadth, and height, in a word every dimension, figure, and form, pertains to space. And yet this can be comprehended in some measure by natural thought, provided something of spiritual light is admitted into it. But first something must be said about spiritual thought. This derives nothing from space, but every thing from state. State is predicated of love, of life, of wisdom, of affections, of joys, and in general, of good and truth. A truly spiritual idea about these things has in it nothing in common with space; it is superior to ideas of space, and looks down upon them as heaven looks

down upon the earth. [2] God is present in space without space, and in time without time, because He is always the same, from eternity to eternity; thus He is the same since the world was created as before; and as before creation there were in God and in His sight no spaces and no times, but only since, and as He is always the same, so is He in space without space and in time without time. In consequence of this, nature is separate from Him, and yet He is omnipresent in nature; almost as life is present in every substantial and material part of man, and yet does not mingle itself with it; or it may be compared to light in the eye, or sound in the ear, taste in the tongue, or to the ether that pervades all solid and liquid matters, and holds the terraqueous globe together, and causes motion, and so on. If these agencies were withdrawn these substantialized and materialized forms would instantly collapse or fall asunder. Even the human mind, if God were not everywhere and always present in it, would burst like a bubble in the air, and both brains, in which the mind acts from first principles, would go off into froth, and thus every thing human would become dust of the earth, or an odor floating in the air. [3] As God is in all time without time so in His Word He speaks in the present tense of the past and the future, as in Isaiah: Unto us a Child is born, a Son is given; and His name shall be called Mighty, the Prince of Peace (Isa. 9:6); and in David: I will declare the decree; Jehovah hath said unto Me, Thou art My Son; this day have I begotten Thee (Ps. 2:7). This is said of the Lord who was to come; wherefore it is also said: A thousand years in Thy sight are but as yesterday (Ps. 90:4). That God is everywhere present in the whole world, and yet there is in him nothing proper to the world, that is, nothing pertaining to space and time, can be clearly seen from many passages in the word by those who look with watchful eyes, as from this passage in Jeremiah: Am I a God at hand, and not a God afar off? Can any hide himself in the secret places that I shall not see him? Do I not fill heaven and earth? (Jer. 23:23-24).

(31) (4) In relation to spaces God’s Infinity is called Immensity, while in relation to times it is called Eternity; but although they are so related, there is nothing of space in His Immensity, and nothing of time in His Eternity. In relation to spaces God’s infinity is called immensity, because “immense” is a term applied to what is great and large, and to extension and its spaciousness. But in relation to times God’s infinity is called eternity, because “to eternity” is an expression applied to what is progressive, which is measured by time without limit. For example: Of the terraqueous globe, as such, things pertaining to space are predicated; while of its rotation and progression things pertaining to time are predicated. In fact, the latter are what make times, and the former are what make spaces, and in this way they are presented through the senses to the perception of reflecting minds. But in God, as has just been shown, there is nothing of space and time; nevertheless, the beginnings of these are from God; and from this it follows that by immensity His infinity in relation to space is meant, and by eternity His infinity in relation to

times. [2] But to the angels in heaven the immensity of God means His Divinity in respect to His Esse, and His eternity His Divinity in respect to His Existere. Also immensity means His Divinity in respect to love, and eternity His Divinity in respect to wisdom. This is because angels abstract space and time from Divinity, and such conceptions then follow. But as man can think only from ideas drawn from such things as belong to space and time, he is unable to form any conception of God's immensity antecedent to space, or His eternity antecedent to time; and when he seeks to do this it is as if his mind were falling into a swoon, almost like a shipwrecked man in the water, or like one who is about to be swallowed up in an earthquake; and if one persists in penetrating further into the subject, he may easily fall into a delirium, and from this be led into a denial of God. [3] I was once myself in such a state, thinking about what God was from eternity, what He did before the world was created, whether He deliberated about creation, and thought out the order to be pursued; whether deliberative thought would be possible in a vacuum; with other vain things. But lest I should be driven to madness by much speculations I was raised up by the Lord into the sphere and light in which the interior angels dwell; and when the idea Of space and time in which my thought was dwelling had been somewhat removed, it was given me to comprehend that the eternity of God is not an eternity of time; and as there was no time before the world was created, it is utterly vain to think about God in any such way. Moreover, as the Divine from eternity, that is, abstracted from all time, does not involve days, years, or ages, but to God all these are present, I concluded that God did not create the world in time, but that times were introduced by God with creation. [4] To all this I will add this memorable fact: At one extremity of the spiritual world there are seen two statues in monstrous human form, with open mouths and gaping throats, and those who indulge in useless and senseless thoughts about God from eternity seem to themselves to be swallowed up by these; but they are the hallucinations into which those cast themselves who cherish absurd and improper thoughts about God before the creation of the world.

(32) (5) The Infinity of God can be seen by enlightened reason in very many things in the world. Some things shall be enumerated in which human reason can see the infinity of God: (1) In the created universe no two things can be found that are identical. That no such identity can be found among things simultaneous has been rationally seen and proved by human learning, although the substantial and material objects of the universe, viewed singly, are infinite in number. And that no two effects can be found that are identical among things successive in the world may be inferred from the earth's revolution, in that the nutation of its poles forever prevents a return to any former position. This is also clearly evident in human faces, in that throughout the entire world there can be found no one face that is precisely like or the same as another, nor ever can be to eternity. This infinite variety would be impossible except from an infinity in God the Creator. [2] (2) No one

person’s disposition is precisely like that of another; from which comes the saying, “Many men, many minds;” and so no one’s mind, that is, his will and understanding, is exactly like or the same as another’s and in consequence the tone of any man’s speech, or the thought in which it originates, or any act in regard either to movement or affection. Is never exactly like another’s; from which infinite variety again can be seen as in a mirror the infinity of God the Creator. [3] (3) In all seed, both of animals and vegetables, there is inherent a certain immensity and eternity-an immensity in its capacity to be multiplied to infinity, and an eternity in the continuance of this multiplication uninterrupted from the creation of the world until now, and its still unceasing continuance. In the animal kingdom take, for example, the fishes of the sea; if these were to multiply according to the abundance of their spawn they would in twenty or thirty years so fill the ocean that it would wholly consist of fishes, and in consequence its water would overflow and destroy all the land. But this does not happen, since God has provided that fish shall be food for each other. It would be the same with the seeds of plants. If as many seeds should be planted as one plant produces each year, in twenty or thirty years the surface not of one earth only, but even of many, would be covered. For there are shrubs, every seed of which produces others by hundreds and thousands. Try to calculate this, reckoning this product of one seed in a series of twenty or thirty terms, and you will see. In all these examples the Divine immensity and eternity become evident in a certain general aspect, an image of which must needs come forth. [4] (4) Enlightened reason can also see God's infinity in the possible infinite increase of all knowledge, and consequently of everyone's intelligence and wisdom, both of which are capable of growing as a tree from seed, and as forests and gardens from trees, to which there is no limit. The soil of intelligence and wisdom is the memory of man, his understanding is where they germinate; and his will where they fructify. And these two capacities, understanding and will, are such that they may be cultivated and perfected in this world to the end of life, and afterwards to eternity. [5] (5) The infinity of God the Creator can also be seen in the infinite number of the stars, which are so many suns, and therefore so many systems. That there are other earths in the starry heavens upon which men, beasts, birds, and plants exist is shown in a little work describing things seen [6] (6) The infinity of God has been made still more evident to me both from the angelic heaven and from hell, in that these are ordered and arranged in innumerable societies or congregated bodies in accordance with all the varieties of the love of good or evil, each individual being allotted a place is accordance with his love; for there the whole human race from the creation of the world is gathered together, and to ages of ages will be gathered. And although each one has his own place or abode there, yet all are so joined together that the entire angelic heaven represents one Divine man, and the entire hell one monstrous devil. From these two, with the infinite marvels they contain, both the immensity and the omnipotence of God are clearly presented to view. [7] (7)

Who is not able to understand, if he will elevate a little the reasoning faculty of his mind, that an eternal life, which is the lot of every man after death, can be granted only by an eternal God? [8] (8) In addition to all this there is a certain infinity in many things that fall within the range of the natural light and spiritual light in man. It is within the range of his natural light that there are various series in geometry which go on to infinity; that there is a progression to infinity in the three degrees of height, in that the first degree, which is called the natural degree, cannot be perfected and elevated to the perfection of the second, which is called the spiritual degree; nor this to the perfection of the third, which is called the celestial degree. It is the same with end, cause, and effect, in that the effect cannot be so perfected as to become like the cause, nor the cause so perfected as to become like its end. This may be illustrated by the atmospheres, of which there are three degrees. There is a supreme aura, under this the ether, and below this the air; and no quality of the air can be raised up to any quality of the ether, nor any quality of the ether to that of the aura; and yet in each there is an ascent of perfections to infinity. It is within the range of man's spiritual light that no natural love, which is an animal love, can be raised up to spiritual love, with which from creation man has been endowed. The same is true of the natural intelligence of the animal in relation to the spiritual intelligence of man. But as these things have been hitherto unknown they will be explained elsewhere. From all this it can be seen that the most general contents of the world are constant types of the infinity of God the Creator; but how the particular contents emulate the general, and represent the infinity of God, is an abyss or an ocean which the human mind may sail, as it were, but it must beware of a puff of wind that may arise from the natural man, which striking from aft, where he stands self-confident, may swamp the ship with its masts and sails standing.

(33) (6) Every created thing is finite; and the Infinite is in finite things as in its receptacles, and is in men as in its images. Every created thing is finite because all things are from Jehovah God through the sun of the spiritual world, which most nearly encompasses Him; and that sun is composed of the substance that has gone forth from Him, the essence of which is love. From the sun, by means of its heat and light, the universe has been created from its firsts to its lasts. But this is not the proper place to set forth in order the process of creation, an outline of which will be given in subsequent pages. All that is important now is to know that one thing was formed from another, and thus degrees were constituted, three in the spiritual world and three corresponding to them in the natural world, and the same number in the passive materials of which the terraqueous globe is composed. The origin and nature of these degrees has been fully explained in the Angelic Wisdom concerning the Divine Love and the Divine Wisdom (published at Amsterdam in 1763), and a small work on The Interaction of the Soul and the Body (published at London in 1769). Through these degrees all things posterior are made receptacles of things prior, and these again of things

still prior, and so in succession receptacles of the primitive elements which constitute the sun of the angelic heaven; and thus have things finite been made receptacles of the infinite. This is in agreement with the wisdom of the ancients, according to which each thing and all things are divisible to infinity. It is a common idea that, because the finite cannot grasp the infinite, things finite cannot be receptacles of the infinite; but in what has been set forth in my works respecting creation it has been shown that God first rendered His infinity finite by means of substances emitted from Himself, from which His nearest surrounding sphere, which constitutes the sun of the spiritual world, came into existence; and that then through that sun He perfected the other surrounding spheres, even to the outmost, which consists of passive materials; and in this manner, by means of degrees, He rendered the world more and more finite. This much has been said to satisfy human reason, which never rests until it perceives a cause.

(34) That the infinite Divine is in men as in its images is evident from the Word, where we read: And God said, Let us make man in Our image, after Our likeness. So God created man into His own image, into the image of God created He him (Gen. 1:26, 27). From this it follows that man is an organic form recipient of God, and is an organic form that is in accordance with the kind of reception. The human mind, which makes man to be man, and in accordance with which man is man, is formed into three regions in accordance with the three degrees; in the first degree, in which also are the angels of the highest heaven,

the mind is celestial; in the second degree, in which are the angels of the middle heaven, it is spiritual; and in the third degree, in which are the angels of the lowest heaven, it is natural. [2] The human mind, organized in accordance with these three degrees, is a receptacle of Divine influx; nevertheless, the Divine flows into it no further than man prepares the way or opens the door. If man does this as far as to the highest or celestial degree he becomes truly an image of God, and after death an angel of the highest heaven; but if he prepares the way or opens the door only to the middle or spiritual degree, he becomes an image of God, but not in the same perfection; and after death he becomes an angel of the middle heaven. But if man prepares the way or opens the door only to the lowest or natural degree, in case he acknowledges God and worships Him with actual piety he becomes an image of God in the lowest degree, and after death an angel of the lowest heaven. But if man does not acknowledge God and does not worship Him with actual piety he puts off the image of God and becomes like some animal, except that he enjoys the faculty of understanding, and consequently of speech; and if he then closes up the highest natural degree, which corresponds to the highest celestial, he becomes as to his loves like a beast of the earth; and if he closes up the middle natural degree, which corresponds to the middle spiritual degree, he becomes in his love like a fox, and in his Intellectual Vision like a bird of night; while if he also closes up the lowest natural degree in its relation to his spiritual he becomes in his love like a wild beast, and in his understanding of truth like a fish [3] The Divine life that actuates man by means of the influx from the sun of the angelic heaven may be compared to light from the world's sun and its influx into a transparent object-the reception of life in the highest degree to the influx of light into a diamond; the reception of life in the second degree to the influx of light into a crystal; and the reception of life in the lowest degree to the influx of light into glass or a transparent membrane; but when this degree in relation to his spiritual is wholly closed up, which is the case when God is denied and Satan is worshiped, the reception of life from God may be compared to the influx of light into the opaque things of the earth, as rotten wood, or marshy ground, or dung, and so on, for the man then becomes a spiritual corpse.

(35) To this I will add this Memorable Relation: At one time I was in a state of amazement at the vast multitude of men who ascribe creation, and consequently every thing that is under the sun and every thing above the sun, to nature, saying with a hearty acknowledgment, when they see anything, "Is not this from nature?" And when asked why they say it is from nature and not from God, although they often say, in common with others, that God created nature, and might therefore just as well say that what they see is from God as that it is from nature, they answer with an inner tone that is scarcely audible, "What is God but nature?" All such, from this persuasion that nature created the universe, and from this insanity that appears like wisdom, seem to be elated to such a degree that they look

down upon all those who acknowledge the creation of the universe by God as ants that creep upon the ground and keep the beaten track, and upon some as butterflies flying in the air; and the opinions of such they call dreams, because they see what they do not see; and they say, "Who has seen God, and who does not see nature?" [2] While I was wondering greatly at the multitude of such, an angel stood at my side and said to me, "What are you meditating about?" I replied, "About the great number of those who believe that nature exists of itself, and is thus the creator of the universe." And the angel said to me, "All hell consists of such, and those who are there are called satans and devils-satans those who have confirmed themselves in favor of nature, and in consequence have denied God; devils those who have lived wickedly and have thus cast out from their hearts all acknowledgment of God. But I will conduct you to the schools which are in the southwest quarter, where those are who are not yet in hell." He took me by the hand and led me away; and I saw small houses in which were the schools, and in the midst of them a building which served as headquarters for the rest. This was built of pitch-black stones overlaid with little glass-like plates, sparkling as it were with gold and silver, like what are called selenites, or like mica, with glittering shells here and there interspersed. [3] We approached this building and knocked, and immediately a person opened the door and said, "Welcome." And he ran to a table and brought four books, and said, "These books are the wisdom that is at this day applauded by many kingdoms; this book or wisdom is applauded by many in France; this by many in Germany; this by some in Holland; this by some in Britain.” He said also, “If you wish to see it I will cause these four books to shine before your eyes.” And he poured forth the glory of his fame round about; and immediately the books beamed as if with light; but this light quickly vanished from our sight. We then asked what he was now writing; and he answered that he was bringing out from his treasures and setting forth matters pertaining to the deepest wisdom, which in general are these: (1) Whether nature is a property of life, or life of nature? (2) Whether the center is from the expanse, or the expanse from the center? (3) Respecting the center of the expanse and of life. [4] After these remarks he seated himself at the table, while we walked about the building, which was spacious. He had a candle on his table, because there was no light of the sun there, but only the nocturnal light of the moon; and what seemed wonderful, the candle seemed to be carried round and round, and to give light; but not having been snuffed it gave but little light. While he wrote we saw images of various forms flying from the table to the walls, which appeared in the nocturnal moonlight there like beautiful eastern birds; but as soon as we opened the door these appeared in the light of day like those birds of night that have membranous wings; for they were resemblances of truth which through confirmations had become fallacies, and had been ingeniously woven by him into a series. [5] After seeing this, we approached the table and asked him what he was then writing about. He said about the first question, Whether nature is a property of life, or life of nature? And he said he could prove both sides of this and make them true; but as there was something lurking within that he feared, he dared only to prove that nature is a property of life, in other words, is from life, and not that life is a property of nature, in other words, is from nature. We asked courteously what it was lurking within that he feared. He replied that he was afraid of being called a naturalist, and thus an atheist, by the clergy, and a man of unsound reason by the laity, since both of these either believe from a blind faith or see only from the views of those who confirm that faith. [6] Then with some heat of zeal for the truth we addressed him, saying, "Friend, you are very much deceived; you have been misled by your wisdom, which is a certain talent for writing, and you have been led by the glory of fame into proving what you do not believe. Do you not know that the human mind is capable of being raised above things sensual, which enter into the thought from the bodily senses; and that when the mind has been thus raised up it sees what is from life as above, and what is from nature as beneath? What is life but love and wisdom? And what is nature but the receptacle of these, by means of which they accomplish their effects or uses? Can life and nature be one except as the principal and the instrumental? Can light be one with the eye, or sound with the ear? Are not the sensations of these derived from life, and their forms from nature? What is the human body but an organ of life? Are not all things and each thing therein organically formed for the production of what the love wills and the understanding thinks? Are not the bodily organs from nature, and love and thought from life? And are not these perfectly distinct from each other? Raise the keenness of your intellect a little higher still, and you will see that to be moved by affection and to think belong to life-the former belonging to love and the latter to wisdom and both love and wisdom belong to life; for, as before said, love and wisdom are life. If you will lift your capacity to understand a little higher, you will see that love and wisdom could have no existence without having somewhere an origin, and that that origin is love itself and wisdom itself, and therefore life itself, and these are God, from whom nature is." [7] Afterwards we talked with him upon the second point, Whether the center is from the expanse or the expanse from the center? asking why he canvassed this. He answered that he did so in order to form a conclusion about the center and the expanse of nature and of life, and so about the origin of each. And when we asked his opinion, he replied, the same as before, that he could prove either of these, but from fear of loss of reputation he would prove that the expanse is of the center, that is, from the center, "although I know," he said, "that there must have been something before there was a sun, and this throughout the whole expanse, and that this of itself flowed together into order, thus towards a center." [8] We then addressed him again with indignant zeal, and said, "Friend, you are insane." Hearing this he drew his seat from the table, and looked at us timidly, and then gave us his attention, but with laughter. We went on to say, "What can be more insane than to say that the center is from the expanse? By your center we understand the sun, and by your expanse the universe; thus are you not contending that the universe came into existence without the sun? Does not the sun produce nature and all its properties, and do not these depend solely on the light and heat from the sun through the atmospheres? Where, then, could these have been previously? But the origin of these we will discuss hereafter. Are not the atmospheres and all things on the earth like surfaces, of which the sun is the center? What would all these be without the sun? Could they subsist for one moment? What, then, could they have been before the sun was formed? Could they have had any existence? Is not subsistence perpetual existence? As the subsistence, then, of all things of nature is from the sun, it follows that their existence is from the same source. This everyone sees, and from the evidence of his own eyes acknowledges. [9] Does not the posterior have both its existence and its subsistence from the prior? If the surface were the prior and the center the posterior, would not the prior subsist from the posterior, and would not that be contrary to the laws of order? How can the posterior produce the prior, or the exterior the interior, or the grosser the purer? How then can the surface things which constitute the expanse produce the center? Who does not see that this is contrary to the laws of nature? We have presented these evidences from rational analysis to prove that the expanse has its existence from the center, and not the reverse, although everyone who thinks rightly can see this without these evidences. You have said that the expanse of itself flowed together towards the center. Was it by chance that it did this in such a marvelous and amazing order that one thing is for the sake of another, and each and all things for the sake of man and his eternal life? Is nature, from any love through any wisdom, capable of premeditating ends, contemplating causes, and thus providing effects, that such things may exist in their order? Or is nature capable of converting men into angels, of making a heaven of these, and causing those who are there to live forever? Put these things together and reflect, and your idea of nature's existence from nature will fall to the ground." [10] After this we asked him what he had thought and what he still thought about the third question, On the center and the expanse of nature and of life; whether he believed the center and the expanse of life to be the same with the center and expanse of nature? He said that he was perplexed; that he had formerly believed life to be an interior activity of nature, and that this was the source of love and wisdom, which essentially constitute man's life, and that this activity is produced by the sun's fire, through its heat and light, by means of the atmospheres; but now from what he had heard of the life of men after death he was in doubt; and this doubt carried his mind sometimes upwards and sometimes downwards; and when upwards he acknowledged a center of which he had formerly known nothing; and when downwards he saw the center which he had supposed to be the only one; and he believed life to be from the center of which he had before known nothing, and nature to be from the center which he had formerly supposed to be the only one, each center having an expanse round about it. [11] This, we said, would answer if he would look from the center and expanse of life to the center and expanse of nature, and not the reverse. And we informed him that above the angelic heaven there is a sun which is pure love, in appearance fiery, like the sun of the world; and that from the heat going forth from that sun angels and men have their will and love, and from its light their understanding and wisdom; and whatever is from that sun is called spiritual; while whatever proceeds from the sun of the world is a containant or receptacle of life, and is called natural; thus the expanse pertaining to the center of life is called the spiritual world, having its subsistence from its own sun, while the expanse pertaining to the center of nature is called the natural world, having its subsistence from its sun. Since, then, spaces and times cannot be predicated of love and wisdom, and since states take the place there of spaces and times, it follows that there is no extension in the expanse about the sun of the angelic heaven although this expanse is in the extension of the natural sun, and in the living subjects there in accordance with their reception, while their reception is in accordance with forms and states. [12] Then he asked, "What is the origin of the fire of the sun of the world or of nature?" We answered that it is from the sun of the angelic heaven, which is not fire, but the Divine love that most nearly goes forth from God, who is in the midst of that sun. As he seemed surprised at this we set it forth in this way: "Love in its essence is spiritual fire; and for this reason in the Word, in its spiritual sense, fire signifies love; and it is on this account that priests in churches pray that heavenly fire, by which they mean love, may fill the hearts of men. The fire of the altar and the fire of the candlestick in the tabernacle represented among the Israelites no other than the Divine love. The heat of the blood, or the vital heat of men and of animals in general, is from no other source than the love that constitutes their life. Therefore man is enkindled, grows warm, and is inflamed when his love is exalted to zeal or excited to anger and passion. Since, then, spiritual heat, which is love, produces in men natural heat, even so far as to enkindle and inflame their faces and limbs, it is clear that the fire of the natural sun sprang from no other source than the fire of the spiritual sun which is the Divine love. [13] And since, furthermore, the expanse, as has just been said, originates in the center, and not the reverse, and the center of life, which is the sun of the angelic heaven, is the Divine love most nearly going forth from God, who is in the midst of that sun; and since the expanse of that center, which is called the spiritual world, is from that origin; and since from that spiritual sun the sun of the world sprang, and from it its expanse, which is called the natural world, it is plain that the universe was created by God." After this we departed; and he accompanied us out of the hall of his school, and talked with us about heaven and hell and the Divine auspices with a new intellectual sagacity.

(36) THE DIVINE ESSENCE, WHICH IS DIVINE LOVE AND DIVINE WISDOM. A distinction has been made between the Esse of God and the essence of God, because

there is a distinction between the infinity of God and the love of God, infinity being applicable to the Esse of God, and love to the essence of God, since the Esse of God, as has just been said, is more universal than His essence; just as the infinity of God is more universal than His love; and for this reason the word infinite is an adjective that is applicable to the essentials and attributes of God, which are all called infinite; as we say of the Divine love that it is infinite, of the Divine wisdom that it is infinite, also of the Divine power; not because of any pre-existence of the Esse of God, but because it enters into the essence as joined to it, cohering with it, determining and forming and also exalting it. But this section of this chapter, like the previous ones, shall be presented under the following divisions: (1) God is Love itself and Wisdom itself, and these two constitute His Essence. (2) God is Good itself and Truth itself, because Good is of Love and Truth is of Wisdom. (3) Love itself and wisdom itself are Life itself, which is Life in itself. (4) Love and Wisdom in God make one. (5) It is the essence of Love to love others outside of one-self, to desire to be one with them, and to render them blessed from oneself. (6) These essentials of the Divine Love were the cause of the universe, and are the cause of its preservation. But of these separately.

(37) (1) God is Love itself and Wisdom itself, and these two constitute His Essence. In the earliest ages it was seen that love and wisdom are the two essentials to which all the infinite things that are in God and proceed from God have reference; but succeeding ages, as they withdrew their

minds from heaven and immersed them in things worldly and corporeal, gradually became unable to see this, for they gradually ceased to know what love is in its essence, and thus what wisdom is in its essence, not knowing that love abstracted from a form is impossible, and that love operates in a form and through a form. Since, then, God is the Itself and the Only, and thus the first substance and form, the essence of which is love and wisdom, and since from Him were made all things that were made, it follows that He created the universe with each thing and all things of it from love by means of wisdom; consequently the Divine love, together with the Divine wisdom, is in each and all created subjects. Love, moreover, is not merely the essence that forms all things, it is also that which unites and conjoins them, and thus, when they are formed, holds them in connection. [2] All this may be illustrated by innumerable things in the world; as by the heat and light from the sun, which are the two essentials and universals by means of which each thing and all things on the earth have their existence and subsistence. Heat and light are there because they correspond to the Divine love and Divine wisdom; for the heat that goes forth from the sun of the spiritual world is in its essence love, and the light from it is in its essence wisdom. This, again, may be illustrated by the two essentials and universals, namely, the will and the understanding, by means of which human minds have their existence and subsistence; for of these two everyone’s mind consists, and they are in, and operate in, each thing and all things of the mind. This is because the will is the receptacle and habitation of love, as the understanding is of wisdom; and for this reason these two correspond to the Divine love and the Divine wisdom in which they originated. The same truth may be illustrated further by the two essentials and universals by means of which the human body has its existence and subsistence, namely, the heart and lungs, or the contraction and dilatation of the heart and the respiration of the lungs. It is known that these two are operative in each and all things in the body; and for the reason that the heart corresponds to love, and the lungs to wisdom; which correspondence is fully demonstrated in the Angelic Wisdom concerning the Divine Love and the Divine Wisdom, published at Amsterdam. [3] That love as a bridegroom and husband produces or begets all forms, yet only by wisdom as a bride and wife, can be proved by things innumerable in both the spiritual world and in the natural world, provided only it is kept in mind that the entire angelic heaven is arranged in its form, and kept in it, from the Divine love through the Divine wisdom. Those who deduce the creation of the world from any other source than the Divine love through the Divine wisdom, not knowing that these two constitute the Divine Essence, descend from reason's sight to eyesight, and bestow kisses on nature as the creator of the universe; and thereby conceive chimeras and bring forth specters. They devise fallacies, and reason from them; and their conclusions are eggs that contain birds of night. Such should not be called minds, but eyes and ears without understanding, or thoughts without soul. They talk of colors as if these existed without light; of trees as if they existed without seed; and of all things in the world as existing without the sun; for they make derivatives to be first principles and things caused to be causes; thus they turn all things upside down, lull their reason to sleep, and the things they see are dreams.

(38) (2) God is Good itself and Truth itself, because Good is of Love and Truth is of Wisdom. It is universally known that all things have reference to good and truth; which is proof that all things sprang from love and wisdom; for everything that proceeds from love is called good, for this is what is felt, and the delight by which the love becomes manifest is to everyone good; while every thing that proceeds from wisdom is called truth, since wisdom consists solely of truths, and affects its objects with the pleasantness of light; and this pleasantness, when it is perceived, is truth from good. Love is therefore the complex of all varieties of goodness, and wisdom the complex of all varieties of truth; but both the latter and the former are from God, who is love itself and thus good itself, and is wisdom itself and thus truth itself. It is from this that in the church there are two essentials, called charity and faith; and of these each thing and all things of the church consist, and these must be in each and all things of it; and for the reason that every good of the church pertains to charity, and is called charity; and every truth of the church pertains to faith, and is called faith. It is the delights of love, which are also the delights of charity, that cause what is delightful to be called good; and it is the pleasantness of wisdom, which is also the pleasantness of faith, that causes what is true to be called

true; for delights and pleasantnesses are what give life to good and truth; and without life from these, goods and truths are like something inanimate, and are also barren. [2] But the delights of love are of two kinds; so, too, are the pleasantnesses that seem to pertain to wisdom, namely, delights of the love of good and delights of the love of evil, and in consequence, the pleasantnesses of faith in what is true and of faith in what is false. In the subjects in which they exist, both of these kinds of delights, because of the feeling they produce, are called goods, and both of these kinds of pleasantness of faith, because of the perception they cause, are also called good; but as these are in the understanding they are in reality truths. Nevertheless, the two kinds are opposites, the good of one love being good, and the good of the other being evil, and the truth of one faith true, and that of the other false. The love whose delight is essentially good is like the sun's heat in its work of fructifying, vivifying, and operating upon fertile soil, and useful trees and fields of grain; and where it operates the place becomes like a paradise, a garden of Jehovah, and like the land of Canaan; while the pleasantness of the truth of that love is like the sun's light in spring, or like light flowing into a crystalline vase containing beautiful flowers, from which, when opened, a delightful odor goes forth. But the delight of the love of evil is like the sun's heat when it parches and destroys, or when it operates upon barren soil or upon noxious growths, as thorns and brambles; and where it operates the place becomes an Arabian desert where there are water snakes and venomous snakes; and the pleasantness of its falsity is like the sun’s light in winter, or like light flowing into a bottle containing worms swimming in vinegar, and reptiles of offensive smell. [3] It must be understood that every kind of good gives itself form by means of truths, and clothes itself about with truths, and thus distinguishes itself from every other good; also that the various kinds of good belonging to the same family bind themselves into bundles, and swathe these about, and thus distinguish themselves from other families. That they are formed in this way is shown in each and all things in the human body; and as there is an invariable correspondence of all things of the mind with all things of the body the human mind is evidently formed in like ways. And from this it follows that the human mind is organized inwardly of spiritual substances, and outwardly of natural substances, and lastly of material substances. The mind whose love’s delights are good is formed inwardly of such spiritual substances as exist in heaven; while the mind whose love’s delights are evil is formed inwardly of such spiritual substances as exist in hell; and its evils are bound into bundles by falsities, while the goods in the former mind are bound into bundles by truths. Because of such bindings of good and of evil into bundles the Lord says: That the tares must be gathered together into bundles to be burned, as well as all things that offend (Matt. 13:30, 40-41; John 15:6).

(39) (3) Because God is Love itself and Wisdom itself He is Life itself, which is Life in itself. It is said in John: The Word was with God, and God was the Word. In Him was life, and

the life was the light of men (John 1:1, 4). By “God” here the Divine love is meant, and by “the Word” the Divine wisdom; and strictly speaking “life” means the Divine wisdom, and the life strictly is the light that goes forth from the sun of the spiritual world, in the midst of which sun is Jehovah God. As fire forms light so does the Divine love form life. In fire there are two properties, burning and shining; from its burning property heat proceeds, and from its shining property, light. There are two like properties in love, one to which the burning property of fire corresponds, which is a something that inmostly affects the will of man, and another to which the shining property of fire corresponds, which is a something that inmostly affects the understanding of man. This is the source of man’s love and intelligence; for, as repeatedly said before, from the sun of the spiritual world a heat goes forth that in its essence is love, and a light that in its essence is wisdom. These two flow into all things and each thing in the universe, and inmostly affect them, and with men these flow into their will and their understanding, for these two were created to be receptacles of influx-the will a receptacle of love, and the understanding a receptacle of wisdom. Thus it is manifest that the life of man dwells in his understanding, and is such as his wisdom is; and that it is modified by the love of the will.

(40) We also read in John: As the Father hath life in Himself, so hath He given to the Son also to have life in Himself (5:26), which means that just as the Divine Itself, which was from eternity, has life in itself, so the Human, which He took on in time, has life in itself. Life in itself is the

very and only life, from which all angels and men have life. This can be seen by human reason from the light that goes forth from the sun of the natural world, in that this light is not creatable, but that forms for receiving it have been created. For example, the eyes are forms for receiving this light, and light flowing in from the sun is what makes them to see. The same is true of life which (as has been said) is the light that goes forth from the sun of the spiritual world, in that it is not creatable, but flows in unceasingly, and as it illuminates it also vivifies man's understanding. So in consequence, as sight and life and wisdom are one, wisdom is not creatable, neither is faith, nor truth, nor love, nor charity, nor good; but forms for receiving these have been created; and these forms are human and angelic minds. Therefore let everyone beware of persuading himself that he lives from himself, or that he is wise, believes, loves, perceives truth, and wills and does good, from himself. For so far as anyone is so persuaded he casts his mind down from heaven to earth, and from being spiritual becomes natural, sensual, and corporeal; for he shuts up the higher regions of his mind, and thus makes himself blind in regard to every thing relating to God, heaven, and the church; and then all that he happens to think, reason, and say about these things is done in darkness and consequently in foolishness; while at the same time he adopts a confidence that it all belongs to wisdom. For when the higher regions of the mind, where the true light of life resides, are closed up, the region of the mind below these opens, into which the light of the world only is admitted; and when this light is separated from the light of the higher regions it is a delusive light, in which what is false seems true and what is true seems false, and reasoning from what is false appears to be wisdom, and from what is true to be folly. Then man believes himself to be endowed with the keen vision of an eagle, although he sees what belongs to wisdom no better than a bat sees in the light of day.

(41) (4) Love and Wisdom in God make one. Every wise man in the church knows that every good of love and charity is from God, also every truth of wisdom and faith; and human reason is able to see this when it knows that the origin of love and wisdom is the sun of the spiritual world, in the midst of which is Jehovah God, or what is the same thing, that they are from Jehovah God through the sun which is round about Him; for the heat that goes forth from that sun is in its essence love, and the light that goes forth from it is in its essence wisdom. It is therefore as plain as the open day that in that origin love and wisdom are one, consequently are one in God, from whom that sun has its origin. This may be illustrated by the sun of the natural world, which is pure fire, in that from its fire heat goes forth, and from the shining of its fire light goes forth; thus the two in their origin are one. [2] But that these are separated in their going forth becomes evident from their subjects, some of which receive more of heat and others more of light. This is especially true of men in whom the light of life which is intelligence and the heat of life which is love, are separated; and this is done because man needs to be reformed and regenerated, which is impossible unless

he is taught by the light of life, which is intelligence, what ought to be willed and loved. It must be understood, however, that God is continually working to conjoin love and wisdom in man; while man, unless he looks to God and believes in him, is continually working to separate them; so far, therefore, as these two, the good of love or charity, and the truth of wisdom or faith, are conjoined in man, so far he becomes an image of God, and is raised up towards and into heaven where angels are; and on the other hand, so far as these two are separated by man he becomes an image of Lucifer and the dragon, and is cast down from heaven to earth, and finally below the earth into hell. From the conjunction of these two, man's state becomes like that of a tree in spring, when heat and light in equal measure are conjoined, whereby the tree buds, blooms, and bears fruit; but on the other hand, by the separation of these two, man's state becomes like that of a tree in winter, when the heat withdraws from the light, whereby the tree is stripped and made bare of all its foliage and verdure. [3] When spiritual heat, which is love, separates itself from spiritual light, which is wisdom, or, what is the same thing, when charity separates itself from faith, man becomes like sour or rotting soil in which worms are bred; and if it brings forth plants their leaves become covered with lice, and are eaten up. For the allurements of the love of evil, which in themselves are lusts, break forth, not being subdued and restrained by intelligence, but loved, fostered, and nourished by it. In a word, to separate love and wisdom, or charity and faith, which two things God constantly strives to bring together, is like depriving the face of its ruddiness, which leaves a death-like pallor, or like taking away the whiteness from the ruddiness, which makes the face like a burning torch. It is also like dissolving the marriage bond between two persons, making the wife a harlot and the husband an adulterer. For love or charity is like a husband, and wisdom or faith is like a wife: and when the two are separated, spiritual idolatry and whoredom follow, which are the falsification of truth and the adulteration of good.

(42) Furthermore, it must be understood that there are three degrees of love and wisdom, and consequently three degrees of life, and that the human mind is formed into regions, as it were, in accordance with these degrees; and that in the highest region life is in its highest degree, in the second region in a less degree, and in the outmost region in the lowest degree. These regions are opened in men successively-the outmost region, where there is life in the lowest degree, from infancy to childhood; and this is done by means of knowledges: the second region, where there is life in a larger degree, from childhood to youth; and this is done by means of thought from knowledges: and the highest region, where there is life in the highest degree, from youth to early manhood and onward; and this is done by means of perceptions of moral and spiritual truths. It must be further understood that it is not in thought that the perfection of life consists, but in the perception of truth from the light of truth. From this it may be inferred what the differences of life are in men; for there are some who the moment they hear a truth perceive that it is true; and

these in the spiritual world are represented by eagles. There are others who have no perception of truth, but reach conclusions by means of confirmations from appearances; and these are represented by singing birds. Others believe a thing to be true because it has been asserted by a man of authority; these are represented by magpies. Finally, there are some who have no desire and no ability to perceive what is true, but only what is false, for the reason that they are in a delusive light, in which falsity appears to be true, and what is true seems either like something overhead concealed in a dense cloud, or like a meteor, or like something false. The thoughts of these are represented by birds of night, and their speech by screech owls. Of this class those that have confirmed their falsities cannot bear to hear truths, and the moment any truth strikes the ear they repel it with aversion, as a stomach overcharged with bile from nausea vomits its food.

(43) (5) It is the essence of Love to love others outside of one self, to desire to be one with them, and to render them blessed from oneself. The essence of God consists of two things, love and wisdom; while the essence of His love consists of three things, namely, to love others outside of Himself, to desire to be one with them, and from Himself to render them blessed. And because love and wisdom in God make one, as has been shown above, the same three things constitute the essence of His wisdom; and love desires these three things, and wisdom brings them forth. [2] The first essential, which is to love others outside of one's self, is recognized in God's love for the whole human race; and for

its sake God loves all things that He has created because they are means; for when the end is loved the means also are loved. All men and things in the universe are outside of God, because they are finite and God is infinite. The love of God goes forth and extends not only to good men and good things, but also to evil men and evil things; consequently not only to the men and things in heaven but also in hell, thus not only to Michael and Gabriel but also to the devil and satan; for God is everywhere, and is from eternity to eternity the same. He says also: That He makes the sun to rise on the good and on the evil, and sends rain on the just and on the unjust (Matt. 5:45). But the reason why evil men continue to be evil, and evil things continue to be evil, lies in the subjects and objects themselves, in that they do not receive the love of God as it is, and as it is inmostly in them, but as they themselves are; in the same way as thorns and thistles receive the heat of the sun and the rain of heaven. [3] The second essential of the love of God, which is a desire to be one with others, is recognized in His conjunction with the angelic heaven, with the church on earth, with everyone there, and with every thing good and true that enters into and constitutes man and the church. Moreover, love viewed in itself is nothing but an endeavor towards conjunction; therefore that this aim of the essence of love might be realized man was created by God into His own image and likeness, with which a conjunction is possible. That the Divine love continually seeks conjunction is evident from the Lord’s own words: That He wishes them to be one, He in them and they in Him, and that the love of God might be in them (John 17:21-23, 26). [4] The third essential of the love of God, which is to render others blessed from Himself, is recognized in eternal life, which is the endless blessedness, happiness, and felicity that God gives to those who receive into themselves His love. For as God is love itself, so is He blessedness itself; for all love breathes forth delight from itself, and the Divine love breathes forth blessedness itself, happiness, and felicity to eternity. Thus God from Himself renders the angels blessed, and men after death; and this He does by conjunction with them.

(44) That such is the nature of the Divine love is known from its sphere, which pervades the universe, and affects everyone in accordance with his state. It especially affects parents, and is the source of their tender love for their children (who are outside of themselves), and their desire to be one with them, and to render them blessed from themselves. This sphere of Divine love affects not only the good, but also the evil, and not only men but also birds and beasts of every kind. What else does a mother think about when she has brought forth her child than uniting herself with it, as it were, and providing for its good? What other concern has a bird, when she has hatched her young from the egg, than to cherish them under her wings, and through their little mouths put food into their throats? It is known that even serpents and vipers love their offspring. This universal sphere especially affects those who receive within themselves this love of God, who are such as believe in God and love their neighbor. Charity with such is an image of that love. With those who are not good, friendship

simulates that love; for at his table a man gives his friend the better things, kisses him, caresses and holds his hand, and proffers him useful offices. This love is also the sole origin of the sympathies and endeavors after union of those who are homogeneous or similar. This same Divine sphere is also operative in things inanimate, as trees and plants, but by means of the sun of the world, and its heat and light; for its heat enters them from without and unites with them, causing them to germinate, bloom, and bear fruit; and these resemble blessedness in things animate. The sun's heat does this because it corresponds to spiritual heat, which is love. Representations of the operation of this love are also found in the various subjects of the mineral kingdom. Types of this are presented in the exaltation to use of these, and their consequent preciousness.

(45) From this description of the essence of the Divine love the essential nature of diabolical love can be seen. This can be seen as being an opposite. Diabolical love is the love of self. That is called love, although viewed in itself it is hatred; for it loves no one outside of itself; neither does it desire to be joined with others in order to benefit them, but only to benefit itself. From its inmost it continuously aspires to rule over all and to possess the goods of all, and finally to be worshiped as God. This is why those who are in hell do not acknowledge God, but acknowledge as gods those who surpass others in power; thus they acknowledge lower and higher, or lesser and greater gods, according to the extent of their power. And as this is what everyone there has at heart, everyone burns with hatred against his own god, and

this latter against those who are under his sway, regarding them as vile slaves, to whom he speaks courteously so long as they worship him, but he rages as if with fire against all others, and also inwardly, or in his heart, against his own vassals. For the love of self is the same as that of robbers; who kiss each other so long as they are engaged in robberies, but afterwards burn with a desire to kill each other, in order to take all the plunder. In hell: where it rules, this love causes its lusts to appear at a distance like various kinds of wild beasts, some like foxes and leopards, some like wolves and tigers, and some like crocodiles and poisonous serpents; it causes the deserts, which are places of abode there, to consist of nothing but heaps of stones or bare gravel, with bogs interspersed in which frogs croak; and it causes doleful birds to fly and screech above their huts. Such are “the doleful creatures (ochim),” “the wild beasts of the desert (tziim),” and “the wild beasts of the islands (ijim),” mentioned in the prophetic parts of the Word, where the love of rule from self-love is treated of (Isa. 13:21; Jer. 50:39; Ps. 74:14).

(46) (6) These essentials of the Divine Love were the cause of the creation of the universe, and are the cause of its preservation. That these three essentials were the cause of creation can be clearly seen by a careful investigation of them. That the first, which is to love others outside of oneself, was a cause, is seen in the universe in that it is outside of God, as the world is outside of the sun, and in that He is thus able to extend His love to it, and exercise His love upon it, and thus rest in it. So we read that after God

had created the heavens and the earth He rested, and that this was why the Sabbath day was instituted (Gen. 2:2, 3). That the second essential, which is a desire to be one with others, was also a cause, is seen in the creation of man in the image and likeness of God, which means that man was made a form for receiving love and wisdom from God, thus a being with whom God could unite Himself, and also for man's sake with each thing and all things in the universe, which are nothing but means; for conjunction with a final cause is also conjunction with mediate causes. That all things were created for the sake of man is plain also from the Book of Creation, or Genesis (1:28-30). That the third essential, which is to render others blessed from oneself, is a cause, is seen in the angelic heaven, which is provided for every man who receives the love of God, and in which the blessedness of all comes from God alone. These three essentials of the love of God are also the cause of the preservation of the universe, since preservation is perpetual creation, as subsistence is perpetual existence; and the Divine love is the same from eternity to eternity, that is, such as it was in creating the world, such it is and continues to be in the world when created.

(47) From these things when rightly understood it can be seen that the universe is a coherent work from first things to last, because it is a work that includes ends, causes, and effects in an indissoluble connection. And because in every love there is an end, in all wisdom there is a promotion of an end by means of mediate causes, and through these causes effects, which are uses, are attained, it follows that

the universe is a work that includes Divine love, Divine wisdom, and uses, and is thus in every respect a word coherent from things first to last. That the universe consists of perpetual uses, brought forth by wisdom but initiated by love, every wise man can observe as in a mirror, as soon as he acquires a general conception of the creation of the universe, and from that observes the particulars; for particulars adapt themselves to their own general, and the general arranges them in a form in which they are in harmony. The truth of this will be illustrated in many ways in what follows.

(48) To this I will add this Memorable Relation: I was once talking with two angels, one from the eastern and the other from the southern heaven. When they perceived that I was meditating upon the arcana of wisdom respecting love, they said, "Do you know anything about the schools of wisdom in our world?" I answered, "Not yet." They said that there were many such, and that those who love truths from spiritual affection, or because they are truths, and because by means of them wisdom is acquired, come together at a given signal and discuss and settle those questions that spring from a deeper understanding. They then took me by the hand, saying, "Follow us, and you shall see and hear; the signal has been given for a meeting today." I was led over a plain to a hill; and behold, at the foot of the hill was an arcade of palms reaching to its very top. This we entered and ascended; and on the top or summit of the hill a grove was seen, and among its trees the raised ground formed a kind of theater, within which was a level spot paved with

little stones of various colors. Around this in quadrangular form seats were placed upon which lovers of wisdom were sitting; and in the middle of the theater there was a table, upon which was laid a paper sealed with a seal. [2] Those who were seated invited us to the still vacant seats; but I answered, “I have been brought here by two angels to see and hear, not to sit.” Then the two angels went to the table in the middle of the level spot, and broke the seal of the paper, and read to those seated the arcana of wisdom written on the paper, which they were now to discuss and unfold. These arcana were written by angels of the third heaven, and let down upon the table. There were three: First, What is “the image of God,” and what is “the likeness of God,” into which man was created? Second, Why is man not born into the knowledge proper to any love, when even beasts and birds, both the noble and the ignoble, are born into the knowledges proper to all their loves? Third, What does “the tree of life” and what does “the tree of the knowledge of good and evil” signify, and what is signified by “eating” of them? Underneath was written, “Unite the answers to these three in one opinion. Write it on a fresh paper, and place it on this table, and we shall see. If the opinion seems well-balanced and correct, each one of you shall receive the prize for wisdom.” Having read this the two angels withdrew, and were taken up into their heavens. Then those sitting upon the seats began to discuss and unfold the arcana proposed to them, speaking in this order, first those, who sat on the north side, then those on the west, next those on the south, and lastly those on the east.

And they took up the first subject of discussion, which was, What is “the image of God” and what is “the likeness of God” into which man was created? In the first place there was read to all of them these words from the Book of Creation God said, Let us make man into Our image, after Our likeness. So God created man into His own image, into the likeness of God made He him (Gen. 1:26, 27). In the day that God created man, into the likeness of God made He him (Gen. 5:1). [3] Those who sat on the north spoke first, saying that an image of God and a likeness of God are the two lives breathed into man by God, which are the life of the will and the life of the understanding; for we read: Jehovah God breathed into the nostrils [of Adam] the breath of lives, and man was made into a living soul (Gen. 2:7). This seems to mean that there was breathed into him the will of good and the perception of truth, thus the soul of lives. And inasmuch as life from God was breathed into him, image and likeness signify integrity in him from love and wisdom, and from righteousness and judgment.” To this those sitting on the west assented, adding, however, that the state of integrity breathed into Adam from God is continually breathed into every man after him; but in man it is as into a receptacle; and man is an image and likeness of God in proportion as he becomes a receptacle. [4] Afterwards the third in order, who were those seated at the south, said, “An image of God and a likeness of God are two distinct things but in man they are united by creation; and we see as if from some interior light that while the image of God may be destroyed by man, the likeness of God cannot. This we see as through a network, in that Adam retained the likeness of God after he had lost the image of God; for after the curse we read: Behold the man has become as one of us, knowing good and evil (Gen. 3:22) and after this he was called a likeness of God, but not an image of God (Gen. 5:1). But let us leave to our companions who sit at the east, and are therefore in superior light, to say what is properly an image of God, and what is properly a likeness of God. " [5] Then after a period of silence, those seated towards the east arose from their seats and looked up to the Lord, and again took their seats, and said that an image of God is a receptacle of God; and as God is love itself and wisdom itself, an image of God is the reception in that receptacle of love and wisdom from God; while a likeness of God is a perfect likeness and full appearance that love and wisdom are in man, and are therefore entirely his. For man has no other feeling than that he loves from himself and is wise from himself, or that he wills what is good and understands truth from himself; nevertheless, this is not from himself in the least degree, but from God. God alone loves from Himself and is wise from Himself, because He is love itself and wisdom itself. The likeness or appearance that love and wisdom, or good and truth, are in man as his own, is what makes man to be man, and makes him capable of conjunction with God, and thus of living to eternity; from which it follows that man is man from his being able to will what is good and understand truth wholly as if from himself, and yet with the ability to know and believe that he does so from God; for as man knows and believes this, God puts His image in man; but not so if man believes that he does this from himself, and not from God. [6] When this had been said there came upon them a zeal arising from a love for the truth, from which they spoke as follows: “How can man receive anything of love and wisdom, and retain it and reproduce it, unless he feels it to be his own? And how is any conjunction with God by means of love and wisdom possible unless there has been given to man something by which he may reciprocate the conjunction? For without a reciprocal no conjunction is possible. And the reciprocal of conjunction is man’s loving God and doing what is of God as if from himself, and yet believing that it is from God. Moreover, how can man live to eternity unless he is joined to the eternal God? Consequently, how can man be man without that likeness in him?” [7] These remarks were approved by all, and they said, “Let us form a conclusion from all this.” This was done as follows: “Man is a receptacle of God, and a receptacle of God is an image of God; and as God is love itself and wisdom itself, man is a receptacle of these; and the receptacle becomes an image of God in the measure in which it receives. And man is a likeness of God from his feeling that the things that are from God are in him as his own; and yet from that likeness he is only so far an image of God as he acknowledges that love and wisdom, or good and truth, are not his own in him, and are not from him, but are solely in God, and consequently from God.” [8] After this they took up the second subject of discussion, Why is man not born into the knowledge proper to any love, when even beasts and birds, both the noble and the ignoble, are born into the knowledges proper to all their loves? They first confirmed the truth of the proposition by various arguments, as, that man is born into no knowledge, not even into a knowledge of marriage love. They inquired and learned from investigators the fact that an infant from connate knowledge does not even know its mother’s breast, but learns of it from the mother or nurse by being put to the breast; that it merely knows how to suck, and this it has acquired from continual suction in the mother’s womb; that subsequently it does not know how to walk, or to articulate sound into any human word, and not even to express by sounds its love’s affections as beasts do; furthermore, that it does not know what food is suitable for it, as beasts do, but seizes upon whatever comes in its way, clean or unclean, and puts it in its mouth. The investigators said that man without instruction knows nothing whatever of the modes of loving the sex, virgins and youths even knowing nothing about it until they have been taught by others. In a word, man is born a purely corporeal thing, like a worm, and so continues unless he acquires knowledge, understanding, and wisdom from others. [9] After this they confirmed the fact that both noble and ignoble animals, as the beasts of the earth, the birds of heaven, reptiles, fishes, and the smaller creatures called insects, are born into all the knowledges proper to their life’s loves, as into all things pertaining to nutrition, to their habitations, to sexual love and prolification, and all things pertaining to the rearing of their offspring. All this they confirmed by wonderful facts which they recalled to memory from what they had seen, heard, and read in the natural world, where they had formerly lived, and where the animals are real and not representative. When the truth of the proposition had been thus established, they applied their minds to the investigation and discovery of the reasons by means of which this arcanum might be unfolded and made clear. And they all said that these things could spring only from the Divine wisdom, to the end that man might be man, and beast might be beast; and thus man’s imperfection at birth becomes his perfection, and the beast’s perfection at birth is its imperfection. [10] Then those on the north began to express their views; and they said that man is born without knowledges in order that he may be able to receive all knowledges; while if he were born into knowledges he would not be capable of receiving other knowledges beyond those into which he had been born, nor would he be capable of making any knowledge his own. This they illustrated by the comparison that man at birth is like ground in which no seed has been sown, but which nevertheless is capable of receiving all seeds and of causing them to grow and bear fruit; while a beast is like ground already sown, and full of grasses and herbs, which can receive no other seeds than those already sown, or if it did, would choke them. For this reason man is many years in coming to maturity, during which he can be cultivated, like soil, and bring forth, as it were, all kinds of crops, flowers, and trees, while the beast matures in a few years, during which it is capable of improvement only in the things into which it was born. [11] Afterwards those on the west spoke, and said, "Man is not, as a beast is, born a knowledge, but is born a faculty and inclination-a faculty for knowing and an inclination for loving. Moreover, he is born a faculty for loving both what pertains to self and the world and what pertains to God and heaven. Consequently, man at birth is merely an organ, living only an obscure life through the external senses, and with no internal senses, to the end that his life may develop step by step, and he may become first a natural man, then a rational man, and finally a spiritual man; and this he could not become if he were born into knowledges and loves as beasts are. For that development is limited by connate knowledges and affections of love, while mere connate faculties and inclinations do not limit it. This is what gives man the ability to be perfected to eternity in knowledges, intelligence, and wisdom. [12] Those on the south followed, and pronounced their opinion, saying that it is impossible for man to derive any knowledge from himself, and since he has no connate knowledge he can only gain it from others. "And as man can acquire no knowledge from himself, neither can he any love, since where knowledge is not love is not. Knowledge and love are inseparable companions, as inseparable as will and understanding, or as affection and thought, or even as essence and form. Therefore as man acquires knowledge from others, love unites with it as a companion. The most general love that unites itself is the love of knowing, and afterwards the love of understanding and of being wise. No beast has these loves, but man only; and they flow in from God. [13] We agree with our fellow-members on the west that man is not born into any love, and consequently not into any knowledge, but is born merely into an inclination for loving and thus into a faculty for receiving knowledge, not from himself but from others, that is, through others. We say through others, because neither do these receive anything from themselves, but originally from God. We agree also with our fellow-members on the north, that man at his birth is like soil in which no seeds have been planted, but in which all seeds, both noble and ignoble, may be planted. This is why man was called homo [man], from humus [soil], and Adam [Hebrew for man], from adamah, which means soil. To this we add that beasts are born into natural loves, and from these into knowledges corresponding thereto; and yet they have no ability to learn or to think or to understand or to be wise from knowledges; but are impelled to these by their loves, much as the blind are conducted through the streets by dogs (for beasts are blind so far as understanding is concerned; or rather, beasts are like persons walking in sleep, who do whatever they do from blind knowledge, their understanding being asleep).” [14] Finally those on the east spoke and said, “We assent to what our brethren have said, that man derives no knowledge from himself, but only from and through others, in order that he may recognize and acknowledge that all his knowledge, understanding, and wisdom are from God; also that man can in no other way be born and begotten of God, and become His image and likeness. For man becomes an image of God by acknowledging and believing that he has received and continues to receive from God every good of charity and every truth of wisdom and faith, and none whatever from himself; while he is a likeness of God by his feeling these goods and truths to be in himself as if they were from himself. This he feels because he is not born into knowledges but acquires them; and what he requires seems to him to be from himself. Moreover to so feel is bestowed upon man by God in order that he may be a man and not a beast, since it is through man's willing, thinking, loving, understanding, and being wise as if from himself, that he receives knowledges, and exalts them to intelligence, and, by using them, to wisdom; thus God conjoins man to Himself, and man conjoins himself to God. All this could not be done unless it had been provided by God that man should be born in total ignorance." [15] After this had been said it was the desire of all that a conclusion be drawn from the points discussed, and this was done as follows: "Man is born into no knowledge that he may be capable of entering into all knowledge and progressing into intelligence, and through this into wisdom; and he is born into no love that he may be capable of entering, into all love by the application of knowledges from intelligence, and into love to God through love of the neighbor, and thus of being conjoined to God, and thereby becoming man and living forever." [16] After this they took up the paper and read the third subject of discussion, which was, What is signified by "the tree of life," and by "the tree of the knowledge of good and evil," and by "eating" of them? They all requested that those in the east should unfold this arcanum, because it was a matter of deeper understanding, and because those from the east were in flaming light, that is, in the wisdom of love, and this wisdom is meant by "the garden of Eden," in which those two trees were placed. They replied, "We will speak; but as man receives nothing from himself, but everything from God, we will speak from Him, and yet from ourselves as if from ourselves." And they said, "A tree signifies man, and its fruit the good of life therefore 'the tree of life' signifies man living from God; and as love and wisdom, or charity and faith, or good and truth, constitute the life of God in man, 'the tree of life' signifies a man who has these within him from God, and in consequence, eternal life. The tree of life of which it shall be given to eat (mentioned in Apoc. 2:7; 22:2, 14) has the same signification. [17] 'The tree of the knowledge of good and evil' signifies a man who believes that he lives from himself and not from God; thus that love and wisdom, or charity and faith, that is, good and truth, are not God's in man, but his own, the reason for this belief being that man thinks and wills and speaks and acts in all likeness and appearance as if from himself; and as man thereby persuades himself that he is himself a god, the serpent said God doth know that in the day ye eat of the fruit of that tree your eyes shall be opened, and ye shall be as God, knowing good and evil (Gen. 3:5). [18] "'Eating' of these trees signifies reception and appropriation, 'eating of the tree of life' reception of eternal life, and 'eating of the tree of the knowledge of good and evil' the reception of damnation. 'The serpent' means the devil in respect to the love of self and the conceit of one's own intelligence; this love is the possessor of that tree, and the men who are in the conceit derived from that love are such trees. It is therefore a monstrous error to believe that Adam was wise and did good from himself, and that this was his state of integrity; when in fact Adam was himself cursed on account of that belief; for this is what is meant by his 'eating of the tree of the knowledge of good and evil;' and this was why he then fell from his state of integrity, which had been his possession because of his believing that he was wise and did good from God, and in no respect from himself, which is what is meant by his 'eating of the tree of life.' The Lord alone when He was in the world was wise from Himself and did good from Himself, because the Divine Itself was in Him, and was His from His birth; therefore by His own power He became the Redeemer and Savior." [19] From all this they formed this conclusion: "'The tree of life, ' 'the tree of the knowledge of good and evil,' and 'eating' therefrom, mean that man's life is God in him, and when God is in him he has heaven and eternal life; while the death of man is the persuasion and belief that his life is not God, but himself, and this belief leads to hell and eternal death, which is damnation." [20] After this they looked at the paper left by the angels on the table, and saw written upon it, "Bring these three together in one opinion;" and bringing them together they saw that the three formed one coherent series, and the series or opinion was as follows: "Man was so created as to be capable of receiving love and wisdom from God, and yet in all likeness as if from himself, and this for the sake of reception and conjunction; and this is why man is not born into any love, nor into any knowledge, nor even into any power to love and be wise from himself. Therefore when he attributes every good of love and every truth of faith to God he becomes a living man; but when he attributes them to himself he becomes a dead man.” This they wrote on a fresh paper, and placed it on the table; and behold, immediately angels came in, a bright cloud and carried the paper away to heaven. And when it had been read there, those sitting upon the seats heard from heaven the words, “Well done, well done, well done.” And presently one from heaven was seen flying as it were with what appeared like two wings on his feet and two on his temples, bringing rewards, which were robes, caps, and laurel wreaths. He descended and gave to those sitting at the north robes of an opaline color; to those at the west robes of scarlet; to those at the south caps with borders ornamented with bands of gold and pearls, and with their tops on the left side adorned with diamonds cut in the form of flowers; while to those on the east he gave wreaths of laurel in which were rubies and sapphires. And all, decorated with these rewards, went home from the school of wisdom with joy.

(49) THE OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD. We have treated of the Divine love and wisdom, and have shown that these two are the Divine essence. The omnipotence, omniscience, and omnipresence of God will now be considered; because these three proceed from the Divine love and Divine wisdom in much the same way as the power and presence of the sun

are present in this world and in each and all things thereof, by means of its heat and light. Moreover, heat from the sun of the spiritual world, in the midst of which is Jehovah God, is in its essence Divine love, and the light from it is in its essence Divine wisdom. Evidently, then, as infinity, immensity, and eternity pertain to the Divine Esse, so omnipotence, omniscience, and omnipresence pertain to the Divine essence. But as these three most general predicates of the Divine essence have hitherto not been understood, because their progression in accordance with their modes, which are the laws of order, has been unknown, they must be elucidated in separate sections, as follows: (1) Omnipotence, Omniscience, and Omnipresence pertain to the Divine wisdom from the Divine love. (2) The Omnipotence, Omniscience, and Omnipresence of God can be clearly understood only when it is known what order is, and when it is known that God is order, and that He introduced order, both into the universe and into each and all things of it, at the time of their creation. (3) God's Omnipotence in the universe and in each and all things of it, proceeds and operates in accordance with the laws of His order. (4) God is omniscient, that is, He perceives, sees, and knows each thing and all things, even to the most minute, that take place according to order, and from these the things also that take place contrary to order. (5) God is omnipresent from the firsts to the lasts of His order. (6) Man was created a form of Divine order. (7) From the Divine Omnipotence man has power over evil and falsity, and from the Divine Omniscience has wisdom respecting what is good and true, and from the Divine Omnipresence is in God, just to the extent that he lives in accordance with Divine order. But these propositions shall be unfolded one by one.

(50) (1) Omnipotence, Omniscience, and Omnipresence pertain to the Divine wisdom from the Divine love. That omnipotence, omniscience, and omnipresence, pertain to the Divine wisdom from the Divine love, but not to the Divine love through the Divine wisdom, is an arcanum from heaven that has not yet dawned upon the understanding of anyone, because it has not yet been known what love is in its essence, and what wisdom therefrom is in its essence, and still less how one flows into the other; namely, that love, with each and all things of love, flows into wisdom and dwells in it, as a king in his kingdom, or as a master in his house, leaving all the administration of justice to the judgment of wisdom; and as justice pertains to love, and judgment to wisdom, love leaves all the administration of love to its own wisdom. But this arcanum will borrow light from what follows; meanwhile let it serve as a canon. That god is omnipotent, omniscient, and omnipresent through the wisdom of His love is meant by the words in John: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the world was made by Him. And the Word was made flesh (John 1:1, 3-4, 10, 14); “the Word” here meaning the Divine truth, or, what amounts to the same thing, the Divine wisdom; and for

this reason it is called “life” and “light,” “life” and “light” being nothing else than wisdom.

(51) Since in the Word justice [or righteousness] is predicated of love, and judgment of wisdom, I will cite some passages to show that it is by means of these two that God’s government is carried on in the world: Righteousness and judgment are the support of Thy Throne (Ps. 89:14). Let him that glorieth glory in this, that Jehovah doeth judgment and righteousness in the earth (Jer. 9:24). Let Jehovah be exalted, for He hath filled the land [Hebrew, Zion] with judgment and righteousness (Isa. 33:5). Judgment shall flow as water, and righteousness as a mighty stream (Amos 5:24). O Jehovah, Thy righteousness is like the mountains of God Thy judgments are a great deep (Ps. 36:6). Jehovah shall bring forth thy righteousness as the light, and thy judgment as the noonday (Ps. 37:6). Jehovah shall judge thy people with righteousness, and thy poor with judgment (Ps. 72:2). When I shall have learned the judgments of Thy righteousness seven times a day do I praise Thee because of the judgments of Thy righteousness (Ps. 119:7, 164). I will betroth Me unto thee [Hebrew, thee unto Me] in righteousness and in judgment (Hos. 2:19). Zion shall be redeemed in judgment and those that are brought back in righteousness (Isa. 1:27). He shall sit upon the throne of David, and upon his kingdom, to establish it in judgment and in righteousness (Isa. 9:7). I will raise unto David a righteous Branch, and He shall reign as King, and shall do judgment and righteousness in the land (Jer. 23:5). Elsewhere it is said that judgment and righteousness ought

to be done, as in Isa. 1:21; 5:16; 58:2; Jer. 4:2; 22:3, 13, 15; Ezek. 18:5; 33:14, 16, 19; Amos 6:12; Micah 7:9; Deut. 33:21; John 16:8, 10, 11).

(52) (2) The omnipotence, omniscience, and omnipresence of God can be clearly understood only when it is known what order is, and when it is known that God is order, and that He introduced order both into the universe and into each and all things of it at the time of their creation. How many and how great absurdities have crept into the minds of men, and thus into the church, through the heads of reformers, from their not understanding the order in which God created the universe and each and all things in it, will be seen from the mere recital of them in the following pages. But we will now begin an explanation of order with a general definition of it, as follows: Order is the quality of the arrangement, determination, and activity, of the parts, substances, or elements, which constitute a form; from which is its state; and its perfection is produced by wisdom from its love, or its imperfection is the outcome of unsoundness of reason from cupidity. In this definition substance, form, and state are mentioned, and by substance form also is meant, because every substance is a form, and the quality of the form is the state of it, while perfection or imperfection of state is a result of the order. All this must needs be obscure because it is metaphysical; but the obscurity will be dispelled in what follows by the use of examples which will illustrate the subject.

(53) God is order because He is substance itself and form itself. He is substance because all things that subsist have

come forth and continue to come forth from Him. He is form because every quality of substances has sprung and continues to spring from Him, quality having no other source than form. As God, then, is the very, the only, and the first substance and form, and at the same time the very and only love and the very and only wisdom, and as wisdom from love is what constitutes form, and its state and quality are in accordance with the order that is in it, it follows that God is order itself; consequently that God from Himself introduced order both into the whole universe and into all things and each thing in it; also that He introduced a most perfect order, because every thing that He created was good, as we read in the Book of Creation. In its proper place it will be shown that evil things sprang up together with hell, thus after creation. But now let us consider things that more readily enter the understanding, more clearly enlighten it, and more gently affect it.

(54) It would require many pages to explain the nature of the order into which the universe was created. A sketch of it will be given in a following section on the Creation [n. 75]. It must be borne in mind that each and all things in the universe, that they might subsist by themselves, were created each into its own order, and in the beginning were so created as to conjoin themselves with the order of the whole universe, to the end that each particular order might have subsistence in the universal, and thus all might make one. But to refer to some examples-Man was created into his own order, and every part of him into its own order; as the head into its order, the body into its order; the heart,

lungs, liver, pancreas, and stomach, each into its order; every organ of motion, called a muscle, into its order; and every organ of sense, as the eye, the ear, the tongue, into its order; nor does there exist any least artery or fiber there that has not its own order; and yet these innumerable parts join themselves with the common body, and so insert themselves in it that all together make one. The same is true of other things, the mere mention of which will suffice for illustration. Every beast of the earth, every bird of heaven, every fish of the sea, every reptile, and every worm, even to the moth, has been created into its own order; equally so every forest tree and fruit tree, every shrub and plant; and still further every stone, every mineral, down to every grain of dust, into its order.

(55) Who does not see that there cannot be found an empire, kingdom, dukedom, republic, state, or household, that is not established by laws which constitute its order and thus the form of its government? In each one of them the laws of justice are in the highest place, political laws in the second, and economical laws in the third; or in comparison with a man, the laws of justice constitute the head, political laws the body, and economic laws the garments; and thus these last, like garments, may be changed. But in respect to the order in which the church has been established by God, it is this: That God must be in each thing and all things of it, and the neighbor also towards whom order must be practiced. The laws of that order are as many as the truths in the Word, the laws relating to God constituting its head, the laws relating to

the neighbor constituting its body, and ceremonies its garments; for unless there were these last to hold the former together in their order it would be as if the body were naked and exposed to the heat in summer and the cold in winter; or as if the walls and ceilings of a temple were taken away, and its sanctuary and altar and pulpit should thus stand unsheltered and exposed to many kinds of violence.

(56) (3) God’s Omnipotence in the universe, with each and all things of it, proceeds and operates in accordance with the laws of His order. God is omnipotent because He has from Himself all power; while all others have power only from Him. His power and His will are one; and as He wills only what is good He can do nothing but what is good. In the spiritual world no one is able to do anything contrary to his will; and this is derived from God, because His power and will are one. Moreover, God is good itself, therefore in His doing good He is in Himself, and to go out of is impossible. Evidently, then, God’s omnipotence must go forth and operate within the sphere of extension of the good; and this sphere is infinite. For this sphere, [going forth] from the inmost, fills the universe and each and all things in it; and from the inmost rules the things which are without so far as they conjoin themselves with it in accordance with the laws of their own order; and if they do not conjoin themselves with it, it still sustains them, and by every endeavor labors to restore them to an order that is harmonious with the universal order, in which God Himself is in His omnipotence, and in accordance with which He

acts. And when this is not accomplished they are cast out from Him; but even then He none the less sustains them from the inmost. From this it is clear that the Divine omnipotence cannot by any means go forth from itself to a contact with any thing evil, or from itself promote any thing evil; for evil turns itself away, and in consequence evil is wholly separated from Him and is cast into hell, between which and heaven, where He is, there is a great gulf. From these few statements it can be seen how deluded those are who think, and still more those who believe, and still more those who teach, that God can damn anyone, curse anyone, send anyone to hell, predestine any soul to eternal death, avenge wrongs, be angry, or punish. He cannot even turn Himself away from man, nor look upon him with a stern countenance. These and like things are contrary to His essence; and what is contrary to His essence is contrary to His very Self.

(57) It is a prevailing opinion at this day that God's omnipotence is like the absolute power of a king in the world, who can at his pleasure do whatever he will, pardon or condemn whom he will, make the guilty innocent, declare the unfaithful faithful, exalt the unworthy and undeserving above the worthy and deserving, and even take away the property of his subjects under any pretext whatsoever, and condemn them to death, and so on. From this absurd opinion, belief, and doctrine respecting the Divine omnipotence, as many falsities, fallacies, and chimeras have flooded the church as there are changes, distinctions, and generations of faith in it; and the number

that may yet flow in may equal the number of urns that might be filled from a great lake, or the number of serpents that might creep from their holes and bask in the sunshine in the desert of Arabia. What need is there except to pronounce these two words, omnipotence and faith, and then circulate among the common people conjectures and fables and nonsense such as will appeal to the bodily senses? For these two words banish reason; and when reason has been banished what better is man’s thought than the reason of the birds that fly over his head? Or what then is the spirituality that man possesses over and above the beasts but like the stench in the dens of beasts, which to them indeed is agreeable, but not to a man unless he is like them? If the Divine omnipotence were so extended as to do evil as well as good, what difference would there be between God and the devil? Would there be any but such as that between two monarchs, one of whom is both a king and a tyrant, while the other is a tyrant whose power is so restrained that he cannot be called a king; or such as that between a shepherd who is allowed to lead the sheep and also to act the wolf, and one who is not? Who cannot see that good and evil are opposites, and that if God from His omnipotence had the power to will both, and from will to do both, He would be able to will and do nothing at all? Thus He would have no power, much less all power. It would be like two wheels acting against each other by turning in opposite directions, by which opposition both wheels would be stopped and be perfectly at rest; or like a vessel in a rushing stream driving it contrary to its course, so that if not held by the anchor it would be carried away and destroyed; or like a man with two opposing wills, one of which must needs be quiescent when the other is acting, for if both should act at the same time delirium or giddiness would invade his mind.

(58) If, in accordance with existing belief, God's omnipotence were absolute both to do evil and to do good, would it not be possible and even easy for God to elevate all hell to heaven, and to convert the devils and satans into angels, and to cleanse in an instant every impious man on earth from sin; to renew, sanctify, and regenerate him, and from a child of wrath make him a child of grace, that is, to justify him, which would be done by simply ascribing and imputing to him the righteousness of His Son? but God's omnipotence does not enable Him to do this, for the reason that it would be contrary to the laws of His order in the universe, and at the same time contrary to the laws of order enjoined upon every man, these laws requiring that the conjunction between God and man shall be mutual. This will be made clear in the following pages of this work. From this absurd opinion and belief concerning God's omnipotence it would follow that God could convert every goat nature among men into a sheep, and at His good pleasure could transfer men from His left hand to His right; that He could at His good pleasure transform the spirits of the dragon into angels of Michael; and that a man with an understanding like that of a mole could be endowed with the vision of an eagle; in a word, that out of a man like an owl He could make a man like a dove. These things God

cannot do, for the reason that they are contrary to the laws of His order; and yet He unceasingly wills and endeavors to effect them. If He could have done such things He would not have permitted Adam to listen to the serpent, and to pluck fruit from the tree of the knowledge of good and evil, and put it to his mouth. If He could have done this He would not have permitted Cain to kill his brother, or David to number the people, or Solomon to build temples for idols, or the kings of Judah and Israel to profane the temple, which they often did. In fact, if He could have done this He would have saved the entire human race, without exception, through the redemption wrought by His Son, and have extirpated all hell. The ancient heathen ascribed omnipotence to their gods and goddesses and this gave rise to their fables, as that Deucalion and Pyrrha threw stones behind them which became men; that Apollo changed Daphne into a laurel; that Diana changed a hunter into a stag; and that another of their gods changed the virgins of Parnassus into magpies. There is at this day a like belief respecting the Divine omnipotence, and it is the source of the many superstitions and consequent heresies that have been introduced into the world in every country where there is any religion.

(59) (4) God is omniscient, that is, He perceives, sees, and knows each thing and all things, even to the most minute, that take place according to order, and from these the things also that take place contrary to order. God is omniscient, that is, perceives, sees, and knows all things, because He is wisdom itself and light itself; and wisdom

itself perceives all things, and light itself sees all things. That God is wisdom itself has been shown above; He is light itself because He is the sun of the angelic heaven, which enlightens the understandings of all, both angels and men. For just as the eye is illuminated by the light of the natural sun, so is the understanding illuminated by the light of the spiritual sun nor is it illuminated merely, it is filled with intelligence in accordance with the love of receiving that light, for that light in its essence is wisdom. There fore it is said in David: That God dwells in the light inaccessible (Ps. 104:2 comp. 1 Tim. 6:16); and in the Apocalypse: That in the New Jerusalem they need no candle, for the Lord God giveth them light (22:5); and in John: That the Word, which was with God and was God, is the light that enlighteneth every man that cometh into the world (1:1, 9) the "Word" meaning the Divine wisdom. For this reason, so far as the angels are in wisdom they are in clearness of light, and for the same reason, whenever light is mentioned in the Word it means wisdom.

(60) God perceives, sees, and knows all things, even to the most minute, that take place according to order, because order, from being in the smallest particulars, is universal, for these smallest particulars taken together are called the universal, as the particulars taken together are called the general. The universal, including its smallest particulars, is a work coherent as a unit, to the extent that no one part can be touched and affected without some sense of it overflowing to all the rest. Such being the nature of the order of the universe there is a likeness of it in all created

things in the world. But this shall be illustrated by comparisons taken from things visible. In man as a whole there are generals and particulars, the generals including the particulars, with all harmoniously arranged in such connection that each belongs to the other. This is effected by means of a common covering surrounding every member of the body, and insinuating itself into every particular therein, so that they act as one in every function and use. For example, the covering of each muscle enters into the particular motor fibers and clothes them from itself. So the coverings of the liver, the pancreas, and the spleen enter into the interior parts of these organs; and the covering of the lungs, which is called the pleura, enters into their interiors; in like manner the pericardium enters into each and all parts of the heart; and in general the peritoneum enters all parts by anastomoses with the coverings of all the viscera. So again, the meninges of the brain, by threads drawn from them, enter into all the underlying glands, and through these into all the fibers, and through these again into all parts of the body. And it is in this way that the head by means of the brain rules each and all things subject to it. These facts are cited simply that by means of visible things some idea may be formed of how God perceives, sees, and knows all things, even to the most minute, which take place according to order.

(61) That from the things that are according to order God perceives, knows, and sees each and all things even to the most minute that take place contrary to order, is because He does not keep man in evil, but withholds him from evil;

thus He does not lead him on, but strives with him. From this perpetual striving, struggling, resistance, repugnance, and reaction of evil and falsity against His good and truth, thus against Himself, God perceives both their quantity and their quality. This follows from God's omnipresence in all things and in each thing of His order, and also from His perfect knowledge of each thing and all things of it, comparatively as one with an ear for harmony and consonance notices accurately what is inharmonious and dissonant, when it comes in, also the extent and character of the discord; or as one whose feelings are occupied with what is delightful detects the intrusion of what is undelightful; or as one whose eye is occupied with what is beautiful notices it with more precision when anything unshapely is beside it; for which reason it is customary for painters to place an ugly face beside a beautiful one. It is the same with good and truth when evil and falsity are striving against them; since from good and truth evil and falsity are distinctly perceived. For everyone who is in good can perceive evil; and he who is in truth can see falsity. And the reason is that good is in the heat of heaven, and truth is in its light; while evil is in the cold of hell, and falsity in its darkness. This may be illustrated by the fact that the angels of heaven can see whatever is done in hell, and what kind of monsters exist there; while, on the other hand, the spirits of hell can see nothing whatever that is going on in heaven; they can no more see the angels than if they were blind, or were gazing into the empty air or ether. Those whose understandings are in light from wisdom are like men who at midday are standing upon a mountain and seeing clearly all that is below; while those who are in still superior light are comparatively like men who see, through telescopes, outlying and lower objects as if they were near at hand. But those who are in the false light of hell, through the confirmation of falsities, are like men standing upon the same mountain at night with lanterns in their hands, who see only the objects nearest to them, and these with forms indistinct and colors confused. A man who is in some light of truth, although in evil of life, while he finds delight in his love of evil, sees truths at first much as a bat sees linen hanging in a garden, to which it flies as to a place of refuge. Afterwards he becomes like a bird of night, and at length like a screech-owl. Then he becomes like a chimney-sweep sticking fast in the gloom of a chimney, and seeing, when he looks upward, the sky through smoke, and when downward the hearth from which the smoke comes.

(62) It must be remembered that the perception of opposites is different from the perception of relatives; for opposites are things without, and are opposed to things within. An opposite has its beginning where one thing wholly ceases to be anything, and another then arises with an effort to act against the former, as when a wheel acts against another wheel, or a current against another current. But relatives pertain to the arrangement of many and various parts in an order that is concordant and harmonious, like precious stones of various colors in the stomacher of a queen, or like flowers of different colors arranged in a garland to give pleasure to the sight.

Therefore in both of these opposites there are relatives, that is, in what is good as well as in what is evil, in what is true as well as in what is false, thus both in heaven and in hell, all the relatives in hell being the opposites of the relatives in heaven. Since, then, from the order in which He is, God perceives and sees and is cognizant of all things relative in heaven, and thereby perceives, sees, and is cognizant of all the opposite relatives in hell (as follows from what has been said), it is clear that God is omniscient in hell as well as in heaven, and in like manner with men in the world; thus that He perceives, sees, and is cognizant of their evils and falsities from the good and truth in which He Himself is, and which in their essence are Himself; for we read: If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there (Ps. 139:8); and again: Though they dig into hell, thence shall My hand take them (Amos 9:2).

(63) (5) God is omnipresent from the firsts to the lasts of His order. God is omnipresent from the firsts to the lasts of His order by means of the heat and light of the spiritual sun, in the midst of which He is. It was by means of that sun that order was produced; and from it He sends forth a heat and a light which pervade the universe from firsts to lasts, and produce the life that is in man and in every animal, and also the vegetative soul that is in every germ upon the earth; and these two flow into each thing and all things, and cause every subject to live and grow according to the order implanted in it by creation. And as God, though not extended, fills every extense in the universe, He is

omnipresent. It has been shown elsewhere that God is in all space without space, and in all time without time, and consequently that the universe in its essence and order is the plenitude of God; and this being so, by His omnipresence He perceives all things, by His omniscience He provides all things, and by His omnipotence He effects all things. From this it is clear that omnipresence, omniscience, and omnipotence make one, or that one implies the others; and thus that they cannot be separated.

(64) The Divine omnipresence may be illustrated by the wonderful way in which angels and spirits become present to each other in the spiritual world. Because there is no space in that world, but only an appearance of space, an angel or spirit may instantly become present with another whenever he comes into a like affection and consequent thought; for it is these two that cause the appearance of space. That such is the nature of presence with all there, has been made evident to me by having seen Africans and Asiatics there near together, although on the earth they are so many miles apart; and that I could even become present with those on the planets of our solar system, and also with those on planets belonging to other systems. Owing to this presence, not in space but in appearance of space, I have spoken with apostles, with departed popes, with emperors and kings, with the modern reformers of the church-Luther, Calvin, Melancthon, -and with others from widely separated countries. Such being the presence of angels and spirits, what limit is there to the Divine presence, which is infinite, in the universe? Angels and spirits are thus present,

because every affection of love and every consequent thought of the understanding is in space without space, and in time without time. For anyone can think of a brother, relative, or friend who is in the Indies, and then have him as if present; in like manner he may, by remembrance, be moved by their love. From these facts, as they are known to man, the Divine omnipresence may in some measure be made clear; so, too, from human thought-as when anyone calls to mind what he has seen while traveling in various places, it is just as if he were present in those places again. Even bodily vision emulates this same kind of presence; it notices distance only by means of intermediate things, by which, as it were, the distance is measured. The sun itself would be near the eye, even as if in the eye, if intermediate objects did not reveal the fact of its being so distant. That this is so, optical writers have noted in their writings. This kind of presence pertains both to man's intellectual sight and to his bodily sight, because what sees is his spirit looking through his eyes; but such is not the case with any animal, because animals have no spiritual sight. All this enables us to see that God is omnipresent from the firsts to the lasts of His order. That He is also omnipresent in hell has been shown in a former section.

(65) (6) Man was created a form of Divine order. Man was created a form of Divine order because he was created an image and likeness of God; and as God is order itself, he was created an image and likeness of order. There are two things which are the source of order and which give it permanence, namely, the Divine love and the Divine

wisdom; and man was created a receptacle of these, and was therefore created also into the order in accordance with which these two act in the universe, and especially in accordance with which they act in the angelic heaven; consequently that the entire heaven is in its largest effigy a form of Divine order, and is in the sight of God like one man. Moreover, there is a plenary correspondence between that heaven and man; for there is not a society in heaven that does not correspond to some one of the members, viscera, or organs in man; and therefore it is there said that such a society is in the province of the liver, or of the pancreas, or of the spleen, or of the stomach, the eye, the ear, or the tongue, and so on. Furthermore, the angels themselves know in what region of any part of man they dwell. That this is so I have been permitted to learn by living experience. I have seen as a single man a society consisting of some thousands of angels; and thus it was made clear that heaven in its complex is an image of God; and an image of God is a form of Divine order.

(66) It must be understood that all things that proceed from the sun of the spiritual world, in the midst of which is Jehovah God, have relation to man; and therefore whatever things come forth in that world conspire towards the human form, and exhibit that form in their inmosts; thus all objects there that are presented to the sight are representative of man. Animals of all kinds are seen there, and they are likenesses of the affections of love and consequent thoughts of the angels; and the same is true of the trees, flowers, and green fields there; and what

affection this or that object represents the angels are permitted to know; and what is wonderful, when their inmost sight is opened, they recognize their own image in them; and this takes place because every man is his own love and his own thought therefrom. And because in every man affections and thoughts therefrom are various and manifold, some of them relating to the affection of one animal and some to that of another, the images of these affections become manifest in this way. But of this more will be seen in the section on Creation [n. 75]. From all this the truth is seen that the end of creation was an angelic heaven from the human race, and consequently man, in whom God can dwell as in His receptacle; and this is the reason why man was created a form of Divine order.

(67) Previous to creation God was love itself and wisdom itself and the union of these two in the effort to accomplish uses; for love and wisdom apart from use are only fleeting matters of reason, which fly away if not applied to use. The first two separated from the third are like birds flying above a great ocean, which are at length exhausted by flying, and fall down and are drowned. Evidently, therefore, the universe was created by God to give existence to uses; and for this reason the universe may be called a theater of uses. And as man is the chief end of creation, it follows that each and all things were created for the sake of man; and therefore each and all things belonging to order were brought together and concentrated in him, to the end that through him God might accomplish primary uses. Love and wisdom apart from their third, which is use, may be likened

to the sun’s heat and light; which, if they did not operate upon men, animals, and vegetables, would be worthless things; but by influx into and operation upon these they become real. For there are three things that follow each other in order, namely, end, cause, and effect; and it is known in the learned world that the end is nothing unless it regards the effecting cause, and that the end and this cause are nothing unless an effect is produced. The end and cause may indeed be contemplated abstractly in the mind, but still only on account of some effect which the end purposes and the cause secures. It is the same with love, wisdom, and use; use is the end which love purposes, and through the cause accomplishes; and when use is accomplished love and wisdom have a real existence; and in the use they make for themselves a habitation and foundation where they rest as in their home. It is the same with the man who has in him the love and wisdom of God when he is performing uses; and to enable him to perform Divine uses he was created an image and likeness of God, that is, a form of Divine order.

(68) (7) From the Divine Omnipotence man has power over evil and falsity, and from the Divine Omniscience has wisdom respecting what is good and true, and from the Divine Omnipresence is in God, just to the extent that he lives in accordance with Divine order. It is from the Divine omnipotence that man has power over evil and falsity just to the extent that he lives in accordance with Divine order, for the reason that no one but God can resist evils and their falsities. For all evils and their falsities are from hell; and in hell they cohere as a unit, the same as all goods and their

truths do in heaven. For, as has been said above, before God all heaven is like a single man; and on the other hand, all hell is like a single gigantic monster; consequently, to act against a single evil and its falsity is to act against that gigantic monster or hell; and this no one is able to do except God, because He is omnipotent. From this it is clear that unless man approaches the omnipotent God he has from himself no more power against evil and its falsity than a fish has against the ocean, than a flea against a whale, or than a grain of dust against a falling mountain; and much less than a locust has against an elephant, or a fly against a camel. Moreover, man has all the less power against evil and its falsity because he is born into evil; and evil cannot act against itself. From all this it follows that unless man lives in accordance with order, that is, unless he acknowledges God and his omnipotence, and the resulting protection against hell, and also on his part fights with evil in himself (for order requires both of these), he cannot but be immersed and overwhelmed in hell, and there be driven about by evils, one after another, as a skiff at sea is driven by the storms.

(69) From the Divine omniscience man has wisdom respecting what is good and true to the extent that he lives in accordance with the Divine order, because all love of good and all wisdom of truth, or all good of love and all truth of wisdom, are from God. That this is so is in accordance with the confession of all the churches in the Christian world. From this it follows that man cannot be interiorly in any truth of wisdom except from God, since

God has omniscience, that is infinite wisdom. The human mind, like the angelic heaven, is divided into three degrees, and may therefore be lifted up into a higher and still higher degree or be let down into a lower and still lower degree; but so far as it is lifted up into the higher degrees it is lifted up into wisdom, because into the light of heaven; and this God only can do. Moreover, so far as the mind is thus lifted up it becomes a man; while so far as it is let down into the lower degrees it enters the delusive light of hell, and is not man but a beast. This is why man stands erect upon his feet and turns his face heavenward, and can raise it to the zenith, while a beast stands upon its feet in a position parallel with the earth, and turns its whole face in that direction; nor can it without difficulty raise its face heavenward. [2] The man who lifts his mind to God and acknowledges that all the truth of wisdom is from God, and at the same time lives in accordance with order, is like one who stands upon a lofty tower and sees beneath him a populous city and all that is being done in its streets. But the man who confirms in himself the belief that all truth of wisdom is from the natural light in himself, that is, is from himself, is like one who remains in a cavern beneath that tower and looks through holes at the same city, seeing nothing but the wall of a single house in that city, and how its bricks are joined. Again, the man who derives wisdom from God is like a bird flying aloft, which looks around upon all things in the gardens, woods, and fields, and flies to those things that are of use to it; while the man who derives such things as pertain to wisdom from himself, with no added belief that they are from God, is like a hornet flying near the ground, which, seeing a dunghill, settles upon it and finds enjoyment in its stench. Every man, so long as he is living in the world, walks midway between heaven and hell, and is thereby in equilibrium, and thus in freedom of choice either to look upwards to God or downwards to hell. If he looks upwards to God he acknowledges that all wisdom is from God, and in spirit he is actually with the angels in heaven; while he who looks downward (as everyone does who is in falsities from evil) is in spirit actually with the devils in hell.

(70) From the Divine omnipresence man is in God to the extent that he lives in accordance with order, for the reason that God is omnipresent; and where God is in His Divine order, there He is as in Himself, because He is order, as has been shown above. Since, then, man was created a form of Divine order, God is in him-fully in him-to the extent that he is living in accordance with Divine order. Nevertheless, God is in him if he is not living in accordance with Divine order, but only in the highest regions in him, thereby giving him the ability to understand what is true and to will what is good; that is, giving him the faculty of understanding and the inclination to love. But so far as man lives contrary to order he shuts up the lower regions of his mind or spirit, and thus prevents God's descending and filling these lower regions with His presence; consequently, while God is in him he is not in God. It is a general canon in heaven that God is in every man, the evil and the good alike; but that man is not in God unless he lives in accordance with order;

for the Lord says: That it is His will that man should be in Him and He in man (John 15:4). [2] Man is in God by means of a life in accordance with order, because God is omnipresent in the universe and in each and all things of it in their inmosts, for these inmosts are in order. But in those things that are contrary to order (which are solely those that are outside of the inmosts) God is omnipresent by a continual striving with them, and by a continual effort to bring them back to order. Thus it is that so far as man permits himself to be brought back to order, God is omnipresent in the whole of him, and consequently to the same extent God is in him and he is in God. The absence of God from man is no more possible than the absence of the sun from the earth through its heat and light. But earthly objects are affected by the sun's power only so far as they receive the heat and light that go forth from that sun, as in spring time and summer time. [3] This is applicable to the Divine omnipresence in this way, that so far as man is in order he is in spiritual heat and also in spiritual light; that is, in the good of love and the truth of wisdom. But spiritual heat and light are unlike natural heat and light, in that natural heat recedes from the earth and its objects in winter, and natural light at night; and this takes place because the earth by its diurnal and annual motions produces these periods. But with spiritual heat and light it is not so; since God through His sun is present with both heat and light, and does not undergo changes, as the sun of the world apparently does. Man turns himself away comparatively as the earth turns away from the sun; and when he turns away from the truths of wisdom he is like the earth when turned from its sun at night; and when he turns away from the goods of love he is like the earth when turned from its sun in winter. Such is the correspondence between the effects and uses from the sun of the spiritual world, and the effects and uses from the sun of the natural world.

(71) To this shall be added three Memorable Relations. First: I once heard beneath me something like the roaring of the sea; and I asked what it was; and one said to me that it was a tumult among those assembled in the lower earth, which is just above hell. And presently the ground that formed a roof over them opened, and behold, birds of night flew forth through the opening in flocks, and spread themselves towards the left; and immediately after them there swarmed forth locusts, which leaped upon the grass and made a desert everywhere; and a little after I heard from those nocturnal birds a succession of screeches, and on one side a confused clamor, as if from specters in the woods. After this I saw beautiful birds from heaven, which spread themselves towards the right. These birds were distinguished by gold-like wings with silvery streaks and specks interspersed; and on the heads of some of them there were crests in the form of crowns. When I saw and wondered at these things there rose up suddenly from the lower earth, where the tumult was, a spirit who could take the form of an angel of light; and he cried out, “Where is he who talks and writes about the order to which the Omnipotent has bound Himself respecting man? This we

have been hearing below through the roof." Once above ground he ran along a paved way and came to me, and instantly feigned himself an angel of heaven, and speaking in a tone not his own, said, "Are you the one who thinks and talks about order? Tell me briefly what order is, and some of the things pertaining to it." [2] I replied, "I will give you the summaries of order, but not its particulars, because you would not understand them." And I said, "(1) God is order itself. (2) He created man from order, in order, and into order. (3) He created man's rational mind in accordance with the order of the whole spiritual world, and his body in accordance with the order of the whole natural world; and this is why man was called by the ancients a little heaven and a little cosmos. (4) Therefore it is a law of order that man from his little heaven or his little spiritual world should govern his little cosmos or little natural world, just as God from His great heaven or spiritual world governs the great cosmos or natural world in each thing and all things of it. (5) It is a resulting law of order that it is needful for man to lead himself into faith by means of truths from the Word, and into charity by means of good works, and so reform and regenerate himself. (6) It is a law of order that man by his own exertion and power should purify himself from sins, and not stand still, believing in his own impotency, and expecting God to wash his sins away in a moment. (7) It is also a law of order that man should love God with his whole soul and with his whole heart, and his neighbor as himself, and should not wait and expect that God will in an instant put these loves into his mind and heart, as bread from a baker may be put into his mouth.” These with other like things. [3] Having heard this, that satan with a soft voice within which there was craft, resumed, “What is that you say? That man must by his own power lead himself into order by keeping these laws of order? Do you not know that man is not under the law, but under grace; that all things are given him freely, and that he can receive only what is given him from heaven; and that in spiritual matters man has no more power to act from himself than the statue of Lot’s wife, or than Dagon, the idol of the Philistines in Ekron; and that it is therefore impossible for man to justify himself; but this must be done by faith and charity?” To this I merely replied, “It is also a law of order that man by his own exertion and power ought to acquire faith by means of truths from the Word, and yet believe that not a grain of truth is from himself, but from God only; moreover, that man by his own exertion and power ought to justify himself, and yet believe that not a single point of justification is from himself, but from God only. Is not man commanded to believe in God, and to love God with all his strength, and his neighbor as himself? Consider and say how this could have been commanded by God if man possessed no power to obey and do it.” [4] When the satan had heard this his countenance, from being bright at first, turned ghastly, and then black, and thus speaking from his own mouth he said, “You have uttered paradoxes on paradoxes;” and then instantly he sank down to his companions and was no more seen. The birds on the left, together with the specters, uttered strange cries and threw themselves into the sea, which is there called Safe; and the locusts leaped in after them; the air was cleansed, and the earth was cleansed of those wild creatures; the tumult below ceased, and all, became tranquil and serene.

(72) Second Memorable Relation: I once heard a strange murmur at a distance, and following in spirit the direction of the sound I drew nearer. When I came to where it began, behold, it was a crowd of spirits arguing about Imputation and Predestination. They were Dutch and British, with some from other kingdoms intermingled, and these at the end of each argument exclaimed, “Wonderful! wonderful!” The subject discussed was, “Why does not God impute the merit and righteousness of His Son to every man and all men created by Him and subsequently redeemed? Is He not omnipotent? Can He not, if He will, make archangels of Lucifer, the dragon, and all the goats? Is He not omnipotent? Why does He permit the unrighteousness and impiety of the devil to triumph over the righteousness of His Son, and over the piety of those who worship God? To God what could be easier than to deem all worthy of faith, and thus of salvation? What need of more than a little word to do this? And if He does it not, does He not act contrary to His words, which are that He desires the salvation of all and the death of none? Say, then, from whom and in whom is the cause of the damnation of those who are lost?” And then a supralpasarian-predestinarian from the Dutch said, “Does not this belong to the good pleasure of the Almighty? Shall the clay complain to the potter that he has made of it a vessel of dishonor?” And another said, “The salvation of

everyone is in His hand as a balance in the hand of a weigher." [2] There stood at the sides those who were simple in faith and upright in heart, and some with inflamed eyes, some who looked stupefied, some as if drunken, and some as if suffocated, muttering to one another, "What are these ravings to us? These men have been made foolish by their faith, which is, that God the Father imputes the righteousness of His Son to whom He will and when He will, and sends His Holy Spirit to give assurances of that righteousness; and lest any man should claim for himself the least share in the work of his salvation, he must be altogether like a stone in the matter of justification, and like a stock in things spiritual." And one of these then thrust himself into the crowd, and said in a loud voice, "O madman! you are arguing about goat's hair. You are wholly ignorant that the omnipotent God is order itself; and that the laws of order are numberless, as many as there are truths in the Word; and that God cannot act contrary to these laws, because to act contrary to them would be to act contrary to Himself, and thus not only contrary to righteousness but contrary to His own omnipotence." [3] And seeing on his right, at some distance, the semblance of a sheep, a lamb, and a flying dove, on his left the semblance of a goat, a wolf, and a vulture, -he said, "Do you believe that God by His omnipotence can change that goat into the sheep, that wolf into the lamb, or that vulture into the dove, or the reverse? By no means; for it is contrary to the laws of His order, of which, according to His words not a jot can fall to the ground. How then can He impart the righteousness of His Son’s redemption to anyone who resists the laws of His righteousness? How can righteousness itself do what is unrighteous, and predestine anyone to hell, and cast him into a fire, beside which the devil stands with torches in his hand to keep it burning? O madmen! empty in spirit! your faith has led you astray. Is it not in your hands like a snare for catching doves?” Having heard this, a magician made of that faith a kind of snare, and put it upon a tree, saying, “You shall see me catch that dove.” And presently a hawk flew towards it and thrust its neck into the snare and hung there; while the dove, seeing the hawk, flew away. The bystanders were astonished, and exclaimed, “Even this sport is a display of justice.”

(73) The next day some came to me from this crowd who had believed in predestination and imputation; and they said, “We feel as if we were drunk, not with wine, but from what was said yesterday by that man. He talked about omnipotence and also about order; and he concluded that as omnipotence is Divine so order is Divine, and even that God Himself is order; and he said that there are as many laws of order as there are truths in the Word, which are not only thousands, but myriads of myriads; and that God is tied up to His own laws in the Word, and man to his. What then is the Divine omnipotence, if it is bound by laws? For thus every thing absolute is withdrawn from omnipotence. Thus has not God less power than a worldly king who is a despot, and who can as easily change the laws of justice as he can turn his hands, and can act without restriction, like Octavius Augustus or like Nero? When we had thought about omnipotence being tied up to laws, we felt as if we were drunk, or ready to swoon unless we quickly got some remedy; for in accordance with our faith we have been accustomed to pray to God the Father to have mercy on us for the sake of His Son; and we have believed that He could have mercy on whom He chose, and forgive the sins of anyone He pleased, and could save whom He would; and we dared not take away the least iota from His omnipotence. We therefore regard it as impious to bind God in the chains of some of His own laws, because that would be contradictory to His omnipotence.” [2] Having said this, they looked at me and I at them; and I saw that they were bewildered, and I said, “I will pray to the Lord, and thence

bring a remedy lay an inflow of light on this subject; but at present only by examples.” And I said, “The omnipotent God created the world from the order within Him, that is, into the order in which He is, and in accordance with which He rules; and He impressed upon the universe and each and all things of it its own order, upon man his order, upon the beast its order, upon bird and fish and worm, and every tree and even every blade of grass, upon each its own order. But to illustrate by examples, I will mention briefly the following. The laws of order enjoined upon man are, that he should acquire for himself truths from the Word, and reflect upon them naturally, and as far as he can, rationally, and thus acquire for himself a natural faith. The laws of order on the part of God then are, that He will draw near and fill these truths with His Divine light, and thus fill the man’s natural faith (which is mere knowledge and persuasion) with a Divine essence. In this and in no other way can faith become saving. It is the same with charity. But some particulars shall be briefly mentioned. God, in accordance with His laws, is able to remit sins to any man only so far as the man, in accordance with his laws, refrains from them. God able to regenerate a man spiritually only so far as the man, accordance with his laws, regenerates himself naturally. God is in an unceasing endeavor to regenerate man, and thus save him; but this He is unable to accomplish except as man prepares himself as a receptacle, and thus levels the way and opens the door for God. A bridegroom cannot enter the chamber of a virgin till she becomes his bride; for she shuts the door and keeps the key to herself within; but when the virgin has become a bride she gives the key to the bridegroom. [3] God could not by His omnipotence have redeemed men unless He had become Man; neither could He have made His Human Divine unless that Human had first been like the human of a babe, and then like that of a boy; and unless afterwards the Human had formed itself into a receptacle and habitation, into which its Father might enter; which was done by His fulfilling all things in the Word, that is, all the laws of order therein; and so far as He accomplished this He united Himself to the Father, and the Father united Himself to Him. These are a few things, presented for the sake of illustration, to enable you to see that the Divine omnipotence is in order, and that its government, which is called Providence, is in accordance with order, and that it acts continually and to eternity in accordance with the laws of its order; nor can it act against them or change them one iota, because order, with all its laws, is Himself." [4] When this had been said a brilliant light of golden color flowed in through the roof and formed flying cherubs in the air; and with some of those present a glow therefrom was seen on the temples towards the back part of the head, but not yet on the front part, for they murmured, "We do not yet know what omnipotence is." And I said, "That will be revealed when what has been already said to you has become somewhat clear."

(74) Third Memorable Relation: I saw at a distance a number of persons gathered together with caps on their heads, some with caps bound around with silk - these had

belonged to the ecclesiastical order; others had caps with borders ornamented with golden bands - these were civilians; they were all learned and accomplished. I also saw others with turbans; these were not learned. I drew near, and heard them talking together about the Divine power, as being unlimited, and saying that if it were to proceed according to any established laws of order it would not be unlimited, but limited; and would thus be a power, but not omnipotence. "But who does not see," they said, "that there can be no coercion of law that would compel omnipotence to do thus and so and not otherwise? Certainly, when we think of omnipotence, and at the same time of laws of order in accordance with which it is obliged to proceed, our preconceived ideas of omnipotence fall like a hand when its staff has been broken." [2] When they saw me near, some of them ran up, and said with some vehemence, "Are you the man who has circumscribed God by laws, as by chains? How insolent! Thus also you have torn to pieces our faith, upon which our salvation is based, in the center of which we place the righteousness of the Redeemer, and over this the omnipotence of God the Father, and add as an appendix the operation of the Holy Spirit, with its efficacy depending upon the absolute impotence of man in things spiritual; so that he only needs to speak of the fullness of justification which is in that faith by virtue of God's omnipotence. But we have heard that you see in our faith nothing but emptiness, because you see in it nothing of Divine order on the part of man." Having heard this, I opened my mouth, and speaking with a loud voice, said, "Learn the laws of Divine order, and then lay open that faith and you will see a vast desert, and in it the long and crooked Leviathan, and round about it nets tangled in an inextricable knot. But do as it is said Alexander did when he saw the Gordian knot, that he drew his sword and cut it apart and thus loosed its entanglements, and then dashing it upon the ground trampled its strands under foot." [3] At these words those assembled bit their tongues, wishing to sharpen them for invectives; but they did not venture, for they saw heaven opened above me, and heard from it a voice saying, "In the first place, control yourselves and listen to what the order is, according to the laws of which the omnipotent God acts." And [the voice] said, "God, from Himself as order, created the universe in order and for order; and in like manner He created man, in whom He established the laws of His order, by virtue of which laws man was made an image and likeness of God; which laws, in brief, are, that "man should believe in God and love his neighbor, and to the extent that he does these two things from his natural powers he constitutes himself a receptacle of the Divine omnipotence, and God conjoins Himself to man, and man to Himself. Thence man's belief becomes a living and saving belief, and his doing becomes charity, which is also living and saving. But it must be understood that God is unceasingly present, and continually striving and acting in man, even touching his freedom of will, but in no way violating it. For if God should violate man's freedom of will man's dwelling-place in God would be destroyed, and there would remain only God's dwelling-place in man; which dwelling-place is in all who are on earth and who are in the heavens, and even in those who are in the hells; and this is the source of their power, their will, and their understanding. But there is no reciprocal dwelling-place of man in God except in those who live in accordance with the laws of order set forth in the Word; and such become images and likenesses of God, and to them paradise is given as a possession, and the fruit of the tree of life for food; while the rest gather themselves about the tree of the knowledge of good and evil and there talk with the serpent, and eat; but these afterwards are driven from paradise. Nevertheless, God does not forsake them, but they forsake God." [4] Those with caps understood all this, and assented to it; but those with turbans denied, saying, "Is not omnipotence thus limited? and a limited omnipotence is a contradiction." But I answered, "There is no contradiction in acting omnipotently according to the laws of justice with judgment, or according to the laws inscribed on love from wisdom; but there is a contradiction in claiming that God can act in opposition to the laws of His justice and love, which would be to act from what is not judgment or wisdom. Such a contradiction is implied in your faith, which is that from mere grace God can justify an unjust man, and can endow him with all the gifts of salvation and rewards of life. But I will state briefly what God's omnipotence is. From His omnipotence God created the universe, and at the same time introduced order into each thing and all things in it. From His omnipotence God also preserves the universe, and unceasingly watches over the order of it with its laws; and when anything falls from order He brings it back and makes it whole again. Furthermore, from His omnipotence God instituted the church and revealed the laws of its order in the Word; and when it fell from order He restored it; and when it wholly fell away He Himself came down into the world, and putting on omnipotence by means of the Human then assumed, He re-established it. [5] From His omnipotence and omniscience God searches every man after death, and prepares the righteous, or the sheep, for their places in heaven, and establishes a heaven from them; while He prepares the unrighteous, or the goats, for their places in hell, and establishes a hell from them. Both of these He arranges into societies or congregated bodies in accordance with all the varieties of their love, which in heaven are as many as the stars in the natural firmament; and He joins in one the societies of heaven that they may be as one man before Him. In like manner He brings together the congregated bodies of hell that they may be as one devil; and He separates the latter from the former by a gulf, that hell may not do violence to heaven or heaven torment hell; for those who are in hell are tormented in the degree that heaven flows in. If God from His omnipotence did not do this every instant, a savage nature would enter into men to such an extent that they could no longer be restrained by the laws of any order; and thus the human race would perish. These and other such things would happen unless God were order, and omnipotent in order. “ Having heard this, those who wore caps went away with their caps under their arms, praising God; for in that world the intelligent wear caps.

But not so those who wore turbans, for such are bald, and baldness signifies stupidity. The latter went away to the left, and the former to the right.

(75) THE CREATION OF THE UNIVERSE. As the subject of this first chapter is God the Creator, the creation of the universe by Him must also be considered; as in the next chapter on the Lord the Redeemer, redemption will also be treated of. But no one can gain a right idea of the creation of the universe until his understanding is brought into a state of perception by some most general knowledges previously recognized, which are as follows. [2] (1) There are two worlds, a spiritual world where angels and spirits are, and a natural world where men are. (2) In each world there is a sun. The sun of the spiritual world is nothing but love from Jehovah God who is in the midst of it. From that sun heat and light go forth; the heat that goes forth therefrom in its essence is love, and the light that goes forth in its essence is wisdom; and these two affect the will and understanding of man-the heat his will and the light his understanding. But the sun of the natural world is nothing but fire, and therefore its heat is dead, also its light; and these serve as a covering and auxiliary to spiritual heat and light, to enable them to pass over to man. [3] (3) Again, these two which go forth from the sun of the spiritual world, and in consequence all things that have existence in that world by means of them, are substantial, and are called spiritual; while the two like things that go forth from the sun of the natural world, and in consequence all things here that have existence by means of them, are material, and are called

natural. [4] (4) In each world there are three degrees, called degrees of height, and in consequence three regions; and in accordance with these the three angelic heavens are arranged, and also in accordance with them human minds are arranged, which thus correspond to those three angelic heavens; and the same is true of every thing else in both worlds. [5] (5) There is a correspondence between those things that are in the spiritual world and those in the natural world. [6] (6) There is an order in which each thing and all things belonging to both worlds were created. [7] (7) It is necessary that an idea of these things should first be gained, for unless this is done the human mind from mere ignorance of these things easily falls into a notion of a creation of the universe by nature; while on mere ecclesiastical authority it asserts that nature was created by God; and yet, because it does not know how creation was effected, as soon as it begins to look interiorly into the matter, it plunges headlong into the naturalism that denies God. But it would be truly the work of a large volume to explain and demonstrate these statements properly one by one; moreover, the matter does not properly enter into the theological system of this book as a theme or argument therefore I will merely relate some memorable occurrences from which an idea of the creation of the universe by God may be conceived, and from such a conception some offspring that will represent it may be born.

(76) First Memorable Relation: One day I was meditating upon the creation of the universe; and this being perceived by the angels above me on the right side, where were some

who from time to time meditated and reasoned on this subject, one of them descended and invited me to join them; and coming into the spirit I went with him; and having joined them I was taken to the prince, in whose palace I saw some hundreds assembled, with the prince in the midst. Then one of them said, “We perceived here that you were meditating upon the creation of the universe; and we too have sometimes indulged in like meditation; but we have never been able to reach a conclusion, because there clung to our thoughts the idea of a chaos, as having been the great egg, as it were, out of which each thing and all things in the universe in their order were hatched; whereas we now perceive that so great a universe could not have been so brought forth. Then there also clung to our minds another idea, namely, that all things were created by God out of nothing; but we are now able to see that out of nothing nothing comes. From these two ideas we have never yet been able to extricate our minds, and to see with any degree of clearness how creation was accomplished. Therefore we have called you from the place where you were, that you might set forth your mediation on this subject. “ [2] Having heard this I replied, “I will do so.” And I said, “I have meditated on this subject for a long time, but to no purpose. But since I have been introduced by the Lord into your world I have perceived how idle it would be to try to form a conclusion about the creation of the universe without first knowing that there are two worlds, one in which angels are, and the other in which men are; and that men through death pass from their world to the other. I then also saw that there are two suns, one from which all spiritual things flow, and the other from which all natural things flow; and that the sun from which all spiritual things flow is nothing but love from Jehovah God, who is in its midst, and that the sun from which all natural things flow is nothing but fire. Having learned these facts, at one time when in a state of enlightenment I was permitted to perceive that the universe was created by Jehovah God by means of the sun in the midst of which He is; and as there can be no love apart from wisdom, that the universe was created by Jehovah God from His love by means of His wisdom. The truth of this is evinced by all things and each thing I have seen in the world where you are, and in the-world where I am in the body. [3] It would take too much space to explain how creation progressed from its primordial state; but when I have been in a state of enlightenment I have perceived that by means of the heat and light from the sun of your world spiritual atmospheres, which are in themselves substantial, were created one from another. As there were three of these atmospheres, and consequently three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, a second for those who are in the second degree, and a third for those who are in the lowest degree. But as this spiritual universe cannot exist without a natural universe wherein it can work out its effects and uses, so at the same time a sun was created from which all natural things proceed, and through which in like manner, by means of heat and light, three atmospheres were created, encompassing the three former as a shell its kernel, or as bark its wood; and finally by means of these atmospheres the terraqueous globe was created where men, beasts, fishes, trees, shrubs, and herbs were formed of earthly substances, composed of soil, stones, and minerals. [4] This is a very general outline of creation and its progress. It would require many volumes to explain the particular and most particular things of it; yet all things point to the conclusion that God did not create the universe out of nothing, for as you have said, out of nothing nothing comes, but that He created it by means of the sun of the angelic heaven, which is from His very Esse, and is therefore nothing but love joined with wisdom. That the universe, by which is meant both the spiritual world and the natural world, was created from the Divine love by means of the Divine wisdom is attested and proved by each thing and all things in it; and this, if you will consider these things in their order and connection, you will be able to see clearly in the light that illuminates the perceptions of your understanding. But it must be kept in mind that the love and wisdom which make one in God are not love and wisdom in an abstract sense, but are in Him as substance; for God is the Very, the Only, and thus the primal Substance and Essence, which has Being and Subsistence in itself. [5] That it was from the Divine love and the Divine wisdom that each and all things were created is meant by these words in John: The Word was with God, and God was the Word. All things were made by Him, and the world was made by Him (John 1:1, 3, 10), ‘God’ signifying here the Divine love, and the ‘Word’ the truth or Divine wisdom; therefore in the same passage the Word is called ‘Light’, and in relation to God ‘Light’ means the Divine wisdom.” When I had finished and was bidding them adieu, some rays of light from the sun there descended through the angelic heavens into their eyes, and through these into the abodes of their minds; and when thus enlightened they assented to what I had said, and afterwards followed me into the hall; and my former companion took me to the house where he had found me, and from there he reascended to his own society.

(77) Second Memorable Relation: One morning when I awoke from sleep and was meditating in the serene morning light before I was fully awake, I saw through the window something like a flash of lightning, and presently heard something like a crash of thunder. While I wondered where this was from, I heard from heaven that there were some spirits near me disputing sharply about God and nature; and that the flash of light like lightning and the crashing sound like thunder were correspondences and consequent manifestations of the conflict and collision of arguments on the one side in favor of God, and on the other in favor of nature. The origin of this spiritual contest was this: There were certain satans in hell who said to one another, “O that we might be permitted to talk with the angels of heaven! We would completely and fully demonstrate that what they call God, the origin of all things, is nature; therefore that God, unless nature is meant by it, is a mere word.” And as these satans believed this with all their hearts and souls, and wished to talk with the

angels of heaven, they were permitted to ascend from the mire and darkness of hell, and converse with two angels then descending from heaven. [2] These were in the world of spirits, which is midway between heaven and hell. The satans seeing the angels there, ran to them quickly, and cried out in a furious voice, "Are you the angels of heaven whom we are permitted to meet in argument about God and nature? You are called wise because you acknowledge God; but O how simple you are! Who has ever seen God? Who understands what God is? Who can comprehend that God rules, or is able to rule, the universe and each and all things in it? Who but the multitude and the rabble profess what they do not see nor understand? What is more obvious than that nature is the all-in-all? Who with his eye has ever seen anything but nature? Who with his ear has ever heard anything but nature? Who with his nostrils has ever smelt anything but nature? Who with his tongue has ever tasted anything but nature? Who by any touch of hand or body has ever felt anything but nature? Are not our bodily senses the witnesses of what is true? From their evidences cannot one swear that a thing is so? Does not the respiration by which our bodies live testify to this? What else do we breathe but nature? Are not our heads and yours in nature? Whence comes the influx into the thoughts of the head if not from nature? If nature were to be taken away could you think any thing?" And much more in the same strain. [3] When the angels had heard this they replied, "You talk in this way because you are merely sensual; for all who are in hell have the ideas of their thoughts immersed in the bodily senses, and are unable to raise their minds above the senses. We therefore excuse you. A life of evil and a consequent belief in what is false have so far closed the interiors of your minds that with you any elevation above sensual things is impossible unless in a state remote from your evils of life and falsities of belief. For although a satan can understand truth when he hears it just as well as an angel, he does not retain it, because evil blots out truth and introduces falsity. But we perceive that you are now in a state remote from evil, and can therefore understand the truth we are presenting; therefore give attention to what we shall say.” And they said, “You were in the natural world; but you died there and are now in the spiritual world. Did you ever till now know anything about a life after death? Have you not heretofore denied it, and made yourselves the equals of beasts? Have you heretofore known anything about heaven and hell, or about the light of this world? Or have you known that you are no longer within the sphere of nature, but are above it? For this world and all things of it are spiritual; and spiritual things are so far above natural things that not the least thing of nature, in which you were, can flow into this world. But because you have believed nature to be a god or a goddess you also believe that the light and heat of this world are the light and heat of the natural world; and yet it is not so at all; for here natural light is darkness and natural heat is cold. Have you known any thing about the sun of this world, from which our light and our heat proceed? Have you known that this sun is nothing but love, while the sun of the natural world is nothing but fire; and that it is the sun of the natural world, which is nothing but fire, from which nature derives its existence and subsistence; while it is the sun of heaven, which is nothing but love, from which life itself, which is love joined with wisdom, has its existence and subsistence, and thus that nature, which you make to be a god or a goddess, is manifestly dead. [4] You, if a guard were given you, could ascend with us into heaven; and if a guard were given us we could descend with you into hell. In heaven you would see things magnificent and splendid; while in hell you see things vile and unclean. The reason of these differences is that all in heaven worship God, and all in hell worship nature; and the magnificent and splendid things in the heavens are correspondences of affections of the love of what is good and true; while the vile and unclean things in the hells are correspondences of affections of the love of what is evil and false. Decide now from all this whether God or nature is the all-in-all." To this the satans replied, "In the state in which we now are we are able to conclude from what we have heard that there is a God; and yet when the delight of evil fills our minds we see nothing but nature." [5] I saw the two angels and the satans, and heard what they said, because they were standing not far from me; and behold, I saw around them many who had been celebrated for learning in the natural world; and I wondered why the learned stood sometimes near the angels and sometimes near the satans, and why they favored those near whom they stood; and it was said to me, "Their changes of position are changes in the state of their minds, favoring first one side and then the other; for in faith they are like Vertumni from [Vertumnus, the Etruscan god of change]. And we will tell you a secret: We have looked down upon those celebrated for learning on the earth, and we have found six hundred out of a thousand in favor of nature, and the rest in favor of God; and those in favor of God were so not from any understanding of the matter, but only because they had heard that nature is from God, and had often talked about it; and frequent speaking about a matter from memory and recollection, even when it is not also a matter of thought and understanding, begets a kind of belief." [6] After this a guard was given to the satans, and they ascended with the two angels into heaven; and they saw things magnificent and splendid; and as they were then in a state of enlightenment from the light of heaven they acknowledged that there is a God, and that nature was created to be subservient to the life that is from God; and that nature in itself is dead, and therefore does nothing of itself, but is acted upon by life. Having seen and perceived all this they descended; and as they descended the love of evil returned and closed their understandings above and opened them below; and then there appeared above them a kind of shadow, flashing with infernal fire. And the moment their feet touched the earth the ground gaped beneath them and they sunk to their own.

(78) Third Memorable Relation The next day an angel came to me from another society and said, "We have heard in our society that on account of your meditations about the creation of the universe you were summoned to a society

near ours, and there told things about creation which the society then assented to, and have since remembered with pleasure. I will now show you how all kinds of animals and vegetables were produced by God." He led me away to a broad green field and said, "Look around." And I looked around, and saw birds of most beautiful colors, some flying, some perched upon the trees, and some scattered over the field plucking little leaves from roses. Among the birds were doves and swans. After these had disappeared from my sight I saw not far from me flocks of sheep with lambs, and of kids and she-goats; and round about these flocks I saw herds of cattle, young and old, also of camels and mules, and in a kind of grove, deer with high horns, and also unicorns. When I had beheld these things the angel said, "Turn your face towards the east." And I saw a garden containing fruit trees, as orange trees, lemon trees, olive trees, vines, fig-trees, pomegranates, and also shrubs bearing berries. The angel then said, "Look now towards the south." And I saw fields of various kinds of grain, as wheat, millet, barley, and beans, and round about them flower beds containing roses of beautifully varied colors; but toward the north I saw thick groves of chestnut trees, palms, lindens, plane trees, and other trees with rich foliage. [2] When I had seen these things the angel said, "All these things that you have seen are correspondences of affections of the love of the angels who are near." And he told me to what affection each particular thing corresponded; and moreover, that not these only, but also all other things that presented themselves to their sight were correspondences, as houses, the articles of furniture in them, the tables and food, the clothing, and even the gold and silver coins, as also the diamonds and other precious stones with which wives and virgins in the heavens are adorned. “From all these things,” he said, “the character of every person in respect to love and wisdom is perceived by us. The things in our houses that are of use remain there permanently; while to the sight of those who wander from one society to another these things change as their associations change. [3] These things have been shown to enable you to see, in a special example, the entire creation. For God is love itself and wisdom itself; the affections of His love are infinite, and the perceptions of His wisdom are infinite; and of these each thing and all things that appear on earth are correspondences. This is the origin of birds and beasts, forest trees, fruit trees, crops and harvests, herbs and grasses. For God is not extended, and yet He is present throughout all extension, thus throughout the universe from its firsts to its lasts; and He being thus omnipresent, there are these correspondences of the affections of His love and wisdom in the whole natural world; while in our world, which is called the spiritual world, there are like correspondences with those who are receiving affections and perceptions from God. The difference is that in our world such things are created by God from moment to moment in accordance with the affections of the angels. In your world they were created in like manner in the beginning; but it was provided that they should be renewed unceasingly by the propagation of one from another, and creation be thus continued. [4] In our world creation is from moment to moment, and in yours continued by propagation, because the atmospheres and earths of our world are spiritual, and the atmospheres and earths of your world natural; and natural things were created to clothe spiritual things as skin clothes the bodies of men and animals, as outer and inner barks clothe the trunks and branches of trees, the several membranes clothe the brain, tunics the nerves, and the inner coats their fibers, and so on. This is why all things in your world are constant, and are renewed constantly from year to year." To this the angel added, "Go and tell the inhabitants of your world what you have seen and heard, for hitherto they have been in complete ignorance about the spiritual world; and without some knowledge about it no one can know, nor even guess, that in our world creation is a continuous process, and that it was the same in yours while the universe was being created by God." [5] After this we talked about various matters; and at length about hell, that no such things are seen there as are seen in heaven, but only their opposites; since the affections of the love of those there, which are lusts of evil, are opposites of the affections of love in which angels of heaven are. Thus with those in hell, and in general in their deserts, there are seen birds of night, such as bats and owls; also wolves, panthers, tigers, and rats and mice; also venomous serpents of every kind, dragons and crocodiles; and (where there is any herbage) brambles, nettles, thorns, and thistles, and some poisonous plants grow: and at times these disappear, and then nothing is seen but heaps of stones, and bogs in which frogs croak. All of these things are correspondences; but as has been said, they are correspondences of the affections of the love of those in hell, which affections are lusts of evil. Notwithstanding these things are not created there by God; nor were they created by Him in the natural world, where like things exist. For all things that God has created and does create were and are good; while such things on the earth sprang up along with hell, and hell originated in men, who by turning away from God became after death satans and devils. But as these terrible things began to be painful to our ears, we turned our thoughts from them and recalled to mind what we had seen in heaven.

(79) Fourth Memorable Relation: Once when I was reflecting upon the creation of the universe, some spirits from the Christian world approached, who had been in their time among the most celebrated philosophers, and had been regarded as wiser than all others; and they said, "We perceive that you are thinking about creation; tell us what your idea is about it." But I replied, "Tell me your own first." And one of them said, "It is my opinion that creation is from nature, and thus that nature created itself, and that it has existed from eternity; for there is no vacuum, and there can be none. In fact, what else do we see with our eyes, hear with our ears, smell with our nostrils, and breathe with our breasts, but nature, which being outside of us must be also within us?" [2] Another having heard this, said, "You speak of nature and make her the creator of the universe; but as you do not know how nature operated in

producing the universe I will tell you. Nature infolded herself in vortices, which dashed together like clouds, or like houses when overthrown by an earthquake; and by such collision the grosser materials brought themselves together into one mass which formed the land; and the more fluid portions separated themselves from these and brought themselves together into one body which formed the seas; and again the still lighter parts separated themselves from these, forming the ether and air; and finally from the lightest of these the sun was formed. Have you not seen that when oil, water, and the dust of the earth are mixed together they freely separate themselves, and arrange themselves in order one above another?" [3] Then another, hearing this, said, "Both of you are talking from mere fancy. Who does not know that the first origin of all things was chaos, which in magnitude had filled a fourth part of the universe; that at the center of it was fire; round about this ether, and round this matter; that this chaos opened in fissures, through which the fire broke forth, as from Aetna and Vesuvius, and formed the sun; after this the ether issued forth and poured itself about, and formed the atmosphere; and finally the remaining matter solidified into a globe and formed the earth? As to the stars, they are only luminaries in the expanse of the universe, which sprang from the sun and its heat and light; for at first the sun was like a fiery ocean; but, that it might not burn up the earth, it sent off from itself small masses of bright Same, which locating themselves in surrounding space, completed the universe, forming its firmament. " [4] But there stood one among them who said, “You are mistaken. You seem to yourselves to be wise, and I seem to you to be simple; and yet in my simplicity I have believed and continue to believe that the universe was created by God; and as nature pertains to the universe, that universal nature was then simultaneously created. If nature created herself must she not have existed from eternity? But O what madness!” And then one of the so-called wise men ran up closer and closer to the speaker, and put his left ear near to the speaker’s mouth-for his right ear had been filled with something like cotton-and asked him what he had said; and the statements were repeated. Then he who had come up looked around to see if any priest were present, and seeing one at the side of the speaker he replied, “I also confess that universal nature is from God; but-” Then he went off and whispered to his companions, saying, “I said that because there was a priest near; you and I know that nature is from nature; but as this makes nature to be God, I said that universal nature is from God; but-” [5] The priest hearing their whispers, said, “Your wisdom, which is purely philosophical, has misled you, and has so closed the interiors of your minds that no light can flow into them from God and His heaven and enlighten you; you have extinguished this light.” And he said, “Consider, therefore, he state in which yourselves where your souls, which are immortal originated-whether in nature or whether they also were in included in that great chaos.” Having heard this the former went to his companions and asked them to join him in the solution of this knotty question. And they came to the conclusion that the human soul is nothing but ether, and thought nothing but a modification of ether by the sun’s light, and ether a property of nature. And they said, “Who does not know that we speak by means of the air? And what is thought but speech in a purer air, which is called the ether? Therefore thought and speech make one. Who cannot see this in man during his infancy? He first learns to talk, then he gradually learns to talk with himself-and that is thinking. What, then, is thought but a modification of the ether? And what is the sound of the voice but a modulation of that? From which we conclude that the soul which thinks is a property of nature.” [6] But some of them-not exactly dissenting, but to make the matter clear-said that souls came into existence when the ether separated itself from that great chaos, the ether then dividing itself in the highest region into innumerable individual forms, which pour themselves into men when they begin to think from the purer air; and these are then called souls. Another, having heard this, said, “I admit that there were innumerable individual forms formed out of the ether in the higher region; nevertheless there have been a still greater number of men born since the creation of the world; how then could there have been enough of these ethereal forms? Therefore I have thought to myself, that souls departing from the mouths of men when they die, return to them again after some thousands of years, and enter upon and pass through a life similar to their former life. That many of the wise believe in something like this, and in metempsychosis, is known. “ Other conjectures beside these were broached by the rest; but as they were mer them by. [7] In a short time the priest returned, and then the one who had before spoken about the creation of the universe by God told of their conclusions about the soul; having heard which the priest said to them, “You have spoken precisely as you thought in the world, not knowing that you are not in that world, but in another, which is called the spiritual world. All those who have become corporeal-sensual by confirming themselves in favor of nature are unaware that they are not in the same world in which they were born and brought up. This is because they there had material bodies, while here they have substantial bodies; and a substantial man sees himself and his companions about him precisely as a material man sees himself and his companions; for the substantial is the primitive of the material. And you believe that the same nature exists here, for the reason that you think, see, smell, taste, and talk in the same way as you did in the natural world; when in fact the nature of this world is as different and distinct from the nature of that world as the substantial is from the material, or the spiritual from the natural, or the prior from the posterior. And as the nature of the world where you formerly lived is comparatively dead, so have you, by confirming yourselves in its favor, become as it were dead, that is, in respect to what pertains to God, to heaven, and to the church, and also in this matter which relates to your souls. And yet every man, the bad and the good alike, may in understanding be elevated even into the light in which the angels of heaven are; and then they are able to see that there is a God and a life after death, and that man’s

soul is not ethereal, and therefore not of the nature of that world, but is spiritual, and therefore will live to eternity. The understanding may be in such angelic light, provided those natural loves are set aside which are derived from the world, and which favor it and its nature, and which are derived from the body and favor it and what belongs to it."
[8] Then instantly these loves were taken away from them by the Lord, and they were permitted to speak with angels, from whose conversation they in that state perceived that there is a God, and that they were living after death in another world; wherefore they were covered with shame, and exclaimed, "We were mad! we were mad." But as this was not their own proper state, and as after a few minutes it became tiresome and unpleasant, they turned away from the priest and were unwilling to listen to him any longer; so they returned to their former loves, which were merely natural, worldly, and corporeal, and they went away toward the left, passing from one society to another; and finally they came to a path, where the delights of their own loves breathed upon them, and they said, "Let us go this way;" and they went; and descending, they came at length to those who were in the delights of similar loves; and they went on. And as their delight was a delight in doing evil, and as they did evil to many on the way, they were imprisoned and became demons. And then their delight was changed to undelight, because by punishments and fears of punishment they were curbed and restrained from their former delight which constituted their nature. And they asked those who were in the same prison if they were to

live in that way for ever; and some answered, “We have been here for some ages, and are to remain for ages of ages, because the nature that we contracted in the world cannot be changed, nor can it be expelled by punishments; for whenever it is so expelled, after a short lapse of time it returns.”

(80) Fifth Memorable Relation: Once by permission a satan and a woman with him, ascended from hell, and came to the house where I was. Seeing them I closed the window, but talked with them through it. I asked the satan where he came from; and he said from his own companions. And I asked where the woman came from; and he made the same answer. She was from a crowd of sirens, such as are skilled in assuming by means of fantasies all the modes and forms of beauty and adornment, now putting on the beauty of Venus, and now the chaste features of Parnassian nymphs; and again decking themselves out like queens with crowns and royal robes, and walking majestically leaning on silver canes. Such in the world of spirits are harlots, and study fantasies. Fantasy arises from sensual thought when the ideas springing from any interior thought have been excluded. I asked the satan if she was his wife. He replied, “What is a wife? I do not know and my society does not; she is my harlot.” Then she inspired him with lascivious desire, which sirens can do with great skill; and on receiving it he kissed her, and said, “Ah my Adonis!” [2] But to proceed to serious things. I asked the satan what his occupation was; and he said, “My occupation is the pursuit of learning; do you not see the laurel on my head?” This his Adonis had

created by her art, and put on him from behind. And I said, “Since you come from a society where learning prevails, tell me what you and your companions believe in regard to God.” He replied, “To us God is the universe, which we also call nature, and which the more simple of our people call the atmosphere, by which they mean the air, but the wise mean by it the ether. God, heaven, angels and the like, about which many in this world have much to say, are empty terms, and fictions taken from the meteors which here play before the eyes of many people. Are not all things that are visible on the earth created by the sun? At its approach every spring are not winged and creeping insects brought forth; and do not birds, moved by its heat, love each other and propagate their species; and does not the earth when warmed by its heat make seeds to sprout and finally yield fruit as offspring? Is not the universe then a god, and nature a goddess; and does she not, as the spouse of the universe, conceive, bear, bring up, and nourish these offspring?” [3] I asked further what he and his society believed about religion. He replied, “To us, who are more learned than the masses, religion is nothing but a bewitchment of the common people, which encompasses, like an aura, the sensitive and imaginative powers of their minds; and in that aura notions of piety fly about like butterflies in the air; and their faith, which connects these ideas, as it were, in a chain, is like a silkworm in his cocoon, from which he comes forth as king of the butterflies. For the unlearned masses, from a desire to fly, love to imagine things above their bodily senses and their thought therefrom, in this way making wings for themselves, with which they may soar like eagles and cry boastfully to those on the ground, ‘Look at me!’ But we believe what we see, and we love what we touch.” With that he touched his harlot and said, “This is something I believe in because I see and touch it. But we throw that other nonsense out of our windows, and blow it away with a breath of laughter.” [4] I then asked what he and his companions believed about heaven and hell. He replied with a loud laugh, “What is heaven but the ethereal firmament above? And what are its angels but spots wandering about the sun? And what are archangels but comets with long tails, upon which a crowd of them dwell? And what is hell but bogs where, in their imagination, frogs and crocodiles are the devils? Everything beyond these ideas of heaven and hell is mere trumpery brought forth by some prelate for the purpose of winning glory from the ignorant multitude.” All this he said precisely as he had thought upon these subjects in the world, not knowing that he was then living after death, and having forgotten all that he had heard when he first entered the spiritual world. So again he replied to a question about a life after death, that it was a thing of the imagination; and that perchance some effluvium arising from a buried corpse in the shape of a man, or a thing called a ghost, about which some tell stories, had introduced such a notion among men’s fancies. When I heard this I could no longer keep from laughing; and I said, “Satan, you are raving mad. What are you now? Are you not now in the form of a man? Do you not talk, see, hear, walk? Recall to mind that you have lived in another world which you have forgotten, and that you are now living after death, and that you were even now talking just as you formerly did.” And recollection was given him, and he remembered and was ashamed; and he cried out, “I am mad! I saw heaven above, and I heard angels there uttering things ineffable; but that was when I first came here. I will now keep this in mind to tell to my companions from whom I came; and perhaps they too will be ashamed as I am.” And he kept repeating that he would call them madmen; but as he descended forgetfulness expelled remembrance; and when he reached his companions he was as mad as they, and said that what he had heard from me was madness. In this way do satans think and talk after death. Those are called satans who have confirmed in themselves falsities until they believe them; and those are called devils who have confirmed in themselves evils by their life.

CHAPTER 2 THE LORD THE REDEEMER.

(81) IN THE preceding chapter God the Creator, together with Creation, has been treated of. This chapter will treat of the Lord the Redeemer, together with Redemption; and the next chapter of the Holy Spirit, together with the Divine Operation. By the Lord the Redeemer we mean Jehovah in the Human; for in what follows it will be shown that Jehovah Himself descended and assumed a Human in order that He might effect redemption. The name Lord is used and not Jehovah, because the Jehovah of the Old Testament is called the Lord in the New, as is shown in the following passages. In Moses: Hear, O Israel, Jehovah our God is one Jehovah; and thou shalt love Jehovah God with all thy heart and with all thy soul (Deut. 6:4, 5); and in Mark: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart and with all thy soul (Mark 12:29, 30). Again, in Isaiah: Prepare ye the way of Jehovah, make level in the wilderness a highway for our God (Isa. 40:3); and in Luke: Thou shalt go before the face of the Lord to prepare His way 1:76); besides other passages. Moreover, the Lord commanded His disciples to call Him Lord, and this is why He was so called by the Apostles in their Epistles, and afterwards by the Apostolic Church, as appears from its creed, which is called the Apostles' Creed. The reason of this was that the Jews durst not utter the name Jehovah on account of its holiness; also that "Jehovah" means the

Divine Esse which was from eternity; and the Human that He assumed in time was not that Esse. What the Divine Esse or Jehovah is, has been shown in the preceding chapter (n. 18-26, 27-35). For this reason, by the Lord, here and in the following pages, Jehovah in His Human is meant. And since a knowledge of the Lord surpasses in excellence all other knowledges in the church, and even in heaven, the subject shall be so arranged in order as to bring this knowledge out into clear light. It will be considered in the following order: (1) Jehovah the Creator of the universe descended and assumed a Human that He might redeem men and save them. (2) He descended as Divine Truth, which is the Word, although He did not separate from it the Divine Good. (3) He assumed the Human in accordance with His Divine Order. (4) The Human whereby He sent Himself into the world is what is called the Son of God. (5) Through the acts of Redemption the Lord made Himself Righteousness. (6) Through the same acts He united Himself to the Father, and the Father united Himself to Him, also in accordance with the Divine Order. (7) Thus God became Man, and Man became God, in one Person. (8) The progress towards union was His state of Exinanation [emptying Himself]; and the union itself is His state of Glorification. (9) Hereafter no one from among Christians enters heaven unless he believes in the Lord God the Savior, and approaches Him alone. But these statements shall be explained separately.

(82) (1) Jehovah God descended and assumed a Human that He might redeem men and save them. In the Christian

churches at this day it is believed that God the Creator of the universe begat a Son from eternity, and that this Son descended and assumed a Human in order to redeem and save men. But this is an error, and of itself falls to the ground as soon as it is considered that God is one, and that it is worse than incredible in the sight of reason to say that the one God begat a Son from eternity, and that God the Father, together with the Son and Holy Spirit, each one of whom singly is God, is one God. This incredible notion is wholly dissipated, like a falling star in midair, when it is shown from the Word that Jehovah God Himself descended and became Man and also Redeemer. [2] The first statement, that it was Jehovah God Himself who descended and became Man, is made clear in the following passages: Behold, a virgin shall conceive and shall bear a Son, who shall be called God-with-us (Isa. 7:14; Matt. 1:22, 23). Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, God, Mighty, Father of Eternity, the Prince of Peace (Isa. 9:6). It shall be said in that day, Lo, this is our God; we have waited for Him that He may deliver us; this is Jehovah; we have waited for Him; let us exult and be glad in His salvation (Isa. 25:9). The voice of one crying in the desert, Prepare ye the way of Jehovah; make level in the wilderness a highway for our God, and all flesh shall see it together (Isa. 40:3, 5). Behold, the Lord Jehovah cometh in strength, and His arm shall rule for Him behold, His reward is with Him. He shall feed His flock like a shepherd (Isa. 40:10, 11). Jehovah said, Sing for joy and be glad, O daughter of Zion; for lo, I come to dwell in the midst of thee. Then many nations shall cleave to Jehovah in that day (Zech. 2:10, 11). I, Jehovah, have called thee in righteousness, and I will give thee for a covenant of the people. I am Jehovah; this is My name; My glory will I not give to another (Isa. 42:6-8). Behold, the days come, that I will raise up unto David a righteous Branch and He shall reign as King, and He shall execute judgment and righteousness in the earth, and this is His name, Jehovah our righteousness (Jer. 23:5, 6; 33:15, 16). See also the places where the Lord's coming is called "the day of Jehovah" (as in Isa. 13:6, 9, 13, 22; Ezek. 31:15; Joel 1:15; 2:1, 2, 11; 3:1, 14, 18; Amos 5:13, 18, 20; Zeph. 1:7-18; Zech. 14:1, 4-21; and elsewhere). [3] That it was Jehovah Himself who descended and assumed the Human is especially evident in Luke, where it is said: Mary said to the angel, How shall this come to pass, seeing I know not a man? And the angel answered her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore also that holy thing that is born of thee shall be called the Son of God (Luke 1:34, 35). And in Matthew: The angel said to Joseph, the bridegroom of Mary, in a dream, that that which was begotten in her was of the Holy Spirit. And Joseph knew her not till she had brought forth her firstborn son, and he called His name Jesus (Matt. 1:20, 25). It will be shown in the third chapter of this work that the Divine that goes forth from Jehovah God is what is meant by the Holy Spirit. Who does not know that the offspring has its soul and life from the father, and that the body is from the soul? Can anything, then, be more plainly declared than that the Lord had His soul and life from Jehovah God; and as the Divine cannot be divided, that the very Divine of the Father was His soul and life? This is why the Lord so often called Jehovah God His Father, and why Jehovah God called Him His Son. Can there be anything, then, more absurd than to say that the soul of the Lord was from His mother Mary? as is at this day dreamed by both the Roman Catholics and the Reformed, they not having yet been awakened by the Word.

(83) That a Son born from eternity descended and assumed the Human is a total error which falls to the ground and is dissipated in the light of those passages in the Word where Jehovah Himself says that He Himself is the Savior and Redeemer, as in the following: Am I not Jehovah, and there is no God else beside Me? A just God and a Savior, there is none beside Me (Isa. 45:21, 22). I am Jehovah; and beside Me there is no Savior (Isa. 43:11). I am Jehovah thy God, and thou shalt acknowledge no God beside Me and there is no Savior beside Me (Hos. 13:4). That all flesh may know that I Jehovah am thy Savior and thy Redeemer (Isa. 49:26; 60:16). As for our Redeemer, Jehovah of Hosts is His name (Isa. 47:4). Their Redeemer is strong; Jehovah of Hosts is His name (Jer. 1:34). O Jehovah, my Rock and my Redeemer (Ps. 19:14). Thus said Jehovah, thy Redeemer, the Holy One of Israel, I am Jehovah thy God (Isa. 48:17; 43:14; 49:7). Thus said Jehovah, thy Redeemer, I am Jehovah that maketh all things, even alone by Myself (Isa. 44:24). Thus said Jehovah, the King of Israel, and His

Redeemer, Jehovah of Hosts, I am the First and I am the Last; and beside Me there is no God (Isa. 44:6). Thou, O Jehovah, art our Father, our Redeemer; from everlasting is Thy name (Isa. 68:16). With everlasting kindness will I have mercy on thee, said Jehovah, Thy Redeemer (Isa. 54:8). Thou hast redeemed me, O Jehovah of truth (Ps. 31:5). Let Israel hope in Jehovah; for with Jehovah there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities (Ps. 103:7, 8). Jehovah of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called (Isa. 54:5). From these and many other passages it can be seen by every man who has eyes, and a mind that has been opened by means of them, that God, who is one, descended and became Man, in order to effect redemption. Who cannot see this as in the light of morning when he gives any attention to these Divine declarations themselves which have been presented? But those who are in the shades of night, owing to a confirmed belief in the birth of another God from eternity, and in His descent and work of redemption, shut their eyes to these Divine declarations, and in that state study how to apply them to their own falsities and pervert them.

(84) There are many reasons why God could redeem men, that is, could deliver them from damnation and hell, only by means of an assumed Human; which reasons shall be set forth in the following pages. Redemption consisted in subjugating the hells, restoring the heavens to order, and after this reestablishing the church; and this redemption God with His omnipotence could effect only by means of the

Human; as it is only by means of an arm that one can work-in the Word (Isa. 40:10; 53:1) this Human of the Lord is called “the arm of Jehovah”-or as one can attack a fortified town and destroy the temples of idols therein only by means of intervening agencies. That it was by means of His Human that God had omnipotence in this Divine work, is also evident from the Word. For in no other way would it be possible for God who is in the inmost and thus in the purest things, to pass over to outmost things, in which the hells are, and in which the men of that time were; just as the soul can do nothing without a body, or as no one can conquer an enemy without coming in sight of him, or approaching and getting near to him with proper equipments, such as spears, shields, or muskets. It was as impossible for God to effect redemption without the Human as it would be for men to conquer the Indies without transporting soldiers there by means of ships, or as it would be to make trees grow by heat and light if the air through which these pass, or the soil from which the trees spring, had never been created; as impossible, in fact, as to catch fish by spreading nets in the air instead of in the water. For it is impossible for Jehovah, such as He is in Himself, by His omnipotence to get in contact with any devil in hell or any devil upon the earth, and restrain him and his fury and tame his violence, unless He be in things last as He is in things first. Because He is in things last in His Human, He is called in the Word “the First and the Last,” “the Alpha and the Omega,” “the Beginning and the End.”

(85) (2) Jehovah God descended as Divine Truth, which is the Word, although He did not separate from it the Divine Good. There are two things that constitute the essence of God, the Divine love and the Divine wisdom, or what is the same, Divine good and Divine truth. That these two are the essence of God has been shown above (n. 36-48). Moreover these two are what are meant in the Word by the name "Jehovah God," "Jehovah" meaning the Divine love or Divine good, and "God" the Divine wisdom or Divine truth; and for this reason these two names are distinguished in the Word in various ways; sometimes the name "Jehovah" alone is used, and sometimes the name "God" alone-the name "Jehovah" when the Divine good is treated of, and the name "God" when the Divine truth is treated of; and the name "Jehovah God" when both are treated of. That Jehovah God descended as the Divine truth, which is the Word, is shown in John as follows: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not any thing made that was made. And the Word became flesh and dwelt among, us (John 1:1, 3, 14). By "the Word" here the Divine truth is meant; because the Word, which is in the church, is Divine truth itself, for it was dictated by Jehovah Himself; and what is dictated by Jehovah is nothing but Divine truth, and can be nothing else. [2] But inasmuch as the Divine truth passed down through the heavens even to the world, it became adapted to angels in heaven and also to men in the world. For this reason there is in the Word a spiritual sense in which the Divine truth is seen in clear light, and a natural

sense in which it is seen obscurely. Thus it is the Divine truth in our Word that is here meant in John. This is made still clearer by the fact that the Lord came into the world to fulfill all things of the Word; and this is why it is so often said that this or that was done to Him “that the Scripture might be fulfilled.” Nor is anything but the Divine truth meant by “the Messiah” or “the Christ,” or “the Son of man,” or “the Holy Spirit the Comforter,” which the Lord sent after His departure. In the chapter on the Sacred Scripture it will be shown that in His transfiguration before the three disciples on the mount (Matt. 17; Mark 9; Luke 9), and also before John in the Apocalypse (1:12-16), the Lord represented Himself as that Word. [3] That the Lord in the world was the Divine truth is evident from His own words: I am the Way, the Truth, and the Life (John 14:6); also from these words: We know that the Son of God is come, and hath given us an understanding that we may know the True; and we are in the True, in His Son Jesus Christ. This is the true God and eternal life (1 John 5:20); and still further by His being called “the Light,” as in the following passages: There was the true light that lighteth every man that cometh into the world (John 1:4, 9). Jesus said, Yet a little while is the light with you. Walk while ye have the light, that darkness overtake you not. While ye have the light believe in the light, that ye may be sons of light (John 12:35, 36, 46). I am the light of the world (John 9:5). Simeon said, For mine eyes have seen Thy salvation, a light for revelation to the Gentiles (Luke 2:30-32). And this is the judgment, that light is come into the world; he that doeth the truth cometh to the light (John 3:19, 21); besides other places. “Light” means the Divine truth.

(86) Jehovah God came down into the world as Divine truth, in order that He might work redemption; and redemption consisted in subjugating the hells, restoring the heavens to order, and after this establishing a church. This Divine good is inadequate to effect; it can be done only by the Divine truth from the Divine good. The Divine good, viewed in itself, is like the round hilt of a sword, or a blunt piece of wood, or a bow without arrows; while Divine truth from Divine good is like a sharp sword, or wood in the form of a spear, or a bow with its arrows, all which are effective against an enemy. (In the spiritual sense of the Word “swords,” “spears,” and “bows” mean truths combating, as may be seen in the Apocalypse Revealed, n. 52, 299, 436, where this is shown.) The falsities and evils in which all hell was and always is, could have been assaulted, conquered, and subjugated in no other way than by means of Divine truth from the Word; nor could the new heaven that was then constituted have been built up, formed, and arranged in order by any other means; nor could a new church on the earth have been established by any other means. Moreover all the strength, energy, and power of God belong to Divine truth from the Divine good. This explains why Jehovah God came down as Divine truth, which is the Word. Therefore it is said in David: Gird Thy sword upon Thy thigh, O mighty One, and in Thy majesty mount up; ride upon the Word of truth; Thy right hand shall teach Thee wonderful things. Thine arrows are sharp, Thine enemies shall fall under Thee

(Ps. 45:3-5). This is said of the Lord, of His conflicts with the hells, and of His victories over them.

(87) What good is, apart from truth, and what truth is, apart from good, can be seen clearly in man. All good in man has its seat in his will, and all truth in his understanding; and the will from its good can do nothing whatever except by means of the understanding; it cannot work, it cannot speak, it cannot feel; all of its virtue and power is by means of the understanding, consequently by means of truth; for the understanding is the receptacle and abode of truth. It is with these precisely as with the action of the heart and lungs in the body. Without the respiration of the lungs not a motion or a sensation is produced by the heart; but both motion and sensation are produced from the heart by the respiration of the lungs, as is evident in the swooning of persons who have been suffocated or have fallen into the water, whose respiration ceases, although the systolic activity of the heart still continues. That such persons have neither motion nor sensation is known. It is the same with the embryo in the mother's womb. This is because the heart corresponds to the will and its various kinds of good, and the lungs to the understanding and its truths. In the spiritual world the power of truth is especially conspicuous. An angel who is in Divine truths from the Lord, although in body as weak as an infant, can nevertheless put to flight a troop of infernal spirits that look like Anakim and Nephilim, that is, like giants, and can pursue them to hell, and thrust them into their caverns there; and when they emerge therefrom they dare not

come near the angel. Those who are in Divine truths from the Lord are in that world like lions, although in body they have no more strength than sheep. Men who are in Divine truths from the Lord have a like power against evils and falsities, and consequently against cohorts of devils, who, regarded in their essence, are nothing but evils and falsities. There is such strength in Divine truth because God is good itself and truth itself; and it was by means of Divine truth that He created the universe; and all the laws of order by means of which He preserves the universe are truths. Therefore it is said in John: That all things were made by the Word, and without Him was nothing thing made that was made (1:3, 10). And in David: By the Word of Jehovah were the heavens made; and all the hosts of them by the breath of His mouth (Ps. 33:6).

(88) That God, although He descended as Divine truth, did not separate therefrom the Divine good, is evident from the conception; of which it is said: That the power of the Most High overshadowed Mary (Luke 1:35), “the power of the Most High” meaning the Divine good. This is evident also from the passages where He says that the Father is in Him and He in the Father, that all things that the Father hath are His, and that the Father and He are one; also from other passages. By “the Father” the Divine good is meant.

(89) (3) God assumed the Human in accordance with His Divine Order. In the section that treats of the Divine omnipotence and omniscience it has been shown that God introduced order into the universe and into each and all things of it at the time of their creation, and therefore His

omnipotence in the universe and in each and all things of it, proceeds and operates in accordance with the laws of His order. (This has already been treated of consecutively, n. 49-74.) Since, then, it was God who descended, and since (as is there shown) He is Order itself, it was necessary, if He was to become man actually, that He should be conceived, carried in the womb, born, educated, acquire knowledges gradually, and thereby be introduced into intelligence and wisdom. In respect to His Human He was, for this reason, an infant like other infants, a boy like other boys, and so on; with the sole difference that this development was accomplished in Him more quickly, more fully, and more perfectly than in others. That this development was in accordance with order is evident from these words in Luke: And the child Jesus grew and waxed strong in spirit. And Jesus advanced in wisdom, and in the stages of life, and in favor with God and man (Luke 2:40, 52). That this was done more quickly, more fully, and more perfectly than with others is evident from what is said of Him in the same Gospel, that When He was twelve years old He sat in the temple in the midst of the doctors and taught them and that all that heard Him were astonished at His understanding and answers (Luke 2:46, 47; and afterwards, 4:16-22, 32). This took place because Divine order requires that man should prepare himself for the reception of God; and in proportion as he prepares himself, God enters into him as into His dwelling-place and home; and this preparation is effected by means of knowledges respecting God and the spiritual things pertaining to the church, and thus by means of intelligence and wisdom. For it is a law of order that in proportion as man approaches and gets near to God (which he must do wholly as if of himself) does God approach and get near to man, and conjoin Himself with man in man's interiors. It was in accordance with this order that the Lord progressed even to a oneness with His Father, as will be further shown in what follows.

(90) Those who do not know that the Divine omnipotence proceeds and operates in accordance with order, may hatch from their fancies many things that are opposed to and in conflict with sound reason; as why God did not assume the Human immediately without such stages of development; why He did not create or bring together a body for Himself out of elements drawn from the four quarters of the world, and thus exhibit Himself as the God-Man to the bodily vision of the Jewish people, and even of the whole world; or if He wished to be born, why He did not infuse His entire Divinity into the embryo itself, or into the infant itself; or why He did not, after His birth, at once raise Himself up to the stature of manhood, and speak from Divine wisdom. Those who think of the Divine omnipotence as being apart from order may conceive and bring forth these and like things, and thus fill the church with absurdities and trifles, as has indeed been done; for example, that God could beget a Son from eternity, and then cause a third God to proceed from Himself and the Son; again, that He could be angry at the human race, and devote it to destruction, and be willing to be brought back to mercy by the Son, and this by intercession and through remembrance of His cross; and

again, that He could put into man the righteousness of His Son, and insert it in man’s heart, like the “simple substance” of Wolff, which contains, as that author himself says, all things belonging to the merit of the Son, but which cannot be divided, for if it were divided it would become naught; still again, that He is able to remit sins to whomsoever He will, as if by a papal bull, or cleanse the most impious person from his black evils, and thus make a man who is as black as a devil as white as an angel of light, without the man’s moving himself any more than a stone, or while he is standing still like a statue or an idol; with many other insane notions which those who maintain that the Divine power is absolute, with no recognition or acknowledgment of any order therein, may scatter abroad as a fanning machine blows chaff into the air. In spiritual matters, which pertain to heaven and the church, and thus to eternal life, such may wander away from Divine truths like a blind man in the woods, who now falls over stones, now strikes his forehead against a tree, and now entangles his hair in its branches.

(91) Moreover, the Divine miracles have been wrought in accordance with Divine order, but in accordance with the order of an influx of the spiritual world into the natural world; about which order nothing has been known heretofore, because heretofore no one has known anything about the spiritual world. But what that order is will be made clear at the proper time, when we come to treat of Divine Miracles and Magical Miracles.

(92) (4) The Human whereby God sent Himself into the world is the Son of God. The Lord frequently says that the Father sent Him, and that He was sent by the Father (as in Matt 10:40; 15:24; John 3:17, 34; 5:23, 24, 36-38; 6:29, 39, 40, 44, 57; 7:16, 18, 28, 29; 8:16, 18, 29, 42; 9:4; and in many other places); and this He says, because “being sent into the world” means to descend and come among men; and this was done by means of a human which He took on through the virgin Mary. Moreover, the Human is actually the Son of God, because it was conceived from Jehovah God as its Father (according to Luke 1:32, 35). He is called “the Son of God,” “the Son of man,” and “the son of Mary;” “the Son of God” meaning Jehovah God in His Human; “the Son of man” the Lord in respect to the Word; while “the son of Mary” means strictly the human He took on. That this is the meaning of “Son of God” and “Son of man” will be shown in what follows. That “the son of Mary” means the mere human is clearly seen in the generation of man, in that the soul is from the father and the body from the mother; for the soul is contained in the semen of the father and is clothed with a body in the mother; or what is the same thing, all the spiritual that man has is from the father and all the material from the mother. In regard to the Lord, the Divine that He had was from Jehovah the Father, and the human from the mother. These two united are the Son of God. This is evident from the account of the Lord’s birth, as given in Luke: The angel Gabriel said to Mary, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee therefore the Holy thing that

shall be born of thee shall be called the Son of God (Luke 1:35). The Lord also called Himself "one sent by the Father," for the reason that sent and angel have the same meaning, angel meaning in the original one sent. For it is said in Isaiah: The angel of the faces of Jehovah delivered them; in His love and in His pity He redeemed them (63:9); and in Malachi: And the Lord whom ye seek shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in (Mal. 3:1; also elsewhere). That the Divine Trinity-God the Father, Son and Holy Spirit-is in the Lord, and that the Father in Him is the Divine from which, the Son the Divine Human, and the Holy Spirit the Divine going forth, will be seen in the third chapter of this work where the Divine Trinity is treated of.

(93) Since the angel Gabriel said to Mary, "The Holy thing that shall be born of thee shall be called the Son of God," it will be shown by the following passages from the Word that the Lord in respect to His Human is called the Holy One of Israel: I saw in visions and, behold, a Watcher and an Holy One came down from heaven (Dan. 4:13, 23). God cometh from Teman, and the Holy One from Mount Paran (Hab. 3:3). I am Jehovah, the Holy One, the Creator of Israel, your Holy One (Isa 43:14, 15). Thus said Jehovah, the Redeemer of Israel, His Holy One (Isa. 49:7). I am Jehovah thy God, the Holy One of Israel, thy Savior (Isa. 43:1, 3). As for our Redeemer, Jehovah of Hosts is His name, the Holy One of Israel (Isa. 47:4). Thus said Jehovah, your Redeemer, the Holy One of Israel (Isa. 43:14; 48:17). Jehovah of Hosts is His name, and thy Redeemer, the Holy One of Israel (Isa.

54:5). They tempted God and the Holy One of Israel (Ps. 78:41). They have forsaken Jehovah, they have provoked the Holy One of Israel (Isa. 1:4). They said, Cause the Holy One of Israel to cease from before us. Wherefore thus said the Holy One of Israel (Isa. 30:11, 12). Who say, Let Him hasten His work that we may see; and let the counsel of the Holy One of Israel draw nigh and come (Isa. 5:19). In that day they shall stay upon Jehovah, the Holy One of Israel, in truth (Isa. 10:20). Cry out and shout, thou inhabitant of Zion for great is the Holy One of Israel in the midst of thee (Isa. 7:6). The God of Israel said, In that day His eyes shall look to the Holy One of Israel (Isa. 17:6, 7). The poor of men shall rejoice in the Holy One of Israel (Isa. 29:19; 41:16). The land is full of guilt against the Holy One of Israel (Jer. 51:5). (See also Isa. 55:5; 50:9; and elsewhere.) Thus “the Holy One of Israel” means the Lord in respect to His Divine Human, since the angel said to Mary: The Holy thing that shall be born of thee shall be called the Son of God (Luke 1:35). That Jehovah and the holy one of Israel are one, although the names are different, is also made clear by the passages here quoted which state that Jehovah is that holy one of Israel. It is also made evident from numerous passages that the Lord is called the God of Israel (as Isa. 17:6; 21:10, 17; 24:15; 29:23; Jer. 7:3; 9:15; 11:3; 13:12; 16:9; 19:3, 15; 23:2; 24:5; 25:15, 27; 29:4, 8, 21, 25; 30:2; 31:23; 32:14, 15, 36; 33:4; 34:2, 13; 35:13, 17, 18, 19; 37:7; 38:17; 39:16; 42:9, 15, 18; 43:10; 44:2, 7, 11, 25; 48:1; 50:18; 51:33; Ezek. 8:4; 9:3; 10:19, 20; 11:22; 43:2; 44:2; Zeph. 2:9; Ps. 41:13; 59:5; 68:8).

(94) In the Christian churches of the present day it is customary to call the Lord our Savior the son of Mary, and rarely the Son of God, except when a Son of God born from eternity is meant. This is because the Roman Catholics have made Mary the mother more holy than all others, and have exalted her as a goddess or queen over all their saints. When, however, the Lord glorified His Human He put off everything belonging to His mother, and put on everything belonging to His Father. This shall be fully shown in subsequent pages of this work. From this saying, so common with all, that the Lord is the son of Mary, many enormities have flowed into the church; especially with those who have not taken into consideration what is said of the Lord in the Word; as that the Father and He are one, that He is in the Father and the Father in Him, that all things of the Father are His, that He called Jehovah His Father, and that Jehovah the Father called Him His Son. These enormities that have flowed into the church as a result of His being called the son of Mary, and not the Son of God, are, that the idea of Divinity in respect to the Lord perishes, and with it all that is said of Him in the Word as the Son of God; also that through this, Judaism, Arianism, Socinianism, Calvinism, as it was at its beginning, gain entrance, and at length Naturalism, and with it the insane notion that He was the son of Mary by Joseph, and that His soul was from the mother; and therefore that He is not the Son of God, al. though He is so called. Let everyone, whether clergyman or layman, question himself whether he has conceived and cherishes any other idea of the Lord as

the son of Mary than that He was merely man. Because even in the third century, when Arianism arose, such an idea had begun to prevail among Christians, the Nicene Council, for the purpose of maintaining the Divinity of the Lord, fabricated a Son of God born from eternity. By this fiction the Human of the Lord was then exalted, and with many is still exalted, to Divinity; but it is not so exalted with those who by the hypostatic union understand a union like that between two beings, one of whom is superior and the other inferior. Yet what else results from this than the destruction of the entire Christian church, which was founded solely upon the worship of Jehovah in the Human, consequently upon the God-Man? That no one can see the Father, or can know Him, or come to Him, or believe in Him, except through His Human, the Lord declares in many places. If He is not thus approached all the noble seed of the church is changed into ignoble, the seed of the olive into the seed of the pine, the seed of the orange, lemon, apple, and pear, into the seed of the willow, the elm, the linden, and the oak; the vine into the bulrush of the swamp, wheat and barley into chaff; in fact, all spiritual food becomes like dust on which serpents feed; for the spiritual light in man then becomes natural, and at length sensual-corporeal, which viewed in itself is a delusive light; man then becomes even like a bird that while flying on high, being deprived of its wings, falls to the ground, and walking there sees around it only what lies at its feet; and he then thinks about the spiritual things of the church, which should make for life eternal, no otherwise than as a soothsayer thinks. Such are the results, when man regards the Lord God, the Redeemer and Savior, as a mere son of Mary, that is, as a mere man.

(95) (5) Through the acts of Redemption the Lord made Himself Righteousness. It is said and believed in Christian churches at this day that the Lord alone has merit and righteousness through the obedience which He rendered to God the Father while in the world, and especially through the passion of the cross. But it is asserted that the essential act of redemption was the passion of the cross. This, however, was not an act of redemption, but an act of the glorification of His Human, a subject that will be considered in the succeeding chapter on Redemption. The acts of redemption whereby the Lord made Himself righteousness were as follows: He executed the final judgment, which took place in the spiritual world; at that time He separated the evil from the good and the goats from the sheep; He expelled from heaven those who made one with the beasts of the dragon; He formed out of the worthy a new heaven, and out of the unworthy a hell; in both heaven and hell He gradually restored all things to order; and to crown all, He established a new church. These acts were the acts of redemption whereby the Lord made Himself righteousness. For righteousness is doing all things in accordance with Divine order, and restoring to order whatever has fallen from order; since righteousness is Divine order itself. This is what is meant by these words of the Lord: It becometh Me to fulfill all the righteousness of God (Matt. 3:15); and by these words in the Old Testament: Behold, the days come

when I will raise up unto David a righteous Branch and He shall reign as King, and shall execute righteousness in the land. And this is His name, Jehovah our Righteousness (Jer. 23:5, 6; 33:15, 16) I that speak in righteousness, mighty to save (Isa. 63:1). He shall sit upon the throne of David, to establish it in judgment and righteousness (Isa. 9:7). Zion shall be redeemed in righteousness (Isa. 1:27).

(96) But quite otherwise do those who bear rule in the church in our time describe the Lord's righteousness; they also make their faith a saving faith by the inscription of His righteousness upon man; when the truth is that the Lord's righteousness, being such in its nature and origin, and being in itself purely Divine, cannot be conjoined to any man, and thus cannot effect salvation any otherwise than as the Divine life can, which is Divine love and Divine wisdom. With these the Lord enters into every man; but unless man is living in accordance with order, that life, although it is in him, contributes nothing whatever to his salvation; it imparts merely an ability to understand truth and do good. To live according to order is to live according to God's commandments; and when man so lives and so does, he acquires for himself righteousness-not the righteousness of the Lord's redemption, but the Lord Himself as righteousness. Such are described in these words: Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall not enter into the kingdom of the heavens (Matt. 5:19-20). Blessed are they who endure persecution for righteousness' sake, for theirs is the kingdom of the heavens (Matt. 5:10). At the end of the age

the angels shall go forth and separate the wicked from the midst of the righteous (Matt. 13:49); and elsewhere. In the Word by “the righteous” those are meant who have lived in accordance with Divine order, since the Divine order is righteousness. The righteousness itself which the Lord became through the acts of redemption can be ascribed to man, inscribed upon man, adapted and conjoined to man, only as can light to the eye, sound to the ear, will to the muscles in action, thought to the lips in speaking, air to the lungs in breathing, heat to the blood, and so on; and everyone perceives of himself that these flow in and adjoin and conjoin themselves. Righteousness is acquired only so far as man practices righteousness; and this he does so far as he acts towards the neighbor from a love of what is righteous and true; and righteousness has its abode in the good itself or use itself which he performs. For the Lord says that every tree is known by its fruit. Does not everyone know another from his works, if he attends to them with reference to the end and purpose of his will, and the intention and reason from which they are done? To these things all angels direct their attention, as well as all in our own world who are wise. In general, every product and growth from the earth is known by its flower and seed and by its use; every metal by its excellence; every stone by its character; every field, every kind of food, every beast of the earth, and every bird of the air, each by its quality-and why not man? But in the chapter on Faith the source of the quality of man’s works shall be explained.

(97) (6) Through the same acts the Lord united Himself to the Father and the Father united Himself to Him. This union was effected by the acts of redemption, because the Lord performed these acts from His Human, and as He did this, the Divine which is meant by the Father drew nearer, and aided, and cooperated, and finally they so conjoined themselves as to be not two but one; which union is the glorification which will be treated of in what follows.

(98) That the Father and the Son, that is, the Divine and the Human, became united in the Lord like soul and body, is in agreement with the belief of the church at this day and also with the Word; and yet scarcely five in a hundred, or fifty in a thousand, know it. This is because of the doctrine of justification by faith alone, to which most of the clergy who are seeking a reputation for learning with a view to honor or wealth, devote themselves with great zeal, until at present their whole mind has become seized and possessed by that doctrine. And because that doctrine, like the vinous spirit called alcohol, has intoxicated their thoughts, they, like drunken men, have failed to see this most essential truth of the church, that it was Jehovah God who descended and assumed a Human; and yet it is only by means of this union that a conjunction of man with God is possible, and by conjunction, salvation. That salvation depends upon a knowledge and acknowledgment of God, can be seen by anyone who reflects that God is the All in all things of heaven, and therefore the All in all things of the church, consequently the All in all things of theology. But first it shall here be shown that the union of the Father and Son,

that is, of the Divine and the Human in the Lord, is like the union of soul and body, and afterwards that this union is reciprocal. A union like that of soul and body is established in the Athanasian Creed, which is accepted in the whole Christian world as the doctrine respecting God. We there read: “Our Lord Jesus Christ is God and Man; and although He is God and Man, yet they are not two, but one Christ. He is one because the Divine took to Itself a Human. He is indeed wholly one, and is one Person; for as soul and body are one man, so is God and Man one Christ.” What they understand by this is, that there is such a union between a Son of God from eternity and a Son born in time; but as God is one and not three, when we understand a union between the one God from eternity and the Son born in time, this doctrine agrees with the Word. In the Word it is said: That He was conceived of Jehovah the Father (Luke 1:34, 35); this was the source of His soul and life; therefore He says: That He and the Father are one (John 10:30); That he that seeth and knoweth Him seeth and knoweth the Father (John 14:9); If ye knew Me ye would know My Father also (John 8:19); He that receiveth Me receiveth Him that sent Me (John 13:20); That He is in the bosom of the Father (John 1:18); That all things whatsoever the Father hath are His (John 16:15); That He is called the Father of Eternity (Isa. 9:6); That therefore He has power over all flesh (John 17:2); And all power in heaven and on earth (Matt. 28:18). From these and many other passages in the Word it can be clearly seen that the union of the Father and Himself is like the union of soul and body. Therefore in the Old Testament also

He is frequently called “Jehovah,” “Jehovah of Hosts,” and “Jehovah the Redeemer” (see above, n. 83).

(99) That this union is reciprocal is clearly evident from the following passages in the Word: Philip, believest thou not that I am in the Father and the Father in Me? Believe Me, that I am in the Father and the Father in Me (John 14:10, 11). That ye may know and believe that the Father is in Me and I in the Father (John 10:36, 38). That they all may be one, as Thou, Father, art in Me and I in Thee (John 17:21). Father, all things that are Mine are Thine, and all things that are Thine are Mine (John 17:10). The union is reciprocal, because no union or conjunction between two persons is possible unless each in turn approached the other. In the whole heaven, and in the whole world, and in the entire man, all conjunction has its source in the reciprocal approach of one to another, each then willing in oneness with the other. From this comes homogeneity and sympathy, also unanimity and concord, in every particular of each. In every man there is such a reciprocal conjunction of soul and body; such is the conjunction of the spirit of man with the sensory and motor organs of his body; such is the conjunction of the heart and the lungs; such is the conjunction of the will and the understanding; such is the conjunction in man of all the members and viscera in themselves and with each other; the minds of all who interiorly love each other are so conjoined, for this conjunction is inscribed upon all love and friendship; since love desires to love and be loved. Of all things in the world that are fully conjoined one to the other there is a

reciprocal conjunction. There is a like conjunction of the sun’s heat with the heat of wood and mineral, of vital heat with the heat of all the fibers of animate things, of the soil with the root, through the root with the tree, and through the tree with the fruit; a like conjunction of the magnet with iron; and so on. Unless conjunction is effected by the reciprocal and mutual approach of one to another, no internal but only external conjunction is effected, and this in time is dissolved by mutual consent, sometimes even so far that they no longer recognize each other.

(100) Since then, no conjunction that is a conjunction is possible unless it is effected reciprocally and mutually, so the conjunction of the Lord and man is such, as may be clearly seen from these passages: He that eateth My flesh and drinketh My blood dwelleth in Me and I in him (John 6:56). Abide in Me and I in you. He that abideth in Me and I in him, the same bringeth forth much fruit (John 15:4, 5). If anyone open the door I will come in to him, and will sup with him and he with Me (Apoc. 3:20); and elsewhere. This conjunction is effected by man’s approaching the Lord, and the Lord’s approaching him, for it is a sure and immutable law, that so far as man approaches the Lord so far does the Lord approach man. But more will be seen on this subject in the chapters on Charity and Faith.

(101) (7) Thus God became Man and Man became God in one Person. That Jehovah God became Man, and Man became God in one Person, follows as a conclusion from all the preceding propositions of this chapter, especially from these two: that Jehovah the Creator of the universe

descended and assumed a Human that He might redeem and save men (see above, n. 82-84), and that the Lord by the acts of redemption united Himself to the Father, and the Father united Himself to Him, thus reciprocally and mutually (n. 97-100). From that reciprocal union it is very evident that God became Man and Man became God in one Person; and from the union of the two as being a union like that of soul and body, the same conclusion follows. That this is in accordance with the faith of the church at this day, as derived from the Athanasian Creed, may be seen above (n. 98); that it is also in accordance with the faith of the Evangelical churches may be seen in that chief of their orthodox books, called the Formula Concordi where it is firmly established, both from Sacred Scripture and from the Fathers, as also by rational arguments, that the human nature of Christ was exalted to Divine majesty, omnipotence and omnipresence, and that in Christ Man is God, and God is Man (see pp. 607, 765). Moreover, it has been shown in this present chapter that Jehovah God as to His Human is called in the Word "Jehovah," "Jehovah God," "Jehovah of Hosts," and "the God of Israel." Therefore Paul says: That in Jesus Christ dwelleth all the fullness of Divinity bodily (Col. 2:9); and John: That Jesus Christ, the Son of God, is the true God and eternal life (1 John 5:20). That "the Son of God" means strictly His Human may be seen above (n. 92 and the following numbers). Furthermore, Jehovah God calls both Himself and Him Lord; for we read: The Lord said unto my Lord, Sit thou at My right hand (Ps. 110:1); and in Isaiah: For unto us a Child is born, unto us a Son is given; whose name is God, the Father of Eternity (9:6). The Lord as to His Human is also meant by “the Son” in David: I will declare the decree, Jehovah said unto me, Thou art My Son, this day I have begotten Thee. Kiss the Son, lest He be angry, and ye perish in the way (Ps. 2:7, 12). Here no Son from eternity is meant, but the Son born in the world; for this is a prophecy about the Lord who was to come; consequently it is called a “decree” which Jehovah declared to David; and in the same Psalm it is said previously: I have anointed my King upon Zion (verse 6); and further on: I will give to Him the nations for an inheritance (verse 8). Therefore “this day” does not mean from eternity, but in time; for with Jehovah the future is present.

(102) It is believed that the Lord as to His Human not only was, but still is, the son of Mary; but in this the Christian world is under a delusion. It is true that He was the son of Mary, but not true that He still is; for by the acts of redemption He put off the human from the mother and put on a Human from the Father; and this is why the Human of the Lord is Divine, and in Him God is Man, and Man is God. That He put off the human from the mother and put on a Human from the Father, which is the Divine Human, is shown by the fact that He Himself never called Mary His mother, as can be seen from the following passages: The mother of Jesus said to Him, They have no wine. Jesus said unto her, Woman, what to Me and to thee? Mine hour is not yet come (John 2:3, 4); and again: When Jesus saw [from the cross] His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son.

Then saith He to the disciple, Behold thy mother (John 19:26, 27); and on one occasion He did not acknowledge her: It was told Jesus by some who said, Thy mother and Thy brethren stand without, desiring to see Thee. Jesus answering said, My mother and My brethren are these who hear the Word of God and do it (Luke 8:20, 21; Matt. 12:46-50; Mark 3:31-35). Thus the Lord did not call her mother but "woman," and gave her to John as a mother. In other places she is called His mother, but not by His own lips. [2] This is further confirmed by the fact that He did not acknowledge Himself to be the son of David; for we read in the Gospels: Jesus asked the Pharisees, saying, How does it seem to you about the Christ? Whose son is He? They say unto Him, David's. He said unto them, How then doth David in spirit call Him his Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I place Thine enemies as the footstool of Thy feet? If then David calls Him Lord, how is He his son? And no man was able to answer Him a word (Matt. 12:41-46; Mark 12:35-37; Luke 20:41-44; Ps. 110:1). [3] To the above I will add this, which is new: Once it was granted me to speak with Mary the mother. On a certain occasion she passed by and appeared in heaven above my head in white raiment like silk; and then pausing a little she said that she had been the mother of the Lord, who was born of her; but that He, having become God, had put off everything human that He had derived from her, and that she therefore worshiped Him as her God, and was unwilling that anyone should acknowledge Him as her son, because in Him all is Divine. From all this there now shines forth this truth, that thus Jehovah is Man as in things first so also in things last according to these passages: I am the Alpha and the Omega, the Beginning and the End, He who is and who was and who is to come, the Almighty (Rev. 1:8, 11). When John saw the Son of Man in the midst of the seven lamp stands he fell at His feet as dead; but He laid His right hand upon him saying, I am the First and the Last (Apoc. 1:13, 17; 21:6). Behold I come quickly, to give every man according to his word I am the Alpha and the Omega, the Beginning and the End, the First and the Last (Apoc. 22:12, 13). and in Isaiah: Thus said Jehovah, the King of Israel and his Redeemer, Jehovah of Hosts, I am the First and the Last (44:6; 48:12).

(103) To this I will add the following arcanum: The soul, which is from the father, is the man himself; while the body, which is from the mother, is not the man in himself, but is from the man; it is simply the soul's clothing, woven of such things as are from the natural world; while the soul is woven of such things as exist in the spiritual world. After death every man lays aside the natural which he took from the mother, and retains the spiritual which is from the father, together with a kind of border from the purest things of nature about it. With those who enter heaven this border is beneath, and the spiritual above; but with those who enter hell the border is above and the spiritual beneath. In consequence of this an angel-man speaks from heaven, that is, what is good and true; while a devil-man when he speaks from his heart speaks from hell, but when he speaks from his lips he speaks as if from heaven; the

latter he does abroad, but the former at home. [2] Since the soul of man is the man himself, and is spiritual in its origin, it is evident why the mind, disposition, nature, inclination, and affection of the father's love dwell in offspring after offspring, and return and display themselves from generation to generation. Because of this many families and even nations are recognized from their first father. There is a common likeness which shows itself in the face of each descendant; and it is only by means of the spiritual things of the church that this likeness is changed. A common likeness of Jacob and Judah still remains in their posterity, whereby they are distinguished from others, and for the reason that they have adhered firmly to their religion even until now. For in the semen from which every man is conceived there exists a graft or offshoot of the father's soul in its fullness, within a sort of envelope formed of elements from nature; and by means of this his body is formed in the mother's womb, which body may become a likeness either of the father or of the mother, the image of the father still remaining within it and constantly striving to put itself forth; consequently if it cannot accomplish this in the first offspring it does in those that follow. [3] A likeness of the father in its fullness exists in the semen for the reason, as has been said, that the soul from its origin is spiritual; and the spiritual has nothing in common with space, and is therefore like itself in little compass as in great. With respect to the Lord: While He was in the world He put off by the acts of redemption everything of the human from the mother, and put on a Human from the Father, which is the

Divine Human; and this is why in Him Man is God, and God is Man.

(104) (8) The progress towards union was His state of Exinanition [emptying Himself], and the union itself is His state of Glorification. It is acknowledged in the church that when the Lord was in the world He was in two states, called the state of exinanition and the state of glorification. The prior state, which was the state of exinanition, is described in the Word in many places, especially in the Psalm of David and also in the Prophets, and particularly in Isaiah (chapter 53) where it is said: That He emptied His soul even unto death (Isa. 53:12). This same state was His state of humiliation before the Father; for in it He prayed to the Father; and He says that He does the Father’s will, and ascribes to the Father all that He did and said. That He prayed to the Father is evident from these places: Matt. 26:39, 44; Mark 1:35; 6:46; 14:32-39; Luke 5:16; 6:12; 22:41-44; John 17:9, 15, 20. That He did the Father’s will: John 4:34; 5:30. That He ascribed to the Father all that He did and said: John 8:26-28; 12:49, 50; 14:10. He even cried out upon the cross: My God, My God, why hast Thou forsaken Me? (Matt. 27:46; Mark 15:34.) Moreover, except for this state He could not have been crucified. But the state of glorification is also the state of union. He was in that state when He was transfigured before His three disciples, and also when He wrought miracles, and whenever He said that the Father and He are one, that the Father is in Him and He in the Father, and that all things of the Father are His; and, when the union was complete, that

He had “power over all flesh” (John 17:2), and “all power in heaven and on earth” (Matt. 28:18); besides other things.

(105) These two states, of exinanition and of glorification, belonged to the Lord because there is no other possible way of attaining to union, this being in accordance with Divine order, which is immutable. The Divine order is that man should set himself in order for the reception of God and prepare himself to be a receptacle and abode into which God may enter and in which, as in His temple, God may dwell. From himself man must do this, and yet must acknowledge that it is from God. This he must acknowledge because he does not feel the presence and operation of God, although God in closest presence operates all the good of love and all the truth of faith in man. Every man progresses and must progress in accordance with this order, if from being natural he is to become spiritual. In like manner it was necessary for the Lord to progress, in order to make Divine His natural human. This is why He prayed to the Father, did the Father’s will, ascribed to Him all that He did and said, and why He exclaimed upon the cross, “My God, My God, why hast Thou forsaken Me?” For in this state God seems to be absent; but after this state comes another, which is the state of conjunction with God; in which state man acts as before, but now from God; but he does not now need, as before, to ascribe to God every good that he wills and does, and every truth that he thinks and speaks, because this is written upon his heart, and thus is inwardly in all his actions and words. In like manner did the Lord unite Himself to His Father, and the Father to Himself. In a

word, He glorified His Human, that is, made it Divine, in the same manner in which He regenerates man, that is, makes him spiritual. That every man who from being natural becomes spiritual passes through two states, entering through the first into the second, and thus from the world into heaven, will be fully shown in the chapters on Free Will, on Charity and Faith, and on Reformation and Regeneration. Here let it be noticed only that in the first state, which is called the state of reformation, man has complete freedom to act according to the rationality of his understanding: and in the second, which is the state of regeneration, he has the same freedom; but he now wills and acts, and thinks and speaks, from a new love and a new intelligence, which are from the Lord. For in the first state the understanding takes the chief part and the will the second; while in the following state the will takes the chief part, and the understanding the second; nevertheless, the understanding now acts from the will, and not the will through the understanding. The conjunction of good and truth, of charity and faith, and of the internal and external, is effected in the same way.

(106) These two states are represented by various things in the universe, and for the reason that they are in accordance with Divine order, and the Divine order fills all things and each thing in the universe, even to the utmost particular. In every man the first state is represented by his state of infancy and childhood until the time of puberty, youth, and early manhood, and this is a state of humiliation before his parents, of obedience, and also of instruction by masters

and tutors; while the second state is represented in the state of the same person when he becomes his own master and chooser, or freely exercises his own will and understanding, and has control in his own home. So the first state is represented by that of a prince or king's son or duke's son, before he has become a king or a duke; likewise by the state of any citizen before he has assumed the office of magistrate; of any subject before he enters upon the functions of any office; of any student who is being prepared for the ministry, before he becomes a priest; and of the priest before he becomes a pastor; and of the pastor before he becomes a primate; also of any virgin before she becomes a wife, and of any maidservant before she becomes a mistress; and in general, of any clerk before he becomes a merchant, of any soldier before he becomes an officer, and of any servant before he becomes a master. The first is a state of servitude, the second is the exercise of one's own will and from this of one's own understanding. Again, these two states are represented by various things in the animal kingdom-the first by beasts and birds while they continue with their parents, following them constantly, and being nourished and guided by them; and the second when they leave the old ones and take care of themselves; likewise by worms-the first state while they crawl and feed upon leaves, and the second when they cast off their coverings and become butterflies. Still again, these two states are represented by the subjects of the vegetable kingdom-the first while the plant is springing up from the seed and is adorned with boughs, twigs, and leaves, the second when it bears fruit and produces new seed. This, too, may be likened to the conjunction of truth and good, since all things belonging to a tree correspond to truths, while the fruits correspond to the various kinds of good. But the man who remains in the first state and does not enter the second, is like a tree that produces leaves only and not fruit, of which it is said in the Word: That it must be rooted up and cast into the fire (Matt. 7:19; 21:19; Luke 3:9; 13:6-9; John 15:5, 6); and he is like a servant that did not wish to be free, concerning whom it was commanded: That he should be brought to the door or to the doorpost, and his ear be pierced with an awl (Exod. 21:6). Servants are those who are not conjoined to the Lord; while the free are those who are conjoined to Him; for the Lord says: If the Son maketh you free, ye shall be free indeed (John 8:36).

(107) (9) Hereafter no one from among Christians enters heaven unless he believes in the Lord God the Savior, and approaches Him alone. We read in Isaiah: Behold I create a new heaven and a new earth, and the former things shall not be remembered nor come into mind; and behold, I will create Jerusalem a rejoicing and her people a joy (Isa. 65:17, 18); and in Revelation: I saw a new heaven and a new earth: and I saw the holy Jerusalem coming down from God out of heaven, made ready as a bride for her husband. And he that sat upon the throne said, Behold I make all things new (Rev. 21:1, 2, 5) and in other places: That no others should enter heaven than those who were written in the Lamb’s book of Life (Rev. 13:8; 17:8, 12; 20:12, 15; 21:27). By the “heaven” here mentioned the heaven visible

to our eyes is not meant, but the angelic heaven; by "Jerusalem" no city coming down out of the sky is meant, but a church that is to descend from the Lord out of the angelic heaven, and "the Lamb's book of Life" means not a book written in heaven, which is to be opened, but the Word, which is from the Lord and which treats of the Lord. In the preceding sections of this chapter it has been proved, authenticated, and established that Jehovah God, who is called the creator and the Father, descended and assumed a Human in order that He might be approached by man and be conjoined to man. For does anyone get near to a man by approaching his soul? Can that be done? It is the man himself who is approached, who is seen face to face, and who is talked with mouth to mouth. It is the same with God the Father and the Son; since God the Father is in the Son as a soul is in its body. [2] That the Lord God the savior is he in whom men ought to believe is evident from the following passages in the Word: For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him may not perish, but may have eternal life (John 3:15, 16). He that believeth in the Son is not judged; but he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God (John 3:18). He that believeth in the son hath eternal life; but he that believeth not the son shall not see life, but the anger of God abideth on him (John 3:36). The bread of God is He that cometh down out of heaven, and giveth life unto the world. He that cometh to Me shall not hunger; and he that believeth in Me shall never thirst (John 6:33, 35). This is the will of Him who sent Me, that everyone who beholdeth the Son and believeth in Him may have eternal life; and I will raise him up at the last day (John 6:40). They said to Jesus, What must we do that we may work the works of God? Jesus answered, This is the work of God, that ye believe in Him whom He hath sent (John 6:28, 29). Verily, I say unto you, he that believeth in Me hath everlasting life (John 6:47). Jesus cried saying, If any man thirst, let him come unto Me and drink. He that believeth in Me out of his belly shall flow rivers of living water (John 7:37, 38). Unless ye believe that I am, ye shall die in your sins (John 8:24). Jesus said, I am the resurrection and the life; he that believeth in Me, though he die, shall live and whosoever liveth and believeth in Me shall never die (John 11:25, 26). Jesus said, I am come a light into the world, that whosoever believeth in Me may not abide in darkness (John 12:46; 8:12). While ye have the light, believe in the light, that ye may be sons of the light (John 12:36). The Lord also said that the disciples should abide in Him, and He in them (John 14:20; 15:1-5; 17:23); which is done by faith: Paul testified both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ (Acts 20:21). I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me (John 14:6). [3] That whosoever believes in the son believes in the Father, since, as said above the Father is in him as the soul in the body, is evident from the following passages: If ye had known Me ye would have known My Father also (John 8:19; 14:7). He that seeth Me, seeth Him that sent Me (John 12:45). He that receiveth

Me, receiveth Him that sent Me (John 13:20). This is because no one can see the Father and live (Exod. 33:20). Therefore the Lord says: No man hath seen God at any time; the only begotten Son who is in the bosom of the Father He hath manifested him (John 1:18). Not that any man hath seen the Father save He that is with the Father, He hath seen the Father (John 6:46). Ye have neither heard the voice of the Father at any time, nor seen His form (John 5:37). But those who know nothing about the Lord, like most of those in the two divisions of the globe called Asia and Africa, including those in the Indies, provided they believe in one God and live according to the precepts of their religion, are saved by their faith and life; for imputation has reference to those who know, not to those who do not know; as when the blind stumble it is not imputed to them; for the Lord says: If ye were blind ye would not have sin; but now ye say that ye see therefore your sin remaineth (John 9:41).

(108) To confirm this further I will relate what I know, because I have seen it and can therefore testify to it, namely, that the Lord is at this day forming a new angelic heaven, and that it is formed of those who believe in the Lord God the Savior, and who approach Him directly, and that all others are rejected. So hereafter, when anyone from Christendom goes into the spiritual world (as every man does at death) and does not believe in the Lord and approach Him alone, and is then unable to receive this faith, because he has lived wickedly or has confirmed himself in falsities, at his first approach toward heaven he is

repelled, and turns his face away from heaven and towards the lower earth, whither he goes, and joins those who are there, who are meant, in Revelation, by “the dragon” and the “false prophet.” Moreover, no man henceforth in Christian lands is listened to unless he believes in the Lord; his prayers become in heaven like ill-scented odors, and like eructations from ulcerated lungs; and even if his appeal is thought to be like the fumes of incense, it ascends towards the angelic heaven only like the smoke of a conflagration which is blown back into his eyes by a downward gust of wind, or it is like the incense from a censer hidden under a monk’s cloak. Such is the case hereafter with all piety that is directed to a divided trinity, not to a united trinity. To show that the Divine trinity is united in the Lord is the chief object of this work. To this I will add the following new information. Some months ago the twelve apostles were called together by the Lord, and were sent forth through the whole spiritual world, as they formerly were through the whole natural world, with the command to preach this gospel; and to each apostle was assigned a particular province; and this command they are executing with great zeal and industry. But on these subjects more will be said in the last chapter of this book, where the Consummation of the Age, the Lord’s Coming and the New Church, are specially treated of.

(109) A COROLLARY. All the churches that existed before the Lord’s coming were representative churches; and only in shadow could Divine truths be seen by them. But after the Lord’s coming into the world a church was established

by Him which saw, or rather was able to see, Divine truths in light. The difference is like that between evening and morning; likewise in the Word the state of the church before the Lord's coming is called evening, and the state after His coming is called morning. Before the Lord came into the world He was present with men of the church, but only mediately, through angels who represented Him; but since His coming He is present with men of the church immediately; and this for the reason that in the world He put on also a Divine Natural in which He is present with men. The glorification of the Lord is the glorification of His Human, which He assumed in the world; and the Lord's glorified Human is the Divine Natural. The truth of this is evident from the fact that the Lord rose from the tomb with the whole of the body that He had in the world, leaving nothing in the tomb, and therefore took with Him from the tomb the Natural Human itself from the firsts to the lasts of it. So after the resurrection when His disciples thought that what they saw was a ghost, He said to them: See My hands and My feet, that it is I Myself; handle Me and see; for a ghost hath not flesh and bones as ye see Me have (Luke 24:37, 39). This makes it clear that by means of His glorification His natural body was made Divine. Therefore Paul says: That in Christ dwelleth all the fullness of Divinity bodily (Col. 2:9); and John: That Jesus Christ the Son of God is the true God (1 John 5:20). From all this the angels are aware that in the whole spiritual world the Lord alone is complete Man. [2] In the church it is well known that with the Israelitish and Jewish nation all worship was merely external, and shadowed forth an internal worship which the Lord opened up; thus before the Lord's coming worship consisted in types and figures which represented true worship in its faithful imagery. The Lord Himself was indeed seen by the ancients; for He said to the Jews: Your father Abraham rejoiced to see My day; and he saw and was glad. I say unto you, Before Abraham was, I am (John 8:56, 58). But as the Lord in those times was merely represented (which was done by means of angels), so all things of the church with them were made representative; but after the Lord had come into the world those representations vanished. The interior reason of this was that in the world the Lord put on also a Divine Natural, and from this not only is the internal spiritual man enlightened, but also the external natural; and unless these two are simultaneously enlightened, man is, as it were, in shadow; but when both are enlightened, he is, as it were, in the light of day. For when the internal man alone is enlightened, and not the external also, or when the external man alone is enlightened and not the internal also, it is as when one sleeps and dreams, and as soon as he wakes remembers his dream, and from it draws various conclusions, but all imaginary. Or he is like one walking in his sleep, and fancying that the objects he sees are seen by daylight. [3] Again, the difference between the state of the church before the Lord's coming, and after it, is like the difference between reading at night by the light of the moon and stars, and reading by the light of the sun. Evidently, in the former light, which is a purely white light, the eye sees amiss, while in the latter, which is also flame-like, it does not. So we read respecting the Lord: The God of Israel said, the Rock of Israel spoke to Me, He shall be as the light of the morning, when the sun riseth, a morning without clouds (2 Sam. 23:3, 4); “the God of Israel” and “the Rock of Israel” meaning the Lord. And again: The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day when Jehovah shall bind up the breach of His people (Isa. 30:26). All this is said of the state of the church after the Lord’s coming. In a word, the state of the church before the Lord’s coming may be compared to an old woman whose face has been painted and who because of the glow of the paint seems to herself to be beautiful; while the state of the church after the Lord’s coming may be likened to a maiden who is beautiful from the native glow of her complexion. Again, the state of the church before the Lord’s coming may be likened to the skin of any fruit (as an orange, an apple, a pear, or a grape) and the taste of the skin; while its state after His coming may be likened to the insides of these fruits and their taste; with other like things; and this for the reason that the Lord having now put on also the Divine natural, enlightens both the internal spiritual man and the external natural man; for when only the internal man is enlightened, and not the external as well, there is shadow; and the same is true when the external man is enlightened and not the internal.

(110) Let these Memorable Relations be added. First: I once saw in the spiritual world an ignis fatuus in the air

with a glow about it, falling toward the earth. It was a meteor, such as the common people call a dragon. I noted the place where it fell; but it disappeared in the twilight before sunrise, as every ignis fatuus does. After dawn I went to the place where I had seen it fall in the night, and behold, the ground there was a mixture of sulfur, iron chips, and clay; and suddenly there appeared two tents, one directly over the place, and the other at one side towards the south; and looking upwards I saw a spirit fall like lightning from heaven, and he struck within the tent that stood directly over the place where the meteor fell; I myself being in the other that was near it towards the south, and as I stood in the door I saw the spirit standing in the entrance of the other tent. Therefore I asked him why he had so fallen from heaven; and he answered that he had been cast down as an angel of the dragon by the angels of Michael, because he had said something about the faith in which he had confirmed himself while in the world; among other things, that God the Father and God the Son are not one but two; for at this day in the heavens all believe that these are one, like soul and body; and whatever contradicts this is like a pungent odor in their nostrils, or like an awl boring through their ears, which causes disturbance and pain; therefore anyone so contradicting is ordered to leave; and if he refuses is cast out. [2] Hearing this I said to him, “Why did you not believe as they do?” He replied that after leaving the world no one is able to believe anything different from what he had before impressed upon himself by confirmation; this remains fixed in him, and can not be removed, especially that which he has confirmed in himself respecting God, since in the heavens everyone has his place according to his idea of God. I asked him further, by what means he had confirmed the notion that the Father and Son are two. He said, “By the statements in the Word, that the Son prayed to the Father, both before and during the passion of the cross; also that He humiliated Himself before His Father: how then can they be one, as soul and body are one in man? Who prays as if to another and humiliates himself as if before another, when that other is in fact himself? No one does so, much less the Son of God. Moreover, in my time the entire Christian church divided the Godhead into persons; and each person is one by Himself, and is defined as being what is self-subsistent.” [3] Hearing this I replied, “From what you say I perceive that you do not know at all how God the Father and the Son are one; and not knowing this you have confirmed yourself in the falsities respecting God which the church still holds to. Do you not know that when the Lord was in the world He had a soul like every other man? Whence had He that soul, unless from God the Father? The truth of this is abundantly evident from the word of the Gospels. What then is that which is called the Son but a Human that was conceived from the Divine of the Father and born of the virgin Mary? The mother cannot conceive the soul. This would be totally opposed to the order in accordance with which every man is born. Neither could God the Father impart from Himself a soul and then withdraw from it, as is done by every father in the world, because God is His own Divine essence, and this is one and indivisible; and being indivisible, it is Himself. This is why the Lord declares that the Father and He are one, and that the Father is in Him and He in the Father, and other like things. The framers of the Athanasian creed saw this remotely, and therefore, after dividing God into three persons, they still maintained that in Christ, God and Man, that is, the Divine and the Human, are not two, but are one, like soul and body in man. [4] The Lord's praying to the Father as to another when He was in the world, and His humiliating Himself before the Father as before another, was in accordance with the order established at creation. That order is immutable, and in accordance therewith must be everyone's progress towards conjunction with God. That order is, that so far as man conjoins himself to God by a life in accordance with the laws of order, which are God's commandments, does God conjoin Himself to man, and change man from natural to spiritual. It was in this way that the Lord made Himself one with His Father, and God the Father made Himself one with Him. When the Lord was an infant was He not like any other infant, and when a boy like any other boy? Do we not read that He increased in wisdom and favor, and that afterwards He asked the Father to glorify His name, that is, His Human? To glorify is to make Divine by oneness with Himself. This makes clear why the Lord prayed to His Father whilst in His state of exinanition, which was the state of His progress towards union. [5] This same order is inscribed upon every man by his creation. In the precise degree in which man prepares his understanding by means of truths from the Word does he adapt his understanding to receive faith from God, and precisely as he prepares his will by means of works of charity does he fit his will for the reception of love from God, as when a workman cuts a diamond he fits it to receive and emit the glow of light; and so on. One prepares himself to receive God and to be conjoined with Him by living in accordance with the Divine order; and the laws of order are all the commandments of God. These the Lord fulfilled to every tittle, and so made Himself a receptacle of Divinity in all fullness. Therefore Paul says: That in Jesus Christ dwells all the fullness of Divinity bodily (Col. 2:9). And the Lord Himself says: That all things that the Father hath are His (John 16:15). [6] "Furthermore, it must be borne in mind that in man the Lord alone is active and man of himself is merely passive; and that it is by means of the influx of life from God that man is also active. It is because this influx from God is unceasing that it seems to man as if he were active from himself; and it is because of this appearance that man has free-will; and this is given him that he may prepare himself for receiving the Lord, and thus for conjunction with Him, which would not be possible unless the action were reciprocal; and it becomes reciprocal when man acts from his freedom, and yet from faith ascribes all his activity to the Lord." [7] After this I asked him whether he, like the others his companions, confessed that God is one. He replied that he did. Then I said, "But I am afraid that the confession of your heart is that there is no God. Does not every word uttered by the mouth go forth from the thought of the mind? Must not, then, the lip-confession of God’s oneness banish from the mind the thought that there are three; and on the other hand, must not this thought of the mind banish from the lips the confession that He is one; and what else can result from this than that there is no God? Is not the whole interval, from the thought to the lips, and back again from the lips to the thought, thus made a vacuum? And what conclusion can the mind then form about God than that nature is God; and about the Lord than that His soul was either from the mother or from Joseph? From these two ideas all the angels of heaven turn away as from things horrible and abominable.” All this having been said, that spirit was sent away into the abyss (spoken of in Rev. 9:2 and following verses), where the angels of the dragon discuss the mysteries of their faith. [8] The next day, when I looked towards the same place, I saw instead of the tents two statues in the likeness of human beings, made of the dust of the earth that was a mixture of sulfur, iron, and clay. One statue seemed to have a scepter in its left hand, a crown on its head, a book in its right hand, and a stomacher with an oblique band tied across, set with precious stones, and behind a robe that spread towards the other statue. But these decorations of the statue were induced upon it by fantasy. A voice from some draconic spirit was then heard proceeding from it, saying, “This statue represents our faith as a queen, and the one behind it represents charity as her maidservant. This latter was made of a similar mixture of dust, and was placed at the extremity of the robe that spread out behind the queen, and it held in its hand a paper, on which was written, “Be careful not to come so near as to touch the robe.” Then a sudden shower fell from heaven and penetrated both statues, which being made of a mixture of sulfur, iron, and clay, began to effervesce, as a mixture of those ingredients does when water is poured upon it; and so burning as it were with inward fire they melted into heaps, which afterwards stood out above the ground there like sepulchral mounds.

(111) Second Memorable Relation: In the natural world man’s speech is twofold, because his thought is twofold, external and internal; for he can speak simultaneously from internal thought and from external thought; and he can speak from external thought and not from internal thought, and even contrary to internal thought; and this is the source of pretenses, flattery, and hypocrisy. But this twofold speech man does not have in the spiritual world; his speech there is single; he speaks as he thinks; or if not, the tone of his voice is grating and hurts the ear. Nevertheless, he can be silent and not divulge the thoughts of his mind. So when a hypocrite gets among wise men he either leaves or betakes himself to a corner of the room and avoids notice and keeps silent. [2] At one time a large number had assembled in the world of spirits, and were talking together about this matter, saying that to be able to speak only as one thinks is a hardship to such as have not thought rightly about God and the Lord whenever they come into association with the good. In the midst of the assembly were the Reformed and some of their clergy, and next to them the Papists with their monks. The clergy and the

monks spoke first, saying, “This is not a hardship; what need is there for anyone to speak otherwise than as he thinks? If perchance he does not think rightly, can he not close his lips and keep silent?” And a clergyman said, “Who does not think rightly about God and about the Lord?” But some of the assembly said, “Let us try them.” And they asked those who had confirmed themselves in a trinity of persons in the Godhead to say from their thought one God; and they could not. They twisted and folded their lips in various ways, but were unable to articulate a sound into any words except such as were harmonious with the ideas of their thought, which were of three persons, and consequently of three Gods. [3] Again, those who had confirmed themselves in faith apart from charity were asked to utter the name Jesus; but they could not; although they could all say Christ, and also God the Father. They wondered at this, and inquired the cause; and they found it to be that they had prayed to God the Father for the sake of the Son, but had not prayed to the Savior Himself; and Jesus signifies Savior. [4] Again, from their thought of the Lord’s Human they were asked to say Divine Human; but not one of the clergy there present could do so, though some of the laity could; and therefore this fact was made a subject of serious discussion. First, the following passages from the Gospels were read to them: The Father hath given all things into the hand of the Son (John 3:35); The Father hath given to the Son power over all flesh (John 17:2); All things are delivered unto Me by the Father (Matt. 11:27); All power is given unto Me in heaven and in earth (Matt.

28:18); and they were asked to keep in their thought from these passages that Christ, both as to His Divine and as to His Human, is the God of heaven and earth, and then to pronounce the words Divine Human; but still they could not. They said that although from these passages they retained from the understanding some thought about the matter, they still had no acknowledgment of it, and therefore they could not bring it into speech. [5] (ii.) Afterwards there was read to them from Luke (1:32, 34, 35) that the Lord as to His Human was the Son of Jehovah God, and is there called "the God of the Most High," and in many other places, "the Son of God" and also "the Only begotten;" and they were asked to retain this in their thought, as also that the only-begotten Son of God born in the world could not but be God, as the Father is God, and then to utter the words Divine Human. But they said, "We cannot, because our spiritual thought, that is, our more internal thought, does not admit into the thought which lies nearest to speech any other ideas except those that are in harmony with the internal thought; and from this we perceive that we are not now permitted, as we were in the natural world, to divide our thoughts. [6] (iii.) Therefore, the Lord's words to Philip were read to them: Philip said, Lord, show us the Father. And the Lord said, He that seeth Me seeth the Father. Believest thou not that I am in the Father and the Father in Me? (John 14:8-11) and also other passages, as: That the Father and He are one (John 10:30) and they were asked to retain this in thought and then to say, Divine Human; but because that thought was not rooted in the acknowledgment that the Lord is God even in respect to the Human, they twisted their lips into folds till they grew angry, desiring to force their mouths to speak the words but they did not succeed; and for the reason that with those who are in the spiritual world the ideas of thought which flow from acknowledgment make one with the words of speech; and where these ideas do not exist words cannot be had; for in speaking, ideas become words. [7] (iv.) Still again, there was read to them the following from the doctrine accepted throughout the Christian world: The Divine and Human in the Lord are not two, but one, even one person, united like soul and body in man. This is from the Athanasian Creed, and has been recognized by the councils; and it was said to them, "From this certainly you can gain an idea grounded in acknowledgment that the Human of the Lord is Divine, since His soul is Divine; for this statement is from the doctrine of your church which you accepted while in the world; moreover, the soul is the very essence of the man, and the body is the form of this essence; and essence and form make one like esse and existere, or like the effecting cause of the effect and the effect itself." This idea they retained, and from it wished to utter the words Divine Human; but they could not; for their more internal idea of the Human of the Lord banished and erased this new adscititious idea, as they called it. [8] (v.) Once again, this passage from John was read to them: The Word was with God, and God was the Word, and the Word became flesh (1:1, 14). Also this: Jesus Christ is the true God and eternal life (1 John 5:20). Also from Paul: In Jesus

Christ dwelleth all the fullness of the Divinity bodily (Col. 2:9); and they were requested to think accordingly, namely, that God who was the Word became Man, that He was the true God, and that in Him dwelt all the fullness of Divinity bodily. This they did, but only in external thought; and therefore, because of the resistance of internal thought, they were unable to pronounce the words Divine Human; and they said frankly, "We can form no idea of a Divine Human, because God is God, and man is man, and God is a Spirit, and we have always thought of spirit as being wind or ether." [9] (vi.) Finally, it was said to them, You know that the Lord said: Abide in Me, and I in you. He that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing (John 15:4, 5). And as there were some of the English clergy present, the following from one of their exhortations at the Holy Communion was read to them: "For when we spiritually eat the flesh and drink the blood of Christ, then we dwell in Christ, and Christ in us." And it was said, "If your thought now is that this is not possible unless the Lord's Human is Divine, pronounce the words Divine Human from acknowledgment in thought." But still they could not, so deeply impressed upon them was the idea that the Divine could not be Human, nor the Human be Divine, and that the Lord's Divine was from the Divine of a Son born from eternity, and His Human like that of any other man. They were asked, "How can you think thus? Can a rational mind ever conceive of a Son born of God from eternity?" [10] (vii.) Then the inquirers turned to the Evangelicals, saying that the Augsburg Confession and

Luther taught that the Son of God and the Son of man in Christ is one Person; and that He, even as to His Human nature, is omnipotent and omnipresent, and as to that nature sits at the right hand of God the Father, governs all things in heaven and on earth, fills all things, is present with us, and dwells and operates in us; also that there is no difference of adoration, because the Divinity that is not discerned is worshiped through the nature that is discerned; and that in Christ God is Man, and Man is God. Hearing this they said, “Can this be so?” And they looked around and said presently, “We did not know this before; therefore we are unable to say Divine Human.” And first one and then another said, “We have read this, and we have written it; and yet when we thought about it in our minds it was mere words, of which we had no interior idea.” [11] (viii.) Finally they turned to the Papists and said, “Perhaps you can say Divine Human, since you believe that Christ is wholly present in the bread and wine of your Eucharist, and in every part of them; and you also worship Him as God most holy when you exhibit and carry about the host; also because you call Mary ‘Deipara,’ that is, ‘Mother of God;’ consequently you acknowledge that she gave birth to God, that is, to the Divine Human.” Then they wished to pronounce it, but they could not, because a material idea of Christ’s body and blood then suggested itself, and also a belief that His Human is separable from the Divine, and with the pope is actually so separated, since to him the human power only, and not the Divine, was transferred. Then one of the monks arose and said that he could conceive of a Divine Human with reference to the most holy virgin Mary, and also with reference to the saint of his monastery. And another monk came forward and said, “From an idea of my thought which I now entertain I am able to say Divine Human, but with reference to his holiness the pope rather than in reference to Christ.” But some of the Papists pulled him back, saying, “For shame.” [12] After this heaven was seen open, and tongues like little flames were seen descending and alighting upon some; and they then celebrated the Divine Human of the Lord, saying, “Have done with the idea of three Gods, and believe that in the Lord dwells all the fullness of Divinity bodily, that the Father and He are one, as soul and body are one, and that God is not wind or ether, but a Man, then you will be conjoined with heaven, and from the Lord you will be able to speak the name Jesus, and to say Divine Human.”

(112) Third Memorable Relation: Awaking once soon after daybreak, I went out into the garden in front of my house, and saw the sun rising in his glory, and round about him a halo, at first faint, but afterwards more distinct, and beaming like gold, and beneath its border was a rising cloud, which from the sun’s rays glowed like a carbuncle. It set me thinking about the fables of the most ancient people which depicted Aurora with wings of silver and countenance of gold. With my mind immersed in the delights of these meditations, I came into the spirit; and I heard certain spirits conversing, who said, “O that we might be permitted to talk with the innovator who has thrown among the leaders of the church that apple of discord after

which so many of the laity have been running, and which they have picked up and held up for us to look at.” By that apple they meant the little work, entitled, A Brief Exposition of the Doctrine of the New Church. And they said, “It is certainly a schismatical writing, such as no man ever before conceived of.” And then I heard one of them exclaim, “Schismatical? It is heretical!” But some of those beside him said, “Hush! Hold your tongue! It is not heretical; he gives an abundance of quotations from the Word; and to these our neophytes, by whom we mean the laity, give heed and assent.” [2] Hearing this I came forward, being in the spirit, and said, “Here I am; what is the matter?” At once one of them, a German, as I afterwards heard, a native of Saxony, said in an authoritative tone, “How dare you turn upside down the worship established in the Christian world for so many centuries, which teaches that God the Father should be invoked as the Creator of the universe, His Son as the Mediator, and the Holy Spirit as the Operator? Moreover, you divest the first and the last God of the personality we ascribe to them, although the Lord Himself says, ‘When ye pray, pray thus, Our Father who art in the heavens; hallowed be Thy Name; Thy Kingdom come.’ Therefore are we not commanded to invoke God the Father?” After this there was silence, and all who favored the speaker stood like brave seamen on their warships when they sight the enemy, and stand by to shout, “Now, have at them; victory is sure.” [3] Then I rose to speak; and said, “Who among you is not aware that God came down from heaven and became Man? For we read, ‘The Word was with God, and God was the Word, and the Word became flesh.’” Then, looking towards the Evangelicals, among whom was that dictator who had just addressed me, I said, “Who among you does not know that in Christ, who was born of Mary the Virgin, God is Man and Man is God?” But at this the assembly made a great noise; therefore I said, “Do you not know this? It is according to the doctrine of your confession which is called the Formula Concordioe, where this is affirmed and fully corroborated.” Then the dictator turned to the assembly and asked if they were aware of this; and they answered, “As to the person of Christ we have given the book very little study, but we have worked hard at the part on Justification by Faith Alone; if, however, it is so written in that book, we acquiesce.” Then one of them remembering, said, “That is the way it reads; and it says furthermore that the Human nature of Christ has been exalted to Divine majesty and all its attributes; also that in that nature Christ sits at the right hand of the Father.” [4] Hearing this they were silent; and as it was undisputed I spoke again, and said, “This being so, what then is the Father but the Son, and what is the Son but the Father also?” Yet as this again offended their ears, I continued, “Hear the very words of the Lord and attend to them now, if you never have before; for He said, ‘I and My Father are one;’ ‘I am in the Father and the Father in Me;’ ‘Father, all Mine are Thine and Thine are Mine;’ ‘He that hath seen Me hath seen the Father.’ What do these things mean, but that the Father is in the Son and the Son in the Father, and that they are one as the soul and body in man are one, and thus that they are one person? And must not this be your belief, if you believe in the Athanasian creed, where nearly the same things are said? But from the passages quoted take this one saying of the Lord, ‘Father, all Mine are Thine, and all Thine are Mine.’ What else does this mean than that the Divine of the Father belongs to the Human of the Son, and the Human of the Son to the Divine of the Father, consequently that, in Christ, God is Man and Man is God, and thus that they are one as soul and body are one? [5] Every man may say the same of his own soul and body, namely, ‘All mine are thine, and all thine are mine; thou art in me and I in thee; he that seeth me, seeth thee; we are one in person and in life.’ This is because the soul is in the man, both in the whole and in every part of him, for the life of the soul is the life of the body, and between the two there is a mutuality. All this makes clear that the Divine of the Father is the soul of the Son, and the Human of the Son the body of the Father. From where does the soul of an offspring come unless from its father, and its body unless from its mother? The expression is the Divine of the Father; but the Father Himself is what is meant, since He and His Divine are the same; and this Divine is one and indivisible. That this is true is evident also from the words of the angel Gabriel to Mary, ‘The power of the Most High shall overshadow thee, and the Holy Spirit shall come upon thee; and the Holy Thing that shall be born of thee shall be called the Son of God.’ And just above He is called ‘the Son of the Most High,’ and elsewhere ‘the only-begotten Son.’ But you, who call Him merely the Son of Mary, destroy the idea of His Divinity; yet it is only the learned among the clergy and the scholars among the laity who destroy this idea, for these, when they raise their thoughts above the sensual things pertaining to their bodies, regard the glory of their reputation; and this not only obscures but extinguishes the light whereby the glory of God enters. [6] But let us return to the Lord’s Prayer, where it says, ‘Our Father who art in the heavens; hallowed be Thy Name; Thy kingdom come.’ By these words you who are present understand the Father in His Divine alone but I understand the Father in His Human. Moreover, this Human is the name of the Father; for the Lord said, ‘Father, glorify Thy name,’ that is, Thy Human; and when this is done the kingdom of God comes. And the reason why this Prayer was commanded for the present time is evident, namely, that through His Human an approach may be had to God the Father. The Lord also said, ‘No man cometh unto the Father but by Me;’ and in the Prophet, ‘Unto us a Child is born, unto us a Son is given, and His name is God, Mighty, Father of Eternity;’ and elsewhere, ‘Thou, Jehovah, art our Father, our Redeemer, from everlasting is Thy name;’ besides many other places where the Lord our Savior is called Jehovah. This is the true explanation of the words of that Prayer.” [7] When I had said all this, I looked at them and noted the changes in their countenances according to changes in the states of their minds, some favoring me and looking toward me, and some not favoring and turning themselves away. And then on the right I saw a cloud of opal color, and on the left a dusky cloud, and under each the appearance of a shower. That under the dusky cloud was like a rain at the close of autumn, and that under the opal cloud was like the fall of dew in early spring. Then suddenly I came out of the spirit into the body, and thus returned from the spiritual world into the natural world.

(113) Fourth Memorable Relation: I looked into the world of spirits and saw an army mounted on red and black horses. The riders looked like apes, with face and breast turned toward the horse's tail, and the hinder part of the head and the back toward the horse's neck and head, and the bridle-rein thrown over the rider's neck; and they were shouting at other riders mounted on white horses, and were jerking the reins with both hands, thus pulling back their horses from the battle; and this they did continuously. Then two angels descended from heaven, and approaching me said, "What do you see?" I told about the ludicrous company of horsemen that I saw, and asked what it meant and who they were. The angels answered, "They are from the place called Armageddon (Rev. 16:16), where they have assembled to the number of several thousands, to fight against those who belong to the Lord's New Church, which is called the New Jerusalem. They were talking there about the church and about religion; and yet there was nothing of the church among them, because they had nothing of spiritual truth, and nothing of religion, because they had no spiritual good. About both of these they were talking with their mouths and lips; but their aim was to acquire dominion by means of them. [2] In their youth they had learned to confirm the doctrine of faith alone, and something about God; and when they had been advanced to

higher offices in the church, they held on to these teachings for a time, but having ceased to think any longer about God and heaven, but only about themselves and the world, thus not about eternal blessedness and happiness, but only about temporal eminence and wealth, the doctrinal principles which in youth they had drawn from the interiors of the rational mind, which communicate with heaven and therefore are in the light of heaven, were cast out into the exteriors of the rational mind, which communicate with the world and are therefore in the light of the world; and finally these principles were thrust down into the region of the natural senses; and as a consequence the doctrines of the church became with them a mere matter of words, and no longer of thought from reason, much less of affection from love. And having made themselves such, they grant no admittance to that Divine truth which constitutes the church, nor to that genuine good that constitutes religion. The interiors of their minds have become like bottles filled with a mixture of iron chips and sulfur, upon which, if water is poured, there is first produced heat and then a flame, whereby the bottles are burst. So when they hear anything about the living water, which is the genuine truth of the Word, and it finds entrance through their ears, they become violently heated and inflamed, and reject it as a thing that would burst their heads. [3] These are they that appeared to you like apes riding horses red and black, and facing toward the tail, and the bridle-rein around the rider’s neck. Men that do not love the truth and good of the church derived from the Word never wish to look toward the forward parts of a horse, but only toward his hinder parts. For a horse signifies understanding of the Word-a red horse that understanding when destroyed in respect to good, and a black horse when destroyed in respect to truth. They were shouting for battle against the riders on the white horses, because a white horse signifies understanding of the Word in respect to truth and good. They seemed to pull their horses backward by the neck, because they dreaded the battle, and feared that the truth of the Word might be reaching many and might thus come to light. This is the interpretation." [4] The angels further said, "We are from a society of heaven which is called Michael, and we were commanded by the Lord to descend to the place Armageddon, from which the horsemen that you saw broke forth. With us in heaven Armageddon signifies a state of mind and a disposition (arising from a love of ruling and being eminent over all others) to fight from truths falsified; and as we perceive in you a desire to learn about this kind of contest, we will relate to you a certain matter. On descending from heaven we came to that place called Armageddon, and there saw several thousands assembled. We did not enter this crowd; but on the southern side of the place there stood several houses where there were lads with their teachers; we entered these, and were kindly received. We were delighted with their company. From the life in their eyes and the eagerness displayed in their talk their faces were beautiful. The life in their eyes came from perceiving what is true, and the eagerness in their talk from the affection for what is good. Because of this we presented them with caps, the borders of which were ornamented with bands of gold lace in which pearls were interwoven, also with garments of white and blue commingled. “We asked them if they had ever looked in upon the so called Armageddon, near by. They said that they had, through a window under the roof, and had seen an assembly there, but the shapes of the people were changeable; sometimes they looked like men of lofty stature, and sometimes like statues and carved idols, with a crowd on bended knees around them. To ourselves as well they appeared under various forms; some like men, others like leopards, and others again like goats, the latter with horns projecting downward, with which they tore up the ground. We interpreted these transformations, and showed what classes they represented, and what things they signified. [5] “But to return:When those assembled there heard of our having entered the houses they said to one another, ‘What are they doing among those lads? Let us send some of us thither and put them out.’ They did send a number, and when these came they said, ‘What took you into these houses? Where do you come from? By authority we order you to leave.’ “But we answered, ‘You cannot give that order by authority. In your own eyes, indeed, you seem like Anakim, and we here like dwarfs; yet here you have no power or authority except by cunning, and that will not prevail. Go, then, and tell your comrades that we are sent here from heaven to find out if you have religion or if you have none; and if none, you will be cast out of this place. Go, then, and put to them this question, which contains the veriest essential of the church and of religion: In the Lord’s Prayer what mean the words ‘Our Father who art in the heavens; hallowed be Thy Name; Thy kingdom come?’ “Hearing this, they said at first, ‘What is all that?’ And then they consented and went away and told their companions what had been said, who replied, ‘What sort of a proposal is that?’ But they guessed what was behind the question, namely, that we wished to know if they thought that these words confirmed what their faith taught about the way to approach God the Father. Therefore they said, ‘The words are clear that we ought to pray to God the Father; and as Christ is our Mediator, that we ought to pray to God the Father for the sake of the Son. ‘ “And at once in their indignation they resolved to come to us and say this to our faces, and they added that they would pull our ears. So they left that place, and went into a grove near the houses where the lads and their teachers were. In the center of this was an elevated spot like a place for games; and joining hands they came there. We were there also, and were waiting for them. The ground was thrown up into little green mounds, as it were, upon which they reclined, saying to one another, ‘We will not stand in their presence; we will sit.’ “Then one of them who could make himself appear like an angel of light, and who had been deputed by the others to speak with us, said, ‘You have proposed that we open our minds as to our understanding of the first words of the Lord’s Prayer. Therefore I say to you that this is our understanding of them, that we ought to pray to the Father; and as Christ is our Mediator, and as it is through His merit that we are saved, that we ought to pray to God the Father from faith in Christ's merit.' [6] "But then we said to them, 'We are from the heavenly society called Michael, and have been sent to see you and inquire whether you who were assembled yonder have any religion or not; for the idea of God enters into everything of religion, and by means of it man is conjoined with God, and by means of conjunction is saved. We in heaven say that Prayer daily in the same way as men do on earth, and in doing so we are not thinking of God the Father, for He is invisible; but we think of Him in His Divine Human, because in that He is visible, and in that He is by you called Christ, but by us is called the Lord; in this way it is that to us the Lord is the Father in the heavens. Moreover, the Lord has taught that He and the Father are one; that the Father is in Him and He in the Father; and that whosoever sees Him sees the Father; and again, that no one comes to the Father except through Him; also that it is the will of the Father that men should believe in the Son, and that whosoever believes not in the Son shall not see life; and even that the wrath of God abides upon him. All this makes it clear that approach to the Father is through the Son and in the Son. And because this is so He has also taught that to Him all power has been given in heaven and on earth. In that Prayer it is said, 'Hallowed be Thy Name, Thy kingdom come;' and we have shown from the Word that the Father's name is the Divine Human of the Lord, and that the kingdom of the Father comes when the Lord is approached directly, and comes not at all when God the Father is approached directly. For this reason, too, the

Lord commanded His disciples to preach the kingdom of God; and the kingdom of God is this very thing.' [7] "Having heard this, our antagonists said, 'You quote many passages from the Word; and such perhaps we may have read there-we do not remember; therefore open the Word here before us, and read them from it; especially the statement that the Father's kingdom comes when the Lord's kingdom comes.' And they said to the lads, 'Bring the Word. ' And the lads brought it, and we read from it as follows: John preached the gospel of the kingdom, and said, The time is fulfilled, the kingdom of God is at hand (Mark 1:14, 15; Matt. 3:2). Jesus Himself preached the gospel of the kingdom, and that the kingdom of God was at hand (Matt. 4:17, 23; 9:35). Jesus commanded His disciples to preach and declare the gospel of the kingdom of God (Mark 16:15; Luke 8:1; 9:60); as also the seventy whom He sent forth (Luke 10:9, 11). The kingdom of God, of which the good tidings were preached, was the kingdom of the Lord, and thus the kingdom of the Father. This is evident from the following statements: The Father gave all things into the hand of the Son (John 3:35). The Father gave the Son power over all flesh (John 17:2). All things have been delivered unto Me of My Father (Matt. 11:27). All power is given unto Me in heaven and on earth (Matt. 28:18). Also from the following: Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called (Isa. 54:6). I saw, and behold one like unto the Son of man; and there was given Him dominion and glory and a kingdom, and all people and nations shall worship Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed (Dan. 7:13, 14). When the seventh angel sounded there came great voices in the heavens, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign unto the ages of the ages (Apoc. 11:15; 12:10). [8] "We showed them still further from the Word that the Lord came into the world not only in order that angels and men might be redeemed, but also that through Him and in Him they might be made one with God the Father; for He taught: That those who believe in Him are in Him, and He in them (John 6:56; 14:20; 15:4, 5). "Having heard these things they asked, How then can your Lord be called the Father?' We replied, 'Because of what we have just read, and also the following passages: Unto us a Child is born, unto us a Son is given; and His name is God, Mighty, Father of Eternity (Isa. 9:6). Thou art our Father; Abraham knoweth us not, and Israel doth not acknowledge us Thou Jehovah art our Father, our Redeemer, from everlasting is Thy name (Isa. 63:16). Did He not say to Philip, who wished to see the Father: Hast thou not known Me, Phillip? He that seeth Me seeth the Father (John 14:9; 12:45). What other Father then is there than He whom Philip's eyes were seeing?' "To this we added, 'It is said in the Christian world that those who are of the church constitute the body of Christ and are in His body; how then can the man of the church approach to God the Father except through Christ, in whose body he resides? Otherwise he must pass entirely out of that body in order to approach the Father.' In concluding we informed them that at this day the Lord is establishing a New Church, which is meant by the New Jerusalem in the Apocalypse, in which there will be, as in heaven, the worship of the Lord alone, and that thus everything which is contained in the Lord's Prayer from beginning to end will be fulfilled. "All this we confirmed so copiously from the Word, in the Gospels and Prophets and in the Apocalypse, where from the beginning to the end that church is treated of, that they grew tired of listening. [9] "The Armageddons heard all this with indignation, and wished constantly to interrupt our speaking; and at last they did break in, exclaiming, 'You have spoken contrary to the doctrine of our church, which teaches that men must approach God the Father directly and must believe in Him; thus have you made yourselves guilty of a violation of our faith. Get you gone, therefore; if not, you will be put out by force.' And their passions being aroused, from threats they proceeded to the attempt; but by power given us we smote them with blindness, and not seeing us they rushed away and ran about wandering in all directions. Some fell into the abyss spoken of in Revelation (9:2), which is now in the southern quarter toward the east, and is occupied by those who confirm the doctrine of justification by faith alone. Those there who confirm that doctrine by the Word are banished to a desert, where they are driven to the boundary of the Christian realm, and are mingled with the heathen."

(114) REDEMPTION It is known in the church that there are two offices belonging to the Lord, that of priest and that of king; but as few know in what each office consists this

shall be explained. From His priestly office the Lord is called Jesus, and from his kingly office, Christ; also from His priestly office He is called in the Word, Jehovah and Lord, and from His kingly office He is called God and the Holy One of Israel, as well as King. These two offices are distinguished from each other, like love and wisdom, or what is the same, like good and truth; consequently whatever the Lord did and effected from Divine love or Divine good was done and effected from His priestly office; but whatever He did and effected from Divine wisdom or Divine truth was done and effected from His kingly office. Moreover, in the Word priest and priesthood signify the Divine good; while king and royalty signify the Divine truth, and these two were represented by priests and kings in the Israelitish church. Redemption pertains to both offices; and what part of it to one and what to the other will be disclosed in what follows. And that the particulars of the subject may be clearly seen, the explanation shall be divided into the following heads or sections: (1) Redemption itself was a subjugation of the hells, a restoration of order in the heavens, and by means of these a preparation for a new spiritual church. (2) Without that redemption no man could have been saved, nor could the angels have continued in a state of integrity. (3) In this wise not only men but the angels also were redeemed by the Lord. (4) Redemption was a work purely Divine. (5) This redemption itself could not have been accomplished except by God incarnated. (6) The passion of the cross was the last temptation which the Lord, as the greatest Prophet, endured; also it was a means of glorifying His Human, that is, of uniting it with the Divine of the Father; but it was not redemption. (7) The belief that the passion of the cross was redemption itself is the fundamental error of the church; and this error, together with the error respecting three Divine Persons from eternity, has perverted the whole church to such an extent that nothing spiritual is left in it. These statements shall now be unfolded one by one.

(115) (1) Redemption itself was a subjugation of the hells, a restoration of order in the heavens, and by means of these a preparation for a new spiritual church. That these three things are redemption I can affirm with all certainty, since at this day also the Lord is effecting a redemption, which began in 1757, together with a final judgment which was then accomplished. This redemption has been going on up to the present time, and for the reason that at this day is the second coming of the Lord, and a new church is now to be established; and this could not be done without a previous subjugation of the hells and a restoration of order in the heavens. And as it has been granted to me to see all this, I am able to describe how the hells were subjugated, and the new heaven established and arranged: but this would require a whole volume. But how the final judgment was accomplished I have made known in a little work published at London in 1758. Redemption was a subjugation of the hells, a restoration of order in the heavens, and the establishment of a new church, because without these no one could have been saved. Moreover, they follow in order; for the hells must be subjugated before

a new angelic heaven can be formed; and this must be formed before a new church can be established on earth; because men in the world are so closely connected with angels of heaven and spirits of hell as on both sides to be one with them in the interiors of their minds. But this subject will be explained in the last chapter of this work, where the Consummation of the Age, the Coming of the Lord, and the New Church, will be treated of in detail.

(116) That when the Lord was in the world He fought against the hells, and conquered and subdued them, and so reduced them to obedience, is evident from many passages in the Word, from which I will present the few which follow. In Isaiah: Who is this that cometh from Edom, His garments sprinkled from Bozrah? this that is glorious in His apparel, walking in the multitude of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in Thine apparel, and Thy garments like his that treadeth in the wine-vat? I have trodden the wine-press alone; and of the people not a man was with Me therefore have I trodden them in Mine anger, and trampled them in My wrath; therefore their victory is sprinkled upon My garments. For the day of vengeance is in My heart, and the year of My redeemed hath come. Mine arm brought salvation to Me; I have made their victory to go down into the earth. He said, Surely they are My people, children; so He became a Savior for thee Because of His love and His pity He redeemed them (63:1-9). This refers to the Lord’s combat against the hells. The “apparel” in which He was glorious, and which was red, means the Word, to which the Jewish people had

done violence; His combat against the hells and His victory over them are described by His "treading the people in His anger, and trampling them in His wrath;" that He fought alone from His own power is described by the words, "of the people not a man was with Me; Mine arm brought salvation to Me; I have made their victory to go down to the earth;" that thereby He wrought salvation and redemption is declared in the words, "So He became a Savior for them; because of His love and His pity He redeemed them." That this was the reason of His coming is meant by the words, "the day of vengeance is in My heart, and the year of My redeemed hath come." [2] Again in Isaiah: He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him, and his righteousness sustained Him. For He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on the garments of vengeance, and clothed Himself with zeal as with a robe. Then the Redeemer came to Zion (59:16, 17, 20). In Jeremiah: They were dismayed, their mighty ones were beaten down, they fled apace and looked not back. For this is the day of the Lord Jehovih of Hosts, a day of vengeance that He may avenge Him of His adversaries; and the sword shall devour and it shall be satiate (46:5, 10). Both of these passages refer to the Lord's combat against the hells and His victory over them. In David: Gird the sword upon the thigh, O mighty One. 'Thine arrows are sharp; the people shall fall under Thee, enemies of the king from the heart; Thy throne is for the age and for eternity; Thou hast loved righteousness, therefore God hath anointed Thee (Ps. 45:3-7); also in many other places. [3] Because the Lord conquered the hells alone, with no help from any angel, He is called: Mighty and a man of war (Isa. 42:13; 9:6) The King of glory, Jehovah the Mighty, Mighty in battle (Ps. 24:8, 10) The Mighty One of Jacob (Ps. 132:2); and in many places “Jehovah of Hosts,” that I, Jehovah of armies; and His coming is called the day of Jehovah, terrible, cruel, the day of indignation, of wrath, of anger, of vengeance, of destruction, of war, of a trumpet, of a noise, of a tumult, and so on. And we read in the Gospels: Now is the judgment of this world; now shall the prince of this world be cast out (John 12:31). The prince of this world hath been judged (John 16:11). Be of good cheer; I have overcome the world (John 16:33). I beheld Satan as lightning falling from heaven (Luke 10:18). “The world,” “the prince of this world,” “satan,” and “the devil,” mean hell. [4] Moreover, in the Apocalypse from beginning to end the present character of the Christian church is set forth, also that the Lord is to come again, and is to subjugate the hells, and form a new angelic heaven, and at last establish a new church on earth. All these things are there predicted, but have not been disclosed until now. This is because the Apocalypse, like all the prophetical parts of the Word, was written in pure correspondences; and unless these had been disclosed by the Lord scarcely anyone would be able to understand rightly a single verse in that book; but now, on account of a new church, all its contents have been laid open in the Apocalypse Revealed (Amsterdam, 1766); and will be seen by those who believe the Word of the Lord in

Matt. 24, about the present state of the church, and His coming. But this is as yet only a vacillating belief with those who have impressed on their hearts, so deeply that it cannot be rooted out, the faith of the church at this day in three Divine persons from eternity, and in Christ's passion as being redemption itself. But such (as has been said in the Memorable Relation above, n. 113) are like bottles filled with iron chips and pulverized sulfur, in which, if water be added, first heat is produced, and then flame, which bursts the bottles. So when these hear anything about the living water, which is genuine truth from the Word, and that truth enters their minds through the eyes or ears, they become violently excited and inflamed, and reject the truth as something that might split their heads.

(117) The subjugation of the hells, the restoration of order in the heavens, and the institution afterwards of a church, is a work that may be illustrated by various similitudes. It may be illustrated by comparison with an army of robbers or rebels who invade a kingdom or a city, and set fire to its dwellings, plunder its inhabitants, divide the spoil among themselves, and then rejoice and exult; while redemption itself may be compared to the lawful king who advances against these rebels with his army, puts some to the sword, and some in prison, recovers the booty, and restores it to his subjects, thereafter establishing order in his kingdom, and rendering it secure against like assaults. It may also be illustrated by comparison with a troop of wild beasts issuing from a forest, attacking flocks and herds and even human beings, so that nobody dares to go outside of the walls of his

city to till the ground, and therefore the fields become deserts, and the townsmen are threatened with starvation; while redemption may be compared to the slaughtering and scattering of these wild beasts, and the protection of the fields from any such irruption thereafter. It may be likened also to locusts consuming every green thing of the ground, and to the means to prevent their further progress; and again, to worms in early summer, which strip the trees of their foliage and thus of their fruit, so that they stand bare as in midwinter, and to the extermination of the worms, and the consequent restoration of the garden to its state of bloom and fruitfulness. Thus would it be with the church, if the Lord had not by redemption separated the good from the evil, casting the evil into hell and raising the good to heaven. What would become of an empire or kingdom if by the exercise of justice and judgment the evil were not separated from the good, and the good protected from violence, so that everyone might dwell safely in his own home, or, as is said in the Word, sit in peace under his own vine and fig tree?

(118) (2) Without that redemption no man could have been saved, nor could the angels have continued in a state of integrity. It shall be told first what redemption is. To redeem means to liberate from damnation, to deliver from eternal death, to rescue from hell, and to release from the hand of the devil the captive and the bound. This the Lord did by subjugating the hells and establishing a new heaven. Man could have been saved in no other way, for the reason that the spiritual world and the natural are so closely connected

that they cannot by any means be separated. This connection is especially in the interiors of men, which are called their souls and minds, the interiors of the good being connected with the souls and minds of angels, and of the wicked with the souls and minds of infernal spirits. This union is such that if angels and spirits were taken away from man he would drop dead as a log. In like manner angels and spirits could not continue to exist if men were taken away from under them. This makes clear why redemption was effected in the spiritual world, and why it was necessary that heaven and hell should be reduced to order before a church could be established on earth. That this is so is very evident from the Apocalypse, where it is said that after the new heaven had been formed, the New Jerusalem, which is the New Church, descended from it (Rev. 21:1-2).

(119) Unless the Lord had wrought redemption the angels could not have continued to exist in a state of integrity, for the reason that the whole angelic heaven together with the church on earth is in the Lord’s sight like one man, the angelic heaven constituting his internal, and the church his external; or more particularly, the highest heaven constituting his head, the second and lowest heaven his breast and the middle region of his body, and the church on earth his loins and feet, while the Lord Himself is the soul and life of the whole man. Therefore if the Lord had not wrought redemption the whole man would have been destroyed; his feet and loins by the decline of the church on earth, the abdominal region by the decline of the lowest

heaven, the thoracic by the decline of the second heaven, and then the head, having no correspondence with the body, would have fallen into a swoon. [2] But this shall be illustrated by similitudes. It may be compared to mortification attacking the feet and gradually ascending, infecting first the loins, the abdominal viscera, and finally the parts near the heart, when, as is well known, the man dies. It may also be compared to diseases of the abdominal viscera; for when these are weakened the heart begins to palpitate and the lungs to gasp heavily, and finally the action of both heart and lungs ceases. It may also be illustrated by comparison with the internal and external man; in that the internal man is well so long as the external obediently discharges its functions; but if the external fails to obey and resists, and still more if it attacks the internal, the latter is at length weakened, and at last is so far carried away by the delights of the external as to favor it and yield to it. Again, it may be illustrated by comparison with a man standing on lofty ground, who sees the country below him flooded and the waters gradually rising; and when they reach his height, he, too, will be engulfed unless saved by some boat washed to him by the waves. Or it is like one's seeing from a mountain a dense fog rising higher and higher above the earth and hiding the fields and houses and towns; and at last, when the fog gets up to him, he can see nothing, not even where he is. [3] So is it with the angels when the church on earth perishes; for then the lower heavens also pass away; and for the reason that the heavens consist of men from the earth; and when there is no longer any good in the heart or truth from the Word left among men, the heavens are inundated by the rising flood of evils, and are drowned as it were in Stygian waters. Those who are there, however, are somewhere hidden away and preserved by the Lord until the day of final judgment, and are then raised up into a new heaven. Such are meant by those spoken of in the Apocalypse: I saw under the altar the souls of those slain because of the Word of God, and because of the testimony that they held. And they were crying out with a great voice, saying, How long, O Lord, who art holy and true, dost Thou not judge and avenge our blood on those that dwell on the earth? And there was given unto each one of them white robes; and it was said unto them that they should rest yet a little time, until their fellow-servants and their brethren, who were to be killed as they were, should be fulfilled (Rev. 6:9-11).

(120) There are several reasons why without redemption by the Lord iniquity and wickedness would have pervaded all Christendom, both in the natural world and in the spiritual world, one of which is, that every man goes after death into the world of spirits, and there he is wholly the same man as before. On entering that world, no one can be prevented from talking with departed parents, brothers, relatives, and friends. Then every husband first seeks his wife, and every wife her husband, and by these they are introduced into the various companies of those who externally are lamb-like, but internally are like wolves; and by such even those who have lived pious lives are led astray. As a result of this and of nefarious arts unknown in the

natural world, that world becomes as full of malicious persons as a green pond is with the spawn of frogs. [2] That such is the result of association with the evil there is made evident by the fact that if one lives for a time with robbers and pirates he finally becomes like them; or if one lives with adulterers and harlots he soon thinks nothing of adultery; or if he mingles with outlaws he soon thinks nothing of doing violence to anyone. For all evils are contagious, and may be compared to a pestilence, which is communicated merely by the breath or the effluvia of the body; also to cancer or gangrene, which spreads and infects first the nearer and then the remoter parts, until the whole body is destroyed. The delights of evil into which every man is born, are the cause. [3] From all this it can be seen that without redemption by the Lord no man could be saved, nor could the angels be continued in a state of integrity. The only refuge from destruction for anyone is the Lord, who says: Abide in Me, and I in you; as the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing. If a man abide not in Me he is cast forth and is withered, and cast into the fire and burned (John 15:4-6).

(121) (3) In this wise not only men, but the angels also, were redeemed by the Lord. This follows from what has been said in the preceding section, that without redemption by the Lord the angels could not have continued to exist. To the reasons above mentioned these may be added: (1) At

the time of the Lord's first coming the hells had increased to such a height as to fill the whole world of spirits, which is intermediate between heaven and hell, and thus had not only thrown into disorder the heaven that is called the lowest, but also had attacked the middle heaven, which they infested in a thousand ways, and which would have gone to destruction if it had not been upheld by the Lord. Such an uprising of the hells is meant by the tower built in the land of Shinar, the head of which was to reach to heaven. But the attempt of its builders was frustrated by the confusion of tongues; and they were dispersed, and the city was called Babel (Gen. 11:1-9). What is there meant by the tower and by the confusion of tongues is explained in the Arcana Coelestia published at London. [2] The hells had increased to such a height because at the time when the Lord came into the world the whole earth had completely alienated itself from God by idolatries and magic; and the church which had existed among the children of Israel and afterwards with the Jews, had been utterly destroyed by the falsification and adulteration of the Word. All these, both Jews and Gentiles, had after death streamed into the world of spirits, where at length their number was so increased and multiplied that they could be driven out only by a descent of God Himself and then only by the strength of His Divine arm. How this was done has been described in the little work on the Last Judgment (London, 1758). This task was accomplished by the Lord when He was in the world. A like work has been done by the Lord at the present time, because, as has been said before, this is the time of His second coming which is foretold through the Apocalypse, and in Matthew (24:3, 30), Mark (13:26), Luke (21:27), Acts (1:11), and elsewhere. The difference is, that at the Lord's first coming this increase of the hells was the work of idolaters, magicians, and falsifiers of the Word; while at His second coming it was the work of so called Christians, both those who had imbibed naturalism, and those who had falsified the Word by confirmations of their fabulous faith in three Divine persons from eternity, and in the passion of the Lord as itself constituting redemption; for it is these who are meant by "the dragon and his two beasts" (Apoc. 12 and 13). [3] (2) The second reason why the Lord also redeemed angels is, that not only every man but also every angel is withheld from evil and held in good by the Lord; for no one, angel or man, is in good from himself, but all good is from the Lord. Therefore when the footstool of the angels, which they have in the world of spirits, is plucked away, they become like one seated upon a throne when its pedestals are removed. That in God's sight the angels are not pure is evident from the prophecies and also from Job; and again from the fact that there can be no angel who has not previously been a man. This confirms what has been stated in the Faith of the New Heaven and the New Church in its universal and in its particular form, at the beginning of this work, namely, "The Lord came into the world to remove Hell from man, and He did remove it by means of combats with it and victories over it, thereby subduing it and reducing it to obedience to Himself." And further, "Jehovah God came down and took upon Him the Human for the purpose of reducing to order all things in heaven and all things in the church; because at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and upon earth the power of evil over that of good and in consequence a total damnation stood threatening at the door. This impending damnation Jehovah God removed by means of His Human, thus redeeming angels and men. From this it is clear that without the Lord's coming no one could have been saved. It is the same today; and therefore without the Lord's coming again into the world no one can be saved" (see above, n. 2, 3).

(122) That the Lord has delivered the spiritual world, and through it will deliver the church from universal damnation, may be illustrated by comparison with a king who by victories over his enemy liberates his sons the princes, whom the enemy had captured and imprisoned and bound in fetters, and restores them to his court; also by comparison with a shepherd, who like Samson and David rescues his sheep from the jaws of a lion or bear; or who drives back those beasts when they break forth from the woods into the fields, hunts them back to the farthest boundaries, and at last drives them into swamps or into deserts; and then returns to his sheep, pastures them in safety, and waters them at limpid fountains. It may also be illustrated by comparison with one who sees a serpent coiled up lying in the road and ready to strike the heel of a traveller, and who seizes it by the head, and although it twists about his hand, carries it home, cuts off its head, and throws the body into the fire; also by a bridegroom or

husband, who seeing an adulterer attempting violence to his bride or wife, attacks him, and either wounds him in the hand with a sword, or belabors him with blows on legs and loins, or has his servants throw him into the street and pursue him with cudgels to his home; while the rescued one he carries into his own chamber. In the Word, “bride” and “wife” mean the Lord’s church, and “adulterers” those who violate the church, who are such as adulterate His Word. This the Jews did; and this is why the Lord called them “an adulterous generation.”

(123) (4) Redemption was a work purely Divine. He who knows what hell is, and to what a height it had risen and how it had overflowed the whole world of spirits at the time of the Lord’s coming, and with what might the Lord cast it down and scattered it, and afterwards brought into order both hell and heaven, cannot but wonder and declare that all this must have been a purely Divine work. First, as to the nature of hell. It consists of myriads of myriads, since it consists of all those who from the creation of the world have alienated themselves from God by evils of life and falsities of belief. Secondly, as to the height to which hell had risen, and how it had overflowed the entire world of spirits at the time of the Lord’s coming, some explanation has been given in the preceding sections. To what extent this was the case at the time of the Lord’s first coming no one knows, because it was not revealed in the sense of the letter of the Word; but the extent of it at the time of His second coming I have been permitted to see with my own eyes; and from this (which has already been described in a little work on The

Last Judgment, published at London in 1758) conclusions may be drawn respecting the former period, as also with what power hell was then cast down and dispersed by the Lord. But there is no need to transcribe here what I witnessed as set forth in that book, because the work is extant, and numerous copies of it are still at the printer's in London. Anyone reading that book can see clearly this must have been a work of the omnipotent God. [2] Fourthly, How the Lord afterwards reduced all things to order, both in heaven and in hell, I have not yet described, because the restoration of order in the heavens and in the hells has continued since the time of the last judgment until now, and still continues; but after this book has been published, if it seems desirable, this information shall be given to the public. For my own part, with reference to this matter, I have seen daily and still see in it the Lord's Divine omnipotence as it were face to face. This latter work is properly the work of redemption, while the former is properly that of the last judgment. When these two are viewed separately, many things respecting them, which are concealed under figures and yet described in the prophecies of the Word, can be seen, as soon as by an explanation of the correspondences these things are brought forth into the light of the understanding. [3] Neither of these two Divine operations can be made clear except by comparisons; and then but faintly. This latter work may be compared to a battle against an army composed of all the nations in the whole world, armed with spears, shields, swords, muskets, and cannon, led by skilful and shrewd generals and other officers. This is said because very many in hell excel in arts unknown in our world, and practice them among themselves, studying how to advance against, to ensnare, to besiege, and to assault those who are in heaven. [4] The Lord's combat against hell may also be compared, though imperfectly, to a conflict with all the wild beasts on the earth and their slaughter and subjugation, until not one of them dares comes forth to attack any man who is in the Lord; so that if the man but shows a threatening countenance his enemy instantly shrinks back as if he felt a vulture on his breast striving to pierce him to the very heart. Moreover, infernal spirits are compared in the Word to wild beasts; and such are meant by the wild beasts with which the Lord was for forty days (Mark 1:13). [5] It may also be compared to resistance against the whole ocean, breaking in with its waves over demolished barriers upon countries and towns; and the Lord's subjugation of hell is meant by His calming the sea by saying: Peace, be still (Mark 4:38, 39; Matt. 8:26; Luke 8:23, 24) for here, as in many other places, the "sea" signifies hell. [6] By a like Divine power the Lord fights at this day against hell in every man who is being regenerated; for hell attacks all such with diabolical fury, and unless the Lord resisted and tamed that fury man could not but succumb. For hell is like one monstrous man, or like a huge lion, with which indeed it is compared in the Word; therefore unless the Lord kept that lion or monster manacled and fettered, a man from himself must needs, when rescued from one evil, fall into another, and again into others continually.

(124) (5) This redemption itself could not have been accomplished except by God incarnated. It has been shown in the preceding article that redemption was a work purely Divine, consequently that it could have been effected only by the omnipotent God. It could have been effected only by God incarnated, that is, made Man, because Jehovah God, as He is in His infinite essence, cannot come near to hell, much less enter into it; for He is in things purest and first. Therefore if Jehovah as He is in Himself were but to breathe upon those who are in hell He would instantly destroy them; for He said to Moses, when Moses wished to see Him: Thou canst not see My face; for there shall no man see Me and live (Ex. 33:20). As Moses, then, could not see Him, still less could those who are in hell, where all are in things last and grossest, and thus most remote, for they are the lowest natural. For this reason, if Jehovah God had not assumed a Human, and thus clothed Himself with a body that belongs to things lowest, He would have undertaken in vain any redemption. For who can attack an enemy without approaching him, or without being armed for the battle? Or who can disperse and destroy the dragons, hydras, and basilisks in a desert, unless he covers his body with armor and his head with a helmet, and takes a spear in his hand? Or who can capture whales in the sea without a boat and implements adapted to the work? The combat of God Almighty against the hells, upon which He could not have entered unless He had first assumed a Human, may be illustrated by these and like things, though they afford no adequate comparison. [2] But it must be understood that the

Lord’s combat against the hells was not an oral combat, like one between reasoners and disputants; such a combat would have no effect whatever there. It was a spiritual combat, which is that of Divine truth from Divine good. This truth was the Lord’s very life, the influx of which through the medium of sight no one in the hells can resist. There is in it such power that the infernal genii flee away at the mere perception of it, cast themselves into the abyss, and creep into caves to hide themselves. This is what is described in Isaiah: They shall enter into the caves of the rocks and into the clefts of the dust for fear of Jehovah when He shall arise to terrify the earth (Isa. 2:19). And in the Apocalypse: All hid themselves in caves and in the rocks of the mountains; and they said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth upon the throne, and from the anger of the Lamb (6:15-17). [3] The kind of power which the Lord possessed from Divine good when He executed the last judgment, in 1757, may be seen from the things described in the little work on that judgment; as that He tore up from their places the hills and mountains which the infernals occupied in the world of spirits, dispersed them, and caused some of them to sink. He also deluged their towns and houses and fields with a flood, rooted up their lands from their foundations, and hurled them with their inhabitants into whirlpools, swamps, and marshes; and much more; and all this was done by the Lord alone, by the power of Divine truth from Divine good.

(125) That Jehovah God could have entered upon and have accomplished such a work only by means of His Human may

be illustrated by various comparisons; as, that one who is invisible cannot shake hands or converse with another until he becomes visible; thus an angel or spirit could have no interaction with a man, even if standing close to his body and before his face. Neither can anyone’s soul converse with another or act with another except by means of his body. The sun with its light and heat can enter into man, beast, or tree only by first entering the air and operating through it; or can enter into a fish only by means of the water, since it must act through that element in which the subject resides. No one can scale a fish without a knife, or pluck a crow without fingers; or descend to the bottom of a lake without a diving-bell; in a word, anyone thing must be adapted to another before it can communicate with it or operate with it or against it.

(126) (6) The passion of the cross was the last temptation which the Lord, as the greatest Prophet, endured, and was the means whereby His Human was glorified, that is, whereby it was united with the Divine of the Father; but it was not redemption. There are two things for which the Lord came into the world, and by means of which He saved men and angels, namely, redemption and the glorification of His Human. These two are distinct from each other; and yet in reference to salvation they make one. It has been shown in the preceding sections what the work of redemption was, namely, that it was a combat against the hells, a subjugation of the hells, and a restoration of order in the heavens. But glorification is the uniting of the Lord’s Human with the Divine of His Father. This was effected gradually, and was

completed through the passion of the cross. For every man on his part ought to draw near to God; and as far as man does draw near, God on His part enters into him. It is the same as with a temple, which first must be built, and this is done by the hands of men; afterwards it must be dedicated; and finally prayer must be made for God to be present and there unite Himself with the church. The union itself was made complete through the passion of the cross, because that was the last temptation endured by the Lord in the world; and it is by means of temptations that conjunction is effected. For in temptations apparently man is left to himself alone, although he is not; for God is then most nearly present in man's inmosts and sustains him; therefore when man conquers in temptation he is inmostly conjoined with God, as in temptation the Lord was inmostly united to God His Father. That in the passion of the cross the Lord was left to Himself is evident from His exclamation upon the cross: O God, why hast Thou forsaken Me? (Matt. 27:46); as also from these words of the Lord: No man taketh My life from Me, but I lay it down of Myself I had power to lay it down, and I have power to take it again. This commandment received I from My Father (John 10:18). From all this it can now be seen that it was not in respect to His Divine but in respect to His Human that the Lord suffered; and that thereby an inmost and thus a complete union was effected. This may also be illustrated by the fact that when a man suffers in body his soul does not suffer, but only grieves; and after the victory God takes away this grief and wipes it away as one wipes away tears from the eyes.

(127) These two things, redemption and the passion of the cross, must be seen to be distinct; otherwise the human mind, like a vessel, strikes upon sand-banks or rocks and is lost, with pilot, captain, and crew together; that is, it errs in all things pertaining to salvation by the Lord. For without an idea of these two things as distinct, man is as if in a dream, and sees imaginary things, and from these draws conclusions, supposing them to be real when yet they are fantastic; or he is like one walking in the dark, who takes hold of the leaves of some tree and thinks them to be the hair of a man, and going nearer entangles his own hair in the branches. But although redemption and the passion of the cross are two distinct things, yet in reference to salvation they make one; since it was by union with His Father, which was completed through the passion of the cross, that the Lord became the Redeemer to eternity.

(128) In respect to glorification, which means the uniting of the Lord's Divine Human with the Divine of the Father, which union was fully completed through the passion of the cross, the Lord Himself thus speaks in the Gospels: When Judas was gone out Jesus said, Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him God shall also glorify Him in Himself, and shall straightway glorify Him (John 13:31, 32). Here glorification is predicated both of God the Father and of the Son; for it is said, "God is glorified in Him," and "shall glorify Him in Himself." Evidently this means being united: Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee (John 17:1, 5). This is so said because the uniting was

reciprocal, as it was also said that the Father was in Him and He in the Father: Now is My soul troubled. And He said, Father, glorify Thy Name. Then there came a voice out of heaven, I have hath glorified it and will glorify it again (John 12:27, 28). This was said because the uniting was effected gradually: Behooved it not the Christ to suffer these things and to enter into His glory? (Luke 24:26). In the Word, when “glory” is predicated of the Lord it signifies Divine truth united to Divine good. From all this it is clearly evident that the Lord’s Human is Divine.

(129) The Lord was willing to be tempted even to the passion of the cross, because He was the essential Prophet; and the prophets formerly signified the doctrine of the church from the Word, and therefore the state of the church was represented by them in various ways, some of which were unjust, grievous, and abominable, and these representations were enjoined upon them by God. But because the Lord was the Word itself, He, as the essential Prophet, represented in the passion of the cross the Jewish church in its ways of profaning the Word. To this reason another may be added, namely, that thereby He might be acknowledged in the heavens as the Savior of both worlds; for all things pertaining to His passion signified things pertaining to the profanation of the Word; and while men of the church understand these naturally the angels understand them spiritually. That the Lord was the essential Prophet is evident from the following passages: The Lord said, A prophet is not without honor save in his own country and in his own house (Matt 13:57; Mark 6:4; Luke 4:24).

Jesus said, It is not meet that a prophet perish out of Jerusalem (Luke 13:33). Fear took hold on all, praising God, and saying that a great prophet is risen up among us (Luke 7:16). They said of Jesus, This is the prophet of Nazareth (Matt. 21:11; John 7:40, 41). That a prophet was to be raised up from the midst of the brethren to whose words they should hearken (Deut. 18:15-16).

(130) That the prophets represented the state of their church respect to doctrine from the Word and life according to it, is evident from the following passages. The prophet Isaiah was commanded, To loose the sackcloth from off his loins, and to put off the shoe from his foot, and to go naked and barefoot three years, for a sign and a wonder (Isa. 20:2-3). The prophet Ezekiel was commanded to represent the state of the church, By preparing stuff for a journey, and by removing to another place in the sight of the children of Israel; and by bringing forth the stuff by day, and going forth at even through a hole in the wall; and by covering his face that he might not see the ground; that he might be for a sign unto the house of Israel, and say, Behold, I am your sign; like as I have done so shall it be done unto you (Ezek. 12:3-7, 11). The prophet Hosea was commanded to represent the state of the church, By taking to himself a harlot for a wife, and he did so, and she bore to him three children, one of whom was called Jezreel, another, Loruhamah (not to be pitied), and the third Lo-ammi (not my people). And again he was commanded to go and love a woman beloved of a friend, and an adulteress, whom he also took to himself (Hos. 1:2-9; 3:2, 3). One

prophet was even commanded, To put ashes upon his eyes, and to permit himself to be struck and wounded (1 Kings 20:35, 38). The prophet Ezekiel was commanded to represent the state of the church, By taking a tile and portraying upon it Jerusalem by laying siege and casting a rampart and mound against it; by setting an iron pan between him and the city by lying upon his left side, and upon his right side. Also by taking wheat, barley, beans, miliet, and fitches, and making bread of them; also by making barley cakes to be baked with human excrement (but because he prayed that this might not be he was permitted to use cow's dung instead). It was said to him, Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I will give thee the years of their iniquity according to the number of their days, three hundred and ninety days so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them thou shalt lie again on thy right side, that thou mayest bear the iniquity of the house of Judah (Ezek. 4:1-15). [2] That the prophet by these means bore the iniquities of the house of Israel and the house of Judah, but did not take them away and thus expiate them, but only represented and pointed them out, is evident from the following: Thus saith Jehovah, The sons of Israel shall eat their bread unclean behold, I will break the staff of bread, that they may want bread and water and be made desolate, a man with his brother, and pine away for their iniquity (Ezek. 4:13, 16, 17). The same is meant in respect to the Lord where it is said: Surely He hath born our griefs and carried our sorrows Jehovah hath laid on Him the iniquities of us all by His knowledge He hath justified many, in that He hath borne their iniquities (Isa. 53:4, 6, 11). This whole chapter treats of the Lord's passion. [3] That the Lord as the essential Prophet represented the state of the Jewish church with regard to the Word is evident from the particulars of His passion; as that He was betrayed by Judas: was seized and condemned by the chief priests and elders; that they buffeted Him; smote Him on the head with a reed; put a crown of thorns on His head, divided His garments, and cast lots for His vesture; crucified Him; gave Him vinegar to drink and pierced His side; that He was buried; and that He rose again the third day. His betrayal by Judas signified that He was betrayed by the Jewish nation, which then possessed the Word (for Judas represented that nation); His seizure and condemnation by the chief priests and elders signified that this was done by the whole Jewish church; their buffeting Him, spitting in His face, scourging Him, and smiting Him on the head with a reed, signified that they did like things to the Word in respect to its Divine truths; their putting a crown of thorns upon His head signified that they falsified and adulterated those truths; their dividing His garments and casting lots upon His vesture signified that they dispersed all the truths of the Word, but not its spiritual sense, the Lord's vesture signifying that sense; their crucifying Him signified that they destroyed and profaned the whole Word; their offering Him vinegar to drink signified that the truths they had were wholly falsified, and therefore He did not drink the vinegar; their piercing His side signified that they wholly extinguished everything true and good in the Word; His burial signified the rejection of everything that was left in Him from the mother; His resurrection on the third day signified His glorification, or the union of His Human with the Divine of the Father. Evidently, then, “bearing iniquities” does not mean taking them away, but it means representing the profanation of the truths of the Word.

(131) This, too, may be illustrated by comparisons; and this shall be done for the sake of the simple-minded, who see better by comparisons than by analytically formed deductions from the Word and from reason. Every citizen or subject is united to his king by obeying his commands and precepts; and more so if he endures hardships for him; and still more if he suffers death for him, as men do in war. In the same way friend is united to friend, son to father, and servant to master, by acting according to their wishes; still more by defending them against enemies; and more yet by fighting for their honor. Is not one united to the maiden whom he is wooing when he fights with those who defame her, and contends even to wounds with his rival? It is according to an inherent law of nature that they are united by such means. The Lord says: I am the good shepherd; the good shepherd layeth down his life for the sheep. Therefore doth My Father love Me (John 10:11- 17).

(132) (7) The belief that the passion of the cross was redemption itself is the fundamental error of the church; and this error, together with the error respecting three

Divine persons from eternity, has perverted the whole church to such an extent that there is nothing spiritual left in it. What at the present day more fills and crams the books of the orthodox, or what is more zealously taught and inculcated in the schools, or what is more frequently preached and proclaimed from the pulpit, than that God the Father, being angry with the human race, not only put it away from Himself, but also included it under a universal damnation, and thus excommunicated it; but being gracious, He persuaded or inspired His Son to descend and take upon Himself this determined damnation, and thus appease the anger of His Father; and that under no other conditions could the Father look with favor upon mankind? And further, that this was actually done by the Son; in that by taking upon Himself the damnation of the human race He suffered Himself to be scourged, to be spit upon, and finally crucified by the Jews as one “accursed of God” (Deut. 21:23); and after this had been done the Father was propitiated, and from love for His Son canceled the damnation, but only on behalf of those for whom the Son might intercede, and that the Son thus became a Mediator perpetually before His Father. [2] The churches of the present day resound with these and like ideas; they are reverberated from the walls like echoes from the forests, and fill the ears of all there. But cannot everyone whose reason has been enlightened and made sane by the Word see that God is mercy itself and pity itself, because He is love itself and good itself, and that these are His essence? It is therefore a contradiction to say that essential mercy or good can look upon man with anger and determine upon his damnation, and continue to be its own Divine Essence. Such things can hardly be ascribed to a good man, but only to a bad man, nor can they be ascribed to an angel of heaven, but only to a spirit of hell. It is therefore horrible to ascribe them to God. [3] But if it is asked why this has been done the answer is, that the passion of the cross has been taken for redemption itself; and from this these ideas have flowed forth, as from one falsity falsities flow forth in a continuous series, or as from a cask of vinegar nothing but vinegar can flow, or from an insane mind nothing but insanity can flow. For from a single conclusion kindred principles flow; these lie hidden in the conclusion, and grow out of it one after another; and from the doctrine that the passion of the cross was redemption there may proceed or be drawn many other things that are scandalous and dishonoring to God, until the saying in Isaiah comes to pass: The priest and the prophet err through strong drink; they stumble in judgment; for all tables are full of the vomit of filthiness (Isa. 28:7-8).

(133) From this idea of God and redemption all theology from being spiritual has become in the lowest degree natural, and this because merely natural properties have been attributed to God; and yet on the idea of God and the idea of redemption, which makes one with salvation, everything pertaining to the church depends. For this idea is like the head from which all parts of the body proceed; therefore when this is a spiritual idea everything pertaining to the church becomes spiritual, and when it is a natural

idea everything pertaining to the church becomes natural; consequently, as the idea of God and redemption has become purely natural, that is, sensual and corporeal, so all things that have been taught and are taught by the heads and members of the church in their dogmatic theology are purely natural. And nothing but falsities can be hatched from this theology, for the reason that the natural man acts constantly against the spiritual, and therefore regards what is spiritual as something spectral, or as an airy phantasm. And in consequence it may be said that owing to this sensual idea of redemption, and thus of God, the ways to heaven, which are the ways to the Lord God the Savior, are beset by thieves and robbers (John 10:1, 8-9); and that the doors of the churches are thrown down, giving entrance to dragons, owls, and the wild beasts of the deserts and the islands, which sing together there in horrible discord. It is known that this idea of redemption and of God pervades the faith of the present day, which is, that men should beseech God the Father to pardon their offenses for the sake of the cross and blood of His Son, and beseech God the Son to pray and intercede for them, and God the Holy Spirit to justify and sanctify them. What is this but praying to three Gods in their order? And wherein does this conception of the Divine government differ from that of an aristocracy or a hierarchy, or such a triumvirate as once existed at Rome, except that instead of a triumvirate it may be called a tripersonate? And then what is easier than for the devil to “divide and rule,” as the saying is, that is, to distract men’s minds, and to excite rebellious movements, now against one

God and now against another, as has been done from the time of Arius until now; which is equivalent to hurling from His throne the Lord God the Savior, who has all power in heaven and on earth (Matt. 28:18), and seating upon that throne some of the devil's own minions and offering worship to him; or because worship is taken from him, taking it away also from the Lord Himself?

(134) To this shall be added these Memorable Relations. First: I once entered a temple in the world of spirits where many were assembled. Before the sermon began they were discussing with each other the subject of Redemption. The temple was square, with no windows in the walls; but in the center of the roof there was a large opening, through which light from heaven entered, making it lighter than if there had been windows at the sides. And behold, in the midst of their talk about redemption a black cloud floating from the north suddenly covered the opening, causing such darkness that they could not see each other, and could scarcely see their own hands. While they were standing amazed at this, behold, the black cloud parted in the middle, and through the parting angels sent down from heaven appeared, who dispelled the cloud to both sides, and again the temple was filled with light. The angels then sent down one of their number into the temple, who in their name asked the congregation what they were contending about to cause so dense a cloud to overshadow them, take away the light, and bring on darkness. They answered that it was about redemption, as having been wrought by the Son of God through the passion of the cross, whereby He made

expiation, and delivered the human race from damnation and eternal death. To this the angel who had been sent down said, “Why through the passion of the cross? Explain why through that.” [2] Then a priest came forward and said, “I will explain in order what we know and believe, which is, That God the Father, being angry with the human race, condemned it, shut it out from His clemency, and declared all men doomed and accursed, and consigned them to hell; and that He wished His Son to take upon Himself that condemnation, and the Son consented, and for that purpose came down and assumed the human, suffered Himself to be crucified, and thus transferred to Himself the condemnation of the human race; for we read, ‘Cursed is everyone that hangeth on the wood of a cross.’ Thus did the Son by interceding and mediating propitiate the Father; and then the Father, moved by love for His Son, and by witnessing His anguish upon the wood of the cross, determined to forgive men; ‘but only those to whom I impute Thy righteousness; these I will change from children of wrath and malediction to children of grace and benediction, and will justify and save them; the rest, as before determined, may remain children of wrath.’ This is our faith, and these things are our righteousness, which God the Father implants in our faith, which alone justifies and saves.” [3] When the angel had heard this he was silent for some time, for he was motionless with amazement; but afterwards he broke silence and said, “Can the Christian world be so insane, and wander away from sound reason into such madnesses, and from such paradoxes draw conclusions about the fundamental dogma of salvation? Who does not see that these things are diametrically opposed to the very Divine essence, that is, to God’s Divine love and Divine wisdom, and at the same time to His omnipotence and omnipresence? No good master could so deal with his manservants and maidservants, nor even a wild beast or a bird of prey with its young. It is horrible. Is it not contrary to God’s Divine essence to annul that call which has been made to the whole human race and to each individual? Is it not contrary to the Divine essence to change the order established from eternity, which is, that every man is to be judged by his life? Is it not contrary to the Divine essence to withdraw its love and mercy from any man, still more from the whole human race? Is it not contrary to the Divine essence that it should be brought back to mercy, and as mercy is the very essence of God, that it should be brought back to its own essence, by witnessing the anguish of the Son? Is it not abominable to imagine that He ever departed from that essence, since that essence is Himself from eternity to eternity? [4] Furthermore, is it not impossible to introduce into such a thing as your faith is, the righteousness of redemption (which in itself belongs to the Divine omnipotence), and to impute and ascribe it to man, and without any further means to declare him righteous, pure, and holy? Is it not impossible to remit sins to anyone, and to renew, regenerate, and save him, by mere imputation, whereby unrighteousness is turned into righteousness, and a curse into a blessing? Would it not be possible in this way to change hell into heaven and heaven into hell, or the dragon into Michael and Michael into the dragon, and so end the war between them? Is anything needed but to withdraw the imputation of your faith from one and bestow it upon the other? Thus would you compel us who are in heaven to live for ever in constant fear. Neither is it in accordance with justice and judgment for one person to take upon himself the guilt of another, and for the guilty thus to be made innocent and have his guilt washed away. Is not this opposed to both Divine and human justice? The Christian world does not yet know that there is an order, still less what that order is, which God introduced into the world simultaneously with the creation of it; and that God cannot act contrary to that order, since He would then be acting contrary to Himself; for God is order itself." [5] The priest understood what was said by the angel, because the angels who were above let in light from heaven; and presently he sighed and said, "What is to be done? At this day all men so preach and pray and believe. It is in every mouth, 'Good Father, have mercy upon us; forgive us our sins for the sake of Thy Son's blood, which He poured out for us upon the cross.' And to Christ they pray, 'Lord, intercede for us.' And to this we priests add, 'Send us the Holy Spirit.'" The angel then said, "I have observed that from the Word not interiorly understood the priests prepare an eyesalve which they apply to the eyes that are blinded by their faith; or they make from it a sort of plaster which they spread upon the wounds inflicted by their dogmas; and yet they fail to heal those wounds, because they are chronic sores. Therefore go to him who stands yonder,' pointing his finger towards me, "and he will teach you from the Lord that the passion of the cross was not redemption, but the uniting of the Lord's Human with the Divine of the Father; while redemption was the subjugation of the hells and the restoration of order in the heavens; and unless this had been done by the Lord when He was in the world there would be no salvation for anyone on the earth or in heaven. He will also teach you the order established from creation, to live according to which is to be saved, those who live according to it being numbered among the redeemed, and called the elect." When all this had been said, windows were formed in the walls of the temple through which there flowed in an illumination from the four quarters of that world, and cherubs appeared flying in the brightness of the light; and the angel was taken up to his companions above the opening; and we went away delighted.

(135) Second Memorable Relation: One morning as I awoke from sleep, the sun of the spiritual world appeared to me in its glory; and as far below it as our earth is from its sun I saw the heavens; and presently there were heard from the heavens words ineffable, the sum of which found utterance in this declaration, "There is one God, who is Man; and His abode is in that sun." This utterance passed down through the middle heavens to the lowest, and from that into the world of spirits where I was; and I perceived that the angels' idea of the one God, in its descent by degrees, was changed into the idea of three Gods. Observing this I went forward to speak with those whose thought was of three Gods, saying, "What a monstrous idea! Where did you get

it?" They replied, "We think of three from our way of conceiving of the Triune God; nevertheless this idea does not fall into our utterance. When we speak we always declare emphatically that God is one. If there is a different idea in our minds, let it be, provided it does not come forth and sever the idea of the unity of God in our speech. Still it does come forth from time to time, because it is within; and if at such times we should speak plainly we should declare that there are three Gods. But we guard against this, lest we should be laughed at by those hearing us." [2] Then they spoke openly from their thought, saying, "Are there not three Gods, since there are three Divine persons, each of whom is God? We cannot think otherwise when a leader of our church, speaking from his collection of holy dogmas, ascribes to one creation, to another redemption, and to the third sanctification; and when furthermore he ascribes to them certain attributes, to each one His own, which he asserts are incommunicable; and these include not only creation, redemption, and sanctification, but also imputation, mediation, and operation. Is there not, then, one who creates us, and He also imputes; and is there not another who redeems us, and He also mediates; and a third who effects the mediated imputation, and He also sanctifies? Who does not know that the Son of God was sent into the world by God the Father to redeem the human race, and thus become the Expiator, Mediator, Propitiator, and Intercessor? And as He was one with the Son of God from eternity, are not the Father and Son two distinct persons? And as these two are in heaven, one sitting at the right hand of the other, must there not be a third person to carry out in the world what is decreed in heaven?” [3] Hearing this I was silent, and thought to myself, O what folly! They have no idea of what is meant in the Word by mediation. And presently, at the Lord’s command, three angels descended from heaven and were associated with me, in order that I might speak from interior perception with those who were in the idea of three Gods, particularly in respect to mediation, intercession, propitiation, and expiation, which they attribute to the second person, that is, the Son, but not until after He had become Man; and He became Man many centuries after creation, and during this time these four means of salvation did not exist, and thus God the Father was not propitiated, no expiation was made for the human race, and no one was sent from heaven to intercede and mediate. [4] Then from an inspiration that came upon me I spoke with them, saying, “Draw near, as many of you as can, and hear what is meant in the Word by mediation, intercession, expiation, and propitiation. These are the four predicates of the grace of the one God in His Human. God the Father can in no way be approached, nor can He approach any man, because He is the Infinite, and is in His own Esse which is Jehovah; and if from His Esse He were to approach man He would consume him as fire consumes wood and reduces it to ashes. This is evident from what He said to Moses when Moses wished to see God: That no man could see Him and live (Ex. 33:20). And the Lord says: That no man hath seen God at any time, except the Son who is in the bosom of the Father (John 1:18; Matt.

11:27). Again: That no one hath either heard the Father’s voice or seen His shape (John 5:37). We read, indeed, that Moses saw Jehovah face to face, and spoke with Him mouth to mouth; but this was done through an angel, as was the case also with Abraham and Gideon. Such, then, being the nature of God the Father in Himself, it pleased Him to assume a Human, and in that to become accessible to men, and thus hear them and speak with them; and that Human is what is called the Son of God; and it is that which mediates, intercedes, propitiates, and expiates. I will therefore explain the signification of these four things which are predicated of the Human of God the Father. [5] Mediation means that this Human is the medium through which man is enabled to approach God the Father, and God the Father to approach man, and to so teach and lead man that he may be saved. Therefore the Son of God, by which is meant the Human of God the Father, is called the Savior, and in the world, Jesus, that is, Salvation. Intercession means unceasing mediation; for love itself, which is the source of mercy, clemency, and grace, unceasingly intercedes, that is, mediates in behalf of those who keep His commandments, whom He loves. Expiation means the removal of the sins into which man would rush if Jehovah unclothed should be approached. Propitiation means the operation of clemency and grace to prevent man’s bringing himself by sin into condemnation; also protection, to prevent him from profaning holiness. This was the signification of the mercy-seat over the ark in the tabernacle. [6] It is known that in the Word God has spoken according to appearances, as that He becomes angry, takes revenge, tempts, punishes, casts into hell, damns, and even does what is evil; when in fact He is angry with no one, neither does He take revenge, tempt, punish, cast into hell, or damn. All these things are as far from God as hell is from heaven, and infinitely farther; consequently they are forms of speech to express the appearance. Expiation, propitiation, intercession, and mediation, are also forms of speech to express the appearance in another sense, since these are to be understood as predications of approach to God and of receiving grace from God through His Human. But these terms not having been understood, men have divided God into three, and upon these three have based the entire doctrine of the church, and have thus falsified the Word. From this has come 'the abomination of desolation' foretold by the Lord in Daniel, and again in Matthew 24." When I had said this the crowd of spirits withdrew from about me, and I noticed that those whose thought was actually of three Gods looked towards hell; while those whose thought was of one God, in whom is a Divine trinity, and that this trinity is in the Lord God the Savior, looked towards heaven; and these beheld the sun of heaven, in which Jehovah in His Human dwells.

(136) Third Memorable Relation: I saw at a distance five gymnasia, each one surrounded by a light from heaven. A purple light, such as there is in the clouds in the morning before sunrise on earth, surrounded the first; a yellowish light, like that in the east after sunrise, surrounded the second; a bright light, like that of noonday in the world,

surrounded the third; and a moderate light, like daylight when it begins to be tempered by the shades of evening, surrounded the fourth. The fifth stood in the actual shade of evening. Gymnasia in the spiritual world are halls where the learned assemble and discuss various arcana that are serviceable to their knowledge, intelligence, and wisdom. Seeing these gymnasia I felt a strong desire to visit one of them, and went in spirit to the one that was surrounded by the moderate light; and entering I saw an assembly of the learned; who were discussing with one another what is involved in the statement that the Lord was taken up to heaven and sits at the right hand of God (Mark 16:19). [2] The greater part of the assembly said that this should be understood in accordance with the very words, that the Son does so sit beside the Father; and it was asked why He did so. Some said that the Son had been placed by the Father at His right hand on account of the redemption He had accomplished; others said that it was from love that He sat there; others that it was in order that He might be the Father's counselor; and being such, that He might be honored by the angels; others that it was because it had been granted Him by the Father to rule in His stead, for it is written that all power was given to Him in heaven and on earth. But the greater number said that it was in order that He might hear, from the right hand, those for whom He intercedes; for in the church at the present day all approach God the Father, and pray to Him to be merciful for the Son's sake; and this causes the Father Himself to turn to the Son, that He may receive the Son's mediation.

Some, however, said that it is only the Son of God from eternity who sits at the right hand of the Father, that He may impart His Divinity to the Son of man born in the world. [3] Hearing this, I was greatly astonished that learned men, who had already been living for some time in the spiritual world, should be so ignorant of heavenly things; but I perceived why it was so, namely, that from confidence in their own intelligence they had not suffered themselves to be taught by the wise. But that they might no longer remain ignorant of the meaning of the Son's sitting at the Father's right hand I raised my hand, asking them to give ear to a few words that I wished to say on that subject; and as they assented I said, "Do you not know from the Word that the Father and the Son are one, that the Father is in the Son, and the Son in the Father? This the Lord plainly says (in John 10:30, and 14:10, 11). If you do not believe this you divide God into two; and when this is done you are unable to think about God otherwise than naturally, sensually, and even materially; and this has been done in the world since the time of the Council of Nice, which introduced the doctrine of three Divine persons from eternity, and thereby turned the church into a theater furnished with painted hangings, wherein the actors were representing new plays. Who does not know and acknowledge that God is one? If you acknowledge this in heart and spirit, all that you have just said is of itself dissipated, or rebounds into the air like nonsense from the ear of a wise man." [4] At these remarks many were incensed, and burned to pull my ears and order me to be silent. But the president of the congregation said with indignation,” This discussion is not about the unity and plurality of God, for we believe in both, but about what is involved in the statement that the Son sits at His Father’s right hand; if you know anything about this, speak.” I replied, “I will speak, but I pray you to suppress the noise.” And I said, “‘To sit at the right hand’ does not mean to sit at the right hand, but it means God’s omnipotence through the Human that He assumed in the world. By means of this He is in things last as well as in things first; by means of this He entered and overthrew and subjugated the hells; by means of this He restored order in the heavens; and thus by means of this He redeemed both men and angels, and will continue to redeem for ever. If you consult the Word, and are capable of enlightenment, you will perceive that ‘right hand’ means here omnipotence, as it does in Isaiah: My hand hath founded the earth, and My right hand hath spanned the heavens (47:13). Jehovah hath sworn by His right hand and by the arm of His strength (62:8). Thy right hand doth hold Me up (Ps. 18:35). Look to the Son that Thou madest strong for Thyself; let Thy hand be for the man of the right hand, for the Son of man whom Thou madest strong for Thyself (Ps. 80:15, 17). From this it is plain how the following is to be understood: The saying of Jehovah to my Lord, Sit Thou at My right hand until I make Thine enemies a footstool for Thy feet. Jehovah shall send the staff of Thy strength out of Zion; rule Thou in the midst of Thine enemies (Ps. 110:1, 2). This whole Psalm treats of the Lord’s combat against the hells, and His subjugation of them. As ‘the right hand of God’ signifies omnipotence: The Lord says that He is to sit at the right of power (Matt. 26:63, 64) And at the right hand of the power of God” (Luke 22:69). [5] But at this the assembly became tumultuous, and I said, “Take heed; for a hand may appear from heaven, and when it appears (as it had appeared to me), it strikes the beholder with an incredible terror of its power; and this has been to me a proof that ‘the right hand of God’ signifies omnipotence.” Scarcely had I spoken when beneath heaven an outstretched hand was seen, at the appearance of which such terror seized them that they rushed in crowds toward the doors, and some to the windows to throw themselves out, and some fell down unable to breathe. But I remained unterrified, and went out calmly after them; and when some distance away I turned and saw the building enveloped in a dense cloud, and was told from heaven that this was done because they had spoken from a belief in three Gods, and that the former light would return when those who were more sane should meet there.

(137) Fourth Memorable Relation: I heard that a synod had been convoked of those celebrated for their writings and learning in respect to the faith of the present day and the justification of the elect thereby. This was in the world of spirits; and it was granted me to be present in spirit; and I saw an assembly of the clergy, both those of like belief and those of differing beliefs. On the right stood those who were called in the world the Apostolic Fathers, who had lived in the centuries preceding the Nicene Council; on the left stood men renowned in the succeeding centuries for their

printed or manuscript works. Many of these latter had no beards, and wore curled wigs made of women’s hair; and some of them wore ruffled collars with points; while the former had beards and wore their natural hair. In front of them all stood a man (a judge and a critic of the writings of the present century), with a staff in his hand. He struck the floor and caused silence. He then ascended the upper step of the pulpit and breathed out a sigh, and wished to follow it up by a loud exclamation; but the sighing breath kept back the sound in his throat. [2] At length he spoke and said, “O what an age, my brethren! There has risen up from the herd of the laity one having neither gown, tiara, nor laurel, who has plucked our faith from heaven and hurled it into the Styx. O horrible! And yet that faith alone is our star, shining like Orion in the night, and like Lucifer in the morning. That man, though advanced in years, is wholly blind to the mysteries of our faith, because he has not investigated it and seen in it the righteousness of the Lord our Savior and His mediation and propitiation; and as he has not seen these neither has he seen the wonders of its justification, which are the remission of sins, regeneration, sanctification, and salvation. This man, in place of our faith-which, being a faith in three Divine persons and therefore in the whole Deity, is saving to the utmost has transferred faith to the second person; yet not even to Him, but to His Human which we call Divine because of the incarnation of the Son from eternity; but is there anyone who thinks of it as any thing more than merely human? From this what else can result but a faith from which naturalism flows as from a fountain? And such a faith, not being spiritual, differs but little from faith in a pope or in a saint. You know what Calvin said in his time about worship from that kind of faith. And pray tell me, anyone of you, whence comes faith. Must it not be directly from God to thus have in it all things of salvation?" [3] At this his companions on the left, who had shaven faces, curly wigs, and collars about their necks, clapped their hands and shouted, "You have spoken most wisely. We know that we can take nothing that is not given us from heaven. If this is not faith, let that prophet tell us where faith comes from, and what it is. It cannot be any thing else or from any other source. To set forth any faith that is a faith, other than this, is as impossible as for one to ride on horseback to some constellation in heaven, and to take a star from it and hide it in his pocket and bring it down." This they said to make their companions laugh at any new belief. [4] Hearing this, the men on the right, who had bearded chins and wore their natural hair, were indignant. And one of them rose up (an old man, although he afterwards looked like a young man, for he was an angel from heaven, where those of all ages become youthful); and he spoke and said, "I have heard what your faith is, which the man in the pulpit has so magnified; but what is such a faith but our Lord's sepulchre after the resurrection, when it had been closed again by Pilate's soldiers? I have explored it and have seen nothing in it but the juggler's rods with which the magicians in Egypt wrought miracles. Indeed, externally your faith in your eyes is like a shrine of molten gold set with precious stones, but when opened it is found empty, except, perhaps, for a little dust in the corners from Papal relics, since that church has the same faith; only with them at the present day it is overlaid with external sanctities. Your faith, if I may indulge in further comparisons, is like a vestal virgin among the ancients who has been buried alive for letting the sacred fire go out. And I can assure you that in my eyes it is like the golden calf around which the children of Israel danced when Moses had gone away, and had ascended Mount Sinai to Jehovah. [5] Be not surprised that I use such comparisons in speaking of your faith; for so we speak of it in heaven. Our faith on the other hand is, was, and for ever will be, a faith in the Lord God the Savior, whose Human is Divine and whose Divine is Human; thus it is adapted to reception, and by it the Divine spiritual is united to the natural of man, and a spiritual faith is formed in the natural, and from the spiritual light in which our faith is the natural becomes as it were transparent. The truths of which our faith consists are as many as the verses in the sacred Volume; thee truths are all like stars, which by their light make the faith manifest and give it form. Man acquires this faith from the Word by means of his natural light, in which light it is knowledge, thought, and persuasion; but the Lord causes it, in those who believe in Him, to become conviction, trust, and confidence; thus faith becomes spiritual-natural, and by means of charity becomes living. With us this faith is like a queen adorned with precious stones, as numerous as those in the wall of the holy Jerusalem (Apoc. 21:17-20). [6] But lest you may look upon what I have said as mere boasting, and worthy of little regard, I will read to you some passages from the Holy Word, from which it will be evident that our faith is not faith in a man, as you suppose, but in the true God, in whom is the entire Divine. John says that: Jesus Christ is the true God, and eternal life (1 John 5:20). Paul says that: In Christ dwelleth all the fullness of the Divinity bodily (Col. 2:9); and in the Acts of the Apostles: That he preached both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ (20:21). And the Lord Himself says: That there was given to Him all power in heaven and in earth (Matt. 28:18). These are but a few of such passages." [7] After this the angel looked at me and said, "You know what those who are called Evangelical believe, or are expected to believe, about the Lord the Savior. Recite some of these things, that we may see whether they are so foolish as to believe that His Human is merely human, or whether they attribute to Him something of the Divine, and how." And then, in the presence of those assembled, I read the following passages from their standard work called the Formula Concordioe, published at Leipsic in 1756: In Christ the Divine and the Human Natures are so united as to make one person (pp. 606, 762). Christ is truly God and Man in one undivided person, and so remains for ever (pp. 609, 673, 762). In Christ God is Man, and Man is God (pp. 607, 765). Christ's Human Nature is exalted to all Divine Majesty; this also from many of the Fathers (pp. 844-852, 860-865, 869-878). As to His Human nature Christ is omnipresent, and fills all things (pp. 768, 783-785). In Christ, as to His Human nature, resides all power in heaven and on earth (pp. 775, 776, 780). As to His Human nature Christ sits at the right hand of the Father (pp. 608, 764). Christ, as to His Human nature, is to be invoked; there proved by quotations from the Scriptures (p. 226). The Augustan Confession especially endorses this doctrine (p. 19). [8] When I had read these passages I turned to the president and said, “I know that all here present are associated with their like in the natural world; tell me, I pray, do you know with whom you are associated?” He answered in a grave tone, “I do; I am associated with a celebrated man, a leader of a host in the army of illustrious men in the church.” As he answered in so grave a tone I said, “Pardon me if I ask whether you know where that celebrated leader lives.” He answered, “I do; he lives not far from the tomb of Luther.” At this I smiled and said, “Why do you mention the tomb? Do you not know that Luther has risen, and has now renounced his erroneous ideas of justification by faith in three Divine persons from eternity, and therefore has been placed among the blessed in the new heaven, and sees and laughs at those who run mad after him?” He replied, “I know, but what is that to me?” I then addressed him in a grave tone like his own, saying, “Inspire your celebrated man with whom you are associated with this, Whether there is not reason to fear that in writing as he did against the worship of our Lord and Savior, he at the same time robbed the Lord of His Divinity, contrary to the orthodoxy of his church, or allowed his pen to plough a furrow in which he thoughtlessly sowed naturalism.” To this he replied, “That I cannot do, because he and I in that matter are almost of one mind; but what I say he does not understand, while all that he says I understand clearly." This is because the spiritual world enters into the natural and perceives the thoughts of men there, but not the reverse; such is the condition of association of spirits and men. [9] As I had begun to talk with the president I continued, "If I may be permitted I will throw in still another query, Whether you are aware that the orthodoxy of the Evangelicals, in the manual of their church called the Formula Concordioe, teaches that in Christ God is Man, and Man is God, and that His Divine and Human are and will for ever remain one undivided Person? How then could he and how can you defile the worship of the Lord with naturalism?" To this he replied, "I know that, and yet I do not know it." I therefore continued, "Let me ask him, or you in his place, since he is absent, from whom did the Lord our Savior derive His soul? If you say from the mother, you are irrational; if from Joseph, you profane the Word; if from the Holy Spirit, you say truly, provided that by the Holy Spirit you mean the proceeding and operating Divine, thus that He is the Son of Jehovah God. [10] Again, I ask, What is the hypostatic union? If you reply that it is a union as between two persons, a superior and an inferior, you are irrational; for thus you might make God the Savior two persons, as you make God three; but if you say that it is a personal union like that of soul and body, you say rightly: and this is in harmony with your doctrine, also with that of the Fathers. Consult the Formula Concordioe (pp. 765-768), also the Athanasian creed, where this is said, 'The correct faith is that we believe and confess that our Lord Jesus Christ is God and Man; who although He be God and Man, yet is not two, but is one Christ, one altogether, not by confusion of substance but by unity of Person; for as the reasonable soul and flesh are one man, so God and Man is one Christ. ‘ [11] I ask still further, What else was the damnable heresy of Arius, on account of whom the Nicene Council was convened by the Emperor Constantine the Great, than his denial of the Divinity of the Lord’s Human? Tell me, moreover, whom you understand by these words in Jeremiah: Behold, the days come that I will raise unto David a righteous Branch, and He shall reign as King, and this is His name, Jehovah our Righteousness (23:5, 6; 33:15, 16). If you say a Son born from eternity, you are irrational; that was not the Redeemer; but if you say the Son born in time, who was the only-begotten Son of God (John 1:18; 3:16), you say rightly; He through redemption became the righteousness upon which you build your faith. Read also Isaiah 9:6, besides other passages in which it is foretold that Jehovah Himself would come into the world.” At this the president was silent, and turned away. [12] When all this had occurred the president wished to dismiss the synod with a prayer; but just then a man started up from the company on the left, with a turban on his head and a cap over the turban; and he touched his cap with his finger, and said, “I also am associated with a man in your world, who there occupies a position of great honor; this I know because I speak from him as from myself.” I asked where that eminent man lived. He answered, “At Gottenburg; and from him I at one time thought that your new doctrines favored of Mohammedanism." I saw that on hearing this all those on the right, where the Apostolic Fathers stood, were thunderstruck, and their countenances changed, and I heard such exclamations as these issuing from their minds through their mouths, "O horrible!" "O what an age!" But to calm their just indignation I stretched forth my hand begged a hearing; which being granted I said, "I know that a man of that eminence wrote something of the kind in a letter which was afterwards printed; but if he had then known what blasphemy it was he would certainly have torn the letter to pieces and thrown it into the fire. A slander like that is meant by the Lord's words to the Jews, when they said that Christ wrought miracles by other than Divine power (Matt. 12:22-32); and in addition to this the Lord there says: He that is not with Me is against Me, and be that gathereth not with Me scattereth abroad" (verse 30). At these words the countenance of the associate spirit fell; but presently he looked up and said, "I have now heard worse things from you than ever." But I continued, "There are two items in this charge-naturalism and Mohammedanism-Which are wicked lies and crafty inventions; and two deadly stigmas, designed to turn aside the wills of men and to deter them from the holy worship of the Lord." And I turned to the latter associate spirit and said, "Tell the man at Gottenburg, if you can, to read what is said by the Lord in Apoc. 3:18, and also in 2:16." [13] At these remarks a tumult arose; but it was quieted by light sent down from heaven, in consequence of which many of those on the left passed over to those on the right, those only remaining who thought superficially, and therefore depended on the word of some master, also those who thought of the Word as merely human. From both of these classes the light went down from heaven appeared to be thrown back, but to fall upon those who had passed over from the left to the right.

CHAPTER 3 THE HOLY SPIRIT AND THE DIVINE OPERATION

(138) ALL THOSE of the clerical order who have cherished any right idea of the Lord our Savior, when they enter the spiritual world (which generally takes place on the third day after death), receive instruction at first about the Divine trinity, and particularly about the Holy Spirit, that it is not a God by itself, but that the Divine operation proceeding from the one and omnipresent God is what is meant in the Word by the Holy Spirit. They are thus particularly instructed about this, because very many enthusiasts after death fall into the insane phantasy that they themselves are the Holy Spirit; also because many belonging to the church who had believed while in the world that the Holy Spirit spoke through them, terrify others with the words of the Lord in Matthew (12:31, 32), claiming that to speak against what the Holy Spirit has inspired into them is the unpardonable sin. Those who after instruction relinquish the belief that the Holy Spirit is a God by itself are then taught that the unity of God is not divided into three persons, each one of whom is singly God and Lord, according to the Athanasian creed; but that the Divine trinity is in the Lord the Savior, like the soul, the body, and the proceeding energy in every man. After this they are prepared for receiving the faith of the new heaven; and when so prepared a way is opened for them to a society in heaven where a like faith prevails, and an abode is given

them among brethren, with whom they are to live in blessedness to eternity. As God the Creator and the Lord the Redeemer have already been treated of, it is now necessary to treat also of the Holy Spirit; and this subject, like the others, shall be considered under appropriate heads, as follows: (1) The Holy Spirit is the Divine Truth and also the Divine Energy and Operation proceeding from the one God in whom is the Divine Trinity, that is, from the Lord God the Savior. (2) The Divine Energy and Operation, which are meant by the Holy Spirit, are, in general, reformation and regeneration; and in accordance with these, renovation, vivification, sanctification, and justification; and in accordance with these latter, purification from evils and forgiveness of sins, and finally salvation. (3) The Divine Energy and Operation which are meant by the "sending of the Holy Spirit," are, with the clergy especially, enlightenment and instruction. (4) The Lord makes these energies operative in those who believe in Him. (5) The Lord operates of Himself from the Father, and not the reverse. (6) The spirit of man is his mind and whatever proceeds from it.

(139) (1) The Holy Spirit is the Divine Truth and also the Divine Energy and Operation proceeding from the one God in whom is the Divine Trinity, that is, from the Lord God the Savior. The Holy Spirit signifies strictly the Divine truth, thus also the Word; and in this sense the Lord Himself is the Holy Spirit. But since in the church at this day the Divine operation, which is actually justification, is what is meant by the Holy Spirit, this is here taken to be the Holy Spirit, and

is what is chiefly treated of. This is done for the further reason that the Divine operation is effected by means of the Divine truth which goes forth from the Lord; and that which goes forth is of one and the same essence with Him from whom it goes forth, as the three things, soul, body, and what goes forth from them, together constitute one essence, which in man is purely human, but in the Lord is Divine and Human at the same time; and these after glorification are united as what is prior is with its posterior, or as essence is with its form. Thus the three essentials, called Father, Son, and Holy Spirit, are one in the Lord. [2] That the Lord is the Divine truth itself, or the Divine verity, has been shown above. That the Holy Spirit is the same is manifest from the following passages: There shall go forth a Shoot out of the stock of Jesse; the spirit of Jehovah shall rest upon Him, the spirit of wisdom and of understanding, the spirit of counsel and might; and He shall smite the land with the rod of His mouth, and with the breath of His lips shall He slay the wicked; and righteousness shall be the girdle of His loins, and truth the girdle of His thighs (Isa. 11:1, 2, 4, 5). He shall come like a narrow flood; the Spirit of Jehovah shall lift up a standard against him; then a Redeemer shall come to Zion (Isa. 59:19, 20). The spirit of the Lord Jehovih is upon Me; therefore Jehovah hath anointed Me, He hath sent Me to preach good tidings unto the poor (Isa. 61:1; Luke 4:18). This is My covenant; My spirit that is upon thee, and My words shall not depart out of thy mouth from henceforth and for ever (Isa. 59:21). [3] As the Lord is truth itself, all that goes forth from Him is truth, and this is what is meant by the Comforter, who is also called the Spirit of truth and the Holy Spirit. This is evident from the following passages: I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I go away I will send Him unto you (John 16:7). When He, the Spirit of truth, is come, He will guide you into all truth for He will not speak from Himself, but whatsoever things He shall hear shall He speak (John 16:13). He shall glorify Me; for He shall take of Mine and shall declare it unto you. All things whatsoever the Father hath are Mine therefore said I that He shall take of Mine and shall declare it unto you (John 16:14, 15). I will ask the Father to give you another Comforter, the Spirit of truth; whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for He abideth with you and shall be in you. I will not leave you orphans; I come to you: and ye shall see Me (John 14:16-19). When the Comforter is come whom I will send unto you from the Father, the Spirit of truth, He shall bear witness of Me (John 15:26). He is called the Holy Spirit (John 14:26). [4] That by “the Comforter” or “the Holy Spirit” the Lord meant Himself, is evident from His words, that the world had not yet known Him: But ye know Him; I will not leave you orphans; I come to you; ye shall see Me (John 14:17-19); and in another passage: Lo I am with you always, even unto the consummation of the age (Matthew 27:20); also from these words, “He shall not speak from Himself,” but “He shall take of Mine.”

(140) Since, then, by the Holy Spirit the Divine truth is meant, and the Divine truth was in the Lord and was the

Lord Himself (John 14:6), and since the Holy Spirit could therefore proceed from no other source, it is said: The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39), and after the glorification: He breathed upon His disciples and said, Receive ye the Holy Spirit (John 20:22). The Lord breathed upon His disciples and said this because “breathing upon, (aspiratio)” was an outward symbol representative of the Divine breathing-into (inspiratio). Breathing-into effects insertion into angelic societies. From all this the understanding can comprehend what was said by the angel Gabriel respecting the conception of the Lord: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee therefore that holy thing which shall be born of thee shall be called the Son of God (Luke 1:35). And again: The angel of the Lord said to Joseph, in a dream, Fear not to take unto thee Mary thy bride; for that which is conceived in her is of the Holy Spirit. And Joseph touched her not until she had brought forth her firstborn Son (Matt. 1:20, 25). Here the “Holy Spirit” means the Divine truth going forth from Jehovah the Father; and this going forth is the power of the Most High which then overshadowed the mother. This, therefore, agrees with what is said in John: The Word was with God, and God was the Word. And the Word became flesh (1:1, 14). That by “the Word” here the Divine truth is meant may be seen above (n. 3) on The Faith of the New Church.

(141) That the Divine trinity is in the Lord has been shown above, and will be shown more fully hereafter when that subject is treated of in detail. Here only some

inconsistencies resulting from a division of the trinity into persons will be pointed out. Such a trinity would be like one minister of a church teaching from the pulpit what must be believed and what must be done, with another minister standing by him, whispering in his ear, “You say truly, add something more;” and these saying to a third, standing on the steps of the pulpit, “Go down into the church, open the ears of the people, and pour these things into their hearts, and cause them to be pure, holy, and pledges of righteousness.” Again, a Divine trinity divided into persons, each one of whom singly is God and Lord, is like three suns in a single solar system, one near to another on high, and below these a third, which pours forth its rays upon angels and men, conveying the heat and light of the other two with all power to their minds, hearts, and bodies; enkindling, clarifying, and refining them, as fire does with substances in a retort. Who cannot see that if this were done men would be burned to a cinder? Again, the rule of three Divine persons in heaven would be like the rule of three kings in one kingdom; or of three commanders having equal authority over one army; or rather like the Roman government before the times of the Caesars, which was composed of a consulate, a senate, and a tribunate of the commons, among whom the power was distributed, but with the supreme authority residing in all together. Who does not see the absurdity, folly, and madness of introducing such a form of government into heaven? But this is done when an authority like that of the higher consulate is ascribed to God the Father, an authority like that of the senate to the Son, and an authority like that of the tribunate of the commons to the Holy Spirit. This is done when a function peculiar to Himself is attributed to each; and especially when, in addition to this, their attributes are not communicable.

(142) (2) The Divine Energy and Operation, which are meant by the Holy Spirit, are, in general, reformation and regeneration; and in accordance with these, renovation, vivification, sanctification and justification; and in accordance with these latter, purification from evils, forgiveness of sins, and finally salvation. These in their order are the energies made operative by the Lord in those who believe in Him, and who adjust and dispose themselves for His reception and indwelling; and this is done by means of Divine truth, and with Christians by means of the Word; for the Word is the sole medium through which man draws near to the Lord, and into which the Lord enters. For, as said above, the Lord is Divine truth itself, and whatever goes forth from Him is Divine truth. But Divine truth from good must be understood, which is the same as faith from charity, since faith is nothing but truth, and charity is nothing but goodness. It is by means of Divine truth from good, that is, by means of faith from charity, that man is reformed and regenerated, and also renewed, vivified, sanctified, justified, and according to the progress and growth of these is purified from evils; and purification from evils is remission of sins. But these operations of the Lord cannot now be all explained one by one, because each one calls for its own analysis, confirmed by the Word and

rationally illustrated, for which this not the place; therefore the reader is referred to the chapters following in order in this work, which treat of Charity, Faith, Free Will, Repentance, and Reformation and Regeneration. It must be understood that these saving graces are continually made operative by the Lord in every man; since they are the steps to heaven, and the Lord desires the salvation of all. Thus the salvation of all is His end; and he who wills an end wills also the means. The Lord’s coming, redemption, and the passion of the cross were for the sake of man’s salvation (Matt 18:11; Luke 19:10). And as man’s salvation was and eternally is the Lord’s end, it follows that the above mentioned operations are mediate ends, and salvation the final end.

(143) The operation of these energies is the Holy Spirit, which the Lord sends to those who believe in Him and who prepare themselves to receive Him. This is what is meant by the “spirit” in the following passages: I will give you a new heart and a new spirit; and I will put My spirit within you, and cause you to walk in My statutes (Ezek. 36:26, 27; 11:19). Create in us a clean heart, O God, and renew a steadfast spirit within me. Restore unto me the joy of Thy salvation, and let a willing spirit uphold me (Ps. 51:10, 12). Jehovah formeth the spirit of man within him (Zech. 12:1). With my soul have I waited for Thee in the night; yea, with my spirit within me have I waited for Thee in the morning (Isa. 26:9). Make you a new heart and a new spirit; why will ye die, O house of Israel? (Ezek. 18:31); and elsewhere. In these passages “a new heart” means a will of good and “a

new spirit" an understanding of truth. That the Lord operates these in such as do good and believe the truth, that is, in those who are in the faith of charity, is clearly evident from what is said above-that God gives a soul to those who walk in His statutes; also from the words, "a willing spirit." And that man must operate on his part is evident from the words, "Make you a new heart and a new spirit; why will ye die O house of Israel?"

(144) We read: That when Jesus was baptized the heavens were opened, and John saw the Holy Spirit descending like a dove (Matt. 3:16; Mark 1:10; Luke 3:21, 22; John 1:32, 33). This took place because baptism signifies regeneration and purification; and a dove has the same signification. Who cannot see that the dove was not the Holy Spirit; and that the Holy Spirit was not the dove? Doves often appear in heaven; and whenever they appear the angels know that they are correspondences of the affections and the consequent thoughts concerning regeneration and purification of some who are near by; therefore as soon as these are approached and are spoken to about some other subject than was in their thoughts when that appearance took place the doves instantly vanish. This is like many things seen by the prophets; as that John saw a lamb standing upon Mount Zion (Apoc. 14:1); and elsewhere. Who does not know that the Lord was not that lamb, and was not in the lamb, but the lamb was a representation of His innocence? This shows clearly the error of those who deduce a trinity of three persons from the dove seen descending upon the Lord when He was baptized, and from

the voice heard out of heaven saying, "This is My beloved Son." That the Lord regenerates man by means of faith and charity is meant by what John the Baptist said: I baptize you with water unto repentance; but He that cometh after me shall baptize you with the Holy Spirit and with fire (Matt. 3:11; Mark 1:8; Luke 3:16). "To baptize with the Holy Spirit and with fire" means to regenerate by the Divine truth that belongs to faith and the Divine good that belongs to charity. The same is meant by these words of the Lord: Except a man be born of water and of the Spirit he cannot enter into the kingdom of God (John 3:5). "Water," here as elsewhere in the Word, signifies truth in the natural or external man; and "spirit" signifies truth from good in the spiritual or internal man.

(145) Since, then, the Lord is Divine truth itself from Divine good, and this is His very essence, and since it is from one's essence that he does what he does, it is obvious that the Lord wills unceasingly (nor can He will otherwise) to implant truth and good, or faith and charity, in every man. This may be illustrated by many things in the world; as that every man's volition and thought, and as far as it is allowable his speech and acts, are from his own essence; for example, a faithful man has faithful thoughts and intentions; an honest, upright, pious, and religious man has honest, upright, pious, and religious thoughts and intentions; and conversely, a proud, cunning, wily, and avaricious man has thoughts and intentions that make one with his essence; a fortune-teller desires only to tell fortunes; a fool has no wish but to babble against the things of wisdom; in a word, an

angel meditates and strives after nothing but heavenly things, and a devil nothing but infernal things. It is the same with every subject of lower rank in the animal kingdom, as bird, beast, fish, worm, or insect-each is known by its essence or nature; and its instinct is from that nature and in accord therewith. Likewise in the vegetable kingdom, every tree, shrub, and plant is known by its fruit and its seed, in which its essence is innate; nor can anything be produced from it except what is like it and what is its own; yea, every kind of soil and marl, every stone both precious and common, and every mineral and metal, is judged according to its essence.

(146) (3) The Divine Energy and Operation, which are meant by the "sending of the Holy Spirit" are, with the clergy especially, enlightenment and instruction. The operations of the Lord enumerated in the preceding proposition, namely, reformation, regeneration, renewal, vivification, sanctification, justification, purification, the forgiveness of sins, and finally salvation, flow in from the Lord both with the clergy and the laity, and are received by those who are in the Lord, and in whom the Lord is (John 6:56; 14:20; 15:4, 5). But enlightenment and instruction are communicated especially to the clergy, because these belong to their office, and inauguration into the ministry carries these along with it. Moreover, when preaching from zeal they believe themselves to be inspired, like the Lord's disciples upon whom He breathed, saying: Receive ye the Holy Spirit (John 20:22; see also Mark 13:11). Some affirm even that they have felt the influx. But they should be very

careful not to persuade themselves that the zeal by which many are carried away while preaching is the Divine operation in their hearts; for a like and even warmer zeal prevails with enthusiasts, as also with those who are in the utmost falsities of doctrine; and even with those who despise the Word and worship nature instead of God, and fling faith and charity, as it were, into a bag on the back; but when preaching or teaching they hang it before them like a sort of ruminatory stomach, from which they draw out and disgorge such things as they know will serve as food for their hearers. For zeal, in itself considered, is a glow of the natural man. If it has within it a love of truth it is like the sacred fire that descended upon the apostles, as described in the Acts: There appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them; and they were all filled with the Holy Spirit (Acts 2:3-4). But if within that zeal or glow a love of falsity is concealed, it is like a fire imprisoned in wood, which bursts forth and consumes the house. You who deny the holiness of the Word and the Divinity of the Lord, take, I pray, the bag from your back and open it, as you freely do in your privacy, and you will see. I know that those who are meant by “Lucifer” in Isaiah, who are such as belong to Babylon, when they enter a church, and still more when they ascend the pulpit (especially those who call themselves members of the Society of Jesus), are swept away by a zeal which with many springs from infernal love, and from it declaim more vehemently, and from their breasts draw deeper sighs, than those who are zealous from heavenly love. With the clergy there are two other spiritual operations (as may be seen below, n. 155).

(147) It is as yet scarcely known in the church that in all of man's will and thought and his consequent action and speech, there is an internal and an external, and that from infancy man is carefully taught to speak from the external, however the internal may dissent; and that this is the origin of simulation, flattery, and hypocrisy; and thus man becomes double-minded. But he alone is single-minded whose external thinks and speaks and wills and acts from the internal; and such are meant by the "simple [single]" in the Word (as in Luke 8:15; 11:34; and elsewhere). Nevertheless these are wiser than those who are double-minded. The doubleness and tripleness in every created thing is evident in the parts of the human body. Every nerve therein consists of fibers, and every fiber of fibrils; every muscle consists of bundles of fibers, and these of motor fibers; every artery of coats in a triple series. It is the same in the human mind, whose spiritual organization is of like character, because, as said already, it is divided into three distinct regions; of which the highest, which is also the inmost, is called the celestial, the middle is called the spiritual, and the lowest the natural. It is in this lower region that the minds of all men who deny the holiness of the Word and the Divinity of the Lord carry on thought. But because such have learned also from infancy the spiritual things pertaining to the church, and accept these, but place them beneath natural things (that is, scientific, political, and civil-moral matters of various kinds), also because these

spiritual things occupy the lowest part of the mind, which is nearest to speech, it comes to pass that when such persons speak in churches and public assemblies they speak from these; and what is wonderful, they are quite unaware at the time that they are not speaking and teaching from a belief in them. But when they are in freedom, as they are in privacy, the door that has closed the internal of their mind is opened, and then at times they laugh at what they had before preached publicly, saying in their hearts that theology is a specious snare for catching doves.

(148) The internal and external of such men may be likened to poisons coated with sugar; also to those wild gourds which the sons of the prophets collected and put into pottage and ate them, and then cried out, “There is death in the pot” (2 Kings 4:38-41). They may also be compared to the beast coming up out of the sea, which had two horns like a lamb and spoke like a dragon (Rev. 13:11); and afterwards that beast is called “the false prophet.” They are also like robbers in a city where they dwell as citizens, acting morally and talking rationally; but when they return to the forests they are wild beasts. Or they are like pirates, who on the shore are human beings, but at sea are very crocodiles. These when on land or in a city go about like panthers clothed in sheep-fleeces, or like apes in men’s clothing and wearing a mask like the face of a man. They may also be likened to a harlot, who anoints herself with balsam, paints her face with rouge, and clothes herself in white silk interwoven with flowers, but when she returns home denudes herself before her visitors, and infects them

with her diseases. That such is the character of those who in heart detract from the holiness of the Word and the Divinity of the Lord it has been granted me to know by years of experience in the spiritual world; for there all at first are kept in their externals, but afterwards their externals are taken away and they are introduced into their internals; and then their comedy is turned into a tragedy.

(149) (4) The Lord makes these energies operative in those who believe in Him. That these energies, which are meant by the sending of the Holy Spirit, are made operative by the Lord in those who believe in Him, that is, that such are reformed, regenerated, renewed, vivified, sanctified, justified, purified from evils, and at length are saved by the Lord, is evident from all those passages in the Word quoted above (n. 107) which prove that those who believe in the Lord have salvation and eternal life; also especially from this: Jesus said, He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spoke He of the Spirit which they that believed in Him were to receive (John 7:38, 39). And from this: The testimony of Jesus is the spirit of prophecy (Apoc. 19:10). “The spirit of prophecy” means truth of doctrine from the Word, “prophecy” signifying doctrine, while “to prophesy” signifies to teach doctrine; and “the testimony of Jesus” means confession from faith in Him. “His testimony” has a similar meaning in the following passage: The angels of Michael overcame the dragon through the blood of the Lamb and through the word of their testimony. And the dragon went away to make war with the rest of her seed

who kept the commandments of God and have the testimony of Jesus Christ (Apoc. 12:11 17).

(150) Those who believe in the Lord Jesus Christ will receive these spiritual energies for the reason that He Himself is salvation and eternal life. He is salvation since He is the Savior; and this is the meaning of His name Jesus; He is eternal life since those in whom He is and who are in Him have eternal life therefore He is called “eternal life” (1 John 5:20). Since, then, He is salvation and eternal life, it follows that He is also all that whereby salvation and eternal life are obtained, consequently He is the all of reformation, regeneration, renewal, vivification, sanctification, justification, purification from evils, and finally salvation. These are made operative by the Lord in every man, that is, the Lord strives to impart them; and He does impart them when man adapts and disposes himself for reception. The essential active force by which adaptation and disposition are effected is from the Lord; but unless man receives these operations with a free spirit the Lord cannot go beyond the effort, which, however, unceasingly continues.

(151) Believing in the Lord is not merely acknowledging Him but also doing His commandments; for simply acknowledging Him is solely a matter of thought, arising from somewhat of the understanding; but doing His commandments is also a matter of acknowledgment from the will. Man’s mind consists of understanding and will; and as the understanding deals with thinking and the will with doing, so when man’s acknowledgment is merely from the thought of the understanding he comes to the Lord with

only half of his mind; but when there is doing he comes with all of it; and this is to believe. But on the other hand, man is able to divide his heart, and to force the outermost of his nature to soar aloft, the flesh in him meanwhile turning downward; thus he flies like an eagle between heaven and hell. And yet, the man himself does not follow his [upward] look, but the delight of his flesh; and this he does because he is in hell; therefore to hell he flies; and when he has there sacrificed to his voluptuous pleasures and poured out libations to demons, he puts on a countenance of merriment, and his eyes sparkle with fire, and so he feigns himself an angel of light. Such satans do those become after death who acknowledge the Lord but do not keep His commandments.

(152) Under the preceding proposition it has been shown that the salvation and eternal life of men are the first and last end of the Lord; and as the first and last end contain within them the mediate ends, it follows that the above mentioned spiritual energies are together in the Lord, and from the Lord in man, although they come forth successively. For the human mind grows like its body, the latter growing in stature while the former grows in wisdom. So, too, is the mind exalted from one region to another, that is, from the natural to the spiritual, and from the spiritual to the celestial. In this celestial region man is wise, in the spiritual he is intelligent, and in the lowest knowing. But this exaltation of the mind is effected only from time to time, and as man acquires for himself truths and conjoins them with good. It is the same with one who builds a house; he

first procures the materials for it, such as bricks, tiles, boards, and beams, and thus lays the foundations, raises the walls, divides off the rooms, furnishes them with doors, puts windows in the walls, and constructs stairs from one story to another. All these things are together in the end, which is the convenient and worthy dwelling he foresees and provides for. It is the same in the building of a church, every thing pertaining to its construction is included in the end, which is the worship of God. So is it with everything else, as with gardens and fields, and also with employments and business, for which the end itself procures for itself the accessories.

(153) (5) The Lord operates of Himself from the Father, and not the reverse. To operate here means the same as sending the Holy Spirit, since the above mentioned operations (which, in general, are reformation, regeneration, renewal, vivification, sanctification, justification, purification from evils, and forgiveness of sins and salvation), which are at this day attributed to the Holy Spirit as a God by Himself, are operations of the Lord. That these are of the Lord from the Father and not the reverse, shall first be proved from the Word, and afterwards illustrated by various things that appeal to the reason. From the Word by the following passages: When the Comforter is come whom I will send unto you from the Father, the Spirit of truth that goes forth from the Father, He shall bear witness of Me (John 15:26). If I go not away the Comforter will not come unto you; but if I go away I will send Him unto you (John 16:7). The Comforter, the Spirit of

truth, shall not speak from Himself, but He shall take of Mine and shall declare it unto you. All things whatsoever the Father hath are Mine; therefore said I that He shall take of Mine and shall declare it unto you (John 16:13-15). The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39). Jesus breathed on the disciples and said, Receive ye the Holy Spirit (John 20:22). Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name I will do it (John 14:13, 14). [2] From these passages it is very evident that the Lord sends the Holy Spirit, that is, effects those things which at this day are ascribed to the Holy Spirit as a God by Himself; for He says that “He will send the Comforter from the Father,” that “He will send it to them,” that “the Holy Spirit was not yet because Jesus was not yet glorified;” and after the glorification He breathed on the disciples and said, “Receive ye the Holy Spirit;” also that He said, “Whatsoever ye shall ask in My name, that will I do;” and that the Comforter “shall take of Mine what He is to declare.” That the Comforter and the Holy Spirit are the same see John 14:26. That God the Father does not operate these energies of Himself through the Son, but that the Son operates them of Himself from the Father, is evident from the following: No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view (John 1:18). And elsewhere: Ye have neither heard the Father’s voice at any time nor seen His form (John 5:37). [3] From all this it follows that God the Father operates in and into the Son, but not through the

Son; also that the Lord operates of Himself from His Father; for He says: All things of the Father are Mine (John 16:15). The Father hath given all things into the hand of the Son (John 3:35). Again: As the Father hath life in Himself so hath He given to the Son to have life in Himself (John 5:26). And again: The words that I speak unto you are spirit and are life (John 6:63). The Lord declares that the Spirit of truth goes forth from the Father (John 15:26), because it goes forth from God the Father into the Son, and out of the Son from the Father. Therefore He also says: In that day ye shall know that the Father is in Me and I am in the Father, and ye in Me and I in you (John 14:11, 20). From these plain declarations of the Lord an error of the Christian world is clearly manifest, namely, that God the Father sends the Holy Spirit to man; also the error of the Greek Church, which is, that God the Father sends the Holy Spirit directly. The truth that the Lord of Himself from God the Father sends the Holy Spirit, and not the reverse, is from heaven. The angels call this an arcanum because it has not before been disclosed to the world.

(154) All this may be made clear by various rational considerations; as for example, it is known that when the Apostles had received from the Lord the gift of the Holy Spirit they preached the gospel through a great part of the world, promulgating it both by speech and by writing; and this they did of themselves from the Lord. For Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own intelligence. The Lord filled them all with His Spirit; but the measure in

which each partook of it was in accordance with the character of his perceptions; and this was made use of in accordance with the character of his ability. The Lord fills all the angels in the heavens, for they are in the Lord and the Lord is in them; and yet each one speaks and acts in accordance with the state of his own mind, some with simplicity and some with wisdom, thus with infinite variety; nevertheless everyone speaks of himself from the Lord. [2] It is the same with every minister of the church, whether he be in truths or in falsities; each one has his own utterance and his own intelligence, and each one speaks from his own mind, that is, from the spirit he possesses. So with all Protestants, whether called Evangelical or Reformed, after they have been instructed in the dogmas taught by Luther, Melancthon, or Calvin. It is not these leaders or their dogmas that speak of themselves through their followers; but their followers speak of themselves from the leaders or the dogmas. Furthermore, each dogma may be explained in a thousand ways, for each is like a cornucopia from which everyone draws what favors and is suited to his genius, and explains it according to his talent. [3] This may be illustrated by the action of the heart in and upon the lungs, and by the reaction of the lungs of themselves from the heart, the two being distinct, and yet reciprocally united. The lungs breathe of themselves from the heart; but the heart does not breathe through the lungs; if this should take place they would both cease to act. It is the same again with the action of the heart in and into the viscera of the whole body. The heart sends out the blood in all directions, and the viscera draw from it each one its portion in accordance with the nature of the use it performs, and in accordance with that use it acts, thus each in its own way. [4] The same truth may be illustrated also by the evil derived from parents, which is called hereditary evil; this acts in and into man; in like manner good from the Lord acts, the good acting above or within, and the evil acting below or without. If the evil acted through man he would neither be capable of reformation nor be culpable; or if the good from the Lord acted through man he would be incapable of reformation; but as both good and evil depend on man's free choice he becomes guilty when he acts of himself from evil, and is blameless when he acts of himself from good. And since evil is the devil, and good is the Lord, man becomes guilty when he acts from the devil, and is blameless when he acts from the Lord. It is from this free choice, which every man has, that man is capable of reformation. [5] It is the same with the entire internal and the entire external in man. These two are distinct, and yet are reciprocally united. The internal acts in and into the external, but not through it; for the internal meditates a thousand things, and from these the external chooses only such as are suited to its use. For in man's internal (by which is meant his voluntary and perceptive mind) there are voluminous heaps of ideas, and if these were to flow forth through man's mouth it would be like a blast from a bellows. As the internal deals with universals it may be compared to an ocean or flower bed or garden, from which the external selects just what is sufficient for its use. Again, the Word of the Lord is like an ocean or a flower bed or a garden, in that when it has place in man’s internal in any degree of fullness it does not act through man, but man speaks and acts of himself from the Word. The same is true of the Lord, because He is the Word, that is, the Divine truth and Divine good that are in it. The Lord acts from Himself or from the Word in and into man, and not through him, since man acts and speaks from the Lord freely when he acts and speaks from the Word. [6] But this may be illustrated more closely by the mutual interaction of the soul and body, which are two distinct things, and yet are reciprocally united. The soul acts in and into the body, not through it; the body acts of itself from the soul. The soul does not act through the body, for the two do not consult and deliberate each with the other, nor does the soul command or ask the body to do this or that, or to speak from its mouth; neither does the body demand or beg the soul to give or supply anything; for every thing that belongs to the soul belongs also to the body, mutually and interchangeably. It is the same with the Divine and the Human of the Lord, for the soul of His Human is the Divine of the Father, and the Human is His body; and the Human does not ask its own Divine to tell it what to say or do. Therefore the Lord says: In that day ye shall ask in My name; and I say not unto you that I will pray the Father for you, for the Father Himself loveth you because ye have loved Me (John 16:26, 27). “In that day” means after His glorification, that is, after His perfect and absolute union with the Father. This arcanum is from the Lord Himself, given for those who will be of His new church.

(155) It has been shown above, under the third proposition, that the Divine energy, meant by the operation of the Holy Spirit, with the clergy especially, is enlightenment and instruction; but in addition to these there are two intermediate operations, which are perception and disposition. Thus there are four things that with the clergy follow in order: Enlightenment, Perception, Disposition, and Instruction. Enlightenment is from the Lord. Perception pertains to man, and is in accordance with the state of mind formed in him by doctrinals. If these doctrinals are true his perception becomes clear from the light that enlightens; but if they are false his perception becomes obscure, although from confirmations it may seem to be clear, this arising from a fatuous light which to the merely natural vision resembles clearness. Disposition is from the affection of the will's love, and that which disposes is the delight of that love. If it is a delight of the love of evil and of falsity there from, it excites a zeal which is outwardly harsh, rough, burning, and fiery, while inwardly it is anger, ferocity, and unmercifulness. But if it is a delight of the love of good and of truth therefrom it is outwardly mild, smooth, resounding, and glowing, while within it is charity, grace, and mercy. Instruction follows from these as an effect from causes. Thus in each man enlightenment, which is from the Lord, is turned into various kinds of light and heat in accordance with the state of his mind.

(156) (6) The spirit of man is his mind and whatever proceeds from it. In the concrete, man's spirit means simply his mind; for this it is that lives after death, and it is then

called a spirit-if good, an angelic spirit and afterwards an angel, if evil, a satanic spirit and afterwards a satan. The mind of everyone is his internal man, which is actually the man, and resides within the external man which constitutes his body; consequently when the body is cast off, which is effected by its death, the internal is in a complete human form. Therefore they err who believe that man's mind resides only in the head; it is there in principles only, from which everything that man thinks from his understanding or does from his will first proceeds; but in the body it is in derivatives, which are formed for sensation and action. And because the mind invariably adheres to the bodily structures it imparts to them sensation and motion; and it also inspires them with a perception that the body thinks and acts of itself, although this latter is a fallacy, as every wise man knows. Since, then, the spirit of man thinks from the understanding and acts from the will, and since the body acts not from itself but from the spirit, it follows that the spirit of man means his intelligence and his love's affection and whatever goes forth and operates from these. That "the spirit of man" signifies such things as pertain to the mind is evident from many passages in the Word. That this is their meaning anyone can see as soon as they are presented. The following are a few passages from among many: Bezaleel was filled with the spirit of wisdom and understanding and knowledge (Exod. 31:3). Nebuchadnezzar said of Daniel that an excellent spirit of knowledge and understanding and wisdom was found in him (Dan. 5:11, 12). Joshua was full of the spirit of wisdom

(Deut. 34:9). Make you a new heart and a new spirit (Ezek. 18:31). Blessed are the poor in spirit, for of such is the kingdom of the heavens (Matt. 5:3). I dwell in the contrite and humble spirit, to revive the spirit of the humble (Isa. 57:15). The sacrifices of God are a broken spirit (Ps. 51:17). I will give the garment of praise for the spirit of heaviness (Isa. 61:3). (And elsewhere.) That “the spirit” signifies also such things as pertain to a perverse and wicked mind is evident from the following: He said to the foolish prophets that go away after their own spirit (Ezek. 13:3). Conceive chaff, bring forth stubble; as to your spirit, fire shall devour you (Isa. 33:11). A man who is a wanderer in spirit and uttereth falsehood (Micah 2:11). A generation whose spirit is not constant with God (Ps. 78:8). The spirit of whoredoms (Hos. 5:4; 4:12). That every heart may melt, and every spirit faint (Ezek. 21:7). That which ascendeth upon your spirit shall never come to pass (Ezek. 20:32). In whose spirit there is no guile (Ps. 32:2). Pharaoh’s spirit was troubled (Gen. 41:8); So also was Nebuchadnezzar’s (Dan. 2:3). From these and numerous other passages it is clearly evident that the “spirit” signifies the mind of man and such things as pertain thereto.

(157) As man’s spirit means his mind, therefore “being in the spirit” (a phrase sometimes used in the Word) means a state of mind separate from the body; and because in that state the prophets saw such things as exist in the spiritual world it is called “a vision of God.” The prophets were then in a state like that of spirits and angels themselves in that world. In that state man’s spirit like his mind in regard to

sight, may be transferred from place to place, the body remaining meanwhile in its own place. This is the state in which I have now been for twenty-six years, with the difference, that I am in the spirit and in the body at the same time, and only at times out of the body. That Ezekiel, Zachariah, Daniel, and John when he wrote the Apocalypse, were in that state is evident from the following passages. Ezekiel says: The spirit lifted me up, and brought me back in vision in the spirit of God into Chaldea, to the captivity. So the vision that I had seen went up from me (Ezek. 11:1, 24). That the spirit lifted him up, and he heard behind him an earthquake (Ezek. 3:12, 14). That the spirit lifted him up between earth and heaven and brought him to Jerusalem, and he saw abominations (Ezek. 8:3 seq.). That he saw four living creatures that were cherubim, and various things with them (Ezek. 1, 10). Also a new earth and a new temple, and an angel measuring them (Ezek. 40, 47). That he was then in vision and in the spirit (Ezek. 40:2; 43:5). [2] It was the same with Zachariah (in whom there was then an angel) when he saw: A man riding among the myrtle trees (Zech. 1:8 seq.); Four horns, and a man with a measuring line in his hand (Zech. 1:18; 2:1, 5 seq.); Joshua the high priest (Zech. 3:1 seq.); The lampstand and two olive trees (Zech. 4:1 seq.); A flying roll and an ephah (Zech. 5:1, 6); Four chariots going out from between two mountains, and horses (Zech 6:1-3). Daniel was in a like state: When he saw the four great beasts coming up from the sea, and many things respecting them (Dan. 7:1-12); When he saw the battles between the ram and the he-goat (Dan. 8:1-12); All of which he saw in vision (Dan. 7:1, 2, 7, 13; 8:2; 10:1, 7, 8); The angel Gabriel appeared to him in vision and talked with him (Dan. 9:21). [3] The same occurred to John when he wrote the Apocalypse; he said: That he was in the spirit on the Lord’s day (1:10); That he was carried away in the spirit into the wilderness (17:3); Upon a high mountain in spirit (21:10); That he saw in vision (9:17); and elsewhere that he saw the things he described; as when he saw the Son of man in the midst of the seven lampstands; the tabernacle, the temple, the ark and the altar, in heaven; a book sealed with seven seals, and horses going out of it; four living creatures around the throne; the twelve thousand elect from each tribe; the Lamb on Mount Zion; the locusts ascending from the abyss; the dragon, and his combat with Michael; the woman bringing forth a male child, and fleeing into the desert on account of the dragon; the two beasts, one ascending out of the sea and the other out of the earth; the woman sitting upon the scarlet beast; the dragon cast into the lake of fire and brimstone; the white horse and the great supper; the holy city Jerusalem descending, the gates, walls, and foundations of which he described; the river of the water of life, and the trees of life bearing fruit every month; and many other things. Peter, James, and John were in a like state when they saw Jesus transfigured, and Paul when he heard from heaven things ineffable.

(158) COROLLARY. As this chapter treats of the Holy Spirit, it is worthy of special notice that in the Word of the Old Testament the Holy Spirit is nowhere mentioned, and the “Spirit of Holiness” in three places only, once in David (Ps.

51:11); and twice in Isaiah 43:10, 11). But in the Word of the New Testament, both in the Gospels and in the Acts of the Apostles, as also in their Epistles it is mentioned frequently. This is because the Holy Spirit first was, when the Lord had come into the world; for it goes forth out of Him from the Father; for: The Lord alone is Holy (Apoc. 15:4) therefore also the angel Gabriel said to Mary the mother: The holy thing that shall be born of thee (Luke 1:35). It is said: The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39) although it is previously declared that the Holy Spirit filled Elizabeth (Luke 1:41), and Zacharias (Luke 1:67), as also Simeon (Luke 2:25); this is because the Spirit of Jehovah the Father filled them, which was called the Holy Spirit because of the Lord who was already in the world. This is why nowhere in the Word of the Old Testament is it said that the prophets spoke from the Holy Spirit, but from Jehovah; for everywhere we read, "Jehovah spoke unto me," "The Word of Jehovah came unto me," "Jehovah said," "Thus said Jehovah." That no one may be in doubt about this I will refer to the passages in Jeremiah alone, where these expressions occur: 1:4, 7, 11-14, 19; 2:1-5, 9, 19, 22, 29, 31; 3:1, 6, 10, 12, 14, 16; 4:1, 3, 9, 17, 27; 5:11, 14, 18, 22, 29; 6:6, 9, 12, 15, 16, 21, 22; 7:1, 3, 11, 13, 19-21; 8:1, 3, 12, 13; ix. 3, 7, 9, 13, 15, 17, 22, 24, 25; 10:1, 2, 18; 11:1, 3, 6, 9, 11, 17, 18, 21, 22; 12:14, 17; 13:1, 6, 9, 11-15, 25; 14:1, 10, 14, 15; 15:1-6, 11, 19, 20; 16:1, 3, 5, 9, 14, 16; 17:5, 19-21, 24; 18:1, 5, 6, 11, 13; 19:1, 3, 6, 12, 15; 20:4; 21:1, 4, 7, 8, 11, 12, 14; 22:2, 5, 6, 11, 16, 18, 24, 29, 30; 23:2, 5, 7, 12, 15, 24, 29, 31, 38; 24:3, 5, 8; 25:1, 3, 7-9, 15, 27-29, 32; 26:1, 2, 18; 27:1, 2, 4, 8, 11, 16, 19, 21, 22; 28:2, 12, 14, 16; 29:4, 8, 9, 16, 19-21, 25, 30-32; 30:1-5, 8, 10-12, 17, 18; 31:1, 2, 7, 10, 15-17, 23, 27, 28, 31-38; 32:1, 6, 14, 15, 25, 26, 28, 30, 36, 42, 44; 33:1, 2, 4, 10-13, 17, 19, 20, 23, 25; 34:1, 2, 4, 8, 12, 13, 17, 22; 35:1, 13, 17-19; 36:1, 6, 27, 29, 30; 37:6, 7, 9; 38:2, 3, 17; 39:15-18; 40:1; 42:7, 9, 15, 18, 19; 43:8, 10; 44:1, 2, 7, 11, 24-26, 30; 45:2, 5; 46:1, 23, 25, 28; 47:1; 48:1, 8, 12, 30, 35, 38, 40, 43, 44, 47; 49:2, 5-7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37-39; 50:1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40; 51:25, 33, 36, 39, 52, 58. The same expressions occur in all the other prophets, but nowhere is it said that the Holy Spirit spoke to them, or that Jehovah spoke to them through the Holy Spirit.

(159) To this I will add the following Memorable Relations. First: Once when in company with the angels in heaven, I saw below at some distance a great smoke, and then fire breaking out from it; and I said to the angels talking with me that the smoke seen in the hells, as a few among them knew, arises from falsities confirmed by reasonings, and that the fire is burning anger against those who contradict; and I added, “In this world, as in mine where I live in the body, it is unknown that flame is simply smoke on fire. That such is the fact I have often proved by experiment; for I have seen streaks of smoke rising from wood on the hearth, and when I set fire to them with a brand I have seen them turn to flames, which assumed a shape like that of the smoke; for the separate particles of smoke become little sparks which blaze up together, like gunpowder when it is

ignited. So is it with the smoke we see below. This consists of an equal number of falsities; and the fire breaking out like flames is the glow of zeal in behalf of those falsities." [2] Then the angels said to me, "Let us ask the Lord for leave to go down and draw towards the smoke, that we may perceive what those falsities are that so smoke and blaze with those there." This was granted; and lo, there appeared round about us a column of light reaching continuously to the place. And then we saw four crowds of spirits, who were strenuously maintaining that it is God the Father who should be approached and worshiped, because He is invisible, and not His Son born in the world, since He is a man and is visible. Looking towards the sides I saw on the left some learned men of the clergy, and behind these the unlearned; and on the right the learned of the laity, and behind these the unlearned; while between us and these there was a yawning gulf which was impassable. [3] But we turned our eyes and ears to the left, where were the learned of the clergy, and behind them the unlearned, and we heard them reasoning about God in this wise, "From the doctrine of our church respecting God which is the same everywhere in Europe, we know that God the Father ought to be approached, because He is invisible, and at the same time God the Son and God the Holy Spirit, who are also invisible, being co-eternal with the Father; also God the Father, being the Creator of the universe, and therefore in the universe, is present wherever we turn our eyes; and whenever we pray to Him He graciously listens, and after accepting the mediation of the Son He sends the Holy

Spirit, who implants in our hearts the glory of His Son’s righteousness and bestows blessedness upon us. We who have been made doctors in the church have felt in our breasts, when preaching, the holy operation of that sending, and from the presence of the Spirit in our minds have then breathed forth devotion. We are thus affected because we direct all our senses to the invisible God, who operates not singly upon the sight of our understanding, but universally upon our whole system, mental and corporeal, by the Spirit He sends. Such effects as these would not result from the worship of a visible God, that is, of a God conspicuously before the mind as a man.” [4] When this was said the unlearned of the clergy who stood behind the others applauded, and added, “Whence comes what is holy but from an invisible and imperceptible Divine? At this, the moment it touches the entrance to our ears, our features expand, and we are gladdened as by the sweetness of a fragrant aura, and we smite upon our breasts. But it is otherwise with a visible and perceptible Divine; when this enters our ears it becomes merely natural, and not Divine. For a like reason the Roman Catholics repeat their masses in Latin, and the host (to which they ascribe Divine mystical properties) they bring out from the recesses of the altar and hold up to sight; whereupon the people fall on their knees as before something most mysterious, and take in breaths of holiness.” [5] After this we turned to the right, where the learned of the laity stood, and the unlearned behind them; and from the learned we heard the following: “We know that the wisest of the ancients worshiped an invisible God whom they called Jehovah; but after them in the succeeding ages men made for themselves gods out of deceased rulers, among whom were Saturn, Jupiter, Neptune, Pluto, Apollo, and also Minerva, Diana, Venus, and Themis; and to these they built temples and offered divine worship; and as in time this worship degenerated it gave rise to idolatry, from which at last the whole world became filled with insanity. We therefore agree unanimously with our priests and elders that there were and are three Divine persons from eternity, each one of whom is God; and it is enough for us that they are invisible." To this the unlearned behind them added, "We agree. Is not God God, and man man? Still we know that if anyone should set before them a God-Man, the common people, who have a sensuous idea about God, would accept it." [6] When they had said this their eyes were opened and they saw us near them; but being indignant because we had heard them they became silent. But presently the angels, from a power given them, closed the outer or lower things of their thoughts, from which they had been speaking, and opened the inner or higher things, and compelled them to speak from these about God. And speaking thus they said, "What is God? We have neither seen His shape nor heard His voice. What, then, is God but nature in its firsts and lasts. Nature we have seen, for she beams in our eyes; and we have heard her, for she sounds in our ears." On hearing this we said to them, "Have you ever seen Socinus, who acknowledged God the Father only; or Arius, who denied the Divinity of the Lord our Savior, or have you seen any of their adherents?"

To which they answered, “We have not.” We said, “They are in the deep beneath you.” And shortly some of them were summoned from the deep and questioned about God; and they spoke as the others had done; and they added, “What is God? We can make as many gods as we like.” [7] And then we said, “It is useless to talk with you about the Son of God born in the world; yet we will say this much: Lest faith respecting God and faith in God and from God, which in the first two ages, from no one’s having beheld God, had been like a beautifully colored bubble in the air, should for the same reason in the third and following age collapse to nothing, it pleased Jehovah God to descend and assume a Human and thus make Himself visible, and convince men that He is not a mere figment of reason, but the Itself, which was and is and will be, from eternity to eternity; also that God is not a mere word of three letters, but is the All of reality from Alpha to Omega, consequently the life and salvation of all who believe in Him as visible, but not of those who say that they believe in an invisible God. For believing, seeing, and knowing make one. Therefore the Lord said to Philip: That whosoever sees and knows Him sees and knows the Father; and elsewhere: That it is the will of the Father that men should believe in the Son and that whosoever believes in the Son has eternal life, while he who does not believe in the Son shall not see life, but the wrath of God abides on him (John 3:15-16, 36; 14:6-15). Hearing this many of the four crowds were so enraged that smoke and flame issued from their nostrils; we therefore left them; and the angels, after accompanying me home, ascended to their heaven.

(160) Second memorable relation: At one time in company with some angels I was walking in the world of spirits (which is intermediate between heaven and hell, and which all men enter first after death, the good being there made ready for heaven and the evil for hell), and I talked with them on various subjects, on this among others: That in the world where I am living in the body there are seen at night innumerable stars, larger and smaller, which are so many suns, only the light of which reaches our solar system; and I added, "When I saw that stars are visible in your world also I supposed them to be as numerous as those in the world where I live." The angels, delighted with this conversation, said, "Perhaps they are, since every society of heaven, in the sight of those who are under heaven, sometimes shines like a star; and the societies of heaven are numberless, all arranged in order according to the varieties of the affections of the love of good; which affections in God are infinite, and thus from Him are numberless; and as these were all foreseen before creation, I suppose that in accord with their number there have been provided, that is, created, an equal number of stars in the world where the men live who were to be natural-material bodies." [2] While we were talking together in this way I saw in the north a leveled way, so crowded with spirits that there was scarcely room to step between any two; and I said to the angels that I had already seen this way, with spirits thronging it like an army; and that I had heard that this is the way by which all

pass when departing from the natural world. And the way is covered with such a vast number of spirits because many thousands of men die every week, and after death they all pass into this world. The angels added, “This road terminates in the middle of this world where we now are-in the middle because on the sides towards the east there are societies who are in love to God and love towards the neighbor, and to the left towards the west societies of those who are opposed to these loves; while in front towards the south are societies of those who are more intelligent than the others. This is why the newcomers from the natural world move first to this point. When here, they are in the externals in which they had last been in the former world. Afterwards they are gradually let into their internals, and their characters are examined; and after the examination the good are borne to their places in heaven and the evil to theirs in hell.” [3] We stopped at the middle point, at the termination of this way of entrance, and we said, “Let us wait here awhile and talk with some of the newcomers.” And from those approaching we picked out twelve, who having just come from the natural world did not know but that they were in it still. We asked them their views of heaven and hell and the life after death. One replied, “Our sacred order impressed upon me the belief that we are to live after death, and that there is a heaven and a hell; and therefore I have believed that all who live a moral life go to heaven; and as all do live a moral life, that no one goes to hell; and therefore that hell is a fable manufactured by the clergy to frighten men from evil living. What does it matter whether I think about God in this way or that, Thought is only chaff, as it were, or like a bubble on the water that bursts and passes away.” Another near him said, “It is my belief that there is a heaven and a hell; and that God rules heaven, and the devil rules hell; and as they are enemies, and therefore opposed to each other, one calls evil what the other calls good; also that a moral man who is a dissembler, and who can make evil look like good and good like evil, will side with both parties. What, then, does it matter whether I am on the side of one Lord or the other, providing He favors me? Good and evil are equally delightful to men.” [4] A third, standing beside him, said, “Of what consequence is it to me to believe that there is a heaven and a hell? For who has come from either place and told us of them? If every man lives after death, why, out of so vast a multitude, has no one come back and told us?” Next came a fourth, who said, “I will tell you why no one has come back and told. It is because when a man breathes his last and dies, he either becomes a ghost and is dissipated, or is like the breath of the mouth, which is merely wind. How can a being like that come back and talk with anyone?” The fifth took up the matter and said, “Friends, wait till the day of the last judgment; for all will then return into their bodies, and you will see and talk with them, and each one will tell his fate to the other.” [5] A sixth, standing opposite, laughed and said, “How can the spirit, which is wind, return into a body that has been eaten up by worms, and into its skeleton that has been dried up by the sun and has crumbled into dust? Or how is an Egyptian, who has been made a mummy and mixed by a quack with extracts or emulsions into a potion or powder, to come back and tell anything? Therefore, if you have the faith, wait till that last day; but your waiting will be forever, and forever in vain." After him a seventh said, "If I believed in a heaven and a hell, and therefore in a life after death, I would also believe that birds and beasts live after death likewise. Are not some of these quite as moral and as rational as men? It is denied that beasts live after death, therefore I deny that men do. The reasoning is equally good; one follows from the other. What is man but an animal?" An eighth, standing at his back, came forward and said, "Believe in a heaven if you will, but I do not believe in any hell. Is not God omnipotent and able to save everybody?" [6] Then a ninth, caressing his hand, said, "God is not only omnipotent He is also gracious; and cannot send anyone into eternal fire; and if anyone is there He cannot but take him out and raise him up." A tenth ran out of his place into the midst and said, "Neither do I believe in a hell. Did not God send His Son, and did He not make expiation for the sins of the whole world and take them away? What can the devil do against that? And as he can do nothing, what then is hell?" An eleventh, who was a priest, took fire at hearing this, and said, "Do you not know that those who have attained to the faith on which Christ's merit is inscribed are saved, and that those attain to that faith whom God elects. Does not election rest in the will of the Almighty, and in His judgment as to who are worthy of it? Who can prevail against these?" The twelfth, who was a politician, kept silent; but being asked to crown the replies, he said, “From my own thought I will not say anything about heaven and hell and the life after death, since no one knows anything about them; nevertheless you should not blame the priests for preaching them; for in that way the minds of the vulgar are kept bound by an invisible bond to the laws and to their rulers. Does not the public welfare depend upon this?” [7] We were amazed to hear such things as these, and we said to each other, “Although these go by the name of Christians they are neither men nor beasts, but they are men-beasts.” However, to arouse them from their sleep we said, “There is a heaven and a hell and a life after death; of this you will be convinced when we have dispelled your ignorance of the state of life in which you now are. During the first few days after death no one knows but that he is still living in the same world in which he lived before; for the time that has passed is like a Sleep, on being awakened from which he had no other feeling than that he still is where he was before. So is it with you now; and therefore you have been speaking just as you thought the former world.” The angels then dispelled their ignorance; and they saw that they were in another world, and among those with whom they were not acquainted; and they cried out, “O where are we?” We said, “You are no longer in the natural world, but in the spiritual world, and we are angels.” Then, being quite awake, they said, “If you are angels, show us heaven.” We replied, “Wait here a little, and we will return.” And returning after half an hour we found them waiting for us; and we said, “Follow us into heaven.” They did so, and we went up with them, and because we were with them the guards opened the gate and admitted us. And we said to those who receive newcomers at the entrance, “Examine these men.” And they turned them about and saw that the hinder parts of their heads were quite hollow. They then said to them, “Go away from here, for there is in you the delight of the love of doing evil; therefore you are not in conjunction with heaven; for in your heads you have denied God and have despised religion.” And we said to them, “Do not delay, or you will be cast out.” So they hastened down and departed. [8] On the way home we talked about the reason why in the spiritual world the back parts of the head of those who take delight in doing evil are hollow. And I gave as the reason that man has two brains, one behind, called the cerebellum, and one in front called the cerebrum; and the love of the will dwells in the cerebellum, and the thought of the understanding in the cerebrum; and whenever the thought of the understanding does not guide the love of man’s will the inmosts of the cerebellum, which in themselves are heavenly, collapse; hence the hollowness.

(161) Third Memorable Relation: In the spiritual world I once heard a noise like that of a mill; it was in the northern quarter. At first I wondered what It was: but I called to mind that the meaning of a mill and of grinding is to seek from the Word what is serviceable for doctrine. I therefore went towards the place where the noise was heard, and when I came near it stopped; and I then saw a sort of arched roof above the ground, to which there was an entrance through a cavern; seeing which I descended, and

entered. And behold, there was a room in which I saw an old man sitting among books, holding the Word before him and searching out from it what would be serviceable for his doctrine. Pieces of paper were lying around, on which he had written whatever he could use. In an adjoining room were copyists who were collecting the papers and copying what was written on them on a full-sized sheet. I first asked him about the books around him. He said that they all treated of Justifying Faith; those from Sweden and Denmark profoundly; those from Germany more profoundly; those from Britain still more so; and most profoundly of all the ones from Holland. And he added that on several points they differed; but in the article on justification and salvation by faith alone they all agreed. He afterwards said that he was then collecting from the Word this first principle of justifying faith, that God the Father ceased to be gracious towards the human race on account of its iniquities, and it was therefore a Divine necessity for man's salvation that satisfaction, reconciliation, propitiation, and mediation should be effected by some one who would take upon himself the damnation enjoined by justice; and that this could never have been done except by His only Son; but having once been done there was a way of approach open to God the Father for the Son's sake; for we pray, "Father, be merciful to us for the sake of Thy Son." And he said, "I see and have seen, that this is in accordance with all reason and Scripture. By what other way than by faith in the merits of could God the Father be approached?"

[2] I listened to this, and was amazed that he should declare

it to be in accord with reason and Scripture, when yet it is contrary to both, and this I plainly told him. In the heat of his zeal he then rejoined, “How can you say that?” Therefore I opened my mind to him, saying, “Is it not contrary to reason to think that God the Father failed of grace towards the human race, and rejected and excommunicated it? Is not Divine grace an attribute of the Divine essence? Wherefore failing of grace would be failing of Divine essence; and failing of His Divine essence would be to be no longer God. Is it possible for God to be alienated from Himself? Believe me, as grace on God’s part is infinite, so it is also eternal. On men’s part God’s grace may be lost if man does not accept it [but never on God’s part]. But if grace were to depart from God there would be an end to the whole heaven and the whole human race. Wherefore on God’s part grace endures forever, not only towards angels and men, but even towards the devils in hell. Since this accords with reason, why do you say that the only access to God the Father is through faith in the merits of the Son, when yet there is perpetually an access to Him through grace? [3] But why do you say, access to God the Father for the sake of the Son, instead of through the Son? Is not the Son the Mediator and Savior? Why do you not go to the Mediator and Savior Himself Is He not both God and Man? On earth who goes directly to an emperor, king, or prince? Must there not be some one to procure admission and introduce him? Do you not know that the Lord came into the world that He might introduce men to the Father, and that only through Him is there any access to the Father;

while this access is perpetual when you go directly to the Lord Himself, since He is in the Father and the Father in Him? Search now in Scripture, and you will see that this is in accordance with Scripture, while your way to the Father is contrary to Scripture as it is contrary to reason. I tell you, moreover, it is a presumption to climb up thus to God the Father, and not through Him who is in the bosom of the Father, and who alone is present with the Father. Have you not read John 14:6?" Hearing this, the old man became so angry that he sprang from his seat and shouted to his copyists to put me out; and when I had gone out immediately of my own accord, he threw after me out of the door a book that he happened to lay hand upon, and that book was the Word.

(162) Fourth Memorable Relation: A discussion arose among certain spirits, whether one can see any doctrinal truth of theology in the Word except from the Lord. They all agreed in this, that no one can except from God, because: Man can receive nothing except it be given from heaven (John 3:27). The discussion, therefore, was whether anyone can do this unless he go directly to the Lord. On one side it was declared that the Lord must be approached directly, because He is the Word; and on the other that true doctrine may also be seen when God the Father is approached directly. The discussion therefore first turned to this point: Is it permissible for any Christian to approach God the Father directly, thereby climbing over the Lord; and is not this insolence and audacity unbecoming as well as rash, since the Lord says that: No one comes to the Father except

through Him (John 14:6)? But they left this point, and said that man can see true doctrine from the Word by his own natural light. This was rejected. Then they insisted that it could be seen by those who pray to God the Father; and something from the Word was read to them, and upon their knees they prayed God the Father to enlighten them; and they said of what had been read to them from the Word that it contained such and such truth; but it was falsity. This was repeated until it became tiresome; and at last they confessed that it could not be done. But those on the other side who approached the Lord directly saw the truths, and communicated them to the others. [2] When this discussion had been thus ended, certain spirits ascended from the abyss who at first looked like locusts, and afterwards like dwarfs. They were such as in the world had prayed to God the Father, and had confirmed themselves in the doctrine of justification by faith alone. They were the same as those treated of in Revelation (9:1-11). They said that they saw in clear light, and also from the Word that a man is justified by faith alone without the works of the law. They were asked, “By what faith?” They answered, “By faith in God the Father.” But when they had been examined they were told from heaven that they did not know a single doctrinal truth from the Word. They retorted that still they saw their own truths in light. They were told that it was a fatuous light in which they saw them. They asked, “What is a fatuous light?” They were told that a fatuous light is the light of the confirmation of what is false, and that it corresponds to the light in which are owls and bats, to which darkness is light and light darkness. This was confirmed to them by the fact that when they looked up to heaven, the abode of light itself, they saw darkness; and when they looked down to the abyss from which they came they saw light. [3] Nettled by this confirmation they said that light and darkness then are nothing, being a mere state of the eye, according to which light is said to be light and darkness to be darkness. But it was shown that their light was a fatuous light, which is the light of the confirmation of what is false, and that it was nothing but an activity of the mind, arising from the fire of their lusts, not unlike the light with cats, whose eyes at night in cellars, from their burning appetite for mice, look like candles. Enraged at hearing this, they said they were not cats and were not like cats, for they could see if they wished to. But fearing they might be asked why they did not wish to see, they withdrew, and let themselves down to their abyss. Those in that abyss and those like them are called by the angels owls and bats and also locusts. [4] When they had reached their companions in the abyss, and had told them that the angels had said "that we know no doctrinal truth whatever, not a single one; and they called us owls, bats, and locusts," a tumult arose there. And they said, "Let us pray to God for permission to ascend, and we will show clearly that we have many doctrinal truths, which the archangels themselves will acknowledge." And because they prayed to God, permission was given them; and as many as three hundred of them ascended. And when they appeared above the ground they said, "In the world we were men of celebrity and renown, because we knew and taught the mysteries of justification by faith alone; and from confirmations we not only saw light, but saw it as a glittering radiance, and we see it so still in our cells; and yet we have heard from our companions who were still with you that that light is not light but darkness, for the reason, as you say, that we have no doctrinal truth from the Word. We know that every truth of the Word shines, and we have believed that our radiance, when we meditated profoundly upon our mysteries, came from that source. We will therefore demonstrate to you that we have truths from the Word in abundance." And they said, "Have we not this truth, that there is a trinity, consisting of God the Father, the Son, and the Holy Spirit, and that men ought to believe in the trinity? Have we not this truth, that Christ is our Redeemer and Savior? Have we not this truth, that Christ alone is righteousness, and to Him alone belongs merit, and that any man who wishes to attribute to himself any of Christ's merit and righteousness is himself unrighteous and impious? Have we not this truth, that no mortal man is able of himself to do any spiritual good, but that from God is all good that is good in itself? Have we not this truth, that there are meritorious good and hypocritical good, and that such goods are evil? Have we not this truth, that good works ought nevertheless to be done? Have we not this truth, that there is such a thing as faith, and that men ought to believe in God, and that everyone has life according as he believes; besides many other truths from the Word? Which of you can deny a single one of these? And yet you declared that in our schools we have no truths at all, not even a single one. Have you not cast these charges against us ungraciously?” [5] But they received this answer, “All these things that you have advanced are in themselves true; but with you they are truths falsified, which are falsities, because they are derived from a false principle. That this is so we will make clear to your sight. Not far from here is a place upon which the light of heaven falls directly, and in the center of it there is a table. Whenever any paper upon which some truth from the Word has been written is placed upon this table, the paper, because of the truth written upon it, shines like a star. Therefore write your truths on a paper, and let the paper be placed on the table, and you will see.” This they did, and gave the paper to a guard, who placed it on the table and said to them, “Stand back and look at the table.” They stood back and looked, and lo, the paper shone like a star. Then the guards said, “You see that the things you have written on the paper are truths; but come nearer and fix your gaze upon it.” They did so, and suddenly the light vanished and the paper became black, as if covered with soot from a furnace. The guard said further, “Touch the paper with your hands, but be careful not to touch the writing.” And when they did so a flame broke out and consumed the paper. When they had seen this they were told, “If you had touched the writing you would have heard an explosion and you would have burned your fingers.” Then those standing behind them said, “You now see that the truths which you abused to confirm the mysteries of your justification are truths in themselves, but that in you they are truths falsified.” Then they looked upward, and heaven appeared to them like blood, and presently like thick darkness; and in the eyes of the angelic spirits they appeared, some like bats, and some like owls, and some like horned owls; and they fled away into their own darkness, which to their eyes shone delusively. [6] The angelic spirits who were present were astonished, for until then they had known nothing of that place or of the table there. And a voice then came to them from the southern quarter, saying, “Come hither, and you will see something still more wonderful.” And they went, and entered a chamber, the walls of which shone like gold, and there also they saw a table on which the Word lay, encircled with precious stones arranged in a heavenly form. And the angel guard said, “When the Word is opened a light of ineffable brightness shines forth from it; and at the came time there is from the precious stones the appearance of a rainbow above and roundabout the Word. When an angel from the third heaven comes hither there appears above and around the Word a rainbow on a red ground; when an angel from the second heaven comes and looks, a rainbow on an azure ground appears; when an angel from the lowest heaven comes and looks, a rainbow on a white ground appears; when any good spirit comes and looks a variegation of light like marble appears.” That this was so was also showed to them visibly. The angel guard said further, “When anyone who has falsified the Word approaches, at first the splendor is dissipated, and then if he comes near and fixes his eyes on the Word, there arises an appearance of blood about it; and he is admonished to withdraw because there is danger." [7] But a certain person who in the world had been a leading writer on the doctrine of justification by faith alone, came up boldly and said, "When I was in the world I did not falsify the Word. Together with faith I exalted charity and taught that a man in that state of faith in which he practices charity and its works is renewed, regenerated, and sanctified by the Holy Spirit; also that faith does not exist solitary, that is, separated from good works, as there can be no good tree without fruit, no sun without light, no fire without heat. I also rebuked those who said that good works are not necessary; and even obedience to the commandments of the Decalogue is not necessary; and I made repentance of great importance; and thus in wonderful manner applied everything in the Word to the subject of faith; and yet I made it clear and demonstrated that faith alone is saving." Confident in this assertion that he had not falsified the Word, this man approached the table, and in spite of the warning of the angel he touched the Word; and suddenly out of the Word there went forth fire and smoke, and there was an explosion and a crash which hurled him to a corner of the room, where he lay like one dead for nearly an hour. The angelic spirits were astonished at this; but they were told that although this leader had exalted more than others the goods of charity as proceeding from faith, yet he had meant nothing more than political social works, which are also called moral and civil, and which were to be done for the sake of the world and worldly prosperity, but by no means for the sake of salvation; also that he had assumed some hidden works of the Holy Spirit, of which man knows nothing, but which are generated in the act of faith in a state of faith. [8] The angelic spirits then talked together about the falsification of the Word; and they agreed that falsifying the Word is taking truths therefrom and applying them to confirm falsities; whereby truths from the Word are dragged apart from it and slain; as for example, when any such truths as those quoted above by the spirits from the abyss are applied to the faith of the present day and are explained by that faith, which is impregnated with falsities, as will be shown hereafter; or, again, when one takes from the Word the truth that charity ought to be exercised, and that good ought to be done to the neighbor, and then adds confirmations to show that this ought to be done, but not for the sake of salvation (since no good done by man is good, because meritorious), he drags that truth from the Word apart from the Word, and slays it. For the Lord in His Word enjoins it on every man who wishes to be saved that he must love the neighbor, and from love do good to. So also with other truths.

(163) THE DIVINE TRINITY. God the Creator, together with creation, has been treated of; also the Lord the Redeemer, together with redemption; and lastly the Holy Spirit, together with the Divine operation. Having thus treated of the Triune God, it is necessary to treat also of the Divine trinity, which is known and yet unknown in the Christian world; for only through this can a right idea of God be acquired; and a right idea of God in the church is like the sanctuary and altar in a temple, or like the crown upon the

head and the scepter in the hand of a king on his throne; for on a right idea of God the whole body of theology hangs, like a chain on its first link; and if you will believe it, everyone is allotted his place in the heavens in accordance with his idea of God. For that idea is like a touchstone by which the gold and silver are tested, that is, the quality of good and truth in man. For there can be no saving good in man except from God, nor any truth that does not derive its quality from the bosom of good. But that it may be seen with both eyes what the Divine trinity is, the explanation of it shall be divided into sections as follows: (1) There is a Divine Trinity, which is Father, Son, and Holy Spirit. (2) These three, Father, Son, and Holy Spirit, are the three essentials of one God, and they make one as soul, body, and operation make one in man. (3) Before the world was created this Trinity was not; but after creation, when God became incarnate, it was provided and brought about; and then in the Lord God the Redeemer and Savior Jesus Christ. (4) In the ideas of thought a Trinity of Divine Persons from eternity, or before the world was created, is a Trinity of Gods; and these ideas cannot be effaced by a lip-confession of one God. (5) A Trinity of Persons was unknown in the Apostolic church, but was hatched by the Nicene Council, and from that was introduced into the Roman Catholic church, and from that again into the churches separated from it. (6) From the Nicene Trinity and the Athanasian Trinity together a faith arose by which the whole Christian church has been perverted. (7) This is the source of that "abomination of desolation, and that tribulation such as has not been nor ever shall be," which the Lord foretold in Daniel and in the Gospels and in the Apocalypse. (8) So too, unless a new heaven and a new church were established by the Lord there could no flesh be saved. (9) From a Trinity of Persons, each one of whom singly is God, according to the Athanasian Creed, many discordant and heterogeneous ideas respecting God have arisen, which are phantasies and abortions. These propositions shall now be explained one by one.

(164) (1) There it a Divine Trinity, which is Father, Son and Holy Spirit. That there is a Divine trinity of Father, Son, and Holy Spirit is made clearly evident in the Word, as in the following passages: The angel Gabriel said to Mary, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee therefore that holy thing which shall be born of thee shall be called the Son of God (Luke 1:35). Here three are mentioned, the Most High, who is God the Father, the Holy Spirit, and the Son of God: When Jesus was baptized, Lo, the heavens were opened, and John saw the Holy Spirit descending as a dove and coming upon Him and lo, a voice out of heaven saying, This is My beloved Son, in whom I am well pleased (Matt. 3:16, 17; Mark 1:10, 11; John 1:32). And still more plainly in these words of the Lord to His disciples: Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19); and still again in these words in John: There are three that bear witness in heaven, the Father, the Word, and the Holy Spirit (1 John 5:7). Furthermore, the Lord prayed to His Father, and

spoke of Him and with Him, and said that He would send the Holy Spirit, and He did send it. Finally the apostles in their Epistles frequently mentioned the Father and the Son and the Holy Spirit. From all this it is clear that there is a Divine trinity, which is Father, Son, and Holy Spirit.

(165) But in what manner these passages are to be understood, whether as meaning that these are three Gods, who in essence and consequently in name are one God; or that they are three objects belonging to one subject, that is, merely qualities or attributes of one God which are so named; or in some other way, the reason left to itself is incapable of seeing. What then is to be done? There is no other way than for man to go to the Lord God the Savior, and under His auspices read the Word; for He is the God of the Word; and man will then be enlightened and will see truths which reason also will acknowledge. But on the other hand, if you do not approach the Lord, though you read the Word a thousand times, and see therein the Divine trinity and the unity also, you will never understand otherwise than that there are three Divine persons, each one of whom singly is God, and thus that there are three Gods. But because this is repugnant to the common perception of all men throughout the world, to escape reproaches men have invented the notion that although there are in truth three Gods, it is indispensable to faith that one God only, and not three, be named. Furthermore, lest they should be overwhelmed with censure it was determined that on this point especially the understanding should be imprisoned and held bound under obedience to faith; and that this

should evermore be a sacred principle of Christian order in the Christian church [2] Such a paralytic birth resulted from their not reading the Word under the Lord's auspices; for everyone who does not read the Word under His auspices reads it under the auspices of his own intelligence, which is like an owl in such things as are in spiritual light, as all the essentials of the church are. And when one so reads in the Word what is said of the trinity, and from what he reads thinks that although there are three Gods they are still one, the matter appears to him like a response from a tripod, which, because he does not understand it he rolls about between his teeth; for if he should set it before his eyes it would become a riddle, which the more he tries to solve the more he involves himself in darkness, until finally he begins to think about it without understanding, which is like seeing without an eye. In short, those who read the Word under the auspices of one's own intelligence, as is done by all who do not acknowledge the Lord as the God of heaven and earth, and therefore approach and worship Him alone, may be likened to children at play, who tie a bandage over their eyes and try to walk in a straight line, and even think that they are going straight ahead, when yet they turn step by step to one side and finally go in the opposite direction, and strike against a stone and fall. [3] Such are also like mariners sailing without a compass, who run their vessel on the rocks and perish. They are also like a man walking over a wide plain in a thick fog, who seeing a scorpion takes it for a bird, and attempting to seize and pick it up with his hand receives a deadly wound. Such again are like a waterfowl or a hawk, which sees above the water a little of the back of a big fish, and darts down and fixes its beak in it, and is drawn under by the fish and drowned. Again they are like one entering a labyrinth without a guide or a cord, and the farther he goes in the more he loses sight of the way out. A man who reads the Word not under the Lord's auspices but under the auspices of his own intelligence, thinks himself a lynx and better sighted than Argus; and yet he inwardly sees not a shred of truth, but only what is false; and under self-persuasion this falsity seems to him like a polar star towards which he directs all the sails of his thought; and then he no more sees truths than a mole does, or if he sees them he bends them to favor his phantasies, and so perverts and falsifies the holy things of the Word.

(166) (2) These three, Father, Son, and Holy Spirit, are the three essentials of the one God, and they make one as soul, body, and operation make one in man. In anyone thing there are both general and particular essentials, and these together make one essence. The general essentials of the one man are his soul, body, and operation. That these constitute one essence can be seen from this-that one is from the other and for the sake of the other in an unbroken series; for man gets his beginning from the soul, which is the very essence of the semen; and the soul not only initiates, but also produces in their order all things that pertain to the body, and afterward all things that proceed from the soul and body together, which are called operations. From this production, therefore, of one from the other, and the consequent ingrafting and conjunction, it can

be seen that these three are of one essence, and therefore they are called three essentials.

(167) Everyone acknowledges that these three essentials, namely, soul, body, and operation, both were and are in the Lord God the Savior. That His soul was from Jehovah the Father cannot be denied except by Antichrist; for in the Word of both Testaments He is called the Son of Jehovah, the Son of the Most High God, the Only-begotten; consequently the Divine of the Father, like the soul in man, is His first essential. From this it follows that the Son whom Mary brought forth is the body to that Divine soul; for in the mother's womb nothing is furnished except the body that has been conceived and derived from the soul; this, therefore, is His second essential. Operations constitute the third essential, since these proceed from soul and body together, and what proceeds is of the same essence as that which produces it. That the three essentials, Father, Son, and Holy Spirit, in the Lord are one, like soul, body, and operation in man, is clearly evident from the Lord's words, that the Father and He are one; that the Father is in Him and He in the Father; and in like manner He and the Holy Spirit, since the Holy Spirit is the Divine that goes forth out of the Lord from the Father, as fully shown above from the Word (n. 153, 154); therefore to show it again would be superfluous, and like loading a table with food after the appetite has been satisfied.

(168) When it is said that the Father, Son, and Holy Spirit are the three essentials of the one God, like soul, body, and operation in man, it seems to the human mind as if these

three essentials are three persons, which is impossible. But when it is understood that the Divine of the Father, which constitutes the soul, and the Divine of the Son, which constitutes the body, and the Divine of the Holy Spirit or the proceeding Divine, which constitutes the operation, are the three essentials of the one God, the statement is comprehensible. For God the Father is His Divine, the Son from the Father is His Divine, and the Holy Spirit from both is His Divine; and as these are one in essence and one in mind they constitute one God. But if these three Divine essentials are called persons, and if to each person is attributed his own property, to the Father imputation, to the Son mediation, and to the Holy Spirit operation, the Divine Essence, which in fact is one and not divisible, becomes divided: and thus none of the three is God in fullness, but each has a sub-triple power; and this a sound understanding must needs reject.

(169) From the trinity in every man, then, who can fail to perceive the trinity in the Lord? In every man there is soul, body, and operation; so also in the Lord, “for in the Lord dwells all the fullness of Divinity bodily,” according to Paul (Col. 2:9); therefore in the Lord the trinity is Divine, but in man it is human. In this mystical notion that there are three Divine persons and yet one God, and that this God, although one, is nevertheless not one person, everyone can see that reason has no part, but has been lulled to sleep, and still it compels the mouth to speak like a parrot. And when reason is put to sleep what is speech from the mouth but dead speech? When the mouth utters that which reason turns

away from and dissents from, is not speech foolish? At this day human reason, in respect to the Divine trinity, is bound like a man in prison, manacled and fettered; and it may be compared to a vestal virgin buried alive for permitting the sacred fire to die out; and yet in the minds of men of the church the Divine trinity ought to shine like a lamp, since God in His trinity and in the unity thereof is the All in all the sanctities of heaven and the church. But if the soul is made one God, and the body another, and the operation a third, how does this differ from making three parts, each distinct from the other, out of these three essentials of one man? And what is that but cutting him in pieces and slaying him?

(170) (3) Before the world was created this Trinity was not; but after creation, when God became incarnate, it was provided and brought about, and then in the Lord God the Redeemer and Savior Jesus Christ. In the Christian church at the present day a Divine trinity existing before the creation of the world is acknowledged; that is, that Jehovah God begat a Son from eternity, and that the Holy Spirit then went forth from both, and that each of these three is by Himself or singly God, because each is one person subsisting of Himself. But as this is incomprehensible to all reason it is called a mystery, which can be penetrated only in this way-that these three have one Divine essence, by which is meant eternity, immensity, omnipotence, and thus an equal Divinity, glory, and majesty. But that this trinity is a trinity of three Gods, and therefore in no sense a Divine trinity, will be shown in what follows: while from all that precedes it is evident that the trinity (which is also a trinity

of Father, Son, and Holy Spirit) which was provided and brought about when God became incarnate, thus after the world was created, is a Divine trinity, because it is a trinity in one God. This divine trinity is in the Lord God the Redeemer and Savior Jesus Christ, because the three essentials of the one God, which constitute one essence, are in Him. That in Him (as Paul says) dwelleth all the fullness of Divinity is evident also from the words of the Lord Himself, that all things of the Father are His, and that the Holy Spirit speaks from Him, and not of itself; and finally, that when He arose He took from the sepulchre His whole human body, both the flesh and the bones (Matt. 28:1-8; Mark 16:5, 6; Luke 24:1-3; John 20:11-15), unlike any other man; of which He bore living witness to His disciples, saying: Behold My hands and My feet, that it is I Myself handle Me and see; for a spirit hath not flesh and bones as ye see Me have (Luke 24:39). From this every man may be convinced, if he will, that the Lord's humanity is Divine; consequently, that in Him God is Man and Man is God.

(171) The trinity which the present Christian church has embraced and brought into its faith, is that God the Father begat a Son from eternity, and that the Holy Spirit then went forth from both, and that each one of Himself is a God. Human minds can conceive of this trinity only as a triarchy, like the government of three kings in one kingdom, or of three generals over one army, or of three masters in one household, all possessing an equal power. From this what but destruction could ensue? Or if one wishes to figure or shadow forth this triarchy before his mind's sight, and at

the same time the unity of its members, he can present it to contemplation only as a man with three heads on one body, or as three bodies under one head. In such a monstrous image must the trinity appear to those who believe that there are three Divine persons each by Himself God, and who join these into one God, but deny that God, because He is one, is therefore one person. That a Son of God begotten from eternity descended and assumed a Human may be compared to the fables of the ancients, that human souls created at the beginning of the world enter into bodies and become men; also to the absurd notion that the soul of one person passes into another, as many in the Jewish church believed; for example, that the soul of Elijah would pass into the body of John the Baptist, and that David would return into his own or into some other man's body, and rule over Israel and Judah, because it is said in Ezekiel: I will set up one shepherd over them, and he shall feed them, even My servant David; and he shall be their shepherd and I Jehovah will be to them as God, and David a prince among them (34:23, 24); besides other passages; not knowing that the Lord is there meant by "David."

(172) (4) In the ideas of thought a Trinity of Divine Persons from eternity, or before the world was created, is a Trinity of Gods; and these ideas cannot be effaced by, a lip-confession of one God. That a trinity of Divine persons from eternity is a trinity of Gods is clearly evident from the following passage in the Athanasian Creed: "There is one person of the Father, another of the Son, and another of the Holy Spirit; the Father is God and Lord; the Son is God and

Lord; and the Holy Spirit is God and Lord; nevertheless there are not three Gods and Lords, but one God and Lord; for as we are compelled by the Christian verity to confess each person singly to be God and Lord, so are we forbidden by the Catholic religion to say three Gods or three Lords." This creed is accepted as ecumenical or universal by the whole Christian church, and all that is at this day known and acknowledged respecting God is from it. That no other trinity than a trinity of Gods was understood by the members of the Nicene Council, from which the Athanasian Creed came forth like a posthumous birth, anyone can see who reads it with his eyes open. And not only was the trinity understood by them to be a trinity of Gods, it was so understood by the whole Christian world as well, for the reason that the whole Christian world derives all its knowledge of God from that source, and every man clings to a belief in its words. [2] I appeal to everyone, layman and clergyman, to titled masters and professors, consecrated bishops and arch-bishops, purple-robed cardinals, and even the Roman pontiff himself, whether in the Christian world today the trinity is understood to be anything else than a trinity of Gods; let everyone of them consult with himself and speak from the things that are in his mind; for from the words of this universally accepted doctrine respecting God this is as manifest and clear as water in a crystal goblet, and also that there are three persons, each one of whom is God and Lord; and further that according to Christian verity each person singly ought to be confessed or acknowledged to be God and Lord, but that the Catholic or

Christian religion or faith forbids the saying or naming three Gods and Lords; thus verity and religion, or verity and faith, are not one thing but two things, each contrary to the other. But lest all this should be exposed to ridicule before the whole world it was added that there are not three Gods and Lords, but one God and Lord; for who would not laugh at the idea of three Gods? And still does not everyone see the contradiction in this addition? [3] If they had said, indeed, that to the Father belongs the Divine essence, to the Son the Divine essence, and to the Holy Spirit the Divine essence, and yet there are not three Divine essences, but one indivisible essence, that is to say, if by the Father there be understood the Divine from whom [a Quo], by the Son the Divine Human therefrom, and by the Holy Spirit the proceeding Divine, which are the three constituents of the one God, then this mystery would be explicable. Or if we understood by the Divine of the Father what is like the soul in man, and by the Divine Human what is like the body of that soul, and by the Holy Spirit what is like the operation that proceeds from both, then three essences, which belong to one and the same person, and so together constitute one indivisible essence, are understood.

(173) The idea of three Gods cannot be effaced by a lip-confession of one God, for the reason that from childhood this idea has been implanted in the memory, and it is from the things contained in the memory that everyone thinks. The memory in man is like the ruminatory stomach in birds and beasts; into which they thrust the food from which they gradually derive nourishment; and from time to time they

draw the food from it and convey it to the true stomach, where it is digested and meted out to the various uses of the body. The human understanding is this latter stomach, as the memory is the former. That the idea of three Divine persons from eternity, which is the same as the idea of three Gods, cannot be effaced by a lip confession of one God, can be seen by anybody from this fact alone, that it has not yet been effaced, and that among the notable there are some who do not wish it to be effaced; for while they insist that the three Divine persons are of one God, they obstinately deny that God, on account of being one, is one person. But what wise man does not think within himself that the term person can not in this case mean person but that it predicates some quality, though what quality is not known? And this not being known, what has been implanted in the memory from childhood remains, as the roots of a tree remain in the ground, and from them, even if the tree be cut down, a shoot will spring forth. [2] But, my friend, not only cut down the tree, but also dig up the root, and then plant in your garden trees bearing good fruit. Thus beware, lest in your mind there should lurk the idea of three Gods, while your mouth utters the words one God, with no idea in them. In that case is not the understanding (which above the memory is thinking of three Gods, and at the same time below the memory is causing the mouth to utter one God), like a player on the stage able to act two roles by running from one side to the other, at one side saying one thing and at the other just the opposite, and by such contradiction playing on the one side the wise man and on the other the fool? What else can result from this but that when the understanding stands in the center and looks both ways it will conclude that neither this nor that amounts to anything, and so, perhaps, that there is neither one God nor three, thus that there is no God? The prevailing naturalism of the day is from no other source. In heaven no one can utter the words, A trinity of persons each one of whom singly is God; for it is resisted by the very aura of heaven, in which the thoughts of those there fly and undulate, as sounds do in our air. Such words can be uttered only by a hypocrite, and the sound of his speech grates in the heavenly aura like the gnashing of teeth, or is like the croak of a raven trying to imitate a bird of song. Moreover, I have heard from heaven that to efface a belief established in the mind by confirmations favoring a trinity of Gods, by means of a lip-confession of one God, is as impossible as it is to draw a tree back through its seed, or a man's chin through a hair growing out of it.

(174) (5) A Trinity of Persons was unknown in the Apostolic Church, but was hatched by the Nicene Council, and from that was introduced into the Roman Catholic church, and from that again into the churches separated from it. By the Apostolic church is meant the church that existed in various places not only in the time of the apostles, but also in the second and third centuries after. But at length men began to wrench the door of the temple off its hinges, and to break robber-like into its sanctuary. The temple is the church; the door is the Lord God the Redeemer; and the sanctuary His Divinity; for Jesus says: Verily, I say unto you, he that

entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber. I am the door; by Me if any man enter in he shall be saved (John 10:1, 9). This crime was committed by Arius and his followers. [2] On this account a council was convoked by Constantine the Great at Nice, a city in Bithynia; and in order to overthrow the pernicious heresy of Arius it was devised, decided upon, and ratified by the members of the council that there were from eternity three Divine persons, a Father, a Son, and a Holy Spirit, to each one of whom belonged personality, existence, and subsistence, by Himself and in Himself; also that the second person, or the Son, came down and took on a Human and wrought redemption; and therefore His Human, by a hypostatic union, possesses Divinity, and through that union He has close relationship with God the Father. From that time heaps of abominable heresies about God and the person of Christ began to spring up from the earth, and Antichrists began to rear their heads and to divide God into three persons, and the Lord the Savior into two, thus destroying the temple set up by the Lord through the apostles, and this until not one stone was left upon another that was not thrown down, according to the Lord's words (Matt. 24:2), where by "the temple" not only the edifice at Jerusalem is meant but also the church, the consummation or end of which is treated of in the whole chapter. [3] But what else could have been expected from that council, or from those that followed, which in like manner divided the Godhead into three, and placed God in the flesh beneath them on their footstool? For by climbing up some other way they took the Head of the church away from its body; that is, they passed Him by, and mounted beyond to God the Father as to another, with the mere mention on their lips of Christ's merit, that is, that God on account of it might be merciful, and justification might thus flow into them directly with all that goes with it, namely, remission of sins, renovation, sanctification, regeneration, and salvation, and this without any meditation on man's part.

(175) That the Apostolic church had not the least knowledge of a trinity of persons, or of three persons from eternity, can be clearly seen from the creed of that church which is called the Apostles' Creed, in which are these words - "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary;" and "I believe in the Holy Ghost." Here no mention is made of a Son born from eternity, but only of a Son conceived by the Holy Spirit, and born of the virgin Mary; for they knew from the apostles: That Jesus Christ was the true God (1 John 5:20) And that in Him dwelt all the fulness of the Godhead bodily (Col. 2:9); And that the apostles preached faith in Him (Acts 20:21); And that to Him was given all power in heaven and on earth (Matt. 28:18).

(176) What confidence is to be had in councils when they do not go directly to the God of the church? Is not the church the Lord's body, and He its head? What is a body without a head? And what sort of a body is that upon which

three heads have been put, under the auspices of which men hold consultations and pass decrees? Does not enlightenment (which is spiritual when it is from the Lord alone, who is the God of heaven and the church, and also the God of the Word) then become more and more natural and at length sensual? And then not a single genuine theological truth in its internal form is perceived without being instantly cast out of the thought of the rational understanding, and like chaff from a winnowing machine blown into the air. In this state fallacies steal into the mind instead of truths, and darkness instead of rays of light; and men stand as if in a cave with spectacles on the nose and torch in hand, shutting their eyes to spiritual truths, which are in the light of heaven, and opening them to sensual truths belonging to the fatuous light of the bodily senses. And it is the same afterwards when the Word is read; the mind is then asleep to truths and awake to falsities, and becomes like the beast described as rising up out of the sea: With a mouth like that of a lion, a body like that of a leopard, and feet like those of a bear (Apoc. 13:2). It is said in heaven that when the Nicene Council had finished its work, that had come to pass which the Lord foretold to His disciples: The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29); and in fact the Apostolic church was like a new star appearing in the starry heaven. But the church after the two Nicene councils became finally like the same star darkened and lost to view, as has sometimes happened, according to the observation of astronomers, in the natural world. We read in the Word that: Jehovah God dwells in light unapproachable (1 Tim. 6:16). Who, then, can approach Him, unless He take up His abode in light that is approachable, that is, unless He come down and assume a Human, and in it become the light of the world (John 1:9; 12:46)? Anyone can see that to get near to Jehovah the Father in His own light is as impossible as to take the wings of the morning and fly on them to the sun, or to feed upon the sun's rays instead of material food, or as for a bird to fly in the ether, or a stag to run on air.

(177) (6) From the Nicene Trinity and the Athanasian Trinity together a faith arose by which the whole Christian church has been perverted. That both the Nicene and Athanasian trinities are a trinity of Gods can be seen from the creeds above quoted (n. 172). From these the faith of the present church has arisen, which is a faith in God the Father, God the Son, and God the Holy Spirit, in God the Father that He will impute the righteousness of His Son the Savior and ascribe it to man, in God the Son that He will intercede and covenant, and in the Holy Spirit that He will in reality inscribe upon man the Son's imputed righteousness, and confirm it with a seal, by justifying, sanctifying, and regenerating him. This is the faith of the present day; and it is sufficient evidence that a trinity of Gods is what is acknowledged and worshiped. [2] From the faith of any church flow forth not only all its worship but also all its dogmas; thus it may be said that such as its faith is such is its doctrine. From this it follows that inasmuch as

the faith of the present church is a faith in three Gods, it has perverted all things belonging to the church, for faith is the first principle and doctrinals are derivatives; and derivatives derive their essence from the first principle. If anyone will put these doctrinals one by one under examination, as the doctrine of God, of the person of Christ, of charity, repentance, regeneration, freewill, election, and the use of the sacraments, baptism and the Holy Supper, he will see plainly that there is a trinity of Gods within each one; and even if it does not actually appear within each, they all flow from it as from their fountain. But as such an examination cannot here be made (and yet in order that man's eyes may be opened it is well worth making), an Appendix shall be added to this work in which this will be shown. [3] The faith of the church respecting God is like the soul in the body, and doctrinals are like the members of the body. Or again, faith in God is like a queen, and dogmas like the officers of her court; and as these all hang upon the word of the queen, so do dogmas upon the utterance of faith. Solely from the faith of a church it can be seen how the Word is understood in that church; for a faith inwardly adapts and draws to itself, as if by cords, whatever things it can. If the faith is false it plays the harlot with every truth therein, and perverts and falsifies it, and in the spiritual things makes man insane. But if the faith is true the whole Word sustains it; and the God of the Word, who is the Lord God the Savior, pours light upon it and breathes upon it His Divine assent and makes man wise. [4] It will also be seen in the Appendix that the faith of the present day (which in its inward form is a faith in three Gods, but in its outward form a faith in one God) has quenched the light in the Word and taken away the Lord from the church, and has thus changed its morning into night. This was done by heresies before the council of Nice, and further by heresies arising from that council and after it. But what confidence is to be placed in councils which: Enter not through the door into the sheepfold but climb up some other way (according to the Lord's words in John 10:1, 9)? Their deliberation is not unlike the walking of a blind man in the daytime or of a man not blind at night, neither of whom sees a ditch until he has tumbled into it. What confidence, for example, can be placed in councils that established the vicarship of the pope, the canonization of the dead, the invocation of the dead as deities, the worship of their images, the granting of indulgences, the division of the Eucharist, and other things? Or what confidence is to be placed in a council that established the unspeakable doctrine of predestination, and hung it up before its church buildings as the palladium of religion? But, my friend, go to the God of the Word, and thus to the Word itself, and so enter through the door into the sheepfold, that is, into the church, and you will be enlightened; and then as from a mountain top you will see for yourself the goings and wanderings, not only of the many but your own also previously in the gloomy forest below.

(178) The faith of every church is like the seed from which all its dogmas spring. It may be compared to the seed of a tree, out of which grows everything belonging to the tree,

even to its fruit; and also to the seed of man, from which offspring and families are begotten in successive series. Therefore as soon as its leading tenet, which from its predominance is called saving, is known, the character of a church is known. This may be illustrated by the following example. Suppose the faith to be that nature is the creator of the universe; it will follow from this faith that the universe is called God, that nature is its essence, that the ether is the supreme Deity whom the ancients called Jove, that the air is the goddess they called Juno and made the wife of Jove; that the ocean is a god below these, which after the manner of the ancients may be called Neptune; and as the Divinity of nature reaches to the earth's very center, there is a god there also, who, as with the ancients, may be called Pluto; that the sun is the court of all the gods, where they meet whenever Jupiter calls a council; moreover, that fire is life from God; and thus the birds fly in God, the beasts walk in God, and the fishes swim in God. It follows also that thoughts are merely modifications of the ether, as the words flowing from them are modulations of air; and that love's affections are occasional changes of state caused by the influx into them of the sun's rays; and along with these notions, that the life after death, together with heaven and hell, is a fable concocted by the clergy for the purpose of acquiring honors and wealth, which, although a fable, is useful, and not to be ridiculed openly, since it serves the public interest by keeping simple minds in the bonds of obedience to magistrates; but those that are inveigled by religion are in fact often devoted to abstractions, their thoughts are fantasies, their actions ludicrous, and they themselves drudges of the priests, believing in what they see not, and seeing what transcends the sphere of their minds. The belief that nature is the creator of the universe includes these consequences, and many more like them, and they proceed from that belief when it is laid open. They are presented here to show that within the faith of the present church, which in its internal form is a faith in three Gods and in its external form a faith in one, there are swarms of falsities, and that as many falsities can be drawn out of it as there are little spiders in the egg-sac of a single spider. Who that has a mind truly rational does not see this by light from the Lord; and how can any other mind see it so long as the door to that faith and its offshoots is shut and bolted by the decree that it is unlawful for reason to look into its mysteries?

(179) (7) This is the source of that “abomination of desolation, and that tribulation such as has not been nor ever shall be,” which the Lord foretold in Daniel, and in the Gospels, and in the Apocalypse. In Daniel we read: Upon the bird of abominations shall be desolation even until the consummation and decision, it shall drop upon the devastation (9:27). In the gospel of Matthew the Lord says: Many false prophets shall arise and shall lead many astray. When, therefore, ye shall see the abomination of desolation predicted by Daniel the prophet standing in the holy place, let him that readeth note it well (24:11, 15); and afterwards in the same chapter: Then shall be great tribulation, such as hath not been from the beginning of the world until now,

no, nor ever shall be (verse 21). This tribulation and that abomination are treated of in seven chapters of the Apocalypse; they are what are meant: By the black horse, and the pale horse going out of the book, the seal of which the Lamb opened (6:5-8). Also by: The beast coming up out of the abyss which made war upon the two witnesses and killed them (11:7 seq.). Also by: The dragon which stood before the woman about to be delivered, that he might devour her child, and which pursued her into the desert and there from his mouth cast out water as a river that he might drown her (12). Also by: The beasts of the dragon, one from the sea and the other from the earth (13). Again: By the three green spirits like frogs which went forth out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet (16:13). And finally by this: That after the seven angels had poured out the bowls of the wrath of God, in which were the seven last plagues, into the earth, the sea, the fountains and rivers, upon the sun, upon the seat of the beast, upon the Euphrates, and at length into the air, there was a great earthquake, such as was not since there were men upon the earth (16). The "earthquake" means the overturning of the church, which is done by falsities and falsifications of truth, and this is signified also by: The great tribulation, such as hath not been from the beginning of the world (Matt. 24:21). The following words have a like meaning: And the angel thrust in his sickle and gathered the vineyard of the earth, and cast it into the great wine-press of the anger of God; and the wine-press was trodden and there went out blood even unto the bridles of the horses for a thousand and six hundred furlongs (Apoc. 14:19, 20); “blood” signifying truth falsified. Besides other things contained in those seven chapters.

(180) In the Gospels (Matt. 24; Mark 13; and Luke 21) the successive states of decline and corruption in the Christian church are described; and “the great tribulation such as hath not been since the beginning of the world, nor ever shall be” which is there mentioned means (as in many other places in the Word) the infestation of truth by falsities, even until no truth remains that is not falsified and consummated. This also is meant by “the abomination of desolation” there mentioned; and again by “the desolation upon the bird of abominations” and by “the consummation and decision” in Daniel; and the same thing is described in the Apocalypse in the passages just quoted from that book. This has come to pass because the church, instead of acknowledging the unity of God in trinity and His trinity in unity in one person, has acknowledged these in three persons; and in consequence the church has been based in the mind upon the idea of three Gods, and on the lips upon the confession of one God; and thus men have separated themselves from the Lord, and at length to such an extent that no idea of Divinity in His Human nature is left with them, when in fact He is God the Father in the Human, and therefore He is called: The Father of eternity (Isa. 9:6) And He said to Philip, He that seeth Me seeth the Father (John 14:7, 9).

(181) But it may be asked, Whence is the very stream of that fountain from which has come forth an abomination of desolation such as is described in Daniel (9:27), and a tribulation such as was not nor shall be (Matt. 24:21)? The answer is, that it comes from that same universal faith of the Christian world, and from its influx, operation, and imputation according to traditions. Wonderful it is that the doctrine of justification by that faith alone (which, however, is no faith but only a chimera) controls every point of doctrine in Christian churches; that is, with the clerical order it rules as almost the sole theological principle. It is what all students of divinity eagerly learn in the schools and drink in and absorb; and afterwards, seemingly inspired by heavenly wisdom, they teach it in the churches and publish it in books; and by it they strive after and acquire a reputation and fame and praise for superior learning; and on account of it, diplomas, degrees, and prizes are bestowed upon them; and all this is done, although by that same faith alone the sun at this day is darkened, the moon is robbed of her light, the stars have fallen from heaven, and the powers of the heavens have been shaken, according to the words of the Lord’s prophecy in Matthew (24:29). It has been proved to me that the doctrine of this faith has today so darkened men’s minds that they are not willing, and therefore as it were not able, to see any Divine truth inwardly, either in the light of the sun or in the light of the moon, but only outwardly on the mere rough surface by the light on a hearth at night; and I am therefore able to declare, that if Divine truths respecting the real conjunction

of charity and faith, respecting heaven and hell, the Lord, life after death, and eternal happiness, were sent down from heaven written in letters of silver, those who hold to justification and sanctification by faith alone would not deem them worth reading. But it would be wholly different if a treatise on justification by faith alone were sent up from the hells; this they would receive, and would kiss it and carry it home in their bosoms.

(182) (8) So, too, unless a new heaven and a new church were established by the Lord there could no flesh be saved. It is said in Matthew: Then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days be shortened no flesh would be saved (24:21, 22). This chapter treats of “the consummation of the age,” by which the end of the present church is meant; therefore “to shorten those days” means to bring that church to an end and establish a new one. Who does not know that unless the Lord had come into the world and wrought redemption no flesh could have been saved? To work redemption means to found a new heaven and a new church. That the Lord would again come into the world He foretold in the Gospels, Matt. 24:30, 31; Mark 13:26; Luke 12:40; 21:27; and in the Apocalypse, particularly in the last chapter. That He is also effecting a redemption at this day by founding a new heaven and establishing a new church to the end that man may be saved, has been shown above in the chapter on Redemption. [2] The great mystery that unless a new church is established by the Lord no flesh can he saved, is this:

That so long as the dragon with his horde remains in the world of spirits into which he has been cast, no Divine truth united to Divine good can pass through that world to men on earth without being perverted and falsified, or without its perishing. This is what is meant in the Apocalypse by the words: The dragon was cast out into the earth, and his angels were cast out with him. Woe to those that inhabit the earth and the sea, for the devil has come down unto them having great anger (12:9, 12, 13). But when the dragon had been cast into hell (10:10), John saw a new heaven and a new earth, and he saw the New Jerusalem coming down from God out of heaven (21:1, 2); "the dragon" meaning those who are in the faith of the present church. [3] In the spiritual world I have several times talked with those who believe that men are justified by faith alone; and I have told them that their doctrine is both erroneous and absurd, and induces upon men security, blindness, sleep, and in spiritual things a night, and consequently death to the soul; and I have exhorted them to discard it; but I received the answer, "Why discard it? Does not the superiority of the learning of the clergy over that of the laity hang upon that sole doctrine?" I replied, "In that case they do not regard the salvation of souls as any object, but the superiority of their own reputation; and as they have adapted the truths of the Word to their false principles, and have thus adulterated them, they are those angels of the abyss, called Abaddons and Apollyons (Apoc. 9:11), who signify those that destroy the church by a total falsification of the Word." But they made answer, "What do you mean? By our knowledge of the mysteries of that faith we are oracles, and from it as from a sanctuary we give responses; therefore we are not Apollyons but Apollos." Indignant at this reply I said, "If you are Apollos you are also leviathans - your leaders the crooked leviathans, and the rest of you the stretched-out leviathans, whom God will visit with His sore and great sword" (Isa. 27:1). But at this they laughed.

(183) (9) From a Trinity of Persons, each one of whom singly is God, according to the Athanasian creed, many discordant and heterogeneous ideas respecting God have arisen, which are phantasies and abortions. From the doctrine of three Divine persons from eternity, which in itself is the head of all the doctrinals in the Christian churches, there have arisen many ideas of God that are unbecoming and unworthy of the Christian world, which, on the subject of God and His oneness ought to be and might be a light to all peoples and nations in the four quarters of the globe. All who dwell outside the Christian church, both Mohammedans and Jews, and besides these the Gentiles of every cult, are averse to Christianity solely on account of its belief in three Gods. This its propagandists know; and therefore they are very cautious about divulging the doctrine of a trinity of persons as it is taught in the Nicene and Athanasian creeds; for if they did they would be shunned and ridiculed. [2] The absurd, ludicrous, and frivolous ideas that have sprung up out of the doctrine of three Divine persons from eternity, and that still spring up in every man who retains a belief in the words of that doctrine, rising from his ears and eyes into the sight of his

thought, are as follows: That God the Father sits on high overhead; the Son at His right hand; and the Holy Spirit before them listening, and forthwith traversing the whole world, dispensing according to their decision the gifts of justification, inscribing them upon men and changing men from children of wrath to children of grace, and from being damned to being elect. I appeal to the learned of the clergy and well-informed of the laity, whether in their minds they cherish any other visual image than this, for this flows of itself from the same doctrine (see Memorable Relation, n. 16). [3] There flows from it also a curiosity for conjecturing what they conversed about before the world was made, whether about making the world, or perchance about those who according to the Supralapsarians were to be predestined and justified, or also about redemption; likewise what they have been conversing about among themselves since the world was created - the Father from His authority and power to impute, the Son from His power to mediate; moreover that imputation, which is election, is from the mercy of the Son who intercedes for all in general and for some individually, and that the Father, being moved by love to the Son and by the agony witnessed in Him when on the cross, has grace for such. But who cannot see that such things are silly conceits about God? And yet in the Christian churches these are the very sanctities, which are to be kissed with the lips, but not looked into by any mental vision because they are above the reason, and if they were lifted out of the memory into the understanding man would become insane. This, however, does not take away the idea of three Gods but induces a stupid faith, because of which a man, when thinking about God, may be likened to a sleep-walker wandering about in the darkness of night, or to one blind from birth wandering in the light of day.

(184) That a trinity of Gods is fixed in the minds of Christians, although from shame they deny it, is very evident from the ingenuity of many of them in demonstrating by means of various things in plain and solid geometry, in arithmetic, and in physics, and also by foldings of cloth and paper, that the three are one and the one is three. Thus they play with the divine trinity as jugglers play with each other. Their juggling on this subject may be compared to the visions of those suffering from fever, who see one object (whether a man, or a table or a candle) as three, or three as one. It may also be compared to the tricks of those who work soft wax with their fingers and mould it into various shapes, now making it triangular to exhibit the trinity, and again spherical to exhibit the unity, meanwhile asking, “Is not the substance still one and the same?” And yet the Divine trinity is like the one pearl of great value, but when divided into persons it is like that pearl divided into three parts, whereby it is utterly and manifestly ruined.

(185) To this shall be added the following Memorable Relations. First: In the spiritual world there are climates and zones just as in the natural world. Nothing exists in this world that does not also exist in that; yet in origin they differ. In the natural world climates vary according to the distance of the sun from the equator; in the spiritual world they vary according to the distances of the will’s affections

and the consequent thought of the understanding from true love and true faith; for of these latter all things in that world are correspondences. In the frigid zones of the spiritual world things appear similar to those in the frigid zones of the natural world; lands and waters alike are bound in ice with snow upon them. Those come hither and dwell here who in the world had lulled their understanding to sleep by their indolence in thinking of spiritual things, and who were consequently indolent in doing anything useful. Such are called boreal spirits. [2] On one occasion I had a strong desire to see some region of the frigid zone where these boreal spirits dwell. I was therefore conducted in spirit northward to a region where the whole earth appeared to be covered with snow and all the water frozen. It was the Sabbath day; and I saw men, that is, spirits similar in stature to the men of our world, with their heads, owing to the cold, covered with lions' skins, the mouth of the skin fitted to their own; while before and behind and down to the loins their bodies were clad with leopard skins and their feet with bear skin. I also saw many riding in chariots, and some in chariots carved in the form of a dragon with the horns projecting forward. The chariots were drawn by small horses with their tails clipped, which ran like frightful wild creatures, the driver holding tight the reins and continually speeding and whipping them to a run. At length I saw that the crowds were flocking towards a temple, which was invisible because it was buried in snow; but the caretakers of the temple were shoveling away the snow and digging a path for the coming worshipers, who descended and entered. [3] I was permitted to see the inside of the temple. It was lighted with an abundance of lamps and torches. There was an altar of hewn stone, behind which hung a tablet with the inscription, The Divine Trinity, Father, Son, and Holy Spirit, who are essentially one God, but personally three. At length a priest who stood at the altar, after kneeling thrice before the tablet, went up into the pulpit with a book in his hand and began a discourse on the Divine trinity. "O how great the mystery," he exclaimed, "that God in the highest begot a Son from eternity, and through Him sent forth the Holy Spirit, the three conjoining themselves by their essence but dividing themselves by their properties, which are imputation, redemption, and operation! But if we look upon these things from reason our vision grows obscure, and a spot comes before it such as appears before the eye of one who fixes his gaze upon the naked sun. Therefore, my hearers, in this matter let us keep the understanding under obedience to faith." [4] Again he exclaimed, "O how great a mystery is our holy faith, that God the Father imputes the righteousness of His Son and sends the Holy Spirit, who from that imputed righteousness works out the evidences of justification! These in brief are forgiveness of sins, renovation, regeneration, and salvation, of the influx of action of which a man is no more conscious than the statue of salt into which Lot's wife was turned; and of the indwelling or the state of which he is no more conscious than a fish in the sea. But, my friends, in this faith there lies a treasure so enclosed and hidden that not a particle of it can be seen; therefore in this matter also let us keep the understanding under obedience to faith.” [5] After some deep sighs he again exclaimed, “O how great is the mystery of election! He becomes one of the elect to whom God imputes that faith, which He imparts, at His good pleasure and out of pure grace, to whomsoever He wills and when He wills, and while it is being poured into him man is like a stock, but when this has been done he becomes like a tree. It is true that there are fruits, that is, good works, hanging upon the tree (which in a representative sense is our faith); but the fruit does not cling to it, and therefore the worth of the tree is not in the fruit. Yet as this sounds heterodox, although it is a mystical verity, let us, my brethren, keep the understanding under obedience to faith in it.” [6] Then again, after a brief pause, standing as if he would produce something further from his memory, he continued, “From the mass of mysteries I will present one more, namely, that in spiritual things man has not a grain of free-will. For the primates and rulers of our order say in their theological canons that in matters pertaining to faith and salvation, which are especially called spiritual, man has no ability to will, think or understand anything, nor even adapt or apply himself to their reception. Therefore of myself I say, that a man is no better able than a parrot or a magpie or a raven to think about these things from reason and talk about them from thought; so that in spiritual things man is in fact an ass, and only in natural things is he a man. But, my friends, lest this should annoy your reason, let us in this as in the others keep the understanding under obedience to faith. For our theology is a bottomless abyss, and if you let your intellectual vision down into it you will be overwhelmed, and will perish as by shipwreck. And yet keep this in mind: we are none the less in the true light of the Gospel, which is shining far above our heads; but sad to say, the hairs of our heads and the bones of our skulls stand in the way and keep the light from penetrating the recesses of our understanding." [7] Having said this he came down from the pulpit; and when he had offered a prayer at the altar and the service was over I approached some who were talking together, among whom was the priest; and those standing around him said, "We give you everlasting thanks for a discourse so magnificent and so rich in wisdom." But I said to them, "Did you understand anything?" And they answered, "We took in everything with full ears; but why do you ask whether we understand? Is not the understanding benumbed by such matters?" And to this the priest added, "Forasmuch as you have heard and have not understood you are blessed, for thereby you have salvation." [8] Afterwards I talked with the priest and asked him whether he had a degree. He answered, "I am a laureled Master." I then said, "Master, I have heard you preaching mysteries; if you know of the mysteries but know nothing that they contain, you know nothing; for they are like chests locked with triple bolts; and unless you open them and look inside, which must be done by the understanding, you do not know whether the contents are precious or whether they are worthless, or are hurtful. They may contain vipers' eggs or spiders' webs, according to the description in Isaiah" (59:5). At this the priest looked at me grimly; and the worshipers withdrew and entered their chariots, drunken with paradoxes, muddled with empty words, and enveloped in darkness respecting all things of faith and the means of salvation.

(186) Second Memorable Relation: I was engaged in thought about what region of the mind in man is occupied with theological matters. At first I supposed that being spiritual and heavenly they occupy the highest region. For the human mind is divided into three regions, as a house into three stories, or the angelic abodes into three heavens. Then an angel standing near said, “With those who love truth because it is true, theological matters rise even into the highest region of the mind, because in that region is their heaven, and they are in the light in which angels dwell. But moral subjects theoretically examined and perceived have their place in a second region beneath these, because they communicate with things spiritual. Beneath these in a first region political subjects have their place; while scientific matters, which are manifold, and may be referred to genera and species, form a door to these higher matters. Those with whom things spiritual, moral, political, and scientific are thus subordinated, think what they think and do what they do from justice and judgment. This is because the light of truth, which is also the light of heaven, illuminates from the highest region all things that follow, as the light of the sun, passing in turn through the ethers and through the atmospheres, illumines the eyes of men and beasts and fishes. It is different, however, in matters of theology with those who love truth not because it

is true, but only for the glory of their reputation. With them theological subjects have their seat in the lowest region along with scientific subjects; with some the former are mingled with the latter; with others the two cannot be so mingled. In the same region but still lower are political subjects, and beneath these again moral subjects, for in such persons the two higher regions are not opened on the right hand; and in consequence they have no interior reason from judgment and no affection for justice, but only a cleverness which enables them to talk on every subject as if from intelligence and to confirm whatever presents itself as if from reason; but the objects of reason which they chiefly love are falsities, because these adhere to the fallacies of the senses. This is why there are so many in the world who no more see truths of doctrine from the Word than those blind can see; and when such hear truths they hold their nostrils, lest the scent of the truths should disturb them and excite nausea; while on the other hand, they open all their senses to falsities and drink them in as whales drink in water."

(187) Third Memorable Relation: Once when I was meditating about the dragon and the beast and the false prophet spoken of in the Apocalypse, an angelic spirit appeared to me and asked, "What are you meditating about?" And I said, "About the false prophet." Then he said, "I will take you to the place where those are who are meant by the false prophet;" and he added that they are the same as are meant in the thirteenth chapter of the Apocalypse by "the beast rising up out of the earth," which had two horns

like a lamb, and which spoke like a dragon. I followed him, and lo, I saw a great crowd, in the midst of which were leaders of the church who taught that nothing saves man but faith in the merit of Christ; and that works are good, but contribute nothing to salvation, and yet should be taught from the Word in order that the laity, especially the simple, may be held more firmly in the bonds of obedience to magistrates, and may be compelled as if from religion, and thus from within, to practice moral charity. [2] Then one of them, seeing me, said, "Would you like to see our temple, in which there is an image representative of our faith?" I approached and looked, and behold the temple was magnificent. In the center of it was an image of a woman clad in scarlet robes, holding in her right hand a golden coin, and in her left a chain of pearls. But both the image and the temple were produced through phantasy; for through phantasies infernal spirits are able to represent magnificent things by closing up the interiors of the mind and opening the exteriors only. When, however, I observed that these things were such juggleries, I prayed to the Lord, and immediately the interiors of my mind were opened, and then in place of a magnificent temple I saw a house full of chinks from top to bottom, tumbling all to pieces; and in place of the woman, I saw hanging within the building a figure with a head like a dragon's, a body like a leopard's, its feet like bear's feet, and its mouth like that of a lion, thus precisely like the beast described as rising up out of the sea (Rev. 13:2); and for a floor there was a bog with a multitude of frogs in it, and I was told that underneath the bog was a large hewn stone, with the Word hidden deep below it. Seeing this I said to the juggler, “Is this your temple?” And he said, “It is.” But suddenly he, too, had his inner sight opened, and from it he saw the same things that I did, and he cried out loudly, “What is this, and whence is it?” And I said, “It is from the light of heaven, which discloses the quality of every outward shape, and thus the quality of your faith separate from spiritual charity.” [3] And presently a wind blew up from the east and swept away the temple and the image and dried up the bog and thus laid bare the stone beneath which the Word was lying. And then a warmth like that of spring breathed upon it from heaven, and behold in the same place a tabernacle simple in outward form appeared. And the angels who were with me said, “Behold the tabernacle of Abraham, as it was when the three angels came to him and foretold the birth of Isaac. To the eye it appears simple, but it becomes more and more magnificent according to the influx of light from heaven.” It was granted them to open the heaven occupied by spiritual angels, who are in wisdom. And at once from the light flowing in from that heaven the tabernacle appeared like a temple similar to that at Jerusalem. And when I looked inside I saw the foundation-stone under which the Word was deposited, set about with precious stones, and from these a kind of effulgence beamed upon the walls, on which were figures of cherubim, and the glow beautifully variegated the walls with colors. [4] While I wondered at these things the angels said, “You shall see something still more wonderful.” And it was granted them to open the third heaven, where celestial angels dwell who are in a state of love; and then because of the flamy light flowing in from that heaven the whole temple vanished, and in its place the Lord alone was seen standing upon the foundation-stone, which was the Word, appearing in the same form in which He appeared to John (Rev. 1). But as the interiors of the angels' minds were then filled with a holiness which impelled them to fall down upon their faces, the way by which the light came from the third heaven was immediately closed by the Lord, and a way was opened for light from the second heaven, and this caused the temple to assume its former aspect, and also the tabernacle, which was now in the center of the temple. This was an illustration of what is meant in the Apocalypse by these words: Behold, the tabernacle of God is with men, and He shall dwell with them (21:3). And by these words: I saw no temple in the New Jerusalem, for the Lord God the Almighty is the temple thereof, and the Lamb (21:22).

(188) Fourth Memorable Relation: As I have been permitted by the Lord to behold wonderful things in the heavens and beneath the heavens, it behooves me, as commanded, to relate what has been seen. There was seen a magnificent palace, and in the innermost parts of it a temple, and in the center of the temple a golden table upon which the Word was lying, and two angels stood beside it. Around the table were seats in triple rows. The seats of the first row were covered with cloth of pure silk, purple colored; those of the second row with cloth of sky-blue silk; and those of the third row with white cloth. Beneath the roof, high above the table, a wide canopy was seen ablaze

with precious stones, from the glow of which shone a rainbow, such as is seen when the sky is clearing after a shower. Presently a number of the clergy equal to the number of the seats appeared and occupied the seats, all clothed in the garments of the priestly office. At one side was a wardrobe where an angel keeper stood; and within it arranged in beautiful order splendid robes were lying. This was a council called together by the Lord; and I heard a voice from heaven saying, "Deliberate." But they asked, "On what subject?" It was said, "On the Lord the Savior, and on the Holy Spirit." But when they began to meditate on these subjects they were not in a state of enlightenment; therefore they prayed, and a light then flowed down from heaven; and first the back part of their heads were lighted up, then their temples and at last their faces. Then they began to deliberate, and first, as bidden, in regard to the Lord the Savior. [2] And the first point proposed and discussed was, Who assumed the Human in the Virgin Mary? And the angel standing beside the table upon which was the Word, read to them the following from Luke: The angel said to Mary, Behold thou shalt conceive in the womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High. And Mary said to the angel, How shall this thing be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore that holy thing that is born of thee shall be called the Son of God (1:31, 32, 34, 35). Then he read the following from

Matthew: The angel said to Joseph in a dream, Joseph, thou son of David, fear not to take unto thee Mary thy bride, for that which is conceived in her is of the Holy Spirit. And Joseph knew her not until she had brought forth her firstborn son and he called His name Jesus (Matt. 1:20, 25). We also read other passages from the Gospels (as Matt. 3:17; 17:5; John 1:18; 3:16; 20:31); and many others elsewhere, in which the Lord in respect to His Human is called the Son of God, and where from His Human He calls Jehovah His Father. We read also from the Prophets, where it is foretold that Jehovah Himself would come into the world; among them these two passages from Isaiah: It shall be said in that day, Lo, this is our God; we have waited for Him that He may deliver us; this is Jehovah; we have waited for Him; let us exult and be glad in His salvation (25:9). The voice of one crying in the desert, Prepare ye the way of Jehovah; make level in the wilderness a highway for our God. For the glory of Jehovah shall be revealed, and all flesh shall see it together. Behold, the Lord Jehovah cometh in strength, He shall feed His Bock like a shepherd (40:3, 5, 10, 11). [3] And the angel said, "Because Jehovah Himself came into the world and assumed the Human He is called in the Prophets Savior and Redeemer. Then he read to them the following passages: Among Thee alone is God, and there is no God besides. Surely Thou art a hidden God, O God of Israel, the Savior (Isa. 45:14, 15). Am not I Jehovah? And there is no God else beside Me; a just God and a Savior, there is none beside Me (Isa. 45:21, 22). I am Jehovah, and beside Me there is no Savior (Isa. 43:11). I am Jehovah thy

God, and thou shalt acknowledge no God beside Me, and there is no Savior beside Me (Hos. 13:4). That all flesh may know that I Jehovah am thy Savior and thy Redeemer (Isa. 49:26; 60:16). As for our Redeemer, Jehovah of Hosts is His name (Isa. 47:4). Their Redeemer is strong, Jehovah of Hosts is His name (Jer. 50:34). O Jehovah, my Rock and my Redeemer (Ps. 19:14). Thus said Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God (Isa. 48:17; 43:14; 49:7; 54:8). Thou, Jehovah, art our Father; our Redeemer from everlasting is Thy name (Isa. 63:16). Thus said Jehovah thy redeemer, I am Jehovah that maketh all things, even alone by Myself (Isa. 44:24). Thus said Jehovah the King of Israel, and His Redeemer Jehovah of hosts, I am the first, and I am the last; and besides Me there is no God (Isa. 44:6). Jehovah of Hosts is his name, and thy Redeemer, the Holy One of Israel; the God of the whole earth shall He be called (Isa. 54:5). Behold the days come, when I shall raise up unto David a righteous branch, and He shall reign as king, and this is His name, Jehovah, our Righteousness (Jer. 23:5, 6; 33:15, 16). In that day Jehovah shall be king over all the earth; in that day Jehovah shall be one, and His name one (Zech. 14:9). [4] Strengthened in belief by all these passages, those that sat upon the seats unanimously declared, that Jehovah himself assumed the Human that He might redeem and save men. And thereupon from some Roman Catholics who had hidden themselves behind the altar a voice was heard saying, “How can Jehovah God become a man? Is He not the creator of the universe?” And one of those on the second row of seats turned about and said, “Who then was it?” And he who had been behind the altar and was now standing near it said, “The Son from eternity.” But he received the reply, “Is not the Son from eternity, according to your confession of faith, also the Creator of the universe? Moreover, what is a Son and a God born from eternity? And how can the Divine essence, which is one and indivisible, be separated, and one part of it descend and not the whole at once?” [5] The second subject of discussion about the Lord, was whether the Father and He are thus one as soul and body are one; and they said that this follows, because the soul is from the father. Then one of those who sat on the third row of seats read from what is called the Athanasian Creed as follows, “Although our Lord Jesus Christ, the Son of God, is God and man, yet these are not two, but one Christ; yea, one altogether; He is one person; since as the soul and body make one Man, so God and Man is one Christ.” The reader said that this creed, in which these words are found, is accepted throughout the Christian world, even by the Roman Catholics. The others said, “What more is needed? God the Father and He are one as soul and body are one.” And they said, “This being so, we see that the Lord’s Human is Divine because it is the Human of Jehovah; also that it is the Lord as to His Divine human who is to be approached, and that thus and in no other way can the Divine which is called the Father be approached.” [6] This conclusion of theirs the angel confirmed by many passages from the Word, among which were the following: Unto us a Child is born, unto us a Son is given; and His name, Wonderful, Counselor, God, Mighty, Father of Eternity, Prince of Peace (Isa. 9:6). Abraham knoweth us not, and Israel doth not acknowledge us; Thou, Jehovah, art our Father, our Redeemer from everlasting is Thy name (Isa. 63:16). And in John: Jesus said, He that believeth in Me believeth in Him that sent Me; and he that seeth Me seeth Him that sent me (John 12:44, 45). Philip said to Jesus, Show us the Father, Jesus saith unto him, he that hath seen Me hath seen the Father; how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in Me? Believe Me that I am in the Father, and the Father in Me (John 14:8-11). Jesus said, I and My Father are one (John 10:30). All things that the Father hath are Mine; and all Mine are the Father's (John 16:15; 17:10). Jesus said, I am the way, the truth, and the life; no one cometh unto the Father but by Me (John 14:6). To all this the reader added, that things like those here said by the Lord about himself and his Father might also be said by man about himself and his own soul. Having heard this they all with one voice and one heart declared that the Lord's human is Divine, and that this human must be approached in order to approach the Father, since by means of it Jehovah God sent himself thus accessible. To the ancients in like manner He made Himself visible, and thus accessible in a Human Form; but then through an angel. But as that form was representative of the Lord who was to come, so with the ancients all things pertaining to the church were representative. [7] This was followed by a deliberation about the Holy Spirit. In the first place there was set forth the idea of many respecting God the Father, the Son, and the Holy Spirit, namely, that God the Father sits on high with the Son at His right hand, and that the two send forth from themselves the Holy Spirit to enlighten, teach, justify and sanctify mankind. Then a voice from heaven was heard saying, “That idea of thought is to us unbearable. Who does not know that Jehovah God is omnipresent? And whoever knows and acknowledges this must acknowledge that He Himself enlightens, teaches, justifies, and sanctifies; and that there is no mediating God distinct from Him, still less a God distinct from two Gods, as one person from another person. Therefore have done with the former idea, which is foolish, and let this which is the right idea be accepted, and you will see the matter clearly.” [8] Then a voice from the Roman Catholics who were standing near the altar of the temple was heard saying, “What, then, is the Holy Spirit which is mentioned in the Word in the Gospels and in Paul, by which so many learned men of the clergy, especially our own, say they are led? Who at this day in the Christian world denies the Holy Spirit and its operations?” At these words one of those sitting on the second row of seats turned about and said, You say that the Holy Spirit is a person by Himself and a God by Himself; but what is a person going out of and forth from a person but an operation going out and forth? One person cannot go out of or forth from another, but operation can. Or what is a God going out of or proceeding from God, but an outgoing and proceeding Divine? One God cannot go out of or forth from another God, and through still another, but the Divine can go out and forth from one God.” [9] On hearing these words those sitting on the seats unanimously concluded that the Holy Spirit is not a person by itself, nor thus a God by itself, but is the Holy Divine going out of and forth from the one only and omnipresent God, who is the Lord. At this the angels who stood near the golden table upon which was the Word said, “It is well. Nowhere does one read in the Old Covenant that the prophets spoke the Word from the Holy Spirit, but from Jehovah; and in the new Covenant wherever the Holy Spirit is mentioned it means the Divine going forth, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating.” [10] After this another discussion about the Holy Spirit followed on this point, From whom does the Divine that is meant by the Holy Spirit go forth, whether from the Father or from the Lord? While they were discussing this subject a light from heaven beamed upon them by which they saw that the Holy Divine, which is meant by the Holy Spirit, does not go forth out of the Father through the Lord, but out of the Lord from the Father, comparatively as man’s activity goes forth, not from the soul through the body, but out of the body from the soul. The angel who stood near the table confirmed this by the following passages from the Word: He whom God hath sent, speaketh the words of God; for not by measure doth God give the Spirit unto Him. The Father loveth the Son, and hath given all things into His hand (John 3:34, 35). And there shall go forth a Shoot out of the stock of Jesse, and the Spirit of Jehovah shall rest upon Him, the spirit of wisdom and of understanding; the spirit of counsel and might (Isa. 9:1, 2). That the Spirit of Jehovah was put upon

Him and was in Him (Isa. 42:1, 49:19, 20; 51:1; Luke 4:18). When the Holy Spirit is come, whom I will send unto you from the Father (John 15:26). He shall glorify Me, for He shall take of Mine and shall declare it unto you. All things whatsoever the Father hath are Mine therefore said I that He shall take of Mine and shall declare it unto you (John 16:14, 15). If I go away I will send the Comforter unto you (John 16:7). That the Comforter is the Holy Spirit (John 14:26). The Holy Spirit was not yet, because Jesus was not yet glorified (John 8:39). But after the glorification: Jesus breathed upon the disciples, and said unto them, Receive ye the Holy Spirit (John 20:22). And in the Apocalypse: Who shall not glorify Thy name, O Lord? for Thou alone art holy (15:4). [11] As the Holy Spirit means the Lord's Divine operation from His Divine omnipresence, so when He spoke to His disciples about the Holy Spirit whom He would send from the Father He also said: I will not leave you orphans. I go away and I come unto you. And in that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:18, 20, 28). And just before He left the world He said: Lo, I am with you all the days, even unto the consummation of the age (Matt. 28:20). Having read these passages to them the angel said, "From these and many other passages from the Word it is clear that the Divine which is called the Holy Spirit goes forth out of the Lord from the Father." Hereupon those who sat upon the seats said, "This is Divine truth." [12] Finally the following decree was adopted: "From the deliberation of this council we have clearly seen and therefore acknowledge as holy truth, that in the Lord God the Savior Jesus Christ there is a Divine trinity, namely, the Divine from which (a quo), which is called the Father, the Divine Human which is called the Son, and the Divine going forth which is called the Holy Spirit;" and together they cried out that: "In Christ dwelleth all the fulness of Divinity bodily (Col. 2:9). Thus in the church God is one." [13] When this conclusion had been reached in that magnificent council the members arose; and an angel keeper came from the wardrobe bringing to each one of those occupying the seats splendid garments interwoven here and there with golden threads; and he said, "Accept these wedding garments." And they were conducted in glory to the new Christian heaven, with which the Lord's church on earth, which is the New Jerusalem, will be conjoined.

CHAPTER 4 THE SACRED SCRIPTURE OR WORD OF THE LORD I. THE SACRED SCRIPTURE OR THE WORD IS DIVINE TRUTH ITSELF.

(189) IT IS on everyone’s lips that the Word is from God, is Divinely inspired, and is therefore holy; and yet it has not been known heretofore where in the Word its Divinity resides. For in its letter the Word appears like ordinary writing, foreign in style, neither lofty nor brilliant as the writings of the present time are in appearance. For this reason the man who worships nature instead of God or more than God, and whose thought therefore is from himself and his selfhood and not from the Lord out of heaven, may easily fall into error respecting the Word, and into contempt for it, and when reading it may say to himself, What does this and that mean? Is this Divine? Can God, whose wisdom is infinite speak thus? Wherein and wherefrom is its holiness, except from some religious notion and consequent persuasion?

(190) But he who so thinks does not consider that Jehovah the Lord, who is the God of heaven and earth, spoke the Word through Moses and the prophets, and therefore it cannot be other than Divine truth, for what Jehovah the Lord Himself speaks must be such. Neither does he consider that the Lord the Savior, who is the same with Jehovah, spoke the Word in the Gospels, much of it by His own mouth, and the rest of it by the breath of His mouth,

which is the Holy Spirit, through His twelve disciples; whence it is, as He says, that in His words there is spirit and there is life, and that He is the Light that enlightens, and that He is the Truth; as is evident from the following passages: Jesus said, The words that I speak unto you are spirit and are life (John 6:63). Jesus said to the woman at Jacob's well, If thou knewest the gift of God, and who it is that saith to thee Give me to drink, thou wouldst have asked of Him and He would give thee living water. Whosoever drinketh of the water that I shall give him shall never thirst but the water that I shall give him shall become in him a fountain of water springing up into everlasting life (John 4:6, 10, 11, 14); "Jacob's well" signifying the Word. (As also in Deut. 33:28). Therefore the Lord, because He is the Word, sat there and talked with the woman. "Living water" signifies the truth of the Word: Jesus said, If any man thirst let him come unto Me and drink. He that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water (John 7:37, 38). Peter said to Jesus, Thou hast the words of eternal life (John 6:68). Jesus said, Heaven and earth shall pass away, but My words shall not pass away (Mark 13:31). The Lord's words are Truth and Life because He is the Truth and the Life, as He teaches in John: I am the Way, the Truth and the Life (14:6); and in the same: In the beginning was the Word, and the Word was with God, and God was the Word. In Him was life, and the life was the light of men (1:1, 4). "The Word" means the Lord in respect to Divine truth, in whom alone there is life and there is light. For this reason the Word, which is from the Lord and which is the Lord, is called: The fountain of living waters (Jer. 2:13; 17:13; 31:9) The fountain of salvation (Isa. 12:3) A fountain (Zech. 13:1) And the river of the water of life (Apoc. 22:1); and it is said that: The Lamb which is in the midst of the throne shall feed them, and shall guide them unto living fountains of waters (Apoc. 7:17) with other things also in passages where the Word is also called “a sanctuary” and “a tabernacle,” wherein the Lord dwells with man.

(191) Nevertheless, all this does not convince the natural man that the Word is Divine truth itself, in which there is Divine wisdom and Divine life; for he estimates it by its style, in which these are not seen by him. Yet the style of the Word is the Divine style itself, with which no other style can be compared, however sublime and excellent it may seem. The style of the Word is such that there is a holiness in every sentence and in every word, and even in some places in the very letters, and thereby the Word conjoins man with the Lord and opens heaven. There are two things that go forth from the Lord, Divine love and Divine wisdom, or what is the same thing, Divine good and Divine truth. In its essence the Word is both of these; and because, as just said, it conjoins man with the Lord and opens heaven, it fills man with the goods of love and the truths of wisdom-his will with the goods of love and his understanding with the truths of wisdom; thus by means of the Word man has life. But it must be clearly understood that those only have life from the Word who read it for the purpose of drawing from it Divine truths as from their proper fountain, and at the same

time for the purpose of applying to the life the truths drawn therefrom; while with those who read the Word solely with a view to gaining worldly honors and riches the opposite effect follows.

(192) Any man who does not know that there is a certain spiritual sense contained in the Word, like a soul in its body, must needs judge of it from the sense of its letter; when yet this sense is like an envelope enclosing precious things, which are its spiritual sense. Therefore when this internal sense is unknown the Divine holiness of the Word can be estimated only as when a precious stone is estimated from the matrix enclosing it, which often appears like an ordinary stone; or only as when from a casket made of jasper, lapis-lazuli, amianthus, or agate, one estimates the diamonds, rubies, sardonyxes, oriental topazes, and so on, lying in order within it. So long as its contents are unknown it is not strange that the casket is esteemed only according to the value of its material which is visible. The same is true of the Word in respect to the sense of its letter. That men, therefore, may not continue to doubt whether the Word is Divine and most holy, the Lord has revealed to me its internal sense, which in its essence is spiritual, and which is within the external sense, which is natural, as the soul is in the body. That sense is the spirit that gives life to the letter; consequently that sense can bear witness to the Divinity and holiness of the Word, and convince even the natural man, if he is willing to be convinced.

(193) II. IN THE WORD THERE IS A SPIRITUAL SENSE HITHERTO UNKNOWN. When it is asserted that inasmuch

as the Word is Divine it is in its bosom spiritual, who does not acknowledge and assent to the statement? But who has known as yet what the spiritual is, and where in the Word it is stored up? What the spiritual is will be made clear in the Memorable Relation at the end of this chapter; and where it is hidden in the Word shall be shown in what now follows. The Word in its bosom is spiritual, because it descended from Jehovah the Lord, and passed through the angelic heavens; and in its descent the Divine itself, which in itself is ineffable and unperceivable, became adapted to the perception of angels, and finally to the perception of men. From this is the spiritual sense, which is inwardly in the natural, as the soul is in man, as the thought of the understanding is in speech, and as the will's affection is in action; and if it is permissible to compare it with such things as appear to the eye in the natural world, the spiritual sense is in the natural sense as the whole brain is within its meninges or matres, or as a tree's branches are within their barks and coats, or as all things needful for the production of a chick are within the shell of the egg, and so on. But that there is such a spiritual sense of the Word in its natural sense no one as yet has divined; and for that reason it is necessary that this arcanum (which in itself stands pre-eminent over all arcana hitherto disclosed) should be made clear to the understanding, as it will be when explained in the following order: (1) What the spiritual sense is. (2) This sense is in each and every part of the Word. (3) It is because of this sense that the Word is Divinely inspired, and holy in every word. (4) Heretofore this sense has been unknown. (5) Henceforth it will be given only to such as are in genuine truths from the Lord. (6) Wonderful things respecting the Word, from its spiritual sense. These propositions will now be unfolded separately.

(194) (1) What the spiritual sense is. The spiritual sense is not the sense that shines forth from the sense of the letter of the Word when one is studying it and so construing it as to confirm some dogma of the church. That may be called the literal and ecclesiastical sense of the Word. The spiritual sense is not apparent in the sense of the letter; it is interiorly within it as the soul is in the body, as the thought of the understanding is in the eyes, or the love's affection in the face. It is that sense chiefly that makes the Word spiritual, not only for men but for angels also; and therefore by means of that sense the Word has communication with the heavens. As the Word is inwardly spiritual it was written purely by correspondences; and because it was written by correspondences in its outmost sense it was written in a style like that of the Prophets, the Gospels, and the Apocalypse, which, although commonplace in appearance, still conceals within it Divine wisdom and all angelic wisdom. What correspondence is can be seen in the work on Heaven and Hell, (published in London, 1758), in the chapter on The Correspondence of all things of Heaven with all things in Man (n. 87-102); and on The Correspondence of all things of Heaven with all things on Earth (n. 103-115); and it will be further explained by examples from the Word cited below.

(195) From the Lord the Divine Celestial, the Divine Spiritual, and the Divine Natural go forth one after the other. Whatever goes forth from the Lord's Divine love is called the Divine Celestial, everything of which is good; whatever goes forth from His Divine wisdom is called the Divine Spiritual, everything of which is truth; the Divine Natural is from both of these and is their complex in the outmost. The angels of the celestial kingdom, who constitute the third or highest heaven, are in that Divine going forth from the Lord which is called celestial, since they are in good of love from the Lord. The angels of the Lord's spiritual kingdom, who constitute the second or middle heaven, are in that Divine going forth from the Lord which is called spiritual, since they are in Divine wisdom from the Lord. The angels of the Lord's natural kingdom, who constitute the first or lowest heaven, are in that Divine going forth from the Lord which is called the Divine natural, and they are in the faith of charity from the Lord. Men of the church are in some one of these kingdoms according to their love, their wisdom, and their faith; and whichever one they are in, that they enter into after death. Such as heaven is such also is the Lord's Word; in its outmost sense it is natural, in its interior sense spiritual, and in its inmost sense celestial, and in each of these senses it is Divine. Thus is it adapted to the angels of the three heavens, and also to man.

(196) (2) The spiritual sense is in each and every part of the Word. This can be best seen by example, as in the following. In the Apocalypse John says: I saw heaven opened, and

behold a white horse; and He that sat upon him was called faithful and true, and in righteousness He doth judge and make war. And His eyes are like a flame of fire, and on His head are many diadems, having a name written that no man but Himself knoweth. And He was clothed in a garment dyed in blood and His name is called The Word of God. His armies in heaven were following Him upon white horses, and were clothed in fine linen, white and clean. He hath on His garment and on His thigh a name written King of kings and Lord of lords. I saw also an angel standing in the sun, who cried with a loud voice, Come and be gathered together unto the great supper; that ye may eat the flesh of kings and the flesh of commanders of thousands and the flesh of mighty men, and the flesh of horses, and of those that sit on them, and the flesh of all, free and bond, small and great (19:11-18). What these words signify no one can see except from the spiritual sense of the Word; and no one can see the spiritual sense except from a knowledge of correspondences for all these words are correspondences, and not one of them is void of meaning. The science of correspondences teaches the significance of "the white horse," of "Him who sat upon him," of "His eyes" which were "like a flame of fire," of "the diadems on His head," "the garment dyed in blood," "the white linen" with which those were clothed who belonged to His army in heaven, of "the angel standing in the sun," of "the great supper" to which the fowls of heaven "came and were gathered together" and of "the flesh of kings and commanders of thousands" and many others whose flesh they were to eat.

[2] But what each particular thing signifies in the spiritual sense can be seen explained in the Apocalypse Revealed (n. 820-838) and also in the little work on The White Horse; therefore further explanation of them is unnecessary. It is there shown that it is the Lord as to the Word who is described; and that by "His eyes which were like a flame of fire" the Divine wisdom of His Divine love is meant; and by "the diadems on His head" and "the name which no one but Himself knew" the Divine truths of the Word from Him are meant, and that the nature of the Word in its spiritual sense is seen by none but the Lord and him to whom He reveals it; also by "His garment dyed in blood" the natural sense of the Word is meant, which is the sense of the letter, to which violence has been done. It is very clear that it is the Word that is thus described, for it is said, "His name is called the Word of God." That it is the Lord who is meant is equally clear, for it is said that the name of the One sitting upon the white horse was, "King of kings and Lord of lords," the same as in Apoc. 17:14, where it is said, "And the Lamb shall overcome them; for He is Lord of lords and King of kings." [3] That the spiritual sense of the Word is to be opened at the end of the church is signified not only by what is said of the white horse and Him who sat upon it, but also by the great supper to which the angel standing in the sun invited all [the fowls of heaven] to come, and to eat the flesh of kings, of commanders of thousands, and so forth; by which is signified the appropriation of all goods from the Lord. All these expressions would be empty words, and

without life and spirit, if there were no spiritual sense with in them like the soul in the body.

(197) In the Apocalypse the New Jerusalem is thus described: That in her there was light like unto a stone most precious, as it were a jasper atone shining like crystal. And she had a wall great and high, having twelve gates, and above the gates twelve angels, and the names of the twelve tribes of the sons of Israel written thereon. That the wall was a hundred and forty and four cubits, which was the measure of a man, that is, of an angel. That the building of the wall was of jasper, and its foundations were of every precious stone, jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, hyacinth, and amethyst. That the gates were twelve pearls. That the city itself was pure gold like pure glass, and was four square and her length, breadth, and height were equal, twelve thousand furlongs; and so forth (21:11, 12, 16-21). That all this is to be understood spiritually can be seen from what is set forth in the Apocalypse Revealed (n. 880), that “the New Jerusalem” means a new church that is to be established by the Lord. And since “Jerusalem” here signifies the church it follows that everything said of it as a city, of its gates, its wall, the foundations of its wall, and also its dimensions contains a spiritual sense, for whatever relates to the church is spiritual. What these things signify has been shown in the Apocalypse Revealed (n. 896-925); therefore further explanation would be superfluous. It is sufficient to know from this that there is a spiritual sense in every particular of the above description, like the soul in

the body, and without that sense nothing relating to the church could be seen in what is there written; as, that the city was of pure gold, its gates of pearls, its wall of jasper, the foundations of the wall of precious stones; that the wall was one hundred and forty-four cubits, which is the measure of a man, that is, of an angel; that the city was twelve thousand furlongs in length, breadth, and height; and so on. But all this is understood by anyone who from a knowledge of correspondences is acquainted with the spiritual sense; as, that the wall and its foundations signify the doctrinals of that church drawn from the sense of the letter of the Word; also that the numbers twelve, one hundred and forty-four, and twelve thousand, signify all things of the church, that is, its truths and goods in one complex.

(198) Where the Lord talks to His disciples about the end of the age, that is, the last time of the church, He says, at the close of His predictions respecting its successive changes of state: Immediately after the tribulation of those days the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth wail, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send forth the angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from the end of the heavens even to the end thereof (Matt. 24:29-31). When understood spiritually this does not

mean that the sun and moon would be darkened, that the stars would fall from heaven, and that the sign of the Lord was to appear in the heavens, and that they were to see Him in the clouds, and also angels with trumpets; but by each particular word here something spiritual pertaining to the church is meant, the state of the church at its end being here treated of. For in the spiritual sense "the sun" that shall be darkened means love to the Lord; "the moon" that shall not give her light means faith in the Lord; "the stars" that shall fall from heaven mean knowledges of what is true and good; "the sign of the Son of man in heaven" means the appearing of Divine truth in the Word from Him; that "the tribes of the earth shall wail" means a failing of all truth pertaining to faith, and of all good pertaining to love; "the coming of the Son of man in the clouds of heaven with power and glory" means the Lord's presence in the Word and revelation; "the clouds of heaven" signify the sense of the letter of the Word, and "glory" signifies its spiritual sense; "angels with the great sound of a trumpet" mean heaven from whence comes Divine truth; "the gathering together of the elect from the four winds, from the end of the heavens even to the end thereof" means a new heaven and a new church formed of those who have faith in the Lord and who live according to His commandments. That this does not mean the darkening of the sun and moon and the falling of the stars to the earth, is very clear from like statements in the prophets respecting the state of the church, when the Lord was about to come into the world; as in Isaiah: Behold the day of Jehovah shall come, cruel and of the burning of anger. The stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in its rising, and the moon shall not make its light to shine. I will visit malice upon the world (13:9-11; 24:21, 23). In Joel: The day of Jehovah cometh, a day of darkness and of thick darkness; the sun and moon shall be blackened, and the stars shall withdraw their shining (2:1, 2, 10; 3:15). In Ezekiel: I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine. All the luminaries of light will I make dark, and I will set darkness upon the land (32:7, 8). By "the day of Jehovah" the coming of the Lord is meant, which took place when there no longer remained in the church any good of love or truth of faith, or any knowledge of the Lord; therefore it is called "a day of darkness and of thick darkness."

(199) That the Lord when in the world spoke by correspondences, that is, when He spoke naturally He also spoke spiritually, can be seen from His parables, in each word of which there is a spiritual meaning. Take for example the parable of the ten virgins. He said: The kingdom of heaven is like ten virgins, who took their lamps and went forth to meet the bridegroom. Five of them were wise, but five were foolish. They that were foolish taking their lamps took no oil; but the wise took oil in their lamps. While the bridegroom tarried they all slumbered and slept. But at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. But the foolish said

unto the wise, Give us of your oil for our lamps are going out. But the wise answered saying Peradventure, there will not be enough for us and you; go ye rather to them that sell, and buy for yourselves. But while they went away to buy, the bridegroom came, and they that were ready went in with Him to the wedding, and the door was shut. Afterward came also the other virgins, saying Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not (Matt. 25:1-12). That in all these particulars there is a spiritual sense and therefore a Divine holiness, no one sees except he who knows that the Word has a spiritual sense and who knows what that sense is. In the spiritual sense "the kingdom of the heavens" means heaven and the church; "the bridegroom" means the Lord; "the wedding" means the marriage of the Lord with heaven and the church, through good of love and truth of faith; "the virgins" mean those who constitute the church; "ten" means all; "five" some portion; "lamps" things pertaining to faith; "oil" things pertaining to good of love; "to sleep" and "to arise" means man's life in the world which is natural, and his life after death which is spiritual; "to buy" means to procure for oneself; "going to those who sell and buying oil" means to procure for oneself good of love from others after death; and because good of love is then no longer to be procured, although they came to the door where the wedding feast was with their lamps and the oil they had bought, still the bridegroom said to them, "I know you not;" this is because man, after his life in the world, remains such as he had lived in the world. From all this it is clear that the

Lord spoke solely by correspondences, and this because He spoke from the Divine that was in Him and was His. As “virgins” signify those who constitute the church, so the terms virgin and daughter of Zion, of Jerusalem, of Judah, and of Israel, are frequently used in the prophetic Word. And because “oil” signifies good of love, all the sacred things of the church were anointed with oil. It is the same with the other parables, and with all the words spoken by the Lord. This is why the Lord says that His words are spirit and are life (John 6:63).

(200) (3) It is because of its Spiritual Sense that the Word is Divinely inspired, and holy in every word. In the church it is said that the Word is holy for the reason that Jehovah the Lord spoke it; but inasmuch as its holiness is not apparent in the mere sense of the letter, whoever is once led on that account to doubt its holiness confirms his doubts when he subsequently reads the Word by many things therein; for he says to himself, Can this be holy? Can this be Divine? Lest, therefore, such thoughts should enter the minds of many, and afterwards grow stronger, and in consequence the Word should be rejected as a worthless writing, and by this means the conjunction of the Lord with man be destroyed, it has pleased the Lord to reveal now its spiritual sense, that it may be known where in the Word the Divine holiness lies concealed. But let examples illustrate. The Word treats sometimes of Egypt, sometimes of Assyria, and again of Edom, of Moab, of the sons of Ammon, of the Philistines, of Tyre and Sidon, and of Gog. He who does not know that these names signify things pertaining to heaven and the

church may be led into the error that the Word has much to say about peoples and nations and but little about heaven and the church, thus much about worldly things and but little about heavenly things. But when he knows what those nations and their names signify he may be led back from error to the truth. [2] Likewise when he sees that gardens, groves, forests, and their trees, as the olive, the vine, the cedar, the poplar, the oak, are so frequently mentioned in the Word, also the lamb, the sheep, the goat, the calf, the ox; also mountains, hills, and valleys, and their fountains, rivers, and waters, and many other such things, one who knows nothing about the spiritual sense of the Word cannot but believe that these objects alone are meant; for he does not know that "a garden," "a grove," and "a forest," mean wisdom, intelligence and knowledge; that "the olive," "the vine," "the cedar," "the poplar," and "the oak," mean the good and truth of the church, celestial, spiritual, rational, natural, and sensual; that "a lamb," "a sheep," "a goat," "a calf," and "an ox," mean innocence, charity, and natural affection; and that "mountains," "hills," and "valleys," mean the higher, the lower, and the lowest things of the church. [3] Also be does not know that "Egypt" signifies the scientific, "Assyria" the rational, "Edom" the natural, "Moab" the adulteration of good, "the sons of Ammon" the adulteration of truth, "the Philistines" faith separate from charity, "Tyre and Sidon" knowledges of good and truth, and "Gog" external worship apart from internal. In general "Jacob" means in the Word the natural church, "Israel" the spiritual church, and "Judah" the celestial church. When man knows all this he is able to see that the Word treats of nothing but heavenly things, and that these worldly things are merely the subjects which contain the heavenly. Let this be illustrated by an example from the Word. [4] We read in Isaiah: In that day shall there be a highway out of Egypt to Assyria, that Assyria may come into Egypt and Egypt into Assyria, and the Egyptians may serve with the Assyrians. In that day shall Israel be a third to Egypt and to Assyria, a blessing in the midst of the land; whom Jehovah of Hosts shall bless, saying, Blessed be My people Egypt, and Assyria the work of My hands, and Israel Mine inheritance (19:23-25). In the spiritual sense this means that at the time of the Lord's coming the scientific, the rational and the spiritual will make one, and that the scientific will then serve the rational, and both the spiritual; for, as said before, "Egypt" signifies the scientific, "Assyria" the rational, and "Israel" the spiritual. "That day" twice mentioned, means the first and the second coming of the Lord.

(201) (4) Heretofore the spiritual sense of the Word has been unknown. That each thing and all things in nature correspond to spiritual things, and in like manner each and all things in the human body, has been shown in the work on Heaven and Hell (n. 87-105). But heretofore it has not been known what correspondence is; yet in most ancient times it was very well known; for to those who then lived, the knowledge of correspondences was the knowledge of knowledges, and was so universal that all their manuscripts and books were written by correspondences. The book of Job, which is a book of the Ancient Church, is full of

correspondences. The hieroglyphics of the Egyptians, as well as the fables of most ancient times, were nothing, but correspondences. All the ancient churches were churches representative of spiritual things; their rites and the statutes according to which their worship was established, consisted of pure correspondences; as did all things of the church among the children of Israel. The burnt offerings, the sacrifices, the meat offerings, and the drink offerings, with all their particulars, were correspondences; likewise the tabernacle and all things in it; also their feast, as the feast of unleavened bread, the feast of tabernacles, and the feast of the first-fruits; also the priesthood of Aaron and the Levites, and their garments or holiness. What the spiritual things are to which all these things corresponded has been shown in the Arcana Coelestia, published at London. Furthermore all the statutes and judgments relating to their worship and life were correspondences. Since then, Divine things present themselves in the world in correspondences, the Word was written by pure correspondences; and because the Lord spoke from the Divine He spoke by means of correspondences for whatever is from the Divine falls into such things in nature as correspond to Divine things, and these then store up in their bosom Divine things, which are called celestial and spiritual.

(202) I have been informed that the men of the Most Ancient Church which existed before the flood, were of a genius so celestial that they talked with the angels of heaven, and were able to talk with them by means of

correspondences, and in consequence the state of their wisdom was such that whatever they saw on earth, they thought of not only naturally, but at the same time spiritually, thus conjointly with the angels of heaven. Furthermore, I have been informed that Enoch (who is mentioned in Gen. 5:21-24) and those associated with him collected correspondences from the lips of these men, and transmitted this knowledge to their posterity; and that from this it came to pass that in many of the kingdoms of Asia the knowledge of correspondences both existed and was cultivated, especially in the land of Canaan, in Egypt, Assyria, Chaldea, Syria, Arabia, Tyre, Sidon, and Nineveh, and that it was thence carried into Greece; but was there turned into myths, as can be seen from the writings of the ancient Greeks.

(203) To show that a knowledge of correspondences was long preserved among the nations of Asia, although among those called diviners and sages, and by some Magi, I will present one example from 1 Sam. 5 and 6. It is there recorded that the ark containing the two tables on which the Decalogue was written was captured by the Philistines and placed in the temple of Dagon at Ashdod, and that Dagon fell to the ground before it, and afterwards his head and the palms of his hands, severed from his body, lay upon the threshold of the temple; also that on account of the ark the men of Ashdod and Ekron were smitten by thousands with tumors and their land laid waste by mice, and that therefore the Philistines called together their lords and diviners; and to stay this destruction they determined to

make five tumors of gold and five golden mice and a new cart, and upon the cart to place the ark, and beside it the golden tumors and mice; and by two cows, which lowed on the way before the cart, to send it back to the children of Israel, by whom the cows and the cart were offered in sacrifice; and thus the God of Israel was propitiated. That all these things studied out by the diviners of the Philistines were correspondences is evident from their signification, which is as follows: "The Philistines" themselves signified those who are in faith separate from charity; "Dagon" represented that religion; "the tumors" with which they were smitten, signified natural loves, which when separated from spiritual love are unclean; "the mice" signified the devastation of the church by falsifications of truth; "the new cart" signified natural doctrine of the church (as doctrine from spiritual truths is signified in the Word by "a chariot"); "the cows" signified good natural affections; "the golden tumors" signified natural loves purified and made good; "the golden mice" signified the vastation of the church removed by means of good ("gold" in the Word signifying good); "the lowing of the cows in the way" signified the difficult conversion of the natural man's lust of evil to good affections; the offering of the cows together with the cart as a burnt offering, signified that thus the God of Israel was propitiated. All these things which the Philistines did by the advice of their diviners were correspondences from which it is clear that that knowledge was long preserved among the nations.

(204) Because the representative rites of the church, which were correspondences, in the course of time began to be turned into idolatries, and also into magic, that knowledge, by the Lord’s Divine Providence, gradually perished, and with the Israelitish and Jewish nation was totally obliterated. The worship of that nation did indeed consist solely of correspondences, and was therefore representative of heavenly things, but not a single thing did they know the significance of, for they were wholly natural men, and consequently were neither willing nor able to know anything about things spiritual and celestial, nor therefore about correspondences; for correspondences are representations of things spiritual and celestial in things natural.

(205) The idolatries of nations in ancient times originated in a knowledge of correspondences, since all things visible on earth correspond; thus not only trees, but all kind of beasts and birds, also fishes, and all other things. The ancients, who had a knowledge of correspondences, made for themselves images corresponding to heavenly things, and took delight in them because they signified such things as belong to heaven and the church; consequently they placed these images not only in their temples but also in their houses, not for worship but to call to mind the heavenly things they signified. So in Egypt and elsewhere there were images of calves, oxen, and serpents, also of boys, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents the prudence and the cunning of the sensual man; boys innocence and

charity; old men wisdom, and virgins affections for truth; and so on. When the knowledge of correspondences had perished, their posterity, because these images and figures had been placed by the ancients in and near their temples, began to worship these as holy, and finally as deities. For the same reason the ancients worshiped in gardens and groves, according to the different kinds of trees in them; also on mountains and hills; for gardens and groves signified wisdom and intelligence, and each tree signified something pertaining thereto; thus the olive signified the good of love; the vine truth from that good; the cedar rational good and truth; a mountain the highest heaven; and a hill the heaven below it. That the knowledge of correspondences remained with many of the people of the East even till the advent of the Lord can be seen also in the coming of the wise men of the East to the Lord when He was born: Therefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. 2:1, 2, 9-11); for “the star” that went before signified knowledge from heaven; “gold” signified celestial good; “frankincense” spiritual good; and “myrrh” natural good; from which three all worship proceeds. Nevertheless, with the Israelitish and Jewish nation there was no knowledge whatever of correspondences, although every thing pertaining to their worship, and all the statutes and judgments given them by Moses, and all things in the Word, were pure correspondences. This was because in heart the Jews were idolaters, and therefore such that they were not even willing to know that anything in their worship signified what is heavenly and spiritual; for they believed that all things of their worship were holy in themselves; and therefore if things heavenly and spiritual had been disclosed to them they would not only have rejected them but also have profaned them. For this reason heaven was so closed to them that they scarcely knew that there was any eternal life. The truth of this is plainly evident from the fact that they did not acknowledge the Lord, although the whole Sacred Scripture prophesied of Him and foretold His coming. They rejected Him solely for the reason that He taught them of a heavenly instead of an earthly kingdom; for they wanted a Messiah who would exalt them above all the nations in the whole world, and not a Messiah who would have regard to their eternal salvation.

(206) After these times the knowledge of correspondences, whereby the spiritual sense of the Word is communicated, was not disclosed, for the reason that the Christians of the primitive church were too simple to have it disclosed to them, and if it had been it would neither have been of any use to them nor would have been understood. After those times darkness settled upon the whole Christian world, first because of the spread of many heresies, and soon after by the deliberations and decrees of the Council of Nice respecting three Divine persons from eternity, and respecting the person of Christ as being the Son of Mary and not the Son of Jehovah God. From this springs the modern belief in justification, which teaches that three Gods are to be approached in their order, on which faith each and all things of the present church depend as the

members of the body depend on the head. And because all things of the Word have been applied to confirm that erroneous belief, the spiritual sense could not be disclosed, for if it had been they would have applied that sense also to the same purpose, and thereby have profaned the very holiness of the Word, and thus have completely closed up heaven against themselves, and have separated the Lord from the church.

(207) The knowledge of correspondences, whereby the spiritual sense of the Word is communicated, has been at this day revealed because the Divine truths of the church are now being brought to light, and these are the truths of which the spiritual sense of the Word consists; and when these truths are in man the sense of the letter of the Word cannot be perverted. For the sense of the letter of the Word may be turned in any direction. If it is turned to what is false its internal holiness perishes, and with it its external holiness; but if turned to what is true its holiness remains. But of all this more shall be said in what follows. That the spiritual sense would be opened at this time is meant by John's seeing heaven opened, and then seeing a white horse; also by his seeing and hearing an angel standing in the sun calling all to the great supper (on which see Rev. 19:11-18). But that this sense would not for a long time be acknowledged is meant by the beast and the kings of the earth being about to make war with Him who sat upon the white horse (Rev. 19:19); also by the dragon's persecuting the woman who brought forth the man-child, even to the

wilderness, where he cast out of his mouth water as a flood, that he might overwhelm her (Rev. 12:13-17).

(208) (5) Henceforth the spiritual sense of the Word will be given only to such as are in genuine truths from the Lord. This is because the spiritual sense can be seen by no one except from the Lord alone, and unless he be in Divine truths from the Lord; for the spiritual sense of the Word treats of the Lord alone and His kingdom; and in that sense are His angels in heaven, for that sense is His Divine truth in heaven. That truth man can do violence to when he possesses a knowledge of correspondences, and by means of it seeks to explore the spiritual sense of the Word from his own intelligence; since by a few correspondences known to him he is able to pervert that sense, and wrest it to confirm even what is false; thus he would do violence to Divine truth, and also to heaven in which that truth resides. Therefore if anyone seeks to open that sense, not from the Lord but from himself, heaven is closed; and when heaven is closed man either sees nothing of truth or is spiritually insane. A further reason is that the Lord teaches everyone by means of the Word, and teaches from those knowledges that a man has, and does not pour in new knowledges directly. Unless, therefore, a man is in Divine truths, or if he is in a few truths only and at the same time in falsities, he may by these falsities falsify the truths, as is done by every heretic in respect to the sense of the letter of the Word. So, in order that no one may enter into the spiritual sense and pervert the genuine truth which belongs to that sense,

guards are set by the Lord, which are meant in the Word by "cherubim."

(209) (6) Wonderful things in regard to the Word arising from its spiritual sense. In the natural world no wonderful things arise from the Word, because the spiritual sense is not there apparent, and such as it is in itself is not inwardly received by man. But in the spiritual world wonderful things from the Word appear, because all there are spiritual beings, and a spiritual man is affected by spiritual things as a natural man is by natural things. The wonderful things arising from the Word in the spiritual world are many, a few of which I will here mention. In the shrines of the temples there the Word itself shines before the eyes of the angels like a great star, sometimes like a sun; and also from the bright radiance round about it there are seen as it were most beautiful rainbows. This happens as soon as the shrine is opened. [2] That each truth and all truths of the Word shine has been made evident to me by the fact that when any least sentence from it is written out upon paper, and this is thrown into the air, the very paper shines in the form in which it has been cut. Thus by means of the Word spirits can produce a variety of shining forms, also the forms of birds and fishes. Again, what is still more wonderful, when anyone rubs his face, his hands, or the clothing he has on, with the open Word, touching them with the writing, the face itself, the hands, and the clothing shine as though he were standing in a star encompassed by its light. This I have seen very often, and wondered at it. Thus it was made clear to me how it was that Moses' face shone when he

brought the tables of the covenant down from Mount Sinai. [3] Besides these there are many other wonderful things there which are from the Word; for instance, if anyone who is in falsities looks towards the Word as it lies in its holy place a darkness comes over his eyes, and in consequence the Word appears to him to be black, and sometimes as if covered with soot; and if he likewise touches the Word an explosion follows with a crash, and he is thrown to a corner of the room, and lies there for a brief hour as if dead. If something from the Word is written on a paper by one who is in falsities, and the paper is thrown up toward heaven, a like explosion follows in the air between his eyes and heaven, and the paper is torn to shreds and vanishes; the same thing happens if the paper is thrown towards an angel standing near. This I have often seen. [4] It has thus been made clear to me that those who are in falsities of doctrine have no communication with heaven through the Word, but their reading of it is dissipated on the way and is lost, like gunpowder wrapped in paper when ignited and thrown into the air. The opposite occurs with those who are in truths of doctrine from the Lord through the Word; their reading of the Word penetrates even into heaven and effects conjunction with the angels there. The angels themselves, when they descend from heaven to discharge any duty below, appear surrounded with little stars, especially about the head; which is a sign that Divine truths from the Word are in them. [5] Furthermore, in the spiritual world things exist similar to those on earth; but there each thing and all things are from a spiritual origin. Thus gold and silver exist there, and all kinds of precious stones, and the spiritual origin of these is the sense of the letter of the Word; and on this account in the Apocalypse the foundations of the wall of the New Jerusalem are described by twelve precious stones. The reason of this is that the foundations of its wall signify the doctrinals of the New Church, which are derived from the sense of the letter of the Word. For the same reason there were twelve precious stones called Urim and Thummim in Aaron’s ephod, by means of which responses were given from heaven. There are many other wonderful things proceeding from the Word that have relation to the power of the truth within it. This power is so great that if described it would surpass all belief; for it is such that it overturns mountains and hills there, and removes them afar off, and hurls them into the sea; and many things besides. In short the power of the Lord proceeding from the Word is infinite.

(210) III. THE SENSE OF THE LETTER OF THE WORD IS THE BASIS, THE CONTAINANT, AND THE SUPPORT OF ITS SPIRITUAL AND CELESTIAL SENSE. In everything Divine there is a first, a middle, and a last, the first passing through the middle to the last, and so existing and subsisting; consequently the last is the basis. Again, the first is in the middle, and through the middle in the last; thus the last is the Containant. And since the last is the Containant and the Basis, it is also the Support. The learned can understand that these three may be called end, cause, and effect; also being [esse], becoming [fieri] and standing forth [existere]; and that the end is being, the cause is becoming,

and the effect is standing forth; consequently that in every complete thing there is a trine, which is called the first, the middle, and the last, also end, cause, and effect. When this is understood, it can also be understood that every Divine work is complete and perfect in its last; also that the whole is in the last, because in it prior things are together.

(211) This is why the number three in the Word means in the spiritual sense what is complete and perfect, also the whole together; and this being the signification of that number, it is used in the Word whenever any such thing is designated as in the following instances: That Isaiah went naked and barefoot three years (Isa. 20:3). That Jehovah called Samuel three times, and Samuel three times ran to Eli, and the third time Eli understood (1 Sam. 3:l-8). That Jonathan told David to hide himself in the field three days, and Jonathan afterwards shot three arrows on the side of the stone, and thereupon David bowed himself three times before Jonathan (1 Sam. 20:5, 12-42). That Elijah stretched himself upon the widow's son three times (1 Kings 17:21). That Elijah commanded them to pour water upon the burnt offering three times (1 Kings 18:34). That Jesus said, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till it was all leavened (Matt. 13:33). That Jesus told Peter that he would deny Him three times (Matt. 26:34). That three times Jesus said to Peter, Lovest thou Me? (John 21:15-17). That Jonah was in the whale's belly three days and three nights (Jonah 1:17). That Jesus said that He would destroy the temple and would rebuild it in three days (John 2:19; Matt. 26:61). That Jesus

prayed in Gethsemane three times (Matt. 26:39-44). That Jesus rose on the third day (Matt. 28:1) besides many other passages where the number three is mentioned; and it is mentioned where a finished and perfect work is treated of, because this is what that number signifies.

(212) There are three heavens a highest, a middle, and a lowest. The highest heaven forms the Lord's celestial kingdom, the middle His spiritual kingdom, and the lowest heaven His natural kingdom. As there are three heavens so there are three senses of the Word, a celestial, a spiritual, and a natural; and this agrees with what has been said above (n. 210), namely, that the first is in the middle and through the middle in the last, precisely as the end is in the cause and through the cause in the effect. This makes clear the nature of the Word, namely, that in the sense of its letter, which is natural, there is an inner sense which is spiritual, and in this an inmost sense which is celestial; and thus that the outmost sense, which is natural and is called the sense of the letter, is the containant, and thus the basis and support of the two interior senses.

(213) From this it follows that the Word without the sense of its letter would be like a palace without a foundation, and thus like a palace in the air instead of on the earth, which would be only the shadow of a palace that would vanish away; or again, that the Word without the sense of its letter would be like a temple containing many holy things, with a shrine in the center of it, but without roof or wall, which are its containants; and if these were lacking or were taken away, its holy things would be seized upon by thieves, would

be desecrated by the beasts of the earth and the birds of heaven, and would thus be dispersed. It would also be like the tabernacle of the sons of Israel in the wilderness (in the inmost part of which was the ark of the covenant, and in the middle the golden candlestick, the golden altar upon which was the incense, and the table with the bread of faces upon it) without its outmosts, which were curtains, veils, and pillars. In fact, the Word without the sense of its letter would be like the human body without its coverings which are called skins, and without its supports which are called bones. With both of these absent all its inner parts would fall asunder. Or again, it would be like the heart and lungs in the thorax without their covering which is called the pleura, and their supports which are called ribs. Or it would be like the brain without its coverings which are called the dura mater and pia mater, and without their common covering, containant, and support, which is called the cranium. So would it be with the Word without the sense of its letter; therefore it is said in Isaiah: That Jehovah creates over all the glory a covering (Isa. 4:5).

(214) IV. IN THE SENSE OF THE LETTER OF THE WORD DIVINE TRUTH IS IN ITS FULNESS, ITS HOLINESS, AND ITS POWER. In the sense of the letter the Word is in its fullness, its holiness, and its power, because the two prior or interior senses, which are called spiritual and celestial, exist simultaneously in the natural sense which is the sense of the letter (as stated above, n. 210, 212). How they exist simultaneously shall be further explained. In heaven and in the world there is successive order and there is

simultaneous order. In successive order one thing succeeds and follows another from the highest down to the lowest; but in simultaneous order one thing stands next to another from inmosts even to outermosts. Successive order is like a column arranged in steps from summit to base; while simultaneous order is like a work coherent with the circumferences from the center even to the outmost surface. I will now explain how successive order becomes simultaneous order in the outmost. It is done as follows: the highest things of successive order become the inmost things of simultaneous order; and the lowest things of successive order become the outermost things of simultaneous order; comparatively as a column arranged in steps when it subsides becomes a body coherent in a plane. Thus is the simultaneous formed from the successive, and this in each and all things both of the natural world and of the spiritual world; for there is everywhere a first, a middle, and a last, and the first tends and passes through the middle to its last. But it must be clearly understood that there are degrees of purity in accordance with which both of these orders are determined. [2] Now in respect to the Word: the celestial, the spiritual, and the natural go forth from the Lord in successive order; and in the outmost they exist in simultaneous order; and thus the celestial and spiritual senses of the Word exist simultaneously in its natural sense. When this is comprehended it can be seen how the natural sense of the Word is the containant, the basis, and the support of its spiritual and celestial senses; also how the Divine good and truth are in the sense of the letter of the Word in their fullness, their holiness and their power. From all this it is clear that the Word is the real Word in the sense of the letter, for inwardly in this there is spirit and life. This is what the Lord says: The words that I speak unto you, they are spirit and they are life (John 6:63); for the words of the Lord were spoken in the natural sense. The celestial and spiritual senses separated from the natural sense are not the Word; for they are like spirit and life without a body, and are like a palace without a foundation (as said above, n. 213).

(215) In part the truths of the sense of the letter of the Word are not naked truths, but are appearances of truth, and are like similitudes and comparisons which are taken from such things as exist in nature, and are therefore accommodated and adapted to the capacity of the simple and also of children. But as these are at the same time correspondences, they are receptacles and abodes of genuine truth, and are vessels containing it, as a crystal cup contains noble wine, or a silver dish good food; they are also like garments for clothing the body, as swaddling clothes for an infant, or becoming garments for a maiden; they are also like the knowledges of the natural man, which comprise within them the perceptions and affections of spiritual truth. The naked truths themselves, which are included, contained, clothed, and comprised, are in the spiritual sense of the Word, and the naked goods in its celestial sense. But this shall be illustrated from the Word. [2] Jesus said: Woe unto you, scribes and Pharisees, for ye cleanse the outside of the cup and of the platter, but within

they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside may be clean also (Matt. 23:25, 26). Here the Lord spoke by similitudes and comparisons that are also correspondences, using the terms "cup" and "platter," "cup" not only meaning but also signifying the truth of the Word, for by the "cup" wine is meant, and "wine" signifies truth. But by "platter" food is meant, and food signifies good; therefore "to cleanse the inside of the cup and platter" signifies to purify by means of the Word the interiors of the mind, which pertain to the will and thought. "That the outside may thus be clean" signifies that the exteriors, which are the things done and said, are thus purified; for these derive their essence from the former. [3] Again Jesus said: There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, who was laid at his gate, full of sores (Luke 16:19, 20). Here, too, the Lord spoke by similitudes and comparisons that were correspondences and that contained spiritual things. The "rich man" means the Jewish nation, which is called "rich" because it had the Word, which contains spiritual riches; the "purple and fine linen" with which he was clothed, signify the good and truth of the Word, "purple" its good, and "fine linen" its truth; his "faring sumptuously every day" signifies their satisfaction in having the Word and in hearing many things from it in their temples and synagogues; "the beggar Lazarus" means the Gentiles, because they did not have the Word; that these were despised and rejected by the Jews is meant by his being "laid at the rich man's gate;" and his being "full of sores" signifies that owing to their ignorance of truth the Gentiles were in many falsities. [4] The Gentiles were meant by Lazarus, because the Lord loved the Gentiles. As: He loved the Lazarus who was raised from the dead (John 11:3, 5, 36); and who is called the Lord's friend (John 11:11); and reclined at the table with the Lord (John 12:2). From the above two passages it is clear that the truths and goods of the sense of the letter of the Word are like vessels, or like clothing for the naked good and truth, both of which lie hidden in the spiritual and celestial senses of the Word. [5] The Word in the sense of the letter being such, it follows that those who are in Divine truths, and in the belief that the Word inwardly in its bosom is the holy Divine and still more those who are in the belief that the Word is such because of its spiritual and celestial senses, when they read the Word in states of enlightenment from the Lord, see Divine truths in natural light. For the light of heaven, in which the spiritual sense is, flows into the natural light in which the sense of the letter of the Word is, and illuminates the intellectual faculty of man which is called his rational, causing it to see and acknowledge Divine truths, both where they stand forth and where they lie hidden. With some these truths flow in at the same time with the light of heaven, sometimes even when they are unconscious of it.

(216) As the Word in its inmost depths, because of its celestial sense, is like a gentle flame that enkindles, and in its intermediate depths, because of its spiritual sense, is like

a light that enlightens, so in its outmost because of its natural sense it is like a transparent object receiving both the flame and the light; and from the flame it is ruddy like purple, and from the light is white like snow. Thus it is comparatively like a ruby and a diamond, like a ruby from celestial flame, and like a diamond from spiritual light. The Word in the sense of the letter being such, in this sense it is meant: (1) By the precious stones of which the foundations of the New Jerusalem consisted. (2) By the Urim and Thummim on Aaron’s ephod. (3) And by the precious stones in the garden of Eden, where the King of Tyre is said to have been. (4) Also by the curtains, veils, and pillars of the tabernacle. (5) Likewise by the externals of the temple at Jerusalem. (6) The Word in its glory was represented in the Lord when He was transfigured. (7) The power of the Word in its outmosts was represented by the Nazarites. (8) The inexpressible power of the Word. These statements shall be illustrated one by one.

(217) (1) The truths of the sense of the letter of the Word are meant by the precious stones of which the foundations of the New Jerusalem consisted (Rev. 21:17-21). It has been mentioned above (n. 209) that precious stones exist in the spiritual world, as well as in the natural world, and that their spiritual origin is the truths of the sense of the letter of the Word. This seems incredible and yet it is true. And this is why precious stones are so frequently mentioned in the Word; and why in the spiritual sense they mean truths. From this it follows that the “precious stones” of which the foundations of the wall around the city New Jerusalem are

said to have been built signify the truths of doctrine of the New Church, because “the New Jerusalem” means the New Church in respect to doctrine from the Word; and therefore its “wall” and foundations” of the wall, can mean nothing else than the external of the Word, which is the sense of the letter; for it is from this sense that doctrine exists, and the church by means of doctrine; while the external of the Word is like a wall with its foundations, which encloses and protects a city. Of the New Jerusalem and its foundations we read in the Apocalypse: An angel measured the wall of the city Jerusalem, an hundred and forty and four cubits, which was the measure of a man, that is, of an angel. And the wall had twelve foundations adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third a chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst (21:14, 17-20). The wall had twelve foundations formed of as many precious stones, because the number “twelve” signified all things of truth from good; so here all things of doctrine. But this and what precedes and follows in this chapter, may be seen explained in detail and confirmed by parallel passages from the prophetic Word, in our Apocalypse Revealed.

(218) (2) The Goods and Truths of the Word in the sense of its letter are meant by the Urim and Thummim on Aaron’s ephod. The Urim and Thummim were on Aaron’s ephod, whose priesthood represented the Lord in respect to the Divine good and the work of salvation. The garments of the

priesthood, or of its holiness, represented the Divine truths from the Lord; the ephod represented Divine truth in its outmost, and thus the Word in the sense of the letter, for that is Divine truth in its outmost. So the twelve precious stones, with the names of the two tribes of Israel, which composed the Urim and Thummim, represented Divine truths from Divine good in their whole complex. Concerning these we read in Moses as follows: They shall make the ephod of gold, of blue, and of purple, of scarlet and fine-twined linen with cunning word. Afterwards thou shalt make a breastplate of judgment according to the work of the ephod and thou shalt fill it with a filling of stones, four rows of stones, a sardius, a topaz, and a carbuncle, the first row; an emerald, a sapphire, and a diamond the second row; a jacinth, an agate, and an amethyst the third row; a beryl, an onyx, and a jasper the fourth row. And the stones shall be according to the names of the sons of Israel like the engravings of a signet, everyone according to his name they shall be for the twelve tribes. And Aaron shall bear it upon the breastplate Of judgment the Urim and the Thummim; and let them be upon Aaron's heart when he goeth in before Jehovah (Ezek. 28:6, 5-21, 29, 30). What was represented by the garments of Aaron, his ephod, robe, broidered coat, miter, and girdle has been explained in the Arcana Coelestia, published at London, where this chapter is treated of. It is there shown that the ephod represented Divine truth in its outmost; the precious stones in the ephod represented truths translucent from good; the twelve arranged in four rows represented all those truths from first to last; the twelve tribes represented all things pertaining to the church; the breastplate Divine truth from Divine good in the universal sense; the Urim and Thummim the resplendency of Divine truth from Divine good in outmosts; for in angelic language Urim means shining fire, and Thummim means resplendence, and in the Hebrew integrity. It is also there shown that responses were given by variegations of lights and at the same time by tacit perception or by a living voice; besides other things. From all this it can be seen that these stones also signified truths from good in the outmost sense of the Word; and by no other means are responses given from heaven, for in that sense is the Divine going forth in its fullness.

(219) (3) Like things are meant by, the precious stones in the garden of Eden, where the King of Tyre is said to have been. We read in Ezekiel: King of Tyre Thou sealest up thy measure, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, , the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle and gold (28:12, 13). In the Word "Tyre" signifies the church in respect to knowledges of good and truth; "the king" signifies the truth of the church; "the garden of Eden" signifies wisdom and intelligence from the Word; "precious stones" signify truths translucent because of good, such as are in the sense of the letter of the Word: and this being the signification of these stones, they are called "his covering." That the sense of the letter is a

covering to the Interiors of the Word, may be seen above (n. 213).

(220) (4) Truths and goods in outmosts, such as are contained in the sense of the letter of the Word, were represented by the curtains, veils, and pillars of the tabernacle. The tabernacle built by Moses in the wilderness represented heaven and the church, and therefore the form of it was shown by Jehovah on Mount Sinai. As a consequence, all things in that tabernacle, namely, the candlestick, the golden altar for incense, and the table on which was the bread of faces, represented and signified the holy things of heaven and the church; the holy of holies, where the ark of the covenant was kept, represented and thus signified the inmost of heaven and the church; the law itself written upon the two tables signified the Word; and the cherubs above the ark signified guards to protect the holy things of the Word from desecration. Since, then, externals derive their essence from internals, and both externals and internals derive their essence from the inmost, which here was the law, so all things belonging to the tabernacle represented and signified the holy things of the Word. From this it follows that the outmost parts of the tabernacle, its curtains, veils, and pillars, which were coverings, containers, and supports, signified the outmost things of the Word, which are the truths and goods of the sense of its letter. Because this was what they signified: All the curtains and veils were of fine-twined linen, and blue and purple and scarlet double-dyed, with cherubs (Exod. 26:1, 31, 36). What was represented and signified by the

tabernacle and by all things in it, both in general and in particular, has been explained in Arcana Coelestia, where this chapter is treated of. It is there shown that the curtains and veils represented the externals of heaven and the church, and thus also the externals of the Word and that the “linen” [xylinum seu byssinum] signified truth from a spiritual origin; “blue” truth from a celestial origin; “purple” celestial good; “scarlet double-dyed” spiritual good; and the “cherubs” guards of the interiors of the Word.

(221) (5) Likewise by the externals of the temple at Jerusalem. This is because heaven and the church were represented by the temple as well as by the tabernacle, the temple representing the heaven in which spiritual angels dwell, and the tabernacle the heaven where celestial angels dwell. Spiritual angels are those who are in wisdom from the Word, celestial angels those who are in love from the Word. That the temple at Jerusalem signified, in the highest sense, the Lord’s Divine Human, He teaches in John: Destroy this temple, and in three days I will raise it up. He spoke of the temple of His body (2:19, 21) and where the Lord is meant, the Word also is meant, because He is the Word. As then the interiors of the temple represented the interiors of heaven and the church, thus also of the Word, so its exteriors represented and signified the exteriors of heaven and the church, thus also of the Word, which belong to the sense of its letter. Of the exteriors of the temple we read: That they were built of whole stone [unhewn] and of cedar within; and that all its walls were carved inside with

cherubs and palms and open flowers; and the floor was covered with gold (1 Kings 6:7, 29, 30). By all these things the externals of the Word, which are the holy things of the sense of its letter, are signified.

(222) (6) The Word in its glory was represented in the Lord when He was transfigured. Of the Lord when transfigured before Peter, James, and John we read: That His face shone like the sun, and His garments became as the light, and that Moses and Elias were seen talking with Him; and that a bright cloud overshadowed the disciples, and a voice was heard from the cloud, saying, This is My beloved Son, hear ye Him (Matt. 17:1-5). I have been told that the Lord then represented the Word His “face” which “shone like the sun,” represented the Divine good of His Divine love; His “garments” which “became as the light,” represented the Divine truth of His Divine wisdom; “Moses and Elias” the historic and prophetic Word, “Moses” the Word written through him, and in general the historic Word, and “Elias” the whole prophetic Word; the “bright cloud” which “overshadowed the disciples” represented the Word in the sense of the letter; so from it a voice was heard, saying, “This is my beloved Son, hear ye Him,” for no announcements or responses are ever made from heaven except through outmosts such as are in the sense of the letter of the Word, for they are made by the Lord in fullness.

(223) (7) The power of the Word in its outmosts was represented by the Nazarites. In the book of Judges we read that Samson was a Nazarite from his mother’s womb, and that his strength lay in his hair; moreover, “Nazarite”

and “Nazariteship” mean the hair. That his strength lay in his hair, he himself showed, when he said: There hath not come a razor upon mine head; for I have been a Nazarite from my mother’s womb; if I be shaven, then my strength will go from me, and I shall become weak, and I shall be like any other man (Judges 16:17). No one can know why the Nazariteship, which means the hair, was instituted, and why Samson’s strength lay in his hair, unless he knows what is signified in the Word by the “head.” The “head” signifies the intelligence that men and angels have from the Lord through Divine truth; and therefore the “hair” signifies intelligence from Divine truth in things outmost or last. Because of this signification of the “hair” there was a law for the Nazarites: That they should not shave the hair of their head, because that was the Nazariteship of God upon their head (Num. 6:1-21). therefore it was also a law, That the high priest and his sons should not shave their heals, lest they die, and lest wrath come upon the whole house of Israel (Lev. 10:6). Because the hair, on account of that signification, which is from correspondence, was so holy, the Son of Man, who is the Lord in respect to the Word, is described even as to the hair: That it was white as white wool, as snow (Apoc. 1:14). Likewise as the Ancient of Days (Dan. 7:9). Because the hair signifies truth in outmosts, thus the sense of the letter of the Word, those in the spiritual world who despise the Word become bald; and on the other hand, those who have held the Word in high esteem and have regarded it as holy appear with comely hair. It was because of this correspondence, That forty-two youths were torn to pieces by two she-bears, because they called Elisha bald-head (Kings 2:23, 24); for "Elisha" represented the church in regard to doctrine from the Word, and "she-bears" signify the power of truth in outmosts. The power of Divine truth or of the Word is in the sense of its letter, because there the Word is in its fullness, and because the angels of both of the Lord's kingdoms and men are together in that sense.

(224) (8) The inexpressible power of the Word. Hardly anyone at this day knows that there is any power in truths; for truth is supposed to be nothing more than a statement uttered by someone in authority, which ought for that reason to be obeyed; thus truth is supposed to be like a mere breath from the mouth or sound in the ear; and yet truth and good are the principles of all things in both worlds, the spiritual and the natural; also they are the means by which the universe was created, and through which the universe is preserved, and the means as well by which man was created; therefore these two are the all in all things. That the universe was created by Divine truth, is clearly declared in John: In the beginning was the Word, and God was the Word; by It were all things made that were made and by It the world was made (John 1:1, 3, 10). And in David: By the Word of Jehovah were the heavens made (Ps. 33:6). In both of these passages "The Word" means the Divine truth. As the universe was created by this truth, so also was the universe preserved by it; for as subsistence is perpetual existence, so preservation is perpetual creation. [2] It was by means of Divine truth that man was made,

because all things in man have relation to understanding and will, the understanding being the receptacle of Divine truth, and the will of Divine good; therefore, the human mind, which consists of those two principles, is nothing but a form of Divine good and Divine truth spiritually and naturally organized. The human brain is that form. And as the whole of man depends upon his mind, so all things of his body are appendages, which are moved by these two principles, and life from them. [3] From all this it can now be seen why God came into the world as the Word, and became Man, namely, that the work of redemption might be accomplished; for God then, by means of His Human, which was Divine truth, put on all power, overthrew the hells (which had grown up even as far as to the heavens where the angels were), and subjugated them, and reduced them to obedience to Himself, and this was done not by a spoken word but by the Divine Word which is Divine truth. Afterward He opened a great gulf between the hells and the heavens, which no one from hell can cross; if anyone attempts it, at the first step he is tortured like a serpent laid on a sheet of hot iron, or on an ant hill. For at the first approach of the odor of Divine truth the devils and satans instantly cast themselves into the abyss and throw themselves into caves and stop them up so closely that not a crevice is visible. This is because the will of such is in evils, and the understanding in falsities, that is, in what is opposite to the Divine good and the Divine truth. And because the whole of man, as just said, consists of these two principles of life, they are thus from head to foot, completely and grievously overpowered in consequence of their sensation of the opposite. [4] From all this it can be seen that the power of Divine truth is inexpressible. And as the Word which the Christian church possesses is the containant of Divine truth in three degrees, that Word is evidently what is meant in John (1:1, 3, 10). That its power is inexpressible I could prove by many evidences of experience in the spiritual world; but as these evidences would surpass belief, or appear incredible, I omit presenting them; but some you will find recorded above (n. 209). The following will serve to keep these truths in remembrance: That a church that is in Divine truths from the Lord has power over the hells, and that the Lord's words to Peter refer to such a church: Upon this rock I will build my church, and the gates of hell shall not prevail against it (Matt. 16:18). This the Lord said after Peter had confessed, That He was the Christ, the Son of the living God (Matt. 16:16). "Rock" here means such truth, for everywhere in the Word "rock" means the Lord in respect to Divine truth.

(225) V. THE DOCTRINE OF THE CHURCH SHOULD BE DRAWN FROM THE SENSE OF THE LETTER OF THE WORD, AND CONFIRMED THEREBY. It was shown in the preceding section that the Word is in its fullness, in its holiness, and in its power in the sense of the letter; and since the Lord is the Word and is "the First and the Last" as He says in the Apocalypse (1:17), it follows that He is fully present in that sense, and that from it He teaches and enlightens man. But this shall be shown in the following

order: (1) Without doctrine the Word is not understood. (2) Doctrine should be drawn from the sense of the letter of the Word. (3) But Divine truth, which is of doctrine, can be seen only by those who are in enlightenment from the Lord.

(226) (1) Without doctrine the Word is not understood. This is because the Word in the sense of the letter consists purely of correspondences, in order that it may at the same time include things spiritual and celestial, and each word may be a container and support of these. For this reason, in the sense of the letter Divine truths are rarely naked truths, but are truths clothed; and these are called appearances of truth, many of which are adapted to the understanding of the simple, who do not raise their thoughts above such things as they see before their eyes; others appear like contradictions, although when the Word is viewed in its spiritual light, there is no contradiction to be found in it; furthermore, in some portions of the prophets there are collections of the names of places and persons from which no sense can be elicited. As the Word is such in the sense of the letter it is clear that it cannot be understood without doctrine. [2] This may be illustrated by examples. It is said, That Jehovah repents (Exod. 32:12, 14; Jonah 3:9, 4:2). It is also said, That Jehovah does not repent (Num. 23:19; 1 Sam. 15:29). Without doctrine these statements cannot be harmonized. It is said, That Jehovah visits the iniquity of the fathers upon the sons unto the third and fourth generation (Num. 14:18). It is also said: That the father shall not be put to death for the son, neither shall the son be put to death for the father; but everyone for his own sin (Deut. 24:16). In

the light of doctrine these statements do not conflict, but agree. [3] Jesus said: Ask, and it shall he given you; seek, and ye shall find; and to him that knocketh it shall be opened (Matt. 7:7, 8; 21:21, 22). Without doctrine it might be supposed that everyone is to receive whatever he asks; but from doctrine it is known that when man's asking is from the Lord whatever he asks is given him; and this the Lord also teaches: If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you (John 15:7). [4] The Lord says: Blessed are ye poor, for yours is the kingdom of God (Luke 6:20). Without doctrine this might be thought to teach that heaven is for the poor, and not for the rich; but doctrine teaches that the poor in spirit are meant; for the Lord says: Blessed are the poor in spirit, for theirs is the kingdom of heaven (Matt. 5:3). [5] Again, the Lord says: Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged (Matt. 7:1, 2; Luke 6:37). Without doctrine one might be led to conclude from this that he ought not to judge a wicked man to be wicked; but according to doctrine, it is lawful to judge, but justly, for the Lord says: Judge righteous judgment (John 7:24). [6] Jesus says: Be not ye called teacher; for one is your Teacher, even Christ. And call no man your father on earth; for one is your Father, which is in the heavens. Neither be ye called masters; for one is your Master, even Christ (Matt. 23:8-10). Without doctrine it would follow from this that no man ought to call another teacher or father or master; but from doctrine it is known that this is permissible in the natural sense, but not in the spiritual sense. [7] Jesus said to His disciples: When the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28). From these words one might conclude that the Lord's disciples are to judge, when in fact they are unable to judge anyone; and so this arcanum will be made clear by the doctrine that the Lord alone, who is omniscient and who knows the hearts of all, is to judge, and is able to judge, and that by His "twelve disciples" is meant the church in respect to all the truths and goods which it has from the Lord through the Word; thus doctrine shows that it is by these truths that everyone is to be judged, according to the Lord's words in John (3:17, 18; 12:47, 48). There are many other like statements in the Word, which make it evident that without doctrine the Word is not understood.

(227) By means of doctrine not only is the Word understood, it also shines in the understanding, since it then becomes like a candelabrum with its lamps lighted. Thus man sees in it more things than he saw before, and also understands things he did not understand before; and things obscure and discordant he either passes over without seeing, or he so sees and explains them as to bring them into accord with doctrine. That the Word is looked at from doctrine and is explained according to it, the practice of the Christian world testifies. All the Reformed look at the Word from their own doctrine and explain it accordingly; likewise, the Papists from their doctrine, and even the Jews from theirs; consequently from false doctrines they see falsities and from true doctrine truths. All this makes clear

that true doctrine is like a lamp in the dark, or a guidepost by the wayside.

(228) From all this it can be seen, that those who read the Word without doctrine are in obscurity respecting all truth; and that their minds are wavering and uncertain; prone to error and open to heresies, which they embrace when favor or authority encourages and reputation is not endangered. To such the Word is like a candelabrum without light, and they see many things as if in shade, and in fact see scarcely anything, for doctrine is the only lamp. I have seen such examined by angels, and it was found that they could confirm from the Word anything they wished; and that they did confirm especially whatever belonged to their own love or to the love of those whom they favor. I have also seen them stripped of their garments, which was a sign that they were destitute of truths. In the spiritual world garments are truths.

(229) (2) Doctrine should be drawn from the sense of the letter of the Word and confirmed by it. This is because in it the Lord is present, and teaches and enlightens; for the Lord never operates except in fullness, and in the sense of the letter the Word is in its fullness, as has been shown above. This is why doctrine should be drawn from the sense of the letter. Moreover, the doctrine of genuine truth may be fully drawn from the sense of the letter of the Word; since the Word in that sense is like a man clothed, with his face bare and his hands bare; and all things pertaining to man’s faith and life and thus his salvation are there naked; while the rest are clothed; but in many places where they

are clothed, they show through, as objects are seen by a woman through a thin silk veil before her face. Furthermore, as the truths of the Word are multiplied as it were, by love for them, and by this love are arranged in order, they more and more clearly shine forth and are seen.

(230) It may be supposed that the doctrine of genuine truth can be acquired by means of the spiritual sense of the Word, which is given through a knowledge of correspondences; but doctrine is not acquired by means of that sense, but only illustrated and corroborated. For (as before said, n. 208) it is possible for a man, by means of some well-known correspondences, to falsify the Word by bringing these together and applying them to confirm what is established in his own mind by some principle already adopted. Moreover, it is by the Lord only that the spiritual sense is communicated to any man; and it is guarded by the Lord as He guards the angelic heaven, for heaven is in that sense.

(231) (3) Genuine Truth, of which doctrine must consist, can be seen in the sense of the letter of the Word only by those who are in enlightenment from the Lord. Enlightenment is from the Lord alone, and exists in those who love truths because they are truths, and who make truths uses of life. To no others is enlightenment in the Word possible. Enlightenment is from the Lord alone, because the Word is from Him, and consequently He is in it. Enlightenment is given to those who love truths because they are truths, and who make them uses of life, because such are in the Lord, and the Lord is in them; for the Lord is

Truth itself (as shown in the chapter that treats of the Lord); and men love the Lord when they live in accordance with His Divine truths, that is, when from those truths they perform uses, as is taught in these words in John: In that day ye shall know that ye are in Me and I in you. He that hath My commandments and keepeth them, he it is that loveth Me, and I will love him and will manifest Myself to him and I will come unto him, and make My abode with him (John 14:20, 21, 23). Such as these are in enlightenment when they read the Word; and with such the Word is both luminous and translucent. With such the Word is both luminous and translucent because a spiritual sense and a celestial sense are contained in every particular of the Word, and these senses are in the light of heaven; and thus by means of these and the light of these the Lord inflows into the natural sense of the Word and into the light of that sense in man; and in consequence man acknowledges truth from an interior perception, and then sees it in his thought, and this as often as he is in an affection for truth for the sake of truth. For perception comes from affection, and thought from perception; and thus the acknowledgment, which is called faith, is produced.

(232) The opposite occurs with those who from the doctrine of a false religion read the Word, and still more with those who confirm that doctrine by the Word, doing this with a view to their own glory and worldly possessions. With such the truths of the Word are as if in the dimness of night, and falsities are as if in the light of day. They read truths but see them not; and if they but see the shadow of them, they

falsify them. These are they of whom the Lord says, That they have eyes and see not, and ears but do not understand (Matt. 13:14, 15). Consequently their light in respect to spiritual matters, which pertain to the church, is merely natural, and their mental vision like that of one who when he awakens in his bed sees phantoms, or like that of a sleepwalker, who thinks himself to be awake when he is asleep.

(233) It has been granted me to talk with many after their death, who believed that they were to shine like stars in heaven, because, as they claimed, they had regarded the Word as holy, had often read it through, and had gathered from it many things by which they had confirmed the dogmas of their faith, and in consequence had become celebrated as learned men, for which reason they believed that they were to be Michaels and Raphaels. But many of them were examined in respect to the love from which they had studied the Word; and it was found that some of them had studied it from love of self, that they might be worshiped as leaders in the church, and some from love of the world, that they might gain riches; and when these had been examined in respect to their knowledge of the Word, it was found that they had learned from it nothing of genuine truth, but only such truth as may be called truth falsified, which in itself is putrid falsity, for in heaven it has a putrid odor. To these it was said that this was the case with them because self and the world had been their ends when they read the Word, and not the truth of faith and good of life. And when self and the world are ends, the mind in reading

the Word sticks fast in self and the world, and in consequence their thought is always from what is their own; and man's own is in darkness respecting everything that pertains to heaven and the church; and in such a state it is impossible for man to be lifted up by the Lord and raised into the light of heaven, and therefore to receive any influx from the Lord through heaven. I also saw these persons admitted into heaven, and when found to be destitute of the truths they were cast down, and still their pride in their own merit remained with them. It was otherwise with those who had studied the Word from an affection for knowing the truth because it is truth, and because it subserves the uses of life, not only their own but also the uses of the neighbor; these I have seen raised up into heaven, and thus into the light in which Divine truth there is; and I have seen them exalted at the same time into angelic wisdom, and into its happiness in which the angels of heaven are.

(234) VI. BY MEANS OF THE SENSE OF THE LETTER OF THE WORD THERE IS CONJUNCTION WITH THE LORD AND AFFILIATION WITH THE ANGELS. There is conjunction with the Lord by means of the Word because He is the Word, that is, the essential Divine truth and good therein. This conjunction is effected by means of the sense of the letter, because the Word in that sense is in its fullness, in its holiness, and in its power (as has been shown above in its own section). This conjunction is not apparent to man, but it exists in affection for truth and in the perception of truth. There is affiliation with the angels of

heaven by means of the sense of the letter, because within that sense there is a spiritual and a celestial sense; and the angels are in these senses, the angels of the Lord’s spiritual kingdom in the spiritual sense of the Word, and the angels of His celestial kingdom in its celestial sense. These two senses are evolved from the natural sense of the Word when it is read by a man who regards the Word as holy. The evolution is instantaneous; consequently the affiliation is also.

(235) That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, has been made evident to me by much experience. It has been granted to me to perceive that when I read the Word in the sense of its letter a sharing with the heavens was effected, now with this society there and now with that; and the things that I understood according to the natural sense the spiritual angels understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this instantly. Having perceived this sharing some thousands of times, I have not the least doubt about it remaining. Moreover, there are spirits who are below the heavens, who abuse this sharing by reciting certain passages from the sense of the letter of the Word, and immediately observing and noting the society with which the sharing is effected. This, too, I have often seen and heard. In this way it has been given me to know by a living experience, that the Word in the sense of its letter is the Divine medium of conjunction with the Lord and affiliation with the angels of heaven.

(236) But how from the natural sense the spiritual angels perceive their sense, and the celestial angels theirs, when man is reading the Word, shall be illustrated by examples. Let four of the commandments of the Decalogue serve as examples. The Fifth Commandment, “Thou shalt not kill” - By this man understands not only killing but also cherishing hatred and longing for revenge even to murder. A spiritual angel understands “killing” to mean acting the devil and murdering a man’s soul; while a celestial angel understands “killing” to mean hating the Lord and the Word. [2] The Sixth Commandment, “Thou shalt not commit adultery”: Man understands “committing adultery” to mean whoredom, obscene actions, lascivious conversation, and filthy thoughts. A spiritual angel understands “committing adultery” to mean adulterating the goods of the Word, and falsifying its truths; while a celestial angel understands “committing adultery” to mean denying the Divine of the Lord and profaning the Word. [3] The Seventh Commandment, “Thou shalt not steal”: Man understands “stealing” to mean stealing, defrauding, and depriving the neighbor of his goods by any pretext. A spiritual angel understands “stealing” to mean depriving others of their truths and goods of faith by means of evils and falsities; while a celestial angel understands “stealing” to mean attributing to oneself what belongs to the Lord, and claiming for oneself the Lord’s righteousness and merit. [4] The Eighth Commandment, “Thou shalt not bear false witness” - Man understands “bearing false witness” to mean lying and defaming anyone; a spiritual angel

understands “bearing false witness” to mean saying and persuading that falsity is truth and evil is good, and the converse; while a celestial angel understands “bearing false witness” to mean blaspheming the Lord and the Word. [5] These examples show how what is spiritual and celestial is evolved and drawn forth from the natural sense of the Word, within which they are. And what is wonderful, the angels draw forth what belongs to them without knowing what the man is thinking; and yet the thoughts of angels and men make one by correspondences, like end, cause, and effect. Moreover, ends actually reside in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom. From this comes the affiliation of men with angels by means of the Word.

(237) A spiritual angel draws out and calls forth from the sense of the letter of the Word what is spiritual, and a celestial angel what is celestial, because these meanings are in accord with the nature of the angel and are homogeneous therewith. The truth of this can be illustrated by like things in the three kingdoms of nature, the animal, the vegetable, and the mineral. In the Animal Kingdom: From the food, when it has become chyle, the blood-vessels draw out and call forth their blood, the nervous fibers their juice, and the substances which are the origins of fibers, their spirit. In the Vegetable Kingdom: A tree with its trunk, branches, leaves, and fruit stands on its root, and out of the soil by means of its root it draws out and calls forth a grosser juice for the trunk, branches, and leaves, a purer for the pulp of the fruit, and the purest for the seeds within

the fruit. In the Mineral Kingdom: In certain places in the bosom of the earth there are veins impregnated with gold, silver, copper, and iron; from the exhalations and effluvia out of the rocks, the gold, the silver, the copper, and the iron draw each its own element, the watery element conveying these round about.

(238) The Word in the letter is like a casket, where precious stones, pearls, and diadems lie in order. The thoughts of a man's mind, who regards the Word as holy, and who reads it for the sake of the uses of life, may be compared to one holding such a casket in his hand, and throwing it toward heaven; and the casket opening in its ascent, the precious things in it are disclosed to the angels, who are deeply delighted in seeing and examining them. This delight of the angels is communicated to the man, and effects an affiliation and a sharing of perceptions. For the sake of this affiliation with angels, and at the same time conjunction with the Lord, the Holy Supper was instituted, the bread of which in heaven becomes Divine good, and the wine Divine truth, each from the Lord. Such correspondence exists by creation, to the end that the angelic heaven may make one with the church on earth, and in general the spiritual world may make one with the natural world, and the Lord may conjoin Himself with both at once.

(239) The affiliation of man with angels is effected by the natural or literal sense of the Word for the further reason that in every man by creation there are three degrees of life, a celestial, a spiritual, and a natural; but so long as man is in the world he is in the natural degree; yet at the same

time he is also in the angelic spiritual degree so far as he is in genuine truths, and he is in the celestial degree so far as he is in a life according to those truths. Nevertheless he does not enter the spiritual and celestial itself until after death, because these two are enclosed and stored up within his natural ideas; so when the natural passes away by death, the spiritual and celestial remain, and from these the ideas of his thoughts then come. All this makes clear that in the Word alone there is spirit and life, as the Lord says: The words that I speak unto you, are spirit and are life (John 6:63); The water that I shall give you shall become a fountain of water springing up unto eternal life (John 4:14); Man liveth not by bread alone but by every word that proceedeth out of the mouth of God (Matt. 4:4); Work for that meat which abideth unto eternal life, which the Son of man shall give unto you (John 6:27).

(240) VII. THE WORD IS IN ALL THE HEAVENS AND ANGELIC WISDOM IS FROM IT. It has not been known heretofore that the Word exists in the heavens, nor could it be made known so long as it was unknown in the church that angels and spirits are men in face and body wholly like men in our world; and that the things about them are in all respects like those about men, with the sole difference that the angels are spiritual, and that all things about them are from a spiritual origin, while men in the world are natural, and all things about them are from a natural origin. So long as this remained unknown it could not be known that there is a Word also in the heavens, and that it is read by the angels there; and also by the spirits who are below the

heavens. But that this might not remain for ever unknown, it has been granted me to associate with angels and spirits, to talk with them, to see the things about them, and afterwards relate many things that I saw and heard, which has been done in a work on Heaven and Hell (London, 1758). It can be seen from that work that angels and spirits are men, and that there are with them in abundance all things that men have with them in the world. (That angels and spirits are men see that work, n. 73-77, and n. 453-456; that the things about them are like the things about men in the world, n. 170-190; moreover, that they have among them Divine worship and preaching in churches, n. 221-227; that they have writings and books, n. 258-264; and the Sacred Scripture or the Word, n. 259.)

(241) In respect to the Word in heaven, it is written in a spiritual style, which is wholly different from the natural style. This spiritual style consists of mere letters, each one of which involves some meaning; and there are lines, turns, and dots over and between the letters, and in them, which heighten the meaning. With the angels of the spiritual kingdom the letters are similar to those used in print in our world; among the angels of the celestial kingdom they are with some like the Arabic letters, and with some like the ancient Hebrew letters, but curved above and below, with marks over, between, and within them; with every particular of these also involving a complete sense. [2] Such being the nature of their writing, with them the names of persons and places in the Word are expressed by signs, whereby the wise are enabled to understand the spiritual

and celestial significance of each name, as by “Moses” the Word of God written through him, and in general the historic Word is meant; by “Elias” the prophetic Word; by “Abraham,” “Isaac,” and “Jacob,” the Lord in respect to the celestial Divine, the spiritual Divine, and the natural Divine; by “Aaron” the Lord’s priesthood; by “David” His royalty; by the names of Jacob’s sons, or the twelve tribes of Israel, the various constituents of heaven and the church, and like things by the names of the Lord’s twelve disciples; by “Zion” and “Jerusalem,” the church in respect to doctrine from the Word; by “the land of Canaan,” the church itself; by places and cities there on either side of Jordan, various things pertaining to the church and its doctrine. It is the same with numbers; in the copies of the Word in heaven these are not found; but instead of them the things to which the numbers correspond. From all this it can be seen that the Word in heaven is in its literal sense similar to our Word, and at the same time corresponds to it; and that they are therefore one. [3] It is a wonderful fact that the Word in the heavens is so written that the simple understand it simply, and the wise wisely; for the letters have over them many turns and markings, which, as before said, heighten the meaning; and to these the simple pay no attention and know nothing about them; but the wise give attention to them, each according to his own wisdom, even to the highest. A copy of the Word written by angels who are inspired by the Lord is kept by every larger society in its sacred repository, that the Word may not be changed elsewhere in the least point. The Word in our world is similar to the Word in heaven in this respect, that here, too, the simple understand it simply, and the wise wisely; but this takes place in a different way.

(242) That the angels gain all their wisdom through the Word they themselves confess; for so far as they are in the understanding of the Word, so far they are in light. The light of heaven is the Divine wisdom, and this to angelic eyes is light. In the sacred repository where a copy of the Word is kept, the light is flame-like and brilliant, surpassing every degree of light in heaven outside of that repository. The wisdom of the celestial angels surpasses the wisdom of the spiritual angels almost as much as the wisdom of the latter surpasses that of men; and this because the celestial angels are in good of love from the Lord, and the spiritual angels are in truths of wisdom from the Lord; and where the good of love is there wisdom abides also; but where truths are, only so much of wisdom abides as there is also good of love. This is the reason why the Word in the Lord's celestial kingdom is written differently from the Word in His spiritual kingdom; for in the Word of the celestial kingdom goods of love are expressed, and the marks are affections of the love; while in the Word of the spiritual kingdom truths of wisdom are expressed, and the marks are interior perceptions of truth. From all this one may conclude what kind of wisdom lies concealed in the Word which is in the world; for in it all angelic wisdom, which is ineffable, is concealed; and the man, who from the Lord through the Word becomes an angel, enters into that wisdom after death.

(243) VIII. THE CHURCH IS FROM THE WORD, AND WITH MAN IT IS SUCH AS HIS UNDERSTANDING OF THE WORD IS. That the church is from the Word no one can doubt, since it has been shown above, that the Word is Divine truth (n. 189-192); that the doctrine of the church is from the Word (n. 225-233); and that by means of the Word there is conjunction with the Lord (n. 234-239). But that the understanding of the Word constitutes the church, may be called in question; for there are those who believe themselves to be of the church by virtue of their having the Word and reading it, or hearing preaching from it, and knowing something of the sense of its letter. But how this or that in the Word is to be understood they do not know; and some do not regard it as of much importance. Therefore it shall now be established that it is not the Word that constitutes the church, but the understanding of it, and that the church is such as is the understanding of the Word with those who are in the church.

(244) The church is in accordance with the understanding of the Word because it is in accordance with the truths of faith and the goods of charity, and these two are the universals which not only pervade the whole literal sense of the Word, but are also concealed within it like the precious things in a treasury. The things in the literal sense of the Word are apparent to every man because they present themselves directly to the eye; but the things that lie hidden in the spiritual sense are apparent only to those who love truths because they are truths, and do goods because they are goods. To them the treasure that the literal sense

covers and guards lies open. These goods and truths are the essential constituents of the church.

(245) It is known that the church is in accordance with its doctrine, and that doctrine is from the Word; nevertheless it is not doctrine but soundness and purity of doctrine, consequently the understanding of the Word, that establishes the church. Neither is it doctrine, but a faith and life in accordance with doctrine, that establishes and constitutes the special church in the individual man. So too it is not the Word that establishes and constitutes the church in particular in man, but a faith according to the truths, and a life according to the goods, which man derives from the Word, and applies to himself. The Word is like a mine containing in its depths gold and silver in great abundance, and like a mine which at greater and greater depths conceals stones more and more precious; these mines are opened in the measure of man's understanding of the Word. The Word such as it is in itself, in its bosom, and in its depth, when not understood, would no more form a church in man than mines in Asia would make a European rich; although it would be otherwise if he were one of the owners and workers of the mine. The Word with those who search in it for truths of faith and goods of life, is like the treasuries of the king of Persia, or of the emperor of the Moguls or of China, and men of the church are like officers placed over them, who are permitted to take for their use as much as they please. But those who merely have possession of the Word and read it, but do not try to get from it genuine truths for their faith or genuine goods for

their life, are like those who know by hearsay that there are such great treasures there, but do not receive a penny from them. Those who have the Word, but do not gain from it any understanding of genuine truth, or any will for genuine good, are like those who think themselves rich for having money borrowed from others, or like those who hold estates, houses, and merchandise belonging to others. This, as everyone can see, is mere hallucination. They are also like those who go about magnificently clothed, and are driven about in gilded carriages, with attendants behind and beside them, and couriers ahead, and yet none of this is their own property.

(246) Such was the Jewish nation; and therefore, because it had the Word, it was likened by the Lord to a rich man, who was clothed in purple and fine linen, and fared sumptuously every day, and yet did not gain enough truth and good from the Word to have pity upon poor Lazarus, who lay at his door full of sores. Not only did that nation appropriate no truths from the Word, it drew from it falsities in such abundance, that finally not a single truth could be seen by them; for through falsities truths are not merely covered, they are even obliterated and cast out. For this reason the Jews did not acknowledge the Messiah, although all the prophets had foretold His coming.

(247) In many places in the prophets the church with the Israelitish and Jewish nation is described as wholly destroyed and reduced to nothing by their having falsified the meaning or understanding of the Word; for nothing else destroys a church. The understanding of the Word both

true and false is described in the Prophets by “Ephraim,” especially in Hosea; for in the Word “Ephraim” signifies the understanding of the Word in the church. As the understanding of the Word constitutes the church, Ephraim is called: A dear son and a pleasant child (Jer. 31:20); The firstborn (Jer. 31:9); The strength of the head of Jehovah (Ps. 60:7; 108:8); Mighty (Zech. 10:7); Filled with a bow (Zech. 9:13); and the sons of Ephraim are said to be, Armed and shooters with the bow (Ps. 78:9); for a bow signifies doctrine from the Word fighting against falsities. Therefore also, Ephraim was transferred to Israel’s right hand, and blessed; and was accepted in the place of Reuben (Gen. 48:5, 11 seq.); and therefore, Ephraim, with his brother Manasseh, in the blessing of the sons of Israel by Moses, under the name of their father Joseph, was exalted above them all (Deut. 33:13-17). [2] But what the church is when the understanding of the Word is destroyed, is also depicted in the Prophets by “Ephraim,” especially in Hosea, as in the following passages: Israel and Ephraim shall fall; Ephraim shall become a desolation; Ephraim is oppressed and crushed of judgment (Hos. 5:5, 9, 11-14). O Ephraim, what shall I do unto thee? for your mercy is as a morning cloud, and as the early dew it goeth away (Hos. 6:4). They shall not dwell in the land of Jehovah; but Ephraim shall return into Egypt, and shall eat what is unclean in Assyria (Hos. 9:3). “The land of Jehovah” is the church; “Egypt” is the knowing faculty of the natural man; “Assyria” is reasoning therefrom; and these two together falsify the interior understanding of the Word; therefore it is said that

"Ephraim shall return to Egypt, and shall eat what is unclean in Assyria." [3] Ephraim feedeth on wind, and followeth after the east wind; he daily multiplieth lies and destruction; they make a covenant with Assyria and oil is carried into Egypt (Hos. 12:1). "To feed upon the wind," "to follow after the east wind," and "to multiply lies and destruction," is to falsify truths and thus destroy the church. "Ephraim's whoredom" has a like signification, since "whoredom" signifies falsification of the understanding of the Word, that is, of its genuine truth; as in the following: I have known Ephraim; that he hath surely committed whoredom, and Israel is defiled (Hos. 5:3). I have seen a horrible thing in the house of Israel; there Ephraim hath committed whoredom and Israel hath become defiled (Hos. 6:10). Israel is the church itself, and Ephraim is the understanding of the Word, from which and according to which is the church; therefore it is said "Ephraim hath committed whoredom, and Israel is defiled." [4] As the church with the Israelitish and Jewish nation became wholly destroyed by falsifications of the Word, it is said of Ephraim: I must give thee up, Ephraim. I must deliver thee, Israel. I must make thee as Admah. I must set thee as Zeboim (Hos. 11:8). Since then the prophet Hosea, from the first chapter to the last, treats of the falsification of the genuine understanding of the Word, and the destruction of the church thereby; and since "whoredom" signifies falsification of truth therein; that prophet was commanded to represent this state of the church by, Taking a harlot to himself for a wife, and begetting children by her

(Hos. 1), and again by, Taking a woman who was an adulteress (Hos. 3). These passages are presented in order to show and prove from the Word, that the church is such as is the understanding of the Word in it; excellent and precious if the understanding of it is from genuine truths out of the Word; but destroyed and even filthy if from truths falsified.

(248) IX. IN EVERY PARTICULAR OF THE WORD THERE IS A MARRIAGE OF THE LORD AND THE CHURCH, AND IN CONSEQUENCE A MARRIAGE OF GOOD AND TRUTH. That in every particular of the Word there is a marriage of the Lord and the church, and in consequence a marriage of good and truth, has not been seen heretofore; nor could it be seen because the spiritual sense of the Word has not been disclosed until now, and through that only can this marriage be seen. For there are two senses in the Word, concealed within the sense of its letter, which are called the spiritual sense and the celestial sense. These interior contents of the Word have relation in the spiritual sense chiefly to the church, and in the celestial sense chiefly to the Lord. Again these contents have relation in the spiritual sense to Divine truth, and in the celestial sense to Divine good. From this there is in the Word such a marriage. But this is manifest only to those who from the spiritual and celestial senses of the Word know the significations of the words and names; for some words and names are predicated of good, and some of truth, and some include both; therefore without a knowledge of their significance, that marriage in the particulars of the Word cannot be

seen. This is why this arcanum has not been disclosed until now. Because there is such a marriage in every particular of the Word, there are very often two expressions in it that appear like repetitions of the same thing; and yet they are not repetitions, but one of them has relation to good and the other to truth; and the two taken together constitute their conjunction, and thus one thing. From this also is the Divine holiness of the Word; for in every Divine work there is good conjoined with truth, and truth conjoined with good.

(249) There is said to be a marriage of the Lord and the church, and in consequence of good and truth, in every particular of the Word, because where there is a marriage of the Lord and the church there is also a marriage of good and truth, since the latter is from the former. For when the church, that is, the man of the church, is in truths, the Lord flows into his truths with good, and makes them alive; or what is the same thing, when the man of the church is in the understanding of truth the Lord flows into his understanding through the good of charity, and thus pours life into it. In every man there are two faculties of life called the understanding and will. The understanding is the receptacle of truth and thus of wisdom, and the will is the receptacle of good and thus of charity. That man may be a man of the church these two faculties must make one; and they make one when man forms his understanding out of genuine truths, which in appearance is done as if by himself, and when his will is filled with the good of love, which is done by the Lord. In consequence of this, man has both a life of truth and a life of good, a life of truth in his

understanding, and a life of good in his will, and when these are made one they constitute one life and not two. This is the marriage of the Lord and the church, and also the marriage of good and truth in man.

(250) Readers of the Word who pay attention to it can see that there are dual expressions in the Word that seem like repetitions of the same thing; as for example, brother and companion, poor and needy, waste and wilderness, void and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, and so on; which expressions seem to be synonymous, and yet they are not; for brother, poor, waste, void, foe, sin, anger, nation, joy, mourning, and justice, are predicated of good, and in the opposite sense of evil; while companion, needy, wilderness, emptiness, enemy, iniquity, wrath, people, gladness, weeping, and judgment, are predicated of truth, and in the opposite sense of falsity. Nevertheless to a reader who is ignorant of this arcanum, poor and needy, waste and wilderness, void and emptiness, and so forth, seem to be one, and yet they are not one, but they become one by conjunction. Many other things in the Word are joined together, as fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, purple and fine linen, and so on; because fire, gold, brass, wood, bread, and purple, are predicated of good; while flame, silver, iron, stone, water, wine, and fine linen, are predicated of truth. Likewise it is said that man should love God “with his whole heart, and his whole soul;” also that

God will create in man “a new heart and a new spirit;” because “heart” is predicated of good of love, and “soul” and “spirit” of the truths of faith There are also words which, because they involve in their meaning both good and truth, are used alone, no others being joined with them. But these and many other things are manifest only to the angels, and to those who are in the spiritual sense as well as in the natural sense.

(251) It would be tedious to show from the Word that there are such dual expressions in the Word, which seem like repetitions of the same thing, for to do so would fill many pages. But to remove doubt, I will cite some passages where “nation” and “people,” and “joy” and “gladness,” are mentioned together. “Nation” and “people” are mentioned in the following passages: Woe to the sinful nation, to a people laden with iniquity (Isa. 1:4). The people that walked in darkness have seen a great light, thou hast multiplied the nation (Isa. 9:2, 3). O Assyria, the rod of mine anger, I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge (Isa. 10:6, 8). It shall come to pass in that day that the nations shall seek the root of Jesse, which standeth for an ensign of the people (Isa. 11:10). Jehovah smiteth the peoples in wrath with a stroke not curable, ruling the nations in anger (Isa. 14:8). In that day shall a present be brought unto Jehovah of Hosts of people scattered and peeled, a nation meted out and trodden under foot (Isa. 18:7). The strong people shall honor Thee, the city of the powerful nations shall fear Thee (Isa. 25:3). Jehovah shall swallow up the covering cast over

all peoples and the veil over all nations (Isa. 25:7). Come near, ye nations, and hearken, ye peoples (Isa. 34:1). I have called thee for a covenant of the people, for a light of the nations (Isa. 42:6). Let all the nations be gathered together, and let the peoples be assembled (Isa. 43:9). Behold I will lilt up mine hand to the nations, and set up my standard to the peoples (Isa. 49:22). I have given him for a witness to the peoples, a leader and lawgiver to the nation (Isa. 55:4, 5). Behold, a people cometh from the north country, and a great nation from the sides of the earth (Jer. 6:22, 23). I will not cause thee to hear the shame of the nations any more, neither shalt thou bear the reproach of the peoples any more (Ezek. 36:15). All peoples and nations shall worship Him (Dan. 7:14). Let not the nations make a byword of them, and say to the peoples, Where is their God? (Joel 2:17). The remnant of my people shall spoil them, and the residue of my nation shall inherit them (Zeph. 51:9). Many peoples and numerous nations shall come to seek Jehovah in Jerusalem (Zech. 8:22). Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light for revelation to the nations (Luke 2:30-32). Thou hast redeemed us by Thy blood, out of every people and nation (Apoc. 5:9). Thou must prophesy again over peoples and nations (Apoc. 10:11). Thou shalt set Me for the head of the nations, a people whom I have not known shall serve Me (Ps. 18:43). Jehovah bringeth the counsel of the nations to naught; He overthroweth the thoughts of the peoples (Ps. 33:10). Thou makest us a proverb among the nations, a shaking of the head among the peoples (Ps.

44:14). Jehovah shall subdue the peoples under us, and the nations under our feet; God reigneth over the nations the willing ones of the peoples are gathered together (Ps. 47:3, 8, 9). Let the peoples confess Thee, Let the nations sing for joy; for Thou shalt judge the peoples with equity, and lead the nations upon the earth (Ps. 67:2-4). Remember me, O Jehovah, with the favor that Thou bearest unto Thy people that I may rejoice in the gladness of Thy nation (Ps. 105:4, 5); and elsewhere. Nations and peoples are mentioned together, because by nations those are meant who are in good, and in the opposite sense those who are in evil; and by "peoples" those are meant who are in truths, and in the opposite sense those who are in falsities. Therefore those who are of the Lord's spiritual kingdom are called "peoples," and those who are of the Lord's celestial kingdom are called "nations;" for in the spiritual kingdom all are in truths, and in consequent intelligence, while in the celestial kingdom all are in goods, and in consequent wisdom.

(252) It is the same with many other words; for example where "joy" is mentioned, "gladness" also is mentioned, as in the following passages: Behold, joy and gladness, to slay an ox (Isa. 22:13). They shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. 35:10; 51:11). Gladness and joy are cut off from the house of our God (Joel 1:18). The voice of joy and the voice of gladness shall be taken away (Jer. 7:34; 25:10). The fast of the tenth shall be to the house of Judah for joy and gladness (Zech. 8:19). Be glad in Jerusalem, and rejoice in her (Isa. 66:10). Rejoice

and be glad, O daughter of Edom (Lam. 4:21). Let the heavens be glad and let the earth rejoice (Ps. 96:11). Make me to hear joy and gladness (Ps. 51:8). Joy and gladness shall be found in Zion, confession, and the voice of melody (Isa. 51:3). There shall be gladness, and many shall rejoice at his birth (Luke 1:14). I will cause to cease the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (Jer. 7:34; 16:9; 25:10). Again there shall be heard in this place, the voice of joy and the voice of gladness, the voice of the bridegroom, and the voice of the bride (Jer. 33:10, 11); and elsewhere. Both joy and gladness are mentioned, because joy is predicated of good and gladness of truth, or joy of love and gladness of wisdom; for joy belongs to the heart and gladness to the spirit, or joy to the will and gladness to the understanding. That there is also a marriage of the Lord and the church in these words is evident from the expression: The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride (Jer. 7:34; 16:9; 25:10; 33:10, 11); for the Lord is the Bridegroom, and the church is the bride. That the Lord is the Bridegroom may be seen, Matt. 9:15; Mark 2:19, 20; Luke 5:34, 35; that the church is the bride, Rev. 21:2, 9; 22:17. Therefore John the Baptist said of Jesus: He that hath the bride is the Bridegroom (John 3:29).

(253) Owing to the marriage of Divine good and Divine truth in every particular of the Word, the expression, Jehovah [and] God, Jehovah and the Holy One of Israel very frequently occur as if they were two, when yet they are one: for by "Jehovah" the Lord in respect to the Divine good of

the Divine love is meant, while by “God” and the “Holy One of Israel,” the Lord in respect to the Divine truth of the Divine wisdom is meant. That Jehovah and God, and also Jehovah and the Holy One of Israel, are mentioned in many places in the Word, and yet One only is meant, may be seen in the Doctrine respecting the Lord the Redeemer.

(254) X. HERESIES MAY BE DRAWN FROM THE SENSE OF THE LETTER OF THE WORD BUT TO CONFIRM THEM IS HURTFUL. It has been shown above, that the Word cannot be understood without doctrine, and that doctrine is like a lamp to make genuine truths visible, and this because the Word is written by pure correspondences; consequently, many things in the Word are appearances of truth, and not naked truths; and many are written according to the understanding of the merely natural man, and yet are so written that the simple may understand them simply, the intelligent intelligently, and the wise wisely. Such being the nature of the Word, these appearances of truth, which are truths clothed, may be taken for naked truths; and when confirmed they become fallacies, which in essence are falsities. From this, that appearances of truth have been taken for genuine truths and confirmed, have sprung all the heresies that have existed and still exist in the Christian world. Heresies themselves do not condemn men. Men are condemned by their confirming from the Word, and by means of reasonings from the natural man, the falsities that are in heresy, and by living wickedly. For everyone is born into the religion of his country or parents and is initiated into that religion from infancy, and afterward he holds to it;

and because of worldly business, and the weakness of his understanding in the investigation of truths of that kind, he is unable to withdraw himself from its falsities. But what condemns a man is living wickedly and confirming falsities to such an extent as to destroy genuine truths. For he who holds to his religion, who believes in God (or if within the Christian church believes in the Lord), who regards the Word as holy and from a religious motive lives according to the commandments of the Decalogue, does not commit himself to falsities, and therefore when he hears truths, and in his own way has a perception of them, he is able to embrace them, and thereby be delivered from falsities. But it is not so with one who has confirmed the falsities of his religion; since confirmed falsity is permanent and cannot be rooted out. For falsity after confirmation is as if one had sworn to it, especially when it adheres to his love of self or to the pride of his own intelligence.

(255) I have talked with some in the spiritual world who lived many centuries ago and who had confirmed themselves in the falsities of their religion; and I found that they still continued steadfastly in them. I have also talked with some there who had been of the same religion and had thought in the same way, but had not confirmed in themselves its falsities; and I found that after having been taught by the angels they rejected the falsities and accepted truths; and that such were saved, while the former were not. Everyone is instructed after death by angels, and those are received who see truths and from truths see falsities; but truths are seen only by those who

have not confirmed themselves in falsities. Those who have confirmed themselves are unwilling to see truths, or if they see them they turn themselves away and either ridicule or falsify them. The real cause of this is that confirmation enters the will, and the will is the man himself and disposes the understanding at its pleasure. But bare knowledge enters the understanding only, and this has no authority over the will, but is in man only as one who stands in the hall or doorway and is not yet in the house.

(256) But let this be illustrated by an example: In many places in the Word anger, wrath, and vengeance are attributed to God and He is said to punish, to cast into hell, to tempt, and other like things. He who believes this in simplicity like a child, and in consequence fears God and avoids sinning against Him, is not condemned for that simple belief. But he who so far confirms these things in himself as to believe that anger, wrath, vengeance, and all like things that proceed from evil, are in God, and that God punishes man and casts him into hell from anger, wrath, and vengeance-he is condemned, because he has destroyed the genuine truth, which is, that God is Love itself, Mercy itself, and Good itself, and such a Being cannot be angry, wrathful, or vengeful. These things are attributed to God in the Word, because such is the appearance. These are appearances of truth.

(257) That many things in the sense of the letter of the Word are appearances of truth, which conceal within them genuine truths, and that it is not hurtful to think in simplicity, and also to speak, according to appearances of

truth, and yet it is hurtful to confirm them, since by such confirmation the Divine truth concealed within them is destroyed, may also be illustrated by an example in nature, which is presented because what is natural illustrates and teaches more clearly than what is spiritual. To the eye the sun appears to be borne around the earth daily, and also annually; and in consequence the sun is said to rise and set, causing morning; noon, evening, and night; and also spring, summer, autumn, and winter, and thus days and years. Nevertheless, the sun stands motionless, for it is a fiery ocean, and the earth revolves daily and is carried around it yearly. The man who thinks in simplicity and ignorance that the sun is carried about the earth does not destroy the natural truth, which is that the earth rotates upon its axis and is yearly borne along the ecliptic. But he who confirms this apparent motion of the sun by reasonings from the natural man, and still more he who does so by the Word, because the sun is there said to rise and set, weakens the truth and destroys it, and afterwards is hardly able to see it, even though ocular proof be given him that the whole starry heaven is daily and yearly carried about in appearance in like manner, and yet not a single star is moved from its fixed place relative to another. The apparent truth is that the sun moves, the real truth is that it does not move, and yet everyone speaks according to the apparent truth, saying that the sun rises and sets; and this is permissible, for he cannot do otherwise; but to think according to that apparent truth after confirming it blunts and darkens the rational understanding.

(258) The essential reason why it is hurtful to confirm the appearances of truth that are in the Word, which thereby become fallacies, and thus the Divine truth concealed within the appearances is destroyed, is that each thing and all things of the sense of the letter of the Word, communicate with heaven. For it has been shown above that within each thing and all things of the sense of the letter there is a spiritual sense, and this sense is opened in passing from man to heaven. All things of the spiritual sense are genuine truths; so when man is in falsities and applies the sense of the letter to those falsities, the falsities enter into that sense, and when they enter truths are dissipated, which is done on the way from man to heaven. This may be compared to a shining bladder filled with gall which is thrown towards another, and which bursts in the air before reaching him, and the gall is scattered about; whereupon the other, when he smells the air infected with the gall, turns away, and shuts his mouth lest it should touch his tongue. Or it may be compared to a leather bottle girt with wicker-work of cedar and containing vinegar full of worms, and the bottle bursts on the way, and its stench is perceived by the other, who is nauseated by it and instantly fans it away that it may not enter his nostrils. It is also like an almond shell, within which instead of an almond is a newly-born snake, and the shell being broken, the little serpent appears to be carried by the wind towards the eyes of another, who obviously would turn away to avoid it. It is the same when the Word is read by a man who is in falsities, and who adapts to his falsities something of the sense of the

letter of the Word, in which case it is rejected on the way to heaven, lest any such thing should flow in and infest the angels. For when falsity touches truth, it is like the point of a needle touching the fibril of a nerve or the pupil of the eye; it is known that the fibril instantly coils itself up spirally and withdraws within itself and that the eye at the first touch covers itself with its lids. All this makes clear that truth falsified takes away communication with heaven and closes heaven. This is why it is hurtful to confirm any heretical falsity.

(259) The Word is like a garden, and may be called a heavenly paradise, in which are delicacies and delights of every kind, delicacies in its fruits and delights in its flowers; and in the middle of the garden are the trees of life, and near them fountains of living waters, with forest trees round about the garden. The man who from doctrine is in Divine truths is in the center where the trees of life are, and is in the actual enjoyment of the delicacies and delights there; while the man who is in truths not from doctrine, but only from the sense of the letter, is in the parts round about, and sees only the forest. But he who is in the doctrine of a false religion, and has confirmed in himself its falsity, is not even in the forest, but is outside of it on a sandy plain, where there is not even grass. That this is the state of such after death, has been shown in the work on Heaven and Hell.

(260) It must be understood, moreover, that the sense of the letter is a guard for the genuine truths concealed within it, that they may not be injured. It is a guard in this way,

that it may be turned hither and thither, and explained according to each one’s understanding of it, and yet without injury or violence to its internal. For no harm is done when one person understands the sense of the letter in one way, and another in another way; but the harm is done when falsities are brought in which are contrary to Divine truths, and this is done only by those who have confirmed themselves in falsities. In this way violence is done to the Word. This is what the sense of the letter guards against, and it does this for those who are in falsities from their religion, but do not confirm these falsities. The sense of the letter of the Word as such a guard is signified in the Word by “cherubs,” and is there described in this way. This guard is signified by the cherubs that were placed at the entrance to the garden of Eden, after Adam and his wife had been expelled from it, about which we read as follows: When Jehovah God had driven man out He made cherubs to dwell at the east of the garden of Eden and the flame of a sword turning every way to keep the way of the tree of life (Gen. 3:23, 24). [2] No one can see what this means, unless he knows what is signified by “cherubs” and by “the garden of Eden,” and by “the tree of life” there, and finally by “the flame of a sword turning every way.” These particulars are explained in the exposition of this chapter in the Arcana Coelestia, published at London, namely, that “cherubs” signify a guard; “the way of the tree of life” signifies entrance to the Lord, which man obtains through the truths of the spiritual sense of the Word; “the flame of a sword turning every way” signifies Divine truth in outmost things, like the Word in the sense of the letter, which sense may be so turned. The same is meant by, The cherubs of gold placed at the two ends of the mercy-seat, which was over the ark in the tabernacle (Exod. 25:18-21), “the ark” signifying the Word, because the Decalogue, which it contained, was the primitive of the Word, and the “cherubs” signifying a guard. Therefore between the cherubs the Lord spoke with Moses (Exod. 25:22; 37:9; Num. 7:89); and he spoke in the natural sense, since the Lord does not speak with man except in fullness, and Divine truth is in its fullness in the sense of the letter (as may be seen above, n. 214-224). Nor is anything else signified, By the cherubs upon the curtains and the veil of the tabernacle (Exod. 26:1, 31); for the curtains and veils of the tabernacle signified the outmost things of heaven and the church, and thus of the Word (as may be seen above, n. 220). So again, By the cherubs carved on the Walls and doors of the temple at Jerusalem (1 Kings 6:29, 32, 35) (see above n. 221). By the cherubs in the new temple (Ezek. 41:18-20). [3] Because “cherubs” signify a guard, that the Lord, heaven, and Divine truth such as it is interiorly in the Word, be not approached immediately, but mediately through outmosts, it is said of the king of Tyre: Thou sealest up thy measure, full of wisdom and perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering. Thou cherub, the spreading out of one that protects; I have destroyed thee, O protecting cherub, in the midst of the stones of fire (Ezek. 28:12-14, 16). “Tyre” signifies the church as to knowledges of good and truth and therefore "the king of Tyre" signifies the Word, in which and from which those knowledges are; and here the Word in its outmost is evidently signified, and protection by "the cherub," for it is said, "Thou sealest up thy measure," "every precious stone was thy covering," "thou cherub, the spreading out of one that protects," also, "O protecting cherub." The "precious stones" there mentioned mean the things belonging to the sense of the letter (as may be seen above, n. 217, 218). Because "cherubs" signify the Word in outmosts, and also a guard, it is said in David: Jehovah bowed the heavens and came down, and rode upon a cherub (Ps. 18:9, 10). O Shepherd of Israel, thou that sittest upon the cherubs, shine forth (Ps. 80:1). Jehovah sitteth upon the cherubs (Ps. 99:1). "To ride upon cherubs" and "to sit upon them" means upon the outmost sense of the Word. Divine truth in the Word, and what it is, is described by the four animals that were also called cherubs (Ezek. 1, 9, 10); also by the four animals in the midst of the throne and round about the throne (Rev. 4:6 seq.). (See Apocalypse Revealed, published by me at Amsterdam, n. 239, 275, 314).

(261) XI. THE LORD WHEN IN THE WORLD FULFILLED ALL THINGS OF THE WORD, AND THEREBY BECAME THE WORD, THAT IS A DIVINE TRUTHS EVEN IN THINGS LAST. That the Lord when in the world fulfilled all things of the Word, and thereby became Divine truth, or the Word, even in things last, is meant by these words in John: And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of

grace and truth (John 1:4). “To become flesh” is to become the Word in things last. What the Lord was as the Word in things last, He showed to His disciples when he was transfigured (Matt. 17:2 seq.; Mark 9:2 seq.; Luke 9:28 seq.), where it is said that Moses and Elias appeared in glory, “Moses” meaning the Word written through him, and in general the historical Word, and “Elias” the prophetical Word. The Lord as the Word in things last was also represented before John in Revelation (1:13-16), where all things in the description of Him signify the outmosts of Divine truth, or of the Word. Before this the Lord was indeed the Word or Divine truth, but in things first, for it is said: In the beginning was the Word, and the Word was with God, and God was the Word (John 1:1, 2); but when the Word became flesh, the Lord also became the Word in things last. This is why He is called: The First and the Last (Apoc. 1:8, 11, 17; 49:8; 21:6; 22:13; Isa. 44:6).

(262) That the Lord fulfilled all things of the Word is evident from the passages where the Law and the Scripture are said to have been fulfilled by Him, and all things finished, as in the following. Jesus said: Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill (Matt. 5:17, 18). Jesus entered into the synagogue, and stood up to read then was delivered unto Him the book of the prophet Isaiah. And He opened the book, and found the place where it was written: The Spirit of Jehovah is upon Me, because He hath anointed Me; He hath sent Me to preach good tidings to the poor, to heal the broken-hearted, to proclaim release to the captives, and

recovering of sight to the blind, to proclaim the acceptable year of the Lord. And He closed the book and He said, This day is this Scripture fulfilled in your ears (Luke 4:16-21). That the Scripture might be fulfilled, He that eateth bread with Me hath lifted up his heel upon Me (John 13:18). None of them perished but the son of perdition, that the Scripture might be fulfilled (John 17:12). That the Word might be fulfilled which He spoke, Of them which thou gavest Me I lost not one (John 18:9). Jesus said to Peter: Put up thy sword into its place. How then shall the Scripture be fulfilled, that thus it must be? But all this is come to pass that the Scripture might be fulfilled (Matt. 26:52, 54, 56). The Son of Man goeth as it is written of Him, that the Scriptures might be fulfilled (Mark 14:21, 49). Thus was the Scripture fulfilled, which said, He was numbered with the transgressors (Mark 15:28; Luke 22:37). That the Scripture might be fulfilled, They parted My garments among them, and upon My vesture did they cast lots (John 19:24). After this, Jesus knowing that all things were now finished, that the Scripture might be fulfilled (John 19:28). When Jesus therefore had received the vinegar, He said, It is finished [that is, fulfilled]. (John 19:30). These things came to pass that the Scripture might be fulfilled, A bone in Him shall ye not brake. And again another Scripture saith, They shall look on Him whom they pierced (John 19:36, 37). That the whole Word was written concerning Him, and that He came into the world to fulfill it, He also taught His disciples before He went away, in these words: He said to them, O foolish men, and slow of heart to believe in all that the prophets have spoken. Behooved it not the Christ to suffer these things, and to enter into His glory? And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself (Luke 24:25-27). Again Jesus said, that all things must needs be fulfilled which were written in the law of Moses, and the Prophets, and the Psalms concerning Me (Luke 26:41, 45). That the Lord when in the world fulfilled all things of the Word, even to the most minute particulars, is plain from His words: Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished (Matt. 5:18). From all this it can now be clearly seen that the Lord's fulfilling all things of the law does not mean that He fulfilled all the commandments of the Decalogue, but all things of the Word. That all things of the Word are meant by the Law can be seen from these passages: Jesus said, Is it not written in your law, I said, Ye are gods? (John 10:34). This is written in the Psalms, 82:6. The multitudes answered, We have heard out of the law that the Christ abideth forever (John 12:34). This is written in the Psalms, 89:30, 37; 110:4; Dan. 7:14. That the Word might be fulfilled that is written in their law, They hated Me without a cause (John 15:26). This is written in Psalm 35:19. It is easier for heaven and earth to pass away than for one tittle of the law to fall (Luke 16:17). By the law in this passage, as frequently elsewhere, the whole Sacred Scripture is meant.

(263) Few understand how the Lord is the Word; for they think that although the Lord can enlighten and teach men

through the Word, He cannot on this account be called the Word. But let it be understood that every man is his own will and his own understanding, each man being thus distinct from every other; and as the will is the receptacle of love, and thus of all the goods of that love, and the understanding is the receptacle of wisdom, and thus of all things of truth belonging to that wisdom, it follows, that each man is his own love and his own wisdom, or what is the same thing, his own good and his own truth. For no other reason is man a man, and nothing else than this in man is man. In respect to the Lord, He is love itself and wisdom itself, thus good itself and truth itself; and this He became by fulfilling all the good and all the truth in the Word. For he who thinks and speaks nothing but truth becomes that truth; and he who wills and does only what is good becomes that good; and as the Lord fulfilled all the Divine truth and Divine good contained in the Word, both in its natural sense and in its spiritual sense, He became good itself and truth itself, that is, the Word.

(264) XII. BEFORE THE WORD THAT IS NOW IN THE WORLD, THERE WAS A WORD THAT WAS LOST. From what is told in the books of Moses it is manifest that worship by sacrifices was known, and that men prophesied from the mouth of Jehovah before the Word was given to the Israelitish nation through Moses and the prophets. That worship by sacrifices was known is evident from the following: The sons of Israel were commanded to overturn the altars of the nations, to dash in pieces their statues, and to cut down their groves (Exod. 34:13; Deut. 7:5; 12:3). In

Shittim Israel began to commit whoredom with the daughters of Moab; they called the people unto the sacrifices of their gods, and the people did eat (Num. 25:1-3). That Balaam, who was from Syria, made them to build altars, and they sacrificed oxen and sheep (Num. 22:40; 23:1, 2, 14, 29, 30). He also prophesied of the Lord, saying that a Star should come forth out of Jacob, and a Scepter should rise out of Israel (Num. 24:17). He also prophesied from the mouth of Jehovah (Num. 22:13, 18; 23:3, 5, 8, 16, 26; 24:1, 13). All this shows that there existed among the nations a Divine worship, almost like that instituted by Moses in the Israelitish nation. That it also existed before the time of Abraham, is clear from the words in Moses (Deut. 32:7, 8), but conclusively from what is said of Melchizedek, king of Salem: That he brought forth bread and wine, and blessed Abraham, and that Abraham gave him tithes of all (Gen. 14:18-20); also that Melchizedek represented the Lord, for he is called the priest of the Most High God (Gen. 14:18); and it is said of the Lord in David: Thou art a priest for ever after the order of Melchizedek (Ps. 110:4). It was for this reason that Melchizedek brought forth bread and wine as the most holy things of the church, as they are the holy things in the Holy Supper. These and many other things are clear proofs that before the Israelitish Word there was a Word from which such revelations as these were derived.

(265) That there was a Word among the ancient people, is evident from Moses, who mentions it and took certain things from it (Num. 21:14, 15, 27-30); its historical parts

were called “the Wars of Jehovah,” and its prophetical parts “Enunciations.” From the historical parts of that Word the following is quoted by Moses: Wherefore it is said in the Book of the Wars of Jehovah, Vaheb in Suphah and in the streams of Arnon, and the valley of water-courses that goeth down to the dwelling of Ar, and leaneth upon the border of Moab (Num. 21:14, 15). By the wars of Jehovah in that Word, as in ours, the conflicts of the Lord with the hells, and His victories over them when He was about to come into the world are meant and described. The same conflicts are meant and described in many places in the historical portions of our Word, as in what is said of the wars of Joshua with the nations of the land of Canaan, and the wars of the judges and the kings of Israel. [2] From the prophetical portions of that Word the following passages were taken: Wherefore the Enunciators say, Come ye to Heshbon; let the city of Sihon be built and established; for a fire is gone out of Heshbon, a flame from the city of Sihon; it hath devoured Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab thou hast perished, O people of Chemosh; he hath given his sons as fugitives, and his daughters into captivity unto Sihon king of the Amorites. We have destroyed them with weapons; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba (Num. 21:27-30). Translators render this “composers of proverbs” [or “they that speak in proverbs”]; but the rendering ought to be “Enunciators,” or “Prophetic Enunciations,” as can be seen from the signification of the word Meschalim in the

Hebrew tongue, which means both proverbs and prophetic enunciations (as in Num. 23:7, 18; 24:3, 15), where it is said that Balaam "uttered his enunciation," which was a prophecy that also referred to the Lord. This enunciation is called Maschal in the singular. Moreover, what Moses quotes therefrom is not a proverb but a prophecy. [3] That this Word was in like manner Divinely inspired is evident from Jeremiah, where almost the same things are said: A fire is gone forth out of Heshbon, and a flame from the midst of Sihon, and hath devoured the comer of Moab, and the crown of the head of the sons of tumult. Woe be unto thee, Moab: the people of Chemosh have perished; for thy sons are taken away captive, and thy daughters into captivity (Jer. 48:45, 46). In addition to all this a prophetic book of the ancient Word, called the Book of Jasher or the book of the Upright, is mentioned by David and Joshua; by David as follows: David lamented over Saul and over Jonathan; and he wrote, To teach the sons of Judah the bow. Behold, it is written in the Book of Jasher (2 Sam. 1:17, 18). And by Joshua: Joshua said Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon. Is not this written in the Book of Jasher? (Josh. 10:12, 13).

(266) From all this it can be seen that there was in the world, especially in Asia, an ancient Word before the Israelitish Word. It will be seen in the third Memorable Relation at the end of this chapter on the Sacred Scripture that this Word is preserved in heaven among the angels who lived in those times; and moreover, that it is still in

existence at the present day among the nations of Great Tartary.

(267) XIII. THAT THROUGH THE WORD THERE IS LIGHT ALSO TO THOSE WHO ARE OUTSIDE OF THE CHURCH AND DO NOT POSSESS THE WORD. No conjunction with heaven is possible unless somewhere on the earth there is a church that has the Word, and by means of the Word the Lord is known; for the Lord is the God of heaven and earth, and without Him there is no salvation. That conjunction with the Lord and affiliation with the angels is effected by means of the Word may be seen above (n. 234-239). It is sufficient that there be a church where the Word is; and although it consist of comparatively few, the Lord nevertheless is present by means of it throughout the whole world, since by means of it there is a conjunction of heaven with the human race.

(268) But it shall be told how there is a presence and a conjunction of the Lord and heaven in all the earth by means of the Word. In the Lord's sight the whole angelic heaven is as a single man; so also is the church on earth. That these actually appear as a man may be seen in the work on Heaven and Hell (n. 59-86). In that man the church where the Word is read, and by means of it the Lord is known, is like the heart and lungs, the Lord's celestial kingdom like the heart, and His spiritual kingdom like the lungs. As from these two fountains of life in the human body all the remaining members, viscera, and organs, subsist and live, so from the conjunction of the Lord and heaven with the church by means of the Word, do all those subsist and

live in all the earth who have a religion, and who worship one God and live well, and are thereby in that man, such having relation to the members and viscera outside of the thorax which contains the heart and lungs. For the Word in the Christian church is life from the Lord through heaven to the rest of the world, just as the life of the members and viscera of the whole body is from the heart and lungs; and there is a like communication; and this is why Christians, among whom the Word is read, constitute the breast of that man. Such are in the center of all, and round about them are the Papists, and around these the Mohammedans who acknowledge the Lord as the greatest prophet and the son of God. After these are the Africans, while the peoples and nations of Asia and the Indies form the outmost boundary.

(269) That this is true of heaven as a whole may be concluded from what is similar in each society of heaven; for each society is a heaven in a less form, and is also like a man (that it is so, may be seen in the work on Heaven and Hell, n. 41-87). In each society of heaven those who are at the center have a like relation to the heart and lungs, and with them there is the greatest light. The light itself with the consequent perception of truth spreads out from that center towards the circumference, in every direction, thus to all who are in the society, and constitutes their spiritual life. It has been shown that when those who were at the center and who constituted the province of the heart and lungs, and with whom there was the most light, were taken away, those who were round about them had their understandings obscured, and had so feeble a perception of

truth that they were grieved; but as soon as the others returned light appeared, and their perception of truth was the same as before. This may be compared to the heat and light of the sun of the world, which causes trees and plants to vegetate, even those out of their direct rays or under clouds, provided the sun is above the horizon. So is it with the light and heat of heaven from the Lord as a sun there, that light being in its essence Divine truth, the source of all wisdom and intelligence to angels and men. It is therefore said of the Word: That it was with God, and was God; that it lighteth every man that cometh into the world, and that its light shineth even in darkness (John 1:1, 5, 9). The Word here means the Lord in respect to Divine truth.

(270) From all this it can be seen that the Word which is in the possession of the Protestant and Reformed churches, enlightens by spiritual communication all nations and peoples; also that the Lord provides that there shall always be on earth a church where the Word is read, and thereby the Lord is made known. Therefore when the Papists had almost wholly rejected the Word, by the Lord's Divine Providence the Reformation took place, whereby the Word was drawn as it were from concealment and brought into use. So when the Word had been wholly falsified and adulterated by the Jewish nation, and, as it were, made of no effect, it , pleased the Lord to descend from heaven, and to come as the Word, and fulfill it, and thereby to restore and reestablish it, and give light once more to the inhabitants of the earth, according to the words of the Lord: The people that sit in darkness saw a great light; and to

them that sit in the land and shadow of death, to them did the light spring up (Isa. 9:8; Matt. 4:16).

(271) As it was foretold that again at the end of this church darkness would arise from not recognizing the Lord as the God of heaven and earth, and from the separation of faith from charity, lest in consequence of this the genuine understanding of the Word and with it the church should perish, it has pleased the Lord to reveal at this time the spiritual sense of the Word, and to make manifest that the Word contains in that sense, and from that sense in the natural sense, things innumerable, by means of which the almost extinguished light of truth from the Word may be restored. That the light of truth would be almost extinguished at the end of this church, is foretold in many places in the Apocalypse. This is the meaning also of these words of the Lord: Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then they shall see the Son of man coming in the clouds of heaven with glory and power (Matt. 24:29, 30). By “the sun” here the Lord in respect to love is meant; by “the moon” the Lord in respect to faith; by “the stars” the Lord in respect to knowledges of truth and good; by “the Son of man” the Lord in respect to the Word; by “a cloud” the sense of the letter of the Word; by “glory” the spiritual sense of the Word, and its shining through the sense of the letter, and by “power” its potency.

(272) I have been permitted to learn through much experience, that man has communication with heaven through the Word. While reading the Word from the first chapter of Isaiah to the last of Malachi, and also the Psalms of David, and keeping my thought fixed upon the spiritual sense, a clear perception was given me that each verse communicated with some society of heaven, and thus the whole Word with the entire heaven; which showed clearly, that as the Lord is the Word, heaven is also the Word, since heaven is heaven from the Lord, and the Lord through the Word is the all in all thing of heaven.

(273) XIV. IF THERE WERE NO WORD THERE WOULD BE NO KNOWLEDGE OF GOD, OF HEAVEN AND HELL, OR OF A LIFE AFTER DEATH, STILL LESS OF THE LORD. As there are some who hold, and who have thoroughly convinced themselves, that man may know without the Word of the existence of God, and of heaven and hell, and of other things taught by the Word; such cannot properly be appealed to from the Word, but only from the light of natural reason, since they do not believe in the Word, but only in themselves. Inquire then, from the light of reason, and you will find that there are in man two faculties of life, which are called understanding and will, and that the understanding is subject to the will, but not the will to the understanding; for the understanding merely teaches and points out what ought to be done from the will; and for this reason many who are of an acute genius, and who understand better than others the moral principles of life, still do not live according to them; but if their will favored

them it would be otherwise. Inquire further, and you will find that man's will is his selfhood [proprium] and that this is evil from birth, and that from this comes the falsity in the understanding. When you have found out these things, you will see that man of himself has no wish to understand anything except what is from the selfhood of his will, and if this were his only source of knowledge, he would have no wish from his will's selfhood to understand anything but what pertains to self and the world; and everything above this would be in thick darkness. For instance, in looking at the sun, moon, and stars, if he should think about their origin, he could not think otherwise than that they exist from themselves. Could he raise his thoughts higher than many of the learned in the world, who while knowing from the Word that all things were created by God, yet acknowledge nature? If these had known nothing from the Word what would they have thought? Do you suppose that the ancient wise men, such as Aristotle, Cicero, Seneca, and others, who wrote about God and the immortality of the soul, obtained this knowledge primarily from their own understanding? No; they obtained it from others by its having been handed down from those who first knew of it from the ancient Word, of which above. Neither do the writers on Natural Theology derive any such knowledge from themselves; they merely confirm by rational deductions what they knew from the church where the Word is, and possibly some among them confirm and yet do not believe.

(274) It has been granted me to see people who were born on islands, and who were rational in civil matters, but knew nothing whatever about God. In the spiritual world these look like sphinxes; but as they were born men, and thus have a capacity to receive spiritual life, they are instructed by angels, and are made alive by knowledge about the Lord as a Man. What man is of himself is made clear from those who are in hell. Among these there are some leaders and learned men who are not willing even to hear about God, and therefore cannot even utter the word God. These I have seen, and I have talked with them. I have also talked with some who burned with anger and fury when they heard anyone speaking about the Lord. Consider then, what kind of man one would be who had never heard anything about God, when such is the character of some who have talked about God, written about God, and preached about God. Such they are from their will, which is evil, and which, as before said, leads the understanding, and takes away any truth there is in it from the Word. If man of himself had been able to know that there is a God and a life after death, why has he not known that man is a man after death? Why does he believe that his soul or spirit is like mere wind or ether, having no eyes to see, no ears to hear, no mouth to speak, until it is joined with and made one with its corpse and skeleton? Given therefore, a doctrine hatched solely from the light of reason, would it not teach that self should be worshiped? This has been done for ages, and is still done now by those who know from the Word that God alone ought to be worshiped. From the selfhood of man no other

worship can spring, not even the worship of the sun and moon.

(275) It was not from themselves nor from their own intelligence, but from the ancient Word (see above, n. 264-266), and afterwards from the Israelitish Word, that from the most ancient times religion has existed, and the inhabitants of the earth everywhere have had a knowledge of God, and some knowledge of a life after death. From these two Words religious systems spread into the Indies and their islands; through Egypt and Ethiopia into the kingdoms of Africa; from the maritime parts of Asia into Greece, and from Greece into Italy. But as the Word could be written only by representations, which are such things in the world as correspond to and thus signify heavenly things, the religions of these nations were turned into idolatries, and in Greece into fables; and the Divine attributes and properties were turned into as many gods, over whom one was made supreme, whom they called Jove, possibly from Jehovah. It is known that they had a knowledge of Paradise, of the flood, of the sacred fire, and of the four ages, from the first or golden age, to the last or iron age (as described in Daniel 2:31-35).

(276) Those who believe that a knowledge of God, of heaven and hell, and of the spiritual things pertaining to the church, can be gained from their own intelligence, do not know that a natural man, viewed in himself, is opposed to the spiritual, and therefore desires to extirpate the spiritual things that enter, or to involve them in fallacies, which are like the worms that consume the roots of herbs and grain.

Such may be likened to men who dream that they are seated upon eagles and are borne up on high, or are mounted on Pegasus and are flying over Mount Parnassus to Helicon; while actually they are like the Lucifers in hell, who still call themselves there “sons of the morning” (Isa. 14:12). They are also like the men in the valley of the land of Shinar, who attempted to build a tower, the head of which should reach to heaven (Gen. 11:2-4); and like Goliath they trust to themselves, not foreseeing that like him they might be prostrated by a sling-stone buried in the forehead. I will tell what lot awaits such after death. At first they become as if drunk, then like fools, and at last they become stupid and dwell in darkness. Therefore let men beware of such madness.

(277) To this I will add the following Memorable Relation First: One day I was wandering in the spirit through various places in the spiritual world, for the purpose of observing the representations of heavenly things that are there exhibited in many places; and in a certain house where there were angels, I saw large purses containing a great quantity of silver; and as the purses were open, it seemed as if anyone might draw forth the silver there stored, and even purloin it; but near the purses sat two youths who were guards. The place where the purses were stored looked like the manger in a stable. In the next room modest virgins with a chaste wife were seen; and near that room stood two little children, and it was said that they were not to be played with in a childish way, but treated wisely. Afterwards a harlot appeared, and then a horse lying dead.

Having seen these things, I was taught that they represented the natural sense of the Word, within which is the spiritual sense. The large purses filled with silver signified knowledges of truth in great abundance; their being open and yet guarded by youths, signified that anyone may obtain knowledges of truth therefrom, and yet care must be taken that the spiritual sense, which contains pure truths, be not violated. The manger like that in a stable signified spiritual nourishment for the understanding, a manger having this significance, because a horse, which eats from it, signifies the understanding. The modest virgins who were seen in the next room signified affections for truth, and the chaste wife, the conjunction of good and truth. The little children signified the innocence of wisdom, for the angels of the highest heaven, who are the wisest of angels, appear at a distance like little children because of their innocence. The harlot with the dead horse, signified the falsification of truth by many at the present day, whereby all understanding of truth perishes; a harlot signifying falsification, and a dead horse no understanding of truth.

(278) Second Memorable Relation: There was once sent down to me from heaven a little paper with Hebrew letters inscribed on it, but written as with the ancients, with whom those letters which at the present are formed in part of straight lines were curved, with little horns turned upward; and the angels who were with me said that they recognized complete meanings in the very letters, perceiving them especially from the curves of the lines and apexes of the

letters. They also explained what the letters signified both separately and conjointly, saying that the letter H, which was added to the names of Abram and Sarai, signified the infinite and eternal. They also explained to me the meaning of the Word in Ps. 32:2, from the letters or syllables alone, saying that their meaning in brief is that the Lord is merciful even to those who do evil. They told me that the writings in the third heaven consist of letters bent and variously curved, each one of which contains a certain meaning; and that the vowels there stand for the tone of the voice, which corresponds to affection; also that they are unable in that heaven to pronounce the vowels i and e, but use in their place y and eu; and that the vowels a, o, and u were in use among them, because they have a full sound. They also said that they pronounce none of the consonants roughly, but only softly, and that this is why some Hebrew letters have points within them as a sign that they are to be pronounced softly; adding that the rough sounds of letters are in use in the spiritual heaven, because there the angels are in truths; and truth admits roughness, but the good in which the angels of the Lord's celestial kingdom or of the third heaven are, does not. They said, moreover, that they have a Word among themselves written with curved letters with little horns and apexes that are significative. This makes clear what these words of the Lord signify: One jot or one tittle shall in no wise pass away from the law, till all things be accomplished (Matt. 5:18) also of these: It is easier for heaven and earth to pass away than for one tittle of the law to fall (Luke 16:17).

(279) Third Memorable Relation: Seven years ago, when I was collecting what Moses wrote in the twenty-first chapter of Numbers from the two books called The Wars of Jehovah and Enunciations, some angels were present who told me that those books were the ancient Word, the historical parts of which were called the Wars of Jehovah, and the prophetic Enunciations; and they said that this Word is still preserved in heaven, and in use among the ancient people there who had this Word when they were in the world. These ancient people, among whom that Word is still in use in heaven, were in part from the land of Canaan and the neighboring countries, as Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Sidon, Tyre, and Nineveh; the inhabitants of all of which kingdoms had representative worship and consequently a knowledge of correspondences. The wisdom of that time was from that knowledge, and by it men had interior perception, and communication with the heavens. Those who knew the correspondences of that Word were called wise and intelligent, and afterward diviners and Magi. [2] But because that Word was full of such correspondences as remotely signified things celestial and spiritual, and consequently began to be falsified by many, in course of time by the Lord's Divine Providence it disappeared, and another Word was given, written by correspondences not so remote, and this through the prophets among the sons of Israel. In this Word many names of the places, both in the land of Canaan and round about in Asia, are retained, all of which signified things and states of the church; but the significations were from the

ancient Word. For this reason Abram was commanded to go into that land, and his posterity through Jacob were led into it. [3] Of that ancient Word which existed in Asia before the Israelitish Word, I am permitted to state this new thing, namely, that it is still preserved there among the people who dwell in Great Tartary. In the spiritual world I have talked with spirits and angels from that country, who said that they have a Word, and have had it from ancient times; and that they conduct their Divine worship according to this Word, and that it consists solely of correspondences. They said, that in it also is the Book of Jasher, which is mentioned in Joshua (10:12, 13), and in 2 Samuel (1:17, 18); and that they have also among them the books called the Wars of Jehovah and Enunciations, which are mentioned by Moses (Num. 21:14, 15, and 27-30); and when I read to them the words that Moses had quoted therefrom, they searched to see if they were there, and found them; from which it was evident to me that the ancient Word is still among that people. While talking with them they said that they worshiped Jehovah, some as an invisible God, and some as visible. [4] They also told me that they do not permit foreigners to come among them, except the Chinese, with whom they cultivate peaceful relations, because the Chinese Emperor is from their country; also that the population is so great that they do not believe that any region in the whole world is more populous, which is indeed credible from the wall so many miles in length which the Chinese formerly built as a protection against invasion from these people. I have further heard from the angels, that the first chapters of Genesis which treat of creation, of Adam and Eve, the garden of Eden, their sons and their posterity down to the flood, and of Noah and his sons, are also contained in that Word, and thus were transcribed from it by Moses. The angels and spirits from Great Tartary are seen in the southern quarter on its eastern side, and are separated from others by dwelling in a higher expanse, and by their not permitting anyone to come to them from the Christian world, or, if any ascend, by guarding them to prevent their return. Their possessing a different Word is the cause of this separation.

(280) Fourth Memorable Relation: I once saw at a distance walks between rows of trees, and groups of youths assembled there, forming as many companies discussing matters of wisdom. This was in the spiritual world. I went towards them, and as I drew near I saw one whom the rest venerated as their primate, because he excelled them in wisdom. When he saw me he said, “I wondered when I saw you approaching, that at one time you came in sight and at another you dropped out of sight, or I could see you and then suddenly I could not. You are certainly not in the same state of life as we are.” Smiling at this I said, “I am not a stage-player, nor a Vertumnus, but I am alternately in your light and in your shade; thus here I am both a foreigner and a native.” At this the wise man gazed at me and said, “Your words are strange and marvelous; tell me who you are.” And I said, “I am in the world in which you once were and from which you came, which is called the natural world; and I am also in the world in which you now are, which is called

the spiritual world; consequently, I am at the same time in a natural state and in a spiritual state, in a natural state with men on earth, and in a spiritual state with you; and when I am in a natural state I am not seen by you, but when in a spiritual state, I am seen. That I am such is granted me by the Lord. To you who are enlightened it is known that a man of the natural world does not see a man of the spiritual world, nor the reverse; therefore when I had let my spirit down into my body I was not visible to you, but when I raised it out of the body I was visible. This comes from the distinction between the spiritual and the natural." [2] When he heard the words, "the distinction between the spiritual and the natural," he said, "What is the distinction? Is it not like that between the purer and the less pure, that is, that the spiritual is simply a purer natural?" I answered, "Such is not the distinction. By no sort of refinement can the natural so approximate the spiritual as to become the spiritual; for the distinction is like that between the prior and the posterior, between which there is no finite ratio. For the prior is in the posterior as a cause in its effect; and the posterior is from the prior as an effect is from its cause. Therefore the one is not visible to the other." At this the wise man said, "I have meditated on this distinction, but thus far in vain; I wish I could perceive I replied, "You shall both perceive and see the distinction between the spiritual and the natural." And I then said, "You are in a spiritual state when you are with your associates, but in a natural state when with me; for with your associates you speak in a spiritual language, which is common to every spirit and angel; but with me you speak in my native tongue, for every spirit and angel when speaking to a man uses the man’s own language; thus, French to a Frenchman, Greek to a Greek, Arabic to an Arabian, and so on. [3] If therefore you would know the difference between the spiritual and the natural in regard to language, do this: go to your companions and there say something; retain the words, return with them in your memory, and utter them to me.” This he did, and returned to me with the words in his mouth, and uttered them; and they were words wholly strange and foreign, such as are not found in any language in the natural world. By this experiment several times repeated, it became clearly manifest that all in the spiritual world have a spiritual language that has nothing in common with any natural language, and that every man comes of himself into that language after death. I also found on one occasion that the very sound of spiritual language differs so much from the sound of natural language, that even a loud spiritual sound could not be heard at all by a natural man, nor a natural sound by a spiritual man. [4] After this I asked the spirit and those standing about to go among their companions, and write some sentence upon paper, and then come out to me with the paper and read it. This they did, and returned with the paper in their hands; but when they came to read it, they could not, because the writing consisted solely of some alphabetical letters, with curves over them, each one of which meant something pertaining to the subject. Inasmuch as each letter of the alphabet there stands for some meaning, it is plain why the Lord is called “the Alpha and the Omega.” When they had gone in again and again and had written and returned, they found that the sting involved and comprehended innumerable things which no natural writing could possibly express; and they were told that this is so because the spiritual man’s thoughts are incomprehensible and ineffable to the natural man, and that they can be put into no other writing or language. [5] Then as the bystanders had no wish to understand that spiritual thought so far exceeds natural thought as to be comparatively ineffable, I said to them, “Make an experiment; enter your spiritual society and think of some subject, retain it, and return and express it in my presence.” They entered, thought of a subject, retained it, and came out; and when they tried to give expression to it they could not; for they could find no idea of natural thought adequate to any idea of purely spiritual thought, and thus no words to express it; for the ideas of thought become words in speech. Afterwards they entered again, and returned; and became convinced that spiritual ideas are supernatural, inexpressible, ineffable and incomprehensible to a natural man; and they said that being so supereminent, spiritual ideas or thoughts in comparison with natural are ideas of ideas and thoughts of thoughts, and therefore by them the qualities of qualities and the affections of affections are expressed; consequently that spiritual thoughts are the beginnings and origins of natural thoughts; and from this it is evident that spiritual wisdom is the wisdom of wisdom, and is therefore inexpressible to any wise man in the natural world. [6] Then it was said from the higher heaven that there is a still more interior or higher wisdom which is called celestial, the relation of which to spiritual wisdom is like the relation of this to natural wisdom, and that these inflow in order according to the heavens from the Lord's Divine wisdom, which is infinite. Thereupon, the man speaking with me said, "This I see, because I perceive it, that one natural idea is the containant of many spiritual ideas; also that one spiritual idea is the containant of many celestial ideas. From this it follows as a consequence, that what is divided does not become more and more simple, but more and more manifold, because it approaches nearer and nearer to the infinite, which contains all things infinitely." [7] After all this had taken place, I said to the bystanders, "From these three experimental proofs you see what kind of distinction there is between the spiritual and the natural, and also the reason why a natural man is not visible to a spiritual man, or a spiritual man to a natural man, although both are in a complete human form, and from that form it seems to each as though he might see the other. But the interiors Which belong to the mind are what constitute that form; and the minds of spirits and angels are formed out of spiritual things, while the minds of men so long as they live in the world, are formed out of natural things." After this a voice was heard from the higher heaven, saying to one who stood by, "Come up hither." He went up, and returned and said that the angels had not before known the differences between the spiritual and the natural, because the means of comparison had not previously been furnished in a man who was in both worlds at once, and without comparison and relation those differences are unknowable. [8] Before we separated we talked again about this matter, and I said, "These distinctions come solely from this, that you in the spiritual world are substantial but not material, and substantial things are the beginnings of material things. What is matter but an aggregation of substances? You therefore are in principles and thus in the least particles, while we are in derivatives and compounds; you are in particulars, while we are in generals; and as generals cannot enter into particulars, so neither can natural things, which are material, enter into spiritual things, which are substantial; just as a ship's cable cannot enter or be drawn through the eye of a sewing needle, or a nerve cannot be drawn into one of the fibers of which it is composed. This then is why the natural man cannot think the thoughts of the spiritual man, and therefore cannot utter them. So what Paul heard from the third heaven he called ineffable. [9] Add to this, that to think spiritually is to think apart from time and space, while to think naturally is to think in accord with time and space; for to every idea of natural thought there adheres something from time and space; but it is not so with any spiritual idea, and for the reason that the spiritual world is not in space and time, as the natural world is, but is in the appearance of these two. In the same way do the thoughts and perceptions of the two worlds differ. For this reason you are able to think of the essence and omnipotence of God from eternity, that is, to think of God before the creation of the world, because you think of the essence of God apart from time and of His omnipotence apart from space; and thus you can comprehend such things as transcend man's natural ideas." [10] I then told them that I had once thought about the essence and omnipresence of God from eternity, that is, about God before the creation of the world; and because I was not then able to separate spaces and times from the ideas of my thought I became anxious, since the idea of nature in place of God pressed in. But it was said to me, "Separate the ideas of space and time and you will see;" and I was permitted to separate them, and I saw; and since then I have been able to think of God from eternity, but by no means of nature from eternity, because God is in all time apart from time, and in all space apart from space; but nature in all time is in time, and in all space is in space; and nature with its time and space must needs have beginning; but not God who is apart from time and space. Therefore nature is not God from eternity, but is from God in time, in connection with its own time and space.

(281) Fifth Memorable Relation: As it has been granted me by the Lord to be in the spiritual world and in the natural world at the same time, and thus to talk with angels the same as with men, and thereby to become acquainted with the states of those who after death pass into that hitherto unknown world (for I have spoken with all of my relatives and friends, and with kings and nobles and with learned men who have met their fate, and this now continually for twenty-seven years), I am able from living experience to describe the states of men after death, what the states are

of those who have lived well and of those who have lived wickedly. But here I will only mention some things respecting the state of those who have confirmed themselves in falsities of doctrine from the Word, and especially those who have done this in support of justification by faith alone. The successive states of such are as follows: (i.) After death and when they are reviving in spirit, which usually takes place on the third day after the heart has ceased to beat, they seem to themselves to be in a body so like that which they had in the world that they do not know but that they are still living in the former world, yet not in a material body, but in a body that is substantial and that appears to their senses to be material; but it is not. [2] (ii.) After some days, they see that they are in a world where various societies are formed, which world is called the world of spirits, and is intermediate between heaven and hell. All the societies there, and they are innumerable, are wonderfully arranged in accordance with good and evil natural affections; the societies arranged in accordance with good natural affections communicating with heaven, and those arranged in accordance with evil affections communicating with hell. [3] (iii.) The novitiate spirit or spiritual man is conducted and transferred into various societies, both good and evil, and is examined as to whether he is affected by what is good and true, and how, or by what is evil and false, and how. [4] (iv.) If be is affected by what is good and true, he is led away from evil societies, and is led into good societies, and into different ones until he comes into a society that is in correspondence with his natural affection, and there he enjoys the good that corresponds to that affection, and this until he has put off his natural affection and put on a spiritual affection, and then he is raised into heaven. This takes place with those who in the world had lived a life of charity, and thus a life of faith also, which is believing in the Lord and shunning evils as sins. [5] (v.) But those who have confirmed themselves in falsities by means of reasonings, especially by means of the Word, and so have lived a merely natural and thus an evil life (for evils accompany falsities and adhere to falsities), inasmuch as they are not affected by what is good and true, but by what is evil and false, are led away from good societies and into evil societies and into different ones, until they come into some society corresponding to the lusts of their love. [6] (vi.) But because these in the world had feigned good affections in externals, although in their internals there were only evil affections or lusts, they are kept by turns in their [good] externals. Those who in the world had presided over communities, are appointed over societies here and there in the world of spirits, either over a whole society or a part according to the extent of the offices they had filled in their former life. But as they have no love for what is true or what is just, and cannot be so far enlightened as to know what is true and just, after a few days they are deposed. I have seen such transferred from one society to another, and official authority everywhere given them, but always taken away after a short time. [7] (vii.) After frequent dismissals, some from weariness do not wish, and some from fear of losing their reputation do not dare, to seek office any more;

and therefore they withdraw and sit in sadness and afterwards are led away into a desert, where there are huts into which they enter, and there some work is given them to do, and as they do it they receive food. If they do not do it, when they become hungry they receive no food and are thus compelled by necessity. The food there is similar to the food in our world, but is from a spiritual origin, and is given from heaven by the Lord to all according to the uses they perform. To the idle none is given because they are useless. [8] (viii.) After a while they become disgusted with work and leave their huts. If they had been priests they wish to build; and immediately heaps of cut stone, bricks, beams, and boards appear, also piles of reeds and rushes, of clay, lime, and bitumen. When they see these a strong desire to build is kindled in them, and they begin to construct a house, taking now a stone, and then a stick, then a reed and then some mud, and placing one upon the other without order, but to their sight in regular order. But what they build during the day falls down at night; and the next day they gather up the material from the rubbish and build again; and this goes on until they grow tired of building. This takes place from correspondence. The correspondence is that they have heaped up texts from the Word to prove what is false in faith, and their falsities do not otherwise build the church. [9] (ix.) Afterward from weariness they go away and sit solitary and idle; and as no food is given from heaven to the idle, as before said, they begin to grow hungry, and to think of nothing but how to get food and satisfy their hunger. While they are in this state persons come to them from whom they ask alms; but these say, “Why do you sit here idle? Come home with us, and we will give you work to do and will feed you.” Then they rise up gladly and go home with them, and each one is there given his own task, and for doing it he receives food. But since none of those who have confirmed themselves in the falsities of faith are able to do works that have a good use, but are able to do only such works as have an evil use, and are unable to do these faithfully, but only fraudulently and also unwillingly, they abandon their work, caring only to visit, talk, walk about, and sleep. And as they can no longer be induced by their masters to work they are dismissed as useless. [10] (x.) When they have been dismissed their eyes are opened and they see a road leading to a certain cavern. When they come to it a door is opened and they enter and ask if there is food there; and when told that there is they beg permission to remain there, and they are told that they may, and are introduced and the door is closed behind them. The overseer of the cavern then comes and says to them, “You can go out no more; you see your companions; they all labor, and according to their labor food is given them from heaven; I tell you this, that you may know.” Their companions also say to them, “Our overseer knows for what work each one is fitted, and assigns such work to each one daily. The days you do this work, food is given you, and if you do not do it, neither food nor clothing is given. If anyone does harm to another, he is thrown into a corner of the cavern upon a bed made of accursed dust, where he is sorely tortured, and this until the overseer sees in him some sign of repentance, and then he is released and is ordered to do his work." [11] He is also told that everyone, after his task is done, is permitted to walk about, to talk, and afterward to sleep. And he is conducted further into the cavern where there are harlots, and each one is allowed to select one of these, and to call her his woman; but promiscuous harlotry is forbidden with penalties. Of such caverns, which are nothing but eternal workhouses, hell consists. I was permitted to enter into and see some of them, in order that I might make the facts known. All who were there seemed degraded; not one of them knew who he had been or what his employment had been in the world. But the angel who was with me said to me, "This man was in the world a servant, this a soldier, this a general; this was a priest; this a man of rank, and this a man of wealth, and yet not one of them knows but that they had been, then as now, slaves and boon companions. This is because they had been inwardly alike, although outwardly unlike, and all in the spiritual world are affiliated according to their interiors." [12] In regard to the hells in general, they consist solely of such caverns and work-houses; but those where satans are differ from those where devils are. Those are called satans who had been in falsities and consequently in evils; and they are called devils who had been in evils and consequently in falsities. Satans in the light of heaven appear livid like corpses, and some black like mummies; but devils in the light of heaven appear dusky and fiery, and some black like soot; while in features and bodily form they are all monstrous. But in their own light, which is like the light of burning charcoal, they do not look like monsters but like men. This is granted to render them capable of association.

CHAPTER 5 THE CATECHISM OR DECALOGUE EXPLAINED IN ITS EXTERNAL AND ITS INTERNAL SENSE.

(282) THERE IS not a nation in the whole world which does not know that it is wicked to murder, to commit adultery, to steal, and to bear false witness, and that kingdoms, republics, and every form of organized society, unless these evils were guarded against by laws, would be at an end. Who then can suppose that the Israelitish nation was so stupid beyond all others as not to know that these are evils? Anyone therefore may wonder that laws so universally known in the world should have been promulgated from Mount Sinai by Jehovah Himself in so miraculous a way. But listen: they were promulgated in so miraculous a way to make known that these laws are not only civil and moral laws, but also Divine laws; and that acting contrary to them is not only doing evil to the neighbor, that is, to a fellow citizen and society, but is also sinning against God. Wherefore these laws, by their promulgation by Jehovah from Mount Sinai, were made also laws of religion. Evidently whatever Jehovah commands, He commands in order that it may be a matter of religion, and thus some thing to be done for the sake of salvation. But before these commandments are explained, something must be premised respecting their holiness to make it evident that religion is in them.

(283) IN THE ISRAELITISH CHURCH THE DECALOGUE WAS HOLINESS ITSELF. The commandments of the Decalogue were the first fruits of the Word and therefore the firstfruits of the church about to be established with the Israelitish nation, and as they were in a brief summary the complex of all things of religion, whereby there is a conjunction of God with man and of man with God, they were so holy that nothing could be holier. That they were most holy is clearly manifest from the following facts: That Jehovah Himself, the Lord, descended upon Mount Sinai in fire, accompanied by angels, and promulgated these laws therefrom by a living voice [and that the people were three days preparing themselves to see and hear], and that bounds were set round about the mountain, lest anyone should approach and die; and that neither the priests nor the elders drew near, but Moses only. That these commandments were written by the finger of God on two tables of stone. That when Moses brought those tables down the second time his face shone. That the tables were afterward deposited in the ark, and the ark was placed in the inmost of the tabernacle, and over it was placed the mercy-seat, and over this the golden cherubs; and that this inmost in the tabernacle, where the ark was, was called the holy of holies. That outside the veil, within which was the ark, various things were arranged representing the holy things of heaven and the church, namely, the table overlaid with gold on which was the bread of faces, the golden altar for incense, the golden lampstand with seven lamps, also the curtains round about, made of fine linen, purple and

scarlet. The holiness of the whole tabernacle was from no other source than the law which was in the ark. On account of the holiness of the tabernacle from the law in the ark, the whole Israelitish people by command encamped around it in order according to their tribes, and marched in order after it; and there was then a cloud over it by day and a fire by night. On account of the holiness of that law, and the presence of Jehovah therein, Jehovah talked with Moses above the mercy-seat between the cherubs; and the ark was called "Jehovah there." That Aaron was not permitted to enter within the veil except with sacrifices and incense, lest he die. Also on account of the presence of Jehovah in and about the law, miracles were wrought by means of the ark which contained the law; as that the waters of Jordan were divided, and so long as the ark rested in the midst of the river the people passed over on dry ground; the walls of Jericho fell by the carrying of the ark around them; Dagon the god of the Philistines first fell on his face before it, and afterward lay upon the threshold of the temple with his head and the palms of his hands cut off. Because of the ark the Bethshemites were smitten to the number of several thousands; and Uzzah died because he touched it. The ark was brought by David into Zion with sacrifice and jubilation, and afterwards by Solomon into the temple at Jerusalem, of which it constituted the sanctuary; besides many other things. From all this it is clear that in the Israelitish church the Decalogue was holiness itself.

(284) What has been above presented respecting the promulgation, holiness, and the power of that law, is found

in the following passages in the Word: Jehovah descended upon Mount Sinai in fire, and the mount then smoked and trembled, and there were thunderings, lightnings, a thick cloud, and the voice of a trumpet (Ex. 19:16-18; Deut. 4:11; 5:22-26). Before the descent of Jehovah the people prepared and sanctified themselves for three days (Ex. 19:10, 11, 15). Bounds were set round about the mount, that no one might approach or come near its base, lest he die; not even a priest, but Moses only (Ex. 20:12, 13, 20-23 24:1, 2). The law was promulgated from Mount Sinai (Ex. 20:2-17 Deut. 5:6-21). The law was inscribed on two tables of stone, and was written by the finger of God (Ex. 31:18; 32:15, 16; Deut. 9:10). When Moses brought the tables down from the mount a second time, his face shone so that he covered it with a veil while he talked with the people (Ex. 34:29-35). The tables were placed in the ark (Ex. 25:18; 40:20; Deut. 10:5; 1 Kings 8:9). The mercy-seat was put upon the ark, and over it the golden cherubs were placed (Ex. 25:17-21). The ark with its mercy-at and the cherubs was placed in the tabernacle, and was made the first and inmost part of it; the table overlaid with gold, on which the bread of faces was placed, the golden altar for incense, and the lampstand with its golden lamps, made the outer part of the tabernacle, and the ten curtains of fine linen, purple, and scarlet, its outermost (Ex. 25; 26; 40:17-28). The place where the ark was, was called the holy of holies (Ex. 26:33). The whole Israelitish people encamped around the tabernacle in order according to the tribes, and marched in order after it (Num. 2). There was then a cloud over the tabernacle by day and a fire by night (Ex. 40:38; Num. 9:15-23; 14:14; Deut. 1:33). Jehovah spoke with Moses above the ark between the cherubim (Ex. 25:22 Num. 7:89). Because of the law within it it was said of the ark that Jehovah was there; for when the ark moved forward Moses said, Rise up, O Jehovah; and when it rested, Return, O Jehovah (Num. 10:35, 36; 2 Sam. 6:2; Ps 132:7, 8; 2 Chron. 6:41). Because of the holiness, of that law, Aaron was not permitted to enter within the veil, except with sacrifices and incense (Lev. 16:2-14, seq.). Because of the presence of the Lord's power in the law which was within the ark, the waters of Jordan were divided; and while the ark rested in the midst of the river, the people passed on dry land (Josh. 3:1-17; 4:5-20). When the ark was carried around them, the walls of Jericho fell (Josh. 6:1-20). Dagon, the god of the Philistines, fell to the ground before the ark, and afterward lay upon the threshold of the temple with his head broken off and the palms of his hands cut off (1 Sam. 5). The Bethshemites on account of the ark were smitten to the number of several thousands (I Sam. 5, 6). Uzzah died because he touched the ark (2 Sam. 6:7). The ark was brought into Zion by David, with sacrifices and jubilation (2 Sam. 6:1-19). It was introduced by Solomon into the temple at Jerusalem, where it constituted the sanctuary (1 Kings 6:19, seq.; 8:3-9).

(285) Because by that law there is a conjunction of the Lord with man and of man with the Lord, it is called "The Covenant" and "The Testimony;" the covenant because it effects conjunction, and the testimony because it confirms

the articles of the covenant; for “covenant” signifies in the Word conjunction, and “testimony” the confirmation and witnessing of its articles. For this reason there were two tables, one for God and the other for man. Conjunction is effected by the Lord, but only when man does what is written in his table; for the Lord is continually present and wishes to enter in, but man, by the freedom which he has from the Lord, must open to Him, for the Lord says: Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me (Rev. 3:20). That the tables of stone on which the law was written, were called the tables of the covenant, and because of them the ark was called the ark of the covenant, and the law itself was called the covenant, may be seen in Num. 10:33; Deut. 4:13, 23; 5:2, 3; 9:9; Josh. 3:11; 1 Kings 8:21; Rev. 11:19, and elsewhere. Since “covenant” signifies conjunction, it is said of the Lord, That He shall be a covenant for the people (Isa. 42:6; 49:8, 9). He is called also the messenger of the covenant (Mal. 3:1). And His blood is called the blood of the covenant (Matt. 26:28; Zech. 9:11; Exod. 24:4-10); and therefore the Word is called the Old and the New Covenant [Testament]; for covenants are made for the sake of love, friendship, affiliation, and conjunction.

(286) Such great holiness and power were in that law, because it was the complex of all things of religion. It was written on two tables, one of which contained in the complex all things that look to God, and the other in the complex all things that look to man. Therefore the

commandments of that law are called the “Ten Words” (Ex. 34:28; Deut. 4:13; 10:4). They were so called because “ten” signifies all, and “words” signify truths; for they were more than ten words. That “ten” signifies all things, and that tithes (tenths) were instituted on account of that signification, may be seen in the Apocalypse Revealed (n. 101); and that that law is the complex of all things of religion, will be seen in what follows.

(287) IN THE SENSE OF THE LETTER THE DECALOGUE CONTAINS THE GENERAL PRECEPTS OF DOCTRINE AND LIFE, BUT IN THE SPIRITUAL AND CELESTIAL SENSES IT CONTAINS ALL PRECEPTS UNIVERSALLY. It is known that in the Word the Decalogue is called by way of eminence the Law, because it contains all things of Doctrine and life; for it contains both all things that look to God, and all things that look to man. For this reason the law was written on two tables, one of which treats of God, the other of man. It is also known that all things belonging to doctrine and life have reference to love to God and love towards the neighbor; and all things pertaining to these loves are contained in the Decalogue. That in the whole Word nothing else is taught can be seen from these words of the Lord: Jesus said, Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and in all thy mind, and thy neighbor as thyself. On these two commandments hang the law and the prophets (Matt. 22:37, 39-40). “The law and the prophets” signify the whole Word. And again: A certain lawyer, tempting Jesus, said, Master, what shall I do to inherit eternal life? And Jesus said unto him, What is

written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And Jesus said, This do, and thou shalt live (Luke 10:25-28). Since then, love to God and love towards the neighbor are the whole of the Word, and the first table of the Decalogue contains in a summary all things pertaining to love to God, and the second table all things pertaining to love to the neighbor, it follows that the Decalogue contains all things of doctrine and life. From these two tables so regarded it is plain that they are connected in such a manner that God from His table looks to man, and man from his table in turn looks to God, thus the looking is reciprocal, that is, it is such that God on His part never ceases to look to man and to make operative such things as relate to man's salvation; and when man receives and does what is written on his table, a reciprocal conjunction is effected; and then comes to pass what the Lord said to the lawyer, "This do, and thou shalt live."

(288) In the Word "the law" is frequently mentioned; and what is meant by the law in a strict sense, in a broader sense, and in the broadest sense, shall now be told. In a strict sense the law means the Decalogue; in a broader sense it means the statutes given by Moses to the children of Israel, and in the broadest sense it means the whole Word. That the law in a strict sense means the Decalogue, is well known. That the law in a wider sense means the statutes given by Moses to the children of Israel, is evident

from the particular statutes, each of which in Exodus is called a "law;" as also [in Leviticus]: This is the law of the guilt offering (Lev. 7:1). This is the law of the sacrifice of peace offering (Lev. 7:7, 11). This is the law of the meat offering (Lev. 6:14 seq.). This is the law for the burnt offering, for the meat offering, and for the sin offering, and for the guilt offering, and for the consecrations (Lev. 7:37). This is the law of the beast and of the fowl (Lev. 11:46 seq.) This is the law for her that beareth, a son or a daughter (Lev. 12:7). This is the law of leprosy (Lev. 13:59; 14:2, 32, 54, 57). This is the law of him that hath an issue (Lev. 15:32). This is the law of jealousy (Num. 5:29, 30). This is the law of the Nazarite (Num. 6:13, 21). This is the law of cleansing (Num. 19:14). The law respecting the red heifer (Num. 19:2). The law for the king (Deut. 17:15-19). Indeed the whole book of Moses is called the law (Deut. 31:9, 11, 12, 26; likewise in the New Testament, as in Luke 2:22; 24:44; John 1:45; 7:22, 23; 8:5; and elsewhere). That Paul, by the works of the law, means these statutes, where he says, That a man is justified by faith apart from the works of the law (Rom. 3:28), is clearly manifest from what there follows, as also from his words to Peter, whom he accuses of Judaizing, when he says three times in one verse, That no man is justified by the works of the law (Gal. 2:14, 16). That the law in the broadest sense means the whole Word, is plain from the following passages: Jesus said, Is it not written in your law, Ye are Gods? (John 10:34). This is written, Ps. 82:6. The multitude answered, We have heard out of the law that Christ abideth forever (John 12:34). This is written Ps. 89:29; 110:4; Dan. 7:14. That the Word might be fulfilled that is written in their law, They hated me without a cause (John 15:25). This is written, Ps. 35:19. The Pharisees said, Hath any of the rulers believed on Him but the crowd which knoweth not the law? (John 7:48-49). It is easier for heaven and earth to pass away than for one tittle of the law to fall (Luke 16:17). The law here means the whole Sacred Scripture; also in a thousand places in David.

(289) In the spiritual and celestial senses the Decalogue contains universally all the precepts of doctrine and life, thus all things of faith and charity, because the Word in each and all things of the sense of the letter, or in general and in every part of it, conceals two interior senses, one called the spiritual sense and the other the celestial; also Divine truth in its light and the Divine good in its heat are in these two senses. And because the Word in general and in every part of it is so constituted, the ten commandments of the Decalogue must needs be explained according to these three senses, called the natural, the spiritual, and the celestial. That the Word is such can be seen from what has been shown above (n. 193-208), in the chapter on the Sacred Scripture or the Word.

(290) Unless one knows the nature of the Word, he can have no idea that there is an infinity in every least particular of it, that is, that it contains things innumerable, which not even angels can exhaust. Each thing in it may be likened to a seed that is capable of growing up from the ground to a great tree and producing an abundance of seeds, from which again similar trees may be produced,

these together forming a garden, and from the seeds of this other gardens, and so on to infinity. Such is the Word of the Lord in its least particulars, and such especially is the Decalogue; for this, because it teaches love to God and love towards the neighbor, is a brief summary of the whole Word. That such is the nature of the Word, the Lord also teaches by a similitude, thus: The kingdom of God is like unto a grain of mustard seed, which a man took and sowed in his field; which indeed is less than all seeds; but when it is grown it is greater than the herbs, and becometh a tree, so that the birds of heaven come and lodge in the branches thereof (Matt. 13:31, 32; Mark 4:31, 32; Luke 13:18, 19; compare also Ezek. 17:2-8); That such is the infinity of spiritual seed or of truths in the Word, can be seen from angelic wisdom, which is all from the Word. This increases in the angels to eternity, and the wiser they become, the more clearly do they see that wisdom is without end, and perceive that they are merely in its outer court, and cannot in the smallest particular attain to the Lord's Divine wisdom, which they call a great deep. Since, then, the Word is from this great deep, because it is from the Lord, it is plain that there is a kind of infinity in every part of it.

(291) THE FIRST COMMANDMENT. THERE SHALL BE [WITH THEE] NO OTHER GOD IN MY PRESENCE These are the words of the first commandment (Exod. 20:3; Deut. 5:7). In the natural sense, which is the sense of the letter, the meaning nearest the letter is that idols must not be worshiped; for there follows, Thou shalt not make unto thee a graven image, nor any likeness that is in the heavens

above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself unto them nor worship them; for I Jehovah thy God am a jealous God (Exod. 20:4-5). In the sense nearest the letter this commandment means that idols must not be worshiped, for the reason that before this time and after it down to the Lord's coming, idolatrous worship prevailed in a great part of Asia. The cause of this worship was that all churches before the Lord's coming were representative and typical; and these types and representations were such, that Divine things were set forth under various figures and sculptured forms; and when the meanings of these were lost the common people began to worship them as gods. That the Israelitish nation was also in this worship when in Egypt, is evident from the golden calf which they worshiped in the desert instead of Jehovah; and that afterwards they were not wholly alienated from that worship is evident from many passages both in the historical and in the prophetic Word.

(292) This commandment, "There shall be no other God in My presence" means also in the natural sense, that no man dead or living should be worshiped as a god. This, too, was done in Asia and in various surrounding countries. Many of the gods of the heathen were simply men, as Baal, Ashtaroth, Chemosh, Milcom, Beelzebub; and at Athens and Rome, Saturn, Jupiter, Neptune, Pluto, Apollo, Pallas, and so forth. Some of these were worshiped first as saints, then as divinities and finally as gods. That they also worshiped living men as gods, appears from the edict of Darius the Mede, That for thirty days no man should ask anything from

God, but from the king only; otherwise, he should be cast into a den of lions (Dan. 6:8-28).

(293) In the natural sense, which is the sense of the letter, this commandment means also that no one except God, and nothing but what proceeds from God, is to be loved above all things, which also accords with the Lord's words (Matt. 22:35-37; Luke 10:25-28). For any person or thing that is loved above all things is God and is Divine to the one who so loves. For example, to one who loves himself or the world above all things, himself or the world is his God; and this is why such persons do not in heart acknowledge any God, and in consequence are conjoined with their like in hell, where all who love themselves and the world above all things are gathered.

(294) The spiritual sense of this commandment is, that no other God than the Lord Jesus Christ is to be worshiped, because He is Jehovah, who came into the world and wrought the redemption without which neither any man nor any angel could have been saved. That there is no God beside Him, is evident from the following passages in the Word: It shall be said in that day, Lo, this is our God; we have waited for Him that He may deliver us; this is Jehovah; we have waited for Him, we will rejoice and be glad in His salvation (Isa. 25:9). The voice of one that crieth in the desert, Prepare ye the way of Jehovah; make level in the wilderness a highway for our God. For the glory of Jehovah shall be revealed, and all flesh shall see it together. Behold, the Lord Jehovih cometh in strength; He shall feed His flock like a shepherd (Isa. 40:3, 6, 10, 11). Surely God is in thee

there is no God besides. Verily Thou art a God that hidest Thyself, O God of Israel the Savior (Isa. 45:14, 15). Am not I Jehovah? and there is no God else besides Me; a just God and a Savior; there is none besides Me (Isa. 45:21, 22). I am Jehovah; and besides me there is no Savior (Isa. 43:11; Hos. 13:4). That all flesh may know that I Jehovah am thy Savior and thy Redeemer (Isa. 44:26; 45:16). As for our Redeemer, Jehovah of Hosts is His name (Isa. 47:4, Jer 50:34). O Jehovah, my Rock and my Redeemer (Ps. 19:14). Thus saith Jehovah, thy Redeemer, the Holy One of Israel, I am Jehovah thy God (Isa. 48:17; 43:14; 49:7; 54:8). Thus said Jehovah, thy Redeemer, I am Jehovah that maketh all things alone by Myself (Isa. 44:24). Thus said Jehovah, the King of Israel, and his Redeemer Jehovah of Hosts; I am the First, and I am the Last, and beside Me there is no God (Isa. 44:6). Jehovah Of Hosts is His name, and the Holy One of Israel is thy Redeemer; the God of the whole earth shall He be called (Isa. 54:6, 8). Though Abraham knoweth us not; and Israel doth not acknowledge us; Thou Jehovah art our Father, our Redeemer; from everlasting is Thy name (Isa. 63:18). Unto us a Child is born, unto us a Son is given; and His name shall be called Wonderful, Counselor, God, Mighty, Father of eternity, Prince of peace (Isa. 9:6). Behold the days come, that I will raise up unto David a righteous Branch, who shall reign a King and this is His name, Jehovah our Righteousness (Jer. 23:5-6; 33:15-16). Philip said to Jesus, Lord, show us the Father. Jesus said unto him, he that seeth Me seeth the Father. Believest thou not that I am in the Father, and the Father in Me? (John 14:8-10). In

Jesus Christ dwelleth all the fullness of Divinity bodily (Col. 2:9). We are in the True, in Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols (1 John 5:20, 21). From these passages it is very evident that the Lord our Savior is Jehovah Himself, who is at once Creator, Redeemer, and Regenerator. This is the spiritual sense of this commandment.

(295) The celestial sense of this commandment is, that Jehovah the Lord is infinite, illimitable, and eternal; that He is omnipotent, omniscient, and omnipresent; that He is the First and the Last, the Beginning and the End, who was, is, and is to be; that He is love itself and wisdom itself, or good itself, and truth itself, consequently life itself; and thus the one only Being from whom all things are.

(296) All who acknowledge and worship any other God than the Lord the Savior, Jesus Christ, who is Jehovah God Himself in human form, sin against this first commandment. Those also sin against it who persuade themselves of the actual existence of three Divine persons from eternity. For as they confirm themselves in that error, they become more and more natural and corporeal, and at length are unable to comprehend interiorly any Divine truth; and if they listen to it and accept it, they still defile it and cover it up with fallacies. They may therefore be compared to those who dwell in the lowest story or the cellar of a house, and in consequence hear nothing of the conversation of those who are in the second and third stories, because the floor above their heads keeps the sound from penetrating to them. [2] The human mind is like a house of three stories, in the

lowest of which are those who have confirmed themselves in favor of three Gods from eternity, while in the second and third stories are those who acknowledge and believe in one God under a visible human form, and that the Lord God the Savior is He. As the sensual and corporeal man is merely natural, and viewed in himself is wholly animal, and differs from a brute animal only in being able to talk and reason, so he is like one living in a menagerie, where there are all kinds of wild beasts, and there he now acts the lion, now the bear, now the tiger, the leopard, or the wolf; and he may even act the lamb, but then in heart he laughs. [3] The merely natural man thinks of Divine truths only from the things of the world, and thus from the fallacies of the senses, for he is unable to raise his mind above these. Therefore the doctrine that he believes may be compared to a pottage made of chaff, which he eats as a dainty. Or it is like the bread and cakes that Ezekiel the prophet was commanded to make by mixing wheat, barley, beans, lentils, and fitches, with cow's or human excrement, thus representing the church as it was with the Israelitish nation (Ezek. 4:9 seq.). So is it with the doctrine of a church that is founded and reared upon a belief in three Divine persons from eternity, each one of whom singly is God. [4] Who would not see the monstrosity of that faith if it were presented as it is in itself in a picture before his eyes? For example, if the three were to stand in order beside each other, the first distinguished by a scepter and crown; the second holding a book, which is the Word, in his right hand, and in his left a golden cross spattered with blood; the third, encircled with wings, standing upon one foot, ready to fly forth and do his work, and above the three the inscription-these three persons, being so many Gods, are one God. What wise man seeing the picture would not say to himself, “Alas, what hallucination!” But he would say otherwise if he were to see a picture of one Divine Person with rays of heavenly light about His Head and with the inscription over it, This is our God, at once Creator, Redeemer, and Regenerator, and therefore the Savior. Would not that wise man kiss this picture, carry it home in his bosom, and by the sight of it gladden his own mind, and the minds of his wife and his children and servants?

(297) THE SECOND COMMANDMENT. THOU SHALT NOT TAKE THE NAME OF JEHOVAH THY GOD IN VAIN; FOR JEHOVAH WILL NOT HOLD HIM GUILTLESS THAT HATH TAKEN HIS NAME IN VAIN. In the natural sense, which is the sense of the letter, to take the name of Jehovah God in vain means the name itself, and its abuse in various kinds of conversation, especially in false speaking or lying, and in useless oaths or oaths to exculpate one’s self in evil intentions (that is, oaths with imprecations), also when employed in juggleries and incantations. But to swear by God and His holiness, by the Word or the Gospel, at coronations, inaugurations into the priesthood, and inductions into offices of trust, is not to take the name of God in vain, unless he who takes the oath afterwards discards his promises as vain. But the name of God, because it is holiness itself, must be used continually in the holy things pertaining to the church, as in prayers, psalms, and

all worship, also in preaching, and in writing on ecclesiastical subjects. This is so because God is in all things of religion, and when He is solemnly invoked He is present through His name and hears. In such ways is the name of God hallowed. That the name of Jehovah God is in itself holy is evident from that name, in that the Jews since their earliest age have not dared and do not dare to utter the name Jehovah; and for their sake the writers of the Gospels and the apostles were unwilling to use it, and used the name Lord instead, as is evident from various passages transferred from the Old Testament into the New, where the name Lord is used instead of Jehovah (as in Matt. 22:37; Luke 10:27, compared with Deut. 6:5, and other passages). That the name of Jesus is in like manner holy is known from the saying of the Apostle that at this name every knee is bowed or should be bowed in heaven and on earth; and furthermore from this, that no devil in hell can utter that name. There are many names of God that must not be taken in vain, as Jehovah, Jehovah God, and Jehovah of Hosts; the Holy One of Israel, Jesus and Christ, and the Holy Spirit.

(298) In the spiritual sense, the name of God means everything which the church teaches from the Word, and by which the Lord is invoked and worshiped. All such things in the complex are the name of God. “To take the name of God in vain,” means, therefore, to introduce any of these things into frivolous conversation, into false speaking, lying, imprecations, juggleries or incantations; for this too is reviling and blaspheming God, thus His name. That the Word and whatever the church has from it, and thus all

worship, is the name of God, can be seen from the following passages: From the rising of the sun My name shall be invoked (Isa. 41:25; 26:8, 13). From the rising of the sun even unto the going down of the same, My name is great among the Gentiles; and in every place incense is offered unto My name. But ye profane My name in that ye say, ‘The table of Jehovah is polluted; and ye snuff at My name, in that ye bring that which is torn, and the lame, and the sick (Mal. 1:11-13).’ All peoples walk each in the name of its God; but we, let us walk in the name of Jehovah our God (Micah 4:5). They were to worship Jehovah in one place where He would place His name (Deut. 12:6, 11, 13, 14, 18; 16:2, 6, 11, 16, 18); that is, where He would establish His worship. Jesus said, Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:20). As many as received Him, to them gave He power to become sons of God, even to them that believe in His name (John 1:12). He that believeth not hath been judged already, because be hath not believed in the name of the only begotten Son of God (John 3:18). Those who believe shall have life in His name (John 20:31). Jesus said, I have manifested Thy name to men and I have made known unto them Thy name (John 17:6, 26). The Lord said, Thou hast a few names in Sardis (Apoc. 3:4); besides many other passages in which, as in the foregoing, the “name of God” means the Divine that goes forth from God, and by which He is worshiped. But the name Jesus Christ means everything of redemption, and everything of His doctrine, and thus everything of salvation, “Jesus” meaning every thing of salvation through redemption, and “Christ” everything of salvation through His doctrine.

(299) In the celestial sense, “to take the name of Gods vain means what the Lord said to the Pharisees: Every sin and blasphemy shall be forgiven unto men, but blasphemy of the Spirit shall not be forgiven (Matt. 12:31, 32), “blasphemy of the Spirit” meaning blasphemy against the Divinity of the Lord’s Human, and against the holiness of the Word. That the Divine Human of the Lord is meant by the name of Jehovah God in the celestial or highest sense, is evident from the following passages: Jesus said, Father, glorify Thy name. And there came a voice out of heaven, saying, I have glorified it, and will glorify it again (John 12:28). Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son; if ye shall ask anything in My name, that I will do (John 14:13, 14). In the Lord’s Prayer, Hallowed be Thy name (Matt. 6:9) has the same meaning in the celestial sense. The same is true of “name” (Exod. 23:21; Isa. 63:16). As blasphemy of the Spirit is not forgiven unto men (according to the words in Matt. 12:31, 32), and as this is what is meant by this commandment in the celestial sense, it is added, “for Jehovah will not hold him guiltless who taketh His name in vain.”

(300) That the name of anyone means not his name alone but his every quality, is evident from the use of names in the spiritual world. No man there retains the name he received in baptism, or that of his father or ancestry in the world; but everyone is there named according to his character, and angels are named according to their moral and

spiritual life. Such are meant in these words of the Lord: Jesus said, I am the Good Shepherd. The sheep hear His voice, and He calleth His own sheep by name and leadeth them out (John 10:11, 3). Also in these words: Thou hast a few names even in Sardis, that have not defiled their garments. He that overcometh, I will write upon him the name of the city New Jerusalem, and My new name (Apoc. 3:4, 12). Gabriel and Michael are not the names of two persons in heaven, but by those names all in heaven who are in wisdom respecting the Lord, and who worship Him are meant. The names of persons and of places in the Word do not mean persons and places, but the things of the church. Nor in the natural world does a name mean the person’s name only, but his character also, because this adheres to his name; for in common conversation it is customary to say, “This he does for the sake of his name,” or “for the fame of his name,” or “this man has a great name,” meaning that he is celebrated, for such things as are in him, as for talents, erudition, merits, and so on. Who does not know that he who disparages and calumniates anyone in name, also disparages and calumniates the actions of his life? In idea the two are joined together, and the fame of his name is thus destroyed. In like manner one who utters the name of a king, a noble, or any great man, with great disrespect, also casts opprobrium upon his majesty and dignity. So again he who mentions the name of another in a tone of contempt, at the same time belittles the acts of his life. This is true of everyone. According to the laws of all kingdoms it is not lawful to sully and wound with slander anyone’s name, that is, his character and consequent reputation.

(301) THE THIRD COMMANDMENT. REMEMBER THE SABBATH DAY TO KEEP IT HOLY SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK; BUT THE SEVENTH DAY IS THE SABBATH OF JEHOVAH THY GOD. This is the third commandment, as may be seen from Exod. 20:8-10, and Deut. 5:12-14. In the natural sense, which is the sense of the letter, it means that six days are for man and his labors, and the seventh for the Lord and rest for man from the Lord. In the original tongue Sabbath signifies rest. With the children of Israel the Sabbath, because it represented the Lord, was the sanctity of sanctities, the six days representing His labors and conflicts with the hells, and the seventh His victory over them, and consequent rest; and as that day was a representative of the close of the whole of the Lord’s work of redemption, it was holiness itself. But when the Lord came into the world, and in consequence representations of Him ceased, that day became a day of instruction in Divine things, and thus also a day of rest from labors and of meditation on such things as relate to salvation and eternal life, as also a day of love towards the neighbor. That it became a day of instruction in Divine things is evident from this, That on that day the Lord taught in the temple and in synagogues (Mark 6:2; Luke 4:16, 31, 32: 13:10) And that He said to the man who was healed, Take up thy bed and walk and to the Pharisees that it was lawful for His disciples on the Sabbath day to pluck the ears of corn and eat (Matt. 12:1-9; Mark 2:23-28; Luke 6:1-6;

John 5:9-19), each of these particulars signifying in the spiritual sense instruction in doctrinals. That that day was made also a day of love towards the neighbor is evident from what the Lord did and taught on that day (Matt. 12:10-14; Mark 3:1-9; Luke 6:6-12; 13:10-18; 14:1-7; John 5:9-19; 7:22, 23; 9:14, 16). From all this it is evident why the Lord said, That He is Lord also of the Sabbath (Matt. 12:8; Mark 2:28; Luke 6:5); and because He said this, it follows that that day was a representative of Him.

(302) In the spiritual sense, this commandment signifies man's reformation and regeneration by the Lord, "the six days of labor" signifying his warfare against the flesh and its lusts, and at the same time against the evils and falsities that are in him from hell, and "the seventh day" signifying his conjunction with the Lord, and regeneration thereby. That man's spiritual labor continues as long as that warfare lasts, but when he is regenerated he has rest, will be shown in what is to be said hereafter in the chapter on Reformation and Regeneration, especially under the following sections there: (1) Regeneration is effected in a manner analogous to that in which man is conceived, carried in a womb, born, and educated (2) The first act in the new birth is called reformation, which belongs to the understanding; and the second is called regeneration, which belongs to the will and therefrom to the understanding. (3) The internal man is to be reformed first, and through that the external. (4) Then a conflict arises between the internal and the external man, and the one that conquers rules the other. (5) The regenerate man has a

new will, and a new understanding; and so forth. The reformation and regeneration of man are signified by this commandment in the spiritual sense, because they coincide with the labors and combats of the Lord with the hells, and with His victory over them, and the rest that followed. For the Lord reforms and regenerates man and renders him spiritual in the same manner in which He glorified His Human and made it Divine; and this is the meaning of the command to "follow Him." That the Lord had combats, which are called "labors," is evident from Isa. 53 and 58; and that like things are called "labors" in reference to men, from Isa. 65:23; Apoc. 51:2, 3.

(303) In the celestial sense, this commandment means conjunction with the Lord, followed by peace, because of protection from hell. For the Sabbath signifies rest, and in this highest sense, peace; therefore the Lord is called the Prince of Peace, and He also calls Himself "Peace," as is evident from the following passages: Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counselor, God, Mighty, Father of eternity, Prince of Peace. Of the increase of His government and peace there shall be no end (Isa. 9:6, 7). Jesus said, Peace I leave with you, My peace I give unto you (John 14:27). Jesus said, These things have I spoken unto you that in Me ye may have peace (John 16:33). How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; saying, Thy King reigneth (Isa. 52:7). Jehovah will deliver my soul in peace (Ps. 55:18). Jehovah's

work is peace; and the labor of righteousness rest and security forever that My people may abide in a habitation of peace, and in tents of security, in quiet resting-places (Isa. 32:17. 18). Jesus said to the seventy whom He sent forth, Into whatsoever house ye enter, first say, Peace be to this house; and if a son of peace be there, your peace shall rest upon him (Luke 10:6, 8; Matt. 10:12-14). Jehovah will speak peace unto His people. Righteousness and peace have kissed each other (Ps. 85:8, 10). When the Lord Himself appeared to His disciples, He said, Peace be unto you (John 20:19, 21, 28). Moreover, the state of peace into which men are to come from the Lord is treated of in Isa. 65, 66 and elsewhere; and those will come into that state, who are received into the New Church which the Lord is establishing at this day. What peace is in its essence, which is the peace in which the angels of heaven and those who are in the Lord are, may be seen in the work on Heaven and Hell (n. 284-290). From all this it is also evident why the Lord called Himself "Lord of the Sabbath," that is, of rest and peace.

(304) Heavenly peace, which, in respect to the hells, is that evils and falsities shall not rise up from them and break forth, may be compared in many respects with natural peace; as with peace after war, when everyone is secure from enemies and is safe in his own city and home and living in his own fields and garden. This is as the prophet said when he spoke naturally of heavenly peace: They shall sit every man under his vine and under his fig-tree, and none shall make them afraid (Micah 4:4; Isa. 65:21-23). It

may also be compared to recreations of mind and to rest after severe labor, and to the consolation felt by mothers after childbirth, when their parental love (called storge) manifests its delights. It may also be compared with serenity after tempests, black clouds, and thunders; also with spring, after a terrible winter has passed, and with the gladdening influences from the new growths in the fields and the blossoming in the gardens, meadows, and woods; and again with the state of mind experienced by those who, after storms and dangers on the sea, reach a port and set foot on the longed-for land

(305) THE FOURTH COMMANDMENT. HONOR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE PROLONGED, AND THAT IT MAY BE WELL WITH THEE UPON THE EARTH. So reads this commandment in Exod. 20:12; Deut. 5:16. In the natural sense, which is that of the letter, “to honor thy father and thy mother” means to honor parents, to be obedient to them, to be devoted to them, and to return thanks to them for the benefits they confer, which are that they provide food and clothing for their children, and so introduce them into the world that they may act in it as civil and moral persons; and introduce them also into heaven by means of the precepts of religion, thus providing both for their temporal prosperity and their eternal happiness. All this parents do from a love which they have from the Lord, in whose stead they act. In a relative sense it means that if parents are dead, guardians should be honored by their wards. In a broader sense, to honor the king and magistrates, is meant by this commandment, since

these provide for all in general the necessities which parents provide in particular. In the broadest sense this commandment means that men should love their country, since it supports and protects them, therefore it is called fatherland from father. But to country, king, and magistrates honor must be rendered by parents and by them be implanted in their children.

(306) In the spiritual sense, “to honor father and mother” means to reverence and love God and the church. In this sense, God who is the father of all, is meant by “father” and the church by “mother.” In the heavens little children and the angels know no other father and no other mother, since they are there born anew of the Lord through the church. Therefore the Lord says: Call no man your father on the earth; for one is your Father, who is in the heavens (Matt. 23:9). This was said with reference to children and angels in heaven, and not of children and men on earth. The Lord teaches the same thing in the common prayer of the Christian churches, “Our Father who art in the heavens, hallowed be Thy name.” In the spiritual sense, “mother” means the church, because as a mother on earth nourishes her children with natural food; so does the church nourish her children with spiritual food, and this is why the church is frequently called “mother” in the Word, as in Hosea: Plead with your mother; she is not my wife, and I am not her husband (2:2, 6). In Isaiah: Where is the bill of your mother’s divorcement, whom I have put away? (50:1; Ezek. 16:46; 19:10). And in the Gospels: Jesus stretched forth His hand towards Ills disciples, and said, My mother and My

brethren are these who hear the Word of God and do it (Matt. 12:48-50; Mark 3:33-36; Luke 8:21; John 19:25-27).

(307) In the celestial sense, “father” means our Lord Jesus Christ, and “mother” the communion of saints, which means the Lord’s church spread throughout the whole world. That the Lord is the Father, is evident from the following passages: Unto us a Child is born, unto us a Son is given. His name is God, Mighty, Father of eternity, Prince of Peace (Isa. 9:6). Thou art our Father; Abraham knoweth us not and Israel doth not acknowledge us; Thou art our Father, our Redeemer from everlasting is Thy name (Isa. 63:16). Philip said, show us the Father; Jesus saith unto him, He that seeth Me seeth the Father; how sayest thou then, Show us the Father? Believe Me that I am in the Father, and the Father in Me (John 14:8-11; also 12:45). That “mother” in this sense means the Lord’s church, is evident from the following passages: I saw the holy city, New Jerusalem, made ready as a bride adorned for her husband (Apoc. 21:2). The angel said to John, Come hither, I will show thee the bride, the wife of the Lamb; and he showed me the city, the holy Jerusalem (Apoc. 21:9, 10). The time of the marriage of the Lamb is come, and His wife hath made herself ready: Blessed are they that have been called unto the marriage supper of the Lamb (Apoc. 19:7, 9). (See also Matt. 9:15; Mark 2:19, 20; Luke 5:34, 36; John 3:29; 19:25-27.) That “the New Jerusalem” means the New Church which the Lord is at this day establishing, may be seen in the Apocalypse Revealed (n. 880, 881); this church, and not the preceding, is the wife and the mother in this sense. The

spiritual offspring which are born from this marriage are the goods of charity and the truths of faith; and those who are in these from the Lord, are called "sons of the marriage," "sons of God," and "born of God."

(308) It must he kept in mind that a Divine-heavenly sphere of love continually goes forth from the Lord toward all who embrace the doctrine of His church, who are obedient to Him, as children are to their father and mother in the world, who devote themselves to Him, and who wish to be fed, that is, instructed by Him. From this heavenly sphere a natural sphere arises, which is one of love towards infants and children. This is a most universal sphere, affecting not only men, but also birds and beasts and even serpents; nor animate things only, but also things inanimate. But that the Lord might operate upon these even as upon spiritual things, He created a sun to be in the natural world like a father, the earth being like a mother. For the sun is like a common father and the earth like a common mother from the marriage of which all the vegetation that adorns the surface of the earth is produced. From the influx of that heavenly sphere into the natural world, come the marvelous developments of vegetation from seed to fruit, and again to new seed. It is from this also that many kinds of plants turn, as it were, their faces to the sun during the day, and turn them away when the sun sets. It is from this also that there are flowers that open at the rising of the sun and close at his setting. It is from this also that the song-birds sing sweetly at the early dawn, and likewise after they have been fed by their mother earth. Thus do all these honor

their father and mother. They all bear testimony that in the natural world the Lord provides through the sun and the earth all necessities both for animate and inanimate things. Therefore it is said in David: Praise ye Jehovah from the heavens; praise ye Him, sun and moon; praise Him from the earth, ye dragons and all deeps; praise Him, fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl; kings of the earth and all peoples; young men and maidens (Ps. 148:1-12); and in Job: Ask, I pray, the beasts and they shall teach thee; or the fowls of the air, and they shall tell thee; or the shrub of the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who doth not know from all these things that the hand of Jehovah hath wrought this? (Job 12:7-9). “Ask and they will teach,” signifies to observe, study, and judge from these things that the Lord Jehovah created them.

(309) THE FIFTH COMMANDMENT. THOU SHALT NOT KILL. In the natural sense, this commandment “Thou shalt not kill” means not to kill a man, and not to inflict upon him any wound from which he may die, also not to maim his body. It means also not to inflict any deadly harm upon his name and fame, since with many fame and life go hand in hand. In a broader natural sense, murder means enmity, hatred, and revenge, which breathe slaughter; for in them murder lies concealed as fire in wood under ashes. Infernal fire is nothing else; hence the expressions, to be inflamed with hatred, to burn with revenge. These passions are murder in intention, not in act; but if fear of the law or of retaliation and revenge were removed from them, they

would break forth into act, especially if there is treachery or ferocity in the intention. That hatred is murder, is evident from these words of the Lord: Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother rashly shall be in danger of the judgment. But whosoever shall say to his brother, Raca, shall be in danger of the council, and whosoever shall say, Thou fool, shall be in danger of the hell of fire (Matt. 5:21, 22). This is because whatever pertains to the intention pertains also to the will, and so essentially to the deed.

(310) In the spiritual sense, murder means all modes of killing and destroying the souls of men, which modes are various and manifold, as for example, turning men away from God, religion, and Divine worship by insinuating scandalous thoughts against these, or by inducing such persuasions as cause aversion and even abhorrence. Such murderers are all the devils and satans in hell, with whom those in this world who violate and prostitute the sanctities of the church are in conjunction. Those who destroy souls by falsities are meant by the king of the abyss, who is called “Abaddon” or “Apollyon,” that is, the Destroyer (Apoc. 9:11); and in the prophetic Word [those whom they destroy] are meant by “the slain,” as in the following passages: Thus said Jehovah God, Feed the flock of slaughter which their possessors have slain (Zech. 11:4-5, 7). We are killed all the day long; we are counted as a flock for the slaughter (Ps. 44:22, 23). Jacob shall cause them that come to take root. Is

he slain according to the slaughter of them that are slain by him? (Isa. 27:6, 7). The thief cometh not but to steal and to kill the sheep; I am come that they may have life and abundance (John 10:10). (Besides elsewhere, as in Isa. 14:21; 26:21; Ezek. 37:9; Jer. 4:31; 12:3; Rev. 9:4, 5; 11:7.) And therefore the devil is called: A murderer from the beginning (John 8:44).

(311) In the celestial sense, to kill means to be rashly angry with the Lord, to hate Him, and to wish to blot out His name. It is said of such that they crucify the Lord, and this they would do, as the Jews did, if He were to come again into the world as before. This is meant by: A Lamb standing as though it had been slain (Rev. 5:6; 13:8). Also by the Lord's being crucified (Rev. 11:8; Heb. 6:6; Gal. 3:1).

(312) The nature of man's internal, unless it is reformed by the Lord, has been made evident to me from seeing the devils and satans in hell; for they have it constantly in mind to kill the Lord; and as they cannot do this they are in the endeavor to kill those who are devoted to the Lord; but not being able, as men are in the world, to do this, they make every effort to destroy their souls, that is, to destroy faith and charity in them. With such, essential hatred and revenge appear like lurid and glowing fires-hatred like a lurid fire, and revenge like a glowing fire-yet these are not fires, but appearances. The cruelties of their hearts sometimes appear above them in the air like contests with angels and their slaughter and overthrow. Such direful mockeries arise from their wrath and hatred against heaven. Moreover, at a distance, these same spirits appear

like wild beasts of every kind, as tigers, leopards, wolves, foxes, dogs, crocodiles, and all kinds of serpents; and when they see gentle animals in representative forms, they rush upon them in fantasy and strive to tear them in pieces. They came to my sight like dragons standing near women with whom there were little children, whom they were endeavoring, as it were, to devour (according to what is recorded in the twelfth chapter of Revelation); but these were nothing else than representations of hatred against the Lord and His New Church. That men in the world who wish to destroy the Lord's church are like these spirits is not evident to their companions; and for the reason that their bodies, through which they practice the moralities, absorb and conceal these things. But to the angels, who behold their spirits and not their bodies, they appear in forms like those of the devils above described. Who could have known such things had not the Lord opened the sight of some one, and given him the ability to look into the spiritual world? Otherwise, would not these, together with other most important matters, have lain concealed from man for ever?

(313) THE SIXTH COMMANDMENT. THOU SHALT NOT COMMIT ADULTERY. In the natural sense, this commandment means not only not to commit adultery, but it refers also to willing and doing obscene things and thinking and speaking about lascivious things. That merely to lust is to commit adultery, is evident from the Lord's words: Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say to you, that everyone that

looketh on another man's wife to lust after her, hath committed adultery with her already in his heart (Matt. 5:27, 28). The reason of this is that when lust enters the will it becomes, as it were, deed; for allurement enters into the understanding only, but into the will, intention; and the intention of a lust is a deed. But more on this subject may be seen in the work on Marriage Love and Scortatory Love (Amsterdam, 1768), which treats, On the Opposition of Marriage to Scortatory Love (n. 423-443); On Fornication (n. 444-460); On Adulteries and the Different Kinds and Degrees of Adultery (n. 478-499); On the Lust of Defloration (n. 501-505); On the Lust for Variety (n. 506-510); On the Lust of Violation (n. 511, 512); On the Lust of Seducing Innocences (n. 513, 514); On the Imputation of Scortatory Love and of Marriage Love (n. 523-531). All of these things are meant by this commandment in the natural sense.

(314) In the spiritual sense, "to commit adultery" means to adulterate the goods of the Word and to falsify its truths. That "to commit adultery" means this also, has been hitherto unknown, because the spiritual sense of the Word has been hitherto concealed. That such is the meaning in the Word of "to commit adultery," "to adulterate," and "to commit whoredom" is evident from the following passages: Run ye to and fro through the streets of Jerusalem, and seek if ye can find a man that executeth judgment, and seeketh the truth. When I had fed them to the full, they committed adultery (Jer. 5:1, 7). In the prophets of Jerusalem I have seen a horrible stubbornness in

adulterating and walking in a lie (Jer. 23:14). They have wrought folly in Israel, and have committed whoredom, and have spoken My Word falsely (Jer. 29:23). They committed whoredom, because they have left Jehovah (Hos. 4:10). I will cut off the soul that turneth unto them that have familiar spirits and unto the wizards, to go a whoring after them (Lev. 20:6). A covenant shall not be made with the inhabitants of the land, lest they go a whoring after their gods (Ex. 34:16). Because Babylon adulterates and falsifies the Word more than others, she is called the great harlot, and it is said of her in the Apocalypse: Babylon hath given all nations to drink of the wine of the anger of her fornication (Apoc. 14:8). The angel said, I will show unto thee the judgment of the great harlot; with whom the kings of the earth committed whoredom (Apoc. 17:1, 2). For He hath judged the great harlot that corrupted the earth with her whoredom (Apoc. 19:2). Because the Jewish nation had falsified the Word, it was called by the Lord: An adulterous generation (Matt. 12:39; 16:4; Mark 8:38); And the seed of the adulterer (Isa. 57:3). There are many other passages where "adulteries" and "whoredoms" mean adulterations and falsifications of the Word (as in Jer. 3:6, 8; 13:27; Ezek. 16:15, 16, 26, 28, 29, 32, 33; 23:2, 3, 5, 7, 11, 14, 16, 17; Hos. 5:3; 6:10; Nahum 3:4).

(315) In the celestial sense, "to commit adultery" means to deny the holiness of the Word, and to profane it. This meaning follows from the preceding spiritual meaning, which is to adulterate its goods and to falsify its truths. The holiness of the Word is denied and profaned by those who in

heart ridicule all things of the church and of religion, for in the Christian world all things of the church and of religion are from the Word.

(316) There are many causes which make a man to seem chaste, not only to others but also to himself, when, in fact, he is wholly unchaste; since he does not know that when a lust occupies the will it is a deed and cannot be removed except by the Lord after repentance. A man is not made chaste by abstaining from doing, but by abstaining from willing because it is a sin when the doing is possible. Just so far as anyone abstains from adulteries and whoredoms, solely from fear of the civil law and its penalties; from fear of the loss of reputation and thus of honor; from fear of the diseases arising from them; from fear of the wife's upbraidings at home, and the consequent intranquillity of life; from fear of the vengeance of the husband and relatives, or of being beaten by their servants; or because of avarice, or any infirmity caused by disease or abuse or age or any other cause of impotence; even if he abstains on account of any natural or moral law, and not at the same time on account of spiritual law; he is nevertheless inwardly an adulterer and a fornicator. For he nonetheless believes that adulteries and whoredoms are not sins, and therefore he does not in his spirit make them unlawful before God; and thus in spirit he commits them, even if he does not commit them in the body before the world; and in consequence, when after death he becomes a spirit he speaks openly in favor of them. Furthermore, adulterers may be compared to covenant-breakers who violate

compacts; also to the satyrs and priapi of the ancients, who roamed in forests, crying out, “Where are there virgins, betrothed maidens, and wives, to sport with?” Moreover, in the spiritual world adulterers actually appear like satyrs and priapi. They may also be compared to rank he-goats, or to dogs that run about the streets, looking about and smelling for female dogs to satiate their lasciviousness; and so on. When they become husbands their virility may be likened to the blossoming of tulips in spring, which in a month lose their flowers and wither.

(317) THE SEVENTH COMMANDMENT. THOU SHALT NOT STEAL. In the natural sense, this commandment means, according to its letter, not to steal or to rob or to commit piracy in time of peace; and in general, not to take away anyone’s goods secretly or under any pretext. It also extends to all impostures and illegitimate gains, usuries, and exactions; and again to frauds in paying taxes and duties and in discharging debts. Laborers transgress this commandment when they do their work unfaithfully and deceitfully; merchants, when they practice deceit in their merchandise, in weight, in measure, and in their accounts; officers, when they deduct from the soldiers’ wages; judges, when they give judgment for friendship, reward, relationship, or others reasons, preventing law and evidence, and so depriving others of the goods which they rightfully possess.

(318) In the spiritual sense, to steal means to deprive others of the truths of their faith, which is done by means of falsities and heresies. Priests, who minister solely for gain

or from a lust for honor, and teach what they see or might see from the Word to be untrue, are spiritual thieves, since they take away from the people the means of salvation, which are the truths of faith. Such are called thieves in the Word, in the following passages: He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. The thief cometh not but to steal, and to kill, and to destroy (John 10:1, 10). Lay not up treasures upon earth, but in heaven, where thieves do not come and steal (Matt. 6:19, 20). If thieves come to thee, if robbers by night, how art thou cut off; will they not steal what is enough for them? (Obad. verse 5). They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief (Joel 2:9). They have committed falsehood, and the thief cometh in, and the troop spreadeth itself without (Hos. 7:1).

(319) In the celestial sense, thieves mean those who take away from the Lord His Divine power; also those who claim for themselves His merit and righteousness. These, even if they adore God, still do not trust in Him but only in themselves, and also do not believe in God, but only in themselves.

(320) Those who teach what is false and heretical and persuade the common people that it is true and orthodox, although they read the Word, and from it may know what is false and what is true, also those who by fallacies confirm falsities of religion and seduce men thereby, may be compared to impostors and their impostures of all kinds;

and because such impostures are in the spiritual sense essentially thefts, such persons may be compared to counterfeiters who strike false coins and gild them or give them outwardly the color of gold, and pass them for pure coins; then again to those who know how to cut and polish crystals skillfully and harden them, and who sell them for diamonds; also to men who carry apes or monkeys, clothed like men and with veiled faces on horses or mules through cities, and proclaim that these are noblemen of an ancient stock. They are also like those who put on false faces smeared with paints of various colors, over the living and natural face, concealing its beauty; and they are also like men who exhibit selenite and mica, which shine as if from gold and silver, and try to sell them as coming from veins that are very precious. They may also be likened to those who by theatricals lead men away from true Divine worship, or from churches to playhouses. Those who establish all kinds of falsity, regarding truths as of no moment, and who discharge priestly functions solely for gain and a lust for honor, being thus spiritual thieves, may be likened to those thieves who carry keys wherewith they can open the door of any house; also to leopards and eagles, that with sharp eyes search for the fattest prey.

(321) THE EIGHTH COMMANDMENT. THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR. “Bearing false witness against the neighbor,” or testifying falsely, means, in the natural sense nearest to the letter, to act the part of a false witness before a judge, or before others not in a court of justice, against one who is rashly

accused of any evil, and to support the accusation by the name of God or anything else that is holy or by one’s personal influence and the strength of his personal reputation. In a wider natural sense this commandment forbids all kinds of lies and hypocrisies in civil life which look to an evil end; also traducing and defaming the neighbor, to the injury of his honor, name, and fame, on which the man’s whole character depends. In the widest natural sense, the commandment forbids plots, cunning devices, and premeditated evils against anyone, which spring from various sources, as enmity, hatred, revenge, envy, emulation, and the like. For these evils conceal within them the bearing of false witness.

(322) In the spiritual sense, “bearing false witness” means to persuade that falsity of belief is true belief and evil of life is good of life, and the reverse, doing this from purpose, not from ignorance; that is, doing this after one has learned what is true and good, not before; for the Lord says: If ye were blind, ye would have no sin; but now ye say, We see; therefore your sin remaineth (John 9:41). In the Word this kind of falsehood is called a “lie” and the intent is called “deceit,” as in the following passages: We have made a covenant with death, and with hell we have made vision, for we have made a lie our trust, and in falsehood have we hid ourselves (Isa. 28:15). This is a rebellious people, lying sons, they will not hear the law of Jehovah (Isa. 30:9). From the prophet even unto the priest everyone worketh a lie (Jer. 8:10). The inhabitants speak a lie, their tongue is deceitful in their mouth (Micah 6:12). Thou wilt destroy

them that speak a lie; Jehovah abhorreth the man of deceit (Ps. 5:6). They have taught their tongue to speak a lie; their habitation is in the midst of deceit (Jer. 9:5, 6). Because a "lie" means what is false, the Lord says: That when the devil speaketh a lie, he speaketh from his own (John 8:44). ("A lie" signifies what is false, and false speaking, in the following places also: Jer. 23:14, 32; Ezek. 13:6-9; 21:29; Hos. 7:1; 12:1; Nahum 3:1; Ps. 120:2, 3).

(323) In the celestial sense, bearing false witness means blaspheming the Lord and the Word, thus banishing truth itself from the church; for the Lord is the Truth itself, as likewise the Word. On the other hand, to bear witness in this sense, means to speak the truth, and testimony means the truth itself. For this reason the Decalogue is called the "testimony" (Exod. 25:16, 21, 22; 31:7, 18; 32:15, 16; 40:20; Lev. 16:13; Num. 17:4, 7, 10). And because the Lord is the truth itself, He says of Himself, that He bears witness, That the Lord is the very truth (John 14:6; Rev. 3:7, 14); And that He bears witness, and witnesses of Himself (John 3:11; 8:13-19; 15:26; 18:37, 38).

(324) Those who speak falsities from deceit or purposely, uttering them in a tone imitative of spiritual affection (and still more if they mingle with them truths from the Word, which are thus falsified), were by the ancients called sorcerers (on whom see the Apocalypse Revealed, n. 462), also pythons, and serpents of the tree of the knowledge of good and evil. These falsifiers, liars, and deceivers may be likened to men who talk to those they hate in a bland and friendly manner, and while talking hold behind them a

dagger with which to kill. They may also be likened to those who poison their swords and thus attack their enemies; or to those who mix hemlock with water, or who poison with wine and sweetmeats. They may also be likened to handsome and seductive harlots infected with venereal diseases; to stinging shrubs, which when brought near to the nostrils, hurt the olfactory fibers; to sweetened poisons; and also to ordure, which when dried emits in autumn a fragrant odor. Such are described in the Word by leopards (see the Apocalypse Revealed, n. 572).

(325) THE NINTH AND TENTH COMMANDMENTS. THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE; THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, NOR HIS MANSERVANT NOR HIS MAIDSERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS THY NEIGHBOR'S. In the catechisms now in use, this commandment is divided into two, one forming the ninth, which is, "Thou shalt not covet thy neighbor's house;" and the other the tenth, which is, "Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." As these two commandments constitute one thing, and in Exod. 20:17; Deut. 5:21, one verse, I have undertaken to treat of the two together; not wishing them to be joined together as one commandment, but rather that as heretofore they be kept separate as two, since the commandments are called (in the Hebrew) the Ten Words (Ex. 34:28; Deut. 4:13; 10:4).

(326) These two commandments have relation to all the preceding ones, and teach and enjoin not only that evils must not be done, but also that they must not be lusted after, consequently that evils pertain not solely to the external man, but also to the internal; since he who refrains from doing evils and yet lusts to do them, still does them. For the Lord says: If anyone lusts after another's wife, he has committed adultery with her already in his heart (Matt. 5:27, 28); and the external man becomes internal, or acts as one with the internal, only when lusts have been removed. This also the Lord teaches, saying: Woe unto you, scribes and Pharisees; for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside may be clean also (Matt. 23:25, 26). And the same is taught throughout that chapter. The internals which are Pharisaical, are lusts after the things that are forbidden to be done in the first, second, fifth, sixth, seventh and eighth commandments. It is known that when the Lord was in the world, He taught the internal things of the church, and these internal things are not to lust after evils; and He so taught in order that the internal and external man may make one. This is the being born anew, of which the Lord spoke to Nicodemus in the third chapter of John; and no man can be born anew or be regenerated, and consequently become internal, except from the Lord. That these two commandments may have relation to all the preceding ones, inasmuch as the things forbidden therein are not to be lusted after, the house is

first mentioned, after the wife, then the manservant, maidservant, ox, and ass, and lastly, everything that is the neighbor’s. For the house involves all that follows, since it includes the husband, wife, manservant, maidservant, ox and ass. Again, the wife, who is next mentioned, involves all that follows; for she is the mistress as the husband is the master in the house; the manservant and maidservant are beneath these, the ox and the ass beneath the latter, and last of all come all things that are below or without, which means everything that is the neighbor’s. Evidently therefore, in these two commandments all the preceding, both in general and in particular, are regarded, both in a broad and a restricted sense.

(327) In the spiritual sense, these two commandments forbid all lusts that are contrary to the spirit, thus all that are contrary to the spiritual things of the church, which relate chiefly to faith and charity; for unless lusts are subdued, the flesh let loose would rush into every wickedness. For it is known from Paul, That the flesh lusteth against the spirit, and the spirit against the flesh (Gal. 5:17); and from James: Each man is tempted by his own lust when he is enticed; then the lust, when it hath conceived, beareth sin; and sin, when it is completed, bringeth forth death (James 1:14, 15); again from Peter, That the Lord reserves the unrighteous unto the day of judgment, to be punished; but chiefly them that walk after the flesh in lust (2 Peter 2:9, 10). In short, these two commandments understood in the spirit sense relate to all things that have before been presented in the spiritual sense, that they must

not be lusted after; so likewise, to all that has been before presented in the celestial sense; but to repeat all these things is unnecessary.

(328) The lusts of the flesh, the eye, and the other senses, separated from the lusts, that is, from the affections, the desires, and the delights of the spirit, are wholly like the lusts of beasts, and consequently are in themselves beastlike. But the affections of the spirit are such as angels have, and therefore are to be called truly human. For this reason, so far as anyone indulges the lusts of the flesh, he is a beast and a wild beast; but so far as one satisfies the desires of the spirit, he is a man and an angel. The lusts of the flesh may be compared to shriveled and dried up grapes and to wild grapes; but the affections of the spirit to juicy and delicious grapes, and also to the taste of the wine that is pressed from them. The lusts of the flesh may be compared to stables where there are asses, goats, and swine; but the affections of the spirit to stables where there are noble horses, and sheep and lambs; and they differ as an ass and a horse, a goat and a sheep, a lamb and a pig; in general, as dross and gold, as limestone and silver, as coral and rubies, and so on. Lust and the deed are connected like blood and flesh, or like flame and oil; for lust is within the deed, as air from the lungs is in breathing or in speaking, or as wind in the sail when the vessel is in motion, or as water on the wheel that gives motion and action to machinery.

(329) THE TEN COMMANDMENTS OF THE DECALOGUE CONTAIN ALL THINGS THAT BELONG TO LOVE TO GOD, AND ALL THINGS THAT BELONG TO LOVE TOWARD THE

NEIGHBOR. In eight of the commandments of the decalogue, the first, second, fifth, sixth, seventh, eighth, ninth, and tenth, there is nothing said of love to God and love toward the neighbor; since it is not said that God should be loved, that His name should be hallowed, that the neighbor should be loved and consequently that he should be dealt with sincerely and uprightly. It is only said, “Thou shalt have no other God before Me;” “Thou shalt not take the name of God in vain;” “Thou shalt not kill;” “Thou shall not commit adultery;” “Thou shalt not steal;” “Thou shalt not bear false witness;” “Thou shalt not covet what belongs to thy neighbor;” that is in general, that evil, either against God or the neighbor, is not to be cherished in will or thought, nor to be done. The reason why such things as relate directly to love and charity are not commanded, but only such things as are opposed to them are forbidden, is that so far as man shuns evils as sins, so far does he will the goods that pertain to love and charity. That the prime thing of love to God and the neighbor is not to do evil, and the second to do good, will be seen in the chapter on Charity. [2] There are two opposite loves, the love of desiring and doing good, and the love of desiring and doing evil; this latter is infernal and the other is heavenly; for all hell is in the love of doing evil, and all heaven in the love of doing good. Since then, man is born into all kinds of evil, and therefore from birth inclines to what pertains to hell, and since he cannot enter heaven unless he is born again or regenerated, it is necessary that evils, which belong to hell, should be removed before he can desire goods, which are heavenly.

For no one can be adopted by the Lord until he is separated from the devil. But how evils are removed and man is brought to do good, will be shown in the two chapters, on Repentance, and on Reformation and Regeneration. [3] That evils must be put away, before the good that a man does becomes good in the sight of God, the Lord teaches in Isaiah: Wash you, make you clean; put away the evil of your doings from before mine eyes; [cease to do evil], learn to do well, then though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isaiah. 1:16-18). The following, in Jeremiah, is similar: Stand in the gate of Jehovah's house, and proclaim there this Word, Thus said Jehovah of Hosts, the God of Israel, Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, is this [that is, the church]. Will ye steal, murder, and commit adultery, and swear through falsehood, and then come and stand before Me in this house, which is called by My name, and say, We are delivered, when ye are doing all these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah (7:2-4, 9-11). [4] That before washing or purification from evils prayer to God is not heard is also taught in Isaiah: Jehovah saith, Ah sinful nation, a people laden with iniquity, they have gone away backward. When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear (1:4, 15). That love and charity follow when by shunning evils what is commanded in the Decalogue is done is evident from the

Lord’s words in John: Jesus said, He that hath My commandments and keepeth them, he it is that loveth Me and he that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself to him: and We will make our abode with him (14:21, 23). By commandments here the commandments of the Decalogue are particularly meant, which are that evils must not be done or lusted after, and that the love of man to God and the love of God toward man then follow as good follows when evil is removed.

(330) It has been said that so far as man shuns what is evil he wills what is good. This is so because evils and goods are opposites; for evils are from hell and goods from heaven; therefore so far as hell, that is, evil, is removed, so far heaven approaches and man looks to good. That this is so is very manifest from the eight commandments of the Decalogue when so viewed; thus, (i.) So far as one refrains from worshiping other gods, so far he worships the true God. (ii) So far as one refrains from taking the name of God in vain, so far he loves what is from God. (iii.) So far as one refrains from the wish to commit murder, or to act from hatred and revenge, so far he wishes well to his neighbor. (iv.) So far as one refrains from a wish to commit adultery, so far he wishes to live chastely with a wife. (v.) So far as one refrains from a wish to steal, so far he pursues sincerity. (vi.) So far as one refrains from a wish to bear false witness, so far he wishes to think and say what is true. (7 and 8) So far as one refrains from coveting what belongs to the neighbor, so far he wishes the neighbor to enjoy his own.

From all this it is evident that the commandments of the Decalogue contain all things of love to God and love towards the neighbor. Therefore Paul says: He that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is summed up in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to the neighbor; therefore love is the fulfillment of the law (Rom. 13:8-10). To this must be added two canons for the service of the New Church: (i.) That no one can of himself shun evils as sins and do good that is good in the sight of God; but that so far as anyone shuns evils as sins, so far he does good, not of himself, but from the Lord. (ii.) That man ought to shun evils as sins and to fight against them as if of himself; but if one shuns evils for any other reason than because they are sins he does not shun them, but only prevents their appearance before the world.

(331) Good and evil cannot exist together, and so far as evil is put away good is regarded and felt as good, for the reason that there exhales from everyone in the spiritual world a sphere of his love which spreads itself round about and affects, and causes sympathies and antipathies. By these spheres the good are separated from the evil. That evil must be put away before good can be recognized, perceived, and loved, may be compared to many things in the natural world; for example: one cannot visit another who keeps a leopard and a panther shut up in his chamber

(himself living safely with them because he feeds them), until those wild beasts have been removed. [2] Who that is invited to the table of a king and queen does not before he goes wash his hands and face? Or who enters the bridal chamber with his bride after marriage before he has washed himself wholly, and clothed himself with wedding garments? Who does not purify ores by fire, and separate the dross, before he obtains the pure gold and silver? Who does not separate the tares from the wheat before putting it into his granary? Who does not thresh the bearded chaff from his barley, before he gathers it into his house? [3] Who does not skim off raw meat in cooking before it becomes eatable and placed upon the table? Who does not beat the worms from the leaves of the trees in his garden, lest the leaves be devoured and the fruit thereby destroyed? Who does not dislike dirt in his chambers and halls, and cleanse them, especially when a prince or the espoused daughter of a prince is expected to arrive? Who loves and wishes to marry a maiden who is full of disease, and covered with pimples and blotches, however she may paint her face, dress splendidly, and labor by the charms of her conversation to move him by the enticements of love? [4] Man himself ought to purify himself from evils, and not wait for the Lord to do this without his cooperation. Otherwise he would be like a servant going to his master, with his face and clothes befouled with soot and dung, and saying, “Master, wash me.” Would not his master say to him, “You foolish servant, what are you saying? See, there are water, soap, and a towel; have you not hands of your own and the power to use them? Wash yourself.” So will the Lord God say, “These means of purification are from Me, and your ability to will and do are also from Me; therefore use these My gifts end endowments as your own, and you will be purified;” and so on. That the external man is to be cleansed, but by means of the internal the Lord teaches in the twenty-third chapter of Matthew from beginning to end.

(332) To this shall be added four Memorable Relations. First: I once heard loud shouts, which seemed to gurgle up from the lower regions through waters, one toward the left, crying, “O how just!” another toward the right, “O how learned!” and a third from behind, “O how wise!” And as the thought came to me, whether even in hell there are just, learned and wise persons, I had a desire to see whether there were or not; and it was said to me from heaven, “You shall see and hear.” And having in spirit left the house I saw before me an opening; and approaching it, and looking down, I saw a ladder by which I descended. And when I was below I saw plains covered with shrubbery intermixed with thorns and nettles; and I asked whether this was hell. They said, “This is the lower earth, which is just above hell.” Then following the order of the shouts, I went first toward the cry, “O how just!” and I saw an assembly of those who in the world had been judges, and who had been influenced by friendship and bribes; then toward the second cry, “O how learned!” and I saw an assembly of those who in the world had been reasoners; then toward the third cry, “O how wise!” and I saw an assembly of those who in the world had been conformers.

From these latter I turned to the first, where the judges were who had been influenced by friendship and bribes and who were proclaimed just; and I saw at the side as it were an amphitheater built of brick and roofed with black tiles; and I was told that in that was their Tribunal. On the north side there were three entrances to it and on the west three, but none on the south and east, an indication that their decisions were not decisions of justice, but arbitrary. [2] In the center of the amphitheater was a fireplace, into which the servants attending the fire were throwing pitch-pine dipped in sulfur and bitumen, the light from which, flickering upon the plastered walls, presented images of birds of evening and night. But this fire-place, and the flickering of the light from it forming such images were representations of their decisions, that they were able to color the facts in any case, and give them an appearance according to their own prepossessions. [3] Half an hour afterwards I saw old men and young men clad in gowns and cloaks enter, and removing their caps, take seats beside the tables to sit in judgment. And I heard and perceived how skillfully and ingeniously, out of regard for friendship, they turned and twisted their decisions into seeming justice; and this they did to such an extent that they did not see their injustice to be anything but justice, or what is just to be anything but unjust. Such persuasions concerning these matters shone from their faces and were heard in the tones of their voices. There was then granted me enlightenment from heaven, whereby I had a perception of each particular, whether it was in accordance with justice or not; and I saw how industriously they veiled over injustice, and made it look like justice, and selected from the laws that which favored them, to which they bent the matter in question, and by skilful reasonings put all else aside. After their decisions had been given, they were announced without to their clients, friends, and partisans, and these, to return the favor, cried out for a long distance, “O how just! O how just!” [4] After this I talked about these with the angels of heaven, and told them some of the things that I had seen and heard. And the angels said, “Such judges seem to others to be gifted with the keenest intellectual vision, when in fact they do not see the least particle of justice or equity. If you take away their friendship for anyone, they sit in judgment like statues, and merely say, ‘I grant it; I agree to this, or to that.’ This is because all their decisions are prejudiced, and their prejudice with partiality follows the case from beginning to end; consequently they see nothing in it but their friend’s interest; at everything opposed to this, they look askance, viewing it with piratical glances, and if they take it up again they involve it in reasonings as spiders entangle their captives in their webs and devour them. Therefore it is that when they do not follow the thread of their prejudice, they see nothing of what is right. They have been examined as to whether they were able to see, and they were found unable. The inhabitants of your world will be astonished at this fact, but tell them that this is a truth that has been investigated by the angels of heaven. Because they see nothing of justice, we in heaven do not think of them as men, but as monstrous images of men, the heads of which are formed of what pertains to friendship, the breasts of what pertains to injustice, the hands and feet of what pertains to confirmation, and the soles of the feet of what pertains to justice; and if this is unfavorable to their friends, they cast it under foot and trample upon it. [5] But what they are, viewed in themselves, you shall see, for their end is near." And lo, the ground suddenly gaped, the tables fell one upon another, and the men, together with the whole amphitheater, were swallowed up, cast into caverns, and imprisoned. I was then asked if I wished to see them there; and behold, they appeared with faces like polished steel; their bodies from the neck to the loins looked like sculptured work clothed with leopard skins, and their feet like serpents. And I saw the law books which had lain upon their tables turned into playing-cards; and now instead of acting as judges they were hired to make cinnabar into paint for besmearing the faces of harlots, and turning them into beauties. Having seen all this, I wished to visit the other two assemblies, one composed of mere reasoners and the other of mere confirmers. But I was told to wait a while, and angel companions would be given me from a society most nearly above those spirits, and that through them light would be given me from the Lord, and I would see marvelous things.

(333) Second Memorable Relation: After a while I heard again from the lower earth the exclamations I had heard before, "O how learned! O how learned!" And I looked about to see who were present, and behold the angels were there who occupied the heaven directly above those who

cried, “O how learned!” To these I spoke about the shouting, and they said, “Those learned spirits are such as merely reason whether a thing is so or is not, and who rarely think that it is so. Therefore they are like winds that come and go, like bark around hollow trees, and like nutshells without a kernel; or like a rind about fruit without pulp; for their minds are devoid of interior judgment, and are merely united with the bodily senses; unless therefore the senses themselves decide, they are able to form no conclusions. In a word, they are merely sensual, and we call them Reasoners. They are so called because they never come to a conclusion about anything, but take up whatever they hear and dispute as to whether it is so or not, with unceasing contention. They love nothing better than to attack truths, and tear them to pieces by bringing them into disputation. These believe themselves to be more learned than all others in the world.” [2] Having heard this, I asked the angels to conduct me to them; and they led me to a cave, from which steps descended to the lower earth. We went down, following the cry, “O how learned!” And behold, several hundred spirits stood in one place, stamping upon the ground. Wondering at this, I asked why they thus stood and stamped the ground with their feet, adding, that they might make a hole in it with their feet. At this the angels smiled and said, “They appear so to stand still, because their thought on any subject is never that it is so, but only whether it is so or not, and thus it is a matter of dispute; and as they never get beyond this in their thought, they appear as never advancing, but only as treading and wearing on one spot.” The angels also said, “Those who come from the natural world into this and hear that they are in another world form themselves into companies in many places and ask where heaven is, where hell is, and where God is. And when they have been told they begin to reason, dispute, and contend about whether there is a God. This they do, because in the natural world at the present day, there are so many naturalists, who, whenever religion is talked about, bring the subject into dispute, both among themselves and with others; and the discussion of this question rarely terminates in an affirmation of belief that there is a God. Afterwards these persons associate themselves more and more with the wicked, which is done because no one can do any good from the love of good, except from God.” [3] After this I was conducted to that assembly, and behold, there appeared to me men handsomely clothed and with faces not unbecoming; and the angels said, “These so appear in their own light; but if the light of heaven flows in, both their faces and their garments are changed.” And when the light of heaven was admitted, they appeared with dusky faces and clothed in coarse black garments; but this light being withdrawn, they appeared as before. Presently I talked with some of the assembly, and said, “I heard from the throng about you the shout, ‘O how learned!’ It may therefore be permissible to have a conversation with you on matters of the most learned nature.” They replied, “Say what you please; we will give you a satisfactory answer.” And I asked, “What kind of religion is necessary for the salvation of man?” They answered, “We will divide this question into several; and until these are decided we can give no reply. The investigation will proceed as follows: (1) Is religion anything? (2) Is there such a thing as salvation or not? (3) Is one religion more efficacious than another? (4) Is there a heaven and a hell? (5) Is there is an eternal life after death? besides other questions.” I asked about the first question, Is religion anything? and they began to discuss it with a host of arguments. I begged of them to refer it to the assembly. They did; and the general response was, that this proposition required so much investigation that it could not be finished before evening. I asked them whether they could finish it within a year. One of them replied, that it could not be finished in a hundred years. I answered, “Meanwhile you are without religion; and as salvation depends on this, you are without any idea of salvation or any belief in it or hope of it.” He replied, “Must it not first be shown whether there is such a thing as religion, and what it is, and whether it is anything? If it is, it must be also for the wise; if not, it must be for the vulgar only. It is known that religion is called a bond; but for whom is it a bond? If for the vulgar only in reality it is not anything; but if for the wise also, then it is something.” [4] Hearing this, I said, “You are anything but learned, because you are able to think only whether a thing is so or not, and bandy it from one side to the other. How can a man be learned unless he knows something for a certainty and advances in the knowledge of it as a man walks, step by step, thus gradually attaining to wisdom? Otherwise you do not even touch truths with the tip of your finger, but you remove them further and further out of sight. Therefore to reason merely as to whether a thing is so or not, is to reason about the fit of a cap or shoe without ever trying it on. What then comes of this but that you do not know whether anything is a reality, or is only an idea, thus whether there is such a thing as salvation, or eternal life after death, whether one religion is better than another, or whether there is a heaven and a hell? On these subjects you cannot think at all so long as you stick at the first step, and tread the ground there, instead of bringing forward one foot after the other, and going on. Have a care for your selves lest your minds, while standing thus outside the door of judgment, grow hard within and become like pillars of salt.” So saying I withdrew, while they from indignation threw stones after me. They then appeared to me like graven images in which there is nothing of human reason. I asked the angels of the lot of such; and they said that the lowest of them were sent down into the deep, into a desert there, and are compelled to carry packs; and then, as they are unable to evolve anything from reason, they gabble and talk nonsense, and at a distance they appear like asses carrying burdens.

(334) Third Memorable Relation: After this, one of the angels said, “Follow me to the place where they shout, “O how wise!” and you will see monsters of men; you will see faces and bodies that are human, and yet they are not men.” “Are they beasts, then?” I asked. He replied, “They are not beasts, but beastmen; for they are those who are utterly unable to see whether truth is truth or not, and yet

can make whatever they wish seem true. With us, such are called Confirmers.” We followed the shouting, and came to the place; and behold, an assembly of men, and around about them a throng, and in the throng some of noble birth, and when these heard them prove whatever they themselves were saying and uphold it with so manifest a concurrence, they turned around and shouted, “O how wise!” [2] But the angel said to me, “Let us not go among them, but call one of the assembly to us.” And we called one out and withdrew with him, and talked over various subjects; and had confirmed them one by one until they seemed to be perfectly true. We asked him whether he could confirm things contrary to each other; and he said he could just as well as the others. He then said openly and from his heart, “What is truth? Is there anything true in the nature of things, other than what man makes true? Say what you please and I will make it true.” I said, “Make this true that faith is the all of the church.” And this he did so dexterously and skillfully that the learned bystanders admired and applauded. I then asked him to make it true that charity is the all of the church; and he did so; and then that charity is no part of the church; and he so clothed and decorated both statements with appearances that the bystanders would look at each other, and say, “Is he not wise?” I then said, “Do you not know that to live well is charity, and to believe well is faith? Does not he who lives well also believe well? Thus does not faith belong to charity and charity to faith? Do you not see that this is true?” He answered, “I will make it true, and I shall see.” This he did and said, “I see it now.” But immediately he made the contrary true, and then he said, “I see that this is true also.” At this we smiled and said, “Are they not contraries? How can two contraries both be true?” Becoming angry at this, he said, “You are wrong; both are true, inasmuch as there is nothing true but what man makes true.” [3] There was one standing near who in the world had been an ambassador of the highest grade. He was astonished at this and said, “I acknowledge that something like this goes on in the world, nevertheless you are insane. Make it true, if you can, that light is darkness, and that darkness is light.” He answered, “I can do that easily. What are light and darkness but states of the eye? Is not light turned to shade when the eye turns from sunlight, as also when a man fixes his eye intently upon the sun? Who does not know that the state of the eye is then changed, and that therefore light appears as shade? And again, when the former state of the eye returns, this shade appears as light. Does not the owl see the darkness of night as the light of day, and the light of day as the darkness of night, and even the sun itself as an opaque and dusky globe? If a man had eyes like an owl’s what would he call light and what darkness? What then is light but a state of the eye? And if light is only a state of the eye, is not light darkness and darkness light? Therefore both statements are true.” [4] But as this confirmation confounded some, I said, “I have noticed that this confirmer does not know that there is a true light and a fatuous light, and that both kinds seem to be light; yet the fatuous light in reality is not light, but compared to true light is darkness. An owl is in fatuous light; for within its eyes there is a passion for tearing birds to pieces and devouring them, and this light causes its eyes to see at night, precisely like those of cats, whose eyes in cellars look like lighted candles. It is the fatuous light arising within their eyes from the passion for tearing mice to pieces and devouring them, which produces this effect. Evidently, therefore, the light of the sun is true light, and the light of greed is fatuous light." [5] After this, the ambassador asked the confirmer to make it true that a raven is white and not black. He answered, "That also I can easily do." And he said, "Take a needle or a razor, and open the quills and feathers of a raven; then remove the quills and feathers, and look at the raven's skin; is it not white? What is the blackness that surrounds it, but a shade, from which we must not judge of the color of the raven? For proof that black is only a shade, consult those skilled in the science of optics, and they will tell you that if you grind a black stone or black glass to fine powder, you will see that the powder is white." But the ambassador said, "Does not the raven appear to the sight to be black?" The confirmer answered, "Are you, who are a man, willing to consider a subject from appearances? You may indeed say according to the appearance that a raven is black but you cannot think so. As for example you may say according to the appearance, that the sun rises and sets; but as you are a man you cannot think so, because the sun is motionless and the earth moves. It is the same with a raven. The appearance is an appearance. Say what you will, a raven is totally white; it even becomes white when it grows old; this

I have seen.” After this the bystanders looked at me; therefore I said, “It is true that the quills and feathers of a raven partake of whiteness inwardly; so does its skin; but this is the case not only with ravens but all the birds in the universe as well; and everyone distinguishes birds by their apparent colors; if this were not done, we might say that every bird is white, which would be absurd and meaningless.” [6] Then the ambassador asked him whether he could make it true that he was himself insane; and he answered, “I can, but I do not wish to do so. Who is not insane?” Finally, they asked him to say from his heart whether he was jesting, or really believed that there is nothing true but what man makes true; and he said, “I swear that I believe it.” Afterwards this universal confirmer was sent to the angels, who examined his character; and after the examination they said that he did not possess a single grain of understanding, because in him everything above the rational was closed, and only that below the rational was open; above the rational there is spiritual light, and below the rational natural light; and this light in man is such that by it he can confirm whatever he pleases. When spiritual light does not flow into natural light, man does not see whether any truth is a truth, nor, therefore, whether any falsehood is a falsehood; these must be seen from spiritual light in natural light, and spiritual light is from the God of heaven, who is the Lord. Therefore this universal confirmer is neither man nor beast, but is a beast-man. [7] I asked the angels about the lot of such, whether they could be with the living, since man has life from spiritual light, and from this comes his understanding. They said that such, when they are alone, are unable to think at all and therefore to speak, but stand dumb like automatons and as it were in a deep sleep; but that they wake up the moment their ears catch anything. They added that those who are inmostly wicked become such; into these spiritual light from above cannot flow, but only something spiritual from the world from which they derive their faculty of confirming. [8] When this had been said I heard a voice from the angels who examined him, saying, “From what you have heard form a universal conclusion.” This was the conclusion: That the ability to confirm whatever one pleases is not an indication of understanding; but the ability to see that truth is truth, and that falsehood is falsehood, and to confirm it is an indication of understanding. After this, I looked toward the assembly where the confirmers were standing with the crowd about them crying, “O how wise!” And lo! a dusky cloud enveloped them, and in the cloud owls and bats were flying. And it was told me, “The owls and bats that are flying in the cloud were correspondences and therefore appearances of their thoughts; because in this world confirmations of falsities to such an extent that they seem to be truths, are represented under the form of birds of night, whose eyes are illumined within by a fatuous light, whereby they see objects in darkness as in light. Such fatuous spiritual light do those have who confirm falsities until they seem like truths, and who afterward believe them to be truths. All such have a sort of backward sight, but no forward sight.”

(335) Fourth Memorable Relation: Once when I awakened from sleep in the morning twilight, I saw as it were specters before my eyes in various shapes; and afterward when it was daylight I saw fatuous lights of different forms; some like sheets of paper filled with writing and folded again and again, so that they looked like falling stars which in their descent vanished in the air; and some like open books, some of which shone like little moons, and some burned like candles; among these were some books that ascended to a great height and there perished, and others that fell down to the earth and there crumbled to dust. From these appearances I conjectured that there were those standing below these meteors who dispute about imaginary matters, which they deem of great importance; for in the spiritual world such phenomena appear in the atmospheres from the reasonings of those standing below. And presently the sight of my spirit was opened, and I saw a number of spirits whose heads were wreathed with leaves of laurel, and their bodies clothed with flowered gowns, which signified that they were spirits who in the natural world had been famed for erudition. As I was in the spirit, I approached and mingled with the assembly. I then heard that they were bitterly and hotly disputing about connate ideas, whether any such were inherent in man from birth, as in beasts. Those who were in the negative turned away from those in the affirmative, and at length they stood apart from each other like the ranks of two armies ready to fight sword in hand; but as they had no swords, they fought with the points of words. [2] But suddenly an angelic spirit stood in

their midst, and speaking with a loud voice said, “At a short distance from you I heard that you were engaged in hot dispute about connate ideas, whether they are inherent in men as in beasts; but I tell you, that men have no connate ideas, and that beasts have no ideas at all. You are therefore quarreling about nothing, or as the saying is, about goats’ wool, or the beard of Time.” Hearing this, they were all enraged and shouted, “Put him out; he talks contrary to common sense.” But when they tried to put him out they saw that he was encompassed with heavenly light which they could not break through; for he was an angelic spirit. They therefore drew back and moved a little way from him; and when the light had been indrawn, the angel said to them, “Why are you angry? First listen, and put together the reasons I shall offer, and form a conclusion from them yourselves. I foresee that those among you who excel in judgment will accede, and will calm the tempests that have arisen in your minds.” At these remarks they said, though still in an indignant tone, “Speak then, and we will listen.” [3] So the angel began and said, “You believe that beasts have connate ideas; and this you have inferred from the fact that their actions seem to proceed from thought; and yet they have no thought whatever, and ideas are only predicable of thought. Furthermore, it is a characteristic of thought that those who think act in this or that manner for this or that purpose. Consider therefore, whether the spider which weaves its web with such perfect art thinks in its little head, I will stretch out my threads in this way, and bind them together with cross-threads, so that my web may not be blown asunder by a violent rush of air; at the inner ends of the threads, which shall form the center of the web, I will prepare a seat for myself, where I shall feel whatever touches my web, and run at once to the spot; so that if a fly gets in, he shall be entangled, and I will rush upon him instantly and bind him fast, and he shall serve me for food. Or again, does a bee think in his little head, I will fly abroad; I know where there are fields in bloom; and there I will get wax from the flowers, and will suck honey from them; and with the wax I will build compact rows of little cells in such a way that I and my companions can go in and out easily, as if by streets; then I will store in them abundance of honey, enough even for the coming winter, so that we may not die - and other marvelous things, in which they not only vie with the political and economical prudence of man, but even surpass it (see above, n. 12)? [4] Again, does the hornet think in his little head, I and my companions will build for ourselves a little house of thin paper, the walls of which we will make within like a labyrinth; and in the inmost we will prepare a kind of forum to which there shall be a way of ingress and of egress, contrived with such art that no living creature except those belonging to our own family, shall find the way to the inmost place where we are assembled? Again, does the silkworm, while it is a grub, think in its little head, Now is the time for me to prepare to spin silk, so that when it is spun, I may fly forth, and in the air, into which I could not ascend before, may sport with my equals and provide myself a posterity? Or do other worms so think, when they creep about the walls, and become nymphs, aureliae, chrysalides, and finally butterflies? Has a fly any idea about having congress with another in some one place and not another? [5] It is the same with larger animals as it is with these smaller ones; with birds and feathered creatures of all kinds when they pair, build their nests, lay their eggs therein, sit on them, hatch their young, provide food for them, care for them until they can fly, and then drive them from the nests as if they were not their own offspring; besides many other things. It is the same also with the beasts of the earth, with serpents and with fishes. Who among you cannot see from the above statements that the spontaneous acts of these creatures do not flow from any thought, of which alone ideas can be predicated? The error that beasts have ideas has come from no other source than a persuasion that they think equally with men, and that speech alone makes the difference between them." [6] After this, the angelic spirit looked around, and as he saw them still hesitating whether or not beasts have thought, he continued his discourse, and said, "I perceive that from those actions of brute animals that are similar to human actions, there still clings to you the fanciful idea that they possess thought. I will tell you, therefore, the source of those actions. Every beast, every bird, every fish, reptile, and insect has its own natural, sensual, and corporeal love, the abode of which is its head and the brains there; through their brains the spiritual world flows into their bodily senses immediately, and through them determines their actions; this is the reason why their bodily senses are much more exquisite than those of men. That influx from the spiritual world is what is called instinct; and it is called instinct because it exists without the mediation of thought. There are also things accessory to instinct that arise from habit. But their love, through which comes from the spiritual world their determination to action, is a love solely for nutrition and propagation, not for any knowledge, intelligence, or wisdom, by means of which the love in men is gradually developed.” [7] That man has no connate ideas, is manifestly evident from the fact that he has no connate thought; and where there is no thought there are no ideas; for they belong mutually to each other. This may be inferred from new-born infants, in that they can do nothing but suck and breathe. Their being able to suck is not from anything connate, but from a continual sucking in the mother’s womb; and they are able to breathe because they are alive, for this is a universal of life. Even their bodily senses are in the utmost obscurity, and from this they gradually work their way out by means of objects; and in like manner their powers of motion by habitual exercise. And as they gradually learn to utter words and pronounce them at first without any idea, there springs up in them some obscure element of fancy; and as this grows clearer an obscure element of imagination is born, and from that, of thought. Along with the forming of this state ideas spring forth, which, as before said, make one with thought; and from no thought, thought is developed by instruction. While, therefore, men have ideas, they are not connate, but are formed, and from them flow their speech and actions. That nothing is connate with man except a capacity to know, to understand, and to be wise, as also an inclination to love not only these things but also the neighbor and God, may be seen in the Memorable Relation above (n. 48), and also in some Memorable Relations further on. After this I looked around and saw Leibnitz and Wolff near at hand, who were attending closely to the reasoning advanced by the angelic spirit. Leibnitz then drew near and expressed his concurrence; but Wolff went away both denying and affirming, for he did not excel in interior judgment as Leibnitz did.

CHAPTER 6 FAITH

(336) FROM THE wisdom of the ancients came forth this tenet, that the universe and each and all things therein relate to good and truth; and thus that all things pertaining to the church relate to love or charity and faith, since everything that flows forth from love or charity is called good, and everything that flows forth from faith is called true. Since then charity and faith are distinguishably two, and yet make one in man, that he may be a man of the church, that is, that the church may be in him, it was a matter of controversy and dispute among the ancients, which one of the two should be first, and which therefore is by right to be called the firstborn. Some of them said that truth is first and consequently faith; and some good, and consequently charity. For they saw that immediately after birth man learns to talk and think, and is thereby perfected in understanding, which is done by means of knowledges, and by this means he learns and understands what is true; and afterwards by means of this he learns and understands what is good; consequently, that he first learns what faith is, and afterward what charity is. Those who so comprehended this subject, supposed that the truth of faith was the firstborn, and that good of charity was born afterwards; for which reason they gave to faith the eminence and prerogative of primogeniture. But those who so reasoned overwhelmed their own understandings with such a

multitude of arguments in favor of faith, as not to see that faith is not faith unless it is conjoined with charity, and that charity is not charity unless conjoined with faith, and thus that they make one, and if not so conjoined, neither of them is anything in the church. That they do completely make one, will be shown in what follows. [2] But in these prefatory remarks I will show briefly how or in what respect they make one; for this is important as throwing some light on what follows. Faith, by which is also meant truth, is first in time; while charity, by which is also meant good, is first in end; and that which is first in end, is actually first, because it is primary, therefore also it is the firstborn, while that which is first in time, is not actually first, but only apparently so. But to make this understood, it shall be illustrated by comparisons with the building of a temple, and of a house, the laying out of a garden, and the preparation of a field. In the building of a temple, the first thing in time is to lay the foundation, erect the walls and put on the roof; then to put in the altar and rear the pulpit; while the first thing in end is the worship of God therein, for the sake of which the preceding work is done. In the building of a house, the first thing in time is to build its outside parts, and also to furnish it with various articles of necessity; while the first thing in end is a suitable dwelling for the man and the others who are to constitute his household. In the laying out of a garden, the first thing in time is to level the ground, prepare the soil, and plant trees in it and sow in it the seeds of such things as will be of use; while the first thing in end is the use of its products. In the preparation of a field, the first thing in time is to smooth, plough and harrow it, and then to sow it; while the first thing in end is the crop; thus again, use. From these comparisons anyone may conclude what is essentially first. Does not everyone who wishes to build a temple or a house, or to lay out a garden, or cultivate a field, first intend some use? And does he not continually keep this in his mind and meditate upon it while he is procuring the means to it? We therefore conclude that the truth of faith is first in time, but that the good of charity is first in end; and that this latter, because it is primary, is actually the firstborn in the mind. [3] But it is necessary to know what faith is, what charity is, each in its essence; and this cannot be known unless each is divided into separate propositions - faith into its own, and charity into its own. Faith shall therefore be treated under the following heads: 1. Saving faith is faith in the Lord God the Savior, Jesus Christ. 2. The sum of faith is that he who lives well and believes rightly, is saved by the Lord. 3. Man acquires faith by going to the Lord, learning truths from the Word, and living according to them. 4. An abundance of truths cohering as if in a bundle, exalts and perfects faith. 5. Faith without charity is not faith, and charity without faith is not charity, and neither has life except from the Lord. 6. The Lord, charity, and faith make one, like life, will, and understanding in man; and if they are divided, each perishes, like a pearl reduced to powder. 7. The Lord is charity and faith in man, and man is charity and faith in the Lord. 8. Charity and faith are together in good works. 9. There is a true faith, a spurious faith, and a hypocritical faith. 10. In the evil there is no faith. These shall now be explained separately.

(337) I. SAVING FAITH IS FAITH IN THE LORD GOD THE SAVIOR, JESUS CHRIST. Saving faith is faith in God the Savior, because He is God and Man, and He is in the Father and the Father in Him; thus they are one; therefore those who go to Him, at the same time go to the Father also, thus to the one and only God, and there is no saving faith in any other. That men ought to believe or have faith in the Son of God, the Redeemer and Savior, conceived from Jehovah, born of the virgin Mary, and called Jesus Christ, is evident from the commands so frequently repeated by Him and afterwards by His apostles. That faith in Him was commanded by Himself, is clearly evident from the following passages: Jesus said, This is the will of the Father who sent Me, that everyone who beholdeth the Son and believeth in Him, should have eternal life; and I will raise him up at the last day (John 6:40). He that believeth in the Son hath eternal life but he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36) That whosoever believeth in the Son should not perish, but have eternal life for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life (John 3:15, 16). Jesus said, I am the Resurrection and the Life; he that believeth in Me shall never die (John 11:25, 26). Verily, verily, I say unto you, He that believeth in Me hath eternal life. I am the bread of life (John 6:47, 48). I am the bread of life; he that cometh to Me shall not hunger, and he that believeth in Me shall never

thirst (John 6:35). Jesus cried, saying, If any man thirst, let him come unto Me and drink; he that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water (John 7:37, 38). They said to Jesus, What must we do, that we may work the works of God? Jesus answered, This is the work of God, that ye believe in Him whom He hath sent (that is, the Father) (John 6:28, 29). While ye have light, believe in the light, that ye may be sons of light (John 12:36). He that believeth in the Son of God is not judged; but he that believeth not hath been judged already because he hath not believed in the name of the only begotten Son of God (John 3:18). These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name (John 20:31). Unless ye believe that I am, ye shall die in your sins (John 8:24). Jesus said, When the Comforter, the Spirit of truth, is come, He will convict the world respecting sin, and righteousness, and judgment; respecting sin, because they believe not in Me (John 16:8, 9).

(338) That the faith of the apostles was no other than a faith the Lord Jesus Christ, is evident from many passages in their Epistles, from which I will present only the following: I live; yet no longer I, but Christ liveth in me but what I now live in the flesh, I live in faith which is in the Son of God (Gal. 2:20). Paul testified, Both to Jews and to Greeks, repentance toward God, and faith in our Lord Jesus Christ (Acts 20:21). He who brought Paul out said, What must I do to be saved? And he said, Believe on the Lord Jesus Christ, thus shalt thou be saved, and thy house (Acts

16:30, 31). He that hath the Son hath the life and he that hath not the Son of God, hath not the life. These things have I written unto you that believe in the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God (1 John 5:12, 13) We who are Jews by nature, and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ (Gal. 2:15, 16). Because theirs was a faith in Jesus Christ, and also because faith is also from Him, they called it the faith of Jesus Christ, as in the passage just quoted (Gal. 2:16), and in the following: The righteousness of God, through the faith of Jesus Christ unto all and upon all them that believe that He may justify him who is of the faith of Jesus (Rom. 3:22, 26). Having the righteousness which is from the faith of Christ, the righteousness which is from God by faith (Phil. 3:9). He that keepeth the commandments of God, and the faith of Jesus (Apoc. 14:12). Through the faith which is in Christ Jesus (2 Tim. 3:15). In Jesus Christ is faith working through love (Gal. 5:6). From all this it can be seen what kind of faith is meant by Paul in the saying now so often quoted in the church: Therefore we conclude that a man is justified by faith apart from the works of the law (Rom. 3:28); namely, that it is not a faith in God the Father, but in His Son, still less a faith in three Gods in order, in one from whom, in another for the sake of whom, and in a third through whom [comes salvation]. It is believed in the church, that its tripersonal faith is meant by Paul in that saying, for the reason that the church, during fourteen centuries, or ever since the Nicene Council, has acknowledged no other faith, and consequently has known no other, and has therefore believed this to be the one only faith, and that no other is possible. So wherever the word faith occurs in the New Testament that faith is supposed to be meant, and to it everything there has been applied; therefore the only saving faith, which is a faith in God the Savior, has perished; and in consequence so many fallacies and so many paradoxes adverse to sound reason have crept into the doctrines of the church. For every doctrine of the church that will teach and point out the way to heaven or to salvation depends on faith; and so many fallacies and paradoxes having crept into that faith, as before said, it became necessary to proclaim the dogma, that the understanding must be kept in subjection to faith. But since in that saying of Paul (Rom. 3:28) the term faith does not mean faith in God the Father but faith in His Son; and works of the law do not there mean the works of the law of the Decalogue, but the works of the Mosaic law for the Jews (as is plain from subsequent verses there, and also from like passages in the Epistle to the Galatians, 2:14, 15), that foundation stone of the present faith is gone, and with it falls the temple built upon it, like a house sinking into the earth and leaving only the top of its roof above ground.

(339) Men ought to believe, that is, have faith, in God the Savior Jesus Christ, because that is a faith in a visible God within whom is the invisible; and faith in a visible God, who is at once Man and God, enters into a man; for faith in its essence is spiritual but in its form is natural; consequently

with man such a faith becomes spiritual-natural. For anything spiritual, in order to be anything with man, must have a recipient in the natural. The naked spiritual does indeed enter into man, but it is not received; it is like the ether, which flows in and out producing no effect, for to produce an effect there must be perception and consequent reception, both of these in his mind; and no such reception is possible with man except in his natural. But on the other hand merely natural faith, or faith destitute of a spiritual essence, is not faith, but only persuasion or knowledge. In externals persuasion emulates faith; but since there is in its internals no spirituality, neither is there anything saving in it. Such is the faith of all who deny the Divinity of the Lord's Human; such was the Arian faith, and such also is the Socinian faith, because both reject the Lord's Divinity. What is faith without an object toward which it is determined? Is it not like gazing into the universe, where the sight falls, as it were, into vacuity and is lost? It is like a bird flying beyond the atmosphere into the ether, where, as in a vacuum, it ceases to breathe. The abiding of this faith in man's mind may be compared to that of the winds in the wings [halls?] of Aeolus, or of light in a falling star. It rises like a comet with a long tail, and like it passes over and disappears. [2] In a word, faith in an invisible God is actually blind, since the human mind fails to see its God; and the light of that faith, not being a spiritual-natural faith, is a fatuous light; which light is like that of the glow-worm, or like that seen above marshes or sulphurous glebes at night, or like the phosphorescence of rotten wood. From that light nothing comes except what pertains to fantasy, which creates a belief that the apparent is the real, when yet it is not. Faith in an invisible God shines with no other light than this, especially when God is thought to be a Spirit, and spirit is thought to be like ether. What follows but that man regards God as he does the ether? Consequently he seeks God in the universe; and when he does not find Him there, he believes the nature of the universe to be God. This is the origin of the prevailing naturalism of the day. Did not the Lord say, That no one ever heard the Father's voice or saw His shape? (John 5:37); and also, That no man hath seen God at any time, but that the only begotten Son who is in the bosom of the Father hath revealed Him (John 1:18). No man hath seen the Father, save He who is with the Father, He hath seen the Father (John 6:46). Also that no one cometh unto the Father, but through Him (John 14:8). Furthermore, That He who sees and knows Him sees and knows the Father (John 14:7-12). [3] But faith in the Lord God the Savior is different; He, being God and Man, can be approached and be seen in thought. Faith in Him is not indeterminate, but has an object from which and to which it proceeds and when once received is permanent, as when anyone has seen an emperor or king, as often as the fact is recalled the image returns. That faith's sight is like one's seeing a bright cloud, and in the midst of it an angel who invites the man to him, so that he may be raised up into heaven. Thus does the Lord appear to those who have faith in Him; He draws near to every man so far as man recognizes and acknowledges Him, which he does, so far as he knows and keeps the Lord's commandments, which are, to shun evils and do good; and at length the Lord comes into man's house, and together with the Father who is in Him, makes His abode with man, according to these words in John: Jesus said, He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him and We will come unto him and make Our abode with him (14:21, 23). The foregoing was written in the presence of the Lord's twelve apostles, who were sent to me by the Lord while I was writing it.

(340) II. THE SUM OF FAITH IS THAT HE WHO LIVES WELL AND BELIEVES RIGHTLY IS SAVED BY THE LORD

That man was created for eternal life, and that every man may inherit it provided he lives according to the means of salvation prescribed in the Word, is admitted by every Christian, and by every heathen who possesses religion and sound reason. Nevertheless, the means of salvation are manifold, although they each and all have relation to living well and believing rightly, thus to charity and faith, for living well is charity, and believing rightly is faith. These two general means of salvation are not only prescribed in the Word but are imposed as commandments, and as they are commanded, it follows that by means of them man can procure for himself eternal life from the power implanted in him and given to him by God; and so far as man uses that power and at the same time looks to God, so far God makes it effective in converting everything of natural charity into spiritual charity, and everything of natural faith into spiritual faith; thus God makes dead charity and faith to be alive, and the man also. [2] There are two things that must coexist, before man can be said to live well and believe rightly. In the church these two are called the internal and the external man. When the internal man's will is right and the external acts rightly, the two make one, the external [acting] from the internal and the internal through the external, thus man from God and God through man. But on the other hand, if the internal man's will is evil and yet the external acts rightly, they both act none the less from hell; for the man's willing is from hell, and his doing is hypocritical; and in all hypocrisy his willing which is infernal, is interiorly concealed like a snake in the grass or a worm in a flower. [3] The man who knows that there is an internal and an external man, and who also knows what they are, and that the two can act as one actually, and can also act as one apparently; and who knows, moreover, that the internal man lives after death, and the external is buried, possesses in potency the arcana both of heaven and of the world in abundance. And he who conjoins these two men in himself in good becomes happy to eternity; while he who divides them, and still more he who conjoins them in evil, becomes unhappy to eternity.

(341) Under the belief that the man who lives well and believes aright is not saved, and that God is able freely and at pleasure to save and damn whom He will, the man who is lost may justly accuse God of unmercifulness and severity, and even of cruelty, and may even deny that God is God. He may also claim that in His Lord God has spoken unmeaning

things, and has commanded things of no importance, or that are trifling. Or again, if the man who lives well and believes aright is not saved, he may also accuse God of violating His covenant, which He made on Mount Sinai and wrote with His finger upon the two tables. That God cannot but save those who live according to His commandments and have faith in Him, is evident from the Lord's words (in John 14:21-24); and anyone in possession of religion and sound reason can confirm himself in this, when he reflects that God who is unceasingly in man and who gives him life and also the ability to understand and love, must needs love him who lives well and believes aright, and must needs conjoin Himself with him by love. Is not this inscribed by God on every man and every creature? Can a father and mother reject their children, or a bird or beast its young? Not even tigers, panthers, or serpents can do this. For God to do otherwise would be contrary to the order into which He is and according to which He acts, and also contrary to the order into which He created man. Since then, it is impossible for God to damn anyone who lives well and believes aright, so on the other hand it is impossible for Him to save anyone who lives wickedly and therefore believes what is false; this too is also contrary to order, and therefore contrary to God's omnipotence, which can proceed only in the path of justice; and the laws of justice are truths that cannot be changed. For the Lord says: It is easier for heaven and earth to pass away, than for one tittle of the law to fall (Luke 16:17). This can be seen by anyone who knows anything about the essence of God, and man's freedom of will. For example, Adam was at liberty to eat of the tree of life, and also of the tree of the knowledge of good and evil. If he had eaten of the tree or trees of life only, would it have been possible for God to expel him from the garden? I believe that it would not. But after he had eaten of the tree of the knowledge of good and will, would it have been possible for God to retain him in the garden? Again I believe that it would not; likewise that God cannot cast into hell an angel that has been received into heaven, neither introduce into heaven a condemned devil. That neither of these can He do from His Divine omnipotence, may be seen above in the section on the Divine Omnipotence (n. 19-70).

(342) In the preceding section (n. 336-339), it is shown than saving faith is faith in the Lord God the Savior Jesus Christ. But the question arises, What is the first principle of faith in Him? The answer is, The acknowledgement that He is the Son of God. This was the first principle of faith, which the Lord revealed and announced when He came into the world. For unless men had first acknowledged that He was the Son of God, and thus God from God, in vain would He Himself and His Apostles after Him have preached faith in Him. Now as the case is somewhat similar at the present day - but with those who think from their selfhood, that is, solely from the external or natural man, saying to themselves, How could Jehovah God beget a Son, and how can a man be God? - it is necessary to confirm and establish from the Word this first principle of faith. For this reason the following passages are quoted: The angel said to Mary,

Thou shalt conceive in thy womb and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee therefore that which is to be born of thee shall be called Holy, the Son of God (Luke 1:31-35.) When Jesus was being baptized, there came a voice out of heaven, saying, This is My beloved Son, in whom I am well pleased (Matt. 3:16, 17; Mark 1:10, 11; Luke 3:21, 22). Again when Jesus was transfigured, there also came a voice out of heaven, saying, This is My beloved Son, in whom I am well pleased; hear ye Him (Matt. 17:5; Mark 9:7; Luke 9:35). [2] Jesus asked His disciples, saying, Who do men say that I am? Peter answered, Thou art the Christ, the Son of the living God. And Jesus said, Blessed art thou, Simon son of Jonah. I say unto thee, that upon this rock I will build my church (Matt. 16:13-18). The Lord said that upon this rock, that is, upon the truth and the confession that He is the Son of God, He would build His church; for “rock” signifies truth, and also the Lord in respect to Divine truth. So with those who do not confess this truth that He is the Son of God, the church is not; therefore it is said above, that this is the first principle of faith in Jesus Christ, and thus is faith in its origin. John the Baptist saw and bare witness that this is the Son of God (John 1:34). The disciple Nathanael said to Jesus, Thou art the Son of God; thou art the King of Israel (John 1:49). The twelve disciples said, We have believed that Thou art the Christ, the Son of the living God (John 6:69). He is called the only begotten Son of God, and the only begotten from the Father, who is in the bosom of the Father (John 1:14, 18; 3:16). Jesus Himself confessed before the high priest, that He was the Son of God (Matt. 26:63, 64; 27:43; Mark 14:61, 62; Luke 22:70). They that were in the ship came and worshiped Jesus, saying, Of a truth thou art the Son of God (Matt. 14:33). The eunuch who wished to be baptized, said to Philip, I believe that Jesus Christ is the Son of God (Acts 3:37). Paul, when he was converted, preached Christ, that He was the Son of God (Acts 9:20). Jesus said, The hour cometh, when the dead shall hear the voice of the Son of God; and they that hear shall live (John 5:25). He that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God (John 3:18). These are written that ye may believe that Jesus is the Christ the Son of God; and that believing ye may have life in His name (John 20:31). These things have I written unto you who believe in the name of the Son of God that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God (1 John 5:13). We know that the Son of God is come, and hath given that we may know Him that is True, and we are in Him that is True, in His Son Jesus Christ. This is the true God and eternal life (1 John 5:20). Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God (1 John 4:15). (Again elsewhere, as in Matt. 8:29; 27:40, 43, 54; Mark 1:1; 3:11; 15:39; Luke 8:28; John 9:35; 10:36; 11:4, 27; 19:7; Rom. 1:4; 2 Cor. 1:19; Gal. 2:20; Eph.

4:13; Heb. 4:14; 6:6; 7:3; 10:29; 1 John 3:8; 5:10; Apoc. 2:18.) There are also many passages where He is called “Son” by Jehovah, and where He calls Jehovah God His Father, as in this: Whatever the Father doeth, that the Son doeth also; as the Father raiseth up the dead and quickeneth them, even so doth the Son; that all may honor the Son, even as they honor the Father; as the Father hath life in Himself, even so gave He to the Son to have life in Himself (John 5:19-27). So in many other passages. And again in David: I will declare the decree; Jehovah hath said unto Me, Thou art My Son; this day have I begotten Thee. Kiss the Son, lest He be angry, and ye perish in the way, for His anger will soon be kindled. Blessed are all they that put their trust in Him (Ps. 2:7, 12). [3] From the foregoing now comes this conclusion, that everyone who wishes to be truly a Christian and to be saved by Christ, ought to believe that Jesus is the Son of the living God. He who does not believe this, but only that He is the Son of Mary, implants in his mind various ideas respecting Him, which are injurious and destructive to that salvation (On which see above, n. 92, 94, 102). Of such it may be said, as of the Jews, That instead of a royal crown, they place upon His head a crown of thorns, and also give Him vinegar to drink, and they cry out, If thou art the Son of God, come down from the cross (Matt. 27:29, 34, 40). Or as the devil, the tempter, said, If thou art the Son of God, command that these stones become bread or, If thou art the Son of God, cast thyself down (Matt. 4:3, 6). Such profane His church and temple, and make it a den of robbers. These are they who make the worship of Him like the worship of Mohammed, and do not distinguish between true Christianity, which is the worship of the Lord, and naturalism. They may be compared to men riding in a carriage or coach over thin ice, and the ice breaks under them, and they sink, and they, with their horses and vehicle, are covered by the icy water. They may also be likened to men who make a little boat of woven reeds and rushes, daubing it with pitch that it may hold together, and in it put out to sea; but there the cohesiveness of the pitch is destroyed, and they are choked by the waters of the sea and swallowed up and are buried in its depths.

(343) III. MAN ACQUIRES FAITH BY GOING TO THE LORD, LEARNING TRUTHS FROM THE WORD, AND LIVING ACCORDING TO THEM. Before proceeding to show how faith originates, namely, by going to the Lord, learning truths from the Word, and living according to them, it is necessary first to set forth the summaries of faith, from which may be gained the general idea that runs through the several parts; for thus what is taught not only in this chapter on Faith, but also in those on Charity, Free Will, Repentance, Reformation, and Regeneration, and on Imputation, will be more clearly comprehended; for faith enters into all parts and each part of a system of theology, as blood flows into the members of the body and vivifies them. What the present church teaches respecting faith is known in the Christian world generally, and particularly in its ecclesiastical class; for the books treating solely of faith and faith alone fill the libraries of the doctors of the church, and almost nothing beyond this is regarded as properly

theological at the present day. But before what the present church teaches respecting its faith is taken up, considered and examined (which will be done in an Appendix), the general principles which the New Church teaches respecting its faith shall be presented. They are the following:

(344) The Esse of the Faith of the New Church is: 1. Confidence in the Lord God the Savior Jesus Christ. 2. A trust that he who lives well and believes aright is saved by Him. The Essence of the Faith of the New Church is: Truth from the Word. The Existence of the Faith of the New Church is: l. Spiritual sight. 2. Accordance of Truths. 3. Conviction. 4. Acknowledgment inscribed on the mind. The States of the Faith of the New Church are: l. Infantile faith, adolescent faith, adult faith 2. Faith in genuine truth and faith in appearances of truth. 3. Faith of the memory, faith of reason, faith of light. 4. Natural faith, spiritual faith, celestial faith. 5. Living faith, and faith founded on miracle. 6. Free faith, and forced faith. The Form itself of the Faith of the New Church, in its universal view, and its particular view, may be seen above (n. 2, 3).

(345) As the constituents of spiritual faith have been presented in a summary, so also shall those of merely natural faith, which in itself is a persuasion counterfeiting faith, and a persuasion of what is false, which is called heretical faith. It may be designated as follows: l. Spurious faith, in which falsities are mixed with truths. 2. Meretricious faith from truths falsified, and adulterous faith from goods adulterated. 3. Closed or blind faith, which is a

faith in things mystical that are believed, although it is not known whether they are true or false, or whether they are above reason or contrary to it. 4. Wandering faith, which is a faith in several Gods. 5. Purblind faith, which is a faith in some other than the true God, and among Christians in any but the Lord God the Savior. 6. Hypocritical or Pharisaic faith, which is a faith of the lips and not of the heart. 7. Visionary and distorted faith, which is falsity made to appear like truth by ingenious confirmation of it.

(346) It has been said above that faith, as to its existence in man, is spiritual sight. Now as spiritual sight which is the sight of the understanding, and thus of the mind, and natural sight which is the sight of the eye and thus of the body, mutually correspond, every state of faith may be compared with some state of the eye and its sight-a state of faith in what is true with every normal state of eyesight, and a state of faith in what is false with every perverted state Of eyesight. Let us compare then the correspondences of these two kinds of sight, mental and bodily, as to their perverted states. Spurious faith, in which falsities are mixed with truths, may be compared to that disease of the eye and consequently of the sight, called white specks on the cornea, which produces dimness of sight. Meretricious faith which comes from truths falsified, and adulterous faith which is from goods adulterated, may be compared to that disease of the eye and consequently of the sight, called glaucoma, which is a drying up and hardening of the crystalline humor. Closed or blind faith, which is a faith in things mystical that are believed, although it is not known

whether they are true or false, or whether they are above reason or contrary to it, may be compared to the disease of the eye called gutta serena or amaurosis, which is a loss of sight while the eye still looks as though it saw perfectly, which arises from an obstruction of the optic nerve. Erratic faith, which is a faith in several Gods, may be compared to the disease of the eye called cataract, which is a loss of vision, arising from a stoppage between the sclerotic coat and the uvea. Purblind faith, which is a faith in any other than the true God, and among Christians in any but the Lord God the Savior, may be compared to the disease of the eye called strabismus. Hypocritical or Pharisiac faith, which is a faith of the lips and not of the heart, maybe compared to atrophy of the eye, and consequent loss of sight. Visionary and distorted faith, which is falsity made to appear like truth by an ingenious confirmation of it, may be compared to the disease of the eye called nyctalopia, which is seeing in darkness from an illusive light.

(347) As to the formation of faith: it is effected by man’s going to the Lord, learning truths from the Word, and living according to them. First: Faith is formed by man’s going to the Lord, because faith that is faith, or that is a saving faith, is from the Lord and in the Lord. That it is from the Lord is evident from His words to His disciples: Abide in Me, and I in you for apart from Me, ye can do nothing (John 15:4, 5). That it is faith in the Lord, is evident from the passages presented in abundance (n. 337, 338), to the effect that men ought to believe in the Son. Since then faith is from the Lord and in the Lord, it may be said that the Lord is faith

itself, for its life and essence are in Him, and thus from Him. [2] Secondly: Faith is formed by man's learning truths from the Word, because faith in its essence is truth; for all things that enter into faith are truths; consequently faith is nothing but a complex of truths shining in the mind of man; for truths teach not only that man ought to believe, but also in whom he ought to believe, and what he ought to believe. Truths ought to be taken from the Word, because all truths that conduce to salvation are in the Word, and there is efficacy in them because they are given by the Lord, and are therefore inscribed on the whole angelic heaven; consequently when man learns truths from the Word, he comes into communion and consociation with angels beyond what he knows. Faith destitute of truths like grain without inner substance, which when ground yields nothing but bran; while faith from truths is like useful grain, which when ground yields flour. In a word, the essentials of faith are truths; and if truths do not reside in and constitute the faith, it is only like the shrill sound of a whistle; but when they do reside in and constitute it, faith is like a voice of glad tidings. [3] Thirdly: Faith is formed by man's living according to truths, because spiritual life is life according to truths, and truths do not actually live until they are in deeds. Truths abstracted from deeds are merely matters of thought, and unless they become of the will also, are only in the entrance to the man, and thus are not inwardly in him; for the will is the man himself, and the thought is so far the man, in quantity and quality, as it adjoins the will to itself. He who learns truths and does not practice them, is like one who sows seed in a field and does not harrow it in; and consequently the seed becomes swollen by the rain and is spoiled. But he who learns truths and practises them, is like one who sows the seed and covers it, and the rain causes it to grow to a crop and to be of use for food. The Lord says: If ye know these things, happy are ye if ye do them (John 8:17) And again: He that was sown upon the good ground, this is he that heareth the Word and giveth heed; who also beareth fruit and bringeth forth (Matt. 13:23); also: Everyone that heareth these My words, and doth them, I will liken him unto a prudent man, who built his house upon a rock. And everyone that heareth these My words and doeth them not, shall be likened unto a foolish man, who built his house upon the sand (Matt. 7:24, 26). All words of the Lord are truths.

(348) From the foregoing it is clear that there are three things by which faith is formed in man; first by going to the Lord; secondly, by learning truths from the Word; and thirdly, by living according to them. Now as these are three things, and one not the same as another, it follows that they can be separated; for a man may go to the Lord, and not know any but historical truths respecting God and the Lord; also a man may know truths from the Word in abundance, and yet not live according to them. But in the man in whom these three things are separated, that is, in whom one is apart from the other, there is no saving faith. Saving faith arises when the three are conjoined, and becomes such as the conjunction is. Where these three things are separated, faith is like a sterile seed, which when dropped in the earth

moulders into dust. But where the three are conjoined, faith is like a seed in the ground which grows up to a tree, and the fruit of it is according to their conjunction. Where these three things are separated, faith is like an egg which contains no prolific principle; but where they are conjoined, faith is like an egg that can produce a beautiful bird. The faith of those in whom these three things are separated, may be likened to the eye of a fish or of a crab when cooked; but the faith of those in whom the three are conjoined, may be likened to an eye translucent from the crystalline humor even to and through the uvea of the iris. Separated faith is like a picture drawn in dark colors on a black stone; but conjoined faith is like a picture drawn in beautiful colors on a transparent crystal. The light of a separated faith may be compared to that of a firebrand in the hand of a traveller at night; while the light of a conjoined faith may be compared to that of a blazing torch which when waved about shows plainly each step of the way. Faith without truths is like a vine bearing wild grapes; but faith from truths is like a vine bearing clusters full of noble wine. Faith in the Lord destitute of truths may be compared to a new star appearing in the expanse of heaven, which in time grows dim; but faith in the Lord together with truths may be compared to a fixed star, which remains constant. Truth is the essence of faith; therefore, as the truth is, such is the faith; without truths it is a wandering faith, but with them it is fixed. Moreover, faith from truths shines in heaven like a star.

(349) IV. AN ABUNDANCE OF TRUTHS COHERING, AS IF IN A BUNDLE, EXALTS AND PERFECTS FAITH. From the conception of faith that prevails at the present day it cannot be seen that faith in its compass is a complex of truths, still less that man can contribute anything toward acquiring faith for himself; and yet faith in its essence is truth; for it is truth in its own right, and as truth can be acquired so also can faith. Who cannot go to the Lord if he will? Who cannot collect truths from the Word if he will? And every truth in the Word and from the Word, gives light; and truth in light is faith. The Lord who is Light itself, flows into every man; and in everyone in whom there are truths from the Word, He causes truths to shine and thus to become truths of faith. And this is what the Lord teaches in John: That they should abide in Him, and His words in them (15:7). The Lord's words are truths. But to make it properly understood that an abundance of truths cohering as if in a bundle exalts and perfects faith, the consideration of the subject shall distributed under the following heads: (1) Truths of faith may be multiplied to infinity. (2) They are disposed into series, thus, as it were, into bundles. (3) According to their abundance and coherence faith is perfected. (4) However numerous truths are and however diverse they appear, they make one from the Lord, who is the Word, the God of heaven and earth, the God of all faith, the God of the vineyard or the church, the God of faith, light itself, the truth, and life eternal.

(350) (1) The Truths of Faith maybe multiplied to Infinity. This is evident from the fact that the wisdom of the angels

of heaven increases to eternity. Moreover, the angels say that there is no end to wisdom, as its source is no other than Divine truths analytically distributed into forms by means of light flowing in from the Lord. Such human intelligence as is truly intelligence is from no other source. Divine truth may be multiplied to infinity, because the Lord is Divine truth itself, or truth in its infinity, and He draws all men to Himself; but as angels and men are finite they can follow the current of the attraction only according to their measure, although the force of the attraction persists to infinity. The Lord's Word is a great deep of truths from which comes all angelic wisdom, although to the man who knows nothing of its spiritual and celestial meanings, it appears like the water in a pitcher. The multiplication of the truths of faith to infinity may be compared to the seed of men, from one of whom may be propagated families to ages of ages. The proliferation of the truths of faith may be compared to the proliferation of seeds in a field or a garden, which may be propagated to myriads of myriads and perpetually. In the Word "seed" means nothing but truth, "field" means doctrine, and "garden" wisdom. The human mind is like soil, in which spiritual and natural truths are implanted like seeds and may be endlessly multiplied. Man derives this from the infinity of God, who is perpetually in man with His heat and light, and the faculty of generating.

(351) (2) The Truths of Faith are disposed into Series, thus, as it were into bundles. This has been hitherto unknown. It is unknown because the spiritual truths of which the whole

Word is composed could not be seen, owing to the mystical and enigmatical faith which forms every point of the present theology; consequently they have been buried in the earth like storehouses. To make clear what is meant by series and bundles, it shall be explained. The first chapter of this book, which treats of God the Creator, is divided into a series of sections, the first of which treats of the Unity of God, the second the Being of God or Jehovah, the third the Infinity of God, the fourth the Essence of God (which is Divine love and Divine wisdom) the fifth the Omnipotence of God, and the sixth Creation. The arrangement of each section into its articles constitutes the series, and the contents of these are bound together as if into bundles. These series in general and in particular, thus conjointly and separately, contain truths which, according to their abundance and coherence, exalt and perfect faith [2] He who does not know that the human mind is organized, or that it is a spiritual organism terminating in a natural organism, in which and according to which the mind produces its ideas or thinks, must needs suppose that perceptions, thoughts, and ideas are nothing but radiations and variations of light flowing into the head, and presenting forms which man sees and acknowledges as reasons. But this is foolishness; for everyone knows that the head is full of brains, that the brains are organized, and that in them the mind dwells, and that its ideas are fixed therein, and are permanent so far as they are accepted and confirmed. The question is, therefore, What is the nature of that organization? The answer is, that it is an arrangement of all things in series, as it were in bundles, and that in this way the truths belonging to faith are arranged in the human mind. That it is so, may be illustrated as follows. [3] The brain consists of two substances, one of which is glandular, and is called the cortical and cineritious substance, and the other fibrillous, and is called the medullary substance. The first, or the glandular substance, is arranged into clusters like grapes on a vine; these clustered formations are its series. The second, or the medullary substance, consists of perpetual bundlings of little fibers issuing from the glandules of the former substance; these bundlings are its series. All the nerves that proceed from the brain, and pass down into the body for the performance of various functions, are nothing but groups and bundles of fibers; in a like manner all the muscles, and in general all the viscera and organs of the body. All these are such because they correspond to the series in which the mental organism is arranged. [4] Moreover, in all nature there is nothing that is not formed into series of little bundles; every tree, every bush, shrub and plant, nay, every ear of corn and blade of grass in whole and in part, is so formed. The universal cause is, that such is the confirmation of Divine truths; for we read that all things were created by the Word, that is, by Divine truth, and that the world also was made by it (John 1:1, seq.). From all this it can be seen that unless there were such an arrangement of substances in the human mind, man would possess no ability to reason analytically, which everyone has according to this arrangement, thus according to his supply of truths cohering, as it were, in a bundle; and the arrangement is in accord with his use of reason from freedom.

(352) (3) According to the Abundance and Coherence of Truths Faith is perfected. This follows from the preceding statements, and is evident to everyone who collects reasons, and observes carefully what multiplied series of them effect when they cohere as a unit; for then one series strengthens and confirms another, and together they constitute a form which when put in action is manifested as a single act. Since then faith in its essence is truth, it follows, that according to the abundance and coherence of truths it becomes more and more perfectly spiritual, therefore less and less sensual-natural; for it is raised up into a higher region of the mind, from which it sees beneath it troops of confirmations or itself in the nature of the world. True faith by an abundance of truths cohering as if in a bundle also becomes more lustrous, more perceptible, more evident, and clearer; and, becomes also more capable of conjunction with the goods of charity, consequently more capable of alienation from evils, and gradually more removed from the allurements of the eye and the lusts of the flesh, therefore in itself happier. Especially does it become more powerful against evils and falsities, and thus more and more living and saving.

(353) It has been said above, that in heaven every truth gives forth light, and therefore that faith in its essence is truth giving forth light; consequently the beauty and comeliness of faith caused by that glow, when truths of faith are multiplied, may be compared to various forms, objects,

and pictures, formed by different colors harmoniously combined; also to the precious stones of various colors in the breastplate of Aaron, which together were called the Urim and Thummim; in like manner to the precious stones of which the foundations of the wall of the New Jerusalem are to be built (see Apoc. 21). It may also be compared to the precious stones of many colors in a king’s crown. Indeed, precious stones signify truths of faith. It may also be compared to the beauty of the rainbow, of a field of flowers, or of a blooming garden in early spring. The light and glory of faith from an abundance of concordant truths fitly arranged in it, may be compared to the illumination of churches by numerous candelabra, or of houses by chandeliers, or of streets by lamps. The exaltation of faith by an abundance of truths, may be illustrated by comparison with the increase of sound and also of melody, arising from many musical instruments played in concert; and with the increase of fragrance arising from a collection of sweetly-exhaling flowers; and so on. The power of a faith formed from a multiplicity of truths, as opposed to falsities and evils, may be compared to the firmness of a church built of stones properly laid, with columns built into its walls, and under its fretted ceiling; it may also be compared to a battalion formed in square, where the soldiers stand side by side, and thus form and act as one force; it may also be compared to the muscles of which the whole body is interwoven, which although so numerous and so differently located, still in action constitute one power; and so on.

(354) (4) However numerous the truths of faith are, and however diverse they appear, they make one from the Lord, who is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, light itself, the truth, and life eternal. The truths of faith are various, and to man they seem diverse; some, for example, have relation to God the Creator, others to the Lord the Redeemer, others to the Holy Spirit and the Divine Operation, others to faith and charity, others to freedom of choice, repentance, reformation and regeneration, imputation, and so on; still in the Lord and in man from the Lord they make one, like many branches on one vine (John 15:1, seq.). For the Lord unites scattered and separate truths into one form, as it were, in which they present one aspect and exhibit one action. This may be illustrated by a comparison with the members, viscera and organs in one body; which although various, and in man's sight diverse, are nevertheless felt by man, who is their general form, to be one, and when he is acting from them all he acts as if from one. It is the same with heaven, which, although divided into innumerable societies, still in the Lord's sight appears as a one. (That heaven appears as one Man has been shown above.) It is the same again with a kingdom, which although divided into several governments, and also into provinces and cities, still makes one under a king who governs with justice and judgment. So do the truths of faith from which the church is a church make one from the Lord, because the Lord is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the

God of faith, light itself, the truth, and life eternal. [2] That the Lord is the Word, and therefore all truth of heaven and the church, is evident from John: The Word was with God, and God was the Word, and the Word became flesh (1:1, 14). That the Lord is the God of heaven and earth is evident from Matthew: Jesus said, All power hath been given unto Me in heaven and on earth (28:18). That the Lord is the God of all flesh, can be seen from John The Father gave to the Son power over all flesh (17:2). That the Lord is the God of the vineyard or church, in Isaiah: My well-beloved hath a vineyard (5:1); and in John: I am the Vine, ye are the branches (15:5). That the Lord is the God of faith, Paul teaches: Having the righteousness, which is from the faith of Christ, from the God of faith (Phil. 3:9). That the Lord is light itself, appears from John: There was the true Light, which lighteth every man coming into the world (1:9). And elsewhere: Jesus said, I come a light into the world, that whosoever believeth in Me may not abide in darkness (John 12:46). That the Lord is the truth itself, appears from John: Jesus said, I am the Way, the Truth, and the Life (14:6). That the Lord is life eternal, in John: We know that the Son of God is come that we may know Him that is True, even His Son Jesus Christ. This is the true God and eternal life (1 John 5:20). [3] To this must be added, that owing to his worldly occupations man can acquire for himself only a few of the truths of faith; nevertheless if he goes to the Lord and worships Him alone, he acquires the power to gain a knowledge of all truths. Therefore every true worshiper of God, as soon as he hears any truth of faith which he has not known before, at once sees, acknowledges, and accepts it; and for the reason that the Lord is in him, and he in the Lord; and consequently the light of truth is in him, and he is in the light of truth; for as before said, the Lord is light itself, and truth itself. This may be corroborated by the following experience: A spirit appeared to me, who in the company of some others seemed simple, because he had acknowledged the Lord alone as the God of heaven and earth, and had strengthened this his faith by certain truths from the Word; this spirit was taken up into heaven among the wiser angels; and it was told me that there he was as wise as they; and that altogether as if from himself he spoke truths in great abundance, of which he had before known nothing. [4] In a like state will those be who come into the Lord's New Church. This is the state that is described in Jeremiah: This shall be the covenant that I will make with the house of Israel; after those days I will put my law in their inward parts, and upon their hearts I will write it and they shall teach no more every man his fellow, or every man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them unto the greatest of them (31:33, 34). It is such a state that is described in Isaiah: There shall go forth a Shoot out of the stem of Jesse; truth shall be the girdle of His thighs. There the wolf shall dwell with the lamb, and the leopard shall lie down with the kid. The suckling shall play on the hole of the adder, and the weaned child shall put his hand on the basilisk's den; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. In that day the nations shall seek a

Root of Jesse, to it shall the Gentiles seek; and His rest shall be glory (11:1, 5, 6, 8, 10).

(355) V. FAITH WITHOUT CHARITY IS NOT FAITH, AND CHARITY WITHOUT FAITH IS NOT CHARITY, AND NEITHER HAS LIFE EXCEPT FROM THE LORD. It is very evident from their Epistles that it never entered the mind of any of the apostles that the church of this day would separate faith from charity by teaching that faith alone justifies and saves apart from the works of the law, and that charity therefore cannot be conjoined with faith, since faith is from God, and charity, so far as it is expressed in works, is from man. But this separation and division were introduced into the Christian church when it divided God into three persons, and ascribed to each equal Divinity. But that there is no faith apart from charity, nor any charity apart from faith, and that neither has life except from the Lord, will be made clear in the following chapter. At present, to prepare the way, it shall be shown: (1) That man can acquire for himself faith. (2) And also charity. (3) And also the life of both. (4) And yet that nothing of faith, of charity, or of the life of either, is from man, but from the Lord alone.

(356) (1) Man can acquire for himself faith. This is shown in the sections above (n. 343-348), as follows, that faith in its essence is truth, and that anyone is able to acquire truths from the Word, and that so far as anyone does acquire them for himself, and loves them, he implants in himself the beginnings of faith. To which shall be added, that unless man were able to acquire faith for himself, all that is commanded in the Word respecting faith would be useless.

For we there read that it is the will Of the Father that men should believe in the Son, and that whosoever believes in Him has eternal life, and he who does not believe shall not see life. We read also that Jesus was to send the Paraclete, who would convince the world respecting sin because it believed not on Him; besides other statements cited above (n. 337, 335); furthermore, that all the apostles preached faith, a faith in the Lord God the Savior Jesus Christ. What meaning would there be in all this, if a man were to stand with hanging hands like a sculptured statue with movable joints, and await influx, and meanwhile the joints (being able only to adapt themselves to receive faith) were inwardly moved toward something that has no relation to faith? For modern orthodoxy, in that part of the Christian world that is separate from Roman Catholicism, teaches as follows: Man is so utterly corrupt and dead to good that until he is regenerated there does not abide in man's nature, or continue in it since the fall, even a spark of spiritual strength by which he is capable from or by himself of being prepared for God's grace, or of apprehending it when offered, or of retaining it; nor is he able for himself, in things spiritual, to understand, believe, embrace, think, will, commence, carry out, act, operate, co-operate, or apply or adapt himself to grace, or do anything toward his own conversion, wholly, or by halves, or in the smallest measure; also that in spiritual things, which regard the salvation of the soul, he is like the statue of salt of Lot's wife, or like a stock or a stone destitute of life, having no use of eyes, or mouth, or any other sense. Nevertheless he has the power to move from place to place, to direct his external members, to go to public meetings, and to hear the Word and the Gospel. This doctrine is set forth in the book of the Evangelical churches called the Formula Concordance, the Leipsic edition of 1766 (pp. 656, 658; 661-663; 671-673); to which book, consequently to which faith, the priests take oath at their inauguration. The Reformed churches profess a like faith. But who that has reason and religion would not hiss at these things as absurd and ridiculous? Would he not say to himself, If this were so, what would the Word amount to, or religion, or the priesthood, or preaching, but mere emptiness, or sound about nothing? Tell some pagan who has any judgment and whom you wish to convert, that he is such in respect to conversion and faith, and would he not look upon Christianity as one would look upon an empty vessel? For take from man all power of believing as of himself, and what else is he? But this will be placed in clearer light in the chapter on Freedom of Choice.

(357) (2) Man can acquire for himself charity. It is the same here as with faith. For what does the Word teach but faith and charity, since these two are the essentials of salvation? For we read: Thou shalt love the Lord with all thy heart, and with all thy soul, and thy neighbor as thyself (Matt. 22:34-39). Jesus said, A new commandment I give unto you, that ye love one another. From this shall all men know that ye are My disciples, that you love one another (John 13:34, 35 15:9; 16:27). It teaches also that man ought to bear fruit like a good tree; that he who does good shall be rewarded in the resurrection; besides other like things. What would

be the use of all this if man were unable of himself to exercise charity, or acquire it for himself in any way? Cannot man give alms, can he not aid the needy, can he not do good in his own house and in his employment? Can he not live according to the commandments of the Decalogue? Has he not a soul from which he can do these things, and a rational mind whereby he can lead himself to act for this or that end? Can he not think that he ought to do these things because they are commanded in the Word, thus by God? No man lacks this power, and for the reason that the Lord gives it to everyone; and He gives it as something that is the man's own; for who, in exercising charity, knows otherwise than that he does it from himself?

(358) (3) Man may also acquire for himself the life of faith and charity. Here again it is the same. For man acquires for himself this life when he goes to the Lord who is Life itself; and access to Him is closed to no man, for the Lord continually invites every man to come to Him; for He says: He that cometh to Me shall not hunger, and he that believeth in Me shall never thirst, and him that cometh to Me I will in no wise cast out (John 6:35, 37). Jesus stood and cried, If any man thirst, let him come unto Me and drink (John 7:37). And again: The kingdom of heaven is like unto a man, a king, who made a marriage for his son, and sent his servants to call them that were bidden; and finally, he said, Go ye therefore into the partings of the ways, and as many as ye shall find, bid to the marriage (Matt. 22:1-9). Who does not know that the invitation or call is universal, and also the grace of reception? Man obtains life by going

to the Lord because the Lord is Life itself, not only the life of faith but also the life of charity. That the Lord is that life, and that man has it from the Lord, is evident from the following passages: In the beginning was the Word; in Him was life, and the life was the light of men (John 1:1, 4). As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will (John 5:21). As the Father hath life in Himself, even so hath He given to the Son to have life in Himself (John 5:26). The bread of God is that He cometh down from heaven, and giveth life unto the world (John 6:33). The words that I speak unto you are spirit and are life (John 6:63). Jesus said, He that followeth Me shall have the light of life (John 8:12). I came that they may have life, and may have it abundantly (John 10:10). He that believeth in Me, though he die, yet shall he live (John 11:25). I am the Way, the Truth, and the Life (John 14:6). Because I live, ye shall live also (John 14:19). These are written, that ye may have life in His name (John 20:31). He is eternal life (1 John 5:20). By the life in faith and charity is meant spiritual life, which is given by the Lord to man in his natural life.

(359) (4) Yet nothing of faith or of charity, or of the life of either, is from man, but from the Lord alone. For we read, That a man can receive nothing except it have been given him from heaven (John 3:27). And Jesus said: He that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing (John 15:5). But this is to be understood thus, that man of himself is unable to acquire for himself any but natural faith, which is a

persuasion that a thing is so because some man of authority has said so; or any but natural charity, which is an endeavor to gain favor with a view to some recompense. In such faith and charity there is what is man's own, and as yet no life from the Lord. Nevertheless, by means of such faith and charity man prepares himself to be a receptacle of the Lord; and so far as he prepares himself, the Lord enters, and causes his natural faith to become spiritual, likewise his charity, and thus makes both to be alive; and this is done when man goes to the Lord as the God of heaven and earth. Because man was created an image of God, he was created an abode of God; therefore the Lord says: He that hath My commandments and keepeth them, he it is that loveth Me and I will love him, and I will come unto him and make an abode with him (John 14:21, 23). Again: Behold, I stand at the door and knock; if anyone hear My voice and open the door, I will come into him, and will sup with him, and he with Me (Apoc. 3:20). From all this comes the conclusion, that as man prepares himself naturally to receive the Lord, so the Lord enters and makes all that is within man inwardly spiritual, and thus alive. But on the other hand, so far as man does not prepare himself he removes the Lord from him and does everything from his own self; and what man himself does from himself has no real life in it. But these points cannot as yet be presented in such a light as to appear at all clearly until Charity and Freedom of Choice have been treated of; but they will be made clear later in the chapter on Reformation and Regeneration.

(360) It has been said above that faith in its beginning in man is natural, and that as man draws near to the Lord it becomes spiritual; so also with charity. But no one has known, as yet, the distinction that exists between natural and spiritual faith and charity. This great arcanum must therefore be disclosed. There are two worlds, a natural and a spiritual; and in each world there is a sun, and from each sun heat and light go forth; but the heat and light from the sun of the spiritual world have life within them; this life is from the Lord who is the midst of that sun; while the heat and light from the sun of the natural world have nothing of life in them; they simply serve the former heat and light as receptacles for the conveying of these to man, as instrumental causes always subserve their principal causes. It must be understood, therefore, that all things spiritual are from the heat and light of the sun of the spiritual world. These are spiritual because they contain in them spirit and life; while all things natural are from the heat and light of the sun of the natural world, which viewed in themselves are without spirit and life. [2] Since then faith is a matter of light, and charity of heat, it is plain that so far as a man is in the heat and light that go forth from the sun of the spiritual world, he is in spiritual faith and charity; while so far as he is in the light and heat that go forth from the sun of the natural world, he is in natural faith and charity. Evidently, therefore, as spiritual light is inwardly in natural light as in its receptacle or casket, and spiritual heat in like manner within natural heat, so also is spiritual faith inwardly in natural faith, and spiritual charity inwardly in natural

charity; and this is effected in the degree that man advances from the natural to the spiritual world; and this he does so far as he believes in the Lord who is light itself, the way, the truth, and the life, as He Himself teaches. [3] This being so, it is clear that when man is in spiritual faith, he is also in natural faith. For as just said, spiritual faith is inwardly in natural faith; and as faith is a matter of light, it follows that by that implanting of spiritual faith man's natural becomes, as it were, transparent, and according to the nature of its conjunction with charity, beautifully colored. This is because charity is ruddy and faith shining white; charity is ruddy from the flame of spiritual fire, and faith shining white from the splendor of the light therefrom. The contrary happens when the spiritual is not inwardly in the natural, but the natural inwardly in the spiritual; which is the case with men who reject faith and charity. With such the internal of their mind, in which they are when left to their own thoughts, is infernal, and they think from hell, although they do not know it; while the external of the mind of such, from which they converse with their companions in the world, is in a manner spiritual, but it is filled full of such unclean things as are in hell; consequently they are in hell, for compared with the former class they are in an inverted state.

(361) When it is thus known that the spiritual is inwardly in the natural in those who are in faith in the Lord, and at the same time in charity toward the neighbor, and consequently the natural in them is transparent, it follows that to the same extent man is wise in spiritual things, and therefrom

in natural things; for when he thinks about or hears or reads anything, he sees interiorly within himself whether it is the truth or not. This he perceives from the Lord, from whom spiritual light and heat flow into the higher sphere of his understanding. [2] So far as faith and charity in man become spiritual, he is withdrawn from his own, and ceases to look to himself or to reward or remuneration, and looks solely to the delight in perceiving the truths of faith and doing the good works of love; and so far as this spirituality increases, that delight becomes blessedness. From this is man's salvation, which is called eternal life. This state of man may be compared with the most beautiful and charming things in the world, and in the Word is compared with them, as for instance, with fruitful trees and the gardens in which they are, with flowery fields, with precious stones, with delicacies, with nuptials and their festivities and rejoicings. [3] But when the reverse is the case, that is to say, when the natural is inwardly in the spiritual, and consequently the man in his internals is a devil, but in his externals is like an angel, he may be compared to a dead man in a coffin of costly and gilded wood; he may also be compared to a skeleton adorned with clothing like a man, and drawn about in a magnificent carriage; or to a corpse in a sepulchre built like the temple of Diana; and his internal may be pictured even as a nest of serpents in a cavern, and his external as butterflies whose wings are tinted with all kinds of colors, but which nevertheless stick foul eggs to the leaves of useful trees, and so destroy the fruit. Or the internal of such may be compared to a hawk, and their external to a dove, and their faith and charity to a hawk pursuing a fleeing dove, which at length he wearies and then darts upon and devours.

(362) VI. THE LORD, CHARITY, AND FAITH, MAKE ONE, LIKE LIFE, WILL, AND UNDERSTANDING IN MAN; AND IF THEY ARE DIVIDED, EACH PERISHES LIKE A PEARL REDUCED TO POWDER. Some things shall first be stated that have been heretofore unknown in the learned world, and consequently among the ecclesiastics, as much so as things buried in the earth, and yet they are treasures of wisdom, and unless they are dug up and given to the public, man will toil in vain to arrive at any correct knowledge of God, faith, charity, and the state of his own life, as to the manner in which he should direct it and prepare it for the state of eternal life. The things heretofore unknown are as follows: That man is a mere organ of life; that life with everything belonging to it flows in from the God of heaven, who is the Lord; that in man there are two faculties of life, which are called the will and understanding, the will the receptacle of love, and the understanding the receptacle of wisdom; so, too, the will is the receptacle of charity, and the understanding the receptacle of faith; [2] that everything that man wills and everything he understands flows into him from without the goods pertaining to love and charity, and the truths pertaining to wisdom and faith, from the Lord, and the opposites of these from hell; that it is provided by the Lord that man should feel in himself as his own whatever flows in from without, and should consequently bring it forth from himself as his own,

although nothing of it is his; that nevertheless such things are imputed to him as his on account of his freedom of choice in which are his willing and thinking, and on account of the knowledges of good and truth given him, which enable him to choose freely whatever conduces to his temporal and his eternal life. [3] The man who looks askance at these truths, or with half an eye only, may draw from them many insane conclusions; but he who looks at them with a straight and direct eye may draw from them many wise conclusions. That this and not the other may be done it was necessary to put forth first decisions and tenets respecting God and the Divine Trinity, and afterward to establish others respecting Faith and Charity, Freedom of Choice, and Reformation and Regeneration, as also Imputation; and then as means, Repentance, Baptism, and the Holy Supper.

(363) But in order that the present article on faith (which is, that the Lord, charity, and faith make one, like life, will, and understanding in man, and that if they are divided each perishes like a pearl reduced to powder) may be seen as truth and acknowledged, it is expedient to consider it in the following order: (1) The Lord with all of His Divine love, with all of His Divine wisdom, thus with all of His Divine life, flows into every man. (2) Consequently with the whole essence of faith and charity. (3) These are received by man according to his form. (4) But the man who divides the Lord, charity, and faith, is not a form that receives but a form that destroys them.

(364) (1) The Lord with all of His Divine love, with all of His Divine wisdom, thus with all of His Divine Life, flows into every man. In the Book of Creation we read: That man was created an image of God, and that God breathed into his nostrils the breath of lives (Gen. 1:27; 2:7). This describes man as being not life but only an organ of life. For God could not create another being like Himself; if He could have done so there would be as many gods as there are men. Neither could He create life (just as light cannot be created); but He could create man a form of life, as He created the eye a form of light; neither could or can God divide His essence, for it is one and indivisible. Since, therefore, God alone is life, it follows without question that from His life He gives life to every man, and that man without that life-giving would be in regard to his flesh nothing but a sponge, and in regard to his bones nothing but a skeleton, having no more life in him than a clock, which has its motion from a pendulum together with a weight or spring. This being so it also follows, that God inflows into every man with all of His Divine life, that is with all of His Divine love and Divine wisdom, these two constituting His Divine life (as maybe seen above, n. 39, 49), for the Divine is indivisible. [2] But how God inflows with the whole of His Divine life, may in some measure be perceived in somewhat the same manner as seeing that the sun of the world with its whole essence, which is heat and light, flows into every tree, every shrub and flower, every stone both common and precious; and that the sun does not distribute its heat and light, dispensing a part to this object and a part

to that, but each object draws its own portion from the common influx. The same is true of the sun of heaven, from which Divine love goes forth as heat, and Divine wisdom as light. As the heat and light of the sun flow into human bodies, so do these flow into human minds and vivify them according to the nature of their forms, each form taking what is necessary for itself from the common influx. To this the following words of the Lord are applicable: Your Father maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matt. 5:45). [3] Moreover, the Lord is omnipresent; and where He is present, there He is with His whole essence, and it is impossible for Him to withhold some of it and give a part to one and a part to another, but He gives it to all, and to man the ability to take either little or much. He says, moreover, that He makes His abode with those who keep His commandments, also that the faithful are in Him and He in them. In a word, all things are full in God, and from that illness each one takes his portion. The same is true of general things, as the atmospheres and the oceans. The atmosphere is the same in its least part as in its greatest; it does not apportion a part of itself for man's respiration, another part to the birds to fly in, another to the sails of vessels, and another to the fans of windmills; but each of these takes from the atmosphere in its own portion and applies to itself so much as is sufficient. It is the same again with a storehouse full of grain; from it the possessor daily takes his food; the storehouse does not distribute it.

(365) (2) Consequently the Lord with the whole essence of faith and charity, flows into every man. This follows from the previous proposition, since the life of the Divine wisdom is the essence of faith, and the life of the Divine love is the essence of charity; therefore when the Lord is present with these, which are properly His, namely, the Divine wisdom and Divine love, He is also present with all the truths belonging to faith, and all the goods belonging to charity; for faith includes every truth that a man perceives from the Lord and thinks and speaks; and charity every good by which man is affected from the Lord, and which he consequently wills and does. [2] It has been said above that Divine love, which goes forth from the Lord as a sun, is perceived by the angels as heat, and the Divine wisdom therefrom, as light; and one who does not think beyond the appearance might imagine this heat to be mere heat and this light to be mere light, like the heat and light that go forth from the sun of our world. But the heat and light that go forth from the Lord as a sun, contain in their bosom all the infinities that are in the Lord - the heat all the infinities of His love, and the light all the infinities of His wisdom, thus also to infinity all the good pertaining to charity and all the truth pertaining to faith. This is because that sun is itself everywhere present in its heat and light; it is the circle most closely surrounding the Lord, emanating both from His Divine love and from His Divine wisdom; for, as frequently stated before, the Lord is in the midst of that sun. [3] All this now makes clear that there is nothing to restrict the capacity of man to take from the Lord (since He

is omnipresent) all the good belonging to charity and all the truth belonging to faith. That these are in no way restricted is made evident by the love and wisdom that the angels of heaven possess from the Lord, in that these are ineffable, and to a natural man incomprehensible, and are also capable of being increased to eternity. That infinite things are included in the heat and light that go forth from the Lord, although they are perceived simply as heat and light, may be illustrated by various things in the natural world; as for example, the sound of a man's voice and speech is heard merely as a simple sound; and yet when the angels hear it, they perceive therein all the affections of his love, and what they are and their quality are made manifest. That these things are hidden within the sound of the voice, even man can in some measure perceive from the tone of one who is speaking to him: as whether there is contempt or sarcasm or hatred in it, as also whether there is charity, benevolence, gladness, or other affections in it. Like things are hidden in the beam of the eye, when it looks at another. [4] This may be illustrated also by the fragrances arising from a large garden, or from extended plains covered with flowers. The fragrant odor exhaled therefrom consists of thousands and even myriads of different odors, yet they are perceived as one. The same is true of many other things, which although extrinsically they appear uniform, yet intrinsically they are manifold. Sympathies and antipathies are no other than exhalations of affections from the mind, which attract another according to similitudes, and cause aversion according to dissimilitudes; and these, although innumerable and unperceived by any bodily sense, are nevertheless perceived by the sense of the soul as one, and in the spiritual world all conjunctions and consociations are effected in agreement with them. All this has been set forth to illustrate what has been said above about the spiritual light that goes forth from the Lord, that in it reside all things of wisdom, and therefore all things of faith; and that it is that light whereby the understanding analytically sees and perceives rational things, as the eye sees and perceives natural things symmetrically.

(366) (3) What flows in from the Lord is received by man according to his form. Form means here man's state in respect both to his love and to his wisdom, consequently in respect both to his affections for the goods of charity and to his perceptions of the truths of faith. That God is one, indivisible, and the same, from eternity to eternity, not the same simply but infinitely the same, and that all variableness is in the subject in which He dwells, has been shown above. That the recipient form or state induces variations, can be seen from the life of infants, children, youths, adults, and aged persons; in each there is the same life, because the same soul, from infancy to old age; but as one's state is varied according to age and what is suitable thereto, in like manner is life perceived. [2] The life of God in all its fullness is not only in good and pious men, but also in the wicked and impious, likewise both in the angels of heaven and in the spirits of hell. The difference is that the wicked obstruct the way and close the door, lest God should enter the lower regions of their minds; while the good clear

the way and open the door, and invite God to enter into the lower regions of their minds as He inhabits the highest regions; and thus they form a state of the will for love and charity to flow into, and a state of the understanding for wisdom and faith to flow into, consequently for the reception of God. But the wicked obstruct that influx by various lusts of the flesh and spiritual defilements, which bestrew the way and clog the passage. Nevertheless, God with all His Divine essence resides in the biggest regions of their minds, and gives to them the capacity to will good and understand truth - a capacity which every man has and which he could by no means possess were there not life from God in his soul. That even the wicked have this capacity it has been granted me to know from much experience. [3] That everyone receives life from God according to his form may be illustrated by comparison with plants of every kind. Every tree, every shrub, every bush and every blade of grass, receives an influx of heat and light according to its form, not only those that have a good use, but those also that have an evil use. The sun with its heat does not change their forms, but the forms change the effects of the sun in themselves. It is the same with the subjects of the mineral kingdom; each one of them, the valuable and the common alike, receives influx according to the form of the contexture of parts composing it, thus one stone differently from another, one mineral differently from another, one metal differently from another. Some of them adorn themselves with most beautiful variegated colors, some transmit the light without variegation, and some blur and suffocate it in themselves. From these few examples it can be seen that as the sun of the world with its heat and light is just as present in one object as in another, while it is their recipient forms that vary its operations, so is the Lord, from the sun of heaven in the midst of which He is, present in all men with His heat which in its essence is love, and with His light which in its essence is wisdom, and that it is the man's form, which is induced upon him by the states of his life, that varies the Lord's operations; consequently the cause that man is not born again and saved, is not the Lord, but man himself.

(367) (4) But the man who divides the Lord, charity, and faith, is not a form that receives but a form that destroys them. For he who separates the Lord from charity and faith, separates life from them, and when this is done, charity and faith either cease to exist or are abortions. That the Lord is life itself may be seen above (n. 358). He who acknowledges the Lord and sets charity aside, acknowledges Him with the lips only; his acknowledgment and confession is purely cold; within which there is no faith; for it lacks spiritual essence, since the essence of faith is charity. But he who practises charity and does not acknowledge the Lord as the God of heaven and earth, one with the Father (as He Himself teaches), practises merely natural charity in which there is no eternal life. The man of the church knows that all good that is good in itself is from God, consequently from the Lord, who is "the true God and eternal life" (1 John 5:20); so also with charity, because good and charity are one. [2] Faith separate from charity is not faith, because faith is the

light of man's life and charity is its heat; therefore the separation of charity from faith is like the separation of heat from light; man's state then becomes like that of the world in winter, when everything on the earth dies. For charity to be charity and faith to be faith they can no more be separated than the will and the understanding; if these are separated the understanding comes to nothing, and presently the will also. It is the same with charity and faith, because charity resides in the will, and faith in the understanding. [3] Separating charity from faith is like separating essence from form. In the learned world it is known that essence without form, or form without essence, is nothing; for essence has no quality except from form, nor is form a subsistent entity except from essence; consequently nothing can be predicated of either separate from the other. Charity is the essence of faith, and faith is the form of charity just as good (as said above) is the essence of truth, and truth is the form of good. [4] As there are these two, namely, good and truth, in each thing and in all things that have essential existence, so there are charity and faith, charity because it belongs to good, and faith because it belongs to truth. This may be illustrated by comparisons with many things in the human body, and with many things on the earth. They maybe fitly compared with the respiration of the lungs and the systolic motion of the heart; since charity can no more be separated from faith than the heart from the lungs; for when the pulsation of the heart ceases, immediately the respiration of the lungs ceases; and when the respiration of the lungs ceases, all senses faint, all the muscles are deprived of motion, and in a short time the heart stops also and the life is wholly gone. This is a proper comparison, because the heart corresponds to the will and thus to charity, and the respiration of the lungs to the understanding, and thus to faith; for (as said above) charity resides in the will, and faith in the understanding; and this is what “heart” and “breath” mean in the Word. [5] Again there is a parallel between the separation of charity and faith and the separation of blood and flesh; for the blood separated from the flesh is gore, and becomes corruption, while the flesh separated from the blood gradually becomes putrid and breeds worms. So too, in the spiritual sense, “blood” signifies the truth of wisdom and faith, and “flesh” the good of love and charity. That this is the significance of “blood” may be seen in the Apocalypse Revealed (n. 379), and of “flesh” (n. 382). [6] For charity and faith to be anything, they can no more be separated than food and water or bread and wine with man; for food or bread taken without water or wine, merely distends the stomach, and like an undigested mass destroys it and becomes like putrid filth. So does water or wine without food or bread distend the stomach, and likewise the vessels and pores, which being thus deprived of nutrition, emaciate the body even to death. This is also a proper comparison, since “food” and “bread” in the spiritual sense signify the good of love and charity, and “water” and “wine” the truth of wisdom and faith, as may be seen in the Apocalypse Revealed (n. 50, 316, 778, 932). [7] Charity conjoined with faith, and faith in its turn with charity, may be likened to the face of a handsome virgin beautiful from the intermingling of red and white. This again is a proper comparison, since love and charity therefrom in the spiritual world are red from the fire of the sun there, while truth and faith therefrom are white from the light of that sun; and therefore charity separate from faith may be likened to a face inflamed with pimples, and faith separate from charity to the pallid face of a corpse. Faith separate from charity may also be likened to a paralysis of one side, which is called hemiplegia, from which, when it increases, the man dies. It may also be compared to St. Vitus' dance, or to the dance of St. Guy, which is caused by the bite of the tarantula. The rational faculty becomes like a man so bitten; like him it dances furiously and so deems itself alive, when yet it can no more collect various reasons into one, and think about spiritual truths, than one can when asleep in bed oppressed with a nightmare. This will suffice to demonstrate the two points of this chapter: first, That faith without charity is not faith, and that charity without faith is not charity, and that neither has life except from the Lord; secondly, That the Lord, charity, and faith make one, like life, will, and understanding in man; and if they are divided each perishes, like a pearl reduced to powder.

(368) VII. THE LORD IS CHARITY AND FAITH IN MAN, AND MAN IS CHARITY AND FAITH IN THE LORD. That the man of the church is in the Lord and the Lord in him, can be seen from the following passes in the Word: Jesus said, Abide in Me, and I in you; I am the Vine and ye are the branches. He that abideth in Me and I in him, the same

beareth much fruit (John 15:4, 5). He that eateth My flesh and drinketh My blood, abideth in Me and I in him (John 6:56). In that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:20). Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God (1 John 4:15). Yet man himself cannot be in the Lord, but charity and faith that are in him from the Lord, from which two he is essentially man. But in order to make this arcanum somewhat clear to the understanding, it shall be investigated in the following order: (1) It is by conjunction with God that man has salvation and eternal life. (2) Conjunction with God the Father is not possible, but only conjunction with the Lord, and through Him with God the Father. (3) Conjunction with the Lord is reciprocal, that is, the Lord is in man and man in the Lord. (4) This reciprocal conjunction is effected by means of charity and faith. The truth of these propositions will be obvious from the following explanation.

(369) (1) It is by conjunction with God that man has salvation and eternal life. Man was so created as to be capable of conjunction with God; for he was created a native of heaven and also of the world, and so far as he is a native of heaven he is spiritual, while so far as he is a native of the world he is natural; and the spiritual man can think of God and perceive such things as are of God; he can also love God, and be affected by what is from God; from which it follows that he is capable of conjunction with God. That man can think of God and can perceive such things as are of God, is beyond all doubt; for he can think of the unity of

God, of the Esse of God, which is Jehovah, of the immensity and eternity of God, of the Divine love and wisdom, which constitute the Essence of God, of God’s omnipotence, omniscience, and omnipresence; of the Lord the Savior His Son, and of redemption and mediation; also of the Holy Spirit, and finally of the Divine trinity; all of which are of God, yea, are God. Moreover, he can think also of the operations of God, which are chiefly faith and charity, and of other things which proceed from these two. [2] That man is capable not only of thinking about God but also of loving Him is evident from the two commandments of God Himself, which read thus: Thou shalt love the Lord thy God with all thy heart, and with all thy soul. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself (Matt. 22:37-39; Deut. 6:5). That man is able to obey God’s commandments, and that this is loving Him and being loved by Him, is evident from the following: Jesus said, He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself unto him (John 14:21). [3] Furthermore, what is faith but conjunction with God by means of truths which belong to the understanding, and thence to thought? And what is love but conjunction with God by means of the goods that belong to the will, and thence to affection? God’s conjunction with man is a spiritual conjunction within the natural; and man’s conjunction with God is a natural conjunction from the spiritual. For the sake of this conjunction as an end, man was created a native both of heaven and of the world. As a native of heaven he is spiritual, as a native of the world he is natural. If, therefore, man becomes spiritual-rational and also spiritual-moral, he is conjoined with God, and through that conjunction he has salvation and eternal life. But on the other hand, if man is merely natural-rational and also natural-moral, there is indeed a conjunction of God with man, but not conjunction of man with God. This is the source of spiritual death, which viewed in itself is natural life apart from spiritual life; for the spiritual, in which there is the life of God, is then extinct in man.

(370) (2) Conjunction with God the Father is not possible, but only conjunction with the Lord, and through Him with God the Father. This the Scripture teaches and reason sees. The Scripture teaches that God the Father has never been seen or heard, and cannot be seen or heard; consequently that from Himself, as He is in His own Esse and Essence, He cannot operate at all in man. For the Lord says, That no man hath seen God save He that is with the Father, He hath seen the Father (John 6:46). Neither knoweth anyone the Father save the Son, and he to whomsoever the Son willeth to reveal Him (Matt. 11:27). Ye have neither heard the voice of the Father at any time nor seen His Shape (John 5:37). This is because He is in the firsts and the principles of all things, thus pre-eminently above every sphere of the human mind; for He is in the firsts and the principles of all things of wisdom and all things of love, with which man can have no conjunction whatever; consequently if He Himself should draw near to man, or man to Him, man would be

consumed and would melt away like wood in the focus of a powerful sun-glass, or rather like an image thrown into the sun itself. Therefore it was said to Moses, who longed to see God, That man could not see Him and live (Ex. 33:20). [2] But that there may be conjunction with God the Father through the Lord, is evident from the passages just quoted, that not the Father, but the only begotten Son, who is in the bosom of the Father, and who has seen the Father, has brought to view and revealed those things which are of God and from God; and also from the following: In that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:20). The glory which Thou hast given Me, I have given unto them, that they may be one, even as We are one; I in them, and Thou in Me (John 3:22, 23, 26). Jesus said, I am the Way, the Truth, and the Life; no one cometh unto the Father but by Me. And then Philip wished to see the Father, and the Lord said to him, He that seeth Me seeth the Father; and if ye had known Me, ye would know My Father also (John 14:6, 7, 9). Again: He that beholdeth Me, beholdeth Him that sent Me (John 12:45). He also said: That He is the door, and that whosoever enters through Him is saved while he who climbeth up some other way is a thief and a robber (John 10:1-9). He also says, That he who abides not in Him, is cast forth and as a branch is withered, and cast into the fire (John 15:6). [3] This is because the Lord our Savior is Jehovah the Father Himself in human form; for Jehovah descended and became Man that He might be able to draw near to man, and man to Him, and conjunction might thus be effected, and through that conjunction man might have salvation and eternal life. For when God became Man, and thus also became Man-God, being then accommodated to man He could draw near to him and be conjoined with him as God-Man and Man-God. There are three things that follow in order; accommodation, application, and conjunction. There must be accommodation before there is application; and there must be accommodation and application both together before there is conjunction. Accommodation on God's part was that He became Man; application on God's part is perpetual so far as man applies himself in return; and so far as this is done, conjunction is effected also. These three follow each other and proceed in their order in each and all things, which become one and coexist.

(371) (3) Conjunction with the Lord is a reciprocal conjunction, that is, that the Lord is in man and man in the Lord. That conjunction is reciprocal, Scripture teaches and reason also sees. As to His conjunction with His Father, the Lord teaches that it is reciprocal, for He says to Philip: Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me (John 14:10, 11). That ye may know and believe that the Father is in Me, and I in the Father (John 10:38). Jesus said, Father, the hour is come glorify Thy Son, that Thy Son also may glorify Thee (John 17:1). Father, all things that are Mine are Thine, and Thine are Mine (John 17:10). The same is said by the Lord respecting His conjunction with man, namely, that it is reciprocal; for He says: Abide in Me and I in you; he that abideth in Me and I in him, the same beareth

much fruit (John 15:4, 6). He that eateth My flesh and drinketh My blood, abideth in Me and I in him (John 6:66). In that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:20). He that keepeth the commandments of Christ abideth in Him, and He in him (1 John 3:24; 4:13). Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God (1 John 4:15). If anyone hear My voice and open the door, I will come in to him, and will sup with him, and he with Me (Apoc. 3:20). [2] From these plain statements it is clear that the conjunction of the Lord and man is reciprocal; and because it is reciprocal it necessarily follows, that man ought to conjoin himself to the Lord, in order that the Lord may conjoin himself to man; and that otherwise conjunction is not effected, but withdrawal and a consequent separation, yet not on the Lord's part, but on man's part. In order that such reciprocal conjunction may exist, there is granted to man freedom of choice, giving him the ability to walk in the way to heaven or in the way to hell. From this freedom that is given to man flows his ability to reciprocate, which enables him to conjoin himself with the Lord, and also with the devil. But this liberty, what it is and why it was given to man, will be illustrated hereafter, when Freedom of Choice, Repentance, Reformation and Regeneration, and Imputation are treated of. [3] It is to be lamented that the reciprocal conjunction of the Lord and man, although it stands out so clearly in the Word, is unknown in the Christian church. It is unknown because of certain hypotheses respecting faith and freedom of choice. The hypothesis respecting faith is that it is bestowed upon man without his contributing anything toward the acquisition of it, or adapting and applying himself, any more than a stock, to the reception of it. The hypothesis respecting freedom of choice is that man does not possess a single grain of freedom of choice in spiritual things. But that the reciprocal conjunction of the Lord and man, on which depends the salvation of the human race, may not remain longer unknown, necessity itself enjoins its disclosure, which may be best effected by examples, because they illustrate. [4] There are two kinds of reciprocation by which conjunction is effected: one is alternate and the other mutual. The alternate reciprocation by which conjunction is effected, may be illustrated by the action of the lungs in breathing. Man draws in the air and thereby expands the chest; then he expels the inhaled air and thereby contracts the chest. This inhalation and the consequent expansion is effected by means of the pressure of the air proportionate to its column; while the expulsion and the consequent contraction are effected by means of the ribs by the power of the muscles. Such is the reciprocal conjunction of the air and the lungs, and on it depends the life of all bodily sense and motion, for these swoon when respiration ceases. [5] Reciprocal conjunction, which is effected by alteration, may also be illustrated by the conjunction of the heart with the lungs and of the lungs with the heart. The heart from its right chamber pours the blood into the lungs, and the lungs pour it back again into the left chamber of the heart; thus is that reciprocal conjunction effected on which the life of the whole body is altogether dependent. There is a like conjunction of the blood with the heart, and vice versa. The blood of the whole body flows through the veins into the heart, and from the heart it flows out through the arteries into the whole body; action and reaction effect this conjunction. There is a like action and reaction (by which there is a constant conjunction) between the embryo and the mother's womb. [6] But there is no such reciprocal conjunction of the Lord and man. That is a mutual conjunction, which is effected not by action and reaction, but by cooperation. For the Lord acts, and from Him man receives action, and operates as if of himself, even by the Lord from himself. This operation of man from the Lord is imputed to him as his own, because he is held constantly by the Lord in freedom of choice. The freedom of choice resulting from this is the ability to will and to think from the Lord, that is, from the Word, and also the ability to will and to think from the devil, that is, contrary to the Lord and the Word. This freedom the Lord gives to man to enable him to conjoin himself reciprocally with the Lord, and by conjunction he gifted with eternal life and blessedness, since this, without reciprocal conjunction, would not be possible. [7] This reciprocal conjunction, which is mutual, may also be illustrated by various things in man and in the world. Such is the conjunction of soul and body in every man; such is the conjunction of will and action, also of thought and speech; such is the mutual conjunction of the two eyes, the two ears, and the two nostrils. That the mutual conjunction of the two eyes is in a manner reciprocal, is evident from the optic nerve, in which fibers from both hemispheres of the cerebrum are folded together, and thus folded together they extend to both eyes. It is the same with the ears and nostrils. [8] There exists a like reciprocal and mutual conjunction between light and the eye, between sound and the ear, odor and the nose, taste and the tongue, touch and the body; for the eye is in the light and the light in the eye, sound is in the ear and the ear in the sound, odor is in the nose and the nose in odor, taste is in the tongue and the tongue in taste, and touch is in the body and the body in touch. This reciprocal conjunction may also be compared to the conjunction of a horse and a carriage, an ox and a plough, a wheel and machinery, a sail and the wind, a musical pipe and the air; in short, such is the reciprocal conjunction of the end and the cause, and such also is that of the cause and the effect. But there is not time to explain all these examples one by one, for it would be a work of many pages.

(372) (4) This reciprocal conjunction of the Lord and man is effected by means of charity and faith. It is known at the present day that the church constitutes the body of Christ, and that everyone in whom the church is, is in some member of that body, according to Paul (Eph. 1:23; 1 Cor. 12:27; Rom. 12:4, 5). But what is the body of Christ but Divine good and Divine truth? This is meant by the Lord’s words in John: Be that eateth My flesh and drinketh My blood abideth in Me and I in him (6:56). By the Lord’s “flesh” and by “bread” the Divine good is meant, and by His “blood” and “wine” Divine truth is meant, as will be seen in

the chapter on the Holy Supper. From this it follows, that so far as man is in the goods of charity and the truths of faith, so far he is in the Lord and the Lord in him; for conjunction with the Lord is spiritual conjunction, and spiritual conjunction is effected solely by means of charity and faith. That there is a conjunction of the Lord and the church, and consequently of good and truth, in each and all things of the Word, has been shown in the chapter on the Sacred Scripture (n. 248-253); and since charity is good and faith is truth, there is everywhere in the Word a conjunction of charity and faith. From the foregoing it now follows, that the Lord is charity and faith in man, and that man is charity and faith in the Lord; for the Lord is spiritual charity and faith in man's natural charity and faith, and man is natural charity and faith from the Lord's spiritual charity and faith, and these two conjoined produce a spiritual-natural charity and faith.

(373) VIII. CHARITY AND FAITH ARE TOGETHER IN GOOD WORKS. In every work that proceeds from man there is the whole man such as he is in his disposition or essentially. By disposition his love's affection and thought therefrom is meant; these form his nature, and in general his life. If we look at works in this way, they are like mirrors of man. This may be illustrated by like things in brutes and wild beasts. A brute a brute, and a wild beast is a wild beast, in all their actions. In everything pertaining to it a wolf is a wolf, a tiger is a tiger, a fox is a fox, and a lion is a lion; the same is true of a sheep and a kid. It is the same with a man; but man is such as he is in his internal man. If

in this he is like a wolf or a fox, then everything he does is inwardly wolfish and fox-like, and the reverse if he is like a lamb or a kid. But that such is the man everything he does is not evident in his external man, because the external takes on various forms round about the internal; nevertheless in the internal the quality lies inwardly hidden. The Lord says: The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil (Luke 6:46). And again: Each tree is known by its own fruit; of thorns men do not gather figs, nor of a bramble bush gather they grapes (Luke 6:44). That in each and all things that go forth from him man is such as he is in his internal man, he makes clear in himself after death to the very life, since he then lives an internal and no longer an external man. It will be shown in the following order how, when the Lord, charity and faith reside in man's internal, there is good in him and that every work that goes forth from him is good. (1) Charity is willing well and good works are doing well from willing well. (2) Charity and faith are only mental and perishable things unless they are determined to works and coexist in them when possible. (3) Good works are not produced by charity alone, still less by faith alone, but by charity and faith together. But on these points separately.

(374) (1) Charity is willing well and good works are doing well from willing well. Charity and works are distinct from each other like will and action, or like the mind's affection and the body's operation; consequently like the internal

man and the external; and these two are related to each other like cause and effect, since the causes of all things are formed in the internal man, and from this are all effects produced in the external. Therefore charity, since it belongs to the internal man, is willing well; and works, since they belong to the external man, are doing well from willing well. [2] Nevertheless between the good willing of different persons there is infinite diversity; for while everything that one person does to favor another is believed or appears to flow forth from goodwill or benevolence, yet no one knows whether the good deeds spring from charity or not, still less whether they spring from genuine or from spurious charity. This infinite diversity between the good-will of different persons originates in the end, intention, and consequent purpose; these are inwardly concealed in the will to do good, and from them is derived the quality of everyone's will. The will also searches the understanding for the means and modes of attaining its ends, which are effects, and in the understanding it comes into the light which enables it to see not only the reasons but also the opportunities for determining itself to action in the proper time and manner, and thus producing its effects, which are works; and at the same time in the understanding it brings itself into the power to act. From this it follows that works belong essentially to the will, formally to the understanding, and actually to the body. Thus does charity descend into good works. [3] This may be illustrated by comparison with a tree. Man himself, in all that belongs to him, is like a tree. In the seed of this tree there are concealed, as it were, the end, intention, and purpose of producing fruit; in these respects the seed corresponds to the will in man, which contains these three things, as stated above. Again, the seed from its interiors shoots up from the earth, clothes itself with branches, branchlets, and leaves, and so provides itself with means to it, end, which is the fruit; in all this the tree corresponds to the understanding in man. Finally, when the time comes and there is opportunity for determination, the tree blossoms and yields fruits, these corresponding to good works in man, in that evidently they are essentially from the seed, formally from the branchlets and leaves, and actually from the wood of the tree. [4] This may also be illustrated by comparison with a temple. Man is a temple of God, according to Paul (1 Cor. 3:16, 17; 2 Cor. 6:16; Eph. 2:21, 22). As a temple of God man's end, intention, and purpose are salvation and eternal life; in these there is a correspondence with the will, which contains these three things. Afterwards he acquires doctrinals of faith and charity from parents, teachers, and preachers, and when he comes into the exercise of his own judgment, from the Word and doctrinal works, all of which are means to the end; and these there is a correspondence with the understanding. Finally there comes a determination to uses, according to doctrinals as means, and this is effected by bodily acts, which are called good works. Thus the end through mediate causes produces effects, which are essentially of the end, formally of the doctrines of the church, and actually of the uses. Thus does man become a temple of God.

(375) (2) Charity and faith are only mental and perishable things, unless they are determined to works and coexist in them when possible. Has not a man a head and a body which are joined together by a neck? And in the head is there not a mind that wills and thinks, and in the body is there not power that performs and executes? Therefore if man merely wills well, or thinks from charity, and does not do good and thus perform uses, is he not like a head only, and thus like a mind only, which apart from a body cannot continue to exist? From this is not anyone able to see that charity and faith are not charity and faith so long as they are merely in the head and its mind but not in the body? For they are then like birds flying in the air without any resting-place on the earth, or like birds ready to lay, but having no nests, in which case they would drop their eggs in the air or upon the branch of some tree, and the eggs would fall to the ground and be destroyed. There can be nothing in the mind that does not have some correspondent in the body, and its correspondent may be called its embodiment. So when charity and faith occupy the mind only, they have no embodiment in the man, and may be likened to those aerial beings called specters, like Fame as painted by the ancients with a laurel about her head and a horn in her hand. Being such specters, and still being able to think, they must needs be disturbed by fantasies, which are caused by reasonings from various kinds of sophistry, almost as reeds in marshes are shaken by the wind, while beneath them shells lie at the bottom and frogs croak on the surface. Who cannot see that such things come to pass

when men merely know from the Word some things about charity and faith, but do not practice them? Moreover, the Lord says: Everyone who heareth My words and doeth them I will liken to a prudent man who built his house upon a rock, and everyone who heareth My words and doeth them not, shall be likened unto a foolish man who built his house upon the sand, or upon the ground without a foundation (Matt. 7:24, 26; Luke 6:47-49). Charity and faith with their factitious ideas when not put in practice may be compared to butterflies in the air, which a sparrow darts upon and devours as soon as he sees them. The Lord also says: The sower went forth to sow; and some fell upon the hard way, and the birds came and devoured them up (Matt. 13:3, 4).

(376) That charity and faith do not profit a man so long as they remain only in one part of his body, that is, in his head, and are not fixed in works, is evident from a thousand passages in the Word, of which I will here adduce only these: Every tree that bringeth not forth good fruit is hewn down, and cast into the fire (Matt. 7:19-21). He that received seed into the good ground is he that heareth the Word and attendeth, who also beareth fruit and bringeth forth. And when Jesus had said these things, He cried, saying, Who hath ears to hear, let him hear (Matt. 13:3-9, 23, 43). Jesus said, My mother and My brethren are these who hear the Word of God and do it (Luke 8:21). Now we know that God heareth not sinners but if any man be a worshiper of God, and doeth His will, him He heareth (John 9:31). If ye know these things, blessed are ye if ye do them

(John 13:17). He that hath My commandments and keepeth them, he it is that loveth Me, and I will love him and will manifest Myself to him; and will come unto him and make My abode with him (John 14:15-21, 23). Herein is My Father glorified, that ye bear much fruit (John 15:8, 16). For not the hearers of the law shall be justified by God, but the doers of the law (Rom. 2:13; James 1:22). In the day of wrath and of righteous judgment God will render to every man according to his deeds (Rom. 2:5, 6). For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body according to what he hath done, whether good or bad (2 Cor. 5:10). For the Son of Man shall come in the glory of His Father, and then He shall render unto everyone according to his deeds (Matt. 16:27). I heard a voice from heaven saying unto me, Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow with them (Apoc. 14:13). A Book was opened, which is the Book of life and the dead were judged out of those things which were written in the Book; every man according to his works (Apoc. 20:12, 13). Behold I come quickly, and My reward is with Me, to give every man according to his work (Apoc. 22:12). Jehovah, whose eyes are open upon all the ways of the sons of men, to give to everyone according to his ways, and according to the fruit of his works (Jer. 22:19). I will punish him according to his ways, and will recompense him for his works (Hos. 4:9). According to our ways, and according to our works Jehovah does with us (Zech. 1:6). So also in many other passages. From this it can be seen that charity and faith are not charity and faith until they exist in works, and that while they exist only in the expanse above works, that is, in the mind, they are like appearances of a tabernacle or temple in the air, which are nothing but a mirage, and vanish of themselves; or they are like pictures drawn on paper which moths consume; or they are like an abode on a housetop where there is no sleeping-place, instead of in the house. All this shows that charity and faith are perishable things so long as they are merely mental or unless they are determined to works and coexist in them when possible.

(377) (3) Good works are not produced by charity alone, still less by faith alone, but by charity and faith together. This is because charity apart from faith is not charity, and faith apart from charity is not faith (as shown above, n. 356-361). Wherefore charity cannot exist by itself or faith by itself; and it cannot be said that charity in itself produces any good works, or faith in itself. It is the same with these as with the will and understanding. The will by itself can have no existence and can therefore produce nothing; nor can the understanding have any existence by itself of produce anything; but all production is effected by both together, and is effected by the understanding from the will. There is this similarity, because the will is the abode of charity and the understanding is the abode of faith. It is said that still less can faith alone produce good works, because faith is truth, and faith operates to produce truths, and these illuminate charity and its exercises. That truths

illuminate, the Lord teaches, saying: He that doeth truth cometh to the light, that his works may be made manifest that they have been wrought in God (John 3:21). Consequently when man does good works in accordance with truths, he does them in light, that is, intelligently and wisely. The conjunction of charity and faith is like the marriage of husband and wife. From the husband as a father and the wife as a mother all natural offspring are born; and in like manner from charity as a father and faith as a mother all spiritual off spring, which are knowledges of good and truth, are born. This makes clear how spiritual families are generated. Moreover in the Word "husband" and "father" signify in the spiritual sense the good of charity, and "wife" and "mother" the truth of faith. This again makes clear that neither charity alone nor faith alone can produce good works, as neither the husband alone nor the wife alone can produce offspring. The truths of faith not only illuminate charity, but also determine its quality, and, still further, nourish it; so that a man having charity but no truths of faith, is like one walking in a garden, at night, who plucks fruit from the trees, not knowing whether in its use it is good or bad fruit. As the truths of faith not only illuminate charity but also determine its quality, as before said, it follows that charity without the truths of faith is like fruit without juice, like a dried-up fig, or like a grape after the wine has been pressed out of it. As truths nourish faith, as has also been said, it follows that if charity is without truths of faith, it receives no nourishment except such as a man gets from eating burnt bread and drinking unclean water from some stagnant pond.

(378) IX. THERE IS A TRUE FAITH, A SPURIOUS FAITH AND A HYPOCRITICAL FAITH. From its cradle the Christian church began to be infested and divided by schisms and heresies, and in the course of time to be torn and mutilated almost like what is said, Of the man who went down from Jerusalem to Jericho, and was surrounded by thieves, who stripped him and beat him and then left him half dead (Luke 10:30). From this it has come to pass as it is written of that church in Daniel: At last upon the bird of abominations shall be desolation; and even to the consummation and decision shall it drop upon the devastation (9:27). Also according to these words of the Lord: Then shall the end come, when ye shall see the abomination of desolation spoken of by Daniel the prophet (Matt. 24:14, 15). The lot of that church may be compared to that of a vessel laden with precious merchandise, which immediately on leaving port is driven about by storms, and a little after is wrecked and sunk in the sea, with its precious cargo partly destroyed by the waters, and partly torn by fishes. [2] That the Christian church from its infancy has been so vexed and torn is evident from ecclesiastical history, as for example, even in the time of the apostles, by Simon, who was by birth a Samaritan and by profession a magician (see Acts 8:9-20); also by Hymeneus and Philetus (mentioned by Paul in his Second Epistle to Timothy); again by Nicholas, from whom the so-called Nicolaitans took their name (mentioned in Apoc. 2:6, and Acts 6:5); and also by

Cerinthus. After the time of the apostles several other sects arose, as the Marcionites, the Noetians, the Valentinians, the Encratites, the Cataphrygians, the Quarto-Decimans, the Alogians, the Catharians, the Origenists or Adamites, the Sabellians, the Samosatenes, the Manichseans, the Meletians, and finally the Arians. After them, whole battalions of heresiarchs invaded the church, as the Donatists, the Photinians, the Acaians or Semiarians, the Eunomians, the Macedonians, the Nestorians, the Predestinarians, the Papists, the Zwinglians, the Anabaptists, the Schwenckfeldians, the Synergists, the Soeinians, the Anti-Trinitarians, the Quakers, the Moravians, and many more. Finally Luther, Melancthon, and Calvin prevailed over all these, and their dogmas have predominated to this day. [3] The causes of so many divisions and separations in the church are chiefly three: First, The Divine trinity has not been understood; Second, There has been no right knowledge of the Lord; Third, The passion of the cross has been taken for redemption itself. So long as these three things, which are the very essentials of faith, and from which the church exists and is called the church, are not understood, it must needs be that all things pertaining to the church will be turned aside out of their true course, and finally into the opposite course, and the church will still believe that it holds to a true faith in God and faith in all the truths relating to God; and in this state they are like persons who cover their eyes with their skirts, and fancy themselves to be walking in a straight line, and yet are departing from it step by step, and at length go in the opposite direction where there is a cavern into which they fall. But the man of the church can be brought back from his wandering into the way of truth, only by learning what true faith is, what spurious faith is, and what hypocritical faith is. Therefore it shall be shown: (1) That true faith is the one only faith, which is a faith in the Lord God the Savior Jesus Christ, and this is held by those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father. (2) Spurious faith is all faith that departs from the true faith, which is the one only faith, and this is the faith that is held by those who climb up some other way, and regard the Lord not as God, but as a mere man. (3) Hypocritical faith is no faith.

(379) (1) True faith is the one only faith, which is a faith in the Lord God the Savior Jesus Christ and this is held by those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father. True faith is the one only faith, because faith is truth, and truth cannot be broken or cut into fragments, with one part tending to the left and another to the right, and the truth of it still remain. In a general sense faith consists of innumerable truths, for it is the complex of them; but these innumerable truths constitute, as it were, a single body, and in that body there are truths that form its members, some forming the members that depend on the chest, as the arms and hands, and others those that depend on the loins, as the legs and feet; while interior truths form the head, and the truths first proceeding from them form the sensories located in the face. Interior truths form the head because interior means

the same as higher; for in the spiritual world whatever is interior is also higher. This is true of the three heavens there. Of that body and of all its members, the Lord God the Savior is the soul and life; and this is why the church was called by Paul “the body of Christ,” the men of the church, according to their states of charity and faith, constituting its members. That the true faith is the one only faith, Paul also teaches thus: There is one body and one spirit, one Lord, one faith, one baptism, one God; and He gave some for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, and into the perfect man, into the measure of the stature of the fullness of Christ (Eph. 4:4-13). [2] That the true faith, which is the one only faith, is a faith in the Lord God the Savior Jesus Christ, has been fully shown above (n. 337-339). But those who believe the Lord to be the Son of God also have the true faith, because such believe Him to be God, and unless faith is faith in God it is no faith. That of all the truths that enter into faith and form it, this is the first, is evident from the Lord’s words to Peter: Peter said, Thou art the Christ, the Son of the living God, and Jesus answered, Blessed art thou, Simon Barjona, and I say also unto thee, upon this rock I will build My church, and the gates of hell shall not prevail against it (Matt. 16:16-18). By “rock” here and elsewhere in the Word, the Lord in respect to Divine truth is meant, and also Divine truth from the Lord. That this truth is the first truth and is like a diadem on the head and a scepter in the hand of the body of Christ, is evident from the Lord’s saying, that upon that rock He would build His church, and the gates of hell should not prevail against it. That this is the first thing in faith, is also evident from these words in John: Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God (1 Epistle 4:15). [3] Besides this characteristic of being in the true faith, which is the one only faith, there is another, which is to believe that the Lord is the God of heaven and earth. This follows from the former, that He is the Son of God; also from the following: That in Him dwelleth all the fullness of Divinity (Col. 2:9) That He is the God of heaven and earth (Matt. 28:18); That all that the Father hath is His (John 3:35; 16:15). A third proof that those who believe in the Lord are interiorly in faith in Him, thus in the true faith, which is the one only faith, is their believing the Lord to be one with God the Father. That He is one with God the Father, and that He is the Father Himself in the Human, has been fully shown in the chapter on the Lord and Redemption, and is plainly evident from the words of the Lord Himself: That the Father and He are one (John 10:30) That the Father is in Him and He in the Father (John 10:38; 14:10, 11); That He said to His disciples, that henceforth they had seen and known the Father; and He looked at Philip and said, that he then saw and knew the Father (John 14:7-10). [4] These three are distinguishing evidences that men have faith in the Lord, and thus the true faith, which is the one only faith; for not all who approach the Lord have faith in Him; for true faith is both internal and external; and those who possess these three precious things of faith are in both its internals and its externals so that it is not only a treasure in their hearts, but also a jewel in their mouths. It is otherwise with those who do not acknowledge the Lord as the God of heaven and earth, and as one with the Father. Such look interiorly to other gods also who possess like power, although this power is to be exercised by the Son, either vicariously or as one who on account of redemption is worthy to reign over those whom He has redeemed. But these break the true faith in pieces by dividing the unity of God, and when this is done, there is no longer any faith, but only the ghost of it, which when seen naturally looks like some image of it, but seen spiritually, becomes a chimera. Who can deny that the true faith is faith in one God, who is the God of heaven and earth, consequently, a faith in God the Father in a human form, that is, the Lord? [5] These three marks, testimonies, and indications, that faith in the Lord is faith itself, are like the touch-stones whereby gold and silver are known; or they are like stones or fingerposts by the wayside, pointing the way to the temple where the one and true God is worshiped; or they are like lights on rocks in the sea, whereby those who are sailing at night may know where they are, and to what quarter to direct their ships. The first characteristic of faith, which is that the Lord is the Son of the living God, is like the morning star to all who enter His church.

(380) (2) Spurious faith is all faith that departs from the true faith, which is the one only faith, and this is the faith that is held by those who climb up some other way, and regard the Lord not as God but as a mere man. That

spurious faith is all faith that departs from the true faith, which is the one only faith, is self evident; for if the one only faith is the truth, it follows that what departs from it is not truth. Every good and truth of the church is propagated by the marriage of the Lord and the church; thus everything that is essentially charity and that is essentially faith is from that marriage; and on the other hand, whatever of charity and faith is not from that marriage, is not from a legitimate but an illegitimate bed, thus from a polygamic bed or marriage, or from adultery. All faith that acknowledges the Lord but adopts the falsities of heresy is from a polygamic bed, and the faith that acknowledges three Lords of one church is from adultery. For this may be likened to a harlot or a woman married to one man and spending her nights with two others, calling each one her husband while sleeping with him. Therefore such faith is called spurious; and in many places the Lord calls those holding such a faith "adulterers," and they are also meant by "thieves and robbers" in John: Verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; I am the door; by Me if any man enter in, he shall be saved (10:1, 9). Entering into the sheepfold is entering into the church, and also into heaven. It is entering also into heaven because heaven and the church make one, and nothing makes heaven except the church that is in it; consequently as the Lord is the bridegroom and husband of the church, so is He also the bridegroom and husband of heaven. [2] It may be inquired into and may be known whether faith is a legitimate or a spurious offspring by the three indications mentioned above, namely, acknowledgment of the Lord as the Son of God, acknowledgment of Him as the God of heaven and earth, and acknowledgment that He is one with the Father. Therefore, so far as any faith departs from these its essentials, it is spurious. Faith is both spurious and adulterous with those who regard the Lord not as God but merely as a man. The truth of this is very evident from the two abominable heresies, Arianism and Socinianism, which have been anathematized in and excommunicated from the Christian church, and this because they deny the Lord's Divinity, and climb up some other way. But I fear that those abominations lie concealed at this day in the general spirit of the men of the church. It is remarkable that the more anyone deems himself to be superior to others in learning and judgment, the more prone he is to seize upon and appropriate to himself the idea that the Lord is a man and not God, and that because He is a man He cannot be God; and whoever appropriates to himself these ideas, introduces himself into companionship with Arians and Socinians, who in the spiritual world are in hell. [3] Such is the general spirit of the men of the church at the present day, because with every man there is an associate spirit; for without this man would be unable to think analytically, rationally, and spiritually, and thus would not be a man but a brute. Moreover, every man attaches to himself a spirit in harmony with the affection of his own will and consequent perception of his understanding. To the man who introduces himself into good affections by means of truths from the Word and a life according to them, an angel from heaven is adjoined; while he who introduces himself into evil affections by the confirmation of falsities and a wicked life adjoins himself to a spirit from hell, and when this is done the man enters more and more, as it were, into fraternity with satans, and confirms himself more and more in falsities contrary to the truths in the Word, and in Arian and Socinian abominations against the Lord. This is because no satan can bear to hear any truth from the Word or to hear Jesus named; and if they hear these they become like furies, and run about and blaspheme; and then if light from heaven flows in they throw themselves headlong into caverns and into their own thick darkness, in which there is light to them, as there is to owls in the dark, or to cats in cellars watching for mice. Such do all those become after death, who in heart and faith deny the Divinity of the Lord and the holiness of the Word. Their internal man is of this nature, however much the external may play the mimic and feign to be Christian. That this is true I know, because I have seen and heard it. [4] Of all who honor the Lord as the Redeemer and Savior with the mouth and lips only, while in heart and spirit they regard Him as a mere man, it may be said, when they are speaking of these things and teaching them, that their cheeks are like a bag of honey, and their heart like a bag of gall; their words are like cakes of sugar, while their thoughts are like emulsions of aconite; they are also like rolls of pastry containing snakes. If such persons are priests, they are like pirates on the sea who hoist the flag of a peaceful nation, but when a ship sailing near hails them as friends, they raise a piratical flag in place of the other, seize the ship, and carry away those on board into captivity. They are also like serpents of the tree of the knowledge of good and evil, that approach like angels of light, carrying in their hands apples from that tree painted with golden colors, as if plucked from the tree of life; and they offer them, saying: God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil (Gen. 3:5). And when these have eaten, they follow the serpent into the lower world, and there they dwell together. Round about that world are the satans who have eaten of the apples of Arius and Socinus. Such as these are meant also by the man, Who came to the marriage without a wedding garment, and was cast into outer darkness (Matt. 22:11-13); "the wedding garment" meaning faith in the Lord as the Son of God, the God of heaven and earth, and one with the Father. Those who honor the Lord with the mouth and lips only, but in heart and spirit regard Him as a mere man, if they declare their thoughts and persuade others, are spiritual murderers, and the worst of them are spiritual cannibals; for a man's life is from love to the Lord and faith in Him; and if this essential element of faith and love, that the Lord is God-Man and Man-God, is taken away, man's life becomes death; thus in this way man is killed and devoured as a kid by a wolf.

(381) (3) Hypocritical faith is no faith. Man becomes a hypocrite when he thinks much about himself and places himself before others, for thereby he directs his mind's

thoughts and affections to his body, immerses them in it, and unites them with its senses. He thus becomes a natural, sensual, and corporeal man, and then his mind cannot be withdrawn from the flesh to which it adheres, and be raised to God, and cannot see anything of God in the light of heaven, that is, anything spiritual. And because he is a carnal man, the spiritual things that enter (that is, through his hearing into his understanding), seem to him only like something spectral, or like down floating in the air, or like flies about the head of a running and sweating horse; therefore in heart he ridicules them. For it is well known that the natural man looks upon what pertains to the spirit, that is, spiritual things, as hallucinations. [2] Among natural men the hypocrite is the lowest natural for he is sensual, since his mind is closely bound to his bodily senses, and therefore he has no love for seeing anything but what his senses suggest; and as the senses are in nature, they compel the mind to think from nature about everything, and so in that way about everything pertaining to faith. If this hypocrite becomes a preacher, he retains in his memory such things as he had heard about faith during his childhood and youth; but as there is nothing spiritual inwardly in these things but only what is natural, when he presents them to a congregation they are nothing but lifeless words. They sound as if they had life because of the delight of the love of self and the world which makes them ring according to the eloquence of the speaker, and soothe the ear almost like the harmony of a song. [3] When a hypocritical preacher returns home after his sermon, he laughs at everything that he has set forth before his congregation about faith or from the Word, and perhaps says to himself, “I have cast my net into the lake and have caught flat-fish and shell-fish,” for such do all who are in true faith appear to his fancy. A hypocrite is like a sculptured image with a double head, one head within the other, the internal head connected with the trunk or body, while the external, which rotates about the internal, is painted on its front side in proper colors like a human face, much like the wooden heads displayed at the shops of hairdressers. He is also like a boat, which the sailor, by proper management of the sail, can direct as he pleases, either with the wind or against it; his trimming his sail is his favoring everyone who contributes to his indulgence in the delights of the flesh and its senses. [4] Hypocritical ministers are finished comedians, mimics, and players, who can personate kings, leaders, primates, and bishops, and as soon as they have doffed their theatrical robes, visit brothels and consort with harlots. They are also like a door hung upon a round hinge that can open either way; their mind is such because it can be opened either hellward or heavenward, and when opened to one it is closed to the other; for, what is wonderful, when they are ministering in holy things and teaching truths from the Word, they do not know otherwise than that they believe in them, for the door is then closed toward hell; but the moment they return home they believe nothing, for the door is then closed toward heaven. [5] Among consummate hypocrites there is an interior enmity against truly spiritual men, for it is like that of satans against the angels of heaven. They are unconscious of this while they are living in the world, but it manifests itself after death, when their external, by means of which they assumed the appearance of spiritual men, is taken away, for it is their internal man that is thus satanic. But I will tell how spiritual hypocrites, who are such as walk In sheep's clothing, but inwardly they are ravening wolves (Matt. 7:15), appear to the angels of heaven. They appear like soothsayers walking on the palms of their hands and praying, while from the heart they are crying with their lips to demons and kissing them, but by clapping their shoes together in the air they make a noise to God. But when they stand on their feet their eyes look like leopards' eyes, they step like wolves, their mouths are fox-like, their teeth like those of a crocodile, and as to faith they are like vultures.

(382) X. WITH THE EVIL THERE IS NO FAITH. The evil are all who deny that the world was created by God, and thus deny God, for they are naturalistic atheists. All such are evil because all good, which is not only naturally but also spiritually good, is from God; consequently those who deny God will not and therefore cannot receive good from any other source than what is their own; and what is man's own is the lust of his flesh; and whatever proceeds from that is spiritually evil, however good it may seem naturally. Such are evil in theory; while those who have no regard for the Divine commandments (which are exhibited in a summary in the Decalogue), and live like outlaws, are practically evil. Such are also deniers of God in heart (although many of them confess Him with their lips), for the reason that God

and His commandments make one; and this is why the ten commandments are called, Jehovah there (Num. 10:35, 36; Ps. 132:7, 8). But to make it still clearer that the evil have no faith, let us from the two following propositions draw a conclusion: (1) The evil have no faith, since evil belongs to hell and faith to heaven. (2) All those in Christendom who reject the Lord and the Word have no faith, although they live morally, and even speak, teach, and write rationally about faith. But of these points separately.

(383) (1) The evil have no faith, since evil belongs to hell and faith to heaven. Evil belongs to hell, because all evil is from hell; faith belongs to heaven, because all truth that pertains to faith is from heaven. So long as man is living in the world he is kept and walks midway between heaven and hell, and there he is in spiritual equilibrium, which is his freedom of choice. Hell is under his feet and heaven above his head; and what ever comes up from hell is evil and false, while whatever comes down from heaven is good and true. Because man is midway between these two opposites, and at the same time in spiritual equilibrium, he is able to choose, adopt, and appropriate to himself from freedom either the one or the other. If he chooses evil and falsity he connects himself with hell; if he chooses good and truth he connects himself with heaven. From this it is clear not only that evil belongs to hell and faith to heaven, but also that the two cannot be together in the same subject, that is, the same man. For if they were together, the man would be drawn in different directions, as if two ropes were tied around him and he were drawn upward by one and

downward by the other; and so he would become like a thing suspended in the air. Or he would be as one flying like a blackbird, now upward and now downward, in the former case adoring God, in the latter the devil. Anyone sees that this is profanation. That no man can serve two masters, but will rather hate the one and love the other, the Lord teaches in Matt. (6:24). That where evil is there is no faith, may be illustrated by various comparisons, such as the following: Evil is like fire (infernal fire is nothing but love of evil), and it consumes faith like stubble, reducing it and all that pertains to it to ashes. Evil dwells in darkness and faith in light; and evil by means of falsities extinguishes faith, as darkness extinguishes light. Evil is black like ink, while faith is white like snow, and clear like water; and evil blackens faith, as ink does snow or water. Moreover, evil and the truth of faith can be joined together only as what is fetid may be mixed with what is fragrant, or urine with flavorous wine; nor can the two exist together except as a noisome corpse in the same bed with a living man; and they can no more dwell together than a wolf can dwell in a sheepfold, a hawk in a dovecote, or a fox in a henhouse.

(384) (2) Those in Christendom who reject the Lord and the Word have no faith, although they live morally, and even speak, teach, and write rationally about faith. This follows as a conclusion from all that precedes; for it has been shown that the true and only faith is faith in the Lord and from the Lord, and that a faith that is not a faith in and from Him, is not a spiritual but a natural faith, and merely natural faith has not the essence of faith in it. Moreover,

faith is from the Word; it is from no other source, since the Word is from the Lord, and consequently the Lord Himself is the Word. Therefore He says, That He is the Word (John 1:1, 2). From this it follows that those who reject the Word, reject the Lord also, for these cohere as one; also that those who reject either of these also reject the church, since the church is from the Lord through the Word; and furthermore, that those who reject the church are outside of heaven, since the church introduces into heaven; and those who are outside of heaven are among the damned, and these have no faith. Those who reject the Lord and the Word have no faith, although they live morally, and even speak, teach, and write rationally about faith, for the reason that such have no moral-spiritual life, but only a natural life, and no rational-spiritual mind, but only a natural mind; and merely natural morality and rationality are in themselves dead; therefore as dead men there is no faith in them. A man who is merely natural and in regard to faith is dead may indeed talk and teach about faith, charity, and God, but not from faith, charity, and God. That those alone have faith who believe in the Lord, and that others have not, is evident from the following passages: He that believeth on the Son is not judged; but he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God (John 3:18). He that believeth in the Son hath eternal life but he that believeth not the Son shall not see life; but the anger of God abideth on him (John 3:36). Jesus said, When the Spirit of truth is come, He will reprove the world of sin, because they believe not on Me

(John 16:8, 9); and to the Jews He said: Except ye believe that I am, ye shall die in your sins (John 8:24). Therefore David says: I will declare the decree Jehovah said unto Me, Thou art My Son; this day have I begotten Thee. Kiss the Son, lest He be angry and ye perish in the way. Blessed are all they that put their trust in Him (Ps. 2:7, 12). That in the consummation of the age, which is the last time of the church, there will be no faith, because there will be no faith in the Lord as the Son of God, the God of heaven and earth, and one with the Father, the Lord foretells in thee Gospels, saying, That there shall then be an abomination of desolation, and tribulation such as hath not been nor ever shall be, and that the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven (Matt. 24:15, 21, 29). And in the Apocalypse, That Satan, loosed out of his prison, shall go out to deceive the nations which are in the four quarters of the earth, the number of whom is as the sand of the sea (20:7, 8). And because the Lord foresaw this, He also said: Howbeit, when the Son of man cometh shall He find faith on the earth? (Luke 18:8).

(385) The following Memorable Relations shall be added. First: An angel once said to me, “If you wish to see clearly what faith is and what charity is, and thus what faith separate from charity is, and what it is when conjoined with charity, I will make it very clear to you.” I answered, “Make it clear.” He said, “Instead of faith and charity, think of light and heat, and you will see clearly. Faith in its essence is the truth of wisdom, and charity in its essence is the affection of love; and in heaven the truth of wisdom is light and the

affection of love is heat. The light and heat in which angels live are in essence nothing else. From this you can see clearly what faith is when separated from charity and what faith is when conjoined with charity. Faith separated from charity is like the light of winter, and faith conjoined with charity is like the light of spring. Wintry light, which is light separate from heat, because it is joined with cold, wholly strips the trees of their leaves, kills the grass, hardens the earth, and freezes the waters. But the light of spring, which is light joined with heat, causes the trees to put forth leaves, and then flowers, and finally fruit; it so opens and softens the earth that it may bring forth grasses, herbs, flowers, and it so melts the ice that the waters flow from their fountains. [2] It is precisely the same with faith and charity. Faith when separated from charity makes all things dead, while faith joined with charity makes all things alive. This making alive and making dead can be seen to the life in our spiritual world, because here faith is light and charity is heat. Where faith is joined with charity, there are paradisal gardens, flower-beds, and grass-plots with a native charm according to that conjunction. But where faith is separated from charity, there is not even grass, and where there is any green it is from briers and thorns." Not far from us at this time were some clergymen, whom the angel called justifiers and sanctifiers of men by faith alone, and also dealers in mysteries. To these we said the same things, and made them so clear that they saw their truth; but when we asked them if it was not so, they turned away and said, "We did not hear you." We then shouted to them, saying, "Then hear us yet again." But they put both hands to their ears and called out, "We do not wish to hear you." [3] After hearing this I talked with the angel about faith alone, saying that it had been granted me to know by living experience that that faith is like the light of winter. And I told him that for several years spirits of various beliefs had passed by me, and that whenever those who separated faith from charity came near me, such a coldness invaded my feet and gradually my loins and finally my chest, that I hardly knew otherwise than that the whole vitality of my body was about to become extinct; and indeed this would have come to pass if the Lord had not driven these spirits away and set me free. To me it seemed wonderful that these spirits, as they acknowledged, had in themselves no sense of coldness; and I therefore likened them to fishes under ice, which have no feeling of cold because their life and their nature therefrom are essentially cold. It then became clear that the cold of these spirits emanated from the fatuous light of their faith, as the fatuous and cold light often seen by travelers arises from marshy and sulphurous places in midwinter after sunset. Such spirits may be compared to the icebergs that are torn from their places in the northern regions, and carried about on the ocean, of which I have heard it said that when they come near a ship, all who are on board begin to shiver with cold. So companies of spirits who are in faith separated from charity may be likened to such icebergs, or, if you please, may be called icebergs. It is well known from the Word that faith apart from charity is dead; but I will explain the cause of its death. Its death is from cold. It dies from cold like a bird in a severe winter. First its sight fails, and at the same time its power to fly; and then its power to breathe; and finally it falls headlong from the tree into the snow and is buried.

(386) Second Memorable Relation: One morning on awaking from sleep, I saw two angels descending from heaven, one from the southern part of heaven and one from the eastern, both in chariots to which were harnessed white horses. The chariot in which the angel from the southern heaven rode shone like silver; while the chariot in which the angel from the east rode shone like gold; and the reins which they held in their hands gleamed like the flaming light of the dawn. Thus did those two angels appear to me from afar; but when they came near they did not appear in chariots, but in their own angelic form, which is the human form. The one that came from the eastern part of heaven was clad in a resplendent purple garment, and the one from the southern part of heaven in a violet colored garment. When they reached the lower regions beneath the heavens, they ran toward each other as if striving who should be first, and embraced and kissed each other. I heard that these two angels while they lived in the world had been united by an interior friendship, but that now one dwelt in the eastern and the other in the southern heaven. In the eastern heaven are those who are in love from the Lord, but in the southern heaven those who are in wisdom from the Lord. When they had talked awhile about the magnificent things in their heavens, this point arose in their conversation, whether, in its essence, heaven is love or is

wisdom. They agreed at once that each belongs to the other, but they questioned which of them was the source. [2] The angel from the heaven of wisdom asked the other, “What is love?” And he replied that love originating in the Lord as a sun is the heat of life of men and angels, and therefore is the esse of their life; and that the derivations of love are called affections, and through them are produced perceptions and thus thoughts; from which it follows that wisdom in its origin is love, consequently that thought in its origin is an affection of that love; and it can be seen from these derivations examined in their order that thought is nothing but a form of affection; and the reason why this is not known is that thoughts are in light, but affections in heat, and therefore men reflect upon thoughts, but not upon affections. That thought is nothing but a form of the affection of one’s love, can be made clear from speech, as being merely a form of sound, and this likeness still further holds good in that the tone of the voice corresponds to affection, and speech to thought; so that it is the affection that gives tone, and the thought that speaks. This will also become obvious if it is asked whether anything of speech remains if tone is taken from it; and so, too, whether anything of thought remains if affection is taken from it. From this it is clear that love is the all of wisdom, consequently that the essence of the heavens is love, and their existence wisdom; or what is the same, that the heavens have their being from the Divine love, and their existence from the Divine love through the Divine wisdom; therefore, as before said, each belongs to the other. [3]

There was then with me a newly arrived spirit, who, hearing these remarks, asked whether it was the same with charity and faith, since charity belongs to affection and faith to thought. The angel replied, “It is precisely the same; faith is nothing but the form of charity, just as speech is a form of sound. Moreover, faith is formed from charity, as speech is formed from sound. In heaven we know how it is formed, but there is not time to explain it now.” He added, “By faith I mean spiritual faith, the life and spirit in which are solely from the Lord through charity, for charity is spiritual, and it is through charity that faith becomes spiritual; therefore faith apart from charity is a merely natural faith, and such faith is dead, for it is conjoined with merely natural affection, which is nothing but lust.” [4] The angels spoke of these things spiritually, and spiritual language embraces thousands of things which natural language cannot express, and, what is wonderful, which cannot even fall into the ideas of natural thought. After this conversation the angels departed; and as they withdrew, each to his own heaven, stars appeared about their heads; and when they were some distance from me, they again appeared, as before, to be in chariots.

(387) Third Memorable Relation: When these two angels were out of sight, I saw a garden on the right, in which there were olive trees, fig trees, laurels, and palms, arranged in order in accord with their correspondences. I looked thitherward, and among the trees I saw angels and spirits walking and talking; and one angelic spirit looked at me. Those are called angelic spirits who are being prepared

in the world of spirits for heaven. This spirit came to me from the garden and said, “Come with me into our paradise, you shall hear and see wonderful things.” I went with him and he said to me, “These whom you see,” for there were many others, “are all in the love of truth, and from that in the light of wisdom. And there is a palace here, which we call the Temple of Wisdom; but no one can see it who believes himself to be very wise, still less one who believes that he is wise enough, and less yet one who believes himself to be wise from himself. This is because such are not in a state to receive the light of heaven from a love of genuine wisdom. It is genuine wisdom for a man to see from the light of heaven that what he knows, understands, and is wise in, is so little in comparison with what he does not know and understand, and in which he is not wise, as to be like a drop to the ocean, consequently as almost nothing. Everyone who is in this paradisal garden, and who acknowledges both from perception and from seeing it in himself that his wisdom is relatively so slight, sees that Temple of Wisdom; for it is the inner light in man’s mind that enables him to see it, and not the outer light apart from the inner.” [2] So because I had often thought, and had cause to acknowledge, first from knowledge, then from perception, and finally from inner light, that man has so little wisdom, behold, it was granted me to see that temple. In form it was wonderful. It was elevated high above the ground; it was four-square, with walls of crystal, a gracefully-arched roof of transparent jasper; and a substructure of various precious stones. The steps for ascent into it were of polished alabaster. At the sides of the steps there appeared figures of lions and their whelps. I then asked if it was allowable to enter, and was told that it was. I therefore ascended the steps, and as I entered I saw cherub-like forms flying under the roof, but soon vanishing. The floor on which we walked was of cedar, and the whole temple, from the transparency of the roof and walls, was built to be a form of light. [3] The angelic spirit entered with me, and I told him what I had heard from the two angels about love and wisdom, and about charity and faith The angel said, “Did they not also speak of a third?” “What third?” I asked. He replied, “The good of use. Love and wisdom apart from good of use are not anything; they are merely ideal entities, and they only become real when they exist in use; for love, wisdom, and use are three things that cannot be separated; if separated, neither of them is anything. Apart from wisdom love is nothing; but in wisdom it takes form for something; and that something for which it takes form is use; thus when love, by means of wisdom, is in use, it really is, because it actually exists. These are precisely like end, cause and effect; the end is nothing unless it is in effect through the cause; if either of these three passes away, the whole passes away and becomes as nothing. [4] Also it is the same with charity, faith, and works. Apart from faith charity is nothing, neither is faith anything apart from charity, nor charity and faith anything apart from works; but in works they are something, and such a something as is the use of the works. It is the same with affection, thought, and operation; and the same with will, understanding, and action; for will apart from understanding is like an eye apart from sight, and both apart from action are like the mind apart from the body. That this is so can be clearly seen in this temple, because the light in which we are here is a light that enlightens the mind's interiors. [5] That there is nothing complete and perfect unless it is a trine, geometry also teaches; for a line is nothing unless it becomes a surface, nor is a surface anything unless it becomes a solid; therefore one must pass into the other in order that they may have existence; and they have coexistence in the third. As it is in this, so it is also in each and all created things; they are terminated in a third. And it is from this that the number three signifies in the Word what is complete and whole. This being so, I could not but wonder that some professed to believe in faith alone, some in charity alone, and some in works alone, when yet one apart from the second, or both together apart from the third, are nothing." [6] But I then asked, "Cannot a man have charity and faith, and yet not works? Cannot a man have a love for something, and give thought to it, and yet not be in the performance of it?" The angel answered me, "He cannot really, but only ideally; he must be in the endeavor or will to do; and the will or endeavor is the act in essence, because it is a continual effort to act; and when its termination is reached it becomes act in externals. Therefore endeavor and will, as the internal act, are accepted by every wise man, because they are accepted by God, precisely as the external act, provided there is no failure when opportunity offers."

(388) Fourth Memorable Relation: I have spoken with some of those who are meant in the Apocalypse by the "dragon," and one of them said, "Come with me, and I will show you the delights of our eyes and hearts." And he led me through a gloomy forest and to the top of a hill, from which I could witness the delights of the dragonists, and I saw an amphitheater built in the form of a circus, with seats round about gradually rising from the front, on which the spectators were sitting. Those sitting upon the lowest seats appeared to me at a distance like satyrs and priapi, some having a slight covering over the parts that ought to be concealed, and others wholly naked. On the seats above these sat whoremongers and harlots; such they appeared to me from their gestures. The dragonist then said to me, "Now you shall see our sport." And I saw, as it were, calves, rams, sheep, kids and lambs let into the arena of the circus; and when these had been let in, a door was opened, and in rushed, as it were, young lions, panthers, tigers, and wolves, which attacked the other animals with fury, tearing them and slaughtering them. After this bloody slaughter, the satyrs sprinkled sand over the place of the slaughter. [2] Then the dragonist said to me, "These are our sports, which delight our minds." I answered, "Begone, demon! after a while you will see this amphitheater turned into a lake of fire and brimstone." At this he laughed and went away. Afterward I was thinking to myself why such things are permitted by the Lord; and I received in my heart the answer that they are permitted so long as these spirits are in the world of spirits, but when their stay in that world is

ended such theatrical scenes are turned into infernal horrors. [3] All this that had been seen was induced by the dragonist by means of fantasies; thus there had been no calves, rams, sheep, kids, or lambs, but they caused the genuine goods and truths of the church, which they hated, to so appear. The lions, panthers, tigers, and wolves were appearances of the cupidities of those who seemed like satyrs and priapi. Those without a covering about the parts that ought to be concealed, were such as believed that evils do not appear in the sight of God; while those with a covering were such as believed that evils appear but do not damn provided they have faith. The whoremongers and harlots were falsifiers of the truths of the Word, for whoredom signifies the falsification of the truth. In the spiritual world all things appear at a distance in accordance with correspondence, and when they appear in forms they are called representations of spiritual things in objects resembling natural things. [4] After this I saw them going out of the forest, the dragonist in the midst of the satyrs and priapi, and behind them their camp-followers, who were the whoremongers and harlots. The crowd increased on the way, and then I heard what they were saying to one another. They said that they saw a flock of sheep with lambs in a meadow, and that this was a sign that one of the Jerusalemite cities, where charity is the chief thing, was not faraway. And they said, "Let us go and capture that city, and cast out its inhabitants, and plunder their goods." They approached the city; but there was a wall around it, with angel guards upon the wall. They then said, "Let us take it by stratagem. Let us send someone skilful in wily speaking, who can make black white and white black, and give to everything whatever color he chooses.” And they found one versed in the art of metaphysics, who was able to change ideas of things into ideas of terms, concerning the things themselves under formulas, and thus flying away with them like a hawk with its prey under its wings. He was instructed what to say to the citizens, that they were companions in religion, and that they wished to be admitted. He went to the gate and knocked, and when it was opened he said that he wished to speak with the wisest man of the city. He entered and was conducted to a certain person, whom he addressed as follows: “My brethren are outside the city and beg to be admitted; they are companions with you in religion; with you we make faith and charity the two essentials of religion; the sole difference is that you say that charity is primary and from it comes faith, while we say that faith is primary and from it comes charity. What matters it which is called primary, so long as both are believed in?” [5] The wise man of the city answered, “Let us not talk of this matter alone, but in the presence of others who may be arbiters and judges; otherwise we arrive at no decision.” And at once some were summoned to whom the dragonist said the same things as before. Then the wise citizen answered, “You have said that it is the same whether charity is assumed to be the first principle of the church, or faith, provided it is agreed that the two constitute the church and its religion. But there is a difference like that between the prior and the posterior, between cause and effect, the principal and the instrumental, the essential and the formal. I use these terms, because I notice that you are skilled in the art of metaphysics, an art that we call wily speaking [mussitatio] and some call sorcery. But let us drop the terms. The difference is like that between what is above and what is below; or, if you will believe it, it is even like the difference between the minds of those who dwell in the higher and those who dwell in the lower parts of this world. For what is primary constitutes the head and breast, and what is from that constitutes the feet and their soles. But let us see first whether we agree as to what charity is and what faith is, namely, that charity is an affection of the love of doing good to the neighbor for the sake of God, salvation and eternal life, and that faith is thought derived from trust respecting God, salvation and eternal life." [6] The emissary replied, "I grant that this is faith, and I also grant that charity is an affection for doing this for God's sake, because He has commanded it, but not for the sake of salvation and eternal life." After this agreement and disagreement the wise citizen said, "Is not the affection or the love primary, and is not thought derived therefrom?" But the messenger of the Dragon said, "That I deny." The other answered, "You cannot deny it. Does not man think from some love? Take away love, and can he think at all? It is precisely the same as taking away sound from speech. If you do that can you speak at all? The sound, moreover, belongs to some affection of the love, while speech belongs to thought, for it is the love that sounds and the thought that speaks. It is also like flame and light. If you take away the flame does not the light perish? It is the same with charity, because charity belongs to love, and with faith, because faith belongs to thought. Can you not thus comprehend that the primary is the all in the secondary, precisely like flame and light? From all this it is clear that if you do not make primary that which is primary, you are not in the other. Consequently, if you put faith, which belongs to the second place, in the first place, you will always appear in heaven like an inverted man with his feet upward and his head downward, or like a gymnast with inverted body walking on the palms of his hands. If such is your appearance in heaven, what kind of works are your good works, which are charity in act, except such as that gymnast might do with his feet, because he can not use his hands? Therefore your charity, being an inverted charity, is natural and not spiritual." [7] This the emissary understood, for every devil can understand truth when he hears it, but he cannot retain it because affection for evil, which in itself is the lust of the flesh, banishes, when it returns, the thought of truth. Then the wise citizen showed in various ways that faith when accepted as the primary is merely natural, a persuasion destitute of spiritual life, and consequently is not faith. And he added, "I might almost say that in your faith there is no more spirituality than in thought about the kingdom of the Great Mogul, about the diamond-mine there, and the treasury or court of that emperor." When the dragonist heard this he went away angry and reported to his companions outside of the city; and when they heard that it had been said that charity is an affection of the love of doing good to the neighbor for the sake of salvation and eternal life, they all exclaimed, “It is a lie!” And the dragonist himself said, “Oh how outrageous! Are not all works that pertain to charity, and that are done for the sake of salvation, made worthy of merit?” [8] Then they said to one another, “Let us call together still more of our people, and besiege this city and expel these charities.” But when they tried to do that, lo, there was an appearance of a fire out of heaven which consumed them. But the fire out of heaven was an appearance of their anger and hatred against those who were in the city, because they had cast faith down from the first place to the second, and even to the lowest place, beneath charity, since they had said that such faith is no faith. They appeared to be consumed with fire, because a hell was opened under their feet, and they were swallowed up. Similar things happened in many places at the time of the last judgment, which is also meant by the following in the Apocalypse: The dragon shall go forth to lead astray the nations which are in the four quarters of the earth, to gather them together to war. And they went up on the plain of the earth, and encompassed the camp of the saints, and the beloved city but fire came down from God out of heaven and consumed them (Apoc. 20:8, 9).

(389) Fifth Memorable Relation: A paper was once seen let down from heaven into a society in the world of spirits, where there were two prelates of the church with subordinate canons and presbyters. The paper contained an exhortation to them to acknowledge the Lord Jesus Christ as the God of heaven and earth, as He Himself taught

(Matt. 28:18), and to withdraw from the doctrine of faith justifying without the works of the law, because it is erroneous. This paper was read and copied by many, and many thought of what was in it and spoke with judgment. But having received it, they said to each other, “Let us hear what the prelates say.” And the prelates were heard; and they objected to it and condemned it. For the prelates of that society were hardened in heart by falsities imbibed in the former world. So after a brief consultation with each other, they sent the paper back to heaven whence it came. When this had been done, after some murmuring, most of the laity withdrew their previous assent, and then the light of their judgment in spiritual things, which had before shone brightly, was suddenly extinguished. After they had been admonished again, but to no purpose, I saw that society sinking down (how deeply I did not see), and thus it was withdrawn from the sight of those who worship the Lord only, and are averse to justification by faith alone. [2] Some days after I saw nearly a hundred ascending from the lower earth, just where that little society had sunk. They drew near to me, and one of them said, “Listen to something wonderful. While we were sinking down the place appeared to us like a swamp, but presently like dry land, and then like a small town in which many had each his own house. When a day had passed, we consulted together as to what ought to be done. Many said that those two prelates of the church ought to be called upon and mildly censured for sending the paper back to the heaven it came from, on account of which this had befallen us. And they chose certain ones who went to the prelates (and the one who talked with me said that he was one of them), and one who surpassed the others in wisdom spoke to the prelates as follows, ‘We have believed that the church and religion were with us more than with others, because we have heard it said that we are especially in the light of the Gospel; but there has been given to some of us enlightenment from heaven, and in the enlightenment a perception that in the Christian world at the present day there is no longer a church, because there is no religion.’ [3] The prelates answered, ‘What are you saying? Is not the church where the Word is, where Christ the Savior is known, and where the sacraments are?’ To this our spokesman replied, ‘These things belong to the church, and in fact constitute the church; but this they do, not outside of man, but within him.’ And he said further, ‘Can the church exist where three Gods are worshiped? Can the church exist where its whole doctrine is founded upon a single saying of Paul falsely understood, and consequently not upon the Word? Can the church exist so long as the Savior of the world, who is the very God of the church, is not approached? Who can deny that religion is to shun evil and do good? Is there any religion where it is taught that faith alone saves, and not charity together with faith? Is there any religion where it is taught that the charity proceeding from man is merely moral and civil charity? Who does not see that in such charity there is no religion? In faith alone is there anything of deeds or works? and yet religion consists in doing. In the whole world can a people be found that excludes all saving virtue from the goods of charity, which are good works, when in fact the whole of religion consists in good, and the whole of the church in doctrine which teaches truths, and by means of truths teaches good? What glory had been ours, if we had accepted those things that the paper let down from heaven carried in its bosom!' [4] "The prelates then answered, 'You speak too loftily. Is not faith in act, which is faith fully justified and saving, the church? And is not faith in state, which is faith proceeding and perfecting, religion? Sons, lay hold on this.' But our wise spokesman said, 'Listen, fathers! According to your dogma does not man conceive of faith in act as a stock? Can a stock be vivified into a church? Is not faith in state, according to your idea, a continuation and progression of faith in act? And since, according to your dogma, all saving power is in faith, and nothing of it in the good of charity from man, where then is religion?' "Then the priests answered, 'Friend, you so speak because you do not know the mysteries of justification by faith alone; and he who does not know these does not know interiorly the way of salvation. Your way is external and the way of the vulgar; go in it if you will, but know that all good is from God, and nothing from man, and thus man of himself has no ability in spiritual things. How then can man of himself do good that is spiritual good?' [5] At this our spokesman, being very indignant, replied, 'I know your mysteries of justification better than you do, and I tell you plainly, that I see nothing in them interiorly but specters. Is it not religion to acknowledge God and to shun and hate the devil? Is not

God good itself, and the devil evil itself? Is there anyone in the whole world who has any religion who does not know this? Is not doing good because it is of God and from God, - is not this acknowledging God and loving God? And is not ceasing to do evil, because it is of the devil and from the devil, - is not this shunning and hating the devil? Or, what is the same thing, does your faith in act, which you call faith fully justifying and saving, or, what is again the same, your act of justification by faith alone, does this teach the doing of any good that is of and from God, or the shunning of any evil that is of the devil and from the devil? Not in the least; because you maintain that there is nothing of salvation in either. What is your faith in state, which you have called faith proceeding and perfecting, but the same thing as faith in act? And how can this be perfected when you exclude all good done by man as if by himself, saying in your mysteries, How can man be saved by any good done by himself, when salvation is gratuitous? And again you say, Is there any good done by man that is not made a matter of merit, when, in fact, all merit belongs to Christ? Therefore doing good for the sake of salvation is attributing to ourself what belongs to Christ alone, and is thus a desire to justify and save ourself. Again you say, How can any man do good, when the Holy Spirit does all things without any aid from man? What need is there of any accessory good from man, when all good that comes from man in itself is not good? and so on. [6] Are not these your mysteries? But in my eyes they are mere cavils and subtleties invented for the purpose of setting aside good works, which are the goods of charity, so that you may establish your faith alone. And because you do this, in respect to faith, and in general in respect to all spiritual things which pertain to the church and religion; you look upon man as a stock or an inanimate figure, and not as a man created in the image of God, to whom there has been given and is continually given the ability to understand and to will and to believe and to love, to speak, and to act, altogether as if of himself, especially in spiritual things, because from them man is man. If man, in spiritual things, did not think and operate as if of himself, why the Word, why the church and religion, and why worship? You know that doing good to the neighbor and from love is charity. And yet you do not know what charity is, although it is the soul and essence of faith and since charity is that soul and essence, what is faith separated from charity but dead faith? And dead faith is a mere specter. I call it a specter, because James calls faith apart from good works not only dead, but even diabolical.' [7] Then one of the prelates, when he heard his faith called dead, diabolical, and a specter, became so enraged that he snatched his miter from his head and dashed it upon the table, saying, 'I will not resume it until I have taken vengeance upon the enemies of the faith of our church;' and he shook his head, muttering, and saying, 'That James-that James.' On the front of his miter was a plate on which were engraved the words, Faith alone justifies. Then suddenly a monster appeared rising up out of the earth, with seven heads, with feet like a bear's, a body like a leopard's, and a mouth like a lion's, precisely like the beast described in the Apocalypse (13:1, 2), of whom an image was made and worshiped (verses 14, 15). This specter took the miter from the table, and stretched it wide at the bottom and placed it on his seven heads, and then the earth gaped beneath his feet and he sank down. Seeing this, the prelate shouted, 'Violence, violence!' We then left them; and lo, steps appeared before us, by which we ascended and returned above ground, and in sight of the heaven where we had been before." All this was told me by the spirit who, with a hundred others, had ascended from the lower earth.

(390) Sixth Memorable Relation: In the northern quarter of the spiritual world I heard, as it were, a noise of waters; and I went toward it; and as I drew near the noise ceased, and I heard a sound like the hum of a multitude. Then there was seen a house full of holes, surrounded by a wall, from which the sound was heard. I went to it, and asked a doorkeeper who was there, "Who are here?" He said, "The wisest of the wise, who together form conclusions about supernatural things." This he said from his simple faith. I asked whether I could enter. He said, "You can, provided you say nothing; for I have leave to admit gentiles to stand in the doorway with me." So I entered, and behold, it was an amphitheater, and in the center of it was a pulpit, and a company of so-called wise men discussing the mysteries of their faith. The matter or proposition then under discussion was, Whether or not the good that a man does in a state of justification by faith, or in its progress after the act, is the good of religion. They declared unanimously, that good of religion means good that contributes to salvation. [2] There

was a sharp discussion; but those prevailed who said that the good that a man does in the state or progress of faith is only moral good, which is conducive to worldly prosperity, but contributes nothing to salvation; faith only does that. This they confirmed as follows: “How can any voluntary good of man’s be conjoined with what is free; and is not salvation free? How can any good from man be conjoined with the merit of Christ? Is not salvation through this alone? And how can man’s operation be conjoined with the operation of the Holy Spirit? Does not that do all things without the aid of man? And are not these three things alone saving in the act of justification by faith, and do not the same three continue to be alone saving in its state or progress? Therefore, accessory good, which is from man, can by no means be called the good of religion, which, as before said, contributes to salvation; and if anyone does this good for the sake of salvation, since there is then the will of man in it, which cannot but look upon such good as a merit, it ought rather to be called an evil of religion.” [3] Two gentiles were standing beside the doorkeeper in the vestibule, and when they heard all this they said to each other, “These men have no religion. Who does not see that to do good to the neighbor for God’s sake thus with and from God, is what is called religion?” And the other said, “Their faith has infatuated them.” They then asked the doorkeeper who the men were. He answered, “They are wise Christians.” They replied, “You are prating; you are speaking falsely; they are play-actors; they talk like them.” So I went away. It was of the Divine auspices of the Lord that I went to that house, and that they then deliberated on those subjects, and that everything occurred as described.

(391) Seventh Memorable Relation: What desolation of truth there is in the Christian world today, and what theological barrenness, has been brought to my knowledge by conversation with many of the laity and of the clergy in the spiritual world. With the latter there is such spiritual destitution that they hardly know anything except that there is a Trinity of Father, Son, and Holy Spirit, and that faith alone saves; and of the Lord Christ they know only the historical facts about Him in the Gospels. But all else which the Word of both Testaments teaches respecting Him, as that the Father and He are one, that He is in the Father and the Father in Him, that He has all power in heaven and on earth, that it is the will of the Father that they should believe in the Son, and that whosoever believes in Him has eternal life, - these and many other things are as unknown to them and as remote as the things that lie at the bottom of the ocean, or even at the center of the earth. And when such things are brought forth from the Word and read, they stand as if they heard and yet did not hear; and these things enter no more deeply into their ears than the whispering of the wind or the beating of a drum. The angels who are sometimes sent by the Lord to visit the Christian societies that are in the world of spirits, and thus beneath heaven, lament exceedingly, saying, that in them there is a dullness and consequent darkness in matters pertaining to salvation, almost equal to that of talking parrots. Even their own learned men say, that in spiritual and Divine things

they have no more understanding than statues. [2] An angel once told me that he had talked with two of the clergy, one of whom was in faith separated from charity, and the other in faith not separated. With the former he spoke as follows: "Friend, what are you?" He replied, "I am a Reformed Christian." "What is your doctrine, and your religion derived from it?" He answered, "Faith." The angel asked, "What is your faith?" He replied, "My faith is that God the Father sent His Son to take upon Himself the damnation of the Human race, and that we are thereby saved." The angel then asked, "What more do you know about salvation?" He replied, "Salvation is effected by means of that faith alone." Again the angel asked, "What do you know about redemption?" He answered, "It was accomplished by the passion of the cross, and Christ's merit is imputed through that faith." "What do you know about regeneration?" He replied, "It is effected by means of that faith." "Tell me what you know about love and charity." He answered, "They are that faith." "What do you think of the commandments of the Decalogue and the rest of the Word?" He replied, "They are included in that faith." Then said the angel, "You, therefore, will do nothing?" He answered, "What am I to do? I have no ability of myself to do good that is good." The angel said, "Can you have faith of yourself?" He replied, "That I do not inquire into; I must have faith." Finally the angel said, "Surely you know something more about the state of salvation?" He answered, "What more should I know, when salvation comes through that faith alone?" Then the angel said, "You answer like a man playing but one note on a flute. I hear nothing but faith. If you know about that and nothing else, you know nothing at all. Go and see where your companions are.” He went, and found them in a desert where there was no grass. He asked why this was so, and was told that it was because they possessed nothing of the church. [3] With the one who had faith conjoined with charity, the angel spoke as follows: “Friend, what are you?” He replied, “I am a Reformed Christian.” “What is your doctrine, and your religion derived from it?” He answered, “Faith and charity.” The angel said, “These are two things.” He replied, “They cannot be separated.” The angel asked, “What is faith?” He answered, “To believe what the Word teaches.” “And what is charity?” He replied, “To do what the Word teaches.” He asked, “Have you merely believed what the Word teaches, or have you also done it?” He answered, “I have also done it.” The angel of heaven then looked at him and said, “My friend, come with me and dwell with us.”

CHAPTER 7. CHARITY, OR LOVE TO THE NEIGHBOR, AND GOOD WORKS

(392) Having treated of faith, charity now follows, because faith and charity are conjoined like truth and good, and these two like light and heat in spring. This is said because spiritual light, which is the light that goes forth from the sun of the spiritual world, is in its essence truth; and consequently in that world wherever truth appears, it shines with a splendor proportionate to its purity; and spiritual heat, which also goes forth from that sun, in its essence is good. This too is said because it is the same with charity and faith as with good and truth; for charity is the complex of all things pertaining to the good that a man does to his neighbor, while faith is the complex of all things pertaining to the truth that a man thinks respecting God and things Divine. [2] As, therefore, the truth of faith is spiritual light, and the good of charity spiritual heat, it follows that it is the same with that light and heat as with the light and heat of the natural world, that is to say, as by the conjunction of the latter all things on earth spring forth, so by the conjunction of the former all things spring forth in the human mind; but with the distinction that on the earth this growth is effected by natural heat and light, but in the human mind it is effected by spiritual heat and light, and this latter being spiritual, is wisdom and intelligence. Moreover, as there is a correspondence between these, the human mind in which charity is conjoined with faith and

faith with charity is in the Word likened to a garden, and this is what is meant by the garden of Eden. (This has been fully shown in the Arcana Coelestia, published in London.) [3] Again, having treated of faith, charity must be treated of for the further reason that otherwise what faith is could not be comprehended, since, as stated and shown in the preceding chapter, faith without charity is not faith, nor is charity without faith charity, and neither of them is living except from the Lord (n. 355-361); also that the Lord, charity, and faith make one, like life, will, and understanding, and if they are divided, each perishes, like a pearl reduced to powder (n. 362-367); and finally, that charity and faith are together in good works (n. 373-378).

(393) It is an unchanging truth, that, for man to have spiritual life, and therefore salvation, faith and charity must not be separated. This is self-evident to any man's understanding, even if it is not enriched with the treasures of learning. When one hears it said, that whoever lives well and believes aright is saved, does he not see this from a kind of interior perception and therefore assent to it with his understanding? And when he hears it said that he who believes aright and does not live well is also saved, does he not reject it from his understanding, as he would a piece of dirt falling into his eye? For from interior perception the thought instantly occurs, How can anyone believe aright when he does not live well? In that case, what is believing but a painted picture of faith, and not its living image? So again, if anyone hears it said, that whoever lives well is saved, although he does not believe, does not the

understanding, while reflecting upon this or turning it over and over, see, perceive and think, that this also is not consistent, since right living is from God, because all good that is essentially good is from God? What then is living aright and not believing, but like clay in the hands of a potter, which cannot be formed into a vessel that would be of use in the spiritual kingdom, but only in the natural? Furthermore, cannot anyone see a contradiction in these two statements, namely, that he is saved who believes but does not live well, and that he is saved who lives well but does not believe? Since, then, living well, which pertains to charity, is at this day both understood and not understood - living well naturally being understood, while living well spiritually is not - therefore this subject, because it pertains to charity, shall be treated of, and this shall be done under a series of distinct propositions.

(394) I. THERE ARE THREE UNIVERSAL LOVES-THE LOVE OF HEAVEN, THE LOVE OF THE WORLD, AND THE LOVE OF SELF. These three loves must first be considered for the reason that these three are the universal and fundamental of all loves, and that charity has something in common with each of them. For the love of heaven means both love to the Lord and love towards the neighbor; and as each of these looks to use as its end, the love of heaven may be called the love of uses. The love of the world is not merely a love of wealth and possessions, but is also a love of all that the world affords, and of all that delights the bodily senses, as beauty delights the eye, harmony the ear, fragrance the nostrils, delicacies the tongue, softness the

skin; also becoming dress, convenient houses, and society, thus all the enjoyments arising from these and many other objects. The love of self is not merely the love of honor, glory, fame, and eminence, but also the love of meriting and seeking office, and so of ruling over others. Charity has some thing in common with each of these three loves, because viewed in itself charity is the love of uses; for charity wishes to do good to the neighbor, and good and use are the same, and from these loves everyone looks to uses as his end; the love of heaven looking to spiritual uses, the love of the world to natural uses, which may be called civil, and the love of self to corporeal uses, which may also be called domestic uses, that have regard to oneself and one's own.

(395) That these three loves reside in every man from creation and therefore from birth, and that when rightly subordinated they perfect him, and when not, they pervert him, will be shown in the next article. It may serve for the present merely to state, that these three loves are rightly subordinated when the love of heaven forms the head, the love of the world the breast and abdomen, and the love of self the feet and their soles. As repeatedly stated above, the human mind is divided into three regions. From the highest region man looks to God, from the second or middle region to the world, and from the third or lowest to himself. The mind being such it can be raised and can raise itself upward, because to God and to heaven; it can be extended and can extend itself to the sides in all directions, because into the world and its nature; and it can be let downward

and let itself downward, because to earth and to hell. In these respects the bodily vision emulates the mind’s vision; it also can look upward, round about, and downward. [2] The human mind is like a house of three stories which communicate by stairs, in the highest of which angels from heaven dwell, in the middle men in the world, and in the lowest one, genii. The man in whom these three loves are rightly subordinated can ascend and descend in this house at his pleasure; and when he ascends to the highest story, he is in company with angels as an angel; and when he descends from that to the middle story he is in company with men as an angel man; and when from this he descends still further, he is in company with genii as a man of the world, instructing, reproving, and subduing them. [3] In the man in whom these three loves are rightly subordinated, they are also coordinated thus: The highest love, which is the love of heaven, is inwardly in the second, which is the love of the world, and through this in the third or lowest, which is the love of self; and the love that is within directs at its will that which is without. So when the love of heaven is inwardly in the love of the world, and through this in the love of self, man from the God of heaven, performs uses in each. In their operation these three loves are like will, understanding, and action; the will flows into the understanding, and there provides itself with the means whereby it produces action. But on these points more will be seen in the following article, where it will be shown that these three loves, when rightly subordinated, perfect man, but when not rightly subordinated, pervert and invert him.

(396) But in order that what follows in this and the succeeding chapters on Freedom of choice, on Reformation, on Regeneration, and so forth, may be so presented in the light of reason as to be clearly seen, it is necessary to premise something respecting the will and understanding, good and truth, love in general, the love of the world and love of self in particular, the external and internal man, and the merely natural and sensual man. These things must be made clear, that the rational sight of man, in his perception of what follows further on, may not be as it were in a dense fog, and in that state be like one wandering through the streets of a city until he knows not the way home. For what is theology separated from the understanding, or with the understanding not enlightened when the Word is read, but like a lamp in the hand giving no light, such as were those of the five foolish virgins who had no oil? On each of these subjects, then, in their order.

(397) (1) The will and understanding. 1. Man has two faculties which constitute his life; one called the will and the other the understanding. These are distinct from each other, but so created as to be one, and when they are one they are called the mind; consequently these are the human mind, and in them the whole of man's life resides in its principles, and therefrom in the body. 2. As all things in the universe which are according to order, have relation to good and truth, so all things in man have relation to the will and understanding; since good in man pertains to the will, and truth to the understanding; for these two faculties or these two lives of man are their receptacles and subjects -

the will being the receptacle and subject of all things of good, and the understanding the receptacle and subject of all things of truth. Here and nowhere else are the goods and truths in man, and as goods and truths in man are nowhere else, so love and faith are nowhere else, since love belongs to good and good to love, while faith belongs to truth and truth to faith. 3. Again, the will and understanding constitute man's spirit, for in these his wisdom and intelligence reside, also his love and charity, and in general his life. The body is mere obedience. 4. Nothing is more important than to know how the will and understanding make one mind. They make one mind as good and truth make one; for there is a marriage between the will and the understanding the same as between good and truth. The nature of that marriage will be made clear in what is now to be set forth respecting good and truth, namely, that as good is the very being [esse] of a thing, and truth its manifestation [existere] there from, so is the will in man the very being of his life, while the understanding is its manifestation therefrom; for good, which belongs to the will, takes form in the understanding, and there presents itself to view.

(398) (2) Good and truth. 1. All things in the universe that are in Divine order have relation to good and truth; for nothing can exist in heaven or in the world that does not have relation to these two. This is because both of these, good as well as truth, go forth from God from whom are all things. [2] 2. From this it is clear that it is necessary for man to know what good is and what truth is, how the one has

regard to the other and how the one is conjoined with the other; and this is especially necessary for the man of the church, since all things of the church have relation to good and truth, just as all things of heaven do, because the good and truth of heaven are also the good and truth of the church. [3] 3. It is according to Divine order for good and truth to be conjoined and not separated, thus that they be one and not two; for they are conjoined when they go forth from God and are conjoined in heaven, and therefore must be conjoined in the church. The conjunction of good and truth is called in heaven the heavenly marriage, for all who are there are in that marriage. For this reason in the Word heaven is likened to a marriage, and the Lord is called the bridegroom and husband, and heaven, and likewise the church, the bride and wife. Heaven and the church are so called because those who are there receive the Divine good in truths. [4] 4. All the intelligence and wisdom that the angels have is from that marriage, and nothing thereof is from good separated from truth, or from truth separated from good. It is the same with the men of the church. [5] 5. Since the conjunction of good and truth is like a marriage, it is evident that good loves truth, and that truth in turn loves good, and that each desires to be conjoined with the other. The man of the church who has no such love and no such desire is not in the heavenly marriage; therefore the church is not yet in him, since the conjunction of good and truth is what constitutes the church. [6] 6. Goods are manifold. In general there is spiritual good and there is natural good, and also the two conjoined in genuine moral good. As with goods so with truths, since truths are of good and are forms of good. [7] 7. As with good and truth, so is it in an opposite way with evil and falsity; that is, as all things in the universe that are in accordance with Divine order have relation to good and truth, so do all things contrary to Divine order have relation to evil and falsity. Again, as good loves to be conjoined with truth, and truth with good, so does evil love to be conjoined with falsity and falsity with evil. And further, as all intelligence and wisdom is born from the conjunction of good and truth, so is all irrationality and folly born from the conjunction of evil and falsity. The conjunction of evil and falsity viewed interiorly is not marriage but adultery. [8] 8. From the fact that evil and falsity are the opposites of good and truth, it is clear that truth cannot be conjoined with evil, nor good with the falsity of evil. If truth is joined to evil it comes to be no longer truth, but falsity, because it is falsified; and if good is joined to the falsity of evil it comes to be no longer good, but evil, because it is adulterated. But falsity that is not the falsity of evil may be joined to good. [9] 9. No one who is in evil and therefrom in falsity by confirmation and life, can know what good and truth are, for he believes his own evil to be good, and therefore his own falsity to be truth; but everyone who is in good, and therefrom in truth by confirmation and life, can know what evil and falsity are. This is because all good and its truth are in their essence heavenly, while all evil and its falsity are in their essence infernal, and everything heavenly is in light, but everything infernal in darkness.

(399) (3) Love in general. 1. The very life of man is his love, and as his love is such is his life, such even is the whole man; but it is the dominant or ruling love that makes the man. This love has many loves subordinate to it which are derivations from it; and while these are in appearance different loves, yet they are everyone included in the dominant love, and with it form one kingdom. The dominant love is like the king and head of the others; it directs them, and through them as mediate ends it looks to and is intent upon its own end (which is the first and last of all), and this both directly and indirectly. [2] 2. What belongs to the dominant love is what is loved above all things. That which man loves above all things is constantly present in his thought, because it is in his will and constitutes his veriest life. For example, one who loves wealth above all things, whether money or possessions, is constantly studying how to acquire it, is inmostly delighted when he gets it, and inmostly grieved when he loses it. His heart is in it. He who loves himself above all things is mindful of himself in every least thing, thinks about himself, talks about himself, acts in his own behalf, for his life is the life of self [3] 3. What a man loves above all things is his end; that he looks to in all things and in every single thing. In his will it is like the latent current of a river, which draws and bears him away even when he is doing something else, for it is that which influences him. This it is that one man searches out and discovers in another, and thereby either controls him or acts with him [4] 4. Man is wholly such as is that which is dominant in his life. By this he is distinguished from others;

according to it his heaven is formed if he is good, and his hell if he is evil; it is his very will, his very own [proprium], and his very nature, for it is the very being [esse] of his life. This cannot be changed after death, for it is the man himself. [5] 5. Everything that gives delight, satisfaction, and happiness to anyone is wholly from his dominant love, and is in accordance with it; for that which he loves man calls delightful because he feels it to be so. What he thinks about and yet does not love, he may also call delightful, but it is not the delight of his life. The delight of a man's love is to him good, and what is undelightful is to him evil. [6] 6. There are two loves, from which, as from their very fountains, all goods and truths spring; and there are two loves from which all evils and falsities spring. The two loves from which are all goods and truths are love to the Lord and love towards the neighbor, while the two loves from which are all evils and falsities are the love of self and the love of the world. When the two latter loves are dominate they are entirely opposite to the two former. [7] 7. The two loves from which are all goods and truths, which, as has been said, are love to the Lord and love towards the neighbor, constitute heaven in man, for these rule in heaven; and because they constitute heaven in man they also constitute the church in him. The two loves from which are all evils and falsities, which, as has been said, are the love of self and the love of the world, constitute hell in man, for they rule in hell; and consequently they destroy the church in man. [8] 8. The two loves from which are all goods and truths, which, as before said, are the loves of heaven, open and form the internal, spiritual man, because they reside there, but the two loves from which are all evils and falsities, which, as before said, are the loves of hell, when they predominate, close and destroy the internal spiritual man, and render man natural and sensual according to the extent and nature of their dominion over him.

(400) (4) Love of self and love of the world in particular. 1. The love of self is wishing well to oneself only, and not to others except for the sake of self, not even to the church, one's country, any human society, or to a fellow citizen; it is also doing good to them solely for the sake of one's own reputation, honor, and glory; and when these are not perceived in the good done to others, saying in one's heart, "What matters it? Why should I do this? What will I gain by it?"-and so leaving it undone. This makes evident that he who is in the love of self does not love the church, or his country, or society, or his fellow citizen, or anything truly good, but only himself and his own. [2] 2. Man is in the love of self, when he has no regard for the neighbor in what he thinks and does, thus no regard for the public, still less for the Lord, but only for himself and those who belong to him, and therefore does everything for the sake of himself and those who belong to him, or if for the public's sake, it is for appearance only, or if for the neighbor, it is to obtain his favor. [3] 3. It is said, for the sake of himself and those who belong to him; for he who loves himself loves also those who belong to him, who are especially his children and grandchildren, and in general all who make one with him, whom he calls his own. Loving these is loving himself, for he

regards them, as it were, in himself, and himself in them. Among those whom he calls his own are also included all who praise, and honor, and pay court to him. All others he indeed looks upon with his bodily eyes as men, but with the eyes of his spirit he scarcely regards them otherwise than as specters. [4] 4. That man is in the love of self, who despises his neighbor in comparison with himself, and who regards his neighbor as an enemy if he does not favor him and does not venerate and pay court to him. Still more in the love of self is he who for these reasons hates his neighbor and persecutes him; and still more he who on this account burns with revenge against him and desires his destruction. Such at length love to be cruel. [5] 5. The nature of the love of self can be made clear by comparison with heavenly love. Heavenly love is loving uses for the sake of the uses, or goods for the sake of the goods which a man does for the church, his country, human society, and the fellow citizen. But he who loves these for his own sake, loves them only as he loves his household servants, because they serve him. From this it follows that he who is in the love of self, wishes the church, his country, society, and his fellow citizens to serve him, instead of his serving them; he places himself above them, and them beneath himself. [6] 6. Again, so far as anyone is in heavenly love, which is loving uses and goods and having a heartfelt delight in promoting them, so far he is led by the Lord, because that is the love in which the Lord is, and which is from Him. But so far as anyone is in the love of self, so far he is led by himself, and so far is led by what is his own [proprium]; and man's own is nothing but evil, for it is his inherited evil, which is loving oneself more than God and the world more than heaven. [7] l. Moreover, the love of self is such, that so far as the reins are given to it, that is, so far as external bonds are removed, which are fear of the law and its penalties, of the loss of reputation, honor, wealth, office, or life, so far it rushes on until its desire is not only to rule over the whole world, but also over heaven, and even over God Himself. There is nowhere any limit or end to it. This lurks in everyone who is in the love of self, although it is not apparent before the world, where it is held in check by the reins and bonds just mentioned; and any such man, when the impossible blocks his way, remains quiet until the possible comes about. Because of all this the man who is in such a love is not aware that such an insane and limitless cupidity lurks within him. Nevertheless, that it is so, no one can help seeing in rulers and kings, to whom there are no such reins and bonds and impossibilities, who rush on and subjugate provinces and kingdoms, and so long as they are successful, aspire to unlimited power and glory. And still more is it visible in those who extend their dominion into heaven, and transfer to themselves the whole of the Lord's Divine power. These continually desire more. [8] 8. There are two kinds of dominion; one of love towards the neighbor, and another of love of self. These two kinds of dominion are opposites. He who exercises dominion from love towards the neighbor, desires the good of all, and loves nothing better than to perform uses, thus to serve others. Serving others is doing good from good will, and performing uses.

Such is his love, and the delight of his heart. Moreover, so far as he is elevated to dignities he rejoices in it, not on account of the dignities, but on account of the uses which he can then perform to a greater extent and in a higher degree. Such is dominion in the heavens. But he who exercises dominion from love of self desires the good of none but himself and his own. The uses he performs are for the sake of his own honor and glory, which to him are the only uses. His end in serving others is that he himself may be served and honored, and may rule. He seeks dignities not for the sake of the goods he may do, but in order that he may gain eminence and glory, and may thereby be in his heart's delight. [9] 9. His love of dominion remains with everyone after his life in the world; but to those who have exercised dominion from love towards the neighbor there is also entrusted dominion in the heavens, and then it is not they who rule, but the uses and goods which they love; and when uses and goods rule, the Lord rules. But those who in the world exercised dominion from self-love, after their life in the world are made to abdicate, and are reduced to servitude. From all this it is known who these are who are in the love of self. It does not matter what they may seem to be externally, whether haughty or humble, since such things reside in the internal man, and, by most men, the internal man is kept hidden, while the external is trained to counterfeit what belongs to the love of the public and the neighbor, thus the contrary of what is within; and this too is done for the sake of self; for they know that loving the public and the neighbor interiorly affects all men, and that they to that extent gain esteem. This love thus affects men because heaven flows into it. [10] 10. The evils that prevail with those who are in love of self are, in general, contempt of others, envy, enmity toward those who do not favor them, from which results hostility, hatred of various kinds, revenge, craft, deceit, unmercifulness, cruelty. And where such evils prevail, there is also a contempt of God, and of Divine things, which are the truths and goods of the church. If they honor these things, it is with the lips only, not with the heart. And because such evils are from love of self, like falsities are also from it; for falsities are from evils. [11] 11. But love of the world is a desire to draw to oneself the wealth of others by any device whatever, to set the heart upon riches, and to permit the world to withdraw and lead one away from spiritual love, which is love towards the neighbor, that is, from heaven. Those are in love of the world who long to draw to themselves the goods of others by various devices, but especially those who wish to do so by craft and deceit, caring nothing for the good of the neighbor. Those who are in that love covet the goods of others, and so far as they do not fear the law and the loss of reputation on account of the gain, they get possession of others' goods, and even plunder them. [12] 12. But love of the world is not opposed to heavenly love to such a degree as the love of self is, because so great evils are not concealed within it, [13] 13. This love is manifold. There is a love of wealth as a means of being raised to honors; a love of honors and dignities as means of acquiring wealth; a love of wealth for the sake of various uses that afford worldly pleasure; a love of wealth for the mere sake of wealth, such as the avaricious have; and so on. The end for the sake of which wealth is sought is called the use, and it is the end or use from which love draws its quality; for such as the end is for which anything is done, such is the love; all else serves it as means [14] 14. In a word, love of self and love of the world are directly opposite to love to the Lord and love towards the neighbor. Consequently love of self and love of the world, such as have just been described, are infernal loves, and these reign in hell, and also constitute hell in man. But love to the Lord and love towards the neighbor are heavenly loves, and these reign in heaven, and also constitute heaven in man.

(401) (5) The internal and external man. 1. Man was created so as to be at the same time in the spiritual world and in the natural world. The spiritual world is where angels are, and the natural world where men are. And as man was so created, there was given him an internal and an external-an internal whereby he is in the spiritual world, and an external whereby he is in the natural world. His internal is what is called the internal man, and his external the external man. [2] 2. Every man has an internal and an external, but with a difference between the good and the evil. With the good the internal is in heaven and its light, and the external in the world and its light; and this light of the world in them is illumined by the light of heaven, and therefore in them the internal and external act as one, like cause and effect, or like the prior and the posterior. But with the evil the internal is in hell and its light, and this

light, in comparison with the light of heaven is thick darkness, although their external may be in a light like that in which the good are; thus there is an inversion. On this account the evil, just like the good, can talk and teach about faith, charity, and God, but not from faith, charity, and God. [3] 3. The internal man is what is called the spiritual man, because it is in the light of heaven, which is a spiritual light; while the external man is called the natural man, because it is in the light of the world, which is a natural light. The man whose internal is in the light of heaven, and his external in the light of the world, is a spiritual man in regard to both, because spiritual light from the interior illumines the natural light, and makes it as its own. But the reverse is true of the evil. [4] 4. The internal spiritual man viewed in himself is an angel of heaven, and while living in the body is in association with angels, although he does not know it; and when released from the body he goes among angels. But with the evil the internal man is a satan, and while living in the body is in association with satans, and when released from the body goes among them. [5] 5. With those who are spiritual men, the interiors of the mind are actually elevated towards heaven, for they look primarily to that; but with those who are merely natural, the interiors of the mind are turned away from heaven and towards the world, because they look primarily to the world. [6] 6. Those who cherish a merely general idea of the internal and external man, believe that it is the internal man that thinks and wills, and the external that speaks and acts, because thinking and willing are internal, while speech and action are external.

But let it be understood that when a man thinks and wills rightly respecting the Lord and the things pertaining to the Lord, and respecting the neighbor and what pertains to the neighbor, he thinks and wills from a spiritual internal, because from a belief in truth and a love of good; but when his thought and will respecting these things are evil, his thought and will are from an infernal internal, because from a belief in falsity and a love of evil. In a word, so far as man is in love to the Lord and love towards the neighbor, he is in a spiritual internal, and from that internal thinks and wills and also speaks and acts; while so far as he is in the love of self and the world, he thinks and wills from hell, even when he speaks and acts otherwise. [7] 7. It has been provided and arranged by the Lord, that so far as man thinks and wills from heaven, the spiritual man is opened and formed, the opening being into heaven even to the Lord, while the forming is in conformity to the things of heaven. But on the contrary so far as man thinks and wills, not from heaven but from the world, so far the internal spiritual man is closed, and the external is opened and formed, the opening being into the world, while the forming is in conformity to the things of hell. [8] 8. Those in whom the internal spiritual man is opened into heaven to the Lord are in the light of heaven, and in enlightenment from the Lord, and thereby in intelligence and wisdom; these see truth from the light of truth and perceive good from the love of good. But those in whom the internal spiritual man is closed do not know what the internal man is, neither do they believe in the Word or in a life after death, or in the things pertaining to heaven and the church; and because they are in merely natural light, they believe nature to be from itself and not from God; they see falsity as truth, and have a perception of evil as good. [9] 9. The internal and external here treated are the internal and external of man's spirit; his body is only an additional external within which the former exist; for the body in no way acts from itself, but acts only from the spirit that is in it. It must be understood that the spirit of man, after its release from the body, thinks and wills and speaks and acts, just as before. Thinking and willing are its internal, while speech and action then constitute its external.

(402) (6) The merely natural and sensual man. As there are few that know who are meant by sensual men, and what their nature is, and yet it is important to know it, therefore they shall be described: 1. He is called a sensual man who judges of all things by the bodily senses, and who believes in nothing except what he can see with his eyes and touch with his hands, calling this something real, and rejecting everything else; consequently, the sensual man is the lowest natural man. [2] 2. The interiors of his mind, which see from the light of heaven, are closed, so that he there sees nothing of the truth that pertains to heaven and the church, since he thinks in outermosts, and not interiorly from any spiritual light. [3] 3. Because he is in gross natural light he is inwardly opposed to the things of heaven and the church, although outwardly he may advocate them with a zeal proportionate to the dominion he may thereby secure. [4] 4. Sensual men reason keenly and ingeniously, because their

thought is so near to speech as to be almost in it, and, as it were, on the lips, and because they place all intelligence in speech from memory only. [5] 5. Some of them can confirm whatever they wish, and can confirm falsities dexterously; and after confirming them they believe them to be truths; but their reasoning and confirming are from the fallacies of the senses, which captivate and persuade the common people. [6] 6. Sensual men are more shrewd and crafty than others. [7] 7. The interiors of their minds are loathsome and foul, because through them they communicate with the hells. [8] 8. Those who are in the hells are sensual, and the deeper they are the more sensual. The sphere of infernal itself with the sensual things of man from behind. [9] 9. Sensual men do not see any genuine truth in light, but reason and dispute about everything, as to whether it is so or not; and these disputes when heard at a distance from them are like the gnashings of teeth, which viewed in themselves are the collision of falsities with each other, and also of falsity and truth. This therefore makes plain what is meant in the Word by the "gnashing of teeth," because reasoning from the fallacies of the senses corresponds to the teeth [10] 10. Accomplished and learned men who have deeply confirmed themselves in falsities, and still more those who have confirmed themselves against the truths of the Word, are more sensual than others, although they do not appear so to the world. Heretical doctrines have been introduced chiefly by such sensual men. [11] 11. The hypocritical, the deceitful, the voluptuous, the adulterous, and the avaricious, are for the most part sensual. [12] 12.

Those who reason from sensual things only, and against the genuine truths of the Word and consequently of the church, were called by the ancients serpents of the tree of the knowledge of good and evil. [13] As sensual things mean the things presented to the bodily senses and imbibed through those senses, it follows: 13. That by means of sensual things man communicates with the world, and by means of things rational above the sensual he communicates with heaven [14] 14. Things sensual furnish such things from the natural world as are of service to the interiors of the mind in the spiritual world. [15] 15. There are sensual things that minister to the understanding, and these are the various natural studies called physics; and there are sensual things that minister to the will, and these are the delights of the senses and the body. [16] 16. Unless the thought is elevated above natural things man has but little wisdom. The wise man thinks above sensual things; and when thought is elevated above what is sensual it enters into clearer light, and finally into the light of heaven; from this man has perception of truth which is properly intelligence. [17] 17. The elevation of the mind above sensual things, and its withdrawal therefrom, was known to the ancients. [18] 18. When sensual things are in the last place, by means of them a way is opened for the understanding, and truths are disengaged by a kind of extraction; but when sensual things are in the first place they close the way, and man sees truths only as in a mist, or as at night. [19] 19. In a wise man sensual things are in the last place, and are subject to more interior things; but in an unwise man they are in the first place and have dominion. Such as these are they who are properly called sensual. [20] 20. In man there are sensual things that he has in common with beasts, and others not so. To the extent that one thinks above sensual things, he is a man; but no one can think above sensual things and see the truths of the church, unless he acknowledges God and lives according to His commandments; for it is God who elevates and enlightens.

(403) II. THESE THREE LOVES, WHEN RIGHTLY SUBORDINATED, PERFECT MAN, BUT WHEN NOT RIGHTLY SUBORDINATED, THEY PERVERT AND INVERT HIM. Something shall first be said of the subordination of these three universal loves, which are the love of heaven, the love of the world, and the love of self, and then of the influx and insertion of one into the other, and finally of man’s state according to that subordination. These three loves are related to each other like the three regions of the body, the highest of which is the head; the intermediate, the chest and abdomen, while the knees and feet and soles of the feet form the third. When the love of heaven constitutes the head, love of the world the chest and abdomen, and love of self the feet and their soles, man is in a perfect state in accordance with his creation, because the two lower loves then minister to the highest, as the body and all its parts minister to the head. So when the love of heaven constitutes the head, it flows into the love of the world, which is chiefly a love of wealth, and by means of wealth it performs uses; and through this latter love it flows mediately into the love of self, which is chiefly the love of

dignities, and by means of these dignities it performs uses. Thus do these three loves, by the influx of one into the other, breathe forth uses. [2] Who does not comprehend, that when a man desires to perform uses from spiritual love, which is from the Lord and is what is meant by the love of heaven, his natural man performs them by means of his wealth and his other goods (the sensual man cooperating in its function), and that it is to his honor to produce them? Who does not also comprehend that all the works that a man does with his body are done according to the state of his mind in the head; and if the mind is in the love of uses, the body by means of its members accomplishes them? And this is so, because the will and the understanding in their principles are in the head, and in their derivatives in the body, as the will is in deeds, and the thought in speech, and comparatively as the prolific principle of the seed is in the whole tree and in every part of it, and through these produces fruit, which is its use. Or it is like fire and light within a crystalline vase which thereby becomes warm and shows the light through it. And again, the spiritual sight of the mind together with the natural sight of the body, in one in whom these three loves are truly and rightly subordinated, because of the light that flows in through heaven from the Lord, may be likened to an African apple, which is transparent to the very center, where there is the repository of the seeds. Something like this is meant by these words of the Lord, The lamp of the body is the eye; if the eye be single (that is, sound), the whole body is full of light (Matt. 6:22; Luke 11:34). [3] No man of sound reason can condemn wealth, for it is in the general body like the blood in a man; nor can he condemn the honors attached to office, for they are the hands of the king and the pillars of society, provided the natural and sensual love of them is subordinated to spiritual love. Moreover, there are administrative offices in heaven and honors attached to them; but those who administer them love nothing better than to perform uses, because they are spiritual.

(404) But when love of the world or of wealth forms the head, that is, when it is the ruling love, man puts on a wholly different state; for then the love of heaven is exiled from the head and betakes itself to the body. The man who is in this state prefers the world to heaven; he worships God indeed, but from merely natural love which places merit in all worship; he also does good to the neighbor, but for the sake of recompense. To such, heavenly things are like clothing, clad in which they appear before the eyes of men to be walking in brightness, but before the eyes of angels they appear indistinct, for when love of the world possesses the internal man, and the love of heaven the external, the former makes all things belonging to the church obscure and hides them as under a veil. But this love is of great variety, worse in the degree that it verges toward avarice, in which the love of heaven grows black; so too if it verges toward pride and eminence over others from love of self. It is different if it verges towards prodigality, and is less hurtful if it has in view as an end the splendors of the world, as palaces, ornaments, magnificent clothing, servants,

horses and carriages pompously arrayed, and other like things. The character of every love is determined by the end which it regards and intends. This love may be compared to blackish glass, which smothers the light and variegates it only in dark and evanescent hues. It is also like mists and clouds which take away the rays of the sun. It is also like new, unfermented wine, which tastes sweet but disturbs the stomach. Such a man when viewed from heaven looks like a hunchback, walking with his head down looking at the ground, and when he raises his head towards heaven he strains the muscles, and quickly drops it down again. The ancients in the church called such men Mammons, and the Greeks called them Plutos.

(405) But when love of self or love of ruling constitutes the head, the love of heaven passes down through the body to the feet; and as that love increases, the love of heaven descends through the ankles to the soles, and if it increases still further, it passes to the heels and is trodden upon. There is a love of ruling arising from love of the neighbor, and a love of ruling arising from love of self. Those who are in the love of ruling from love of the neighbor seek dominion to the end that they may perform uses to the public and to individuals; and to such, therefore, dominion is entrusted in the heavens. [2] Emperors, kings, and noblemen, who have been born and brought up to positions of authority, if they humble themselves before God, are sometimes less in that love than those who are of humble origin and who from pride are more eager than others for places of pre-eminence. But to those who are in the love of

ruling from love of self, the love of heaven is like a bench on which, to please the people, they place their feet, but which, when the people are out of sight, they toss into a corner or out of doors. This is because they love themselves alone, and consequently immerse their wills and the thoughts of their minds in what is their own [proprium], which viewed in itself is inherited evil, and this evil is diametrically opposed to the love of heaven. [3] The evils of those who are in the love of rule from love of self, are in general as follows: Contempt of others, enmity against those who do not favor them; consequently hostility, hatred, revenge, unmercifulness, ferocity, and cruelty; and where such evils prevail, there is also contempt of God and of Divine things, which are the truths and goods of the church; or if they honor these it is with the lips only, lest they should be denounced by the church authorities and censured by others. [4] But this love is one thing with the clergy and another with the laity. With the clergy it climbs upward, when the reins are given to it, even until they wish to be gods; but with the laity until they wish to be kings; to such an extent do the hallucinations of that love carry their minds away. [5] Since in the perfect man the love of heaven holds the highest place, and forms, as it were, the head of all that follows from it, the love of the world being beneath it like the chest beneath the head, and the love of self beneath this like the feet, it follows, that if love of self were to form the head, the man would be completely inverted. He would then appear to the angels like one lying bent over, with his head to the ground and his back toward heaven;

and when worshiping, he would appear to be frolicking on his hands and feet like a panther’s cub. Furthermore, such men would appear under the forms of various beasts with two heads, one head above having the face of a wild animal, and the other below having a human face, which would be constantly thrust forward by the upper one and compelled to kiss the earth. All these are sensual men, and are such as were described above (n. 402).

(406) III. EVERY MAN INDIVIDUALLY IS THE NEIGHBOR WHO IS TO BE LOVED, BUT ACCORDING TO THE QUALITY OF HIS GOOD. Man is born not for the sake of himself but for the sake of others; that is, he is born not to live for himself alone but for others; otherwise there could be no cohesive society, nor any good therein. It is a common saying that every man is a neighbor to himself; but the doctrine of charity teaches how this is to be understood, namely, that everyone should provide for himself the necessaries of life, as food, clothing, a dwelling, and other things which are necessarily required in the social life in which he is, and this not only for himself, but also for his family, nor for the present alone, but also for the future. For unless a man acquires for himself the necessaries of life, he is not in a condition to exercise charity, since he is in want of everything. But how every man ought to be a neighbor to himself may be seen from the following comparison: Every man ought to provide his body with food; this must be first, but the end should be that he may have a sound mind in a sound body; and every man ought to provide his mind with food, namely, with such things as pertain to intelligence and

judgment; but the end should be that he may thereby be in a state to serve his fellow-citizens, society, his country, the church, and thus the Lord. He who does this provides well for himself to eternity. From this it is plain what is first in time, and what is first in end, and that the first in end is that to which all things look. It is also like building a house; first the foundation must be laid; but the foundation must be for the house, and the house for a dwellingplace. He who believes himself to be a neighbor to himself in the first place or primarily, is like one who regards the foundation, not the dwelling, as the end; and yet the dwelling is itself the first and the last end, and the house with its foundation is only a means to the end.

(407) What it is to love the neighbor shall be explained. To love the neighbor is not alone to wish well and do good to a relative, a friend, or a good man, but also to a stranger, an enemy, or a bad man. But charity is to be exercised toward the latter in one way and toward the former in another; toward a relative or friend by direct benefits; toward an enemy or a bad man by indirect benefits, which are rendered by exhortation, discipline, punishment, and consequent amendment. This may be illustrated thus: A judge who punishes an evil-doer in accordance with law and justice, loves his neighbor; for so he makes him better, and consults the welfare of the citizens that he may not do them harm. Everyone knows that a father who chastises his children when they do wrong, loves them, and that, on the other hand, he who does not chastise them therefore, loves their evils, and this cannot be called charity. Again, if a man

repels an insulting enemy, and in self-defense strikes him or delivers him to the judge in order to prevent injury to himself, and yet with a disposition to be-friend the man, he acts from a charitable spirit. Wars that have as an end the defense of the country and the church, are not contrary to charity. The end in view declares whether it is charity or not.

(408) Since, therefore, charity in its origin is good will, and good will has its seat in the internal man, it is plain that when anyone who has charity resists an enemy, punishes the guilty, and chastises the wicked, he does this by means of the external man; and therefore, after he has done it he returns to the charity that resides in his internal man, and then, so far as he can, and so far as is useful, he wishes him well, and from good will does good to him. Those who have genuine charity have a zeal for what is good, and that zeal may appear in the external man like anger and flaming fire; but its flame dies out and is quieted as soon as his adversary returns to reason. It is different with those who have no charity. Their zeal is anger and hatred; for by these their internal man is heated and set on fire.

(409) Before the Lord came into the world scarcely anyone knew what the internal man is or what charity is, and this is why in so many places He taught brotherly love, that is, charity; and this constitutes the distinction between the Old Testament or Covenant and the New. That good ought to be done from charity to the adversary and the enemy the Lord taught in Matthew: Ye have heard that it hath been said to them of old time, Thou shalt love thy neighbor and hate

thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that hurt you and persecute you; that ye may be sons of your Father who is in the heavens (Matt. 5:43-45). And when Peter asked Him how often he should forgive one sinning against him, whether he should do so until seven times, He replied: I say not unto thee, until seven times, but until seventy times seven (Matt. 18:21, 22). And I have heard from heaven that the Lord forgives to everyone his sins, and never takes vengeance nor even imputes sin, because He is love itself and good itself; nevertheless, sins are not thereby washed away, for this can be done only by repentance. For when He told Peter to forgive until seventy times seven, what will not the Lord do?

(410) Since charity itself has its seat in the internal man, wherein it is willing well, and from that is in the external man, wherein it is well-doing, it follows that the internal man is to be loved, and from that the external; consequently that a man is to be loved according to the quality of the good that is in him. Therefore good itself is essentially the neighbor. This may be illustrated thus: When one selects for himself from among three or four a steward for his house, or a servant, does he not try to find out about his internal man, and choose one who is sincere and faithful, and for that reason love him? In like manner a king or magistrate from three or four persons would select one competent for office, and would refuse the incompetent, whatever his looks, or however favorable his speech and actions. [2] Since, then, every man is the neighbor, and the variety of

men is infinite, and everyone is to be loved as a neighbor according to his good, it is plain that there are genera and species and also degrees of love to the neighbor. And because the Lord is to be loved above all things, it follows that the degrees of love towards the neighbor are to be measured by love to the Lord, that is, by how much of the Lord or of what is from the Lord the other possesses in himself; for thus far he possesses good, since all good is from the Lord. [3] But as these degrees are in the internal man, and the internal man rarely manifests itself in the world, it is sufficient that the neighbor be loved according to the degrees that are known. But after death these degrees are clearly perceived; for the affections of the will and the consequent thoughts of the understanding form a spiritual sphere round about those in the spiritual world, which is felt in various ways; while in this world this spiritual sphere is absorbed by the material body, and encloses itself within a natural sphere, which then flows forth from man. That there are degrees of love towards the neighbor, is plain from the Lord's parable of the Samaritan who showed mercy to the man wounded by thieves, whom the priests and the Levite saw and passed by; and when the Lord asked which of those three seemed to have been the neighbor, He was answered, He who showed mercy (Luke 10:30-37).

(411) It is written, Thou shalt love the Lord thy God above all things, and thy neighbor as thyself (Luke 10:27). To love the neighbor as oneself is, not to hold him in light esteem in comparison with oneself, to deal justly with him, and not to

pass evil judgments upon him. The law of charity set forth and given by the Lord is this: All things whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets (Matt. 7:12; Luke 6:31, 32). So do they love the neighbor who are in the love of heaven; while those who are in the love of the world love the neighbor from the world and for the sake of the world; and those who are in the love of self love the neighbor from self and for the sake of self.

(412) IV. THE COLLECTIVE MAN, THAT IS, A COMMUNITY SMALLER OR GREATER, AND THE COMPOSITE MAN FORMED OF COMMUNITIES, THAT IS, ONE'S COUNTRY, IS THE NEIGHBOR THAT IS TO BE LOVED. Those who do not know what the term neighbor means in its true sense, suppose that it means nothing else than the individual man, and that loving the neighbor means conferring benefits upon him. But the neighbor and love to him have a wider meaning and a higher meaning as individuals are multiplied. Who cannot understand that loving many men in a body is loving the neighbor more than loving one individual of a body? Thus, a community smaller or greater is the neighbor because it is a collective man; and from this it follows that he who loves a community loves those of whom the community consists; therefore he who wills and acts rightly towards a community consults the good of each individual. A community is like a single man; and those who enter into it form as it were one body, and are distinct from each other like the members of one body. When the Lord and the angels from Him look down upon the earth, they

see an entire community just like a single man, with a form according to the qualities of those in it. It has been granted me to see a certain community in heaven precisely as a single man, in stature like that of a man in the world. [2] That love towards a community is a fuller love to the neighbor than love towards a separate or individual man, is obvious from this, that dignities are measured out according to the kind of administration over communities, and honors are attached to offices according to the uses they promote. For in the world there are higher and lower offices subordinated according to their more or less universal government over communities; and the king is he whose government is the most universal; and each one has remuneration, glory, and the general love according to the extent of his duties, and the goods of use which he promotes. [3] Nevertheless, the rulers of this age can perform uses and consult the good of society, and not love the neighbor; as those do who perform uses and consult the good of others with reference to the world or to self, or for the sake of appearances, or that they may be thought worthy to be elevated to higher dignities. But although the character of such is not discerned in the world, it is discerned in heaven; and in consequence those who have promoted uses from love to the neighbor, are the ones placed as rulers over heavenly communities, and there enjoy splendor and honor; and yet such do not set their hearts upon these things, but upon uses. But the others, who have performed uses from love of the world and of self, are rejected.

(413) The difference between love to the neighbor and the exercise of it when directed towards man as an individual and towards the collective man or a community, is like that between the duty of a private citizen and the duty of a civil officer or a military officer, or like that between the one who traded with two talents and the one who traded with five (Matt. 25:14-30); or it is like the difference between the value of a shekel and that of a talent, or between the product from a vine and that from a vineyard, or between the product from an olive tree and that from an olive yard, or the product from a tree and that from an orchard. Moreover, love to the neighbor in man ascends more and more interiorly, and as it ascends he loves a community more than an individual, and his country more than a community. Since, then, charity consists in right willing and right doing therefrom, it follows that it ought to be exercised towards a community in much the same way as towards the individual, but in one way towards a community of good men and in another way towards a community of evil men. Towards the latter charity is to be exercised according to natural equity; towards the former according to spiritual equity. But on these two kinds of equity something will appear elsewhere.

(414) One's country is more a neighbor than a single community, because it consists of many communities, and consequently love towards the country is a broader and higher love. Moreover, loving one's country is loving the public welfare. One's country is the neighbor, because it is like a parent; for one is born in it, and it has nourished him

and continues to nourish him, and has protected and continues to protect him from injury. Men ought to do good to their country from a love for it, according to its needs, some of which are natural and some spiritual. Natural needs relate to civil life and order, and spiritual needs to spiritual life and order. That one’s country should be loved, not as one loves himself, but more than himself, is a law inscribed on the human heart; from which has come the well-known principle, which every true man endorses, that if the country is threatened with ruin from an enemy or any other source, it is noble to die for it, and glorious for a soldier to shed his blood for it. This is said because so great should be one’s love for it. It should be known that those who love their country and render good service to it from good will, after death love the Lord’s kingdom, for then that is their country; and those who love the Lord’s kingdom love the Lord Himself, because the Lord is the all in all things of His kingdom.

(415) V. THE CHURCH IS THE NEIGHBOR WHO IS TO BE LOVED IN A STILL HIGHER DEGREE, AND THE LORD’S KINGDOM IN THE HIGHEST DEGREE. Since man was born for eternal life, and is introduced into it by the church, the church is to be loved as the neighbor in a higher degree, because it teaches the means which lead to eternal life and introduces man into it, leading to it by the truths of doctrine and introducing into it by goods of life. This does not mean that the priesthood should be loved in a higher degree, and the church because of the priesthood; but it means that the good and truth of the church should be

loved, and the priesthood for the sake of these. The priesthood merely serves, and is to be honored so far as it serves. The church is the neighbor that is to be loved in a higher degree, thus even above one's country, for the reason also, that by his country man is initiated into civil life, but by the church into spiritual life, and by that life man is separated from a merely animal life. Moreover, civil life is a temporary life, which has an end and which is then as if it had not been; while the spiritual life is eternal, having no end; therefore of the latter may be predicated being [esse], but of the former non-being. The distinction is like that between the finite and the infinite, between which there is no ratio; for the eternal is the infinite as to time.

(416) The Lord's kingdom is the neighbor that is to be loved in the highest degree, because the Lord's kingdom means the church throughout the world, which is called the communion of saints; also heaven is meant by it; consequently he who loves the Lord's kingdom loves all in the whole world who acknowledge the Lord and have faith in Him and charity towards the neighbor; and he loves also all in heaven. Those who love the Lord's kingdom love the Lord above all things, and are consequently in love to God more than others, because the church in the heavens and on earth is the body of the Lord, for those who are in it are in the Lord and the Lord in them. Therefore love towards the Lord's kingdom is love towards the neighbor in its fullness; for those who love the Lord's kingdom, not only love the Lord above all things, but also love the neighbor as themselves; for love to the Lord is a universal love, and

consequently is in each thing and all things of spiritual life, and in each thing and all things of natural life; for that love has its seat in the highest things in man, and things highest flow into lower things and vivify them, as the will flows into all things of intention and of action therefrom, and the understanding into all things of thought and of speech therefrom. Therefore the Lord says: Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you (Matt. 6:33). That the kingdom of the heavens is the Lord's kingdom is evident from these words in Daniel: Behold, there was coming with the clouds of heaven one like unto the Son of Man; and there was given Him dominion, and glory, and a kingdom; and all peoples, nations, and languages shall worship Him. His dominion is a dominion of ages, which shall not pass away, and His kingdom that which shall not be destroyed (Dan. 7:13-14).

(417) VI. TO LOVE THE NEIGHBOR, VIEWED IN ITSELF, IS NOT TO LOVE THE PERSON, BUT THE GOOD THAT IS IN THE PERSON. Who does not know that a man is not a man because of his having a human face and a human body, but because of the wisdom of his understanding and the goodness of his will? As the quality of these ascends, he becomes the more a man. At birth man is more a brute than any animal, but he becomes a man through instruction of various kinds, by receiving which his mind is formed, and from his mind and according to it man is a man. There are some beasts whose faces resemble the human face, but these enjoy no faculty of understanding or of doing

anything from the understanding; but they act from the instinct which their natural love excites. The difference is that a beast expresses by sounds the affections of its love, while man speaks them as they are formulated in thought; also, a beast with his face downward looks upon the ground, while man with his face raised beholds heaven all about him. From all this it may be inferred that man is a man so far as he speaks from sound reason, and looks forward to his abode in heaven; while so far as he speaks from perverted reason, and looks only to his abode in the world, so far he is not a man. Yet even such are men potentially, though not actually; for every man enjoys the ability to understand truth and to will what is good; but so far as he has no wish to do good or understand truth, he can only counterfeit man in externals and play the ape.

(418) Good is the neighbor, because good belongs to the will, and the will is the being [esse] of man's life. The truth of the understanding is also the neighbor, but only so far as it proceeds from the good of the will; for the good of the will take form in the understanding, and makes itself visible there is the light of reason. That good is the neighbor is evident from all experience. Who loves a person except from the quality of his will and understanding, that is, from what is good and just in him? For example, who loves a king, a prince, a general, a governor, a consul, any magistrate or judge, except for the judgment from which they act and speak? Who loves a primate, a minister of the church, or a canon, except for his learning, his integrity of life, and his zeal for the salvation of souls? Who loves the

general of an army or any officer over him, except for bravery combined with prudence? Who loves a merchant except for his honesty? Who loves a workman or a servant, except for his fidelity? Nay, who loves a tree except for its fruit, the soil except for its fertility, a precious stone except for its value? and so on. And what is remarkable, it is not only the upright man who loves what is good and just in another, the man who is not upright does so also, because with him he is in no fear of losing reputation, honor, or wealth. But the love of good in one who is not upright, is not love of the neighbor; for he loves another interiorly only so far as he is of service to him. But loving what is good in another from the good in oneself is genuine love to the neighbor; for the goods then kiss and mutually unite with each other.

(419) The man who loves good because it is good, and truth because it is truth, loves the neighbor eminently, because he loves the Lord who is good itself and truth itself. There is no love of good and love of truth from good, that is, love to the neighbor, from any other source. Love to the neighbor is thus formed from a heavenly origin. It is the same thing whether you say use or good; therefore performing uses is doing good; and according to the quantity and quality of the use in the good so far in quantity and quality the good is good.

(420) VII. CHARITY AND GOOD WORKS ARE TWO DISTINCT THINGS, LIKE WILLING WELL AND DOING WELL. In every man there is an internal and an external. His internal is what is called the internal man, and his

external what is called the external man. But one who does not know what the internal man and the external man are, may suppose that it is the internal man that exercises thought and will, and the external that speaks and acts. These latter belong, indeed, to the external man, and the former to the internal; yet they are not what essentially constitute the external and internal man. In common perception indeed man’s mind is his internal man, but the mind is itself divided into two regions; the one region which is higher and more internal is spiritual; and the other which is lower and more external is natural. The spiritual mind looks mainly to the spiritual world, and has for its objects the things that are there, either such as are in heaven or such as are in hell; for both are in the spiritual world. But the natural mind looks mainly to the natural world, and has for its objects the things that are there, whether good or evil. All of man’s action and speech proceeds from the lower region of the mind directly, and indirectly from its higher region, since the lower region of the mind is nearer to the bodily senses, and the higher region more remote from them. There is this division of the mind in man, because he was so created as to be both spiritual and natural, and thus a man and not a beast. All this makes clear that the man who looks primarily to himself and the world is an external man, because he is natural, not only in body but also in mind; while the man who looks primarily to the things of heaven and the church is an internal man, because he is spiritual both in mind and body. He is spiritual even in body, because his actions and words proceed from the higher mind, which is spiritual, through the lower, which is natural. For it is known that effects proceed from the body, and the causes that produce the effects proceed from the mind; also that the cause is everything in the effect. That the human mind is so divided is clearly evident from the fact that a man can act the part of a dissembler, a flatterer, a hypocrite, or an actor; and that he can assent to what another says and yet laugh at it; doing one from the higher mind and the other from the lower.

(421) From all this it can be seen how it is to be understood that charity and good works are distinct like willing well and doing well; that is to say, formally they are distinct, as the mind, which thinks and wills, is distinct from the body through which the mind speaks and acts; while essentially they are distinct because of the distinction in the mind itself which has an inner region that is spiritual, and an outer that is natural, as said above; so that when works proceed from the spiritual mind, they proceed from its good will, which is charity; but when they proceed from the natural mind, they proceed from a good will that is not charity. For even when it appears in the external form like charity, it is not charity in the internal form. In fact, charity in external form merely presents the show of charity, but does not possess its essence. This may be illustrated by a comparison with seeds in the ground. Each seed produces a plant, whether useful or useless, according to the nature of the seed. So is it with spiritual seed, which is the truth of the church derived from the Word; from this seed doctrine is formed, useful if from genuine truths, useless if from truths

falsified. It is the same with charity that springs from good will, whether the good will is for the sake of self and the world or for the sake of the neighbor in a limited or in a broad sense; if for the sake of self and the world, it is spurious charity, but if for the sake of the neighbor, it is genuine charity. But of this more may be seen in the chapter on Faith, especially in the section where it is shown that charity is willing well, and good works are doing well from willing well (n. 374); and that charity and faith are only mental and perishable things unless they are determined to works and coexist in them when possible (n. 375-376).

(422) VIII. CHARITY ITSELF IS ACTING JUSTLY AND FAITHFULLY IN THE OFFICE, BUSINESS, AND EMPLOYMENT IN WHICH A MAN IS ENGAGED, AND WITH THOSE WITH WHOM HE HAS ANY DEALINGS. Charity itself is acting justly and faithfully in the office, business, and employment in which a man is engaged, because all that such a man does is of use to society, and use is good; and good in a sense abstracted from person is the neighbor. (That not a single man only, but also a lesser community, and even a man’s country, is the neighbor, has been shown above.) Take, for example, a king who sets his subjects an example of well-doing, who wishes them to live according to the laws of justice, rewards those who so live, regards everyone according to his merits, protects his subjects against injury and invasion, acts the part of a father to his kingdom, and consults the general prosperity of his people; in his heart there is charity, and his deeds are

good works. The priest who teaches truth from the Word, and thereby leads to good of life, and so to heaven, because he consults the good of the souls of those of his church, is eminently in the exercise of charity. The judge who judges according to law and justice, and not for reward, friendship and relationship, consults the good of society and of each individual; of society because it is thereby kept in obedience to law and in the fear of transgressing it; and of the individual because justice thereby triumphs over injustice. The merchant who acts from honesty and not from deceit, consults the good of his neighbor with whom he has business. It is the same with a common or skilled workman, if he does his work rightly and honestly, and not fraudulently and deceitfully. It is the same with all others, as with captains and sailors, with farmers and servants.

(423) This is charity itself, because charity may be defined as doing good to the neighbor daily and continually, not only to the neighbor individually, but also to the neighbor collectively; and this can be done only through what is good and just in the office, business, and employment in which a man is engaged, and with those with whom he has any dealings; for this is one's daily work, and when he is not doing it it still occupies his mind continually, and he has it in thought and intention. The man who thus practises charity, becomes more and more charity in form; for justice and fidelity form his mind, and the practice of these forms his body; and because of his form he gradually comes to will and think only such things as pertain to charity. Such at length come to be like those of whom it is said in the Word,

that they have the law written on their hearts. Nor do they place merit in their works, because they do not think of merit but of duty-that it becomes a citizen so to act. But a man can by no means of himself act from spiritual justice and fidelity; for every man inherits from his parents a disposition to do what is good and just for the sake of himself and the world; but no man inherits a disposition to do it for the sake of what is good and just; consequently, only he who worships the Lord, and acts from Him when acting from himself, attains to spiritual charity, and becomes imbued with it by the practice of it.

(424) There are many who act justly and faithfully in their occupation, and thus promote works of charity, and yet do not possess any charity in themselves. But in these the love of self and the world predominates, and not the love of heaven; or if, perchance, the love of heaven is present, it is beneath the former love, like a servant under his master, a common soldier under his officer, or a doorkeeper standing at the door.

(425) IX. THE BENEFACTIONS OF CHARITY ARE GIVING TO THE POOR AND RELIEVING THE NEEDY, BUT WITH PRUDENCE. We must distinguish between the obligations of charity and its benefactions. By the obligations of charity those exercises of it that proceed directly from charity itself are meant. These, as has just been shown, relate primarily to one’s occupation. But benefactions mean such acts of assistance as are given apart from these obligations. These are called benefactions because doing them is a matter of free choice and pleasure; and when done they are regarded

by the recipient simply as benefactions, and are bestowed according to the reasons and intentions that the benefactor has in mind. In common belief charity is nothing else than giving to the poor, relieving the needy, caring for widows and orphans, contributing to the building of hospitals, infirmaries, asylums, orphans' homes, and especially of churches, and to their decorations and income. But most of these things are not properly matters of charity, but extraneous to it. Those who make charity itself to consist in such benefactions must needs claim merit for these works; and although they may profess with their lips that they do not wish them to be considered meritorious, still a belief in their merit lurks within. This is clearly evident from the conduct of such after death, when they recount their works, and demand salvation as a reward. But the origin of their works and the resulting quality of them is then inquired into, and if it is found that they proceeded from pride or a striving for reputation, or from bare generosity, or friendship, or merely natural inclination, or hypocrisy, from that origin the works are judged, for the quality of the origin is within the works. But genuine charity proceeds from those who are imbued with charity because of the justice and judgment in the works, and they do the works apart from any remuneration as an end, according to the Lord's words in Luke (14:12-14). They also call such things as are mentioned above, benefactions as well as duties, although they pertain to charity.

(426) It is known that some who perform these benefactions which present to the world an image of

charity, entertain the opinion and belief that they have practiced works of charity, and look upon them as many in popedom regard indulgences, as means whereby they are purified from sins, and that they are worthy, as if regenerated, to have heaven bestowed upon them, and yet they do not regard adultery, hatred, revenge, fraud, and in general the lusts of the flesh, in which they indulge at pleasure, as sins. But in that case what are these good works but painted pictures of angels in company with devils, or boxes made of lapis lazuli containing hydras? It is wholly otherwise when these benefactions are done by those who shun the evils above mentioned as hateful to charity. Nevertheless, these benefactions are advantageous in many ways, especially giving to the poor and to beggars; for thereby boys and girls, servants and maids, and in general all simple-minded persons, are initiated into charity, for these are its externals whereby such are trained in the practice of charity, for these are its rudiments, and are then like unripe fruit. But with those who are afterwards perfected in right knowledges respecting charity and faith, these acts become like ripe fruit, and then they look upon those former works, which were done in simplicity of heart, merely as what they owed to others.

(427) At this day these benefactions are believed to be those proper acts of charity that are meant in the Word by good works, because charity is often described in the Word as giving to the poor, helping the needy, and caring for widows and orphans. But hitherto it has not been known that the Word in its letter makes mention only of the outer

things of worship, even the outermost things, and that these signify spiritual things, which are internal (as may be seen above, in the chapter on the Sacred Scripture, n. 193-209). From all this it is plain, that by the poor, the needy, the widows and orphans there mentioned, such persons are not meant, but those who are spiritually such. That the "poor" mean those who are without knowledges of truth and good, may be seen in the Apocalypse Revealed (n. 209) and that "widows" mean those who are without truths and yet desire them (n. 764); and so on.

(428) Those who are by nature compassionate, and do not make their natural compassion spiritual by putting it in practice in accordance with genuine charity, believe that charity consists in giving to every poor person, and relieving everyone who is in want, without first inquiring whether the poor or needy person is good or bad; for they say that this is not necessary, since God regards only the aid and alms. But after death these are clearly distinguished and set apart from those who have done the beneficent works of charity from prudence; for those who have done them from that blind idea of charity, then do good to bad and good alike, and with the aid of what is done for them the wicked do evil and thereby injure the good. Such benefactors are partly to blame for the injury done to the good. For doing good to an evil-doer is like giving bread to a devil, which he turns into poison; for in the hands of the devil all bread is poison, or if it is not, he turns it into poison by using good deeds as allurements to evil. It is also like handing to an enemy a sword with which he may kill some

one; or like giving the shepherd's staff to a wolfish man to guide the sheep to pasture, who, after he has obtained it, drives them away from the pasture to a desert, and there slaughters them; or like giving public authority to a robber, who studies and watches for plunder only, according to the richness and abundance of which he dispenses the laws and executes judgments.

(429) X. THERE ARE DUTIES OF CHARITY, SOME PUBLIC, SOME DOMESTIC, AND SOME PRIVATE. The benefactions of charity and the duties of charity are distinct, like the things done from choice and the things done from compulsion. But by the duties of charity official duties in a kingdom or state are not meant, as the duties of a minister to minister, of a judge to judge, and so on, but the duties of everyone whatever his employment may be. Thus these duties are from a different origin, and flow forth from a different will, and are therefore done from charity by those who have charity, and on the other hand from no charity by those who have no charity.

(430) The public duties of charity are especially the payment of tribute and taxes, which ought not to be confounded with official duties. Those who are spiritual pay these with one disposition of heart, and those who are merely natural with another. The spiritual pay them from good will, because they are collected for the preservation of their country, and for its protection and the protection of the church, also for the administration of government by officials and governors, to whom salaries and stipends must be paid from the public treasury. Those, therefore, to whom

their country and also the church are the neighbor, pay their taxes willingly and cheerfully, and regard it as iniquitous to deceive or defraud. But those to whom their country and the church are not the neighbor pay them unwillingly and with resistance; and at every opportunity defraud and withhold; for to such their own household and their own flesh are the neighbor.

(431) The domestic duties of charity are those of the husband toward the wife, and of the wife toward the husband, of fathers and mothers toward their children, and of children towards their fathers and mothers, also the duties of masters and mistresses towards servants, male and female, and of the latter towards the former. These duties, because they are the duties of education and management at home, are so numerous that if recounted they would fill a volume. To the discharge of these duties everyone is moved by a love different from that which moves him to discharge the duties of his employment; husbands and wives are moved to their duties towards each other by marriage love and according to it; parents towards their children by the love implanted in everyone, called parental love; and children towards their parents by and according to another love which is closely connected with obedience from a sense of duty. But the duties of masters and mistresses towards their servants, male and female, have their source in the love of governing, and this love is according to the state of each one’s mind. [2] But marriage love and the love of children, with the duties of these loves and the practice of these duties, do not produce love to the

neighbor as the practice of the duties in one’s employment does; for the love called parental love exists equally with the bad and the good, and is sometimes stronger with the bad; moreover, it exists in beasts and birds, in which no charity can be formed. It is known that it exists with bears, tigers, and serpents, as much as with sheep and goats, and with owls as much as with doves. [3] As to the duties of parents to children in particular, they are inwardly different with those who are in charity and those who are not, although externally they appear alike. With those who are in charity, that love is conjoined with love towards the neighbor and love to God; for by such children are loved according to their morals, virtues, good will, and qualifications for serving the public. But with those who are not in charity, there is no conjunction of charity with the love called parental love; consequently, many such parents love even wicked, immoral, and crafty children more than the good, moral, and discreet; thus they love those who are useless to the public, more than those who are useful.

(432) The private duties of charity are also numerous, such as the payment of wages to workmen, the payment of interest, the fulfillment of contracts, the guarding of securities, and so on, some of which are duties enforced by statute law, some by common law, and some by moral law. These duties also are discharged by those who are in charity from one state of mind, and by those who are not in charity from another state of mind. Those who are in charity perform them justly and faithfully; for it is a precept of charity that everyone should act justly and faithfully

toward all with whom he has any business or dealing (on which above, n. 422-425). But those who are not in charity discharge these same duties very differently.

(433) XI. THE DIVERSIONS OF CHARITY ARE DINNERS, SUPPERS, AND SOCIAL GATHERINGS. It is known that dinners and suppers are everywhere customary, and are given for various purposes, and that with most they are given for the sake of friendship, relationship, enjoyment, gain, and remuneration; also that they are employed for corrupting men and drawing them over to certain parties; and that among the great they are given for the sake of honor, and in kings' palaces for splendor. But dinners and suppers of charity are given only among those who are in mutual love from similarity of faith. With the Christians of the primitive church dinners and suppers had no other object; they were called Feasts, and were given both in order that they might heartily enjoy themselves, and at the same time be drawn together. In the first state of the establishment of the church suppers signified consociation and conjunction, because evening, when they took place, signified that state. But in the second state, when the church had been established, there were dinners, for morning and day signified that state. At table they conversed on various subjects, both domestic and civil, but especially on such as pertained to the church. And because they were feasts of charity, whatever subject they talked about, charity with its delights and joys was in their speech. The spiritual sphere that prevailed at those feasts was a sphere of love to the Lord and love towards the neighbor,

which cheered the mind of everyone, softened the tone of every voice, and from the heart communicated festivity to all the senses. For there emanates from every man a spiritual sphere, which is a sphere of his love's affection and its thought therefrom, and this interiorly affects his associates, especially at feasts. This sphere emanates both through the face and through the respiration. It is because dinners and suppers, or feasts, signified such association of minds that they are so frequently mentioned in the Word, and nothing else is there meant by them in the spiritual sense; and the same is meant in the highest sense by the paschal supper among the children of Israel, also by their banquet at other festivities, and by their eating together of the sacrifices near the tabernacle. Conjunction itself was then represented by the breaking and distribution of bread, and by drinking from the same cup and handing it to another.

(434) As to social gatherings, they were composed in the primitive church of such as called themselves brethren in Christ; they were therefore assemblies of charity, because there was spiritual brotherhood. They were also a consolation in the adversities of the church, seasons of rejoicing on account of its increase, recreations of mind after study and labor, and at the same time opportunities for conversation on various subjects; and as they flowed from spiritual love as from a fountain, they were rational and moral from a spiritual origin. There are at this day assemblies of friendship, which regard as an end the delights of sociability, the exhilaration of the mind by

conversation, the consequent expansion of the feelings and the liberation of imprisoned thoughts, and thus the rekindling of the sensual faculties and the renewal of their state. But as yet there are no gatherings of charity; for the Lord says, In the end of the age (that is, at the end of the church), iniquity will be multiplied and charity will grow cold (Matt. 24:12). This is because the church has not yet acknowledged the Lord God the Savior as the God of heaven and earth, and gone to Him directly, from whom alone genuine charity goes forth and flows in. But social gatherings where friendship emulating charity does not bring minds together, are nothing but pretenses of friendship, deceptive attestations of mutual love, seductive insinuations into favor, and sacrifices offered to the delights of the body, especially the sensual, whereby people are carried away like ships by sails and favoring currents, while sycophants and hypocrites stand in the stem and hold the helm.

(435) XII. THE FIRST THING OF CHARITY IS TO PUT AWAY EVILS; AND THE SECOND IS TO DO GOODS THAT ARE OF USE TO THE NEIGHBOR. In the doctrine of charity this holds the first place, that the first thing of charity is not to do evil to the neighbor; and to do good to him holds the second place. This tenet is like a door to the doctrine of charity. It is admitted that evil is firmly seated in every man’s will from his birth; and as all evil has relation to man both nearly and remotely, and also to society and one’s country, it follows that inherited evil is evil against the neighbor in every degree. A man may see from reason itself,

that so far as the evil resident in the will is not put away, the good that he does is impregnated with that evil; for evil is then inside the good, like a kernel in its shell or like marrow in a bone; therefore although the good that is done by such a man appears to be good, still intrinsically it is not good; for it is like a healthy-looking shell containing a worm-eaten kernel, or like a white almond rotten within, with streaks of rottenness extending even to the surface. [2] Willing evil and doing right are two essentially opposite things; for evil belongs to hatred towards the neighbor and good belongs to love towards the neighbor, or evil is the neighbor's enemy and good is his friend. These two cannot exist in the same mind, that is, evil in the internal man and good in the external; if they do, the good in the external is like a wound superficially healed, within which there is putrid matter. Man is then like a tree with a decayed root, which still produces fruit that outwardly looks like well-flavored and useful fruit, but is inwardly offensive and useless. He is also like rejected scoria, which, being bright on the surface and beautifully colored, may be sold for precious stones; in a word, he is like an owl's egg, which men are made to believe to be a dove's egg. [3] Man ought to know that the good that a man does by means of his body proceeds from his spirit, or out of his internal man, the internal man being the spirit which lives after death. Therefore when the man [above described] casts off the body which formed his external man, all there is of him is in evils and takes delight in them, and is averse to good as something inimical to his life. [4] That until evil has been put away man cannot do good that is good in itself the Lord teaches in many places: Men do not gather the grape from thorns or figs from thistles. A corrupt tree cannot bring forth good fruit (Matt. 7:16-18). Woe unto you, scribes and Pharisees, for ye cleanse the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside of them may become clean also (Matt. 23:25-26). And in Isaiah: Wash you, put away the evil of your doings, cease to do evil, learn to do well, seek judgment. Then although your sins have been as scarlet, they shall become as white as snow; although they have been red like crimson, they shall be as wool (Isa. 1:16-18).

(436) This may be further illustrated by the following comparisons: One cannot visit another who keeps a leopard and a panther shut up in his chamber (living safely with them himself because he feeds them), until these wild beasts have been removed. Who, when invited to the table of a king and queen, does not, before he goes, wash his hands and face? Who does not purify ores by fire and separate the dross before he obtains pure gold and silver? Who does not separate the tares from the wheat, before putting the wheat into his granary? Who does not prepare raw food by cooking it before it is made eatable and placed upon the table? Who does not beat the worms from the foliage of the trees in his garden, so that the leaves may not be devoured and the fruit thereby destroyed? Who loves and seeks to marry a maiden who is full of disease, and covered with pimples and blotches, however she may paint

her face, dress finely, and labor by the charms of her conversation to affect him with the enticements of love? Man himself ought to purify himself from evils [and not wait for the Lord to do this without his cooperation, see n. 331]. Otherwise he would be like a servant, going to his master, with his face and clothes befouled with soot or dung, and saying, “Master, wash me.” Would not his master answer him, “You foolish servant, what are you saying? See, here are water, soap, and a towel; have you not hands of your own and the power to use them? Wash yourself.” And so the Lord God will say, “These means of purification are from Me; and your ability to will and do are also from Me; therefore use these My gifts and endowments as your own, and you will be purified.”

(437) At the present day it is believed that charity is simply doing good, and that then one does not do evil; consequently that the first thing of charity is to do good, and the second not to do evil. But it is wholly the reverse; the first thing of charity is to put away evil, and the second to do good; for it is a universal law in the spiritual world and from that in the natural world also, that so far as one does not will evil he wills good; thus that so far as he turns away from hell from which all evil ascends, so far he turns towards heaven from which all good descends; consequently also, that so far as anyone rejects the devil he is accepted by the Lord. One cannot stand with his head vibrating between the two, and pray to both at once; for of such the Lord says: I know thy works, that thou art neither cold nor hot; would that thou wert cold or hot. So because

thou art lukewarm, and neither cold nor hot, I will spit thee out of My mouth (Apoc. 3:15-16). Who can skirmish with his troop between two armies, favoring both? Who can be evilly disposed towards the neighbor, and at the same time well disposed towards him? Does not evil then lie hidden in the good? Although the evil that so hides itself does not appear in the man's acts, it manifests itself in many things when they are reflected upon rightly. The Lord says: No servant can serve two masters. . . . Ye cannot serve God and mammon (Luke 16:13).

(438) But no one is able to purify himself from evils by his own power and his own abilities; yet neither can it be done without the power and abilities of man as if these were his own. If these were not as if they were his own, no man would be able to fight against the flesh and its lusts, which everyone is commanded to do; he would not even be able to think of any combat, thus his mind would be opened to evils of every sort, and would be restrained from them as deeds only by the laws of justice established in the world, and their penalties; and thus he would be inwardly like a tiger, a leopard, or a serpent, which never reflect at all upon the cruel delights of their loves. From this it is clear that as man, in contrast with wild beasts, is rational, he ought to resist evils by the power and abilities given him by the Lord, which in every sense appear to him to be his own; and this appearance has been granted by the Lord to every man for the sake of regeneration, imputation, conjunction, and salvation.

(439) XIII. IN THE EXERCISES OF CHARITY MAN DOES NOT PLACE MERIT IN WORKS SO LONG AS HE BELIEVES THAT ALL GOOD IS FROM THE LORD. To ascribe merit to works that are done for the sake of salvation is harmful because evils lie concealed in so doing of which the doer is wholly ignorant. There also lies hid in it a denial of God’s influx and operation in man; also a confidence in one’s own power in matters of salvation; faith in oneself and not in God; self-justification; salvation by one’s own abilities; a reducing of Divine grace and mercy to nought; a rejection of reformation and regeneration by Divine means; especially a limitation of the merit and righteousness of the Lord God the Savior, which such claim for themselves; together with a continual looking for reward, which they regard as the first and last end; a submersion and extinction of love to the Lord and love towards the neighbor; a total ignorance and lack of perception of the delight of heavenly love as being without merit, and a sense only of self-love. For those who put rewards in the first place and salvation in the second, and who value salvation for the sake of the reward, invert order and immerse the interior desires of the mind in what is their own [proprium], and defile them in the body with the evils of the flesh. This is why the good that claims merit appears to the angels as rust, and the good that does not claim merit as purple. That good ought not to be done for the sake of reward, the Lord teaches in Luke: If ye do good to them who do good to you, what thank have ye? But rather love ye your enemies, and do good, and lend, hoping

for nothing again; and then your reward shall be great, and ye shall be sons of the Most High for He is kind unto the unthankful and the evil (Luke 6:33-35). And that man cannot do good that in itself is good, except from the Lord, He teaches in John: Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye except ye abide in Me; for apart from Me ye can do nothing (15:4, 5). And again, A man can receive nothing, except it be given him from heaven (John 3:27).

(440) But to think about getting into heaven, and that good ought to be done for that reason, is not to regard reward as an end and to ascribe merit to works; for thus do those also think who love the neighbor as themselves and God above all things; so thinking from faith in the Lord's words, That their reward should be great in the heavens (Matt. 5:11, 12; 6:1; 10:41, 42; Luke 6:23, 35; 14:12-14; John 4:36); That those who have done good shall possess as an inheritance a kingdom prepared from the foundation of the world (Matt. 25:34); That everyone is rewarded according to his works (Matt. 16:27; John 5:29; Rev. 14:13; 20:12, 13; Jer. 25:14; 32:19; Hosea 4:9; Zech. 1:6 and elsewhere). Such do not trust to reward on the ground of their merit, but have faith in the promise from grace. With such the delight of doing good to the neighbor is their reward. This is the delight of the angels in heaven, and it is a spiritual delight which is eternal, and immeasurably exceeds all natural delight. Those who are in this delight are unwilling to hear of merit, for they love to do, and in doing they perceive blessedness. They are sad when it is believed that

they work for the sake of recompense. They are like those who do good to friends for the sake of friendship, to brethren for the sake of brotherhood, to wife and children for the sake of wife and children, and to their country for their country's sake; thus from friendship and love. Those who do acts of kindness also say and give evidence that they are doing this not on their own behalf, but on behalf of the others.

(441) It is wholly different with those who regard reward as the essential end in their works. These are like such as form friendships for the sake of gain, and who make presents, perform services, and profess love seemingly from the heart, but when they fail to obtain what they hoped for, they turn about, renounce their friendship, and devote themselves to the enemies of their former friends and to those who hate them. They are also like nurses who suckle infants merely for wages, and in presence of their parents kiss and fondle them; but as soon as they cease to be fed with delicacies and rewarded just as they wish, they turn against the infants, treat them harshly, beat them, and laugh at their cries. [2] They are also like those whose regard for their country springs from love of self and the world, and who say that they are willing to give their property and their lives for it; and yet, if they do not acquire honors and riches as rewards, they speak ill of their country, and connect themselves with its enemies. They are also like shepherds who care for sheep merely for hire, and if the hire is not given when they wish it, drive the sheep with their crook from the pasture to the desert. Like these

again are priests who discharge the duties of their office solely for the sake of the emoluments attached to them, and who, evidently, regard as of little account the salvation of the souls over whom they have been placed as guides. [3] It is the same with magistrates who look only to the dignity of their office and its revenues; and when they do right, it is not for the sake of the public good, but for the sake of the delight in the love of self and the world, which delight they breathe in as the only good. It is the same with all the rest; the end in view carries every point, and the mediate causes pertaining to the function are renounced if they do not promote the end. [4] And the same is true of those who demand reward on the ground of merit in matters of salvation. Such after death confidently demand heaven; but when it has been found that they have no love to God or love towards the neighbor, they are sent back to those who can instruct them concerning charity and faith; and if they repudiate their instructions, they are sent away to their like, among whom are some who are enraged against God because they do not obtain rewards, and who call faith a mere figment of reason. Such are meant in the Word by "hirelings," who were allotted service of the lowest kind in the outer courts of the temple. At a distance they appear to be splitting wood.

(442) It must be well understood that charity and faith in the Lord are closely conjoined, consequently, such as the faith is such is the charity. That the Lord, charity, and faith make one, like life, will, and understanding [in man], and if they are divided each perishes like a pearl reduced to

powder, may be seen above (n. 362-363); and that charity and faith are together in good works (n. 373-377). From this it follows that such as faith is, such is charity, and that such as charity and faith are together, such are works. If then there is a faith that all the good that a man does as if of himself is from the Lord, man is the instrumental cause of that good, and the Lord the principal cause, which two causes appear to man to be one, and yet the principal cause is the all in all of the instrumental cause. From this it follows that when a man believes that all good that is good in itself is from the Lord, he does not ascribe merit to works; and in the degree in which this faith is perfected in man, the fantasy about merit is taken away from him by the Lord. In this state man enters fully into the exercise of charity with no anxiety about merit, and at length perceives the spiritual delight of charity, and then begins to be averse to merit as a something harmful to his life. The sense of merit is easily washed away by the Lord with those who become imbued with charity by acting justly and faithfully in the work, business, or function in which they are engaged, and towards all with whom they have any dealings (see above, n. 422-424). But the sense of merit is removed with difficulty from those who believe that charity is acquired by giving alms and relieving the needy; for when they do these things, in their minds they desire reward, at first openly and then secretly, and draw to themselves merit.

(443) XIV. WHEN MORAL LIFE IS AT THE SAME TIME SPIRITUAL, IT IS CHARITY. Every man is taught by his parents and teachers to live morally, that is, to act the part

of a good citizen, to discharge the duties of an honorable life (which relate to the various virtues that are the essentials of an honorable life), and to bring them forth through the formalities of an honorable life, which are called proprieties; and as he advances in years he is taught to add to these what is rational, and thereby to perfect what is moral in his life. For in children, even to early youth, moral life is natural, and becomes afterwards more and more rational. Anyone who reflects well upon it can see that a moral life is the same as a life of charity, and that this is to act rightly towards the neighbor, and to so regulate the life as to preserve it from contamination by evils; this follows from what has been shown above (n. 435-438). And yet, in the first period of life, a moral life is a life of charity in outermosts, that is, it is merely the outer and foremost part of it, not the inner part. [2] For there are four periods of life through which man passes from infancy to old age; the first is when he acts from others according to instructions; the second, when he acts from himself, under the guidance of the understanding; the third, when the will acts upon the understanding, and the understanding regulates the will; and the fourth, when he acts from confirmed principle and deliberate purpose. But these periods of life are the periods of the life of a man’s spirit, not in like manner of his body; for the body can act morally and speak rationally while its spirit is willing and thinking opposite things. That this is the nature of the natural man is obvious in the case of pretenders, flatterers, liars, and hypocrites. These evidently enjoy a double mind, that is, their minds are divided into two discordant minds. It is otherwise with those who will rightly and think rationally, and consequently act rightly and talk rationally. These are meant in the Word by the “simple in spirit;” they are called simple, because they are not double-minded. [3] From all this it can be seen what is meant specifically by the external man; also that, from the morality of the external man, no one can form any conclusion as to the morality of the internal, since this may be turned in an opposite direction, and may hide itself as a tortoise hides its head within its shell, or as a serpent hides its head in its coil. For such a so-called moral man is like a robber in a city and in a forest, acting the part of a moral person in the city, but of a plunderer in the forest. It is wholly otherwise with those who are moral inwardly or in the spirit, which they become through regeneration by the Lord. These are meant by the spiritually-moral.

(444) Moral life, when it is also spiritual, is a life of charity, because the practices of a moral life and of charity are the same; for charity is willing rightly towards the neighbor, and consequently acting rightly towards him; and this is also moral life. The spiritual law is this law of the Lord: All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets (Matt. 7:12). This same law is the universal law of moral life. But to recount all the works of charity, and to compare them with the works of moral life, would fill many pages; let the six commandments of the second table of the Decalogue serve for illustration. It is evident to everyone that these are precepts of moral life. That they include everything relating

to love to the neighbor, may be seen above (n. 329-331). That charity is the fulfilling of all these precepts, is evident from the following in Paul: Love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Charity worketh no ill to his neighbor; charity is the fulfilling of the law (Rom. 13:8-10). He who thinks from the external man only, cannot but wonder that the seven commandments of the second table were promulgated by Jehovah on Mount Sinai with so great a miracle; when yet these same precepts, in all the kingdoms of the world, consequently also in Egypt whence the children of Israel had lately come, were the precepts of the law of civil justice, for without them no kingdom can continue to exist. But they were promulgated by Jehovah, and were, moreover, written by His finger on tables of stone, in order that they might be not only the precepts of civil society, and therefore of natural-moral life, but also the precepts of heavenly society, and therefore of spiritual-moral life; so that acting contrary to them would be not only acting in opposition to men, but also to God.

(445) Viewing moral life in its essence, it can be seen that it is a life that is in accordance both with human laws and with Divine laws; therefore he who lives in accordance with these two laws as one law is a truly moral man, and his life is charity. Anyone, if he will, can understand from external

moral life the nature of charity. Only transfer external moral life, such as prevails in civil communities, over into the internal man, so that in its will and thought there may be a likeness and conformity to the acts in the external, and you will see charity in its true image.

(446) XV. A FRIENDSHIP OF LOVE, CONTRACTED WITH A MAN WITHOUT REGARD TO HIS SPIRITUAL QUALITY, IS DETRIMENTAL AFTER DEATH. A friendship of love means interior friendship, which is such that not only is the man's external man loved but his internal also, and this without scrutiny into the quality of his internal or spirit, that is, into his mind's affections, as to whether these spring from love towards the neighbor and love to God, and are thus adapted to association with angels of heaven, or whether they spring from a love opposed to the neighbor and a love opposed to God, and are thus adapted to association with devils. Such friendship is contracted in many instances from various causes and for various purposes. It is distinct from external friendship, which relates only to the person and exists for the sake of various bodily and sensual delights, and for the sake of mutual interaction in various ways. This kind of friendship may be formed with anyone, even with the clown who jokes at the table of a nobleman. This is called friendship simply; but the former is called the friendship of love, because friendship is natural conjunction, while love is spiritual conjunction.

(447) That the friendship of love is detrimental after death, can be seen from the state of heaven, of hell, and of man's spirit in relation to them. As to the state of heaven, it is

divided into innumerable societies according to all the varieties of affections of the love of good; while hell, on the other hand, is divided according to all the varieties of affections of the love of evil; and after death, man, who is then a spirit, is at once adjudged, according to his life in the world, to the society where his ruling love prevails - to some heavenly society, if love to God and love towards the neighbor has formed the head of his loves, and to some infernal society, if love of self and the world has formed the head of his loves. Immediately after his entrance into the spiritual world, which is effected through the death of the material body and its rejection to the sepulchre, man for some time undergoes a preparation for the society to which he has been adjudged, which preparation is effected by the rejection of such loves as are not in accord with his chief love. Thus one is then separated from another, friend from friend, dependent from patron, also parent from children, and brother from brother; and each one of these is connected with those interiorly like himself, with whom he is to live to eternity a life in common with them and yet properly his own. Nevertheless, during the first period of the preparation they all come together, and converse in a friendly way, as in the world. But little by little they are separated, and in ways they are not sensible of.

(448) But those who in the world have contracted with each other friendships of love cannot be separated like others in accordance with order, and adjudged to societies correspondent to their lives; for they are bound together interiorly as to the spirit, nor can they be torn apart,

because they are like scions ingrafted into branches; consequently, if one as to his interiors is in heaven, and the other as to his interiors in hell, they stick together much as a sheep tied to a wolf, or a goose to a fox, or a dove to a hawk; and he whose interiors are in hell breathes his infernalism into the other whose interiors are in heaven. For among the things well known in heaven is this, that evils may be breathed into the good, but not goods into the evil; and for this reason that everyone is in evils by birth; and in consequence, the interiors of the good, who are thus joined fast to the evil, are closed, and both are thrust down to hell, where the good spirit suffers severely, but finally, after a lapse of time, he is released, and only then begins his preparation for heaven. It has been granted me to see spirits so bound together, especially brothers and relatives, also patrons and their dependents, and many with flatterers, the two having contrary affections and diverse inclinations. I have seen some who were like kids with leopards, who were kissing each other and swearing to maintain their former friendship; and I then perceived that the good were absorbing the delights of the evil, holding each other by the hand and entering caves where crowds of the evil appeared in their hideous forms, although to themselves, owing to the illusions of phantasy, they seemed lovely. But after a while I heard from the good cries of fear, as if they were in snares, and from the evil rejoicings, like those of enemies over spoils; besides other sad scenes; and I was told that when the good had been released they were prepared for heaven by means of reformation, but not so easily as others.

(449) It is wholly different with those who love the good in another, that is, who love justice, judgment, sincerity, and benevolence arising from charity, and especially with those who love faith in the Lord and love to Him. Because these love the things within man apart from the things without, when they do not discover the same things in the person after death, they at once withdraw from the friendship and are associated by the Lord with those who are in like good. It should be said that no one is able to explore the interiors of the mind of those with whom he associates or deals; and this is not necessary; only let him guard against a friendship of love with anyone. External friendship for the sake of various uses does no harm.

(450) XVI. THERE IS SPURIOUS CHARITY, HYPOCRITICAL CHARITY, AND DEAD CHARITY. There is no genuine, that is, living charity, except that which makes one with faith, and the two look conjointly to the Lord; for these three, the Lord, charity, and faith, are the three essentials of salvation, and when they make one, charity is charity, and faith is faith; and the Lord is in them and they are in the Lord (see above, n. 363-367, and n. 368-372). On the other hand, when these three are not conjoined, charity is either spurious, or hypocritical, or dead. In Christianity since its establishment there have been various heresies, even down to the present day, in each of which these three essentials, God, charity, and faith, have been and still are acknowledged; for apart from these three, there is no

religion. As to charity in particular, it may be joined to any heretical belief, as with that of the Socinians, the Enthusiasts, the Jews, and even to the faith of idolaters; and they may all believe it to be charity, since it appears like it in the external form. Nevertheless, the quality of charity is changed in accordance with the faith to which it is joined, as may be seen in the chapter on Faith.

(451) All charity that is not conjoined with faith in one God in whom is a Divine trinity, is spurious like the charity of the present church, the faith of which is a faith in successive order in three persons of the same Divinity, Father, Son, and Holy Spirit; and being a faith in three persons, each one of whom is a self-subsistent God, it is a faith in three Gods. To such a faith charity may be joined (as has been done by its supporters), but never can be conjoined; and the charity that is only joined to faith is merely natural, and not spiritual, and is therefore a spurious charity. The same is true of the charity of many other heresies, as the charity of those who deny a Divine trinity and thus approach God the Father only, or the Holy Spirit only, or both of these apart from God the Savior. To the faith of such, charity cannot be conjoined, or when conjoined or joined to it it is a spurious charity. It is called spurious, because it is like the offspring of an illegitimate bed, or like the son of Hagar born to Abraham, who was cast out of the house (Gen. 21:10). Such charity is like fruit upon a tree where it has not grown, but has been fastened to it with a needle; and it is like a carriage to which horses are fastened only by the reins in the driver's hands, and when they spring forward,

they drag the driver from his seat, and leave the carriage behind.

(452) But hypocritical charity is the charity of those who in their churches and private dwellings humble themselves almost to the floor before God, devoutly pour forth long prayers, put on a holy expression of countenance, kiss images of the cross and the bones of the dead, and kneel beside sepulchres and there with their mouths mutter words of holy veneration for God, and yet in their heart they are thinking of being themselves worshiped and seeking to be adored as divinities. It is such as these whom the Lord describes in the following words: When thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. And when thou prayest, thou shalt not be as the hypocrites, who love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men (Matt. 6:2, 5). Woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven before men; for ye enter not in yourselves, neither do ye suffer those to enter who wish to enter. Woe unto you, hypocrites! For ye compass sea and land to make one proselyte and when he is made, ye make him twofold more a son of hell than yourselves. Woe unto you, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are filled with extortion and excess (Matt. 23:13, 15, 25). Well hath Isaiah prophesied of you, hypocrites, saying, This people honoreth Me with their lips, but their heart is far from Me (Mark 7:6). Woe unto you, hypocrites! For ye

are as graves which appear not, and the men that walk over them know it not (Luke 11:44). Beside other passages. Such are like flesh without blood, like crows and parrots taught to repeat the words of a psalm, and like birds taught to sing the tune of a sacred hymn; and the sound of their voice is like that of a bird-catcher's whistle.

(453) But dead charity is the charity of those whose faith is dead; since the charity is such as the faith is. That they make one, has been shown in the chapter on Faith. That the faith of those who are without works is dead, appears from the Epistle of James (2:17, 20). Furthermore, faith is dead in those who do not believe in God; but believe in living and dead men, and who worship images as holy in themselves, as the gentiles formerly did. The offerings of those who are in such a faith, which for the sake of salvation they bestow upon their miracle-working images, as they call them, including these offerings among works of charity, are precisely like the gold and silver that are put in the urns and monuments of the dead; they are even like the meat given to Cerberus, or the fee paid to Charon for ferriage to the Elysian fields. But the charity of those who believe that there is no God, but only nature instead, is neither spurious, hypocritical, nor dead; it is no charity at all, because it is not joined to any faith, and cannot be called charity, since the quality of charity is determined by faith. Such charity, viewed from heaven, is like bread made of ashes, a cake made of fishes' scales, or fruit made of wax.

(454) XVII. THE FRIENDSHIP OF LOVE AMONG THE EVIL IS INTESTINE HATRED OF EACH OTHER. It has been

shown above that every man has an internal and an external, and that his internal is called the internal man and his external the external man. To this may be added, that the internal man is in the spiritual world, and the external in the natural world. Man was so created in order that he might be associated with spirits and angels in their world, and might thereby be able to think analytically, and after death be transferred from his own world to another. By the spiritual world both heaven and hell are meant. As the internal man is in company with spirits and angels in their world, and the external man with men, it is evident that man can be affiliated both with the spirits of hell and with the angels of heaven. By this capacity and power man is distinguished from beasts. Man is essentially [in se] such as he is in his internal man, not such as he is in his external, for the internal man is his spirit, and this acts through the external. The material body with which his spirit is clothed in the natural world, is an accessory for the sake of procreation and for the sake of the formation of the internal man; for the internal man is formed in the natural body as a tree in the soil, or as seed in fruit. More on the internal and external man may be seen above (n. 401).

(455) But what the evil man is as to his internal man, and what the good man is as to his, may be seen from the following brief description of hell and heaven, for the evil man's internal is conjoined with the devils in hell, and the good man's with angels in heaven. Hell from its loves is in the delights of all evils, that is, in the delights of hatred, revenge, murder, plunder and theft, of railing and

blasphemy, of denial of God and profanation of the Word. Such delights lurk in lusts upon which man does not reflect. These lusts blaze in these delights like lighted torches; and are what is meant in the Word by infernal fire. But the delights of heaven are the delights of love towards the neighbor and of love to God. [2] Inasmuch as the delights of hell are opposite to the delights of heaven, there is between them a great interspace, into which the delights of heaven flow from above, and those of hell from beneath. While man is living in the world he is in the middle of this interspace, in order that he may be in equilibrium, and thus in a state of freedom to turn either to heaven or to hell. This interspace is what is meant by “the great gulf fixed” between those who are in heaven and those who are in hell (Luke 16:26). [3] From this it can be seen what the friendship of love is among the evil, namely, that in their external man it is posturing and mimicry and pretenses of morality, in order that they may spread their nets and discover opportunities for gratifying their loves’ delights, with which their internal man is on fire. Nothing but fear of the law and consequent fears for their reputation and life withholds them and restrains their actions. Consequently their friendship is like a spider in sugar, a viper in bread, a young crocodile in a cake of honey, or a snake in the grass. [4] Such is the friendship of the evil with everyone. But among those confirmed in evil, such as thieves, robbers, and pirates, friendship is intimate so long as they are with one mind bent on acquiring plunder; for they then embrace each other like brothers, enjoy themselves with feasting, singing, and dancing, and conspire to destroy others; yet each one within himself regards his companion as one enemy regards another; this, too, is what a cunning robber sees and fears in his fellow. Evidently, therefore, among such there is no friendship, but intestine hatred. 455a. Any man who has not openly connected himself with evildoers and committed robberies, but has led a civil moral life for the sake of various uses as ends, and yet has not curbed the lust residing in his internal man, may suppose that his friendship is not of such a nature. Nevertheless, from many exemplifications in the spiritual world, it has been granted me to know with certainty that it is such, in different degrees, with all who have rejected faith and despised the holy things of the church, regarding those as nothing to them, but only for the common herd. In some of these the delights of infernal love have lain hidden like fire in smoldering logs covered with bark; in some like coals under ashes; in some like waxen torches that blaze up when fire is applied to them; and in others in other ways. Such is every man who has rejected from his heart the things of religion. The internal man of such is in hell; but being ignorant of this because of their pretended morality in externals so long as they live in the world they acknowledge no one as their neighbor except themselves and their own children; they regard others either with contempt-and then they are like cats lying in wait for birds in their nests-or with hatred, and then they are like wolves when they see dogs that they may devour. These statements are made to show from its opposite what charity is.

(456) XVIII. THE CONJUNCTION OF LOVE TO GOD AND LOVE TOWARDS THE NEIGHBOR It is known that the Law promulgated from Mount Sinai was written upon two tables, one of which related to God and the other to men; that in the hands of Moses they were one table, the writing on the right side of which related to God, and that on the left to men; and that when so presented to the eyes of men the writing on both sides was seen at the same time, thus one side was in view of the other, like Jehovah talking to Moses and Moses to Jehovah, face to face, as it is written. This was done in order that the tables so united might represent the conjunction of God with men, and the reciprocal conjunction of men with God; and this is why the written law was called a Covenant and a Testimony, “covenant” signifying conjunction, and “testimony” life according to the compact. These two tables so united exhibit the conjunction of love to God with love towards the neighbor. The first table includes all things pertaining to love to God, which are, primarily, that man should acknowledge the one God, the Divinity of His Human, and the holiness of the Word, and that God is to be worshiped through the holy things that proceed from Him. That this table includes these things is evident from the explanation, in chapter five, of the commandments of the Decalogue. The second table includes all things pertaining to love towards the neighbor, its first five commandments all things pertaining to action, which are called works, and the last two all things pertaining to the will, thus to charity in its origin; for in these it is said, “Thou shalt not covet,” and

when man does not covet what belongs to his neighbor, he wishes well to him. That the ten commandments of the Decalogue contain all things pertaining to love to God and all things pertaining to love towards the neighbor, may be seen above (n. 329-331); where it is also shown that there is a conjunction of the two tables in those who are in charity.

(457) It is different with those who merely worship God, and do not at the same time do good works from charity. These are like those who violate covenants. It is different again with those who divide God into three and worship each one separately; and still different with those who do not approach God in His Human; these are such As enter not by the door, but climb up some other way (John 10:1, 9). It is also different with those who from confirmation deny the Lord's Divinity. With all of these there is no conjunction with God, and therefore no salvation; and their charity is nothing but spurious charity, and this does not effect conjunction by the face, but by the side or back. [2] How conjunction is effected shall be told in a few words. With every man God flows into man's knowledge of Him with acknowledgment of Him, and at the same time flows in with His love towards men. The man who receives in the former way only, and not in the latter, receives that influx in the understanding and not in the will, and remains in knowledge of God without an interior acknowledgment of God; and his state is like that of a garden in winter. But the man who receives in both ways, receives the influx in the will and from that in the understanding, thus in the whole

mind, and he has an interior acknowledgment of God which vivifies in him the knowledges of God; and his state is like that of a garden in spring. [3] Conjunction is effected by charity, because God loves every man, and as He cannot do good to man immediately, but only mediately through men, He inspires men with His own love, as He inspires parents with love for their children; and the man who receives that love has conjunction with God, and from God's love loves his neighbor; and in him God's love is within man's love towards the neighbor, and produces in him the will and the ability. [4] Moreover, as man does nothing that is good unless it appears to him that the ability, the will, and the doing are from himself, this appearance is granted him; and when he does good from freedom as if of himself, it is imputed to him, and is accepted as the reciprocation by which conjunction is effected. This is like active and passive, and that cooperation of the passive which is effected from the active in the passive. It is also like will in doing, and like thought in words, the soul operating from the inmost into both. It is also like effort in motion; and like the prolific in seed, which from the interior operates in the juices through which the tree grows even to fruit, and through fruit produces new seed. It is also like light in precious stones which is reflected according to the texture of the parts, producing various colors, belonging apparently to the stones, but in fact to the light.

(458) This makes clear the origin and the nature of the conjunction of love to God and love towards the neighbor, as being the influx of God's love for men, the reception of

which by man and his cooperation therewith being love towards the neighbor. In a word, conjunction is effected in accordance with this saying of the Lord: At that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:20). Also according to this, He that hath My commandments and keepeth them, he it is that loveth Me, and I will love him, and will manifest Myself unto him; and We will make abode with him (John 14:21-23). All of the Lord’s commandments have relation to love towards the neighbor, and in a word they are not doing evil to the neighbor, but doing good to him. That those who do this love God and God loves them, is in accordance with these words of the Lord. Because such is the conjunction of these two loves, John says: He that keepeth the commandments of Jesus Christ abideth in Him and He in him. If a man say, I love God, but hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God should love his brother also (1 John 3:24; 4:20, 21).

(459) To this the following Memorable Relations shall be added. First: I saw at a distance five gymnasia, each encompassed by a different kind of light; the first by a flame colored light, the second by a yellow light, the third by a white light, the fourth by a light intermediate between that of noon and evening, the fifth was hardly visible, standing as if shrouded by the shades of evening. And on the roads I saw some on horseback, some in carriages, some walking, and some running and hurrying towards the first

gymnasium, which was enveloped in the flamy light. Seeing this, I was seized and impelled by a strong desire to go there and to hear what was under discussion. Therefore I quickly got ready and joined company with those hastening to the first gymnasium, and entered with them; and behold! there was a large assembly, part of which moved off to the right and part to the left, to seat themselves on benches near the walls. Before me I saw a low pulpit, in which stood one who filled the office of president, having a staff in his hand, a cap on his head, and a robe tinted with the flame-colored light of the gymnasium. [2] When the people had assembled, he spoke aloud and said, “Brethren, you will today discuss the question, What is charity? Each one of you can understand that charity is spiritual in its essence, and natural in its practices.” Immediately one of those on the first bench on the left, on which those who were reputed wise were sitting, arose and beginning to speak, said, “It is my opinion that charity is morality inspired by faith.” This he corroborated thus: “Who does not know that charity follows faith, as a waiting-maid follows her mistress, and that the man who has faith obeys the law, and thus practises charity so spontaneously that he is unaware that it is the law and charity according to which he is living? For if he did this knowingly, and at the same time thought of salvation as his end, he would pollute holy faith with his selfhood [proprium] and thus impair its efficacy. Is not this in accordance with the dogma of our church?” And he looked towards those sitting beside him, among whom were some of the regular clergy, and they nodded assent. [3] “But what," he said, "is spontaneous charity but morality into which everyone is initiated from infancy, and which is therefore in itself natural, but becomes spiritual when inspired by faith? Who, from the moral life of men, can distinguish whether they have faith or not, for every man lives morally? But God alone, who implants and seals faith, recognizes and distinguishes. I therefore assert that charity is morality inspired by faith; and that such morality, owing to the faith in its bosom, is saving, while all other morality brings no salvation, because it claims merit. Thus all those who mix together charity and faith, that is, all who conjoin them inwardly instead of connecting them outwardly, lose their oil; for to mix and join these together would be like putting into the carriage with a primate the servant who stands behind, or like introducing the porter into the dining-hall, and seating him at the table with a nobleman."

[4] After this another rose up from the first bench on the right, and said, "It is my opinion that charity is piety inspired by commiseration. This opinion I corroborate as follows: That nothing has such effect in propitiating God as piety arising from a humble heart; and piety prays unceasingly for God to bestow faith and charity; and the Lord says: Ask, and it shall be given you (Matt. 7:7);and because both are given, they are both in that piety. I say that charity is piety inspired by commiseration; for all devout piety commiserates, for piety so moves the heart of man that he groans, and what is that but commiseration? This indeed recedes after we have prayed, but it comes back when we pray again; and when it returns there is

piety in it, and thus there is piety in charity. Our priests ascribe all things that promote salvation to faith, and nothing to charity. What then remains but piety praying fervently for both? When I have read the Word I have been able to see nothing else than that faith and charity are the two means of salvation. But when I have consulted the ministers of the church I have heard that faith is the only means, and that charity is nothing. And then it has seemed to me that I was on the sea, in a ship that was drifting between two rocks; and when I feared that the ship would be broken to pieces, I betook myself to a boat and sailed away. My boat is piety; and piety, moreover, is profitable for all things." [5] After him another, from the second bench on the right, arose and said, "It is my opinion that charity is doing good to everyone, virtuous and vicious alike; and this opinion I corroborate as follows: What is charity but goodness of heart? And a good heart wishes good to everyone, to the virtuous and the vicious alike. And the Lord has said, that good ought to be done even to our enemies. Therefore, when you withhold charity from anyone, does not charity on that side become null, and thus like a man who has lost one foot, and goes hopping on the other? A vicious man is a man equally with a virtuous one, and charity regards a man as a man; if he is vicious, what is that to me? It is with charity as with the heat of the sun, which vivifies beasts, both fierce and gentle, wolves as well as sheep, and causes trees to grow, both good and bad, and the thorns as well as the vine." So saying he took in his hand a fresh grape, and said, "It is with charity as it is with this grape; divide it, and all its contents run out.” He divided it, and out they ran. [6] After this speech another from the second bench on the left, arose and said, “It is my opinion that charity is to serve by every means one’s relatives and friends, which I corroborate thus: Who does not know that charity begins with oneself, since everyone is neighbor to himself? Therefore charity goes forth from oneself through grades of nearness first to brother and sister, and from these to kinsmen and relatives; and thus the progression of charity is self-limited. Those who are beyond its limits are strangers, and strangers are not interiorly recognized, and thus are as aliens to the internal man. But those related by blood and birth are joined together by nature, and friends by custom, which is a second nature, and these become the neighbor in that way. Charity unites also another to itself from within, and so from without, and those not united from within may be called companions merely. Do not all birds recognize their own kindred, not by their plumage but by the sound they make, and when they are near, by the sphere of life exhaled from their bodies? This affection for kindred and consequent conjunction is called in birds instinct; while the same affection in men, when it is for those nearest to them, is truly an instinct of human nature. What except blood causes homogeneity? This a man’s mind, which is also his spirit, feels, and, as it were, smells. In this homogeneity and consequent sympathy the essence of charity consists. But heterogeneity, on the contrary, from which antipathy springs, is, as it were, not blood, and therefore not charity.

And as habit is second nature, and this also causes homogeneity, it follows that charity is also doing good to one's friends. When one comes from the sea into some port and finds that it is a foreign country, the language and customs of whose inhabitants he is unacquainted with, is he not, as it were, out of himself, feeling none of the joy of love toward them? But if he finds himself in his own country with whose language and customs he is familiar, he is, as it were, within himself, and then feels a joy arising from love, which is the joy of charity." [7] Then from the third bench on the right another arose, and speaking with a loud voice, said: "It is my opinion that charity is giving alms to the poor, and assisting the needy. This surely is charity, for the Divine Word so teaches, the statements of which admit of no contradiction. What is giving to the rich and the possessors of abundance but vain glory, in which there is no charity but only a looking for return? And in this there can be no genuine affection of love towards the neighbor, but only spurious affection, which is effective on earth but not in heaven. Therefore want and poverty ought to be relieved, because into this no idea of recompense enters. In the city where I lived, and where I knew who were virtuous and who were not, I observed that all of the virtuous, when they saw a beggar in the street, would stop and give him alms; while the non-virtuous, seeing a beggar beside them, would pass him by as if blind to his presence and deaf to his voice. And who does not know that the virtuous have charity, and the non-virtuous have not? He who gives to the poor and relieves the needy, is like a shepherd who leads hungry and thirsty sheep to pasture and water; while he who gives only to those who are rich and possess abundance, is like one who devotes himself to the prosperous or presses food and drink upon those who are intoxicated." [8] After him arose another, from the third bench on the left, and said: "It is my opinion that charity is building hospitals, infirmaries, orphans' homes, and asylums, and supporting them by contributions. This I corroborate by the fact that such beneficences and aids are public, and are many leagues beyond private benefactions; consequently charity becomes richer and more replete with good, as the good is multiplied by the number aided, and the reward hoped for from the promises of the Word become more abundant, for as one ploughs and sows, so he reaps. Is not this giving to the poor and relieving the needy in an eminent degree? Does not one thereby secure worldly fame and praises in the humble voice of gratitude from those helped? Does not this exalt the heart, and with it the affection that is called charity, even to the highest point? The rich, who do not walk the streets, but ride, cannot notice and hand pennies to those sitting at the sides of the streets by the wall of the houses; but they make their contributions of such a kind as to serve many at once. But lesser persons who walk the streets and have not stores of wealth, may do otherwise." [9] Hearing this, another from the same bench quickly drowned the voice of the first with his louder voice, saying: "Let not the rich, however, exalt the munificence and excellence of their charity over the pittance that one poor man gives to another; for we know that everyone in what he does acts according to what is suitable to his person, whether he is a king or a magistrate, a commander or an attendant. For charity, viewed in itself, is not estimated by the excellence of the person, and consequently of the gift, but by the amplitude of the affection that prompts it; so that a menial giving one penny may do so from a larger charity than the great man who gives or bequeaths an immense sum. This is in accordance with these words: Jesus saw the rich men casting their gifts into the treasury; He saw also a certain poor widow casting in thither two mites and He said, of a truth I say unto you, that this poor widow hath cast in more than they all (Luke 21:1-3). [10] After these one arose from the fourth bench on the left, and said: “It is my opinion that charity is to endow churches, and to do good to their ministers; which I confirm by this, that he who does so meditates upon what is holy and acts from what is holy in his own mind, and moreover, that this sanctifies his gifts. Charity demands this, because it is in itself holy. Is not all worship in churches holy? For the Lord says, Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:20); and the priests His servants conduct the worship. From this I conclude that the gifts which are bestowed upon ministers and churches are superior to those bestowed upon other persons and for other objects. Moreover, there is given to a minister the power to bless, whereby he also sanctifies those gifts; and after that there is nothing that expands and rejoices the mind more than to look upon one’s gifts as so many holy shrines.” [11] Then one from the fourth bench on the right arose and spoke as follows: “It is my opinion that the old Christian brotherhood is charity. This I confirm by the fact that every church that worships the true God begins in charity the same as the early Christian church did. Because charity unites minds and makes one out of many, the members of that church called themselves brethren-but brethren in Jesus Christ their God. But because they were then surrounded by barbarous nations whom they feared, they established a community of property, which enabled them to enjoy themselves together in harmony, and at the same time conversed together daily at their meetings about the Lord God their Savior Jesus Christ, and at their dinners and suppers about charity; hence their brotherhood. But after those times, when schisms began to spring up, and finally the abominable Arian heresy arose, which with many swept away the idea of the Divinity of the Lord’s Human, charity decayed and their brotherhood was dissolved. It is true that all who worship the Lord in truth and keep His commandments are brethren (Matt. 23:8), but brethren in spirit; and as it is unknown at this day what any man is in spirit, for men to call each other brethren is of no account. A brotherhood of faith alone, and still less a brotherhood of faith in any other God than the Lord God the Savior, is not a brotherhood, because in that faith there is no charity, which is what makes brotherhood. I therefore conclude that the old Christian brotherhood was charity. But that was, and now is not; yet I prophesy that it will return.” When he had said this, a flame-colored light appeared through the eastern window, and tinged his cheeks, at the sight of which the assembly were amazed. [12] Finally one arose from the fifth bench on the left, and asked permission to add his contribution to the remarks of the last speaker. When this had been granted, he said, “It is my opinion that charity is to forgive everyone his trespasses. This opinion I have drawn from the customary saying of those who approach the Holy Supper; for some then say to their friends, ‘Forgive me what I have done amiss;’ thinking that they have thus discharged all the duties of charity. But I have thought in my own mind that this is nothing but a painted picture of charity, not the real form of its essence; for this is said both by those who do not forgive, and by those who make no effort to follow charity; and such are not included in the Prayer which the Lord Himself taught, Father, forgive us our trespasses, as we forgive those who trespass against us. For trespasses are like ulcers, within which, if they are not opened and healed, diseased matter collects, which infects the neighboring parts, and creeping about like a serpent, turns the blood everywhere into such matter. It is the same with trespasses against the neighbor, which, unless removed by repentance and by a life according to the Lord’s commandments, remain and devour; while those who, without repentance, merely pray to God to forgive their sins, are like the inhabitants of a city, who, being infected with a contagious disease, go to the chief magistrate and say, Sir, heal us; and he would answer, How can I heal you? Go to a physician, find out what medicines you need, get them for yourselves from an apothecary and take them, and your health will be restored. So the Lord will say to those who pray for the forgiveness of their sins without actual repentance. Open the Word, and read what I have spoken in Isaiah: Ah, sinful nation, laden with iniquity. When ye spread forth your hands, I hide Mine eyes from you; yea, when ye make many prayers, I do not hear. Wash you, put away the evil of your doings from before Mine eyes cease to do evil; learn to do well, and then shall your sins be removed and forgiven (Isa. 1:4, 15-18).” [13] When all this had taken place, I raised my hand, and asked them to permit me, although a stranger, to offer my opinion also. The president proposed this, and consent being given, I spoke as follows: “It is my opinion that charity is to act with judgment from a love of justice in every employment and office, but from a love derived from no other source than the Lord God the Savior. All that I have heard from those sitting upon the benches, both on the right and on the left, are eminent examples of charity; but, as the president of this assembly stated, at first, charity in its origin is spiritual, but in its flowing forth is natural; and natural charity, if it is inwardly spiritual, appears to the angels transparent like a diamond; but if not inwardly spiritual, and therefore purely natural, it appears to the angels like a pearl that resembles the eye of a cooked fish. [14] “It is not for me to say, whether the eminent examples of charity which you have presented in order, are inspired by spiritual charity or not; but I can say what the spiritual that ought to be in them, must be, that they may be natural forms of spiritual charity. The spiritual itself of these is this, that they be done with judgment from a love of justice; that is, that in the exercise of charity man should see clearly whether he is acting from justice, and this he sees from judgment. For a man may do evil by deeds of beneficence; and by what appear to be evil deeds he may do good. For example: One who gives to a needy robber the means wherewith to buy a sword, by a beneficent act is doing evil; although the robber in begging the money did not tell what he would do with it. So again, if one rescues a robber from prison and shows him the way to a forest, saying to himself, It is not my fault that he commits robbery; I have given succor to the man. Take as another example, one who feeds an idler, and prevents his being compelled to work, saying to him, Go into a chamber in my house, and lie in bed; why should you weary yourself? Such a one favors idleness. Or again, take one who promotes relatives and friends with dishonest inclinations to offices of honor, wherein they can plot many kinds of mischief. Who cannot see that such works of charity do not proceed from any love of justice combined with judgment? [15] On the other hand, a man may do good through what appear to be evil deeds. Take as an example a judge who acquits an evil-doer because he sheds tears, pours out words of piety, and begs the judge to pardon him because he is his neighbor. But in fact a judge performs a work of charity when he decrees the man’s punishment according to the law; for he thus guards against the man’s doing further evil and being a pest to society, which is the neighbor in a higher degree, and he prevents also the scandal of an unjust judgment. Who does not know also, that it is good for servants to be chastised by their masters, or children by their parents, when they do wrong? The same is true of those in hell, all of whom are in the love of doing evil. They are kept shut up in prisons, and when they do evil are punished, which the Lord permits for the sake of their amendment. This is so because the Lord is justice itself, and does whatever He does from judgment itself. [16] From all this it can be seen clearly, why, as just said, spiritual charity is done with judgment from a love of justice, and yet from a love derived from no other source than the Lord God the Savior. This is because all good of charity is from the Lord; for He says, He that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing (John 15:5). Also that He has all power in heaven and on earth (Matt. 28:18); and all love of justice with judgment is from no other source than the God of heaven, who is justice itself, and the source of all man's judgment (Jer. 23:5; 33:15). [17] From all this we may conclude that all that has been said about charity from the benches on the right and left, namely, That charity is morality inspired by faith; That it is piety inspired by commiseration; That it is doing good alike to the virtuous and the vicious; That it is to serve by every means one's relatives and friends; That it is giving to the poor and assisting the needy; That it is building infirmaries and supporting them by contributions; That it is endowing churches and doing good to their ministers; That it is the old Christian brotherhood; That it is to forgive everyone his trespasses; all these are eminent examples of charity when they are done with judgment from a love of justice. Otherwise they are not charity, but are merely like brooks separated from their fountains, or like branches torn from their tree; because genuine charity is to believe in the Lord and to act justly and rightly in every employment and office. Therefore he who from the Lord loves justice and practises it with judgment, is charity in its image and likeness." [18] When this had been said there was silence, such as comes to those who from their internal man, but not as yet in the external, see and acknowledge that something is true. This I perceived from their faces. But I was then suddenly removed out of their sight, returning from the spirit into my material body; for the natural man, because of his being clothed with a material body, is not visible to any spiritual man, that is, to a spirit or angel, nor they to him.

(460) Second Memorable Relation: Once when looking about in the spiritual world I heard something like the gnashing of teeth, also a kind of beating, and mingled with these a grating sound, and I asked what they were. The angels who were with me said: "They are fraternities, which are called by us debating clubs, where they dispute with each other. Their disputations sound at a distance in this way, but near at hand their disputations only are heard." Drawing near, I saw huts built of reeds plastered together with mud. I wished to look in through a window (not being permitted to enter through the door, because light would then flow in from heaven and produce confusion), but there was no window. But just then a window was made suddenly on the right side, and then I heard them complaining that they were in darkness. Presently a window was made on the left side, that on the right being closed, and then the

darkness was gradually dispelled, and they appeared to themselves to be in their proper light. Afterward I was permitted to enter by the door and listen. In the center there was a table, and benches round about; yet to me they all seemed to be standing on the benches and disputing bitterly with each other about faith and charity; one party maintained that faith is the essential of the church, and the other, charity. Those who made faith the essential thing, said: "By faith do we not deal with God, and by charity with man? Therefore is not faith heavenly, and charity earthly? Is it not by means of heavenly things that we are saved, and not by means of earthly things? Again, cannot God bestow faith from heaven, because it is heavenly, and must not man acquire charity for himself, because it is earthly? And what man acquires for himself does not pertain to the church, and thus is not saving. Therefore can anyone be justified before God by the works that are called the works of charity? Believe us, that we are not only justified but also sanctified by faith alone if our faith is not defiled by a sense of merit arising from works of charity;" and so on. [2] But those who made charity the essential of the church sharply refuted these arguments, saying: "Charity is saving, and not faith. Does not God hold all men dear, and desire the good of all? How can God effect this good except through men? Does God merely give us the power to talk to men about matters of faith, and not the power to do for them what charity requires? Do you not see that your saying that charity is earthly is absurd? Charity is heaven, and because you do not do the good of charity, your faith is earthly. How do you receive your faith except like stocks or stones? You say, by hearing the Word. But how can the Word operate merely by being heard, and how upon a stock or a stone? It may be that you are quickened, yourselves being wholly unconscious of it. But what is the quickening, except that you are able to say that faith alone justifies and saves? And what faith is, and what kind of faith is saving, you do not know." [3] Then one arose who by the angel conversing with me was called a syncretist. He took off his cap and placed it on the table, but hastily put it on his head again, because he was bald. He said: "Listen to me; you are all wrong. It is true that faith is spiritual, and charity is moral, but still they are conjoined; and they are conjoined by means of the Word, and thus by means of the Holy Spirit, and by their effect which may be called obedience, although man has no more part whatever in it because when faith is brought in man knows no more about it than a statue. I have long meditated on these subjects, and I have at length discovered that man may accept from God a faith that is spiritual, but he can no more be moved by God to a charity that is spiritual than a stock." [4] When this was said those who were in faith alone applauded, but those who were in charity hissed; and these, being indignant, said; "Listen, friend; you do not know that there is spiritual moral life and merely natural moral life-spiritual moral life with those who do good from God and yet as if of themselves, and merely natural moral life with those who do good from hell, and yet as if of themselves." [5] I said that the disputation sounded like the gnashing of teeth, also like a kind of beating mingled with a grating sound. The disputation that sounded like the gnashing of teeth was from those who made faith the one only essential of the church; the beating was from those who made charity the one only essential; and the mingled grating sound was from the syncretist. The tones of their voices were so heard at a distance, because they had all when in the other world been given to disputation, and had not shunned any evil, and therefore had not done any good that was from a spiritual source. Moreover, they were wholly ignorant that the all of faith is truth and the all of charity is good; that truth without good is not truth in spirit, and that good without truth is not good in spirit; and thus that each constitutes the other.

(461) Third Memorable Relation I was once carried away in spirit to the southern quarter of the spiritual world, and into a certain paradise there; and I saw that this paradise excelled all that I had before surveyed. This was because a garden signifies intelligence, and because all those who are pre-eminent in intelligence are conveyed to the south. The garden of Eden, in which were Adam and his wife, has no other significance; so their expulsion therefrom involved expulsion from intelligence, and thus also from integrity of life. While I was walking in this southern paradise, I noticed certain persons sitting under a laurel eating figs. I turned to them and asked them for some figs, which they gave me; and lo, in my hand the figs became grapes. As I wondered at this, an angelic spirit who stood near me said, “The figs became grapes in your hand because figs by correspondence signify the goods of charity and of faith

therefrom in the natural or external man, while grapes signify the goods of charity and of faith therefrom in the spiritual or internal man; and this has happened to you because you love spiritual things; for in our world all things occur and come forth, and are also changed, in accordance with correspondences." [2] Then suddenly there came upon me a desire to know how man can do good from God, and yet do it altogether as if of himself. I therefore asked those who were eating the figs how they understood the matter. They said that they could understand it only in this way, that God effects this inwardly in man and through man when he is ignorant of it; because if man were conscious of it, and in that state were to do good, he would do only apparent good, which inwardly is evil. "For all that goes forth from man goes forth from his own [proprium], and this is evil from birth; and how can good from God and evil from man be conjoined, and thus conjointly go forth into act? What is man's own in matters pertaining to salvation constantly breathes forth a sense of merit, and so far as it does this, it detracts from the Lord His own merit; and this is the height of injustice and impiety. In a word, if the good which God works in man, were to inflow into man's willing and thence into his doing, the good would assuredly be defiled and also profaned, and this God never permits. Man can think, indeed, that the good he does is from God, and can say that it is essentially God's; but still that it is so we do not comprehend." [3] Then I opened my mind and said, "You do not comprehend this because you think from appearance, and thought confirmed from appearance is fallacy. To you there is such appearance and consequent fallacy because you believe everything that a man thinks and wills and does and says therefrom, is in himself, and consequently from himself, when in fact there is no part of them in him except the state to receive what inflows. Man is not life in himself, but an organ receptive of life. The Lord is life in Himself, as He says in John: As the Father hath life in Himself, so hath He given to the Son to have life in Himself (5:26 besides elsewhere, as in John 11:25; 14:6, 19). [4] "There are two things that constitute life, namely, love and wisdom, or what is the same thing, the good of love and the truth of wisdom. These flow in from God, and are received by man as if they were his; and because they are so felt by man they go forth from man as if they were his. Their being so felt by man is the Lord's gift, to the end that what flows in may affect man, and so be received and remain. But inasmuch as all evil likewise flows in, not from God but from hell, and is received with delight (because man is such an organ by birth), so good is received from God only in proportion as evil is removed by man as if of himself; and this is done by repentance coupled with faith in the Lord. [5] That love and wisdom, charity and faith, or, more generally speaking, the good of love and charity, and the truth of wisdom and faith, flow in, and that what flows in appears in man to be wholly his own, and thus goes forth from his own, all this can clearly be seen from the sense of sight, of hearing, of smell, of taste, and of touch. All things that are felt in the organs of those senses flow into those organs from without and are felt within them. It is the same in the organs of the internal senses, with the sole difference that spiritual things, which are not manifest, flow into the former. In a word, man is an organ receptive of life from God; consequently, so far as he refrains from evil, he is a recipient of good. "The power to refrain from evil the Lord gives to every man, because He gives him the power to will and to understand; and whatever man does from his will in accord with his understanding, or, what is the same, from freedom of will in accord with reason of the understanding, is permanent. It is by means of this that the Lord brings man into a state of conjunction with Himself, and in that state reforms, regenerates, and saves him. [6] "The life that flows into man is life that goes forth from the Lord, which life is also called the Spirit of God, and in the Word the Holy Spirit, and this life is said to enlighten and vivify man, and even to work in him. But his life is varied and modified according to the organization induced by means of his love. You may also know that all the good of love and charity, and all the truth of wisdom and faith flow in, and are not in man [originally]. This may be known from the fact that he who thinks that there is anything of the kind in man by creation must needs conclude at last that God has infused Himself into man, and thus that men are partly gods; and yet those who so think from faith become devils, and with us smell like corpses. [7] "Furthermore, what is man's action but the mind acting? For what the mind wills and thinks it does and says by means of its organ the body; so when the mind is led by the Lord, action and speech are also led by Him; and these are by Him when man believes in Him. If this were not so, explain, if you can, why the Lord, in thousands of places in His Word, has commanded man to love his neighbor, to perform the good works of charity, to bear fruit like a tree, and to keep the commandments, and all this that he may be saved. And again, why He has said that man shall be judged according to his deeds or works, those who do good to heaven and life, and those who do evil to hell and death. How could the Lord have said such things, if all that goes forth from man must need be a matter of merit, and therefore evil? Be it known to you, then, that if the mind is charity, the action is charity also; but if the mind is faith alone, which is faith separate from spiritual charity, the action also is that faith." [8] Hearing this, those sitting under the laurel said, "That you have spoken rightly we comprehend, and yet do not comprehend." I replied, "You comprehend that I have spoken rightly from the general perception that man has from the influx of light from heaven when he hears any truth; but your failure to comprehend is from the self-perception that man has from the influx of light from the world. In wise men these two kinds of perception, internal and external, or spiritual and natural, make one. You also can make them one if you look to the Lord and put away evils." Because they understood this, I plucked some twigs from a vine and handed them to them, saying, "Do you believe that this is of me, or of the Lord?" They said that it was from me, but of the Lord. And lo, the twigs put forth grapes in their hands. But as I withdrew I saw under a green olive tree around which a vine had entwined itself, a cedar table on which there was a book. I looked and lo, it was a book written by me, entitled Arcana Coelestia and I said that it was fully shown in that book that man is not life but an organ receptive of life; also that life cannot be created and when so created be in man, any more than light in the eye.

(462) Fourth Memorable Relation: Looking toward the seashore in the spiritual world, I saw a splendid dockyard. I went near and looked into it, and behold, there were large and small vessels, and in them merchandise of every kind, and on benches there were sitting boys and girls distributing the merchandise to all who wanted it. And they said, "We are waiting to see our beautiful tortoises, which will soon rise up out of the sea to us." And behold, I saw both large and small tortoises, on the shells and scales of which sat young tortoises looking toward the surrounding islands. The paternal tortoises had two heads, a large one covered over with a shell like the shells on their bodies, which gave them a reddish hue, and a small one, such as tortoises have; this they drew back into the forepart of the body, and also, in some unseen way, inserted into the larger head. But I kept my eyes on the large red head; and I saw that it had a face like the face of a man, and it talked with the boys and girls on the seats and licked their hands. Then the boys and girls patted them, and gave them food and dainties, and also costly things, such as silk for clothing, thyine-wood for tables, purple for decorations, and scarlet for coloring. [2] Seeing these things, I wished to know what they represented, as I knew that all things that appear in the spiritual world are correspondences, and represent the

spiritual things pertaining to affection and to thought therefrom. They then spoke to me from heaven and said, “You yourself know what the dockyard represents, and the ships, and the boys and girls that are on them; but you do not know what the tortoises signify.” And they said, “The tortoises represent such of the clergy there as altogether separate faith from charity and its good works, affirming in themselves, that there is clearly no conjunction of these, but that the Holy Spirit, through man’s faith in God the Father on account of the merit of the Son, enters into man, and purifies his interiors even to his own will; out of which they make a sort of oval plane; and they claim that when the operation of the Holy Spirit comes near this plane, it bends itself around it towards the left and does not touch it at all; so that the inner or higher part of man’s nature is for God, and the outer or lower part for man; consequently nothing that man does, whether good or evil, is apparent to God - not the good, because this is a matter of merit, nor the evil, because it is evil, for if either of these were to appear to God, man would perish because of it. And this being so, man is at liberty to will and think and say and do whatever he pleases, provided he is discreet before the world.” [3] I asked whether they also asserted that man is permitted to think of God as not omnipresent and omniscient. They answered from heaven that this is permitted, for the reason that in a man who has acquired faith, and has been purified and justified thereby, God does not look at anything pertaining to his thought and will, and that he still retains in his inner bosom, or in the higher region of his mind or nature, the faith that he had received in the act of faith, it being sometimes possible for that act to return without man’s being conscious of it. “These are the things represented by the small head, which they draw into the forepart of the body, and insert into the larger head when they are talking with the laity, for with them they do not talk from the small head, but from the large one, which in appearance is provided in front with a human face; and with them they talk from the Word about love, charity, good works, the commandments of the Decalogue, and repentance, selecting from the Word almost everything that is there said on these subjects. But in so doing they insert the small head into the large one, and from this they understand inwardly in themselves that none of these things are to be done for the sake of God and salvation, but only for the sake of public and private good. [4] And inasmuch as they talk about these subjects from the Word, especially about the Gospel, the operation of the Holy Spirit, and salvation, in a pleasing and elegant manner, they seem to their hearers to be handsome men and the wisest in all the world. This is why, as you saw, costly and precious things were given them by the boys and girls who sat upon the benches in the vessels; also why you saw them represented as tortoises. In your world they are but little distinguished from others, except by this, that they imagine themselves the wisest of men, and laugh at others, even at those who entertain a like doctrine of faith but are not in these mysteries. They carry with them on their clothing a certain mark by which they make themselves distinguishable from others." [5] He who was talking to me said, "I will not tell you what their sentiments are respecting other matters of faith, such as election, freedom of choice, baptism, and the holy supper, which are of such a nature that they do not divulge them; but we in heaven know what they are. But because they are such in the world, and because no one is allowed after death to think one thing and say another, and therefore they can then do no otherwise than speak from the insanities of their thoughts, they are regarded as insane and are expelled from societies, and finally sent down to the bottomless pit spoken of in Revelation (9:2). There they become corporeal spirits, and look like the mummies of the Egyptians. For a callousness has been induced upon the interiors of their minds, owing to the barrier they had interposed when they were in the world. The infernal society composed of them borders upon the infernal society from the Machiavelians, and they pass indiscriminately from one to the other, and call each other fellow-members. But they go back because there is a difference between them, arising from the fact that there has been with them some religious principle respecting the act of justification by faith, while the Machiavelians have no religious principle at all." [6] After I had seen them expelled from societies and collected together to be cast down, I saw a vessel flying in the air with seven sails, and therein officers and sailors dressed in purple clothing and having splendid laurels on their caps, and shouting, "Lo, we are in heaven; we are purple-robed doctors of the highest degree, since of all the wise men among the clergy in Europe we are the heads.” I wondered what this meant, and was told that they were images of pride and of the visionary thoughts called fantasies, which spring from those who before appeared as tortoises, but these had now been cast out of the societies as insane and gathered into one body and now stood together in one place. I then wished to speak with them, and therefore went to the place where they were standing and saluted them, and said, “Are you those who have separated the internals of men from their externals, and who have separated the operation of the Holy Spirit, as being in faith, from its cooperation with man outside of faith, and thus you have separated God from man? Have you not thus not only removed charity itself and the works of charity from faith, as many others of the learned clergy have done, but also faith itself from man as to its manifestation before God? [7] But I pray you, which do you prefer, that I should speak to you on this matter from reason, or from Holy Scripture?” They said, “Speak first from reason.” And I spoke as follows, “How can the internal man and external man be separated? Who does not see or cannot see from common perception, that all of man’s interiors go forth and are continued into his exteriors, and even into his outermosts, in order to work out their effects and produce their works? Are not internals for the sake of externals, that they may terminate in them and find permanence in them, and so come forth, nearly the same as a column rests upon its base? You can see that unless there were a continuation and thus a conjunction, outermosts would dissolve and pass away like bubbles in the air. Who can deny that the interior operations of God in man are myriads of myriads and of these man knows nothing? And what need is there of his knowing about them, provided he knows about the outermosts, in which, with his thought and will, he is together with God? [8] But this shall be illustrated by an example. Does man understand the interior operations of his speech, as how the lungs draw in the air, and fill the little vessels with it, and the bronchial tubes, and the lobes; how they send out the air into the trachea, and there turn it into sound; how that sound is modified in the glottis with the aid of the larynx; and how the tongue then articulates it, and the lips complete the articulation that it may become speech? Do not all these interior operations, of which man knows nothing, exist for the sake of the outermost, which is that man may have power to speak? Remove or separate one of these internals from its continuity with the outermosts, and could man speak any more than a stock? [9] Take another example. The two hands are the outermosts of man. Do not the interiors, which are continued thither, come from the head through the neck, also through the chest, the shoulders, the arms, and the forearms? And there are the innumerable muscular textures, innumerable battalions of motor fibers, innumerable combinations of nerves and blood-vessels, and the many bony articulations with their ligaments and membranes. What does a man know about these things? And yet the working of his hands is from each and all of them. Suppose that these interior parts were to turn back to the right or left near the elbow, instead of continuing onward, would not the hand drop down from the forearm and rot like something torn away from the body and deprived of life? If you will believe it, it would be with the hand as it would be with the body if the man were beheaded. It would be precisely the same with the human mind and its two lives, the will and the understanding, if the Divine operations, which are those of faith and charity, were to cease half way and not pass by a continuous course even to the man himself. Clearly man would then be not merely a brute, but a rotten stick. All this is in accordance with reason. [10] Furthermore, if you will listen, it is also in accordance with the Sacred Scripture. Does not the Lord say, Abide in Me, and I in you. I am the Vine and ye are the branches. He that abideth in Me, and I in him, the same beareth much fruit (John 15:4, 6). Is not the fruit the good works which the Lord does through man, and man does of himself from the Lord? The Lord also says, That He stands at the door and knocks, and that He comes in to him that opens, and sups with him, and he with Him (Rev. 3:20). Does not the Lord give pounds and talents to man to trade with and profit by, and as man profits by them, does He not give him eternal life? (Matt. 25:14-30; Luke 19:13-26). And again: That He gives wages to every man according to the labor done in His vineyard (Matt. 20:1-16). These are but a few passages. Pages might be filled from the Word on this subject, that man ought to bear fruit like a tree, to do according to the commandments, to love God and the neighbor, and so forth. [11] But I am aware that your self-intelligence is unable to hold to anything such as it is in itself, that is in common with these things from the Word, for although you give utterance to it, your ideas pervert it. And you cannot do otherwise, because you remove from man everything belonging to God as to communication and conjunction. What then remains but to remove all that pertains to worship also?” Afterward these spirits appeared to me in the light of heaven, which discloses and manifests the character of everyone. And they did not then appear as they did before, in a ship in the air, as if in heaven; neither were they clad in purple robes and crowned with laurel, but in a sandy place, in garments of rags, and girt about the loins with network like fishers’ nets, through which their nakedness was visible. And then they were sent down to the society bordering on that of the Machiavellians.

CHAPTER 8. FREEDOM OF CHOICE.

(463) I. BEFORE the doctrine of the New Church respecting freedom of choice can be properly set forth, it is necessary to premise what the present church teaches on that subject in its dogmatic books, for unless this is done a man who has sound sense and religion may believe that it is not worth while to write anything new about it. For he would say to himself, “Who does not know that man has freedom of choice in spiritual things? Otherwise, why should priests preach that men should believe in God, should be converted, should live according to the precepts in the Word, should fight against the lusts of the flesh, and should make themselves new creatures?” and so on. Thus he cannot but think within himself that all this would be mere empty words, if there were no freedom of choice in matters of salvation, and that to deny it would be folly, because contrary to common sense. Nevertheless that the present church stands opposed to freedom of choice and banishes it from its temples, may be seen from the following extracts from the book called the Formula Concordiae, which the evangelical churches swear allegiance to. That a like teaching and therefore a like belief respecting freedom of choice prevails with the Reformed, and likewise throughout the entire Christian world, and thus in Germany, Sweden, Denmark, England and Holland, is evident from their dogmatic books. The extracts that follow

are taken from the Formula Concordiae, the Leipsic edition of 1756.

(464) (i) “The doctors of the Augsburg Confession assert, that owing to the fall of our first parents, man is so thoroughly corrupt, that in spiritual matters, which have regard to our conversion and salvation, he is by nature blind, and neither understands nor is able to understand the Word of God when preached, but regards it as a foolish thing, and never of himself draws nigh unto God; but is rather an enemy of God, and so remains until by the power of the Holy Spirit, operative through the Word preached and heard, out of pure grace, without any co-operation on his part he is converted, gifted with faith, regenerated and renewed” (page 665). [2] (ii) “We believe that in spiritual and Divine things, the understanding, heart, and will of the man who has not been born again, are wholly unable, by his own natural powers, to understand, believe, embrace, think, will, begin, finish, act, operate or co-operate; but that as to good he is utterly corrupt and dead, so that in his nature since the fall, before his regeneration, there does not remain the least spark of spiritual power by which he can prepare himself for the grace of God, or grasp it when offered, or adapt himself to it, and of himself be capable of receiving it. Neither can he by his own powers contribute in any way to his own conversion, either in the whole or the half or the smallest part, or act, operate, or co-operate from himself, or as if from himself; but he is a servant of sin and a slave to Satan, by whom he is moved. Consequently his natural freedom of choice, by reason of his corrupted

powers and his depraved nature, is active and efficient only in those things that are displeasing to God and opposed to Him" (page 656). [3] (iii) "In civil and natural matters man is diligent and intelligent, but in spiritual and Divine matters, which look to the soul's salvation, he is like a stock or a stone, or like the pillar of salt into which Lot's wife was turned, which have not the use of eyes or mouth or any of the senses" (page 661). [4] (iv) "Man, however, has the power of locomotion, or of controlling his external members, also the ability to hear the Gospel, and in some measure meditate on it; and yet in his secret thoughts he despises it as a foolish thing, and is unable to believe it; and in this respect he is worse than a stock, unless the Holy Spirit is efficacious in him, enkindling and producing in him faith and other virtues pleasing to God, and also obedience" (page 662). [5] (v) "In one sense it may be said that man is not a stone or a stock. A stone or a stock does not resist, neither does it understand or feel what takes place in itself, as man by his will resists God until he has been converted to God. So it is true that before conversion man is a rational creature, endowed with understanding, get not in Divine things; and with a will, yet not such as wills any saving good. Nevertheless, he is unable to contribute anything to his own salvation, and in this respect is worse than a stock or a stone" (pages 672, 673). [6] (vi) "The whole of conversion is the operation, gift, and work of the Holy Spirit alone, who effects and operates it by his own virtue and power through the Word, in the understanding, heart, and will of man as in a passive subject, where the man does nothing, but is purely passive. Nevertheless, this is not done in the same way as a statue is formed from stone, or a seal is impressed upon wax, since the wax has neither knowledge nor will" (page 681). [7] (vii) "According to the sayings of some of the fathers and later doctors, 'God draws only the willing;' therefore in conversion man's will does something. But this statement is not conformable to sound doctrine, for it confirms a false opinion respecting the powers of human choice in conversion" (page 582). [8] (viii) "In external worldly affairs, which are subject to reason, there is still left to man some share of understanding, ability, and faculty; although these wretched remnants are exceedingly feeble; and moreover, insignificant as they are, they are so poisoned and contaminated by hereditary disease, that in the sight of God they are worthless" (page 641): [9] (ix) "In conversion, whereby from being a child of wrath man becomes a child of grace, he does not co-operate with the Holy Spirit, since his conversion is the work exclusively and wholly of the spirit" (pages 219, 579 and following; 663 and following; Appendix, page 143). "Nevertheless, the man who is born anew through the power of the Holy Spirit may co-operate, although much infirmity accompanies his co-operation; and he works well so far and so long as he is led, ruled, and guided by the Holy Spirit. Nevertheless, he does not cooperate with the Holy Spirit in the same way as two horses together draw a carriage" (page 674). [10] (x) "Original sin is not some wrong that is actually perpetrated, but it is inmostly inherent and fixed in man's nature, substance and essence. It is the fountain of all actual sins, such as depraved thoughts and conversation, and evil deeds” (page 577). “This hereditary disease, by which man’s whole nature has been corrupted, is a horrible sin, and is indeed the beginning and head of all sins, from which as a source and fountain all transgressions flow forth” (page 640). “By this sin, as if by a spiritual leprosy, even throughout the inmost parts and deepest recesses of the heart, all of man’s nature is in the sight of God wholly infected and corrupted; and on account of this corruption the person of man is by the law of God accused and damned, so that we are by nature children of wrath and bondsmen of death and damnation, unless by the gift of Christ’s merit we are delivered and preserved from these evils” (page 639). “For this reason there is a total want or deprivation of the original righteousness or image of God created in connection with man in Paradise, and this is the source of the impotence, folly, and stupidity which render man utterly incompetent in all Divine and spiritual things. In the place of the lost image of God in man, there is the inmost, vilest, deepest inscrutable, and ineffable corruption of his whole nature and of all his powers (especially of the higher and chief faculties of the soul), in mind, understanding, heart, and will” (page 640).

(465) These are the precepts, dogmas, and canons of the present church respecting man’s freedom of choice in spiritual and in natural things, as also respecting original sin. They are here presented in order that the precepts, dogmas, and canons of the New Church on these subjects may be seen more clearly; for from the two formulas so

contrasted the truth appears in the light, just as when an ugly face is placed beside a handsome one in a picture, the two being seen at the same time, the beauty of one and the ugliness of the other are clearly displayed to the eye. The canons of the New Church here follow.

(466) II. THE PLACING OF TWO TREES IN THE GARDEN OF EDEN, ONE OF LIFE, AND THE OTHER OF THE KNOWLEDGE OF GOOD AND EVIL, SIGNIFIES THAT FREEDOM OF CHOICE IN THINGS SPIRITUAL HAS BEEN GIVEN TO MAN. It is believed by many that by Adam and Eve in the book of Moses the first created persons are not meant, and in proof of this, arguments respecting Pre-adamites have been brought forward, drawn from the computations and chronologies of some heathen nations, and from the saying of Cain, Adam’s firstborn, to Jehovah: I shall be a fugitive and a wanderer in the earth, so that whosoever findeth me shall slay me. Therefore Jehovah set a sign upon Cain, lest any finding him should slay him (Gen. 4:14, 15). Afterwards Cain went out from the presence of Jehovah, and dwelt in the land of Nod, and builded a city (Gen. 4:16, 17). From this it is claimed that the earth was inhabited before the time of Adam. But that by Adam and his wife the Most Ancient church on this earth is meant has been abundantly shown in the Arcana Coelestia published by me at London; and in that work it is also shown that “the garden of Eden” means the wisdom of the men of that church; “the tree of life,” the Lord in man and man in the Lord; “the tree of the knowledge of good and evil,” man not in the Lord but in what is his own (as he is who believes that

he does everything, even good, of himself); and that "eating" from that tree means the appropriation of evil.

(467) "The garden of Eden" in the Word does not mean a garden, but intelligence, nor does "tree" mean any tree, but man. That "the garden of Eden" signifies intelligence and wisdom, can be seen from the following passages: In thy wisdom and thine intelligence thou hast made to thyself wealth (Ezek. 28:4). Also in what follows: Full of wisdom, thou has been in Eden the garden of God, every precious stone was thy covering (Ezek. 28:4, 12, 13). This is said of the prince and king of Tyre, of whom wisdom is predicated, because "Tyre" in the Word signifies the church in respect to knowledges of truth and good through which comes wisdom; "the precious stones" which were his covering, also signify knowledges of truth and good; for the prince and the king of Tyre were not in the garden of Eden. [2] And again in Ezekiel: Asshur a cedar in Lebanon. The cedars in the garden of God have not hidden it. No tree in the garden of God was like unto it in its beauty. All the trees of Eden in the garden of God envied it (Ezek. 31:3, 8, 9). And again: To whom art thou thus become like in glory and in greatness among the trees of Eden? (verse 18). This is said of Assyria, because in the Word it signifies rationality and intelligence therefrom. [3] In Isaiah: Jehovah shall comfort Zion, He will turn her desert into Eden, and her wilderness into the garden of Jehovah (51:3). Here "Zion" means the church, and "Eden" and "the garden of Jehovah" mean wisdom and intelligence. In the Apocalypse: To him that overcometh will I give to eat of the tree of life, which is in the midst of the

paradise of God (2:7). In the midst of the street, and on either side of the river, there will be the tree of life (22:2). [4] From these passages it is clear that “the garden of Eden” in which Adam is said to have been placed, means intelligence and wisdom, because like thing are said of Tyre, Assyria, and Zion. Elsewhere in the Word “garden” signifies intelligence (as in Isaiah 58:11; 61:11; Jer. 31:12; Amos 9:14; Num. 24:6). This spiritual meaning of a garden derives its cause from representations in the spiritual world, where paradises are seen wherever the angels are in intelligence and wisdom; the very intelligence and wisdom which they possess from the Lord cause such things to be present about them; and this comes from correspondence, for all things that exist in the spiritual world are correspondences.

(468) That “tree” signifies man, can be seen from the following passages in the Word: And all the trees of the field shall know that I Jehovah humble the high tree, exalt the low tree, dry up the green tree, and make the dry tree to bud (Ezek. 17:24). Blessed is the man whose delight is in the law. He shall be like a tree planted by the streams of waters, that bringeth forth its fruits in its season (Ps. 1:1-3; Jer. 17:3). Praise Jehovah, fruitful trees (Ps. 148:7, 9). The trees of Jehovah are full (Ps. 104:16). The axe is laid unto the root of the tree; every tree that bringeth not forth good fruit shall be hewn down (Matt. 3:10; 7:16-21). Either make the tree good and the fruit good, or else make the tree corrupt [and the fruit corrupt]; for the tree is known by its fruit (Matt. 12:33; Luke 6:43, 44). I will kindle a fire that

shall devour every green tree and every dry tree (Ezek. 20:47). Because "tree" signifies man, it was a statute That the fruit of a tree not serviceable for food in the land of Canaan should be as uncircumcised (Lev. 19:23, 24). Because an olive tree signifies a man of the celestial church, it is said: Of the two witnesses who prophesied, that they were two olive trees standing near the God of the whole earth (Apoc. 11:4; also Zech. 4:3, 11, 12). And in David: I am like a green olive tree in the house of God (Ps. 52:3). And in Jeremiah: Jehovah called thy name, a green olive tree, fair and of goodly fruit (Jer. 11:16, 17); besides other passages which are not here presented on account of their great number.

(469) At this day anyone who is inwardly wise is able to see or divine that what is written of Adam and his wife involves spiritual things, which no one has heretofore known, because the spiritual sense of the Word has not been disclosed until now. Who cannot readily see that Jehovah could not have planted two trees in the garden, and one of them for a stumbling-block, except for the sake of some spiritual representation? Again, does it square with Divine justice that because they both ate of that tree they were accursed, and that this curse clings to every man that comes after them, thus that the whole human race was damned for the fault of one man, in which there was no evil arising from lust of the flesh or iniquity of heart? Why did not Jehovah in the first place restrain man from eating of the tree, since He was present and saw the consequences? And why did He not hurl the serpent into Hades before he

had persuaded them? But, my friend, God did not do this, because He would thus have deprived man of his freedom of choice, from which man is man, and not a beast. When this is known it is very evident that by these two trees, one of life and the other of death, man's freedom of choice in spiritual things is represented. Moreover, inherited evil is not from that source, but from parents, by whom an inclination to the evil in which they themselves have been is transmitted to their children. The truth of this is clearly seen by anyone who carefully studies the manners, dispositions, and faces of the children, and even of the households that have descended from one father. Nevertheless, it depends on each one in a family whether he will accede to or withdraw from inherited evil, since everyone is left to his own choice. But the particular significance of the tree of life and the tree of the knowledge of good and evil has been fully explained in the Memorable Relation recorded above (n. 48), which see.

(470) III. MAN IS NOT LIFE, BUT A RECEPTACLE OF LIFE FROM GOD. It is generally believed that life is in man as his own, thus that he is not only a receptacle of life, but is also life. This general belief is from its so appearing, since man lives; that is, feels, thinks, speaks, and acts, wholly as if from himself. Wherefore the statement that man is a receptacle of life, and not life, must needs seem like something unheard of, or like a paradox, because it is opposed to the appearance, and thus to sensual thought. The cause of the fallacious belief that man is also life itself, consequently that life was created in man and afterward generated by

parents, I have adduced from the appearance; but the reason why the fallacy is drawn from the appearance, is that most men at the present day are natural, and but few are spiritual, and the natural man judges from appearances and their fallacies, which are diametrically opposed to the truth that man is not life but only a receptacle of life. [2] That man is not life but a receptacle of life from God can be seen from these evident proofs, that all created things are in themselves finite, and that man, being finite, could have been created only from things finite. Therefore it is said in the book of Creation, that Adam was made from the earth and its dust, from which he was also named, for "Adam" means the earth's soil; and it is a fact that every man consists only of such things as are in the earth, and from the earth in the atmospheres. Those things that are in the atmospheres from the earth man absorbs by means of his lungs and the pores of his whole body, and the grosser elements he absorbs by means of food composed of earthy substances. [3] But in regard to man's spirit, that also is created from finite things. What is man's spirit but a receptacle of the life of the mind? The finite things of which it is composed are spiritual substances, which are in the spiritual world, and are also brought together in our earth and hidden therein. Unless they were therein along with material things no seed could be impregnated from things inmost, and then grow in a wonderful manner undeviatingly from the first shoot even to fruit and to new seed. Neither could any worms be procreated from effluvia from the earth and exhalations from vegetable matters, with which the atmospheres are impregnated. [4] Who can think rationally that the infinite can create anything but finite things, and that man, being finite, is anything but a form which the infinite can vivify from the life in itself? And this is what is meant by these words: Jehovah God formed man, the dust of the ground, and breathed into his nostrils the breath of lives (Gen. 2:7). God, because He is infinite, is Life in Himself. This He cannot create and then transfer into man, for that would be to make man God. That this was done was the insane idea of the serpent or the devil, and from him of Adam and Eve; for the serpent said: In the day ye eat of the fruit of this tree your eyes shall be opened, and ye shall be as God (Gen. 3:5). [5] This dire persuasion, that God transfused and transferred Himself into men, was held by the men of the Most Ancient church at its end, when it was consummated. This I have heard from their own mouths; and on account of that horrible belief that they were consequently gods, they lie deeply hidden in a cavern near to which no one can approach without being seized by an inward dizziness which causes him to fall. That the Most Ancient church is meant and described by Adam and his wife, has been made known in the preceding section.

(471) Who does not see, when he is able to think from reason elevated above the sensual things of the body, that life is not creatable? For what is life but the inmost activity of the love and wisdom that are in God and are God, which life, indeed, may be called the essential living force? He who sees this can also see that this life cannot be transferred into any man, except in connection with love and wisdom.

Who denies or can deny that every good of love and every truth of wisdom is solely from God, and that so far as man receives these from God he lives from God, and is said to be born of God, that is, regenerated? On the other hand, so far as one does not receive love and wisdom, or what is the same, charity and faith, he does not receive from God the life that is life in itself, but life from hell, and this is no other than inverted life which is called spiritual death.

(472) From the foregoing it can be perceived and concluded that the following things are not creatable, namely: (1) The infinite is not. (2) Love and wisdom are not. (3) Consequently life is not. (4) Light and heat are not. (5) Even activity itself viewed in itself is not. But organs receptive of these are creatable and have been created. These statements may be illustrated by the following comparisons: Light is not creatable, but its organ, the eye, is; sound, which is an activity of the atmosphere, is not creatable, but its organ, the ear, is; neither is heat, which is the primary active principle, for the reception of which all things in the three kingdoms of nature have been created, and according to this reception are acted upon, but do not act. [2] It is from the order of creation, that wherever there are actives there are also passives, and that these two should join themselves together as a one. If actives were creatable as passives are there would have been no need of the sun, and heat and light from it, but all created things would have permanent existence without these. But if these should be taken away the created universe would lapse into chaos. [3] The sun itself of this world consists of created

substances, the activity of which produces fire. These things are presented for the sake of illustration. It would be the same with man, if spiritual light, which in its essence is wisdom, and spiritual heat, which in its essence is love, did not flow into man and were not received by him. The entire man is nothing but a form organized to receive light and heat, both from the natural world and from the spiritual world, for these two worlds correspond to each other. If it were denied that man is a form receptive of love and wisdom from God, influx would also be denied, and thus that all good is from God. Conjunction with God would also be denied, and consequently, that man can be an abode and temple of God would be an expression devoid of meaning.

(473) But man does not know this from any light of reason, for that light is obscured by fallacies that arise from the appearances pertaining to the external bodily senses, and that are believed in. Man has no other feeling than that he lives from his own life, because the instrumental feels the principal to be its own, and is unable therefore to distinguish between the principal and the instrumental, for these two causes act together as one cause, according to a theory known in the learned world. The principal cause is life, and the instrumental cause is man’s mind. The appearance is also that beasts possess life created within them, but this is a similar fallacy; for beasts are organs created to receive light and heat both from the natural world and from the spiritual world. For each species is a form of some natural love, and receives light and heat from the spirit world mediately through heaven and hell; the

gentle beasts through heaven, and the fierce through hell. Man alone receives light and heat, that is, wisdom and love, immediately from the Lord. This is the difference.

(474) That the Lord is Life in Himself, thus Life itself, He teaches in John: The Word was with God, and God was the Word; in Him was life, and the life was the light of men (John 1:1, 4). Again: As the Father hath life in Himself, so hath He given to the Son to have life in Himself (5:26). And again: I am the Way, the Truth, and the Life (John 14:6). And again: He that followeth Me shall have the light of life (John 8:12).

(475) IV. SO LONG AS MAN LIVES IN THE WORLD, HE IS KEPT MIDWAY BETWEEN HEAVEN AND HELL, AND IS THERE IN SPIRITUAL EQUILIBRIUM, WHICH IS FREEDOM OF CHOICE. In order to know what freedom of choice is and the nature of it, it is necessary to know its origin. Especially from a recognition of its origin it can be known, not only that there is such a thing as freedom of choice, but also what it is. Its origin is in the spiritual world, where man’s mind is kept by the Lord. Man’s mind is his spirit, which lives after death; and his spirit is constantly in company with its like in the spiritual world, and at the same time by means of the material body with which it is enveloped, it is with men in the natural world. Man does not know that in respect to his mind he is in the midst of spirits, for the reason that the spirits with whom he is in company in the spiritual world, think and speak spiritually, while his own spirit thinks and speaks naturally so long as he is in the material body; and the natural man cannot understand or

perceive spiritual thought and speech, nor the reverse. This is why spirits cannot be seen. But when the spirit of man is in company with spirits in their world, he is also in spiritual thought and speech with them, because his mind is interiorly spiritual but exteriorly natural; therefore by means of his interiors he communicates with spirits, while by means of his exteriors he communicates with men. By such communication man has a perception of things, and thinks about them analytically. If it were not for such communication, man would have no more thought or other thought than a beast, and if all connection with spirits were taken away from him, he would instantly die. [2] But to make it comprehensible how man can be kept midway between heaven and hell and thereby in spiritual equilibrium from which he has freedom of choice, it shall be briefly explained. The spiritual world consists of heaven and hell; heaven then is overhead, and hell is beneath the feet, not, however, in the center of the globe inhabited by men, but below the lands of the spiritual world, which are also of spiritual origin, and therefore not extended [spatially], but with an appearance of extension. [3] Between heaven and hell there is a great interspace, which to those who are there appears like a complete orb. Into this interspace, evil exhales from hell in all abundance; while from heaven, on the other hand, good flows into it, also in all abundance. It was of this interspace that Abraham said to the rich man in hell: Between us and you there is a great gulf fixed; so that they who would pass from hence to you cannot, neither can they who are there cross over to us (Luke 16:26). Every man, as to his spirit, is in the midst of this interspace, solely for this reason, that he may be in freedom of choice. [4] Because this interspace is so large and because it appears to those who are there like a vast orb, it is called the World of Spirits. Moreover, it is full of spirits, because every man after death first goes there, and is there prepared either for heaven or for hell. There he is among spirits, in company with them, as formerly he was among men in the world. There is no purgatory there; that is a fiction invented by the Roman Catholics. But that world has been treated of particularly in the work on Heaven and Hell (London, 1758, n. 421-535).

(476) Every man from infancy even to old age is changing his locality or situation in that world. When an infant he is kept in the eastern quarter towards the northern part; when a child, as he learns the first lessons of religion, he moves gradually from the north towards the south; when a youth, as he begins to exercise his own thoughts, he is borne southward; and afterwards when he judges for himself and becomes his own master, he is borne into the southern quarter towards the east, according to his growth in such things as have regard interiorly to God and love to the neighbor. But if he inclines to evil and imbibes it, he advances towards the west. For all in the spiritual world have their abodes according to the quarters; in the east are those who are in good from the Lord, because the sun, in the midst of which is the Lord, is in that quarter; in the north are those who are in ignorance; in the south, those who are in intelligence; and in the west, those who are in evil. Man himself is not kept as to his body in that

interspace or middle region, but only as to his spirit; and as his spirit changes its state by advancing towards good or towards evil, so is it transferred to localities or situations in this quarter or in that, and comes into association with those who dwell there. But it must be understood that the Lord does not transfer man to this or that place, but man transfers himself in different ways. If he chooses good, he together with the Lord, or rather the Lord together with him, transfers his spirit towards the east. But if man chooses evil, he together with the devil, or rather the devil together with him, transfers his spirit towards the west. It must be noticed that where the term heaven is here used, the Lord also is meant, because the Lord is the all in all things of heaven; and where the term devil is used, hell also is meant, because all who are there are devils.

(477) Man is kept in this great interspace, and midway therein continually, for the sole purpose that he may have freedom of choice in spiritual things, for this is a spiritual equilibrium, because it is an equilibrium between heaven and hell, thus between good and evil. All who are in that great interspace are, as to their interiors, conjoined either with the angels of heaven or with the devils of hell; or at the present day either with the angels of Michael or with the angels of the dragon. After death every man betakes himself to his own in that interspace and associates himself with those who are in a love similar to his own, for love conjoins everyone there with his like, and causes him to breathe out his soul freely, and to continue in his previous state of life. But the externals that do not make one with his

internals are then gradually put off, and when this has been done the good man is raised up to heaven, and the evil man betakes himself to hell, each to such as he is at one with as to his ruling love.

(478) This spiritual equilibrium, which is freedom of choice, may be illustrated by various forms of natural equilibrium. It is like the equilibrium of a man bound about his body or at his arms between two men of equal strength, one of whom draws the man between them to the right, and the other to the left, so that the man in the middle can freely turn this way or that as if unrestrained by any force; and if he turns toward the right he draws the man on his left forcibly toward him, even bringing him to the ground. It would be the same with any unresisting person, even if bound between three men on his right, and the same number on his left, of equal power; also if bound between camels or horses. [2] Spiritual equilibrium, which is freedom of choice, may be compared to a balance, in each scale of which equal weights are placed; but if a slight weight is then added to either scale, the tongue of the scale begins to vibrate. It is similar with a pole or large beam balanced on its support. Each and all things within man, as the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, and the rest, are in such a state of equilibrium; and for this reason each is able to discharge its functions in perfect quiet. It is the same with all the muscles; if they were without such equilibrium all action and reaction would cease, and man would no longer act as a man. Since, then, all things of the body are in such

equilibrium, so are all things of the brain, and consequently all things of the mind therein, which relate to the will and understanding. [3] There is a freedom also belonging to beasts, birds, fishes and insects; but these are impelled by their bodily senses, prompted by appetite and pleasure. Man would not be unlike these if his freedom to do were equal to his freedom to think. He, too, would then be impelled by his bodily senses, prompted by lust and pleasure. It is otherwise with one who heartily accepts the spiritual things of the church, and by means of them restrains his freedom of choice. Such a man is led by the Lord away from lusts and evil pleasures and his connate avidity for them, and acquires an affection for what is good, and turns away from evil. He is then transferred by the Lord nearer to the east, and at the same time to the south of the spiritual world, and is introduced into heavenly freedom, which is freedom indeed.

(479) V. IT IS CLEARLY MANIFEST FROM THAT PERMISSION OF EVIL IN WHICH EVERYONE’S INTERNAL MAN IS THAT MAN HAS FREEDOM OF CHOICE IN SPIRITUAL THINGS. That man has freedom of choice in spiritual things must first be confirmed by generals and afterward by particulars which everyone will acknowledge at first hearing. The generals are: (1) That the wisest of mankind, Adam and his wife, suffered themselves to be seduced by a serpent. (2) That their first son Cain slew his brother Abel, and Jehovah God did not hinder them by speaking to them, but only by a curse after the deed. (3) That the Israelitish nation worshiped a golden calf in the

desert, and yet Jehovah saw this from Mount Sinai, and did not prevent it. (4) That David numbered the people, and a plague was therefore sent upon them, by which so many thousands of men perished; and that God, not before but after the deed, sent Gad the prophet to David, and denounced punishment upon him. (5) That Solomon was permitted to establish idolatrous forms of worship. (6) And many kings after him were permitted to profane the temple and the holy things of the church, and at length that nation was permitted to crucify the Lord. (7) That Mohammed was permitted to establish a religion in many respects not conformable to Sacred Scripture. (8) That the Christian religion is divided into many sects, and each into heresies. (9) That there are so many impious persons in Christendom, and even a glorying in impieties, as also machinations and wiles even against the pious, righteous, and sincere. (10) That injustice sometimes triumphs over justice in law and business. (11) That even impious persons are exalted to honors, and become leaders in church and state. (12) That wars are permitted, the slaughter of so many men, and the plundering of so many cities, nations, and families; and so on. Can anyone deduce such things from any other source than the possession of freedom of choice by every man? The permission of evil known throughout the world has no other origin. That the laws of permission are also laws of Divine Providence may be seen in the work on The Divine Providence (Amsterdam, 1764, n. 234-274), where the foregoing examples are explained.

(480) The particulars which prove that man has freedom of choice as much in spiritual things as in natural things, are innumerable. Let anyone, if he wishes, give attention to himself, and see whether he cannot, seventy times a day, or three hundred times a week, think of God, the Lord, the Holy Spirit, and Divine things, which are called the spiritual things of the church; and let him see whether in this he feels any compulsion, whether he is moved to think so by any pleasure, or even by any lust, and this whether he has faith or not. Consider also, in whatever state you may be, whether you are able to think about anything without freedom of choice, either in your conversation, or in your prayers to God, or in preaching, or even in listening. Does not freedom of choice carry every point in these actions? And still further, without freedom of choice in every particular, even to the most minute particulars, you could no more breathe than a statue; for respiration follows thought and speech therefrom in every step. I say, no more than a statue, rather no more than a beast, because a beast breathes from a natural freedom of choice, but man from a freedom of choice both in things natural and in things spiritual; for a man is not born like a beast. A beast is born with all the ideas that are attendant upon its natural love in matters pertaining to nutrition and propagation; but a man is born destitute of connate ideas, having only the capacity to know, understand, and become wise, and an inclination to love both himself and the world, and also the neighbor and God. This is why it is said that if freedom of choice were taken from man in all the particulars of his volition and

thought, he could no more breathe than a statue, and why it is not said, no more than a beast.

(481) No one denies that man has freedom of choice in natural things. But this a man has from his freedom of choice in spiritual things; for, as has been shown already, the Lord flows into every man from above or within with the Divine good and truth, and thereby breathes into man a life distinct from the life of beasts, and gives him the power and the will to receive the Divine good and Divine truth and to act from these; and this He never takes away from any. From this it follows that it is the unceasing will of the Lord that man should receive truth and do good, and thus become spiritual, and for this he was born; and to become spiritual without freedom of choice in spiritual things is as impossible as it is to thrust a camel through the eye of a sewing needle, or to touch a star in the firmament with the hand. That the ability to understand truth and to will it is given to every man, even to devils, and is never taken away, has been shown me by living experience. On one occasion one of those who were in hell was brought up into the world of spirits, and was there asked by angels from heaven whether he could understand the things they said to him, which were Divine spiritual things; and he said that he could. He was then asked why he did not accept such things; and he replied that he did not wish for them because he did not love them. He was then told that he could wish for them. He was astonished at this, and said that he could not. Therefore the angels breathed into his understanding the glory of reputation with its pleasantness,

receiving which he did wish for them and even loved them. But presently he was sent back into his former state, in which he was a plunderer, an adulterer, and a calumniator of his neighbor; and then he no longer understood those things because he did not wish to do so. From this it is clear that man is man by virtue of his freedom of choice in spiritual things, and that without it he would be like a stock, or a stone, or the statue of Lot's wife.

(482) That man would have no freedom of choice in civil, moral, and natural things, if he had none in spiritual things, is evident from this, that spiritual things, which are called theological, have their seat in the highest region of his mind, like the soul in the body. They have their seat there because there is the door through which the Lord enters into man. Beneath these are things civil, moral, and natural, which in man receive all their life from the spiritual things that have their abode above them. And because life from the highest regions flows in from the Lord, and man's life is an ability to think and will freely, and to speak and act therefrom, it follows that his freedom of choice in political and natural affairs is from that source and no other. From that spiritual freedom man has a perception of what is good and true, and of what is just and right in civil matters; and this perception is the understanding itself in its essence. [2] Man's freedom of choice in spiritual things is comparatively like the air in the lungs, which is inhaled, retained, and expelled in accordance with all the changes of his thought; and without that freedom he would be worse than one laboring under a nightmare, angina, or asthma. It is also

like the blood in the heart; if this began to fail the heart would first palpitate, and then after a few convulsive movements, would cease to beat altogether. It may also be compared to a body in motion, which keeps moving as long as the effort in it continues; but both motion and effort cease at the same time. So also is it with the freedom of choice which man's will possesses. Both of these, freedom of choice and the will, may be called the living effort in man, for when volition ceases, action ceases, and when freedom of choice ceases volition ceases. [3] If man were deprived of spiritual freedom, it would be comparatively as if the wheels were taken from machinery, the fans from a windmill, or the sails from a vessel. It would even be as with one who in dying sends forth his last breath; for the life of man's spirit consists in his freedom of choice in spiritual things. The angels weep when they but hear it said that this freedom of choice is denied by many ministers of the church at this day; and they call this denial madness upon madness.

(483) VI. WITHOUT FREEDOM OF CHOICE IN SPIRITUAL THINGS THE WORD WOULD BE OF NO USE, AND CONSEQUENTLY THE CHURCH WOULD BE NOTHING. It is known throughout the Christian world that in the broadest sense the Word means the law, or the book of the laws, in accordance with which man must live to obtain eternal life. And what is there more frequently taught in it than that man should do good and not evil, and should believe in God and not in idols? And it is full of commands and exhortations to do these things, and of blessings and promises of reward for those who do them, and of curses

and threats for those who do not. To what purpose is this, if man has no freedom of choice in spiritual things, that is, in such things as relate to salvation and eternal life? Would it not be void of meaning, and subserve no use? And if man were to cling to the idea that he has no power and no liberty in spiritual things, and thus were to be separated from any power of will in spiritual matters, would the Sacred Scriptures then seem to him to be anything more than a blank sheet without a syllable upon it, or like a sheet upon which a whole inkstand had been emptied, or like mere curves and dots without any letters, therefore like an empty volume? [2] To confirm this from the Word ought not to be necessary, but as the churches of today have poured themselves forth in mental inanities respecting spiritual things, and to confirm these have brought forth passages from the Word which have been falsely interpreted, it may be well to present others which command man to do and to believe. Such are the following: The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof (Matt. 21:43). Bring forth fruits worthy of repentance. And even now the axe is laid unto the root of the tree; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire (Luke 3:8, 9). Jesus said, Why call ye Me Lord, Lord, and do not the things that I say? Everyone who cometh to Me, and heareth My words, and doeth them, is like a man building a house upon a rock. But he that heareth and doeth not, is like unto a man that built a house upon the ground without a foundation (Luke 6:46-49). Jesus said, My mother and My brethren are those who hear the Word of God and do it (Luke 8:21). We know that God heareth not sinners; but if one worship God, and do His will, him He heareth (John 9:31). If ye know these things, blessed are ye if ye do them (John 13:17). He that hath My commandments and doeth them, he it is that loveth Me; and I will love him (John 14:21). Herein is My Father glorified, that ye bear much fruit (John 15:8). Ye are My friends if ye do whatsoever I command you; I have chosen you, that ye should bear fruit, and that your fruit should remain (John 15:14, 16). Make the tree good, the tree is known by its fruit (Matt. 12:33). Bring forth fruits worthy of repentance (Matt. 3:8). He that is sown upon good ground this is he that heareth the Word, and beareth fruit (Matt. 13:23). He that reapeth receiveth reward, and gathereth fruit unto life eternal (John 4:36). Wash you, make you clean, put away the evil of your doings; learn to do good (Isa. 1:16, 17). The Son of man shall come in the glory of His Father, and then He shall render unto everyone according to his deeds (Matt. 16:27). And shall come forth, they that have done goods, unto the resurrection of life (John 5:29). Their works do follow with them (Apoc. 14:13). Behold, I come quickly; and My reward is with Me, to give to every man according to his work (Apoc. 22:12). Jehovah whose eyes are open to give everyone according to his ways. According to our doings, hath He dealt with us (Jer. 32:19; Zech. 1:6). [3] The Lord teaches the same in His parables, many of which imply that those who do good will be accepted while those who do evil will be rejected, As in the parable of the workmen in the vineyard (Matt. 21:33-44). Of the talents and pounds given to trade with (Matt. 25:14-31; Luke 19:13-25). So also of Faith; Jesus said, Whosoever believeth in Me shall never die, but shall live (John 11:25, 26). This is the will of the Father, that everyone who believeth in the Son may have eternal life (John 6:40). He that believeth on the Son hath eternal life but he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36). For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life (John 3:16.) And again: Thou shalt love the Lord thy God with thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets (Matt. 22:37-40). But these are only a very few of such passages in the Word, and they are like a few cups of water from the sea.

(484) Who does not see the emptiness (I do not wish to say the foolishness) of the extracts quoted above (n. 464) from the ecclesiastical work entitled Formula Concordiae, when he has read them, together with some passages quoted here and elsewhere from the Word? Would he not think to himself: If it were as there taught, that man has no freedom of choice in spiritual things, what but an idle word would religion be, which is doing good? And what is the church apart from religion but like a bark about a stick which is fit for nothing but to be burned? And he would think, moreover, If there is no church because no religion, what are heaven and hell but the fables of ministers and rulers of

the church to ensnare the people, and elevate themselves to higher honors? And this is the source of that detestable saying on the lips of many: Who can do good, or acquire faith of himself? Consequently they disregard these things, and live like pagans. But my friend, shun evil and do good and believe in the Lord from all your heart and in all your soul, and the Lord will love you, and will give you a love of doing and faith to believe. Then from love you will do good, and from faith, which is trust, you will believe; and if you persevere in so doing, a reciprocal conjunction will be effected, which will be perpetual, and this is salvation itself and eternal life. If man from the powers given him should fail to do good, and from his mind should fail to believe in the Lord, what would he be but a wilderness and a desert, or altogether like dry ground, which does not receive the rain, but throws it off or like a sandy plain where there are sheep without pasture? And he would be like a dried-up fountain, or like stagnant water therein, its course being obstructed; or like an abode where there is neither harvest nor water, where, unless he quickly fled from the place and sought a habitable abode elsewhere, he would perish with hunger and thirst.

(485) VII. WITHOUT FREEDOM OF CHOICE IN SPIRITUAL THINGS, THERE WOULD BE NOTHING IN MAN WHEREBY HE COULD IN TURN CONJOIN HIMSELF WITH THE LORD; CONSEQUENTLY THERE WOULD BE NO IMPUTATION, BUT MERE PREDESTINATION, WHICH IS DETESTABLE. That without freedom of choice in spiritual things there would be neither charity nor faith in any man,

still less a conjunction of the two, has been fully shown in the chapter on Faith. From this it follows, that without freedom of choice in spiritual things there would be nothing in man whereby the Lord could conjoin Himself to him, and yet, without reciprocal conjunction, no reformation or regeneration, and thus no salvation is possible. That without a reciprocal conjunction of man with the Lord, and of the Lord with man, there would be no imputation, is an irrefragable consequence. The conclusions that follow from confirming the idea that there is any imputation of good and evil without freedom of choice in spiritual things, are numerous, and in the latter part of this work, where it treats of the heresies, paradoxes, and contradictions flowing from the faith of the present day, which imputes to man the merit and righteousness of the Lord God the Savior, these preposterous conclusions will be exposed.

(486) Predestination is an offspring of the faith of the present church, for it is born from a belief in man’s absolute impotence, with no power of choice in spiritual things; it is born from this doctrine and also from the belief in man’s conversion as being a dead thing, in that he is like a stock, and has therefore no conscious knowledge whether he is a stock vivified by grace or not. For it is said that election is of the mere grace of God, exclusive of all human action, whether it proceed from the powers of nature or of reason, and that it takes place where and when God wills, thus from His good pleasure. The works that follow faith as evidences thereof, resemble, to a reflecting mind, the works of the flesh; and the spirit which produces them does not make

evident their origin, but effects them out of grace or good pleasure, like faith itself. [2] From all this it is clear that the dogma of the present church respecting predestination has come forth from this belief like a shoot from its seed; and I may say that it has flowed forth out of it as an almost inevitable consequence. This consequence was first reached by the Predestinarians, then by Gottschalk, afterwards by Calvin and his disciples, and was at length firmly established by the Synod of Dort, and from that was carried forth into the church as the palladium of religion, or rather as the head of Gorgon or Medusa engraved on the shield of Pallas by the Supralapsarians and Infra-Lapsarians. [3] But what more pernicious thing could have been devised, or could anything more cruel be believed of God, than that some of the human race are damned by predestination? For would it not be a cruel creed, that the Lord, who is love itself and mercy itself, should desire a multitude to be born for hell, or that myriads of myriads should be born doomed, that is, devils and satans; also that from His Divine wisdom, which is infinite, He should not have provided and does not provide, that those who live well and acknowledge God should not be cast into eternal fire and torment? He is ever the Lord, the Creator and Savior of all, and He alone leads all, and desires not the death of any. Therefore, what more infamous thing could be believed or thought than that whole nations and peoples should, under His auspices and oversight, be handed over by predestination to the devil as his prey, to satisfy his voracity? But this is an offspring of the faith of the present church; the faith of the New Church abhors it as a monster.

(487) I had thought that such senseless doctrine never could have been sanctioned by any Christian, much less have found utterance and a public promulgation; and yet this was done by many chosen men of the clergy at the Synod of Dort, in Holland, and the creed was afterward elegantly written and given to the public; and because of this and to remove my doubts, some of those who aided in framing the decrees of that synod were sent to me. When they appeared standing near me, I said, “Who from any sound reason can reach the conclusion that predestination is true doctrine? Can it be that any but cruel ideas of God and shameful ideas of religion should flow from it? When anyone has engraved predestination on his heart by means of confirmations must he not think of all that pertains to the church as destitute of meaning, and the same of the Word? And must he not think of God, who has predestined to hell so many myriads of men, as a tyrant?” [2] At these remarks they looked at me with a satanic expression, and said, “We were among those chosen to form the Synod of Dort, and we then confirmed ourselves and have since continued to do so still more in many ideas respecting God, the Word, and religion, which we have not dared to make public; but when we have spoken on these subjects and taught them, we have twisted and woven a web of various colored threads, and over it strewed feathers borrowed from the wings of peacocks.” But because they still wished to do the same, the angels, by power given them by the Lord, closed

the externals of their minds and opened the internals, and from these they were compelled to speak. And then they said, “Our faith, which we have formed by conclusions, one following from another, was and still is as follows: [3] (1) “That there is no Word of Jehovah God, but some windy afflatus from the mouths of the prophets. This we have thought, because the Word predestines all to heaven, and teaches that man alone is in fault if he does not walk in the ways that lead thither. (2) That religion exists because it is necessary; but it is like a strong wind bearing a fragrant odor for the vulgar; therefore that it ought to be taught by ministers, both small and great, and from the Word too, because the Word is accepted. This we have thought, because where there is predestination there religion is a nullity. (3) That the civil laws of justice are religion; but predestination is not determined by a life in accord with those laws, but by the pure good pleasure of God, as with a king in whose mere glance there is absolute power. (4) The all that the church teaches ought to be exploded as vanity, and rejected as rubbish, except that there is a God. (5) That spiritual things, which are so cried up, are nothing but ethereal substances beneath the sun, which induce upon man, if they penetrate deeply into him, vertigo and stupor, and make him a detestable monster in the sight of God.” (6) When they were asked about faith (from which they deduced predestination), whether they believed it to be spiritual, they said that it was effected according to predestination, but when it is given men were like stocks. From this they are indeed vivified, but not spiritually. [4]

After these horrible sayings they wished to go away; but I said to them, “Wait a little longer, and I will read you something from Isaiah;” and I read the following: Rejoice not, O Philistia, all of thee, because the rod that smiteth thee is broken; for out of the serpent’s root hath gone forth a cockatrice, whose fruit shall be a fiery flying serpent (Isa. 14:29). And this I explained by the spiritual sense, showing that “Philistia” means the church separate from charity; that the “cockatrice” that had gone forth from the serpent’s root means its doctrine of three Gods and of imputative faith applied to each singly; and that its “fruit,” which is a fiery flying serpent, means no imputation of good and evil, but immediate mercy, whether man lives well or ill. [5] Hearing this, they said, “It may be so; but from that volume which you call the Holy Word select something on predestination.” And I opened the book, and in the same Prophet I came upon the following passage, which suited the purpose: They hatched viper’s eggs and wove the spider’s web; he that eateth of their eggs dieth: and when one is crushed it breaketh out into a viper (Isa. 59:5). Hearing this, they could not endure the explanation; but some of those who had been sent to me (there were five) hurried away into a cave, round about which appeared a dusky burning, a sign that they had neither faith nor charity. Evidently, therefore, the decree of that synod respecting predestination is not only an insane but a cruel heresy; and ought, therefore, to be so rooted out from the brain that not a single vestige of it shall be left.

(488) The inhuman belief that God predestinates man to hell, may be likened to the inhumanity of fathers among certain barbarous races, who cast their sucklings and infants into the streets; or to the inhumanity of some warriors who throw their slain into forests to be devoured by wild beasts. It may also be likened to the cruelty of a tyrant, who divides a people he has subdued into classes, giving some of them to the hangman, throwing some into the depths of the sea, and some into the fire. It may also be likened to the fury of some wild beasts, which devour their own young; and also to the madness of dogs that fly at the reflection of themselves in a minor.

(489) VIII. IF THERE WERE NO FREEDOM OF CHOICE IN SPIRITUAL THINGS, GOD WOULD BE THE CAUSE OF EVILS AND THUS THERE WOULD BE NO IMPUTATION. That God is the cause of evil follows from the prevailing belief, which was first hatched by those who held council in the city of Nice. There was concocted and established the still persistent heresy, that there were from eternity three Divine persons, each one a God by Himself. This egg being hatched, the adherents of the belief must needs approach each Person separately as God. They compiled a creed that imputed to men the merit or righteousness of the Lord God the Savior; and that no man might share with the Lord in that merit, they took away from man all freedom of choice in spiritual things, and decreed the utmost impotence as to that faith. And as they deduced everything spiritual pertaining to the church from that faith alone, they asserted a like impotence with reference to everything that

the church teaches concerning salvation. Hence sprung, one after another, direful heresies based upon that faith and man's impotence in spiritual things, and also that most pernicious heresy, predestination, which was treated of in the preceding section; all of which imply that God is the cause of evil, or that He created both good and evil. But, my friend, put faith in no council, but in the Lord's Word, which is above councils. What have not Roman Catholic councils produced? Or that of Dort, from which came forth that terrible viper, predestination? It may be thought that giving to man freedom of choice in spiritual things was the mediate cause of evil; consequently, that if such freedom of choice had not been given him, he could not have transgressed. But, my friend, pause here, and consider whether any man could have been so created as to be a man without freedom of choice in spiritual things. If deprived of that, he would be no longer a man but only a statue. What is freedom of choice but the power to will and do, and to think and speak to all appearance as if of oneself? Because this power was given to man in order that he might live as a man, two trees were placed in the garden of Eden, the tree of life and the tree of the Knowledge of good and evil; and this signifies that because of the freedom given him, man is able to eat of the fruit of the tree of life or of the fruit of the tree of knowledge of good and evil.

(490) That everything that God created was good, appears from the first chapter of Genesis where it is said (verses 10, 12, 18, 21, 25), "God saw that it was good;" and finally (in verse 31), that "God saw everything that He had made, and

behold it was very good;” also from man’s primeval state in paradise. But that evil has its origin in man, is plain from Adam’s state succeeding the fall, or after it, in that he was expelled from paradise. From this it is clear that unless freedom of choice in spiritual things had been given to man, not man, but God would have been the cause of evil, and thus God would have been the creator both of good and of evil. But to think that God created evil is abominable. Because God gave man freedom of choice in spiritual things He did not create evil, neither does He ever inspire any evil into man, for the reason that He is good itself, and in that good is omnipresent, continually urging and importuning to be received; and even when not received, He does not withdraw; for if He were to withdraw, man would instantly die, nay, would lapse into non-entity; for man’s life, and the subsistence of all things of which he consists, are from God. God did not create evil, but evil was introduced by man himself, since man turns the good which is continually flowing in from God into evil, whereby he turns himself away from God and toward himself; and when this is done, delight in good remains, but then becomes delight in evil; for unless a delight seemingly similar remained, man could not continue to live; since delight constitutes the life of his love. Nevertheless these two kinds of delight are diametrically opposite to each other; but man does not know this so long as he lives in the world; but he will know it after death and will have a clear perception of it, for then delight of the love of good is turned into heavenly blessedness, while delight of the love of evil is turned into infernal horror. From the foregoing it is evident that every man was predestined to heaven, and no one to hell; but that man gives himself over to hell by the abuse of his freedom of choice in spiritual things, whereby he embraces such things as exhale from hell. For, as before said, every man is kept midway between heaven and hell, that he may be in a state of equilibrium between good and evil, and consequently in freedom of choice in spiritual things.

(491) That God has implanted freedom not only in man, but also in every beast, and an analogue of it even in things inanimate, enabling each to receive it according to its nature, as He also provides what is good for them all; but that the objects themselves turn the good into evil, may be illustrated by comparisons. The atmosphere gives to every man the ability to breathe, and in like manner to every beast tame or wild, also to every bird, the owl and dove alike; it also gives the ability to fly, and yet it is not the atmosphere that causes its gifts to be received by creatures of contrary genius and nature. The ocean furnishes in itself an abode and also offers nourishment, to every fish; but the ocean does not cause one fish there to devour another; or the crocodile to turn its food into poison with which it kills men. The sun provides heat and light for all things; but objects, such as the various vegetable productions of the earth, receive these diversely, a good tree and a good shrub in one way, and the thorn and thistle in another; or a harmless herb in one way, and a poisonous herb in another. The rain falls from the higher region of the atmosphere upon all parts of the earth; and the earth administers the

waters therefrom to every shrub, herb, and grass, and each one of them takes to itself according to its need. This is what is called an analogue of freedom of choice, because they drink in the rain freely through their little mouths, pores, and ducts, which stand open in the warm seasons, the earth merely supplying the fluids and elements, and the plants partaking of them from a certain kind of hunger and thirst. The like is true of men, in that the Lord flows into every man with spiritual heat, which in its essence is good of love, and with spiritual light, which in its essence is the truth of wisdom; but man receives these according to whether he turns towards God or towards self. Therefore the Lord, in teaching about love towards the neighbor, says: That ye may be the children of the Father, who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matt. 5:45). And elsewhere He says: That He desires the salvation of all.

(492) To the foregoing I add this Memorable Relation: Several times I have heard expressions respecting good of charity made to descend from heaven, which passed through the world of spirits and penetrated into hell, even to its depths; and in their progress these expressions were turned into such as were directly contrary to good of charity, and finally into expressions of hatred of the neighbor; a sign that everything that goes forth from the Lord is good, and that it is turned into evil by the spirits in hell. The same was done with certain truths of faith, which in their progress were turned into the opposite falsities. For

it is the recipient form itself that turns whatever enters into it into what is in accord with itself.

(493) IX. EVERYTHING SPIRITUAL OF THE CHURCH THAT ENTERS INTO MAN IN FREEDOM, AND IS RECEIVED WITH FREEDOM, REMAINS; BUT NOT THE REVERSE. That which is received by man with freedom remains in him, because freedom belongs to his will; and because it belongs to his will it also belongs to his love. That the will is the receptacle of love has been shown elsewhere. That everything belonging to love is free, and also is of the will everyone understands when it is said, “This I will, because I love it,” and on the other hand, “Because I love this I will it.” But man’s will is two-fold, interior and exterior, that is, it belongs to the internal and to the external man; therefore a deceiver may act and talk before the world in one way and with his familiar friends in another way. Before the world he acts and talks from the will of his external man, but with his familiar friends from the will of his internal man; but the will here meant is that of the internal man, where his ruling love dwells. From these few remarks it is clear that the interior will is the man himself, for in it is the very being and essence of his life; while the understanding is the form thereof whereby the will renders its love visible. Everything that man loves and wills from love is free; for whatever proceeds from the love of the internal will is his life’s delight; and because this is the being of his life, it is also his very own [proprium]; and this is why that which is received with the freedom of this will, remains, for it adds itself to what is his own. On the

contrary, anything that is introduced into man when he is not in freedom is not thus received. But of this in what follows.

(494) But it must be well understood that the spiritual things of the Word and church which man imbibes from love, and which his understanding confirms are what remain in him, but not so things civil and political; because spiritual things ascend into the highest region of the mind, and there take form. This is because the Lord's entrance into man with Divine truths and goods is there, and that region is like a temple in which He resides. But because things civil and political belong to the world, they occupy the lower regions of the mind, and some of them become there like little buildings around that temple, and some like vestibules through which there is entrance. Another reason why the spiritual things of the church dwell in the highest region of the mind, is that they belong to the soul, and have regard to its eternal life; and the soul is in things highest, and derives its nourishment from no other than spiritual food. This is why the Lord calls Himself "Bread," for He says: I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever (John 6:51). That region is also the seat of man's love, which is the source of his happiness after death; and there too his freedom of choice in spiritual things chiefly resides, and from this descends all the freedom that man possesses in natural things; and such being the origin of this freedom it enters into all forms of freedom of choice in natural things, and by means of these the ruling love, which occupies the

highest region, takes on whatever is conducive to its own ends. The communication between these is like that between a spring and the waters that flow from it, or like the communication between the prolific principle itself of a seed and each and all parts of the tree, especially the fruit, in which it renews itself. But when anyone denies freedom of choice in spiritual things, and thus rejects it, he makes for himself another fountain, and opens a channel from that; and this changes spiritual freedom into merely natural and finally into infernal, freedom. And infernal freedom becomes like the prolific principle of a seed, freely traversing the trunk and branches to the fruit, which owing to its origin is inwardly rotten.

(495) All freedom that is from the Lord is freedom indeed, but that which is from hell, and in man therefrom, is bondage. Yet to one who is in infernal freedom spiritual freedom must needs appear like bondage, because the two are opposite. But all who are in spiritual freedom not only know, but also see, that infernal freedom is bondage; and the angels therefore turn away from that freedom as from a cadaverous stench, while infernal spirits draw it in like an aromatic odor. It is known from the Lord's Word that worship from freedom is truly worship, and that spontaneity is pleasing to the Lord; therefore it is said in David: I will freely sacrifice unto God (Ps. 54:6). The willing ones of the people are gathered together, even the people of the God of Abraham (Ps. 47:9). Therefore there were free will offerings among the children of Israel; their sacred worship consisted chiefly of sacrifices, and because of God's

pleasure in what is spontaneous, it was commanded: That every man whose heart impelled him, and everyone whose willing spirit moved him, should bring an offering to Jehovah for the work of the tabernacle (Ex. 35:5, 21, 29). And the Lord says: If ye abide in My Word, ye are truly My disciples; and ye shall know the truth, and the truth shall make you free. If therefore the Son shall make you free, ye shall be truly free. But everyone that committeth sin is the servant of sin (John 8:31-36).

(496) That which a man receives with freedom remains, because his will accepts it and appropriates it, and because it enters his love, and the love acknowledges it as its own, and by means of it is formed. This shall be illustrated by comparisons, in which, because they are taken from natural things, heat will be substituted for love. It is well known that by means of heat, and according to the amount of it, the doors are opened in every plant, and as these are opened the plant inwardly returns into the form of its nature, spontaneously partakes of its proper nutriment, retains what is suitable, and grows. It is the same with a beast; all that it selects and eats from the love of nutrition which is called appetite, is added to its body, and thus remains. That which is suitable is continually added to the body, because all its components are perpetually renewed. This is known to be so, although by few. [2] Also with beasts heat opens all parts of the body, and causes their natural love to act freely. This is why in spring and summer they enter and return into the instinct of propagating and rearing their young, which they do from the utmost

freedom, because to do so belongs to the ruling love implanted in them by creation for the sake of preserving the universe in the state in which it was created. [3] The freedom of love may be illustrated by this freedom induced by heat, because love produces heat, as is evident from its effects, for man is enkindled, heated, and inflamed as love is exalted to zeal, or to a blaze of anger. The heat of the blood or the vital heat of men, and of animals in general, is from no other source. It is because of this correspondence that it is by heat that the bodily parts are adapted to receive freely those things to which the love aspires. [4] In such equilibrium and consequent freedom are all things that are within man. In such freedom the heart propels its blood upward and downward alike, the mesentery distributes its chyle, the liver does its work for the blood, the kidneys secrete, the glands filter and so on. If this equilibrium were to suffer the member would sicken, and would labor under a paralysis or loss of strength; and herein equilibrium and freedom are one. There is not a substance in the created universe that does not tend to equilibrium, in order that it may be in freedom.

(497) X. MAN'S WILL AND UNDERSTANDING ARE IN THIS FREEDOM OF CHOICE; NEVERTHELESS IN BOTH WORLDS, THE SPIRITUAL AND THE NATURAL, THE DOING OF EVIL IS RESTRAINED BY LAWS; BECAUSE OTHERWISE SOCIETY IN BOTH WORLDS WOULD PERISH. Every man can know that he has freedom of choice in spiritual things merely by observing his own thought. Is not any man able to think in freedom about God,

the Trinity, charity and the neighbor, faith and its operation, and about the Word and all its teachings, and, when he has studied theology, about the particulars of these subjects? And who cannot think and even draw conclusions, and teach and write, either for or against these things? If man were deprived of this freedom for a single moment, could he continue to think; would not his tongue be dumb, and his hand powerless? Therefore, my friend, you may if you choose, by merely observing your own thought, reject and detest that absurd and hurtful heresy, which at this day has induced upon Christendom a lethargy respecting the heavenly doctrine of charity and faith, and of salvation thereby, and eternal life. [2] The reasons why this freedom of choice resides in man's will and understanding are the following: (1) Because these two faculties must first be instructed and reformed, and then by means of these the two faculties of the external man, which cause him to speak and act. (2) Because these two faculties of the internal man constitute his spirit which lives after death, and which is subject only to Divine law, the primary thing of which is, that man should think of the law, should practice and obey it of himself, although from the Lord. [3] (3) Because, as to his spirit, man is midway between heaven and hell, thus between good and evil, and therefore in equilibrium, and in consequence of this he has freedom of choice in spiritual things (on which equilibrium see above, n. 475 seq.). But so long as man lives in the world, he is as to his spirit in equilibrium between heaven and the world, and then he is scarcely aware that so far as he withdraws from heaven and draws nearer to the world, he draws near to hell. He is aware of this and yet not aware, in order that even in this respect he may be in freedom, and may be reformed. [4] (4) Because these two, the will and the understanding, are the two receptacles of the Lord, the will the receptacle of love and charity, the understanding the receptacle of wisdom and faith; and each one of these is made active by the Lord while man is in complete freedom, in order that there may be a mutual and reciprocal conjunction between them, whereby salvation is effected. (5) Because all the judgment that is effected in man after death is in accord with the use he has made of freedom of choice in spiritual things.

(498) The conclusion from all this is that freedom of choice itself in spiritual things resides in the soul of man in all perfection, and from that it flows, like a stream into a fountain, into his mind, into the two parts of it, which are the will and the understanding, and through these into the bodily senses, and into speech and actions. For in man there are three degrees of life, the soul, the mind, and the sentient body; and all that is included in the higher degree is more perfect than that which is in a lower degree. It is this freedom of man, through which, in which, and with which, the Lord is present in him, and unceasingly urgent to be received; but He in no way sets aside or takes away this freedom, since, as said above, whatever man does in spiritual things, that is not done from freedom, does not endure. It may therefore be said that the Lord's abode in man is this freedom of man which is in his soul. [2] It is evident without explanation that the doing of evil, in both

the spiritual and the natural world, is restrained by laws, since otherwise society would everywhere cease to exist. Nevertheless, it must be made clear that without such external bonds, not only would society cease to exist, but the whole human race would perish. For man is enticed by two loves, the love of ruling over all, and the love of possessing the wealth of all. These loves, if uncurbed, rush onward to infinity. The hereditary evils into which man is born have arisen principally from these two loves; nor was the sin of Adam any other than a desire to become as God, which evil the serpent infused into him, as it is written; therefore in the curse pronounced upon him it is said: That the earth should bring forth the thorn and the thistle to him (Gen. 3:5, 18); which means all evil and falsity therefrom. All who are enslaved by these loves, look upon themselves as the one only object, in which and for which all others exist. Such have no pity, no fear of God, no love for the neighbor; consequently they are unmerciful, inhuman and cruel, and are possessed by an infernal lust and greed for robbing and plundering, and by craft and cunning in working out their purposes. Such evils are not innate in the beasts of the earth; these do not slaughter and devour each other, except from the love of satisfying their hunger or defending themselves. Therefore a wicked man, viewed with reference to these loves, is more inhuman, fiercer, and worse than any beast. [3] That man is inwardly such, is manifest in seditious disturbances when the bonds of law are loosed, and also in massacres and pillaging, when the signal is given to soldiers that they are free to satiate their fury upon the conquered or besieged; from which scarcely anyone desists until the drum beats the order to do so. From all this it is clear that if no fear of legal penalties restrained men, not only society, but the whole human race, would be destroyed. But none of these evils can be removed except by the true use of freedom of choice in spiritual things, and this is done by directing the mind to reflection upon the state of life after death.

(499) But this shall be still further illustrated by comparisons, as follows: Without some kind of freedom of choice in all created things, both animate and inanimate, no creation could have taken place; for without freedom of choice in natural things for beasts there would be no choice of food conducive to their nourishment, and no propagation and preservation of offspring; thus, no beasts. If the fishes of the sea and the shellfish at its bottom, had no such freedom, there would be no fish or shellfish. In like manner, unless this freedom were in every insect, there would be no silk-worm yielding silk, no bee furnishing wax and honey, no butterfly sporting with its consort in the air, feeding on the juices of flowers, and representing, after he has shed his exuviae as a worm, the happy state of man in the heavenly realm. [2] Unless there were something analogous to freedom of choice in the earth's soil, in the seed sown in it, in all parts of the tree that has grown out of it, and in its fruit, and again in the new seed, there would be no plant life. Unless there were something analogous to freedom of choice in every metal, and in every stone both precious and common, there would be no metal or stone, or even a grain

of sand; for even this freely absorbs the ether, emits its natural exhalations, throws off its worn-out elements and restores itself with new. From this there is a magnetic sphere about the magnet, an iron sphere about iron, a coppery one about copper, a silver sphere about silver, a golden one about gold, a stony sphere about stone, a nitrous sphere about niter, a sulfur sphere about sulfur, and a different sphere about every particle of dust. From this sphere the inmost of every seed is impregnated, and its prolific principle vegetates; for without such an exhalation from every least particle of the earth's dust, there would be no beginning of germination and no continuance of it. How could the earth, except by what is exhaled from it, penetrate with dust and water to the inmost center of a grain sown in it, as into a grain of mustard seed, for example: Which is less than all seeds, but when it is grown, it is greater than herbs, and becometh a tree? (Matt. 13:32; Mark. 4:30-32). [3] Since freedom has been thus implanted in all created subjects, in each according to its nature, why should not freedom of choice have been implanted in man according to his nature, that he may become spiritual? This is the reason that free will in spiritual things is given to man, from the womb to the last hour of his life in the world, and afterward to eternity.

(500) XI. IF MEN HAD NOT FREEDOM OF CHOICE IN SPIRITUAL THINGS, ALL THE INHABITANTS OF THE WORLD MIGHT IN ONE DAY BE LED TO BELIEVE IN THE LORD; BUT THIS CANNOT BE DONE, BECAUSE THAT WHICH IS NOT RECEIVED BY MAN WITH FREEDOM OF

CHOICE DOES NOT REMAIN. That God could, in one day, if freedom of choice in spiritual things had not been given to man, lead all the inhabitants of the world to believe in Him, follows as a true conclusion from the Divine omnipotence when not rightly understood. Those who do not understand the Divine omnipotence, may suppose either that there is no such thing as order, or that God can act contrary to order as well as according to it; when yet, without order, no creation was possible. The primary thing of order is for man to be an image of God, consequently, that he be continually perfecting in love and wisdom, and thus becoming that image more and more. To this end God is working continually in man; but this would be in vain, for it would be impossible, if man were destitute of freedom of choice in spiritual things, whereby he could turn to God and reciprocally conjoin himself with God. For there is an order from which and according to which the whole universe, with each and all things in it, was created; and because all creation was effected from that order and according to it God is called order itself. Thus it is the same whether we say, acting contrary to order, or acting contrary to God. God Himself, even, cannot act contrary to His own Divine order, since this would be to act contrary to His very Self; and therefore He leads every man according to that order which is Himself, guiding the wandering and the fallen into it, and the resisting toward it. If man could have been created without freedom of choice in spiritual things, what would have been more easy for an omnipotent God than to lead all the inhabitants of the world to believe in the Lord?

Could He not have implanted this faith in everyone, both without means and by means, without means by His absolute power and its irresistible operation, which is unceasing in its efforts to save man; or by means, through torments brought upon man's conscience, or through mortal convulsions of the body and awful threats of death, if he did not receive that faith; or still further, by the opening of hell and the presence of devils therefrom holding frightful torches in their hands, or by calling forth therefrom the dead whom they had known, in the forms of fearful specters? But to all this there is a reply in the words of Abraham to the rich man in hell, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead (Luke 16:31).

(501) It is asked at the present day, why miracles do not take place as formerly; for it is believed that if they were to occur, there would come from everyone a hearty acknowledgment. But miracles are not now wrought as formerly because they compel [belief] and take away man's freedom of choice in spiritual things, and make man natural instead of spiritual. Everyone in the Christian world, since the Lord's coming, has the ability to become spiritual, and he becomes spiritual solely from the Lord through the Word; but the capacity to become so would perish if man were led to believe through miracles, because, as just said, miracles compel and deprive man of freedom of choice in spiritual things; and everything that is compulsory in such matters betakes itself to the natural man, and closes the door, as it were, to the spiritual man, which is the truly

internal man, depriving it of all power to see any truth in clear light, with the result that man then reasons about spiritual things from the natural man alone, which sees everything truly spiritual inversely. [2] But before the Lord's coming miracles were wrought because the men of the church were then natural men, to whom spiritual things, which belong to an internal church, could not be disclosed; for if these had been disclosed they would have been profaned. Therefore all their worship consisted in rituals which represented and signified the internal things of the church; and they could be led to observe these rituals only by means of miracles; and not even, indeed, by means of miracles, because those representatives had in them a spiritual internal, as is evident from the children of Israel in the desert, who, although they had seen so many miracles in Egypt, and afterward that greatest of miracles upon Mount Sinai, still, after Moses' absence for a month, danced around a golden calf, and shouted that it had led them out of Egypt. In the land of Canaan they acted in a like manner, although they witnessed the great miracles wrought by Elijah and Elisha, and finally the truly Divine miracles by the Lord. [3] Miracles are not wrought at the present day, especially for the reason that the church has deprived man of all freedom of choice. This it has done by decreeing that man is unable to contribute anything whatever toward the acquisition of faith or toward conversion, or in general toward salvation (see above, n. 464). The man who accepts this belief becomes more and more natural; and the natural man, as said above, looks at everything spiritual inversely, and consequently thinks in opposition to it. In this case the higher region of the man's mind, where freedom of choice in spiritual things has its primary seat, is thereby closed up, and the spiritual things which miracles seemingly confirm occupy the lower region of the mind, which is merely natural, and the falsities respecting faith, conversion, and salvation, thus remain above this region, and in consequence it comes to pass that satans have their abode above and angels below, like hawks above chickens. Then after a little while the satans break down their bars, and rush forth with fury upon the spiritual things which hold a place below them, not only denying these, but also blaspheming and profaning them; and the result is that the latter state of man becomes worse than the former.

(502) The man who by means of falsities respecting the spiritual things of the church has become natural, must needs think of the Divine omnipotence as superior to order, and thus of a Divine omnipotence without order, in consequence of which he would fall into the following insane thoughts: Why the Lord's advent into the world, and why was redemption effected in that way, when by His omnipotence God could have accomplished the same thing out of heaven as well as upon the earth? Why might He not by redemption have saved the whole human race without an exception? How is it that the devil has since been able to prevail over the Redeemer in man? Why is there a hell? Could not God have blotted out hell by His omnipotence, and cannot He now do so, or else deliver all men from it, and make them angels of heaven? Why a last judgment?

Cannot God transfer all the goats from His left to His right, and make them sheep? Why did He cast down the angels of the dragon and the dragon himself from heaven, instead of changing them into angels of Michael? Why does He not to all of these impart faith and impute His Son’s righteousness, and thus forgive their sins, and justify, and sanctify them? Why does He not cause the beasts of the field, the birds of the air, and the fishes of the sea to talk, give them intelligence, and introduce them along with men into heaven? Why did He not, or does He not, make the whole world a paradise, with no tree of the knowledge of good and evil and no serpent in it; and where all the hills would flow with generous wine and produce gold and silver naturally, so that all might live therein with jubilee and song, and thus in perpetual festivity and joy, as images of God? Would not such things be worthy of an omnipotent God? Besides other like questions. But, my friend, this is all idle talk. The Divine omnipotence is not without order; God is Himself Order; and all things were created from order, in order, and for order, because they were created from God. There is an order into which man was created, namely, that blessing or curse depends for him upon his freedom of choice in spiritual things; for, as said above, it is impossible to create a man without freedom of choice, nor even a beast, a bird, or a fish. But beasts have only a natural freedom of choice, while man has not only natural freedom of choice but also spiritual freedom of choice.

(503) To the foregoing these Memorable Relations shall be added: First: I heard that an assembly was convoked, which

was to deliberate on man’s freedom of choice in spiritual things. This was in the spiritual world. There were present learned men from every quarter, who had thought upon that subject in the world in which they had formerly lived, also many who had been present at the greater and smaller councils both before and after that of Nice. They were assembled in a kind of circular temple like the temple at Rome called the Pantheon, which was formerly consecrated to the worship of all the gods, and afterward dedicated by the Papal chair to the worship of all the holy martyrs. In this temple near the walls were what seemed to be altars, but near them were low benches, and upon these the assembly reclined, resting their elbows on the altars, as upon so many tables. No president was appointed to act as primate among them, but each one, when the desire seized him, rushed forth into their midst, poured out what he had at heart, and delivered his opinion; and what I wondered at, all who were in the assembly were full of proofs of man’s utter impotence in spiritual things, and ridiculed the idea of freedom of choice in such matters. [2] As soon as they had all come together one of them sprang up suddenly into the midst, and with a loud voice harangued them as follows: “Man has no more freedom of choice in spiritual things than Lot’s wife had after she had been turned into a pillar of salt. If man had any more freedom of choice than that, he would surely of himself arrogate to himself the faith of our church, which faith is, that God the Father bestows faith gratuitously to whom He will and when He will, out of His entire freedom and good pleasure. This good pleasure and gratuitousness would be impossible to God, if man from any freedom or good pleasure could arrogate that faith to himself, and thus indeed, our faith, which is like a star shining before us night and day, would be dissipated like a meteor in the air." [3] After him another sprang up from his bench and said, "Man has no more freedom of choice in spiritual things than a beast, or even a dog; for if he had, he would do good of himself, when yet all good is from God, and man can take to himself nothing that is not given him from heaven." After him another sprang up from his seat into the middle space and raised his voice, saying, "Man has no more freedom of choice in spiritual things, not even in the discernment of them, than an owl has in the day time, or even a chicken still hidden in the shell; in these things he is as wholly blind as a mole; for if he were lynx-eyed in his clear perception of matters of faith, salvation, and eternal life, he would still believe that he could regenerate and save himself, and would endeavor to do so, and thus would profane his thoughts and deeds by adding merit to merit." Again another ran out into the middle space and delivered this speech: "The man who imagines himself to be able, since Adam's fall, to will or understand anything spiritual is insane, and becomes a maniac, since he would then believe himself to be a little god or a kind of deity, possessing a share of the Divine power in his own right. " [4] After him another rushed panting to the middle space carrying under his arm a book called the Formula Concordiae, by the orthodoxy of which, as he called it, the Evangelicals now swear. This he opened, and from it read the following: "Man is wholly corrupt and dead to good, so that in his nature since the fall, before regeneration, there does not remain or abide even a spark of spiritual power, whereby he is able to be prepared for the grace of God, or to apprehend it when offered, or from and by himself to be deceptive of it, or in spiritual things to understand, believe, embrace, think, will, begin, finish, act, operate, co-operate, or apply or adapt himself to receive grace, or to do anything of himself toward his conversion, either in the half or in the smallest part. And in spiritual things, which regard the salvation of the soul, man is like the pillar of salt into which Lot's wife was turned, or like a lifeless stock or stone, having no use of eyes, or mouth, or any of the senses. Nevertheless, he has the power of locomotion, or of directing his external members, to attend public meetings, and hear the Word and the Gospel." this is found in my edition, on pages 656, 658, 661-663, 671-673. After this they all crowded together and together exclaimed, "This is true orthodoxy." [5] I stood near and listened intently to all that had been said; and my spirit being aroused, I asked with a loud voice, "If you make man in spiritual things a pillar of salt, a beast, blind, and irrational, what is your theology? Is not each and all things of that spiritual?" To this, after a period of silence, they replied: "In our whole theology there is nothing spiritual whatever that the reason comprehends. The only thing spiritual in it is our faith; but that we keep strictly closed up, that no one may look into it; and we have taken care that not a single ray of spirituality shall escape therefrom and appear before the understanding. Moreover, man does not contribute thereto the least particle from any choice of his own. Charity also we have removed from everything spiritual, and have made it merely moral; likewise the Decalogue. Respecting justification, the forgiveness of sins, regeneration, and salvation thereby, we teach nothing spiritual; we say that these are wrought by faith, but how, we are utterly ignorant. In place of repentance, we have put contrition, and lest this should be believed to be spiritual, we have removed it from faith, even as to any least touch. Respecting redemption we have adopted none but purely natural ideas, which are, that God the Father included the whole human race in a sentence of damnation, and that His Son took that damnation upon Him. Self, suffered Himself to be hanged upon a cross, and thus moved His Father to compassion; besides other like ideas, in which you will find nothing spiritual, but only what is natural. " [6] But at this my former indignation continued, and I said, "If man had no freedom of choice in spiritual things, what would he be but a brute? Is it not by means of that that he is above brute beasts? Without that, what is the church but the black face of a fuller, with a white speck only in his eyes? Without it, what is the Word but an unmeaning volume? What is more frequently declared and commanded therein, than that man should love God and should love the neighbor, and should also believe; and again, that he has life and salvation in the measure of his love and faith? Is there any man who has not the ability to understand and do what is commanded in the Word and in the Decalogue? How could God have given such precepts and commandments to men without an ability to do them? [7] Tell any rustic whose mind has not been blocked up by fallacies in theological matters, that he has no more ability to understand and will in matters of faith and charity, and of salvation therefrom, than a stock or a stone and no ability to adapt or conform himself to them; will he not most heartily laugh at you and say, 'What can be more irrational? What then have I to do with the priest and his preaching? What is a church more than a stable? And what is worship more than ploughing? What madness to speak so! It is folly upon folly. Who denies that all good is from God? Is it not given to man to do good of himself from God? It is the same with believing.'" Hearing this they all cried out, "We spoke from orthodoxy in an orthodox way; but you from rustic notions in a rustic way." Then suddenly lightning fell from heaven, and lest it should consume them, they rushed out in troops and fled away, each to his own home.

(504) Second Memorable Relation: I was once in that interior spiritual sight in which the angels of the superior heaven are, but I was then in the world of spirits. And I saw two spirits not far away, standing apart from each other; and I perceived that one of them loved good and truth, and was thereby in conjunction with heaven, while the other loved evil and falsity, and was thereby in conjunction with hell. I approached and called them; and from their tones and their replies, I gathered that one could perceive truths as well as the other, could acknowledge them when perceived, could thus think from the understanding, and direct his intellectual faculties as he pleased, and his

voluntary faculties as he wished; consequently that they were in like freedom of choice in rational matters. I observed, moreover, that from that freedom there appeared in their minds a lucidity extending from their first sight, which was that of perception, to their last, which was that of the eye. [2] But when the one who loved evil and falsity was left to his own thought, I noticed that a kind of smoke arose from hell, and extinguished that lucidity which was above the memory, so that there was a thick darkness in him there like that of midnight; and also that the smoke ignited and burned like a flame, which illuminated the region of his mind below the memory, and this caused him to think enormous falsities arising from the evils of the love of self. But when the other, who loved good and truth, was left to himself, I saw, as it were, a gentle flame flowing down from heaven, which illuminated the region of his mind above the memory, and also the region below it even to the eye; also that the light from that flame shone brighter and brighter, in proportion as from the love of good he had a perception and thought of the truth. From seeing this, it was made clear to me that every man, good and evil alike, has spiritual freedom of choice, but that hell sometimes extinguishes it in the wicked, while heaven exalts and enkindles it in the good. [3] Afterward I talked with both of them, first with the one who loved evil and falsity, and when, after a few words about his lot, I mentioned freedom of choice, he fired up, and said, "What madness it is to believe that man has freedom of choice in spiritual things! What man can acquire faith of himself, or do good of himself?

Does not the priesthood of today teach from the Word that no man can receive anything unless it be given him from heaven? And the Lord Christ said to His disciples, 'Apart from Me ye can do nothing.' To which I will add, that no man can move hand or foot to do any good, or move his tongue to speak any truth from good. Therefore the church by her wise men has concluded that man can no more will, understand or think anything spiritual, or even adapt himself to willing, understanding, or thinking truth, than a statue, a stock or a stone; and therefore it is God who according to His good pleasure inspires faith, to whom alone belongs most free and unlimited power; and this faith, without any labor or power of ours, under the operation of the Holy Spirit, produces all that the unlearned ascribe to man." [4] I then talked with the other, who loved good and truth; and when, after a few remarks about his lot, I mentioned freedom of choice, he said, "What madness it is to deny man's freedom of choice in spiritual things! Who is not able to will and do good, and think and speak what is true of himself from the Word, thus from the Lord who is the Word? For He has said, 'Make the fruit good,' and 'Believe in the right,' and 'Love one another,' and 'Love God,' and also, 'Whosoever heareth My precepts and doeth them, loveth Me, and I will love him;' besides thousands of like sayings throughout the Word. What then is the Word good for, if man has no power to will and think, and from that to do and say what is there commanded? Without that power in man, what would religion in the church be but like a wrecked vessel lying at the bottom of the sea, with the captain standing on the very top of the mast and crying out, 'I can do nothing;' while he sees the crew in the small boats with sails spread and sailing away? Was there not given to Adam the freedom to eat of the tree of life, and also of the tree of the knowledge of good and evil? And because from his freedom he ate of this latter tree, smoke from the serpent, that is, from hell, entered his mind, on account of which he was cast out of Paradise and cursed. And still he did not lose his freedom of choice, for we read that the way to the tree of life was guarded by a cherub, and unless this had been done, he might still have wished to eat of it." [5] At these remarks the other, who loved evil and falsity, said, "What I have heard, I pass by; what I before advance I still adhere to. But who does not know that God alone is alive and thus active, while man is of himself dead and therefore merely passive? How can a being who is in himself dead and merely passive take to himself anything living and active?" To this I replied, "Man is an organ of life, and God alone is life; and God pours His life into the organ and into every least part of it; as the sun pours its heat into a tree and every least part of it. It is also God's gift that man should feel that life in himself as if it were his own, and it is God's will that he should so feel it, in order that man as if of himself may live in accordance with the laws of order, which are as numerous as the precepts of the Word, and thus may dispose himself for the reception of God's love. Nevertheless, God perpetually holds with his finger the perpendicular above the scales, and moderates man's freedom of choice, but never violates it by compulsion. [6] A tree cannot receive anything that the heat of the sun brings to it through its roots, unless it grows warm and is heated in every least fiber; nor can the elements rise up through its roots, unless every least fiber gives out heat from that which it has received, and thus contributes to the passage of those elements. Man does likewise from the heat of life that he receives from God; but unlike a tree, man feels the heat as his own, and yet it is not his own; and while so far as he believes that it is his and not God's, he receives the light of life, he does not receive the heat of love from God, but the heat of love from hell; and this being gross obstructs and closes the purer branchlets of the organism, as impure blood clogs the capillary vessels of the body. Thus man from being spiritual makes himself merely natural. [7] Man's freedom of choice is from this, that any life in himself is felt as his own, and that God leaves him so to feel in order that a conjunction may be effected between them, which is not possible unless it is reciprocal; and it becomes reciprocal when man acts from freedom altogether as if of himself. If God had not left this to man, he would not be man, neither would he have eternal life; for reciprocal conjunction with God is the cause that man is man, and not a beast, and also that he lives after death to eternity. This is the effect of freedom of choice in spiritual things." [8] After hearing this, the evil spirit removed to a distance, and then I saw upon a certain tree a flying serpent, such as is called a fiery serpent, which held out to somebody fruit from the tree. I then drew near in spirit to the place, and instead of the serpent a monstrous man was seen there, his face so covered with beard that only his nose was visible; and instead of the tree there was a burning stump, near which stood the man whose mind the smoke had formerly entered, and who had afterwards rejected the idea of freedom of choice in spiritual things. And just then a similar smoke came out of the stump, and enveloped them both; and as they were thus taken out of my sight, I went away. But the other spirit, who loved good and truth, and held that man has freedom of choice in spiritual things, accompanied me home.

(505) Third Memorable Relation: I once heard a grating sound like that of two mill-stones grinding on each other; I approached the sound and it ceased. Then I saw a narrow gate leading obliquely downward to a kind of vaulted house, in which were several chambers containing cells, and in each cell sat two persons, who were collecting from the Word proofs of justification by faith alone; one collecting the proofs, and the other writing them down, and this by turns. I approached one cell, which was near the door, and asked, "What are you collecting and writing?" They said, "Concerning the Act of Justification, or Faith in Act, which is faith itself justifying, vivifying and saving, and is the chief doctrine of the church in our part of Christendom. I then said to him, "Tell me some sign of that act, when than faith is brought into the heart and soul of man. " He replied, "The sign of that act appears at the moment that man is overcome by conviction that he is damned, and when in that state of contrition he thinks of Christ as having taken away the condemnation of the law, and lays hold upon this merit

of Christ with confidence, and with it in his thought approaches God the Father and prays. " [2] Then I said, "Thus is the act accomplished, and that is the moment of its accomplishment. But," I asked, "How am I to understand what is said of this act, namely, that nothing pertaining to man concurs in it, any more than if he were a stock or a stone; and in respect to the act man is incapable of beginning, willing, understanding, thinking, operating, co-operating, or applying and adapting himself thereto? Tell me how this agrees with your remarks, that the act takes place when man thinks of the claims of the law, of its condemnation having been taken away by Christ, of the trust with which he lays hold on that merit of Christ's, and with it in his thought, approaches God the Father and prays? Is not all this done by man?" He answered, "It is not done by man actively, but passively." [3] I answered, "How can any man think, trust and pray passively? Take away from man activity and operation, and do you not also take away receptivity, thus everything, and with everything the act itself? What does your act then become but a purely ideal thing, such as is called an entity of reason? I hope that you do not believe with some, that such an act takes place in the predestined only, who know nothing what ever of the infusion of faith into them. They may throw dice, and in that way determine whether faith has been infused into them or not. Therefore, my friend, believe that man with regard to faith and charity is active of himself from the Lord, and without this activity of man, your act of faith, which you have called the chief doctrine of the church in Christendom, is nothing more than the statue of Lot’s wife composed of mere salt, which tinkles when scratched by a scribe’s pen or fingernail (Luke 17:32). This I have said, because as to that act of faith you make yourselves like statues.” When I said this, he picked up his candlestick, intending to throw it with all his might in my face; but the light going out suddenly, he struck the forehead of his companion, and I went away laughing.

(506) “Fourth Memorable Relation: There appeared in the spiritual world two flocks, one of goats and the other of sheep. I wondered who they were, as I knew that the animals seen in the spiritual world were not animals, but correspondences of the affections, and the thoughts therefrom, of those who are there. I therefore drew nearer, and as I approached, the animal forms vanished, and in place of them men were seen; and it became manifest that those who formed the flock of goats were such as had confirmed themselves in the doctrine of justification by faith alone, while those who made up the flock of sheep were those who believed that charity and faith are one, as good and truth are one. [2] I then spoke with those who appeared as goats, and said, “Why are you thus gathered together?” Most of them were of the clerical order, who gloried in their reputation for learning, because they knew the mysteries of justification by faith alone. They said that they had assembled to hold a council, because they had heard [that some were claiming] that Paul’s saying, That a man is justified by faith without the deeds of the law (Rom. 3:28), was not rightly understood, for by faith here [it was

claimed] Paul did not mean the faith of the present church, which is a faith in three Divine persons from eternity, but faith in the Lord God the Savior Jesus Christ; also that by “the deeds of the law,” he did not mean the deeds of the law of the Decalogue, but the deeds of the Mosaic law, which were for the Jews; thus that by a wrong interpretation of those few words, two enormous falsities had been established, one, that Paul here meant the faith of the present church, and the other, that he meant the deeds of the law of the Decalogue. It is clearly evident [these claimed] that Paul meant the works of the Mosaic law, which were for the Jews, and not the works of the Decalogue, from what he said to Peter, whom he accused of Judaizing, although he knew That no one is justified by the works of the law, but by the faith of Jesus Christ (Gal. 2:14-16); “the faith of Jesus Christ” meaning faith in Him and from Him (as may be seen above, n. 338). And because by “the deeds of the law” Paul meant the deeds of the Mosaic law, he distinguished between the law of faith and the law of works, and between the Jews and the Gentiles, or “circumcision” and “uncircumcision,” “circumcision” signifying Judaism here as everywhere else. Moreover, Paul closes with these words: Do we then make the law of none effect through faith? God forbid; but we establish the law (saying this in connection with the foregoing), (Rom. 3:27-31). Likewise in the preceding chapter: Not the hearers of a law shall be justified before God, but the doers of a law shall be justified (Rom. 2:13); again: God will render to every man according to his deeds (Rom. 2:6); and again: For we must all be made manifest before the judgement-seat of Christ, that everyone may receive the things done through the body, whether it be good or bad (2 Cor. 5:10); besides other passages in his writings. From all this it is clear that Paul rejected faith without works, just as James did (2:17-26). [3] That Paul meant the deeds of the Mosaic law, which were for the Jews, these were still further convinced from the fact that all the statutes written for the Jews in uses are called “the law,” thus, “the deeds of the law,” as can be seen from the following: This is the law of the meal offering (Lev. 6:14, 18 seq.). This is the law for the burnt offering, for the meal offering, and for the sin offering, and for the guilt offering, and for the consecrations (Lev. 7:37). This is the law of the beast and of the fowl (Lev. 11:46 seq.). This is the law for her that beareth a son or a daughter (Lev. 12:7). This is the law of leprosy (Lev. 13:59; 14:2, 32, 54, 57). This is the law of him that hath an issue (Lev. 15:32). This is the law of jealousy (Num. 5:29, 30). This is the law of the Nazarite (Num. 6:13, 21). This is the law of cleansing (Num. 19:14). This is the law respecting the red heifer (Num. 19:2). The law for the king (Deut. 17:15-19). Indeed, the whole book of Moses is called “the book of the law,” Deut. 31:9, 11, 12, 26; also in Luke 2:22; 24:44; John 1:45; 7:22, 23; 8:5. [4] To this they have also added, that they saw in Paul that men should live according to the law of the Decalogue, and that the law is fulfilled by charity (Rom. 13:8-11); and that he also says: That these are three, faith, hope, charity, and that the greatest of these is charity (1 Cor. 13:13), not faith therefore. For these reasons they said that they had been assembled. But lest I should disturb them I withdrew; and again they appeared at a distance like goats, and sometimes as if lying down, sometimes as if standing, but they turned away from the flock of sheep. They seemed to be lying down when they were deliberating, and to be standing when they had formed their conclusions. But I kept my sight fixed on their horns; and I wondered that those in their foreheads seemed at one time to reach forward and upward, at another to bend backward towards their backs, and finally to turn entirely back. Just then they turned towards the flock of sheep, but still retained the appearance of goats. I therefore approached them again and asked, "what now?" They said they had decided that faith alone produces the goods of charity, as a tree produces fruit. Then thunder was heard, and lightning was seen overhead; and immediately an angel appeared standing between the two flocks; and he cried out to the flock of sheep, "Do not listen to them; they have not receded from their former faith, which is, that faith alone justifies and saves, and actual charity contributes nothing whatever thereto. Faith is not the tree, but man is the tree. But repent, and look to the Lord, and you will have faith. Before that, faith is not a faith that has anything living in it." Then the goats, with their horns turned back, wished to approach the sheep. But the angel standing between them separated the sheep into two flocks; and he said to those on the left, "Join the goats; but I tell you that a wolf is coming, that will carry them off, and you along with them. " [5] But when the two flocks of sheep had been separated, and those on the left had heard the threatening words of the angel, they looked at one another and said, “Let us speak to our former companions.” The left-hand flock then spoke to the right, saying, “Why did you desert our shepherds? Are not faith and charity one, as a tree and its fruit are one? For the tree through its branches is continued into the fruit. Tear from the branch that through which the tree by continuity flows into the fruit, will not the fruit perish, and with it all the seed of any tree to be reproduced from it? Ask our priests if it is not so.” They asked the priests, who looked round upon the rest, and these were winking at them to have them say that they had spoken rightly. And the priests then answered, “You have well said; but as to the continuation of faith into good works, like that of a tree into the fruit, we know many mysteries which must not be made known here. In the chain or thread of faith and charity there are many knots, which we priests only are able to untie. “ [6] Then one of the priests from among the sheep on the right arose and said, “They have told you that this is so, but they tell their own that it is not so, because they think differently.” Therefore they asked, “How then do they think? Do they not think as they teach?” He answered, “No, they think that any good of charity, which is called a good work, that is done by man for the sake of salvation and eternal life, is not good in the least degree, for the reason that it is the man’s wish to save himself by work that he does of himself, appropriating to himself the merit and righteousness of the one Savior; and they claim that it is so with every good work in which man is sensible of his own will. Therefore they assert that there is no conjunction whatever between faith and charity; and that faith is not even retained and preserved by good works.” [7] But those of the left flock said, “You tell lies about them. Do they not openly preach to us charity and the works of charity, which they call works of faith?” He replied, “You do not understand their preaching; only a clergyman who may be present attends to it and understands it. They mean moral charity only, and its civil and political good works, those they call the works of faith, although they are nothing of the kind, for an atheist may do them in the same manner and under the same form. Therefore with one accord they declare that no one is saved by any works, but by faith only. But let this be illustrated by comparisons: An apple tree produces apples; but if a man does good for the sake of salvation, as the tree produces those apples by continuity, then such apples are inwardly rotten and full of worms. They also say that a vine produces grapes; but that if a man were to do spiritual good works as the vine produces grapes, he would produce wild grapes.” [8] Then they asked, “What is the nature of their goods of charity or works, which are the fruits of faith?” He replied, “They regard them, perhaps, as something imperceptible, located somewhere near faith, but having no connection with it, being like the shadow that follows a man when he faces the sun, which shadow he does not notice unless he turns around; or I may say, they are like horses’ tails, which are now cut off in many countries; for the people say, ‘What is the use of them? They are good for nothing; if they remain on, they are quickly befouled.” Hearing this, one from the left flock said, indignantly, “There is certainly some conjunction; otherwise, how can they be called the works of faith? Perhaps the goods of charity are insinuated by God into man’s voluntary works by some influx, as by some affection, aspiration, inspiration, incitement, or excitement of the will by tacit perception in thought and exhortation therefrom, by contrition and thus conscience, and the urging thereof, by obedience to the Decalogue and the Word, such as is rendered by a child or a wise man, or by some other similar means. Otherwise, how can they be called the fruits of faith?” To this the priest replied, “Not so; and if they claim that anything is done by such means, they still in their sermons overload it with words which make out that such works are not from faith. Nevertheless, some teach such works, although as signs of faith, and not as the bonds connecting it with charity. And some have divined a conjunction by means of the Word.” Some then said, “Is not conjunction so effected?” But he replied, “They do not think that; but only that it is effected by the hearing of the Word; for they maintain that everything of man’s rationality and volition in matters of faith is impure and tainted with a sense of merit, since man in spiritual things is no more able to understand, will, operate, or co-operate, than a stock.” [9] But when one of them heard that man is believed to be such in all things pertaining to faith and salvation, he said, “I heard a man say, ‘I have planted a vineyard; now I will drink wine until I am drunk.’ But another asked him, ‘Will you drink the wine from your own cup by your own right hand?’

He answered, 'No; but from an unseen cup by an unseen hand.' And the other replied, 'You will certainly not get drunk.'" Presently the same man said, "I pray you, listen to me; I advise you to drink wine from the Word understood. Do you not know that the Lord is the Word? Is not the Word from the Lord? Is He not in it therefore? Consequently, if you do good from the Word, are you not doing it from the Lord, from His lips and will? And if you then look to the Lord, He Himself will lead and teach you, and you will do that good of yourselves from the Lord. Who that does something at the word and mandate of a king, can say, 'This I do from my own word or mandate, and from my own will?'" [10] He then turned toward the clergy, and said "Ministers of God, do not mislead the flock." Hearing these remarks, the greater part of the flock on the left withdrew, and united with the flock on the right. Then some of the clergy said, "We have heard what we never heard before; we are the shepherds; we will not leave the sheep." And they withdrew also; and they said, "This man spoke a true word. Who that acts from the Word, thus from the Lord, from his lips and will, can say, 'This I do from myself?' Who that acts from the word and will of a king can say, 'This I do from myself?' Now we behold the Divine Providence, why it is that a conjunction of faith and good works, acknowledged by an ecclesiastical society, has not been found. It could not he found, because it could not exist, for there has been no faith in the Lord, who is the Word, and therefore there has been no faith from the Word." But the other priests, who belonged to the flock of goats, went away, waving their caps and shouting, “Faith alone! Long live faith alone!”

(507) Fifth Memorable Relation: Once when conversing with the angels, I finally spoke of the lust of evil which is in every man from his birth. One said, “In the world where I am, those who are in lust seem to us angels as if they were infatuated; but to themselves they seem to be consummately wise. Therefore, in order to withdraw them from their infatuation, they are let alternately into it and into the rationality which they possess in externals; but in this latter state although they see, acknowledge, and confess their folly, they long to return from their rational to their foolish state, and they “let themselves down into that state as if they were exchanging what is compulsory and disagreeable for what is free and delightful. Thus it is lust and not intelligence that gives them interior delight. [2] There are three universal loves, of which every man is by creation composed; love of the neighbor, which is also a love of performing uses, which love is spiritual; love of the world, which is also a love of possessing wealth, which love is material; and love of self, which is also a love of ruling over others, which love is corporeal. Man is truly a man, when love of the neighbor, or love of performing uses, constitutes the head; and love of the world, or love of possessing wealth constitutes the chest and abdomen; while love of self or of ruling over others, forms the feet and the soles of the feet. But when love of the world forms the head, man is merely hunchbacked; while if love of self forms the head, he is not like a man standing on his feet, but like one

standing on the palms of his hands with his head down and his posteriors in the air. [3] When a love of doing forms the head, and the other two form the body and feet in their order, the man appears in heaven with an angelic face and a beautiful rainbow about his head; but if the love of the world or of wealth forms the head, he appears from heaven with a face pale like that of a corpse, and a yellowish circle about the head; and if love of self, or of ruling over others, forms the head, he appears from heaven with a dusky-glowing face and a white circle about the head." Thereupon I asked, "What do the circles about the head represent?" They replied, "They represent intelligence; the white circle about the head with the dusky-glowing face represents that the intelligence of that man is in externals or round about him, while in his internals or within him there is folly; and furthermore, such a man is wise when in the body, but foolish when in the spirit; and no man is wise in spirit except from the Lord, and he becomes such when he is born and created anew by the Lord." [4] After these remarks the earth was opened toward the left, and I saw rising up through the opening a devil with a dusky, glowing face and a white circle about his head; I asked, "Who are you?" He said, "I am Lucifer, the son of the morning; and because I made myself like unto the Most High, I was cast down, as I am described in the fourteenth chapter of Isaiah." He was not that Lucifer, but he believed that he was. I said, "Since you have been cast down, how can you rise again out of hell?" He replied, "There I am a devil; but here I am an angel of light. Do you not see that my head is girt with a white band? You shall also see, if you wish, that I am moral among the moral, rational among the rational, and even spiritual among those who are spiritual. I have also been able to preach." I asked, "How did you preach?" He replied, "Against defrauders, adulterers, and all infernal loves; and then being Lucifer, I even called myself the devil, and against myself I accused him; and for so doing I was borne up to heaven with praises. That is why I have been called the son of the morning. And what astonished myself, when I was in the pulpit I had no thought but that I was speaking rightly and truly. But the cause of this was disclosed to me; namely, that I was in externals, and these were then separated from my internals. But although this was disclosed to me, still I could not change, because I had exalted myself above the Most High, and set myself up against Him." [5] Finally I asked, "How could you talk so, when you yourself are a defrauder and an adulterer?" He replied, "I am one thing when in externals or in the body, and another when in internals or in spirit. In the body I am an angel, but in spirit a devil; for in the body I am in understanding, but in spirit I am in the will; and the understanding carries me upward, while the will carries me downward. While I am in the understanding a white band encompasses my head; but when the understanding gives itself up wholly to the will, and becomes the will's, which is our final lot, then the band grows black and disappears, and when this takes place, I am no longer able to ascend into this light." But all at once, as he saw the angels with me, his face grew red and his voice excited, and even the band about his head became black, and he sank down to hell through the opening by which he had arisen. From what they had seen and heard, the bystanders came to this conclusion, that a man’s quality is such as his will is, not such as his understanding is, since the will easily draws the understanding over to its side and enslaves it. [6] I then asked the angels, “Whence have the devils rationality?” And they said, “It is from the glory of the love of self, for the love of self is encompassed with a glory, this glory being the resplendence of its fire, and it exalts the understanding almost into the light of heaven. For the understanding in every man is capable of elevation according to his knowledges; but the will can be elevated only by a life according to the truths of the church and of reason. Hence it is that even atheists, who are in the glory of fame from self-love, and thereby in the pride of self-intelligence, enjoy a loftier rationality than many others; but that is when they are in the thought of the understanding, not in the love of the will, and the love of the will possesses the internal man, but the thought of the understanding the external.” The angel furthermore explained why man is composed of three loves, namely, the love of use, the love of the world, and the love of self; it is in order that man may think from God, yet wholly as if of himself. He said that the highest things of man’s mind were turned upward towards God, the intermediate outward towards the world, and the lowest downward into the body; and because these latter are turned downward, although man thinks from God, he thinks wholly as of himself.

(508) Sixth Memorable Relation: One day there appeared to me a magnificent temple, square in form, the roof of which was crown-shaped, arched above and raised round about; its walls were continuous windows of crystal; its door was of a pearly substance. Within, on the south side, towards the west was a pulpit, on the right-hand side of which lay the open Word enveloped in a sphere of light, the splendor of which surrounded and illuminated the whole pulpit. In the center of the temple was a sanctuary, before which there was a veil, at that time raised, and there a golden cherub stood with a sword turning hither and thither in his hand. [2] While I looked at these things, the significance of each one of them flowed into my meditation: The temple signified the New Church; the door of pearly substance, entrance into it; the windows of crystal, the truths that enlighten it; the pulpit, the priesthood and preaching; the Word lying open upon the pulpit and illuminating the upper part of it, signified the revelation of the internal sense of the Word, which is spiritual; the sanctuary in the center of the temple signified the conjunction of that church with the angelic heaven; the golden cherub therein, the Word in the sense of the letter; the sword waving in his hand signified that this sense can be turned in any direction, provided it is done in adaptation to some truth; the veil before the cherub being raised, signified that the Word is now laid open. [3] Afterward, when I drew nearer, I saw this inscription above the door, Nunc Licet - It is now permitted - which signified that it is now permitted to enter understandingly into the mysteries of

faith. From seeing this inscription it came into my thought that it is exceedingly dangerous to enter with the understanding into dogmas of faith that are concocted out of self-intelligence, and therefore out of falsities, and still more so to confirm them from the Word; by this means the understanding is closed above, and gradually below as well, to such a degree that theology is not only despised but also obliterated from the mind, as writing on paper is by worms, or the wool of a garment by moths. Then the understanding abides only in political matters, which have regard to man's life under the government where he is, and in the civil matters pertaining to his employment, and in the domestic affairs of his own house. And in all these things he constantly kisses nature, and owing to the allurements of her pleasures, loves her as an idolater loves the golden image in his bosom. [4] Since then, the dogmas of the present Christian churches have not been formed from the Word, but from self-intelligence, and therefore from falsities, and also have been confirmed by certain passages from the Word; by the Lord's Divine Providence the Word among the Roman Catholics has been taken from the laity, and among Protestants has been opened, and yet has been closed by their common declaration that the understanding must be held in obedience to their faith. [5] But in the New Church the contrary is the case; there it is permitted to enter with the understanding and penetrate into all her secrets, and to confirm them by the Word, because her doctrines are continuous truths laid open by the Lord by means of the Word, and confirmations of these truths by rational means cause the understanding to be opened above more and more, and thus to be raised into the light in which the angels of heaven are. That light in its essence is truth, and in that light acknowledgment of the Lord as the God of heaven and earth shines in its glory. This is what is meant by the inscription Nunc Licet over the door of the temple, and also by the veil of the sanctuary before the cherub being raised. For it is a canon of the New Church, that falsities close the understanding, and that truths open it. [6] After this I saw above my head something like an infant, holding in his hand a paper. As he drew near to me, he increased to the stature of a medium-sized man. He was an angel from the third heaven, where all at a distance look like infants. When he came to me, he handed me the paper; but as the writing was in rounded letters, such as they have in that heaven, I returned the paper, and asked him to explain to me the meaning of the words there written, in terms adapted to the ideas of my thought. He replied, "This is what is here written: Enter hereafter into the mysteries of the Word, which has been heretofore shut up; for the particular truths therein are so many mirrors of the Lord."

CHAPTER 9 REPENTANCE.

(509) After treating of Faith, Charity, and Freedom of Choice, next in connection comes Repentance, because without repentance true faith and genuine charity are impossible; and without freedom of choice no man can repent. Repentance is now treated of for the further reason that the subject of Regeneration follows, and no man can be regenerated until the more grievous evils, which render him detestable in the sight of God, are put away, and this is done by means of repentance. What is an unregenerate man but an impenitent one? And is not an impenitent man like one who is in a state of lethargy, who knows nothing of sin, and therefore cherishes it in his bosom, and kisses it every day, as an adulterer kisses a harlot in his bed? But to make clear what repentance is, and what it accomplishes, the treatment of it shall be separated into sections.

(510) I. REPENTANCE IS THE FIRST THING OF THE CHURCH IN MAN. The communion called the church consists of all men in whom the church is, and the church enters into man when he is becoming regenerate, and everyone becomes regenerate by abstaining from the evils of sin, and shunning them as one would an infernal horde with torches in hand, endeavoring to overtake him and throw him upon a burning pile. There are many means by which man, as he progresses in his early years, is prepared for the church and introduced into it; but the means whereby the church is established in man are acts of

repentance. Acts of repentance are all such things as cause man not to will and consequently not to commit evils, which are sins against God; for until this takes place man stands outside of regeneration, and if any thought respecting eternal salvation should then creep into his mind, he turns toward it, but immediately turns away from it; for it enters the man no further than into the ideas of his thought, and from that goes forth into the words of his speech, and also, it may be, into some gestures conformable to speech. But when such thought enters the will, it is in the man; for the will is the man himself, because in it his love resides, while thought is outside of the man, except when it proceeds from his will, and then will and thought act as one, and both together constitute the man. From this it follows, that, for repentance to be repentance, and to be effective in man, it must be a repentance of the will and from that of the thought, and not of the thought only; therefore that it should be actual repentance, and not merely verbal. That repentance is the first thing of the church, is very evident from the Word. John the Baptist, who was sent beforehand to prepare men for the church which the Lord was about to establish, when he baptized preached at the same time repentance; and therefore his baptism was called the baptism of repentance, for the reason that baptism signified spiritual washing, which is a cleansing from sin. This John did in Jordan, because Jordan signified introduction into the church, for it was the first boundary of the land of Canaan where the church was. The Lord Himself also preached repentance for the forgiveness of sins, teaching thereby that repentance is the first thing of the church, and that so far as man repents his sins are put away, and so far as they are put away, they are forgiven. And still further, the Lord commanded His twelve apostles, and also the seventy whom He sent forth, to preach repentance. From all this it is clear that the first thing of the church is repentance.

(511) That the church is not in man until the sins in him have been put away, anyone may conclude from reason, and it may be illustrated by the following comparisons: Who can introduce sheep, and kids and lambs into fields or woods where there are all kinds of wild beasts, before he has driven out the beasts? Who can make a garden out of a piece of ground that is overgrown with thorns, briars, and nettles, before he has rooted out those noxious weeds? Who can establish a mode of administering justice according to judicial practices in a city held by hostile forces, and establish citizenship, before he has expelled those forces? It is the same with evils in man. They are like wild beasts, like thorns and briars, and like hostile forces; and the church can no more have a common abode with evils than a man can dwell in a cage where there are tigers and leopards; or sleep in a bed with poisonous herbs strewed upon it and stuffed into the pillows; or sleep at night in a church, beneath the floor of which are sepulchres containing dead bodies. Would not ghosts infest him there like furies?

(512) II. THE CONTRITION, WHICH AT THE PRESENT DAY IS SAID TO PRECEDE FAITH, AND TO BE FOLLOWED BY THE CONSOLATION OF THE GOSPEL, IS NOT REPENTANCE. In the Reformed Christian world a certain

kind of anxiety, grief, and terror are spoken of, which they call contrition, which precedes faith in those who are about to be regenerated, and which is followed by the consolation of the Gospel They claim that this contrition in such persons arises from a fear of that just wrath of God and consequent eternal damnation which inheres in every man, owing to the sin of Adam and the resulting proclivity of man to evil; also, that without that contrition, the faith which imputes to man the merit and righteousness of the Lord the Savior, is not bestowed; and that those who have obtained this faith, receive the consolation of the Gospel, which is, that they are justified, that is, renewed, regenerated and sanctified, without any co-operation of their own, and are thus transferred from a state of damnation to one of eternal blessedness, which is life eternal. But respecting this contrition the following questions are to be considered: 1. Is it repentance? 2. Is it of any consequence? 3. Is there such a thing?

(513) Whether contrition is repentance or not, may be inferred from the description of repentance given hereafter, where it is shown that repentance is impossible unless man is aware that not only generally but in every least particular he is a sinner; and this no man can know, unless he examines himself, sees the evils that are in him, and condemns himself on account of them. But the contrition that is declared to be necessary to faith, has nothing in common with all this; for it is merely the thought and the confession therefrom, that man is born into the sin of Adam, and into a proclivity to the evils springing from it;

consequently, that the wrath of God is upon him, and therefore a well-deserved damnation, doom, and eternal death. From all this it is plain that contrition is not repentance.

(514) The next point is, since that contrition is not repentance, is it of any consequence? It is said to contribute to faith as an antecedent to its consequent, although it does not enter into faith and conjoin itself with it by mingling therewith. But what is the faith that follows it, but that God the Father imputes the righteousness of His Son, and then declares man, while he is yet unconscious of any sin, to be righteous, renewed, and holy, and thus clothes him in a robe washed and made white in the blood of the Lamb? And when man walks in this robe, what are the evils of his life but like stones of sulfur thrown into the depths of the sea? And what is then the sin of Adam but something covered over, or set aside, or carried away by the imputed righteousness of Christ? When man, because of that faith, walks in the righteousness and at the same time in the innocence of God the Savior, what is the use of that contrition unless to give him the assurance that he is in Abraham’s bosom, and may therefore regard those who have not experienced the contrition that precedes faith as miserable in hell, or as dead, since it is said that those who lack contrition have no living faith? Consequently it may be asserted that when those who have experienced such contrition have sunk or are sinking into damnable evils, they pay no more attention to them, and are no more sensible of them, than pigs lying in muddy gutters of the

street are sensible of the stench. Evidently, therefore, such contrition, not being repentance, is of no consequence.

(515) The third point to be considered is, Whether apart from repentance there can be any such contrition? In the spiritual world I asked many who had confirmed in themselves a faith imputative of Christ's merit, whether they had experienced any contrition; and they replied, "Why contrition, when from childhood we have believed as a certainty that Christ took away all our sins by His passion? Contrition does not square with this belief; for contrition is a man's casting himself into hell and torturing his conscience, when he knows, nevertheless, that he has been redeemed and thus delivered from hell, and is consequently secure from harm." To this they added, that this law of contrition is a purely fictitious thing accepted in place of the repentance that is so frequently mentioned and also enjoined in the Word; although with the simple, perhaps, who know but little about the Gospel, there is some emotion of mind when they hear or think about the torments of hell. They also said, that the consolation of the Gospel impressed upon their minds from earliest youth so banished contrition, that in their hearts they laughed at the mere mention of it; and that hell could no more strike them with terror than the fires of Vesuvius or Etna could terrify those who live at Warsaw or Vienna, or than the basilisks and vipers in the deserts of Arabia, or the tigers and lions in the forests of Tartary, could terrify those who live in safety, tranquillity, and quiet in some European city; also that the wrath of God excited no more terror or contrition in them than the wrath

of the king of Persia would excite in those who live in Pennsylvania. By all this together with rational inferences from their declarations I was convinced that contrition, unless it is repentance such as is hereinafter described, is nothing but a freak of imagination. The reason why the Reformed adopted contrition in place of repentance, was that they might separate themselves from the Roman Catholics, who insist upon repentance and at the same time upon charity; and when they afterward established the doctrine of justification by faith alone, they alleged as their reason for this change, that by repentance, as by charity, something of the man's own, which savored of merit, entered into his faith and blackened it.

(516) III. THE MERE LIP-CONFESSION THAT ONE IS A SINNER IS NOT REPENTANCE. On this lip-confession the Reformed who adhere to the Augsburg Confession teach as follows: "No man can ever know his sins; wherefore they cannot be enumerated; moreover, they are interior and hidden, so that a confession of them would be false, uncertain, maimed and mutilated; but he who confesses himself to be nothing but sin, includes all sins, excludes none, and forgets none. Still the enumeration of sins, although not necessary, is not to be done away with, out of regard for tender and timid consciences; but this is only a childish and common form of confession for simpler and ruder people" (Formula Concordiae, pages 327, 331, 380). But by the Reformed, after they had separated from the Roman Catholics, this confession was adopted in place of actual repentance, because it is based upon their

imputative faith, which alone apart from charity, and thus apart from repentance also, works the forgiveness of sins and regenerates man; it is based also upon this, which is an inseparable appendix to that faith, that there is no co-operation on man's part with the Holy Spirit in the act of justification; also upon this, that man has no freedom of choice in spiritual things; and again upon this, that all things depend upon mercy apart from means, and nothing what ever is effected mediately by or through man.

(517) Among the many reasons why the mere lip-confession of being a sinner is not repentance, is this, that everyone, an impious man or even a devil, may make that declaration, and this with external devotion, when he thinks of the torments of hell, either those present or impending. But who does not see that this is not from any internal devotion, consequently that it is imaginary and therefore a matter of the lungs, and not a matter of the will from within, and thus of the heart? For an impious man and a devil still burn inwardly with the lusts of the love of doing evil, by which they are moved like windmills given by strong winds; therefore such a declaration is nothing but a contrivance to cheat God for the sake of deliverance or to deceive the simple. For what is easier than to compel the lips to cry out, and the breath of the mouth to adapt itself thereto, to turn up the eyes and raise the hands? This is the same as what the Lord says in Mark: Well hath Isaiah prophesied of you, hypocrites, This people honoreth Me with their lips, but their heart is far from Me (7:6); and in Matthew: Woe unto you, scribes and Pharisees! for ye cleanse the outside of the

cup and the platter, but within they are full with extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter that the outside may be clean also (23:25, 26; and more in the same chapter).

(518) In a like hypocritical worship are those who have confirmed in themselves the faith of the present church, that the Lord by the passion of the cross took away all the sins of the world, meaning thereby the sins of every man, if only they pray according to the formularies about propitiation and mediation. Some of them can pour forth from the pulpit, with loud voices and apparently burning zeal, many holy utterances about repentance and charity, while they deem both of these useless in respect to salvation; for by repentance they mean no other than lip-confession, and by charity that charity only that pertains to public life; but this they do to please the people. It is such who are meant by these words of the Lord: Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name? and in Thy name done many mighty works? But then will I profess unto them, I know you not; depart from Me, ye that work iniquity (Matt. 7:22, 23). In the spiritual world I once heard a man praying after this manner: “I am full of sores, leprous, unclean from my mother’s womb; there is not a sound spot in me from my head to the sole of my foot; I am not worthy to raise my eyes towards God; I am deserving of death and eternal damnation; have mercy upon me for the sake of Thy Son; purify me in His blood; on Thy good pleasure depends the salvation of all; I implore mercy.” Hearing him pray thus, the bystanders asked, “How

do you flow that you are such?" He replied, "I know it because I have heard so." But he was then sent to angelic examiners, before whom he spoke in the same way; and these, after examination, reported that he had spoken the truth about himself, and yet without knowing a single evil in himself, because he had never examined himself, but had believed that after lip-confession evils were no longer evils in the sight of God, both because God turns His eyes away from them, and because He has been propitiated. In consequence of this he had not come to a sense of any evil, although he was a willful adulterer, a thief, a wily detractor, and intensely revengeful; such he was in heart and will, and therefore would be such in word and deed did not the fear of the law and of the loss of reputation restrain him. After he was found to be such, he was judged and sent away to the hypocrites in hell.

(519) The character of such may be illustrated by comparisons. They are like temples where only the spirits of the dragon, and those who are meant by "locusts" in the Apocalypse, are congregated; and they are like the pulpits therein, where the Word is not because it is put beneath the feet. They are like plastered walls with the plaster beautifully colored, but within them when the windows are opened, owls and direful night birds are flying about. They are like whitened sepulchres which contain dead men's bones. They are like coins made of the dregs of oil or of dried dung covered with gold. They are like the bark and wood fiber covering rotten wood; like the garments of Aaron's sons about a leprous body; and even like ulcers

containing pus covered over with a thin skin, and supposed to be healed. Who does not know that a holy external and a profane internal do not accord? Such also are more afraid than others to examine themselves; therefore they are no more sensible of the viciousness within them, than they are of the pungent and ill-smelling substances in their stomachs and bowels before they are cast out into the draught. But it must be remembered that those here spoken of are not to be confounded with those who do well and believe rightly, nor with those who repent of some sins, and when worshiping, and still more when in spiritual temptation, speak within themselves or pray from a like oral confession; for such a general confession both precedes and follows reformation and regeneration.

(520) IV. MAN IS BORN [WITH AN INCLINATION] TO EVILS OF EVERY KIND; AND UNLESS HE TO SOME EXTENT REMOVES HIS EVILS BY REPENTANCE, HE REMAINS IN THEM; AND HE WHO REMAINS IN EVILS, CANNOT BE SAVED. That every man is born [with an inclination] to evils, so that he is nothing but evil from his mother’s womb, is well known in the church; and it has become known because it has been handed down by the councils and leaders of the churches, that the sin of Adam was transmitted to all his posterity; and that for this sin alone every man after him has been damned along with him; and that it is this sin that is inherent in every man by birth. On this assertion, moreover, other things taught by the churches are based, as that the washing of regeneration, which is called baptism, was instituted by the

Lord in order that this sin might be removed; that this was the reason for the Lord's coming; and that faith in His merit is the means whereby it is removed, besides other doctrines which have been based by the churches upon this assertion. But that there is no inherited evil from that origin can be seen from what has been shown above (n. 466, seq.), that Adam was not the first man, but that the story of Adam and his wife representatively describes the first church on this earth -the garden of Eden its wisdom, the tree of life its looking to the Lord who was to come, and the tree of the knowledge of good and evil its looking to self and not to the Lord. That this church is what is representatively described by the first chapters of Genesis has been clearly proven by many parallel passages from the Word in the Arcana Coelestia, published at London. When these things are understood and accepted the opinion heretofore entertained that the evil innate in man from his parents is from that source falls to the ground, for that evil has a different origin. In the chapter on Freedom of Choice it has been fully shown that the tree of life and the tree of the knowledge of good and evil are in every man, and that they are said to be located in a garden to signify man's freedom of choice to turn to the Lord or to turn away from Him.

(521) But, my friend, parents are the only source of inherited evil; not the evil itself which a man actually commits, but the inclination thereto. Everyone who combines reason and experience will acknowledge that this is so. Who does not know that children are born with a general resemblance to their parents in features, manners,

and disposition, and even grandchildren and great-grandchildren with a resemblance to grandparents and great-grandparents; also that many are able thus to distinguish families from each other, and even nations, as Africans from Europeans, Neapolitans from Germans, Englishmen from Frenchmen, and so on? Who does not recognize a Jew by his face, eyes, speech and gestures? And if you were sensible of the sphere of life flowing out from the native genius of everyone, you would in like manner be convinced of the resemblance of dispositions and minds. [2] From all this it follows, that man is not born into actual evils, but only into an inclination to evils, but with a greater or lesser proclivity towards particular evils; consequently after death man is not judged from any inherited evil, but from the actual evils which he himself has committed. This is also evident from the following statute of the Lord: The father shall not die for the son, and the son shall not die for the father; everyone shall die for his own sin (Deut. 24:16). This was made certain to me in the spiritual world from the state of those who die in infancy; in that they have only an inclination to evils, and thus favor them in will, but do not commit them; for they are educated under the auspices of the Lord and are saved. [3] The aforesaid inclination and proclivity to the evils that are transmitted by parents to children and their posterity, are broken only by the new birth from the Lord, which is called regeneration. Without this, that inclination not only continues uninterrupted, but is also increased by successive parents, and becomes a stronger proclivity to evil, and at length a proclivity to every kind of evil. It is from this that the Jews are still images of their father Judah, who took a Canaanitish woman to wife, and committed adultery with Tamar his daughter-in-law, and thus begat three branches of them. Therefore, this inherited disposition has in process of time so increased in them that they are still unable to embrace the Christian religion with a hearty faith. They are said to be unable to do so, because the interior will of their minds is adverse thereto, and this adverse will is the cause of their inability.

(522) That all evil, unless removed, remains in man, and that man cannot be saved if he remains in his evils, follows of itself. That no evil can be removed except by the Lord, and except in those who believe in Him and love the neighbor, can be clearly seen from what has already been said, especially from the following in the chapter on Faith. The Lord, charity, and faith make one, like life, will, and understanding, and if they are divided, each perishes like a pearl reduced to powder. And from this: The Lord is charity and faith in man, and man is charity and faith in the Lord. But it is asked, How can man enter into this union? The reply is, that he cannot, unless to some extent he removes his evils by repentance. It is said that man must remove them, because this is not done by the Lord directly, apart from man's co-operation; which is also fully shown in that same chapter, and in that following on Freedom of Choice.

(523) It is asserted that no man can fulfil the law, and the less so, since he who trespasses against one commandment of the Decalogue trespasses against all. But the meaning of this assertion is different from its sound, for it is to be

understood thus, that he who purposely or deliberately acts contrary to one commandment, acts contrary to the rest, since to so act from purpose and deliberation is to deny utterly that it is sin, and when it is said to be sin, to reject the statement as of no account; and he who so denies and rejects the idea of sin gives no thought to anything that is called sin. Those who are unwilling to hear anything about repentance come into this fixed attitude of mind; but on the other hand, those who by repentance have removed some evils that are sins, come into a settled purpose to believe in the Lord and love the neighbor. Such are kept by the Lord in the purpose to refrain from other evils; and if therefore from ignorance or some over-powerful lust, they are led to commit sin, it is not imputed to them, because they did not commit it deliberately, and do not confirm it in themselves. This may be confirmed by the following facts: In the spiritual world I have met with many who in the natural world had lived like others, dressing finely, feasting delicately, making money by trading like others, attending theaters, joking about lovers as if from licentiousness, and doing other like things; and yet the angels charged these things upon some as evils of sin, and not upon others, declaring the latter innocent, but the former guilty. Being asked the reason of this, since all had done the same things, they replied, that all are viewed by them from their purpose, intention, and end, and are distinguished accordingly; and therefore they excuse or condemn those whom the end excuses or condemns, since good is the end of all in heaven, and evil the end of all in hell.

(524) But these statements shall be illustrated by comparisons: The sins an impenitent man holds fast to may be compared to various diseases in him, from which, he dies unless remedies are applied and the malignities thereby removed. They may be compared especially to the disease called gangrene, which unless healed in time, spreads, and causes inevitable death; in like manner to boils and abscesses, unless they break out or are opened; for from them empyemata or collections of pus will be diffused into the neighboring parts, from these into adjoining viscera, and finally into the heart, from which comes death. [2] These sins may also be compared to tigers, leopards, lions, wolves, and foxes, which unless kept in dens or bound with chains or ropes, would attack the flocks and herds and kill them as the fox does poultry; also to poisonous serpents, which unless held tight with sticks, or deprived of their teeth, would inflict deadly wounds upon man. A whole flock, if left in fields where there are poisonous herbs, instead of being led by the shepherd to safe pastures; would perish. So the silk-worm would perish, and all silk with it, unless other worms were kept from the leaves of its tree. [3] These sins may also be compared to grain in granaries or barns, which would be rendered musty and rotten and thus useless, if the air were not permitted to pass freely through it, and remove whatever is injurious. If a fire were not quenched at the very outset, it might lay waste a whole city or forest. Thorns, briars, and thistles would take full possession of a garden unless rooted out. Gardeners know that a tree sprung from a bad seed and root conveys its bad sap to the

branch of a good tree budded or engrafted upon it, and that the bad sap which comes up is turned into good sap, and produces useful fruit. And the like takes place in man through the removal of evil by means of repentance; for man is thereby engrafted into the Lord as a branch into a vine, and bears good fruit (John 15:4-6).

(525) V. RECOGNITION OF SIN AND THE DISCOVERY OF SOME SIN IN ONESELF, IS THE BEGINNING OF REPENTANCE. No man in the Christian world can be without recognition of sin, for everyone is taught from infancy what evil is, and from childhood what the evil of sin is. All youths learn this from parents and teachers, also from the Decalogue (which is the primary instruction given to all within Christendom), also, in their subsequent progress, from preaching at church and instruction at home, and in fullness from the Word; and furthermore from the civil laws of justice, which teach the same things as are taught in the Decalogue and other parts of the Word. For the evil of sin is no other than evil against the neighbor, and evil against the neighbor is also evil against God, which is sin. But recognition of sin effects nothing until a man examines the actions of his life, and sees whether he has secretly or openly done any such thing. Until then, there is nothing but knowledge, and what the preacher then says is a mere sound going in at the left ear and out at the right, and finally it becomes a mere matter of thought and something devout in the breathing, and with many merely imaginative and chimerical. But it is wholly different if man, according to what he recognizes as sin, examines himself,

discovers something in himself, says to himself, “This evil is a sin,” and from fear of eternal punishment abstains from it. Then what has been said in churches in the way of instruction and devotion is first received by both ears, is communicated to the heart, and from a pagan the man becomes a Christian.

(526) Can there be anything better known in the Christian world than that man ought to examine himself? For everywhere in empires and kingdoms, whether in those adhering to the Roman Catholic or to the Evangelical religion, before approaching the holy supper, men are taught and admonished to examine themselves, to recognize and acknowledge their sins, and to live a new and different life. In the English dominions this exhortation is accompanied with fearful threatenings, where, from the address preceding the communion, the following is read and proclaimed by the priest from the altar: “The way and means” to become a worthy partaker of the holy supper, “is first to examine the deeds and conversations of your life by the rule of God’s commandments, and whereinever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinful nature, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your neighbor, then ye shall reconcile yourselves unto him, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive

others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy communion does nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent ye of your sin, or else come not to that holy table, lest after the taking of that holy sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquity, and bring you to destruction both of body and soul."

(527) Yet there are some who cannot examine themselves, such as infants, boys and girls before they arrive at the age when they are capable of self-examination, also the simple minded, who are not capable of reflection; and again, all those who have no fear of God, and beside these some who are sick in mind and body; and above all those who are confirmed in the doctrine of justification by faith alone, which imputes Christ's merit to man, and who have persuaded themselves, that by such examination and repentance something of man would enter, which would destroy faith, and thus would banish and reject salvation from its one only abiding-place. To all such a mere lip-confession is serviceable. That this is not repentance has been shown above in this chapter. [2] But those who know what sin is, and still more those who know many things from the Word and teach them, and yet do not examine themselves, and consequently see no sin in themselves, may be likened to those who scrape up wealth and lay it up in chests and coffers, making no further use of it than to look

at it and count it; also to those who gather into their treasuries jewels of gold and silver, or hide them in vaults, for the mere sake of being rich. Such are like the trader who hid his talent in the earth, and like him who hid his pound in a napkin (Matt. 25:25; Luke 19:20). They are also like the hard wayside and the stony places upon which the seed fell (Matt. 13:4, 5). Also like fig trees full of leaves but bearing no fruit (Mark 11:13). They are the hearts of adamant, which do not become hearts of flesh (Zech. 7:12). They are like the partridges which gather and bring not forth; they get riches, but not with judgment; they leave them in the midst of their days, and at their end become fools (Jer. 17:11). They are like the five virgins who had lamps but no oil (Matt. 25:1-12). [3] Those who acquire from the Word much about charity and repentance, and who have abundant knowledge of its teachings, and yet do not live in accordance therewith, may be compared to gluttons, who stuff their food into their mouths in chunks, and swallow it without chewing, so that it remains undigested in the stomach, and when it passes out vitiates the chyle, and brings on lingering diseases, from which they finally die a miserable death. And as such are without spiritual heat, however much light they may possess, they may be called winters, frozen grounds, arctic climates, and even fields of snow and ice.

(528) ACTUAL REPENTANCE IS EXAMINING ONESELF, RECOGNIZING AND ACKNOWLEDGING ONE’S SINS, PRAYING TO THE LORD, AND BEGINNING A NEW LIFE. That man ought by all means to repent, and that his

salvation depends thereon, is evident from many passages and plain sayings of the Lord in the Word, from among which the following shall at present be mentioned: John preached the baptism of repentance, and said, Bring forth fruits worthy of repentance (Luke 3:3, 8; Mark 1:4). Jesus began to preach and to say, Repent (Matt. 4:17). And He said, Because the kingdom of God is at hand, Repent ye (Mark 1:14, 15). Again: Except ye repent, ye shall all perish (Luke 13:5). Jesus commanded His disciples, that repentance and remission of sins should be preached in His name among all nations (Luke 24:47; Mark 6:12). Therefore Peter preached repentance and baptism in the name of Jesus Christ for the remission of sins (Luke 2:38). And he also said: Repent ye and turn again, that your sins may be blotted out (Acts 3:19). Paul preached that they should all everywhere repent (Acts 18:30). Paul also declared in Damascus, and at Jerusalem, and throughout all the country of Judea, and to the Gentiles, that they should repent and turn to God, and do works worthy of repentance (Acts 26:20). Again he testified both to Jews and to Greeks, repentance toward God and faith in our Lord Jesus Christ (Acts 20:21). The Lord said to the church at Ephesus: I have against thee, that thou hast left thy first charity; repent, but if not I will move thy lampstand out of its place, except thou repent (Rev. 2:4, 5). To the church at Pergamos: I know thy works, repent (Rev. 2:13, 16). To the church at Thyatira: I will cast her into great affliction, except they repent of their works (Rev. 2:19, 22, 23). To the church of the Laodiceans: I know thy works, be zealous, and repent (Rev. 3:15, 19).

There is joy in heaven over one sinner that repenteth (Luke 15:7). (Beside other passages.) From all this it is clear that men ought by all means to repent; but the quality and mode of their repentance shall be shown in what follows.

(529) Cannot any man understand, from the reason given him, that the mere lip-confession of being a sinner is not repentance, or the recounting of various particulars in regard to it, as the hypocrite did who was mentioned above (n. 518)? For what is easier for a man when he is in trouble and agony, than to utter sighs and groans from his lungs and lips, and also to beat his breast and make himself guilty of all sins, and still not be conscious of any sin in himself? Do the diabolical horde who then occupy his loves, depart along with his sighs? Do they not rather hiss at those things, and remain in him as before, as in their own house? From this it is clear that such repentance is not what is meant in the Word; but repentance from evil works, as is said.

(530) The question therefore is, How ought man to repent? And the reply is, Actually; that is to say, he must examine himself, recognize and acknowledge his sins, pray to the Lord, and begin a new life. That without examination repentance is not possible, has been shown in the preceding section. But of what use is examination except that one may recognize his sins? And why should he recognize his sins, except that he may acknowledge that they are in him? And of what use are these three things, except that man may confess his sins before the Lord, pray for help, and then begin a new life, which is the end sought?

This is actual repentance. That man ought so to proceed and do, everyone may know (after he has passed the first period of life, and more and more as he comes under his own control and into the exercise of his own reason) first, from his baptism, the washing of which means regeneration; for in baptism his sponsors have promised for him that he will reject the devil and all his works, and also from the holy supper, for all are forewarned that before they can worthily approach it, they must repent of their sins, turn to God, and enter upon a new life; and still further, from the Decalogue or Catechism which is in the hands of all Christians, where, in six of the commandments nothing is commanded but that they should not do what is evil. And unless evils are removed by repentance, man cannot love his neighbor, still less God; yet on these two commandments hang the law and the prophets, that is, the Word, consequently salvation. If at recurring seasons there is actual repentance, as often, for instance, as a man prepares for the communion of the holy supper, and if he afterward abstains from one or another sin which he then discovers in himself, this is sufficient to initiate him into the actuality [of the repentance], and when he is in that he is on the way to heaven, for he then from being natural begins to be spiritual, and to be born anew from the Lord.

(531) This may be illustrated by the following comparisons. Before repentance man is like a desert where there are terrible wild beasts, dragons, owls of various kinds, vipers and poisonous serpents, and in the thickets are the ochim and the tziim, and there satyrs dance. But when these have

been cast out by the industry and labor of man, that desert may be ploughed and made ready for planting, and sown first with oats, beans, and flax, and afterward with barley and wheat. Man before repentance may also be compared to the wickedness that reigns so largely among men where the wicked are not corrected according to law and punished by stripes or death, in which case no city, nor any kingdom even, could continue. Man is like a miniature society; unless he deals with himself in a spiritual manner, as the wicked in society at large are dealt with in a natural manner, after death he will be corrected and punished until he ceases to do evil for fear of the penalty, although he can never be brought to do good from the love of good.

(532) VII. TRUE REPENTANCE IS EXAMINING, NOT ONLY THE ACTIONS OF ONE'S LIFE, BUT ALSO THE INTENTIONS OF ONE'S WILL. True repentance is examining, not only the actions of one's life, but also the intentions of one's will, for the reason that the acts are done by the understanding and will; for man speaks from his thought, and acts from his will; therefore speech is the thought speaking, and action is the will acting. And this being the source of words and deeds, it follows indubitably that it is will and thought that sin when the body sins. Man can indeed repent of evils that he has done in body, and still think and will evil; but this is like cutting off the trunk of a bad tree, and leaving its root in the ground, from which the same bad tree grows up again, and spreads forth its branches. But it is different when the root also is torn up; and this is done in man when he examines the intentions of

his will, and puts away his evils by repentance. Man examines the intentions of his will when he examines his thoughts, for in these the intentions make themselves manifest; as, for example, when his thought, will, and intention incline to revenge, adultery, theft, false witness, and to lust therefore, also to blasphemy against God and the holy Word and the church, and so on; if he continues to direct his attention to this, and to inquire whether he would actually commit these evils if fear of the law and for his reputation did not hinder; and if after this scrutiny he determines that he will not will to do these things, because they are sins, he truly and interiorly repents; and still more when these evils are delightful to him, and he is free to do them, and yet resists and abstains. He who practices this repeatedly, perceives the delights of evil, when they return, as undelightful, and finally he condemns them to hell. This is what is meant by these words of the Lord: Whoever wisheth to find his soul shall lose it; and whoever would lose his soul for My sake shall find it (Matt. 10:39). He that puts away the evils of his will, by such repentance, is like one who in due time plucks up the tares sown in his field by the devil, so that the seed implanted by the Lord God the Savior finds a clear soil and grows to a harvest (Matt. 13:24-30).

(533) There are two loves which have long been enrooted in the human race, the love of ruling over all, and the love of possessing the goods of all. The former love, if free rein is given to it, rushes on even so far as to wish to be the God of heaven; and the latter, if free rein is given to it, rushes on even so far as to wish to be the God of the world. To these

two loves are subordinated all other evil loves, of which there are hosts; but to examine these two is exceedingly difficult, because they reside most deeply within and hide themselves; for they are like vipers concealed in a cloven rock, which retain their poison, so that when one lies down upon the rock they give their deadly stroke, and again withdraw to their hiding-place. They are also like the sirens of the ancients, who allured men by their song, and by that means slew them. These two loves also decorate themselves in splendid attire, as a devil by magical hallucinations does among his own, or among those whom he wishes to delude. [2] But it must be clearly understood that these two loves may bear rule among the humble more than among the great, among the poor more than among the rich, among subjects more than among kings; for the latter classes are born to dominion and wealth, and these they at length come to regard in the same way as any other man, a governor, a director, a sea captain, or even a poor farmer, regards his servants and possessions. It is different, however, with kings who aspire to dominion over the kingdoms of others. [3] The intentions of the will must be examined, because in the will the love resides, for the will is its receptacle, as shown above. From the will every love breathes out its delights into the perceptions and thoughts of the understanding, for these act from the will and not at all from themselves, because they wait on the will and consent to and confirm all that pertains to its love. The will therefore is the very house in which the man dwells, and the understanding is the hall through which he goes out and in. This is why it has been said that the will's intentions must be examined; and when these have been examined and removed, man is lifted out of the natural will in which both inherited and actual evils have their seat, into the spiritual will through which the Lord reforms and regenerates the natural, and by means of this again, what is sensual and voluntary in the body, thus the whole man.

(534) Those who do not examine themselves, are comparatively like invalids whose blood is vitiated by the closing of the capillary vessels, which causes atrophy, numbness of the limbs, and painful chronic diseases arising from a thickening, tenacity, acridness, and acidity of the humors, and consequently of the blood. But on the other hand, those who examine themselves even as to the intentions of the will, are like those who have been cured of these diseases, and restored to the life they enjoyed in youth. Those who examine themselves properly, are like ships from Ophir laden with gold, silver, and valuables; but before they have examined themselves they are like ships loaded with filth, such as are used to carry off the mud and ordure of the streets. Those who examine themselves interiorly become like mines, all the walls of which are resplendent with ores of precious metals; but before this, they are like marshes with foul exhalations, containing snakes and poisonous serpents with glittering skins and noxious insects with shining wings. Those who do not examine themselves are like the dry bones in the valley; but after they have examined themselves, they are like these same bones when the Lord Jehovah had laid sinews upon

them, caused flesh to come upon them, covered them with skin, and put breath in them, and they lived (Ezek. 37:1-14).

(535) VIII. THOSE ALSO REPENT WHO ALTHOUGHT THEY DO NOT EXAMINE THEMSELVES, YET REFRAIN FROM EVILS BECAUSE THEY ARE SINS; AN THOS WHO FROM RELIGION DO THEWOKS OF CHARITY EXERICSE SUCH REPENTANCE. Since actual repentance, which is examining oneself recognizing and acknowledging one’s sins, praying to the Lord and beginning a new life, is in the Reformed Christian world exceedingly difficult for many reasons that will be given in the last section of this chapter, therefore an easier kind of repentance is here presented, which is, that when anyone is giving thought to any evil and intending it, he shall say to himself, “Although I am thinking about this and intending it, I will not do it because it is a sin.” By this means the temptation injected from hell is checked, and its further entrance prevented. It is strange that anyone can find fault with another for his evil intentions, and say, “Do not do that because it is a sin,” and yet find it difficult to say this to himself; but this is because the latter touches the will, but the former only the thought nearest to hearing. Inquiry was made in the spiritual world as to who were capable of this [actual] repentance, and they were found to be as few as doves in a vast desert. Some said that they could repent in the easier way; but were not able to examine themselves and confess their sins before God. All who do good from religion, avoid actual evils, but they very rarely reflect upon the interiors

pertaining to the will, for they believe that they are not in evil because they are in good, and even that the good covers the evil. But, my friend, the first thing of charity is to shun evils. This is taught in the Word, the Decalogue, baptism, the holy supper and even by the reason; for how can anyone flee away from evils and banish them without some self-inspection? And how can good become good until it has been interiorly purified? I know that all pious men, and also all men of sound reason, will assent to this when they read it, and will see it as genuine truth; but still, that few will act accordingly.

(536) And yet all who do good from religion, not only Christians, but even pagans, are accepted and after death adopted by the Lord; for the Lord said: I was an hungered, and ye gave Me to eat; I was thirsty and ye gave Me to drink; I was a sojourner, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me I was in prison, and ye came unto Me. And He said, Inasmuch as ye did it unto one of My brethren, even the least, ye did it unto Me. Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world (Matt. 25:31 seq.). To this I will add the following, which is new: All those who do good from religion, after death reject the doctrine of the present church respecting three Divine persons from eternity, and also its faith as applied to the three in their order. These turn to the Lord God the Savior, and accept with pleasure what belongs to the New Church. [2] But the rest, who have not exercised charity from religion, have hearts of adamant, that is, hardened hearts. They first approach three Gods,

then the Father alone, and finally no God. They look upon the Lord God the Savior as the son of Mary only, born from marriage with Joseph, and not as the Son of God; and then they discard all the goods and truths of the New Church, and straightway connect themselves with the spirits of the dragon, and with them are driven away into deserts or into caverns on the very confines of what is called the Christian world; and after a time, because they are separated from the New Heaven, they rush into crime, and are therefore sent down to hell. [3] Such is the lot of those who do not do works of charity from religion, because of their belief that no one is able to do good of himself, except such as he claims merit for; consequently they disregard such works, and associate themselves with the goats, who are damned and cast into the eternal fire prepared for the devil and his angels, because they have not done what was done by the sheep (Matt. 25:41-46). It is not there said that they did what is evil, but that they did not do what is good; and those who do not do what is good from religion do what is evil, since: No man can serve two masters; for either he hates the one and loves the other, or he holds to the one and despises the other (Matt. 6:24). Jehovah says through Isaiah: Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; then although your sins have been as scarlet, they shall become as white as snow; although they have been red like crimson, they shall be as wool (Isa. 1:16-18). And in Jeremiah: Stand in the gate of Jehovah's house, and proclaim there this word, Thus said Jehovah of Hosts, the

God of Israel, Amend your ways and your doings, trust ye not in lying words, saying, The temple of Jehovah, The temple of Jehovah, this is the temple of Jehovah (that is, the church). Will ye steal, murder, and swear falsely, and then come and stand before Me in this house, upon which My name is named, and say, We are delivered while we do all these abominations? Is this house become a den of robbers? Behold, even I have seen it, saith Jehovah (Jer. 7:2-4, 9-11).

(537) It must be understood that those who do good from natural goodness only, and not also from religion, are not accepted after death, because there is only natural good in their charity, and not spiritual good also; and it is the spiritual that conjoins the Lord to man, and not the natural apart from the spiritual. Natural goodness belongs to the flesh merely, being acquired by birth from parents; but spiritual goodness belongs to the spirit born anew from the Lord. Those who do the good works of charity from religion, and consequently do not commit evil, before they have accepted the doctrine of the New Church concerning the Lord, may be likened to trees that bear good fruit, although but little, and also to trees that bear excellent small fruit, which are nevertheless cared for in gardens. They may also be likened to olive trees and fig-trees in forests, and again to fragrant herbs and balsamic shrubs on hills. They are like little chapels or houses of God, where pious worship is performed; for they are the sheep on the right hand, and the rams which the goats assault, according to Daniel (8:2-14). In heaven such are clothed in garments of a red color, and when they have been initiated into the goods of the

New Church they are clothed with garments of a purple color, which acquire a beautiful golden glow in proportion as they also receive truths.

(538) IX. CONFESSION OUGHT TO BE MADE BEFORE THE LORD GOD THE SAVIOR, FOLLOWED BY SUPPLICATION FOR HELP AND THE POWER TO RESIST EVILS. The Lord God the Savior is to be approached because He is the God of heaven and earth, the Redeemer and Savior, to whom omnipotence, omniscience, omnipresence, mercy itself, and also justice, belong; also because man is His creature and the church is His sheepfold; also because in the New Testament He frequently commands men to approach, worship, and adore Him. That He alone is to be approached He has enjoined in the following words in John: Verily, verily, I say unto you, he that entereth not through the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in through the door is the shepherd of the sheep, I am the door, through Me if any man enter in, he shall be saved, and shall find pasture. The thief cometh not but for to steal, and to kill, and to destroy. I came that they may have life, and may have abundance. I am the good shepherd (John 10:1-2, 9-11). That man is not “to climb up some other way” means that he is not to approach God the Father, because He is invisible and therefore inaccessible, and conjunction with Him is impossible; and this is why He Himself came into the world, and made Himself visible and accessible, and conjunction with Him possible; which was done solely that man might be

saved. For unless in thought God is approached as a Man, every idea of God perishes; it falls as sight does when directed out upon the universe, that is, into empty nothingness, or into nature, or into what is met within nature. That God Himself, who from eternity is One, came into the world, is clearly evident from the birth of the Lord the Savior, in that He was conceived by the power of the Most High through the Holy Spirit, and from this conception His Human was born of the virgin Mary; from which it follows, that His soul was the Divine Itself that is called the Father (for God is indivisible); and that the Human born therefrom is the Human of God the Father, which is called the Son of God (Luke 1:32, 34, 35). From this again it follows that when the Lord God the Savior is approached, God the Father is approached also; therefore, to Philip asking Him to show them the Father, He replied: He that seeth Me seeth the Father; how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me, that I am in the Father, and the Father in Me (John 14:6-11). But on these points more may be seen in the chapters on God; the Lord, the Holy Spirit, and the Trinity.

(539) There are two duties incumbent on man, to be done after examination, namely, supplication and confession. The supplication should be that the Lord may be merciful, that He may give power to resist the evils that have been repented of, and that He will provide inclination and affection for doing good, Since apart from the Lord man can do nothing (John 15:5). The confession will be that he sees,

recognizes, and acknowledges his evils, and finds himself to be a miserable sinner. There is no need for man to enumerate his sins before the Lord, nor to supplicate forgiveness of them. He need not enumerate them, because he has searched them out and seen them in himself, and consequently they are present to the Lord because they are present to himself. Moreover, the Lord led him to search them out, disclosed them, and inspired grief for them, and together with this an effort to refrain from them and begin a new life. Supplication need not be made to the Lord for forgiveness of sins, for the following reasons: First, because sins are not abolished, but removed; and they are removed so far as man continues to refrain from them and enters upon a new life; for there are innumerable lusts inherent, coiled up as it were, in every evil, and they cannot be put away instantly, but only gradually, as man permits himself to be reformed and regenerated. The second reason is, that as the Lord is mercy itself, He forgives all men their sins, nor does He impute a single sin to anyone, for He says, “They know not what they do.” Nevertheless, the sins are not thereby taken away; for to Peter asking how often he should forgive his brother’s trespasses, whether he should do so seven times, the Lord said: I say not unto thee, until seven times, but until seventy times seven (Matt. 18:21-22). What, then, will not the Lord do? Still it does no harm for one burdened in conscience to enumerate his sins before a minister of the church, in order to lighten his burden and obtain absolution; because he is thereby initiated into a habit of examining himself, and reflecting upon each day’s evils. But this kind of confession is natural, while that described above is spiritual.

551. (560) To adore as God some vicar on earth, or to invoke as God some saint, has no more weight in heaven than to make supplication to the sun, moon, and stars, or to ask for a response from a diviner and believe what he puts forth, which is idle. It would be also like worshiping a temple, and not worshiping God in the temple; it would be like supplicating a king's servant carrying the scepter and crown in his hand, for the honors of glory, instead of the king himself; and this would be as useless as trying to kiss the splendor of purple, renown, light, the golden rays of the sun, or a mere name, apart from their subjects. For those who do such things are these words in John: We abide in the truth in Jesus Christ. This is the true God and eternal life. Little children, guard yourselves from idols (1 John 20-21).

(561) X. ACTUAL REPENTANCE IS EASY FOR THOSE WHO HAVE NOW AND THEN PRACTISED IT, BUT IT IS A VERY DIFFICULT TASK FOR THOSE WHO HAVE NOT. Actual repentance is to examine oneself, to recognize one's sins, to confess them before God, and thus to begin a new life; this is in accord with the previous description of it. To the Reformed Christian world (meaning by this all those who are separate from the church of Rome, and also to those attached to that church who have not practiced actual repentance), this repentance is a very difficult task. This is because some are unwilling and some are afraid to practice it; and continued neglect establishes a habit,

induces unwillingness, and at length gains the endorsement of the reasoning intellect, and this with some produces sadness, dread, and terror at the thought of repentance. Actual repentance is so extremely difficult in the Reformed Christian world chiefly because of their belief that repentance and charity contribute nothing to salvation, but faith alone, from the imputation of which forgiveness of sins, justification, renovation, regeneration, sanctification, and eternal salvation follow. Moreover, their dogmatic writers say that man's cooperation of himself, or as if of himself, is useless, is an obstacle to Christ's merit, and is repugnant and injurious to it. And this idea is implanted in the minds of the common people, although they are ignorant of the mysteries of that faith, merely by the sayings, that "faith alone saves," and who can possibly do good of himself?" For this reason: repentance among the Reformed is like a nest of young birds deprived of the parent birds, which have been captured and killed by the fowler. To this another reason may be added, that a so-called Reformed Christian is associated in the spiritual world as to his spirit, only with such as are like himself, who introduce such things into the ideas of his thought, and lead him away from the very first step toward self-inspection and self-examination.

(562) I have asked many of the Reformed in the spiritual world, why they did not practice actual repentance, when it was enjoined upon them both in the Word and at baptism, as also before the holy communion in all their churches. They made various replies. Some said that contrition with a

lip-confession that they were sinners, is sufficient; some that such repentance, because it takes place while man is acting from his own will, is not consistent with the generally accepted faith. Others said, “How can anyone examine himself, when he knows that he is nothing but sin? This would be like casting a net into a lake filled from bottom to top with mud containing noxious worms.” Others said, “Who can look into himself so deeply as to see in himself Adam’s sin, from which all his actual evils flow? Are not both kinds of evil washed away by the water of baptism, and removed or covered up by the merit of Christ? What then is repentance but a requirement, which sadly disturbs the conscientious? By the Gospel are we not under grace, and not under the hard law of that repentance?” and so on. Some said, that whenever they undertake to examine themselves, dread and terror fill their minds as if they saw a monster near their bed in the morning twilight. From all this the reasons are made clear why actual repentance in the Reformed Christian world has become rusty, as it were, and is discarded. [2] In the presence of these persons I also asked some who adhered to the Roman Catholic religion about their actual confession to their ministers, whether it was difficult. They replied, that after they had been initiated into it they were not afraid to recount their trespasses to a confessor who was not severe, that they gathered them up with a kind of pleasure, telling the lighter ones cheerfully, and the more serious somewhat timidly; also from habit they freely returned annually to their appointed confession, and, after receiving absolution, to festivity; moreover, that they look upon all who are not willing to disclose the defilements of their hearts, as impure. Hearing this, the Reformed who were present hastened away, some deriding and laughing, some astounded and yet commending. [3] Afterward some drew near who belonged to that same church, but had lived in Protestant countries, who, according to the usage there established, did not make a special confession, as their brethren do elsewhere, but a general confession to one who held the keys for them. These said that they were utterly unable to examine themselves, to trace out and set forth their actual evils and the secrets of their thoughts; and that they felt this to be as repugnant and terrifying as an attempt to cross a ditch to a rampart where an armed soldier stands and cries, “Keep back.” From all this it is now clear that actual repentance is easy to those who at times practice it, but is extremely difficult to those who have not practiced it.

(563) It is known that habit is a second nature, and that therefore what is easy for one is difficult for another; and this is true of self-examination and a confession of what is thereby discovered. What is easier for a hired laborer, a porter, or a farmer, than to work with his hands from morning till evening, while a gentleman or a delicate person could not do the same work for half an hour without fatigue and sweating? It is easy for a footman with a staff and easy boots to pursue his way for miles, while one accustomed to ride can hardly run slowly from one street to another. Every mechanic who is attentive to his task goes through it easily and willingly, and when he leaves it, longs to return; while

another, who understands the same trade, but is indolent, can scarcely be driven to work. The same is true of everyone, whatever may be his office or pursuit. To one diligent in piety, what is easier than to pray to God? while to one who is a slave to impiety, what is more difficult, and vice versa? What priest, preaching before a king for the first time, does not feel timid? but after doing it frequently he goes through boldly. What is easier for an angelic man than to raise his eyes to heaven, or for a devilish man than to cast them down toward hell? But if the latter becomes a hypocrite, he too can look up to heaven, but his heart is turned away. Everyone becomes imbued with the end he has in view and the habit arising therefrom.

(564) XI. ONE WHO HAS NEVER REPENTED OR HAS NEVER LOOKED INTO AND SEARCHED HIMSELF, FINALLY CEASES TO KNOW WHAT DAMNING EVIL OR SAVING GOOD IS. As few in the Reformed Christian world practice repentance, this is here added, that he who has not looked into and searched himself, finally ceases to know what damning evil or saving good is, because he has no religion from which to know it; for the evil that a man does not see, recognize, and acknowledge, remains; and whatever remains becomes more and more enrooted, until it obstructs the interiors of the mind, whereby man becomes first natural, then sensual, and finally corporeal, and in such states he knows not any damning evil or saving good. He becomes like a tree growing on a hard rock, which spreads its roots among the crevices and finally withers away from lack of moisture. [2] Every man rightly educated

is rational and moral; but there are two ways to rationality, one from the world and the other from heaven. He who has become rational and moral from the world only, and not from heaven, is rational and moral in word and gesture only, but is inwardly a beast, and even a wild beast, because he acts as one with those who are in hell, where all are wild beasts. But he who is rational and moral from heaven also, is truly rational and moral, because he is so at once in spirit, word, and body; the spiritual being within these two latter like a soul actuating the natural, sensual, and corporeal; it also acts as one with those who are in heaven. Therefore there can be a spiritual-rational and moral man, and also a merely natural-rational and moral man. These two are not distinguished from each other in the world, especially if the man has by practice become imbued with hypocrisy; but they are distinguished by the angels in heaven as easily as doves from owls or sheep from tigers. [3] The merely natural man can see good and evil in others, and also rebuke others; but not having looked into and examined himself, he does not see any evil in himself, and if any is discovered by another, he cloaks it by means of his rationality; as a serpent hides his head in the dust, and immerses himself in it, as a hornet buries himself in mud. This is done by the delight of evil, which encompasses him as a fog does a marsh, absorbing and extinguishing the rays of light. Infernal delight is no other. It is exhaled from hell, and flows into every man, into the soles of his feet, his back, and his occiput; and when it is received by the head in the forehead and by the body in the breast, man is made a slave to hell;

and for the reason that the human cerebrum is devoted to the understanding and the wisdom it contains, but the cerebellum to the will and its love. This is why there are two brains. But that infernal delight can be corrected, reformed, and inverted solely by the spiritual-rational and moral.

(565) There shall now be given a brief description of the merely natural-rational and moral man, who viewed in himself is sensual, and if he goes on, becomes corporeal or fleshly; but the description shall be sketched in separate statements. The sensual is the outmost of the life of man's mind, adherent to and coherent with his five bodily senses. He is called a sensual man who judges of everything from the bodily senses, and believes nothing but what he can see with his eyes and touch with his hands, calling that something real, and rejecting everything else. The interiors of his mind, which have their vision from the light of heaven, are closed, so that he sees nothing of the truth that relates to heaven and the church. Such a man thinks in outermosts, and not interiorly from any spiritual light, because he is in gross natural light; therefore he is interiorly opposed to the things that pertain to heaven and the church, although outwardly he can speak in favor of them, even zealously, in proportion to his hope of gaining power and wealth by means of them. Men of learning and erudition, who have confirmed themselves deeply in falsities, and still more those who have confirmed themselves against the truths of the Word, are more sensual than others. [2] Sensual men reason acutely and

skillfully, because their thought is so near to speech as to be almost in it, as it were, on the lips; also because they ascribe all intelligence to the speech that is from memory alone. Moreover, they can dexterously confirm falsities, and after confirming them they believe them to be true; but their reasoning and confirmation are from the fallacies of the senses, which captivate and persuade the common people. Sensual men are more cunning and malicious than others. The avaricious, adulterous, and crafty are especially sensual, although to the world they seem talented. The interiors of their minds are vile and filthy; by these they communicate with the hells; in the Word they are called dead. Those who are in the hells are sensual, and more so the more deeply they are in them; and the sphere of infernal spirits conjoins itself from behind with man's sensual. In the light of heaven their occiput seems hollow. Those who reasoned from sensual things only, were called by the ancients serpents of the tree of knowledge. [3] Sensual things ought to occupy the last place, not the first; and in a wise and intelligent man they do occupy the last place, and are subordinate to things interior; but in a foolish man they occupy the first place, and are predominant. When things sensual occupy the last place, a way is opened by means of them to the understanding, and truths are perfected by the method of extraction. Such sensual things stand most near to the world, and admit what flows to them from the world, and, as it were, sift it. By means of sensual things man communicates with the world, and by means of rational things with heaven. Sensual things supply what is of service to the interiors of the mind. There are sensual things that supply what is serviceable both to the intellectual and to the voluntary part. Unless thought is raised above sensual things man has but little wisdom. When man’s thought is raised above sensual things, he comes into a clearer light, and at length into heavenly light, and then he has a perception of such things as flow down from heaven. The outmost of the understanding is the natural knowing faculty, and the outmost of the will is sensual delight.

(566) As to his natural man, man is like a beast; he acquires the image of a beast by means of life. Consequently in the spiritual world there appear about such a man beasts of all kinds, which are correspondences. For man’s natural, viewed in itself, is purely animal; but because there is a spiritual superadded, he can become a man; and if he does not become a man from the capacity to become so, he can counterfeit one, although he is then only a talking beast; for he talks from the natural-rational, but thinks from spiritual insanity, and he acts from natural morality, but loves from a spiritual satyriasis. His actions, seen by a spiritually rational man, are but little different from the dance of one bitten by a tarantula, or that called St. Vitus’ dance, or the dance of St. Guy. Who does not know that a hypocrite can talk about God, a robber about honesty, an adulterer about chastity, and so on. But unless man had the ability to shut and open the door between his thoughts and his words, and between his intentions and his actions, and unless prudence or cunning were the doorkeeper, he would rush into crimes

and cruelties more fiercely than any wild beast. But in every man after death that door is opened; and then what he has been is apparent; but he is kept under restraint by punishments and confinements in hell. Therefore, kind reader, look into yourself, and find out one or another evil that is in you, and from religion dismiss it. If you dismiss evils from any other purpose or end, you do so only that they may not appear before the world.

(567) To all this the following Memorable Relations shall be added. First: I was suddenly seized with a disease almost deadly; my whole head was oppressed; a pestilential smoke was let into it from the Jerusalem which is called: Sodom and Egypt (Rev. 11:8). I was half dead with the fierce pain; I expected my end. In this state I lay in my bed for three days and a half. My spirit was brought into that condition, and from it my body. Then I heard about me the voices of some, who said, “Behold, he who preached repentance for the forgiveness of sins and Christ as alone man, lies dead in the street of our city.” And they asked some of the clergy whether that man was worthy of burial; and they answered, “No; let him lie and be looked at.” And they kept going, and coming, and scoffing. Of a truth this so happened to me while explaining the eleventh chapter of The Apocalypse. Then harsh remarks were heard from the scoffers, especially these “How can man repent without faith? How can the man Christ be adored as God? Since we are saved freely without any merit of our own, what need is there of anything except the faith only that God the Father sent the Son to take away the damnation of the law, to impute to us

His merit, and so justify us before Him, absolve us from our sins by the declaration of a priest, and then give us the Holy Spirit to work in us all good? Is this not in accordance with Scripture and also in accordance with reason?” At this the crowd that stood by applauded. [2] I heard this and was unable to reply, because I lay almost dead. But after three days and a half my spirit recovered, and in spirit I went out on the street into the city and said again, “Repent, and believe in Christ, and your sins will be forgiven, and you will be saved; otherwise, you will perish. Did not the Lord Himself preach repentance for the forgiveness of sins, and that they should believe in Him? Did He not command His disciples to preach the same? Does not complete unconcern about life follow the dogma of your faith?” But they said, “What nonsense! Has not the Son made satisfaction? Does not the Father impute this to us? We who believe this He justifies; thus we are led by the spirit of grace. What then is sin in us, and what is death with us? Preacher of sin and repentance, do you understand this gospel?” Then a voice came forth out of heaven, saying, “What is the faith of an impenitent man but a dead faith? The end has come, the end has come upon you, unconcerned, blameless in your own eyes, justified in your own belief, satans.” Then suddenly a chasm was opened in the midst of the city; it widened; house after house fell into it, and they were swallowed up; and straightway water welled up from the wide gulf and overflowed the waste. [3] When they had thus sunk down and been apparently overflowed, I was wishing to know their lot in the abyss, and I was told from heaven, “You shall see and hear.” And then the waters by which they seemed to be overflowed disappeared before my eyes; for waters in the spiritual world are correspondences, and therefore appear about those who are in falsities - I then saw them in the sandy bottom, where heaps of stones were piled, among which they were running about and lamenting that they had been cast out of their great city. They shouted and cried out, “Why has this come upon us? Are we not, by our faith, clean, pure, just, and holy? Are we not, by our faith, cleansed, purified, justified and sanctified?” And others cried out, “Are we not, by our faith, made such that before God the Father we appear, are seen, and are reputed, and before the angels are declared to be clean, pure, just and holy? Have we not been reconciled, propitiated, expiated, and therefore absolved, washed, and cleansed from sin? Has not the condemnation of the law been taken away by Christ? Why, then, have we been cast down into this place as if damned? We heard a bold preacher against sin say in our great city, ‘Believe in Christ, and repent.’ Have we not believed in Christ, since we have believed in His merit? Have we not, repented, since we have confessed that we are sinners? Why then has this befallen us?” [4] Then was heard a voice from one side saying to them, “Do you know of anyone sin in which you are? Have you ever examined yourselves, and consequently shunned any evil as a sin against God? He who does not shun evil is in evil. Is not sin the devil? Therefore you are those of whom the Lord says: Then shall ye begin to say, We have eaten and drunk before Thee, and Thou hast taught in our streets. But He will say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:26, 27; as also those of whom He speaks, Matt. 7:22, 23). Away, therefore, each to his own place. You see openings in the caverns; enter, and to each one of you will be given his own task to be done, and then food in proportion to your work. If you do not, hunger will soon compel you to go in." [5] Afterward there came a voice out of heaven to some on the earth who were outside of that great city (who also are spoken of in Rev. 11:13), saying loudly, "Beware, beware of affiliation with such spirits. Can you not understand that the evils which are called sins and iniquities render man unclean and impure? How can man be cleansed and purified from them except by actual repentance, and by faith in the Lord Jesus Christ?" "Actual repentance is to examine oneself, to recognize and acknowledge one's sins, to hold oneself guilty, to confess sins before the Lord, to pray for help and power to resist them, and thus refrain from them and begin a new life; and all this you must do as if of yourselves. Do so once or twice a year, when you come to the holy communion; and afterward, whenever the sins of which you have found yourselves guilty recur, say to yourselves, 'We will not do this because it is a sin against God.' This is actual repentance. [6] Who cannot understand that he who does not examine and see his sins remains in them? For every evil is delightful to a man from his birth; it is delightful to him to take revenge, to commit whoredom, to defraud, to blaspheme, and especially to exercise dominion from self-love; and does not this delight prevent your seeing these sins? And if, perchance, you are told that they are sins, do you not from their delight excuse them, and even prove to yourselves by means of falsities that they are not sins? And, therefore, you remain in them, and afterward commit them more frequently than before, and this even until you do not know what sin is, or indeed whether there is any such thing. With anyone who actually repents it is different. His evils, such as he has recognized and acknowledged, he calls sins, and therefore begins to shun them and turn away from them; and finally to feel their delight to be undelightful. And so far as this is done he sees and loves good, and at length feels the delight of good, which is the delight of the angels of heaven. In a word, so far as anyone puts the devil behind him, he is accepted by the Lord, and is taught, led, withheld from evil, and kept in good by Him; and this is the way, and the only way, from hell to heaven." [7] It is wonderful that with the Reformed there is a certain enrooted objection, repugnance, and aversion to actual repentance, which is so great as to prevent their compelling themselves to examine themselves, to see their sins, and to confess them before God; it is as if horror seized them when this is proposed. In the spiritual world I have asked very many about this, and they all have declared that it was beyond their power. When they have heard that this is still done by the papists, that is, that they examine themselves, and openly confess their sins to a monk, they have been very much astonished, and especially that the Reformed could not even do this in secret before God, although it is equally enjoined upon them before they come to the holy supper. Some there wished to know why this is so; and they found that such a state of impenitence and such a heart are induced by faith alone. Then it was granted them to see that those Roman Catholics who worship Christ and do not invoke saints are saved. [8] After this, something like thunder was heard, and a voice speaking from heaven, saying, “We are amazed. Say to the assembly of the Reformed, ‘Believe in Christ, repent, and you will be saved. ‘“ This I said, adding also, “Is not baptism a sacrament of repentance, and therefore introduction into the church? What do the sponsors promise for him who is about to be baptized, but that he will renounce the devil and his works? Is not the holy supper a sacrament of repentance, and thus introduction into heaven? Are not communicants told by all means to repent before coming to it? Does not the catechism, the doctrine of the entire Christian church, teach repentance? Is it not there said, in the six commandments of the second table, Thou shalt not do this or that evil, and not, Thou shalt do this or that good? From this you may know that so far as anyone renounces evil and turns away from it, so far he is moved by and loves good, and until then does not know what good is, nor even what evil is.”

(568) Second Memorable Relation: What pious and wise man does not wish to know his life’s lot after death? I will therefore set forth plainly some general truths in order that it may be known. Every man, when, after death, he feels that he is still alive, and that he is in another world, and hears that heaven, where there are eternal joys, is above

him, and hell, where there are eternal sorrows, is beneath him, is at first remitted into his externals, in which he was in the former world; and he then believes that he is certainly going to heaven, and talks intelligently and acts prudently. And some then say, "We have lived morally, we have pursued honesty, we have not done evil purposely." Others say, "We have frequented churches, heard masses, kissed sacred images, and on our knees poured out prayers." Others again, "We have given to the poor, helped the needy, read pious books, and also the Word," with other like things. [2] But when they have said these things, angels approach and say, "All that you have mentioned you have done in externals, but you do not yet know what you are in your internals. You are now spirits in a substantial body, and the spirit is your internal man. It is this in you that thinks what it wills and wills what it loves; and that is the delight of its life. Every man from infancy begins life from externals, and learns to act morally and talk intelligently; and when he begins to gain some idea of heaven and its happiness, he begins to pray, to frequent churches, and to observe the solemnities of worship; and yet when evils spring forth from their native fountain, he hides them in his mind's bosom, and also ingeniously covers them over with reasonings from fallacies to such an extent that he does not even know that evil is evil. And then because the evils are veiled over and covered up as it were with dust, he thinks no more about them, except to guard against their appearing before the world. Thus he endeavors merely to lead a moral life in externals, and thus he becomes a double man, a sheep in externals, and a wolf in internals; and he is like a golden box containing poison, or like a man with a foul breath holding something aromatic in his mouth to prevent those near him from perceiving it; or he is like a mouse's skin that smells of balsam. [3] You said that you had lived morally, and had followed pious pursuits; but tell me, have you ever examined your internal man and there perceived any lusting after revenge even to murder, after libidinous living even to adultery, after defrauding even to theft, after lying even to false witness? In four of the commandments of the Decalogue it is said, Thou shalt not do these things, and in the two last, Thou shalt not lust after them. Do you believe that in these things your internal man has been like your external? If you do you are perhaps deceived." [4] To this they replied, "What is the internal man? Is not the internal and the external one and the same? We have heard from our ministers that the internal man is nothing but faith, and that oral piety and a morality of life are the signs of it, because they are its operation." To this the angels answered, "Saving faith is in the internal man, and charity likewise; and from them come Christian fidelity and morality in the external man. But if the above mentioned lusts remain in the internal man, thus in the will and therefrom in the thought, and if in consequence you love these things interiorly, and yet act and speak otherwise in externals, evil is then with you above good, and good below evil; consequently, however you may talk as if from the understanding, and act from love, evil is within and thus is veiled over; and then you are like cunning apes which perform actions like those of men, but the human heart is wholly lacking. [5] But what your internal man is, of which you know nothing, because you have not examined yourselves and afterwards repented, you will see after a while, when you put off your external man and are let into the internal. When this takes place you will no longer be recognized by your companions, nor even by yourselves. Wicked men, who were moral, I have then seen to be like wild beasts, looking at the neighbor with savage eyes, burning with deadly hatred, and blaspheming God, whom they adored while in the external man." Hearing this they withdrew; and the angels then said, "You will see your life's lot after a little; for your external man will soon be taken away from you, and you will enter into the internal, which is now your spirit."

(569) Third Memorable Relation: Every love in man breathes forth a delight by which it makes itself felt. It is breathed forth first into the spirit and from that into the body; and the delight of one's love, together with the pleasantness of thought, constitutes his life. This delight and pleasantness are felt by man only obscurely while he lives in the natural body, because that body absorbs and blunts them; but after death, when the material body is laid aside, and the covering or clothing of the spirit thus removed, man has a full sense and perception of these delights of love and pleasantnesses of thought, and, what is wonderful, sometimes even as odors. Because of this, all in the spiritual world are affiliated according to their loves, those in heaven according to theirs, and those in hell

according to theirs. [2] The odors into which, in heaven, the delights of loves are turned, are all perceived like the fragrances, sweet smells, pleasant exhalations, and delicious sensations that arise from gardens, flower-beds, fields and forests in the mornings in spring. But the odors into which the delights of the loves of those in hell are turned, are perceived like the pungent, fetid and putrid smells that arise from cesspools, dead bodies, and ponds full of rubbish and ordure; and, what is wonderful, the devils and satans there perceive these smells as balsams, aromatics and frankincense, refreshing their nostrils and hearts. In the natural world it is also given to beasts, birds, and worms to be associated according to odors, but not to men until they have laid aside their bodies as exuviae. [3] On this account heaven is most distinctly arranged in accordance with all the varieties of the love of good, and hell, on the contrary, in accordance with all the varieties of the love of evil. It is owing to this opposition that there is a gulf between heaven and hell which cannot be passed; for those who are in heaven cannot endure any odor from hell, because it excites nausea and vomiting, and threatens them with swooning if they inhale it. The effect is similar upon those who are in hell, if they pass the middle line of that gulf. [4] I once saw a certain devil, who at a distance had the appearance of a leopard (a few days before he had been seen among the angels of the lowest heaven, having the art to make himself an angel of light), who had passed beyond the middle line and was standing between two olive trees, yet did not perceive any odor offensive to his life, for the reason that there were no angels present. But the moment they approached he was seized with convulsions and fell down rigid in all his limbs; and then he appeared like a great serpent drawing himself up in folds, and at length gliding down through the opening, from which he was taken by his companions and carried into a cavern, and there by the rank odor of his own delight he was revived. [5] Again, I once saw a satan punished by his companions. I asked why, and was told that with his nostrils stopped up he had gone near to those who were in the odor of heaven, and had returned and brought that odor with him on his clothing. It has often happened that a putrid odor, like that of corpses, from some open cavern in hell, has painfully touched my nostrils and brought on vomiting. From all this it can be seen why in the Word the sense of smell signifies perception, for it is often said that Jehovah smelled a sweet savor from the burnt-offerings; also that the anointing oil and the incense were made of fragrant substances; and on the other hand the children of Israel were commanded to carry out of their camps what was unclean in them, and to dig down and bury their excrements (Deut. 23:12, 13). This was because the camps of Israel represented heaven, and the desert without the camps represented hell.

(570) Fourth Memorable Relation: I once talked with a novitiate spirit who, when in the world, had meditated much upon heaven and hell. By novitiate spirits are meant men who have recently died, and who are called spirits because they are then spiritual men. As soon as this spirit entered the spiritual world, he began to meditate in the

same manner on heaven and hell, and when thinking about heaven seemed to himself to be glad, and when thinking about hell to be sad. As soon as he recognized that he was in the spiritual world he asked where heaven and hell were, what they were, and what was the nature of each. They answered, “Heaven is over your head, and hell beneath your feet; for you are now in the world of spirits, which is intermediate between heaven and hell; but what they are, and what the nature of each is, we cannot describe in few words.” Then, as he ardently wished to know, he threw himself upon his knees and devoutly prayed to God that he might be instructed. And lo, an angel appeared at his right hand and raised him up, and said, “You have prayed to be instructed about heaven and hell; inquire and learn what delight is, and you will know.” As soon as the angel had said this, he was taken up. [2] The novitiate spirit then said to himself, “What does this mean? ‘Inquire and learn what delight is, and you will know what heaven and hell are, and their nature.’” Leaving that place immediately, he wandered around, and asked those he met, “Pray, tell me, if you please, what delight is.” And some said, “What sort of a question is that? Who does not know what delight is? Is it not joy and gladness? Delight is delight. One is the same as the other. We know no difference.” Others said, “Delight is the mind’s laughter; for when the mind laughs the countenance is merry, the speech is jocular, the gestures are playful, and the whole man is in delight.” Others said, “Delight is nothing but feasting and eating rich things, drinking generous wine and getting drunk, and then chatting about various things, especially the sports of Venus and Cupid." [3] Hearing these remarks, the novitiate spirit being indignant, said to himself, "These answers are boorish, not those of well-bred persons. Such delights are neither heaven nor hell. Would that I could find some wise men." And he went away from these persons and asked, "Where are the wise men?" He was then seen by an angelic spirit, who said, "I perceive that you have an ardent desire to know what the universal of heaven is, and what the universal of hell is; and as this is delight, I will conduct you to a hill where there is a daily meeting of those who inquire into effects, of those who investigate causes, and of those who search out ends. Those who inquire into effects are there called spirits of knowledge, abstractly, knowledges; those who investigate causes, are called spirits of intelligence, abstractly, intelligences, and those who search out ends, are called spirits of wisdom, abstractly, wisdoms. Directly above these in heaven are angels who from ends see causes, and from causes see effects; from these angels those three companies have enlightenment." [4] Then taking the novitiate spirit by the hand, he led him to the top of the hill, and to the assembly that was composed of those who search out ends and are called wisdoms. The novitiate spirit said to them, "Pardon my coming up to you; I did so, because from my childhood I have meditated about heaven and hell. I have lately come to this world; and some who were then associated with me said that heaven is here above my head, and hell beneath my feet; but they did not say what either one or the other is or the nature of it;

therefore, becoming anxious from constantly thinking about them, I prayed to God; and then an angel came to me and said, ‘Inquire and learn what delight is, and you will know.’ I have inquired, but thus far in vain. I therefore beg that you will teach me, if it please you, what delight is.” [5] To this the wisdoms replied, “Delight is the all of life, to all in heaven, and to all in hell. To those in heaven, it is the delight of good and truth, but to those in hell, it is the delight of evil and falsity; for all delight belongs to love, and love is the being [esse] of man’s life. Therefore, as man is man in accord with what his love is, so is he man in accord with what his delight is. The activity of love is what gives the sense delight; in heaven its activity is with wisdom, and in hell with insanity, but in both cases the activity produces the delight in its subjects. But the heavens and hells are opposite delights; the heavens are in love of good, and the consequent delight of doing good; but the hells are in the love of evil, and in the consequent delight of doing evil. If, therefore, you know what delight is, you know what heaven and hell are, and their nature. [6] “But inquire and learn still further what delight is from those who investigate causes, and are called intelligences. They are off toward the right.” And he left them and drew near to that assembly, and told them the reason of his coming, and begged them to teach him what delight is. And pleased with the question, they said, “It is true that he who knows what delight is knows what heaven and hell are and their nature. The will, from which man is man, is not moved in the slightest degree except by delight; for the will, viewed in itself, is nothing but the affection of some love, thus some delight; for it is some pleasure and consequent satisfaction that causes volition. And since the will moves the understanding to think, not the least thought is possible except from an influent delight of the will. This is so for the reason that the Lord by influx from Himself actuates all things of the soul, and all things of the mind, in angels, spirits, and men, and in these He actuates by an influx of love and wisdom; and this influx is the activity itself from which comes all delight. In its origin this is called bliss, happiness, and felicity, and in its derivation, delight, pleasantness, and pleasure, and in a universal sense, Good. But infernal spirits invert everything in themselves, thus turning good into evil, and truth into falsehood, the delight remaining without interruption; for without permanence of delight they would have no will, no sensation, and thus no life. This makes clear what the delight of hell is, and its nature and source; also what the delight of heaven is, and its nature and source." [7] Having heard this, he was conducted to the third assembly, where those were who inquire into effects and are called knowledges; and they said, "Descend to the lower earth, and ascend to the higher; you will there perceive and feel the delights of both heaven and hell." And lo, at that moment the earth opened at a distance, and through the chasm three devils came up, who seemed to be on fire with their love's delight; and as the angels accompanying the novitiate spirit perceived that these three had come up out of hell providentially, they called out to the devils, "Do not come nearer, but from where you are tell us something about your delights. " They replied, “Know this, that everyone, whether he is called good or evil, is in his own delight, the so-called good man in his, and the so-called evil man in his.” The angels asked, “What is your delight?” They said that it was delight in whoredom, revenge, fraud, and blasphemy. Again the angels asked, “What is the nature of those delights with you?” They said that they were felt by others like the fetid smells from dung, the putrid smells from dead bodies, and the pungent smells from stagnant urine. The angels then asked, “Are these things delightful to you?” They answered, “Most delightful.” “Then,” said the angels, “you are like the unclean beasts that live in such things.” They replied, “If we are, we are; but such things are grateful to our nostrils.” The angels then asked, “What more?” They answered, “Everyone is allowed to be in his own delight, even the most unclean, as they call it, provided he does not infest good spirits and angels; but as on account of our delight, we cannot help infesting them, we are cast into work-houses where we suffer terribly. The prohibition and withdrawal of our delights there is what is called the torment of hell; it is also interior pain.” The angels asked, “Why did you infest the good?” They answered, “We could not help it; it is as if a fury seized us whenever we see an angel, and feel the Lord’s Divine sphere about him.” To this we said, “Then you also are like wild beasts.” Then, as soon as they saw the novitiate spirit with the angels, fury came upon them, which appeared like the fire of hatred; so to prevent their doing harm they were cast back to hell. After this the angels appeared who from ends saw causes, and through causes effects, and who were in a heaven above those three assemblies; these angels appeared in a shining white light, which rolling down in spiral curves brought with it a circular wreath of flowers, and placed it upon the head of the novitiate spirit. And then a voice issued therefrom, saying to him, “This laurel wreath is given you because you have from childhood meditated upon heaven and hell.”

CHAPTER 10 REFORMATION AND REGENERATION.

(571) After treating of Repentance, Reformation and Regeneration come next in order, because they follow repentance, and by means of it advance step by step. There are two states that man must enter upon and pass through, when from being natural he is becoming spiritual. The first state is called Reformation, and the second Regeneration. In the first man looks from his natural to his spiritual state and longs for that state; in the second state he becomes spiritual-natural. The first state is formed by means of truths, which must be truths of faith, and through these he looks to charity; the second state is formed by means of the goods of charity, and by these he enters into the truths of faith. Or what is the same, the first is a state of thought from the understanding, and the second a state of love from the will. When this latter state begins and is progressing, a change takes place in the mind; the mind undergoes a reversal, the love of the will then flowing into the understanding, acting upon it and leading it to think in accord and agreement with its love; and in consequence so far as the good of love comes to act the first part and the truths of faith the second, man is spiritual and is a new creature; and he then acts from charity and speaks from faith; he feels the good of charity and perceives the truth of faith; and he is then in the Lord, and in peace, and thus regenerate. The man who while in the world has entered

upon the first state, after death can be introduced into the second; but he who has not entered into the first state while in the world, cannot after death be introduced into the second, thus cannot be regenerated. These two states may be compared to the progression of light and heat during the days of spring; the first to the dawn or cock-crowing, the second to the morning or sunrise; and the progress of this second state may be compared to the advance of the day to noon, and thus into light and heat. There may also be a comparison with a field of grain, which is at first in the blade, then grows into the ear or head, in which the grain is afterward formed; also with a tree, which first grows out of the ground from a seed, then it becomes a stem from which branches go out, and these are adorned with leaves; at length it blossoms, and from the inmost of the blossoms the fruit begins to form, and this, as it matures, produces new seeds, like a new generation. The first state, which is that of reformation, may also be compared to the state of a silk-worm, when it draws out and evolves from itself filaments of silk, and after finishing its industrious labor, flies forth into the air, nourishing itself, not by leaves as before, but by the juices of flowers.

(572) I. UNLESS A MAN IS BORN AGAIN, AND, AS IT WERE, CREATED ANEW, HE CANNOT ENTER INTO THE KINGDOM OF GOD. That unless a man is born again he cannot enter into the kingdom of God, is the Lord’s doctrine in the following passages from John: Jesus said to Nicodemus, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God; and again,

Verily, verily, I say unto thee, except a man be born of water and of spirit, he cannot enter into the kingdom of God; That which is born of flesh is flesh, and that which is born of spirit is spirit (3:3, 5, 6). "The kingdom of God" means both heaven and the church, for the church is the kingdom of God on earth. So in other places, where the kingdom of God is mentioned (as in Matt. 11:11; 12:25; 21:43; Luke 4:43; 6:20; 8:1, 10; 9:11, 60, 62; 17:21; and elsewhere). "To be born of water and the spirit" signifies to be born by means of truths of faith and a life in accordance with them. That "water" signifies truths, may be seen in the Apocalypse Revealed (n. 50, 614, 615, 685, 632); that "spirit" signifies a life in accordance with Divine truths is clear from the Lord's Words in John (6:63). "Verily, verily" [or "Amen, amen"], signifies that this is the truth; and the Lord used that expression so frequently because He was the truth itself. He Himself is also called "the Amen" (Apoc. 3:14). In the Word the regenerate are called "Sons of God" and "born of God," and regeneration is described by "a new heart and a new spirit."

(573) The expression "born again," which means, as it were, created anew, is here used because "to be created" signifies to be regenerated. That this is the signification of "to be created" in the Word can be seen from the following passages: Create for me a clean heart, O God; and renew a firm spirit in the midst of me (Ps. 51:10). Thou openest Thy hand, they are satisfied with good; Thou sendest forth Thy spirit, they are created (Ps. 104:28, 30). A people that shall be created shall praise Jah (Ps. 102:18). Behold I will create

Jerusalem a rejoicing (Isa. 65:18). Thus hath said Jehovah, Thy Creator, O Jacob, and thy Former, O Israel, I have redeemed thee. Everyone that is called by My name, into My glory have I created him (Isa. 43:1, 7). That they may see, know, consider and understand, that the Holy One of Israel hath created it (Isa. 41:20). (And elsewhere.) Also where the Lord is called Creator, Former and Maker. This makes clear what is meant by these words of the Lord to His disciples: Going into all the world, preach ye the gospel to every creature (Mark 16:15); “creatures” meaning all who are capable of regeneration. (So also in Apoc. 3:14; 2 Cor. 5:16, 17.)

(574) All reason shows that man must be regenerated, for he is born into evils of every kind derived from his parents; and these evils have their seat in his natural man, which of itself is diametrically opposed to the spiritual man. Nevertheless man is born for heaven; although he does not enter heaven unless he becomes spiritual, and he can become spiritual only by means of regeneration. From this it follows of necessity that the natural man with its lusts must be subdued, subjugated, and inverted, and that otherwise man cannot approach a single step toward heaven, but sinks deeper and deeper into hell. Who cannot see this, if he believes that he has been born into evils of every kind and acknowledges the existence and contrariety of good and evil, and believes in a life after death, a hell and a heaven, and that evil is what constitutes hell and good is what constitutes heaven? Viewed in himself the natural man in no way differs in his nature from the nature of beasts.

Like them he is wild; but it is as to his will that he is such; in understanding he differs from beasts, in that the understanding can be elevated above the lusts of the will, and not only see but also moderate them; and for this reason man is able to think from understanding, and speak from thought, which beasts cannot do. What man is by birth, and what he would be if not regenerated, can be seen from fierce animals of every kind; that be would be a tiger, a panther, a leopard, a wild hog, a scorpion, a tarantula, a viper, a crocodile, and so on; consequently if he were not transformed by regeneration into a sheep, what would he be but a devil among devils in hell? And in that state, if not restrained by civil laws, would not men from innate ferocity, rush upon one another and slaughter each other, and plunder each other even of the last scrap of clothing? How many are there of the human race who are not born satyrs and priapi or four-footed lizards; and who among these, if not regenerated, does not become an ape? External morality is required, for the sake of covering up their internals; and it does that.

(575) What man is when not regenerated can be still further made clear by the following comparisons and similitudes from Isaiah: The pelican and the porcupine shall possess it, and the owl and the raven shall dwell in it; and he shall stretch out over it the line of emptiness, and the plummet of devastation. And thorns shall come up upon her altars, the thistle and bramble in her fortresses; and she shall become a habitation of dragons, and a court for the daughters of the owl; the Tziim shall meet with the Ijim, and

the satyr shall meet his fellow; the night monster shall rest there. There shall the merula make her nest, and gather and hatch under her shadow; there shall the vultures also be gathered, everyone with her mate (Isa. 34:11-15).

(576) II. THE NEW BIRTH OR CREATION IS EFFECTED BY THE LORD ALONE THROUGH CHARITY AND FAITH AS THE TWO MEANS, MAN CO-OPERATING. That regeneration is effected by the Lord through charity and faith, follows from what was set forth in the chapters on Charity and Faith, especially from this, That the Lord, Charity and Faith make one, like Life, Will and Understanding in man, and if they are divided, each of them perishes like a pearl reduced to powder. These two, charity and faith, are called the means, because they are what conjoin man with the Lord, causing charity to be charity, and faith to be faith; and this conjunction cannot be effected unless man has part in his regeneration; and this is why it is said, man co-operating. In the preceding chapters man’s co-operation with the Lord has been several times treated of; but as the human mind is such as to be incapable of perceiving otherwise than that man effects this by his own power, the subject shall be illustrated again. In all motion, and consequently in all action, there is an active and a passive; that is to say, the active acts, and the passive acts from the active, so that from both one action arises; comparatively as a mill is moved by its wheel, a carriage by its horse, as motion is from effect, an effect from its cause, a dead force from a living force, and in general, as the instrument is moved by the principal. Everyone knows that

these two together produce one action. As to charity and faith, the Lord acts and man acts from the Lord, for the Lord's active is in man's passive; therefore the power to act aright is from the Lord, and the will to act therefrom is as if it were man's, because he has the freedom of choice, whereby he is able to act as one with the Lord and thus conjoin himself with Him, or to act from the power of hell which is an extraneous power, and thus to separate himself from the Lord. It is man's action in harmony with the Lord's action that is here meant by co-operation. To give a clearer perception of this, it shall be still further illustrated by comparisons which follow.

(577) From the foregoing it also follows, that the Lord is unceasingly in the act of regenerating man, because He is unceasingly in the act of saving him, and no one can be saved unless he is regenerated, according to the Lord's own words in John: Except a man be born anew, he cannot see the kingdom of God (John 3:5-6). Regeneration, therefore, is the means of salvation, while charity and faith are the means of regeneration. To say that regeneration follows the faith of the present church, which leaves out man's co-operation, is vanity of vanities. [2] The action and cooperation here described may be seen in everything that is in any state of activity and mobility. Such is the action and cooperation of the heart and of every artery thereof; the heart acts, and the arteries by their sheaths or coats cooperate; hence circulation. It is the same with the lungs. The air acts by its incumbent weight according to the height of the atmosphere, and at first the ribs cooperate

with the lungs, and immediately after the lungs with the ribs; from which there is respiration in every membrane of the body. Thus the meninges of the brain, the pleura, the peritoneum, the diaphragm and the other parts which cover the viscera and enter into their composition, act and are acted upon, and thus they cooperate; for they are elastic; and from this is their existence and subsistence. It is the same in every fiber and nerve, and in every muscle, and even in every cartilage; in everyone of these, as is known, there is action and cooperation. [3] There is such a cooperation also in every sense; for the sensories of the body, like the motor organs, consist of fibers, membranes, and muscles; but to describe the co-operative action of each, is needless; for it is known that light acts upon the eye, sound upon the ear, odor upon the nostrils, and taste upon the tongue, and that the organs adapt themselves thereto; from which there is sensation. Who cannot see from all this, that unless there were such action and cooperation with the influent life in the spiritual organism of the brain, will and thought could not exist? For life from the Lord flows into that organism, and because of this cooperation, man has a perception of what he thinks, and in like manner of what is there considered, concluded upon, and defined into act. If life were to act merely, and man were not to co-operate as if of himself, he could no more think than a stock, or than a temple while the minister is preaching in it. The temple may indeed, owing to the reverberation of the sound from its doors, have a sense, as it were, of the echo, but not of the discourse. So would man be, did he not co-operate with the Lord in respect to charity and faith.

(578) What man would be if he did not cooperate with the Lord, may also be illustrated by comparisons: When he had a perception and sense of anything spiritual pertaining to heaven and the church, it would be as if something distasteful or discordant flowed in, like an offensive smell entering the nose, a discordant sound the ear, a monstrous sight the eye, or a foul taste affecting the tongue. If a delight of charity or a pleasure of belief were to flow into the spiritual organism of the mind of those whose delight is in evil and falsity, if such delight and pleasure were thrust upon them, they would be in anguish and torture, and finally would fall into a swoon. Because that organism consists of perpetual helices, in such a case it would coil itself up in spirals, and writhe like a serpent on an ant-hill. The truth of this has been proved to me by much experience in the spiritual world.

(579) III. SINCE ALL HAVE BEEN REDEEMED, ALL MAY BE REGENERATED EACH ACCORDING TO HIS STATE. That this may be understood, something must be premised respecting redemption. The Lord came into the world chiefly for these two purposes, to remove hell from angel and from man, and to glorify His Human. For before the Lord's coming hell had grown up so far as even to infest the angels of heaven, and also, by interposing itself between heaven and the world, to intercept the Lord's communication with men on earth, so that no Divine truth and good could pass from the Lord to men. Consequently a

total damnation threatened the whole human race, and the angels of heaven could not have long continued to exist in their integrity. [2] And thus, in order that hell might be cleared away, and this impending damnation be thereby removed, the Lord came into the world, and dislodged hell, subjugated it, and thus opened heaven; so that He could henceforth be present with men on earth, and save those who live according to His commandments, and consequently could regenerate and save them, for those who are regenerated are saved. This is how it is to be understood, that, since all have been redeemed they may be regenerated, and because regeneration and salvation make one, all may be saved. So the teaching of the church, that without the Lord's coming no man could have been saved, is to be understood in this way, that without the Lord's coming no one could have been regenerated. [3] In respect to the other purpose for which the Lord came into the world, namely, to glorify His Human, this was because He thereby became the Redeemer, Regenerator and Savior forever. For it is not to be believed that by redemption once wrought in the world, all men had been thereby redeemed, but that the Lord is perpetually redeeming those who believe in Him and who obey His words. But on these points more may be seen in the chapter on Redemption.

(580) Every man may be regenerated, each according to his state; for the simple and the learned are regenerated differently; as are those engaged in different pursuits, and those who fill different offices; those who search into the external things of the Word, and those who search into its

internals; those who are principled in natural good from their parents, and those who are in evil; those who from their infancy have entered into the vanities of the world, and those who sooner or later have withdrawn from them; in a word, those who constitute the Lord's external church are regenerated differently from those who constitute His internal church, and this variety, like that of men's features and dispositions, is infinite; and yet everyone, according to his state, may be regenerated and saved. [2] The truth of this can be seen in the heavens, to which all the regenerate go, in that there are three heavens, a highest, a middle, and a lowest; and those who by regeneration acquire love to the Lord enter the highest heaven, those who acquire love to the neighbor, enter the middle heaven, and those who merely practice external charity, but at the same time acknowledge the Lord as God the Redeemer and Savior, enter the lowest heaven. All these are saved but in different ways. [3] All may be regenerated and thus saved, because the Lord with His Divine good and truth is present with every man; this is the source of everyone's life and his ability to understand and will, together with freedom of choice in spiritual things; in no man are these lacking. And the means to these are also given, for Christians in the Word, and for Gentiles in their religions, which teach that there is a God, and which furnish precepts respecting good and evil. From all this it follows that everyone may be saved; consequently that it is not the Lord's fault if man is not saved, but man's, because he does not co-operate.

(581) That redemption and the passion of the cross are two distinct things and by no means to be confounded, and that by means of both the Lord took to Himself the power to regenerate and save men, has been shown in the chapter on Redemption. From the accepted faith of the church of today respecting the passion of the cross, as being redemption itself, have sprung throngs of horrible falsities respecting God, faith, charity and other things that in a continuous chain depends on these three; as, respecting God, that He had determined upon the damnation of the human race, and that He was willing to be brought back to mercy by the imposition of that damnation upon His Son, or by the Son's taking it upon Himself, and that only those were saved who by foreknowledge or predestination have Christ's merit bestowed upon them. From this fallacy another belonging to that faith has been hatched, namely, that those upon whom that faith has been bestowed, are at the same time regenerated without any cooperation on their part; and even that they have thus been absolved from the condemnation of the law, and are no longer under the law, but under grace, and this although the Lord has said, That He did not take away one tittle of the law (Matt. 5:18, 19; Luke 16:17), and also commanded His disciples: To preach repentance for the remission of sins (Luke 24:47; Mark 6:12). He also said: The kingdom of God is at hand; repent ye, and believe in the gospel (Mark 1:15); "the gospel" meaning that they can be regenerated and thus saved, which they could not have been unless the Lord had wrought redemption, that is, had deprived hell of its power

by combats against it and victories over it, and unless He had glorified His Human, that is, had made it Divine.

(582) Think rationally and say what the entire human race would be if the faith of the present church were to continue; this faith being that men are redeemed by the passion of the cross alone, and that those upon whom that merit of the Lord has been bestowed are not under the condemnation of the law; and again, that this faith (whether or not it is in him man not knowing at all), remits sins and regenerates, and that man's co-operation in the act thereof, that is, when it is being given and entering, would defile it, and at the same time deprive him of salvation, since he would thereby commingle his own merit with that of Christ. Think rationally, I say, and tell me whether the whole Word would not be thus rejected, where regeneration by means of the spiritual washing away of evils, and by the exercise of charity is especially taught. What would the Decalogue, the starting point of reformation, then be, more than the paper that is sold in small shops and used to wrap up spices? What would religion then be, but a kind of lamentation that one is a sinner, and supplication to God the Father to be merciful on account of the passion of His Son, thus a matter of the mouth and lungs only, and not of anything done from the heart? What would redemption then be but a papal indulgence; or what more than a monk's flagellation of himself for the sake of the whole assembly, as is sometimes done? If faith alone regenerated man, repentance and charity doing nothing, what would the internal man (which is the man's spirit that lives after death), be like, but a

burnt city, the ruins of which form the external man; or a field or plain laid waste by caterpillars and locusts? Such a man appears to the angels altogether like one who cherishes a serpent in his bosom, and tries to conceal it under his garments; or like one sleeping like a lamb with a wolf; or like one sleeping under beautiful bed-clothing in a night-gown made of spider's webs. Or seeing that all are arranged in heaven according to the different degrees of their regeneration, and all in hell according to the different degrees in which they have rejected it, what would the life after death be but a life of the flesh, and so like that of a fish or a crab?

(583) IV. REGENERATION IS EFFECTED IN A MANNER ANALOGOUS TO THAT IN WHICH MAN IS CONCEIVED, CARRIED IN THE WOMB, BORN AND EDUCATED. In man there is a perpetual correspondence between what takes place naturally and what takes place spiritually, or between what takes place in his body and what takes place in his spirit. This is because man as to his soul is born spiritual, and is clothed with what is natural, which forms his material body. Therefore when this body is laid aside, his soul, clothed with a spiritual body, enters a world where all things are spiritual, and is there affiliated with its like. Since then, the spiritual body must be formed in a material body, and is formed by means of truths and goods which flow in from the Lord through the spiritual world, and are inwardly received by man in such things in him as are from the natural world, which are called civil and moral, the way in which its formation is effected is evident; and since, as

before said, there is in man a constant correspondence between what takes place naturally and what takes place spiritually, it follows that this formation is like conception, gestation, birth, and education. It is for this reason that natural births in the Word mean spiritual births, which are births of good and truth; for whatever is mentioned in the sense of the letter of the Word, which is natural, involves and signifies what is spiritual. That in each and all things of the sense of the letter of the Word there is a spiritual sense is fully shown in the chapter on the Sacred Scripture. That the natural births mentioned in the Word involve spiritual births is very obvious from the following passages: We have conceived, we have travailed, we have as it were brought forth; we have not wrought salvation (Isa. 26:18). At the presence of the Lord the earth bringeth forth (Ps. 114:7). Hath the earth travailed for one day? Shall I break forth and not bring forth? Shall I cause to bring forth, and shut up? (Isa. 66:7-10). Sin shall travail, and No shall be rent asunder (Ezek. 30:16). The sorrows of a travailing woman shall come upon Ephraim; he is a son not wise, because he doth not stay his time in the womb of sons (Hos. 13:12, 13). (So also in many other places.) As natural generations in the Word signify spiritual generations, and these are from the Lord, He is called the Maker and the former from the womb, as appears from the following: Jehovah thy Maker and thy Former from the womb (Isa. 44:2). Thou art He that took me out of the womb (Ps. 22:9). Upon Thee have I been laid from the womb; Thou art He that took me out of my mother's bowels (Ps. 71:6). Attend unto me, carried from the womb, borne from the matrix (Isa. 46:3). (Besides other passages.) For this reason the Lord is called, Father (as in Isa. 9:6; 63:16; John 10:30; 14:8, 9). And those who are in goods and truths from Him are called, Sons, and born of God, and brethren to each other (Matt. 23:8, 9). And again the church is called, Mother (Hos. 2:2, 5; Ezek. 16:45).

(584) From all this it is now clear that there is a correspondence between natural generations and spiritual generations; and because of this correspondence it follows that conception, gestation, birth, and education may not only be predicated of the new birth, but that they actually exist. In this chapter on Regeneration the nature of these are being presented to view in their proper order; here let it be said merely that man's semen is conceived interiorly in the understanding, and is given form in the will; is transferred therefrom to the testicle where it clothes itself with a natural covering, and is thus conducted into the womb and enters the world. Moreover, there is a correspondence of man's regeneration with all things in the vegetable kingdom; therefore in the Word man is also pictured by a tree, his truth by its seed and his good by its fruit. That an evil tree may be born anew, as it were, and afterward bear good fruit and good seed, is evident from grafting and budding, for although the same sap ascends from the root through the trunk to the graft or bud, it is then changed into good sap and makes the tree good. It is the same in the church with those who are engrafted into the Lord, as He teaches in these words: I am the Vine, ye are the branches; he that abideth in Me and I in him, the

same beareth much fruit. If a man abide not in Me, he is cast forth as a branch and is withered; and is cast into the fire (John 15:5-6).

(585) It has been taught by many of the learned that the processes of plant growth, not only of trees but also of all shrubs, correspond to human prolification. I will, therefore, add something on this subject by way of appendix. In trees and in all other subjects of the vegetable kingdom there are not two sexes, a masculine and a feminine, but everything there is masculine; the earth alone or the soil is the common mother, and is thus as it were feminine; for it receives the seeds of all fruits, opens them, carries them as it were in a womb, and then nourishes them and brings them forth, that is, ushers them into the light of day, and afterward clothes and sustains them. [2] When a seed is first opened by the earth it begins with the root, which is a kind of heart; from this it emits and transmits sap like blood, and so forms as it were a body provided with limbs; its body is the trunk itself, while the branches and their branchlets are its limbs. The leaves which it puts forth immediately after its birth serve as lungs; for as the heart without the lungs produces no motion or sensation, and it is by means of these that man is made alive, so the root without leaves does not cause a tree or shrub to vegetate. The blossoms which precede the fruit are means for purifying the sap, the tree's blood, for separating its grosser from its purer elements, for forming a new little trunk for the influx of these purer elements contained in the bosom of this sap, through which trunk the purified sap may flow in and thus

initiate and gradually form the fruit (which may be compared to the testicles), in which the seed is perfected. The vegetative soul which inmostly governs in every particle of sap, or which is its prolific essence, is from no other source than the heat of the spiritual world; and as this heat is from the spiritual sun there, it aspires to nothing but generation, and a continuance of creation thereby; and because it essentially aspires to the generation of man, it induces upon whatever it generates a certain resemblance to man. [3] That no one may be astonished at the statement, that the subjects of the vegetable kingdom are masculine only, and that the earth alone or the soil is like a common mother, or is like the feminine, let it be illustrated by something similar among bees. According to the observation of Swammerdam, reported in his Book of Nature, bees have only one common mother, from which the offspring of the entire hive is produced. As there is but one common mother for these little insects, why not the same for all plants? [4] That the earth is a common mother may also be illustrated spiritually; and is so illustrated by the fact that in the Word "the earth" signifies the church, and the church is a common mother, and is so called in the Word. As to the earth's signifying the church, consult the Apocalypse Revealed (n. 285, 902), where it is shown. But the earth or the soil can enter into the inmost of a seed even to its prolific principle, calling this forth and giving it circulation, because every least particle of dust or powder exhales from its essence a kind of subtle penetrating effluvium, which is an effect of the active force of the heat from the spiritual world.

(586) That man can only be regenerated gradually, may be illustrated by each and all things that come into existence in the natural world. A tree cannot reach its full growth in a day, but there is first growth from the seed, then from the root, and then from the shoot, which becomes the trunk, and from this go forth branches and leaves, and finally blossoms and fruit. Wheat or barley does not ripen for the harvest in a day; a house is not built in a day, nor does a man acquire his full stature in a day, still less wisdom; a church is not established and perfected in a day, nor is there any progression to an end except from a beginning. Those who have a different conception of regeneration know nothing of charity and faith, nor of the growth of either according to man's cooperation with the Lord. From all this it is clear that regeneration is effected in a manner analogous to that in which man is conceived, carried in the womb, born and educated.

(587) V. THE FIRST ACT IN THE NEW BIRTH IS CALLED REFORMATION, WHICH PERTAINS TO THE UNDERSTANDING, AND THE SECOND IS CALLED REGENERATION, WHICH PERTAINS TO THE WILL AND THEREFROM TO THE UNDERSTANDING. As reformation and regeneration are treated of here and in what follows, and reformation is ascribed to the understanding and regeneration to the will, it is necessary that the distinctions between the understanding and will should be known, which distinctions are described above (n. 397); therefore it

is advisable to read first what is there said, and afterwards this section. It has also been shown there that the evils into which man is born are generated in the will of the natural man, and that the will causes the understanding to favor it by thinking in agreement with it. For this reason, that man may be regenerated, it is necessary that his regeneration be effected by means of the understanding as the mediate cause; and this is done by means of the various kinds of instruction that the understanding receives, first from parents and teachers, afterward by reading the Word, by preaching, books, and conversation. The things which the understanding receives from these sources are called truths; it is the same, therefore, whether reformation is said to be effected by means of the understanding, or by means of the truths which the understanding receives; for truths teach man in whom he ought to believe, and what he ought to believe, also what he ought to do, thus how he ought to will; for whatever one does he does from the will in accordance with his understanding. Since then, man's will itself is evil by birth and the understanding teaches what good and evil are, and man can will either good or evil, it follows that he must be reformed by means of the understanding; and so long as anyone sees and mentally acknowledges that evil is evil, and good is good, and thinks that the good ought to be chosen, he is in what is called the state of reformation; but when his will leads him to shun evil and do good, the state of regeneration begins.

(588) For the sake of this end there has been given to man the ability to elevate his understanding almost into the light

in which the angels of heaven are, that he may see what he must will and must do therefrom, that he may be prosperous in the world for a time and blessed after death to eternity. He becomes prosperous and blessed if he acquires for himself wisdom, and keeps his will in obedience thereto; but he becomes unprosperous and unhappy if he makes his understanding subservient to his will. This is because the will by birth inclines to evils, even to enormities; therefore unless it is held in check by means of the understanding, man left to the freedom of his will would rush into great wickedness, and from the ferine nature inherent in him would plunder and slaughter for his own sake all who did not favor him and indulge his cupidities. Moreover, if man were not able to perfect his understanding separately, and to perfect his will by means of it, he would not be a man, but a beast; for without that separation, and without the ascent of the understanding above the will, he would not be able to think, and from thought to speak, but would be able to express his affections by sounds only; nor would he be able to act from reason, but only from instinct; still less could he recognize what relates to God, and thereby God Himself, and thus be conjoined with Him and live for ever. For man exercises thought and will as if of himself; and this as if of himself, is the reciprocal element in conjunction, for conjunction without reciprocation is impossible, as there can be no conjunction of an active with a passive without adaptation or application. God alone acts; man permits himself to be acted upon, and cooperates to all appearance as if of himself, although interiorly from God. But from a right perception of these things, it can be seen what the love of man’s will is when it is elevated by means of the understanding; also what it is when not elevated; thus what man is.

(589) It must be known that the ability to elevate the understanding even to the intelligence in which the angels of heaven are, is by creation inherent in every man, the wicked as well as the good, and even in every devil in hell, for all who are in hell have been men. This has been frequently shown to me by living experience. But such are not intelligent but insane in spiritual things, because they do not will good but evil, consequently they are averse to knowing and understanding truths, for truths favor good and oppose evil. From all this it is clear that the first step in the new birth is a reception of truths by the understanding, and the second is the will to act in accordance with truths, and finally to practice them. No one, however, can be said to be reformed by mere knowledges of truth; for man is able to acquire these and to talk about, teach, and preach them through his ability to elevate his understanding, above the love of his will. But he is a reformed man who has an affection for truth for the sake of truth; for this affection conjoins itself with the will, and if it goes on it conjoins the will to the understanding, and then regeneration begins. But how regeneration afterward advances and is perfected, will be told in what follows.

(590) But the nature of the man whose understanding has been elevated, but not the will’s love by means of it, shall be

illustrated by comparisons. He is like an eagle flying on high, but as soon as he sees food below, as hens, young swans, or even young lambs, he darts down in a moment and devours them. He is also like an adulterer who hides a harlot in a room below, and in turn ascends to the highest story of his house, and there in the presence of his wife talks wisely with visitors about chastity, and again steals away from the company and satiates his lust with the harlot below. He is also like marsh flies that fly in a body over the head of a running horse, but when the horse stops settle down and immerse themselves in their marsh. Such is the man who is elevated as to the understanding, while the will's love remains down at the foot, immersed in the uncleannesses of nature and the libidinous propensities of the senses. But because such men shine as if with wisdom in the understanding, while the will is in opposition to wisdom, they may also be likened to serpents with shining skins, and to the Spanish flies that glisten as if made of gold, or to the ignis fatuus in marshes, or to shining rotten wood and phosphorescent substances. There are among them some who can counterfeit angels of light, both among men in the world and after death among the angels of heaven; but these, after a brief examination, are deprived of their clothing, and cast down naked. This cannot be done in the world, because there the spirit of such is not open, but is covered over by a mask like that used by actors in theaters. In countenance and with the lips they are able to counterfeit angels of light, which is both an effect and a proof of their ability to elevate the understanding, as has been said, above the love of the will almost to angelic wisdom. Since then, man’s internal and external can run thus counter to each other, and since the body is cast aside while the spirit remains, a dark spirit may evidently dwell behind a bright face, and a fiery one behind a bland mouth. Therefore, my friend, form your opinion of a man not from his mouth but from his heart, that is, not from his words but from his deeds; for the Lord says: Beware of false prophets who come to you in sheep’s clothing, but inwardly they are ravening wolves. By their fruits ye shall know them (Matt. 7:15-16).

(591) THE INTERNAL MAN MUST FIRST BE REFORMED, AND BY MEANS OF IT THE EXTERNAL; AND THUS IS MAN REGENERATED. That the internal man must first be regenerated, and by means of it the external, is generally conceded in the church at the present day; but “internal man” suggests nothing to the thought but faith, which faith is that God the Father imputes to men the merit and righteousness of His Son, and sends the Holy Spirit. It is believed that this faith constitutes the internal man, and that from the internal the external flows forth, which is the moral natural man, this being an appendage to the former, comparatively like the tail of a horse or cow, or like the tail of a peacock or bird of paradise which extends to the feet without being connected with them; for it is said that while charity follows that faith, the faith perishes if charity from man’s will comes in. But this being the only internal man recognized in the church at the present day, there is no internal man, for no one knows whether such a faith has

been bestowed upon him or not; moreover, as has been shown above, it is an impossible thing and therefore purely imaginary. From this it follows, that at the present day, among those who are confirmed in that faith there is no other internal man than that natural man which from birth overflows in evils of every kind. To this it may be added, that regeneration and sanctification are said to follow that faith of themselves, and that man's co-operation, which is the only means by which regeneration is effected, must be excluded. Therefore it is that no knowledge of regeneration in the present church is possible, when yet the Lord says that he who is not regenerated cannot see the kingdom of God.

(592) But the internal and external man of the New Church are wholly different. The internal man pertains to the will, from which man thinks when left to himself, as when he is at home; but the external man is his actions and words, such as come forth from the internal when man is with others, thus when abroad. Consequently, the internal man is both charity, because this pertains to the will, and faith, which pertains to thought. Before regeneration these two constitute the natural man, which is thus divided into an internal and an external. This is shown in the fact that it is not permissible for man to act and speak in company or abroad as when alone or at home. The cause of this division is, that civil laws prescribe punishments for those who act wickedly, and rewards for those who act rightly, consequently men compel themselves to separate the external from the internal man; for no one wishes to be

punished, and everyone wishes to be rewarded, which is done by riches and honors; and man attains to neither of these unless he lives according to those laws. It results from this that morality and benevolence exist in externals even with those who have none internally. And from the same source is all hypocrisy, flattery, and simulation.

(593) As to the division of the natural man into two forms, it is an actual division both of will and of thought therein; for every action of man goes forth from his will, and every word from his thought; consequently another will is formed by man beneath the first, and likewise another thought; but the two still constitute the natural man. This will which is being formed by the man, may be called a bodily will, because it impels the body to make a show of moral activities, and that thought may be called pulmonary thought, because it impels the tongue and lips to utter such things as belong to the understanding. This outer thought and will taken together may be likened to the inner bark that adheres to the outer bark of a tree, or to the membrane that adheres to the shell of an egg. Within these is the internal natural man, who, if evil, may be likened to a tree the wood of which is rotten, but about which the aforesaid outer and inner barks seem sound; as also to a rotten egg in a white shell. But something shall also be said about what the internal natural man is by birth. Its will inclines to evils of every kind and the thought therefrom is inclined to falsities of every kind. This then is the internal man that is to be regenerated, for unless it is regenerated it is nothing but hatred against everything that belongs to

charity, and consequent rage against all things belonging to faith. From this it follows that this natural internal man must first be regenerated, and by means of it the external; for this is according to order; while to regenerate the internal by means of the external would be contrary to order; for the internal is like a soul in the external, not only in general but also in every particular, consequently it is in every least word one speaks; it is present in these beyond what man knows. Because of this the angels, from a single action of a man, can perceive what his will is, and from a single word what his thought is, whether infernal or heavenly. Thus they know the entire man; from the tone of his voice they have a perception of his thought's affection, and from the gesture or the form of his action they have a perception of his will's love. And this they have, however he may simulate a Christian or a moral citizen.

(594) Man's regeneration is described in Ezekiel by the "dry bones" which were clothed with sinews, then with flesh and skin, and at last had spirit breathed into them, whereby they lived again (37:1-14). That regeneration was represented by those things, is evident from what is there said: These bones are the whole house of Israel (Ezek. 37:11). A comparison is also there made with graves, for it is written, That Jehovah would open their graves, and cause the bones to come up out of their graves, and put spirit in them, and bring them together into the land of Israel (Ezek. 37:12-14). "The land of Israel" there and elsewhere means the church. Regeneration was here represented by bones and graves, because the unregenerate man is called dead,

and the regenerate alive; for in the latter there is spiritual life, but in the former spiritual death.

(595) In every created thing in the world, whether living or dead, there is an internal and an external; one never exists without the other, as there is no effect without a cause; and every created thing is esteemed according to its internal goodness, or is deemed base if internally malignant, as external goodness is when within it there is internal malignity. Every wise man in the world and every angel in heaven so judges. But the nature of the unregenerate man and of the regenerate, may be illustrated by comparisons. The unregenerate man who simulates a moral citizen or a Christian, may be likened to a corpse wrapped in aromatics, which nevertheless exhales a putrid odor that infects the aromatics, insinuates itself into the nostrils, and injures the brain. He may also be likened to a mummy, gilded or placed in a silver coffin, upon looking beneath the covering of which a hideously black body comes to view. [2] Again, he may be likened to bones or skeletons in a sepulchre that is adorned with lapis lazuli and other gems; also to the rich man who was clothed in purple and fine linen, but whose internal was nevertheless infernal (Luke 16:19). Still again he may be likened to sweet-tasting poison, to a poison hemlock in flower, to fruit with a bright skin, but inwardly worm-eaten, and also to an ulcer covered first with a plaster and then with a thin skin, but with nothing within but foul matter. In the world only those who have no internal goodness, and who therefore judge by the appearance, can estimate the internal by the external; but

in heaven it is otherwise. For when the body which is moveable about the spirit and easily directed from evil to good, is separated by death, the internal remains, for this constitutes the man’s spirit; and then at a distance he looks like a serpent that has shed his skin, or like rotten wood stripped of its bark or covering in which it looked so well. [3] But with the regenerate man it is different. His internal is good, and his external resembles the external of the other. And yet his external differs from that of the unregenerate as heaven differs from hell, since the soul of good is in it, and it matters not to him whether he is a great man, who dwells in a palace, and goes surrounded by attendants, or lives in a cottage and is waited upon by a boy; or even whether he is a primate clad in a purple robe and wearing the cap of his rank, or the shepherd of a few sheep in a wood, clothed in a loose rustic frock and wearing a little cap on his head. [4] Gold is still gold, whether it flashes before the fire or has its surface blackened by the smoke; whether it is melted into a beautiful form like that of an infant, or into an ugly one like that of a mouse. Mice made of gold and placed beside the ark, were acceptable and pleasing (1 Sam. 6:3-5); for gold signifies internal good. Diamonds and rubies obtained from whatever matrix, lime or clay, are in like manner esteemed according to their internal goodness, the same as those in the necklace of a queen; and so on. From all this it is clear that the external is estimated from the internal, and not the reverse.

(596) VII. WHEN THIS TAKES PLACE A CONFLICT ARISES BETWEEN THE INTERNAL AND THE EXTERNAL MAN,

AND THEN THE ONE THAT CONQUERS RULES OVER THE OTHER. A conflict then arises because the internal man is reformed by means of truths; and from truths he sees what is evil and false, which evil and falsity are still in the external or natural man; consequently disagreement first springs up between the new will, which is above, and the old will, which is below; and as the disagreement is between the two wills, it is also between their delights; for the flesh, it is well known, is opposed to the spirit and the spirit to the flesh, and the flesh with its lusts must be subdued before the spirit can act and man become new. After this disagreement of the two wills a conflict arises; and this is called spiritual temptation. This temptation or conflict does not take place between goods and evils, but between the truths of good and the falsities of evil. For good cannot fight from itself but fights by means of truths; nor can evil fight from itself but by means of its falsities; just as the will cannot fight from itself but by means of the understanding where its truths reside. [2] Man is not sensible of that conflict except as in himself, and as remorse of conscience; and yet it is the Lord and the devil (that is, hell) that are fighting in man, and they are fighting for dominion over him, or to determine who shall possess him. The devil or hell attacks man and calls out his evils, while the Lord protects him and calls out his goods. Although that conflict takes place in the spiritual world, still it takes place in man between the truths of good and the falsities of evil that are in him; therefore man must fight wholly as if of himself, for he has the freedom of choice to act for the Lord, and also to act for the devil; he is for the Lord, if he abides in truths from good, and for the devil, if he abides in falsities from evil. From this it follows that whichever conquers, the internal man or the external, that one rules over the other; precisely like two hostile powers contending as to which shall be master of the other's kingdom-the conqueror takes possession of the kingdom, and places all in it under obedience to himself. In this case, therefore, if the internal man conquers, he obtains dominion and subjugates all the evils of the external man, and regeneration then goes on; but if the external man conquers, he obtains the dominion, and dissipates all the goods of the internal man, and regeneration perishes.

(597) While it is known at the present day, that there are temptations, hardly anyone knows whence and what they are and what good they effect. Whence and what they are has just been explained, also the good they effect, which is, that when the internal man conquers, the external is subjugated, and as this is subjugated lusts are dispersed, and affections for good and truth are implanted in their place, and are so arranged that the goods and truths which a man wills and thinks he may also do, and may speak them from the heart; and furthermore that by victory over the external man man becomes spiritual, and is then affiliated by the Lord with the angels of heaven, who are all spiritual. Heretofore temptations have not been understood, and scarcely anyone has known whence and what they are and the good they effect, because heretofore the church has not been in truths. No man is in truths unless he approaches

the Lord directly, rejects the former faith and accepts the new. And this is why no one has been admitted into any spiritual temptation during the centuries that have passed since the Nicene Council introduced a belief in three Gods; for if anyone had been, he would have succumbed immediately, and thus would have precipitated himself more deeply into hell. The contrition which is said to precede the present faith is not temptation. I have questioned very many about it, and they have declared that it is nothing but a word, except perhaps with the simple there might be some timorous thoughts about hell-fire.

(598) When man has passed through temptations he is as to his internal man in heaven, while by means of the external man he is in the world; thus by means of temptations there is a conjunction of heaven and the world effected in man; and then the Lord in him rules his world from heaven according to order. The contrary takes place if man remains natural; he is then eager to rule heaven from the world. Such does everyone become who is in the love of ruling from the love of self. If interiorly examined, such a man believes in himself only and not in God; and after death he believes him to be God who can exercise dominion over others. Such madness prevails in hell, and it even proceeds to such a length that some call themselves God the Father, some God the Son, some God the Holy Spirit, and among the Jews some call themselves the Messiah. This shows clearly what man becomes after death if the natural man is not regenerated, and therefore to what length his fantasies would carry him if a New Church, in which genuine truths

are taught, had not been established by the Lord. This is what is meant by these words of the Lord: In the consummation of the age [that is, at the end of the present church], there shall be such affliction as hath not been from the beginning of the world until now, no, nor ever shall be; and except those days be shortened, no flesh would be saved (Matt. 24:21, 22).

(599) In the conflicts or temptations of men the Lord works a particular redemption; as He wrought a total redemption when in the world. By conflicts and temptations in the world the Lord glorified His Human, that is, made it Divine; in like manner now with man individually, when he is in temptations, the Lord fights for him, conquers the evil spirits who are infesting him, and after temptation glorifies him, that is, renders him spiritual. After His universal redemption the Lord reduced to order all things in heaven and in hell; with man after temptation He does in like manner, that is, He reduces to order all the things of heaven and the world that are in him. After redemption the Lord established a new church; in like manner He also establishes what pertains to the church in man, and makes him to be a church in particular. After redemption the Lord bestowed peace upon those who believed on Him, for He said: Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you (John 14:27). Likewise He gives to man after temptation a sense of peace, that is, gladness of mind and consolation. From all this it is clear that the Lord is the Redeemer forever.

(600) A regenerated internal man without a regenerated external also, may be likened to a bird flying in the air with no resting place on dry land except in a marsh, where it is attacked by serpents and frogs, so that it flies away and dies. It may be likened also to a swan swimming in mid-ocean, which cannot reach the shore and make her nest, so that the eggs she lays sink in the water, where they are eaten by fishes. It may be likened also to a soldier on a wall which is pulled down under him, so that he falls headlong and dies amid the ruins. Again it may be likened to a beautiful tree transplanted into filthy soil where troops of worms eat up its roots, so that it withers and dies. It may also be likened to a house without a foundation, or to a column without a pedestal. Such is the internal man when it alone is reformed and not the external also; for it then has no means of determining itself to doing good.

(601) VIII. THE REGENERATED MAN HAS A NEW WILL AND A NEW UNDERSTANDING. The church of today knows both from the Word and from reason that a regenerated man is a renewed or new man. From the Word, by the following passages: Make you a new heart and a new spirit; for why will ye die, O house of Israel? (Ezek. 18:31). I will give you a new heart and a new spirit in the midst of you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh; and I will put My spirit within you (Ezek. 36:26, 27). Henceforth know we no man after the flesh, therefore if any man is in Christ, he is a new creature (2 Cor. 5:16, 17). In these passages “a new heart” means a new will, and “a new spirit” means a new

understanding; for “heart” in the Word signifies the will, and “spirit,” when connected with heart, signifies the understanding. The church also knows from reason that the regenerated man has a new will and a new understanding, since these two faculties constitute man, and they are what are regenerated. Therefore every man is such as he is with respect to these two faculties, that is, he is evil whose will is evil, and still more so he whose understanding favors the evil; while the reverse is true of the good. Religion alone renews and regenerates man. Religion occupies the highest seat in the human mind, and sees beneath it the civil matters pertaining to the world; it also ascends by means of them, as the pure sap ascends through a tree to its very top, and from that height it surveys what is natural, as from a tower or mountain one surveys the plains below.

(602) But it must be understood that while man may rise as to his understanding almost into the light in which the angels of heaven are, unless he rises also as to his will, he is still the old and not a new man. But it has been shown already how the understanding elevates the will more and more to the same height with itself. For this reason regeneration is predicated primarily of the will, and secondarily of the understanding. For the understanding in man is like light in the world, and the will is like the heat there; and it is known that light without heat does not vivify or cause vegetation, but light joined with heat. Moreover, as to the lower region of the mind, the understanding is actually in the light of the world, while as to the higher region it is in the light of heaven; consequently if the will is

not raised from the lower region into the higher, and there conjoined with the understanding, it remains in the world; and then the understanding flies upward and downward, but returns every night to the will below and sleeps there; and they unite like a man and a harlot, and beget two-headed offspring. From all this it is clear that unless a man has a new will and a new understanding, he is not regenerated.

(603) The human mind is divided into three regions, the lowest is called the natural, the middle the spiritual, and the highest the celestial. By regeneration man is raised from the lowest region, which is the natural, into the higher, which is the spiritual, and through this into the celestial. That there are these three regions belonging to the mind will be shown in the following section. This is why the unregenerate man is called natural, and the regenerate man spiritual. This makes clear that the mind of the regenerate man is raised into the spiritual region, and there sees from the higher what takes place in the lower or natural mind. That there is a lower and a higher region in the human mind, everyone can see and recognize by a slight attention to his own thoughts; for what he thinks, he sees; and therefore he says that he has thought or thinks this and that, which would be impossible unless there were an interior thought that is called perception, which looks down into the lower which is called thought. When a judge has heard or read over a long series of arguments presented by an advocate, he collects them all into one view in the higher region of his mind, thus forming them into one

general idea; and from that he then looks down into the lower region, which is that of natural thought, and there arranges the arguments in order, and accordance with the higher, presents his opinion and pronounces judgment. Who does not know that a man may form more thoughts and conclusions in a moment or two, than he can express by means of his lower thoughts in half an hour? All this has been presented to make known that the human mind is divided into lower and higher regions.

(604) As to the new will: it is above the old one in the spiritual region, and the new understanding likewise, this with that and that with this. In that region they are conjoined and conjointly look down upon the old or natural will and understanding, and so arrange all things therein as to moderate them. Who cannot see that if there were but one region in the human mind, and if both evils and goods and truths and falsities were there brought together and mixed together, there would be a conflict such as would arise if wolves and lambs, tigers and calves, hawks and doves, were brought together into one enclosure? What would result but a cruel slaughter, the savage beasts tearing in pieces the tame ones? This is why it has been provided that goods with their truths should be collected together in the higher region, so that they may subsist in safety, and resist assault, and also by constraints and other means may subjugate and afterward disperse evils with their falsities. This, then, is the same as was said in the preceding section, that in the regenerated man the Lord through heaven rules what pertains to the world. And the

higher or spiritual region of the human mind is a heaven in miniature, while the lower or natural region is a world in miniature, and for this reason man was called by the ancients a microcosm [a little world], and he may also be called a microuranos [a little heaven].

(605) That the regenerate man, that is, one who is renewed in will and understanding, is in the heat of heaven, that is, in its love, and at the same time in the light of heaven, that is, in its wisdom; and on the other hand, that the unregenerate man is in the heat of hell, that is, in its love, and at the same time in its darkness, that is, in its insanities, is at this day known and yet unknown. This is because the church of today makes regeneration an appendage to its faith, and into faith reason must not be admitted, consequently it must be admitted into nothing pertaining to its appendage, which, as before said, includes renovation and regeneration. These, together with that faith itself, are to those of the present church like a house, the doors and windows of which are closed, so that it is not known what is in it, whether it is empty or is full of genii from hell, or of angels from heaven. It may be added, that this confusion has been brought about by a fallacy which has arisen from the fact that a man may by his understanding ascend almost into the light of heaven, and consequently can from intelligence think and speak of spiritual things, whatever his will's love may be. Ignorance of this truth has also caused ignorance of all that concerns regeneration and renovation of character.

(606) From all this it may be concluded that an unregenerate man is like one who sees phantoms at night, and believes them to be men; and afterwards, when he is being regenerated, he is like the same man seeing in the early dawn that the things he saw at night are delusions, and still later, when he is regenerated and is in the light of day, seeing them to be the offspring of delirium. An unregenerate man is like one dreaming, and a regenerate man like one awake; and in the Word natural life is likened to sleep, and spiritual life to a state of wakefulness. The unregenerate man is meant by the foolish virgins who had lamps but no oil, and the regenerate man by the wise virgins who had both lamps and oil, "lamps" meaning such things as pertain to the understanding, and "oil" such things as pertain to love. The regenerate are like the lamps of the lampstand in the tabernacle; they are like the bread of faces there with the frankincense upon it; and they are those who shall "shine as the brightness of the firmament, and as the stars for ever and ever" (as said in Dan. 12:3). The unregenerate man is like one who is in the garden of Eden, and who eats from the tree of the knowledge of good and evil, and is therefore banished from the garden; he is indeed that very tree. But the regenerate man is like one who is in that garden and eats of the tree of life. That it is given to such to eat of it, is obvious from the following in Revelation: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (Rev. 2:7), "the garden of Eden" meaning intelligence in spiritual things, arising from love of truth (see Apocalypse Revealed,

n. 90). In a word, the unregenerate man is a “son of the evil one,” and the regenerate a “son of the kingdom” (Matt. 13:38); “the son of the evil one” there meaning a child of the devil, and “the son of the kingdom” a child of the Lord.

(607) IX. A REGENERATE MAN IS IN COMMUNION WITH ANGELS OF HEAVEN AND AN UNREGENERATE ONE IN COMMUNION WITH SPIRITS OF HELL. Every man is in communion, that is, in affiliation either with angels of heaven or with spirits of hell, because he is born to become spiritual, and this would be impossible unless he were born to be in some conjunction with those who are spiritual. It has been shown in the work on Heaven and Hell that as to his mind man is in both worlds, the natural and the spiritual. But neither man nor angel nor spirit knows of this conjunction, for the reason that man while he lives in the world is in a natural state, while angels and spirits are in a spiritual state; and because of the distinction between the natural and the spiritual, one is not visible to the other. The nature of this distinction has been described in the work on Conjugal Love in the Memorable Relation there recorded (n. 326-329). From that it is clear that their conjunction is not one of thoughts but of affections, and scarcely anyone reflects upon his affections, because they are not in the light in which the understanding is, and therefore its thought is; but only in the heat in which the will is and therefore the affection of its love is. The conjunction between men and angels and spirits by means of the affections of love is so close that if it were severed and they were thereby separated, men would instantly fall into a

swoon, and if the relation were not restored, and their conjunction renewed, men would die. [2] It has been said that man becomes spiritual by regeneration, but this does not mean that he becomes spiritual as an angel is in himself, but that he becomes spiritual natural, that is to say, that the spiritual is inwardly in his natural, just as thought is in speech, or as will is in action, for when one ceases the other ceases. In like manner man's spirit is in every least thing that takes place in the body, and it is that which impels the natural to do whatever it does. The natural viewed in itself is passive or is a dead force, but the spiritual is active or is a living force; the passive or a dead force cannot act from itself, but must be impelled by the active, or by a living force. [3] As man lives continually in communion with the inhabitants of the spiritual world, he is also, when he leaves the natural world, introduced immediately among such as are like those with whom he had been associated in the world. Therefore it is that after death everyone seems to himself to be still living in the world, for he then comes into the company of those who are like him as to their will's affections, and whom he then acknowledges, as kinsmen and relations acknowledge their own in the world; and this is what is meant where it is said in the Word of those who die, that they are brought together and gathered to their own. From all this it can now be seen that a regenerate man is in communion with the angels of heaven, and an unregenerate man with the spirits of hell.

(608) It must be known that there are three heavens, and these distinct from each other according to the three

degrees of love and wisdom, and that man is in communion with the angels of those three heavens in the measure of his regeneration; and this being so, that the human mind is divided into three degrees or regions in accord with the heavens. But on these three heavens and their division in accordance with the three degrees of love and wisdom, see the work on Heaven and Hell (n. 29 seq.); and also the pamphlet on Interaction between the Soul and the Body, (n. 16, 17). Here it will be sufficient merely to illustrate, by a simile, the nature of the three degrees in accordance with which the heavens are divided. They are like the head, body, and feet in man; the highest heaven constituting the head, the middle the body, and the lowest the feet; for the whole heaven is before the Lord like one man. The truth of this has been disclosed to me by actual observation, for it has been granted me to see wholly as one man a single society of heaven, which consisted of thousands. Why then should not the whole heaven so appear to the Lord? Respecting this living experience, see the work on Heaven and Hell (n. 59 seq.). This makes clear what is meant by this, which is well known in the Christian world, that the church constitutes the body of Christ, and that Christ is the life of that body. And this also is thus made clear, namely, that the Lord is the all in all things of heaven, since He is the life of that body. Likewise, the Lord is the church with those who acknowledge Him alone as the God of heaven and earth, and believe in Him. That He is the God of heaven and earth, He Himself teaches in Matthew (28:18); and that men ought to believe in Him, in John (3:15, 16, 36; 6:40; 11:25, 26).

(609) The three degrees in which the heavens are, and consequently, in which the human mind is, may also be illustrated in some measure by comparisons with material things in the world. In their relative nobility these three degrees are like gold, silver, and brass, to which metals they are likened in the statue of Nebuchadnezzar (Dan. 2:31-35). These three degrees are also distinct from each other, like the ruby, sapphire, and agate in respect to purity and goodness; also like the olive tree, the vine, and the fig-tree; and so on. Moreover, in the Word, “gold,” “ruby,” and “oil” signify celestial good, which is the good of the highest heaven; “silver,” “sapphire,” and “a vine” signify spiritual good, which is that of the middle heaven; while “brass,” “agate,” and “a fig-tree” signify natural good, which is that of the lowest heaven. That there are three degrees, a celestial, a spiritual, and a natural, has been stated above.

(610) To the foregoing this shall be added, that man’s regeneration is not effected in a moment, but gradually, from the beginning to the end of his life in the world, and is afterward continued and perfected. And because man is reformed by conflicts with the victories over the evils of his flesh, the Son of man says to each one of the seven churches, that he will give gifts to him that overcometh; as to the church of Ephesus: To him that overcometh I give to eat of the tree of life (Rev. 2:7); to the church of Smyrna: He that overcometh shall not be hurt in the second death (Rev. 2:11); to the church in Pergamos: To him that overcometh

will I give to eat of the hidden manna (Rev. 2:17); to the church in Thyatira: He that overcometh, to him will I give power over the nations (Rev. 2:26); to the church in Sardis: He that overcometh shall be clothed in white garments (Rev. 3:5); to the church in Philadelphia: He that overcometh I will make him a pillar in the temple of God (Rev. 3:12); and to the church of the Laodiceans: He that overcometh I will give to him to sit with Me in My throne (Rev. 3:21). Finally it may be added that so far as man is regenerated, or so far as regeneration is perfected in him, so far he attributes nothing of good and truth, that is, of charity and faith, to him self, but to the Lord only; for the truths which he gradually acquires teach this clearly.

(611) X. SO FAR AS MAN IS REGENERATED SINS ARE REMOVED, AND THIS REMOVAL IS THE FORGIVENESS OF SINS. So far as man is regenerated sins are removed, because regeneration is the restraining of the flesh that it may not rule, and the subjugating of the old man with its lusts, that it may not rise up and destroy the intellectual faculty, for that would render man incapable of reformation, reformation being impossible unless man’s spirit, which is above the flesh, is instructed and perfected. Who, if he still retains a sound understanding, can fail to see from all this that such a work cannot be effected in a moment but only gradually, just as man is conceived, carried in the womb, born, and educated, according to what has been shown above? For those things which pertain to the flesh or the old man are inherent in man from his birth, and build the first habitation of his mind, in which lusts have their abode

like wild beasts in their caves, dwelling first in the outer courts, then by turns entering into the underground rooms, as it were, of the house, and finally ascending by steps and forming for themselves chambers. This takes place gradually, as an infant grows, becomes a boy, afterwards a youth, and then begins to think from his own understanding, and to act from his own will. Who cannot see that this house in the mind thus far built in which lusts dance with joined hands, like the ochim, tziim and satyrs, cannot be destroyed in a moment and a new house built in its place? Must not those lusts with clasped hands and so sporting themselves be first removed, and new desires, which belong to good and truth, be introduced in the place of the cupidities which belong to evil and falsity? That these things cannot be done in a moment every wise man sees from this alone, that every evil is composed of innumerable lusts, and is like a fruit which beneath the surface is full of worms with white bodies and black heads; also, that evils are numerous and joined together like the progeny of a spider when first hatched; wherefore unless one evil is brought out after another, and this until their connection is broken up, man cannot be made new. These things have been cited to make clear that so far as anyone is regenerated sins are removed.

(612) Man inclines by birth to evils of every kind and from that inclination lusts after them, and so far as he is in freedom he also does them; for by birth he lusts after dominion over others, and to possess the goods of others, which two lusts cut asunder love to the neighbor, and then

man hates everyone who opposes him, and from hatred breathes revenge which inwardly cherishes murder. For the same reason he thinks nothing of adulteries, nothing of such robbery as secret theft, nothing of blasphemies, which include false witness; and he who thinks nothing of these things, is in heart an atheist. Such is man by birth; from which it is clear that he is from birth a hell in miniature. Inasmuch then, as man, in respect to the interiors of his mind, is born spiritual, as beasts are not, and consequently is born for heaven, and yet, as has been said, his natural or external man is a miniature hell, it follows that a heaven cannot be implanted in this hell, unless the hell is removed.

(613) He who knows the relation between heaven and hell, and how the one is removed from the other, can know how man is regenerated, and also what the regenerate man is. That this may be understood it shall be made known briefly that the faces of all who are in heaven look toward the Lord, while all who are in hell turn their faces from the Lord; therefore when hell is looked at from heaven, only the occiput and back appear; and those there even appear inverted, like the antipodes, feet upward and heads down, and this although they walk upon their feet and turn their faces around; for it is the contrary direction of their minds' interiors that produces this appearance. These remarkable facts I report from my own observation. They made clear to me how regeneration is effected, namely, just as hell is removed and thus separated from heaven. For, as stated above, as to his first nature which he has by birth, man is a hell in miniature, and as to the other nature which he

acquires by the second birth, he is a heaven in miniature. And from this it follows that the evils in man are removed and separated in the same manner as heaven and hell in their large form are separated, and that evils, as they are removed, turn themselves away from the Lord, and gradually invert themselves, and that this takes place in the degree that heaven is implanted, that is, that man is made new. To this may be added, for the sake of illustration, that every evil in man is in conjunction with those in hell who are in like evil, and on the other hand that every good in man is in conjunction with those in heaven who are in like good.

(614) From what has been presented it can be seen that the forgiveness of sins is not their being rooted out and washed away, but their removal, and thus their separation; also that every evil that a man has actually appropriated to himself remains. And since the forgiveness of sins is their removal and separation, it follows that man is withheld from evil by the Lord and kept in good, and this is what is given to man by regeneration. I once heard a certain person in the lowest heaven saying that he was exempt from sins, because they had been washed away, adding, “by the blood of Christ.” But because he was in heaven, and was in that error from ignorance, he was let into his own peculiar sins, and as they returned he acknowledged them; thereby acquiring a new belief, namely, that every man, as well as every angel, is withheld from evil and kept in good by the Lord. [2] This shows plainly what the forgiveness of sins is, that it is not instantaneous, but follows regeneration according to the progress thereof. The removal of sins

which is called the forgiveness of them, may be likened to the casting forth of the filth from the camps of the children of Israel into the desert which was round about them; for their camps represented heaven, and the desert hell. It may also be likened to the removal of the nations from the children of Israel, in the land of Canaan, and of the Jebusites from Jerusalem; these were not cast out, but separated. It may also be likened to what occurred to Dagon the god of the Philistines, in that when the ark was brought in he first lay upon his face on the ground, and afterward, with his head and hands cut off, upon the threshold; thus he was not cast out, but removed. [3] It may also be likened to the demons sent by the Lord into the swine that afterward plunged into the sea; "the sea" there and elsewhere in the Word, signifying hell. It may also be likened to the throng that followed the dragon, which, on being separated from heaven, first invaded the earth, and was afterward cast down into hell. It may also be likened to a forest where there are wild beasts of many kinds which when the forest is cut down flee to the neighboring thickets, and then the ground in the midst being leveled it becomes by cultivation a field.

(615) XI. WITHOUT FREEDOM OF CHOICE IN SPIRITUAL THINGS REGENERATION IS IMPOSSIBLE. Who, except a stupid person, cannot see that without freedom of choice in spiritual things man cannot be regenerated? Can he without this approach the Lord, acknowledge Him as the Redeemer and Savior and the God of heaven and earth, as He himself teaches (Matt. 28:18)? Without that freedom of

choice who can believe in the Lord, that is, from faith look to Him and worship Him, and adapt himself to receiving the means and benefits of salvation from Him, and from Him cooperate in the reception of them? Who without freedom of choice can do any good to the neighbor, can practice charity, or take into his thought and will other things pertaining to faith and charity, bring them forth, and put them into acts? Otherwise, what is regeneration but a mere word dropped from the lips of the Lord (John 3), which either remains in the ear, or having dropped upon the lips from the thought nearest to speech, becomes merely an articulated sound of twelve letters, which sound cannot by any meaning be raised into any higher region of the mind, but falls upon the air and is dissipated?

(616) Tell me, if you can, whether a blinder stupidity respecting regeneration is possible than that which prevails with those who have confirmed themselves in the faith of the present day, which is, that faith is infused into man while he is like a stock or a stone, and that when it has been infused, it is followed by justification, which is forgiveness of sins, and regeneration, and other gifts besides; and also that man's effort must be wholly excluded, that it may not do violence to the merit of Christ. In order that this dogma might be still more firmly established, they have deprived man of all freedom of choice in spiritual things, by asserting his complete impotence therein. It is, then, as if God alone were to operate on His part, and no power were given to man to operate on his part, and thus conjoin himself with God. In that case what is man in respect to regeneration,

but like one bound hand and foot, like the prisoners on ships called galley-slaves? And like these, if he were to free himself from those manacles and fetters, he would be punished or condemned to death, that is, if, from freedom of choice he were to do good to the neighbor, and of himself were to believe in God for the sake of salvation. If a man were confirmed in such opinions, and yet had a pious desire for heaven, what would he be like but a specter standing and speculating as to whether that faith with its benefits has been infused into him; or if not, whether it will be infused, therefore whether God the Father has taken pity on him, or whether His Son has interceded for him, or whether the Holy Spirit is inoperative because employed elsewhere? And yet, because of his complete ignorance of the matter, he might go away and console himself by saying, “Perhaps that grace is in the morality of my life, which I have and which I retain as formerly, and in me therefore it may be holy, while in those who have not attained to that faith it is profane. Therefore, in order that this holiness may remain in my morality, I will be careful hereafter not to exercise either charity or faith of myself;” with much more. Such a specter, or if you prefer, such a statue of salt, does everyone become who thinks of regeneration separated from freedom of choice in spiritual things.

(617) The man who believes that regeneration is possible without freedom of choice in spiritual things, thus without co-operation, becomes as frigid as a stone in regard to all the truths of the church; or if he is warm, since his warmth arises from lusts, he is like a burning brand in a fire-place,

that blazes from the combustible elements in it. He becomes comparatively like a palace sinking into the ground even to its roof, and becoming flooded with muddy water; after which he dwells upon the bare roof, making a hut there for himself of marsh rushes, and at length the roof sinks also, and he is drowned. He is also like a ship laden with all kinds of precious merchandise taken from the Word as a treasury, but gnawed by mice and moth-eaten, or thrown by the sailors into the sea, so that the merchants are defrauded of their goods. Those who are learned or rich in the mysteries of that faith, are like the venders in little shops who sell idols, fruit, wax-flowers, shells, snakes in bottles, and such like things. Those who, because of the lack of spiritual power adapted and given to man by the Lord, have no wish to look upward, are actually like beasts whose heads look downward, and which care for nothing but to graze in the forests; and if they enter an orchard, they eat up the foliage of the trees like worms, or if they see the fruit with their eyes, or still more if they feel it with their hands, they fill it with worms; and finally they become like scaly serpents, their fallacies sounding and glittering like serpents' scales; and so on.

(618) XII. REGENERATION IS IMPOSSIBLE WITHOUT TRUTHS, BY WHICH FAITH IS FORMED AND WITH WHICH CHARITY CONJOINS ITSELF. There are three means whereby man is regenerated, the Lord, faith, and charity. These three would lie hidden like the most costly jewels buried in the earth, if Divine truths from the Word did not reveal them. They would indeed be hidden from

those who deny man's cooperation even if they were to read the Word a hundred or a thousand times, although they there stand forth in clear light. As concerns the Lord, who that is confirmed in the prevailing faith sees there with open eyes the declarations that He and the Father are one, that He is the God of heaven and earth, that it is the will of the Father that men should believe in the Son, with innumerable other statements of the same kind respecting the Lord in both Testaments? They do not see because they are not in truths, and consequently not in the light in which subjects of this kind can be seen; and if light were given, falsities would extinguish it, and these truths would then escape their attention like something wholly erased, or like underground drains which are trodden upon and passed over. These things are said that it may be known that without truths this first thing in regeneration cannot be seen. [2] As to faith, neither is that possible without truths; because faith and truth make one thing; for the good of faith is like a soul, truths constituting its body. To say therefore that a man believes or has faith, when he is ignorant of all of its truths, is like taking the soul out of the body, and talking with it when thus invisible. Moreover, all the truths that make up the body of faith emit light and enlighten, and render the features of faith visible. It is the same with charity; this emits heat with which the light of truth conjoins itself, as heat does with light in the world in the time of spring, from the conjunction of which the animals and vegetables of the earth return to their prolifications. [3] It is the same with spiritual heat and light;

these in like manner conjoin themselves in man when he is in the truths of faith and at the same time in the goods of charity. For as said above in the chapter on Faith, from each particular truth of faith there flows forth a light that enlightens, and from each particular good of charity a heat that enkindles. It is also there said that spiritual light in its essence is intelligence, and spiritual heat in its essence is love; and that the Lord alone conjoins these two in man when He regenerates him. For the Lord said: The words that I speak unto you are spirit, and are life (John 6:63). Believe in the light, that ye may be sons of light. I am come a light into the world (John 12:36, 46). The Lord is the Sun in the spiritual world; this is the source of all spiritual light and heat; that light enlightens, and that heat enkindles; and by the conjunction of the two the Lord vivifies and regenerates man.

(619) From all this it can be seen, that without truths there is no knowledge of the Lord; also that without truths there is no faith, and thus no charity; consequently that without truths there is no theology, and where this is not, there is no church. Such is the condition today of that body of people who call themselves Christians, and who say they are in the light of the Gospel, and yet are in the veriest darkness; for with them truths lie hidden beneath falsities, like gold, silver, and precious stones buried among the bones in the valley of Hinnom. That it is so, I was enabled to see clearly from the spheres in the spiritual world that flow forth from the Christendom of today and propagate themselves. [2] One sphere is that respecting the Lord; this breathes and pours

itself forth from the southern quarter, where the learned clergy and erudite laity reside. Wherever this sphere goes it insinuates itself into the ideas, and with many takes away faith in the Divinity of the Lord’s Human, with many weakens it, with many makes it seem foolish; and this because it brings in with it the faith in three Gods, and thus produces confusion. [3] Another sphere that takes away faith is like a black cloud in winter, which brings on darkness, turns rain into snow, strips bare the trees, freezes the waters, and takes away all pasture from the sheep. This sphere in conjunction with the former insinuates a kind of lethargy respecting one God, regeneration, and the means of salvation. [4] A third sphere relates to the conjunction of faith and charity; this is so strong as to be irresistible, but at the present day it is abominable; it is like a pestilence that infects everyone on whom it breathes, and tears asunder every tie between those two means of salvation, established as such from the creation of the world, and restored anew by the Lord. This sphere invades even the men in the natural world, and extinguishes the marriage torches between truths and goods. I have felt this sphere, and at such times, when I thought of the conjunction of faith and charity, it interposed itself between them and violently endeavored to separate them. [5] The angels complain of these spheres, and pray to the Lord for their dissipation, but they received the answer that they cannot be dissipated so long as the dragon is on the earth, because it is from the draconic spirits; for it is said of the dragon that he was cast down unto the earth, and then follows: Therefore rejoice, ye heavens, and woe to those that inhabit the earth! (Apoc. 12:12.) [6] These three spheres are like tempest-driven atmospheres coming forth from the breathing-holes of the dragons, which, being spiritual, invade the mind and control it. The spheres of spiritual truth there are as yet few, only in the new heaven, and also with those beneath heaven, who are separated from the draconic spirits. This is why those truths are so little recognized by men in the world to-day, just as ships in the Eastern ocean are invisible to captains and shipmasters who are sailing in the Western ocean.

(620) That regeneration is impossible without the truths by which faith is formed, may be illustrated by the following comparisons. It is as impossible as a human mind without understanding; for the understanding is formed by means of truths, and therefore teaches what ought to be believed and what ought to be done, what regeneration is, and how it is effected. Regeneration without truths is as impossible as the vivification of animals or the growth of trees without light from the sun; for if the sun did not give light at the same time that it gives heat, it would become "like sackcloth of hair" (as described in the Apocalypse 6:12), and "black" (Joel 2:10, 31), and thus mere darkness would be upon the earth (Joel 3:15). It would be the same with man without truths, which send out light from themselves; for the sun from which the light of truths flows forth is the Lord in the spiritual world. If spiritual light did not flow therefrom into human minds, the church would be in mere darkness, or in shadow from a perpetual eclipse.

Regeneration, which is effected by means of faith and charity, without truths that teach and lead, would be like navigation on the great ocean without a rudder, or without a mariner’s compass and charts. It would also be like riding in a dark forest at night. The mind’s internal sight with those who are not in truths but in falsities, which they believe to be truths, may be likened to the sight of those whose optic nerves are obstructed, the eye still appearing sound and capable of sight, although it sees nothing; which kind of blindness is called by physicians amaurosis and gutta serena; for in such the rational or intellectual faculty is obstructed above and open below only, owing to which rational light becomes like the light of the eye, and consequently all their opinions are imagination only and are fashioned from mere fallacies. And in such case men would stand like astrologers in the market-places with long telescopes, uttering unmeaning prophecies. Such would all students of theology become, unless genuine truths were disclosed by the Lord from the Word.

(621) To this the following Memorable Relations shall be added. First: I saw an assembly of spirits, all on their knees praying to God to send angels to them, with whom they might speak face to face, and to whom they might open the thoughts of their hearts. And when they rose up, there appeared three angels in white standing in their presence. And the angels said “The Lord Jesus Christ has heard your prayers, and has therefore sent us to you; open to us the thoughts of your hearts.” [2] And the spirits replied, “Our priests have told us that in theological matters it is not the

understanding but faith that avails, and that an intellectual faith does not profit in such matters, because it springs from and savors of man, and is not from God. We are Englishmen, and we have heard many things from our sacred ministry which we believed; but when we have spoken with others who also called themselves reformed, and with some who called themselves Roman Catholics, and again with those of various sects, they all seemed learned, and yet in many things they did not agree with one another; although they all said, ‘Believe us,’ and some said, ‘We are ministers of God, and we know.’ But as we know that Divine truths, which are called truths of faith and are the truths of the church, are no one’s by birthright alone, or by inheritance, but are from God out of heaven; and as they point the way to heaven and enter the life together with the goods of charity, and thus lead to eternal life; we have become anxious, and on our knees have prayed to God.” [3] Then the angels answered, “Read the Word and believe in the Lord, and you will see the truths which must be the truths of your faith and of your life. All in the Christian world draw their doctrinals from the Word as the one only fountain.” But two of the assembly said, “We have read, but have not understood.” The angels replied, “You have not approached the Lord, who is the Word, and also have first confirmed yourselves in falsities.” The angels said further, “What is faith without light; and what is thinking without understanding? It is not human. Ravens and magpies can also learn to talk without understanding. We can assure you that every man whose soul desires it, is able to see the truths of the Word in clear light. There is no animal that does not know its life's food when it sees it; and man is a rational and spiritual animal; he sees the food of his life, not his body's but his soul's food, which is the truth of faith, provided he hungers for it and seeks it from the Lord. [4] Moreover, the substance of anything that is not received in the understanding, does not remain in the memory, but only the verbal statement of it. So when we looked down from heaven into the world, we have not seen anything, but have only heard sounds, and for the most part discordant ones. But we will enumerate some things which the learned of the clergy have separated from the understanding, not knowing that there are two ways to the understanding, one from the world and the other from heaven, and that when the Lord is enlightening the understanding He withdraws it from the world. But if the understanding is closed in regard to religion, the way to it from heaven is closed; and then man sees no more in the Word than a blind man. We have seen many such fall into pits out of which they did not rise. [5] Let this be made clear by examples. Can you not understand what charity is and what faith is, that charity is doing rightly with the neighbor, and faith is thinking rightly respecting God and the essentials of the church; and consequently that he who does rightly and thinks aright, that is, lives well and believes aright, is saved?" To this the spirits answered that they understood. [6] The angels said further, "Man must repent of his sins in order to be saved, and unless he repents he remains in the sins into which he was born; and repentance consists in man's ceasing to will evils because they are contrary to God, searching himself once or twice a year, seeing his evils, confessing them before the Lord, praying for help, refraining from evils, and beginning a new life; and so far as he does this, and believes in the Lord, his sins are forgiven.” Then some of those from the assembly said, “That we understand, and consequently what the forgiveness of sins is.” [7] Then they asked the angels to give them still further information, and first of all about God, the immortality of the soul, regeneration, and baptism. To this the angels replied: “We shall not say anything but what you will understand; otherwise our words would fall like rain upon the sand, and upon the seeds therein which wither and die, however they may be watered from heaven.” And about God they said, “All who enter heaven are allotted a place there, and thus eternal joy according to their idea of God, because this idea universally reigns in everything pertaining to worship. The idea of God as a Spirit, when spirit is supposed to be something like ether or wind, is an idea without meaning; but the idea of God as a Man is the right idea; for God is Divine love and Divine wisdom, together with every quality thereof, and the subject of these is not ether or wind, but Man. In heaven the idea of God is that He is the Lord the Savior; He is the God of heaven and earth, as He Himself has taught. Let your idea of God be like ours, and we shall be associated together.” When this had been said, their faces beamed. [8] Of the immortality of the soul they said, “Man lives forever, because he is capable of conjunction with God through love and faith; every man is capable of this. That this capability is what constitutes the immortality of the soul you can understand if you think a little more deeply about the matter." [9] Of regeneration they said, "Who does not see that every man has the freedom to think about God, or not to think about Him, provided he has been taught that there is a God? Thus every man has freedom in spiritual things as well as in civil and natural things. The Lord gives this to all unceasingly; therefore it is man's fault if he does not think. It is because of this ability that man is man; while it is because of the absence of it that a beast is a beast. Man consequently has the ability to reform and regenerate himself as if from himself, provided he acknowledges in his heart that it is from the Lord. Everyone who repents and believes in the Lord is being reformed and regenerated. Man does both as if from himself; but the as if from himself is from the Lord. It is true that man cannot contribute anything to this work from himself, not an iota; nevertheless, you were not created statues but men, in order that you may do this from the Lord as if from yourselves. This one and only reciprocation of love and faith, is what the Lord above all things wishes man to make to Him. In a word, act from yourselves, and believe that it is from the Lord; this is acting as if from yourselves." [10] Then they asked whether this acting as if from himself was implanted in man from creation. An angel replied, "It was not, because to act from himself belongs to God alone, but He gives it unceasingly, that is, joins it [to man] unceasingly; and then so far as man does good and believes truth as if from himself, he is an angel of heaven; while so far as he does evil and therefrom believes falsity, which he also does as if from himself, he is a spirit of hell. You may wonder that he does this also as if from himself, nevertheless you can see that it is so, when you pray to be guarded from the devil lest he seduce you, and enter into you as he did into Judas, and fill you with all iniquity, and destroy you soul and body. But a man becomes guilty when he believes that he acts from himself, whether in doing good or evil, and not when he believes that he acts as if from himself; for when he believes that the good is from himself, he claims as his own what belongs to God, and when he believes the evil to be from himself he attributes to himself what belongs to the devil." [11] Respecting baptism they said, that baptism is spiritual washing, which is reformation and regeneration; that a child is reformed and regenerated when, having become an adult, he does the things that his sponsors promised for him, namely, these two, repents, and believes in God. For they promise first that he will renounce the devil and all his works, and secondly, that he will believe in God. All infants in heaven are initiated into these two duties; but to them the devil is hell and God is the Lord. Moreover, baptism is a sign to the angels that a man belongs to the church." Hearing this, those of the assembly said, "We understand that." [12] Then a voice was heard from the side, crying out, "We do not understand," and another, "We do not wish to understand." Inquiry was made from whom those voices came, and it was found that they came from those who had confirmed themselves in falsities of faith, and who wished to be believed as oracles, and so to be worshiped. The angels said, “Do not be surprised; there are many such at this day; to us from heaven they appear like sculptured images made with such skill that they can move the lips and make sounds like those of the vocal organs, but do not know whether the breath which the sound comes from is from hell or from heaven, because they do not know whether it is false or true. They reason and reason, and they confirm and confirm, and yet do not see whether anything is so or not. But know this, that human ingenuity can confirm whatever it will, even until it seems to be actually true; therefore heretics can do so, and impious persons; and atheists are more able to prove that there is no God, but nature only.” [13] After this the assembly of the English, inflamed with a desire to be wise, said to the angels, “They say so many different things about the holy supper, tell us what the truth is about it.” The angels replied, “The truth is, that the man who looks to the Lord and repents, is by that most holy ordinance conjoined with the Lord and introduced into heaven.” Those of the assembly said, “That is a mystery.” The angels replied, “It is a mystery, and yet such as may be understood. The bread and wine do not effect this; from these there is nothing holy; but material bread and spiritual bread, as also material wine and spiritual wine correspond to each other mutually, spiritual bread being the holy principle of love, and spiritual wine the holy principle of faith, both from the Lord, and both being the Lord. From this comes the conjunction of the Lord with man and of man with the Lord, not with the bread and wine, but with the love and faith of the man who has repented; and conjunction with the Lord is also introduction into heaven.” And after the angels had taught them something about correspondence, those of the assembly said, “Now for the first time we can understand this also.” And when they had said this, behold, a flame with light descended from heaven and affiliated them with the angels, and they loved each other mutually.

(622) Second Memorable Relation: All who have been prepared for heaven (which is done in the world of spirits, which is intermediate between heaven and hell), when the time is completed wish for heaven with great longing; and soon their eyes are opened and they see a path leading to some society in heaven; they take this path and ascend, and in the ascent there is a gate and a keeper there. He opens the gate, and they enter in through it. Then an examiner meets them, who tells them from the president to enter still further and to look about and see whether there are houses anywhere which they recognize as their own, for there is a new house for every novitiate angel. If they find one they so report and remain there. But if they do not find one they return and say that they have not seen any. And then an examination is made by a certain wise one there whether the light that is in them harmonizes with that in the society, and especially whether the heat does; for the light of heaven in its essence is Divine truth, and the heat of heaven in its essence is good, both going forth from the Lord there as a sun. If there is in them a light and a heat different from the light and heat of that society, that is, a different kind of good and truth, they are not received. Therefore they leave

that place, and through ways opened between the societies in heaven they pass on; and this they do until they find a society perfectly harmonious with their affections, and this becomes their abode forever. For they are then among their own, just as if among relatives and friends whom they love from the heart, because they are in like affections; and there they are in their life's happiness, and in the joy of their whole bosom from peace of mind, for in the light and heat of heaven there is ineffable delight, which is shared. Thus it happens with those who are becoming angels. [2] And yet those who are in evils and falsities may ascend to heaven by permission; but when they enter they begin to catch their breath and to breathe with difficulty; and presently their sight grows dim, their understanding is darkened, they cease to think, a kind of oblivion hovers before their eyes, and so they stand like stocks. Then the heart begins to throb, the chest to be oppressed, the mind is seized with anguish, and their distress increases more and more; and in this state they writhe like serpents brought near a fire, so that they roll themselves away, and by a steep descent which then appears, they cast themselves down, and do not rest until they are in hell among their like, where they can draw breath and where their hearts beat freely. After this they hate heaven, reject truth, and in heart blaspheme the Lord, believing that their pains and torments in heaven were from Him. [3] From these few things it can be seen what the lot is of those who have no regard for the truths of faith, which nevertheless constitute the light in which the angels of heaven are, and who have no regard for the goods of love and charity, which nevertheless constitute the heat of life in which the angels of heaven are; and it will also be seen therefrom, how greatly those err who believe that anyone may enjoy heavenly happiness if only he is admitted into heaven. For it is the belief of the present day, that to be received into heaven is a matter of mercy only and that a man's reception into heaven is like entering a house in the world where there is a wedding, and being admitted at once into its joys and festivities. But let it be understood that in the spiritual world there is a sharing of the love's affections and the thoughts arising from them, since man is then a spirit, and the life of the spirit is the love's affection and its thought; also that homogeneous affection conjoins while heterogeneous affection separates, and both to a devil in heaven and to an angel in hell heterogeneity is torture; and for this reason they are separated in strict accordance with the diversities, varieties, and differences of the affections pertaining to the love.

(623) Third Memorable Relation: I was once permitted to see three hundred of the clergy and laity together, all learned and erudite in that they knew how to confirm faith alone even to justification thereby, and some still further. And because they were in the belief that heaven is a mere matter of admission from grace, they were given leave to ascend into a heavenly society, which however was not among the higher ones. And when they ascended they appeared at a distance like calves. When they entered heaven they were received by the angels civilly, but while

they were talking a trembling seized them, afterward a horror, and finally torture like that of death; then they cast themselves down headlong, and in their fall they appeared like dead horses. In their ascent they had appeared like calves, because a vigorous natural affection for seeing and knowing appears, on account of its correspondence, like a calf; but in their fall they appeared like dead horses because the understanding of truth appears, on account of its correspondence, like a horse, and a lack of understanding of truth pertaining to the church appears like a dead horse. [2] There were boys below who saw them descending, and in their descent looking like dead horses; and they then turned their faces away and asked their teacher who was with them, “What monstrosity is this? We saw men, and now, instead of them we see dead horses; and not being able to look at them we turned away our faces. O Teacher, let us not stay in this place, let us go away.” And they went away. Then the teacher taught them on the way the meaning of a dead horse, saying, “A horse signifies the understanding of truth from the Word. This is the signification of all the horses you have seen; for when a man goes along meditating upon the Word, his meditation appears at a distance like a horse, noble and lively in proportion as he meditates spiritually, but on the other hand poor and lifeless as he meditates materially.” [3] Then the boys asked, “What is meditating spiritually and materially upon the Word?” The teacher answered, “I will illustrate it by examples. When reading the Word in a reverent way, who does not think within himself about God, the neighbor and heaven? He who thinks of God from person only and not from essence thinks materially; and he who thinks of the neighbor from his outward form only, and not from quality, thinks materially; and he who thinks of heaven from place merely, and not from love and wisdom, from which heaven is heaven, also thinks materially.” [4] But the boys said, “We have thought of God from person, of the neighbor from form, that he is a man, and of heaven from place, that it is above us. Have we then when reading the Word appeared to anyone like dead horses?” The teacher said, “No; you are still boys, and cannot think otherwise; but I have perceived in you an affection for knowing and understanding, and this being spiritual you have thought spiritually; for there is some spiritual thought latent within your material thought, although you are not aware of it. But I will return to what I said before, that he who thinks materially while reading the Word or meditating upon it, appears at a distance like a dead horse, while he who thinks spiritually appears like a living horse, and that he thinks materially of God who thinks of Him from person only and not from essence. For there are many attributes of the Divine Essence, as omnipotence, omniscience, omnipresence, eternity, love, wisdom, mercy, grace, and others; and there are attributes that go forth from the Divine Essence, namely, creation, preservation, redemption and salvation, enlightenment and instruction. Everyone who thinks of God from person makes three Gods, saying that the Creator and Preserver is one God, the Redeemer and Savior another, and the Enlightener and Instructor a third;

while everyone who thinks of God from essence makes one God, saying, ‘God created us, the same God redeemed and saves us, and He also enlightens and instructs.’ This is why those Who think of the trinity of God from person, thus materially, must needs, out of the ideas of their thought which is material, make three Gods out of one. Nevertheless, in opposition to their thought, they are compelled to say that there is a union of these three by means of the essence, because they have also thought of God from essence, although, as it were, through a lattice. [5] “Therefore, my scholars, think of God from essence, and from essence of person. For to think of essence from person is to think of essence also materially; while to think from essence of person is to think of person also spiritually. Because the ancient heathen thought materially of God and therefore of the attributes of God, they not only made three gods but more, even as many as a hundred; for out of every attribute they made a god. You must understand that the material does not enter into the spiritual, but the spiritual enters into the material. It is the same with thought respecting the neighbor from the outward form and not from his quality; as also with thought about heaven from place, and not from love and wisdom, from which heaven exists. It is the same with each and all things in the Word; therefore he who cherishes a material idea of God, as also of the neighbor and heaven, can understand nothing in the Word; it is to him a dead letter, and when reading it or meditating upon it he appears at a distance like a dead horse. [6] Those whom you saw descending from heaven, having become before your eyes like dead horses, were such as have closed up the rational sight in respect to the theological or spiritual matters of the church both in themselves and in others by their peculiar dogma that the understanding must be kept in obedience to their faith; not reflecting that an understanding closed up by religion is as blind as a mole, with nothing in it but thick darkness. And such darkness, in rejecting from itself all spiritual light, shuts out the influx of that light, from the Lord and heaven, and places before it a bar in the corporeal-sensual far beneath the rational in matters of faith, that is, it places it near the nose, and fixes it in its cartilage, so that afterward what is spiritual cannot even be smelled. Because of this some have become of such a nature that when they perceive the odor from spiritual things they fall into a swoon. By odor I mean perception. These are they who make God three. They say, indeed, that from essence God is one; and yet, when they pray according to their belief, which is, that God the Father will have mercy for the Son's sake and that He will send the Holy Spirit, they clearly make three Gods; and they cannot do otherwise; for they pray to one to be merciful for the sake of a second and to send a third." Then their teacher taught them concerning the Lord that He is the one God, in whom is the Divine Trinity.

(624) Fourth Memorable Relation: Awaking from sleep at midnight, I saw at some height toward the east an angel holding in his right hand a paper which appeared of lustrous brightness in the sun's light, and in the center of it

there was a writing in golden letters; and I saw written: The Marriage of Good and Truth. From the writing flashed a splendor which spread into a wide circle round about the paper; so that the circle or border appeared like the dawn of day in spring. After this I saw the angel with the paper in his hand descending, and as he descended the paper appeared less and less bright, and the inscription, which was The Marriage of Good and Truth, was changed from a golden to a silver color, then to a copper color, then to an iron color, and finally to the color of copper and iron rust. At last the angel seemed to enter a dark mist and to pass through it to the earth; and there the paper, although still retained in his hand, was not visible. This was in the world of spirits where all men first assemble after death. [2] The angel then spoke to me, saying: “Ask those who are coming here whether they see me or see anything in my hand.” A multitude came, one body from the east, one from the south, one from the west, and one from the north; and I asked those coming from the east and south, who were such as, while in the world, had been devoted to learning, whether they saw anyone there with me, or anything in his hand. They all said that they saw nothing whatever. Then I asked those who came from the west and north, who were such as in the world had believed in the sayings of the learned; these said that they too did not see anything; although the last of them, who in the world had been in simple faith from charity or in some truth from good, said, after the former had gone away, that they saw a man with a paper, a man in graceful clothing, and a paper upon which letters were written; and when they brought their eyes close to it, they said that the inscription was, The Marriage of Good and Truth. [3] These also spoke to the angel, and asked him to tell them what it was. And the angel said, "All things in the whole heaven, and all things in the whole world, are by creation nothing but a marriage of good and truth, since each and all things, both the living and animate, and the lifeless and inanimate, are created from a marriage of good and truth and into that marriage. Nothing created into truth alone or into good alone is possible; either of these alone is nothing; but by means of that marriage the two exist and become a something, in quality in accord with the marriage. In the Lord God the Creator there is Divine good and Divine truth in their very substance. Divine good is the being [esse] of His substance, and Divine truth is the outgo [existere] of His substance, and they are also in their very oneness, for in Him they make one infinitely. As these two are one in God the Creator Himself, they are also one in each and all things created by Him; and by means of this the Creator is conjoined in an eternal covenant like that of marriage with all things created from Himself." [4] The angel said further, that the Sacred Scripture, which was dictated by the Lord, is in the whole and in every part a marriage of good and truth (see above, 248-253); and because the church, which is formed by truths of doctrine, and religion, which is formed by goods of life according to truths of doctrine, are, with Christians, solely from the Sacred Scripture, it is evident that the church also, in general and in particular, is a marriage of good and truth. And what has been said of the marriage of good and truth can be said also of The Marriage of Charity and Faith, since good belongs to charity, and truth to faith. When this had been said the angel raised himself up from the earth, and passing through the mist, he ascended into heaven; and then the paper, according as he ascended, shone as before; and lo, that circle which before appeared like the day-dawn, settled down and dispelled the mist which had brought darkness upon the earth, and it became sunny.

(625) Fifth Memorable Relation: Once when I was meditating about the Lord's second coming, there suddenly appeared a flash of light which forcibly struck my eyes; and I therefore looked up, and lo, the whole heaven above me appeared luminous, and there from the east to the west in a continuous strain a Glorification was heard; and an angel stood near who said, "That is a glorification of the Lord on account of His coming. It comes from the angels of the eastern and western heavens." From the southern and northern heavens only a gentle murmur was heard. And because all this was heard by the angel, he first said to me that these glorifications and celebrations of the Lord are made from the Word. Presently he said, "Now they are glorifying and celebrating the Lord especially by these words, which are spoken in the prophecy of Daniel: Thou sawest iron mixed with miry clay, but they shall not cohere. But in those days the God of the heavens shall make a kingdom to arise which shall not perish for ages it shall break in pieces and consume all these kingdoms, but itself shall stand for ages (2:43, 44). [2] After this I heard the

sound of singing, and more deeply in the east I saw a flashing of light more brilliant than the former; and I asked the angel what the glorification there was. He said it was in these words in Daniel: I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and there was given Him dominion, and a kingdom; and all people and nations shall worship Him; His dominion is the dominion of an age, which shall not pass away, and His kingdom that which shall not be destroyed (Dan. 7:13, 14). Beside this they were celebrating the Lord from these words in the Apocalypse: To Jesus Christ be the glory and the might; behold, He cometh with clouds. He is the Alpha and the Omega, the Beginning and the End, the Fist and the last, Who is, Who was, and Who is to come, the Almighty; I John heard this from the Son of man out of the midst of the seven candlesticks (Rev. 1:5-13; 22:8, 13; also Matt. 24:30, 32). [3] I looked again into the eastern heaven, and it lighted up from the right side, the illumination extended to the southern expanse, and I heard a sweet sound, and asked the angel what it was pertaining to the Lord that they were glorifying there; and he said that it was in these words in the Apocalypse: I saw a new heaven and a new earth, and I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride for her husband. And I heard a great voice out of the heaven saying, Behold the tabernacle of God is with men, and He will dwell with them. And an angel spoke with me, saying, Come, and I will show thee the bride, the wife of the Lamb. And he carried me away in the spirit to a great and high mountain, and showed me the city, the holy Jerusalem (Rev. 21:1, 3, 9, 10). I Jesus am the bright and morning star; and the Spirit and the bride say, Come, and He said I come quickly. Amen. Even so, come Lord Jesus (Rev. 22:16, 17, 20). [4] After this and more, a general glorification from the east to the west of heaven, and also from south to north was heard; and I asked the angel, "What now?" He said, "The following from the prophets": All flesh shall know that I Jehovah am thy Savior and thy Redeemer (Isa. 49:26). Thus said Jehovah the King of Israel, and his Redeemer, Jehovah of Hosts, I am the First and the Last, and beside Me there is no God (Isa. 44:6). It shall be said in that day, Lo, this is our God; we have waited for Him that He may deliver us; this is Jehovah; we have waited for Him, (Isa. 25:9). The voice of one crying in the desert, Prepare ye the way of Jehovah. Behold, the Lord Jehovih cometh in strength; He shall feed His flock like a shepherd (Isa. 40:3, 5, 10, 11). Unto us a Child is born, unto us a Son is given; and His name shall be Wonderful, Counselor, God, Mighty, Father of eternity, Prince of peace (Isa. 9:6). Behold the days will come when I will raise unto David a righteous Branch, and He shall reign King and this is His name, Jehovah our righteousness (Jer. 23:5, 6; 33:15, 16). Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). In that day Jehovah shall be king over all the earth; in that day Jehovah shall be one and His name one (Zech. 14:9). Hearing and understanding these things my heart greatly rejoiced, and I went home joyfully, and here I returned from the spiritual to the bodily state, in which I wrote out all this that I had seen and heard.

CHAPTER 11 IMPUTATION.

I. IMPUTATION AND THE FAITH OF THE PRESENT CHURCH (WHICH IS HELD TO BE THE SOLE GROUND OF JUSTIFICATION), MAKE ONE.

(626) THE FAITH of the present church, which is held to be the sole ground of justification, is imputation; that is, in the present church, faith and imputation make one, because each belongs to the other, or each mutually and interchangeably enters into the other and causes it to be. For if faith is mentioned and imputation is not added faith is mere sound; and if imputation is mentioned and faith is not added imputation is mere sound; but when the two are mentioned together, the result is something articulate, and yet without meaning; and in order that the understanding may have a perception of some thing, a third must necessarily be added, namely, Christ's merit. These form a statement that a man can utter with some reason. For it is the faith of the present church that God the Father imputes His Son's righteousness, and sends the Holy Spirit to work out its effects.

(627) In the present church, then, these three, faith, imputation, and Christ's merit, are one, and they may be called a triune; for if one of these three were taken away, the present theology would be reduced to nothing, since it depends on these three perceived as one, as a long chain on a fixed hook. So if either faith, or imputation, or Christ's

merit were taken away, all the things said about justification, the forgiveness of sins, vivification, renewal, regeneration, sanctification, and about the gospel, freedom of choice, charity, and good works, and even life eternal, would become like desolate towns or like a temple in ruins, and faith itself, which stands at the head of all, would come to nothing, and thus the entire church would be a desert and a desolation. All this makes clear upon what a pillar the house of God at this day is made to rest: and if that pillar were torn down the house would be overthrown, like that in which the lords of the Philistines and people to the number of three thousand were amusing themselves, when Samson pulled down both of its pillars at once, and all within it were slain or died (Judges 16:29). This is said because it has been shown in what precedes, and will be shown still further in an appendix, that this faith is not Christian, because it is at variance with the Word, and that the imputation which it teaches is absurd, since Christ's merit cannot be imputed.

(628) II. THE IMPUTATION THAT BELONGS TO THE FAITH OF THE PRESENT DAY IS A DOUBLE IMPUTATION. AN IMPUTATION OF CHRIST'S MERIT AND AN IMPUTATION OF SALVATION THEREBY. Throughout the whole Christian church it is taught that justification and salvation thereby are effected by God the Father through the imputation of the merit of Christ His Son; that imputation takes place by grace when and where God wills, thus arbitrarily; and that those to whom Christ's merit is imputed are adopted into the number of children of God. And because the leaders of the church have not advanced a

foot beyond that imputation or raised their minds above it, because of the established dogmas of God’s arbitrary election, they have fallen into enormous and fanatical errors, and at length into that detestable error respecting predestination, and still further into the abominable error, that God pays no attention to the deeds of a man’s life but only to the faith inscribed upon the interiors of his mind. Unless, therefore, the error respecting imputation is abolished, atheism will invade all Christendom; and then will reign over them. The king of the abyss, whose name in Hebrew is Abaddon and in Greek Apollyon (Rev. 9:11), “Abaddon” and “Apollyon” signifying the destroyer of the church by falsities, and “the abyss” the abode of those falsities (see the Apocalypse Revealed n. 421, 440, 442). From this it is clear that that falsity and the resultant falsities exist in an extended series, over which that destroyer reigns; for, as said above, the entire system of the present theology is dependent on this imputation, as a long chain on a fixed hook, and as man with all his members is dependent on the head. And because this imputation reigns everywhere, it is like what Isaiah says: The Lord will cut off from Israel head, and tail; the honorable, he is the head; and the teacher of lies, he is the tail (9:14, 15).

(629) As just said, the imputation of the prevailing faith is a double imputation; but it is double in the sense that God exercises His mercy toward some, and not toward all, or that a parent exercises his love toward one or two of his children, and not toward all, or that the Divine law and its command apply to a few and not to all. One kind of

doubleness, therefore, is far-reaching and undivided, the other is restricted and divided; this latter is doubleness, but the former is miry. For it is taught that the imputation of Christ's merit is from an arbitrary election, and that to those so elected there is an imputation of salvation, thus that some are adopted and the rest rejected; which would be as if God lifted some up into Abraham's bosom, and gave some over as morsels to the devil; and yet the truth is that the Lord rejects no man, and gives no man over to the devil, but this is done by the man himself.

(630) It may be added that the present day doctrine of imputation deprives man of all power arising from any freedom of choice in spiritual things, and does not even leave him enough to enable him to brush fire from his clothing and keep his body from harm, or to extinguish his blazing home with water and rescue his family; and yet the Word from beginning to end teaches that everyone must shun evils, because they are of the devil and from the devil, and must do good because it is of God and from God, and that he must do this of himself, the Lord working in him. Put the present doctrine of imputation condemns the power to do this as deadly to faith and consequently to salvation, lest something belonging to man might enter into the imputation, and thus into the merit of Christ; from the establishment of which doctrine has issued this satanic principle that man is absolutely impotent in spiritual matters; which is like saying, Walk, although you have no feet, not even one; Wash, though both your hands are cut off; or, Do good, but keep asleep; or, Feed yourself, even

without a tongue. It is also like giving man a will that is not a will; in which case can he not say, "I have no more power than the pillar of salt into which Lot's wife was turned, or than Dagon the god of the Philistines had when the ark of God was taken into his house; I am afraid that my head like his might be torn off, and the palms of my hands thrown upon the threshold (1 Sam. 5:4); nor have I any more power than Beelzebub the god of Ekron who, as his name signifies, can only drive away flies?" That such impotence in spiritual things is believed in at the present day may be seen above (n. 464) from the extracts respecting freedom of choice.

(631) As to the first part of the doubleness of that imputation respecting man's salvation, namely, the arbitrary imputation of Christ's merit, and the imputation of salvation thereby, the dogmatists differ; some teaching that this imputation is absolute, from free power, and takes place with those whose external or internal form is well pleasing to God; others, that imputation takes place from foreknowledge, with those into whom grace is infused, and to whom this faith can be applied. Nevertheless, these two opinions aim at one mark, or are like two eyes that have one stone for their object, or two ears that have as their object one song. At first glance they seem to depart from each other, but in the end they unite and agree. For since man's complete impotence in things spiritual is taught by both, and everything belonging to man is excluded from faith, it follows that this grace which is receptive of faith, whether infused arbitrarily or from foreknowledge is the same as

election; for if that which is called prevenient grace were universal, man’s application of it from some power of his own would come in, and this is of course rejected as leprous. Consequently a man no more knows whether from grace that faith has been given him or not, than a stock or a stone, which is what he was when it was infused; for there is no possible sign to attest it when charity, piety, the pursuit of a new life, and the free ability to do either good or evil, are denied to man. The signs attesting that faith which are put forth are all ludicrous, closely resembling the auguries of the ancients from the flights of birds, the prognostications of astrologers by the stars, or of players by dice. Such things, and others still more ludicrous, are consequences of the doctrine of the Lord’s imputed righteousness, which together with faith (which is called that righteousness), is communicated to the elect.

(632) III. THE FAITH IMPUTATIVE OF THE MERIT AND RIGHTEOUSNESS OF CHRIST THE REDEEMER, FIRST AROSE FROM THE DECREES OF THE COUNCIL OF NICE RESPECTING THREE DIVINE PERSONS FROM ETERNITY, WHICH FAITH HAS BEEN ACCEPTED BY THE WHOLE CHRISTIAN WORLD FROM THAT TIME TO THE PRESENT. As to the Nicene Council itself, it was convoked by the emperor Constantine the Great by the advice of Alexander, bishop of Alexandria, and was composed of all the bishops in Asia, Africa, and Europe, and was held in his palace at Nice, a city of Bithynia. Its object was to refute and condemn, from the sacred writings, the heresy of Arius, a presbyter of Alexandria, who denied the Divinity of Jesus

Christ. This took place in the year of our Lord 325. The members of that council decided that there were from eternity three Divine persons - Father, Son and Holy Spirit - as appears especially from the two creeds called the Nicene and Athanasian. In the Nicene creed we read: I believe in one God the Father, Almighty, Maker of heaven and earth, and in one Lord, Jesus Christ, the Son of God, the only begotten of the Father, born before all ages, God from God, consubstantial with the Father, who descended from the heavens and was incarnate by the Holy Spirit from the virgin Mary; and in the Holy Spirit, Lord and Vivifier, who proceeds from the Father and the Son, and who together with the Father and the Son is adored and glorified. In the Athanasian creed is the following: The Catholic faith is this, that we worship one God in a Trinity, and the Trinity in unity, neither confounding the Persons nor separating the substance. But as we are compelled by the Christian verity to confess each Person singly to be God and Lord, so are we forbidden by the Catholic religion to say three Gods or three Lords. That is, it is permitted men to confess, but not to say, three Gods and Lords. They may not say so because religion forbids it, but may confess it because the truth so dictates. This Athanasian creed was written out by one or more of those who were present, immediately after the holding of the Nicene Council, and was accepted as ecumenical or Catholic. This shows clearly that it was then decided that three Divine persons from eternity ought to be acknowledged, and that although each Person singly was by

Himself God, still they ought not to be called three Gods and Lords, but one.

(633) That a belief in three Divine persons has been accepted since that time, and has also been confirmed and preached by all bishops, hierarchs, church rulers, and presbyters up to the present time, is known in the Christian world; and because a mental persuasion of the existence of three Gods has emanated therefrom, men have been unable to devise any other faith than one that could be applied to these three in their order; namely, this, that God the Father must be approached and be implored to impute His Son's righteousness, or to be merciful on account of His Son's passion on the cross, and to send the Holy Spirit to work out the mediate and final effects of salvation. [2] This faith is the offspring born from those two creeds; but when its swaddling clothes are stripped off, there comes to view not one but three, at first joined together, as it were, in an embrace, but afterward separated, for it is declared that their essence unites them, but their properties - which are creation, redemption, and operation (that is, imputation, imputed righteousness and the making it effectual) separate them. And for this reason, although out of three Gods they have made one, yet they have not made one Person out of three, from a fear that the idea of three Gods might be obliterated; for then, as stated in the creed, each Person singly can still be believed to be God; while if the three Persons were in consequence to become one, the whole house, built upon these three as its columns, would tumble into a heap. [3] That council introduced the doctrine

of three Divine persons from eternity because they had not properly searched the Word, and could therefore find no other defense against the Arians. Afterwards they combined those three Persons, each one of whom is God by Himself, into one God, from a fear of being accused of a belief in three Gods and reproached for it by every reasonable religious person on the three continents. They taught a belief that applied to the three Gods in their order, because no other faith could issue from that principle; to which is to be added, that if one of the three were passed by, the third would not be sent, and thus every operation of Divine grace would be fruitless.

(634) But the truth must be told. When a belief in three Gods was introduced into Christian churches, which was done at the time of the Nicene Council, they banished every good of charity and every truth of faith, because these two are wholly inconsistent with a mental worship of three Gods and a simultaneous oral worship of one God; for the mind then denies what the mouth utters, and the mouth denies what the mind thinks; and the result is that there is neither a belief in three Gods nor a belief in one God. From this it is clear that since that time the Christian temple has not only cracked open but has fallen to ruins; and since that time the mouth of the abyss, from which ascends a smoke like that of a great furnace, has been opened, the sun and air have been darkened, and locusts have gone out therefrom upon the earth (Rev. 9:2, 3). (See the explanation of these things in the Apocalypse Revealed.) And from that time also has the desolation foretold by Daniel commenced and increased

(Matt. 24:15), and to that faith and the imputation thereof the eagles have gathered together (Matt. 24:28, “eagles” there meaning the lynx-eyed leaders of the church). It may be said that a council in which so many bishops and learned men sat together, established this faith by a unanimous vote; but what confidence can be placed in councils, when Roman Catholic councils have also by a unanimous vote established the vicarship of the pope, the invocation of saints, the worship of images and bones, the division of the holy eucharist, purgatory, indulgences, and the like? And what confidence can be placed in councils when the council of Dort has also by a unanimous vote established a detestable predestination, and set it forth as the palladium of religion? But, my reader, believe not in councils, but in the Holy Word; and go to the Lord, and you will be enlightened; for He is the Word, that is, the Divine Truth in the Word.

(635) Finally, this following arcanum shall be disclosed. In seven chapters of the Apocalypse the consummation of the present church is described in much the same way as the devastation of Egypt is described; for the two are pictured by like plagues, each one of which spiritually signifies some falsity, which extends the devastation of it even to destruction; and for this reason the present church, which is at this day destroyed, is called “Egypt,” spiritually understood, (Apoc. 11:8). The plagues of Egypt were as follows: The waters were turned into blood, so that every fish died, and the river stank (Ex. 7). A like statement is made in the Apocalypse (8:8; 16:3); “blood” signifying

Divine truth falsified, (see Apocalypse Revealed, n. 379, 404, 681, 687, 688); and the “fishes” which then died signifying the truths in the natural man, in like manner dead (n. 290, 405). Frogs were brought upon the land of Egypt (Ex. 8). Something is also said of frogs in the Apocalypse 16:13); “frogs” signifying reasonings from a lust for falsifying truths (see Apocalypse Revealed, n. 702). In Egypt noisome sores were brought upon both man and beast (Ex. 9). (The same in the Apocalypse 16:2); “sores” signifying interior evils and falsities destructive of good and truth in the church (see Apocalypse Revealed, n. 678). In Egypt there was hail mingled with fire (Ex. 9). (The same in the Apocalypse, 8:7; 16:21); “hail” signifying infernal falsity (see Apocalypse Revealed, n. 399, 714): Locusts were sent upon East (Ex. 10). (The same in the Apocalypse, 9:1-11); “locusts” signifying falsities in outermosts, (see Apocalypse Revealed n. 424, 430). Great darkness was brought upon Egypt (Ex. 10). (The same in the Apocalypse, 8:12); “darkness” signifying falsities arising either from ignorance, or from falsities of religion, or from evils of life; (see Apocalypse Revealed, n. 110, 413, 695). Finally, the Egyptians perished in the Red Sea (Ex. 14). (But in the Apocalypse the dragon and the false prophet were cast into the lake of fire and brimstone, 19:20; 20:10); both “the Red Sea” and that “lake” signifying hell. Respecting Egypt and respecting the church, whose consummation and end are described in the Apocalypse, like statements are made, because “Egypt” means a church that was in its beginning pre-eminent; and for this reason, before this church had been devastated, Egypt is compared to the garden of Eden, and the garden of Jehovah, (Gen. 13:10; Ezek. 31:8); and is also called "the corner-stone of the tribes," "the son of the wise, and of the kings of old," (Isa. 19:11, 13). More respecting Egypt in its primeval state and in its devastated state may be seen in the Apocalypse Revealed (n. 503).

(636) IV. THE FAITH IMPUTATIVE OF CHRIST'S MERIT WAS UNKNOWN IN THE PRECEDING APOSTOLIC CHURCH, AND IS NOWHERE TAUGHT IN THE WORD. The church that preceded the Nicene Council is called the Apostolic church. It was evidently a widespread church, extending over the three parts of the globe, Asia, Africa and Europe, for the Emperor Constantine the Great was a Christian, and also a zealot in religion, and his dominion extended not only over many kingdoms of Europe that were afterward separated, but also over the neighboring countries outside of Europe. So as just said, he assembled the bishops from Asia, Africa and Europe, in his palace at Nice, a city of Bithynia, in order that he might banish from his empire the scandalous dogmas of Arius. This was done by the Lord's Divine Providence, because when the Divinity of the Lord is denied the Christian church dies, and becomes like a sepulchre adorned with the epitaph, Hic jacet. The church that existed before this time was called Apostolic; its distinguished writers were called the Fathers, and all true Christians held the relation of brethren. This church did not acknowledge three Divine persons, nor therefore a Son of God born from eternity, but only a Son of God born in time, as is evident from the creed, which by

their church was called the Apostles’ Creed, where the following words occur: “I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord, who was conceived of the Holy Spirit, born of the virgin Mary; I believe in the Holy Spirit, the holy Catholic church, the communion of the saints.” From this it is clear that they acknowledged no other Son of God than the one conceived of the Holy Spirit and born of the virgin Mary, and by no means a Son of God born from eternity. This creed, like the two others, has been acknowledged as truly Catholic by the entire Christian church up to the present day.

(637) That in that primitive time all in the then Christian world acknowledged that the Lord Jesus Christ is God, to whom was given “all power in heaven and on earth,” and “power over all flesh,” according to His own express words (Matt. 28:18; John 17:2), and that they believed in Him, according to His command given from God the Father (John 3:15, 16, 36; 6:40; 11:25, 26), is also clearly evident from the convoking of all the bishops by the Emperor Constantine the Great, in order that they might from the sacred writings refute and condemn Arius and his followers, who denied the Divinity of the Lord the Savior born of the virgin Mary. This indeed they did, but in trying to escape the wolf they came upon the lion, or, according to the proverb, wishing to avoid Charybdis they ran upon Scylla; which they did by inventing a Son of God from eternity, who descended and assumed a Human, believing that they had thus vindicated and reestablished the Lord’s Divinity, not

knowing that God Himself the Creator of the universe descended in order to become a Redeemer, and thus a Creator anew, according to the following plain declarations in the Old Testament: Isa. 25:9; 40:3, 5, 10, 11; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 60:16; 63:16; Jer. 1. 34; Hos. 13:4; Ps. 19:14; to which add John 1:14; 19:15.

(638) That Apostolic church, since it worshiped the Lord God Jesus Christ, and at the same time God the Father in Him, may be likened to the garden of God, and Arius who then arose, to the serpent sent from hell, and the Nicene Council to Adam's wife, who offered the fruit to her husband and persuaded him to eat of it, after doing which they appeared to themselves to be naked, and covered their nakedness with fig-leaves. Their "nakedness" means their former innocence, and "fig-leaves" the truths of the natural man which were gradually falsified. That primitive church may also be likened to the dawn and morning and from that the day advanced to the tenth hour, and then a dense cloud intervened, under which the day advanced to evening, and afterward to night, in which the moon arose for some, by the dim light of which they saw something from the Word, while others went on so far into the nocturnal darkness that they saw no Divinity in the Lord's Humanity, although Paul says that, In Jesus Christ dwells all the fullness of Divinity bodily (Col. 2:9; and John, that, The Son of God sent into the world is the true God and eternal life (1 John 5:20, 21). The primitive or Apostolic church never could have divined that a church was to follow which would worship several Gods in heart, and one with the lips; which would separate charity

from faith, and the forgiveness of sins from repentance and the pursuit of a new life; which would introduce the doctrine of man's utter impotence in spiritual things; and least of all, that an Arius would lift up his head, and when he was dead would rise again, and secretly rule even to the end.

(639) That no faith imputative of Christ's merit is taught in the Word, is very clear from the fact that this faith was unknown in the church until after the Nicene Council had introduced the doctrine of three Divine persons from eternity. And when this faith had been introduced and had pervaded the whole Christian world, every other faith was cast into the dark, so that whoever since that time reads the Word, and there sees anything about faith and imputation and the merit of Christ, naturally falls into that which he has believed to be the one only thing; like one who sees what is written on one page and there stops, not turning the leaf and seeing what is on the other page; or like one who persuades himself that a certain thing is true (although it is false), and confirms that only, and thereafter sees falsity as truth and truth as falsity, and sets his teeth and hisses at everyone opposing it, saying, "You have no intelligence." Thus the man's whole mind is in it, covered over with a callousness which rejects as heterodox everything that does not agree with his so-called orthodoxy; for his memory is like a tablet upon which is written this single ruling tenet in theology; and when anything else enters there is no place where it may be inserted, and he therefore casts it out as the mouth casts out froth. For example, if you say to a

confirmed naturalist who believes that nature created herself, or that God came forth after nature, or that nature and God are one, that the very reverse is the truth, would he not look upon you as one deluded by the fables of the priest, or as a simpleton, or a dullard, or as demented? So it is with all things that are fixed in the mind by persuasion and confirmation; which finally appear like pictured tapestry fastened with many nails to a wall built of old stones.

(640) V. IMPUTATION OF CHRIST'S MERIT AND RIGHTEOUSNESS IS IMPOSSIBLE. In order to know that an imputation of the merit and righteousness of Jesus Christ is impossible, what His merit and righteousness are must be known. The merit of the Lord our Savior is redemption, the nature of which may be seen above in its proper chapter (n. 114-133), where it is described as the subjugation of the hells, the orderly arrangement of the heavens, and the subsequent establishment of a church, and thus as being a work purely Divine. It is also there shown that the Lord by means of redemption took to Himself the power to regenerate and save those who believe on Him and do His commandments; also that without this redemption no flesh could have been saved. As redemption therefore was a work purely Divine, and a work of the Lord alone, and constitutes His merit, it follows that His merit can no more be applied, ascribed, or imputed to any man than the creation and preservation of the universe. Moreover, redemption was, as it were, a new creation of the angelic heaven, and likewise of the church. [2] That the present

church attributes that merit of the Lord the Redeemer to those who by grace attain to that faith, is evident from their dogmas, among which this is the chief. For it is affirmed by the hierarchs of that church and by their subordinates, both in the Roman Catholic and in the Reformed churches, that by the imputation of Christ’s merit those who have attained to faith are not only reputed righteous and holy, but also are so; and that their sins are not sins in God’s sight because they are forgiven, and they themselves are justified, that is, reconciled, renewed, regenerated, sanctified, and enrolled in heaven. That the entire Christian church today teaches these same dogmas is very evident from the Council of Trent, from the Augustan or Augsburg Confessions, and from the appended and accepted commentaries. [3] From the things said above when applied to that faith, what follows but that the possession of that faith is that merit and that righteousness of the Lord, consequently that its possessor is Christ in another person? For it is affirmed that Christ Himself is righteousness, and that that faith is righteousness, and that imputation (meaning thereby ascription and application), causes men not only to be reputed righteous and holy, but to be so in reality. To imputation, application, and ascription, add transcription only, and you will be a vicarious pope.

(641) Because, then, the Lord’s merit and righteousness are purely Divine, and things purely Divine are such that if they were to be applied and ascribed to man he would instantly die and like a stick of wood thrown into the naked sun, would be so completely consumed that scarcely a

particle of his ashes would be left; the Lord approaches angels and men with His Divine by means of light tempered and accommodated to the capacity and quality of each one, thus by means of what is brought down to man’s level and adapted; and in the same way by means of heat. [2] In the spiritual world there is a sun, in the midst of which is the Lord; from that sun the Lord flows in by means of light and heat into the whole spiritual world, and into all who are there. All the light and all the heat of that world are from this source. From that sun the Lord also flows with the same light and the same heat into the souls and minds of men. That heat in its essence is the Lord’s Divine love, and that light in its essence is His Divine wisdom. The Lord adapts that light and that heat to the capacity and quality of the recipient angel and man, doing this by means of the spiritual auras or atmospheres that convey and transfer them. The Divine Itself which immediately encompasses the Lord, constitutes that sun. That sun is far off from the angels, as the sun of the natural world is from men, in order that it may not come into naked and thus untempered contact with them; since otherwise they would be consumed like a stick of wood thrown into the naked sun, as said above. [3] All this makes clear that the Lord’s merit and righteousness, being purely Divine, can in no possible way be transferred by imputation into any angel or man; and if even the least drop thereof, not so tempered as above stated, were to touch them, they would instantly writhe as if struggling with death, with feet contorted and eyes staring, and would become lifeless. In the Israelitish church this was known by their being taught that no man could see God and live. [4] The sun of the spiritual world, such as it was after Jehovah God had assumed the Human, and had added thereto redemption and a new righteousness, is described in these words in Isaiah: The light of the sun shall be sevenfold, as the light of seven days, in the day when Jehovah shall bind up the breach of His people (Isa. 30:26). This chapter from beginning to end treats of the Lord's coming. What would take place if the Lord were to come down and draw near to any wicked person, is also described in the following words in the Apocalypse: They hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, Hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb (Rev. 6:15, 16). It is said, "the anger of the Lamb" because their terror and torment when the Lord draws near appear to them like wrath. [5] This may be still more evidently inferred from the fact, that if any impious person is admitted into heaven, where charity and faith in the Lord reign, darkness invades his eyes, giddiness and madness invade his mind, pain and torment his body, and he becomes like one dead. What then, if the Lord Himself, with His Divine merit, which is redemption, and His Divine righteousness, were to enter into man? The apostle John himself could not endure the presence of the Lord, for we read: That when he saw the Son of man in the midst of the seven lampstands, he fell at His feet as one dead (Apoc. 1:17).

(642) In the decrees of the Councils and in the articles of the Confessions to which the Reformed make oath, it is declared that God justifies the wicked man by means of the merit of Christ infused into him, when, in fact, not even the good of any angel can be communicated to a wicked person, still less conjoined to him, without being thrown back and rebounding like an elastic ball thrown against a wall, or swallowed up like a diamond sunk in a marsh; and indeed, if anything truly good was thrust upon him, it would be like a pearl fastened to a swine's snout. For who does not know that clemency cannot be introduced into unmercifulness, innocence into vindictiveness, love into hatred, or concord into discord, which would be like mixing together heaven and hell? The man who has not been born again, is in the spirit like a panther or an owl, and may be likened to a thorn or a nettle; while the man who has been born again is like a sheep or a dove, and may be likened to an olive tree or a vine. Reflect, I pray you, if you will, how a human panther can be converted into a human sheep, or an owl into a dove, or a thorn tree into an olive tree, or a nettle into a vine, by any imputation, ascription, or application of the Divine righteousness, which would rather damn than justify him. Before such a conversion could take place, must not the ferine nature of the panther and owl, or the noxious qualities of the thorn and nettle first be taken away, and what is truly human and harmless be implanted in their place? How this is effected the Lord also teaches in John (15:1-7).

(643) VI. THERE IS AN IMPUTATION, BUT IT IS AN IMPUTATION OF GOOD AND EVIL, AND AT THE SAME TIME OF FAITH. From numerous passages in the Word, which in part have been already quoted, it is evident that there is an imputation of good and evil, which is the imputation meant in the word where it is mentioned. But that everyone may feel certain that there is no other imputation, some passages from the Word shall be offered also, as follows: The Son of man shall come, and then He shall render unto everyone according to his deeds (Matt. 16:27). They shall come forth, they that have done goods into the resurrection of life, and they that have done evils unto the resurrection of judgment (John 5:29). The book was opened, which is the book of life, and all were judged according to their works (Apoc. 20:12, 13). Behold, I come quickly, and My reward is with Me, to give to every man according to his work (Apoc. 22:12). I will punish him according to his ways, and will recompense him for his works (Hos. 4:9; Zech. 1:6; Jer. 25:14; 32:19). In the day of His wrath and righteous judgment, God will render to every man according to his works (Rom. 2:5, 6). We must all be made manifest before the judgment-seat of Christ, that each one may receive the things done through the body, according to what he hath done, whether good or evil (2 Cor. 5:10). [2] In the beginning of the church there was no other law of imputation, nor will there be any other at its end. That there was no other at the beginning of the church, is evident from Adam and his wife, in that they were condemned because they did evil in eating from the tree of

the knowledge of good and evil (Gen. 2, 3); and that there will be no other at the end of the church, is evident from these words of the Lord: When the Son of man shall come in His glory, then shall He sit on the throne of His glory; and He shall say to the sheep on His right hand, Come ye blessed, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered and ye gave Me to eat I was thirsty and ye gave Me to drink I was a sojourner and ye took Me in; I was naked and ye clothed Me; I was sick and ye visited Me I was in prison and ye came unto Me. But to the goats on His left, because they had not done good, He said, Depart from Me, ye cursed, into eternal fire, prepared for the devil and his angels (Matt. 25:31-41). From these passages anyone with his eyes open can see that there is an imputation of good and evil. [3] There is also an imputation of faith, because charity which pertains to good, and faith which pertains to truth, reside together in good works; and that otherwise works are not good, may be seen above (n. 373-377). Therefore James says: Was not Abraham our father justified by works, when he offered up his son upon the altar? Seest thou not how faith co-operated with his works, and by works faith was recognized as perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness (2:21-23).

(644) The rulers of the Christian churches and in consequence their subordinates, have understood by imputation in the Word the imputation of faith upon which were inscribed the righteousness and merit of Christ, which

were thus ascribed to man, for the reason that for fourteen centuries, that is, since the time of the Nicene Council, they have not wished to know about any other faith. Therefore such faith alone is fixed in their memories and consequently in their minds, like a thing organized, which from that time has furnished a light like that which comes from a fire at night-time, from which light that faith has appeared like true theology itself, on which all other things hang in a linked series, and these would fall asunder if that head or pillar were removed. If therefore they were to think when they read the Word, of any other than this imputative faith, that light, together with their entire theology, would be extinguished, and a darkness would arise which would cause the whole Christian church to vanish. Therefore it is left to them, Like a stump of roots in the earth, the tree being cut down and destroyed, until the seven times shall be accomplished (Dan. 4:23). Who among the confirmed leaders of the present church does not, when that faith is attacked, close his ears as if with cotton against hearing anything opposed to it? But, my reader, open your ears, and read the Word, and you will have a clear perception of a faith and an imputation other than those which you have heretofore believed in.

(645) It is wonderful, that although the Word from beginning to end is full of testimonies and proofs that everyone’s own good and evil is imputed to him, the dogmatists of the Christian religion have, nevertheless, so closed their ears as if with wax, and besmeared their eyes as if with salve, that they have neither heard nor seen, nor

do they hear or see any other imputation than that of their own faith mentioned above. And yet that faith may be justly compared to the disease of the eye called gutta serena, (and in fact deserves to be so named), which disease is an absolute blindness of the eye, arising from an obstruction of the optic nerve, although the eye appears to retain its sight perfectly. In like manner those who adhere to that faith walk as if with open eyes, and seem to others to see all things, when yet they see nothing; for when that faith enters man, since he is then like a stock, he knows nothing about it, not even knowing whether that faith is in him, or whether there is anything in it. Afterwards with eyes apparently clear they behold that faith in the pains of travail and giving birth to those noble offsprings of justification, namely, forgiveness of sins, vivification, renewal, regeneration, and sanctification, and yet they have not seen and cannot see any sign of anyone of them.

(646) That good, which is charity, and evil, which is iniquity, are imputed after death, has been proven to me by all my experience relating to the lot of those who pass from this to the other world. Everyone, after he has waited there for some days, is examined to ascertain his character, that is, what he was in respect to religion in the former world. When this has been done, the examiners report the result to heaven, and the man is then transferred to his like, that is, to his own. Thus is imputation effected. That to all in heaven there is an imputation of good, and to all in hell an imputation of evil, was made clear to me from the arrangement of both by the Lord. The entire heaven is

arranged in societies according to all the varieties of the love of good, and the entire hell according to all the varieties of the love of evil. The church on earth is arranged by the Lord in like manner, for it corresponds to heaven. Its religion is its good. Moreover, ask anyone you please who is endowed with religion and also with reason, belonging either to this quarter of the globe or one of the others, who he believes will go to heaven, and who to hell; and they will answer unanimously that those who do good will go to heaven, and those who do evil to hell. Again, does not everyone know that every true man loves a man, an assembly of many men, a state, or a kingdom, because of their goodness; and not only men, but even beasts and inanimate things, such as houses, possessions, fields, gardens, trees, forests, lands, and finally metals and stones, because of their goodness and use? Goodness and use are one. Why then should not the Lord love man and the church because of their goodness?

(647) VII. THE FAITH AND IMPUTATION OF THE NEW CHURCH CAN BY NO MEANS EXIST TOGETHER WITH THE FAITH AND IMPUTATION OF THE FORMER CHURCH; AND IF THEY ARE TOGETHER, SUCH A COLLISION AND CONFLICT RESULT THAT EVERYTHING PERTAINING TO THE CHURCH IN MAN PERISHES. The faith and imputation of the New Church cannot exist together with the faith and imputation of the former or still-existing church because they do not agree in one-third part, not even in one-tenth part; for the faith of the former church teaches that three Divine persons have existed from

eternity, each one of whom is singly or by Himself God, also three Creators. But the faith of the New Church is that there has been but one Divine Person, thus one God, from eternity, and that beside Him there is no God. Thus the faith of the former church has taught a Divine Trinity divided into three Persons, while the faith of the New Church teaches a Divine Trinity united in one Person. [2] The faith of the former church has been a faith in a God invisible, inaccessible, and incapable of conjunction with man; and its idea of God has been like its idea of spirit, which is like that of ether or air. But the faith of the New Church is a faith in a God who is visible, accessible, and capable of conjunction with man, in whom, like the soul in the body, is God invisible, inaccessible, and incapable of conjunction; and its idea of this God is that He is a Man, because the one God who was from eternity became Man in time. [3] The faith of the former church attributes all power to the invisible God, and takes it from the visible; for it teaches that God the Father imputes faith, and through it bestows eternal life, and that the visible God merely intercedes; while they both give (or according to the Greek church, God the Father gives) to the Holy Spirit, who is by Himself the third God in order, all power to work out the effects of that faith. But the faith of the New Church attributes to the visible God, in whom is the invisible, the omnipotence to impute and also to work out the effects of salvation. [4] The faith of the former church is primarily a faith in God the Creator, and not at the same time a faith in Him as Redeemer and Savior; while the faith of the New Church is a faith in one

God, who is at once Creator, Redeemer and Savior. [5] The faith of the former church is that repentance, forgiveness of sins, renewal, regeneration, sanctification and salvation follow of themselves faith given and imputed, with nothing pertaining to man mingled or joined with these. But the faith of the New Church teaches that man co-operates in repentance, reformation and regeneration, and thus in the forgiveness of sins. [6] The faith of the former church teaches the Imputation of Christ's merit, which imputation is embraced in the faith bestowed; while the faith of the New Church teaches the imputation of good and evil, and also of faith, and that this imputation is in accordance with Sacred Scripture, while the other is contrary to it. [7] The former church teaches that faith, which includes the merit of Christ, is given when man is like a stock or a stone; and it also teaches man's utter impotence in spiritual things; but the New Church teaches a wholly different faith, which is not a faith in the merit of Christ, but in Jesus Christ Himself, God, Redeemer and Savior, and a freedom of choice that both fits man to receive and also to co-operate. [8] The former church adds charity to its faith as an appendage, but not as anything saving, and thus it constitutes its religion; but the New Church conjoins faith in the Lord and charity toward the neighbor as two inseparable things, and thus constitutes its religion There are also many other differences.

(648) From this brief review of the points of discordance or disagreement between them, it is clear that the faith and imputation of the New Church can by no means exist

together with the faith and imputation of the former or still existing church; and with such a discord and disagreement between the faith and imputation of the two churches, they are totally heterogeneous; and consequently if they were to exist together in man's mind, such a collision and conflict would result that everything pertaining to the church would perish, and in spiritual things man would fall into a delirium or into a swoon, so that he would not know what the church is, or whether there is a church; neither would he know anything about God, faith, or charity. [2] Because the faith of the former church excludes all light derived from reason, it may be likened to an owl, while the faith of the New Church may be likened to a dove, which flies by day and sees by the light of heaven; and their coming together in one mind would be like the meeting of an owl and dove in one nest, where the owl would lay her eggs and the dove hers, and after incubation the young birds would be hatched, and the owl would then tear the young of the dove to pieces and give them for food to her own young, being a voracious bird. [3] As the faith of the former church is described in the Apocalypse (chap. 12) by a dragon, and that of the New Church by a woman encompassed by the sun, upon whose head was a crown of twelve stars, it may be inferred from the comparison what the state of a man's mind would be if the two were to be together in the same abode; namely, the dragon would stand near to the woman when she was about to bring forth, with the intention of devouring her offspring, and when she had fled in to the desert would follow her, and cast out water like a flu after her, that she might be swallowed up.

(649) The result would be the same should anyone embrace the faith of the New Church while retaining the faith of the former church respecting the imputation of the Lord’s merit and righteousness; since from this doctrine as a root all the dogmas of the former church have sprung up as offshoots; and in that case it would be like man’s extricating himself from five of the dragon’s horns and becoming entangled in the other five; or like one’s escaping from a wolf and falling upon a tiger; or like one’s getting out of a dry ditch and falling into one with water in it, where he would be drowned. For in that case the man would easily return to all things of his former faith, and what these are has been shown above; and he would then acquire the damnable idea that he might impute and attach to himself the essentially Divine things that belong to the Lord, which are redemption and righteousness, and which may be adored but not so appropriated; for if a man were to impute and attach these to himself he would be consumed like one thrown into the naked sun, from the light and heat of which, nevertheless, he has bodily vision and life. That the Lord’s merit is redemption, and that His redemption and His righteousness are the two Divine things that cannot be conjoined to man has been shown above. Let everyone take heed, therefore, not to transcribe the imputation of the former church upon that of the new, from which would spring baneful results, which would be obstacles to his salvation.

(650) VIII. THE LORD IMPUTES GOOD TO EVERY MAN, BUT HELL IMPUTES EVIL TO EVERY MAN. That the Lord imputes to man good and not evil, while the devil (meaning hell), imputes evil and not good to him, is a new thing in the church; and it is new for the reason that in the Word it is frequently said that God is angry, takes vengeance, hates, damns, punishes, casts into hell, and tempts, all of which pertain to evil, and therefore are evils. But it has been shown in the chapter on the Sacred Scriptures that the sense of the letter of the Word is composed of such things as are called appearances and correspondences, in order that there may be a conjunction of the external church with its internals, thus of the world with heaven. It is also there shown that when such things in the Word are read these very appearances of truth, while they are passing from man to heaven, are changed into genuine truths, which are that the Lord is never angry, never takes vengeance, never hates, damns, punishes, casts into hell, or tempts, consequently does evil to man. This transmutation and changing in the spiritual world I have frequently observed.

(651) All reason agrees that the Lord cannot do evil to any man, consequently that He cannot impute evil to man; for He is Love itself and Mercy itself, thus Good itself; and these belong to His Divine Essence; therefore to attribute evil or anything belonging to evil to the Lord, would be inconsistent with His Divine Essence, and thus, a contradiction; and would be as abominable as joining together the Lord and the devil, or heaven and hell, when nevertheless, Between them there is a great gulf fixed, so

that they who would pass hence may not be able, and that none may cross over from thence to this side (Luke 16:26). Even an angel of heaven can do no evil to anyone, because the essence of good from the Lord is in him; and on the other hand, an infernal spirit can do nothing but evil to another, because the nature of evil from the devil is in him. The essence or nature which anyone makes his own in the world cannot be changed after death. Consider, I pray you, what sort of a being the Lord would be, if He were to look upon the wicked from anger, and upon the good from mercy (the evil numbering myriads of myriads and the good likewise), and were to save the good from grace, and damn the evil from a feeling of revenge, and were to look upon the two with so different an eye - gentle or stern, mild or severe. In that case, what would the Lord God be? Who that has been taught by preaching in churches does not know that all good that is in itself good is from God, and on the other hand, that all evil that is in itself evil is from the devil? If any man, therefore, were to receive both good and evil, - good from the Lord and evil from the devil - both of them in the will, would he not become neither cold nor hot, but lukewarm, and therefore be spewed out, according to the Lord's words in the Apocalypse (3:15, 16)?

(652) That the Lord imputes good to every man and evil to none, consequently that He does not condemn anyone to hell, but so far as man follows raises all to heaven, is evident from His words: Jesus said, When I am lifted up from the earth, I will draw all men unto Myself (John 12:32). God sent not His Son into the world to judge the world, but that

the world through Him might be saved. He that believeth on Him is not judged but he that believeth not hath been judged already (John 3:17, 18). If any man hear My words and yet hath not believed, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me and receiveth not My words, hath one that judgeth him; the Word that I have spoken shall judge him in the last day (John 12:47, 48). Jesus said, I judge no man (John 8:15). "Judgment" here and elsewhere in the Word means judgment to hell, which is condemnation; but of salvation judgment is not predicated, but resurrection to life (John 5:24, 29; 3:18). [2] "The Word" which is to judge means the truth; and the truth is that all evil is from hell, and thus that they are one. So when a wicked man is raised up by the Lord toward heaven, his evil draws him down; and because he loves evil, he himself freely follows it. It is also a truth in the Word that good is heaven; so when a good man is raised by the Lord toward heaven, he ascends as it were freely, and is introduced. Such are said, To be written in the book of life (Dan. 12:1; Rev. 13:8; 20:12, 15; 17:8; 21:26). [3] There is actually a sphere proceeding continually from the Lord and filling the entire spiritual and natural worlds which raises all towards heaven. It is like a strong current in the ocean which unobservedly draws a vessel. All who believe in the Lord and live according to His precepts enter that sphere or current and are elevated; while those who do not believe, are unwilling to enter, but withdraw themselves to the sides, and are there carried away by a current the sets toward hell.

(653) Everyone knows that a lamb can only act like a lamb, and a sheep only like a sheep; while on the other hand a wolf can act only like a wolf, and a tiger like a tiger. If these beasts were put together, would not the wolf devour the lamb, and the tiger the sheep? Consequently there are shepherds to guard them. Everyone knows that a spring of sweet water cannot from its vein bring forth bitter waters, and that a good tree cannot bring forth evil fruit, that a vine cannot prick like a thorn, a lily sting like a nettle, or a hyacinth wound like a thistle; or the reverse. These evil plants, therefore, are rooted out of fields, vineyards, and gardens, gathered into bundles, and thrown into the fire. So it is with the wicked pouring into the spiritual world, according to the Lord's words (Matt. 13:30; John 15:6). The Lord also said to the Jews, Ye offspring of vipers, how can ye being evil speak good things? A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things (Matt. 12:34-35).

(654) IX. FAITH, WITH THAT TO WHICH IT IS CONJOINED, IS WHAT DETERMINES THE VERDICT; IF A TRUE FAITH IS CONJOINED TO GOOD, THE VERDICT IS FOR ETERNAL LIFE; BUT IF FAITH IS CONJOINED TO EVIL, THE VERDICT IS FOR ETERNAL DEATH. The works of charity done by a Christian and those done by a heathen appear in outward form to be alike, for one like the other practises the good deeds of civility and morality toward his fellow, which in part resemble the deeds of love to the neighbor. Both, even, may give to the poor, aid the needy and attend

preaching in churches, and yet who can thereby determine whether or not these external good deeds are alike in their internal form, that is, whether these natural good deeds are also spiritual? This can be concluded only from the faith; for the faith is what determines their quality, since faith causes God to be in them and conjoins them with itself in the internal man; and thus natural good works become interiorly spiritual. That this is so may be seen more fully from the subjects treated of in the chapter on Faith, where the following points are made clear: Faith is not living faith until it is conjoined with charity. Charity becomes spiritual from faith, and faith from charity. Faith apart from charity, since it is not spiritual, is not faith; charity, apart from faith since it is not living, is not charity. Faith and charity apply and conjoin themselves to each other mutually and interchangeably. The Lord, charity, and faith make one, like life, will, and understanding, but when separated they all perish like a pearl reduced to powder.

(655) From what has been presented it can be seen that faith in the one and true God causes good to be good in internal form also; and on the other hand, that faith in a false God causes good to be good in outward form only, which is not good in itself. Such was formerly the faith of the heathen in Jove, Juno, and Apollo; of the Philistines in Dagon, of others in Baal and Baalpeor, of Balaam the Magician in his god, and of the Egyptians in several gods. It is wholly different with faith in the Lord, who is the true God and eternal life (according to 1 John 5:20), and in whom dwelleth all the fullness of Divinity bodily (according

to Paul in Col. 2:9). What is faith in God but a looking to Him, and His consequent presence, and at the same time confidence that He gives aid? And what is true faith but this and also a confidence that all good is from Him, and that He causes His good to become saving? So when this faith conjoins itself with good the verdict is for eternal life; but when it does not conjoin itself with good it is wholly different; and still more so when it conjoins itself with evil.

(656) What the conjunction of charity and faith is in those who believe in three Gods, and yet say that they believe in one, has been shown above; namely, that charity is conjoined with faith in the external natural man only. This is because the mind is then in the idea of three Gods, while the lips confess one; so that if the mind at that moment were to pour itself forth into oral confession, it would prevent the utterance of one God, and would open the lips and proclaim its three Gods.

(657) That evil and a faith in the one and true God cannot exist together, anyone can see from reason; for evil is opposed to God, and faith is for Him; and evil pertains to the will, and faith to the thought, and the will flows into the understanding and causes it to think, and not the reverse, the understanding merely teaching what is to be willed and done. Consequently the good that an evil man does is in itself evil; it is like a polished bone with a rotten marrow; it is like a player on the stage impersonating a great man; it is like the painted face of a worn-out harlot; it is like a butterfly with silver wings, flying about and depositing its eggs on the leaves of a good tree, whereby all its fruit is

destroyed; it is like a fragrant smoke from a poisonous herb; it is even like a moral robber or a pious cheat; and in consequence his good, which in itself is evil, is in the inner room, while his faith, walking about and reasoning in the vestibule, is a mere chimera, specter, and bubble. From all this it is clear that faith determines the verdict in accordance with the good or the evil that is conjoined with it.

(658) X. THOUGHT IS NOT IMPUTED TO ANYONE, BUT WILL ONLY. Every educated man knows that the mind has two faculties or parts, the will and the understanding; but few know how to distinguish them aright, to examine their properties separately, and again unite them. Those who are unable to do this can form for themselves only the most obscure idea respecting the mind; therefore unless the properties of each are first separately described, this statement that thought is not imputed to anyone, but will only, cannot be understood. In brief, the properties of the two are as follows: 1. Love itself and the things pertaining to it reside in the will, and knowledge, intelligence and wisdom in the understanding; and these the will inspires with its love, and secures their favor and agreement; and the result is, that such as the love is, and the consequent intelligence, such is the man. [2] 2. From this it also follows that all good as well as all evil belongs to the will; for whatever proceeds from the love is called good, even if it be evil, this being the result of delight, which constitutes the life of the love, the will, through its delight entering the understanding and producing consent. [3] 3. Consequently

the will is the being or essence of man’s life, while the understanding is the outgo or existence therefrom. And as an essence is nothing except it is in some form, so the will is nothing unless it is in the understanding; wherefore the will takes form in the understanding, and thus comes to light. [4] 4. Love in the will is the end, and in the understanding seeks and finds the causes whereby it advances into effect. And because the end is the purpose, and this is what the man intends, purpose also belongs to the will and through the intention enters the understanding and impels it to consider and evolve the means, and to conclude upon such things as tend to effects. [5] 5. Everything that is man’s very own is in the will, and is evil from the first birth, but it becomes good by means of the second birth. The first birth is from parents, but the second from the Lord. [6] 6. From these few statements it can be seen that the property of the will and the property of the understanding are different; and that from creation these are conjoined like being and existence; consequently that man is man primarily from the will, and secondarily from the understanding. This is why thought is not imputed to man, but will, and consequently good and evil, because these, as before said, reside in the will and from that in the thought of the understanding.

(659) No evil that a man thinks is imputed to him, because he was so created as to be able to understand and thus think either good or evil - good from the Lord and evil from hell - for he is between these two, and from his freedom of choice in spiritual things has the ability to choose either one or the other. This freedom of choice has been treated of in

its own chapter. And because man has the ability to choose from freedom he can will or not will, and what he wills is received by the will and appropriated, while what he does not will is not received and thus is not appropriated. All the evils to which man inclines by birth are inscribed upon the will of his natural man; and so far as the man draws upon these evils they flow into his thoughts; in like manner goods with truths flow from above the Lord into the thoughts and there they are balanced like weights in the scales of a balance. If the man then adopts the evils, they are received by the old will and added to those in it; but if he adopts goods with truths, the Lord forms a new will and a new understanding above the old, and there by means of truths He gradually implants new goods, and by means of these subjugates the evils that are below and removes them, and arranges all things in order. From this also it is clear that thought is the seat of purification and excretion of the evils resident in man from his parents; consequently if the evils that a man thinks were to be imputed to him, reformation and regeneration would be impossible.

(660) As good belongs to the will and truth to the understanding, and many things in the world correspond to good, such as fruit and use, while imputation itself corresponds to the estimate and price it follows that what has here been said of imputation may find its counterpart in all created things; for as before shown in various places, all things in the universe have relation to good and truth, and on the contrary to evil and falsity. A comparison may therefore be made with the church, in that its value is

estimated by its charity and faith, and not by its rituals, which are adjoined to it. A comparison may also be made with the ministry of the church, in that they are valued according to their will and love, together with their understanding in spiritual things and not according to their affability and mode of dress. [2] A comparison may also be made with worship and the temple in which it is performed; worship itself takes place in the will, and in the understanding as in its temple; and the temple is called holy not from itself, but from the Divine that is there taught. Again a comparison may be made with a government where good reigns and truth along with it. Such a government is beloved, but not one where truth reigns without good. Who judges of a king by his attendants, horses, and carriages, and not by the royalty which is recognized in him? Royalty is a matter of love and prudence in governing. In a triumph who does not consider the victor, and because of him the pomp, not the pomp and because of that the victor, thus the formal because of the essential, and not the reverse? The will is the essential and thought is the formal; and no one can impute to the formal anything but what it derives from the essential; thus the imputation is to the essential, not to the formal.

(661) To this I will add two Memorable Relations. First: In the higher northern quarter near to the east in the spiritual world, there are places of instruction for boys, and for youths, and for men, and also for old men. All who die infants are sent to these places and educated in heaven; likewise all who are newcomers from the world and who

wish to know about heaven and hell. This place is near the east, in order that all may be instructed by influx from the Lord; for the Lord is the east, because He is in the sun there, and the sun is pure love from Him; consequently the heat from that sun in its essence is love, and the light from it in its essence is wisdom; and these are inspired by the Lord from that sun into those who are instructed according to their ability to receive, and their ability to receive is according to their love of being wise. When their times of instruction are over, those who have become intelligent are sent away, and these are called disciples of the Lord. First, they are sent away to the west, and those who do not stay there go to the south, and some through the south to the east, and thus they are introduced into the societies where their abodes are to be. [2] Once, when meditating upon heaven and hell, I began to wish for a universal knowledge of the state of each, knowing that one who knows universals is afterwards able to comprehend the particulars, because the latter are included in the former as parts in the whole. With this desire I looked toward that tract in the northern quarter near the east where the places of instruction were, and by a way then opened to me I went there, and entered into a college where there were young men. I went to the head teachers who were instructing them, and asked them whether they knew the universals relating to heaven and hell. They said, “We have some little knowledge of them; but if we look toward the east to the Lord, we shall be enlightened and shall know.” [3] This they did, and then said, “The universals respecting hell are three, but they are diametrically opposite to the universals relating to heaven. The universals relating to hell are these three loves, the love of ruling from love of self; the love of possessing the goods of others from love of the world; and scortatory love. The universals relating to heaven opposed to these are the three loves, love of ruling from love of use; love of possessing the goods of the world from the love of being useful by means of them; and true marriage love." When this had been said, after wishing them peace, I went away and returned home. And when I reached home, it was said to me out of heaven, "Examine those three universals that prevail above and below, and afterward we shall see them on your hand." They said "on your hand" because anything that a man examines with his understanding appears to the angels as if written on the hands; and this is why it is said in the Apocalypse that they received a mark on the forehead and on the hand (13:16; 14:9; 20:4). [4] After this I examined the first universal love of hell, which was the love of ruling from love of self, and then the universal love of heaven corresponding thereto, which was the love of ruling from the love of uses; for I was not permitted to examine one love apart from the other because the understanding has no perception of one apart from the other, for they are opposites. In order therefore, that a perception of both may be obtained, they must be contrasted one with the other; as a beautiful and well-formed face is brought out more clearly by placing an ugly and deformed face beside it. While I was studying the love of ruling from love of self a perception was given me that this love is in the highest degree infernal, and therefore prevails with those who are in the deepest hell; and that the love of ruling from the love of uses is in the highest degree heavenly, and therefore prevails with those who are in the highest heaven. [5] The love of ruling from the love of self is in the highest degree infernal, because ruling from love of self is ruling from what is one's own [proprium], and what is one's own is by birth evil itself, and evil itself is diametrically opposite to the Lord; consequently the more men enter into that evil the more they deny God and the holy things of the church, and worship self and nature. Let those, I pray, who are in that evil, examine themselves, and they will see. Moreover, this love is such that so far as loose rein is given it, which is done when no impossibility is in the way, it rushes on from step to step, and even to the most extreme; neither does it stop there, but if no further step is possible it grieves and groans. [6] With politicians this love so exalts itself that they wish to be kings and emperors, and if possible to rule over all things in the world, and to be called kings of kings and emperors of emperors; while among ecclesiastics the same love so exalts itself that they even wish to be gods, and so far as possible to rule over all the things of heaven and to be called gods. That neither of these in heart acknowledge any God, will be seen in what follows. But on the other hand those who wish to rule from the love of uses, have no wish to rule from themselves but only from the Lord, since the love of uses is from the Lord and is the Lord Himself. Such regard dignities only as means of performing uses; which they place far above dignities, while the others place dignities far above uses. [7] While I was meditating upon these things it was said to me through an angel from the Lord, “Now you shall see, and it shall be proved to you by sight what that infernal love is.” Then the earth suddenly opened on the left, and I saw a devil coming up out of hell having on his head a square cap pressed down over his forehead even to the eyes, a face covered with pustules like those of a burning fever, his eyes fierce, and his breast swollen out into great prominence; from his mouth he belched smoke as from a furnace; his loins were actually on fire; instead of feet he had ankle bones without flesh; and from his body there exhaled a foul smelling and unclean heat. At the sight of him I was terrified, and cried out, “Do not come here; tell me where you are from.” He answered hoarsely: “I am from the lower regions, where I live in a society of two hundred, which is preeminent over all other societies. All of us there are emperors of emperors, kings of kings, dukes of dukes, and princes of princes; there is no one there who is merely an emperor, or merely a king, duke, or prince; we there sit on thrones of thrones, and send forth mandates therefrom to all the world and beyond.” I then said to him, “Do you not see that from your hallucination about preeminence you have become insane?” He answered, “How can you talk so, since we both actually appear to ourselves to be such, and also are acknowledged to be such by our companions?” [8] On hearing this, I did not care to say again, “You are insane,” because he was so from hallucination. It was given me to know that this devil when he lived in the world, was merely the steward of a certain house; and that then he was so elated in spirit, that in comparison with himself he despised the whole human race, and cherished the hallucination that he was nobler than a king or even an emperor. Owing to this pride he had denied God, and regarded all the sacred things of the church as of no moment to him, but as something for stupid common people. At length I asked him, “How long will you two hundred thus glory among yourselves?” He said, “Forever; but those among us who torture others for denying our preeminence, sink down; for we are allowed to glory, but not to inflict evil upon anyone.” Again I asked, “Do you know the lot of those who sink down?” He said that they sink down into a certain prison, where they are called viler than the vile or the vilest, and are compelled to labor. I then said to him, “Take care then, lest you sink down also.” [9] After this the earth again opened, but at the right, and I saw another devil rising out, upon whose head was a kind of miter bound around as it were with the coils of a snake, with its head standing out from the top. His face was leprous from the forehead to the chin, as were both of his hands also; his loins were bare and as black as soot, while through the blackness a fire like that of a hearth gleamed duskily; his ankles were like two vipers. When the former devil saw this one he threw himself upon his knees and worshiped him. I asked him why he did so. He said, “He is the God of heaven and earth; He is omnipotent.” I then asked the other, “What do you say to that?” He replied, “What shall I say? I have all power over heaven and hell; the fate of all souls is in my hand.” I asked further, “How can this one who is an emperor of emperors so humble himself, and how can you receive his worship?" He answered, "He is still my servant; what is an emperor in the sight of God? The thunderbolt of excommunication is in my right hand." [10] I then said to him, "How can you rave so? In the world you were merely an ecclesiastic; and because you labored under the hallucination that you had the keys, and therefore the power to bind and to loose, you have worked up your spirit to such a height of madness that you now believe that you are God Himself." Being angry at this, be swore that he was God, and that the Lord had no power in heaven "because," he said, "He has transferred it all to us. We need but to command, and heaven and hell reverently obey; if we send anyone to hell the devils at once receive him, as the angels do anyone we send to heaven." I asked him further, "How many are there in your society?" He said, "Three hundred; and all of us there are gods, but I am the God of gods." [11] After this the earth opened beneath the feet of them both, and they sank down deep into their hells; and I was permitted to see that beneath their hells were workhouses, into which those fell who did violence to others. For his own hallucination remains with everyone in hell, and also his glorying therein, but he is not permitted to do evil to another. Such are those in hell, because man is then in his spirit, and when the spirit has been separated from the body it enters into a state of full liberty to act according to its affections and the thoughts therefrom. [12] After this I was permitted to look into the hells of those spirits; and the hell where the emperors of emperors and kings of kings were, was full of all uncleanness, and they appeared like wild beasts of various kinds with fierce eyes. I looked also into the other hell, where the gods and the God of gods were; and in this the terrible birds of night, called the ochim and ijim appeared, flying around them. Thus did the images of their hallucination appear to me. From all this it was clear what the political love of self is and what the ecclesiastical love of self is, that the latter makes men wish to be gods and the former to be emperors; and this they wish for and strive after, so far as loose rein is given to those loves. [13] After these sad and horrible sights, I looked around and saw two angels not far from me, conversing. One was clad in a woolen robe gleaming with a purple glow, with a tunic under it of shining linen; the other in like garments of a scarlet color, with a miter, on the right side of which some sparkling stones were set. I went to them, and with a salutation of peace, reverently asked, “Why are you here below?” They replied, “We have been sent down here from heaven by the Lord’s command to speak with you about the happy lot of those who desire to rule from the love of uses. We are worshipers of the Lord; I am the prince of a society, the other is its high priest.” And the prince said that he was the servant of his society, because he served it by performing uses; while the other said that he was a minister of the church there, because he served them by ministering sacred things for the use of their souls; and that they were both in unceasing joy from the eternal happiness that was in them from the Lord; also that all things in that society were resplendent and magnificent - resplendent with gold and precious stones, and magnificent with palaces and gardens. “This,” he said, “is because our love of ruling is not from love of self, but from the love of uses; and as the love of uses is from the Lord, all good uses in the heavens are resplendent and refulgent; and because in our society we are all in that love, the atmosphere there appears golden on account of the light it derives from the flame of the sun, which flame corresponds to that love.” [14] At these words a like sphere appeared to me surrounding them, and a sense of something aromatic came from it, as I also told them, and I begged them to add something more to what they had said about the love of use. And they continued, “The dignities which we enjoy we indeed sought, but for the sole end of being more fully able to perform uses and to extend them more widely. Moreover, we are surrounded by honor, and we accept it not on our own account, but for the good of the society. For our brethren and companions there, who are of the common people, hardly know otherwise than that the honors of our rank reside in us, and thus that the uses we perform are from us. But we feel otherwise; we feel that the honors of our rank are outside of ourselves, and that they are like the garments with which we are clothed; while the uses we perform are from a love of uses that is within us from the Lord, and this love acquires its blessedness from a sharing with others by means of uses. And we know by experience that so far as we perform uses from a love of uses, that love increases, and with it the wisdom by which the sharing is effected; but so far as we retain the uses in ourselves, and do not share them, the blessedness perishes; and then use becomes like food retained in the stomach and not diffused throughout the body to nourish it and its various parts, but remains undigested and causes nausea. In a word all heaven is nothing but a containant of uses from things first to things last. What is use but the actual love of the neighbor? And what keeps the heavens together but this love?" Having heard this, I asked, "How can anyone know whether he performs uses from love of self or from a love of uses? Every man, both good and bad, performs uses and performs them from some love. Suppose a society in the world consisting of devils only, and another consisting of angels only; and I am of the opinion that the devils in their society, moved by the fire of love of self and the splendor of their own glory, would perform as many uses as the angels in theirs. Who then can know from what love or from what origin uses proceed?" To this the two angels replied, "Devils perform uses for the sake of themselves and their reputation, in order that they may be exalted to honors, or acquire wealth; but angels perform uses not for such reasons, but for the sake of the uses from love of uses. Man is unable to distinguish these two kinds of uses, but the Lord does. All who believe in the Lord and shun evils as sins, perform uses from the Lord; but all who do not believe in the Lord and do not shun evils as sins, perform uses from, themselves and for their own sake. This is the distinction between the uses performed by devils and those performed by angels." When this had been said the two angels went away; and at a distance they appeared to be carried in a chariot of fire like Elijah and taken up to their heaven.

(662) Second Memorable Relation: After some length of time I entered a certain grove, and there walked about, meditating upon those who are in the lust and the consequent hallucination of possessing the things of the world; and then I saw at some distance from me two angels conversing together, and by turns looking at me. I therefore drew nearer; and they spoke to me as I approached, and said, "We have an inner perception that you are meditating upon what we are talking about; or that we are talking about what you are meditating upon, which arises from a reciprocal sharing of affections." So when I asked what they were talking about, they said, "About hallucination, lust, and intelligence; and just now about those who take delight in seeing and imagining themselves in possession of all things of the world." [2] I then asked them to express their mind on these three things, lust, hallucination, and intelligence. And beginning their discourse, they said, "By birth everyone is interiorly in lust, and by education exteriorly in intelligence; but interiorly or as to his spirit no one is in intelligence, still less in wisdom, except from the Lord. For everyone is withheld from the lust of evil, and kept in intelligence in proportion as he looks to the Lord and at the same time is conjoined with Him. Without this, man is nothing but lust; and yet in externals, or as to the body, he is in intelligence from education. For man lusts for honors and wealth, or eminence and opulence, and these two he does not obtain unless he appears to be moral and spiritual, thus intelligent

and wise; and so from his infancy he learns to assume such an appearance. This is why he inverts his spirit as soon as he goes among men or into society, turning it away from lust, and speaking and acting according to what is becoming and honest, which he has been learning from infancy and has laid up in his bodily memory; and he is especially on his guard that nothing of the madness of lust in which his spirit is should show itself. [3] "This is why every man who is not interiorly led by the Lord, is a pretender, a sycophant, a hypocrite, and thus a man in appearance, and yet not a man; of whom it may be said that his shell or body is sane, but his kernel or the spirit is insane; also that his external is human but his internal beast like. The sight of such is with the occiput up and the forehead down; that is, they walk with their heads hanging down and with their faces turned toward the earth as if overcome with heaviness. When they put off the body and become spirits and thus are set free, they become the very madnesses of their lust; for those who are in the love of self lust to rule over the universe, and even to extend its limits in order to enlarge their dominion; they nowhere recognize an end. Those who are in love of the world lust to possess everything pertaining to it, and are grieved and envious over any treasures that are kept from them in the possession of others. That such therefore may not become mere lusts, and thus not men, they are permitted in the spiritual world to think from a fear of the loss of reputation, and thus of honor and wealth, as also from a fear of the law and its penalties; and they are also permitted to employ their minds in some pursuit or work, whereby they are kept in externals, and thus in a state of intelligence, however delirious and irrational they may be interiorly." [4] I then asked whether all who are in lust are also in its hallucination. They answered that those who think interiorly in themselves, and indulge their imaginations excessively by talking to themselves are in the hallucination of their lust. "For such," they said, "almost separate the spirit from its connection with the body, and flood their understandings with visions, and foolishly delight themselves with the seeming possession of all things. Into such a delirium is the man let after death who has abstracted his spirit from his body, and has not been willing to withdraw from the delight of his delirium by giving some thought from religion to evils and falsities, or at least giving some thought to the unbridled love of self as being destructive of love to the Lord, and to the unbridled love of the world as being destructive of love to the neighbor." [5] After this the two angels and myself also were seized with a desire to see those who from love of the world are in this visionary or fantastic lust of possessing the wealth of all, and we perceived that we were inspired with this desire in order that we might come to know about it. The places of abode of such were under the ground on which we stood, but above hell; we therefore looked at one another and said, "Let us go." And an opening appeared with a ladder in it, by which we descended. We were told that they must be approached from the east that we might not enter into the mist of their hallucinations, and our understandings, together with our sight, be bedimmed. And lo, there appeared a house built of reeds, and therefore full of crevices, standing in a mist, which like smoke constantly poured out through the chinks in three of the walls. We entered, and there appeared fifty here and fifty there sitting on benches, who were turned away from the east and south, and were looking toward the west and north. Before each one was a table, and on the tables were full purses, and around the purses an abundance of gold coin. [6] We asked, “Is that the wealth of all in the world?” They said, “Not of all in the world, but of all in a kingdom.” Their speech had a hissing sound, and they themselves seemed to have full round faces, with a ruddy glow like a cockle shell; the pupil of the eye flashed, as if in a field of green, which, arose from the light of hallucination. We stood in their midst and said, “You believe that you possess all the wealth of a kingdom?” They replied, “We do possess it.” “Which of you?” we then asked. They replied, “Everyone of us.” We asked, “How everyone? There are many of you.” They answered, “We each of us know that ‘all his is mine;’ yet no one is allowed to think, still less to say, ‘My things are not yours,’ but we are permitted both to think and say, ‘Your things are mine.’” The coin on the tables appeared even to us as if made of pure gold; but when we let in light from the east, they were little granules of gold, which by their general and united hallucination they had so magnified.” They said that everyone who came in was obliged to bring with him a little gold, which they cut in pieces, and these again into granules, and by the force of unanimous hallucination they enlarged these into coin of greater dimensions. [7] We then said, “Were you not born rational men? How has this visionary infatuation come upon you?” They said, “We know that it is an imaginary vanity, but because it delights the interiors of our minds, we enter this place, and enjoy ourselves with the seeming possession of all things. But we stay here only a few hours, after which we go out, and whenever we do so a sound state of mind returns; and yet our visionary enjoyment comes upon us again at times and causes us to reenter and go out again by turns; and thus we are alternately sane and insane. Moreover, we know that a hard lot awaits those who craftily deprive others of their goods.” We asked, “What lot?” They replied, “They are swallowed up, and are thrust naked into some infernal prison, where they are kept at work for clothing and food and afterward for a few bits of money which they collect, and in which they place the joy of their hearts; but if they do evil to their companions, they must pay over a part of their little coins as a fine.”

(663) Third Memorable Relation: I was once in the midst of angels and heard their conversation. It was about intelligence and wisdom, to the effect that man has no other feeling or perception than that these are in himself, and therefore that whatever he wills and thinks is from himself, and yet no least part of these is from man, except the ability to receive them. Among other things that they said was this, that the tree of the knowledge of good and evil in the garden of Eden, signified the belief that intelligence and wisdom are from man; and that the tree of life signified that

intelligence and wisdom are from God; and because Adam by the persuasion of the serpent ate of the former tree, believing that thus he had become or would become as God, he was driven out of the garden and condemned. [2] While the angels were engaged in this conversation, there came two priests and also a man who in the world had been a royal ambassador, and I told them what I had heard about intelligence and wisdom from the angels; hearing which the three began to dispute about these, and also about prudence, whether they were from God or from man. The dispute was warm. The three believed alike that they were from man, because this is the testimony of sensation itself and of perception therefrom; but the priests, who at the time were influenced by theological zeal, insisted that nothing of intelligence or wisdom, and therefore nothing of prudence, is from man, and this they confirmed by the following passages from the Word: A man can take nothing, except it be given him from heaven (John 3:27). Also by this: Jesus said to His disciples, Without Me ye are unable to do anything (John 15:5). [3] Then, because the angels perceived that although the priests talked so, they still in heart believed the same as the royal ambassador, they said to them, “Lay aside your garments, and put on the garments of ministers of state, and believe that you are such.” They did so; and then they thought from their interior selves, and spoke according to the opinions which they inwardly cherished, which were, that all intelligence and wisdom dwell in man and are his; and they said, “Who has ever felt the influx of these from God?” And they looked at one another, and were convinced. It is peculiar to the spiritual world that a spirit thinks himself to be such as his dress is. This is because in that world the understanding clothes everyone. [4] At that moment a tree appeared near them, and it was said to them, “That is the tree of the knowledge of good and evil; be careful not to eat of it.” Nevertheless, infatuated by their own intelligence, they burned with the lust to eat of it, and said to one another, “Why not? Is it not good fruit?” And they drew near and ate of it. When the royal ambassador observed this he joined them, and they became hearty friends; and holding each other by the hand they together went the way of their own intelligence which tended towards hell. But I saw them brought back therefrom, because they were not yet prepared.

(664) Fourth Memorable Relation: Once I looked toward the right in the spiritual world, and observed some of the elect conversing together. I approached them and said, “I saw you at a distance, and there was round about you a sphere of heavenly light, whereby I knew that you belonged to those who in the Word are called ‘the elect;’ therefore I drew near that I might hear what heavenly subject you were talking about.” They replied, “Why do you call us the elect?” I answered, “Because in the world, where I am in the body, they have no other idea than that ‘the elect’ in the Word means those who are elected and predestined to heaven by God either before or after they are born, and that to such alone faith is given as a token of their election, and that the rest are held as reprobates, and are left to themselves, to go to hell whichever way they please. And

yet I know that no election takes place before birth, nor after birth, but that all are elected and predestined to heaven, because all are called; also that after their death the Lord elects those who have lived well and believed aright; and this takes place after they have been examined. That this is so it has been granted me to learn by much observation. And because I saw that your heads were encircled by a sphere of heavenly light, I had a perception that you belonged to the elect who are preparing for heaven." To this they replied, "You are telling things never before heard. Who does not know that there is no man born who is not called to heaven, and that from them after death those are elected who have believed in the Lord and have lived according to His commandments; and that to acknowledge any other election is to accuse the Lord Himself not only of being impotent to save, but also of injustice?"

(665) After this there was heard a voice out of heaven from the angels who were immediately above us, saying, "Come up hither, and we will question one of you (who is yet in the body in the natural world) what is there known about Conscience." And we went up; and when we had entered, some wise men came to meet us, and asked me, "What is known in your world about conscience?" I replied, "If you please, let us descend and call together both from the laity and clergy, a number of those who are esteemed wise; and we will stand directly beneath you and will question them; and thus with your own ears you will hear what they will answer." This was done; and one of the elect took a trumpet

and sounded it toward the south, north, east, and west; and then after a brief hour so many were present as almost to fill the space of a square furlong. But the angels above arranged them all in four assemblies, one consisting of statesmen, another of scholars, a third of physicians, and a fourth of clergy men. When thus arranged, we said to them, "Pardon us for calling you together; we have done so because the angels who are directly above us are eager to know what you thought, while in the world in which you formerly were, about conscience, and thus what you still think about it, since you still retain your former ideas on such subjects; for it has been reported to the angels that in your world a knowledge of conscience is among the lost knowledges." [2] After this we began, and turning first to the assembly composed of statesmen, we asked them to tell us from their hearts, if they were willing, what they had thought, and therefore what they still thought, about conscience. To this they replied one after another; and the sum of their replies was that they knew only that conscience is secum scire [a knowing within one's self], thus conscire [a being conscious] of what one has intended, thought, done, and said. But we said, "We do not ask about the etymology of the word conscience, but about conscience." And they answered, "What is conscience but pain arising from anxiety about the loss of honor or wealth, and the loss of reputation on this account? But this pain is dispelled by feasts and cups of generous wine, as also by conversation about the sports of Venus and her boy." [3] To this we replied, "You are jesting; tell us, if you please, whether any of you have felt any anxiety arising from any other source." They answered, "What other source? Is not the whole world like a stage on which every man acts his part, as the player does on his stage? We cajole and circumvent people, each by his own lust, some by jests, some by flattery, some by cunning, some by pretended friendship, some by feigned sincerity, and some by various political arts and allurements. From this we feel no mental pain, but on the contrary, cheerfulness and gladness, which we quietly but fully exhale from an expanded breast. We have heard indeed from some of our class, that an anxiety and a sense of constriction, as it were, of the heart and breast has sometimes come over them causing a sort of contraction of the mind; but when they asked the apothecaries about it, they were informed that their trouble came from a hypochondriacal humor arising from undigested substances in the stomach, or from a disordered state of the spleen; and we have heard that some of these were restored to their former cheerfulness by medicines." [4] After hearing this, we turned to the assembly composed of scholars, among whom there were also some skilful naturalists, and addressing them, we said, "You who have studied the sciences, and therefore are supposed to be oracles of wisdom: tell us, if you please, what conscience is." They answered, "What kind of a question for consideration is that? We have heard, indeed, that with some there is a sadness, gloom, and anxiety, which infest not only the gastric regions of the body, but also the abodes of the mind; for we believe that the two brains are those abodes, and because they consist of containing fibers, that there is some acrid humor, which irritates, gnaws, and corrodes the fibers, and thus compresses the sphere of the mind’s thoughts, so that it cannot flow forth into any of the enjoyments arising from variety. This causes a man to fix his attention upon one thing only, and this destroys the tension and elasticity of these fibers, so that they become numb and rigid. All this gives rise to an irregular motion of the animal spirits, which by physicians is called ataxy, and also a defective performance of their functions, which is called lipothymia. In a word, the mind is then situated as if it were beset by hostile forces, nor can it turn itself in any direction any more than a wheel fastened with nails, or a ship stuck fast in quicksands. Such oppression of mind and consequently of the chest, afflicts those whose ruling love suffers loss; for if this love is assaulted, the fibers of the brain contract, and this contraction prevents the mind from going out freely and partaking of the various forms of enjoyment. Hallucinations of various kinds, madness, and delirium, attack such persons during these crises, each according to his temperament, and some are affected with a brain sickness in religious matters, which they call remorse of conscience.” [5] After this we turned to the third assembly, which was composed of physicians, among whom were also some surgeons and apothecaries. And we said to them, “Perhaps you know what conscience is. Is it a grievous pain that seizes both the head and the parenchyma of the heart, and from these the subjacent regions, the epigastric and hypogastric? Or is it something else?” They replied, “Conscience is nothing but such a pain; we understand its origin better than others; for there are related diseases that affect the organic parts of the body and of the head, and consequently the mind, since this has its seat in the organs of the brain like a spider in the midst of the threads of its web, by means of which it runs out and about in a like manner. These diseases we call organic, and such of them as return at intervals we call chronic. But the pain which has been described to us by the sick as a pain of conscience, is nothing but hypochondria, which primarily affects the spleen, and secondarily the pancreas and mesentery, depriving them of their normal functions; hence arise stomachic diseases, from which comes deterioration of juices; for there takes place a compression about the orifice of the stomach, which is called cardialgia; from these diseases arise humors impregnated with black, yellow, or green bile, by which the smallest blood-vessels, which are called the capillaries, are obstructed; and this is the cause of cachexy, atrophy, and symphysia, also bastard pneumonia arising from sluggish pituitous matter, and ichorous and corroding lymph throughout the entire mass of the blood. Like consequences arise when pus makes its way into the blood and its serum from the breaking of pustules, boils, and swellings in the body. This blood, as it ascends through the carotids to the head, frets, corrodes and eats into the medullary and cortical substances, and the meninges of the brain, and thus excites the pains that are called pains of conscience.” [6] Hearing this we said to them, “You talk the language of Hippocrates and Galen; these things are Greek to us; we do not understand them. We did not ask you about these diseases, but about conscience, which pertains only to the mind." They said, "The diseases of the mind and those of the head are the same, and the latter ascend from the body; for there is a connection like the two stories of one house, between which is a stairway by which one can ascend or descend. We know therefore that the state of the mind depends inseparably on the state of the body; but we have cured these heavinesses of the head or headaches (which we take it are what you mean by troubles of conscience), some by plasters and blisters, some by infusions and emulsions, and some by stimulants and anodynes." [7] When therefore we had heard more of this kind, we turned away from them and toward the clergy, saying, "You know what conscience is; tell us therefore and instruct those present." They replied, "What conscience is we know and we do not know. We have believed it to be the contrition that precedes election, that is, the moment when man is gifted with faith, through which he obtains a new heart and a new spirit, and is regenerated. But we have perceived that this contrition happens to but few; only with some is there a fear and consequent anxiety about hell-fire, while scarcely anyone is troubled about his sins and the consequent just anger of God. But we confessors have cured such by the gospel that Christ took away damnation by the passion of the cross and thus extinguished hell-fire and opened heaven to those who are blessed with the faith on which is inscribed the imputation of the merit of the Son of God. Moreover, there are conscientious persons of different religions, both true and fanatical, who make to themselves scruples about matters of salvation, both in things essential and in things formal, and even in what is indifferent. Therefore, as we have said before, we know that there is such a thing as conscience, but what and of what nature true conscience is, which must by all means be spiritual, we know not."

(666) All these declarations made by the four assemblies were heard by the angels who were above us, and they said to each other, "We see that there is no one in Christendom who knows what conscience is; we will therefore send down from us one who will instruct them." And immediately there stood in their midst an angel in white clothing, around whose head appeared a bright band in which there were little stars. This angel addressing the four assemblies said, "We have heard in heaven that you have presented in succession your opinions about conscience, and that you have all regarded it as some mental pain which infests the head with heaviness, and from that the body, or infests the body and from that the head. But conscience viewed in itself is not a pain, but a spiritual desire to act in accordance with whatever pertains to religion and faith. Hence it is that those who feel delight in conscience are in the tranquillity of peace and interior blessedness when they are acting in accordance with their conscience, and in a kind of perturbation when they are acting contrary to it. But the mental pain which you have believed to be conscience, is not conscience but temptation, which is a conflict of the spirit with the flesh; and this conflict, when it is spiritual, has its origin in conscience; but if it is natural

merely, it has its origin in those diseases which the physicians have just recounted.” [2] “But what conscience is may be illustrated by examples; A priest who has a spiritual desire to teach truths in order that his flock may be saved, has conscience; but he who has any other end in view, does not have conscience. A judge who regards justice exclusively, and executes it with judgment, has conscience; but a judge who looks primarily to reward, friendship, or favor, has not conscience. Again, a man who has in his possession the property of another, the other not knowing it, and who is thus able without fear of the law or loss of honor and reputation, to keep it as his own, and yet, because it is not his, restores it to the other, has conscience, since he does what is just for the sake of what is just. So again, one who can obtain an office but who knows that another who is also seeking it would be more useful to society, and yields the place to him for the sake of the good of society, has a good conscience. So in other things. [3] All who have conscience say whatever they say from the heart, and do whatever they do from the heart; for not having a divided mind they speak and act according to what they understand and believe to be true and good. From all this it follows that a more perfect conscience may exist with those who have more of the truths of faith than others, and who have a clearer perception than others, than is possible with those who are less enlightened and whose perception is obscure. A true conscience is the seat of man’s spiritual life itself, for there his faith is conjoined with charity; therefore when such act from conscience they act from their spiritual life, but when they act contrary to conscience they act contrary to that life. Moreover, does not everyone know from common speech what conscience is? When it is said of anyone: ‘He has conscience,’ does not that also mean that he is a just man? But on the other hand, when it is said of anyone, ‘He has no conscience’ does it not mean that he is also unjust?” [4] When the angel had said this he was immediately taken up into heaven; and the four assemblies came together as one; but when they had conversed together some time about the remarks of the angel, behold, they were again divided into four assemblies, but different from the former. One contained those who comprehended the words of the angels and assented to them; a second those who did not comprehend but still favored them; a third those who did not wish to comprehend them, saying, “What have we to do with conscience?” and a fourth those who laughed at what was said, saying, “What is conscience but a breath of wind?” And I saw the four bodies separating from one another, the two former passing to the right and the two latter to the left, these going downward, but the others upward.

CHAPTER 12 BAPTISM.

I. WITHOUT A KNOWLEDGE OF THE SPIRITUAL SENSE OF THE WORD, NO ONE CAN KNOW WHAT THE TWO SACRAMENTS, BAPTISM AND THE HOLY SUPPER, INVOLVE AND EFFECT.

(667) THAT THERE is a spiritual sense in each thing and everything of the Word, and that this sense hitherto has been unknown, but has now been disclosed for the sake of the New Church which is to be established by the Lord, has been shown in the chapter on the Sacred Scripture. The nature of that sense can be seen both in that chapter and in the chapter on the Decalogue, which is explained according to that sense. If that sense were not disclosed who could think of the two sacraments, baptism and the holy supper, except in accordance with the natural sense, that is, the sense of the letter? And in that case he would say or murmur to himself, “Is baptism anything but pouring water upon a child’s head, and what has that to do with salvation? And is the holy supper anything but a partaking of bread and wine, and does it contribute anything to salvation? Moreover, where is the holiness in them, except from their having been commanded by the ecclesiastical order and accepted as holy and Divine?” And yet in themselves they are mere ceremonies, which, the churches assert, become sacraments when to these elements the Word of God is added. I appeal to the laity, and also to the clergy, whether

in spirit and heart they have had any other conception of these two sacraments, and whether they have not cherished them as Divine from a variety of causes and reasons, and yet these two sacraments, viewed in the spiritual sense, are the holiest things of worship, as will appear hereafter when their uses come to be treated of. But it is impossible for the uses of these two sacraments to enter the mind of anyone, unless those uses are disclosed and set forth by the spiritual sense; therefore it follows that without that sense no one can know that the sacraments are anything more than ceremonies, which are holy because instituted by commandment.

(668) That baptism was commanded is made clearly evident by John's baptizing in Jordan, to which Jerusalem and all Judea went out (Matt. 3:5, 6; Mark 1:4, 5); also by this, that the Lord our Savior Himself was baptized by John (Matt. 3:13-17); and finally that He commanded His disciples to baptize all nations (Matt. 28:19). Who that wishes to see it, does not see that there is something Divine in that institution, which has hitherto been concealed, because the spiritual sense of the Word has not before been revealed? And this sense is now revealed, because the Christian church, such as it is in itself, is just now in its very beginning. The former church was Christian in name only, not in fact and essence.

(669) The two sacraments, baptism and the holy supper, are in the Christian church like two gems in the scepter of a king; but if their uses are unknown are merely like two figures of ebony on a staff. These two sacraments in the

Christian church may also be likened to two rubies or carbuncles on the robe of an emperor, but if their uses are unknown they are like two carnelians or crystals on a cloak. Without a revelation by means of the spiritual sense of the uses of these two sacraments, there would be nothing but scattered conjectures about them, like the conjectures of those who practice divination by the stars, or even of those who in old times drew auguries from entrails or the flight of birds. The uses of these two sacraments may be likened to a temple, which by reason of its antiquity has sunk into the ground, and lies buried in the surrounding rubbish even to the roof, over which old and young walk and ride in carriages or on horses, not knowing that such a temple is hidden beneath their feet, in which are altars of gold, walls inlaid with silver, and decorations of precious stones. And these treasures can be dug up and brought to light only by means of the spiritual sense, which is now disclosed for the New Church, for its use in the worship of the Lord. Again, these sacraments may be likened to a double temple, one below, the other above. In the lower one the gospel of the Lord's new coming and of regeneration and consequent salvation by Him is preached; and from this temple, near the altar, there is a way of ascent to the higher temple, where the holy supper is celebrated; and from it is the passage into heaven, where those ascending are received by the Lord. Again, they may be likened to a tabernacle, in which after entering there are seen the table on which the bread of faces is arranged in its order, also the golden altar for incense, and between these the candlestick with its lighted lamps, by which all these things are made visible; and at length, for those who suffer themselves to be illuminated, the veil is opened to the holy of holies, where, instead of the ark, which formerly contained the Decalogue, the Word is placed, over which is the mercy seat with the golden cherubs. These things are representations of the two sacraments and their uses.

(670) II. THE WASHING THAT IS CALLED BAPTISM MEANS SPIRITUAL WASHING, WHICH IS PURIFICATION FROM EVILS AND FALSITIES, AND THUS REGENERATION. That washings were commanded the children of Israel is known from the statutes enacted by Moses, That Aaron should wash himself before putting on the robes of his ministry (Lev. 16:4, 24); And before coming near to the altar to minister (Exod. 30:18-21; 40:30-32); Also the Levites (Num. 8:6, 7) And likewise others who had become unclean through sins; and are said to be sanctified by washings (Exod. 29:1, 4; 40:12; Lev. 8:6). Therefore in order that they might wash themselves, the molten sea, and many baths were placed near the temple (1 Kings 7:23-39); They even washed vessels and utensils, such as tables, seats, beds, plates, and cups (Lev. 11:32; 14:8-9; 15:5-12; 17:15, 16; Matt. 23:25-26). But washings and many like things were enjoined upon and commanded the children of Israel, because the church instituted among them was a representative church, and this was such as to prefigure the Christian church that was to come. Therefore when the Lord came into the world, He annuled representatives, which were all external, and instituted a church all things of

which were to be internal; thus the Lord banished figures, and revealed the veritable forms, as one withdraws a veil or opens a dock and causes interiors not only to be seen, but also to be approached. Of all these representatives the Lord retained but two, which should include in one complex all things pertaining to the internal church. These two are baptism in the place of washings, and the holy supper in the place of the lamb which was sacrificed each day, and in greater fullness at the feast of the passover.

(671) That the above mentioned washings figured and shadowed forth, that is, represented spiritual washings, which are purifications from evils and falsities, is clearly evident from the following passages: When the Lord shall have washed away the filth of the daughters of Zion, and shall have washed away its blood; in the spirit of judgment and in the spirit of cleansing (Isa. 4:4). Though thou shalt wash thee with lye, and take thee much soap, thine iniquity shall still retain its spots (Jer. 2:22; Job. 9:30, 31). Wash me from mine iniquity, and I shall be whiter than snow (Ps. 51:2, 3). Wash thine heart from wickedness, O Jerusalem, that thou mayest be saved (Jer. 4:14). Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil (Isa. 1:16). That the washing of man’s spirit was meant by the washing of his body, and that the internals of the church were represented by externals, such as were in the Israelitish church, is very plain from these words of the Lord: The Pharisees and Scribes seeing that some of His disciples ate bread with unwashed hands, found fault; for the Pharisees, and all the Jews, except they wash

their hands to the fist, eat not; and many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and couches. To them and to the multitude the Lord said: Hear Me all of you, and understand; there is nothing from without a man that entering into him can make him unclean but the things that come out of him, make him unclean (Mark. 7:1-4, 14, 15; Matt. 15:2, 11, 17-20). And elsewhere: Woe unto you. Scribes and Pharisees! for ye cleanse the outside of the cup and the platter but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also (Matt. 23:25, 26). From this it is evident that the washing called baptism means spiritual washing, which is purification from evils and falsities.

(672) What man of sound reason cannot see that the washing of the face, hands, and feet, or of all the limbs, and even the whole body in a bath, does nothing more than wash away the dirt, that men may appear clean in the human form before men? And who cannot understand that no washing enters into man’s spirit and renders that equally clean? For any thief, plunderer or robber may wash himself until he shines; but is the disposition to steal, plunder, and rob thereby washed away? Does not the internal flow into the external and work out the effects of its will and understanding, but not the external into the internal? For this latter is contrary to nature, because it is contrary to order; but the former is according to nature, because it is according to order.

(673) From all this it follows that neither washings nor baptisms, unless man's internal is purified from evils and falsities, has any more efficacy than the washing of cups and platters by the Jews, or (as follows in that same passage) than the whitening of sepulchres, which appear beautiful without, but within are full of dead men's bones and all uncleanness (Matt. 23:25-28); and this is further evident from the fact that the hells are full of satans who were once men, baptized as well as unbaptized. But what baptism does accomplish will appear in what follows. So without its uses and fruits, baptism contributes no more to salvation than the triple miter on the pope's head or the sign of the cross on his shoes contributes to his pontifical supereminence; no more than the purple robe on a cardinal contributes to his dignity, or the pallium of a bishop to the proper discharge of his ministerial duties; no more than the throne, crown, scepter, and royal robe of a king to his regal power, or the silken cap on the head of a laureled doctor to his intelligence; or than the standards carried before troops of cavalry to their bravery in war; and it may even be said, that a man is no more purified by baptism than a sheep or a lamb is by being washed before shearing, for the natural man separate from the spiritual is a mere animal, and indeed, as before shown, is more of a wild beast than a wild beast of the forest, so that were you to be washed with the water of rain or dew, or of most excellent fountains, or, as the prophets say, if you were to be cleansed daily with niter, hyssop, or soap, you can be purified from your iniquities only by means of regeneration. These means have been

treated of in the chapters on Repentance, and on Reformation and Regeneration.

(674) III. BECAUSE CIRCUMCISION OF THE FORESKIN REPRESENTED CIRCUMCISION OF THE HEART, IN THE PLACE OF CIRCUMCISION BAPTISM WAS INSTITUTED, IN ORDER THAT AN INTERNAL CHURCH MIGHT SUCCEED THE EXTERNAL, WHICH IN EACH AND ALL THINGS PREFIGURED THE INTERNAL CHURCH. It is well known in the Christian world that there is an internal and an external man, and that the external is the same as the natural man, and the internal the same as the spiritual man, because man’s spirit is in it; also, since the church consists of men that there is an internal church and an external church. And when churches are viewed in the order of their succession from ancient times to the present, it will be seen that the former churches were external, that is, that their worship consisted of externals which represented the internals of the Christian church which was founded by the Lord when He was in the world, and which is now for the first time being built up by Him. That which primarily distinguished the Israelitish church from the other churches in Asia, and afterward from the Christian church, was circumcision. And because, as before said, all things of the Israelitish church, being external, prefigured all things in the Christian church, which are internal, so the especial sign of that church was interiorly like the sign of the Christian church; circumcision signifying the rejection of the lusts of the flesh, and thus purification from evils, and baptism having the same signification; from which it is clear

that baptism was commanded in the place of circumcision, in order that the Christian church might not only be distinguished from the Jewish, but also might thus be more clearly recognized as an internal church; which is clearly seen from the uses of baptism, of which presently.

(675) That circumcision was instituted as a sign that the men of the Israelitish church were of the posterity of Abraham, Isaac, and Jacob, appears from the following: God said unto Abraham, This is the covenant with Me, which ye shall keep between Me and you and thy seed after thee. Every child male among you shall be circumcised. And ye shall circumcise the flesh of your foreskin that it may be a token of the covenant betwixt Me and you (Gen. 17:9-11). This covenant, or its token, was afterward confirmed by Moses (Lev. 12:1-3). And as that church was distinguished from others by this sign, so before the sons of Israel had passed over Job they were commanded to be circumcised again (Josh. 5); and for the reason that the land of Canaan represented the church, and the river Jordan introduction into it. And furthermore, in order that they might remember that token even in the land of Canaan itself, it was commanded them: When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruits thereof as their uncircumcision; three years shall they be as uncircumcised unto you, and not be eaten (Lev. 19:23). [2] That circumcision represented and therefore signified the rejection of the lusts of the flesh, and thus purification from evils, the same as baptism, is evident from the passages in the Word where they are told to

circumcise their hearts, as in the following: Moses said, Circumcise therefore the foreskin of your heart, and harden not your neck (Deut. 10:16). And Jehovah thy God will circumcise thine heart, and the heart of thy seed, that thou mayest love Jehovah thy God with all thine heart, and with all thy soul, that thou mayest live (Deut. 30:6). And in Jeremiah: Circumcise yourselves to Jehovah, to take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem, lest my anger go forth like fire, because of the evil of your doings (4:4). And in Paul: For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith working through love and a new creature (Gal. 5:6; 6:15). [3] From all this it is now clear that baptism was instituted in place of circumcision, because the circumcision of the flesh represented circumcision of the heart, which also signifies purification from evils, for all kinds of evil arise from the heart, and “the foreskin” signifies its filthy loves. Because circumcision and baptism have a like signification, it is said in Jeremiah: Circumcise yourselves to Jehovah, to take away the foreskins of your heart (4:4); and a little after: Wash thine heart from wickedness, O Jerusalem, that thou may be saved (verse 14). What circumcision is, and the washing of the heart, the Lord teaches in Matthew (15:18, 19).

(676) There were many among the sons of Israel who believed that they were elected in preference to all others, because of their having been circumcised, and many among the Jews at this day who so believe, and many among Christians have the same belief because of their having

been baptized; and yet both circumcision and baptism were given solely as a sign and memorial that the recipients thereof were to be purified from evils, and thus become elect. What is an external in man without an internal but like a temple without worship, which is of no use except perhaps as a stable? And, further, what is an external without an internal but like a field full of reeds and rushes without grain, or like a vineyard consisting merely of vines and leaves without grapes, or like the fig-tree without fruit, which the Lord cursed (Matt. 21:19), or like the lamps without oil in the hands of the foolish virgins (Matt. 25:3)? Or even what is it but like a dwelling-place in a tomb, where there are dead bodies under foot, bones around the walls, and specters of the night flitting beneath the roof, or like a carriage drawn by leopards, with a wolf for a driver and a fool for its occupant? For the external man is not a man, but only the figure of a man; the internal, which is to be wise from God, is what constitutes man. So is it with one circumcised and baptized, unless he circumcises or washes his head.

(677) IV. THE FIRST USE OF BAPTISM IS INTRODUCTION INTO THE CHRISTIAN CHURCH, AND AT THE SAME TIME INSERTION AMONG CHRISTIANS IN THE SPIRITUAL WORLD. That baptism is introduction into the Christian church is evident from many considerations, such as the following: (i.) Baptism was instituted in the place of circumcision; and as circumcision was a sign that those circumcised were of the Israelitish church, so is baptism a sign that those baptized are of the Christian church, as

shown in the preceding section; and a sign is nothing more than a means of recognition, just as swaddling clothes of different colors are put on the children of two mothers, to distinguish them and prevent their being changed. (ii.) [2] That it is merely a sign of introduction into the church, is made clear by the baptizing of infants, who are wholly destitute of reason and are no more able to receive anything pertaining to faith than the young branches of a tree. (iii.) [3] Not only are infants baptized but all foreign proselytes who are converted to the Christian religion, both the young and the old, and this before they have been instructed, solely because they confess a wish to embrace Christianity, into which they are introduced by baptism, this same having been done by the apostles, according to the Lord's command, That the disciples should make disciples of all nations, and baptize them (Matt. 28:19). (iv.) [4] Again: John baptized in Jordan all who came to him from Judea and Jerusalem (Matt. 3:5, 6; Mark 1:5). He baptized in Jordan for the reason that entrance into the land of Canaan was through that river, and "the land of Canaan" signified the church, because the church was there; and so "the Jordan" signified introduction into the church That "the land of Canaan" signified the church, and "the Jordan" introduction into it, may be seen in the Apocalypse Revealed (n. 285). [5] All this, however, is what takes place on earth. But in the heavens infants are introduced by baptism into the Christian heaven, and angels are there assigned them by the Lord, to take care of them. Therefore as soon as infants are baptized, angels are appointed over them, by whom they are kept in a state to receive faith in the Lord; but as they grow up, and begin to exercise self-control and be governed by their own reason, these guardian angels leave them, and they draw into association with themselves such spirits as make one with their life and faith. From all this it is clear that baptism is insertion among Christians in the spiritual world also.

(678) The reason why not only infants but all others, are by baptism inserted among Christians in the spiritual world, is, that it is by their religions that peoples and nations in that world are distinguished from each other. The Christians are in the middle, the Mohammedans are round about them, after them come idolaters of various kinds, and the Jews are at the sides. Moreover, all who are of the same religion are arranged in societies in heaven in accordance with their affections of love to God and love toward the neighbor, and in hell in assemblies in accordance with affections that are the opposites of those two loves, that is, in accordance with the lusts of evil. In the spiritual world, by which both heaven and hell are meant, all things both as a whole and in every part, or in general and in every particular, are most distinctly arranged; upon this distinct arrangement there the preservation of the whole universe depends; and such distinguishing is impossible, unless everyone after he is born can be recognized by some sign showing to what religious body he belongs. For without the Christian sign, which is baptism, some Mohammedan or some idolatrous spirit might attach himself to newly-born Christian children, or even to youths, and breathe into them an inclination

towards his religion, and thus distract their minds and alienate them from Christianity, which would be a distortion and destruction of spiritual order.

(679) Everyone who traces effects back to their causes may know that the consistence of all things depends on order; and that there are many kinds of order, general and particular; and that there is one order which is the most universal of all, and on which depends the general and particular kinds in connected series; also that this most universal order enters into all the others as the essence itself into its forms, and that thus and not otherwise do they make one. It is this unity that effects the preservation of the whole, which would otherwise fall asunder, and relapse not only into primal chaos, but into nothing. How would it be with man if each thing and all things in his body were not most distinctly arranged and this community of parts made dependent on one heart and one pair of lungs? Otherwise, what would follow but confusion? Could the stomach then perform its functions, the liver and pancreas theirs, the mesentery and mesocolon theirs, the kidneys and intestines theirs? It is because of the order in them and among them, that they each and all appear to man as one. And in the mind or spirit of man if there were no distinct order, and if this community of parts did not depend on the will and understanding, what would there be but a confused and undigested something? Without such an order could a man exercise thought and will any more than his picture on a tablet, or his statue in his house? What would man be without a most perfectly arranged influx from heaven and

the reception of it? And what would this influx be without a most universal one on which the government of the whole and of all its parts depends, that is to say, unless it depended on God, and unless all things had their being, and lived and moved in Him and from Him? For the natural man this may be illustrated by innumerable things, such as the following: Without order what would an empire or kingdom be but a gang of robbers, a large body of whom would slay thousands, a few at least slaying these many? What is a city without order, or even a household without order? And what is a kingdom, a city, or a household without someone in each acting the part of head?

(680) Furthermore, what is order without distinction, and what is distinction without its evidences, and what are evidences without signs by which qualities are recognized? For without an acquaintance with the qualities order is not recognized as order. In empires and kingdoms the signs or marks of distinction are titles of rank, and the administrative rights attached to them; and from this comes subordination, by means of which all are coordinated as it were into a one. In this way the king exercises his royal power, which is distributed among many according to order, and it is from this that the kingdom becomes a kingdom. It is the same in many other matters, as for example in armies. What power would they have if they were not distinctly organized into regiments, these into battalions, and these again into companies, with subordinate officers each, and over all one commander in chief? And what would those arrangements amount to without the signs called

standards, which indicate the proper station for each? By such means in battle all act as a one, while without them they would rush upon the enemy merely like a pack of hounds with open mouths, yells, and empty fury; and then, with their courage gone, they would be ingloriously cut in pieces by the enemy formed in well-ordered ranks; for what can those who are divided do against those who are united? Hereby is illustrated this first use of baptism, which is, to serve as a sign in the spiritual world that the one baptized belongs to Christians, for in that world everyone is inserted into societies and congregations according to the quality of the Christianity in him or outside of him.

(681) V. THE SECOND USE OF BAPTISM IS, THAT THE CHRISTIAN MAY KNOW AND ACKNOWLEDGE THE LORD JESUS CHRIST, THE REDEEMER AND SAVIOR, AND FOLLOW HIM. This second use of baptism, which is to know and acknowledge the Lord, the Redeemer and Savior Jesus Christ, inseparably follows the first, which is introduction into the Christian church and insertion among Christians in the spiritual world. And what is this first use but a mere name unless the second follows? Is it not really like a subject who attaches himself to a king, and yet repudiates the king’s laws or those of the country, and yields allegiance to a foreign king and serves him; or like a servant who binds himself to some master, accepting his livery as a token thereof, and then runs away and serves another master in the livery of the first; or like a standard-bearer who runs away with the standard and cuts it in pieces, throwing the pieces in the air or under the feet of the

soldiers to be trodden upon? In a word, to have the name of being a Christian, that is, of belonging to Christ, and yet not acknowledging and following Him, that is, living according to His commandments, is a thing as empty as a shadow, as smoke, or as a blackened picture; for the Lord says: Why call ye Me, Lord, and do not the things that I say? (Luke 6:46, seq.). Many will say to Me in that day, Lord, Lord; and then will I profess unto them, I know you not (Matt. 7:22, 23).

(682) "The name of the Lord Jesus Christ" means in the Word nothing else than acknowledgment of Him, and a life according to His commandments. The reason why His name has that signification may be seen in the explanation of the second commandment of the Decalogue: Thou shalt not take the name of God in vain (Exod. 20:7). Nothing else is meant by the name of the Lord in the following passages: Jesus said, Ye shall be hated of all nations for My name's sake (Matt. 10:22; 24:9, 10). Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:20). As many as received Him, to them gave He power to become sons of God, even to them that believe on His name (John 1:12). Many believed in His name (John 2:23). He that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God (John 3:17, 18). Those who believe shall have life in His name (John 20:31). For My name's sake thou hast labored, and hast not fainted (Apoc. 2:3). (And elsewhere.) [2] Who does not see that "the name of the Lord" in these usages does not mean merely His name, but

the acknowledgment of Him as being the Redeemer and Savior, together with obedience, and finally faith in Him? For in baptism the child receives the sign of the cross on the forehead and breast which is a sign of initiation into the acknowledgment and worship of the Lord. “Name” also means the quality of anyone; because in the spiritual world everyone is named according to his quality; therefore a man’s taking the name Christian means his quality, - that he has from Christ faith in Christ and charity toward the neighbor. Such is the meaning of “name” in the Apocalypse: The Son of man said, Thou hast a few names even in Sardis who have not defiled their garments and they shall walk with Me in white, for they are worthy (3:4). “Walking with the Son of man in white” signifies following the Lord and living according to the truths of His Word. “Name” has the same meaning in John: Jesus said, The sheep hear His voice, and He calleth His own sheep by name, and leadeth them out; He goeth before them and the sheep follow Him, for they know His voice; and a stranger they do not follow, they know not the voice of strangers (10:3-5). “By name” means by their quality, that they are Christians; and “to follow Him” is to hear His voice, that is, to obey His commandments. All receive this name in baptism, for it is involved in that sign.

(683) What is a name without the reality but an empty thing, or a sound like the echo given back by the trees of a forest or by vaulted buildings, or like the almost lifeless voice of dreamers, the noise of the wind, of the sea, or of some useless machinery? What but emptiness is the name

even of a king, a duke, a consul, a bishop, an abbot, or a monk, without the office attached to the name? So what is the name Christian so long as the man lives like a barbarian, and contrary to the precepts of Christ, but like looking to the sign of Satan instead of the sign of Christ, although in baptism Christ's name is interwoven in golden threads? What but rebels and regicides are those who having received the sign of Christ, deride His worship, mock at His name, and acknowledge Him not as the Son of God but of Joseph? And what are their words but blasphemies against the Holy Spirit, which cannot be forgiven either in this world or in the next? These like dogs with open jaws bite at the Word, and tear it to pieces with their teeth. With such, as against Christ and the worship of Christ: All tables are full of the vomit of filthiness (Isa. 28:8; Jer. 48:26). And yet the Lord Jesus Christ is, The Son of the Most High (Luke 1:32, 35); The only begotten (John 1:18; 3:16); The true God and eternal life (1 John 5:20); In whom dwelleth all the fullness of Divinity bodily (Col. 2:9); And is not the son of Joseph (Matt. 1:25). (And thousands of other passages.)

(684) VI. THE THIRD USE OF BAPTISM, WHICH IS THE FINAL USE, IS THAT MAN MAY BE REGENERATED. This is the essential use for the sake of which baptism exists, and thus the final one. This is because the true Christian knows and acknowledges the Lord Jesus Christ the Redeemer, who, as being the Redeemer is also the Regenerator (that redemption and regeneration make one may be seen in the third section of the chapter on Reformation and

Regeneration); also because a Christian possesses the Word, in which the means of regeneration are plainly described, those means being faith in the Lord and charity toward the neighbor. This is identical with what is said of the Lord, that, He baptizeth with the Holy Spirit and with fire (Matt. 3:11; Mark 1:8-11; Luke 3:16; John 1:33). “The Holy Spirit” means the Divine truth of faith, and “fire” the Divine good of love or charity, both proceeding from the Lord. (That “the Holy Spirit” means the Divine truth of faith may be seen in the chapter on the Holy Spirit; and that “fire” means the Divine good of love may be seen in the Apocalypse Revealed, n. 395, 468.) By means of these two, all regeneration is effected by the Lord. The Lord Himself was baptized by John (Matt. 3:13-17; Mark 1:9; Luke 3:21, 22). This He did not only that He might institute baptism for the future, Himself setting the example, but also because He glorified His Human and made it Divine, as He regenerates man and renders him spiritual.

(685) From what has been said now and heretofore it can be seen that the three uses of baptism cohere as a unit, like first cause, mediate cause, which is the efficient cause, and last cause, which is the effect and the end itself, for the sake of which the former exist; for the first use is that the man may be called a Christian; the second, following from this, is that he may know and acknowledge the Lord the Redeemer, Regenerator and Savior; and the third that be may be regenerated by Him; and when this is done man is redeemed and saved. As these three uses follow in order, and are conjoined in the last, and consequently in the

conception of the angels cohere as a unit, so when baptism is performed, read of in the Word, or mentioned, the angels who are present do not understand baptism, but regeneration. Therefore, by these words of the Lord: He that believeth and is baptized shall be saved, but he that believeth not shall be condemned (Mark 16:16); the angels in heaven understand that he who acknowledges the Lord and is regenerated will be saved. And for this reason baptism is called by the Christian churches on earth the laver of regeneration. Let every Christian know, then, that he who does not believe in the Lord even though he has been baptized, cannot be regenerated. Also that baptism without faith in the Lord has no effect whatever, may be seen above, in the second section of this chapter (n. 673). Every Christian is well aware that baptism involves purification from evils, and thus regeneration, for when he is baptized in infancy, the priest with his finger makes the sign of the cross, as a memorial of the Lord, on his forehead and breast, and afterwards turns to his sponsors and asks whether he renounces the devil and all his works, and accepts the faith; to which the sponsors, in the place of the infant, answer, “Yes.” The renunciation of the devil, that is, of the evils that are from hell, and faith in the Lord, are what effect regeneration.

(686) It is said in the Word that the Lord God our Redeemer baptizes with the Holy Spirit and with fire, which means that the Lord regenerates man by the Divine truth of faith and the Divine good of love or charity (as may be seen above in the first number of this section). Those who have

been regenerated by the Holy Spirit, that is, by the Divine truth of faith, are distinct in the heavens from those who are regenerated by fire, that is, by the Divine good of love. Those who have been regenerated by the Divine truth of faith walk in heaven in raiment of white linen, and are called spiritual angels; but those who have been regenerated by the Divine good of love walk in purple raiment, and are called celestial angels. Those who go clothed in white raiment are meant by the following: They follow the Lamb clothed in fine linen, white and clean (Apoc. 19:14). They shall walk with Me in white (Apoc. 3:4; also 7:14). The angels seen at the Lord's sepulchre clothed in white and shining garments (Matt 28:3; Luke 24:4). They were of this class, because "fine linen" signifies the righteousness of the saints (Apoc. 19:8, where this is directly stated). That "garments" in the Word signify truths, and "garments of white" and "fine linen" signify Divine truths, may be seen in the Apocalypse Revealed, where this is shown (n. 379). Those who have been regenerated by the Divine good of love are clothed in purple garments, because purple is the color of love, which color it derives from the fire of the sun and its redness. (That this signifies love may be seen in the Apocalypse Revealed, n. 468, 725.) It was because "garments" signify truths, that he who was found among those called to the wedding not clothed with a wedding garment, was turned out and cast into outer darkness (Matt. 22:11-13).

(687) Furthermore, baptism as regeneration is represented by many things both in heaven and in the world; in heaven,

as just said, by white and purple garments, also by the marriage of the church with the Lord, also by the new heaven and the new earth, and the New Jerusalem descending therefrom, Of which He who sat upon the throne, said: Behold, I make all things new (Apoc. 21:1-5); And by the river of living water proceeding out of the throne of God and the Lamb (Apoc. 22:1, 2); Also by the five prudent virgins who had lamps and oil, and went in with the bridegroom to the marriage feast (Matt. 25:1, 2, 10). One who is baptized, that is regenerated, is meant by, Creature (Mark 16:15; Rom. 8:19-21); and by, A new creature (2 Cor. 5:17; Gal. 6:15); for he is called “a creature” from his being created; and this also signifies to be regenerated (as may be seen in the Apocalypse Revealed, n. 254). [2] In the world regeneration is represented by various things, as by the blossoming of all things on earth in spring, and by the gradual development of the blossoms even to the fruit; also by the growth of every tree, shrub and flower, from the first warm month to the last. It is also represented by the progressive ripening of all kinds of fruit from the earliest germ to the end of the process; then again by morning and evening showers, and by dews, at the coming of which the flowers open, while they close at the approach of the darkness of night; also by the fragrance from gardens and fields; by the rainbow in the cloud (Gen. 9:14-17); by the resplendent colors of the dawn; and in general by the continual renovation of everything in the body by means of the chyle and the animal spirit, and consequently by the blood. The purification of this from exhausted material, and its renovation, and seeming regeneration, are perpetual. [3] If we turn our thoughts to the more insignificant things on earth, an image of regeneration is presented in the wonders transformation of the silk-worm and other worms into nymphs and butterflies, and of still other kinds which after a time are provided with wings; to which may be added still more trifling matters, as the desire of certain birds to plunge themselves into water for the sake of washing and cleansing themselves, after which they return as warblers to their songs. In a word, the whole world from what is first to what is last in it is full of representations and types of regeneration.

(688) VII. BY THE BAPTISM OF JOHN A WAY WAS PREPARED, THAT JEHOVAH THE LORD MIGHT DESCEND INTO THE WORLD AND ACCOMPLISH REDEMPTION. It is written in Malachi: Behold, I send My messenger, and he shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye long for. Who will abide the day of His coming, and who will stand when He shall appear? (Mal. 3:1, 2). And again: Behold, I will send you Elijah the prophet, before the great and terrible day of Jehovah comes; lest I come and smite the earth with a curse (Mal. 4:5, 6). And Zacharias the father, prophesying of his son John, says: Thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord to make ready His ways (Luke 1:76). And the Lord Himself says of this same John: This is he of whom it is written, Behold, I send My angel before Thy face, who shall prepare

Thy way before Thee (Luke 7:27). From all this it is clear that this John was the prophet sent to make ready the way of Jehovah God, who should descend into the world and accomplish redemption; and that he made ready that way by baptism, and by announcing the coming of the Lord; and that without such preparation all on earth would have been smitten with a curse and would have perished.

(689) The way was prepared by the baptism of John, because by means of that baptism, as shown above, men were introduced into the future church of the Lord, and in heaven were inserted among those who were there looking for and longing for the Messiah; and they were thus guarded by angels, that devils from hell might not break forth and destroy them. Wherefore it is written in. Malachi: Who shall abide the day of His coming? and lest Jehovah come and smite the earth with a curse (Mal. 3:2; 4:6). So also in Isaiah: Behold, the day of Jehovah cometh, cruel and of indignation, and of wrath of anger; I will move heaven and the land shall be shaken out of its place, in the day of the wrath of His anger (Isa. 13:6, 9, 13, 22; 22:5, 12). Again, in Jeremiah: That day is called a day of wasting, of vengeance, and of destruction (Jer. 4:9; 7:32; 46:10, 21; 47:4; 40:8, 26). In Ezekiel: A day of wrath, of cloud and of thick darkness (Ezek. 13:5; 30:2, 3, 9; 34:11, 12; 38:14, 16, 18, 19). Also in Amos: (5:13, 18, 20; 8:3, 9, 13). And in Joel: The day of Jehovah is great and very terrible, and who can abide it? (2:1, 2, 11; 3:2, 4). And in Zephaniah: In that day there shall be the noise of a cry, that the great day of Jehovah is near, that that is a day of wrath, a day of trouble

and distress, a day of wasteness and desolation, that in the day of Jehovah's wrath the whole land shall be devoured, and that He will make a consummation with all them that dwell in the land (Zeph. 1:7-18). (Besides other passages.) From all this it is clear that unless a way had been made ready for Jehovah when He was descending into the world, by means of baptism, the effect of which in heaven was to close up the hells and guard the Jews against total destruction [they would all have perished]. Jehovah also says to Moses: In one moment if I come up into the midst of thee I will consume the people (Ex. 33:5). That it is so is very clear from the words of John to the multitudes going out to him to be baptised: Ye offspring of vipers, who hath warned you to flee from the wrath to come? (Matt. 3:7; Luke 3:7). That John when he was baptizing taught Christ and His coming is evident from (Luke 3:16; John 1:25, 26, 31-33; 3:26). All this makes clear how John prepared the way.

(690) As to the baptism of John; it represented this cleansing of the external man; while the baptism of Christians at the present day represents the cleansing of the internal man, which is regeneration. It is therefore written that John baptized with water, but that the Lord baptized with the Holy Spirit and with fire, and therefore John's baptism is called the baptism of repentance (Matt. 3:11; Mark 1:4, 5; Luke 3:3, 16; John 1:25, 26, 33; Acts 1:22; 10:37; 18:25). The Jews who were baptized were merely external men, and without faith in Christ the external man cannot become internal. That those who were

baptized with the baptism of John, became internal men when they received the faith in Christ, and were then baptized in the name of Jesus, may be seen in Acts (19:3-6).

(691) Moses said to Jehovah: Show me Thy glory. Jehovah said to him, Thou canst not see My faces, for man shall not see Me and live. And Jehovah said, Behold, there is a place where thou shalt stand upon a rock, and I will put thee in a hole of the rock, and will cover thee with My hand until I shall have passed by and when I shall take away My hand thou shalt see My hinder parts; but My faces shall not be seen (Ex. 33:18-23). Man cannot see God and live for the reason that God is love itself, and love itself or Divine love in the spiritual world appears before the angels as a sun, distant from them as the sun of our world is from men. Therefore, if God, who is in the midst of that sun, were to draw near to the angels, they would perish, as men would if the sun of the world were to draw near to them; for the spiritual sun is equally hot. [2] For this reason there are perpetual temperings, which modify and moderate the heat of this love, so that it may not inflow into heaven as it is in itself; for the angels would be thereby consumed. Therefore when the Lord renders Himself more immediately present in heaven, the wicked who are beneath heaven begin to lament, to be tortured, and to lose life, so that they flee into caves and clefts of mountains, crying out: Fall on us, and hide us from the face of Him that sitteth on the throne (Apoc. 6:16; Isa. 2:19, 21). It is not the Lord Himself who descends, but an angel with a sphere of love from the Lord encompassing him. I have several times seen the wicked

terrified by that descent, as if they saw death itself before their eyes, some casting themselves deeper and deeper into hell, and some driven to fury. [3] This explains why the children of Israel prepared themselves for three days before the descent of Jehovah the Lord upon Mount Sinai, and the Mount was fenced about, lest anyone should come near it and die (Ex. 19). The same is true of the holiness of Jehovah the Lord in the Decalogue then promulgated, and written by the finger of God on two tables, and afterward deposited in the ark, over which in the tabernacle the mercy-seat was placed, and over this again the cherubs, lest anyone should touch that holiness immediately with hand or eye. Not even Aaron could go near to it, except once a year, and after he had made expiation for himself by sacrifices and incense offerings. [4] For the same reason the people of Ekron and Bethshemesh died to the number of several thousands merely because they looked into the ark (1 Sam. 5:11, 12; 6:19), as did Uzzah also, because he touched it (2 Sam. 6:6, 7). These few instances illustrate with what a curse and destruction the Jews would have been smitten if they had not been prepared by the baptism of John for receiving the Messiah, who was Jehovah God in the human form, and if He had not assumed the Human and thus revealed Himself; also that there was this further preparation that in heaven they were enrolled and numbered with those who in heart were waiting for and longing for the Messiah, for which reason angels were then sent and made guardians over them.

(692) To this I will add the following Memorable Relations. First: When returning home from a school of wisdom (see n. 48), I saw on the way an angel in violet-colored clothing. He came up beside me and said, "I see that you have come from a school of wisdom and are delighted with what you have there heard. And as I perceive that you are not fully in this world, being at the same time in the natural world, and therefore know nothing about our Olympic gymnasia where the old Sophi meet, and where they learn from the newcomers from your world what changes and successions of state wisdom has undergone and is still undergoing, if you wish, I will conduct you to a place where many of the ancient Sophi and their sons, that is, their disciples, dwell." And he conducted me to the border between the north and east; and when I looked forward into it from an eminence, behold, a city appeared, and at one side of it two hills, the one nearer to the city being the lower. And the angel said to me, "That city is called Athenaeum, the lower hill Parnassium, and the higher Heliconeum. They are so named because in and about the city the old Grecian sages dwell, such as Pythagoras, Socrates, Aristippus, and Xenophon, with their disciples and scholars." I asked about Plato and Aristotle, and he said that they with their followers inhabit another region, because they taught rational things, which pertain to the understanding, while the others taught morals, which pertain to life. [2] He said that studious persons were frequently sent from the city Athenaeum to the Christian literati, to learn from them what they think at this day about God, the creation of the universe, the

immortality of the soul, the state of man relative to that of beasts, and other subjects of interior wisdom. He said also, that a herald had this day proclaimed a meeting, an indication that their messengers had met with newcomers from the earth, from whom they had heard some curious things. And we saw a number of persons going from the city and suburbs, some having laurels on their heads, some holding palms in their hands, some with books under their arms, and some with quills under the hair of the left temple. [3] We mingled with them and ascended the hill in their company; and behold, on the hill was an octagonal palace, which they called the Palladium; and we entered. And behold, there were eight sexagonal recesses there, in each one of which was a library, and also a table at which those crowned with laurel sat; and in the Palladium itself seats cut in stone were seen, upon which the others seated themselves. A door was then opened at the left, through which were ushered two newcomers from the earth; and after salutations, one of those crowned with laurel asked them, “What news from earth?” They said, “The news is that men like beasts, or beasts like men, have been found in a forest, whose faces and bodies showed that they had been born men, and had been left or lost in the forest when two or three years old; and it was claimed that they were unable to give expression by sound to anything of thought, or to learn to articulate any word; nor did they, like beasts, know the food that was suitable for them, but put into their mouths the productions of the forest, whether clean or unclean; and many such things were said of them. From all this some learned men among us have formed suppositions and others conclusions in regard to the state of men as related to that of beasts." [4] Hearing this, some of the ancient Sophi asked, "What suppositions and conclusions do they draw from these facts?" The two new-comers answered, "Many; but they may be referred to the following: 1. That man by his nature, and also by birth, is more stupid and therefore lower than any beast; and that he becomes such if not instructed. 2. That he could be instructed, because he had learned to make articulate sounds, and consequently to speak; and that he thereby began to express thoughts, and this gradually more and more fully, so that he is now able to frame laws of society, some of which however, are impressed upon beasts from birth 3. That rationality belongs as much to beasts as to men. 4. Therefore, if beasts were able to speak, they would reason as skillfully as men on any subject, a proof of which is, that they think from reason and prudence equally with men. 5. That the understanding is a mere modification of light from the sun, heat co-operating and the ether being the medium; thus it is a mere activity of interior nature; and this can be exalted to such a degree as to appear like wisdom. 6. That it is therefore vain to believe that man lives after death any more than a beast, except, perhaps, that for some days after death, owing to the exhalation of life from the body, he may appear like mist in the form of a ghost, before he is dissipated into nature; almost as a shrub raised from its ashes appears in a resemblance of its own form. 7. Consequently religion, which teaches that there is a life after death, is an invention to hold simple people in bondage by its laws internally, as they are held externally by civil laws.” To this they added that those who are merely ingenious so reasoned, but not the intelligent. The Sophi asked, “What do the intelligent think?” They said, “We have not heard; but that is our opinion.” [5] Hearing this, all those who were seated at the tables exclaimed, “Oh what times they have now on earth! Alas! what changes wisdom has undergone! It is turned into an infatuated ingenuity. The sun has gone down, and is beneath the earth directly opposite to its noonday height. Who might not know from the evidence furnished by those persons lost in the forest and found again, that such is man when not instructed? Is he not what instruction makes him? Is he not born more ignorant than the beasts? Must he not learn to walk and talk? If he were not taught to walk, would he raise himself erect upon his feet? And without learning to talk could he even murmur anything of thought? Is not every man what instruction makes him, unwise from falsities or wise from truths; and is not the one who is unwise from falsities under a complete hallucination that he is wiser than the one who is wise? Are there not infatuated and senseless men, who are no more men than those found in the woods? Are not those who are devoid of memory like them? [6] From all these instances we conclude that a man without instruction is not a man, neither is he a beast, but a form capable of receiving into itself that which makes it a man; thus man is not born a man, but is made a man, furthermore, that man is born such a form as to be an organ receptive of life from

God, to the end that he may be a subject into whom God may bring every good, and make him blessed for ever by union with Himself. We perceive from your remarks that wisdom is at this day so far extinguished or infatuated, that men know nothing whatever of the state of their own life relative to that of beasts; and for that reason they are ignorant of the state of man’s life after death; and those who are able to know about this, but do not wish to, and consequently deny it, as many of your Christians do, we may liken to those found in the forest; not that they have become thus stupid from lack of instruction, but they have made themselves thus stupid by the fallacies of the senses, which are the obscuration of truths.” [7] But just then some one standing in the center of the Palladium holding a palm in his hand, said, “Explain, I pray you, this mystery; how man, having been created a form of God, could be changed into the form of the devil. I know that the angels of heaven are forms of God, and the spirits of hell forms of the devil; and the two forms are opposites, the latter being forms of insanity, the former of wisdom. Tell me, therefore, how a man created a form of God, could pass from day into such a night as to be able to deny God and eternal life.” To this the teachers answered in order: First the Pythagoreans, then the disciples of Socrates, and then the others. But there was among them a Platonist, who spoke last, and his opinion prevailed. It was as follows: “The men of the Saturnian or golden age knew and acknowledged that they were forms receptive of life from God, and consequently wisdom was inscribed on their souls and hearts, and thus they saw truth from the light of truth, and through truths had a perception of good from the delight pertaining to the love of good. But as the human race departed in succeeding ages from the acknowledgment that all truth of wisdom, and consequently all good of love in them, flows in continually from God, they ceased to be dwelling places of God; and converse with God and affiliation with angels also ceased. For the interiors of their minds, which had been raised upward by God to God, were then turned from their proper direction to one more and more oblique, outwardly into the world, and thus through the world to God from God; and finally they were turned in the opposite direction, which is downward to self. And as a man who is thus interiorly inverted and turned away cannot look to God, men have separated themselves from God, and have become forms of hell, and thus of the devil. From this it follows, that in the first ages men acknowledged in heart and soul that all good of love, and all truth of wisdom therefrom came to them from God, and also were God's in them; thus that they were mere receptacles of life from God, and were therefore called images of God, sons of God, and born of God; but in succeeding ages they acknowledged this not with the heart and soul, but with a kind of persuasive faith, then with a historic faith, and finally with the lips only; and acknowledging such a truth with the lips only is not acknowledging it, but in heart is denying it [8] All this shows the kind of wisdom that now prevails on earth among Christians (although they might be inspired by a written revelation from God) for they do not even know the distinction between men and beasts, and in consequence many believe that if man lives after death, beasts must live after death also; or that as beasts do not live after death, therefore man does not. Has not our spiritual light, which illuminates the mental vision, become thick darkness among them, and their natural light, which illuminates the bodily vision only, become splendor?" [9] After this the assembly all turned toward the two visitors and thanked them for their visit and the account they had given; they also begged of them to report what they had heard to their brethren. The visitors answered that they would confirm their brethren in this truth, that so far as they attribute all the good of charity and truth of faith to the Lord, and not to themselves, so far they are men, and become angels of heaven.

(693) Second Memorable Relation: Some weeks after this I heard a voice from heaven saying, "There is again a meeting on Parnassium; come, we will show you the way." I went; and when I came near, I saw one standing on Heliconeum with a trumpet, with which he proclaimed and appointed the meeting. And I saw persons going up as before from the city Athenaeum and its borders, and in their midst three newcomers from the world. These were from among Christians; one a priest, the second a politician, and the third a philosopher. The others entertained them on the way with varied conversation, especially about some ancient wise men whom they named. The new-comers asked if they should see these, and were told that they would, and might be introduced to them if they wished, as

they were affable. They asked about Demosthenes, Diogenes, and Epicurus, and were told, “Demosthenes is not here, but is with Plato; Diogenes with his scholars dwells at the foot of Heliconeum; because he regards worldly things as of no account, and studies heavenly things only; Epicurus dwells on the border toward the west, and does not come among us, because we distinguish between good affections and evil affections, and insist that good affections are one with wisdom, and that evil affections are contrary to wisdom.” [2] When they had ascended the hill Parnassium, some guards there were bringing water from a fountain at the place in crystal cups, and saying, “This is water from the fountain which the ancients in their fables say was broken through by the hoof of the horse Pegasus, and afterward consecrated to the nine Muses.” By the winged horse Pegasus they meant the understanding of truth, through which comes wisdom; by his hoofs they meant the experiences through which comes natural intelligence; and by the nine Muses all kinds of knowledges and facts. These things are now called fables, but they were correspondences, from which the earliest peoples spoke. To the three newcomers their companions said, “Do not be surprised; the guards have been taught to speak in this manner; and drinking water from this fountain means to us being taught about truths, and by means of truths about goods, and thus becoming wise.” [3] They then entered the Palladium, and with them the three new-comers from the world - the priest, the politician, and the philosopher. Then those crowned with laurel who were seated at the tables asked, “What news from earth?” And they answered, “This is news, that a certain man claims to talk with angels, and to have his sight opened into the spiritual world as fully as into the natural world; and from the spiritual world he reports many new things, among which are the following: That man lives a man after death, as he before lived in the world; that he sees, hears, and talks as he did before in the world; that he is clothed and decorated as formerly in the world; that he hungers and thirsts, eats and drinks, enjoys the delights of marriage, and sleeps and wakes, all as he did before in the world; that there are lands and lakes, mountains and hills, plains and valleys, springs and rivers, gardens and groves there; also palaces and houses, cities and villages, as in the natural world; and again that there are writings and books - different kinds of occupation and business, also precious stones, gold and silver, in a word, that each and every thing that exists on the earth is there, although those in the heavens are infinitely more perfect, with this difference only, that all things in the spiritual world have a spiritual origin, and are therefore spiritual; since they are from the sun there which is pure love; while all things in the natural world have a natural origin, and are therefore natural and material, since they are from the sun there which is pure fire; in other words, man after death is perfectly a man, even more perfectly a man than before in the world; for he was then in a material body, while in this world he is in a spiritual body.” [4] When this had been said, the ancient wise men asked what men on earth thought of these things. The three replied; “We ourselves know that they are true, because we are here, and have investigated and examined everything; but how men talk and reason about them on earth we will now tell." Then the priest said, "Those of our order, when they first heard these things, called them visions, and then fictions; afterwards they said that the man saw specters, and finally they hesitated and said, 'Believe him if ye will; we have always taught that man will not exist after death in a body, until the day of the last judgment." It was then asked, "Are there not some intelligent persons among them, who are able to declare to them and convince them of the truth that man lives a man after death?" [5] The priest answered, "There are some who declare it, but they fail to convince. Those who declare it say that it is contrary to sound reason to believe that a man does not live a man until the day of the last judgment, and that meanwhile he is a soul without a body. What is the soul, and where, is it meanwhile? Is it a breath, or something like wind, floating in the air, or an entity hidden in the center of the earth? Where is its abode? Are the souls of Adam and Eve and all who have lived since during six thousand years or sixty centuries, still flying about the universe, or are they kept shut up in the center of the earth awaiting the last judgment? What could be more painful and wretched than such a waiting? Might not their lot be compared to that of men bound in chains and fetters in prisons? If such were the lot of man after death, would it not be better to be born an ass than a man? Moreover, is it not contrary to reason to believe that the soul can be reclothed with its body? Is not the body eaten up by worms, mice, and fishes? Can such a new body be put on a skeleton that has been burnt up by the sun, or reduced to dust? How can those cadaverous and putrid things be collected and united again to their souls? But when they listen to such arguments they make no rational reply, but adhere to their faith, saying, ‘We make reason obedient to faith.’ As to the gathering of all from the graves at the day of the last judgment, they say, ‘That is the word of omnipotence.’ And when they mention omnipotence and faith, reason is exiled, and I may say that sound reason is annihilated, as it were, or with some is like a specter; and they can even say to sound reason, ‘Thou art mad.’” [6] Having heard this, the wise men of Greece said, “Are not such paradoxes dissipated of themselves as contradictions? And yet today in the world not even sound reason can dissipate them. Can anything more paradoxical be believed than what is asserted of the last judgment, that the universe will then perish, and the stars of heaven fall to the earth, which is smaller than the stars; and that the bodies of men, either corpses or mummies, eaten by others or become dust; will be re-united with their souls? When we were in the world we believed in the immortality of the souls of men from the inductions furnished us by reason; we also designated places for the blessed, which we called the Elysian Fields; and we believed them to be human in form or kind but subtle, because spiritual.” [7] When all this had been said, they turned to the second newcomer, who in the world had been a politician. He confessed that he had not believed in a life after death, and that he had regarded the new reports he had heard about it as fictions and inventions. “Meditating upon that life” he said, “I asked how souls could be bodies. Does not the whole of a man lie dead in the grave? Is not the eye there? How then can he see? Is the ear not there? How can he hear? Where is the mouth for him to talk with? If any sort of man were to live after death must it not be something like a specter? And how can a specter eat and drink and enjoy the delights of marriage? Where do its clothing, house, food, and other things come from? Moreover, specters, which are airy images, seem to be, and yet are not. These and like thoughts I had in the world about the life of men after death. But now, when I have seen everything and touched everything with my hands, I am convinced by the very senses that I am a man as in the world, even so that I am not aware that I live otherwise than as I formerly lived, with the difference that my reason is now more sound. I have often been ashamed of my former thoughts.” [8] The philosopher spoke in a like manner of himself, with this difference, however, that the new things he had heard respecting a life after death, he classed among the opinions and hypotheses which he had collected from both ancients and moderns. The Sophi were astounded when they heard these things; and those belonging to the Socratic school said that they perceived by this news from earth that the interiors of men’s minds were gradually closing up, and that belief in falsity is now shining in the world like truth, and infatuated ingenuity like wisdom, and that the light of wisdom had lowered itself since their times from the interiors of the brain to the mouth beneath the nose, where it appeared to the eye like a brightness of the lips, and consequently the mouth’s utterances appear like wisdom. One of the tyros after hearing this said, “How stupid are the minds of those who now dwell on earth! Would that the disciples of Heraclitus who laugh at all things, and of Democritus who weep at all things, were here, and we should hear both great laughter and great weeping.” After the business of the meeting was finished, they gave to the three newcomers from the earth badges of their authority which were plates of copper on which some hieroglyphics were written. With these they departed.

(694) Third Memorable Relation: Sometime afterward I looked toward the city Athenaeum, spoken of in the foregoing Memorable Relation, and I heard a strange noise coming from it. There was in it something of laughter, in this something of indignation, and in this still something of sadness; and yet the noise was not discordant but harmonious, because the sounds were not simultaneous, but were one within the other. In the spiritual world the variety and commingling of affections is distinctly perceived in the tone of the voice. At a distance I asked, “What is the matter?” They answered, “A messenger has arrived from the place where newcomers from the Christian world first appear, saying that he has heard from three persons there that in the world from which they had come, they in common with others there had believed that after death the blessed and happy would have rest from all kinds of labor; and because administrations, and official and manual employments are labors, there would be rest from these.

And as these three have now been brought here by our messenger, and stand waiting at the door, a clamor has arisen; and after consultation it has been decided that they should not be introduced into the Palladium on Parnassium as the former new-comers had been, but into the great auditorium there, that they may tell their news from the Christian world; and some have been sent to introduce them formally." As I was in the spirit, and as with spirits distances are according to the state of their affections, and as I then had an affection for seeing and hearing the newcomers, I seemed to myself to be there present, and I saw them introduced and heard them speak. [2] In the auditorium the older or wiser sat at the sides, and the others in the center, and in front of these was a raised floor. The three new-corners with the messenger were conducted hither, through the middle of the auditorium, by the younger ones in formal attendance; and when silence had been obtained they were introduced by one of the elders, and asked, "What news from earth?" They replied, "There is much news; but pray tell us to what subject your inquiry refers." The elder replied, "What news from earth respecting our world and heaven?" They answered, "When we first arrived in this world, we heard that both here and in heaven there are governments, ministerial offices, occupations, business, all kinds of studies, and wonderful works; although our belief had been that after our removal or transfer from the natural world into this spiritual world, we should enter into eternal rest from labors. But what are occupations but labors?" [3] To this the elder replied, "By eternal rest from labor did you understand eternal idleness, wherein you would constantly sit and lie, inhaling delights with the breast, and drinking in joys with the mouth?” The three newcomers smiled pleasantly at this and said, “We did entertain some such opinion.” They were then asked, “What has joy, delight, and consequent happiness in common with idleness? By idleness the mind is not expanded but dissipated; that is, man is deadened by it, not vivified. Picture to yourselves a man sitting in utter idleness, his hands hanging down, his eyes cast down or withdrawn, and at the same time surrounded by an aura of delight; would not a lethargy seize upon both his head and body, the vital expansion of his face give way, and with relaxed fibers would he not nod and nod, until he fell to the ground? What keeps the whole bodily system expanded and tense, but the tension of the mind? And whence comes the mind’s tension but from administrative duties and works, when they are performed from delight? I will therefore tell you this news from heaven, that there are governments here, ministerial duties, judicial tribunals, greater and less, as also mechanical and other employments.” [4] When the three newcomers heard that there were greater and lesser judicial tribunals in heaven they said, “Why so? Are not all who are in heaven inspired and led by God, and do they not therefore know what is just and right? What need then of judges?” The elder replied, “In this world we are taught and learn what is good and true, also what is just and equitable, the same as in the natural world, and these things we learn not immediately from God, but mediately through others; and every angel, like every man, thinks what is true and does what is good as if of himself, this being not pure but mixed, according to the state of the angel. Moreover, among angels some are simple and some wise, and the wise must judge of what is just, while the simple from their simplicity and ignorance are in doubt about it of depart from it. [5] But as you are yet new in this world, follow me, if you would like to do so, into our city, and we will show you everything." And they left the auditorium, others of the elders also accompanying them; and first entered a large library, which was divided into smaller libraries, each devoted to a different branch of knowledge. The three new-comers, seeing so many books, were amazed, and said, "Are there books in this world also?" Where do the parchment, paper, pens and ink come from?" The elders replied, "We perceive that in the former world you believed this world to be empty because it is spiritual; and this you believed because you cherished an idea of the spiritual as something abstract from the material; and what is abstract from the material seemed to you like nothing, thus like a vacuum; and yet here is an abundance of all things. All things here are substantial, not material, and material things have their origin in the substantial. We who are here are spiritual men, because we are substantial and not material. For this reason all things that exist in the natural world exist here in their perfection, even books and writings and many other things." When the three newcomers heard the word substantial, they recognized the truth of the matter, both from seeing the written books and from hearing that matter originates in substance. To convince them still further, they were taken to the abodes of the writers who transcribed the writings of the wise men of the city; and they examined the writings and wondered at their neatness and elegance. [6] After this they were conducted to the museums, gymnasia, colleges, and places where they held their literary games, some called the games of the Heliconides, some of the Parnassides, some of the Athenaeides, and some of the Virgins of the fountain. They said that the latter were so named because virgins signify affections for knowledges, according to which affections everyone has intelligence. The so-called games were spiritual exercises and trials of skill. After this they were conducted about the city to the rulers, administrators, and their officers, and by these latter to the wonderful works which their workmen execute in a spiritual manner. [7] When these things had been seen, the elder again spoke to them about the eternal rest from labor, into which the blessed and happy enter after death. He said, "Eternal rest is not idleness, for idleness produces a languid, torpid, stupid, and sleepy state of the mind, and therefrom of the whole body; and this is not life but death, still less is it the eternal life which the angels of heaven live. Eternal rest is therefore a rest that dispels that state and causes man to live; thus it is nothing else than what elevates the mind; and is some pursuit or work by which the mind is aroused, enlivened, and delighted; and this is accomplished in the measure of the use from which, and for which the mind labors. Because of this the whole heaven is regarded by the

Lord as a containant of uses, and every angel is an angel in the measure of his use. Delight in use bears him on as a favoring current does a ship, causing him to be in eternal peace and in the rest of peace. This is what is meant by eternal rest from labor. That an angel is alive in the measure of the application of his mind to use is very manifest from this, that everyone has conjugial love with its vigor, potency, and delights, according to his application to the genuine use in which he is engaged." When the three newcomers had been convinced that eternal rest is not idleness, but the delight arising from some useful work, some virgins came and presented them with needlework and embroidery made with their own hands; and as the newcomers were departing, the virgins sang an ode in which they expressed in angelic melody the affection for useful labor and its charms.

(695) Fourth Memorable Relation: At the present day most of those who believe in a life after death, also believe that in heaven their thoughts will be nothing but devotions, and their words nothing but prayers; and that all these, together with the expressions of the face and the actions of the body, will be nothing but glorification of God, thus their houses will be houses of worship or sacred chapels, and they themselves will all be priests of God. But I can affirm that the holy things of the church do not occupy the minds or homes of men there any more than in the world where God is worshiped, although worship there is purer and more interior; while the various matters pertaining to civil prudence and to rational learning are to be found there in

their excellence. [2] One day I was taken up to heaven, and was conducted to a certain society there, where the Sophi were who in ancient times excelled in learning because of their deep reflection and meditation upon such subjects as were both rational and useful, and who were now in heaven, because they had believed in God and now believed in the Lord, and loved their neighbor as themselves. Afterwards I was introduced into an assembly of these, and was there asked where I came from; and I explained to them that in body I was in the natural world, but in spirit in their world. Hearing this, those angels were delighted, and asked, “In the world where you are in body what do they know and understand about influx?” When I had recalled to mind what I had gathered on that subject from the discourses and writings of celebrated men, I replied, that as yet they knew nothing about any influx from the spiritual world into the natural, but only of the influx of nature into her subjects, as of the sun’s heat and light into living bodies, and also into trees and shrubs, which are all thereby made to live; and, on the other hand, of the influx of cold into the same objects, whereby they are deprived of life; and furthermore, of influx of light into the eye, from which comes sight, of sound into the ear, from which comes hearing, of odor into the nostrils, from which comes smell; and so on. [3] As to anything beyond this, the learned of this age reason diversely about the influx of the soul into the body and of the body into the soul, and about this they are divided into three parties, one holding that there is an influx of the soul into the body, which they call occasional influx, because of its occurring whenever anything strikes the bodily senses; another, that there is an influx of the body into the soul, which they call physical influx, because the objects fall upon the bodily senses, and therefrom upon the soul; the third, that there is a simultaneous and instantaneous influx into the body and soul together, which they call pre-established harmony. Nevertheless, each one thinks that the kind of influx he advocates takes place within nature. Some believe the soul to be a particle or drop of ether, some that it is a little ball or spark of light, and others that it is some entity that hides itself in the brain. But this or that which they think the soul to be, while they indeed call it spiritual, yet by spiritual they mean nothing more than a purer natural; for they know nothing about the spiritual world, or its influx into the natural; and therefore they remain within the sphere of nature. In this sphere they go up and down, and lift themselves up into it like eagles in the air; and those who thus abide in nature are like the inhabitants of some island in the sea who are unaware that there is any land beyond their own, or are like fishes in a stream which do not know that there is air above their waters. When therefore they hear any mention made of a world distinct from their own, where angels and spirits dwell, and are told that all influx into men is from that world, as well as the interior influx into trees, they stand amazed as if they were listening to some visionary reports of ghosts, or to the nonsense of astrologers. [4] In the world where I am when in the body, with the exception of the philosophers, our people do not think about or mention any influx but that of wine into cups, of food and drink into the stomach, of taste into the tongue, and also, perhaps, of the influx of the air into the lungs, and so on; and if they hear anything said about an influx of the spiritual world into the natural, they say, “Let it flow in if it will; what advantage or use is there in knowing it?” And they go away; and if they afterwards speak about what they have heard respecting that influx, they play with it as some play with pebbles between their fingers. [5] Afterwards I talked with these angels about the wonderful effects that spring from the influx of the spiritual world into the natural, such as the turning of grubs into butterflies, and the wonders relating to bees and drones, and silk-worms, and also spiders; and I said that the inhabitants of the earth attribute these things to the light and heat of the sun; thus to nature; and, what I have often wondered at, they confirm themselves by means of these in favor of nature, and by these confirmations bring sleep and death upon their minds, and become atheists. I then related some wonderful things about plants, as that they all progress in proper order from seed to new seed again, just as if the earth knew how to conform and adapt its elements to the prolific principle of the seed, and from this to bring forth the germ, to expand the germ into a stem, from this to send forth branches and clothe them with leaves, then to embellish them with flowers to form the interiors of the flowers to form the rudiments of the fruit and bring it forth, and through the fruit, in order that it may be born again, to produce seed like offspring. But because these things from being seen continually and from their yearly recurrence, have become familiar, usual, and common, men do not regard them as anything wonderful, but as mere effects of nature; and they so think solely for the reason that they do not know that there is any spiritual world, and that it operates from within and actuates each and all things that come forth and take form in the world of nature and on the natural earth, operating as the human mind operates upon the senses and motions of the body; and that the particular things in nature are like tunics, sheaths, and clothing which engirdle spiritual things, and proximately produce effects correspondent to the end designed by God the Creator.

(696) Fifth Memorable Relation: I once prayed to the Lord for permission to talk with the disciples of Aristotle, also with the disciples of Descartes and Leibnitz, in order that I might learn their views of the Interaction between the Soul and the Body. When I had ceased praying, nine men approached, three of them disciples of Aristotle, three of Descartes, and three of Leibnitz; and they stood round about me, - the adorers of Aristotle on my left, at my right the followers of Descartes, and behind me the adherents of Leibnitz. Far away and widely separated from each other there seemed to be three men crowned with laurel, and by a perception flowing in from heaven, I recognized them as those great leaders or teachers themselves; while behind Leibnitz a man stood holding on to the skirt of his garment, who was said to be Wolf. [2] When these nine men saw each other they at first saluted and spoke to each other in gentle tones. But just then a spirit with a torch in his right hand

rose up from the lower regions, and waved the torch before their faces; and thereupon the three parties became enemies, and looked at each other with fierce countenances; for the lust of altercation and dispute seized them. The Aristotelians, who were also schoolmen, began by saying, “Who does not see that objects flow in through the senses into the soul, as one passes through a door into a chamber, and that the soul thinks in accordance with that influx? When the lover sees the beautiful virgin or bride does not his eye sparkle and hear the love of her to his soul? When a miser sees bags of money, is there not a burning for them in all his senses and from these is not this order transferred to his soul, exciting the desire to possess them? When a vain man hears another praising him, does he not prick up his ears, and do not these transmit the praises to his soul? Are not the senses of the body like entrance-halls, through which alone there is ingress to the soul? From these facts and innumerable others like them, who can draw any other conclusion than that influx is from nature, or is physical?” [3] To these remarks the followers of Descartes, holding their fingers to their foreheads a while and then withdrawing them, replied by saying, “Alas you speak from appearances; do you not know that it is not the eye but the soul that loved the virgin or bride; and likewise that the senses of the body do not desire the money in the bags from themselves, but from the soul; and again, not otherwise do the ears drink in the praise of flatterers? Is not perception the cause of sensation? And perception belongs to the soul, not to the organ. Tell us, if you can, what is it but the thought that causes the tongue and lips to speak? And what is it but the will that causes the hand to work? Yet thought and will belong to the soul. So what is it but the soul that causes the eye to see, the ear to hear, and the other organs to feel, to attend to objects and turn toward them? From these facts and innumerable others like them anyone who is wise above the sensual things of the body concludes that influx is not from the body into the soul, but from the soul into the body; this we call occasional and also spiritual influx." [4] On hearing this the three men who stood behind the former triads and who were adherents of Leibnitz, raised their voice and said, "We have heard the arguments of both sides and have compared them, and have perceived that in many respects the last arguments are the stronger, while in many other respects the first are the stronger. Therefore, with your permission we will settle the dispute." When asked how they would do this, they said, "There is no influx of the soul into the body, not of the body into the soul, but there is a unanimous and instantaneous operation of the two together, which a celebrated author has designated by the beautiful term, preestablished harmony." [5] After all this the spirit again appeared with the torch in his hand, but this time in his left hand, and he waved the torch at the backs of their heads, whereby the ideas of all of them became confused, and they cried out, "Neither our souls nor our bodies know what side we should take; therefore let us decide the dispute by lot; we will adopt whichever comes out first." And they took three pieces of paper, on one of which they wrote the words, Physical influx; on the second, Spiritual Influx; and on the third, Preestablished Harmony. They put the three papers in a cap, and chose one of their number to draw. He put his hand into the cap and drew out the paper on which was written, Spiritual Influx. When they saw this and read it, they all said, - some speaking in a clear and flowing and some in a faint and restrained tone, “We adopt that, because it came out first.” But then an angel suddenly stood near and said, “Do not think that the paper that was for Spiritual Influx came out by chance; it came providentially; for you, with your confused ideas do not see its truth; but the truth offered itself to the hand of him who drew the lot, in order that you might adopt it.”

(697) Sixth Memorable Relation: I once saw not far from me a meteoric display. I saw a cloud divided into little clouds, some of which were blue, and some dark; and I saw them dashing against each other as it were, with rays of light glittering in streaks across them; which at one time appeared sharp like pointed swords, and again blunt like broken swords, now the streaks would shoot out at each other, and again they withdrew into themselves, exactly like combatants. In this way those differently colored clouds seemed to be fighting with each other, but it was only play. As this display did not seem to be far from me, I raised my eyes and looked at it carefully, and beheld boys, young men, and old men entering into a house built of marble on a foundation of porphyry. The phenomenon was over this house. I then spoke to one of those who were entering, and asked him what was there. He replied, “It is a gymnasium,

where youths are initiated into various matters pertaining to wisdom.” [2] Hearing this, I entered with them. I was in the spirit, that is, in a state like that of the inhabitants of the spiritual world, who are called angels and spirits. And behold, in the gymnasium opposite the entrance was a desk, in the center were benches, round about the sides were seats, and over the entrance was an orchestra. The desk was for the youths who were to give answers to the problem to be proposed on that occasion; the benches were for the auditors, the seats at the sides for those who had answered wisely on former occasions, and the orchestra for older men, who were to be arbiters and judges. In the center of the orchestra was a pulpit, where a wise man, whom they called the head teacher was sitting, who proposed the problems to which the youths gave answer from the desk. When they had assembled, the man arose in the pulpit and said, “Now please to answer this problem, and solve it if you can, What is the soul, and what is its nature?” [3] All were amazed when they heard this, and murmured at it; and some of those seated on the benches exclaimed, “What man, even from the Saturnian age to our own, has been able by any rational thought to see and fully comprehend what the soul is, still less what the nature of it is? Is not this question above the sphere of the understanding of all men?” But to this those in the orchestra replied, “The question is not above the understanding, but in and before it; only answer it.” And the youths who had been chosen for that day arose and went up to the desk and answered the problem. There were five of these who had been examined by the elders and found endowed with much sagacity, and who were then sitting on sofas near the desk, and who afterward went up to the desk in the order in which they sat. Each one as he went up put on a silk tunic of an opalic color, and over it a gown of fine wool inwoven with flowers, and also a cap, on the top of which was a rosette encircled by small sapphires. [4] I saw the first one go up so clothed, and he said, “What the soul is and what its nature is, has not been revealed to any man since the day of creation; it is hidden in the treasure house of God alone. But this much has been disclosed, that the soul has her seat in man like a queen; but where her court is, learned masters have but guessed; some, that it is in the small tubercle between the cerebrum and the cerebellum, which is called the pineal gland; in this they have fixed the seat of the soul because the whole man is governed from those two brains, and that tubercle regulates them; therefore, this, which regulates the brain at will, also regulates the entire man from head to foot. And this,” he continued, “seemed therefore to be the truth or the probability to many in the world; but after their time it was rejected as a mere invention.” [5] When he had so spoken he put off the gown, tunic, and cap, and the second of those chosen put them on and entered the desk. His statement respecting the soul was that throughout all heaven and all the world it is not known what the soul is, or what its nature is. “This much,” he said, “is known, that there is a soul and that it is in man, but where it is, is a matter of conjecture. This is certain, that it is in the head, for there the understanding thinks, and there the will intends, and in the fore-part of the head, that is, in the face, are man’s five sensories; and the only source of life to all these is the soul which has its seat within the head. But where its court there is, I dare not say. Sometimes I agree with those who have assigned it a seat in the three ventricles of the brain, sometimes with those who assign it a seat in the corpora striata, sometimes with those who locate it in the medullary substance of both brains, or again with those who say it resides in the cortical substance, or with those who say it is in the dura mater; for evidences have not been lacking in favor of each of these locations; in favor of the three ventricles on the ground that these are the receptacles of the animal spirits and the different kinds of lymph belonging to the brain; in favor of the corpora striata on the ground that they form the marrow through which the nerves go forth, and through which both brains are continued into the spinal column, and from this column and this substances the fibers emanate from which the whole body is woven; in favor of the medullary substance of both brains on the ground that this substance is a collection and mass of all the fibers that go to form the rudiments of the entire man; in favor of the cortical substance on the ground that first and last ends reside there, and therefore the beginning of all fibers, and thus of all sense and motions; in favor of the dura mater, on the ground that it is the common covering of both brains, and extends itself therefrom, by a kind of continuity, over the heart and over the viscera of the body. As for myself, I do not decide in favor of one more than another. Do you decide, I beg of you, and choose which you prefer." [6] When he had said this he came down from the desk and handed the tunic, gown, and cap to the third, who stepped up to the desk and spoke as follows, "What has a youth like me to do with so sublime a problem? I appeal to the learned men sitting here beside me, I appeal to you wise men in the orchestra; I appeal even to the angels of the highest heaven, whether anyone from his own rational light can acquire for himself any idea respecting the soul. But respecting its seat in man, I can like others form conjectures; and my conjecture is that it has its seat in the heart, and therefrom in the blood. And this is my conjecture, because the heart by its blood rules both the body and the head; for it sends forth the great vessel called the aorta throughout the whole body, and the vessels called the carotid arteries into all parts of the head. Therefore it is universally agreed that the soul, from the heart through the blood, sustains, nourishes, and vivifies the whole organic system of both the body and the head. It adds credence to this assertion, that soul and heart are so frequently mentioned in Sacred Scripture, as, That thou shalt love God with the whole soul and the whole heart, and that God creates in man a new soul and a new heart (Deut. 6:5; 10:12; 11:13; 26:16; Jer. 32:41; Matt. 22:37; Mark 12:30, 33; Luke 10:27 and elsewhere). It is also openly stated that the blood is the soul of the flesh (Lev. 17:11, 14)." Some when they heard these remarks, cried out, "Learned, Learned!" These were of the canonical order. [7] Then the fourth, having put on the vestments of the preceding speaker, stepped to the desk and said, “I too suspect that there is no man of so acute and cultivated a genius as to be able to see clearly what the soul is, and what its nature is; and I am therefore of the opinion that the acuteness of anyone who wished to pry into this subject will be exhausted without result. Nevertheless, from my boyhood I have held steadfastly to the belief of the ancients, that man’s soul resides in the whole of him and in every part of this whole, and thus both in the head and each part of it, and in the body and each part of it; and that it is a useless invention of the moderns to assign it a seat, in anyone place, and not everywhere. Moreover, the soul is a spiritual substance, of which neither extension nor place can be predicated, but only habitation and impletion. Furthermore, does not everyone mean the life, when he says the soul? Does not the life reside in the whole and in every part?” Many of the audience favored these remarks. [8] After him the fifth arose and having put on the same vestments, he spoke from the desk as follows, “I will not stop to inquire where the soul is, whether in some part of the body or everywhere in the whole; but from my own store and larder I will open my mind respecting what the soul is and what is its nature. No one thinks of the soul except as a pure something which may be likened to ether or air or wind, in which there is a vital element arising from rationality, which man possesses in higher degree than the beasts. This opinion I have based upon the fact that when a man dies he is said to breath out his soul or give up the ghost, and therefore the soul as it lives after death is believed to be such a breath having in it a cogitative life that is called the soul. What else can the soul be? But as I have heard some of those in the orchestra saying that the problem respecting the soul, what it is, and the nature of it, is not above the understanding, but in it and before it, I ask and pray that they themselves will open to us this eternal mystery." [9] The elders in the orchestra then looked at the head teacher who had proposed that problem, and he understood by their nods that they wished him to descend and instruct them. And he at once descended from the pulpit, crossed the auditorium, and went into the desk; and there stretching forth his hand he said, "Listen, I pray. Who does not believe that the soul is man's inmost and finest essence? Yet what is an essence without a form but a mere figment of the reason? The soul is therefore a form, but what kind of a form shall be explained. It is the form of all things of love and all things of wisdom; all things of love are called affections, and all things of wisdom are called perceptions. These perceptions from their affections and with them constitute one form in which are innumerable things in such an order, series, and coherence and that they may be called a unit; and they may be called a unit because if it is to be such nothing can be taken from it or added to it. What is the human soul but such a form? Are not all things of love and all things of wisdom the essentials of that form? And in man these are in the soul, and from the soul in the head and body. [10] You are called spirits and angels; and in the world you believed spirits and angels to be like wind or ether, and thus to be minds or dispositions; but now you see clearly that you are truly, really, and actually men, who in the world thought and lived in a material body; and you knew that it was not the material body that lives and thinks, but the spiritual substance in that body; and this you called the soul, although of its form you had no knowledge, and yet you have now seen it and still see it. All of you are souls, respecting the immortality of which you have heard, thought, spoken, and written so much; and being forms of love and wisdom from God, you can never die. Thus the soul is a human form, from which not an iota can be taken away, and to which not an iota can be added; and it is the inmost form of all the forms of the entire body. And as exterior forms receive both essence and form from the inmost form, so you, as you appear to yourselves and to us, are souls. In a word the soul is the man Himself, because it is the inmost man; and therefore its form is fully and completely the human form. Yet it is not life, but the nearest receptacle of life from God, and thus God's dwelling-place." [11] Many applauded these remarks: but some said, "We will think about it." I then went home. And behold, in the place of the former meteoric display there appeared over the gymnasium a bright cloud, without any contending streaks or rays. This cloud penetrated the roof and brightened the walls; and I heard that they saw writings, among other things this: And Jehovah God formed man, and breathed into man's nostrils the breath of lives; and man became a living soul (Gen. 2:7).

CHAPTER 13 THE HOLY SUPPER.

I. WITHOUT SOME KNOWLEDGE OF THE CORRESPONDENCES OF NATURAL WITH SPIRITUAL THINGS, IT IS IMPOSSIBLE TO KNOW WHAT THE USES AND BENEFITS OF THE HOLY SUPPER ARE.

(698) THIS HAS been partially explained in the chapter on Baptism, where it was shown that without a knowledge of the spiritual sense of the Word it cannot be known what the two sacraments, baptism and the holy supper, involve and effect (see n. 667-669). It is now said, without some knowledge of the correspondences of natural with spiritual things, which is the same thing, since by means of correspondences the natural sense of the Word is changed into a spiritual sense in heaven; and because of this these two senses are mutually correspondent; therefore he who has a knowledge of correspondences is able to understand the spiritual sense. But what correspondences are, and the nature of them, can be seen in the chapter on the Sacred Scripture from beginning to end; also in the explanation of the Decalogue from the first to the last commandment, and particularly in the Apocalypse Revealed.

(699) What true Christian does not acknowledge that these two sacraments are holy, and in Christendom are even the most holy things of worship? But who knows wherein their holiness resides, or whence it is? In the institution of the holy supper all that is known from the natural sense is that

the flesh of Christ is given to eat, and His blood to drink, and that the bread and wine stand for these. From this who can think otherwise than that it is holy merely because it is commanded by the Lord? Therefore the most sagacious men in the church have taught that the element becomes a sacrament when the Word is added to it [in the service]. But as such a source of holiness does not satisfy the understanding, and there is no evidence of it in the element or symbols, but is only a matter of memory, so the sacrament is observed by some from a confidence that by means of it their sins are forgiven, by others because they believe it sanctifies, by others because it strengthens their faith, and thus promotes salvation; while those who think lightly of it, come to it simply because they have been accustomed to do so from childhood; and others neglect it because they see no reason in it. But the impious turn away from it, saying to themselves, "What is it but a ceremony stamped with holiness by the clergy? For what is there in it but bread and wine? And what is it but a fiction that the body of Christ which hung upon the cross, and His blood which was then poured out, are distributed to the communicants along with the bread and wine?" And so on.

(700) Such ideas respecting this most holy sacrament are at this day cherished throughout all Christendom, solely because they are in accord with the sense of the letter of the Word; while the spiritual sense in which alone the use and benefit of the holy supper are seen in their truth, has been hitherto hidden, not having been disclosed until the present time. The reason why this sense is now for the first

time disclosed, is that heretofore Christianity has existed only in name, excepting some shadow of it in a few individuals; for heretofore men have not directly approached and worshiped the Savior Himself as the one only God in whom is the Divine Trinity, but only mediately, and this is not approaching and worshiping but merely venerating Him as the cause of man's salvation, not regarding Him, however, as the essential cause, but as the mediate cause which is beneath and exterior to the essential cause. But now, because real Christianity is beginning to dawn, and a New Church meant by the New Jerusalem in the Apocalypse, is now being established by the Lord, wherein God the Father, Son, and Holy Spirit are acknowledged as one, because in one Person, it has pleased the Lord to reveal the spiritual sense of the Word, to enable this church to enter into the real use and benefit of these sacraments, baptism and the holy supper; and this is done when men, with the eyes of the spirit, that is, with the understanding see the holiness that is concealed within them, and apply it to themselves by the means which the Lord has taught in His Word.

(701) Without the opened spiritual sense of the Word, or what is the same, without a revelation of the correspondence of natural with spiritual things, the holiness of the sacrament here treated of can no more be interiorly recognized than the existence of a treasure hidden in a field. Such a field is no more highly valued than any common field; but when it is discovered that there is a treasure in it, the field is valued at a great price, and the

purchaser enriches himself from it; still more must it be so when it is known to contain a treasure more precious than all gold. [2] Without the spiritual sense this sacrament is like a closed house full of jewels and treasures that is passed by like any other house on the street, except that the gaze of those passing is attracted to it, to view it and praise it and estimate its value, because the clergy have built its walls of marble and covered its roof with plates of gold. It is otherwise when the house has been opened, and everyone is given leave to enter, and from it the custodian supplies to some a loan, and to others presents a gift, to each according to his rank. It is said, a gift from it, because the valuables there are inexhaustible, and are continually supplied. This is true of the Word with its spiritual contents, and the sacraments with their celestial contents. [3] The sacrament here treated of, without a revelation of its holiness, which lies concealed within it, appears like the sand of a river containing scarcely visible grains of gold in great abundance; but when its holiness has been revealed, it is like the gold collected from the sand, melted into a mass, and wrought into beautiful forms. This sacrament, when its holiness has not been disclosed and seen, is like a box or casket made of beech or poplar, containing diamonds, rubies, and many other precious stones, arranged in order in compartments. Who does not value such a box or casket, when he knows that such things are concealed within it, and still more when they are seen and are offered for free distribution? This sacrament, when its correspondences with heaven are not revealed, and the heavenly things to which it corresponds are not seen, is like an angel appearing in the world in common clothing, who is honored only according to his clothing; but it is wholly different when he is known to be an angel, and what is angelic is heard from his lips, and marvelous things are seen in his deeds. [4] The difference between a holiness that is merely declared to belong to anything and a holiness that is seen, may be illustrated by an instance which was seen and heard in the spiritual world. An epistle written by Paul while he dwelt in the world, but not published, was read, no one knowing that it was by Paul. The hearers at first thought little of it; but when it was discovered to be one of Paul's epistles, it was received with joy, and each and everything in it was adored. This makes clear how the mere attribution of holiness to the Word and the sacraments, when made by the higher orders of the clergy, does indeed give them a stamp of holiness; but it is quite different when the holiness itself is disclosed, and presented visibly to the eye, which is done by a revelation of the spiritual sense. When this is done the external holiness becomes internal, and the attribution of holiness becomes an acknowledgment of it. It is the same with the holiness of the sacrament of the Lord's supper.

(702) II. WITH A KNOWLEDGE OF CORRESPONDENCES WHAT IS MEANT BY THE LORD'S FLESH AND BLOOD CAN BE KNOWN, ALSO THAT BREAD AND WINE HAVE A LIKE MEANING, NAMELY, THAT THE LORD'S FLESH AND THE BREAD MEAN THE DIVINE GOOD OF HIS LOVE, ALSO ALL GOOD OF CHARITY: AND THE LORD'S BLOOD

AND THE WINE MEAN THE DIVINE TRUTH OF HIS WISDOM, ALSO ALL TRUTH OF FAITH; AND EATING MEANS APPROPRIATION. As the spiritual sense of the Word has at this day been disclosed, and together with it correspondences (because they mediate between the two senses) I will merely present some passages from the Word, from which it can be clearly seen what is meant by the flesh and the blood, as also by the bread and the wine in the holy supper. But before this the institution itself of this sacrament by the Lord, and His doctrine concerning His flesh and blood, and the bread and the wine, shall be set forth.

(703) The Institution of the Supper by the Lord: Jesus kept the passover with His disciples; and when evening had come He sat down with them. And as they were eating, Jesus took bread and blessed, and brake, and gave to His disciples, and said, Take, eat, this is My body. And He took the cup and gave thanks, and gave to them, saying, Drink of it, all of you; this is My blood of the new covenant, which is poured out for many (Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20). The Lord's Doctrine respecting His Flesh and Blood, and the Bread and Wine: Work not for the meat that perisheth, but for that meat which abideth unto eternal life, which the Son of man shall give unto you. Verily, verily, I say unto you, it was not Moses that gave you the bread out of heaven, but My Father giveth you the true bread out of heaven; for the bread of God is He that cometh down out of heaven, and giveth life unto the world. I am the bread of life; he that cometh to Me shall not hunger, and he that

believeth in Me shall never thirst. I am the bread which came down out of heaven. Verily, verily, I say unto you, He that believeth in Me hath eternal life. I am the bread of life. Your fathers did eat manna in the wilderness and they died. This is the bread which cometh down out of heaven, that one may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day; for My flesh is truly meat, and My blood is truly drink. He that eateth My flesh and drinketh My blood abideth in Me and I in him (John 6:27-56).

(704) Anyone enlightened from heaven can perceive in himself that flesh and blood in the above passages do not mean flesh and blood, but that in the natural sense they both mean the passion of the cross, which they were to remember. Therefore, when the Lord instituted this supper of the last Jewish and the first Christian passover, He said: This do in remembrance of Me (Luke 22:19; 1 Cor. 11:24, 25). It may likewise be seen that the bread and wine do not mean bread and wine, but in the natural sense they have the same meaning as flesh and blood, that is to say, the passion of His cross, for it is written: Jesus brake the bread and gave to the disciples, and said, This is My body. And He took the cup and gave to them, saying, This is My blood

(Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20). Therefore also the passion of the cross is called a cup (Matt. 26:39, 42, 44; Mark 14:36; John 18:11).

(705) That these four, flesh, blood, bread, and wine, mean the spiritual and celestial things that correspond to them, can be seen from the passages in the Word where they are mentioned. That "flesh" means in the Word what is spiritual and celestial can be seen from the following passages: Come and be gathered together unto the supper of the great God that ye may eat the flesh of kings, and the flesh of commanders of thousands, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great (Apoc. 19:17, 18). And in Ezekiel: Gather yourselves from every side to My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the strong, and drink the blood of the princes of the earth; and ye shall eat fat to satiety, and drink blood even to drunkenness, of My sacrifice; and ye shall be satisfied at my table with horse and with chariot, with the mighty man, and with every man of war; and I will set My glory among the heathen (39:17-21). Who does not see that in these passages "flesh" and "blood" do not mean flesh and blood, but the spiritual and celestial things which correspond to them? Otherwise, what would these statements be; that they should eat the flesh of kings, commanders of thousands, mighty men, and horses, and of those that sat on them, and that they should be satisfied at the table with horses, chariots, mighty men and

all men of war, and that they should drink the blood of the princes of the earth, and should drink blood even to drunkenness, but unmeaning and strange expressions? That these words are applied to the holy supper of the Lord is very clear, for the supper of the great God is mentioned, and also the great sacrifice. As all spiritual and celestial things have relation solely to good and truth, it follows that "flesh" means the good of charity, and "blood" the truth of faith, and in the highest sense, the Lord in respect to the Divine good of love and the Divine truth of wisdom. "Flesh" also means spiritual good in the following passage in Ezekiel: I will give them one heart, and I will give a new spirit in the midst of you; and I will take away the heart of stone out of their flesh, and will give them a heart of flesh (11:19; 26:26). In the Word "heart" signifies love; therefore "a heart of flesh" signifies a love of good. That "flesh and blood" mean good and truth, both spiritual, is still further evident from the signification of "bread and wine" in what now follows; for the Lord says that His flesh is bread, and that His blood is the wine that was drunk from the cup.

(706) The Lord's "blood" means His Divine truth and the truth of the Word, because His "flesh," spiritually understood, means the Divine good of love, and in Him these two are united. It is known that the Lord is the Word, and there are two things to which everything in the Word has relation, Divine good and Divine truth, if therefore, instead of "the Lord" we say "the Word," it is clear that these two are meant by His flesh and blood. That "blood" means the Lord's Divine truth or the truth of the Word is

evident from many passages, as, for example, where blood is called “the blood of the covenant,” “covenant” meaning conjunction, which is effected by the Lord by means of His Divine truth; as in Zechariah: By the blood of thy covenant I will send forth the bound out of the pit (9:11). And in Moses: When Moses had read the book of the law in the ears of the people, he sprinkled half of the blood upon the people and said, Behold the blood of the covenant, which Jehovah hath concluded with you upon all these words (Ex. 24:3-8). And Jesus took the cup and gave to them, saying, This is My blood of the new covenant (Matt. 26:27, 28; Mark 14:24; Luke 22:20). [2] By the blood of the new covenant or testament nothing is meant but the Word, (which is called the covenant or testament, old and new), thus Divine truth in the Word. As this is the significance of “blood,” the Lord gave His disciples the wine, saying, “This is My blood,” “wine” signifying Divine truth, and therefore wine is called: The blood of grapes (Gen. 49:11 Deut. 32:14). This is still further evident from the Lord’s words: Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you; for My flesh is truly meat, and My blood is truly drink. He that eateth My flesh and drinketh My blood abideth in Me and I in him (John 6:53-58). That “blood” here means the Divine truth of the Word, is very manifest for it is said, that he who drinks it hath life in himself, and abideth in the Lord and the Lord in him; that this is effected by Divine truth and a life according to it, and that the holy supper confirms it, may be known in the church. [3] As “blood” signifies the Lord’s

Divine truth, which is also the Divine truth of the Word, (and this is the real covenant or testament, old and new), therefore among the children of Israel blood was the holiest representative of their church, wherein each thing and all things were correspondences of natural with spiritual things. For example. They were to take of the paschal blood and put it on the two side posts and on the upper door-posts of the houses, lest the plague should come upon them (Ex. 12:7, 13, 22). And the blood of the burnt-offering was to be sprinkled upon the altar on the bottom of it, on Aaron and his sons, and on their garments (Ex. 29:12, 16, 20, 21; Lev. 1:6, 11, 16; 3:2, 8, 19; 4:26, 30, 34; 8:16, 24; 17:8; Num. 18:17; Deut. 12:27). Also on the veil over the ark, on the mercy-seat there, and on the horns of the altar of incense (Lev. 4:8, 7, 17, 18; 16:12-15). in the Apocalypse the blood of the Lamb has a similar significance: These have washed their robes, and made them white in the blood of the Lamb (7:14). Also in this passage: There was war in heaven; Michael and his angels fought against the dragon; and they overcame him through the blood of the Lamb and through the word of their testimony (12:7, 11). [4] For it cannot be imagined that Michael and his angels overcame the dragon by any other means than the Lord's Divine truth in the Word, for the angels of heaven cannot think of any kind of blood, nor do they think of the Lord's passion, but only of Divine truth and of the Lord's resurrection. So when man thinks of the Lord's blood, the angels have a perception of the Divine truth of His Word; and when men think of the Lord's passion, they have a perception of His glorification, and then of His resurrection only. This I have been permitted to learn from much experience. [5] That "blood" signifies Divine truth is clear also from the following passages in David: God shall save the souls of the needy, and precious shall their blood be in His eyes; and they shall live, and He will give them of the gold of Sheba (Ps. 72:13-16); "blood precious in the eyes of God" meaning the Divine truth in them; and "the gold of Sheba" wisdom therefrom. And in Ezekiel: Gather yourselves to the great sacrifice upon the mountains of Israel that ye may eat flesh and drink blood; ye shall drink the blood of the princes of the earth, and ye shall drink blood even to drunkenness, and I will set My glory among the heathen (39:17-21). This treats of the church which the Lord was about to establish among the nations. That "blood" here cannot mean blood, but the truth from the Word which they had may be seen just above.

(707) That "blood" and "flesh" have a like meaning is very clear from the Lord's words: Jesus took bread and brake, and gave saying, This is My body (Matt. 26:20; Mark 14:22; Luke 22:19). And again: The bread that I will give is My flesh, which I will give for the life of the world (John 6:51). And He also says: That He is the bread of life, and that if any man eat of this bread he shall live forever (John 6:48, 61, 68). It is this bread also that is meant by the sacrifices that are called bread in the following passages: The priest shall burn it upon the altar; it is the bread of the offering made by fire unto Jehovah (Lev. 3:11, 16). The sons of Aaron shall be holy unto their God, and not profane the name of

their God, for the offerings of Jehovah made by fire, the bread of their God, they do offer. Thou shalt sanctify him, for he offereth the bread of thy God. No man of the seed of Aaron in which there shall have been a blemish, shall come nigh to offer the bread of his God (Lev. 21:6, 8, 17, 21). Command the children of Israel, and say unto them, My offering and My bread for sacrifices made by fire, for an odor of rest, shall ye observe to offer unto Me in their due season (Num. 28:2). He that hath touched an unclean thing shall not eat of the holy things, unless he bathe his flesh in water; afterward he shalt eat of the holy things, because this is his bread (Lev. 22:6, 7). To eat of the holy things was to eat of the flesh of the sacrifices, which is here called "bread," as well as in Malachi (1:7). The "meal-offerings" used in the sacrifices, which were of fine wheaten flour, and were therefore bread, had the same signification (Lev. 2:1-11; 6:14-21; 7:9-13, and elsewhere); also the bread on the table in the tabernacle, which was called "the bread of faces" or "shew-bread" (of which in Ex. 25:30; 40:23; Lev. 24:59). That "bread" in the Word means heavenly bread, not natural bread, is evident from the following passages: Man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah doth man live (Deut. 8:3). I will send a famine into the land, not a famine of bread, nor a thirst for water, but for hearing the words of Jehovah (Amos 8:11). Moreover, "bread" means all food (Lev. 24:59; Ex. 25:30; 40:23; Num. 4:7; 1 Kings 7:48). That it also means spiritual food is plain from these words of the Lord: Work not for the meat that perisheth, but for that meat which abideth unto eternal life, which the Son of man shall give unto you (John 6:27).

(708) That "wine" and "blood" have a like meaning is very evident from the Lord's words: Jesus took the cup, saying, This is My blood (Matt 26; Mark 14, Luke 22). Also from the following: He washeth His garment in wine, and His covering in the blood of grapes (Gen. 49:11). This refers to the Lord. Jehovah of Hosts shall make unto all people a feast of fat things, a feast of wine on the lees [or sweet wine] (Isa. 25:6). This refers to the sacrament of the holy supper to be instituted by the Lord. In the same: Ho, everyone that thirsteth, come ye to the waters, and he that hath no silver come, buy and eat; yea, come, buy wine without silver (55:1). "The fruit of the vine" which they were to drink new in the kingdom of heaven (Matt. 26:29; Mark 14:25; Luke 22:17, 18), means no other than the truth of the New Church and of heaven. For this reason the church in many places in the Word is called a vineyard (as in Isa. 5:1-4; Matt. 20:1-13); and the Lord calls Himself "the true vine," and men who are engrafted into Him, "the branches" (John 15:1, 6); as also in other passages.

(709) From all this it can now be seen what is meant in a threefold sense, natural, spiritual, and celestial, by the Lord's flesh and blood, also by bread and wine. Every man in Christendom imbued with religion may know, and if he does not know may learn, that there is natural nourishment and spiritual nourishment, and that natural nourishment is for the body, and spiritual nourishment is for the soul; for Jehovah the Lord says in Moses: Man doth not live by bread

only, but by every word that proceedeth out of the mouth of Jehovah doth man live (Deut. 8:3). And as the body dies and the soul lives after death, it follows that spiritual nourishment is for eternal salvation. Who cannot see from this that these two kinds of nourishment ought by no means to be confounded, and that if anyone does confound them, he must needs adopt natural and sensual ideas, which are material, corporeal, and carnal, respecting the Lord's flesh and blood, and the bread and wine, which ideas suffocate spiritual ideas respecting this most holy sacrament? But if anyone is so simple as to be unable to think from his understanding of anything except what he sees with the eye, I advise him, when he takes the bread and wine and hears them called the Lord's flesh and blood, to think within himself of the holy supper as the holiest thing of worship, and to call to mind Christ's passion, and His love for man's salvation; for He says: This do in remembrance of Me (Luke 22:19). Also, The Son of man came to give His life a ransom for many (Matt 20:28; Mark 10:45). I lay down My life for the sheep (John 10:15, 17; 15:13).

(710) This too may be illustrated by comparisons. Who does not remember and love the man who, from the zeal of love for his country, fights with her enemies even unto death, that he may thereby deliver her from the yoke of servitude? And who does not remember and love the man who, when he sees his fellow-citizens in extreme want, with death from grievous famine staring them in the face, out of pity brings forth all his gold and silver from his house and distributes it freely? And who does not remember and love the man who,

out of love and friendship, takes the only lamb he possesses, kills it, and sets it before his guests? And so on.

(711) III. WHEN ALL THIS IS UNDERSTOOD ANYONE CAN COMPREHEND THAT THE HOLY SUPPER CONTAINS ALL THINGS OF THE CHURCH AND ALL THINGS OF HEAVEN BOTH IN GENERAL AND IN PARTICULAR. It has been shown in the preceding section that the Lord Himself is in the holy supper, and that flesh and blood are the Lord in respect to the Divine good of love, and blood and wine are the Lord in respect to the Divine truth of wisdom. Therefore the holy supper involves three things, namely, the Lord, His Divine good, and His Divine truth. Since, therefore, the holy supper includes and contains these three, it follows that it also includes and contains the universals of heaven and the church. And as all particulars depend on universals as contents on their containants, it also follows that the holy supper includes and contains all the particulars of heaven and the church. From all this it is clear, for the first time, that as the Lord's flesh and blood, and in like manner the bread and wine, mean Divine good and Divine truth, both from the Lord and both being the Lord, so the holy supper contains all things of heaven and the church, both in general and in particular.

(712) It is also known that there are three essentials of the church, God, charity, and faith, and that all things in the church have relation to these three as their universals. These are identical with the three named above, since in the holy supper God is the Lord, charity is the Divine good, and faith the Divine truth. What is charity but the good that

man does from the Lord? And what is faith but the truth that man believes from the Lord? And this is why there are three things in man in respect to his internal, namely, soul, or mind, will, and understanding. These three are the receptacles of the three universals; the soul itself, or the mind, is the receptacle of the Lord, for it lives therefrom; the will is the receptacle of love or good; and the understanding is the receptacle of wisdom or truth. Thus each thing and all things in the soul or mind, not only have relation to the three universals of heaven and the church, but they go forth from them. Mention anything that goes forth from man that does not contain mind, will, and understanding. If anyone of these were taken away, would man be anything more than any inanimate thing? Likewise there are in man's external three things, to which each thing and all things have relation, and upon which they depend, namely, the body, the heart, and the lungs. And these three things of the body correspond to the three of the mind, the heart corresponding to the will, and the lungs or respiration to the understanding. That there is such a correspondence has been fully shown in former treatises. Thus then have each and all things in man been so formed, both universally and particularly, as to be receptacles of the three universals of heaven and the church. This is because man was created an image and likeness of God, and he was so created in order that he might be in the Lord and the Lord in him.

(713) On the other hand there are three universals opposite to these, namely, the devil, evil, and falsity. The

devil (which means hell) is directly opposite to the Lord, evil is directly opposite to good, and falsity to truth. These three make one, for where the devil is there also are evil and falsity therefrom. These three also contain both universally and particularly all things of hell as well as all things of the world which are contrary to heaven and the church. As these are opposites they are therefore entirely separate, and yet are retained in connection by a wonderful subordination of all hell to heaven, of evil to good, and of falsity to truth, which subordination is treated of in the work on Heaven and Hell.

(714) That particulars may be retained in their order and connection, it is necessary that there should be universals from which they spring and in which they rest; and it is also necessary that particulars should in a certain image answer to their universals, otherwise the whole would perish together with its parts. This relation has caused all things in the universe to be preserved in their integrity, from the first day of creation until now, and to still continue. That all things in the universe have relation to good and truth is well known. This is because all things were created by God from the Divine good of love by means of the Divine truth of wisdom. Take anything you please, an animal, a shrub, or a stone, and you will find these three most universal principles inscribed upon them in a kind of relationship.

(715) As the Divine good and the Divine truth are the most universal of all things of heaven and the church, so Melchizedek, who represented the Lord, brought forth bread and wine to Abram, and blessed him. Respecting

Melchizedek, it is written: Melchizedek, king of Salem, brought forth for Abram bread and wine; and he was the priest of God Most High. And he blessed him (Gen. 14:18, 19). That Melchizedek represented the Lord, is evident from these words in David: Thou art a priest forever, after the order of Melchizedek (Ps. 110:4). That this was said of the Lord may be seen in Heb. 5:5-10; 6:20; 7:1, 10-11, 15, 17, 21. He brought forth bread and wine, because those two include all things pertaining to heaven and the church, thus all things of blessing, the same as the bread and the wine in the holy supper.

(716) IV. IN THE HOLY SUPPER THE LORD IS WHOLLY PRESENT WITH THE WHOLE OF HIS REDEMPTION. It is evident from the Lord's very words that He is wholly present in the holy supper, in respect both to His glorified Human and the Divine from which the Human proceeded. That His Human is present in the holy supper is clear from the following: Jesus took bread and brake, and gave to the disciples and said, This is My body; and He took the cup and gave them, saying, This is My blood (Matt. 26:26-28; Mark 14:22-24; Luke 22:19, 20). And in John: I am the bread of life; if anyone eat of this bread, he shall live forever; and the bread that I will give is My flesh. Verily, verily, I say unto you, He that eateth My flesh and drinketh My blood hath eternal life, and abideth in Me and I in him (John 6:51, 56). From these words it is plainly evident that the Lord in respect to His glorified Human is in the holy supper. That He is also wholly present in it in respect to His Divine from which the Human proceeded, is evident from the statement,

That He is the bread that cometh down out of heaven (John 6:61). He came down out of heaven with the Divine, for it is written: The Word was with God, and God was the Word; all things were made by Him and the Word was made flesh (John 1:1, 3, 14). And further, That He and the Father are one (John 10:30). That all things belonging to the Father are His (John 3:35; 16:16). That He is in the Father and the Father in Him (John 14:10, 11); (and so forth). Moreover, His Divine can no more be separated from His Human than the soul can be separated from the body; so when it is said that the Lord in respect to His Human is wholly present in the holy supper, it follows that His Divine from which was the Human is there along with it. Since then, His "flesh" signifies the Divine good of His love, and His "blood" the Divine truth of His wisdom, it is clear that the whole of the Lord is omnipresent in the holy supper in respect both to His Divine and to His glorified Human; consequently that the holy supper is a spiritual eating.

(717) That the whole of the Lord's redemption is in the holy supper follows from what has already been said, since where the Lord is wholly present there also is His whole redemption; for it is in respect to His Human that He is the Redeemer, and thus also redemption itself. Where He is wholly present no part of redemption can be absent, consequently all who approach the holy communion worthily become His redeemed. And as redemption means deliverance from hell, conjunction with the Lord, and salvation (respecting which see further on in this chapter, and more fully in the chapter on Redemption), so these

fruits are ascribed to man, not to the extent that the Lord wills (for from His Divine love He wishes to ascribe all things to man), but to the extent that man receives; and he that receives is redeemed in the degree in which he receives. From all this it is clear that to those who come worthily, the effects and fruits of the Lord's redemption are attained.

(718) In every man of sound mind there is an ability to receive wisdom from the Lord, that is, to multiply to eternity the truths from which wisdom exists; also an ability to receive love, that is, to bring forth to eternity the goods from which love exists. This perpetual bringing forth of good and of love therefrom, and perpetual multiplication of truth and of wisdom therefrom, is granted to the angels, and also to men who are becoming angels; and as the Lord is love itself and wisdom itself, it follows that man has the ability to conjoin himself to the Lord and the Lord to himself forever. Nevertheless, as man is finite, the Divine Itself of the Lord cannot be conjoined, but only adjoined to man, as, for the sake of illustration, the light of the sun cannot be conjoined to the eye, or the sound of the air to the ear, but only adjoined to them, thus imparting the ability to see and hear. For man is not life in himself, as the Lord is even in regard to His Human (John 5:26); but is only a receptacle of life; and it is life itself that is adjoined to man, but not conjoined. This has been added in order that it may be rationally understood how the Lord and His redemption are wholly present in the holy supper.

(719) V. THE LORD IS PRESENT AND OPENS HEAVEN TO THOSE WHO APPROACH THE HOLY SUPPER WORTHILY, AND IS ALSO PRESENT WITH THOSE WHO APPROACH UNWORTHILY, BUT TO THEM HE DOES NOT OPEN HEAVEN; CONSEQUENTLY, AS BAPTISM IS INTRODUCTION INTO THE CHURCH SO IS THE HOLY SUPPER INTRODUCTION INTO HEAVEN. The two following sections explain who those are that come to the holy supper worthily, and also who those are that approach it unworthily; for the one point being established, the other is known from being the opposite. With both the worthy and the unworthy the Lord is present, because He is omnipresent both in heaven and in hell, and also in the world, consequently with the evil as well as with the good. But with the good, that is, with the regenerate, He is present both universally and individually; for the Lord is in them and they are in Him, and where He is there is heaven. Moreover, heaven constitutes the body of the Lord; consequently to be in His body is also to be in heaven. [2] But the Lord's presence with those who come to the holy supper unworthily is His universal and not His individual presence, or what is the same, His external and not also His internal presence. His universal or external presence is what causes a man to live as a man, to enjoy the ability to know, to understand, and to speak rationally from the understanding; for man is born for heaven, and is therefore not merely natural, like a beast, but also spiritual. He also enjoys the ability to will and to do the things that from his understanding he is able to know about, to understand, and

thereby rationally speak about. But if the will rejects the truly rational things of the understanding, which are also intrinsically spiritual, the man becomes external. [3] Consequently with those who only understand what is true, and good, the Lord's presence is universal or external, while with those who also will and do what is true and good, the Lord's presence is both universal and individual, or both internal and external. Those who merely understand and talk about what is true and good are like the foolish virgins who had lamps but no oil; while those who not only understand and talk about what is true and good, but also will and do it, are the wise virgins who were admitted to the wedding while the former stood at the door and knocked, but were not admitted (Matt. 25:1-12). From all this it can be seen that the Lord is present and opens heaven to those who come to the holy supper worthily; and that He is also present with those who come to it unworthily, but to them He does not open heaven.

(720) Nevertheless it is not to be supposed that the Lord closes heaven to those who come unworthily, this He does to no man, even to the end of his life in the world, but man closes heaven to himself, and this he does by the rejection of faith and by evil of life. And yet man is held constantly in a state of possible repentance and conversion, for the Lord is constantly present and urging to be received; for He says: I stand at the door and knock; if any man hear My voice and open, I will come in and will sup with him and he with Me (Rev. 3:20). Therefore the fault is in the man himself, who does not open the door. It is otherwise after

death; then heaven is shut and cannot be opened to those who have continued even to the end of life to come to the holy supper unworthily; for the interiors of their minds are then fixed and determined.

(721) That baptism is introduction into the church has been shown in the chapter on Baptism; that the holy supper is introduction into heaven is clear from what has been said above when it is perceived. These two sacraments, baptism and the holy supper, are like two gates to eternal life. By baptism, which is the first gate, every Christian is let into and introduced into what the church teaches from the Word respecting the other life, all of which teaching forms the means whereby man can be prepared for and led to heaven. The second gate is the holy supper, by which every man who allows himself to be prepared and led by the Lord is admitted into and introduced into heaven. There are no other universal gates. These two sacraments may be likened to what occurs with a prince who is born heir to a kingdom, in that he is first introduced into a knowledge of the business of government, and in the second place is crowned and governs. They may be likened also to a son born to a great inheritance, in that he first learns and is imbued with such things as pertain to the proper management of possessions and riches, and secondly takes possession and control; also to the building of a house and dwelling in it; also to the course of a man’s instruction from childhood until the period when he becomes independent and exercises his own judgment, and his subsequent rational and spiritual life. One period must needs precede,

that the second may be attained; for without the former the latter is impossible. These illustrations make clear that baptism and the holy supper are like two gates through which man is introduced to eternal life; and that beyond the first gate there is a plain which he must pass over; and that the second is the goal where lies the prize to which he has directed his course. For the palm is not bestowed until after the struggle, nor the reward until the contest is decided.

(722) VI. THOSE COME TO THE HOLY SUPPER WORTHILY WHO HAVE FAITH IN THE LORD AND CHARITY TOWARD THE NEIGHBOR, THAT IS, WHO ARE REGENERATE. That God, charity, and faith are the three universals of the church, because they are the universal means of salvation, is known, acknowledged, and perceived by every Christian who studies the Word. That God must be acknowledged in order that one may have religion, or that anything of the church may be in him, is declared by reason itself when there is anything spiritual in it; consequently, if one comes to the holy supper without acknowledging God, he profanes it; for he sees the bread and wine with the eye and tastes them with the tongue, while the thought of the mind is, "What is this but a useless ceremony, and how do this bread and wine differ from that on my own table? Nevertheless I partake of them, lest I be charged by the priesthood, and so also by the common people, with the infamy of being an atheist." [2] That after the acknowledgment of God, charity is the second means which enables one to come to the holy supper worthily is evident both from the Word and from the exhortations read before approaching the communion in

the whole Christian world It is evident from the Word in this: That the first command or precept is to love God above all things, and the neighbor as oneself (Matt. 22:34-39; Luke 10:25-28). Again in Paul: That there are three things that contribute to salvation, and the greatest of these is charity (1 Cor. 13:13). Also from these passages: We know that God heareth not sinners; but if any man is a worshiper of God and doeth His will, him He heareth (John 9:31). Every tree that bringeth not forth good fruit is hewn down and cast into the fire (Matt. 7:19, 20; Luke 3:8, 9). [3] It appears also from the exhortations read throughout the whole Christian world before coming to the holy supper. Everywhere men are thus earnestly admonished to be in charity by reconciliation and repentance. From these I will only quote the following passage from the exhortation read to communicants in England: “The way and means” to be worthy partakers of the holy supper “is, first to examine your lives and conversations by the rule of God’s commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God’s hand; for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent ye of your sins, or else come not to that holy table; lest, after the taking of that holy sacrament, the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.” [4] Faith in the Lord is the third means of worthily enjoying the holy supper, because charity and faith make one, like heat and light in spring, from which two conjoined every tree is born anew; so from spiritual heat, which is charity, and from spiritual light, which is the truth of faith, every man has life. That faith in the Lord effects this is evident from the following passages: he that believeth in Me shall never die, but shall live (John 11:26, 26). This is the will of the Father that everyone that believeth on the Son shall have eternal life (John 6:40). God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should have eternal life (John 3:15, 16). He that believeth on the Son hath eternal life but he that believeth not the Son shall not see life, but the wrath of God abideth on him (John 3:36). We are in the truth, in the Son of God, Jesus Christ. This is the true God, and eternal life (1 John 5:20).

(723) That man is regenerated by these three, the Lord, charity, and faith, acting as one, and that no one can enter heaven unless he is becoming regenerate, has been shown

in the chapter on Reformation and Regeneration. So the Lord can open heaven to none but the regenerate, and after the natural death introduction into heaven is given to none else. By the regenerate, who come to the holy supper worthily, those are meant who are in these three essentials of the church and heaven interiorly, not those who are so only exteriorly, for such confess the Lord not with the soul but with the tongue only, and practice charity toward the neighbor not with the heart but with the body only. Such are all who are "workers of iniquity," according to these words of the Lord: Then shall ye begin to say, Lord, we have eaten and drunk before Thee. But I will say to you, I know you not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:26-27).

(724) These statements, like the former, may be illustrated by various things that are in accord with them, and also by some that correspond, as the following: No one is admitted to the table of an emperor or king except those who are high in office and rank; and even these, before they attend, clothe themselves in becoming garments, and put on their insignia, that they may come acceptably and receive favor. Why not the same with the table of the Lord, who is the Lord of lords and King of kings (Apoc. 17:14) to which table all are called and invited? But only those who are spiritually worthy and are clothed in honorable apparel are admitted, after arising from the table, into the palaces of heaven, and into the joys there, and honored as princes because they are sons of the Great King, and afterward sit down daily with Abraham, Isaac, and Jacob (Matt. 8:11), by whom is

meant the Lord in respect to the Divine celestial, the Divine spiritual, and the Divine natural. These things may also be likened to weddings on earth, to which only the relatives, connections, and friends of the bridegroom and bride are invited; and if anyone else comes, he may be admitted, but as he has no place at the table, he withdraws. So is it with those who are called to the marriage of the Lord as the Bridegroom with the church as the bride, with whom those are kindred, relatives, and friends, whose common origin comes through regeneration by the Lord. And again, who in the world is initiated into another's friendship, unless he is at heart sincerely faithful and does what the other wishes? Such only does a man number among his friends and trust with his property.

(725) VII. THOSE WHO COME TO THE HOLY SUPPER WORTHILY ARE IN THE LORD AND THE LORD IS IN THEM; CONSEQUENTLY CONJUNCTION WITH THE LORD IS EFFECTED BY THE HOLY SUPPER. In several chapters above it has been shown that those come to the holy supper worthily who have faith in the Lord and charity toward the neighbor; and that the presence of the Lord is effected by the truths of faith, and conjunction with Him by the goods of charity together with faith; and from this it follows that those who worthily come to the holy supper are conjoined with the Lord, and those who are conjoined with Him are in Him and He in them. That this takes place with those who come worthily, the Lord Himself declares in John as follows: He that eateth My flesh and drinketh My blood abideth in Me and I in him (John 6:56). That this is conjunction with

Him, He also teaches elsewhere in John: Abide in Me and I in you, He that abideth in Me and I in him, the same beareth much fruit (John 15:4-5; Rev. 3:20). What is conjunction with the Lord but being among those who are in His body? And those constitute His body who believe in Him and do His will. His will is the exercise of charity in accordance with the truths of faith.

(726) Eternal life and salvation are impossible without conjunction with the Lord, for the reason that He is both of these. That He is eternal life is clearly evident from certain passages in the Word, as from the following in John: Jesus Christ is the true God and eternal life (1 John 5:20). He is also salvation, because this and eternal life are one. His name Jesus signifies salvation, and therefore He is called the Savior throughout the Christian world. And yet only those come to the holy supper worthily who are interiorly conjoined with the Lord, and those are interiorly conjoined with Him who are regenerated. Who the regenerated are has been shown in the chapter on Reformation and Regeneration. Again there are many who confess the Lord, and who do good to the neighbor; but unless this is done from love to the neighbor and from faith in the Lord, they are not regenerated, for such do good to the neighbor solely for reasons that look to the world and themselves, and not to the neighbor as the neighbor. The works of such are merely natural, and do not have concealed within them anything spiritual; for they confess the Lord with the mouth and lips only, from which their heart is far away. True love to the neighbor, and true faith, are from the Lord alone, and

both are given to man when he from his freedom of choice does good to the neighbor naturally, and believes truths rationally, and looks to the Lord, doing these three things because they are commanded in the Word. The Lord then implants charity and faith in the midst of him, and makes both of these spiritual. Thus the Lord conjoins Himself to man, and man conjoins himself to the Lord, for no conjunction is possible unless it is effected reciprocally. But all this has been fully set forth in the chapters on Charity, Faith, Freedom of Choice, and Regeneration.

(727) It is well known that in the world conjunctions and affiliations are brought about by invitations to the table and by feasts, for the host thereby designs something that contributes to some end that looks to harmony or friendship; much more so the invitations that have spiritual objects in view. Feasts in the ancient churches and also in the primitive Christian church were feasts of charity, at which they strengthened each other to abide in the worship of the Lord with sincere hearts. When the children of Israel ate together of the sacrifices near the tabernacle, it signified nothing else than unanimity in the worship of Jehovah; therefore the flesh that they ate, being a part of the sacrifice, was called holy (Jer. 11:15; Hag. 2:12, and frequently elsewhere). Why not, then, the bread and wine and the paschal flesh at the supper of the Lord, who offered Himself a sacrifice for the sins of all the world? world? [2] And again, conjunction with the Lord by means of the holy supper may be illustrated by the conjunction of several families descendants of one father; from whom blood

relations descend and in their order kindred and connections, all deriving something from the first stock. But it is not flesh and blood they thus acquire, but something from the flesh and blood, that is, the soul and an inclination therefrom to like things, whereby they are conjoined. Also the conjunction itself is apparent in a general way in the features and in the manners, and they are therefore called one flesh (as in Gen. 29:14; 37:27; 2 Sam. 5:1; 19:12-13, and elsewhere). [3] It is the same in respect to conjunction with the Lord who is the Father of all the faithful and blessed. Conjunction with Him is effected by means of love and faith, whereby two are said to be one flesh. Therefore the Lord said: He that eateth My flesh and drinketh My blood abideth in Me and I in him (John 6:56). Who does not see that the bread and wine do not effect this, but the good of love, which is meant by the bread, and the truth of faith, which is meant by the wine, and which are the Lord’s own, and which go forth and are communicated from Him alone? Moreover, all conjunction is effected by love, and love is not love without trust. Let those who believe that the bread is flesh, and the wine blood, and who cannot raise their thought above this belief, remain in it, yet not without this truth, that that which is most holy in it, and which effects conjunction with the Lord, is what is attributed and appropriated to man as his own, though it remains unceasingly the Lord’s.

(728) VIII. TO THOSE WHO COME TO THE HOLY SUPPER WORTHILY IS LIKE A SIGNATURE AND SEAL THAT THEY ARE THE SONS OF GOD. The reason why the holy supper is

to those who come to it worthily like a signature and seal that they are the sons of God, is that as before said, the Lord is then present, and admits into heaven those who are born of Him, that is, the regenerate. The holy supper effects this, because the Lord is then present even as to His Human (for it has been shown above that in the holy supper the Lord is wholly present, and with His whole redemption); for of the bread He said, “This is my body; and of the wine, “This is My blood.” Consequently He then admits them into His Body; and the church and heaven constitute His Body. When man is becoming regenerate, the Lord is indeed present, and through His Divine operation prepares man for heaven; but that man may actually enter he must present himself to the Lord; and as the Lord actually presents Himself to man, man must actually receive Him, not, however, as He hung upon the cross, but as He is in His glorified Human, in which He is present, the body of which is the Divine good and the blood of which is the Divine truth. These are given to man, and by means of them man is regenerated, and he is in the Lord and the Lord in him; and for the reason shown above, that the eating which is manifested in the holy supper is a spiritual eating. From all this rightly understood it is clear that the holy supper is like a signature and seal that those who come to it worthily are sons of God.

(729) But those who die in infancy or childhood, not reaching the age at which they can come worthily to the holy supper, are introduced into heaven by the Lord through baptism; for baptism (as has been shown in the

chapter on Baptism), is introduction into the Christian church, and also insertion among Christians in the spiritual world; and there the church and heaven are one; therefore to those who are there, introduction into the church is also introduction into heaven; and as they are there educated under the auspices of the Lord, they become more and more regenerate, and become His children; for they know no other Father. But children and youths born outside of the Christian church are introduced when they have received faith in the Lord, into the heaven assigned to their religion by other means than baptism; and are not mingled with those who are in the Christian heaven. For there is not a nation in all the world that may not be saved if it acknowledges God and lives well; for they have all been redeemed by the Lord, and man is by birth spiritual, whereby he has an ability to receive the gift of redemption. Those who receive the Lord, that is, have faith in Him, and do not lead an evil life, are called: Sons of God, and born of God (John 1:12-13; 11:52); Also children of the kingdom (Matt. 13:38); And again heirs (Matt. 19:29; 25:34); The Lord’s disciples are also called sons (John 13:33); And so are all angels (Job 1:6; 2:1).

(730) It is with the holy supper as with a covenant, which, after the articles of agreement are settled, is drawn up and finally executed with a seal. That the Lord’s blood is a covenant, He Himself teaches; for when He took the cup and gave it, He said: Drink of it, all of you; for this is My blood of the new testament (Matt. 26:27, 28; Mark 14:24; Luke 22:20). “The new testament” means the new

covenant; therefore the Word written by the prophets before the Lord’s coming is called the Old Testament or Covenant, while that written after His coming by the evangelists and apostles is called the New Testament or Covenant. That “blood” as well as the wine of the holy supper means the Divine truth of the Word can be seen above (n. 706, 708), and the Word is the covenant itself which the Lord made with man and man with the Lord; for the Lord descended as the Word, that is, as Divine truth; and as this is His blood, so in the Israelitish church, which was representative of the Christian church, blood is called, The blood of the covenant (Exod. 24:7-8; Zech. 9:11); And the Lord a covenant of the people (Isa. 42:6; 49:8; Jer. 31:31-34; Ps. 111:9). Moreover, it is in accordance with order in the world that there should be by all means a signature, in order that there may be some certitude, and that it should follow after deliberate action. What is a commission or a will without the signature? What is a legal decision without a decree signed to ratify the decision? What is a high office in a kingdom without a commission? What is promotion to any office if it is not confirmed? What is the possession of a house without purchase or agreement with the owner? What is progression to an end, or running to a goal, and thus for a reward, if there is no end or goal where the reward is to be gained; or if the judge has not in some manner made the wager sure? But these last have been added merely for the sake of illustration, that even the simple may see that the holy supper is like a signature, a seal, a badge, or a proof of appointment even to the angels, that those who come to it worthily are sons of God; and it is also like a key to the house in heaven where they are to dwell forever.

(731) I once saw an angel flying beneath the eastern heaven, holding a trumpet in his hand and at his lips, and blowing it toward the north, toward the west, and toward the south. He was clad in a robe that floated behind him as he flew, and he was engirdled with a belt that blazed and shone, as it were, with carbuncles and sapphires. He flew downward, and alighted gently on the ground near where I stood. As he touched the ground, he walked hither and thither erect upon his feet, and when he saw me directed his steps toward me. I was in the spirit, and in that state was standing on a hill in the southern quarter. As he came near I spoke to him, saying, “What now? I heard the sound of your trumpet, and saw you descend through the air.” The angel replied: “I am sent to convoke from among those dwelling in this world who are from the kingdoms of the Christian world, such men as are most celebrated for learning, of the finest genius, and most noted for wisdom, that they may come together on this hill where you are now standing, and freely express their minds as to what they thought and understood and what wisdom they had when in the world, respecting Heavenly Joy and Eternal Happiness. [2] I have been sent on this mission because some newcomers from the world having been admitted into our heavenly society which is in the east, have told us that not one single person in the whole Christian world knows what heavenly joy and eternal happiness are, and thus what

heaven is. At this my brethren and companions were much astonished, and said to me, ‘Go down, make proclamation, and call together the wisest men in the world of spirits, where all mortals are first assembled after their departure from the natural world, in order that we may know with certainty from the mouths of many, whether it is true that such darkness or dense ignorance prevails among Christians respecting the future life.” The angel then said, “Wait a little, and you will see troops of the wise ones flocking hither; the Lord will prepare a house for them to meet in.” [3] I waited; and behold, after half an hour saw two companies coming from the north, two from the west, and two from the south; and as they arrived they were led by the angel who had the trumpet to the house prepared for them, and there occupied the places assigned them according to their quarters. There were six companies or troops, and there was a seventh from the east which was not visible to the others because of its superior light. When they had assembled, the angel explained the reason of their convocation, and asked the companies to set forth in succession their wisdom respecting Heavenly Joy and Eternal Happiness. Each company then formed a circle, all turning their faces inward, that they might recall the subject from ideas acquired in the former world and then carefully consider it, and after consideration and consultation express their views.

(732) After consultation the first company, which was from the north, said, “Heavenly joy and eternal happiness are one with the very life of heaven; therefore one who enters

heaven enters as to his life into its festivities, precisely as anyone going to a wedding enters into its festivities. Do we not see that heaven is above us, thus in place? Are there not enjoyments upon enjoyments and pleasures upon pleasures there, and there only? When man is admitted into heaven he is admitted into these pleasures as to every perception of his mind and every sensation of his body, out of the plenitude of the joys of that place. Therefore heavenly happiness, which is also eternal happiness, is simply admission into heaven, which admission is of Divine grace." [2] When this had been said, the company from the north from its wisdom expressed the following opinion: "Heavenly joy and eternal happiness are no other than most cheerful companionship with angels and the sweetest conversations with them, whereby the countenance is continually expanded with gladness and the faces of all the company are kept sweetly smiling with compliments and pleasantries. What are heavenly joys but variations of such things to eternity?" [3] The third company, which was the first company of the wise men from the western quarter, from the thoughts of their affections delivered the following opinion: "What are heavenly joy and eternal happiness but feastings with Abraham, Isaac, and Jacob, on whose tables there will be delicate and costly food, with generous and noble wines; and after the feasts sports and dances of virgins and young men to the music of symphonies and flutes, interspersed with singing of the sweetest songs? And in the evenings there will be dramatic exhibitions, and after these feasting again, and so on daily forever." [4] After that the fourth company, which was the second from the western quarter, declared their opinion, saying, “We have entertained several ideas about heavenly joy and eternal happiness; and we have examined various kinds of joy, comparing them with one another, and we have reached the conclusion that heavenly joys are paradisal joys. What is heaven but a paradise, extending from the east to the west and from the south to the north, and containing fruit trees and delightful flowers, in the midst of which is the magnificent tree of life, and around these the blessed will sit eating delicious fruit and adorned with wreaths of flowers of the sweetest odors, which, breathed upon by perpetual spring, are created and recreated daily with infinite variety? And the minds of these, being continually renewed by this perpetual growth and bloom, and also by the ever-vernal temperature, cannot but inhale and exhale new joys each day, and be restored thereby to the flower of their youth, and through this to the primitive state into which Adam and his wife were created, and so be readmitted into their paradise, transferred from earth to heaven.” [5] The fifth company, which was the first of the gifted ones from the southern quarter, spoke as follows: “Heavenly joys and eternal happiness are nothing but supreme dominion, boundless wealth, and thereby more than royal magnificence and transcendent splendor. That such are the joys of heaven and their unceasing fruition, which is eternal happiness; we saw clearly from the state of those in the former world who possessed them, and also from the teaching that the blessed in heaven are to reign with the Lord, and are to be kings and princes, because they are the sons of Him who is King of kings and Lord of lords, and that they are to sit on thrones, and angels are to minister unto them. The magnificence of heaven we clearly saw from this, that the New Jerusalem, whereby the glory of heaven is depicted, is to have gates, each of which will be one pearl, and streets of pure gold, and a wall with foundations of precious stones; consequently that everyone who is received into heaven has a palace of his own glittering with gold and precious stones, and a dominion that will be transmitted in order from one to another. And as we knew that joys and happiness are inherent in such things, and that God's promises cannot fail, we have been unable to attribute the most happy state of heavenly life to any other source." [6] Then the sixth company, which was the second from the southern quarter, raised their voice and said, "The joy of heaven and its eternal happiness is no other than the perpetual glorification of God, a never-ceasing festival and most blissful worship with songs and jubilees, thus a constant uplifting of the heart to God, with full trust that He accepts those prayers and praises because of His Divine munificence in bestowing such blessedness." Some of the company added that this glorification would take place with splendid illuminations, most fragrant incense, and processions of great pomp, the chief priest going before with a great trumpet, the primates and other orders greater and less following him, and after these, men with palms and women with golden images in their hands.

(733) The seventh company, which was invisible to the others because of its superior light, was from the eastern quarter of heaven. They were angels of the same society as that to which the angel who had the trumpet belonged. When these heard in heaven that not a single person in the Christian world knew what the joy of heaven and eternal happiness are, they said to each other, "Surely this cannot be true; there cannot be such thick darkness and such mental stupor among Christians; let us go down ourselves also, and hear whether it is true; if it is, it is certainly a wonder." Then these angels said to the angel with the trumpet, "We know that every man who has desired heaven, and has thought at all definitely about the joys there, is introduced after death into these imagined joys; and after such have experienced the nature of these joys and found them to be according to the empty fancies of the mind and their wild imaginings, they are led out of them and instructed. This takes place with most of those in the world of spirits who in the former life had meditated about heaven, and had formed such conclusions about its joys as to desire them." On hearing this the angel with the trumpet said to the six companies called together from the wise of the Christian world, "Follow me, and I will introduce you into your joys, and thus into heaven."

(734) So saying, the angel led the way; and the first company that followed him was of those who had persuaded themselves that heavenly joys were merely most cheerful companionship and most agreeable conversations. These were introduced by the angel to an assembly in the

northern quarter, who in the former world had thought the joys of heaven to be of that character. There was a spacious house there in which they were assembled. In the house there were more than fifty rooms, distinguished by the different kinds of conversation. In some of the rooms they talked about what they had seen and heard in the marketplace and on the streets; in some they made amorous remarks about the fair sex, adding occasional jests until every face in the company expanded with merry laughter. In other rooms they talked about the news concerning courts, ministers, the state of politics, and the various things that had emanated from secret councils, mingled with arguments and conjectures about events. In other rooms they talked about business; in others about literary matters; in others about matters pertaining to civil prudence and moral life; and in others again about ecclesiastical affairs, the sects; and so on. I was permitted to look into that house, and I saw men running from room to room, seeking companionship in their preferences and thus in their joy; and of such companionship I saw three kinds. Some were very eager to talk, some anxious to ask questions, and some greedy to hear. [2] There were four doors to the house, one toward each quarter; and I noticed that many separated themselves from the companies and were in haste to go out. I followed some to the eastern door, and saw them sitting near it with sad faces. I approached them and asked why they were sitting there so sad; and they replied, “The doors of this house are kept closed against those who wish to go out; and it is now the third day since we entered; and the life of our desire has been exhausted in company and conversation, and we have become so wearied by unceasing talk that we can hardly bear to hear the murmur of the sound of it. And so out of weariness we came to this door and knocked, but we were told that the doors of this house are not opened to let people out, but only to let them in, and that we must stay and enjoy the delights of heaven; and from this we have come to the conclusion that we are to remain here forever; and therefore sadness has seized our minds, and now our breasts begin to feel oppressed, and anxiety is coming upon us." [3] The angel then addressed them and said, "This state is the death of those joys of yours which you believed to be the only heavenly joys, when in fact they are only accessories of heavenly joys." They asked the angel, "What, then is heavenly joy?" The angel answered briefly, "It is delight in doing something useful both for oneself and for others. Delight in use derives its essence from love and its existence from wisdom. Delight in use arising from love through wisdom is the soul and life of all heavenly joys. In the heavens there are the most gladsome companionships, which exhilarate the minds of the angels, cheer their spirits, delight their breasts, and refresh their bodies; but these they enjoy after they have performed their uses in their offices and employments, from which come the soul and life in all their pleasures and enjoyments; but if that soul or life is taken away the accessory joys gradually cease to be joys, becoming first indistinct, then as it were worthless, and at length distasteful and distressing." When this had been said, the door was opened, and those sitting near it sprang out; and they fled to their homes, each to his duty and work, and were revived.

(735) After this the angel addressed those who had adopted the idea that the joys of heaven and eternal happiness are feastings with Abraham, Isaac, and Jacob, followed by games and spectacles, and then feasting again, and so on to eternity. And he said to them, “Follow me, and I will introduce you into the felicities of your joys.” And he led them through a meadow to a plain staked out, and on it tables were placed, fifteen on each side. They asked why there were so many tables; the angel replied, “The first table is Abraham’s, the second Isaac’s, the third Jacob’s and near them in order are the tables of the twelve apostles; on the other side is the same number of tables for their wives; the three first being for Sarah, Abraham’s wife, Rebecca, Isaac’s wife, and Leah and Rachel, Jacob’s wives; the twelve remaining tables are for the wives of the twelve apostles.” [2] After a little delay, all the tables were seen to be loaded with dishes, and the spaces between decorated with little pyramids of sweetmeats. The guests stood around the tables waiting to see those who were to preside. These, after a little waiting, appeared, entering in order of procession from Abraham to the last of the apostles; and each going at once to his own table, took his place upon a couch at the head of it. Then they said to those standing around, “Sit you down with us.” And the men sat down with those fathers, and the women with their wives, and ate and drank in gladness and with reverence. After the meal the

fathers went out; and then sports were introduced, dances by maidens and young men, and afterward spectacles; and when these were ended the guests were again invited to the feasting, but with the understanding that on the first day they should eat with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with all the rest in order until the fifteenth day, when they were to renew the feasting again in the same order; changing seats; and so on to eternity. [3] After this the angel called together the men of his company and said to them, “All those whom you see at the tables had the same imaginary thought about the joys of heaven and its eternal happiness that you had; and these feasting scenes were instituted and permitted by the Lord in order that they might see the vanity of their ideas and be led away from them. Those chief men whom you saw at the head of the tables merely impersonated old men; most of them are rustics with beards, and puffed up by some little wealth, upon whom has been induced the fantasy that they actually were those ancient fathers. But follow me to the ways of exit from this camp.” [4] They followed him; and they saw fifty here and fifty there who had loaded their stomachs with food until they were nauseated, and longed to return to the familiar scenes of their own homes, some to their offices, some to their business, and some to their trades. But many were detained by the keepers of the grove, and were asked how many days they had feasted, and whether they had yet eaten at the tables with Peter and Paul, and were told that it would be shameful for them to go away before doing so, because it would be unbecoming. But most of them answered, “We are surfeited with our joys, the food has become insipid to us, our taste has dried up, our stomachs loathe these things, we cannot bear these drinks, we have spent several days and nights in this luxury, and we earnestly beg to be let out.” And being let out, with panting breath and hurried steps they fled home. [5] Then the angel called the men of his company, and on the way taught them about heaven, as follows: “In heaven, just as in the world, there are food and drink, feasts and convivial parties, on the tables of the great are the choicest foods, rarities, and delicacies, whereby their spirits are exhilarated and refreshed; there are also plays and exhibitions, and instrumental and vocal music; and all in the highest perfection. Moreover, such things are joys to those in heaven, but not happiness; happiness must be in the joys, and thus from them. It is happiness in the joys that causes them to be joys, enriches them, and so sustains them as to prevent their becoming paltry and wearisome; and this happiness every man has from use in his employment. [6] “In the affection of every angel’s will there is a kind of hidden current that draws his mind to the doing of something, wherein the mind finds tranquillity and satisfaction; and this satisfaction and tranquillity produce a state of mind receptive of the love of use from the Lord; and from the reception of this love comes heavenly happiness, which is the life of those joys that have been enumerated. Heavenly food in its essence is no other than love, wisdom, and use together; that is, use from love through wisdom; and because of this to everyone in heaven food for the body is given according to the use he performs, most excellent food to those who are eminently useful; food of medium quality but of exquisite taste to those whose use is of the middle grade; inferior food to those who perform low uses; but none to the indolent."

(736) The angel then called to him that company of so-called wise men who had placed heavenly joys and eternal happiness therefrom in the possession of supreme dominion and boundless wealth, and in more than royal magnificence and transcendent splendor, because it is said in the Word that the righteous should be kings and princes, and should reign with Christ forever, and be ministered unto by the angels; and so on. To these the angel said, "Follow me, and I will introduce you into your joys." And he led them into a portico constructed of columns and pyramids. In front of it was a low porch which formed the entrance to the portico; and through this he led them; and behold, twenty persons were seen there, and were waiting. And presently there came one who impersonated an angel, and said to them, "The way to heaven is through this portico; wait here a while and prepare yourselves, for the older among you are to be kings, and the younger princes." [2] When he had said this a throne was seen near each column, and on it a robe of silk, and on the robe a scepter and crown; and near each pyramid a seat appeared raised three cubits from the ground; on each seat was a chain made of small links of gold, and scarfs of an order of knights fastened together at

the ends with diamond rings. It was then proclaimed, “Go now and robe yourselves, take your seats, and wait.” And instantly the older men ran to the thrones, and the younger to the seats, and robed themselves and sat down. Then a kind of mist appeared coming up from the lower regions, and as this drew near, the faces of those occupying the thrones and seats began to swell and their hearts to heave, and they were filled with the confidence that they were now kings and princes. That mist was the aura of hallucination by which they were inspired. And presently some youths flew to them as if from heaven, and stood two behind each throne, and one behind each seat, to serve them. Proclamation was then made in turn by a herald, “Ye kings and princes, wait yet a little while, your palaces in heaven are now being made ready; the courtiers will come soon with their lifeguards and lead you to them.” They waited and waited until their spirits panted and grew weary with desire. [3] After three hours the heaven above their heads was opened and angels looked down, and pitying them, said, “Why do you sit there so foolishly, acting like players? They have played tricks upon you and have changed you from men to images, because you have fixed it in your hearts that you were to reign with Christ like kings and princes, and that angels would then minister unto you. Have you forgotten the words of the Lord, that he who would be great in heaven must become a servant? Learn, then, that being kings and princes and reigning with Christ, means being wise and performing uses; for the kingdom of Christ, which is heaven, is a kingdom of uses, because the

Lord loves all, and therefore wills good to all, and good is use. And as the Lord does what is good or useful mediately through angels, and in the world through men, so to those who faithfully perform uses, He gives the love of use and its reward, which is internal blessedness, and this is eternal happiness. [4] In the heavens as on earth there are supreme dominions, and boundless wealth; for there are governments there, and forms of government, and therefore greater and lesser powers and dignities; and those who occupy the highest positions have palaces and courts, which surpass those of emperors and kings on earth in magnificence and splendor; and they are surrounded with honor and glory because of the number of courtiers, ministers, and attendants, and their splendid vestments. But those who are thus exalted are chosen from among those whose hearts are in the public welfare, while their bodily senses only are appealed to by the grandeur of magnificence for the fostering of obedience. And as it is a matter of public welfare that everyone should be of some use in society as in the common body, and as all use is from the Lord, and is effected through angels and men as if it were done by them, it is clear that this is reigning with the Lord." When this had been heard from heaven, those who had impersonated the kings and princes descended from the thrones and seats and threw away their scepters, crowns, and robes; and the mist in which was the aura of hallucination departed from them, and a bright cloud overshadowed them, in which there was an aura of wisdom, and sanity was thereby restored to their minds.

(737) After this the angel returned to the house where the wise from the Christian world had assembled, and called to him those who had persuaded themselves that the joys of heaven and eternal happiness were paradisal delights. To them he said, “Follow me, and I will conduct you into paradise, your heaven, so that you may enter into the beatitudes of your eternal happiness.” And he led them through a lofty gate formed by the interwoven branches and shoots of noble trees; and when they had passed through this he led them about by winding paths from one quarter to another. The place was actually a paradise which is at the first entrance to heaven, and into which are admitted those who had believed when in the world that all heaven is a paradise, because heaven is called paradise, and who had impressed upon themselves the idea that after death there is complete rest from labor, and that this rest is nothing else than breathing the very soul of delights, walking upon roses, being gladdened by the finest juice of the grape, and banqueting; and that this life is to be found only in a heavenly paradise. [2] As they followed the angel they saw a great multitude of men both old and young, and of boys, women and girls, sitting in groups of three and groups of ten on flower-beds, weaving wreaths with which they decorated the heads of the old men and the arms of the young men, and bands of which they fastened across the breasts of the boys; others were pressing juice from grapes, cherries, and mulberries, into cups, and drinking it sociably; others were inhaling the fragrance exhaled and diffused from flowers, fruit, and odoriferous leaves; others

were singing sweet songs which soothed the ears of the listeners; others sat at fountains, turning the water of the gushing streams into different shapes; some were walking about, talking and jesting; some entered into little garden-houses to recline on couches; and many other paradisal forms of pleasure they saw. [3] When they had seen these things, the angel led his companions here and there through winding ways, and at last to some persons seated on a most beautiful flower-bed surrounded by orange, olive, and citron trees. These sat swaying themselves to and fro, wailing and weeping, their faces resting on their hands. The angel’s companions addressed them asking why they sat thus. They answered, “It is now seven days since we came into this paradise. When we came in, our minds seemed to be exalted to heaven and to be admitted into the innermost satisfactions of its joys; but after three days those satisfactions began to diminish, to fade from our minds, to become imperceptible, and so to fail altogether. And when our imaginary joys had thus ceased, we feared the loss of all the delights of our life, and began to doubt whether there is any such thing as eternal happiness. After this we wandered through paths and plots in search of the gate by which we entered; but we simply walked about and about, making inquiries of those we met. Some of them said that the gate could not be found, because this paradisal garden is a vast labyrinth of such a nature that anyone wishing to go out only entered more deeply in, adding, ‘Therefore you will have to remain here to eternity; you are now in the midst of the paradise where is the center of all its delights!'" To the companions of the angels they said further, "We have already been sitting here a day and a half; and as we are now hopeless of finding our way out, we sat down here on this flower-bed, and are looking about us at the abundance of olives, grapes, oranges, and citrons. But the more we look about the more does our sight become weary of seeing, our smell of smelling, and our taste of tasting. This is the cause of the sadness in which you find us and of our wailing and weeping." [4] When they had heard this, the angel of the company said to them, "This paradisal labyrinth is really an entrance to heaven. I know the way out, and will lead you to it." At these words those who were seated arose and embraced the angel, and joining his company went with him. And the angel taught them on the way what heavenly joy and its eternal happiness are, that they are not external paradisal delights unless there is in them internal paradisal delights. "External paradisal delights," he said, "are delights of the bodily senses only, while internal paradisal delights are delights of the soul's affections; unless these are in the former there is no heavenly life in them, because there is no soul in them; and any delight apart from its correspondent soul gradually languishes, becomes torpid, and wearies the mind more than labor. There are paradisal gardens everywhere in heaven, and from them the angels derive their joys; and so far as the soul's delight is in them, so far those joys are joys to them." [5] Hearing this they all asked, "What is the soul's delight, and what is its origin?" The angel replied, "The soul's delight comes from love and wisdom from the Lord; and because love is the efficient, and becomes efficient by means of wisdom, so the abode of both is in the effect and the effect is use. This delight flows from the Lord into the soul, and descends through the higher and lower regions of the mind into all the bodily senses, and finds its fullness in them. Joy thereby becomes joy, and it becomes eternal from the Eternal in whom it originates. You have been viewing paradisal scenes, and I declare to you that there is not one thing there, not even a little leaf, that does not come from the marriage of love and wisdom in use. Therefore if man is in this marriage he is in a heavenly paradise, and thus in heaven."

(738) After this the angelic leader returned to the hall, to those who had firmly persuaded themselves that heavenly joy and eternal happiness are a perpetual glorification of God and an endless festival; and this, because they had believed when in the world that after death they would see God, and because the life of heaven on account of the worship of God there, is called a perpetual sabbath. To these the angel said, "Follow me, and I will introduce you into your joy." And he led them into a small city. In the center of it there was a temple, and all the houses were called sacred chapels. In this city they saw a gathering of people from every quarter of the surrounding country, and among them a number of priests who received the visitors, saluted them, and taking them by the hand led them to the gates of the temple, and then to some chapels round about the temple, and initiated them into the endless worship of God; saying, "This city is the vestibule of heaven, and the

temple of this city is the entrance to a grand and spacious temple in heaven, where God is glorified by angels with praises and prayers forever. It is ordered both here and there that newcomers shall first enter the temple and remain there three days and three nights, and after this initiation shall enter into the houses of this city (which are so many chapels consecrated by us), and shall go from chapel to chapel, and in communion with those assembled there shall pray, and shout, and repeat what has been preached. Be very careful to think of nothing by yourselves and to speak of nothing with your companions, except what is holy, and pious, and religious." [2] After this the angel led his company into the temple, which was full, and was crowded with many who had enjoyed great dignity in the world, and also with many common people. At the gates of the temple guards were placed to prevent anyone from going out until he had been there three days. And the angel said, "This is the second day since these people came in; watch them, and you will see how they glorify God." And looking at them they saw most of them asleep, and those who were awake continually yawning; and some of them, in consequence of the continued elevation of their thoughts to God without any return whatever to the body, seemed like faces separated from their bodies (for so they appeared to themselves, and therefore to others); and the eyes of some looked wild from their being continually turned upward. In a word, the breasts of all were oppressed, and their spirits were weary with the tediousness; and they turned away from the pulpit and cried out, "Our ears are stunned, stop your preaching; we no longer hear a word; the very sound begins to be more than we can bear.” And then they rose up and rushed in a mass to the gates, broke them open, overpowered the guards and drove them away. [3] Seeing this the priests followed, keeping close to them, teaching and teaching, praying and sighing, and saying, “Celebrate the festival, glorify God, sanctify yourselves; in this vestibule of heaven we will inaugurate you into an eternal glorification of God in the grand and spacious temple that is in heaven, and thus lead you into the enjoyment of eternal happiness.” But the crowd did not understand these words, and scarcely heard them because of the dullness of their minds from a two days’ suspension and detention from domestic and outdoor affairs. But when they attempted to tear themselves away from the priests, the priests caught them by the arms, and also by their clothing, urging them to the chapels to hear their sermons; but in vain. They cried out, “Let us go; we feel as if we should faint.” [4] At these words four men in white garments and with miters appeared. One of them when in the world had been an archbishop, and the other three had been bishops; they had now become angels. These called the priests together, and addressing them, said, “We saw you from heaven with these sheep, and saw how you are feeding them. You are feeding them even to madness. You do not know what glorifying God means. It means to bring forth the fruits of love, that is, to discharge faithfully, sincerely, and diligently the work of one’s calling; for this is from love to God and love to the neighbor, and is the bond of society and the good of society.

It is in this way that God is glorified, and then by worship at stated times. Have you not read these words of the Lord? Herein is My Father glorified, that ye bear much fruit; and ye shall become My disciples (John 15:8). [5] You priests may be in the glorifying of God by means of worship, because it is your office, and from it you have honor, glory, and remuneration; but you could no more continue in it than these people if honor, glory, and remuneration were not connected with your office." So saying the bishops ordered the guards at the gate to let all pass out and to admit all, "for," they said, "there are a great many who can conceive of no other heavenly joy than the unceasing worship of God, because they have been wholly ignorant of what the heavenly state is."

(739) After this the angel returned with his companions to the place of meeting, from which the different companies of wise men had not yet departed, and there he called to him those who believed that heavenly joy and eternal happiness are merely admittance into heaven, and that this admittance is from Divine grace, and that those admitted are at once gifted with joy, like those in the world who are permitted to enter royal palaces on days of festivity, or are invited to weddings. To these the angel said, "Wait here a while, and I will sound my trumpet, and those who are celebrated for wisdom in the spiritual affairs of the church will come hither." After a few hours there came nine men, each decorated with a laurel wreath as a token of his reputation. These were led by the angel in to the place of meeting where all those called together before were

waiting, and in their presence the angel addressed the nine wearing the wreaths, saying, “I know that you, because of your wish and in accordance with your ideas, have been permitted to ascend to heaven, and that you have returned to this lower or sub-celestial earth with a full knowledge of the state of heaven; tell us therefore how heaven appeared to you.” [2] They replied in order. The first said, “My idea of heaven, from earliest boyhood even until the end of my life in the world, was, that it was a place of all kinds of blessedness, satisfaction, delight, gratification, and pleasure; and that if I were to be admitted there I should be surrounded by an aura of such felicities, and should inhale them with full breast, like a bridegroom when he celebrates his marriage and enters the marriage-chamber with his bride. With this idea I ascended to heaven; I passed the first guards, and also the second; but when I came to the third, the officer of the guards addressed me and said, ‘Who are you, friend?’ I answered, ‘Is not this heaven? I came here prompted by my own earnest desire; admit me, I entreat you.’ And he admitted me. And I saw some angels in white garments, who walked around me, and looked at me, and murmured, ‘Here is a new guest, not clothed in the garments of heaven.’ I heard the remark, and thought, ‘This seems to me like what the Lord said of the man who came to the wedding not having a wedding-garment;’ and I said, ‘Give me such garments of heaven.’ But they only laughed. And then one came running from the court with the command, ‘Strip him naked, cast him out, and throw his clothes after him.’ And so I was cast out.” [3] The second in order then said, “I also believed as he did, that if I were only admitted into heaven, which was above my head, joys would flow around me, and I should breathe them forever. I also obtained my wish. But when the angels saw me they fled, and said to one another, ‘What portent is this? How did that bird of night get here?’ And I actually felt myself to be changed from being a man, although I was not changed. This effect was produced by my inhaling the heavenly atmosphere. And presently one ran from the court with the command that two servants should lead me out, and conduct me back by the way I came, right to my own house. And when I was at home, I again appeared to myself and others as a man.” [4] The third said, “My constant idea of heaven was derived from place, not from love; and therefore when I entered this world I longed intensely to get into heaven, and seeing some ascending, I followed, and was admitted, though only a few steps. But when I wished to gladden my mind with an idea of the joys and blessedness there, owing to the light of heaven (which was white like snow, and the essence of which is said to be wisdom), a stupor seized my mind, and from it a thick darkness came upon my eyes, and I began to be insane; and presently, owing to the heat of heaven (which corresponded to the brightness of that light, and the essence of which is said to be love), my heart palpitated, anxiety took possession of me, I was tortured with interior pain, and threw myself down at full length upon the ground. And while I was lying there, an attendant came from the court with the command for them to carry me away carefully into my own light and heat, and as soon as I came into these my spirit and heart were restored to me." [5] The fourth said, "My idea of heaven also was derived from place, not from love, and as soon as I entered the spiritual world I asked some wise men whether it was allowable to ascend to heaven. They told me that everyone is permitted, but he should beware lest he be cast down again. I laughed at this, and went up, believing like the others that all in the whole world are capable of receiving the joys of heaven in their fullness. But verily, as soon as I entered I became almost dead; and from the pain and consequent torture in my head and body, I threw myself upon the ground, writhed like a serpent near a fire, crawled to the brink, and thus cast myself down. Afterwards I was taken up by some who stood below, and carried to an inn, where my health was restored." [6] The remaining five also gave wonderful accounts of their ascents to heaven, comparing the changes of their states of life to that of fishes when taken out of water into the air, and of birds when taken up into the ether, and they said, that after those hard experiences they no longer had any desire for heaven; but only for a life in company with their like, wherever they might be; and that they knew that in the world of spirits where we then were, all are first prepared, the good for heaven and the evil for hell; and when prepared, they see ways opened for them to societies of those like themselves, with whom they are to remain forever; also that they then enter these ways with delight, because they are the ways of their love. When those of the first assembly had heard these statements, they all confessed that they, too, had entertained no other idea of heaven than as a place where with full mouth they might forever drink in the joys flowing around them. [7] The angel with the trumpet then said to them, “You now see that the joys of heaven and eternal happiness are not a matter of place, but of the state of man’s life, and the state of heavenly life is from love and wisdom; and as use is the containant of these two, the state of heavenly life is from the conjunction of these in use. It is the same if we say instead, charity, faith, and good works, since charity is love, faith is truth from which comes wisdom, and good works are uses. Furthermore, there are places in our spiritual world as in the natural world, otherwise there would be no habitations or distinct dwellings; and yet place here is not place, but an appearance of place in accordance with the state of love and wisdom, or charity and faith. [8] Everyone who becomes an angel carries his heaven within him, because he carries within him the love that belongs to his heaven; for man by creation is a lesser likeness, image, and type of the great heaven; and the human form is nothing else; so that everyone enters that heavenly society whose form he is as an individual likeness; consequently when he enters into that society he enters a form correspondent to his own, thus he enters the society as if entering into himself from himself, and as if from the society into the society in himself, and partakes of its life as his own, and of his own life as its life. Every society is like a common body, the angels therein are the like parts of which the general exists. From this it now follows that those who are in evils and in consequent falsities, have formed in themselves a likeness of hell, and this is what suffers torture in heaven from the influx and vehemence of the activity of opposite against opposite; for infernal love is the opposite of heavenly love, and the delights of the two loves come into collision like hostile forces, and destroy each other when they meet."

(740) After all these things had taken place a voice was heard from heaven, saying to the angel with the trumpet; "Choose ten men from all those assembled, and introduce them to us; we have heard from the Lord that He will so prepare them that the heat and light, of love and wisdom, of our heaven may be borne by them without harm for three days." Ten men were then chosen and followed the angel. And they went up a steep path to a certain hill, and from this to a mountain on which was the heaven of those angels, which had before appeared to them at a distance like an expanse in the clouds. The gates were opened for them, and when they had passed the third the introducing angel ran to the prince of that society or heaven, and announced their arrival. And the prince said in reply, "Take some of my attendants, and carry back word to them that I am pleased that they have come, and introduce them into my ante-court, and give to each his own room and bed-chamber. Take also some of my courtiers and some servants to wait upon them, and render them any service they may desire." This was done. When they had been admitted by the angel, they asked whether they might be permitted to go and see the prince. The angel replied, "It is now morning, and he

cannot be seen before noon; all are still engaged in their own duties and labors. But you are invited to dinner; and then you will sit at the table with our prince; and in the meantime I will conduct you into his palace where you will see magnificent and splendid things.” [2] When he had led them to the palace they first viewed it from without. It was spacious, built of porphyry, with a foundation of jasper. Before the doors were six tall columns of lapis lazuli. The roof was made of plates of gold, the high windows were of the clearest crystal, and their frames of gold. They were then led into the interior of the palace, and conducted from room to room; and they saw ornaments of indescribable beauty, and on the ceilings decorations of inimitable carvings. Placed against the walls they saw tables of silver fused with gold, on which were various useful articles made of precious stones and of whole gems in heavenly forms. And more things they saw, which no eye on earth had ever seen, and therefore no one had been able to believe that such things exist in heaven. [3] While they were standing amazed at the sight of such magnificence the angel said, “Do not be astonished; these things that you see are not the work or fabrication of any angelic hand, but were made by the Architect of the universe and bestowed as a gift on our prince, so that architectural art is here in its perfection, and from it come all the rules of art in the world.” The angel said further, “You may suppose, perhaps, that such things fascinate our eyes and so far infatuate them that we believe these things to be the joys of our heaven; but they are merely accessory to the joys of our hearts, our hearts not being in them; and so far therefore as we contemplate them as accessory, and as the workmanship of God, we contemplate in them the Divine omnipotence and kindness."

(741) After this the angel said to them, "It is not yet noon; come with me into the garden of our prince which adjoins this palace." They went; and at the entrance the angel said, "Behold the most magnificent garden in this heavenly society." But they replied, "What do you say? There is no garden here; we see only one tree, with what seems like fruits of gold on its branches and top, and like leaves of silver, with their edges adorned with emeralds; and under the tree we see little children with their nurses." To this the angel with inspired voice replied, "This tree is in the midst of the garden, and is called by us the tree of our heaven, and by some the tree of life. But go on and draw nearer, and your eyes will be opened, and you will see the garden." This they did; and their eyes were opened, and they saw trees heavily laden with delicious fruit, about which vines entwined their tendrils, and their tops were bent down with fruit toward the tree of life in the center. [2] These trees were planted in a continuous row, which went out and on in endless circles or curves like those of a perpetual spiral; it was a perfect spiral formed by trees, wherein one species followed another in unbroken order according to the excellence of their fruit. There was quite a space between the beginning of the spiral and the tree in the center, and this space gleamed with a radiance that made the trees of the spiral beam with an unbroken and unceasing splendor from the first to the last. The first trees were the noblest of

all, luxuriant with the rarest fruit; these were called trees of paradise, never having been seen in any country of the natural world, because they do not and cannot exist there. These were followed by olive trees, then those that yielded wine, then fragrant trees, and finally trees useful to workmen for the wood. Here and there in this coil of trees or spiral there were seats formed of branches of the trees behind drawn forward and interlaced and enriched and adorned with their fruits. In that perpetual circle of trees were passages opening to flower-plots, and from these to lawns, divided off into squares and beds. [3] The companions of the angel, on seeing these things, ex-claimed, “Behold heaven in form! Wherever we turn our eyes something heavenly and paradisal meets them, which is ineffable.” The angel was delighted with these exclamations, and said, “All our heavenly gardens are representative forms or types of heavenly beatitudes in their origin, and because your minds were exalted by the influx of these beatitudes, you exclaimed, ‘Behold heaven in form!’ But those who do not receive that influx look upon these paradisal objects only as upon a mere forest. All who are in a love of use receive the influx; but those who are in the love of glory not from use do not receive it.” Afterwards he explained and taught what was represented and signified by each thing in the garden.

(742) While they were thus engaged, there came a messenger from the prince, who invited them to eat bread with him; and at the same time two court attendants brought garments of white linen, and said, “Put these on; for no one is admitted to the prince’s table unless he is

clothed in the garments of heaven.” They put on the garments and accompanied their angel; and they were conducted into a corridor, a promenade of the palace, where they waited for the prince; and there they were brought by the angel into companionship with great men and governors, who also were waiting for the prince. And behold, after half an hour the doors were opened, and through a wider one on the west they saw him enter in the order and pomp of a procession. Before him came his privy counselors, after these his chamberlains, and after these again the chief officers of his court. In the midst of the latter was the prince, behind him courtiers of various rank, and last of all the lifeguards. In all they numbered one hundred and twenty. [2] The angel standing before the ten new-comers, who from their dress were seen to be visitors, approached the prince with them and reverently presented them; and the prince without stopping in the procession, said to them, “Come and take bread with me.” They followed him into the dining-hall, where they saw a table magnificently prepared. In the center of it was a high pyramid of gold, having on its shelves in triple order a hundred dishes containing sweet cakes, solidified musts of wines, and other delicacies made of bread and wine. Through the middle of the pyramid there welled up, as it were, a fountain bubbling over with nectareous wine, a stream of which spread itself from the top of the pyramid and filled the cups. At the side of this high pyramid were various heavenly projections of gold, on which were dishes and plates loaded with every kind of food. These heavenly projections on which the plates and dishes rested, were forms of art derived from wisdom, which could not be executed in the world by any art, or described in any language. The dishes and plates were of silver, engraved around with forms resembling those on their supports; the cups were of transparent gems. Thus was the table furnished.

(743) The dress of the prince and his ministers was as follows: The prince was clad in a long robe of a purple color, decorated with silver stars of needlework; under the robe was a tunic of bright violet-colored silk; this was open at the breast where the front part of a belt was visible, bearing the badge of his society. The badge was an eagle on the top of a tree, brooding her young; it was of burnished gold surrounded by diamonds. The privy counselors were clad somewhat in the same way, but without the badge; instead of which they had carved sapphires suspended from their necks by golden chains. The courtiers wore gowns of a brown color, in which were interwoven flowers encircling young eagles; the tunics under these were of opaline silk, as were their breeches and stockings. Such was their clothing.

(744) The privy counselors, the chamberlains, and the governors, stood around the table; and at the command of the prince they folded their hands, and all together in a low tone gave thanks to the Lord; and then, at a nod from the prince, took their places on the cushioned seats at the table. And the prince said to the visitors, “Sit you down with me also; there are your seats.” And they sat down. The courtiers before sent by the prince to wait upon them, stood

behind them. The prince then said to them, “Take each one of you a plate from its place, and then a dish from the pyramid.” They did so; and behold, there instantly appeared fresh plates and dishes in place of those taken away. Their cups were filled with wine from the fountain springing from the great pyramid; and they ate together. [2] When they were moderately satisfied, the prince addressed the ten guests, saying, “I have heard that you were assembled on the earth that is beneath this heaven to disclose your thoughts respecting the joys of heaven and eternal happiness therefrom; and that you advanced different opinions, each according to the delights of his bodily senses. But what are the delights of the bodily senses apart from the delights of the soul? It is the soul that imparts delight to these. The delights of the soul are in themselves imperceptible beatitudes; but they become more and more perceptible as they descend into the thoughts of the mind, and from these into the sensations of the body. In the thoughts of the mind they are perceptible as joys, in the sensations of the body as delights, and in the body itself as pleasures. From all these together comes eternal happiness; while from the latter alone the happiness is not eternal but temporary, and comes to an end and passes away, and sometimes becomes unhappiness. You have now seen that all your joys are also joys of heaven, and more excellent than you could ever have conceived; and yet our minds are not interiorly affected by them. [3] There are three things that flow in as one from the Lord into our souls; these three as one, that is, this trine, are love, wisdom, and use; but love and wisdom alone have only an ideal existence, because they exist only in the affection and thought of the mind; while in use they have a real existence, because then they exist also in bodily act and operation, and where they exist really, there they have permanent existence. But as love and wisdom have their existence and permanence in use, it is use that affects us; and use is the faithful, sincere, and diligent discharge of the duties of one’s employment. “The love of use and the consequent pursuit of use prevents the mind from becoming dissipated, and from wandering about and drinking in all the cupidities that flow in with their allurements through the senses from the body and the world, and that scatter to the four winds the truths of religion and morality together with their goods. But the application of the mind to use holds and binds these together, and disposes the mind into a form receptive of wisdom from these truths, and at the same time expels to the circumference the illusions and mockeries both of falsities and vanities. But on these subjects you will hear more from the wise men of our society, whom I will send to you this afternoon.” So saying the prince arose, and with him his guests; he said grace, and then commanded the angelic guide of the strangers to conduct them back to their apartments, and to show them all the honors of courtesy; also to invite courteous and affable men to entertain them with conversation on the various joys of that society.

(745) When they had returned to their apartments this was done. Men invited from the city came to entertain them

with conversation on the various joys of the society; and after the usual greetings they conversed with them agreeably, as they walked. But their angelic guide said, “These ten men have been invited into this heaven to behold its joys, and thereby to acquire a new idea of eternal happiness. Recount to them, therefore, some of its joys which affect the bodily senses; afterwards some wise men are to come who will mention some of the things that render those joys satisfactory and delightful.” Hearing this, the men invited from the city mentioned the following: (1) There are days of festivity appointed here by the prince, to relieve the mind of the fatigue which the passion of emulation may have brought upon some. On these days there are musical and vocal concerts in the public squares, and outside of the city there are games and shows; music stands are also raised in the public squares, surrounded by lattice-work of interwoven vines, from which hang clusters of grapes; while within this lattice-work, on three rows of seats, one above another, sit musicians with stringed and wind instruments, high-toned and low-toned, some powerful and some sweet; and at the sides are singers of both sexes, delighting the citizens with the sweetest jubilees and songs, choruses and solos, varied in character at intervals. On these days of festivity all this is continued from morning until noon, and then again until evening. [2] (2) Moreover, every morning there are heard from the houses about the squares the sweetest songs of girls and maidens, with which the whole city resounds. Each morning some one affection of spiritual love is sung, that is, is expressed by modifications or modulations of the voice in singing, and that affection is perceptible in the singing as if it were the affection itself. It flows into the souls of the hearers, and stirs them to a correspondence with it. Such is heavenly singing. The singers say that the sound of their song inspires and animates them from within, as it were, and exalts them with joy in the measure of its reception by their hearers. When the singing ceases, the windows of the houses on the squares are closed, and also those of the houses on the streets, and the doors also, and then the whole city is silent; there is no noise anywhere, and no wandering idlers are seen; all thus prepared then enter upon the duties of their employments. [3] (3) At noon the doors are opened, and in the afternoon in some places the windows also, and the boys and girls are seen playing in the streets, their nurses and teachers sitting in the porches of the houses keeping watch over them. [4] (4) In the outskirts of the city, there are various games of boys and young men; there are foot-races and games of ball, and what is called tennis, with the balls struck back and forth; there are public contests among the boys to determine who is the quicker and who the slower in speaking, acting, and understanding; and to the quicker some laurel leaves are given as a reward, with many other methods of calling out the latent abilities of the boys. [5] (5) And again, outside the city there are theatrical exhibitions, where players represent the various proprieties and virtues of moral life; with players among them of lower parts for the sake of what is relative." One of the ten asked, "Why for the sake of what is relative?"

They replied, “No virtue with its proprieties and graces can be presented in a living way except by an exhibition of what is relative from its greatest to its least phases. These players represent the least phases even till they become none. But it is provided by law that nothing opposite, which is called improper and unbecoming, shall be exhibited, except figuratively and as it were remotely. It is so provided, because nothing that is proper and good in any virtue can pass by successive steps to what is improper and evil, but only to its least phase until it perishes; and when it perishes the opposite begins. Therefore, heaven, where all things are proper and good, has nothing in common with hell, where all things are improper and evil.”

(746) While they were speaking a servant ran to them and announced the arrival of eight wise men, who had been sent by the prince’s command, and who wished to enter; hearing which the angel went out, received, and conducted them in. And the wise men, as soon as the usual and proper forms of introduction were over, first spoke with them about the beginning and growth of wisdom, mingling with their conversation various observations respecting its progress, as that wisdom with the angels has no limit or end, but grows and increases to eternity. Hearing this the angel who had charge of the strangers said to the wise men, “Our prince spoke at table with these men about the seat of wisdom as being in use; will you too, if you please, talk with them upon the same subject.” And they said, “Man as first created was imbued with wisdom and its love, not for his own sake, but that he might communicate it from himself to

others. Therefore it is written in the wisdom of the wise that no one is wise or lives for himself alone, but for others also; whence comes society, which otherwise could not exist. Living for others is being useful. Uses are the bonds of society; these bonds are as many as there are good uses, and in number uses are infinite. There are spiritual uses, which pertain to love of God and love to the neighbor; there are moral and civil uses, which pertain to love of the society and community in which a man lives, and of the companions and citizens with whom he lives. There are natural uses, which pertain to the love of the world and its necessities; and there are bodily uses, which pertain to the love of self-preservation for the sake of higher uses. [2] All these uses are inscribed on man, and follow in order one after another, and when they exist simultaneously one is within the other. Those who are in the first mentioned uses, which are spiritual, are also in those that follow, and such are wise; but those who are not in the first, but are in the second and from these in the subsequent ones, are not so wise, but only seem to be so because of their outward morality and right civil life. Those who are not in the first and second, but are in the third and fourth, are anything but wise, for they are satans, loving the world only, and loving themselves because of the world. Those who are only in the fourth class of uses are the least wise of all, for they are devils, since they live for themselves alone, or if for others, it is solely on account of themselves. [3] Furthermore, every love has its own delight, for thereby love lives; and the delight of the love of uses is a heavenly delight, which enters the subsequent delights in order, and according to their order of succession exalts them and renders them eternal.” They then enumerated some heavenly delights that proceed from the love of use, saying, that there were myriads of myriads of them, and that those who entered heaven entered into them. Afterwards they spent the day with them, until evening, in wise conversations about the love of use. [4] About evening-time there came a footman clothed in linen to the ten visitors who accompanied the angel, and invited them to a wedding to be celebrated the next day. The visitors were much pleased that they were also to see a wedding in heaven. After this they were conducted to a certain privy counselor, and supped with him; and after supper they returned and separated from one another, each going to his own chamber, where they slept until morning. When they awoke they heard the singing of the girls and maidens from the houses round about the square, as spoken of above. It was the affection of conjugial love that they were singing; and being deeply stirred and affected by its sweetness, they perceived a blessed charm pervading their joys by which they were exalted and renewed. When it was time the angel said, “Make yourselves ready; put on the garments of heaven which our prince has sent to you.” And they put them on; and behold, the garments shone as if with a flaming light. And they asked the angel, “Whence is this?” He replied, “It is because you are going to a wedding; with us our garments then shine and become wedding garments.”

(747) After this the angel led them to the house of the wedding, and the porter opened the doors; and as soon as they had crossed the threshold they were received and saluted by an angel sent from the bridegroom, and conducted in and taken to seats set apart for them. Presently they were invited into the ante-room of the bridal chamber, in the center of which they saw a table, whereon was placed a magnificent candlestick with seven golden branches and bowls; on the walls hung lamps of silver, the burning of which gave the atmosphere a golden appearance. On each side of the candlestick they saw a table on which loaves of bread were set in triple order; and in the four corners of the room were tables upon which were crystal goblets. [2] While they were examining these things, behold a door was opened from a room next to the bridal chamber, and they saw six virgins coming out followed by the bridegroom and bride holding each other by the hand, and leading each other to their seat which had been placed directly opposite the candlestick. On this they seated themselves, the bridegroom on the left and the bride on his right, and the six virgins standing at the side of the seat near the bride. The bridegroom was dressed in a robe of glowing purple and a coat of shining white linen, with an ephod on which was a golden plate set around with diamonds; and on the plate was engraved a young eagle, the nuptial emblem of that heavenly society. The head of the bridegroom was covered with a miter. The bride was dressed in a scarlet cloak, and under it an embroidered garment, reaching from the neck to the feet; around her

waist was a golden belt and on her head a crown of gold set with rubies. [3] While they thus sat together, the bridegroom turned to the bride and placed on her finger a golden ring, and drew forth bracelets and a necklace of pearls, fastening the bracelets on her wrists and the necklace about her neck, and saying, “Accept these pledges”; and as she accepted them, he kissed her and said, “Now you are mine,” and called her his wife. When this had been done the guests cried out, “Blessings on you;” each one first saying this separately, and then all together; and one sent to represent the prince also said it; and at that moment the ante-chamber was filled with an aromatic smoke, which was a sign of blessing from heaven. Then the attendants took loaves from the two tables near the candlestick, and cups now filled with wine from the tables in the corners, and gave to each guest his loaf and his cup; and they ate and drank. After this the husband and his wife arose, the six virgins following them to the threshold with the now lighted silver lamps in their hands; and the married pair entered the bridal chamber, and the door was closed.

(748) The angel guide then told the guests about his ten companions, saying that he had introduced them by command, had shown them the magnificence of the prince’s palace, and the wonderful things it contained, that they had dined with the prince; and afterward conversed with the wise men of the society. And he asked, “Will you permit them to have a little talk with you also?” And they approached and began the conversation. A wise one from among those at the wedding said, “Do you understand the

significance of what you have seen?” They replied, “Somewhat” And then they asked him why the bridegroom, now the husband, was so clothed; and he answered, “The bridegroom, now the husband, represented the Lord; and the bride, now his wife, represented the church; because marriages in heaven represent the marriage of the Lord with the church. This is why the bridegroom had a miter on his head, and was dressed in a robe, coat, and ephod, like Aaron; and the bride, now the wife, had a crown on her head, and was dressed in a cloak like a queen; but tomorrow they will be clothed differently, because this representation only lasts during today.” [2] Again they asked, “As he represented the Lord, and she the church, why did she sit at his right?” The wise one replied, “Because there are two things that constitute the marriage of the Lord and the church, love and wisdom, and the Lord is love and the church is wisdom; and wisdom is at the right of love because the man of the church is wise as if of himself, and as he becomes wise, he receives love from the Lord. Furthermore, the right hand signifies power, and love has power through wisdom. But as before said, after marriage the representation is changed, the husband then representing wisdom, and the wife the love of his wisdom. This, however, is not the prior love, but a secondary love, which the wife has from the Lord through the wisdom of the husband. Love of the Lord, which is the prior love, is in the husband the love of being wise; therefore after marriage the two, husband and wife together, represent the church.” [3] Again they asked, “Why did not you men stand beside the bridegroom, now the husband, while the six virgins stood beside the bride, now the wife?” The wise one replied, “Because today we ourselves are counted among the virgins, and the number six signifies all, and what is complete.” But they said, “What does that mean?” He replied, “Virgins signify the church, and the church is of both sexes; therefore in relation to the church we, too, are virgins; as is evident from the following in the Apocalypse: These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever He goeth (Rev. 14:4). And because ‘virgins’ signify the church, the Lord compared the church, To ten virgins invited to a wedding (Matt. 25:1-13); and because Israel, Zion, and Jerusalem, signify the church, the virgin and daughter of Israel, Zion and Jerusalem, are so frequently mentioned in the Word. And again, the Lord describes His marriage with the church in these words in David: On thy right hand doth stand the queen in the best gold of Ophir; her clothing is inwrought with gold; she shall be led unto the king in broidered work; the virgins that follow her, her companions, shall enter into the king’s palace (Ps. 45:9-15).” [4] Finally they asked, “Is it not proper that some priest should be present and minister in these matters?” The wise one answered, “This is proper on earth, but not in the heavens because of the representation of the Lord Himself and the church. On earth this is not known. Nevertheless, with us a priest ministers at betrothals, and hears, receives, confirms, and consecrates the consent.

Consent is the essential of marriage, and the things that follow are its formalities.”

(749) After this the angel guide went to the six virgins and told them also about his companions, and besought them to honor the visitors with their company. And they approached them; but when they came near they suddenly turned back and entered the woman’s apartment where their virgin friends were. Seeing this, the angel guide followed them and asked why they turned back so suddenly without speaking to the visitors; and they replied, “We could not go near them.” He asked why; and they said, “We do not know; but we perceived something that repelled and drove us back; we beg pardon.” The angel turned to his companions and told them the reply, adding, “I suspect that your love of the sex is not chaste; in heaven we love virgins for their beauty and the elegance of their manners; and we love them intensely but chastely.” His companions laughed at this, and said, “Your suspicion is correct; who can see such beauties near and not feel some desire?”

(750) After this social festivity all the wedding guests departed and also the ten men in company with their angel. It was late in the evening, and they went to bed. At dawn they heard it proclaimed, “Today is the Sabbath.” They arose and asked the angel what it meant. He replied, “It is a summons to the worship of God which returns at stated times and is proclaimed by the priests; it is conducted in our temples, and continues about two hours; come with me, therefore, if you like, and I will introduce you.” They made themselves ready and accompanied the angel, and entered

the temple. And behold, it was a large temple capable of seating about three thousand persons, semi-circular in form, with benches or seats extending entirely around, following the shape of the temple. The pulpit was in front of the seats, back a little from the center; the door was on the left behind the pulpit. The ten visitors entered with their angel guide, and he assigned them their seat, saying, “Everyone who enters the temple knows his place, he knows it from something within; and he can sit nowhere else; if he sits elsewhere, he hears nothing and perceives nothing; and moreover he disturbs the order, and when the order is disturbed the priest is not inspired.”

(751) When all had assembled, the priest ascended the pulpit and preached a sermon full of the spirit of wisdom. It was a sermon about the holiness of the Sacred Scripture, and about the conjunction of the Lord thereby with both the spiritual world and the natural world. In the state of enlightenment in which he was, he fully proved that that Holy Book was dictated by the Lord Jehovah, and that therefore He is in it, even so that He is the wisdom in it; but the wisdom which is Himself in the Word lies concealed under the sense of the letter, and is disclosed to those only who are both in the truths of doctrine and in goods of life; and who are thus in the Lord and the Lord in them. To the sermon he added an earnest prayer, and descended from the pulpit. As the audience was leaving, the angel asked the priest to speak some words of peace to his ten companions; so he went to them, and they talked together for half an hour. He spoke of the Divine trinity as being in Jesus Christ

in whom dwelleth all the fullness of Divinity bodily, according to the saying of the Apostle Paul; and he afterward spoke of the union of charity and faith, but he said the union of charity and truth because faith is truth.

(752) After expressing their thanks, they went home. And the angel said to them, “This is the third day since you came up to this heavenly society, and you were prepared by the Lord to remain here three days; so the time has come for us to part; you will therefore put off the clothes sent you by the prince, and put on your own.” And as soon as they had put on their own clothes they were inspired with a desire to depart; so they departed and descended, the angel accompanying them all the way to the place of the assembly; and there they gave thanks to the Lord for having vouchsafed to bless them with knowledge and consequent intelligence respecting heavenly joys and eternal happiness.

CHAPTER 14 THE CONSUMMATION OF THE AGE, THE COMING OF THE LORD, AND THE NEW HEAVEN AND NEW CHURCH.

I. THE CONSUMMATION OF THE AGE IS THE LAST TIME OF THE CHURCH OR ITS END.

(753) THERE HAVE been several churches on this earth, and in the course of time they have all been consummated, and after their consummation new churches have arisen, and so on to the present time. The consummation of the church takes place when there is no Divine truth left except what has been falsified or set aside; and when there is no genuine truth no genuine good is possible, since every quality of good is formed by means of truths; for good is the essence of truth, and truth is the form of good, and without form there can be no quality. Good and truth can no more be separated than will and understanding, or what is the same thing, than love's affection and the thought therefrom. Consequently when truth is consummated in a church, good is also consummated there; and when this takes place, the church comes to an end, that is, is consummated.

(754) The church is consummated by various means, especially by such things as cause falsity to appear to be truth; and when falsity appears to be truth, good that is essentially good, such as is called spiritual good, is no longer possible. The good that is then believed to be good is

merely natural good, such as is brought forth by a moral life. The chief cause of the consummation of truth and of good along with it, is the two natural loves that are diametrically opposed to the two spiritual loves, and that are called love of self and love of the world. Love of self when it is predominant is the opposite of love to God, and love of the world when it is predominant is the opposite of love to the neighbor. Love of self is a wishing well to oneself alone, and not to any other except for the sake of self; and the same is true of love of the world; and these loves when they are fostered spread like gangrene through the body, gradually destroying every part of it. That such love has invaded the churches is manifest from Babylon and the way it is described (Gen. 11:1-9; Isa. 13; 14; 47; Jer. 50; Dan. 2:31-47; 3:1-7 seq.; 5; 6:8-28; 7:1-14; and Rev. 17 and 18 from beginning to end of both). Babylon has finally exalted itself to such a degree as not only to transfer the Lord's Divine power to itself, but also to strive with the utmost energy to grasp all the riches of the world. That like loves would break forth from many of the leaders of the churches outside the pale of Babylon, if their power were not restricted and thus curbed, may be deduced from certain signs and appearances not altogether without meaning. What then follows but that such a man will regard himself as God and the world as heaven, and will pervert all the truth of the church? For it is impossible for the merely natural man to recognize and acknowledge real truth, which is truth in itself, nor can such truth be given him by God, because it falls into what is inverse to it and becomes falsity. Besides these two loves there are still other causes of the consummation of truth and good, and consequently of the church; but those causes are secondary and subordinate to these two.

(755) That the consummation of the age is the last time of the church, can be seen from those passages in the Word where it is spoken of, as in the following: A consummation and decision I have heard from Jehovah upon the whole land (Isa. 28:22). A consummation is determined, righteousness has overflowed, for the Lord Jehovah of Hosts is making a consummation and a decision in the whole land (Isa. 10:22, 23). The whole land shall be devoured in the fire of Jehovah's jealousy for He shall make a speedy consummation of all them that dwell in the land (Zeph. 1:18). In these passages "the land" signifies the church, because the land of Canaan is meant, where the church was. That "the land" signifies the church may be seen proven by many passages from the Word in the Apocalypse Revealed (n. 285, 902). At last upon the bird of abominations shall be desolation, and even to the consummation and decision shall it drop upon the devastation (Dan. 9:27). That these words were spoken by Daniel respecting the end of the present Christian church may be seen in Matt. 24:15: The whole earth shall be a waste, yet will I not make a consummation (Jer. 4:27). The iniquity of the Amorites is not yet consummated (Gen. 15:16). Jehovah said, I will go down and see whether they have made a consummation according to the cry that is come unto Me (Gen. 18:21). This was said of Sodom. The

last period of the present Christian church is also meant by the Lord by the consummation of the age in the following passages: The disciples asked Jesus, What shall be the sign of Thy coming, and of the consummation of the age? (Matt. 24:3). In the time of harvest I will say to the reapers, Gather ye together first the tares, to burn them; but gather the wheat into My barn. So shall it be in the consummation of the age (Matt. 13:30, 39, 40). In the consummation of the age the angels shall go forth and separate the wicked from the midst of the righteous (Matt. 13:49). Jesus said to His disciples, lo, I am with you always, even unto the consummation of the age (Matt. 28:20). It must be known that the meaning of "devastation," "desolation," and "decision" is similar to the meaning of "consummation;" but "desolation" signifies the consummation of truth, "devastation" the consummation of good, and "decision" the full consummation of both; also that "the fullness of time" in which the Lord came and is to come into the world means consummation.

(756) The consummation of the age can be illustrated by various things in the natural world, for here each and all things on the earth grow old and decay, but by alternate changes which are called the circles of things. Times in general and in particular pass through these circles. In general, the year passes from spring to summer, through this to autumn, then ends in winter, and from this returns to spring; this is the circle of heat. In particular, the day passes from morning to noon, through this to evening, and ends in night, and from this returns again to morning; this

is the circle of light. Again, every man runs through the circle of nature, beginning life in infancy, advancing therefrom to youth and manhood, from this to old age, and dies. So likewise every bird of the air and every beast of the earth. Also, every tree begins with a germ, goes on to its full stature, and gradually declines until it falls. The same is true of every bush and every shrub, and even of every leaf and flower, also of the soil itself, which in time becomes barren; and of all still water which gradually becomes foul. All these are alternative consummations, which are natural and temporal, and yet periodical; because when one has passed from its origin to its end, another like it arises; thus everything is born and dies and is born again, in order that creation may be continued. This is like what takes place in the church because man is a church and in general constitutes the church, and one generation follows another with a constant variation of disposition; and iniquity once enrooted, that is, an inclination to it, is transmitted to posterity, and is extirpated by regeneration only, which is wrought by the Lord alone.

(757) II. THE PRESENT IS THE LAST TIME OF THE CHRISTIAN CHURCH, WHICH WAS FORETOLD AND DESCRIBED BY THE LORD IN THE GOSPELS AND IN THE APOCALYPSE. It has been shown in the preceding article that the consummation of the age signifies the last time of the church, and this makes clear what is meant by “the consummation of the age” of which the Lord speaks in the Gospels (Matt. 24; Mark 13; Luke 21). For it is written: As Jesus was sitting on the Mount of Olives, the disciples drew

near unto Him privately, saying, What shall be the sign of Thy coming and of the consummation of the age? (Matt. 24:3). Then the Lord began and foretold and described this consummation, what it was to be step by step, until His coming; and that He was then to come in the clouds of heaven with power and glory, and was to gather His elect (verses 30, 31), and other events which in no wise took place at the destruction of Jerusalem. These things the Lord there described in prophetic discourse, in which every single word has weight. What these particular things involve has been explained in the Arcana Celestia (n. 3353-3356, 3486-3489, 3650-3655, 3751-3757, 3897-3901, 4056-4060, 4229-4231, 4332-4335, 4422-4424).

(758) That all these things which the Lord spoke about with His disciples were said of the last time of the Christian church, is very evident from the Apocalypse, where there are like predictions respecting the consummation of the age and the coming of the Lord, all of which are explained in detail in the Apocalypse Revealed, published in 1766. Because, then, what the Lord said in the presence of His disciples respecting the consummation of the age and His coming, coincides with what was afterward revealed by John in the Apocalypse respecting the same subjects, it is clearly evident that He meant no other consummation than that of the present Christian church. Moreover, there is a further prophecy in Daniel respecting the end of this church; therefore the Lord says: When ye shall see the abomination of desolation, predicted by Daniel the prophet, standing in the holy place, let him that readeth note it well

(Matt. 24:15; Dan. 9:27). There are like things in the other prophets. That such an abomination of desolation exists today in the Christian church will be made still more clear in an Appendix, in which it will be seen that there is not a single genuine truth remaining in the church, and also that unless a new church shall be raised up in the place of the present one, “no flesh can be saved,” according to the Lord’s words in Matthew (24:22). That the Christian church, as it is today, is consummated and devastated to such an extent, those on the earth who have confirmed themselves in its falsity are unable to see, for the reason that the confirmation of falsity is the denial of truth; and this imposes a veil as it were upon the understanding, whereby it is protected from the entrance of anything that might pull up the ropes and stakes, by which its system, like a strong tent, has been built and shaped. To this may be added that the natural rational faculty is able to confirm whatever it pleases, thus falsity and truth equally; and when confirmed, they both appear in a similar light, and it is not known whether the light is illusive like that in a dream, or true like that of day. But the spiritual rational faculty, which those possess who look to the Lord, and from Him are in the love of truth, is wholly different.

(759) For this reason every church made up of those who see by confirmations seems to itself to be the only church that is in the light, and all others which dissent from it appear to be in darkness. For those who see by confirmations are not unlike owls, which see light in the obscurity of night, and in the daytime see the sun and its

rays as thick darkness. Such has been and such is every church that is in falsities, when it has become fixed in falsities by leaders who seem to themselves, to be lynx-eyed, and who have made for themselves a morning light out of their own intelligence and evening light out of the Word. Did not the Jewish church when it was wholly devastated (which it was when our Lord came into the world), loudly declare through its scribes and those skilled in the law, that because it had the Word it alone was in heavenly light, and yet they crucified the Messiah or the Christ who was the Word itself and the All in all things of it? What is the cry of that church which is meant by "Babylon" in the Prophets and in the Apocalypse, but that she is the queen, and mother of all churches, and that those which withdraw from her are spurious offspring that must be excommunicated? And this, even when she has thrust the Lord the Savior from the throne and altar and placed herself thereon. [2] Does not every church, even the most heretical, when once accepted, fill country and city with the cry that it alone is orthodox and ecumenical, and that it possesses the gospel which the angel flying in the midst of heaven announced (Apoc. 14:6)? And who does not hear the crowd echoing that it is so? Did not the whole Synod of Dort look upon predestination as a star coming down above their heads out of heaven, and did they not kiss that dogma as the Philistines kissed the image of Dagon in the temple of Ebenezer at Ashdod, and as the Greeks kissed the Palladium in the temple of Minerva? For they called that dogma the palladium of religion; and they did not know that a falling star is a meteor formed of illusive light, and when such light falls upon the brain it enables it to confirm every falsity (which is done by fallacies), until it is believed to be the true light, and is decreed to be a fixed star, and is finally sworn to be the star of stars. [3] Who speaks with fuller persuasion of the certitude of his delusion than the atheistic naturalist? Does he not laugh with the fullest assurance at the Divine things of God, the heavenly things of heaven, and the spiritual things of the church? Does not every lunatic believe his foolishness to be wisdom, and wisdom to be foolishness? Who by the sight of the eye can distinguish the illusive light of rotten wood from the light of the moon? Does not anyone who is averse to balsamic odors, as those who are affected with uterine diseases, repel those odors from the nostrils and choose ill-smelling odors in preference? And so on. All these things have been presented for the sake of illustration, to make clear that by natural light alone, or until truth from heaven beams forth in its own light, the fact that the church is consummated, that is, that it is in mere falsities, cannot be recognized. For falsity does not see truth, but truth sees falsity; and every man is such that he can see and comprehend truth when he hears it; but a man confirmed in falsities cannot so introduce truth into his understanding that it will remain, since it finds no place there; and if it happens to enter, the assembled horde of falsities casts it out as heterogeneous.

(760) III. THIS LAST TIME OF THE CHRISTIAN CHURCH IS THE VERY NIGHT IN WHICH FORMER CHURCHES HAVE COME TO AN END. That there have been in general

four churches on this earth since its creation, one after the other, can be seen from both the historic and the prophetic Word, especially in Daniel, where these four churches are pictured by the statue which Nebuchadnezzar saw in his dream (chap. 2), and afterward by the four beasts coming up out of the sea (chap. 7). The first, which should be called the Most Ancient church, existed before the flood; and its consummation or destruction is pictured by the flood. The second, which should be called the Ancient church, existed in Asia, and a part of it in Africa; it was consummated and destroyed by idolatries. The third church was the Israelitish, which began with the promulgation of the Decalogue upon Mount Sinai, was continued by means of the Word written by Moses and the prophets, and was consummated or brought to an end by the profanation of the Word; which profanation was complete at the time of the Lord's coming into the world; and in consequence they crucified Him who was the Word. The fourth is the Christian church, which was established by the Lord through the evangelists and apostles. Of this church there have been two epochs, one extending from the Lord's time to the Council of Nice, and the other from that Council to the present day; but in its progress it has been divided into three - the Greek, the Roman Catholic, and the Reformed. All these, however, are called Christian churches. Furthermore, within each of these general churches there have been a number of particular churches; and these, in spite of their secession, have retained the general name, as heresies in the Christian church.

(761) That the last time of the Christian church was the very night in which the former churches came to an end, can be seen from the Lord’s prediction respecting it in the Gospels and in Daniel; in the Gospels from the following: That they would see the abomination of desolation, and there would be great tribulation, such as had not been from the beginning of the world until then, nor ever would be; and except those days should be shortened no flesh would be saved; and finally the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven (Matt. 24:15, 21, 22, 29). That time is also called night elsewhere in the Gospels, as in Luke: In that night there shall be two men in one bed; the one shall be taken and the other left (17:34). And in John: I must work the works of Him that sent Me, the night cometh when no man can work (9:4). [2] As at midnight all light departs, and the Lord is the true light (John 1:4-9; 8:12; 12:35, 36, 46), so when the Lord ascended to heaven He said to His disciples: Lo, I am with you always, even unto the consummation of the age (Matt. 27:20); and then it is that He departs from them to a new church. That this last time of the church is the very night in which the former churches have come to an end can be seen also from the following passages in Daniel: At last upon the bird of abomination shall be desolation and even to the consummation and decision shall it drop upon the devastation (9:27). That this is a prediction respecting the end of the Christian church is clearly evident from the Lord’s words in Matthew (24:15); as also from what is said in Daniel respecting the fourth kingdom, or the fourth

church, represented by Nebuchadnezzar’s statue: Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man; but they shall not cohere one with the other even as iron doth not mingle with clay (Dan. 2:43), “the seed of man” meaning the truth of the Word. [3] And again, from what is said respecting the fourth church represented by the fourth beast coming up out of the sea: I saw in the night visions, and behold a fourth beast, dreadful and terrible; it shall devour the whole earth, and shall tread it down, and break it in pieces (Dan. 7:7, 23). This means that all the truth of the church will be consummated, and then it will be night, because the truth of the church is light. Respecting this church there are many other like predictions in the Apocalypse, especially in the sixteenth chapter which treats of the vials full of the wrath of God poured out upon the earth, these vials signifying the falsities that would then inundate and destroy the church. So likewise in many places in the Prophets, as in the following: Shall not the day of Jehovah be darkness and not light? even thick darkness and no brightness? (Amos 5:18, 20; Zeph. 1:15). Again: In that day Jehovah shall look down upon the land, and behold darkness, and the light is darkened in the ruins thereof (Isa. 5:30; 8:22), “the day of Jehovah” meaning the day of the Lord’s coming.

(762) That four churches have existed on this earth since the creation of the world is in accordance with Divine order, which requires that there be a beginning and then its end before a new beginning starts in. Therefore every day begins with morning, progresses, ends in night, and then

begins anew; also every year begins with spring, progresses through summer to autumn, closes in winter, and then begins again; and in order that these changes may take place the sun rises in the east progresses therefrom through the south to the west, and finishes its course in the north, after which it rises again. It is the same with churches; the first, which was the Most Ancient, was like morning, spring, and the east; the second or Ancient church was like day, summer, and the south; the third was like evening, autumn, and the west; and the fourth like night, winter and the north. From these orderly progressions the wise men of ancient times inferred four ages of the world, the first of which they called the golden age, the second the silver age, the third the copper age, and the fourth the iron age, by which metals, moreover, these churches are represented in Nebuchadnezzar's statue. And again, in the Lord's sight the church is seen as a single man, and this larger man must pass through his stages of life like an individual, that is to say, from infancy to youth, from this to manhood, and finally to old age; and then, when he dies, he will rise again. The Lord says: Except a grain of wheat fall into the earth and die, it abideth [alone]; but if it die, it beareth much fruit (John 12:24).

(763) It is according to order that a first should go forth to its last both in general and in particular, in order that variety may exist in all things, and through varieties every quality; for quality is perfected by means of differences relating to what is more or less opposite. Who cannot see

that truth takes on its quality through the existence of falsity, and good likewise through the existence of evil, as light takes on its quality through the existence of darkness, and heat through the existence of cold? What would color be if there were no black and nothing but white? If it were otherwise the quality of intermediate colors could not but be imperfect. What is sensation apart from relation; and what is relation except to things opposite? Is not the sight of the eye obscured by looking at white only, and quickened by a color that inwardly derives something from black, such, for example, as green? Is not the sense of bearing dulled by the continued strain of one tone upon its organs, and stimulated by a modulation that is varied by relative sounds? What is the beautiful without relation to the unbeautiful? So in some pictures in order to present vividly the beauty of a virgin, an ugly face is placed beside the handsome one. What are joy and happiness without relation to what is joyless and unhappy? Will not one become insane by dwelling upon one idea only, uninterrupted by a variety that tends to things opposite? It is the same with the spiritual things of the church, the opposites of which have relation to evil and falsity, which, nevertheless, are not from the Lord, but from man who has freedom of choice which he can turn either to a good use or an evil use; comparatively as it is with darkness and cold, which are not from the sun but are from the earth, which by its revolutions in turn withdraws from the sun and returns to it; and without its turning from and to the sun there would be neither day nor year, consequently no person and no thing on the earth. I have heard that churches which are in different goods and truths, provided their goods relate to love to the Lord, and their truths to faith in Him, are like so many gems in a king's crown.

(764) IV. THIS NIGHT IS FOLLOWED BY A MORNING WHICH IS THE COMING OF THE LORD. As the successive states of the church in general and in particular are described in the Word by the four seasons of the year, spring, summer, autumn, and winter, and by the four divisions of the day, morning, noon, evening, and night; and as the present church in Christendom is the night, it follows that the morning, that is, the beginning of a new church, is now at hand. That the successive states of the church are described in the Word by the four states of the light of day, can be seen from the following passages: Unto evening and morning two thousand and three hundred; then the holy one shall be justified. The vision of the evening and the morning is truth (Dan. 8:14, 26). Crying to me from Seir, Watchman, what of the night? The watchman said, The morning cometh and also the night (Isa. 21:11-12). The end is come; the morning is come upon thee, O inhabitant of the land; behold the day cometh; the morning is gone forth (Ezek. 7:6-7, 10). Jehovah in the morning shall bring His judgment to light; nor shall He fail (Zeph. 3:5). God is in the midst of her; God shall help her at the return of the morning (Ps. 46:5). I have waited for Jehovah; my soul looketh for the Lord more than watchmen for the morning, I say, more than watchmen for the morning; for with Him is plenteous redemption, and He will redeem Israel (Ps.

130:5-8). [2] In these passages “evening” and “night” mean the last time of the church, and “morning” the first. The Lord Himself is also called the morning in the following passages: The God of Israel said, The Rock of Israel spoke to Me. He shall be as the light of the morning, a morning without clouds (2 Sam. 23:3-4). I am the root and the offspring of David, and the bright and morning Star (Rev. 22:16). From the womb of the morning Thou hast the dew of Thy youth (Ps. 110:3). These passages refer to the Lord. Because the Lord is the morning, He arose from the sepulchre early in the morning, being about to begin a new church (Mark 16:2, 9). [3] That it is the Lord’s coming that is to be waited for can be clearly seen from His prediction respecting it in Matthew: As Jesus was sitting upon the Mount of Olives the disciples drew near unto Him privately, saying, Tell us, what shall be the sign of Thy coming, and of the consummation of the age? (Matt. 24:3). After the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man; and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:29, 30; Mark 13:26; Luke 21:27). As were the days of Noah, so shall also the coming of the Son of man be. Therefore be ye also ready; for in an hour that ye think not, shall the Son of man come (Matt. 24:37, 39, 44, 46). In Luke: When the Son of man cometh, shall He find faith on the earth? (Luke 18:8). In John: Jesus said of John, If I will that he tarry till I come (John 21:22-

23). [4] In the Acts of the Apostles: When they saw Jesus taken up into heaven, two men stood by them in white apparel, who said, Jesus, who is taken up from you into heaven, shall so come in like manner as ye have see Him go into heaven (Acts 1:9-11). In the Apocalypse: The Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold I come quickly; blessed is he that keepeth the words of the prophecy of this book. Behold I come quickly, and My reward is with Me, to render to every man according to his work (Rev. 22:6-7, 12). And again: I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning Star. And the Spirit and the bride say, Come; and he that heareth, let him say, Come; and he that is athirst, let him come; and he that wisheth, let him take the water of life freely (Rev. 22:16-17). He that testifieth these things saith, Yea, I come quickly. Amen. Even so, come Lord Jesus. The grace of the Lord Jesus Christ be with you all. Amen (Rev. 22:20-21).

(766) The Lord is present with every man, urging and pressing to be received; and His first coming, which is called the dawn, is when man receives Him, which he does when he acknowledges Him as his God, Creator, Redeemer, and Savior. From this time man's understanding begins to be enlightened in spiritual things, and to advance into a more and more interior wisdom; and as he receives this wisdom from the Lord, he advances through morning into day, and this day lasts with him into old age, even to death;

and after death he passes into heaven to the Lord Himself; and there, although he died an old man, he is restored to the morning of his life, and the rudiments of the wisdom implanted in him in the natural world grow to eternity.

(767) The man who has faith in the Lord and charity toward the neighbor is a church in particular; and the church in general is composed of such. It is wonderful that every angel, in whatever direction he turns his body and face, sees the Lord in front of him; the Lord being the sun of the angelic heaven; and this appears before their eyes when they are engaged in spiritual meditation. The same is true, in respect to the sight of his spirit, of any man in the world in whom the church is; but because this sight is veiled over by the natural sight, to which the other senses add their allurements, and because the objects of these senses are such things as pertain to the body and the world, this state of the man's spirit is unknown. This seeing the Lord in front, however one may turn, originates in this, that all truth (which is the source of wisdom and faith), and all good (through which love and charity exist), are from the Lord, and are the Lord's in man; consequently every truth of wisdom is like a mirror in which the Lord is seen, and every good of love is an image of the Lord. This is the cause of this wonderful appearance. [2] But an evil spirit constantly turns away from the Lord, and looks continually to his own love, and this he does in whatever direction he turns his body and face. The cause of this is the same, but reversed; for every evil is an image, in a sort of form, of a man's ruling love, and falsity therefrom presents that image as in a

mirror. [3] That some such thing is also implanted in nature may be inferred from certain plants, in their striving to rise above the herbage that surrounds them, to look at the sun; and again from the fact that some of them turn towards the sun from his rising to the end of the day that they may ripen under his auspices. Nor do I doubt that there is a like endeavor and effort in all the twigs and branches of every tree; but not being elastic enough to bend and turn, the act is checked. Moreover, it is clear to anyone investigating the matter, that all the whirlpools either of inland or ocean waters spontaneously follow in their motion the general course of the sun. [4] Why, then, should not man, who was created in the image of God, so turn, unless by means of his gift of freedom of choice he turns that endeavor and effort, implanted in him by the Creator, in another direction? This may also be likened to a bride's constantly keeping before the sight of her spirit something of the image of her betrothed, and seeing him in his gifts as in mirrors, longing for his coming, and when he comes receiving him with the joy in which her bosom's love finds its delight.

(768) V. THE LORD'S COMING IS NOT HIS COMING TO DESTROY THE VISIBLE HEAVEN AND THE HABITABLE EARTH, AND TO CREATE A NEW HEAVEN AND A NEW EARTH, AS MANY, FROM NOT UNDERSTANDING THE SPIRITUAL SENSE OF THE WORD, HAVE HITHERTO SUPPOSED. The prevailing opinion in the churches at the present day is, that when the Lord shall come for the last judgment, He will appear in the clouds of heaven with angels and the sound of trumpets; will gather together all

who still dwell on the earth, together with all who have died; will separate the wicked from the good, as a shepherd separates the goats from the sheep; will then cast the wicked or the goats into hell, and will raise the good or the sheep into heaven; and at the same time will create a new visible heaven and a new habitable earth, and will send down upon that earth the city called the New Jerusalem, built according to the description of it in the Apocalypse (chap. 21), that is, of jasper and gold, and the foundations of its wall of every precious stone, while its height, breadth, and length will be equal, each twelve thousand furlongs; also that into that city will be gathered all the elect, both those who are still alive and those who have died since the beginning of the world; that these will then return into their bodies, and in that magnificent city, as their heaven, will enjoy eternal blessedness. This is the prevailing opinion in the Christian churches of today respecting the Lord’s coming and the last judgment.

(769) In respect to the state of souls after death, the belief universally and in each instance is that human souls after death are airy things (some cherishing the idea that they are like a puff of wind), and being such, they are reserved until the day of the last judgment either in the center of the earth, where their abode is, or in the limbus of the fathers. But on these points they differ, some holding that souls are ethereal or aerial forms and thus are like phantoms and specters, some of them dwelling in the air, some in the forests, some in the waters; others holding that the souls of the dead are transferred to the planets or to the stars, and

have habitations given to them there; and some believe that after a thousand years they will return into their bodies; but the majority believe that they are reserved for the time when the entire firmament together with the terraqueous globe will be destroyed, which will be done by fire breaking forth from the center of the earth or hurled down like universal lightning from heaven; that then the graves will be opened, and the reserved souls will be clothed again with their bodies, and transported to that holy city, Jerusalem, and so will dwell together on another earth in lustrous bodies, some lower down in that city, some higher up; for the height of it, like its breadth and length, will be twelve thousand furlongs (Apoc. 21:16).

(770) When a clergyman or a layman is asked whether he firmly believes all these things, as that the antediluvians together with Adam and Eve, and the postdiluvians together with Noah and his sons, and Abraham, Isaac, and Jacob, together with all the prophets and apostles, as well as the souls of all other men, are still reserved in the bowels of the earth or are flying about in the ether or air; as also whether he believes that souls will be re-clothed with their bodies or be reunited with them, when yet these dead bodies have been eaten up by worms and mice and fishes, and Egyptian bodies as mummies have been eaten up by men, and others are mere skeletons dried up in the sun and crumbled to dust; also whether he believes that the stars of heaven will then fall upon the earth, which, however, is smaller than a single one of them; and whether these things are not absurdities which reason itself dissipates, as it does

anything contradictory; to these things some will make no reply; some will say, “These things are matters of faith, to which we keep the understanding in obedience;” some that not only these but many other matters that are above reason belong to the Divine omnipotence. And when they mention faith and omnipotence, reason is exiled, and sound reason either disappears and becomes as nothing, or becomes as a specter, and is called insane. They add, “Are not these things in accordance with the Word? Must not everyone think and speak from that?”

(771) It has been shown in the chapter on the Sacred Scripture that the Word in the letter was written by appearances and correspondences, consequently in all its particulars there is a spiritual sense, and in that sense the truth is in its own light while the sense of the letter is in shade. In order therefore that the man of the New Church may not wander about, like the man of the old, in the shade that obscures the sense of the letter of the Word, especially in respect to heaven and hell and man’s life after death, and here in respect to the Lord’s coming, it has pleased the Lord to open the sight of my spirit, and thus introduce me into the spiritual world, and permit me not only to talk with spirits and angels, relatives and friends, and even with kings and princes who have finished their course in the natural world, but also to see the wonders of heaven and the miseries of hell, and thus to learn that man does not abide in some indefinite place in the earth, nor fly about blind and dumb in the air or in vacancy, but lives as a man in a substantial body in a much more perfect state (if he is

among the blessed), than that in which he formerly lived when in the material body. In order therefore, that man from ignorance may not immerse himself still more deeply in this opinion respecting the destruction of the visible heaven and habitable earth, and in respect also to the spiritual world (because of which ignorance naturalism together with atheism, which among the learned has begun to take root in the interior rational mind, is spreading more widely, like mortification in the flesh, even extending to the external mind from which man speaks), I have been commanded by the Lord to make known various things that I have seen and heard respecting Heaven and Hell and respecting the Last judgment, and also to explain the Apocalypse, which treats of the Lord's coming the former heaven, the new heaven, and the holy Jerusalem. From these, when they have been read and understood, anyone can see what is meant by the Lord's coming, the new heaven, and the New Jerusalem.

(772) VI. THIS COMING OF THE LORD WHICH IS HIS SECOND COMING, IS TAKING PLACE IN ORDER THAT THE EVIL MAY BE SEPARATED FROM THE GOOD, AND THAT THOSE WHO HAVE BELIEVED AND DO BELIEVE IN HIM, MAY BE SAVED, AND THAT FROM THEM A NEW ANGELIC HEAVEN AND A NEW CHURCH ON EARTH MAY BE FORMED; AND WITHOUT THIS, NO FLESH COULD BE SAVED (Matt. 24:22). That this second coming of the Lord does not take place for the purpose of destroying the visible heaven and habitable earth, has been shown in the preceding section. That it is not for the purpose of

destroying anything, but to build up, consequently not to condemn but to save those who since His first coming have believed in Him and also those who may hereafter believe in Him, is evident from these words of the Lord: God sent not His Son into the world to judge the world, but that the world through Him might be saved; he that believeth on Him is not judged, but he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God (John 3:17, 18). And elsewhere: If any man hear My words and believe not, I judge him not; for I came not to judge the world but to save the world: He that despiseth Me and receiveth not My words, hath one that judgeth him; the Word that I have spoken shall judge him in the last day (John 12:47-48). That the last judgment took place in the spiritual world in the year 1757 has been shown in the little work on The Last Judgment (London, 1758); and further in a Continuation on the Last Judgment, (Amsterdam, 1763). To all this I can testify, because I saw it with my own eyes in a state of full wakefulness.

(773) The Lord's coming is for the purpose of forming a new heaven of those who have believed in Him, and for the purpose of establishing a new church of those who shall hereafter believe in Him, inasmuch as these two are the ends for which He came. The very end for which the universe was created was no other than the formation from men of an angelic heaven, where all who believe in God shall live forever in eternal blessedness; for the Divine love which is in God and essentially is God, can intend nothing

else, and the Divine wisdom which is also in God and is God, can effect nothing else. As the end for which the universe was created was an angelic heaven from the human race, and at the same time a church on earth (for man enters heaven through the church); and as the salvation of men (which is to be effected in men who are to be born in the world), is thus the continuation of creation, so throughout the Word the term “to create,” which is frequently used, means to form for heaven, as in the following passages: Create for me a clean heart, O God, and renew a firm spirit in the midst of me (Ps. 51:10). Thou openest Thine hand, they are satisfied with good; Thou sendest forth Thy Spirit, they are created (Ps. 104:28, 30). A people that shall be created shall praise Jah (Ps. 102:18). Thus hath said Jehovah thy Creator, O Jacob, and thy Former, O Israel; I have redeemed thee, I have called thee by thy name, thou art Mine. Everyone that is called by My name into My glory have I created him (Isa. 43:1, 7). In the day that thou wast created they were prepared. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee (Ezek. 28:13, 15). This is said of the king of Tyre: That they may see, know, consider and understand that the hand of Jehovah hath done it, and the Holy One of Israel hath created it (Isa. 41:20). From all this the meaning of the term “to create” in the following passages can be seen: Jehovah creating the heavens, spreading forth the earth, giving breath unto the people upon it, and spirit to them that walk in it (Isa. 42:5; 45:12, 18). Behold I create a new heaven and a new earth; be ye glad forever in that which I create; for behold I create Jerusalem a rejoicing (Isa. 65:17, 18).

(774) The Lord's presence is unceasing with every man, both the evil and the good, for without His presence no man lives; but His Coming is only to those who receive Him, who are such as believe on Him and keep His commandments. The Lord's unceasing presence causes man to become rational, and gives him the ability to become spiritual. This is effected by the light that goes forth from the Lord as the sun in the spiritual world, and that man receives in his understanding; that light is truth, and by means of it man has rationality. But the Lord's coming is to him who joins heat with that light, that is, love with truth; for the heat that goes forth from that same sun is love to God and love toward the neighbor. The mere presence of the Lord, and the consequent enlightenment of the understanding, may be likened to presence of solar light in the world; unless this light is joined with heat all things on earth become desolate. But the coming of the Lord may be likened to the coming of heat, which takes place in spring; because heat then joins itself with light, the earth is softened, and seeds sprout and bring forth fruit. Such is the parallelism between the spiritual things which are the environment of man's spirit, and the natural things which are the environment of his body.

(775) The same is true of the man of the church in the composite or collective sense as of the individual or single man. Man in the collective or composite sense is the church among many, while the individual or single man is the

church in anyone of those many. It is according to Divine order that there should be what is general and what is particular, and that both should be together in every single thing, and that otherwise particulars cannot have existence and permanence; just as there are no particulars within man without generals by which they are surrounded. The particulars in man are the viscera and their parts, and the generals are the coverings which surround not only the whole man, but also everyone of the viscera, and every single part thereof. The same is true of every beast, bird, and worm; also every tree, shrub, and seed; nor can a tone be produced by a stringed instrument or the breath, unless there is a most general from which each least particular of the modulation derives its general, in order to exist. The same is true of every bodily sense, as sight, hearing, smell, taste, and touch; and also of all the internal senses, which belong to the mind. All this has been said by way of illustration, to make clear that in the church also there is what is general and what is particular, also what is most general; and that this is why there have been four preceding churches in order, from which progression what is most general in the church has arisen, and in succession the general and the particular of each church. In man also there are two most general things from which all the generals and the several particulars derive their existence. In his body these two most general things are the heart and lungs; in his spirit they are the will and understanding. On these four depend all things pertaining to his life, both in general and in particular, all of which without them would fall asunder and die. And so would it be with the whole angelic heaven, and with the whole human race, and even with the whole created universe, if they did not all in general, and each in particular depend on God, on His love and His wisdom.

(776) VII. THIS SECOND COMING OF THE LORD IS NOT A COMING IN PERSON, BUT IN THE WORD, WHICH IS FROM HIM, AND IS HIMSELF. It is written in many places that the Lord will come in the clouds of heaven (as in Matt. 17:5; 24:30; 26:64; Mark 14:62; Luke 9:34, 35; 21:27; Rev. 1:7; 14:14; Dan. 7:13). And as no one has hitherto known what is meant by “the clouds of heaven,” it has been believed that the Lord would appear in them in Person. Heretofore it has not been known that “the clouds of heaven” mean the Word in the sense of the letter, and that the “glory and power” in which He is then to come (Matt. 24:30), mean the spiritual sense of the Word, because no one as yet has had the least conjecture that there is a spiritual sense in the Word, such as this sense is in itself. But as the Lord has now opened to me the spiritual sense of the Word, and has granted me to be associated with angels and spirits in their world as one of them, it is disclosed that “a cloud of heaven” means the Word in the natural sense, and “glory” the Word in the spiritual sense, and “power” the Lord’s power through the Word. That such is the signification of “the clouds of heaven” may be seen from the following passages in the Word: There is none like unto the God of Jeshurun who rideth in the heaven, and in magnificence upon the clouds (Deut. 33:26-27). Sing unto

God, praise His name; extol Him that rideth upon the clouds (Ps. 68:4). Jehovah rideth upon a light cloud (Isa. 19:1). [2] “To ride” signifies to instruct in Divine truths from the Word, for “a horse” signifies understanding of the Word (see Apocalypse Revealed, n. 298). Who does not see that God does not ride upon the clouds? Again: God rode upon cherubs. He made His pavilion thick clouds of the heavens (Ps. 18:10, 11). “Cherubs” also signify the Word (see Apocalypse Revealed, n. 239, 672). Jehovah bindeth up the waters in His clouds; Him spreadeth His cloud over His throne (Job 26:8, 9). Give ye strength unto God; His strength is in the clouds (Ps. 68:34). Jehovah will create over every dwelling of Mount Zion a cloud by day; for over all the glory shall be a covering (Isa. 4:5). The Word in the sense of the letter was also represented by the cloud in which Jehovah descended upon Mount Sinai, when He promulgated the law; the principles of the law that were then promulgated were the first fruits of the Word. [3] As further proof, the following may also be added: In the spiritual world as well as in the natural world there are clouds, but from a different origin. In the spiritual world there are sometimes bright clouds over the angelic heavens, but dusky cloud over the hells. The bright clouds over the angelic heaven signify obscurity there arising from the literal sense of the Word; but when these clouds are dispersed, it signifies that they are in the clear light of the Word from the spiritual sense; while the dusky clouds over the hells signify the falsification and profanation of the Word. This signification of “clouds” in the spiritual world has its origin in the fact that the light which there goes forth from the Lord as a sun, signifies Divine truth; for which reason He is called "the Light" (John 1:9; 12:35). And for the same reason the Word itself there which is kept in the sacred recesses of the temples, appears surrounded by a clear white light, and its obscurity is induced by clouds.

(777) That the Lord is the Word can be clearly seen from the following in John: In the beginning was the Word, and the Word was with God, and God was the Word. And the Word was made flesh (John 1:1, 14). "The Word" means here Divine truth because Divine truth among Christians is from no other source than the Word, which is the fountain from which all churches bearing the name of Christ draw living waters in their fullness; and yet a church accepting the Word in its natural sense is, as it were, in a cloud, but one accepting it in its spiritual and celestial senses is in glory and power. That there are three senses in the Word, a natural, a spiritual, and a celestial, one within the other, has been shown in the chapter on the Sacred Scripture, and in the chapter on the Decalogue or Catechism. From all this it is clear that "the Word" in John means Divine truth. John also bears testimony to this in his first Epistle: We know that the Son of God hath come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ (5:20). This is why the Lord so frequently said, "Verily I say unto you," verily [amen] in the Hebrew language meaning truth (That He is "the Amen" see Apoc. 3:14, and "the Truth" John 14:6.) Moreover, when the learned men of the present

day are asked what they understand by “the Word” in John (1:1), they say that it means the Word in its preeminence; yet what is the Word in its preeminence but Divine truth? From all this it is evident that the Lord is now to appear in the Word. He is not to appear in Person, because since He ascended into heaven He is in His glorified Human, and in this He cannot appear to any man unless the eyes of his spirit are first opened; and this cannot be done in anyone who is in evils and consequent falsities, thus not in any of the goats whom He sets on His left hand. Therefore when He showed Himself to His disciples, He first opened their eyes, for it is written: And their eyes were opened, and they knew Him and He vanished out of their sight (Luke 24:31). The same took place with the women who were at the sepulchre after the resurrection, and in consequence they also saw angels sitting in the sepulchre and talking with them, and angels cannot be seen with the material eye. Neither did the apostles before the resurrection see the Lord in His glorified Human with their bodily eyes, but in spirit, which seems, after one is awakened from it, like the state of sleep. This is evident from the Lord’s transfiguration before Peter, James, and John, for it is said, That they were heavy with sleep (Luke 9:32). It is idle therefore, to believe that the Lord will appear in the clouds of heaven in Person; but He is to appear in the Word, which is from Him and therefore is Himself.

(778) Every man is his own love and his own intelligence, and whatever proceeds from him derives its essence from those two essentials or properties of his life. Therefore the

angels, from a brief interaction with a man, recognize what he is essentially; they know his love from the tone of his voice, and his intelligence from his speech. This is because there are two universals of life belonging to every man, the will and the understanding. The will is the receptacle and abode of his love, and the understanding the receptacle and abode of his intelligence. Therefore all things whatever, whether action or speech, that proceed from man, constitute the man and are the man himself. In like manner, but in a preeminent degree the Lord is Divine love and Divine wisdom, or what is the same thing, Divine good and Divine truth; for His will is of the Divine love and the Divine love is of His will, while His understanding is of the Divine wisdom and the Divine wisdom is of His understanding; the Human form is their containant. From this some idea may be formed of how the Lord is the Word. But on the contrary, he who is antagonistic to the Word, that is, to the Divine truth therein, consequently, to the Lord and His church, is his own evil and his own falsity, both in reference to his mind and in reference to the effects thereof, relating to actions and words, which proceed from the body.

(779) VIII. THIS SECOND COMING OF THE LORD IS EFFECTED BY MEANS OF A MAN TO WHOM THE LORD HAS MANIFESTED HIMSELF IN PERSON, AND WHOM HE HAS FILLED WITH HIS SPIRIT, THAT HE MAY TEACH THE DOCTRINES OF THE NEW CHURCH FROM THE LORD BY MEANS OF THE WORD. Since the Lord cannot manifest Himself in Person, as shown just above, and nevertheless has foretold that He was to come and establish

a new church, which is the New Jerusalem, it follows that He will do this by means of a man, who is able not only to receive these doctrines in his understanding but also to publish them by the press. That the Lord manifested Himself before me, His servant, and sent me to this office, that He afterward opened the eyes of my spirit and thus introduced me into the spiritual world and granted me to see the heavens and the hells, and to talk with angels and spirits, and this now continuously for several years, I affirm in truth; as also that from the first day of that call I have not received anything whatever pertaining to the doctrines of that church from any angel, but from the Lord alone while I have read the Word.

(780) In order that the Lord might be continuously present with me He has unfolded to me the spiritual sense of His Word, wherein is Divine truth in its very light, and it is in this light that He is continually present. For His presence in the Word is by means of the spiritual sense and in so other way; through the light of this sense He passes into the obscurity of the literal sense, which is like what takes place when the light of the sun in day-time is passing through an interposing cloud. That the sense of the letter of the Word is like a cloud, and the spiritual sense is the glory, the Lord Himself being the sun from which the light comes, and that thus the Lord is the Word, has been shown above. That "the glory" in which He is to come (Matt. 24:30), signifies Divine truth in its light, in which light the spiritual sense of the Word is, can be clearly seen from the following passages: The voice of one crying in the desert, prepare ye the way of

Jehovah; the glory of Jehovah shall be revealed, and all flesh shall see it (Isa. 40:3, 5). Shine; for thy light is come, and the glory of Jehovah is risen upon thee (Isa. 40:1 to the end). I will give thee for a covenant of the people, for a light of the Gentiles, and My glory will I not give to another (Isa. 42:6, 8; 48:11). Thy light shall break forth as the morning; the glory of Jehovah shall gather thee up (Isa. 48:8). All the earth shall be filled with the glory of Jehovah (Num. 14:21; Isa. 6:1-3; 46:18). In the beginning was the Word; in Him was life, and the life was the light of men. That was the true Light. And the Word was made flesh, and we beheld His glory, the glory as of the only begotten of the Father (John 1:1, 4, 9, 14). The heavens declare the glory of God (Ps. 19:1). The glory of God will lighten the Holy Jerusalem, and the Lamb is the light thereof, and the nations that are saved shall walk in the light of it (Apoc. 21:23, 24). Besides in many other places. "Glory" signifies Divine truth its fullness, because all that is magnificent in heaven is from the light that goes forth from the Lord, and the light going forth from Him as the sun there, is in its essence Divine truth.

(781) IX. THIS IS WHAT IS MEANT IN THE APOCALYPSE BY "THE NEW HEAVEN AND THE NEW EARTH," AND "THE NEW JERUSALEM" DESCENDING THEREFROM. We read in the Apocalypse: I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And I John saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband (Rev. 21:1-2). Something like this is also written in Isaiah: Behold, I create a new heaven and

a new earth; be ye glad and rejoice forever; and behold, I will create Jerusalem a rejoicing and her people a joy (Rev. 65:17-18). It has been made known previously in this chapter that the Lord is at this day forming a new heaven from such Christians as acknowledged in the world, or after their departure from the world were able to acknowledge, that He is the God of heaven and earth, according to His words in Matthew (28:18).

(782) By the New Jerusalem coming down from God out of heaven (Rev. 21), a new church is meant for the reason that Jerusalem was the metropolis in the land of Canaan, and the temple and altar were there, and the sacrifices were offered there, thus the Divine worship itself, to which every male of the whole land was commanded to go three times a year, was celebrated there; and also for the reason that the Lord was in Jerusalem, and taught in its temple, and afterward glorified His Human there. This is why "Jerusalem" signifies the church. That "Jerusalem" means the church can be clearly seen from the prophecies in the Old Testament respecting the new church to be established by the Lord, in that it is there called "Jerusalem." [2] Those passages only shall be here cited from which anyone endowed with interior reason can see that "Jerusalem" there means the church. These are the following: Behold, I create a new heaven and a new earth, and the former shall not be remembered. Behold, I will create Jerusalem a rejoicing and her people a gladness; that I may rejoice over Jerusalem and be glad over My people. Then the wolf and the lamb shall feed together; they shall not do evil in the

whole mountain of My holiness (Isa. 65:17-19, 25). For Zion’s sake will I not be silent, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and her salvation as a lamp burneth. Then the nations shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name which the mouth of Jehovah shall utter. And thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God. Jehovah delighteth in thee, and thy land shall be married. Behold, thy salvation cometh; behold, His reward is with Him; and they shall call them the people of holiness, the redeemed of Jehovah; and thou shalt be called a city sought out, not forsaken (Isa. 62:1-4, 11-12). [3] Awake, awake; put on thy strength, O Zion; put on the garments of thy beauty, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem. My people shall know My name in that day, for I am He that doth speak; behold, it is I. Jehovah hath comforted His people; He hath redeemed Jerusalem (Isa. 52:1, 2, 6, 9). Sing for joy, O daughter of Zion; be glad with all the heart, O daughter of Jerusalem; the king of Israel is in the midst of thee; thou shall not fear evil any more; He will rejoice over thee with joy; He will rest in thy love; He will joy over thee with singing; I will make you a name and a praise among all people of the earth (Zeph. 3:14-17, 20). Thus said Jehovah thy Redeemer, saying to Jerusalem, Thou shalt be inhabited (Isa. 44:24, 26). Thus saith Jehovah: I will return unto Zion, and will dwell in the midst of Jerusalem; whence Jerusalem shall be called a city of truth, and the mountain of Jehovah of Hosts the holy mountain (Zech. 8:3, 20-23). Then shall ye know that I am Jehovah your God dwelling in Zion, the mountain of holiness, and Jerusalem shall be holiness; and it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk. And Jerusalem shall abide to generation and generation (Joel 3:17-21). [4] In that day shall the shoot of Jehovah be for beauty and glory, and it shall come to pass, that he that is left in Zion and he that remaineth in Jerusalem, shall be called holy everyone that is written unto life in Jerusalem (Isa. 4:2, 3). In the end of days it shall be that the mountain of the house of Jehovah shall be established as the head of the mountains; for out of Zion shall go forth doctrine, and the Word of Jehovah from Jerusalem (Micah 4:1, 2, 8). At that time they shall call Jerusalem the throne of Jehovah and all nations shall be gathered unto it, because of the name of Jehovah at Jerusalem; neither shall they walk any more after the stubbornness of their evil heart (Jer. 3:17). Look upon Zion, the city of our set feast; let thine eye see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed; and the cords thereof shall not be broken (Isa. 33:20). (So also elsewhere, as in Isa. 24:23; 37:32; 66:10-14; Zech 12:3, 6-10; 14:8, 11, 12, 21; Mal. 3:4; Ps. 122:1-7; 137:4-6). [5] That "Jerusalem" means here a church about to be established by the Lord, and not the Jerusalem inhabited by the Jews, is evident from the particulars of its description in the passages quoted; as that Jehovah God was to create a new heaven and a new earth, and after that Jerusalem; and that she should be a crown of glory and a royal diadem; that she should be called holiness, a city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that should not be taken down; that there the wolf and the lamb are to feed together; that the mountains there will drop down new wine, and the hills flow with milk, and Jerusalem shall abide to generation and generation, with many other things. It is also said of the people there that they are holy, that they are all written unto life, and shall be called the redeemed of Jehovah. All these passages, moreover, treat of the Lord's coming, especially of His second coming, when Jerusalem is to be such as is there described; for until then she was not married, that is, made the bride and wife of the Lamb, as the New Jerusalem is said to be in the Apocalypse. [6] The former church (that is, the existing church), is meant by "Jerusalem" in Daniel, and its beginning is there described as follows: Know and perceive, that from the going forth of the Word, even to the restoration and building of Jerusalem, even to the Messiah the prince shall be seven weeks. After the threescore and two weeks it shall be restored and built with street and moat, but in straitness of times (Dan. 9:25). But its end is there described by the following: At last upon the bird of abominations shall be desolation; and even to the consummation and decision shall it drop upon the devastation (Dan. 9:27). This last passage is referred to by the Lord's words in Matthew: When ye shall see the abomination of desolation predicted by Daniel the prophet standing in the holy place let him that readeth note it well (Matt. 24:15). That “Jerusalem” in the foregoing passages does not mean the Jerusalem inhabited by the Jews can be seen from those passages in the Word where the latter is said to be utterly lost, and destined to be destroyed (as in Jer. 5:1; 6:6, 7; 7:17-34; 8:6-22; 9:10-22; 13:9, 10, 14; 14:16; Lam. 1:8, 9, 17; Ezek. 4; 5:9-17; 12:8, 19; 15:6-8; 16; 23; Matt. 23:37, 38; Luke 19:41-44; 21:20- 22; 23:28-30; besides many other passages); as also from the passages where it is called “Sodom” (Isa. 3:9; Jer. 23:14; Ezek. 16:46, 48; and elsewhere).

(783) That the church is the Lord’s, and that from the spiritual marriage, which is that of good and truth, the Lord is called the Bridegroom and Husband, and the church the bride and wife, is well known to Christians from the Word, especially from the following. John said of the Lord: He that hath the bride is the bridegroom, but the friend of the bridegroom, who standeth and heareth him, rejoiceth because of the bridegroom’s voice (John 3:29). Jesus said, The children of the bridechamber cannot mourn so long as the bridegroom is with them (Matt. 9:15; Mark 2:19-20; Luke 5:34-35). I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband (Rev. 21:2). The angel said to John: Come, I will show thee the bride, the wife of the Lamb, and from a mountain he showed him the holy city Jerusalem (Rev. 21:9-10). The time of the marriage of the Lamb is come, and His wife hath made herself ready. Blessed are they that have been called unto the marriage

supper of the Lamb (Rev. 19:7, 9). I am the root and the offspring of David, the bright and morning Star. And the Spirit and the bride say, Come. And he that is athirst, let him come, and he that willeth, let him take the water of life freely (Rev. 22:16-17).

(784) It is in accordance with Divine order that a new heaven should be formed before a new church is established on earth, for the church is both internal and external, and the internal church makes one with the church in heaven, thus with heaven itself; and what is internal must be formed before its external, what is external being formed afterwards by means of its internal. This is well known in the world among the clergy. Just so far as this new heaven, which constitutes the internal of the church with man, increases, does the New Jerusalem, that is, the New Church, descend from it; consequently this cannot take place in a moment, but it takes place to the extent that the falsities of the former church are set aside. For where falsities have already been implanted what is new cannot enter until the falsities have been rooted out, and this will take place with the clergy, and so with the laity; for the Lord said: No one puts new wine into old wineskins, else the skins burst and the wine is spilled, but they put new wine into fresh wineskins, and both are preserved (Matt. 9:17; Mark 2:22; Luke 5:37-38). That these things take place only at the consummation of the age, by which is meant the end of the church, can be seen from these words of the Lord: Jesus said, The kingdom of the heavens is like unto a man who sowed good seed in his field; but while men

slept, his enemy came and sowed tares among the wheat, and went away; but when the blade sprang up, then appeared the tares also. The servants came and said, Wilt thou that we go and gather them up? But he said, Nay; lest haply while ye gather up the tares, ye root up the wheat with them; let both grow together until the harvest; and in the time of harvest I will say to the reapers, Collect first the tares and bind them in bundles to burn; but gather the wheat into my barn. The harvest is the consummation of the age; as the tares are gathered and burned with fire, so shall it be in the consummation of the age (Matt. 13:24-30, 39-40). “Wheat” means here the truths and goods of the new church, and “tares” the falsities and evils of the former church. In the first section of this chapter it can be seen that “the consummation of the age” means the end of the church.

(785) That there is in everything an internal and an external, and that the external depends on the internal as the body does on its soul, every single thing in the world shows when it is properly examined. In man this is manifest. As his entire body is from his mind, so in each thing that proceeds from man there is an internal and an external; in his every action there is the mind’s will, and in his every word the mind’s understanding, so also in his every sensation. In every bird and beast, and even in every insect and worm, there is an internal and an external; and again in every tree, plant, and germ, and even in every stone and every particle of soil. A few facts relating to the silk-worm, the bee, and dust, will suffice to make this clear. The

internal of the silk-worm is that whereby its external is moved to weave its cocoon, and afterward to fly forth as a butterfly. The internal of the bee is that whereby its external is moved to suck honey from flowers, and to build its cells in wonderful forms. The internal of a particle of soil whereby its external is moved, is its endeavor to fecundate seed; it exhales from its little bosom something which introduces itself into the inmosts of the seed, and produces this effect; and this internal follows the growth of the seed even to new seed. The same takes place in things of an opposite character, in which there is also an internal and an external; as in the spider, whose internal, whereby its external is moved, is the ability and consequent inclination to construct an ingenious web, at the center of which it lies in wait for the flies that fly into it, which it eats. It is the same with every noxious worm, every serpent, and every beast of the forest; as also with every impious, cunning, and treacherous man.

(786) X. THIS NEW CHURCH IS THE CROWN OF ALL THE CHURCHES THAT HAVE HITHERTO EXISTED ON THE EARTH. It has been shown above that there have been, in general, from the beginning, four churches on this earth, one before the flood, the second after it, the third the Israelitish church, and the fourth that which is called the Christian church; and as all churches depend on a knowledge and acknowledgment of one God, with whom the man of the church can be conjoined, and as none of these four churches has possessed that truth, it follows that a church must follow these four which will know and

acknowledge one God. The sole end of God's Divine love, when He created the world, was to conjoin man to Himself and Himself to man that He might thus dwell with man. This truth the former churches did not possess, the Most Ancient church, which preceded the flood, worshiping an invisible God with whom no conjunction is possible; the Ancient church which followed the flood, did likewise; the Israelitish church worshiped Jehovah, who in Himself is an invisible God (Exod. 33:18-23), but under a human form, which Jehovah God put on by means of an angel, in which He was seen by Moses, Abraham, Sarah, Hagar, Gideon, Joshua, and sometimes by the prophets. This human form was a representative of the Lord who was to come, and because this was representative so each thing and all things in their church were made representative. It is a well known fact that the sacrifices and everything else pertaining to their worship represented the Lord who was to come, and that when He came they were abrogated. The fourth, which is called the Christian church, did indeed with the lips acknowledge one God, but in three Persons, each One of whom was singly or by Himself God; thus it acknowledged a divided Trinity, but not a Trinity united in one Person; and from this an idea of three Gods adhered to their minds, although the expression "one God" was on their lips. Moreover, the teachers of the church from that doctrine of theirs which they concocted after the Nicene Council, teach that men ought to believe in God the Father, God the Son, and God the Holy Spirit, all of them invisible, because existent in a similar Divine essence before the world was (although, as said above, with an invisible God no conjunction is possible), for they still do not know that the one God who is invisible came into the world and assumed a Human, not only that He might redeem men, but also that He might become visible, that thereby conjunction with man might become possible. For we read: The Word was with God, and God was the Word. And the Word was made flesh (John 1:1, 14). And in Isaiah: Unto us a Child is born, unto us a Son is given, and His name, God, Mighty, Father of Eternity (9:6). It is also frequently declared in the Prophets that Jehovah Himself would come into the world, and would be a Redeemer, which He also became in the Human which He assumed.

(787) This New Church is the crown of all the churches that have hitherto existed on the earth, because it is to worship one visible God in whom is the invisible like the soul in the body. Thus, and not otherwise, is a conjunction of God with man possible because man is natural, and therefore thinks naturally, and conjunction must exist in his thought, and thus in his love’s affection, and this is the case when he thinks of God as a Man. Conjunction with an invisible God is like a conjunction of the eye’s vision with the expanse of the universe, the limits of which are invisible; it is also like vision in mid-ocean, which reaches out into the air and upon the sea, and is lost. Conjunction with a visible God, on the other hand, is like beholding a man in the air or on the sea spreading forth his hands and inviting to his arms. For all conjunction of God with man must be also a reciprocal conjunction of man with God; and no such reciprocation is

possible except with a visible God. That before the assumption of the Human, God was not visible, the Lord Himself also teaches in John: Ye have neither heard the voice of the Father at any time, nor seen His form (5:37). And in Moses: That no one can see God and live (Ex. 33:20). But that He is visible through His Humanity is stated in John: No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath manifested Him (1:18). And in the same: Jesus said I am the Way, the Truth, and the Life; no one cometh unto the Father but by Me. He that knoweth Me, knoweth the Father, and he that seeth Me seeth the Father (14:6, 7, 9). That there is a conjunction with the invisible God through the visible, that is, through the Lord, He teaches in the following passages: Jesus said, Abide in Me, and I in you; he that abideth in Me and I in him, the same beareth much fruit (John 15:4, 5). In that day ye shall know that I am in the Father, and ye in Me and I in you (John 14:20). The glory which thou hast given Me I have given them, that they may be one, even as we are one; I in them and Thou in Me: that the love wherewith Thou hast loved Me may be in them, and I in them (John 17:21-23, 26; also 6:56). It is also taught that He and the Father are one, and that in order to have eternal life man must believe in Him. That salvation depends on conjunction with God has been frequently shown above.

(788) That this church is to follow those that have existed since the beginning of the world, and that it is to endure for ages of ages, and is thus to be the crown of all the churches that have preceded, was foretold by Daniel; first, when he

narrated and explained to Nebuchadnezzar his dream of the four kingdoms (which mean the four churches that were represented by the statue that he saw), saying: In the days of those kings the God of the heavens shall make a kingdom to arise which shall not perish for ages, and it shall consume all those kingdoms; but itself shall stand for ages (Dan. 2:44). And this, he said, should be done, By a stone becoming a great rock and filling all the earth (verse 35); “rock” in the Word meaning the Lord in respect to Divine truth. The same prophet also says elsewhere: I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven and there was given Him dominion, and glory, and a kingdom; and all peoples, nations, and languages shall worship Him; His dominion is the dominion of an age, which shall not pass away, and His kingdom that which shall not be destroyed (7:13, 14). And this he said after he saw the four great beasts coming up out of the sea (verse 3), which beasts also represented the four prior churches. That all this was prophesied by Daniel respecting the present time, can be seen from his words in 12:4, as also, from the words of the Lord in Matt. 24:15, 30. Like things are said in the Apocalypse: The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of the world are become our Lord’s and His Christ’s; and He shall reign unto the ages of the ages (11:15).

(789) Furthermore, the other prophets have made many predictions respecting this church, what its character would be, a few of which shall be cited: In Zechariah: It

shall be one day that shall be known to Jehovah, not day nor night, for about the time of evening it shall be light. In that day living waters shall go out from Jerusalem; and Jehovah shall be king over all the earth; in that day shall there be one Jehovah and His name one (14:7-9) In Joel: And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk; and Jerusalem shall abide to generation and generation (3:17-21). In Jeremiah: At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, because of the name of Jehovah at Jerusalem; neither shall they walk any more after the stubbornness of their evil heart (3:17; Apoc. 21:24, 26). In Isaiah: Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, and the cords thereof shall not be broken (33:20). [2] In these passages "Jerusalem" means the new and holy Jerusalem described in the Apocalypse (chap. 21), by which the New Church is meant. Again in Isaiah: There shall go forth a Shoot out of the stem of Jesse and righteousness shall be the girdle of His loins, and truth the girdle of His thigh. Therefore the wolf shall dwell with the lamb, and the leopard with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den. They shall not do evil nor corrupt themselves in all the mountain of My holiness; for the earth shall be full of the knowledge of Jehovah. In that day it shall come to pass that the nations shall seek the Root of Jesse which standeth for an ensign of the people; and His rest shall be glory (11:5-10). That such things have not yet taken place in the churches, least of all in the last, is well known. In Jeremiah: Behold the days come, in which I will make a new covenant; and this shall be the covenant, I will put My law in their inward parts, and upon their hearts will I write it, and I will be their God, and they shall be My people; and they shall all know Me, from the least of them unto the greatest of them (Jer. 31:31-34; Rev. 21:3). [3] That this state of things has not existed in the churches heretofore is also known. This was because men did not approach the visible God whom all shall know, because He is the Word or law which He will put in their inward parts and write upon their hearts. Again in Isaiah: For Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and thou shalt be called by a new name, which the mouth of Jehovah shall declare; and thou shalt be a crown of beauty and a royal diadem in the hand of thy God. Jehovah shall delight in thee, and thy land shall be married. Behold, thy salvation cometh; behold, his reward is with Him. And they shall call them, the people of holiness, the redeemed of Jehovah, and thou shalt be called, a city sought out and not forsaken (Isa. 62:1-4, 11-12).

(790) What this church is to be is fully described in the Apocalypse, where the end of the former church and the beginning of the new are treated of. This New Church is

described by the New Jerusalem, by its magnificence, and by its being the future bride and wife of the Lamb (19:7; 21:2, 9). Besides these I will cite only the following quotation from the Apocalypse: When the New Jerusalem was seen descending from heaven it was said: Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, Himself shall be with them, their God. And the nations that are saved shall walk in the light of it; and there shall be no night there. I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning Star. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let them come. And he that wisheth, let him take the water of life freely. Even so, come, Lord Jesus. Amen (Rev. 21:3, 24-25; 22:16-17, 20).

(791) NOTE. - After this work was finished the Lord called together His twelve disciples who followed Him in the world; and the next day He sent them all forth throughout the whole spiritual world to preach the Gospel that THE LORD GOD JESUS CHRIST reigns, whose kingdom shall be for ages and ages, according to the prediction in Daniel (7:13, 14), and in Revelation (11:15). Also that blessed are those that come to the marriage supper of the Lamb (Rev. 19:9). This took place on the nineteenth day of June, 1770. This is what is meant by these words of the Lord: He shall send His angels and they shall gather together His elect, from the end of the heavens to the end thereof (Matt. 24:31).

(792) SUPPLEMENT. THE SPIRITUAL WORLD. The spiritual world has been treated of in detail in the work entitled Heaven and Hell, in which many things relating to that world are described; and as every man enters that world after death, man's state there is also described. Who does not know, or may not know, that man lives after death, because he is born a man and is created an image of God, and also because the Lord teaches it in His Word? But what his life is to be, has been hitherto unknown. It has been believed, that he would then be a soul, and of soul there has been no other idea than that of ether or air, thus that it is a mere breath, such as man breathes out from his mouth when he dies, in which, however, his vitality resides. It is also regarded as destitute of any sight like that of the eye, and of any hearing like that of the ear, and of any speech like that of the mouth. And yet, man after death is as much a man as he was before, so much so as to be unaware that he is not still in the former world; for he has sight, hearing, and speech as in the former world; he walks, runs, and sits, as in the former world; he lies down, sleeps, and awakes, as in the former world; he eats and drinks as in the former world; he enjoys marriage delight as in the former world; in a word, he is a man in each and every respect. From all this it is clear that death is not the extinction but the continuation of life, and is merely a transition.

(793) That man is as much a man after death as before, although he is not then visible to the eyes of the material body, can be seen from the appearance of the angels to Abraham, Hagar, Gideon, Daniel, and some of the prophets,

also in the Lord’s sepulchre, and frequently afterwards to John as related in the Apocalypse; but especially from the Lord Himself, who showed by touch and by eating that He was a Man, and yet became invisible to the eyes of His disciples. Who can be so foolish as not to acknowledge that although He was invisible He was just as much a Man? His disciples saw Him because the eyes of their spirits were then opened; and when these are opened, the things of the spiritual world appear as clearly as those of the natural world. The difference between man in the natural world and man in the spiritual world is, that man in the spiritual world is clothed with a substantial body, but man in the natural world with a material body, within which is his substantial body; and the substantial man sees the substantial man just as clearly as the material man sees the material. But the substantial man cannot see the material man, nor the material man the substantial, because of the difference between what is material and what is substantial, the nature of which difference can be defined, but not in few words.

(794) From what I have seen during so many years, I can relate the following: In the spiritual world there are lands just as in the natural world, and there are plains and valleys, mountains and hills, also springs and rivers; there are parks, gardens, groves, and forests; there are cities, with palaces and houses in them; there are writings and books; there are occupations and business; there are gold, silver, and precious stones; in a word, there are all things and each thing there that are in the natural world; although

the things in heaven are immeasurably more perfect. But there is this difference, that all things seen in the spiritual world are instantaneously created by the Lord, as the houses, parks, food, and the rest; and that they are created in correspondence with the interiors of angels and spirits, which are their affections and the thoughts therefrom; while all things seen in the natural world spring up and grow from seed.

(795) This being the case, and also because I have talked there daily with the nations and peoples of this world, both with those who are in Europe, and also, with those who are in Asia and Africa, thus with those of different religions, I will add as a supplement to this work a brief description of the state of some of these peoples. It must be borne in mind that in the spiritual world the state of every nation and people in general, and also of individuals, is in accordance with their acknowledgment and worship of God; and that all who in heart acknowledge God, and from this time on, all who acknowledge the Lord Jesus Christ as God, Redeemer, and Savior, are in heaven, while those who do not acknowledge Him are beneath heaven; where they are taught, and those who accept what they are taught, are raised up into heaven, but those who do not are cast down to hell; and to this class belong those who, like the Socinians, have approached God the Father only, or who like the Arians have denied the Divinity of the Lord's Human. For the Lord said: I am the Way, the Truth, and the Life; no man cometh unto the Father but through Me. (John 14:6). And to Philip who wished to see the Father; He said:

He that hath seen and known Me, hath seen and known the Father (John 14:6 seq.).

(796) LUTHER, MELANCTHON, AND CALVIN IN THE SPIRITUAL WORLD. Having frequently talked with these three leaders, reformers of the Christian church, I have thus learned what the state of their life has been from its beginning in that world up to the present time. As for Luther, from the time that he entered the spiritual world he was a most vehement propagator and defender of his dogmas, and his zeal for them grew as the number of those from the earth who agreed with him and favored him increased. A house was given him there like the one he had at Eisleben while he lived in the body. In the center of this house he erected a sort of throne, somewhat elevated, where he sat; and through the open door he admitted hearers, and arranged them in classes, admitting to the class nearest to himself those who were the more favorable to him, and placing behind them those less favorable, and then he made set speeches to them, occasionally permitting questions in order that he might from some point resume the thread of his discourse. [2] In consequence of this general approval he at length acquired a power of persuasion which is so efficacious in the spiritual world that no one is able to resist it or speak against what is said. But as this was a kind of incantation used by the ancients, he was strictly forbidden to speak any more from that power of persuasion; and thereafter he taught, as he had done before, from the memory and understanding together. This power of persuasion, which is a kind of incantation, flows

from the love of self; and on this account it finally becomes of such a nature that when anyone contradicts, not only is the subject in question attacked, but also, the person himself. [3] Such was the state of Luther's life up to the time of the last judgement, which took place in the spiritual world in the year 1757. But a year after that, he was removed from his first house to another, and at the same time underwent a change of state. And then, having heard that I, while still in the natural world, could speak with those in the spiritual world, he among others came to me; and after some questions and answers, he saw that there is at this day an end of the former church and the beginning of a new church, respecting which Daniel prophesied, and which was predicted by the Lord Himself in the Gospels. He also saw that it is this new church that is meant by the New Jerusalem in the Apocalypse, and by "the eternal gospel" which the angel flying in the midst of heaven proclaimed unto them that dwell upon the earth (Rev. 14:6). At this he became very angry and railed. But as he observed the increase of the new heaven (which was formed and is still forming of those who acknowledge the Lord alone as the God of heaven and earth, according to His word in Matthew (28:18), and also that the number of his own congregations was daily diminishing, he ceased his railing, and then came nearer to me, and began to talk with me more familiarly. And when he had been convinced that he had got his chief dogma of justification by faith alone from his own intelligence and not from the Word, he suffered himself to be instructed respecting the Lord, charity, true faith, freedom of choice, and also respecting redemption, and this solely from the Word. [4] And finally when he had been convinced, he began to favor those truths out of which the New Church is built up, and finally to confirm himself in them more and more. At this time he was with me daily; and then, as often as he brought those truths together, he began to laugh at his former dogmas as things diametrically opposed to the Word; and I heard him say, "Do not wonder at my seizing upon justification by faith alone, excluding charity from its spiritual essence, and thus taking away from men all freedom of choice in things spiritual, and affirming other things that depend on faith alone once accepted, as links on a chain, since my object was to break away from the Roman Catholics, and this object I could compass and attain in no other way. I therefore do not wonder at my own errors, but I do wonder that one crazy man could make so many others crazy; so that they failed to see what is said in the Sacred Scriptures on the other side, although it is very manifest;" and as he said this he looked askance at certain dogmatic writers, men of celebrity in his time, faithful followers of his doctrine. [5] I was told by the examining angels that the reason why this leader was more nearly in a state of conversion than many others who had confirmed themselves in the doctrine of justification by faith alone, was that in his childhood, before he entered upon the Reformation, he had been imbued with the dogma of the preeminence of charity; and for this reason his teaching respecting charity was so excellent, both in his writings and in his preaching; and as a consequence, justifying faith with him was merely implanted in his external-natural man, and had not taken root in his internal-spiritual man. It is otherwise with those who in their childhood confirm themselves against the spirituality of charity; and this comes of itself when justification by faith alone is established by confirmations. I have talked with the prince of Saxony, with whom Luther had been associated in the world, and he told me that he had often reproved Luther, especially for separating charity from faith and declaring faith to be saving and charity not saving, when not only does Sacred Scripture join together these two universal means of salvation, but Paul even sets charity before faith, when he says, That there are three, faith, hope, charity, and that the greater of these is charity (1 Cor. 13:13). But he said that Luther as often replied that he could not do otherwise, because of the Roman Catholics. This prince is among the blessed.

(797) As to the lot of Melancthon when he first entered the spiritual world, and what it was afterward, I have been permitted to learn many things not only from angels but also from himself, for I have talked with him repeatedly, yet not so often nor so intimately as with Luther. The reason why I have not talked with him so often or so intimately is that he could not approach me as Luther did, because he had given his attention so fully to justification by faith alone, and not to charity; and I was surrounded by angelic spirits who were in charity, and who were a hindrance to his approaching me. [2] I have heard that when he first entered the spiritual world, a house was prepared for him like that

in which he had dwelt in the world. This is done for most of the newcomers there, and for this reason they do not know but that they are still in the natural world, and the time that has passed since their death seems to them merely as a sleep. Also everything in his room was like what he formerly had; a similar table, a similar desk with compartments, and a similar library; so that as soon as he came there, as if he had just awakened from a sleep, he seated himself at the table and continued his writing, and that, too, on the subject of justification by faith alone, and so, on for several days, writing nothing whatever about charity. The angels perceiving this, asked him through messengers why he did not write about charity also. He replied that there is nothing of the church in charity, for if charity were to be received as in any way an essential attribute of the church, man would ascribe to himself the merit of justification and consequently of salvation, and thus he would rob faith of its spiritual essence. [3] When the angels who were over his head perceived this, and when the angels who were associated with him when he was outside of his house heard it (for angels are associated with every newcomer at the beginning), they all withdrew. A few weeks after this occurred, the things that he used in his room began to be obscured and at length to disappear, until at last there was nothing left there but the table, paper, and ink stand; and, moreover, the walls of his room seemed to be plastered with lime, and the floor to be covered with a yellowish, brick-like material, and he himself to be in coarser clothing. Wondering at this, he asked of those about him why it was so, and was told that it was because he had separated charity from the church, which was, nevertheless, its heart. But as he repeatedly contradicted this, and went on writing about faith as the one only essential of the church and the means of salvation, and separated charity more and more, he suddenly seemed to himself to be under ground in a sort of workhouse, where there were others like him. And when he wished to go out he was detained, and it was announced to him that no other lot awaits those who thrust charity and good works outside of the doors of the church. But as he had been one of the Reformers of the church, he was released by the Lord's command, and sent back to his former room, where there was nothing but the table, paper, and ink stand. Nevertheless, because of his confirmed ideas, he continued to besmear the paper with the same error, so that he could not be kept from being alternately sent down to his captive fellows and sent back again. When sent back, he appeared in a garment made of a hairy skin, because faith without charity is cold. [4] He himself told me that there was another room adjoining his own in the rear, in which there were three tables, at which sat men like himself, who had likewise exiled charity, and that sometimes a fourth table appeared there, on which were seen monstrous things in various forms, but they were not frightened thereby from their work. He said that he conferred with these, and was confirmed by them daily. Nevertheless, after a time, he was smitten with fear, and began to write something about charity; but what he wrote on the paper one day he did not see the next day, for this is what happens to everyone there when he commits anything to paper from the external man only, and not also from the internal, thus from compulsion and not from freedom. The writing is obliterated of itself. [5] But after the beginning of the establishment of the new heaven by the Lord, he began to think from the light from that heaven that he might possibly be in error; and in consequence, because of anxiety about his lot, he felt impressed upon him some interior ideas respecting charity. In this state he consulted the Word, and then his eyes were opened, and he saw that it was filled throughout with love to God and love towards the neighbor, so that it was, as the Lord says, that on these two commandments hang the law and the prophets, that is, the whole Word. From this time he was interiorly conveyed into the southern quarter towards the west, and thus to another house, and there he talked with me, saying that his writings on charity did not then vanish as formerly, but appeared obscurely the next day. [6] One thing I wondered at, that when he walked, his steps had a clanking sound, like those of a man walking with iron heels on a stone pavement. To this must be added, that when any novitiate from the world entered his room to talk with him or see him, he would summon a spirit from among those given to magic, who by fantasy could call up various beautiful shapes, and who then adorned his chamber with ornaments and flowered tapestry, and also with the appearance of a library in the center. But as soon as the visitors were gone those shapes vanished, and the former plastering and emptiness returned. But this was when he was in his former state.

(798) About Calvin I have heard the following: I. When he first entered the spiritual world he fully believed that he was still in the world where he was born; and although he was told by the angels associated with him in the beginning that he was then in their world, and not in his former one, he said, “I have the same body, the same hands, and like senses.” But he was taught by the angels that he was then in a substantial body, and that formerly he had been not only in that same body, but also in a material body which invested the substantial; and that the material body had been cast off, while the substantial body, from which a man is a man, still remained. This he at first understood; but the next day he returned to his former belief, that he was still in the world where he was born. This was because he was a sensual man and had no other belief than what he could draw from the objects of the bodily senses; and from this it came about that he drew all the dogmas of his faith as conclusions from his own intelligence and not from the Word. His quoting the Word was in order to win the assent of the common people. [2] II. After this first period, having left the angels, he wandered about inquiring for those who from ancient times believed in Predestination; and he was told that they had been removed from that place and shut up and covered over, and that there was no way open to them except rearward under the earth; but that the disciples of Gotschalk still went about freely, and sometimes assembled in a place called, in spiritual language, Pyris. And as he earnestly desired their company, he was led to an assembly where some of them were standing; and when he

came among them he was in his heart’s delight, and bound himself to them by interior friendship. [3] III. But when the followers of Gotschalk had been led away to their brethren in the cavern, Calvin became weary, and therefore sought here and there for an asylum, and was finally received into a certain society made up wholly of the simple-minded, some of whom were also religious; and when he saw that they knew nothing and could understand nothing about predestination, he betook himself to one corner of the society, and there hid himself for a long time, not opening his mouth on any church matter. This was provided in order that he might withdraw from his error respecting predestination, and that the ranks of those, who, after the Synod of Dort adhered to that detestable heresy might be filled up; all of whom were gradually sent away to their fellows in the cavern. [4] IV. At length when the modern Predestinarian inquired where Calvin was, he was found after a search for him, on the confines of a certain society consisting solely of the simple-minded. He was therefore called away from there and conducted to a certain governor who was filled with similar dregs; and who therefore took him into his house and guarded him, and this until the new heaven began to be established by the Lord; and then, as the governor, his guardian, was cast out together with his troop, Calvin betook himself to a certain house of ill-repute, and remained there for some time. [5] V. As he then enjoyed the liberty of wandering about, and also of coming near to the place where I was stopping, I was permitted to talk with him, in the first place about the new heaven which is at this day being formed of those who acknowledge the Lord alone as the God of heaven and earth, according to His own words in Matthew (28:18). I told him that such believe, That He and the Father are one (John, 10:30); And that He is in the Father and the Father in Him, and that whosoever sees and knows Him, sees and knows the Father (John 14:6-11); thus that there is one God only in the church as in heaven. [6] At first, when I said this, as usual he was silent; but half an hour he broke the silence and said, "Was not Christ a man, the son of Mary, who was married to Joseph? How can a man be adored as God?" I answered, "Is not Jesus Christ our Redeemer and Savior both God and Man?" He replied, "He is both God and Man; nevertheless the Divinity is the Father's and not His." I asked, "Where then is Christ?" He answered, "In the lowest parts of heaven;" and he gave as proof of this His humiliation before the Father, and His suffering Himself to be crucified. To this he added some witty remarks about the worship of Christ, which then invaded his memory from the world, which was, in brief, that the worship of Christ was nothing but idolatry. He wanted to add things unfit to be spoken about that worship; but the angels who were with me shut his lips. [7] But from a zeal to convert him I said, that the Lord our Savior is not only both God and Man, but in Him God is Man and Man is God. And this I confirmed by Paul's saying, That in Him dwelleth all the fullness of Divinity bodily (1 Col. 2:8); and by John's: That He is the true God and eternal life (1 Epistle, 5:20); as also from the words of the Lord Himself: That it is the Father's will that all who believe on the Son shall have eternal life, and that he who believes not shall not see life, but the wrath of God abideth on him (John 3:36; 4:40); and finally by the declaration of faith called Athanasian, which declares that in Christ God and Man are not two but one, and are in one Person like the soul and body in man. [8] When he heard this, he replied, "What are all those things you have presented from the Word but empty sounds? Is not the Word the book of all heresies, and thus like the weathercocks on house-tops and ships' masts, which turn every way according to the wind? It is Predestination alone that determines all things pertaining to religion; this is their habitation or their tent of meeting, wherein faith, through which justification and salvation are effected, is the shrine and sanctuary. Has any man freedom of choice in spiritual things? Is not everything of salvation a free gift? Any argument therefore against these principles, and so against predestination, I listen to and value as much as I do eructations from the stomach or the rumbling of the bowels. And this being so, I have thought to myself that any church where anything else is taught, even from the Word, together with the crowd there assembled, is like a pen of beasts containing both sheep and wolves, but with the wolves muzzled by the laws of civil justice, lest they should attack the sheep (the sheep meaning the predestined), also that the praying and preaching there are like so much hiccoughing. But I will give you my confession of faith; it is this: There is a God, and He is omnipotent; and there is no salvation for any except those who are elected and predestined by God the Father; and everyone else is condemned to his lot, that is, to his fate." [9] Hearing this I answered with much warmth, "What you say is horrible. Begone, wicked spirit! Being in the spiritual world do you not know that there is a heaven and a hell, and that predestination implies that some have been designated for heaven and some for hell? Can you then form to yourself any other idea of God than as being a tyrant who admits his favorites into his city, and sends the rest to the rack? Shame on you." [10] I then read to him what is written in the dogmatic book of the Evangelical Protestants, called Formula Concordiae relating to the erroneous doctrine of the Calvinists in regard to the worship of the Lord and predestination. Their doctrine of the worship of the Lord is thus defined: It is damnable idolatry, if the confidence and faith of the heart are placed in Christ, not only according to His Divine but also according to His Human nature, and the honor of worship is directed to both. And predestination is thus defined: Christ did not die for all men, but only for the elect. God has created the greater part of men for eternal damnation, and does note that the greater part should be converted and live. The elect and born again cannot lose faith and the Holy Spirit, although they should commit all kinds of great sins and crimes. But those who are not elected are necessarily damned, nor can they attain to salvation even if they were to be baptized a thousand times, were to partake of the sacrament daily, and moreover were to lead as holy and blameless a life as it is ever possible to live (Leipsic edition of 1756, pp. 837, 838). When I had read this, I asked him whether this, which was written in that book was from his doctrine or not. He said that it was, but that he did not remember whether or not those very words had flowed from his pen, although they might have from his lips. [11] All the servants of the Lord, when they heard this, withdrew from him, and he betook himself hastily to a way that led to a cave, which was occupied by those who had confirmed in themselves the execrable dogma of predestination. I afterward talked with some of those imprisoned in that cave, and asked about their lot. They said that they were compelled to labor for food, that they were all enemies of each other, that each sought an occasion to do evil to the other, and this they did whenever they found the slightest opportunity, and that this was the delight of their lives. (More about predestination and the predestinarians may be seen above, n. 485-488.)

(799) I have also talked with many others, both with followers of these three men and with their opponents; and respecting all of them I was enabled to conclude that all such among them as have lived a life of charity, and still more those who have loved truth because it is truth, suffer themselves to be instructed in the spiritual world, and then accept the doctrines of the New Church; while on the other hand those who have confirmed themselves in falsities of religion, and also those who have lived an evil life, do not suffer themselves to be instructed; and that these turn away step by step from the new heaven, and associate themselves with their like who are in hell, where they confirm themselves more and more against the worship of the Lord, and set themselves against it even to such an

extent that they cannot bear to hear the name Jesus. But it is the reverse in heaven, where all with one accord acknowledge the Lord as the God of heaven.

(800) THE DUTCH IN THE SPIRITUAL WORLD. In the work on Heaven and Hell it is related that the Christians among whom the Word is read among them and there is a knowledge and acknowledgment of the Lord the Redeemer and Savior are in the center of the nations and peoples of the entire spiritual world, because with them there is the greatest spiritual light; and from them as a center light goes forth in all directions to the very boundaries, according to what is shown in the chapter on the Sacred Scripture (n. 267-272). In this Christian center those of the Reformed churches are allotted places according to their reception of spiritual light from the Lord; and because the Dutch have that light more deeply and fully joined in with their natural light than others, and in consequence are more receptive of rational considerations, they are granted dwelling places in that Christian center in the east and south - in the east, because of their capacity to receive spiritual heat, and in the south, because of their capacity to receive spiritual light. In the work on Heaven and Hell (n. 141-153) it is shown that the quarters in the spiritual world are not like those in the natural world; and that the dwelling-places according to the different quarters there are dwelling-places in accord with their reception of faith and love, those who excel in love being in the east and those who excel in intelligence in the south.

(801) And the reason why the Dutch occupy those quarters of the Christian center is that business is their final love, and money a mediate love subservient thereto; and such a love is spiritual. But where money is the final love and business a mediate love subservient thereto, as with the Jews, that love is natural and springs from avarice. The love of business,- when final, is spiritual, because of its use, in that it subserves the common good to which indeed the man’s own good is closely conjoined and appears to him to be of more importance than the common good, because he thinks from his natural man. Nevertheless, when business is an end, the love of it is also the end, and in heaven everyone is regarded in accordance with his final love; for the final love may be likened to the ruler of a kingdom or the master of a house, and the other loves to their subjects or servants. Moreover, the final love has its seat in the highest or inmost parts of the mind, while the mediate loves are below it or outside of it, and subservient to its every nod. The Dutch are in that spiritual love more than any others. But the Jews are in that love inverted; consequently their love of business is purely natural, containing within it nothing of the common good, but solely their own good.

(802) The Dutch cling more firmly than others to the principles of their religion, nor are they to be moved from them. Even when they are convinced that this or that does not agree with their belief, they refuse to admit it, and turn away and remain unmoved. Thus they separate themselves from any interior intuition of truth, keeping their reason closely under obedience. Such being their character, when,

after death, they enter the spiritual world they are prepared in a peculiar manner to receive the spiritual things of heaven, which are Divine truths. They are not taught truths, because they do not receive; but the nature of heaven is described to them, and after that they are permitted to ascend thither and see it; and whatever is then in harmony with their genius is infused into them, and being sent down in this state they return to their companions with a full desire for heaven. [2] If they do not then receive the truth that God is one in Person and in Essence, and that the Lord the Redeemer and Savior is this God, and that in Him is the Divine trinity, also this truth, that faith and charity in knowledge and in speech, apart from a life of faith and charity, are of no effect, and that the Lord bestows these when man after self-examination repents; - if when they are taught these truths they still turn away from them, and still think of God as existent in three Persons, and of religion as a fact merely, they are brought into a miserable condition, and their business is taken away from them, even until they find themselves reduced to extremities. They are then conducted to those who, because they are in Divine truths, abound in all things, and among whom business flourishes; and there the thought is insinuated into them from heaven, "Why is it that these people are so prosperous?" At the same time they are led to reflect upon the faith and life of such, in that they are averse to evils as sins; and having thought carefully about the matter they perceive a harmony with their own thought and reflection. This is repeated at intervals. At length, they are brought to think that if they are freed from their misery they must believe in a like manner; and then, as they accept that belief and live that life of charity, riches and a happy life are given to them. [3] In this manner those who have to some extent lived a life of charity in the world, are of themselves reformed and prepared for heaven. Afterwards they come to excel in constancy to the extent that they might be called constances; and they do not permit themselves to be led away by any reasoning or fallacy or obscurity induced by sophistry, or by any mere confirmations arising from any absurd points of view; for they become more clear-sighted than before.

(803) The teachers who instruct in their lyceums study the mysteries of the prevailing faith very intently, especially those who are there called Cocceians; and because the dogma of predestination springs inevitably from those mysteries, and, moreover, has been established by the Synod of Dort, it also is sown and planted there, as seed from the fruit of any tree is planted in a field. Because of this the laity talk much among themselves about predestination; but in different ways; some grasping it with both their hands, some with one only, laughing at it, and some hurl it from them as a snaky lizard; for they know nothing of the mysteries of the faith from which that viper was hatched. These mysteries they are ignorant of, because they are intent upon their business; and while these mysteries do indeed touch their understanding, they do not penetrate it. Therefore the dogma of predestination among the laity, and even among the clergy, is like an image in the

human form placed on a rock in the sea, with a large shell glittering like gold in its hand, at the sight of which some captains sailing past lower their sails as a mark of honor and reverence; some merely wink at it and salute it; while some hiss at it as at something ludicrous. It is also an unknown bird from India placed on a high tower, which some swear is a turtledove, some guess is a cock, and others loudly affirm that it, is certainly an owl.

(804) The Dutch are easily distinguished from others in the spiritual world, because they appear in garments like those they wear in the natural world, with the difference that those who have received faith and spiritual life are more elegantly clad. They appear in like garments because they hold steadfastly to the principles of their religion, and in accordance with those principles all in the spiritual world are clad; and therefore those there who are in Divine truths have white garments and garments of fine linen.

(805) The cities in which the Dutch dwell are guarded in a peculiar manner. All the streets are roofed and have gates in them, in order that no one may see into them from the rocks and hills round about. This arises from their innate prudence in not disclosing their counsels or divulging their intentions; for in the spiritual world such things are drawn out by investigation. When anyone comes with the intention of examining into their state, he is led, when he withdraws, to the closed gates of the streets, and then led back and led to other gates until he becomes greatly annoyed, and then he is let out. This is to prevent his return. Wives who desire to rule over their husbands dwell at one side of the city and

meet their husbands only when they are invited, and that is done in a civil manner. The husbands then take them to houses where marriage partners live who do not exercise authority one over the other, and show them how beautiful and clean the houses of such are, and how happy their lives, and that all this comes from mutual and marriage love. Those wives who give attention to these things and are influenced by them leave off exercising authority and live with their husbands; and they then have dwellings given them nearer to the center of the city, and are called angels. This is because true marriage love is heavenly love which is without dominion.

(806) THE ENGLISH IN THE SPIRITUAL WORLD. There are two states of thought in man, an external and an internal; in the external state he is in the natural world, in the internal in the spiritual world. In the good these states make one, but not in the evil. Man's internal nature is rarely manifest in the world, because from infancy he has learned to be moral and rational, and loves to appear such. But in the spiritual world it is clearly manifest what his nature is, for man is then a spirit, and a spirit is the internal man. And since it has been granted me to be in that world, and there to see the internal nature of men from different kingdoms of the world, I feel it necessary, because of its importance, to make this known.

(807) As to the English nation, the better ones among them are at the center of all Christians, because they have an interior intellectual light; a light that is not manifest to anyone in the natural world, but it is clearly manifest in the

spiritual world. This light they acquire from their freedom of speech and of the press, and consequent freedom of thought. With others, who have not such freedom, that light is suppressed because it has no outlet. It is true that such light is not active of itself, but it is rendered active by others, especially by men of repute and authority. As soon as anything is said by them, the light shines forth. For this reason governors are appointed over the English in the spiritual world, and priests are given them who are men of celebrity and of eminent ability, whose judgment they accept because of this inherent quality.

(808) They possess also a similarity of disposition, which leads them to become closely attached to friends who are of their own nation, but rarely to others; they also aid each other; they love sincerity; they are lovers of their country and are zealous for her glory. They look upon foreigners as one, from the roof of his own palace, might look with a spy-glass at persons dwelling outside of a city, or wandering about there. The political affairs of their kingdom occupy their minds and possess their hearts, sometimes so far as to withdraw their minds from studies of loftier inquiry, by which a higher intelligence is acquired. It is true that these studies are eagerly pursued in youth by those who give attention to them in the schools; but they pass away as transient things. Nevertheless their rationality is quickened by these studies, and sparkles with a light by which they form beautiful images, as a glass prism turned toward the sun forms a rainbow, and paints it in glowing colors on a plane surface fixed to receive it.

(809) There are two large cities like London, to which most of the English go after death. I was permitted to see one of these and to walk through it. Where in London the merchants meet, which is called the Exchange, there in that city is the center where its governors reside. Above that center is the east, below it is the west; on the right is the south, and on the left the north. In the eastern quarter those dwell who have lived a life of charity in a greater degree than others; here are magnificent palaces. In the southern quarter the wise dwell, and among them there is much splendor. In the northern quarter those dwell who more than others have loved freedom of speech and the press. In the western quarter those dwell who deal in justification by faith alone. On the right in this latter quarter there is an entrance to the city and also an exit therefrom; and those who live wickedly are here put out of the city. The preachers who live in the western quarter and teach the doctrine of faith alone, do not dare to enter the city by the large streets, but only through the narrow alleys, because none but those who believe in charity are tolerated in the city proper. I have heard them complaining of the preachers from the west, that they composed their sermons with so much art and eloquence, secretly weaving into them the doctrine of justification by faith, that they did not know whether good ought to be done or not. They preach that faith inwardly is a good, and this good they distinguish from the good of charity, which they call good that claims a merit, and therefore not acceptable to God. But when those who dwell in the eastern and southern quarters of the city hear

such sermons they leave the churches, and the preachers are afterward deprived of the priestly office.

(810) I afterward heard many reasons why those preachers were deprived of their office. I was told that the chief reason is, that they did not prepare their sermons from the Word and thus from the Spirit of God, but from their own rational light, and thus from their own spirit. They begin, indeed, as a prelude, with a text from the Word; but this they merely touch with their lips, and then abandon as tasteless, immediately selecting something savory from their own intelligence, which they roll about in their mouths and turn over upon their tongues as something delicious. Such is their teaching. It was said that as a consequence there was no more spirituality in their sermons than in the songs of birds, and that they were merely allegorical adornments, like wigs beautifully curled and powdered on bald heads. The mysteries of their discourses on justification by faith alone were likened to the quails brought up from the sea and strewn about the camps of the children of Israel (Num. 11), because of which several thousand persons died; while the theology of charity and faith together were likened to the manna from heaven. I once heard their preachers talking together about faith alone; and I saw a kind of image formed by them, which represented their faith alone. In their light, which was the light of hallucination, this appeared like a great giant; but when light from heaven was let in upon it, it appeared like a monster above and a serpent below. Seeing this, they withdrew, and the bystanders threw the image into a pond.

(811) The other great city, also called London, is not in the Christian center, but at some distance to the north. Into it those pass after death who are interiorly wicked. In the center of it there is an open communication with hell, by which they are at times swallowed up.

(812) From those in the spiritual world who were from England it was seen that they have two kinds of theology, one derived from their doctrine of faith, and the other from their doctrine of charity; the former is held by those who are initiated into the priesthood, and the latter by the laity, especially those who dwell in Scotland and on its borders. With these latter the believers in faith alone are afraid to engage in argument, because they combat them both from the Word and from reason. This doctrine of charity is set forth in the exhortation read in the churches on the Sabbath day to those who approach the sacrament of the holy supper. In that exhortation it is openly declared that if they are not in charity and do not shun evils as sins, they cast themselves into eternal damnation; and if in such a state they approach the holy communion, the devil will enter into them as he did into Judas.

(813) THE GERMANS IN THE SPIRITUAL WORLD. It is known that the natives of a kingdom that is divided into several provinces are not alike in genius, but differ from each other in particular ways as the inhabitants of the earth’s different climates do in general ways, and yet that a common genius prevails among those who are under one king, and therefore under one code of laws. As to Germany it is more divided into separate states than the surrounding

kingdoms. It is an empire, with all the states under its general supervision, while the prince of each state enjoys despotic power in his own realm; for there are greater and lesser dukedoms there, and each duke is like a monarch in his own kingdom. Furthermore, religion is there divided; in some dukedoms are the so-called Evangelicals, in some the Reformed, and in some the Papists. With such diversity of both government and religion, the dispositions, inclinations, and lives of the Germans are more difficult to describe from those seen in the spiritual world than those of the nations and peoples of other parts. And yet, as a common genius reigns everywhere among peoples of the same language, this may be in some measure seen and described from ideas collected together.

(814) As the Germans are under a despotic government in each particular dukedom, they have no such freedom of speech and of the press as the Hollanders and the British have, and when that freedom is restrained, freedom of thought, that is, the freedom to investigate matters to the furthest extent, is also kept in restraint. For this restraint is like a high wall about the basin of a fountain, which causes the water within to rise even to the orifice of the inflowing stream, so that the stream can no longer leap forth. Thought is like the inflowing stream, and speech therefrom is like the basin. In a word, influx adapts itself to efflux, and in like manner the understanding from above adapts itself to its measure of freedom to speak and publish its thoughts. For this reason that noble nation is little devoted to matters of judgment, but rather to matters of memory. This is why

they are especially given to historical writings, and in their books trust to men of reputation and learning among them, quoting opinions of such abundantly, and subscribing to some one of them. In the spiritual world this state of theirs is represented by a man carrying books under his arm, and when anyone disputes about any matter of judgment, he says, “I will give you an answer,” and immediately draws a book from under his arm and reads from it.

(815) From this state of theirs many things proceed, and among them this, that they keep the spiritual things of the church inscribed upon the memory, and seldom elevate them into the higher understanding, but admit them only into the lower, from which they reason about them, which is doing wholly differently from free nations. Such nations, as regards the spiritual things of the church called theological, are like eagles which rise to whatever height they please; while nations that are not free are like swans in a river. Again, free nations are like the larger deer with lofty horns, that roam the fields, groves, and forests at perfect liberty; while nations that are not free are like the deer kept in parks to please a prince. And still again, free peoples are like the winged horse which the ancients called Pegasus, that flew not only over the seas, but over the so called Parnassian hills, and also over the hills of the Muses beneath them; while a people not freed are like noble horses handsomely caparisoned in kings’ stables. There are like differences in their judgments regarding the mysterious matters of theology. The clergy of the Germans, while they are students, write out from the mouths of their

teachers in the colleges certain dicta, and these they guard as the authoritative utterances of erudition; and when they are inaugurated into the priesthood, or made lecturers in the schools, they, for the most part, draw their official utterances in the desk or in the pulpit from those dicta. Such of their priests as do not teach in accordance with orthodoxy usually preach about the Holy Spirit and its wonderful workings and excitations of holiness in men’s hearts. But those who teach about faith according to the orthodoxy of the present day, appear to the angels as if decorated with wreaths of oak leaves; while those who teach from the Word about charity and its works appear to the angels to be adorned with wreaths of odoriferous leaves of laurel. Those there who are called Evangelical, in their disputes with the Reformed about truths, appear to be rending their garments, because garments signify truths.

(816) I asked where the people of Hamburg were to be found in the spiritual world, and was told that they are nowhere now gathered together in one society, still less in any civil community, but are scattered about and intermingled with the Germans in the various quarters. And when the reason was asked it was said that it arose from their continual mental introspections and wanderings, as it were, outside of their own city, and very little within it; for such as the state of man’s mind is in the natural world, such it is in the spiritual world; for man’s mind is his spirit, or the posthumous man that lives after his departure from the material body.

(817) THE PAPISTS IN THE SPIRITUAL WORLD. The Papists in the spiritual world appear round about and beneath the Protestants, and separated from them by interspaces which they are forbidden to pass, although the monks by clandestine arts secure for themselves a way through, and also send out emissaries by hidden paths to make converts; but they are traced out, and after being punished, are either sent back to their companions or cast down.

(818) Since the last judgment, which took place in the spiritual world in the year 1757, the state of all, and consequently the state of the Papists, is so changed that they are not permitted, as formerly, to congregate in bodies; but for every love, either good or evil, ways are appointed, which those who come from the world immediately enter, and pass to societies correspondent to their loves. Thus the wicked are borne to societies that are in hell, and the good to societies in heaven; and in this way their forming for themselves artificial heavens, as they previously did, is guarded against. Such societies are very numerous in the world of spirits, which is intermediate between heaven and hell, for they are as many as the genera and species of affections pertaining to the love of good and the love of evil; and in the meantime, before their members are raised up into heaven or cast down to hell, they are in spiritual conjunction with the men of the world, because men also are intermediate between heaven and hell.

(819) The Papists have a sort of place of council in the southern quarter toward the east, where their leaders assemble and deliberate about various matters pertaining to their religion, especially about how to keep the common people in blind obedience and how to enlarge their own dominion. But no one who had been a pope in the world is admitted to this assembly, because a semblance of Divine authority is fixed in the minds of such, on account of their having arrogated to themselves the Lord's power in the world. Neither are any cardinals permitted to enter that council, because of their sense of pre-eminence. Nevertheless these latter assemble together in a spacious room beneath the others, but after staying there a few days are taken away, I was not permitted to know where. There is also another place of meeting in the southern quarter towards the west, where the business is to introduce the credulous common people into heaven. There they arrange round about themselves several societies which provide for various external delights; in some there are dances, in some musical concerts, in some processions, in some theaters and scenic amusements; in some there are persons who by hallucination produce various forms of magnificence; in some there is merely clownish acting and jesting; in some again there is friendly conversation, here about religious matters, there about civil affairs, and elsewhere they even talk lasciviously; and so on. Into some of these societies they introduce the credulous, each one according to the kind of pleasure he prefers, and this they call heaven. But when they have been there a day or two they all become weary

and go away, because those delights are external and not internal. In this way also many are led away from the folly of their belief about the power to admit into heaven. As to the particulars of their worship, it is nearly the same as their worship in the world, consisting in like manner of masses which are conducted in a language not common to spirits but composed of high-sounding words which inspire external sanctity and trembling, but which the hearers do not at all understand.

(820) All who go from the earth to the spiritual world are kept at first in the confession of faith and religion of their own country; and as this is true of the Papists, they always have a representative of a pope placed over them, whom they worship with ceremonies like those they observed in the world. It rarely happens that anyone who has been a pope in the world is placed over them after his demise; but one who filled the pontifical chair thirty or forty years ago was placed over them because he had cherished in his heart a clearer idea of the holiness of the Word than was generally held, also that the Lord ought to be worshiped. I was permitted to talk with him, and he said that he worshiped the Lord alone, because He is God, and has all power in heaven and on earth, according to His words (Matt. 28:18). He said that the invocation of saints is an absurdity; he said also that he had intended when in the world to re-establish such a church, but was unable to do so, for reasons which he stated. When the great northern city which contained both Papists and Reformers, was destroyed on the day of the last judgment, I saw him

carried out on a litter and transferred to a place of safety. On the borders of the large society in which he exercises pontifical authority schools are established, where those go who are undecided about religion; and there they find converted monks who teach them about God the Savior Christ, and also about the holiness of the Word, leaving it to their own judgment whether they will turn their minds away from the methods of sanctification maintained in the Roman Catholic church. Those who receive instruction are introduced into a large society composed of those who have withdrawn from the worship of the pope and the saints; and when they enter that society they are like men who have been aroused from sleep and are fully awake, or like those who have come from the inclemency of winter into the sweetness of early spring, or like sailors who have just come to port, and are then invited by those there to feasts, and noble wine in crystal goblets is given them to drink. And angels, I have heard, sent down from heaven to the host a plate containing manna, in form and taste like that which fell upon the camps of the children of Israel in the desert, and this plate is carried around to all the company, and everyone is permitted to taste of its contents.

(821) All those of the Catholic religion who in the former world had thought more of God than of the papacy, and from a simple heart had done works of charity, when they find themselves living after death, and have been taught that the Lord Himself, the Savior of the world, reigns there, are easily led away from the superstitions of that religion. To them the transition from popery to Christianity is as easy

as to pass through an open door into a temple, or to pass the guards in the entrance hall and enter a palace when the king so commands, or to raise the face and look up to heaven when voices are heard therefrom. But on the other hand, to lead away from the superstitions of that religion those who during the course of their life in the world have rarely if ever thought of God, and who have entered that worship merely for its festivities, is as difficult as to enter a temple through closed doors, or to pass through the guards in the entrance hall into the palace when the king forbids, or for a snake in the grass to raise its eyes to heaven. It is wonderful that not one of those who pass into the spiritual world from that Catholic religion see there the heaven where the angels dwell. That religion is like a dark cloud above them which terminates the vision. But as soon as any convert comes among those who have been converted heaven is opened, and sometimes they behold the angels there in white garments; and when they have passed the period of preparation they are taken up to the angels.

(822) THE POPISH SAINTS IN THE SPIRITUAL WORLD. It is well known that man has in him from his parents inherent or inherited evil, but few know where that evil dwells in its fullness. It dwells in the love of possessing the goods of all others, and in the love of exercising dominion; for this latter love is such that, so far as the reins are given to it, it rushes forth until it is aflame with the lust of exercising dominion over all, and finally seeks to be invoked and worshiped as God. This love is the serpent that deceived Eve and Adam, for it said to the woman, God doth know that in the day ye

eat of the fruit of that tree your eyes shall be opened, and ye shall be as gods (Gen. 3:4-5). So far therefore, as man rushes into this love without restraint, he turns away from God and turns to himself, and becomes a worshiper of himself; and then he can call upon God from love of self with fervent lips, but with a heart cold from contempt of God. And then also the Divine things of the church may serve him as means, but dominion being his end, his heart is in the means only so far as they subserve that end. Such a man, if exalted to the highest honors, seems to himself like Atlas carrying the terraqueous globe on his shoulders, or like Phoebus with his horses bearing the sun around the earth.

(823) Because of man's being such by inheritance, all those who have been made saints by papal bulls are removed from the sight of others in the spiritual world and kept out of sight; and are deprived of all interaction with their worshipers, lest that worst root of evils should be quickened in them, and they should be carried away into fantastic delusions such as prevail with demons. Into such delusions do those come who, while living in the world, earnestly seek to become saints after death, that they may be invoked.

(824) Many from the papal jurisdiction, especially the monks, when they enter the spiritual world, search for the saints, especially the saint of their order, and are astonished that they do not find them. But they are afterward taught that these saints are intermingled either with those who are in heaven or with those who are in the lower earth and that they know nothing in either place about their being invoked

and worshiped; and that those who do know of it and wish to be invoked, fall into delusions and talk like fools. The worship of saints is such an abomination in heaven that when it is merely heard of it excites horror, because so far as worship is yielded to any man, so far it is denied to the Lord; for in that case the Lord alone cannot be worshiped; and when the Lord is not alone worshiped, a separation occurs which destroys communion with Him and the happiness of life that flows from it. That I might learn the character of the Popish saints and make it known, as many as a hundred of them who knew that they had been made saints were brought forth from the lower earth. They came up behind me. Only a few of them were in front of me, with one of whom I spoke. They said he was Xavier. While he was talking to me he was like a fool; and yet he was able to declare that in his own place, where he was shut up with others, he was not a fool, but became such as often as he thought himself a saint and wished to be invoked. I heard a murmur of the same thing from those who were behind. With the so-called saints in heaven it is different; they know nothing at all of what is done on earth, and they are not permitted to talk with any of the Papists who are in that superstition, that no idea of that thing may enter into them.

(825) From this state of the saints anyone may conclude that the invocation of saints is a mere mockery; and I can affirm, moreover, that they no more hear the invocations addressed to them on earth than do their images by the wayside, or the walls of the church, or the birds building nests in its towers. It is said by those who serve them in the

world, that the saints reign in heaven in company with the Lord Jesus Christ; but this is a fiction and fabrication; for they no more reign with the Lord than a groom does with his king, or a porter with a nobleman, or a footman with a primate. For John the Baptist said of the Lord, That he was not worthy to unloose the latchet of His shoes (Mark 1:7; John 1:27). What then can be said of such?

(826) To the Parisians, who form a society in the spiritual world, there sometimes appears a woman of the usual height in shining raiment and with a face that seems holy, and she calls herself Genevieve. But when some of them begin to worship her, her face and also her clothing instantly change, and she becomes like an ordinary woman; and she rebukes them for wanting to worship a woman who among her companions is no more esteemed than a servant maid, and is surprised that the men of the world are duped by such nonsense.

(827) To this I will add this most notable fact: Mary the Mother of the Lord once passed by and appeared overhead in white raiment. Then pausing a little she said that she had been the mother of the Lord, and that He was indeed born of her; but that when He became God, He put off everything of the human He had derived from her, and that therefore she now worships Him as her God, and is unwilling that anyone should acknowledge Him to be her son, since in Him everything is Divine.

(828) THE MOHAMMEDANS IN THE SPIRITUAL WORLD. The Mohammedans in the spiritual world appear behind the Papists in the west, and form as it were a border around

them. They appear next behind the Christians because they acknowledge our Lord to be the greatest prophet, the wisest of all men, who was sent into the world to teach men, and also that He is the Son of God. In that world everyone dwells at such a distance from the central region, where the Christians are, as accords with their confession of the Lord and of one God; for that confession is what conjoins minds with heaven, and determines distance from the east, above which quarter is the Lord.

(829) Because religion has its seat in the highest things in man, and the lower things in him have life and light from the highest, and because Mohammed is always associated with religion in the minds of Mohammedans, some Mohammed is always kept before their sight; and in order that they may turn their faces toward the east, over which is the Lord, he is placed beneath the Christian center. This is not the Mohammed who wrote the Koran, but another person who fills his office; nor is it always the same person; but he is changed. Formerly it was a man from Saxony who had been taken prisoner by the Algerines, and had become a Mohammedan; and having once been a Christian he was sometimes moved to speak to them about the Lord, saying that He was not Joseph's son but the Son of God Himself. Other Mohammedans afterward succeeded this one. In the place where that representative Mohammedan has his station; there appears a fire like a small torch to distinguish him; but that fire is invisible to all but Mohammedans.

(830) The Mohammed who wrote the Koran is not seen at the present day. I was told that in former times he presided

over them; but because he desired to rule as God over all things pertaining to their religion he was ejected from his seat, which he had beneath the Papists, and was sent down to the right side near the south. A certain society of Mohammedans was once incited by some malicious spirits to acknowledge Mohammed as God. To quiet this disturbance, Mohammed was brought up from the lower earth and shown to them; and at that time I also saw him. He looked like those corporeal spirits who have no interior perception, with a face inclined to black. I heard him utter these words, “I am your Mohammed;” and immediately he seemed to sink down.

(831) The Mohammedans are hostile to the Christians mainly because of the Christian belief in three Divine persons and the consequent worship of three Gods, and as many Creators; and still more hostile to the Roman Catholics, because of their bending the knee before images; and for this reason they call them idolaters; and the former they call fanatics, declaring that they make God a three-headed being, also that they say one and mutter three, and consequently divide up omnipotence, and from one and of one make three; therefore they are like fauns with three horns, one for each God, and at the same time three for one; and so they pray, so they sing, and so they harangue from their pulpits.

(832) The Mohammedans, like all nations who acknowledge one God, love justice and do good from religion, have their own heaven, but it is outside of the Christian heaven. The Mohammedan heaven, however, is divided into two. In the

lower they live uprightly with several wives; but only those who give up their concubines and acknowledge the Lord our Savior, and also His dominion over heaven and hell, are raised up from this into their higher heaven. I have heard that it is impossible for them to conceive of God the Father and our Lord as one, but that it is possible for them to believe that the Lord rules over the heavens and the hells because He is the Son of God the Father. It is because of their holding this belief that it is granted them by the Lord to ascend into the higher heaven.

(833) That the Mohammedan religion is received by more nations than the Christian religion, may be a stumbling-block to those who meditate upon the Divine Providence and believe at the same time that only those who are born Christians can be saved. But the Mohammedan religion is not a stumbling-block to those who believe that all things are of the Divine Providence. Such inquire how this is, and they find out. It is this, that the Mohammedan religion acknowledges the Lord as the greatest prophet, the wisest of men, and also the Son of God. But as they have made the Koran the only book of their religion, and as in consequence the Mohammed who wrote it resides in their thoughts, and upon him they bestow some worship, they think but little about our Lord. To make it clearly known that this religion was raised up by the Divine Providence of the Lord to blot out the idolatry of many nations, it shall be set forth somewhat in order; but first, as to the origin of all idolatries. [2] Previous to that religion idolatrous worship was spread over very many kingdoms of the world. This was

so because the churches that existed before the Lord’s coming were all representative churches. Such was the Israelitish church. The tabernacle there, the garments of Aaron, the sacrifices, all things belonging to the temple at Jerusalem, and even the statutes, were representative. And among the ancients there was a knowledge of correspondences (which is also the knowledge of representatives), the very knowledge of knowledges. It was cultivated especially in Egypt, and from it came their hieroglyphics. From that knowledge the signification of all kinds of animals and all kinds of trees was known, also of mountains, hills, rivers, and springs, and of the sun, moon, and stars. Through that knowledge they also had a knowledge of spiritual things, because these representations had their origin in the things they represented, which were such as pertain to spiritual wisdom among the angels in heaven. [3] And as all their worship was representative, consisting of mere correspondences, so they worshiped on mountains and hills, as also in groves and gardens, and sanctified fountains, and moreover made sculptured horses, oxen, calves, and lambs, and also birds, fishes, and serpents, and placed them near their temples and in the courts thereof, and likewise in their houses, arranging them in an order that was in accord with the spiritual things of the church to which they corresponded or which they represented and therefore signified. After a time, when the knowledge of correspondences had been forgotten, their posterity began to worship the sculptured images themselves as in themselves holy, not being aware that the ancients, their forefathers, saw nothing holy in them, but only that they represented, in accordance with their correspondences, what is holy. [4] Such was the origin of the idolatries that had filled so many kingdoms of the world. To uproot these idolatries, by the Lord's Divine Providence it came to pass that a new religion adapted to the genius of the Orientals was introduced, in which there was something from the Word of both Testaments, and which taught that the Lord came into the world, and that He was the greatest prophet, the wisest of men, and the Son of God. This was effected through Mohammed, from whom that religion was named. From all this it is clear that this religion was raised up by the Divine Providence of the Lord, and as before said, was adapted to the genius of the Orientals, in order that it might blot out the idolatries of so many nations and give them some knowledge of the Lord previous to their entering the spiritual world, which they do after death. And this religion would not have been received by so many kingdoms, and could not have uprooted their idolatries, if it had not been made conformable to the ideas of their thought, and especially if polygamy had not been permitted, for the reason that the Orientals without that permission would have been inflamed with filthy adulteries more than the Europeans, and would have perished.

(834) It was once granted me to perceive the nature of the heat of their polygamic love. I had a talk with one who had occupied the place of Mohammed, and after some conversation with him at a distance this substitute sent to

me an ebony spoon and some other things, which were proofs that they came from him; and at the same time there were opened from various places outlets for the heat of their polygamic love. From some of these this was felt to be like the heat in bathing rooms after bathing, from some like the heat in kitchens where meats are boiling, from some like the heat in eating-houses where strong-smelling food is exposed for sale, from some like the heat in apothecaries' cellars, where emulsions and such things are prepared, from some like the heat in stews and brothels, and from others like the heat in stores where skins, leather, and shoes are sold. There was also something rank, harsh, and burning in the heat, arising from jealousy. But the heat in the Christian heavens, when the delight of their love is perceived as an odor, is fragrant like the odor in gardens, vineyards, and rose-gardens, in some places like that where spices are sold, and in others like that of wine-presses and wine-cellars. That the delights from loves in the spiritual world are frequently perceived as odors has been shown throughout my Memorable Relations which follow the chapters.

(835) THE AFRICANS IN THE SPIRITUAL WORLD; ALSO SOMETHING IN REGARD TO THE GENTILES. The Gentiles who have known nothing about the Lord are seen in the spiritual world round about those who have known Him; yet so arranged that the outmost border is formed exclusively of those who are thorough idolaters, and who in the former world worshiped the sun and moon. But those who acknowledge one God, and who accept such precepts as the

Decalogue contains as the precepts of the religion and consequently of their life, communicate more directly with the Christians at the center; for in this case the communication is not intercepted by the Mohammedans and Papists. The Gentiles are also distinguished according to their genius and their capacity to receive light through the heavens from the Lord; for there are among them some who are interior and some who are exterior, which difference comes partly from climate, partly from the stock from which they have sprung, partly from education, and partly from religion. The Africans are more interior than the others.

(836) All who acknowledge and worship one God, the Creator of the universe, cherish an idea of God as being a Man; they say that no one can have any other idea of Him. When they hear that many cherish the idea that God is like ether or a cloud, they ask where such people are; and when told that they are among the Christians they deny that it is possible. But they are told that they get this idea from God's being called in the Word a Spirit, and of spirit they have no other idea than that it is an ethereal substance, or some kind of a cloud, not knowing that every spirit and every angel is a man. When a further inquiry is made to ascertain whether their spiritual idea is similar to their natural idea, it is found to be different with those who interiorly acknowledge the Lord as the God of heaven and earth. I heard a certain elder saying that no man could conceive of a Divine Human; and I saw him taken among different Gentile peoples, to the more and more interior of them, also

to their heavens, and finally to the Christian heaven, and their interior perception of God was everywhere communicated to him; and he observed that they had no other idea of God than that of a Divine Man, and that by no other God could man, who is an image and likeness of God, have been created.

(837) As the Africans surpass all other Gentiles in interior judgment, I have had conversation with them on matters of more profound inquiry, and latterly about God, and the Lord the Redeemer, and about the inner and outer man. And as they were delighted with this conversation, I will state some of the things relating to these three subjects which they perceived from interior sight. Of God they said, that He certainly did descend and present Himself to be seen by men, inasmuch as He is their Creator, Protector and Guide, and the human race is His; also that He sees, surveys and provides each and all things that are in the heavens and on earth, regarding their good as if it were in Himself, and Himself as in them; and this, because He is the sun of the angelic heaven, which is to be seen as high above the spiritual world as the sun of the earth is above the natural world, and as He is that sun, He sees, surveys, and provides each thing and all things that are beneath Him. And as it is His Divine Love that appears as a sun, it follows that He provides both for the greatest and for the least such things as pertain to their life, and for men such things as pertain to love and wisdom, whatever pertains to love by means of the heat of that sun, and whatever pertains to wisdom by means of its light. If, therefore, you form to yourselves an

idea of God as the sun of the universe, you will certainly from that idea see and acknowledge His omnipresence, omniscience, and omnipotence.

(838) I had a further talk with them about the Lord the Savior. It was said that God in His essence is Divine love, and that Divine love is like the purest fire; and as love viewed in itself seeks no other end than to become one with him whom it loves, so the Divine love seeks no other end than to unite itself to man and man to itself, even until It is in him and he in It. And since the Divine love is like the purest fire, it is evident that God, being such a fire, could not in the least degree be in man and cause man to be in Him, for He would thus reduce the entire man to a most subtle vapor. But inasmuch as God from His very essence burned with a love to unite Himself with man, to do this He must needs veil Himself with a body adapted to reception and conjunction. For this reason He came down and took on a Human in accordance with the order established by Him from the creation of the world; which order was, that by means of a power generated from Himself a Human should be conceived, carried in the womb, and born, and then increase in wisdom and love, and thereby draw near to a union with its Divine origin; thus God became Man and Man became God. That this is true the Scripture respecting Him (which exists among Christians and is called the Word), clearly teaches and testifies; and God Himself, who in His Human is called Jesus Christ, declares that the Father is in Him and He in the Father, and that whosoever sees Him sees the Father; besides other things to the same purport.

That God, whose love is like the purest fire, could unite Himself to man and man to Himself in no other way reason also can see. Is it possible for the sun's fire as it is in itself to touch man, still less to enter into him, unless it veils its rays with atmospheres, and thus by a tempered heat presents itself in an adapted form? Is it possible for the pure ether to envelop man, still less enter his bronchial tube, unless it is made dense with air, and thus adapted? A fish is not able even to draw breath in the air, but only in an element adapted to its life; nor indeed is a king on earth able to administer each and all the affairs of his kingdom in his own person or directly, but only by means of higher and lower officers, who together constitute his royal body. Nor can a man's soul render itself visible to another, enter into companionship with him, and communicate proofs of his love, except by means of a body. How then can God do so except through a Human of His own? The Africans when they heard these things had a clearer perception of them than others, because they are more interiorly rational; and each one favored them in accordance with his perception.

(839) Finally we talked about the interior and exterior man. It was said that men who perceive things interiorly are in the light of truth, which is the light of heaven, while those who perceive things exteriorly are in no light of truth, because they are in the light of the world only; thus interior men are in intelligence and wisdom, but exterior men are in insanity and in distorted vision (n. 345); that interior men are spiritual because they think from the spirit exalted above the body, and therefore see truths in light; while

exterior men are sensual-natural because they think from the fallacies of the bodily senses; therefore they see truths as in a thick cloud, and when they reflect upon them in themselves they see fallacies as truths; that internal men are like those standing on a mountain in the midst of a plain, or on a tower in a city, or on a lighthouse at sea; while external men are like those standing in a valley at the foot of a mountain, in a vault beneath a tower, or in a boat at the foot of a lighthouse, seeing only what lies nearest to them. Moreover, internal men are like those who live in the second or third story of a house or palace, the walls of which are a continuous window of clear glass, who look round about upon the city in its whole extent and recognize every cottage in it; while external men are like those who live in the lowest story, the windows of which are made of pasted pieces of paper, who cannot see even a single street outside of the house, but only what is within it, and not even that, except by the light of a candle or of the fire. And again, internal men are like eagles soaring aloft and seeing all things spread out beneath them; while external men, on the other hand, are like cocks standing on a post and crowing aloud before the hens that are walking on the ground. Furthermore, internal men perceive that what they know compared with what they do not know is like water in a pitcher as compared to that in a lake; while external men have no other thought than they know everything. The Africans were delighted with these remarks, because from the interior vision in which they excel they recognized that it was so.

(840) Because the Africans are such, a revelation has been made among them at the present time, which is spreading round about from the region where it began, but has not yet reached the coasts. They keep aloof from European strangers who believe that man is saved by faith alone, and thus by mere thought and word, and not by will and deed also; saying that he is no man who has any worship and fails to live according to his religion, for then he must needs become stupid and wicked, because he then receives nothing from heaven. They also call crafty wickedness stupidity, because there is no life in it, but death only. I have several times talked with Augustine, who was bishop of Hippo in Africa, in the third century. He said that he is there at this time, inspiring them with the worship of the Lord, and that there is hope that this new gospel will be extended into the surrounding regions. I have heard the angels rejoicing over that revelation, because through it there is being opened to them a communication with the human rational, hitherto closed up by the universal dogma that the understanding must be kept in obedience to the faith of the ministers of the church.

(841) THE JEWS IN THE SPIRITUAL WORLD. Previous to the last judgment, which took place in the year 1757, the Jews appeared in a valley in the spiritual world at the left side of the Christian center. Afterwards they were transferred to the north, and interaction with Christians, except with those wandering outside of the cities, was forbidden them. In this quarter there are two large cities to which the Jews were taken after death, and both of these,

previous to the judgment, they called Jerusalem, but after it by another name; because since the judgment “Jerusalem” means a church with reference to doctrine wherein the Lord alone is worshiped. In their cities converted Jews are placed over them who warned them not to speak contemptuously of Christ, and who punish those that persist in doing so. The streets of their cities are filled with mud ankle-deep; and the houses are full of filth, from which they smell so abominably that they cannot be approached. I afterward noticed that others of that nation obtained a place of abode in the southern quarter; and when I asked who they were I was told that they were those who made light of the worship of the rest, and who questioned in their minds whether the Messiah would come, and who had also thought rationally about various matters in the world, and had lived accordingly. Those called Portuguese Jews constitute the greater part of this class.

(842) Sometimes an angel with a staff in his hand is seen by the Jews, above, at a middle altitude, who gives them to believe that he is Moses. He exhorts them to refrain from their senseless expectation even there of a Messiah, since Christ is the Messiah, who rules them and all men; telling them that he knows this and also knew of Him when he was in the world. When they have heard this they go away. The greater part of them forget it, but a few remember it, and these are sent to synagogues composed of converted Jews, and are instructed; and when they have been instructed, new clothes in place of their tattered ones are given them, also a copy of the Word neatly written, and a not

unhandsome dwelling in the city. But those who do not receive are cast down, many of them into forests and deserts, where they practice robbery among each other.

(843) In that world as in the former the Jews traffic in various articles, especially in precious stones, which they obtain for themselves by unknown ways from heaven, where there are precious stones in abundance. They traffic in precious stones because they read the Word in the original tongue, and hold the sense of its letter to be holy, precious stones corresponding to that sense. That the spiritual origin of precious stones is the sense of the letter of the Word, and that from this arises their correspondence, may be seen above in the chapter on the Sacred Scripture (n. 217, 218). Moreover, the Jews are able to imitate these stones artificially, and to produce the illusion that they are genuine; but those who do so are heavily fined by their governors.

(844) The Jews more than others are unaware that they are the spiritual world, believing that they are still in the natural world. This is because they are wholly external men and give no interior thought to any religious subject. Consequently, they continue to talk about the Messiah as before, some saying that He is to come with David, and glittering with diadems will go before them and lead them into the land of Canaan; and on the way will dry up the rivers they are to cross by raising His staff, and that Christians (whom among themselves they also call Gentiles) will then take hold of the skirts of their garments, suppliantly beseeching permission to go with them; that

they will accept the rich according to the amount of their wealth, and that these also shall serve them. In this belief they confirm themselves by what is written in Zechariah (8:23); and in Isaiah (66:20); also by what is said of David, that he is to come and be their king and shepherd (Jer. 30:9; Ezek. 34:23-25; 37:23-26). They are utterly unwilling to hear that by "David" our Lord Jesus Christ is there meant and by "the Jews" those who will belong to His church.

(845) When they are asked whether they firmly believe that they will all get to the land of Canaan, they say that all will then go there, and that the Jews who are dead will then rise again, and from their sepulchres will enter that land. To the reply that they cannot possibly come out of the sepulchres, because they are already living after death they say that they will then descend and enter their bodies, and so live again. When told that the land cannot hold them all, they reply that it will then be enlarged. When told that the kingdom of the Messiah, because He is the Son of God, will not be on earth but in heaven, they reply that the land of Canaan will then be heaven. When told that they do not know where Bethlehem Ephratah is, where the Messiah is to be born, according to the prediction in Micah (5:2), and in the Psalms (132:6), they reply that the mother of the Messiah will nevertheless there give birth to Him; and some say that wherever she brings forth there is Bethlehem. When they are asked how the Messiah can dwell with such wicked people, and it is proved by many passages in Jeremiah, and especially by the sons of Moses (Deut. 32), that they are the worst of men, they reply that among the

Jews there are both good and bad, and that the bad are there meant. When they are told that they sprang from a Canaanitish woman, and from Judah's whoredom with his daughter-in-law (Gen. 38), they answer that that was not whoredom. But when to this it is replied that still Judah commanded her to be brought forth and burnt for whoredom, they go away to consult about it, and after consultation say that Judah only acted the part of a brother-in-law, a duty which neither his second son, Onan, nor his third son, Selah, fulfilled. And to this they add that very many of them are of the tribe of Levi, who held the priestly office, and that it is enough that they are all from the loins of Abraham. When they are told that within the Word there is a spiritual sense wherein Christ or the Messiah is fully treated of, they reply that this is not true; and some of them say that within the Word, or in its depths, there is nothing but gold; and other such statements they make.

(846) I was once taken up as to my spirit into the angelic heaven and into a society there; and some of the wise ones there came to me and asked, “What news from the earth?” I answered, “The news is that the Lord has revealed mysteries, which in excellence surpass all the mysteries revealed from the beginning of the church even to the present time.” They asked “What are they?” I replied, “They are the following: (i.) That in each thing and in all things in the Word there is a Spiritual Sense corresponding to the natural sense; that by means of that sense the Word conjoins the men of the church with the Lord, and also associates them with angels; and that the holiness of the

Word resides in that sense. [2] (ii.) The Correspondences of which the spiritual sense consists are disclosed.” The angels asked, “Did not the inhabitants of the earth know about correspondences before this?” I answered, “Nothing whatever; these have been hidden now for thousands of years, that is, since the time of Job; but among those who lived at that time and before it, the knowledge of correspondences was the knowledge of knowledges, from which they had wisdom, because thereby they had knowledge of the spiritual things pertaining to heaven and the church. But because that knowledge was changed into idolatrous ideas, it became, by the Lord’s Divine Providence, so obliterated and lost that not the least sign of it remained visible. Nevertheless it is now disclosed by the Lord, in order that a conjunction of the men of the church with the Lord and their affiliation with the angels, may be effected, and this is done by means of the Word, wherein each thing and all things are correspondences.” The angels rejoiced exceedingly that it had pleased the Lord to reveal this great mystery, so deeply hidden for thousands of years; and they said that this was done in order that the Christian church, which is founded on the Word, and which is now at its end, may again revive and draw breath through heaven from the Lord. They asked whether the signification of baptism and of the holy supper, about which such different opinions have heretofore been held, is now disclosed by means of that knowledge. I replied that it was. [3] (iii.) I said further that the Lord had at this time made a revelation respecting the life of men after death. The angels said, “What about the life after death? Does not everyone know that man lives after death?” I replied, “They know it and they do not know it. They say that man does not live after death, but only his soul, and that this lives as a spirit; and the idea they have of spirit is that it is like wind or ether; and they say that man does not live as a man until after the day of the last judgment, when the corporeal elements which he had left in the world, although eaten up by worms, mice, and fishes, would be collected together again, and again formed into a body, and that in this way men will rise again.” The angels said, “How is this? Does not everyone know that man lives a man after death, with the sole difference that he then lives a substantial man, not a material man, as before, and that the substantial man sees the substantial man, in the same way as the material man sees the material, and that men know no difference except that they are in a more perfect state.” [4] (iv.) The angels asked, “What do they know about our world, and about heaven and hell?” I answered, “They have known nothing; but at this day the nature of the world in which angels and spirits live, that is, the nature of heaven and of hell, has been disclosed by the Lord; also that angels and spirits are in conjunction with men, besides many wonderful things respecting them.” The angels rejoiced that it had pleased the Lord to disclose such things, so that man might no longer from ignorance be in doubt respecting his immortality. [5] (v.) I said further, “It has been revealed by the Lord at this time that there is in your world a sun different from that of our world; that the sun of your world is pure love, and the sun of our world pure fire; consequently all that goes forth from your sun, because it is pure love, partakes of life, while all that goes forth from our sun, because it is pure fire, partakes not at all of life; also that this is the nature of the difference between the spiritual and the natural, which difference, hitherto unknown, has also been disclosed. And all this has made clear the source of the light that enlightens the human understanding with wisdom, and of the heat which enkindles the human will with love. [6] (vi.) And still further, it has been disclosed that there are three degrees of life, and consequently three heavens; that the mind of man is divided into those degrees, and that man therefore corresponds to the three heavens." The angels asked, "Did not men know this before?" I answered that they knew about the degrees existing between more and less, but nothing about the degrees between the prior and the posterior. [7] (vii.) The angels asked whether anything further had been revealed. I said that many other things had; in respect to the Last Judgment; the Lord, as being the God of heaven and earth; God, as being one both in Person and in Essence in whom is a Divine Trinity, and as being the Lord; a New Church to be established by Him; the Doctrine of that church; and the Holiness of the Sacred Scripture; that the Apocalypse had been unfolded; an account had been given of the Inhabitants of the Planets; also an account of the Earths in the Universe; with many other memorable and wonderful matters from the spiritual world, whereby much more pertaining to wisdom had been divulged from heaven.

(847) After this I again talked with the angels, and told them that another matter still had been revealed in the world by the Lord. They asked what. I said, “Respecting love truly conjugial and its spiritual delights.” The angels said, “Who does not know that the delights of conjugial love surpass those of all other loves? And who cannot see that into some one love all kinds of blessedness, happiness, and delight that it is possible for the Lord to bestow may be gathered together, and that the recipient love of these is true conjugial love, since that love corresponds to the love of the Lord and the church, and is capable of receiving and perceiving a full sense of these joys?” I replied, that men are ignorant of this, because they have not approached the Lord, and so have not shunned the lusts of the flesh, and therefore could not be regenerated; and love truly conjugial is from the Lord alone, and is given to those who are regenerated by Him; and these are they who are received into the Lord’s New Church, which is meant in the Apocalypse by “the New Jerusalem.” And to this I added that I doubted whether those in the world at this day are willing to believe that this love is in itself spiritual, and therefore from religion, since they cherish a merely corporeal idea of it; and therefore are willing to believe that since it is in accord with religion, it is spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.

(848) The angels were exceedingly delighted with both of these conversations, but perceiving a sadness in me, they asked, “Why are you sad?” I said, “Because these mysteries that are now revealed by the Lord, although they surpass in excellence and dignity all the knowledge hitherto divulged, are nevertheless regarded on the earth as of no value.” At this the angels were astonished, and besought the Lord to permit them to look down upon the world; and they looked down, and behold, mere darkness was there. And they were told to write these mysteries on paper and the paper would be let down to the earth, and they would see a strange sight. This was done, and behold, the paper on which these mysteries were written being let down from heaven, in its progress while it was still in the spiritual world shone like a star, but when it reached the natural world its light waned, and as it fell was darkened. And when it was let down by the angels into assemblies of learned and accomplished clergy and laymen a murmur of many voices was heard, in which were the words, “What is this? Is it anything? What matters it whether we know these things or not? Are they not mere progeny of the brain?” And the appearance was that some of them took the paper and folded it up and rolled and unrolled it with their fingers, and that others tore it to pieces and wished to trample it under foot. But they were withheld by the Lord from such an outrage, and the angels were directed to withdraw the paper and guard it. And because the angels were thereby saddened, and thought “How long shall this be?” it was said: For a time, and times, and half a time (Apoc. 12:14).

(849) After this I heard a hostile murmur from the lower regions, and with it these words, “Work miracles and we will believe.” I answered, “Are not these things miracles?” They replied, “They are not.” I asked, “What then, are miracles?” They said, “Show and reveal future events, and we will have faith.” But I said, “Such things are not granted by the Lord, because so far as a man knows what is to come his reason and understanding, with his prudence and wisdom sink into inertness and become torpid and collapse.” Again I asked, “What other miracles shall I work.” Then arose the cry, “Such as Moses wrought in Egypt.” And I replied, “Perhaps you would harden your hearts thereat, like Pharaoh and the Egyptians.” The answer was “No.” Again I said, “Assure me that you will not dance about a golden calf and worship it, as the posterity of Jacob did a single month after they had seen all Mount Sinai burning, and had heard Jehovah Himself speaking out of the fire, thus after the greatest of all miracles. (“A golden calf” means in the spiritual sense the pleasures of the flesh.) An answer came from the lower regions, “We will not be like the posterity of Jacob.” At that moment I heard it said to them from heaven, “If you believe not Moses and the Prophets, that is, the Word of the Lord, you will not believe on account of miracles, any more than the posterity of Jacob did in the desert, or any more than they believed when with their own eyes they saw the miracles wrought by the Lord Himself when He was in the world.”

(850) After this I saw some persons ascending from the lower regions, from which these things had been heard;

and addressing me in a grave tone, they said, “How is it that your Lord revealed the mysteries that you have just enumerated in a long series, to you who are a layman, and not to some one of the clergy?” To this I replied, “Such was the good pleasure of the Lord, who prepared me for this office from my early youth. Nevertheless, I will ask you a question in return; Why did the Lord, when in the world, choose fishermen for His disciples, instead of some of the lawyers, scribes, priests, or rabbis? Discuss this question among yourselves, draw your conclusions from judgment, and you will discover the reason.” When they heard this, a murmur arose among them, and then they became silent.

(851) I foresee that many who read the Memorable Relations annexed to the chapters in this work will believe them to be inventions of the imagination. But I affirm in truth that they are not inventions, but were truly seen and heard; not seen and heard in any sleeping state of mind, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will belong to His New Church, which is meant by "the New Jerusalem" in the Apocalypse. For this purpose He has opened the interiors of my mind or spirit, whereby I have been permitted to be in the spiritual world with angels, and at the same time in the natural world with men, and this now during twenty-seven years. Who in the Christian world could have known anything about Heaven and Hell, had it not pleased the Lord to open the sight of someone's spirit, and show and teach him? That such things as are described in the Memorable Relations do appear in the heavens is made clear by the like things seen and described by John in the Apocalypse, also in the Word of the Old Testament by the prophets. [2] In the Apocalypse are the following: John saw the Son of man in the midst of the seven candlesticks; he saw in heaven the tabernacle, the temple, the ark, and the altar; he saw a book sealed with seven seals; he saw this opened, and horses going out of it; he saw four animals round about the throne; twelve thousand chosen out of each tribe; locusts ascending from the abyss a woman bringing forth a male child, and fleeing into the desert on account of the dragon; two beasts, one going up out of the sea and the other out of the earth; an angel flying

in the midst of heaven having an eternal Gospel; a sea of glass mingled with fire; seven angels having the seven last plagues; bowls poured out by them on the earth, the sea, the rivers, the sun, the throne of the beast, the Euphrates, and the air; a woman sitting on a scarlet beast; the dragon cast into a lake of fire and brimstone; a white horse; a great supper; a new heaven and a new earth; the holy Jerusalem coming down out of heaven, the gates, walls, and foundations of which he describes; also the river of the water of life, and trees of life bearing fruit every month; with many other things, all of which were seen by John, and seen when as to his spirit he was in the spiritual world and in heaven. Add what was seen by the apostles after the Lord's resurrection, and later by Peter (Acts 11), and what was seen and heard by Paul; and still further what was seen by the prophets in the Old Testament, as by Ezekiel, That he saw four living creatures, which were cherubs (Ezek. 1 and 10). A new temple and a new earth, and an angel measuring them (40-48). He was carried away to Jerusalem and saw the abominations there, and also into Chaldea (8 and 11). [3] With Zechariah like things occurred: He saw a man riding among myrtle trees (Zech. 1:8-11). He saw four horns; and afterward a man with a measuring line in his hand (1 and 2). He saw a flying roll and an ephah (5:1, 6). He saw four chariots between two mountains, and horses (6:1-8). Likewise with Daniel: He saw four beasts coming up out of the sea (Dan. 7:1-8). He saw the Son of man coming in the clouds of heaven, whose dominion shall not pass away, and whose kingdom shall not be destroyed (7:13, 14).

He saw the battles between the ram and the he-goat (8:1-27). He saw the angel Gabriel, and he talked with him (9). The servant of Elisha saw chariots and horses of fire round about Elisha, and saw them when his eyes were opened (2 Kings 6:17). From these and many other passages in the Word it is evident that those things which exist in the spiritual world have appeared to many, both before and since the Lord's coming. What marvel, then, that they should be seen now also, when a New Church is commencing, or when the New Jerusalem is descending from heaven? A THEOREM PROPOSED BY A CERTAIN DUKE, AN ELECTOR IN GERMANY, WHO ALSO ENJOYED THE HIGHEST ECCLESIASTICAL DIGNITY. I once saw in the spiritual world a certain duke, an elector in Germany, who also enjoyed the highest ecclesiastical dignity, and near him two bishops and two ministers, and from a distance I heard their conversation. The electoral duke asked the four bystanders whether they knew what constitutes the head of religion in Christendom. The bishops replied, “The head of religion in Christendom is faith alone justifying and saving.” Again he asked, “Do you know what lies concealed within that faith? Open it, look into it, and tell me.” They replied, “That there was nothing concealed within it but the merit and righteousness of the Lord the Savior.” To this the electoral duke answered, “Is there not concealed in it, then, the Lord the Savior in His Human, in which He is called Jesus Christ, because He alone in His Human is Righteousness?” To this they replied, “That certainly and inseparably follows.” The electoral duke persisted, saying, "Open that faith, look into it further, examine it well, and see whether there is not something else in it." And the ministers said, "The grace of God the Father is also concealed in it." To this the electoral duke answered, "Obtain a right conception and perception of the subject, and you will see that it is the Son's grace with the Father, for the Son begs and intercedes. Therefore I say to you, since you confess, revere, and kiss that faith alone of yours, you ought by all means to confess, revere, and kiss the Lord the Savior in His Human alone; for, as just said, He in His Human was and is Righteousness. That in this Human He is also Jehovah and God I saw in the Sacred Writings from the following passages: Behold, the days will come, when I will raise unto David a righteous Branch, and He shall reign as a King and prosper; and this is His name whereby He shall be called, Jehovah our Righteousness (Jer. 23:5, 6; 33:15, 16). In Paul: In Jesus Christ dwelleth all the fullness of Deity bodily (Col. 2:9). And in John: Jesus Christ is the true God and eternal life (1 Epistle 5:20). Wherefore He is also called: The God of faith (Phil. 3:9). INDEX TO THE MEMORABLE RELATIONS [This is the Author's Index. The figures refer to the numbered paragraphs] I. I heard certain new-comers in the spiritual world talking together about three Divine persons from eternity; and then a certain one who in the world had been a primate opened the ideas of his thought respecting that mystery, saying that it had been and still was his opinion that the three sit upon high thrones in heaven, God the Father upon a throne of the finest gold, with a scepter in His hand; God the Son at

His right hand, upon a throne of the purest silver with a crown on His head; and God the Holy Spirit upon a throne of shining crystal, holding in His hand a dove, in the form of which He appeared when Christ was baptized, with lamps hanging around about them in triple order, glittering with precious stones; while at a distance innumerable angels were standing in a circle, worshiping and singing praises. He also spoke of the Holy Spirit, how He introduces faith, purifies and justifies. He said that many of his order favored his ideas, and he trusted that I also as a layman gave them credit. But as an opportunity to speak was then given me, I said that from my childhood I have cherished the idea that God is one. I therefore explained to him what the trinity involves, and what is signified by throne, scepter, and crown, where these in the Word are ascribed with God. To this I added that all who believe in three Divine persons from eternity must necessarily believe in three Gods; and, furthermore, that the Divine essence cannot be divided (n. 16). II. A discourse of the angels about God,-that His Divine is the Divine Being (Esse) in itself, and not from itself; and that it is One, the Same, the Itself, and Indivisible; also that God is not in place, but is present with those who are in place; and that His Divine love appears to the angels as a sun, the heat from it being in its essence love, and the light therefrom in its essence wisdom (n. 25). That the proceeding Divine attributes which are creation, redemption, and regeneration, are attributes of one God, and not of three (n. 26). III. Perceiving that avast multitude of men are in the persuasion that all things belong to nature, and consequently that nature is the creator of the universe, in a certain gymnasium where there were persons of this kind I spoke with a certain gifted man respecting these three things: (1) Whether nature is a property of life, or life of nature; (2) Whether the center is from the expanse, or the expanse is from the center; (3) Respecting the center and the expanse of nature and of life; that the center of nature is the sun of the natural world, and the expanse itself of that center is its world; and that the center of life is the sun of the spiritual world, and the expanse itself of that center is its world. These propositions were discussed on both sides, and lastly it was shown what the truth is (n. 35) 5) IV. I was conducted to a kind of theater of wisdom where angelic spirits from the four quarters were assembled with an injunction from heaven to discuss three arcana: (1) What is the image of God, and what is the likeness of God. (2) Why is not man born into the knowledge proper to any love, when even the beasts and the birds are born into the knowledge proper to all their loves. (3) What do the tree of life and the tree of the knowledge of good and evil signify. And further, they were to unite the answers to these three in one opinion, and refer this to the angels of heaven; this was done, the opinion was referred, and was accepted by the angels (n. 48). V. From evil spirits who were just above hell a sound was heard like the roaring of the sea; which was from a tumult that arose among them from their hearing it said above them that the Almighty God had bound Himself to order. A certain one ascending therefrom, addressed me sharply on the matter, saying that as God is omnipotent He is not bound to any order. And on being questioned about order, I said: (1) God is Order itself. (2) He created man from order, in order, and for order. (3) He created man's rational mind in accordance with the order of the spiritual world, and his body in accordance with the order of the natural world. (4) Therefore it is a law of order that man from his little spiritual world or little heaven should govern his little cosmos or little natural world, just as God from His great heaven or spiritual world governs His great cosmos or natural world. (5) Many other laws of order flow forth from these, some of which are recited. What afterward befell those spirits is described (n. 71). VI. Concerning the reasoning between certain Dutch and British in the spiritual world on the subject of imputation and predestination; on the one side, why God, since He is omnipotent, does not impute the righteousness of His Son to every man, and thus make them redeemed, for being omnipotent, He is able to make all the satans of hell angels of heaven; and even, if it be His good pleasure, He can make Lucifer, the dragon, and all the goats, to be archangels; and what is needed for this but a little word? On the other side, that God is Order itself, and that He can do nothing contrary to the laws of His order; because to act contrary to them would be to act contrary to Himself. Also much beside, about which they contended on this subject (n. 72). VII. I afterward spoke with others who had believed in predestination, deducing it from God's absolute power or omnipotence; saying that otherwise God would have less power than a king in the world who is a despot, and who can as easily change the laws of justice as he can turn his hands, and can act without restriction, like Octavius Augustus and also like Nero. To which it was answered, that God created the world and each and all things thereof, from Himself as Order, and thus impressed order upon them; also that the laws of His order are just as many as are the truths in the Word. Some of the laws of order were then recited, - what they are, and the nature of them, on God's part, and also on man's part. These cannot be changed, because God is Order itself: and man was created an image of His order (n. 73). VIII. I spoke with clergymen and laymen who had gathered together, concerning the Divine omnipotence; and they said that omnipotence is unlimited, and that limited omnipotence is a contradiction. To this it was answered, that there is no contradiction in acting omnipotently according to laws of justice with judgment. It is said in David that "Justice and judgment are the support of God's throne" (Ps. 89:14); and that there is no contradiction in acting omnipotently according to the laws of love and wisdom; but there is a contradiction in God's being able to act contrary to the laws of justice and love; which would be to act from what is not judgment and wisdom; and such contradiction is implied in the faith of the church of the present day, which is that God is able to make an unjust man just, and endow the impious with all the gifts of salvation and the rewards of life. With much more concerning this faith and concerning omnipotence (n. 74). IX. When I was once meditating upon the creation of the universe by God, I was led in the spirit to certain wise ones who at first complained of the ideas they had acquired in the world which related to the creation of the universe out of chaos, and creation out of nothing; because these ideas obscure meditation upon the creation of the universe by God, and degrade and pervert it. Therefore when asked for my opinion, I replied that it is idle to try to form any but a speculative conclusion about the creation of the universe, unless it is known that there are two worlds, the spiritual and the natural, and that in each of these is a sun; and that the sun of the spiritual world, in the midst of which is God, is nothing but love, and that from it are all spiritual things, which in themselves are substantial; while the sun of the natural world is nothing but fire, and from it are all natural things, which in themselves are material. From these knowledges it can be concluded in regard to the creation of the universe, that it is from God, and how. This was also slightly traced out (n. 76). X. Some satans of hell desired to talk with the angels of heaven, for the purpose of convincing them that all things are from nature, and that God is a mere word unless nature is meant. They were permitted to ascend. Then certain angels descended from heaven into the world of spirits to hear them. When the satans saw the angels they ran up to them furiously and said, “You are called angels because you believe that there is a God, and that nature is relatively nothing; this you believe although it is contrary to every sense; for which of your five senses has a sensation of anything but nature?” After these and many other bitter words, the angels called to the remembrance of the satans that they were then living after death, although formerly they had not even believed that they would so live; and then they caused them to see the beautiful and splendid things of heaven, and told them that these were there because all there believe in God; and afterward they caused them to see the vile and filthy things of hell, and told them that these were there because those there believe in nature. From seeing these things the satans were at first convinced that there is a God and that He created nature; but as they descended, the love of evil returned and closed their understanding from above; and when this was closed they believed as before, that all things are of nature, and nothing of God (n. 77). XI. A type of the creation of the universe was shown me in a living way, by angels. I was conducted into heaven; and it was granted me to see there all things of the animal kingdom, of the vegetable kingdom, and of the mineral kingdom, which were in every respect like the objects of those three kingdoms in the natural world. And then they said, All these things in heaven are created in a moment by God, and they continue to exist as long as the angels are interiorly as to their thought in a state of love and faith; and this instantaneous creation furnishes a clear proof of the creation of similar things, and even a similar creation, in the natural world, with the sole difference that natural things invest spiritual things, and that this clothing was provided by God for the sake of generations one from another, by which creation is perpetuated. Consequently, the creation of the universe was effected in a way similar to that in which it is effected every moment in heaven. Nevertheless, all the noxious and hideous things in the three kingdoms of nature (which are enumerated), were not created by God, but sprang up along with hell (n. 78). XII. In a conversation relating to the creation of the universe, with some who when in the world had been celebrated for learning, these spoke from the same ideas that they had formerly entertained. One of them said that nature created itself; another, that nature gathered its elements into vortices, and that by the collision of these the earth was formed; and a third that the origin of all things was chaos which in extent had equalled a great part of the universe; and that first there burst forth therefrom the purest elements, of which the sun and stars were formed; and afterwards those less pure, of which the atmospheres were formed; and at last the grosser matters, of which the terraqueous globe was formed. To the question, “What was the origin of human souls?” they answered, that the ether gathered itself into little individual globules, and that these infuse themselves into those who are about to be born, and make their souls; and that after death these globules fly away to their former company in the ether, and afterward return into others according to the doctrine of metempsychosis of the ancients. After this a certain priest, by solid arguments in favor of the creation of the universe by God showed all the things which they had said to be an absurd medley, and put them to shame. But still they held to their former delusions (n. 79). XIII. A conversation with a certain satan about God, and the angelic heaven, and religion; who, not knowing that he was not still in the former world, declared that God is the universe, and that the angelic heaven is the atmospheric firmament, and that religion is nothing but a bewitchment of the common people, besides other follies. But when it was brought to his remembrance that he was then living after death, and that he formerly did not believe in that life, for the moment he confessed that he was insane; but as soon as he turned and went away he was as insane as before (n. 80). XIV. I saw by night an ignis fatuus, often called a dragon, falling toward the earth. I noticed the place where it fell; the ground there was sulphurous, mixed with iron dust. And looking there in the morning, I saw two tents; and just then a spirit fell from heaven. I went to him and asked why he had fallen down from heaven. He replied that he was cast down by the angels of Michael, for saying that God the Father and His Son are two, and not one. He also said that the whole angelic heaven believes that God the Father and His Son are one, as soul and body are one, and that they prove this by many things from the Word and still further from the reason, that the soul of a son is from the father only, and that this is a likeness of the father and from it the likeness is in the body. And he added that he indeed had confessed in heaven, as before on earth, that God is one; but because the confession of the mouth and the thought of the mind disagreed in regard to this, they said in heaven that he did not believe in any God, because the confession and the thought dissipate each other; and he said that this was the cause of his being cast down. Returning the next day to the same place, instead of the two tents I saw two statues composed of the same sort of dust, which was a mixture of sulphur and iron. One of these represented the faith and the other the charity of the church of the present day, both beautifully clothed; but the garments were induced by fantasies. And because they were made of dust, when the rain descended from heaven both of them began to effervesce and burn (n. 110). XV. In the spiritual world it is unlawful to say anything except what one thinks; if he does, the hypocrisy is distinctly manifest to the ear. In hell, therefore, no one can utter the name Jesus, because Jesus signifies salvation. In this way an experiment was made to ascertain how many in the Christian world at this day believe that Christ even as to His Human is God. Therefore, when many of the clergy and laity were assembled, it was proposed that they say "Divine Human;" but there were scarcely any who were able to draw forth from the thought these two words at once, and so to utter them. It was proved in their presence by many things out of the Word, that the Lord even as to His Human is God as by the following: (Matt. 28:18; John 1:1, 2, 14; 17:2; Col. 2:9; 1 John 5:20; and in other places also); still they were not able to utter the words Divine Human,- and, what seemed surprising, neither were the Evangelicals able to do this, although their orthodoxy teaches that in Christ God is Man and Man is God; and still more, neither could the monks, although they most devoutly adore the Body of Christ in the Eucharist. From all this it was ascertained that Christians at the present day for the most part are interiorly either Arians or Socinians; and that these, if they adore Christ as God, are hypocrites (n. 111). XVI. An altercation about a little book entitled, A Brief Exposition of the Doctrine of the New Church, published by me at Amsterdam; and especially about this doctrine in it, that not God the Father, but the Lord God the Redeemer is to be approached and worshiped. It was argued that on the other hand it is said in the Lord's Prayer, "Our Father, Who art in the heavens, hallowed be Thy name: Thy kingdom come," And that consequently it is God the Father who is to be approached. I was summoned to end this strife; and I then showed that God the Father cannot be approached in His Divine, but only in His Human; and as the Divine and Human in Him are one Person, that the Lord is that Father. This also was proved by the Word; both by the Word of the Old Testament, where the Son of God is called Father of Eternity, and in many places called Jehovah the Redeemer, Jehovah our Righteousness, and the God of Israel, and from many passages in the Word of the New Testament; consequently when the Lord the Redeemer is approached, the Father is approached; and then His name is hallowed, and His kingdom comes. With much beside (n. 112). XVII. I saw an army on red and black horses, with the faces of all the riders turned to the horses' tails, and with the hinder part of the head turned towards the horses' heads; they were crying out for battle against those who were riding on white horses. This ludicrous army was from the place called Armageddon (Apoc. 16:16), and consisted of those who in youth had become imbued with the dogmas relating to justification by faith alone, but who afterwards, when they had been promoted to prominent offices, had rejected all things pertaining to faith and religion from the internals of their minds to the externals of their bodies, where at last they disappeared. A description of those who were seen in Armageddon; and it was heard that they wished to meet and contend with the angels of Michael; which was permitted, although at some distance from that place. The contention was about the meaning of these words in the Lord’s Prayer; “Our Father, Who art in the heavens, hallowed be Thy name; Thy kingdom come.” It was then said by the angels of Michael that the Lord the Redeemer and Saviour is Father to all in the heavens; since He taught, that the Father and He are one; that the Father is in Him, and He in the Father; and that he that sees Him sees the Father: that all things of the Father are in Him; also that it is the will of the Father that men should believe in the Son, and that those who believe not the Son shall not see life, but that the wrath of God will abide on them; also, that He has all power in heaven and on earth; and that He has power over all flesh; and moreover, that no one has seen or can see God the Father, except the Son only who is in the bosom of the Father; and more besides. After this combat, some of the vanquished Armageddons were cast into the abyss mentioned in Apoc. 9, and some of them were banished into a desert (n. 113). XVIII. I was in a temple in which there were no windows, but a large opening in the roof, and those assembled there were conferring about Redemption, saying unanimously that redemption was wrought by the passion of the cross. But while they were engaged in that conversation, a black cloud covered the opening in the roof, and because of this it became dark in the temple; but a little after that cloud was dispelled by angels descending from heaven, who then sent down one of their number into the temple to instruct them about redemption. He said that the passion of the cross was not redemption, but redemption was the subjugation of the hells, the restoration of order in the heavens, and thus the restitution of all things which were in disorder both in the spiritual world and in the natural world, and that without it no flesh could have been saved. And of the passion of the cross he said, that by it was completed the inmost union with the Father; and that when it is taken for redemption many things unworthy of God, and even unfit to be spoken, follow as consequences; as that He passed sentence of damnation upon the whole human race, and that the Son took that damnation upon Himself, and that thus He propitiated the Father, and by intercession brought Him back to His Divine essence, which is love and mercy; besides many other things, which it is scandalous to attribute to God (n. 134). XIX. The sun of the spiritual world was seen, wherein is Jehovah God in His Human. Presently there was heard from heaven, that God is One. But when this descended into the world of spirits it was changed according to the forms of the minds there, and finally into the expression three Gods. This was confirmed by one there by this reasoning: that there is one who created all things, another who redeemed all, and a third who operates all things; also that there is one who imputes, another who mediates, and a third who inscribes, and thus implants faith in man, by which He justifies him. But because the belief in three Gods had perverted the whole Christian church, from a perception granted me I disclosed to them what, with the one God, is meant by mediation, intercession, propitiation, and expiation; namely, that these four are attributes of the Human of Jehovah God; that because Jehovah God without the Human cannot approach man, nor be approached by man, mediation means that the Human is the intermediary; that intercession means that it mediates perpetually; that propitiation means that an approach is mercifully opened for every man to God; and that expiation means that this is also for sinners; and all these through the Human (n. 135). XX. I entered a gymnasium, where they were discussing what is meant where it is said of the Son of God, that He sits at the right hand of the Father. Concerning this there were various opinions; yet it was the opinion of all that the Son actually sits thus; but they were discussing why it was so. Some supposed that it was done on account of redemption; some that it was from love; some, that He might be a counselor; some, that He might have honor from the angels; some, because it was given Him to reign instead of the Father; some, that His right ear may hear those for whom He intercedes. They further discussed whether it was the Son of God from eternity who sits thus, or the Son of God born in the world. Having heard these things, I raised my hand, requesting that I might be permitted to say something, and to tell what is meant by sitting at the right hand of God. I said that it is the omnipotence of God, by means of the Human which He assumed that is meant; for by means of this He wrought redemption, that is, subjugated the hells, created a new angelic heaven, and established a new church. That this is meant by sitting at the right hand, I proved from the Word, in which "the right hand" signifies power; and afterwards it was confirmed from heaven, by the appearance of a right hand over them, from the power of which and the terror therefrom they all became almost lifeless (n. 136). XXI. I was conducted in the spiritual world to a certain synod at which were assembled celebrated persons who lived before the Nicene council, and who were called Apostolic Fathers; also men renowned in the ages after that council; and I saw that some of the latter appeared with beardless chins, and in curled wigs of women's hair; but all the former with bearded chin, and in natural hair. In front of them stood a man, a judge and critic of the writings of the present century, who began by a kind of lamentation, saying, "A man from the laity has risen up, who has dragged down our faith out of its sanctuary, which yet is a star shining day and night before us; but this is done because that man is blind to the mysteries of that faith, and does not see in it the righteousness of Christ, and thus not the wonders of its justification; and yet that faith is a faith in three Divine persons, and thus in the whole Deity; and because He has transferred his faith to the second Person, and not even to Him, but to His Human, it cannot be otherwise than that naturalism should flow from it." Those who lived after the Nicene council favored his speech, saying, that it is impossible that there should be any other faith, or from any other source. But the Apostolic Fathers, who had lived before that age, being indignant, related many things which are said in heaven respecting the Nicene and Athanasian faith, which may be seen [in the text]. But because the president of the council was affiliated in spirit with that writer in Leipsic, I addressed him, and showed from the Word that Christ, even as to the Human, is God; and also from the dogmatic book of the Evangelicals called Formula Concordiae, "That in Christ God is Man, and Man God;" as also that the Augsburg Confession especially approves of the worship of Christ; besides other things; at which he was silent, and turned away. Afterwards I spoke with a certain spirit who was affiliated with an eminent man in Gottenburg, who defiled the worship of the Lord with a still greater reproach. But at length both of these slanders were declared to be lies craftily invented to turn away men's wills and deter them from the holy worship of the Lord (n. 137). XXII. There appeared a smoke ascending from the lower earth, and it was said that smokes are nothing else than falsities collected together. And then certain angels were seized with a desire to ascertain what the falsities were that thus smoked; and they descended, and found four crowds of spirits, two of which were of the learned and unlearned of the clergy, and two of the learned and unlearned of the laity, who were all proving to each other that an invisible God is to be worshiped, and that the worshipers then secure holiness and a hearing. It is otherwise when a visible God is worshiped. Holiness and a hearing from an invisible God they proved by various things; for which reason they acknowledge three Gods from eternity, who are invisible. But it was shown that the worship of an invisible God, and still more of three invisible ones, is no worship. To confirm this, Socinus and Arius with some of their followers, all of whom had worshiped an invisible Divinity, were brought forth from below; and when these spoke from the natural or external mind, they said that there is a God, although He is invisible; but when their external mind was closed, and the internal mind was opened, and from that mind they were compelled to avow their belief respecting God, they said, “What is God? We have neither seen His shape, nor heard His voice. What then is God, but a figment of reason or nature?” But they were taught that it had pleased God to descend and assume the Human, that they might see His shape and hear His voice. But this was said to them in vain (n. 159). XXIII. First concerning the stars in the natural world; that perhaps they were of the same number as the angelic societies in heaven, since every society there sometimes shines like a star. Afterwards, I spoke with the angels about a certain way that appears crowded with innumerable spirits, that it is the way by which all who depart out of the natural world pass into the spiritual world. I went in company with angels towards that way, and we called from that way twelve men, and asked them what they believed about heaven and hell and a life after death. And because they were recently from the world, and did not know but what they were still in the natural world, they answered from the idea which they brought with them The First. That all who live a moral life go to heaven; and as all do live a moral life no one goes to hell. The Second, That God rules heaven, and the devil rules hell; and because they are opposite, one calls good what the other calls evil; and that the man who is a dissembler, because he sides with both, can live equally under the dominion of the one and of the other. The Third, That there is no heaven, and no hell. “Who has come thence and told us?” The Fourth, That no one is able to come back and tell, because man, when he dies, is either a ghost or a wind. The Fifth, That we must wait till the day of the last judgment, and then it will be told, and you will know all about it. But when he said this he laughed in his heart. The Sixth, “How can the soul of man, which is only a wind, re-enter its body that has been eaten up by worms, or be clothed with a skeleton that has either been dried up or has crumbled into dust? “The Seventh, That men can no more live after death than beasts and birds, are not these equally rational? The Eighth, “I believe that there is a heaven, but I do not believe that there is a hell, because God is omnipotent, and is able to save all. “The Ninth, That God, because He is gracious, cannot send any one into eternal fire. The Tenth, That no one can go to hell, because God sent His Son, who has made expiation for all, and taken away the sins of all. What can the devil do against that? The Eleventh, who was a priest, That those only are saved, who have attained to faith, and that election is according to the will of the Almighty. The Twelfth, who was a politician, “I do not say anything about heaven and hell; but let the priests preach about them, that the minds of the common people may be kept bound by an invisible bond to the laws and rulers.” On hearing these things the angels were astonished; but they waked up the twelve by teaching them that they were already living after death; and they conducted them into heaven, but they did not stay there long, because. it was found that they were merely natural, and that from this the hinder part of their heads was hollow; concerning which hollowness and the cause of it, something is lastly said (n. 160). XXIV. There was heard a noise like that of a mill, and following the noise I saw a house full of chinks, to which there was an entrance opening under ground, and in it a man collecting from the Word and books many things concerning justification by faith alone; and at his side copyists were writing his collections upon paper; and when asked what he was now collecting, he said, "This, that God the Father ceased to be gracious towards the human race, and that He therefore sent the Son to make expiation and propitiation. "To which I answered, that it is contrary to Scripture and contrary to reason, that God could fail of grace, for this would be also failing of His essence, and thus He would not be God. And when I demonstrated this even to conviction, he grew warm, and ordered his copyists to cast me out. But when I had gone out of my own accord, he threw after me a book that he happened to lay hand upon; and that book was the Word (n. 161). XXV. There was a discussion among spirits whether one can see any genuine truth in the Word unless he goes immediately to the Lord who is the Word itself. But as some objected to this an experiment was made; and therein those who went to God the Father, did not see any truth; but all who went to the Lord saw. During this discussion some spirits ascended from the abyss (see Apoc. 9), where they discuss the mysteries of justification by faith alone, saying that they go to God the Father and see their mysteries in clear light. But it was answered that they see them in fatuous light, and that they have not even a single truth; at which, being nettled, they brought forth from the Word many things which were true; but they were told that while these were true in themselves, they were falsified in them. That this was so, was proved by their being led into a house where there was a table upon which light from heaven flowed directly; and they were told to write those truths which they had brought forth from the Word upon paper, and lay it upon that table; and when this was done, the paper on which the truths had been written shone like a star; but when they came up and fixed their gaze upon it, the paper appeared blackened as if by soot. Afterwards they were led to another similar table, upon which lay the Word encircled with a rainbow; and when a certain champion of the doctrine of faith alone touched this with his hand there was an explosion as if from a gun, and he was cast into a corner of the room, and lay as (lead for half an hour. From all this they were convinced that all the truths that they had from the Word were true in themselves but falsified in them (n. 162). XXVI. There are climates in the spiritual world, as in the natural world; thus also there are northern zones where are snow and ice. On one occasion, being brought thither in spirit, I entered a temple then covered over with snow, illuminated within by lamps, and behind the altar there was seen a tablet, upon which was written this, The Divine Trinity, Father, Son, and Holy

Spirit, who are essentially one, but personally three. And I heard a priest preaching about four mysteries of faith respecting which the understanding is to be kept under obedience to faith, which may be seen [in the text]. After the discourse, the hearers thanked the priest for his sermon so rich in wisdom. But when I asked them whether they understood anything, they answered, “We took in everything with full ears; why do you ask whether we understood? Is not the understanding benumbed by such matters?” To this the priest who was present added, “Forasmuch as you have heard and have not understood, you are blessed, for thereby you have salvation.” And other things (n. 185). XXVII. The human mind is divided into three regions, like the heaven in which angels dwell; and in those who love truths because they are truths theological matters have their seat in the highest region of the mind; and under these, in the middle region, moral subjects, and beneath these in the lowest region, political subjects; and the various sciences constitute the door. But theological matters with those who do not love truths have their seat in the lowest region, and mingle themselves there with what is man’s own, and thus with the fallacies of the senses; and for this reason some cannot perceive theological principles at all (n. 186). XXVIII. I was brought to a place where those were who are meant by “the false prophet” in the Apocalypse; and I was invited by those there to see their temple. I followed and saw it, and in it the image of a woman clad in a scarlet robe, holding in her right hand a golden coin, and in her left a chain of pearls; but these appearances were produced through fantasy. But when the interiors of my mind were opened by the Lord, instead of the temple there was seen a house full of chinks; and instead of the woman there was seen a beast, such as is described in the Apocalypse (13:2); and under the floor there was a bog, in which lay the Word, deeply concealed. But presently, an east wind springing up, the temple was carried away, and the bog was dried up, and the Word lay exposed; and then, by the light from heaven, there appeared there a tabernacle like that of Abraham when the three angels came slid foretold to him the birth of Isaac; and afterwards, light being sent forth from the second heaven, instead of the tabernacle there appeared a temple similar to that of Jerusalem; and after this a light shone upon it from the third heaven, and then the temple disappeared, and the Lord alone was seen standing upon the foundation stone where the Word was. But because an overpowering sanctity then filled their minds this light was withdrawn, and in place of it light from the second heaven was let in, which caused the previous view of the temple to return, and also that of the tabernacle within it (n. 187). XXIX. There was seen a magnificent palace, in which there was a temple, and in this seats were placed in triple order. In it there was a council convoked by the Lord, in which they were to deliberate concerning the Lord the Saviour, and concerning the Holy Spirit. When as many of the clergy were present as there were seats, they began the council. And because they were to consult in regard to the Lord, the first proposition was, Who assumed the Human in the virgin

Mary? And then the angel standing beside the table read before them what the angel Gabriel said to Mary, “The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; and the holy thing that shall be born of thee shall be called the Son of God” (Luke 1:35; and also from Matt. 1:20, 25); and many other things from the Prophets, that Jehovah Himself was to come into the world, and that Jehovah Himself is called Saviour, Redeemer and Righteousness; from which it was concluded that Jehovah Himself assumed the Human. Another deliberation concerning the Lord, was, Whether the Father and the Lord Jesus Christ are not thus one, as soul and body are one; and this was proved by many passages in the Word, and also from the creed of the present church; from which it was concluded that the soul of the Lord is from God the Father, and consequently that His Human is Divine; and that the Human is to be approached that the Father may be approached, since by means of it Jehovah God sent Himself into the world and made Himself seen before the eyes of men, and thus accessible. This was followed by a third deliberation concerning the Holy Spirit; and then first the idea respecting three Divine persons from eternity was discarded, and it was proved from the Word that the Holy Divine, which is called the Holy Spirit, goes forth out of the Lord from the Father. At length, from the deliberations of this council, this conclusion was reached: That in the Lord the Saviour there is a Divine Trinity, namely, the Divine from which (a quo) which is called the Father the Divine Human which is called the Son, and the Divine going forth which is called the Holy Spirit; and that therefore in the church God is one. When the council was ended, splendid garments were given to those who sat in it and they were conducted to the new heaven (n. 188). XXX. I saw in a certain stable large purses, in which there was silver in great abundance, and near them young men as guards; in the next room, modest virgins with a chaste wife; and also in another room, two little children; and at last a harlot and dead horses. And afterwards I was taught what each of those things signified; and that by them was represented and described the Word as it is in itself and as it is at this day (n. 277). XXXI. Writing was seen, such as there is in the highest or third heaven, which consisted of inflected letters with little curves turning upwards; and it was said that the Hebrew letters in the most ancient time were somewhat like these when they were more curved than they are at this day, and that the letter h, which was added to the names of Abram and Sarai, signifies the infinite and the eternal. They explained before me the sense of some words in Psalm 32:2, from the letters or syllables alone there, which is, that the Lord is merciful even to those who do evil (n. 278). XXXII. Before the Israelitish Word there was a Word, the prophetical books of which were called Enunciations, and the historical, the Wars of Jehovah; and besides these, also one called the book of Jasher; which three are mentioned in our Word; and this ancient Word was in the land of Canaan, Syria, Mesopotamia, Arabia, Assyria, Chaldea, Egypt, Tyre, Sidon, and Nineveh; but because it was full of such correspondences as remotely signify celestial and spiritual things, which gave occasion for idolatries, this Word, through Divine Providence, disappeared. I have heard that Moses transcribed from this Word the things which he related concerning the Creation, Adam and Eve, the Flood, and Noah and his three sons, but no further. And I was told in the spiritual world by the angels from Great Tartary that this same, Word is still preserved among that people, and that they draw from it the precepts of their faith and life (n. 279). XXXIII. On account of the distinction between spiritual and natural, or what is the same, between the substantial and the material, those who are in the spiritual world cannot be seen by those who are in the natural world, nor conversely; thus spirits and angels cannot be seen by men, nor men by spirits and angels. From this is the fact that spirits and angels have altogether a different language, different writing, and also different thought from what men have. That this is so, was made evident by living experience, which was done by their going in turn to their associates, and returning to me, and thus comparing. In this way it was discovered, that there is not even one word of spiritual language that is like any word of natural language; and that their writing consists of syllables, each of which involves a meaning pertaining to the subject; and that the ideas of their thought do not fall into the ideas of natural thought. The cause of these differences is, that spirits and angels are in principles, but men in derivatives; or that the former are in prior things which as causes are the origin of posterior things, and that men are in posterior things from those that are prior. It was said that there is a like difference between the languages, writings, and thoughts, of the angels of the third heaven and those of the angels of the second (n. 280). XXXIV. On the state of men after death, in general, and the state of those who have confirmed themselves in falsities, in particular. In regard to all of these the following things were observed: (1) For the most part men are commonly resuscitated the third day after death, and then they do not know but that they are still living in the former world. (2) All go to the world which is intermediate between heaven and hell, which is called the world of spirits. (3) There they are transferred into various societies, and thus their characters are ascertained. (4) There the good and faithful are prepared for heaven, and the evil and unfaithful for hell. (5) After the preparation, which continues for some years, a way is opened for the good to some society in heaven where they are to live forever, but a way for the evil into hell; besides many more things. Afterwards the nature of hell is described; and it is stated that those there who are in falsities from confirmation are called satans and those who are in evils of life are called devils (n. 281). XXXV. From the lower earth, which is next above hell, I heard shouts, "0 how just! 0 how learned! 0 how wise!" and because I wondered how there could be any just, learned, and wise persons in hell, I descended, and first went to the place where they were crying, "0 how just!" and I saw there, as it were, a tribunal, and in it unjust judges who could skillfully pervert the laws, and turn judgments to the favor of any one whatever; and that thus their judgments were purely arbitrary judgments; and when the sentences were carried out to the clients, they cried out for a long distance, “O how just.” Concerning these the angels afterwards said, that such are unable to see any least particle of what is just. After a while these judges were cast into hell, and their books were turned into playing-cards, and instead of judging, they were assigned to the task of preparing paint, with which they daubed the faces of harlots, and thus turned them into beauties (n. 332). XXXVI. Afterwards I went to the place where they were crying out, “0 how learned” and I saw a company of those who were reasoning whether a thing is so or not, but not thinking that it is so; and therefore they stopped at the first step concerning any subject whatever; thus they merely touched it from without and did not enter into it; so they also argue concerning God, whether there is a God. That I might know for certain whether their character was such I put to them the question, What kind of religion is necessary for the salvation of man? They answered, “It must be considered (1) Whether religion is anything. (2) Whether one religion is more efficacious than another. (3) Whether there is any eternal life, and thus whether there is any salvation. (4) Is there a heaven and a hell?” And then they began to discuss the first, Whether religion is anything. And they said that this required so much investigation that it could not be finished in the space of a year; and one among them said, that it could not be finished in a hundred years; to which I replied that in the meantime they would be without religion. But still they discussed this first point so skillfully that the company standing by cried, “0 how learned!” I was told by the angels, that such appear like graven images; and that afterwards they are sent out into deserts, where among themselves they gabble and talk nothing but nonsense (n. 333). XXXVII. I went on further to the third company, where I heard the cry, “0 how wise!” and I found assembled there those who are unable to see whether truth is truth or not, and yet are able to make whatever they wish seem true, and are therefore called Confirmers. That they were such, I also saw from various answers to propositions as that they could make it true that faith is the all of the church, and afterwards that charity is the all of the church, and also that faith and charity together are the all of the church; and because they confirmed whichever of these they liked, and adorned them with appearances so that they shone like truths, therefore the by-standers cried, “0 how wise!” Afterwards some ludicrous things, also, were proposed to them, that they might make them true; for they say that there is nothing true, except what man makes true. The ludicrous things were these: that light is darkness, and darkness light; and also that a crow is white, and not black; which two they made to appear as wholly true. The arguments for these may be seen in the text. I was told by the angels that such do not possess a single grain of understanding, since all that is above the rational with them is closed, while all below the rational is open; and by this man can confirm whatever he pleases, but cannot see any truth to be truth therefore, this does not belong to a man of understanding, but it does belong to him to be able to see that truth is truth and that falsity is falsity, and to confirm it

(n. 334). XXXVIII. I spoke with spirits who, in the natural world, had been famed for erudition, who were disputing among themselves about connate ideas, whether men have any, as beasts have; and then a certain angelic spirit thrust himself in and said, “You are disputing about goat’s wool. Men have no connate ideas, neither have beasts. “At which words all were enraged. But afterwards, opportunity to speak being given, he spoke first concerning beasts, saying, “They have no connate ideas; for the reason that they do not think, but only act from instinct, which they have from their natural love, which makes in them something analogous to a will, and this flows immediately into the senses of their body and excites that which agrees with and favors the love; and yet ideas are predicable only of thought. “That beasts have sensation only and not thought, he confirmed by various things, especially by the wonderful things which are known respecting spiders, bees, and silkworms, saying, “Does a spider think in its little head, when it forms its web, that the web is to be so woven for the rake of such or such uses? Does a bee think in its little head, ‘From these flowers I will suck honey, and from these I will gather wax, out of which I will build compact rows of little cells, and in these I will put honey in abundance that it may be sufficient also for the winter?’ besides other things. Does the silkworm think in its little head, ‘Now I will betake myself to spinning silk, and when I have spun it I will fly forth and sport with my companions, and provide for myself posterity?’ besides like things with beasts and birds.” Concerning men he said, that every mother and nurse, and the father also, know that new-born infants have no connate ideas, and that they have no ideas at all until they have learned to think, and that then ideas arise and are produced according to every kind of thought which they have imbibed by instruction; and that this is so because man has nothing born in him except a capacity to know, to understand and to be wise, and an inclination to love not only himself and the world, but also the neighbor and God. These things Leibnitz and Wolfe heard at a distance; and Leibnitz favored, but Wolfe did not (n. 335). XXXIX. Once a certain angelic spirit illustrated what faith and charity are, and what their conjunction effects. He illustrated it by comparison with light and heat, which meet together in a third; because the light in heaven in its essence is the truth of faith, and the heat there in its essence is the good of charity; therefore as light without heat, such as there is in winter-time in the world, strips the trees of leaves and fruits, so is faith separated from charity; and as light conjoined to heat, such as there is in spring-time, vivifies all things, so is faith conjoined with charity (n. 385). XL. Two angels descended, one from the eastern heaven where love prevails, and the other from the southern heaven, where wisdom prevails, and spoke concerning the essence of the heavens, whether it is love or wisdom; and they agreed that it is love and wisdom therefrom; consequently, that the heavens were created by God, from love by means of wisdom (n. 386). XLI. After that, I entered a garden, where I was led around by a certain spirit, and at length to a palace which was called the Temple of Wisdom. This was four-square, the walls of crystal, the roof of jasper, the substructure of various precious stones. And he said that no one can enter it who does not believe that what he knows, understands, and is wise in, compared with what he does not know and understand and is not wise in, is relatively so little that it is scarcely anything. And because I believed this, it was granted me to enter; and it was seen that the whole of it was built to be a form of light. In that temple I related what I had lately heard from the two angels about love and wisdom; and they asked, "Did they not also speak of a third, which is use?" And they said that love and wisdom apart from use are merely ideal entities, but that in use they become real, and that it is the same with charity, faith, and good works (n. 387). XLII. One of the spirits of the dragon invited me to see the delights of his love; and he led me to something like an amphitheater, upon the seats of which sat satyrs and harlot, And then he said, "Now you shall see our sport." And he opened a door, and let in, as it were, calves, rams, kids, and lambs; and presently through another door he let in lions, panthers, tigers, and wolves, which rushed upon the flock, tearing them and slaughtering them. But all these things which were seen were induced by means of fantasies. Having seen this I said to the dragonist, "After a while you will see this theater turned into a lake of fire and brimstone "The sport being finished, the dragonist went out, attended by his satyrs and harlots, and saw a flock of sheep; from which he inferred that one of the Jerusalemite cities was near by; on seeing which, he was seized with the desire to take it and cast out the inhabitants; but because it was surrounded by a wall, he planned to take it by stratagem. And then he sent one skilled in incantation, who being admitted spoke craftily with the citizens about faith and charity; especially as to which of them is the primary, and whether charity contributes anything to salvation. But the dragonist, enraged at the answer, went out and gathered together many of his crew, and began to besiege the city; but when he was endeavoring to reach and invade it, fire out of heaven consumed them according to what is foretold in the Apocalypse (20:8, 9) (n. 388). XLIII. A paper was once sent down from heaven, in which there was an exhortation to acknowledge the Lord the Savior as the God of heaven and earth, according to His words (Matt. 28:18). But two bishops who were there were consulted as to what should be done. They said that the paper should be sent back to heaven from which it came. When this was done that society sank down, but not very deep. The next day some ascended therefrom and told what lot they had met with there; also that they went to the bishops there and reproved them for their advice, and that they had talked much about the state of the church at this day, and had censured the doctrine of the bishops regarding the Trinity, of justifying faith, of charity, and other things which pertained to their orthodoxy, and asked them to discard those doctrines because they were contrary to the Word; but to no purpose. And because they called their faith dead and diabolical, according to James in his Epistle, one of the bishops took off the miter from his head, and laid it down upon the table, saying that he would not resume it until the scoffing of his faith had been avenged. But then a monster appeared coming up from below, like the beast described in the Apocalypse (13:1, 2), which took up the miter and carried it away (n. 389). XLIV. I went to a certain house where those assembled were arguing one with another, whether the good which a man does in the state of justification by faith is the good of religion or not. There was an agreement that by the good of religion the good which contributes to salvation is meant. But the opinion of those prevailed who said that no good that is done by man contributes anything to salvation; since no voluntary good of man can be conjoined with what is free, because salvation is bestowed freely neither can any good from man be conjoined with the merit of Christ, by which alone is salvation possible; neither can the operation of man be conjoined with the operation of the Holy Spirit, that does all things without the aid of man. From which it was concluded that good works, even in the state of justification by faith, contribute nothing to salvation; but faith only. On hearing these things, two gentiles who stood at the door said to each other, “These men have no religion. Who does not know that to do good to the neighbor for God’s sake, thus from God and with God, is religion?” (n. 390). XLV. I heard the angels lamenting that there is such spiritual destitution at this day in the church that they know nothing else than that there are three Divine persons from eternity, and that faith alone saves; and about the Lord they know only the historical facts; and that they are profoundly ignorant of the things that are taught in the Word respecting the Lord, His oneness with the Father, His Divinity and power. And they said that a certain angel had been sent down by them to discover whether there was such destitution at this day among Christians; and that he asked a certain one what his religion was. He answered, that it was faith. Then he asked him about redemption, regeneration, and salvation. He answered that they were all matters of faith; and also in regard to charity that it is in faith; also, whether any one can do good from himself. Afterwards the angel said to him, “You have answered like a man playing but one note on a flute; I hear only faith; but if you know nothing else but that, you know nothing.” Then he led him to his companions in a desert, where there was not even grass. Besides more (n. 391). XLVI. I saw five gymnasia encompassed by different kinds of light, and with many others I entered into the first, which was seen in flame-colored light. Many were assembled there, and the president proposed that they should declare their opinions respecting charity; and when they had begun, the first said that in his opinion charity is morality inspired by faith. The second, that it is pity inspired by commiseration. The third that it is doing good to everyone, both virtuous and vicious alike. The fourth, that it is to serve by every means one’s relatives and friends. The fifth, that it is giving alms to the poor and assisting the needy. The sixth, that it is building hospitals, infirmaries, and orphans’ homes. The seventh, that it is to endow temples and to do good to their ministers. The eighth, that it is the old Christian brotherhood. The ninth, that it is to forgive every one his trespasses. Each of them fully confirmed his opinion; which confirmations cannot be recited because they are many; they may therefore be seen in the Memorable Relation itself. After this there was given me an opportunity to express my opinion; and I said that charity is to act with judgment from a love justice, in every employment and office but from a love derived from no other source than the Lord the Savior; and after this had been demonstrated, I added that all those things which had been said before respecting charity by the nine celebrated men were eminent examples of charity when done with judgment from justice; and because justice and judgment are from no other source than the Lord the Savior, they are to be done by man from Him. This was approved by most of them in their internal man, but not as yet in the external (n. 459). XLVII. At a distance there was heard something like the gnashing of teeth, and mingled with this a kind of beating; and I went toward the sounds, and saw a small house built of reeds plastered together; and instead of the gnashing of teeth and the sound of knocking, I heard within, in the little house, disputes about faith and charity which of them is the essential of the church. And those who were for faith brought forward their arguments, saying that faith is spiritual because it is from God, but charity natural because it is from man. On the other hand, those who were for charity said that charity is spiritual and faith is natural unless it is conjoined to charity. To these things a certain syncretist wishing to settle the dispute added to this the proof that faith is spiritual and charity only natural. But it was said that moral life is of two kinds, spiritual and natural, and that in the man who lives from the Lord it is spiritual-moral but in the man who does not live from the Lord it is natural-moral, such as exists with the evil and sometimes with the spirits in hell (n. 460). XLVIII. In spirit I was brought into a certain garden in the southern quarter, and saw certain persons sitting there under a laurel, eating figs. I asked them how they understood that man can do good from God, and yet do it altogether as if from himself. And they answered that God works good inwardly in man; but if man does it from his own will and from his own understanding, he defiles it so that it is no longer good. But to this I said that man is only an organ of life; and that if he believes in the Lord he does good of himself from the Lord; but if he does not believe in the Lord, and still more, if he does not believe in any God, he does good of himself from hell; and further, that the Lord has given to man freedom of choice in acting from the one or from the other. That the Lord has given this freedom was proved from the Word, in that He commanded man to love God and the neighbor, to perform the good works of charity as a tree produces fruit, and to keep God's commandments that he may be saved, and that everyone will be judged according to his deeds; and that these things would not have been commanded if man could not do good of himself from the Lord. When this had been said, I gave them twigs from a vine, and the twigs in their hands put forth grapes. And more beside (n. 461). XLIX. I saw a splendid dock-yard, and in it vessels large and small, and on benches there were boys and girls, who were waiting for tortoises to rise up out of the sea; and when they emerged, I saw that they had two heads; one, which at pleasure they drew back into the shell of the body, and another which appeared in form like a man, and from this they spoke with the boys and girls: and these caressed them, because of their elegant discourse and also gave them presents. When these things had been seen an angel explained what they signified; namely, that there are men in the world, and as many spirits from the world after death, who say that in those who have acquired faith God does not look at anything that they think and do, but only looks at the faith which He has stored up in the interiors of their minds; and that these same persons bring forth before the congregations in temples, holy things from the Word just as others do, but this they do from the greater head which appears as a man, into which they then insert the little one, or draw it into the body. The same persons afterwards were seen in the air in a vessel flying with seven sails, and those in it were decorated with laurels and purple garments, and they cried out that they were the chief of the wise of all the clergy. But the things seen were images of pride flowing from the ideas of the minds of such. And when they were upon the earth I spoke with them, first from reason and afterwards from the Sacred Scripture; and by many means I proved that their doctrine was unsound, and, being contrary to the Sacred Scripture, was from hell; but the arguments by which I proved this were too extended to be set forth here, but may be seen in the Relation itself. Afterwards they were seen in a sandy place, in garments of rags, and girt about the loins with network like fishers' nets, through which their nakedness was visible; and at last they were sent down into a society bordering on that of the Machiavelians (n. 462). L. An assembly was called together which sat in a circular temple, in which at the sides there were altars, and near these the members of the assembly sat; but there was no president; therefore each one of himself rushed forth into the midst and spoke out the feelings of his mind. A discussion began about Freedom of Choice in spiritual things. The first speaker, rushing forth, cried out that man has no more freedom of choice in those things than Lot's wife when turned into a statue of salt; the second, that he has no more than a beast or a dog; the third, that he has no more than a mole, or than a bird of night in the day-time; the fourth, that if man had freedom of choice in spiritual things he would become a maniac and believe himself to be as a God who can regenerate and save himself. The sixth read from a book of the Evangelical, called Formula Concordiae that man has no more freedom of choice in spiritual things than a stock or a stone, and that he has no ability whatever to understand think, or will in respect to these things, or even to adapt and accommodate himself to receive what is spiritual; besides other things (of which above, n. 464). When this had been said, and there was also given me an opportunity of speaking, I said, “What else is man, without freedom of choice in spiritual things, than a brute? And without it, of what use is anything theological?” But to this they replied, “Read our theology, and you will not find therein anything spiritual; you will find this so concealed within that not even a shadow of it appears. Therefore, read what our theology teaches respecting justification, that is, the remission of sins, regeneration, sanctification and salvation; you will not see there anything spiritual, because spiritual things flow in through faith, without any consciousness on man’s part. It has also removed charity far from what is spiritual, and repentance also from contact with it. And besides, as to redemption, it attributes to God purely natural human properties, as that He included the human race under a universal damnation; that the Son took that damnation upon Himself, and thus propitiated the Father; and what else are intercession and mediation with the Father? From all this it is clear that in all our theology there is nothing spiritual, and not even what is rational, but merely what is natural below them.” But then suddenly a thunderbolt was heard from heaven, and the assembly, seized with terror, rushed forth, and each fled to his own home (n. 503). LI. I talked with two spirits, one of whom loved good and truth, and the other evil and falsity; and I found that both enjoyed the same ability to think rationally. But when the one who loved evil and falsity was left to himself, I saw a kind of smoke that arose from hell and extinguished the lucidity which was above his memory; but when the one who loved good and truth was left to himself, I saw, as it were, a gentle flame descending from heaven and illuminating the region of his mind above the memory, and from that the things below it. Afterwards I spoke with the one who loved evil and falsity respecting freedom of choice in spiritual things; and at the mere mention of it he fired up and cried out that no one can move his foot or hand to do any spiritual good, or his tongue and lips to speak any spiritual truth, and thus that he cannot even adapt and accommodate himself to receive any such thing. He said, “Is not man in such things dead, and merely passive? How can what is dead or merely passive do good and speak truth of itself? Does not our church so speak?” But the other, who loved good and truth spoke thus respecting freedom of choice in spiritual things: “Without it what would the whole Word be, or what the church, what religion, what the worship of God, thus what the ministry? And from the light of my understanding, I know that man without that spiritual freedom would not be man but a beast; for man is man and not a beast because of that freedom; and moreover, man without freedom of choice in spiritual things would have no life after death, thus no eternal life, because no conjunction with God; therefore, to deny this is the part of those who are insane in spiritual things.” Afterwards there was seen an appearance of a fiery serpent upon a tree, which handed fruit therefrom to him who denied freedom of choice in spiritual things; and when this had been eaten a smoke appeared ascending from hell, which extinguished the light in the higher part of his rational mind (n. 504). LII. There was heard a grating sound like that of two mill-stones grinding on each other; and I went up to where the sound began and saw a house in which were many little cells, and in these the learned of this age were sitting and confirming justification by faith alone; and going up to one, I asked what he was now studying. He answered, “Concerning the Act of Justification which is the head of all things of doctrine in our orthodoxy.” And I asked whether he knew any sign by which to tell when justifying faith enters, and when it has entered. And he said, that this is done passively, and not actively. To which I replied, “If you take away what is active in it, you also take away receptivity; and thus that act would be a purely ideal thing, such as is called a figment of reason, thus nothing more than the state of Lot’s wife, composed of mere salt which tinkles when scratched by a scribe’s pen or fingernail.” The man growing warm picked up a candlestick, to throw it at me; but the light going out suddenly he threw it at his companion (n. 505). LIII. There appeared two flocks, one of goats and the other of sheep; but when they were viewed closely, in place of goats and sheep men were seen; and it was perceived that the flock of goats consisted of those who make faith alone saving, and the flock of sheep of those who make charity and faith together saving. To the inquiry why they were there, those who were seen as goats said that they were sitting as a council because it had been disclosed to them that the saying of Paul, “That man is justified by faith without the deeds of the law (Rom. 3:28)” is not rightly understood; because by “faith” here is not meant the faith of this day, but faith in the Lord the Savior; and by “the deeds of the law” are not meant the deeds of the law of the Decalogue, but the deeds of the Mosaic law which were rituals; which also was shown. And they said that they had concluded that faith produces good works as a tree produces fruit. This teaching was favored by those who constituted the flock of sheep. Then an angel, standing between the two flocks, cried out to the flock of sheep, “Do not listen, for they have not receded from their former faith.” And he divided the flock of sheep into two, and said to those on the left, “Join yourselves to the goats; but I tell you that a wolf is coming which will carry them off and you with them.” Then it was asked how they understood that faith produces good works as a tree produces fruit; and it was found that their perception concerning the conjunction of faith and charity was altogether different from that comparison, and thus that it was a fallacious mode of speaking. When these things were understood, the flocks of sheep reunited themselves into one as before, to which some of the goats joined themselves, confessing that charity is the essence of faith, and that thus faith separate from charity is only natural, but conjoined to it it becomes spiritual (n. 506). LIV. A discourse with angels concerning the three loves, which are universal, and therefore with every man; which are, Love of the neighbor, or the Love of uses, which in itself is spiritual; the Love of the world, or the Love of possessing wealth, which in itself is material: and the Love of self, or the Love of ruling over others, which in itself is corporeal; and that when these three loves are rightly subordinated in man, he is truly man; and that they are rightly subordinated when love of the neighbor forms the head, love of the world the body, and love of self the feet; it is altogether otherwise when they become fixed in man in a contrary order. And it was shown what man is when the love of the world forms the head, and what he is when love of self; that then he is an inverted man; and in respect to the interiors of his mind is a wild beast, and in respect to his exteriors and the body is an actor. After this there was seen a certain devil ascending from below, having a dusky face with a white circle around the head; and he said that he was Lucifer, although he was not; and that in his internals, he was a devil, but in his externals an angel of light; and he declared when in externals he was moral among the moral, rational among the rational, and even spiritual among the spiritual; and that when he was in the world he had preached; and that then he accursed evil doers of every kind, and this is why he was called "Son of the morning;" and, what he himself wondered at, when he was in the pulpit he had no other idea than that it was as he spoke; but otherwise when he was out of the temple. This he said because in the temple he was in his externals and then in the understanding only, but out of the temple in his internals and then in the will; and thus he was raised into heaven by his understanding while his will drew him down into hell; but that the will prevails over the understanding, because it disposes the understanding according to its beck and nod. After this the devil who pretended to be Lucifer fell down into hell (n. 607). LV. There was seen a round temple, the roof of which was crown-shaped, its walls continuous windows of crystal, its door of a pearly substance. In it there was a pulpit, on which was the Word enveloped in a sphere of light. In the center of the temple was a sanctuary, before which was a veil, at that time raised, where stood a cherub waving a sword in his hand.

When this had been seen it was explained to me what each particular signified; which may be seen. Above the gate there was this inscription, Now it is permitted; which signified, that now it is permitted to enter understandingly into the mysteries of faith; and it was given me to perceive that it exceedingly dangerous to enter with the understanding into dogmas of faith which are from self intelligence and thus in falsities, and still more to confirm these from the Word; therefore, by the Divine Providence the Word had been taken away from the Roman Catholics, and with Protestants it had been closed by their dogma that the understanding is to be kept under obedience to their faith. But because the dogmas of the New Church are all from the Word, it is permitted to enter into these with the understanding, because they are continuous truths from the Word, and also shine before the understanding. This was what is meant by the writing above the gate, Now it is permitted, and by the veil of the sanctuary being raised, within which the cherub stood. After this there was brought to me a paper from an infant who was an angel in the third heaven, on which was written, Enter hereafter into the mysteries of the Word which has been heretofore shut up; for the particular truths therein are so many mirrors of the Lord (n. 508). LVI. I was seized with a grievous disease, from the smoke that came in from the Jerusalem which is called Sodom and Egypt (Apoc. 11:8); and I was seen by those Who were in that city as dead; and they said one to another that I was not worthy of burial, just as it is said concerning the two witnesses in the same chapter in the

Apocalypse; and meanwhile I heard blasphemies in abundance from the citizens on account of my having preached repentance, and faith in the Lord Jesus Christ. But as a judgment came upon them, I saw that the whole city fell down and was overflowed with waters; and afterwards that they were running about among the heaps of stones, and lamenting on account of their lot; when their belief was that, by the faith of their church they were born again and were thus righteous. But it was said to them that they were anything else than such, since they had never performed any actual repentance; and were therefore unaware of any damnable evil in themselves. Afterwards it was said to them from heaven, that faith in the Lord and repentance are the two means of regeneration and salvation; and that this is very well known from the Word, and still further, from the Decalogue, baptism, and the holy supper; concerning which see the Relation (n. 567). LVII. All who after death come into the spiritual world at first are kept in the externals in which they were in the natural world; and because most men who are in externals live morally, frequent churches and pray to God, they believe that they will certainly come into heaven. But they are taught that every man after death gradually puts off the external man, and the internal man is opened, and then the man is known, as he is in himself, since man is man from his will and understanding, and not merely from action and speech: and from this it is that man can in externals appear like a sheep, although in internals he is like a wolf, and that he is such in his internal man unless he examines the evils of his will and of his intention therefrom, and repents of them; with more besides (n. 568). LVIII. Every love breathes forth delight. In the natural world the delights from love, are but little felt, but in the spiritual world they are clearly felt; and there they are sometimes turned into odors; and the nature of the delights is then perceived and what love they are from; and the delights from the love of good, such as are in the heavens, are perceived as fragrance in gardens and flower-beds; and on the other hand, the delights from the love of evil, such as are in hell, are perceived as the pungent and fetid smells from stagnant waters and from cesspools; and because they are so opposite, the devils are tortured when they are sensible of any sweet odor from heaven, and on the other hand, the angels are tortured when they are sensible of any ill-smelling odors from hell. That it is so, was confirmed by two examples. This is why the oil of anointing was prepared from fragrant things, and why it is said of Jehovah that He smelled a sweet savor from the burnt-offerings; and on the other hand, why it was commanded the sons of Israel that they should carry unclean things out of their camps, and that they should bury their excrements; for their camps represented heaven, and the desert outside of the camps represented hell (n. 569). LIX. A certain novitiate spirit, who in the world meditated much upon heaven and hell, desired to know the nature of each; and it was said to him from heaven, “Inquire what delight is, and you will know.” Therefore going away he inquired; but among spirits merely natural he inquired in vain. But he was led to three companies in succession; to one where they searched out ends and were therefore called wisdoms; to another where they investigated causes, and were therefore called intelligences; and to a third where they inquired into effects, and were therefore called knowledges: and by all these he was taught that every angel, spirit, and man has life from the delight of his love; and that the will and thought cannot move a step except from a delight in some love; and this is to everyone that which is called good; and still further that the delight of heaven is a delight in doing good, and the delight of hell a delight in doing evil. That he might be further taught, a devil providentially ascended, and there before him described the delights of hell, that they were the delights of revenge, fornication, plunder and blasphemy; and these when perceived there as odors are perceived as balsams and therefore he called them the delights of their nostrils (n. 670). LX. A company of spirits was seen praying to God that He would send angels to teach them about various things pertaining to faith, inasmuch as in most things they were in doubt, because churches so differ one from another, and all their ministers say “Believe us; we are the ministers of God, and we know.” And angels appeared, whom they questioned in regard to charity and faith, repentance, regeneration, God, the immortality of the soul, and baptism and the holy supper; about each of which the angels gave such answers as fell into their understanding; saying further that whatever does not fall into the understanding is like what is sown in the sand which, however it may be watered by the rain, still withers away; and the understanding when closed against religion, no longer sees anything in the Word from the light therein from the Lord; and even if the Word is read he becomes more and more blind in the things of faith and salvation (n. 621). LXI. How man, when prepared for heaven, enters it; namely, that after preparation he sees a path that leads to the society in heaven in which he is to live to eternity; and near the society there is a gate which is opened; and when he has entered an examination is made whether he has in him the same light and the same heat, that is, the same good and truth as are in the angels of that society. When this is determined he goes about and inquires where his house is; for there is for each novitiate angel a new house. When this is found he is received and numbered as one among them. But those who have not in them the light and heat, that is, the good and truth of heaven, have this hard lot, that when they enter they are miserably tortured, and because of the torture cast themselves down headlong. This happens to them because of the sphere of the light and heat of heaven, in the opposite of which they are; and afterwards they no longer desire heaven, but are affiliated with their like in hell. From this it is clear that it is idle to believe that gaining heaven is merely an admission from favor, and that those who are admitted enter into the fruition of the joys there, like those in the world who are admitted into a house where there is a wedding (n. 622). LXII. Many who believe that heaven is a mere matter of admission from grace, and after admission there is eternal joy, were permitted to ascend into heaven; but because they could not endure the light and heat, that is, the faith and love there, they cast themselves down headlong; and they appeared to those who stood below like dead horses. Among those who stood below and who thus saw them, were boys with their master; and he taught them what their appearing like dead horses signified, and who those are who so appear at a distance, saying that they are those who when they read the Word think materially and not spiritually about God, the neighbor, and heaven; and that those think materially about God who think about essence from person, and in regard to the neighbor about his quality from the face and speech, and in regard to heaven about the state of love there from place; but those think spiritually who think of God from essence, and from essence of person; of the neighbor from his quality; and from quality of his face and speech; and of heaven from the state of love there and of place from that. And afterwards he taught them that a horse signifies understanding of the Word; and because the Word with those who think spiritually when they read it is a living letter, so such appear at a distance as living horses; and on the other hand, because the Word with those who think materially when they read it is a dead letter, so those at a distance appear as dead horses (n. 623). LXIII. An angel was seen descending from heaven into that world with a paper in his hand, upon which was written the marriage of good and truth and it was seen that in heaven the paper shone, but in its descent gradually less and less, until neither the paper nor the angel was seen, except before some unlearned ones who were simple-hearted. To these the angel explained what the marriage of good and truth involves, namely, that all and each of the things in the whole heaven and in the whole world contain the two together, because in the Lord God the Creator good and truth make one; and therefore nothing is anywhere possible which by itself is good, nor anything which by itself is true; consequently in each and everything there is a marriage of good and truth, and in the church a marriage of charity and faith, since charity pertains to good and faith to truth (n. 624). LXIV. When I was in profound thought about the second coming of the Lord, I saw heaven from the east to the west luminous, and heard a glorification and celebration of the Lord by the angels, but from the Word, both the prophetic Word of the Old Testament and the Apostolic Word of the New Testament. The passages themselves by which the glorifications were made may be seen in the Relation (n. 625). LXV. In the north-eastern quarter there, are Places of instruction, and those who interiorly receive instruction there are called disciples of the Lord. Once when in the spirit, I asked the teachers there whether they knew the universals of heaven and the universals of hell; and they answered that the universals of heaven are three loves, the love of uses, the love of possessing the goods of the world from the love of performing uses, and true marriage love; and that the universals of hell are three loves opposite to those three, namely, the love of ruling from the love of self, the love of possessing the goods of others from the love of the world, and scortatory love. It is described afterwards what the first infernal love is, which is the love of ruling from the love of self; that it is such with the laity that, when loose rein is given to it, they wish to rule over all things of the world, and with the clergy, that they wish to rule over all things of heaven. That such a hallucination possesses those who are in that love was proved by the like in hell, where such are together in a certain valley, who find enjoyment for their minds in the hallucinations that they are emperors of emperors, or kings of kings; and elsewhere that they are gods; and it was seen that at the sight of these latter, the former, whose minds were so elated, fell upon their knees and worshiped. Afterwards I spoke with two, one of whom was the prince of a certain society in heaven, and the other was the high-priest there; who said that with those in that society there are magnificent and splendid things, because their love is not from the love of self, but from the love of uses; and that they are surrounded by honors and that they accept them not for the sake of themselves, but for the sake of the good of obedience. I then asked them, "How can anyone know whether he does uses from the love of self or the world, or from love of uses since uses are performed from all these loves? Let it be supposed that there is a society consisting of satans only and a society consisting of angels only, and I can imagine that the satans, from the love of self and the world, would perform as many uses in their society as the angels would in theirs. Who, then, can know from which love the uses are?" To this the prince and priest replied that satans perform uses for the sake of reputation, that they may be raised to honors and acquire wealth, but angels perform uses for the sake of uses. And the latter are distinguished from the former especially by this, that all who believe in the Lord and shun evils as sins perform uses from the Lord, and thus from the love of uses; but all who do not believe in the Lord and do not shun evils as sins perform uses from themselves and for the sake of themselves, thus from the love of self or the world (n. 661).

LXVI. I entered a certain grove and saw two angels talking with each other. I drew near them and they were speaking of the lust of possessing all things of the world, and it was said that many who in actions appear moral and in conversation rational are in the madness of that lust, and that that lust is turned into hallucinations with those who let their minds dwell in ideas concerning it. And because everyone in the spiritual world is permitted to delight himself in his hallucination, provided he does no evil to another there are even congregations of such in the lower earth; and as it was known where they were, we descended and went to them; and we saw that they were sitting at tables, upon which there was an abundance of gold coin, and they said that this was the wealth of all in the kingdom; but it was only a vision of the imagination which is called a hallucination, whereby such an appearance was created. But when they were told that they were insane, they turned away from the tables and confessed that it was so; but because they were exceedingly delighted by the vision, they could not help returning again and again, and indulging the allurements of their senses. To this they added, that if anyone deprives another of his goods, or otherwise harms him, he falls down into a kind of prison under them, and is kept there at work for food, clothing, and some little pieces of money; and if they also do evil there, they are deprived of these and punished (n. 662). LXVII. A dispute was heard between an ambassador of a kingdom and two priests, whether intelligence and wisdom, and thus also prudence, are from God or from man. The ambassador insisted that these are from man, but the priests that they are from God; nevertheless it was perceived by certain angels that the priests inwardly in themselves believed the same as the ambassador, namely, that intelligence and wisdom, and prudence therefrom, are from man. That this, therefore, might be made clear, the ambassador was requested to lay aside the garments of his office, and to put on the garments of the sacerdotal ministry, and when this was done the ambassador began to prove by many things that all intelligence and also prudence are from God. And afterwards the priests also were asked to lay aside their garments, and to put on the garments of ministers of state; and when this was done the priests spoke from their interior selves, saying that all intelligence and prudence are from man. They so spoke because a spirit thinks himself to be such as his dress is. After this the three became hearty friends; and as they conversed together they went the way that tended downwards; but afterwards I saw them brought back (n. 663). LXVIII. First those are treated of who in the Word are called the elect, and it is known that they are such as are found after death to have lived a life of charity and faith, and who are separated from those who have not lived that life; thus the elect mean those who are then elected and prepared for heaven. Therefore to believe that only some, before their birth or after it, are elected and predestined to heaven, and not all, since all are called, would be to accuse God of impotence and also of injustice (n. 664). LXIX. It was said in heaven, by a certain new-comer that no one in the Christian world knows what conscience is; and because the angels did not believe this, they said to a certain spirit that he might call together with a trumpet the intelligent, and ask them whether they know what conscience is. And it was so done; and they came, and among them there were statesmen, scholars, physicians, and priests. First, the statesmen were asked what conscience is. They answered that it is a pain arising from fear anticipated or actual, of the loss of honor or wealth; or from a hypochondriacal humor arising from undigested substances in the stomach; and more besides. Afterwards, they asked the scholars what they knew about conscience. They answered that it is a sadness and anxiety infesting the body and from that the head, or the head and from that the body, from various causes, especially from applying the mind to one thing only, which is done especially when the reigning love suffers; giving rise sometimes to hallucinations and deliriums, and with some to a kind of brain sickness in religious matters, which is called remorse of conscience. Next the physicians were asked what conscience is. And they said that it is only a pain arising from various diseases, which they enumerated in abundance; also that they had cured many by means of drugs. The diseases from which the pains called those of conscience spring may be seen enumerated in the Relation. Finally the priests were asked what conscience is. They said that it was the same with the contrition that precedes faith, and that they had cured it by the gospel; moreover, that there are conscientious persons of every religion, true as well as fanatical, who make to themselves scruples about matters of salvation, also about indifferent matters. The angel from hearing these things perceived it to be true that no one knew what conscience is; therefore they sent down one from themselves to teach. He standing in the midst said that conscience is not a pain, as they had all imagined, but is a life according to religion; and that that life is especially in those who are in the faith of charity; and that those who have conscience speak from the heart what they speak, and do from the heart what they do. This he illustrated by examples. So, when it is said of anyone that he has a conscience, it is meant that he is upright; and conversely. When all this had been said, those who had been called together divided themselves into four bodies; those who understood and favored the words of the angel passed over into one; those who did not understand but still favored, into another; those who had no wish to understand, saying to each other, “What have we to do with conscience?” passed over into a third; and those who scoffed, saying, “What is conscience but a breath of wind?” passed over into the fourth. After this the two latter bodies were seen to go aside to the left, and the two former to the right (n. 665). LXX. I was led to a place where the ancient Sophi dwelt who had been in Greece, which place they called Parnassium; and I was told that at times they send out some to fetch new-comers from the world that they may inquire about wisdom, how it is at this day on earth. Then two Christians were found and brought, who were presently asked, “What news from earth?” And they answered that this was new there; that they had found human beings in the woods, perhaps left there in early childhood; and that they appeared from the face to be men, and yet they were not men; and that from this it was concluded in the world that man is no more than a beast, except that he can articulate sound, and thus speak; and that a beast could in like manner become wise if endowed with the ability to make articulate sounds; besides more. The Sophi from hearing these things drew many conclusions respecting wisdom, what changes it had undergone since their times; especially from this, that they do not now know the distinction between the state of man and that of a beast, nor even that man is born merely the form of a man, and becomes man by instructions and such a man as the kinds of instruction he receives; that he becomes wise from truths, unwise from falsities, and inwardly a wild beast from evils; and that he is born merely a capacity to know. understand, and become wise, in order that he might be a subject into which God might inspire wisdom, from the first degree of it to the highest. They said further that they understood from the new-comers that wisdom which in their time was in its rise, is at this day setting. Afterwards they instructed the new-comers how it is that man, created a form of God, could be turned into the form of the devil. But concerning all this the Relation may be seen (n. 692).

LXXI. There was again a meeting appointed in the place where the ancient Sophi were, since they had heard from those sent out by them that they had found three newcomers from the earth, one a priest, another a politician, and a third a philosopher; these were brought and were presently asked, "What news from earth?" And they replied, "This is new; we have heard that a certain man says that he speaks with angels and spirits; and he relates many things concerning their state and among them that man lives a man after death as much as before, with this difference only, that he is then clothed with a spiritual body, but before with a material body." On hearing which they asked the priest what he had thought about those things on earth. He replied that because he had believed that man was not to live again as a man before the day of the last judgment, he with the rest of his order were of the opinion that the things the man told were visions, and afterwards fictions, and that at last he was in doubt. Then he was asked whether the inhabitants of the earth could not see from reason that man lives a man after death, and thus dissipate the paradoxical notions concerning the state of souls in the mean time, which are, that souls meanwhile are flying about like winds in the universe, continually awaiting the last judgment that they may be combined with their bodies; which lot would be worse than the lot of any beast. To this the priest replied that they talk, but they do not convince; and that they ascribe the combining or re-uniting of souls with their bodies and skeletons in the sepulchre to the omnipotence of God; and when they name omnipotence and also faith, all reason is exiled. Afterwards the politician being questioned concerning the things heard, replied that in the world he could not believe that man would live after death, since all of man lies dead in the grave, and thus he thought that that man saw specters and believed them to be angels and spirits but that now for the first time he was convinced, by his very senses, that he lives a man as before, and that he was therefore ashamed of his former thoughts. The philosopher related nearly the same things concerning himself, and concerning others of his school; saying, moreover, that he referred those things which he had heard respecting the things seen and heard by that man, to a place among the opinions and hypotheses which he had collected from the ancients and moderns. On hearing these things the Sophi were astonished, especially that Christians, who are in light above others from revelation, should be in such thick darkness respecting their life after death; when yet they and the wise men of their time knew about and believed in that life; saying further that they had noticed that the light of wisdom had lowered itself since that age from the interior of the brain even to the mouth under the nose, where it appears as a brightness of the lip, and in consequence the speech of the mouth appears like wisdom. To this one of the tyros added, “How stupid are the minds of those who now dwell on the earth! Would that the disciples of Heraclitus who laughed at everything and the disciples of Democritus who wept at everything were here, and we should hear both great laughter and great weeping.” After this there were given to the new-comers plates of copper on which hieroglyphics were engraved and they departed (n. 693). LXXII. New-comers from the world were found, and were brought to the city under Parnassium, and were asked, “What news from earth?” And they answered that in the world they had believed that after death there would be rest from all kinds of labor, and yet they had heard, when they were coming hither, that there are here administrations, offices and employments, as in the former world, and thus that there is not rest. To this the wise ones there replied, “Thus you believed that now you are to live in mere idleness, and yet idleness produces a languid, torpid, stupid and sleepy state of the mind, and from that of the whole body, and this is death and not life.” And then they were led about in the city, and to the administrators and workmen; on seeing which, they wondered that there should be such things, since they had believed that there would be some empty place in which souls were to live until the new heaven and new earth came into existence. They were also taught that all the things that here appear before the eyes are substantial and are called spiritual; and that all things in their former world are material and are called natural; and that there is this difference because they are from different origins; namely, that all things in this world exist and subsist from a sun which is pure love, and all things in that world exist from a sun which is pure fire. They were also taught that in this world there are not only administrations, but also pursuits of every kind, and also writings and books. The new-comers were delighted with what they were taught, and when they were going away, some virgins came with pieces of needlework and embroidery made with their own hands, and gave these to them; and they sung before them an ode in which they expressed in angelic melody the affection for useful labor and its charms (n. 694). LXXIIII. I was introduced into an assembly where some of the ancient philosophers were present, and was asked what they knew in my world about influx. To which I answered, that the only influx they knew about was that of the light and heat of their sun into the things which are of nature, both into animate and into inanimate things; and that they knew nothing about the influx of the spiritual world into the natural world, although from that influx are all the wonderful things which are beheld both in the animal kingdom there, and in the vegetable kingdom (these were in part recounted). And because they are ignorant of this influx, they confirm themselves in favor of nature, and become naturalists, and at length atheists (n. 695). LXXIV. I spoke with the followers of Aristotle, Descartes, and Leibnitz, concerning physical influx, occasional influx, and pre-established harmony, and heard how each confirmed his hypothesis; but as they were able to look into that subject only with an understanding subordinated to confirmations, and not superior to them, they ended the dispute by lot, which came out in favor of spiritual influx, which to some extent coincides with occasional influx (n. 696). LXXV. I was taken into a certain gymnasium in which the young were initiated into various things pertaining to wisdom, and this was done by the discussion of some subject which was there proposed by the president; and the subject then under discussion was, What is the soul, and what is its nature? There was a desk into which those who were to answer ascended. And presently one ascended, who said that no one since the creation of the world had been able to find out what the soul is and what its nature is; but since it was known that there is a soul in man, man had sought to know where it is. There was one who held that it has its seat in man in a certain little gland which is called the pineal gland, which is situated between the two brains in the head; and that at first he had believed this; but as it was rejected by many, he afterwards receded from this view. After this the second ascended, and said that he believed the seat of the soul to be in the head, because the understanding is there; but as he was unable to conjecture where in the head it resided, he acceded now to the opinion of those who said that its seat is in the three ventricles of the brain; now to the opinion of those who said that it is in the striated bodies there; now to the opinion of those who said that it is in the medullary or the cortical substance, and now to the opinion of those who said that it is in the dura mater; adding that he would leave it to everyone to think what he liked. The third ascending said that the seat of the soul is in the heart and thence in the blood; and this he confirmed from the Word where it is said, heart and soul. The fourth next ascending said that from his childhood he had believed with the ancients that the soul is not in one part but in the whole, because it is a spiritual substance, of which place cannot be predicated, but impletion; and further, as soul and life mean the same thing, the life is in the whole. The fifth ascending said that he believed the soul to be something pure, like ether or air, and that he believed this because it is supposed that the soul would be such after it had been separated from the body. But the wise ones in the orchestra, perceiving that none of them knew what the soul is, requested the president, who had proposed the problem, to descend and teach. He therefore descending, said, "The soul is the very essence of man; and because an essence without a form is not anything, the soul is the form of man's forms; and this form is the truly human form, in which wisdom with its perceptions and love with its affections universally reside; and as you believed in the world that you would be souls after death, you are now yourselves the souls;" besides more. And this was confirmed by this declaration in the Book of Creation, "Jehovah God breathed into the nostrils of Adam the soul if lives, and man became a living soul" (Gen. 2:7) (n. 697). LXXVI. There was seen an angel with a trumpet, with which he called together those celebrated for erudition among Christians, that they might tell what they had believed in the world concerning the joys of heaven and eternal happiness. This was done because it had been said in heaven that no one in the Christian world knew anything about them. And after about an hour there were seen six companies coming from the learned Christians, who were asked what they had known about the joys of heaven and eternal happiness. The first company said that they had believed them to be merely an admission into heaven, and then into its festive joys, as one is admitted into a house where there is a wedding and into its festivities. The second company said that they had believed them to be most cheerful companionship and the sweetest conversations with angels. The third company said that they had believed them to be feastings with Abraham, Isaac, and Jacob. The fourth company said that they had believed them to be paradisal delights. The fifth company, that there would be supreme dominion, boundless wealth, and more than royal magnificence. The sixth company, that there would be a glorification of God and a festival enduring to eternity. Therefore that these learned ones might know whether those things which they had believed to be the joys of heaven were so, it was granted them to enter into those their joys, each company by itself, that they might learn by living experience whether those joys were imaginary or real. This takes place with most of those who come from the natural world into the spiritual (n. 731- 733). And then presently the company that had thought the joys of heaven to be most cheerful companionship and sweetest conversations with angels, were let into the joys of their imagination; but because they were external joys and not internal, after some days they were affected with weariness and departed (n. 734). Afterwards those who had believed that the joys of heaven are feasts with Abraham, Isaac, and Jacob, were let into like things; but because they perceived that such joys were only external and not internal, they became weary and went away (n. 735). The same was done with those who had believed that the joys of heaven and eternal happiness consist in supreme dominion, boundless riches, and more than royal magnificence (n. 736). Also with those who had believed that heavenly joys, and consequently eternal happiness, are paradisal delights (n. 737). Afterwards with those who had believed that heavenly joys and eternal happiness are a perpetual glorification of God, and a festival enduring for ever. These were finally taught what is meant in the Word by the glorification of God (n. 738). Finally, the same was done with those who had believed that they would enter into heavenly joys and eternal happiness if only they were admitted into heaven; and that they would then have joys like the joys of those who enter into the house of a wedding, and join in the festivities there. But when they were shown by living experience that there are no joys in heaven except for those who have lived the life of heaven, that is, a life of charity and faith, but instead, heaven is a torture to those who have led an opposite life, they withdrew and affiliated themselves with their like (n. 739). Because the angels perceived that as yet no one in the natural world knows what the joys of heaven are, and thus what eternal happiness is, the angel with the trumpet was told to choose ten from those who had been called together, and introduce them into a society of heaven, that they might see with their eyes and perceive with their minds what heaven is and what the joys there are; and so it was done. And when they had been admitted, it was granted them first to see the magnificent palace of the prince there (n. 740). Then the paradise near it (n.

741). Afterwards, the prince himself and his great men in splendid garments (n. 742). Then, being invited to the table of the prince, they saw such an entertainment as no eye had ever seen oil earth; and at the table they heard the prince give instruction respecting heavenly joys and eternal happiness, that they consist essentially in internal blessedness, and from this in external enjoyments; and that internal blessedness derives its essence from an affection for use (n. 743, 744). After dinner, by command of the prince some wise men of the society were sent for, who taught them fully about the nature and source of internal blessedness, which is eternal happiness; and that this causes external enjoyments to be joys; besides more concerning all these things (n. 745 746). After this they were permitted to see a wedding in that heaven, (of which n. 747-749). And finally, to hear preaching (n. 750, 751). When they had seen and heard all this, full of knowledge concerning heaven and joyful in heart they descended (n. 752). LXXVII. Revelation is here treated of. It has pleased the Lord to manifest Himself to me, and to open the interiors of my mind and to enable me thereby to see the things which are in heaven and hell and thus He has disclosed mysteries which in excellence and dignity surpass all mysteries hitherto disclosed. They are as follows. (i.) That, in each thing and all things of the Word there is a Spiritual Sense, which does not appear in the sense of the letter; and that consequently the Word was written by means of the correspondences of spiritual things with natural. (ii.) The Correspondences themselves, what they are has been explained. (iii.) There has also been a revelation concerning the Life of men after Death. (iv.) Also respecting Heaven and Hell, what the one is and what the other is; also respecting Baptism and the Holy Supper. (v.) Respecting the Sun in the spiritual world, that it is pure love from the Lord who is in the midst of it, the light proceeding from which is wisdom, and the heat proceeding from which is love; thus that faith and charity are from it; and that all things that go forth from it are spiritual and thus alive; also that the sun of the natural world is pure fire, and therefore all things that are from the sun are natural, and thus dead. (vi.) That there are three Degrees hitherto unknown. (vii.) And furthermore, matters have been revealed relating to the Last Judgment; the Lord the Savior as the God of Heaven and Earth; the New Church and its Doctrine; the Inhabitants of the Planets, and the Earths in the Universe (n. 846). (viii.) Also respecting Conjugial Love; that with the spiritual it is spiritual with the natural it is natural, and with adulterers it is carnal (n. 847). (ix.) The angels discerned by inquiry that although these mysteries are more excellent than any mysteries hitherto disclosed, still at this day they are regarded by many as of no account (n. 848). (x.) A murmur was heard from some in the lower earth that they would not believe those things unless Miracles were done; but the answer was made that they would no more believe through miracles than did Pharaoh and the Egyptians; or no more than the posterity of Jacob when they danced about the golden calf in the desert; or no more than the Jews when they saw the miracles done by the

Lord Himself (n. 849). (xi.) Finally, why the Lord revealed these mysteries to me, and not rather to some one of the ecclesiastical order (n. 850). The things contained in the Memorable Relations which follow the chapters are true; and like things were seen and heard by the prophets before the coming of the Lord, and like things by the apostles after His coming, as by Peter, Paul, and especially by John in the Apocalypse; which things are set forth (n. 851).

Journal of Dreams (1859)

Translated by Carl Theophilus, 1918

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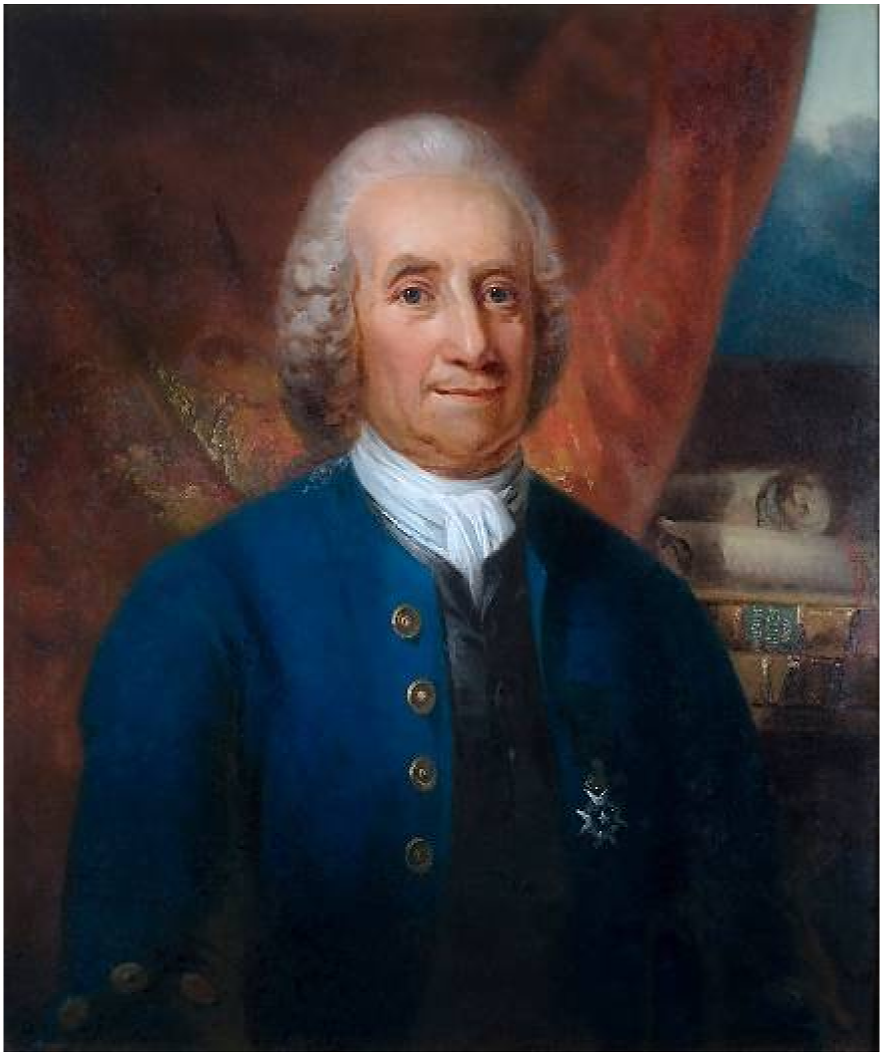

Portrait of Swedenborg by Carl Frederik von Breda, c. 1770

Introduction

EMANUEL SWEDENBORG, AT various periods of his life, was in the habit of keeping a diary. The most extensive and best known of his diaries is the SPIRITUAL DIARY, in which, from the year 1747 to 1765, he made notes of his experiences in the spiritual world.

As far as is known, Swedenborg did not begin to keep a diary until the year 1733, when he wrote down a very brief sketch of his first two foreign journeys, beginning with the year 1710. This was followed by a larger ITINERARY, describing his travels in Germany during the years 1733 and 1734, but it was discontinued during the year 1735, when Swedenborg remained at his home in Stockholm. When, in the year 1736, he started on his fourth and most extensive foreign journey, he again began to keep an itinerary, or, more properly speaking, a diary, which he kept up until March, 1730, describing his travels in Holland, Flanders, France, and Italy. It has been reported that Swedenborg, in the manuscript containing this Diary, also described some remarkable dreams which he experienced during these years, but that his heirs removed the pages containing these dreams. Only two leaves, however, are missing from this manuscript. (Doc. 11:130.)

We come now to Swedenborg’s third attempt at keeping a diary. — the manuscript which has become known as “SWEDENBORG’S DREAMS. 1744,” — an octavo pocket book, (6 1/2 by 4 inches), bound in parchment and containing 104 written pages. Of the history of this Codex nothing is known except the fact that it was found by Mr. L. B. Borberg in the library of the late R. Scheringson, professor and lector in the city of Westerns, who died in 1849 at the age of ninety years. Concerning this Professor Scheringson nothing further was known until we found that he was one of the earliest opponents of the New Church, having published at Upsala, in the year 1787, a work in two volumes, entitled

DISSERTATIO SISTENS OBSERVATIONES
NONNULLASDE PHILOSOPHIA RECENTIORUM
PLATONICORUM, INDOLEM ATQUE ORIGINEM

FANATISMI NOSTRI ÆVI ILLUSTRANTES,

(A Dissertation presenting certain observations concerning the philosophy of the Neo-Platonists, illustrating the genius and origin of the Fanaticism of the present age). According to Professor Sundelin, in his HISTORY OF SWEDENBORGIANISM IN SWEDEN, (p. 245), this work was an insidious and learned attack upon the theology of the New Church, attempting to prove that Swedenborg had borrowed almost the whole of his system from the Neo-Platonic philosophers.

But how did it come about that the manuscript of Swedenborg’s DREAMS was found in the library of this enemy of Swedenborg? We do not know, but the fact that Bishop Lars Benzelstjerna, who was Swedenborg’s nephew and, therefore, one of his heirs, was Bishop of the Diocese of Westerâs, suggests the probability that he had obtained possession of the manuscript in question, and had loaned it to Professor Scheringson, with whom it had remained, forgotten, more than half a century.

In the year 1858 the existence of this manuscript became known to Gustaf E. Klemming, the chief librarian of the Royal Library in Stockholm, and it was now purchased by this institution. Klemming was an avowed enemy of the New Church, but was deeply interested in Swedenborgianism as a curious literary phenomenon, and he made a specialty of collecting all works relating to it. The little pocket-book, which in many places was extremely difficult to decipher, was now placed in the hands of Mr. F. A. Dahlgren, amanuensis at the National Archives, and this expert chirographist produced a clean copy, which, in 1859, was published in an edition of 99 numbered copies by P. A. Nordstedt and Sons, Royal Printers at Stockholm, under the title:

SWEDENBORGS DROMMAR. (SWEDENBORG’S DREAMS,
1744, TOGETHER WITH

SOME OTHER NOTES BY HIM. FROM THE ORIGINAL
MANUSCRIPTS.)

As was expected, the publication of the DROMMAR created a tremendous sensation both within and without the New Church. Soon after the appearance of the volume, a review, not of a friendly character, and undoubtedly written by Dr.

Klemming, was published in the AFTONBLADET, the leading evening paper of Stockholm.

The few and scattered New Church people in Sweden, usually very timid, now took courage, and, in the year i860, issued a second Swedish edition of the work, prefaced by twenty-four pages of “REFLECTIONS ON THE LATELY DISCOVERED DREAMS OF SWEDENBORG.” (Stockholm, J. and A. Riis.) This unsigned preface was written by Lady Anna Fredrika Ehrenborg, a noble, gifted, and fearless authoress, who had championed the cause of the New Church in many publications and had edited two distinctive New Church journals, NAGOT NYTT, (Something New), and ETT CHRISTLIGT SANDEBUD, (A Christian Messenger). In her “Reflections,” Lady Ehrenborg explained the real nature of these “Dreams” of Swedenborg, describing the transition state through which Swedenborg was passing in the year 1744, and the spiritual temptations and vastations he was then sustaining.

Dr. Wilkinson, in i860, completed a first English translation of the DREAMS; it was never published, but the manuscript is still preserved in the library of the Swedenborg Society in London. During the next two years there appeared what was claimed to be a new and independent English version, but which was in reality nothing but a clumsily disguised transcription of Dr. Wilkinson’s translation. Mr. William White, in his second, (and hostile). Biography of Swedenborg, (1867-1868), asserts that “Baron Constant Dirckinck Holmfeld, of Copenhagen, has very kindly made for me a translation into

English of the rough and difficult Swedish of ‘the DREAMS.’ This translation, with some omissions, was printed in THE DAWN for 1861-62, a monthly magazine published by Mr. F. Pitman. 20 Paternoster-row, London. For the help of the curious American readers I may mention that THE CRISIS, a paper published at La Porte, Indiana, reprinted in its columns ‘THE DREAMS,’ as they appeared in THE DAWN.” (Vol. I. p. 197.) Dr. R. L. Tafel, in his DOCUMENTS CONCERNING SWEDENBORG, has thoroughly exposed the fraudulent character of the version published in THE DAWN, (Doc. II. p. 1312.)

It was not until 1877 that the English-speaking New Church public became more generally acquainted with Swedenborg’s “Dreams,” and then only through the incomplete translation made by Dr. R. L. Tafel, and published in the second volume of his DOCUMENTS.

In our new translation we have introduced a new numbering of the paragraphs, as we cannot follow Dr. Tafel’s numbering on account of his un-numbered omissions. The passages which he omitted we have turned into Latin, as the students of the Church certainly should have an opportunity to judge of their character and contents. Sentences which seem unintelligible in the original we have simply translated word for word, hoping that some day a phototyped copy of the original text will clear up come of the obscure places. The Italics in the text represent words and lines underscored by Swedenborg.

The contents of the manuscript may be described briefly as follows:

1. A meager account of Swedenborg’s fifth foreign journey, — leaving Stockholm on July 21st, 1743, arriving at Stralsund, Aug. 6th, passing on through Wismar, Hamburg, Bremen and Groningen, to Harlingen in Holland, where he arrived on Aug. 20th, on his way to The Hague. Here the itinerary abruptly ends, for two leaves have been torn out of the MS., and these are followed by 16 blank pages.

2. Then come two written pages containing eleven numbered annotations, briefly recording some undated dreams, with observations as to the mental state of the writer after his arrival at The Hague.

3. The body of the Journal itself, dated from March 24th to October 27th, 1744, covering eighty-nine pages of the written MS. From these we learn that Swedenborg remained at The Hague until April 22d. On April 23d he was in Leyden, on April 24th in Amsterdam, returning to The Hague the next day. On May 4th he arrived at Harwick. England, and was in London on May 5th.

4. After an interval of sixteen blank pages there follow, on p. 101, a few additional notes concerning some dreams, and then again two blank pages.

5. Some memoranda concerning transactions with his bankers in Holland and England, on p. 104, the latest date recorded being Dec. 21st, 1744. This, again, is followed by two blank pages.

6. Finally, on p. 108, an undated Latin note concerning Verities being represented by virtuous ladies, and concerning himself as their humble servant.

The style of the writing, both as to chirography and orthography, is that of a man getting out of his bed at almost any hour of the night in order to jot down his dreams, immediately upon becoming awake or half-awake. A man in such a state would naturally pay no attention, whatsoever, to finish of style, correct spelling, or punctuation, but no one can blame the writer, under the conditions, and inasmuch as he did not write for the benefit of anyone but himself.

C. TH. ODHNER.

Emanuel Swedenborg’s Journal of Dreams

1743-1744

[1] 1743. July 21. I started on my journey from Stockholm, and arrived at Ystad on the 27th, having passed through the cities of [Söder]tälje, Nyköping, Norrköping, Linköping, Grenna and Jönköping. At Ystad I met the Countess de la Gardie with her two young ladies and two [young] counts; also Count Fersen, Major Lantingshausen and Magister Klingenberg. On July 31st General Stenflycht arrived with his son and Captain Schächta. [NOTE: The Countess De la Gardie, here mentioned, was the widow of Count Magnus Julius De la Gardie, who died in 1741. The widow, with her children, removed to Paris in 1743, and she died there in 1745. Her husband was that Count De la Gardie, whose marriage, in the other life, with the late Empress Elizabeth of Russia, is described in the SPIRITUAL DIARY, n. 1627.

Count Frederik Axel von Fersen, (1719-1794), an eminent Swedish aristocrat and politician, who, in 1752. married the daughter of Countess De la Gardie.

Jakob Albrekt von Lantingshausen, (1699-1769), an eminent Swedish soldier and politician. In 1743 he travelled to Paris to enter the French army and to take part in the War of the Austrian Succession. In 1745 he married a sister of Count F. A. von Fersen.

Johan Stenflycht, (1681-1758), a Swedish soldier, who greatly distinguished himself in the battle of Gadebusch.

T713. In 1743 he was commander-in-chief at Hamburg.

Captain Schachta, probably the same as the “Kapten Schiechta,” mentioned by Linnaeus in his “AXTECKXIXCAR.” (DOC. II:IO68.)]

[2] On account of contrary winds we were not able to sail until August 5th. I travelled in company with General Stenflycht. On August 6th we arrived at Stralsund, and early on the 7th we entered the city. The Countess and the General left the same day.

[3] In Stralsund I viewed again the fortress from the Badenthor even to the Franken, Triebseer and Knieperthor; I saw also the houses where king Charles XII. had lodged, the Meierfeld palace, and the churches of St. Nicholas, St. James (which was ruined during the siege), and St. Mary. I visited Colonel Schwerin, the Commandant, the Superintendent Löper, and the Postmaster Crivits. In the Church of St. Nicholas I was shown a clock that had been struck by lightning in the years 1670, 1683, 1688. just as the hand pointed to 6 o’clock. Afterwards I viewed the new fortifications outside the Knieperthor. I also met Carl Jesper Benzelius; examined the water works which supply the city, they consist of two Archimedean screws, *[slangån gar]. [NOTE:* Count Claus Philip von Schwerin, (1689-1748).

Carl Jesper Benzelius, (1714-1793), the second son of Eric Benzelius and Swedenborg’s elder sister, Anna. In 1743 he was on a journey to Germany. In 1766 he became Bishop of Strengnäs. He was very friendly to Swedenborg, and corresponded with some of the early New-churchmen in Sweden.]

[4] On August 9th I left Stralsund, passing through Dammgarten. In the Mecklenburg territory I passed by Ribnitz to Rostock, where I viewed eight churches, five large ones and three smaller ones, and a convent for women; there were eight of them, but they were in freedom.

[5] Thence I travelled to Wismar, where there are six churches; the best of them are St. Mary's and St. George's.

On [August] nth I left Wismar. On the way I visited Gadebusch, where was the battle between the Swedes and the Danes; then I came to Ratzeburg, which is surrounded by a swamp, on account of which we passed over a long bridge.

[6] On [August] 12th I arrived at Hamburg and took lodgings at the Kaisershof, where also the Countess De la Gardie [NOTE: Baron Carl Fredrik Hamilton, who in 1743 attended as marshal of the court upon Adolph Frederik, the crown-prince-elect of Sweden. (Doc. II:1065.)

Baron Esbjom Kristian Reuterholm, (1710-1773), a Swedish politician, royal chamberlain, and senator.] was staying. I met Baron Hamilton, Reuterholm, Trievald, König, Assessor Awerman, and was introduced to Prince Augustus, the brother of his royal Highness, who spoke Swedish. Afterwards I was introduced by the marshal-in-chief, Lesch, to his royal Highness, Adolphus Frederic, to whom I submitted the contents [of my book] which is to be printed, and showed him the reviews of the preceding work.

[7] On [August] 17th I left Hamburg, across the Elbe to Buxtehude, where, to the extent of a [German] mile, I

viewed the most charming country I have yet seen in Germany; we passed through a continuous orchard of apple trees, pear trees, plums, walnuts, and chestnut trees, and also linden and elms.

[8] On [August] 18th I arrived at Bremen, which has good ramparts and suburbs; the best is Neustadt. Near the bridge leading to it there are eleven river mills close to one another. I viewed the Town Hall in the market place, and the great Roland [statue], which is the sign of a free city; afterwards I viewed the Church of St. Nicholas, the Cathedral, and the hospital. There are also some statues in the town.

[9] On [August] 20th I travelled from Bremen to Leer, passing through Oldenburg, which is a county belonging to the king of Denmark. [Leer] has good ramparts, with plenty of water round about. I likewise passed through Neuschanz. Near Leer there is a fortification called Leerort, belonging to Holland. I journeyed thence to Gröningen, which is a large city under the Prince of Orange. At Leeuwarden I saw his palace, and also the palace of his mother, which is called the Princess' palace: likewise the Town Hall etc. We arrived there by canal boat.

[10] From Groningen there are two ways, one by Harlingen, and the other by Lemmer; the former is reached by canal boat, the latter by carriage; but we chose the road to Harlingen through Leeuwarden. [NOTE: The remaining entries in the MS., if any, could not have been lengthy, as there only remained to tell of the short journey from Harlingen to The Hague.]

From Harlingen, which is a large town,

[Here the manuscript abruptly breaks off. The Swedish editor of the original manuscript adds in a note: “The continuation is missing. It is impossible to decide whether it was written or not, for the word ‘*stand*’ [town] is at the end of page 6; this is followed by several blank pages; but it is probable that some (4?) pages have been torn out. On the strips remaining from leaves that have been cut out, there are seen some large numerals written by an unskilled hand, perhaps that of a child.”

The manuscript then continues as follows:

[11] I. In [my] youth and the Gustavian family.

[NOTE: The “Gustavian family,” i.e., the royal dynasty of Sweden, founded by Gustavus Wasa; — the last remaining members, in Swedenborg’s youth, were Charles XII, and Ulrica Eleonora.]

2. In Venice, about the beautiful palace.

3. In Sweden, about the white cloud of the sky.

4. In Leipzig, about the one who lay in seething water.

5. About the one who tumbled with the chain into the depth.

6. About the king who gave something very precious in a peasant’s hut.

7. About the man-servant who wished that I would go away on a journey.

[12] 8. About my joys at night.

— I wondered at myself that there remained nothing of [the desire] to work for my own glory, so as to have sensation thereof.

— that I was not inclined towards the sex, as I had been in all my days.

9. How I have been in wakeful ecstasies almost the whole time.

[13] 10. How I opposed myself to the spirit.

— and how I then liked it, but afterwards found it to have been foolish things, without life and coherence.

— and that consequently a mass of what I have written must be [such], since I have not in that degree forsaken the power of the spirit, wherefore the faults are all my own, but the verities not my own.

— indeed, I sometimes fell into impatience and thoughts, that I wished to make insistent demands, when there was not the easy progress that I wanted, since I did not labor for my own sake; I found my unworthiness less, and gave thanks for the grace.

[14] 11. How, after arriving at The Hague, I found that the impulse and self-love for my work had passed away, at which I wondered.

— how the inclination for women, which had been my chief passion, so suddenly ceased.

— how during the whole time I had enjoyed the best of sleep at night, which has been more than delightful.

— how my ecstasies before and after sleep.

— my clear thoughts in the matters.

[15] How I had resisted the power of the Holy Spirit, and what then happened; how I beheld hideous spectres, without life, horribly involved, and within [something]

moved itself; with a beast which attacked me but not the child.

[16] I seemed to be reclining on a mountain beneath which there was an abyss; there were projections; I was lying there, trying to get up, holding on to a projection, without foot-hold, an abyss beneath; it signifies that I wished to rescue myself from the abyss by my own power, which was not possible.

[17] How a woman was by my side, just as if I had been awake; I wanted to know who she was. She spoke in a low voice, but said that she was pure, but that I had a bad odor. She was, as I believe, my guardian angel, for the temptation then began.

1744. March 24-25.

[18] 1. I was standing by a machine which was moved by a wheel; its spokes involved me more and more and carried me up so that I could not escape: — I awoke. [It signifies] either that I need to be kept further in the dilemma, or else that it concerned the lungs in the womb, on which subject I then wrote immediately afterwards; both. [NOTE: "The lungs [of the fœtus] in the womb." This subject is referred to in the ANIMAL KINGDOM]

[19] 2. I was in a garden containing many fine beds, one of which I desired to own, but I looked about to see if there was any road to walk out: I also seemed to see it, and thought of another; there was one there who was picking away a heap of invisible vermin and killed them; he said they were bedbugs which some person had carried thither and thrown in, infesting those who were there. I did not see

them, but some other little insect, which I dropped on a white linen cloth beside a woman; it was the impurity which ought to be rooted out of me.

[20] 3. Quite freely and boldly I stepped down a large stairway; by and by there was a ladder, below it there was a hole which went down to quite a great depth; it was difficult to get to the other side without falling into the hole. On the other side there were persons to whom I reached out my hand to help them cross over, I awoke. It is the danger in which I am of falling into the abyss, unless I receive help.

[21] 4. I spoke long and familiarly with our Successor in Sweden, who changed into a woman. Afterwards I spoke with Carl Broman, [saying] that he ought to be in favor of him; he answered something; [then I spoke] with Erland Broman, [saying] that I had returned here. I do not know what this means, unless it has to do with what follows.

[NOTE: “Our Successor in Sweden,” Adolph Fredrik.

Carl Broman, (1703-1784), Master of Ceremonies at the Swedish court; governor of Elfsborg, 1749; governor of Stockholm, 1751. Swedenborg had invested with him a capital of 10,000 dalers.

Erland Broman, (1704-1757), a younger brother of Carl Broman; he became court-marshal in 1741 and president of the College of Commerce, 1747. He was a great favorite with King Fredrik I., acting as intermediary in the love-intrigues of the adulterous king. He married Countess Wilhelmina Taube, a sister of the King’s chief mistress. Swedenborg identifies him with “luxury, riches, pride,’ and in the SPIRITUAL DIARY 5492-95 describes his death-bed repentance as being of no avail.]

[22] 5. I came into a magnificent chamber and spoke with a woman who was governess of the court. She wished to relate something to me; then came the queen and passed through to another chamber; it seemed to be the same one who represented our Successor. I went out for I was rather meanly dressed, as I had just returned from my journey, [wearing] a long old overcoat, and without hat and wig; I wondered that she condescended to come to me; she related that a certain one had given all the jewels to his mistress, but he had received them back again in this manner that it was told her that he had not given her the best, whereupon she threw away the jewels.

[23] She asked me to come again, but I excused myself on the plea that I was so shabbily dressed and had no wig, and must go home first; she said it did not matter. This has reference to that which I was then about to write and begin the Epilogue of the second part, to which I wanted to write a preface, but there is no need of it. I acted accordingly. What she told about the jewels had reference to the truths which are discovered to a person, but are taken away again, because she was offended that she had not received all. I afterwards saw the jewels in [my?] hands and a great ruby in the middle.

[March] 25-26 [NOTE “The Epilogue of the second part.” This Epilogue is found at the close of Vol. I., of the REGNUM ANIMALE.]

[24] It seemed as if I took a key and went in; the door-keeper examined the keys which I had; I showed them all, in case I should have two, but it seemed that Hesselius had another. I was arrested and put under guard; there came to me many in carriages. It seemed to me I had done nothing wrong, but I remembered that it might be considered in a bad light if it turns out that I had taken the key. I awoke. There may be various interpretations, as that I have taken the key to anatomy, while the other one which Hesselius had, was the key to medicine; as also that the key to the lungs is the pulmonary artery, and thus to all the motions of the body; or [it may be interpreted] spiritually.

[25] I asked to be cured of my illness; there was given me a heap of rags to buy for [it]; I took half of them, and looked out for the other half, but returned all the rags. He said that he himself would buy [something] that would lead to a cure. The rags were my corporeal thoughts by which I wished to cure myself, but they were good for nothing.

[26] Afterwards I went out and saw many black images; a black one was thrown to me; I saw that he could not get about with his foot; I believe it meant that natural reason cannot agree with spiritual reason.

[March] 30-31.

[27] I saw a group of women, one who wrote a letter; I took it but do not know what became of it. She was sewing, and a yellow man struck her on the back; wished she should get more blows, but it was enough; this, I believe, concerns what I am writing and have written, — our philosophy.

[28] I saw a very handsome woman by a window where a child was placing roses; she took me by the hand and conducted me; it signifies what I am writing, and my suffering, which should lead me, as I believe.

[29] I saw a magnificent procession of men adorned so handsomely that I have never seen anything more handsome, but it soon disappeared. It was, as I believe, experimental science which now is greatly in fashion.

April 1-2.

[30] I rode in the air on a horse; went into all the rooms, the kitchen, and other places, hunting for one whom I did not find; the rooms were untidy; finally I was carried through the air into a drawing room where I received two beautiful loaves of bread, and then I found him again. Quite a number of people were there and the room was in good order. Signifies the Lord’s Supper.

[31] King Charles was sitting in a dark room and said something, but somewhat indistinctly; afterwards one at the table inquired whether he had not received the information he had asked about: he replied, Yes. He afterwards closed the windows, and I helped him with the curtains. Afterwards I mounted a horse, but did not take the road I had intended but went across hills and mountains, riding swiftly. A wagon with a load followed after me, and I could not get away from it; still the horse by the load became tired, and [the driver] wanted [NOTE “King Charles,” Charles XII., King of Sweden 1697-1718, with whom Swedenborg was intimately associated from 1715 to 1718.] to get him into some place; he came in, and the horse

became like a slaughtered, bloody beast, fallen down. It signifies that I have received all that I have thought for my instruction, and that I am perhaps taking a wrong road; the load was my remaining work, which followed me, who on that road became so tired and dead.

[32] I stepped out of a carriage; it was driven into a lake. While driving into it the coachman cried to the other carriage to take care, as there was danger when he drove in; I looked at the other carriage; behind it there seemed to be a screen which was unfolded like an umbrella. I, together with the man who sat behind, took the screen, went in, and folded it together. It meant that the beginning of my work was difficult: the other carriage was warned to look out, and that I ought to draw in my sails and not make the notes so long. [NOTE "Not make the notes so long," referring to the lengthy footnotes under the text of the REGNUM ANIMALE.]

[April] 2-3.

[33] Two persons came; they entered a house which, though built, was not yet furnished; they went about but did not seem favorable; we realized that our power was gone, and were afraid of them. One of them came to me and said that they intended to inflict a punishment on me the next Thursday before Easter, unless I made my escape. I did not know how to get out, but he told me he would show me the way. I awoke. It means that I, in an unprepared and untidy hut, had invited the highest beings to visit me, and that they had found it untidy and that I ought to be punished, but I

was most graciously shown the way by which to avoid their wrath.

[34] There was a beggar who cried that he wanted some pork; they wished to give him something else, but he insistently called for pork. I awoke. It has the same significance, I believe.

[35] I saw two groups of soldiers, dressed in blue, who marched in two troops past my window which stood ajar. I desired to look out and watch the marching of the first troop, which seemed to me magnificent. I awoke. It means a gracious guard, that I may not perish.

N. B. — 3-4 April, 1744, which was the day before Easter.

[36] I experienced nothing the whole night, although I repeatedly woke up; I thought everything was past and gone, and that I was forsaken or driven away. Towards the morning it seemed to me I was riding, and the direction was shown to me, but when I looked it was dark, and I found I had lost my way on account of the darkness. But then it lightened up and I saw that I had gone wrong; I saw the road and the forests and groves to which I should travel, and behind them the sky. I awoke. There came then a thought, as it were spontaneous, about the first life, and, in consequence, about the other life, and it seemed to me everything was full of grace. I fell a-weeping because I had not been loving but rather had offended Him who has led me and shown me the way even unto the kingdom of grace, and that I, unworthy one, have been received into grace.

[April] 4-5. I went to God’s table.

[37] It was said that one more courier had arrived; I said that this probably means that [rest of the sentence is obliterated].

There was sung the melody and a line which I remember from the hymn “Jesus is my friend, the best one.”

It seemed to me that green buds had opened.

[April] 5-6.

[38] Easter day was on April 5th, when I went to God’s table. The temptation still continued, mostly in the afternoon until six o’clock, still nothing definite. It was an anxiety as if I were damned and in hell, yet always the hope which the Holy Spirit granted, according to Paul’s Epistle to the Romans, V:15, remained strong throughout. The evil one had power given him to disturb my inmost by various thoughts.

[39] On Easter day, after the communion, I was inwardly content, but still outwardly sad. The temptation came in the afternoon, in an entirely different manner, but strongly, for I was assured that my sins were forgiven, but still I could not govern my fugitive thoughts so as to restrain some expressions opposed to my better knowledge; it was from the evil one, by permission. Prayer gave some relief, and also the Word of God; the faith was present entirely, but the confidence and love seemed to be absent.

[40] I went to bed at 9 o’clock; the temptation, accompanied with trembling, continued until half-past ten. I then fell into a sleep in which my whole temptation was represented to me: how Er[land] B[roman] sought by various means to get me on his side, so as to be of that

party, (voluptuousness, riches, vanity), but he could not gain me over. I became still more obstinate against him because he showed contempt. [41] Afterwards I was together with a crouching dark-grey snake, and it was B[roman's] dog. I struck at him many times with a club but tried in vain to hit him on the head; he wanted to bite me but could not; I seized him by the throat, and he could not bite me, nor was I able to do him much harm; finally I got hold of him by the jaws and squeezed him hard, and also by the nose which I squeezed so that the venom burst forth. I said that while the dog did not belong to me, still, as he wanted to bite me, I had to chastise him. Thereupon it seemed someone said he had not gotten me to say one word to him, and then I quarrelled with him. When I awoke, the words which I said were: Shut your mouth!

[42] From this, without further interpretation, may be seen the nature of the temptation, but on the other hand how great has been the grace of God, through the merit of Christ, and the operation of the Holy Spirit, to whom be glory from eternity to eternity. The thought at once occurred to me, how great is the grace of the Lord, which accounts to us that we have resisted in temptation, and which is imputed to us, when nevertheless it is nothing but the grace and operation of God, being His and not our own, and He overlooks the weaknesses that we have shown in it, which have been manifold; and also how great a glory our Lord bestows after a little time of tribulation.

[43] Afterwards I fell asleep, and it seemed the whole night how in various ways I was first joined with others, by what

was sinful: and then how I was enveloped, by wonderful and indescribable circumvolutions, so that during the whole night I was inaugurated in a wonderful manner, and then it was said:— “Is there any Jacobite more than honest?” Then, in conclusion, I was received with an embrace. Afterwards it was said that “he ought not to be thus called or thus named,” but how, I do not remember, if it was not Jacobite, this I cannot describe; it was a mystical series.

[44] Afterwards I awoke and fell asleep again a number of times, and all [that I dreamed] was in answer to my thoughts, yet in such a manner that there was such a life and such a glory in the whole of it that I cannot describe the least particular, for all of it was heavenly. At the time it was clear to me, but after it I cannot express anything. In short, I was in heaven and heard a speech which no human tongue can utter with the life that is there or the glory and inmost delight that flow from it.

Except for this I was awake, as in a heavenly ecstasy, which is also indescribable.

[45] At nine o’clock I went to bed and arose between nine and ten, having been in bed from twelve to thirteen hours. To the Highest be praise, honor and glory! Hallowed be His name! Holy, holy, Lord God Zebaoth!

[46] How by experience I learned what it means not to love angels more than God, as this had nearly overthrown the whole work. In comparison with our Lord no respect must be paid to them, but only in respect to their assistance, since [their] love is far inferior.

[47] I found in me as it were a radiance, that the greatest happiness would be to become a martyr, for the consideration of the indescribable grace, combined with the love towards God, makes one desire to sustain that torture which is nothing compared with the eternal torment, and the least thing would be to sacrifice one’s life.

[48] I had also in my mind and in my body as it were a sensation of an indescribable delight, so that if it had been more intense, the body would have been as it were dissolved from the delight alone.

This took place in the night between the first and second day after Easter, and during the whole of the latter day.

6-7 April N. B. N. B. N. B.

[49] In the evening I came into another sort of temptation, as follows: Between eight and nine in the evening, while I was reading concerning the miracles of God wrought through Moses, it seemed to me as if something of my own understanding mixed itself into it, so that I was not able to have the strong faith that I ought to have. I believed and yet did not believe. I was thinking that on this account the angels and God revealed themselves to shepherds and not to the philosopher who allows his understanding to take part in the play, as is always the way when, for instance, a person asks why God made use of the wind when He collected the locusts; why He hardened Pharaoh’s heart; why He did not work immediately, and other such things at which indeed I smiled mentally, but which nevertheless

caused the faith to be less firm. [50] I looked at the [50] “During the same day I had travelled to Delft.” It would seem from this statement that the manifestation of the Lord to Swedenborg, described in nos. 51-54, took place at Delft, and not at The Hague fire [in my stove] and said to myself. Neither ought I to believe that the fire exists, when nevertheless the external senses are more fallacious than what God says, who is Truth itself; I ought to believe it rather than myself. In such and other thoughts I spent an hour or an hour and a half, and smiled in my mind at the tempter. It is to be noted that during the same day I had travelled to Delft, and the whole day I had been graciously permitted to be in profound spiritual thoughts, as profound and beautiful as I had ever experienced, and this during the entire day, which was the work of the Spirit, whom I found to be with me.

[51] At ten o’clock I went to bed and felt somewhat better. Half an hour afterwards I heard a noise beneath my head and I then thought that the tempter had departed. Immediately there came over me a powerful tremor, from the head and over the whole body, together with a resounding noise, and this occurred a number of times. I found that something holy had encompassed me. [52] I then fell asleep, but about twelve, one, or two o’clock’ in the night there came over me a very powerful tremor from the head to the feet, accompanied with a booming sound as if many winds had clashed against one another. It was indescribable, and it shook me and prostrated me on my face. In the moment that I was prostrated I became wide

awake, and I saw that I had been thrown down. [53] I wondered what it meant, and I spoke as if I were awake, but still I found that the words were put into my mouth, and I said, “Oh, Thou Almighty Jesus Christ, who of Thy great mercy deignest to come to so great a sinner, make me worthy of this grace!” I kept my hands folded and I prayed, and then there came forth a hand which strongly pressed my hands. [54] I then continued my prayer, saying, “Thou hast promised to receive in grace all sinners; Thou canst not otherwise than keep Thy words!” In the same moment I was sitting at His bosom and beheld Him face to face. It was a countenance of a holy mien, and all was such that it cannot be expressed, and also smiling, so that I believe that His countenance was such also while He lived [in the world]. He spoke to me and asked if I had a bill of health, [om jag har sundhets pass.] I answered, “Lord, Thou knowest better than I.” He said. “Well, then do,” [Nå så GIOR]. This I found in my mind to signify, “Love me truly,” or “Do what thou hast promised.” O God, impart to me grace for this! I found it was not in my own power. I awoke, with tremors. [55] I then again came into such a state that in my thoughts I was neither sleeping nor awake. I thought, What may this be? Is it Christ, the Son of God, that I have seen? It is a sin that I am doubting it, but as it is commanded that we are to try the spirits, I reflected on everything, and I found from that which had occurred the previous night, that I had been purified by the Holy Spirit during the whole night, and encompassed and preserved, and thus prepared for this purpose. And from the fact that I fell upon my face,

— and that the words which I spoke and the prayer which I said did not come from myself, but that the words were put into my mouth, although it was I that spoke, and that everything was holy, — I perceived that it was the Son of God Himself who descended with such a resounding noise which by itself prostrated me to the ground, and that it was He who effected the prayer and thus declared it to be Jesus Himself. [56] I prayed for forgiveness that I had so long doubted it, and that in my thought I had demanded a miracle, which I now perceived to be improper. Thereupon I began to pray, and I prayed only for grace; more than this I could not express, but afterwards I prayed in addition to receive the love which is the work of Jesus Christ and not my own. In the meantime tremors often passed over me.

[57] Later on, about day-break, I fell asleep again, and then had continually in my thought how Christ conjoins Himself with men; holy thoughts came, but of such a nature that they are unfathomable, for I cannot in the least express by the pen what then took place; for I only know that I was in such thoughts.

[58] I then saw my father, dressed in a different costume, almost reddish. He called me to himself and took hold of my arms, which were in short sleeves, but with lace ruffles for cuffs; he took both cuffs and tied them with my ribbons. My wearing cuffs signifies that I am not of the Clergy, but that I am and ought to remain in civil service. He then asked me what I thought about this question, viz., that a certain king had granted leave to about thirty persons who belonged to the spiritual order, to get married and thus to change their

estate. I replied that I had thought and written something about this subject but that it has no relation to it. [NOTE: “My father,” Bishop Jesper Swedberg, (1653-1735). It had been a disappointment to him that his son, Emanuel, had not entered the priesthood.] [59] Immediately afterwards I found myself able to answer, according to my conscience, that no one ought to be permitted to change his estate, no matter what it may be, to which he has devoted himself. He said that he also was of the same opinion, but I added that if the king had resolved upon it then the matter was settled. He said that he would present his vote in writing’; if there are fifty [votes] then the matter is fixed. I noticed as a remarkable circumstance that I did not call him “my father” but “my brother.” I afterwards wondered how this was: it seemed to me that my father was dead, and that this one, who is my father, thus must be my brother.

[60] I must not forget that it also entered my thoughts that the Holy Spirit wished to show me to Jesus and introduce me to Him, as a work which He had thus prepared, and that I ought not to ascribe anything to myself, but that everything is His, although He of grace appropriates the same to us.

I then sang the hymn I had chosen: “Jesus is my friend, the best one,” n. 245.

[61] This much I have now learned in regard to what is spiritual, that there is nothing for it but to humble oneself, and not to ask for anything but the grace of Christ, and this in all humility. I had added what is of my own in order to obtain love, but this is presumptuous, for when a person

possesses the grace of God, he gives himself up to Christ’s pleasure, and acts according to His pleasure. One is happiest when he is in the grace of God. I must most humbly pray for forgiveness before my conscience can be satisfied, for I was in temptation before this had been done. The Holy Spirit taught me this, but I in my stupid understanding had neglected humility which is the foundation of everything.

[April] 7-8.

[62] Throughout the whole night I seemed to be going deep down, by ladders and other spaces, but quite safely and securely, so that the depth did not bring me into any danger, and there occurred to me in the dream the verse, “*Lowliness or other things, be they coming or—*”

[63] *Afterwards I seemed to be at dinner in company with a number of persons at the house of a clergyman. I paid about a louis-d’or for the meal, and thus more than I ought, but when I was on my way from the place I had with me two vessels of silver which I had taken from the table. This troubled me and I tried to return them, and it seemed to me I had a plan to do so. This, I believe, signifies that in the temptation I had paid of my own, (it was the grace of God), and thus more than I ought to have done, (the grace of God), but that at the same time I had learned much in what is spiritual by this means, which is signified by the silver vessels which I wanted to return to the clergyman, that is* for the honor of God to give them back to the universal Church in some manner, which it seemed to me will also be done. [64] Afterwards I was in quite a large company at the

house of another clergyman, where I seemed to have been before. When we arrived it seemed to me that we were so many as to overwhelm the clergyman, and I did not like that we were so many as to cause him trouble. This signifies that I have so many unruly thoughts, which ought not to be, and that I cannot govern them, and they were compared to roving Poles and hussars, but they seemed to depart.

[65] I was also in this temptation, viz., that thoughts invaded me which I could not control; and this, indeed, so severely as to keep away every other thought but the one that they should be given free reins for once to oppose the power of the Spirit, which leads in a different direction. The temptation was so severe that if the grace of God had not been yet stronger I must have fallen therein, or else become insane. At times I was unable to force my thoughts to the contemplation of Christ whom I had seen, though only a little while. The movement and power of the Spirit came to me [to such an extent that I felt] that I would rather become insane [than to fall]. This referred to the second clergyman. [66] I may compare this to a pair of scales for weighing: in the one is our own will and evil nature, in the other the power of God. In temptation our Lord so disposes these that at times they come into an equilibrium but as soon as the first of the scales begins to weigh down heavier, He helps it up again. Such I have found to be the case, if I may speak, of it in a worldly manner, from which it follows that this is far from being our own power, which draws everything downwards and is opposed rather than

cooperating with the power of the Spirit, and consequently it is the work of our Lord alone, which He thus disposes.

[67] I then perceived that things were reproduced in my thoughts which had entered into them long before, so that I thereby found the truth of the Word of God that there is not the least word or thought which is not known to God, and if we do not receive the grace of God, we are responsible for it.

[68] This thing I have learned, that the only thing in this state, — I know not of any other, — is in humility to thank God for His grace, and to pray for it and to consider our own unworthiness and God's infinite grace.

[69] It was wonderful that I was able to have at one and the same time two thoughts quite distinct from one another. — the one for myself, which occupied entirely the thoughts of others; and at the side of this the thoughts of the temptation, in such a manner that nothing was powerful enough to drive them away. They held me captive so that I did not know whither to flee, for I carried them with me.

[70] Afterwards, because various things occurred to me which I had thought and fixed in my mind long ago it was as if it had been said to me that I found reasonings by which to excuse myself. — and this also was a great temptation, — or to attribute to myself the good that I had done or, to speak more correctly, the good which had been done through me; but the Spirit of God removed this also, and caused me to find it otherwise.

[71] This last [temptation] was more severe than the former in this respect that it reached to the innermost, but

over against this I received a yet stronger evidence of the Spirit, for at times I broke into a perspiration; what then came up [in my mind] was no longer anything that could condemn me, for I had the strong confidence that it was forgiven me, but that I should excuse myself and set myself free. Every now and then I burst into tears, not of sorrow but of inmost joy that our Lord has been willing to show such great grace to so unworthy a sinner. For the sum and substance of all I found to be this that the one and only thing is to cast oneself in humility upon the grace of our Lord, to perceive one's own unworthiness, and to thank God in humility for His grace; for if there is any glorification therein, looking towards one's own honor, — whether it be glorification of the grace of God or anything else, — it is impure.

[72] While the thought occurred to me, as it often does, if it should happen that anyone took me for a holy man, and therefore made much of me: nay as is done by some simple-minded folks, if they were not only to venerate me but even adore me as a supposed saint; I then perceived that in the zeal in which I then was, I would be willing to inflict upon him every evil, even unto the extreme, rather than [to permit] anything of such a sin to cleave to him. And [I recognized] that I must entreat our Lord with earnest prayers, that I may not have any share in so damnable a sin, or that it should cleave to me. [73] For Christ, in whom dwelleth the fulness of the Godhead, is alone to be adored in prayer, for He takes the greatest sinner to His grace, and does not regard our unworthiness, wherefore we must not

in the prayer address ourselves to any one but Him. He is almighty, and is the only Mediator. What He does for the sake of others who have become saints, is His concern and not ours, that we should... [The rest of the sentence is obliterated].

[74] I perceived that I was unworthy above others and the greatest of sinners, for our Lord has granted me to go more deeply with my thoughts in certain matters than many others have done; and I perceived that here lies the very fountain of the sin, viz., in the thoughts which are brought to the work; so that in this manner my sins come from a deeper source than in the case of many other persons. Herein I perceived my unworthiness and my sins to be greater than those of others; for it is not enough to call oneself unworthy, for this may be done while yet the heart is far away from it, and it may be a pretense, but to perceive that one is such, this is of the grace of the Spirit.

[75] Now while I was in the spirit, I thought and strove by means of my thoughts to gain a knowledge of how to avoid all that is impure, but I noticed nevertheless that on all occasions something from the love of self intruded itself and was turned about in the thought; as, for instance, when any one did not show the proper regard for me according to my own imagination, I always thought, “If you only knew what grace I am enjoying you would act otherwise,” which at once was something impure having its source in the love of self. After a while I perceived this and prayed God to forgive it; and I then desired that others might enjoy the same grace, and perhaps they possess it or will obtain it. Thus I

observed clearly that there was still with me that pernicious apple which has not yet been converted, which is the root of Adam and of hereditary sin. Yea, and an infinite number of other roots of sin are with me.

[76] I heard a person at the table asking his neighbor the question whether any one who had an abundance of money could be melancholic. I smiled in my mind and would have replied, — if it had been proper for me to do so in that company, or if the question had been addressed to me, — that a person who possesses everything in abundance, is not only subject to melancholy, but is [exposed] to a still higher kind, that of the mind and the soul, or of the spirit which operates therein, and I wondered that he had proposed such a question. [77] I can testify to this so much the more, as by the grace of God there has been bestowed upon me in abundance everything that I require in respect to temporal things; I am able to live richly on my income alone, and can carry out what I have in mind, and still have a surplus of the revenue, and thus I can testify that the sorrow or melancholy which comes from the want of the necessaries of life, is of a lesser degree and merely of the body, and is not equal to the other kind. The power of the Spirit prevails in the latter, but I do not know whether it is so also in the first kind, for it seems that it may be severe on bodily grounds; still, I will not enter further into this matter. [NOTE: According to the estimate of Cuno, Swedenborg’s friend in Amsterdam, Swedenborg enjoyed an annual income of about 10,000 florins, or $5,000. (Doc. II. 447.)]

[78] I saw a bookshop, and immediately the thought struck me that my work would have greater effect than the works of others, but I checked myself at once by the thought that one person serves another and that our Lord has many thousand ways of preparing every one, so that every book must be left to its own merits, as a medium near or remote, according to the state of the understanding of every one. Nevertheless, the pride at once was bound to assert itself; may God control it, for the power is in His hands.

[79] I experienced so much of the Lord's grace, that when I determined to keep my thoughts in purity, I perceived the enjoyment of an interior gladness, but still there was a pain in the body, for it was not able to bear the heavenly joy of the soul; I therefore left myself most humbly to the grace of God, that He might do with me according to His pleasure. May God grant me humility, that I may see my frailty, impurity, and unworthiness.

[80] During all these experiences I remained in the company of all my former associates, and no one could [perceive] any change in me whatsoever. This was of the grace of God, but I knew what..., not daring to tell that I realized the high grace that had been granted to me, for I perceived that this could serve no other purpose than to make people think this or that about me, each one for or against me, or perform any use, if privately... from the glorification of God's grace which... for the love of self.

[81] The best comparison I could make of myself was with a peasant who had been elevated to the power of a prince or king, so that he possessed everything his heart could

wish for, but still there was something in him making him desire to learn that he himself knows nothing. By this comparison, however, one finds that... it is Thy gracious hand which causes the entire joy, but still I was anxious because he [I] cannot be content in this grace.

[April] 8-9.

[82] I seemed to have a dog on my knees, and I was astonished that it could speak. I asked about his former master, Swab. It was of a blackish color; it kissed me. I awoke, and prayed for the mercy of Christ, because I cherish much pride which flatters me.

Afterwards it seemed to me that on my day of prayers, which was yesterday, many things were packed up for the army.

[83] Afterwards there came in a young woman dressed in black, and said that I ought to travel to. — . — . then she came behind me, holding my whole back with her hand so firmly that I could not make a movement; I asked for help from a person near by, and he helped to get her away, but I was not able to move the arm myself. This referred to the temptation during the day, and means that I am not capable of doing anything good of myself. I then heard as if someone were whistling, but he went away, and I was seized with a tremor.

[84] Afterwards I saw someone in St. Peter’s church going into the vault underneath, where Peter lies. He was carried out, but it was said that yet another is hiding there.

It seemed that I was free to go in and out. May God lead me!

[85] Afterwards I saw all that was impure, and I acknowledged that I was impure from head to foot; I cried for the mercy of Jesus Christ.

Then it seemed that the words “I poor sinful creature” occurred to me; I also read the same the following day.

[April] 9-10.

[86] The whole day of the ninth I spent in prayer, songs of praise, reading the Word of God, and fasting, except in the morning when I was somewhat occupied with other things, until the same temptation arose, viz., that I was as it were forced to think what I did not wish to think.

[87] During the present night I slept very tranquilly. At three or four in the morning I woke up and lay awake, but as it were in a vision. I could look up and be awake when I wished to, so that I was not otherwise than awake, but as to the spirit there was an inward joy that could be felt all over the body. Everything seemed in a transcendent manner to *[abouterade?]*; it rose up, as it were, and concealed itself in something infinite as a centre, where love itself was, and it seemed as if it extended itself thence round about and thus down again. In this manner it moved by means of an incomprehensible circle from a centre which was love, round about and then back again.

[88] In the mortal body this love which then filled me was similar to the joy which a chaste man experiences when he is in genuine love and in the act itself with his spouse. Such an extreme delight was suffused over my whole body and

this for a long while; this I have also experienced before, especially just before falling asleep and after the sleep for half an hour or even a whole hour. Now while I was in the spirit and yet awake, — for I could open my eyes and be awake, and come back into that state again, — I saw and observed that the internal and real joy comes from this [love], and that in so far as one can be in it, in so far there is happiness, but that as soon as one comes into any other love, which does not concentrate in the former, one is out of the way of [true happiness]. [89] Thus when there was anything of the love of self, or any love which does not centre itself in this [love itself], then one was out of this [happiness]; a chill crept over me, and I as it were shivered a little, and I also felt a pain, from which I found that this was the source of my pains, sometimes, and also whence comes that great pain when the spirit is troubled: and that this finally remains as an eternal torment, and constitutes hell, when one unworthily receives Christ in the communion, for it is the Spirit which then torments one who is unworthy. [90] In the state I was in, I came still further into the spirit, and although I was awake I could not control myself, but there came as it were an overwhelming impulse to throw myself on my face and to fold my hands and to pray, as before, about my unworthiness, and to ask for grace with the deepest humility and reverence, that I as the greatest of sinners may receive forgiveness of sins. I then noticed that I was in the same state as during the night before last, but more I could not see, because I had become awake.

[91] I wondered at this, and then it was shown to me spiritually that a man in this state is like a person who has his head down and his feet up; and it occurred to me why Moses had to remove his shoes when he was to go into the presence of the Holy One; and also why Christ washed the feet of the apostles, and answered Peter that all is sufficient when the feet are washed. Then in the spirit I perceived that that which proceeds from the centre itself, which is love, is the Holy Spirit which is represented by the water, for there was mentioned water or a wave. [92] In short, when a person is in such a state as not to possess a love that centres upon self, but upon the common good — such as on the earth or in the moral world represents love in the spiritual world, and this not for the sake of self or of society, but for the sake of Christ, who is love itself and the centre, — then he is in the right state. Christ is the ultimate end; all other things are mediate ends leading directly to Him.

[93] Afterwards I fell asleep, and I beheld one of my acquaintances sitting at a table. He greeted me, but I did not notice it at once, and before I had returned his greeting he became offended and gave me some harsh words. I wanted to excuse myself, and finally managed to say that I am often in deep thought and do not observe when someone greets me, and sometimes pass my friends on the street without seeing them. I appealed to an acquaintance, who was present, to bear witness, and he said that it was so, and I said that no one was more anxious to be polite and humble than I am, (God grant that this may be the case). This was on account of the night before, that I had been in

other thoughts than I ought to have been, and may our Lord in His infinite grace excuse me. My friend, however, said nothing in reply, but still seemed satisfied, as I believed.

[April] 10-11.

[94] I came into a chamber below, where there were many persons, but I saw only a woman, dressed in black, not malicious; she walked far into a chamber, but I did not wish to go with her, though with her hand she beckoned me towards the door. Afterwards I went out and found myself several times stopped by a spectre which covered me over the whole of the back; finally it vanished.

[95] I came out, and then there came an ugly spectre who did the same; it was an ugly old man; at last I escaped from them. These were my thoughts on the previous day, when indeed I regarded myself as altogether too unworthy, and that I would not be able to endure throughout my life, but still trusted that God is mighty in everything and that His power will accomplish it; nevertheless there was something with me which prevented me from submitting to the grace of God as I ought, for Him to do with me according to His pleasure.

[96] When I came out I saw many persons sitting In a gallery, and, lo, a mighty stream of water came pouring down through the roof, and it was so strong that it broke though everything in its way. There were some who tried to close the opening so that the water should not come in; others who tried to get away so that it should not reach them; others again tried to dissipate it into drops, and one

who tried to divert it so that it would pass outside the gallery. This meant, I believe, the power of the Holy Spirit which flowed into the body and the thoughts; in part I impeded; in part I went out of its way; and in part I turned it aside, for the people signifies my own thoughts and will.

[97] Afterwards I came out thence, and in my thoughts I began as it were to measure and divide into parts that which proceeds from the centre to the circumference. It seemed to be heaven, for afterwards there appeared there a heavenly shining light: I may indeed reflect on this somewhat, but I dare not yet regard it as certain, for it refers to something which is to take place.

[98] While I was in the first infestation I cried to Jesus for help, and it went away; I also kept my hands folded under my head, and then it did not return a second time. I was nevertheless in tremors when I awoke, and now and then I heard a dull sound, but I do not know whence it came.

[99] Afterwards, when I was awake, I began to think whether this might not be phantasy. I then noticed that the faith was faltering, but I prayed with folded hands that I might be strengthened in the faith, which also took place at once. I also fell into thoughts about my being more worthy than others, but I prayed in a similar manner and then it vanished at once. If therefore our Lord in the least withdraws His hand from a person, he is out of the right path and out of the faith itself, as has been the case with me who so manifestly has experienced it.

[100] This night I slept about eleven hours, and during the whole of the morning I was in my usual state of internal joy,

and yet there was a certain pang along with it, which I supposed came from the power of the Spirit and from my own unworthiness. After a while by the assistance of God I came into thoughts such as these, that a person ought to be content in all that the Lord pleases to do, because it is of the Lord, and that he should not then resist the Spirit when he receives from God the assurance that it is the grace of God which leads everything for our best. For since we are His, we must be content in what He pleases to do with that which is His own. Still we should pray for this to our Lord, for it is not in the least in our own power.

[101] He then gave me His grace to this end. I reflected somewhat upon this and wanted to know why it is so, which was a sin. The thoughts should not go in that direction, but I must pray to our Lord for power to control them. It is enough that it is His pleasure. In everything we ought to call upon Him, pray to Him, give thanks to Him, and in humility acknowledge our unworthiness.

[102] I am still weak in body and thoughts, for there is nothing that I know except my own unworthiness, and that I am a miserable creature. This torments me, and I realize thence how unworthy I am of the grace that I have received.

[103] I observed also this that the stream of water which rushed down, had pierced the garments of a person who had been sitting there, as he was stepping out of the way. Perhaps there had fallen upon me a drop, which is pressing so hard. What, then, would have happened if the whole stream had reached me? I therefore took this for my

Motto:

God’s will be done; I am thine and not mine own.

May God give His grace for this, for it is not mine.

[104] I perceived that a person may be in anguish spiritually, even though he is assured by the Spirit that his sins are forgiven and has the hope and confidence that he is in the grace of God. This may... [The last two words are obliterated.]

[April] *11-12.*

[105] The whole night I was in a dream; I recollect only the smallest part. It was as if I was being instructed during the whole night in many things which I do not remember. I was asleep about eleven hours far as I remember it seemed to me: — 1. That substantiate or essentials were mentioned, and that these should be cultivated and sought for; 2. Mention was made also of the thymus gland and renal glands, which I interpret as meaning that as the thymus gland secretes the impure serum from the blood, and the renal glands remit into the blood that which has been purified, so also it takes place in us, as I believe, spiritually.

[106] 3. My sister Caisa appeared; she pretended she was sick, and she threw herself down and screamed; but when our mother came, she put on quite a different face and talk; the interpretation of this will be given later. [107] 4. There was a minister preaching to a large congregation, and at the end he spoke personally against a certain individual, but whether that one was mentioned by name or not I do not know but someone arose and rebuked the preacher, saying that such a thing ought not to be done. I was

afterwards with them in a private company, and then, on inquiry, it was said that the punishment for libelling anyone is a fine of three marks Swedish. He [the preacher] did not seem to know that it was thus punishable; it was said that the fine begins with one mark, then two marks, etc., which signifies that it is wrong to preach personally against anyone, or to speak or write, for it is punishable and libellous, for it affects a person's reputation and honor. [NOTE: "Marks Swedish." A "mark" was an old Swedish coin worth about 23 cents.] [108] 5. Afterwards my knees moved of themselves, which may signify that I have become somewhat humble, as is also the case, by the grace of God, for which I give thanks most humbly.

[109] Afterwards I found in myself, and perhaps also from the third point in the dream, that in every single thought, — nay, even in such as we believe to be pure, — there is concealed an endless mass of sin and impurity, as also in every desire that enters' from the body into the thoughts, which spring from very deep roots. Although the thought may appear pure, underneath there is nevertheless the fact that a person thinks thus from fear, or hypocrisy, and many other causes, so that on reflection it is found that no one can make himself so free from sin that there is not mixed into every thought much that is unclean or impure. It is therefore safest to acknowledge every hour and moment that one deserves the punishment of hell; but that it is the grace and mercy of God, which are in Jesus Christ, that overlook it. [110] Indeed, I have also observed that our whole will, which we have inherited and which is ruled by the

body and introduces thoughts, is opposed to the spirit. For this reason there is a continual strife, and we cannot by any means unite ourselves with the spirit, which by grace is with us. And hence it is that we are as it were dead to all that is good, but to the evil we are [prone] of ourselves. A person should therefore at all times account himself guilty of innumerable sins, for the Lord God knows everything, and we ourselves know very little about those of our sins which enter only into the thoughts; but we become convicted of them only when they are ultimated in deed.

[April] 12-13.

[111] I perceived the fact to be, — as, indeed, I had thought through the spirit during the day, and as was also represented to me as it were by a kind of luminous writing, — that it is the will that has the chief direction over the understanding. When we inhale the breath the thoughts fly in from the body, and when we exhale the thoughts are as it were expelled and rectified, so that the very thoughts possess their alternations of activity like the respiration of the lungs. For the inspiration belongs to the will, and the expiration to nature, so that the thoughts have their alternations in every turn of respiration, because when wicked thoughts entered it was only necessary to draw in the breath, whereupon they ceased. [112] Hence also, may be seen the reason why, when in deep thought, the lungs are kept in a state of equilibrium and at rest, more according to nature, and that the inspirations are then more rapid than the expirations, when at other times the reverse is the case. Also that a person in a state of extasis holds the breath, the

thoughts then being as it were absent. Likewise in sleep, when both the inspiration and expiration are governed by nature, when that is represented which flows in from above. The same may also be deduced from the brain, that in the inspiration all the inmost organs, together with the brain itself, are expanded, and that the thoughts then have their origin and flux.

[113] Afterwards I came to a place where there were wonderfully large and tall windmills going at a terrible speed. I then came into a darkness, so that I crept on the ground, being afraid that one of the wings would catch me, which would have been the end of me. I did come beneath a wing which then stopped, and brought myself well within it, so that the wing helped me. It meant that during the day I had been in conflict with my thoughts, which are signified by the wings of the mill, and that sometimes I did not know whither I was tending. Yet, by the grace of God, they were calmed and I was brought forth safe and sound; wherefore, glory and praise to God, who looks not upon my weakness.

[114] Afterwards it seemed to me I was in company with some persons who appeared as if desirous to make gold, but they saw that they would have to climb up, which they were not able to do, and that otherwise it would be impossible to make gold; this continued for some time, until after a while I was together with two persons who nevertheless attempted to climb up, although our Lord was not with them. I said that it could not be done, and then went up before them; I had a rope, and pulled, but noticed that there was something beneath which pulled strongly

against me; finally I saw that it was a man, but I was stronger and pulled up; then I was glad and said that it was as I had said. [115] It means, I believe, that the gold signifies what is good and pleasing to God; in order to gain it one must climb up, which is not in our power, even though we are able to do it by our own strength, and that we then find that there is something pulling strongly against us, but after a while there is victory, by the grace of God.

[116] Afterwards I remained long in the same thought, which became more and more luminously red; this light signifies that the grace of God is written within it; and everything pointed to this, that we must actually do that which is good, by the grace of God and in faith, which God may grant, and to perform it; this is to make gold, for then we receive from our Lord everything that is needed and useful. This was very powerfully represented, that what is good ought to be put into effect, and that the gold consisted in this.

[117] Afterwards, when I got up, I was in a great fear of our Lord, as it were in a cold, which caused me *to* shiver at the least hint or thought that I was afraid of. It was the grace of God showing me that I must seek salvation in fear and trembling. And as I have my motto: “Thy will be done; I am Thine and not my own and as I have given myself away from myself to our Lord, may He therefore do with me according to His good pleasure. In the body there seemed to be something of discontent, but in the spirit there was joy, for it is the grace of our Lord that effects this. May God strengthen me therein!

[118] I was continually in a state of combat with double thoughts which were fighting one another. I pray Thee, O Almighty God, to grant me the grace to be Thine, and not mine own! Forgive me if I have said that I am Thine and not mine own; this belongs not to me, but to God. I pray *for the grace of being permitted to be Thine, and that I may not be left to myself.*

[April] 13-14.

[119] It seemed that the grace of the spirit labored with me during the whole night. I saw Hedwig, my sister, with whom I did not wish to have anything to do. This signifies that I must not touch the ECONOMY OF THE ANIMAL KINGDOM, but leave it alone. Afterwards, when time dragged, it seemed that she first said to her children, Go out and read; and afterwards that we might play at backgammon or cards, whereupon they sat down to while away the time, and also to spend time at the meal. I believe this signifies that there is nothing wrong in this when it is done in the right way.

[120] Unæ accubebam, non pulchræ tamen mihi placebat; in loco ubi tetigi aliis similis erat, a fronte autem sicut dentes. Archenholtz fœminæ in forma videtur esse. Quid significant nescio, sive non aliquam tangere, sive in politicis tacere. sive aliud.

[121] The whole day I was in double thoughts, which tried to destroy what was spiritual as it were by contemptuous abuse, so that I found that the temptation was very strong. By the grace of the Spirit I was led to fix my thoughts on a tree, then on the cross of Christ, and on Christ crucified; as

often as I did this, the other thoughts fell down flat, as of themselves. [122] I bore down with this same thought so strongly, that it seemed to me I would crush the tempter by means of the cross and drive him away; then after a while I was free. Afterwards I had to fix my thoughts upon it so intently, that whenever I let it slip out of my thoughts and internal vision, I fell into temptation-thoughts. Praise be unto God, who has given me this weapon! May God of His grace keep me in this, that I may always have my crucified Saviour before my eyes. For I dared not look upon my Jesus, whom I have seen, because I am an unworthy sinner, but then I ought to fall upon my face, and it is Jesus who lifts me up to look upon Him, and therefore I must look upon Jesus crucified.

[April] 14-15.

[123] It seemed as if I were racing down a stairway; I touched each step only a little, and came safely down all the way without danger. There came a voice from my dear father, "You are making such a racket, Emanuel!" It was said he was angry, but it would pass over. This means that I made use of the cross too boldly, yesterday, but by the grace of God I came through without danger.

[124] I climbed up on a shelf, and broke off the neck of a bottle, from which some thick fluid came forth and covered the floor and then flowed down. I believe [this signifies] that yesterday, by, the grace of God and not by my own power, a mass of evil was eradicated from my thoughts. I added that which had been written, which means that which I am still to do.

[125] I heard a bear growling but did not see him. I dared not remain in the upper story, for there was a carcass there which he might scent. I therefore descended to one of the chambers of Dr. Moræus and shut the windows. This signifies temptation, not only to avarice but perhaps also to something else, and that I am engrossed in my anatomical speculations. [NOTE: Dr. Moræus, Swedenborg's cousin and earliest tutor, was the son of Jesper Swedberg's sister, Barbro. After the death of his father, Moræus was educated by Jesper Swedberg, and was, in 1696, appointed private tutor of Emanuel, who was then eight years of age. He afterwards became a distinguished physician at Fahlun, where he occupied the ancestral homestead called "Sveden," (whence the names "Svedberg" and "Svedenborg"), and died in 1742. His daughter, Sarah Elizabeth, married the great Linnæus, "the father of Botany." From the SPIRITUAL DIARY, n. 4717, we learn that he was a good man, and was saved.]

[126] Dr. Moræus seemed to be courting a pretty girl; he obtained her consent, and had permission to take her wherever he wanted. I teased her, saying that she was quite willing to say Yes, etc. She was a pretty girl, and grew taller and more beautiful. It meant that I was to inform myself on the subject of Muscles and study these.

[127] I had a preternaturally good and long sleep for twelve hours. On awakening I had before my eyes Jesus crucified and His cross. The spirit came with its heavenly and as it were ecstatic life so intensely, and permitting me to enter into it higher and higher, so that, if I had gone still

higher, I would have been dissolved by this veritable life of joy.

[128] It then appeared to me in the spirit that I had gone too far; that in my thoughts I had embraced Christ on the cross when I kissed His feet, and that I then removed myself thence, and falling upon my knees and praying before Him crucified. It seemed that the sins of my weakness are forgiven as often as I do this. It occurred to me that I might have the same with a graven image before the eyes of my body, but I found that this would be far from right and, indeed, a great sin.

[April] 15-16.

[129] It seemed as if I was climbing up a ladder from a great deep; others, women whom I knew, came after me. I stood still and purposely frightened them, and then went up. I came up against a green earth-wall and lay down; the others came after me. I greeted the women and they, sat down beside me: one was young and the other a little older. I kissed the hands of both and did not know which one of them I should love. It was my thoughts and mental work *[ouvrage d'esprit],* of two kinds, which finally came up with me, and which I received again, and greeted, and took up again.

[130] Afterwards I came to a place where many male persons were assembled; a great crowd of handsome young folks in one place in a flock; fresh numbers joined them, among others Henning Gyllenborg on horseback. I went to meet him, kissed him, and stood by him. It signifies that I have returned to the things of my memory and imagination,

and am again greeting them; consequently that I am returning to the superior and inferior faculties.

[131] Afterwards I returned home and was in my own house. I received many visitors. I knew that I had hidden away a pretty little woman and a boy and kept them hidden. There was moreover but a slight store of provisions, and I was not yet willing to bring out my silver plate before I should treat them; nor was I willing to lead the guests into an inner magnificent chamber which was well furnished within. This signifies that I have come home to myself again, and that I have acquired the knowledge which I have now written down here, and that in time I may make use of it, and bring out the silver and lead them into the handsome chamber. [NOTE: "The knowledge which I have now written down here." Swedenborg seems to have finished here the MS. for vol. II. of the ANIMAL KINGDOM, which is all that he printed at The Hague. (Doc. II: 180.)]

[132] It seemed that I was accusing some one, but I do not remember how; in the end, however, I crossed out and excused something, because he himself had said so, but the words were buried. It signifies that I had accused myself, but excused myself because I had admitted everything.

[133] [I heard] mentioned the words *Nicolaiter,* and *Nicolaus Nicolai;* I do not know if this signifies my new name. The most remarkable fact was this that I now represented the internal man and was as it were another than myself, so that I saluted my own thoughts, frightened them, the things of my own memory, that I accused another one. Thus now there has been a change so that I represent

the internal man, who is opposed to another person, for I have prayed to God that I may not be mine own, but that God may please to let me be His.

This has lasted now for twenty-one days.

[134] I found later on that most of this had a different meaning: 1. The two women signified that I would rather re main in philosophical studies than to be in spiritual ones, as rather showed my inclination. 2. My kissing Henning Gyllenborg, and seeing so many people, meant that I not only delighted in being in worldly society but also wished to boast of my work. 3. Nicolaus Nicolai was a philosopher who every year sent loaves of bread to Augustus. First, therefore, this, that I found it my duty to reconcile myself again to our Lord, because in spiritual things I am a stinking carcass. [135] On this account I went to [our Swedish] Envoy, Preis, and he called upon Pastor [NOTE: Joachim Fredrik Preis, (1667-1759), was the Swedish Envoy (ambassador extraordinary) at The Hague. Swedenborg met him as early as 1713 at the Peace Congress of Utrecht, and on his various subsequent visits to Holland he always called on Ambassador Preis, for whom he entertained great admiration. The present translator, in the year 1895, discovered four letters from Swedenborg to Preis, dating from 1721 to 1745, in the last of which he writes: “As during my sojourn at The Hague I had the honor to present to you the first two parts of my REGNUM ANIMALE, I am now in duty bound to send you also the third part, and at the same time the first part of a little treatise, DE CULTU ET AMORE DEI, which I ask you to glance over, especially

the latter part, de Amore Primogeniti." (See NEW CHURCH LIFE, 1896, pp. 168, 186.) Ambassador Preis, according to Count Tessin, "was a diligent man, skillful, industrious, honorable, orderly and gentle, who served the kingdom well and was devoted to it." (TESSINIANA.) Pastor Johann Gottlieb Pambo, minister of the German Lutheran congregation at The Hague in the year 1744. In the old church register "giving the names of those who are desirous to take the Sacrament with us," Mr. G. Barger, of The Hague, in July, 1914, found the following entry under April, 1744: "d. H. Emanuel Schwedenborg, Assessor im bergiverk collegie in Schweden." (See NEW CHURCH LIFE, 1914, p. 766.)]

Pambo in order that I might again receive the Lord's Supper, which was also granted. I met him at the house of the Envoy and went in with him, which was of the Providence of our Lord. I dined the same day with the Envoy, Preis, but had no appetite.

On the 17th I received the Lord's Supper from Pastor Pambo.

[April] 17-18.

[136] I had frightful dreams; dreamt that the executioner roasted the heads which he had struck off, and for a long time he, put the roasted heads one after another into an empty oven, which nevertheless was never filled. It was said that this was his food. He was a big female; he laughed, had a little girl with him.

[137] Afterwards I dreamt that the Evil One carried me into various deep places and bound me; I do not remember it

all. I was cast, bound, everywhere in hell.

[138] I dreamt that a great procession was arranged, from which I was excluded, and that I should have come away thence. But I labored to get there, and sat down, but they advised me to go away, and I went. Nevertheless, I had another place where I could see it, but it had not yet arrived.

[139] I am certain, however, that God grants grace and pity to all poor sinners who are willing to be converted and who are willing in steadfast faith to take refuge in His inconceivable mercy and in the merit of the Saviour Jesus Christ. I therefore assure myself of His grace and leave myself in His protection, because I firmly believe that I have received forgiveness for my sins. This is my consolation, and may God confirm it for the sake of Jesus Christ.

[140] I was this day by turns in interior anxiety and sometimes in despair; nevertheless I was assured of the forgiveness of my sins. Thus at intervals a heavy perspiration broke out upon me until 10 o’clock, when with the help of God I fell asleep. Then it seemed to me it was said that something will be given from within. I slept for an hour and a half, although in the night I had slept for more than ten hours. By the grace of God I have had a preternatural sleep, and this for an entire half year.

[April] 18-19.

[141] It seemed to me that we were laboring for a long time to bring in a cabinet, in which were kept more precious things; indeed, a long time, as it was at Troy. Finally they went below it and shaved it off; afterwards it was carried in

as if in triumph, and they kept on sawing and sawing. It signifies how we must labor in order to gain heaven.

[142] It seemed I had a cheap watch with me, although at home I had precious watches which I was not willing to exchange for golden ones. It signifies that I may obtain knowledges, of a noble kind, upon which I may use my time.

[143] It seemed to me I was being wrapped about, below, in folds of blankets, which were wound around in various ways, and at the same time there came as it were — . This signifies that I am being continually protected, so as to remain in the right purpose.

[144] There was a dog following me; he was very well mannered and of a dark brown color; he rose up when any animal approached; when near water he went into it in order to explore its depth. Perhaps this signifies the dog of Tobit.

[145] I saw in a window a singular animal; it was lively and also of dark brown color, and it came in through another window. It had something on its back which was rubbed off and was changed into a handkerchief. I looked at it and still saw it a little, but could not show it to anyone else. There was an apothecary’s shop inside. I asked if I should shoot the animal. This may signify that I am going to be instructed as to what may serve for reformation, etc.

[146] Afterwards it seemed as if it would be shown to me that I should be told or be given to understand when I would be in danger of going astray.

[147] I saw König and Prof. Winbom approaching, viz., that I was going to live with them, on a week-day with those who

are not Christians, for König was said not to be a Christian, Winbom approaching signifies Sundays.

[148] This day also I have been somewhat disturbed in my mind, because against my will the thoughts were flying for and against, and I could not control them. I was at Divine worship, and found that the thoughts in matters of faith, respecting Christ, His merit, and the like, even though they be favorable and confirmatory, nevertheless cause a disturbance, and permit contrary thoughts to enter in, such as cannot be kept out, when a man desires to believe from his own understanding and not from the grace of the Lord. [149] At last it was granted me by the grace of the spirit to receive faith, without reasoning, an assurance of it. I then saw my own confirmatory thoughts as it were beneath me; I laughed at them in my mind, and still more at those thoughts which offended and opposed them. Then only did I receive peace. May God strengthen me herein, for it is His work, and mine so much the less as my own thoughts, nay, even the best of them destroy more than they promote it. A person must laugh at himself as well when he thinks in opposition as also when he desires to confirm with his understanding that which he believes. It is therefore something higher, — I know not whether it be the highest, — when a man receives the grace no longer to mix up his own understanding in matters of faith. [150] It seems, however, that our Lord in the case of certain persons permits assurances to precede that which concerns the understanding. Blessed are those who believe and do not see; concerning this I have written clearly in the Prologue,

nos. 2i, 22; yet of my own self I could not have remembered this or discovered it, but it was the grace of God that wrought it without my being conscious thereof, as I afterwards found from the very effect and the change in my whole interior being. It is therefore the grace and the work of God, to whom be everlasting glory. [NOTE: The Prologue to the ANIMAL KINGDOM, vol. I., pp. 13, 14, of the English edition.] [151] From this I can perceive how difficult it is for the learned, — more, indeed, than for the unlearned, — to come to such a faith, and thus overcome themselves so as to be able to laugh at themselves, for the adoration of one's own understanding must first of all be abolished and thrown down; and this is the work of God and not of man. It is, moreover, the work of God to keep a person in such a state. This faith, therefore, becomes separated from our understanding, and resides above it.

[152] This is pure faith; the other is impure, so long as it mixes itself with our own understanding; we must make our understanding captive to the obedience of faith. We should believe because it has been said by Him who is God over all, the Truth itself. This, perhaps, is what is meant by the teaching that we should be like children. Much of that which I have seen agrees with this, and perhaps also this that so many heads were roasted and thrown into the oven, and that it was the food of the Evil One.

[153] That confirmations becloud the faith, may be seen from this that the understanding never reaches further than probabilities, in which there is ever as it were a trying of major or minor lemmas. And therefore the confirmations

from selfintelligence are always subject to doubt, which darkens the light of faith. This faith, therefore, is purely the gift of God, which a man receives if he lives according to the commandments of God and diligently prays to God for it.

[April] 19-20.

[154] I experienced a totally different kind of sleep; I dreamt a great deal, after which tremors came upon me, but I could not recollect anything, for each time I tried, it escaped me.

[155] I held my hands clasped, and on awakening it seemed to me that they were pressed together by a hand or finger; which by the help of God signifies that our Lord has heard my prayers.

[156] Afterwards in a vision, which was neither a state of sleep, nor of wakefulness, nor of ecstasy, it occurred to me that King Charles [XII] the first time had fought in vain, and that afterwards in his second battle with the Saxons he was victorious, and was covered with blood. And afterwards I dreamt that the Muses also were victorious; which signifies that by the grace of God I have gained the battle, and that the blood and merit of Jesus have helped me; and that in my studies I shall gain my object.

[157] I now arose, a whole God up. God be thanked and praised! *I do not wish to be mine own; I am certain and believe that Thou, O God, wilt let me be Thine in all the days of my life and wilt not take away from me Thy Holy Spirit which strengthens and upholds me.*

[158] *This day I have been in most severe temptation, so that when I thought of Jesus Christ there came at once ungodly thoughts, which I could not be blamed for, as it seemed to me. I beat myself, but I can confess that I was never of better courage than this day, and was not in the least downhearted or pained as on previous days, although the temptation was most severe. The reason is that our Lord has given me the firm faith and confidence that He* will help me for the sake of Jesus Christ and on account of His promise, so that I then experienced the efficacy of such a faith.

[159] My mood was indeed such that I was so incensed against Satan, that I wanted to beat him with the weapons of faith; from this may be perceived the efficacy of the right kind of faith without reasoning or confirming by means of one’s own reasons; but it is the grace of God alone. If this temptation had taken place previously, I would have become altogether downhearted. Yet I was afraid that I had offended our Lord by forcing [Him] as it were to set me free, on account of which I asked His forgiveness with all the humility of which I was capable. This probably signifies Charles XII, who was covered with blood.

[April] 21-22.

[160] It seemed to me as if I had gone astray in the dark, and had not gone out in company with others. I groped for the walls, and after a while I came to a beautiful house, where there were some people who wondered at my coming that way. They met me and said that this was not the way. I said that in the wind [?] perhaps there was an

opening this way, which they denied. It signifies that this day I had gone astray the worst.

[161] Then there was a big dog that came in beneath the cover of the bed where I was lying, and he licked my neck. I was afraid he would bite me, but it did not happen, and it was said he would not bite me. It signifies the thoughts aside, which I have entertained, [on account of which] I was precluded from thinking of what was holy.

[162] Afterwards I was together with some comedians. Someone said that a Swede had arrived and wished to see me. We drove in, and a large staircase was made ready for him. It was a dog wrapt up, with a pup suckling. It signifies my terrible thoughts. Something similar was hanging from a fishing rod and could not be removed; finally in another room it was torn off. It signifies what I will be liberated from.

[163] In a vision it seemed to me as if something was torn to pieces in the air. It may signify that my double thoughts will be torn asunder.

As I was awakening there were heard the words “*all grace*” which signifies that everything that has taken place is grace and for my best.

[164] Afterwards I came into a state of hesitation, — because I seemed to be so far separated from God, that I could not yet think of Him in a living manner, — whether I should not turn my journey homewards. There came a mass of involved reasonings and motions of the body, but I gathered courage and experience and perceived that I had come here in order to do the very best and to promote the

glory of God, that I had received talent, that everything had helped to this purpose; that the spirit had been with me from my youth unto this end. I considered myself unworthy to live if I had gone otherwise than the right way, and thus I laughed at the other seductive thoughts. [165] Thus as to pleasure, wealth, high position, which I had pursued, I perceived that all was vanity, and that he is the more happy who is not in possession thereof, but is contented, than the one who does possess them. And therefore I laughed at all confirmatory reasonings, and thus by the help of God I came to a resolution. May God help!

I seemed to hear a hen cackling, as takes place at once after she has laid an egg.

[166] I noticed, further, that faith does indeed consist in an assured confidence which is received from God, but nevertheless it consists in the work, that a man is to do what is good to his neighbor, each one according to his talent, and this more and more; and that it is to be done from the faith that God has thus commanded, without further reasoning, but to do the works of charity under the obedience of faith, even though it may be against the lust of the body and its persuasions. And therefore a faith without works is not the right kind of faith: one must actually forsake himself.

[April] 22-23.

[167] Bad dreams, about dogs that were said to be my own countrymen, and which licked my neck but did not bite; with other things, as to how I wanted to do something with two persons, but nothing took place. In the morning I fell

into terrible thoughts, as also during the day, that the Evil One had taken possession of me, yet with the consolation that he was outside and soon would let me go. [168] Just as I was in damnable thoughts, the worst kind that could be, in that very moment Jesus Christ was presented vividly before my internal eyes, and the operation of the Holy Spirit came upon me, so that hence I could know that the devil was gone. The next day I was now and then in a state of infestation and in double thoughts and in strife. After dinner I was mostly in a pleasant humor, though engaged in worldly things. Then I travelled to Leyden.

[April] 23-24. In Leyden.

[169] It seemed to me that I was fighting with a woman while I was fleeing; she drove me into a lake and up again; finally I struck her as hard as I could with a plate in the forehead and squeezed her face, so that she seemed to be conquered. This signified my infestations and my struggle with my thoughts, which I had vanquished.

[170] It seemed as if someone said the words *interiorescit* [he is becoming more internal] and *integratur* [he is being made whole]; which signifies that by my infestations I am becoming more purified.

[171] Afterwards something was being dictated to me during the whole night, something holy which ended with the words “sacrarium et sanctuarium.” Videbar in lecto cum foemina, et dixi, si non “sanctuarium” dixisses, fecissemus. Ab ilia me averti, illa manu sua meum tetigit, quod crevit in tantum quantum usque ante. Me converti, idque admovi; se flectebat, tamen intrudit. Dixit illud nimis longum esse.

Interea reflexi hujus facti eventum fœtus esse debiturum, et abivi “en merveille.”

Ad lectum erat speculatrix, quœdam, sed prima abivit.

[172] Significat amorem sancti maxime ultimum, omnis enim amor inde originem suam trahit; est series: in corpore est actualiter in projectione seminis, cum totum adest et purum, significat amorem sapientiæ. Hoc pro veritate, sed quia quœdam sub-auscultabat, et non prius factum est quam ilîa abiverit, significat quod de ilia re tacendum sit, quodque neminis ad aures veniret; nam intellectu mundano impurum tametsi in se purum est.

[173] Afterwards I slept a little, and it appeared to me as if there was flowing a quantity of oil with a little mustard mixed with it. This may signify my life that is coming, and it may mean pleasantness mixed with adversity, or it may mean a medicine for me.

This took place at Leyden, in the morning of April 24.

[April] 24-25. In Amsterdam.

[174] During the whole night, for about eleven hours, I was in a strange trance, neither asleep nor awake. I knew all that I dreamt, but my thoughts were kept bound, which at times caused me to sweat. I cannot describe the nature of that sleep, during which my double thoughts were as it were separated from each other or torn asunder. [175] Among other things I dreamt that I spoke several times with King Charles XII, and that in speaking with me he said everything in broken French, at which I wondered, but did not understand. Even when I was speaking with others and supposed that he did not hear me, he was present beside

me, so that I was ashamed that I had spoken. This signifies that God is speaking with me, and that I comprehend only the least portion thereof, because it consists in representations, of which as yet I understood very little. And that He hears and observes everything that is said and every thought that any one has. Indeed, there is not a thought that can escape but that He sees it; in fact, everything, ten thousand times more than I can perceive [in] myself.

[176] It seemed as if a number of women and men were sitting in a ship, ready to depart. One of them was holding my dog, which I took away from him. He showed me the way home into a beautiful chamber, where there was wine. This perhaps signifies that I should send my work over to England, and that on the same day I should amuse myself, as also took place, at [the house] of Mr. Hinr. Posch.

[April] 25-26. At The Hague.

[177] [I enjoyed] a delightful and precious sleep for about eleven hours, with several representations; it was as if a married woman was pursuing me, but I escaped. It signifies that the Lord is saving me from temptations and persecutions.

[178] A married woman wanted to have me, but I liked an unmarried one; the former one became angry and persecuted me, but I nevertheless gained the unmarried one and was with her and loved her. It may signify my thoughts.

[179] It was a woman who owned a very beautiful estate in which we walked about, and I was to marry her. She

signified piety, and also, I believe, wisdom, which owned these possessions. Etiam cum ilia eram illamque more solito amabam, quod vicem ipsius conjugii obtinere videbatur.

[180] It was also represented to me in a certain way that I ought not to contaminate myself by [reading] other books, treating of theology and such subjects; because this I have in the Word of God and from the Holy Spirit.

[April] 28-29.

[181] Last night it seemed to me that I saw King Charles XII, to whom I had once dedicated my work, but it now seemed to me that he had risen from the dead, and that I went out, and now wished to dedicate to him as if he were like another [living] person.

[182] I was walking along a road and came to a cross-road, on which I was directed to proceed. I also went up, but it seemed to me there were only a few days left, so I went back in the place; there was a mass of people. I wanted to go out but was very much crowded.

[183] I gave some fruits to a gardener to sell. He sold them and returned two Carolines to me, but it was said that he had kept thirteen dalers for himself, but I did not care about it.

[184] Videbar mihi aquam mingere, foemina in lecto spectante; obesa erat et rubeda. Postea mammam illius tangebam, nec ilia se retraxit; sécréta sua et turpe quoddam mihi ostendit; illæ nihil facere volebam.

[185] All this, as it seems to me, signifies that I ought to employ my remaining time upon what is higher, and not

write about worldly things, which are far beneath, but [write] about that which concerns the very centre of everything, and that which concerns Christ. May God be so gracious as to enlighten me further in regard to my duty, for I am still in some darkness as to whither I ought to turn.

[186] It seemed that some one had written briefly to King Frederic; it seemed brief to him, and he commanded some persons to travel to the one [who had written], who at first seemed to be a woman but afterwards appeared like a small man, to worry that’ one in various ways with love-intrigues and the like. They did their best, but I saw that they had not hurt him or done him any injury. He said that now, between the thirty-sixth and thirty-seventh day, (which was the day since my temptation), he wished to borrow a heap and go to heaven, without paying those from whom he had borrowed. This I told to the Swab, that he should report it to the King. All this seemed to signify that if I go on with the other [work] which I have proposed to myself, I have borrowed a heap from what is spiritual, in order thereby to go to heaven, which I was not willing to pay, unless very tardily.

[April] 30-May 1.

[187] I saw someone on guard with a sword; it was pointed and sharp, and there was something sticking to the sleeve of his coat. I was in danger from him, for I saw that he was somewhat drunk and consequently might do harm. It signifies that on the previous day I had drunk a little more than I ought, which is not of the spirit, but of the flesh, and therefore sinful.

[188] Afterwards it seemed to me that I had with me Eliezer, my deceased brother, who was being attacked by a wild boar that held him fast and bit him. I tried to drag the animal down with a hook, but could not. Afterwards I went up, and saw that he was lying between two boars which were eating his head. I could not get anyone to help him; I rah past. This, as I believe, signifies that on the previous day I had indulged my appetite and had partaken too freely of the necessaries of life, which is also a work of the flesh and not of the spirit; for such is the life of swine, and is forbidden by Paul; it is called feastings.

[189] On the following day I was more on my guard, but I came into a rather strong temptation. That now and henceforth I must thus forcibly govern my appetite, this brought me into a strange condition, and as it were into a state of chagrin; but I was quickly delivered from it after I had prayed and sung a hymn; especially as I do not wish to be mine own, but to live as a new man in Christ.

[190] Afterwards for several days in succession I was generally for some hours in a state of spiritual anxiety, without being able to tell the cause, although I seemed to be assured of the grace of God. After dinner, however, I was in quite a great state of happiness and spiritual peace.

[191] When I started on my journey from The Hague in the ship from Maasland, which took place on the thirteenth of May, it seemed that my brother Jesper had been put in prison on my account, and also another person. I had put something into a carriage and imported it, for which I seemed to be responsible. There came judges who were to

sentence him, holding in their hands two written papers. In the meanwhile I beheld some birds which came flying towards me, but I hit them on the neck with a sharp knife so that they died. Then the judges came and released my brother Jesper, whom I thereupon kissed and rejoiced over. It signifies that I had been running wild in my thoughts, but that with the help of the Spirit I had killed them, and that I therefore was declared free.

[192] While in Harwich, on my arrival in England, I slept only a few hours, and then there appeared many things which may concern my work here. This took place on May 4-5, according to the English calendar. [193] 1) It seemed that I had lost a banknote, and the person who found it got only nine stivers for it. The same was the case with another person who had also found such a banknote, which was bought for nine stivers only. I observed, jokingly, that this was "*pietasteri.*" It probably showed what is the state in England, partly honest, partly dishonest. [194] 2) There were some who admired my copper plate engravings, which were well executed, and they desired to see my first sketches, as if I could sketch them as they were executed. It may signify that my work will gain approbation, although they believe that I was not able to do it. [195] 3) I received a small letter, for which I paid nine stivers; when I opened it I found within a large book with blank paper. In the middle there were many beautiful drawings, but the rest was blank paper. A woman was sitting at my left hand; she moved over to my right side and began to turn over the leaves of the book, and the drawings appeared. It seemed to me that the

meaning of the letter was that while in England I should order a lot of such drawings or patterns to be made. The woman had a rather broad neckcloth, and was altogether bare on both sides all the way down; the skin was shining as if glazed, and on the thumb there was a miniature painting. It may signify that with the help of God I may while in England execute a lot of handsome designs in my work; and that afterwards speculation will turn to *priora,* while before it has been in *posteriora,* as seems to be signified by her change of position. [196] 4) It seemed as if I had received orders to accompany Bergenstierna on a commission, and that money had been granted for the purpose. The commission, with which I was quite pleased, seemed to be on the other side of Sicily, but I thought that I would have to be on guard against scorpions there. It may signify something which may be committed to me after my work has been finished; that perhaps I am going to effect it in some other place, and perhaps in some other cause.

[197] May 5-6 in London. I got a whipping from a large man, and I took it for my good. Then I was about to get up on a horse to ride alongside a carriage, but the horse turned his head and got hold of me by my head and held me. What this signifies I do not know. I may have done something wrong to a pious shoemaker who was with me on the journey, and with whom I was then lodging; or [it may mean] that I had not been thinking of my work.

[198] *Summa summarum*: (1) There is nothing else but grace, by means of which we may be saved. 2) The grace is in Jesus Christ who is the throne of grace. 3) It is the love of

God in Christ by which salvation is effected. 4) And that a man then allows himself to be led by the spirit of Jesus. 5) Everything that comes from ourselves is dead, and is nothing but sin and worthy of eternal damnation. 6) For nothing good can come except from the Lord.

[May] 19-20. In London.

[199] On the twentieth I had intended to go to the Lord's Supper in the Swedish Church, because recently I had fallen into many pernicious thoughts, so that I observed that the body is continually rebellious, which was moreover represented to me by scum which must be removed. On Sunday in the morning there came quite clearly from the Spirit into my mouth, that this [the Holy Supper] is the manna which comes from heaven. I was neither in a state of sleep nor of wakefulness, but it came quite clearly into my thought and mouth that it signifies Christ in the Lord's Supper. On the previous day I had been so prepared that I enjoyed an interior tranquillity and peaceful contentment in the Lord's disposition; and the whole time I felt the powerful influence of the Holy Spirit, a joy and an earthly kingdom of heaven, which filled the whole body.

[200] Nevertheless I could not keep control of myself so as not to desire the sex, although not with the intention of proceeding to effect; yet in the dream it did not seem to be altogether contrary to the dispensation of God. I was in the company of Prof. Oelreich in various places. I had never been warned against this, as I had been warned against other things that I had committed. Nevertheless it happened, — as had been represented to me some days

before in a dream, — that in one and the same day I was twice in danger of my life, as also happened, so that if God had not then been my protection, I would have lost my life in two places. The particulars I will not describe. [NOTE: Niklas von Oelreich, (1699-1770), Professor of Philosophy at Lund, 1732; censor of the Press, 1746; president of the College of Commerce, 1767; a leader of the party of “Hats,” and, after 1762, of the party of “Caps.” He was for many years intimately associated with Swedenborg, and it is probable that Swedenborg met Oelreich abroad in 1743 or 1744, as the latter spent the years 1739-1744 in foreign journeys. Oelreich was a very influential and liberal politician, but was a quarrelsome and avaricious man.]

[201] The internal joy remained so intense, however, — especially when I was by myself, alone, without company, in the mornings, and evenings, and days, — that it may be compared to a heavenly joy here on the earth. This I hope to retain as long as by the grace of our Lord alone I walk in the pure path and have the right intention, for it vanishes if I turn aside to seek my pleasure in worldly things. God knows best whether the interior principle, which is the influx of the Spirit of God, is constantly with me. Every least degree of exaltation is that of which it is sensible, and therefore I thought that since I enjoy this heavenly joy, why should I seek for worldly pleasure which by comparison is nothing, is inconstant, hurtful, opposing, and destructive of the heavenly joy.

[202] By various providential dispensations I was led to the chapel belonging to the Moravian Brethren, who claim to

be the real Lutherans and that they are conscious of the operation of the Holy Spirit, as they tell one another; and that they look only to the grace of God, and the blood and merit of Christ, and that they work in innocent simplicity. Concerning this I shall speak more fully another time, but it may not yet be permitted for me to join brotherhood with them. Their chapel was represented to me three months ago, just as I afterwards saw it, and all there were dressed like clergymen. [NOTE: Swedenborg attended the Church of the Moravian Brethren in London, induced, undoubtedly, by John Seniff and John Paul Brockmer. The Chapel was situated, then as now, at No. 32 Fetter Lane. (N. C. MAGAZINE, Jan., 1914, p. 34.) John Wesley, in his ARMINIAN MAGAZINE, reports further that “the Baron behaved very decently in Brockmer’s house; he went every Sunday to the Chapel of the Moravians in Fetter Lane.” Doc. II1587.)]

[June] 11-12.

[203] I was thinking about those who resist the Holy Spirit, and about those who suffer themselves to be governed by it. There appeared to me a man in white having a sword; another person approached to attack him and was wounded by his sword; he renewed the attack but was wounded quite severely about the ear and the temples. Still another came to fight against him, but he also was run through so that the blood appeared. I had a long spear and was thinking that if he should come against me, I would hold the spear in front of me, but just as he was not far from me I saw that he threw down the sword and went away. As I was wondering

at this, I noticed that some one was walking before me, and that he had reversed his sword to give it to him and surrender unconditionally, which was the reason for his reversing his sword.

June 15-16. The sixteenth w*as a Sunday.*

[204] My past life was represented to me, and how afterwards I walked where there were precipices on all sides, and that I turned back. Then I came to a very lovely grove, planted everywhere with most beautiful fig trees in fine growth and order. On one of them there seemed to remain dried-up figs. The grove was surrounded with moats, except on the side where I was. I wanted to pass over a foot bridge, which was high, and with earth and grass on the top, but I dared not on account of the danger. [205] At some distance from it I saw a large and quite beautiful palace with wings, where, it seemed to me, I desired to take lodgings in order to have the prospect of the grove and the moats always in view. A window was open far down in one of the wings, and I thought I should like to have my room there. It signifies that on the Sunday I should be in what is spiritual, which is meant by the lovely grove; the palace may mean the plan of my work, which looks toward the grove, whither I intend to look by means of it.

[June] 20-21.

[206] It seemed that a deliberation was going on as to whether I should be admitted to the society there, or to one of their councils. My father came out and said to me that what I had written about Providence was the finest. I called

to mind that it was only a small treatise. Afterwards, one night, I was found in the Church, but I was naked, having nothing on but the shirt, so

[June] 26-27. that I did not dare to come forward. This may mean that I am not yet clothed and prepared as I need to be.

[207] I was in a place together with many persons. I went past my garden which looked quite badly, — no doubt in comparison with the heavenly [garden]. Then for a long time I heard the roar of cannons being fired against the enemy in various directions, and it seemed to me that the enemy was being beaten. There also came a message that the Danes were attacking with ten thousand men; the battle was mostly with sword-hilt [in hand]; they were altogether beaten. There was also [a battle] in another place, and I wanted to drive out to view the battle fields. Where I was there were a number of persons who wanted to run away, because they were of the Danish party, but I advised them to remain, as they were in no danger, but only a Danish soldier was. [208] I saw afterwards that I was protected by a large screen; — that there was something the matter with my left foot, of which I had not been conscious; but it was bound up and would soon be right again. — In a large cage there was a little bird, which had been concealed for a long time, but still it lived and had food and drink, and went in and out of the cage. — I saw Eric Benzelius wearing a wig with two curls behind; he walked about tired and old. I went with him and saw that he walked into a church and sat down in the very lowest place.

July 1-2.

[209] Something quite wonderful happened to me. I came into violent tremors, one after another, about ten or fifteen in succession, like those [which came upon me] on the occasion when Christ did to me the Divine honor [of manifesting Himself]. I expected to be thrown on my face, as on the former occasion [see nos. 51-56], but this did not take place. At the last of the tremors I was raised up, and with my hands I felt the back [of somebody]; I passed my hands over the whole of the back and in front on the breast. He at once lay down, and in front I saw also a face, but quite obscurely. I was then standing on my knees, and I was thinking whether I should lie down beside him, but this did not take place, as if it was not permitted. The tremors came, all of them, from the body below, up to the head. [210] This took place in a vision, when I was neither awake nor asleep, for I had all my thoughts collected. It was the interior man, separated from the exterior, that sensated it. When I was altogether awake similar tremors came over me several times. It must have been an holy angel [and not Christ Himself], since I was not thrown on my face. What it may signify is known best to our Lord. It seemed as if it had been told me before that I should have some [reward] for my obedience or for some other reason. The grace of God is being shown both to the interior and to the exterior man with me. To God alone be praise and honor!

[211] From what followed and from other things I perceive that this signified that I am going to discover truths concerning the internal sensations, but as it were on the

back, and obscurely as to their front; because before this happened it seemed as if I were told that it was an announcement in regard to that in which I have hitherto worked; afterwards also it appeared to me that I went to exchange my poor stivers for better coin, and then a little gold was given to me, although there was some copper at the side of it.

July 3-4.

[212] It was with a special tenderness that I as it were said farewell to her *[i.e.. the former work],* kissing her, when another appeared at a little distance. The effect was that while in a wakeful state I was in a continual burning of love. Nevertheless it was said, and regrets were expressed, that it was not better understood. This signifies that I have now finished writing on the senses in general, and on the operation of the interior faculties, which cannot be comprehended in the form that has been sketched out; and that I now approach the second part, which is the brain.

July 7-8.

[213] I saw how everything in an oblong globe concentrated itself upwards in the highest part of the globe, while in the lowest part there was as it were a tongue, which afterwards was spread out. It signifies, as I believe, that the inmost was a sanctuary and as a centre of the globe beneath, and that such things as are indicated by the tongue must as to a

great part be considered. I believe that I am destined for this, as was infallibly the signification of the “sanctuary” that I had to do with. This is confirmed by the fact that all the objects of the sciences are represented to me by means of women; as also that there was a deliberation as to whether I should be admitted into the Society where my father was.

[214] There came to me also the assuring thoughts that the Son of God was the love which, in order to do good to the human race, took upon Himself their sins, even to the most severe punishment; for if the justice existed, the mercy must be effected by means of the love.

[July] 9-10.

[215] I was in company with the King and conversed with [NOTE: “During the day I chose other lodgings for myself.” This refers to the house of Richard Shearsmith of Cold Bath Fields, to whom he moved after leaving the house of Brockmer. (Doa 11:599.) He lodged with Shearsmith on every subsequent visit to London, and died in this house, March 29, 1772.] him, who was afterwards in a chamber. Later on I was with the princes, his sons, with whom I became acquainted. They were speaking among themselves about me. I said that I felt bashful from love and veneration. As I started to leave I noticed that the table had been set by the queen. I was not dressed as was due, because as before I had hastily taken off my white jacket, and I wanted to go up and put it on again. I spoke with my father who kissed

me because I reminded him not to swear. Meanwhile the Queen came up with her suite. This signifies that I am becoming acquainted with God’s children, for during the day I chose other lodgings for myself.

[July] 14-15.

[216] I was conversing with Brita Behm who, as it seemed to me, had given birth to a son; yet, as Schwede had been dead for a long time, I wondered how this could be. The child died, however, and in its place were the two Rosenadlers. She took me into a large and costly carriage, of surpassing magnificence, and conducted me to Count Horn. [217] A meal was being prepared there; I went away but intended to return. I was flying evenly, but came to a fine looking town which I saw; I noticed that I was flying in the wrong direction, and I turned back. This signifies my work on the interior senses and the brain, which was compared to Brita Behm’s child. That I drove in a costly carriage to Count Horn, who was President of the Court of Chancery and Prime-minister of the realm, and then [flew] to another town, means perhaps that I had proceeded too close to the soul.

[218] I crossed a sheet of water on a foot bridge; there was a ship near by; I came to a hole. I then thought of bread, that large and small loaves were brought there every day. It may signify the Lutheran Church. Christ is compared to the spiritual bread.

[July] 21-22.

[219] I saw a congregation where every one had a small crown on his head, and two persons were standing in front, having quite large and magnificent crowns. One of them spoke in joy, and it was half in French, half in German. *It signified those who had received the crowns of martyrs,* concerning whom I had been thinking during the day. But I do not know who the two [in front] were, or whether one of them was Huss. [NOTE: Huss. It is to be observed that Swedenborg at this time was surrounded with Moravians, to whom John Huss was the greatest of all martyrs. He was burned at Constance, on July 6th, 1415.]

[220] A little child wanted to love me, and took me in its arms, but after a while I seemed to refuse it. It signified that *we must be like children towards our Lord.* I afterwards pondered upon this, because children have now been represented to me twice, and also in the preceding night. It means that we must not so worry about what is spiritual as to [attempt to] provide for it through our own power, nor yet for worldly things, but like a child we must cast all our cares upon our Lord.

[221] I made my way into a crowded congregation, and wanted to come out in time, but [the church] was full; nevertheless I pushed through; I came to an empty bench on which there was a cloth with which I wanted to cover myself. *It signified that I wished to come into that congregation by* I *my own care, and that I wished to remain unknown,* as I also had done during the day; but such care should be submitted to our Lord.

[222] On awakening I had a vision, seeing much gold before me, and the air seemed to be full [of it]. *It signifies that our Lord, who disposes all things, provides for me all that I need both as to spiritual and worldly things, when like a child I cast all my care upon Him.*

[July] 22-23.

[223] It seemed as if I was taking quite a high flight, but in such a circle that I came down safely when I began to feel tired. I saw a magnificent hall with costly tapestry on the walls, all in one piece. It signified that during *the day I had kept in my mind and heart that we must allow Christ to take care for us in all that is spiritual and in all that is worldly.*

[224] I saw a boy running off with one of my shirts, and I ran after him. *This may mean that I had not washed my feet.*

[July] 24-25.

[225] Beside other things, I seemed to be in company with many persons and made merry. I seemed to be the guest of one of them. I went away thence on a journey; it appeared that I was to return, but when I went away I left for a journey which I had not thought of taking. I met a person who said that he had cut out a pair of bed-curtains for me, though to some extent without my knowledge. *Whether I am to take another road in my work and am being prepared for another [work], I know not;* it is dark to me.

[July] 27-28.

[226] I saw my father in a beautiful surplice before a congregation. He spoke to me in a friendly way, and wished to take me into an inner chamber where there was a person who seemed to be asleep, and to whom he wished to tell about me. I withdrew softly, being afraid of awakening him. *This meant that I had now begun to read the Bible in the evenings, and that I was afraid that I had not properly prepared myself on Saturday evening.*

[July] 29-30.

[227] I saw a great beast which at times looked like a human being but with a great gaping mouth; he did not venture to touch me. I cut at him with a sword, but had no skill or strength in the arm to strike him. Finally I saw him standing before me with a gun from which he fired some venomous fluid; but it did not hurt me because I was protected. Immediately afterwards I thrust the sword into his jaws, though without great force; I thrust deeper and it seemed as if it was said that he had been slain. *I had been thinking during the day about the woman and the dragon in the Apocalypse, and I wished that I might be an instrument to slay the dragon; this, however, is not within my power, but it is in the power of God alone.*

July 30-August 1.

[228] I was for a long time in holy tremors, though at the same time in deep sleep. I was wondering if I were to see something holy, and it seemed that I was thrown on my face, but I cannot affirm this for sure. Afterwards I was taken away from this [state], and behind my back I found

some one with whom I seemed to be acquainted. I was vexed that he had taken me away from it, and when he went away from me I told him that he must not do so again. The tremors then continued, but further I saw nothing. *It meant that what is holy had come to me and had thus affected me, and that I was led to this work of mine which this day I had commenced to write: concerning the Senses; and that I wished that it would not draw me away from what is more important.*

[229] Afterwards I was watching a procession of horses.

There came also great, beautiful horses, of a yellowish white color, in great numbers; then more horses in beautiful pairs, which came to me; they were fat, large and beautiful, adorned with handsome harness. *This signifies the work which I have now commenced; the latter [horses] signify the work on the Brain. Thus I now perceive that I have the permission of God for this purpose, and I believe that He will give me assistance therein.*

August 4-5.

[230] I saw a person coming against me with a drawn sword. I also seemed to have a sword with a silver hilt, but when he reached me I had nothing but a broken scabbard. He lay down on my back and bit my hands. I cried for help, but there was none to be found.

[231] Postea scorto feceram As[sessore] B[renner] præsente. I seemed to boast on account of my strength. *It signifies that I have offended against my God daily by thoughts that have clung to me, from which no human being can deliver*

me, but God alone; as also that I have boasted before D. [?] *H. concerning my work.* I had intended the following day to go to the Lord’s table, but I abstained when I perceived by means of this [the above-mentioned experience] that no man, but God alone, can grant absolution from sins. On this account it was given to me to make some observations concerning confession [before communion].

[August] 8-9. [NOTE: Assessor Brenner. This name is suggested by the Swedish editor, but is purely conjectural, and nothing is known of any “Assessor Brenner.” The original has “As. B.”]

[232] [I seemed to] arrive in Sweden and found the kingdom divided into two kingdoms; the larger one was at Upland, the other one in the direction of Örehro; there were two kings, the second being less [powerful], yet it was said his kingdom extended to Bohus [län]. I was with this one, and his kingdom increased. It appeared there was a commission for me to become secretary in Java, but I was found unfit for it as I did not know the language; nevertheless I went. Afterwards I dreamt about some little birds which settled down about my head and which had to be picked oft. *It signified that I had not properly arranged and carried out the subject of the corpus reticulare Malpighii.*

August 26-27.

[233] During the last few days I was much troubled and as it were oppressed by my sins which, it seemed to me, had not been forgiven, and which prevented me from attending the Lord’s Supper the last time. Then, the last day, I seemed relieved. In the night the soles of my feet appeared altogether white, which *signifies that my sins have been forgiven;* and also many other things [meaning] that I was again welcome.

[August] 27-28.

[234] I seemed to take a book out of my father’s library. Then I came into a ship, and was sitting with another person in the place where the rudder usually is. Yet another person was sitting at my right hand. When I stood up, there was another person who sat down in my place, and when I wished to resume it he sat down higher up and made room for me. A woman was sitting at my left, and another one in front of me. I arose and allowed her to sit there; she sat down, but then there was no fauteuil but only an arm-chair, and I was in front of her. [235] Wine was served in large glasses and it seemed to be primrose wine; a glass was given to me which I at once emptied; it was the most delicious I have ever tasted, and without knowing what it was it occurred to me that it was heavenly nectar. The man [whom I had seen] continually sat in his place highest up by the rudder. *It signifies how I receive help in my work from a higher hand, so that I am simply used as an instrument;* on this account, moreover, I had with me a follower, whose employment, I said, was to sweep clean. This, too, signifies me.

September 1-2.

[236] I had intended to go to God’s table on the second of August [September], because I had been assured, as I had understood it, that I had been liberated from my sins, but then I beheld a large dog which ran up to me but did me no harm. I showed it to a person who stood beside me, and the dog did not hurt him either. [This signifies] *either that during the day I wanted to boast of a visit [which I had received], or else that the others around me are flattering me.*

[237] Afterwards I seemed to perceive that Didron had left his king, who had shown so much grace to him, and that he had joined the Danes, where he was slain, and that his wife, who was false to him, had caused this, and now was waiting for his body. I *now, at this very moment, heard, and it was also inspired into me, that I ought not to depart from the Church of Christ, but that I must go there to receive the Lord’s Supper, and that otherwise I would again become spiritually dead.* The rest I could not understand, so that there is a mystery beneath it. I kept myself away from it; I was kindled by the Holy Spirit, as is generally the case when I act according to command.

September 16th, Sunday after dinner.

[238] During the night between the fifteenth and sixteenth I beheld in my sleep two kings, the king of France and the king of Poland, and they proposed sublime things. Afterwards I saw a little girl who sang for me as I was going out: *This signified that what I had written was well-pleasing; it was the last part of the first chapter concerning*

the sense of touch. [NOTE: “The last part of the first chapter concerning the sense of touch,” — referring to the ANIMAL KINGDOM, Vol. II., pp. 555 to 561 of the Engl. Ed.]

[239] Immediately after dinner, as I was sleeping there appeared to me a woman, but I did not see her face; she was rather stout and was dressed entirely in white. I wished to buy from her something to drink, but she said she had nothing left. There was a person present, however, who yielded to me his right to get a glass from her, which she had concealed in her clothes. She was, feeling for it, when I noticed how very stout she was, as if pregnant. After feeling for it in the folds of her sleeve, she found that which I was to drink. She supposed it was chocolate, but it was wine. It seemed I was not willing to take it if it was chocolate. Immediately afterwards I awoke. It seemed to me then, as also once or twice before, that I perceived a very strong odor of wine. I wondered most at her snow-white garments. I do not know very well what this signifies, — whether she was the same woman that was with me when the word “sanctuarium” was *uttered, and that she now was pregnant, for I did not see her face. It may signify that I am now at work in writing correctly and give birth to that upon which I am engaged; because during that day I found myself in considerable illustration as to the matters which I had in hand.*

[September] 17-18.

[240] I saw the king of Prussia, and a person who said that he was going to cause enmity between the king of Prussia and the king of France.

[September] 18-19.

[241] I seemed to be walking across a field which was very rough. I had in my hand an iron staff which after a while was not heavy to walk with. I came to the end of the same field, and I lay on a bed. There came against me a very large black ox and it seemed he was going to gore me with his horns. I was afraid but it was said to me: “*You will get through safely.*” *I awoke: something will happen to me after* I *have finished the first chapter on the sense of touch.*

[September] 21.

[242] This was a Sunday. Before I fell asleep I was in deep thoughts concerning the things on which I am engaged in writing. Then I was told: “Hold your tongue, or I will beat you.” I then saw someone sitting on a block of ice, and I was frightened. I came as it were into a vision: I held back the thoughts, and one of the usual tremors came over me. It means that I should not persist in it [my work] so long, especially on a Sunday, or perhaps in the evenings.

[September] 29-30.

[243] This was on Saturday night before Sunday. I beheld the gable-end of the most beautiful palace that anyone could see, and the midst of it was shining like the sun. I was told that it had been resolved in the society that I was to become a member, as it were an immortal, which no one had ever been before, unless he had died and lived [again]; others said that there were several [in that state]. The thought occurred, whether it is not the most important to be with God, and thus to live. *This, therefore, had reference*

to that which I had just then brought to a finish concerning organic forms in general and especially the conclusion. [244] Afterwards somebody said that he would pay me a visit at 10 o'clock, but he did not know where I lived. I replied that, as it then seemed to me, I lived in the gable-end of that palace: which signified that the things which *I then with the help of God had written concerning Forms were of such a nature that they would carry me still further, and to see things which are still more glorious.*

[245] Afterwards I was in company with women, but I was not willing to touch them, inasmuch as previously I have had to do with the holier ones. Many things then occurred to me, which I left to the good-pleasure of God, because *I am like an instrument with which He does according to His good-pleasure, but I would wish to be with the former [holier*] *ones;* yet, not my will be done, but God's. God grant that I have not offended in this, which I do not believe I have done.

October 3d, in the afternoon.

[246] I was taking a little nap, when it was represented to me how everything consists in mostly of unities, the reason of the cause, the end, so that our thoughts, considered also as unities, carry within them no other end and reason than that which comes either from the spirit of God or of the body; if of the body it is all sin from the inmost, for we purpose nothing but what strives against that which is spiritual. What it is that governs us we may ourselves observe if we reflect upon our loves, which always accompany [the thoughts].

[October] 3 to 6.

[247] A number of times I have noticed that there are spirits of various kinds. The one spirit, which is the spirit of Christ, is the only one that carries all blessedness with it. By the other spirits a man is enticed in a thousand ways to follow them, but unhappy is he who does so. Once or twice there came before me Korah and Dathan, who brought strange fire to the altar and were not able to offer it. Thus it is when another fire is brought in than the one which comes from Christ. I also beheld as it were a fire that came to me. It is therefore necessary to distinguish between the spirits, which is a thing that cannot be done except through Christ Himself and His Spirit.

[248] The terrible danger in which I had been in the night between the 29th and the 30th was afterwards represented to me in the sleep; that I was upon a cake of ice which after a while could scarcely bear me; further on I came to a fearful great abyss; a person on the other side could not come to help me, and therefore I turned back. But it is God alone through Christ that has helped me in this [peril], and He is my Lord and Master, whose slave I am. Glory be and thanks [to Him], without whom no one can come unto God.

October 6-7.

[249] I had very many and yet gracious [experiences]. There was a shining black veil or skin, which was drawn over [me], yet it had no consistency; it was said it did not hold together, and therefore it was folded up, and I was promised better enlightenment; there also appeared as it

were an interior light. I wished to do it myself on Sundays. It was that by my own understanding and imagination I had entered into something which was compared to the black veil, and which does not hold good. Again, I saw an abyss, which means the danger that I am in with my thoughts. [250] Further, something was told about my book; it was said that it would be a divine Book on the worship and love of God, [“en Liber divinus de Dei cultu et amore]; I believe there was also something about spirits; I believed I had something on the subject in my work ON THE INFINITE, but there was no reply as to that. I afterwards began to think, and received the information that all love, — no matter for what it may be, as the love for my works on which I am now employed, if I were to love them, and not as a medium for the only love, which is the love of God and Christ Jesus, — would be a meretricious love. On this account, also, such [love] is always compared to whoredom in the Word of God; such’ also is the one that I have experienced. But when one has the love of God as the supreme, then one has no other love for it. [i.e., one’s own work] *than the one which one finds by devoting it to the service of God.* [251] I also seemed to see Czar Peter and some other big-wigs, [knesar] who despised me because I had short sleeves; I do not know what party they were of. A number of times fine bread has been given me, and other things. May God *grant that it is, as I believe it to be, the spiritual bread.*

[252] From this and from what precedes it may be seen how quickly and easily a person may be seduced by other

spirits, *who represent themselves according to the love of each one, for the loves are represented by spirits,* and in fact as women in [the rest of the sentence is lacking],

[October] 7-8.

[253] It seemed I wanted to pass along a road, but I saw a little boy who was walking on a path; I followed him, but there was a mist. It seemed to me there were soldiers about. I walked along, crouching and afraid, but yet they did not seem to be enemies but of our own troops. But as I could not find any road before me, I turned about, and came into a room that was untidy. I asked for another chamber and also obtained it. I asked a man for some water, but he said it was stale and muddy. I then asked for milk, and woke up. *It means that I had gone astray and had followed my own understanding in* al *fog, and in such a case a person is afraid of his own people, as if they were enemies. But when a person pursues the light way, then he is afraid of no one. The water means that my understanding is still turbid; the milk means that still more confirmation is required.*

[254] Afterwards, in a vision, I saw a person dressed in a black cloak, but it was taken off, and he vanished. *It means that the former blackness had vanished; when a person pursues this way only, that he puts his trust only in God and Christ, and not in himself so as to depend upon the strength of his own arm or his own understanding.* Moreover, it was perceived *that we are soldiers in order to tight against Satan continually. When one has the spirit and life of God, then there is daily a victory; but if contrariwise*

then there is daily a discomfiture, a falling into one defeat after another; and therefore a man should not despair but trust in the grace of God. [255] Last night I seemed to see a commission [for me] as a Lieutenant or captain or something similar; but I asked Secretary Bierchenius to report that I desired to remain in my former office as assessor. This signified that I did not then understand what it means to be a soldier and to fight against Satan, for God sends angels along with [such a soldier] who fight for him. This is the black cloak which was taken off, and God Himself has deigned to enlighten me.

[256] I saw also in a vision a heart full of blood, by which is meant love.

[October] 8-9.

[257] This night was the most delightful of all, because I had a vision of the Kingdom of Innocence. Beneath me I beheld the most beautiful garden that can be imagined, a garden where, little by little, white roses appeared placed upon every tree. Afterwards I came into a long chamber where beautiful white vessels were standing, containing milk and bread; it was so appetizing that nothing more appetizing can be imagined. I was in company with a woman, of whom I have no particular recollection. [258] As I returned there came to me a beautiful and innocent little child, who told me that that woman had left without saying farewell. She asked me to buy her a book which she wished to take up with her, but she did not show me.

I woke up. Furthermore it seemed to me that I was giving a feast, at my own expense, to a crowd of people in a house or palace that was standing apart. There were some acquaintances there, among others the Councillor-of-State Lagerberg, and, I believe, also Ehrenpreus and others. Everything was at my expense, and it seemed it was costing me a great deal: the thought kept coming continually that it was expensive; sometimes I did not care, for I observed that the whole expense was borne by that Lord, who owned that estate, or who showed it to me. [259] It meant that I was in the Kingdom of Innocence and that I was giving a treat to the other and worldly people without seeing them; perhaps it signifies my work, that it should not be like them, although I am giving them a treat by it, or something else. The child meant innocence itself; I was *quite touched by it, and wished that I were in such a kingdom, where all is innocence. I lamented that I had to leave it, upon awakening. As to the woman who left without saying farewell, I do not know what is meant thereby.*

[260] On the next day, the 9th, my eyesight was so strong that I was able to read the small-print Bible without the least inconvenience.

[October] 9-10.

[261] In a vision there appeared as it were a fire of hard coal, burning briskly; it signified ignem amoris. Postea cum fœmina eram cui dentes quoddam in loco quod attingere volebam sed dentes obstabant. [NOTE: “My work, which is entirely different from the other one,” — meaning that the ANIMAL KINGDOM, which he was still seeing through the press, was entirely different from the WORSHIP AND LOVE OF GOD, upon which he had now commenced to work.]

It signified that during the day I had been engaged upon my work, which is entirely different from the other one and [proceeds from] an entirely different love. [I was in doubt] whether it would prevail, and whether it would not be regarded as mere talk or a plaything in comparison with the other one. [262] Upon awakening I had fully resolved to abandon this work; this also I would I have done, if it had not afterwards seemed to me in my sleep that I had been sent’ to a certain place with a letter. I did not find the way, but my sister, Hedwig, saw the letter, and said that it was addressed to Ulrika Adlersteen, who, it appeared, had longed for me for a long time. I arrived there, and also saw Schönström. Afterwards I had continually before me the thought of the senses, how they ascend to the brain and again descend, by which I was strengthened to continue with the work. [263] *May God grant that this may not be contrary to His good-pleasure, since I cannot take anything from the sleep without getting myself into a temptation to abandon it. God, however, helped me to this resolution* [to continue with the work]. *To God alone be praise and honor.* Nevertheless, a child stumbled over my foot, hurt itself, and screamed. I wanted to help it up and asked, Why do you race about so? *It meant, without doubt, that I wanted to hurry too fast in this* [work].

[October] 10-11.

[264] Videbar mihi sicut in lecto esse una cum fcemina, sed eam non tetigi.

I then met a gentleman whom I asked if I could enter his service, because I had lost my fortune on account of the war, but the answer was, No. They seemed to be playing basset; the money kept changing hands, but I was with them all the time. I asked my man-servant if he had said that I owned anything; he answered that he had not, and I said that he should not say anything but this. *It signifies the Moravian Church, that I am there and am not accepted, and that I say that I have no knowledge in religion but have lost it all; and that those who play basset, win now and then.*

[October] 12-13.

[265] It seemed as if someone was being beaten and scourged, and afterwards he preached with greater zeal and insisted upon it both [in the pulpit] above and [on the floor] below. *It signifies that when a person has been chastised by our Lord, he will afterwards get greater zeal and spirit to persist in that to which the spirit leads him, so that chastisement and punishment give increase in it. I was wondering, yesterday, when I was so happy and allowed my thoughts to run somewhat freely, whether punishment would change it, whereupon this came as an answer.*

[266] Afterwards I seemed to say to myself that the Lord Himself will instruct me; *for I found that I am in such a condition that I know nothing about it [religion] except that Christ must be the all in all, or God through Christ, so that we ourselves are not able to do the least thing towards it, and still less strive for it; and therefore it is best to*

surrender oneself unconditionally; and, further, that if one could be entirely passive in this thing, it would be the most perfect [state]. [267] I saw also in a vision that beautiful loaves of bread were presented to me on a plate. *This was a premonition that the Lord Himself will instruct me, since I have now first come into such a state that I know nothing, and that all preconceived opinions have been taken away from me, which is the beginning of learning, viz., that one must first become a child, and then be wet-nursed into knowledge, as is now taking place with me.*

[October] 13-14.

[268] Among other things it was said to me that since the last fortnight I had begun to look much more handsome, and to be like an angel. *God grant that this be so! May God stand by me in this and not take His grace away from me.*

[October] 15-16.

[269] In a *vision* there appeared a person who was carrying a heavy burden, and he was carrying wooden planks; he fell down under the burden, and another person came to help him, but in what manner he was helped up I did not see. In *the sleep* it appeared after a while that I was walking across on a board, and that I was seeing an abyss and perils before me; afterwards I climbed up a rope after another person, but did not see the top or how I might reach it. *It signifies that those who of their own selves strive to help themselves into the kingdom of heaven, or to that which is higher, labor in vain, and are in constant peril: but it is easy when*

a person addresses himself to God, who is the help in such and —

October 18-19.

[270] I dreamt that a big dog, which I supposed was tied, flew at me and bit me in the leg; someone came and held his terrible jaws so that he could do no more evil. *It meant that yesterday I had listened to an oration at the College of Medicine, and was so presumptuous in my thoughts as to imagine that they might mention me as one who was somewhat prominent in the understanding of anatomy; yet I was glad that it was not done.* During the night following it appeared to me in a vision as if someone with a twisted foot had left me, which *may mean that on account of the dog's bite I had become like one with a twisted foot.*

[October] 19-20.

[271] I dreamt that I saw one beast after another, which spread out their wings; they were dragons. I flew away above them, yet one of them I struck against. *Such dragons signify spurious loves, which show themselves as if they were not dragons, before their wings are seen.* It was on this subject that [was then writing.

[October] 20-21.

[272] *It was very gracious and wonderful; during the preceding day I had found myself unworthy of all the grace*

which Cod has deigned to show to me, because with me the love of self and the pride were so deeply rooted. I therefore prayed to God to take this away from me, since it is not within my own power. In the evening I found myself in a strange situation, such as I had never before experienced, viz., that I, as it were, despaired of the grace of God, even though I knew that God is so gracious, and that He has shown to me especially a greater grace than to others. It was an anxiety in the soul, but not in the mind, so that it could not be felt except in the mind itself, without any pain in the body. [273] I fell asleep again, and there appeared two dogs which followed me closely; after a long while I got rid of them, and it was said to me in my thoughts that this strange pain was to cure me of them. *There is such a pain, therefore, when the root is to be removed from that which is so deeply rooted; this is well worth remembering and keeping in the thoughts.*

[274] Afterwards I saw a great king; it was the King of France, who went about without a suite and in such lowly estate that he could not from it be recognized as a king. There was one with me who did not seem willing to acknowledge him as king, but I said that he is of such a character as to care nothing for it. He was very courteous towards all, without distinction, and spoke also with me. As he left he was still without a suite and took upon himself the burdens of other persons, and carried as it were a load of clothes; but later he came into a very different company, where there was much more magnificent estate. [275] Afterwards I saw the Queen; a chamberlain then came and

bowed before her, and she also made just as deep a reverence, and there was nothing of pride in her. *It signifies that in Christ there is not the least degree of pride, but He makes Himself the equal of others; and although He is the greatest of Kings, He cares nothing for grandeur, and He also takes the burdens of others upon Himself. The Queen, who is Wisdom, is of the same nature; she has no love of self, and does not regard herself as more lofty because she is Queen.*

October 26-27.

[276] I had been foretold that the 2pth of October would return; it was when I undertook the WORSHIP AND LOVE OF GOD. It seemed as if it were Christ Himself, with whom I associated as with another person, without ceremony. He borrowed a little money from another person, about five pounds. I was vexed because He did not borrow from me. I took up two [pounds], but it seemed to me that I dropped one of them, and likewise the other one. He asked what it was. I said that I had found two and that one of them might have been dropped by Him. I handed them over, and He accepted. In such an innocent manner we seemed to live together, which was a state of innocence. [NOTE: "I had been foretold that the 27th of October would return," i.e., there had been a prediction that he would actually begin to work on the WORSHIP AND LOVE OF GOD on that date.]

[277] Afterwards I was in my chamber together with some other acquaintance or relative, and I said that I wished to

show him that I had better lodgings. I therefore went out with him first into an adjoining chamber, which extended far away, and chamber after chamber, but they did not belong to me. Someone in a bed asked what was wanted. I went out with him into my own parlor; when I opened the door I saw that a whole market-place was lodged there; right in front of me there was a great deal of merchandise, and beyond it there appeared the flank of a great palace, but this was taken down. Then, in front and at the sides, everything appeared full of beautiful vessels, porcelain, as it seemed to me, and as if recently arranged there; on the side everything was still being arranged. Afterwards I went into my own little chamber, which also was shining. [278] This signifies the whole of that work upon which I am now entering in the name of God; in front, before me, is the [part] concerning the Worship of God, at the sides [the part] concerning the Love; and also that I ought not to take from the wares of others, but my own, as it was in my parlor which I hired, my chamber, and besides it was the other *work, and the rooms at the side meant that which did not belong to me. May God lead me in the right way!* Christ said that I ought not to undertake anything without Him.

[279] I mounted a fine black horse; there were two; he was frisky; at first he went out of the way, but afterwards he turned back. It meant that which I should undertake, which still was dark to me, but after a while it will come in the right way.

[280] While I was going with my friend through a long passage there came a beautiful girl; she fell into his arms

and moaned. I asked her if she knew him, but she did not answer. I took her away from him and led her by the arm. This was my other work to which she addressed herself, and from *which I took her away thus.*

[281] In the morning there appeared to me in a vision a market like the “Disting” fair; it was in my father’s house at Upsala, in the parlor upstairs, in the entrance, and all over the house. This signifies the same [AS above], so that it must be done all the more surely. [NOTE: The “Disting fair.” This was a great annual fair and festival, which, ever since heathen times, was held in the month of February, in the city of Upsala, which had been the’ most northern centre of the old pagan worship. Dr. Tafel states that it was held “in honor of the goddess Disa, and was called ‘Disablot,’ (worship of Disa). About the same time, also, a ‘ting,’ i.e., court, was held among the assembled people, where goods were exchanged.” (Doc. II:218.)]

[282] In the morning when I awoke, there came again upon me such a swoon or fainting fit as I experienced six or seven years ago in Amsterdam, when I entered upon the ECONOMY OF THE ANIMAL KINGDOM, but it was much more subtle, so that I seemed near to death; it came upon me as I saw daylight and it threw me on my face; gradually, however, it passed of! because I fell into brief slumbers. This swoon, therefore, was more internal and deeper, but passed off right away. *This signifies, as at the former time, that my head is being put in order and is actually being cleansed of all that which might obstruct these thoughts, as*

also happened at the former time, because it gave me penetration, especially with the pen, as now also was represented to me in that I seemed to be writing a fine hand.

[The last four words of the preceding sentence are written on the 99th page of the original manuscript, but the rest of the page is blank. After several blank pages the following memoranda are found:]

11-12.

[283] Videbar mihi cum Oehlrich foeminisque duabus esse. Cubuit, et dein, ut videtur, erat cum foeminarum una quam detexit. Alibi occurrit, ut dixi, quod et ego illarum unae aceubuissem, quodque pater meus id vidisset, sed præterivit, de hac re ne quidem verbum dicens.

[284] I left Oelreich. On the way there was deep water, but at the side there was a passage where there was very little water. I therefore went thither along the side, for I thought I ought not to walk in the deep water.

[285] — It seemed as if a sky-rocket burst above me, shedding a mass of sparks of beautiful fire. It means, perhaps, love for what is high.

[On another blank page, at the end of the original manuscript, Swedenborg gives the following explanation, in Latin, of a statement made in n. 213, as follows:]

[286] Verities or virgins of this kind regard it as shameful to offer themselves for sale; they esteem themselves so precious and dear to their admirers that they show indignation if anyone offers a price, and still more if anyone attempts to purchase them; to others, who hold them vile,

they lift their eyebrows. And therefore, lest by the former they should be held beneath valuation, and fall into contempt with the latter, they would rather offer themselves freely to their lovers. I, who am their servitor, would not dare but to obey them, lest I be deprived of the service.

The Gist of Swedenborg (1920)

Compiled by Julian K. Smyth

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FOREWORD

THE REASON FOR a compilation such as is here presented should be obvious. Swedenborg's theological writings comprise some thirty or more substantial volumes, the result of the most concentrated labor extending over a period of twenty-seven years. To study these writings in their whole extent, to see them in their minute unfoldment out of the Word of God, is a work of years. It is doubtful if there is a phase of man's religious experience for which an interpretation is not here to be found. Notwithstanding this immense sweep of doctrine there are certain vital, fundamental truths on which it all rests: — the Christ-God, Man a spiritual being, the warfare of Regeneration, Marriage, the Sacred Scriptures, the Life of Charity and Faith, the Divine Providence, Death and the Future Life, the Church. We have endeavored to press within the small compass of this book passages which give the gist of Swedenborg's teachings on these subjects.

The compilers would gladly have made room for the interpretative and philosophical teachings which contribute so much to the content and form of Swedenborg's theology; but they have confined their effort to setting forth briefly and clearly the positive spiritual teachings, where these seemed most packed with religious meaning and moment.

The translation of the passages here brought together has been carefully revised.

JULIAN K. SMYTH.

BIOGRAPHICAL NOTE

EMANUEL SWEDENBORG WAS born at Stockholm, January 29, 1688.

A devout home (the father was a Lutheran clergyman, and afterwards Bishop of Skara) stimulated in the boy the nature which was to become so active in his culminating life-work. A university education at Upsala, however, and studies for five years in England, France, Holland and Germany, brought other interests into play first. The earliest of these were mathematics and astronomy, in the pursuit of which he met Flamsteed and Halley. His gift for the detection and practical employment of general laws soon carried him much farther afield in the sciences. Metallurgy, geology, a varied field of invention, chemistry, as well as his duties as an Assessor on the Board of Mines and of a legislator in the Diet, all engaged him, with an immediate outcome in his work, and often with results in contributions to human knowledge which are gaining recognition only now. The *Principia* and two companion volumes, dedicated to his patron, the Duke of Brunswick, crowned his versatile productions in the physical sciences. Academies of science, at home and abroad, were electing him to membership.

Conspicuous in Swedenborg's thought all along was the premise that there is a God and the presupposition of that whole element in life which we call the spiritual. As he pushed his studies into the fields of physiology and psychology, this premised realm of the spirit became the express goal of his researches. Some of his most valuable and most startling discoveries came in these fields. Outstanding are a work on *The Brain* and two on the *Animal Kingdom* (kingdom of the *anima*, or soul). As his gaze sought the soul, however, in the light in which he had more and more successfully beheld all his subjects for fifty-five years, she eluded direct knowledge. He was increasingly baffled, until a new light broke in on him. Then he was borne along, in a profound humiliation of his intellectual ambitions, by another way. For when the new light steadied, he had undergone a personal religious experience, the rich journals of which he himself never published. But what was of public concern, his consciousness was opened into the world of the spirit, so that he could observe its facts and laws as, for so long, he had observed those of the material world, and in its own world could receive a revelation of the doctrines of man's spiritual life.

It was now, for the first time, too, that he gave a deep consideration to the condition of the Christian Church, revealed in otherworld judgment to be one of spiritual devastation and impotency. To serve in the revelation of "doctrine for a New Church" became his Divinely appointed work. He forwent his reputation as a man of science, gave up his assessorship, cleared his desk of everything but the Scriptures. He beheld in the Word of God a spiritual meaning, as he did a spiritual world in the world of phenomena. In revealing both of these the Lord, he said, made His Second Coming. For the rest of his long life Swedenborg gave himself with unremitting labor but with a saving calm to this commanding cause, publishing his great Latin volumes of Scripture interpretation and of theological teaching at Amsterdam or London, at first anonymously, and distributing them to clergy and universities. The titles of his principal theological works appear in the following compilation from them. Upon his death-bed this herald of a new day for Christianity solemnly affirmed the reality of his experience and the reception by him of his teaching from the Lord.

Swedenborg died in London, March 29, 1772. In 1908 his remains were removed from the Swedish Church in that city to the cathedral at Upsala, where they lie in a monument erected to his memory by the Swedish Parliament.

WILLIAM F. WUNSCH.

Documents Concerning the Life and Character of Swedenborg (3 vols.) 1875-1877, R.L. Tafel, is the main collection of biographical material; *The Life and Mission of Emanuel Swedenborg*, 1883, Benjamin Worcester, and *Emanuel Swedenborg, His Life, Teachings and Influence,* 1907, George Trobridge, are two of the better known biographies.

THE GIST OF SWEDENBORG

"At this day nothing but the self-evidenced reason of love will re-establish the Church." — *Canons,* Prologue.

GOD THE LORD

"Believe in God: believe also in Me."
John, XIV, 1
"My Lord, and my God!"
John, XX, 28

ONE AND INFINITE

God is One, and Infinite. The true quality of the Infinite does not appear; for the human mind, however highly analytical and exalted, is itself finite, and the finiteness in it cannot be laid aside. It is not fitted, therefore, to see the Infinity of God, and thus God, as He is in Himself, but can see God from behind in shadow; as it is said of Moses, when he asked to see God, that he was placed in a cleft of the rock, and saw His hinder side. It is enough to acknowledge God from things finite, that is, created, in which He is infinitely.
— *True Christian Religion, n.* 28

"INTO HIS MARVELLOUS LIGHT"

We read in the Word that Jehovah God dwells in light inaccessible. Who, then, could approach Him, unless He had come to dwell in accessible light, that is, unless He had descended and assumed a Humanity and in it had become the Light of the world? Who cannot see that to approach

Jehovah the Father in His light is as impossible as to take the wings of the morning and to fly with them to the sun?

— *True Christian Religion, n.* 176

THE CHRIST-GOD

We ought to have faith in God the Saviour, Jesus Christ, because that is faith in the visible God in Whom is the Invisible; and faith in the visible God, Who is at once Man and God, enters into man. For while faith is spiritual in essence it is natural in form, for everything spiritual, in order to be anything with a man, is received by him in what is natural.

— *True Christian Religion, n.* 339

Man's conjunction with the Lord is not with His supreme Divine Being itself, but with His Divine Humanity, and by this with the supreme Divine Being; for man can have no idea whatever of the supreme Divine Being of the Lord, utterly transcending his thought as it does; but of His Divine Human Being he can have an idea. Hence the Gospel according to John says that no one has at any time seen God except the only-begotten Son, and that there is no approach to the Father save by Him. For the same reason He is called a Mediator.

— *Arcana Coelestia, n.* 4211

GOD-MAN

In the Lord, God and Man are not two but one Person, yea, altogether one, as soul and body are. This is plain in many of the Lord's own utterances; as that the Father and He are one; that all things of the Father are His, and all His the Father's; that He is in the Father, and the Father in Him; that all things are given into His hand; that He has all power; that whosoever believes in Him has eternal life; that He is God of heaven and earth.

— *Doctrine Concerning the Lord, n.* 60

There is one God, and the Lord is He, His Divinity and Humanity being one Person.

— *Divine Providence, n.* 122

They who think of the Lord's Humanity, and not at the same time of His Divinity, by no means allow the expression "Divine Humanity"; for they think of the Humanity by itself and of the Divinity by itself, which is like thinking of man apart from his soul or life, which, however, is no conception of man, still less of the Lord.

— *Apocalypse Explained, n.* 26

WHY HE CAME

The Lord from eternity, Who is Jehovah, came into the world to subdue the hells and to glorify His Humanity. Without Him no mortal could have been saved; and they are saved who believe in Him.

— *True Christian Religion, n.* 2

The Lord came into the world to save the human race which would otherwise have perished in eternal death. This salvation the Lord effected by subjugating the hells, which infested every man coming into the world and going out of the world, and by glorifying His Humanity; for so He can hold the hells subdued to eternity. The subjugation of the hells, and the glorification at the same time of His Humanity, were effected by temptations let into the Humanity He had from the mother, and by unbroken victories. His passion on the cross was the last temptation and complete victory.

— *Heavenly Doctrine, n.* 293

HOW HE CAME

Because, from His essence, God burned with the love of uniting Himself to man, it was necessary that He should cover Himself around with a body adapted to reception and conjunction. He therefore descended and assumed a human nature in pursuance of the order established by Him from the creation of the world. That is, He was to be conceived by a power produced from Himself; He was to be carried in the womb; He was to be born, and then to grow in wisdom and in love, and so was to approach to union with His Divine origin. Thus God became Man, and Man God.

— *True Christian Religion, n.* 838

THE LIFE ON EARTH

The Lord had at first a human nature from the mother, of which He gradually divested Himself while He was in the world. Accordingly He kept experiencing two states: a state of humiliation or privation, as long and as far as He was conscious in the human nature from the mother; and a state of glorification or union with the Divine, as long and as far as He was conscious in the Humanity received from the Father. In the state of humiliation He prayed to the Father as to One other than Himself; but in the state of glorification He spoke with the Father as with Himself. In this state He said that the Father was in Him, and He in the Father, and that the Father and He were one.

The Lord consecutively put off the human nature assumed from the mother, and put on a Humanity from the Divine in Himself, which is the Divine Humanity and the Son of God.

— *Doctrine Concerning the Lord, nn.* 29, 35

THE LOVE OF HIS LIFE

When the Lord was in the world, His life was altogether the life of a love for the whole human race, which He burned to save forever. That life was of the intensest love by which He united Himself to the Divine and the Divine to Himself. For being itself, or Jehovah, is pure mercy from love for the whole human race; and that life was one of sheer love, as it can never be with any man.

— *Arcana Coelestia, n.* 2253

“COME UNTO ME”

Do you, my friend, flee evil, and do good, and believe in the Lord with your whole heart and with your whole soul, and the Lord will love you, and give you love for doing, and faith for believing. Then will you do good from love, and from a faith which is confidence will you believe. If you persevere in this, a reciprocal conjunction will take place, and one that is perpetual, indeed is salvation itself, and everlasting life.

— *True, Christian Religion, n.* 484

They who are truly men of the Church, that is, who are in love to the Lord and in charity toward the neighbor, know and acknowledge a Trine. Still, they humble themselves before the Lord, and adore Him alone, inasmuch as they know that there is no approach to the Divine Itself, called the Father, but by the Son; and that all that is holy, and of the Holy Spirit, proceeds from Him. When they are in this idea, they adore no other than Him, by Whom and from Whom are all things; consequently they adore One.

— *Arcana Coelestia, n.* 2329

God is one in essence and in person. This God is the Lord. The Divinity itself, which is called Jehovah “the Father,” is the Lord from eternity. The Divine Humanity is “the Son” begotten from His Divine from eternity, and born in the world. The proceeding Divinity is “the Holy Spirit.”

— *Divine Providence, n.* 157

MAN

“Lord, what is man that Thou art mindful of him;
And the son of man that Thou visitest him?”

Psalm, VIII, 4

GOD’S UNRELAXED EFFORT

The object of creation was an angelic heaven from the human race; in other words, mankind, in whom God might be able to dwell as in His residence. For this reason man was created a form of Divine order. God is in him, and as far as he lives according to Divine order, fully so; but if he does not live according to Divine order, still God is in him, but in his highest parts, endowing him with the ability to understand truth and to will what is good. But as far as man lives contrary to order, so far he shuts up the lower parts of his mind or spirit, and prevents God from descending and filling them with His presence. Then God is in him, but he is not in God.

— *True Christian Religion, nn.* 66, 70

AN INSTRUMENT OF LIFE

Man is an instrument of life, and God alone is life. God pours His life into His instrument and every part of him, as the sun pours its heat into a tree and every part of it. God also gives man to feel this life in himself as his own. God wills that he should do so, that man may live as of himself according to the laws of order, which are as many as there are precepts in the Word, and may dispose himself to receive the love of God. But still God perpetually holds with His finger the perpendicular above the scales, and regulates, but never violates by compulsion, man's free decision. Man's free will is from this: that he feels life in himself as his, and God leaves him so to feel, that reciprocal conjunction may take place between Him and man.

— *True Christian Religion, n.* 504

"ABIDE IN ME"

Man is so created that he can be more and more closely united to the Lord. He is so united not by knowledge alone, nor by intelligence alone, nor even by wisdom alone, but by a life in accordance with these. The more closely he is united to the Lord, the wiser and happier he becomes, the more distinctly he seems to himself to be his own, and the more clearly he perceives that he is the Lord's.

— *Divine Providence, nn.* 32 *et al.*

TWO MINDS: TWO WORLDS

Man is so created as to live simultaneously in the natural world and in the spiritual world. Thus he has an internal and an external nature or mind; by the former living in the spiritual world, by the latter in the natural world.

— *Heavenly Doctrine*, n. 36

INALIENABLE POWERS

There are in man from the Lord two capacities by which the human being is distinguished from the beasts. One capacity is the ability to understand what is true and what is good. It is called rationality, and is a capacity of his understanding. The other capacity is the ability to do the true and the good. It is called freedom, and is a power of the will. By virtue of his rationality, man can think what he pleases, as well against God as with Him, and with his neighbor or against his neighbor. He can also will and do what he thinks; and when he sees evil and fears punishment, by virtue of freedom he can refrain from doing. By these two capacities man is man and is distinguished from the beasts. Man has these twin powers from the Lord, and they are from Him every moment; nor are they ever taken away, for if they were, man's humanity would perish. The Lord is in these two powers with every man, with the evil as well as the good. They are His abiding-place in the race. Thence it is that every human being, evil as well as good, lives to eternity.

— *Divine Love and Wisdom, n.* 240

THE DRAG OF HEREDITY

Man inclines to the nature he derives hereditarily, and lapses into it. Thus he strengthens any evil in it, and also adds others of himself. These evils are quite opposed to the spiritual life. They destroy it. Unless, therefore, a man receives new life from the Lord, which is spiritual life, he is condemned; for he wills nothing else and thinks nothing else than concerns him and the world.

— *Heavenly Doctrine, n.* 176

LOVES OF SELF AND THE WORLD

The reason why the love of self and the love of the world are infernal loves, and yet man has been able to come into them, and thus to ruin will and understanding in him, is as follows: By creation the love of self and the love of the world are heavenly loves; for they are loves of the natural man serving his spiritual loves, as a foundation does a house. From the love of self and the world, a man wishes well by his body, desires food, clothing and habitation, takes thought for his household, seeks occupation to be useful, wishes also for obedience's sake to be honored according to the dignity of the thing he does, and to be delighted and recreated by the pleasures of the world; — yet all this for the sake of the end, which must be use. By this a man is in position to serve the Lord and to serve the neighbor. But when there is no love of serving the Lord and the neighbor, but only a love of serving oneself at the world's hands, then from being heavenly that love becomes infernal, for it causes a man to sink mind and character in his *proprium*, or what is his own, which in itself is the whole of evil.

— *Divine Love and Wisdom, n.* 396

THE NEED FOR SELF-ACTION

No one can cleanse himself of evils by his own power and abilities; but neither can this be done without the power and abilities of the man, used as his own. If this strength were not to all appearance his own, no one would be able to fight against the flesh and its lusts, which, nevertheless, is enjoined upon all men. He would not think of combat. Because man is a rational being, he must resist evils from the power and the abilities given him by the Lord, which appear to him as his own; an appearance that is granted for the sake of regeneration, imputation, conjunction, and salvation.

— *True Christian Religion, n.* 438

THE WARFARE OF REGENERATION

“Blessed be the Lord my strength,
Who teacheth my hands to war,
And my fingers to fight:
My goodness, and my fortress;
My high tower and my deliverer;
My shield, and He in whom I trust;
Who subdueth my people under me.”

— *Psalm,* CXLIV, 1, 2

“TO HIM THAT OVERCOMETH”

Because man is reformed by conflicts with the evils of his flesh and by victories over them, the Son of Man says to each of the seven Churches, that He will give gifts “to him that overcometh.”

— *True Christian Religion, n.* 610

Without moral struggle no one is regenerated, and many spiritual wrestlings succeed one after another. For, inasmuch as regeneration has for its end that the life of the old man may die and the new and heavenly life be implanted, there will unfailingly be combat. The life of the old man resists and is unwilling to be extinguished, and the life of the new man cannot enter, except where the life of the old has been extinguished. From this it is plain that there is combat, and ardent combat, because for life.

— *Arcana Coelestia, n.* 8403

REPENTANCE AND THE REMISSION OF SINS

He who would be saved, must confess his sins, and do repentance. *To confess sins* is to know evils, to see them in oneself, to acknowledge them, to make oneself guilty and condemn oneself on account of them. Done before God, this is to confess sins. *To do repentance* is to desist from sins after one has thus confessed them and from a humble heart has besought forgiveness, and then to live a new life according to the precepts of charity and faith.

He who merely acknowledges generally that he is a sinner, making himself guilty of all evils, without examining himself, — that is, without seeing his sins, — makes a confession but not the confession of repentance. Inasmuch as he does not know his evils, he lives as before.

One who lives the life of charity and faith does repentance daily. He reflects upon the evils in him, acknowledges them, guards against them, and beseeches the Lord for help. For of oneself one continually lapses toward evil; but he is continually raised up by the Lord and led to good.

Repentance of the mouth and not of the life is not repentance. Nor are sins pardoned on repentance of the mouth, but on repentance of the life. Sins are constantly pardoned man by the Lord, for He is mercy itself; but still they adhere to man, however he supposes they have been remitted. Nor are they removed from him save by a life according to the precepts of true faith. So far as he lives according to these precepts, sins are removed; and so far as they are removed, so far they are remitted.

— *Heavenly Doctrine, nn.* 159-165

TEMPTATION AND PRAYER

When a man shuns evils as sins, he flees them because they are contrary to the Lord and to His Divine laws; and then he prays to the Lord for help and for power to resist them — a power which is never denied when it is asked. By these two means a man is cleansed of evils. He cannot be cleansed of evils if he only looks to the Lord and prays; for then, after he has prayed, he believes that he is quite without sins, or that they have been forgiven, by which he understands that they are taken away. But then he still remains in them; and to remain in them is to increase them. Nor are evils removed only by shunning them; for then the man looks to himself, and thereby strengthens the origin of evil, which was that he turned himself back from the Lord and turned to himself.

— *The Doctrine Concerning Charity, n.* 146

THE GREAT ARENA

In temptations the hells fight against man, and the Lord for him. To every falsity which the hells inject, there is an answer from the Divine. The falsities inflow into the outward man, the answer into the inward man, coming to perception scarcely otherwise than as hope, and the resulting consolation, in which, however, there is a multitude of things of which the man is unaware.

— *Arcana Coelestia, n.* 8159

In temptations a man is left, to all appearance, to himself alone; yet he has not been left alone, for God is then most present in his inmost being, and upholds him. When anyone overcomes in temptation, therefore, he enters into closer union with God.

— *True Christian Religion, n.* 126

“BY LITTLE AND LITTLE”

When man is being regenerated, he is not regenerated speedily but slowly. The reason is that all things which he has thought, purposed and done since infancy, have added themselves to his life and have come to constitute it. They have also formed such a connection among themselves that no one thing can be removed unless all are at the same time. Regeneration, or the implantation of the life of heaven in man, begins in his infancy, and continues to the last of his life in the world, and is perfected to eternity.

— *Arcana Coelestia, n.* 9334

A NEW MAN

When a man is regenerated, he becomes altogether another, and a new, man. While his appearance and his speech are the same, yet his mind is not; for his mind is then open toward heaven, and there dwell in it love for the Lord, and charity toward the neighbor, together with faith. It is the mind which makes another and a new man. The change of state cannot be perceived in man's body, but in his spirit. When it [the body] is put off then his spirit appears, and in altogether another form, too, when he has been regenerated; for it has then a form of love and charity with inexpressible beauty, in the place of the earlier form, which was one of hatred and cruelty with a deformity also inexpressible.

— *Arcana Coelestia, n.* 3212

CHILDHOOD

"It is not the will of your Father who is in heaven that one of these little ones should perish."

— *Matthew*, XVIII, 14

Never could a man live, — certainly not as a human being, — unless he had in himself something vital, that is, some innocence, neighborly love, and mercy. This a man receives from the Lord in infancy and childhood. What he receives then is treasured up in him, and is called in the Word the *remnant* or *remains*, which are of the Lord alone with him, and they make it possible for him truly to be a man on reaching adult age. These states are the elements of his regeneration, and he is led into them; for the Lord works by means of them. These *remains* are also called "the living soul" in all flesh.

— *Arcana Coelestia, n.* 1050

All states of innocence from infancy on, of love toward parents, brothers, teachers and friends; of charity to the neighbor, and also of mercy to the poor and needy; all states of goodness and truth, with their goods and truths, impressed on; the memory, are preserved in man by the Lord, and are stored up unconsciously to himself in his internal man, and are carefully kept from evils and falsities. They are all so preserved by the Lord that not the smallest of them is lost. Every state from infancy even to extreme old age not only *remains* in another life, but also returns. Returning, these states are such as they were during a man's abode in the world. Not only the goods and truths, stored up in the memory, remain and return, but likewise all the states of innocence and charity; and when states of evil and the false, or of wickedness and phantasy recur, these latter states are attempered by the former through the Divine operation of the Lord.

— *Arcana Coelestia, n.* 561

PRAYER

"O Thou who hearest prayer;
Unto Thee shall all flesh come."

— *Psalm*, LXV, 2

Prayer, in itself considered, is speech with God. There is then some inward view of the objects of the prayer, and answering to that something like an influx into the perception or thought. Thus there is a kind of opening of the man's interiors toward God, with a difference according to the man's state and according to the nature of the object of the prayer. If one prays out of love and faith and only about and for things heavenly and spiritual, then there appears in the prayer something like revelation, which shows itself in the affection of the suppliant, in hope, solace, or an inner gladness.

— *Arcana Coelestia, n.* 2535

THE SERVICE OF WORSHIP

“I will come into Thy house in the multitude of Thy mercy;
In Thy fear will I worship toward Thy holy temple.”

— *Psalm*, V, 7

One should not omit the practice of external worship. Things inward are excited by external worship; and outward things are kept in holiness by external worship, so that things inward can flow in. Moreover, a man is imbued in this way with knowledge, and prepared to receive celestial things, so as to be endowed with states of holiness, though he is unaware of it. These states of holiness the Lord preserves to him for the use of eternal life; for in the other life all one’s states of life recur.

— *Arcana Coelestia, n.* 1618

THE SACRAMENTS

Baptism and the Holy Supper are the holiest acts of worship. Baptism and the Holy Supper are as it were two gates, through which a man is introduced into eternal life. After the first gate there is a plain, which he must traverse; and the second is the goal where the prize is, to which he directed his course; for the palm is not given until after the contest, nor the reward until after the combat.

— *True Christian Religion, nn.* 667, 721

I. BAPTISM

Baptism was instituted for a sign that a man is of the Church and for a memorial that he is to be regenerated. For the washing of baptism is no other than spiritual washing, which is regeneration. All regeneration is effected by the Lord through truths of faith and a life according to them. Baptism, therefore, testifies that a man is of the Church and that he can be regenerated; for it is in the Church that the Lord is acknowledged, Who regenerates man, and there the Word is, where are truths of faith, by which is regeneration.

— *Heavenly Doctrine, nn.* 202, 203

The sign of the cross which a child receives on the forehead and breast at baptism is a sign of inauguration into the acknowledgment and worship of the Lord.

— *True Christian Religion, n.* 682

II. THE HOLY SUPPER

The Holy Supper was instituted that by means of it there might be conjunction of the Church with heaven, and thus with the Lord. When one takes the bread, which is the Body, one is conjoined with the Lord by the good of love to Him, from Him; and when one takes the wine, which is the Blood, one is conjoined to the Lord by the good of faith in Him, from Him.

— *Heavenly Doctrine, nn.* 210, 213

In the Holy Supper the Lord is fully present, both as to His glorified Humanity, and as to the Divine. And because

He is fully present, therefore the whole of His redemption is; for where the Lord the Redeemer is, there redemption is. Therefore all who observe the Holy Communion worthily, become His redeemed, and receives the fruits of redemption, namely, liberation from hell, union with the Lord, and salvation.

— *True Christian Religion, nn.* 716, 717

THE RESPONSIBLE LIFE IN THE WORLD

“Take My yoke upon you, and learn of Me.”

— *Matthew*, XI, 29

There are those who believe that it is difficult to live the life which leads to heaven, which is called the spiritual life, because they have heard that one must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh, and must live spiritually. They take this to mean that they must cast away worldly things, which are especially riches and honors; that they must go continually in pious meditation on God, salvation, and eternal life; and must spend their life in prayers and in reading the Word and pious books. But those who renounce the world and live in the spirit in this manner acquire a melancholy life, unreceptive of heavenly joy. To receive the life of heaven a man must by all means live in the world and engage in its duties and affairs and by a moral and civil life receive the spiritual life.

That it is not so difficult to live the life of heaven, as some believe, may be seen from this: when a matter presents itself to a man which he knows to be dishonest and unjust, but to which he inclines, it is only necessary for him to think that it ought not to be done because it is opposed to the Divine precepts. If a man accustoms himself to think so, and from so doing establishes a habit of so thinking, he is gradually conjoined to heaven. So far as he is conjoined to heaven the higher regions of his mind are opened; and so far as these are opened he sees whatever is dishonest and unjust; and so far as he sees these evils they can be dispersed — for no evil can be dispersed until it is seen.

— *Heaven and Hell, nn.* 528, 533

THE DECALOGUE

“Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.”

— *Jeremiah*, L, 5

The conjunction of God with man, and of man with God, is taught in the two Tables which were written with the finger of God, called the Tables of the Covenant. These Tables obtain with all nations who have a religion. From the first Table they know that God is to be acknowledged, hallowed and worshipped. From the second Table they know that a man is not to steal, either openly or by trickery, nor to commit adultery, nor to kill, whether by blow or by hatred, nor to bear false witness in a court of justice, or before the world, and further that he ought not to will those evils. From this Table a man knows the evils which he must shun, and in the measure that he knows them and shuns them, God conjoins him to Himself, and in turn from His Table gives man to acknowledge, hallow and worship Him. So, also, He gives him not to meditate evils, and, in so far as he does not will them, to know truths freely.

— *Apocalypse Explained, n.* 1179

As one views the two tables, it is plain that they are so conjoined that God from His table looks to man, and that in turn man from his table looks to God. Thus the regard is reciprocal. God for His part never ceases to regard man, and to put in operation such things as are for his salvation; and if man receives and does the things in his table, reciprocal conjunction is effected, and the Lord's words to the lawyer will have come to pass, "This do, and thou shalt live."

— *True Christian Religion, n.* 287

MARRIAGE

"JESUS SAID: 'HAVE ye not read that He who made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain but one flesh. What, therefore, God hath joined together, let not man put asunder.'"

— *Matthew*, XIX, 4, 5

A PRICELESS JEWEL

The conjugial inclination of one man to one wife is the jewel of human life and the depository of the Christian religion.

— *Conjugial Love, n.* 457

THE PROGRESSIVE CHASTITY OF MARRIAGE

The love in marriage is from its origin and correspondence heavenly, spiritual, holy, pure and clean above every other love which the angels of heaven or men of the Church have from the Lord. It is such from its origin, which is the marriage of good and truth; also from its correspondence with the marriage of the Lord and the Church. If it be received from its Author, Who is the Lord, sanctity from Him follows, which continually cleanses and purifies it. Then, if there be in man's will a longing for it and an effort toward it, this love becomes continually cleaner and purer. All who are in such love shun extra-conjugial loves (which are conjunctions with others than their own conjugial partner) as they would shun the loss of the soul and the lakes of hell; and in the measure that married partners shun such conjunctions, even in respect of libidinous desires of the will and any intentions from them, so far love truly conjugial is purified with them, and becomes successively spiritual.

— *Conjugial Love, nn.* 64, 71

THE HEIGHT OF SERVICE

Conjugial love is the love at the foundation of all good loves, and is inscribed on all the least life of the human being. Its delights therefore surpass the delights of all other loves, and it also gives delight to other loves, in the measure of its presence and union with them. Into it all delights from first to last are collected, on account of the superior excellence of its use, which is the propagation of the human race, and from it of an angelic heaven. As this service was the supreme end of creation, all the beatitudes, satisfaction, delights, pleasantnesses and pleasures, which the Lord the Creator could possibly confer upon man, are gathered into this love.

— *Conjugial Love, n.* 68

ITS WHOLE ESTATE

The states of conjugial love are Innocence, Peace, Tranquillity, Inmost Friendship, full Confidence, and mutual desire of mind and heart to do each other every good. From all of these come blessedness, satisfaction, agreeableness and pleasure; and as the eternal fruition of them, heavenly happiness. These states can be realized only in the marriage of one man with one wife.

— *Conjugial Love, nn.* 180, 181

THE SACRED SCRIPTURES

"They testify of Me."
— *John,* V, 39

GOD'S WORD

In its inmosts the Sacred Scripture is no other than God, that is, the Divine which proceeds from God.... In its derivatives it is accommodated to the perception of angels and men. In these it is Divine likewise, but in another form, in which this Divine is called "Celestial," "Spiritual," and "Natural." These are no other than coverings of God. Still the Divine, which is inmost, and is covered with such things as are accommodated to the perceptions of angels and men, shines forth like light through crystalline forms, but variously, according to the state of mind which a man has formed for himself, either from God or from self. In the sight of the man who has formed the state of his mind from God, the Sacred Scripture is like a mirror in which he sees God, each in his own way. The truths which he learns from the Word and which become a part of him by a life according to them, compose that mirror. The Sacred Scripture is the fulness of God.

— *True Christian Religion, n.* 6

IN ITS BOSOM SPIRITUAL

The Word in its bosom is spiritual. Descending from Jehovah the Lord, and passing through the angelic heavens, the Divine (in itself ineffable and imperceptible) became level with the perception of angels and finally the perception of man. Hence the Word has a spiritual sense, which is within the natural, just as the soul is in the body, or as thought is in speech, or volition in action.

— *True Christian Religion, n.* 193

THE LETTER OF THE WORD

The truths of the sense of the letter of the Word are in part appearances of truth, and are taken from things in nature, and thus accommodated and adapted to the grasp of the simple and also of little children. But being correspondences, they are receptacles and abodes of genuine truth; and are like enclosing and containing vessels. The naked truths themselves, which are enclosed and contained, are in the Word's spiritual sense; and the naked goods in its celestial sense.

The doctrine of genuine truth can also be drawn in full from the literal sense of the Word; for the Word in this sense is like a man clothed, whose face and hands are bare. All that concerns man's life, and so his salvation, is bare; the rest is clothed.

— *Doctrine Concerning the Sacred Scripture, nn.* 40, 55

ITS LANGUAGE

The whole natural world corresponds to the spiritual world; not only generally, but in detail. Whatever comes forth in the natural world from the spiritual, is therefore called correspondent. The world of nature comes forth and subsists from the spiritual world, just as an effect does from its efficient cause.

— *Heaven and Hell, n.* 89

What is Divine presents itself in the world in what corresponds. The Word is therefore written wholly in correspondence. Therefore the Lord, too, speaking as He did from the Divine, spoke in correspondence.

— *True Christian Religion, n.* 201

“And behold a ladder set on the earth, and its head reaching to heaven: and behold the angels of God ascending and descending on it. And behold Jehovah standing above it.” The ladder set between earth and heaven, or between the lowest and the highest, signifies communication. In the original tongue the term ladder is derived from an expression which signifies a path or way, and a path or way is predicated of truth. By a ladder, therefore, one extremity of which is set on the earth, while the other reaches to heaven, is signified the communication of truth which is in the lowest place with truth which is in the highest, indeed with inmost good and truth, such as are in heaven, and from which heaven itself is an ascent as it were from what is lowest, and afterward when the order is inverted, a descent, and is the order of man’s regeneration. The arcanum which lies concealed in the internal sense of these words is, that all goods and truths descend from the Lord, and ascend to Him, for man is so created that the Divine things of the Lord may descend through him even to the ultimates of nature, and from the ultimates of nature may ascend to Him; so that man might be a medium uniting the Divine with the world of nature, and uniting the world of nature with the Divine, that thus, through man, as through the uniting medium, the very ultimate of nature might live from the Divine, which would be the case had man lived according to Divine order.

— *Arcana Coelestia, nn.* 3699-3702

ITS FUNCTION

Divine truth, in passing from the Lord through the three heavens to men in the world, is written and made the Word in each heaven. The Word, therefore, is the union of the heavens with one another, and of the heavens with the Church in the world. Hence there flows in from the Lord through the heavens a holy Divine with the man who acknowledges the Divine in the Lord and the holy in the Word, while he reads it. Such a man can be instructed and can draw wisdom from the Word as from the Lord Himself or from heaven itself, in the measure that he loves it, and thus can be nourished with the same food with which the angels themselves are fed, and in which there is life, according to these words of the Lord:

“The words that I speak unto you, they are spirit, and they are life.”

“The water that I shall give him shall be in him a well of water springing up into everlasting life.”

“Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God.”

— *Apocalypse Explained, n.* 1074

HOW TO USE IT

They who, in reading the Word, look to the Lord, by acknowledging that all truth and all good are from Him, and nothing from themselves, — they are enlightened, and see truth and perceive what is good from the Word. That enlightenment is from the light of heaven.
— *Arcana Coelestia, n.* 9405

ITS DISSEMINATION OF LIGHT

There cannot be any conjunction with heaven unless somewhere upon the earth there is a Church where the Word is and by it the Lord is known. It is sufficient that there be a Church where the Word is, even though it should consist of few relatively. The Lord is present by it, nevertheless, in the whole world. The light is greatest where those are who have the Word. Thence it extends itself as from a centre out to the last periphery. Thence comes the enlightenment of nations and peoples outside the Church, too, by the Word.
— *Doctrine concerning the Sacred Scripture, nn.* 104, 106

A CANON ON A NEW PRINCIPLE

The books of the Word are all those which have an internal sense. In the Old Testament they are the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zecharaiah, Malachi; and in the New Testament the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse.

— *Arcana Coelestia, n.* 10,325

THE LIFE OF CHARITY AND FAITH

"HE HATH SHOWED thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God."

— *Micah,* VI, 8

THE LAW OF CHARITY

Not to do evil to the neighbor is the first thing of charity, and to do good to him fills the second place.... That a man cannot do good which in itself is good before evil has been removed, the Lord teaches in many places: "Do men gather grapes of thorns, or figs of thistles? Neither can a corrupt tree bring forth good fruit" — *Matt.* XVI, 18.

So in Isaiah: "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well" (I, 16,17).

— *True Christian Religion, n.* 445

GOOD IN ITS WHOLENESS

Before repentance good is not done from the Lord, but from the man. It has not, therefore, the essence of good within it, however it appears like good outwardly. Good after repentance is another thing altogether. It is a whole good, unobstructed from the Lord Himself. It is lovely; it is innocent; it is agreeable, and heavenly. The Lord is in it, and heaven. Good itself is in it. It is alive, fashioned of truths. Whatever is thus from good, in good, and toward good, is nothing less than a use to the neighbor, and hence it is a serving. It puts away self and what is one’s own, and thus evil, with every breath. Its form is like the form of a charming and beautifully colored flower, shining in the rays of the sun.

— *The Doctrine of Charity, n.* 150

THE MAN OF CHARITY

Every man who looks to the Lord and shuns evils as sins, if he sincerely, justly and faithfully performs the work which belongs to his office and employment, becomes an embodiment of charity.

— *The Doctrine of Charity,* VII

In common belief charity is nothing else than giving to the poor, succoring the needy, caring for widows and orphans, contributing to the building of hospitals, infirmaries, asylums, orphanages, and especially churches, and to their decoration and income. But most of these things are not the proper activities of charity, but extraneous to it. A distinction is to be made between the duties of charity, and its benefactions. By the duties of charity those exercises of it are meant, which proceed directly from charity itself. These have to do primarily with one’s occupation. By the benefactions those aids are meant which are given outside of, and over and above the duties.

— *True Christian Religion, n.* 425

THE ACTIVITY OF CHARITY

Charity is an inward affection, moving man to do what is good, and this without recompense. So to act is his life's delight.

The life of charity is to will well and to do well by the neighbor; in all work, and in every employment, acting out of regard to what is just and equitable, good and true. In a word, the life of charity consists in the performance of uses.

— *Heavenly Doctrine, nn.* 106, 124

FAITH THE PARTNER OF CHARITY

Neither charity alone nor faith alone can produce good works, any more than a husband alone or a wife alone can have offspring. The truths of faith not only illuminate charity, but qualify it, too; and, moreover, they nourish it. A man, then, who has charity and not truths of faith, is like one walking in a garden in the night-time, snatching fruit from the trees without knowing whether it is of a good or evil use.

— *True Christian Religion, n. 377*

THE PATRIOTISM OF CHARITY

One's country is the neighbor more than a society, for it consists of many societies, and consequently the love of it is a more extended and a higher love. Besides, to love one's country is to love the public welfare. A man's country is the neighbor because it is like a parent; for there he was born; it has nourished and still nourishes him; it has protected him from harm, and still protects him. From love for it he ought to do good to his country according to its needs, some of which are natural, and others spiritual. The country ought to be loved, not as a man loves himself, but more than himself. This is a law inscribed on the human heart. And from the law has issued the proposition, which has the assent of every true man, that if ruin threatens the country from an enemy or other source, it is illustrious to die for it, and glorious for a soldier to shed his blood for it. This is a common saying, because so much should one's country be loved. Those who love their country, and from good will do good to it, after death love the Lord's kingdom, for this is their country there; and they who love the Lord's kingdom, love the Lord, for He is the All in all of His Kingdom.

— *True Christian Religion, n.* 414

FAITH AND DOUBT

There are those who are in doubt before they deny, and there are those who are in doubt before they affirm. Those in doubt before they deny, are men who incline to a life of evil. When that life sways them, they deny things spiritual and celestial to the extent that they think of them. But those in doubt before they affirm, are men who incline to a life of good. When they suffer themselves to be turned to this life by the Lord, they then affirm things spiritual and celestial to the extent that they think of them.

— *Arcana Coelestia, n.* 2568

THE FAITH OF THE FAITHFUL

It is one thing to know truths, another to acknowledge them, and yet another to have faith in them. Only the faithful can have faith.

— *Arcana Coelestia, n.* 896

The only faith that endures with man springs from heavenly love. Those without love have knowledge merely, or persuasion. Just to believe in truth and in the Word is not faith. Faith is to love truth, and to will and do it from inward affection for it.

— *Heaven and Hell, n.* 482

If a man thinks to himself or says to another, “Who can have that inward acknowledgment of truth which is faith? I cannot,” I will tell him how he may: “Shun evils as sins, and go to the Lord, and you will have as much as you desire.”

— *Doctrine Concerning Faith, n.* 12

NEIGHBORS

Not only is the individual man the neighbor, but the collective man, too. A society, smaller or larger, is the neighbor; the Church is; the Kingdom of the Lord is; and above all the Lord Himself. These are the neighbor, to whom good is to be done from love. These are also the ascending degrees of the neighbor; for a society consisting of many is the neighbor in a higher degree than is the individual; one’s country in a still higher degree; the Church in a still higher degree than one’s country; in a degree higher still the Kingdom of the Lord; and in the highest degree the Lord Himself. These degrees of ascent are like the steps in a ladder, at the top of which is the Lord.

— *Heavenly Doctrine, n.* 91

DIVERSIONS

There is an affection in every employment, which puts the mind upon the stretch and keeps it intent upon its work or study. If it is not relaxed, this becomes heavy, and its desire meaningless; as salt, when it loses its saltness, no longer stimulates, and as the bow on the stretch, unless it is unbent, loses the force it gets from its elasticity. Continuously intent upon its work, the mind wants rest; and dropping to the physical life, it seeks pleasures there that answer to its activities. As is the mind in them, such are the pleasures, pure or impure, spiritual or natural, heavenly or infernal. If it is the affection of charity which is in them, all diversions will recreate it — shows, games, instrumental and vocal music, the beauties of field and garden, social intercourse generally. There remains deep in them, being gradually renewed as it rests, the love of work and service. The longing to resume this work breaks in upon the diversions and puts an end to them. For the Lord flows into the diversions from heaven, and renews the man; and He gives the man an interior sense of pleasure in them, too, of which those know nothing who are not in the affection of charity.

— *Doctrine of Charity, nn.* 127, 128, 130

THE DIVINE PROVIDENCE

"He leadeth me."
— *Psalm*, XXIII, 2

THE DIVINE PURPOSE

The Divine Providence has for an end a heaven which shall consist of men who have become angels or who are becoming angels, to whom the Lord can impart from Himself all the blessedness and felicity of love and wisdom.
— *Divine Providence, n.* 27

THE LAWFUL ORDER OF PROVIDENCE

In all that proceeds from the Lord the Divine Providence is first. Indeed, we may say that the Lord *is* Providence, as we say that God is Order; for the Divine Providence is Divine Order with regard above all to the salvation of man. As order is impossible without laws, it follows that as God is order so is He the Law of His order. And as the Lord is His Providence, He is also the Law of His Providence. The Lord cannot act contrary to the laws of His Providence, for to act contrary to them would be to act contrary to Himself.
— *Divine Providence, n.* 331

A WORLD-WIDE LEADING

The Lord provides that there shall be religion everywhere, and in each religion the two essentials of salvation, which are, to acknowledge God, and not to do evil because it is contrary to God. It is provided furthermore that all who have lived well and acknowledge God should be instructed by angels after death. Then, they who, in the world, were in the two essentials of religion, accept the truths of the Church, such as they are in the Word, and acknowledge the Lord as the God of heaven and the Church. It has also been provided by the Lord that all who die infants shall be saved, wherever they may have been born.

— *Divine Providence, n.* 328

THE DIVINE PERSEVERANCE

The Divine Providence differs from all other leading and guidance in this, that it continually regards what is eternal, and continually leads to salvation, and this through various states, now glad, now sad, — states which a man cannot understand at all, and yet they all conduce to his life to eternity.

— *Arcana Coelestia, n.* 8560

IN THE STREAM OF PROVIDENCE

The Divine Providence is universal, that is, in the leasts of all things. They who are in the stream of Providence are borne along continually to happiness, whatsoever the appearance of the means may be. They are in the stream of Providence, who put their trust in the Divine, and ascribe all things to Him. They are not in the stream of Providence who trust themselves alone and ascribe all things to themselves. As far as one is in the stream of Providence, so far one is in a state of peace. Such alone know and believe that the Divine Providence of the Lord is in each and all things, yea, in the leasts of all things.

— *Arcana Coelestia, n.* 8478

CARE FOR THE MORROW

It is not contrary to order to look out for one's self and one's dependents. Those have "care for the morrow" who are not content with their lot, who do not trust in the Divine but themselves, and who regard only worldly and earthly things and not heavenly. With such there prevails universally a solicitude about things future, a desire to possess everything, and to rule over all. They grieve if they do not get what they desire, and suffer torment when they lose what they have. Then they grow angry with the Divine, rejecting it together with everything of faith, and cursing themselves. Altogether different is it with those who trust in the Divine. Though they have care for the morrow, yet they have it not; for they do not think of the morrow with solicitude, still less with anxiety. Whether they get what they wish or not, they are composed, not lamenting over losses, but being content with their lot. If they become rich, they do not set their hearts upon riches. If they are exalted to honors, they do not look upon themselves as worthier than others. If they become poor, they are not cast down. If their condition be mean, they are not dejected. They know that with those who put their trust in the Divine, all things work toward a happy state to eternity.

— *Arcana Coelestia, n.* 8478

THE SUFFERANCE OF EVIL

The chief aim and effort of the Lord’s Divine Providence is that a man shall be in what is good and in what is true at the same time; for thereby man is man, since he is then an image of the Lord. But because, in his life in the world, he can be in what is good and in what is false at the same time, and also in what is evil and what is true at the same time, nay, even in evil and at the same time in good, and thus be a double man, as it were, and because this division destroys God’s image and so destroys the man, therefore the Lord’s Divine Providence in all its workings seeks to prevent this division. Furthermore, because it is better for man to be in what is evil and in the same time in what is false than to be in good and at the same time in evil, therefore the Lord permits it; not as one willing it, but as one unable to prevent it consistently with the end, which is salvation.

— *Divine Providence, n.* 16

DEATH AND THE RESURRECTION

"I laid me down and slept:
I awaked: for the Lord sustained me."

— *Psalm,* III, 5

"Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob: for He is not a God of the dead, but of the living; for to Him all are living."

— *Luke*, XX, 37, 38

IMMORTAL BY ENDOWMENT

Man has been so created that as to his inward being he cannot die; for he can believe in God, and also love God, and thus be united to God in faith and love; and to be united to God is to live to eternity.

— *Heavenly Doctrine, n.* 223

FROM WORLD TO WORLD

When the body is no longer able to perform its functions in the natural world, a man is said to die. Still the man does not die; he is only separated from the bodily part which was of use to him in the world. The man himself lives. He lives, because he is man by virtue, not of the body, but of the spirit; for it is the spirit in man which thinks; and thought together with affection makes the man. It is plain, then, that when a man dies, he only passes from one world into the other.... The spirit of man after separation remains awhile in the body, but not after the motion of the heart has entirely ceased. This takes place with a variation according to the diseased condition of which the man dies. As soon as the motion ceases, the man is resuscitated. This is done by the Lord alone.

— *Heaven and Hell, nn.* 445, 447

UNHURT BY DEATH

When a man passes from the natural world into the spiritual, he takes with him everything that belongs to him as a man except his earthly body. (This he leaves when he dies, nor does he ever resume it.[A]) He is in a body as he was in the natural world; and to all appearance there is no difference. But his body is spiritual, and is therefore separated or purified from things terrestrial. And when what is spiritual touches and sees what is spiritual, it is just the same as when what is natural touches and sees what is natural.... A human spirit also enjoys every sense, external and internal, which he enjoyed in the world. He sees as before, hears and speaks as before, smells and tastes as before, and feels when he is touched. He also longs, desires, craves, thinks, reflects, is stirred, loves, wills, as he did previously.... In a word, when a man passes from the one life into the other, or from the one world into the other, it is as though he had passed from one place to another; and he carries with him all that he possesses in himself as a man. It cannot, then, be said, that after death a man has lost anything that really belonged to him. He carries his natural memory with him, too; for he retains all things whatsoever which he has heard, seen, read, learned and thought in the world, from earliest infancy even to the last of life.

— *Heaven and Hell, n.* 461

[A] Heavenly Doctrine, n. 225.

THE WORLD OF SPIRITS

Every man at death comes first into the world of spirits, which is midway between heaven and hell; and there he passes through his own states, and is prepared either for heaven or for hell according to his life.... It is to be observed that the world of spirits is one thing, and the spiritual world another. The spiritual world embraces the world of spirits and heaven and hell.

— *Divine Love and Wisdom, n.* 140

THE WAY OF ONE’S OWN LOVE

After death every one goes the way of his love — he who is in a good love, to heaven, and he who is in a wicked love, to hell. Nor does he rest until he is in that society where his ruling love is. What is wonderful, every one knows the way.

Every one’s state after death is spiritual, which is such that he cannot be anywhere but in the delight of his own love, which he has acquired for himself by his life in the natural world. From this it appears plainly that no one can be let into the delight of heaven who is in the delight of hell.... This may be still more certainly concluded from the fact that no one is forbidden after death to ascend to heaven. The way is shown him, opportunity is given him, and he is let in. But when one who is in the delight of evil comes into heaven, and breathes in its delight, he begins to be oppressed, and racked at heart, and to feel in a swoon, in which he writhes like a snake put near a fire; and with his face turned away from heaven and toward hell, he flees headlong, nor does he rest until he is in the society of his own love.

— *Divine Providence, nn.* 319, 338

It is an abiding truth that every man rises again after death into another life, and presents himself for judgment. This judgment, however, is circumstanced as follows: As soon as his bodily parts grow cold, which takes place after a few days, he is raised by the Lord at the hands of celestial angels who first are with him. If he is such that he cannot be with them, he is received by spiritual angels, and in turn afterwards by good spirits. For all who come into the other life, whoever they may be, are grateful and welcome new-comers. But as every one’s desires follow him, he who has led a bad life cannot remain long with angels or good spirits, but in turn separates himself from them, until at length he comes to spirits of a life conforming with the life he had in the world. Then it seems to him as if he were back in the life of the body; his present life being, in fact, a continuation of his past life. With this life his judgment commences. They who have led a bad life in process of time descend into hell; they who have led a good life, are by degrees raised by the Lord into heaven.

— *Arcana Coelestia, n.* 2119

THE FIRST THREE STATES AFTER DEATH

"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."
— *Rev.*, XXII, 11

CONTINUATION OF THE OUTWARD LIFE

There are three states through which a man passes after death, before he enters either heaven or hell. The first state is that of his outward nature and life; the second, that of his inward nature and life; and the third, one of preparation. A man passes through these states in the world of spirits.

The first state of a man after death is like his state in the world, because he is then similarly in things outward. His appearance is similar, and so are his speech, his mental habit, and his moral and civil life. As a result he does not know but that he is still in the world, unless he pays attention to things that meet his eye, and to what the angels told him at his resuscitation, that now he is a spirit. Thus one life is carried on into the other, and death is only the transition.
— *Heaven and Hell, nn.* 491, 493

REVELATION OF THE INNER LIFE

After the first state is past, which is the state of the outward nature and life, a spirit is admitted into the state of his inward will and thought, in which, on being left to himself to think freely and unchecked, he had been in the world. He slips unawares into this state, just as he did in the world. When he is in this state, he is in himself, and in his very life; for to think freely from the affection properly one's own, is the very life of man, and is the man.

When a spirit is in the state of his inward nature and life, it appears plainly what manner of man he was in the world; for then he acts from his very self. A man who was inwardly in good in the world, then acts rationally and wisely — more wisely, in fact, than he did in the world; for he has been loosed from connection with the body, and so with worldly things, which caused obscurity and, as it were, interposed a cloud. But a man who was in evil in the world, then acts foolishly and insanely — more insanely, in fact, than he did in the world, for now he is in freedom and not coerced. For when he lived in the world, he was sane in his outward life, for so he assumed the appearance of a rational man. When, therefore, his outward life is laid off, his insanities reveal themselves.

— *Heaven and Hell, nn.* 502, 505

INSTRUCTED FOR HEAVEN

The third state of a man after death is a state of instruction. This is a state in the experience of those who enter heaven and become angels.

Instruction in heaven differs from instruction on earth, in that knowledge is not committed to memory, but to life; for the memory of spirits is in their life, inasmuch as they receive and become imbued with everything that agrees with their life, and they do not receive, still less do they become imbued with, anything that disagrees with it; for spirits are affections, and are in a human form like their affections. Being such, they have inspired in them continually an affection for truth for the sake of the uses of life; for the Lord provides that every one may love the uses which suit his genius, a love that is exalted, too, by the hope of becoming an angel.... With every one, therefore, the affection of truth is united to the affection of use, so fully that they act as one. Thereby truth is planted in service, so much so that the truths which angelic spirits learn, are truths of use. Thus are they instructed and prepared for heaven.

— *Heaven and Hell, nn.* 512, 517

HEAVEN

"BLESSED ARE THEY that do His commandments, that they may have right to the tree of life; and may enter in through the gates into the city."

— *Rev.*, XXII, 14

"Thou wilt show me the path of life;
In Thy presence is fulness of joy;
At Thy right hand there are pleasures forevermore."

— *Psalm*, XVI, II

"THE KINGDOM OF GOD IS WITHIN YOU"

Heaven is in a man; and they who have heaven within themselves, come into heaven. Heaven in a man is to acknowledge the Divine, and to be led by the Divine.

Every angel receives the heaven which is around him according to the heaven which is within him. Unless heaven is within a man, none of the heaven around him flows in and is received.

Love to the Lord is the love regnant in the heavens; for there the Lord is loved above all things. Thus the Lord is All in all there. He flows into all the angels, and into each of them. He disposes them; He induces a likeness of Himself on them, and causes Heaven to be where He is. Hence an angel is heaven in the least form; a society is heaven in a greater form; and all the societies together are heaven in the greatest form.

— *Heaven and Hell, nn.* 319, 54, 58

AN ACTUAL WORLD

In general, what appears in heaven, appears the same as it does in our material world of three kingdoms. Things appear before the eyes of angels just as objects of the three kingdoms do before the eyes of men in the world. Still there is this difference: the things which appear in heaven, have a spiritual origin, and those which appear in our world a material origin. Objects of a spiritual origin affect the senses of angels because these senses are spiritual, as those of a material origin affect the senses of men, inasmuch as their senses are material. Heavenly objects are said to have a spiritual origin, because they exist from the Divine which proceeds from the Lord as a Sun; and the Divine that proceeds from the Lord as a Sun is spiritual. For there the Sun is not fire, but Divine Love, appearing before the eyes of the angels as the sun of the world does before the eyes of men; and whatever proceeds from the Divine Love is Divine and is spiritual. Of this origin are all things which exist in the heavens, and they appear in forms like those in our world. It is due to the order of creation that they appear in such forms. According to that order, things which are of love and wisdom with the angels, on descending into the lower sphere in which angels are in respect of their bodies and of their sensation, present themselves in such forms and under such types. These are correspondences.

— *Apocalypse Explained, n.* 926

A WORLD OF ACTION

All heaven’s delights are united to uses and inhere in them, because uses are the goods of love and charity, in which the angels are. The angels find all their happiness in use, from use, and according to use. There is the highest freedom in this because it proceeds from interior affection, and is conjoined with ineffable delight. Uses exist in the heavens in all variety and diversity. Never is the use of one angel quite the same as that of another; nor the delight. What is more, the delights of any one person’s use are countless. These countless and various delights are nevertheless united in an order so that they mutually regard one another, as do the uses of every member, organ and inner part of the body. They are even more like the uses of each vessel and fibre in every member, organ and vital part; each and all of which are so related that they regard each of its own good in the other, and thus in all, and all in each. As a result of this general and several regard they act as one.

— *Heaven and Hell, nn.* 402, 403, 404, 405

OUR CHILDREN IN HEAVEN

Every little child, wheresoever born, whether within the Church or out of it, whether of pious parents or of impious, is received by the Lord at death; is educated in heaven; is taught and imbued with affections of good and by these with knowledges of truth; and then, as he is perfected in intelligence and wisdom, is introduced into heaven and becomes an angel.

When children die, they are still children in the other life. They have the same infantile mind, the same innocence in ignorance, and the same tenderness in all things. They have only the rudimentary capacity of becoming angels; for children are not yet angels, but are to become angels. The state of children in the other life far surpasses that of children in the world; for they are not clothed with an earthly body, but with a body like that of the angels. The earthly body is in itself heavy, and does not receive its first sensations and impulses from the interior or spiritual world, but from the exterior or natural world. In this world, therefore, infants must learn to walk, to control the body’s motions, and to talk. Even their senses, like sight and hearing, must be developed by use. It is quite otherwise with children in the other life. Being spirits, they act at once in expression of their inner being, walking without practice, and also talking, but at first from general affections not yet distinguished into ideas of thought. They are quickly initiated into these, too, however; and this for the reason that outer and inner are homogeneous with them.

The Lord flows into the ideas of children chiefly from their inmost soul, for nothing has closed their ideas, as with adults. No false principles have closed them to the understanding of truth, nor any evil life to the reception of good, nor to becoming wise.

— *Heaven and Hell, nn.* 416, 330, 331, 836

TOWARD THE MORNING OF LIFE

The Lord is present with every human being, urgent and instant to be received; and when a man receives Him, as he does when he acknowledges Him as his God, Creator, Redeemer and Saviour, then is His first Coming, which is called the dawn. From this time the man begins to be enlightened, as to understanding in things spiritual, and to advance into a more and more interior wisdom. As he receives this wisdom from the Lord, so he advances through morning into day, and this day lasts with him into old age, even to death; and after death he passes into heaven to the Lord Himself, and there, though he died an old man, he is restored to the morning of his life, and to eternity he develops the beginnings of the wisdom that was implanted in the natural world.

— *True Christian Religion, n.* 766

The people of heaven are continually advancing towards the spring-time of life; and the more thousands of years they live, the more delightful and happy is the spring to which they attain. Women who have died old and worn out with age, and have lived in faith in the Lord and in charity to the neighbor, come, with the succession of years, more and more into the flower of youth and early womanhood, and into a beauty exceeding every idea of beauty ever formed through the sight. In a word, to grow old in heaven is to grow young.

— *Heaven and Hell, n.* 414

HELL

"If I make my bed in hell; behold, Thou art there."
— *Psalm*, CXXXIX, 8

EVIL IS HELL

Evil with man is hell with him; for it is the same thing whether we say evil or hell. And as a man is the cause of his own evil, therefore he, and not the Lord, also leads himself into hell. So far is the Lord from leading man into hell, that He delivers him from it as far as a man does not will and love to be in his own evil.

All a man's will and love remains with him after death. He who wills and loves evil in the world, wills and loves the same evil in the other life; and then he no longer suffers himself to be withdrawn from it. This is the reason that a man who is in evil is bound fast to hell and is actually there, too, in spirit, and after death he desires nothing more than to be where his evil is. After death, therefore, a man casts himself into hell, and not the Lord.
— *Heaven and Hell, n.* 547

EVIL AND PUNISHMENT

All evil bears its punishment with it. Evil spirits are punished because the fear of punishment is the one means of subduing evils in this state. Exhortation no longer avails, nor instruction, nor fear of the law nor fear for one’s reputation; for now the spirit acts from a nature which cannot be coerced or broken except by punishment.

— *Heaven and Hell, n.* 509

It is a law in the other life that no one shall become worse than he had been in the world.

— *Arcana Coelestia, n.* 6559

GOD WILLS THE DAMNATION OF NONE

If men could be saved by immediate mercy, all would be saved, even those in hell; and indeed there would be no hell, because the Lord is mercy itself and good itself. Therefore it is contrary to His Divine Nature to say that He can save all immediately, and does not save them. We know from the Word that the Lord wills the salvation of all and the damnation of none.

— *Heaven and Hell, n.* 524

MASTER PASSIONS OF HELL

Love of self and love of the world rule in the hells and also constitute them. Love to the Lord and love toward the neighbor rule in the heavens and also constitute them. These loves are diametrically opposite. Love of self consists in wishing well to oneself alone, and not to others except for the sake of oneself, not even to the Church, to one’s country, or to any human society; also in doing good to them, but for the sake of one’s reputation, honor and glory. Unless he sees these in the services he renders them, he says in his heart, “Of what use is it? Why should I do it? Of what advantage will it be to me?”, and he leaves it undone. His delight is only that of self-love. And because the delight which springs from his love makes the life of a man, therefore his life is the life of self; and the life of self is life from man’s *proprium*; and the *proprium* of man, viewed in itself, is nothing but evil. Love of self is of such a quality, too, that, as far as the reins are given it, it rushes on until at length it desires to rule not only over the whole earth, but over the whole heaven, too, and over the Divine Himself.

— *Heaven and Hell, nn.* 554, 556, 559

“OUR NAME IS LEGION”

Men have believed hitherto that there is some one devil who is over the hells, and that he was created an angel of light; but that after he turned rebel, he was cast down with his crew into hell. Men have had this belief because the Devil is named in the Word, and Satan, and also Lucifer, and in these passages the Word has been understood according to the sense of the letter, when yet hell is meant in them by the Devil and Satan.... That there is no single Devil to whom the hells are subject, is also evident from this fact, that all who are in the hells, like all who are in the heavens, are from the human race; and that from the beginning of the creation to this time they amount to myriads of myriads, every one of whom is a devil of a sort according with his opposition to the Divine in the world.

— *Heaven and Hell, n.* 544

COMMUNICATION WITH THE SPIRITUAL WORLD

"BLESSED IS THE man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night."

— *Psalm*, I, 1, 2

ONE'S SPIRITUAL COMPANY

The mind of a man is his spirit which lives after death; and a man's spirit is constantly in company with spirits like himself in the spiritual world. Man does not know that in respect to his mind he is in the midst of spirits because the spirits with whom he is in company in that world, think and speak spiritually. The spirit of man, however, while in the material body, thinks and speaks naturally; and spiritual thought and speech cannot be understood, nor perceived, by the natural human being; nor the reverse. Hence, too, it is that spirits cannot be seen. Yet when a man's spirit is in society with spirits in their world, then he is in spiritual thought and speech with them, too, because his inner mind is spiritual, but the outer natural; wherefore by his inner nature he communicates with them, and by his outer being with men. By this communication a man perceives and thinks analytically. If there were no such communication, man would no more think than a beast, nor any differently from a beast. Indeed, were all commerce with spirits cut off, a man would instantly die.

— *True Christian Religion, n.* 475

“MINISTERS OF HIS, THAT DO HIS PLEASURE”

Man is quite ignorant that he is governed by the Lord through angels and spirits, and that there are at least two spirits with a man and two angels. Through the spirits a communication of the man with the world of spirits is effected; and through the angels, with heaven. As long as a man is not regenerated, he is governed quite otherwise than when he is regenerated. While unregenerated, there are evil spirits with him, who dominate him so fully that the angels, though present, can scarcely do more than guide him, so that he shall not hurl himself into the lowest evil, and bend him to some good — to some good by means of his own desires, indeed, and to some truth through even fallacies of sense. Then, through the spirits who are with him, he has communication with the world of spirits, but not so much with heaven, for the evil spirits rule with him, and the angels only avert their rule. When, however, a man is regenerated, then the angels rule and inspire in him all good and truth, and a horror and dread of evil and falsity. The angels lead the man indeed, but serve only as ministers, for it is the Lord alone, Who, by angels and spirits, governs man.

— *Arcana Coelestia, n.* 50

It is an office of the angels to inspire charity and faith in a man, to observe the direction his enjoyments take, and to restrain and bend them to good, as far as they can in man’s free choice. They are forbidden to act violently, and so to break a man’s cupidities and principles; but are bidden to act gently. It is also an office of theirs to govern evil spirits who are from hell. When evil spirits infuse evils and what is false, the angels instill what is true and good, by which they at least temper an evil. Infernal spirits are continually assaulting, and angels constantly giving protection. Especially do the angels call forth goods and truths which are with a man, and oppose them to the evils and falsities which the evil spirits excite. Hence a man is in the midst, nor does he apperceive the evil or the good; and being in the midst, is free to turn himself to the one or to the other. By such means angels from the Lord lead and protect a man, and this every moment, and every moment of a moment. For, should the angels intermit their care a single instant, man would be plunged into evil from which he could never afterward be led forth. These offices the angels do from a love which they have from the Lord; for they know nothing pleasanter and happier than to remove evils from a man, and to lead him to heaven. That this is their joy, see *Luke*, XV, 7. Scarcely any man believes that the Lord has such a care for man, and this continually, from the first thread of his life to the last, and on to eternity.

— *Arcana Coelestia, n.* 5992

WHOLESOME AND UNWHOLESOME COMMUNICATION

Many believe that a man can be taught by the Lord through spirits who speak with him. They who believe so, and will this communication, do not know, however, that it is attended with danger to their souls. While a man is living in the world, he is in the midst of spirits as to his spirit; nevertheless spirits do not know they are with man, nor a man that he is with spirits. But as soon as spirits begin to speak with a man, they come out of their spiritual state into the man's natural state; and then they know that they are with man, and they unite themselves to the thoughts of his affection, and they speak with him from those thoughts. Thence it is that the spirit speaking is in the same principles as the man, whether these be true or false. These he stirs up, and through his affection, united to the man's, strongly confirms them. All this shows the danger in which a man is who speaks with spirits, or who manifestly perceives their operation. Of the nature of his affection, good or bad, a man is ignorant, also with what others he is associated. If his is a pride of self-intelligence, the spirit favors every thought from that source. Likewise there is the favoring of principles which are inflamed from the fire which those have who are not in truths from any genuine affection for them. Whenever from a like affection a spirit favors a man's thoughts or principles, then the former leads the latter, as the blind lead the blind, until both fall into the ditch.

It is otherwise with those whom the Lord leads. He leads those who love and will truths from Him. Such are enlightened when they read the Word, for there the Lord is, and He speaks with every one according to the latter's apprehension. When these hear speech from spirits, as they do sometimes, they are not taught, but are led, and this so prudently that the man is still left to himself. For every man is led through the affections by the Lord, and he thinks from these freely as if of himself. Were it otherwise, a man could not be reformed, nor could he be enlightened.

— *Apocalypse Explained, nn.* 1182, 1183

AN UNBROKEN ASSOCIATION

Married partners, who have lived in truly conjugial love, are not separated in the death of one of them. For the spirit of the deceased partner lives continually with the spirit of the other, not yet deceased, and this even to the death of the other, when they meet again and reunite, and love each other more tenderly than before; for now they are in the spiritual world.

— *Conjugial Love, n.* 321

THE CHURCH

“BEHOLD, THE TABERNACLE of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.”
— *Rev.*, XXI, 3

THE CHURCH IN GOD’S SIGHT

The Church is in man, and not outside of him; and the Church at large consists of the men who have the Church in them. — The Church consists of those who from the heart acknowledge the Divine of the Lord, who learn truths from Him by the Word, and do them. — Every one who lives in the good of charity and of faith is a Church and a Kingdom of the Lord. — The Church in general is constituted of those who are severally Churches, however remote they are from one another. — The Church of the Lord is scattered throughout the whole world.

— *Heaven and Hell, n.* 57
— *Apocalypse Explained, n.* 388
— *Arcana Coelestia*, n. 6637; ib., n. 9256

A SUCCESSION OF CHURCHES

There have been four Churches on this earth since the day of creation; a first, to be called the Adamic, a second, to be called the Noachic; a third, the Israelitish; and a fourth, the Christian. After these four Churches, a new one will arise, which is to be truly Christian, foretold in *Daniel* and in the *Apocalypse*, and by the Lord Himself in the Evangelists, and looked for by the Apostles.

— *Coronis*, Summary, I, VIII

EARLY CHRISTIANITY AND ITS DECLINE

When a Church is raised up by the Lord, it is in the beginning blameless; and one then loves the other as his brother, as we know of the primitive Church after the Lord's advent. At that time, all the sons of the Church lived together like brothers, and also called one another brother, and mutually loved each other. But in the course of time charity diminished, and vanished; and as it vanished, evils succeeded; and together with evils falsities insinuated themselves. Hence came schisms and heresies, which would never come to be, were charity regnant and alive.

— *Arcana Coelestia, n.* 1834

THE LORD'S SECOND COMING: WHEN? HOW?

Now is the Lord's Second Coming, and a New Church is to be instituted. The Second Coming of the Lord is not a coming in Person, but in the Word, which is from Him, and is Himself. We read in many places that the Lord will come in the clouds of heaven. The "clouds of heaven" mean the Word in its natural sense, and "glory" the Word in its spiritual sense, and "power" the Lord's power by means of the Word. So the Lord is now to appear in the Word. He is not to appear in Person because, since His ascension into heaven, He is in the Glorified Humanity, in which He cannot appear to any man, unless He opens the eyes of his spirit first, and this cannot be done with any one who is in evils and thence in falsities. It is vain, therefore, to believe that the Lord will appear in a cloud of heaven in Person; but He will appear in the Word, which is from Him, and so is Himself.

— *True Christian Religion, nn.* 115, 776, 777

What occurred at the end of the Jewish Church has occurred similarly now; for at the end of that Church, which was when the Lord came into the world, the Word was interiorly opened. Interior Divine truths were revealed by the Lord, which were to serve the New Church to be established by Him, and did serve it, too. To-day, again, for similar reasons, the Word has been interiorly opened, and divine truths still more interior have been revealed, which are to serve a New Church, which will be called the New Jerusalem.

— *Apocalypse Explained, n.* 948

A NEW CHURCH

It was foretold in the *Apocalypse* (XXI, XXII) that at the end of the former Church a New Church was to be instituted, in which this would be the chief teaching: that God is One in Person as well as in Essence, in Whom is the Trinity, and that that God is the Lord. This Church is what is there meant by the New Jerusalem, into which only he can enter who acknowledges the Lord alone as God of Heaven and earth.

— *Divine Providence, n.* 263

The descent of the New Jerusalem cannot take place in a moment, but becomes a fact as the falsities of the former Church are removed. For what is new cannot enter where falsities have previously been engendered, unless these are eradicated; which will take place with the clergy, and so with the laity.

— *True Christian Religion, n.* 784

THE ULTIMATE GOAL

Were it received as a principle, that love to the Lord and charity to the neighbor are what the whole Law hangs on and are what all the Prophets speak of, and thus are the essentials of all doctrine and worship, then the mind would be enlightened in innumerable things in the Word, which otherwise lie hidden in the obscurity of a false principle. In fact, heresies would be scattered then, and out of many one Church would come to be, however the doctrines flowing therefrom or leading thereto, and the rituals, might differ. Were the case so, all men would be governed as a single human being by the Lord; for all would be as members and organs of one body, which, dissimilar in form and function though they are, still have relation to one heart only, whereon they each and all depend. Then, in whatever doctrine or outward worship one might be, he would say of another, “This man is my brother. I see that he worships the Lord, and that he is a good man.”

— *Arcana Coelestia, n.* 2385

MEMORABLE SAYINGS

All religion has relation to life; and the life of religion is to do good.

Love in act is work and deed.

Heaven is a kingdom of uses.

No one who believes in God and lives well is condemned.

Shunning evils as sins is the mark of faith.

To resist one evil is to resist many; for every evil is united with countless evils.

If you wish to be led by the Divine Providence, employ prudence as a servant and attendant who faithfully dispenses his Lord’s goods.

Where men know doctrine and think according to it, there the Church *may be*; but where men act according to doctrine, there alone the Church *is*.

It is not the desire of an intelligent man to be able to confirm whatever he pleases; but to be able to see truth as truth, and falsity as falsity, and to confirm his insight, is the way of an intelligent man.

To reason only whether a thing is so or not, is like reasoning about the fit of a cap or a shoe without ever putting it on.

It is the essence of God’s love to love others outside Himself, to desire to be one with them, and from Himself to render them blessed.

The absence of God from man is no more possible than the absence of the sun from the earth through its heat and light.

Truths perish with those who do not desire good.

Peace has in it confidence in the Lord — that He governs all things, and provides all things, and leads to a good end.

The Lord powerfully influences the humble.

Innocence is willingness to be led by the Lord.

One’s distance from heaven is in proportion to the measure of one’s self-love.

Peace in the heavens is like spring in the world, gladdening all things.

No two things mutually love each other more than do truth and good.

Love consists in desiring to give our own to another and in feeling as our own his delight.

A wicked man may shun evils as *hurtful*; none but a Christian can shun them as *sins*.

If a man studies the neighbor and the Lord more than himself, he is in a state of regeneration.

The Lord acts mediately through heaven, not because he needs the aid of the angels, but that they may have functions and offices, life and happiness.

Good is like a little flame which gives light, and causes man to see, perceive and believe.

Evil itself is disunion.

To serve the Lord is to be free.

The Biographies

A famous gazebo built by Swedenborg — Swedenborg lived on Hornsgatan in Stockholm in c. 1750, where he created a garden that was open to the public. The gazebo was visited and used by supporters of Swedenborganism.

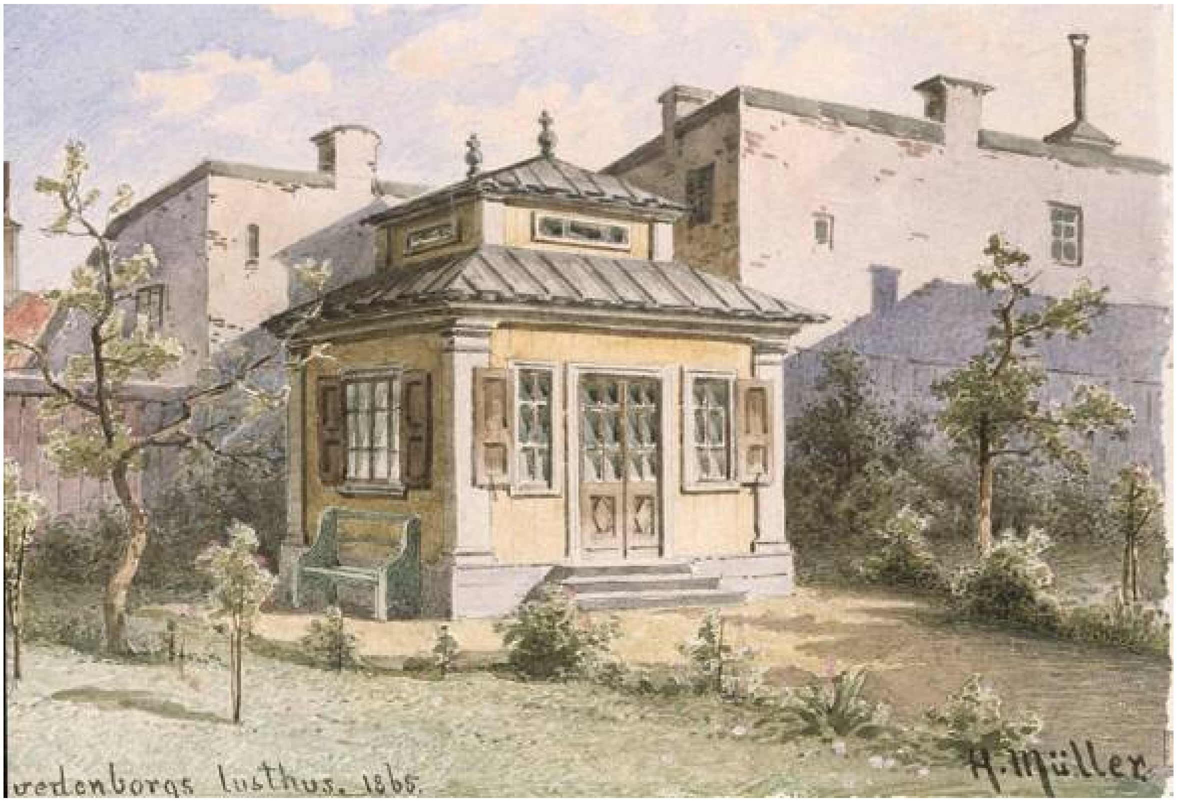
vedenborgs lusthus. 1865.
A. Müller

The gazebo in 1896

Emanuel Swedenborg, Servus Domini (1904) by John Bigelow

From 'A Compendium of the Theological Writings of Emanuel Swedenborg'

Among the men who have been instrumental in contributing to the moral and spiritual progress of our kind, there is no one in any age who has claimed to have rendered a more important service than Emanuel Swedenborg. If we can accept his own declarations, he was the immediate instrument of the Lord in making intelligible to men a new and incalculably important order of truths, upon a class of subjects which most directly affect man's spiritual nature and destiny; he claimed to have explored entirely new and unattempted regions of truth, to have discovered new degrees of human faculties, their qualities, their laws of action and development; to have entered consciously into the highest realms of spiritual existence, and to have brought away with him a full, clear and absolutely authentic account of what he observed of the new and better worlds to which he was admitted.

His reports were listened to at first with distrust or derision. They gradually arrested the attention of a few thoughtful men who took the trouble to study and explain them. His hierophants rapidly assumed the proportions of a sect. And it is not to be denied that the steadily increasing influence which his teachings are exerting upon human society is a phenomenon in some respects quite unprecedented. The American Swedenborg Printing and Publishing Society was organized and has been sustained for a quarter of a century, exclusively for the publishing and popularizing of his writings. This Society, with other agencies in the United States, has supplied not less than fifteen hundred libraries with his works, and has circulated about sixty thousand copies of them besides. Through the liberality of Mr. Iungerich, a zealous disciple of Swedenborg, 26,703 copies of the *True Christian Religion*, and 19,690 copies of the *Apocalypse Revealed*, both large and costly works, have been furnished gratuitously to all the clergy, of whatever religious denomination, that have expressed a desire to possess them. The American New Church Tract and Publication Society has supplied the clergy gratuitously with 24,944 copies of his work on *Heaven and Hell*. The same Society also distributes annually over two hundred thousand tracts and kindred publications, designed to present the doctrines of the "New Church" in a popular form. The British and Foreign Swedenborg Society, established in 1810, have distributed by way of donation among colleges, public institutions, the clergy and others, between seven and eight thousand volumes of his writings, in addition to their annual sales, ranging for many years past from five to seven thousand volumes. The annual sales of the tracts of the English tract societies range between forty and fifty thousand a year.

In other countries the demand for "New Church" literature has also been more or less remarkable. Some or all of Swedenborg's works have been published in the Latin, Sanscrit-Hindu, French, Swedish, German, Icelandic, Italian, Norwegian, Russian, Spanish, Dutch, Polish, and Welsh languages, and every year is adding to the number made accessible by translation to new classes of readers in every quarter of the globe.

It is an axiom in history that "a religion that does not propagate itself and its sacred books is either dying or dead." If the converse of this be true, that the religion that does propagate itself and its sacred books is alive and flourishing, there is no branch of the Christian Church that exhibits more vitality than that with which the name of Swedenborg has been associated.

It is more than a century since this illustrious Swede commenced the publication of his theological writings. They were all written in the Latin tongue; were published at his own expense, in very limited editions, and the earlier ones without his name. Most of the copies were presented by him to public libraries, or to personal friends supposed to be interested in the subjects of them. No special effort was made in his life-time to attract public attention to their contents. The press of the period seems scarcely to have known of their existence. Quietly, but steadily, however, they have gained readers, and their doctrines, converts, until now his disciples may be found in every Christian land; his works in the language of every civilized people; and his doctrines more or less leavening the pulpit teachings of every Christian sect. This growth and vitality of a comparatively modern system of religious instruction and

Biblical interpretation is in many respects without a precedent. It would, I think, be difficult to name an instance of any other society organized expressly for the propagation and exposition of the teachings of an uninspired writer that has been maintained for any considerable fraction of such a period of time as has elapsed since the writings of Swedenborg were first submitted to the public. Of all the founders of schools of thought since the Apostles, I recall none to whom such homage has been paid.

This vitality seems to be the more exceptional and extraordinary from the fact that Swedenborg took no steps looking to the foundation of a sect. He not only disclaimed in the most explicit terms any such purpose, but he lived and died a communicant of the Lutheran Church, in which he was reared. To whatever conclusion, therefore, one may come in regard to his authority as a teacher of theology, it is clear that he belonged to an order of men very rare in the world, who brought extraordinary gifts to the study of the most important problems of human life; and that the wisest may learn much from his writings, while no one can afford to make light of his extraordinary influence, nor of the means by which he acquired it.

I.

1688-1710.

Emanuel Swedenborg was born at Stockholm, in Sweden, on the 29th day of January, 1688, and died on the 29th day of March, 1772, having attained the then unusual age of eighty-four years. His life divides itself into three sharply-defined periods.

First, the period of his childhood and Academic life, reaching to 1710.

Second, the Scientific period, from 1710 to 1742.

Third, the ‘“Illuminated” period, from 1742 to 1772.

Swedenborg was descended from a family of successful and opulent miners. He was the third child of Jesper Swedberg, who attained successively the positions of chaplain of the Court in 1688; Pastor of Wingaker in 1690; professor in the University of Upsala in 1692; Dean of the cathedral in Upsala in 1694; superintendent of the Swedish churches in America, London, and Portugal in 1696; and Bishop of Skara in 1703. The father was chaplain at Court when Emanuel was born, and by his fearless, straightforward and truly apostolic demeanor, soon won the entire confidence of his King. He commenced his duties as chaplain by exercising his regiment, consisting of 1,200 men, in the catechism. In a voluminous Autobiography which he left behind him in MS., he tells us:— “To this they were quite unused, so that when they saw me coming they quailed more than they ever did before the enemy. But when I began telling them stories from the Bible in a quiet way, they soon came to like me so well that they did not care to go away when their time was up and another detachment was to come in, so that between the two I was near being trampled under their feet. The officers, too, sat at the table listening and exchanging with me edifying remarks. At one yearly muster of the regiment I told them that the next year I should give a catechism to each man who should be able to read it, at the same time taking down the names of those who could then read, numbering three hundred. The next year I found six hundred who could read, and it cost me six hundred copper dollars to redeem my promise. I betook myself to the King, told him of the expense I had incurred, and he at once pulled out his purse filled with ducats, and gave me a handful without counting them."

Father Swedberg was no time-server, and neither found nor sought one way for the rich and powerful and another for the poor and feeble, to get to heaven. He was a strict disciplinarian; he insisted upon the observance of the Sabbath, and exhibited a blunt and honest persistency in the discharge of his duties, which, though irksome to those to whom all religious restraints are irksome, and involving him in no end of trouble, pleased the King very much. One day his Majesty said to him, "You have many enemies." "True," said the chaplain, "the servant of the Lord, your Majesty, is not good for much who has not enemies." On another occasion, the King, under an impulse of gratitude for something he had done, said, "Ask what you like, and you shall have it."

"From that day," Swedberg tells us, "I became more earnest and wary in all I said or did. I asked nothing for myself nor mine, no, not the half of a stiver; but spoke to the king freely of meritorious poor men, and he always attended to my suggestions. I also pleaded for schools, colleges, and for the diffusion of religious publications. When he asked me who should be appointed to a vacant living, I named the person I thought best fitted for it, and he always got it. Hence many good men came into rich livings, to their joyful surprise, and without any suspicion of the cause. As I found every day freer access to his Majesty, I prayed with my whole heart unto God that I might not become proud nor misuse my opportunities, but that he would consecrate me to His service and glory; and that I might fulfil my every duty with watchfulness, never forgetting that Court favor is capricious, and that I was surrounded with gossips and backbiters. Moreover I laid down these two rules for myself: first, to meddle in no affairs, political or worldly, with which I had no business. And second, never to speak ill of any one, should he even be my worst enemy and persecutor."

His Episcopate over the Swedish church in Pennsylvania furnished the bishop with the occasion for publishing a little work, made up of reports from his clergy there, entitled *America Illuininata, written and published in 1732 by her bishop, Dr. Jesper Swedberg, Skara*, the first and only English translation of which appeared in the New Church Magazine of Boston, in the September and succeeding numbers of 1873-1874.

The bishop lived to the advanced age of eighty-two, fulfilling acceptably all the duties of his Episcopate to the last. His first wife, — he was three times married, — the mother of Emanuel, was Sarah Behm, daughter of Albert Behm, assessor in the college of mines and owner of the extensive mines of Tallfors. The social position occupied by the family, both on the father’s and on the mother’s side, justify the presumption that their children enjoyed the best educational advantages that Sweden afforded at that period. Of him, as of Samson, it may be said he was born a Nazarite from his mother’s womb. In one of his letters to Dr. Beyer, near the close of his life, he said:

“From my fourth to my tenth year I was constantly occupied with thoughts of God, salvation, and the spiritual affections of men; and several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me. From my sixth to my twelfth year, I used to delight in conversing with clergymen about faith, saying that the life of faith is love, and that the love which imparts life is love to the neighbor; also that God gives faith to every one, but that they only receive it who practise that love. I knew of no faith, at that time, than that God is the Creator and Preserver of Nature; that He imparts understanding and a good disposition to men, etc. I knew nothing at that time of that learned faith which teaches that God the Father imputes the righteousness of His Son to whomsoever, and at such times as, He chooses, even to those who have not repented and have not reformed their lives. And had I heard of such a faith it would have been then, as it is now, above my comprehension.”

Of his academic life we only know that he was educated at the University of Upsala, and in point of scholarship was admirably equipped for the studies to which he consecrated the rest of his life. He introduced himself to the world in 1709, with a *Selection of Sentences from Seneca and Publius Syrus Mimus*, enriched with comments of his own on "*Friendship*" and on other virtues.

II.

1710-1742.

The second period of Swedenborg's life was devoted to the study and the practical application of Natural Science. His rare gifts for mathematics and mechanics soon won for him the favor of the young king Charles XII, the office of Assessor of Mines, and a patent of nobility, with a seat in the upper house of the Swedish Parliament.

On leaving the university, and while preparing for a prolonged sojourn in England, to perfct his education, he revealed, in a letter to his brother-in-law, Benzelius, the bent his mind had already received towards the study of mathematics. " · · · And now at my departure," he wrote, "I propose to myself, gradually to gather and work up a collection *of things discovered and to be discovered in mathematics*, or, what is nearly the same thing, to measure *the progress made in mathematics during the last one or two centuries*. This collection will include all branches of mathematics, and will I trust be of use to me during my journeys."

In his twenty-first year he was sent to England, where on less than $200 a year he spent between two and three years in the prosecution of his favorite study, and its application to the sciences of astronomy and mechanics, — seeking the acquaintance and frequenting the society of those who were presumed to be masters of those sciences. Writing to Benzelius, soon after his arrival in London, he says: “I study Newton daily, and am very anxious to see and hear him.” Sir Isaac Newton at this time was in his seventieth year, and president of the Royal Society, of which Sir Hans Sloane was secretary. Swedenborg goes on: “I have provided myself with a small stock of books for the study of mathematics, and also with a certain number of instruments, which are a help in the study of science. I hope that, after settling my accounts, I may have sufficient money left to purchase an air-pump.”

He writes again in April following, to Benzelius, who was librarian of the University at Upsala:

“Would you not like to have for the use of the Library a good air-pump, with all the apparatus belonging to it, and the improvements invented by members of the Royal Society? I will send you shortly the books about it, the price and a list of everything belonging to it. Three have been sent to Russia; for there are many Russians here. They mostly study mathematics and navigation, adapting themselves to the taste of their chief, who took a wonderful interest in these subjects during his visit here. The Czar purchased, also, from Mr. Edmund Halley, for eighty pounds, his ‘incomparable quadrant,’ which he used in discovering the southern stars at St. Helena; and with which he took pretty good observations of the moon and the planets in 1683, 1684, and other years.

....

“I visit daily the best mathematicians here in town. I have been with Flamsteed, who is considered the best astronomer in England, and who is constantly taking observations, which, together with the Paris observations, will give us some day a correct theory respecting the motion of the moon and of its appulse to the fixed stars; and with its help there may be found a true longitude at sea. He has found that the motion of the moon has as yet by no means been well determined; that all theoretical lunar tables are very imperfect; and that the same errors or deviations which are noticed in an earlier period of eighteen years and eleven days, occur again afterwards.”

In view of Swedenborg’s later career, as a student and teacher of theological science, — upon which his earlier studies must be presumed to have had their influence, — it may not be without profit to read the observations of one of his eminent French contemporaries, upon the judgment passed upon mathematical studies, in which Swedenborg was so proficient, by two of the most popular and illustrious theological teachers of the preceding generation. D’Alembert, in his *Eloge of Bossuet*, says:

“Of all the profane studies, that of mathematics was the only one which the young ecclesiastic believed he had a right to neglect; not from contempt of them (we do not fear to say that such a contempt would be a stain upon the memory of the great Bossuet), but because such knowledge did not appear to him of any utility to religion. We might be accused of being at once judges and parties if we dared to appeal from this rigorous proscription. Nevertheless it should be permitted us to observe, all individual interest apart, that the growing theologian did not treat with adequate justice or information a science which is not so useless as he thinks, to the theologian; a science in effect so suitable, — not to correct those who are indifferent to the truth (*les esprits faux*), condemned to remain what nature made them, but to fortify, in better natures, that justness so much the more necessary as the subject of their meditation is more important or more sublime. Could Bossuet be ignorant that the habit of demonstration, in leading us to recognize and seize evidence in everything which is susceptible of proof, teaches us also not to call that demonstration which is not, and to discern the limits which, in the narrow circle of human knowledge, separate daylight from twilight, and twilight from darkness?

"Shall we have the courage to avow here also that the indulgent Fenelon, so unlike Bossuet in other respects, treated mathematics yet more rigorously than he? He wrote in so many words to a young man, whom he directed *not to allow himself to be bewitched by the diabolical attractions of geometry, which should extinguish in him the spirit of grace*. Without doubt the arid and severe speculations of this science, which Bossuet accused only of being useless to theology, appeared, to the tender and exalted soul of Fenelon, a poison to those mystic contemplations for which he had but too marked a weakness. But if that was all of geometry's crime, in the eyes of the Archbishop of Cambray, it is difficult to pronounce her guilty."

Whether less mathematics in Swedenborg or more in Bossuet would have modified, to any important extent, their opinions or their influence as religious teachers, is a question about which the greatest diversity of opinion might exist; but it will scarcely be questioned, that a habit of subjecting problems of natural science to the mathematical crucible is calculated to inspire confidence in the conclusions which a mind formed by such a habit is satisfied with.

The fruits of Swedenborg’s labors, during what we have termed the second period of his career, are preserved in seventy-seven distinct works, all of which were written in Latin, except twenty in the Swedish tongue. About half of the whole are still in manuscript, the substance of most of them having been incorporated into the larger works which were printed. Though it will not probably be contested, that Swedenborg led all his contemporaries in nearly if not quite the whole range of applied science which he cultivated, his scientific writings are chiefly interesting to the modern reader for the part they had in preparing him for the higher task to which he felt himself called to consecrate the last thirty years of his life. The mere titles of his scientific works are enough to appall the modern student, by the evidence they furnish of his industry and the range of his explorations. They also show that this man, whom the world has been disposed to regard as the most chimerical of dreamers, was the most practical as well as one of the most ingenious of philosophers.

He was the first to introduce into Sweden the differential and integral calculus.

The validity of a patent for the modern air-tight stove, now in such universal use, has been recently contested and set aside in our courts, upon the ground that the principle of the stove was discovered and made known by Swedenborg more than a century ago.

His *Specimens of Chemistry and Physics* contain the germs of the atomic theory set forth afterwards by Dalton.

The French chemist Dumas ascribes to Swedenborg the creation of the modern science of crystallography.

Nineteen years before Franklin’s famous experiments, Swedenborg had reasoned out the identity of lightning and electricity.

He anticipated Laplace by more than thirty years in the discovery that the planets and planetary motion are derived from the sun; and while his hypothesis differs essentially from that of Laplace, it is experimentally illustrated by De Plateau’s celebrated experiment of a rotating fluid mass relieved from the action of gravity.

He also discovered the animation of the brain; its coincidence during formation with the systole and diastole of the heart, and, after birth, with the respiration of the lungs; and, incidental to this, the universal motion generated by the lungs and distributed to the whole animal machine.

It is now a well recognized law of physical science, that Action and Reaction are equal, simultaneous and contrary. Prof. Bartlett, late of the United States Military Academy at

West Point, nearly a quarter of a century ago, used the above law expressed in a single formula, from which he derived all the consequences of the action of force upon matter. He says (referring to its introduction in 1856):

"That formula was no other than the simple analytical expression of what is now generally called the *law of the conservation of energy*, which has since revolutionized science in nearly all its branches, and which at that time was but little developed or accepted. It is believed that this was not only the first, but that it even still is the only treatise on Analytical Mechanics in which all the phenomena are presented as mere consequences of that single law."

The same law of Action and Reaction, as applied to the moral forces, was stated by Swedenborg more than a century ago, giving us a striking illustration of the universality and simplicity of the law govering both worlds. In its later phase it is an essential part of what the disciples of Swedenborg regard as the most conclusive argument that has yet been made in favor of the freedom of the Will.

Among all the men who rose to eminence in any of the departments of Natural Science during his time, it would be difficult to name one whose labors in the different departments of applied science it would be more interesting or more profitable to dwell upon. They suggest to the most careless reader, what a more careful examination would demonstrate, that the most striking feature of unity that characterizes them all, from the beginning to the end, and towards which every thing he did, studied or wrote seemed to tend, was to find the ultimate or final source of power; that force which, both as a philosopher and as an officer of the state, he had been engaged from his youth upward in trying to reduce to the service of mankind; and to the contemplation and service of which, when found, he consecrated the remainder of his life.

The ability to treat such a variety of topics, and most of them, I may add upon the authority of perfectly competent testimony, as no other man of the time could have treated them, is due to qualities of mind and character which have scarcely received from his biographers the attention they merit. There was no kind of knowledge which could be made useful to his fellow creatures that he thought it beneath him to master, or which he neglected an opportunity of mastering. In one of his letters, dated July 18, 1709, he says:

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"During my stay here, I have acquired the manual art of binding books; for we have a book-binder with us; I have already displayed my skill upon two books, which I bound in half-morocco."

On March 6 following he writes that he had added another accomplishment to that of book-binding:

"I have little desire to remain here much longer," he says, "for I am wasting most of my time. Still, I have made such progress in music, that I have been able several times to take the place of our organist."

Swedenborg could never see anything done exhibiting ingenuity, or skill, and usefulness, combined, that he did not experience what he described as an "immoderate desire," to master its secret. Writing afterwards from London, he said:

"I also turn my lodgings to some use, and change them often; at first I was at a watchmaker's, and now I am at a mathematical instrument maker's; from them I take their trade, which some day will be of use to me. I have recently computed, for my own pleasure, several useful tables for the latitude at Upsala, and all the solar and lunar eclipses which will take place between 1712 and 1721; I am willing to communicate them if it be desired. In undertaking, in astronomy, to facilitate the calculation of eclipses, and the motion of the moon outside those of the syzygies, and also in undertaking to correct the tables so as to agree with the new observations, I shall have enough to do."

Writing to his brother-in-law in 1712, about some globes that he had been instructed to procure for the Royal Library, he says:

"It is almost impossible to get the paper for the globes; for they are afraid they will be copied. Those that are mounted are, on the other hand, very dear. I have therefore thought of engraving a couple myself, with my own hands, — but only of the ordinary size, ten-twelfths of a Swedish foot, — and after they are done I will send both the drawing and the plates to Sweden. After my return I may perhaps make some of more value. I have already perfected myself so much in the art of engraving that I consider myself capable of it. A specimen of my art I enclose in my father’s letter; this, which illustrates some of my inventions, was the first thing I took in hand. At the same time I have learned so much from my landlord, in the art of making brass instruments, that I have manufactured many for my own use. Were I in Sweden, I should not need to apply to any one to make the meridians for the globe, and its other appurtenances.

“With the little *camera obscura*, which you had the kindness to send me, I have already learned perspective drawing to my own satisfaction. I have practiced on churches, houses, etc. If I were among the lifting machines in Fahlun or elsewhere, I could make drawings of them as well as any one else, by means of this little instrument.”

Here we have a man perfectly equipped for eminent success in the highest range of philosophical inquiry, who, in the short space of five or six years, makes himself practically acquainted with seven of the industrial arts, — book-binding, music, the manufacture of watches, furniture, and mathematical instruments, engraving, perspective drawing; no one of which in the days of Plato would have been, and scarcely now is, thought a desirable acquisition for a gentleman. At the comparatively early age when these letters were written, Swedenborg was coming, unconsciously, perhaps, under the dominion of the great principle which he lived afterwards to illustrate with singular efficacy, both by precept and example, that the only genuine happiness this life or any other can yield, results from efforts to promote the welfare of others.

When he published his *Opera Philosophica et Mineralia*, in which he gave with considerable detail the theoretical and practical process of copper and iron melting, he was taken to task by others in the business, for revealing its mysteries to the public. Speaking of these censors in one of his letters, he writes:— “There are some who love to hold knowledge for themselves alone, and to be reputed possessors and guardians of secrets. People of this kind grudge the public everything; and if any discovery by which Art and Science will be benefited comes to light, they look at it askance with scowling visage, and probably denounce the discoverer as a babbler, who lets out secrets. Why should secrets be grudged to the public? Why withheld from this enlightened age? Whatever is worth knowing should by all means be brought into the common market of the world. Unless this be done we can neither grow wiser nor happier with time.”

It was this early direction of his character and life which made him one of the earliest and most enlightened apostles of popular sovereignty. For his own and his excellent father’s public services, his family was ennobled in 1718, and it then took the name of Swedenborg. This gave him a seat in the House of Peers or upper house of the Swedish Parliament, where he exhibited a capacity for statesmanship scarcely inferior to that which made him famous as a philosopher. He was one of the most conspicuous champions of a constitutional government for Sweden, that should set bounds to the whims of a capricious sovereign, and his too unrestricted power. He boldly took the stand to which Hampden and Russell only a few years before had been martyrs, — and which it required great courage, sagacity and virtue to maintain, in any legislative body in the eighteenth century, — that government should be organized and conducted for the good of the governed, and that no man was fit to be entrusted with absolute power. “No one,” he said in one of his memorials to the Diet, involving the question of enlarging the prerogatives of the Crown, “No one has the right to leave his life and property in the absolute power of any individual; for of these God alone is master, and we are merely His stewards in this world. . . . I shudder when I reflect what may happen, and probably will happen, if private interests, by which the public good is shoved into the background, should gain the ascendency here. Besides, I cannot see any difference between a king of Sweden who possesses absolute power and an idol; for all turn themselves heart and soul as well to the one as to the other; they obey his will, and worship what passes from his mouth.”

During his youth, Swedenborg had witnessed the misfortunes into which an unlimited monarchy had precipitated his country, — the misery and distress of eighteen years of war, with its dearly-bought victories and its bloody defeats, its decimated armies, followed by a bankrupt treasury, pestilence and famine, — and though always a favorite of the king, he never relaxed his efforts, from the day he was clothed with the responsibilities of a legislator, to bring the power and prerogatives of the crown under the supervision and control of the people, or their representatives. So successful were he and his colleagues in curtailing the royal authority, that when, in 1756, the king refused his signature to measures resolved upon by the Privy Executive Council, he was one of the members of the Diet who empowered the Council to put the royal signature to the bill with a Stamp.

Pausing at Rotterdam in 1736, while on one of his continental excursions, he made a record of his admiration of the republican institutions of Holland, in which he discovered “the surest guarantee of civil and religious liberty, and a form of government more pleasing in the sight of God than that of absolute empire.” “In a Republic,” he adds, “no undue veneration and homage is paid to any man, but the highest and the lowest deems himself the equal of kings or emperors. . . The only being whom they venerate is God. And where He alone is worshipped, and men are not, is the country most acceptable to Him. . . They do not abase themselves under the influence of shame or fear, but may always preserve a firm, sound mind; and with a free spirit and erect air may commit themselves and their concerns to God, who alone claims to govern all things. Far otherwise,” he continues, “is the case under absolute governments, where men are trained to simulation and deceit; where they learn to have one thing in their thoughts and another on their tongue; and where, by long habit, they become inured to what is fictitious and counterfeit, that even in divine worship they speak one thing and think another, and try to palm off upon God their falsity and adulation.” This was strong language to use at a time when all Europe, save the small states of Holland and Switzerland, were under the rule, practically, of absolute monarchs.

At a period, too, when every country was trying to pay its debts with a cheaper money than that by which they were incurred, Swedenborg was an impassioned champion of specie payments, a sound currency, and an honest maintenance of all public engagements. The Count A. J. Von Höpken, for many years prime minister of Sweden while Swedenborg sat in the House of Peers, in a letter to a friend, said of Swedenborg:

"He possessed a sound judgment upon all occasions; he saw everything clearly, and expressed himself well on all subjects. The most solid and the best written memorials presented to the Diet of 1761 on matters of finance were from his pen."

Two or three appeals on this subject have been preserved. One of them closes with the following paragraph:

"If any country could exist by means of a paper currency, which is a substitute for, but is not, money, it would be a country without a parallel."

Swedenborg also labored earnestly in the Diet to check intemperance. On the fly-leaf of one of his books was found the following, in his hand-writing: "The immoderate use of spirituous liquors will be the ruin of the Swedish people." He proposed several measures to the Diet intended to lessen the consumption of spirits, and the waste of grain in their distillation. In order to diminish the number of drunkards, he recommended, in one of his memorials to the Diet, that “all public houses in town should be like bakers’ shops, with an opening in the window through which those who desired might purchase whiskey or brandy, without being allowed to enter the house and lounge about in the tap-room.”

Another of his propositions, which was adopted by the Diet, was to limit the distillation of whiskey, and to raise it in price by farming out the right of distilling it. “If the distilling of whiskey,” he says in his memorial to the Diet, “were farmed out in every judicial district, and also in the towns, to the highest bidder, a considerable revenue might be obtained for the country, and the consumption of grain might also be reduced; that is, if the consumption of whiskey cannot be done away with altogether, which would be more desirable for the country’s welfare and morality than all the income which could be realized from so pernicious a drink.”

III.

1743-1772.

Before the last important scientific work of Swedenborg had come from the press, he had an experience so unusual as to be almost unique, that changed the direction and character of his studies for the rest of his life. What this experience was, is best described in his own words. In a brief Autobiography which he prepared, near the close of his eighty-second year, he says:

“But all that I have thus far related, I consider of comparatively little importance; for it is far transcended by the circumstance that I have been called to a holy office by the Lord Himself, who most mercifully appeared before me. His servant, in the year 1743, when He opened my sight into the spiritual world, and enabled me to converse with spirits and angels; in which state I have continued up to the present day. From that time I began to print and publish the various arcana that were seen by me, concerning Heaven and Hell, the State of Man after Death, the True Worship of God, the Spiritual Sense of the Word, and many other important matters conducive to salvation and wisdom.”

The same year that he wrote the foregoing, one of the Swedish bishops had given orders for the confiscation of his work *De Amore Conjugiali*. Swedenborg addressed a memorial to the king upon the subject, in which he complained, among other things, that he had been treated as no one had ever been treated before in Sweden since the introduction of Christianity; and in the course of his remonstrance he gives a more detailed account of what he regarded as his illumination.

“I humbly beg,” he says, “to make the following statement: — That our Saviour visibly revealed Himself before me, and commanded me to do what I have done and what I have still to do. And that thereupon He permitted me to have intercourse with angels and spirits, I have declared before the whole of Christendom; in England, Holland, Germany, and Denmark, in France and Spain, and also on various occasions in this country before their Royal majesties, — and especially when I enjoyed the grace to eat at their tables, in the presence of the whole Royal family, and also of five senators and others; at which time my mission constituted the sole topic of conversation. Subsequently, I made this known also to many senators; and among these, Count Tessin, Count Bonde and Count Hopken have found it in truth to be so; and Count Hopken, a gentleman of enlightened understanding, still continues to believe; not to mention many others, both at home and abroad, among whom are kings and princes. All this, however, the Chancellor of Justice, if public rumor is correct, declares to be false. Should he reply that the thing is inconceivable to him, I cannot gainsay it, since I am unable to put the state of my sight and speech into his head; neither am I able to cause angels and spirits to converse with him; nor do miracles happen now. But his very reason will enable him to see this when he has thoughtfully read my writings, — wherein much may be found which has never before been revealed, and which could only be discovered by actual vision, and intercourse with those who are in the spiritual world. In order that reason may see and acknowledge this, I beg that your Majesty may peruse what has been said on this subject in my book *De Amove Conjugiali*, in a memorable relation on pages 314 to 316. . . If any doubt should still remain, I am ready to testify with the most solemn oath that may be prescribed to me, that it is entirely true, a reality without the least fallacy, that our Saviour permits me to experience this. It is not on my own account, but for His interest in the eternal welfare of all Christians. Such being the facts, it is wrong to pronounce them false, though they may be pronounced incomprehensible."

In a letter addressed in 1771 to the Landgrave of Hesse-Darmstadt, Swedenborg assigns the reason for his selection as the channel of this new revelation:

"In your gracious letter you ask how I came to have intercourse with angels and spirits, and whether this state could be imparted by one to another. Please accept the following reply:

"The Lord our Saviour foretold that he would come again into the world, and institute a New Church. He predicted this in Revelation XXI. and XXII., and also in several places in the Gospels. But as He cannot come again into the world in person, it was necessary that He should do it by means of a man who should not only receive the doctrines of that church in his understanding, but should also publish it by the press; and as the Lord had prepared me for this from my childhood, He manifested Himself in person before me, His servant, and sent me to do this work. This took place in the year 1743; and afterwards He opened the sight of my spirit, and thus introduced me into the spiritual world, granting me to see the heavens, and many wonderful things there, and also the hells, and to talk with angels and spirits, — and this continually for twenty-seven years. This took place with me on account of the church which I mention above, the doctrine of which is contained in my books. The gift of conversing with spirits and angels cannot be transferred from one person to another; as in my case, the

Lord Himself opens the sight of the person. It is sometimes granted to a spirit to enter and communicate with a man; but leave is not given the man to speak with him mouth to mouth."

But there is no more remarkable nor more satisfactory explanation of his special fitness for his mission, if his own allegations may be accepted in all their length and breadth, than the peculiar and strange competence of his respiratory functions. We are not aware that the faculty of conscious internal as distinct from external respiration, which Swedenborg attributed to himself, was ever before possessed by any man. In a diary of his spiritual experiences, which Swedenborg was accustomed to keep after "the opening of his spiritual vision," occur the following passages:

"I also conversed with them respecting the nature of their speech; and in order that I might perceive it, the peculiarity of their breathing was shown to me, and I was informed that the breathing of the lungs varies successively, according to the state of their faith. This was unknown to me before, and yet I can perceive and believe it, because my breathing has been so formed by the Lord that for a considerable time I could breathe inwardly, without the aid of the external air, and yet the external senses continue in their vigor. This faculty cannot be possessed by any but those who are so formed by the Lord, and, it is said, not otherwise than miraculously. I was informed also that my breathing is so directed, without my knowledge, in order that I may be with spirits and speak with them. . . I was accustomed to breathe in this way first in my childhood, when praying my morning and evening prayers; sometimes also afterwards, when I was exploring the concordance of the lungs and the heart; and especially when I was writing from my mind the things which have been published for many years. I observed, constantly, that there was a tacit breathing, hardly sensible, — about which it was afterwards given me to think, and then to write. Thus was I introduced into such breathings from infancy onward through many years; and afterwards, when heaven was opened to me, so that I might converse with spirits, I scarcely inhaled at all for more than an hour, — only just enough air to enable me to think. So I was introduced into interior respiration by the Lord."

If, as Swedenborg asserts, this faculty of internal respiration for a time without the aid of the external air, can only be possessed by those who are so formed by the Lord, and, as he was told, — he does not aver the fact of his own knowledge, — miraculously, it is a matter which human science necessarily has difficulty in taking jurisdiction of. It has, however, provoked some very interesting and striking reflections from Dr. Wilkinson, an eminent physician of London, author of an eloquent biography of Swedenborg, and translator of some of his most important scientific works.

"As we breathe," he says, "so we are. Inward thoughts have inward breaths, and purer spiritual thoughts have spiritual breaths hardly mixed with material. Death is breathlessness. Fully to breathe the external atmosphere is equivalent, *cæteris paribus*, to living in plenary enjoyment of the senses and the muscular powers.

"On the other hand, the condition of trances or death-life is the persistence of the inner breath of thoughts, or the soul's sensation, while the breath of the body is annulled. It is only those in whom this can have place, that may still live in this world and yet be consciously associated with the persons and events in the other. Hybernation and other phenomena come in support of these remarks. Thus we have common experience on our side in asserting, that the capacities of the inward life, whether thought, meditation, contemplation or trance, depend upon those of the respiration.

"Some analogous power over the breath, a power to live and think without respiring, — for it is the bodily respiration that draws down the mind at the same time that it draws up the air, and thus causes mankind to be compound, or spiritual and material beings, — some analogous power, we say, has lain at the basis of the gifts of many other seers besides Swedenborg.

"It is quite apparent that the Hindu Yogi were capable of similiar states; and in our day, the phenomena of hypnotism have taught us much in a scientific manner of these ancient conditions and sempiternal laws. Take away or suspend that which draws you to this world, and the spirit by its own lightness floats upwards into the other. There is, however, a difference between Swedenborg's state, as he reports it, and the modern instances, inasmuch as the latter are artificial and induced by external effort, whereas

Swedenborg’s was natural and we may say congenital; was the combined regime of his aspirations and his respirations; did not engender sleep, but was accompanied by full waking and open eyes; and was not courted in the first instance for the trances and the visions that it brought. Other cases, moreover, are occasional, whereas Swedenborg’s appears to have been uninterupted, or nearly so, for twenty-seven years.” . .

“To show how intelligent Swedenborg was of these deep things, we have only to examine his anatomical works and manuscripts, which present a regular progress of ideas on the subject of respiration. ‘If we carefully attend to profound thought,’ he says, ‘we shall find that when we *draw breath* a host of ideas rush from beneath, as through an open door, into the sphere of thought; whereas when we hold the breath and slowly let it out we deeply keep the while in the tenor of our thought, and communicate as it were with the higher faculty of the soul, — as I have observed in my own person times out of number. Retaining or holding back the breath is equivalent to having intercourse with the soul; attracting or drawing it amounts to intercourse with the body.’

“This indeed is a fact so common that we never think about it; so near to natural life that its axioms are almost too substantial for knowledge. Not to go so profound as to the intellectual sphere, we may remark that all fineness of bodily work, — all that in art which comes out of the infinite delicacy of manhood as contrasted with animality, requires a corresponding breathlessness and expiring. To listen attentively to the finest and least obtrusive sounds, as with the stethoscope to the murmurs in the breast, or with mouth and ear to distant sounds, needs a hush that breathing disturbs; the common ear has to die and be born again to exercise these delicate attentions.

"To take an aim at a rapidly flying or minute object, requires in like manner a breathless time and a steady act. The very pulse must receive from the stopped lungs a pressure of calm. To adjust the exquisite machinery of watches, or other instruments, requires in the manipulator a motionless power of his own central springs. Even to see and observe, with an eye like the mind itself, necessitates a radiant pause. Again, for the negative proof: We see that the first actions and attempts of children are unsuccessful, being too quick, and full moreover of confusing breaths; the life has not fixed aereal space to play the game, but the scene itself flaps and flutters with alien wishes and thoughts. In short, the whole reverence of remark and deed depends upon the above conditions, and we lay it down as a general truth, that every man requires to educate his breath for his business. Bodily strength, mental strength, even wisdom, all lean upon our respirations; and Swedenborg's case is but a striking instance, raising to a very visible size a fact which, like the air, is felt and wanted, but for the most part not perceived."

The respect which so acute and accomplished a physiologist as Dr. Wilkinson testifies for this pretension of Swedenborg, encourages me to add a remark which may find ample confirmation in every one's experience; it is, that those whose habits and vocation in life involve the most active employment of what Swedenborg terms the external respiratory organs, are as a rule least disposed to the study and contemplation of spiritual forces. They were styled the Bœotians among the Greeks, and “their talk was of bullocks,” among the Hebrews.

Swedenborg believed that his studies in Natural Science had been one of the important agencies by which he had been prepared for his sacred office.

“What the acts of my life involved,” he wrote, “I could not distinguish at the time they happened; but by the Divine mercy of God-Messiah I was afterwards informed with regard to some, even many, particulars. From these I was at last able to see that the Divine Providence immediately governed the acts of my life from my youth, and so directed them that by means of knowledge of natural things I was enabled to reach a state of intelligence, and thus, by the Divine mercy of God-Messiah, to serve as an instrument for laying open the things which are hidden interiorly in the Word of God-Messiah. These things are therefore now made manifest, which hitherto were not manifest.”

When asked the question, “Why did the Lord reveal the long list of arcana which you have just enumerated to you, who are a layman, and not to one of the clergy?” he replied:

“This was in the good pleasure of the Lord, who had prepared me for this office from my earliest youth. But let me ask you a question: Why did the Lord when He was on earth, choose fishermen for His disciples, and not some of the Lawyers, Scribes, Priests or Rabbis? Consider this well, draw your conclusions correctly, and you will discover the reason.”

From the time Swedenborg claims to have been in direct communication with the spiritual world, he abandoned his study of Natural Science and devoted himself for the remaining thirty years of his life, exclusively to the work of writing, arranging and publishing the truths which he believed he received directly from the Lord, and the promulgation of which he understood to mark the advent of the New Church foretold in the Apocalypse. Finding his duties as Assessor incompatible with the work to which he felt himself called, he applied to the king to be relieved from them. The immediate occasion for this application was the death of Councillor Bergenstierna, and a unanimous recommendation from the College of Mines that Assessor Swedenborg should be promoted to his place. In a letter to the king he prays his Majesty to make another selection, and most graciously release him from office altogether. He then goes on to add another request:

Stockholm, June 2, 1747.

....

“But as I have been for more than thirty years an Assessor in your Royal Majesty’s College of Mines, and have at my own expense made several journeys abroad, to visit mines and other places, and as I have printed there several works for the benefit of my country, for which I have never yet asked the least recompense from the public, but, on the contrary, — that I might be able to devote myself uninterruptedly to these objects, — have given up half my salary, which during the last eleven years, has amounted to upwards of 20,000 rix-dollars in copper, I therefore entertain the hope that you will graciously grant my request, and allow me to continue to draw the half of my salary, as I have been doing. I have less doubt that you will grant this request, because I have performed the duties of an Assessor for more than thirty years, and as well as I can remember, no favor has ever been denied me.

"It is, therefore, my humble wish, that you graciously release me from office, but without bestowing upon me any higher rank, which I most earnestly beseech you not to do. I further pray, that I may receive half of my salary, and that you will graciously grant me leave to go abroad, to some place where I may finish the important work on which I am now engaged."

The king, by royal decree, acceded both requests, and in the most flattering terms. "Although," he said, "we would gladly see him continue at home the faithful services he has hitherto rendered to us and to his country, still, we can the less oppose his wish, as we feel assured that the work on which he is engaged will, in time, contribute to the public good, not less than the other valuable works written and published by him have contributed to the use and honor of his country, as well as of himself. . . As a token of the satisfaction with which we look upon his long and faithful services, we also most graciously permit him to retain for the rest of his life the half of his salary as an Assessor."

This left Swedenborg financially independent, and completely master of his time; a condition fatal to the usefulness of a large portion of mankind, but one which is indispensible to the highest order of human achievement. No one can do the greatest things nor even his best in working for himself.

The human mind is, no doubt providentially, equipped with a wise mistrust of all pretensions to supernatural, or exclusive knowledges of any sort. It is a mistrust which protects us from the acceptance of much that is absurd and pernicious. This mistrust, however, like all our faculties of moral selection, if abused, conducts to errors as grave as those from which it is designed to protect us. Reckless scepticism is as misleading as reckless credulity. Whether Swedenborg was actually called to the exalted mission to which he professed and no doubt believed himself to have been called, is a question which there is no occasion here to discuss, but it is proper to say that his pretensions are not to be rejected upon any presumptive impossibility.

Why one man is made a vessel of honor and another of dishonor is a question which is best answered, perhaps, in the language of St. Gregory. *Qui in fatis Dei rationem non videt, infirmitatem suam considerans non videat, rationem non videt.*

Has any special messenger of Divine truth of whom there is any record, ever been received by the children of men with less mistrust, denounced with less violence, or endured less persecution than he? Moses, the prophets, Christ, and His apostles, were all in turn treated more or less as public enemies, whose teachings threatened the peace of society. Divine truth always brings to the average man, not peace but the sword. Every stage of our spiritual growth is the fruit of a combat and a victory over some prejudice, passion, or unhallowed propensity. If Moses was denounced by his followers for leading them into the wilderness to starve; if the prophets were stoned; if Paul and Peter were imprisoned and Christ crucified for teaching strange doctrines, it is not to be presumed that any new torch-bearer of spiritual light would be welcomed by those who are accustomed to dwell in the darkness which such a light was designed to dispel. On the contrary, a prompt, cheerful, popular acceptance of what purported to be a new revelation from heaven, would be tolerably conclusive evidence that it was spurious. Nor is there any more reason to suppose that all the light from heaven that was designed for the children of men had reached them before the birth of Swedenborg, than that it had reached them before the birth of the Apostles. It is the Christian belief that God has revealed and will continue to reveal Himself to His children according to their necessities. “The apostolical fathers Barnabas, Clement and Hermas (whose writings were reverenced as of canonical authority for four hundred years, and were read with the canonical Scriptures in many of the churches) confirm the truth that prophecy, divine visions, and miraculous gifts continued in the Church after the Apostolic Age, both by their testimony and experience; and to pass over many other venerable names (among whom Tertullian and Origen are witnesses to the same truth afterwards), Eusebius, Cyprian, Lactantius, still lower down, declare that extraordinary divine manifestations were not uncommon in their days. Cyprian is very express on this subject, praising God on that behalf, with respect to himself, to divers of the clergy and many of the people, using these words: “The discipline of God over us never ceases by night and by day to correct and reprove; for not only by visions of the night, but also by day, *even the innocent age of children among us is filled with the Holy Spirit, and they see and hear and speak in ecstasy, such things as the Lord vouchsafes to admonish and instruct us by*.” Epist. Rom. 16.

“Where there is no vision,” says the Wise man, “the people perish.” And therefore it is promised in Joel that the Lord’s Spirit shall be upon all flesh in the latter days: “Your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit.” What else did Joseph mean or claim for himself, when he said to his humiliated brethren: “Wot ye not that such a man as I can certainly divine?”

No evidence as to personal character of the author could establish a new system of theology, though it might go a long way towards overthrowing one. Nor will it be pretended that the average clergy of any sect or denomination have furnished any higher evidence of their call to be the special interpreters of God’s love to men than we find in the life and work of Swedenborg. But it is pertinent to the subject in hand to say, that of the vast army of Christian clergy throughout the world there are comparatively few who on taking orders have not solemnly proclaimed their conviction that they were "called to the order and ministry of the priesthood by the will of our Lord Jesus Christ." This language may, to a certain extent, have degenerated into a formula, but it once expressed a dogmatic conviction, that the ministers of Christ's church were called in the same way, to the same uses, and by the same voices as the apostles had been called. Whether Swedenborg did hear the Saviour's knock and open the door, whether he did hold the commission and receive the instructions he professes to have received, are questions which cannot be determined by the testimony of Swedenborg; for though there was never probably a more truthful man, nor one who lived more exclusively to the honor and glory of God, he was human and therefore liable to illusions; neither can these questions be determined by other witnesses, because from the nature of the case, there were and could have been none.

They must be determined, if at all, by the character of the communications he professes to have received. If they seem to be of sufficient importance to justify their alleged divine origin; if they harmonize at all points with the record which all Christians accept as the genuine Word of God; if they make the Word plainer; if they reconcile things in the Word which before seemed inconsistent, and tend to unite those who before were divided in regard to its teachings, then it would be unreasonable to suppose that Swedenborg was the victim of illusions,and did not enjoy the intercourse with our Lord and the angels which he professed and believed he enjoyed.

From the period of his alleged illumination in 1743-5 to his death in 1772, a period of nearly thirty years, Swedenborg wrote very voluminously. Apart from one or two scientific works, then just completed, he published scarcely a line that was not written under what he regarded as direct instruction from the Lord. What he published during this period comprehends his entire system of theology and hermeneutics, and occupies some thirty volumes.

The conviction of a personal calling by the Lord, and of enjoying continuous association with His angels for nearly thirty years, is an experience, so far as we know, without precedent; and the fruits of such experience, to whatever cause we may ascribe it, can never cease to be an interesting and profitable study. Some notion of the fertility of his pen, and of the subjects which occupied it during these latter years of his life, may be gathered from a glance at the titles of his various printed works, and of his unpublished manuscripts that are preserved.

The doctrines taught by Swedenborg which have thus far left the most distinct impression upon the theology of the world probably are:

1. The doctrine of the Lord, and incidentally of the Redemption and Atonement, by which the unity of God is reconciled to human reason with His trinity, of Father, Son and Holy Spirit.

2. The doctrine of the future life, by which the existence of the hells is reconciled with the infinite love of God, which, as he maintains, is as continually and abundantly manifested over the inhabitants of the hells as over the inhabitants of the heavens.

3. The doctrine of the Sacred Scripture, and of correspondences, by which the plenary inspiration, divinity, and holiness of the Word are rationally established; its apparent incongruities and inconsistencies explained, and reconciled to human intelligence; its divine structure vindicated, and its authority exalted.

Swedenborg taught that the Word, or most of what is popularly termed the Bible, was written, not upon the structural principle of a mere secular history or treatise, but according to a law of correspondence between the natural objects and phenomena described in the Bible, and spiritual truths in which they had their origin, and which they represent. He taught that all causes are spiritual, and that all natural phenomena are but sensual manifestations, or, as he commonly styled them, “ultimates,” of some preceding spiritual cause; that a people having a perception of correspondences, — as he represents the inhabitants of the heavenly world to have, and as he avers that men on earth once had, — when they read of mountains, rivers, lambs, wolves, wars, the deluge, honey, frankincense, or any natural objects or events, perceive not so much the physical objects and external circumstances that appear to the mere outward apprehension, but the spiritual conditions, things or circumstances with which they correspond; just as when we see a pleasant smile or censorious frown, our attention is occupied with the state of feeling towards us which such smile or frown corresponds to and represents. So there are certain expressions of the face which indicate, to the most careless observer, well defined qualities of character. One, we say, is cunning, another is open and ingenuous, a third is vain, a fourth cruel, a fifth is refined and gentle, and a sixth is sensual and gross. These expressions have been developed on the face, by the exercise and indulgence through life of the several qualities of cunning, of frankness, of vanity, of cruelty, of refinement, or of sensuality. The features correspond with the emotions which they respectively reflect or represent.

So the physical phenomena and outward events, etc., which represent the various degrees, shades and varieties of good and evil, of truth and falsity, were used in the composition of the Bible as the most universal means of making the treatment of these subjects edifying to the children of men of every age, in their varying states of spiritual darkness; and as involving a depth and comprehensiveness of meaning capable, by Divine evolution, of meeting the increasing capacity and wants of men in every stage of their upward development and future enlightenment and intelligence, in this world and in the spiritual world.

“All nature and each individual thing in nature,” says Swedenborg, “has its spiritual correspondence; and in like manner each and all things in the human body. But hitherto it has been unknown what correspondence is. Yet it was very well known in the most ancient times; for to those who then lived, the knowledge of correspondences was the knowledge of knowledges, and was so universal that all their books and manuscripts were written by correspondences. The Book of Job, which is a book of the Ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of highest antiquity were nothing else.

"Also the tabernacle, with all things therein, as well as their feasts, — such as the feast of unleavened bread, the feast of tabernacles, the feast of first-fruits; — and the priesthood of Aaron and the Levites, and their garments of holiness; and besides these, all their statutes and judgments, which related to their worship and life, were correspondences. Now, since Divine things present themselves in the world by correspondences, therefore the Word was written by pure correspondences. For the same reason the Lord, as He spake from the Divine spake by correspondences; for whatever is from the Divine descends into such things in nature as correspond to the Divine, and which then conceal things Divine, which are called celestial and spiritual, in their bosom."

"Without the spiritual sense," says he in another place, "no one could know why the Prophet Jeremiah was commanded to buy himself a girdle and put it on his loins, and not to draw it through the waters, but to hide it in the hole of a rock by the Euphrates (Jer. xiii. I-7) or why the Prophet Isaiah was commanded to loose the sackcloth from off his loins, and put off the shoe from off his foot, and to go naked and barefoot three years (Isaiah xx. 2, 3); or why the Prophet Ezekiel was commanded to pass a razor upon his head and upon his beard, and afterwards to divide [the hairs of] them and burn a third part in the midst of the city, smite a third part with the sword, scatter a third part in the wind, and bind a little of them in his skirts, and at last to cast them into the midst of the fire (Ezek. vi. 4); or why the same prophet was commanded to lie upon his left side three hundred and ninety days, and upon his right side forty days; and to make him a cake of wheat and barley and millet and fitches, with cow's dung, and eat it, and in the mean time to raise a rampart and a mound against Jerusalem and besiege it (Ezek. iv. 1-5); or why the Prophet Hosea was twice commanded to take to himself a harlot to wife (Hosea i. 2-9, iii. 2, 3); and many such things. Moreover, who, without the spiritual sense, would know what is signified by all things belonging to the tabernacle, — by the ark, the mercy-seat, the cherubim, the candle-stick, the altar of incense, the bread of faces on the table, and its veils and curtains? Or who, without the spiritual sense, would know what is signified by Aaron's garments of holiness, — by his coat, his cloak, his ephod, the Urim and Thummim, the mitre and other things? Who, without the spiritual sense, would know what is signified by all the things which were enjoined concerning burnt-offerings, sacrifices, meat-offerings and drink-offerings? concerning Sabbaths also, and feasts? *The truth is, that not the least thing of these was enjoined which did not signify something relating to the Lord, to heaven and to the church*. From these few examples it may be clearly seen that there is a spiritual sense in each and all the particulars of the Word."

Swedenborg does not accord precisely the same degree of authority to all the books of the Bible.

"The books of the Word," he says, "are all those that have an internal sense; and those that have not are not of the Word. The books of the Word in the Old Testament are the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of the Kings, the Psalms of David, the Prophets, Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John, and the Apocalypse." {*A. C.*, n. 10,325.)

The Book of Genesis, from its beginning to the call of Abram (chapters i.-xl.), says Swedenborg, was not written by Moses, but is a fragment of an older Scripture; neither are those early chapters matter-of-fact history, but compositions, in the form of history, symbolical of things celestial and spiritual.

"They who do not think beyond the sense of the letter, cannot believe otherwise than that the Creation described in the first and second chapters of Genesis means the creation of the universe; and, that within six days heaven and earth and sea, and things therein, and men in the likeness of God, were created; but who, if he ponder deeply, cannot see, that the creation of the universe is not there meant. Common-sense might teach, that the operations there described were impossible; as, that there were days, and light and darkness, and green herbs and fruitful trees before the appearance of the sun and moon. Similiar difficulties follow, which are scarcely credited by any one who thinks interiorly: as, that the Woman was built from the rib of the Man; that two trees were set in Paradise, and the fruit of one forbidden to be eaten; that the Serpent discoursed with the Wife of the Man, who was the wisest of mortals, and deceived them both; and that the universal human race was on that account condemned to Hell.

"Nevertheless it is to be noted, that all things in that story, even to the smallest iota, are divine, and contain in them arcana, which before the angels in the heavens are manifest as in a clear day."

In these eleven allegorical chapters Swedenborg professes to have discovered the history of two Dispensations. The first he designates the Most Ancient Church, and the time of its existence, the Golden Age; the second, the Ancient Church, and the time of its existence, the Silver Age.

The rise of the Most Ancient Church he finds symbolized in the story of Creation; its culmination, in Adam and Eve in Eden; its decline in the events following the eating of the tree of the knowledge of good and evil; and its destruction in the deluge.

The story of the Ancient Church begins with Noah, and is continued in his posterity; its ruin is depicted in the erection of the Tower of Babel, the confusion of the tongues of the builders and their dispersion over the earth.

A third regime commences, he tells us, with the call of Abram, or rather with Eber, at which point the allegorical style of narration terminates.

That there was a more ancient Word is proved by the allusions in Numbers xxi. 14, and Joshua x. 13, to the *Book of the Wars of Jehovah* and to the *Book of Jasher*. In the Word are three senses or meanings, — the celestial, the spiritual, and the natural or literal. These three senses make one by correspondence.

"With regard to the writings of St. Paul, and the other Apostles," he says, "I have not given them a place in my *Arcana Cœlestia*, because they are dogmatic writings merely, and not written in the style of the Word like those of the Prophets, of David, of the Evangelists, and the Revelation of St. John. The style of the Word consists throughout of correspondences, and thereby effects immediate communication with heaven; but the style of these dogmatic writings is quite different, having indeed communication with heaven, but only mediate or indirect. The reason why the Apostles wrote in this style was that the Christian Church was then to begin through them; and the style that is used in the Word would not have been suitable for such doctrinal tenets, which required plain and simple language, adapted to the capacities of all readers. Nevertheless, the writings of the Apostles are excellent books for the Church; since they insist on the doctrine of charity, and thence faith, — as the Lord Himself has done in the Gospels and in the Revelation of St. John; which will clearly appear to any one who studies these writings with attention."

Swedenborg avers that in their highest state of excellence, in the Church before the flood, men had an intuitive perception of the correspondences that universally exist in nature, so that their language was the language of nature, that is, of correspondences; and that consequently the rites of the Church became correspondential, and representative of heavenly things; but that in time men became sensual and lost their perception of correspondences, and the rites of the Church lost, in their minds, their representative character. In observing the rites irrespective of the spiritual things they represented, they at length became idolatrous.

To recover this lost knowledge of correspondences, he claims that a new revelation from the Lord was necessary; that, for reasons which he assigns, he was selected as the medium through which that revelation was to be made, — at the time, and at the earliest time when the world was prepared to receive and profit by it; just as the Apostles, Moses and the prophets were severally and at different periods of human history, selected for their respective offices. Swedenborg's own testimony upon this subject, already cited, is very remarkable. Nor did he shrink from re-asserting his Divine commission on all suitable occasions.

He says in the *True Christian Religion*, no. 1779: "I testify in truth that the Lord manifested Himself to me His servant, and sent me to this office; and that afterwards He opened the sight of my spirit and so intromitted me into the spiritual world, and has granted me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years; likewise that from the first day of that calling I have not received anything whatever relating to the doctrines of that Church from any angel, but from the Lord alone while I was reading the Word.”

Again, in the *Apocalypse Explained*, no. 1183, he says: “It has been given me to perceive distinctly what comes from the Lord and what from angels; what has come from the Lord has been written, and what from the angels has not been written.”

In his *Invitation to The New Church* he says also: “The things related by me are not miracles, but are proofs that for certain ends I have been introduced by the Lord into the spiritual world.”

One might suspect this to be the language of a mad-man, perhaps, but not that of an impostor.

It was from the Lord directly, therefore, that Swedenborg claims to have received new light in regard to the interior meaning of the Word, and the key to the correspondence between its letter and its Spirit. The chief results of these communications or revelations were recorded in three distinct works.

The *first*, entitled *Arcana Cœlestia*, appeared in eight quarto volumes, between the years 1749 and 1756, at the rate of about one volume a year, and was consecrated to an exposition of the internal or Spiritual Sense of the books of Genesis and Exodus. Each sentence is taken up in its order, and its spiritual import laid open; for Swedenborg maintained that “there is not an iota or apex or little twirl of the Hebrew letters which does not involve something Divine.” “This,” he says, “has been shown to me from Heaven; but I know it transcends belief.”

Second. The *Apocalypse Revealed*, wherein are uncovered the mysteries there foretold which have hitherto remained concealed.

Third. The *Apocalypse Explained*, wherein are disclosed the mysteries there foretold, which have hitherto remained concealed. The former is more summary, and the latter a more extended work, involving incidentally an exposition of a very considerable part of the rest of the Word.

“This year,” says Swedenborg in a letter to his friend Oetinger, writing from Stockholm, Sept. 23, 1766, “there has been published the *Apocalypsis Revelata*, which was promised in the treatise on The *Last Judgment*, and from which it may be clearly seen that I converse with angels; for not the smallest verse in the Apocalypse can be understood without revelation. Who can help seeing that by the New Jerusalem a New Church is meant, and that its doctrines can only be revealed by the Lord, — because they are described there by merely typical things, *i. e.*, by Correspondences; and likewise that these can be published to the world only by means of some one to whom the revelation has been granted? I can solemnly bear witness that the Lord Himself appeared to me, and that He sent me to do that which I am now doing; and that for this purpose He has opened the interiors of my mind, which are those of my spirit, so that I can see the things which are in the spiritual world, and hear those who are there; which [privilege] I have had now for twenty-two years. The mere bearing witness, however, does not suffice at the present day to convince men of this; but any one of a sound understanding may be confirmed by the testimony of my writings, and especially by the *Apocalypsis Revelata*. Who has heretofore known anything about the spiritual sense of the Word; and about the spiritual world, or heaven and hell; or about man's life after death? Should these, and many other things, be perpetually hidden from Christians? They have now for the first time been disclosed for the sake of the New Church, which is the New Jerusalem, that they [its members] may know them; others indeed shall also know them, who yet do not know them on account of their unbelief."

The *Apocalypse Explained* was discontinued at the tenth verse of the 19th chapter of the Apocalypse, for reasons never explained. This and the *Apocalypse Revealed* give what purports to be a complete exposition of the interior or spiritual significance of the one book of the Bible which, if Swedenborg's attempt was not a success, has most effectually defied all human interpretation. Whatever may have been the source of his light, his exposition is certainly the most intelligible, complete, harmonious and self-demonstrating of which I have any knowledge. The three works I have named, embracing in all thirteen quarto volumes in their original Latin editions, contain incidentally, besides the explanation of the books to which they are immediately devoted, an exposition of a large part of the other books of the Sacred Scriptures, and the key, moreover, which, according to Swedenborg, will unlock the hidden treasures of the Word, and without which they might have remained for an indefinite period, if not forever, inaccessible.

There will continue to be differences of opinion among men in regard to the sources of Swedenborg’s authority for what he tells us about the spiritual world, the Internal meaning of the Word, and the principles upon which it was written; just as there will continue to be differences of opinion in regard to the sources from whence the writers of the Pentateuch, the Prophecies, the Gospels and the Apocalypse, received what they left us. When our Lord was walking among men. His pretensions to speak by Divine authority were generally treated with derision. Of course, therefore, Swedenborg’s testimony, — highly as it would have been estimated by his contemporaries upon any subject which only involved his personal probity, honor, and general intelligence, — would go but a very short way in support of his pretensions to a supernatural mission. His writings must prove themselves. His theory of interpreting the Bible must harmonize so completely that, to whatever part applied, there shall be no conflict. And not only must the external or material objects and incidents in the Bible have the same spiritual meaning wherever they occur, but those meanings must harmonize with the obvious and undisputed teachings of the Word itself.

This harmony is claimed for Swedenborg's teachings by his more diligent students. They insist that his statement of the correspondences between the letter and the spirit of the Word, as recorded in Genesis or Exodus, or in the Apocalypse, and elsewhere, are equally applicable to the same objects or phenomena in any other part of the Sacred Scriptures. In other words, that the Word of God is written as it were in two languages, one natural or external, the other spiritual or internal; the natural or external objects or events described having been selected exclusively because of their spiritual meaning, and having that meaning in all cases where they appear; even "as the new wine is found in the cluster, and one saith destroy it not, for a blessing is in it."

It is but just here to say that Swedenborg does not profess to give all the internal meaning of which the Word is the repository. So far from it, he represents the Word to be infinite; to contain even profounder depths of wisdom than can be expressed in the language of men; adapted, by successive unfoldings, to the angels of all the heavens, — to the highest state of intelligence that finite minds can ever, to all eternity, attain; and extending upwards even to God Himself, as the rays of light extend to the sun. In other words, that it is in the true sense of the term Divine, and therefore infinite. Hence the necessity that the natural language of the Bible should be that of correspondences, capable of involving these hidden things, and so of being adapted to every spiritual state of men on earth and in the heavens. Swedenborg would therefore claim that the highest evidence of the Divine authority of the Bible is to be found in the marvellous light of the manifold but harmonious meanings inhabiting its letter, which the devout and reverent-minded may find revealed through the knowledge of its correspondences now again made known. He teaches, too, that nature is a similar treasury of Divine wisdom, and capable of similar unfoldings, — a vast, continuous series of cause and effect within cause and effect, extending up to God Himself. So that His revealed or written Word and His Word in Nature alike descend from Him, and lead up to Him, who is the inmost and animating soul of both; not a mere undefined pervading influence, but a Divine Personal God, — an infinitely glorious Divine Man, the great Archetype, of which man was created the finite image.

While there are many to whom Swedenborg's writings have proved unintelligible, just as many fail to discern in the phenomena of their own daily experience an uninterrupted manifestation of God's infinite love and goodness; while there are many whose minds are never disturbed by those doubts and difficulties which tend to drag their victims out into the dark sea of skepticism and moral chaos; there is a class which in this age of applied science has been multiplying throughout the Christian world with fearful rapidity, for whom the writings of Swedenborg seem to have a providential mission. To those whose education and training have made it necessary for them to have a reason for the faith that is in them; who are too conscientious to profess a belief in statements which they cannot reconcile with their experience or their reason; who think the human intellect is fully competent to measure and appropriate all the truth of which man has need in this life, Swedenborg has brought unspeakable comfort and satisfadlion, by letting them see that they were the victims of their own blindness rather than, as they had allowed themselves to suppose, of the obscurity of the Scriptures. Of the already large number of this class who owe to the writings of Swedenborg the restoration of their impaired faith in the Divine authority of the Word, the writer gratefully acknowledges himself to be one. It has also been his good fortune to know of many others who have been delivered from the bonds of dreary and hopeless unbelief by touching the hem of the same garment. The waters of Abana and Parphar may be better than all the rivers of Damascus for some purposes, but not for all.

IV.

Swedenborg was rather above middle height, and very active, even in old age. His hair was of a pale auburn color, and his eyes of a brownish grey. In his youth he was thought handsome, and his face, always full of benevolence and tenderness, retained unequivocal traces of beauty till his death. When in his eighty-first year, he told a friend that he then had a new set of teeth growing in his mouth. Flaxman the eminent sculptor, who examined Swedenborg’s skull after death, said, “a cast ought to be taken of it, if only for its beauty.”

Swedenborg was never married. While associated with Councillor Polhem, “the great Swedish Archimedes,” as Swedenborg called him, in the construction of the locks at the outlet of Lake Wenner, and residing in his family, he became enamored of one of the Councillor’s daughters; and not only the father, but the king became interested in his suit, the latter desiring thereby to bind them both together more indissolubly in his service. But the young engineer’s affection was not reciprocated.

He was a light eater, and for years before his death took little other food than coffee or chocolate, milk, biscuits, raisins and almonds. His dinner usually consisted of a wheaten roll broken into a bowl of boiled milk. He never used wine or spirits unless in company. Christopher Sprenger, a Swede by birth, a member of the Board of Trade under Pitt, and a warm personal friend of Swedenborg, writing to the Abbe Pernetty, says: “Swedenborg’s knowledge as well as his sincerity was great. He was constant in friendship, extremely frugal in his diet, and plain in his dress. His usual food was coffee with milk, and bread and butter. Sometimes, however, he partook of a little fish, only at rare intervals ate meat, and he never drank above two glasses of wine. He was indifferent to places of honor.”

He always lived modestly. For his lodgings in London he paid only at the rate of £14 a year. He kept no servant. When over eighty years of age he was asked if he did not need one. “No,” he replied, “an angel is always by my side.” It was his habit, after his “illumination,” to retire to bed at seven o’clock in the evening, and rise at eight in the morning. One of the simple-minded burgher shopkeepers, with whom he resided in London, was asked if the old gentleman did not require a great deal of attention. “He scarcely requires any,” she replied. “The servant has nothing to do for him, except in the morning to lay the fire for him. We trouble ourselves no farther about him. During the day he keeps up the fire himself, and on going to bed takes great care lest the fire should do any damage. He dresses and undresses himself alone, and waits upon himself in everything, so that we scarcely know whether there is anyone in the house or not. I should like him to be with us during the rest of his life. My children will miss him most, for he never goes out without bringing them home some sweets; the little rogues dote upon the old gentleman so much that they prefer him to their own parents.”

In the street, Swedenborg usually wore a suit of black velvet, a pair of long ruffles, a curious hilted sword, after the fashion of the times, and a gold-headed cane. He usually spoke very deliberately and distinctly, but stammered a little if he spoke fast. He had no books during the latter period of his life except Bibles, four of different editions in Hebrew and four Latin Bibles. One of his Hebrew Bibles he gave to the pastor of the Swedish church in London as his burial fee. Like Humboldt, he paid little regard to times or seasons, taking his food and repose when nature asked for them.

“Till very lately,” says the Rev. Dr. Thomas Hartley, “he (Swedenborg) has not set his name to any of his theological works. He has nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing in the least bordering upon the enthusiast in his conversation or writings, — in the latter of which he delivers facts in the plain style of narrative, speaks of his converse with spirits and angels with the same coolness that he treats of earthly things, as being alike common to him. He proves all points of doctrine from Scripture testimony, always connects charity and good life with true faith, and is upon the whole as rational a divine as I have ever read."

Swedenborg's vision does not seem to have been subject to ordinary limitations. The cases in which he saw what was occurring in different places and beyond the ordinary range of human vision are too well authenticated to be questioned. He was aware of the time when his life on earth would terminate long before his bodily health gave any such premonition. John Wesley, the eminent Methodist, received from Swedenborg the following letter in the latter part of February, 1772:

Great Bath Street, Coldbath Fields, Feb., 1772.

Sir: — I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you, if you will favor me with a visit.

I am your humble servant,

Eman. Swedenborg.

Mr. Wesley frankly acknowledged to the company present, — consisting mostly of preachers with whom he was preparing for a circuit, upon which he was about to set out, — that he had been strongly impressed with a desire to see and converse with Swedenborg, and that he had never mentioned that desire to any one. He wrote for answer that he was then closely occupied in preparing for a six months journey, but would do himself the pleasure of waiting upon Swedenborg soon after his return to London. Swedenborg replied that the proposed visit would be too late, as he should himself go into the world of spirits on the 29th day of the next month, never more to return. Mr. Wesley went the circuit, and on his return to London in October learned that Swedenborg had departed this life on the 29th of March preceding.

In the month of December previous he had had an attack of apoplexy, from which he did not recover. He was repeatedly visited during his last illness by Ferelius, the pastor of the Swedish Church in London, who asked him on one occasion if he thought himself about to die, and was answered in the affirmative. It was proposed to him to take the sacrament, and with his assent Ferelius was sent for to administer it. “On this occasion,” writes Ferelius, “I remarked to him that, as many persons thought he had only sought fame by his new theological system (which he had attained), he would do well now to publish the truth to the world, and to recant all or any part of what he had erroneously advanced, as he had nothing more to expect from the world, which he was soon to quit forever.

“Upon hearing these words, Swedenborg raised himself half upright in bed, and placing his sound hand on his breast (one was palsied), said with great zeal and emphasis, ‘As true as you see me before you, so true is every thing I have written. I could have said more had I been permitted. When you come into eternity you will see all things as I have described them, and we shall have much to say to one another concerning them.'"

When asked if he was disposed to partake of the Holy Supper, he replied:

"Thank you; you mean well, but I do not need it. However, to show the connection between the Church in Heaven and the Church on Earth, I will gladly take it."

Before administering the sacrament, Ferelius asked him if he confessed himself to be a sinner. "Certainly," he answered, "so long as I carry about with me this sinful body." Ferelius continues, "With deep and affecting devotion, and with folded hands, he confessed his unworthiness, and received the Holy Supper. After which he presented me with a copy of his great work, the *Arcana Cœlestia*."

He told the Shearsmiths, with whom he lived, the day he should die; and their servant said, "he was as pleased as I should have been if I was to have a holiday, or was going to some merry-making."

His faculties were in undiminished vigor to the last. On Sunday afternoon of the 29th day of March, 1772, hearing the clock strike he asked his landlady and her maid, who were both sitting at his bedside, what o'clock it was; and upon being answered it was five o'clock, he said, "It is well; I thank you; God bless you;" and a little after he quietly departed. He had attained the goodly age of eighty-four years.

In the Royal Library of Brussels are four MS. volumes, entitled *Joh. Christian Cuno's Eigenhandige Lebensbeschreibung* (John Christian Cuno's Autobiography), many pages of which are devoted to an account of his acquaintance and intercourse with Swedenborg. Cuno was a great soldier, a merchant, a poet, and a prolific writer. He never embraced the doctrines of Swedenborg, — which lends, perhaps, additional value to the following brief account of his last interview with the Swedish philosopher.

“I shall never forget, as long as I live, the interest he took in me at my own house. It seemed to me as if the truly venerable old man was much more eloquent this last time, and spoke differently from what I had ever heard him speak before. He admonished me to continue in goodness, and to acknowledge the Lord for my God. “If it please God I shall once more come to you in Amsterdam, for I love you.’ “O my worthy M. Swedenborg,’ I interrupted him, ‘that will probably not take place in this world, for I, at least, do not attribute to myself a long life.’ ‘This you cannot know,’ he continued; ‘we are obliged to remain in the world as long as the Divine Providence and wisdom see fit. If any one is conjoined with the Lord he has a foretaste of the eternal life in this world; and if he has this he no longer cares so much about this transitory life. Believe me, if I knew that the Lord would call me to Himself to-morrow, I would summon the musicians to-day, in order to be once more really gay in this world.’ In order to feel what I then felt you would have had to hear the old man say this, in his second childhood. This time, also, he looked so innocent and joyful out of his eyes as I had never seen him look before. I did not interrupt him, and was, as it were, dumb with astonishment. He then saw a Bible lying on my desk, and while I was thus gazing quietly before me, and he could easily see the state of my mind, he took the book and opened it at this passage: 1 John v. 20, 21. 'Read these words,' he said, and then closed the book again. 'But that you may not forget them I will rather put them down for you; and saying this, he dipped the pen into the ink, in order to write them on the leaf, which is preserved here. His hand trembled, however, as may be seen from the figure 1; and this I could not bear. I therefore asked him in a friendly manner to mention the passage to me. I then put down the passage myself. As soon as I had done so, he rose. 'The time now approaches,' he said, 'when I must take leave of my other friends.' He then embraced and kissed me most heartily.

"As soon as he left, I read the passage which he had recommended to me, as follows:— 'And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols.'"

On the whole, the most satisfactory contemporaneous opinion of Swedenborg is to be found in a letter addressed to Gen. Tuxen, Inspector-general of Customs af Elsinore, by Count A. J. Von Höpken, who was for many years Prime Minister of Sweden, and one of the most eminent statesmen and writers that country has produced. He has a special claim to the gratitude of mankind, for his active part, in connexion with the great naturalist Linnæus, — who, by the way, was related by marriage to Swedenborg, — in founding the Swedish Academy of Sciences, of which he was the first Secretary. In reply to some inquiries about Swedenborg, with whom he had long been associated in the government, in a letter dated May II, 1772, Höpken gives the impressions which Swedenborg had left upon his mind during their long official and friendly intercourse. I cannot better conclude this sketch of one of the most remarkable of men, than with a few extracts from these impressions.

"The office with which I was invested in my country has often made it my duty to give my opinion in difficult and delicate matters; but I do not recollect any so delicate ever before to have been submitted to my judgment as that which you have pleased to propose to me. Sentiments and persuasions which one person may entertain do not always suit others; and what may appear to me probable, manifest, certain, and incontestible, may to others seem dark, incomprehensible, and even absurd. Partly natural organization, partly education, partly professional studies, partly prejudices, partly fear of abandoning received opinions, and other causes, occasion a difference of views among men. To unite and settle them in temporal concerns is not hazardous; but in spiritual matters, when a tender conscience is to be satisfied, I have not the spirit requisite for this, and I am also bound to confess my want of knowledge. All I could say by way of preliminary on this subject regards the person of the late Assessor Swedenborg. I have not only known him these two and forty years, but also, some time since, daily frequented his company. Though a man who has lived long in the world, and in my varied career of life have had numerous opportunities of knowing men, as to their virtues and vices, their weakness or strength, I do not remember to have known any man of more uniformly virtuous character than Swedenborg. Always contented, never fretful or morose, throughout his life his mind was occupied with sublime thoughts and speculations. He was a true philosopher, and lived like one; he labored diligently, and lived frugally without sordidness, he travelled continually, and his travels cost him no more than if he had lived at home. He was gifted with a most happy genius, and a fitness for every science, which made him shine in all those which he embraced. He was without contradiction the most learned man in my country; in his youth he was a great poet. I have in my possession some remnants of his Latin poetry, which Ovid would not have been ashamed to own. In his middle age his Latin was in an easy, elegant and ornamental style; in his later years it was equally clear, but less elegant after he had turned his thoughts to spiritual subjects. He was well acquainted with the Hebrew and Greek; an able and profound mathematician; a happy mechanician, — of which he gave proof in Norway, where, by an easy and simple method he transported the largest galleys over high mountains and rocks, to a gulf where the Danish fleet was stationed. He was likewise a natural philosopher, but on

Cartesian principles. He detested metaphysics, as founded on fallacious ideas; because they transcend our sphere, by means of which theology has been drawn from its simplicity and become artificial and corrupted. Having for a long time been Assessor in the College of Mines, he was perfectly conversant with mineralogy; on which science, both as to theory and practice, he also published a valuable and classical work, printed in Leipsic in 1734. If he had remained in his office, his merits and talents would have entitled him to the highest dignity; but he preferred ease of mind, and sought happiness in study.

"In Holland he began to apply himself to anatomy, in which he made singular discoveries, which are preserved somewhere in the *Acta Literaria*. I imagine this science, and his meditations on the effects of the soul upon our curiously constructed body, did by degrees lead him from the material to the spiritual. He possessed a sound judgment upon all occasions; saw everything distinctly, and expressed himself well upon every subject. The most solid memorials, and the best penned, at the Diet of 1761, on matters of finance, were presented by him."

It is worth noting here that the memorials which received these encomiums from the Swedish Prime Minister were presented to the Diet of which Swedenborg was so conspicuous and useful a member, at the time when he was in the midst of his spiritual labors. His most voluminous and probably most important theological works, the *Arcana Cœlestia* and the *Apocalypse Explained*, besides several smaller works, making together some fifteen quarto volumes, had already been written several years. Their preparation certainly had not prevented his continuing to receive, from his colleagues and contemporaries, the homage which is due, and due only, to a sound understanding and eminent capacity.

In a subsequent letter to the same person Count von Höpken says farther: —

“The late Swedenborg was a pattern of sincerity, virtue and piety, and at the same time, in my opinion, the most learned man in this kingdom; but all these qualities, which are so many evidences of an honest, virtuous, and pious life, do not at the same time prove that he could not err like other men. What to my judgment may appear evident, convincing and indisputable, may to others appear obscure, complicated and problematical, — so different are our intellectual faculties as well as our education and circumstances; and hence proceed all the diversities of opinion prevailing among men, which are never to be reconciled. I agree with you, sir, in this, that the Swedenborgian system is more comprehensible by our reason and less complicated than other systems; and while it forms virtuous men and citizens, it prevents at the same time all kinds of enthusiasm and superstition, — both of which occasion so many and such cruel vexations or ridiculous singularities in the world. And from the present state of religion, more or less everywhere conspicuous according to the more or less free form of government, I am perfectly convinced that the interpolations which men have profusely inserted into religion have nearly effected a total corruption or revolution; and when this is seen, the Swedenborgian system will become more general, more agreeable, and more intelligible than at present.”

No judgment of Swedenborg as a teacher of spiritual truths will deserve to be final or conclusive, that does not take proper notice of one feature of his illuminated writings, which has never failed, we believe, to impress every one who has given them careful consideration. They embrace some thirty octavo volumes; they deal almost exclusively with spiritual topics and with abstract ideas; they are not indebted to any pre-existing literature, save the Bible, nor to any science or other repository of accumulated human learning, for a single page of their contents; they unfold and give minute details of realms into which no human imagination has, so far as we know, within historic times, ever ventured; they offer, at every turn, tests by which, if conflicting with the teachings of the Bible, they could have been at once exposed and consigned to oblivion. And yet we are not aware that any student of Swedenborg has ever succeeded in finding any such conflict, or arriving nearer such a result than a difficulty, and sometimes inability, to comprehend him. In the *Arcana Cœlestia*, in the *Apocalypse Revealed*, and in the *Apocalypse Explained*, we find the interior or correspondential meaning of every word in Genesis, in Exodus, and in the Apocalypse. Many if not most of these words reappear in every other book of the Sacred Scriptures, — where, if they failed to harmonize with the context, they would prove Swedenborg’s alleged intercourse with the Lord and His angels a delusion and a fraud, and his doctrine of Correspondences an imposition. If the interior meaning ascribed to a river, or to a mountain, or to a star, or to horses and chariots, to bread, and honey, and the hundreds of other natural objects and phenomena mentioned in the Pentateuch, did not harmonize with the use of these words whenever they occur in the Prophets or in the Evangelists, the discovery would put an end to the study of Swedenborg's spiritual writings as completely as the discovery to-day that the New Testament was forged by some monks in the fourth century would put an end to the use of that portion of the Word in our churches.

Insane people, and even enthusiasts, may reason as acutely and as logically as the soundest thinkers; but in such case, one of their premises at least is always wrong. If it were not, they would not deserve to be called insane or enthusiasts. There is no difficulty in detecting the point where the weakness of such minds betrays itself. No one, so far as I am aware, has ever convicted Swedenborg of being inconsistent with himself in any construction he has ever put upon any sentence or word of the Sacred Scriptures, nor in anything he has communicated of the states of existence beyond the grave. Whatever else may be said of his teachings, they are certainly not the incoherent combinations of an unsound mind.

Cuno, from whose memoirs I have already quoted, who had some smattering of Swedenborg's philosophy, but no sympathy with his distinctive doctrines, complained of the theologians of his day for not exposing Swedenborg's "heresies." "This new teacher," he says, "who has no authority to show for his mission, denies most deliberately before the whole world, the resurrection of the flesh, . . and the whole world keeps silence. Methinks it is by no means sufficient to look upon the good and honest Swedenborg simply in the light of a madman, and meanwhile give him permission to write and print what he pleases.

“If there was an ignorant man whose impudence was proportioned to his ignorance, it was the notorious John Ch. Edelman, who has now been dead for many years. This man, — who was in comparison with the profoundly learned and pious Swedenborg, a beastly blasphemer of the Word of God and of the Church, — raised against himself whole armies of scholars, by whom he was refuted. A silly fellow like him was not worth such treatment. I am by no means able to contend with the honest Swedenborg; yet, if eleven years ago a thorough theologian had taken up his *Heaven and Hell*, if he had acknowledged all the good it contained and quietly refuted its errors, he had thereby made him more cautious about flooding the world with his writings, if he did not cure him of his vagaries.”

Speaking again of *The New Jerusalem and its Heavenly Doctrine*, which had just been published, he recurred to this subject, “It may in truth be said of it, ‘good and evil things are here mixed together.’ I at least am willing, nay constrained, to confess that he has said many things of which I never thought.

“No scholar, versed in science himself, will question Swedenborg’s science. It does not seem to me sufficient for a theologian, who from pride or indolence is unwilling to examine his works, to shout with Festus, ‘Swedenborg is beside himself; much learning hath made him mad;’ or for others who would be considered faithful watchmen on the walls of Zion to say superciliously, ‘The good that Swedenborg has said is old, and the new worthless.’ I admit there maybe some truth in this; still, if the theologians whose vocation it is to examine and defend the truth had acted conscientiously, they would not have kept so long silent, nor allowed this man to write unchallenged all these things, which may or may not be true. I have listened to the judgment of many men concerning Swedenborg. Some, especially such as know the character of this man, have pitied him; others have called him visionary. A certain young scholar who had only read his *De Amore Conjugiale* was inclined to consider him a Socinian. I could very easily convince him that he had but turned over the leaves of his book, or had read without reflection. If ever there has been a zealous Anti-Arian and Anti-Socinian that man without doubt was Emanuel Swedenborg.”

Cuno’s persistent and sensible appeal, now after the lapse of a century, is as seasonable and as sensible as it ever was. No one has yet proved equal to the task to which Cuno invited the theologians of his day, nor been able to convct the oracle of the New Church in any instance of inconsistency with himself. We are not aware that the difficulty of such a task has diminished with the lapse of time.

As an ethical writer, Swedenborg has no peer in any literature outside of the Bible. No other man has so clearly defined the boundaries which divide the right from the wrong in the human conduct, nor made the path of duty so consistently plain, nor furnished so many good reasons for walking in it. It is to be regretted that the prejudices which have prevailed against him in the ecclesiasticial world, but which happily are fast fading out, have prevented his works from receiving from ethical writers the attention they deserve.

It seems hardly credible that a writer so learned and so catholic in his literary tastes and judgments as Sir James Macintosh, should have attempted to write a history of the progress of Ethical Philosophy without once mentioning the name of Swedenborg. It may even be doubted if he ever opened one of Swedenborg’s works. It is yet more remarkable that the best treatise on Ethical Science that has been written prior or subsequent to Swedenborg’s time, *Christian Ethics*, by Dr. H. Martensen, should not contain an allusion to the teachings of the greatest authority living or dead upon that subject. A careful perusal of Bishop Martensen’s masterly work justifies the belief that he was no stranger to, but a diligent student rather, of Swedenborg’s writings; but like many others occupying high station in the Church, he may have doubted whether his recognition of Swedenborg as one of his guides would not have impaired his authority with the class of readers he was addressing. Coleridge had the courage to say that “as a moralist, Swedenborg is above all praise. And it is safe to predict that any book which shall fairly embody the ethical teachings of Swedenborg, would soon displace every treatise on Ethical Science that has yet been printed.

The principles by which Swedenborg governed his conduct in life, — as is abundantly confirmed by the whole course of his singularly disinterested career, — it is interesting to find expressed in a few simple rules, that were found among his MSS. They show that he tried at least to exemplify in his life the lessons of which he was the incomparable teacher. They are as follows: —

1. Often to read and meditate on the Word of God.

2. To submit everything to the will of the Divine Providence.

3. To observe in everything a propriety of deportment, and to keep the conscience clear.

4. To discharge with fidelity the functions of my employments, and the duties of my office, and to make myself in all things useful to society.

APPENDIX.

LITERARY, SCIENTIFIC, AND PHILOSOPHICAL WORKS.

1. Select Sentences of L. Annæus Seneca and Pub. Sjrus Mimus, with the annotations of Erasmus, and the Greek version of Jos. Scaliger, which, with the consent of the Philosophical Society, and furnished with notes, are submitted with diffidence to public examination, by Emanuel Swedberg, Upsal, 1709, 92 pages 8vo.

2. The Swedish poem “The Rule of Youth and the Mirror of Old Age” from Ecclesiastes XII., by Dr. Jasper Swedberg, Bishop of Scara, the best of fathers, translated into Latin verse, by his son, Emanuel Swedberg, Scara, 1709.

3. To Sophia Elisabeth Brenner, the only Muse of our age, when she edited her poems a second time. London, 1710, 2 pages 4to.

4. The Northern Muse sporting with the Deeds of Heroes and Heroines: or Fables similar to those of Ovid, under various names. By Emanuel Swedberg, Greifswalde, 1715, 112 pages 16mo.

5. The Heliconian Sport, or Miscellaneous Poems, written in various places, by Emanuel Swedberg, Scara, 1716, 16 pages 4 to.

6. A Sapphic Poem in celebration of August 28, 1716, the birthday of my dearest father, Doctor Jasper Swedberg, the Right Reverend Bishop of Scara, when he was sixty-three years old, which is “the great climacteric year.” Scara, 1716.

7. Dædalus Hyperboreus, or some new mathematical and physical experiments and observations, made by the Honorable Assessor Polhem and other ingenious men in Sweden, and which will be made public from time to time for the general good. Upsal, 1716-1718, six numbers, 154 pages 4to.

8. Information concerning the Tinware of Stiensund, its use and the method of tinning. Stockholm, 1717, 4 pages, 4to.

9. The Importance of establishing an Astronomical Observatory in Sweden, with a plan by which this may be carried out. 4 pages MS. large folio, 1717.

10. On the Causes of Things, 4 pages MS. 4to. 1717

11. A new Theory concerning the End of the Earth, MS. fragment of 38 pages, 1717.

12. On a Mode of assisting Commerce and Manufactures, MS. 6 pages, 4to, 1717.

13. A Memorial on the establishment of Saltworks in Sweden, MS. 4 pages folio, 1717.

14 The Nature of Fire and Colors, MS. 6 pages folio, 1717.

15. Algebra, edited in ten books, Upsala, 135 pages, 16mo. 1718.

16. Contributions to Geometry and Algebra. MS. 169 pages 4to, 1718.

17. An Attempt to find the East and West Longitude by the Moon, set forth for the judgment of the learned. Upsala, 1718, 38 pages 8vo.

18. On the Motion and Repose of the Earth and the Planets, i. e. some arguments showing that the earth slackens its speed more than heretofore, causing winter and summer nights and days to be longer, in respect to time, than formerly. Scara, 1718, 40 pages, 16 mo.

19. Respecting the great Depths of Water, and of strong Tides in the primeval world; proofs from Sweden. Upsala, 1719, 40 pages, 16 mo.

20. A Description of Swedish iron furnaces, and of the processes for smelting iron, 84 pages 4to, 1719.

21. Anatomy of our most subtle Nature, showing that our moving and our living force consists of vibrations. MS. 48 pages, 4to, 1719.

22. New Directions for discovering Metallic Veins, or some hints hitherto unknown for the discovery of mineral veins and treasures deeply hidden in the earth. Ms. 14 pages 4to.

23. Information concerning Docks, Canal-locks, and Salt-works. Stockholm, 1719, 8 pages 4to.

24. Proposal for regulating our Coinage and Measures, by which our computation is facilitated and fractions are abolished. Stockholm, 1719, 8 pages 4to.

25. Concerning the Else and Fall of Lake Wenner, and how far this is due to the flow of water into it, and the carrying off of water by streams. MS. 7 pages folio, 1720.

26. First Principles of Natural Things, deduced from experience and geometry, or a *posteriori* and *a priori*. MS. 560 pages. 4to. 1720.

27. Letter of Emanuel Swedenborg to Jacob à Melle. In Acta Literaria Sueciæ for 1721, 4 pages (192 to 196).

28. A Forerunner of the First Principles of Natural Things, or of new attempts to explain Chemistry and experimental Physics geometrically. Amsterdam,

1721, 199 pages, 16mo.

29. New Observations and Discoveries respecting iron, and Fire, and particularly respecting the elementary nature of fire, together with a new construction of Stoves. Amsterdam, 1721, 56 pages, 16mo. illustrated.

30. A new Method of finding the Longitudes of Places, on land and at sea, by Lunar Observations. Amsterdam, 1721, 29 pages, 8vo.

31. A new Mechanical Plan for constructing Docks and Dykes; and a mode of discovering the powers of Vessels by the application of Mechanical Principles. Amsterdam, 1721, 21 pvo, (second edition, 1727).

32. New Rules for maintaining Heat in Rooms. In Acta Lit. Sueciæ for 1722, 3 pages.

33. Miscellaneous Observations on the things of Nature, and especially on Minerals, Fire and the Strata of Mountains. Part I. to III. Leipzig, 164 pages, 16mo. Part IV., Schiffbeck near Hamburg, 56 pages 16mo, 1722.

34. Fable of the Love and Metamorphosis of the Muse Urania into a man and servant of Apollo, addressed to the most illustrious and excellent Senator, Count Maurice Wellingk, Schiffbeck near Hamburg, 1722, 8 pages, 4to.

35. An Elucidation of a Law of Hydrostatics, demonstrating the Power of the deepest “Waters of the Deluge and their Action on the Rocks and other Substances at the bottom bf the Sea. In Acta Lit. Sueciæ for 1722, p to 356.

36. Frank Views on the Fall and Rise in the Value of Swedish Money. Stockholm, 1722, 20 pages, 4to.

37. The Magnet and its Qualities. MSS. 299 pto. 1722.

38. On the right Treatment of Metals. MS. 1723. 1481 pages, 4to.

39. The Motion of the Elements in General. MS. 5 pages, 4to. (1724 to 1733.)

40. Papers belonging to the Principia, etc. MS. 13 pages 4to. (1724 to 1733.)

41. The Mechanism of the Soul and Body. MS. 16 pages 4to. (1724 to 1733.)

42. A Comparison of Christian Wolf’s Ontology and Cosmology with Swedenborg’s “*Principia Rerum Naturalium*.” MS. 49 pages 4to. (1724 to 1733.)

43. Anatomical Observations. MS. 6 pages 4to. (1724 to 1733.)

44. Journal of Travels for the Years 1733 and 1734. MS. 80 pages 4to.

45. Philosophical and Metallurgical Works. By Emanuel Swedenborg, 3 vols., Dresden and Leipzig, 1734. First vol., 452 pp. folio, 2d vol., 386 pages, 3d vol., 534 pages.

46. Outlines of a Philosophical Argument on the Infinite and the Final Cause of Creation, and on the Mechanism of the Operation of Soul and Body. Dresden and Leipzig, 1734, p, 8vo

47. An Abstract of the Work entitled *Principia Rerum Naturalium*. MS. 27 pto, 1734.

48. Fragments of three Treatises on the Brain, MS. 1004 pages 4to, 1734-1738.

49. Description of my Journeys. MS. 40 pages, 4to. 1736 to 1739.

50. The Way to a Knowledge of the Soul. MS. 5 pages 4to. 1738.

51. Faith and Good Works. MS. 10 pto. 1738.

52. Economy of the Animal Kingdom. London and Amsterdam. Part I., 1740, p, 4to, Part II., 1741, p, 4to.

53. A Characteristic and Mathematical Philosophy of Universals. MS. 5 pages folio, 1740.

54. On the Bones of the Skull, and Ossification, and the Dura Mater. MS. 49 p. fol., 1740.

55. A Summary of Corpuscular Philosophy. MS. 1 page, folio, 1740.

56. Anatomy of all the Parts of the Larger and Lesser Brains; of the *Medulla Oblongata and Spinalis;* together with the Diseases of the Head. MS. 636 pp. fol., 1740.

57. Introduction to a Rational Psychology, the first part of which treats of the fibre, the arachnoid tunic, and the diseases of the fibres. MS. 366 pto. 1740 and 1741.

58. On the Declination of the Magnetic Needle; a Controversy between E. Swedenborg and Prof. A. Celsius of Upsal. Read and discussed before the Academy of Science at Stockholm in 1740 and 1749.

59. Introduction to a Rational Psychology, Part II, treating of the Doctrine of Correspondences and Representations. MS. 9 pages folio. 1741.

60. A Hieroglyphic Key to Natural and Spiritual Mysteries, by way of Representations and Correspondences. MS. 48 pages 4to. 1741.

61. Comparison of the Three Theories concerning the intercourse between, the Soul and the Body. MS. 44 pages 4to. 1741.

62. The Red Blood. MS. 24 pages 4to. 1741.

63. The Animal Spirit. MS. 24 pages 4to. 1741.

64. Sensation, or Passion of the Body. MS. 11 pages 4to. 1741.

65. Origin and Propagation of the Soul. MS. 6 pages 4to. 1741.

66. Action. MS. 30 pages 4to. 1741.

67. Rational Psychology. MS. 234 pages folio. 1741 and 1742.

68. Signification of Philosophical Terms, or Ontology. MS. 21 pages folio. 1742.

69. The Anatomy of the Human Body. MS. 269 pages folio.

70. Digest of Swammerdam’s Biblia Naturæ. MS. 79 pages folio. 1743.

71. The Animal Kingdom considered Anatomically, Physically and Philosophically. Hague, 1744. Part I., p. Part II., p, 4to.

72. Swedenborg's Private Diary for 1743 and 1744. MS. 101 pages, 16 mo.

73. On Sense in general, its influx into the Soul, and the reaction of the latter. MS. 200 pages folio. 1744.

74. The Muscles of the Face and Abdomen. MS. pages 13 folio. 1744.

75. Physical and Optical Experiments. MS. p folio. 1744.

76. On the Brain. MS. 43 pages folio. 1744.

77. The Animal Kingdom, considered Anatomically, etc. Part III, 169 pages 4to. London, 1745.

THEOLOGICAL WORKS.

1. The Worship and Love of God. London, 1745. Part I. p, 4to. Part II. p, 4to.

2. The Worship and Love of God. Part III. 9 pto, printed in proof-sheets and in MS., 1745.

3. The History of Creation as related bv Moses. MS. 25 p.

4. The Messiah about to come into the World, and the Kingdom of God. MS. p, 1745.

5. Explanation of the Historical Word of the Old Testament. MS. 3 vol, p fol. 1745-6.

6. Biblical Index to the Historical Books of the Old Testament. MS. p, 1746.

7. Explanation of Isaiah and Jeremiah. MS. 107 pp, folio, 1746-7.

8. Notes on Jeremiah and the Book of Lamentations. MS. on the margin of his Latin Bible. 1746-7.

9. Biblical Index to Isaiah and a portion of Jeremiah and Genesis. MS. 1746-7.

10. Memorabilia, Part I. MS. 1747.

11. Fragments of Notes on Genesis and Exodus. MS. 1747.

12. Fragments of Notes on the Prophets. MS. 1747.

13. Names of Men, Countries, Kingdoms and Towns in the Sacred Scriptures. MS. 245 pp. folio. 1746-8.

14. Biblical Index to the Prophetical Books of the Old Testament, the Psalms, Job, the Apocalypse; and likewise to Exodus, Leviticus, Numbers, and Deuteronomy. MS. 636 pp. folio large. 1747-8.

15. Biblical Index of the New Testament. MS. p, large oblong folio. 1747-8.

16. Memorabilia, Part II. MS. 516 pp. oblong folio. 1747-8.

17. The Heavenly Mysteries which are in the Sacred Scriptures of the Word of the Lord disclosed; here, those which are in *Genesis*, together with Wonderful Things which have been seen in the World of Spirits, and in the Heaven of Angels. London, 1747 to 1753, 5 vols. 2761 pto.

18. The Heavenly Mysteries, etc. ; here those which are in *Exodus*, together with, etc. 3 vols, 1796 pto. London. 1747-58.

19. Memorabilia, Part III. MS. 1748-50. In the printed copy it fills 372 pages 8vo.

20. Memorabilia Part IV. MS. 134 pmo. 1750-51.

21. Index to the Adversaria and the Memorabilia, Part I. to IV. MS. 988 pp. folio. 1748-51.

22. Memorabilia, Part V. MS. 602 pages 8vo. 1752 to 1765.

23. Index to the Memorabilia, Part III-IV. MS. 100 pp. folio. 1752-65.

24. Index to the Words, Names and Things in the *Arcana* Cœlestia*. MS. 1749 to 1756.*

25. Heaven and its Wonders and Hell; from Things heard and seen. London, 1758, 272 pto.

26. The White Horse mentioned in Revelations XIX; and afterwards, the Word and its spiritual or internal Sense from the *Arcana Cœlestia*. London, 1748, 23 pto.

27. The New Jerusalem and its Heavenly Doctrine; from things heard out of Heaven; with an Introduction on the New Heaven, and the New Earth. London, 1758, 155 pto.

28. The Earths in our Solar System, which are called Planets, and the Earths in the Starry Heavens; their Inhabitants, and also the Spirits and Angels from there; from Things heard and seen. London, 1758, 72 pto.

29. The Last Judgment, and the Destruction of Babylon, showing that what was foreteld in the Book of Revelation has been fulfilled at the present day; from Things heard and seen. London, 1758, 55 pto.

30. The Apocalypse explained according to its spiritual sense, wherein are revealed the Mysteries therein foretold, which have hitherto been unknown. MS. 1992 p vols, 4to.

31. On the Athanasian Creed. MS. 42 pvo. 1759.

32. The Lord. MS. 42 pvo. 1759.

33. A Summary Exposition of the internal sense of the Prophetical Books and the Psalms of the Old Testament; to which are added some things respecting the Historical parts of the Word. MS. oblong folio, 125 pvo. 1759-60.

33a. Papers prepared for the Swedish Diet. MS. 100 pages folio. 1760.

34. The Last Judgment. MS. 160 pp. oblong folio. 1760.

35. The Spiritual World. MS. 30 pp. oblong folio. 1760.

36. The Sacred Scriptures or Word of the Lord, from experience. MS. 42 pages, 8vo. 1761.

37. On the Precepts of the Decalogue. MS. 6 pvo. 1761.

38. Observations on Faith. MS. 2 pp. oblong folio. 1761.

39. The Doctrine of the New Jerusalem respecting the Lord. Amsterdam, 176B, 64 pto.

40. The Doctrine of the New Jerusalem respecting the Sacred Scripture. Amsterdam, 1763, 54 pto.

41. The Doctrine of Life for the New Jerusalem, from the precepts of the Decalogue. Amsterdam, 1763, 36 pto.

42. The Doctrine of the New Jerusalem respecting Faith. Amsterdam, 1763, 23 pto.

43. Continuation of the Treatise on the Last Judgment and the Spiritual World. Amsterdam, 1763, 28 pto.

44. Description of the Mode in which marble slabs are inlaid for tables and other ornaments. In “Transactions of the Royal Academy of Sciences,” April-June, 1763, vol. XXIV. p-113.

45. The Divine Love. MS. 22 pp. oblong folio. 1762-63.

46. The Divine Wisdom. MS. 46 pp. oblong folio. 1763.

47. Angelic Wisdom respecting the Divine Love and Divine Wisdom. Amsterdam, 1763, 151 pto.

48. Angelic Wisdom respecting the Divine Providence. Am- sterdam, 1764, 214 pto.

49. Doctrine of Charity. MS. 49 pp. large folio. 1764.

50. The Apocalypse Revealed, wherein are disclosed the Mysteries there foretold, which have hitherto remained concealed. Amsterdam, 1766, 629 pto.

51. New Method of finding the Longitude of Places on Land and at Sea. Amsterdam, 1766, 8 pto.

52. On the Horse, and Hieroglyphics. MS. 1766.

53. Index of Words, Names and Things contained in the Apocalvpse Revealed. MS. 75 pto. 1766.

54. Five Memorabilia. MS. 13 pp. folio. 1766.

55. Conversation with Angels. MS. 3 pp. folio. 1766.

56. First work on Conjugial Love. MS. 1766-7.

57. Memorabilia on Marriage. MS. 13 pp. large folio. 1766.

58. The Wise Delights of Conjugial Love; after which follow the Insane Pleasures of Scortatory Love. Amsterdam, 1768, p, 4to.

59. The Natural and Spiritual Sense of the Word. MS. 1768

60. Justification and Good Works; Conversations with Calvin, etc. MS. 1768.

61. Outlines of the Doctrine of the New Church. MS. 1768.

62. A brief Exposition of the Doctrine of the New Church which is meant by the New Jerusalem in the Apocalypse. Amsterdam, 1769, 4to.

63. The Intercourse between the Soul and the Body, which is supposed to take place either by physical influx or by spiritual influx or by preestablished harmony. London, 1769.

64. Answer to a Letter written by a Friend. London, 1769, 3 pto.

65. Nine Questions concerning the Trinity, etc., proposed by Thomas Hartley to Emanuel Swedenborg; with his Answers. MS. p, 4to. 1769.

66. The Canons or entire Theology of the New Church. MS. p, folio. 1769.

67. Corroborating Passages from the Old and New Testaments, collected and briefly explained. MS. p, folio. 1769.

68. The True Christian Religion, containing the Universal Theology of the New Church which was predicted by the Lord in Daniel VII. 13-14, and in the Apocalypse XXI, 1, 2; by Emanuel Swedenborg, Servant of the Lord Jesus Christ. Amsterdam, 1771, p, 4to.

69. Materials for the True Christian Religion. MS. p folio. 1770.

70. Ecclesiastical History of the New Church. MS. 1 p. folio. 1771.

71. A Summary of the Coronis or Appendix to the True Christian Religion; containing an Account of the four Churches on this Earth since the Creation of the World, and of their periods and consummations. Likewise an account of the New Church about to succeed these Four, which will be a truly Christian Church. MS. 1771.

72. The Consummation of the Age, the Lord’s Second Coming, and the New Church; to which is added an Invitation to that Church addressed to the whole Christian World. MS. p folio. 1771.

Swedenborg: Harbinger of the New Age of the Christian Church (1910) by Benjamin Worcester

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NOTE

THIS SMALL WORK, while it may serve as a brief but compendious biography of the man Swedenborg, has the higher purpose to show how at the culmination of the desolation of the Church of our Lord, foretold by Him, He Himself by the orderly enlightening of the mind of one of His servants has provided for the enlightening of the many as to His Divine purpose and presence in His Holy Word — whereby His face may now again be seen in the clouds of the misinterpreted letter.

Those who desire more particulars about Swedenborg himself may find them in the author's "Life and Mission of Emanuel Swedenborg" (J. B. Lippincott Company), and in the three large volumes of Documents by R. L. Tafel (Swedenborg Society, London).

I. THE CONSUMMATION OF THE AGE

THE CHRISTIAN CHURCH recognizes that it is entering upon a new stage of life, with promise of a freer, more spiritual, and more beneficent existence than it has yet known. Of the immediate cause of this new development, and of its place in fulfilment of the predictions of our Lord, the Church at large has little or nothing to say. Only in the inner content of these predictions, as unfolded by Swedenborg, is the light now breaking from the east even unto the west plainly seen to be that of the Lord's Second Coming, with His Holy Spirit, calling all things to our remembrance whatsoever He has said unto us and guiding us into all truth. For clearer apprehension of this epoch in men's spiritual development let us take a rapid glance, approximately from Swedenborg's own point of view, over the course of this development from its inception.

Our highest conception of the Creator is of Infinite Love, Infinite Wisdom, Infinite Power. Man's creation into the Divine image and likeness means therefore the form and capacity with which he is endowed to receive and live his measure of this Love, Wisdom, and Power. For the basis of his existence he has a material, animal nature, with its instincts and inflow of life from the Only Life. For development into the image and likeness of the Creator he has an inner organism, consisting of heart to receive and give forth love and of understanding to receive and utter wisdom, with liberty and power to act therefrom. The handmaid of the understanding is observation, the master of the house is reason — the power of collating ideas and drawing conclusions. To the handmaid the universe unfolds itself in which as in a mirror may be seen the Divine purpose, creating an infinity of organisms for mutual ever-ascending service, with man himself at the head, anointed with the high mission to aspire to the Divine image, and to accept the Divine will for his own. But the fulfilling of this mission depends on his accepting with heart and reason the Divine guidance, which at all times and under all conditions is provided in such form as can be in freedom accepted — in the "still small voice," in inspired words, or in portentous signs.

It is the accumulation of these revealings of the Divine will that has come down to us in our Holy Scriptures, in which we recognize the Purpose or Word of God in adaptation to the various states and conditions of men. This Word, or revelation of the Divine will, is given in man's own language and form of thought, even as our Lord Himself gave it to the people in parable. But in coming forth through heaven into man's thought and speech, the Word does not lose its Divine content. It simply embodies this in corresponding forms of lower degree. Thus this written Word is the foot of a ladder on which man and angel may ascend in thought into the presence of its Giver. Under this recognition of the spiritual and Divine content of the Scriptures incongruities in the letter are easily referable to human crudities of thought. Within, all is compatible with the infinite wisdom and love of Him whose will it reveals, full of instruction for angels and men.

The first chapter of the Book of Genesis sets forth in terms a child may in his manner apprehend the order of the Divine process of creation. Of this order the first element is the outgoing of the Divine life through successive degrees of spiritual and material substance that it creates, of less and less, even to least life. *In the beginning God created the heaven and the earth*. In the outmost, least living substance created there is yet a certain power of reaction, born of its very inertness. And the second element of the Divine order of creation is that out of this first, simple, least-living recipient through its reaction are evolved by regular — we say natural — process higher, more complex, and more living recipients, to receive higher or inner degrees of life from the One Source. The third element of this order is that this advance is made stage by stage, day after day, evening being the womb of the new morning. *Evening was and morning was one day*. This involves the decline of each successive stage after serving its purpose and maturing the germ for a new stage. Thus one generation of life gives way to its successor. The corn of wheat falls to the ground and dies in bringing forth a new plant, in which in new form its life is continued. The leaf falls after having formed in its axil the bud for a new shoot, and in decaying furnishes food for the new growth. Last in order, we learn that man in the image and likeness of his Creator is the first and final purpose in all creation.

How beautifully this order was followed in the creation of the earth and its inhabitants is known to the geologist, even as summarized in the record of Genesis up to the first presentation of man in the Divine image and likeness. And a deeper, higher fulfilment of the same order is found by Swedenborg in the evolution of the spiritual man into this image and likeness, out of the mind formless and void of the mere animal man — represented by the formless and empty earth enshrouded in darkness. And again in the same record is found the order of evolution of the spiritual man out of the natural to all time.

Of the primeval man we can know little. He left no records, no tradition. Of the regenerated heavenly but infantile race represented by Adam and Eve, first reproducing in infantile manner the Divine image and implanting in the inmost consciousness of mankind a foregleam of the condition to which it should in the end attain, Swedenborg learned much in the other world, quite in accordance with our traditions of the Golden Age. With this called by him the Most Ancient Church the history of man begins, though in scarce other than mythical form. Of the immediate revelation to it of the Divine will we have intimation in the voice of the Lord God heard by Adam. Of its duration we know nothing, but may conjecture it to have equalled all recorded time. Of its decline, due to the growing child desire to taste and choose for himself what to call good, we have symbolized record in the following of the serpent’s counsel and in the decadent generations of Adam. The moral and spiritual desolation at the end of this first church swamped by accumulating falsities is represented by the flood, out of which was Divinely rescued the germ for a new development under the name of Noah [Rest].

The men of this succeeding age, called by Swedenborg the Ancient Church, though no longer to be led by the angels of infancy who do always behold the face of the Father in heaven, were yet willing to be instructed of heaven through their wise men learned in ancient traditions. With growing power of thought and imagination their successive generations developed language, song, and art — notably that of building — during thousands or myriads of years, over all central and southwestern Asia and northeastern Africa. Of their religion, at first heaven-derived and spiritual, we have remains in the early Hebrew Scriptures and in the sacred books of India, Persia, Egypt, and Turkestan. On the remains of their language all our modern languages are based. Of their prowess in building, the rock-temples of India and the pyramids of Egypt bear enduring witness, though of the period of religious decadence. Of their art the remains left in Greece by a late offshoot of the same stock, are still unequalled by modern genius. Grecian art and philosophy with Roman statesmanship have furnished the basis of modern civilization, as the Gospel of our Lord has furnished the inspiration — even as we see exemplified in the evolution of the heaven-aspiring Christian cathedral.

In the discriminating thought of this Ancient Church at its best estate it distinguished and reverenced divers attributes of the Deity. In its these attributes were personified and imaged, till in its downfall the images themselves were worshipped and idolatry was becoming universal. Then lest the knowledge of the One God and of His laws of life should be lost from the face of the earth, midway in both time and space between the erection of the pyramids and that of the Grecian temples, in the very centre of civilization, a new race was planted, in the land of Canaan — the old home perhaps of Adam and Eve — a race of Shemitic, still Noachian stock, a simple, nomadic race of unequalled persistence, fitting them to receive and preserve in integrity a new revelation of the Creator and His laws in concrete form — even graven in stone. These laws accompanied by many ritual statutes, with remains of the earlier Scriptural records, with the true yet symbolic history of this people, with their songs of prayer and praise, with prophecy from beginning to end of the coming of the Messiah who should bring dire judgment on their nation for their sins while bringing eternal salvation to those who would accept His redemption — all this was the spiritual legacy of this Noachian age to the ages to come. Says Schlegel —

"The significant brevity of the first pages of the Mosaic history involves much profound truth for us in these later ages . . . did we but know how to extract the simple sense with like simplicity. ... In general the whole tenor of the Mosaic writings, like the existence of the Hebrew nation, was formed for futurity. . . . So the whole Hebrew people may in a lofty sense be called prophetic, and have been really so in their historical existence and destiny." "The

Hebrew tongue was eminently adapted to the high spiritual destination of the Hebrew people, and was a fit organ of the prophetic revelation and promises imparted to that nation”

The ever deplorable conduct of the Jewish leaders in crucifying Him who came to save them ended the leadership of that church in the spiritual development of mankind. But their traditions, their Scriptures remained to become the framework of the new church of the Lord, itself the prototype of the New Jerusalem, His final tabernacle with men. And we are never to forget the maternal service of the Hebrew Church for the birth of its Lord into the world, first in the written Word and then in its fulfilment in the flesh, our ever present Lord. The maternal office was not more real materially than it was spiritually. It was foretold to Eve with reference to her seed. It was repeated to Abraham who rejoiced to see the day coming. Its fulfilment was the theme of the prophets and was voiced in the Psalms of David. Abraham’s obedience, repeated in Mary’s *Behold the handmaid of the Lord: be it unto me as thou hast said*, furnished the fit germ for the human life of our Lord. And Mary said, *My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour*.

Our Lord’s coming in the flesh bringing the light of the Divine presence down among men caused a judgment on those to whom the light came, both in this world and in the world of spirits where the evil were assaulting the gates of heaven itself. His resistance to their assault upon His human nature at the same time cast them down in the spirit world to their home beneath, even as He declared — *I* *beheld Satan as lightning fallen from heaven*. But the Lord came not merely for judgment. He came also for a light to enlighten the Gentiles. The Gentiles were all people outside of the Jewish race. And indeed it was among these outside nations that His light was chiefly accepted and His Church established, on the faith that He was the Christ, the Son of the living God. In Him at last was seen Man in the image and likeness of God. He first did the will of the Father on earth as it is done in heaven, therein giving man the example for all time, abiding in him and by His Holy Spirit giving him the will to follow, as he will receive it. The world was ripe for the beginning of this realization of what living in the image and likeness of God might mean, as is evident from its marvellous spread during the early centuries; but only for the beginning. The young man thought he desired eternal life, the life of the kingdom of heaven. But when told to renounce all that he had of this world, he was very sorrowful, for he had great possessions. It was not difficult for the first disciples to give up worldly possessions, of which they had no great store — to forsake their nets and follow their Lord. But for this they at once asked what reward they should have in heaven, and disputed among themselves which should there be the greatest. Doubtless in this claim for reward in His kingdom the Lord saw the tares sown with the wheat and foresaw the sad end of this first age of His Church. None knew so well as He the slow and painful steps by which man must be led out of the natural self-seeking life of this world into the spiritual self-devoting life of the Father’s kingdom.

Man was yet but in early youth. A great step was gained in teaching him to set his heart, not on the riches and honors of earth where moth and rust doth corrupt, but on the treasures in heaven where neither moth nor rust doth corrupt and thieves do not break through nor steal. The tares must be let alone until a riper age, when their fruit should be manifest and the developed reason should be ready to bind them in bundles and burn them. But this acceptance of the Gospel mainly through fear of torment or hope of reward in heaven gave every opportunity to self-seeking leaders for gaining control of their converts to their own personal advantage. Retaining the Gospel in their own hands, in a language which none but themselves could read, they devised creeds and canons to maintain their own supremacy. They took away the key of knowledge. Entering not into the kingdom themselves, them that would enter they hindered, all to their own worldly gain.

Luther and his associates revolted from this prostitution of the religion of our Lord, so graphically represented to John in vision as Babylon the great adulteress. And in two centuries they and their followers did much to restore a true conception of the life of the kingdom and of the duty of the Church. But in controverting the error that heaven could be merited by undergoing the penances and paying the tribute imposed by the Church of Rome, substituting therefor belief only in the saving grace of Jesus Christ, Luther went too far. To emphasize the distinction between his Reformed Church and the Roman Catholic, he declared charity and good works to be of no avail for salvation.

In the Protestant wing of the Church belief in the vicarious sacrifice of Jesus Christ was the only means of attaining heaven, and the condemnation of all who had not this grace was proclaimed with a severity equal to that of the anathemas of the Church of Rome. Either wing of the Lord’s Church was ready to burn the other. The errors of both were sustained by a fundamental misunderstanding of the Trinity, which was unfortunately conceived as of distinct persons with different attributes. The Father was regarded as avenging justice and the Son as loving mercy, by which He atoned for the never-forgiven sin of Adam in taking upon Himself the punishment of the cross, the Father accepting the sacrifice so far as to pardon those whom the Son should elect.

Thus darkened was the Sun of heaven. This unreasonableness of doctrine and lack of Christian charity, wars and massacres under the flag of Christian faith, with the profligate luxury of church officials in contrast with the desperate poverty of the people, easily bred contempt for religion at a time when by the art of printing great strides had been made in popular education. What wonder that atheism and deism were having their own way! Religion and morality in the eighteenth century were fast disappearing. The judgment of the Christian Church in the view of its sanest adherents was near at hand.

John Albert Bengel [d. 1752] said, “The doctrine of the Holy Spirit is already gone; that of Christ is on the wane; and that of the creation hangs but by a slender thread. . . .

It is made a part of politics so to act and speak as to leave no trace of religion, God, and Christ.”

Dr. Dörner says, “The edifice of Lutheran Christology had been for the most part already forsaken by its inhabitants before 1750. . . . A deistical atmosphere seemed to have settled upon this generation, and to have cut it off from vital communion with God.”

Leibnitz in the earlier part of the century had said, “The state to which we are approaching is one of the signs by which will be recognized that final war announced by Jesus Christ: *Nevertheless, when the Son of Man cometh, shall He find faith on the earth?*”

Abbey and Overton say, “It was about the middle of the century when irreligion and immorality reached their climax.”

In 1753 Sir John Barnard said, “At present it really seems to be the fashion for a man to declare himself of no religion.” And Archbishop Lecker declared that immorality and irreligion were grown almost beyond ecclesiastical power.

In France it was if possible worse, and Carlyle well says, “A century so opulent in accumulated falsities . . . opulent in that bad way as never century before was! Which had no longer the consciousness of being false, so false had it grown; and was so steeped in falsity, and impregnated with it to the very bone, that — in fact the measure of the thing was full, and a French Revolution had to end it.”

“In Germany,” says Schlegel, “during the atheistic and revolutionary period of the French philosophy, immediately prior to the French Revolution, as well as at its commencement, Christianity and in fact all religion was regarded as a mere prejudice of the infancy of the human mind, totally destitute of foundation in truth, and no longer adapted to the spirit of the age; monarchy and the whole civilization of modern Europe as abuses no longer to be tolerated. It was only when men had reached this extreme term of their boasted enlightenment, that a reaction took place. But prior to this, toward the middle of the eighteenth century, and in the ten years immediately subsequent, the spirit of the age bore all before it in its irresistible progress."

This condition of the Christian Church in the eighteenth century was plainly the abomination of desolation foretold by the Lord as to come at the consummation of the age [commonly but erroneously rendered "the end of the world"], when the Sun — the face of the Lord of heaven — should be darkened, and the Moon — faith in Him — should not give her light, and the stars of heaven — all knowledge of Him and His will — should fall from their places. Such it was recognized to be by devout, distressed students of the time, and the judgment foretold by our Lord and foreseen in vision by John was perceived to be at hand. By concurrent testimony it would seem that the time was ripe for this judgment in the middle of the eighteenth century. The judgment was not seen to come. But notably from about that time a change came over the Christian Church, and students of history ever since are marvelling, searching for the cause of the revivification of the churches. A downward course does not of itself turn into an upward course. Satan does not let go his hold of man or race of his own will. As in the first century, so in the eighteenth, he could be cast down from his encroachment on heaven by no less power than that of the Son of God, the Word made flesh and dwelling among us.

It was the sign of the Son of Man to be seen again in the clouds of heaven that was to effect the judgment. It was the Lion of the tribe of Judah who alone could prevail to loose the seals of the Book, at once the Book of the Word and the Book of the judgment. The two prophecies are one. In the written Word after the resurrection, as in the flesh transfigured on the mount, the Lord showed Himself to His disciples in glory, Son of God in Son of Man. But in the succeeding centuries, as we have seen, clouds of misinterpretation, the clouds of tri-personalism, of vicarious atonement, and of salvation by faith alone, had hidden His face from men’s minds. The dispersion of these clouds, the re-appearance of the face — the grace and truth — of the Son of Man, even in the letter of His written Word, was to effect the judgment on the declining age of the Church and reveal the dawning light of the new age.

Under this simple interpretation of the judgment we are to look for its effects in the clearing of the spiritual atmosphere, in release of men’s minds from the bondage of perverted faith — Peter girded by another and carried whither he would not — and in increasing return to the simple, heart-felt instruction of the Gospel. It was the beloved disciple John who was to remain till his Lord should come again, and to whom in vision the spiritual judgment was portrayed — John, who stands for the love of the Church in good works, as Peter for its faith. And as among the Jews at our Lord's first coming, so in the midst of the desolation of the eighteenth century there were not a few memorable examples of God-fearing, self-denying, Samaritan lives. Into this good heart coupled with trained intellect, preserved as the germ for the new age, was received the first dawn of light, and in the marvellous spread of this light thus far we recognize the certainty of the Lord's renewed presence in His Church. Most strikingly is this shown in the new charity now prevailing between one sect of the Church and another and between Christian and pagan. Never before since the angels' song was heard on the hills of Judea — Peace on earth and good-will toward men — has its accomplishment seemed so near. Year by year, day by day is the evidence accumulating that the crisis is past and the new coming of our Lord begun, and this dating from about the middle of the eighteenth century. But where and how was the vision to John fulfilled?

No one answers but Swedenborg, who in his *Apocalypsis Revelata* describes the fulfilment, clause by clause, of the whole of this vision — not in this world, but in the vast spirit world, where were gathered an innumerable multitude, good and bad together, awaiting the judgment that the new coming of the Lord in His Word would effect. Were this conception of the judgment mere imagination, instead of the stern reality which Swedenborg affirms, how sublime! Judgment of scores of generations in place of the one or two possible on earth, without limit of space or time; judgment of the inner souls and tenets of men there revealed; overthrow of spirit heavens and earth, leaving this earth of ours to bide its time; angels without number bearing the Divine light down to the overthrow of the prince of darkness and all his satellites! In truth the spirit world alone could be fit theatre for the fulfilment of the vision vouchsafed to John. But on earth the seals of the Book were to be loosed at the same time, for spirits in the flesh live always in real though unseen communion with spirits in the spirit world, and their thoughts are held in common. In fact, with spirits as with men, spiritual thought must have its ultimate basis in material thought. The letter of the Word of God is human, even material, in form. The opening of its inner, spiritual, heavenly, and Divine content can be only by the Lord Himself by means of His Holy Spirit in the suitably prepared mind of man.

Before He left their sight the Lord told His disciples that He had many things to say to them, but they could not bear them then. Howbeit when He should come to them with His Holy Spirit He would call all things to their remembrance whatsoever He had said unto them and would guide them into all truth. A special fulfilment of this promise was given to these immediate disciples, for their special vocation, but its larger, all-embracing fulfilment could not come till the new revelation of His face in His Word, which was indeed the same thing, and before which the Gospel must first be preached unto all the nations. It was by the opening of the heart to the Holy Spirit that the revelation of the grace and truth in His Word could be given.

The Word from Alpha to Omega is one. Only the interpretation varies as gradually given with man’s developing capacity to receive. The ages for infantile reception, for childhood instruction and obedience, for blind reliance on priests and their dogmas, had passed. The new light now needed must explain the will of God and His providence for man in a rational, intelligible way, not as a substitute for faith, but as her handmaid, for her ultimate support. It must be addressed to the understanding and must therefore come, not with authority to compel, but with light leading into all truth, in accordance with our Lord’s promise. The mind to receive this new light in fulness must be trained in the learning and reason of the world, and the heart must be open to the Spirit. Where was it to be found?

II. EMANUEL SWEDENBORG: PARENTAGE AND EARLY LIFE

IN THE MIDDLE of the seventeenth century was living an honest, God-fearing, and prosperous miner named Daniel Isaksson, with his wife Anna, daughter of a Swedish pastor, on his homestead called Sweden, a hundred and twenty miles northwest from Stockholm. Grateful for the large family Heaven sent them, Daniel would often say at dinner, “Thank you, my children, for this meal, for I have dined with you and not you with me: God has given me food for your sakes.” His second son Jesper, born in 1653, took the name Swedberg from the homestead. Later, when for his services to church and state his family was ennobled, Jesper’s children received the name Swedenborg, though the father himself retained the name Swedberg. Inheriting his father’s piety, on being rescued in boyhood from imminent death — caught under a mill-wheel — he resolved never to forget either morning or evening to commit himself to God’s keeping and to the protection of His holy angels.

Having received an excellent education at Upsal and abroad, in 1685 Jesper Swedberg was ordained and appointed first chaplain to the King’s regiment of Life Guards, later royal chaplain at Stockholm. To the soldiers he taught the catechism and to King Charles XI he preached boldly without fear or favor, yet so pleasing the King that their Majesties stood as godfather and godmother to one of his daughters. “Ask of me,” said the King, “what you will and you shall have it.” But Swedberg, as he says, never asked the least thing for himself or his family, using his influence only for the appointment of faithful men to office. For a time he was the beloved pastor of a small parish, then on the King’s insistence became Professor, and afterward Rector of the University at Upsal. By the King’s orders he prepared and published, largely at his own expense, a revision of the Swedish Bible, which was however suppressed by the jealousy of the clergy. At Upsal where Emanuel passed his childhood Swedberg during several professorships and as Dean of the cathedral devoted himself to the well-being of the students, and so successfully that he was constantly cheered by their affection, and he could say after his ten years’ life with them that in all that time the King had never received a single bad report of them.

In 1703 this pleasant life at Upsal was interrupted, to Swedberg’s entire surprise, by his receiving from the young King Charles XII an appointment as Bishop of Skara, whither he then removed and settled at Brunsbo. He was now fifty years old, and here he remained till his death at eighty-two, never until the last few years neglecting to officiate in public worship. He preached indefatigably from the Gospels and the Epistles, his sermons always flowing without any straining from the text; for, said he, “then God recognizes His own Word.” But though always making the duties of his sacred office his chief care, the good bishop was a devoted husband and father. He had married in 1683

Sara Behm, of good family, her father long holding the same office later held by her son Emanuel, that of Assessor in the College of Mines. By a previous marriage to the then Dean of Upsal she had inherited a considerable fortune, which later proved of great assistance in the support of Bishop Swedberg's family and in his numerous publications.

Jesper and Sara's first child was a son who died in his twelfth year. Asked by his father what he should do in heaven, he answered, "I shall pray for my father and brothers and sisters." The second child was Anna, to whom and to her husband Ericus Benzelius — in 1742 made Archbishop of Sweden — Emanuel was always tenderly attached. He was the next child, born January 29, 1688, while his father was serving as royal chaplain at Stockholm. Of the name given him his father wrote in his autobiography, "I am fully convinced that children ought to be given such names as will awaken in them and call to their minds the fear of God and everything that is orderly and righteous. . . . The name of my son Emanuel signifies God-with-us — that he may always remember God's presence, and that intimate, holy, and mysterious conjunction with our good and gracious God into which we are brought by faith, by which we are conjoined with Him and are in Him. And blessed be the Lord's name! God has to this hour been with him. And may He be further with him until he be eternally united with Him in His kingdom! . . . I am a Sunday child; and the mother of my children, my late wife, was also a Sunday child, and all my children were Sunday children except Catharine, who was born at Upsal on the third day of Easter.” After Emanuel came six sons and daughters, the last being Margaretha, born in 1695, their good mother dying the following year, when Emanuel was nine years old.

It was in 1719 that the family was ennobled by Queen Ulrica Eleonora with the name of Swedenborg, and Benzelius with the name of Benzelstierna, after which they were entitled to seats in the Diet. The Bishop, however, worked quietly on under his old name till his death in 1735, preaching, writing, and publishing without ceasing, though with small encouragement and few sales. Of his numerous publications he said, “If I had all the money which I have invested in the printing of books, I would be worth now from sixty to seventy thousand dalers in copper.” These were largely sermons and other religious works, but also books on the Swedish language, grammar and lexicons, school-books, his new Swedish Bible, and a commentary. His autobiography is preserved which he wrote for his children, and he had much correspondence with the colonial missions, especially that of Pennsylvania and Delaware. This mission had been established by his influence with the King and had elected Swedberg their first bishop, as had also the Swedish churches at London and Lisbon, with the King’s sanction.

With these functions and labors of the father we are concerned only as they throw light on the character and ability transmitted to the son. We learn his piety, his faith manifested in charity and good works, his loving zeal in the cares intrusted to him, his learning, his integrity and boldness for the right, and his indefatigable industry. All these traits were indispensable for the discharge of the mission to be intrusted to the son. And another characteristic, less common with other races, he held from his Scandinavian ancestry, of utmost importance to the son — his constant sense of Divine and angelic supervision of the affairs of men. In his first year at Upsal Jesper had such a wonderful dream that he did not know whether he ought not to call it a revelation. He said, “No human tongue can pronounce and no angel can describe what I then saw and heard.” He firmly believed that “God’s angels are especially present in this sacred office [of Divine worship].” He felt sure that he was specially protected by angels from malign influences and directed in his studies at the University. How essential was this trust and confidence in Divine and heavenly influences to the service in store for his son Emanuel we shall see as we go on.

Of Emanuel’s childhood he himself wrote late in life in answer to the inquiries of his friend Dr. Beyer, “From my fourth to my tenth year I was constantly engaged in thought upon God, salvation, and the spiritual experiences of men; and several times I revealed things at which my father and mother marvelled, saying that angels must be speaking through me. From my sixth to my twelfth year I used to delight in conversing with clergymen about faith, saying that the life of faith is love, and that the love which imparts life is love to the neighbor; also that God gives faith to every one, but that those only receive it who practise that love.” Thus early was he imbued, doubtless by his father, with what remained the contention of his life. Born in Stockholm, removed with his father to Upsal when four years old, he received there his education as a schoolboy and later as a student in the University. His thesis at the conclusion of his course was a series of selections from Greek and Latin authors, together with some from Scripture, presenting certain moral and religious sentiments accompanied with apposite reflections, indicating his trend of thought at that time of life. Little more is known of his life at the University, but he was doubtless living with his sister Anna and Benzelius, his father having removed to his bishopric. From his letters to these much loved friends we learn what we know of his next ten years of study pursued mostly abroad. Within a few months after leaving the University he wrote from his father’s home at Brunsbo begging of Benzelius letters to some English college, that he might there improve himself in mathematics, or in physics and natural history. He adds to his request —

“As I have always desired to turn to some practical use and also to perfect myself in the studies which I selected with your advice and approval, I thought it advisable to choose a subject early which I might elaborate in course of time, and into which I might introduce much of what I should notice and read in foreign countries. This course I have always pursued hitherto in my reading; and now at my departure I propose to myself, as far as concerns mathematics, gradually to gather and work up a certain collection, namely, of things discovered and to be discovered in mathematics — or, what is nearly the same thing, the progress made in mathematics during the last one or two centuries.” “Much kind love” he sends to his sister Anna.

While awaiting letters, the royal permission, and perhaps money for his expenses, the young graduate learns the art of bookbinding and practises music, occasionally filling the organist’s place at church. At length in 1710, the permission having been obtained by his father, he sets out for London, whence in October he writes to Benzelius —

“This island has also men of the greatest experience in this [mathematical] science; but these I have not yet consulted, because I am not yet sufficiently acquainted with their language. I study Newton daily, and I am very anxious to see and hear him. I have provided myself with a small stock of books for the study of mathematics, and also with a certain number of instruments. . . . The magnificent St. Paul’s Cathedral was finished a few days ago in all its parts. . . . The town is distracted by internal dissensions between the Anglican and Presbyterian churches; they are incensed against each other with almost deadly hatred. . . . Were you, dear brother, to ask me about myself, I should say I know that I am alive, but not happy; for I miss you and my home. . . . I not only love you more than my own brothers, but I even love and revere you as a father. . . . May God preserve you alive, that I may meet you again!”

Again he writes in the following April— “I visit daily the best mathematicians here in town. I have been with Flamsteed, who is regarded the best astronomer in England, and who is constantly taking observations, which, together with the Paris observations, will give us some day a correct theory respecting the motion of the moon and of its appulse to fixed stars. . . . Newton has laid a good foundation for correcting the irregularities of the moon in his *Principia* . . . You encourage me to go on with my studies; but I think that I ought rather to be discouraged, as I have such an 'immoderate desire' for them, especially for astronomy and mechanics. I also turn my lodgings to some use, and change them often. At first I was at a watchmaker's, afterward at a cabinetmaker's, and now I am at a mathematical-instrument maker's. From them I learn their trades, which some day will be of use to me. I have recently computed for my own pleasure several useful tables for the latitude of Upsal, and all the solar and lunar eclipses which will take place between 1712 and 1721. . . . In undertaking in astronomy to facilitate the calculation of eclipses, and of the motion of the moon outside that of the syzygies, and also in undertaking to correct the tables so as to agree with the new observations, I shall have enough to do."

A letter of January, 1712, answers various questions on scientific matters referred to him by Benzelius and the Literary Society of Upsal. Among other things our young student wanted to send home some English globes, but when mounted they were very dear as well as difficult to transport, and he tried in vain to buy paper sheets to be mounted at home. Characteristically he learned to engrave on copper and drew and engraved the plates for a pair of globes. At the same time he learned from his landlord to make brass instruments, and could when at home mount the globes. Of his studies he says —

“With regard to astronomy I have made such progress in it as to have discovered much which I think will be useful in its study. Although in the beginning it made my brain ache, yet long speculations are now no longer difficult for me. I searched closely for all propositions for finding the terrestrial longitude, but could not find a single one; I have therefore originated a method by means of the moon, which is unerring, and I am certain that it is the best which has yet been advanced. In a short time I will inform the Royal Society that I have a proposition to make on this subject, stating my points, If it is favorably received by these gentlemen, I shall publish it here; if not, in France. I have also discovered many new methods for observing the planets, the moon, and the stars; that which concerns the moon and its parallaxes, diameter, and inequality, I will publish whenever an opportunity arises. I am now busy working my way through algebra and the higher geometry, and I intend to make such progress in it as to be able in time to continue Polheimer’s discoveries. . . . When the plates for the globes arrive in Sweden, Professor Elfvius will perhaps take care to have them printed and made up. I shall send a specimen very soon; but no impression is to be sold.” In this same letter he mentions valuable English books, and names all the principal poets as well worth reading for the sake of their imagination alone. In mild terms he complains of his father’s not supplying him better with money; and we find the complaint quite pardonable when we remember that the father was borrowing his children’s inheritance from their mother for his own enterprises, and when we learn that Emanuel had received from him but two hundred rixdalers — about two hundred and twenty-five dollars — in sixteen months. He says it is hard to live without food or drink.

Writing again to Benzelius, August, 1712, he repeats his confidence in his new method of finding the longitude, which Dr. Halley admitted to him orally was the only good method that had been proposed. “But,” he adds, “as I have not met with great encouragement here in England among this civil and proud people, I have laid it aside for some other place. When I tell them that I have some project about longitude, they treat it as an impossibility; and so I do not wish to discuss it here. . . . As my speculations made me for a time not so sociable as is serviceable and useful for me, and as my spirits are somewhat exhausted, I have taken refuge for a short time in the study of poetry, that I might be somewhat recreated by it. I intend to gain a little reputation by this study on some occasion or other during this year, and I hope I may have advanced in it as much as may be expected from me; but time and others will perhaps judge of this. Still after a time I intend to take up mathematics again, although at present I am doing nothing in them; and if I am encouraged, I intend to make more discoveries in them than any one else in the present age. But without encouragement this would be sheer trouble, and it would be like *non profecturis litora tubus arare* — ploughing the ground with stubborn steers. . . . Within three or four months, I hope with God’s help to be in France; for I greatly desire to understand its fashionable and useful language. I hope by that time to have, or to find there, letters from you to some of your learned correspondents. . . . Your great kindness and your favor, of which I have had so many proofs, make me believe that your advice and your letters will induce my father to be so favorable toward me as to send me the funds which are necessary for a young man, and which will infuse into me new spirit for the prosecution of my studies. Believe me, I desire and strive to be an honor to my father’s house and yours, much more strongly than you yourself can wish and endeavor. . . . I would have bought the microscope if the price had not been so much higher than I could venture to pay before receiving your orders. This microscope was one which Mr. Marshall showed to me especially; it is quite new, of his own invention, and shows the motion in fishes very vividly. There was a glass with a candle placed under it, which made the thing itself, and the object, much brighter; so that any one could see the blood in the fishes flowing swiftly, like small rivulets; for it flowed in that way, and as rapidly. At a watchmaker’s I saw a curiosity which I cannot forbear mentioning. It was a clock which was still, without any motion. On the top of it was a candle, and when this was lighted, the clock began to go and to keep its true time; but as soon as the candle was blown out, the motion ceased, and so on. . . . He told me that nobody had as yet found out how it could be set in motion by the candle. Please remember me kindly to sister Anna, my dear sister Hedvig, and also to brother Ericus Benzel, the little one, about whose state of health I always desire to hear."

The next letter that has come down to us was dated Paris, August, 1713. Meanwhile Swedenborg had left London and made a considerable stay in Holland. "I left Holland," he says, "intending to make greater progress in mathematics, and also to finish all I had designed in that science. Since my arrival here I have been hindered in my work by an illness which lasted six weeks, and which interfered with my studies and other useful employments; but I have at last recovered, and am beginning to make the acquaintance of the most learned men in this place. I have called upon and made the acquaintance of De La Hire, who is now a great astronomer and who was formerly a well-known geometrician. I have also been frequently with Warrignon, who is the greatest geometrician and algebraist in this city, and perhaps the greatest in Europe. About eight days ago I called upon Abbé Bignon, and presented your compliments, on the strength of which I was very favorably received by him. I submitted to him for examination, and for introduction into the Society, three discoveries, two of which were in algebra. [The third was his new method of finding longitude.] . . . Here in town I avoid conversation with Swedes, and shun all those by whom I might be in the least interrupted in my studies. What I hear from the learned, I note down at once in my journal; it would be too long to copy it out and to communicate it to you. . . . During my stay in Holland I was most of the time in Utrecht, where the Diet met, and where I was in great favor with

Ambassador Palmquist, who had me every day at his house; every day also I had discussions on algebra with him. He is a good mathematician and a great algebraist. ... In Leyden I learned glass-grinding [for telescopes], and I have now all the instruments and utensils belonging to it. . . . You may rest assured that I entertain the greatest friendship and veneration for you; I hope therefore that you will not be displeased with me on account of my silence and my delay in writing letters, if you hear that I am always intent on my studies, so that sometimes I omit more important matters."

Swedenborg's stay in Paris seems to have been less than a year, and here seems to end his aspiration for eminence in pure mathematics. For whatever reason, from this time he began to devote his attention to mechanical and practical investigations. Going from Paris by way of Hamburg to Rostock, in the north of Mecklenburg, he writes from there to Benzelius, Sept. 8, 1714 —

"I am very glad that I have come to a place where I have time and leisure to gather up all my works and thoughts, which have hitherto been without any order and are scattered here and there upon scraps of paper. I have always been in want of a place and time to collect them. I have now commenced this labor and shall soon get it done. I promised my dear father to publish an academical thesis, for which I shall select some inventions in mechanics which I have at hand. Further, I have the following mechanical inventions either in hand or fully written out, namely —

"1. The plan of a certain ship which with its men can go under the surface of the sea wherever it chooses, and do great damage to the fleet of the enemy.

“2. A new plan for a siphon, by which a large quantity of water may be raised from any river to a higher locality in a short time.

“3. For lifting weights by the aid of water and this portable siphon, with greater facility than by mechanical powers.

“4. For constructing sluices in places where there is no fall of water, by means of which entire ships with their cargoes may be raised to any required height within an hour or two.

“5. A machine driven by fire, for throwing out water; and a method of constructing it near forges where the water has no fall, but is tranquil.

“6. A draw-bridge which may be closed and opened within the gates and walls.

“7. New machines for condensing and exhausting air by means of water. Also a new pump acting by water and mercury, without any siphon; which presents more advantages and works more easily than the common pumps. I have also, besides these, other new plans for pumps.

“8. A new construction of air-guns, thousands of which may be discharged in a moment by means of one siphon.

“9. A universal musical instrument, by means of which one who is quite unacquainted with music may execute all kinds of airs that are marked on paper by notes.

“10. *Sciagraphia universalis*. The universal art of delineating shades, or a mechanical method of delineating engravings of any kind upon any surface by means of fire.

“11. A water-clock in which water serves the purpose of an index, and in which by the flow of water all the moveable bodies in the heavens are demonstrated, with other curious effects.

“12. A mechanical carriage containing all sorts of works which arc set in motion by the movement of the horses. Also a flying carriage, or the possibility of remaining suspended in the air, and of being conveyed through it.

“13. A method of ascertaining the desires and the affections of the minds of men by analysis.

“14. New methods of constructing cords and springs, with their properties.

“These are my mechanical inventions which were heretofore lying scattered on pieces of paper, but nearly all of which are now brought into order so that when opportunity offers they may be published. To all these there is added an algebraic and a numeric calculation from which the proportions, motion, times, and all the properties which they ought to possess are deduced. Moreover, all those things which I have in analysis and astronomy require each its own place and its own time. O how I wish, my beloved friend and brother, that I could submit all these to your own eyes and to those of Professor Elfvius! But as I cannot show you the actual machines, I will at least in a short time forward you the drawings, with which I am daily occupied. I have now time also to bring my poetical efforts into order. They are only a kind of fables, like those of Ovid, under cover of which those events are treated which have happened in Europe within the last fourteen or fifteen years; so that in this manner I am allowed to sport with serious things, and to play with the heroes and the great men of our country. But meanwhile I am affected with a certain sense of shame when I reflect that I have said so much about my plans and ideas, and have not yet exhibited anything: my journey and its inconveniences have been the cause of this. I have now a great desire to return home to Sweden and to take in hand all Polheimer’s inventions, make drawings, and furnish descriptions of them; and also to test them by physics, mechanics, hydrostatics, and hydraulics, and likewise by algebraic calculus. I should prefer to publish them in Sweden rather than in any other place, and in this manner to make a beginning among us of a Society for Learning and Science, for which we have such an excellent foundation in Polheimer’s inventions. I wish mine could serve the same purpose. . . . A thousand remembrances to my sister Anna. I hope she is not alarmed at the approach of the Russians. I have a great longing to see little brother [nephew] Eric again; perhaps he will be able to make a triangle, or to draw one for me, when I give him a little ruler.”

III. SCIENTIFIC PURSUITS AT HOME

Having concluded his studies abroad, Emanuel returned to the paternal home at Brunsbo in 1715. Then his father, in accordance with the custom of the times, made application to Government to give him employment. Meanwhile Emanuel makes preparation for the scientific periodical he had projected and seeks to bring into service some of his inventions, of which he writes to Benzelius —

"I looked very carefully for the machines which I some time ago sent to my father; they were eight in number, but I was unable to discover the place in which he had laid them aside. He thinks they have been sent to you, which I hope with all my heart; for it cost me a great amount of work to put them on paper, and I shall not have any time during the next winter to do this over again. There were, First, three drawings and plans for water-pumps, by which a large quantity of water can be raised in a short time from any sea or lake you choose. Second, two machines for raising weights by means of water, as easily and quickly as is done by mechanical forces. Third, some kinds of sluices, which can be constructed where there is no fall of water, and which will raise boats over hills, sand-banks, etc. Fourth, a machine to discharge by air ten or eleven thousand shots per hour. All these machines are carefully described and calculated algebraically. I had further intended to communicate plans of some kinds of vessels and boats, in which persons may go under water whenever they choose; also a machine for building at pleasure a blast furnace near any still water, where the wheel will nevertheless revolve by means of the fire, which will put the water in motion; likewise some kinds of air-guns that are loaded in a moment, and discharge sixty or seventy shots in succession without any fresh charge. Toward winter perhaps I shall draw and describe these machines. I should like to have the opportunity and the means of setting one or other of them up and getting it to work.

"The day after to-morrow I will travel to the Kinnekulle, to select a spot for a small observatory, where I intend toward winter to make some observations respecting our horizon, and to lay a foundation for those observations by which my invention on the longitude of places may be confirmed. Perhaps I may then travel in all haste first to Upsal, to get some things I need for it."

At this time, having recently returned from France, in one letter to Benzelius he says, "Pardon, my dear brother, that I write to you in French. But the language in which you think usually suits you best. My thoughts at present move in this language; but whenever Cicero shall again engage me, I shall endeavor to address you like a Ciceronian." He was now much in conference with the eminent Swedish engineer Polheimer — soon to be ennobled by Charles XII and given the name Polhem — and he urged the founding of a department of Mechanics in the university, in which both Polheimer and he himself would have appointments. But his labors were bestowed chiefly on his scientific periodical, called *Dædalus*, in which his own and Polheimer’s inventions and discoveries were set forth in detail. On the 26th of June, 1716, he writes to his brother Benzelius —

“I am engaged on the subject which I intend for the last number of this year, and which I shall finish this week, namely, Polheimer’s ideas upon the resistance of mediums, which at first were written down in Latin, and which have cost me a great deal of labor and mental exertion to reduce into such a form as will please the Assessor and the learned; likewise my method of finding the longitude of places, which I warrant to be certain and sure. I must hear what the learned say about it.”

On the 4th of September he writes again to the same —

“I am very glad that *Dædalus*, part iii, has appeared. I thank you for having taken so much trouble and care with it: when I am present with you, I will thank you still more. I am already thinking of the contents of part v of the *Dædalus*. I think it will be best for me, first, to put down Assessor Polheimer’s ingenious tap, with a sufficient mechanic and algebraic description; second, to make an addition to the description of his ‘Blankstötz’ machine, as this is a work which requires greater accuracy, reflection, and consideration than it has yet received; third, to leave room for some of the eclipses observed by Professor Elfvius, by which the longitude of Upsal is also obtained. If you would honor our little work with a life of Stiernhjelm, or with something else from the history of the learned, I know that thereby our publication would become more interesting; as in this case the heavy matter would be relieved by more pleasing subjects. I know also that this would gain us the favor and approbation of many, as the literary world acknowledges you as by far its best member; I hope therefore that this honor will not be refused. May God grant you a long life, although I am afraid that your many studies will deprive us of this benefit, by shortening your days: for I know no one who has more consideration for his various studies, and less for himself. All the learned and the Muses entreat you to spare yourself, and in you the Muses. It is worthy of all praise indeed to offer up one's self to the Muses, but not on the very altar; it is easy enough to become a premature victim. Pardon this admonition, my brother; your letter to my father is the cause of it. I hope that my little learning and my *Dædalus* will be long under your auspices. I think of inserting in the fourth number some Dædalian speculations about a flying machine, and to leave room for Dr. Bromell's curiosities, if he be pleased to insert them. Assessor Polheimer writes that in the following number he wishes to insert such matter as will be of use to the public — such as water and wind machines, mill, etc. — of which I am very glad."

Charles XII had now returned to Sweden, to the great joy of his people, and found much use for both Polheimer and Swedenborg. In December, 1716, Swedenborg writes to Benzelius —

"I wrote you a letter from Lund and should have written to you more frequently had I not been prevented by my mechanical and other occupations; moreover I had enough to attend to in order to accomplish my design. Since his

Majesty graciously looked at my *Dædalus* and its plan, he has advanced me to the post of an Assessor Extraordinary in the College of Mines, yet in such a way that I should for some time attend the Councillor of Commerce, Polheimer. What pleases me most is that his Majesty pronounced so favorable and gracious a judgment respecting me, and himself defended me against those who thought the worst of me; and that he has since promised me his further favor and protection, of which I have been assured both directly and indirectly. But let me tell you all more in detail. After his Majesty had sufficiently inquired as to my character, studies, and the like, and I being so fortunate as to have good references, he offered me three posts and offices to choose from, and afterward gave me the warrant for the rank and post of an Assessor Extraordinary. But as my enemies played too many intrigues with the above-mentioned warrant and couched it in ambiguous terms, I sent it back to his Majesty with some comments, well knowing whom I had to depend upon; when there was immediately granted me a new one, and likewise a gracious letter to the College of Mines. My opponent had to sit down at the King’s own table and write this out in duplicate in two forms, of which the King selected the best; so that those who had sought to injure me were glad to escape with honor and reputation, they had so nearly burned their fingers.

“*Dædalus* has enjoyed the favor of lying these three weeks upon his Majesty’s table, and has furnished matter for many discussions and questions; it has also been shown by his Majesty to many persons. Within a short time I intend to send you what is to follow for Dædalus, part v; when perhaps Drs. Roberg and Bromell will not refuse to honor it with their contributions; they might possibly derive some profit from it.

"We arrived here at Carlscrona a few days ago, intending after three weeks to go to Gottenburg, and afterward to Trollhätta, Lakes Wener and Hjelmar, and Gullspångelf, in order to examine sites for sluices and locks, a plan which meets with his Majesty's entire approbation. . . . A thousand kind remembrances to sister Anna. The kid gloves have been purchased."

From these letters of what we may still call Swedenborg's youth, we learn better than from any description its exuberance, its energy, its assurance of mathematical power, its fertility of invention, and its strong desire to be employed in practical works for the good of mankind. Mingled with these traits it is pleasant to see the warm, confiding love that overflows to the brother and sister who had cared for and directed his budding manhood, and were still to him as father and mother. The traits are the natural ones of the time of life. What we specially observe with Swedenborg is their vigor and power, eminent by inheritance, and conserved in remarkable degree by a freedom from all ignoble passions and weak indulgence, which we can attribute only to the protection that came with a deep sense of duty to God and to man. His appointment as Assessor in the College of Mines now gave him at twenty-eight years of age his eagerly sought opportunity for practical service to his country, happily in the line of his scientific and mechanical studies. This was the form of the appointment: —

“Charles, by the grace of God, King of Sweden, Gothia, and Wendia, etc. Our especial favor and gracious pleasure, under God Almighty, to the true men and servants, to our Council and President, as well as Vice-President, and to all the Members of the College of Mines. Inasmuch as we have graciously deigned to command that Emanuel Swedberg shall be Assessor Extraordinary in the College of Mines, although he at the same time is to attend Polheimer, the Councillor of Commerce, and to be of assistance to him in his engineering works, and in carrying out his designs, — therefore it is our pleasure hereby to let you know this, with our gracious command, and that you allow him a seat and voice in the College whenever he be present, and especially whenever any business be brought forward pertaining to mechanics. We hereby commend you, especially and graciously, to God Almighty “Carolus.
”Lund, December 18, 1716.”

The College of Mines consisted of a President, always of the highest order of nobility, two councillors of mines, and some six assessors. Under its charge the whole mining interest of Sweden was placed. From its records it appears that on April 6, 1717, Mr. Emanuel Swedberg, appointed by his Majesty to be Assessor Extraordinary in the College of Mines, being present, “As a beginning of his introduction, the royal decree which had been received was read.

Afterward the above named Assessor, after delivering to the Royal College the formulary of the oath signed by himself, took the oath of loyalty and of office, with his hand upon the Book, and then took the seat belonging to him.”

With this simple, solemn induction into his office, Swedenborg entered upon his labors to which he gave strict attention, unremitted save on leave of his sovereign in the pursuit of his studies, for thirty years; with what satisfaction to the College and to the Government we shall learn when we find him asking permission to retire. The office was a favorable one, demanding his best talent and energy, yet not so engrossing as to prevent his pursuing private studies. Except in the summer months, when the members of the College usually visited the mines, daily meetings were held in Stockholm, at which Swedenborg was punctual in attendance, when not in service elsewhere. For a while, however, by the command of Charles he was kept away in assisting Polhem — as Polheimer was called on being ennobled. Nor by the King’s wish did he fail to continue his *Dædalus*. On the 23d of February, 1717, he writes to Benzelius —

“Enclosed I send *Dædalus*, part v, and I most humbly solicit you to extend to it the kindness that you have shown toward the former numbers. I should have finished it long ago, but I have been continually on a journey of ever changing direction, which scarce left me an hour’s time for such work. But as I have now arrived at Stiernsund, I have found an opportunity for a few days to get this up as well as

I can. I hope it will win the approval of the Upsal people, and especially your own.

“I have added the Latin to it on the opposite page, according to his Majesty’s wish, who pointed out to me where the Swedish should be and where the Latin. . . .

“As his Majesty seemed to be interested in the manufacture of salt in Sweden, we gathered minute information about it in Uddevalla; and we found that in Sweden there are the best opportunities for its manufacture, as there is abundance of forest and water for promoting the work. . . . Should such a work be established, it would profit the country more than the whole of its iron manufacture, in which a loss is occasionally sustained; but in the case of salt there would be a real gain and the money would remain in the country.

“We hope that our journey hither will in time be of importance. At Trollhätta, Gullspångelf, and Lake Hjelmar also, we found everything feasible, and at less expense than had been anticipated. If I do nothing more in the matter, I act at least as a stimulus in it.

“Will you please remember me kindly to little brother Eric. I hear that his love for mechanics and drawing continues. If he can give the slip to his preceptor, I should like to induce him to follow me; when I would try in every way to promote his welfare, to instruct him in mathematics and other things, should it be desired. Please remember me also a hundred times to sister Anna.”

The project referred to in this and a preceding letter, for which Swedenborg and Polhem had visited Trollhätta, was to connect the North and the Baltic seas by a canal, thus saving the long detour about the southern peninsula and the exposure to the hostile Danes, at Elsinore. It was a project of Bishop Brask in 1526, discovered by Benzelius and communicated by Swedenborg to Charles XII, who embraced it eagerly, but was prevented by death from completing it. As completed in more recent times the canal follows in great part the course undertaken by Polhem and Swedenborg, and a disused portion still bears the name of Swedenborg,

In January, 1718, Swedenborg writes to Benzelius declining his offer to seek for him the then vacated professorship of Astronomy at Upsal, for the reason that he had now full employment in more practical matters and in the study of mechanics. He concludes, “I have five little treatises which I desire to lay before my friends; one, which I have finished to-day, is on the round particles, in which Dr. Roberg will probably be interested, for he is well skilled in all that concerns these least things, and is delighted with such subjects.”

In these extracts from Swedenborg’s letters, of which we have more at this period of his life than at any other, we copy without reserve whatever seems to throw any light on his character and on the nature of his pursuits. The entire collection is to be found in Tafel’s Documents, in which it makes one hundred and seventy octavo pages. During the publication of the *Dædalus*, from 1716 to 1718, Swedenborg published little else. A small tract in Swedish on the tinware of Stiernsund, 1717, is attributed to him;

and it is probable that his Algebra, a 16mo of 135 pages, was printed in 1718. Of works of this period in manuscript there are still preserved an essay on the Importance of Instituting an Astronomical Observatory in Sweden; one on the Causes of Things; a New Theory concerning the End of the Earth, in which he holds that the earth revolves in a resisting medium and is gradually retarding its motion and approaching the sun; a Project for Assisting Commerce and Manufactures, by controlling the export of Swedish iron and copper; a Memorial on the Establishment of Salt-works in Sweden; an Essay on the Nature of Fire and Colors; and some discussions of higher mathematics, involving the Differential and Integral Calculus. Of the direction of his studies at this time, the following letter to Benzelius, written 30th January, 17 18, gives further information: —

"I send you something new in physics, on the particles of air and water, proving them to be round, which may militate against the philosophy of many; but as I base my theory upon experience and geometry, I do not expect that any one can refute it by arguments. Preconceived ideas received from Descartes and others will be the greatest obstacle to it, and will cause objections. Dr. Roberg, who in everything that is minute and subtile is himself subtile, is best able to judge respecting it: if you would therefore be kind enough to leave this with him, I should like to hear his opinion. If Professor Valerius would lay aside his own and his father's Cartesianism, his opinion would also be valuable to me. I have materials enough on this subject to fill a large book, as is done by the learned with their speculations abroad; but as we have no appliances here for such large publications, I must cut my coat according to the cloth and introduce only the most general views. The use of this seems to me to enable us to investigate more thoroughly the nature of air and water in all its parts: for if the true shape of the particles is once discovered, we obtain with it all the properties which belong to such a shape. I hope that this rests on a solid foundation. In future I should not wish to publish anything which has not better ground to rest upon than the former things in the *Dædalus*."

In the summer of the same year by the King's command he was engaged in the construction of the above-mentioned Baltic and North Sea canal. In September he writes to his brother-in-law —

"I found his Majesty most gracious toward me, much more so than I had any reason to expect, which I regard as a good omen. Count Mörner also showed me all the favor that I could wish.

"Every day I had some mathematical matters for his Majesty, who deigned to be pleased with all of them. When the eclipse took place, I took his Majesty out to see it, and talked much to him about it. This, however, is a mere beginning. I hope in time to be able to do something in this quarter for the advancement of science, but I do not wish to bring anything forward now except what is of immediate use. His majesty found considerable fault with me for not having continued my *Dædalus*; but I pleaded want of means, of which he does not like to hear. I expect some assistance for it very soon.

“With respect to brother Esberg [a nephew of Benzelius], I will see that he gets some employment at the locks; but nothing can be done before next spring. If he meanwhile studies mathematics well and begins to make models, it will be perhaps of use to him. I wish very much that little brother Ericus was grown up. I believe that next spring, if everything remain as it is, I shall begin the building of a lock myself and shall have my own command; in which case I hope to be of service to one or the other. I receive only three dalers a day at present at the canal works, but I hope soon to receive more.

“Polhem’s eldest daughter is betrothed to a chamberlain of the King, of the name of Manderström. I wonder what people will say about this, inasmuch as she was engaged [by her father] to me. His second daughter is in my opinion much prettier.

“How is Professor Valerius? I should be very glad to hear of his health and good condition. Remember me to sister Anna.”

Polhem’s second daughter, Emerentia, was young at this time, not quite sixteen, and did not, it would appear, reciprocate Swedenborg’s tender feeling. Her father, it is said, gave him a written claim upon her in the future, in the hope that she would become more yielding, and this contract she was obliged to sign. But she fretted about it so much every day that her brother was moved with compassion and purloined the contract from Swedenborg, whose only comfort consisted in daily perusing it, and who therefore quickly missed his treasure. His sorrow at his loss was so evident that her father insisted on knowing the cause; and on learning it, was willing by an exercise of his authority to have the lost document restored. But when Swedenborg himself saw her grief, he voluntarily relinquished his right and left the house with, it is said, a solemn vow never to fix his affections on any woman again. However this may have been, it is certain that he never married and that he never forgot his first love. What called Swedenborg to Strömstadt he does not explain. But from other sources we learn that he was engaged in superintending the transportation of two galleys, five large boats, and a sloop seventeen miles overland, from Strömstadt to Iderfjol, for the aid of Charles XII in his operations against Frederickshall. Baron Sandels in his eulogy gives the credit of the feat to Swedenborg, and in fact we have seen that several years before he had drawn out plans for such transportation; but we do not know whether the plan adopted was his or Polhem's.

In October of the same year, 1718, he writes again from his father's home at Brunsbo —

"*Most honored and dear brother,* — I am just starting for Carlsgraf, after having been here about three weeks. Meanwhile I have seen *Dædalus*, part vi, through the press. It contains the following articles: 1. Directions for Pointing Mortars, by C. Polhem; 2. An Easy Way of Counting Balls which are Stored in the Shape of a Triangle, by Em. S——; 3. Useful Directions in Ship-Building; 4. A Proof that our Vital Nature consists of Small Tremulations, with a great Number of Experiments; 5. Respecting a Curve the Secant of which forms Right Angles with it. I have sent this, the figures and letter-press, to his Majesty. As soon as I have an opportunity I will send it over to you."

The close of this year, 1718, was the close of the life of Charles XII, killed on his expedition to Norway, and the end of his important projects. It is a year later when we hear again from Swedenborg, writing from Stockholm to Benzelius —

"What I have in hand consists, first, of a minute description of our Swedish blast-furnaces; secondly, of a theory or an investigation into the nature of fire and stoves, in which I have collected everything I could gather from blacksmiths, charcoal-burners, roasters of ore, superintendents of iron-furnaces, etc.; and upon this the theory is based. I hope that the many discoveries which I have made therein will in time prove useful. For instance, a fire may be made in some new stoves for warming, where the wood and coal which usually last a day will last six days, and will give out more heat. Vice-President Hjärne has approved of this in all its particulars, and if desired I can show the proof of it. The former of these treatises I handed in to-day to the Royal College of Mines.

"I have also written a little anatomy of our vital forces, which, I maintain, consist of tremulations. For this purpose I made myself thoroughly acquainted with the anatomy of the nerves and membranes; and I have proved the harmony which exists between that and the interesting geometry of tremulations — together with many other ideas in which I found that I agreed with those of Baglivius. The day before yesterday I handed them in to the Royal Medical College.

Besides this, I have improved the little treatise which was published at Upsal about the high water in primeval times; and I have added a number of clear proofs, together with an undeniable demonstration how stones were moved in a deep ocean. I have also adduced arguments to show how the northern horizon was changed, and that it is reasonable to suppose that Sweden in the primeval ages was an island. This I have handed in to the Censor of Books, so as to publish it anew. There is also quite a number of smaller papers. The deep study by which I have endeavored to compass these subjects has caused me to look with contempt upon everything I have heretofore published; but I intend to improve them very much when they are to be translated [from Swedish into French or Latin]. . . .

“With much love, I remain your most faithful servant, Eman. Swedenborg.”

This is the first letter we have in which Swedenborg assumes the new name which had been given in June to the wife and children of Bishop Swedberg, with admission to the equestrian order of the nobility, and so to a seat in the Diet — an an honor granted by the new Queen, Ulrica Eleonora, younger sister of Charles XII, out of the friendly regard she had always shown for the independent clergyman, and in return perhaps for his support of the royal power.

The essays here referred to are still preserved, but most of their subjects were afterward treated at much greater length. In the till then little explored field of geology Swedenborg's study of the mines of Sweden gave him eagerly grasped opportunity, and as in everything else, though not making it a specialty, he carried his observations and conclusions far ahead of his time. Prof. Alfred G. Nathorst in his "Geology of Sweden," 1892, credits Swedenborg with being the first to conclude from various observations that Sweden was formerly covered with the sea, a large part of its rocks having been formed of marine deposits. He says —

"As a whole it may be regarded as distinctive of Swedenborg's method of demonstration that where possible he seeks to confirm the correctness of his position by means of experiment. He may therefore be regarded as one of the first in the field of experimental geology. . . . [Quite in accordance with most modern conclusion] he denies that the whole interior of the earth is in a glowing state, and thinks that the volcanoes receive their nourishment from melted masses in the earth's crust."

Three weeks later, Swedenborg writes again to Benzelius, "I am delighted to hear that what I wrote you in my last was to your liking." He adds some further argument to show that no sudden approach to the sun is taking place. Incidentally he brings in his theory of the vortical energy which controls the solar system, and also each world in itself, but in too brief terms to be cited as a statement of the theory. At greater length he gives reasons for thinking that the sun cannot be, as some had conjectured, the abode of the damned. He would rather suspect that there is the abode of the blessed; since from the sun is all the heat, light, and life of the world, indeed the most refined elements of existence, where we might look for that which is above and within matter, and might even imagine the seat of God Himself.

Here we have a ready basis for Swedenborg's later understanding that God is in the Sun of heaven, and that through this Sun He sends life and force into the sun of this world, for the support of material existence. As to the fires of the damned, he suggests that the pain of burning is the effect of destruction of tissue, which cannot be what is meant in the Bible; but rather he thinks the remorses of conscience might be a sufficiently strong fire. In this, too, he is approaching the doctrine he afterward taught, that the fires of hell are the fires of selfish passion. But he piously concludes, "I hope that my philosophizing may not be misinterpreted; for, after all, the foundation is God's Word"

On the 1st of December he writes again —

"*Most honored and dearest brother,* — I send you herewith the little work which I mentioned in my last respecting a decimal system in our coinage and measures. This is the last that I will publish myself, because every-day and home affairs grow of small account, and because I have already worked myself poor by them. I have been singing long enough; let us see whether any one will come forward and hand me some bread in return.

"There are, however, some plans which I have entertained for some time, and which at last have assumed a definite shape. I should like to see how far they meet with your approval: First, to translate what I have published into Latin or French, and to send it then to Holland and England; to which I should like to add, by way of improvement, some of my discoveries about fire and stones, and about some improvements in mining matters; besides some other papers which are not yet printed. Would you be kind enough to give the names of some who write scientific papers and memoirs? Second, as I think I now in some measure understand the mechanics which are of use in mining districts and in mines, so far at least as to be able better than any one else to describe what is new and old there, and further to understand the theory of fire and stones, as to which I have made quite a number of discoveries, I intend to spend all my remaining time upon what may promote everything that concerns mining, and on the basis which has already been laid, in collecting as much information as possible. Third, if fortune so favors me that I shall be provided with all the means that are required, and if meanwhile by the above preparations and communications I shall have gained some credit abroad, I should prefer by all means to go abroad and seek my fortune in my calling, which consists in promoting everything that concerns the administration and working of mines. For he is nothing short of a fool who is independent and at liberty to do as he pleases and sees an opportunity for himself abroad and yet remains at home in darkness and cold, where the Furies, Envy, and Pluto have taken up their abode and dispose the rewards, and where labors such as I have performed are rewarded with misery. The only thing I would desire until that time comes is *bene latere,* to find a sequestered place where I can live secluded from the world. I think I may find such a corner in the end either at Starbo or at Skinskatteberg. But as this would take four or five years' time, I am quite ready to acknowledge that long-laid plans are like long roofs, apt to tumble in; for man proposes, God disposes. Still I have always been in favor of a man's knowing what he is doing, and of his forming for himself some clever plan of what it is most practicable for him to carry out in his life. I remain, most honored and dear brother,

"Your most faithful servant and brother, "Eman. Swedenborg."

The last letter to Benzelius preserved for us containing much information about his studies, is dated May 2, 1720 —

"I am at present engaged in examining all the chemistry contained in the treasury of the Sudeman Library, which belongs now to Hesselius; for I have proposed to myself to examine thoroughly everything that concerns fire and metals, *a primis incunabulis usque ad maturitatem*, according to the plan of the memorandum which has been already communicated to you. I take the chemical experiments of Boyle, Reucher, Hjärne, Simons, and others, and trace out nature in its least things, instituting comparisons with geometry and mechanics. I am also encouraged every day by new discoveries as to the nature of these subtile substances; and as I am beginning to see that experience in an uninterrupted series seems to be inclined to agree therewith, I am becoming more and more confirmed in my ideas. It seems to me that the immense number of experiments that have been made affords a good ground for building upon; and that the toil and expenses incurred by others may be turned to use by working up with head what they have collected with their hands. Many deductions may thus be made which will be of use in chemistry and metallurgy, and in determining the nature of fire and other things.”

IV. FURTHER STUDIES AND PUBLICATIONS ABROAD

As Assessor Extraordinary Swedenborg received no salary except when in actual service, of which little was required after the death of Charles XII; and accordingly in June, 1720, he presented a petition to the Royal College of Mines stating that he had spent all his time and money in perfecting himself in what would be of service to his country, and therefore begging the College graciously to provide him with some salary or other support by virtue of his appointment. A year later he wrote to the President and College —

"As I am about to undertake a new journey abroad, it is my duty to make it known to your Excellency and to the Honorable College in writing; especially as my only object is to collect more minute information respecting the condition of the mines abroad and the processes which are followed there, and also to make inquiries respecting commerce, so far as it relates to metals."

Of this visit abroad we have the following summary from his Itinerary: —

"In the spring of 1721 I again went abroad, going to Holland by Copenhagen and Hamburg. There I published my *Prodromus Principiorum Rerum Naturalium*, and several other short treatises in octavo. From Holland I travelled to Aixla-Chapelle, Liège, Cologne, and other adjacent places, examining the mines there. Thence I went to Leipsic, where I published my *Miscellanea Observata*. Leaving that town I visited all the mines in Saxony, and then returned to Hamburg. From Hamburg I returned to Brunswick and Goslar, and visited all the mines in the Hartz Mountains belonging to the houses of Hanover and Lüneburg. The father-in-law of a son of the Emperor and of a son of the Czar, Duke Louis Rudolph, who resided at Blankenburg, graciously defrayed all my expenses; and on taking leave of him he presented me with a gold medal and a large silver coffee-pot, besides bestowing upon me many other marks of his favor. I then returned to Hamburg, and thence, by way of Stralsund and Ystad, to Stockholm, having been absent one year and three months."

The two Latin treatises, the publication of which is here briefly mentioned, have been translated and published in London under the respective titles of "Some Specimens of a Work on the Principles of Chemistry," and "Miscellaneous Observations connected with the Physical Sciences." In the first-named volume are included also three other publications of Swedenborg, of the same year, New Observations and Discoveries respecting Iron and Fire; A New Method of Finding the Longitudes of Places; and A New Method of Constructing Docks and Dykes. These essays give a fair specimen of Swedenborg's manner of treating scientific subjects. He first collects the observations and experiments of others, adding a few of his own, and then, with geometry for a guide, searches for the hidden causes and operations of nature. His theory of matter, as well summarized by one of his ablest translators, Dr. J. J. Garth Wilkinson, is “that roundness is the form adapted to motion; that the particles of fluids, and specifically of water, are round, hollow spherules, with a subtile matter, identical with ether or caloric, in their interiors and interstices; that the crust, or crustal portion, of each particle is itself formed of lesser particles, and these again of lesser, and so forth — water being in this way the sixth dimension, or the result of the sixth grouping of the particles; that the interstices of the fluids furnish the original moulds of the solids, and the rows of crustal particles forced off one by one by various agencies, furnish the matter of the same; that after solid particles are thus cast in their appropriate moulds, their fracture, aggregation, the filling-in of their pores and interstices by lesser particles, and a number of other and accidental conditions, provide the units of the multiform substances of which the mineral kingdom is composed. According to this theory, then, there is but one substance in the world, namely, the first; the difference of things is difference of form; there are no positive, but only relative, atoms; no metaphysical, but only real elements; moreover, the heights of chemical doctrine can be scaled by rational induction alone, planted on the basis of analysis, synthesis, and observation.”

To the above may be added that Swedenborg’s crustal particles bear to the interior and interstitial space the ratio in volume of one to two, and in weight that of eight to one — a coincidence with the ratios of the later discovered elements that is highly suggestive. Dumas, in his Chemical Philosophy, remarks of Swedenborg, “It is then to him we are indebted for the first idea of making cubes, tetraedrons, pyramids, and the different crystalline forms, by grouping the spheres.”

At the same time with these deep investigations he was also engaged with all earnestness in promoting the working of mines and metals, and on his return home he attempted to introduce an entirely new method of reducing copper ore, as described in his treatise on Copper published twelve years later. In the spring of 1723, though not yet an Ordinary Assessor, he became a regular attendant at the sittings of the College, except when abroad or engaged in the sessions of the Diet, of which by the ennoblement of the family he now became member. In place of speeches at the Diet, none of which have been preserved, we have memorials presented by him not without interest at the present day. The following was perhaps his first address, read to the Diet, February 7, 1723: —

“The chief cause of a country’s increase in wealth is the balance of commerce: if its imports are greater than a country can pay with its own products, it follows that it loses annually considerable sums by leaving them in the hands of foreign nations; besides, it diminishes the capital which it collected under more favorable circumstances, and which it should hand down to posterity. As soon also as a country by an imprudent course suddenly falls into poverty, it unavoidably sinks in the estimation of other nations, and they refuse any longer to trade with it, although in former times they may have enriched themselves by its wealth and sucked out its substance and marrow. Yea, more serious consequences still may ensue; for unless a watchful eye is kept on the balance of a country's trade, a general want may be caused thereby which makes itself felt in the private circumstances of every one; fortunes and possessions in the land are diminished in value; no means are forthcoming for the support of the navy and army; the defence of the country becomes weak and impotent; the public servants must be satisfied with small salaries; manufactures and agriculture together with all the moneys invested in them depreciate in value; besides other contingencies which in such a case overtake the higher as well as the lower ranks, and especially the business men, who must suffer most heavily from it."

He then presents two computations: the first showing the average imports and exports during the reign of Charles XI, when Swedish commerce was most flourishing; and the second showing the balance of trade at the time of the memorial. In the first case the balance of exports was four and a half million florins in favor of Sweden, and in the second case the balance was from two and a half to three millions against the country. "From which," he says, "it follows that the rich products of Sweden are no longer sufficient to pay the excess of imported goods and merchandise, but that annually a part of the cash property of the country has to be employed to adjust the difference. . . . As every one now is left in freedom to express his well-meant thoughts, and to suggest how the common weal is likely to be best helped, it is hoped that it will not be unfavorably received if I insist, in all humility, that there is nothing the present Diet can do of greater importance than to examine and to assist and promote all propositions which have for their purpose to infuse new life into Swedish commerce, so as to make our balance even; and this for the sake of the private welfare of every one of us and also for that of our whole posterity.” Next he shows that Sweden has lost, first, the revenues formerly derived from various provinces that have been conquered by Russia and Denmark; second, the freighting business which she formerly enjoyed, but which during her wars and by the decay of her shipping has gone into foreign hands; third, her former profitable commerce with the now lost provinces. Finally, he points out Swedish iron and copper mining interests as the most important in the balance of trade, and most worthy of attention, and concludes with recommending careful inquiry how the mercantile marine may be built up, unnecessary importation checked or cheapened, and domestic manufactures developed and protected.

On the 18th of the same month Swedenborg memorializes the Diet against the rule and law of the country which requires the mining of a baser metal to give way to that of a more noble, even when, as he shows, the fining of the baser by its greater abundance may be manyfold more valuable.

In the following May he had occasion to present another and longer memorial to the same purport, in consequence of instructions given by the Diet to the Royal College of Mines to pay special attention to the mining of silver and copper. He showed that the yearly production of iron in Sweden was equivalent to fifty tons of gold, and that of copper was equivalent to less than fifteen tons. While then he would have the copper mines cherished and protected, he would not have it done at the expense of the iron mines. Yet he seems to have been opposed in these commonsense views by his own colleagues of the Royal College of Mines, on what ground we do not know.

About the same time he presented another memorial to the Diet, setting forth the fact that Swedish iron was then exported in pigs to Holland, whence it was re-shipped inland to Liège and Sauerland, where it was puddled and rolled into bar or sheet iron, then carried back to Holland and exported at great profit to various countries. This profit, he declares, with small expense and industry might be kept at home. He accompanies his memorial with drawings and details of the puddling furnaces and rolling-mills abroad, and simply submits the expediency of encouragement by the Government to those who will undertake the manufacture in Sweden.

The treatment which this eminently reasonable and practical memorial received at the hands of the Diet and the Royal College of Mines goes far to convince us that Swedenborg had reason to complain of the want of response to his genius in his own country and home. The memorial was read before the Committee on the business of the Diet, April 20, 1723; by them it was referred to the

Committee on Mining and Commerce, where it was read May 7th. By the Diet it was referred to the King, by whom it was submitted to the Royal College of Mines and to that of Commerce, Aug. 10, 1725. It arrived in the Royal College of Mines, Aug. 23, 1725, and was filed for future reference, Sept. 1, 1726. In the course of three years and a half, a matter which would properly have commended itself for instant action is filed away for future reference! So slow were the Swedes to manufacture the Swedes iron, now in demand throughout the world.

On the 15th of July, 1724, a Royal warrant was issued by King Frederick appointing the well-born Assessor Emanuel Swedenborg a regular Assessor in the Royal College, with a salary of eight hundred dalers in silver. This was not the full salary of the office, which was twelve hundred dalers, but was increased to it six years later. Of the following ten years employed in public duties we have no details, but know from his later publications that together with his official duties Swedenborg was diligently pursuing the course of study he had adopted. Early in the year 1733 he asked from the King leave of absence for nine months, in which to go to Germany and see through the press his great work entitled as a whole, *Opera Philosophica et Mineralia*. Of this there were three noble folio volumes, printed at the expense of his friend the Duke of Brunswick. The first volume had the special title of *Principia Rerum Naturalium*, or First Principles of Natural Things; the other two treated of the working of iron and copper. Of the *Principia* its English translator, the Reverend Augustus Clissold, says —

“The First Part treats of the origin and laws of motion, and is mostly devoted to the consideration of its first principles; which are investigated philosophically, then geometrically, their existence being traced from a first natural point down to the formation of a solar vortex, and afterwards from the solar vortex to the successive constitution of the elements and of the three kingdoms of nature. From the first element to the last compound, it is the author’s object to show that effort or conatus to motion tends to a spiral figure; and that there is an actual motion of particles constituting a solar chaos, which is spiral and consequently vortical.

“In the Second Part the author applies this theory of vortical motion to the phenomena of magnetism, by which on the one hand he endeavors to test the truth of his principles, and on the other by application of the principles to explain the phenomena of magnetism; the motion of the magnetical effluvia being as in the former case considered to be vortical.

“In the Third Part the author applies the same principles of motion to Cosmogony, including the origination of the planetary bodies from the sun, and their vortical revolutions until they arrived at their present orbit; likewise to the constitution and laws of the different elements, the motions of all which are alleged to be vortical; likewise to the constitution and laws of the three kingdoms of nature, the animal, vegetable, and mineral: so that the entire *Principia* aims to establish a true theory of the vortices, founded upon a true system of corpuscular philosophy.”

The *Principia* is too deeply mathematical and reasoned with too subtile intuition for common readers to follow. For this reason, in part, it has been neglected by later scientists; but also because they with more perfect instruments have devoted their attention chiefly to experimental observation. For a century the atomic theory sufficed them, but now they are going far deeper and are closely approximating Swedenborg's theory of matter as compounded of first finites — as he calls them — in intense vortical motion. Not that this theory was originated by him. It was held in a way by the old Greek philosopher, Anaxagoras, and was revived by Descartes. But Swedenborg elaborated it beyond his predecessors, and beyond our ability to follow. To him also is now ascribed the nebular theory of the solar system, and the position of this system in the visible universe. In his *Principia* is to be found an elaborate, and, we are persuaded, true theory of phenomena of light and of electricity or magnetism, with calculation of coming variations of the magnetic needle for a century. We are not at the end of his philosophic and inventive anticipations, the correctness of which may serve to give confidence that even in these pursuits Swedenborg was being led in the path of truth. But after he found himself engaged in his true mission of unfolding the genuine meaning of the Scriptures, he made no attempt to display his discoveries in science or philosophy, regarding all the insight he had obtained into the mysteries of creation as a training and basis for understanding the mysteries of the Divine providence in the care of human souls.

Of the other two volumes of the *Opera Philosophica et Mineralia*, on Iron and on Copper, there is little to be said of general interest, since they are practical treatises on the mining and working of these metals. In his own preface Swedenborg says —

“I intend to distribute the treatise upon each metal, as here upon iron, into three divisions. The first division will comprise in particular the processes and methods of smelting that are in use in various parts of Europe; and as the methods in vogue in Sweden have come more under my own observation than those employed in other countries, so I dwell upon them longer in proportion. The second division will give the various methods of assaying; by which the ore is tried in small fires, or assaying furnaces, and its composition examined, in order that it may be the better proceeded with on a large scale. The third division will embrace an account of all the different chemical processes that have fallen under my notice, with the characteristics of each; and will deliver numerous experiments and observations which have been made on one and the same metal in the course of solution, crystallization, precipitation, and other chemical changes.”

The great learning and practical value of the volumes on metallurgy was at once admitted. The Academy of Sciences at Paris translated and published the treatise on Iron. In England the work was cited as of the highest authority. In Russia its author was elected corresponding member of the

Imperial Academy of Sciences; and at home he became Fellow of the Royal Academy of Sciences. Fifty years after its publication, on the report of a commission to the unfortunate Louis XV, that there did not yet exist any theory of the magnet, the Marquis de Thomé responded indignantly and at length, declaring that the *Opera Philosophica* of Swedenborg was held in high esteem in all Europe, and that the most celebrated men "had not disdained to draw materials from it to assist them in their labors;" that "the theory of the Swedish author is a true theory of the magnet, and of all magnetism;" and that M. Camus, who performed such surprising things with the magnet before their eyes, admitted that he had "derived from this author almost all the knowledge he exhibited on the subject." To this we may add that some practical electricians of the present day are finding in this theory explanations of results which they do not find explained by any other.

For completing the publication of the *Opera Mineralia et Philosophica* Swedenborg obtained an extension of his leave of absence, but in July, 1734, was in his seat again, examining candidates for the post of Assay Master, and was constant in attendance till the middle of January, 1736, when he requested the Royal leave to attend the burial of his father in West Gothland. But these practical duties of the College of Mines could not long satisfy his aspirations for the advancement of human knowledge, and in the following May he again petitioned King Frederic to grant him three or four years' leave of absence, on half pay, for the elaboration and publishing of works he had undertaken requiring "long and deep thought and a mind unencumbered with cares and troubles." This request was referred by the King to the Royal College and received its approval, whereupon Swedenborg thanked the College, and especially for the continuance of half his salary "in consideration partly of the well-intentioned and useful design I have in view, and partly because I have been an Assessor in the Royal College for twenty years. It will both cheer me on and be an assistance in my proposed undertaking, which will be sufficiently expensive."

On the 3d of July he took his leave of their Majesties, who were very gracious, and on the 10th of the Royal College, to which he did not return till November, 1740. Proceeding to Hamburg he called on Pastor Christopher Wolf with letters from Benzelius, as we learn from a letter of Wolf's to Benzelius, dated Sept. 1, 1736: —

"I received recently your most welcome letter, which was handed to me by your relative, the most noble Swedenborg, who was known to me by name already. I value his most celebrated work in mineralogy so much the more, because in the present age scarcely any one can be compared with this most excellent and clear-headed man in this department."

Of this and other journeys and sojourns in foreign lands we have many notes of his own hand, mentioning places, persons, churches, and libraries visited, with interesting comments on the manners and customs of the people, and with an occasional remark on what he then had in hand. It was no longer metallurgy and the material elements that he was studying, but man — body, mind, and soul — and his relation to the Supreme Being. For some years he had given close attention to the study of Anatomy, and to this he now devoted several years' labor, yet with the soul always in view. Already in September in Paris he notes, "I made the first draught of the introduction to my new treatise [Economy of the Animal Kingdom], namely, that the soul of wisdom is the knowledge and acknowledgment of the Supreme Being." Here in Paris and in Italy he found the best opportunities for anatomical studies, and in Amsterdam for printing his *Œconomia Regni Animalis*, on the completion of which he returned home in November, 1740. This quarto volume of 582 pages represents, however, but a small part of the author's labors during these four years. Very much more is contained in the great pile of notes, observations, and deductions which he brought home in manuscript, from which important treatises have since been and are still being published.

Not simple phenomena, but their hidden causes Swedenborg was always seeking. The philosophy of his century was leading to negative results, to disbelief in the power of reason to conclude anything in regard to the Divine Being, however clear to moral sense may be His existence. Kant's results, as summed up by Lewes, are these: —

"The attempt to demonstrate the existence of God is an impossible attempt. Reason is utterly incompetent to the task. The attempt to penetrate the essence of things — to know things *per se* — to know *noumena* — is also an impossible attempt. And yet that God exists, that the World exists, are irresistible convictions. There is another certitude, therefore, besides that derived from demonstration, and this is moral certitude, which is grounded upon belief. I cannot say, 'It is morally certain that God exists,' but I must say, 'I am morally certain that God exists'"

Swedenborg himself wrote in his *Principia* —

"When therefore the philosopher has arrived at the end of his studies, even supposing him to have acquired so complete a knowledge of all mundane things that nothing more remains for him to learn, he must there stop; for he can never know the nature of the Infinite Being, of His Supreme Intelligence, Supreme Providence, Supreme Love, Supreme Justice, and other infinite attributes. He will therefore acknowledge that in respect to this supremely intelligent and wise Being his knowledge is nothing: he will hence most profoundly venerate Him with the utmost devotion of soul; so that at the mere thought of Him his whole frame, or membranous and sensitive system, will awfully, yet sweetly tremble, from the inmost to the outermost principles of its being."

But in the same year with the *Principia* Swedenborg had continued his investigation of the questions of his time in his Sketch of a Philosophical Argument on the Infinite and the Final Cause of Creation; and on the Intercourse between the Soul and the Body. In this essay his unswerving faith in Revelation is conspicuous all through, and with it a recognition of something higher than merely natural reason. In the Preface he says —

“Philosophy if it be truly rational can never be contrary to Revelation. . . . The end of reason can be no other than that man may perceive the things that are revealed and those that are created: thus the rational cannot be contrary to the Divine, since the end why reason is given us is that we may be empowered to perceive that there is a God and to know that He is to be worshipped. If reason be the mean, endowed with the faculty and power of perceiving, and if the actual perception be the end, then the mean, in so far as it is correctly rational, cannot be repugnant to the end. The very mysteries that are above reason cannot be contrary to reason, although reason is unable to explain their grounds.” Thus begins the first chapter: —

“In order that we may be favored and happy in our endeavors, they must begin from the Infinite, or God, without whom no undertakings can attain a prosperous issue. He it is that bestows on all things their principles; from whom all things finite took their rise; from whom we have our souls, and by whom we live; by whom we are at once mortals and immortals; to whom in fine we owe everything. And as the soul was created by Him and added to the body, and reason to both, in order that the soul might be His, so our thoughts, whether we revolve them within, or utter them in words, or commit them to writing, must always be so directed as to have their beginning and end from Him; whereby the Deity may be present with gracious favor as the First and the Last, in either end as well as in the means."

Then alluding to the desire of human reason to be convinced in order to accept theology, he shows at length the impossibility of the reason's concluding anything in regard to the nature of the Infinite, by comparison with the finite. But, not abandoning the matter so, he proceeds to inquire as to the producing cause of what is finite, even of its first and least particular. Showing that it cannot have its existence of itself, nor of any other finite thing, since then the question would be removed but one step backward, he concludes that reason must admit an infinite producing cause. But of these there cannot be many, only One. Now taking this Infinite as the cause of all creation, he deduces the entire variety from the same Cause, in all its intricacy and order. Then citing examples of this order and intricate beauty — especially in ample detail from the construction and operation of the organs of the human body — calling forth our admiration, he seeks to transfer this and transform it into adoration for the Deity. But this full acknowledgment, he admits, must come partly on self-evidence, springing from the human soul, and partly as a consequence from the arguments adduced.

"There is in fact," he says, "a tacit consent, or a tacit conclusion of the soul, to the being as well as to the infinity of God. This is dictated, I say, partly by the soul in its own free essence, partly by the soul as instructed and advised by the diverse innumerable effects presented in the world. . . . It cannot be denied that there is that in man as man, provided he enjoy the use of reason, which acknowledges an omnipotent God, an omnipresent and all-provident Deity; it seems therefore to be innate, and to be a power or action of reason, when not on the one hand troubled too much by its own ideas, nor on the other hand too destitute of all cultivation and development. But we care not whether it be spontaneous or the contrary, if it be admitted that there is no one living, provided he be not over or under rational, but acknowledges the existence of a Deity, however ignorant he be of the Divine nature. Hence it is that after man has exerted his powers and whetted his reason to find out this nature, he falls into strange darkness and ideal conclusions. He knows indeed that there is a Deity, that there is an omnipotence, but he has been unsuccessful in eliciting the nature of either from any dictates of reason. . . . In truth mankind is always desirous to imagine the qualities of God, to bring Him within the bounds of reason and rational ideas, and to finite and fix Him in something, by something, or to something. For this reason the above investigation has all along been the issue and offspring of reason and philosophy. And though the philosophers have heard that He is infinite, yet on behalf of poor reason, which is always bounded by finite limits, they imagine the infinite as finite, being unable to perceive at all apart from the finite. We now therefore see why reason has failed, and that the cause is the same in the common people as in the learned."

Proceeding then to point out in detail the errors of many theories, all of which are owing to the judging of the Infinite from the finite, he concludes that —

“Beyond our finite sphere there are verily infinities, to the knowledge of which it is useless to aspire, and which in the Infinite are infinitely many and can be known to no one but the Infinite. In order that these may in some measure be conceived by the soul introduced through faith into communion with the Infinite, it has pleased God to discover by Revelation much whereby the mind can finitely conceive and express Him: not however that finite perceptions or expressions are similar or adequate to Him, but only that those made use of are not repugnant.”

Returning to what has been granted, that the Infinite exists as the cause of the finite world, Swedenborg next questions whether or no there must be a *nexus*, or means of influence, between the Infinite and the finite. Showing by argument that a *nexus* is indispensable, he then shows that the *nexus* itself must be infinite, not finite. Assuming this to be within our knowledge by proof of reason, he asks whether if any one can tell us more about this *nexus* that shall agree with what we already know, we shall not listen to it. And then he alleges, what he says has been taught by Revelation, that this *nexus* is the Son of God, begotten from eternity, to be the means of communication from the Infinite with the finite. But, from what he has already shown, he declares this *nexus* itself to be infinite; and as there cannot be two infinites, the *nexus*, or the Son of God, is none other than the Infinite, God Himself.

“To say then,” he continues, “that the finite came forth mediately through the Son, is exactly tantamount to saying that it came forth immediately through the Father, or immediately through the Son; since the Father and Son are alike the Infinite, and the Infinite is the immediate cause of the finite.” Then showing that in creation there must be a Divine, or infinite, final end; that this end is to be reached through the whole chain of creation, of which man is the last link, the crown of all, he declares that in man therefore for the fulfilment of the Divine end, there must be something that can partake of the Infinite: —

“Not certainly in the fact that man is an animal and has senses provided him to enjoy the delights of the world; nor in the fact that he has a soul, for his soul is finite and can contain nothing of the Infinite. Neither in reason, which is the effect of the coöperation between the soul and the body; which, as they are both finite, so the effect of both is also finite: therefore it does not lie in reason. So far we find nothing Divine in man. Where is that, then, which appears to be nowhere, and yet is necessary to realize the Divine end? . . . It lies in this, that man can acknowledge and does acknowledge God; that he can believe and does believe that God is infinite; that though he is ignorant of the nature of the Deity, yet he can acknowledge and does acknowledge His existence, and this without the shadow of doubt. And especially does it consist in this further privilege, that by this undoubting faith he is sensible in love, or delight resulting from love, of a peculiar connection with the Infinite. But where he doubts, he does not acknowledge and the Divine is not in him. All Divine worship proceeds from this fountain of faith and love. . . . Thus the true divinity in man, who is the final effect in which the Divine end dwells, is none other than an acknowledgment of the existence and infinity of God . . . and a sense of delight in the love of God, although human reason cannot do this of itself, inasmuch as man, with all his parts and his very soul, is finite; notwithstanding which he may be a fit recipient, and as he is in the finite sphere he may concur to dispose himself for reception.”

Now comes the crowning effort in this argument. It being granted that the Divine sought this final return of creation to Itself, the question is asked, how it is to be secured through the various stages from first to last. The answer being given that it is to be secured by means of the soul, which from its altitude is designed to rule the body, it is asked by what means the true order is to be restored when, as must have been foreseen, the body refuses to obey the instincts of the soul and fails to serve its true purpose. And the triumphant answer is given that “God provided against this by His Infinite, only-begotten Son, who took on Him the ultimate effect of the world, or a manhood and a human shape, and thereby was infinite in and with the finite, and consequently restored the *nexus* in His own person between the Infinite and the finite, so that the primary end was realized. . . . The Infinite . . . thus Himself became the last effect — at once God and man, the Mediator between the finite and the Infinite. . . . Without Him there would be no connection between the last effect and the Infinite; whereas through Him somewhat of the Divine may dwell in us, namely, in the faculty to know and believe that there is a God, and that He is infinite. And again through Him, by the use of the means, we are led to true religion, and become children of God, and not of the world.”

Observing now that this is not the place to explain the nature of the connection by the *nexus*, he stops to consider the difficulty which may be felt as to the condition of those who have not learned and believed in the Messiah. He concludes that though the coming of the Messiah is the essential means of salvation, yet “those who did not know and do not know that He has come, could and can become partakers by the grace of God through His coming; for otherwise we should suppose something in God that would seem at variance with His Divine nature and end. But as for those who know the Messiah, or have the opportunity to know Him, we say that they too are made partakers through His coming; but the knowledge also of His coming is necessary to them in order to their faith, for the quality of faith is determined by knowledge, and its perception rendered distinct and full; and therefore where knowledge is given, it and faith are inseparable.”

The summing up of our author’s argument is as follows: “Observe what we have gained. We have the affirmation of reason for the existence of God, and also for His Infinity; and as this is now positive knowledge, together with that other truth of the existence of a *nexus* between God and man in the Person of the only-begotten Son, so we may legitimately advance, not indeed to inquire into the nature or qualities of Deity, because He is infinite, and His qualities therefore we can never penetrate, but to inquire what there can be in man to lead to this primary end; what there can be in him that does not repugn the infinite and the *nexus*; how a confessedly infinite Deity may best be expressed in finite terms that shall not be repugnant to the occasion; what befitting worship consists in; what is the peculiar efficacy of faith proceeding from a true acknowledgment of God; with innumerable other subjects, which cannot be settled briefly, but require to be rationally deduced in a volume by themselves. And as by the grace of God we have all these matters revealed in Holy Scripture, so where reason is perplexed in its apprehensions we must at once have recourse to Revelation; and where we cannot discover from Revelation either what we should adopt or in what sense we should understand its declarations, we must then fly to the oracle of reason.”

V. CONTINUED STUDY OF THE BODY IN SEARCH OF THE SOUL

WHAT IS OUR quest? A man fitted by birthright and by training of heart and mind to recognize the sign of the Son of Man in the clouds of perverted Scripture, that have darkened human reason and withdrawn the light of faith. And here we have Emanuel Swedenborg of such birthright, with devotion of his life to the advancement of mankind, led through severest mathematical, mechanical, and philosophical reasoning — without as yet any consciousness of special guidance or purpose — to absolute demonstration in his own mind of the necessity and the existence of the Divine Son of Man, to be sought and found by us in the Holy Scriptures. But let us wait. Scientific and philosophic studies are not yet completed. Twelve years more are to be devoted to them before the mission is Divinely signified to him of revealing this Son of Man in His Word.

The Economy of the Animal Kingdom, published in 1740, was an attempt to reach a philosophic view of the human organism as the abode and instrument of the soul. Of his method the author says —

“In the experimental knowledge of anatomy our way has been pointed out by men of the greatest and most cultivated talents, such as Eustachius [and nineteen others named], whose discoveries, far from consisting of fallacious, vague, and empty speculations, will forever continue to be of practical use to posterity. Assisted by the studies and elaborate writings of these illustrious men and fortified by their authority, I have resolved to commence and complete my design — that is to say, to open some part of those things which it is generally supposed that nature has involved in obscurity. Here and there I have taken the liberty to throw in the results of my own experience; but this only sparingly, for on deeply considering the matter I deemed it best to make use of the facts supplied by others. Indeed, there are some that seem born for experimental observation and endowed with a sharper insight than others, as if they possessed naturally a finer acumen. . . . There are others again who enjoy a natural faculty for contemplating facts already discovered, and eliciting their causes. Both are peculiar gifts and are seldom united in the same person. Besides, I found when intently occupied in exploring the secrets of the human body that as soon as I discovered anything which had not been observed before, I began, seduced probably by self-love, to grow blind to the most acute lucubrations and researches of others, and to originate the whole series of inductive arguments from my particular discovery alone. . . . Nay, when I essayed to form principles from these discoveries, I thought I could detect in various other phenomena much to confirm their truth, although in reality they were fairly susceptible of no construction of the kind. I therefore laid aside my instruments, and restraining my desire for making observations, determined rather to rely on the researches of others than to trust to my own.”

After describing as from experience the faculty which some enjoy — who ever more than he? — of confining their attention to one thing and evolving with distinctness all that lies in it, of distributing their thoughts into classes seperating mixed topics into appropriate divisions, of skilfully subordinating the series thus divided, and of being never overwhelmed by the multiplicity of things, but continually enlightened more and more, he says of such as enjoy the faculty —

"The fictitious depresses them, the obscure pains them; but they are exhilarated by the truth, and in the presence of everything that is clear they too are clear and serene. When after a long course of reasoning they make a discovery of the truth, straightway there is a cheering light and joyful confirmatory brightness that plays around the sphere of their mind, and a kind of mysterious radiation — I know not whence it proceeds — that darts through some sacred temple in the brain. Thus a sort of rational instinct displays itself, and in a manner gives notice that the soul is called into a state of inward communion, and has returned at that moment into the golden age of its intellectual perfections. The mind that has known this pleasure is wholly carried away in pursuit of it; and in the kindling flame of its love despises in comparison, as external pastimes, all merely corporeal pleasures; and though it recognizes them as means for exciting the animal mind and the purer blood, it on no account follows them as ends. Persons of this cast regard the arts and sciences only as aids to wisdom, and learn them as helps to its attainment, not that they may be reputed wise for possessing them. They modestly restrain all tendency to inflated ideas of themselves, knowing that the sciences are an ocean of which they can catch but a few drops. They look on no one with a scornful brow or supercilious air, nor arrogate any praise to themselves. They ascribe all to the Deity, and regard Him as the source from which all true wisdom descends. In the promotion of His glory they place the end and object of their own."

Remarking now how sensual and worldly cares impair this noble faculty, he says, "Nothing super-induces more darkness on the human mind than the interference of its own fancied providence in matters that properly belong to the Divine providence." And then he goes on to say, still as from experience —

"This faculty, however, is chiefly impaired by the thirst for glory and the love of self. I know not what darkness overspreads the rational faculties when the mind begins to swell with pride, or when our intuition of objects calls up in the objects themselves the image and glory of our own selfhood. It is like pouring a liquor upon some exquisite wine, which throws it into a froth, sullies its purity, and clouds its translucence. It is as if the animal spirits were stirred into waves, and a tempest drove the grosser blood into insurgent motion, by which the organs of internal sensation or perception becoming swollen, the powers of thought are dulled, and the whole scene of action in their theatre changed. In those who experience these disorderly states, the rational faculty is crippled and brought to a standstill; or rather its movements become retrograde instead of progressive. A limit is put to its operations, which its possessor imagines to be the limit of all human capacity, because he himself is unable to overstep it. He sees little or nothing in the most studied researches of others, but everything — oh, how vain-glorious! — in his own. Nor can he return to correct conceptions until his elated thoughts have subsided to their proper level. 'There are many,' says Seneca, 'who might have attained wisdom, had they not fancied they had attained it already.' The Muses love a tranquil mind; and there is nothing but humility, contempt of self, and simple love of truth, that can prevent or remedy the evils we have described.

"But how often does a man labor in vain to divest himself of his own nature! How often, when ignorant or unmindful of the love that creeps upon him, will he betray a partiality to himself and the offspring of his own genius! If an author therefore desires that his studies should give birth to anything of sterling value, let him be advised, when he has committed to paper what he considers to be of particular merit and is fond of frequently perusing, to lay it aside for a while, and after the lapse of months to return to it as to something he had forgotten, and as the production not of himself but of some other writer. Let him repeat this practice three or four times in the year. . . . Should his writings then often raise a blush upon his countenance, should he no longer feel an overweening confidence with regard to the lines which had received the latest polish from his hands, let him be assured that he has made some little progress in wisdom."

At the conclusion of Part First, Swedenborg gives a chapter which he styles An Introduction to Rational Psychology, regarding this as the first and last of those sciences which lead to the knowledge of the animal economy. “But whereas the soul,” he goes on to say, “lives withdrawn so far within that she cannot be exposed to view until the coverings under which she is hidden are unfolded and removed in order, it hence becomes necessary that we ascend to her by the same steps or degrees and the same ladder by which her nature in the formation of the things of her kingdom descends into her body. By way therefore of an Introduction to Rational Psychology, I will premise the Doctrine of Series and Degrees — a doctrine of which in the preceding chapters I have made such frequent mention, the design of which is to teach the nature of order and its rules as observed and prescribed in the succession of things.”

The first chapter of Part Second is devoted to the motion of the brain, the second to the cortical substance of the brain, and the third to the human soul. Confessing the difficulties in the search for the soul and his frequent disappointments, he says —

At length I awoke as from a deep sleep when I discovered that nothing is farther removed from the human understanding than what at the same time is really present to it; and that nothing is more present to it than what is universal, prior, and superior, since this enters into every particular and into everything posterior and inferior. What is more omnipresent than the Deity — in whom we live and move and have our being — and yet what is more remote from the sphere of the understanding?

"The more any one is perfected in judgment, and the better he discerns the distinctions of things, the more clearly will he perceive that there is an order in things, that there are degrees of order, and that it is by these alone he can progress, and this step by step from the lowest sphere to the highest, or from the outermost to the innermost. For as often as Nature ascends away from external phenomena, or betakes herself inward, she seems to have separated from us, and to have left us altogether in the dark as to what direction she has taken. We have need therefore of some science to serve as our guide in tracing out her steps, to arrange all things into series, to distinguish these series into degrees, and to contemplate the order of each thing in the order of the whole. The science which does this I call the Doctrine of Series and Degrees, or the Doctrine of Order . . . [which] teaches the distinction and relation between things superior and inferior, or prior and posterior. . .

"I am strongly persuaded that the essence and nature of the soul, its influx into the body, and the reciprocal action of the body can never come to demonstration without these doctrines, combined with a knowledge of anatomy, pathology, and psychology; nay, even of physics, and especially of the auras of the world. . . . This and no other is the reason that with diligent study and intense application I have investigated the anatomy of the body, and principally the human, so far as it is known from experience; and that I have followed the anatomy of all its parts, in the same manner as I have here investigated the cortical substance.”

The soul itself and a society of souls he finds to be the final purpose of all creation, and then he concludes —

“If there be a society of souls, must not the City of God on the universal earth be the seminary of it? The most universal law of its citizens is, that they love their neighbor as themselves, and God more than themselves. All other things are means, and are good in proportion as they lead directly to this end. Now as everything in the universe is created as a means to this end, it follows that the application of the means, and a true regard of the end in the means, are the sole constituents of a citizen [of the Holy City]. The Holy Scripture is the code of rules for obtaining the end by the means.

“These rules are not so dark or obscure as the philosophy of the mind and the love of self and of the world would make them; nor so deep and hidden but that any sincere soul which permits the Spirit of God to govern it may draw them from this pure fountain — pure enough for the use and service of the members of the City of God all over the world — without violating any form of ecclesiastical government. It is foretold that the kingdom of God shall come; that at last the guests shall be assembled at the marriage supper; that the wolf shall lie down with the lamb, the leopard with the kid, the lion with the ox; that the young child shall play with the asp; that the mountain of God shall rise above all other mountains, and that the Gentile and the stranger shall come to it to pay their worship.”

To quote more from this remarkable work of the Economy of the Animal Kingdom would exceed the proper limits of this small volume. Of the literary merits of the work S. T. Coleridge said— “I remember nothing in Lord Bacon superior, few passages equal, either in depth of thought, or in richness, dignity, and felicity of diction, or in the weightiness of the truths contained.” And Dr. Spurgin, formerly President of the Royal College of Physicians in London, pronounced the Part on the Soul “ a production unparalleled for excellence in the whole compass of human philosophy.”

But with the preparation and printing of the Economy of the Animal Kingdom in 1740 and 1741, Swedenborg’s studies in this direction were by no means at an end. Though he returned to his duties in the Royal College in November, 1740, fulfilling these duties anew for two years and a half, he had already prescribed for himself a definite series of continued studies, year by year, to be completed in 1747 with that of “The City of God.” These studies had been pursued with such diligence that in June, 1743, he petitioned the King and the Royal College for a new leave of absence, that he might go abroad and complete and see through the press a new work of not less than five hundred sheets. Leave having been obtained, Swedenborg repaired to Holland to consult the chief libraries and then to print a portion of what he had prepared, in two quarto volumes of 438 and 486 pages, entitled *Regnum Animale* — The Animal Kingdom. In his Prologue to the first volume he said —

“Not very long since I published the Economy of the Animal Kingdom . . . and before traversing the whole field in detail, I made a rapid passage to the soul and put forth an essay respecting it. But on considering the matter more deeply, I found that I had directed my course thither both too hastily and too fast — after having explored the blood only and its peculiar organs. I took the step impelled by an ardent desire for knowledge.”

Now he proposes to traverse the whole kingdom of the body, hoping that by bending his course inward continually he may open all the doors that lead to her and at length by the Divine permission contemplate the soul herself. But he supposes the objection made that “all those things which transcend our present state are matters for faith and not for intellect;” that the intellect should be “contented with this its lot, and not aspire to higher things which, inasmuch as they are sanctuaries and matters of Revelation, exist to faith only. . . . Where there is faith what need is there of demonstration? . . . Faith is above all demonstration because it is above all the philosophy of the human mind.” His reply is, “I grant this; nor would I persuade any one who comprehends these high truths by faith, to attempt to comprehend them by his intellect: let him abstain from my books. Whoso believes Revelation implicitly, without consulting the intellect, is the happiest of mortals, the nearest to heaven, and at once a native of both worlds. But these pages of mine are written with a view to those only who never believe anything but what they can receive with the intellect; consequently who boldly invalidate and are fain to deny the existence of all supereminent things, sublimer than themselves — as the soul itself, and what follows therefrom; its life, immortality, heaven, etc. . . . Consequently they honor and worship nature, the world, and themselves; in other respects they compare themselves to brutes, and think that they shall die in the same manner as brutes, and their souls exhale and evaporate: thus they rush fearlessly into wickedness. For these persons only I am anxious; and, as I said before, for them I indite and to them I dedicate my work. For when I shall have demonstrated truths themselves by the analytic method, I hope that those debasing shadows or material clouds which darken the sacred temple of the mind will be dispersed; and that thus at last under the favor of God, who is the Sun of Wisdom, an access will be opened and a way laid down to faith. My ardent desire and zeal for this end is what urges and animates me."

In the Second Part he says —

"If we wish to invite real truths, whether natural or moral or spiritual — for they all make common cause by means of correspondence and representation — into the sphere of our rational minds, it is necessary that we extinguish the impure fires of the body and thereby our own delusive lights, and submit and allow our minds unmolested by the influences of the body to be illumined with the rays of the spiritual power: then for the first time truths flow in, for they all emanate from that power as their peculiar fountain. Nor when they are present, are there wanting a multitude of signs by which they attest themselves — namely, the varied forms of sweetness and delight attendant upon truth attained, and affecting the mind as the enjoyments that result from the harmonies of external objects affect the lower and sensitive faculties of the body: for as soon as ever a truth shines forth, such a mind exults and rejoices; and this joy is the ground of its first assent, and of its first delighted smile. But the actual confirmation of the truth proceeds from its accordance with numerous reasons, confirmed by experience by means of the sciences, and each point of which accordance receives a similar assent — the mind going onward the while with assiduous attention and pains by the analytic way, or from effects to causes. In addition to these delights there are still more universal signs, as the desire and the passion for attaining truth, and the love of the truth attained, not for the sake of our own advantage, but for that of the advantage of human society; and neither for the glory of ourselves or of society, but of the Supreme Divinity alone. This is the only way to truths: other things as means, which are infinite, God Omnipotent provides."

Inquiring then into the ends or purposes of the provision by which it is ordained that man should ascend from lowest and outermost to highest and innermost, he unfolds them comprehensively, concluding with these— "that in this ultimate circle of nature we may receive the wonders of the world, and as we ascend the steps and ladders of intelligence receive still greater wonders, in all their significance and with full vision; and that at length we may comprehend by faith those profound miracles that cannot be comprehended by the intellect; and from all these things, in the deep hush of awe and amazement, venerate and adore the omnipotence and providence of the Supreme Creator; and thus in the contemplation of Him regard as vanity everything that we leave behind us. . . . The last end, which also is the first, is that our minds, at length become forms of intelligence and innocence, may constitute a spiritual heaven, a kingdom of God, or a holy society, in which the end of creation may be regarded by God, and by which God may be regarded as the end of ends. From infinite wisdom, added to equal power, and this to equal providence, such perpetual end flows constantly from the first end to the last, and from the last to the first, through the intermediate ends, that declare the glory of the Divinity." To this he adds in a note, " I shall treat of these subjects, by the blessing of God, in the last of my analytic Parts. But as yet we are dwelling in the mere effects of the world, which exhibit the amazing and Divine circle of these ends before the contemplation of our very senses."

Of the high purposes and original method pursued in this treatise on The Animal Kingdom, the following extracts will give a good idea: —

"As the blood is continually making its circle of life, that is to say, is in a constant revolution of birth and death; as it dies in its old age and is regenerated or born anew; and as the veins solicitously gather together the whole of its corporeal part, and the lymphatics of its spirituous part, and successively bring it back, refect it with new chyle, and restore it to the pure and youthful blood; and as the kidneys constantly purge it of impurities, and restore its pure parts to the blood, so likewise man, who lives at once in body and spirit while he lives in the blood, must undergo the same fortunes generally, and in the progress of his regeneration must daily do the like. Such a perpetual symbolical representation is there of spiritual life in corporeal life; as likewise a perpetual typical representation of the soul in the body. In this consists the searching of the heart and the reins, which is a thing purely Divine.

“In our Doctrine of Representations and Correspondences, we shall treat of both these symbolical and typical representations, and of the astonishing things which occur, I will not say in the living body only, but throughout nature, and which correspond so entirely to supreme and spiritual things that one would swear that the physical world is purely symbolical of the spiritual world, insomuch that if we choose to express any natural truth in physical and definite vocal terms, and to convert these terms only into the corresponding spiritual terms, we shall by this means elicit a spiritual truth or theological dogma, in place of the physical truth or precept; although no mortal would have predicted that anything of the kind could possibly arise by bare literal transposition, inasmuch as the one precept, considered separately from the other, appears to have absolutely no relation to it.

“I intend hereafter to communicate a number of examples of such correspondences, together with a vocabulary containing the terms of spiritual things, as well as of the physical things for which they are to be substituted. This symbolism pervades the living body; and I have chosen simply to indicate it here, for the purpose of pointing out the spiritual meaning of searching the reins."

In addition to what Swedenborg himself published of The Animal Kingdom, several parts have been recently published in Germany and England, including three thick octavo volumes on "The Brain, Considered Anatomically, Physiologically, and Philosophically." That so much labor was given to the study of the brain was doubtless because the author found in it the seat of the soul, to knowledge of which he was aspiring. In the Animal Kingdom he says —

"*The soul is properly the universal essence of its body*. The soul is the only thing substantial and essential in its body. From it are derived and born all the substances and essences which are called composite and corporeal. For what can truly be unless it be from a thing prior, more simple, and more unique, which is the beginning of the rest? That which gives to others being and existence must itself be. It cannot be produced from modes, accidents, and qualities without a subject and form, and consequently without a real essence and substance. The soul also is peculiar or individual, and there is not one universal soul for all; so that the soul of one cannot belong to the body of another; for — which is to be demonstrated — the very form of the body is the result of its essential determination, or the body itself represents the soul as it were in an image. . . . The higher or highest universal essence is the soul, the lower is the animal spirit, and the third the blood. The highest essence imparts being, the power of acting and life, to the lower, and this imparts the same in like manner to the lowest; the lowest, consequently, exists and subsists from the first by means of the middle. . . . The determinations of the highest universal essence of the bodily system are those fibres which are the simplest of all, and which are like rays of the soul, and the first designations of forms. The determinations of the lower universal essence are those fibres which are derived from the most simple; but those of the lowest are the arterial and venous vessels. As the essences, so also the determinations are in turn derived from one another, the higher imparting being to the lower. From these determinations, or from these determining essences, all the organic viscera, and consequently the whole bodily system, is woven and formed.”

“*It is the cerebrum through which the intercourse between the soul and the body is established; for it is as it were the link and the uniting medium*. From what follows it will appear that the soul is in the cerebrum as it were in its heaven and Olympus, though it is essentially everywhere and present in every individual part. In the cerebrum, however, is formed as it were its court and palace chamber, from which it looks around on all things belonging to it, and determines them into act in agreement with its intuition.”

The thoroughness of this study of the brain with the intent to find the residence of the soul and the mode of its control over the body led to some remarkable discoveries, of which the learned world is now first becoming aware. Among these it is surprising to find the determination of the glandules of the cortical substance of the cerebrum, as the seat of the soul’s sensation and control of the body. Even more surprising is Swedenborg’s first general localization of the different functions of the several parts of the cerebrum. Many more observations and deductions are contained in these wonderful studies — published and unpublished — from which there is doubtless still much for students to learn. Dr. Max Newburger of Vienna in a recent essay says —

“The great physiological system set forth by Swedenborg in his two works — *Œconomia Regni Animalis* and *Regnum Animale* — contains such a number of successful anticipations of modern science that we do not wonder when we see how feebly his contemporaries grasped the true greatness of this Aristotle of the North. All the more strange is it, however, that the spirit of medical investigation elsewhere so lively in these times should have left untilled a field so rich as this in possibilities.”

In an address to the Congress of Anatomists assembled at Heidelberg, May 29, 1903, its President, Prof. Dr. Gustaf Retzius, after describing some of Swedenborg’s contributions to a knowledge of the anatomy and physiology of the brain, concludes —

“Emanuel Swedenborg, therefore, according to the standpoint of his time, not only had a thorough knowledge of the construction of the brain, but had also gone far ahead of his contemporaries in fundamental questions. The question arises — how was all this possible? The answer can hardly be other than that Swedenborg was not only a learned anatomist and a sharp-sighted observer, but also in many respects an unprejudiced, acute, and deep anatomical thinker. He towers in the history of the study of the brain as a unique, wonderful, phenomenal spirit — as an ideal seeker for truth, who advanced step by step to ever higher problems. One may more easily understand his life and labors when one places his achievements in Anatomy and Physiology in juxtaposition with those in Geology, Mechanics, Cosmogony, and Physics. With this as a background his whole endeavor becomes somewhat more intelligible. He sought to find the one principle of the universe and of life in the whole. He thought that he had found this original principle in the motion, the tremulation of the first particles. This fundamental view of things led him always further to an almost all-sided investigation and to a view of the fabric of Creation wonderfully deep for his time. With this view as a guide he gained knowledge and created theories which could be acknowledged and appreciated only in our own age."

Another section of the manuscript left by Swedenborg as a part of The Animal Kingdom, continues the study of the soul under the title of Rational Psychology: —

"All souls are purely spiritual forms. Thus all minds and their loves are purely spiritual, whether they are good or evil; for a spirit whether good or evil is still purely spirit, or purely mind, and has purely spiritual — that is, universal — loves, in which are contained the principles of lower and purely natural loves. A good angel, as also an evil angel or devil, is purely spirit; and the loves of each are purely spiritual, but with the difference that whatever a good spirit loves, the evil spirit hates and loves its opposite.

“The first and supreme love of the spirit or soul, and the most universal, is the love of Being above itself, from which it has drawn and continually draws its essence; in which, through which, and on account of which it is and lives. This love is the first of all, because nothing can exist and subsist from itself except God, who exists in Himself, and alone is He who is. Because the soul feels this in itself, that supreme love is also inborn in it, and thus is the very Divine love within us. There is also given a love directly opposite to this, though also spiritual and supreme, which is hatred of any power or being above itself. This love is called diabolical; from it is known what the quality of good love is, and from the good what the quality of evil love is.

“The Divine providence takes especial care that individuals shall be distinct one from another, since it is the very end of creation that a most perfect society of souls may exist. . . . As then no soul is absolutely like another, but some difference or diversity of state exists between all, this has not obtained merely for the sake of distinguishing one from another, but to the end that the most perfect form of society might exist from the variety. And in such a form there must needs be not only a difference among all, but such a difference or variety as that all the individuals may come together in harmony, so as to form together a society in which nothing shall be wanting that is not found in some one. . . . This harmonic variety, however, does not consist in the outward variety of souls, but in their spiritual variety, of love toward God and toward their neighbor; for the state of the soul concerns only its spiritual state, how it may be nearest to its God. When any shade of variety is wanting, some place in heaven may be said to be as yet vacant; so that all the differences, or varieties, are to be filled up before the form can exist in full perfection.

"But whether there are to be many societies and as it were many heavens of which the universal society will consist, which is called the kingdom of God, we seem also able to conclude; for every variety, even spiritual, involves an order, with subordination and coordination. . . . For when the form of rule is most perfect, it is of necessity that all societies should produce a general harmony together, as the individual members produce a particular harmony in each society.

"This is called in heaven the kingdom of God, but on earth the seminary of that kingdom, the very city of God, which is not joined to any certain religion or church, but is distributed through the whole world; for God elects His members out of all, that is, of those who had actually loved God above themselves and their neighbors as themselves. For this is the law of all laws: in this culminate all laws, Divine and natural; all the rest are but means leading to this.

"Such a society cannot exist without its Head or Prince; that is to say, without Him who has been man, without blame and without offence, victor over all affections of the mind, virtue itself and piety itself, and the love of God above one's self, and the love of the companion and neighbor, and thus Divinity in Himself — in whom the whole society should be represented, and through whom the members of the society might come to His will. Without such a king of souls, the society might be gathered and exist in vain. This also follows necessarily from the conceded form of rule, from the difference of state of each member, and from the approach to God through love. For that form must be determined by the purer of every degree, consequently by the purest, who has been without sin, that is, by our Saviour and Preserver, Jesus Christ, in whom alone we can by faith and love draw near to the Divine throne."

We have followed Swedenborg in his search for the life and soul of the universe through the geometry and physics of the inanimate world, then through the living organism of the human body, the soul's home and body-servant, and lastly in the soul's reception of life from the Creator, in its duty to this Source of its life, and in its dependence on God-man, the Son of God, as the means of conjunction with the Divine Itself. The marked feature in all this study, that which gives its charm and inspiration, is its never-failing recognition of life, life from the Divine Life, as the cause, the essence, the form, and the activity of each minutest entity — the living activity being manifested in inconceivably minute and rapid vibrations, or tremulations — a theory wonderfully verified in our own day, though our physicists do not yet connect the life of matter with its Source.

Yet a notable recognition of similar import in our day is that of our greatest mathematician, Professor Benjamin

Pierce, who stated in the introduction to his Analytic Mechanics —

“1. Motion is an essential element of all physical phenomena; and its introduction into the universe of matter was necessarily the preliminary act of creation. The earth must have remained forever ‘without form, and void,’ and eternal darkness must have been upon the face of the deep, if the spirit of God had not first ‘moved upon the face of the waters.’

“2. Motion appears to be the simplest manifestation of power, and the idea of force seems to be primitively derived from the conscious effort which is required to produce motion. Force may, then, be regarded as having a spiritual origin, and when it is imparted to the physical world, motion is its usual form of mechanical exhibition.

“3. Matter is purely inert. It is susceptive of receiving and containing any amount of mechanical force which may be communicated to it, but cannot originate new force, or in any way transform the force which it has received.”

VI. CONTINUED STUDY OF THE ANIMAL KINGDOM: SPIRITUAL EXPERIENCE

THUS FAR SWEDENBORG'S labors have been devoted to the unfolding of the Divine revelation in the Book of Nature, by means of experiment, analysis, and the exercise of reason, under such guidance as he was prepared to receive of the Spirit of Truth. In these labors we have observed the ample training of the reasoning faculty, even to maturity, with its increasing acknowledgment of dependence on the light of the Sun of heaven. We are now to learn the preparation of heart yet necessary, in order that the submission to the guidance of the Spirit of Truth might become so entire as to direct him securely in unfolding the Divine revelation in the written Word. The groundwork of this preparation we may recognize in the Rules of Life which Sandels found, as he says in his eulogy, in more than one place among his manuscripts, and which may be commended to all of us who would fulfil the duties of this life and prepare for life in the kingdom of heaven: —

"1. Diligently to read and meditate upon the Word of God.

"2. To be content under the dispensations of God's providence.

"3. To observe a propriety of behavior, and to preserve the conscience pure.

"4. To obey what is commanded, to attend faithfully to one's office and other duties, and in addition to make one's self useful to society in general.”

As marking the progress of the preparation, we find in his philosophical works, besides the growing humility and reverence that illumine the pages, some plain statements, drawn we cannot doubt from his spiritual experience. In the part of The Animal Kingdom treating of the soul, he says —

“To change the disposition is to change the very nature. To change a good disposition into an evil one is comparatively easy; but to change an evil one into a good is more difficult. This can in no way be effected except by means of the rational mind and its understanding, whether the understanding be our own, or derived from faith, or persuaded by authority. Nor is the nature changed unless we become averse to evils and abhor them, and never lead our mind back into the former state; and unless whenever it slips back, we snatch it out, from the liberty given, and come into the state which agrees with the more perfect love. Not even so is it changed unless we remain a long while in this state, and meet the other with force and violence, clothing ourselves with the opposite new state by constant works and practices of virtues, and so continuing until it has become a second nature and expelled as it were the other nature — so that whenever the old nature returns, we perceive that it must be resisted. In this way and no other we can put off the evil nature and put on a good nature; but it is very difficult in this life without grace and Divine help.”

These we feel to be the words of experience, of long and successful labor. But what is here described is only the reformation of the natural mind, or disposition. After this it is necessary that the natural mind should so far submit as to suffer the spiritual mind to flow in with its own loves.

“To this,” Swedenborg says, “the intellect unless from what is revealed contributes nothing, but faith springing from God does the work. And so, His will being invoked, His spirit flows into the soul and changes its state, or perfects it; but the work is one of long discipline, if the soul is evil, that it may become good. . . . Hence it is plain how difficult it is to turn an evil soul into a good one, and that this is of the Divine grace alone, though there must be persevering application on the part of man.”

What is here described, though in the terms of his Psychology, we cannot fail to recognize as the regeneration of water and of the spirit. The description is that of experience already, we may believe, far advanced. What was yet needed for its completion we are now to see. But we may well pause to consider how little we have ourselves accomplished, even of the reformation of the natural disposition, and how little we know in our own experience of the total regeneration sought by Swedenborg. This deep regeneration, though with his consent and coöperation, was being effected by the Lord for a purpose to Swedenborg unknown. A few years later, he wrote —

“What the acts of my life involved I could not distinguish at the time they happened, but by the Divine mercy of God Messiah I was afterward informed with regard to some, even many particulars. From these I was at last able to see that the Divine providence governed the acts of my life uninterruptedly from my very youth, and directed them in such a manner that by means of the knowledge of natural things I was enabled to reach a state of intelligence, and thus by the Divine mercy of God Messiah, to serve as an instrument for opening those things which are hidden interiorly in the Word of God Messiah."

Still later, Nov 11, 1766, he wrote to Oetinger —

"I was introduced by the Lord into the natural sciences, and thus prepared, and indeed from the year 1710 to 1744, when heaven was opened to me." And this he said was for the purpose —

"That the spiritual things which are being revealed at the present day may be taught and understood naturally and rationally; for spiritual truths have a correspondence with natural truths, because in these they terminate, and upon these they rest. . . . The Lord has granted me besides to love truths in a spiritual manner — that is, to love them, not for the sake of honor, nor for the sake of gain, but for the sake of the truths themselves; for he who loves truths for the sake of truth, sees them from the Lord, because the Lord is the Way and the Truth."

For a better understanding of this love of truth for the sake of truth, and of its effects, let us here read a passage or two from Swedenborg's later Heavenly Arcana: —

"Doctrine is to be drawn from the Word, and while it is being drawn man must be in enlightenment from the Lord; and he is in enlightenment when in the love of truth for the sake of truth, not for the sake of self and the world. These are they who are enlightened in the Word when they read it, and see truth, and therefrom form for themselves doctrine. The reason is, that such men communicate with heaven, thus with the Lord, and so, being enlightened from the Lord, they are led to see the truths of the Word as they are in heaven; for the Lord flows in through heaven into their understandings, the interior understanding being what is enlightened. The Lord at the same time flows in with faith, by means of the coöperation of the new will, to which it belongs to be affected with truth for the sake of truth.”

“The Lord speaks with the man of the Church in no other way than by means of the Word, for He then enlightens man so that he may see the truth; and He also gives perception so that man may perceive that it is so. But this takes place according to the quality or the desire of truth with man, and the desire of truth with man is according to the love of it. They who love truth for the sake of truth are in enlightenment, and they who love truth for the sake of good are in perception.”

Of the manifestation to him of the Divine purpose, and of further steps necessary in preparation, we now learn many things from his Spiritual Diary: —

“During several years” — he notes, Aug. 27, 1748— “not only had I dreams by which I was informed about the things on which I was writing, but I experienced also changes of state, there being a certain extraordinary light in what was written. Afterward I had many visions with closed eyes, and light was given me in an extraordinary manner. There was also an inflow from spirits, as manifest to the sense as if it had been into the senses of the body; there were infestations in various ways by evil spirits when I was in temptations; and afterward when writing anything to which the spirits had an aversion, I was almost possessed by them, so as to feel something like a tremor. Flamy lights were seen [confirming what was written] and conversations heard in the early morning, besides many other things." "For nearly three years" — he writes in August, 1747— "I have been allowed to perceive and notice the operation of spirits, not by a sort of internal sight, but by a sensation which is associated with a sort of obscure sight, by which I noticed their presence, which was various, their approach and departure, besides many other things."

For some years his dreams had been growing more remarkable and more significant, so that he had been led to keep a record of them. The earlier records, beginning as early as 1736, were cut from his Diary for preservation in the family and now are lost; but there is still preserved a minute account of the dreams that he had at Amsterdam and London in the spring and summer of 1744, the critical period of his spiritual experience, together with a brief memorandum of those that came to him in the previous December, when he had gone from Amsterdam to the Hague.

In that month he notes— "How I opposed myself to the Spirit; and how I then enjoyed this, but afterward found that it was nonsense, without life and coherence; and that consequently a great deal of what I had written, in proportion as I had rejected the power of the Spirit, was of that description; and indeed that thus all the faults are my own, but the truths are not my own. Sometimes indeed I became impatient and thought I would rebel if all did not go on with the ease I desired, after I no longer did anything for my own sake. [And again] I found my unworthiness less, and gave thanks for the grace."

This is interesting in connection with the fact that in the Economy of the Animal Kingdom, published three years before, we find some material statements which have been disproved by later researches; while in The Animal Kingdom, which he was now preparing for the press, nothing of importance is found that does not stand the test of time. It is noteworthy also that near this period he appends to some of his manuscripts the remark, "These things are true, for I have the sign" — by which we understand him to mean the flamy sign that appeared to him as a confirmation of what was true. To others again he appends, on stating what he is going to do, "So I seem ordered." Still his struggles go on: —

"How I resisted the power of the Holy Spirit, and what took place afterward. The hideous spectres which I saw, without life — they were terrible; although bound, they kept moving in their bands. They were in company with an animal by which I and not the child was attacked. It seemed to me as if I were lying on a mountain below which was an abyss; knots were on it. I was lying there trying to hold myself up, holding on to a knot, without foothold, and an abyss underneath. This signifies that I desire to rescue myself from the abyss, which yet is not possible."

That is to say, as we understand, the abyss of natural, selfish will, out of which we are to be rescued by the Divine grace, but not possibly by our own power. In March he dreams again of the abyss, into which there is danger of falling unless he receive help.

In April, “the day before Easter, I experienced nothing the whole night, although I repeatedly woke up; I thought that all was past and gone, and that I had been either forsaken or exiled. About morning it seemed to me as if I were riding, and as if I had had the direction pointed out. It was however dark, and when I looked I found that I had gone astray on account of the darkness; but then it brightened up and I saw how I had gone wrong, and I noticed the way and the forests and groves which I was to go through, and also heaven behind them, and then I awoke. My thoughts then of their own accord turned upon this, and afterward on the other life, and it seemed to me as if everything was full of grace. I burst into tears at having not loved, but rather provoked, Him who had led me and pointed out the way to the kingdom of grace; and also at my being unworthy of acceptance by grace.”

“Easter was on the 5th of April, when I went to the Lord’s table. Temptation still continued, most in the afternoon, till six o’clock; but it assumed no definite form. It was an anxiety felt at being condemned and in hell; but in this feeling the hope given by the Holy Spirit — according to Paul’s epistle to the Romans, v. 5 — remained strong. . I was assured that my sins were forgiven, and yet I could not control my wandering thoughts so as to restrain some expressions opposed to my better judgment: I was by permission under the influence of the Evil One. The temptation was assuaged by prayer and the Word of God: faith was there in its entirety, but confidence and love seemed to be gone.”

After describing a terrible conflict that followed with a snake, changing to a dog, in a dream, he adds —

“From this may be seen the nature of the temptation and, on the other hand, the greatness of God’s grace by the merit of Christ and the operation of the Holy Spirit, to whom be glory forever and ever. The idea at once struck me how great the grace of the Lord is, who accounts and appropriates to us our resistance in temptation, though it is purely God’s grace and is His and not our work; and He overlooks our weaknesses in it, which yet must be manifold. I thought also of the great glory our Lord dispenses after a brief period of tribulation. . . . Afterward I awoke and slept again many times and all was in answer to my thoughts, yet so that in everything there was such life and glory that I can give no description of it; for it was all heavenly, clear to me at the time, but afterward inexpressible. In short I was in heaven, and I heard a language which no human tongue can utter with its inherent life, nor the glory and inmost delight resulting from it. Besides, while I was awake I was in a heavenly ecstasy which is also indescribable. . . . Praise and honor and glory be to the Highest! hallowed be His Name! Holy, Holy, Lord God of Hosts!”

“By this means,” he says, “I learned by experience the meaning of this, not to love the angels more than God; as they had nearly overthrown the whole work. In comparison with our Lord no attention must be paid to them, that is, to them in respect to the help they can render, since their love is far lower than His. By some rays of light in me I found that it would be the greatest happiness to become a martyr; for, on beholding inexpressible grace combined with love to God, a desire was kindled in me to undergo this torture, which is nothing compared with eternal torment; and [a sense] that the least of the things that one can offer is his life. . . . This took place in the night between Easter Sunday and Easter Monday."

Here we see the inward depth of the temptation and regeneration which Swedenborg was now undergoing. All his previous efforts were external in comparison, and futile. Indeed he is learning the inefficacy and error of all merely human efforts for goodness, even those of the angels themselves. And all this was to the end that he might yield himself wholly into the Lord's hands, and become His humble, faithful servant, with a new heart and a new spirit. Nor was his personal regeneration all that was at stake. The great question as to how regeneration is accomplished was to be experimentally solved and intelligently comprehended. From the time of the Christian Fathers it had become more and more misunderstood. The Roman Catholic Church taught that it was effected by baptism and confirmed by good works. The Reformed Churches had adopted the same belief in baptism as regeneration, for those who should receive faith as the elect — denying that men can do anything about it. For the implanting of a new, true, interior Christian Church, it was essential that the real means of regeneration should be understood. Swedenborg by inheritance was a mild Lutheran. By experience he now learns that neither has baptism regenerated, nor his own labor in reformation; that he is in danger of the abyss from deep natural tendency to sin; that the Lord’s merit cannot be imputed to him and so effect his salvation; but that to be saved he must see and confess his sinfulness, be distressed on account of it, pray to the Lord for the grace of forgiveness, making every possible effort of resistance to evil, and all with the acknowledgment that both the prayer and the effort are not his own, but given from the Lord alone. The process is, indeed, not essentially different from that we have seen already sketched in The Animal Kingdom; but it is now being accomplished in interior degrees, far beyond what Swedenborg has imagined. And in his later works he has taught us that regeneration is applicable to several distinct degrees of the mind, of which the more interior are opened and regenerated with comparatively few. And as each successive degree is nearer to the Lord, His presence and agency in its regeneration become more clearly seen; or, in other words, each successive approach to the Lord brings a new consciousness of interior tendency to sin, which must needs be deplored and submitted to Him, and a deeper consciousness that all the power of deliverance is from Him alone. All this is learning to understand and to be aided by our Lord’s victory over the weakness of human nature — in fact, to see His face in the clouds of heaven.

How deeply this was impressed on Swedenborg’s heart and soul we learn from his Diary: —

“This have I learned, that the only thing . . . is in all humility to thank God for His grace and to pray for it, and to recognize our own unworthiness and God’s infinite grace. . . . The sum of all I found to be this, that the one thing needful is to cast one’s self in all humility on our Lord’s grace, to recognize one’s own unworthiness, and to thank God in humility for His grace; for if there is a feeling of glorification contained in it, the tendency of which is toward our own honor — whether it is a glorification of God’s grace or of anything else — such a feeling is impure. . . . I found that I was more unworthy than others and the greatest sinner for this reason, that our Lord has granted me to penetrate by thought into certain things more deeply than many others do; and the very source of sin lies in the thoughts I am carrying out, so that my sins have on that account a deeper foundation than those of many others: and in this I found my unworthiness and my sins greater than those of other men. For it is not sufficient to declare one’s own unworthiness, since the heart may be far removed from such a declaration, and it may be a mere matter of the imagination: but actually to see that such is the case is due to the grace of the Spirit.

“Now while I was in the spirit I thought and strove by thought to attain a knowledge of how to avoid all that was impure. I noticed, however, that this intruded itself from the ground of the love of self on all occasions when anything was reflected upon; as, for instance, when any one did not regard me according to my own estimation of myself, I thought, ‘O if you only knew what grace I have, you would act differently.’ This then was not only impure, but originated in the love of self. At last I found this out and entreated God’s forgiveness; and I then wished that others also might have the same grace, as they perhaps either have had or will have. From this I observed clearly that there was still in me that same pernicious apple which has not yet been converted, and which is Adam’s root and his hereditary sin. Yes, and an infinite number of other roots of sin remain in me.

At times he trusted that his pride in his own works was subdued and would no more trouble him, but again and again he had to learn his dependence for this, as for all other grace, on the constant protection of the Lord.

“April 10 and 11. . . . When awake I began thinking whether all this was not mere fantasy, and I then noticed that my faith was vacillating. I therefore pressed my hands together and prayed that I might be strengthened in faith, which also took place immediately. Again when thoughts occurred to me about being worthier than others, I prayed in like manner, whereupon these thoughts at once vanished; if therefore our Lord in the least withdraw His hand from any one, he is out of the true path, and also out of faith, as has been manifestly the case with me.

“I slept this night about eleven hours and during the whole of the morning was in my usual state of internal gladness, which was nevertheless attended with a pang: this I thought arose from the power of the spirit and my own unworthiness. At last with God's help I came into these thoughts — that we ought to be contented with everything which pleases the Lord, because it is for the Lord to say; and further that the Spirit is not to be resisted when we receive from God the assurance that it is God's grace which does all things for our welfare; for if we are God's we must be delighted with whatever He pleases to do with His own: still we must ask the Lord for this, because not even the least thing is in our own power. For this the Lord gave me His grace. I reflected upon this, desiring to understand the reason why all this happens to me. Yet this was sinful, for my thoughts ought not to have gone in that direction, but I ought to have prayed to the Lord for power to control them. It ought to be enough for us that it so pleases the Lord. In everything we ought only to call upon Him, pray to and thank Him, and with humility recognize our own unworthiness.

"I am still weary in my body and mind; for I know nothing except my own unworthiness, and am in pain on account of being a wretched creature. I see by this knowledge that I am unworthy of the grace I have received. . . . I have therefore adopted the following motto —

"God's will be done; I am Thine and not mine."

"April 11 and 12. . . . There is not a single thought which is not very much alloyed with uncleanness and impurity. It is therefore best that man should every hour and every moment acknowledge that he is deserving of the punishment of hell, but that God's grace and mercy which are in Jesus Christ overlook it. I have indeed observed that

our whole will into which we are born, and which is ruled by the body and introduces thought, is opposed to the Spirit which does this; wherefore there is a continual strife, and we can by no manner of means unite ourselves with the Spirit, which by grace is with us; and hence it is that we are dead to everything good, but to everything evil we are inclined from ourselves. For this reason we must at all times acknowledge ourselves guilty of innumerable sins, because our Lord God knows all and we only very little about them: we know only so much as enters into our thoughts, and only when it also enters into the actions do we become convinced of it.

“April 12 and 13. . . . God’s grace thus showed me that I had to strive after salvation amid fear and trembling. But I have for my motto, ‘God’s will be done; I am Thine and not mine;’ as therefore I have given myself from myself to the Lord, He may dispose of me after His own pleasure. In the body there seemed to be something of discontent, but in the spirit joy; for the grace of our Lord does this. May God strengthen me therein!

“I was continually in a state of combat between thoughts which were antagonistic to one another. I pray Thee, O Almighty God, that Thou wouldst grant me the grace of being Thine and not mine. Pardon my saying that I am Thine and not mine; it is God’s privilege and not mine to say so. I pray for the grace of being Thine, and of not being left to myself.

“April 18 and 19. . . . I was at Divine service, where I noticed that thoughts on matters of faith, respecting Christ,

His merit, and the like, even though they be entirely favorable and confirmatory, still cause a certain disquietude, and give rise to opposing thoughts which cannot be resisted, whenever man tries to believe from his own understanding, and not from the Lord’s grace. At last it was granted me by the grace of the Spirit to receive faith without reasoning upon it, and thus to be assured in respect to it. I then saw as it were below me my own thoughts by which faith was confirmed; I laughed in my mind at them, but still more at those by which they were impugned and opposed. Faith appeared to be far above the thoughts of my understanding. Then only I got peace: may God strengthen me in it! For it is His work; and mine so much the less as my thoughts, and indeed the best of them, hinder more than they are able to promote. . . . It is therefore a higher state — I am uncertain whether it is not the highest — when man by grace no longer mixes up his understanding in matters of faith; although it appears as if the Lord with some persons permits the understanding to precede such states of assurance in respect to things which concern the understanding. ‘Blessed are they who believe and do not see.’ This I have clearly written in the Prologue [to The Animal Kingdom]; yet of my own self I could never have discovered this or arrived at the knowledge of it, but God’s grace has wrought this, I being unconscious of it: afterward, however, I perceived it from the very effect and the change in my whole interior being. This therefore is God’s grace and His work, and to Him alone belongs eternal glory. From this I see how difficult it is for the learned, more indeed than for the unlearned, to arrive at such a faith, and consequently to conquer themselves so as to be able to smile at themselves; for man's worship of his own understanding must first of all be abolished and overthrown, and this is God's work and not man's. It is also God's work for man to continue him in that state. Faith is in this way separated from our understanding and resides above it. This is pure faith; the other, so long as it is mixed up with our own understanding, is impure. Man's understanding must be put in bonds, and under the government of faith. The ground of faith however must be this, that He who has spoken it is God over all and Truth itself. That we must become like little children is to be understood, it seems, in this sense. . . . Faith then is purely God's gift, and is received by man when he lives according to the commandments of God and continually prays to God for it."

Such experience and testimony is most valuable on the part of him who was at the very time engaged in exploring the philosophy of the soul in the body, to the end that the way might be made clearer for the understanding to arrive at the true objects of faith. It is to be noted, however, that the submission of the understanding which he here enjoins, is to the faith given by the grace of God in the inner mind.

"*April 21 and 22*. . . . On awaking I heard the words, 'All is grace;' by which is meant that all that has happened is of grace and for the best. Afterward, because it seemed to me I was so far separated from God that I could not yet think of Him in a sufficiently vivid manner, I came into a state of doubt whether I should not direct my journey homeward; a crowd of confused reasons came and my body was seized with a tremor. Yet I gathered courage and perceived that I had come here to do what was best of all, and that I had received a talent for the promotion of God's glory. I saw that all had helped together to this end; that the Spirit had been with me from my youth for this very purpose; wherefore I considered myself unworthy of life unless I followed the straight course. I then smiled at the other seducing thoughts, and thus at luxury, riches, and which I had pursued. All these I saw to be vain; and I discovered that he who is without them and is contented, is happier than he who possesses them. I therefore smiled at all arguments by which I might be confirmed, and with God's help made a resolution. May God grant His help! . . . I further noticed that faith is a sure confidence which is received from God, which nevertheless consists in every man's acting according to his talent for doing good to his neighbor, and continually more and more; that a man must do so from faith, because God has so ordered it, and must not reason any more about it, but do the work of love from obedience to faith, even though this be opposed to the lusts of the body and its persuasions. Wherefore faith without works is not the right kind of faith. A man must in reality forsake himself."

Thus we find Swedenborg learning by experience, from his own needs and under Divine guidance, what saving faith is. From another dream he learns "that God speaks with me, and that I comprehend only the least portion of what He says, because it is in representations, of which I understand as yet but very little; and further that He hears and perceives everything that is spoken and every thought that any one entertains.”

From other representative dreams he understands “that I must employ my remaining time in writing upon that which is higher, and not upon worldly things which are far below; and indeed that I must write about that which concerns the very centre of all, and that which concerns Christ. May God be so gracious as to enlighten me respecting my duty, for I am still in some obscurity as to the direction whither I am to turn.”

Early in May, 1744, he went to London for the better prosecution of his work on The Animal Kingdom. His dreams, interior struggles, and thorough purification were continued.

“May 5 and 6. . . . This now is the sum of all: First, that there is nothing but grace by which we can be saved. Second, grace is in Jesus Christ, who is the seat of grace. Third, love to God in Christ promotes salvation. Fourth, man then allows himself to be led by the spirit of Jesus. Fifth, everything that comes from ourselves is dead, and is nothing but sin, and worthy of eternal damnation. Sixth, for good can come from no other source than from the Lord.”

Still laboring in the day-time on The Animal Kingdom, a large share of his dreams at night relate to his studies; sometimes encouraging him to expect in them the Divine assistance, sometimes warning him not to be withdrawn by them too far from what was more holy and of more importance. In this work, which he had undertaken of his own counsel, we cannot suppose that he would be easily freed from confidence in his own abilities.

August 5 he notes, “I boasted [in a dream] of my strength, in the presence of Assessor B. This signifies that daily I sin against my God in the thoughts which cling to me, and from which no man, but God alone, can deliver me; likewise that I had boasted to D. H. about my work. On the following day I had intended to go to the communion; but I forbore when from the above I found that none but God alone can give absolution from sins; wherefore it was given me also to observe some things with respect to confession.”

Here we may take leave of Swedenborg’s scientific pursuits, remarking only that their results are in train soon to receive greater attention than ever before, in consequence of being newly published in sumptuous style and great completeness by the Royal Swedish Academy of Sciences.

VII. OPENING OF SPIRITUAL SIGHT: UNFOLDING OF THE WORD

ABOUT THIS TIME Swedenborg began to project his treatise on the Worship and Love of God. He seems to have felt a Divine call to write it, and at times to have doubted whether he ought not to leave his other work for the purpose. Yet it was with reference to this treatise that he received the following caution: —

"October 6 and 7. . . . Afterward I lighted upon these thoughts and received this instruction, namely, that all love for whatever object — as, for instance, for the work on which I am now engaged — when the object is loved in itself and not as a means to the only love, which is to God and Jesus Christ, is a meretricious love. For this reason also this love is always compared in the Word of God to whoredom. This I have also experienced in myself. But when love to God is man's chief love, then he does not entertain for these objects any other kind of love than that of promoting thereby his love of God."

As thoughts on religion filled his mind he became full of zeal to instruct others. "Afterward I seemed to say to myself that the Lord Himself will instruct me. For, as I discovered, I am in such a state that I know nothing on this subject except that Christ must be all in all, or God through Christ, so that we of ourselves cannot contribute the least toward it, and still less strive for it: wherefore it is best to surrender at discretion, and were it possible to be altogether passive in this matter, it would be a state of perfection. I saw also in a vision how some beautiful bread was presented to me on a plate. This was a prediction that the Lord Himself will instruct me, as soon as I have attained that state in which I shall know nothing, and in which all my preconceived notions will be removed from me; which is the first state of learning: or in other words that I must first become a child, and that then I shall be able to be nurtured in knowledge, as is being done with me now."

On the 27th of October he began the work on the Worship and Love of God, and laid aside, never to resume, The Animal Kingdom. "May God lead me in the right way! Christ said that I must not undertake anything without Him." "In the morning on awaking I fell into a swoon or fainting fit, similar to that which I experienced about six or seven years ago at Amsterdam, when I entered upon the Economy of the Animal Kingdom; but it was much more subtile, so that I was almost dead. It came upon me as soon as I saw the light. I threw myself upon my face, when it gradually passed off. In the mean time short, interrupted slumbers took possession of me; so that this swoon or *deliquium* was deeper, but I soon got over it. This signifies that my head is being cleared, and is in fact being cleansed of all that would obstruct these thoughts — as was also the case the last time, because it gave me penetration, especially whilst writing. This was represented to me now in that I appeared to write a fine hand."

Coincidently with his increasing submission of heart to the Divine guidance, we find a growing sensitiveness or openness to spiritual impressions. Indeed, whether as a constitutional peculiarity or from depth of thought, Swedenborg had a certain faculty of retrocession from physical activity when thinking deeply. In The Animal Kingdom he had remarked, “When the mind is thinking very intently and breathing tacitly and slowly, then the lungs elevated to a certain degree appear in like manner to keep silence, and to send out and draw in the air almost imperceptibly, so as not to disturb the analyses of the rational mind by any motion on their part.” And again, “If we carefully attend to profound thoughts, we shall find that when we draw breath, a host of ideas rush from beneath as through an open door into the sphere of thought, whereas when we hold the breath, and slowly let it out, we deeply keep the while in the tenor of our thought, and communicate as it were with the higher faculty of the soul — as I have observed in my own person times without number. Retaining or holding back the breath is equivalent to having intercourse with the soul: attracting or drawing it in amounts to intercourse with the body.”

But it was long after spiritual manifestations began to occur to him before he thought of the possibility of conversing with spirits. Indeed, he knew nothing about spirits. He believed in the Holy Spirit and in the power of the devil. He believed in angels, but knew nothing of the world filled with the spirits and angels who had once been men. We see how gradually the knowledge came to him: —

“October 3 to 6. I have noticed several times that there are various kinds of spirits. The One Spirit, which is that of Christ, is the only one that has all blessedness with it; by other spirits man is enticed a thousand ways to follow them, but woe to those who do so. Another time Korah and Dathan occurred to me, who brought strange fire to the altar and could not offer it. Such is the case when a different fire is introduced than that which comes from Christ. I saw also something like a fire coming to me. It is necessary therefore that a distinction should be made between spirits, which however cannot be done except through Christ Himself and His Spirit.”

Some years later, after referring to the sundry spiritual manifestations which we have already described, he says —

“At last a spirit spoke a few words to me, when I was greatly astonished at his perceiving my thoughts. Afterward, when my mind was opened, I was greatly astonished that I could converse with spirits; as the spirits were astonished that I should wonder. From this it may be concluded how difficult it is for man to believe that he is governed by the Lord through spirits, and how difficult it is for him to give up the opinion that he lives his own life of himself without the agency of spirits.”

The date of this occurrence appears to have been the middle of April, 1745, while still engaged perhaps on The Worship and Love of God. The fullest account preserved is given by his friend Robsahm, who says that in answer to his own inquiry where and how it was granted him to see and hear what takes place in the other world, Swedenborg answered —

“I was in London, and dined rather late at the inn where I was in the habit of dining and where I had my own room. My thoughts were engaged on the subjects we have been discussing. I was hungry and ate with a good appetite. Toward the close of the meal I noticed a sort of dimness before my eyes; this became denser, and I then saw the floor covered with the most horrid crawling reptiles, such as snakes, frogs, and similar creatures creatures. I was amazed, for I was perfectly conscious and my thoughts were clear. At last the darkness increased still more; but it disappeared all at once, and I then saw a man sitting in the corner of the room: as I was then alone I was very much frightened at his words; for he said, ‘*Eat not so much*.’ All became black again before my eyes, but immediately it cleared away and I found myself alone in the room.”

That this “man” was a spirit appears from Swedenborg’s statement about his astonishment when a spirit first spoke a few words to him, and from Robsahm’s own statement that this account was given in answer to his inquiry where and how he first came to see and hear spirits. It would seem then that Robsahm has made a little confusion in what he goes on to say about *the same man’s* appearing the following night. And yet as, according to Swedenborg, when the Lord appears to angels and men, He does so by filling an angel with His presence and speaking through his mouth, it may be that it was the same angel from the Lord who had been present with him in the spiritual thoughts on which he was engaged in the day-time, and then warned him not to yield too much to the demands of the body, and again in the night instructed him as to the labors for which the Lord was preparing him — first seeming as a man, giving human admonition, and then as the Lord, uttering His commands. According to Robsahm, Swedenborg continued— “I went home, and during the night the same man revealed himself to me again, but I was not frightened now. He then said that he was the Lord God, the Creator of the world, and the Redeemer, and that He had chosen me to unfold to men the spiritual sense of the Scripture, and that He Himself would show to me what I should write on this subject. That same night also were opened to me, so that I became thoroughly convinced of their reality, the world of spirits, heaven, and hell; and I recognized there many acquaintances of every condition in life. From that day I gave up the study of all worldly science and labored in spiritual things, according as the Lord had commanded me to write. Afterward the Lord opened my eyes, very often daily, so that in midday I could see into the other world, and in a state of perfect wakefulness converse with angels and spirits.”

The remarkable absence of dignity and circumstance, such as imagination would invent, in this first introduction to the sight and hearing of the other world, witnesses nothing against its plain truth. We may wonder that the first announcement should be so simple a prohibition. On this Swedenborg says not a word. We have no reason to suppose him an inordinate eater; but doubtless in hunger he gave himself up for the time to the body's demand for satisfaction, and his mind fell from its high thoughts. The spirits or angels with him would perceive his fall and would, if opportunity were given, rebuke him. Fasting as well as prayer is the means of release from selfishness and evil. With Swedenborg there had been reformation of life, and then internal regeneration of a very deep kind. This regeneration must needs work outward till it cleansed the whole life, more perfectly, because from internal ground, than the first reformation could do. It may well be that the last stronghold of selfish spirits, not yet given up to the Lord of all, was that of outward sense. So our Lord Himself finished the work of purifying His humanity by overcoming the resistance of the body. So the last thing He did for the disciples, before giving to them the bread and the wine that represented His own life, was to wash their feet, that they might be clean every whit. So too, Swedenborg tells us, those who are internally prepared for heaven and who have been delivered from all evil except that which belongs to the infirmities of the body, are taken up into heaven immediately after death. That from this time forth he himself enjoyed a remarkable protection from spirits who would have excited vain thoughts about his own works and the grace vouchsafed him, is manifest in everything he wrote, if we except a certain floridity of style in this work already in hand on the Worship and Love of God, in which he himself later detected "somewhat of egotism." Dr. Wilkinson well says of the change that now came over him —

"Certainly, in turning from his foregone life to that which now occupies us, we seem to be treating of another person — of one on whom the great change has passed, who has tasted the blessings of death and disburdened his spiritual part, of mundane cares, sciences, and philosophies. The spring of his lofty flights in nature sleeps in the dust beneath his feet. The liberal charm of his rhetoric is put off, never to be resumed. . . . It is a clear instance of disembodiment — of emancipation from a worldly lifetime; and we have now to contemplate Swedenborg, still a mortal, as he rose into the other world. From that elevation he as little recurred to his scientific life, though he had its spirit with him, as a freed soul to the body in the tomb: he only possessed it in a certain high memory, which offered its result to his new pursuits."

All his mental labors had served as efficient training for the work now laid out for him. But what he had begun to find even in philosophic study — the need to lay down all thought of himself — became imperative, the *sine qua non* for submitting wholly to the guidance of the Holy Spirit in unfolding the true inner meaning of the Scriptures. He never forgot that the Lord alone could unloose the seals of the Book, and reveal Himself therein. He had already gained the truth that the material things of the body correspond in their use to the spiritual things of the soul, and that herein was the key to the true understanding of the Scriptures. But what did he know of the spiritual things of the soul? of the things of heaven, and of the Divine providence therein? In all this he was to be instructed by the Lord Himself in His Word, but with the aid of open communication with angels and spirits whose life this inner meaning is.

It is now the year 1745. The time is ripening for the judgment. The clouds obscuring the face of the Son of Man are at their darkest. It is time for the dawn of the light that is to come. The light of the Lord’s presence is to begin to be seen in His written Word. The age of miracles compelling belief is past. Man is to be instructed in an orderly, rational manner. One mind has been prepared and taught its mission. Through its labors the light is to have a point of diffusion on earth, and still more by ready communication in the spirit world among the multitudes there gathered who clung to their erroneous interpretations of Scripture, from which they could not be released until the unsealing of the Book by the Lamb. That this unsealing should be, not an instantaneous, but a gradual process, and that it should have effect in the world where the letter of the Book belongs, is in keeping with the orderly, gradual course of the Divine providence. Twelve years were devoted by Swedenborg to writing and publishing what was revealed to him in the Scriptures, before the judgment in the world of spirits was seen by him to come to its fulfilment.

Though assured of the Divine sanction and aid in the office intrusted to him, Swedenborg entered upon the task in natural and scientific manner. He procured the best editions of the Scriptures in the original languages, studied them diligently from beginning to end time after time, and then began making short notes — *Adversaria* — much as do ordinary commentators, together with several Biblical indexes for future use. All this was preliminary study, not for print, occupying nearly two years. In 1747 he was ready for the service required of him and prepared for the press the first volume of his *Arcana Cœlestia*, in which he unfolds verse by verse the internal content of the first fifteen chapters of Genesis. This was the beginning of the fulfilment of his mission, the nature of which is set forth in the introduction to the volume: —

"I. That the Word of the Old Testament contains arcana of heaven, and that all and each of the things therein regard the Lord, His heaven, the Church, faith, and the things which are of faith, no mortal apprehends from the letter; for from the letter or the sense of the letter no one sees anything else than that they regard in general the external things of the Jewish Church; when yet there are everywhere internal things which are nowhere manifest in the external, except a very few which the Lord revealed and explained to the Apostles; as, that sacrifices signify the Lord, that the land of Canaan and Jerusalem signify heaven, whence Canaan and Jerusalem are called heavenly and Paradise.

"II. But that all things and each, yea the most particular, even to the least jot, signify and involve spiritual and heavenly things, the Christian world is hitherto profoundly ignorant, and so it has little regard for the Old Testament. Yet the truth might be known merely from this, that the Word, because it is the Lord's and from the Lord, could in no wise be given without containing interiorly such things as are of heaven, of the Church, and of faith; not otherwise could it be called the Word of the Lord, nor could it be said that there is any life in it; for whence is its life unless from those things which are of life? that is, unless from this, that all and each of the things in it have reference to the Lord, who is the very Life itself? Wherefore whatsoever does not interiorly regard Him, does not live; nay, whatever expression in the Word does not involve Him, or in its own manner relate to Him, is not Divine.

"III. Without such life the Word as to the letter is dead; for it is with the Word as with man, who, as is known in the Christian world, is external and internal; the external man separate from the internal is the body, and thus dead; but the internal is what lives and gives to the external to live. The internal man is the soul. Thus the Word as to the letter alone is as the body without the soul.

"IV. From the sense of the letter alone, when the mind is fixed in it, can in no wise be seen that it contains such things; as in this first part of Genesis, from the sense of the letter nothing else is known than that it treats of the creation of the world and of the Garden of Eden, which is called Paradise; also of Adam as the first created man: who imagines anything more? But that these things contain arcana which have never hitherto been revealed, will be sufficiently evident from what follows; and indeed that the first chapter of Genesis in the internal sense treats of the New Creation of man, or of his Regeneration, in general, and of the Most Ancient Church in particular; and indeed in such manner that there is not the least particle of an expression that does not represent, signify, and involve these things.

“V. But that such is the case no mortal can ever know unless from the Lord. For this reason it is permitted to state at the outset that of the Lord’s mercy it has been granted me now for several years to be constantly and continuously in the company of spirits and angels, to hear them speaking and in turn to speak with them; hence it has been given me to hear and see astonishing things which are in the other life, which have never come to the knowledge of any man, nor into his idea. I have there been instructed concerning different kinds of spirits, concerning the state of souls after death, concerning hell or the lamentable state of the unfaithful, concerning heaven or the most happy state of the faithful, especially concerning the doctrine of faith which is acknowledged in the whole heaven; on which subjects by the Divine mercy of the Lord many things will be said in the following pages.”

Following this introduction is printed the whole of the first chapter of Genesis in Latin. Then is given a summary of the contents of the chapter in the internal sense: —

“The six days, or times, which are so many successive states of man’s regeneration, are in general as follows: —

“The first state is that which precedes, both from infancy and immediately before regeneration, and is called a void, emptiness, and thick darkness. And the first movement, which is the mercy of the Lord, is the spirit of God moving itself upon the faces of the waters.

“The second state is when distinction is made between the things which are the Lord’s and those which are man’s own; those which are the Lord’s are called in the Word ‘remains,’ and are here especially the knowledges of faith which man has acquired from infancy, which are stored up and are not manifest before he comes into this state. This state seldom exists at the present day without temptation, misfortune, or grief, which cause the things of the body and the world, or his own, to become quiet and as it were die. Thus the things of the external man are separated from those of the internal: in the internal are the remains stored up by the Lord for this time and this use.

“The third state is that of repentance, in which from the internal man he speaks piously and devoutly, and brings forth good things, as the works of charity, but which are nevertheless inanimate because he regards them as from himself. These are called the tender grass, then the herb yielding seed, and afterward the tree yielding fruit.

“The fourth state is when he is affected by love and illumined by faith; he before indeed spoke pious things and brought forth good things, but from a state of temptation and distress, not from faith and charity. These therefore, love and faith, are now enkindled in the internal man, and are called the two great lights.

“The fifth state is, that he speaks from faith and thereby confirms himself in truth and good; the things which he then brings forth are animate, and are called the fishes of the sea and the birds of the heavens.

"The sixth state is when from faith and thence from love he speaks true things and does good things; the things which he then brings forth are called the living soul and creature. And because he then begins to act from love also, as well as from faith, he becomes a spiritual man, which is called an image of God. His spiritual life is delighted and sustained by the things that are of the knowledges of faith and of the works of charity, which are called his food; and his natural life is delighted and sustained by the things that are of the body and the senses; from which there is a combat until love reigns and he becomes a celestial man.

"They who are regenerated do not all arrive at this state, but some, and the greatest part at this day, only to the first; some only to the second; some to the third, the fourth, and the fifth; few to the sixth, and scarce any to the seventh."

The seventh state, here but alluded to, is described in the next chapter, in the explanation of the seventh day. After this summary of the contents of the first chapter, he begins with the particular unfolding of the internal sense, verse by verse, clause by clause, premising that —

"In the following pages by the Lord is meant solely the Saviour of the world, Jesus Christ; and He is called Lord without the other names. He is acknowledged and adored as Lord in the entire heaven, because He has all power in the heavens and in the earth. He commanded also saying, 'Ye call Me Lord, and ye say rightly, for I am' (John xiii. 13). And after the resurrection the disciples called Him Lord.

"Through the whole heaven they know no other Father than the Lord, because they are One, as He said: 'I am the way, the truth, and the life.’ Philip saith, ‘Show us the Father.’ Jesus saith to him, ‘Am I so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father: how sayest thou then, show us the Father? Believest thou not that I am in the Father and the Father in Me? Believe Me that I am in the Father and the Father in Me’ (John xiv. 6-11).”

Twenty-six octavo pages are given to the explication of this first chapter, and then it is said —

“This then is the internal sense of the Word, its very life, which does not at all appear from the sense of the letter; but the arcana are so many that volumes would not be sufficient for unfolding them. Here only a few are declared, and such as may prove that regeneration is here treated of, and that this proceeds from the external man to the internal. Thus the angels understand the Word. They know nothing at all which is of the letter, not even one word of what it proximately signifies, still less the names of countries, cities, rivers, and persons, which occur so frequently in the historic and prophetic parts. They have only an idea of the things signified by words and names; as, by Adam in Paradise they have a perception of the Most Ancient Church, and not of the Church itself, but of the faith toward the Lord of that Church; by Noah, the Church remaining with posterity and continued to the time of Abram; by Abraham, not the man who lived, but the saving faith which he represented; and so on. Thus they perceive things spiritual and celestial, altogether abstracted from words and names.”

An appropriate beginning is this of the work to which Swedenborg was to devote the remaining thirty years of his life — that of causing the face of the Son of Man to be seen in the clouds of the letter of His Word. To this task he brought certain important qualifications: —

First, inherited reverence for the Scriptures, as the Word of God. Second, intimacy therewith by daily reading and meditation. Third, conviction through philosophic study that all material things are the representatives or correspondents of spiritual things, and that this correspondence is the key to the understanding of Holy Scripture. Fourth, knowledge by experience that truth must be sought for its own sake, with no thought of merit or personal advantage. Fifth, certainty that he was Divinely called to this service and would be Divinely protected and guided in it. Sixth, experience of the enlightenment given to the self-denying seeker of truth for the truth's sake. Seventh, living consciousness of the presence of the Lord in the inner sense of His Word — as described in his last published work:— "To the end that the Lord might be continually present, He has disclosed to me the spiritual sense of His Word, in which Divine truth is in its light, and in this light He is constantly present."

To all this was added the ineffable grace of being able to see and converse with the angels of heaven, who perceive in the Scriptures all the inner meaning applicable to their own capacity and needs. Nevertheless in his unfolding of the Word for the use of men he was not, he says, permitted to take anything from any angel, but solely from the Word itself under the guidance of the Holy Spirit. With all this guidance and never without, Swedenborg used scientific method in his studies, everything he wrote having passed through the alembic of his rational thought, to the end that it might be accepted by the rational thought of men. Thus throughout his explications of the Word he is continually drawing and demonstrating the internal meaning by citation of divers other passages in which the expression in question has the meaning he now assigns to it. This was the purpose of his indexes. And further, as he goes on, he continually refers back to previous numbers in which the same subject has been treated. By these constant citations and references it is that his volumes of explications become so bulky, the Arcana unfolded in Genesis and Exodus making in English twenty volumes. Interspersed, however, with the chapters, are short treatises on many kindred subjects, some doctrinal and others descriptive of the other world.

The original Latin edition of the Arcana was completed in 1758 in eight large quarto volumes, published in London. During this period of eleven years nothing else was published by the author, and little else written save many volumes of notes of his spiritual experience. These have since been published by his friends both in Latin and in English, under the title of his Spiritual Diary, and the most important of their contents are to be found here and there as needed in his own publications.

VIII. “THE APOCALYPSE EXPLAINED” AND OTHER WORKS

IN THE ARCANA of the Books of Moses, and collaterally in the other Books of the Old Testament, Swedenborg had found a constant foreshadowing of the eventual coming of the Lord to dwell with men their God. In other terms, he had seen the inner Word to be the revelation of the Divine purpose toward mankind, inducing always the Divine image and likeness, and in due time to be fully accomplished by this purpose, or the Word, becoming flesh and dwelling among men. This great event in the history of mankind we are wont to regard as wholly completed in the Gospel period, while our Lord remained visible in the flesh. But this was only the beginning, the introduction to the Lord’s dwelling with men in their souls, their hearts, and even in their flesh. By coming down, or coming forth from within, into all the degrees of human life, even to the flesh, in the single form taken from woman, the Divine Purpose, the Word, the Divine Will toward men, entered into human clothing and became forever present and operative with man, as he will accept it for his own — not indeed in continued visible presence, which could be but in one spot and there compelling, but throughout the world for all time in the record of the Gospel and within the heart as the Holy Spirit to those that love His commandments and do them.

This inner presence became real to the disciples after the outward presence left them, and inspired them to preach and heal in His name. But it was less and less realized in succeeding generations till — even as the Lord had foretold — all perception of it was lost. In fact, the understanding of it by the first disciples was not what would have been given if they could have received it. They thought of their Lord as they had seen Him — as a Divine Person, the. Only-begotten Son, in the bosom and at the right hand of the Father. It was with this idea that Judas wondered how He could manifest Himself to them and not to the world. And we may doubt whether any understood the Lord's answer— "If a man love Me, he will keep My word; and My Father will love him, and We will come unto him and make Our abode with him." For all the pains their Lord had taken to make them understand that He was but the manifestation of the Father's will in their human degree of life, they could not realize that when He had laid down the human form taken from the mother Mary, He would thereafter be with them and all who would love Him — not in limited bodily form, but as the Father's will in the Divinely human form of thought and feeling, which is the Word in essence and which He had revealed to them in the flesh.

This Divine Human presence manifesting itself by the Holy Spirit, calling all things to our remembrance whatsoever He has said unto us in all the Scriptures, the Church has been slow to apprehend. Only in love can it be apprehended. An age must pass of faulty apprehension in which the love of the many will wax cold. But John should endure to the end. There should yet be gleanings of the olive, a few berries in the topmost boughs of the Church, some of the love represented by John, when the time should be fulfilled for the new recognition of their Lord in His Word.

John in vision saw the Son of Man in the midst of seven golden candlesticks, with all heavenly light and love. The golden candlesticks, according to Swedenborg, represent the acceptance in the heavens of this the Lord’s light in His Divine Human manifestation. John’s falling at His feet as dead represents the utter abasement of all merely human conceit when this Divine presence is apprehended in the Word. John as representing the loving acceptance of the Divine Human presence represents also the teaching of this presence, and thus his addresses to the churches represent the effect of this teaching, or doctrine, on the various states of those of the Church who are in the end to compose it in its new age — that of the New Jerusalem. In the fifth chapter of his vision the opening of the Book by the Lamb describes the effect of its interior light on the interiors of men in both worlds. Thus the Book is at once the book of the Word and the book of men’s lives as it searches and judges them. And the remaining chapters are filled with the particulars of this judgment, condemning and consigning to their homes those whose hearts and lives are opposed to the Divine will, enlightening and enrolling in a new Christian heaven those whose hearts are open to this will.

All the while that this true understanding of the Divine Human presence was descending from heaven into the world of spirits and executing the judgment there, Swedenborg was on earth recording both the judgment and the interior significance of the vision to John, in his “Apocalypse Explained.” The judgment he describes as being effected during the year 1757. In that year and the one or two following he was preparing this work for the press in four large volumes. At first the method pursued is that of the Arcana, giving the high internal explication of each verse and word, with abounding citations from other parts of the Word in confirmation, with their internal meaning. And as in the Arcana, though true doctrine is drawn from the Word in contrast with the false doctrine condemned, but little is said of the new church by which the true is to be held, and that little speaks of it as probably, like the first Christian, to be established among the Gentiles. When however he comes to the fourteenth chapter, he finds the woman encompassed with the sun and with the moon at her feet, to represent the love for the Lord remaining in the Church, which was to bring forth the true doctrine — the man-child — and to become the new stage of the Church.

This becomes more and more apparent to him as he advances in the explication, and as he finds at the conclusion of the judgment a new heaven being formed of those from the Christian world who had in patience been awaiting the new light and now found their place in this heaven of the new church to be founded on earth. With this new understanding of the coming age of the Christian Church, as he came nearer its more particular description, he stayed his hand in the nineteenth chapter and laid this nearly completed work aside, not to be printed until by his friends after his death. Instead he now first published several smaller treatises, on “The Final Judgment” on “Heaven and Hell,” “The Earths in the Universe,” and “The New Jerusalem and its Heavenly Doctrine.” Then he took up the Apocalypse anew and in 1766 produced a much smaller work entitled “The Apocalypse Revealed,” omitting in great part the numerous citations from other parts of Scripture which, with their explication, made the former work so voluminous. And from the very beginning of this later work he treats of those of the Christian Church of the first age who on being enlightened are to form the Church in its new age — the New Church of the New Jerusalem, the genuine Christian Church. The descent of the light of the Divine Human presence through heaven effecting the judgment in the world of spirits and for a beginning on this earth, was already bringing this enlightenment and was forming the new heaven.

The part taken in this judgment and enlightenment by Swedenborg’s reception of this new light from the inner sense of the Word, with its publication and demonstration from the Word in the letter, is not set forth by him, but may in some degree be inferred. We have seen the doctrine of salvation by faith alone attacked by him from boyhood. It was the dominant power in the Protestant Church of his day, and his attacks which pervaded his theological works aroused the hostility of the Swedish clergy in this world, as well as of the numberless supporters of this doctrine in the world of spirits. Of the virulence with which his demonstration of the falsity of this doctrine was attacked, and of the effects in the world of spirits of this demonstration from the Scriptures, a striking example is related by him at the close of his explication of the eleventh chapter of the Apocalypse: —

“I was once seized suddenly with a disease that seemed to threaten my life. I suffered excruciating pain all over my head; a pestilent smoke ascended from that Jerusalem [in the world of spirits] which is called Sodom and Egypt; half dead with the severity of my sufferings, I expected every moment would be my last. Thus I lay in my bed three days and a half; my spirit was reduced to this state, and my body in consequence. And then I heard the voices of persons about me, saying, ‘Lo, he who preached repentance for the remission of sins, and the man Christ alone, lies dead in the streets of our city.’ And they asked some of the clergy whether he was worthy of burial; who answered, ‘No, let him lie to be gazed at.’ And they passed to and fro, and mocked. All this befell me, of a truth, when I was writing the explanation of this chapter of the Apocalypse. Then were heard many shocking speeches of scoffers who said, ‘How can repentance be performed without faith? And how can the man Christ be adored as God? Since we are saved of free grace without any merit of our own, what need is there of any faith but this — that God the Father sent the Son to take away the curse of the law, to impute his merit to us, and so to justify us in His sight, and absolve us from our sins by the declaration of a priest, and then give the Holy Ghost to operate all good in us? Are not these doctrines agreeable to Scripture, and consistent with reason also?’ All this the crowd who stood by agreed to and applauded. I heard what passed without the power of replying, being almost dead; but after three days and a half my spirit recovered, and being in the spirit I left the street and went into the city, and said again, ‘Do the work of repentance and believe in Christ, and your sins will be remitted and ye will be saved; but otherwise ye will perish. Did not the Lord Himself preach repentance for the remission of sins, and that men should believe in Him? Did not He enjoin His disciples to preach the same? Is not a full and fatal security of life the sure consequence of this dogma of your faith?’ But they replied, ‘What idle talk! Has not the Son made satisfaction? And does not the Father impute it to us, and justify us who have believed in it? Thus are we led by the spirit of grace; how then can sin have place in us, and what power has death over us? Do you comprehend this Gospel, thou preacher of sin and repentance?’ At that instant a voice was heard from heaven, saying, ‘What is the faith of an impenitent man but a dead faith? The end is come, the end is come upon you that are secure, blameless in your own eyes, justified in your own faith, ye devils.’ And suddenly a deep gulf was opened in the midst of the city, which spread itself far and wide, and the houses fell one upon another and were swallowed up; and presently water began to bubble up from the wide whirlpool, and overflowed the waste.

“When they were thus overwhelmed and, to appearance, drowned, I was desirous to know their condition in the deep; and a voice from heaven said to me, ‘Thou shalt see and hear.’ And straightway the waters in which they seemed to be drowned, disappeared; for waters in the spiritual world are correspondences, and hence appear to surround those who are in falsities. Then they appeared to me in a sandy place, where there were large heaps of stones, amongst which they were running, and lamenting that they were cast out of their great city; and they lifted up their voices and cried, ‘Why has all this befallen us? Are we not by our faith clean, pure, just, and holy? . . . Have we not made reconciliation, propitiation, expiation, and are thus absolved, washed, and cleansed from sins? And is not the curse of the law taken away by Christ? Why then are we cast down here as the damned? We have been told by a presumptuous preacher of sin in our great city, “Believe in Christ and repent.” But have we not believed in Christ while we believed in His merit? And have we not done the work of repentance while we confessed ourselves sinners? Why then has all this befallen us?’ But immediately a voice from one side said to them, ‘Do you know any one sin that is in you? Have you ever examined yourselves? Have you in consequence shunned any evil as a sin against God? For he who does not shun sin, remains in it; and is not sin the Devil? Ye are therefore of the class of whom the Lord said, Then shall ye begin to say, “We have eaten and drunk in Thy presence, and Thou hast taught in our streets;” but He shall say, “I tell you I know you not, whence ye are; depart from Me, all ye workers of iniquity.” . . . Depart ye, therefore, every one to his own place; you see the openings into those caverns; enter, and there work shall be given each of you to do, and afterwards food according to your work; but should you refuse at present to enter, the demands of hunger will speedily compel you.'"

This, though not written for the purpose, bears plain testimony to the part which the opening of the Word to and through Swedenborg himself had in the diffusion of the light of the judgment.

And what were the effects of the judgment: Through the vast multitude of spirits gathered for harvest in the world of spirits the Gospel was preached anew with light from its Divine Author. As at His first coming, those who had done well welcomed the light and were gathered by it into its home, while those who had done evil fled from the light and were gathered unto their like in hell. Thus the atmosphere was cleared above and about men's souls; and from that time forward whenever the Word of God is read with simple heart, the light of heaven, which is none other than that of the Holy Spirit, flows into the mind and enables it to see with some clearness the true purport of what is read. How truly does this explain the return of the Christian mind to the simple Gospel and the right understanding thereof!

The new heaven was formed of those gathered by the judgment into the fold of the Good Shepherd. The new earth, its child in the world, is being born and nurtured. But the holy city, the new Jerusalem, what is that? A city is the abode of a community of men, with separate dwellings but with common streets in which they walk in concert, and public grounds and buildings for common interests. The city of men’s minds is a system of thought or, spiritually speaking, of doctrine, in which, while each mind has its peculiar abode, the general lines are held in common, with common centres for assembling, for common interests. And as in the centre of a city resides its government, so in the centre of a common cult or doctrine resides its object of worship, its Lord. So was it with the old Jerusalem, with the Law of God in its central most holy place. So is it with the new. The Holy City is to be the new Christian faith, the resurrected faith, as declared in the Gospel, and as newly called to our remembrance and made clear by the light of the Holy Spirit. It has no need of the sun [of earth], neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.

For continuity of subject we have taken Swedenborg’s Apocalypse Revealed in connection with his Apocalypse Explained. But after laying aside the latter he wrote various smaller works, of which he published The Doctrine of the New Jerusalem concerning the Lord, The Doctrine of the New Jerusalem concerning the Sacred Scripture, The Doctrine of Life for the New Jerusalem, and The Doctrine of the New Jerusalem concerning Faith; also a Continuation concerning the Final Judgment. These were but small treatises. In 1763 he published the larger work entitled “Angelic Wisdom concerning the Divine Love and the Divine Wisdom” and in the same or the next year that entitled “Angelic Wisdom concerning the Divine Providence.” In these two most important works we find the spiritual philosophy of the New Church. Then came the Apocalypse

Revealed, 1764-1766, followed in 1767 by "The Delights of Wisdom concerning Marriage Love." It is noteworthy that this last named work was the first of his theological works to which the author attached his name, "By Emanuel Swedenborg, a Swede." But at the end of the volume he appends a "List of the Theological Works published by me," adding that they are still for sale at his printers and publishers in London. In the same style he affixed his name to the "Summary Exposition of the Doctrine of the New Church which is meant by the New Jerusalem in the Apocalypse." This was a small tract preliminary to his last important and crowning work entitled "The True Christian Religion, containing the entire theology of the New Church foretold by Daniel, chap, VII. 13, 14, and in the Apocalypse, XXI. 1, 2: by Emanuel Swedenborg, Servant of the Lord Jesus Christ." This appellation he told a friend that he had asked and received permission to affix. The original volume in Latin was published at Amsterdam in the year 1771, in a quarto of 541 pages.

This monumental work contains far more than a mere statement of the doctrine of the true Christian Church. It contains ample exposition of every particular, with confutation of all opposing doctrine. And between the chapters are *Memorabilia* of things seen and heard in the other world, especially of important discussions held in the world of spirits on the very points of doctrine considered in the chapters. We cannot better close this sketch of Swedenborg's theological works than with what he sets forth at the beginning of this last great work as “the face, gate, and summary” of this new Christian doctrine: —

“The faith of the New Heaven and the New Church in the Universal Form is this: — That the Lord from eternity, who is Jehovah, came into the world that He might subjugate the hells and glorify His Human; and that without this no mortal could have been saved; and that those are saved who believe in Him.

“It is said *in the universal form* because this is the universal of faith; and a universal of faith is that which will be in the whole and every part. It is a universal of faith that God is one in essence and in person, in whom is a Divine Trinity, and that He is the Lord God the Saviour Jesus Christ. It is a universal of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal of faith that He came into the world that He might remove hell from man and that He did remove it by means of combats against it and victories over it; thus He subjugated it and reduced it to order and under obedience to Himself. It is a universal of faith that He came into the world that He might glorify His Human which He assumed in the world, that is, might unite it to the Divine from which [it proceeded]; thus He holds hell in order and under obedience to Himself forever. Since this could not have been done but by means of temptations admitted into His Human, even to the last of them, and the last was the passion of the cross, therefore He underwent that temptation. These are the universals of faith concerning the Lord.

“The universal of faith on the part of man is that he should believe in the Lord; for by believing in Him conjunction with Him is effected, by which is salvation. To believe in Him is to have confidence that He saves; and because no one can have this confidence but he that lives well, therefore this also is meant by believing in Him.”

Such is Swedenborg’s own summary of the doctrine for the new age of the Christian Church — the “True Christian Religion” — which it was his mission to draw from the letter of the Word of God, under the guidance of the inner heavenly content revealed to him by the Holy Spirit. There is nothing new or strange in the doctrine, for it is simply that of our Lord Himself, as recorded in the Gospel, now first clearly and rationally understood. The difficulty with the common interpretations of the Gospel has been the lack of clear distinction between that in our Lord which was of man and that which was of God. This distinction is rightly understood only with experience in ourselves of the distinction between the natural man, which is of self and the world, and the spiritual man, which is of God and of heaven — a distinction of which Paul well warned us. The life natural to man, into which he is born, is centripetal, self-centred. The life of God which man is to receive for his own, in coming into the image and likeness of his Creator, is centrifugal, giving forth of itself endlessly for the blessing of others. Our Lord taught plainly the absolute necessity of conversion from the one life to the other in order to enter the kingdom of heaven. What has not been well understood is that within or above man’s natural mind, with its necessary concern for himself, he has an inner or superior spiritual mind, at first undeveloped, but capable of being opened and becoming lord of the house: not by any effort of the natural, but by the inflowing Divine life, when by instruction or experience the natural has been made willing to subside into its appointed place of humble service.

All this the Lord taught, not by words alone, but more emphatically by His own example, in Himself laying down the maternal human nature and living and speaking solely from the Divine Human nature within. It is this inner Divine Human life which He bade men recognize as the will of the Father, and in which He declared that whoever had seen and known Him, had seen and known the Father. In this He desired men also to understand that whatever they should be enabled to do of the Father's will, would be not of themselves, but of God. "Why callest thou Me good? None is good save One, that is, God." The comprehension of this Divine teaching was little possible to races just emerging from barbarism, or worse, from the profligacy of Roman civilization. What could they do in the way of renouncing their own will and accepting the Divine in its stead? For the time, therefore, it was permitted them to regard the Lord Jesus as a Divine Being distinct from the Father, retaining His maternal human nature, which for consistency has been determined in the Roman Church to have been itself Divinely immaculate. On this Rock of the Divine Human of our Lord the Christian Church has split and been shattered to pieces. The true understanding of this Corner-stone on which the Church is to be rebuilt is that the maternal human, after serving its temporary purpose as a recipient, and in itself being rejected, no longer existed. But the Divine Life which had in this maternal human entered fully into the life of men, had thereby acquired a perpetual Divine Human presence with man, in which it became God-withus, our known Father in heaven.

IX. MANNER OF LIFE IN LATER PERIOD

THE OUTWARD MANNER of life of one whose inner life is passed in open communication with spirits and angels, cannot but be of interest. Happily in Swedenborg’s case we are not without abundant information. In 1748 at sixty years of age he went to London to put to press the first volume of the Arcana, and there for similar purpose he made his home much of the time until his death, twenty-four years later. In 1750 John Lewis, his publisher, in the advertisement of the second volume of the Arcana said —

“Though the author of the *Arcana Cœlestia* is undoubtedly a very learned and great man, and his works highly esteemed by the *literati*, yet he is no less distinguished for his modesty than for his great talents, so that he will not suffer his name to be made public. But though I am positively forbid to discover that, yet I hope he will excuse me if I venture to mention his benign and generous qualities. How he bestowed his time and labors in former years I am not certainly informed, though I have heard by those who have been long acquainted with him that they were employed in the same manner as I am going to relate; but what I have been an eye-witness to, I can declare with certain truth; and therefore I do aver that this gentleman, with indefatigable pains and labor, spent one whole year in studying and writing the first volume of the *Arcana Cœlestia*, was at the expense of two hundred pounds to print it, and also advanced two hundred pounds more for the printing of this second volume; and when he had done this, he gave express orders that all the money that should arise in the sale of this large work should be given toward the charge of the propagation of the Gospel. He is so far from desiring to make a gain of his labors, that he will not receive one farthing back of the four hundred pounds he has expended; and for that reason his works will come exceedingly cheap to the public."

In the spring of 1750 Swedenborg returned again to Stockholm, having spent the intervening time partly in London, but mostly in Holland. In Stockholm he remained, tending his garden and busily employed on the Arcana. We hear no more of him at the College of Mines, but for some time yet we have an occasional paper presented to the Diet. A paper of much importance had been presented by him in 1734, in opposition to a party plan of declaring war against Russia, which is supposed to have had great weight in maintaining peace at that time. A fragment of a memorial addressed by him to the Diet in 1755 urges the necessity of limiting the distillation of whiskey, "that is, if the consumption of the whiskey cannot be done away with altogether, which would be more desirable for the country's welfare and morality than all the income which could be realized from so pernicious a drink." In addition, the memorial urges a recall of the power granted to the Bank to grant loans on all property in the country, which he regarded as one of the causes of the bankruptcy into which it was drifting. By these means Swedenborg hoped a check might be put on the drain from the country, as shown by the excess of imports over exports, and the balance of trade be restored in its favor.

In 1760 also, on occasion of a financial panic in Sweden, as a member of a committee on Finance, he presented to the Diet a memorial showing the necessity of curtailing the issue by the Bank, of loans on any other property than gold and silver; of gradually diminishing the amount of certificates of indebtedness that had been issued on other property, by requiring the debtors to pay each year a certain percentage of their debt in addition to the interest; of gradual redemption by the Bank of all other notes than those payable in coin; of prohibiting for the time all exportation of copper, and requiring the Bank to hoard it in anticipation of resumption; of abolishing the monopoly of the Iron-Office; and finally of farming out the distillation of whiskey, as a means of revenue, if the consumption of the pernicious drink could not be done away with altogether.

Not long after, in refutation of some charges against the Government, Swedenborg addressed the Diet in these terms: —

“Every human being is inclined by nature, and nothing is easier and pleasanter for him to do than to find faults in others, and to pass an unfavorable judgment upon them, inasmuch as all of us are by nature inclined to see the mote in our brother’s eye and not to see the beam in our own eyes; moreover we are apt to strain out a gnat and to swallow a camel. All proud and evil-disposed men place their prudence in finding fault with and blaming others; and all generous and truly Christian souls place their prudence in judging all things according to circumstances, and hence in excusing such faults as may have arisen from weakness, and in inveighing against such evils as may have been done on purpose. The same also happens in a general way in that which concerns governments: faults, numberless faults may be found in all, so that volumes might be filled with them. Should I undertake to make known all the mistakes of which I have heard, and which I know from my own experience to have happened in England and Holland to the detriment of justice and the public good, I believe I might fill a whole book with lamentations; when, nevertheless, those governments, together with our own in Sweden, are the very best in Europe, as every inhabitant, notwithstanding all the shortcomings which happen there, is safe in his life and property, and no one is a slave, but they are all free men. The Honorable Houses of the Diet will allow me to go still higher: if in this world there should exist a heavenly government, consisting of men who had an angelic disposition, there would nevertheless be in it faults caused by weakness, together with other shortcomings; and if these were ferreted out, reported, and exaggerated, this government too might be undermined by calumny, and thereby gradually a desire might be raised among the well-disposed to change and destroy it. The best government, and that which is most wisely arranged, is our own government in Sweden; inasmuch as all things are connected here as in a chain, and are joined together for the purpose of administering justice from the highest leader to the lowest citizen.”

Swedenborg spoke from much experience, having been in friendly relations with several kings and queens, an officer of the government thirty years in the College of Mines, and being in the Diet of the party which curtailed the royal power, retaining the supreme control in the Houses of the Diet themselves. This was in 1762. The next year his views prevailed and his first measure was passed, forbidding bank loans on movable property. The year after, however, against Swedenborg’s advice, a too sudden and radical measure was adopted and the whole ground was lost.

Another matter that gave him concern about this time was the controversy between the Court and the Diet on behalf of the people. The latter party under the lead of Count Höpken and other senators had sustained the alliance of Sweden with France, against the wishes of the Royal family, which was allied to that of Prussia. The war that ensued was unfortunate, and Höpken and two colleagues were obliged to resign. In 1761 Swedenborg memorialized the Diet in strong terms, urging the necessity of maintaining intact the government, at once free and conservative, which they had hitherto enjoyed, resisting the encroachments of the Court, backed by that of Prussia, itself under the influence of intriguing Papacy, and maintaining sacred their alliance with France. In this view he strongly advised the restoration of Höpken and his colleagues, as tried and faithful servants of Sweden — advice that was afterward followed.

As stated by a Swedish authority —

“Up to the time of his extreme old age Swedenborg interested himself in the administrative, financial, and political affairs of his country. As a member of the House of Nobles, he was an independent member, supporting whatever he saw to be worthy of his own position and to be right and generally useful, without allowing himself to be influenced by the right or the left side. Like every true friend of liberty, he was opposed alike to despotism and to anarchy. His entrance into the House of Nobles was contemporaneous with the reëstablishment of freedom in Sweden. During his childhood and youth he had witnessed the misfortunes into which an unlimited monarchy had precipitated his country. He himself had seen the misery and distress which a war of eighteen years’ duration, with dearly-bought victories and bloody defeats, with decimated armies and bankrupt finances, attended by pestilence and famine, had brought upon it. Need we wonder, then, that Swedenborg was in favor of a constitution which set bounds to the arbitrary power and whims of a hitherto unlimited monarchy; which prevented the dissolution of the country, and gradually changed discontent into satisfaction, at least among the majority of its citizens? Swedenborg enjoyed the good fortune envied by many, of having been able during half a century to influence by his vote the resolutions passed for the welfare of his country, and of not giving up his place in the House of Nobles before the year 1772, when death closed his eyes to the darkened prospects with which a change in the administration threatened Sweden's independence. He thus belonged to the whole of that period of freedom which is valued so highly by many, and is made light of by others. With that period his political career began and ended."

Thus it appears that Swedenborg, after as before his introduction into his spiritual office and into visible heavenly companionship, was alive to the important questions of the day to which he was called by love for his country and his duty as a member of its Diet. With spiritual eyes open to all his spiritual surroundings, his natural eyes were wide open also to all real needs of this world. He lived much alone, as his constant absorbing labors required, but he was not a recluse. He had many friends among statesmen and men of learning, with whom he enjoyed pleasant intercourse. His garden was his solace, and he took much pleasure in meeting young children, whom he loved to make happy. Of his friendly relations in his own country he wrote in answer to the inquiries of an English friend in 1769 —

"Moreover, all the bishops of my native country, who are ten in number, and also the sixteen senators, and the rest of those highest in office, entertain feelings of affection for me; from their affection they honor me, and I live with them on terms of familiarity, as a friend among friends — the reason of which is that they know I am in company with angels. Even the King and the Queen and the three princes, their sons, show me great favor. I was invited once by the

King and Queen to dine with them at their own table, which honor is generally accorded only to those who are highest in office; subsequently the Crown Prince granted me the same favor. They all desire me to return home; wherefore I am far from apprehending in my own country that persecution which you fear, and against which in your letter you desire in so friendly a manner to provide; and if they choose to persecute me elsewhere, it can do me no harm."

Of the esteem in which Swedenborg was held in Sweden the following letter gives a pleasing account. It was written by Count Anders Johan Von Höpken, holding office under the Swedish Government equivalent to Prime Minister, to his friend General Tuxen, another friend of Swedenborg's, who held important office under the Danish Government at Elsinore.

"I have not only known him these two and forty years, but also, some time since, daily frequented his company. A man who like me has lived long in the world, and even in an extensive career of life, must have had numerous opportunities of knowing men as to their virtues or vices, their weakness or strength; and in consequence thereof I do not recollect to have known any man of more uniformly virtuous character than Swedenborg — always contented, never fretful or morose, though throughout his life his soul was occupied with sublime thoughts and speculations. He was a true philosopher and lived like one; he labored diligently and lived frugally without sordidness; he travelled continually, and his travels cost him no more than if he had lived at home. He was gifted with a most happy genius and a fitness for every science, which made him shine in all those which he embraced. He was without contradiction the most learned man in my country. In his youth he was a great poet: I have in my possession some remnants of his Latin poetry which Ovid would not have been ashamed to own. In his middle age his Latin was in an easy, elegant, and ornamental style; in his latter years it was equally clear, but less elegant after he had turned his thoughts to spiritual subjects. He was well acquainted with Hebrew and Greek, an able and profound mathematician, a happy mechanician, of which he gave proof in Norway, where by an easy and simple method he transported the largest galleys over high mountains and rocks to a gulf where the Danish fleet was stationed. . . . He possessed a sound judgment upon all occasions; he saw everything clearly and expressed himself well on every subject. The most solid memorials and the best penned at the Diet of 1761 on matters of finance, were presented by him. . . .

“I once represented in rather a serious manner to this venerable man, that I thought he would do better not to mix with his beautiful writings so many ‘memorable relations,’ or things heard and seen in the spiritual world concerning the states of men after death, of which ignorance makes a jest and derision. But he answered me that this did not depend on him; that he was too old to sport with spiritual things, and too much concerned for his eternal happiness to yield to such foolish notions; assuring me on his hopes of salvation that imagination produced in him none of his revelations, which were true and from what he had heard and seen.”

In another letter Count Höpken recurs to the same point: speaking of a certain clergyman, he says —

“He was by no means a Swedenborgian, for he did not understand his ‘memorable relations’; and I could wish the happy deceased had left them out, as they may prevent infidelity from approaching his doctrines. I represented to him these inconveniences; but he said that he was commanded to declare what he had seen in the other world; and he related it as a proof that he did not reveal his own thoughts, but that they came from above. As for the rest, I find in his system a simplicity and gradation and such a spirit as the work of God in nature everywhere proves and exhibits; for whatever man creates is complicated, labored, and subject to vicissitude.”

In a letter to another friend, still to the same point, the Count says —

“There are two circumstances in the doctrine and writings of Swedenborg. The first is his ‘memorable relations.’ Of these I cannot judge, not having had any spiritual intercourse myself, by which to judge of his assertions either approvingly or disapprovingly; but they cannot appear more extraordinary than the Apocalypse of John, and other similar relations in the Bible. The second is his tenets of doctrine. Of these I can judge: they are excellent, irrefutable, and the best that ever were taught, promoting the happiest social life. I know that Swedenborg wrote his *memorabilia bonâ fide*. . . .

“I have sometimes told the King that if ever a new colony were to be formed, no religion could be better, as the prevailing and established one, than that developed by Swedenborg from the Sacred Scriptures, and this for the two following reasons: First, this religion, in preference to and in a higher degree than any other, must produce the most honest and industrious subjects; for it properly places the worship of God in uses. Second, it causes least fear of death, as this religion regards death merely as a transition from one state to another, from a worse to a better situation; nay, upon his principles I look upon death as being of hardly any greater moment than drinking a glass of water. I have been convinced of the truth of Swedenborg’s doctrine from these arguments in particular, namely, that One is the author of everything, and that a separate person is not the Creator, and another the Author of religion; that there are degrees in everything and these subsisting to eternity; the history of creation is unaccountable unless explained in the spiritual sense. We may say of the religion which Swedenborg has developed in his writings from the Word of God, with Gamaliel: ‘If it be of God, it cannot be overthrown; but if it be of man, it will come to nought.’”

That Swedenborg on his part held Höpken in high esteem is shown by the memorials to the Diet in his favor, to which we have already alluded. We will take our leave of the Count in copying his statement of the “Truthful account made by the late Queen Dowager”: —

“Swedenborg was one day at a court reception. Her Majesty [the Queen Dowager Louisa Ulrica] asked him about different things in the other life, and lastly whether he had seen or talked with her brother, the Prince Royal of Prussia. He answered, ‘No.’ Her Majesty then requested him to ask after him, and to give him her greeting, which Swedenborg promised to do. I doubt whether the Queen meant anything serious by it. At the next reception Swedenborg again appeared at court; and while the Queen was in the so-called white room, surrounded by her ladies of honor, he came boldly in and approached her Majesty, who no longer remembered the commission she had given him a week before. Swedenborg not only greeted her from her brother, but also gave her his apologies for not having answered her last letter; he also wished to do so now through Swedenborg, which he accordingly did. The Queen was greatly overcome, and said, ‘No one except God knows this secret.’

“The reason why the Queen never adverted to this before, was that she did not wish any one in Sweden to believe that during a war with Prussia she had carried on a correspondence in the enemy’s country. The same caution her Majesty exercised during her last visit to Berlin. When she was asked about this transaction, which had been printed in a German paper, she did not answer.”

The same story comes to us through many different channels, to substantially the same effect. The account given by Mr. Springer, as from Swedenborg himself, contains a variation quite likely to be true: —

“The Queen of Sweden had written letters to her brother, a Prince of Prussia; and having no answers, she doubted whether he had received them or not. The Baron [Swedenborg] at that time had converse with the Queen, and her brother had died in Prussia. She was very desirous to know if he had received the letters. She consulted the Baron, who said he would inform her in a few days. He did so, and told her he had received them and was going to answer them, and that in an escritoire of the Prince was a letter unfinished intended for her; but he was taken ill and died. She sent to the King of Prussia, and it was as the Baron had declared: the King sent the unfinished letter.”

The Prince of Prussia referred to was Augustus William, brother to Frederic II and to the Queen Louisa Ulrica, wife of Adolphus Frederic, King of Sweden from 1751 to 1771. It is amusingly told, on the authority of the wife of Swedenborg’s gardener, that “for days following the occurrence carriages stopped before the door of her master, from which the first gentlemen of the kingdom alighted, who desired to know the secret of which the Queen was so much frightened; but her master, faithful to his promise, refused to tell it.”

Christopher Springer, whose statement we have just quoted, was a Swede, and long a friend of Swedenborg, both in their own country and in London, where for political reasons he resided many years. He had been prominent in public affairs at home, and became the confidential agent of the English Government in all that concerned Swedish matters, being employed in bringing about peace between

Sweden and Frederick the Great in 1762. In London he was regarded as the father of the Swedes, and was applied to for all aid and information. In answer to inquiries about Swedenborg, after his decease, Mr. Springer said —

"His father, Jesper Swedberg, was Bishop of Skara, a man of great learning; but this Emanuel Swedenborg received richer endowments from God. His knowledge as well as his sincerity was great. He was constant in friendship, extremely frugal in his diet, and plain in his dress. His usual food was coffee with milk, and bread and butter; sometimes, however, he partook of a little fish, and only at rare intervals ate meat; and he never drank above two glasses of wine. . . .

"Two or three weeks before his decease . . . I asked him when he believed that the New Jerusalem, or the New Church of God, would manifest itself, and whether this manifestation would take place in the four quarters of the world. His answer was that no mortal and not even the celestial angels could predict the time; that it was solely in the will of God. 'Read,' said he, 'the Book of Revelation xxi. 2, and Zechariah xiv. 9, and you will see there that the New Jerusalem will undoubtedly manifest itself to the whole earth.' . . .

"Fifteen years ago [in 1766] Swedenborg set out for Sweden, and asked me to procure a good captain for him, which I did. I contracted with one whose name was Dixon. . . . When the captain of the vessel called for Swedenborg, I took leave of him and wished him a happy journey. Having then asked the captain if he had a good supply of provisions on board, he answered me that he had as much as would be required. Swedenborg then observed, ‘My friend, we have not need of a great quantity; for this day week we shall, by the aid of God, enter into the port of Stockholm at two o’clock.’ On Captain Dixon’s return, he related to me that this happened exactly as Swedenborg had foretold.

“Two years afterward Swedenborg returned to London, where we continued our former friendship. He told me that he had sent his works to the bishops of Sweden, but without result, and that they had received him with the same indifference that he had experienced from the bishops in England. What a remarkable change I noticed among the bishops in London! I had witnessed myself with what coldness he was received by them before his departure for Sweden, and I saw that on his return he was received by them with the greatest civility. I asked him how this change could have come, when he answered, ‘God knows the time when His Church ought to commence.’ . . .

“As to what relates to myself, I cannot give you a reason for the great friendship Swedenborg entertained for me, who am not a learned man. It is true, we were good friends in Sweden; but that this friendship between us should have become as constant as it has been, I never expected.

“All that he had told me of my deceased friends and enemies, and all of the secrets I had with them, is almost past belief. He even explained to me in what manner peace was concluded between Sweden and the King of Prussia; and he praised my conduct on that occasion. He even specified the three high personages whose services I made use of at that time; which was nevertheless a profound secret between us. On asking him how it was possible for him to obtain such information, and who had discovered it to him, he replied, ‘Who informed me about your affair with Count Claes Ekeblad? You cannot deny that what I have told you is true. Continue’ he added, ‘to merit his reproaches [for refusing a great bribe]; depart not from the good way either for honors or money; but, on the contrary, continue as constant therein as you have hitherto, and you will prosper.”

John Christian Cuno, soldier, poet, and merchant, of Amsterdam, left a manuscript autobiography, in which he has much to say of Swedenborg: —

“I must remain faithful to a promise made last year, and begin by giving an account of the most singular saint who has ever lived, Mr. Emanuel Swedenborg. As nothing concerns me more in this world than the worship of God, and as I found interspersed in the last work of that man such strange and singular things, I was naturally impelled by an irresistible curiosity to make the acquaintance of the author. . . .

“The Christian worship of God is subject to this sad calamity in this world, that attacks are made upon it either by arrogant fools who call themselves strong-minded, or by visionaries; the latter rendering it ridiculous sometimes without wishing to do so, but the former endeavoring to do so with all their power. The learned Mr. Swedenborg cannot be classed among the freethinkers and enemies of the Christian religion; for he writes with the greatest reverence for God and His Word. He has impressed upon me the most profound reverence for the adorable Saviour of the world, and his entire system of doctrine is based upon His Divinity. . . .

"I scarcely believe that he has any enemies; at all events he could not have made them by the innocent, even sainted, tenor of his life; and should he have them, it would be impossible for them, as well as for the scoffers who examine closely all modes of life different from their own, to discover anything in him which they could justly find fault with, or even calumniate. . . .

"My first acquaintance with him dates from November 4, 1768, when I happened to meet him in the French book-shop of Mr. François Changuion. The old gentleman speaks both French and High-German, yet not very readily. Besides, he is afflicted with the natural infirmity of stammering; yet at one time more than at another. Our first meeting was pleasing and sympathetic. He permitted me to call upon him at his own house, which I did on the following Sunday; and I continued to do so almost every Sunday, after attending church in the morning. He lodged near our old church in Kälbergasse [Amsterdam], where he had engaged two comfortable rooms. One of my first questions was whether he had no male attendant to wait upon him in his old age, and to accompany him on his journeys. He answered that he needed no one to look after him, because his angel was ever with him, and conversed and held communication with him. If another man had uttered these words, he would have made me laugh; but I never thought of laughing when this venerable man, eighty-one years old, told me this — he looked far too innocent; and when he gazed on me with his smiling blue eyes, which he always did in conversing with me, it was as if truth itself was speaking from them. I often noticed with surprise how scoffers, who had made their way into large companies where I had taken him, and whose purpose it had been to make fun of the old gentleman, forgot all their laughter and their intended scoffing; and how they stood agape and listened to the most singular things which he, like an openhearted child, told about the spiritual world, without reserve and with full confidence. It almost seemed as if his eyes possessed the faculty of imposing silence on every one.

"He lived with simple burgher folks, who kept a shop in which they sold chintz, muslin, handkerchiefs, and the like, and who had quite a number of little children. I inquired of the landlady whether the old gentleman did not require very much attention. She answered, 'He scarcely requires any; the servant has nothing to do for him except in the morning to lay the fire for him in the fireplace. Every evening he goes to bed at seven, and gets up in the morning at eight. We do not trouble ourselves any more about him. During the day he keeps up the fire himself, and on going to bed takes great care lest the fire should do any damage. He dresses and undresses himself alone, and waits upon himself in everything; so that we scarcely know whether there is any one in the house or not. I should like him to be with us during the rest of his life. My children will miss him most; for he never goes out without bringing them home sweets: the little rogues also dote on the old gentleman so much that they prefer him to their own parents.’ . . .

“It soon became known in town that I associated with this remarkable man, and everybody troubled me to give them an opportunity of making his acquaintance. I advised the people to do as I had done, and to call upon him, because he willingly conversed with every honest man. Mr. Swedenborg moves in the world with great tact, and knows how to address the high as well as the low. . . .

“Once, at the urgent request of my friend, Mr. Nicolam Konauw, I agreed to bring him to dinner. The old gentleman consented and was prepared at once to go. Mr. Konauw sent his carriage for us. On presenting ourselves to Madame, we found among other guests the two Misses Hoog, who had been highly educated and had been introduced, beyond the common sphere of woman, into the higher, especially the philosophical sciences. Mr. Swedenborg’s deportment was exquisitely refined and gallant. When dinner was announced, I offered my hand to the hostess, and quickly our young man of eighty-one years had put on his gloves and presented his hand to Mademoiselle Hoog, in doing which he looked uncommonly well. Whenever he was invited out, he dressed properly and becomingly in black velvet; but ordinarily he wore a brown coat and black trousers. . . .

“I shall never forget, as long as I live, the leave which he took of me in my own house. It seemed to me as if this truly venerable old man was much more eloquent this last time, and spoke differently from what I ever heard him speak before. He admonished me to continue in goodness and to acknowledge the Lord for my God. ‘If it please God, I shall once more come to you in Amsterdam; for I love you.’ ‘O my worthy Mr. Swedenborg,’ I interrupted him, ‘this will probably not take place in this world; for I, at least, do not attribute to myself a long life.’ ‘This you cannot know,’ he continued, ‘we are obliged to remain as long in the world as the Divine providence and wisdom sees fit. If any one is conjoined with the Lord, he has a foretaste of the eternal life in this world; and if he has this, he no longer cares so much about this transitory life. Believe me, if I knew that the Lord would call me to Himself to-morrow, I would summon the musicians to-day, in order to be once more really gay in this world.’ In order to feel what I felt then, you would have had to hear the old man say this, in his second childhood. This time also he looked so innocent and so joyful out of his eyes as I had never seen him look before. I did not interrupt him, and was as it were dumb with astonishment. He then saw a Bible lying on my desk, and while I was thus gazing quietly before me and he could easily see the state of my mind, he took the book and opened it at this passage — 1 John v. 20, 21. ‘Read these words,’ he said, and then closed the book again, ‘but that you may not forget them, I will rather put them down for you;’ and in saying these words he dipped the pen in order to write the reference on the leaf which is preserved here; his hand however trembled, as may be seen from the figure 1 . This I could not bear, and so I asked him in a friendly manner to mention the passage to me. I then put down the reference myself. As soon as I had done so, he arose. ‘The time now approaches,’ he said, ‘when I must take leave of my other friends.’ He then embraced and kissed me most heartily.

“As soon as he had left, I read the passage which he had recommended to me. It read thus: ‘But we know that the Son of God has come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.’”

In 1770 Cuno again noted in his memoirs —

“Last year I gave my readers many sheets to read respecting my dear old Swedenborg; but I am by no means done yet with this singular man, and as long as my eyes remain open, I shall not so easily turn them away from him. I still hear news concerning him from Sweden, nay, a short time ago he desired to be remembered to me, and sent me word that he hoped to embrace me this summer. The clergy have made an assault upon him with all their power, but they could not do him any harm, because those high in authority, even, it is said, the King and the Queen, love him.”

In his “Theory of Pneumatology” J. H. Jung-Stilling — whose name is cited in Kürtz’s “Church History” among the five most brilliant and best known names of the faithful sons of the Church who withstood the rationalistic spirit of the age — says —

“As so very much has been written both for and against this extraordinary man, I consider it my duty to make known the pure truth respecting him, since I have had an opportunity of knowing it pure and uncontaminated.”

After declaring that Swedenborg was no impostor, but a pious Christian man, and referring to the “three proofs generally known that he had actually intercourse with spirits,” Stilling continues —

“But I must add here a fourth experimental proof which has not been made public before, and which is fully as important as any of the foregoing. I can vouch for the truth of it with the greatest certainty.

“About the year 1770 there was a merchant in Elberfeld with whom during seven years of my residence there I lived in close intimacy. He was a strict mystic in the purest sense. He spoke little, but what he said was like golden fruit on a salver of silver. He would not have dared for all the world knowingly to tell a falsehood. This friend of mine, who has long ago left this world for a better, related to me the following story: —

“His business required him to take a journey to Amsterdam, where Swedenborg at that time resided; and having heard and read much of this singular man, he formed the intention of visiting him and becoming better acquainted with him. He therefore called upon him, and found a very venerable-looking, friendly old man, who received him politely and requested him to be seated, whereupon the following conversation began: —

“*Merchant*, ‘Having been called hither by business, I could not deny myself the honor, Sir, of paying my respects to you: your writings have caused me to regard you as a very remarkable man.’

“*Swedenborg*. ‘May I ask you where you are from?’

“ *M*. ‘I am from Elberfeld, in the Duchy of Berg. Your writings contain so much that is beautiful and edifying, that they have made a deep impression on me; but the source from which you derive them is so extraordinary, so strange and uncommon, that you will perhaps not take it amiss of a sincere friend of truth if he desire incontestable proofs that you really have intercourse with the spiritual world.’

“*S*. ‘It would be very unreasonable if I took it amiss; but I think I have given sufficient proofs, which cannot be contradicted.’

“*M*. ‘Are these the well-known ones, respecting the Queen, the fire in Stockholm, and the receipt?’

“*S*. ‘ Yes, those are they, and they are true.’

“*M*. ‘ And yet many objections are brought against them. Might I venture to propose that you give me a similar proof?’

“*S*. ‘Why not? Most willingly.’

“*M*. ‘I had formerly a friend who studied Divinity at Duisburg, where he fell into consumption, of which he died. I visited this friend a short time before his decease; we conversed together on an important topic: could you learn from him what was the subject of our discourse?’

“*S*. ‘We will see. What was the name of your friend?’

“The merchant told his name.

"*S.* 'How long do you remain here?'

"*M.* 'About eight or ten days.'

"*S.* 'Call upon me again in a few days. I will see if I can find your friend.'

"The merchant took his leave and despatched his business. Some days afterward he went again to Swedenborg, full of expectation. The old gentleman met him with a smile and said— 'I have spoken with your friend; the subject of your discourse was *the restitution of all things*.' He then related to the merchant with the greatest precision what he and what his deceased friend had maintained. My friend turned pale, for this proof was powerful and invincible. He inquired further— 'How fares it with my friend? Is he in a state of blessedness?' Swedenborg answered, 'No, he is not in heaven yet; he is still in hades, and torments himself continually with the idea of the restitution of all things.' This answer caused my friend the greatest astonishment. He exclaimed— 'My God! what, in the other world?' Swedenborg replied— 'Certainly, a man takes with him his favorite inclination and opinions, and it is very difficult to be divested of them: we ought therefore to lay them aside here.' My friend took his leave of this remarkable man perfectly convinced, and returned back to Elberfeld. . . . That Swedenborg for many years had frequent intercourse with the inhabitants of the spiritual world, is not subject to any doubt, but is a settled fact."

Another statement given by Jung-Stilling, as he had it from "a certain beloved friend for many years, who is far advanced in Christianity," is as follows: —

“In the year 1762, on the very day when Peter III of Russia died, Swedenborg was present with me [a God-fearing friend of Stilling’s friend] at a party in Amsterdam. In the middle of the conversation his physiognomy changed, and it was evident that his soul was no longer present in him and that something was taking place with him. As soon as he recovered, he was asked what had happened. At first he would not speak out; but after being repeatedly urged, he said, ‘Now, at this very hour, the Emperor Peter III has died in prison’ — explaining the nature of his death [strangled by order of the Empress]. ‘Gentlemen, will you please make a note of this day, in order that you may compare it with the announcement of his death which will appear in the newspaper?’ The papers soon after announced the death of the Emperor, which had taken place on the very same day. . . .

“Such is the account of my friend; if any one doubts this statement, it is a proof that he has no sense of what is called historical faith and its grounds, and that he believes only what he himself hears and sees.”

And yet Jung-Stilling himself preferred attributing Swedenborg’s communication with the other world to somnambulism and a state of ecstasy in which spirits spoke through him — a notion not at all consistent with the fact that Swedenborg never laid aside his own reason and the control of his speech and acts. These illustrations of this open communication we quote, not as proofs to convince the incredulous — no second-hand testimony can do that — but as a part of Swedenborg’s daily life which cannot fairly be omitted, and which indeed is necessary to complete our understanding of his being present in both worlds at once. As such they serve as confirmation to those who recognize the spiritual truths which this communication was given to reveal.

Of the three proofs to which Jung-Stilling referred, we have already seen the story of Queen Ulrica and her brother. The second is of the fire in Stockholm known to Swedenborg at Gottenburg; and the third is of a mislaid receipt. Of these occurrences Swedenborg himself says, in a letter to Venator, minister of the Landgrave of Hesse-Darmstadt —

“These must by no means be regarded as miracles; for they are simply testimonies that I have been introduced by the Lord into the spiritual world and have intercourse and converse there with angels and spirits, in order that the Church, which has hitherto remained in ignorance concerning that world, may know that heaven and hell really exist, and that man lives after death a man as before; and that thus no more doubts may flow into his mind in respect to his immortality.”

The occurrence of the Stockholm fire is variously related. Immanuel Kant’s account, gathered by him with great care for a correspondent, seems most complete and trustworthy, with R. L. Tafel’s correction of the date. Says Kant —

“The following occurrence appears to me to have the greatest weight of proof, and to place the assertion respecting Swedenborg’s extraordinary gift beyond all possibility of doubt: —

“In the year 1759, toward the end of July, on Saturday at four o’clock P. M., Swedenborg arrived at Gottenburg from England, when Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o’clock Swedenborg went out, and returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, in the Södermalm (Gottenburg is about three hundred miles from Stockholm), and it was spreading very fast. He was restless and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and his own was in danger. At eight o’clock, after he had been out again, he joyfully exclaimed, ‘Thank God! the fire is extinguished, the third door from my house.’ The news occasioned great commotion throughout the whole city, but particularly amongst the company in which he was. It was announced to the governor the same evening. On Sunday morning Swedenborg was summoned to the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely — how it had begun, and how it had continued, and in what manner it had ceased. On the same day the news spread through the city and, as the governor had thought it worthy of attention, the consternation was considerably increased, because many were in trouble, on account of their friends and property which might have been involved in the disaster. On Monday evening a messenger arrived at Gottenburg, who was despatched by the Board of Trade during the time of the fire. In the letters brought by him the fire was described precisely in the manner stated by

Swedenborg. On Tuesday morning the royal courier arrived at the governor’s with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given at the very time when it happened; for the fire was extinguished at eight o’clock.”

From many different accounts of the lost receipt, agreeing in substance, we select again that of Kant, confirmed as it is in all essential particulars by the secretary of the legation and executor of the estate: —

“Madame Marteville, the widow of the Dutch Ambassador in Stockholm, some time after the death of her husband, was called upon by Croon, a goldsmith, to pay for a silver service which her husband had purchased from him. The widow was convinced that her late husband had been much too precise and orderly not to have paid this debt, yet she was unable to find the receipt. In her sorrow, and because the amount was considerable, she requested Mr. Swedenborg to call at her house. After apologizing to him for troubling him, she said that if, as all people say, he possessed the extraordinary gift of conversing with the souls of the departed, he would perhaps have the kindness to ask her husband how it was about the silver service. Swedenborg did not at all object to comply with her request. Three days afterward the said lady had company at her house for coffee. Swedenborg called, and in his cool way informed her that he had conversed with her husband. The debt had been paid seven months before his decease, and the receipt was in a bureau in the room up-stairs. The lady replied that the bureau had been quite cleared out, and that the receipt was not found among all the papers. Swedenborg said that her husband had described to him how, after pulling out the left-hand drawer, a board would appear which required to be drawn out, when a secret compartment would be disclosed, containing his private Dutch correspondence, as well as the receipt. Upon hearing this description the whole company rose and accompanied the lady into the room up-stairs. The bureau was opened; they did as they were directed; the compartment was found, of which no one had known before; and to the great astonishment of all, the papers were discovered there in accordance with his description.”

X. LATER PERIOD OF LIFE: CONCLUSION

ANOTHER OF THE five faithful sons of the Church named by Kürtz was Oetinger, called by him “the magus of the south,” “the first representative of a theology of the future.” It is interesting to note that Swedenborg’s relations of things heard and seen in the other world, which Höpken would have wished omitted, were to Oetinger the most attractive part of his theological works, for the reason perhaps that his spiritual interpretations of the prophecies of Scripture were at variance with Oetinger’s conception of their literal fulfilment. With his own works Oetinger published translations of intermediate chapters in Swedenborg’s Arcana, under the following introduction: —

“I herewith present to the reader something rare, which God has given us to know in the present times. It is profitable to compare unusual things with those to which we are accustomed; but in doing so it is necessary sometimes to keep back our judgment until we are able to take in the whole matter. The infidelity which is rife now in the world has induced God to make use of a celebrated philosopher in order to communicate to us heavenly information. Mathematics have checked the imagination of this philosopher; wherefore it will not do to say that he reports mere imaginations. Experimental facts are not imaginations. These experiences are due to the influx of heavenly intelligence by the command of the Lord. Should any one say, ‘We have Moses and the Prophets’ he may read what follows or not, just as he pleases. Still, a person anxious to improve himself ought not to forego any opportunity by which he may become acquainted with new light offered to him by truth. Swedenborg, a distinguished Assessor of the College of Mines in Sweden, wrote a large work in folio, which is most costly. This I call Earthly Philosophy in contradistinction to the following, which is of a heavenly origin, and which he has published in thirteen works that are still more valuable. Should you find therein propositions which appear objectionable, remember the twelve Ephesians in the Acts, xix. 21, who ‘had not so much as heard whether there be any Holy Ghost,’ and nevertheless were thought worthy at once to receive the Holy Spirit, notwithstanding they were ignorant of one of the chief grounds of faith, and opposed to the Scripture. Does not Swedenborg place the Scripture higher than any one else? and does he not wish to have all experiences judged thereby? Is not all he says well connected? And does he not appeal to many witnesses?”

Referring to the first volume of the same philosophical work, in a letter of defence addressed to the Duke of Würtemberg, Oetinger says, “Thirty years previously I had studied Swedenborg’s *Principia Rerum Naturalium* in folio, which I preferred much to Wolff’s philosophy, on account of its leading to the Sacred Scripture. It is wonderful how a philosopher, who was accustomed to think according to rules of mechanics, should have become a prophet.”

We have now shown the esteem for Swedenborg of two of the men named by Kürtz as the leading religious spirits of this period in Germany — Jung-Stilling and Oetinger. That of a third, Lavater, is sufficiently shown in two letters to Swedenborg, the second and shorter of which we here copy: —

"*Most noble, venerable, and beloved in Christ our Lord:* — I have taken the liberty of writing to you a second time, as it is likely you may not have received my other letter, on account of your travels; but I have at last learned by what means this will probably reach you.

"I revere the wonderful gifts you have received from God. I revere the wisdom which shines forth from your writings, and therefore cannot but seek the friendship of so great and excellent a man now living. If what is reported be true, God will show you how much I seek to converse with you in the simplicity of my mind. I am a young man, not yet thirty years old, a minister of the Gospel; I am and shall remain employed in the cause of Christ as long as I live. I have written something on the happiness of the future life. O, if I could exchange letters with you on this subject, or rather converse!

"I add some writing: you shall know my soul.

"One thing I beg of you, Divinely inspired man! I beseech you by the Lord not to refuse me!

"In the month of March, 1768, died Felix Hess, my best friend, a youth of Zürich, twenty-four years of age, an upright man, of a noble mind, striving after a Christian spirit, but not yet clothed with Christ. Tell me, I pray, what he is doing. Paint to me his figure, state, etc., in such words that I may know that God’s truth is in you. . . .

“I am your brother in Christ. Answer very soon a sincere brother; and answer the letter I have sent in such a manner that *I may see* what I am believing on the testimony of others.

“Christ be with us, to whom we belong, living or dead.

“John Casper Lavater,
“*Minister at the Orphan Asylum*.

“Zurich in Switzerland
“Sept. 24, 1769.”

Matthius Claudius, a third of Kürtz’s five faithful sons of the Church, a poet and religious writer, had no personal acquaintance with Swedenborg, but reflected the esteem of others.

“Now” he says, “after Swedenborg had made himself acquainted with all the erudition of his time, and after the greatest honors had been bestowed upon him by individuals and whole societies, he began to see spirits. . . . He was always a virtuous man, and one who was interiorly affected with the beauty and majesty of the visible world. . . . We cannot help thinking that there are spirits, and Swedenborg often affirmed in his lifetime with great earnestness, and even on his death-bed . . . that he was able to see spirits, and had seen them. Now as the new world really existed long before Columbus found it out, though we in Europe were ignorant of its existence, so perhaps there may be a means to see spirits. . . . In the opinion of many wise people there lies a great deal of truth hidden perhaps close by us."

And Father Oberlin, of Ban-de-la-Roche, fourth of Kurtz's five most brilliant and best-known names of the faithful sons of the Church, held in reverence everywhere for his love and piety, was asked by an English visitor, the Rev. J. H. Smithson, whether he had read any of the works of Swedenborg.

"He immediately reached a book, and clapping his hand upon it, expressive of great satisfaction, told me that he had had this treasure a great many years in his library, and that he knew from his own experience that everything related in it was true. This treasure was Swedenborg's work on Heaven and Hell." In answer to inquiry how he came to this conviction, "he replied that when he first came to reside as pastor among the inhabitants of Steinthal, they had many superstitious notions respecting the proximity of the spiritual world, and of the appearance of various objects and phenomena in that world which from time to time were seen by some of the people belonging to his flock. For instance, it was not unusual for a person who had died to appear to some individual in the valley. This gift of second sight, or the opening of the spiritual sight, to see objects in a spiritual state of existence, was however confined to a few persons, and continued but a short period and at different intervals of time. The report of every new occurrence of this kind was brought to Oberlin, who at length became so much annoyed that he was resolved to put down this species of superstition, as he called it, from the pulpit, and exerted himself for a considerable time to this end, but with little or no desirable effect. Cases became more numerous, and the circumstances so striking as even to stagger the scepticism of Oberlin himself. About this time, being on a visit to Strasburg, he met with the work on Heaven and Hell, which a friend [probably Jung Stilling] recommended him to peruse. This work, as he informed me, gave him a full and satisfactory explanation of the extraordinary cases occurring in his valley, and which he himself was at length, from evidences which could not be doubted, constrained to admit. The satisfactory solution of these extraordinary cases afforded great pleasure to his mind, and he read the 'treasure,' as he called it, very attentively and with increasing delight. He no longer doubted the nearness of the spiritual world; yea, he believed that man by virtue of his better part — his immortal mind — is already an inhabitant of the spiritual world, in which after the death of the material body he is to continue his existence forever. He plainly saw, from the correspondent relation existing between the two worlds, that when it pleased the Lord, man might easily be placed by opening his spiritual senses in open communication with the world of spirits. This, he observed, was frequently the case with the seers mentioned in the Old Testament; and why might it not be so now, if the Divine providence saw fit, in order to instruct mankind more fully in respect to their relation to a spiritual state of existence, and to replenish their minds with more accurate and copious views respecting heaven, the final home of the good, and hell, the final abode of the wicked? . . . From seeing, as explained by Swedenborg, that the Lord's kingdom is a kingdom of uses, Oberlin resolved all the exertions and operations of his life into one element — use. He taught his people that to be useful, and to shun all evil as sin against the Lord in being useful, is the truly heavenly life."

Carl Robsahm, who was intimate with Swedenborg in his later years, left memoirs of him, from which we take the following details: —

"Swedenborg's property [in Stockholm] was about a stone's cast in length and in breadth. The rooms of his dwelling-house were small and plain; but were comfortable for him, though scarcely for any one else. Although he was a learned man, no books were ever seen in his room except his Hebrew and Greek Bible, and his manuscript indexes to his own works, by which, in making quotations, he was saved the trouble of examining all that he had previously written or printed.

"Swedenborg worked without much regard to the distinction of day and night, having no fixed time for labor or rest. 'When I am sleepy,' he said, 'I go to bed.' All the attendance he required from his servant, his gardener's wife, consisted in her making his bed and placing a large jug of water in his anteroom, his housekeeping being so arranged that he could make his own coffee in his study; and this coffee he drank in great abundance, both day and night, and with a great deal of sugar. When not invited out, his dinner consisted of nothing but a roll soaked in boiled milk; and this was his meal always when he dined at home. He never at that time used wine or strong drink, nor did he eat anything in the evening; but in company he would eat freely, and indulge moderately in a social glass.

“The fire in the stove of his study was never allowed to go out, from autumn through the whole of winter until spring; for as he always needed coffee, and as he always made it himself, without milk or cream, and as he had never any definite time for sleeping, he always required to have a fire.

“His sleeping-room was always without fire; and when he lay down, according to the severity of the winter, he covered himself with three or four woollen blankets. But I remember one winter which was so cold that he was obliged to move his bed into his study.

“As soon as he awoke, he went into his study, where he always found glowing embers, put wood on the burning coals and a few pieces of birch bark — which for convenience he used to purchase in bundles so as to be able to make a fire quickly — and then he sat down to write.

“In his drawing-room was the marble table which he afterward presented to the Royal College of Mines; this room was neat and genteel, but plain.

“His dress in winter consisted of a fur coat of reindeer skin, and in summer of a dressing-gown; both well worn, as became a philosopher’s wardrobe. His wearing apparel was simple, but neat. Yet it happened sometimes that when he prepared to go out, and his people did not call attention to it, something would be forgotten or neglected in his dress; so that, for instance, he would put one buckle of gems and another of silver in his shoes — an instance of which absence of mind I myself saw at my father’s house, where he was invited to dine, and the occurrence greatly amused several young girls, who took occasion to laugh at the old gentleman.

“It was difficult for him to talk quickly, for he then stammered, especially when he was obliged to talk in a foreign tongue. Of foreign languages, in addition to the learned languages, he understood well French, English, Dutch, German, and Italian; for he had journeyed several times in these countries. He spoke slowly, and it was always a pleasure to be with him at table, for whenever Swedenborg spoke, all other talk was hushed; and the slowness with which he spoke had the effect of restraining the frivolous remarks of the curious in the assembly. At first he used to talk freely about his visions and his explanations of Scripture; but when this displeased the clergy, and they pronounced him a heretic or a downright madman, he resolved to be more sparing of his communications in company, or at all events to be more on his guard, so as not to offer an opportunity to scoffers of inveighing against what they could not understand as well as himself.

“I once addressed the pastor of our parish, an old and esteemed clergyman, and asked him what I ought to think of Swedenborg’s visions and of his explanations of the Bible. This honorable man answered me with the spirit of true tolerance: ‘Let God be the judge how these things are in reality! But I cannot pass the same • judgment upon him that many others do; I have spoken with him myself, and I have found in company where he was with me that he is a pious and good man.’

“The chaplain of the Imperial Russian Legation, Oronoskow, who was in Stockholm during the time of the ambassador, Count Ostermann, was a monk of the Alexander-Newsky order, and led an orderly and pious life — quite differently from the other Russian priests who had been here before him. He became acquainted with me and I lent him Swedenborg’s books, which he said he read with the greatest delight. He desired to see Swedenborg and to talk with this remarkable man. I complied with his desire, and invited Swedenborg and him to dinner, in company with the late President of the Royal College of Commerce, Mr. von Carleson, and the Councillor of Chancery, Mr. Berch, together with several of my relatives. During dinner the chaplain asked Swedenborg, among other things, whether he had seen the Empress Elizabeth. Swedenborg answered, ‘I have seen her often, and I know that she is in a very happy state.’ This answer brought tears of joy into the chaplain’s eyes, who said that she had been good and just. ‘Yes,’ said Swedenborg, ‘her kind feeling for her people was made known after her death in the other life; for there it was shown that she never went into council without praying to God and asking for His counsel and assistance, in order that she might govern well her country and her people.’ This gladdened the chaplain so much that he expressed his joyful surprise by silence and tears. . . .

“When he [Swedenborg] left Sweden for the last time, he came of his own accord to me at the bank on the day he was to leave, and gave me a protest against any condemnation of his writings during his absence; which protest was based on the law of Sweden, and in which he stated that the House of the Clergy was not the only judge in matters of religion, inasmuch as theology belonged also to the other Houses. On this occasion I asked him the same question as before, namely, whether I should ever see him again. His answer was tender and touching:— 'Whether I shall come again, that,' said he, 'I do not know; but of this I can assure you, for the Lord has promised to me, that I shall not die until I have received from the press this work, the *Vera Christiana Religio*, which is now ready to be printed, and for the sake of which I now undertake this journey; but if we do not meet again in the body, we shall meet in the presence of the Lord, provided we live in this world according to His will, and not according to our own.' He then took leave of me in as blithe and cheerful a frame of mind as if he had been a man in his best of years; and the same day he departed from Sweden for the last time.

"I asked Swedenborg once whether his explanations would be received in Christendom. 'About that,' said he, 'I can say nothing; but I suppose that in their proper time they will be received, for otherwise the Lord would not have disclosed what has heretofore lain concealed.'

"He was never ill, except when temptations came over him, but he was frequently troubled with toothache. I came to him once on such an occasion, when he complained of a severe toothache, which had continued for several days. I recommended a common remedy for soothing the pain; but he answered at once that his toothache was not caused by a diseased nerve, but by the influx of hell from hypocrites who tempted him, and who by correspondence caused this pain which, he said, he knew would soon cease and leave him.

"Respecting his temptations, I collected information from his modest servants, the old gardener and his wife, who told me with sympathizing and compassionate words that Swedenborg often spoke aloud in his room, and was indignant when evil spirits were with him. This they could hear the more distinctly because their room was near his. When he was asked why he had been so restless during the night, he answered that permission had been given to evil spirits to revile him, and that he spoke to and was indignant with them. It often happened that he wept bitterly, and called out with a loud voice, and prayed to the Lord that He would not leave him in the temptation which had come upon him. The words which he cried out were these: 'O Lord, help me! O Lord my God, do not forsake me!' When it was all over, and his people asked him about the cause of his lamentation, he said, 'God be praised! it is over now. You must not trouble yourselves about me; for whatever happens to me is permitted by the Lord, and He does not suffer me to be tempted more than He sees that I can bear.'

"Once it was very remarkable that after such a lamentation he lay down and did not rise from his bed for several days and nights. This caused his people much uneasiness; they talked with one another and supposed that he had died from some great fright. They thought of having the door forced open, or of calling in his intimate friends. At last the man went to the window, and to his great joy saw that his master was still alive, for he turned himself in bed. The next day he rang the bell, and then the housekeeper went in and told him of her own and her husband’s uneasiness at his condition; whereupon he said with a cheerful countenance that he was doing well, and that he did not need anything. She was satisfied with this answer, for neither of his servants dared to interrogate him, since they had the same opinion of him as the old clergyman in my parish; and they added that such a wise and learned man would never distress himself with work and temptations if he did not know whence they came.”

At another time Robsahm quotes the gardener’s wife as saying —

“‘I can see when he has spoken with heavenly spirits, for his face has then an expression of gentleness, cheerfulness, and contentment which is charming; but after he has conversed with evil spirits, he looks sad.’ . .

“During the session of the Diet he was interested in hearing news from the House of Nobles, of which he was a member by virtue of his being the head of the Swedenborg family. He wrote several memorials; but when he saw that party-spirit and self-interest struggled for mastery, he went rarely to the House of Nobles. In his conversations with his friends he inveighed against the spirit of dissension among the members of the Diet; and in acting with a party he was never a party man, but loved truth and honesty in all that he did.

“I asked Swedenborg whether in our times it was worth while to pay attention to dreams; upon which he answered that the Lord no longer at the present day makes revelations by dreams; but that nevertheless it may happen that one who understands correspondences may derive advantage from his dreams — just as a person that is awake may examine his own state by comparing his own will with God’s commandments. . . .

“Whatever Swedenborg wrote was printed from his own manuscript, and he never needed the help of an amanuensis. His handwriting was difficult to read when he became older; but he said to me, ‘The Dutch printers read my handwriting as easily as the English do.’ There is one thing to be observed with regard to most of his spiritual writings, that the proof-sheets were corrected very badly, so that errata occur very often; the cause of this, he said, was that the printer had undertaken the proof-reading, as well as the printing.

“As Swedenborg in his younger days did not think of the work which was to occupy him in his more advanced years, it can easily be imagined that in his time he was not only a learned man, but also a polished gentleman; for a man of such extensive learning, who by his books, his travels, and his knowledge of languages had acquired distinction both at home and abroad, could not fail to possess the manners and everything else which in those so-called serious or sober times caused a man to be honored and made him agreeable in society. He was accordingly, even in his old age, cheerful, sprightly, and agreeable in company; yet at the same time his countenance presented those uncommon features which are seen only in men of great genius.”

Robsahm’s vivid picture of his friend may be supplemented by the slighter sketches of some of Swedenborg’s visitors, with less intimate acquaintance. The royal librarian in Stockholm, Gjörwell, called on him in 1764 to request for the Royal Library a copy of the works he had lately published. His account of his visit to Swedenborg is simple, and pleasant to read: —

“I met him in the garden adjoining his house in the Södermalm [southern part of Stockholm], where he was engaged in tending his plants, attired in a simple garment. The house in which he lives is of wood; it is low and looks like a garden-house; its windows also are in the direction of the garden. Without knowing me or the nature of my errand, he said, smiling, ‘Perhaps you would like to take a walk in the garden.’ I answered that I wished to have the honor of calling upon him and asking him, on behalf of the Royal Library, for his latest works, so that we might have a complete set, especially as we had the former parts he had left with Wilde, the royal secretary. ‘Most willingly,’ he answered; ‘besides, I had intended to send them there, as my purpose in publishing them has been to make them known and to place them in the hands of intelligent people.’ I thanked him for his kindness, whereupon he showed them to me and took a walk with me in the garden.

“Although he is an old man and gray hair protruded in every direction from under his wig, he walked briskly, was fond of talking, and spoke with a certain cheerfulness. His countenance was indeed thin and meagre, but cheerful and smiling. By and by he began of his own accord to speak of his views; and as it had been in reality my second purpose to hear them with my own ears, I listened to him with eager attention, not challenging any of his statements, but simply asking him questions, as if for my own enlightenment."

The substance of his statements, and of what I drew from him by polite questions, consists mainly in what follows: —

"His doctrinal system of theology, which he in common with other Christians bases upon our common Revelation, the Sacred Scripture, consists principally in this — that faith alone is a pernicious doctrine, and that good works are the proper means for becoming better in time, and for leading a blessed life in eternity. That in order to acquire the ability or power to do good works, prayer to the Only God is required, and that man also must labor with himself, because God does not use compulsion with us nor does He work any miracles for our conversion. As regards the rest, man must live in his appointed place, acquiring the same learning, and leading a life similar to that of other honest and modest persons who live temperately and piously."

The Rev. Nicholas Collin, in 1820 rector of the quaint old Swedish church in Philadelphia — the same that was built in 1700 under Bishop Swedberg's charge — lived when a young man three years in Stockholm, at a time when "Swedenborg was a great object of public attention in that metropolis, and his extraordinary character was a frequent topic of discussion. Not seldom he appeared in public and mixed in private circles; therefore sufficient opportunities were given to make observations on him.” Mr. Collin was not a follower of Swedenborg, but obligingly gave public information about him on several occasions. Of a visit of his own, he writes as follows: —

“In the summer of 1766 I waited on him at his house, introducing myself, with an apology for the freedom I took, assuring him that it was not in the least from youthful presumption (I was then twenty), but from a strong desire of conversing with a character so celebrated. He received me very kindly. It being early in the afternoon, delicate coffee, without eatables, was served, agreeably to the Swedish custom: he was also, like pensive men in general, fond of this beverage. We conversed for nearly three hours, principally on the nature of human souls and their states in the invisible world, discussing the principal theories of psychology by various authors — among them the celebrated Dr. Wallerius, late professor of Natural Theology at Upsal. He asserted positively, as he often does in his works, that he had intercourse with spirits of deceased persons. I presumed therefore to request of him, as a great favor, to procure me an interview with my brother, who had departed this life a few months before, a young clergyman officiating in Stockholm and esteemed for his devotion, erudition, and virtue. He answered that, God having for wise and good purposes separated the world of spirits from ours, a communication is never granted without cogent reasons, and asked what my motives were. I confessed that I had none besides gratifying brotherly affection and an ardent wish to explore scenes so sublime and interesting to a serious mind. He replied that my motives were good, but not sufficient; that if any important spiritual or temporal concern of mine had been the case, he would then have solicited permission from those angels who regulate such matters."

In another letter Mr. Collin said —

"Swedenborg was universally esteemed for his various erudition in mathematics, mineralogy, etc., and for his probity, benevolence, and general virtue. Being very old when I saw him, he was thin and pale; but he still retained traces of beauty in his physiognomy, and a dignity in his tall and erect stature."

And to a good friend of ours Mr. Collin said —

"Swedenborg was of a stature a little above the common size, of very perfect form, erect and easy in his carriage, with a placid expression of dignity beaming from his countenance; he was affable in his manners, easy of access, and always ready to converse freely on subjects relating to either world, but singularly unapt to obtrude his ideas on others, either in conversation or by his writings, though firm and unwavering with regard to the truth of his relations. His history from very early life was reputed to be such as evinced great purity, as well as strength, of mental character." Speaking of the affair of the Queen of Sweden, which her librarian had told him from her mouth, and of other similar occurrences, Mr. Collin said that he believed "no one at Stockholm presumed to doubt of his having some kind of supernatural intercourse with the spiritual world in all these cases," and this, he said, was not strange, "for at that time occasional communication between this and the invisible world was believed to exist by many of the most learned men in Sweden."

We have seen that at his home in Stockholm — a simple one-story house in his loved garden — Swedenborg was cared for in later life by his gardener and wife. Of these good friends this pleasant story is told by one who paid them a visit after their employer's decease. As they themselves told him —

"One day the old man and the old woman, the modest gardener-folks [who had been disturbed by meddling neighbors] dressed in their holiday suits, entered Swedenborg's silent study, the room with the brown panel-paintings, the gable windows, and a view out on the lilac bushes.

"Swedenborg sat with his head resting upon both hands, poring over a large book. Surprised by the unusual noise, he raised his head and looked toward the door. There stood the good gardener-folks, though but the middle of the week, both dressed in their holiday clothes, bowing and curtseying. On Swedenborg's grave but cheerful countenance, there played an inquiring smile.

"'Why dressed up so, Andersson and Margaret? ' he said. 'What do you want?'

"This was not in truth easy to say, and, instead of an answer, Margaret began to cry, and her husband crushed his hat into a thousand wrinkles, and in his heart wished himself more than a thousand miles away.

“‘Is there any care that lies upon your hearts, any distress which has suddenly come over you? ‘ said Swedenborg— ‘then speak out plainly, and, with God’s help, it will all go well again.’

“‘Yes,’ at last said the old gardener, ‘yes, we wish to leave the Assessor’s service.”

“Swedenborg seemed surprised. ‘Leave me! and why? ‘ he asked, with his penetrating, friendly look, which pierced them to their very heart; ‘I thought, as we were growing old together, we should to our very end remain faithful to one another, and never separate in this life.’

“‘Yes, so also we thought ourselves,’ burst out the housewife, almost overcome with tears; ‘for thirty years we have served you, and I thought it would be God’s pleasure that we should die in your garden, and under your eyes; but, but—’

“‘Speak out, woman; what lies so heavily upon your heart? I know that both of you think a great deal of me. Is it not so?’

“‘Yes, before God it is so,’ said both of them together.

“‘Speak out then,’ said Swedenborg, with a smile, ‘and then we may be able to help the matter.’

“The housewife, whose strong emotion gave her courage to speak, and words to express her thoughts, at last began: — ‘Yes, people say we ought not to serve you any longer, because you are not a right Christian.’

“‘Nothing else, my good woman,’ said Swedenborg quietly; ‘nothing else? Well, let the world judge so; but why should you think so?’

"'You see you never go to church; for years you have never been inside of St. Mary's church.'

"'Have you never read,' replied Swedenborg solemnly, 'that, where two or three are gathered together in the Lord's name, there is His church and meeting-place? Do you believe that it is the steeple and copper roof which makes a holy place of it? Do you believe that it is holy for any one else but him who has in his heart Christ's church? Do you believe that it is the walls, organ, and pulpit, which constitute its holiness?'

"'No, no; I know that well enough.'

"'Well, then, here at home, in this room, in the arbor, in the garden, wherever a man or spirit lives within or without space and time, wherever a prayer is either thought or read, wherever a voice of thanksgiving is sent up to Him who is the Giver of all good, there is His church; and it is consequently here where I live sheltered from the world.'

"Both the faithful servants bowed their heads and said—'But this is not the way of the world.'

"'The way of the world, my friends?' replied Swedenborg, 'I suppose the way of the world is Christian, is it not?'

"'Yes, it is.'

"'In name it is, but not in spirit and in truth. Faith without works is a dead faith: a flower which does not live is nothing but lifeless dust; and faith which does not live in every action of man is a dead faith — it is no faith at all. Here, my friends, see what this Christian world really does. They call indeed upon Him, the only Son, in their times of need, but they forget both His teaching and His life. Like an obstinate child who despises warning, they rush into all manner of lusts, into pride and wickedness, which are like a thin, frail covering over an abyss; and over this yawning abyss they scoff at their Teacher, and act foolishly and madly until this covering breaks. Then they call out for help, but in vain, for they have long since forfeited it; sometimes they are dragged up again, but in their foolish pride they let go the Saving Hand, they spurn the healing repentance, and continue their course of vain talk and idle sport. So does the Christian world, and they think that all that is necessary for them is to have a priest to speak to them a few hours in the week about God and the Saviour; and they do not think that any more is required of them than to hear and to forget. They therefore believe that it is outward gesture, the singing of psalms, and the tones of the organ, together with the empty sound of recited prayers, which penetrate to the Lord in heaven. Truly when the people prostrate themselves in the churches, then it is the voice of a few only that penetrates to the Lord.

"'Let me tell you something. To-day there was a little child sitting in the street, a little blind girl, who folded her little hands upon her lap, and turned her darkened eyes towards heaven; and when I saw her, and asked her, "What makes you look so happy, although you are blind?" — the little girl said, "I am thinking of God, our Father, who will some day take me to Him, and show me all His splendor." Truly, my good people, it was only at the corner of the street that she sat, yet I took off my hat, and bowed my head, for I knew that God was near, and that this was a holy place. . . .

And now, my friends, look back upon these thirty years during which you have followed me almost daily with your eyes, and then judge whether it is I or others who are Christian. Judge for yourselves — I submit myself to your judgment — and then do what you deem to be right.’

“He beckoned with his hand and they went away; and then quietly, as if nothing had happened, he continued his reading.

“The next day they stood again, in their week-day clothes, in the presence of their master, who asked them with a friendly smile— ‘Well, how did the examination turn out?’

“‘Oh, master Assessor,’ said both of them, ‘we looked for a single word, for a single action, which was not in agreement with what the Lord had commanded us, yet we could not find a single one.’

“‘Very well,’ said Swedenborg; ‘but it is not quite so; many thoughts have been, and many an action has been, not perfectly straight; yet I have tried to do as well as I could. And as a child, who in the beginning spells out his words, and stumbles often before he can read, provided he goes to work lovingly and cheerfully and strives hard to do better, is loved by his father, so also it may have been with me; at least I pray and hope that it may be so. But you will remain with me?’

“‘Yes, master Assessor, until our death.’

“‘Thank you, my friends; I knew it would be so. Let people say what they please about my teachings, but do you judge them by my life: if they agree, then all is right; but if there is the least disagreement between them, then one of the two must be wrong.’

“When the little old woman had finished her story, which she had told after the manner of her people, by constantly repeating ‘said the Assessor,’ and ‘said I,’ her eyes were glistening with emotion, and she added— ‘God, indeed, must have forsaken us when He allowed us to go astray so far as to suspect our own Assessor of not being a Christian.’

“The good old woman took us through the garden, which was decked in its greatest autumnal splendor, and was loaded with berries and fruits; and as we were walking along, with a side glance at me, she said that the Assessor never allowed children in his garden; ‘but sometimes,’ she added, ‘he lets one or the other slip in, but not before he has looked at him and has said— “Let the child pass, he will not take anything without leave,’ and he has never made a mistake. This he sees from their eyes’”

It was in London that Swedenborg’s last days were passed, in the house of Richard Shearsmith, a respectable wig-maker, with whom he had lived two years during a previous stay in that city. He liked this quiet home because he found peace and harmony there, while, according to Mr. Shearsmith, his lodger was “a blessing to the house, for they had harmony and good business while he was with them.” He added that “to a good man, like Swedenborg, every day of his life is a Sabbath,” and that “to the last day of his life he always conducted himself in the most rational, prudent, pious, and Christian-like manner. “Being then at the close of his eighty-fourth year, near Christmas, Swedenborg had a paralytic stroke that deprived him of speech and caused him to lie in a lethargic state for more than three weeks, in which he took no other nourishment than a little tea or cold water from time to time. By the last of February he told Mrs. Shearsmith what day would be his last, and with “a sound mind, memory, and understanding” to his last hour, on Sunday evening, March 29, 1772, about five o’clock, pleased to find the hour had come, this Sunday child thanked his friends, asked God to bless them, and with a gentle sigh yielded his last breath. Friendly Swedes in London took charge of the last services, at which their pastor, Arvid Ferelius, officiated, and the body was deposited in the vault of the Swedish Ulrica-Eleonora church. In this little church which had often welcomed Swedenborg as a worshipper, his remains reposed until the building itself was no longer required in its location and was to be taken down. Then at the request of the Royal Swedish Academy of Sciences the Swedish Government, having obtained permission of the English Government, in April, 1908, transported these remains in a Swedish frigate to their native land. There by vote of the Swedish Parliament they are to have their final resting-place in a suitable sarcophagus in a chapel of the cathedral at Upsal, near their early home. The general interest exerted by this public restoration in Europe and America, with the gratification of the Swedish people at the honors bestowed on their illustrious compatriot, may be mainly due to his increasing celebrity as a scientist and philosopher. But those who accept Swedenborg as their Divinely appointed teacher recognize in it an extending preparation in the world for his acceptance in that capacity.

Do we ask for a sign of the truth of Swedenborg's mission as the Divinely appointed interpreter of the Holy Scriptures, and as the harbinger of the new age of the Lord's Church, even that foreseen in vision by John as the Holy City descending from God out of heaven? The sign of this second coming of our Lord was to be the clear vision of the Son of Man in the clouds of heaven — that is, in the clouds of obscurity through which men looked toward the Sun of heaven — clouds drawn from the ill-understood and misinterpreted letter of the Word. The proof of Swedenborg's mission will be found in the fulfilment of this sign — to each one in the clearer vision that by the interpretation of Swedenborg he now obtains of the Lord of heaven throughout His Holy Word. This sign no one can see for another, but every one must see for himself, and in very truth only by the aid of the Holy Spirit. But though this special enlightenment is to be found in the interpretations of Swedenborg as nowhere else, the coming of the Son of Man was to be as the light that shineth out of the east even unto the west. And while none but students of Swedenborg's writings can recognize in him the harbinger, the Christian world perceives that new light is being diffused. The historians point to the middle of the eighteenth century as the date of the breaking of the light. Soon after that date apprehension of the impending judgment began to subside. The Church began to feel new life. As century after century the time for judgment is left behind and the new life of the

Church becomes better established, more and more generally will be recognized the truth of Swedenborg’s description of the spiritual accomplishment of the judgment, and of its effect in dissipating the clouds of heaven.

In deducing from the Word under guidance of the Holy Spirit the doctrines of the New Jerusalem, the tabernacle of God among men, Swedenborg contemplated no new outward church organization. He describes orderly church government, but in no new form. His expectation seems to have been that the light of the new heaven, such as had been revealed to him, would gradually permeate the whole Christian Church and regenerate it. Such is the expectation of all who are so happy as to be familiar with his theological works. But naturally those who accept these doctrines as Divinely revealed through Swedenborg, unless specially attached to some existing church, believe it most suitable and most useful to organize together as a distinct body. This they have done first in England, then in America, and in smaller numbers in various parts of the world, under the title of the New Church, the New-Jerusalem Church, or the Church of the New Jerusalem — known more generally as Swedenborgians. In England the several congregations unite in a General Conference, embracing between six and seven thousand members. In America the principal larger organization is called the General Convention, of nearly the same membership.

Little effort is made by these several bodies to increase their numbers, none to induce any to leave the churches to which they belong. But efforts are continually made to keep the theological works of Swedenborg in abundant supply and within the reach of all who care to learn from him the True Christian Religion, as set forth in his last great work, under that title.

Emanuel Swedenborg (1911) by Alexander James Grieve

From ‘1911 Encyclopædia Britannica’, Volume 26

EMANUEL SWEDENBORG (or Swedberg), (1688-1772), Swedish scientist, philosopher and mystic, was born at Stockholm on the 29th of January 1688. His father, Dr Jesper Swedberg, subsequently professor of theology at Upsala and bishop of Skara, was a pious and learned man, who did not escape the charge of heterodoxy, seeing that he placed more emphasis on the cardinal virtues of faith, love and communion with God than on the current dogmas of the Lutheran Church. Having completed his university course at Upsala, in 1710, Swedenborg undertook a European tour, visiting England, Holland, France and Germany, studying especially natural philosophy and writing Latin verses, a collection of which he published in 1710. In 1715 he returned to Upsala, and devoted himself to natural science and various engineering works. From 1716 to 1718 he published a scientific periodical, called *Daedalus hyperboreus*, a record of mechanical and mathematical inventions and discoveries. In 1716 he was introduced to Charles XII., who appointed him assessor-extraordinary on the Swedish board of mines. His reports on smelting and assaying were remarkable for their detail and for the comparisons drawn between Swedish and other methods. Two years later he distinguished himself at the king’s siege of Frederikshall by the invention of machines for the transport of boats and galleys overland from Stromstadt to Iddefjord, a distance of 14 m. The same year he published various mathematical and mechanical works. At the death of Charles XII. Queen Ulrica elevated him and his family to the rank of nobility, by which his name was changed from Swedberg to Swedenborg, the “en” corresponding to the German “von.” In the Swedish House of Nobles his contributions to political discussion had great influence, and he dealt with such subjects as the currency, the decimal system, the balance of trade and the liquor laws (where he was the pioneer of the Gothenburg system) with marked ability. He strongly opposed a bill for increasing the power of the crown. The next years were devoted to the duties and studies connected with his office, which involved the visitation of the Swedish, Saxon, Bohemian and Austrian mines. In 1724 he was offered the chair of mathematics in the university of Upsala, which he declined, on the ground that it was a mistake for mathematicians to be limited to theory. His inquiring and philosophical mind gradually led him to wider studies. As early as 1721 he was seeking to lay the foundation of a scientific explanation of the universe, when he published his *Prodromus principiorum rerum naturalium*, and had already written his *Principia* in its first form. In 1734 appeared in three volumes (*Opera philosophica et mineralia*, the first volume of which (his *Principia*) contained his view of the first principles of the universe, a curious mechanical and geometrical theory of the origin of things. The other volumes dealt with (*a*) iron and steel, (*b*) copper and brass, their smelting, conversion and assaying, and chemical experiments thereon.

There is no doubt that Swedenborg anticipated many scientific facts and positions that are usually regarded as of much more modern date. It was only towards the end of the 19th century that his voluminous writings began to be properly collected and examined, with the result of proving that there was hardly one department of scientific activity in which he was not far ahead of his time. His work on palaeontology shows him the predecessor of all the Scandinavian geologists, and his contributions in this field alone would have been sufficient to perpetuate his fame. He was also a great physicist and had arrived at the nebular hypothesis theory of the formation of the planets and the sun long before Kant and Laplace. His theory of light and theory of the cosmic atoms were equally astonishing. He wrote a lucid account of the phenomena of phosphorescence, and adduced a molecular magnetic theory which anticipated some of the chief features of the hypothesis of to-day. The great French chemist, Dumas, gives him the credit for the first attempt to establish a system of crystallography. He was the first to employ mercury for the air-pump, and devised a method of determining longitude at sea by observations of the moon among the stars. He suggested the use of experimental tanks for testing the powers of ship models, invented an ear-trumpet for the deaf, improved the common house-stove of his native land, cured smoky chimneys, took a lively interest in machine-guns and even sketched a flying machine.

This flying machine consisted of a light frame covered with strong canvas and provided with two large oars or wings moving on a horizontal axis, and so arranged that the upstroke met with no resistance while the downstroke provided the lifting power. Swedenborg knew that the machine would not fly, but suggested it as a start and was confident that the problem would be solved. He said “It seems easier to talk of such a machine than to put it into actuality, for it requires greater force and less weight than exists in a human body. The science of mechanics might perhaps suggest a means, namely, a strong spiral spring. If these advantages and requisites are observed, perhaps in time to come some one might know how better to utilize our sketch and cause some addition to be made so as to accomplish that which we can only suggest. Yet there are sufficient proofs and examples from nature that such flights can take place without danger, although when the first trials are made you may have to pay for the experience, and not mind an arm or leg.”

In 1734 he also published *Prodromus philosophiae ratiocinantis de infinito et causa finali creationis*, which treats of the relation of the finite to the infinite, and of the soul to the body, seeking to establish a nexus in each case as a means of overcoming the difficulty of their relation. From this time he applied himself to the problem of discovering the nature of soul and spirit by means of anatomical studies. In all his researches he acknowledged and contended for the existence and the supremacy of the spiritual and the divine. He travelled in Germany, France and Italy, in quest of the most eminent teachers and the best books dealing with the human frame, and published, as the results of his inquiries among other works, his *Oeconomia regni animalis* (London, 1740-1741) and *Regnum animale* (the Hague, 1744-1745; London, 1745). In no field were Swedenborg's researches more noteworthy than in those of physiological science. In 1901, Professor Max Neuberger of Vienna called attention to certain anticipations of modern views made by Swedenborg in relation to the functions of the brain. The university of Vienna appealed to the Royal Swedish Academy for a complete issue of the scientific treatises, and this resulted in the formation of a committee of experts who have been entrusted with the task. It is clear that Swedenborg showed (150 years before any other scientist) that the motion of the brain was synchronous with the respiration and not with the action of the heart and the circulation of the blood, a discovery the full bearings of which are still far from being realized. He had arrived at the modern conception of the activity of the brain as the combined activity of its individual cells. The cerebral cortex, and, more definitely, the cortical elements (nerve cells), formed the seat of the activity of the soul, and were ordered into departments according to various functions. His views as to the physiological functions of the spinal cord are also in agreement with recent research, and he anticipated many of the pre-eminent offices of the ductless glands which students of the present time are only beginning to discover.

Up to middle age Swedenborg’s position was that of a scholar, a scientist, a practical administrator, a legislator, and a man of affairs. But a profound change was coming over him, which led him to leave the domain of physical research for that of psychical and spiritual inquiry. Neither by geometrical, nor physical, nor metaphysical principles had he succeeded in reaching and grasping the infinite and the spiritual, or in elucidating their relation to man and man’s organism, though he had caught glimpses of facts and methods which he thought only required confirmation and development. Late in life he wrote to Oetinger that “he was introduced by the Lord first into the natural sciences, and thus prepared, and, indeed, from the year 1710 to 1745, when heaven was opened to him.” This latter great event is described by him in a letter to Thomas Hartley, rector of Winwick, as “the opening of his spiritual sight,” “the manifestation of the Lord to him in person,” “his introduction into the spiritual world.” Before his illumination he had been instructed by dreams, and enjoyed extraordinary visions, and heard mysterious conversations. According to his own account, the Lord filled him with His spirit to teach the doctrines of the New Church by the word from Himself; He commissioned him to do this work, opened the sight of his spirit, and so let him into the spiritual world, permitting him to see the heavens and the hells, and to converse with angels and spirits for years; but he never received anything relating to the doctrines of the church from any angel but from the Lord alone while he was reading the word (*True Christian Religion*, No. 779). He elsewhere speaks of his office as principally an opening of the spiritual sense of the word. His friend Robsahm reports, from Swedenborg’s own account to him, the circumstances of the first extraordinary revelation of the Lord, when He appeared to him and said, “I am God the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold the spiritual sense of the Holy Scripture. I will Myself dictate to thee what thou shall write.” From that time he gave up all worldly learning and laboured solely to expound spiritual things. In the year 1747, to the great regret of his colleagues, he resigned his post of assessor of the board of mines that he might devote himself to his higher vocation, requesting only to be allowed to receive as a pension the half of his salary. He took up afresh his study of Hebrew, and began his voluminous works on the interpretation of the Scriptures. His life from 1747 was spent alternately in Sweden, Holland and London, in the composition of his works and their publication, till his death, which took place in London on the 29th of March 1772. He was buried in the Swedish church in Princes Square, in the parish of St George’s-in-the-East, and on the 7th of April 1908 his remains were removed at the request of the Swedish government to Stockholm.

Swedenborg was a man who won the respect, confidence and love of all who came into contact with him. Though people might disbelieve in his visions, they feared to ridicule them in his presence. Those who talked with him felt that he was truth itself. He never disputed on matters of religion, and if obliged to defend himself, did it with gentleness and in a few words. His manner of life was simple in the extreme; his diet consisted chiefly of bread and milk and large quantities of coffee. He paid no attention to the distinction of day and night, and sometimes lay for days together in a trance, while his servants were often disturbed at night by hearing what he called his conflicts with evil spirits. But his intercourse with spirits was often perfectly calm, in broad daylight, and with all his faculties awake. Three extraordinary instances are produced by his friends and followers in proof of his seership and admission into the unseen world. But there exists no account at first hand of the exact facts, and Swedenborg's own reference to one of these instances admits of another explanation than the supernatural one. Immanuel Kant was struck by them in 1763, but in 1765, after further inquiries, concluded that two of them had "no other foundation than common report (*gemeine Sage*)." See Kehrbach's edition of Kant's *Träume eines Geistersehers* (Leipzig, 1880).

As a theologian Swedenborg never attempted to preach or to found a sect. He believed that members of all the churches could belong to the New Church without forming a separate organization. His theological writings roughly fall into four groups: (1) books of spiritual philosophy, including *The Divine Love and Wisdom*, *The Divine Providence*, *The Intercourse between the Soul and the Body*, *Conjugial Love*; (2) Expository, including *Arcana Celestia* (giving the spiritual sense of Genesis and Exodus), *The Apocalypse Revealed, The Apocalypse Explained*; (3) Doctrinal, including *The New Jerusalem and its Heavenly Doctrines*, *The Four Chief Doctrines*, *The Doctrine of Charity*, *The True Christian Religion*, *Canons of the New Church*; (4) Eschatological, including *Heaven and Hell*, and *The Last Judgment*. About forty volumes are available in English, and many have been translated into most

of the European languages as well as into Arabic, Hindi and Japanese.

Swedenborg’s theosophic system is most briefly and comprehensively presented in his *Divine Love and Wisdom*. The point of view from which God must be regarded is that of His being the Divine Man. His *esse* is infinite love; His manifestation, form or body is infinite wisdom. Divine love is the self-subsisting life of the universe. From God emanates a divine sphere, which appears in the spiritual world as a sun, and from this spiritual sun again proceeds the sun of the natural world. The spiritual sun is the source of love and intelligence, or life, and the natural sun the source of nature or the receptacles of life; the first is alive, the second dead. The two worlds of nature and spirit are perfectly distinct, but they are intimately related by analogous substances, laws and forces. Each has its atmospheres, waters and earths, but in the one they are natural and in the other spiritual. In God there are three infinite and uncreated “degrees” of being, and in man and all things corresponding three degrees, finite and created. They are love, wisdom, use; or end, cause and effect. The final ends of all things are in the Divine Mind, the causes of all things in the spiritual world, and their effects in the natural world. By a love of each degree man comes into conjunction with them and the worlds of nature, spirit and God. The end of creation is that man may have this conjunction and become the image of his Creator and creation. In man are two receptacles for God — the will for divine love and the understanding for divine wisdom — that love and wisdom flowing into both so that they become human. Before the fall this influx was free and unhindered, and the conjunction of man with God and the creation complete, but from that time the connexion was interrupted and God had to interpose by successive dispensations. At last the power and influence of the spirits of darkness, with whom man associates himself by his sin, became so great that the existence of the human race was threatened, and Jehovah was necessitated to descend into nature to restore the connexion between Himself and man. He could not come in His unveiled divinity, for the "hells" would have then perished, whom he did not seek to destroy but only to subjugate. Another purpose of Jehovah's incarnation was the manifestation of His divine love more fully than ever before. Swedenborg wholly rejects the orthodox doctrine of atonement; and the unity of God, as opposed to his idea of the trinity of the church, is an essential feature of his teaching. Another distinctive feature is that Jehovah did not go back to heaven without leaving behind him a visible representative of Himself in the word of the Scripture. This word is an eternal incarnation, with its threefold sense — natural, spiritual, celestial. And Swedenborg is the divinely commissioned expounder of this threefold sense, of the word, and so the founder of the New Church, the paraclete of the last dispensation. That he might perceive and understand the spiritual and the celestial senses of the word he enjoyed immediate revelation from the Lord, was admitted into the angelic world, and had committed to him the key of “correspondences “ with which to unlock the divine treasures of wisdom. Swedenborg claimed also to have learnt by his admission into the spiritual world the true states of men in the next life, the scenery and occupations of heaven and hell, the true doctrine of Providence, the origin of evil, the sanctity and perpetuity of marriage and to have been a witness of the “last judgment,” or the second coming of the Lord, which is a contemporary event. “All religion,” he said, “has relation to life, and the life of religion is to do good.” “The kingdom of Heaven is a kingdom of uses.” He exercised a great influence over S. T. Coleridge, Robert and Elizabeth Browning, Coventry Patmore, Henry Ward Beecher and Thomas Carlyle. And the attention of modern psychologists is now being drawn to his doctrine of the relation of the elements of the universe to the membranes of the body.

Swedenborgianism, as professed by Swedenborg’s followers, is based on the belief of Swedenborg’s claims to have witnessed the last judgment, or the second advent of the Lord, with the inauguration of the New Church, through the new system of doctrine promulgated by him and derived from the Scriptures, into the true sense of which he was the first to be introduced. The “doctrines” of the New Church as given in the Liturgy (which also contains the “Creed” and “Articles of Faith”) are as follows:

1. That there is one God, in whom there is a Divine Trinity; and that He is the Lord Jesus Christ.

2. That a saving faith is to believe on Him.

3. That evils are to be shunned, because they are of the devil and from the devil.

4. That good actions are to be done, because they are of God and from God.

5. That these are to be done by a man as from himself; but that it ought to be believed that they are done from the Lord with him and by him.

Swedenborgians now constitute a widely spread and considerable society, with a regularly constituted ecclesiastical organization and a zealous missionary activity (see New Jerusalem Church).

See R. L. Tafel, *Documents concerning the Life and Character of Swedenborg*, collected, translated and annotated (3 vols., Swedenborg Society, 1875-1877); J. Hyde, *A Bibliography of the Works of Emanuel Swedenborg* (743 pp., Swedenborg Society). Of English lives the principal are those by J. J. G. Wilkinson (London, 1849); E. Paxton Hood (London, 1854); William White (1856, rewritten in 1867 and in 1868); G. Trobridge (London, 1907); also *Emanuel Swedenborg, the Spiritual Columbus, a Sketch*, by U. S. E. (2nd ed., London, 1877). Some of his writings, *e.g. The Divine Providence and Heaven and Hell* have been published in popular editions. A useful handbook of Swedenborg’s theology is the *Compendium of the*

Theological Writings of Emanuel Swedenborg by the Rev. Samuel Warren (London, 1885). Summaries of his system and writings are given in all the above biographies, also in Edmund Swift, *Manual of the Doctrines of the New Church* (London, 1885); and T. Parsons, *Outlines of Swedenborg's Religion and Philosophy*. Important critiques from independent points of view are "The Mystic," in R. W. Emerson's *Representative Men* (1850); Kant's *Träume eines Geistersehers* (1766; the best edition by Kehrbach, Leipzig, 1880); J. G. Herder's "Emanuel Swedenborg," in his *Adrastea* (*Werke zur Phil. und Gesch.*, xii. 110-125); J. J. von Goerres's *Emanuel Swedenborg, seine Visionen und sein Verhältniss zur Kirche* (1827); A. Dorner's *Geschichte der protestantischen Theologie*, p-667 (Munich, 1867). See also *Transactions of the International Swedenborg Congress* (London, 1910), summarized in *The New Church Magazine* (August, 1910).

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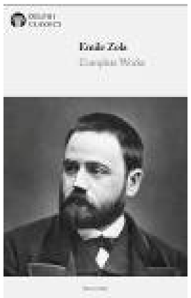

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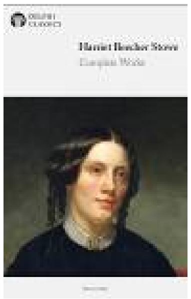

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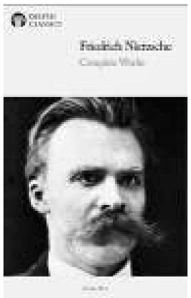
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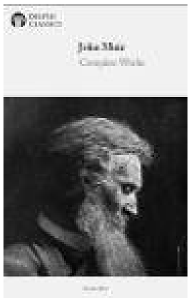

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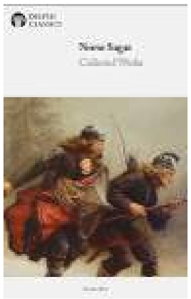

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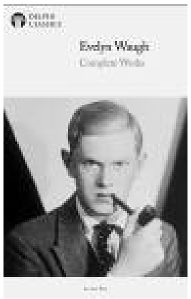

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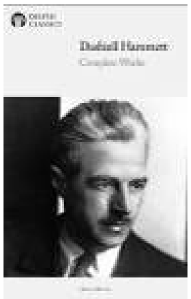

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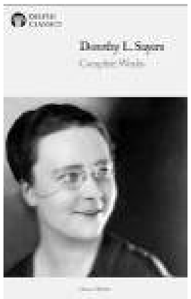

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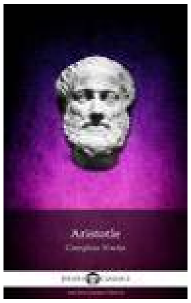

Ancient Classics

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Arrian
Athenaeus
Augustine
Aulus Gellius
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Bede
Callimachus
Cassius Dio
Cato
Catullus

Cicero
Claudian
Clement of Alexandria
Coluthus
Cornelius Nepos
Demosthenes
Dio Chrysostom
Diodorus Siculus
Dionysius of Halicarnassus
Diogenes Laërtius
Ennius
Epictetus
Euclid
Euripides
Eusebius
Eutropius
Florus
Frontius
Fronto
Gregory I
Herodian
Herodotus
Hesiod
Hippocrates
Homer
Horace
Isocrates
Josephus
Julian
Julius Caesar
Juvenal
Livy
Longus
Lucan
Lucian
Lucretius
Marcus Aurelius
Manetho
Martial

Nonnus
Onasander
Origen
Ovid
Panyassis
Pausanias
Petronius
Phaedrus
Pindar
Plato
Plautus
Pliny the Elder
Pliny the Younger
Plotinus
Plutarch
Polybius
Procopius
Propertius
Ptolemy
Quintus Curtius Rufus
Quintus Smyrnaeus
Sallust
Sappho
Seneca the Younger
Septuagint
Sidonius
Sophocles
Statius
Strabo
Suetonius
Tacitus
Terence
Tertullian
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Valerius Flaccus
Varro

Velleius Paterculus
Virgil
Vitruvius
Xenophon

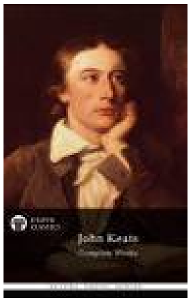

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Ella Wheeler Wilcox

Elizabeth Barrett Browning
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Ezra Pound
Francis Thompson
Friedrich Schiller
George Chapman
George Herbert
Gerard Manley Hopkins
Giacomo Leopardi
Hafez
Heinrich Heine
Henry Howard, Earl of Surrey
Henry Lawson
Henry Wadsworth Longfellow
Isaac Rosenberg
James Russell Lowell
Johan Ludvig Runeberg
John Clare
John Donne
John Dryden
John Gay
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John Milton
John Wilmot, Earl of Rochester
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Wilfred Owen
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William Wordsworth

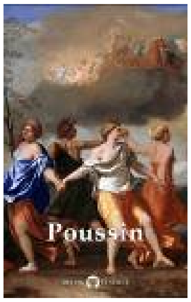

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Amedeo Modigliani
Andrea Mantegna
Anthony van Dyck
Artemisia Gentileschi
Berthe Morisot
Camille Pissarro
Canaletto
Caravaggio
Caspar David Friedrich
Claude Lorrain
Claude Monet
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Dante Gabriel Rossetti
Diego Velázquez
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Edgar Degas
Édouard Manet
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Eugène Delacroix
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Gustav Klimt
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Hokusai
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J. M. W. Turner
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John Constable
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Paul Cézanne
Paul Gauguin
Paul Klee
Peter Paul Rubens
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Pieter Bruegel the Elder
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Rembrandt van Rijn
Thomas Gainsborough
Tintoretto
Titian
Vincent van Gogh
Wassily Kandinsky
William Hogarth

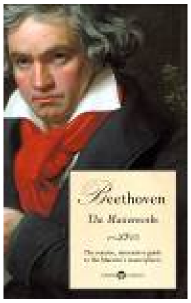

Great Composers

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Franz Schubert
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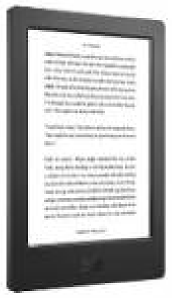

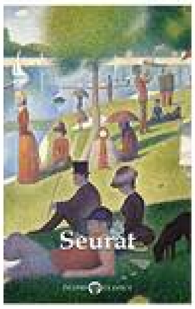

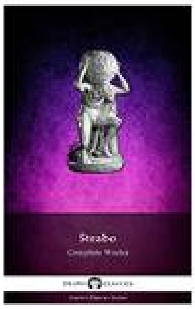
Strabo
Complete Works

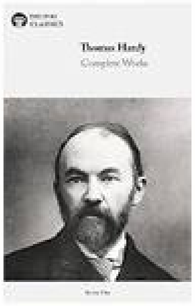
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Uppsala Cathedral — Swedenborg’s final resting place

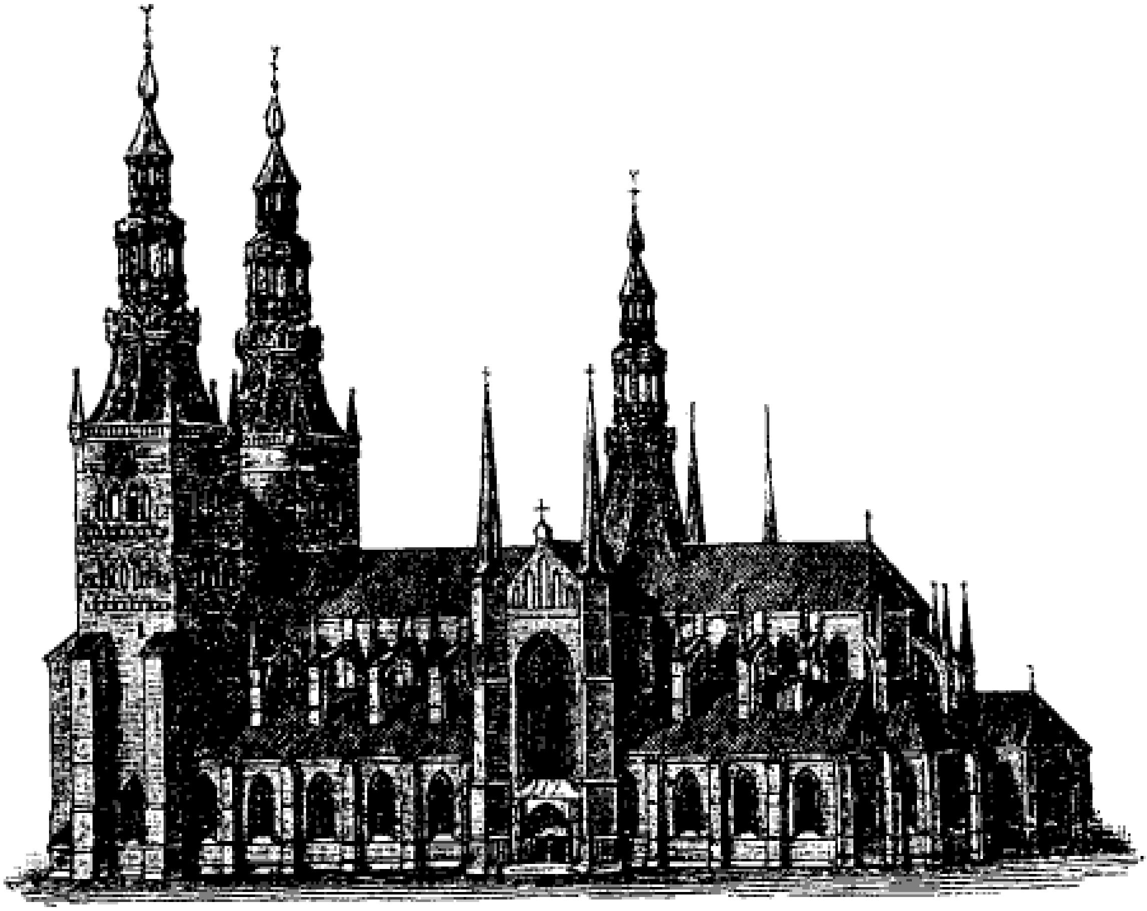

The cathedral in the seventeenth century

EMANUEL SWEDENBORG
MDCLXXXVIII—MDCCLXXII

Swedenborg’s crypt